BLAVATSKY'S BOOKS

ON DISCIPLESHIP IN THE AQUARIAN AGE

Phase - I
Preparatory
1875-1890

Kangchenjunga, 1944
part of painting by Nicholas Roerich

Links

THE DURBÂR IN LAHORE
FROM THE CAVES AND JUNGLES OF HINDOSTAN
THE PEOPLE OF THE BLUE MOUNTAINS
ISIS UNVEILED Volume I - SCIENCE
ISIS UNVEILED Volume II - THEOLOGY
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
SECRET DOCTRINE COMMENTARY
GEMS FROM THE EAST
THE THEOSOPHYCAL GLOSSARY
NIGHTMARE TALES
THE SECRET DOCTRINE Volume I - COSMOGENESIS
THE SECRET DOCTRINE Volume II - ANTHROPOGENESIS
A MODERN PANARION
THE SECRET DOCTRINE Volume III
THEOGENESIS
THE MAHATMA LETTERS
THE LETTERS OF H. P. BLAVATSKY TO A. P. SINNETT
COLLECTED WRITINGS Volumes: from I to XV
ADYAR PAMPHLETS
STUDIES IN OCCULTISM

This combined file has been edited by the lobsang tashi lotsawa group to facilitate searches on topics through mobile devices. File for personal use. [Release: 03 - Wesak, 2021]

Lord Maitreya
Tashilhunpo Monastery in *Shigatse*, Tibet - China
(photo 2016)

THE DURBÂR IN LAHORE

FROM THE DIARY OF A RUSSIAN

by Helena Petrovna Blavatsky

Nov. 3, 1880 – H.P.B. and H.S.O. leave Amritsar for Lahore on the 4:45 p.m. train; reach destination at 7 p.m. (Diaries). H.S.O. lectures there on the 7th (ODL, II, 258-60). Lord Ripon holds a Durbâr described by H.P.B. as "*The Durbâr in Lahore*," in the *Russkiy Vestnik*, Vol. 153, May, June, and Vol. 154, July, 1881 (ODL, II, 263-65). [*Collected Writings*, Volume II, p. xxxv.]

NOTES: This edition is a reproduction of the original articles published by THEOSOPHICAL PUBLISHING HOUSE in Adyar, Chennai [Madras] India, in "*The Theosophist*" (from August, 1960 to March, 1961.) Online facsimile edition, 2021.

Links

| From The Theosophist & Contents |

| Through the Hills of Simla … |
| Sikhism and the Prince-Gurus … |
| The Bazaar at Amritsar … |
| A Necessary Digression … |
| The City of Lepers … |
| The British Nimrod … |
| The Shalimar Gardens … |
| The Great Durbâr … |

(From *The Theosophist*)

[It was in November, 1880, that H. P. Blavatsky and Col. Henry S. Olcott went to Lahore to organize a local Branch of The Theosophical Society and discuss various metaphysical subjects with several distinguished scholars. The Viceregal Durbar held by the Marquis of Ripon fell on November 15th, and was described by H.P.B. in her inimitable style, for the benefit of the Russian reading public, in the pages of the *Russkiy Vestnik* (Russian Messenger). The original Russian text was published in Volumes 153-54 of this periodical, in the issues for May, June and July, 1881.

Col. Olcott himself gives a brief description of these festivities in the Second Series of his *Old Diary Leaves*, pp. 259-65. It is of course most likely that he never actually read the Russian version, due to the fact of not being versed in the Russian language, unless H.P.B. translated for him passages from her story.

As far as is known, "The Durbar in Lahore" has never been translated into any language until now. The present English translation is based on a rough MSS. translation made many years ago by Miss Inga Sjostedt. It has been compared word for word with the original Russian text, worked over by the present writer, and thoroughly gone over and polished up by Mrs. Irene R. Ponsonby, whose scholarly knowledge of the English language has been for many years of inestimable value in the final proof-reading and editing of the volumes of H.P.B.'s *Collected Writings*, now in process of publication.

Every effort has been made to preserve in this translation, as much as possible, the flowing style of H.P.B.'s Russian original, her witticisms, and the many characteristic expressions with which her writings abound. Even to students thoroughly familiar with H.P.B.'s literary output, the present story will be entirely new. - Boris de Zirkoff]

CONTENTS

The Theosophist: August, 1960 - from p. 290 to p. 302 — I
The Theosophist: September, 1960 - from p. 359 to p. 374 — II
The Theosophist: October, 1960 - from p. 8 to p. 20 — III
The Theosophist: November, 1960 - from p. 81 to p. 101 — III Continued
The Theosophist: December, 1960 - from p. 148 to p. 163 — IV
The Theosophist: January, 1961 - from p. 229 to p. 245 — V
The Theosophist: February, 1961 - from p. 286 to p. 302 — VI
The Theosophist: March, 1961 - from p. 357 to p. 380 — VII

[*The Theosophist* — August, 1960 - from p. 290 to p. 302]

I.

Through the hills of Simla to Kalka and Umballa. - The sanitariums of India and the tea-plantation of an Indian Cincinnatus. - The Pinjor gardens of the Maharaja of Patiala. - Chariots of torture. - Kalka and the happy scorpion family. - Amritsar and its cosmopolitan populace.

Having received, while in Simla, something between an invitation and a gracious permission of the authorities to attend the viceregal *durbar*[1] which was to take place from the 9th to the 16th of November, 1880, we decided to leave for Lahore ahead of time.

Since the durbar of 1864, held by Lord (in those days merely Sir) John Lawrence, well known in political circles for his "artistic policy of inaction," as the Tories ironically called it, a policy to which the new viceroy, the Marquis of Ripon, has been strictly enjoined to adhere - there had been no durbar in Lahore. The forthcoming durbar - arranged for the official presentation to the Viceroy of the rulers of Panjab, the rajas and nawabs[2] who since 1849 had not yet become accustomed to British domination and were often forgetful of it, and of the Maharaja of Kashmir who was constantly suspected of Russian intrigues - promised to be magnificent. Besides, we wanted to attend the annual festival of Divali in Amritsar, that ancient stronghold of the Sikhs....

The festival of *Divali*, literally translated, could be looked upon as the festival of "All Saints," *la Toussaint*, or more properly "all gods," as *deva* means a divinity and not merely a saint. It is the most solemn festival in the country.

Enormous sums of money collected by the Brahmanas for a whole year are spent on the night of the Divali, while the municipalities allot lakhs[3] of rupees for the solemnities. Every town, village and hamlet, every road even, is illuminated by myriads of fire-pots, torches, and multi-colored lanterns in honor of the 333 million national gods.... But Amritsar, which is the centre of Sikhism,[4] far surpasses all other Indian towns with its magnificent illuminations and its costly fireworks, but mainly with the marvels of its Golden Temple, blazing with lights and casting its reflection in the surrounding lake as in a polished mirror. On that night, from all parts of the country, the once formidable potentates of India, great and small, assemble under the guardianship

---

[1] A durbar is a royal *levie*, a ceremonial and public reception. Besides the Viceroy, only a limited number of the ruling princes of India have the right to hold public durbars.

[2] Written nawab but pronounced *nauab*, a word changed in Europe for some reason into nabab.

[3] A lakh is equal to one-hundred-thousand.

[4] *Amrista*, or Amritsar, is a fortified town in Panjab, one-and-a-half hours' drive from Lahore, the capital of Ranjit-Singh, famous in history as the "Lion of Panjab". From an insignificant hamlet, Amritsar became a flourishing and wealthy city, thanks to its Golden Temple on the lake of *Immortality*, erected in 1581 by Ram-Das, the fourth Sikh *Guru* (spiritual teacher), a temple which attracts hundreds of thousands of pilgrims. Here the best shawls in India are woven and sold, successfully vying in this respect with Kashmir, and a brisk trade is here also carried on with Bokhara in finest goats' hair.

of their British nurses, the political Residents. The Europeans, in the meantime, crowd the hotels, and having appropriated the best places for viewing the illuminations, magnanimously permit the native princes to stand behind their seats! It is true that the Sikhs are strict monotheists, but since 1489 (the year when they renounced polytheism) they do not seem to have had time to decide which of the 333 million gods in the Hindu Pantheon is the one and only God proclaimed by Nanak;[5] therefore they have continued in the meantime to venerate all the gods equally. Prudence is never out of season.

Having decided on our way to Lahore to accept the cordial invitation of our friends and allies, the Aryas,[6] to stay with them in Amritsar, we chose the 21st of October as the day of our departure from Simla, after sending our things off in good time down into the valley, on the backs of the common Indian beast of burden - the coolie. The poverty prevailing among the people may be imagined from the prices asked by the coolies for the transport of heavy trunks and baggage from Simla to Kalka, i.e., 114 miles round trip. Who would believe in Russia that we hired twelve men, two for each heavy trunk, for ten rupees! Where in the world could one find a laborer so poor that he would be willing to carry on foot, over one steep grade after another, a trunk weighing several poods[7] for 57 miles, to receive only two shillings on his return.

And so, after impartially dividing our sincere regrets upon parting between our kind English friends and the marvelous freshness of the forest of deodars[8] and firs, we prepared to set off, in the early morning of October 21st.

The use of carriages is forbidden in Simla on account of the narrow and exceedingly winding roads, or rather lanes, along the brink of innumerable hills where there are frequent landslides. The Viceroy alone has the right to drive in a tiny open carriage with a pair of small ponies; all other mortals have to be content with riding on horse-back or being carried in palanquins. Even elderly, portly matrons pay their calls, or go to balls on horse-back or in litters. Therefore, although the post-stage stands over 2,000 feet below the villas occupied by the English colony, scattered like eagles' aeries over the cliffs, some of us were forced to set out on foot and some in *jampans*. I cannot bid goodbye to Simla without some unkind thoughts on the *jampan*, invented most likely by the Inquisitors, and I feel I must describe it. It is a detestable kind of palanquin, something between a chaise-longue and a narrow canvas cradle, with four wooden paws suspended from two thick poles, which make the whole thing look like a frog hanging upside down by its legs. Having loaded this Anglo-Chinese invention on their shoulders, with the passenger inside it condemned to torture, from four to six hale and muscular *Paharis* (a tribe of mountaineers) begin to trot unevenly, shaking their burden like a sack of flour. The victim, once squeezed into his seat and tightly swaddled in the canvas of the frog-cradle, becomes literally helpless for the

[5] Nanak was the founder of Sikhism.

[6] The Aryas are followers of the religious reformer Swami Dayananda Sarasvati, a rival of the famous Chunder Sen, the prophet of Bengal. Both have covered India with *Samajas* (fraternal communities).

[7] [1 pood equals 40 lbs. - *Translator.*]

[8] A deodar is a Himalayan cedar.

duration of the trip. The *Paharis*, apart from their own mountain dialect - unknown to the rest of the world - understand nothing; whether one shouts at them or not, makes no difference. Constantly transferring the shafts of the litter from one shoulder to the other, they shake the litter in the process and toss it in every direction, swinging it about, and every moment risk hurling the living burden into the yawning abysses on either side of the steep, narrow footpath. To complete this aesthetic pleasure, probably in the hopes of an additional baksheesh (they receive but 2 annas, or 3 pence, daily per man), the bearers, or "jampanees" as they are here called, begin to groan, moan, and later even to bellow.... If their groaning is not nipped in the bud, the whole forest will soon begin to moan in response. The English do not argue with them, but lashing their bare backs with a whip, control them as though they were actual horses. In my position of a humble Russian visitor, however, there was nothing for me except to remain silent and endure.

After being spilled out of the infernal cradle onto the dusty courtyard of the post-stage, I shook out my clothes and joined a party of friends who were also leaving Simla that morning. Here another, equally infernal machine, invented for mountain excursions, awaited us. The post road from Simla to Kalka (57 miles) is so narrow and twisted, and the descent is so steep, that until three years ago there was no means of traveling along the old road except on horseback or on elephants, but now a new road has been made, a wider if not a better one. There, winding its way among camels and elephants that are going the other way, the so-called *tonga* moves along with the speed of lightning. It is a two-wheeled carriage in which two people sit with their backs towards the horses, their chins propped on their knees, while a third, the driver, hangs by the horses' tails. In such a nutshell there is, of course, no room for baggage; and therefore the latter, as already said, is sent down into the valley in advance.

Because of the constant crumbling of the cliffs as the result of cutting the road through, and the peculiar nature of the rock which is being constantly reduced to the finest powder, the road is so dusty that a pair of green convex goggles closely fitting the eyes, and a double veil, are hardly sufficient to prevent permanent blindness after a few hours of driving. When we ascended the Simla heights six weeks earlier, we prudently chose "the old road," in preference to the new or so-called "Tibetan high road," and were fully recompensed for the three extra days of travel. Now, however, we were in a hurry and had no other alternative but to ride instead in a covered wagon drawn by oxen....

There were 13 of us and room for only 12 passengers in the six tongas, and the "devil's dozen" lived up to its name. After somehow placing the others, we squeezed three lean Englishmen into the sixth tonga. The tallest of them all fell to my lot, and his legs constantly stuck out of the back of the vehicle, however hard he tried to tie them into knots. Finally we moved off, and began to rush downhill with breathless speed.... With the very first jolt I sank down into the deepest recesses of the interior and did not creep out until we reached our destination, meanwhile cursing the tonga all the way.

Farewell, dear, evergreen Simla!.... Wondrous spot, corner of Paradise, as though fallen from heaven into the Himalayan groves; thou cool Eden, soaring over the scorching heat of the valleys of Hindustan, farewell!.... Long will it be before I shall again see thy

tall pines, firs and cedars on whose tufted summits rest the wind-driven clouds and whose feet are wrapped in a veritable forest of giant rhododendrons..... Over there, in the distance, we catch a glimpse of a massive mountain covered with this gigantic shrubbery. Bathed in the warm rays of the morning sun, the bright crimson clusters are aflame as if birds of Paradise were clinging to them. Between them one can see the white "Peterhof,"[9] the viceregal residence, while beyond the mountain is a long range of snow-covered colossi, one of the intermediate ranges of the ascending Himalayan foothills.... For the last time, the cool, familiar fragrance of the firs and cummin-trees reaches us.... A few more curves, and we find ourselves in an impenetrable cloud of dust. It falls like a heavy, stifling curtain between us and Simla.

The English are excessively proud of their "Tibetan" road, imagining, perhaps, that it will actually lead them to Tibet some day, and call it a masterpiece of engineering. Filled with rapture at the sight of the little granite bridges spanning the mountain torrents of their *sanitariums*[10] which dot various hills, they assure us that nothing can compare with the mathematical accuracy of the contour of the road which winds like a dusty ribbon through the green hills. One of these bridges, by the way, has already crumbled under the weight of some dignitary traveling to Simla, resulting in the death of the innocent coachman (fate left the dignitary unscathed). My traveling companion bored me with his constant exclamations of rapture, and grew very angry with me, when, tempted, I confess, more by the unbearable jolting than by innate candor, I told him from the depths of the recess in which I was wedged, that, frankly, his "Tibetan" road was not fit to sole the shoe[11] of our "Georgian Military High Road" in the Caucasus.

Over a stretch of 57 miles we changed our horses nine times. At every station these tattered jades, after starting a fight with the camels, bucked and threatened to break their hind legs on our backs, while I repeatedly and unavoidably fell back into my recess, and so it went on until the following station was reached! The distance from Simla to Kalka is only 12 miles as the crow flies, but along the road which twists in every direction and winds round every hill like the ribbon on a Tyrolean hat, it is, as already stated, 57 miles. One can imagine how many turnings the tonga makes, and the precautions that are necessary at such speed to avoid collision at every new bend with a string of camels or a herd of elephants. To avoid such a catastrophe the drivers blow their horns every few minutes. This cacophony is mournfully repeated by the neighboring echoes, and one barely dies away before a new one is sounded, on hearing which the camels and elephants get out of the way. The movement of the tonga was so rapid and the seat so near the ground that after one heavy jolt my companion, enveloped in a cloud of dust, suddenly, as if by enchantment, disappeared from my sight and found himself sitting in the middle of the road under the trunk of a passing elephant. According to his own words, he did not realize that he was in this unexpected position, until the tonga which had dropped him was about a mile away. The clever elephant picked him up with its trunk

[9] [H.P.B. uses here metaphorically the name of one of the Imperial Palaces of Russia, in the vicinity of St. Petersburg. - *Translator*.]

[10] By *sanatariums* are here meant military settlements for hospitals for which the healthiest mountain districts are chosen. Simla is considered to be the best sanitarium in India.

[11] [Russian proverb. - *Translator*.]

and tossed him behind its ear, so as not to crush him. Having reclaimed the poor Briton, I wanted to ask whether he likewise included the tonga among the essential proofs of his country's greatness in general, and of the superiority of its products over those of other countries in particular. But the lamentable look on his soiled countenance and the sight of his torn coat changed my wrath to pity, and, like a Good Samaritan, I offered him my handkerchief to wipe his face.

After passing with the speed of a locomotive, Kiari Ghat, a large castle on a cliff, resembling the feudal ruins on the Rhine, of which there are many here, we continued to descend the steep road winding round the mountain. Some fifteen times or so the ancient castle vanished from sight, only to reappear. Then came the famous castle of the Maharaja of Patiala, the mountain retreat of a dynasty many centuries old, the latest representative of which is today a seven year old child; then Solon came into view, a sanitarium now crowded with the unfortunate victims of Beaconsfield's policy. Mutilated on the "scientific frontier" of Afghanistan, they are now digesting the lesson received, on the calmer territory of the Raja of Baghat, in whose domain the English barracks and hospitals are built. These charming guests constitute a far from agreeable addition to the populace of His Serene Highness.... But the unfortunate prince remains silent and consoles himself by growing tea, like Cincinnatus of old, who, by the way, did not grow tea but cabbages, or something of the sort. In Solon, to the sound of trumpets, we were thrown out and onto the veranda of a *dak-bungalow,* or, in plain language, a post house, where we instantly proceeded to according to the invariable Anglo-Indian routine: ribs of mutton made of some kind of rubber, and dry rice mixed with an equal quantity of earth, accompanied by a murderous *curry.*[12] Hastily caulking the fissures in our stomachs made by the jolting, we squeezed into our tongas and careered away. Another change of horses, more camels, bucking, and clouds of dust.... After jolting for four hours we reached Dharampur on the slope of Kasauli.... Here firs and spruces grew more and more scarce, the majestic cedars also disappeared and were replaced by endless cacti, dark-leafed mangoes, wide- spreading pipals, and finally by palm-trees. Tropical vegetation comes into its own, and at Kalka entirely supplants that of the North.

The little town of Kalka, 2,400 feet above sea level and therefore 6,000 feet below Simla, consists of a score of houses, a telegraph station and two hotels. In former years, before the English occupied Panjab, it was a village outside the estate of the Maharaja of Patiala, an estate famous for its wonderful park. The Pinjor gardens, surrounded by the Siwalik heights, are even now visited by many tourists. Laid out during the reign of Emperor Akbar by one of his nawab-rulers, these gardens, which constitute an entire park, are said to be the most wonderful spot in Northern India, not excepting even the gardens of Shalimar in Lahore where Ranjit-Singh held durbars during his reign and where these are still held in honor of the Viceroys.

To my great delight, we were given a large four wheeled *dak-gharri* (post-carriage) instead of the tonga next morning. The road to Umballa, where we finally reached the railroad, slopes gently and is wide and smooth, except for a few fordings

[12] *Curry* is a sauce made of every possible kind of spice, the most important being red pepper; the natives swallow it by the spoonful, while a European could not even taste it without choking.

over turbulent, dangerous torrents, which, however, dry up in autumn. The post-carriage is a square, painted box on four wheels and without seats. The traveler's bedding is spread on the floor of such a box and, if none is available, he is forced to remain on the dirty boards. The jolts of this cart are no worse than our *telega*,[13] but in addition to the particular charms of our carriage, we found in it a nest of scorpions: the worthy mother, two dozen little ones sitting on the back of the father, the daughter-in-law, and other members of the family. I almost sat down on them. The coachman, a *Jain*, begged me not to inflict cruel death upon them. You see, several of his children had died that year, and for all he knew they might all have transmigrated into this interesting family.... Proportionate to their native mountains, the scorpions were from one-and-a-half to two inches in length, and, we had to wait until the pious *Jain* had carefully raked them on to a palm leaf and carried them to the edge of the forest.... On arriving at Umballa, a bare 38 miles from Kalka, we almost fainted from the noon heat; it was 86 degrees in the shade at the end of October!

Umballa is the capital of a part of British territory taken by the English under some pretense from the country known as Sirhind, which belongs to the rulers of Patiala. It is a large, fortified town with a fortress on its northeastern side and a camp situated at the base of the fort. Sheltering ourselves from the sweltering heat in a dark room, we did not see anything; besides, there was nothing to see. In the evening we took our seats in the train and woke up in Amritsar next morning.

The entire platform was crowded with Aryas and Sikhs, who had come to meet their "American brothers" with appropriate *namaste*.[14] There were some two hundred people present. A strange and picturesque sight was a guard of honor which would have aroused the envy of many a German princeling. It was an unarmed guard, it is true, but decked out in such fantastic, rich and unique costumes that many an artist would have been utterly fascinated. What splendid fellows are these valiant Sikhs! They are giants who appear even taller by wearing immense snow-white turbans (like a mass of snow fallen from the Himalayas) which cover their long, luxuriant hair and brown faces - the latter, however, considerably paler than those of Central and especially Southern India. Here you will not see nude nature covered with an inch of dirty calico, instead of a fig leaf, even on the poorest coolie. The Panjabis wear white skin-tight trousers, not unlike *trikot*; the wealthy wear expensive, embroidered muslin shirts over the trousers, and the poor wear plain calico shirts. The former are distinguished by their coats of cashmere and glazed brocade, stitched with gold and multicolored silks, and often lined with expensive furs. But all of them, both rich and poor, are crowned with vast turbans of diversified types, some having as much as a hundred yards of muslin on their heads!

At the railway platform we found a handsome carriage awaiting us, and thus, followed by the variegated band, under the cross-fire of sarcastic glances thrown by English acquaintances from Simla, we started for the suburban house prepared for our reception, owned by Mulraj-Singh, the president of the local Arya-Samaja and a very

---

[13] Russian village cart. - *Translator*.]

[14] *Namaste* is a Sanskrit greeting introduced by contemporary reformers in place of the usual Moslem "salaam".

wealthy Sikh.

The house was a spacious and beautiful villa standing in the midst of a large, shady garden, and furnished entirely in European style with all the modern comforts. Having barely had time to change our clothes and wash up after the journey, and before even a bite of food, we were made then and there to hold an unexpected durbar of our own. During that one morning, and before five o'clock in the afternoon, we made the acquaintance of a larger number of nationalities, races, sects, and various religious bodies, than during the last year spent in Southern and Central India. Panjabis, Hindus from Benares, Sikhs, Jats, Rajputs, Pathans, Gurkhas, Kashmiris, came and went in great numbers. Folding their hands on their chests and then touching their foreheads, they bowed and quietly sat down in a semi-circle on the rug, in front of our two chairs. Each one of these colorful, living garlands fixed its reverentially curious glance upon us, and in profound silence awaited the first question.... After it had been propounded (regarding the school of philosophy or sect to which each one belonged), a general conversation about metaphysical subjects immediately followed. They listened with curiosity to our often perplexed criticisms of their incredibly strange, and always most unexpected paradoxical deductions. More often than not, we had to acknowledge ourselves beaten and had to retreat.

The passion for mystical introspection and metaphysical day-dreaming is the most pronounced trait of the Hindus, from the Himalayas to Cape Comorin. Whatever he may do, to whatever class of society he may belong, as soon as the Hindu finds a moment of leisure, he squats down and becomes absorbed in dreaming, or rather, meditation, and should he find company near at hand, he will start a metaphysical discussion. But let not the reader think that this piety rests on dogmas, or arises from any of the established sects and schools. Both of these serve the dreamers merely as a canvas upon which each of them embroiders the most fantastic patterns throughout his entire life. Gradually unwinding from the unknown depths of his cogitative faculties a thin web of personal deduction concerning the most difficult, insoluble world-problems, he so enmeshes himself finally in that self-spun network that, unable to free himself, he merely buzzes in it like a captured fly. He almost always has a *guru*, a spiritual teacher chosen from among other flies like himself and equally entangled in self-made webs, but older and more learned. The former will worship the latter until his death, and after death will render him the last honors; according to all the rules of his caste, he will burn the teacher's body, bury the ashes somewhere in his garden, and morning and evening will converse with his guru, at first mentally and under the influence of mystical emotion, and later aloud, expounding his new system. The neighbors will gather around him, squat on their haunches, and listen. Then, little by little, they will join his school, and in the evenings will abandon themselves to religious ecstasy together. This passion for theological argument has brought forth and continues to breed innumerable sects, schools, and religious brotherhoods, especially the latter. Protestant missionaries, especially American, help to a certain extent in promoting these conditions. Spending most of their time in town squares and bazaars, these zealous but far from educated enlighteners of heathendom never lose an opportunity of starting a polemic, but rarely meet with success. Under the cross-fire of questions concerning the chronology of the world, the Creation, the relation between Deity and man, and especially the future and

the essential nature of man's soul, and being in no position to fight an audience heavily nourished on metaphysical wisdom, the missionaries gradually begin to lose patience and finally resort to abuse of the local gods and threats of hell-fire. As a result, complaints are sometimes lodged in the courts, but usually there follows a new impulse to unite against the common enemy, the *padri*, and as a result a new heathen brotherhood is formed....

[*The Theosophist* — September, 1960 - from p. 359 to p. 374]

II.

Sikhism and the prince-gurus. - Our visit to the Golden Temple. - The miraculous fountain. - We become "immortals".

On the day of our arrival our durbar lasted until five o'clock in the afternoon. The huge trees in the shady garden did not allow the fierce rays of the October sun to disturb us unduly, but, on the other hand, great flocks of brilliantly plumaged parrots flew fearlessly in and out of the open doors of the veranda, and deafened us with the harshness of their far from metaphysical bird-cries. Finally the last file of mystics retired; and while the parrots began to hide themselves in the shady foliage of the mango trees, we started for the Golden Temple on the Lake of Immortality.

The name *Amritsar* is derived from the Sanskrit words: *a* - particle of negation; *mrita* - death; and *saras* - fountain; in their combined form meaning "the fountain of immortality". This name was not originally given to the town, but to the *talao*, or lake, from the crystal waters of which, as if forever admiring its own reflection, rises the Golden Temple, built in 1581 by Ram-Das, the fourth *guru* or teacher-prince of the Sikhs. Beginning with Nanak, the founder of Sikhism, the Sikhs had ten such prince-gurus (Raja-gurus). This sect, founded in the XVIth century by the teacher with the help of half-a-dozen disciple-apostles, grew strong and spread widely. In the XIXth century the English found it scattered from Delhi to Peshawar, and from the sandy deserts of Sind to the Karakorum mountains, far beyond Kashmir. The history of the Sikh empire, about which so little was known in Europe that its fall in 1849 barely arrested the attention of the press, is most interesting; and may be briefly outlined in a few words: tireless fighting with the then mighty Moguls of India, fighting not for life but for death, where there were ten Mussalmans against every Sikh. This continued, with a few intervals, until the first half of the present century, when the English pacified both Mogul and Sikh by preparing an equal fate for both - that of becoming British vassals. The successor of the founder of Sikhism was a certain Angad, whose teachings, which record the words of Nanak, form the opening section of the *Adi Granth* (the sacred scripture of the Sikhs); his disciple, Amar-Das, inherited the spiritual throne after him. He was the first who dared to stand up to the authority of the lawgivers, and sternly denounce the inhuman custom of "suttee" - the self-immolation of widows on the funeral pyres of their husbands, and ordered the following inscription to be traced as a warning over the entrance to the *Ghats* (the site where the corpses were burnt): "The true suttee (one who commits self-immolation) is she who is devoured not by the flames of the pyre, but by the calm, yet enduring sorrow for the dead, the consolation for which and the refuge against which should be sought in the Lord God alone." Ram-Das, the builder of the Golden Temple, succeeded him. The town itself was known 400 years ago under the name of Chak. When Ram-Das formed the lake and surrounded it with numerous small temples, he named it Ramdaspur. He appointed his son Arjan as his successor. As a philosopher the latter was a great favorite with the Emperor Akbar, but in 1577 a certain Chandu Khan, one of the sardars and a subject of the Caliph, in envy slandered him. Then Arjan was suspected of treason and put in prison, where he died, in 1606, if we are to believe the

Moguls. The Sikhs, however, have a different story to tell. According to their tradition the prince-teacher, on being permitted to bathe in the stream which ran across the prison-yard, suddenly vanished from the sight of his two guardians and found himself in heaven. His son and heir, Har Govind, whom his father's death left a boy of eleven, swore vengeance on the Moguls for the death of his father, and kept his word. He began by killing with his own hand Chandu Shah, who had delivered Arjan to his enemies, and then fled beyond the Himalayas, into the desert, there to learn the *maha-vidya* (great science, magic). He returned in a few years as a young man and declared war on all Mussalmans, compelling his faithful Sikhs[15] to take an oath that, having once drawn their sword, they would not sheath it again until its sharp blade had sent at least three Moguls into the next world. He killed many a son of the Prophet with his own hands. According to the author of the *Dabistan*, his sword was enchanted. With it he killed Payenda Khan, splitting him in half, and when one of the latter's bodyguard threw himself like a madman upon the warrior-guru and struck him with all his might with his drawn sword, Govind skillfully warded off the blow and cold-bloodedly remarked to his assailant: "Not in that manner, but so the sword is used," and with those words killed him. This exploit led Muhsin-Fani, the author of the *Dabistan* and a personal friend of Govind, to draw the following curious deduction: "This utterance," he says, "clearly shows that the great Govind-guru did not kill Moslems in wrath, but solely with the idea of teaching them how to use their weapons, for the first duty of every guru (teacher) is to instruct."[16] This defence is a rather curious one.....

The Sikhs believe that the soul of the founder of their faith, Nanak, enters the body of every crowned guru and controls him until death. Govind signed all documents thus: "Nanak, on earth Govind," as witnessed by his correspondence with the author of the *Dabistan* and his letters to the Mogul emperors. Govind died in 1645 and his cremation ceremony was accompanied by wild exhibitions of fanaticism. Several Rajputs, converted to Sikhism, threw themselves into the fire after the body, and many others would have followed their example if it had not been for guru Har-Rai, Govind's successor, who put an end to this self-destruction. Har-Kishan, the eighth prince-teacher, died in his youth. The ninth, Tegh-Bahadur, killed so many Moslems that the Emperor Aurangzib finally dispatched a whole army against him. He was captured by cunning and was beheaded in Delhi. His son, the fifteen-year-old Govind-Singh, the last of the prince-teachers, was the most remarkable of them all. Burning with the desire to avenge the ignominious death of his father, he resolved to reform the Sikhs completely and make real Spartans of them. In the midst of the mighty Mogul reign, he took it into his head to destroy them to the last man. Surrounded by general demoralization, fanaticism and religious superstition, he swore to direct the minds of his Sikhs to one religious idea - monotheism, and to one goal - the founding of a great Sikh empire.

He believed that he was inspired not by Nanak but by the One God himself. "My incorporeal soul," he says in his *Sacred Biography*,[17] "reposes in passive felicity, immersed

---

[15] The word *Sikh* means disciple.

[16] *Dabistan*, II, p. 275.

[17] Each of the ten prince-teachers of the Sikhs wrote a more or less extensive book, full of religious teachings, precepts and sermons. It is these ten books which make up their Sacred Scripture,

in uninterrupted contemplation of the One, while the messenger of the Lord, the immortal spirit of Nanak, communicates to you (disciples) the words and commandments which have been traced before him in letters of fire by the finger of Him who is the Light of the World." "In vain," he says further, "have Deities (incarnations of Divinity) descended on earth from the beginning of the world in order to instruct mankind regarding the unity of God.... Men perceive God but through defiled vessels in the shape of His creatures - men. Thus, forgetting Iswara (the Lord), the Hindus worship Siva, Brahma and Vishnu and Mohammed, in instructing his sons about Allah, meanwhile taught them to utter his own horrid name along, in their prayers to the Supreme," etc. But he, Govind, was now sent to re-establish the truth. "Though a messenger of God," he adds, "yet I am no more than an ordinary mortal slave of the Supreme, and woe to him who dares to deify me, a worm of the earth!.... He will burn for all eternity in the fire of suffering.... It is impossible to find God in scriptures and ceremonies alone; He lives in the heart of man, and may be known only through resignation and the sincerity of inner prayer."

New laws promulgated by him were unanimously recognized by the Sikhs, and today constitute the dogmas of this sect, though these have but little in common with the teachings of Nanak. The doctrine of meekness gradually changed into the deification of their country as a community of Sikhs, "God's chosen," and into a religion known by the name of *Khalsa*, literally meaning "the soil of the redeemed or liberated from sin". *Jihad*, the holy war of the Mohammedans, is a mere display of fireworks compared with the conflagration brought about among the Sikhs by the word *Khalsa* alone. In the name of Khalsa every living human being in the land of the "immortals," from the greatest to the smallest, from women to infants, rises against the enemy, and were the Sikhs more numerous, those who sought to obstruct them would end badly! The laws or dogmas promulgated by Govind are as follows: God is Spirit, but though his Spirit is universal, he descends upon earth only to overshadow the Sikhs, and his presence is nowhere manifest save in the Khalsa. However, notwithstanding God's absence, "all the nations should strive for unity," i.e., become converted to Sikhism - "all except the Mohammedans, who should be systematically and constantly destroyed, even to the desecration of the tombs of their ancestors and saints." The inferior castes should be considered equal to the higher, "for we are all equal before Nature". "The triple thread of the Brahmanas must be torn asunder, and the Sikhs must realize that the redemption of the soul is possible only through the Khalsa, while the *pahul*, (i.e., initiation into the mysteries of Sikhism) can be given by the followers of Govind-guru alone."

The Lake of Immortality and the temple are open to Hindus of all castes and sects. Only the waters of "The Lake of Immortality" give promise of eternal life. All Sikhs must call themselves *singhs* (lions). All must be sanctified by water,[18] wear their hair long, worship nothing but God and his *Adi-Granth*, never part with their weapons, always fight the Moslems, and dedicate their life and energies to the use of their weapons, etc., etc. A Sikh who follows the above-mentioned edicts is a *sachcha padsha*, "a veritable king".

---

known as the Adi-Granth. The book of Govind-Singh is called *Vichitra-Nataka* - "The Miraculous Tale".

[18] At the initiation or conversion of a future Sikh, five already initiated adepts sprinkle him with water from the lake.

Having conquered all the obstacles of superstition and caste, founded the Khalsa and humbled the Brahmanas and Mohammedans, Govind-Singh set out to fight and destroy the Moguls. Sivaji, a Maratha hero who put an end to the Timur dynasty and the supremacy of the Mogul Empire, found in him a friend and ally. Together they repeatedly defeated the ill-fated sons of the Prophet, annihilating them by the thousand. But even Govind had to meet his fate. In 1708, at Nander, on the shores of the Godavari, the hand of a murderer smote him while he lay asleep in his tent. Then a miracle occurred. In answer to the questions of the despondent Sikhs as to who would henceforth lead them on the road to salvation, Govind-Singh rose with a mortal wound in his breast and spoke the following words: "Be humble, and place your trust in God: into His hands I surrender the Khalsa. He who would see me and speak to me, let him seek me in the *Adi-Granth* of Nanak. I am your guru, and will forever remain with you in the Khalsa. Be firm and remain true to your duty; wherever there are five Sikhs gathered together, there will I be with them!" And he fell down dead. After lying dead for a few hours, he revived and was taken to the Lake of Immortality, where he continued to live for several months longer. There, in spite of a crowd of guardians or *akalis*, he was again killed during the night in his tower.

Govind's teaching split the Sikhs into two sects. The first calls itself *Kalasi*, and is composed of orthodox followers of Nanak. Its members do not kill animals, eat no meat, avoid alcoholic beverages, and do not smoke; they consider it a sin to shed the blood of any creature whatsoever; they pray all day and confess their sins to each other every evening before sunset. The other sect, the *Singhs*, disciples of Govind-guru, are fearless warriors, the dread of the Afghans. Among their number are the *akalis* or *nihunchis*, i.e., "God's warriors" and "immortals". It is their duty to guard night and day the temple, where their Maha-guru or *great teacher* constantly dwells - alas, but a nominal one at present! There are 600 of these *akalis*, and they are known among the people as the "sipahis of the temple". To encounter one of them as an enemy is a rather dangerous thing, as these immortals are always heavily armed, often carrying a sword under each arm, two sharp sabres in their belt, a matchlock on their back, and several daggers. Under the English rule they are no more allowed to walk the streets thus armed, but at the same time they have been allowed to retain the most terrible and dangerous weapon, which at first sight remains unnoticed; otherwise there would have been a rebellion. This weapon consists of a steel belt and a circular quoit, sharp and with teeth like a saw (on the inner side), which is twined like a cork-screw about the blue turban of a "God's warrior". They fling this quoit, which is from six to eight inches in diameter, extremely sharp and twisted like a lathe, with frightful dexterity at their enemy. There are still English people living who have witnessed how, with terrible shouting and cries of "Wah guru ji ka Khalsa! *Wah guru ji ki Fateh!*" (Hail to the Guru's Khalsa! Hail to the Guru's Victory!) they threw such a quoit at the enemy and instantly cut off his head, and sometimes both legs of horses and even of war-elephants![19] Ranjit-Singh, the one-eyed old lion and last but one of the Maharajas of Panjab, held their courage in high esteem. His "immortals" did miracles of daring and once, during an encounter with the Afghans, these 600 valiant men decapitated 2,000 of their hereditary foes. Nowadays they have become more subdued, but sigh for the old

[19] Among other books see The History of the Sikhs by Capt. Cunningham. The author lived among them for many years.

martial days and often send deputations to the English, asking them to lead them against the hateful Kabulians. Why the Government did not take advantage of their offer during the last war in Kabul, remains incomprehensible.... Perchance they were simply afraid to awaken in the Sikhs their slumbering audacity of old....

Now, of course, everything has changed. The plains of Attok and Peshawar are no longer the refuge of the rhinoceros which the Mogul emperors were so fond of hunting, and which the Sikhs hunted in their turn. The valleys of Upper India, where the Brahmanas and Kshattriyas (warriors) had by degrees developed such an original civilization, that land which had always succeeded in repelling the attacks of all kinds of peoples, from Sikhs to Persians, from Moguls to Afghans, since the days of Darius Alexander and until the epoch of Babur and Dost Muhammad - this land fell at last!.... There where the rhinoceros once grazed, the rumbling of the trains is now heard!....

The Sikhs are still young and vigorous enthusiasts. Not one of them, except for children and some few women, has ever been converted to Mohammedanism, Brahmanism, or even Christianity, notwithstanding all the efforts of the missionaries. For the sake of the Khalsa they will do anything and everything..... But even their laws have begun to give way under the influence of Western education. They still feel hatred for "the sons of the false prophet," yet some of them embark on commercial enterprises with their former irreconcilable enemies, and have also acquired the habit of drunkenness from their new rulers. However, they are more proud than ever of being called *Singhs*. They continue to wash away their sins in the Lake of Immortality at the break of dawn, and worship the *Adi-Granth* as assiduously as before. Their esteem for Nanak is so great that even now they almost deify a certain Baba Khein-Singh, just because he is the 16th direct descendant of the founder of Sikhism. This disgusting *Baba* (father) leads a parasitical existence in Rawalpindi surrounded by the veneration of thousands who bring him, as voluntary offerings, over two lakhs of rupees (200 thousand) per year. Contrary to the custom and even the law of the Sikhs, this holy man has, besides his wife, a whole harem; as for the offerings of his zealous but far from rational worshipers, he spends them in the company of English functionaries, residents and collectors, on crazy festivities, hunting and drunken orgies.

Hardly had we arrived in the Temple-yard, when we were met in the square by our old friend and acquaintance, the akali Ram-Das, whom we had already met in Bagh, and who, like myself, had barely escaped falling a victim to the miasmas in the cave of that name.[20] He was exceedingly pleased at meeting us, and then and there, from joy and as a token of his power shook his fist at a Moslem who chanced to pass by. This "God's warrior" appeared even more huge in his official turban. He immediately offered to accompany us and show us all the sections of the temple, including the most secret recesses. When we entered the vast court, paved with multi-colored marble, the sun was

[20] See "From the Caves and Jungles of Hindustan" in the *Moskovsk ya Vedomosti,* 1879-80.
[At the time when H.P.B. was writing "The Durbar in Lahore" only a few of the Chapters of her "Caves and Jungles" had been published in the *Moscow Herald*. The Series was interrupted and resumed in the Russian Messenger, where it was republished from the beginning all over again, and continued with new instalments. This, however, did not take place until 1883. - *Translator*.]

already setting, and the Golden Temple, bathed in its warm rays, shone like a magic vision from another world....

In this first court we were made to take off our shoes, which were replaced by some kind of felt slippers. Then, after descending a few steps, we tread on the marble quay, shining and slippery as glass, and before our eyes lay the lake in all its grandeur and loveliness, with the Golden Temple in its midst.

The lake is a square reservoir covering 150 paces in each direction, and is filled with water, pure as mountain crystal. On each side of the square marble quay surrounding the lake are snow-white marble stairs, leading to the edge of the water. White palaces of the same pure polished marble surround this immense quadrangle. Each of these palaces was built by one of the numerous Sikh rajas and placed at the disposal of the Maha-guru and his "Immortals," who permit all kinds of pilgrims to live in them in spite of these palaces being the property of the Sikhs. These dwellings, with their overhanging, ornamentally designed balconies, porticos and terraces, add much to the beauty and poetry of the "sacred square". The square, shutting out the noise of the city, provides a most delightful retreat in the evenings. Between the lake and the palaces grow wonderful, shady trees. Each of these was planted by one of the Sikh benefactors - famous for their liberality - bears his name, and is surrounded by large marble terraces for the benefit of resting pilgrims. Under almost every tree are buried the ashes of its donor. One of the trees was planted by Govind-Guru himself and is the object of special reverence and care among the priests.

Having walked half way down the quay and nearly falling several times in my awkward felt slippers, we entered another court, still more vast, at one end of which rose a high, open, three-storied building, while at the other stood an arched gateway, from which a long marble bridge, with a beautifully carved railing, led to the Golden Temple which stood in the very centre of the lake. The first building is the *bunga* or palace of the akali, all the three verandas of which were at that time crowded with "Immortals". The bunga is built in Asiatic style. From it, on whichever floor they may be, "God's warriors" can watch over the Temple where, like a living idol, their Maha-Guru sits whole nights and days long. Here, on the second floor, is the cell of Govind-Guru, with his armour hanging on the wall, and the murmuring fountain which miraculously sprang from the marble floor on the night of his murder. This is, in fact, the fountain of "immortality". According to the Sikh legend the Moslems and especially the Kabulians cast a spell over "God's warriors" that night, so that all the akalis, instead of watching in turn over their already wounded guru, fell into a deep sleep. Then the Kabulians approached stealthily and this time slew *pour de bon* the holy warrior, who had dispatched so many of their brethren to the infernal regions with his own hands. The miracle of resurrection was not repeated: *non bis in idem*. On waking from their enchanted sleep the poor "Immortals" (who in those days, by the way, were still simple mortals) found their spiritual leader with his throat cut, while at his head a fountain of pure, cool water spouted to the very ceiling, and beside it an inscription said: "Every one of my faithful Sikhs (disciples) who drinks this water in my name will become immortal, successfully escaping all transmigrations and receiving full absolution for his sins."

After staring at this inscription on the wall of the cell - it is written in the *gurmukhi* dialect - we asked, quite naturally, for a drink from this miraculous fountain, and immediately felt ourselves to be immortal....

To our amazement not a penny was expected from us for our acquired immortality, and our old friend, the akali, was even hurt when we hinted at a contribution, and answered that they did not accept payment from their "brethren". After that we inspected other parts of the bunga. There was a magnificent show-case in which the swords of all the guru-warriors and their other weapons were exhibited. On the upper floor stands a richly decorated altar, where the *Granthas* are placed under lock and key every night. Each of them is kept in a specially prepared room and guarded by an akali. The *Granthas* are cradled until dawn on a thick bed of roses and other flowers. On a platform in front of the bunga stands a marble dais - the acme of beauty and good taste; on it is a font in which the Sikhs wash their sins away to the accompaniment of sacred songs and instrumental music played all day long. The courtyard was crowded with worshipers of all sects and nationalities. To this day the Sikhs hold every denomination in equal esteem and allow members of all sects, with the exception of Mohammedans, to pray in the Golden Temple. Therefore, at the divali of Amritsar, pilgrims of the most heterogeneous sects flock. Here you may see a worshiper of Vishnu beating his forehead against the Temple-steps, as well as a stern Saiva who would behold in the dome-like Temple the emblem of his Siva; a Vedantin as well as a Buddhist; a polytheistic Gurkha and even the devil-worshiping Jats....

Having passed across the bridge with its open-work railings, which at that moment were thronged with solid rows of fakirs clad in their own skin, with *sannyasins* in orange yellow dress and wearing chignons, and with *Kukas*[21] carrying a tower of white muslin on their heads, like the tower of Suharev in Moscow, and arrayed in narrow skirts, we finally reached the Golden-headed pagoda. Like Venus risen from the sea-foam seemed to us this beauty of India, which has no rivals but the Mohammedan Taj-Mahal in Agra and the Moti-Masjid (Pearl Mosque) in Delhi. Two-thirds of its walls are of pure, excellently polished white marble, brightly gilded beneath the terraces, from each corner of which rises a high tower, colored like an Easter egg. On three sides the temple is surrounded by the deep lake, and on its fourth side there is a bridge which leads to the bunga of the akali. The water is almost level with the second step beneath each of the three doors of the portico. From these steps the Sikhs dive, like frogs, all day long into the lake, and after diving lie down on the wet upper step and dry in the sunshine, awaiting immortality. With touching hospitality we were urged to plunge into the lake, just as we were, and then to dry ourselves in the same manner. However, thinking ourselves immortal enough after having drunk of the waters of the fountain, we declined.

The temple is not large, but its interior decoration is extremely dainty, and, most important of all, it is kept very clean - a condition which is unusual in India. Having entered through the main portal we found ourselves face to face with the high-priest of the Sikhs. This venerable old man with a snow-white beard was reclining on luxurious pillows under an enormous blue velvet baldaquin, embroidered with gold, and to all appearances was assiduously reading the *Adi-Granth*. I say to all appearances, for, on

[21] The Kukas are a secret political sect of Sikhs, highly inimical to the English.

coming nearer, we observed a pair of closed eyes above a pair of spectacles which had slid down to the end of a hooked nose, and heard loud snoring, audible even through the drone of numerous voices muttering prayers around him. The Maha-guru slept the sleep of the righteous, and so soundly that he did not wake up even when our friend, the akali, began to fumble respectfully between his crossed knees and to select for us several of the most beautiful roses from the heap of flowers scattered beneath him. We were informed that this was no sleep but the bliss of *samadhi*, i.e., that the Maha-guru was plunged in that particular religio-lethargical state during which the highest soul of man (Atman) separates itself from the body and wanders away into the universal spaces, there to perform its spiritual duties, while the perishable body is left on earth under the guardianship of the "animal soul" (jivatman). Apparently the "animal" host made haste to avail himself of his temporary rights, for upon our appearance he asserted his presence very forcefully. After a thunderous snore the ancient man stuck his nose into the *Adi-Granth* for the last time, suddenly opened his eyes, hazy with sleep, and opening his toothless mouth, began to stare at us in amazement, as though awaiting an explanation. The latter was forthcoming: our obliging akali introduced us immediately as "brothers from Patala".[22] Owing to its dual meaning this designation of America, common everywhere in India, has given rise many a time to all kinds of *quid pro quo*. The fair sex of India especially, not often qualified for honorary membership in the Geographical Society, inquired with much curiosity as to whether we resembled the green monsters with red eyes and many-tailed spinal column, as the *rakshasas* (demons) from Patala are represented in their temples, and upon seeing us refused to believe that we were not "Ingresi," or Englishmen.

The ancient pontiff, after staring at us for a while, gave us permission to ascend the Eastern towers from which there is a magnificent view over the city. However, he immediately recalled us, in order to ask us some very extraordinary questions. One of them was, whether there were many Moslems in our Patala, and whether Americans are enjoined by their religion to track them down and kill them like so many rabid jackals - or whether the English forbid even the Patalians to touch them, as they do in Panjab. On learning that there were no Moslems in America and that the English have no authority there, the great guru was greatly amazed, and expressed the joyful hope that perchance the reason why there were no Moslems in the United States was that, with the exception of a handful of them who took refuge from the Sikhs in Hindustan and Kabul, under the protection of the English, all of them were long since roasting in "Infernal Patala," i.e., in hell. He then said that he could not understand why people living in a country of such blessings, where there were neither Moslems nor *Ingresi*, would leave it in order to settle in a place which swarmed with both. After exchanging a few more remarks as profound as this last, we parted, well satisfied with each other.

The garden of the Golden Temple is very beautiful. There, nightingales sing all day long! Kashmir abounds in nightingales as well as in roses, and the former often migrate to the forests of Panjab. The singing of the nightingale in the garden of the guru is a sure indication that this bird has become the abode of the soul of one of the singers

[22] *Patala* is a name by which America is known. Translated, it means "the infernal land". Among the masses *Patala* also means "hell".

or pipers of the Temple, and whenever the ex-singer proclaims his presence near a tree, food and water from the "Lake of Immortality" are always provided for him. From the garden we went to the "Black Town".

[*The Theosophist* — October, 1960 - from p. 8 to p. 20]

III.

The bazaar at Amritsar and the lamentations of its inhabitants. - The opinion of the English about their own rulership. - The Black City and the Cantonments. - The illuminations of Divali. - 92 Kukas discharged from a cannon.

The bazaar at Amritsar presents an exceedingly lively spectacle: each shop comprises in itself a factory, a storehouse and a place where sales are carried on. They are exposed to the eyes of visitors from the street, and as you walk slowly through the narrow street you may get a correct conception of the intricate process of the production of the wonderful shawls sold here. You can get them here for a few pennies, but when sent to Europe, they become costly items. A naked Hindu sits on the extremity of his spinal column and combs wool. The wave-like strands of wool shine in the sun like flowing, glittering silk.... In a tiny shop next door another Hindu dyes the wool in the brightest and most wonderful colors. Behind this shop is a third, where, seated in front of a loom of the most primitive kind, a master-weaver weaves with all the twenty digits of his hands and feet. It is well worth seeing how shawls, muslins and silks of the most delicate colors are here embroidered with gold, on a dusty street covered with rubbish and slops, often between two small food-shops where unleavened bread-fritters are fried in coconut oil all day long, and swarms of flies obscure the light.... And never is there a single spot on the weaving!.... One single spot would completely ruin the poor workman!

The bazaar is overflowing here with wares from Middle Asia and cheap imitation products from Manchester. The latter city is trying with all its might to kill the local craftsmen with its own imitations, which are cheap beyond the possibility of competition. Indeed, who will buy richly carved idols of real ivory which Benvenuto Cellini would not have been ashamed to claim as his own work, and for which the district of Darsani-Darvaza in Amritsar is so famed, when Manchester floods the bazaar with idols made of ordinary bone, crudely carved by a machine and ten times as cheap? Little by little ancient handicraft is disappearing, and will soon vanish altogether. All these costly cobweb-muslins from Dacca, these wonderful filigreed ornaments from Delhi, these mosaics in gold and marble and the black enamel-work of Moradabad, the amazing *repousse* on copper from Benares, etc., etc., will become a mere legend. The Manchester machine will soon have destroyed even the memory of all these products of the patient Hindu, whose genius is willing to manifest itself for a few pennies a day, and from whom the British huckster's greed takes even these wretched pennies! Those 20 millions of the Afghan fiasco have to be paid, don't you see! And if it does not come from taxes, the last buffalo, the last cow - nourisher of a whole family - will be sold; and if these cannot be obtained - then there is the jail!

"But is it possible," I asked one of the *malcontents*, "that you regret the time when you were under the despotic yoke of the Moslems? Now you are rapidly being educated, and the lives of your families are not endangered, etc., etc."

The answer is always the same: "We realize the great blessings of education, and

various other benefits of civilization, but what is the use of all this improvement when there is nothing to eat? True, we were killed and beaten and persecuted in the times of the Moslem dynasties, still we were not starved to death, one by one. The money which the sons of the Prophet extorted from the Hindus remained in the country, and there was always a hope that sooner or later it would return to the pockets of its original owners. But now!.... Now the last drops of juice are being squeezed out and absorbed forever by the fogs of Great Britain. Our Golconda diamonds have become glass; our sacred idols are displayed in the British Museum; and our countless treasures repose in the vaults of the Bank of England. Our famous Koh-i-Nor (mountain of radiance) - a diamond without its equal, which was removed by force and with bloodshed from the conquered Shah-Shuja by Ranjit-Singh, now sparkles on the crown of the Empress of India. And many, many a family jewel, once stolen by Hastings and Co. from the forefathers of the ruling princes, must now be redeemed for enormous sums from itinerant English jewelers!....

From my desk I take *The History of the Annexation of Punjab to the British Possession in 1849*, written by an Englishman, and read the following:

"Thus the country was saved.... This wretched population, consisting of many millions, which had been worn out with centuries of confusion and strife, of constant bloodshed, despotism, and a total moral as well as material collapse, finally drew a breath of freedom.... Taken under the benign protection of the British Crown, it has since known the meaning of life and daily blesses all the benefits of civilization and the very just though firm government of the great Empress of India...."

It seems that K. N. Leontieff is right: a certain degree of slyness is essential in politics,[23] and the English must therefore be right.

We were to remain in Amritsar until the day of the Divali. On November 2nd, about six o'clock in the evening, we started to walk through the Cantonment towards the town and the temple which was the centre of the illuminations. With the exception of Bombay and Calcutta the towns in India are, of course, unlike any other towns in the world. Districts or sections inhabited by the English are not even considered to be part of the town, but are known as *Cantonments*, in contradistinction to the Black Town, or that part where live their despised ex-owners, the "sons of the soil". As to the towns of the latter, they are the usual Asiatic towns, neither more nor less, and except for their outstanding imperishable monuments of antiquity are all built after the same pattern. Doorless and windowless mud huts nestle beside dwellings painted in all the colors of the rainbow and with pretensions to the name of palaces; crooked hovels supported on chicken legs press against each other, tumble over each other, climb over neighboring walls and roofs as though preparing for an assault, and butting into the solid wall of some honest-to-goodness house, cling to it, and look down over the narrow street above the tops of the lower houses, as if boasting to the passers-by of the tatters which eternally decorate their roofs. These streets, where two carriages can rarely pass each other, are usually framed with two rows of little shops where everything is sold, from conscience to idols of British manufacture, from real Venetian lace, lying under a heap of onions and bananas, to the works of Annie

[23] See the *Russkiy Vestnik* for March, 1879, "My Recollections of Thracia."

Besant which treat of the mysteries of present-day physiology and are banned in England. On the other hand, the so-called *Cantonments* in towns like Allahabad, Cawnpore, Amritsar, Lahore and others are not like towns at all.... They are merely suburban divisions of Indian towns, built, for the most part, after the Mutiny. Some 30 years ago there was a jungle or forest around almost every town, where fakirs and saintly people found salvation after renouncing the world. After growing alarmed during the suppression of the mutiny, the English chased them away, cleaned out the thickets, and through them laid out broad, interminable avenues, selecting the intermediate groves for their residences. One can drive for hours on end along wonderful smooth avenues shaded with centuries-old trees, and not see a single house. At some distance, here and there, you glimpse double white posts with the names of those who live several hundred yards beyond them. To reach any one of these you have to pass through the gateless entrances, and only then a white bungalow surrounded with verandas will emerge from the shelter of the shady, moss-covered trees. Concealed from the scorching, deadly rays of the fierce sun, these villas, although but a few steps away, are hardly noticeable because of their canopies of densely entwining branches. They laugh at both heat and sunshine from their shelter of gigantic lianas and other creepers.... Here the sun is powerless and can merely wink its fiery eye through the green netting of thick foliage. In India it is not the heat but the rays of the sun which, even during the cold season, often quite suddenly kill a foreigner.

The sun had all but sunk behind the horizon when we started out from our suburban bungalow, even though we had to drive three miles along the avenues of the Cantonment. Though the heat even in November is unbearable during the day, nothing can compare with the magic of October and November evenings in India.... The air was permeated with the aroma of plants, and myriads of colorful moths and gnats danced about in rainbow-tinted clouds, in the fading rays of the day. On either side of the avenues were small lakes and canals, on the black mirror of which the floating chalices of lotus-flowers spread like a pale rose carpet, attracting whole swarms of fireflies and other luminous insects.... But hardly had their phosphorescent sparks begun to gleam in the quickly gathering twilight, than other fires beside the road began to be kindled - the lights of the forthcoming illuminations of the divali. The natives consider this day their new year. The dark silhouettes of the "sacred torch-bearers" had already begun to appear among the trees, and their groups grew more dense and numerous with every moment. Quietly, running on their bare feet without a sound, they appeared and disappeared like forest-sprites at night, flitting about beneath the shrubs, in the foliage of the lower branches, and atop house-roofs. And wherever a dark hand appeared extending a staff within which burned the sacred "kusa" grass dipped in coconut-oil, either a fire-pot was lighted like a tiny point of fire, or a Chinese lantern flashed brightly, or a torch was lit.... Within ten minutes the entire town with its surroundings was blazing as though it were day.... We knew that at that moment the whole of India, subjugated but still with faith in her gods, was being illuminated from one end to the other....

How can I find words to describe the marvelous, magical spectacle of the Golden Temple illuminated from base to dome, or that of the sacred garden of the Sikhs! Even the English were in rapture this year and their most critical newspapers declared that "for many, many years nothing comparable to the illumination in Amritsar in 1880 has been

witnessed in India." The Viceroy was expected, but he arrived only a few days later, and an additional illumination was prepared for him. The gathering of the crowds was so immense that we were forced to leave our carriage and wend our way through the streets of the bazaar among camels and elephants. Everything down to the last hovel was submerged in a sea of fire, and there were many Sikh fanatics who had thrust flaming torches into their turbans, and were forcing their way through the throng like so many wandering lighthouses.... When we reached the large square from which there is a descent to the lake, we found the whole left side of the stand occupied by the chairs of the English, behind which the rajas and sardars thronged reverently. We did not go there but went straight into the court of the temple where Ram-Das awaited us, and he led us to the roof of the palace belonging to the Maharaja of Faridkot, who had sent orders from Simla to have comfortable seats prepared for us there. Indeed, even the Viceroy himself could not have found a better place than ours. We did not mind the natives and therefore had the opportunity of enjoying this rare and unusual spectacle better than any other European. The latter merely saw the illuminated temple and part of the lake, while from our roof we had a view not only over the temple and the bunga of the akali, but also over the entire sacred garden with its four quays, on which swarmed thousands upon thousands of pilgrims, descending from the walls of the palaces to the very edge of the water in a dense mass of multi-colored turbans and embroidered costumes; that evening they transformed the garden into a colorful meadow. It was a sight of amazing grandeur, something strikingly enchanting! The marble bridge was filled with "God's warriors," and it had been promised us that we would also see something of the secret ceremonies of the Kukas.

It may be observed, and with justice, that foreigners have seen better illuminations and fireworks than these. I will not deny that. I have seen similar ones in Versailles, London and other cities, but in different circumstances. Of course, the lakes and ponds at Versailles which reflect millions of lights, present no less magical a sight, but in comparing the surrounding crowds of Frenchmen in their short-tailed coats and top hats which are suggestive of joints in a stovepipe perched on their heads, with this colorful and waving sea of turbans and festive costumes loaded with gold; in comparing the chestnut and lime trees (without in the least belittling the native beauty of the North) with the palm-trees and giant vegetation of India, and finally the cloudy Northern sky of the Occident with this deep blue Southern sky which delights the eye, my enthusiasm becomes more understandable.

Before us, almost at our feet, and seemingly at one and the same time, scenes from the greatest European theatres seemed to unfold, with their "Africans," "Aidas," "Kings of Lahore" and the *tutti quanti* of various ballets portraying Oriental life. The most gorgeous decorations under the sun ever seen by Europeans were displayed before us. The lovely temple in the midst of the lake, whose beauty fascinates even in daylight, evoking enthusiastic tribute from the tourists, was now ten times more enchanting. From the high roof of our palace all this was like a fantastic dream difficult to realize, and enveloped one in a strange and ardent feeling. From this height not only the illuminated buildings and palaces lay before us, like scenes from the Arabian nights, but also the outlying hills and meadows. As if emerging from the darkness surrounding the fiery centre of the quadrangle, far away before us stretched the endless panorama,

rolling away across the roofs of the palaces bordering the lake, into the distance, beyond the horizon, on the moving sea of forest-clad hills and plains, where at last, having gradually passed through a whole gamut of warm colors, from bronze-orange and golden shades, to pale-purple mist, it suddenly vanished in the bluish haze of the distance. Directly before us, gleaming like a fire-bird, stood the temple in the lake, the dark mirror of the latter reflecting and multiplying to infinity, the unbroken glowing garlands that faithfully outlined the designs on the temple, its bas-relief, its inscriptions and arabesques, as well as the intricate carving of the railings on the marble bridge. Flowers, dragons, birds - the smallest decorations in carving and painting which stood out in blazing outlines against the dark background of the buildings, were repeated down to the very depths of the lake, untouched by any ripples. Thousands of people above the water, and thousands reflected in its surface.... They thronged on the shores of the lake, spreading like a rich, variegated rug to the utmost boundaries of the steps which led to the water, some of them half-immersed in water, and all speechless and motionless. Quietly and in silence they merely raised their swarthy arms towards the "Golden Temple," and simultaneously dipping them into the limpid depths of the lake, devoutly besprinkled themselves with the holy water which gave to each of them promise of eternal life in Moksha.

Suddenly, like a fiery and hissing serpent, the first rocket rose in the air; then a second, then a third, and so to the tenth, until the entire heavenly artillery booming and bursting descended like a rain of stars upon the crowd. This evoked exuberant cries of rapture. For a full hour all that pyrotechnical art ever produced in the shape of rockets, Catherine wheels, Roman candles and apotheoses, with the addition of native heraldic designs, monograms and sacred Indian emblems, crackled, rattled and rumbled about us until we were well-nigh deafened. The crowd exulted; especially when a mass of miniature balloons with Bengal lights in them were released from the turret of the temple, and it seemed impossible to distinguish them from the myriads of blazing stars in the sky.... Thousands of superstitious people, many of whom had never witnessed a display of fireworks before, prostrated themselves on the ground upon the appearance of these, in the firm belief that this was a miracle performed by their Govind-Guru or perhaps even by Nanak himself. Some of them even picked up the fallen rockets, half-consumed by the fire, from the ground, in order to preserve them as sacred objects. But soon, little by little, the rockets began to appear in diminishing number. The reports and explosions grew less until, finally, all was quiet. The apotheosis of the preceding year, in which the Moslems had been depicted in a hell of fire-works, massacred on earth by the Sikhs and even pursued by them to the infernal regions, had been prohibited this year by the government because of complaints from offended Moslems, much to the Akali's sorrow. This time there was ample reason to fear their indignation. Instead of the apotheosis some kind of wonderful wheel with devils revolving on it appeared on the turret of Govind, as the fireworks ceased. The luminous square alone remained visible.

The crowd of Europeans, sitting on the platform by the city clock-tower, dispersed. The upper platform also became abandoned; we alone remained on the roof, hovering above the great crowd in the sacred square. After the festivities, the solemn ceremony of the Kukas was to follow, and our akali promised us that we should see them wandering around the lake while they repeated their mysterious annual vows, unknown to others....

I have already mentioned this political sect whose adherents fan the flames of an inextinguishable vengeance directed against their conquerors, under the guise of religious rites.[24]

Several years ago a traitor offered the English, for a good price, to join the sect of the Kukas, and on learning their secrets, to betray them to the government. He did not succeed in his enterprise because he was overtaken by *sudden death*. As for the Kukas, they became even more cautious, and this excessive caution proved fatal to many among them. Their leader and high-priest, Ram-Das Singh, intending to prove to the authorities that their sect consisted in reality of true and faithful subjects and not of traitors, partly, perhaps, because some unruly Kukas threatened to upset matters, sent a message to the collector of a little town near Umballa, warning him that certain Kukas in his district had mutinied and were threatening a riot. Unhesitatingly and without even obtaining permission from the higher powers, the collector ordered every Kuka who could be found to be seized and brought before him, whether he was guilty or not. Having seized 92 of them, and without even submitting them to trial, he ordered them to be tied to the guns, which were then fired, with the result that they were all shot within a few hours.

This is no rumor but a historical event in India which happened only a few years ago and is familiar to all. There was a great scandal. The English became seriously frightened. In order to pacify the people they discharged the collector, seemingly deprived him of his office and even made him appear before a court of law.... According to their claim (which was, of course, upheld by the Anglo-Indian press), at the trial they discovered some evidence which greatly compromised Ram-Das Singh, and they took advantage of this fortunate discovery: by order of the administration he was sent to Rangoon for life imprisonment. While they could not remove all blame from the collector, they succeeded in arousing the sympathies of the English public to such an extent that the latter outdid itself in subscribing large sums for the benefit of "the unfortunate functionary who was made to suffer for his loyalty"; and in a short time he was given a good post somewhere in Yarkand, in Kashgar, where he was sent as something of a permanent envoy.[25] The only one who suffered was Mr. Cowen, the collector's assistant, who was forced to play the part of scapegoat and carry the sins of British Israel into the desert of exile. Strangely enough, Ram-Das Singh, although still under the supervision of the police, is alive in Rangoon. But although the English removed him by force from the Kukas, they did not, unfortunately, stamp out Kukism. This sect, like the many-headed hydra, has now a countless number of heads in place of the one that was lost, and numbers several leaders in every town in Panjab. No one knows, however, who their high-priest is. The incident of the 92 Kukas who were shot was included by the Anglo-Indian government in the series of those many "unpleasant but unavoidable juridical mistakes" in India about which, incidentally, it concerns itself very little.

---

[24] See "From the Caves and Jungles of Hindustan."

[25] The name of this collector, Sir Douglas Forsyth, is well known in India as well as in Europe. Not long ago he was in Yarkland and traveled on the Chinese borders; he has recently published, with his own commentaries, additions and preface, a translation by E. Delmar Morgan of Colonel Przhevalsky's book From Kulja, across the Tian-Shan to Lob-Nor, which includes maps and plans.

A great disappointment awaited us, however. That night, when most of the crowd had dispersed, the Kukas commenced their mysterious walk around the lake, but more than that we did not see. At the head of the procession walked a tall, grey-bearded Sikh wearing a long white skirt and turban, and behind him came several hundred Kukas. The procession advanced slowly and solemnly. Holding a bronze vase of a strange shape in his left hand, the old man sprinkled with his right hand some kind of red liquid on the lake, while chanting some verses in a strange dialect, and at the end of each couplet the chorus joined in. The procession soon vanished into one of the beach-palaces. Distantly, and in broken fragments, we heard their slow, melancholy chanting from the interior. The programme had evidently been changed, and our akali could not or would not say anything further. One by one the lights went out around us, and soon only the bright stars remained above our heads. A fresh wind came up, and it became quite cold on the high roof. Finally we went home.

In spite of all our attempts and inquiries we could not find out anything more about these interesting Kukas. Who and what are they? We knew that they were Sikhs and Hindus, but there are apparently Moslems among them who have renounced their faith. And what is the origin of their name, the etymology of which no one could explain to us? In the mountains, west of Kashmir and up to the river Indus, there is a small tribe of that name. But these Kukas are seemingly either Chinese or Tibetan Moslem-Shiites, and the Anglo-Indian Government knows even less about them than about the Kukas in Panjab, except the fact that even the Kashmiris (not to mention their neighboring tribes, such as the Bambas, Gujars and others) stand in great fear of their knowledge of *black magic* and see in them dangerous magicians and sorcerers. What then would the Kukas in Panjab, that sect which was suspected of political treachery and which only appeared some few years ago, have in common with them?

As we passed under the windows of the house where the Kukas had retired to complete their mysterious ceremonies, we heard their singing again, this time loud and sharp, resounding through the deep silence of the nocturnal air, like some invisible threat. For some unknown reason I was reminded of the scene and chorus from *The Huguenots*: "la bénédiction des poignards".

(to be continued)

[*The Theosophist* — November, 1960 - from p. 81 to p. 101]

III. Continued.

A necessary digression. - Anglo-Indians, the English and England. - Who is to blame? - The rights of gardeners, British and Hindu. - A chorus of mutual complaints. - The differing result of taking an oath on "the cow's tail" or on the Bhagavad-Gita. - By what are the English guided? - The Coolie. - The Anglo-Indian en déshabillé. - The lack of patriotism in the Hindu.

Upon reaching this chapter, I find myself forced to break the continuity of my story for the sake of a brief explanation. To many a Russian India seems like the end of the earth, and, if I do not outline more clearly the mutual relations between conqueror and vanquished, and give a sketch of the country itself, much of the story of what I saw and heard at the wonderful Durbar in Lahore will remain both obscure and inexplicable....

Without claiming the slightest infallibility of opinion, especially where politics are concerned, I offer the following pages as mere personal observations, superficial, but on the whole truthful; that I can guarantee. Having listened to numerous discussions on India, as I had to in Simla, on the one hand, and to as many restrained complaints from the natives, on the other, and forming furthermore my conclusions without any prejudice whatsoever, on the events as they took place before my very eyes, I believe that my two years' continuous residence in the country places me in a position to judge of it fairly accurately. Being but imperfectly initiated into the secret mysteries of the Calcutta cabinet, and still less interested in them, I nevertheless believe that something pure white cannot appear jet black to me, or *vice versa*; all the more so since it becomes obvious to any foreigner that the character of the relationship between rulers and subjects is very far from being normal. In the two preceding chapters, as in my earlier letters about India, and especially in my articles: "From the Caves and Jungles of Hindostan" which were published in the *Moscow Chronicle*, I have often referred to this amazing and entirely unjustified relationship; one of utter contempt and arrogance on the part of the English, and on the part of the natives sometimes disgusting servility and cowardice.

Every time I express my honest opinion about the injustice and cruelty of the English towards the natives, when conversation turns to their mutual relationship, the former assure me that I am mistaken, since I know nothing about their subtle politics, and the latter, in answer to my pacificatory expressions and words of consolation, attempt to convince me that there is no single Englishman in India who wishes them well. Soon I came to the following conclusion: both sides exaggerate, the one its great virtues and merit, and the other its seemingly undeserved fate. The former, inspired, probably, by the wise proverb that "dogs go mad from over-eating,"[26] seem to undergo a complete change, as it were, on their arrival in India from England. The latter, we will grant, have not individually deserved such a cruel fate, but India, as a whole, is carrying the heavy burden of her age-

[26] [Russian proverb. - *Translator*.]

old sins: by her own past she has herself fashioned the misfortunes of the present, and her present position was inevitable.

More remarkable still is the fact that absolutely nothing is known in England of the activities of the English in India or the true state of the natives under the English yoke. How true this is may be inferred from the following: an educated Hindu goes to Europe, after having partially renounced his superstitious prejudices concerning both his country and his caste; he travels first class, no longer dressed as a *sans-culotte* but almost in European style; he wipes his nose with a handkerchief and not with the fork of Adam; his manners, like those of all natives, are quiet, even refined; even his education is by no means inferior and is sometimes considerably superior to that of most of his English traveling companions. In spite of this, his journey is divided into two phases: the first extends as far as Aden, and the second from Aden to London. From India to Aden, that is to the midpoint of his trip, the English will shrink from him; they will look upon him as a despicable creature belonging to a "lower race"; in other words they will ignore his presence, and he will rarely have the courage to assert his right of sitting with them at the common table. But beyond Aden, and before the steamer has lost sight of the shore, everything and everybody changes as if by the wielding of a magic wand!.... The Hindu is drawn into conversation. He is not avoided any longer; and if it should happen that some Indian official is on the ship on home-leave, even he will probably discuss politics with him, while the official's wife will condescend to draw his attention to the weather. The same happens on the return journey. From England to Aden will be a paradise. But the steamer will barely have rounded the burning mounds of Arabia and reached Bab el Mandeb, when the stage-setting is again altered: the free British subject becomes the abject English slave of whom the people in England have no conception!....

This is no fiction but a fact confirmed every week. Who, then, is to blame for this? Is it England with its laws and institutions which guarantee equality for all, or is it the English, namely, the English in India - quite a different thing?.... Of course we must blame the Anglo-Indians. They alone, during the last twenty years, have built up these prejudices, which feed their arrogance and conceit. In India, where everybody makes obeisance to them in serf-like fashion, these two vices are encouraged, in proportion to their climate-infected livers; in England none of them would dare to admit the sheer Asiatic despotism and contempt with which they treat the Hindus, and not only in England but even here everyone of them, at any such hint, denies it and tries to refute any direct accusation. Peter blames Paul, but will never confess to sin himself.

"Are you not ashamed to treat the poor Hindus like that.... as though they were dumb animals?" I asked a most amiable and kindly Briton in whose brother's house I was staying at that time.

The amiable Briton opened wide his blue eyes, and his pink face assumed an expression of astonishment.

"Treat them how? Do I treat them badly?"

"You do not exactly decorate them with medals, do you? When opportunity affords, you treat them as a Castilian driver treats an obstinate mule!...."

"You must be mistaken. I cannot speak for others. There are, naturally, people in our colony (that is, the English) who are, perhaps, a bit too rough on the natives. But personally I am not one of them; you are really not being fair, you know!...."

"Well, what about yesterday, when that old Rao Bahadur[27] came to your study, and having entered in his stockings remained humbly standing at the door?.... You not only did not ask him to be seated, but did not let him come within ten steps of you."

"My dear friend! You reason like a woman!" exclaimed my friend. "The old man's visit was an official one, and I have no right to depart for his sake from the wise policy of our administrators, which is to treat the natives with cold reserve. Otherwise they would have no respect for us. This is a policy of estrangement."

"It probably coincides with a policy of approach which is by no means ambiguous. Did you not, in my presence, push your gardener, who was peacefully occupied with his work in the flower-bed, merely because he happened to stand in your way when we walked along the path?"

"That was unintentional," said my friend a little abashed: "It is sometimes difficult to distinguish their dark skins from the earth."

"Is that so? Well, tell me then, this dark-complexioned gardener of yours, is he or is he not a British subject?"

"W.... Well, of course he is!" admitted my companion somewhat unwillingly, sensing possible treachery in my unexpected question.

"And he shares equal rights with an English gardener, for instance?"

"Yes.... but what are you driving at? I don't understand."

"Oh, nothing in particular, only the curiosity of a foreigner and a woman. I like to draw deductions from comparisons.... But what is your opinion? If you were to give an English gardener an undeserved, or, even a deserved slap in the face, would you not risk a return blow?.... Your gardener would have the law on his side, and you, as, instigator, would be fined. Well, supposing the Hindu in his turn, as a British subject, reciprocated similarly?"

My friend fairly jumped.

"I.... I would have beaten him to death! A Hindu may be a British subject, but he is *not English*!...."

[27] A high native title of nobility.

This exclamation contains a whole tome of admission. It places a seal, as it were, on the sentence pronounced on an entire nation and its present, if not its future destiny.

Everyone knows that England is a great and powerful nation; everyone knows also that England as a nation cannot help wishing India, as one of its best colonies, at least material success, if not ethical growth, if only to uphold the proverb that "No one sets fire to his own harvest." And in this material respect England does indeed all she can do to help India, without sparing either labor or money. True, this labor is rewarded from India's treasury. But the fact that England acts selfishly in this regard cannot alter the fact that she is preparing a magnificent future for India, if only the child can survive this period of stern education; a future in fact such as would have been unthinkable for this stagnant country during either the Mogul dynasties or its periods of autonomy, as prejudice and age-old customs have always hampered its progress. Much sorrow and suffering has the great Bharata experienced in her time, but this suffering has but the better prepared her for the complete renaissance that awaits her. Only twenty years ago the Hindu would have chosen a thousand deaths rather than accept a glass of water offered him by a European or in the latter's house, and not only a European, but a Moslem, a Parsee, or a Hindu belonging to a different caste. To take liquid medicine prepared in a public drug-store - medicine compounded with water, was considered a mortal sin; to sit beside a compatriot of another caste was equal to being expelled from one's own, and that meant everlasting dishonor. Ice and soda-water were looked upon with disgust, but nowadays medicine as well as ice and soda-water, and especially a network of railways, have accomplished their purpose. Under the influence of civilization, even though it has been forced upon the nation, those age-old prejudices that ruined India and made her such an easy prey to the first adventurers who desired to possess her, are beginning gradually to melt, like a frozen puddle beneath a sunbeam.

Without a doubt the English have conferred and continue to confer inestimable benefits on India; but, I repeat, for her future, but by no means for her present. Their boast is that even if they had given her nothing but their protection against Moslem invasion, and their help for the complete suppression of civil dissensions, they would still have done more for India than any other power, including the Hindus themselves, from the time of the first Mohammedan invasion. Possibly England has done even more than that. But then the present Anglo-Indian government is acting like a stepmother, who ill-treats her step-sons and starves them secretly behind her husband's back, even though it strictly carries out in all other respects the programme submitted by the Home Government. Unfortunately for India, England is very distant, and the Anglo-Indian government is always at India's throat with a whip in its hand. Naturally enough the natives cannot be content with this and are perpetually complaining..... However, although most of their complaints are justified, they are themselves at fault in many things. Instead of gaining profit for the future from the lessons of the past, they act like ostriches, hiding their heads in the sand and giving way to bitterness in the present.

If the English were to treat the natives humanely, their power would appear less despotic; the Indians would not tremble before them as they do, and that power would become more firmly rooted than is evident at present on Indian soil, through the love and gratitude of the people. Quiet and gentle, the majority of the natives are ready to lick any

caressing hand, and to show gratitude for every bone thrown to them. If the English were less ferociously contemptuous towards the Hindus, and more kindly to the people, their prestige would possibly diminish, but their safety in the conquered country would become more firmly established in the future. But it is precisely this they do not wish or cannot understand. They seem completely to forget what every child knows, that their prestige is a sparkling soap-bubble, entirely dependent on external events beyond their control. Their power in India is well established, even with the present caste-system, merely because the natives have a superstitious idea about their invincibility, and find in it no trace of an Achilles' heel; and also because, according to the teachings of Krishna, they dare not go against "the inevitable". Being fatalists, they believe that they are living in the *Kali-Yuga*, "the black age," and cannot expect anything favorable as long as this age lasts on earth. In these two superstitions, as if in two impregnable fortresses, lie concealed the power and safety of the English. But let the British army be badly beaten somewhere, and the soap-bubble will burst, and the superstition will vanish from the minds of the Hindus, like the visions in a nightmare at the moment of waking.

In India, wherever two Englishmen meet, complaints about the "fiendish ingratitude of the *black* devils" are soon heard and wherever two natives encounter each other, complaints about the "dark intentions of the *white* oppressors" will pour forth..... Taken together, these complaints produce the same effect on the listener as the duet of "the two blind men" in the operetta bearing that title. In deceiving England concerning India, unconsciously it may be, these oppressors deceive themselves. They treat the natives like slaves or chained dogs; and the slave takes refuge in a slave's only weapons - lies and cunning; and the dog will sink its teeth into its master's neck if it ever breaks loose from the chain. Under this destructive influence all the noble virtues of this people, sentiments of honor, of duty to one's neighbor, of gratitude, all these die out, and are superseded by either negative qualities, complete apathy, or the lowest forms of vice. Thirty years ago you could go to the nearest money-changer (who is likewise a banker), sitting on the street in his hut, and safely leave your entire capital with him, without even taking a receipt; you could then go away, and returning in a year or two, lay your claim before him. And at your first word the banker-money-changer would return the money, even though it were a million.[28] In those blessed days a Hindu's word was sacred, and he was expelled from his caste for the least dishonest action.... Until the upheaval of 1857, receipts were practically unknown in India: one witness was sufficient for any kind of transaction. And now?

Now mercenary witnesses have multiplied not by hundreds but by thousands. A Hindu will out-cheat ten gypsies. In the good old days, in allowing the native to hold a cow's tail in his hand and take his oath on it, the judge could guarantee with his life that the Hindu would never bear false witness on the sacred tail; nowadays, according to the new juridical procedure, they are all, without exception, forced to give their oath on the *Bhagavad Gita* (a scripture about Krishna), even when the witness does not believe in Krishna but worships Siva or Vishnu. "The cow's tail," don't you see "shocked

[28] This was told me with regret by several Anglo-Indians who had lived in the country all their lives, and by Mr. H--- among others, a wealthy Englishman who for forty years had held some of the most important administrative positions in the country.

too greatly the inborn aesthetic sentiments of the British" - is the English explanation of this juridical change. But was it not from an overdone intent to reward India in an artistic and aesthetic manner that she was shamed in an economic and moral sense?

Judge for yourselves. Having, for instance, embellished the country with gorgeous public buildings, mostly prison-castles and barracks, they permitted a memorial such as the two-thousand-year-old Sarnath, erected before the time of Alexander of Macedonia, to decay and fall apart as it pleased. Having directed their constructive energies towards the building of universities, town halls, clubs, Masonic lodges (in European style), and having driven the natives out from these, except the first-named, they compensated the latter by giving them complete control over all the public-houses which they, the English, had built with the purpose of selling the adulterated alcohol of their own country, including that intoxicant known as Scotch whisky. They forced all India to dress in the products of Manchester and thus brought ruin to all the cotton and other weaving industries of the country; they forced the Hindus to worship gods manufactured in Birmingham, and to cut with Sheffield steel; they even taught them gluttony - to eat, after they had filled themselves with whisky, damaged preserves that rot here in one week; consequently, they die by the hundreds from cholera. What room is there here for aesthetics?

A Hindu rightly told me that the European civilization, for which the natives are not ready and which they cannot appreciate, has the same influence on their country as a luxurious but poisonous manchineel-tree transplanted into a blossoming garden: it kills all the other plants with its deadly exhalations. "Can this possibly be revenge?" this young student asked with perplexity, "revenge for our last mutiny? Neither India in general nor we, the people of this generation, are guilty of this crime!.... Why, then, should this be?...."

May the Simla dignitaries forgive me for my involuntary suspicion - but there is a grain of truth in the remark of this poor student. Louis Jacolliot noticed this long ago! "The English were frightened as never before. They will never forgive India for this," he says in one of his books. This revenge has, of course, long ago become unconscious, but the British are vindictive by habit. To imagine these people, unquestionably intelligent in their politics, as consciously doing all they can to ruin and perhaps even lose India, "the most precious pearl in the crown of the Empress," would indeed be too stupid! And yet, this is exactly what they are doing, and I have often heard this stated in friendly conversation with Englishmen who had lived many years in India, who knew the country and its inhabitants as well as their own five fingers, and who had declined to work in a government office on account of their complete disgust with the new system....

In spite of all efforts and amelioration, training-farms and skilled technicians, the fate of two-thirds of the farming population does not improve, but deteriorates with every day. The majority of these unfortunates have to be content with one meal a day, and what a meal! The most wretched beggar in Russia would turn away from such food; the watch-dog of a miserly Jew is fed better; a handful of half-rotten groats (rice is too expensive) or a small bunch of withered vegetables in water - such is the daily food of the coolie!

Poor, miserable Indian coolie! Is there a creature in the world more patient and more wretched than he? He rises before dawn and lies down to rest on damp mother-earth late at night, working sixteen hours a day in exchange for four annas,[29] and sometimes for kicks..... As to a God, he has none, because there is no time for one, and besides, he cannot borrow God from anywhere or anyone. The Brahmanas repulse the poor wretch like an unclean pariah and strictly forbid him knowledge of the *Vedas*, or prayers from the *Vedas*. Even the *padres* have ceased enticing him to embrace Christianity, with a silver rupee clenched in the same fist which offers him the cross. The coolie accepts the coin, and no sooner has the *padre* sprinkled him with holy water than he goes and buys cow-dung[30] with the acquired sum, besmears himself from head to foot with the sacred product, and thereupon assumes the role of an idol for other coolies, who pray to him....

The attitude of the English as regards the natives of the better and more highly educated class, coldly-contemptuous and crushing as it is, is in this instance a much more serious thing, all the more so since the cultured natives are not used to this, and it did not exist at the time of the East India Company.

Listen to what *The Statesman*, the most frank of the London journals, says about the feelings of the Hindus towards their rulers:

"It is not India's financial status that causes us the greatest uneasiness, [says this paper] but the state to which the bulk of the population has been brought through our administration and through our unquestionably despicable conduct with regard to the native rulers. We are detested alike by the classes which were powerful and influential before our time, and by the students of our own educational institutions in India, the schools and colleges; we are detested because we egotistically deprive them completely of all honorable or profitable position in the management of their own country; we are detested by the masses for all the indescribable suffering and for that fearful poverty into which our rule has plunged them; finally we are detested by the native princes for the tyranny and oppression the Simla Foreign Office has practiced upon them."

These words were reprinted in all the native newspapers and journals without comment.

Was it like this at the time of the East India Company which was banished from the country because of the last Mutiny? No, of course not! With all its egotism, extortions, avidity and unfairness, the defunct Company knew how to get on with the natives. It did not constantly force them to feel the superiority of its origin. The natives themselves recognized the excellence of the armed equipment and the moral stamina of the English, and at that time respected them, while now they only fear and detest them. In those days, when a journey to India meant a round-the-world trip, adventurers who sought a fortune across the seas became the real Anglo-Indians. Many of them, having lived there without a break for thirty or forty years, or even from birth to death - not in proud isolation as is now the case, but after many years spent in the daily

[29] 10 cents.

[30] Manure is expensive here and is sold by weight.

company with the natives - became at last so used to their manner of living and even their thinking, that they understood the needs of India and sympathized with these no less than the Hindus themselves. In those happy days they not only did not despise the natives and flaunt their white skins, but even frequently legally married the native women. They too quarreled with the rajas, and with the lawful land-owners whose property they appropriated in the name of England, but they got on well with the people and maintained friendly relations with them. Then, suddenly, came an unforseen disaster. The thunderbolt of 1857 struck the country and changed everything. With the death-throes of Delhi came the end of the famous Company also. The bold adventurers, who were "gentlemen" nevertheless, and who until that time had controlled the destinies of the Indian people, vanished in the whirlwind that uprooted both the Mogul empire and the final independence of hundreds of rajas. India was handed over to the Crown, and in place of the bold adventurers new people were sent out and reforms were inaugurated....

I do not know whether England gained by the change; it would be out of place to go into this question now, but if the unanimous testimony of the natives as well as the admission of many Englishmen are to be credited, India lost a great deal. What did it matter to the Hindus that the unscrupulous activities of such adventurers as Warren Hastings and company became henceforth impossible in India? For people with such original opinions built up through the ages, as the Hindus and, generally speaking all Asiatics have, regarding any voluntary mutual agreement, an administrator in the Oriental style such as Hastings, who was ready to look with favor on any kind of offering, ranging from an entire province down to "Borzoi pups," in the style of Gogol,[31] was far more acceptable than an administrator of the Beaconsfieldian drawing-room lap-dog variety. It was possible to come to an agreement and to enter into personal relationships with the former, and, while losing on one hand, to win on the other; but the latter, appearing like some kind of unapproachable luminary, bureaucrat and formalist, looks on the native as vermin which must not be touched even with gloved hands, but only ruled over, with its tail firmly crushed under one's heel.

As a result of the Mutiny and with the new order brought into the country, the Hindu without a doubt became more civilized. Together with the above mentioned charming European aesthetics, he learnt much that he had not known in the days of the Company, as for instance that Themis may be just as blind in civilized as in uncivilized countries, yet, to make up for this, she must also remain incorruptible; but he gained this knowledge theoretically only, without, of course, having any faith in the principle itself, and in practice often trusting to the reverse. From his masters he learned the refined ideas on civic virtue in general, and the honor of a gentleman in particular, while he himself, under the constant pounding of the heavy waves of English contempt, lost even the last conception of his own honor, as well as all feeling of self-respect.

It follows, then, that the British government, with the best of intentions, is ruining India. As far as I can see, this is a situation that cannot be remedied though England should correct all the mistakes of the last twenty years, especially those of the administration of Disraeli. But even so, she is incapable of either remedying the damaged

[31] [Nikolay Vassilyevich Gogol (1809-52), Russian novelist, playwright and humorist. - *Translator*.]

morality of the country or of changing the nature of the English, who have cut a deep rut for themselves as a result of their contempt for everything native, and who have on their own side dug such strong albeit artificial dikes that they will never in a thousand years reach an understanding with the Indians. The waters of the Thames will sooner merge with the waters of the Ganges than will the Englishman in India look upon the Hindu as his equal, though the latter were a hundred times a Maharaja and his family descended from the days of Adam. The English feel a positively insurmountable aversion for the Hindus. As I pointed out above, this is a psycho-physiological and not a political question. Apart from a few old Anglo-Indians who lived through the Mutiny, the officials who are sent from England, even if they enter the country without any particularly strong prejudice, are immediately infected by the atmosphere around them and forcefully drawn into it, and cannot oppose the public opinion which is expressed by the entire English colony. "To live among wolves one must howl with them" - this proverb applies to the English more than to any other European community. In its midst it is dangerous even to sneeze in an un-English way; its members will immediately exchange glances with the usual smile which is a mixture of almonds and vinegar, and will become more August, more gracious in their manner towards the sneezing individual, and nod their heads as if to say: "Poor foreigner! He is not yet familiar with the elegant conventions of our society!" It is only the enormous salary, unthinkable in another colony, and the profits derived from Indian service that attract the functionary. He resides here only with the hope of returning home; he counts the time by three-year periods, from one home-leave to another; he makes for himself a little artificial English world in this country, and all that exists beyond the boundaries of this world evokes in him an inexpressible squeamishness and disgust....

Having described the English and the characteristics they have developed here, let us look at the natives and see how far they have deserved their harsh fate. Let me here express a thought which may seem paradoxical, though it is supported by irrefutable facts. The Hindus lack and are incapable of having that sentiment which we Europeans qualify as patriotism, namely, love for one's country in the abstract sense of the word. They have no warm attachment for the established institutions of their native country, such as an all-inclusive sentiment, which sometimes electrifies a whole nation and makes it rise as one man to the glorification or the defense of country. They have no responsiveness to its joys and sorrows, its renown or its dishonor.... The reason they lack this sentiment is quite understandably simple, and indeed an obvious and generally well-known fact. Except for the parental house or hut where he first chanced to see the light of day, the Hindu, generally speaking, has no other home. There is more to this than that: the native, as a result of the sacred laws prescribed to him by his religion, often considers his closest neighbors, across the fence of his parents' garden, not as compatriots but as foreigners of an entirely different race, if these neighbors belong to some other caste than his own. This is readily confirmed by the fact that, for instance, in speaking of a Hindu living, let us say, on the opposite side of the field, the first Hindu will refer to him as a *bellati* (foreigner) - a term of contempt not limited to Europeans only. Thus the native, unfamiliar with the sentiment of patriotism, in case of invasion or civil dissension, apart from the personal courage which drives him to defend his hearth and family to the last drop of his blood, showed and still shows little interest either in the fate of India in an integral sense, or for that of his neighbor, if the latter is of some other caste than

his own, or even some other special division or sub-division of the caste to which he himself belongs.

Geographically the country is divided into hundreds of tribes and nationalities; nominally into two races, Aryans and Semites or Hindus and Moguls, in other words the two main religions, the Mohammedan and the Brahmanical. These sects are involved in an age-old irreconcilable feud and only the presence of the British troops restrains the fanaticism of the two races who would otherwise cut each other's throats at any one of their respective religious festivals and of such festivals there are several dozen a year both for the Moguls and for the Hindus, especially the latter. Moreover, even the Mohammedans in India are divided into a large number of mutually antagonistic sects that are unknown to the orthodox believer in Turkey and Europe. As for the Hindus, it is useless even to speak about them: nominally they are (some two hundred million) of the "Brahmanical faith" and worship according to the sacred *Laws of Manu* and the *Vedas*. But for that matter even fishes who prey upon each other live in the same water. Look at the night sky with its thousands of stars when there is no moon, if you would have a conception of the castes, sub-castes, the divisions and sub-divisions of the Brahmanical faith. They themselves say that their sacred "*Vedas* are the universal, shoreless ocean from the bitter-salt waters of which flow forth thousands of fountain-heads of the purest water." Think of it in this way: the waters of the *Veda*-ocean are too salty for the average stomach; thus, in order to make them palatable, cunning *hydrologists* appeared in the guise of Brahmanas and busied themselves in filtering these waters, each one interpreting the ancient scriptures in his own way. After some centuries the result was as follows:

The Hindus nominally divide their race into four castes: (1) Brahmanas, or sons of the god Brahma; (2) Kshattriyas or warriors; (3) Vaisyas or merchants, and (4) Sudras or artisans, the lowest class. But each of these castes is divided into sub-castes (ranging from five to thirteen) which, in their turn, split up into innumerable fragments. In other words, each caste is a scale of notes descending from the highest to the lowest, but instead of seven, it contains "seventy times seven" notes. Thus, for example, in the two main divisions into which fall the Brahmanas of the highest aristocracy, the "pancha-dravidas" and the "pancha-gaudas" (the former being the Southern and the latter the Northern inhabitants of India), we observe that the two sub-castes may neither intermarry nor eat together, *if there be even one drop of water in the food*; but both these sub-castes are Brahmanas and they may eat any other kind of food in each other's company. A Gujarati Brahmana will accept water from the hands or from the house of a Maratha Brahmana, but will not touch the rice prepared by the latter. A *Desastha* Brahmana is permitted to speak to a *Karhade* Brahmana from a distance, but if accidentally he should cross the latter's shadow or touch him, he will become heavily polluted!

The question is: with such a system, can India not only be a nursery for patriotism, as some writers imagine her, but in addition bring forth her own patriots in time? There are about 200 million Hindus professing the same faith, but since Christianity does not prevent a similar and even greater number of Europeans from fighting and hating each other, so likewise is it in India. The country has Maratha Hindus and Panjab Hindus, Bengalis and

Dravidians, Gujaratis and Rajputs, Kashmiris and Nepalis, etc.; yet they are all Hindus. Nevertheless to assume from this that the Rajput considers Dekkan and Bengal part of his country, and that should occasion arise he would undertake their defence, is as foolish a hope as that an inhabitant of Moscow should burn with the desire to avenge the English who may have been beaten by the Zulus, or that he would look upon Spain as a part of his country just because it lies in Europe!....

The English allow the world to believe that they, with a comparatively small army, curbed the rebels in 1857, conquered and reduced to ashes the Mogul dynasty in Delhi, and at long last, chained the Indian rajas to the heels of Great Britain, as prisoner-kings were chained to the chariots of their conquerors in ancient times.... But do they not boast of these great deeds simply because the story of the Mutiny has never been told by anyone except themselves? Since they cannot erase this bloody page from the annals of the conquest of India they elaborate it in their own way. Were the facts to be presented in their true colors, however, it would become evident that they would never have subdued the rebels if the Panjabis, and especially the Sikhs, had not helped them. No one would be foolish enough to doubt either their individual courage or the superiority of their martial genius, their weapons and all else, over those of the Asiatic peoples; but "force breaks a straw"[32] and even if during the Mutiny they threw heart and soul into the military contest, the Panjabis, on the other hand, together with some other tribes who remained faithful to England, were the powerful hand which crushed, one by one, the heads of this many-headed hydra which was preparing to make a meal of the absent-minded Britons. And without exception they would have been swallowed up in the Mutiny but for "our faithful Panjabis," as the English express it in their rare moments of fair-mindedness towards the natives. And yet, Hindu rose against Hindu, brother against brother, not because of devotion to, or special love for the English, but in the first place, simply to satisfy the Sikhs' personal vengeance against the Hindus of Central India whose armies and many tribes helped their common enemy to conquer Lahore and Panjab in 1845-1849; and also because of their age-old hatred for the Moguls.

Those who assume the English conquered India are mistaken. They merely came and took it, little by little, appropriating province after province, territory after territory.... They met with opposition from the rajas and fought the independent rulers; but the people always remained unconcerned and indifferent spectators of the fighting.

Apart from the above-mentioned complete lack of patriotism in the Hindus, this indifference can also be explained by the following, little-known fact: with the exception of the Mogul and some essentially Indian dynasties, the now existing Pleiades of Maharajas and rajas were not, in past times, either kings or even independent rulers of their territories. Being without exception members of the Kshattriya (warrior) caste, they were merely the armed protectors of the people who lived within a certain area in this or that Indian territory, and as they received by common consent a certain tribute in the form of produce and money, they agreed to defend the area in case of aggression by its neighbors, and generally to safeguard its interests while ruling it, and settling its grievances according to the *Laws of Manu*. These laws were known throughout India

[32] [Russian proverb. - *Translator*.]

and were, as they still are, held sacred and consequently immutable. The whole of Hindostan therefore, in spite of its variety of castes and religious sects, including its hundreds of individual rajs,[33] followed the same laws, the sacred text of which forms an insurmountable obstacle to any kind of reform. With the passing of the ages the code of the *Laws of Manu* became a dead letter; the country was covered with slime, like a pool of stagnant water, and was overcome by a senile sleep, awakening only spasmodically here and there, whenever occurred some momentary trouble, occasioned by one of its enemies. But not once, from the first to the present page of her history did India rise as a whole and shake off its centuries-old mustiness; not once did any of her sons voice their pain when the invading enemy crippled some other son....

The English came and offered to substitute their protection for that of the rajas.

Among the nations of Hindostan, one thought it over, another pondered upon it, and each in turn, seeing that the newcomers were besting their former protectors and were thus the stronger of the two, seeing that the English offered them a similar or an even more reliable protection, and realizing, that the tribute demanded did not at first seem too high, began to yield without opposition, one after another.... They were not asked to give up either the *Laws of Manu* or the beliefs of their forefathers, and so without any loss to themselves, as they believed, they obtained conditions that were far more favorable. Why should they be concerned individually about what happened to the other collectively? Who among the Hindus, apart from the Brahmanas, cares whether the country be under the rule of one *bellati* or another!....

[33] The title "raja" is derived from the word *raj* - a kingdom or state. Some of the latter consist of only a few hundred acres.

[*The Theosophist* — December, 1960 - from p. 148 to p. 163]

IV.

The city of lepers. - The impotent rage of the newspapers against Theosophists. - Lahore in expectation of the Viceroy. - Lahore under the Moslems. - Of its antiquity and its builders. - The mausoleum of Ranjit Singh, his four wives and seven female slaves. - The story of his favorite wife, the Rani Chanda, and of her death in Kensington. - The son of "the old lion of Panjab". - The Cannon Talisman. - The camp of the Maharajas. - The silver phaeton of the Raja of Jind. - The rivalry of the two Nawabs.

In our haste to reach Lahore in time for the Durbar we refused the pleasure of enjoying the spectacle of 9,000 lepers or "white Hindus," as they are here called, who comprise the population of the little town of Tarn-Taran, seventeen miles south of Amritsar. The Tarn-Taranians are an exception among the inhabitants of other towns on British territory; they are denied the honor of seeing Englishmen among the officials of the city council. As you can see, the superior white race does not fancy the prospect of becoming whiter still.... As a consequence, Tarn-Taran presents an anomaly which has not been seen in India for a long time: white inhabitants are ruled by black authorities.... To this place are sent as settlers the lepers from all over Panjab, while Hindus and "half-castes" or Eurasians who are exempt from the disease govern the town.

In Lahore, a great number of English people from all parts of India had gathered for the solemn reception of the new Viceroy. All the hotels and bungalows were crowded with visitors, and it was only due to the organizing ability of our own native Theosophists that we were spared the inconvenience of having to camp in a tent in the middle of a field. When they heard that we would be in Lahore during the durbar, eighteen native Theosophical lodges sent their delegates to receive us, and unexpectedly we found ourselves at the head of a small army. This greatly displeased the enemies of our Society, who, even before our arrival, honored us by devoting several editorials in their paper, the *Civil and Military Gazette*, to the choicest abuse directed against our Society in general and its Founders in particular. This paper, in the heat of its powerless indignation, expressed itself in the following way: "Having fooled all Simla, the Theosophists, like the ill-famed Tamerlane, are now threatening to invade Lahore." As for the *Indian Herald* of Allahabad, for a whole month it merely gnashed its teeth; comparing us to Parnell and his "robber band of Irishmen," the paper erupted into abuse, threatening the Government with every kind of horror if it did not "free itself from the pernicious propaganda of Russo-American Theosophism, which has already lured so many English officials in India".

That Theosophists are peaceful philosophers whose love for knowledge does not extend beyond the boundaries of purely abstract questions is a fact known to every Anglo Indian. They know that the libraries of our numerous Branches, while abounding in Sanskrit and Pali manuscripts, do not possess a single treatise on political economy, not to mention other political subjects. In spite of this, the police continued to watch us.

Finally, thanks to patronage, we succeeded in justifying our presence in the native land of Naria-Sahib.... The Calcutta sages came to know us better, and became entirely convinced that we were not on intimate terms either with General Kaufmann or with the Afghans. Once convinced that we were far more interested in solving the enigmatic problem of why the Brahmanas conceived the original idea of picturing the earth-globe as supported on the trunk of an elephant, which in its turn stood on the back of a tortoise, the latter being suspended in aerial space - rather than in prosaic questions dealing with the presence of the sons of Albion in India - the English, in the words of a fortune-teller, "were finally calmed by their own anxiety".

We arrived in Lahore on November 6th, and the Viceroy was not expected before the 9th. Consequently, we employed the three days in scouting for objects of antiquity, with which the capital of Panjab abounds no less than other Indian towns. Lahore is one of the most ancient and famous towns of northern Hindostan, but it is also the hottest. This spot is the real furnace of Hindostan. It stands on the left bank of the river Ravi, 31' north latitude. In spite of the vicinity of the Himalayan range, during seven months of the year, due to the dry climate and proximity of the desert of Sind, European skins crack and split open.... But towards November the heat abates; the nights and the mornings grow cool, and by December the river is even covered in places with ice. During this time of the year, the natives who at 40' Celsius in the shade dart about like bathing tadpoles, are overcome with lethargy, seem barely able to move, and begin to freeze like flies. It proved so now. While we simply did not know how to escape the November sun, our traveling companions and cicerones - various types of Singhs, wrapped themselves inside the carriages in furs and shawls, while our coachmen and runners shivered under the quilts which the populace use in place of shawls....

In days of old Lahore was many times its present size, and its history is involved with the history of every Mohammedan dynasty in Northern India. In former times the greatness of this capital was the theme of both bards and prose chroniclers of the country; but now the town is no more than a mile long and three miles in circumference. I am, of course, speaking of "The Black Town," since the "cantonment" of the squeamish Britons spreads over a vast area. Its gardens and boulevards squeeze the town like a boa-constrictor in its strangling coils, surrounding it from all sides. Probably that it might be easier for the white "cantonment" to observe the behavior of its black foster-child over the heads of the gods depicted on the ancient city wall, the wall, which was 30 feet high, was lowered to 15 feet - so as to improve ventilation, if our guide is to be believed. Whatever the reason, the old wall has been sadly mutilated....

There is a gate in the wall and on the north side a citadel now converted to a railway station. The deep moat that once surrounded the city wall has now been filled in, and magnificent gardens have been laid out over it.

The origin of Lahore is lost in the darkness of the hoariest antiquity. Contemporary English historians who definitely suffer from a kind of antiquophobia, wherever the antiquities of India are concerned, were extremely pleased when they could find no mention of Lahore in the accounts of Greek historians contemporary with Alexander of Macedonia. But as the historians of the great conqueror's campaigns were mere

historians who described the itinerary of Philip's son, and not the general geography of Hindostan, this fact proves nothing. At the same time we find in the chronicles of Jalandhar - a town 80 miles from Lahore, to which the Rajputs emigrated from Multan 1400 years before our era - there is mention of a visit paid in the fifth century B.C. by the King of Lah-Avar to his brother-in-law, the King of "the twelve Mahals" or Jalandhar, which consisted of 12 fortresses. Judging merely by the obvious etymology of the name which the Sanskritists have analyzed and proved, Lah-Avar is Lahore. Local tradition ascribes the founding of Lahore and Kashur (a little ruined town near the former) to Loh and Kusa, the two sons of King Rama who, as the hero of the *Ramayana*, has been deified by the Hindus. Loh built the fortress and named it after himself: Lah-Avar, i.e., "the fortress of Loh".

The native pundits (scholars) have proved that Lahore is contemporary with the oldest towns founded in Western India by the Rajputs. One thing is certain: in the VIIth century of the Christian era, the Moslems found Lahore a prosperous and flourishing town, as their historians show. In 1241 it was captured and laid waste by the wild hordes of Jenghis Khan, then won back, and later again taken from the Rajputs in 1397 by Timur, "the scourge of the world"; in 1436 it was taken in a siege by Bahlol-Khan-Lodi, one of the Afghan chieftains; as for the Afghan dynasty, it was brought to an end by the Emperor Babur in 1524, when he founded the Mogul Empire. Until 1767 each of the succeeding Emperors Humayun, Akbar, Jahangir, Shah-Jahan and Aurangzib, vied with his predecessors in an effort to beautify Lahore and make his name immortal by building magnificent mosques, monuments and fortresses.

In Lahore, however, these examples of Eastern architecture have been considerably damaged. At the end of the last century, during the prolonged struggle with the Mohammedans, which ended with the capture of the town by Ranjit-Singh, both armies left irreparable traces of their savage fanaticism. As evidence of the mutual contempt they demonstrated during their alternate victories, while one army slaughtered sacred cows in the precincts of the Sikh temples - thus forever polluting the pagodas and ponds - the other killed pigs and with their blood besmeared the walls of the mosques and flooded the tombs of orthodox believers. As a result of this, both the temples and mosques were badly damaged during the necessary reconstruction and process of "purification". But there are still some among them worth visiting, such, for instance, as the mosque of Wazir Khan at the gates of Delhi, built on the remains of some Ghaznavid saint in 1634; the Soneri-Masjid or *Golden Mosque*, erected in 1753 by Bakhwiri Khanum, Queen of Lahore, who reigned after her husband's death;[34] the quadrangle at the entrance of Jami'-Masjid, where Aurangzib in 1674 built wide steps of costly, variegated paving-stones, known in Kabul as *abri*; finally there is the wonderful garden of Hazuri-Bagh, wherein stands the mausoleum of Ranjit Singh, who almost converted the Jami'-Masjid, the most magnificent mosque in Lahore, into a warehouse.

The mausoleum of the great Panjab king is a blend of Indian and Saracen styles, and is a most curious, although modern building. In the centre of the sarcophagus rises

[34] [This seems to be an error. The Soneri-Masjid of Lahore was built by a certain Bhikari-Khan, a favorite of Morad Begam, the widow of Mir Mannu, who was the Viceroy of Lahore and Multan. - Translator.]

a marble platform, in the middle of which a lotus of natural size is seen; in its heart lie the ashes of the Old Lion, and this lotus is surrounded by eleven other smaller lotuses which, like the first, serve as burial urns and contain the ashes of the dead. In four of the sacred flowers are the ashes of four *satis,* four of the wives of the Maharaja who voluntarily allowed themselves to be cremated alive, and in the remaining urns are the ashes of seven beautiful female slaves, young girls from the *zenana* (harem) who were condemned to be burned on the pyre for the sake of etiquette, and as a last honor shown to the King of Lahore. Let us hope that their burning was likewise voluntary, but history is silent on this point. As a matter of fact, the venerable old Sikh who accompanied us, and who was a great admirer of ancient custom, assured us that he was an eye-witness of the ceremony in 1839. He told us that Ranjit-Singh was so deeply mourned, that, had it not been against the law they would have all, to the last man, followed their beloved King and thrown themselves onto the pyre. "As for the female slaves," added the old man, "they jumped like gazelles onto the funeral couch, sat down at the feet of the royal corpse after their mistresses, and while one of them played the *vina*,[35] the others sang peans of joy about reunion in *Moksha*, until the smoke of the fast-spreading fire silenced their voices forever, and the flames changed their young bodies to ashes!...."

But not all the wives of the Old Lion followed their husband to
The valley of silence eternal,
Where sighs and weeping are not....

The chief wife, adored by Ranjit-Singh, Rani (queen) Jindan, renounced the bliss of the *suttee* through her love for her son, and remained in this vale of tears to fight for him and defend his filial right to the throne. Sadly did this woman, famous in the contemporary history of England's conquests, end her days. The son she loved so well was the first to enter into an agreement with her enemies against her, driven by cowardice and greed to betray his mother and his country. He still thrives, has grown fat, and while spending the greater part of the year on his estate in England, Elveden Hall,[36] with his intimate friends, Earl de Grey (the son of the Viceroy, the Marquis of Ripon), the Lords Huntingfield, D'Acre, Leicester and Hartington, indulges his passion for hunting and maintains the appearance of a regular English country squire. As for the *Rani*, she lived and suffered for many years in lonely exile in an obscure corner of Kensington, where she spent her remaining days, until the final liberation of death, secluded in her room with the faithful old woman servant who followed her from India.

This slight, weak woman, only twelve years her son's senior, reared in luxury, passionately loved by the Old Lion of Panjab who caused England so much trouble, became on the death of her Maharaja a heroine whose courage dimmed all the heroic exploits of the Sikhs. Alone and surrounded by treachery she risked all for the sake of her son. Having induced a large following in Panjab to revolt against the projects of the East India Company, she placed herself at the head of her army and, it is said, fought no worse than the bravest among her Sikhs. The superstitious Panjabis are still firmly

[35] A kind of guitar.
[36] Dhuleep Singh formerly lived in Scotland.

convinced that the Maharaja-Sahib himself fought in that feeble body. Taken prisoner by the English, she was sent to Fort Chunar, a formidable fortress 41 miles from Benares. But before a year had elapsed, she escaped. Alone and without aid she fled to Nepal, the Belgium of India, where she was safe from her enemies. But while the Rani Jindan languished in the fortress, her son, Dhuleep Singh, had already been converted to Christianity, and was then sent to Scotland with his family. His mother did not know of his perfidy to the faith of his fathers and to his country, and continued to grieve over their separation. The Company's agents, taking advantage of her mother-love, convinced her that if she would go to a certain small town on the border of Nepal, she would see her beloved son, and thus having caught the poor woman in the trap they had prepared, they seized her and deported her to England. Only then for the first time did she hear of Maharaja Dhuleep Singh's conversion (in her opinion a terrible perversion) to Christianity, "the faith of the destroyers of her people and her country," she said. She almost died of grief. Later the devoted mother often expressed her profound sorrow in bitter regret that she had not voluntarily offered her body to burn on her husband's funeral pyre. "I ignored the sacred custom," she said, "and renounced the bliss of becoming a *sati*,[37] and the gods have punished me for it." She died in Kensington (London), refusing to live or to eat with her son, and even to touch him or her grandchildren....

The façade of the wall of the Akbar fortress is extremely interesting. It extends almost 500 feet from east to west and is entirely covered with mosaic ornaments and designs in some kind of unusually bright-colored tiles or enamel. The designs depict warriors, horses, elephants, symbolic pictures of all the signs of the Zodiac, and even of angels who, according to Persian mythology, are the guardians of each month and day of the year; this is ample proof that this work was not that of Moslems, who consider the portrayal of human figures a great sin, but rather that of settlers from Persia long before Mohammed's time.

In the Anarkali, a building opposite the central museum, we made the acquaintance of the cannon called *Zamzamah*, and famed in Sikh history. Cast in India in 1716, this great giant was taken from Ahmad-Shah before his flight to Kabul. In 1802 it fell into the hands of Ranjit-Singh, but previously had been held captive by the powerful Amritsar *Bhangis* (somewhat similar to feudal barons), who had given it the name of *Bhangian-vali-Top*, which means the cap (and also the mountain) of the Bhangis, and had looked upon it as the talisman of the Sikh Empire, because each time the Mohammedans used the gun against the Sikhs, the latter invariably triumphed over their hereditary foes.

What interested us more than any other antiquities were the living, preserved images of the days of old - the princes and rajas of India. Anyone who has attended the courts of these petty rulers - allowed to play at rulership only as freely as the cord by which their political residents hold them in check will allow - and who has become acquainted with their customs and habits, has seen India as it probably was as far back as 3,000 years ago. In this country, which gives the impression of having become congealed - and where any innovations were introduced by the Mohammedan element rather than the European -

[37] Widows who cremate themselves are known as sati, while the burning itself is called *suttee*.

everything is strange and unusual. Especially so here, in Panjab and in the minor States near the Himalayas, nothing and no one has as yet become anglicized.

A vast and desolate area, a veritable oasis, was allotted to the potentates who came to pay homage to the new representative of sovereign power. There all the greater as well as the lesser rajas and nawabs were encamped, with their viziers, divans, hordes of body-guards, court officials, astrologers, magicians, horses, elephants and a whole swarm of parasites. In some instances, the native body-guards were temporarily sent away and their places taken by a European guard of honor.

The camps were laid out with mathematical precision. Each was separated from its neighbor by a high partition of ornately embroidered canvas or costly rugs, and each had its own streets, a special entrance and a gate guarded by sentinels. The royal tent was always deep within the court, directly opposite the main triumphal entrance - a monument of embroidered materials and colorful Chinese lanterns - and facing the façade of each Durbar-tent[38] was a lawn, often with fountains that had been temporarily put up, with rows of lantern-posts, and, O ye gods of the Brahmanas! with rows of gas-burners!... On the left were the camps of the rajas of the highest rank, those of Kashmir, Patiala, Bahawalpur, Nabha, Jind, Ahluwalia, Mandi, Miler-Kotla, and other Maharajas. On the right were the enclosed camps of the secondary rajas, those of Kalsia, Dujana, Faridkot, and others. All these are rulers whose territories are within Panjab and Kashmir. Neither the Rajput princes nor the rajas from Southern or Central India attend the durbar of the Northern provinces. A few Afghan leaders and Moslem princes were politely refused permission to come to the durbar, to be presented to the Viceroy....

Behind the camps were endless rows of stables under the open sky. Whole droves of horses, elephants and camels were herded together between the widely scattered tents of the soldiers and attendants. This resembled a European camp only from a distance. Were you to draw near, you would be amazed at the strange, unfamiliar forms, the bright colors and gilding, the rich Eastern costumes of the retinue and body-guards, the outspread carpets, the flags and streamers, the fantastically decorated horses and elephants, the cheetahs[39] in embroidered velvet caparisons and caps with muzzles, the falcons in their hoods, fastened to chains of gold, the mountain hunting dogs of every imaginable breed, their collars pierced with terrifying foot-long spikes, and the thousand and one fanciful playthings with which the rajas and despots of India surround themselves today, as they did in the days of Alexander of Macedonia....

Here is the camp of His Highness, the Maharaja Ranbir-Singh Bahadur, Grand Commander of the glorious Order of the Star of India, Fellow of the Indian Empire, councillor to the Empress of India, honorary general of the Imperial army, head of Jammu, but nevertheless a suspect and under the observation of the entire Anglo-Indian police force of the Kashmir ruler!.... He brought with him 35 sardars and as many

[38] The chief rajas are privileged to hold their own durbars in their camps, apart from the main vice-regal durbar.

[39] A cheetah is a kind of leopard, trained to hunt boars and wild goats. They are kept for hunting, like hounds.

troops as he was allowed to bring. The court of the camp is crowded with soldiers. Some are dressed in glistening breast-plates; in coats of mail and iron armour, in helmets with long, waving plumes, and in crimson velvet breeches; others - the infantry - wear crimson tunics, narrow breeches of blue and silver, white boots with brass-caps and a little four-armed god at the end of their pointed ends. The camp is divided down the centre by a wide road with lamp-posts on each side, behind which extend long rows of tents, red, blue, green - all the colors of the rainbow, with half a battery of artillery on either side of them. Near the centre of the street is a large square surrounded with *kanats* of bright red cloth, the lower walls of which are decorated with stripes of a golden-yellow material covered with black embroidered designs in Kashmir fashion. We arrive at this square through a kind of portico - a huge *shamiana* made of the same material, and before us, in the centre of the square, rises the Maharaja's own durbar tent - a magnificent sample of a moving palace. The tent is made of bright red velvet with stripes, stitched with gold, and gives the appearance of a two-storied Chinese pagoda with its roof bent at the edges. The walls are lined with chocolate-colored cloth, filled in with embroidered designs, like a Kashmir shawl. The columns supporting the tent from within are of silver, and are decorated with candelabras and costly lamps, and on the walls hang Persian-style framed mirrors. Under the canopy there is an entrance-hall where the earth is covered with costly rugs, one of them of the thickest velvet imaginable, crimson in color and interwoven with emblems in black silk and gold. The interior is a large central room covered with the rarest white rugs on which are scattered heaps of cushions the like of which were not seen even at the Paris exhibition. In the room, in the space reserved for the throne under the canopy, are two circular easy chairs decorated with very rare and rather excessive inlays of pure gold, in those most fantastic designs for which "the happy vale" of Kashmir is so famous. The cushions in the seats are of gold-colored leather, and so densely embroidered with gold that it is hard to detect the leather under the embroidery. Two stools of a similar type stand in front of the throne chairs, and on either side stand chairs of pure silver with gilt decorations. Behind these is a second row of armchairs of pure silver only, but all with equally magnificent embroidered seats; and behind these stand rows of chairs covered with the superb *nicosh* embroidery so famous in Kashmir. During the local durbar, the Maharaja himself, and with him the Viceroy, will occupy these thrones. The gilded easy chairs in the front row will be enhanced by various English functionaries, and behind them, on the chairs of mere silver, their vassal rajas and reigning sardars will sit humbly with their legs crossed, while the small fry will sit in the other chairs.

Next to the camp of the lord of Kashmir is the camp of the seven-year-old Maharaja of Patiala. For the edification of the Russian public I will mention the string of names and titles which distinguish this youthful prince. "His Highness, the Maharaja Rajindar Singh, Mohindar Bahadur, Farzand-i-Khas, Daulat-i-Inglishia, Mansur-ul-Zaman, Amir-ul-Umra, Maharajadhiraj Rajeshar, Rajgan, Lord of Patiala." Despite his tender age, the little potentate is renowned for his remarkable magnanimity. He has but recently donated - "on his own incentive," the papers assure us, and without the slightest hint from his Resident, 50,000 rupees for a "patriotic fund". This fund is to aid the wounded of the last Afghanistan campaign. And although less than a shilling per pound sterling will go to the natives in the English armed forces, the subscription is, however, mainly drawn from the people of India; perhaps the English donate nothing because they prefer to receive

rather than dispense the capital earned in India.

The camp of this generous baby is very beautiful and original, for instead of a yard, a lovely garden, leased from someone, leads to his pavilion. His tents are scarlet with black and white stripes, while the durbar pavilion is built like an enormous double cupola. The prince is accompanied by fifty elephants and a battery of artillery whose guns are all, with the exception of one, blocked. In the distance stretch the camps of the Maharajas of Nabha and Jind....

Between the two last there exists a rivalry dating from the days of the first durbars held by the Viceroys of India, a rivalry which this year found expression in a most unexpected way. This consists in a competition as to which of them will outdo the other in display of luxury and originality of royal whimsey. Up to the present, the palm of supremacy has repeatedly gone to the Maharaja of Nabha. But this year His Highness was unpleasantly surprised by his rival. The Raja of Jind made an appearance among the people of Lahore, and the crowds were left gaping until the end of the durbar.... The phaeton he had secretly ordered proved to be of pure silver! This carriage, of an unusual and elegant shape, amazed all with its enormous size. Nine thoroughbred horses, three abreast, strapped with silver harness, pulled it, with a postillion astride each wheeler. At the rear, two fantastic chasseurs occupied the back seat, also of silver, and behind them, on the silver foot-boards swayed bare-legged and bare-footed *chuprassis* in gold-embroidered blue coats with long silver fly-flaps, on the ends of which were attached white *yak*-tails, with which the native attendants ward off flies and mosquitos from their *sahibs*.

The Maharaja himself, smiling self-sufficiently and reclining on blue velvet cushions embroidered with golden leaves, looked triumphantly about him. The effect was remarkable!.... Ladies on horseback stopped on the Mall[40] and exclaimed with surprise. Tilburys filled with English people willy-nilly had to give way to the strange, huge carriage, which finally stopped near the orchestra, as if inviting admiration at close range. All the screws, nails and springs, all the metal parts of the phaeton were coated with thick layers of gold; so were even the axles and the outer casing of the wheels, while the actual spokes were made of pure silver! Since the Raja of Jind has neither an army, nor batteries, nor fortresses, but only an incalculable sum of money and one gun with the strange habit of killing only those who are firing it, the English are very fond of old Jind.

On beholding the carriage and the effect it produced, the Maharaja of Nabha nearly died of shock. The enormous clusters of flawless emeralds that hung from his white satin turban in front of his nose shook with emotion for a solid hour; his grey beard shook likewise.... Upon returning home, he gave immediate orders for a cable to be sent to London to inquire how much a carriage of pure gold with silver nails and springs would cost. The answer he received plunged him in disconsolate grief. He would have had to sell his metropolis in order to indulge his vindictive fancy!

The other camps were all, more or less, copies of the two already described. Some

[40] The Mall is the *Bois de Boulogne* of Lahore.

of the rajas for one reason or another found it necessary to construct various ingenious apparatuses for gymnastics and polo in their courtyards, in honor of the English *sahibs* who might visit them, with the secret hope, perhaps, that God being merciful, the sahibs might break their necks.[41]

We lingered in the canvas city until evening and were stared at by the natives with a curiosity equal to, if not greater than, our own. Finally the cacophony of the many-voiced "tattoos," simultaneously sounded by the native trumpeters, forced us to hurry back to our carriages. In a moment, the Indian twilight, as if with a transparent veil, enveloped camp and fortress and the vast fields that surrounded them. Hardly were we seated than hundreds of campfires twinkled about us, little golden-red flames sparkled around, and at the entrance of every camp resounded the heavy step of British patrols who every night made their rounds and guarded the native sentries in the "Camp of Independent Maharajas".

[41] The English in India are enormously keen on all kinds of gymnastic exercises and games in which skill and courage are required. Polo is a game on horseback with a wooden ball, a sort of obstacle-race, with various numbers of riders on each side. It has been taken over by them from the Kashmiris; from eight to twelve Englishmen are killed annually in this dangerous game, either thrown or crushed by the frequently falling horses.

[*The Theosophist* — January, 1961 - from p. 229 to p. 245]

V.

The British Nimrod and "the striped ones". - What occurs at the durbars. - Awaiting the arrival of the Marquis. - The elephants and their rajas. - The princes and their political tutors. - The triumphal arrival of the Viceroy. - The address of the municipality. - A view of the procession from the old tower. - The strange behavior of the Maharaja of Kashmir. - The threefold procession of elephants. - What the native press thinks of the durbars.

The Viceroy was tiger-hunting in the "jungles" of Kadir Doon near Mazra and in the Hill States[42] of the thirty-seven petty kings of the Himalayan slopes, and consequently arrived in Lahore a day late.

Excelled only by his son, the Earl de Grey, the Marquis of Ripon is considered the best shot in England. A keen hunter, he hastened, according to the papers, to distinguish himself before his successor's arrival in India, and left behind a terrible memory for the "striped ones." During the first day's hunt he himself shot two tigers on the spot, and crippled a third which an elephant then finished off with his trunk.

The ceremony of presentation takes place in the durbar tent. In the centre of the stage, the Viceroy sits waiting in immobility on the throne, dressed in a blue uniform embroidered with gold and with a three-cornered hat on his left knee.... A Resident, taking the arm of an "independent" one, to whom he has been appointed, leads him up the steps to the entrance of the tent where they both stop. There the raja makes a bow, raising both hands to his forehead. He is then led nearer to the sacred personage who represents Great Britain, and again the raja bends low before the immovable form, who, then, covers his head with the three-cornered hat. Only when the one being presented servilely offers on a cloth his *nazar*,[43] which consists of a handful of gold mohurs,[44] is the Viceroy obliged to show some sign of life. With a slight bow to the raja, he touches the proffered gold with the tips of his fingers, and withdrawing his hand immediately from the *nazar*, assumes an expression of disgust and loathing for the contemptible metal. It is said that the acting of Lord Lytton was magnificent in this respect!

This part of the ceremony with its mimicry was adopted at the beginning of this century as practical instruction in ethics for the "venal Asiatics". The *nazar*, which is simply a bribe to the powers that be, came to India from Persia with the Moslems, and, as a custom, has existed, of course, since immemorial ages. This allegorical

---

[42] The dominions of the independent rajas and their dependent sardars which are scattered over the entire slope of the Himalayan foothills, on this side of India, and which are under the protectorate of England, are called the Hill States.

[43] A *nazar* is an offering to the authorities, a sign of submission.

[44] A *mohur* is a gold coin, valued at 32 shillings.

pantomime was instituted so as not to destroy the custom, and at the same time to divest it of its offensive or rather revealing character. It is designated by the term *touched and remitted*. To the honorable Marquis who receives an annual income of 80,000 pounds sterling, not including the additional enormous salary of 300,000 rupees a year, plus traveling expenses, the *nazar* of shining *mohurs* could not have been, we believe, a great temptation!

At last, tearing himself away with an effort from durbars, *nazars*, rajas who trembled before him, and chiefly from his beloved tigers, the Marquis of Ripon directed his steps towards Lahore. From the morning of November 10th everything in and around the town was in a turmoil. At day-break policemen and special postmen mounted on camels conveyed to the visitors the police regulations for this highly solemn day. In view of the great number of elephants chosen for the viceregal procession, private carriages were permitted to use only side-lanes. Those who wished to be on the platform of the railway station for the arrival of his Vice-Majesty and the presentation of the Maharajas, had to appear with a ticket at 2 p.m. sharp, although the viceregal train was not expected before five o'clock. Accepting this order grumblingly at first, we became later very grateful to the authorities; three hours were barely sufficient to assimilate this unusually fantastic picture!

Arriving at exactly two o'clock at the barrier across the road that led to the spacious station-yard built outside the town, we found the entire huge platform and the tract of empty land behind it already crowded with people. Cavalry regiments with their artillery, consisting exclusively of Europeans, framed the whole horizon in a horse-shoe formation; before them stood the infantry in a single file, and in front of this human wall strutted sparse battalions of soldiers from the troops of the independent rajas. Enclosed in this space of about half-a-mile in diameter, were packed rows of elephants with towers, palanquins, and the riding-horses of the Maharajas, as well as a restless sea of picturesque representatives of various nationalities.

Leaving the carriage at the barrier, we had to pick our way between the elephants, step by step and not without some danger to our dresses; and, what was even more dangerous; between the legs of horses and camels. The elephant is a wise and careful creature. He will never step on a living thing, not even an insect, if he notices it in time; raising his fleshy, wrinkled foot in the air, he will thoughtfully thrust his trunk into the ground and calmly wait until it has crawled away from under his foot, and only then, with a snort, will he regain his precarious balance. But the camel is a stupid creature of dirty habits. It was so on this occasion; while the elephants, breathing heavily, ponderously moved aside for us, the ungodly camels spat on our company. The native mystics are fully convinced that the souls of the Brahmanas, who consider it a great sin to deprive even a bug of its life, dwell in the elephants, while only the low souls of Mohammedans transmigrate into the camels....

It was not easy to make our way through the crowd. Fortunately, Mrs. U., the wife of a captain of Hussars whose regiment was taking part in the ceremonial, and one of the most influential railway officials of the native paradise, were among our number.

Having reached the main entrance with the greatest effort, we were first thrust by our railway official into the cashier's cubicle while he himself went to the upper platform to prepare a place for us on the bridge suspended above the trains. From this position the public, several feet above the platform, could see all that happened below without mixing with the native princes and without being in the way of the ushers and the authorities. In the meanwhile, we had ample time to enjoy a view of the constantly arriving rajas, as we sat at the little window which looked down on the entrance, and naturally did not fail to take in this rare spectacle.

Before us was an enormous yard filled with variously bedecked "royal" elephants. Covered with caparisons of gold brocade embroidered with pearls and precious stones that reached to the ground; with rings of gold, studded with emeralds, in their flapping ears, and on the extremities of their trunks; with bunches of superb magnolias and ostrich plumes on their heads and at the base of their tails, these huge animals appeared to us, innocent Occidentals, the most original and wonderful spectacle in the world!.... Behind one female elephant of astounding size trotted her calf, carrying on his back a long ladder of pure silver, by means of which his master, the raja, climbed, to occupy the howdah on its gigantic mother's back. There were so many elephants in the yard that it was impossible properly to observe even half their number. Some of the howdahs were sheltered from the sun by red velvet curtains richly embroidered with gold, while the elephants themselves literally disappeared under saddle-cloths made of similar velvet with gold-embroidered flowers. Each of the caparisons cost in India, where handicraft costs almost nothing, from 5,000 to 10,000 rupees! The dignified, intelligent faces of many of the elephants were embellished with geometrical figures, lines and stars, intermixed with astrological symbols, as protection from the evil eye. Almost all of them had costly anklets of gold, silver and precious stones on their large feet, and on the ends of their tusks golden balls as large as apples. Others had their foreheads down to the eyes, as well as their rumps, covered with a gold net studded with jewels. The elephant of the Maharaja of Kashmir had some 250,000 rupees worth of gems hung on him! His collar, made of pure gold, covered the whole chest of the elephant with innumerable coins; it was several feet in circumference, and surrounded its massive neck with rings the size of a Moscow cracknel;[45] His *mahout* (driver), sitting like a human wart between the animal's ears, rapped his head with a sharp cane of pure gold which was set with turquoises and large pearls. On each elephant there was either a tower or an open seat shaped like the two-seated back of a phaeton. The *howdah* on the viceregal elephant, the largest of all the durbar elephants, was made of pure silver with decorations of gold, and cost the treasury 25,000 rupees....

As for the ill-bred "ships of the desert," their number was far smaller than that of the elephants, but even these hump-backed creatures were not less resplendently adorned. One of them had both humps covered with silk-and-pearl-embroidered brocade; on the freakish muzzle was displayed a bridle with notches of gold, while on the crown of its head rested a gold coronet. The Maharaja of Patiala owned an entire artillery regiment on camels. The riders as well as the animals were dressed in red and yellow uniforms and caparisons. It is said that this regiment is one of the most useful and

[45] A Russian bun or biscuit, hollow in the middle and circular in shape.

courageous. In front of each gunner is a long rifle attached to the frontal knob of the saddle on a pivot, which may be turned in any direction. According to an eye-witness, the bombardier sitting between the two humps, loads and fires from this rifle with an amazing rapidity and with great risk of shooting his camel through the head.

"These docile animals," says an officer who saw them in action, "move at a regular trot, one behind the other, their necks stretched forward, like a flock of stupid geese pursued by a boy. But at the first word softly spoken by his rider, the camel stops as if rooted to the spot, and having heard the whistle of a bullet and a shot two inches above his head, again continues at full speed, advancing at the rate of fifteen miles an hour."

No less bedecked than their elephants and camels were the Maharajas and Nawabs themselves, whom I can never forgive their habit of piercing the most precious emeralds as though they were mere beads, and of mounting their almost priceless rubies in silver! To the entrance covered with red material, arrived every few moments gilded victorias, carriages, phaetons and coaches which would have seemed the height of bad taste in London or Paris, but which in India harmonize perfectly with everything else. In each vehicle sat two people: a raja on the left side, and an English officer in uniform on the right. There goes the thin, pale-greenish figure of the Nawab of Bahawalpur, in pince-nez, a purple velvet coat, silk stockings and slippers like a dancing-girl. The Nawab is a member of the "reform" party, which means that he indulges in wine and brandy, and, as he does not wish to appear in his bare feet, wears women's pink stockings and shoes.[46] A "political officer" appointed to look after him is leading him by the arm. Behind them comes another couple; the enormous raja of Kapurthala, with blackened eyebrows and lashes painted with *kajal*,[47] drags the tiny Colonel W. as on a tow-rope. Behind them, the raja of Mandi, with the sign of Vishnu on his forehead, with ankle-rings up to his knees, and with a diadem of diamonds sparkling brightly in the sunlight on his turban, is walking morosely beside his supervisor. Here are the rajas of Chamba and Suket arriving in their carriages, one after the other; also the Sardar of Kalsia and the Nawabs of Malerkotla, Logarh and Dujana, blazing with all the colors of the rainbow and resembling walking jewelry exhibits. All these effeminate petty kings spread around them the stupefying odor of musk, rose oil and amber.... From a distance it is easy to mistake their variegated figures, as they mount the staircase each paired with a British officer, for ladies at a fancy-dress ball, executing a stately polonaise with their partners.

Having left the cashier's cubicle and mounted the platform, we found ourselves as in a box at the theatre, overlooking the stage. The scene before us grew more and more lively and interesting.... Directly below us was the Maharaja of Kashmir, who had arrived with his eighteen subordinate Sardars: they presented a dense mass of precious gems!.... The *panache* of pearls and diamonds on his turban, some two feet in height, almost touched the parapet of the bridge on which we stood, while his white satin garments sparkled with jewelry. Beside him, looking at him askance, stood the aged Maharaja of

[46] When appearing before English people, the natives must be either barefooted, leaving their slippers at the threshold, or else wear stockings and shoes.

[47] Antimony. In India there are many people, mostly men, who, embellish their eyes with antimony which, it is said, greatly preserves the eyesight.

Nabha. He stood - decked in his favorite emerald-clusters, which framed his face like the green wreath of a forest water-sprite - leaning haughtily on a costly sword, which, alas, was all but doomed to remain in its rusty scabbard for ever!

Having arrived in his silver carriage, no less, the "Old Jind," regretting, perhaps, that he could not drive it up onto the platform, and thus reopen the wound in the heart of his rival, now contented himself by loading his person with ten times as many emeralds as were suspended from the head of the ruler of Nabha. Beyond, between the legs of some sort of dignitary in uniform and three-cornered hat, there stirred a tiny creature in a brocade sheath covered with diamonds.... Many of the secondary rajas approached the shining mite and bowed humbly before him, being almost forced to kneel down for this purpose, while the British dignitaries, patronizingly "how-do-you-doing" as they passed, nodded to the precious little bundle and extended two fingers to shake hands. This was the Maharaja of Patiala, a seven-year-old child whom nobody would have thought to be more than five, even though His Highness had been married for three years.

However, this fact does not explain why the little Maharaja of Patiala has an "heir presumptive" already designated for him!

All the Maharajas, Sardars and Nawabs present at the durbar seemed to have such grave countenances! In spite of all the outward splendor, the luxuriant setting and the solemn nature of the gathering, the attitude of this numerous company of natives whose names have all been entered in the *Golden Book*,[48] resembled far more that of the bearers of a corpse at a wealthy funeral than the gathering of India's highest nobility in order joyfully to greet the new Viceroy. Having arrived two hours before the train was due, alone and without their customary retinue and attendants (who were in all likelihood, not allowed on the narrow platform for fear of overcrowding), all these princes walked and stood about like condemned shades from Dante's Inferno. They could not even sit down and rest, as there was no single chair in sight, and they were probably not permitted to sit, according to custom, on the extreme end of their spinal column. Gloomy are the faces of the stern Sikhs; the eyes of the Moslem princes, cunning and full of hidden slyness and hate, move somehow fearfully from side to side; the foreheads of the Hindu princes, embellished with sectarian emblems, are contracted in frowns, most of all the brow of the Maharaja of the "happy valley of Kashmir".

Even the crowds of Englishmen, tightly fitted into their uniforms, look twice as pompous as usual, and with proudly lifted heads walk with a measured step along the platform, while awaiting the arrival of the train. Everybody is silent; only a scarcely audible whisper comes occasionally from the group of English urban authorities, who are standing apart from the others without paying the slightest attention to the dynastic representatives, among whom there are many whose descent goes further back than Xerxes. Never have I seen at a distance of two paces such a crowd, numbering almost three hundred people, and witnessed such a silence; it was as though they had all been struck deaf and dumb. A lonely figure, thin as a stick, small and hunched,

[48] All the most illustrious names of the Maharajas, rajas, and Brahmanas of the country are entered in the *Golden Book.*

wearing an old, threadbare frock-coat and a white garter in place of a necktie, and in a top hat, once upon a time black, but now reddish and battered, walked with mincing steps along the platform, swiftly moving from one group to another, and entering into conversation with all the Maharajas. This unprepossessing figure turned out to be none other than His Eminence, the Bishop of Lahore. Having failed, during his long career, to convert a single Hindu to Christianity, he was said to have taken a vow to build a cathedral in Lahore with the money contributed by heathen Maharajas only. To the present day, although the vow is several years old, only the foundations and two walls have been built for the future cathedral; but to make up for it, His Eminence had succeeded in making himself a nuisance to the unfortunate rajas.

Hark, a whistle!.... One, a second, a third, then a clanging on the platform, and everything is momentarily silenced. The British authorities straighten up; the rajas and nawabs are transformed into pillars of salt! Hissing and whistling, the train approaches steadily, slows down and finally stops. The Governor-General of Lahore and the Commander-in-Chief of the armed forces, General F. P. Haines, stand at attention before the viceregal carriage and are the first to greet the Marquis of Ripon as he steps out. We wait for the sally of a welcoming hurrah!.... We are answered solely by the panting of the subsiding locomotive, subdued talk, and the muffled droning of exchanged words.... Backs are bent, the tails of gold-embroidered uniforms rise up, hands in white gloves move during mutual handclasps - and nothing more! It is difficult to distinguish the Viceroy from the others. He is a rather corpulent, short man of about fifty, with a long beard turning grey; his face is red and good-natured, but, to use a passport expression, "there are no special identification marks". When you look carefully, however, you see before you a real gentleman with calm, gentle and very dignified manners.... As a matter of fact, we liked him even better in Simla, where he wore a plain grey coat, than in Lahore in all his regalia, and three-cornered hat, his chest covered with orders and diamond stars.

The honorable Lord had hardly shaken half a dozen hands when the president of the Lahore municipal committee came forward to deliver an address. This was printed on white satin in letters of gold and reposed in a beautiful silver casket, the work of Lucknow artists.[49] I will quote but one paragraph of this speech which was read aloud in the firm and artificially emotional voice of officialdom.

"We lack words to congratulate ourselves that, in the first year of your Lordship's appointment, it should be our happy privilege to receive Your Excellency in the capital of Panjab under an augury so joyful to us. We speak of your mission, which is to be the first to welcome and inspect those brave soldiers who so nobly and heroically defended the honor of their Empress and their country in the last Afghanistan campaign. Permit us then, honorable Lord, to convey to Your Excellency our heartfelt congratulations on the exceptionally brilliant success which so constantly followed our valiant British troops on the field of battle in Kabul, Sherpur, and other places, and also for our success in placing the Emir of Abdur-Rahman on the throne of Afghanistan by peaceful means and under the lofty protection of Britain...."

[49] Lucknow and Delhi are famed for their gold and silver workmanship.

This was signed by seven Europeans, 12 Singhs, pandits and various *bahadurs,* and by nine Mohammedan Khans, sheikhs and nawabs, all members of the municipality of the city of Lahore.

The flowery eloquence of these good wishes and expressions of rapture was received with a deep and reverent silence.... Two or three of the heroes of this brilliant Afghan campaign made a croaking sound but did not say anything....

Having shaken hands with all the Englishmen who were presented to him, the Viceroy began also to press the palms of the Maharajas who were brought before him, and who had hitherto filled the role of a background. At the same time he was given the royal salute, first by the European guard-of-honor and then by the artillery-battery of the railway.[50]

One of the first to be presented was the little fellow of Patiala, whose hand, just recently taken out of his mouth, was graciously shaken by the Viceroy, who then patted him on his little diamond-covered turban. After that the Marquis stretched out his hand a few times to grasp the dark hands of various native Highnesses.

In order to have a better view of the procession on elephants and camels, which reminded me of a scene in Cinderella, where they sing about:

"Un cortège magnifique
Composé d'beaucoup d'chameaux",

we left our bridge and went to the old tower by the station-gate. From there we could see the road stretching before us into the city, dotted with triumphal arches, decorated on both sides with banners and flags, and framed by 10,000 troops. The procession consisted of fifty-nine elephants. At the head, on the largest of them all, rode the Viceroy. Behind him, two by two, followed elephants that were a little smaller, and had been found worthy of carrying such precious burdens as the Governor-General and the Commander-in-Chief, the aged General Haines, the retinue and the higher officials of Lahore. In the rear, *three by three*, and decidedly smaller in size than those in the first two rows, came the elephants which carried the Maharajas and nawabs....

Having reached this page of my faithful narrative, I apologize in advance to those Anglo-Indian authorities who should happen to read these lines.[51] But truth compels me to confess the following fact, perhaps not too flattering to them; as handsome and magnificent as a real Indian in his picturesque costume looks in the howdah on an

[50] The railway building in Lahore, as in many other Indian cities, is also an armed fortress.

[51] There is no doubt, and it flatters me, that many among them actually read, in translation of course, my letters to the *Moscow Herald*. The Bombay Gazette recently quoted whole sentences, somewhat twisted, from "*The Caves and Jungles of Hindustan*." This paper, as well as the *Times of India*, which persecutes me *because of my nationality*, did me the honor of denouncing me to the public. "Under the pseudonym of Radda-Bay," commencing with No. 305, November 30, 1879, of the *Moscow Gazette*, I am alleged to have written on India, "in the most *anti-English* organ of Russia, the *Moscow Gazette*".... (See *Bombay Gazette*, November 6, 1880.)

elephant's back, just as ridiculous does a Britisher in uniform and a three-cornered hat appear.... From a distance one would fancy them to be monkeys in red Generals' uniforms and three-cornered hats with plumes, mounted on large poodles covered with horse-cloths!.... For a complete resemblance they lacked merely a barrel-organ, but this was fully compensated for by three military bands which with remarkable unanimity pealed forth *Rule Britannia* and *God Save the Queen*, each in its own key....

Suddenly the strange news spread with the speed of lightning, that the Maharaja of Kashmir had refused to take part in the viceregal procession. "He went home to his camp!".... Scandal and general confusion. Some said he had feigned disposition; others, that he took offense because, as a general of the English army, his place was among the European generals, beside the Commander-in-Chief, and not in the rear with the secondary rajas; others, that he was in disgrace and the Viceroy had not even shaken hands with him at the railway station, etc. We did not find out the whys and wherefores, and as for the newspapers, they did not say a word about it. The local reporters are very discreet people, and act in complete harmony with the rulers of India....

The procession, however, moved on without the capricious Maharaja.

"Imagine," a young man who came running up the tower communicated to us, "the Maharaja insisted that his elephant be brought to the main entrance where, at the time, the procession was being formed and where the Viceroy was already mounting a ladder to his mammoth! What remarkable rudeness and tactlessness...."

"Well, and did they let him?"

"Of course not. Either you take the place designated to you in the procession, or else vanish through the back entrance."

"But he will feel more insulted than ever...."

"Decidedly! He deserves a bigger lesson than that.... Our administrators are too tender-hearted with these darkies!"

"Are they indeed!" I could not help blurting out. "In that case you should hang them all together without further ado," I added, constantly forgetting my delicate position in India. The youth looked at me askance, and I bit my lip. Fortunately Mrs. U. created a diversion, which was lucky for me, by asking him what had finally become of the Maharaja....

"Nothing in particular. He mounted a horse and galloped off home to his camp with his sardars.... after leaving his elephant in the procession."

"How strange! Did the elephant walk off without a rider?"

"Oh no! Somebody made use of him.... I believe it was our old Bishop...."

At last the procession was organized. The last elephant lumbered out through the gates, and the long file of these tamed forest giants moved forward, gleaming in the last glowing rays of the setting sun with gold, purple and precious stones.... The Viceroy was in the lead, behind him followed the Europeans, and at the tail-end came the rajas, subdued and tamed no less than their elephants, albeit at one time the world's high representatives of the dying dynasties of the Orient. The elephants totaled, as shown above, over fifty, and compared to these colossi the largest horses in the cavalry and those of the capering sardars seemed in the distance and from the height of our tower like small dogs. And now the motley procession approached the triumphal arch of green branches and turned on to the road leading to the city, between two dense walls of soldiers. The royal salute sounded again, the music pealed forth the national anthem anew, and then there was again a deep silence! No shout of welcome, not a *hurrah*! Not the least expression of joy, as though these crowds had been struck dumb. A funeral procession is often more animated.

What could be the meaning of this, we wondered, naturally expecting at least an artificially-rapturous welcome, but not a frosty one like this. The mystery is partly explained in the outspoken editorial that appeared some days later in a native paper. With the change of Cabinet, the Hindus summoned their courage, hastening to take advantage of the short interval of respite which the victorious party had guaranteed to them. I shall let the natives speak for themselves in my stead, while attempting to preserve in translation their original mode of speech.

"The frogs reproached the boys who were throwing stones at them, saying: 'To you it means amusement, to us - death!' The inhabitants of Panjab have every right to say the same about the durbar in Lahore. Without a doubt these festivities offered great amusement to the Indian authorities, from the Viceroy to the lowest official. But for the natives in general, and especially for those unfortunate ruling princes and Maharajas who were commanded to come and pay homage, the durbar proved to be an inexhaustible source of suffering. So as not to be humiliated before others, many a raja, half ruined if not entirely so, was forced to spend enormous sums of money which he did not have, and which he had to borrow, to go and pay homage with his suite and his camp, sometimes many hundreds of miles. The purpose of such durbars is, of course, known to all. Our rulers seek to produce the strongest possible impression on us natives, to overcome us with the greatness of the British nation. Do they take us for stupid asses? Do they really hope to captivate us with glass beads and shining brass buttons, as the Spaniards once captivated the redskin Indians in the days of their invasion of South America? We may be Indians, but we are not redskins.... It is difficult to win the hearts of our people with appeals to the imagination alone, and the magnificence of the English can never compare with the magnificence and splendor of the courts of our former rulers. Such tactics can only succeed with savages, and not always with these either, as even savages soon realize that an empty stomach cannot be filled with mere imagination and the display of another's riches. The English have sufficiently astounded the imagination of our ignorant masses. We now expect something more substantial from their representatives, if only the alleviation of our most immediate needs. Nothing can be further from the truth than the idea that the Hindus are avid for pomp and superficial glitter. A highly intelligent and gifted nation, the Indians, as a race, have always, from the

days of old, distinguished themselves by extreme abstemiousness in their mode of life. It is hard to find people simpler than we are in food, clothing and all that concerns our daily habits. The Mohammedans love pomp and glitter, but the Hindus are as simple and abstemious today as they were thirty centuries ago. Our highest caste, the Brahmanas, who outnumber all the other castes, are almost ascetics. The Rajputs are present-day Spartans, and our rulers will possibly succeed in attracting the Mohammedans one with their durbars.... Away then, with tinsel and empty amusement! Their railways, their telegraphs; the splendid army discipline, these are the things that have inspired us with respect for the English nation, but never these stupid displays of pomp, this futile expenditure of capital from the ever-draining treasury of our country."

[*The Theosophist* — February, 1961 - from p. 286 to p. 302]

VI.

The Shalimar gardens and the forget-me-nots from the banks of the Rhine. - Antediluvian carriages. - The declining hierarchies of the rajas and the rising hierarchy of their conquerors. - British ideas about the Russians. - What do the Anglo-Indians consider as the ne plus ultra "bon ton"? - Olympus and the absence of ambrosia. - The fortunate rajas and the starving coolies. - Whom should England fear? - The dinner of the Scottish heroes. - The William Tell of Kashmir. - The lanky Major in the trap. - The truth hurts even the heroes!

The Viceroy remained in Lahore until November 17th, and the entire week of his stay was marked by daily festivities. The "Great Durbar" for the general public was set for the 15th, after which he was to leave on his "official tour," with the intention of traveling through almost all of India. Consequently there were spectacles and "exhibitions of pomp" in abundance, and we barely managed to see all the different processions, parades and entertainment, with and without elephants, but always including the Maharajas as indispensable parts of these "exhibitions" which displayed the greatness of the victorious British.

The most interesting of all the entertainments were three: walking in the illuminated Shalimar gardens; a subscription dinner given by the city in honor of the Scottish regiment; and a "general Durbar". The parade - which did not number 10,000, as the newspapers stated,[52] but only about six thousand men, as most of the others were in hospital - did not impress me as anything out of the ordinary. One who has seen the St. Petersburg maneuvers and the reviews in Paris, in the days of Napoleon III, would have missed nothing by remaining at home during the Lahore review. But the other two entertainments deserve brief mention, especially the Shalimar gardens. These wonderful gardens, about four miles out of town, owe their existence to the Mogul emperor Shah Jahan, the unfortunate builder of the Taj-Mahal and the still more unfortunate father of his son, Aurangzib, who incarcerated his parent in a fortress where he was detained until his death. Translated, Shalimar means "the abode of joy". The park is almost a mile long and is laid out on three terraces which rise one above the other; it has 450 fountains which spout water with great regularity, and as many marble basins into which the water - transparent as a tear and cold in any season of the year - overflows with a more or less poetical purling, depending on the mood of the visitor.

What remarkable horticulturists were the Mohammedans! The European Turks, with their gardens laid out according to the Western style, cannot give even an approximate idea of the gardens of the Indian Moguls. Tourists who visit Alhambra can judge of the beauty of the gardens of India by the ruins of the Moorish pavilions, fountains and avenues, now overgrown and tangled like a labyrinth. Shalimar, it is true, as a garden, though not inferior

---

[52] The native regiments of the independent Maharajas were not present at the review, and cannot therefore be included.

to the park of the Maharaja of Patiala near Kalka, lacks the setting of the latter - the magnificent panorama of the endless range of old *Himavat*.[53] But nothing can compare with its marvelous vegetation, in which all the flowers of the world are brought together. It is as though even the plant kingdom had gathered for the Durbar in Shalimar. We will long remember the feeling of unfeigned joy when, at the foot of a huge old mango tree, wrapped like a victim of gout in the cactus that embraced it, we found a small bed of violets and forget-me-nots! The latter grew on the edge of an old ditch, and were planted, so we were told, by the wife of a German missionary. Imagine the Rhine at the foot of the Himalayas, the far-off North wandering off on a visit to its Southern brother, almost in the very tropics!.... I plucked a few of the flowers which I had never dreamed of seeing in the scorching valleys of Hindustan....

On the evening of November 12th we went to see the illuminations in the Lahore park. Our way lay across endless, dense avenues which transform all the main cities of India into a Fontainebleau wood. The age-old trees were already casting oblique, elongated shadows on the old, half-ruined mosques and Moslem cemeteries, which lay on both sides of the road. Neither in Lahore itself nor in its vicinity is there any Mogul monument entirely preserved. The hatred of the last king of Lahore for all that was Mohammedan ruined all that could possibly be ruined until, caught in a trap, both the vandal and his kingdom perished....

The wide avenues were literally thronged with carriages hastening to the festival, with horsemen and runners of the British and native notables. Between the wheels of the aristocratic coaches and *barouches*, the tiny *ekkas* of the natives glided by like lightning, thus producing a most curious contrast to the rest of the carriages....

The *ekka* consists of a bare board placed on two large wheels. Over this board there is a kind of canopy, sometimes made of velvet and costly materials, but more often of ordinary chintz; this is fastened to four poles which are stuck at the four corners of the planking. To this primitive carriage, which is mentioned in the oldest writings of India, a tiny bull of the species of Himalayan mountain dwarf-bull, is harnessed, or else a pony of a similar dwarf family, no larger than a big Newfoundland dog.[54] Both animals, possessing remarkable strength and endurance, considering their size, move, especially the bulls, faster than many a horse. In such a carriage, where one European would hardly find room, sometimes up to four natives, five including the driver, manage to squat!.... And such an *ekka* speeds like the wind over a field, deafening the passers-by with the rattles and bells which cover the little bull from his gilded horns to his tail; and the *ekka's* main charm is that it cannot be upset.... And now, on the road to Shalimar, such antediluvian vehicles sped along, insolently outstripping the full-blooded chargers of the rajas, who were setting out to do homage to the Viceroy, this time in a more European style, in modern carriages and minus the elephants.... Their regal setting, their runners

[53] Himavat is a compound Sanskrit term which means "crowned with snow " from the word *hima* - snow, and vat - covered, while Himalaya, literally translated, means "abode of eternal snow," *alaya* meaning "abode".

[54] In India these little horses are sold for 5 to 10 rupees; but there are some among them of an equally small species which run so fast they are sold at a high price for racing purposes.

and other contrivances notwithstanding, their Highnesses were, as usual, forced to pull to the side for any English clerk who passed by in a hired *gharri* (coach).

In the distance, through the golden haze of the rapidly dying day, the pineapple-shaped domes of the pagodas and temples were still aglow, but their bases had already grown dark and seemed to float in the bluish mists that rose over the river, as we approached the park. Most beautiful was all this huge, dark-green, now almost black mass of vegetation which appeared to vanish with its terraces into the dark-blue sky, already sprinkled with stars. Lights appeared here and there, but when, after numerous stops and careful maneuvering through the dense bulk of people, our carriage stopped before a wide avenue that led to the main entrance, the black mass had long since been transformed into a fiery one, extending in great waves of flame on our right, on our left and behind us.... Not wishing to enter with the aristocratic crowd, where we would have been obliged to give way to every English sergeant, as there were several natives among us, we decided to wait. Remaining in our carriage, we gave instructions to be pulled to one side, and to stop under a group of spreading banyan-trees, where once more we had the opportunity to admire the continuously arriving rajas.

At all these political festivities, as in the Kingdom of Heaven, "many are called, but few are chosen". Only those who had tickets were allowed to enter the park for the illuminations, but even there, as during the procession, everyone had to know his place. Of the natives, only the rajas, with their retinue and the highest Hindu and Moslem notables were in the park. Only three thousand tickets had been issued, and there were over one hundred thousand onlookers.

The avenue which led to the garden-gate was lit on both sides with thousands of Chinese lanterns. On the high walls extended in a fiery line lighted wicks in shallow containers, strangely shaped in the likeness, so favorite in India, of the attributes of goddesses like *Durga*, the female reproductive force in Nature. Whimsical designs in Oriental style blazed above countless gleaming panels displaying the monogram and coat-of-arms of the Marquis of Ripon. In the park, inside the gate, an open pavilion, a complete palace in Moorish style with a wide arch in place of a door and with minarets on the sides, glowed as though it were covered from top to bottom with flaming glass-beads, appearing to the imagination as some fire-exhaling dragon guarding an enchanted garden. This large building hid from view the whole interior of the park. Further off, a truly magical panorama worthy of the *Arabian Nights* unrolled before our eyes. In the foreground was an extensive flower garden crossed, like a labyrinth, by tiled paths of colored flagstones. Between these, like knots holding together this network of paths, white marble basins rose, each in the form of a geometrical figure, some round and some star-shaped with high-spouting fountains among the most exotic flowers. And above all this, suspended over the baskets and the fountains like the roof of a tent, were garlands of multicolored lights, gleaming with all the rainbow hues of opals in the jets of the forty fountains!....

Above this magic square rose the first terrace of the gardens, and on it a second pavilion, smaller however, with a large balcony in front. It almost hung from the edge over the heads of the distinguished natives who had gained the *high privilege* of being

admitted to the park where the Viceroy and the English officials were to be found.[55] Waterfalls and basins separated the guests from the crowd of less distinguished, though not ordinary, but nevertheless *common* people, who had been permitted to breathe the same air as their white rulers. The balcony, or rather the parapet-platform, was covered with expensive rugs and furnished with thrones and easy-chairs on which sat the gods and goddesses of Olympus themselves, with Jupiter at their head. The gods probably missed their ambrosia, as the non-drinking sons of India and the municipality had forgotten the refreshments, and, faithfully reflecting their gloomy countenances, even the faces of the "distinguished natives" were unusually long.... In the garden as on the platform, in spite of a crowd that numbered thousands, a solemn silence reigned. This added a greater solemnity to the picture, the general impression of which was somewhat spoiled by the black tail-coats, the top hats and white ties of the *gods*. But this false note, as it were, in the complete body of harmony, was only detected by us squeamish Europeans. In the eyes of the superstitious natives who are accustomed to representing their principal goddess, Kali, as a jet-black figure with a necklace of white human skulls on her breast and neck, the black suits of their conquerors appeared of even greater significance....

However, to compensate, the costumes of the natives were so original and elaborate, that it was easy to forget we were in the land of the sacred cow and to imagine that we were attending a royal *bal costume*. Whether made of silk, velvet, or the finest cashmere, they were embroidered with gold, pearls and rubies; the outer clothing, turbans and sashes, were each one richer than the other, yet always preserving a remarkable harmony, an unusual blending of colors. We must remember that over three hundred shades, unattainable by European manufacturers, are known in Kashmir. Our eyes were overpowered by such an unaccustomed display of colors and sparkling gems. Even the handles of the switches made from the tails of Tibetan *yaks*, with which the attendants drive away the persistent flies and mosquitos from their masters' noses, were in many cases made of gold and covered, like the *porte-bouquet* of a modern beauty, with inlaid precious stones!

The silence was at last broken by the roar and explosion of fireworks. Rockets and other pyrotechnical devices rose beneath the dark-blue sky. Outstanding among the latter were aerial texts with greetings and good wishes to the Viceroy in two languages, English and Hindustani. The Viceroy of India rose; the whole assembly of gods jumped to their feet. The guns fired a salute on his departure as they did on his arrival in the park, and the Shalimar fete was over.

Another interesting celebration, but of a different kind, was the public dinner given in honor of two Scottish regiments. According to the programme, the dinner was followed by Olympic games, Scottish reels accompanied by national music, songs, athletic contests, etc. The carrying out of the program was crowned with "complete success," to quote the Lahore organ of the Anglo-Indians.... "Especially the athletic triumphs which, *without any doubt*, convinced the natives once again of the invincibility of the British nation, and gave them practical proof of the extent of the superiority possessed by the people that rule over them, as regards muscular power, when compared to the power

[55] See the Civil and *Military Gazette*, November 14th, 1880.

in their own feeble bodies." The newspaper could have added to this interesting anatomical information another, purely physiological fact, but failed to do so: the superior expansive power of the well-fed British stomach as compared with the same capacity of the starved stomach of the Hindu. The late Gargantua would in all likelihood have died of over-eating, had he wished to compete with the honored Celts on this occasion!....

Whole mountains of roast beef and roast lamb; hecatombs of hams and suckling-pigs, at the sight of which the Mohammedans hastened to depart, spitting behind the first corner that hid them from sight; pyramids of plum pudding and fruit, and an overflowing sea of beer and brandy! All this served under two canopies, beneath which two tables were set for six hundred each. In front of the canopies, embellished with the field-colors of the regiments, was a triumphal arch with greetings to "the conquerors of Afghanistan" upon it. Patriotic poems and the names of Afghan localities where both the Highland regiments had distinguished themselves, shone in bright colors on a dark background of palm-leaves.

Having eaten, drunk and smoked to their satisfaction, the bare-legged army directed its steps to a field prepared for the exhibition of national sports. The legs of many of the heroes, which as a result of exposure to the sun of Kabul were the color of raw beef, trembled and swayed after such assiduous libations to Bacchus, but on the whole the Scottish gladiators emerged with honor from the contest. Having listened to the singing of minstrels and the music of bagpipes and flutes, and having seen enough of the regimental clowns and athletes, we parted from both the vanquished and the victors, leaving the former snoring loudly in deep, drunken sleep on the dusty arena, and the latter receiving a prize of 300 rupees from the dainty hands of Mrs. R., the wife of the Chief Stewart of the Scots, and would have gone home, had we not been detained on the road by a sight which later developed into something very remarkable....

Under a shady, green mango tree, surrounded by half a dozen naked boys, two *native* athletes, street-performers, were, in their turn, giving a performance of their own. Catching sight of us and anticipating the rare luck of earning a few coppers, they offered to show us their skill, among other things the "dance of the swords," famous in India, and better known as the "dance of death". We agreed....

There were only two actors, one active and the other passive. The first was a tall Kashmiri, thin as a rod, with the movements of his nude, brown body reminding one of the supple and graceful leaping of an Arabian steed; the other was an equally nude Hindu, a boy of fifteen, shaggy and dirty, but with eyes that gleamed like those of a wild-cat. The main actor, whose entire costume consisted of a belt made of defunct *inexpressibles* and of a shining sword, brought the latter to us and asked us to examine its quality. We found the blade so sharp that one of our company, having barely touched it, cut himself; the sword was like a razor. Our amazement commenced when the Kashmiri, noticing the copiously flowing blood from the finger, darted silent as a shadow towards a small bag and extracting from it what looked like a rag (a piece of bright yellow leather, apparently dyed), applied it with the same agility, or rather touched the Sikh's injured finger with it, and in

a moment the bleeding stopped.[56]

While the British, a quarter of a mile away, were receiving prizes of 300 rupees each for their demonstration of "muscular" strength, which was intended to instill in the natives such fear and respect for their "invincibility," our nude performer displayed such unheard-of feats of superhuman dexterity in fencing, that we could only gape and regret that the "invincibles" could not see him at that moment. I will give only two examples.

Having placed the boy immovably stretched out on the ground with fingers and toes slightly apart, the Kashmir, sword in hand and standing about a foot away from the boy's head, with his back constantly turned towards him, began to dance, using steps that we had never seen before. Faster and faster grew his movements, and he began to throw his sword high up, grasping it and catching it in the air with his bare hand, indiscriminately by the blade or the hilt, until finally, without interrupting his movements, he asked us to "command" him between which particular fingers or toes of the boy he should throw his sword. At first we did not understand, and when we did, we were horrified and refused to indicate our preference. But the eyes of our Sikhs were seen to gleam, and they began to name and point to different parts of the body stretched out before them. "Between the thumb and the index finger of the right hand!" cried one of the Sikhs. And the sword, sharp as a razor, cut through the air, and turning over and over in its fall to the ground hit with the blunt edge against the membrane between the fingers named, *behind the back* of the one who threw it. At the same instant, the boy, without moving a muscle of his face or body, in his turn threw the sword high up in the air, with an almost invisible motion of his right wrist. The Kashmiri, still dancing with his back towards him, caught it in its flight and again demanded that a choice be made. This time the left foot was chosen, between the fourth and the little toe, and the obedient sword descended from the sky straight upon the spot indicated; and the left foot, with a movement of the ankle, again sent it up, and again it returned to the nimble hand of the old Hindu. Then a spot between the crown of the boy's head and a blade of grass which grew a few inches from it was chosen, and the sword buried its sharp end deep into the ground, an inch away from the head, and the hilt was caught by the dancer's hand, reaching out behind his back. Then other dangerous spots on the boy's body were chosen. In ten minutes the sword rose in the air about thirty times. When it fell, it struck with the blade literally in the centre line of the haphazardly chosen spot; it landed between all the fingers and all the toes, and always without fail, as though brought down by the accurate and careful hand of some kind of invisible accomplice!

It seemed as though the mere weight of the sword, intensified by the speed of its fall, would be sufficient to break all the boy's joints. Not at all. At the end of the performance he rose gaily, jumping and kicking his legs in the air, and squatted on the ground awaiting

[56] We offered him as much as one hundred rupees for a similar piece, but the starving Kashmiri; poor as a beggar, merely shook his head in refusal. "This talisman was given to me as heritage by my dead father, who obtained it at the risk of his life, and I made a vow that I would return it to him before I die," he reiterated. We could not find out from him, however, just exactly by what means he hoped to return this precious thing to his deceased parent.

further orders.

The Kashmiri then asked one of the Sikhs for an orange, and having obtained it made a sign to the boy, who immediately did what was required of him and lay down on the ground again, this time face down, placing his chin on the orange, which was rolled up to him by the foot of his master. Then the older Hindu started again the "dance of death," turning his back, as before, to the one on the ground. His movements grew even more rapid, the leaps higher and more astonishing, and were finally transformed into a furious gallop on one spot. He no longer threw the sword up, but, twisting like a snake, now thrusting his entire body forward, now bending back until his head almost touched the ground, he waved the sharp blade over the ground, as though he were *shaving it*, and actually moved down the yellow grass in the process. I grew dizzy as I watched these serpentine, lightning-quick movements. For a few seconds he drew a semi-circle round himself with his terrible weapon, but suddenly, without turning, threw his hand behind him and with one quick movement, while he fixed his burning eyes on the Sikh who stood beside me, cut in half, with a single stroke, the orange under the boy's chin!.... The stroke passed exactly through the centre, and a razor blade could not have done it more neatly....

The Sikhs howled with joy while I myself, I must admit, grew pale. How insignificant seemed to be the feat of William Tell with the apple, and as to the bare-legged Scots whose cries of triumph reached us from their field, they seemed no better than dancing bears in a village.[57] Compared with the supernatural skill of this mendicant Kashmiri, the feats of jugglers, including Japanese seen by me, paled and vanished in an abyss of contempt.

He repeated these tricks not once, or twice, but twenty times on the same and the following days. He severed with his magic sword everything we gave him: apples, nuts, even eggs, and invariably either in the boy's hand or under his chin. We invited all our friends and acquaintances to watch this phenomenon - among them a few English people, as well as my lanky friend, the Major. This is what happened to the latter:

Having observed that the performer invariably severed all objects with the help of his boy, and so swiftly it was almost impossible to follow the lightning-like movement of the blade, the Major grew suspicious.

"Perhaps," he said, "the boy substitutes apples and oranges that have already been cut open in advance.... who knows?"

"Well, and what about the egg?" I objected. "Do you think it possible to substitute for one that is whole, an egg that has been cut in half? It would ooze out at the slightest movement!...."

"It is easier to imagine the latter, however difficult it might seem, than to believe that the juggler, having turned his back to you, will divide an apple in half while you

[57] [A common sight in Russian villages. - *Translator*.]

hold it between your fingers, as he has just done...."

"If you wish I am prepared to hold an apple picked out by you, at this very moment and under your supervision, Major Sahib," one of the young Sikhs suggested to him. "I have complete faith in the Kashmiri's skill...."

"No doubt, no doubt, *my good friend*," said the Major patronizingly, in answer to the Hindu, who was the son of a wealthy judge, uttering the word "friend" as though he had said "block-head". "You natives are all eager to believe in the supernatural...."

"But there is nothing supernatural in this, except this man's phenomenal dexterity...."

"And have you known him long?" interrupted the Major contemptuously, as though suspecting the Sikh of being the juggler's accomplice.

"I saw him yesterday for the first time in my life!" replied the insulted native with dignity.

"Wait a moment!" I broke in, "If you think, Major, that this feat is merely a clever trick and that the sword misses the egg without touching it, then it should remain whole in your hand and there can be no risk for you.... why not make a personal experiment?.... Here are a few dozen eggs in this basket.... Choose one and take the required position!"

The Major flushed and evidently grew confused.

"Surely you are not afraid?" I continued. "Come on! I am a woman and yet I am ready to make the experiment!" I teased him.

And taking an egg between my thumb and index finger I approached the Hindu and stood behind him, while he continued to dance and shake the sharp sword during our argument.

The Hindus stared with their mouths open, and the Major took advantage of the occasion to create a diversion.

"I hope that you will not do anything so rash!" he exclaimed, moving quickly towards me with affected haste and taking the egg from my hand.

"Well, then, hold it yourself!"

"Pardon me," calmly remarked the son of the judge, "the egg in your hand is entirely whole, Major, is it not?"

"Oh well, *this* one is whole! But how do I know that there isn't another one ready,

in the boy's *dhoti*?"[58] answered the Major, realizing that he was in an awkward situation.

"Then, would you mind taking the trouble of placing it under my chin...." said the Sikh, throwing himself on the ground, face down, and clasping his hands on his back. "I must ask you not to take your eyes from the egg until the Kashmiri has cut it in half...."

The Major laughed with rancor, but did as he was told. With his own hands he placed the egg under the beardless chin of the young Sikh.

"And now," he said, addressing the Kashmiri sternly, as, having proclaimed his superiority it was best to hide one's confusion under the guise of added severity, "if you either miss or cut the face of the sahib, I will see to it that you rot in prison!"

At that moment, as I was annoyed with the Major for his quibbling, a vengeful thought was born in my mind. I knew of his extreme miserliness and knew also why he, an undoubtedly courageous man, refused to make a personal experiment.

"Wait a moment, all of you! I want to make a suggestion.... You, Major, have insulted the juggler for no reason at all, and have spoken harshly to him and frightened him perhaps without any justification.... Now, supposing he neither misses nor wounds the *sahib*? How will you reward him? Will you promise that if he succeeds you will give him twenty-five rupees, or else personally submit to a similar experiment?"

"Why do you want to force me to pay this impostor such a sum?" flared up the miserly Major.

"Only in the event of his proving himself not to be an impostor.... And if not, then hold an egg or an apple in your own hand and thus bring him great fame and reputation. That would be as good as money."

"I won't do that either!.... All my friends would laugh at me!...."

"And if you won't do it, people will laugh at you even more," I said, taking him aside, "because in that case I will take this risk myself, I promise you.... And tomorrow the whole town will know, Mrs. R. among others, that where a woman did not fear the danger, the hero of Transvaal and Afghanistan, Major * * *, took pains to avoid it and showed himself a coward!"

At this, his nerves grew tense.

"You would not do anything of the kind. It is a silly whim of yours!"

"Yes, I will. And you know Mrs. R.'s opinion about nervous men, and what she said yesterday about...."

[58] A kind of girdle.

The Major grew pale. Mrs. R. was a wealthy young widow, and my lanky friend was deeply in love with her.... dowry. He hastily interrupted me.

"Stop joking! Perhaps I'll give this dolt, say, five rupees, for the sake of your whim."

"Twenty-five! Not a *peis* less, or else I will lead my William Tell to Mrs. R. tomorrow and make fun of you before her."

"You are vindictive. Very well, then, I give in!"

"Friends!" I announced loudly, "our worthy Major, having admitted that he may have unnecessarily hurt the feelings of the *jaduwallah* (juggler), has promised him twenty-five rupees if he performs successfully. Let us begin." We were in the hotel garden and the *tamasha* (performance) had attracted many onlookers. The Kashmiri tested the blade with his finger and assumed his position, in other words, turned his back to the volunteer lying on the ground. My heart sank. What if he should miss somehow or other! It would be the end of our poor Sikh!....

With a profound sigh the Major, once again squatting on the ground, held up the egg and for the last time sought to convince himself that it had not been exchanged for another during our conversation. He carried his cautiousness so far as to mark it with a pencil. Then he quietly placed it under the Sikh's chin, and standing aside, motioned to the Kashmiri to begin. This time, contrary to his usual procedure, the latter did not even mow down the grass. Leaping into the air three times, he bent back like a bow and with one movement of his powerful arm performed the usual *glissade* with the blade a quarter of an inch away from the Sikh's throat. The steel flashed by and a few dry blades of grass went flying. But the egg did not fall apart.

"He missed! He missed!" exclaimed the Major with malicious joy. "What did I tell you?"

"Your joy is in vain.... Lie quietly, Rattan Chand! Don't move for a moment.... Look, all of you!"

And without permitting anybody to touch the egg, I took the Major nearer to it.... Exactly in the centre of the oval white ball appeared a yellow streak, as though somebody had tied a thread of that color around it. Here and there from under this streak oozed drops of white liquid. The egg was cut in half, as with a razor.

It was a complete triumph. Even the miserly Major did not frown excessively as he turned out his pockets searching for twenty-five rupees, and finally cheated the Kashmiri out of four rupees with the promise that he would give them to him later, under the excuse that he did not have enough money on him.

But the "later" opportunity never presented itself. The Kashmiri vanished from that day, and neither the Major nor we met him again.... When he was about to leave, the

lanky Britisher wished to examine his miraculous sword with closer attention. Feeling and stroking the blade he muttered under his breath

"I have never seen such steel!.... Where could this beggar have found it? Say, you, will you sell this.... thing to me?"

The *tamashawallah* merely shook his head in refusal, remarking that it was his father's sword and that he could not sell it.....

[*The Theosophist* — March, 1961 - from p. 357 to p. 380]

VII.

The Great Durbar. - The rajas prepare themselves. - The Tribunal of Osiris-Amenti. - Osiris, Typhon, and the souls in judgment. - "The Russian intrigue." - The 500 temptations. - How the secret of a "Russian intrigue" can sometimes be solved in India. - The dengue. - I am treated by astrologers. - The popularity of the Marquis of Ripon. - Homer and I. - I am saved in Benares. - The finale.

The hearts of the Maharajas who were preparing for the great *durbar* on the morning of November 15th, 1880, were filled with anxiety. Their astrologers, after spending the whole night observing the stars, nodded their sleepy heads, having vainly questioned the sky which was overcast with clouds, and received only a few drops of rain on their shaved heads in answer.... The stomachs of the poor coolies, who had been working day and night on the construction of the viceregal camp and the durbar tent, ached with hunger. Thousands of clerks, one of the highest positions attainable by the natives in the service of the Crown, bent their puny chests over additional work in their little offices long after midnight. The *syces* darted by, swift as birds, distributing written invitations....

Without invitations - *point de salut*! Admittance to the sacred political *adytum*, where the priests were that day preparing the chosen sacrifice for the chief idol of the temple, was forbidden without them. Exactly sixteen years from the day of Lord Lawrence's last durbar in 1864, Lahore had been asleep, forgotten during the celebrations of the succeeding Viceroys. Happy city! For it the long procession of Viceroys - white ones, black ones, red ones, multi-colored ones, of all shades of Whigs and Tories - passed swiftly like a nightmare. It fell asleep in the days of Lord Lawrence, the most beloved of all the Viceroys of India, he who so loved the country that he always continued to defend its interests after his return to England, even when they directly opposed any advantages to Manchester; and now Lahore has again wakened under Lord Ripon, who promises to become a second Lawrence, a worthy successor of India's most righteous ruler....

But the Maharajas do not know their Viceroy yet. In their still recent memories of Lord Lytton, the Marquis appears as an equally smooth-tongued "Lat-sahib," who strove for theatrical effects as their former Viceroy, the famous Owen Meredith,[59] whose promises had been as foggy as the skies of his native country, as changeable as the Indian Ocean, and whose innovations and reforms were as deadly as the breath of the *Nag*[60]....

The stars had no opportunity of reassuring them concerning the events of the approaching durbar. Even the normally clear sky of their country was exceptionally overcast with clouds on the preceding day, and so left the poor rajas in complete ignorance of the future.... That is why they dreaded the approaching durbar with its "salaams,"

[59] Owen Meredith - the literary pseudonym of Lord Lytton.
[60] The *Nag* is a god in the shape of a snake, which latter is held sacred in India.

"nazars" and stern commissioner-sahib,[61] as a dying Egyptian once dreaded the judgment of Osiris.... Even the costly gifts awaiting them, to be distributed in the name of the Queen-Empress, did not tempt them, for, having long ago realized the vanity and danger attendant upon these, they are, even now, in the bitterness of their souls, ready to exclaim with the ancient sages: *Timeo Danaos et dona ferentes!*

The durbar was held on a field beside the public park. A wide road, framed on both sides by rows of lamp-posts, led to the viceregal pavilion. These lamp-posts were not there before and with their lanterns had been placed especially for the occasion. Grouped about the main tent, like tiny mushrooms about a stately toadstool, were other, smaller tents intended for the suite; each with a similar road leading to its entrance, but even more disconcerting than the wide one. I say "disconcerting" because it was macadamized with a fresh layer of pitch (even tar, I suspect): mortals hastening to the durbar either slid and all but fell on its hardened patches, or their soles adhered like flies to fly-paper where the surface was still quite soft. Whether this was or was not allegorically representative of the English capacity to ensnare other nations, I do not know, and I dared not inquire.

Immediately in front of the entrance to the viceregal tent, where the durbar was to be held, was an artillery park, the guns of which saluted each arriving guest according to his rank and merit. Thus, for instance, a Maharaja of the highest rank was entitled to twenty-one shots; lesser rajas to 18, 12, 7; and some only to three.

One after another the rajas and Maharajas, odorous with Eastern amber, passed with a guard of honor escort of British soldiers along the avenue of lamp-posts, between double rows of Scots and two battalions of the native army. This curious blending of Oriental dress and European uniforms, and especially the preoccupied, solemnly-dour physiognomies of the Himalayan potentates, who looked as though they were on their way to be executed, reminded me of Gavarni's well-known cartoons from the scenes of a Parisian operatic ball. Like Parisians dressed up as sultans and nawabs, and taken in custody by inexorable police-sergeants for over-indulgence in *cancan* - the potentates, *au violon*, went up to the canopy, one by one, took off their slippers, waited meekly until the salute appointed for each was over, and then vanished, like humming-birds swallowed up in the gaping jaws of a striped boa constrictor, through the wide-open door behind the canopy that led into the tent.

But I suggest the reader slip behind me into the interior of the audience hall arranged in the tent, or, rather in two tents, as the exterior one merges into the interior or, as it is here called, the "shamiyana." Everything here is calculated to produce a political effect; everything is planned, and the actors, having learned well their parts, are ready. I will describe the effect produced on me, in addition to that produced on the native public.

The general setting reminded me of a picture which may be found in Luxor, as well as on the walls of many other Egyptian ruins, representing "The judgment of Osiris" on the souls brought before him in the realm of *Amenti*. Even the walls and the ceiling of the first tent, covered with a material in all the shades of ochre, so beloved by the Egyptians,

[61] "Commissioner-mister." In India everything is reversed.

appeared to be copied from the "Hall of judgment," as we find it represented on the sarcophagi and monuments of Egypt. As you looked, you saw on both sides, from the entrance to the interior of the second or inner tent, two long rows of seats: those on the left being for the natives, and those on the right for the Europeans. On the left are seated, under the guise of rajas, sardars, and *divans*, the sinful, accused souls in Amenti, awaiting the decision as to their future fate. Soon their hearts and thoughts will be weighed in the balance of hell, and they will then either be exiled into utter darkness or receive the gift of a colorful morning-gown. But on the right, where the entire front row is occupied by officials, are seated, not the European "sahibs," not the collectors or commissioners, but the "forty-two assessors". By their faces which had seemingly turned to stone, and by their impassible expressions, one could surmise they were inexorable judges. And here is Typhon, the accuser of the impeached. Today he wears the military uniform of the Chief of Police, the chief *secret* overseer of the conduct of all the great and small rajas in India.

Further on, behind the square tent, the viceregal "shamiyana" is shining in blue colors, like the depths of the starry sky; it is round, with a cupola-shaped ceiling, and is covered with dark-blue silk. On its spiral pillars and its cupolas, golden candelabras, lamps and various sparkling decorations are gleaming like stars. And at the heart of it, on a dais covered with gold brocade, rises a silver throne with gilt-silver British lions at the sides, a large emblem of England on the back of the throne, a footstool, likewise of silver, with a red velvet cushion covering it, and behind the throne the royal banner of Great Britain! Under the canopy of this gigantic banner sits the Marquis of Ripon, the Osiris of the day. Both his hands are resting on the heads of the British lions, as though to check their leonine ferocity.... To the right of the Viceroy is a military group interspersed with some high officials of the civic administration. This is a select nosegay, sent by Mars and Themis; they are the most noteworthy personages in India, under the leadership of Sir Donald Stewart. The Commander in Chief of the Indian army,[62] recently awarded the Order of the Bath, stood like Anubis, the sentinel of the gods, guarding the Viceroy according to the program.

Behind Anubis thronged a whole swarm of bare-footed native servants in a royal livery of red and gold. Some of them, with the fly-switches of yak's tails that never vanish from the Indian horizon, flayed the air around the viceregal head with so much fervor that his hair flew about in all directions, and soon formed an aureole about the brow of the noble Lord; others stood motionless, like bronze caryatids, lifting with both hands the *golden horns* of plenty!.... Alas, golden but empty! Is that not a hint regarding the draining of the Indian treasury?

Yes, the treasury is empty, but the rajas and Maharajas are still glistening, as though they had immersed themselves in water, diving head and all into the fountain of Golconda, and had not yet dried. When, amid the firing of guns and the strains of the national anthem, the Viceroy stepped forward from the side-door near the dais, it was as though a

[62] He was awarded this high office for the Afghanistan war, and was appointed during the durbar in place of the decrepit Haynes.

diamond stream rolled towards the silver throne. Backs were bent low, brocade-robes rustled, clusters of strung diamonds, rubies and pearls which hung *by the pound* on the dusky brows tinkled a little crystal song. Who said that India is poor?

Once again the stream glittered as it receded from the throne, and now, when the moment of silence before the commencement of the ceremony had arrived, it became easier to look at these gleaming rows of crowned Hindus and Moguls. Each of them had been solemnly ushered in before the appearance of the Marquis, and conducted to the place which had been assigned to him in advance, in accordance with his rank, to the left of the viceregal dais. The Secretary for Foreign Affairs brought in the chief rajas; a less important official brought in the secondary rajas; and merely a clerk brought in those of the third, or last category.

The Viceroy wore full court dress, a velvet robe or coat (if I am not mistaken), white satin trousers and waistcoat to match, silk stockings, pompons and shoes with diamond buckles, and a sword; he looked the picture of a genuine Marquis of King George's time - the only thing lacking was the powder. To make up for that, the wide blue ribbon of the Order of the Bath over his shoulder, the Order of the Garter with a diamond clasp, and a lot of other Orders and stars, permitted him to vie even with some of the rajas, where radiance and glitter were concerned.

The Princes were seated according to rank. Thus, the ruler of Kashmir sat nearest the throne; beside him, barely reaching to the Maharaja's elbow, sat the infant-ruler of Patiala, swinging his tiny bare foot with the *chand*-painted[63] nails and folding his other foot under him. The handsome child was pouting. Understanding nothing of the solemn occasion, he frequently raised his enormous, tear-filled eyes to his tutor, and from time to time made obvious efforts to leave his place. But the tutor who stood behind his chair stopped him with a quick movement of his eyes and lips and the poor child began again to swing his foot in despair. The "Old Jind" who sat on his other side, wrapped from head to foot in gold brocade, seemed from afar, in his immovable solemnity and with hands crossed on his chest, like a corpse with head emerging from the pall of a coffin. But this immobility was unnatural. Looking more carefully, one could easily see that he was craftily and stealthily watching his rival, the Maharaja of Nabha. The latter turned his head away, making a desperate effort not to look towards the fortunate owner of the silver carriage.... All in vain! Were the head of His Nabhic Highness filled with old nails and were a strong magnet held in the hand of the Jind, the latter would not have attracted the Maharaja of Nabha's head more than did his empty hands. The mystery was soon cleared up: the old eccentric was wearing gloves of gold net, generously embroidered with clusters of diamonds and colorful precious stones! In order to satisfy his vanity and make another opportunity to crush his rival, he did not mind ruining a whole handful of superb, valuable emeralds, sapphires and rubies! These stones were pierced like beads, and thus lost two- thirds of their value.

At last the guns grew quiet, the music ceased, and there came a moment of silence. Not a native in the tent but whose heart beat more rapidly, either with fear of the unknown

[63] A yellow-red dye, a kind of quinine, used also in Persia.

or with sheer and highly stimulated curiosity, as a consequence of the highly significant rumors of the last few days. All eyes were focused on the Maharaja of Kashmir. The scandalous behavior of which he had been guilty at the railway station had been interpreted by many newspapers as an insult to England planned in advance. This, in addition to Ranbir Singh's correspondence with Russia, could also cause the unfortunate Maharaja to face a direct accusation of *lèse-majesté*. During the former Ministry, under the inexorably severe influence of the Tory spirit and its practical application of the Mosaic law, "a tooth for a tooth" and "an eye for an eye," reprisals would have followed immediately.

Now, however, in spite of rumors and gossip, probably no one, even among the highest officials, knew the *exact* intentions of the Viceroy regarding the Maharaja of Kashmir. The policy of the Marquis of Ripon in India had not yet been clearly revealed. Therefore, when the moment had arrived for such to be outlined for the first time, the whole durbar-public became greatly agitated.

"It would be interesting to know what will happen to the Maharaja!"

"Something is bound to happen now! Have you heard the rumors?"

"Yes, yes, hush! A letter from St. Petersburg - with an authentic signature.... This is a fact!"

"Really?.... And then what? Will he be banished?"

"Annexation would be the right thing.... It would end the incident once and for all!"

"They say a public announcement of displeasure from the Viceroy is inevitable...."

"And what do you think," I addressed a stout man next to me whom I had met at the hotel, lowering my voice, "has the raja anything to fear?"

"His prank at the station is sure to bring him trouble," bluntly answered the corpulent man.

"But I heard from Captain - - - that costly and magnificent gifts from the Queen are ready for the Maharaja, a crystal table, among other things."

"What of it? Gifts are gifts, while the reprimand is quite another thing. But wait and see; he will probably even refuse the gifts!"

The hero of all these discussions, in the meantime, sat immovable, somewhat pale but quite calm. On his dark, bronzed face two large, almost black circles were visible under his eyes, and occasionally he shrank almost imperceptibly and trembled slightly as though he were cold. But even this trembling could be detected rather by the rustling of the high

diamond aigrette on his turban than by his impassive features. The Maharaja's boldly dyed whiskers curled as bravely as ever and his eyes, black as coals, gazed more lazily around, but no more morosely than usual; he looked through half-lowered lids more as though he were ill than perturbed.

A voice; loud and evidently in the process of communicating some official order, was now heard.

The durbar has opened! Their Highnesses, the Maharajas and the rajas who have the honor to be present, are invited to prepare themselves for presentation to His Excellency, the Viceroy, who has been elected, etc., etc.

The clock has struck.... In a few moments the fate of the Maharaja will be decided! Mother Russia, take a look at the innocent victim of your political snares!.... The poor Maharaja, did he not run away from the procession! As a Russian, somehow I suddenly felt guilty, on behalf of Russia. I dared not look at him.... It seemed to me as though I had caused the Maharaja's ruin myself.

The Secretary for the foreign department of Indian affairs approaches him, and the prince rises slowly. A moment of such sepulchral silence ensues in the tent that I seem to hear the buzzing of a mosquito, dancing in the air above the nose of the "Old Jind". I watch the Maharaja being taken to the Viceroy. Against the dark-blue background of the *shamiyana*, the Kashmir prince shines like Saturn surrounded by its rings, seen through a telescope, dazzling the eyes like a long-tailed comet!.... His white satin mantle, that of "the Grand Commander of the Star of India," covers the brocaded steps like a waterfall glittering in the sunlight, sparkling and scattering diamond dust, while his hands, tanned, and embellished with gems to the value of a whole capital, humbly offer an embroidered napkin with a *nazar* - a heavy heap of gold mohurs. Thrice both hands and *nazar* are raised to the Maharaja's forehead in a *salaam*, and thrice they are extended to the Viceroy with the offering. The Marquis rises, bows with a courteous smile, and raising his hand to the *nazar* lightly touches the gold with his fingers, then immediately withdraws them.... The sun has repulsed the substance of the comet, according to the nature of things and also according to the program of the durbar.... What will happen next?....

Watching breathlessly I see how the comet, convinced of the futility of its efforts to bribe the sun with its substance, begins clumsily to back in retreat to its chair, in order to avoid, according to etiquette, turning its back on the representative of the Empress of India, and vainly trying to control its commander's tail. Both the tail bestowed on him by England and the diamond Star of India on his chest prove at this moment to be instruments of torture sent by that same England.

A few more kicks of the foot from beneath the entangled train, and His Highness falls into the embrace of, luckily, his own chair. Scene one is over.... all went well.

Everyone exchanged glances, and a few of the rajas looked down. The public was perplexed. Is it possible that the "public reprimand" expected by all died in embryo?....

But the ceremonial is by no means over. Possibly the "reprimand" is postponed until its end, when the gifts are to be distributed. I am worried again, especially as the magnificent Ranbir Singh, "Fellow of the Indian Empire," likewise begins to frown heavily and to fidget uneasily in his chair. Next the "infant," whose little hands held the *nazar* with difficulty, is led forward and then lifted up. In following the instructions of his tutor, he makes an effort to *salaam*, drops a few gold coins on the floor, betrays a dangerous desire to burst into tears, and is hastily carried away.... The Jind follows the infant; to his disappointment, he is forced to conceal his striking gloves under the napkin. After the Jind follows a fourth raja, then a fifth, a sixth, a seventh.... Each one of them approaches, led forward by this or that British dignitary, according to rank, hears his name spoken in a loud voice and mispronounced by English lips, makes obeisance, offers his *nazar*, is given a sign of refusal, bows again, backs away from the Viceroy, sometimes sitting in the lap of a near-by raja, instead of in his own chair, and having successfully reached port sinks into his place with a sigh of relief!

There were about five hundred presentations! *Thrice* five hundred times the Viceroy's hand was extended towards the *nazar*, and as often resisted the temptation. I suspect the Viceroy hid his own hand and substituted for it an artificial one. Many of the onlookers dozed. But time conquers all things and dispatches them to Lethe, even viceregal durbars, and Viceroys themselves. About two o'clock (the performance began at 11:30 A.M.), the last sardar was presented and the last divan backed down to his seat.

A pause - and an immediate silence. Only the heavy breathing of officials and the puffing of the weary Maharajas is heard.

> "Gifts for His Highness, the Maharaja of Kashmir!" announces the squeaky tenor of Typhon.

Everyone pricks up his ears again, and the eyes of the public follow the crowd of liveried sepoys who carry in from the adjoining tent pile after pile of costly gifts.

Imagine the items among them! Indian shawls and strings of large pearls; bracelets and anklets, and costly sabres and swords, robes of honor and boxes of musical instruments; ornaments of precious stones and golden idols; a crystal table and a shield made of rhinoceros hide; pistols, guns, silver goblets, etc. Instead of the expected rebuke, the Maharaja of Kashmir received gifts worth 50,000 rupees from his Empress!

After placing the gifts they had brought down in a heap at the foot of the viceregal throne, the attendants bow to the ground and disappear. The Marquis of Ripon utters the name of the Maharaja of Kashmir, and invites him to come forward, while pointing to the gifts. The Maharaja bows, presses his hands to his forehead and heart, and with an effort returns to his place. Those present interpret this weakness as nervousness and a powerful reaction from fear to joy, and are satisfied with their own explanation. The Maharaja's attendants come up, and taking the gifts in their arms, vanish.... Thus ends the second and last scene.

Hurrah! The Viceroy is a Whig! Hurrah for Gladstone and his policy!

For the third time everything becomes quiet. Gifts are distributed to all the Maharajas and sardars according to their rank and merit, and everybody sits down again ready to listen to the viceregal speech. I feel a faint anxiety again, but now hope has the upper hand.

The speech proved to be a real political manifesto. It gave the key to the discretion shown by the Viceroy and, in the opinion of many dissatisfied Conservatives, the almost criminal indulgence towards the offence of which the ruler of Kashmir was guilty. The Marquis openly announced that he, Lord Ripon, with all his soul and intent would follow the political system of Lord Lawrence, since he shared his views and had firmly decided to follow in his steps without the slightest divergence. Addressing the princes and leaders of the Panjab tribes, Lord Ripon, at one and the same time, tickled their pride by deservedly praising their "martial instincts" but threw cold water on their patriotic ardor. "In spite of thirty years of peace under the British government," he told them, "I know that your courage on the field of battle would be as remarkable now, as it was in those stormy days when war to you was the rule rather than the exception. But," he added, "I believe that the true greatness of a country does not consist in perpetual wars but rather in peace with all." He reminded them that the Central Government depended on them, on their wisdom and sincere desire to raise their country by introducing urgent reforms as speedily as possible, and improving their own "independent dominions". As for him, he believed in their (the princes') honor and loyal allegiance. He (Lord Ripon) depended on them and expected them to make the welfare of their subjects their first and main concern, and to make every effort to save the people from the dreadful results of ignorance which awaits them in the midst of the civilization of the rest of the world: namely, death by starvation through their own fault.... He ended by expressing the hope that from that moment on "India will be for a long time, if not for ever, purged of treachery and the terrible phantom of both civil and frontier wars...."

The orchestra played *God Save the Queen*, the trumpets boomed, the kettledrums rumbled, the bagpipes squealed, and the Maharajas and rajas, the sardars and nawabs began to disappear, one after another, from the tent, to the accompaniment of the guns saluting their Highnesses, the roaring of camels, the neighing of horses, and all the indescribable hubbub which always accompanies the native multitudes in India.

One of the first to leave was the Maharaja of Kashmir, who left with such haste that his departure was more like the flight of an exile than the return home of a mighty prince who had received presents from the Empress of India. Those who stood near the entrance, at the end of the "avenue of lanterns," heard, and later repeated to others, how hastily and with what a "wild light in his eyes" he ordered his attendants to drive him home with all possible speed, as though he were escaping from some danger....

You may imagine how these rumors intrigued the public which was not initiated into the mysteries of "secret" or backstage politics. There was no end to the guesses and surmises. Some openly accused the Viceroy of "dangerous negligence" and lack of all "political instinct".

"He is not yet familiar with the actual state of affairs in India," said someone.

"Yes, he has yet to fathom the deep, almost bottomless craftiness of the Asiatics, towards any European who has recently arrived in the country," shouted another who was an old Anglo-Indian and an eye-witness of the scenes of the year 1857.

"These Liberals will ruin our 'prestige' in India," complained a third one.

"Such an act is simply not consistent with anything!.... It is going directly against all the traditions of the former Government. But hush! Here comes the Second Secretary...."

"Oh... oh... that was foolish!... terribly careless!" whispered Tories of varying shades.

Among the many Europeans who stood waiting for their carriages, there was hardly a group where similar remarks could not be heard. Complete perplexity and even, to some extent, confusion overcame the Anglo-Indian colony. Some alarmists finally went so far as to definitely hint at the possibility of "an unexpected and immediate attack by the armies of Generals Kaufmann and Skobelev". The Kashmir prince, encouraged by the impunity guaranteed by the Viceroy during the durbar, had now only to whistle; the Russians had good hearing.... Who knows? Perhaps they were ambushed somewhere nearby on the border, in one of the hundreds of yet uncultivated valleys of the dense Himalayan forests....

True to my task as an accurate and faithful chronicler of the durbar of 1880, I feel it my duty to state that such nonsense did not come from official lips. The last-mentioned views and assumptions were expressed almost entirely by the pessimists of the lovely but credulous sex, and also by the very young fledglings who had but recently grown feathers and flown forth from their native fogs. But it was likewise true, nevertheless, that even those hoary with age, in view of such an "untraditional" line in Indian politics, shook their heads and foresaw all kinds of complications in the dim future, if not in the immediate present.

"Did you hear the Viceroy tell the princes that he 'believes in their loyal allegiance,' trusts their honor.... One may as well trust wasps upon plunging one's hand into their nest!" contemptuously snorted a railway functionary.

"Yes, indeed! Fancy looking through one's fingers at such unseemly pranks!.... An obviously intentional insult to all England through its representative, the Viceroy! It is a bit too forceful a way of proclaiming oneself a Liberal!"

"It simply means a slap in the face to Anglo-Indian opinion!" said one of the fledglings sharply.

"Only one who feels the support of a powerful and to us inimical hand would venture to turn his back on His Excellency and the highest rulers of the country, at the very moment of the solemn procession and the entry of one who here represents Her Majesty," thoughtfully remarked my neighbor, a stout Englishman.

I dropped my eyes, feeling the ground under my feet, which had been firm, shake slightly again.

"Hey! Sahib!" the stout man suddenly called out to a Kashmiri who was leading a horse past us. "Moti-Sahai! Come here a moment! I want to say a few words to you.... This here *nigger*.... will, perhaps, give us an explanation.... He is of the raja's suite...." added the observant diplomat, addressing us.

Separated from our carriage by the enormous crowd of the departing rajas and lofty officialdom, we stood on a lawn, a few steps from the road.

The Kashmiri, a powerful fellow with a reddish beard, came up to our group, after throwing the reins to the servant running behind him. He bowed humbly to the stout man and to the other white sahibs.

"Well, pundit,"[64] circuitously and in English the fleshy diplomat addressed him: "And how is astrology?"

"The stars are unfavorable to us, sahib.... there are only bad omens!" quite seriously answered the pundit in very fluent English.

"The devil they are! Is that so? Your Maharaja has just carried off gifts from Her Majesty to the tune of 50,000 rupees, and suddenly the stars are unfavorable to him! What more does he want?"

"Not in material respects, sir.... with those His Highness is most satisfied, but he is suffering from ill health all the time, and the astrologers have long predicted that Lahore will sometime be harmful to His Highness. That is why the Maharaja has so long refused to come to the durbar...."

"Hm... m... m!" muttered the Englishman: "Is that the reason, eh? Well, and now that he is in Lahore, have the stars prophesied misfortune to him here also, eh? Did the planets prevent him from taking his appointed place in the procession and force him to run home to his camp, counter to the orders of the authorities?"

"No, sir. But His Highness was forced, against his wishes, to do so."

"Forced against his wishes...." the Englishman mimicked him: "What rot! Who could have forced him to do that?"

"Circumstances and.... the fact that His Highness was at the time in a European building, in an English railway station.... The Maharaja is very pious!"

[64] In India all erudite linguists are called "pundits," especially those who know the Sanskrit language and study astrology

"What the devil.... I don't understand a thing! What connection can his flight from the railway station have with.... his piety?"

"Our religious observances are very strict in this respect, sir; the *sastras*[65] prescribe a special sacred ceremony for each act, for the smallest function in the life of a man, sir.... and our Maharaja could not.... without risking loss of caste, be guilty of the heavy sin of remaining a single moment longer among the English authorities in the building belonging to them."

"But what happened, then? Who forced him to go against his religion.... his *sastras*? He wasn't forced to ride astride a cow, you know!"

The pundit glanced askance at the group of ladies, avidly listening to him, and remained silent.

"Answer, then, pundit!" the Englishman impatiently urged the Kashmiri. "What was it that frightened your Maharaja? What happened?"

For several weeks already His Highness has entrusted himself to the full care of the most learned *hakim*[66] in Kashmir."

"Well? Did the *hakim* forbid him to travel?...."

"N-no," answered the Kashmiri with seeming reluctance, as if feeling himself with his back against a wall, "not the *hakim*, sahib - but the results of his treatment. *That morning, as on every following morning, His Highness had taken a strong cathartic*...."

The English ladies almost fainted.

The effect produced was magnificent! The inquisitor himself grew very embarrassed and hastened to help the ladies into the carriages. The Kashmiri, of whom all had forgotten to take leave, except myself, mounted his horse and calmly left for "the camp of the Maharajas".

In this simple way, prosaically and unexpectedly, the formidable cloud that had hung suspended over the political horizon was dissolved, solving the mystery that had stirred the Anglo-Indian colony, the mystery of the "Russian intrigue," and the "unprecedented" impertinence resulting from it, displayed by the Maharaja of Kashmir.

The great durbar was over!.... On the following day Lahore was empty; its guests had left, the Maharajas dispersed, each going his own way. Some left with truly royal gifts among their bales; others, after spending thousands on their journey and receiving a

---

[65] The sacred sastras are Brahmanical works on religious observances and instruction for the daily use of the Hindus. From birth to death the latter must eat, drink, sleep and live entirely according to the *sastras*.

[66] A *hakim* is a native doctor.

silver-plated goblet in return. We were likewise preparing to leave, but eventually remained. I was visited that very night by the *dengue*, the most malignant fever in India. This interesting native lady confined me for many days in the solitude of a dak-bungalow, to which I was transferred from the damp hotel-rooms, all the while threatening to get the better of me, but in the end freeing me somewhat unexpectedly from her rapacious clutches.

I learned much during my grave illness that was strange, amazingly strange, but also much that was good. For instance, that which the English of course do not suspect, and still less deserve. Their treatment of the natives had led the latter to regard them with such exaggerated suspicion, that not one but twenty natives, of whom many were educated, solid people, implored me in all seriousness not to send for an English doctor for fear that *he would deliberately kill me* through maltreatment, not because I was a Russian but chiefly because I "did not despise but loved the Hindus"! I had difficulty in reassuring them regarding this absurd suspicion, but perhaps, after all, I did not really succeed; they ceased, however, opposing my wishes.

But the European doctor did help me. He admitted himself that his art was powerless against the ferocious native *dengue*.[67] When two English physicians refused to treat me any further, having tried all their remedies, the natives claimed their right and began to treat me in their own way. And then, during those days of terrible agony, I came to know and appreciate this nation fully. I shall never forget the inexhaustible kindness of these poor, enigmatic natives, their patient manner towards me, and their devotion. That they saved my life is the truth, and only he can justly appreciate this race, who, like myself, has experienced this devotion expressed in acts and not in mere words. And I am convinced that anyone, were he English a hundred times over, would find in them what I found, if he would only take the trouble to learn to know the Hindus more intimately, make friends of them and treat them not as dogs but as his equals! Dozens of *Arya-Samajists*[68] and *Brahmoists*[69] together with Fellows of the Theosophical Society, after consulting with their fathers and mothers, some even interrupting their attendance at university courses for the duration of my illness, guarded me day and night, some from a supposed "evil eye" and others from taking cold during the paroxysm, which in the case of the *dengue* leads to certain death.

While their fathers daily supplied my apartment with some two dozen dinners consisting of all kinds of native delicacies which, of course, I could not even touch, and which were immediately distributed among *casteless* beggars,[70] their sons covered the town and its surroundings, gathering all the known *hakims*, astrologers and

[67] For the information of Russian medical circles I will say that, according to English physicians, this type of fever is not known anywhere else except in India. It is rather similar to typhoid fever and to the most painful rheumatism in every part of the body. The only hours of relief from pain are those spent in an unconscious state or delirium. There are no curative remedies for the dengue.

[68] Monotheist members of a reformatory religious society (See "From the Caves and Jungles of Hindostan").

[69] Members of the Bengal Brahmo-Samaja and followers of Babu Keshub-Chunder-Sen.

[70] Beggars belonging to a caste will not eat anything that comes from the house of a European, even if it is untouched.

Brahmana-exorcists. The *hakims* ordered me to sprinkle some kind of pepper on my head, to stare, from sunrise to sundown, without moving my eyes, at a piece of paper with a verse from a *sastra*, and then, after crumpling the paper into a ball and tucking it into a lump of dough made with coconut oil and sugar, *to give it to a black dog to eat.*

The Brahmana-exorcists were expelling the *dengue* from me by insulting it and all its kindred in the manner most outrageous to it, while the astrologers (whom my friends probably paid very liberally, on account of my being a European who temporarily polluted them) could not, however much they tried, discover the constellation under which I had been born in my *previous* form. As for myself, I could do nothing to help them in their difficulty: my memory refused to recall the metempsychosis of both my soul and my body. At last, one astrologer, the oldest and most learned among them, decided that I had probably once been some *kusa* grass, as the *dengue* is very fond of that and is always strongly attracted to the place where it grows.... They decided to obtain some of this grass and to scatter it in a corner of bare ground in the garden, thus hoping to entice the *dengue* from my tormented body to the barren area.... But alas! they could not find a black dog to suit the capricious *dengue*; it was not affected by the name of Feringhee (a Frenchwoman, a foreigner) and had no desire to go to the barren ground where she "would have been devoured by yellow-legged vultures". Nevertheless I shall remain eternally grateful to my devoted, kind-hearted Hindus to whom my illness meant much effort as well as expenditure. I finally reached Allahabad, taking advantage of the brief intervals between paroxysms, but I did so as contraband goods, as the *dengue* is highly contagious, and had the railway officials recognized my symptoms they would not have given me a ticket. There, in the home of my best English friends, I finally convalesced. I was cured of this Egyptian scourge by a native *babu* from Bengal, a recently fledged student of medicine, and not by a European....

I spent only a few days in Allahabad. In spite of the warm friendship between my hosts and myself and their efforts to persuade me to remain, I found I had not the strength to live any longer in that atmosphere of politics. Heavens! How boring are the English, and how suspicious! In India, they positively fall from one hallucination into another. Having freed myself from their *idée fixe* regarding the "Russian intrigue" in Kashmir, I came upon another similar "cock and bull story" in Allahabad! They now doted on Merve. I tried to talk about my *dengue*, and they talked about Merve; impossible for us to sing in unison! This wretched Merve did not leave their tongues, and etiquette demanded that the English in India, having come together, must not speak about anything but politics and especially about the "evil of the day," as our papers now express it. And what better "evil" was there than Merve? During these few days I felt that only the *dengue* saved me from madness caused by softening of the brain. During the nights and while the paroxysms lasted, it seemed to me I marched alone on Merve, and with the aid of my faithful *dengue* reduced the town to ashes, so that the English would stop talking about it and calm their nerves. I finally suggested the publication of a new Anglo-Indian political lexicon wherein the word "merve" would be substituted for "nerve" and "mervousness" for "nervousness". They were almost offended. I then took advantage of the gracious invitation of the Maharaja of Benares to stay with him, and thus was rid at one stroke of both the *dengue* and Merve....

Three months have already passed since the day of the great durbar, and the Marquis of Ripon is growing more popular daily. When, on returning a month ago from Bombay on his way to Calcutta, he fell seriously ill (the *dengue* took hold of him also!) and was in bed at Allahabad - where he remained bed-ridden for about seven weeks hovering between life and death - all India sincerely regretted his serious condition. May I be forgiven an involuntary sin, if mistaken, but it seems to me that native India sympathized with him more than the Anglo-Indians themselves! The heart of a people is as the heart and instincts of a child. The masses unconsciously, instinctively, feel who wishes them well and who is their enemy, and even who is indifferent to them. The simple and sincere speeches of the new Viceroy, warm-hearted but never seeking to produce an effect, like the speeches of his predecessor, Lord Lytton, produced from the beginning and continue to produce an irresistible influence on the natives. Underneath the reserve of the eminent statesman is discernible a warm, sincere feeling of sympathy for this frightened, repressed people, for this almost beggarly land ruined by his predecessors. "I would like to do much for you!" say his kind eyes, and even more than his eyes, his sympathetic voice steals into the soul of the listener.... Yes, the Marquis of Ripon is a kindly and well-meaning man. He is an utterly straightforward soul, and in choosing him particularly and not someone else, despite strong opposition, to go and heal the sores of India, if not too late, Gladstone proved once more that he has the true wisdom of a statesman.

Here ends my Anglo-Indian *Iliad*. I feel that if I have anything in common with Homer, it is, perhaps, his blindness, and so I ask in advance to be forgiven if I have in any way sinned in regard to Anglo-Indian politics. May the Russian public, therefore, have no doubt either about the sincerity of my wish to remain true to the facts as much as lies in my power, or about the veracity, of my simple tale. Having succeeded, during these past two years, in covering some 12,000 miles while criss-crossing this unusual country, so attractive to all Europeans and yet so little known, and having spent the greater part of my time with the Hindus, I hope I can relate many an interesting fact about them. Their religion, their immemorial customs, as well as they themselves, are an inexhaustible source of interest to the observer.

After spending last December as a guest of the Maharaja of Benares, whose invitation came at such an opportune moment, I found a better opportunity than ever before for such observations. There, far away from the society and the etiquette of the English, which makes a mummy of man, I at last breathed freely. After almost five months spent in the social circles of Simla and Allahabad, where the very air appears to be infected with 'politicophilism,' and the foliage of the trees in the avenues of the "cantonments" whispers to the passing Briton of "Russian designs," I succeeded for the first time in resting and in getting down to work.

The kind old Prince proved to be a most cordial and amiable host. He gave us a grand reception, completely turning over to us the use of his carriages, elephants and boat on the Ganges, thus affording us every opportunity to familiarize ourselves with the religion and the antiquities in which famous Benares abounds. A quantity of material for my *Diary* has been collected. In the near future I hope (with the permission of the *dengue*) to

share with the Russian public my impressions of Benares. It was there, far from city noises, in the ever-green *Rambagh*, the garden of the God *Rama*, in the Maharaja's palace, that I began writing these reminiscences of the *Durbar of Lahore*, now famous in the annals of India.

(From *The Theosophist*, August, 1960 through March, 1961 [*verbatim*])

FROM THE CAVES AND JUNGLES OF HINDOSTAN

H. P. BLAVATSKY

COLLECTED WRITINGS

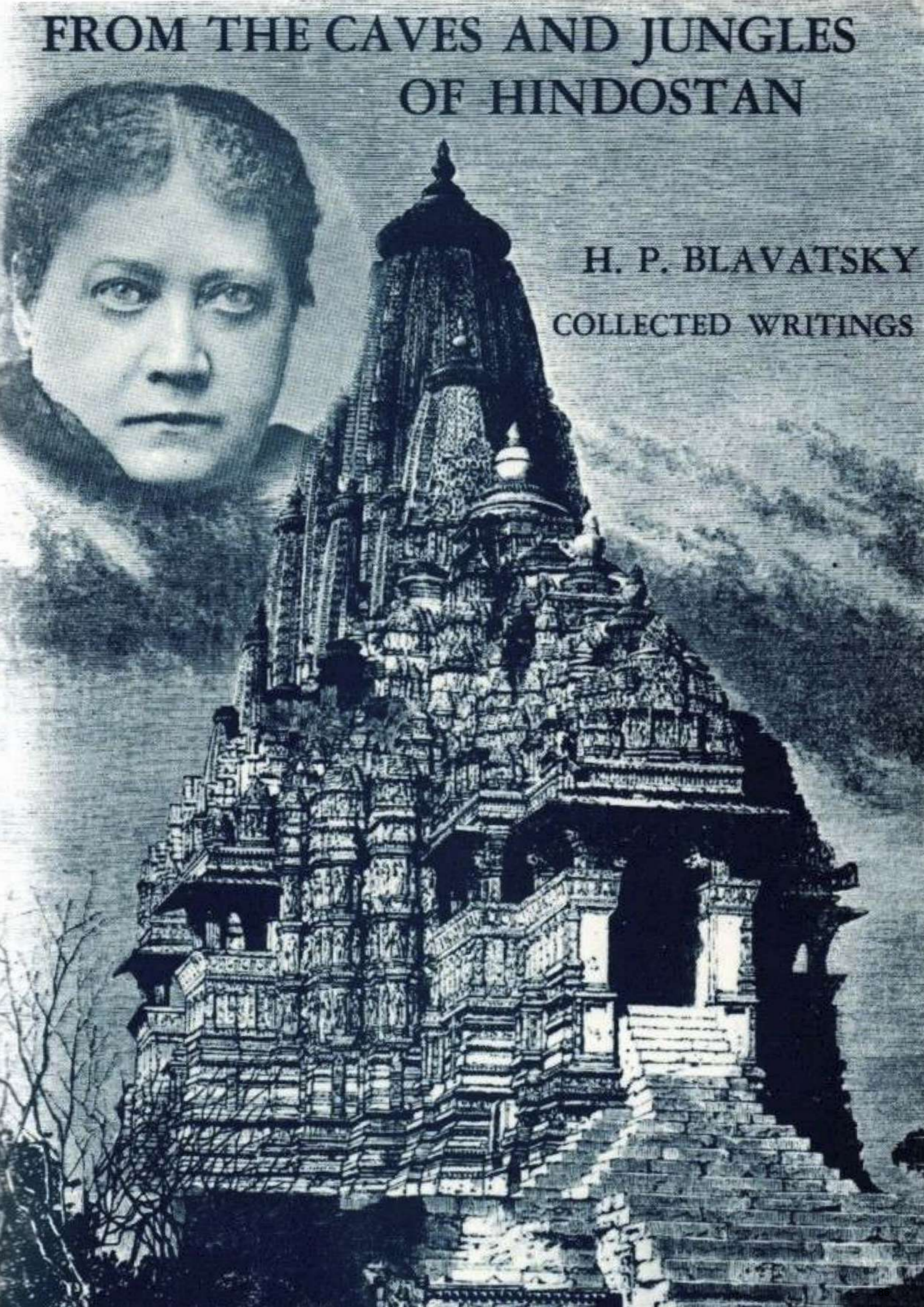

H. P. BLAVATSKY
COLLECTED WRITINGS

FROM THE CAVES AND JUNGLES OF HINDOSTAN

By

RADDA-BAI
(H. P. BLAVATSKY)

Translated from the Russian

1883-1886

THE THEOSOPHICAL PUBLISHING HOUSE
WHEATON, III., U.S.A.
MADRAS, INDIA / LONDON, ENGLAND

3

PREFACE

[v] [This Preface applies to the entire Edition of H. P. Blavatsky's *Collected Writings*, and not to the present volume only. Together with the Acknowledgments which follow, it was published for the first time in Volume V of the present Series, issued in 1950.]

I

The writings of H. P. Blavatsky, the chief Founder of the modern Theosophical Movement, are becoming with every day more widely known. They constitute in their totality one of the most astounding products of the creative human mind. Considering their unequalled erudition, their prophetic nature, and their spiritual depth, they must be classed, by friend and foe alike, as being among the inexplicable phenomena of the age. Even a cursory survey of these writings discloses their monumental character.

The best known among them are of course those which appeared in book form and have gone through several editions: *Isis Unveiled* (New York, 1877), *The Secret Doctrine* (London and New York, 1888), *The Key to Theosophy* (London, 1889), *The Voice of the Silence* (London and New York, 1889), *Transactions of the Blavatsky Lodge* (London and New York, 1890 and 1891), *Gems from the East* (London, 1890), and the posthumously published *Theosophical Glossary* (London and New York, 1892), *Nightmare Tales* (London and New York, 1892) and *From the Caves and Jungles of Hindustan* (London, New York and Madras, 1892).

Yet the general public, as well as a great many later theosophical students, are hardly aware of the fact that from 1874 to the end of her life, H. P. Blavatsky wrote incessantly, for a wide range of journals and magazines, and that the combined bulk of these scattered writings exceeds even her voluminous output in book form.

[vi] The first articles written by H. P. B. were polemical in nature and trenchant in style. They were published in the best known Spiritualistic journals of the day, such as the *Banner of Light* (Boston, Mass.), the *Spiritual Scientist* (Boston, Mass.), the *Religio-Philosophical Journal* (Chicago, 111.), *The Spiritualist* (London), *La Revue Spirite* (Paris). Simultaneously, she wrote fascinating occult stories for some of the leading American newspapers, including *The World, The Sun* and *The Daily Graphic,* all of New York.

After she went to India, in 1879, she contributed to *The Indian Spectator, The Deccan Star, The Bombay Gazette, The Pioneer, The Amrita Bazaar Pâtrika,* and other newspapers.

For over seven years, namely during the period of 1879-newspaper, *Moskovskiya Vedomosty* (Moscow), and the celebrated periodical, *Russkiy Vestnik* (Moscow), as well as for lesser newspapers, such as *Pravda* (Odessa), *Tiflisskiy Vestnik* (Tiflis), *Rebus* (St. Petersburg), and others.

After founding her first theosophical magazine, *The Theosophist* (Bombay and Madras), in October, 1879, she poured into its pages an enormous amount of invaluable teaching, which she continued to give forth at a later date in the pages of her London magazine, *Lucifer,* the shortlived *Revue Théosophique* of Paris, and *The Path* of New York.

While carrying on this tremendous literary output, she found time to engage in polemical discussions with a number of writers and scholars in the pages of other periodicals, especially the *Bulletin Mensuel* of the Societé d'Études Psychologiques of Paris, and *Le Lotus* (Paris). In addition to all this, she wrote a number of small pamphlets and Open Letters, which were published separately, on various occasions.

In this general survey no more than mere mention can be made of her voluminous correspondence, many portions 1886, she wrote serial stories for the well-known Russian **[vii]** of

which contain valuable teachings, and of her private *Instructions* which she issued after 1888 to the members of the Esoteric Section.

After 25 years of unremitting research, the individual articles written by H. P. B. in English, French, Russian and Italian, may be estimated at close to *one thousand*. Of special interest to readers is the fact that a considerable number of her French and Russian essays, containing in some cases teachings not stated anywhere else, and never before fully translated into any other language, are now for the first time made available in English.

II

For many years students of the Esoteric Philosophy have been looking forward to the ultimate publication of the writings of H. P. Blavatsky in a collected and convenient form. It is now hoped that this desire may be realized in the publication of the present series of volumes. They constitute a uniform edition of the entire literary output of the Great Theosophist, as far as can be ascertained after years of painstaking research all over the world. These writings are arranged in strictly chronological order according to the date of their original publication in the various magazines, journals, newspapers and other periodicals, or their appearance in book or pamphlet form. Students are thus in a position to trace the progressive unfoldment of H. P. B.'s mission, and to see the method which she used in the gradual presentation of the teachings of the Ancient Wisdom, beginning with her first article in 1874. In a very few instances an article or two appears out of chronological sequence, because there exists convincing evidence that it was written at a much earlier date, and must have been held unprinted for a rather long time. Such articles belong to an earlier date than the date of their actual publication, and have been placed accordingly.

Unless otherwise stated, all writings have been copied *verbatim et literatim* direct from the original sources. In **[viii]**a very few cases, when such source was either unknown, or, if known, was entirely unprocurable, articles have been copied from other publications where they had been reprinted, apparently from original sources, many years ago.

There has been no editing whatsoever of H. P. B.'s literary style, grammar or spelling. Obvious typographical errors, however, have been corrected throughout. Her own spelling of Sanskrit technical terms and proper names has been preserved. No attempt has been made to introduce any uniformity or consistency in these particulars. However, the correct systemic spelling of all Oriental technical terms and proper names, according to present-day scholastic standards, is used in the English translations of original French and Russian material, as well as in the Index wherein it appears within square brackets immediately following such terms or names.[1]

A systematic effort has been made to verify the many quotations introduced by H. P. B. from various works, and all references have been carefully checked. In every case original sources have been consulted for this verification, and if any departures from the original text were found, these were corrected. Many of the writings quoted could be consulted only in such large Institutions as the British Museum of London, the Bibliotheque Nationale of Paris, the Library of Congress, Washington, D. C, and the Lenin State Library of Moscow. In some cases works quoted remained untraceable. No attempt was made to check quotations from current newspapers, as the transitory nature of the material used did not seem to justify the effort.

Throughout the text, there are to be found many footnotes signed "Ed.," "Editor," "Ed., *Theos.,"* or "Editor, *The Theosophist";* also footnotes which are unsigned. It should be distinctly remembered that all these footnotes are H. P. B.'s own, and are *not* by the Compiler of the present volumes.

All material added by the Compiler—either as footnotes **[ix]** or as explanatory comments appended to certain articles— is enclosed within square brackets and signed "Compiler." Obvious editorial explanations or summaries preceding articles or introducing H. P. B.'s comments are merely placed within square brackets.

---

[1] See explanatory Note on page 412.

Occasionally brief sentences appear which are within square brackets, even in the main body of the text or in H. P. B.'s own footnotes. These bracketed remarks are evidently by H. P. B. herself, although the reason for such usage is not readily apparent.

In a very few instances, which are self-evident, the Compiler has added within square brackets an obviously missing word or digit, to complete the meaning of the sentence.

H. P. B.'s text is followed by an Appendix which consists of three sections:

(a) Bibliography of Oriental Works which provides concise information regarding the best known editions of the Sacred Scriptures and other Oriental writings quoted from or referred to by H. P. B.

(b) General Bibliography wherein can be found, apart from the customary particulars regarding all works quoted or referred to, succinct biographical data concerning the less known writers, scholars, and public figures mentioned by H. P. B. in the text, or from whose writings she quotes. It has been thought of value to the student to have this collected information which is not otherwise easily obtainable.

(c) Index of subject matter.

Following the Preface, a brief historical survey will be found in the form of a Chronological Table embodying fully documented data regarding the whereabouts of H. P. B. and Col. Henry S. Olcott, as well as the chief events in the history of the Theosophical Movement, within the period covered by the material contained in any one volume of the Series.

III

[x] The majority of articles written by H. P. Blavatsky, for both magazines and newspapers, are signed by her, either with her own name or with one of her rather infrequent pseudonyms, such as Hadji Mora, Râddha-Bai, Sañjñâ, "Adversary," and others.

There are however, a great many unsigned articles, both in Theosophical journals and elsewhere. Some of these have been included because a most careful study by a number of students thoroughly familiar with H. P. B.'s characteristic literary style, her well-known idiosyncrasies of expression, and her frequent usage of foreign idiom, has shown them to be from H. P. B.'s pen, even though no *irrefutable* proof of this can be advanced. Other unsigned articles are mentioned in early Theosophical books, memoirs and pamphlets, as having been written by H. P. B. In still other cases, clippings of such articles were pasted by H. P. B. in her many *Scrapbooks* (now in the Adyar Archives), with pen-and-ink notations establishing her authorship. Several articles are known to have been produced by other writers, yet were almost certainly corrected by H. P. B. or added to by her, or possibly written by them under her own more or less direct inspiration. These have been included with appropriate comments.

A perplexing problem presents itself in connection with H. P. B.'s writings of which the casual reader is probably unaware. It is the fact that H. P. B. often acted as an amanuensis for her own Superiors in the Occult Hierarchy. At times whole passages were dictated to her by her own Teacher or other Adepts and advanced Chelas. These passages are nevertheless tinged throughout with the very obvious peculiarities of her own inimitable style, and are sometimes interspersed with remarks definitely emanating from her own mind. This entire subject involves rather recondite mysteries connected with the transmission of occult communications from Teacher to disciple.

[xi] At the time of his first contact with the Masters, through the intermediation of H. P. B., A. P. Sinnett sought for an explanation of the process mentioned above and elicited the following reply from Master K. H.:

"... Besides, bear in mind that these my letters are not written, but *impressed*, or precipitated, and then all mistakes corrected...

"... I have to think it over, to photograph every word and sentence carefully in my brain, before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous

arrangement within the focus of the object to be represented, for otherwise— as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present it is *all* I can tell you. When science will have learned more about the mystery of the lithophyl (or litho-biblion), and how the impress of leaves comes originally to take place on stones, then I will be able to make you better understand the process. But you must know and remember one thing—we but follow and servilely copy Nature in her works."[2]

In an article entitled "Precipitation", H. P. B., referring directly to the passage quoted above, writes as follows:

"Since the above was written, the Masters have been pleased to permit the veil to be drawn aside a little more, and the *modus operandi* can thus be explained now more fully to the outsider...

"... The work of writing the letters in question is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electro-magnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in words, pronounced mentally, and forced along the astral currents he sends towards the pupil to impinge on the brain of the latter. Thence they are borne by the nerve-currents to the palms of his **[xii]** hand and the tips of his fingers which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *akas* (permeating every atom of the sensuous universe), by an occult process, out of place here to describe, and permanent marks are left.

"From this it is abundantly clear that the success of such writings as above described depends chiefly upon these things:— (1) The force and the clearness with which the thoughts are propelled, and (2) the freedom of the receiving brain from disturbance of every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph line or there is some derangement in the receiving apparatus, the message transmitted becomes either mutilated or otherwise imperfectly legible... Such inaccuracies, in fact, do very often arise as may be gathered from what the Mahatma says in the above extract. 'Bear in mind,' says He, 'that these my letters are not written, but *impressed*, or precipitated, and *then all mistakes corrected.'* To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the process or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with."[3]

To this excerpt may be added H. P. B.'s words which occur in her unique article entitled "My Books," published in *Lucifer* the very month of her passing.

"... Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport,* and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room."[4]

It is of course self-evident that if such dictated passages, long or short, were to be excluded from her *Collected Writings,* it would be necessary to exclude also very large **[xiii]** portions of both *The Secret Doctrine* and *Isis Unveiled,* as being either the result of direct dictation to H. P. B. by one or more Adepts, or even actual material precipitated by occult means for her to use, if she chose to do so. Such an attitude towards H. P. B.'s writings would hardly be consistent with either common sense or her own view of things, as she most certainly did not hesitate to append her name to most of the material which had been dictated to her by various high Occultists.

---

[2] A. P. Sinnett. *The Occult World* (orig. ed. London: Trübner and Co., 1881), pp. 143-44. Also *Mah. Ltrs.,* No VI, with small variations.

[3] *The Theosophist,* Vol. V, Nos. 3-4 (51-52), Dec.-Jan., 1883-84, p. 64.

[4] *Lucifer,* London, Vol. VIII, No. 45, May 15, 1891, pp. 241-247.

IV

A historical survey of the various steps in the compiling of H. P. B.'s voluminous writings should now be given.

Soon after H. P. B.'s death, an early attempt was made to gather and to publish at least some of her scattered writings. In 1891, resolutions were passed by all the Sections of The Theosophical Society that an "H. P. B. Memorial Fund" be instituted for the purpose of publishing such writings from her pen as would promote "that intimate union between the life and thought of the Orient and the Occident to the bringing about of which her life was devoted."

In 1895, there appeared in print Volume I of "The H. P. B. Memorial Fund Series," under the title of *A Modern Panarion: A Collection of Fugitive Fragments from the pen of H. P. Blavatsky* (London, New York and Madras, 1895, 504 pp.), containing a selection from H. P. B.'s articles in the Spiritualistic journals and a number of her early contributions to *The Theosophist.* It was printed on the H. P. B. Press, 42 Henry Street, Regent's Park, London, N.W., Printers to The Theosophical Society. No further volumes are known to have been published, although it would appear that other volumes in this series were contemplated.

The compiling of material for a uniform edition of H. P. Blavatsky's writings was begun by the undersigned in 1924, **[xiv]** while residing at the Headquarters of the Point Loma Theosophical Society, during the administration of Katherine Tingley. For about six years it remained a private project of the Compiler. Some 1,500 pages of typewritten material were collected, copied, and tentatively classified.

Many foreign sources of information were consulted for correct data, and a great deal of preliminary work was done.

It was soon discovered in the formative stage of the plan that an analytical study of the early years of the modern Theosophical Movement was essential, not only as a means of discovering what publications had actually published articles from the pen of H.P.B., but also as providing data for running down every available clue as to dates of publication which often had been wrongly quoted.

It was at this particular time that a far-flung international correspondence was started with individuals and Institutions in the hope of eliciting the necessary information. By the end of the summer of 1929, most of this work had been completed in so far as it concerned the initial period of 1874-79.

In August, 1929, Dr. Gottfried de Purucker, then Head of the Point Loma Theosophical Society, was approached regarding the plan of publishing a uniform edition of H. P. B.'s writings. This idea was immediately accepted, and a small Committee was formed to help with the preparation of the material. It was intended from the outset to start publication in 1931, as a tribute to H. P. B. on the Centennial Anniversary of her birth, provided a suitable publisher could be found.

After several possible publishers had been considered, it was suggested by the late Dr. Henry T. Edge—a personal pupil of H. P. Blavatsky from the London days—to approach Rider and Co., in London.

On February 27, 1930, A. Trevor Barker, of London, Transcriber and Compiler of *The Mahatma Letters to A. P. Sinnett,* wrote to Dr. G. de Purucker and among **[xv]** other things advised that he and his friend, Ronald A. V. Morris, had been for some time past working upon a plan of collecting H. P. B.'s magazine articles for a possible series of volumes to be published in the near future. Close contact was immediately established between these gentlemen and the Committee at Point Loma. They first sent a complete list of their material, and in July, 1930, the collected material itself, which consisted mainly of articles from *The Theosophist* and *Lucifer.* While duplicating to a very great extent what had already been collected from these journals, their material contained also a number of valuable items from other sources. In May, 1930, A. Trevor Barker also suggested Rider and Co., of London, as a possible publisher.

In the meantime, namely, on April 1, 1930, the suggestion had been made by the Compiler that this entire work become an Inter-Organizational Theosophical project in which all Theosophical Societies would collaborate. Since this idea dovetailed with the Fraternization Movement inaugurated by Dr. G. de Purucker at the time, it was accepted at once and steps were taken to secure the cooperation of other Theosophical Societies.

On April 24, 1930, a letter was written to Dr. Annie Besant, President, The Theosophical Society (Adyar), asking for collaboration in the compilation of the forthcoming Series. Her endorsement was secured, through the intermediation of Lars Eek, at the Theosophical Convention held in Geneva, Switzerland, June 28—July 1, 1930, at which she presided.

After a period of preliminary correspondence, constructive and fruitful literary teamwork was established with the officials at the Adyar Headquarters. The gracious permission of Dr. Annie Besant to utilize material in the Archives of The Theosophical Society at Adyar, and the wholehearted collaboration of C. Jinarâjadâsa, A. J. Hamerster, Mary K. Neff, N. Sri Ram, and others, extending over a number of years, have been factors of primary importance in the success of this entire effort.

[xvi] The help of a number of other individuals in different parts of the world was accepted and the work of the compilation took on the more permanent form of an Inter-Organizational Theosophical project, in which many people of various nationalities and Theosophical affiliations cooperated.

While work proceeded on various portions of the mass of material already available, the main effort was directed towards completing Volume I of the Series, which was to cover the period of 1874-1879. This volume proved, in some respects, to be the most difficult to produce, owing to the fact that material for it was scattered over several continents and often in almost unprocurable periodicals and newspapers of that era.

Volume I was ready for the printer in the summer of 1931, and was then sent to Rider and Co., of London, with whom a contract had been signed. Owing to various delays over which the Compiler had no control, it did not go to press until August, 1932, and was finally published in the early part of 1933, under the title of *The Complete Works of H. P. Blavatsky.*

A stipulation was made by the publisher that the name of A. Trevor Barker should appear on the title page of the Volume, as the responsible Editor, owing to his reputation as the Editor of *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett.* This stipulation was agreed to as a technical point intended for business purposes only.

Volume II of the Series was also published in 1933; Volume III appeared in 1935, and Volume IV in 1936. The same year Rider and Co. published a facsimile edition of *Isis Unveiled,* with both volumes under one cover, and uniform with the preceding first four volumes of the *Complete Works.*

Further unexpected delays occurred in 1937, and then came the world crisis resulting in World War II which stopped the continuation of the Series. During the London "blitz," the Offices of Rider and Co. and other Publishing **[xvii]** Houses in Paternoster Row, were destroyed. The plates of the four volumes already published were ruined (as were also the plates of *The Mahatma Letters to A. P. Sinnett* and other works), and, as the edition was only a small one, these volumes were no longer available and have remained so for the last fourteen years.

During the World War period, research work and preparation of material for future publication went on uninterruptedly however, and much new material was discovered. Very rare articles written by H. P. B. in French were unexpectedly found and promptly translated. A complete survey was made of all known writings in her native Russian, and new items were brought to light. This Russian literary output was secured in its entirety, direct from the original sources, the most rare articles being furnished free of charge by the Lenin State Library of Moscow.

The hardships of the economic situation in England, both during and after World War II, made it impossible for Rider and Co. to resume work on the original Series. In the meantime the demand for the writings of H. P. Blavatsky has been steadily growing, and an ever increasing number of

people have been looking forward to the publication of an American Edition of her Collected Works. To satisfy this growing demand, the present edition is being launched. Its publication in the seventy-fifth year of the modern Theosophical Movement fills a long-felt need on the American Continent, where the cornerstone of the original Theosophical Society was laid in 1875.

The writings of H. P. Blavatsky are unique. They speak louder than any human commentary, and the ultimate proof of the teachings they contain rests with the disciple himself—when his heart is attuned to the cosmic harmony they unveil before his mind's eye. Like all mystic writings throughout the ages, they conceal vastly more than they reveal, and the intuitive student discovers in them just what he is able to grasp—neither more nor less.

Unchanged by time, unmoved by the phantasmagoria of the world's pageant, unhurt by scathing criticism, unsoiled **[xviii]** by the vituperations of trivial and dogmatic minds, these writings stand today, as they did on the day of their first appearance, like a majestic rock amidst the foaming crests of an unruly sea. Their clarion call resounds as of yore, and thousands of heart-hungry, confused and disillusioned men and women, seekers after truth and knowledge, find the entrance to a greater life in the enduring principles of thought contained in H. P. B.'s literary heritage.

She flung down the gauntlet to the religious sectarianism of her day, with its gaudy ritualism and the dead letter of orthodox worship. She challenged entrenched scientific dogmas evolved from minds which saw in Nature but a fortuitous aggregate of lifeless atoms driven by mere chance. The regenerative power of her Message broke the constricting shell of a moribund theology, swept away the empty wranglings of phrase-weavers, and checkmated the progress of scientific fallacies.

Today this Message, like the Spring flood of some mighty river, is spreading far and wide over the earth. The greatest thinkers of the day are voicing at times genuine theosophical ideas, often couched in the very language used by H. P. B. herself, and we witness daily the turning of men's minds towards those treasure chambers of the Trans-Himâlayan Esoteric Knowledge which she unlocked for us.

We commend her writings to the weary pilgrim, and to the seeker of enduring spiritual realities. They contain the answer to many a perplexing problem. They open wide portals undreamt of before, revealing vistas of cosmic splendor and lasting inspiration. They bring new hope and courage to the fainthearted but sincere student. They are a comfort and a staff, as well as a Guide and Teacher, to those who are already travelling along the age-old Path. As for those few who are in the vanguard of mankind, valiantly scaling the solitary passes leading to the Gates of Gold, these writings give the clue to the secret knowledge enabling one to lift the heavy bar that must be raised before the Gates admit the pilgrim into the land of Eternal Dawn.

ACKNOWLEDGMENTS

[xix] In the course of this literary undertaking, a great deal of volunteer help has been received from many individuals and several distinguished Institutions. Contacts established with them have been the cause of many pleasant associations and friendships of a lasting nature. The Compiler wishes to express his indebtedness to each and every one of them. In particular, a debt of gratitude is due to the following friends and associates:

Gottfried de Purucker, late Leader of the Point Loma Theosophical Society, for his constant encouragement, his invaluable hints concerning H. P. B.'s writings, and the opportunity to share his profound learning on subjects pertaining to Occultism; Henry T. Edge and Charles J. Ryan, for assistance in determining the authorship of many unsigned articles; Bertram Keightley, who, in the closing years of his life, provided valuable information regarding certain articles in the volumes of *Lucifer,* on whose editorial staff he served in H. P. B.'s time; E. T. Sturdy, member of H. P. B.'s Inner Group, for suggestive data and information; C. Jinarâjadâsa, President of The Theosophical Society (Adyar), for his many years of collaboration and his moral and material support; A. J. Hamerster and Mary K. Neff, for their meticulous care in the transcription of material from the Adyar Archives; Marjorie M. Tyberg, whose trained editorial abilities were an important factor in the production of the earlier volumes; Joseph H. Fussell, Sec'y-Gen. of the Point Loma Theosophical Society, for his co-operation in connection with the Society's Archives; A. Trevor Barker and Virginia Barker, London, and Ronald A. V. Morris, Hove, Sussex, for editorial work on portions of the MSS and their role in the business transactions with Rider and Co.; Sven Eek, onetime Manager of the Publications Department, Point Loma, Calif., for valuable assistance in the sale of earlier volumes; Judith Tyberg, for helpful suggestions in connection with Sanskrit technical terms; Helen Morris Koerting, New York; Ernest Cunningham, Philadelphia; Philip Malpas, London; Margaret Guild Conger, Washington, D. C; Charles E. Ball, London; J. Hugo Tatsch, President, McCoy Publishing Company, New York; J. Emory Clapp, Boston; Ture Dahlin, Paris; T. W. Willans, Australia; W. Emmett Small, Geoffrey Barborka, Mrs. Grace Knoche, Miss Grace Frances Knoche, Solomon Hecht, Eunice M. Ingraham, and others, for research work, checking of references, copying of the MSS and assistance with various technical points connected with the earlier volumes; Mary L. Stanley, London, for painstaking and most able research work at the British Museum; Alexander Petrovich Leino, Helsingfors, Finland, for invaluable assistance in securing original Russian material at the Helsingfors University [xx] Library; William L. Biersach, Jr., and Walter A. Carrithers, Jr., whose thorough knowledge of the historical documents connected with the Theosophical Movement has been of very great assistance; and Mrs. Mary V. Langford, whose most careful and intelligent translation of Russian material provided a major contribution to the entire Series.

The Compiler is also indebted to the following Institutions, and their officials who have contributed information essential to the production of this Series: Stanford University, and the Hoover Institute, Palo Alto, Calif.; British Museum, London; The American-Russian Institute, New York; Avraham Yarmolinsky, Chief of the Slavonic Division and Paul North Rice, Chief of the Reference Department, New York Public Library; University of California at Los Angeles, Los Angeles, Calif.; Library of Congress, Washington, D. C; Mary E. Holmes, Librarian, Franklin Library, Franklin, Mass.; Foster M. Palmer, Reference Librarian, Harvard College Library, Cambridge, Mass.; University of Pennsylvania Library, Philadelphia, Pa.; Bibliothèque Nationale, Paris; Lenin State Library, Moscow, U.S.S.R.; Kungliga Biblioteket, Stockholm; Universitetsbiblioteket, Upsala; Boston Public Library; Columbia University Library, New York; Yale University Library, New Haven, Conn.; Grand Lodge Library and Museum, London; American Antiquarian Society, Worcester, Mass.; Public Library, Colombo, Ceylon; The Commonwealth of Massachusetts State Library, Boston, Mass.; The Boston Athenaeum; Imperial Library, Calcutta, India; London Spiritualist Alliance; Massachusetts State Association of

Spiritualists, Boston, Mass.; California State Library, Sacramento, Calif.; Library of the Philosophical Research Society, Inc., Los Angeles, Calif.

Other individuals from time to time have contributed in various ways to the success of this literary work. To all of these a debt of appreciation is due, even if their names are not individually mentioned.

BORIS DE ZIRKOFF.
Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.
September 8th, 1950.

FOREWORD

[xxi] The Translator and Compiler wishes to express his gratitude to all those who have helped in the preparation of this Volume.

The continued interest and helpful assistance of our collaborators and friends has been of inestimable value.

Special mention should be made of Irene R. Ponsonby, Lina Psaltis and Dara Eklund who have read the proofs in various stages of production; and of Joy Arnevig who typed the greater part of the manuscript.

Acknowledgment is also due to Stockton Trade Press in Santa Fe Springs, California, for their sustained interest and collaboration in solving many technical problems connected with the production of this Volume.

BORIS DE ZIRKOFF
Translator and Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.
JANUARY 15, 1975.

THE WRITINGS OF H. P. BLAVATSKY
IN RUSSIAN

[xxiii] As far as can be ascertained, after long and extensive search, the earliest known writings of H.P.B. in Russian date from 1877, and therefore belong to the period of her residence in New York.

There are on file seventeen articles, all published between the summer of 1877 and December, 1878. Sixteen of them are pasted in H.P.B.'s *Scrapbook*, Vol. VI (1878), now in the Adyar Archives.

Eight of these articles appeared in *Pravda* (Truth), a daily newspaper then only recently started, and edited and published at Odessa, from the summer of 1877 to 1880, by General Joseph Florovich Dolivo-Dobrovolsky and K. E. Rosen.

H.P.B.'s cousin, Alexander Yulievich de Witte was much interested in this new Daily. He and his brother, Serguey Yulievich (the future Prime Minister of Russia) urged H.P.B. to become the New York correspondent of this paper and to write articles for it on various aspects of American life. *Pravda* was started under very favorable auspices and acquired prominent contributors both in Russia and abroad. General Dolivo-Dobrovolsky was himself a relative of H.P.B. by marriage, his sister being married to the renowned Senator Yevgeniy Feodorovich von Hahn (1807-74), first cousin of H.P.B.'s father. The Editors were willing to pay H.P.B. from 8 to 10 kopecks per line, which was a very good price for that day.[5]

[xxiv] H.P.B. accepted the proposal and sent one or more articles in care of her aunt at Odessa. These, however, were lost in the mail. Urged by her aunt, H.P.B. tried again and mailed to her another article or two. These were again lost, and suspicion fell on the Austrian authorities through whom mails were apparently transmitted.[6] Undismayed, H.P.B. wrote once more, and this time her article reached its destination and was forthwith taken to the editorial offices of *Pravda.*

One series published in *Pravda* consisted of four articles and was entitled "From Across the Sea, from Beyond the Blue Ocean." The first installment of this was published Feb. 23/March 7, 1878, and was dated 1/13 Jan. [1878].[7] The second installment was dated New York, 18/30 April [1878], but the actual date of publication does not appear on the clipping pasted in H.P.B.'s *Scrapbook.* The third article of the Series is dated New York 1/13 October [1878] and was published Oct. 24/Nov. 5,1878. The fourth is dated New York 2/14 November [1878] and appeared in print on the 3/15 December, 1878.

Another series, entitled "Letters from America," seems to have consisted of four installments, but the first of these must have been lost in the mails. The second installment, marked II, was dated New York, 1/13 February [1878], [xxv] and the date of its publication, namely, March 19, 1878, is written on the clipping in H.P.B's own handwriting. The third installment, dated New York, 14/26 February [1878], appeared March 25/April 6, 1878. The fourth is dated New York, April 22/May 4 [1878], but the actual date of its publication is not noted on the clipping.

---

[5] *Vide* letter written to H.P.B. by Nadyezhda A. de Fadeyev, her aunt, under date of Oct. 20 (old style), 1877, now in the Adyar Archives.

[6] In Col. Olcott's Diaries there is the following entry in H.P.B.'s handwriting, under date of February 7, 1878: "2 Letters from N. A. Fadeew, Odessa. H.P.B. 4 feuilletons definitely lost. Asks to write more..."
Reference is here to Nadyezhda A. de Fadeyev's two letters dated December 8/20 and 10/22, 1877, respectively, now in the Adyar Archives, which deplore the loss of articles sent in by H.P.B. for Pravda.

[7] The two dates divided by a slanting line refer to the Gregorian Calendar or New Style (now in general use), and the Julian Calendar or Old Style, which was current in Russia at the time, and is even now used by the Greek Orthodox Church. The difference between the two modes of reckoning was 10 days from 1582 to 1700; 11 days from 1700 to 1800; 12 days from 1800 to 1900. and 13 days since 1900. It is important to bear this in mind, because many of H.P.B.'s dates are in terms of the old Julian Calendar. The difference of 12 days is applicable to all dates within her lifetime.

H.P.B. definitely wrote more articles for *Pravda* than those which were published by that paper. It is also possible that we do not have on file another article which actually appeared in print. In a letter which H.P.B. wrote to her aunt, N. A. de Fadeyev, on July 3, 1878, she says: "I have sent to Dobrovolsky seven articles in all on the last two occasions. He returned three of them, he published two, and the last two he also rejected. It means I lost five articles, more than 200 rubles; he had asked for two each month and was ready to pay 50 r. per month. Even for the two which he published he has not paid. What a pig! I shall not write any more for him."

It is very probable that *Pravda* began eventually to have financial troubles and was unable to live up to its former promises.

Nine articles from H.P.B.'s pen appeared in the *Tiflisskiy Vestnik* (Tiflis Messenger), a politico-literary journal published at Tiflis, Caucasus, by Prince K. A. Bebutov during the years 1873-1880. Its editors were Prince Bebutov, D. Eristov, I. E. Pitoyev and Prince G. Chikoani. Eight of these articles form a series entitled "A Voice from the Other World" *(Golos s togo svyeta)* and bear the signature of "Golos" (Voice). The first is marked "I" in H.P.B.'s handwriting, bears no date of any kind and seems to have been published after the start of the Russo-Turkish War which occurred on the 12/24 April, 1877. The second is neither marked nor dated, but can be identified as the second by means of its context. The third installment, marked thus by H.P.B., was published (as has been ascertained from library files) May 17/29, 1878. The fourth appeared Sept. 13/25, 1878; the fifth Sept. 16/28, 1878; the sixth bears no date whatever in the *Scrapbook;* the seventh was published Sept. 23/Oct. 5, 1878, and the eighth and last on Sept. 29/Oct. 11, 1878.

[xxvi] In addition to the above series, H.P.B. wrote a letter to the editor of the *Tiflisskiy Vestnik* which was published June 7/19, 1878, and may be found in Vol. I of the *Collected Writings.*

Madame Vera Petrovna de Zhelihovsky, H.P.B.'s sister, says in her biographical sketch of H.P.B.'s life[8] that "as soon as the Turkish War began, H. P. Blavatsky started a correspondence from New York with the *Tiflisskiy Vestnik,* and donated her entire remuneration to the Red Cross and the homes for the wounded. Her articles, extremely entertaining and witty, were signed with the pseudonym 'The Voice,' and entitled 'Voice from Beyond the Ocean'." She is in error, however, as to the title of this Series.[9]

After H.P.B. and Col. H. S. Olcott had settled at Bombay, India, H.P.B. began writing her famous Russian Series entitled "From the Caves and Jungles of Hindostan." Its sub-title was "Letters to the Fatherland." This Series began appearing in an old and very well-known Russian daily newspaper, the *Moskovskiya Vedomosty* (Moscow Chronicle, or Moscow Gazette), then under the editorship of the renowned publicist and literary figure, Mihail Nikiforovich Katkov.

Katkov was born in Moscow. November l/13, 1818, and lost his father in infancy. Together with his younger brother, he was educated under the immediate supervision of his mother who was of Georgian descent. In 1834, he entered the University of Moscow in the department of literature, **[xxvii]** graduating with distinction four years later. His literary career began even before graduation, and many of his essays, published in some of the best journals of the day, gave expression to a mystical attitude towards life, and the intimate unity between man and nature. His philosophical views were strongly influenced by Schelling and Hegel. After three years abroad, where he lived in several European countries and became a close friend of Schelling in Berlin, he returned home to find himself in very difficult financial circumstances and without any of his former friends, who did

---

[8] *Russkoye Obozreniye* (Russian Review), Vol. VI, November, 1891, p. 262. A similar statement by her occurs in the *Rebus* (Riddle), No. 48, 1883, p. 439.

[9] It is somewhat doubtful, however, whether H.P.B. began writing her Russian articles "as soon as the Turkish War began." This may be only a generalization. Although we do not have the dates of her first two articles for the Tiflisskiy Vestnik, collateral evidence seems to point to the later part of 1877 as being the period when she sent her initial contributions to that paper.

It is also known from H.P.B.'s letter to her aunt, dated July 3, 1878, that she had made arrangements to have payments for some of her articles — probably those published at the time in the Caucasus—go to Vera P. de Zhelihovsky, her sister, who was in need of help.

not share his current views. He earned his livelihood by tutoring, and devoted himself to the study of philology, history and classical antiquity. In 1845, he successfully presented his Master's thesis on Slavonian-Russian philology and became an assistant professor at the Moscow University where he taught logic and psychology for about five years, supporting both his mother and younger brother. In 1850, he suddenly lost his position, due to the fact that the teaching of philosophy in the universities was handed over to priests who were professors of theology.

After another short period of struggle, Katkov was very suddenly offered the position of editor of the famous *Moskovskiya Vedomosty* (Moscow Chronicle) which he assumed in March, 1851. On a salary of two thousand rubles, with a 25 kopeks' commission on every new subscriber and free lodging, Katkov considered himself secure; this led to his marrying Princess Sophie Sergeyevna Shalikov, the daughter of a well-known literary man.

Under Katkov's leadership, the number of subscribers to his newspaper rose from seven to fifteen thousand, and the quality of the paper was greatly enhanced through the participation of new literary talent. To this period of his literary activity belongs Katkov's basic work entitled *Outline of the most ancient Period of Greek Philosophy* (1854) which interprets the teachings of Heraclitus, Pythagoras and others in a symbolic manner, as expressing various abstract truths.

Various governmental restrictions, especially along political lines, and the lack of freedom which Katkov experienced **[xxviii]** in the conduct of his paper, which actually was the property of the Moscow University, made him decide to seek permission from the authorities to publish his own independent organ. After some tribulations and delays, he was allowed to publish, a couple of times a month, a small journal under the name of *Russkiy Vestnik* (Russian Messenger) which began to appear in 1856. Katkov resigned from the editorship of the *Moscow Chronicle.*

The new Journal soon acquired considerable reputation, and some of the finest literary talents in Russia wrote for its pages, such as Tolstoy, Turgenyev, Goncharov and others. The number of subscribers rose steadily. Dissatisfied with the way his political department was being conducted, he took charge of it himself, even though he was conscious of not being well versed along these lines. His chief characteristics in that field were his passionate patriotism, so warmly commended by H.P.B. herself on several occasions, his deep religious feeling, and his devotion to the Throne. Some of these attitudes have been gravely misunderstood by later, post-revolutionary writers, who have permitted themselves to classify Katkov among the reactionaries, owing to their own narrow outlook and fanatical adherence to new-fangled ideas. Such an appraisal of Katkov's figure is historically unsound.

Katkov was in favor of far-reaching reforms in the structure of the State, and was inclined at the time towards the English form of government. He was the proponent of a relatively free press and some of his editorials, as well as his defense of other peoples' contributions, repeatedly provoked the ire of the censors. Katkov fought back, and with considerable success. He soon realized that he needed a daily paper. At this time, the University of Moscow decided to lease out its paper, the *Moscow Chronicle.* Katkov offered for it the sum of 74,000 rubles and the paper passed into his hands for a second time, and began to be issued under his editorship on January 1, 1863. His battle was against the existing bureaucracy. At one time his *Chronicle* was suspended for a period of two months, but resumed publication. In May, 1866, he obtained an interview with Emperor Alexander II who was visiting Moscow, and was **[xxix]** received with much kindness and assured of the Emperor's special protection.

In 1868, Katkov and his close friend Leontyev opened a new educational establishment, a Lyceum to be run on lines of classical education which had always been a deep-seated conviction of Katkov's. A special department was devoted to the free education and upkeep of especially promising boys from among the people, and from all parts of Russia, who were to be trained as future teachers.

Katkov was greatly interested in the future of all Slavonic nations, then under the yoke of both Austria and Turkey, and he became the proponent of Slavophilism. His enthusiasm for reforms, however, was gradually undermined by the growing abuses of various liberally-minded people and

his opposition against the violent radical element became a real power after the assassination of the Emperor on March 1/13, 1881. The *Moscow Chronicle* acquired a position of importance such as no other paper in Russia ever had before. In its pages were discussed the most important problems of the day, and from these discussions matured in time various moves of both internal and foreign policy. Katkov's own life was completely submerged in, and dedicated to, this activity of public and national service which he looked upon as a perpetual crusade in the interests of the State. He worked day and night, allowing himself no rest of any kind, and finally undermined his health beyond the point where it could be restored. He died at his estate of Znamenskoye, in the Province of Moscow, July 20/August 1, 1887, and was buried in the Alexeyev Monastery in Moscow.

Such was the personality and the background of the man whom H.P.B. considered to be one of the great patriots of her native country, and who opened the pages of his publications to her pen.

Letter No. I of H.P.B.'s "Caves and Jungles," depicting the arrival of the Founders at Bombay, was published Nov. 30th (old style), 1879. In his *Diaries*, now in the Adyar **[xxx]** Archives, Col. H. S. Olcott has the following entry for January 15, 1880: "Mail today brings news that Latchkey's first article in the Moscow magazine creates a stir in Russia." "Latchkey" was Olcott's nickname for H.P.B.

The series appeared in 39 issues of the *Moscow Chronicle* from November 30 (o.s.), 1879, to January, 1882. Curiously enough, there are only twenty-three numbered Letters, with some of the installments bearing no number at all and others definitely wrongly numbered. Only Letter No. I has a definite title, namely, "Arrival at Bombay."

The series obviously was never finished as it broke off rather suddenly.

In January, 1883, however, in Vol. 163, the *Russkiy Vestnik* (Russian Messenger), founded by Katkov, began republishing the same series in monthly installments in a special *Supplement* consecutively paged throughout. In Vol. 166, July, 1883, the *Supplement* reached page 411, closing Part I of the "Caves." In its August, 1883, issue, the *Russian Messenger* published 32 pages of Part II. The text breaks off in the middle of a sentence: "... Only we did not sleep, and Nârâyana was still"— ending without any punctuation. There are twenty-nine chapters in all in this reprint, but two chapters are marked XVIII, chapter XXIII is not numbered, and chapter XXIX is marked XXIII. The contents, however, are consecutive, in spite of wrong numeration.

The reason for this sudden break is not clear, although an editorial note of December, 1884, states that the articles terminated because H.P.B. went to the Nîlgiri Hills and then to Europe. This really does not explain a break so abrupt as to end in the middle of a sentence.[10]

[xxxi] This reprint in the *Russian Messenger* appears to be identical with the text in the *Moscow Gazette*, but has a few additions; a few footnotes have been added here and there by the author, and a rather lengthy description of Âgra has been incorporated into Chapter XXVIII.

In November, 1885, in its Vol. No. 180, the *Russian Messenger* resumed publication of the "Caves and Jungles" series. It started by reprinting verbatim the 32 pages of text from its issue of

---

[10] The partial and rather faulty English translation of the "Caves and Jungles." which was published in *1892*, ends at approximately the middle of Chapter XXII (which should have been called XXIII*)*, on page 283 of the consecutively paged *Supplement* to the *Russian Messenger*. This translation, made by Vera Johnston. H.P.B.'s niece who was married to Charles Johnston, the Orientalist, cannot be considered an authentic text. It is rather in the nature of excerpts. Some of the footnotes ot the original have been placed in the main body of the text; many descriptions have been abbreviated and all paragraphs and footnotes containing some of H.P.B's witty and sometimes sarcastic remarks about Englishmen and the British Administration in India have been invariably left out. This may be explained by the fact that Charles Johnston was for a time in the service of the Anglo-Indian Government.
Another edition of this partial translation was published in 1908 by The Theosophical Publishing Society of London.
Available information indicates that this translation was rendered into French under the title of *Dans les cavernes et jungles de l'Hindoustan* (Paris, 1934, 8vo., viii, 272 pp.); into German as *In den Höhlen und Dschungeln Hindostans* (Leipzig, Wilhelm Friedrich, 1899); and into Spanish as *Por las grutas y selvas del Indostán*, translated by Mario Roso de Luna, with Preface and Commentaries (Vida de Pueyo, 1918, 4to., xxxix, 533 pp.)

August, 1883, and continued from there on, explaining that new text had been received from the author. The continuation of Part II appeared in the February, March and August, 1886, issues of the Journal; it ran through seven chapters in all. Chapter Seven ends on page 718 with the closing of a paragraph, after which, in addition to the signature "Radda-Bai," there is also the statement "to be continued." No continuation, however, has ever been found.

It has been suggested that H.P.B.'s serial story was discontinued because of Katkov's death. But this is most unlikely, because he died July 20/August 1, 1887, a year after the last installment of H.P.B.'s story appeared in print. However, writing to A. P. Sinnett under date of March 3, 1886, H.P.B. speaks, among other things, of Vsevolod S. Solovyov, who from friend had turned enemy and was attempting to hurt her. She says: "Now in Russia as everywhere else *hating* is synonymous with slandering. Solovyoff, moreover, will not forgive me for rejecting *his propositions* — **[xxxii]** that you know. He knows Katkov: he is a writer; and I expect to lose through his kind offices my position "on" the *Russian Vyestnik* and as a consequence a few thousand rubles a year.[11] It is quite possible that H.P.B.'s premonitions actually took effect, although we have no definite information about it.

While "Caves and Jungles" contains many descriptions of actual circumstances and events in H.P.B.'s and Col. Olcott's travels in India, this serial story should not be considered a regular Travelogue, *i.e.*, a consecutive account of a specific journey. It is a story woven out of events and occurrences that had taken place during several journeys, some of them long prior to the beginning of H.P.B.'s public mission, at a time when she wandered by herself in far-off lands. Some of the characters of this story and some of the adventures are, no doubt, entirely fictitious, but are obviously brought in to point out an occult fact or explain some of Nature's mysteries. Writing in the *Bombay Gazette,* on March 5, 1881, in refutation of some unfriendly criticism of her "intense hostility to the British Government," H.P.B. points out that "... The hostility must be passed to the account of *Thornton's Gazetteer of India* and sundry 'Guide Books' which, as can most easily be proved, supply their author with all the needed political information, except perhaps, occasional clippings from the London and English Indian papers, required as *historical* ballast to her purely fictitious tales. 'Radda-Bai' does not pretend to write either history or political news. So long as her geographical, ethnological, and psychological facts are correct, she has a perfect right to evolve heroes and heroines out of her fancy as does **[xxxiii]** any other author. They are no more than gilt upholstery nails to hold her descriptive tapestry together... [12]

The same paragraph contains the unexpected information that her story is being translated into English by the author and will be issued in due time by an American publisher simultaneously with a London edition. No further information on this score has ever come to light.

Sometime in the early part of 1886, she wrote on the same subject to Sinnett, referring to her *"Russian Letters* from India:" "... where while describing a fictitious journey or tour through India with *Thornton's Gazetteer* as my guide, I yet give there true *facts* and true personages only bringing in together within three of four months time, facts and events scattered all throughout years as some"of Master's phenomena. Is it a crime that?... Why, if having been in Calcutta and Allâhâbâd I have to write upon their antiquities — *which I have seen myself* — why shouldn't I resort to *Asiatic Researches* and even *Thornton's Gazetteer* for historical facts and details I could never remember myself. Is it considered a literary theft to refer to encyclopaedias and guide books? I do not copy or plagiarize, I simply take them as my guides, *safer than my memory.".*[13]

---

[11] A. P. Sinnett, *The Letters of H. P. Blavatsky to A. P. Sinnett,* Letter No. LXXX, p. 193
Vsevolod Sergueyevich Solovyov (1849-1903) was a romantic writer and poet, the eldest son of the famous historian, Serguey Mihailovich Solovyov (1820-79). His brother, sometimes ignorantly confused with him, was Vladimir Sergueyevich Solovyov (1853-1900**),** one ot the greatest philosophers of Russia. See Vol. VII, pp. 332-34, footnote, of the *Collected Writings,* for further data about Vsevolod S. Solovyov and his relation to H.P.B.

[12] Collected Writings, Vol. II, "A Berlin Mare's Nest."

[13] A . P. Sinnett, *Letters of H. P. Blavatsky to A. P. Sinnett,* Letter LXI, p. 153.

These lively sketches from H.P.B.'s pen were never intended to be taken *au pied de la lettre;* they are wonderfully graphic, mingling grave and gay, fact and fancy, with a deftness that none but her travelling companions could easily detect.

Reviewing the partial English translation of the "Caves and Jungles" which was published in 1892, Col. H. S. Olcott. writing in *The Theosophist* (Vol. XIV, January, 1893. PP. 245-46), says:

"If it were possible to think that a great spirit like H.P.B.'s could be interested in what the world she so scorned, while living, would say about her talents when dead, it would be a grim satisfaction to it to know that the people and papers, **[xxxiv]** which spoke naught but ill of her aforetime, are now lavishing their praises upon one of her books and declaring her to have been a genius. She is beyond their reach, but this beginning of a change of public verdict is sweet to her family and friends, who knew her greatness and loveableness all along, and who felt that a bright star had passed into eclipse when she died. And this is but the beginning of what will be seen as time and Karma work out their changes, and the fullness of this woman's power, knowledge and sufferings becomes revealed. The book under notice is unlike her "Isis" and "Secret Doctrine" in every respect, save in their mystical undertone and their flashes of literary brilliance. The brightness in them glints upon pages and paragraphs, here and there, amid a murk of heavy narrative and argument and a confusion of metaphysics; while here it shines in every page, and the reader feels the fascination of her style and the gorgeousness of her imagination from the beginning to the end. Unsympathetic journals, like the *Times* and its bigoted namesake, the *Methodist Times,* which would begrudge a word of praise for her more serious books, have been captivated by her 'Caves and Jungles' and betrayed into admiring criticism by her 'Nightmare Tales.' For the reason, doubtless, that they fit their mental calibre while the others require a larger bore.

When we first came to Bombay, H.P.B. employed her leisure time in writing for the *Russkiy Vestnik,* a series of sketchy letters descriptive of the landscapes, peoples, feelings and traditions of India and the Indian; spicing and immensely increasing the interest of her narrative by weaving into it the story of a long journey by a select party of us, in the company of an Adept whose wisdom instructed and psychical powers astounded us. She carries us to Kârli Caves, to mystery-hiding jungles near Nâsik, to a Witch's Den where horrors cluster around one, to a city of the Dead in the Vindhya Mountains, to the Caves of Bâgh in Mâlwâ, to an Isle of Mystery in No man's Land, and to Jubbulpore, where the sight of the Marble Rocks leads to a dissertation upon the Thugs and Yoga. Having accompanied her in all the wanderings that suggested the idea of her mystical journey, and shared all the incidents which provoked her **[xxxv]** magnificent romances of travel, I can detect the substantial basis of every one of her tales save a certain few which relate to and are souvenirs of a former journey of hers, from Southern India to Tibet, when she was really in the company and under the protection of the Adept whom she personifies under the sobriquet of Gulâb-Lal-Singh — a real name of a real Adept, by the way, with whom I have had to do. I am not going to dampen the pleasure of the readers of this splendid book, while the first charm of its influence is being felt, by uncovering the hard soil from which these flowers of fancy have sprung. But I will say this, that, knowing the facts she had to deal with, and now reading her book, I am amazed at this latest, and to me, most surprising proof of her literary power and exhuberance of imagination.

"In the best sense of the word, H.P.B. was versatile to an extent that I doubt if any contemporary author has surpassed. One could hardly believe that the same hand had written her various works unless, like some of us, he had passed years, or at least months, in her company, listened to her conversations and, perhaps, edited her manuscripts. The 'Caves and Jungles of Hindostan' is a revelation, even to her closest friends, of mental resources in the department of creative imagination, hitherto unsuspected...

For the benefit of readers unfamiliar with Russian, it should be stated that the original text of the "Caves and Jungles" in H.P.B.'s native tongue is of high literary value and contains many passages of a descriptive nature which in elegance of style, richness of imagination, and poetic elevation of thought, equal the finest productions of well-known Russian writers. When considered purely from the standpoint of style, apart from any ideas expressed therein, H.P.B.'s stories were fit

material to be sought after by Katkov or any other editor of the time, and aroused the admiration and interest of the reading public in her native land.

Part I of the Russian text of the "Caves and Jungles" was published by the University Printing House at Moscow in 1883, as a separate volume. The text does not seem to have been reset or in any way altered, as is evident by comparison of lines. The pages, however, were "leaded," **[xxxvi]** and the text therefore was considerably stretched out, so that it covers 508 pages.

The Russian title is: *Iz peshcher i debrey Indostana. Pis'ma na rodinu* (From the Caves and Jungles of Hindostan. Letters to the Fatherland).[14]

Another edition, profusely illustrated, was published in 1912 at St. Petersburg by A. S. Suvorin, the editor of the *Novoye Vremya.* It contains 438 pages, and is very scarce.

Before Part I of the "Caves and Jungles" began to appear as a serial *Supplement* in the *Russian Messenger*, namely, in May, June and July, 1881, H.P.B. published in that Journal (Vols. 153-154) her story entitled "The Durbâr at Lahore," which remained untranslated and practically unknown until the middle of the present century, when our definitive translation was finally published in *The Theosophist,* Vol. 81, August-December, 1960; January-March, 1961.

It was in November, 1880, that H.P.B. and Col. Olcott went to Lahore to organize a local Branch of The Theosophical Society and discuss various metaphysical subjects with several distinguished scholars. The Viceregal Durbâr, held by the Marquess of Ripon, fell on November 15th, and was described by H.P.B. in her inimitable style for the **[xxxvii]** benefit of the Russian reading public. Col. Olcott, himself, gives a brief description of these festivities in the Second Series of his *Old Diary Leaves*, pp. 259-65. Not being versed in the Russian language, he could not read the Russian version of this event, unless H.P.B. translated for him passages from her story. Our final English translation is based on a rough manuscript-translation made many years ago by Miss Inga Sjöstedt. It has been compared word for word with the original Russian text, worked over by the Compiler of the *Collected Writings*, and thoroughly gone over by Irene R. Ponsonby. Every effort has been made to preserve, as much as possible, the flowing style of H.P.B.'s Russian original, her witticisms, and the many characteristic expressions with which her writings abound.

During the period from December, 1884, to April, 1885, inclusive, and before a continuation of the "Caves and Jungles" was published in the *Russian Messenger,* H.P.B., having lived for some time in the Nîlgiri Hills, published in that Journal in five monthly installments her series called "The Enigmatical Tribes of the Blue Hills of India."

The only clue we have as to the remuneration which H.P.B. received for her serial stories appears in connection with the "Enigmatical Tribes," and the information is contained in a letter which she wrote to Vsevolod S. Solovyov from Torre del Greco, Italy, May 23, 1885. She speaks of "seven rubles or six and two-thirds or three-quarters per page (the devil himself could not make out their accounts)..." She also asks Solovyov whether she could ask Katkov for ten rubles per printed page (160 per sheet), instead of 6 r. 71 kop. (100 per sheet). In the same letter, she says that in America she is getting twenty-five dollars for a single column of her "Letters from India." [15] It is

[14] *Hindostan* (written in Russian *Indostan*) is a Persian word, and is pronounced *Hindûstân* in modern Persian, it means the country of the *Hindus*. In mediaeval Persian, the word was *Hindôstân,* with an *ô*, but in later periods the distinctions between *ê* and *î*, and between *ô* and *û* have been lost. Indian languages borrowed Persian words in their mediaeval form. The word *Hindu* is in mediaeval Persian *Hindô*, representing the ancient *Avesta* word hendava (Skt. *saindhava*), a dweller on the Sindhu or Indus. The word *Hindu* is now well established in modern English and is often written without any accent. Hindostan with *o* is much more common both in English and in Indian languages, although *Hindustan* is also used. The spellings of *Indostan* and *Hindoostan* occur also in some English texts. The word is not an Indian one, and both pronunciations, with *ô* and with *û*, are current in India at present, but that with *ô* is definitely the one demanded by the history of the word and of the form which other Persian words take on Indian soil.
The word *Hindî* has another derivation, however, being formed from the Persian Hind India (*hindu* in the *Avesta*; Skt. *Sindhu*, a river, the Indus). *Hindî* means "of or belonging to India," while *Hindu* now means "a person of the Hindu religion."

[15] See V. S. Solovyov, *A Modern Priestess of Isis*, St. Petersburg, N. F. Mertz, 1904, p. 175; Engl, transl. by Walter Leaf, London, 1895, p. 123.

not known what she actually meant by this, because no article or series of articles under that title have ever been found in any American publication. The only time H.P.B. used **[xxxviii]** such a title was in connection with an article she wrote for the *Russian Messenger* in May, 1880, and which may be found in its English translation in Vol. II of the *Collected Writings.* That article forms no part of any Series and stands entirely by itself. H.P.B. may have meant, however, that she *would* get $25 for a single column if she wrote these letters for American publication.

The Russian text of the "Enigmatical Tribes" together with "The Durbâr at Lahore" were both published in book form by Gubinsky at St. Petersburg in 1898. Madame Vera P. de Zhelihovsky, H.P.B.'s sister, contributed to this edition a biographical sketch of the author. It contains, as frontispiece, a little known portrait of H.P.B. This edition was republished by Olga Dyakova & Co. at Berlin in 1925.

A rather faulty and incomplete English translation of the "Enigmatical Tribes" appeared in *The Theosophist* (April, 1909 — November, 1910) under the title of "Mysterious Tribes." It is supposed to have been a translation from a German version published by Arthur Weber at Leipzig in 1908. It was published in book form by The Theosophical Press, Wheaton, Ill., in 1930, under the title of *The People of the Blue Mountains.*

A better, but still somewhat faulty, translation by Vera Johnston, entitled *The Magicians of the Blue Hills,* exists in the form of page-proofs; it bears the date of New York, 1897, but does not seem to have actually appeared in print.

A French translation by Mark Semenoff entitled *Au Pays des Montagnes Bleues* (255 pages), was published at Paris in 1926 by the Editions du Monde Moderne. There is some indication that this French rendering was re-translated into English at a later date.

A German translation by Arthur Weber entitled *Rätsel-hafte Volkstämme* appeared at Leipzig in 1908. A new edition of it was published by J. J. Couvreur at The Hague, Holland, 1970 (xii, 255 pp.).

A few items written by H.P.B. in her native Russian appeared also in the pages of *Rebus* (meaning Riddle or Charade). This weekly Sunday Journal was started at St. Petersburg in 1881 as a mere sheet of riddles, but became **[xxxix]** later the organ of Spiritualism and Mediumism in Russia. Its editor, Victor Pribitkov, was very friendly to H.P.B. and her work. The early volumes of the *Rebus* contained numerous articles by such prominent scientists and writers as A. M. Butlerov, N. P. Wagner, A. N. Aksakov, N. Strahov and others. Only three items from H.P.B.'s pen are known to have appeared in the pages of *Rebus:* a Letter to the Editor from which a mere excerpt was published December 9, 1883, p. 447, and which may be found in Vol. VI, p. 73, of the *Collected Writings;* another Letter to the editor published in September, 1885, and which speaks of her reasons for leaving India in 1885 *(ibid.,* VI, pp. 406-11); and a Russian version (undoubtedly written by her) of her English story entitled "The Cave of the Echoes," originally published in *The Banner of Light* (Boston, Mass.), Vol. XLIII, March 30, 1878 (also printed in *The Theosophist,* Vol. IV, April, 1883). The Russian version was entitled "The Cave of the Ozerky," this being the name of an estate, and appeared serially in the *Rebus,* Vol. V, January 5, 12 and 19, 1886. The story is signed "Radda-Bai" and is dedicated to her aunt, Nadyezhda A. de Fadeyev; the introductory portion differs markedly from the earlier English versions, but the story continues later more or less in the same way. The original English version may be found in Vol. I of the *Collected Writings.*

Another periodical which needs to be mentioned in connection with H.P.B.'s writings in Russian, is the *Novoye Vremya,* the very well-known daily newspaper established at St. Petersburg in 1876 and edited by A. S. Suvorin. H.P.B.'s article entitled "Chinese Shadows" was published therein February 10/22, 1888, and may be found in its English translation in Vol. IX of the *Collected Writings,* pp. 25-29. Writing to her relatives in Russia, H.P.B. informed them that she had written from Simla an article for the *Novoye Vremya* entitled "The Truth about the Nephew of Nâna-Sâhib." This was Prince Ramchandra, a "self-proclaimed and false ally of Russia," as she says, whose biography, most unreliable, had appeared in the June, 1889, issue of the *Russian*

Messenger. This article, however, was rejected as "evidently written under the **[xl]** pressure of the Anglo-Indian officials," and no copy of H.P.B.'s manuscript has been preserved.[16]

MIHAIL NIKIFOROVICH KATKOV
1818-1887

[16] *The Path*, New York, Vol. IX, March, 1895, p. 414. Also *Collected Writings*, Vol. II, "A Berlin Mare's Nest."

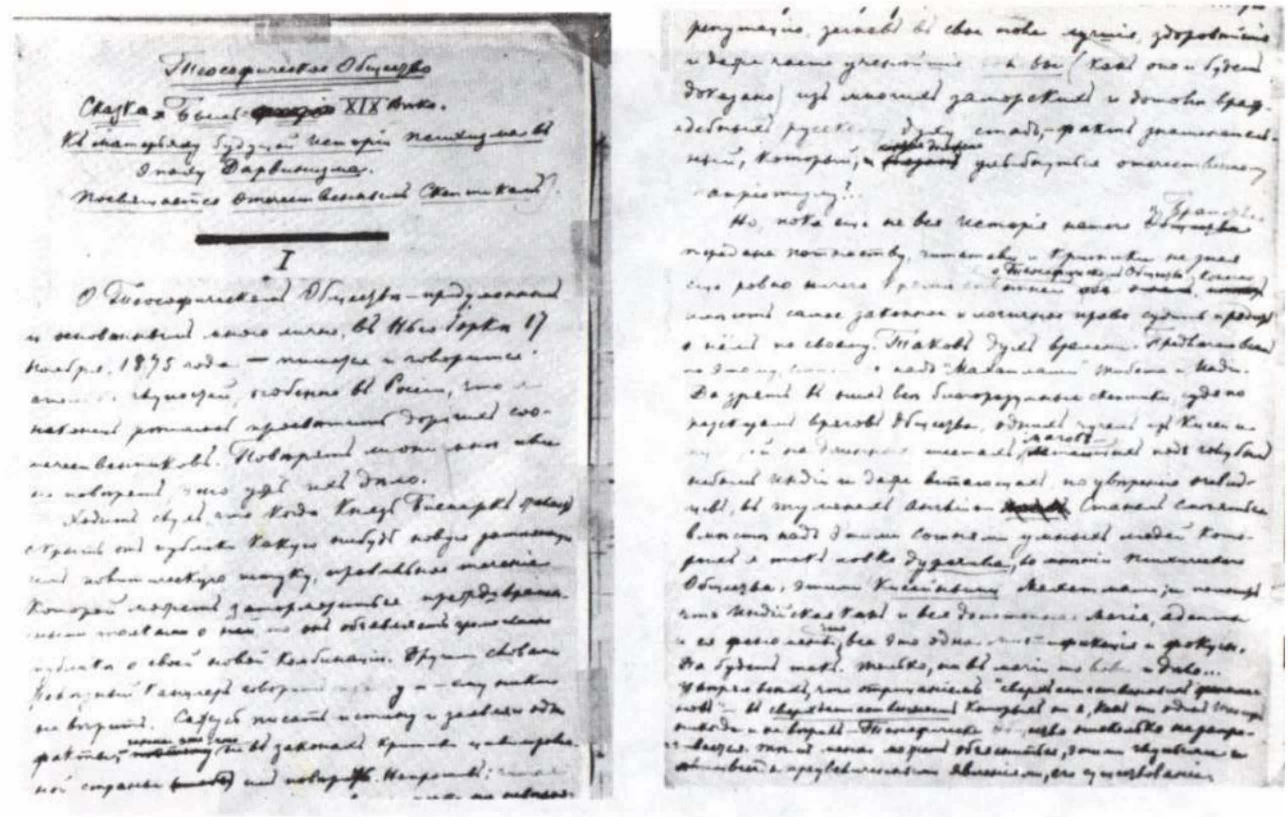

FACSIMILES OF PAGES WRITTEN BY H.P.B. IN RUSSIAN

During the winter of 1887-88, the *Novoye Vremya* informed the Russian public that H. P. Blavatsky, a compatriot of theirs, had settled in London with the intention of demolishing Christianity and spreading Buddhism, to further which she had already built a pagoda with Buddha's idol in it. H.P.B. wrote a letter on the subject to the office of this newspaper, in a very good-natured and humorous tone, but it never was printed,[17] No copy of this letter has been preserved.

There was another very well-known journal in Russia called *Russkoye Obozreniye* (Russian Review), a monthly founded in Moscow in 1890 and edited at first by Prince D. N. Tserteleff. H.P.B. under her pseudonym of "Radda-Bai" is mentioned on the back cover of this journal as one of those "closely associated" with it. A comprehensive inspection of the volumes of this periodical failed, however, to show anything whatever from the pen of H.P.B.

Mention should also be made of a Russian story which H.P.B. was apparently writing in the last months of her life. It was to be entitled: "The Theosophical Society — A True Story of the Nineteenth Century." Its sub-title states: "Materials for a future History of Psychism in the Epoch of Darwin. Dedicated to the Skeptics of my Fatherland." It is an unfinished story which exists in H.P.B.'s handwriting in the Adyar Archives. It was published for the first time in the Russian Journal *Alba* (No. 8, 1962), a valuable and historically interesting periodical issued at irregular times at Boston, Mass., U.S.A. by two of the finest and most devoted Russian Theosophists in exile, a brother and sister, Nicholas Pavlovich and Dagmar Pavlovna von Reincke. This fragment from H.P.B.'s pen was translated into English by Zoltán de Âlgya-Pap and published in *The Theosophist* Vol. 82, September, 1961. This translation will appear in the *Collected Writings* among other material posthumously published.

[xli] While H.P.B.'s output in her native Russian is rather voluminous as it is, it could have been a great deal larger had she accepted an offer made to her by Katkov. Writing to Sinnett on August 19,1885, from Würzburg, Germany, she refers to a contract with Katkov to write exclusively for his journal and paper, a contract "that would put yearly 40,000 francs at least in my pocket." But the Master "would not permit me to sign such a contract last year in Paris when proposed, and does not sanction it now for — He says — my time 'shall have to be occupied otherwise'."[18]

In another letter to Sinnet, undated but presumably written in the early part of 1886, she speaks of a letter which she received from Moscow, "offering me if I leave the *Antichrist* (!!) T.S. one thousand rubles *in gold* (5,000 francs) monthly and a contract for several years to write exclusively for two papers. I wish they may get it."[19]

Most of H.P.B.'s contributions to Russian periodicals were signed by the pseudonym of "Radda-Bai." We have left this signature in its exact transliteration from the Russian. It is uncertain whether H.P.B. meant the first word to be *Râdhâ*, "prosperity," or "success." the name of a celebrated cow-herdess or Gopî, beloved by Kṛishṇa, and a principal personage in the poem *Gîtagovinda*, who was later worshipped as a goddess and regarded as an Avatâra of Lakshmî, as Kṛishṇa was of Vishṇu; or whether the Russian form was meant for *râddha*, which means "accomplished, prepared, ready," and even "perfect in magical power" or "initiated." *Bai* is a Marâṭhî term and means *Lady* or *Madame;* it is used as a respectful way of addressing an elderly woman.

In preparing the present edition, the Russian text of H.P.B.'s serial stories was first literally but roughly translated. It was then checked, corrected and improved. At that stage, the translation was given to Mrs. Irene R. Ponson by who critically went over every page and line of it, eliminating awkward expressions, non-English idioms and structures, smoothing the translation and substituting, whenever **[xlii]** required, more suitable words. Without her consummate knowledge of

---

[17] *The Path*, New York, Vol. X, November, 1895, p. 236.
[18] A. P. Sinnett, The Letters of H. P. Blavatsky to A. P. Sinnett, Letter LXVI, p. 112.
[19] *Ibid*., Letter LXX, p. 173.

English and her vast background of reading, as well as her familiarity with H.P.B.'s way of expressing herself, the translation of these writings would have left much to be desired. Her unfailing patience and remarkable skill made it possible to have this translation rendered into good English without losing any of the typically "H.P.B.-esque" style and atmosphere.

H.P.B.'s Russian writings abound in various technical terms, expressions, and proper names from the Sanskrit and the vernaculars of India, such as Hindî, Bengalî, Tamil, Urdu, Marâṭhî, and others. To establish the correct English transliteration of many of these words presented considerable difficulty, and adequate scholarly advice from experts was obtained whenever the Translator and Compiler was unable to solve the problem himself. In connection with this aspect of the work, the willing and efficient help of Mrs. Radha Burnier, and Mrs. Seetha Neelakantan, both of the Adyar Library and Research Center, should be acknowledged with much gratitude. Their extensive and many-sided scholarship and careful handling of the problems involved have been of inestimable value.

Generally speaking, all Sanskrit terms are spelled according to Sir M. Monier-Williams' *Sanskrit-English Dictionary*, with only minor variations. Terms belonging to the vernaculars of India have been in many cases checked by individuals speaking them, and their suggestions followed.

In regard to proper names — most of which are those of Hindu and Moslem kings and rulers, names of ancient cities, historical sites, and famous figures in Oriental history — we have adhered on the whole to the spelling adopted in the *Cambridge History of India*. This was done because some well-known and established standard in the English language had to be adhered to, in the midst of a great variety of spellings encountered from one author to another.

It should be remembered that H.P.B. transliterated Oriental terms and names into Russian *as they were pronounced*. Her handwriting was not always legible to the editor who handled the stories. The proofreading, while excellent on the whole, left much to be desired in regard **[xliii]** to technical terms and proper names unfamiliar in Russia. The result was anything but satisfactory. To re-transliterate these terms and names from the Russian script into English would have rendered some of them unrecognizable, even in the Orient. Hence they had to be first identified in English published works and reference sets, an effort which has consumed much time. With the exception of a very few, most of these terms and names have been identified and checked by the best scholarly standards available.

BORIS DE ZIRKOFF,
Translator and Compiler.

TABLE OF CONTENTS

[xlv]

PREFACE

FOREWORD

THE WRITINGS OF H. P. BLAVATSKY IN RUSSIAN

TABLE OF CONTENTS

— PART I —

— I —

ARRIVAL AT BOMBAY — GHÂRÂPURI OR ELEPHANTA — MALABAR HILL TEMPLE OF VÂLUKESVARA — HARBOR OF BOMBAY — SUSPICIONS OF THE ENGLISH — DRUNKEN CROWS.

— II —

UNIQUE CHARACTER OF INDIA — ATHANASIUS NIKITIN, THE TRAVELLER — DAYÂNANDA SARASVATÎ SVÂMI, HIS CHARACTER AND WORK — BADRINÂTH AND ITS MYSTERY — FORMATION OF THE THEOSOPHICAL SOCIETY — ALLIANCE WITH THE ÂRYA-SAMÂJA — EVENTUAL BREAK WITH DAYÂNANDA — THE PÂRSÎ TOWER OF SILENCE — PÂRSÎ BURIAL RITES — JAINAS AND THEIR BELIEFS — THE PÂÑJRÂPOL.

— III —

THE FAIRY-DRAMA OF SÎTÂ-RÂMA — ITS ANCIENT MYTHOLOGICAL SYMBOLISM — GHEBERS AND THEIR WANDERINGS — VARIEGATED TYPES AND COSTUMES OF THE CROWD.

— IV —

CATHOLIC CONVERTS — MÂTHERÂN — THÂKUR GULÂB-LAL-SINGH — BHÂO-MALLIN — INSOLENCE OF ENGLISHMEN — MATERIALISM OF YOUNG HINDUS — ARDHANÂRÎ AND VEDANTIC PANTHEISM — METAPHYSICS OF INDIA — THE FOUR-FACED ŚIVA.

— V —
[xlvi]
JOURNEY TO THE CAVES OF KÂRLÎ — TREE SERPENTS — SWARMS OF MONKEYS - POVERTY OF THE COOLIES - BEAUTIES OF THE MOUNTAIN LANDSCAPE — THE GHÂTS – KHAṆḌÂLÂ - ŚIVÂJÎ, THE MARÂṬHÂ HERO - A CURIOUS DOCUMENT — ANCIENT ÂRYANS KNEW AMERICA — NAGUALS — TOWN OF ATLAN — ARJUNA AND ULÛPÎ.

— VI —

THE CAVES OF KÂRLÎ — THE LION PILLAR — INACCESSIBLE LIBRARIES OF INDIA — ṬHÂKURS AND THEIR CASTLES — SACRED MANUSCRIPTS — FERGUSSON'S VIEWS OF KÂRLÎ — GREAT ANTIQUITY OF ELEPHANTA — COMPARISON WITH KÂRLÎ AND KÂNHERI.

— VII —

THE FAIR AT KÂRLÎ — SNAKE CHARMERS — TALISMAN AGAINST SNAKEBITES.

— VIII —

THE SÂDHU AND HIS FIVE-LEGGED COW — THE COLONEL'S MIS-ADVENTURRE - RESCUED BY THE SÂDHU - SUPPER ON THE VERANDAH — ANTIQUITY OF THE HINDUS — COLONEL TOD'S VIEWS — TRUE MEANING OF HIRAṆYA-GARBHA — ANTIQUITY OF THE VEDAS — REFLECTIONS ON THE ṬHÂKUR — A TIGER AND ITS SUDDEN DEATH.

— IX —

LOGARH — WADGAON - CONFLICT BETWEEN THE ENGLISH AND THE MARÂṬHÂS — THE DEAD TIGER — CAVES OF BIRSA AND BHÂJÂ — CHINCHVAḌ AND THE INCARNATIONS OF GAṆAPATI — RETURN TO BOMBAY.

— X —

REAL INDIA UNKNOWN TO ITS CONQUERORS — CSOMA DE KÖRÖS AND WHAT HE PROVED - EXCITING TRIP IN EKKAS - PAGODAS OF NÂSIK — LEGENDS ABOUT RÂMA AND HANUMAN — RIDING AN ELEPHANT ON THE WAY TO THE CAVE-TEMPLES.

— XI —

CAVES OF NÂSIK — INSCRIPTIONS REVEALING THEIR GREAT ANTIQUITY — WHAT KULLÛKA-BHAṬṬA SAID — EGYPT AND ARABIA

— XII —

[xlvii]

BENGALÎ BÂBÛS — KHÂNDESH — MOSLEM CEMETERIES — HINDU GHÂTS — BURNING OF THE RICH AND THE POOR — THE MÂNGS — ENGLISH STRUGGLES WITH THE MARÂṬHÂS.

— XIII —

CAVES OF ANKÂI-TANKÂI — STATUES OF BUDDHAS — MÂṆḌU, THE DEAD TOWN — RUINS OF THE JÂMI'-MASJID — INVITATION OF THE PATEL — WILD BEASTS AT NIGHT.

— XIV —

CASTES AND OSTRACISM—PURIFICATIONS—SORRY PLIGHT OF THE HINDUS — SUPERSTITIONS AND EXCLUSIVENESS.

— XV —

PÂTÂNI PRABHUS AND THEIR HISTORY — VISITING THE PATEL'S HOUSE — VARIOUS BRÂHMAṆA CEREMONIES — ANCIENT KNOWLEDGE UNRECOGNIZED — DINANÂTH ÂTMARAM DALVI, THE MATHEMATICIAN — MAGNETIC BASIS FOR CERTAIN CEREMONIES — MEAL IN A BRÂHMAṆA FAMILY — BHÛTAS AND GANDHARVAS — DANCING AND SINGING.

— XVI —

KILLING A "VAMPIRE" — LECTURE ON MANU, DARWIN AND HAECKEL — METEMPSYCHOSIS FOR A FEE.

— XVII —

BRÂHMAṆIC MORNING RITES — WORSHIP OF THE GODS — VISIT TO THE COW-STALL — THE SACRED PLANT TULSÎ— STARTING OUT ON A NIGHT — JOURNEY.

— XVIII —

ON THE WAY TO THE DEN OF THE WITCH — THE KAṄGÂLIN OR SORCERESS — THE ŚIVATHERIUM — PROPITIATING BHÛTAS — STRANGE CASE OF CAPTAIN POLE — WEIRD FRENZY OF THE WITCH — UNEXPECTED ENDING OF THE PERFORMANCE.

— XIX —
[xlviii]
A wonderful flower — Sanniyâsins and Akâlis — Sikhs and Kûkîs — Hyderâbâd and its former glories — Degraded India — Intricacies of Hindu territorial rights — Bhîls and their activities — bhaṭṭas and their ancient songs - Râjputs and Scythians — Visit to the home of a dhanî

— XX —

on child-marriages - marriage customs — nâchnîs -Infanticide uprooted by the English — Lengthy betrothal and marriage ceremonies — attending a marriage – rltes and festivities — the self-immolation of widows — brâhmaṇic distortion of scriptures.

— XXI —

The Caves of Bâgh — Evidence of their antiquity — Arguments among scholars - the colonel finds secret cells— Investigating the cells — Sudden appearance of the Ṭhâkur — He saves the situation — Hardvâr and the fair— The Ganges and quarrelling mendicants — Traditions about the Hari-Kulas — Discussion on mesmerism — Musings on the Ṭhâkur — Painting a non-existent landscape.

— XXII —

Sacred monkeys at sunset — Fairy music among the reeds and rushes — Svâmi Dayânanda fights superstitions — Moonlit night in India — Lighting fires in the night — Discussing the ancient music of india and china - the Ṭhâkur's views on music — Truth in mythology — Mediumship and psychic diseases — Mayâvi-rûpa — Vedântic conceptions about man.

— XXIII —

Jubbulpore — Marble Rocks — The Thugs and their methods — The Madan-Mahal — Suspension of breathing— Incredible postures of the fakirs — Dr. Paul and his Treatise on Yoga Philosophy — Methods of hibernation — Stages of trance according to Paul — Allâhâbâd on a summer day —The underground river — Ancient monuments and King Aśoka's inscriptions — What Nirvâṇa is — Causality and the Spiritual Ego.

— XXIV —
[xlix]
The Akshaya Vaṭa — The Khusru-Bâgh — The idol of Hanuman — Bâbâ Sannyâsin — Herb medicine.

— XXV —

NEUTRALITY OF ENGLISH IN RELIGIOUS MATTERS — CATHOLIC CONVERTS AND YOUNG MATERIALISTS - DISCUSSING PHILOSOPHY WITH PANDITS - TYNDALL AND HAECKEL VERSUS METAPHYSICS — THE ṬHÂKUR ON THE NATURE OF MAN AND THE UNIVERSE.

— XXVI —

BY RAIL TO CAWNPORE — KHUS-KHUS GRASS — DANGER OF HEAT APOPLEXY — USE OF SPECIAL LEAVES AGAINST HEATSTROKE — NÂNÂ-SÂHIB AND THE CAUSES OF THE SEPOY MUTINY — 'AZÎM-ULLÂH KHÂN IN ENGLAND — PASSION FOR VENGEANCE — BRUTAL DROWNINGS AND SLAUGHTERS — MYSTERIOUS DISAPPEARANCE OF NÂNÂ-SÂHIB — ENGLISH REPRISALS — CAWNPORE MEMORIAL MONUMENT — WESTERN SELF-RIGHTEOUSNESS

— XXVII —

LEGENDARY CITY OF ASGARTA — ROAD TO JÂJMAU — MONKEYS WITHOUT END — IMPOSING RUINS OF ANCIENT BUILDINGS — KABÎR-BAḌ — VAST UNDERGROUND TUNNELS — THE ṬHÂKUR MANIPULATES HIDDEN DOORWAYS — IMMENSE CAVE AND WHAT TOOK PLACE THERE AGES PAST — MAHÂRÂṆÎ LAKSHMÎ-BÂI OF JHÂNSI — HOW NEWS TRAVELS IN INDIA — THE ṬHÂKUR'S STRANGE WAYS.

— XXVIII —

ARRIVAL AT DELHI — ITS VICISSITUDES IN CENTURIES GONE BY — ANCIENT STRUCTURES AND CRUMBLED RUINS — THE DALE OF KUṬAB — THE COLUMN OF FÎRÛZ-SHÂH — THE TOMB OF HUMÂYÛN — THE JÂMI'-MASJID — THE KUṬB-MÎNÂR — AKBAR, THE INDIAN KING SOLOMON — THE STRANGE STORY OF VASISHṬHA ÂJÂNUBÂHU — EXCERPTS FROM AKBAR'S MANUSCRIPT — WAS VASISHṬHA A PRINCE DOLGORUKOV?—EXCURSION INTO PHILOLOGY — ÂGRA AND THE TÂJ MAHAL — LEGENDS ABOUT AKBAR — THE FORTRESS — GATES OF SOMNÂTH TEMPLE — THE MOTÎ-MASJID— AKBAR'S TOMB AT SIKANDRA — ENTERING RÂJASTHÂN.

— XXIX —

[1]

SCORCHING HEAT — A QUARREL AND A SUNSTROKE — THE KUSIMAH GRASS - REVEALING CONVERSATION WITH THE ṬHÂKUR — NATURE OF THE GUPTA-VIDYÂ — THE COLONEL MEETS THE RÂJPUT GUARDS — RÂJA-YOGA AND HAṬHA-YOGA — THE ṬHÂKUR'S MYSTERIOUS POWERS — UNSEEN RECORDS IN THE ÂKÂŚA.

— PART II —

— I —

BHURTPORE — THE KINGDOM OF PEACOCKS — JÂṬS AND THEIR ORIGIN — THE RUN-DOWN PALACE OF BHURTPORE — EVENTS OF LOCAL HISTORY — A CASE OF AVEŚA — ON ÂTMAN AND MANAS IN THE LIGHT OF VEDÂNTA — ŚAṂKARÂCHÂRYA AND THE "SCIENCE OF LOVE" — COLONEL TOD ON NATIVE SOLDIERS — THE ILBERT BILL AND ITS REPERCUSSIONS — TRANSMIGRATION OF SOULS — A COBRA — AN OLD PICTURE FASCINATES THE COLONEL — THE ṬHÂKUR AND HIS MYSTERIOUS PAST — STRANGE VISION.

— II —

JOURNEY TO DÎGH — WHO BUILT IT? — ANTIQUITY OF INDIAN ARCHITECTURAL WONDERS — WESTERN INCREDULITY — ORIGIN OF THE ARABS — MOGULS AND SARACENS — TEMPLE OF BAROLLI UNPLEASANT ARGUMENT WITH ENGLISHMEN — INSULTED NATIVES —NÂRÂYAṆA IN DESPAIR — OPTIMISM OF THE COLONEL.

— III —

THE STORY OF MR. PETERS — THE AUTOBIOGRAPHY OF THE GODDESS MÎNÂKSHÎ — BHÛTAS AND PIŚÂCHAS — BRÂHMAṆAS AND THEIR REVENUES — UNDERGROUND RIVERS - MÎNÂKSHÎ SAVES MR. PETER'S LIFE — PROFOUND THOUGHTS HIDDEN BEHIND EXOTERIC MYTHOLOGY - THE HLNDU TRIMÛRTI - GODS AND THEIR INNER MEANING — THE VEDÂNTA ON THE THREE KINDS OF EXISTENCE — AGNOSTICS AND PANTHEISTS.

— IV —

THE PLEASANT GARDENS OF DÎGH — THE VEDÂNTA TEACHINGS ON THE NATURE OF MAN AND THE UNIVERSE - THE PRINCIPLES OF MAN'S CONSTITUTION - A DISCUSSION WITH THE ṬHÂKUR ON MAN AND HIS POST-MORTEM STATES - THE SUTRÂTMAN – SLEEP AND DEATH —ÂNANDA SVÂMIN AND THE COLONEL'S DELIGHT — WHAT IS A RUDRÂKSHA? — THE ŚÂLAGRÂMA—

V —

[li]

ON THE WAY TO MATHURÂ — RÂJA-YOGA AND HAṬHA-YOGA — INNER MEANING OF HANUMAN — DISCUSSION ON ŚÂLAGRÂMAS AND DAṆḌAS WITH ÂNANDA SVÂMIN - ON MATTER AND FORCE – STORING MAGNETIC POWER

VI —

ONSLAUGHT OF MONKEYS — CHARACTER OF ELEPHANTS — ANTIQUITY OF MATHURÂ — PAGES FROM ITS HISTORY — KṚISHṆA, THE PATRON OF MATHURÂ — INDIAN ORIGIN OF GREEK MYTHOLOGY — E. POCOCKE AND HIS INTUITIVE VIEWS — PELASGIANS AND THEIR ORIGIN — GREEK NAMES TRACED TO INDIA — WHO WERE THE CYCLOPS?

VII —

PASTORAL HOLIDAY OF GURI — RÂGAS AND RÂGIṆÎS AND THE HINDU MUSICAL SCALE — THE SEVEN STATUES OF KṚISHṆA — THE COLONEL AND HIS MISADVENTURE WITH THE COWS — ÂNANDA SVÂMIN AND HIS DAṆḌA — THE BHAṬṬAS OF RÂJPUTÂNA AS A LINK WITH THE PAST — ANCIENT CHRONICLES TELL THE ORIGIN OF NATIONS — KÂṆPHAṬÂ-YOGINS — THE JIGGER-KHOR AND OTHER BHÛTAS — THE STORY OF RÂṆÎ-PADMINÎ AND THE JAUHAR AT CHITOR — PAGES FROM CHITOR'S HISTORY — COLONEL TOD ON THE BHAṬṬA CHUND — HEROES IN THE HISTORY OF RÂJASTHÂN.

NOTE ON THE TRANSLITERATION OF ORIENTAL TERMS.

PART I [20]

—I—

[1] [ARRIVAL AT BOMBAY. — GHÂRÂPURI OR ELEPHANTA. — MALABAR HILL. — TEMPLE VÂLUKÊSVARA. — HARBOR OF BOMBAY — SUSPICIONS OF THE ENGLISH. — DRUNKEN CROWS.]

Late in the evening of February 16, 1879, after a rough passage of thirty-two days out of Liverpool, joyful exclamations were heard from the passenger deck: "The Lighthouse! The Bombay Lighthouse!..." And everyone, whatever they were doing, laid down their cards, books and music, and rushed on deck. The moon had not yet risen, and in spite of the starlit tropical sky, it was dark on the upper deck. The stars were shining so brightly that, at first, it seemed hardly possible to distinguish a point of light on earth below them. Like so many huge and protruding eyes, the stars winked at us out of the black sky, at one end of which serenely shone the Southern Cross... Finally, however, still lower on the distant horizon, we caught a glimpse of the shining lighthouse, a tiny fiery point bobbing up and down on the phosphorescent waves. The welcome given by the harassed passengers to this long-expected event was warm indeed. Everyone was happy...

We did not get a chance, however, to observe the lighthouse for any length of time. The bell rang, and all lights went out in the main cabin. It was ten o'clock and everyone, filled with pleasant thoughts about tomorrow, retired [2] to his respective cabin. Hardly anyone, however, slept that night. They were all busy packing, and preparing to bid farewell as early as possible next morning to our washtub, full of holes, taking in water, yet dignified by the name of "ocean steamer" by the Liverpool Company, and to take leave of its drunken and rude captain who, by the way, nearly drowned us, and on Sundays forbade the passengers to play cards or chess, or even to occupy themselves with some music.

By about four o'clock in the morning, all the passengers were on deck, even the ladies. Such an early appearance of the fair sex had not been taken into account by a group of Anglo-Indian officers and embarrassed them greatly. One party of brave warriors, with the help of sailors, dowsed themselves with water from the deck-pumps, while their comrades, awaiting their turn, walked about in the national dress of the Hindus—none. But the bashful ladies were *returning*—this was not their first voyage to India. Seemingly already accustomed to this sort of changing circumstances, they remained cool-headed, the more so as in this case the only difference was that of color, and moreover dawn was just beginning...

And what a dawn!.. The ship was not rolling any more... Under the skillful steering of a native pilot, who had just arrived dressed in the costume of Hercules, and whose bronze silhouette was sharply defined against the pale sky, our steamer, puffing heavily due to its damaged engine, was quietly slipping over the calm and translucent waters of the Indian Ocean straight towards the harbor. We were nearing the Gulf, and only a few miles separated us from Bombay. To those of us who, only four weeks earlier, had shivered in the penetrating cold of a snow storm which caught us at the entrance to the Gulf of Biscay— often glorified by the poets, and oftener yet cursed by the sailors—our surroundings seemed like a magical dream!... After the tropical nights of the Red Sea, and the incredibly scorching days which had tortured us since Aden, something strange and bewitching cast its spell over us Northerners, in this wonderfully soft freshness of the predawn air. Not a cloud could be seen in the sky, still thickly strewn [3] with stars about to be extinguished... The fading light of the moon, that had up to that moment spread its silvery veil over the sky, began to vanish little by little; and while before us over a distant island in the East appeared the first rosiness of dawn, the last radiance of the moon centered itself more and more in the West,

[20] These letters from the pen of our compatriot appeared at various times in the *Moskovskiya Vedomosti* (Moscow Gazette) over the signature of "Radda-Bai" and will be continued in the *Russkiy Vestnik* (Russian Messenger). [Note by the Editor of the *Russkiy Vestnik*.]

showering golden sparks upon the dark watery wake our ship was leaving—as if the light of the West were bidding us, people from America, good-bye, while the light from the East greeted the newcomers from far-off lands. Brighter and bluer became the sky, swiftly absorbing one after the other the remaining dimly-twinkling stars, and there was something touching in the sweet dignity with which the Queen of Night resigned her sovereign rights to the powerful usurper. At last, she quietly merged with the waves and disappeared. Suddenly, almost without break between darkness and light, the fiery-red globe, emerging from behind the cape on the opposite side, rested its golden chin for a few moments on the lower rocks of the island and seemed to pause awhile, as if examining us... Then, with one powerful thrust, the day-star rose high over the sea, and triumphantly sailed on its upward path, dispelling darkness and enveloping in its fiery embrace the blue waters of the bay, the homes on the shore, and the islands with their rocks and their cocoanut groves.......Nor did the golden rays fail to warm a crowd of devoted worshippers, of Pârsî-Ghebers, who stood on the shore with their arms raised towards the mighty "Eye of Ormazd." The sight was so impressive that everyone on deck became silent for a moment; even the red-nosed old sailor near us, who was busy with the cable, stopped working and, clearing his throat, nodded approvingly at the sun.

Moving slowly and cautiously through the charming but equally treacherous bay, we had plenty of time to admire the neighbouring surroundings. On our right was a group of islands, headed by *Ghârâpuri* or "Elephanta," with its very ancient temple. "Ghârâpuri" translated means "the town of caves," according to the Orientalists, and "the town of purification," if we are to believe the native Sanskrit scholars. This temple, cut by an unknown hand out of the **[4]** very heart of a rock resembling porphyry, has been for a long time an apple of discord among the archaeologists, none of whom can, so far, make even an approximate estimate of its antiquity. Elephanta raises its rocky brow, thickly overgrown with centuries-old cactus, while right below it, at the foot of the rock, are hollowed out the chief temple and the two lateral ones... Like the Serpent-Gorinich,[21] it seems to open wide its black mouth, as if to swallow the daring mortal who comes to fathom the secret mystery of the Titan. It shows, as it were, its two remaining eye teeth, dark with time—the two huge pillars which at the very entrance sustain the palate of the monster...

How many generations of Hindus, how many races, have prostrated themselves in the dust before the *Trimûrti*, thy three-fold deity, O Elephanta!... How many centuries were spent by weak man in carving from thy porphyry bosom this whole city of cave-temples and marble pagodas and in modeling thy gigantic idols? Who can tell? Many years have gone by since we last saw each other, ancient and mysterious temple. Yet the same restless thoughts, the same recurrent questions vex me now as of yore, and still remain unanswered... In a few days we shall see each other again. Once more shall I gaze upon thy stern image, upon thy three-fold granite face nineteen feet high, and feel as hopeless as ever of piercing the mystery of thy being!... This mystery fell into safe hands three centuries before ours. It is not in vain that the old Portuguese historian Don Diogo do Couto [22] boasts that:

> **[5]** ... the big square stone fastened over the arch of the pagoda, with a large and distinct inscription on it, having been torn out and sent to King Don Juan III, subsequently *mysteriously* disappeared...

and adds further:

---

[21] (In the Russian fairy tale.)

[22] [Diogo do Couto was a Portuguese historian, who was born at Lisbon in 1542, and who died at Goa in 1616. After some years of education along very liberal lines, specializing in philosophy, he embarked for India, and eventually settled at Goa where he married. His research expeditions earned for him the position of chief historiographer of Spanish possessions in India. His voluminous work, *Da Asia*, etc., is a continuation of the so-called *Decadas* of João de Barros (1496-1570) who was called the Portuguese Livy. Couto's work appeared in a number of installments which are rather scarce today. The best modern edition of the entire work is the one published at Lisbon from 1778 to 1788, in 14 volumes.—*Compiler.*]

> ... close to this large pagoda there stood another... and even a third one.... the most amazing edifice on the island, both on account of its beauty, and its incredibly large proportions and richness of material. All these pagodas and caves were built by the kings of *Kannaḍa,* the most important of whom was Bâṇâsura, and these structures of Satan our Portuguese soldiers attacked with such vehemence that in a few years not one stone was left upon another.[23]

Still worse, no inscriptions that might have given a clue to many things were left. Thanks to the fanaticism of these Portuguese vandals, the chronology of the Indian cave-temples must remain forever an enigma to the archaeological world, beginning with the Brâhmaṇas who assure the tourist that Elephanta is 374,000 years old, and ending with Fergusson, who tries to prove that this temple was carved in the tenth century of our era.[24] Wherever one may turn in their history, there is nothing but hypotheses and darkness. And yet Ghârâpuri is mentioned in the epic poem *Mahâbhârata,* written, according to Colebrooke and Wilson, a considerable time before the reign of Cyrus. In another ancient legend, it is said that the temple of Trimûrti was built on Elephanta by the sons of *Pâṇḍu* who were expelled by the triumphant race of the Sun, at the end of the war described in the *Mahâbhârata,* the war between the dynasties of the Sun and the Moon. The Râjputs (descendants of the former) to this day sing their victory over the enemies, but even in their popular songs there is nothing positive. Centuries have gone by and will continue to go by, but the archaic secret will die in the rocky bosom of the cave.

---

[23] [Don Diogo do Couto, *Da Asia,* Decada VII, Book III, pp. 259-61; Lisbon, 1778-88, in 14 vols.]

[24] James Fergusson, *Illustrations of the Rock-cut Temples of India,* 1845, Text Volume, p. 52.

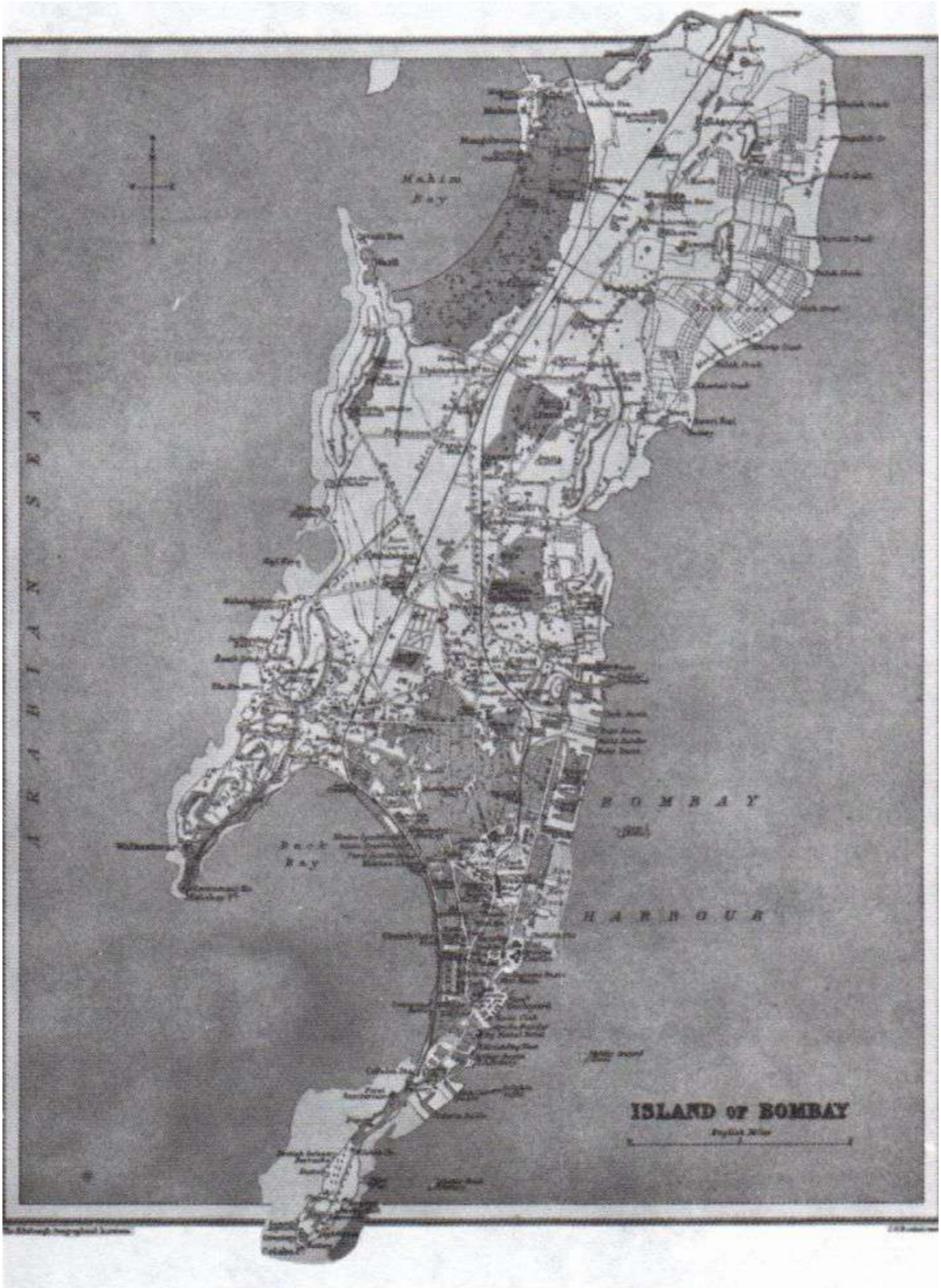

MAP OF THE ISLAND OF BOMBAY

36

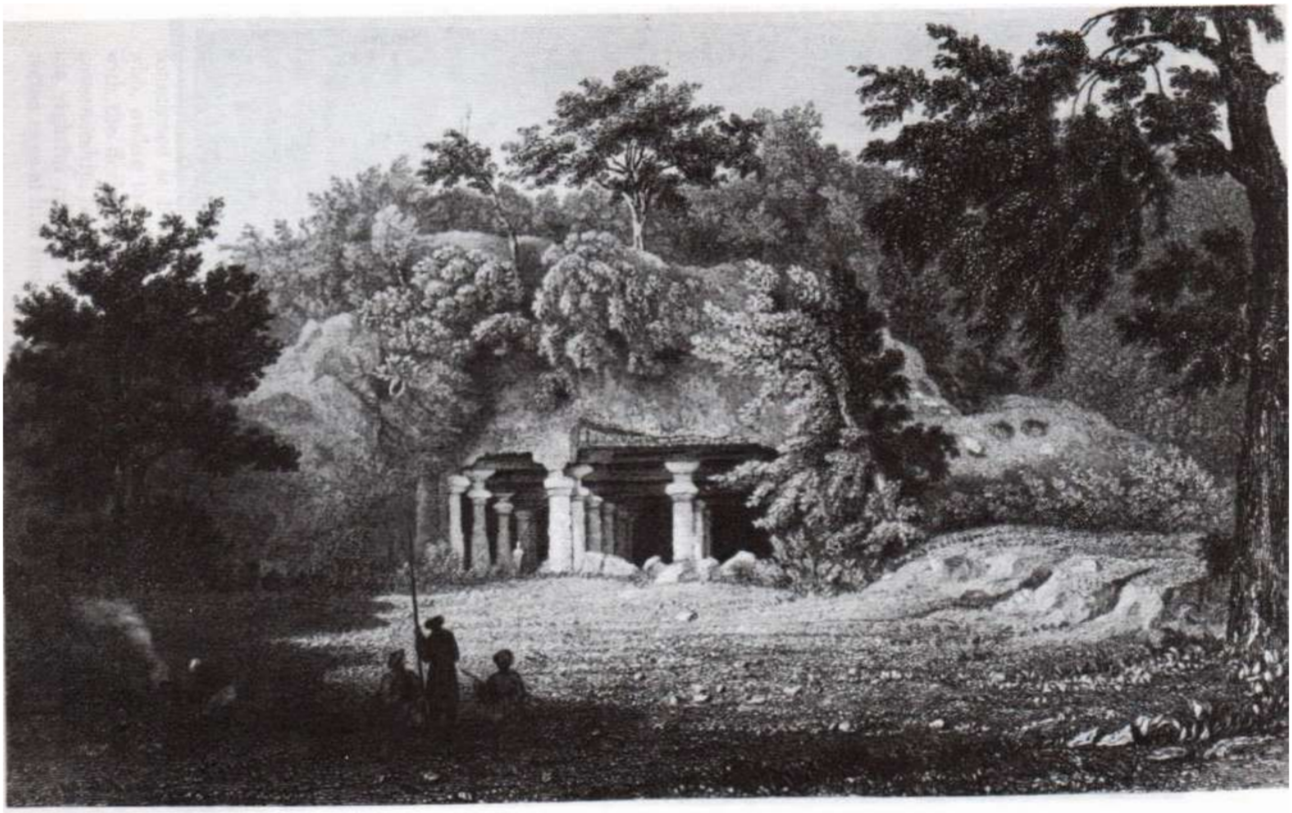

ENTRANCE TO THE CAVE OF ELEPHANTA

[6] On the left side of the bay, exactly opposite Elephanta, as if in contrast to all this antiquity and greatness, spreads the Malabar Hill, the residential section of present day Europeans and rich natives. Their brightly painted bungalows are bathed in the greenery of banyans, Indian fig, and various other trees, while the tall, straight trunks of coconut palms cover with the fringe of their leaves the whole ridge of the hilly headland. Over there, on the southwestern end of the rock, surrounded on three sides by the ocean, one can see the lace-like, almost transparent, edifice of Government House. This is the coolest and most comfortable part of Bombay, fanned from three different directions by sea breezes. This is the residence of Sir Richard Temple, the governor and ruler of the Bombay Presidency.[25] The flag waving from the tall mast notifies both the loyal and the unfaithful ones that His Excellency is "at home." This is a location as beautiful as it is suitable for the esteemed baronet who is suffering, by the way, from an overheated imagination. Only the fresh air saves him from a constantly threatening stroke, as a result of a painful monomania, the central features of which are "Russian spies" and the insidious "Russian intrigue."

The island of Bombay, called "Mumbaï" by the natives, received its name from the goddess "Mumbâ"—in Marâṭhî, *Mâhîm* and *Ambâ,* "Mahâ" and "Ammâ," according to the dialect—a word meaning literally the "Great Mother." Hardly one hundred years ago, on the site of the modern esplanade, there stood a temple consecrated to "Mumbâ-Devî." With incredible difficulty and expense it was moved nearer to the shore, close to the Fort, and erected opposite the temple of Bâlêśvara, *Lord of the Innocents* — one of the names of the god Śiva. Bombay is one of the considerably [7] large group of islands; the most remarkable of them, due to their antiquity, are: Sâlsette, joined to Bombay by a mall; Elephanta, so named by the Portuguese because of a huge rock cut in the shape of an elephant, thirteen feet long; and Trombay, whose lonely rock rises 900 feet above the sea.

Bombay, appearing like a large crayfish on the map, is at the head of the rest of the islands. Spreading its two claws far out into the sea, it stands like a permanent guardian watching over his younger and less protected brothers... Between it and the continent there is a narrow arm of a river which gets gradually wider and then narrows again, deeply indenting the curved sides of both shores, and thus forming a harbor that has no equal in the world. Not without reason have the Portuguese, who were expelled by the English, called it "Buon Bahia," or excellent bay.

In a fit of tourist exaltation, some travellers have compared the Bay of Bombay to that of Naples. As a matter of fact, the one is as much like the other, as a *lazzaroni* is like a *coolie*—the only likeness between these is in the color of the skin; as for the respective harbors, both have water in them. In Bombay, as well as in its harbor, everything is original and unlike anything else, and in no way reminds one of Southern Europe. Look at those coasting vessels and fisherman's boats: both are built in the likeness of a bird, and had for a model the sea-bird "sat," which is somewhat like the kingfisher. Such a boat, especially when in motion, is the very personification of grace, with its long, bird-like prow and blunt, rounded poop. It looks as if it were gliding backwards, and its strangely shaped, slanting triangular sail (lateen) is fastened to a long pole, with its narrow angle up, like the two wings of a bird. When the wind fills these two wings, such a native boat careens so as almost to touch the surface of the water, and sails with astonishing swiftness, especially when the wind is right. Unlike our own boats, they do not cut through the waves, but glide over them like a sea gull, exactly like a kingfisher in appearance.

[8] The surroundings of the bay transported us that morning to some fairy land of the *Arabian Nights.* The range of the Western Ghâts, cut through here and there by separating hills almost as high as the range itself, stretched all along the eastern shore. From their base to their fantastic rocky summit, they are overgrown with impassable forests and *jungles* inhabited by wild animals, and

[25] Alas! A few months later, this severe ruler of the Marâṭhâs, whose conscience is burdened with the death of a million and a half souls who, owing to his stupidity, perished during the last famine, was fired with the desire to become a member of Parliament. Throwing aside his governorship, he hurried to England for the election, and received there his rightful retribution. At the first opportunity, the electorate threw rotten eggs at him and caused him to take flight.

every rock has been endowed by popular imagination with its own special legend. All the slopes are strewn with pagodas, minarets and temples of numberless sects. Here and there, bathed in the early morning sun, emerges an old fortress, once awesome and inaccessible, but now half-ruined and covered with impenetrable cactus. There is a holy spot at every step. Here—a "vihâra," the cave-cell of a Buddhist *bhikshu,* deep inside the mountain; there — a rock protected by the symbol of the god Śiva; further on—a Jaina temple; a holy *tank*—a pond all covered with slime and filled with water blessed by a Brâhmaṇa and therefore capable of purifying every sin—an indispensable attribute of all pagodas.

The whole surrounding country is strewn with symbols of gods and goddesses. Each of the thirty-three million deities of the Hindu Pantheon is represented by some object consecrated to it—a stone, a flower, a tree, or a bird. On the west side of the Malabar Hill peeps out Válukêśvara, the temple of the *Lord of Sand.* A long file of Hindus, clad in bright turbans and snow-white raiments, with foreheads freshly painted with sacred sect marks of red, yellow and white, moves towards this celebrated temple. The men and women wear golden rings on their feet and hands, and bracelets from the wrist to the elbow and from the ankle to the calf of the leg which make them shine in the sun. The legend says that Râma spent a night here on his way from *Ayôdhyâ* (Oudh) to Lankâ (Ceylon) to fetch his wife Sîtâ who had been stolen by the wicked King Râvana. Râma's brother Lakshmaṇa, whose duty it was to furnish him every evening with a new *liṅga* from Benares, was one day late in doing so. Losing patience, Râma erected for himself a *liṅga* of sand. When, at last, the symbol arrived from Benares, it was placed in a temple, **[9]** and the *liṅga* erected by Râma was left on the shore. There it stayed during long centuries, but upon the arrival of the Portuguese, the "Lord of Sand" felt so disgusted with the *feringhee* (foreigners)[26] that he jumped into the sea and was seen no more.

A little farther on there is a charming pond (tank) called *Bâṇatîrtha,* or the "Pond of the Arrow." Here Râma (the beloved and deified hero of the Hindus) felt thirsty and, not finding any water, shot an arrow into the earth. Immediately there appeared a pond. Its crystal waters were then surrounded by a high wall, steps were built leading down to it, and a circle of white marble pagodas and dwellings for the *dvija* (twice-born) Brâhmaṇas was erected.

India is the land of legends and of mysterious nooks. There is not a ruin, not a monument, not a thicket, that has no story associated with it. Yet, however entangled these may be in the cobweb of popular imagination, which becomes thicker and thicker with every generation, it would be difficult to point to a single story that is not founded on some historical fact. With patience, and especially with the help of the learned Brâhmaṇas, once you have secured their trust and friendship, you can always arrive at the truth. Naturally the English, with their haughtiness and contempt openly shown towards the "conquered *race"* cannot expect this. That is why there is as much difference between *officially* explored India and (what we may be permitted to call) *underground* India, as there is between **[10]** the Russia of the novels of Dumas-père and the real *Russian* Russia.

A little further along the same road stands a temple of the Pârsî fire-worshippers. On its altar burns an inextinguishable flame which daily consumes hundredweights of sandalwood and aromatic herbs. Lighted three hundred years ago, the sacred fire has never been allowed to go out, in spite of disorders, sectarian discords, and even wars. The Pârsîs are very proud of this temple of *Zarathusht,* as they call Zoroaster. By comparison to it, the Hindu pagodas look like brightly painted Easter eggs. Generally they are places of worship consecrated to Hanuman, the monkey-god and faithful ally of Râma, or to some other deity as, for instance, the elephant-headed Gaṇeśa (the god of occult wisdom) or one of the Devas. Such temples are to be found on every street. In front of each of them

[26] [*Feringhee* is a term for European, especially Indian-born Portuguese; also for a Eurasian, especially of Portuguese-Indian blood. A *Dictionary of Anglo-Indian Colloquial Words and Phrases* by Col. Henry Yule and A. C. Burnell lists the word under *Firinghee and* says: "Pers. *Farangî, Firingî; At. Al-Faranj, Ifranjî, Firanji, i.e.,* a Frank. This term for a European is very old in Asia, but when now employed by natives in India is either applied (especially in the South) specifically to the Indian-born Portuguese, or, when used more generally, for 'European', implies something of hostility or disparagement..."—*Compiler.*]

there is a row of centuries-old pipals *(ficus religiosa)*, which no temple can dispense with, because these trees are the favorite abode of elemental spirits and of sinful souls. All these commingle and suddenly appear before your eyes, like a dream picture—tangled and scattered helter-skelter.

Thirty centuries have left their mark on these islands. Long before the invasion of the Europeans, the innate laziness of the Hindus and their inherent conservatism preserved, even from the ruinous vengeance of the fanatics, these monuments of Buddhists and other sects hostile to the Brâhmaṇas. The Hindus are not naturally given to senseless vandalism, and a phrenologist would vainly look for a bump of destructiveness on their skulls. If one finds so many monuments of antiquity which, having been spared by time, are today disfigured, spoiled or destroyed, they were laid low by either the Moslems or the Portuguese under the guidance of the Jesuits.

The beauty of the Bay of Bombay does not compensate for the shortcomings of its harbor, from the strategic point of view. Its weakness, which none but a specialist would notice, is, curiously enough, pointed out by the English themselves. They talk about it to foreigners, discuss it in the newspapers, and even complain of it in their "guides." For instance, in Captain E. B. Eastwick's *Handbook for* **[11]** *Travellers in India* (1859),[27] the author enters into a long discussion concerning the danger threatening England in case of an enemy invasion of Bombay from the sea. This defect, long since noticed by the jealous rulers of the land, renders them sleepless. Is it possible that what happened to the Portuguese at the hands of the Mogul admiral Yakub Khân Sîdî, who in 1690 took the fortress of Bombay in a few hours, could be repeated in 1880? Can this great, *unconquerable* nation, with more than a thousand cannons on the Admiralty bastion, on the Mâṇḍâvî-Bandar and other batteries, fear an invasion? To judge by the avowal of its own sons, and by their methods, they are not only sorrowful, but constantly afraid of something. "Whatever ails you—*that* you speak of." One is led to assume that this splinter is deeply lodged and aches badly in the hip of the British lion. We were hardly a hundred miles out of Liverpool before being initiated at the common dinner table into all the weaknesses of the Bombay harbor. Listen to what they are saying! "Our fort may be strong enough from the side of the continent," the captain was telling us, "but on the side of the sea it isn't so good. It would be hard to imagine anything more vulnerable.... Moreover, it is the narrow part of the bay that is apt to be uncomfortable to the enemy's fleet, rather than its outlet. As to the castle of *Fort St. George*, built by the Portuguese, it reminds one of the flat, one-wall castles of an opera stage; it hasn't even a decent parapet. The fortress itself (the commercial part of town) is not even protected by a wall. On the other hand, it is hemmed in to the very shore with old, half-rotten factories and shops, and a lot of poorly built warehouses and private dwellings... At the first cannon shot **[12]** our renowned fort will tumble like a house of cards," and so forth.

And now, let us look into the *Handbook* and see what Eastwick, who dedicates the work to his brother, a captain of the Bombay army, has to say. He writes:

> If our unlucky fortress were to pretend sometime to defend itself, the enemy would not have to pay any attention to it. All he would have to do would be to round the island, without entering the harbor, and to land troops from the northern and completely unprotected side. It is only during the *monsoon* (rainy season) that the Back-Bay is dangerous on account of its storms, and especially owing to the underwater reefs which are strewn thickly around the Prong lighthouse. During the other eight months ships can drop anchor outside the bay in no danger whatsoever.

Very frank, isn't it? For this reason, the malevolent remark of a well-known Anglo-Indian writer reminding us that in case of war or invasion, "Back-Bay would be *as attractive a temptation as it would be dangerous and crafty"* loses all its meaning. This danger exists only during the four-months-long *monsoon*, as the *Handbook* declares, and the rest of the year—everyone is welcome!

---

[27] [Edward Backhouse Eastwick (1814-1883) was educated at Charterhouse and Merton College, Oxford; having gone to India in 1836, he devoted himself to Oriental languages and served in the political department in Kattiawar and Sind. Returning to Europe, he held a number of political offices connected with the administration of India and translated several Oriental works, visiting India several times. He also prepared Murray's *Handbooks for Travellers in India* which began to be published in 1859, and are currently available in new and revised editions.—*Compiler*.]

40

And yet, while describing with so much detail their weak points, the Anglo-Indians see in every innocent tourist from other lands — a spy. A Russian artist, the pianist Miss Olga Duboin, was here some two years ago, and decided to make a tour of India; twenty agents of the secret police shadowed her everywhere she went. A German painter (Horace van Ruith),[28] born in St. Petersburg, but speaking hardly any Russian, came here to study the national types of Hindostan. The spies dressed appropriately and offered themselves to him as models. A party arrived, made up of an American Colonel, a genuine Yankee, two Englishmen from London—rabid patriots, but liberals—and an American citizen, though *Russian* by birth, and see how the nationality of the latter alerts the entire police-force! It would be useless **[13]** to try and show that these tourists are occupied solely with metaphysical speculation about unknown worlds, and that not only are they not interested in the politics of this earthly abode, but their Russian travelling companion does not know the first thing about it. "The wiliness of Russia has long become proverbial," she is told. "We have cut off Russia's route over the Himâlayas by means of the Afghânistân war, so, naturally, she is trying another angle...

They made friends with the Chinese, and now they urge them to move on India through Rangoon. That's why we simply have to take possession of Burma."[29] They are afraid of the Chinese, with their earthen pots of evil-smelling liquid. Well, let them rule to their heart's content, if nobody interferes! At least there is an excuse for it. But why on earth tell such fibs about Russia?

This national characteristic of the English to shout: "Help, they are killing us!" when nobody even thinks of touching them, is disgusting. It has developed especially during the premiership of Beaconsfield. But if this trait is notable even in England, how much more so is it in India? Here suspicion has become a monomania. Anglo-Indians see Russian spies even in their own shoes, and this drives them to madness.

"Tell me," asks an American colonel of the chief police inspector in one of the North-West Provinces, "do you think a repetition of the Sepoy mutiny of **1857** possible? Are the Hindus pacified?"

"Pshaw!.... To fear such a mutiny would be as reasonable as to fear the moon will fall on our heads," is the haughty answer.

And yet, the same captain tells you at lunch about the superiority of the police organization in his province; not **[14]** a Hindu comes for an hour into town from a village but the fact is known to the secret police. They watch every new arrival from one province to another, even should he be an Englishman. People have been deprived not only of every weapon, but of all knives and axes. The peasant can hardly chop his wood, or protect himself from a tiger. But the English are still afraid. It is true that here there are but 60,000 of them, while the native population numbers 245 million. And their system, which they took over from successful animal-tamers, is good only until the animal senses his tamer is fearful in his turn... Then his hour has come! At all events, such a manifestation of chronic fear merely admits a recognition of one's own weakness.

At last we were anchored, and, in a moment, were besieged, ourselves and our baggage, by numbers of naked, skeleton-like Hindus, Moguls, Pârsîs and various other tribes. All this crowd emerged as if from the bottom of the sea and began to shout, chatter and yell, as only the tribes of Asia can. To rid ourselves of this Babel-like confusion of tongues which threatened to deafen us permanently, we took refuge in the first bunder-boat and made for the shore.

Once settled in the bungalow prepared for us ahead of time, the first thing that struck us in Bombay was the millions of crows and vultures. The first are, so to speak, the garbage collectors of

---

[28] [Horace van Ruith was a painter of portraits and landscapes who resided in Italy, 1874-89, and in London 1892-1915; he also travelled in British India, and exhibited in the Royal Academy of London from 1888.—*Compiler."*]

[29] That's why the Burmese Ambassador, sent this summer (1882) to Simla for discussions and the signing of a new treaty, went away empty-handed. All the newspapers rose up in arms against the "impudent" demands of Burma, that impudence consisting in the fact that Burma demanded the right to deal directly with the English Cabinet, instead of through the Calcutta government, and the curtailing of the rights of Anglo-Indian officials to treat the King of Burma, the subject of the Queen, as a mere coolie. [*Later Note by the Author*.]

the city, and to kill them is not only forbidden by the police, but would in fact be very dangerous, as it would arouse the vengeance of Hindus, who are always ready to offer their own lives in exchange for a crow's. The souls of their sinful forefathers transmigrate into crows; to kill the bird is to interfere with the law of retribution, and to doom the soul to something still worse. Such is the firm belief, not only of the Hindus, but of the superstitious Pârsîs (even the most enlightened among them). The strange behavior of the Indian crows (noticed later) explains to a certain extent this superstition. On the other hand, the vultures, the constant grave-diggers of the Pârsîs, are under the direct protection of *Farvardin*, the angel of death, who soars over the Tower of Silence, directing the occupation of the feathered workmen. The terrible cawing of the crows, which does not cease even at **[15]** night, strikes the newcomer as uncanny, but it can be very simply explained after a while. Every tree of the numerous coconut forests surrounding Bombay is leased from the government; a hollow pumpkin is tied to it, the sap of the tree runs into the pumpkin and, after fermenting, becomes a strong intoxicating beverage, known here as "toddy."[30] Completely naked *toddy-wâlâs* (usually Portuguese),[31] modestly adorned with a coral necklace, fetch this beverage twice a day, climbing the hundred and fifty feet high trunks like squirrels. The crows build their nests in these trees and incessantly drink out of the open pumpkins. The result is the chronic intoxication of these noisy birds. Immediately when we went into the garden of our future abode, flocks of crows flew down from every tree, cawing noisily. The birds surrounded us, jumping on one leg. There seemed to be something positively *human* in the position of the slyly bent heads of the *drunken birds,* and a fiendish expression shone in their cunning eyes, as they examined us from head to foot...

---

[30] ["Toddy" is a corruption of the Marâṭhî word *tâdi* which is derived from *tâd,* the *Marâthi* form of the Hindî *tar* and the Sanskrit *tola,* the name for the palmyra or fan-palm *(Borassus flabeUiformis),* sometimes applied to the corypha and other palms. The juice extracted from the palmyra, the date or the coco-palm, when first drawn, is sweet and not intoxicating, but after fermentation becomes a strong spirituous liquor.—*Compiler.*]

[31] [*Wâlâ* is a word of very common use in the vernaculars of India; it may be affixed to almost any noun or verb, and the word so formed then denotes a person connected in some way with the thing expressed by the first word, for instance: *gart-wâlâ,* cartman; *jâdû-wâlâ,* sorcerer; *tonga-wâlâ,* one who draws a tonga, etc. This word is often spelled *wallah* in English.—*Compiler.*]

—II—

[16]

[UNIQUE CHARACTER OF INDIA. — TRAVELS OF ATHANASIUS NIKI-TIN. — DAYÂNANDA SARASWATÎ SVÂMI, HIS CHARACTER AND WORK. — BADRINÂTH AND ITS MYSTERY. — FORMATION OF THE THEOSOPHICAL SOCIETY. — ALLIANCE WITH THE ÂRYA-SAMÂJA. — EVENTUAL BREAK WITH DAYÂNANDA. — THE PÂRSÎ TOWER OF SILENCE . — PÂRSÎ BURIAL RITES.—JAINAS AND THEIR BELIEFS.—THE PÂÑJRÂPOL.]

We occupied three small bungalows, lost, like nests, in the greenery of the garden, their roofs literally smothered in roses blooming on bushes fifteen feet high, and their windows covered only with muslin, instead of the usual panes of glass. The bungalows were situated in the native part of the town, thus we were transported all at once to the real India. We were living *in* India, unlike the English who are merely *surrounded* by India at a proper distance. We were enabled to study her character and customs, her religion, superstitions and rites, to become acquainted with her traditions, in fact, to live among Hindus—an enchanted circle, inaccessible to the English because of both the centuries-old native prejudice, and the innate haughtiness of the Anglo-Saxon race.
Everything in India—the land of the elephant and the poisonous cobra, of the tiger and the unsuccessful English missionary—is unique and strange. Everything strikes one as unusual and unexpected, even if one has travelled in Turkey, Egypt, Damascus and Palestine. In these tropical regions, the conditions of nature are so varied, that the reason why all the forms of life in the animal and vegetable **[17]** kingdom must differ from those we are accustomed to in Europe becomes clear. Look, for instance, at those women on their way to the well through a garden which, though private, is open to all, and where someone else's cows graze. Who has not met women, seen cows, and admired a garden? It would seem these are among the commonest things. But a single attentive glance will suffice to show you the enormous difference that exists between the same objects in Europe and in India.

Nowhere does a human being feel his insignificance and weakness more, than when facing the magnificence of tropical nature. The trunks of the coconut palms, straight as an arrow, reach sometimes 200 feet in height. These "princes of the vegetable kingdom," as Lindley[32] called them, crowned with a tuft of long branches, are the nurses and benefactors of the poor; they furnish him with food, clothing and a roof. Our highest trees would look dwarfed, compared to the banyans and especially the coconut and other palms. A European cow mistaking, at first sight, her Indian sister for a calf, would very soon deny any kinship between them, as neither the mouse-colored hide, nor the straight, goat-like horns, nor the humped back of the latter (reminding one of the American buffalo, but without its mane), would permit her to make such a mistake. As to the women, while any one of them would arouse an artist's enthusiasm over the gracefulness of her movements and her raiment, yet no rosy-cheeked and rotund Anna Ivanovna would condescend to greet or show kindness to these beauties of Hindostan. "Such a shame, God forgive me, the woman is completely naked!" The opinion of our Russian woman of 1879 would be but an echo of the views of the renowned Russian traveller of the fifteenth century, **[18]** "the sinful slave of God, Athanasius, son of Nikita, from Tver." Having made his "sinful voyage" over three seas— the Sea of Derbent, the Sea of India and the Black Sea— Athanasius Nikitin arrived at Chaul[33] (*Chevil*, as he calls it) in 1470, and describes India as follows:

---

[32] [John Lindley (1799-1865) was an English botanist and horticulturist, and the first professor of botany in the University of London (afterwards University College). He was prominently connected with the Horticultural Society and the famous Kew Gardens, and was the author of a large number of works and monographs on the botanical science, many of them profusely illustrated by himself and others. In 1828, he was elected a Fellow of the Royal Society, receiving later its royal medal.—*Compiler.*]
[33] Thirty miles out of Bombay, Chaul was a rich and prospering city in Portuguese days.

This is an Indian country. People go about naked, with their heads uncovered and bare breasts; the hair tressed into one tail, and thick bellies. They bring forth children every year and the children are many; and men and women are black. When I go out many people follow me, and stare at the white man.

Their *kniaz* [prince] wears a *fata* [large silken garment] on the head; and another on the loins; the *boyars* [noblemen] wear it on the shoulders and on the loins; the *kniagini* [princesses] wear it also round the shoulders and the loins. The servants of the kniaz and of the boyars attach the fata round the loins, carrying in the hand a shield and a sword, or a scimitar, or knives, or a sabre, or a bow and arrows— but all naked and barefooted. Women walk about with their heads uncovered and their breasts bare. Boys and girls go naked till seven years, and do not hide their shame......[34]

[19] This description is quite correct, but with regard to the *nakedness* of the people, our Athanasius, son of Nikita, is not accurate; his description can refer merely to the lowest and poorest castes. These walk about covered with a mere veil, which often enough is so poor that it is no better than a ribbon. In the case of women, it consists of a piece of material sometimes as long as ten yards. One end is used like a pair of wide breeches, while the other covers the head and breasts when out on the street, though the faces are always uncovered. The hairdo reminds one of a Greek chignon. The legs up to the knees, the arms up to the shoulders and the waist are always uncovered. No respectable woman here would consider putting on a pair of shoes; shoes are the prerogative and attribute of "disreputable" women. In southern India, on the contrary, shoes are permitted only to the wives and daughters of Brâhmaṇas. When, some time ago, the wife of the Madras governor, under the influence of the missionaries, conceived the idea of promoting the passing of a law that would require native women to cover their breasts, it almost created a revolution. Not a woman agreed to this, because an upper garment is worn here only by public dancers. To the great consternation of the missionaries and the noble ladies, the project fell through. The Government soon realized the foolishness of antagonising the women (who upon occasion are more dangerous than their husbands and brothers) by an attack upon a custom prescribed by the *Laws of Manu,* and sanctified by an antiquity of three thousand years.

[20] For over two years before we left America, we were in constant correspondence with a certain learned Brâhmaṇa, known in Europe, whose reputation is at present [1879] high all over India. This Brâhmaṇa is Pandit Dayânanda Saraswatî Svamî;[35] we came to study under his guidance the ancient country of the Âryans, the *Vedas,* and the difficult language. He is considered the greatest Sanskritist of contemporary India, and is a complete enigma to everyone. He appeared in

---

[34] Lacking the original, the above is from the English translation of Count Wielhorsky, in *India in the Fifteenth Century.* Edited by R. H. Major, London, 1857, Part III, pp. 8-9.

[Athanasius Nikitin—called Mikitin in old-Russian—was a merchant from the town of Tver' who undertook several voyages to the South and the East, one of which took him as far as India. This was in the years between 1468 and 1472. His interesting account entitled *Hozhdeniye za tri morya,* meaning *Travel* (or Travelog) *Beyond the Three Seas,* was published in its entirety in the *Sofiyskiy Vremennik* (Sophian Chronicle), edited by Paul Stroyev, Moscow, 1820-21. This work contains a number of distinct Chronicles, written down by various monks between 862 and 1534, and kept in the college of the Cathedral Church of St. Sophia at Novgorod. It is in the second volume of this work, pp. 145-164, that Nikitin's journey to India was originally laid before the public in *extenso.* A less defective manuscript of Nikitin's journey was found in the archives of the Troitse-Sergiev monastery, near Moscow. It is this latter manuscript that was used by Count Wielhorsky, Secretary to the Russian Legation at the Court of St. James, for his English translation.

The original text of Nikitin's narrative may be found in the monumental work entitled *Polnoye sobraniye russkih lyetopisey* (Complete Collection of Russian Chronicles), published by the Archeographical Commission, St. Petersburg (pr. by Eduard Pratz), 1843, etc.; it appears in Volume VI of this Series.

Nikitin's journey took place 25 years prior to the epoch-making voyage of Vasco de Gama, at a time when very little was known about India. He died approximately in 1475, before he reached Smolensk, on his return trip from a third journey, this time to Persia and Turkey.

In his narrative, Athanasius Nikitin uses the Russian words: *kniaz', kniaginya* (plural *kniagini)* and *boyar,* to designate their equivalents in India. Many terms and words to be found in the original old-Russian text are almost untranslatable, and present difficulties even to a Russian whose current language has departed to a very considerable extent from the language spoken in those days.—*Compiler."*]

[35] [Svâmi is the title of learned anchorites, initiated into the mysteries of their religion which are unattainable by common mortals; they are monks who never marry, but are quite different from other mendicant brotherhoods, such as the *Gosâîn* and the *Sannyâsin.*

the arena of reform only five years ago; until then, he lived as a hermit in the jungle, like the ancient "Gymnosophists" mentioned by Greek and Roman writers. Later, with the help of mystics and anchorites,[36] he studied the chief philosophical systems of "Âryâvarta" and the occult meaning of the *Vedas.* From the very day of his appearance, the impression he produced was remarkable and he acquired the surname "Luther of India." Wandering from one town to another, today in the south, tomorrow in the north, and travelling from one end of the country to the other with incredible swiftness, he has covered the whole peninsula from Cape Comorin to the Himâlayas, and from Calcutta to Bombay, preaching the *One Deity,* and showing—*Vedas* in hand—that in these ancient writings no word existed that could be interpreted in any sense as polytheism. Thundering against idol worship, the great orator fights with all his might against caste, infant marriages and superstition. Chastising all the evils grafted on India by centuries of casuistry and misinterpretation of the *Vedas,* he squarely and fearlessly blames the Brâhmaṇas for them, declaring them, in the hearing of the masses, **[21]** guilty of the humiliation of their country, once great and independent, now fallen and enslaved. And yet Great Britain has in him rather an ally than an enemy. Not only does he not urge the people to revolt, but, on the contrary, he says openly: "If you expel the English, then, the very next day, you and I, and everyone who rises against the idol-worship of the Brâhmaṇas, and the evils of Moslem despotism, will have our throats cut like mere sheep. The Moslems are stronger than the idol-worshippers, but these last are stronger than we are..." And yet the English have so little recognition of their own advantage that two years ago, when the people at Poona were divided into two parties—the reformers and the idol-worshipping conservatives—and when the former presented their orator triumphantly riding on an elephant, while the latter threw stones and mud at him, the English, instead of defending Dayânanda, sent him out of the town, forbidding him henceforth to return.

The Pandit held many a warm argument with the Brâhmaṇas, those treacherous enemies of the people, and invariably was victorious. In Benares, secret assassins were sent to slay him, but the attempt did not succeed. In a small town of Bengal, when he attacked fetishism with special severity, some fanatic deftly threw a huge cobra-de-capello on his bare feet, the bite of which causes death within three minutes, and against which medicine at present knows no antidote. "Let the god *Vâsuki* himself show which one of us is right!"[37] exclaimed the worshipper of Śiva, feeling sure that the snake, trained purposely for the mysteries of the pagoda, would at once end the offender's life. "Very well," quietly replied Dayânanda, shaking off, with a single vigorous movement, the cobra twirling round his leg, "but **[22]** your god is too slow; it is I who decide the issue . . .With one quick and mighty blow of his heel, he then crushed the head of the snake. "Now go," he added, addressing the crowd, "and tell everyone how easily perish the false gods!"

Thanks to his excellent knowledge of Sanskrit, the Pandit performs a great service, not only to the masses by dispelling their ignorance concerning the monotheism of the *Vedas,* but also to science, showing exactly who are the Brâhmaṇas, the only caste in India which, for centuries, had the right to study Sanskrit literature and to interpret the *Vedas,* and which used this right solely for its own advantage. Long before the time of such learned Orientalists as Burnouf, Colebrooke and Max Müller, there has been in India many a native reformer who tried to prove the pure monotheism of the Vedic doctrine. There have even appeared founders of new religions who denied

[36] There is an old and deep-rooted belief among the Hindus that on the Badrînâth Mountains (22,000 feet above sea-level) there exist spacious underground dwellings inhabited for thousands of years by these anchorites. Badrînâth (in Northern India, on the right shore of the river Bishaṇgaṅgâ) is famous for its temple of Vishṇu, built right in the center of town. Inside the temple there are hot mineral springs, visited yearly by some 50,000 pilgrim who come to be purified of their sins by them.

[37] "Vâsuki" is the snake twirling around the neck of Śiva on his idols, and is deified by Brâhmanical mythology, just as is the snake "Ananta," upon which reposes the god Vishṇu. At the end of July, when the festival of *Nâgas* or snakes is celebrated, vessels with milk are placed in all the squares and streets, and hundreds of snakes are brought by professional conjurers to various towns and villages. On that day, India feeds its reptile "gods," and Europeans are afraid to leave their houses.

the revelation of these Scriptures, such as Râjâ Ram Mohun Roy, and after him, Bâbû Keshub Chunder Sen, both Calcutta Bengalîs.[38] But neither of them had any definite success, and merely added new sects to the numberless sects in India. Ram Mohun Roy died in England, having achieved very little, and his successor, Keshub Chunder Sen, having founded the Church of the "Brahmo-Samâja" — which professes a religion extracted from the depths of the Bâbû's own imagination—plunged himself into the most abstruse mysticism, and is now "a berry from the same field"[39] as the Spiritualists, who consider him a medium and declare him to be a Calcutta Swedenborg.

Thus, all the attempts to re-establish the pure primitive monotheism of Âryan India have remained so far more or less futile. They broke like waves upon the rock of **[23]** Brâhmanism and of prejudices deeply rooted for centuries. But lo! there appeared unexpectedly Pandit Dayânanda. None even among his closest disciples know who he is or whence he came. He himself openly confesses to the crowds that even the name under which he is known is not his, but was given to him at his initiation as a Yogin.[40] One thing, however, is certain: India has never witnessed a more learned Sanskrit scholar, a deeper metaphysician, a more wonderful orator, and a more fearless denunciator of every evil, than Dayânanda, since the time of Śaṃkarâchâra, the famous founder of the *Vedânta* philosophy—the most metaphysical of Indian systems, and the crown of pantheistic teaching. Even his outer appearance is remarkable: he is immensely tall, his complexion, though swarthy, is pale (rather European than Indian), his eyes are large and full of fire, and his greying hair is long.[41] His voice is clear and sonorous, able to give expression to every shade of feeling, ranging from a sweet, almost feminine whisper or admonition, to thundering wrath against the evil doings and falsehoods of the contemptible priestcraft. Altogether this produces an irresistible effect on the impressionable, meditative Hindu.

Wherever Dayânanda appears, crowds prostrate themselves in the dust of his footprints. Unlike Bâbû Keshub Chunder Sen, he does **[24]** not teach a new religion and does not proclaim new dogmas. He merely asks them to go back to their well-nigh forgotten Sanskrit language; and, having compared the doctrines of their forefathers, those of Âryan India, with the teachings of Hindu Brâhmaṇas, to return to the pure conceptions of deity held by the primitive Ṛishis —Agni, Vâyu, Aditya and Aṅgiras.[42] Nor does he teach, as others do, that the *Vedas* were received as a "revelation from on high"; he teaches that "every word of the *Vedas* belongs to the highest type of divine inspiration *possible* for man on this earth—an inspiration which in the history of mankind has been repeated, when necessary, to other nations as well..."

During the last five years, Svâmi Dayânanda gained some two million proselytes, chiefly among the higher castes. Judging by appearances, they are all ready to sacrifice their lives and souls and even their earthly possessions— which are often more precious to the Hindus than their lives—to him. But Dayânanda, like a genuine *yogin,* never touches money, despises pecuniary affairs, and is content with a few handfuls of rice a day. The life of this remarkable Hindu seems to be a

[38] At present, the latter appears to have lost his mind, and become a kind of dancing dervish. He sits in a dirty tank, singing praises to Chaitanya, the *Qur'ân* and Buddha, and calling himself a prophet; he performs a mystic dance with his followers, dressed in woman's attire as a tribute to a "woman-goddess," whom he calls his "mother, father and elder brother."

[39] [Russian proverb.]

[40] Patañjali, the founder of one of the six principal philosophical systems of ancient India, established a mystical school known as that of Yoga. It is supposed that the Neo-Platonists of the second and third Alexandrian Schools were the followers of Indian *yogins,* especially of their theurgy which, according to tradition, was brought from India by Pythagoras. There still exist in India hundreds of yogins who strenuously follow the system of Patañjali and, if we are to believe them, are in communion with *Brâhman*. However, most of them are do-nothings, and though "mendicants" by profession, are nevertheless frauds, owing to the insatiable passion of the natives for the miraculous. *Real yogins,* on the other hand, do not appear in public, but spend their entire life in complete seclusion and study, except when, as in Dayânanda's case, they emerge in time of need to "save their country."

[41] Yogins and Dîkshitas ("initiated") wear their hair long, and never cut either beard or moustache.

[42] According to tradition, the four books of the *Vedas* were given to mankind by these four patriarchs.

charmed one, so heedlessly does he play with the worst of human passions, arousing in his enemies that vicious wrath, so dangerous in India. A marble statue could not be less disturbed in moments of terrible danger. We saw him once at work. He sent all his faithful followers away, forbade them to protect or to defend him, and stood alone before the infuriated crowd, calmly facing the monster ready to spring upon him and tear him to pieces... Two years ago, he began to translate the *Vedas*, with his own, entirely new commentaries, from the Sanskrit into *Hindî*, the most widespread dialect here. His *Veda-Brâshya*[43] is an inexaustible source for the scholarship **[25]** of Max Müller, in the translations of this German Sanskritist, who is in constant correspondence and consultation with Dayânanda. Monier-Williams, an Oxford professor and another bright luminary in Orientalism, owes a great deal to Dayânanda also, having become acquainted with him, and with his disciples, while in India.[44]

At this point, a brief digression seems necessary.

A few years ago a Society of educated, energetic and determined people was formed in New York. A certain keen-witted savant surnamed them *La Société des Malcontents du Spiritisme*. The founders of this association were people who, believing in the phenomena of Spiritualism as much as in the possibility of any other phenomena in Nature, nevertheless denied the theory of the "spirits." They also considered modern psychology to be a science—but in the very early stages of its development, being in total ignorance concerning the nature of the "spiritual man," and through the mouthpiece of many of its representatives denying all it cannot immediately explain to suit itself to its own satisfaction.

From the earliest days of the foundation of this Society (The Theosophical Society), some of the most learned men in America joined it. Its members differed on many points regarding their views and opinions, much as do the members of any geographical or archaeological body, who can argue for years about the sources of the Nile or the hieroglyphs of Egypt. But just as the latter unanimously agreed that, since the waters of the Nile and the pyramids do exist, therefore there must exist somewhere the source of these waters and the key to the hieroglyphs, the same must be true with regard to the phenomena of *spiritism* **[26]** and *magnetism*. These phenomena were merely awaiting their Champollion—and the Rosetta stone was to be sought neither in America nor in Europe, but in the lands where they still believe in magic, where "miracles" (in which the Society did not believe) were performed by the native priesthood, and where the cold materialism of science had not yet reached — in one word, the Orient. The Lama-Buddhists, for instance — as the Council of the Society thought—do not believe in God, and deny the personal individuality of the human soul, yet they are celebrated for their phenomena; and "mesmerism" was known and practised in China for many thousands of years, under the name of yin and yang. In India, they fear and hate the spirits so venerated by the spiritists, yet many a simple and ignorant fakir can perform "wonders" calculated to nonplus the more learned investigators and to be the despair of the most renowned European jugglers. Many of the members of The Theosophical Society had visited India, many were born there and had themselves witnessed the "magic" of the Brâhmaṇas.

The founders of the association, observing the prevailing ignorance concerning the spiritual side of man, thought that some day Cuvier's method of comparative anatomy would surely be applied to metaphysics, and would pass from the *physical* to the *psychological* realm of science, and upon the same deductive and inductive foundations as in the first case; otherwise, psychiatry would

[43] It is edited and published monthly at Bombay, and its subscription funds go to the support of schools and libraries of the *Ârya-Samâja* of Bombay, which literally means "society" or rather "brotherhood of Âryans." Pandit Dayânanda has now organized more than 60 such schools and libraries throughout India; they are all maintained at their own expense, and Sanskrit is obligatory in them.

[44] During his two-year stay in India, Monier-Williams sought a helper in his translations from the Sanskrit. Finally he was able to secure the best of Dayânanda's disciples, the young Pandit Shamji Krishṇavarma. This young Hindu has recently gone to Oxford to win laurels for the learned English Sanskritist, and has now become an Oxford celebrity. In two years he has mastered Latin and Greek, and passed a most exacting examination, leaving far behind the young lords. English newspapers mention him constantly.

not advance one step forward, and might even obstruct the progress of every other branch of natural science. Already we see how physiology—claiming little by little rights which do not belong to it—is hunting upon the preserves of purely metaphysical, abstract sciences, all the time feigning no interest in the latter, and, having bound them upon the unyielding Procrustean bed of natural philosophy, seeks to class psychology among the sciences.

Within a short time, The Theosophical Society counted its members not by hundreds, but by thousands. All the "malcontents" of American Spiritualism (there are an estimated twelve million Spiritualists) joined the Society. **[27]** Meanwhile, collateral branches were formed in London, Corfu, Australia, Spain, Cuba, California, etc.[45] Experiments were performed, and the conviction became more firmly established that *it is not "spirits" alone who are the causes of the phenomena.*

In due course of time branches of The Theosophical Society were formed in India and Ceylon,[46] The Buddist and Brâhmanical members became more numerous than the European. An alliance was formed, and to the name of the Society was added the subtitle, "The Brotherhood of Humanity." After an animated correspondence with the leaders of the *Ârya-Samâja* (the Society of Âryans), the religious and reformatory party founded by Swâmi Dayânanda, an alliance was arranged between them and The Theosophical Society. Then the Chief Council of the New York Society decided to send a special delegation to India, for the purpose of studying on the spot, and under the guidance of Sanskritists, the ancient language of the *Vedas*, the manuscripts, and the "wonders" of *yogism*. For this they chose the president of the New York Society, two secretaries and two councillors. On the 17th of December, 1878, this delegation sailed from New York to Bombay, via London, and arrived at their destination in February, 1879.

It is evident that the members of this delegation were far better able to study the country and to make careful research under such favorable circumstances, than might have been the case with others who did not belong to the Society. They are looked upon as "brothers" and are being helped by some of the most influential natives. Counted **[28]** among the members of the Society are pandits from Benares and Calcutta, Buddhist high-priests from Ceylon *vihâras*— among them the learned Sumaṅgala, head of the pagoda on Adams Peak, mentioned by Minayeff[47] in his travel-descriptions—Lamas from Tibet, pandits in Burma, Travancore, and elsewhere. The members of the delegation are admitted to sanctuaries where, so far, no European has set foot. Consequently they may hope to render more than one service to humanity and science in spite of the unwillingness to listen and the ill will which the representatives of *exact* science bear to those who are believers.

As soon as we landed in Bombay, a telegram was dispatched to Dayânanda, as we were anxious to make his personal acquaintance. In reply, he said he was obliged to go to Hardvâr, where hundreds of thousands of pilgrims were expected to assemble that year. He asked us not to go to Hardvâr, since cholera was sure to break out, and designated a certain spot, at the foot of the

---

[45] In The Theosophical Society of London, there are at least seven Fellows of the Royal Society, among hundreds of other individuals well known in the realm of science and literature. To their F. R. S. (Fellow Royal Society), they add their F. R. S. (Fellow Theosophical Society). The president of the London Society is the son of a notable member of Parliament, while the president of the *"Eclectic* Theosophical Society" at Simla, is the late Secretary for India, A. O. Hume.

[46] Now, in 1882, there are thirty-six Theosophical Branches in India, and 8 in Ceylon, founded by our American Society. [*Later Note by the Author*.]

[47] [Ivan Pavlovich Minayev (1840-1890) was an outstanding Russian scholar of Buddhism and allied subjects. He acquired thorough knowledge of both Sanskrit and Pâli and worked for awhile in the British Museum and the Bibliothèque Nationale of Paris cataloguing Pâli manuscripts. He made three trips to India and Ceylon, publishing several accounts regarding his journeys. From 1883, he was Professor of Sanskrit at the Oriental Department of the University of St. Petersburg. His chief work is *Buddhism: Researches and Materials*, St. Petersburg, 1887. He wrote a large number of works and articles in various Russian scientific journals.—*Compiler*.]

Himâlayas, in the Pañjâb, where we were to meet in a month's time.[48] **[29]** Thus we had plenty of time to examine all the remarkable sights of Bombay and its neighbourhood.

We decided to take a quick look around, and then to strike out for Dekkan and attend the great temple festival at *Kârlî*,[49] according to some, an ancient cave-temple of the Buddhists, according to others, one that belonged to the Brâhmaṇas. Afterwards, having visited Thâṇâ, on Sâlsette Island, and the temple of Kânheri, we planned to go to Chaul, so glorified by our Athanasius, son of Nikita.

In the meantime, let us ascend to the summit of the Malabar Hill, to the "Tower of Silence," which is the last earthly abode of all the sons of Zoroaster. It is, in fact, a Pârsî cemetery. Here the bodies of their rich and poor, *nawâb* or *cooli*, men, women and children, are laid out in rows, and *in a few minutes* nothing remains of them but bare skeletons... The foreigner receives a strange, dismal **[30]** impression from these "towers," where absolute silence has actually reigned for centuries. These buildings are to be found wherever Pârsîs live and die, especially in Surat. Of the six towers in Bombay, the largest was built 250 years ago, and the next in size but a short time ago. They are round, or sometimes square, buildings without roof, windows or doors, from 20 to 40 feet high, with but a single opening to the east, which consists of a heavy iron gate covered by shrubbery. The first corpse brought to a new *dakhma* (which is the name of these towers) must be the body of the innocent child of a "mobed" or priest. These towers stand by themselves on a hill or in a secluded garden, and no one, not even the supervisor of the guards, is allowed to approach to within less than thirty paces of them. Alone the *nasasâlârs*[50] (corpse-carriers) — whose trade is hereditary, and who are strictly forbidden by law to talk to, to touch, or even to approach the living — can enter and leave the "Tower of Silence." Entering it with the corpse covered, whether that of a rich or a poor man, with old white rags, they undress it and place it, in silence, in one or another of three circles; then, still in perfect silence, they withdraw, shut the gate until next time, and burn the rags, then and there.

Amongst the fire-worshippers, death is divested of all its majesty, and the corpse is to them a mere object of disgust. As soon as the last hour of a sick person approaches, everyone leaves him, as much to avoid impeding the departure of the soul from the body, as to shun the risk of polluting

---

[48] Alas! This was written in 1879, and much water has flowed under the bridge since. The attitude of Swâmi Dayânanda has changed, and from an ally and friend, he became a declared enemy of The Theosophical Society and its two founders—Colonel Olcott and the author of these letters. It appeared that, on entering into an offensive and defensive alliance with The Theosophical Society, the Swâmi nourished the hope that *all* its members, Christian, Brâhmanical and Buddhist, would acknowledge him as supreme leader and teacher, and become members of the Ârya-Samâja. Needless to say, this was impossible.

The Theosophical Society rests on the principle of strictest *noninterference* in the religious beliefs of its Fellows. The highest degree of tolerance exists, inasmuch as the Society embraces purely philosophical objectives, preaching the *brotherhood* of all mankind, without regard to caste, faith or colour (i.e., nationality), and has nought to do with personal religious views. This did not suit the Swâmi. He wanted *all the members*, either to become subservient to him, or to be expelled from the Society. It was quite clear that neither the president nor the Council could assent to such a demand. Englishmen, whether Christians, Freethinkers, Buddhists and especially Brâhmaṇas, revolted against this and insisted that the alliance be dissolved. The Swâmi then, seeing that power was slipping between his fingers, declared The Theosophical Society *anathema*, and his agents started abusing it at every street corner. The result of this was that all the *intelligenzia* of the Ârya-Samâja joined The Theosophical Society and severed all relations with the Swâmi-fanatic, who calls the Society the "faithless *Feringhees."* [*Later Note by the Author.*]

[The relation of Svâmi Dayânanda Sarasvatî to The Theosophical Society in the early days of the Movement is explained by Col. Henry S. Olcott in his *Old Diary Leaves*, Series I, Chapter XXV.—*Compiler.*]

[49] These religious gatherings *(melâs)* are organized in various places of India in sequence and usually in towns whose history is connected with some specially sacred tradition. At Hardvâr, such a *melâ* is held every 12 years. It is a sort of religious *fair* which attracts representatives of various sects; they read learned dissertations in defence of their special sects, and debate their views in public. This year the *Sannyâsins* — mendicant hermits — alone numbered 35,000. Cholera actually broke out.

[50] The life of these unfortunate people is more wretched than that of our executioners. They live entirely apart from the rest of the world, in whose eyes they are the acme of defilement, and do not communicate with anyone. Being forbidden to enter the market, they must get their food as they may. They are born, marry and die, perfect strangers to all except their own kind, passing through the streets only to fetch the dead and to carry them to the tower.

the living by contact with the dead. The *mobed* alone remains for awhile, and having whispered into the ear of the dying man the *Zend-Avesta* parting precepts, "Ashem-Vohu" **[31]** and "Yathâ ahû vairyo," leaves the room while the man is still alive[51] Then a dog is brought in and made to look straight into the face of the dying. This ceremony is called *sag-dîd* (dog's stare). The dog is supposed to be the only living creature whose glance frightens the *drug-nasu* (evil demon), watching for a chance to obtain possession of the body... It is important that no one's shadow falls between the dying man and the dog, otherwise the full power of the dog's gaze will be lost, and the demon will profit by the favorable occasion. When a Pârsî dies, his body remains wherever it is until the *nasasâlârs* appear, their arms hidden to the shoulders under old bags. Having placed the corpse in an iron coffin — the one used for everyone — they carry it to the *dakhma.* If the one being carried there should regain consciousness, which often happens, he can not return to the world in such a case; the *nasasâlârs* will kill him. Anyone who has been polluted by contact with a dead body and has been to the "tower" cannot be allowed to return to the living, because he would then contaminate **[32]** the whole community.[52] The relatives follow the bier at some distance and stop about 90 feet from the "tower." After a last prayer at the gate, pronounced from afar by the *mobed,* and repeated in chorus by the carriers, the dog ceremony is repeated. In Bombay, there is a dog trained for this purpose and kept on a chain at the entrance to the tower. Finally, the *nasasâlârs* take the body inside and, removing it from the coffin, place it on one of the spots designated according to its sex and age.

We have twice been present at the ceremony of "dying," and once at a "burial," if it be permitted to use such an incongruous term. In this regard, the Pârsîs are much more tolerant than the Hindus, who look upon the presence of a European as a desecration of their religious rites. It was the burial of a rich woman, and our acquaintance, N. Bayran ji, chief official of the tower, invited us to be present at his home. Thus we witnessed all the rites at a distance of about 40 feet from the tower, while sitting on the verandah of our obliging host's bungalow. He, himself, while serving for many years at the "tower," had never entered it and did not even approach it. While the dog was staring into the dead woman's face, we were gazing as intently, but with a secret feeling of disgust, we must confess, at the huge flock of vultures flying above the *dakhma.* They entered it and flew out again with pieces of bloody human flesh in their beaks... These birds which have built their nests by the hundreds round the "Tower of Silence," have been purposely imported from Persia. Indian vultures proved to be too weak, and not sufficiently bloodthirsty, to take care of the stiff corpses with the speed laid down by the law of Zoroaster. We were told that the entire process of denuding the bones occupies no more than a few minutes...

[33] As soon as the ceremony was over, we were led into another building where a wooden model of the *dakhma* stood on a small table, complete with all its interior arrangement. We could

---

[51] [These are two of the three most important mantras or invocations of the Zoroastrians. The second of those mentioned in the text is often spoken of as *Ahûna-Vairyo (Ahûnavêr* in Pahlavi, and *Honover* in Pârsî), and runs as follows:

"Yathâ ahû Vairyô athâ ratush ashât chit hachâ Vangheush dazdâ mananghô shyaothnanam angheush Mazdâi Khshathremchâ Ahurâi â Yim dregubiô dadât Vâstârem."

One of the most devoted workers in H.P.B.'s time in India, Judge Navroji Dorabji Khaṇḍâlâvala, in his Essay on the "Primitive Mazdayasnyan Teachings," in *The Theosophist* (Vol. VII, November and December, 1885), gives the following rendering of this mantra:

"As is the Will (or Law) of the Eternal Existence so (its) Energy solely through the Harmony *(ashâ)* of the Perfect Mind is the producer *(dazdâ)* of the manifestations of the universe and (is) to Ahura Mazda (the Living Wise One) the Power which gives sustenance to the revolving systems."

His rendering of the *Ashem-Vohu* formula is as follows:

"Purity is the best good, a blessing it is, a blessing to him who (practises) purity for the sake of the Highest Purity."—*Compiler.*]

[52] As a result of several such cases, the Pârsîs are trying to have a new law passed which would permit the resuscitated one to return to the land of the living, and that would compel the *nasasâlârs* to leave the only gate of the tower unlocked, so as to allow the ex-corpse to escape. It is curious that vultures, which devour the corpses at once, will never touch those who are only seemingly dead, but fly away with loud shrieks.

very easily picture to ourselves now what was going on inside the tower. Imagine a square smokestack standing erect upon the earth, and you will have an idea of the empty "tower." On the granite floor, in the very center of the tower, there is a deep waterless well, covered with an iron grating like the opening of a drain. Around it are three broad circles gradually sloping downwards from the walls; in each one of them are coffin-like receptacles for the bodies, separated from each other by a thin partition a couple of inches high. There are 365 such places. The first and smallest circle (2 feet in width) near the well is destined for children; the second (4 feet) for women; and the third (5 feet in width), next to the wall, for men. This threefold circle is symbolical of the three cardinal Zoroastrian virtues: "pure thoughts, kind words, and good actions."

Thus the first circle belongs to the men and the last one to the children. Thanks to the flocks of hungry vultures, the bones are laid bare in less than an hour, and, in two or three weeks, the tropical sun scorches them into such a state of fragility, that at the slightest touch they are reduced to powder and dumped into the well. No smell is left behind, and there is no cause for plague or other epidemics. This method may be even preferable to burning, which leaves in the air about the *Ghât*[53] a faint but unpleasant odor. Instead of feeding humid "mother earth" with carrion, the Pârsîs give *Aramaiti* (the earth)[54] nothing but completely purified dust. The worship of the Earth, admonished by Zoroaster, is so great among them, that they take all possible precautions against polluting the "cow wet nurse" that gives them "a hundred golden grains for every single grain." In the monsoon season when, during four months, the rain pours down in torrents and washes **[34]** into the well all the refuse left by the vultures, the water thus absorbed by the earth is filtered, for the bottom of the well, the walls of which are covered with plates of granite, is strewn with sand and charcoal, especially for this purpose.

The sight of the Pâñjrâpol is less mournful and much more curious. It is the Bombay "Hospital for Aged Animals," an institution which exists, by the way, in every town where Jainas dwell, concerning whom something might be said here. This sect is doubtless one of the most ancient here; it is also one of the most interesting. Jainism is much older than Buddhism, which began its rise about 543-477 B.C. Jainas boast that Buddhism is nothing but a heresy of Jainism, as Gautama, the Founder of Buddhism, had been a disciple and follower of one of their chief *gurus* and holy men. The customs, rites, and philosophical conceptions of Jainas place them midway between the Brâhmanists and the Buddhists; in their social customs, they more closely resemble the former, but in their religion they incline towards the latter. Like the Brâhmanists, they observe caste, never eat meat, and do not worship the relics of saints; on the other hand, like Buddhists, they deny the Hindu gods and the authority of the *Vedas;* instead, they revere their twenty-four *Tîrthaṃkaras,* or *Jinas,* who belong to the host of the "Blessed." Again like Buddhists, their priests never marry and live in secluded *vihâras,* choosing their successors from amongst the members of any social class. According to them, *Pâli* (as in Ceylon) is the only sacred language and is used in their sacred literature. They have the same traditional chronology as do the Buddhists. They do not eat after sunset and carefully dust any spot before sitting upon it, that they may not crush even the tiniest of creatures. Both systems, or rather both schools of philosophy, follow the ancient atomistic school of Kaṇâda and defend the theory of the eternity of the atoms or elements and the indestructibility of matter. They assert that the universe never had a beginning and never will have an end. "The world and everything in it is an illusion, a *mâyâ"* say the Vedântins, the Buddhists and the Jainas. But while the followers of Śaṃkarâchârya preach *Parabrahman* (a **[35]** deity devoid of will, understanding and action)[55] and *Îśvara* emanating from it, the Jainas and the Buddhists deny a creator of the universe and teach merely the existence of *Svabhavat,* a plastic, eternal and self-created principle in Nature. They firmly believe, as do all the other sects in India, in the

[53] The *Ghat* is a place by the sea, or river shore, where Hindus burn their dead.

[54] *Aramaiti* literally means "cow wet nurse." Zoroaster teaches that the cultivation of land is the noblest of all occupations in the eyes of God. See *Yasna* (hymns).

[55] Brahmâ is without understanding, mind or will, "for Brahmâ is itself *absolute understanding, mind and will,"* according to the *Vedânta.*

transmigration of souls. Their fear that in killing an animal or an insect, they may perchance destroy the life of an ancestor, causes them to go to unbelievable extremes in their love and care for every living creature. Not only is there a hospital for old and maimed animals in every town and village, but their priests go about with a muslin "muzzle" (may they forgive me this disrespectful expression) covering their noses and mouths, lest by breathing they destroy the smallest animalcule. For this same reason, they drink only filtered water. There are a few million Jainas, scattered in Gujarât, Bombay, Konkan and some other places.

The Bombay *Pâñjrâpol* occupies a whole quarter of the town and is separated into yards, squares, meadows and groves, with ponds, cages for beasts of prey, and enclosures for tame animals. This institution could well serve as a model for Noah's Ark. In the first yard, however, we saw no animals, but, instead, a few hundred living human skeletons — old men, women and children. These were the surviving inhabitants of the so-called famine districts, who had crawled into Bombay to beg for bread. The fatherly government, having driven them out of their hovels for defaulting on their taxes, which are collected during a year of famine as well as of abundance,[56] made perfect its Christlike guardianship of the heathens, by finding room for them in a hospital for beasts. In the meantime, while a few veterinarians, constantly in attendance at this curious hospital, were busily bandaging the broken paws of jackals, pouring ointment on the backs of mangy dogs, and fitting wooden crutches to lame storks — a few steps away in another yard, **[36]** old men, women and children were dying of starvation. Fortunately, there were at that time fewer hungry animals than usual, and so the famine-stricken were fed at the expense of the beast benefactors. No doubt many of these wretched sufferers would have gladly consented to transmigrate forthwith into the bodies of any of the animals, who were ending their earthly sojourn so snugly in this hospital.

But even the *Pâñjrâpol* roses are not without thorns. The herbivorous "subjects," of course, could not wish for anything better; but I doubt very much whether the carnivorous ones, such as tigers, hyenas, jackals and wolves, were entirely satisfied with the rules, and the forcibly prescribed diet. Jainas themselves do not eat flesh and turn away in disgust even from eggs and fish; in consequence, all the animals in their care are obliged to fast also. We were present at the feeding of an old tiger wounded by an English bullet. Having sniffed at a kind of rice soup offered him, he lashed his tail, snarled, showing his yellow teeth, and with a dull roar turned away from the unusual food, casting a look askance upon his keeper, who was meekly trying to persuade him to taste his dinner. Only the strong bars of the cage saved the Jaina from a vigorous protest on the part of this veteran of the forest. A hyena, with a bleeding and bandaged head, and an ear half torn off, began by sitting in the trough filled with this Spartan sauce, and then upsetting it without any further ceremony, as if to show its utter contempt for the mess. The wolves and the dogs then raised such a deafening howl that they attracted the attention of two inseparable friends, an old elephant with a wooden front leg and an emaciated ox with a green shade over his sore eyes, the veritable Castor and Pollux of the institution. In accordance with his noble nature, the elephant thought only of his friend; he wound his trunk round the neck of the ox, and both, raising their heads, moaned dismally. Parrots, storks, pigeons, flamingos and wrens—the whole feathered tribe — revelled over their breakfast, singing at the top of their voices. Monkeys were enjoying it also, being the first to answer the call. We were also shown a *holy* man who, sitting in a corner, was feeding insects with his own blood. Entirely naked, he lay motionless and with his eyes **[37]** closed, in the full blaze of the sun. He was literally covered with flies, mosquitoes, ants and bugs. "All these are our brothers," touchingly observed the keeper of the institution, pointing to the hundreds of animals and insects. "How can you Europeans kill and even devour them?"

"What would you do," I asked, "if this snake over here were to crawl up to you and try to bite you? Is it possible you would not kill it, if you had to do so?"

---

[56] Some years ago taxes from peasants were collected in kind, but now they must pay them in cash, irrespective of conditions.

"Not for all the world! I would cautiously catch it, carry it to some deserted place outside the town, and there set it free."

"And what if it bit you just the same?"

"I should then recite a *mantra*[57] and if that did not help, I would take it for a decree of Fate and quietly leave this body to enter into another."

These were the words of a man who was educated to some extent, and very well-read. When we pointed out that no gift of nature was aimless, and that if the arrangement of the human teeth were carnivorous, man must have been destined by Fate itself to feed on meat, he replied by quoting almost entire chapters from Darwin's *On the Origin of Species by Means of Natural Selection.* "It is not true," argued he, "that the first men were born with canine teeth. It was only in the course of time, with the degradation of humanity, and when it developed an appetite for flesh food, that the jaws began gradually to change under the influence of necessity, until finally their original shape was entirely altered."

Just think: *«Où la science va-t-elle se fourrer?»*

[57] *Mantra* is a prayer in verses and also an exorcism against any evil. In India, everyone has a strong belief in the power of mantras.

—III—

[38]

[THE FAIRY DRAMA OF SÎTÂ-RÂMA. — ITS ANCIENT MYTHOLOGICAL SYMBOLISM. — GHEBERS AND THEIR WANDERINGS. — VARIEGATED TYPES AND COSTUMES OF THE CROWD.]

That same evening, an unusual performance was given in Elphinstone's Theatre in honor of the "American Mission," as we are styled here. Native actors presented in Gujarâtî the ancient fairy drama of *Sîtâ-Râma,* adapted from the *Râmâyaṇa,* the celebrated epic poem of Vâlmîki. The drama consisted of fourteen acts and innumerable tableaux and transformation scenes. All the women's parts, as is the custom, were acted by young boys, and the actors, true to the historical and national dress, were bare-footed and half-naked. Still, the great variety of the costumes, such as there were, and the stage adornments and transformations, were truly amazing. For instance, it would have been difficult even on the stages of large metropolitan theatres to give a better and more faithful representation of the army or Râma's allies, who are monkeys under the leadership of Hanuman — the soldier, statesman, god, poet and dramatist, so celebrated in history (that of India, if you please).

The oldest and best of all Sanskrit dramas, *Hanuman-Nâṭaka* (drama), is ascribed to this talented *forefather* of ours... Alas! Gone are the days when, proud of our white skin — perchance *après tout* merely the result of *fading* under the northern sky — we looked down upon the Hindus and other dark people with a feeling of contempt well-suited to our own magnificence. The soft heart of Sir William Jones must have ached when translating from Sanskrit sentences **[39]** humiliating to European self-love, such as *"Hanuman* was our forefather." If legend is to be believed, Râma, hero and demigod, in recognition of the services rendered by the brave army of monkeys, married every bachelor of his army to one of the daughters of the giants of the island of Lankâ (Ceylon), the Râkshasas, and gave as dowry to these "Dravidian" beauties all the *Western* lands... Then, after the greatest marriage celebration ever seen, the monkey-soldiers made a bridge of their tails and swinging it from Lankâ to Europe, safely landed with their spouses on the other shore, where they lived happily and bred a host of children. Those children are we Europeans. Dravidian words found in the languages of Western Europe (such as Basque, for instance) brought delight to the Brâhmaṇas. In gratitude for this important finding, so unexpectedly confirming their ancient legend, they very nearly promote philologists to the rank of the gods. Darwin climaxed this whole subject. With the spread of western education and scientific literature in India, the people became more than ever convinced that we are the descendants of their Hanuman, and that, if one took the trouble of examining carefully, the European would be found to have a *tail.* The narrow trousers and long skirts of arrivals from the West greatly contribute toward the firm establishment of this, to us, rather uncomplimentary idea... Well! Once that science, in the person of Darwin, supports the wisdom of the Âryans, there is nothing left for us to do but to submit. And, surely, it is better to have Hanuman, the poet, the hero and the god, for a forefather, than some other monkey, even though it be a tailless one...

Sîtâ-Râma, being presented that evening, belongs to the category of mythological mystery-dramas, similar to those of Aeschylus. Witnessing this classical production of remotest antiquity, the spectator is involuntarily carried back to the time when the gods, descending upon earth, took an active part in the everyday life of mortals; there is nothing to remind one of a modern drama, though the exterior form is similar. "From the sublime to the ridiculous there is but one step," and *vice versa.*

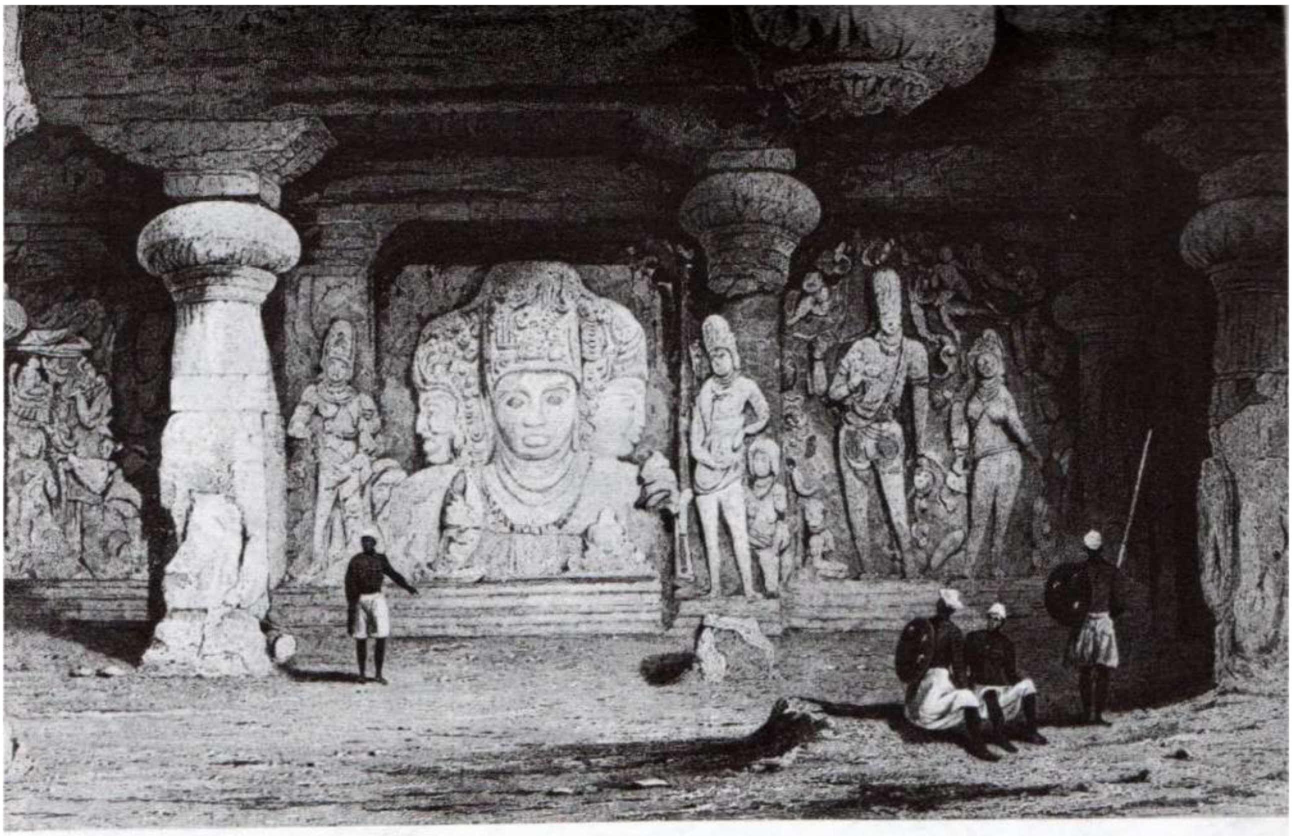

THE TRIMÛRTI IN THE ELEPHANTA CAVE

THE CAVES OF KÂRLÎ

The goat, chosen for a sacrifice to Bacchus, has presented the world with **[40]** tragedy (τράγος ῷδη). The bleatings and buttings preceding the death of the four-footed victim of antiquity have been polished by the hands of time and civilization. As a result, we get the dying whisper of Rachel in the part of Adrienne Lecouvreur, and the fearfully realistic "kicking" of the modern Croisette in the poisoning scene in *The Sphinx*...[58] But, whereas the descendants of Themistocles gladly received, during the long years of both captivity and freedom, all the changes and "improvements," considered as such by western standards, accepting them as a revised and enlarged edition of the genius of Aeschylus, the Hindus, fortunately **[41]** for archaeologists and lovers of antiquity, preserved them, just as they were, most likely, in the days of our unforgettable forefather, Hanuman.

We awaited the performance of *Sîtâ-Râma* with the liveliest curiosity. Except for ourselves and the theatre building, everything was strictly indigenous, and nothing reminded us of the West. There was no trace of an orchestra. Music was to be heard only from the stage itself or from behind it. Finally the curtain rose... The silence which was very noticeable before the play, considering the large crowd of spectators of both sexes, now became even more pronounced. It was obvious that in the eyes of the public — mostly worshippers of Vishṇu,[59] the spectacle was not an ordinary play, but a religious mystery representing the life and adventures of their favorite and most revered gods.

The prologue was laid in the *epoch before the creation of the world* (no dramatist has ever attempted to choose an earlier one), or rather before its latest manifestation, at a time when the *Pralaya* is coming to an end.[60] Parabrahman awakens and with this awakening, the whole universe that rested in deity — having been withdrawn without leaving a trace into the subjective essence of it, at the latest destruction of the world — emanates again from the divine principle and becomes visible. All the gods who died, together with the universe, begin slowly to return to life. The "Invisible" Spirit alone, "eternal, unmanifested," for it is the unconditional, self-existent life, soars, surrounded by shoreless chaos. The holy "Presence" is not visible. It manifests itself only in the regular, periodic pulsation of chaos, represented by a dark mass of waters spread over the whole scene. These waters are not yet separated from dry land, for Brahmâ, the creative spirit of Nârâyaṇa, has not yet **[42]** separated from the Ever-Present. But lo! mighty motion stirs the waters, and they begin to acquire transparency.

---

58 [Adrienne Lecouvreur was a French actress, born at Damery (Marne), April 5, 1692, the daughter of a hatter, Robert Couvreur. After a long apprenticeship, she made her début in 1717, as Électre, in Crébillon's tragedy of that name, and as Angélique in Molière's *Georges Dandin*. She was immediately received in the Comédie Francaise and for thirteen years was the queen of tragedy there, attaining a popularity never before accorded an actress. She was able to change the stage traditions of generations, and her *salon* was frequented by Voltaire and other famous men. Naturally enough, she aroused jealousy and enmity among many, and when she died, March 30, 1730, she was denied the last rites of the Church, and her remains were refused burial in consecrated ground, a fact which inspired Voltaire to write a poem expressing his indignation at this barbarous treatment of a woman for whom he felt the greatest admiration.
The life of this remarkable actress inspired Eugène Scribe and Ernest Legouvé to write a tragedy entitled *Adrienne Lecouvreur* (1849), which was written expressly for another famous French actress Rachel, whose real name was Elisa Félix (1821-1858), and who played the leading part in it. She was the daughter of poor Jewish peddlars and was born at Mumpf (Aargau), Switzerland; after a rather meteoric career in Paris, she died of consumption near Nice.
As to Sophie-Alexandrine Croisette, she was born at St. Petersburg, Russia, March 19, 1847, the daughter of Louise Croisette and a member of the Russian aristocracy, and was raised in France. After a brilliant period of studies, she made her début at the Comédie Francaise in 1870, and was recognized as a first class actress. She was especially acclaimed in *The Sphinx,* which is a fragment of a "lost play" by Aeschylus, telling of Oedipus' solution of the Sphinx's riddle. After further successes in London, she left the stage at the height of her career in 1883. Subsequent to her marriage to Jacques-S.-A. Stern, an American banker, she experienced a great change; deprived of the stage, she aged very rapidly, lost both her husband and her son, and died March 19, 1901—*Compiler.*]

59 Râma is one of the incarnations of Vishṇu.

60 All the philosophical systems of India, except that of the Moslems, agree that the universe has always existed. The Hindus divide its periodical appearances and disappearances into *days* and *nights* of Brahmâ. The nights or withdrawals of the objective universe are called *Pralayas,* and the epochs of new awakening into life and light, *Manvantaras, Yugas,* or "centuries of the gods." These periods are also called, respectively, the "inbreathings" and "outbreathings" of Brahmâ.

From the golden egg that lies beneath them, rays come forth. Fructified by the spirit of Nârâyaṇa, the egg bursts, and the awakened Brahmâ rises to the surface of the waters in the shape of a huge lotus. Light clouds appear, at first white and transparent like a spider's web. They gradually become condensed and transform themselves into "Prajâpatis" — the ten personified creative powers of Brahmâ, the lord of all creatures, and sing a hymn of praise to the creator. Something naively-poetical, to our unaccustomed ear, breathed in this strange melody sung in unison, unaccompanied by any orchestra.

The hour of general awakening had struck. *Pralaya* is at an end. Everything rejoices, returning to life. In the sky, now separated from the waters, appear the *Asuras* and *Gandharvas*[61] Then come Indra, Yama, Varuṇa and Kubera — the spirits presiding over the four cardinal points. From the four elements, water, fire, air and earth, spring forth atoms which engender the serpent *Ananta.* The monster rises to the surface of the waters and, bending its swanlike neck, forms the couch on which Vishṇu reclines, while his wife, Lakshmî, Goddess of Beauty, sits at his feet. "Svâhâ, Svâhâ, Svâhâ!"[62] exclaim the heavenly choristers, hailing the deity. In one of his future incarnations *(Avatâras),* Vishṇu will be Râma, the son of a great king, and Lakshmî will become Sîtâ. The subject of the whole *Râmâyana* poem is sung in a few words by the celestial choir. *Kâma,* the god of love, overshadows the divine couple, and from this flame suddenly awakened in their hearts, the entire universe is engendered and multiplies...[63]

[43] Then come the fourteen acts of the well-known poem, in which several hundred people take part. At the end of the *prologue,* the whole assembly of the gods appear, as was the case with the actors of ancient dramas, and briefly acquaint the audience with the contents and the denouement of the coming performance, asking the public not to be too exacting. It is as though all the familiar deities, made of painted granite and marble, had left their temple-niches and had come to remind mortals of

"Deeds of long forgotten days,
Traditions of a distant era..."[64]

The hall was packed with natives. We four were the only Europeans. Like a huge flower-bed, a crowd of women seated in armchairs displayed the bright colors of their wraps. Here and there, among handsome, bronze-like heads, appeared the pretty, often dull-white faces of Pârsî women, whose beauty reminds one of the Georgians. The front rows were occupied by women only. While the fire-worshippers among them could be noted by their clear faces, and their hair covered with a white kerchief under a bright veil, their Hindu sisters were marked by uncovered heads, their sumptuous, shining black braids twisted at the back of the neck into a kind of Greek chignon, painted markings on their forehead and rings in the nostril.[65] And this is the only difference in their costume.[66] Both passionately love bright **[44]** but uniform fabrics, cover their bare arms with

---

[61] Heavenly musicians and choristers—the cherubim.
[62] [H.P.B. gives here in a footnote the Slavonic equivalent of this Sanskrit exclamation: *Svyat, Svyat, Svyat!* — meaning "holy, holy, holy!"—*Compiler.*]
[63] Vishṇu is one of the three hypostases of the *Trimûrti* (literally three faces, as *mûrti* means a sacred image or idol), the Hindu Trinity, the *sustainer* of all that lives, while Brahmâ is the *creator,* and Śiva, the *destroyer.*
[64] A. S. Pushkin, *Ruslan and Ludmila.*]
[65] It is quite easy in India to ascertain a person's religion, sect and caste, and even whether a woman is married, single or widowed, from the marks painted on the foreheads of the various sectarians of both sexes.
[66] Since the time when Alexander the Great destroyed the Sacred Books of the Ghebers, they have constantly been oppressed by the idol-worshippers. King Ardashir I Pâpakhân restored fire-worship in the years 229-243 a.d. Since then they have been persecuted again up to the reign of one of the three Shahpur kings, II, IX or XI, of the Sassanid dynasty, but exactly which one is not known. One of them, it is said, was a great protector of Zarathusht's doctrines. After the fall of Yazdegerd III, the fire-worshippers emigrated to the island of Ormuz, and some fifteen years later, having found an ancient book of Zoroastrian prophecies, lost for many a century, they set out for Hindostan, in obedience to one of the prophetic utterances. After many wanderings, they appeared, about 1000 to 1200 years ago, in the territory of Mahârâṇâ

bracelets up to the elbow and wear identical *sâṛî.* Behind the women, a whole sea of most wonderful turbans was waving in the *parterre* — turbans that can be found nowhere but in India. There were long-haired Râjputs with regular, pure Grecian features, their beards parted in the middle, with ends fastened behind the ears, their heads covered with *pagṛîs,* a turban of some twenty yards of this muslin, wound threadlike around the head, wearing earrings and necklaces; there were Marâṭhâ Brâhmaṇas, their heads shaved clean, leaving only one long central lock, wearing an enormous flat turban of blinding red, decorated in front with a sort of golden horn of plenty; then *Baniyas,* wearing three-cornered golden helmets, with a kind of red cockscomb on the top; *Kâchis* in headgear like Roman helmets; *Bhîls,* from the borders of Râjasthân, in white pyramidal turbans, whose ends are wrapped three times around their chins, so that the innocent tourist thinks that they constantly suffer from toothache; *Bengalîs* and *Calcutta Bâbûs,* bareheaded all the year round, at home and outside, wearing their hair as ancient Athenians did on their statues and in their pictures, their bodies proudly clothed in a white garment in no wise different from the Roman senatorial *togas; Pârsîs,* in their black mitres, like archbishops; *Sikhs,* the followers of Nânak, monotheists and mystics, whose white turbans are very like those of the Bhîls, and who wear long hair down to their waists; and hundreds of other tribes.

Attempting to count how many different headgear are to be seen in Bombay alone, we had to acknowledge ourselves beaten in less than a fortnight; it is easier to count the stars in heaven. Every caste, every trade, guild and sect, **[45]** every one of the thousand subdivisions of the social hierarchy, has its own distinguishing turban, often sparkling with gold-lace and regal purple, which is laid aside only in case of mourning. Yet everyone, even the rich councillors of the municipality, merchants, Brâhmaṇas, Râo-Bahâdurs and those created baronets by the Government, all to a man, go barefooted, with legs uncovered up to their knees, and wearing snow-white garments, a sort of semi-shirt or semi-coat which cannot be compared with anything else. Upon occasion you can see some minister of state or a râjâ seated on an elephant,[67] chewing *pân-supârî* (betel leaves) —we have seen them even on a giraffe from the stables of the Gaekwar of Baroda,[68] on some festive occasion. His head droops under the weight of the precious stones on his turban, and his fingers, toes and legs are adorned with rings and bracelets. That evening, however, there were neither elephants nor giraffes in the hall, though there were both râjâs and ministers.

We had with us the handsome ambassador and late tutor of the Mahârâṇâ of Udaipur, who was himself a râjâ and a pandit, by the name of Mohunlal Vishṇulal Pândia. He wore a small light-pink turban with diamonds, a pair of pink barège trousers, and a white gauze coat. His raven black hair fell on his amber-colored neck, adorned with a necklace that might have driven any Parisian woman frantic with envy. The poor Râjput was awfully sleepy, but heroically stuck to his duties and, thoughtfully pulling his beard, led us through the endless labyrinth of the metaphysical entanglements of the *Râmâyaṇa.* During the intermission we were offered coffee, sherbet and cigarettes, which we smoked even during the performance, sitting in front of the stage in the first row. We were covered, like idols, with long garlands of jasmin, and the manager, a stout Hindu, his swarthy body clad in white transparent muslin and with a crimson turban shaped like a horn, sprinkled us several times with rose-water.

[46] The performance began at eight, and at half-past two in the morning had only reached the ninth act. In spite of a *pankhâ-wallah* at each of our backs, the heat was unbearable. Having reached the limits of our endurance, we tried to excuse ourselves. This led to a general disturbance, on the

---

Jayadeva, a vassal prince of the Râjput King of Châmpânîr, who allowed them to settle on his lands, but on condition that they laid down their arms, abandoned their Persian language for *Hindî,* that their women put off their national dress and change to the garment of Hindu women, and that they conformed to the customs of the land. He allowed them, however, to wear shoes, as this is strictly prescribed by Zoroaster. Since then some changes have occurred, though they are very insignificant.

[67] In Bombay, under the pretext that they frighten the horses of Englishmen, elephants are now forbidden, but they are very numerous in all the other provincial towns.

[68] *Gaekwar* is the general title of the ruling Princes of Baroda.

stage as well as in the hall. The airy chariot, on which the wicked king Râvana was carrying Sîtâ away, stuck in mid-air above the cliffs; the king of the Nâgas (serpents) ceased breathing flames; the monkey-warriors hung motionless on the branches, just where they happened to be; and the god Râma himself, clad in light blue raiments and with a miniature printed pagoda on his head, came to the front and made a speech in pure English in which he thanked us for the honor of our presence. Then fresh bouquets, *pân-supârîs*, and rose-water, and, finally, we got home about four A.M. Next morning we learned that the performance had ended at half-past six.

—IV—

[47]

[CATHOLIC CONVERTS. — MÂTHERÂN. — ṬHÂKUR GULÂB-LAL-SLNGH. — BHÂO-MALLIN. — INSOLENCE OF ENGLISHMEN. — MATERIALISM OF YOUNG HINDUS. — ARDHANÂRÎ AND VEDÂNTIC PANTHEISM. — METAPHYSICS OF INDIA. — THE FOUR-FACED ŚIVA.]

It is an early morning near the end of March. The sky is bright and cloudless. A light breeze caresses with its velvety hand the sleepy faces of the pilgrims, and the intoxicating perfume of tuberose and jasmin in full bloom mingle with the pungent odors of the bazaar. Crowds of barefooted Brâhmaṇa women, stately and haughty, clad in colorful *sâṛî,* direct their steps, like the Biblical Rachel, toward the well, with copper *loṭâs* (water jugs) shining like gold upon their heads. Numerous sacred *tanks* (ponds) can be seen here and there, filled with stagnant water, in which Hindus of both sexes perform their prescribed morning ablutions. Under a hedge at the foot of the Malabar hill, somebody's tame *mongoose,* the size of a marmot, is devouring the head of a *cobra* he has just caught; the headless body of the snake convulsively, but harmlessly, winds itself around, and beats against, the thin flanks of the little animal, which views these futile efforts with evident delight. Near this animal group you can see a human figure: a naked mâlî (gardener) offering betel and salt to an ugly stone idol of Śiva to pacify the wrath of the "Destroyer" over the killing of the dangerous cobra, one of its subservient gods.

Just before reaching the railway station, we meet a modest Catholic procession consisting of a few newly converted **[48]** pariahs and some native Portuguese. Under a *baldachin* is a litter on which swings to and fro a dusky Madonna dressed as a native goddess, with a ring in her nose *(sic).* In her arms is a babe clad in yellow pajamas and a red Brâhmanical turban. "Hari, Hari, Devakî!" (Glory, glory to the Virgin goddess!) exclaim the new converts, unconscious of any difference between the *Devakî,* mother of Kṛishṇa, and the Catholic Madonna. All they know is that, excluded from the pagodas by the Brâhmaṇas owing to their low caste, or rather to the fact of not belonging to any caste whatever, they are now occasionally admitted into the Christian pagoda, thanks to the *padris*[69] It should also be stated that in order to please some newly-converted Brâhmaṇa (converted into Catholicism or Protestantism, but never into Christianity), both Catholic and Protestant missionaries quite often do not admit converted *pariahs* into the church, "so as not to offend unnecessarily the *caste* prejudices of the high-born Brâhmaṇas."[70]

At last our *gharris*[71] — native two-wheeled vehicles drawn by a pair of strong bullocks with long straight horns — arrive at the station. The eyes of the English employees pop in amazement at the sight of Europeans going about in *native* gilded chariots. But we are Americans, and we have come here to study India, not Europe and its products on native soil.

If the tourist casts a glance at the shore opposite to the harbor of Bombay, he will see a dark blue mass rising like a wall between himself and the horizon. This is Prabal, a flat-topped mountain, 2,250 feet high. Its right slope firmly leans on two sharp rocks covered to their very top with woods. The highest of them is *Mâtherân,* the object of our trip. From Bombay to Neral, a station situated at the foot of this mountain, it takes four hours by train, though, as the crow flies — from the harbor to Mâtherân itself — the **[49]** distance is not more than 12 miles. The railroad track wanders round the foot of charming hills, crosses hundreds of little lakes, and pierces with more than twenty tunnels the very heart of the rocky *Ghâts.*

We were accompanied by three Hindu friends. Two of them once belonged to a high caste, but were expelled from it and "severed" from their pagoda for association and contact with us,

---

69 This term is applied here indiscriminately to any missionary, probably as a result of the early Portuguese Catholic missionaries being called *padre.*

70 This is the reply of a Madras missionary, published in the *New York Herald.*

71 [Corruption from the Hindî *gâṛî.—Compiler."*]

benighted foreigners. At the station we were joined by two more natives, with whom we had been in correspondence for many years from America. All were members of our Society, reformers of young India, enemies of Brâhmaṇas, castes and prejudices, and had decided to keep us company on a visit to the annual fair at the temple festival in the caves of Kârlî, stopping on our way at Mâtherân and Khaṇḍâlâ. One of them was a Brâhmaṇa from Poona, the second a *mudaliyâr,*[72] a landowner from Madras, the third a Singhalese from Kegalla, the fourth a *zamindâr,*[73] a landholder from Bengal, and the fifth a tall Râjput, an independent *Ṭhâkur* from the province of Râjasthân,[74] whom we had known for a long time by the name of Gulâb-Lal-Singh, and had called simply Gulâb-Singh. I am speaking of him at some length, because some strange and varied tales were abroad about him. It was asserted that he belonged to the sect of *râja-yogins,* initiated into the mysteries of magic, alchemy, and various other occult sciences of India. He was rich and independent, and rumor did not dare to suspect him of deception, the more so because, even if he actually delved into these sciences, he carefully concealed his knowledge from all but his closer friends.

Ṭhâkurs are, in almost all cases, descendants of *Sûrya* (the sun), and are accordingly called *Sûryavaṉśa,* and have **[50]** more pride than other people. As one of their proverbs puts it: "The mud of the earth cannot stick to the rays of the sun," *i.e.,* the Râjputs. They do not despise any caste except the Brâhmaṇas and honor only the bards who sing the valor of their warriors of which they are so justly proud[75] Englishmen fear them greatly and do not dare to disarm them, as they did the rest of the Indian nations. Gulâb-Singh came accompanied by servants and shield-bearers.

Possessing an inexhaustible store of legends, and being evidently well-acquainted with the antiquities of his country, Gulâb-Singh proved to be the most interesting of our companions.

"There, against the azure sky," said Gulâb-Lal-Singh, "rises the majestic *Bhâo-Mallin.*[76] It was once the abode of a holy hermit and is now yearly visited by crowds of pilgrims. According to deep-seated popular belief (he added with a smile), all sorts of wonders happen there... On the top of the mountain, 2,000 feet high, is the platform of the fortress. Behind it rises another rock two hundred and seventy feet high, and at the summit of this sharp-pointed **[51]** peak are to be found the ruins of a still more ancient fortress, which for seventy-five years served as a shelter for the hermit. Whence he obtained his food will forever remain a mystery; some think it was the roots of plants, but these are conspicuous by their absence. The only mode of ascending this perpendicular rock is by means of a guide-rope and placing a toe in recesses cut in the rock. One would think that only acrobats and monkeys would be tempted to climb it! It would seem that fanaticism provides the Hindus with wings, for no accident has ever happened to them.

"About forty years ago, a party of Englishmen unfortunately conceived the idea of climbing to explore the ruins. A strong gust of wind rose and carried them into the precipice. After this, General

---

[72] [Name of a caste of Tamil non-Brâhmaṇas in the South of India, from the Tamil *mudal,* chief.—*Compiler.*]

[73] [Hindustânî word, from the Persian *zamin,* land, and *dâr,* who has or possesses. Under the Moslem administration, this term meant a collector of land revenues in a specified district for the Government. Later meaning a kind of feudatory recognized as an actual proprietor so long as he paid the Government a fixed revenue.—*Compiler.*]

[74] This name means "abode or the land of kings," and is derived from two words: *râjan,* king or prince, and *sthân,* land, abode or domain.

[75] Speaking of the ignorance of Europe in regard to India, Col. Tod writes among other things as follows:

"... The splendour of the Râjpoot courts, however, at an early period of the history of that country, making every allowance for the exaggeration of the bards, must have been great. Northern India was rich from the earliest times; that portion of it, situated on either side the Indus, formed the richest satrapy of Darius. It abounded in the more striking events which constitute the materials for history: there is not a petty state in Râjasthân that has not had its Thermopylae, and scarcely a city that has not produced its Leonidas. But the mantle of ages has shrouded from view what the magic pen of the historian might have consecrated to endless admiration: Somnâth might have rivalled Delphos; the spoils of Hind might have vied with the wealth of the Lybian king; and compared with the array of the Pandus, the army of Xerxes would have dwindled into insignificance. But the Hindus either never had, or have unfortunately lost, their Herodotus and Xenophon." (*Annals and Antiquities of Râjasthân,* etc., Vol. I, Introduction, p. xii.)

[76] [This mountain range, some ten miles long, is also known as Bâwâ Malaṅg or Malaṅgad, and runs Northwest to the Southeast above Neral.—*Compiler.*]

John Dickinson gave orders for the destruction of all means of access to the upper fortress. As for the lower fortress (the siege of which cost the Bombay Army, in the early days of the invasion, great bloodshed and losses), it is now entirely deserted, and serves merely as a shelter for tigers and eagles..."

In the meantime, an Englishman with a long reddish moustache, and evidently in a very heated condition, came tumbling into our compartment, spreading all around him an odor of whiskey. He sniffed the air, looked us over with a scrutinizing and somewhat contemptuous glance, paused a moment in thought, and left the compartment.

"Hey, conductor!" he exclaimed in a hoarse voice, standing on the steps of the car. "Hey, isn't there another coach where I could be alone, without all these 'blacks'?"

And the drunk representative of the "superior race," proud but uncertain of his feet, proceeded to another car.

"Drunken pig," was the trenchant remark of the American.

Englishmen congratulate themselves on, and are proud of, the culture supposedly brought by them to this land, and of the education offered to "Young India." But in reality, they have arranged things in such a way that neither the one nor the other is of much good to India. A Hindu, for instance, were he of superior intelligence and of the highest caste, would not dare to buy a first-class ticket on the railway. The Englishman reserves to himself the right to turn **[52]** out unceremoniously any native he does not like, who might be seated even in a second-class coach, and the railway administration keeps the second-class fare while the passenger rides third-class. Not so long ago, an officer wishing to go to sleep ordered a richly dressed native to leave the second-class coach. The Hindu — a judge in one of the high courts — courteously refused, showing his ticket and remarking that he had a perfect right to his seat. The officer called in the conductor, and the Hindu judge was turned out. He lodged a complaint, but it was sidetracked. Two weeks ago, a similar case took place. The editor of one of the Calcutta newspapers was turned out of a coach in a similar manner. *Might is right* has become a proverb here. "Kali-Yuga,"[77] exclaim old conservative Hindus, with grim despair. "Who can strive against Kali-Yuga (the black age)?" Thus, this deep-rooted fatalism, the firm belief that no good can be expected throughout the duration of this age, and that even the powerful god Śiva himself can neither appear nor help them until the end of Kali-Yuga, in their eyes justify even the most bloody outrage.

As for the younger generation of Hindus, receiving their education as they do in universities and the best establishments of higher education and memorizing their Herbert Spencer, John Stuart Mill and Darwin, with all the German philosophers thrown in as a bargain, they entirely lose all respect, not only for their own but for all other religions. **[53]** Young "educated" Hindus are materialists almost without exception, often falling into the most radical atheism. They are quite convinced that, in spite of all their intelligence and higher education, they will seldom become anything more than "chief assistant to a junior clerk." As a result, they either become sycophants, engaging in disgusting flattering at the feet of their rulers, or (which is still worse, and sillier), begin to edit a liberal newspaper, which gradually develops into a revolutionary organ, until the editor of it finds himself in jail, happy if he does not end his career there...

[77] The Hindu system consists of a Kalpa, or great age, of 4,320,000,000 years, which is subdivided into four smaller *yugas* apportioned as follows:

1st—Satya-yuga consisting of	1,728,000 years
2nd—Tretâ-yuga consisting of	1,296,000 years
3rd—Dvâpara-yuga consisting of	864,000 years
4th—Kali-yuga consisting of	432,000 years
Total	4,320,000 years

The total makes one Divine Year—*Mahâ-yuga.*

[Intentionally or otherwise, there is a very definite confusion in these numbers. It may be one of those cases when H.P.B., in the early stages of her work, tried to conceal more than she revealed. The number 4,320,000 is correctly stated to be the length of the *Mahâyuga.* A *Kalpa* or Day of Brahmâ, however, is equal to one thousand Mahâyugas, namely 4,320,000,000 years—*Compiler.*]

But all this is merely "by the way." Compared with the mysterious and majestic past of India, the ancient Âryâvarta, her *present* is a natural India ink shading; a somber shadow against the light background of the picture, the inevitable evil in the cycle of every nation. India has become decrepit and has collapsed, like some huge monument of antiquity shattered into a thousand pieces. But the most insignificant of these fragments will forever remain a treasure for the archaeologist and the artist and, in the course of time, may even afford the philosopher and the psychologist a clue. "Ancient Hindus built like giants and finished their work like goldsmiths," Archbishop Heber[78] exclaims in delight, describing his travels in India. In his description of the "Tâj-Mahal" at Âgra,[79] that veritable eighth wonder of the world, he calls it "a poem in marble." He might have added that it is difficult to find in India a ruin, whatever its state of preservation, that cannot speak more eloquently than whole volumes of India's past, her religious aspirations, her beliefs and hopes.

[54] There is no country of antiquity, not even excluding Egypt of the Pharaohs, where the transition from subjective ideal to an objective symbol has been expressed more graphically, more skillfully and yet artistically, than in India. The whole pantheism of the Vedânta is contained in the symbol of the bisexual deity *Ardhanârî*. This symbol is surrounded by a double triangle known in India as the "sign of Vishṇu." At its sides lie a lion, a bull and an eagle, and in the deity's hands rests a full moon, reflected in the waters at its feet. The Vedânta has taught for thousands of years what some of the German philosophers began to preach last century and still do in the present one, namely, that everything objective in the world, as well as the world itself, is no more than an illusion, a *mâyâ,* a phantom created by our imagination, as unreal as the reflection of the moon in the water. The phenomenal world, as well as the subjectivity of our conception concerning our *ego,* are but a dream. The true sage will never submit to the temptations of illusion. He knows that man will attain to self-knowledge, and become a real *Ego,* only after the final merging of the personal fragment with the All, thus becoming the immutable, eternal and universal *Brâhman;* therefore, the entire cycle of birth, life, old age and death, is in his eyes but a phantasm of the imagination...

Generally speaking, Indian philosophy, split as it is into a multitude of metaphysical teachings, possesses in connection with its ontological doctrines such a highly developed logic, such a wonderfully refined psychology, that it holds its own well against all the ancient and modern schools of both idealists and positivists, and bests them one by one. The positivism of Lewes, which makes every hair on the heads of Oxford theologians stand on end, is no more than a ridiculous plaything compared with the atomistic school of Vaiśeshika, with its world divided, like a chessboard, into six categories of everlasting atoms, nine substances, twenty-four qualities, and five motions. However difficult and even well-nigh impossible may seem the correct representation of all these abstract ideas, which are idealistic, pantheistic, and even purely materialistic, into the condensed shape of allegorical symbols, India, nevertheless, has **[55]** been able to express all these teachings more or less successfully. She has immortalized them in her grotesque, four-headed idols, in the geometrical and ingenious forms of her temples and monuments, and even in the complex lines and signs on the foreheads of her sectarians.

We were discussing this and other topics with our Hindu travelling companions, when a Catholic *padri,* a teacher in the Jesuit College of St. Xavier in Bombay, entered at one of the stations. Soon he could no longer contain himself and joined in our conversation. Smiling and rubbing his hands, he said he was curious to know on the strength of what sophistry our companions could find anything resembling a philosophical explanation, for instance, "in the fundamental idea

---

[78] [Reginald Heber (1783-1826). English bishop and hymn writer; studied at Brasenose College, Oxford; admitted to holy orders, 1807. Became prebendary of St. Asaph, 1812, preacher at Lincoln's Inn, 1822, and bishop of Calcutta, 1823. Wrote a fascinating *Narrative of a Journey through the Upper Provinces of India, from Calcutta to Bombay, 1824-1825,* London, 1828.—*Compiler*.]

[79] The Tâj-Mahal is an enormous monument-mausoleum erected by Emperor Akbar over the tomb of his favorite wife. His body lies next to hers, at Âgra, on the right bank of the river Jumnâ. This edifice, which I will describe later, is renowned for its beauty and has no competitor in all the world.

of the four faces of the ugly Śiva, crowned with snakes, which sticks out there at the entrance to the pagoda," and he pointed to it with his finger.

"Very simple," answered the Bengalî *Bâbû.* "You see, its four faces are turned towards the four cardinal points, north, south, east and west, but the faces are on one body and belong to one and the same God."

"Would you mind explaining to us first the philosophical idea of the four faces and the eight hands of your Śiva?" remarked the *padri.*

"With great pleasure... Thinking of our great Rudra[80] as *omnipresent,* we represent him with his face turned simultaneously in all directions. The eight hands indicate his omnipotence, and his single body serves to remind us that he is One, though he is everywhere, and nobody can escape his all-seeing eye or his chastising hand."

The *padri* was about to say something, but the train stopped. We had arrived at Neral.

[80] The name of this God as used in the *Vedas.*

—V—

[56]

[JOURNEY TO THE CAVES OF KÂRLÎ. — TREE SERPENTS. — SWARMS OF MONKEYS. — POVERTY OF THE COOLIES. — BEAUTIES OF THE MOUNTAIN LANDSCAPE. - THE GHÂTS. - KHANḌÂLÂ. — ŚIVÂJÎ, THE MARÂṬHÂ HERO. - A CURIOUS DOCUMENT. - ANCIENT ÂRYANS KNEW AMERICA. — NAGUALS. — TOWN OF ATLAN. — ARJUNA AND ULÛPI.]

Hardly twenty-five years have elapsed, since a white man set foot for the first time on Mâtherân, a huge mass of various kinds of igneous rock, for the most part crystalline in form. Though at the very elbow of Bombay, and only a few miles from Khanḍâlâ (the summer residence of the Europeans), the formidable heights of this giant were long considered to be entirely inaccessible. On the north, its smooth, almost perpendicular face rises 2,450 feet over the valley of the river Pen; numerous separate rocks rise even higher, almost to the clouds, their lower slopes covered with thick forests and divided by valleys and precipices. In 1854, the railway tunnelled through one of the sides of Mâtherân, and now has reached the foot of the last mountain, stopping at Neral, a deep basin where, not so long ago, there was nothing but a precipice. From there to the upper plateau is about eight miles, and the tourist, according to his taste, has to choose as a means of conveyance between a pony or an open or closed palanquin.

Considering that we arrived at Neral about six in the evening, the latter method offered certain inconveniences: civilization has conquered soulless nature but, despite all the despotism of its rulers, has not been able to conquer either tigers or snakes. Even if the former have retired into still **[57]** more impassable jungles, snakes of all kinds, especially cobras and *coralillos*, by preference inhabiting trees, have full sway in the forest of Mâtherân as in days of old and wage a regular guerrilla warfare against any invader. Woe to the pedestrian, or even a horseman, if he happens to pass under a tree which harbors such a snake! Cobras and other reptiles seldom attack man and will generally flee and hide unless accidentally trodden upon, but these guerrillas of the forest, the *tree serpents*, the snakes of the shrubs, lie in wait for their victims. As soon as the head of a man comes under the branch which shelters this "enemy of mankind," the snake, coiling its tail around the branch, dives full length into space and strikes the man on his *forehead*. This curious fact was long considered to be a legend, but it has now been verified and belongs to the natural history of India. In these cases, the natives see in the snake the envoy of death, the fulfiller of the will of the bloodthirsty Kâlî, the spouse of Śiva.

But the evening, after the scorching day, was so enchanting, and the forest held out to us from afar such a promise of coolness, that we decided to risk our fate. In the heart of this wondrous nature, one longs to shake off earthly chains, to unite oneself with her boundless life, so that death itself has its *attractions* in India.

Besides, the full moon would rise at eight in the evening, and we had ahead of us a three hours' ascent of the mountain on one of those moonlit tropical nights for which tourists are ready to sacrifice almost anything, and which only genuine, outstanding artists are able to portray. Public opinion begins to speak of our own V. V. Vereshchagin, as one of those rare artists who is able to catch upon canvas the subtle charm of a moonlit night in India...[81]

---

[81] [Vassiliy Vassilyevich Vereshchagin (1824-1904) was a Russian painter and traveller born at Tcherepovetz, in the Government of Novgorod. His father was a landowner of noble birth, while his mother was of Tatar descent. He graduated from the St. Petersburg naval school, but left the service almost immediately to study drawing, which he did under Gerome in Paris. In 1867, he accompanied General Kauffmann's expedition to Turkestan, and later travelled extensively in the Himâlayas, India and Tibet. In 1874, he exhibited at St. Petersburg; among his paintings were two which were suppressed for a time; these were "The Apotheosis of War"—a pyramid of skulls dedicated "to all conquerors, past, present and to come," now in the Tretyakov Gallery at Moscow; and "Left Behind," the picture of a dying soldier deserted by his fellows.
Vereshchagin was with the Russian army during the Turkish campaign of 1877 and was severely wounded, while his

[58] After dining somewhat hurriedly in the dâk-bungalow (postal station), we asked for our sedan-chair and, drawing our *ṭopis* with their wide, roof-like rims—protecting the eyes and the nape of the neck — low on our foreheads, we started on our way about eight p.m. Eight coolies clad, as usual, in rags no larger than "vine-leaves," took up each chair and hurried up the mountain, uttering shrieks and yells which are the unavoidable travelling companions of Hindus. Each chair was accompanied by eight relief-men besides, so that, without counting the Hindus with their mounted servants, we were 64 men all told — an army sufficient to frighten any stray leopard or tiger from the jungle, in fact *any* animal, except our fearless "cousins" on the side of our great-grandfather Hanuman. As soon as we turned into a thicket at the foot of the mountain, several dozen of these kinsmen joined our procession. Thanks to the merits of Râma's ally, monkeys are sacred, almost inviolable in India. The Government, emulating the earlier wisdom of the East India Company, forbids anyone to molest them or to drive them away from the city-gardens, let alone from the forests which, in all justice, belong to them. Leaping from one branch to another, chattering like magpies, and making the most awful grimaces, they followed us almost all the way, like so many spooks. Flooded by the light of the full moon, they hung on trees like forest nymphs **[59]** and, running ahead of us, awaited our arrival at the turns of the road, as if showing us the way. One baby-monkey alighted on my knee, right in my palanquin. In a flash, the parent-monkey, jumping unceremoniously over the coolies' shoulders, came to the rescue, clutched him to her chest and, after making the most ungodly face at me... was off.

"The presence of *bandars* (monkeys) always brings luck," remarked one of the Hindus, as if to console me for my crumpled *ṭopi*. "Besides," he added, "seeing them here at night we may be sure there isn't a tiger for ten miles around."

Higher and higher we ascended on the steep, winding path, and the forest grew thicker, more somber, and more impenetrable. Some of the thickets were as dark as a grave. Passing under centuries-old banyans, it was hard to distinguish one's own finger at a distance of two inches. In some places, it seemed to me that it would be impossible to advance without feeling one's way, but the *coolies* never made a false step, and even proceeded faster. Not one of us uttered a word, as if we had agreed to remain silent at such moments. In the midst of the heavy pall of darkness which enwrapped us, one heard but the short, periodic breathing of the porters and the cadence of their quick, nervous footsteps upon the stony soil of the path. One felt sick at heart and ashamed for the human race, or rather for that part of it which makes of others mere beasts of burden. These poor wretches are paid four *annas* a day for their work all the year round: four annas for going eight miles up and eight miles down not less than twice a day — altogether thirty-two miles up and down, a mountain 1,500 feet high, carrying a burden of two hundredweight!... However, in India, a country congealed in centuries-old customs, where everything has been long established, four annas a day is the usual pay for any kind of work. Call in a skilled jeweller working by the day; he will squat on the floor and, without any tools but a pair of pliers and a tiny iron stove, fashion for you, from your own gold and according to your own design, an ornament worthy of a workshop in fairyland. And for this, a ten-hour working day, he will ask four annas...

[60] Gradually open spaces and glades became more frequent, and the light grew as bright as day. Millions of grasshoppers were shrilling in the forest, filling the air with a metallic sound reminding one of a small mouth organ; owls were hooting, and flocks of frightened parrots rushed from tree to tree. Sometimes the thundering, prolonged roar of tigers rose from the foot of the thickly covered virgin forest precipice — a roar which, according to the *śikârîs* (hunters) can be heard for miles on a quiet night. The panorama, as if lit by Bengal fires, changed at every turn.

---

brother was killed. He later acted as secretary to General Skobelev at San Stefano. After the war he settled at Münich producing a number of controversial paintings, such as those of a Roman execution (portraying the Crucifixion), of sepoys blown from guns in India, and of the execution of Nihilists at St. Petersburg. He finally settled in Moscow. Later he was in the Far East during the Chino-Japanese War, with the American troops in the Philippines, and with the Russian troops in Manchuria. He perished in the sinking of the flagship *Petropavlovsk* on the 13th of April, 1904.—*Compiler.*]

Rivers, fields, forests and rocks, spread at our feet over vast distances, shimmered and trembled, irridescent, in the silvery moonlight, like the flowing waves of a mirage.

The fantastic nature of this picture made us hold our breath. We became dizzy if we glanced into the depths by the uncertain light of the moon, and the precipice, 2,000 feet deep, seemed to draw you... One of our American travelling companions, who was at first on horseback, had to dismount, afraid of being unable to resist the temptation to dive headlong into the abyss. Several times we met lonely pedestrians, men and even young women, coming down Mâtherân on their way home after a day's work. But it often happens that a man, having left home the day before, never returns, disappearing without a trace. The police cold-bloodedly decide that the missing man has been carried off by a tiger or killed by a snake, and his disappearance is promptly forgotten. One person less, out of the 240 millions inhabiting India, cannot matter very much! But there exists a very strange superstition among the tribes of Dekkan, centered about this mysterious and still only partially explored mountain. The natives assert that, in spite of the considerable number of people who perish on the mountain, *no single skeleton* has ever been found! They maintain that the corpse, whether intact or mangled by tigers, is immediately taken possession of by the monkeys who, in the latter case, gather the bones and bury them so skillfully in deep holes that no trace ever remains. Englishmen laugh at this superstition, but the police do not deny the fact of the traceless disappearance of the bodies. When the sides of the mountain were excavated, during the construction of **[61]** the railway, several skeletons were found at a remarkable depth, with bracelets and silver adornments on the arms, legs and neck, which were broken and smashed by animals' teeth. These adornments were a proof that their owners had not been buried by men, because neither the religion of the Hindus, nor their greed, would allow them to do thus. Is it possible, then, that as amongst men, one hand washed the other — even in the animal kingdom?

Having spent the night in a Portuguese inn, woven like an eagle's nest out of bamboos and clinging to the almost perpendicular side of the rock, we rose at daybreak and, after visiting all the scenic points famed for their beauty, made our preparations for the return trip. By daylight the panorama was still more splendid, and volumes would not suffice to describe it. Had it not been that on three sides the horizon was shut out by rugged ridges of mountains, the whole of the Dekkan plateau would have appeared before our eyes: Bombay seemed quite near at hand, and the estuary that separates the town from Sâlsette shone like a tiny silvery streak. It wound its coils like a snake on its way to the harbour, surrounded Khânderi and other islands —scattered like green peas on the white cloth of its waters— and, finally, joined the unbearably bright line of the Indian Ocean on the far horizon. On the other side is the northern Koṅkaṇ, terminated by the range of Tal-Ghâts, the needle-like summits of the Jano-Naoli rocks, and, lastly, the jagged ridge of Funnel, whose bold silhouette stands out in strong relief against the distant bluish haze of the sky, like the castle of some fairy tale giant. Further on looms Prabal, whose flat top, in the days of old, was the seat of the gods whence, according to tradition, Vishṇu communicated with the mortals. And then below, where the defile widens into a valley studded with huge separate pointed rocks, each abounding with historical and mythological legends, you may perceive another range of mountains, still loftier and more oddly shaped. That is Khaṇḍâlâ, overhung by a huge stone block known as the "Duke's Nose." On the opposite side, under the very summit of the mountain, is "Kârlî" or *Kurlî,* which, according to the opinion of the **[62]** archaeologists, is the most ancient and best preserved of the Indian cave-temples.

One who has many times crossed the passes of the Caucasus, and beheld from the top of the Cross Mountain a display of thunderstorms and lightning below; who has seen the Alps and ascended the Rigi; who is acquainted with the Andes and the Cordilleras, and knows every corner of the Catskills in the United States, may be allowed, I hope, the expression of a humble opinion. It may well be that the Caucasian Mountains are more majestic than the *Ghâts* of India, and their splendor favorably compares with these; but that splendor is classical, if I may use this expression. It inspires delight, and arouses fear at the same time. Man feels himself a mere pigmy before these

Titans of nature. But in India, with the exception of the Himâlayas, the feeling aroused by the sight of mountains is entirely different. The highest summits of the Dekkan plateau, as well as of the triangular ridge that fringes northern Hindostan, and even those of the Eastern Ghâts, do not exceed 3,000 feet. Only in the Western Ghâts stretching along the entire Malabar coast, from Cape Comorin to the Surat River, are there heights of 7,000 feet above sea level. So that no comparison can possibly be drawn between the mountains of Hindostan and the snow-capped patriarch Elbruz, or Kazbek, rising 15,000-16,000 feet.

The chief and completely unique charm of Indian mountains consists in their amazingly capricious shapes. Sometimes these mountains or, rather, separate volcanic peaks, standing close to each other, form chains; but more often they are scattered, to the great perplexity of geologists, without any obvious reason, in places where the geological formation seems quite unsuitable. Spacious valleys are frequent, surrounded by high walls of rock, over the very ridge of which runs the railway. Look below, and it will seem to you as if you are gazing upon the studio of some whimsical Titanic sculptor, filled with half-finished groups of statues and monuments, all strewn about... Here is a dreamland bird, seated upon the head of a monster six hundred feet high, spreading its wings, and its dragon's mouth gaping widely; by its side is the bust of a man, surmounted **[63]** by a helmet, crenelated like the walls of a feudal castle; again there are legendary beasts devouring each other, statues with broken limbs, disorderly heaps of huge balls, lonely walls with loopholes, ruined towers and bridges. These are all scattered around in confusion, and constantly change their shape as we move along, like phantom-visions of a delirium... The chief thing here is that nothing is artificial: it is all a pure sport of nature which, upon occasion, has been turned to account by ancient builders. The art of man in India is to be sought rather *inside* the earth than *on its surface*. Ancient Hindus seldom built their temples otherwise than in the bosom of the earth, as though ashamed, or considering it a sin, to compete with the sculptures of nature. Having chosen, for instance, a sharp pyramidal rock, or a cupola-shaped hillock like Elephanta, or Kârlî, they hollowed them out for centuries, according to the *Purâṇas*, planning on so grand a scale that no modern architecture has been able to conceive anything to equal it. Fables (?) about the Cyclops seem even truer in Hindostan than in Egypt.

The railroad route from Neral to Khaṇḍâlâ reminds one of a similar line from Genoa up the Apennines, in its amazing construction. One may be said to travel in the air, instead of on land. The railroad winds 1,400 feet above Koṅkan, and in some places, while one rail is laid on the sharp edge of the rock, the other is supported on vaults and arches. The Malî Khiṇḍî viaduct is 163 feet high. For two hours we soared between sky and earth, with abysses on both sides, thickly covered with flowering mango trees and bananas. It must be acknowledged that English engineers are wonderful builders.

The pass over Bhor-Ghât is safely crossed and we are now in Khaṇḍâlâ. Our bungalow here is built on the very edge of a precipice, whose depth nature carefully concealed under a cover of most luxuriant vegetation. Everything is in bloom, and a botanist would find in this unfathomed recess enough to occupy him for a lifetime. Palms have disappeared, as they grow for the most part near the sea. They have been replaced by banyans, mango trees, pipals *(ficus religiosa)*, fig trees, and thousands of other trees and shrubs, **[64]** unknown to such laymen as ourselves. The Indian flora has often been slandered; it has been said to have gorgeous flowers but no scent. At some seasons this may be true enough, but as long as jasmine, various balsams, white tuberoses and golden *champac* — in size a king among flowering trees — are in bloom, this statement is entirely false. The aroma of *champac* alone is so powerful as to make one almost giddy; the tree grows, as a rule, in mountainous regions and flowers, like the aloe, once in a hundred years. This year hundreds of them were in bloom on Mâtherân and in Khaṇḍâlâ.

We sat on the verandah of the hotel that evening, high above the precipice, and enjoyed the surrounding view until well-nigh midnight. An Englishman who sat near us, an elderly retired captain, noticed that we made no distinction between him and the Hindus, and were not burning any incense to him as representative of the "*higher* race." And so he greeted us and went away.

Everything slept around us, and we were all alone with our travelling companions, who spoke English as well as any Oxford professor.

Khaṇḍâlâ is nothing but a big village, situated on the flat even top of one of the mountains of the Sahyadra range, about 2,200 feet above sea level, and is surrounded by isolated peaks, as strange in shape as any we have seen. One of them in front of us, on the opposite side of the abyss, looked exactly like a long, one-storied building, with a flat roof and a crenelated parapet. Hindus swear that somewhere in the neighborhood of this hill there exists a secret entrance leading into vast underground halls, in fact a whole subterranean palace, and that there still exist people who possess the secret of the interior abode. A holy hermit, yogin and magician, who has "inhabited this underground for many a century," imparted its secret to Śivâjî, the famous leader of the Marâṭhâ armies. Like Tannhäuser in Wagner's opera, the unconquerable hero spent seven years of his youth in this mysterious abode. It was there that he acquired his extraordinary strength and courage.

Śivâjî — a kind of seventeenth century Ilya Murometz[82] — **[65]** from the Dekkan, was leader and king of the Marâṭhâs, and founder of their rather short-lived empire. It is to him that India owes the weakening, if not the entire destruction, of the Moslem yoke. No taller than an ordinary woman, and with the hand of a child, he was, nevertheless, possessed of unusual strength, which his compatriots ascribe of course to magic. His sword is still preserved in a museum, and everyone wonders at its size and weight, and the hilt through which only a ten year old child could put his hand. The basis of this hero's fame is the fact that he, the son of a poor officer in the service of a Mogul emperor, like another David, slew the Moslem Goliath — Afzal-Khân. It was not, however, with a sling that he killed him, but with the formidable Marâṭhâ weapon known as *wâghnâkh*, consisting of five long steel nails as sharp as needles and shaped like claws.[83] This weapon is worn by public combatants on the fingers of their right hand and is used by them to tear each other to pieces like wild beasts.

The Dekkan is full of legends about Śivâjî, and even the English historians mention him with great esteem. Just as in the legend concerning Charlemagne, one of the local traditions asserts that Śivâjî is not dead, but lives secreted for the time being in one of the underground dwellings of the Sahyadra range. When the hour of liberation strikes (and according to the astrologers it is not far off), he will appear again, and will bring freedom once more to his beloved country.

The learned and artful Brâhmaṇas, those Jesuits of India, profit by these deeply-rooted traditions among the masses by extorting money from them, and often the last cow — the only food-giver of a large family. There is a curious example of this which occurred a couple of months ago. At the end of July, 1879, the following mysterious document went the rounds in Bombay: I translate it literally from the Marâṭhâ original :[84]

"Śrî!" (an untranslatable greeting).

[66] "Let it be known to everyone that this epistle, originally traced in golden letters, came down from Indra-loka [the heaven of Indra], in the presence of holy Brâhmaṇas, to the altar of the Viśvêśvara temple, which is in the sacred city of Benares.

"Harken and understand, O nations of Hindostan, Râjâsthân, Pañjâb, etc., etc. On Saturday, the second day of the first half of the month of *Magha*[85] in the year 1809 of the Śâlivâhana era *[i.e.,* 1887], in exactly eight years, during the *Aśvinî Nakshatra,*[86] when the sun enters the sign of Capricorn, and the hour of the day will be nearing the constellation of Pisces, that is to say, exactly one hour and thirty-six minutes after sunrise, the hour of the end of Kâli-Yuga will strike, and the much desired Satya-Yuga will recur.[87] This time Satya-Yuga will last 1,000 years. During all this time a man's life-span will be 128 years. The days will become longer and will consist of 20 hours

---

[82] [A giant warrior and knight in Russian folklore.—*Compiler.*]
[83] [From the Marâṭhî *wâgh,* tiger, and *nâkh,* claw.—*Compiler.*]
[84] It was translated into all the dialects of India, of which there are 273!!
[85] Magha—*the eleventh month, according to the Śâlivâhana era.*
[86] Aśvini Nakshatra—*the first of the 27 constellations on the moon's path.*
[87] *In other words, the end of the Mahâ-Yuga will have arrived, the great cycle comprising all the four yugas.*

and 48 minutes, and the nights of thirteen hours and 12 minutes, that is to say 34 hours and 1 minute all told. The first day of Satya-Yuga, an important day for us, four hours and 24 minutes after sunrise, there will appear a new king with white face and golden hair, who will come from the Far North. He will become the autocratic ruler of India. The *Mâyâ* (illusion) of human unbelief, with all the heresies over which it presides, will be cast into *Patâla,*[88] and the *Mâyâ* of the righteous and pious will abide with them, and will help them to enjoy life in *Mṛityu-loka.*[89] Let it also be known to everyone that the disseminator of every copy of this divine document will be rewarded by the forgiveness of as many sins as are generally forgiven when a pious man sacrifices to the Brâhmaṇas one hundred cows. As for the disbelievers **[67]** and those who do not help us, they will be sent to *Naraka* (hell).

"Copied out and transmitted by the slave of Vishṇu, Madlau Śrîram, in the temple of Viśvêśvara, at Benares, on Saturday, the 7th day of the first half of Śrâvaṇa,[90] 1801, of Śâlivâhana era..." (*i.e.,* July 26th, 1879).

The fate of this ignorant and cunning epistle is not known to me. Whether the police put a stop to its distribution concerns the wise administrators. But it splendidly illustrates both the credulity of the populace, drowned in fanaticism, and the unscrupulousness of the Brâhmaṇas exploiting their flock.

Concerning the word *Patâla,* which literally means the "nether regions," a recent discovery by a Sanskrit scholar (Svâmi Dayânanda Sarasvatî, about whom I wrote in my second letter) is of interest, especially if it is supported by philologists, as the facts seem to promise. Dayânanda tries to show that the ancient Âryans knew, and even visited America, which in ancient MSS. is called Patâla — the land "down under," which term in the course of time was transformed by popular fancy into hell or something similar to the Greek Hadês (*Ἁδης*). He supports his contention by means of numerous quotations from the oldest scriptures, especially from the legends about Kṛishṇa and his favorite disciple Arjuna. In the history of the latter it is said that Arjuna, one of the five *Pâṇḍavas,* descendants of the Lunar Dynasty, visited Patâla on his travels, and there married the widowed daughter of King Nagual, called *Illupl.* Comparing the names of father and daughter, we reach the following conclusions, which speak strongly in favour of Svâmi Dayânanda's supposition.

1) *Nagual* is the name by which the Mexican Indian magicians, natives of America, are still designated. Like the Assyrian and Chaldean Nargals, chiefs of the Magi, the Mexican *Nagual* unites in his person the functions of priest and magician, having at his service a demon in the shape of some animal, generally a snake or a crocodile. He is considered to be the descendant of *Nagual,* king of the **[68]** snakes. The Abbé Brasseur de Bourbourg[91] devotes a considerable amount of space to them in his work about Mexico, and says that the *Naguals* are servants of the evil one, who, in his turn, serves them for the time being. In Sanskrit, likewise, a snake is called *Nâga,* and the "King of Nâgas" plays an important part in the history of Buddha and in the *Purâṇas.* According to tradition, it was Arjuna himself who introduced snake worship into Patâla. The converging circumstances, and the identity of names are so striking, especially when found on the opposite sides of the earth, that our scientists should really pay some attention to it.

2) The name of Arjuna's wife, *Ulûpî,* is purely old-Mexican, and if we reject the hypothesis of the Svâmi, it will be quite impossible to account for the actual existence of such a name in Sanskrit manuscripts long before the Christian era. Of all the ancient languages and dialects, it is only in those of the American natives that one constantly meets with such combinations of consonants as *tl,*

---

[88] *Patâla* means both hell and the antipodes.

[89] *Mṛid* is our earth [soil]; "Mṛityu-loka" means the locality of our earth.

[90] *Śrâvaṇa* is the fifth month of the Hindu year.

[91] [Charles Étienne Brasseur de Bourbourg (1814-74). Belgian ethnographer and writer. From 1848 to 1863, travelled as a missionary in Mexico and Central America. Published in 1857-59 a history of Aztec civilization, and from 1861-64 edited a collection of documents in the indigenous languages. Translated into French the *Popol-Vuh* (1861), the sacred book of the Quiché Indians, and wrote a Quiché grammar. His *Monuments anciens du Méxique et du Yucatan* was published by the French government in 1866.—*Compiler.*]

pi, etc. They are especially abundant in the language of the Toltecs (or Nahuatl), but can never be found either in Sanskrit or in ancient Greek. The words "Atlas" and "Atlantis" find no etymological equivalent in any European languages. Wherever Plato may have found them, it was not he who invented the name of Atlantis. In the Toltec language we find the root *atl,* meaning water and war, and soon after the discovery of America by Columbus a town called *Atlan* was found at the entrance of the gulf of Urabá.[92] Only in **[69]** America do we meet with such names as Itzcohuatl, Zempo-altecatl, Popocatépetl. To attempt to explain such coincidences by the theory of blind chance would be too much. Consequently, until science shall have successfully overthrown the contention, which it is yet unable to do, we consider Svâmi Dayânanda's hypothesis as the most reasonable, be it only in order to follow the axiom that "one hypothesis is as good as another." Among other things, Dayânanda points out that Siberia and the Bering Straits may have been the route that led Arjuna to America 5,000 years ago.

We would have lingered past midnight listening to these and similar legends, if the innkeeper had not sent a servant to warn us of the dangers that threatened us on the verandah at night, especially a *moonlit* night. The list of these dangers was divided into three sections: 1) snakes; 2) wild beasts; 3) *dacoits.* Besides the cobra and the "rock snake," the surrounding mountains are full of a kind of very small mountain snake, called *fursâ,* the most dangerous of all; their bite kills a man with the swiftness of lightning. The moonlight attracts them, and whole parties of these uninvited guests crawl up on the verandahs of houses, in order to "warm" themselves, as they find it warmer there than on the ground. The flowering and perfumed abyss below our verandah happened to be the favorite stamping ground for tigers and leopards, who come there to quench their thirst at the wide brook which runs along the bottom, and then wander until daybreak under the windows of the bungalow. Lastly, there are the insane *dacoits,* whose dens are scattered in these mountains inaccessible to the police, and who often shoot Europeans simply for the pleasure of sending *ad patres* one of the hateful *bellatis* (foreigners).[93] **[70]** Three days before our arrival, the wife of a Brâhmaṇa was carried off by a tiger into the abyss, and two favorite dogs of the commandant were killed by snakes. Without waiting for further explanations, we hurried to our respective rooms. At daybreak we were to start for Kârlî, six miles away.

---

[92] It is now a poor fisherman's village called Acla. See also *Le Méxique,* by Brasseur de Bourbourg, and John D. Baldwin, *Prehistoric Nations,* pp. 397-98.

[Ref. is to the Abbé Brasseur de Bourbourg's work entitled: et du *Monuments anciens du Méxique et du Yucatan,* etc., Paris, 1866, where the subject is discussed on pp. 33-40.—*Compiler.*]

[93] [*Vilâyat* in Hindî means "a foreign country" and *vilâyatî* "a foreigner"; it also means a "native country," and is derived from the Arabic *wilâyat.* In some North Indian vernaculars "v" is pronounced as "b." *Bellati* is apparently a corruption of *bilâyatî,* commonly used among Anglo-Indians. Among Arabs, Paṭhâns and Sidis, those who had lately come from their native land are called *vilâyatî,* as distinguished from the descendants of old settlers in India. The word, especially in its corrupted form, has come to be used especially of the Englishmen's native country.—*Compiler.*]

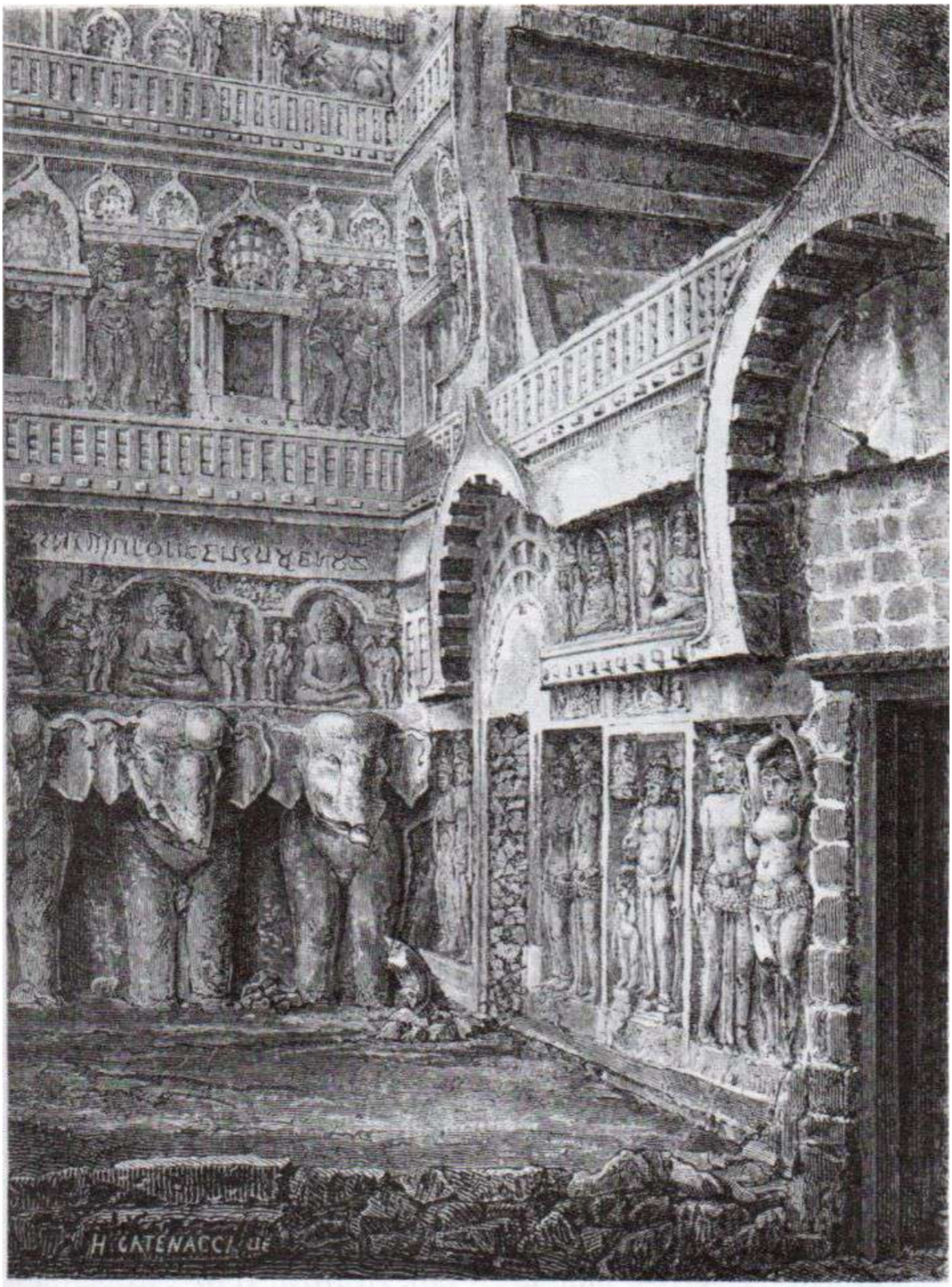

VESTIBULE OF THE CHAITYA AT KARLÎ

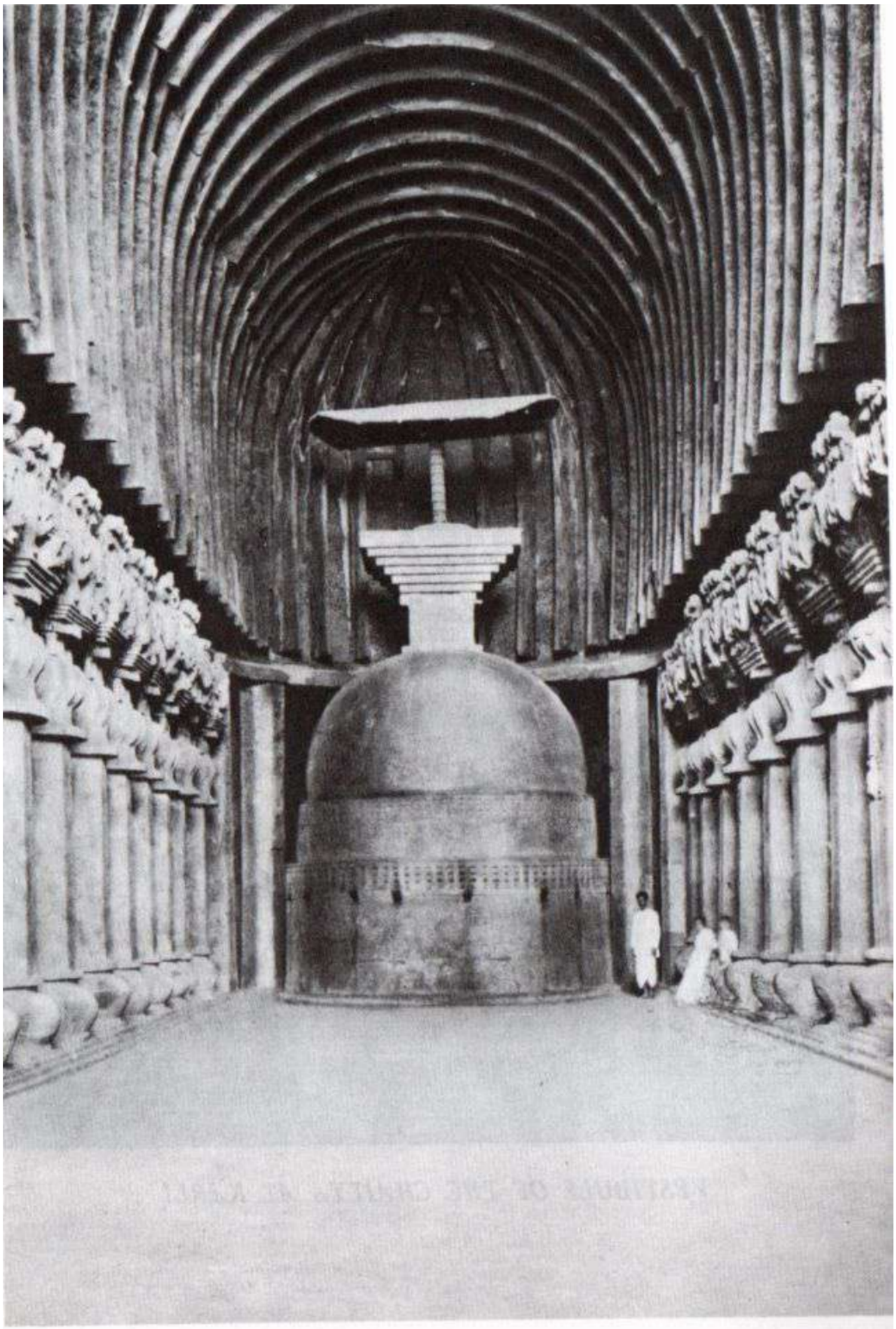

ROCK-CUT TEMPLE OF KÂRLÎ

74

—VI—

[71]

[The Caves of Kârlî — The Lion Pillar. — Inaccessible libraries of India. — Ṭhâkurs and their castles. — sacred manuscripts. — Fergusson's views on Kârlî. — Great antiquity of Elephanta. — Comparison with Kârlî and Kânheri]

At five o'clock in the morning, we arrived in our bullock-cart at the foot of the mountain, and at the end of not only a drivable road, but of even a bridle path. The last half mile was only a rough sea of stones, and we had no alternative but to climb on all fours up an almost perpendicular slope some 900 feet high. Nearly at our wit's end, we gazed at the historical mass before us, not knowing what course to take next. Almost at the summit of the mountain, under the overhanging rocks, were a dozen black apertures. Hundreds of pilgrims were crawling upward, looking, in their holiday dresses, like so many multicolored ants. Now, however, our faithful Hindu friends came to our rescue. One of them, putting the palm of his hand to his mouth, produced a strident sound, something between a shriek and a whistle. This call was immediately answered from above. In a minute, several half-naked Brâhmaṇas, hereditary watchmen of the temple, began jumping from rock to rock as swiftly and skillfully as wild cats on their way down. Five minutes later they were with us and, fastening leather straps round our bodies, dragged rather than led us upwards. Half an hour later, exhausted but perfectly safe, we stood before the porch of the chief temple, until then hidden from us by giant linden trees and cacti.

This majestic entrance, resting on four massive pillars **[72]** which form a quadrangle, is 52 feet wide and covered with ancient moss and carvings. In front of it stands the "lion column," so called from the four lions carved in natural size, and seated back to back on the four sides of the capital. Over the principal entrance, its sides covered with colossal male and female figures, there is a huge arch, in front of which three gigantic elephants are sculptured in relief, with heads and trunks that project far out from the wall. The temple itself is oval in shape, 124 feet and 3 inches in total length, and 45 feet and 6 inches in width. The nave is separated from the side aisles by 15 columns on each side, which sustain the cupola-shaped roof. Beyond, there is an altar dividing the first dome from a second, which rises over a small secret holy of holies, formerly used by the ancient Âryan high priests as an inner altar. Two side-passages leading towards it do not actually reach it and come to a sudden termination, which suggests that, once upon a time, either doors or walls, which exist no longer, were there. Each of the columns has a high base, an octagonal shaft, and a capital of magnificent sculptured work, representing two kneeling elephants surmounted by a god and goddess, "of the most exquisite workmanship," in the words of Fergusson.

According to him, this temple or *chaitya* is older and better preserved than any other, and may be assigned to a period about 200 B.C., because Prinsep,[94] who has deciphered the inscription on the Siṉhastambha, asserts[95] that **[73]** the *lion* pillar was a gift to the temple from Ajmitra Ukass, son of Saha Ravisabhoti, and that another inscription shows that the temple was visited by Datthama Hara (otherwise Dattagamini), king of Ceylon, in the twentieth year of his reign, *i.e.*, 163 years before our era. For some reason or other, Dr. J. Stevenson[96] insists on seventy years B.C. as the date,

---

[94] [James Prinsep (1799-1840) was both an architect and an Orientalist. Having gone as assistant assay-master to the Calcutta mint, his chief was the famous Dr. Horace Hayman Wilson, for many years librarian at the India House. Prinsep succeeded him in later years as assay-master to the mint Committee. He returned to England in 1838 in very poor health due to overwork. He reformed the weights and measures of India and introduced a uniform coinage in 1835. He laid the foundations for the *Journal* of the Asiatic Society of Bengal, of which he became secretary in succession to Wilson. His Oriental studies were mainly devoted to the decipherment of inscriptions in the Pâli language on pillars erected by Aśoka, and to the science of numismatics. He became a Fellow of the Royal Society.—*Compiler."*]

[95] *Journal of the Bombay Branch of the Royal Asiatic Society,* Vol. VI, as quoted by E. Eastwick, *A Handbook for India*, Vol. II, p. 321.

[96] *Journal of the Bombay Branch of the Asiatic Society*, Vol. V, p. 322.

asserting that *Kârlên* (Kârlî) was built by the Emperor Devabhûti, under the supervision of Xenocrates (Dhanukâkaṭâ or Dhenukâkaṭi). But how can this be maintained in view of the above-mentioned, and proven, perfectly authentic inscription? Even Fergusson, that celebrated defender of Egyptian antiquities and hostile critic of those of India,[97] definitely proves that Kârlî belongs to the structures of the third century B.C., adding that "the disposition of parts is exactly the same as those of the choir of a Gothic round, or polygonal apse cathedral."[98]

Above the main entrance, across the façade, there is a gallery, which reminds one very much of the rood-loft in Catholic churches, where the organ is placed. Off the porch, in addition to the chief entrance, there are two lateral ones, leading to the side aisles, and over the gallery there is a single window in the shape of a horseshoe across the entire **[74]** middle space. Thus all the light falls on the *dâghoba* (altar)[99] entirely from above, leaving the aisles, sheltered by the columns, in semi-obscurity, which increases as one approaches the far end of the building. To the eyes of a spectator standing at the entrance, the *dâghoba* must have thus appeared surrounded with radiance, behind which was impenetrable darkness, where the profane was not permitted to enter. The figure of the *dâghoba*, from the summit of which "râjâ-priests" used to pronounce verdicts upon the people, is called "Dharma-Râjan," the Hindu Minos.

Above the main temple are two other tiers of caves, in each of which are wide, open galleries formed of thick carved columns; from these galleries an opening leads to roomy cells and corridors, sometimes very long, but quite useless now, as they come to an abrupt termination at what appears to be solid walls. The guardians and custodians of the temple have either themselves lost the secret of any entrances that may lead farther, or jealously conceal it from the Europeans. The old Brâhmaṇa and his two sons complained bitterly that the Government was giving them a subsidy of merely 600 rupees for the expenses of two temple festivals of Śiva, while the East India Company gave them 2,000. Much as we sympathized with them, we could not help being surprised at such *generosity* — Christian rulers giving subsidies for pagan festivals and idol-worship! A rare characteristic! But then, in any case, why spend millions on the missionary work, instead of converting to Christianity the numerous *unbelievers* at home?...

Besides the main *vihâras*, or temple-monasteries, there are many smaller ones scattered over the slope of the mountain, which, according to the opinion of archaeologists, are much older. To what particular century or epoch they actually belong is not known except to a few Brâhmaṇas, who remain silent. Generally speaking, the position of **[75]** archaeologists in India is a sad one. The masses, immersed in ignorance, are utterly unable to be of any use to them, while the learned Brâhmaṇas, initiated into all the mysteries of the secret libraries in the pagodas, remain silent and do all they can to prevent archaeological research. However, after all that has occurred, it would be unjust to find fault with the conduct of the Brâhamaṇas in these matters. The bitter experience of many centuries has taught them that their only salvation was in distrust and caution, without which their national history and their most sacred treasures would have been irrevocably lost. Political upheavals and Moslem invasions which have for so many centuries torn India and shaken that

---

[Rev. John Stevenson, D.D. (1798-1858) was a Scottish divine, sent out by the Scottish Missionary Society, 1823, to their Bombay Mission, the first Scottish Mission established in India. In addition to being a zealous missionary, he was a distinguished Sanskrit scholar, one of the pioneer editors and translators of Vedic literature, a founder of the *Bombay Gazette*, and a student of native dialects. He became President of the Royal Asiatic Society of Bombay and published several scholarly works and translations of Vedic texts.—*Compiler*.]

[97] [James Fergusson (1808-1886) was educated at Edinburgh and Hounslow and resolved to devote himself to archaeological studies. He spent a number of years in India but settled in London for the remainder of his life. A skilled draughtsman, he made lengthy tours while in India (1835-42 and 1845), exhibiting an unusual power for laborious research. The results of his explorations are embodied in a vast number of works, one of the most important ones being his *Illustrations of the Rock-Cut Temples of India*, 1845.—*Compiler*.]

[98] [J. Fergusson, *Illustrations of the Rock-cut Temples of India*. Text Volume, p. 32.]

[99] [Also *dâgoba*, from the Singhalese *dâgaba*, *dâ* meaning relics, and *gaba*, container or receptacle. It is derived from the Pali *dhâtugarbha*, and the Sanskrit *dhatugarbha*. It is usually a solid dome-shaped structure built over relics of the Buddha or a saint.—*Compiler*.]

country to its very foundations, the all-destructive fanaticism of the Moslem vandals, and the Catholic padris, capable of any cunning scheme to secure manuscripts and destroy them — all these more than justify the Brâhmaṇas.

However, in spite of these destructions occurring through the centuries, there exist in many places in India vast libraries, access to which would shed a bright light not only on the ancient history of India itself, but also on the darkest problems of universal history. Some of these libraries, filled with priceless manuscripts, are in the possession of native princes and of the pagoda priests subservient to them, but the greater part is in the hands of the Jainas (the oldest sect) and of the Râjputâna Ṭhâkurs,[100] whose ancient hereditary castles are scattered all over Râjasthân, like so many **[76]** eagle's aeries on the summits of rocks. The existence of the celebrated collections at Jaisalmer and Paṭhâna are known to the Government, but they remain wholly beyond its reach. The manuscripts are written in an ancient and long forgotten language, intelligible only to the high priest and his initiated librarians. One thick folio is considered so sacred and inviolable that it is fastened to a heavy golden chain in the center of the temple of Chintâmani in Jaisalmer (the capital of the Râjputâna desert), and is taken out to be dusted and rebound only at the advent of each new pontiff. This is the work of Somaditya Saurâchârya, a great high priest, well-known in history, who lived prior to the Moslem invasion. His mantle is still preserved in the temple, and every new high priest dons it at his initiation. Col. James Tod,[101] who spent so many years in India and gained the love of the people as well as of the Brâhmaṇas — which no other Englishman ever had or will have — a man who became attached to these people with all the strings of his soul, and who wrote the only true history of India,[102] never was permitted to touch this folio. Rumor says an offer was made to take him into this sect, with the promise that he would be initiated then into all the mysteries. Being a passionate archaeologist, he almost resolved to accept but, forced to go **[77]** to England on account of his health, he died before he could return to his second fatherland. Thus the mystery of this new Sibylline Book remains unsolved.

A similar story is told concerning Kârlî and its libraries and underground passages. And yet, archaeologists are unable even to determine whether this ancient temple was built by Buddhists or Brâhmaṇas. Over the huge *dâghoba*, resembling a low minaret with a cupola, that hides the holy of holies from the eyes of the worshippers, a mushroom-shaped roof extends; archaeologists call such roofs "umbrellas," and they usually go with statues of the Buddha and of Chinese sages. But the worshippers of Śiva, who are nowadays in posession of the temple, assert that this low building, somewhat like a drum with a cupola, is merely a *liṅga* of Śiva. Moreover, the sculptures and carvings of gods and goddesses cut out of the rock preclude one from thinking that the temple is the production of Buddhists.

---

[100] The Ṭhâkurs occupy in India a position similar to that held by European feudal barons of the middle ages. Nominally they are dependent on their native ruling princes or on the British Government; but *de facto* they are entirely independent. Their castles are built on inaccessible rocks, and in addition to the obvious difficulty of reaching them other than in single file, they claim another advantage, namely, that of being interconnected by underground passages, the secret of which is inherited from father to son. We have visited two such underground halls, one of which was big enough to contain a whole village. Only yogins and initiated adepts (apart from their owners) are allowed free access to them. It is well known that no torture would ever induce any of them to reveal the secret, especially when one bears in mind the fact that they daily inflict torture upon themselves.

[101] [Colonel James Tod was an Indian diplomatist, born at Islington, March 20, 1782, and who died November 17, 1835. His rather short life was filled with scholarly achievements. He went to India in 1799, and did not return to England until 1823. During this long period, he held various responsible positions among which was that of political agent in the Râjput States, where he became eminently successful in restoring peace and confidence, earning the respect of both the chiefs and the people. Bishop Heber testifies to the love which ordinary people bestowed upon Col. Tod. In his travels, he was constantly engaged in surveying or collecting topographical information. After returning to England, he was for a time librarian to the Royal Asiatic Society. Apart from various detailed Journals he kept and which concern his many travels in India, Col. Tod is the author of a very important two volume work entitled: *Annals and Antiquities of Râjasthân, etc.*, London, 1829-32, in which a very considerable amount of information is given concerning the customs and ancient legends of Râjasthân. —*Compiler*.]

[102] *Annals and Antiquities of Râjasthân*, etc., London, 1829-32.

Fergusson writes:

> It is to this cave, more especially, that the remark applies that I made [p. 6], that the Chaitya caves seem at once to have sprung to perfection; for whether we adopt the *Mahâvanśa* for our guide, or Aśoka's inscriptions, it is evident, that this country, under the name of Maharatthan in the former, and Pitenika in the other, is one of the unconverted countries to which missionaries were sent in the tenth year of Aśoka's reign; and if, therefore, we assume the above date to be at all near the truth, a century had scarcely elapsed between the conversion of the country and the execution of this splendid monument. There is nothing in the Vihâras here or elsewhere which I have placed about the same date, that might not have been elaborated from a natural cavern in that period, but there is a complication of design in this that quite forbids the supposition; and it must either be brought down to much more modern epoch, or it must be admitted to be a copy of a structural building; and even then but half the difficulty is got over. Was that structural building a temple of the Brahmans or Buddhists? Was it designed or invented since the death of Sakya Sinha? Or did it belong to a former religion? And lastly, if we are correct in supposing cave digging to have commenced only subsequent to Aśoka's reign,[103] why, while the Vihâras were still so small, and so insignificant [with the exception, by the way, of dozens of others, such as Elephanta, Ajanta, Kânheri, etc., which Fergusson is trying to **[78]** place as close as possible to our own times], was so great a work undertaken in the rock?[104]

That is the question. If Fergusson, forced by the factual evidence of inscriptions to acknowledge the antiquity of Kârlî, still persists in asserting that Elephanta is of more recent date, he will scarcely be able to extricate himself from this dilemma, because the two architectural styles are the same, and the carvings of the latter are grander yet. To ascribe the temples of Elephanta and Kânheri to the Buddhists, and to place their construction in the fourth and fifth centuries A.D. in the first case; the tenth in the second, is to impose upon history a very strange and unfounded anachronism. After the first century A.D., not a single influential Buddhist was left in India. Scattered and persecuted by the Brâhmaṇas, they fled by the thousands to Ceylon and beyond the Himâlayas. After the death of King Aśoka, Buddhism speedily lost its hold, and was entirely displaced in India by theocratic Brahmâṇism. Fergusson's hypothesis that the followers of Śâkyasiṉha, driven from the continent, probably sought refuge on the islands surrounding Bombay, would hardly sustain critical analysis. Elephanta and Sâlsette, so near to Bombay (a distance of two and five miles respectively) are full of ancient Hindu temples.

Is it possible to imagine that the Brâhmaṇas, more powerful than ever just before the Moslem invasion, fanatical as they were, and mortal enemies of the Buddhists at the time, would have allowed these hated heretics to build Buddhist pagodas not merely within their possessions in general, but on "Ghârâpuri" in particular, on the island of their sacred "city of cave-temples"? It is not necessary to be either a specialist in architecture or an eminent archaeologist to be convinced at first glance that such temples as Elephanta are the work of Cyclops, requiring centuries and not years for their construction. Whereas at Kârlî everything is built and carved after a carefully thought out plan, at Elephanta **[79]** it seems as if thousands of different hands had wrought at various times, each following its own idea and fashioning after its own plan. All the three caves, for instance—the central temple as well as the two side ones — are dug out of hard porphyry rock. The first temple is practically a square (130/2 feet long by 130 feet wide) and contains 26 thick pillars and 16 pilasters. Between some of them there is a distance of twelve and sixteen feet, between others 15 feet 5 inches, 13 feet $3_{1/2}$ inches, and so forth. The same variation is found in the bases of the columns, whose finish and neatness of style constantly vary. Why, then, should we not consider the explanations of the Brâhmaṇas? They say that the temple was conceived and begun by the sons of Pâṇḍu after "the great war," *Mahâbhârata*, and that they charged all the believers to continue the work after their death, according to the discretion of the latter. Thereafter, the building of the temple continued for three centuries. Anyone who wished to redeem his sins would bring his chisel and set to work. Many were members of royal families, and even kings themselves, who personally took

[103] He died in 222 B.C. [H.P.B.]

[104] James Fergusson, *Illustrations of the Rock-cut Temples of India.* Text Volume, London, 1845, pp. 30-31.]

part in these labors...[105] If the temple gradually became neglected, it was because people of both past and present generations became unworthy of visiting such a sacred place.

As for Kânheri and many other cave-temples, there is not the slightest doubt that they were erected by Buddhists. In many of them were found inscriptions in a perfect state of preservation, and their style does not remind one in the least of the symbolical buildings of the Brâhmaṇas. Archbishop Heber thinks the Kânheri caves were built in the first or second centuries B.C. But Elephanta is much older and must **[80]** be classed among prehistoric monuments, dating from the epoch immediately following the "great war," *Mahâbhârata,* an event which the eminent and learned Dr. Martin Haug[106] relegates almost to antediluvian times, but which the equally celebrated and learned Max Müller transfers practically to the first century of our era.

---

[105] On the right-hand side of the temple, there is a cylindrical stone, called "liṅga" (the emblem of Śiva in his character of fructifying force in nature), which rests in the middle of a small square chapel with four doors. Round this chapel are many huge human figures; according to the Brâhmaṇas, these are portrait-statues of the sculptors themselves, Hindus of the highest caste, portrayed as doorkeepers of the holy of holies. Each of the larger figures leans upon a dwarf representative of the lower castes, which have been promoted by popular fancy into "demons" (*piśâchas*). The temple is full of carvings by unskilled hands.

[106] [Martin Haug (1827-76). German Orientalist; studied Oriental languages, especially Sanskrit, at Tübingen and Göttingen. Assisted Bunsen in his literary work at Heidelberg. Left for India, 1859, and became superintendant of Sanskrit studies and professor of Sanskrit at Poona. Having returned to his native land, 1866, was called to Munich as professor of Sanskrit and comparative philology. His chief work is: *Essays on the Sacred Languages, Writings, and Religion of the Parsees,* Bombay, 1862 (2nd & 3rd ed., 1878). He translated the *Aitareya-Brâhmaṇa of the Ṛigveda,* Bombay, 1863, 2 vols.—*Compiler.*]

—VII —

[81]

[THE FAIR AT KÂRLÎ. — SNAKE-CHARMERS. — TALISMAN AGAINST SNAKEBITES.]

The fair was at its height when, having visited and climbed over all the levels of the caves, and having examined the famous "hall of wrestlers," we descended, not by the way of the stairs, because there were none, but after the fashion of buckets being lowered into a well, namely, by means of ropes. A crowd of about three thousand people from the neighboring villages and towns had assembled. Women were adorned to the waist in brilliant-hued *sâṛîs,* with rings in their noses, ears, lips, and wherever else they could be hooked; their raven-black hair with bluish glint, smoothly combed back and shining with coconut oil, was ornamented with crimson flowers, sacred to Śiva and Bhavânî, the feminine aspect of that God. In front of the temple there were rows of small shops and tents, where all the requisites for the usual sacrifices — incense, aromatic herbs, sandalwood, rice, *gulâb,* and the red powder with which the pilgrim sprinkles first the idol and then his own face — were sold. The entire body of the mendicant brotherhood — fakirs, bairâgins, gosâîns — wandered among the crowd. Wreathed in chaplets, with long uncombed hair twisted at the top of the head into a veritable feminine chignon, with their faces and bodies smeared with bluish soot, and their bearded appearance, they presented an amusing likeness to naked monkeys. Some of them were covered with wounds, due to mortification of the flesh. There were also some *guṇîs,* snake-charmers, with dozens of cobras, fursâs and other snakes around their waists, necks, arms and legs — models worthy of the brush of a painter intent on depicting a male Fury. One *jâdûgar* (sorcerer) among them was especially remarkable. His head was crowned with a turban of cobras. Expanding their hoods and raising their dark green leaf-like heads, these cobras hissed without let up, reminding **[82]** one of a dying man's heavy breathing, which could be heard a hundred paces away. Their sharp tongues[107] quivered like lightning, and their small eyes glittered with anger at every passer-by... And here, by the way, is what took place; I relate the event just as it happened, without indulging in explanation or hypotheses of any kind, and leave the solution of the enigma to a student of natural science.

Undoubtedly anticipating a tip, the cobra-turbaned *guṇî* by means of a messenger boy offered to exhibit his powers of snake-charming. Since we did not wish to lose any opportunity, we accepted, but on condition that between us and his nurslings there should be what Mr. Disraeli would call a "scientific frontier." For this reason we placed ourselves from the very outset at about fifteen feet from the "magical circle." I will not dwell on all the tricks and wonders that we saw, but will proceed at once to the main fact. With the help of a *vaguḍâ,* a kind of musical pipe of bamboo, the *guṇî* caused all the snakes to fall into a sort of cataleptic sleep. The melody that he played, quiet, slow and original to the last degree, nearly sent us to sleep, too; at least we suddenly grew extremely sleepy, and without any apparent cause.

We were aroused from this semi-lethargy by our friend Gulâb-Singh who gathered a handful of a species of grass, with which he advised us to rub our temples and eyelids. Then the *guṇî* produced from a dirty bag a round stone, no bigger than a ten kopek piece, resembling the eye of a fish, or a black onyx with a white spot in the center. He declared that anyone who bought the stone would be able to "charm" any cobra, paralyzing it at once and causing it **[83]** to fall asleep (no other kind of snake would be affected by the stone). Moreover, according to him, it is the only remedy for the bite of a cobra. One has merely to place this talisman on the wound, where it sticks so firmly that it

[107] The expression "the sting of a snake," found in several languages, is exceedingly inaccurate to describe the process of *biting.* The sting (or tongue) of a snake is perfectly harmless. To introduce the poison into the blood of a man or of an animal, the snake must pierce the flesh with its fangs, not prick with its sting, which no snake ever does. The needle-like eye teeth of a cobra communicate with a little bag—the poison gland situated under the palate. If this gland is cut out the cobra will not live more than two or three days. Thus the assertion made by some skeptics that the *guṇîs* cut this gland from their snakes is quite unfounded.

cannot be torn away until all the poison has been absorbed, when it will fall off by itself, and all danger will be over...

Being aware that the Government had offered a large premium for the discovery of such a remedy, we showed a not unreasonable enthusiasm at the sight of such a wonderful talisman. Meanwhile, the *guṇî* began to annoy his snakes. Choosing a huge cobra eight feet long, he teased it until it became enraged. Twisting its tail around a tree, the cobra rose and hissed terribly[108] At last it bit one of the fingers of the *guṇî*, on which several drops of blood soon appeared. A unanimous cry of horror arose in the crowd. But the *guṇî*, without any hurry, stuck the little stone onto his finger, let it adhere like a leech, and proceeded with his performance. "The poison gland has been cut out of the snake," remarked our New York Colonel, "this is a mere farce." As if in answer to this remark, the *guṇî*, after a brief contest in skill, caught the cobra by the neck with one hand, and with the other introduced into its mouth a broken match, placing it perpendicularly between the jaws, so that they remained wide open. He then brought the snake over and showed it to each one of us separately, pointing to the death-dealing glands in its mouth. But our Colonel would not give up. "The gland is there all right, but the poison may not be there. How are we to know?" Then a live hen was brought and, with its legs tied together, was placed beside the snake. But the latter turned away from the would-be victim and went on hissing furiously at the *guṇî*. Then placing a stick between the tied legs of the hen, the *guṇî* started to tease the cobra again, until it bit the unfortunate hen. The victim attempted to cackle, shuddered once or twice, and became still. Death was instantaneous...

[84] Then something happened that was so strange that I know my account will rouse all the anti-spiritists and critics of St. Petersburg and Moscow against me. But *facts* remain facts, and do not become fiction, the most murderous criticism notwithstanding. Little by little, the cobra grew so infuriated that it became evident the *jâdûgar* himself found it too dangerous to approach. As if glued to the trunk of the tree by its tail, the upper part of the snake's body darted in all directions trying to bite anything within reach. Somebody's dog happened to wander a few steps away from us, and it seemed to attract the full attention of the *guṇî*. Sitting on his haunches, at a reasonable distance from the infuriated cobra, he stared at the dog with motionless glassy eyes, and then began to hum a song at low breath. The dog immediately showed signs of restlessness. Putting its tail between its legs, it turned halfway round to run away, but remained as if fastened to the ground. After a few seconds, the dog started crawling on its stomach towards the *guṇî*, nearer and nearer, whining and unable to tear its gaze from him, as if charmed. I understood the thought of the magician and felt awfully sorry for the dog; I wished to put an end to this influence and somehow or other to save the dog. But, to my horror, I suddenly found that my tongue would not move, and that it was impossible for me either to stand or even to raise my finger. Happily this fiendish scene did not last long. Crawling slowly, the dog was by now but a couple of feet from the cobra. The next moment, the snake darted at it with a frightful hiss and bit it in the head... The poor animal fell on its back with a plaintive squeal, made a few convulsive movements with its legs, and died almost at once.

It was impossible any longer to doubt there was poison in the gland. In the meantime, the little stone had dropped from the *guṇî's* wound, and the magician showed everyone his healed finger on which could be seen the mark of the prick, a red spot no bigger than the head of an ordinary pin. Next he made all his snakes rise on their tails and, holding the little stone between his first finger and thumb, he proceeded to demonstrate the influence of his talisman on them. The nearer his hand approached to the head of **[85]** the snakes, the more their bodies recoiled. Looking steadfastly at the stone, they shivered, bent lower and lower, and finally dropped on the ground as if in a trance... the *guṇî* then offered to permit the skeptical Colonel to try the experiment himself. In spite of our protests, he accepted at once and chose a very large cobra for his initial effort. Armed with the

[108] "Hissing" is also a wrong expression. A snake (at least a cobra) does not hiss, but rather "rattles"; the heavy loud breathing expands its entire body like the chest of a man.

stone, the Colonel bravely approached the snake and placed it near its head. At first, inflating its hood, the cobra made an attempt to strike at him, but suddenly stopped and, bending its head backward, stared at the stone, which the Colonel slowly moved back and forth, drawing nearer and nearer to its forehead, and forcing the cobra to twist on its tail. We did not dare to move, from sheer fright. When the stone and the Colonel's finger had come to within half an inch of the snake's head, it staggered as if intoxicated, its hissing grew weak, its hood dropped helplessly on both sides of its neck, and its eyes closed. Drooping lower and lower, the snake fell at last on the ground like a broken stick and fell asleep...

Only then did we breathe freely. Taking the magician aside we expressed our desire to buy his stone, to which he at once assented, to our astonishment, and asked two rupees for it. The talisman became my property and is at the present moment in my keeping. The *guṇî* asserts (and our Hindu friend corroborates it) that it is not a stone but an excrescence. It is found in the mouth of one cobra in a hundred, between the bone of the upper jaw and the skin of the palate. The "stone" is not fastened to the skull, but hangs on a tendon and can be taken out by simply cutting open the skin; as the result of this operation, however, the cobra dies. If we are to believe Bishnu-Nâth (the name of our magician), this excrescence makes of the cobra possessing it something of a king among the rest of its kind. "Such a cobra," said the *guṇî,* "is like a Brâhmaṇa among Śûdras;[109] other cobras obey it. This excrescence is sometimes to be found in one of the poisonous species of toads, but its effect **[86]** is much weaker. To destroy the effect of a cobra's poison, one should apply the toad's stone not later than *two minutes* after the bite; but the stone of a cobra is effectual to the last minute; it will save one as long as the heart has not ceased beating."

In confirmation of his words, the *guṇî* offered to catch another dog; this he did, the snake bit it, and he placed the stone over the bite. The dog seemed not to notice anything as long as the stone was in place. Bidding us good-bye, the *guṇî* advised us to keep the "talisman" in a dry place and to be sure not to leave it in the vicinity of a dead body, also to hide it from light during an eclipse of the sun or of the moon, lest it lose its power. In case we were bitten by a mad dog, we were to put the "stone" into a glass of water and leave it there overnight: the next morning the sufferer was to drink the water, and thus be healed.

"He is a regular devil and not a man," exclaimed our Colonel, when the *guṇî* had departed in the direction of the temple of Śiva, where, by the way, we were not admitted.

"Just the same kind of mortal as you or I," remarked the *Râjput* with a smile, "and a very ignorant one at that. Like almost all these snake-charmers, he has been brought up in a temple of Śiva, the great patron of snakes; they teach them there all sorts of 'mesmeric tricks,' in practice, without explaining anything to them; so they believe that all of it is done by Śiva, who naturally gets all the honor for their *miracles."*

"For some time the Government has been offering a premium of several thousand rupees for an antidote against the bite of a cobra. Why then do they not claim it, rather than let thousands of people die every year?"[110]

"The Brâhmaṇas would never let them do so. If the Government took the trouble to examine the statistics of deaths caused by snakebites more carefully, they would find that no *Hindu of the Shaiva sect has ever died from the bite* **[87]** *of a cobra.* People of other sects die, while those of their own are saved."

"But did he not disclose his secret to us, total strangers to him, and foreigners to boot? Why should the English not take advantage of this also?"

"Because the secret is completely useless to Europeans. The Hindus do not try to conceal the antidote, they know full well that without their aid no one can use it. The 'stone' retains its power

[109] Śûdras are the lowest of the four castes: 1) Brâhmaṇas; 2) Kshatriyas (warriors); 3) Vaiśyas (merchants); and 4) Śûdras (tillers of the soil, servants). These four castes are subdivided into numberless other divisions.

[110] Every year from *two* to *three thousand* people die in India from snakebite. Last year some 15,000 persons perished on account of tigers and snakes.

only if it has been taken from a *live* cobra. In order to catch the snake alive, it is necessary first to cast it into a lethargic sleep or, as it is said, to 'charm' it. Who is there among the foreigners who is able to do that? Even among the Hindus themselves, you will hardly find an individual in India who possesses this ancient secret, unless he be a disciple of the Shaiva Brâhmaṇas. Only these possess the monopoly of this secret, and not even all of them, but only those who belong to the pseudo-Patañjali School, the *bhûta* (demon)-ascetics so-called. Throughout this land, there are but half-a-dozen such pagoda-schools now, scattered here and there over India, and their inmates would rather part with their lives than with their secret."

"We paid two rupees for the stone which, in the hands of the Colonel, proved to be as potent as in the hands of the *guṇî*. Is it then so difficult to procure a supply of these stones?"

Our friend laughed.

"In a few days the talisman will lose all its healing power in your inexperienced hands. That is why he let it go at such a low price, and probably, at this very moment he is making an offering of his skillful cheating on the altar of his deity. I guarantee you a week's healing value for your purchase, after which you might as well throw it out the window."

Actually we soon learned the truth of these words. On the following day we came across a little girl, bitten by a green scorpion; she seemed to be in her last convulsion. No sooner had we applied the stone to the wound, than the child seemed relieved, and, in an hour, she was playing gaily, whereas, even in the case of the sting of a common black scorpion, the patient would suffer for a couple of weeks. But when, some *ten days* later, we intended to test the **[88]** potency of the "stone" upon a poor coolie of Allâhâbâd, just bitten by a cobra (which was killed then and there), our *talisman* would not even stick to the wound, and the poor wretch died within the hour. I do not attempt to offer either a defense or an explanation of the virtues of the "stone." I simply state the facts and leave them to fate and the mercy of the skeptics. Yet I can readily find a great many living witnesses in India to bear me out. When Dr. Joseph Fayrer, [111] who lately published his *Thanatophidia* (a book on the snakes of India, a work well known throughout Europe), categorically stated his disbelief in the alleged means of the "wonderworkers" of India, the following incident took place. A fortnight or so after the appearance of his book among Anglo-Indians, a cobra bit his cook. A *guṇî,* who happened to pass by, offered to save the man's life. The celebrated scholar was about to order the *guṇî* thrown out, when Major Kelly and other officers begged him to "try" the experiment. Declaring, sneeringly, that in spite of it his cook would be no more in less than an hour, the doctor gave his consent. In less than one hour the cook was preparing dinner in the kitchen for the esteemed scholar and his guests, and the professor very nearly tossed his book into the fire...

The day grew dreadfully hot; the sun had heated the rocks to such an extent that they burned our feet even through our thick-soled shoes. Also the general curiosity aroused by our presence, and the troublesome pursuit of the crowd, were becoming annoying. We resolved to go home, that is to say, to return to the cool cave, some six hundred feet from the great temple, where we were to spend the evening and to sleep. Without waiting for our Hindu companions, who had gone to see the fair, we started off by ourselves.

[111] [Sir Joseph Fayrer, Bart. (1824-1907). English physician; was a member of the Indian medical service, and on his return to England acted as president of the medical board of the India Office, 1874-95. Especially known for his studies on the poisonous snakes of India and on the physiological effects produced by their virus. His *Thanatophidia of India* (1872) is the standard work on the subject and is illustrated by plates drawn from life by members of the Calcutta School of Art. —*Compiler."*]

—VIII—

[89]

[THE SÂDHU AND HIS FIVE-LEGGED COW. — THE COLONEL'S MISADVENTURE. — RESCUED BY THE SÂDHU. — SUPPER ON THE VERANDAH. — ANTIQUITY OF THE HINDUS. — COL. TOD'S VIEWS. — TRUE MEANING OF HIRAṆYA-GARBHA. — ANTIQUITY OF THE VEDAS. — REFLECTIONS ON THE ṬHÂKUR. — A TIGER AND ITS SUDDEN DEATH.]

Entering the portico of the main entrance, we were struck by the appearance of a young man, who stood apart from, the crowd and was of a classic beauty. He was a member of the *Sâdhu* sect, a "candidate for saintship," to use the expression of one of our party.

The *sâdhus* differ greatly from all other sects. They do not go about naked, do not cover their bodies with damp ashes, wear no painted signs on their faces or foreheads, and do not worship idols. Belonging to the strict Advaita sect of the Vedânta School, they believe only in Parabrahman (the great Spirit). The *sâdhu* was dressed in a fairly good light yellow muslin shirt without sleeves; he wore his long hair loose and stood with uncovered head, his elbow resting on the back of a cow, which had a "fifth leg" growing out of her hump. This extraordinary freak of nature waved its fifth leg as if it were a hand and arm, scratching its head with the hoof and killing flies with it. At first we thought it was a trick and looked with some distrust both at the animal and at its handsome owner; but upon drawing nearer, we became convinced that here was a playful freak of nature and not the cunning of man. We learned from the young man that this animal had been presented to him by the Mahârâja Holkar, and that its milk has been his only food for the last two years.

[90] *Sâdhus* are followers of *Râja-Yoga* and, as said above, usually belong to the Vedânta School; they are disciples of initiated mystics who have entirely renounced the world and lead a life of monastic chastity. They are not distinguished by any special dress, other than a white turban and long hair. Between *sâdhus* and *guṇîs* (disciples of Śiva) there exists a mortal enmity, which manifests itself in silent contempt on the one side, and on the other, an unsuccessful attempt on the part of the *guṇîs* to sweep the *sâdhus* off the face of the earth. This antipathy reminds one of the conflict of light and darkness, something like the dualism of Ahura-Mazda and Ahriman among the followers of Zoroaster. The masses look upon the former as Magi, sons of the sun and of the Divine Principle, while the latter are considered to be dangerous sorcerers. Having heard of the reputation of the former and their abilities as "wonder-workers," and burning with curiosity to see some of the *miracles* ascribed to them by some people (even many Englishmen), we invited the *sâdhu* to visit our vihâra in the evening. But the handsome ascetic curtly refused, under the pretext that we were staying within the temple of idol worshippers, the very atmosphere of which would prove hostile to him. Seeing his inflexibility, we tried to offer him money, but he resolutely refused it, and so we went our way.

A path, or rather a ledge cut into the well-nigh perpendicular face of a rocky mass 900 feet high, led from the chief cave-temple to our vihâra. A man needs good eyes, sure feet and a very strong head to avoid sliding down the precipice at the first false step. Help would be practically useless, for the ledge being only two feet wide does not allow walking side by side. We had to walk single file, depending for aid on whatever presence of mind we had, and the latter, in the case of some of us, had taken an unlimited furlough. The predicament of our American colonel was especially unfortunate, for he was rather stout, very shortsighted, and hence subject to vertigo. As slight encouragement, we indulged in a choral performance of the duet from *Norma*,[112] "moriamo **[91]** insieme...", all the while firmly holding each other's hands to assure being spared by Death, or all four of us "dying together." But the Colonel succeeded in frightening us nearly out of our wits.

We were half way up, when he made a false step, staggered, suddenly lost hold of my hand, and rolled over the edge. We three, having to clutch the bushes and rocks with one hand, had no

[112] [Title and heroine of an opera (1831) by Bellini.—*Compiler."*]

chance of helping him with the other. A unanimous cry of horror escaped us, but died away the very next moment as we perceived, looking down into the abyss, that he had succeeded in clinging with both hands and feet to the trunk of a small tree which he had encountered some six feet below us down the slope. Fortunately, we knew him to be good at athletics, and remarkably cool-headed. Still the moment was a critical one. The slender stem of the tree might give way any minute and our Colonel fall into the abyss. We were just about to shout for help, when suddenly there appeared before us, as if sprung from the heart of the rock, the mysterious *sâdhu* with his cow...

They were both walking some twenty feet below us, on such hardly visible projections of the rock that it seemed a child's foot could have barely found room to rest; and they were going as confidently, and even carelessly, as if they were travelling on a wide highway instead of a vertical rock. Lifting his head, the *sâdhu* called to the Colonel to hold on as firmly as he could, and for us to keep quiet. Patting the "five-legged" cow kindly on her neck, he untied the rope with which he was leading her, all the while quietly chanting some sort of "mantra"; then, taking hold of her head with both hands, turned it in our direction, and, making a snapping sound with his tongue, calmly said to her: "Chal!" (go). With a few wild goat-like bounds up the cliff, the cow found herself on our path and stood motionless a few steps in front of us. As to the *sâdhu* himself, he started climbing towards the tree, with equal agility; tying the rope around the Colonel's body and putting him on his legs again, he then, climbing higher up the path, with a single effort of his strong arm, pulled the Colonel up — rather pale and minus his *pince-nez,* but not his presence of mind.

[92] An adventure that had threatened to become a tragedy ended comically.

"What is to be done now?" was our unanimous inquiry. "We cannot let you go further alone."

The sun was dipping towards the western horizon, and it was getting very risky to tarry any longer. "In a few moments it will be dark, and then we shall all perish," remarked the Colonel's secretary, Mr. Edward W—. In the meanwhile, the *sâdhu,* evidently not understanding a word of English, having refastened the rope on his cow's neck, stood motionless at the turn of the path. His tall, slender figure seemed suspended in air above the precipice. Only his long, black hair, blowing in the breeze, showed that in him we beheld a living being and not some wondrous statue cast in bronze. Forgetting our recent danger and our present awkward predicament, Miss B., a born artist and a passionate admirer of all that was artistic, loudly exclaimed: "Just look at his majestic, purely Greek profile!... Observe the poise of the man!... How he stands out against the golden and azure sky! A Greek Adonis, truly, and not a Hindu!..." But the "Adonis" put a sudden stop to her ecstasy. He slowly turned towards us, glanced briefly with half-kindly, half-mocking, laughing eyes, at Miss B— who was staring at him, and said in his quiet ringing voice in Hindî:

"Mahâ-Sâhib (Great Sir) cannot go any further without the help of someone else's eyes. Sâhib's eyes are his enemies. Let the Sâhib ride on my cow. She cannot stumble..."

"I? Ride on a cow, and a five-legged one at that? Never!" exclaimed the poor Colonel, with such a disconcerted look that we all burst out laughing.

"It would be better for the Sâhib to sit on a cow than to lie on a *chitâ,*"[113] remarked the *sâdhu* with kindly seriousness. "Why call forth the hour which has not yet struck?"

There was nothing else to be done, and we succeeded in persuading the Colonel to ride. Carefully mounting him on the cow's back, and telling him to hold firmly to the fifth leg, the Hindu led the way, and we all followed behind.

[93] A few minutes later we were on the verandah of our vihâra, which was deeply hewn from the rock, and found our Hindu friends, who had arrived by another path. We eagerly related our adventures and then looked for the *sâdhu,* but found he had already disappeared with his cow.

"No use looking for him; he has taken a road known only to himself," casually remarked Gulâb-Singh. "He is well aware of your gratitude, and would not take any money. He is a *sâdhu*, and not a *guṇî,"* he added, proudly.

We remembered that our proud friend himself belonged to the *sâdhu* sect.[114]

---

[113] [The pyre on which dead bodies are burned.]

"Who can tell," whispered the Colonel in my ear. "Maybe what is being said about him is true!"

In the main hall of the vihâra, a life-size statue of Bhavânî, the feminine aspect of Śiva, was cut in the rock, and twelve doorways led into as many smaller cells. From the bosom of the "Devakî" gushed the pure cool water of a mountain spring, which fell into a reservoir at her feet. Piles of sacrificial flowers, rice, betel leaves and incense surrounded it. It was so damp there, that we preferred to spend the night in the open air; we remained on the verandah, hanging, as it were, between sky and earth, and lit from below by numerous blazing fires kept burning by Gulâb-Singh's servants to scare away wild beasts, and from above, by the light of the full moon. A supper arranged after the eastern style, on carpets spread upon the floor, with thick banana leaves for plates; the noiselessly gliding steps of the barefooted servants, as silent as ghosts, in their white muslins and red turbans; the limitless depth of space before us, lost in the waves of moonlight, and behind, the dark vaults of ancient caves, dug by an unknown race, in unknown times, and in honor of an equally unknown prehistoric religion — all these circumstances transported us into a strange world and to distant epochs very different from our own... Right **[94]** there with us sat the representatives of five different peoples, five entirely different types, and in five costumes wholly different, one from the other. All five are known to ethnographers under the generic name of *Hindus,* similar to the fact that eagles, condors, hawks, vultures and owls are known to ornithologists as "birds of prey," though differing from each other just as much. Each of these five companions, a Râjput, a Bengalî, a Madrasî, a Singhalese and a Marâṭhâ, is a descendant of a race the origin of which European scientists have argued about over half a century without coming to an agreement.[115] Irrespective of all this the traditions **[95]** of the people themselves are generally denied, mainly because they are not in harmony with preconceived notions. The meaning of their ancient manuscripts is distorted, and facts are sacrificed to fiction, if only the latter proceeds from the mouth of some favorite oracle.

Ignorant masses are often accused of superstition just because they create for themselves fanciful idols in the spiritual world. And yet the educated world, the world that is athirst for knowledge, the enlightened world, acts even more foolishly than they when dealing with its own favored authorities. Permitting half a dozen laurel-crowned scholastic heads to draw their own conclusions, according to their own liking, it stones anyone who dares to question the decisions of these quasi-infallible specialists and brands him an ignorant fool. Let us remember the case of Louis Jacolliot, who spent twenty years in India, had studied the language and the country thoroughly, and who, nevertheless, was rolled in mud by Max Muller, whose foot never touched Indian soil.

---

[114] Sâdhu-Nânak must not be confounded with the sect of the Sikhs, followers of Guru-Nânak. The former are Advaita-Vedântists; the latter monotheists. The Advaitas believe only in an *impersonal* deity— Parabrahman.

[115] *Râjputs,* for instance, are called "Hindus" and are classified as Âryans, while they call themselves *Sûryavaṉśa, i.e.,* descendants of *Sûrya* (sun). Brâhmaṇas derive their origin from *Indu* (moon) and are called *Induvaṉśa (Indu, Soma,* or *Chandra,* meaning moon in Sanskrit). If the first Âryans to appear in the prologue of universal history, i.e., the people who, according to Max Müller, having crossed the Himâlayas, conquered the country of the "five rivers," are Brâhmaṇas, then the Râjputs are not Âryans; and if they are Âryans, then they are not Brâhmaṇas, as all their genealogies and sacred *Purâṇas* show that they are much older than the Brâhmaṇas; in such a case, Âryan tribes have existed in other countries of our globe, as well as in the renowned district of the *Oxus,* the cradle of the *Germanic race, the ancestors of the Âryans and the Hindus,* in the imagination of the above-named scholar and his German school. The "lunar" line begins with Purûravas (according to the genealogy prepared by Col. Tod from *Purâṇa* MSS. in the Udaipur archives), i.e., more than 2200 years *B.C.,* and much later than Ikshvaku, the forefather of the Sûryavansas. The fourth son of Purûravas, Raya, heads the line of the Lunar Race, and it is only in the fifteenth generation after him that appears Hârîta, who founded the Kauśika-gotra or the "*Brâhmaṇa-tribe.*" The Râjputs can hardly tolerate them. They say: "the children of the *Sun* and of *Râma* have nothing in common with the children of the *Moon* and of Kṛishṇa." As for the Bengalîs, according to their traditions and history, they are aborigines. The Madrasîs and the Singhalese are Dravidians; these in turn have been said to belong to the Semites, the Hamites and the Âryans; and finally, they have been left to the will of God, with the conclusion drawn that the Singhalese, at all events, must be Mongolians of Turanian origin. The Marâṭhâs are aborigines of the west of India, as the Bengalîs are of the east; but to what group of tribes these two nationalities belong, no ethnographer can actually vouch, save perhaps a German.
[Cf. Col. Tod, *Annals and Antiquities of Râjasthân* (1880), Vol. I, pp. 24-25.]

The oldest people of Europe are mere babes, hardly out of swaddling clothes, compared with the tribes of Asia, and especially of India. How poor and pitiful, indeed, appear the genealogies of the oldest European families, when compared with those of some Râjputs! In the opinion of Col. Tod, who for over twenty years studied these genealogies on the spot — in Râjasthân itself, theirs are the most complete and most trustworthy of all similar records of the peoples of antiquity. They date from 1000 to 2200 years B.C., and are in many instances upheld by Greek writers. After long and careful research and comparison with the *Purâṇas* and various inscriptions on monuments, Col. Tod came to the conclusion that in the Udaipur archives (now inaccessible), not to mention others, may be found the key, not only to the history of India, but to ancient universal history in general. Here is what he says on this subject:

> In order to discover this key, we should not follow the example of many credulous archaeologists unacquainted with India and who therefore imagine the stories of Râma, the *Mahâbhârata,* of Kṛishṇa and the five Pâṇḍavas brothers, to be nothing but "allegories." He **[96]** who would seek seriously to fathom these legends will very soon become convinced that these so-called "fables" are from first to last founded on historical facts, the proof of which is to be found in the descendants of these heroes, their tribes, their ancient cities, and coins which exist even today. Let us first decipher the inscriptions on the pillars of *Indraprastha, Purâga* and *Mewâr,* on the cliffs of *Junâgarh* in Bijolia, on the *Arâvali* and in the ancient Jaina temples scattered all over India. Where we find so many inscriptions in a language so far unknown to us, a language in comparison with which even hieroglyphics are child's play—and only then shall we have the right to express our final opinion.

And yet, Professor Max Müller, who, as already mentioned, never got a glimpse of India, sits as a judge and establishes chronological tables for it, according to his own ideas; while Europe, taking his words for those of an oracle, endorses his decisions. *Et c'est ainsi que s'ecrit l'histoire...* Talking about the chronology of the esteemed German Sanskritist, I cannot resist the desire to show (be it only to Russia) on how fragile a basis all his scientific allegations are founded, and how little he is to be trusted in his pronouncements upon the antiquity of this or that manuscript. It may be that what I am about to say will seem irrelevant in this superficial description of India which makes no pretence to learning: but it must be remembered that in Russia, as elsewhere in Europe, people judge the value of this philological luminary merely by the acclaims and plaudits lavished upon him by his servile followers. As to the *Veda-Bhâshya*[116] for instance, of Svâmi Dayânanda, no one ever reads it, and possibly has never even heard of it, which is fortunate for Professor Max Müller. I shall try to state the essential points of the case as briefly as possible.

Stating in his *Sâhitya-Grantha* that the Âryan tribe in India acquired the notion of God step by step and exceedingly slowly, Professor Max Müller wishes to prove thereby that the *Vedas* are far from being old as is supposed by some of his colleagues. Later, having presented some more or less weighty evidence in support of this new theory, he **[97]** concludes with a fact, which, in his opinion, is indisputable. He points to the word *hiraṇya-garbha* in the mantra-section, which he translates as "gold," and adds that, as the section of the *Vedas* called *chhandas* appeared 3,100 years ago,[117] the mantra-section could not have been written earlier than 2,900 years ago. Moreover, he divides the mantra-section ("Agniḥ pûrvebhiḥ," etc.)[118] philologically and chronologically, and, finding in it the word *hiraṇya-garbha,* he triumphantly denounces it as an anachronism. "The ancients," he says, "had no knowledge of gold, and, therefore, if gold is mentioned in the *mantra,* it means that the *mantra* was composed at a comparatively modern epoch," and so forth.

But the eminent Sanskritist is very much mistaken in this. Svâmi Dayânanda and other pandits, even those now antagonistic to him, prove and confirm that Max Müller has completely misunderstood the meaning of the term *"hiraṇya."* Originally it did not, and, when united with the word *garbha,* even now does not, mean "gold," a word of more recent origin which does not exist in

---

[116] A translation of the *Vedas* into Hindî, with commentaries and explanations. It is the first complete translation.

[117] The *Vedas* are divided into two parts: *chhandas*—ślokas, verses, etc.; and *mantras*—prayers, rhythmical hymns, which are, at the same time, incantations used in white magic.

[118] [*Agniḥ purvebhiḥ* are the first two words from the second verse of the Hymn to Agni, *Ṛig-veda,* I, 1.—*Compiler.*]

the ancient Sanskrit of the *Vedas*. Thus all the Professor's brilliant demonstrations are so much labor lost. The word *hiraṇya* in this *mantra* should be translated "divine light," a symbol of knowledge in the mystical sense, just as with the alchemists "light" was called *sublimated gold*, from whose rays they hoped to obtain the objective metal. In combination with the second word—*hiraṇya-garbha* (literally, radiant womb), it designates in the *Vedas* the primeval principle, in whose womb (like gold in the womb of earth) rests the light of divine knowledge and truth, the essence of the soul liberated from the sins of the world.[119]

[98] In the *mantras*, as in the *chhandas*, one should always look for a double meaning: 1) a purely metaphysical and abstract one, and 2**)** the purely physical, as everything that is earthly or that exists on earth is closely bound to the spiritual world, from which it proceeds and into which it is reabsorbed. For instance, *Indra*, the god of thunder, *Sûrya*, the sun-god, *Vâyu*, the god of the wind, and *Agni*, the god of fire, all four, depending upon this primeval divine principle, issue, according to the *mantra*, from the womb of *hiraṇya-garbha*. In this case, they — the gods — are spirits or personifications of the forces of Nature, subordinate to the One Principle. But the initiated Adepts of India understand very clearly that the god *Indra*, for instance, is nothing else but sound generated by the collision of electrical forces, or, more correctly, electricity itself; *Sûrya* is not the god of the sun, but the center of fire in our system — the essence of that whence issue fire, heat, light, etc., hence the very thing which none even among our greatest scientists, sailing an even course between Tyndall and C. Schöpffer,[120] has as yet defined... This concealed meaning has totally eluded Professor Max Müller's research, as a result of which he makes bold assertions, clinging to the dead letter alone. How, then, can he claim to establish the antiquity of the *Vedas*, according to his own deductions and conclusions, when his understanding of the language of this ancient scripture is so imperfect?...

Such is the gist of the Svâmi's reply, and to him we shall refer the Sanskritists, if they care to consult his *Ṛigvedâdi-Bhâshya-Bhûmika* (Bk. IV, p. 76).[121]

That night, all the travellers slept soundly, except me. They were all curled up around the slowly dying fires and paid no attention at all either to the distant drone of the **[99]** thousand voices which reached us from the fair, or the prolonged dull roar of the tigers, rising like a distant thunder from the valley, or even to the loud prayers of the pilgrims who passed to and fro all night long along the narrow ledge of the cliff from which we very nearly fell during the daylight. They came in parties of twos and threes, and sometimes there appeared a lonely woman. As they could not reach the vihâra because we occupied its verandah, they entered, after some little grumbling, a small lateral cell, something like a chapel, with a statue of Devakî-Mâtâ (mother-goddess) in it, and a *tank* full of water. Approaching the entrance, each pilgrim prostrated himself, then placed his offering at the feet of the goddess and bathed in the "holy waters of purification," or, at least, drawing water, sprinkled some of it over his forehead, cheeks and breast; he then prostrated himself again, retreated backward towards the entrance, prostrated himself once more, and vanished into the outer darkness with a final invocation: *"Mâtâ, mâhâ-mâtâ!"*—Mother, great mother! Two of Gulâb-Singh's servants, with traditional spears and shields of rhinoceros skin, who had been ordered to protect us from wild beasts until sunrise, sat on the steps of the verandah, at the edge of the precipice. Unable to fall asleep, I watched with increasing curiosity all that went on. The Ṭhâkur was also sleepless. Every time I half-opened my eyelids, heavy with fatigue, there appeared before me the gigantic figure of our mysterious friend...

---

[119] [The same subject is treated of in *The Secret Doctrine*, Vol. I, p. 360, where H.P.B. refers to the "unpublished polemics" of Dayânanda Sarasvatî with Prof. F. Max Müller. The source of such "polemics" has not been traced.—*Compiler*.]

[120] [Reference is to Professor C. Schopffer who delivered in Berlin a lecture entitled *Die Erde steht fest* (5th ed., 1854), in which he attempted to show that the Earth does not rotate on its axis and does not revolve around the sun. H.P.B. mentions it in *Isis Unveiled,* Vol. I, pp. 621-23.—*Compiler*]

[121] This periodical monthly publication may be available in Russia, at the St. Petersburg Academy.

Having seated himself after the Eastern fashion, with his feet drawn up and his arms round his knees, he sat motionless on a bench cut in the rock at the very end of the verandah, gazing intently into the silvery distance. Our Râjput sat so close to the edge that the least incautious movement, it seemed, would have thrown him into the yawning abyss at his feet. But the granite goddess Bhâvanî herself, a few steps away from him, was hardly more immovable. The light of the moon, in which everything in front of him was bathed, was so strong that the black shadow under the rock sheltering him was quite impenetrable, shrouding his face in absolute darkness. From time to time, the flames of the sinking fires leaping up cast their **[100]** warm reflection of his dark-bronze face, enabling one to distinguish its sphinx-like features and his shining eyes, glowing like bright embers, yet as motionless as the rest of him.

What am I to think? Does he sleep or is he entranced? Entranced as are the initiated *râja-yogins* about whom he was telling us this morning? Oh, if I could only go to sleep!... Suddenly a loud, prolonged hissing sound erupted close to my ear, as if from under the hay on which we were curled, and made me jump with vague reminiscences about a "cobra." Then it struck: one, two... It was our American travelling alarm clock, which somehow or other happened to get under the hay. I felt ashamed and amused at this involuntary fright.

Yet neither the hissing sound, nor the loud striking of the clock, nor my sudden movement — which made Miss B— raise her sleepy head — awakened Gulâb-Singh, who was hovering, as before, above the precipice. Another half-hour went by. In spite of the distant hum of the festival, all was quiet and motionless; but sleep eluded me more and more. A fresh and rather strong wind rose just before dawn, at first rustling the leaves, then moving the tips of the trees that grew from the abyss before us. My whole attention was now centered upon the three Râjputs before me — the two shield-bearers and their master. I cannot tell why, but I was especially attracted at this moment by the sight of the long hair of the servants, which was waiving in the wind, though they sat on the more sheltered side of the verandah than their *Sâhib.* As I turned by eyes toward the latter, I felt as though my blood had congealed in my veins. The muslin veil of someone's *ṭopi,* which hung beside him, tied to a pillar, was whirling in the wind, while the hair of the *Sâhib* himself lay as still as if it had been glued to his shoulders; not a single hair moved, not the slightest movement could be noticed in the light folds of his white muslin garment. No statue could have been more motionless...

What is this? A delirium, a hallucination, or an amazing and inexplicable reality? Shutting my eyes tightly, I decided not to look any longer. At that very moment something **[101]** produced a crackling sound but a few feet from the steps, and the long, dark silhouette of some animal — either a dog or a wild cat — became clearly outlined against the brightening sky. The animal stood in profile on the edge of the precipice, its long tail lashing to and fro. Both Râjputs rose swiftly and noiselessly and turned their heads towards Gulâb-Singh, as if asking for orders. But where was Gulâb-Singh? On the spot where he sat so motionless but a minute earlier, there was no one to be seen; only the *ṭopi* lay there, torn down by the wind. Suddenly an awful roar, deafening and prolonged, made me jump; penetrating into the vihâra, it awakened the silent echoes and resounded along the edge of the precipice like the dull rumbling of thunder. Good heavens! A tiger! Before this thought had time to shape itself clearly in my mind, there came the sound of crashing branches, and of something heavy sliding down into the abyss. Everyone sprang up, and all the men seized their guns and revolvers. The alarm was general.

"What's the matter now?" said the calm voice of Gulâb-Singh, seated again on the bench as if nothing had happened. "What has caused you this fright?"

"A tiger! Was it not a tiger?" came in rapid questioning remarks from Europeans and Hindus alike. Miss B— trembled like one stricken with fever.

"Tiger or not matters very little to us now. Whatever it was, it is by now at the bottom of the abyss," answered the Râjput, yawning. "You seem to be especially disturbed," he added with a slight irony in his voice, addressing the English lady who was hysterically crying, undecided whether to swoon or not.

"Why doesn't our Government destroy all these terrible beasts?" sobbed our Miss B—, who evidently believed firmly in the omnipresence of her government.

"Probably because our rulers save their powder for us, giving us the honor of being considered more dangerous than the tigers," said the courtly Gulâb-Singh.

There was a ring of something both threatening and derisive in the way our Râjput used that word "rulers."

"But how did you get rid of the 'striped one'?" insisted the Colonel. "Has anyone fired a shot?"

[102] "It is but with Europeans that firearms are considered the *only*, or at least the *very best way* to overcome wild beasts. We savages have other means, even more dangerous," explained *Bâbû* Norendro-Das-Sen. "When you visit us in Bengal, you will have a splendid opportunity of becoming acquainted with tigers; they come to us uninvited both day and night, even in towns..."

It was getting light, and Gulâb-Singh proposed that we descend and examine the rest of the caves and the ruins of the fortress before the seasonal heat; in a few moments everything was ready for breakfast, and at half past three we started by another and less steep road down into the valley, having no special adventures on our way. The Marâṭhâ, however, lagged behind and vanished, without saying a word to us.

BUDDHIST VIHÂRA AT KÂNHERI CAVES

FRONT VIEW OF PAṆḌULENA CAVE AT NÂSIK

— IX —

[103]

[LOHOGARH. — WADGAON. — CONFLICT BETWEEN THE ENGLISH AND THE MARÂṬHÂS. — THE DEAD TIGER. — CAVES OF BIRSA AND BHÂJÂ. — CHINCHVAḌ AND THE INCARNATIONS OF GAṆAPATI. — RETURN TO BOMBAY.]

We went through Lohogarh, a fortress which was captured by Śivâjî from the Moguls in 1670, and the ruined chambers where the widow of Nânâ Farnavîs,[122] under the pretext of an English protectorate and a yearly pension of 12,000 rupees, became *de facto* the captive of General R. C. Wellesley in 1804.[123] We started for the village of Wadgaon, **[104]** once fortified and still very rich. We were to spend the hottest hours of the day there (from 9 a.m. to 4 p.m.), and then proceed to the historically famous caves of Birsa[124] and Bhâjâ, about three miles from Kârlî.

Wadgaon is famous because of two shameful events in English history. On January 12 and 13, 1779, a considerable military force was defeated by a mere handful of Marâṭhâs. Then William Hornby, the governor of Bombay, after consultation with the former peshwa, Râghunâth Râo, appointed him regent at Poona, with four thousand armed men, six hundred of whom were English, and called upon John Carnac, the President of the Council, to carry out this agreement. In so doing, Carnac brought shame upon his country and the honor of the East India Company, thus becoming a traitor to his regent and his government.[125] Frightened by the small Marâṭhâ army under the command of Nânâ Farnavîs, Sindhia and Tukoji Râo Holkar, he ordered a retreat and later entered into a shameful bargain with the triumphant Marâṭhâs, an act of treason to his peshwa, planning even then to double-cross his new allies. Surrounded by the enemy, he threw cannon and ammunition into the lake and ordered his men to *save* themselves even before the battle, leaving his rear guard to the mercy of the attacking Marâṭhâs. Fifteen English officers were killed that day. Colonel James Cockburn, seeing that the battle was lost and his forces at the mercy of the enemy, was the first **[105]** to recommend surrender to Carnac. Carnac then sent an officer to arrange for the capitulation and, in the words of James Grant Duff, "did not consider it too shameful to send a letter to the governor of Bombay, wherein he consoled him by saying that all the promises and concessions given that day to the Marâṭhâs were given *with the tacit understanding among the English not to carry them out."*[126] Accordingly, no sooner had the valiant committee of diplomats

---

[122] Nânâ Farnavîs was the first minister of the peshwa, the young Mahâdeo Râo; the latter was held in such a firm grip by the former, that after having been subjected to a public rebuke, he committed suicide on the morning of October 25, 1795, by jumping off the terrace of his castle at Poona.

[123] [Richard Colley Wesley Wellesley (1760-1842), son of an Irish peer, was the brother of the famous duke of Wellington. Educated at Eton and Christ Church, Oxford. After a period in the English House of Commons, was appointed a lord of the treasury by Pitt. Became in 1793 a member of the board of control over Indian affairs, and in 1797 accepted the office of governor-general of India. The rivalry with France made Wellesley's rule in India an epoch of enormous and rapid expansion of English power. His attempts to remove some of the restrictions on the trade between England and India brought him into hostility with the East India Company, and he resigned in 1805. Became ambassador to Spain, 1809; foreign secretary in Perceval's cabinet from which he resigned in 1812. Identified himself with the claims of the Irish Catholics for justice. Appointed lord-lieutenant of Ireland, 1821, and had the satisfaction of seeing the Catholic claims settled for a while.—*Compiler.*]

[124] [These caves are also known under the names of Beira and Bêḍsâ.—*Compiler.*]

[125] [John Carnac (1716-1800) was a colonel who began his military service in the 39th foot ("Primus in Indis"); admitted, 1758, into the East India Company's service. Succeeded, 1760, Col. John Caillaud in command of the army at Patna; the following year won a victory over the troops of the Emperor of Delhi and a French contingent. Appointed brigadier-general, 1764; after a brief stay in England, returned to India, rendering effective aid to Lord Clive. While member of council at Bombay, was appointed, 1778, as one of the civil committee with the army who the following year executed the unfortunate convention of Wadgaon. Was subsequently dismissed from the company's service. Remained in India until his death. *(Nat. Cyclop, of Biography.)* —*Compiler.*]

[126] *A History of the Mahrathas***,** Vol. II, p. 363. [James Grant Duff (1789-1858) was a Scottish historian. Having sailed to India as a cadet, he attracted the attention of Mountstuart Elphinstone and became his assistant and devoted friend. He became prominently involved in the struggle with the Marâṭhâs and was eventually appointed Resident of Sattara,

crossed the mountains and were out of danger, than all the promises, which the Marâṭhâs accepted without hesitation, were thrown to the winds. The auxiliary army, which had been temporarily held back, was recalled from Bengal; Sindhia received not a penny of the sum promised him, and many of the hostages were killed. The people of the "chosen superior race" proved once more the superiority of their civilized ideas of honor, over the prejudices of the brown "savages."[127]

[106] At about two p.m., when, in spite of the huge *pankhâs* stretched across the full length of the room and waving to and fro, we were grumbling at the heat, there suddenly appeared our friend the Marâṭhâ Brâhmaṇa, who had disappeared on the journey. Accompanied by half a dozen Dakhinîs (inhabitants of the Dekkan plateau) he rode slowly, seated practically on the ears of his horse, which snorted and seemed unwilling to move. When he reached the verandah and dismounted, we saw what was the matter: across the saddle a huge tiger was tied, its tail dragging in the dust, and some black congealed blood protruding from its half-open mouth. It was taken off the horse and laid by the doorstep.

"Was it our visitor of the night before?" was the thought that flashed through my mind. I looked at Gulâb-Singh. He lay on a rug in a corner, resting his head on his hand and reading. He knitted his brows slightly, but did not say a word. The Brâhmaṇa who had brought the tiger was silent also, quietly giving directions, as if making ready for some solemn rite. We soon learned that, according to the superstitions of the people, it was to be a solemn rite indeed.

A tuft of fur off a tiger that has been killed, neither by a bullet, nor any other weapon; but by a *word,* is considered the best of all talismans against an attack by one of its kind. "Such cases are exceedingly rare," the Marâṭhâ told us, "as one very seldom meets a man who possesses this *word.* Hermit *yogins* and *sâdhus* do not kill them, thinking it sinful to destroy even a tiger or a cobra, so they simply turn the animals away. There exists only one brotherhood **[107]** in India whose members possess all the secrets, and for whom there are no mysteries in nature...... And the fact that the tiger was not killed as a result of a fall (they never lose their footing), or by a bullet or some other weapon, but simply by the *word* of Gulâb-Lal-Singh, was evidenced by the body of the animal itself. I found it very easily," continued the Brâhmaṇa, "in the bushes, where it lay exactly under our vihâra, at the foot of the rock over which the tiger had rolled, already dead... Gulâb-Lal-Singh, thou art a râja-yogin, and I salute thee!..." added the proud Brâhmaṇa, putting his words into practice and prostrating himself before the Ṭhâkur.

"Use not vain words, Kṛishṇa Râo!" interrupted Gulâb-Singh. "Get up and do not play the part of a Śûdra... The tiger only fell off the cliff and broke its neck. Otherwise we might have had to use weapons instead of *words."*

"I obey you, Sâhib, but forgive me for still believing as I do... No *râja-yogin* ever yet acknowledged his connection with the *brotherhood,* since the time Mount Abu came into existence.

---

the center of the Marâṭhâ confederacy. He was particularly successful in understanding the native character and proved himself to be a peace-maker. After returning to Scotland, he completed his *History of the Mahrattas***,** the material for which he collected under favorable circumstances from state papers and temple archives, as well as his personal acquaintance with the Marâṭhâ chiefs.—*Compiler.*]

[127] One of the latest of these politico-diplomatic tricks, and one of the ugliest and most Judas-like, was played by our friends the English, in 1857, during the mutiny. Of all the independent and to them dangerous princes, the Mahârâja Sindhia remained the most faithful and true to the English. To safeguard themselves from the sepoys of Sindhia, forcefully restrained by the Mahârâja, they found themselves in need of a fortress, recognized for its strength and inaccessibility, situated on a mountain above the Mahârâja's palace. The English had neither time to take this fortress nor did they attempt to do so. Making use of Sindhia's good will and his sincere desire to help his *allies***,** they took possession of the fortress *for a time,* giving their *word of honor* to withdraw as soon as the mutiny was crushed. Sindhia, a true Marâṭhâ. was cruel and inexorable with his enemies, but ready to sacrifice his own life in order to carry out a promise given a friend and ally. He consented. The English took possession of the well-known fortress, into which they were led by the Mahârâja himself. The mutiny was crushed, and a year later he asked the Government to return to him his fortress. However now, 22 years later, the English, using all sorts of excuses, have not yet given up the premises whence they can with ease keep an eye on their amiable allies. Moreover, as is well-known, they now plan to disband the army of Sindhia.

[Reference is here to Mahârâja Jaijî Râo Sindhia of Gwalior.]

He began distributing bits of fur torn off the dead animal. No one spoke. I gazed with a strange feeling of curiosity at my travelling companions. The Colonel (president of our Society) sat with downcast eyes, very pale; his secretary, Mr. W——, lay on his back, smoking a cigar and staring at the ceiling, with no expression on his face. He silently accepted the tuft of hair and put it in his purse. The Hindus stood around the tiger, and the Singhalese traced some Kabbalistic sign on its forehead. Gulâb-Singh alone continued quietly reading in his corner. Miss B—— calmly propounded to me the question: "Does *our* government know of the existence of this *brotherhood,* and are the *râja-yogins* kindly disposed towards the English?"

"Oh, most kindly! earnestly replied the Râjput, before I had time to open my mouth; "that is, if they exist. They are only ones who up to now have not allowed the Hindus to cut the throat of everyone of your countrymen; they hold them off with a... word. "

The English woman did not understand.

Apparently, our psychological investigation in India had **[108]** made a good beginning, promising as abundant a harvest for our Society as the archaeological one.

The Birsa cave, about six miles southwest from Wadgaon, is excavated on the same plan as Kârlî. The vault-like ceiling of the temple rests upon twenty-six pillars, ten feet high, and the portico on four pillars, twenty-five feet high, surmounted by carved groups of horses, bulls and elephants, of the most exquisite beauty. The hall of "Initiation" is a huge oval room with pillars, and eleven cells cut deep into the rock.

The Bhâjâ caves are older and more beautiful. Inscriptions may still be seen there showing that all these temples were built by Buddhists, or rather by Jainas. Modern Buddhists, as is well known, believe in *one* Buddha only — Gautama, prince of Kapilavastu (sixth century B.C.), whereas the Jainas recognize as Buddhas all their twenty-four divine teachers **(***Tîrthaṃkaras***)**, the last of whom was the teacher **(***guru***)** of Gautama. This disagreement is a serious handicap to the accurate determination of the antiquity of certain vihâras or *chaityas***.** The Jaina sect is of unknown and very remote antiquity; hence the name of *Buddha***,** mentioned in the inscriptions and the tablets, may refer as easily to the last as to the first Buddha who lived (according to the genealogy outlined by Tod) much earlier, 2200 years B.C. One of the inscriptions in the Beira cave, for instance, written in cuneiform characters, says:

"From an ascetic in Nâsik, assimilated to the *holy* [Buddha], purified from sins, primeval, heavenly and great."

This led to the conclusion that the cave was dug by Buddhists.

Another inscription in the same cave, but over another cell, contains the following:

"A righteous offering of a small gift to the moving power [*life*], to the mind-principle [soul], the well-beloved material body, offspring of Manu, priceless treasure, the supreme heavenly, present here."

From this it would appear that the edifice does not belong to Buddhists, but to Brâhmaṇas, who recognize Manu.

Here are two more inscriptions, this time from the Bhâjâ cave: **[109]**

1) "A righteous gift of a symbol and chariot [vehicle] of Śâka-Śâka, purified of all sin."

2) "Gift of a vehicle of Râdhâ [wife of Kṛishṇa, symbol of perfection] to Sugata who is gone forever."

Sugata is also one of the names of Buddha. A new contradiction![128]

---

[128] [The text of the inscriptions has been carefully translated from the Russian rendering given by H.P.B. However, when traced to the periodical where they first appeared in print, a somewhat modified form was encountered. These inscriptions occur in a letter from N. L. Westergaard to James Bird, in the May, 1844, issue of the *Journal of the Bombay Branch of the Royal Asiatic Society* (Bombay, Vol. I, July, 1841 to July, 1844). We subjoin below the Pâlî text and the English translation from the *Journal.*

1) The first inscription, from the Beira Cave, executed over the door of a small cell, reads:

It was somewhere here, in the neighborhood of Wadgaon, that the Marâṭhâ seized Captain Vaughan and his brother and hung them, after the battle of Khirkî.

Next morning, we drove to Chinchor or, as it is called here, Chinchvaḍ. This place is celebrated in the annals of the Dekkan. Here one meets with a repetition in miniature of what takes place on a larger scale at Lhasa in Tibet. **[110]** As Buddha incarnates in every new Talay-Lama, so, here, Śiva allows his own *Gaṇapati* (the god of wisdom, with the elephant's head and trunk) to incarnate in the eldest son of one or another family of Brâhmaṇas. There is a richly adorned temple erected in his honor, where the *avatâras* (incarnations) of Gaṇapati have lived and received adoration for over two hundred years. This is how it happened: About 250 years ago, a poor Brâhmaṇa couple while sleeping were promised by the god of wisdom that he would incarnate in their eldest son. The boy was named Maroba (one of the god's titles) in honor of the deity. Maroba grew up, married, and begot several sons, after which he was commanded by the god to relinquish the world and take abode in the desert. There, during twenty-two years, according to the legend, Maroba wrought miracles, and his fame grew day by day. He lived in an impenetrable jungle, in a corner of the thick forest that covered Chinchvaḍ in those days. *Gaṇapati* appeared to him once more and promised to incarnate himself in his descendants for seven generations. There was no limit to Maroba's miracles, so that finally he was deified, and the people built a splendid temple for him. At last Maroba ordered that he be buried alive, in a sitting posture, with a book in his hand, and that his grave never be opened under penalty of a terrible curse upon those who would do so. After the burial of Maroba, Gaṇapati incarnated in his first-born, who began a magician's career in his turn. Thus Maroba-Deo I was replaced by Chintâman-Deo I. This latter God had eight wives and eight sons. The eldest of these, Nârâyan-Deo, was so full of wonders that his fame reached the ears of Emperor ‘Âlamgîr. In order to test the extent of his "deification," ‘Âlamgîr sent him as a gift a piece of a cow's tail (for a Hindu, an object most sinful to the touch) wrapped in rich material. When the latter was unwrapped, Nârâyan-Deo sprinkled water on it, and instead of the objectionable tail, there was found in the parcel a nosegay of jasmine. This transformation so pleased the emperor that he presented the god with eight villages, as an income in perpetuity for his upkeep. The successor to Nârâyan was Chintâman-Deo II, followed by Dharmadhar and then by Nârâyan II. **[111]** The latter drew down upon himself the curse of *Gaṇapati***,** by violating the grave of Maroba. That is why his son, the last of the gods, is now dying without issue... We saw him as an old man of about ninety, seated on a raised platform; his head was shaking, and his eyes stared at us blankly, without seeing us, the result of his constant use of opium. On his neck, ears and toes, shone precious stones, and all around were heaped all kinds of offerings. We had to remove our shoes before being allowed to approach this disintegrating relic.

On the evening of the same day, we returned to Bombay. Two days later we were to start on our long journey to the North-West Provinces, and our route promised to be very attractive. We were to see Nâsik, one of the few towns mentioned by Greek historians, its caves, and the tower of Râma; to visit Allâhâbâd, the ancient Prayâga, the prehistoric capital of the Lunar Dynasty, built at the confluence of the sacred Ganges and the Jumnâ; Benares, the city of five thousand temples and of as many monkeys; Cawnpore, notorious for the bloody revenge of Nânâ-Sâhib, and the ruins of

---

Nâsikâ tapâsino sâ sathapûtâsa puvânâka mâha. "By an ascetic of Nâsika resembling the purified Saint [Buddha], the primeval heavenly great one."

2) The second inscription over a well is:

Mahatya pâlakaiyya manuvaya mahâratanayya sâmadhinakaiyya dayâdhamâ upâda manâkâsa vâtya kaiyya.

"A righteous gift of a small offering to the moving power, the intellectual principle, the cherishing material body, the offspring of Manu, the precious jewel, the supreme heavenly one here."

3) The third inscription is from the Bhâjâ Cave, over a well, and reads:

Mahâratha śâkaśâkapûtasâ tânamdâtasa dayyâdamâpâda. "The righteous gift of a symbol and vehicle of the purified Śâka, the resting place of the giver."

4) The fourth inscription is not too clear as to its meaning, but "it may, perhaps, be read thus:"

Raadhasavahanya satasattamsugata dânam.

"A gift to the vehicle of the Raddha [the perfect one] the Sugata [Buddha] eternally gone." —*Compiler.*]

the City of the Sun, destroyed, according to Colebrooke, six thousand years ago; Âgra and Delhi; and then, having covered Râjasthân with its thousands of fortified castles and fortresses belonging to the Ṭhâkurs, its ruined towns and legends, we were planning to go to Lahore, the capital of the Pañjâb, and finally to stay at Amritsar. There, in the *Golden Temple,* built in the center of the Lake of "Immortality," was to be held the first meeting of the members of our Society, Brâhmaṇas, Buddhists, Sikhs—in other words, the representatives of the one thousand and one sects belonging to the two hundred and forty-five million of India—who all sympathized, more or less, with our Theosophical Society and its idea of a *Brotherhood of Humanity***.**

—X—

[112]

[REAL INDIA UNKNOWN TO ITS CONQUERORS — CSOMA DE KÖRÖS AND WHAT HE PROVED. — EXCITING TRIP IN EKKAS. — PAGODAS OF NÂSIK. — LEGENDS ABOUT RÂMA AND HANUMAN. — RIDING AN ELEPHANT ON THE WAY TO THE CAVE-TEMPLES.]

Benares, Prayâga (now Allâhâbâd), Nâsik, Hardvâr, Badrînâth, Mathurâ— these were the most sacred places of ancient prehistoric India which we were to visit one after the other; to visit them, however, not after the usual manner of tourists, *à vol d'oiseau*, with a cheap guidebook in our pockets, and a cicerone to confuse our minds and wear out our feet. We were well aware that all these ancient places are shrouded in tradition and overgrown by the weeds of popular fancy, like ruins of ancient castles smothered with ivy; that the original shape of the buildings has been destroyed by the cold embrace of these parasitic plants, and that it is as difficult for the archaeologists to form an idea of the architecture of the once complete edifice, judging only from the heap of disfigured rubbish littering the countryside, as for us to select from the mass of legends the wheat from the chaff. No guidebooks and no cicerone can be of any use. They can merely point out to us places where once stood a fortress, a castle, a temple, a sacred grove, or a celebrated town, and repeat traditions which only lately, under the Moslem rule, came into existence. As to the actual truth, the original history of every interesting spot, we should have to search for these ourselves, following our conjectures.

Modern India does not present even a pale shadow of **[113]** the India of olden days, prior to the Christian era, or even of Hindostan under the rule of Aurangzîb, Akbar and Shâh-Jahân. The neighborhood of every town shattered by many a war, of every ruined hamlet, is strewn with round reddish pebbles, as if with so many petrified tears of blood. And in order to approach the high iron gate of some ancient fortified towns, you will have to walk, not over natural pebbles, not over gravel which hurts your feet, but over the broken fragments of some older granite remains, under which frequently rest the ruins of a third town, still more ancient than the last. Modern names have been given to them by Moslems, who generally built their towns upon the ashes of those they had razed or taken by assault. The names of the latter are sometimes mentioned in traditions, but the names of their predecessors have disappeared from the memory of the people even before the Moslem invasion. Who will ever succeed in penetrating into these centuries-old secrets?...

Knowing all this beforehand, we resolved not to lose patience, and even, if circumstances warranted it, to devote whole years to frequent explorations of the same places, until we had obtained more reliable historical information, and facts less distorted than those of our predecessors. These had to be contented with a choice collection of wild phantasies, drawn with difficulty from the mouth of some frightened savage, unwilling to answer questions, or of a Brâhmaṇa, in his enmity often deliberately distorting the truth. On the other hand, we are assisted by a whole society of educated Hindus interested in the same problems as ourselves; we already have been promised at least some of the secrets held by their custodians, the *mahantas*, and to hear, instead of mere tradition, the accurate translation of ancient chronicles and city records that had been preserved intact as if by miracle.

The history of India has long since faded from the memory of her sons, and is entirely unknown to her conquerors. Yet it does exist, without the slightest doubt, though perchance only in torn scraps, and in manuscripts jealously concealed from European eyes. On rare occasions of friendly **[114]** expansiveness, some Brâhmaṇas did open up on the subject, and for good reasons. Thus, Colonel Tod, whom I have already mentioned several times, is said to have been told by an old *mahanta* (father-superior) of an ancient temple-monastery: "Sâhib, do not lose time in vain research; the *bellati* India [the India of foreigners, of Englishmen] is before you; but the *gupta* India [secret India] you will never see; we, custodians of its mysteries, would rather cut out each other's tongues, than permit you to know."

Yet, Tod succeeded in learning a good deal. It is true that no Englishman has ever been as well-loved as this old and courageous friend of the Mahârâṇâ of Udaipur. He, in turn, loved the natives and never showed contempt even for the humblest of them. He wrote before ethnology had reached its present state of development, yet his book is still authoritative on everything concerning Râjasthân. Though, according to the author's own modest appraisal of his source, it is but "a conscientious collection of materials for a future historian," it nevertheless contains, in addition to this, much that no British civil servant has so far unearthed, or is likely to in the future.

Let our friends smile incredulously, and our ill-wishers laugh at our pretensions "to penetrate the world-mysteries of Âryâvarta," as a certain critic recently expressed himself. Looking at it from the most pessimistic viewpoint, even in the event that our conclusions do not prove more trustworthy than those of Fergusson, Wilson, Wheeler, and the rest of the archaeologists and Sanskritists who have written about India, they will not be less susceptible to proof. We are daily reminded that we have rashly undertaken a task from which archaeologists and historians, aided by the influence and wealth of the Government, have shrunk in dismay, and that we have taken upon ourselves a work to which even the Royal Asiatic Society has found itself unequal.

So be it. Yet everyone remembers, and we more clearly than others, how a poor Hungarian, Csoma de Körös, not only without means, but a veritable beggar, set out on foot for Tibet, through unknown and dangerous countries, urged only by the love of learning and the eager wish to shed light **[115]** on the historical origin of his nation. The result was that inexhaustible mines of literary treasures were suddenly discovered.

Philology, which until then had wandered in the Egyptian darkness of etymological labyrinths, and which expected the scientific world to accept its most fantastic theories, suddenly and without warning stumbled on the thread of Ariadne. Philology discovered that Sanskrit was, if not the forefather, at least—to use the expression of Max Müller—"the elder brother" of all the other ancient languages. There was found in Tibet an inexhaustible literature in a language whose written records were entirely unknown. Thanks to the extraordinary zeal of Alexander Csoma de Körös, that literature has been partly translated by him, and partly analyzed and explained. His translations prove to the entire scientific world that: 1) the originals of the *Zend-Avesta*, sacred scripture of the sun-worshippers, of the *Tripiṭaka*, that of the Buddhists, and of the *Aitareya-Brâhmaṇa*, were in the first place written in one and the same ancient Sanskrit language; 2) that all these three languages — Zend, Nepalese, and the modern Brâhmaṇical Sanskrit — are more or less dialects of the former; 3) that old Sanskrit is the origin of all the less ancient Indo-European languages, as well as of the modern European tongues and dialects; 4) that the three chief pagan religions — Zoroastrianism, Buddhism and Brâhmanism—are mere heresies of the monotheistic teachings of the *Vedas*, which does not prevent them from being genuine ancient religions and not modern substitutes.

The moral of all this is evident. That which could not have been achieved by whole generations of scholars, namely, penetration of the *lamaseries* of Tibet and access to the sacred literature of this wholly isolated people, a poor traveller, without means or protection, succeeded in doing; most likely because he looked upon the wild Mongolians and Tibetans as his *brothers*, and not as an *inferior* race. One cannot help feeling ashamed of humanity in general, and of science in particular, when one recognises that he who was the first to give to science such precious seeds, he who was the first sower of such an abundant harvest, **[116]** remained almost until the day of his death a poor and obscure toiler. On his way from Tibet, he walked to Calcutta without a penny in his pocket. Then, at last, Csoma de Körös became known, and his name was pronounced with honor and praise, while he lay mortally ill in one of the poorest quarters of Calcutta, a victim of his disinterested love for science. Sick as he was, he started on foot, on his way to Tibet, via Sikkim, and died at Darjeeling, where he was buried.

It is of course evident that what we have undertaken cannot be seriously outlined within the scope of a newspaper article. All we can hope to accomplish is to lay the foundation stone of an edifice, whose later construction must be entrusted to future generations. In order successfully to refute the opinions established by two generations of Orientalists concerning the antiquities of

India, not less than half a century of tenacious labor would be required. And in order to replace these opinions, one has to establish facts founded not on the chronology and false evidence of wily Brâhmaṇas, whose interest is to further the ignorance of European Sanskritists (as experienced, to their sorrow, by Lieutenant Wilford and Louis Jacolliot), but on irrefutable evidence contained in the most ancient inscriptions, never yet deciphered, the key to which Europeans have not yet found, for it is hidden, as has already been stated, in other manuscripts *no less ancient***,** and almost inaccessible. Even in the event our hopes are realized and we obtain this key, a new and difficult requirement will arise: to begin a systematic refutation, page by page, of dozens of volumes of *hypotheses* published by the Royal Asiatic Society. This would require dozens of scholarly Sanskritists, constantly at work, and such are, even in India, as rare as white elephants.[129]

Hence in describing the caves and other monuments of the archaic epoch visited by us, I will limit myself to indicating **[117]** the most widespread ideas and the most generally accepted opinions among the archaeologists concerning such places. In any case, I reserve to myself the privilege of also pointing out their contradictory assertions and theories which prove, as surely as twice two make four, how little right they have as yet, regardless of all their authority, to demand for their theories anything more than ordinary attention. I hope to show by means of incontrovertible facts how far from any trustworthy conclusions with regard to, let us say, the cave-temples of Nâsik, our gentlemen, the archaeologists, are.

Greatly preoccupied by such thoughts, we, namely, one American, three Europeans, and three natives, occupied a whole coach of the great Indian Peninsular Railroad and started for Nâsik, one of the oldest towns of India, as already mentioned, and the most sacred of all in the eyes of the inhabitants of the Western Presidency. Nâsik borrowed its name from the Sanskrit word *nâsikâ,* meaning "nose." An epic legend assures us that Lakshmaṇa, the eldest brother of the deified King Râma, here cut off the nose of the giantess "Śûrpaṇakhâ," sister of King Râvana, who stole Sîtâ, the "Helen of Troy" of the Hindus.

The train stopped six miles from the actual town. As we arrived late at night, we had to continue our journey at one a.m. in six two-wheeled gilded carts called *ekkas***,** which are drawn by bullocks. In spite of the late hour, the horns of the animals were gilded and adorned with garlands of flowers, while brass bangles tinkled on their legs. Our way lay through uneven ravines full of ruts and thickly overgrown, where, according to the pleasant comment of our drivers, tigers and other four-footed misanthropes of the forests played hide-and-seek. We had no occasion to become acquainted with tigers that night, but, on the other hand, were regaled all the way with a concert by a whole community of jackals. They followed us closely, piercing our ears with their wails, wild laughter and barking. These sweet animals are here so bold, and at the same time so cowardly that, though running around in packs strong enough to make a meal, not only of all of us, but of our gold-horned bullocks as well, none of them dared to come **[118]** any nearer than a few steps away. It was sufficient to lash one of them with the long whip, with which we had provided ourselves for use against snakes, to see the whole horde vanish away with incredible shrieks. Nevertheless, the drivers did not overlook any of their superstitious precautions against the tigers. They chanted "mantras" of exorcism in unison, spread betel over the road as a token of their respect to the râjâs of the forest, and, after every couplet, made the bullocks kneel on their front legs and bow their heads low in honor of the great gods, while our *ekka***,** as light as a nutshell, threatened each time to fall with its passenger over the horns of the bullocks. This pleasant journey in the darkness of the night lasted five hours, and we reached the "Inn of Pilgrims" at about six in the morning.

The Nâsik's sacredness, as we learned, is not due to the fact that here the trunk of the giantess was cut, but that the town is situated on the banks of the Godâvarî, quite close to the source of this river which, for some reason or other, is called by the natives *Gaṅgâ* (Ganges). It is to this magic

---

[129] Thanks to private contributions and the zeal of some educated Hindu patriots, two *free* classes of Sanskrit and Pâlî have already been opened—one in Bombay by the Theosophical Society, the other in Benares, under the leadership of the learned Râma-Miśra-Śâstrî. This year, 1882, the former has already fourteen schools in Ceylon and India.

name, no doubt, that the town owes is numerous magnificent temples, and the select class of Brâhmaṇas who have taken residence along the banks of the river. Twice a year pilgrims flock here to pray, and on these solemn occasions the number of the visitors exceeds that of the inhabitants of Nâsik (35,000). Very picturesque, but equally dirty, are the houses of the rich Brâhmaṇas built on both sides of the descending road that leads from the center of town to the shores of the Godâvarî. A whole forest of narrow pyramidal temples spreads out on both sides of the river. All these pagodas are built on the ruins of older ones, which were destroyed by the fanaticism of the Moslems. A legend tells us that most of them rose from the ashes of the burned tail of the monkey-god Hanuman, who was scampering through the air from Lankâ, where Râvana, having rubbed the brave hero's tail with some combustible stuff, set it on fire. Hanuman, with a single leap through the air, reached Nâsik, his fatherland. Here the noble adornment of the monkey's back, charred almost entirely during the journey, began to crumble into ashes; and behold, as the tail gradually **[119]** was reduced to ashes, from every sacred atom fallen to the ground, there rose a temple... And indeed, when seen from the mountain, this collection of numerous pagodas, scattered in a most curious, anti-architectural disorder, looks as if it had been thrown down by handfuls from the sky. Not only the river banks and the surrounding countryside, but even the islands and rocks sticking out of the water are covered with temples... And every temple has its own legend, which every Brâhmaṇa, among this crowd of hereditary scoundrels, relates in his own manner, in the hope, of course, of receiving a suitable remuneration.

Here, as elsewhere in India, Brâhmaṇas are divided into two sects—worshippers of Śiva and worshippers of Vishṇu —and rivalry between the two has lasted for centuries. Though the neighborhood of the Godâvarî shines with a twofold aureole of fame, owing to its being the birthplace of Hanuman and the scene of the early exploits of Râma,[130] the incarnation of Vishṇu, against Râvana, king of Ceylon, yet it possesses as many, if not more, temples dedicated to Śiva as to Vishṇu. The greater number of those consecrated to Śiva are constructed of black basalt. It is precisely this color, being the color of the singed tail of Râma's ally, which is the apple of discord. From the first day of their rule, the English inherited endless lawsuits between the fighting sectarians; cases were decided in one lawcourt only to be transferred on appeal to another, and always arising because of this ill-omened *tail* and its pretensions. This tail is a mysterious *deus ex machina* that directs all the thoughts of the Nâsik Brâhmaṇas *pro* and *con*. On the subject of this *tail*, more petitions on more reams of paper were written than in the quarrel about the goose between Ivan Ivanovich and Ivan Nikiforovich, and more ink and bile were spilt than there was mud in Mirgorod since the creation of the world. The pig that so happily decided the renowned quarrel in **[120]** Gogol's work would be a priceless blessing to Nâsik in this ticklish affair.[131] But unfortunately even a "pig," if it hailed from Russia, would be unthinkable in India, for the English would suspect it at once and arrest it as a *Russian spy*...

At Nâsik, they show you Râma's bathtub. The ashes of pious Hindus are brought hither from distant places to be thrown into the Godâvarî to be mingled forever with the sacred waters of the *Ganges*. In an ancient manuscript, mention is made of an order issued by the chief leader of Râma's army, who, by the way, is not referred to in the *Râmâyaṇa*. The order points to the river Godâvarî as the frontier between the kingdoms of Râma, king of Ayôdhyâ (Oude), and of Râvana, king of Lankâ. Legends and the poem of *Râmâyaṇa* state that this was the spot where Râma, while hunting, saw a beautiful antelope and, eagerly desirous of making a present of its skin to his beloved Sîtâ, crossed for the first time the frontiers of his own kingdom and entered the domain of an unknown neighbor. There is not the slightest doubt that Râma, Râvana, and possibly even Hanuman,

---

130 See *Journal of the Asiatic Society of Bengal*, Vol. XXIII, 1827, p. 353.
[This reference occurs in E. B. Eastwick's *A Handbook for Travellers in India*, Part II, p. 365, where the caves of Nâsik are described.— *Compiler."*]

131 [This has reference to a story by the Russian novelist, Nikolay Vassilyevich Gogol (1809-52), entitled "How Ivan Ivanovich and Ivan Nikiforovich quarrelled with each other." Their differences were happily dispelled by the sudden appearance of a pig; they burst out laughing and became friends again.—*Compiler.*]

promoted, for some reason or other, to the rank of a monkey, are historical personages who once had an actual existence.

About fifty years ago there were rumors that the Brâhmaṇas possessed many exceedingly valuable manuscripts. It was reported that one of these dealt in its entirety with the prehistoric epoch when the Âryans first invaded the country and began an endless warfare with the dark-skinned aborigines of Southern India. These rumors caused one of the "collectors," something like a district supervisor (as far as I can understand), to suggest that the Government force the Brâhmaṇas to search most carefully every comer of the pagodas and give up all such manuscripts; and furthermore, to break into their sanctuaries, and, disregarding all the protests of the superstitious fanatics, prove to them that the **[121]** English are the *rulers* and not the *slaves*. Fortunately for the *rulers*, and perhaps unfortunately for the *slaves***,** this foolish idea was never carried out. Fanaticism in religious matters is the only link which strongly binds together all these warring sects and castes. The English understand this well, and therefore never insult their *slaves* in things pertaining to religion. If not the Brâhmaṇas themselves, then at least their temples and altars are unquestionably *inviolable***.**

The most interesting sights in Nâsik are its cave-temples, which are about five miles from town. Planning to visit them the very day after our arrival, I did not dream that the "tail" would again play a prominent part in our visit to Nâsik; and that in this case it would actually save me, if not from death, at least from very disagreeable and perhaps dangerous bruises. This is how it happened: as we had to climb a steep mountain road, we decided to ride on elephants. The best two in town, a male and a female, were brought to us, their owner assuring us that "The Prince of Wales himself had ridden them and was quite satisfied." For the whole pleasure — a round trip taking the entire day —we were to pay two rupees for each elephant; so we shook hands as sign of a bargain and started to make ready.

Our native friends, accustomed from infancy to balancing on elephants, immediately scrambled up on the back of one of them. They covered him like flies, casually settling down here and there, wherever they happened to alight; they held on by ropes, using their toes more than their fingers, and generally presented a picture of perfect contentment and comfort. We Europeans were given the female elephant, as being the tamer of the two; on her back were fastened two little benches with sloping seats on either side, without the slightest support for our backs. We looked with distrust upon this "perfected" seat, but had no choice. Our driver (*mahout*) placed himself between the ears of the huge elephant, whose actual size can hardly be judged by the wretched half-grown animals shown in itinerant European circuses. After the *mahout* had ordered the elephant to kneel, we somehow or other climbed on its back with the aid of a small ladder and a shameful feeling of **[122]** goose flesh. Our she-elephant answered to the poetical name of *Chaṃchalâî-Peri* (the "active fairy"), and really was the most obedient and the merriest representative of her tribe I have ever seen. Clinging firmly to each other, we at last gave the signal for departure, and the *mahout***,** an iron javelin in hand, goaded the right ear of the animal. First the elephant raised itself on its fore legs, tilting us all backwards; then it heavily rose on its haunches, and we rolled forward, threatening to upset the *mahout*. But this was not the end of our trials! The very first steps of *Peri* slithered us off in all directions, like quivering fragments of jelly.

We stopped. Somehow or other we were picked up, partly with the good-natured help of *Peri's* trunk, and the journey was resumed. The very thought of five miles of this before us filled us with horror, but we were ashamed to give up the excursion and indignantly refused to be tied to our seats, as was suggested by our laughing companions... However, I had occasion to repent bitterly this display of vanity. This unusual mode of locomotion was something incredibly fantastic and at the same time ridiculous. A horse carrying our luggage trotted by the side of the elephant which was moving with its measured gait and looked, from our unfamiliar elevation, no bigger than a donkey. Every step of *Peri* made acrobats of us, forcing us to perform most unexpected stunts. When she put her right foot forward, we dived forward; when it was her left foot, we fell back like so many sheaves of grain, all the while being tossed from one side to the other. This experience, especially

under a scorching sun, soon became akin to a feverish delirium — something between seasickness and a nightmare. To crown our pleasure, when we began to ascend a tortuous, stony little path along the rim of a deep ravine, our *Peri* stumbled. This sudden shock caused me to lose my balance altogether. I was sitting on the hind part of the elephant's back, in the place of *honor*, and began to roll down, unable to stop; no doubt, in a moment I would have found myself at the bottom of the ravine, with some unseemly damage to myself, had it not been for the astounding instinct and understanding of the clever animal. She put a halt to my fall from her **[123]** "slope," literally catching me in flight on her *tail*. Probably having felt that I was falling, she skillfully twisted her tail around my body, stopped short, and began to kneel down. But my natural weight proved too much for the thin tail of this kind animal. While *Peri* did not drop me, she hurriedly laid me down and moaned plaintively, probably thinking she had nearly lost her tail as a result of her generosity. This was apparently the opinion of the *mahout* who jumped off her head, hurried to my rescue, and then proceeded to examine the allegedly "damaged" tail of his animal. We now witnessed a scene clearly characteristic of the low cunning, slyness, greediness and, at the same time, cowardice of a lower class Hindu, an *outcaste*, as they are called here.

At first, the *mahout* coldbloodedly examined the tail and, to make sure, pulled it several times; he was about to return to his usual place, but upon hearing me unguardedly express my commiseration with regard to *Peri's* tail, he suddenly and most unexpectedly changed his tactics. He threw himself flat on the ground and rolled about uttering horrible groans. Sobbing loudly, he started to mumble and lament as if over a corpse, trying to convince everybody that "Maam-Saab"[132] had torn off his *Peri's* tail, that *Peri* was forever disgraced, and that her husband, the proud *Airâvata*, direct descendant of Indra's own favorite elephant, having witnessed her shame, would now renounce his spouse, who would have nothing left but to die...

Thus yelled the *mahout*, paying no attention to the remonstrances of our companions. In vain we tried to persuade him that the "proud *Airâvata*" did not show the slightest disposition to be so cruel to his spouse, the kindly *Chaṃchalâî-Peri*, against whose flank, even at this critical moment, he was quietly rubbing his trunk, and that *Peri's* tail was undamaged and in place. All this was of no avail! At long last, our friend Nârâyaṇa, a man of unusual strength, lost his patience and had recourse to rather original **[124]** means. With one hand he threw down a silver rupee, and with the other he seized the puny figure of the *mahout* by his *dhôti*[133] and, lifting him, hurled him after the coin, head first. Without giving a thought to his bleeding nose, the *mahout* jumped at the rupee with the greediness of a wild beast springing upon its prey. He prostrated himself in the dust before us repeatedly, with endless "salaams," in token of gratitude; and without the slightest transition, expressed an equally mad joy, where but a moment ago was abject sorrow. To terminate the spectacle, and to show that the tail was really whole, thanks to the "prayers of the saab," he hung himself on it, like the bell-ringer on the rope of his bell, till he was torn away from it and made to regain his seat.

"Is it possible that a single miserable rupee can have been the cause of all this?" we asked each other in utter bewilderment.

"Your astonishment is natural enough," replied our Hindus. "It would be hard, especially for us, not to feel shame and disgust at the sight of such greediness and abasement. But do not forget that this wretched *mahout*, who most likely has a wife and children, nominally receives from his employer 12 rupees a year, and no board, while *in reality* he is more often paid by kicks than by money. Remember also the long centuries of oppression from his own Brâhmaṇas, from fanatical Moslems who regard a Hindu as no better than an unclean creature, and finally from our present,

[132] *I.e.*, Madame-Sâhib. The word Sâhib, pronounced Saab, is added here to every title and noun. They say, for instance, Captain-Saab, Colonel-Saab, Maam-Saab, etc.

[133] *Dhôti* is a long piece of material used by Hindus to wrap their waist and upper part of the legs. With the poorer people, it is their only vestment, besides a similar rag on their heads.

highly-educated, *humanitarian* rulers, the English, and maybe, instead of disgust, you will feel profound pity for this caricature of humanity."

But the "caricature" of humanity evidently felt perfectly happy and not in the least conscious of any humiliation. Sitting cross-legged on the roomy forehead of *Peri*, he was telling her of his unexpected wealth, reminding her that she was a "divine" she-elephant, and ordering her to salute the saabs with her trunk. *Peri*, now in the best of spirits, after the gift of a whole stick of sugarcane from me, lifted her trunk backwards and playfully blew into our faces...

—XI—

[126]

[CAVES OF NÂSIK. — INSCRIPTIONS REVEALING THEIR GREAT ANTIQUITY. — WHAT KULLÛKA-BHAṬṬA SAID. — EGYPT AND ARABIA.]

Leaving the world of modern "pigmies," of life's petty triffles, of degraded and humiliated India, we enter again the world of profound antiquity, the world of unknown India, great and mysterious...

The main caves of Nâsik are carved from a mountain called Pâṇḍu-Lena by the natives, which name indicates again the undying, persistent tradition spanning centuries of time which ascribes all such Cyclopean structures to the Pâṇḍavas, the five mythical (?) brothers of prehistoric times. In the unanimous opinion of archaeologists, these caves are more interesting and more important than are the caves of Elephanta and Kârlî put together. And yet — strange to say — with the exception of the learned and esteemed Dr. Wilson, who was prone at times to speak off the cuff — advancing popular suppositions as infallible axioms — not one of the archaeologists has been bold enough to decide to which epoch they belong, by whom they were erected, or even which of the three chief religions of antiquity their mysterious builders professed.

It is evident, however, that the caves of Nâsik were wrought by more than one generation and by men of more than one sect. The first thing that arrests the attention here is the crudeness of the original work, its huge dimensions and the worn character of the sculpture on the main walls, whereas the sculpture and carvings of the six colossi which support the chief cave on the second floor are magnificently **[127]** preserved and exceedingly elegant. This circumstance would lead one to think that this cave was begun many centuries before it was finished. But when, even approximately, was that? A translation of a Sanskrit inscription on a portion of the work of a considerably later epoch (on the pedestal of one of the colossi) clearly points to 453 B.C. as the year of these additional structures. Such, at least, are the conjectures based on the astronomical data given on that inscription, and cited by Gibson, Bird, Stevenson, Reeves, and some other scholars educated in the Occident, and therefore free of the prejudices proper to native pundits. Moreover, the date of the conjuction of planets is obvious: it denotes either 453 B.C., or 1734 of our era, or again 2640 B.C., which latter is impossible, as the inscription speaks of Buddha and Buddhist monasteries. I quote some of the principal and more interesting sentences of this inscription, according to the translation first made by Dr. J. Stevenson and then corrected at the Government College of Sanskrit pundits at Benares:

> To the Perfect Being. May this prove auspicious! By the son of King Kshaharâta, ruler of the Kshatriya tribe and protector of men, the Lord Dînîka, resplendent as the morn, a gift of a hundred thousand cows along with the river Banâs, and also a gift of gold, even by him the constructor of this holy place for the gods, and for the brâhmans to mortify the passions. There is not so desirable a place even at Prabhâsa, where hundreds of thousands of brâhmans go on pilgrimage to repeat sacred verses, nor at the pure city of Gayâ, where brâhmans go, nor at the steep hill at Daśapura, nor the serpents' field at Govardhana, nor at the city of Pratiśraya, where there is a Buddhistical monastery, nor even at the edifice built by Dîpanakara on the shore of the freshwater sea [?]. This is a place which confers incomparable benefits, wholly pleasing, well fitted for the spotted deer-skin [?] of the ascetic[134] A safe boat has been provided by him, the maker also of a free ferry, which daily plies to the well-supported bank. By him also, the constructor of a house for travellers, and a public reservoir of water, a gilded lion [deer?] has been set up at the crowded gate of this Govardhana, another also at the ferry, and another at Râmatîrtha. For lean cattle within the bounds of the village there are various kinds of food, for such cattle more than a hundred kinds of grass, and a thousand mountain roots, given by this bounteous donor. In this very **[128]** Govardhana, in the radiant mountains, the excavation was ordered to be made by the same charitable person. And these venerated by men, namely, the *Sun*, *Śukra*, and *Râhu*[135] were in their exaltation in that year when the gift was bestowed. *Lakshmî*, *Indra* and *Yama* also consecrated it (in Vaiśâkha), and the couch was set

[134] Indian ascetics cover themselves even today, *à la* Hercules, with the hide of wild beasts, usually tigers. [H.P.B.]

[135] *Râhu* and *Ketu* are the fixed stars which form the head and the tail of the constellation of the Dragon; *Râhu* is also one of the nine planets. [H.P.B.]

up on the most fortunate day of the month, Bhadrapada. Thereafter, these, *Lakshmî, Indra* and *Yama*[136] departed with a shout of triumph for their excellent easy car, sustained by the force of incantatory verses, on the unbroken road.[137] When all their retinue had departed and was gone, there fell a shower of water before the army, which, being purified and having departed and having passed over with the thousand cows, approaches the village.[138]

The first caves are dug about two hundred and fifty feet from the base of a conical hillock. In the central one, some forty-five square feet in area, stand three statues of Buddha; in the lateral ones, a liṅga and two Jaina idols; while in the top cave there is the idol or rather the statue of *Dharma-Râjân* or *Yudhishṭhira,* the elder of the Pâṇḍavas, who has been deified and is worshipped in a temple of his own, erected in his honor between Peint and Nâsik. Beyond is a whole labyrinth of cells, where Buddhist hermits evidently lived. There is a huge statue of Buddha in a reclining posture and another of equally colossal proportions surrounded with pillars, the capitals of which are adorned with figures of various animals. Styles of differing epochs and sects are here mixed and intermingled like trees of various species in a forest.

It is a remarkable circumstance that almost all the cave-temples of India are dug from conical cliffs and mountains, as though the ancient builders looked for such natural pyramids purposely. I have already noted this peculiar and **[129]** unusual shape in describing our trip to Kârlî, and do not remember seeing it anywhere but in India. Is it a mere coincidence, or is it one of the rules of the religious architecture of those remote times? And who are the imitators — the builders of the Egyptian pyramids, or the unknown architects of the underground temples of India? In pyramids as well as in cave-temples, everything seems to be calculated with geometrical exactitude, and, just as in the case of pyramids, the entrances into the cave-temples are not at the foot but at a certain distance from the base of the hill.

It is well known that nature does not imitate art, but, to the contrary, the latter always tries to reproduce nature's own forms. And if, even in this similarity of the symbols of Egypt and India, nothing but mere coincidence exists, one will have to admit that coincidences are sometimes inexplicable. Subsequently we may advance more weighty evidence to the effect that Egypt has borrowed much from India. Let us not forget that the origin of the kingdom of the Pharaohs is entirely unknown to science, and the little that has been discovered, far from contradicting this theory, suggests India as the cradle and primeval fatherland of the Egyptians. In the days of remote antiquity, Kullûka-Bhaṭṭa wrote as follows in his *History of India:*

> Under the reign of Viśvâmitra, first king of the Somavaṉśa dynasty, Manu-Vena, heir of the ancient kings, abandoned by the Brâhmaṇas, after a five-day battle, emigrated with all his companions, passing through Ârya and the countries of Barria, until he came to the shores of *Masra*...... [139]

And if we be answered that " Kullûka-Bhaṭṭa" is such an ancient historian that Sanskritists quarrel over him, unable to place him in any likely epoch, and therefore wavering between 2000 B.C. and the reign of Emperor Akbar (in the time of Ivan the Terrible), there are the words of a modern **[130]** historian who has studied Egypt all his life (not in London or Berlin, like so many of his colleagues, but in Egypt itself), directly from the inscriptions of the oldest sarcophagi and papyri—we mean Heinrich Brugsch-Bey.[140]

---

[136] In other words the constellations of Virgo, Aquarius and Taurus, subservient and consecrated to these three among the higher deities. [H.P.B.]

[137] The heavenly path. [H.P.B.]

[138] [Edward B. Eastwick, *A Handbook for Travellers in India,* 1859, Part II, p. 368.]

[139] *Ârya*—Iran (Persia); *Barria*—an ancient name for Arabia; *Masr* or *Masra* is a purely Egyptian name; Moslems call Cairo by that name even today, disfiguring it into *Misro, Musr,* etc. [Cf. *Isis Unveiled,* Vol. *I,* p. 627.]

[140] [Heinrich Karl Brugsch-Bey (1827-94) was a German Egyptologist who stayed in Egypt on two different trips and was Consul at Cairo in 1864-68. Professor at Göttingen, 1868-70. In later years, directed the School of Egyptology in Cairo and was Commissioner General of the Egyptian Government at Vienna and Philadelphia exhibitions, 1873 and 1876. Received, 1881, the title of Pasha. Chief work: *Geschichte Aegypten's unter den Pharaonen,* Leipzig, 1877, 1878; Engl, transl. by P. Smith, 2nd ed., London, 1881. Founded the *Zeitschrift für Aegyptische Sprache und*

Whatever relations of kindred may be found to exist in general between these great races of mankind, this may be regarded as certain, that the cradle of the Egyptian people must be sought in the interior of the Asiatic quarter of the world. In the earliest ages of humanity, far beyond all historical remembrance, the Egyptians, for reasons unknown to us, left the soil of their primeval home, took their way towards the setting sun, and finally crossed that bridge of nations, the Isthmus of Suez, to find a new fatherland on the favoured banks of the holy Nile.[141]

There is evidence that in the days of the eleventh dynasty the Egyptians traded with Arabia and on the shores of the Indian Ocean, and who knows from what immemorial antiquity! An inscription found on a Hammamat rock says that *Sankh-ka-ra,* the last king of the eleventh dynasty, sent a nobleman by the name of Han, to *Punt* or Pent (?). It states:

I was sent to conduct ships to the land of Punt to fetch for Pharaoh sweet-smelling spices which the princes of the red land collect out of fear and dread, such as he inspires in all nations.[142]

Commenting on this inscription, Brugsch-Bey explains that:

Under the name of Punt, the ancient inhabitants of Kemi [Egypt] **[131]** understood a distant land, washed by the great sea, full of valleys and hills, abounding in ebony and other choice woods, in frankincense, balsam, precious metals, and costly stones; rich also in beasts, for there were in it giraffes, hunting leopards, panthers, dog-headed apes, and long-tailed monkeys."[143]

Even the word for monkey in the ancient Egyptian language is *kaph* or *kaphi (koph* among the people of Israel), the purely Sanskrit word *kapi.*

Legendary accounts of a very ancient epoch in Egypt's history ascribed to this "Punt" (evidently India) a very sacred character, because Punt (or Pent)[144] was the primeval abode of the gods, who under the joint leadership of *A-Mon* [Manu-Vena of Kullûka-Bhaṭṭa?], *Hor* and *Hator,* left it to head *in the direction of the Valley of the Nile, and safely arrive din Kemi.*[145]

No wonder that Hanuman should have such a family resemblance to the Egyptian *Cynocephalus,* and that the emblems of *Osiris* and *Śiva* should be the same. *Qui vivra verra!...*

Our return trip on *Peri* proved to be more pleasant. We had adapted ourselves to her gait and felt ourselves first-rate riders as we entered Nâsik. But for a whole week afterwards we could hardly walk because of pain in the waist.

Altertumskunde.—Compiler.]

[141] [*A History of Egypt under the Pharaohs.* Translated from the German by Philip Smith. 2nd ed., London: J. Murray, 1881. 2 Vols. This passage may be found in Vol. I, p. 8.—*Compiler."*]

[142] [*Ibid.,* p. 137.]

[143] [*Ibid„* p. 136.]

[144] Pent—from Pa-nuter, "sacred land," or the Egyptian "land of the gods."

[145] From a monument of the XIth dynasty. See H. K. Brugsch-Bey.

—XII—

[132]

[BENGALÎ BÂBÛS. — KHÂNDESH. — MOSLEM CEMETERIES. — HINDU GHÂTS. — BURNING OF THE RICH AND THE POOR. — THE MÂNGS. — ENGLISH STRUGGLES WITH THE MARÂṬHÂS.

When asked which they would prefer if they had to choose between blindness and deafness, nine people out of ten usually prefer deafness. And he whose good fortune it has been to get but a glimpse of one of the fairy-like corners of India, that land of lace-like marble palaces and enchanted gardens, often reminding one of the most fantastic stage settings of the Paris Opera — impossible, one would think, in nature — would willingly add to deafness, lameness of both legs, rather than miss such sights.

We are told that Sa'dî, the great poet, bitterly complained of the indifference of his friends who were bored by his endless and enthusiastic praise of his lady-love. "Had you the chance and the happiness, as I have, to behold once only *her* wonderful beauty," he said, "you would not fail to understand my verses, which sing, alas, so poorly and so feebly, the feeling of the soul-rapture which she produces upon anyone who sees her even from a distance!..." I fully sympathize with the enamoured poet, but cannot condemn his friends who never saw his loved one, and that is why I tremble in fear lest my enthusiastic rhapsodies on India bore my readers as much as Sa'dî bored his friends. But what is the poor narrator to do if he discovers in his "beloved" new and undreamed-of charms? Her darkest aspects, repulsive and immoral as they are, and sometimes even the most terrifying characteristics—even these are full of wild poetry, **[133]** of originality, which is not met with in any other country. It is not unusual for a European unaccustomed to such, to shudder at the sight of some of the native scenes but, at the same time, these very sights attract and fascinate his attention, like some apparition of the night, so that he cannot tear his eyes away from them...

We had many of these experiences while our *école buissonière* lasted. We spent these days far from railways, that touch of civilization which suits India no better than a fashionable bonnet is appropriate to a half-naked Peruvian maiden, a "daughter of the Sun," in the time of Cortez.

Daily we wandered across rivers and jungles, passing villages and ruins of ancient fortresses, over local country roads between Nâsik and Jubbulpore, travelling by day in bullock carts, sometimes on elephants or on horseback, and at times being carried in *pâlkîs* (palanquins), and at nightfall frequently pitching our tent wherever we might be. These days offered us an opportunity to convince ourselves of the fact that man is able to surmount dangerous and almost fatal conditions of climate by mere force of habit, almost unconsciously. While we "white" people were on the verge of fainting, positively *roasted* under the unbearably scorching rays of the sun, in spite of thick cork *ṭopis* on our heads and the protection of the canopy, and when even our native travelling companions wrapped an extra piece of muslin around their heads — the Bengalî *Bâbû* travelled on horseback for endless miles bareheaded, with the vertical rays of the sun beating right down on him! He did not even have with him an ordinary *pagṛî*, a piece of light material for a turban, let alone a hat. For hours he would ride with the crown of his head covered with nothing else but his thick crop of hair, and the sun seemed to have no effect whatsoever on his Bengal skull. These people never cover their heads, except on solemn occasions such as a *durbâr*, a wedding or a feast, when a turban is worn as a mere ornament, more or less as flowers are worn at a ball.

Bengalî *Bâbûs* hold almost all the lesser civil posts, especially as clerks, and invade all the railway stations, the post and telegraph offices and the government's official places of **[134]** business. Wrapped in their white muslin vestment, thrown over the shoulder like a Roman *toga*, their legs bare up to the knees, their heads uncovered, they proudly loaf on the platforms of railroad stations, or at the entrance of their offices, casting contemptuous glances at the effeminate adornment of the Marâṭhâs with rings on their fingers and toes, and huge earrings in the upper part of their right ear. Bengalîs, unlike the rest of the Hindus, do not paint sectarian signs on their foreheads; they allow themselves only an expensive necklace, but even that is not common. And

yet, while the Marâṭhâs, with all their predilection for effeminate adornment, are justly considered one of the bravest tribes of India (having displayed this more than once to the English), and have proved themselves to be excellent and most courageous warriors in many centuries of warfare, Bengal, from time immemorial, *has never produced a single soldier out of its sixty-five million inhabitants*. Not a single Bengalî is to be found in the native regiments of the British Army. This is a curious but nevertheless indisputable *fact*, which we refused to believe at first, but which we had to concede at last, when it was confirmed by many English officers and by Bengalîs themselves. But with all this, they are far from being cowards. Even though their *Bâbûs* and higher classes are effeminate, their *zamindars* (landowners) and peasants are undoubtedly brave. A Bengalî goes out to meet a tiger — the most ferocious tiger in all of India — armed only with a club, and as composedly as he did with rifles and daggers in days gone by.

Many out-of-the-way paths, many miraculously preserved groves, which probably had never before been trodden by a Western foot, were visited by us during these brief days. And everywhere we were welcomed, thanks to the magical influence of Gulâb-Lal-Singh who, while absent himself, had sent his trusted servant to accompany us and guide us on our way. Even though the wretched, naked peasants shrank from us and shut their doors at our approach, the Brâhmaṇas were as obliging as could be desired.

The surroundings of Khândesh, on the way to Thâlner and Mhow, are in a delightful location. Nature, moreover, **[135]** has been richly adorned here by the art of man, and this art is especially conspicuous in Moslem cemeteries. At present, most of them are half-ruined and neglected, owing to the expulsion from these regions of Moslem princes and Khâns, and the majority of the Hindu population. Once rulers of most of India, Moslems are now oppressed and far more humiliated even than Hindus. Still they have left many indestructible monuments behind, among which are their cemeteries. This fidelity of the Moslems to their dead is one of the most touching traits of character of the sons of the Prophet. Their devotion to them after death, always more demonstrative than their love for the family while alive, seems to be concentrated on the last abode of those who have gone hence into a better world. In contrast to their notions of the paradise promised by Mohammed, which are coarse and material, the surroundings of their cemeteries are poetical, especially in India. In these shady, delightful gardens, amongst rows of white tombs crowned with turbans and covered from top to bottom with roses and jessamine, with cypresses all around, one may spend long hours most pleasantly. We usually stopped in them for rest, for dinner, or even overnight.

The cemetery near the town of Thâlner is particularly delightful. Among several historical mausoleums in a good state of preservation, the most magnificent is the monument of the family of the Killâdâr, who was hanged on the city tower in 1818 by order of General Thomas Hislop who, by the way, on the same day executed all the soldiers of the garrison who had surrendered, with the excuse that a conspiracy against him existed among them. Aside from this monument in honor of the unfortunate Killâdâr, there are four other mausoleums, one of which is celebrated throughout India. It is a white marble octagon, covered from top to bottom with carvings, the like of which could not be found even in the cemetery of *Père Lachaise*.

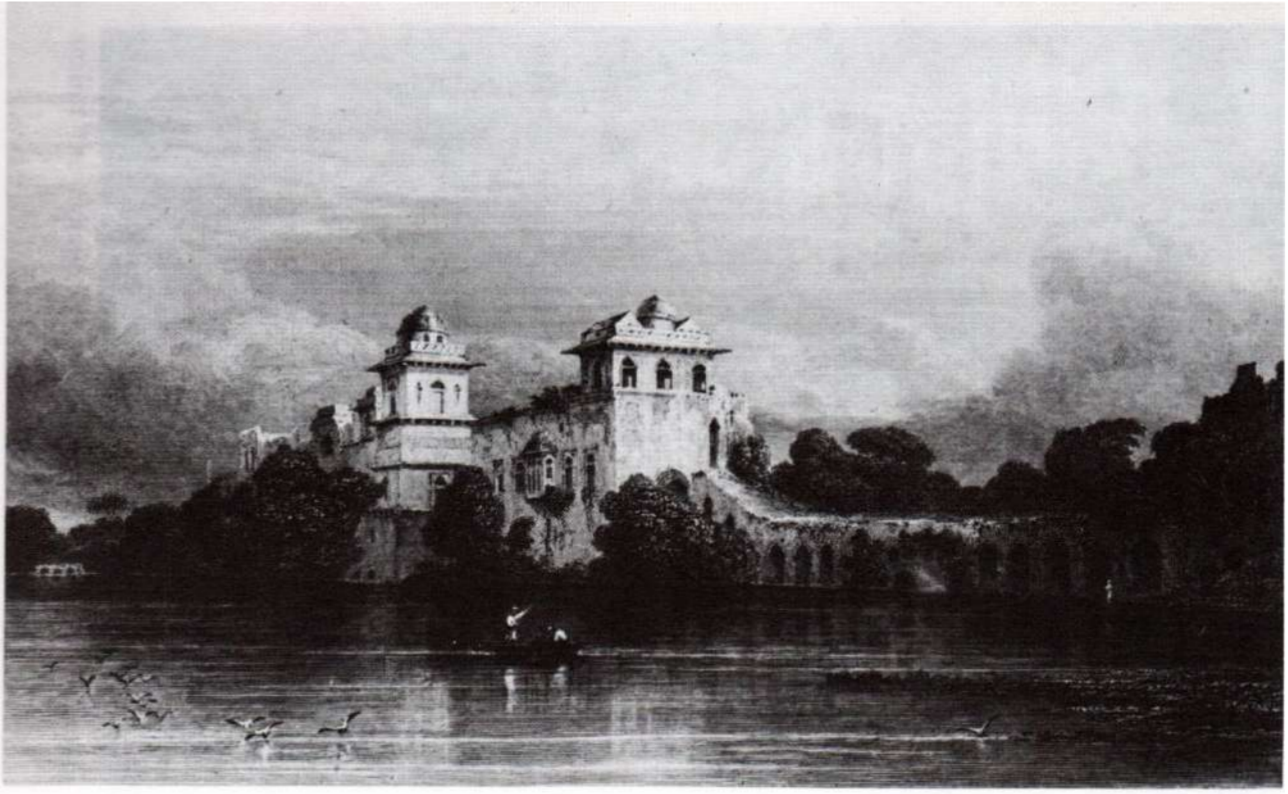

WATER PALACE AT MAṆḌU

110

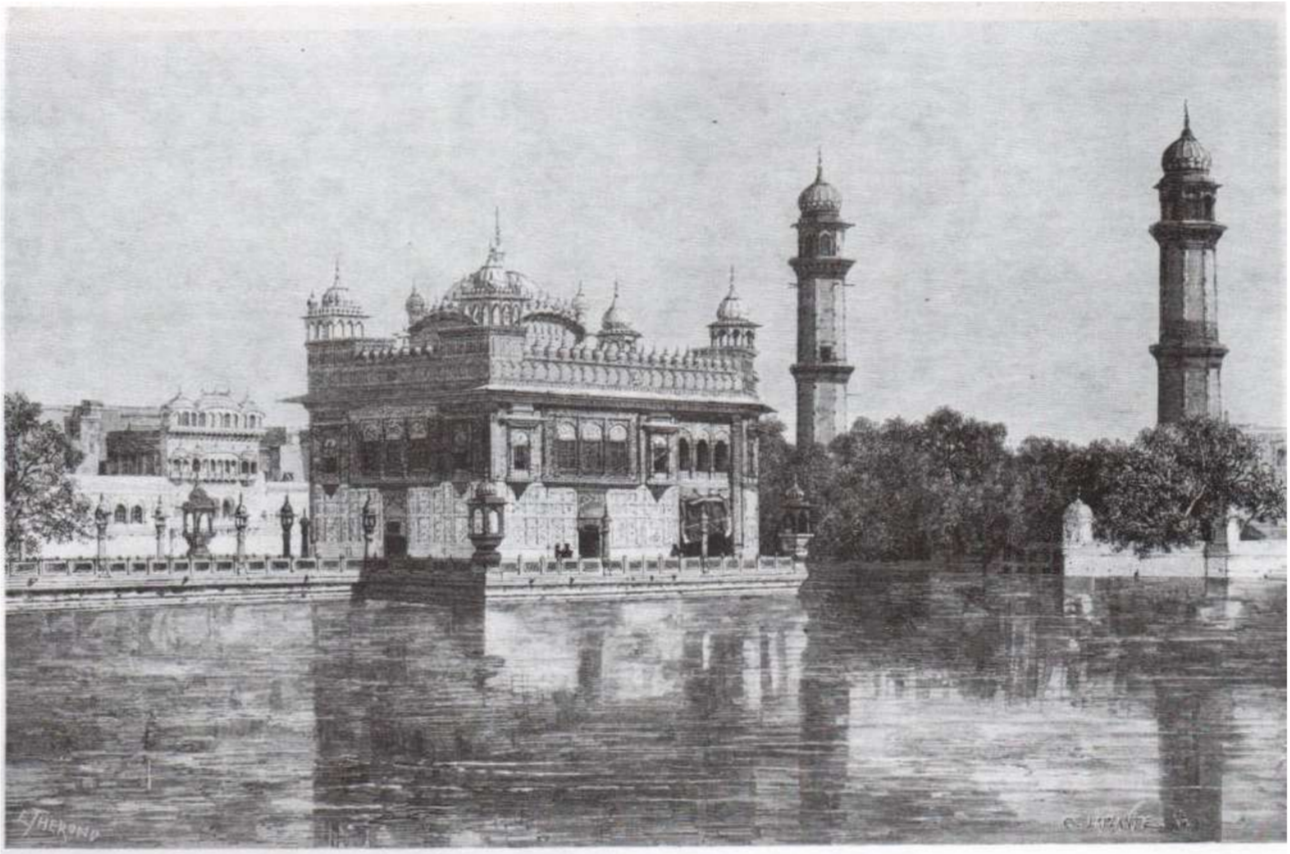

GOLDEN TEMPLE AND LAKE AT AMRITSAR

A Persian inscription on its base reveals that it cost one hundred thousand rupees. By day bathed in the hot rays of the sun, its tall minaret-like outline stands out like a pyramid of ice against the cloudless azure of the sky; by night, in that **[136]** peculiar phosphorescent moonlight proper to India, which has enthused all travelers and artists, it is still more dazzling and poetical. Its summit looks as if it were covered with light, freshly-fallen snow. Raising its slender profile above the dark green background of the shrubbery, it suggests some pure midnight apparition, soaring over this silent abode of destruction and death, lamenting the past that will never return…

In the vicinity of these cemeteries rise the Hindu *Ghâts*... There is really something grand in this ritual of burning the dead — and the burning of the living in the not too distant past, but only in theory and not in practice. Witnessing this ceremony, and seeing how in the course of an hour or so after death nothing remains of the body but a few handfuls of ashes which an initiated Brâhmaṇa, performing the rites of death, scatters then and there to the four winds of heaven over the river, so that they will be forever mingled with the sacred waters, the spectator is struck with the deep philosophy underlying the fundamental idea of this rite. In scattering the handful of that which once lived and felt, loved and hated, rejoiced and wept, the Brâhmaṇa entrusts the ashes to the four elements: to *earth,* out of which it grew and developed little by little into a man, and which fed it for a long time; to *fire,* emblem of purity, that has just devoured the body, so that the spirit will be equally purified from all that is sinful, and may freely gravitate to the new sphere of post-mortem existence where every sin is a stumbling block on the way to "Moksha" or eternal bliss; to *air,* which was inhaled and thus sustained life; and to *water* which cleansed it physically and spiritually, quenched its thirst, and now receives its ashes into her *pure* bosom.... (*Mantra XII*).

The adjective "pure" must be understood here merely in the figurative sense of the "mantra." Generally speaking, the rivers in India, beginning with the thrice sacred Ganges, are unimaginably dirty, especially near villages and towns. Some two hundred million people, in round numbers, cleanse themselves therein from tropical sweat and dirt several times a day; and, moreover, *castes* whose members are not **[137]** worthy of being burned, such as śûdras, pariahs, mângs, etc., throw all their corpses into them. Furthermore, all castes, including Brâhmaṇas, throw children who die at less than three years of age into the rivers.

Let us wander along the shores of any river, but rather late in the evening, so as to spend the night there until daybreak. Only the rich, or those belonging to the highest castes are burned in the evening. Only for them are lit after sunset sandalwood fires beside the sacred waters; for them alone, mantras and incantations to the Gods are chanted. For ordinary mortals, for the poor *outcastes,* there is neither fire nor even an ordinary prayer. A *śûdra* is unworthy of listening even after death to the divine words from the sacred book of revelation, dictated at the beginning of the world by the four Ṛishis to Veda-Vyâsa, the great theologian of Âryâvarta. As he was not allowed during his lifetime nearer than seven steps from the temple, so even in the afterlife a śûdra will not be permitted to stand beside the "twice-born."

Brightly burn the fires, extending like a fiery serpent along the river. Dark silhouettes of strange, wildly fantastic figures silently move among them, either raising their thin arms toward the sky as if in prayer, or adding fuel to the fires and poking them with long iron pitchforks, until the dying flames flare up again, creeping and twisting, spattering in all directions melted human fat, and shooting upwards whole showers of golden sparks, which instantly vanish in the thick cloud of black smoke. This is on the right side of the river. Let us cross over to the left bank...

In the hours before dawn when the red fires, the black clouds of miasma, and the thin figures of the fakir-servants grow dim and slowly vanish after a last reflection in the dark mirror of the river; when the smell of burned flesh is blown away by the fresh wind which rises at the approach of dawn, and quiet settles over the *ghâts* until the next evening — at that instant a procession of a different kind appears on the opposite bank...

Sad, silent trains of Hindu men and women move in file, sometimes long, sometimes short, according to the mortality **[138]** in town. They approach the river in separate groups, without weeping, and with no ritual of any kind. Swinging their burden by both head and feet, the carriers

cold-bloodedly throw it into the yellowish-dirty water of the river. As it falls, the red rag is blown aside, and the dark green face of a young woman can be seen for an instant before vanishing in the muddy waves. Beyond is another group: an old man and two young women. One of them, a little girl of ten, small, thin, far from being fully developed, sobs bitterly. She is the mother of the dead child, whose body she will soon throw into the cold waters of the dirty river. Her weak voice monotonously resounds along the shore, and her trembling hands are not strong enough to throw the poor little figure, more like a tiny brown kitten than a human child. The old man tries to console her and, taking the dead body in his own hands, enters the water up to his waist, casting it into the middle of the river. After him both women get into the water just as they are, dressed or rather half-dressed, as usual, and, after plunging seven times in succession to purify themselves from the touch of a dead body, return to the shore and start for home, their clothes dripping wet. In the meanwhile, vultures, crows and other birds of prey, which had been circling all day over the river waiting for their booty, gather in black clouds over the bodies and retard their progress down the river. Occasionally some half-stripped skeleton is caught in the reeds along the shore or is wedged between two stones, sticking out from the shallow water, until finally one of the *mângs* — a wretched outcaste creature, living near the river, whose fate it is all lifelong, from the day of his birth to his last breath, to busy himself with this sort of unclean labor — comes armed with his long stick and, catching the skeleton by its ribs, picks it from under the *stones* or reeds and pushes it down the current on its way to the blue ocean...

But now let us leave the river bank, already blazing hot in spite of the early hour. Let us bid good-bye to the watery cemetery of the poor. Let us leave and go elsewhere... Disgusting and heart-rending are such sights in the eyes of Europeans. Unconsciously our swift-winged thought bears **[139]** us to the far North, to the peaceful village cemeteries where, instead of carved marble tombs crowned with turbans, sandalwood fires, and a dirty river for a last resting place, there are but wooden crosses sheltered by old birch trees. How peacefully sleep our dear departed[146] under the luscious green grass! None of these ever saw, while floating downstream, giant palms, marble palaces, or pagodas covered with pure gold. But for all that, on their simple burial-mounds bloom violets and lilies of the valley, and in the springtime nightingales burst out in song in the old birch trees... As to ourselves, nightingales have not sung for us in many a year, either in the neighboring groves, or in our own souls. All of this is more remote here than anywhere else!

Let us stroll along this high wall of reddish sandstone. It will lead us to a fortress once renowned and drenched in blood, now, like so many others, harmless and half-ruined. Flocks of green parrots, startled by our approach, dart from every cavity in the wall, their wings shining in the sun like so many flying emeralds. We are on territory "accursed" by the English; we are in the land of Chândvaḍ where, during the Sepoy mutiny, the Bhîls rushed from their ambushes like an irresistible mountain torrent down into the valleys, not far from Sinnar, some twenty miles from Nâsik, cutting the throats of several dozen of their rulers, among them Captain Henry. *Tattva,*[147] an ancient Hindu work treating of geography in the time of King Aśoka (274-232 B.C.), informs us that the Marâṭhâ territory extends up to the wall of *Chândvaḍ* or *Chandor*, and that Khândesh is beyond the river. But **[140]** the English who do not recognize either the *Tattva* or any other authorities except themselves, ask us to believe that Khândesh begins at the Chandor hills. Therefore this "fortress," one of the most inaccessible "on account of its being fortified by nature herself from three sides," in the words of Colonel Wallace, had to be taken by the English in 1804 from the Marâṭhâ "rebels" who would not give it up; this was done with great trouble and many losses. And

---

146 **[**There is no way of translating literally into English the common Russian word *usopshiy* which is used for those who have died, and which means "he who is asleep," from the verb *usiplyat'* or *usipit'*, which means "to induce sleep" or "to have someone fall asleep." Another term, the one used here by H.P.B., is *pokoynik* which means "he who is at peace." It is of special interest to Theosophists to realize that the Slavonic and Russian languages connect the idea of death with both sleep and peace.—*Compiler*.]

147 [It is not clear what particular work is meant here. *Tattva* can hardly be a complete and correct title, and something seems to have been dropped here, either by the proofreader or the printer.—*Compiler*.]

they would not have taken it, not for many years, had it not been for the Moslems, sworn enemies of the Marâṭhâs, who always defeated them. The Moslems finally disclosed to Col. Wallace the mystery of a certain passage under the gates of the fortress. The English forced the passage during the night, overcame the Marâṭhâs who were fast asleep, and have boasted of this ever after. Later, in a moment of careless generosity, they returned the fortress to the Holkar, on condition that he *pay the expenses* of the English soldiers quartered therein, even though they were not *in his service.* Later they regretted this act of kindness, and in 1818, seeing that the Holkar would not yield the fortress to them without a battle, they sent almost an entire army, under the command of Sir Thomas Hislop,[148] and thus reclaimed that which they had once granted.

[148] [Sir Thomas Hislop, first baronet (1764-1843); general; with 39th at siege of Gibraltar, 1779-83; lieutenant-governor of Trinidad, 1803-11; commander-in-chief at Madras, 1813; led army of Dekkan in Marâṭhâ war, 1817-18; won victory of Mahidpore, 1817; incurred blame for severity at Thâlner; left Madras, 1820.—*Compiler*.]

—XIII —

[141]

[CAVES OF ANKÂI-TANKÂI. — STATUES OF BUDDHAS. — MAṆḌU, THE DEAD TOWN. — RUINS OF THE JÂMI'-MASJID. — INVITATION OF THE PATEL. — WILD BEASTS AT NIGHT.]

There is a whole city of cave-temples, known under the name of *Ankâi-Tankâi,* twelve miles southeast of Chândvaḍ. Here again, as elsewhere, the temples are about one hundred feet from the foot of the hill which is pyramidal. It would not be advisable to describe them in detail here because it is quite impossible to treat of this subject in a newspaper article. Therefore I shall merely note that in this case also all the statues, idols and carvings are ascribed to *Buddhist* ascetics of the first centuries after the death of Buddha. One would leave it at that were it not for the fact that the gentlemen-archaeologists are suddenly confronted here with a new and more serious difficulty than all the combined difficulties in regard to other points of contention. In these caves there are more idols designated *Buddhas* than anywhere else. They cover the main entrance, sit in thick rows along the balconies, occupy the inner walls of every cell, stand on guard like monster-giants at every entrance, and two of them sit in the main *tank* (reservoir), where waist-high spring water washes them century after century without any visible harm to their granite bodies. Among these *Buddhas*, some are decently clad with pyramidal, many-storied pagodas as their head gear; others are naked; some sit, others are represented standing; some are colossal in size; others are tiny; and some are of medium size.

All this, however, would not matter, even though we know **[142]** that the reform instituted by Gautama or Siddhârtha Buddha consisted precisely in waging a relentless war against the Brâhmaṇas and permanently uprooting idol worship. His religion remained pure for many centuries, *without the slightest admixture of idol worship,* until, in the hands of the lamas of Tibet, the Chinese, Burmese and Siamese, it was distorted and degraded by heresies. Later, driven out of India, persecuted by infuriated Brâhmaṇas, who by then had acquired the upper hand, it found a last refuge on the island of Ceylon. It flourishes there today like the legendary aloe which is said to blossom once in its lifetime, the main root dying, while its seeds, when their time comes to sprout, produce only weeds. But the main difficulty for the archaeologists does not consist in the idols ascribed to Buddhists, but in the physiognomies, the *type* of all these *Ankâi-Tankâi Buddhas.* All, from the tiniest to the largest, are Negroes, with flat noses, thick lips, facial angles of forty-five degrees, and curly hair! There is not the slightest likeness in these pure negroid faces to any of the Siamese or Tibetan Buddhas, which have Mongolian features with wide jaws and wide noses, and smooth, perfectly *straight* hair. This unexpected African type, not found anywhere else in India, upsets the antiquarians completely. No wonder the archaeologists avoid mentioning these remarkable caves; after the caves of Nâsik, those of *Ankâi-Tankâi* are a veritable Thermopylae for modern antiquarians.

We drove past Mâlegâon and Chikalvohol where we examined an exceedingly curious and very ancient temple of the Jainas, built without any cement whatever, of square stones which are so closely fitted one to the other that not even the blade of the thinnest knife can be inserted between them. The interior of this temple is richly decorated with gorgeous carvings. On our way back we did not stop at Thâlner, but went straight on to Dhâr. There we again had to hire elephants to visit the splendid ruins of *Mâṇḍu***,** once a strongly fortified town, about twently miles due northeast. This time we arrived speedily and safely. I mention this place as it is connected in my memory with one of the most remarkable sights ever seen by me, and which concerns that **[143]** particular branch of the numerous Indian sects, which is usually called "devil worshippers."

Mâṇḍu is situated on the crest of the Vindhya Mountains, about two thousand feet above sea level. According to Sir John Malcolm, this town was built in the fourth century A.D. (in 313), and for a long time was the capital of the Hindu râjâs of Dhâr. The historian Ferishta identifies Mâṇḍu as being the residence of Dilâwar-Khân-Ghûrî, the first [Mohammedan] king of Mâlwâ, who

flourished in 1387-1405. In 1526 the town was assaulted and captured by Bahâdur-Shâh, king of Gujarât; in 1570 it was retaken by Akbar, whose name and the date of his visit are inscribed on a marble slab over the main gate of the town.

A peculiar feeling, probably similar to the one experienced by some people on their first visit to Pompei, took possession of us upon entering this huge deserted city, called by the natives the "dead town." Everything indicates that Mâṇḍu was once one of the largest towns of India. The town wall is *thirty-seven* miles in circumference, according to measurements taken in 1852. In this vast space, streets run for miles, and on both sides stand dilapidated palaces, and marble pillars lie scattered about. Remains of underground halls, in the cool semi-darkness of which wives of sultans spent the hottest hours of the day, peer from ruined granite walls. Further on are shattered steps, dry tanks, waterless reservoirs, endless empty yards, marble platforms and broken arches of majestic porticos. All this is overgrown with creepers and shrubs which hide the dens of wild beasts. Here and there a half-preserved wall of some marble or granite palace rises high over the general ruin, its empty windows thickly fringed with centuries-old parasitic plants, staring at us like sightless eyes, frowning at the troublesome intruders who have disturbed their rest. Still further, in the very center of the ruins, right out of the stricken heart of the sleeping town, out of the broad chest of the warrior-knight, where once so many passions, and so strong a life ran riot, a whole grove of cypresses springs forth...

In 1579 this town was called *Shadiabad*, "the abode of **[144]** happiness." The Franciscan missionaries, Ridolfo Aquaviva,[149] Antario Monserrate, E. Henriquez, and other members of the mission sent that year from Goa to seek various privileges from the Mogul government, described and mentioned it on innumerable occasions. At that time it was one of the greatest cities of the world; its magnificent streets and luxurious ways astonished the most pompous courts of contemporary India. It seems almost incredible that this city could now be a heap of rubbish, where a clear spot for our tent could hardly be found. At last we decided to pitch it in the only building which remained almost undamaged, the Jâmi'-Masjid, the "Cathedral Mosque," which rises on a granite platform about twenty-five steps higher than the square. The stairs leading to it, made of marble as is all else, are broad and almost untouched by time, but the roof has entirely disappeared, and so we would have been all night under the light of the starry dome of heaven had it not been for a set of circumstances which I will shortly relate. All around the main building, which stands on the rectangular square, runs a low gallery supported by several rows of huge pillars. Despite its being rather clumsy and lacking in proportion, it reminds one from a distance of the Acropolis of Athens.

From the steps where we settled ourselves, there was a view of the mausoleum of Hûshang-Shâh-Ghûrî, king of Mâlwâ, in whose reign the city attained the culmination of its brilliance and magnificence. It is a massive, majestic, white marble edifice, with a sheltered peristyle on pillars beautifully adorned with carvings; this peristyle once led straight to one of the palaces, but now runs beside a deep ravine, heaped with stones and overgrown with cactus. The **[145]** interior of the mausoleum consists of a large room the ceiling and walls of which are made of square slabs, covered high and low with precepts from the *Qur'ân* inscribed in gold lettering, and the middle of the room is occupied with the sarcophagus of the Sultan himself. Not far from this abode of death is the palace of Bâz-Bahâdur, all in pieces, covered with dust and overgrown trees.

Tired and ready to collapse from hunger and thirst after spending all day wandering through these ruins, we returned a little before sundown, carrying three dead snakes on our sticks like war trophies, and sat down to tea and supper at the entrance to our tent, already pitched inside the mosque. We found unexpected guests: the *patel* of the neighboring village — something between a tax collector and a justice of the peace — and two *zamindars* (landowners) had ridden over to

[149] [Father Ridolfo Aquaviva was a Jesuit missionary at Gôa. In 1579, Emperor Akbar expressed the desire to have two learned priests come to him and explain the Gospels. Aquaviva, together with Father Monserrate, were sent by the Portuguese government at Gôa and made their way to Akbar's Court at Fatehpûr-Sîkrî, where they arrived in February, 1580. They were received with great honor. Aquaviva was a great scholar who earned Akbar's esteem and lived long at his Court as an honorable member thereof.—*Compiler.*]

present their respects to us and to invite us, as well as our Hindu friends whom they had known previously, to accompany them to their homes. On hearing that we intended to spend the night in the "dead town," they vehemently protested against it. They assured us that we had embarked upon a dangerous and unheard of venture; that two hours later the ruins would come to life, and from under every bush and every underground room of the ruined houses hyenas, cheetah and tigers were sure to emerge for their nightly brigandage, not to mention thousands of jackals and wild cats; and finally that our elephants would either run away or would be overpowered and eaten. We should get ready without delay and, leaving the ruins as fast as possible, go to their village which was about half an hour's ride. There everything was in readiness, and our *bâbû* was awaiting us.

Only on hearing this did we become aware that our bareheaded and cautious friend was conspicuous by his absence. Evidently he had gone into the valley some three hours earlier to visit his friends and had sent them to us.

The evening was so pleasant and we felt so comfortably settled, that the idea of upsetting all our plans for the morning was not attractive. Besides, it seemed plainly ridiculous that the ruins, in which we had wandered all day without **[146]** seeing anything more dangerous than the three snakes we had killed, swarmed with wild beasts. So we continued to thank them but refused to accept their invitation.

"But it is absolutely impossible for you to remain here," insisted the fat *patel*. "In case of an accident, I will be the one responsible for you to the Government. Can you possibly find it pleasant to spend a sleepless night fighting jackals with your bare hands, if not something worse?... You do not believe that you are surrounded by wild beasts, until sundown invisible, it is true, but just as dangerous? Then trust the instinct of the elephants, who are no less brave than we are, but perchance more intelligent. Just look at them now!..."

True enough, our grave, philosophical-looking elephants behaved at this moment in a very unusual manner. Their trunks lifted high in the shape of a question mark, they snorted and stamped restively. A minute later, one of them snapped the thick rope which tied him to a broken pillar, as if it had been a rotten thread, his heavy body turning suddenly to stand against the wind. He inhaled heavily with his trunk and lifted his right leg as if ready to run... He probably sensed a dangerous animal.

The Colonel stared at him through his spectacles and gave a long drawn-out whistle.

"It really could be a serious affair," he remarked, "what if tigers actually did assault us?"

"Yes, indeed," I thought to myself, "and Gulâb-Lal-Singh is not with us now."

Both of our Hindu companions sat on the carpet cross-legged and quietly chewed betel. On being asked their opinion, they said it did not concern them; they would fall in with whatever we decided to do. But our other travelling companions, the Englishmen, already scared, were hastily preparing to depart. Five minutes later we were all astride our elephants, and in about fifteen minutes, just when the sun disappeared behind the mountain and twilight spread rapidly all around, we passed through the gate of Akbar and began to descend into the valley.

Hardly had we left the place, when a quarter of a mile **[147]** behind us, practically out of the very cypress grove we had just left, there resounded the shrieking howls of jackals, followed by such a loud, prolonged and air-shattering roar — the roar of disappointed expectation — that cold perspiration stood out on our brows. Our elephants sprang forward and almost knocked over the horses and their riders preceding us. For once, we, the riders, were out of danger, as we sat in a strong *howdah*, like a tightly locked tower.

"We seem to have cleared out just in time," remarked the Colonel, looking out the window at some twenty servants, brought by the *patel*, who were busily lighting torches.

In an hour we stopped at the gate of a rather large bungalow and were welcomed by the beaming countenance of our bareheaded companion, the Bengalî. After he had gathered us all in the courtyard and on the verandah, he explained that, knowing beforehand how our "American" pigheadedness would stand in the way of any warning, he had recourse to this cunning scheme, which happily, was successful.

"And now let us wash and have some supper," he said, and then added, turning to me, "you have wished for some time to be present at a real Hindu meal. Your wish is now about to be realized. Our host is a Brâhmaṇa, and you are the first Europeans to step over the threshold of his *family* home..."

—XIV—

[148]

[CASTES AND OSTRACISM. — PURIFICATIONS. — SORRY PLIGHT OF HINDUS. — SUPERSTITIONS AND EXCLUSIVENESS.]

What European ever dreamed of any country in the world where every step in the life of man, every happening, especially in the family life, the most insignificant deed is associated with some religious precept and *cannot* be performed except according to a certain procedure? In this country, not only all the most important incidents of life, all its outstanding events, such as conception, birth, the transition from one period of life to another, marriage, parenthood, old age and death, but even all the daily functions, physical and physiological, such as morning ablutions, dressing, eating and all that follows, from birth to the last breath, everything must be performed according to certain Brâhmanical routines, *on penalty of expulsion from the caste.*

The Brâhmaṇas may be likened to the musicians of an orchestra in which the different musical instruments are the numerous sects of the country. They are each of a different shape and produce varied sounds, yet all of them obey the same conductor. However widely these sects may differ one from the other in the interpretation of their sacred scriptures, and however hostile they may be to each other, striving to exalt their particular deity and to make it appear superior, every one of them, blindly obeying centuries-old customs, must follow, like musicians, the same directing wand — the *Laws of Manu.* Here is the pivotal point where they all meet and form a unanimous, single-minded community, a strong and unbreakably united body. And woe to **[149]** the one who either willfully or by chance produces a discordant note in that symphony! The elders (a hereditary position with the Hindus) and the high councils of each caste and sub-caste (of which there are a great many), whose members hold office for life, keep a tight rein on their community. Their decisions are without appeal, and this is why expulsion from the caste is one of the most terrible of punishments, entailing fearful consequences. The one so ostracized is worse off than a leper, the solidarity among the castes, especially in this regard, being something phenomenal, and comparable only to the solidarity among the sons of Loyola. If members of two different castes, even though united by the warmest feelings of mutual regard and friendship, strictly abiding by all the regulations, may not intermarry, dine, drink not so much as a glass of water or smoke a *hookah* together, it becomes clear how much more severe all these restrictions must be in the case of one ostracized. The miserable wretch must literally *die* in so far as everyone is concerned — the members of his own family as well as strangers. Even his own household, his father, mother, wife and children, are all bound to turn their faces from him, under the penalty of their being ostracized in their turn. There is no hope for his sons and daughters of getting married, however innocent they may be of the alleged sin of the father...

From the moment of ostracism, the Hindu simply ceases to exist for all those who knew and loved him. His mother, wife and children must not feed him, nor even let him drink from the family well. No member of his caste, let alone of any other, would dare to sell him food or prepare it for him. He must either literally starve or *pollute* himself still further by buying what he needs from *outcastes* or Europeans. When the Brâhmanical power was at its zenith, such acts as deceiving, robbery, or even killing the ostracized one was encouraged, as he was *beyond* the pale of the law. At present, of course, he is free from the latter danger, but even now, if he happens to die *before* he is forgiven and received back into the caste, his body may not be burned on the sacred pyre, and no purifying rites are given it. **[150]** "Mângs" will throw him into the bushes or into the water like a dead animal.

It is evident that against such a force — and it is the more frightful in its passive aspects because the law is powerless against it — neither Western education nor English influence can be of any help. Only one thing is left: to repent, submitting to all kinds of humiliations, and often, in view of Brâhmanical greed, to face total ruin. I know personally several Brâhmaṇas who, having

brilliantly passed the university examinations in England, have had to submit to the most repulsive conditions of "purification" on their return home, namely, shaving off half of their moustache and eyebrows, crawling naked on their bellies in the dust around pagodas, clinging for long hours to the tail of a *sacred* cow while reading prayers, and, finally, swallowing the excrements of this cow![150] The voyage across the sea *(Kâla-pâni, i.e.,* "black water") is considered the worst of sins, and necessitates some of the most drastic purifications. A man who does that is considered to have polluted himself continually from the first moment of his boarding the *bellati* (foreign) ship, to the moment of his return...

Only a few days ago a friend of ours, a doctor of jurisprudence, having finished his studies in England brilliantly, had to undergo this kind of "purgation," and it nearly cost him his reason. When we asked him why he submitted to this if, according to his confession, he had long ago ceased to believe in Brâhmanism and had become an ardent materialist, he gave reasons which it would have been impossible to refute. "I have two daughters," he explained, "one five, the other six years old. If I do not find a husband for them, especially the elder one, in the course of this year, they will be considered overripe, and nobody would consider marrying them. Suppose I become ostracized; I thereby dishonor them both, make it impossible for them to find husbands, and render them unhappy for the rest of their lives. Also, my old mother is so superstitious that she would most certainly **[151]** take her own life, because of the family dishonor; she has already more than once threatened to commit suicide…"

Some, perchance, may ask us why does he not, educated man as he is, sever all ties with Brâhmanism and caste? Why not join with other companions in the same circumstances? Why not form a whole colony with his family and relatives and side with civilization by becoming one with the Europeans?

This is a very natural question, but the answer to it is not difficult to find. It is somewhat like the celebrated reply of one of Napoleon's marshals; out of the thirty-two reasons why it was impossible to beseige a certain fortress, the first was absence of gunpowder, which made it entirely useless to enquire about the others. Similarly the first reason — among many others — why a Hindu cannot be *Europeanized* is quite sufficient and does not call for any mention of others. By cutting the Gordian knot, the Hindu would not only fail to improve his situation but would actually jump from one fire into a hotter one. Were he to have the mind of a genius, were he to rival a Tyndall in science, or be equal to a Disraeli or a Bismarck in politics, were he to belong to the most illustrious family, as soon as he gave up caste and kinsmen, he would at once be in the position of Mohammed's coffin, metaphorically speaking, and would hang between earth and sky.

"He left his own clan, and found himself unfit to join another," is a wise saying that seems to have special reference to these unhappy people. It would be vain to suppose that the rejection of both Moslems and Hindus[151] from civil service is merely the result of an unjust policy of fear which is loath to draw its professed enemies into the government of their country. Social ostracism and a feeling of enmity and contempt on the part of a "superior" for an "inferior" race (according to English notions) displayed quite frankly on **[152]** the part of the English, plays a far more important role in this problem than is supposed even in England. The undeserved contempt which is shown for the natives (including Moslems) on every occasion, every year widens the gulf between both nations, which centuries will not suffice to close. Let me mention two examples of this.

We were visiting here with a very influential person, the editor of an English newspaper, and had an opportunity of making the acquaintance of a most remarkable young Moslem, Seyd M., belonging to the highest native aristocracy. The fact that he is welcome in a home frequented by the local English *beau monde* can be explained in two ways: first of all, Mr. Seyd M. is no ordinary

[150] "Called *pañcha-gavya,* literally "five cow-products" namely a mixture of milk, butter, curd, urine and excrement.

[151] Europeans very often make the mistake of confusing Hindu Moslems with *Hinduists* in India. The former are hurt when called Hindus and call themselves Hindu *Moguls.* They are Semites, while the Hindus are Âryans and differ from the former in everything.

man, but a gentleman in the full acceptance of the term; secondly, this curious circumstance can be explained by the fact that Seyd M., contrary to others, wears European clothes, was educated in England, and is not only a talented man, but one who has succeeded in making himself respected even by the English. An ardent patriot, he gave up his attorneyship, which promised for him both fame and considerable means, and entered civil service, accepting the position of judge in a small district in the hope of "improving, however little, the political and social situation of the natives," to quote his own words. A unique example among Indian Moslems, he makes no distinction between the Moguls and Hindus and defends with equal fervor the interests of both races. His love for Hindus is almost greater than his attachment to his own co-religionists. His mother was a Brâhmaṇa who became a Moslem...

"We natives are children of one and the same unhappy mother, India," he told us recently, speaking in his usual poetical Oriental manner. "Sons of one and the same sad destiny, we should bear it in mutual comradeship and not irritate the aching wounds by quarrels between adherents of two fanatical religions."

This was said in regard to a recent bloody conflict between Moguls and Hindus which took place in Benares during the religious festival of the former.

Seyd M. came to see us every day and usually began immediately to tell us about the "sores" of India, as he **[153]** called them. We argued for hours, S. defending the English, M. trying to prove the opposite position, that of the natives, the injustice done them on the part of Anglo-Indian society, and the unbearable haughtiness of the British in India. On one occasion they started an argument more heated than usual on the subject of some new civil service regulation that had just been made public in Calcutta. M. asked why, for instance, of two employees, one English and the other native, of equal rank and occupying absolutely identical positions (namely, district judges), the Englishman receives 35%, and sometimes up to 60%, more in yearly pay than did the native? The former also receives additional funds for his summer vacation, so-called "camping-money" or "subsidy-money," while the native receives nothing beyond his wages. "And all this is India's money," he added, "and comes from the bloody sweat of the wretched milch cow of the English, a cow already so much milked that one wonders how her udder is still in place..."

S., a brilliant writer and orator, as familiar with the political trends of the Calcutta Government as he is of the contents of his own pocket, found himself thus placed against the wall, and not knowing what to reply, gave expression to a nonsensical paradox: "Let us not forget," he mumbled, "that *we* are *exiles* in this land, that you Hindus, according to your own confession, need us, and that *it would be unjust to make us serve your country without a good remuneration.* You, the natives, are obliged to pay us; after all our needs are greater than yours..."

M.'s countenance fell in amazement.

"Exiles?" he finally exclaimed, "You are exiles? But who asked you to come from across the ocean to save us? It is possible that..."

But he did not finish. Under the crossfire of our bewildered glances, following this comical outburst, S. started to laugh at himself. He evidently intended to sidetrack the delicate political argument. But M. would not allow it. Very obviously his heart was full, and so a few moments later he launched another attack.

"You see," he remarked, "we are old friends, and you look upon me as your equal, but this is not because my **[154]** ancestors were for centuries high dignitaries of the Mogul empire, or because we are descendants in direct line from the daughter of Mohammed... But simply because in England I have become more or less of a *gentleman,* wear a black dresscoat, and, upon occasion, even straw-colored gloves. Otherwise, if in native dress, though it be more beautiful than your dark sacks, you would be ashamed to entertain me, especially to seat me at your table."

To the vehement protest of the host, he added: "Do not argue, S., and especially do not speak for others, because I could prove you wrong right away, and among your people there are those in whose eyes even my black dresscoat does not redeem me. Yesterday, for instance, Lady K. did not accept my formal call. That was not so bad. But do you know what she asked Lord K.'s secretary to

tell me? A most significant message, which has already circulated around town, and which outlines in a few words our political and social position. She ordered him to express her 'astonishment.' I should have known that Lord K., her high-born spouse and my superior, had left town three days ago, and that the 'wives' of dignitaries are not in the habit, either in England or India, of receiving anyone 'on business." In other words, she could not imagine that a native would 'dare' to make a call at an English home as if he were on a par with any other mortal, except on 'official business'."

"Lady K. showed thereby her natural stupidity," exclaimed Mrs. S. "No one else would have shown you such arrogance."

"Not at all," calmly replied the Moslem, "other ladies, and even their husbands, my own colleagues, have quite often shown me the same kind of entirely undeserved arrogance." And he mentioned several names. "And if *I*, in my position, exceptional for a native, am subjected to this, what can be expected by other natives who are less favored by fate and the Government?"

He sat leaning over his cup and talking quickly, evidently in complete self-possession; only the little spoon, with which he mechanically rapped the saucer, shook in his hand, and his black eyes were full of fire.

[155] "I am ready to give my life for England which has educated me," he continued in the same tone of voice, "and to the Government to whom I swore allegiance and which I serve, and all for the sake of my beloved India. We as a people are unable now to rule our country without foreign help, that I know, even though we ruled it, for good or for ill, for centuries, and the land was richer and happier. But I realize that now, during the last century, we have degenerated, and English help is necessary. But if I swore allegiance to the Government, I did nothing of the kind in regard to society and private individuals... *and I hate them!...* Remember my words: If England ever has to fear a mutiny again, the exclusive cause will be English society, and it will occur as a result of the contemptuous haughtiness of the public officials who are sent here, and which drives the natives into a frenzy. They constantly prate to us about the tyranny and despotism of Russia. Do you know the answer to that from our Moslems, the descendants of the sultans, sardars, heroes and greatest statesmen of bygone centuries? They say: "Yes, maybe the administrators of Russia are cruel, and its government hardly to be compared with the 'benign' government of Her Majesty, the Empress of India. But when we read and hear on all sides that such-and-such a general in Russia is a *Moslem,* and such-and-such a one is an Armenian, and in spite of this is the Commander-in-Chief of a whole army, while here the lowliest English soldier would rather desert than consent to acknowledge a *native* as commander, even though the latter were of princely blood, and comparing our sad fate with the fate and the hopes of any man of a different faith or tribe faithful to Russia, a question arises in our souls: 'Why are we the only ones to deserve such a humiliation, why do we find ourselves in a dark body? Realizing in silent despair the inescapable nature of our situation, why should we not envy at times the circumstances of our brother-Moslem in so-called *despotic* Russia!...'"

Here is our second example. The family of a well-known and learned doctor of medicine in Bombay, a native of Gôa, and bearing a Portuguese name, has been Catholic for three generations; the ancestors of both husband and wife **[156]** were, however, true and high-born Brâhmaṇas. Both of them have been educated abroad and received excellent training. The husband is a Knight of several honorary orders, a member of several learned societies, and is highly regarded in the Royal Asiatic Society. The wife is a young woman twenty years old, highly educated and in possession of a marvelous voice. *Neither of them is received in society.* At their musical evenings on Tuesdays, with the exception of a few journalists from the European *bohème,* you will not find a single English merchant, let alone an Englishwoman. "For goodness sake, who amongst us," explained some of these liberal ladies and young girls, whose youth has been spent in some second-rate store of Oxford Street, "would associate with such niggers?"...

The following remarkable fact will appear to our Russian readers as strange and even monstrously incredible. The chief barrier between this ex-Brâhmanic family and the snobbish Anglo-Indian society is the *conversion to Christianity* of the former, even though a forced one, as

were such conversions in the last two centuries in Portuguese Gôa, since they converted people by threat of the prison or the Inquisition with its refined tortures. Not because they are Catholics, but simply because *they used to be Hindus,* and that in them flowed, as in the case of the despised half-breeds of America, what the highly educated society calls here in its expressive terminology—the blood of Ham; because they are the descendants of a lower race (half-castes) and on a par with Eurasians (a term formed from European and Asian), who are equally despised by natives and Christian Europeans. Were they merely idol worshipping Hindus, Pârsîs or sons of the Prophet—Moslems, they would have a chance of being invited twice a year to one of those tent-balls at Government House, when this mansion is filled, like a keg of sardines, with thousands of natives who are placed in rows along the walls like decorations and promptly forgotten.

We have dwelt on this subject perhaps more than we should have, in order to give a clear understanding of the natives of India. Thus it is that the ill-fated Hindus prefer temporary humiliation and all the physical and moral sufferings **[157]** of "purification," to the prospect of continued contempt until death.

A great many questions of this kind occupied our minds during the two hours which we spent before our dinner with the Brâhmaṇas. It appeared at first sight, a dangerous, almost impossible, breach of Manu's precepts — this dining with foreigners and people belonging to different castes, but this time, for once, it was easily explained. First, the stout *patel* was the *head* of his caste, and so was not afraid of excommunication; secondly, he had already taken all the precautions and the measures prescribed by law against being *polluted* by our presence; and thirdly, being a liberal at heart, and a friend of Gulâb-Lal-Singh, he had promised that he would show us all, in actual fact, how much sophistry and subtle cunning has been invented by adroit Brâhmaṇas in order skillfully to escape in cases of emergency, the iron hand of the law, while to all appearances adhering to its dead-letter meaning. Besides, our good-natured and stout host desired to obtain a diploma from our Society and become one of its members; he had heard that Col. O., the chief "tax collector" of his district, belonged to the American Society, and was anxious, therefore, to be of service to us.

Such were, at any rate, the explanations of our *bâbû* in reply to our expressed astonishment. It was up to us, therefore, to rejoice at the rare occasion and not to lose the opportunity. Whoever has been allowed not only to partake of a meal with Brâhmaṇas, but even to be present at one, becomes almost sacred in their eyes. Not only the host himself, but even all the members of his caste, look up on such a fortunate person as belonging at least *de jure* to the caste. How rare and almost impossible are such cases!...

—XV—

[158]

[PÂTÂNI PRABHUS AND THEIR HISTORY. — VISITING THE PATEL'S HOUSE. — VARIOUS BRÂHMAṆA CEREMONIES. — ANCIENT HINDU KNOWLEDGE UNRECOGNIZED — DINANÂTH ÂTMARAM DALVI, The MATHEMATICIAN. — MAGNETIC BASIS FOR CERTAIN CEREMONIES. — MEAL IN A BRÂHMAṆA FAMILY. — BHÛTAS AND GANDHARVAS. — DANCING AND SINGING.]

Hindus take food twice a day only (we are speaking here of the well-to-do), at ten in the morning and at nine in the evening; both meals are accompanied by complicated rites and ceremonies. At other times of the day no one, not even the children, eat anything, since eating without the mantras prescribed by religion is considered a sin. Thousands of educated Hindus have long ceased to believe in these superstitious rites — remains of hoary antiquity — but are, nevertheless, forced to conform to them.

Shamrâo Rahunâthji, our host, belonged to the ancient caste of Pâtâni Prabhus and was very proud of his origin. Prabhus *(i.e.,* lords) are descendants of Kshatriyas (warriors), and their forefather was Aśvapati (700 B.C.), a lineal descendant of Râma and Pṛithu, who, according to local chronology, governed India in the Dvâpara and the Tretâ Yugas[152]

For them alone the Brâhmaṇas must perform purely Vedic rites known under the name of the "Kshatriya rites." They are now called *Pâtânis (i.e.,* the "fallen ones"), instead of Pâthâris, and they owe this also to their forefather, King **[159]** Aśvapati. Once, when distributing alms to holy anchorites, he inadvertently overlooked the great Bhṛigu. The offended prophet and seer cursed him, threatening him with a speedy end of his reign and the destruction of his entire posterity. Then the King, throwing himself at Bhṛigu's feet, implored his forgiveness. Bhṛigu finally consented to forgive him, but his curse had already taken root, and all he could do to remedy the situation was to promise not to let the King's descendants completely perish. As a result of this, the Pâthâris soon lost their throne and their power. Since then they have had to live "by the pen," in the employment of various governments, to exchange their name of Pâthâris for Pâtânis (fallen ones), and to lead a life of greater poverty than many of their former subjects. Fortunately, the forebears of our talkative Amphitryon became Brâhmaṇas, that is to say, "went through the golden cow."

The expression to "live by their pen" alludes, as we learned later, to the fact that from the beginning of British rule, almost all the scribes and small clerks in the Bombay Presidency are Pâtânis, just as similar posts are occupied in the North-West Provinces by Bengalî Bâbûs. In Bombay alone they number 5,000. They are darker in complexion than the Koṅkaṇ Brâhmaṇas, but are handsomer and more intelligent. As to the mysterious expression, "went through the golden cow," it means the following: in exceptional cases and when willing to spend a large amount of money, not only the Kshatriyas, but even the despised Śûdras, may become, as it were, "sidewise" Brâhmaṇas. The true Brâhmaṇas, upon whom this metamorphosis exclusively depends, require them to purchase this right for several hundred, and sometimes several thousand, cows. Then an artificial cow is made out of pure gold and consecrated in various mystical ceremonies. The candidate is then made to crawl through her hollow body three times and, having submitted himself to this ordeal, immediately becomes a Brâhmaṇa. The present Mahârâja of Travancore, and even the well-known Mahârâja of Benares, recently deceased, were both Śûdras who had at one time acquired the coveted right in this manner.

We received all this information, as well as the historicolegendary **[160]** chronicle of the Pâthâris from our most obliging host. Having asked us to prepare for supper, and promising to return for us in half an hour, the esteemed Shamrâo disappeared with the gentlemen of our party.

---

[152] According to the chronology of the Hindus, this means in the Yuga *preceding* the present *Kali-Yuga*, and in the one *before* it, as they divide the *Mahâ-Yuga* or "Great Age" into four smaller periods *(Yugas);* this in purely arithmetical terms would mean about two million years ago!!

Being left to ourselves, in the absence of the men, Miss B. and I decided to have a good look at what appeared to us to be an empty house. We took with us, however, the bareheaded Bâbû who could give us some explanations. Being a completely modern Bengalî, he despised the religious preparations for dinner and hence considered it useless to "prepare" for it. He went with us.

"Prabhus," if they are all brothers, always live together in the same bungalow, and every married brother has a separate room (if not a special dwelling in the yard) and a servant of his own. The habitation of our host was spacious, and was surrounded by smaller dwellings occupied by his brothers, while the main building was used for guests and contained a general dining room, a lying-in ward, a small chapel with idols, a room for those deceased, etc. As is the case with all the native bungalows, the entire ground floor was surrounded by a verandah (a covered gallery) pierced with arches without doors and leading to a large hall occupying the center of this floor. Around this hall, on all sides, were wooden pillars adorned with exquisite carvings; they upheld the ceiling of the upper floor and took the place of walls.

For some reason or other, it struck me that these pillars must once have adorned one of the palaces of the "dead town." Their carving was not in the least Hindu in style, and instead of gods, fabulous monsters and animals, the pillars were covered with arabesque murals of elegantly cut flowers and leaves. The pillars stood close to each other, but their *relief work* prevented them from forming an uninterrupted mass, so that there was too much ventilation; during the time we spent in the middle of the dining room, a strong cross current of wind blew at us from behind every pillar, and miniature hurricanes roared from all four quarters, arousing our old rheumatism and toothache, which had so far peacefully slumbered in India's climate. The façade of the house was thickly covered with iron horseshoes — **[161]** the surest precaution against evil spirits and the *evil eye*. On the right of the façade an additional structure was added—a high room called "Ozri"; from it, as in all native houses, a staircase (carved as all else) led upstairs. At the foot, on a large couch without legs, hanging from the ceiling on iron chains, there lay an idol of full-grown size, which I first mistook for a sleeping Hindu and was about to retire discreetly. Upon recognizing our old friend Hanuman, I grew bold and started to examine him... Alas! Of the once complete god, only his head was left; the rest, which was supposed to represent the body, proved to be but a bag of old rags... On the left side of the verandah there was another row of rooms, each one for a special purpose. One of these was intended for giving birth; another for unfortunate widows; still another for those who had died; and finally a very large room, called "Vattan," was reserved for the members of the fair sex who, though not expected to hide behind a veil and spend their lives in harems, as Moslem women do, have nevertheless very little to do with men and keep entirely to themselves. Here women cook for the men, but do not dine with them; they are often held in respect by their husbands who sometimes show them a sort of shy courteousness; but nevertheless, they would not dare to speak to their husbands, not only before strangers, but even in the presence of sisters and mothers.

As for the Hindu widow, she is the most wretched creature on earth. As soon as a woman's husband dies, she must have her hair and her eyebrows shaved off for good. She must part with all her adornments: her earrings, her nose rings, her bracelets on arms and legs, and her rings on all twenty fingers and toes. She is literally *dead* to her family and to the rest of the world, and even a "mâng" will not marry her, as her slightest touch pollutes the man, and he must forthwith go and "purify" himself. The dirtiest work in the household is her duty, and she may not eat with the married women and the children. The "suttee," or the burning of widows, is forbidden, but the Brâhmaṇas have their own way, and the widows often long for the pyre.

At last, having examined the last room — a Hindu chapel, a sanctuary full of idols before which stood flowers, burning **[162]** lamps and candles, where incense burned in a rich bronze vase, and the floor was thickly strewn with *tulsî* and other aromatic herbs—we decided to get ready for dinner. Having washed ourselves, we were requested to take off our shoes; such is the custom and there was nothing else to do but comply or refuse the Brâhmaṇa supper. A still greater surprise was in store for us, however. On entering the dining room, we stopped short: both of our European companions were dressed, or rather undressed, Hindu-fashion! For the sake of decency, they had

kept on a kind of sleeveless knitted sweater, but they were barefooted, wore around their loins a snow-white *dhôti***,** and looked like something between a white Hindu and a Constantinople *garçon de bain***.** They were indescribably funny, and I know nothing more amusing than an European in this sort of attire. To the great discomfiture of the men, and I suppose, to the scandal of the grave ladies of the household, I burst out laughing. The forty-five year old Miss B. tried to blush, but instead followed my example. The worst had happened; let's see what followed...

Ceremonies and rites which have already been referred to, reach their culmination before every dinner and supper. A quarter of an hour before sitting down to a meal, every Hindu, young or old, has to perform *pûja* before the gods. He does not change his clothes, but takes off the few things which cover him during the day. He bathes by the well, *i.e.*, washes his hands, feet and face, loosens the long lock of hair at the top of his shaven head, and remains bareheaded;[153] to eat dressed or with covered head is considered a sin by the Hindus. Wrapping their hips in a white *silk dhôti* (silk possesses the property of repelling the evil spirits which inhabit the magnetic currents of the atmosphere, according to the *Book of Mantras,* Bk. V, verse 23) they go to make obeisance to the idols, and then sit down to the meal.

[163] I will now allow myself a slight digression, at least for the sake of the naturally occurring question, whether something deeper may not be hidden behind this apparent superstition concerning the spirits and the silk. Regardless of the obvious unwillingness on the part of scholars to relinquish their beloved notions that all the customs of the ancients and the pagans are based merely on *ignorance* and crude *superstition,* discoveries have been made for some time to the effect that some of these customs, which appeared so stupid at first sight, have originated in purely scientific principles. Why should we not suppose, for example, that through observation the ancients possessed full knowledge of the properties of electricity, and of its favorable effect upon the organs of digestion when in contact with the naked body?

Those who have studied the ancient philosophy of India, with a firm resolve to penetrate the hidden meaning of its aphorisms, have for the most part become convinced that the properties of electricity were known to a considerable extent, from the most ancient times, to such philosophers as, for instance, Patañjali. Charaka and Suśruta had propounded the system of Hippocrates several centuries before the time when the latter became known as the "father of medicine." The calculations in *Sûrya-Siddhânta* are indelibly imprinted on a stone which is held in the Badrînâth temple of Vishṇu, and show that the author knew and calculated the expansive forces of steam centuries ago. The ancient Hindus were the first to determine the velocity of light and the laws of reflection; and the table of Pythagoras and his celebrated theorem concerning the square of the hypotenuse are to be found in the ancient books of Jyotisha. Not so long ago, Occidental mathematicians named Hipparchus of Nicaea as the father of trigonometry, notwithstanding that all they knew about him was ascertained from the report of his pupil Ptolemy. Now an ancient manuscript has been found showing that the "equation of the center"[154] was known to the Hindus long before our era.

[164] Even in our own day (in 1880)[155] there lives in India, wasting his time as assistant judge in some out-of-the-way place, a certain Dinanâth Âtmaram Dalvi (M.S.,LL.B. *i.e.*, Master of Science and Baccalaureate of Jurisprudence), who is possibly the greatest mathematical genius in the world. According to Peile, director of national education in India,[156] Dalvi proved (some three

---

[153] Only *Bengalîs* do not shave their heads but wear their hair short; *Pañjâbîs* do not shave it either, but wear their hair as long as it will grow, and do not cut it off, but hide it during the day under their white turbans. *Râjputs* also keep their hair long, gathering it up on the back of the neck. But the *Marâṭhâs* and the *Dakhinîs* wear their hair like the Iroquois, leaving one long forelock, as used to be done by the Cossacks of Zaporozh.

[154] [Difference between the place of a planet as supposed to move uniformly in a circle, and its place as moving in an ellipse.—*Compiler.*]

[155] [This installment of H.P.B.'s story was originally published in the *Moscow Gazette* on March 5,1880, old style.]

[156] [Reference is to Sir James Braithwaite Peile (1833-1906), who was the son of Rev. T. W. Peile. He was educated at Repton and the Oriel College, Oxford; went to Bombay in 1856, on a Civil Service assignment. Became Under

years ago) that the great Newton *was mistaken from beginning to end* in his "Rule for Imaginary Roots," and that the application of this Newtonian rule does not bring about the intended result. The same Dalvi blew the theorems of Professor James J. Sylvester, one of the greatest English mathematicians, into smithereens.[157]

[165] All this leads us to suppose that ancient Âryans, when instituting the strange custom of wearing silk "dhôtis" during meals, had something more serious in view than the repulsion of "demons." But it is interesting that even in our enlightened age there should be learned doctor-spiritualists who (like Dr. Eugene Crowell of New York) write entire treatises to prove that wearing tightly tied silk kerchiefs on their heads and chests is the only safeguard from evil demon-phantoms for so-called "mediums"; and while the esteemed Crowell has not, so far, demonstrated to the learned world that the phantom-spooks in general (the American ones especially) tremble before the product of the silkworm, nevertheless he explains clearly and logically the role of silk material in relation to electricity. And so...

The host came to fetch us, and we started for the dining room. In entering the "refectory," we immediately noticed the precautions taken by the Hindus against pollution. The stone floor of the hall was divided into two equal parts by a line traced in chalk, with strange Kabbalistic signs at either end. One part was destined for the hosts and those belonging to the same caste, the other for us. At the side was a third square for our travelling companions of another caste. Aside from this slight barrier, both halves were the same. Against the two opposite walls were narrow carpets with cushions and low stools to sit on. In front of each seat was an elongated figure on the bare floor, traced in chalk and divided, like a chessboard, into smaller quadrants, intended for various dishes and plates. These were of the thick, **[166]** strong leaves of the East-Indian "teak" tree *(Butea frondosa)*; larger dishes were several leaves pinned together with thorns, and saucers of one leaf with borders turned up. The entire supper was on display and was arranged in front of each seat. We counted forty-eight saucers made of small leaves, containing about a *mouthful* of forty-eight different dainties! The materials of which they were composed were to us *terra incognita,* but some of them tasted delicious.

The supper consisted strictly of vegetarian food; meat, fowl, eggs and fish were entirely absent from the menu. There were *chutneys,* fruit and vegetables preserved in honey and vinegar; *pañchâmṛit*—a mixture of pampello-berries, tamarinds, coconut milk, treacle and olive oil; *kushmer,* made of radishes, honey and flour; pickles and spices hot enough to burn your mouth, and so forth. All this was completed by a mountain of exquisitely cooked rice, and another mountain of

---

Secretary to the Bombay Government, and Director of Public Instruction, 1869-72. Later, Acting Municipal Commissioner of Bombay; Political Agent in Kathiawâr, 1873-78; Member of Council, Bombay, 1883-86; Vice-Chancellor, Bombay University, 1884-86; Member of the Supreme Council, Oct., 1886 - Oct., 1887, and of the Council of India, 1887-1902.—*Compiler.*]

[157] In case (and this is bound to occur) someone among our Russian mathematicians — followers of Sir Isaac Newton — "rises in anger" against such an unwarranted (so far) desecration of the great mathematician, and doubts my assertion, I suggest that they get in touch with the editorial office of the *Moscow Gazette* and ask it to notify me of their doubts. I will immediately send to the above mentioned editorial office several pamphlets of Âtmaram Dalvi, in which he proves at length and irrefutably (according to the admission of the best professors) where the mistakes of Newton lie. The pamphlets will be sent *free of charge,* for the sake of justice and my friendship for the author, whose genius is uselessly lost in the backwoods of India. The pamphlets are published in English.

[James Joseph Sylvester (1814-1897) was a renowned mathematician. Matriculated at Cambridge in 1831. Being a Jew, he could not take his degree, still less obtain a fellowship, due to entrenched prejudice. Gained his first ordinary degree at Dublin. After the passing of the Tests Act, he graduated B.A. at Cambridge in 1872, showing unusual pertinacity and courage. His entire life was spent chiefly in the study and teaching of mathematics. He was appointed professor of natural philosophy at University College, London, in 1837. Before 1870, he was recognized as one of the foremost mathematicians of the day, and was considered great as a maker of mathematicians no less than of mathematics. He is considered as the founder of invariant algebra in England. A prolific writer of mathematical papers, he was also a poet and a musician.

In the very first issue of *The Theosophist,* Vol. I, October, 1879, pp. 25-26, there is an article by D. A. Dalvi on "Âryan Trigonometry." —*Compiler.*]

chapâtîs, which are pancakes not unlike Georgian "churecks." The saucers stood in four rows of twelve each, and between the rows burned three aromatic sticks the size of a small church taper. Our part of the hall was brightly lit with red and green candles in *seven* huge strangely-shaped chandeliers, each of which represented a seven-headed cobra wound round the stump of a tree, and lifting its heads in all directions. Each of the seven mouths held a thin red or green wax candle, shaped like a corkscrew. Draughts blowing from behind every pillar fluttered the yellow flames in every direction, filling our high refectory with fantastic jumping shadows and causing our "lightly clad" gentlemen to sneeze profusely. Leaving the dark silhouettes of the Hindus in the shadows, this unsteady light made the two figures of the Europeans stand out like bright white spots, as if teasing them and laughing them to scorn...

One after the other, our hosts, and their relatives and friends of the same caste came in. They were all naked to the waist, and barefooted; their hair hung loose, and they wore the "triple" Brâhmanical thread over their shoulders and a white silk "dhôti." Every "saab" was followed by his own servant, who carried his cup, two silver, or even gold, jugs filled with water, and his towel. Having saluted the **[167]** host, they came to greet us in turn; with the palms of their hands pressed together, they touched their foreheads, their breasts, and finally the floor, bending low to the earth, and saying: "Râm, Râm" and "Namaste."[158] Then they sat down at their respective places, cross-legged and in silence. This reminded me that this ancient custom of greeting with the name of some ancestor pronounced twice has existed from immemorial antiquity.

When we were all seated — the Hindus, calm and stately, as if preparing for some rite, and we feeling somewhat awkward and not knowing what to do next, fearing innocently to commit some blunder and thus offend the hosts — there suddenly came from a dark corner the soft voices of a women's choir. About half a dozen *nâchnî*-girls (singers and dancers from the pagodas) began chanting in unison hymns and praises to the gods. To this accompaniment, famished and tired as we were, we began to partake of the rice; thanks to the instructions of the Bâbû, we did so with our right hands, because had we done so with the left, whole hosts of *râkshasas* (demons) would have been attracted to our feast, and by so doing we would have chased the natives away in terror. Of knives, forks and spoons, there was, of course, no trace whatsoever. Fearing to become unwittingly and inadvertently guilty of an indiscretion, I put my left hand in my pocket and firmly held my handkerchief as long as the dinner lasted.

---

[158] *The first term is that of a hero made god; the second, literally translated from Sanskrit, means "I bow before you."*

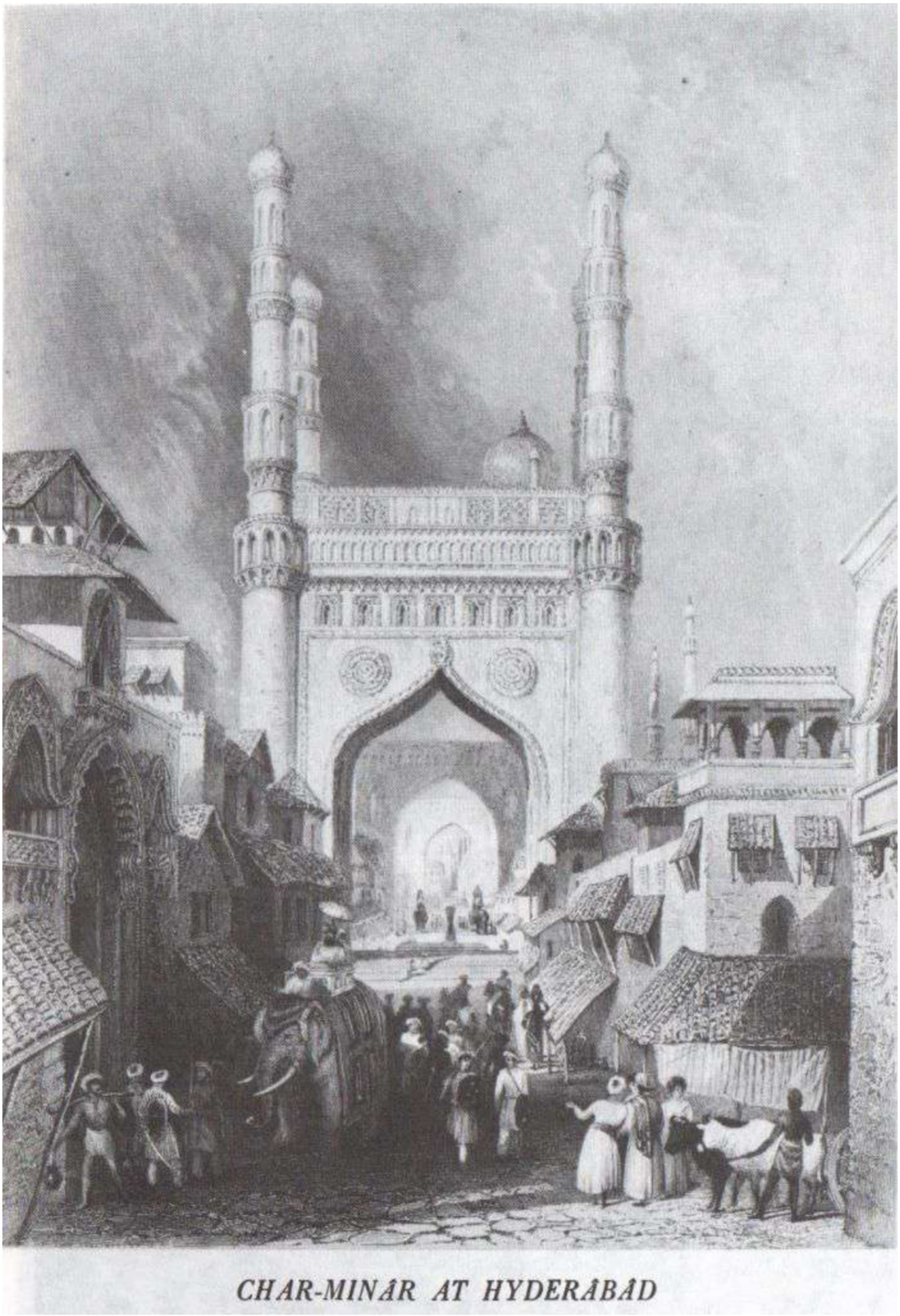

CHAR-MINAR AT HYDERABAD

THE GHAT AT HARDVAR

130

Apart from the quiet singing which lasted but a few moments, the feast proved to be a silent one. It was Monday —a day of fasting—and the rule of silence during meals had to be observed even more strictly than usual. Ordinarily, a man who is compelled by some emergency or other to break the silence and to utter as much as one word, hastens to wet the middle finger of his left hand, which up to then had been behind his back, and with it to moisten both his eyelids. But a really pious man would not be content with only this purification; having spoken, he would leave at once, wash, and abstain from food the rest of the day.

[168] Thanks to this tomb-like silence, I had the opportunity of noting everything that was going on with the greatest attention. Whenever I caught sight of the Colonel or Mr. W., who were stoking in rice by the handful, it cost me the greatest of effort not to burst out laughing, for an irresistible urge to do so took possession of me. They sat in imperturbable dignity and worked their elbows and hands awkwardly. The long beard of the one was covered with grains of rice as if with hoarfrost, while the other had the lower part of his face messed up with liquid saffron, and green rivulets of pickle juice streamed down their chests and to their awkwardly drawn up knees. But I happily controlled myself and directed all my attention to the quaint rigmarole of the Hindus. I will try to describe the curious details of their way of eating.

Each of them, sitting with his legs curled up under him, held in his left hand the jug brought by the servant, and poured some water, first into a cup, then into the palm of his right hand. He then slowly and carefully sprinkled the water round a leaf, holding all kinds of dainties, which stood by itself (and was destined for the gods and the spirits, as we learned later), chanting all the while a "mantra" from the *Vedas***.** Filling his right hand with rice, he repeated a new series of couplets accompanied by intoning, then, having placed five pinches of rice on the right side of his own plate, he once more washed his hands (to avert the evil eye), sprinkled more water around the plate, and, pouring a few drops into his right palm, drank it slowly. After this he swallowed six more pinches of rice, one after the other, murmuring prayers all the while, and wetting the middle finger of his left hand in the cup of water, moistened his eyes. Finally, he hid his left hand behind his back, and began to eat his supper with his right hand. All this took only a few seconds, but was performed with great solemnity.

The Hindus ate with their bodies bent forward, throwing the food up with their hands, and catching it in their mouths with the skill of Japanese jugglers, with not a grain of rice lost, and not a drop of the various liquids spilled. Out of esteem for his host, and probably desirous of showing his respect for India, our Colonel evidently tried to imitate all **[169]** their movements. He, too, attempted to bend his whole body forward, but, alas, his esteemed little belly proved to be a serious handicap. Losing his balance, he almost tumbled head first into all the dainties, but happily this time he got off with only his spectacles flying into a dish of sour milk and garlic. After this unsuccessful experiment, the brave American gave up all further attempts to become "Hinduized," and sat quietly.

Everyone concluded his supper, as customary, with rice mixed with sugar, powdered peas, olive oil, garlic and pomegranate. This last dainty is consumed hurriedly, nervously, with everyone glancing askance at his neighbor and almost in a race with him. They are all mortally afraid of being the last to finish, as this is considered an evil omen. At the end, they once more take some water in the palm of their hands, and, whispering a prayer over it, swallow it in one gulp. Woe to the one who may choke in so doing, for a *bhûta* (demon, spirit of the dead) has found lodgement in his throat, and he must run and be purified at the altar! The poor Hindus are very much troubled by the evil spirits of those who have died with ungratified desires and in the heat of earthly passion (the other troublesome deceased they do not recognize). Hindu spirits, if we are to believe public opinion, swarm around the living to try to satisfy their hunger by means of their mouths and to gratify their impure earthly desires with the help of living organs temporarily taken possession of by them. They are feared and cursed all over India; no means to get rid of them or to quiet the rampaging *bhûtas* are neglected.

The notions, ideas and conclusions of the Hindus on this point are diametrically opposite to the aspirations and hopes of Western Spiritualists. "A good and pure spirit," they say, "will not let his soul revisit the earth, if this soul is pure also. He is glad to die and unite the spirit *(âtman)* with Brahman, to live an eternal life in *Svarga* (heaven) and to commune with the lovely *Gandharvas* (singing angels or cherubim). He slumbers whole eternities listening to their heavenly song, whilst his soul (*jîva*) continues to purify itself from earthly dross in a body more perfect than the one the soul abandoned **[170]** before."[159] But this is not what awaits the wicked soul. The soul that does not succeed in casting off earthly desires before death ensues, is weighed down by its sins, and, instead of reincarnating at once in some new form, according to the laws of metempsychosis, is doomed to wander on earth without a physical body. It becomes a *bhûta,* and its own sufferings will sometimes cause incredible suffering to its own kinsmen. That is why the Hindu dreads remaining *bodiless* after death more than anything else.

"It is better for one to enter the body of a tiger, a dog, or even a yellow-legged falcon, after death, than to become a *bhûta!*" an old Hindu recently told me. "Every animal, whatever it may be, possesses its lawful body and the right to make an honest use of it. Whereas the *bhûtas* are doomed *dacoits,* brigands and thieves, ever watching for an opportunity to benefit at someone else's expense. This is the most horrible, the most unimaginably frightful condition; it is *hell,* according to our views. What is this Western Spiritualism anyway? Is it possible that intelligent and educated English and Americans have gone completely mad?"

He simply could not believe that there actually were people foolish enough to love *bhûtas* and even *invite them to come to earth***.**

After supper the men went to the well in the yard, and having washed, dressed themselves again. Usually at this hour of the night, they put on clean *malmalas* (tight, long shirts made of thin jaconet), turbans, and wooden sandals with knobs caught between the toes, which they always leave outside the door. Returning to the hall, they sit along the walls on carpets and cushions to chew betel, smoke hookahs and cheroots, listen to sacred reading, and watch the dances of the *nâchnîs.* This is the custom on ordinary **[171]** days, but this evening (probably in our honor) they attired themselves richly. Many of them wore *dariyâî* of rich stripped satin, several gold bracelets, gold necklaces mounted with diamonds and emeralds, gold watches and chains, and white *djanvi*—Brâhmanical scarfs, as thin as a mist, embroided with gold, and worn over the shoulders. The fat fingers of our host and his right ear were ablaze with diamonds.

The women who waited on us, our hostesses who had disappeared after supper, came back half an hour later all dressed up, and were then formally introduced to us. They were five; the wife of our fat host, a woman of twenty-six or twenty-seven years of age; two other women somewhat younger, one of whom carried a baby, and who to our astonishment, proved to be the daughter of the hostess; then an old woman — the mother of the host; and finally a little girl of *seven,* the wife of his brother. Thus our hostess turned out to be a grandmother, and the little girl who was to enter into matrimony from two to three years later, may have become a mother long before she was twelve. They were all barefooted, with rings on their toes, and all, with the exception of the old woman, wore garlands of natural flowers round their necks and in their jet black hair. Their dress consisted of a short bodice *(cholî),* embroidered with gold, and worn next to the naked body, tightly covering their neck and breasts. This did not reach their *sâṛî* or skirt-like wrapper (if it is permissible to call it a skirt), whose upper part serves as a covering for the head and also as a mantle, at one and the same time, and boldly left exposed the dark waists of these beautiful women, which gleamed in the light as if cast in bronze. Their well-shaped arms were covered above the elbow with expensive bracelets, and so were their ankles. At the least movement, they all set up a

[159] "According to their views, the spirit, *âtman***,** a particle of the All, or Parabrahman, cannot be punished for sins in which it never participated. It is *manas***,** animal intelligence and animal soul or "jîva," a half-material illusion or mâyâ, that sins and suffers, transmigrating from one body into another until purified. The spirit merely overshadows its earthly wanderings. When the *Ego* has been entirely purified, it permanently unites with its *âtman*, or spirit, and both gradually merge in Parabrahman and disappear.

silvery tinkling sound, and the little sister-in-law, not unlike a large doll on springs, could hardly move under her load of ornaments. The young "grandmother," our hostess, had a ring in her left nostril, which reached to below her chin and pulled heavily on her nose. Only when she took it off to enable her to drink tea, could we admire her remarkable beauty.

[172] Then began some dances by the *nâchnîs,* two of whom were very beautiful. These dances consisted of more or less expressive movements of their eyes, ears, noses, heads, and of the whole upper part of their bodies generally. As to their legs, they either did not move at all or moved so fast as to appear lost in a cloud of mist...

That night I slept the sleep of the just.

—XVI—

[173]

[KILLING A "VAMPIRE."—LECTURE ON MANU, DARWIN AND HAECKEL. —METEMPSYCHOSIS FOR A FEE.]

It is indeed pleasant, after many nights spent on the bare floor of a tent, to sleep in a bed, even though it be a hanging one, especially when this is accompanied by the realization that one is resting on the couch of a "god." This latter circumstance, however, was only discovered by me in the morning, when, upon descending the stairs I found the divine *général-en-chef* (Hanuman) had been deprived of his throne and discarded, rags and all, under the staircase... The Hindus of the nineteenth century are definitely a degenerate and blaspheming race!

It was later disclosed that, with the exception of an old sofa, this was the only bed in the house. Our two gentlemen had even a worse night; they slept in an old empty tower that was once the gopura of an ancient ruined pagoda situated behind the main building. They were so assigned with the praiseworthy intention of protecting them from the jackals, which steal by night into the rooms of the lower floor, where there are openings only, instead of doors and windows. The jackals, aside from their usual nightly concert, did not trouble them by their presence. But both Mr. W. and the Colonel had to fight all night with a *vampire*, which, in addition to being a large flying bat, was a "spirit," as they later learned to their sorrow. This is what happened.

The vampire flew noiselessly into the tower and, fluttering its cold, sticky wings, alighted on one or the other of the sleepers, evidently intending to feast on European blood. Ten **[174]** times or more they awoke and chased it away, but every time unsuccessfully; as soon as they dozed off again, they would feel its light, almost silent touch on shoulders, legs and chest. At last Mr. W. caught it by a wing and skillfully twisted its neck.

In the morning, boasting innocently of this exploit to the host, they drew down on their heads the heavenly thunder. The yard became crowded with people, and in front of the entrance to the tower stood the inhabitants of the house, with downcast heads. The old mother tore her hair in despair, and droned lamentations in every language of India. What was the matter? Something terrible, which, when we learned of it, threw us into deep consternation. By certain signs, known only to the family Brâhmaṇa, it has been ascertained that our host's elder brother, the son of the frantic old woman, had *transmigrated* after his death into the body of this bloodthirsty vampire. For nine years the dead man had existed in this new form, thus working out the requirement of metempsychosis. During the day, hanging by his claws head down from a branch of the old pipal-tree in front of the tower (from time immemorial the abode of spirits), he spent the hours between sunrise and sunset in sleep. At night he visited the old tower and gave fierce chase to the insects that swarmed there for their night's rest. Thus the vampire lived, slowly redeeming old sins committed when he had the shape of a "Pâtâni." And now? His lifeless body lay at the entrance to the tower, with one wing already devoured by rats... Choked by her tears the old woman cast fierce glances, from under the covering over her shaven head, on Mr. W., who, in his capacity of murderer, looked utterly indifferent.

The affair grew involved and was becoming tragic. The comic aspect was lost in the sincerity of the mother's genuine sorrow. The crowd stood silent and curious, evidently not daring to express its feelings before English "Saabs," but looking at us askance, with no special good will. The family priest and astrologer stood beside the old lady, *Śâstras* under his arm and his wand in hand, ready to begin the ceremony of purification of the tower. He had already made arrangements to cover with a piece of new linen the half-eaten and **[175]** ant-infested corpse of the revolting vampire, which was lying before him with its wings widely spread...

Mr. W. stood as before, whistling unconcernedly and with both hands in his pockets. Miss B. joined him and, ignoring the presence of our host who spoke English well, loudly proclaimed (precisely *à l'anglaise)* the ignorance and coarse superstitions of the "fallen race." W. did not reply,

but smiled contemptuously. Our host then came up to the Colonel and with a low "salaam" very politely invited us to join him in a "few moments of talk."

"Well," I thought, "he'll ask us to clear out!..." It would seem, however, we had not at the time fathomed the metaphysical depth of a Hindu heart.

He began by delivering *ex tempore* a most florid preface. He reminded us that he, the host, was an educated man, a man with a *Western* upbringing. Owing to this, he was not positive that the body of the vampire was actually inhabited by his late brother. Darwin, and other great naturalists of the West, seem to believe in the transmigration of souls, but, as far as he understood, they did so in an *inverse* sense; that is to say, if a son had been born to him exactly at the moment of the unfortunate death of the vampire, this child, according to the latest scientific notions, would probably have in him much that was vampire-like, owing to the decaying atoms of the vampire being so near. "Is this not a correct interpretation of Darwin and his school?" he asked us.

We modestly replied that, having travelled almost incessantly during the previous year, we were not up-to-date on modern science, and had not heard about any such recent conclusion.

"But I have followed it," somewhat pompously rejoined the good-natured Shamrâo, "and thus I believe I have fully understood and duly appreciated its latest pronouncements. I have just finished reading the excellent *Anthropogenesis* of Haeckel and have pondered a great deal over his logical, scientific explanation concerning the origin of man from inferior animal forms through transformation. And what is this *transformation,* if not the *transmigration* of the ancient and modern Hindus — the *metempsychosis* of the Greeks?"

[176] We could find nothing so say to dispute the identity and even ventured to say that, according to Haeckel, it *does* actually look like that.

"You see, then," he exclaimed joyfully. "It naturally follows that our ideas are neither as silly nor as superstitious as is maintained by some opponents of Manu. The Great Manu,[160] by the way, anticipated both Darwin and Haeckel. Judge for yourselves: The latter derives the genealogy or *genesis* of man from a group of 'plastides,' from the jelly-like *moneron;* this 'moneron,' through the *amoeba,* the *zinamoeba,* the *ascidean,* and finally the headless and heartless *amphioxus,* transmigrates in the eighth stage into a *lamprey,* and is eventually transformed into a vertebrate *amniota,* into a pro-mammalian, into a marsupial animal; and the *vampire* belongs to the species of vertebrates.—You, of course, being well read people, will not contradict that?"

We did not contradict it.

"Well, then, please follow me further..."

We followed, of course, with great attention, but were at a loss to understand where he was leading us.

"Darwin," he continued, "in outlining his teaching concerning the origin of species, follows almost word for word the 'palingenesis' of our Manu. Of this I am entirely convinced and am ready to prove it, book in hand. For instance our ancient lawgiver says, briefly: 'The Great Parabrahman commanded man to appear in the universe, after traversing all the grades of the animal kingdom, and springing primarily from the lowly worm in the deep sea mud. The worm became a snake, the snake a fish, the fish a mammal, and so on.' Is not this the basic idea at the root of Darwin's theory, when he maintains that the organic forms have been derived by means of a gradual transformation from simple species to more complex ones, from structureless protoplasm in the mud of the Silurian and Laurentian periods (the sea mud of Manu) to an anthropoid, and finally to man?..."

We agreed that it actually appeared so.

"But, in spite of all my sincere respect for Darwin and his **[177]** follower Haeckel, I cannot agree with their final conclusions, especially with those of the latter," continued Shamrâo. "This impulsive and bilious German, copying so accurately the embryology of Manu and all the metamorphoses of our ancestors, loses sight of the evolution of the *human soul,* which, according to

---

160 ["Manu" or the "Great Manu," throughout this chapter stands for *The Laws of Manu* or the *Mânava-dharma-śâstra.—Compiler.*]

Manu, goes hand in hand with the evolution of *matter*, in all its transformations... The son of *Svayambhû* ('the uncreated one') speaks thus: 'Everything created acquires in the course of its transmigrations, in addition to the qualities of its preceding forms, new qualities, so that the nearer it approaches to the highest type on earth —man, the brighter becomes its divine spark,' and he adds: 'but once he has become a Brahmâ on earth (*i.e.*, has attained in the shape of *man* the highest form of the cycle of transmigrations), man enters the cycle of *conscious* transmigrations.' In other words, his future transformations will depend no longer on the blind law of gradual evolvement, but on his actions upon earth, for the least of which he will be either rewarded or punished. Therefore it depends on man's own will whether he will start higher on the road to *Moksha* (eternal bliss), passing from *loka* to *loka*,[161] until he reaches *Brahma-loka*, or whether, owing to his sins, he will be thrown back by the law of retaliation. In that case he will be required to return to former animal forms, already once traversed unconsciously. And even if Darwin and Haeckel, as physicists, both lose sight of this, so to speak, the *second volume* of their incomplete theory, so cleverly 'filled out' in the teachings of Manu, still they do not deny it anywhere in their writings. Is that not so?" **[178]**

"It would appear they do not deny it."

"Why then," exclaimed he, in a suddenly aggressive tone, "why am I, I who have thoroughly studied the most modern and latest ideas of Western science, I who believe in its representatives, who, in their turn, confirm by scientific conclusions at least the *first half* (the evolution of the physical world) of Manu's teachings, why am I looked upon, I ask you, by our esteemed Miss B., as an ignorant and coarse Hindu, our *perfected* scientific theories as 'superstitions,' and we ourselves as the sons of a 'fallen inferior race'?..."

Poor Shamrâo stood there with tears in his eyes, as he thought of the *undeserved* accusation of the tactless Englishwoman. And we stood there, embarrassed and not knowing what to say.

"Mind you," he continued, "I do not dignify these popular beliefs by considering them 'infallible dogma,' I consider them mere theories, and seek to merge them and to make the ancient science harmonize with the new. I merely formulate 'hypotheses' like Darwin and Haeckel. Besides, I have heard that Miss B. is a Spiritualist; she believes in spirits, in *bhûtas*. And if a *'bhûta'* according to her, were capable of entering a body of a medium, and to take possession of its organism for hours and even days, why then could not a *bhûta*, or even a less sinful soul, enter the body of a vampire?..."

In the face of such "over-simplified" logic, we knew not what reply to make, I confess, and so we preferred to avoid this delicate metaphysical question, and to apologize for the rudeness of miss B.: "She is an Englishwoman," we said, "and can hardly be changed; she did not wish to offend anyone, but simply gave expression to a thoughtless remark concerning superstitions," and so forth.

Little by little our host calmed down. He had just begun to explain to us, with even greater vehemence, how, on the basis of the law of "atavism," deeply thought over by him, which explains the hereditary transmission of qualities as it were by leaps, from the fifth ancestor in line to the tenth, he had arrived at the necessity of at least half-believing in the identity of his late brother and the late vampire... But suddenly Mr. W. very nearly ruined everything:

[179] "The old woman has gone crazy!...," he shouted across the yard to us. "She is cursing us, and insists that the murder of the vampire is only the forerunner of a whole series of misfortunes brought on her house by the son — you, Shamrâo..," he went on rudely, addressing the follower of Haeckel. "She says you have polluted your Brâhmanical holiness by inviting us, *bellatis*, to take

[161] There are in the religion of the Hindus seven *chief* and a great many less *important lokas*. "Loka" means realm, locality. In general, lokas are worlds of purification, and some sects mean by them certain stars. Souls which are not too sinful and are freed from earthly transmigrations go to these worlds, gradually passing from one to the other, but always in the shape of man, although this shape grows and perfects itself in every new "loka." Such spirits, freed from earthly matter, become, according to the Hindus, *pitṛis* and *devas*, who are worshipped as the "spirits of the ancestors" (*pitṛis*) and to whom sacrifices are made. They correspond to the *planetary spirits* described by the mediaeval Kabbalists (*Vide* Heinrich Khunrath, *Amphitheatrum Sapientiae eternae*, etc., the writings of Paracelsus and others).

supper with you and spend the night in your house... Colonel, you had better send for the elephants, before we are thrown out or worse yet."

"For goodness sake!" exclaimed the confused Brâhmaṇa, in his turn. "What can I do? She is an old woman; maybe with prejudices, but she is my mother... You are educated, learned people; tell me how to find a way out of this unfortunate situation. What would you do in my place?"

"What would I do, Sir?" exclaimed the irate Mr. W. "Were I in your place and believing as you do, I would not hesitate an instant; I would take a revolver and, in the first place, shoot all the vampires in the neighborhood, if only to rid my relatives of the disgusting bodies of these beasts; then, in the second place, I would use the butt of it to crack the skull of the rascal Brâhmaṇa who invented all this nonsense. That is what I would do, Sir!..."

But this advice did not satisfy the poor descendant of Râma; no doubt he would have remained long undecided, talking to one or the other, torn between the sacred feeling of hospitality, the inborn fear of the Brâhmaṇa-priest, and his own superstition, if our ingenious Bâbû had not come to the rescue. Learning that we were ourselves upset and had asked for the elephants in order to make our departure, the Bâbû persuaded us to stay, if only for an hour, saying that a hasty departure would be a terrible insult to our host, who was quite innocent in this entire affair. As to the foolish old woman, he promised to pacify her very soon; he had his plans all made.

With this end in view, he asked us to visit the ruins of an old fortress along the road and to await his arrival there. We obeyed, but moved on reluctantly and slowly, as we were exceedingly interested in his "plan." The men of our party were quite angry; Miss B. continued to be oratorical, and **[180]** Nârâyaṇa, as imperturbably phlegmatic as usual, good-naturedly teased her about the "spirits" in which she believed. Passing behind the house, we saw the Bâbû walking along the wall with the family priest and vehemently discussing something with him. The shaven head of the priest nodded in all directions, his long yellow garment flapped in the wind, and his arms rose towards the sky, as if invoking the gods to come down and witness his words...

"He won't get anywhere with that fanatic," remarked the Colonel, as he lit his pipe.

We had hardly walked a hundred paces after this remark, when we saw the Bâbû running after us and signaling us to stop.

"Everything worked well," he shouted from a distance, waving his arms and swallowing his words with laughter. "You are to be thanked. You are the saviors and benefactors of the late *bhûta*... You..."

And he sank to the ground holding his narrow, panting breast with both hands and laughing until he made us all laugh, before we knew what it was all about.

"Just think," he began, "it cost but ten rupees; I offered five at first, but he was obstinate; however, he took the ten."

And he rolled in laughter once more.

At long last, he explained his stratagem, which gives a fair idea of the holiness of the Brâhmaṇas. He knew that generally the *metempsychoses* of the Shaivas (followers of Śiva) depend upon the imagination of the family "gurus," who receive for these precepts from 100 to 150 rupees a year from each family. Such Brâhmaṇas are both astrologers and manager-directors of all the religious rites established in the family. The rites are associated with expenses which enrich the pockets of the insatiable family Brâhmaṇas, and those related to some happy event are better paid than those connected with unhappy ones.

Knowing all this, the Bâbû went straight to work; he offered the Brâhmaṇa five rupees if he would perform a false *samâdhi,* that is to say, would feign an inspiration and speak in the name of the dead son, declaring to the mother that he, himself, had sought death for the body of the vampire, **[181]** that he wanted death in order to bring an end to this particular transmigration and to enter a *higher* one, that now he is better and he thanks the "saab" who freed him from his disgusting shape. Besides, the Bâbû had heard that the Brâhmaṇa desired to sell Shamrâo a calf which his she-buffalo was expecting almost any day, but the latter had refused to buy it. Now, what could be better? Let the reverend father-guru announce (under the influence of the same *samâdhi*) that the freed spirit

intends to inhabit the body of the future baby-buffalo, and the old mother is sure to make Shamrâo buy the new incarnation of her eldest son. There will be rejoicings and new rites; the esteemed Brâhmaṇa will, on the occasion, get a nice little sum of rupees.

At first the guru had some misgivings, fearing to be found out, and called upon heaven and the gods to witness the fact that the vampire was actually inhabited by the son of the household. But later, when the Bâbû (well versed in all the Brâhmanical tricks) proved to him that that idea would not stand critical examination, as such a transmigration is not taught in the *Śâstras* — he gave in, merely requesting ten rupees and silence... Thus the deal was made and the old woman pacified.

When we returned to the tall gates of the house, Shamrâo met us with a radiant expression on his face... Afraid of being laughed at, or maybe at a loss to find in positive contemporary science in general, or Haeckel in particular, anything definite which could be referred to on the subject of this new transmigration, he did not explain why the affair had taken such a sudden turn for the better. He merely mentioned, akwardly enough, that his old mother, owing to some new and mysterious conjectures known to herself alone, had ceased to be apprehensive concerning her son's destiny, and then referred no more to this unpleasant little incident. He became even more friendly and happy, and entreated us for the pure love of science to go with him that evening to a religious *tamâshâ*[162] A female *jâdûwâlâ* **[182]** (sorceress or conjuress), well known to the whole district, was then under the influence of *seven goddesses*, the seven sisters, all of whom in turn possessed her and prophesied through her mouth...

We gladly accepted and awaited impatiently the arrival of the evening.

[162] [*Tamâshâ is a Hindustânî word derived from the Arabic, originally meaning "a walking about." It signifies a spectacle, a show, an entertainment; any occurrence that attracts and amuses spectators.— Compiler.*]

—XVII—

[183]

[BRÂHMANIC MORNING RITES. — WORSHIP OF THE GODS. — VISIT TO THE COW STALL. — THE SACRED PLANT TULSÎ. — STARTING OUT ON A NIGHT-JOURNEY.]

In order to erase the unpleasant impression of the morning's affair, Shamrâo invited us to sit at the entrance to his prayer-room and to witness him perform his morning rites and worship of the gods. With our love of knowledge, nothing could have been more welcome, and, having seated ourselves on the verandah, we watched him through the wide opening that took the place of a door...

It was nine in the morning, the natives' usual time for morning prayer. Shamrâo went to the well to get ready and "dress" himself, as he said, though an evil tongue would probably say "undress." In a few minutes, he came back with his head uncovered and wearing only a *dhôti,* as he had during dinner, and went straight to his idol room. The moment he entered, there was heard the loud sounding of a bell that hung under the ceiling of the prayer-room, and this tolling continued during the entire rite. The one striking the bell remained invisible, but the Bâbû explained to us that it was struck from the roof by a small boy.

Entering with his right foot, Shamrâo very slowly approached the altar and sat before it on a little stool with his legs crossed. Within the room, on the altar, which resembled modern semi-circular tiered shelves covered with red velvet, stood many idols. They were made of gold, silver, copper and marble, according to their importance and merit. *Mahâdeva* (Śiva) was of gold; Gaṇapati or "Gaṇeśa" (the son of Śiva, the god with an elephant's head) was of silver; **[184]** and Vishṇu was in the shape of *Śâlagrâma,* a round black stone from the river Gaṇḍakî in Nepal (in this form Vishṇu is called Lakshmî-Nârâyaṇa). Other gods, unknown to us, were there in the shape of large seashells, called *Chakras. Sûrya,* the god of the sun, and other gods and goddesses (*Kula-devas,* domestic gods), were placed in the second rank. The altar itself was sheltered by a cupola of sandalwood exquisitely carved. During the night, these gods and their offerings were covered by a huge glass bell, to protect them from rats. On the walls of the prayer-chamber hung many sacred images representing the chief episodes in the lives of the higher gods.

As we curiously observed every move, Shamrâo filled his left palm with ashes, all the while murmuring prayers, covered it for a moment with his right, then poured some water on the ashes and, mixing the two by rubbing his palms together, traced a line of the mixture by moving the thumb of his right hand from his nose upwards to the middle of his forehead, then from there to the right temple, then back to the left temple. Having completed the adornment of his face, he proceeded to rub the wet ashes on his throat, stomach, left arm, chest, right arm, shoulders, back, ears, eyes and head, in the order named; then, he went to the sacred bronze font filled with water that stood in a corner of the room, and plunged into it three times, *dhôti*, head, and all, after which he emerged looking like a fat Triton the sun had not yet dried out. Shaking his loose lock of hair, he twisted it in a manner which used to be called by Russian servant-girls of former days a *kudel'ka;* he then took water in his right palm and moistened his head with it. This operation concluded the first act.

The second act began with the prayers of *Saṃdhyâ*— religious meditations and *mantras* which pious people repeat three times a day, at sunrise, at noon and at sunset. He loudly pronounced the names of twenty-four gods, each name being accompanied by a stroke of the bell. This completed, he first shut his eyes and stuffed his ears with cotton, then placed two fingers of his right hand in his left nostril, and, having loudly drawn the air in through the right nostril, he stopped the latter with his thumb, tightly closing **[185]** his lips, so as not to breathe. In this position every pious Hindu must mentally repeat a certain verse called the *Gâyatrî.* These are sacred words which no Hindu dares pronounce aloud; even in repeating them mentally, he must forcefully hold his breath, lest he

might breathe some impurity. Bound by my word of honor not to repeat the entire verse, I can nevertheless quote a few incomplete sentences. The prayer begins thus:

"Om!... Earth!... Heaven!... May the adored light of... (this name must not be pronounced) illumine me. Let thy Sun, oh thou *only One,* illumine me, the unworthy... I shut my eyes, I plug my ears, I do not breathe… in order to see, to hear and to breathe thee alone… let our thoughts be illumined by (again the secret name)..."

It is curious to compare this Hindu prayer with that of Descartes, in his *Les Méditations.* It runs as follows, as readers may remember:

> .....I will now close my eyes, stop my ears, suspend all my senses
> .....in order to contemplate for a while that perfect God, to consider at leisure his marvelous attributes, to admire and to adore the incomparable beauty of this immense light....[163]

After this prayer, the Hindu quietly reads to himself other prayers while holding his sacred Brâhmanical thread between two fingers. Then, mixing some rice with sandalwood powder, he takes the jug of water standing on the altar and, washing off the old blobs, he daubs on new ones made of the dough he has just prepared. After this comes the ceremony of the "washing of the gods."

Taking the gods down one by one, according to their rank, he first dips them in the font of water and then bathes them in milk in another font by the altar. The milk is mixed with curds, butter, honey and sugar, so that instead of being given a washing, they are pretty much of a mess. But they are washed a third time in the first font and dried with a clean towel. When the gods are once more arranged in their **[186]** respective places, the Hindu traces on each of them the sectarian sign with a ring from his left hand. He uses white sandalwood for the *liṅga* and red for *Gaṇapati* and *Sûrya.* Then he sprinkles them with various aromatic oils and covers them with flowers that are fresh every day. The long ceremony is concluded by ringing a little bell as loudly as possible under their very noses, in order to "wake them up," as the Brâhmaṇas say, thinking perhaps, and not without reason, that the gods, being bored, may have gone to sleep. Noticing or imagining (which sometimes is one and the same thing) that the gods had awakened, he begins to offer them his sacrifices; he lights the scented candles and the lamps and wafts before them the incense burner, while snapping his fingers from time to time, as if warning them to "lookout." Having spread clouds of incense and fumes of burning camphor in all directions, he scatters more flowers over the gods[164] and, placing himself behind the little stool, offers the concluding prayers. He holds the palms of his hands over the flames of the tapers and lamps, rubs his face with them, and after walking three times round the altar, kneels three times and then retreats backward, facing the altar.

A little while before our host had finished his morning rite, the ladies of the house came into the prayer-room and, seating themselves on small stools they brought with them, began to pray and tell the beads of their rosaries. The latter play as important a part here as they do with the Buddhists. Each god has his own special beads, and the fakirs are covered with rosaries.[165]

We left the women to their prayers and followed Shamrâo to the cow stall. By means of this animal, worship is expressed to "nourishing-earth," or nature. After opening the door, he sat by the cow and proceeded to wash her feet, first with her own milk, then with water. He gave her some rice **[187]** and sugar in the palm of his hand, rubbed her head with sandalwood and other powders, and adorned her horns and four legs with garlands of flowers. Having then burned some incense under her nostrils and having brandished a burning lamp over her head, he walked three times round her and sat down to rest. There are Hindus who walk round the cow one hundred and eight times,

---

[163] [From the opening sentences and the last paragraph of his *IIIrd Meditation.—Compiler.*]

[164] Each god and goddess has its own favorite flower.

[165] These rosaries are called *mâlâ,* and consist of 108 beads. They are made either of the black berries of a kind of wild-rose, known as *rudrâksha,* or of the light-colored tree called *tulsî.* Repeating their prayers while counting beads, very pious Hindus often hide their hands in a specially shaped bag called by them "cow's mouth" *(gomukha).*

rosary in hand. But our Shamrâo has a slight tendency to freethinking and has filled his head with Haeckel. Having rested himself, he filled a jug with water, dipped the cow's tail in it, and then drank it!...

In the same manner, he then performed the rite of worshipping the sacred plant *tulsî*[166] (the wife of Kṛishṇa) and the Sun, with only this difference: that, as he could not carry out the rite of washing this divinity, he stood on one leg, filled his mouth with water, and squirted it towards *Sûrya* three times, sprinkling us instead.

It is still a mystery to us why the plant *tulsî* is worshipped. All I know is, that although every year in September there is performed the ceremony of the wedding of this plant with the god Vishṇu, yet *tulsî* bears the title of Kṛishṇa's bride, possibly because the latter is an incarnation of Vishṇu. On this occasion, the Hindus (each of whom has a potted *tulsî* plant in his house) paint the pot in which the plant grows and adorn it with tinsel; the pot is then placed in the garden and a magic square is traced around it with chalk; a Brâhmaṇa holds an idol of Vishṇu in both hands and, standing before the plant, begins the marriage ceremony. The latter consists of a wedded couple holding a shawl between the flower and the god as if screening them from each other, while the Brâhmaṇa mutters mantras, and women and young maidens (who are especially ardent worshippers of *tulsî*) throw rice and saffron over the god and the plant. When the wedding ceremony is concluded, the shawl is presented to the Brâhmaṇa, the idol is placed in the shadow of his wife, the Hindus clap their hands, rend all ears with the noise of the tom-toms, set off fireworks, offer each other pieces of sugarcane, and rejoice in every conceivable way till the dawn of the next day...

[188] By chance, last September, we witnessed this wedding in our own garden, where our *mâlî* (the gardener, a fanatical Hindu) would not have consented for any amount of money to permit foreigners to pollute by their presence his sacred *tête-à-tête* with the gods...

As evening closed in, we were again on elephants and ready to leave; but not for a long trip. It is only five miles to the lair of the old sorceress (the *Pythia* of Hindostan), and the road, though running through a thick jungle, is level and smooth. Besides, even the jungle and its ferocious inhabitants do not frighten us any longer. The timid elephants we had before had been sent home, and we were astride new ones sent by a neighboring Râjâ. These had more than once hunted tigers, and the roar of all the animals in the district would not frighten these old patriarchs of the forests. They stood in front of the verandah like two dark hillocks... So, we started! The ruddy flame of the torches dazzled us and increased the gloom of the forest which surrounded us on all sides, the bright light making it appear even more dark and mysterious...

There is something indescribably fascinating, almost solemn, in these night-journeys in India. Everything is quiet and silent; everything sleeps, both below us and above us. Only the heavy and regular thud of the massive tread of the elephants breaks the stillness of the night, like the sound of hammers upon the anvil in the underground smithy of Vulcan. From time to time uncanny voices and sounds are heard in the forest, as if someone were wailing among the scattered rocks. "It is the wind singing," we say, "a curious acoustical phenomenon." — "Bhûta! Bhûta!" whisper the awe-struck torch-bearers, brandishing their burning torches three times, swiftly spinning on one leg, and snapping their fingers to chase away the frenzied spirits. The plaintive wail is hushed, and once more we hear but the metallic whirr of the crickets, the mournful croak of a tree-frog, and the rapid beat of the grasshopper. At times all this suddenly stops, and then is resumed again, filling the forest with a melodious choir... Heavens! What teeming life, what stores of vital force are hidden under every leaf, under the smallest blade of grass in these tropical forests! Myriads of stars shine in the dark blue of the sky, and myriads of fireflies gleam with their phosphorescent sparks, like pale reflections of far-off stars, twinkling at us from the dark green bushes, as if showing us our way and lighting it for us...

166 Royal *basilicum*, or just basil.

—XVIII—

[190]

[On the way to the den of the Witch. — The Kaṅgâlin or sorceress. — The Śivatherium. — Propitiating bhûtas. — Strange case of Captain Pole. — Weird frenzy of the Witch. — Unexpected ending of the performance.]

Leaving the dark forest behind us, we found ourselves in a basin, fairly even in shape and surrounded on three sides with the same impenetrable forest, where even at noon the gloom is as deep as by night. We were now about two thousand feet above the foot of the Vindhya range, judging by the high walls of ruined Mâṇḍu, which were straight above our heads.

Suddenly a rather chilly wind rose and nearly blew our torches out. Caught in the labyrinth of rocks and shrubbery, it suddenly wailed, angrily shook the green feathers of the blooming morinda, then, tearing itself free, rushed like a whirlwind around the basin and down the pass, howling and whistling, as if all the forest spirits wailed a funeral dirge for the mountain witches...

"Here we are," declared Shamrâo, dismounting. "Here's the village, and we can't ride any farther."

"What do you mean?... and where is the village?... there seems to be nothing but forest here!..."

"You cannot see the village or the houses by night. The huts are all hidden among the bushes, and many of them, cut out of the rock, can hardly be distinguished from it even in daylight. Nobody here lights any fires after sundown... they are afraid of spirits...," he explained.

"And where is your witch? Shall we have to look at her in the darkness?"

Shamrâo cast a furtive glance around him, and his voice became noticeably tremulous as he replied:

[191] "I implore you not to call her a *dâkinî* (witch). — She may hear you — We are not far from her now, though you'll have to walk about half a mile. Not even a horse could get through to her, let alone an elephant. There we shall find light..."

This was rather an unpleasant surprise — to walk half a mile at night in India, scrambling through thickets of cactus, in a dark forest full of wild animals! Miss B. positively refused to walk and declared she would not go, but would wait for us without dismounting her elephant, right in her *howdah,* where she could quietly sleep. And that's what she actually did.

Nârâyaṇa, who from the outset was against this *partie de plaisir,* without explaining his reasons, told her she was very sensible in so doing.

"You won't miss a thing by refusing to visit the *dâkinî*... and I only wish everybody else would follow your example..."

"But what harm can possibly come from it?" remonstrated Shamrâo in a somewhat disappointed tone of voice, as he was the one to have first suggested this outing. "Quite apart from the fact that our guests will have an opportunity to see a most interesting spectacle—'the incarnation of gods,' a rare sight which not every European has a chance to witness — *'Kaṅgâlin'* is a holy woman... she is a prophetess, and her blessings, even if she is a pagan, can harm no one... I insisted on this excursion out of pure patriotism..."

"Saab," replied Nârâyaṇa with a strange bitterness, "if your patriotism consists in boasting to your guests about the worst plagues of our downtrodden native land, almost stifled in filth, then why did you not use your power as a *patel* to gather together all the lepers of your district and to boast of *them* too?"

Fearing a quarrel between Hindus, the Colonel remarked that it was too late now to be sorry. Besides, without having much faith himself in the "incarnation of gods," he nevertheless knew that *demoniacs* are a fact even in the West. The court action that took place in Russia in connection with some peasants from Tihvinsk, who had burnt the witch **[192]** Agrafena alive, is one proof of the actual existence of a strange and mysterious disease called in the West "mediumship" and in Russia

"klikushestvo." From the scientific viewpoint, the Colonel wished to study psychic manifestations, whenever and under whatever shape they might take place...

Our procession in the dark of night would have been an amazing sight to our American and European friends. The road ran uphill along a narrow winding path. No more than two people could walk side by side, and there were thirty of us, including the torch-bearers. To judge by the fact that he immediately took command of our expedition, it is probable that reminiscences of night sallies against the Confederate Southerners had awakened in the Colonel's breast. It is true, of course, that his leadership was strictly limited. He had the rifles and revolvers loaded, dispatched three torch-bearers ahead of us to light our path—which they would have done anyway — and ordered us to advance! Now we had nothing to fear from the confederation of tigers and could proceed quietly. Winding like a fiery snake in the forest, our procession started slowly to crawl up the path.

It cannot be said that the company which appeared half an hour later at the den of the prophetess of Mâṇḍu was especially noteworthy, either for their neatness or for the elegance of their costumes. My gown as well as the travelling shirts of both the Colonel and Mr. W. were nearly torn to pieces. The cacti extracted involuntary tribute from us all the way, and the Bâbû's disheveled hair swarmed with a colony of fireflies and long-legged grasshoppers, most likely irresistibly attracted there by the smell of coconut oil. The stout Shamrâo panted like a steam engine. Only Nârâyaṇa, having had his say, reverted to his imperturbable indifference, resembling by day or night, but especially now, a bronze statue of Hercules armed with his mace.

At the last turn of the path, when we had to climb over huge boulders, we found ourselves skirting the level edge of a thick forest. When this last obstacle was overcome, our eyes, in spite of the torches, were suddenly dazzled with light, and our ears assaulted by most unusual sounds.

[193] Another basin opened up before us, the entrance to which, out of the gorge we had just passed through, was hidden by the thick forest we had just skirted. We understood later how easy it would have been to wander round this enchanted forest for a week without even suspecting the existence of this glen, at the bottom of which we discovered the abode of the celebrated *kaṅgâlin,* the sorceress and oracle of the entire district.

The "den," it so happened, was in the fairly well-preserved ruins of an ancient Hindu temple. Probably it had been built long before the "dead city," when the heathen were not allowed to have their own temples, and this half-ruined one stood under the wall of the town, but slightly out of line. The cupolas of the two smaller lateral pagodas had collapsed, and huge shrubs grew out of the altars of the temple. That evening, their branches were nearly hidden under a mass of brightly-colored rags, little pots and other talismans of popular superstition, the people seeing in them something divine... "Have they not grown in a sacred place? Does not their fiber carry sap impregnated with the incense of offerings and the exhalations of holy anchorites, who once lived and breathed here?" were the answers in question-form which the learned but superstitious Shamrâo gave to our queries.

The central temple, however, built of red granite, stood firmly, and, were it not for a closed door, we could have seen between its four thick pillars a deep tunnel dug under the mountain. No one knew what was behind the door. Shamrâo assured us that no man of the last three generations had ever stepped over the threshold of this thick door trimmed with iron, leading into the depths of the subterranean temple. *Kaṅgâlin* lived there all alone and, according to the oldest people in the neighborhood, had *always* lived there. Some said she was three hundred years old; others alleged that a certain old man on his deathbed had revealed to his son that this old woman was none other than *his own uncle!* The latter had retired to a cave to work out his salvation and hew his road to *Moksha,* at the time when the "dead city" still numbered several hundred of its last inhabitants. The hermit saw no one, and no one knew then or **[194]** knows now what he lived on. But once upon a time, very long ago, in the days when the *Bellati* had not yet taken possession of these mountains, the old hermit was suddenly transformed into an old hermitess, and from then on, continuing his pursuits, she speaks with his voice and often in his name, but, unlike her predecessor, receives worshippers.

Evidently we had come too early and the *Pythia* had not yet appeared. But the square in front of the temple was full of people, and a wild, though picturesque, scene it was indeed. An enormous bonfire blazed in the center of the yard and around it swarmed naked natives, like so many dark gnomes, adding to the fire branches of trees sacred to the "seven sister-goddesses." Slowly and rhythmically they all jumped from one leg to another, repeating in chorus one monotonous phrase, always the same, and with the identical tune, to the accompaniment of several native drums and tambourines. The hushed trill of the latter was repeated by the forest echo and mingled with the hysterical sobbing of two little girls who lay under a heap of leaves by the fire. They had been brought by their mothers in the hope that the "goddesses" would take pity upon them and would banish the two evil spirits possessing them. Both mothers, still young women, sat on their heels near their children and sorrowfully stared at the flames. No one among those present even so much as moved when we appeared; and during our entire stay with them, they acted as if they did not see us. Had we worn a cap of invisibility, they could not have behaved more strangely.

"They feel the approach of the gods... the whole atmosphere is full of their emanations," Shamrâo mysteriously explained, reverently observing those whom his beloved Haeckel might with justification have mistaken for the "missing link," the progeny of his *"Bathybius Haeckelii."*

"They are under the influence of *toddy* and opium," snapped the irreverent Bâbû.

True enough, those who did not take part in the "performance" moved as in a dream, while those who did reminded us of people possessed of St. Vitus's dance. One of them, a tall old man, with snow-white hair and thin as an skeleton, left the crowd as we approached, **[195]** spread his arms like wings, and started twirling on one leg, loudly grinding his yellow teeth, long as those of a wolf. He was frightening and disgusting to look at. He soon collapsed and was calmly, almost mechanically, pushed towards the little girls by the feet (!) of the others. Yet more was in store for us. Our tale is not yet told...

Waiting for the appearance of the "prima donna" of this forest opera, we sat on the old trunk of a fallen oak, near the porch of the temple, ready to pelt our condescending host with questions. But we were hardly seated, when an anxious feeling of very real amazement and even horror made us shrink away...

I saw before me the skull of a monstrous animal, the like of which I could not place in my zoological reminiscences.

The head was much larger than that of an elephant skeleton... Yet it could only be an elephant, judging by the skillfully restored trunk, which wound down to my feet like a gigantic black worm. But an elephant has no homs, whereas this had four! The front pair rose from the flat forehead, curled foreward slightly and then spread out like the horns of a bull; and behind them there was another pair, massive in size, with a wide base like the root of a deer's horn; these gradually decreased toward the middle, where they branched out in both directions, and reached to such a height that they could have adorned the heads of a dozen ordinary reindeer. Pieces of yellow rhinocerous skin, transparent like amber,[167] were drawn over the empty eye sockets of the skull and small lamps burned behind them, which gave the head a still more horrible, a simply devilish appearance.

"What on earth is this?" was our unanimous exclamation. Even the Colonel had never seen anything like it, and did not recognize the beast.

"A *Śivatherium*" said Nârâyaṇa. "Have you not seen the skeleton of these antediluvian animals in European museums?... That is curious, their remains are quite numerous **[196]** in the Himâlayan mountains, though of course in fragments. They were named in honor of the god Śiva."

I confess, this was the first time I had occasion to see such a monster, which Senkovsky forgot to introduce us to in his antediluvian novel, in company with his mammoth who rescues the

[167] In Râjasthân shields are made of this skin. They cost a great deal and are worn only by the rich among the Râjputs.

lovers.[168] Better late than never, however, and now we stood face to face with this interesting monster.

"If the tax collector ever learns of the existence of this skeleton in the den of your witch," remarked the Bâbû, "it won't adorn it much longer."

All around the skull, and on the floor of the portico, there were heaps of white flowers which, though not quite antediluvian, were totally unknown to us, who were ignorant of botany. They were as large as big roses and covered with the red powder of "lâl," the inevitable concomitant of every religious ceremony in this country. Beyond, coconuts were strewn about, and copper dishes filled with rice into which were stuck lighted candles of various colors. In the center of the porch was a queerly shaped coal-pot, surrounded with tall tapers in copper candlesticks. A small boy, dressed in a white garment, and white *pagṛî* on his head, threw handfuls of incense and other powders into it.

"These people," said Shamrâo, "while they worship *Kaṅgâlin* as an incarnation of goddesses, do not belong either to her sect or to mine. They are devil-worshippers, and do not recognize the Hindu gods; they live in small communities scattered in the mountains and belong to one of the many Indian races known as *hill-tribes***.** Unlike the Shâṇârs of Southern Travancore and Tinnevelly, they do not use the blood of the animals they sacrifice to the devils, nor do they build special temples to these *bhûtas,*[169] temples which they call *pey-kovil* or devil-houses. But for some reason or other, they imagine that the goddess Kâlî, the spouse of Śiva, from time immemorial holds a grudge against them and sends subservient chosen evil spirits to torture them. Except for minor differences, they have the same beliefs as the Shâṇârs. They recognize no God and look *even* upon Śiva as an ordinary spirit. Their chief belief is in the souls of the dead. These souls, however righteous and kind they may have been in their lifetime, become evil devils immediately after death, being happy and contented only when they can torture both men and cattle. It is in this way that they are rewarded for their good actions upon earth. Adversely, if a man has been very wicked upon earth, he becomes willy-nilly a *good* devil and thus, because of his impotence suffers and becomes very unhappy. The results of this strange logic are not all bad, however. These primitive people and devil-worshippers are the kindest and most honest of all the hill-tribes in India, as they try in every way they can to become worthy of their great afterdeath reward — to become promoted into wicked devils."

---

[168] [Reference is to the Russian writer, philologist and Orientalist, Osip Ivanovich Senkovsky (1800-1858), who, in addition to being a prolific author, was professor of Arabic at the St. Petersburg University and founder of the well-known journal called the Reading Library.— *Compiler.*]

[169] These devils according to the Shâṇârs are not special spirits, but simply the spirits of evil people who have died**.**

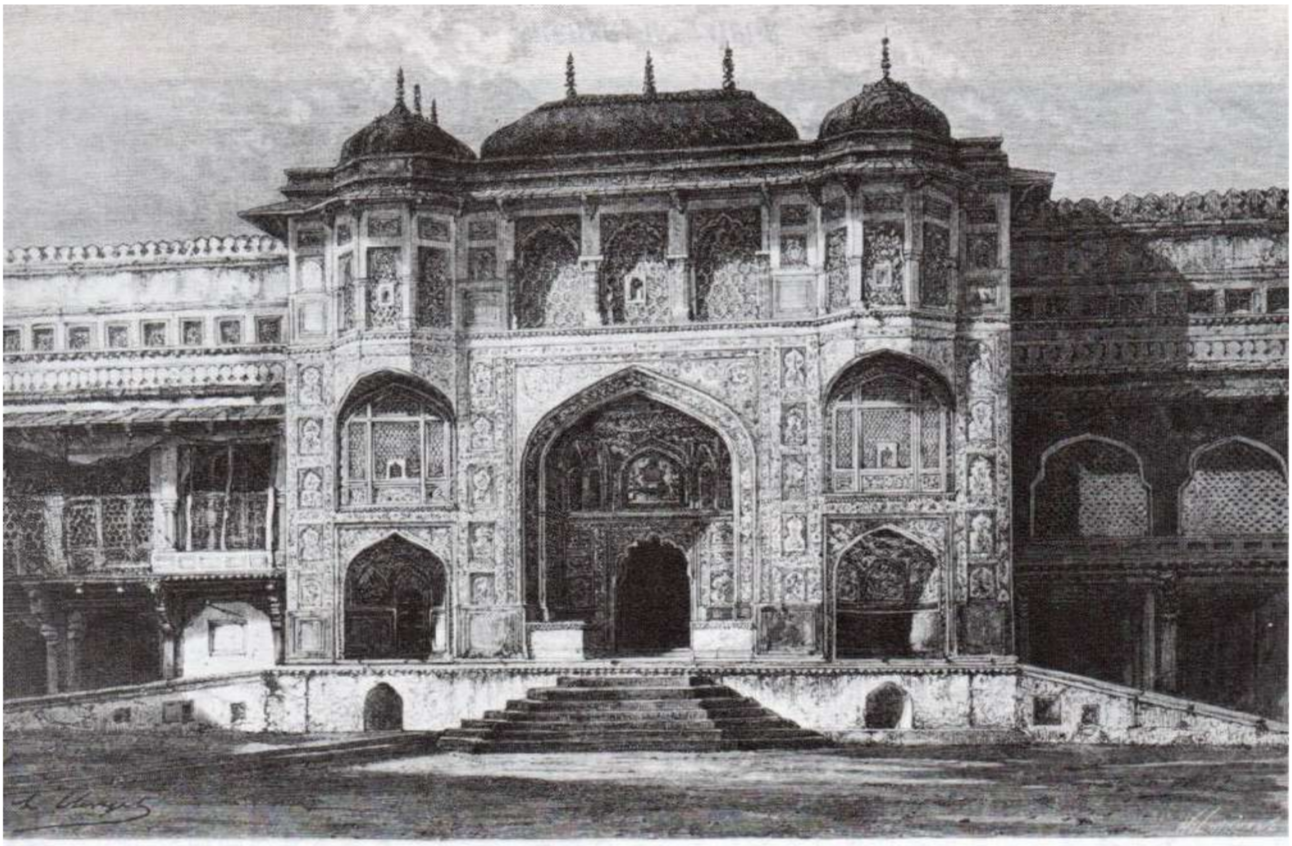

PORTALS OF THE CASTLE AT AMBER

146

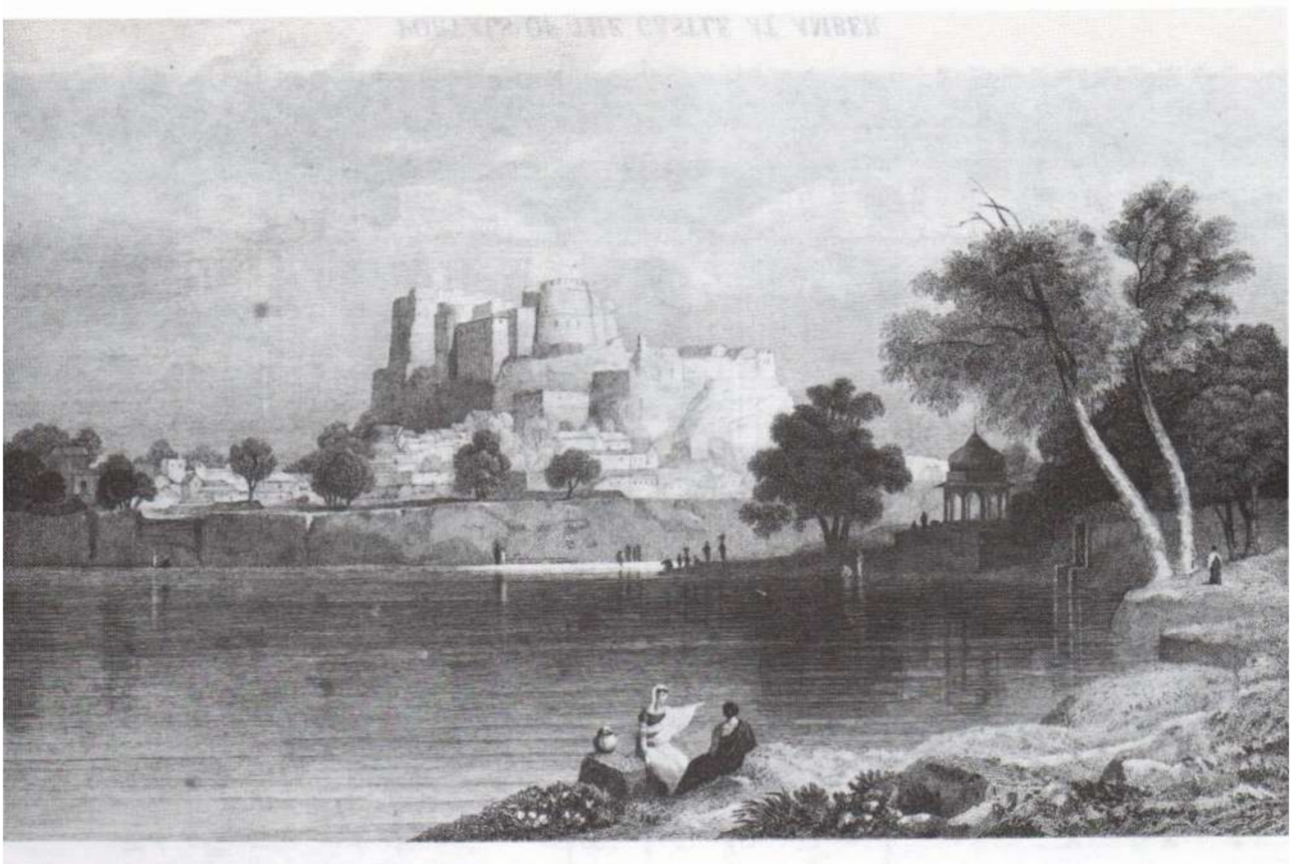

SHEHER, IN JAIPUR

Enjoying his own wit, Shamrâo laughingly told us this, holding his sides and trying to control his laughter in deference to the sacred place.

"A year ago I went to Tinnevelly on business," he continued. "Staying with a friend of mine, who was a Shâṇâr, I was allowed to witness one of their ceremonies in honor of the devils. No European has ever been allowed to attend such a rite — whatever the missionaries may boast — though there are converts among the Shâṇârs who have described it. My friend was a wealthy man and the devils most probably had it in for him particularly because of that... They tortured his family, poisoned his cattle, spoiled his crops, caused his coffee tree to rot, and persecuted his numerous relations, making them victims of sunstroke, madness and epilepsy, diseases over which they have special jurisdiction. These wicked demons settled in every corner of his spacious domain, in the woods, the rivers and even the stables. On account of this he covered his land with temple-pyramids made of clay; he anointed and whitewashed them, and adorned each one of them with a portrait of one of the devils — well, not exactly a portrait, but an outline of a human head; then he began to pray, humbly asking each **[197]** one of the devils to draw with his own hand his likeness within the outlines, so that he might be recognized, promising henceforth to worship and honor each specific picture of the spirits as the rightful owner of the pyramid on which his portrait was drawn. And what do you think? Next morning all the outlines were found filled in. Each of them bore an incredibly good likeness to one or another of the neighborhood deceased. Almost all of them were recognized by my friend; among them, he found also a portrait of his father!"

"Well, did this please him?"

"Certainly he was pleased. At least he had learned how, at any time, to gratify the soul of every departed devil. He was not vexed at finding his father's portrait, as the old man had been irascible in earth-life, and once nearly broke both his son's legs, when, using all his might, he struck him with an iron crowbar... Hence, he could not be a very dangerous devil. But one portrait, found on the most convenient and prettiest of the pyramids, greatly amazed my friend, and scared him stiff... The whole district recognized an English officer, a certain Captain Pole,[170] who had passed away long before and had in his lifetime been a most kindly gentleman!......."

"What? Do you mean to say that he even began to worship *him?"*

"That is right! Captain Pole was such a worthy, just and honest public servant, that, after his death, he would at once be promoted to the highest rank in the hierarchy of Shâṇâr devils. He remained the presiding devil of the entire village, and when I was there, the inhabitants of the whole district worshipped him. The *pey-kovil* dedicated to him stands next to the one of Bhadra-Kâlî (the Hecate of the Shâṇârs), whose place as a female devil in the "other world" was recently bestowed upon the wife of a certain German missionary, who had also been a most kindly lady in life and so became a very dangerous devil."

[199] "But how are they worshipped? Tell me something about their rite."

"This rite consists mainly in dancing, singing and offerings. The Shâṇârs have no castes, and the sacred customs of the Hindus are not kept by them. They eat any kind of meat... The people assemble about a *pey-kovil* previously designated by the priest. There is a general beating of drums and the slaughtering of fowls, sheep and goats. When worshipping Mr. Pole, an oxen or cow is always killed as a sign of special respect for him, his nationality, and his earthly tastes... That evening the rites were performed by the chief priest. He came, holding a wand with little bells on it, his legs covered up to the knees with tinkling bracelets, his hair flowing, red and white flowers around his neck, and wearing a black mantle on which likenesses of some of the most frightful devils were embroidered. Accompanied by the sound of horns and drums, and the deep sound of a devil's bow[171]—the secret of whose production is known only to the Shâṇâr priests — he came forward, and, after waiting a moment, until Mr. Pole found it agreeable to possess his unworthy body, suddenly leaped in the air, approached the sacrificial cow and speared her on the spot... He

[170] A fact historically known all over India. Captain Pole is still one of their chief demons.

[171] A kind of *balalaika* with three thick strings, made, it is rumored, of human tendons, and played with a bamboo bow.

then drank some hot blood and began to dance... And what a dance it was! You know, I am not at all superstitious... (I was glad that Miss B. was quietly sleeping on her elephant half-a-mile away!) but when I saw this priest as if possessed by all the demons of *naraka* [hell], whirling on the same spot with the amazing rapidity of a top, I almost became faint. Suddenly, accompanied by the mad howling of the crowd, he began to inflict deep wounds on his body with the bloody sacrificial knife. To witness him with foaming mouth and waving hair, bathing in the blood of the sacrificial animal, and mixing it with his own, was finally more than I could bear. I felt myself the prey of some hallucination; I imagined that I myself was spinning faster and faster..."

Shamrâo abruptly broke off his tale and remained motionless.

[200] Before us stood *Kaṅgâlin.*

Her appearance was so unexpected that we all felt somehow confused. Carried away by Shamrâo description, we had not noticed how or whence she had come; had she risen from beneath the ground, we would not have been more unprepared, and her astonishing appearance would not have surprised us more. Nârâyaṇa stared at her with his large black eyes protruding, while the Bâbû clicked his tongue in confusion...

Imagine a skeleton seven feet high, covered with brown morocco leather, with a death's head of an eight-year-old child stuck on its bony shoulders! With eyes, so deeply set and at the same time so large, piercing through you so intensely with their devilish, burning flame, that you felt your brain benumbed under the influence of her glance, your thoughts becoming confused, and your blood freezing in your veins... I describe here my own personal impression, and that only partially. Both the Colonel and Mr. W. became pale, and W. even spat.

Of course this impression lasted but a moment, and when her deathly stare, and at the same time burning gaze, turned from us and towards the prostrate crowd before her, it vanished as swiftly as it had come. Still our entire attention was fixed on this remarkable creature...

Three hundred years old? How could one tell? Judging by her appearance, one might have conjectured her to be a thousand, with equal probability. We beheld a genuine living mummy or, rather, one endowed with motion. She was so utterly dried out that she seemed to have congealed since the days of creation. Neither time, nor the miseries of life, nor the elements themselves could any longer touch or affect this living statue of death. The all-destroying hand of time had marked her at the appointed hour, accomplished its work, and stopped short. It could not continue as its task was done. Thus appeared before our eyes the sorceress of the "Dead City."

And with all this, not a single grey strand! Her long, jet-black hair, shining with cocoa butter and giving forth a greenish sheen, fell in heavy thick tresses, straight as arrows, down her back and to her knees... Hair and nails, it is said, **[201]** continue to grow on corpses, on vampires, in their graves, was the thought that crossed my mind, and I tried, to my shame, to examine the nails on the fingers and toes of this disgusting and frightful old woman... And what was she doing in the meantime? She still stood motionless, as if transformed into an ugly bronze idol, staring, her eyes burning like coals, into the crowd lying at her feet, slavishly prostrate in the dust. In one hand she held a small copper dish with a large piece of burning camphor, in the other a handful of rice. The pale yellow flame, flickering in the wind, almost touched her face, licked her chin and lit up her deathlike head, but she appeared not to notice the fire. Her neck, wrinkled as a mushroom, as thin as a stick, was surrounded by three rows of either copper or gold medallions, and her head, with a similar kind of snake. Her miserable likeness of a body, with ribs sticking out, was covered with a piece of saffron-yellow muslin.

The little girls raised their heads and suddenly set up a prolonged animal-like howl, their example being followed by the old man. The witch then tossed her head convulsively, and rising as if moved by some coiled spring, slowly began her invocation.

"*Angati enne-angati!...*,"[172] whispered Shamrâo who was perspiring profusely. "The goddess... one of the seven sisters, is about to take possession of her... look!..."

[172] Literally, "it is entering man." The expression itself means that the spirit, demon, or some other invisible force is

The advice was superfluous—we were looking with both eyes and at nothing else.

At first, the movements of the witch were slow, convulsive and somewhat jerky; then, gradually, they became more even; at last, as if catching the cadence of the beating drums, her long body leaning forward and writhing like an eel, she rushed with incredible speed round and round the blazing bonfire... A dry leaf caught in a whirlwind could not go any faster. Her bare bony feet trod noiselessly on the rocky ground. The black locks of her hair waved around her like so many snakes, writhing as if alive, and lashing the **[202]** sick people among the spectators, whose hands were stretched towards her. Anyone touched by one of the black curls of the Fury fell to the ground, shouting with happiness, thanking the goddess, and considering himself healed!... It was not the waving locks of the witch which lashed him, it was the *goddess* herself, one of the "seven," who touched the elected one !...

Swifter and swifter fly her decrepit legs; the young, vigorous hands of the drummer can hardly keep up with her, and the old woman still rushes forward... Staring with her motionless, deathlike orbs at something invisible to others, but real to her, she glances but occasionally and for a fleeting moment into the faces of those present, transpiercing them with her gaze and at those upon whom she looks, she throws a few grains of rice. The small handful seems inexhaustible, as if the wrinkled palm contained the bottomless bag of Fortunatus himself. But lo, she suddenly stops as if thunderstruck!

After her mad dance around the bonfire, lasting twelve minutes by our watch, you would expect her to reel and fall!... No indeed. There is no sign of fatigue, not a drop of sweat on her deathlike face! She stops but for a minute, just long enough to allow the goddess to leap out of her. And then, in a jump worthy of a wildcat, she was over the bonfire and into the deep tank near the portico, up to her neck in water. Plunging once under the surface, where another of the sister-goddesses takes possession of her, she jumps out of the well and waits — the very personification of the Medusa's head... A little boy in white hands her another saucer of burning camphor, and she rushes headlong again.

For fourteen minutes, by the Colonel's watch, she races, jumps and leaps about, after which she plunges twice into the tank, to honor the *second* sister. Thus she increases the number of plunges with every "possession," until six disappearances under the water are counted.

We had not heard her voice yet. Her lips were tightly closed, and she did not open them. Exactly *one hour and a half* she had been racing and rushing about with all her might, without once pausing for breath. During all this **[203]** period she stopped six times only, for a few seconds on each occasion. The "sisters" did not delay; they knew their business... No wonder, since they are goddesses!

"She is a devil and not a woman!" exclaimed the Colonel in a low voice, seeing the head of the witch immersed in water for the sixth time.

"I'll be damned, if I know!" grumbled W., nervously pulling his beard. "All I know is that a grain of her cursed rice got into my throat and has stuck there... I can't get rid of it..."

"Hush, hush! Please!..." whispered Shamrâo. "You'll spoil everything..."

I glanced at Nârâyaṇa and lost myself in conjecture... His bronze features, usually so quiet and even severe, bore now the shadow of deep and real suffering. His lips were convulsively tightened. His half-opened eyes shone through their black eyelashes with the phosphorescent gleam of a wild beast, and his pupils, dilated as if by a dose of morphine and seemingly staring into the black forest before us, looked off into the far distance of unknown lands, perchance never yet seen by any man... What is wrong with him, I thought? However, I had no time to ask him, as the witch, with water streaming from her, was again in full swing, madly chasing her own shadow. This time, however, her program was changed. She was not running, but leaping. Sometimes bending to the ground, like a black panther, she rushed toward some sick person and touched with her finger the forehead of the shaking worshipper, laughing inaudibly, and baring her teeth like a hyena. Then, again, as if

---

beginning to enter its chosen body.

shrinking from her own shadow, she whirled around it, beckoned to it, played with it, portraying some infernal caricature of Dinorah, dancing her "waltz with the shadow." [173] Suddenly she straightened herself and, in one leap, was again at the burning altar before the portico, where she prostrated herself, beating her forehead against the granite step. Another leap, and she was near the skeleton of the monstrous Śivatherium, prostrated before it, hitting the stone floor with the sound **[204]** of an empty barrel striking the paved road. One last leap, and she stood upright on the head of the Śivatherium, in the middle of its four horns...

With a feeling of terror and disgust, which we no longer attempted to conceal, we instantly drew back — all of us except Nârâyaṇa.

He alone remained near the monstrous head; with folded arms, he looked straight into the face of the witch...

But what is this? Who suddenly spoke in that deep, base voice? It is her lips that moved; it is from the chest of this awful old woman that issued those quick, abrupt phrases, and the voice sounded hollow as if coming from beneath the ground...

"Hush, hush!" whispered Shamrâo again, his whole body trembling. "She is going to prophesy!"

"Maybe she — and maybe the 'uncle'," muttered W., showing his teeth and breaking into a smile which must have appeared devilish at this solemn moment to the plump fellow.

"Woe to you! — Woe to you! —" boomed the *voice*. "Woe to you, children of the impious 'Jaya' and 'Vijaya,'[174] of the mocking, unbelieving janitors of the great Śiva, you who are cursed by eighty thousand holy sages! Woe to you who believe not in the goddess Kâlî, you who deny us, her seven divine sisters! *Asuras*... meat-eating, yellow-legged vultures! Friends of the oppressors of our land!... Hounds who are not ashamed to eat from the same trough with the impure *bellatis*!!..."

"Your prophetess, it would seem, foretells the past," said Mr. W., philosophically putting his hands in his pockets. "She must be throwing a little stone in your garden, esteemed Shamrâo."

"Hm!... And into ours also," muttered the Colonel, somewhat embarrassed.

The unlucky Shamrâo, breaking out in cold sweat from horror, was running from one of us to the next, in the dark shadow of the wood where we had taken refuge, assuring **[205]** us that we were mistaken, that we did not understand the language well enough...

"It is not about you, believe me, not about you!... It is about me she speaks, because I am in the service... she is inexorable!..."

"Râkshasas!... Asuras!!... Daring to appear before us, goddesses... in *boots*... standing in shoes made of the skin of the sacred cow... may you be cursed..."

But her curse was destined to be stillborn. At that instant the enormous figure of Nârâyaṇa fell shoulder first on the Śivatherium upsetting it, together with its trunk and the maddened *Pythia* sitting on top. A second later, and we thought we saw the witch flying through the air, with or without a broomstick — (Shamrâo ought to know more about this!) — in the direction of the portico, while a wide-shouldered Brâhmaṇa, with shaven head, rolled head over heels into a hollow below...

Hardly another second had passed, before we came to the sad conclusion, judging from the loud clang of the underground door, and the ensuing general confusion, that the representative on earth of the "seven goddesses" had ignominiously fled, vanished forever from our inquisitive eyes into her subterranean kingdom... and that her hollow, unearthly and indeed subterranean voice, was in truth the voice of — someone's "uncle"!...

________________________________.

Oh, Nârâyaṇa!... How carelessly, how disorderly, the worlds rotate around us! I began seriously to doubt their reality. From this moment I earnestly began to believe that all things in the universe

[173] [In Giacomo Meyerbeer's comic opera entitled *Dinorah*, oder die *Wahlfahrt nach Ploërmel* (1859).—*Compiler*]

[174] The story about these two *Râkshasas*, or fallen spirits, will be told later. It is a most interesting one.

are an illusion — a mere *Mâyâ*. I am becoming a Vedântin. I even doubt whether anything more objective may be found in the universe than the Hindu "witch" flying up the *chimney*!...

When Miss B. woke up, she asked what had taken place. The noise of many voices and the sound of the footsteps of the crowd of naked people, fleeing as they hurried towards the gorge, had awakened her. They all rushed away, it **[206]** appears, without even looking back, as if afraid of being pursued, and seemed to be scared....

After unburdening herself of her impressions, and having aired her false teeth in the light of the stars, with either a condescending smile or a yawn, she went back to sleep.

Next morning, at daybreak, we tenderly bade good-bye to the good-natured Shamrâo. He had had time to come to his senses after his defeat, and to recover from the shock of the previous night. The shamefully easy victory of Nârâyaṇa weighed heavily on his mind. With the capitulation on the part of the "seven goddesses," who fled the field of battle at the first blow from an ordinary mortal, his faith in the "sisters" and in the holy hermit was badly shaken. Accordingly, he warmly shook our hands, albeit with some embarrassment. Accompanied by his and his family's best wishes, our elephants, with the heroes of this truthful narrative settled on their mighty backs, directed their heavy steps towards the high road and Jubbulpore.

—XIX[175]—

[207]

[A WONDERFUL FLOWER. — SANNYÂSINS AND AKÂLIS. — SIKHS AND KÛKÎS. — HYDERÂBÂD AND ITS FORMER GLORIES. — DEGRADED INDIA. — INTRICACIES OF HINDU TERRITORIAL RIGHTS. — BHÎLS AND THEIR ACTIVITIES. — BHAṬṬAS AND THEIR ANCIENT SONGS. — RÂJPUTS AND SCYTHIANS. — VISIT TO THE HOME OF A DHANÎ.]

As had been originally planned, the route of our pilgrimage of self-education lay in the North-West Provinces — this *status in statu* of Anglo-India, where the Viceroy is known but ignored, where his orders are received but are rarely carried out — provinces with a government that is despotic, suspicious and turbulent. But of this later.

In order to return to the Jubbulpore line, which we had left several miles from Nâsik, we had to go back to Akbarpur, then travel on country roads to the station of Sanevad, and take the train of the Holkar's line, which joins the great Indian Peninsular Railway. The great caves of Bâgh were but fifty miles away, to the east of Mâṇḍu, and a great attraction to us. We were undecided about taking the long way round and once more cross the Narbada. In the country beyond Khândesh, as in other places, our bâbû had "chums" which here actually means members of the same caste, and so we knew ahead of time that at Mâlwâ we would meet other omnipresent and serviceable Bengalî bâbûs, who are scattered all over the lands of Hindostan like the Jews in Russia. Also, our "regiment" was joined by a new recruit. The day before, we had received a letter from Swâmijî Dayânanda, brought to us by an itinerant **[208]** and most pious *sannyâsin*. It appeared that cholera was increasing daily at Hardvâr, and our collaborator whom we had not met personally, had postponed our meeting until the end of May, either at Dehra-Dûn, at the foot of the Himâlayas, or in Sahâranpur, some forty miles from the latter, where tourists are attracted by the cool charm of the surroundings.

In addition to the letter, the wanderer brought us, from the swâmi, a nosegay of the most curious flowers, which, I imagine, are totally unknown in Europe. They grow exclusively in a certain locality in the valleys of the Himâlayas, possess the wonderful ability to change their color after midday, and do not look withered when they dry. This charming plant (*Hibiscus mutabilis*) blooms between dawn and ten in the morning, while at night it appears to be nothing but a knot of pressed green leave. It is thickly covered with snow-white flowers similar to large white roses, which toward noon begin to redden, progressively becoming a deeper and deeper red, until towards four in the afternoon they become dark crimson like peonies. These flowers are sacred to the *Asuras*[176] (a kind or *Peri* or angel in Hindu mythology) and to the God *Sûrya* (sun). The latter deity fell in love with an Asura at the creation of the Universe, and since then constantly whispers words of fiery love to the flower that shelters his beloved. But the Asura is a virgin and has dedicated herself from the beginning of time to the service of the goddess of chastity, the patroness of the monastic brotherhood. The love of Sûrya is in vain; Asura will not listen to him... Pierced with the flaming darts of the enamored god, the flower blushes and seemingly loses her pristine purity... The natives call this plant lajjâlu (the modest one).

We spent the night in the valley by a brook, having pitched our tents in the shadow of a figtree. The *sannyâsin*, en route to Bombay, had purposely gone out of his way in order to see us and to fulfill Svâmijî's request. He sat with us until long after midnight, telling us about his wanderings **[209]** and the marvels of his native land, once so great, and of the heroic deeds of the old "Lion" of Pañjâb, Ranjît-Singh. Strange, mysterious characters are found among these pilgrims. Some of them are extremely learned, speak and read Sanskrit, apparently follow modern science and political events, and yet remain faithful to their ancient philosophical conceptions. Generally quite naked,

---

[175] [Misnumbered XVIII again in the *Russkiy Vestnik*.-*Compiler*.]

[176] These *Asuras* should not be confused with those who are "demons," those whom the mythological history of India calls the first enemy to invade the land—probably the ancient *Assyrians*.

except for a piece of yellow muslin around the loins (and that only by order of the police in the towns inhabited by Europeans), from the age of fifteen to the end of their days they walk from place to place, dying usually in advanced age, never giving a thought to the morrow, and living literally like the birds and the lillies of the field. They never take money, live on offerings, and are content with a handful of rice. All their worldly possessions consist of a small dry pumpkin to carry water, a rosary, a copper cup and a walking stick. *Sannyâsins* and Swâmis are for the most part Sikhs from the Pañjâb and are monotheists. They despise idol-worshippers and avoid them, though the latter very often use their titles.

Our new friend was a native of Amritsar, in the Pañjâb, and had been brought up in the "Golden Temple," on the banks of *Amṛita-Saras* (Lake of Immortality). The head *guru* or teacher of the Sikhs resides there. He never leaves the boundaries of his temple, where he spends his days in endless study of the *Âdi-Granth* — the sacred scripture of this strange, warlike sect. The Sikhs look upon him as the Tibetan lamas look upon their Talay-Lama. As the latter represents for the lamas the embodiment of the Buddha, so the Mahâ-guru of Amritsar is looked upon by the Sikhs as the embodiment of the founder of their sect, Bâbâ Nânak [1469-1538], although the latter, according to their ideas, never was a divinity, but merely a prophet inspired by the Spirit of the One God. Thus our *sannyâsin* was not one of the above-mentioned naked pilgrims, but a regular *Akâli*, one of the six hundred warrior-priests attached to the "Golden Temple" for the purpose of divine service and the protection of the Temple from the attacks of the greedy Moslems. His name was Râm-Ranjît-Dâs, and his outer appearance was in perfect accordance with his title of "God's warrior," as the brave *Akâlis* call themselves. His exterior **[210]** was very remarkable and typical: he resembled more a Hercules-like centurion of an ancient Roman legion than a meek servant of the altar — even that of the Sikhs.[177]

Râm-Ranjît-Dâs approached us mounted on a magnificent horse and accompanied by another Sikh, who was evidently either a servant or a novice, who in deference stayed at some distance. The former was recognized by our Hindu companions from a distance as an *Akâli*, owing to his attire which was entirely different from the other natives. He wore a bright blue sleeveless tunic, exactly like that seen on the statues of Roman warriors; broad steel bracelets protected his huge muscular arms, and a shield was on his back. A blue, conical turban covered his head, and round his waist, instead of a belt, were several heavy steel circlets. The enemies of the Sikhs assert that these sacred belts become, upon occasion, more dangerous in the hands of an experienced "God's warrior" than any other weapon.

Is there anyone ignorant of the history of the Sikhs, the most warlike and the bravest sect of the entire Pañjâb? The word "Sikh" means "disciple." Founded in the fifteenth century by the wealthy and noble Brâhmaṇa Nânak, the new movement spread so rapidly amongst the Northern warriors, that in 1538 A.D., when the founder died, its followers numbered one hundred thousand. At the present time, this sect, closely knit by fiery religious mysticism and warlike tendencies, is the prevailing creed of the Pañjâb. It is based on the principle of theocratic rule, and its secret dogmas are entirely unknown to Englishmen and almost so to Europeans. Their teachings, ideas and rites are all kept and carried out in greatest secrecy. All that is known is that the Sikhs are strict monotheists, have no castes and recognize none, eat everything that a European does and — a rare exception among the Hindus — *bury* their dead. The second volume of the *Âdi-Granth* teaches one: "to adore the One God, to avoid superstitions, *to help the dead* [?], to lead a strictly righteous life, and *to live by the sword*." Govind-Singh, the son of the Mahârâja, one of their great gurus, **[211]** established the custom of never shaving their beards or moustaches or cutting their long hair, in order that they may be completely different from Moslems as well as Hindus.

After many desperate battles, the Sikhs, whose enemies were both Hindus and Moslems, emerged victorious. Their leader, the celebrated Ranjît-Singh, having secured supreme rule in

[177] [H.P.B. refers at this point to her story *The Durbâr in Lahore*, in Chapter II of which there is a description of the Sikhs.—*Compiler*.]

Upper Pañjâb, concluded a treaty with Lord Auckland at the beginning of this century, in which his country was recognized as an independent state. But after the death of the "old lion," internecine troubles broke out among the Sikhs over this throne. Mahârâja Dalîp-Singh (his natural son by a public dancer) *proved* to be so weak that he allowed his Sikhs, who until then had been faithful allies of the English, to attempt to take Hindostan from them as they had once conquered border villages and fortresses in Afghânistân. The attempt ended disastrously both for the impetuous Sikhs and the weak Dalîp-Singh, who, in order to escape his soldiers and to earn the forgiveness of the English, became a Christian and was secretly sent to Scotland. His place was taken by Gulâb-Singh.[178] True to the promise and the political program of Ranjît-Singh, he refused to be a traitor, and as a reward received the charming valley of Kashmir from the frightened English, and thereafter the Sikhs became subjects of the British like all Hindus.

This left the *Kûkis* -— a branch from the broken old oak tree of Sikhism. The *Kûkis* are a sect of the Sikhs, and the most dangerous element in the underground current of popular Hindu hatred. This sect was formed about thirty years ago by Bâlaka-Râma, and organized itself near Attock, in the Pañjâb, on the east bank of the Indus, where the latter, mingling with the waters of the Kâbul, becomes navigable. The aim of Bâlaka-Râma was twofold: to restore the religion of the Sikhs to its pristine purity and, at the same time, to organize a secret political body which would be ready for any emergency at a moment's notice. This brotherhood, consisting, of more than 60,000 men, is united by some of the most terrible oaths and pledges: first, never to reveal their secrets, and second, never to refuse to act on an order **[212]** from their leaders. In Attock itself, where there are not more than two or three thousand people, including the inhabitants of the fortress, they are few. We were assured that the *Kûkis* are scattered throughout India. Their society is so well organized that it is impossible to accuse them of any unlawful act. Their leaders are also unknown.

In the course of the evening our *Akâli* presented us—not from Svâmi Dayânanda, but from himself personally—with a little crystal bottle filled with sacred water from the Lake of Immortality. In case of pain, in the eyes or elsewhere, he advised us to wet the ailing part with it, assuring us that only a drop of it is enough to cure the most stubborn illness. The water in the crystal jar was unusually clear and transparent. Either because the waters of the Amritsar *talav* (reservoir) are constantly renewed by many springs, or because of some other reason, the Lake of Immortality is renowned all over India for its extraordinary clarity and transparency, in spite of the fact that hundreds of people daily bathe in it. When, later on, we visited this wonderful lake, or rather a reservoir of 150 square yards, every little stone and the smallest spot on it could be seen at a considerable depth, as if through the clearest glass. Aṃrita-Saras is the most charming of all the sights of northern India. The reflection of the "Golden Temple" in the crystal waters of the lake is a fairy-like and rapturous scene. Only Aivazovsky could capture this picture on canvas.[179]

---

[178] [Not to be confused with H.P.B.'s travelling companion.—*Compiler."*]

[179] [Reference is to the renowned Russian-Armenian painter, Ivan Konstantinovich Aivazovsky, who was born at Theodosia, in the Crimea, July 17/29, 1817, and died in 1900. He showed from early boyhood unusual talent for drawing, and, through the influence of persons interested in him, entered the Academy of Art in 1833. He developed a special aptitude for marine scapes, his first work being a study of "Air over the Sea," which brought him a silver medal in 1835. From then on he devoted himself exclusively to portraying the sea in its various and ever-changing moods, a work in which his amazing memory of what he had observed served him well. His journey through western European countries in 1840, where he painted and exhibited, established his reputation as an outstanding painter. His "Isle of Capri" (1843), exhibited at the Paris Exposition, brought him a Fellowship in the Academy of Art. In 1847, he became Professor of Art, and in 1857 was decorated with the Legion of Honor. His exhibit in 1874 in Florence aroused such enthusiasm that the Florentine Academy solicited his permission to paint his portrait for the Gallery of the Palace Pitti which houses the portraits of the most renowned painters since the Renaissance. His prodigious output resulted in several thousand canvases. Among his finest paintings mention should be made of: "Views of the Black Sea," "The Ninth Wave," "Chaos," "The Deluge," "Caucasus Range" and "Pushkin on the Shore of the Sea." Aivazovsky also became famous for his miniatures: he could paint with incredible speed and astounding perfection seascapes showing sailing boats, complete with their rigging and other minute details, and all on a canvas not much larger than an ordinary visiting card. He would leave this instead of his card whenever he called and found his neighbors away from home. A number of such miniature paintings were in the possession of various members of H.P.B.'s immediate family who lived

[213] We still had at our disposal seven weeks in which to travel from place to place, and could choose between the Bombay Presidency, the North-West Provinces and Râjâsthân. Which to choose? Where to go? Faced with so many interesting places, like a well-known animal between its two stalls, we could not decide. We had heard so much of the palaces of Hyderâbâd and Golconda which transport the traveller into the fairy-like scenery of the *Arabian Nights*, that we began seriously to consider turning our elephants towards the Upper Sind going to Hiderabad, the territory of the Nizâm.

We wanted to see the "City of the Lion,"[180] which was built in 1589 by the magnificent Muḥammad-Kulî-Kuṭb-Shâhî, who, surfeited with the world, grew weary even of Golconda and its fairy-castles and treasures. Hyderâbâd is famous for its edifices which are remnants of its past glory. According to Mir-Abu-Talib, the Keeper of the royal treasures, Muḥammad-Kulî-Kuṭb-Shâhî spent the fabulous sum of £ 2,800,000 in the first years of his thirty-four-year reign on the embellishment of the town, though the actual work of construction did not cost him a single *pice*… Nowadays, with the exception of these reminders of greatness, Hyderâbâd **[214]** looks like a heap of rubbish and manure. On the other hand, eyewitnesses confirm that the "British Residency" is still renowned all over the country, and for good reason is called the Versailles of India. The history of this residency is very curious, and clearly portrays Anglo-Indian customs.

In 1788, no doubt imagining himself to be a caliph, *anch' io son' pittore*[181]—Residents are real caliphs — Colonel Kirkpatrick, an Irishman, at the time holding this lucrative position at the Nizâm's court, bethought himself to build a real Residency — of course at the expense of the ruler of Hyderâbâd. The edifice became one of the wonders of the world. It combines the enchanted gardens of Semiramis with the splendor of the French palaces of the period of the Regency. Twenty-two steps, each made of a single piece of rose granite, enormous in width, and adorned on both sides with huge sphinxes, lead to the portico, along the entire width of which gigantic Corinthian columns of pure marble rise to the upper floor of the main building. These columns are some eight inches higher than those of the famous "Hall of a Thousand Columns" in the Chidambaram Temple in the Madras Residency. The floors are of black and white marble. The Coat-of-Arms of the East India Company and of England are above every door; in some of these, pieces of real gold take the place of bronze lions. If the stairway leading to the portico is justly reckoned as "the finest and most gorgeous staircase in India," then the reception hall of the Residency may be the envy of any hall in the royal palaces of Europe. It occupies the full length of the façade of the palace, and on both of its sides stand, as in well-known cathedrals, two rows of marble columns. Just as in the Chidambaram Temple, where the "Hall of a Thousand Columns" is probably so called because it has 936, so the hall of this Residency is called the "Hall of a Hundred Columns," though it has only 32 in each row, making a total of 64 columns — quite a respectable number anyway. Apart from the columns with their carved marble and bronze workmanship, the hall has niches where statues of Hindu **[215]** and Greek gods and goddesses have been placed — these, the production of the best Italian sculptors of the time. All the draperies are of purple velvet embroidered with gold. The furniture, of inlayed mahogany, is upholstered with the same material. Between the windows there are sixty mirrors, each of a single piece of glass the length of the whole wall, from ceiling to floor, set in the most expensive frames. The three chandeliers had been ordered from France for a fabulous sum of money, and the Hindus who built this palace worshipped them as gods. Such are the main features of this palace worthy of an Alladin, now used by the Residents, whose duty, according to the well-known excuse given by England when she took over the Indian provinces, is to stand as protectors of the downtrodden people and as mediators between them and the powerful râjans of India "who do not know how to rule." In the meantime, millions of people

---

at one time in the Crimea.—*Compiler*."]

[180] *Haidar* means lion in Arabian, and *Âbâd*—an abode or settlement. Hyderâbâd was formerly known as *Bhâgnagar* (happy town), having taken its name from the favorite concubine of *Muḥammad-Kulî-Kuṭb-Shâhî*, whose name was Bhâgmatî. The name of the town was changed on her death.

[181] [I too am a painter"—an expression attributed to Corregio on seeing a painting of Raphael.—*Compiler*.]

periodically die from *starvation*, while the lighting of the British Residency alone, on festive evenings, costs the Government, according to *official reports*, 1,000 pounds sterling a night...

Oh, Tartufe! Is not your name Great Britain?...

These, however, are mere trifles as compared to the past. In A *Handbook for Travellers in India*, by Edward B. Eastwick, we read as follows:

.... While the male visitors were received by the Resident, their wives were entertained by the Resident's lady, in a superb mansion attached to the Residency, called the Rang Maḥall. This was built by Colonel Kirkpatrick, who formerly tilled the office of English Minister at the Nizâm's Court. He married an Indian Princess, and built this palace for her abode. It was enclosed after the Asiatic manner by high walls, the centre containing a large marble basin filled with water, and fed by numerous fountains, lined with stately cypress trees. The pavilions, galleries, and terraces around were ornamented in the richest style of Oriental architecture, with a profusion of delicate trellis-work, painting, and gilding. As the entertainments were conducted in the Oriental fashion, Nâch [nautch] girls were commonly introduced, splendidly dressed; some of them have been known to wear £ 30,000 worth of jewels...[182]

The glory of the East India Company, in the days when **[216]** its Residents were so "magnanimous" at the expense of the princes, has now faded; now neither the Residents nor the princes possess anything. Like the alchemists of old, the English have melted all the gold of Hindostan in the hope of finding the philosopher's stone of politics; they have even ground into dust, burnt and reduced to cinders India itself, this "most precious diamond in the British crown." They will be lucky indeed if Afghânistân, instead of being "added" for effect to their scorched diamond of India, does not grind them into impalpable powder in its enchanted mortar...

Tales about the wonders of Hyderâbâd fanned our curiosity, and we felt an urge to see this wondrous land for ourselves. Both Nârâyaṇa and the Bâbû had been there several times, and the former had relatives there. His stories and descriptions had a special attraction for us, as he was acquainted with every corner of central India. His eloquent narratives reflected with sadness all the great past of India, great even as recently as the last century, when compared with its present sorrowful condition. How low has this beauty of the Orient fallen, she at whose feet yearned to sit all the sages of Greece, and whose riches were envied by all the rulers of the earth!... Trampled into dust, neglected, everything in India is choked, withers away and disappears, from the slightest national upsurge which is at once crushed by jealous, suspicious England, down to the luxuriant virgin forest... now felled by the hundreds of acres under the axe of railway industrialists...

There was something unusually fascinating in these simple stories of the poor Hindu. Like the swan's last song, one could hear in them the note of patriotism, crushed, restrained, to be true, but just as fiery as was the love for their country of his glorious ancestors, a love which made them sacrifice not only riches and their own lives, but even those of their relatives, wives and children, to the glory of the fatherland under the victorious banner of Śivâjî. In vain do the English imagine that they have chosen a most prudent system of government, by means of strict measures and Western education, on the one hand, and their disgusting acquiescence in, and protection of, idol-worship. By means of the former they successfully substitute positive atheism for **[217]** a false but nevertheless sincere religion; by means of the second they merely flatter the ignorant masses from whom they have nothing to fear. If there existed the slightest danger from these quarters, then the idol-worshippers, disarmed by them, would have long ago gained the upper hand over the hated *feringhees* and have drowned them in the sea — and this without any rifles or daggers, but with mere brass and stone idols sent here by the thousands every year from Birmingham. The danger, therefore, is from the educated patriots, whose most sacred feeling—love and devotion to the land — the English trample under foot on every suitable occasion. The more educated and trained the Hindu becomes, the more galling is the comparison of the present with the past.

Let us look at one of thousands of examples: the Hindus are especially proud of their ancient civilization, the glory of the land in the days when Europe was steeped in the darkness of the Stone

[182] [Part I, pp. 83-84.]

Age. In the unanimous opinion of travellers and especially of antiquarians, the most interesting building in Hyderâbâd is the "Châr-Minâr," once upon a time a famous college in India, built [in 1591] by the Sultan Muḥammad-Kulî-Khân on the ruins of a still more ancient college. It is built at the crossroads of the four main streets, on four arches, under which loaded camels and the turrets of the elephants pass freely. Over these arches rise several stories of the college building. Each story was once reserved for a separate branch of learning. Alas! Gone are the days when Indians studied philosophy and astronomy at the feet of their native sages. The many-storied edifice has been transformed by the English into a warehouse. The hall which served for the study of astronomy, and was filled with quaint, mediaeval instruments, is now used as a depot of opium; and the hall of philosophy contains huge boxes of liqueurs, rum, and the beverage of "widow Cliquot," prohibited by the *Qur'ân* and the Brâhmaṇas.

We had made final plans to start for Hyderâbâd, when some words from our cicerone and companions horrified us and disrupted all our plans. It would appear that during the so-called six "hot" months of the year, the thermometer stands in Hyderâbâd (Lower Sind) at 98° (Farenheit) in **[218]** the shade, and the temperature of the water in the Indus reaches that of blood. As to Upper Sind, where the excessive dryness of the air and the aridity of the sandy soil make the climate of that land similar to the delightful temperature of an African desert, the thermometer reaches an unabashed 130° (Farenheit) in the shade. No wonder the missionaries experience only utter failure there; it is understandable that the most eloquent "description of hell" *à la* Dante, cannot produce anything but a "cooling" effect on the populace.

Realizing that no obstacle stood in the way of a visit to the caves of Bâgh, and that going to Sind was inconceivable at the moment, we regained our equanimity. Then, by general agreement, we decided to abandon the idea of any predetermined plan, and to travel as fancy led us. Accordingly, we dismissed our elephants the very next day, and a little before sunset arrived in *tongas* at the junction of the Wâgh and the Girna, two rivers famous in the annals of Hindu mythology, and as a rule conspicuous by their absence, especially in summer. Before us, like a monster crouching on the opposite side of the river, lay a mountain with four openings, as if blinking with its sunken black eyes in the dim mists of the twilight... These were the famous caves of Bâgh...

We could have crossed immediately with the help of a ferryboat, with a view to the more attractive plan of spending the night as we did at Kârlî, in the caves of ancient hermits, but our better judgment prevailed. Besides, our Hindus and even our *tongawallahs*, as well as the boatmen, refused point blank to accompany us; the former, because it was dangerous even in daytime to visit these caves without sending torch-bearers and armed *śikârîs* (hunters) ahead. This part of the domain of the Amjherâ râjan is overrun with wild beasts, especially tigers, which, not unlike the Bengalî Bâbûs, are met with everywhere in India. As to the boatmen, they protested on the ground that after sunset no Hindu would venture to approach within a mile of the caves. Only *belatti*, with their "silly geographical notions," would regard the Wâgh and Girna as merely ordinary little rivers: in reality they are the divine spouses, Śiva and Pârvatî. That was the first reason; and the second, the Bâgh **[219]** tigers are no ordinary tigers, as the *saabs* think, but are the servants of the *sâdhus*, the holy wonder-workers, who have inhabited these caves for centuries; sometimes they are these very hermits themselves in the shape of tigers, and none of them, neither the gods, nor the *sâdhus*, neither the tigers nor their *were-shapes*,[183] like to be disturbed at night...

There was nothing we could do about it. We cast one more sorrowful look in the direction of the caves, climbed again into our antediluvian carriages, and were off. The Bâbû and Nârâyaṇa

---

[183] [The Russian word used here *is oboroten'*; it defies any translation effort, but conveys the idea of "turning over," "turning into," and the like. The closest term in present day English is *were-animal*, from the Anglo-Saxon word *were* or *wer* meaning *man*. In connection with wolves the term of *werewolf* is of course the appropriate one, but it can hardly be used when tigers, leopards or jaguars are concerned, as is the case in the folklore of India, Assam, China and South America. —*Compiler*.]

decided we would spend the night at the house of a certain "chum" of theirs, in the town of Bâgh, only some three miles from where we were.

Amazing and incomprehensible, like so many other things in India, is the geographical and topographical distribution of the numberless territorial possessions in this country. Political considerations seem to be always playing the French game of *casse-tête* here, forever changing the pattern, diminishing one part, adding another, taking away from the one, and giving it to another. What belonged but yesterday to this Râjan or Ṭhâkur, is to be found today in the hands of some other. For instance, we were at the time in the *râj* or state of Amjherâ, in Mâlwâ, and were going to the little town of Bâgh, which also belongs to Mâlwâ and is included in the Amjherâ *râj*. Mâlwâ (as far as words are concerned) is an independent possession of the Holkar; yet the Amjherâ *râj* does not belong to Tukoji-Râo-Holkar, but to the son of the independent Râjâ of Amjherâ, who was, "by mistake," hanged by the English in 1857, at which time they "forgot" to return the râj to his heirs. The town and the caves of Bâgh belong, by a peculiar convergence of circumstances, to the Mahârâja Sindhia of Gwalior, who, by the way, does not personally own them, having made **[220]** a present of them, with their nine thousand rupees of revenue, to some poor relative. However, a certain Râjput Thâkur took them from him and has not returned them. Bâgh is situated on the road from Gujarât to Mâlwâ, right in the so-called defile of Udaipur, and thus the latter is owned by the Mahârâṇâ of Udaipur. Bâgh itself is built on the top of a woody hillock and, being a disputed property, does not belong to anyone in particular. But the small fortress, through the thick gates of which we presently drove, and the bazaar inside, are the *private* possessions of a certain "dhanî," the chieftain of the Bhilâlâ tribe, who was "a great thief and robber," according to our Bâbû, and in addition happened to be his "chum."

"But why do you take us to a man whom you consider to be a thief and a robber?" we inquired timidly.

"He is a thief and a brigand only in a *political sense*. Otherwise he is an excellent man and the truest of friends. Without him, we would starve. The bazaar is his, you see," coolly replied the Bengalî.

The "chum" happened to be away, and we were received by a relative of his who, we understood, was an assistant to the *dhanî* (overseer). The garden was put at our disposal, and hardly had our tents been pitched than people from all sides began bringing us provisions. Each of them, on leaving the tent, threw over his shoulder a pinch of betel and sugar, an offering to the foreign spirits which were supposed to accompany us wherever we went. Our Hindus begged us not to *laugh* at any of this, saying it would be dangerous in this out-of-the-way place.

It would have been useless to argue with these people. We were in Central India, the very nest of all the superstitions of the land, and were surrounded by *Bhîls*. All along the Vindhya range, from Yama on the west of the "dead city," and throughout all Râjputâna, the country is thickly populated with this tribe, the most courageous, robber-like and superstitious of all the half-savage tribes of India. A few words about them will be of some interest.

Orientalists think that the term *bhilla* comes from the Sanskrit root *bil*, which means to fall away, to separate from. **[221]** Sir J. Malcolm thinks therefore that the *Bhîls* are sectarians who separated from the Brâhmanical creed and became outcastes. All this may be so, but their tribal traditions tell a different story. Of course, in this case as in others, history is tinged with mythology, and their genealogical tree can be traced only through a thick jungle of fancy. The absent *dhanî's* relative, who spent the evening with us, told us the following:

The *Bhîls* are the descendants of one of the sons of *Mahâdeva* (the god Śiva), by a lovely foreign woman with blue eyes and a white face, whom the god had met casually in a forest, on the other side of the *Kâlapâni* (black waters or ocean). Among the several sons born from this union, one, as handsome as he was vicious, killed the favorite oxen of Mahâdeva and was banished *beyond the sea*, to the Jodhpur desert. Exiled to its most remote southern corner, he married, and soon his descendants filled the country. They scattered along the entire Vindhya range, settled on the western frontier of Mâlwâ and Khândesh and later on the wooded and wild banks of the rivers Mahâ,

Narbada and Taptî. They all inherited the beauty of their progenitor, his blue eyes and fair complexion and also his robber-like disposition and vices.

"We are thieves and robbers," naïvely explained the relative of the Bâbû's honest "chum," "because this was the decree of our forefather's father, the mighty Mahâdeva-Śiva. Sending him to the desert to repent, he (the god) told him: 'Go, cursed murderer of my innocent son, your brother, the bull Nardi.[184] Go and live the life of an exile and a brigand, a threat to your brothers...' How could we dare to disregard the orders of our great god? Our insignificant acts are **[222]** performed in accordance with the instructions of our *dhanîs*, and as these are the descendants of Nâdir-Singh, the first *Bhilâla* (the fruit of the union of the Râjput with a Bhîl woman), they are therefore looked upon by us as the direct intercessors between our people and Mahâdeva-Śiva..."

The authority of these "mediators" over the *Bhîls* is such that the most awful crimes are committed at a mere word from them. The tribe found it necessary to institute a council in every village, in order partially to restrain their power. This council is called *taḍvi*, and sometimes succeeds in controlling the mad brigandage of the *dhanîs* or lords. However, their word of honor is sacred, and their hospitality knows no bounds.

The history and the annals of the Râjput princes of Jodhpur and Udaipur confirm the legend of the *Bhîl* emigration from their primitive desert, but nobody knows how they got there. Col. Tod is positive that the *Bhîls*, with the *Minas*, the *Maras* and the *Goands*, as well as the tribes which inhabit the Narbada forests, are the aborigines of India.[185] But why are the *Bhîls* so much lighter-complexioned and often blue or grey-eyed, side by side with the almost African types of the other hill-tribes? The fact that all these aborigines call themselves *Bhûmiputra* and *Vanaputra*, "sons of the earth" and "sons of the forest," while the Râjputs, their first conquerors, call themselves *Sûryavaṉśa*, and the Brâhmaṇas *Indu-putras*, descendants of the sun and moon respectively, proves very little. It seems to me that in the present case, their outward appearance, which confirms their traditions, is of much greater weight and meaning than philology. As very logically expressed by Dr. E. D. Clarke:[186]

> **[223]** By a proper attention paid to these vestiges of ancient superstition, we are sometimes enabled to refer a whole people to their original ancestors, with as much, if not with more certainty, than by observations made upon their language; because the superstition is engrafted upon the stock, but the language is liable to change.....[187]

As of now, however, all we know about the history of these people is limited to the above-mentioned tradition and to the most ancient songs of their bards. These bards or *bhaṭṭas*, having settled in Râjasthân, visit the Bhîls every year, so as not to lose touch with the achievements of their countrymen. Their songs are history, as the *bhaṭṭas* have existed in the tribes from time immemorial, singing their exploits for future generations, this being their definite and hereditary duty. Let it be said, by the way, that there isn't a single tribe in India, however little of a war-like spirit it may have, but has its own native bards. The most ancient songs of the Bhîl *bhaṭṭas* point to

---

[184] It is strange that the bull *Apis*, the sacred animal of the Egyptians, is honored by the followers of Zoroaster, as well as by the Hindus. The bull *Nardi*, created by Śiva, is the emblem of life in nature, the son of the creating father, or his life-giving spirit. Ormazd creates the bull, and Ahriman kills it. Ammianus Marcellinus mentions in one of his works that a book exists in which the *exact age* of the bull Apis, the key to the mystery of creation and the computation of cycles, is given. The Brâhmaṇas also explain the allegory of the bull Nardi as pertaining to the continuation of *life* on our globe.

[185] [*Annals*, etc., Vol. I, p. 526, ed. of 1894.]

[186] [Edward Daniel Garke (1769-1822). English mineralogist and traveller, born at Willingdon, Sussex. Educated at Tonbridge and Jesus College, Cambridge. Travelled extensively in Europe, Egypt and the Middle East. Made important donations to Cambridge University, including a colossal statue of the Eleusinian Ceres. Appointed, 1808, to the professorship of mineralogy in Cambridge. Manuscripts collected by him during his travels were sold to the Bodleian library. He was one of the founders of the Cambridge Philosophical Society in 1819, and librarian to the university.—Compiler.]

[187] *Travels in Various Countries*, etc., Part III, Vol. IX, Chap, ii, *p*. 41 [4th ed., 1816-24]

a land "beyond the ocean," in other words, somewhere in Europe, as their origin. Some Orientalists, especially Col. Tod, seek to prove that the *Râjputs*, who conquered the *Bhîls*, are newcomers of Scythian origin, and that the *Bhîls* are the aborigines of India. In support of this, they present features common to both people, such as: 1) the worship of weapons — the sword, the lance, the shield and the horse; 2) the worship of, and the sacrifices to, the sun (which the Scythians, by the way, never worshipped, as their chief deity was the sword); 3) the passion for gambling (which is even greater among the Chinese and the Japanese); 4) the custom of drinking the blood of the enemies out of their~skull (which is also practiced by some aborigines of America), etc.

This is not the place to enter into a learned ethnological discussion, yet one can hardly fail to notice how strange the reasoning of the scientists becomes when they have to defend some of their pet ideas. It is enough to remember how tangled and obscure the history of the ancient Scythians is, to realize how groundless it is to draw such deductions, merely on the foundation of the shaky historical data we **[224]** have, regarding the nations usually included under the generic term of *Scythians*. It is of course undeniable that there exists a great deal in common between the customs of the ancient Scandinavians, the worshippers of Odin (whose lands were actually occupied by Scythians more than 500 years B.C.), and those of the Râjputs. But this similitude gives at least as much, if not more, right to the Râjputs to point to *us* as "a colony of *Sûryavaṉśas* gone West," as for us to maintain that the Râjputs are "Scythians who emigrated to India."[188]

The Scythians of Herodotus and those of Ptolemy and Roman writers are two entirely different nationalities. The former gave the name of Scythia to the extension of land from the mouth of the Danube to the Sea of Azov (according to Niebuhr), and to the mouth of the Don (according to H. C. Rawlinson); whereas the Scythia of Ptolemy is a country exclusively Asiatic, including the whole of northern Asia between the Volga and Serikos (China). Furthermore, this Scythia was divided by the western Himâlayas, which the Roman historians called *Imaus*, into Scythia *intra Imaum* and Scythia *extra Imaum*. In view of such uncertainty, it may well be that the Râjputs are actually **[225]** *Asiatic Scythians* and the Scythians — *European Râjputs*.

The present Râjput warriors, however, do not conform at all to the description Hippocrates gives us of the appearance of the Scythians: "The bodily structure of these men," the Father of Medicine tells us, "is thick, coarse and stocky; their joints are weak and flabby; their stomachs hang down; they have almost no hair, and they all resemble each other." Who, after having made the acquaintance of the warriors of Râjasthân, those well-proportioned men of gigantic stature, with their long hair and heavily bearded faces, would ever recognise them in the portrait of the Scythians drawn by Hippocrates? Besides, the Scythians, whoever they may be, *buried* their dead, which the Râjputs, judging by their most ancient annals, never did. The Scythians were a nomadic nation, and are described by Hesiod as "people living in covered carts and wagons and feeding on mare's milk." The Râjputs, on the other hand, have been sedentary people from time immemorial, inhabiting towns and having a history of their own at least several hundred years B.C. (before the time of Herodotus), and even if they celebrate the *Aśvamedha* (sacrificial offering of horses), they never touch "mare's milk" and despise the Mongolians. Herodotus tells us that the Scythians, who called themselves Scoloti, hated foreigners most of all, and chased them from their settlements, while the

---

188 According to John Pinkerton, our contempt for Tatars would not be half as strong if we did not forget how closely related we are to them; that our forefathers came from Northern Asia, and that our customs, laws and mode of living were at first the same as theirs; in other words, that we are nothing but a colony of Tatars... Cymrys, Kelts and Gauls, who conquered the northern part of Europe, are different names of the same tribe, whose origin is Tartary. Who were the Goths, the Huns, the Swedes, the Vandals, the Franks, if not separate swarms of the same beehive? The annals of Sweden point to Kashgar as the fatherland whence came the Swedes. The likeness between the languages of the Saxons and Kipchak-Tatars is striking; and the Keltic, which still exists in Brittany and in Wales, is the best proof that their inhabitants are descendants of the Tatar nation.

[John Pinkerton (1758-1826) was a Scottish antiquary and historian. He abandoned an early attempt in the profession of law and devoted himself to the study of poetry and ancient ballads, writing a number of works in that field. It is said that Gibbon formed a high estimate of his learning and historical abilities. Among his varied interests was geography on the subject of which he wrote the work entitled *Modern Geography digested on a New Plan* (2 vols., 1802).—*Compiler.*]

Râjputs are one of the most hospitable people in the world... Finally, history shows us clearly that the Scythians were at war with Darius (516 B.C.), and were then settled on their lands near the Danube. At the same epoch, the Râjputs were known to be in India and had their own kingdom. As to the *Aśvamedha* (sacrificial horse offering to the sun) upon which Tod bases his chief proof, reminding us that the Scythians also sacrificed horses — this rite is mentioned both in the *Ṛig-Veda* and the *Aitareya-Brâhmaṇa*. According to Martin Haug, the latter was probably in existence some 2000-2400 years B.C.

I confess that this digression from the Bâbû's "chum" to the Scythians and the Râjputs of antediluvian times is a considerable one. To avoid putting the reader to sleep, I will now hasten to return to the caves.

While the local *śikârîs* under the leadership of the warlike **[226]** *Akâli* went to hunt for both real tigers and werewolves that may have been in the caves, our Bhîl got permission for us to be present at a wedding ceremony to be held in the town. A Brâhmaṇa was giving his daughter in marriage, and she was to be wedded that very day. These unfamiliar ceremonies were so interesting to me that the day went by like a flash. When we returned, it was too late to go to the caves, and so we postponed the trip until the next day. Meanwhile, I will describe the festivities we saw, the more remarkable because the rites of matchmaking, betrothal, marriage, etc., have not changed in India for the last two millenniums at least. They are performed according to the directions of Manu, and without the slightest variation upon the ancient theme. As far as its religious conceptions are concerned, India has crystallized, as it were, and whoever witnessed a wedding rite in 1879, saw it as it was celebrated in ancient Âryâvarta a thousand years before our present era.

—XX[189]—

[227]

[ON CHILD-MARRIAGES. — MARRIAGE CUSTOMS. — NÂCHNÎS. — INFANTICIDE UPROOTED BY THE ENGLISH. — LENGTHY BETROTHAL AND MARRIAGE CEREMONIES. - ATTENDING A WEDDING. - RITES AND FESTIVITIES. — THE SELF-IMMOLATION OF WIDOWS. — BRÂHMANIC DISTORTION OF SCRIPTURES.]

A few days before we left Bombay we read two announcements of marriages in one of the local newspapers: one was the marriage of the heiress of a Brâhmaṇa, the other in a family of fire-worshippers. The first announcement read:

"The family of Bimbay Mâvalankar, etc., are preparing for a happy event. This respected member of our community, unlike the rest of the less fortunate Brâhmaṇas of his caste, has found a husband for his granddaughter in a rich Gujarât family of the same caste. The little Râma-bâi is just *five* years old, her future husband is *seven*. The wedding is to take place in two months and promises to be brilliant."

The second announcement referred to an accomplished fact, and appeared in a Pârsî paper which strongly favors *reform* and severely castigates its countrymen for their "disgusting antiquated customs," especially early marriage. It justly ridiculed a certain Gujarât paper which extravagantly described a wedding ceremony in Poona... The happy bridegroom on this occasion, who had just passed his *fifth* birthday, "pressed to his heart a *blushing* bride of two and a half, entrusted to him by his mother-in-law"!...

The usual responses of the couple entering into matrimony **[228]** proved so indistinct that the priest of the Ghebers (the Mobed) had to address the customary questions to the parents: "Are you willing to have him for your lawful husband, oh daughter of Zarathusht (Zoroaster)?" and "Are you willing to be her husband, oh son of Ormazd?"... "The wedding preparations went off most successfully," sarcastically continued the paper, "the bridegroom was led from the room by the hand, in all the dashing appearance of his *toga virilis* and his tall turban, not unlike a sugar loaf, while the bride, who was carried in arms, greeted the guests, not with smiles, but with a dreadful howl, which made her forgetful of handkerchiefs and think only of her bottle, which she insistently demanded amidst frantic screaming, well-nigh choking under the weight of the family diamonds..." This was a Pârsî wedding, "which shows with the exactitude of a barometer the progress of our speedily developing nation," added the paper.

We laughed heartily on reading this, though we did not really believe that even in India there were such early marriages. We had heard of *couples only ten years old*, but it was the first time we had heard of a *two-year-old* bride. At Bâgh, we had an opportunity to become convinced of the measureless inventiveness of the Brâhmaṇas. No wonder they had established a law in ancient days which prohibits everyone, except the officiating Brahmâgas, from studying Sanskrit and especially from reading the *Vedas*. The *Śûdras* and even the high-caste *Vaiśya* were put to death in days of old for such an offence. The whole secret of this lies in the fact that the *Vedas* do not permit matrimony for women of from 15 to 20 years of age, and for men of age 25 or even 30. Having so arranged things that every religious ceremony should first of all fill the pockets of Brâhmaṇas, these parasites disfigured their ancient scriptures to suit themselves, and after gradually having burdened the Hindus with an endless series of rites, regulations, non-existent feasts, and the silliest of ceremonies, cunningly declared, in order not to be caught in a false interpretation of the sacred books, that it would be sacrilegious for anyone who did not belong to their camp, to read these books.

Among other "criminal inventions" (to use the expression **[229]** of Swâmi Dayânanda), here is one of the regulations from Brâhmanical books which is diametrically opposed to the *Vedas*. All

[189] [Misnumbered XIX in the Russkiy Vestnik.—Compiler.]

over central India there is celebrated by the *Kaḍwâ Kunbîs the* so-called "wedding season" of the agricultural classes, to which belong all the *zamindars*. This season is celebrated only once in twelve years, but is nonetheless a field of abundant harvest for the Brâhmaṇas. All the mothers, both those of grown (*i.e.*, ten-year-old) children, and those of babes in arms, and even those of infants *not yet born*, are supposed to confer with the goddess *Mâtâ*, the patron saint of those newlywed — and this of course through her oracles, the Brâhmaṇas. *Mâtâ* is the patroness of all the four kinds of marriages among the Hindus: "the marriage of adults, of children, of infants, and of those *in utero*." The latter is the strangest of all, because it is a gamble, and relies entirely on blind fate. Instead of the *future fruits, it is the mothers that are wed*, in other words those who are expectant.

Many a curious incident occurs as a result of these matrimonial parodies, but the Hindu national instinct is not disturbed by such unusual events. They remain calm and serene believers, showing on rare occasions only, and in most unusual circumstances, open antagonism for Brâhmanical institutions. Their faith apparently consists of a centuries-old fear in regard to the infallibility of the "elect of the gods," a feeling which unwittingly inspires both laughter and respect. As for the Brâhmaṇa, as is well known, he will never allow provocation of blind and mocking fate to shake his dignity. If, for instance, *both wedded mothers* have boys, or if the newly-born are both girls, this is the will of Mâtâ; the goddess must have desired that, instead of a married couple, the two would be brothers or sisters, and their children, if they grow up, are acknowledged heirs to the properties of *both* mothers. In such a case, on order from the goddess, the Brâhmaṇa breaks the marriage bonds, is paid for so doing, and the entire affair ends. But if the children are born of different sexes, then the bonds of marriage cannot be broken by anyone or anything, not even in cases of crippling, chronic disease or complete idiocy, in the case of either child.

[230] In order not to have to revert to this subject, let me mention here some of the prevailing customs in India. With the exception of cases where the child is consecrated from the very first day of his life to one or another of the monastic fraternities, or is dedicated to one of the gods of the Trimûrti while still in the womb, no Hindu has the right to remain single. Religion prescribes matrimony for him so that he may have a son whose duty it will be to lead his deceased father into *svarga* (paradise), by means of certain obligatory exorcisms and prayers. Even the caste of *Brahmachârins*, who take the vow of chastity, though they remain in the world and participate in worldly affairs, and thus are the only *lay*-celibates, are bound to adopt sons. The rest of the Hindus retain the state of matrimony until the age of *forty*, after which they have earned the right to leave the world, by consent of wife and family, and to seek salvation for their souls by retiring to the jungle and becoming ascetics. If a family has a crippled or otherwise defective child, this is no impediment to his getting married; all that is necessary is to find for himself a wife who is also crippled or defective. If his choice falls on a girl of his own caste, she must be a cripple, but in a different way. If, for instance, the bridegroom is blind, the bride must be either a hunchback or lame, she must not be blind too, or the other way round. But if the prospective husband is prejudiced and prefers a healthy and beautiful wife, he must make a *mésalliance*; in this case he cannot take a bride in his own caste, but is obliged to descend one step lower in the hierarchy of castes and to seek her outside his own circle; the latter will not acknowledge her and will not receive the unfortunate *parvenue*. All such exceptions depend, by the way, upon the family *guru*-Brâhmaṇa, inspired by the gods. So much for men.

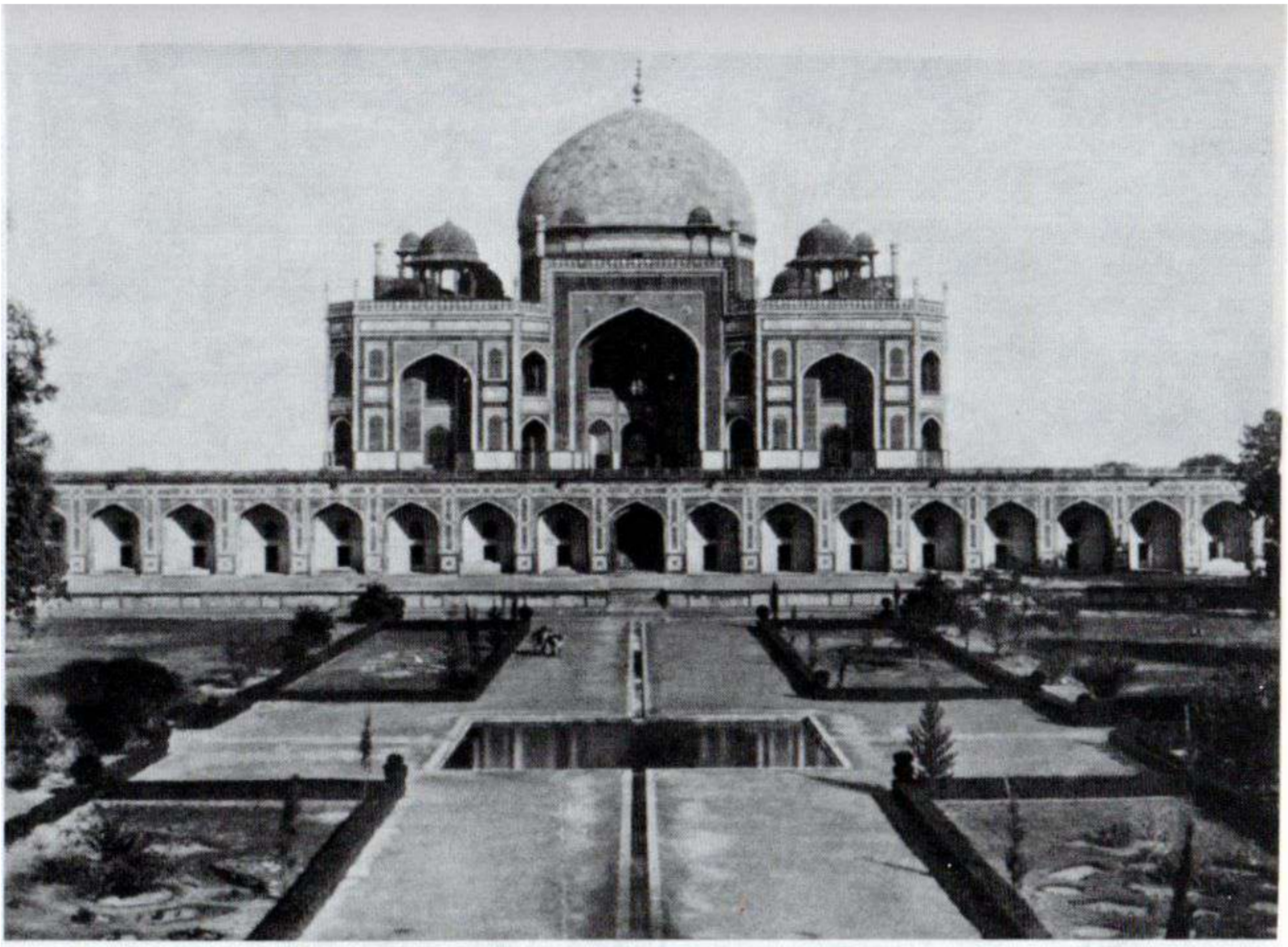

DELHI: MAUSOLEUM OF HUMÂYÛN

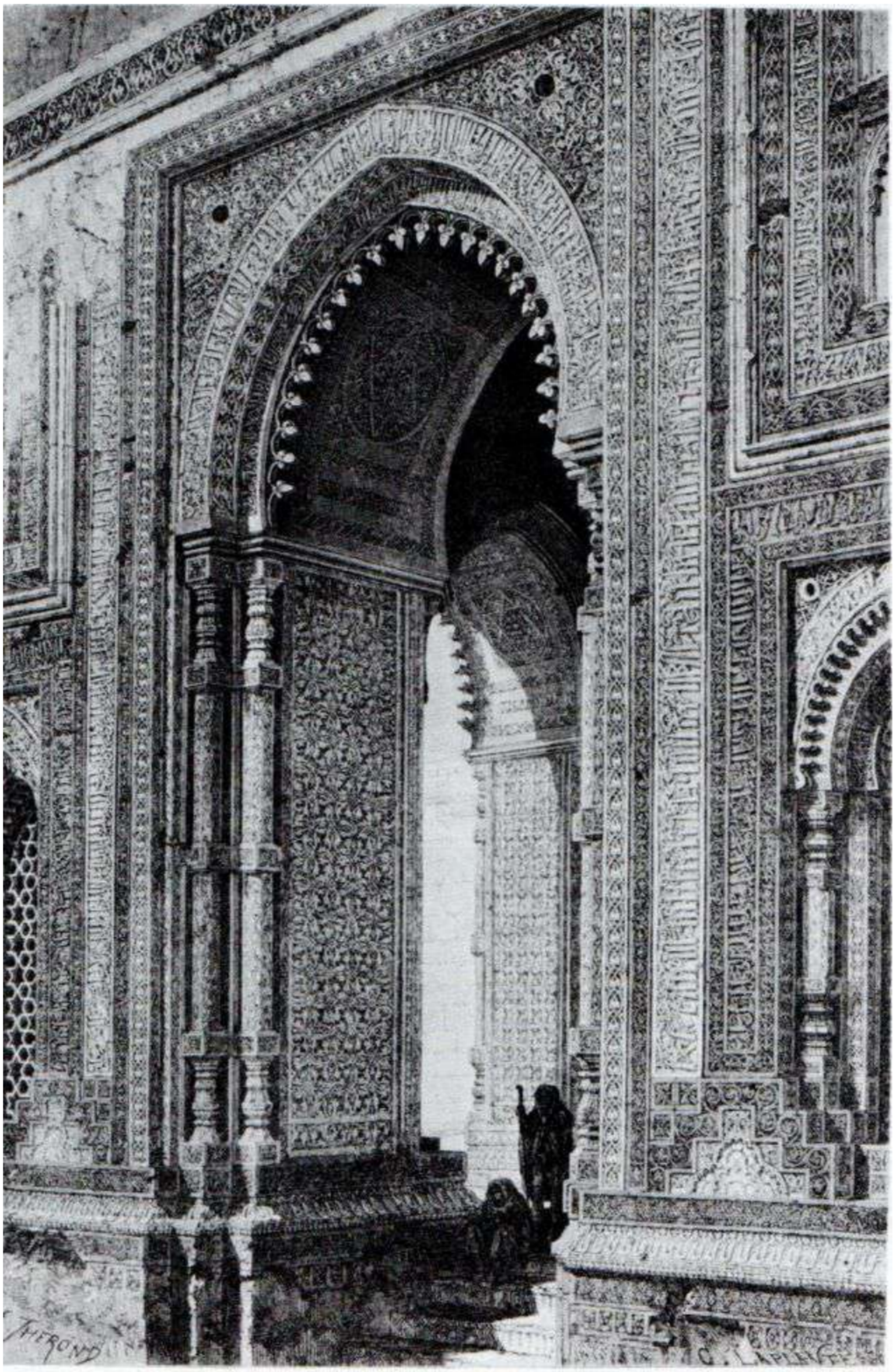

'ALÂ AL-DÎN'S GATE AT KUṬAB NEAR DELHI

But what a strange and incredibly unjust fate has befallen the women of India, in all that concerns their living conditions! The life of an *honest* woman, and especially of one who is pious and of firm faith, is one long series of fatal misfortunes. The more superior she is by birth and in social standing, the more wretched is her destiny. Only the *nâchnîs,* the dancing girls consecrated to the gods and serving in the **[231]** temples (a hereditary position), can be said to be free and happy and live respected by others. They are *vestals* and the *daughters* of vestals, however strange the latter may sound. Hindu notions, especially on the question of morality, are quite original or, at any rate, "anti-Western," if one can express it that way. No one is more strict with regard to feminine honor and chastity than these people, but their Brâhmaṇas proved to be more cunning than even the Roman high priests and augurs. Rhea Silvia for instance, the mother of Romulus and Remus, was buried alive by the ancient Romans, in accordance with the custom of the vestals, for having committed her *faux pas,* even though Mars himself had taken an active part in it. Numa and Tiberius, as is well known, took every precaution to insure that the chastity of the priestesses would not become merely nominal. But the "vestals" on the banks of the Indus and Ganges are of a different mind on this subject from those on the banks of the Tiber. The intimacy of the *nâchnîs* with the gods (whom the Brâhmaṇas vicariously represent) cleanses them from every sin ot the flesh and, at the same time, makes them above reproach and sinless. A *nâchnî cannot be* "a fallen woman," as other mortals may be, in spite of the crowd of "heavenly musicians" who swarm in every pagoda in the shape of baby-vestals and their little brothers. No Roman matron or even chaste Lucretia was ever held in such esteem for her good deeds, as is a *nâchnî* beauty covered with precious stones. This regard for the "favorites of the gods" is especially striking in the strictly native towns of central India, where the"people have preserved intact their blind faith in the infallibility of the Brâhmaṇas!

But the fate of an *honest* woman of Hindostan is otherwise. Every *nâchnî* can read and receives the highest education, according to native standards. They all read and write Sanskrit and study the best literature of ancient India and her six chief philosophies, but specialize in music, singing and dancing.

Besides the "god-born" temple priestesses, there are also *public* nâchnîs, professional dancers, who, like the Egyptian "almeh," are available to others besides the gods, and these are also more or less educated. Hence, married women, **[232]** afraid of resembling them, do not wish to learn what is taught to these despised creatures, who do not associate with the gods. If a Brâhmaṇa woman is rich, she spends most of her life in stupefying idleness; if she is poor, she fares still worse; her entire earthly existence is concentrated upon the routine and mechanical performance of rites. There is neither past nor future for her; only a tedious and monotonous present regulated by the clock and established centuries ago. And this only if everything is favorable, and she has good fortune and no family reverses. As to marriages based on love or free choice, no such question exists. The choice of her husband, limited as it is to her caste, is sometimes extremely difficult and, as a rule, very expensive, because in this country a wife is not sold, but her right to marry is bought. Accordingly, the birth of a girl is no joy, but a sorrow, especially it her family is not rich. She must be married not later than the age of seven or eight, as a girl of nine is considered an "old maid," is a discredit to her parents and is the miserable butt of all her more fortunate contemporaries.

If the English ever did any good in India, it is undoubtedly that they succeeded in suppressing, if not uprooting altogether, the terrible custom of *infanticide*. The killing of little girls was practiced almost universally throughout this country, but especially in central India, and this practice was prevalent among the tribes of Jâḍeja, once so powerful in Sind, and now reduced to petty brigandage. They were probably the first to introduce the practice. In ancient days this brutal custom — to dispose of daughters because of fear of having to arrange a marriage for them — was unknown to the Âryans. The ancient Brâhmanical literature shows that in the days of pure-blooded Âryans, woman enjoyed the same rights as man. Her voice was listened to in the state councils; she was free in the choice of her husband and was at liberty to stay single if she so chose. Many a woman's name plays a prominent part in the chronicles of the ancient Âryan land and has come

down to posterity as that of eminent poets, astronomers, philosophers, and even sages and lawgivers. But with the invasion of the Persians in the VIIth century of our era, and later of the fanatical brigand-like **[233]** Moslems, all this changed. Woman became a slave, and the Brâhmaṇas took this opportunity of placing additional shackles on her. The position of the Hindu woman in the town is even worse than it is in the villages. Let us take a glance at some of the endlessly drawn out rites and rigmaroles.

The ceremonies preceding betrothal and marriage are exceedingly numerous and complicated. They are divided into three main groups: the rites *before* the wedding, *during* the wedding, and *after* the wedding has taken place. The first group alone consists of eleven required rites: asking in marriage; comparing the two horoscopes; sacrifice of a goat; fixing a propitious day by the stars; the invitation of the guests; building of the altar; purchase of the sacred pots for the household; sacrifices to the household gods; and, finally, mutual presents. All these must be accompanied by various religious ceremonies. As soon as the little girl becomes four years old, the father and mother send for the family *guru*-Brâhmaṇa, entrust him with her horoscope, which has been previously drawn up by the astrologer of their caste (a most important office), and send him to one who is known to have a son of appropriate age. The father of the little boy — advised beforehand — takes the girl's horoscope and, placing it before the family gods in the sanctuary, says: "I accept the *pânigrâha*... May Rudra (the Most High) help us!"[190] The matchmaker then asks: "When will the *lagna* (union) take place?" and bows out. A few days later, the father of the little boy gives the horoscopes of the bride and his son, the bridegroom, to his family priest, who takes them to the chief astrologer. If he finds them propitious — all is well; if not — the affair is dropped. The father of the bridegroom then sends the astrologer's decision to the parents of the girl, and the whole thing is forgotten. In a favorable case, however, the father and the Brâhmaṇa clinch the bargain on the spot. The Brâhmaṇa offers a coconut and a handful of sugar to the father, after which it becomes impossible to alter the promise, since the resulting Hindu *vendetta* would drag on for whole generations. **[234]** After the sacrifice of a goat, the young couple is betrothed, and the astrologer fixes the day of the wedding.

All these ceremonies had been performed by the family where we were supposed to attend a wedding at Bâgh. These rites are especially sacred, and it is probable that we would not have been allowed to be present at their performance. We did see them later, however, in Benares, due to the intercession of the Bâbû. The sacrifice of the poor goat is most interesting, so I will describe it in detail.

A child of the male sex is sent to invite several "old" married women (from 20 to 25 years of age) to attend the worship of the household *lar* (the goddess-protectress of the house) and spirits. Each family chooses a household goddess of its own, which does not present any unusual difficulties since the gods and goddesses number 33 crores. On the eve, a young goat is brought into the house, and everyone lies down to sleep around it. Early next morning, the reception hall on the lower floor is covered with cow-dung, the favorite incense of Hindu goddesses. Exactly in the center of the room, a square is traced in chalk in which a high altar with the idol of the goddess is placed. Then the goat is brought in and the patriarch of the family, holding it by the horns, makes it salute the idol. Then the "old" and young women, while singing marriage hymns, wash the goat's feet, coyer its head with red powder (the victim-to-be butting all the while), swing a burning lamp under its nose to drive from it the evil spirits, and finally step aside. The patriarch then takes a bamboo fan, places some rice onto it, and deceivingly puts it before the goat. Grasping a sword, he then places himself on the right side of the goat, and, as soon as the unsuspecting victim is occupied in gratifying its appetite with rice, the old man chops its head off with a single deft stroke of the sword; holding it in his right hand, he bathes the goddess in the warm blood dripping from it... Everyone then sings in chorus, and the betrothal is over.

---

190 *Pânigrâha* is a Sanskrit word meaning "hand in hand."

The ceremonies with the astrologers, the exchange of presents, and so forth, are too long to be described. Suffice it to mention that therein the astrologer plays the double role of a diviner and a notary. After a general invocation to **[235]** *Gaṇeśa* (the god with an elephant trunk), the marriage contracts are written on the reverse of the horoscopes; they are sealed and bear the name of the constellation propitious to the bridegroom and the bride. After this, a general blessing is pronounced. I will now pass to the wedding ceremony which we witnessed at Bâgh.

The bride looked to be about ten, and the bridegroom not more than fourteen years of age. The bride, seated on an elevated seat, wore a velvet skirt embroidered with gold, and covered with flowers and gold ornaments. Her small nose had a large golden ring threaded through it, with a brilliant stone which weighed her nostrils down. Her face was pitiful to see, and at times she cast furtive glances at us. The bridegroom, a stout, healthy looking boy, attired in a brocade coat, and wearing an Indra hat (*i.e.*, a turban made to resemble a many-storied pagoda), was on horseback, surrounded by a whole crowd of male relatives. The altar, already made, was erected on the steps of the house especially for the occasion. Its regulation height is three times the length of the bride's arm from the shoulder down to the middle finger, and it is made of bricks and whitewashed clay. Forty-six earthen pots, bleached and painted with red, yellow and green stripes (the colors of the Trimûrti) rose in two pyramids on both sides of the "god of marriages" seated on the altar, and a whole crowd of little married girls were busy pounding ginger in seven large mortars. When it was ready, the whole party of amazons rushed upon the bridegroom, dragged him off his horse and, completely stripping him, began rubbing him with ginger dipped in water. As soon as the sun had dried him, he was dressed again to the accompaniment of songs. While some of the girls were dressing him, others, armed with leaves of lotus twisted into tubes, sprinkled water over his head — an offering to the water gods.

We were told that all the previous night had been spent at the respective house of the bride and the bridegroom in performance of the culminating rites connected with the ceremonies begun several weeks before the wedding: invocation to *Gaṇeśa*, to the god of marriage, to the gods of the elements — of fire, water, air and earth; to the goddess of **[236]** smallpox and other illnesses; to the spirits of ancestors and planetary spirits; to the evil spirits, the good spirits, and the family spirits... Suddenly music burst on our ears... Good heavens! What an infernal symphony! The earsplitting sound of tom-toms, Tibetan drums, Singhalese pipes, Chinese trumpets, kettle-drums and gongs on all sides deafened us, kindling in our souls hatred for humanity and its devilish inventions. «*De tous les bruits de monde celui de la musique est le plus désagréable*», I recalled.

Fortunately, the agony did not last long, and we were rescued by the more pleasant choral singing of Brâhmaṇas and nâchnîs. The wedding was a sumptuous one, and so the "vestals" appeared in full array. A moment of silence, of restrained whispering, and one of them, a tall and beautiful girl with eyes big enough to fill half her face, began to run from one guest to another in perfect silence, rubbing their faces with her hand, and leaving traces of sandalwood and saffron powder. She glided towards us, too, noiselessly flitting over the dusty road with her bare feet, which were adorned with gold rings. Before we realized what was happening, she had daubed our noses — mine, the Colonel's and Miss B.'s — which made the latter sneeze loudly and wipe her face for the next ten minutes, while muttering and grumbling.

The Bâbû and Mûljî offered a more pleasant face to the little hand full of saffron and a smile of condescending generosity. As to Nârâyaṇa, at the very moment when, casting fiery glances at him, the vestal stood on tiptoe, ready to perform the *gulâl-pheṅknâ* [191] on him — he quickly drew away and with knitted brow half turned from her, getting his dose of saffron on his shoulder. The vestal frowned in her turn, but hiding her disappointment, merely gave him a scorching look and rushed towards Râm-Ranjît-Dâs. But here she met with even worse luck; his monotheism and his chastity offended, the "god's warrior" pushed the vestal so unceremoniously, that she was thrown against the

[191] [A Hindî term meaning "throwing gulâl" which is a particular colored powder which may be loosely called "saffron."—*Compiler*.]

vessels of **[237]** the god of marriage, and nearly upset them. A dissatisfied murmur ran through the crowd, and we expected to be banished for the sins of the boisterous Sikh, when the drums suddenly rolled out again, and the procession moved on.

Leading everyone, the trumpeters and the drummers drove in a gilded cart, drawn by bullocks adorned from head to tail with flowers. They were followed by a group of pipers on foot, and after them came a third group on horseback hammering *gongs* with all their might. Following them came a procession of horses adorned with rich harnesses, feathers and flowers, two in a row, and bearing the relatives of the young couple. These were followed by a detachment of *Bhîls* totally without arms, since the English had just taken all battle armour from them, with the exception of bows and arrows. They looked as if they had a toothache, because of the way they had tied their white *pagṛîs* up to their noses. After them walked ecclesiastical Brâhmaṇas, with aromatic tapers in their hands and surrounded by the flitting battalions of vestals, who performed their *glissades* and *pas* all along the way. These were followed by lay Brâhmaṇas, the "twice born." Then came the young bridegroom astride a handsome horse, on both sides of which walked two warriors armed with tails of *yak* (Tibetan ox) to chase the flies away. A naked Brâhmaṇa, perched on a donkey and holding over the head of the boy a huge Chinese umbrella made of red silk, brought up the rear of the bridegroom's group. Then came a cart drawn by bullocks, loaded with a thousand coconuts, and a hundred bamboo baskets strung on a red rope. The god who has marriage in his keeping rode in melancholic isolation on the back of an elephant led by its mahout on a chain adorned with flowers. Our humble party modestly advanced just behind the elephant's tail, and thus we closed the procession...

The rites performed along the way seemed endless. Extremely curious were the solemn "mantras" intoned before every tree and bush, every pagoda and tank, and finally before some sacred cows. When we returned to the house of the bride it was four in the afternoon, and we had arrived at six in the morning... Miss B. slept from fatigue and the **[238]** heat during most of the trip; the impetuous Sikh had gone home long before and had taken with him Mr. W. and Mûljî, whom the Colonel had nicknamed the "silent general," in memory of his surly President Grant. Our respected leader was streaming with perspiration, and even the imperturbable Nârâyaṇa yawned and fanned himself. The Bâbû alone looked as fresh as ever after a nine hours' walk, bareheaded, under the scorching sun of India; not a drop of sweat showed on his dark-bronze face, which was as smooth as satin! He bared his white teeth and played the jester, declaiming verses from Stedman's *Diamond Wedding*...

The final marriage ceremony, after which the woman is forever cut off from the external world, had just begun. We kept our eyes and ears open and decided to observe everything more closely than ever. The bridegroom and the bride were placed before the altar. With their hands tied by long blades of *khus-khus* grass, the Brâhmaṇa led them three times around the altar; their hands were then untied and the priest mumbled a mantra. When he had finished, the boy bridegroom lifted his diminutive bride and carried her in his arms three times around the altar; then they both walked three times around, the bridegroom preceding the bride, she following him like an obedient wife. When this was over, the young husband was placed on a high chair by the entrance door, while the bride took a basin of water, knelt at the feet of her future ruler, took off his shoes and, having washed his feet, wiped them with her long hair — a custom really most ancient, as we noticed. On the bridegroom's right sat his mother. The bride knelt before her also, and, having performed a similar operation on her mother-in-law's feet, she retired to the house. Then her mother came out of the crowd and repeated the same ceremony on the feet of her son-in-law and his mother, but without using her hair as a towel. The wedding was over. The drums and tom-toms sounded once more, and, half-deafened by them, we started for home.

In the tent we found the *akâli* delivering a sermon to Mr. W. and the "silent general," on the religion of "Nânak" and all the soul-saving advantages of "Sikhism," as compared with the religion of the "devil-worshippers," as he **[239]** called the Brâhmaṇas. Our friend was right. Satan himself could not have devised, in his moments of genius, anything more unjust, more subtly cruel, than

that which these "twiceborn" infernal rascals had conjured up in regard to woman. *Complete, unconditional social death is* in store for her in case of widowhood, even if this occurs when she is but a five or three year old girl, and even in cases of betrothal, during which ceremony, as we have just seen, she is not even present, but is figuratively represented by the sacrifice of a goat. The male, on the other hand, has the right to have several wives, though it should be stated, in justice to the Hindus, that we have not yet heard of an instance of any of them having *more than one* wife, with the exception of the depraved princes and the Mahârâjas, trained in drunkenness and other charms of Western civilization by the Residents and their wardens, the English. In case of a widower, the man is required to enter into a second and even third marriage. No such law exists for the woman. For her, a second marriage is considered a great sin, an unheard of shame.

As I write these lines, agitators and opponents of the Brâhmaṇas have initiated a reform movement in Bombay, in regard to the remarriage of widows, and this is bound to shake the whole of orthodox India to its very foundation. It is now ten years since Mûljî-Ṭhâkur-Singh and other reformers raised this question (but only two or three individuals availed themselves of the opportunity. The struggle is one of life and death, a struggle that is silent and secret, but nevertheless fierce and obstinate. In the meantime, this is what every widow can expect; as soon as the corpse of her husband is burned, the widow must shave her head and remain shaved from then on. She is not allowed to wear any of her adornments; her bracelets, rings and necklaces are broken to pieces and burned together with her hair and her husband's remains. During the rest of her life, from head to foot, she must wear nothing but *white,* if she be less than twenty-five when widowed, and red, if older. The temples, religious ceremonies and society are closed to her forever. She has no right to speak to any of her relatives or to eat with them. She sleeps, eats and works separately, and her touch is considered impure for seven years. If a man, going **[240]** out to business in the morning, meets a widow first, he goes home again and postpones his business for another day, as meeting a widow is the worst omen. Caught in the false interpretation of the *Vedas*, with the criminal intention of burning widows in order to appropriate wealth, the Brâhmaṇas, unable any longer to carry out this cruel custom, have revived the ancient precept which was but rarely put in practice — and then merely in the case of *rich* widows refusing the last minute to be burned — and have applied it to all widows indiscriminately. Powerless against British law, they revenge themselves on the innocent and unhappy women.

The story of how Professor Wilson caught the Brâhmaṇas distorting the text of the *Vedas* and practicing deception is most curious. For long centuries they cruelly burned the wretched widows, appealing for justification to a certain *hymn* of the *Ṛigveda,* and claiming to be rigidly fulfilling the institutes of Manu, the interpreter of their revelation. When the British government first declared its intention to suppress the burning of widows, the whole country, from Cape Comorin to the Himâlayas, rose in protest under the influence of the Brâhmaṇas. "The English promised to uphold the policy of non-interference in our religious affairs, and they must keep their word," was the general outcry. Never was India so near revolution as in those days. The English seeing that things were bad, did nothing. But Wilson, the best Sanskritist of the day, did not consider the battle lost. He searched the most ancient manuscripts, until he became convinced that the alleged precept did not exist anywhere in the *Vedas*, though in the *Laws of Manu*, the infallible interpreter of the "revelation," it seemed to stand out clearly, and had been translated accordingly by H. T. Colebrooke and other Orientalists. The affair was becoming embarrassing. An effort to prove that Manu's interpretation was wrong would have been tantamount, in view of popular fanaticism, to attempting to reduce water to powder. So Wilson set himself to study *Manu,* comparing the text of the *Vedas* with the text of the lawgiver. And this was the result of his labor: the *Ṛigveda* orders the Brâhmaṇa to place the widow side by side with the corpse, *before* the pyre is lighted, **[241]** and then, after certain rites have been performed, *to lead her down from the funeral pyre* and loudly to sing to her the following verse from the *Ṛigveda* (X, 18, 8):

Rise up, woman, come to the world of living beings, thou sleepest nigh unto the lifeless. Come; thou hast been associated with maternity through the husband by whom thy hand was formerly taken.[192]

Then the women present at the burning rubbed their eyes with collyrium, and the Brâhmaṇa addressed to them the following verse [*Ṛigveda*, X, 18, 7]:

May these women, who are not widows, who have good husbands, who are mothers, enter with unguents and clarified butter: without tears, without sorrow, let them first go up into the dwelling.[193]

It is precisely the last few words that were distorted by the Brâhmaṇas in the most cunning and subtle manner. The original of these words reads thus:

ârohantu janayo yonimagre.

which literally means: "first let the mothers enter into the womb of the altar" (*yonim agre—within* the altar). Changing one letter of the last word "agre," which they altered to "*agneh*" (fire), the Brâhmaṇas acquired the right for centuries on end to send the hapless Malabar widows into the *yonim agneh* — the "womb of fire."[194]

[242] Not only did the *Vedas* never permit the burning of widows, but there is even a passage in the *Taittirîya-Âraṇyaka* (VI,10, 2) of the *Yajur-Veda* where the younger brother of the deceased, or his disciple, or even a trusted friend, in case no other relative exists, addresses the widow in the following terms: "Arise, Oh woman! do not any longer lie beside the lifeless corpse; return to the world of the living, far from the deceased husband, and become the wife of the one who holds you

---

[192] [Horace H. Wilson's translation in the *Journal of the Royal Asiatic Society*, Vol. XVI (1854), pp. 201-14, in his essay entitled: "On the Supposed Vaidik Authority for the Burning of Hindu Widows, etc." — *Compiler*.]

[193] [Prof. Wilson's translation.]

[194] [We give below the transliteration in Roman characters of the original Devanâgarî of these two verses from the *Ṛigveda*:
Imâ nârîravidhavâḥ supatnîrâñjanena sarpishâ saṁ viśantu.
Anaśravo'namîvâh suratnâ ârohantu janayo yonimagre (X, 18, 7).
Udîrshva nâryabhi jîvalokam gatâsumetamupa śesha ehi
Hastagrâbhasya didhishostavedaṃ patyurjanitvamabhi saṃ babhûtha (X,18,8).
These are also given in the *Atharvaveda*, XII, 2, 31 and XVIII, 3, 57; there was a controversy between Colebrooke and Prof. Wilson about the translation of these verses, and Colebrooke was of the view that they gave authority for the practice of suttee (See *Asiatic Researches*, Vol. IV, 1799,, p. 213). In doing so, he took the reading jalayonimagne which is given by one of the commentators on law codes, Raghunandana, in his *Śuddhitattva*. This is a comparatively late work.
The reading which Prof. Wilson adopts and the translation he gives of *ârohantu*... has the authority of the most famous of Vedic commentators, Sâyaṇa. None of the *Gṛihya-Sûtras* (ancient texts containing procedures for ceremonies) nor *Dharma-Sûtras* (ancient law codes in the form of aphorisms), except that of Vishṇu, gives any procedure for *suttee*, which means that it did not exist then. But the later law codes and then the commentators, including Raghunandana, began to prescribe the use of these two verses for the performance of suttee.
There is a learned and interesting discussion on this complicated subject in Dr. P. V. Kane's *History of Dharmaśâstra*, Vol. II, pp. 617-19 and 625-35 (Poona: Bhandarkar Oriental Research Institute, 1941). See also Dr. A. S. Altekar, *The Position of Women in Hindu Civilization*, Benares, The Culture Publication House, Hindu University, 1938. Dr. Kane points out that Raghunandana could not have altered the Vedic verse as thousands of people knew the Vedas by heart in those days. Either the MS. of his *Śuddhitattva* is corrupt, or he made an innocent mistake. He had no reason to change *agre to agne*, because even the original reading had been taken as authority for *suttee* even before Raghunandana's time by Aparârka and others. Dr. Kane points out that the first verse has nothing to do with the widow but refers to other women relations, friends, etc. As for the second verse, in ancient times it was used to make the widow rise after she had been asked to sit near the body of her husband, which might have had a symbolical meaning or may have been a relic of pre-Vedic practice of suttee. Later on the first verse was used in the suttee ceremonial which had been created.
Cf. also John Wilson, *History of the Suppression of Infanticide in Western India under the Government of Bombay*, 1855; Max Müller, "Comparative Mythology," *in Chips from a German Workshop*, New York, 1885, Vol. II, pp. 22 *et seq*., and H. J. Bushby, *Widow-Burning, A Narrative*, London, 1855.—*Compiler*.]

by the hand, and is willing to become your husband." This verse shows that during the [243] Vedic period a *second* marriage for widows did exist; and, furthermore, in several places in ancient manuscripts pointed out to us by Swâmi Dayânanda, we found orders to the widow "to gather and keep the ashes and bones of the husband for several months after his death, and to perform over them certain final rites..

However, notwithstanding the complete exposure, and the scandal created by Professor Wilson's discovery, as well as the fact that the Brâhmaṇas had to bow to the double authority of the *Vedas* and *Manu*, the custom of centuries proved so strong that some *super-pious* Hindu women still burn themselves when they can. Only two years ago, on the death of Yung Bahâdur, chief minister of Nepal, his four widows insisted upon being burned. Nepal is not under British rule, and so the Anglo-Indian Government had no right to interfere.

—XXI[195]—

[244]

[THE CAVES OF BÂGH. — EVIDENCE OF THEIR ANTIQUITY. — ARGUMENTS AMONG SCHOLARS. — THE COLONEL FINDS SECRET CELLS. — INVESTIGATING THE CELLS. — SUDDEN APPEARANCE OF THE ṬHÂKUR. — HE SAVES THE SITUATION. — HARDVÂR AND THE FAIR. — THE GANGES AND QUARRELING MENDICANTS. — TRADITION ABOUT THE HARI-KULAS.—DISCUSSION ON MESMERISM. — MUSINGS ON THE ṬHÂKUR. — PAINTING A NON-EXISTENT LANDSCAPE.]

By four o'clock in the morning, we were crossing the rivers Wâgh and Girna, or rather, *comme couleur locale*, Śiva and Pârvatî. Probably, following the example of mortal couples, these "gods" must have been quarreling, as the crossing was certainly dreadfully rough, and our ferry, getting tangled in something at the bottom of the river, nearly upset us into the cold embrace of Mahâdeva and his snarling better half.

Like all the cave-temples of India, hollowed out by the ascetics, as I suspect, in order to test human patience, Bâgh caverns are at the top of an almost vertical rock. Since such inaccessibility does not prevent ordinary tigers, let alone werewolves, from reaching the caves and making their abode there, one would assume that this type of architecture was intended merely to tempt weak mortals into the sin of irritability. Seventy-two steps, cut out of the rock, covered with moss and thorny weeds, and with deep depressions, witnesses to the countless millions of pilgrim feet which in the course of two thousand years formed them—such is the main approach to the caves of Bâgh. Add to the delights of **[245]** our ascent a number of mountain springs seeping through the stone steps, and no one will be surprised that we felt rather faint that morning under the weight of life and our archaeological difficulties. The Bâbû, who taking off his slippers, skipped over the thorns as lightly as if he had hoofs instead of human soles, laughed at the "feeble Europeans," and thus made us more irritated.

On reaching the top of the mountain, however, we stopped grumbling, realizing at first glance that we would receive ample reward for our fatigue. No sooner had we climbed a small terrace overhung by a projecting brown rock, than we beheld, through a rectangular opening about six feet wide, a whole series of dark caves. We were amazed at the somber majesty of this long deserted temple. Without wasting time on a closer observation of the ceiling over the terrace, which evidently served at one time as a verandah, or the portico with fragments of what used to be columns, like huge black teeth, protruding above us, and without stopping to examine the two rooms on either side of the old verandah, one with a brown idol of some flat-nosed goddess, the other with an image of Gaṇeśa, we ordered the torches to be lit, and entered the first hall... A tomb-like dampness met us. At our first word, everybody lowered their voices to a barely audible whisper. A hollow, prolonged and slowly dying echo made us all shudder with an uneasy feeling. "Devî! Devî!" exclaimed the torchbearers in humble and guttural voices and promptly threw themselves face down on the ground. In spite of the angry protest of Nârâyaṇa and especially of the "god's warrior," they started then and there to perform a *pûja*[196] in honor of the voice of the invisible goddess inhabiting the caves. The only light reaching the temple came from the entrance and made two-thirds of the hall appear by contrast as if plunged in still greater darkness. This hall, or central temple, is very large, eighty-two by eighty feet, and sixteen feet high. Twenty-eight massive pillars form a rectangle, six pillars in each face, and four corner pillars; four additional pillars prop up the center of the ceiling which, unlike Kârlî and Elephanta, is of heavily **[246]** stratified rock, and would not otherwise be able to support at such great length the excessive weight of the mountain. The bases of the pillars consist of a plinth and two semicircular toruses. The four middle pillars have rounded shafts with spiral ridges which gradually taper to the necks, changing

[195] [Misnumbered XX in the *Russkiy Vestnik*. — *Compiler*.]
[196] Ceremony of worship.

from sixteen and eight-sided bands to square under the brackets, offering thus a very original and elegant appearance. Other columns, such as the two in front and back, are square to about a third of their height, then change from eight to twelve sides, and to circular with spiral ridges, then by bands of twenty-four and twelve sides to the square, ending under the architrave with elaborate ornamentation reminding one of the Corinthian style. Mr. W., a well-known architect by profession and an experienced artist, assured us that he had never seen anything more unique than these columns. He could not even imagine what instruments were used by the native builders to produce such results in solid rock. Just as is the case with all the other cave-temples in India, the history of which is lost in the darkness of the unknown, these are also ascribed by the Orientalist, Sir Wm. Erskine,[197] to the Buddhists, even though tradition points to the mythical Pâṇḍavas brothers as their builders.

Without mentioning the fact that Indian paleography contradicts by means of its newly discovered ancient inscriptions such an arbitrary conclusion, there exist many other reasons to doubt the correctness of the opinions expressed on this subject by the majority of English Orientalists. We shall mention but one of them now. Let us assume that the evidence adduced by the Brâhmaṇas is false, and that the Buddhists, as Stevenson and others would like to prove, professed their religion, built vihâras, and enjoyed **[247]** equal rights with other sects in India in the beginning of the sixth century of our era. On the other hand, however, the same Fellows of the Asiatic Society have decided long ago that the religion of Buddha, whose reform started precisely *against idol-worship*, had become distorted "not earlier than the fifth century." Prior to that time, as already shown, there was no Brâhmaṇa idol, nor could there be one, in purely Buddhist temples. How is it then, we may ask, that such a wealth of Brâhmanical idols exist in the cave-temples of Kârlî, Nâsik, Kânheri, etc., which came into being from the hands of the sculptor *simultaneously* with the walls of the building?

In the unanimous opinion of antiquarians, Kârlî was built between the third and the first centuries before the Christian era, certainly not any later than 95 B.C., and the caves of Nâsik in the first or second century of our era. Almost all of these idols are carved on the walls and form part and parcel of the cave-temples themselves. Would a Buddhist have dared in the first two centuries *before* and *after* our era to represent idols so contrary to the spirit of Buddha's teaching? The inscriptions found at Nâsik, as the antiquarians tell us, prove, for instance, that the famous monarch of Andhra, Gotamîputra, having conquered the king of Ceylon and driven out the Scyths, the Greeks and the Persians, founded at the same time a hospital for the sick and the handicapped, a school for archery, a college for the study of Buddhism, and another for the Brâhmaṇas, thus showing a very interesting example of love of humanity on the part of a tolerant and liberal ruler. This inscription proves also that: (1) the Buddhists lived in *friendly* relations (!?) with the Brâhmaṇas before being driven out of India and enjoyed the same rights with them, and (2) that gradually having accepted from the Brâhmaṇas their political views, they reverted to their former beliefs, merely adding Buddha to their idols, etc.

But this did not occur any earlier than the fifth century, you inform us!—Yes, not any earlier.—But the cave-temples, filled from top to bottom with Brâhmanical idols, were built, according to your own estimate, between the third century B.C. and the second century A.D.? — Certainly, we are **[248]** unanimously agreed on that. How, then, do you *reconcile* the contradiction between the two *facts*?—We simply do not undertake that task, they tell us; we, authorities, determine and establish without appeal, and we leave it to others to explain away the seeming inconsistencies...

Cum grano salis, indeed! They give us the right to explain to them or to ourselves, but if the explanation deviates ever so slightly from their infallible conclusions, the one so explaining is at once branded as an ignoramus, and his criticism is paraded before the world as an insult to science.

---

[197] [Sir William Erskine (1773-1852) was at first a lawyer's apprentice and went to India in 1803, where he practiced law. He was a member of Mountstuart Elphinstone's Committee for framing the Bombay Code of Regulations. He was especially interested in the Pârsîs and their culture. He returned to England in 1823. His literary works included a translation of Bâbar's autobiography from a Persian version (1826), and a *History of India under Bâbar and Humâyûn*, edited by his son in 1854.—*Compiler*.]

Et c'est ainsi qu'on écrit l'histoire (especially in India). It is likely that the same fate awaits the present modest remarks. Some of the Russian archaeologists will rise against the opinion advanced by us (*i.e.*, the opinion of native archaeologists), as it is diametrically opposed to that of Fergusson and the other great European oracles, concerning the cyclopean structures of archaic times.

In order to show once and for all the value of the opinions of that beacon-light among British architects, I will bring forward one more example. This great architect, but very mediocre archaeologist, proclaimed at the beginning of his scientific career, and does so now, that "all the cave-temples of Kânheri were built, *one and all*, between the fifth and the tenth centuries." That was his verdict. But unexpectedly Dr. James Bird, during his excavations in these caverns, found on a monument erected by Buddhists in one of their temples known as *tope*, a brass plate bearing an inscription. No complaint could be made against the fact that the inscription was a bit worn, since it stated in Sanskrit, as clearly as could be, that this *tope* was erected in homage to the *old* temple at the beginning of the year 245 (according to the Hindu astronomical era). According to Prinsep and Dr. Stevenson, this date coincides with the year 189 of the Christian era and thus irrevocably settles the problem, if not ot the date ol the structure itself, then at least of the year when the offering was made, therefore at a time when the cave was already looked upon as an *old temple*, as the inscription says. But to this Fergusson, without embarrassment, replies that *for him* old inscriptions *prove nothing at all* in problems of chronology, as they might be *lying*, and **[249]** that he, Fergusson, "bases his views and conclusions concerning the antiquity of ruins *not upon inscriptions*, but upon architectural cannons and rules, discovered by himself."

At the present time, an argument rages between Fergusson and a doctor of law, the well-known Bâbû Râjendra Lâla Mitra of Calcutta, who is recognized in London as a most scholarly Indian archaeologist and antiquarian.[198] Râjendra Lâla points out that the "canons" fished by the esteemed English architect from the depths of his speculative knowledge cannot be applied to such ancient temples, often of an *unknown* architectural style, as are the "cave-temples" of India. Therefore, even my own voice, reflecting but little knowledge, has a right to proclaim that the proverb *vox et praeterea nihil* may be applied even to the voice of certain "authorities." And now, strengthened by this rather easy defeat of the opponents, I may say on my own authority that the theory which states that the Buddhists allegedly reverted to idol-worship, and that, therefore, the temples are Buddhist, contradicts the history of both the Buddhists and the Brâhmaṇas. The latter began to persecute and drive out of India the former precisely because they *opposed idol-worship*. As has already been shown above, those among them who fell away from the reform of the pure, though perhaps at first glance atheistic, teachings of Gautama Siddhârtha, remained in India; little by little they became mixed with the Jainas and later completely merged with them. And, of course, it is not these sectarians of the fifth century who built the temples some two or three hundred years B.C. It is not the Buddhists who became Brâhmaṇas, but rather **[250]** the latter who followed the Buddha by the hundreds of thousands. In such a case, why not rather suppose that if, among hundreds of Brâhmanical gods, we find the figure of Buddha[199] sometimes in the same temple, the latter instead of being a Buddhist temple, is a Brâhmanical one, where the builders—half-converts to Buddhism—added a statue of Buddha—just another god—instead of imagining the contrary, which is quite illogical?

---

[198] [Râjâ Râjendralâla Mitra (1824-91). Hindu scholar and antiquarian educated at the Calcutta Medical College. Soon devoted entire attention to mastering Sanskrit, Greek, Latin, German and French. At twenty-two appointed assistant secretary and librarian of the Asiatic Society of Bengal, of which he became the President in 1885. Played prominent part in the second National Indian Congress. Through individual merit rose to the title of Râjâ in 1888, and became one of the most learned men in India at the time. Has written innumerable scholarly essays in the Journal of the Asiatic Society, and translated various Sanskrit texts for the *Bibliotheca Indica* Series. He was a Fellow of the Eastern Section of The Theosophical Society.—*Compiler*.]

[199] All the figures of Gautama the Buddha are in sharp contrast with the idols because of the invariable gesture: the right hand is raised and has its palms outwards, representing the Buddha with two fingers blessing the people.

Moreover, though we examined more than once almost all the chief so-called Buddhist "vihâras" of India, we never met with one statue of the Buddha which could not have been added at a later epoch, were it one year or a thousand years after the construction of the temple. Not trusting our own conclusions entirely, we took with us Mr. W., a well-known and experienced architect, and we found everywhere, in whatever temple it may have been, the Brâhmanical idols forming a harmonious whole with the structure itself, whereas the statues of Buddha were in almost every case as if *added to it*, as for instance at *Chaitya-Gṛiha* in the temples of Kânheri. Out of thirty or forty caves at Ellora, all filled with idols, there is only one, the temple of the *Tri-Lokas*, or "three worlds." which contains, instead of idols, statues of Buddha and of Ânanda, his favorite disciple. There is a direct inference in this case that this is a Buddhist vihâra. It would be curious to learn the opinion of Professor Minayev concerning these caves, after his trip to India.

Directly opposite the entrance, a door leads to another hall which is oblong, with two hexagonal columns and with niches on the sides, containing statues, in a fair state of preservation, of goddesses ten feet and gods nine feet high. Behind, a doorway leads into a room with an altar, which is a regular hexagon, having sides three feet long, and protected by a cupola cut in the rock. No one ever has gained admittance here, nor is admitted now, except those initiated into the mysteries of the *adytum*. Cells of former priests **[251]** surround it; there are about twenty of them. Having examined the altar, we were about to proceed further, when the Colonel, taking a torch from the hand of one of the servants, went with two others to look into the side-rooms. A few minutes later we heard his voice, loudly calling us from the second cell. He had found a secret passage and was shouting: "Let's go further!... We must find out where it leads to!"

"Maybe into the den of one of the werewolves!... Look out, Colonel, beware of tigers!" shouted the Bâbû.

But once started on the road to "discoveries," our President was not to be stopped. We responded to his call.

He had actually made a discovery, and upon entering the cell we beheld a most unexpected sight... Against the wall opposite to the entrance, two torchbearers stood motionless, as if transformed into stone caryatides, and from the wall itself, about five feet above the ground, protruded two legs clad in white trousers. There appeared to be no body attached to them for it had disappeared. Were it not for the fact that the legs were jerking we might have thought that the wicked "devi" inhabiting the cave had cut the Colonel into two halves and, having caused the upper part instantly to evaporate, had stuck the lower half to the wall as a token of her might.

"What have you gotten into, Mr. President?" was our unanimous outcry.

Instead of an answer, the legs became more agitated than ever and finally disappeared inside the wall; after this we heard his voice, as if it were coming through a long pipe:

"A room... a secret cell!... Come up, all of you!... There is a whole row of rooms... Here goes my torch!... Bring in some matches and another torch!..."

This was, however, easier said than done. The torch-bearers refused point-blank to climb up there, and very nearly ran away in fright. Miss B. glanced with squeamishness at the wall covered with soot and then at her dress. Mr. W. sat down on a stone which had broken off a pillar and decided he would go no further, but would wait for us, while having a cigar in the company of the timid torch **[252]** bearers. There were several vertical steps cut in the wall at a later date than the cave itself, and on the floor there lay a large stone cut in an irregular shape which corresponded to the hole in the wall. The Bâbû explained in his picturesque language that this was the "stopper" of the secret passage. Examining it most carefully, we came to the conclusion that the mason-builders had intended to make it similar to, and even indistinguishable from, the unevenness of the rudely cut wall. We also found on it a sort of rod which was probably used to turn the stone around when there was occasion to open this entrance.

The first to climb into the hole, which measured about three feet in height and not over two feet in width was our muscular "God's warrior." As the hole came to about the middle of his chest when

he stood on the broken piece of the column, our Pañjâbi Yeruslan Lazarevich[200] had no special difficulty in climbing up. He was followed by the Bâbû, who jumped with the agility of a monkey and, carrying a torch with him, lighted the whole room. Then, with the help of the *Akâli* pulling from above, and Nârâyaṇa pushing from below, I was safely made to negotiate the passage, though I got stuck in it for a while and badly scraped my hands against the wall. However trying archaeological explorations may be for a person of my weight, I felt confident that with two such Hercules-like fellows as Râm-Ranjît-Das and Nârâyaṇa, I could safely set out even for the summit of the Himâlayas. The last to climb up were Miss B., who nearly swallowed a heap of little stones and dust which fell into her invariably open mouth, and, after her, Mûljî. As to W., he remained behind, preferring, this time, the cleanliness of his white trousers to the inspection of the sacred places of immemorial antiquity.

The secret cell proved to be a room of twelve feet square. Straight above the hole on the floor, on the opposite wall, and under the very ceiling, there was another similar opening, **[253]** though this time we did not find any "stopper." The cell was entirely empty except for black spiders as big as crabs. Our appearance, and especially the light which probably blinded them, produced a regular panic among them; they scrambled in hundreds over the walls, hung in mid-air, then fell on our heads. Miss B.'s impulse was to kill them, but this time the four Hindus strongly and unanimously protested against such an intention. The English lady was peeved and irked at this:

"I thought you were a reformer," she sneeringly remarked, addressing Mûljî, "but you are as superstitious as any idol-worshipper."

"Above all else I am a Hindu," replied the "silent general." "The Hindus consider it sinful before nature and before their own conscience to deprive of life any creatures instinctively running away from the strength of man, be it even a dangerous animal, let alone such a harmless one as is the spider."

"You are probably afraid of having to transmigrate into a black spider!" she retorted angrily.

"Hardly, but in case of necessity I would rather transmigrate into a black spider than into an Englishman," sharply replied Mûljî.

We laughed, all except the patriotic old maid. This time she was really angry and, under the pretense of being dizzy, she made her descent through the hole. We were getting tired of her, and so no one pressed her to stay.

As to us, we climbed through the second opening, this time under the leadership of Nârâyaṇa. He had been here before and told us, in this connection, a very curious story. He assured us quite seriously that such rooms, one on top of the other, continue to the very summit of the mountain. Then they take a sudden turn and gradually descend to a huge underground dwelling—a regular cave-palace inhabited at times by râja-yogins. Wishing to leave the world for a time, and to spend a few days in isolation, the râja-yogins find these in this underground dwelling. Our president looked askance at Nârâyaṇa through his spectacles, but remained silent. The Hindus did not contradict him.

[254] The second cell was exactly like the first and had a similar opening in it. Through it we reached the third and sat for a while to rest. Here I felt that breathing was becoming difficult for me, but I decided that I was merely out of breath and tired, so did not mention it to my companions, and we started to climb into the fourth cell. The passage into this one was about two-thirds filled with earth and small stones, and we spent some twenty minutes clearing it, before being able to crawl through it. As Nârâyaṇa had told us, the cells were each one higher than the other, and the floor of the one above was on the level of the ceiling of the last. The fourth cell was in ruins, but two broken pillars formed stepping-stones at the entrance of the fifth cell and seemed to present but little difficulty. Here, however, the Colonel stopped Nârâyaṇa, who had already started climbing, and

[200] [A hero of an old Russian tale from the seventeenth century known for his prowess and strength. It is most likely that the tale has an Iranian origin and the figure of Yeruslan has been adapted from Rustam, the legendary hero of the Persian epic *Shâh Nâmah* of Firdauzî.—*Compiler*.]

declared that the time had come to hold a council, or to "smoke the pipe of peace," as the red Indians say.

"If Nârâyaṇa is telling us the truth," he said, "our going up and up in this fashion, from one opening to the next, may continue until tomorrow morning."

"I told you the truth," said Nârâyaṇa almost solemnly. "But since my previous visit here, I have heard that several of the passages are now clogged, and this is the case with the one in the next cell."

"Well, then there is no use trying to go any further. But who has filled the passages? Or have they been crumbled by the hand of time?"

"No... they have been filled on purpose. *They*...

"Who are *they*? Or do you mean the werewolves?"

"Colonel!" said the Hindu with some effort — and one could see by the gradually diminishing light of the torches that his lips were trembling and that his face grew pale — "Colonel... I am serious, I am not joking."

"I am not joking either. But who are *they*?"

"*The Brothers... The Râja-Yogins*. Some of them live not far from here..."

The Colonel coughed, rearranged his spectacles, remained silent for awhile, and finally remarked with a noticeable displeasure in his voice:

[255] "Look here, my dear Nârâyaṇa, I do not think that your intention is to mystify us... But do you really want to make us believe, or believe yourself, that anyone in this world, be it even an ascetic intent on finding salvation in the jungles, could live in a place that even the tigers do not frequent, and where even the bats are absent, on account of lack of air? Just look at our torches... Another couple of rooms like this — and we will suffocate!"

Sure enough, our torches were about to go out, and I found it more and more difficult to breathe. The men were breathing heavily, and the *Akâli* was loudly snorting.

"Nevertheless, I speak holy truth; *They* live further up — I have been there myself."

The Colonel grew thoughtful and stood near the opening, evidently undecided.

"Let's go back!" suddenly shouted the *Akâli*, "my nose is bleeding."

At this very moment, something happened to me that was quite unexpected and very strange. I felt all at once very dizzy and fell, rather than sank, half-conscious on the fragment of the pillar, right in front of the opening to the fifth cell. Another moment, and I felt an indescribably delicious, wonderful sense of rest, in spite of a dull pain beating in my temples. I vaguely realized that this was no mere threat of a faint, but that I had actually fainted, and that in a few moments I would die, if not taken out into the open air. And yet, even though I could not move a finger, nor utter a sound, there was no sense of agony and not a particle of fear in my soul — merely an apathetic, but unutterably pleasant feeling of rest, a complete quiescence of all the senses except hearing. For a moment I must have lost consciousness completely, and I remember how, just before, I had intently listened to the dead silence around me. Is this death? — was the thought that flashed vaguely through my mind. Then I felt as if mighty wings were fanning me from above. "Kind wings, kind, caressing, lovely wings," were the recurring words in my brain, beating like the regular movements of a pendulum, and for no reason I laughed inwardly at these words. Then I began to detach myself from the pillar and *knew* rather than *felt* that I was falling **[256]** down and down into some kind of abyss, amidst the hollow rumblings of distant thunder. Suddenly a loud voice resounded near me, and I rather felt it than heard it with my ear... There was something tangible in it, something that instantly stopped my helpless descent, and kept me from falling any further. This was a voice I had known for a long time, a now familiar voice, but I had no strength at the time to recognize to whom it belonged. Amidst the thunder, this voice resounded rather angrily from a far distance, as if from under the sky itself, and shouted in Hindî:

"Tumâre yûṃ ânekâ kyâ kâm thâ?"—"What business had you to come like this?" and all was silence again...

How they dragged me through five narrow holes will forever remain a mystery to me... I came to on the verandah below, where the wind was blowing from all sides, and as suddenly as I had collapsed in the foul air of the upper cell. When I recovered completely, the first thing I saw was a tall, powerful figure, clad from head to foot in white, with a raven black Râjput beard, leaning over me. As soon as I recognized the owner of the beard, I could not help expressing my feeling of sincere joy by exclaiming: "Where did *you come* from?" It was our friend, Ṭhâkur Gulâb-Lal-Singh, who, having promised to join us in the North-West Provinces, now appeared to us in Bâgh, as if falling from the sky or growing out of the ground.

Indeed one could have expressed curiosity and have asked how it was that he happened amongst us, and where he came from, especially as I was not the only one surprised at his presence. But my unfortunate fainting spell, and the pitiable condition of the rest of the underground explorers, were enough to discourage any immediate questioning. On one side of me, Miss B. forcibly used my nose as a cork for her bottle of *sal ammoniac*; on the other, the "God's warrior" covered with blood as if actually having fought the Afghâns; further on, Mûljî with a dreadful headache. Only the Colonel and Nârâyaṇa escaped with merely slight dizziness. As **[257]** for the Bâbû, no carbonic acid gas, it would seem, could put an end to him, no more than the fierce rays of the sun which were killing others on the spot; they both somehow or other glanced off his invulnerable Bengalî coat of skin. He was merely hungry... At long last, after a variety of confused exclamations, interjections and explanations, I was able to learn the following:

At the moment when Nârâyaṇa, being the first to notice that I had fainted, rushed to me and dragged me back towards the passage, the voice of the Ṭhâkur suddenly resounded from the upper cell and struck them with amazement. Even before they recovered from their surprise, Gulâb-Singh had jumped out of the upper passage, lantern in hand, and leaping down the next opening called to them to "hand him the bâi" (sister).[201] This "handing down" of such a heavy object as my ponderous body, and the whole of the proceedings as then pictured in my imagination, made me laugh heartily. Miss B., however, considered it her sacred duty to be hurt by this, even though nobody paid any attention to her. Passing their half-dead load from hand to hand, they hurried to join the Ṭhâkur, but the latter, according to their story, was able to act without their help, despite the difficulty presented by such a burden. By the time they succeeded in getting through one passage, Gulâb-Singh was already at the next; descending into one cell, they were just in time to see his waving white *sadra* disappearing in the passage leading to the next.

The Colonel, who is accurate to the point of pedantism and meticulous in all his observations, could not conceive how the Ṭhâkur could have managed to pass my almost lifeless body so dexterously from one end to the other of all these narrow openings! "He could not have thrown her down the passage before going in himself, or she would have broken her bones," he mused. "And it is still less possible to imagine that, descending first himself, he dragged her after him. Inconceivable!..." This idea harassed the Colonel for a long time, until it became something like the **[258]** puzzle of which came first, the egg or the bird? As to the Ṭhâkur, he simply shrugged his shoulders when questioned closely, and replied that he did not remember. He said that he simply carried me out of the cells as fast as he could and did so the best way he could, that all the others were following him and therefore surely must have seen him, and that in moments when every second counts "people do not think, but act," and so forth.

All these considerations, however, and the difficulty of explaining the method of my removal, were questions that arose when there was time to think over what had occurred. As for the present moment, nobody could understand how Gulâb-Lal-Singh appeared at that particular moment and whence he came. When they all were down, they saw me lying on the carpet of the verandah. The Ṭhâkur was giving orders to two servants who had arrived on horseback from around the mountain,

[201] All our friends here, both Hindus and Buddhists, call us "brothers" and "sister."

while Miss B., in an attitude of "graceful despair," her mouth wide open, stared with bulging eyes at Gulâb-Lal-Singh, whom she probably regarded quite seriously as being a "materialized spirit."

However, the explanation our friend gave us seemed at first quite simple and natural. He was at Hardvâr when Svâmi Dayânanda sent us a letter which postponed for a while our going to meet him. On arriving from Jubbulpore in Khandwâ by the Indore Railway, he had visited the Holkar on business, and, learning we were here, he decided to join us sooner than he had expected. Reaching Bâgh late the night before, he did not want to disturb us then, and learning that we would start for the caves in the morning, he went there quite early in order to meet us. And that was the whole mystery...

"The whole mystery?" exclaimed the Colonel. "Did you know beforehand that we would climb up into the cells, and so went there to wait for us?"

Nârâyaṇa was hardly breathing and was looking with almost insane eyes at the Ṭhâkur. But the latter did not even move a brow.

"No, I did not. But while waiting for you, I went to look at the cells which I had not seen for some time. I spent more time there than I expected and so missed meeting you..."

[259] "The Ṭhâkur-Sâhib was most likely enjoying the fresh air of the cells," suggested the Bâbû mischievously, showing his white teeth in a grin.

Our president slapped himself on the forehead and jumped up.

"Exactly! And how could you have stood it for so long? How did you reach the fifth cell when the passage into the fourth was nearly closed and we had to dig it out?"

"There are other passages leading to them. I came by an inner passage long known to me," calmly replied Gulâb-Singh, smoking his *gargarî*. "Not everyone follows the same pathway," he added slowly and somewhat strangely, looking fixedly at Nârâyaṇa, who almost cowered under his fiery glance. "However, let us go and have lunch in the next cave, where everything should be ready for us. Fresh air will do all of you good..."

Leaving the main cave, we found another similar one some twenty or thirty feet south of the verandah, which could be reached by a narrow ledge along the rock. Our Ṭhâkur did not let us enter this *vihâra*, fearing we might become dizzy after our unfortunate experience in the cells. We descended the stone steps leading to the river, which we had previously ascended, and, turning to the south, went around the mountain some 200 feet from the ladder, from there climbing to the "dining room," as the Bâbû named it. In my role of "interesting invalid," I was *carried* along a steep path in my folding chair, which I had brought from America and which never left me in my travels, and was safely deposited at the portico of the third cave.

This temple is of the same size as the first, but in spite of considerable signs of decay, is much less gloomy. Large portions of some exquisite water color paintings have been preserved on its ceiling. The walls, the tumbled down pillars, the ceiling, and even the interior rooms, which were more or less lighted by means of ventilators cut through the rock, were once covered with a varnished stucco, the secret of which is now known only to the Madrasîs, and which gives the walls the appearance of pure marble. As we entered we were met by the Ṭhâkur's four bodyguards, whom we remembered from our stay at Kârlî, and who bowed in the **[260]** dust to greet us. The carpets were spread and the lunch was ready. Every trace of suffocation had left us, and we sat down to our meal in the best of spirits. Our conversation turned, of course, to the *melâ* at Hardvâr, which was frequently mentioned last year, even in the Russian papers, and whence our suddenly appearing friend had just come. The information brought us by Gulâb-Lal-Singh proved to be most interesting, as he had left this gigantic religious fair only five days before, and I wrote down immediately the details of it as supplied by him.

In a few weeks we visited Hardvâr ourselves.

The recollection of this marvelous site (Hardvâr) evokes in my mind the picture of the primitive earthly paradise. I can write about it as an eyewitness.

Every twelfth year, which the Hindus call *Kumbha* (when the planet Jupiter enters the sign of Aquarius), heralds an especially auspicious day which the chief astrologers assigned to the pagodas

choose for the opening of the fair. Here gather the theologians of all sects and pilgrims from all over India, from princes and Mahârâjas to the last fakir. The former come for the sake of religious discussions, each representative and orator trying to prove the superiority of his religion or philosophy while the latter come simply to plunge into the waters of the Ganges at its very source; for this performance an auspicious hour is also determined by the stars. In speaking of the Ganges, an error should be corrected. The name of the most sacred river of India has been corrupted by European geographers. This circumstance shows once more how little the character of Hindu religion and traditions has been understood by our scholars, almost up to the last decade. The conquerors of the land — untutored Anglo-Indians — are not interested in anything of the kind even now, considering the slightest attention to "niggers" shocking and not respectable.

This river should be called either *Gaṅgêśa* or *Gaṅgâ*, as the natives call it, but not *Ganges*, which is a masculine form. "*Gaṅgâ*" is sacred in the eyes of the Hindus, because she is the greatest of all the nurturing goddesses of the country and a daughter of the old Himavat (Himalaya), from whose heart she springs forth for the salvation of the people. **[261]** That is why she is deified. And the town of Hardvâr, built at the source of the river, is looked upon by the natives as equally sacred.

Hardvâr is written *Hari-dvâra*, meaning the doorway of the sun-god or Kṛishṇa, and is also often called Gaṅgâdvâra, the doorway of Gaṅgâ; it is also known by the name of Kâpilâ, in memory of the ascetic Kapila, who lived here for a long time seeking salvation and left many miraculous traditions. The town is situated in a charming blooming valley at the toot of the southern slope of the Siwâlik range, between two mountain ranges which almost collide with each other. In this valley which is 1,024 feet above sea level, the northern nature of the Himâlayas vies with the tropical growth of the valley, and, in their effort to excel each other, they have created one of the most delightful corners of India. The town itself is a collection of ancient castle-like turrets of unbelievably fantastic architecture, of vihâras, of small wooden fortresses gaily painted like toys, of pagodas with loopholes, and little overhanging carved balconies; all of this is overgrown with such an abundance of aloes, roses, dahlias and showy cactus in bloom, that it is hard at first to tell a door from a window. The granite foundations of many houses are laid in the very bed of the river and during four months of the year are half under water. Behind this handful of scattered structures, higher up the mountain slope, cluster snow-white, stately temples. Some of them are low, with thick and wide side-walls, and gilded cupolas; others rise in majestic many-storied towers; still others have shapely pointed roofs, which look more like the spires of a bell-tower than like cupolas.

Strange and whimsical is the architecture of these temples, the like of which is not to be seen anywhere else. They look as if they had casually tumbled down from the snowy heights of the icy abodes of the mountain spirits — with which Himâlayan traditions are replete — and, standing there in the shelter of the mother-mountain, are timidly peeping over the head of the small town below, into the sure, cold waters of the Gaṅgâ. Here the river is not polluted by the dirt and the sins of her million worshippers. Having held them for a while in her icy embrace, the pure maiden **[262]** of the mountains carries her clear waves, transparent like crystal, through the burning plains of Hindostan, and it is only 348 miles lower down, near Cawnpore, that her waters begin to grow muddy and dark, until, on reaching Benares, they are transformed into a kind of peppery pea soup.

Once, while talking to a Brâhmaṇa of that town, who tried to convince us that the Hindus are the cleanest nation in the world, we asked him:

"Why is it, then, that in the plains, where people either do not wash at all or do so but little, the waters of the Gaṅgâ are clear and transparent, while in Benares, especially towards evening, the river carries liquid mud rather than water?"

"Oh saabs, saabs," answered the old man mournfully, "It is not the dirt of the bodies of her devoted worshippers, as you think, it is not even the blackness of our sins, that the goddess (*devî*) washes off and carries away. It is," he whispered to us, lowering his voice and looking around him, "it is our suffering hidden for centuries, the burning pain of humiliation and persecution, and chiefly the feeling of despair and shameful helplessness against the usurpers of our native land, that muddy the sacred waters... These feelings, daily gushing from millions of Hindu hearts filled to the brim

with them, have long ere this changed the waters and transformed them into black bile. They have poisoned them!... How could the goddess not pity us?... Of course she has become dark, but this is because of her sorrow for her children. Do you not understand?..."

Yes, indeed, we could well agree with the poor Brâhmaṇa; "our native land is overflowing with the great sorrow of its people," but this sorrow, no matter how much we may sympathize with it, seems to vanish at the source of the Gaṅgâ. Quietly murmuring to the shore-reeds about the wonders she has seen on her way from the cherished Himâlayas to the estuary in the Bay of Bengal, the Gaṅgâ rushes past Hardvâr, its aquamarine waves pure and undefiled...

LAHORE GATE AT THE PADISHAH PALACE AT DELHI

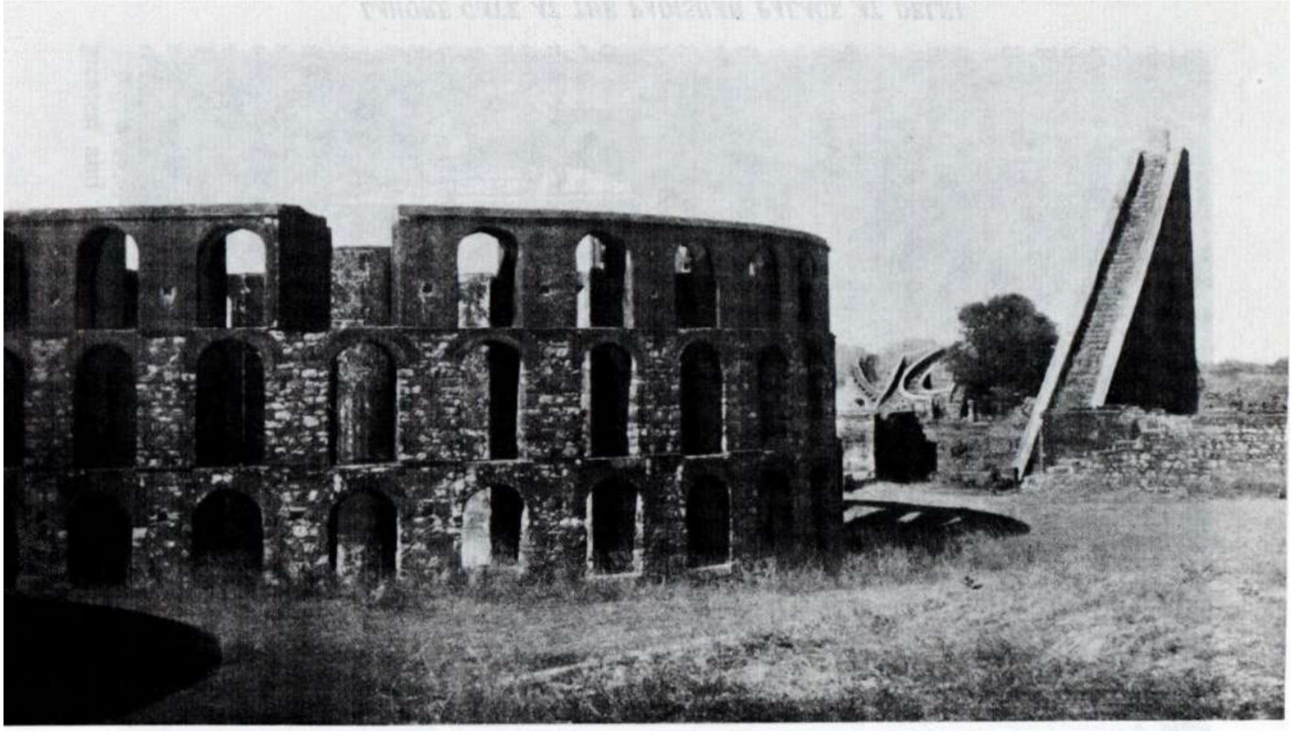

OBSERVATORY OF MAHARAJA JAI--SINGH II AT DELHI

No wonder the Hindus see in the beauteous river the greatest and purest among their goddesses, especially at **[263]** *Hari-dvâra*, a place sacred to the god Kṛishṇa. Beside the "melâ" celebrated there once every twelve years, the pilgrims throng once a year, for a whole month, to the "Harikâpairâ" (stairs of Vishṇu). Whoever succeeds in entering the water first, at the appointed day, hour and minute, will not only wash away all his sins, but also have all bodily ailments healed. This zeal to be the first costs many a life, owing to a badly constructed narrow stairway. In 1819, the East India Company, taking pity upon the pilgrims, ordered the removal of this ancient relic; and a new stairway, one hundred feet wide, made of sixty steps, was constructed.[202] The waters of the Gaṅgâ, it appears, are endowed with their healing powers for one month only, and even then only at the first moment of a certain propitious hour, determined by astrologers, and which sometimes happens to be midnight.[203] You can imagine what takes place at the time appointed for the bathing, when more than two million people flock together! In 1819, some 430 people were crushed to death. But even after the erection of the new stairway by the East India Company, the Goddess Gaṅgâ has carried on its virgin bosom many a disfigured corpse of her worshippers. No one pitied them; on the contrary, they were envied. A Hindu killed during such a purification is sure to go straight to *svarga* (paradise). In 1760, on the last day of the fair, the holy day of *Pûrvî*, two rival sects of mendicant hermits (*sannyâsins*) engaged, after a quarrel, in a "regular battle"; one sect was conquered, and 18,000 people were slaughtered. **[264]** "In 1796," proudly narrated our warlike *Akâli*, "the pilgrims from Pañjâb, all of them Sikhs, desiring to punish the insolence of the *gosâîns*, killed about five hundred of these heathens. My own grandfather took part in this."

As these figures are confirmed in official reports (see Edward Thornton's *Gazetteer of India*),[204] we had no reason to suspect our Sikh friend of exaggeration.

In 1879, however, no one was crushed to death or killed, but a dreadful epidemic of cholera broke out; fortunately, it did not spread further than halfway to Sahâranpur. We had reason to curse it, since it prevented us from going immediately to Hardvâr. However, there was nothing we could do about it, and so we had to bow to the inevitable. We had to be content with what we were told about old Himavat, until we could behold it ourselves.

After lunch we said good-bye to the "God's Warrior," who started on the road to Bombay. The worthy Sikh gave us all a firm handshake, and then, raising his right hand with palm forward and assuming a serious and solemn countenance, gave each one of us, in turn, his pastoral blessing, after the fashion of the followers of Nânak. When he approached the Ṭhâkur, who was half-reclining on the ground and using his saddle as a cushion, his countenance suddenly changed. This change was so sharp and obvious that we were all struck by it. Up to that moment he quickly passed from one to the other, shaking hands with each and blessing them; but when his eyes fell on Gulâb-Lal-Singh who was casually observing the preparations for the departure, he stopped short and the solemn and somewhat proud expression of his face suddenly showed signs of embarrassment and humility. Instead of the usual "*namaste*" (I salute you), our *Akâli* most unexpectedly prostrated himself before the Ṭhâkur. Reverently, as if addressing his own Amritsar guru, he clearly whispered: "*Ad'eya, sâdhu-sâhib, âśîrvâd*"[205] and remained on the ground.

---

[202] How dear to the heart of the Hindu must be the defunct "company," in spite of Warren Hastings and other exploiters, when compared with the present administration, can be seen from the following: the East India Company gave huge subsidies to the chief Brâhmanical temples, and, courting in various ways the Hindus, tried to win their good graces. The Imperial administration, on the other hand, has not only stopped all subsidies, but has devised this year, under the pretext of a lessening of the crowd at Hardvâr, to levy a fee on the pilgrims at the entrance of the town, as is the case at Elephanta. But considerable embarrassment followed. Not less than *two and a half million* people swept in, but only 290,000 pilgrims paid the fee. (See *The Pioneer* for February 19,1880, "Official Report on the Hardvâr Mella".)

[203] According to Brâhmanical chronology, this month falls between March 12 and April 10th, and is called *Chaitra*.

[204] [Edward Thornton, *A Gazetteer of the Territories under the Government of the East India Company, and of the Native States on the Continent of India.* 4 vols., 1854,1857,1858; rev. ed., 1886.]

[205] "Salutations, holy Sâhib, please give your blessings!"

[265] We were so astounded at this performance that we too felt somewhat embarrassed, but the face of the mysterious Râjput remained as dispassionate as ever, and its usual calm was unaffected. He slowly moved his eyes away from the river and directed them to the *Akâli* prostrated before him. He then simply touched his head lightly with the index finger, without saying a word, and, getting up himself, remarked that it was just about time for us to start...

All along the way, the Ṭhâkur followed our carriage on horseback, as it moved quite slowly through deep sand, and told us about the local traditions of Hardvâr and Râjasthân; about the epic legends that had grown up among the people from time immemorial, and the heroic deeds of *Hari-Kulas*[206] the princes of the heroic race of *Hari* (the sun). This name of "Hari-Kula" gives cause for many Orientalists to suppose that some member of that family emigrated to Egypt in the dark prehistoric epoch of the first Pharaonic dynasties, and that the ancient Greeks, borrowing therefrom both the name and the traditions, built their legends about the sun-god *Hêrakleês*.[207] Ancient Egyptians deified the Sphinx under the name of "Hari-Mukh," or the *Sun upon the horizon*, in the mountain chain which fringes Kashmîr on the north, there is, as is well known, an enormous summit (13,000 feet above sea-level), shaped much like a head, which bears the name ot *Harimukh*. This name is also tound in the most ancient *Purâṇas*. Why should not the philologists do a bit of research into this curious coincidence of names and legends? The soil seems to be a very fertile one, to be sure... On the Himâlayan *Harimukh*, there is a sacred lake called "Gaṅgâ Bal" (place of Gaṅgâ), and popular superstition points to the huge head as the head of "Hari" — the god of the *setting sun*. Can this be a mere coincidence? I am bold enough to think there is just as much chance in this play upon names, as in the fact that Egypt, [266] like India, held the *cow* and the *bull* sacred, and that the ancient Egyptians of the land of the Pharaohs had the same religious horror for the killing of cattle, namely, cows and bulls, as do modern Hindus.

In the evening, we found ourselves in some sort of clearing fringed with forest, and soon came to the shore of a large lake. Something took place here which at first sight would have appeared quite commonplace, but was in reality enigmatic. We had left our carriages. Near the shore, thickly overgrown with reeds (not the reed of our Russian conceptions, but rather one that corresponded to Gulliver's description of nature in Brobdingnag), stood a large, new ferryboat, tied to the reeds. There was no one near the boat, and the shore seemed to be entirely deserted. An hour and a half or two hours remained before sunset, and so, while our servants and the Ṭhâkur's bodyguards took our bundles out of the carriages and transported them to the boat, we sat on some ruins near the water and enjoyed the charming lake. Mr. Y. started to draw the landscape, which was really lovely.

"Don't hurry to sketch this view," said Gulâb-Singh. "In half an hour we shall be on the island, where there are much more beautiful views. We may spend the night and even the whole morning there."

"I am afraid it will be dark in an hour," said Mr. Y., opening his paint box, "and tomorrow we will have to start quite early."

"Oh, no!... we can stay here until three o'clock in the afternoon... It is only three hours to the railroad station, and the train leaves for Jubbulpore at eight in the evening. Besides," added the Ṭhâkur with his usual mysterious smile, "tonight on the island you will witness a curious and most interesting natural phenomenon. I am going to treat you to a concert."

We all pricked up our ears.

"What kind of an island are we going to?" asked the Colonel with curiosity. "Are we not going to spend the night here on the shore, where it is so cool, and where..."

"Where the forest swarms with playful leopards, and where the reeds hide snakes, you were going to say," [267] smilingly interrupted the *Bâbû*. "Just look to your right, under the reed near

---

[206] Literally, "Hari-Kula" means "from the family of the Sun." Kula means in Sanskrit "family name" or "nickname." Râjput princes, especially the Mahârâṇâs of Udaipur, are exceedingly proud of their astronomical origin.

[207] [Derived from the goddess *Hêra* and *kleos*, glory, fame. *Hercules* is the Latin equivalent of it.]

Miss B.! Admire the happy family: father, mother, uncles, aunts, children," he began to count, "I even suspect a mother-in-law in this company…"

Miss B. looked in the direction of the reeds and, giving a shriek loud enough to be answered by all the echoes of the forest, made a headlong dash towards the *tonga* as if to an ark of salvation. No more than three steps from her there were some forty adult and baby snakes, their shining scales glittering in the rays of the setting sun. They were practising somersaults, coiling, uncoiling again, interlacing their tails, and presenting a picture of perfect and innocent happiness. The Ṭhâkur who had just sat down on a stone beside Mr. Y., who was about to start drawing, left it and began watching the dangerous group of snakes, quietly smoking his constant gargarî (the Râjput pipe).

"Your screaming will merely attract from the forest the animals who are about to seek water here before nightfall," he remarked somewhat sarcastically to Miss B., who stuck her pale face distorted by fear out of the tonga. "We have naught to fear. If you do not bother an animal, he is sure to leave you alone, and will even run away from you, as much as you would from him...

With these words, he lightly waved his pipe in the direction of the serpent family-party. As if thunderstruck, the whole living mass became for a moment motionless and then rapidly disappeared among the reeds with loud hissing and rustling.

"Now this is pure mesmerism!" exclaimed the Colonel, on whom not a gesture of the Ṭhâkur was lost, and his eyes showed a special gleam from behind his eyeglasses. "How did you do it, Gulâb-Singh? How is this art to be learned?"

"How did I do it? I simply frightened them by the sudden movement of my pipe, as you saw. As to any 'art,' there is not the slightest 'mesmerism' in this, if you mean by that fashionable modern word what we barbarous Hindus call *Vaśkâraṇa-vidyâ*, the science of charming people and animals by the force of will. Those snakes ran away simply **[268]** because they were frightened by my motion directed against them..."

"But you do not deny, do you, that you have studied this ancient *art* and possess this gift?"

"Of course I don't. Every Hindu of my sect is duty bound to study the mysteries of physiology and psychology amongst other secrets left to us by our ancestors. But what of that? I am afraid, my dear Colonel," added the Ṭhâkur with a smile, "that you are rather inclined to view the simplest of my acts through the prism of mysticism. Nârâyaṇa must have been telling you all sorts of things about me. Is it not so?"

He looked at Nârâyaṇa who sat at his feet with a mixture of fondness and enigma in his expression. The Dekkan colossus, who rarely let his eyes wander from the Ṭhâkur, lowered them and remained silent.

"Oh yes," quietly, but very ironically, remarked Mr. Y., busy over his drawing apparatus. "Nârâyaṇa sees in you something more than his former deity Śiva; something just a little less than Parabrahman. Would you believe it? He seriously assured us at Nâsik that 'râja-yogins,' amongst them yourself (though I confess that I do not yet understand what a 'râja-yogin' really is), can, for instance, force one by their will alone to see, not what is actually before their eyes and what others see also, but that which is really non-existent, and is only in the imagination of the magnetizer or 'râja-yogin'... Ha, ha, ha!... If I remember right, he called it *mâyâ*, illusion."

"Well! You must have laughed at Nârâyaṇa, did you not?" the Ṭhâkur soberly inquired, fathoming with his eyes the dark green depths of the lake.

"Hm, yes... a little," evasively acknowledged Mr. Y. who by then, having sharpened his pencil and placed the drawing paper on his knees, attentively looked into the distance, choosing the most effective setting for his drawing. "I must confess I am a skeptic in these matters."

"And knowing Mr. Y. as I do," said the Colonel, "I can add that even were any of these phenomena to happen to himself personally, he, like Dr. Carpenter, would not believe it even then."

[269] "Oh no!... Well, yes, that may be true. It may well be that I would not believe it, and I'll tell you why. If I saw before me something that did not exist, or rather existed only for me, however objective these things were for me personally, it seems to me that for the sake of mere logic I would be bound to suspect myself, before accepting a hallucination for something actual, and to assure

myself that I am not insane, rather than permit myself to believe that that which I am the only one to see is not only actual, but the reflection of the thought directed by the will of another man, a man who thus for the time being governs my optical nerve and my brain... What nonsense!... Is there anyone who could make me believe that there exists in this world a magnetizer or râja-yogin who can force another, let us say *myself*, to see what he pleases, and not what I myself see and know that others see likewise?"

"Still, there are people who have complete faith in this, as they have become convinced that such a gift is possible," casually remarked the Ṭhâkur.

"What if there are?... Besides those, there are twenty million Spiritualists who believe in the materialization of *spirits*! But do not include *me* among them."

"But you nevertheless believe in animal magnetism, don't you?"

"Of course I do... that is, to a certain point. If a person having smallpox or some other infectious disease can affect a person in good health, it would follow that a healthy person can transmit to a sick one the surplus of his health and cure him. But between purely physiological magnetism and the influencing of one individual by another, there is a great gulf, and I do not feel the need of crossing it on the ground of mere blind faith..."

"But is it so difficult to realize that that which one sees, or at least thinks one sees at the moment of hallucination, is merely the reflection of a picture created for this purpose in the mind of the one who is exercising his power over you?..."

"I am of the belief that in order to ascertain the facts of such a phenomenon it would be necessary first of all to acquire the gift of perceiving other people's thoughts, and **[270]** thus become able to check on them without error. I do not possess such a gift..."

"There may also be other means of becoming convinced of the possibility of this phenomenon. For instance, if there appears before your eyes the picture of a landscape that actually does not exist, but is far distant and quite unfamiliar to you, although known to the magnetizer and, moreover, is the very one regarding which he had spoken to the skeptics ahead of time, saying that it would be precisely *that one*, and not any other, that you would see and describe. And then you actually describe it most accurately... is this not a proof?"

"It may be that such a transference of impressions is possible during trance, an epileptic seizure or somnambulism. I will not argue that point, though I am doubtful about it. But I am entirely convinced of one thing at least, and will vouch for it any time: in the case of a completely healthy man, under entirely normal conditions, magnetism cannot have the slightest effect. Mediums and clairvoyants are notoriously a sickly lot. I would like to see a magnetizer or 'râja-yogin' influence *me*!

"Now, my dear fellow, don't boast like that!" interjected the Colonel, who until then had remained silent.

"There is no boastfulness in it. I simply vouch for myself because some of the best European magnetizers have tried their powers on me and failed every time. That's why I challenge all the living and dead magnetizers, and the Hindu râja-yogins into the bargain, to try on *me* the charms of their currents... That is just a fairy tale..."

Mr. Y. was getting quite excited, and the Ṭhâkur dropped the subject and talked of something else.

At this point, I will allow myself what seems to be a necessary digression.

Except for Miss B., no one of our party of tourists was either a Spiritist or a Spiritualist, least of all Mr. Y. We had long since lost faith in the pranks of departed spirits, though we admitted many of the mediumistic phenomena, but on totally different grounds than those of the Spiritists. Denying the intervention of "spirits," or even their presence, **[271]** during the *tipping of tables* and other phenomena, we nevertheless believed — especially since coming to India — in the "Spirit" of living man, in its potencies and its innate, though until now *secret* (with very rare exceptions) and *latent* capacities; we believed that with a certain mode of living, this spirit — the divine spark — can become well-nigh extinguished in man, if not fanned out, and that contrarywise, man can

develop in himself the strength of his spirit, performing henceforth phenomena far more amazing to the uninitiated observer than those accomplished by the entities[208] of the Spiritists which are later proved to be frauds. If gymnastics can not only increase the strength of our muscles tenfold, giving them an almost supernatural suppleness and elasticity (as we observe in the case of famous acrobats), then why should not the "spirit" do likewise as a result of certain training? We also believe, because we have become convinced of it, that this *secret*, unknown to, and denied by, our Occidental physiologists and even psychologists, is held in India, where it is hereditary and entrusted only to a very few.

Mr. Y. was a novice in our Society and denied the possibility even of such phenomena as those in the field of mesmerism. Trained in the Royal Institute of British Architects, from which he graduated with a gold medal, he left it as a skeptic mistrusting everything *en dehors des mathé-matiques pures*. No wonder he became upset when people bothered him with "fairy tales"...

I now return to my narrative.

The Bâbû and Mûljî had gone to hasten the servants loading the ferryboat. Everyone else had become very quiet, as if an "angel of peace" were passing. Miss B., overcome with heat and fright, had fallen asleep in the *tonga* and **[272]** snored undisturbed. The Colonel, lying on his stomach close to the shore, amused himself by throwing stones into the water. Nârâyaṇa sat motionless on the sand, with his hands round his knees, plunged as usual in the mute contemplation of Gulâb-Lal-Singh. Mr. Y. sketched hurriedly and diligently, raising his head from time to time to glance at the opposite shore, knitting his brow in a peculiar fashion, entirely absorbed in his work... The Ṭhâkur went on smoking, and as for me, I sat on my folding chair, observing carefully everything around me, but soon found myself unable to keep my eyes away from Gulâb-Lal-Singh...

Who and what is this mysterious Hindu, after all, I wondered? Who is this man who combines in himself two entirely distinct personalities: the exterior, for ordinary eyes, for the world at large, and for the Englishmen; and the interior, spiritual, shown only to a few intimate friends? But even these intimate friends of his — do they know much beyond what is known to others? And what *do* they know? They see in him a Hindu who differs but little from the run of educated natives, except perhaps in outer appearance, and the fact that he has an even greater contempt than they for the social conventions and the demands of Western civilization... And that is just about all, unless one adds that he is well known in Central India as a fairly well-to-do man, a Ṭhâkur, a feudal chieftain of a *râj*, one of the hundreds of similar states in India. Besides, he is a faithful friend of ours, who has become a protector in our travels and a mediator between us and the suspicious, uncommunicative Hindus. Beyond this, we know absolutely nothing about him. It is true, however, that I personally know a little more than the others, but I promised silence, and silent I shall be. But the little I know is so strange, that it is more like a dream than reality...

Long ago, very long ago, more than twenty-seven years, I met him in the house of a stranger in England, where he had come in the company of a dethroned native prince, and our acquaintance was limited to two conversations which, although producing on me a strong impression by their unexpectedness, their strange character, and even their severity, have, nevertheless, like so many other things, sunk **[273]** beneath the waters of Lethe...[209] About seven years ago, he wrote a letter to me, then in America, reminding me of our conversation and of the promise I had made. And now

[208] [H.P.B. uses here the untranslatable Russian word *kikimora* (pi. *kikimori*) which, according to popular belief, is a sort of "house sprite" which is especially good at weaving. It is significant to note that H.P.B., when writing to her relatives in Russian used the word *kikimora* whenever referring to the "entities" with which Spiritualistic mediums were dealing; she equates this term with *a* certain type of elementals.—*Compiler*.]

[209] [It is most likely that H.P.B. means by "a dethroned native prince" Dalîp-Singh, the deposed Mahârâja of Lahore (1837-1893), who sailed from India on April 19, 1854, accompanied by his guardian, Sir John Login, and arrived at Southampton on the SS *Colombo*, June 18, 1854. He was presented to the Queen on July 1st. The text of the present chapter was first published in the *Moscow Chronicle* on April 29 (o.s.), 1880. H.P.B.'s statement regarding "more than twenty-seven years" ago appears to be only approximately correct. It points to one of the early dates when she met Master M. in his physical body.— *Compiler*.]

we meet again, this time in his own country — India! And what do you think! Had he changed in all these long years, had he aged? Not at all. I was young when I first saw him, and had time to become an old woman. As for him, he was a man of about thirty in those days, and seems to have remained that ever since, having arrested the progress of time... His striking beauty, especially his unusual height and stature, were so extraordinary in those days, that even the stodgy, conservative London press was moved to write about him. Journalists, still influenced by the poetry of Byron, now losing ground, praised in turn the "wild Râjput," even while being indignant at him for his point-blank refusal to be presented to the Queen, ignoring the great honor for which many a compatriot of his had come all the way from India... He was nicknamed then "Râjâ-Misanthrope," and social circles called him "Prince Jâlma-Samson,"[210] inventing fables about him to the very day of his departure.

All this fanned in me a consuming curiosity, leaving me no peace, and causing me to forget all else.

And that is why I was now sitting in front of him, staring at him as did Nârâyaṇa. I gazed intently at those remarkable features with mixed feelings akin to fear and inexplicable awe and reverence, as I recalled the mysterious death of the Kârlî tiger, my rescue a few hours before in Bâgh, and much else besides. He had only joined us in the morning of that **[274]** day, and yet how many thoughts had been evoked in me by his presence, how many enigmas he had brought with him!... "What is all this about?" I almost asked out loud of myself. Who is this being whom I met so many years ago, vibrant with youth and life, and whom I am now meeting again just as young and full of life, only still more austere, still more incomprehensible? Could it be his brother, or even his son, the thought suddenly flashed through my mind? No, it is he himself; the same scar on the left temple; the same face. But, just as a quarter of a century ago, not a wrinkle on those beautiful, regular features, not a grey hair in his thick jet-black mane; and, in moments of silence, the same expression of calm on his dusky face, as if cast in bronze... What a strange expression; what a quiet Sphinx-like face!...

"Not a very successful comparison, my old friend!" suddenly spoke the Ṭhâkur in a quiet, good-natured and somewhat derisive voice, as if answering my last thought, and making me shudder all over. "It is inaccurate," he continued, "because it sins against history on two counts, First, while the Sphinx is a winged lion, he is at the same time a woman, and the Râjput Singhs,[211] while they are lions, never had anything feminine in their nature. Besides, the Sphinx is a daughter of Chimera, and sometimes of Echidna, and so you could have chosen a more flattering, even though less accurate, comparison!"

As if caught red-handed, I felt embarrassed, while he gave way to his merriment, which did not relieve me at all.

"You know what?" continued Gulâb-Lal-Singh more seriously, as he rose. "Do not worry your head in vain. The day this riddle is solved, the Râjput Sphinx will not cast himself into the sea, and, believe me, the Russian Oedipus will gain nothing from it either. You already know all that you can ever learn. So leave the rest to fate!...

"The ferryboat is ready! Come on!..." came the shouts of Mûljî and the Bâbû from the shore.

"I have finished," said Mr. W. with a deep sigh, gathering his papers and paints.

[275] "Let us see your work," insisted the Colonel and Miss B., who had just wakened.

We glanced at his fresh wet picture and froze in amazement. Instead of the lake, with its wooded shore receding in the bluish and velvety distance of the evening mists, we saw before us a charming seascape. Thick clusters of shapely palms scattered over the chalky yellow littoral protected a low native bungalow, not unlike a fortress, with stone balconies and a flat roof. At its entrance stood an elephant, and a native boat, tied to the shore, was bobbing on the crest of a foaming white billow.

---

210 The Sanskrit word *jâlma* means "full of contempt."—*Compiler*.]

211 *Singh* means lion in the language of the Pañjâb.

"Where on earth did you get *this* view?" excitedly exclaimed the Colonel. "Not much use sitting in the sun, to draw pictures out of your imagination..."

"What do you mean out of my imagination?" said Mr. Y., fumbling with his papers. "Do you mean you do not recognize the lake?"

"What lake? You must have sketched while asleep?"

By this time, all our party had gathered around the Colonel, and the sketch was being passed from hand to hand. When it reached Nârâyaṇa, the latter exclaimed aloud and stood still in utter amazement.

"This is 'Dayri-Bol,' the estate of the Ṭhâkur-Sâhib. I recognize it. Last year, during the famine, I lived there for two months."

I was the first one to grasp what had taken place, but kept silent. Having packed his things, Mr. Y. approached us in his usual indolent and careless way, as if irked by the stupid onlookers who did not recognize the lake in the sea they were looking at.

"Now, that's enough of joking and inventing. It's time to start off. Give me back my sketch," he said.

But as soon as he got it and looked at it, he became frightfully pale. It was pitiful to look at his distraught expression. He turned and turned again the wretched piece of Bristol board in all directions, left, right, upside down, and could not control his astonishment. He then rushed like a madman to his drawing portfolio already packed away, and tearing off the string, turned the whole contents out, scattering in a few seconds hundreds of sketches and loose **[276]** papers all over the place, as if looking for something. Failing to find what he wanted, he glanced again at his sketch, and suddenly covering his face with his hands, sank down on the sand, as if helpless and overwhelmed.

We all stood silently, exchanging occasional glances with each other, heedless of the Ṭhâkur who was already on the ferryboat and calling us to join him.

"Look here, Y.," kindly spoke the good-hearted Colonel, as if addressing a sick child. "Tell me, do you remember that *you* sketched this view?..."

The Englishman remained silent for quite some time; at last he answered in a hoarse voice, tremulous with emotion:

"Yes, I remember everything. Of course I sketched this view, and sketched it from nature. *I sketched that which I saw all the time before my eyes*. And that is precisely the most awful thing about it!"[212]

"And why is it so 'awful'? It is simply the temporary influence of one dominant will over another, less powerful. You simply acted under a 'biological influence,' to use the expression of Drs. Carpenter and Crookes."

"That is exactly what I fear. I recall everything now. I was sketching this view for more than an hour. I saw it from the very first minute on the other side of the lake, and seeing *it all the time* I did not find anything strange about it. I realized, or rather imagined, that I was drawing that which everyone else saw before them. I had lost every recollection of the shore as I saw it just prior to this, and as I see it again now. But how is this to be explained? Good God! Is it true that these cursed Hindus really possess the mystery of such a power? Colonel, I shall go mad if I am to believe all this!..."

"But as a result of this," said Nârâyaṇa with a triumphant twinkle in his sparkling eyes, "you will not deny any longer the great, ancient science of my country—*Yoga-Vidyâ*!..."

Mr. Y. did not answer him. Staggering as if drunk, he boarded the ferryboat, and evading the glance of the Ṭhâkur, **[277]** sat down on the edge with his back turned towards us all and became absorbed in looking at the water.

«Ma chère», half-loudly whispered Miss B. to me in a mysteriously sounding voice. «Ma chère, mais Monsieur Y. devient vraiment un medium...»

---

[212] Y. has kept this sketch, but never hints as to its origin.

In moments of excitement, she always addressed me in French.

"Please stop this nonsense. What do you mean by medium? You know I do not believe in spirits..."

Receiving this rebuke from me, she turned to the Bâbû, who, for a wonder, had remained silent and, leaning against the railing, casually looked into the distance.

"Who but a departed spirit (*esprit désincarné*), who but the spirit of a former artist could have painted this fantastic view?" she exclaimed, opening her mouth wide.

"The devil!" abruptly replied the Bâbû. "Have not your compatriots decided long ago that we Hindus worship devils? One of our gods must have thrown a glamour over Mr. Y."

Had not the ferryboat, steered by the Ṭhâkur's servants (there were no other boatmen in sight), arrived that very moment at the island, there would have been an argument between them. Fortunately we moored and the Bengalî jumped onto the shore.

«Il est positivement malhonnête, ce nègre là!» angrily muttered the old maid, loosing this Parthian arrow at him.

"Well, my dear," said I, stepping out with the others, "one such *nigger* is worth *ten* of your John Bulls..."

—XXII[213]—

[278]

[SACRED MONKEYS AT SUNSET. — FAIRY MUSIC AMONG THE REEDS AND RUSHES. — SVÂMI DAYÂNANDA FIGHTS SUPERSTITIONS. — MOONLIT NIGHT IN INDIA. — LIGHTING FIRES IN THE NIGHT. — DISCUSSING THE ANCIENT MUSIC OF INDIA AND CHINA. — THE ṬHÂKUR'S VIEWS ON MUSIC. — TRUTH IN MYTHOLOGY. — MEDIUMSHIP AND PSYCHIC DISEASES. — MAYÂVI-RÛPA. — VEDANTIC CONCEPTIONS ABOUT MAN.]

This island was a tiny one, and so overgrown with tall grass that, from a distance, it looked like a pyramidal basket of greenery floating in the midst of the blue lake. With the exception of some spreading groups of shady mango and fig trees, where a whole colony of monkeys were agitated at our appearance, the place was evidently uninhabited. In this virgin forest of thick grass, there was no trace of human footprint. Seeing the word "grass," the reader must not forget that I speak of *Indian* grass, and not that of European or Russian lawns, cut close; the grass *under* which we stood, like insects under a burdock, waved high its feathery multicolored plumes, not only over our heads, but even above the white *pagṛî* of the Ṭhâkur and Nârâyaṇa, the former standing "six and a half feet in his stockings," to use the common English expression, and the latter hardly an inch less. Seen from the ferryboat, this grass looked like a gently waving sea of black, white, yellow, blue, but especially rose and green. In landing, we discovered that it consisted mainly of separate clumps of bamboo, mixed with the gigantic *sirkî* grass, which waved its fronds almost at the level of the mango and other trees.

It is hard to imagine anything prettier and more graceful **[279]** than the *sirkî* and the bamboos. Isolated tufts of bamboo, which in spite of its size is nevertheless really a grass, wave their green crests, like heads adorned with ostrich plumes at the least waft of wind. Every bamboo trunk, some five to eight inches in diameter at the root, grows up to 50 or 60 feet, with sections every two or three feet from which sprout forth a whole fringe of long, thin leaves. From time to time, when the wind came up, we heard a light, metallic rustle in the reeds, but, busy getting ready for our overnight stay, we did not pay any special attention to this.

While our *coolies* and servants were busy preparing supper for us, pitching the tents and clearing the road around them, we went to make the acquaintance of the monkeys. We never saw anything funnier. Without exaggeration, there must have been some two hundred of them. Preparing to go to bed, the monkeys behaved very decently. Every family chose a separate branch and defended it from the intrusion of other tenants on the same tree, but did so without conflict, limiting themselves to threatening grimaces. There were among them many mothers with babes in arms; some of them nursed the children tenderly and carefully, with all the earmarks of ordinary humans; others, after choosing a branch, jumped from one tree to another, with the child hanging on to the mother's tail; yet others, on all fours, with their heirs clinging to their stomachs, fussed about something, chattering and stopping every now and then to scold each other — a true picture of chatty old gossips on market day, repeated in the animal kingdom. The bachelors were absorbed in their evening amusement—athletic exercises performed hanging from the branches mostly by the ends of their tails. We particularly noticed one of them who seemed to divide the game between *sauts périlleux* and teasing a respectable looking grandfather, who sat gravely under the tree hugging two little monkeys. Swinging back and forth, the bachelor flung himself against him with full force, made faces at him, and bit his ear playfully, chattering all the time. We cautiously and quietly passed from one tree to another, afraid of frightening them away; but evidently the many years spent by them with the fakirs (who had left the island only a year ago) had accustomed them to people. They **[280]** were sacred monkeys, as we learned, and did not show the slightest fear at our approach. They let us come quite close to them, and, having received our greeting, and some of

[213] [Misnumbered *XXI* in the *Russkiy Vestnik.—Compiler*.]

them a piece of sugar cane, calmly looked us over from their branch-thrones, with affectedly folded hands and even with some degree of dignified contempt in their intelligent brown eyes.

Now the sun had set, and a hubbub arose in the trees. We were called to supper. The *Bâbû*, whose prevailing passion was (according to orthodox Hindus) a tendency to "blasphemy," had climbed a tree where, imitating every gesture and pose of his neighbors, he countered all the threatening grimaces of the monkeys with even more ugly ones of his own, to the pious horror of our *coolies*. After a while, he jumped off his branch and hastened us "hoMewârd."

As the last golden ray vanished below the horizon, a transparent mist of pale lilac suddenly fell over the countryside. With every passing moment the tropical twilight dimmed, rapidly yet gradually losing its soft, velvet-like coloring, becoming darker and darker, as if an invisible painter spread one shade after another over the surrounding forests and water, quietly but steadily moving his gigantic brush across the wondrous background of our island... Feeble phosphorescent lights began to flare up around us; shining brightly against the dark trunks of the trees and of the stately bamboos, they vanished soon in the silvery, mother-of-pearl background of the opalescent evening sky... Another two or three minutes, and thousands of these fairylike living sparks, heralds of the Queen of Night, were playing around us, flaring up and going out again, pouring like a rain of fire over the trees, swirling in the air, over the grass and the darkening lake... And now, behold the Night herself! Silently descending upon the earth, she assumed her sovereign powers. At her approach, all things calmed themselves and fell asleep. Under her cool breath, the activities of day ceased to be. Like a tender mother, she sang a lullaby to nature, lovingly wrapping it in her soft dark mantle, and, having lulled the world into slumber, she guarded its tired and sleeping forces until the break of dawn...

[281] All nature slept, man alone was awake at this solemn evening hour, nor did we go to sleep. Sitting around the fire, we talked almost in a whisper, as if afraid of waking nature. Mr. Y. and Miss B. had retired sometime before, and nobody sought to prevent them. But we six—the colonel, four Hindus and myself—snugly sheltered under the fifteen-foot "grass," had no desire to miss this magnificent night by sleeping. Besides, we were waiting for the "concert" which the Ṭhâkur had promised us.

"Be patient," said he, "just before the moon rises, our musicians will appear."

The moon rose late, almost at ten o'clock. Just before her appearance, when the water of the lake began to grow lighter on the opposite shore, and the horizon grew perceptibly brighter, gradually assuming a silvery, milky tint, a sudden wind arose. The sleeping waves stirred again; they rustled at the feet of the bamboos, whose giant feathery heads swayed and murmured to each other as if passing on some instructions... Suddenly, in the general stillness, we heard again the same strange musical notes which we had noticed when first approaching the island on the ferryboat, as if all around us, and even above us, invisible wind instruments were being tuned, strings were being plucked, and flutes sounded. In about two minutes, just as another gust of wind forced its way through the bamboos, the whole island resounded with the strains of hundreds of Aeolian harps... And then suddenly, a wild, weird and unending symphony burst forth!

It resounded in the surrounding woods, filled the air with an indescribable melody which charmed even our spoiled European taste. Sad and solemn were its prolonged strains; now they sounded like the flowing measure of some funeral march, then, suddenly changing into a tremulous trill, they poured forth like the song of the nightingale, humming like the legendary self-playing zither[214] only to die away in a **[282]** long sigh... At times they were like a long, drawn-out howl, heart-rending and woeful, as of a she-wolf deprived of her young; at times it rang out like Turkish bells, in a gay and rapid tarantella; then again was heard a sad song like that of a human voice, or the easy-flowing sound of the violoncello, ending in either a sob, or subdued laughter... And all of

[214] [H.P.B. uses here the untranslatable Russian term "gusli-samogudi," a compound term which refers to a legendary zither, dulcimer or psaltery, which in Russian folklore plays without anyone touching it. —*Compiler*.]

this was repeated in every direction by the mocking echo of the forest, as if hundreds of fabulous forest sprites awakened in their green bowers to answer the appeal of this wild musical revelry.

The Colonel and I glanced at each other, dumbfounded in our amazement. "How wonderful!" "What witchcraft!" we finally exclaimed, almost at the same time. The Hindus smiled and remained silent. The Ṭhâkur smoked his *gargarî* as peacefully as if he had suddenly become deaf. After a short interval, during which our minds unconsciously formulated a question in regard to this being perhaps another feat of magic, the invisible orchestra burst forth again and swelled with even greater abandon, momentarily almost deafening us. The sound poured out and rolled through the air like irresistible waves, arresting our attention. Never had we heard anything like this—to us an inconceivable wonder... Hark! Like a storm on the open sea, the wind whistling through the rigging, the roar of the maddened waves tumbling over each other! Or a blizzard on the silent steppes with a gale blowing...

Like some animal it howls,
Like an infant it cries![215]

And now it is the solemn strains of an organ... Its powerful notes blend together, now spread throughout space, now cease, intermingle, and become entangled like the fantastic melody of a delirious dream, like some musical phantasy formed of the howling and whistling of the wind in the open.

But a few moments later, these sounds, so glamorous at **[283]** first, began to cut like knives through our brains. And it seemed to us as if the fingers of the invisible artists played no longer upon invisible strings, or blew into magic trumpets, but did so upon our nerves, straining our tendons and impeding our breath...

"For God's sake, stop this, Ṭhâkur! It's quite enough!"... shouted the Colonel, covering his ears with his hands. "Gulâb-Singh, order them to put a stop to this!"

At these words, the three Hindus burst out laughing, and even the sphinx-like features of the Ṭhâkur lit up with a merry smile...

"Upon my word," said he laughingly, "you seem to take me very seriously, if not for the great Parabrahman, then at least for some sort of genii, for a Marut, the lord of the winds and the elements. Is it in my power to stop the wind or instantaneously to uproot all this forest of bamboos? Ask me something easier!..."

"What do you mean by stopping the wind? And what of the bamboos? Do we not hear all this under some kind of psychological influence?"

"You will soon become unbalanced on your psychology and electro-biology, my dear Colonel. There is no psychology of any kind in this; simply a natural law of acoustics... Each of these bamboos surrounding us — and there are thousands of them on the island — contains in itself a natural musical instrument, upon which the wind, the universal artist, comes to try out his artistry after sunset, and especially so during the last quarter of the moon."

"Hm! The wind!..." murmured our somewhat abashed president. "But it's getting to be an awful noise... not particularly pleasant... Can anything be done about it?"

"I really don't know... But it's all right, in five minutes you'll be quite used to it, and you'll rest in the intervals when the wind momentarily falls..."

We were told that there are many such natural orchestras in India; they are well known to the Brâhmaṇas who call this wind in the reeds *vîṇâ-devas* (the lute of the Gods) and, making capital of popular superstition, say that the sounds are *divine* oracles. The fakirs of the idol-worshipping sects **[284]** have added their own art to this peculiarity of the reeds,[216] and for this reason the island we were on is reckoned especially sacred.

---

[215] [From a poem of Alexander S. Pushkin entitled *Winter Evening*, written in 1825.—*Compiler*.]

[216] This variety of bamboo is constantly attacked by a certain small beetle, which rapidly bores large holes in the hollow

"Tomorrow morning," said the Ṭhâkur, "I will show you with what consummate knowledge of all the laws of acoustics have the fakirs bored holes of varying size in these reeds. They enlarge the holes made by the beetles in any one section of the trunk, according to the size of the latter, shaping them into either a circle or an oval. This perfecting of a natural instrument can justly be looked upon as the finest example of the application of mechanics to acoustics. However, this is not to be wondered at. Our most ancient Sanskrit works on music minutely describe these laws and mention many musical instruments which are not only forgotten, but totally unknown at present... And now, if this too close proximity of the singing reeds disturbs your sensitive ears, I will take you to a meadow near the shore, some little distance from our orchestra. The wind dies down after midnight, and you will sleep undisturbed. In the meantime, let us go and see how the "sacred bonfires" are being lighted. As soon as the neighboring people hear the distant voices of the 'Gods' in the reeds, they gather on the shore, whole villages of them, light fires, and perform a 'pûja' (adoration of the island)."

"Is it really possible that the Brâhmaṇas manage to keep up such an obvious deception?" asked the astonished Colonel. "Even the most stupid must eventually learn who made the holes in the reeds and what the real cause of the sound is!"

"Possibly so in America, but not in India. Show even a half-educated native how it is done; tell him all about it and explain it... He will tell you that he knows as well as you do that the holes are made by beetles and enlarged by the fakirs. But what of that? The beetle was no ordinary beetle, but *one of the gods who incarnated in the insect for this special purpose* and the fakir is a holy hermit who acted in this case by the order of this god. That will be all you **[285]** will get out of him. Fanaticism and superstition, which for centuries have permeated the masses, have become a necessary part of their physiological needs. Uproot these, and the people will have their eyes opened and will see the truth, but not before. As to the Brâhmaṇas, India would have been very fortunate if these scoundrels had not done anything worse than that through the centuries... Let the people adore the music and the spirit of harmony; there is nothing to fear in that."

The *Bâbû* then told us that in Dehra-Dûn this kind of bamboo has been planted on both sides of the central street which is more than a mile long. The buildings prevent the free action of the wind, and so the sounds are heard only when the wind blows from the east, which is very rare. A year ago, when Swâmi Dayânanda had arrived to camp there, and the crowd of followers gathered every evening around him, the bamboos decided to break into song, just as he finished his sermon in which he thundered against superstition. Tired out by this long lecturing, and not feeling too well, the Swâmi sat down on his carpet and remained motionless with eyes closed. The crowd imagined at once that the soul of the Swâmi, leaving the body, entered the reeds and was now conversing with the Gods through them. Many people, anxious to express thereby their devotion to the teacher, and probably to show him how fully they had grasped his teaching, hastened to perform "pûja" before the singing reeds.

"And what about the Swâmi? What did he say to that?..."

"He said nothing... You evidently do not really know him. Without saying a word, he jumped on his feet, and uprooting the first bamboo cane he happened to reach on his way, gave such a lively 'European *bakhshîsh*' [217] on the backs of the pûja-makers, that they instantly took to their heels. The Swâmi chased them for a whole mile, giving it hot and plenty to anyone in his way. He then spat and went **[286]** on his way. He is an awfully strong man, our Swâmi, and not inclined to useless talk," laughingly concluded the *Bâbû*.

"But in this way," remarked the Colonel, "instead of leading them on the road to the truth, he merely dispersed the crowd!"

---

trunk of the reed, and the wind is caught therein.

[217] Beating with a cane is called here by the people "European bakhshîsh" or "Bamboo bakhshîsh"; this latter expression is used all over Asia.

"That simply shows that you know our people as little as your ally the Swâmi... He had hardly reached Patna, a place some 35 or 40 miles from Dehra-Dûn, than a delegation from the latter town, some 500 strong, arrived posthaste to entreat him on their knees to return. Among the petitioners were some whose backs were black and blue. They brought the Swâmi back with no end of pomp and circumstance, mounting him on an elephant, and spreading flowers along the road. Then the Swâmi formed a *samâja* (society), and there are now two hundred members in the "Ârya-Samâja" of Dehra-Dûn, who have forever renounced idol-worship and superstition."

"I was present," said Mûljî, "two years ago in Benares, when Dayânanda destroyed some one hundred idols and beat a Brâhmaṇa with the same stick. He dragged him out of the hollow idol of Śiva, where he was impersonating the god and begging money for a new suit of clothes for the idol."

"And the Swâmi did not have to pay for that?"

"The Brâhmaṇa hailed him into a court of law, but such a crowd of defenders and sympathizers turned up that the judge had to acquit the Swâmi, merely sentencing him to pay for the broken idols. Only one thing was not good: the Brâhmaṇa died that very night of cholera, and the opponents of the Swâmi loudly proclaimed that he died as a result of the *jâdû* (sorcery) practiced by Dayânanda Sarasvatî."

"And you, Nârâyaṇa, what do you know about the Swâmiji?" I asked. "Do you regard him as your 'guru'?"

"I have only one *guru* and only one God on earth, as in heaven," answered Nârâyaṇa somewhat unwillingly, "and I will never have another."

"And who is this *guru* and this God?... Is it a mystery? .. ."

[287] "Ṭhâkur Sâhib, of course!..." burst out the Bâbû. "For him both of these are blended in one..."

"You talk nonsense, Bâbû," coldly remarked Gulâb-Singh, "I do not consider myself worthy to be anyone's *guru*, let alone a God. Please do not blaspheme. Here we are! Let's sit on the shore," he added, pointing to the carpets that had been brought and evidently anxious to change the subject.

We had arrived at a small clearing near the lake some two or three hundred feet from the bamboo forest. The sounds of the magic orchestra now only reached us from time to time and then softly. We sat to the windward of the reeds; their sound was like a harmonious whisper, reminding one of the quiet tones of an Aeolian harp and having nothing harsh or unpleasant in it any longer. On the contrary, it only added to the poetical beauty of this colorful scene.

We sat on the carpets that had been spread out, and, seeing that I had been on my feet since four in the morning, I felt quite sleepy. The men continued to talk of the Swâmi and the "pûja," and I soon became so absorbed in thought that, as usually occurs, the conversation reached me only in fragments...

"Wake up!..." said the Colonel, giving me a little shake. "The Ṭhâkur says you must not sleep in the moonlight..."

I was not asleep; I was simply thinking, though I felt groggy. I hardly replied, however, so drowsy can one become under such wondrous skies...

"Wake up, for heaven's sake!" continued the Colonel, "Just look at this moon... and the landscape all around us. Have you ever seen anything more wonderful than this panorama? Look..."

I looked and the familiar verse of Pushkin, "now the golden moon has risen..." came to my mind. Indeed this was a "golden moon." At this moment she poured forth a flood of golden light, showered it over the restless lake at our feet, and spread golden dust on every blade of grass, every pebble, everything around us, and into the far-off distance. Her silvery-yellow globe swiftly glided upwards into the dark blue sky, strewn with myriads of bright stars shining over our heads. However many moonlit nights we may **[288]** see in India, each time new and unexpected impressions will be found... Such sights cannot be described; they cannot be portrayed either on canvas or in mere words; they can only be *felt*. What an inexpressible grandeur and beauty!

In Europe, even in the south, the brightness of the full moon usually dulls the stars around to a considerable distance, so that even the largest among them are dimmed by her brilliance. Here it is quite the contrary: she looks like a large pearl surrounded with diamonds, rolling on the blue velvet of the heavenly vault. It is possible to read a letter written in small handwriting in her light and to perceive the various shadings of green in the surrounding vegetation — a thing unheard of in Europe. Cast a glance at the trees during full moon, at the stately palms with their fronds spreading outward like a fan! From the moment the moon has risen, her rays begin to glide over every tree, like a shimmering silvery scale, descending from its crest, lower and lower, until the whole tree is bathed in a sea of light. Without metaphor, the surface of the leaves appears all night long to bathe in swirling, trembling waves of liquid silver, whereas underneath they look darker and softer than black velvet. But woe to the careless novice, woe to the mortal who gazes at the moon with his head uncovered. It is not only dangerous to sleep in moonlight, but even to gaze too long at the chaste Indian Diana. Epilepsy, madness and often death are the punishment wrought by her dangerous arrows on the modern Acteon who dares to contemplate the cruel daughter of Latona in all her beauty. That is why by day or night neither the Europeans nor the natives ever go out without a *ṭopi* or a *pagṛî*. Even our Bâbû, who spends whole days cooling himself bareheaded in the sun, wore a kind of white cap during moonlit nights.

As the Ṭhâkur had told us beforehand, the fires were lighted one after another on the mainland, and the dark silhouettes of the worshippers swayed to and fro. Their primitive sacred songs and loud exclamations, "*Hari, Hari, Mahâdeva,*"[218] reached us loudly and distinctly from the **[289]** other shore. And the reeds, shaken by the wind, waving their slender stalks, answered with tender musical phrases... A vague uneasiness seemed to fill the soul, a strange intoxication could be sensed in these surroundings, and the idol-worship in these passionate deeply poetical souls, sunken in centuries-old ignorance, seemed less repulsive and more intelligible. A Hindu is a born mystic, and the glamorous nature of his land has made him a vehement pantheist.

Somewhere in the forest an *algojâ*, a kind of Indian reed-pipe with seven openings, was being played, and its sound startled a whole family of monkeys resting in the branches of a nearby tree. Two or three of them carefully slipped down and looked around as if waiting for something.

"Who is this Orpheus who is casting spells over the people?" we asked.

"Probably some fakir. The *algojâ* is generally used to invite the sacred monkeys to be fed. The community of fakirs, who once inhabited this island, has now moved to an old pagoda, not far from here in the forest. There they derive more profit from passers-by, and that's why they left the island…"

"Possibly because they were getting deaf," Miss B., who had just wakened and come towards us, ventured her innocent opinion.

"À *propos* of Orpheus," asked the Ṭhâkur, "do you know that the lyre of this Greek hero and demi-god was far from being the first with the capacity to cast spells over people, animals and even rivers? *Kui*[219] a certain Chinese 'musical artist' who lived a thousand years before the era ascribed by the scholars to Orpheus, expressed himself in these words: 'When I play my *King*, wild animals hasten to me, and range themselves into rows before me, spellbound by my melody...'" **[290]**

"Where did you read that?"

"I could have read it in the words of your Western Orientalists, because this information can be found there. But I personally found it in an ancient Sanskrit manuscript (a translation from the Chinese) of the second century before your era. The original is in a very ancient work known as *The*

---

[218] *Hari* is one of the names of Śiva, and *Mahâdeva* means great god.

[219] What a curious coincidence! *Cui* is the name of a famous musician from St. Petersburg; but neither animals nor people dance at his music.

[H.P.B. refers to Cesar Antonovich Cui (1835-1918), Russian composer, son of a French officer who had been left behind in the retreat from Moscow in 1812. Beside his outstanding musical work, he was also a distinguished military engineer.—*Compiler*."]

Preserver of the Five Chief Virtues, a kind of chronicle or treatise on the development of music in China, written by the order of Emperor Huang-Ti many hundreds of years before your era."

"Have the Chinese ever understood anything about music?" said the Colonel laughingly. "In California and other places I heard some travelling artists of the Celestial Empire... Their musical cacophony could drive anyone mad..."

"That is exactly what many of your Western musicians say on the subject of our ancient Âryan music, as well as our modern Hindu music. But, in the first instance, the idea of melody is entirely arbitrary and, in the second, there is a good deal of difference between the knowledge of musical technique, and the application of this knowledge to the development of melodies which can be appreciated by both the educated and the uneducated ear. A musical piece may be excellent from the technical standpoint, and yet the melody itself may be entirely beyond the understanding of an ear that is unaccustomed to it, and even be unpleasant. Your most renowned operas, for instance, sound to us Hindus like a wild chaos, a cascade of unpleasant, harsh and entangled sounds, in which we do not see any meaning at all, and which simply give us a headache. I have more than once visited both the London and the Paris operas; I have heard Rossini and Meyerbeer; I wanted to become aware of my own impressions, hence listened with the greatest attention. I confess that I prefer our simple national melodies to the productions of your best European composers. The former are intelligible to me, while the latter are incomprehensible, and they affect me just as little as our national tunes touch you. But leaving the 'tunes' aside, I can assure you that not only our ancestors but even those of the Chinese **[291]** were not inferior to you Europeans, if not in technical instrumentation, at least in musical 'technology,' and especially in their abstract conceptions of music."

"Maybe so with the Âryan sections of antiquity, but to concede the same in the case of the Turanians to which the Chinese belong, is a bit different," argued our Colonel.

"The music of nature has been everywhere the first step to the music of art. We prefer the former, and so we have held to it for centuries. Our musical system is the greatest art, if — pardon this seeming paradox — we are to avoid everything that is artificial. It disregards in its melodies any sounds that are not part of the living voice of nature. The Chinese do not hold to this. The Chinese system, for instance, comprises eight chief tones, which serve as a tuning fork for all derivative tones, which are accordingly classified under the name of their originators. These eight sounds are: *metal, stone, silk, bamboo, pumpkin, earthware, leather* and *wood*. So that they have metallic sounds, wooden sounds, silk sounds, and so forth. Thus they cannot possibly produce any melody; the result is complete chaos, as their music consists of an entangled series of separate notes. Their imperial anthem, for instance, is a series of long drawn-out sounds produced in unison. With us, however, everything is original and unique. We owe our music to living nature alone, and in no wise to inanimate objects. We are pantheists, in the highest sense of the word, and our music is, so to speak, *pantheistic*. But it is also highly scientific. Coming from the cradle of humanity, the Âryan races, who were the first to attain manhood, began to listen to the voices of nature, and found that both melody and harmony are co-mingled only in our great common mother. She has no false and no artificial notes, and man, the crown of her creation, desired to imitate her sounds. In their collectivity, all of these sounds (according to the assertion of your own physicists) blend into *one tone* which we can hear, if we know how to listen, in the ceaseless rustle of the foliage of great forests, in the murmur of the water, in the roar of the ocean and the storm, and even in the distant rumble of a great city. This tone is the middle 'F,' the fundamental tone of the whole of nature. In our melodies it serves as the starting **[292]** point, which is embodied in our keynote, and around which are grouped all the other sounds. Having noticed that the higher, middle and lower notes have their typical representative in the animal kingdom; that the goat, the peacock, the ox, the parrot, the frog, the tiger, the elephant, and so forth, have, each one of them, its special note, our ancestors have given an attentive ear to this and found that everyone of these notes corresponds to one of the *seven chief notes*. Thus was the *octave* discovered and established. As to the subdivisions and measures, they also found their basis in the complex sounds of the same animals."

"Concerning your ancient music," said the Colonel, "and whether your ancestors discovered anything about it, I know of course next to nothing, but I confess that, listening to the songs of your modern Hindus, I would not suspect that they knew anything about any kind of music."

"That is because you have not yet heard a real singer. Go to Poona and visit the 'Gâyana-Samâja,'[220] and then we shall resume this conversation. Until then, there is no use arguing."

"The music of the ancient Âryans," suddenly interrupted the Bâbû for the sake of his country's honor, "is an antediluvian plant which has almost entirely vanished from India, but it is nevertheless well worth consideration and study. This is definitely proved now by my compatriot Râjâ Surendronâth Tagore,[221] who, according to the statements **[293]** of the best musical critics in England, has firmly established the right of India to 'be counted as the mother of musical science.' Every school, whether Italian, German or ancient Âryan, arose in its own specific period, and has evolved in its own exclusive climate and in completely different circumstances. Everyone of these schools has its peculiarities and its charm for its followers, and our school is no exception. While you Europeans are used to the melodies of the West and are well acquainted with your own schools, our musical system, like many other things in India, is yet totally unknown to you. For this reason, I make bold to say, Colonel, that you have no right to judge it..."

"Don't get so excited, Bâbû," said the Ṭhâkur, "Everyone has the right, if not to judge, then to ask questions about a subject unfamiliar to him, otherwise he would never get the truth... If Hindu music belonged (as the Bâbû has pointed out) to an epoch as recent as that of European music, and if, besides, it embodied, as does the latter, all the virtues achieved by various musical systems in different epochs, then perchance experts would understand it and would better appreciate it. But our music belongs to prehistoric times. With the possible exception of the ancient Egyptians, who, to judge by the twenty-string harp found by James Bruce[222] in one of the Theban tombs, were also initiated in the mysteries of musical harmony, we Hindus seem to have been the only people acquainted with music at a time when all the other nations of the globe were still struggling with the **[294]** elements for the means of bare existence. We have hundreds of Sanskrit manuscripts about music which have never yet been translated even into present day vernaculars. Despite all the conclusions of your Orientalists to the contrary, we believe implicitly in the great antiquity of the treatises (from 4,000 to 8,000 years), and we will persist in this belief because we have read them and studied them, while the European scholars have not yet set eyes on them. There are many such musical treatises, written at different and very distant epochs, and they all agree in their evidence, showing very clearly that in India *music was known and systematized in times when the modern civilized nations in the west of Europe still lived like savage tribes*. However, all this does not give us the right to expect that you Europeans should like our music, as your ears are unaccustomed to it and you are unable to understand its spirit... To a certain extent we can explain its technique to you and give you some idea of it as a science but nobody can create in you that which the Âryans called *rakti*, the capacity of the human soul to perceive and be moved by the combination of the various

---

[220] All over India musical societies are being organized for the restoration of the ancient national music. One of these is the Gâyana-Samâja in Poona.

[221] Râjâ Surendronâth Mohana Tagore is a doctor of music and has a number of decorations, among them being those of the King of Portugal and the Emperor of Austria, for his work entitled *On the Music of the Âryans*.

[Râjâ Sir Saurindra Mohana Tagore (or Ṭhâkura) (1840-1914) was a younger brother of Mahârâja Sir Jotindra Mohana Tagore. He was educated at the Hindu College and at sixteen began the study of music, English and Bengalî. Founded in 1881, the Bengal Academy of Music. He collected books and published a number of works on music and musical instruments. He became a Doctor of Music at Oxford, 1896, receiving later many titles of honor and being knighted.—*Compiler."*]

[222] [James Bruce (1730-1794) was a Scottish explorer in Africa. Educated at Harrow and Edinburgh University; examination of Oriental MSS. at the Escurial led him to the study of Arabic and determined his future career. Appointed as British consul at Algiers, with a commission to study ancient ruins. After some years of travel in the Middle East and in Abyssinia, he reached in 1770 the long-sought source of the Blue Nile, and also traced its course to its confluence with the White Nile. In 1774, while on a trip to London, he was met with incredulity concerning the story of his explorations, and soon retired to his home at Kinnaird. Published in 1790 his *Travels to Discover the Source of the Nile in the Years 1768-73,* in five octavo volumes, lavishly illustrated. The best edition of this work is the third of 1813. —*Compiler.*]

sounds of nature — the *alpha* and *omega* of our musical system — just as it is impossible to make us fall into raptures over the melodies of Bellini."

"But why?" excitedly inquired the Colonel. "What is that mysterious force in your music that can be understood only by yourselves, Asiatics? Even if we differ from you in the color of our skin, our organic mechanism is one and the same. In other words, the physiological construction of bones, blood, nerves, sinews and muscles which form a Hindu has as many parts combined with each other, exactly after the same plan and model, as the living mechanism known under the name of American, Englishman or any other European. They come into the world from the same workshop of nature and have the same beginning and the same end. From the physiological standpoint we are duplicates of each other..."

"Physiologically yes, and even psychologically, if education did not interfere, which, when all is said, influences man's nature in one or another direction, affecting not only his mental, but also his moral outlook; in some cases it **[295]** entirely extinguishes his divine spark, while in others it fans it, transforming it into an inextinguishable beacon which serves as a lodestar for his mental capacity for life."

"Right; still this can hardly have so strong an effect upon the physiology of the ear."

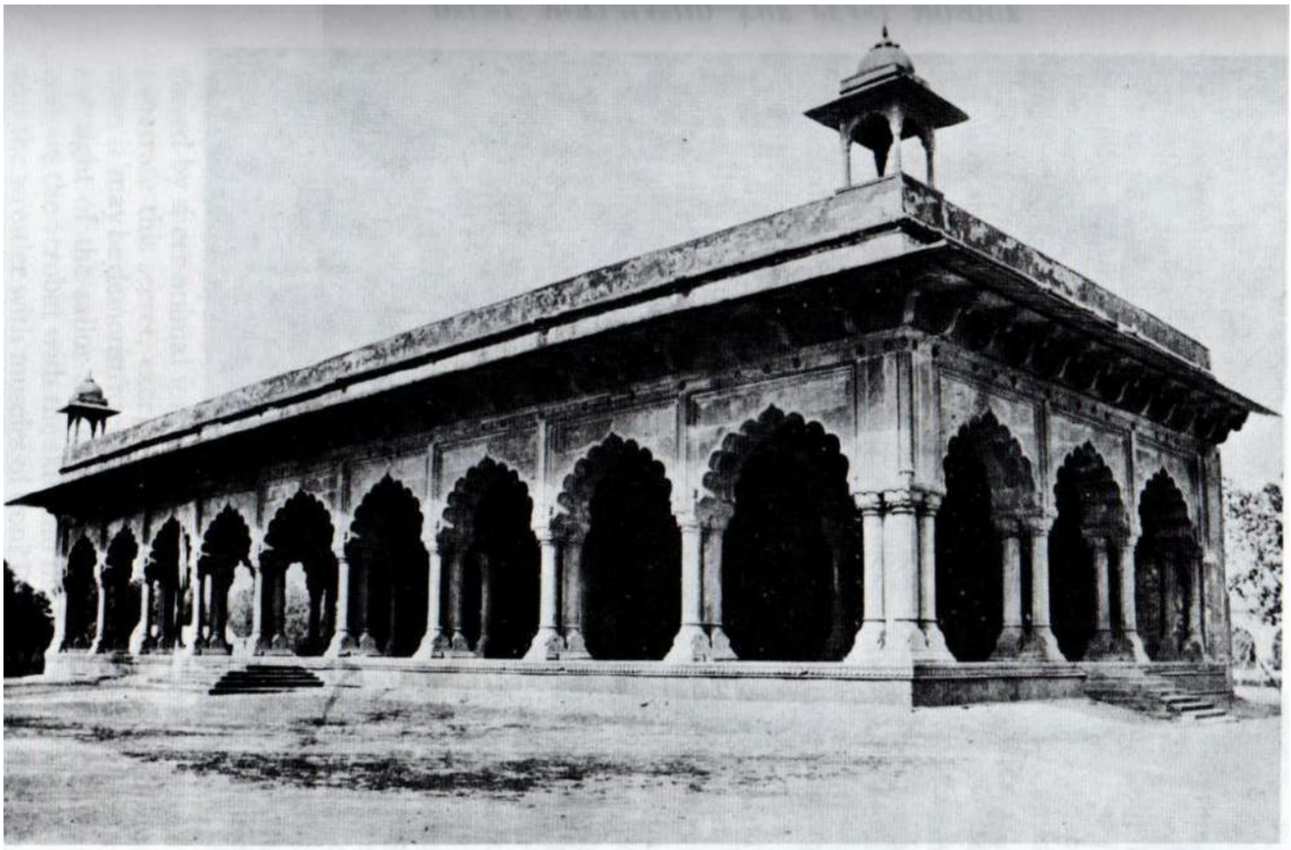

DELHI: DIVĀN-I-ĀAM OR HALL OF PUBLIC AUDIENCE

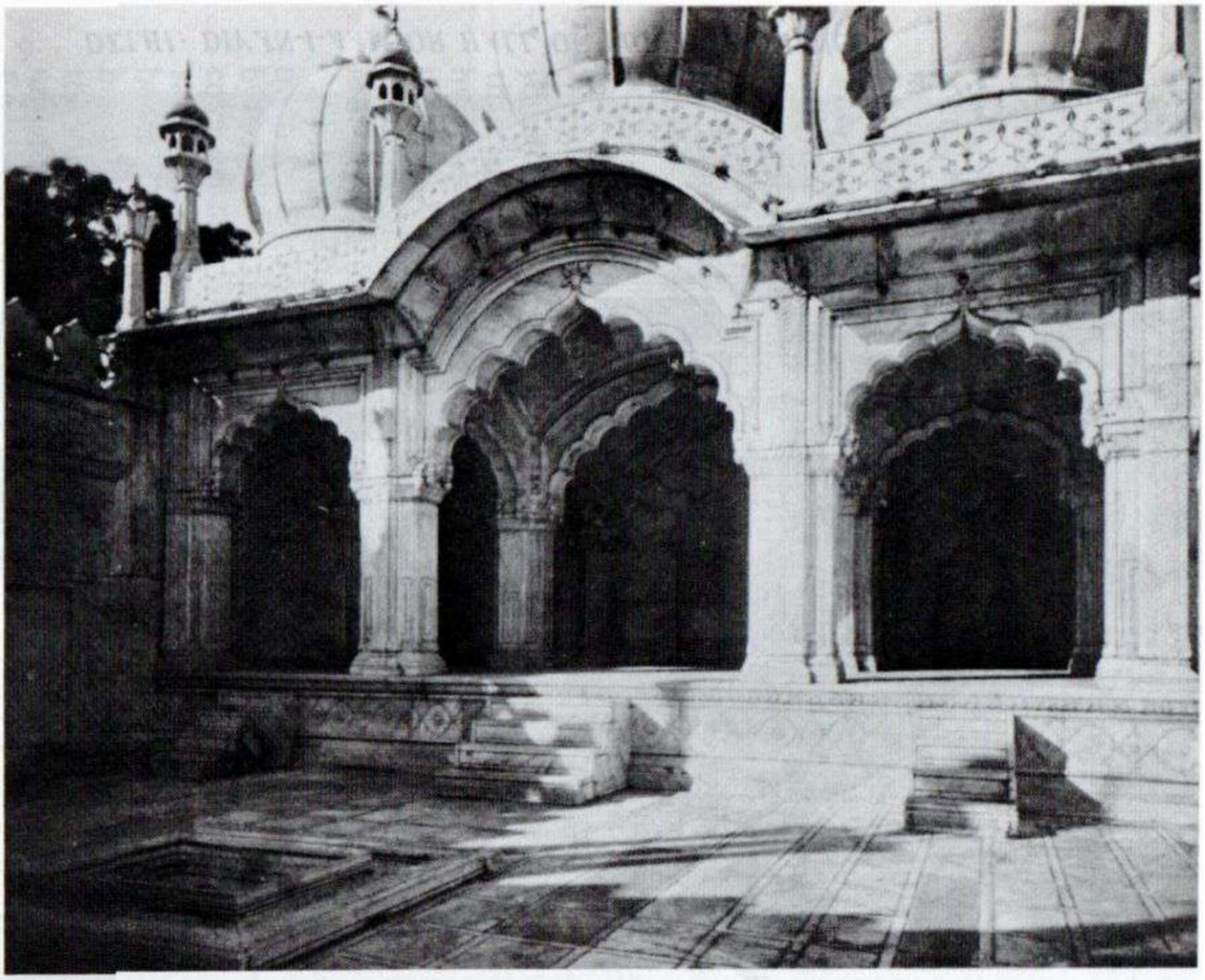

DELHI: MOTÎ-MASJID—THE PEARL MOSQUE

202

"You are again mistaken. If, from the physical, or rather the physiological standpoint, the Hindu, viewed as a human machine, does not differ from a European, nevertheless as a result of an entirely unique education, mentally and psychically, especially the latter, the two differ diametrically from each other, being as it were, two different species in nature. Remember to what an extent complexion, bodily structure, capacity for reproduction, vital strength, and all the hereditary qualities of the purely physical functions alter with time as a result of climatic conditions, food and the everyday surroundings of man (the most recent scientific mask of your materialists, if I mistake not, intended conveniently to ignore the more abstract mysteries of being), and you will have answered your question. Apply the same law of gradual modification, instead of to the physical, to the purely psychic element in man, and you will observe the same results. Change the education of the soul, and you will change its capacity. In cases where formerly it found delight, experiencing something entirely inaccessible to another educated in a different manner, it finds now nought but boredom and confusion... For instance, you believe, and you do so on the basis of centuries-old evidence, that gymnastics, strengthening the muscles, not only develop the human body, but are capable of almost transforming it. We, Hindus, go one step further. We believe as a result of thousands of years of experimentation and objective demonstration, that there exist gymnastics for the soul, as well as for the body. This is our secret, the secret of the downtrodden Hindus enslaved by sheer animal force, and we do not allow anyone to penetrate this secret, except a handful of elect; but in due time, it may be demonstrated to you... What is it that gives to the sight of the sailor the quality of the eagle's sight, that endows the acrobat with the skill and the agility of a monkey, and the wrestler with muscles of iron? Practice and habit, you will say. Then why not suppose the same capacity in the **[296]** soul of man as well as in his body? Is it simply on the ground that modern science denies the existence of the soul and does not acknowledge in it an entity distinct from the body?..."

"That will do, Ṭhâkur. You, for one, ought to know that I believe in the soul and its immortality…"

"We believe in the immortality of the *spirit* but not of the soul... However, this has nothing to do with our present subject. And so you must agree that every dormant capacity of the soul may be unfolded by practice to the highest degree of its strength and activity, and also that, as a result of disuse and lack of habit, every such capacity may become latent and even disappear altogether. Nature is so jealous of her gifts, that it is in our power systematically to develop or to destroy in our descendants — and this in the course of only a few generations — any physical or mental gifts, simply by practicing or by completely neglecting it..."

"Yes, but all this does not explain to me the secret charm of your national melodies."

"What's the use of going into details, when you can see that my explanation is a general clue to the solution of not only your problem, but of a host of others? Centuries have accustomed the Hindu ear's receptivity to one particular type of combination of audio-waves or atmospheric vibrations, while the ear of the European has been accustomed to another type; because of this, the soul of the former will experience delight when the soul of the latter will feel nothing, while the ear may feel pain. I could end my explanation at this point, as it seems simple enough and understandable, but I am anxious to awaken in you something more than the feeling of satisfied curiosity. What I have pointed out explains the mystery from its physiological angle only. It is as easily understandable as, for instance, the fact that we Hindus habitually eat with impunity quantities of spices which, even in small quantities, could give you inflammation of the intestines. Our auditory nerves, which at the beginning were identical with yours with regard to their capability, have altered as a result of centuries of training and have **[297]** become as distinct from yours as our complexion and our stomachs. Add to this the fact that the eyes of our Kashmîr weavers, both men and women, are known to be able to distinguish three hundred hues more than the eyes of a European, as shown by your own most scholarly physicists and by the manufacturers of Lyons, and it will be realized how simple is the explanation of the problem. Force of habit, the law of atavism, anything you like... But

you, coming from America to study the Hindus and their religion, will never understand the latter if you do not realize from the outset how closely and well-nigh indissolubly all our sciences are related, not to modern orthodox and ignorant Brâhmanism, of course, but to the philosophy of our primitive Vedic religion."

"But what, for instance, has music in common with the *Vedas*?..."

"A great deal — almost everything. As was the case with the ancient Egyptians and Chinese, so it is with us: all the sounds in nature, and consequently music itself, stood in direct relation to Astronomy and Mathematics, that is to say, to the planets, the signs of the zodiac, the solar and lunar currents and numbers; and especially to that, the existence of which your scientists have not yet fully ascertained: *âkâśa* or the ether of space. The doctrine of the 'music of the spheres' originated here, and not in Greece or Italy, whither it was brought by Pythagoras after he had completed his studies with the Gymnosophists of India. Most certainly this great philosopher, the only Western sage who revealed to the world the heliocentric system before Copernicus and Galileo, knew better than anyone, before or after him, how dependent is the least sound in nature on the *âkâśa* and its correlations. One of the four *Vedas*, namely the *Sâma-Veda*, consists entirely of hymns. It is a collection of *mantras* and incantations sung during the sacrifices to the 'gods,' that is to say, to the Powers of the Elements. Our ancient priests— even though their knowledge did not accord with the modern methods of chemistry and physics, knew a good deal that has not yet been uncovered by present day scientists. It is therefore understandable that these priests at times forced the 'gods' of the Elements or the blind forces of nature to answer **[298]** their prayers by various portents. Every sound in these mantras, the slightest variation in each, has its meaning and is purposely where it should be; and, having a reason, it must of course have its effect. As has been said by Professor Lesly, 'the science of sound is the most intangible, the most subtle, and the most complex of all the series of physical sciences.' If ever this teaching were recognized in all its perfection, it was by our ancient Ṛishis, our philosophers and saints, who left us the *Vedas* . .

"Now I begin to understand the origin of the mythological fables of Greek antiquity," thoughtfully remarked the Colonel, "the tales about the pipes of Pan, his pipe of seven reeds, the Fauns, the Satyrs, and even the lyre of Orpheus himself... I know that the ancient Greeks knew little of harmony and the rhythmical declamation of their dramas— which probably never reached the heights of even the simplest of modern recitals, sustained as they were by only a feeble lyre and the pipes of Pan — could hardly have suggested to them the idea of the all-enchanting lyre of Orpheus. I feel strongly inclined to the opinion of many of our well-known philologists and scholars. I suspect that Orpheus, whose very name ὀρΦνός, *i.e.*, dark-skinned, suggests that even among the tawny-complexioned Greeks he must have been even darker, was an immigrant from India. This was the view of Lemprière and of several others..."

"Some day your suspicion may become a certainty. There is not the slightest doubt that the purest and highest musical forms of antiquity belong to India. All our legends ascribe magical powers to music, which was a gift and a science sent to earth by the gods. And while we ascribe all our arts in general to divine revelation, music stands at the head of all else. The invention of the *vîṇâ*, a kind of lute, belongs to Nârada, the son of Brahmâ. You will probably laugh at me if I tell you that our ancient *upgâtṛi* (singing priests), whose duty it was to officiate during the *yajña* (sacrifice), knew certain secrets of being so well that they were able to produce by means of certain combinations, and, mark well, without any trickery, phenomena which were regarded by the ignorant as manifestations of supernatural powers. The phenomena produced by the *upgâtṛi* (singing priests) and the *Râja-yogins* **[299]** are perfectly natural to the initiated, however miraculous they may seem to the uninitiated."

"But do you really have no faith at all, none whatsoever, in our spirits?" insisted Miss B. who was quite afraid of the Ṭhâkur.

"With your permission, I have *none."*

"And... in mediums?..."

"Still less, my esteemed lady. However, as far as mediumism is concerned, for which we have had from time immemorial quite a different name, namely, *bhûta-dak*, literally, 'hostelry for devils,'[223] I do believe in it, as I do in all sorts of other psychic diseases. I sincerely pity the real mediums and try to help them when I can. As to the charlatans, I despise them and rarely lose an opportunity to unmask them..."

The scene in the witch's den near the "dead city" suddenly flashed into my mind; the Brâhmaṇa-oracle, caught and rolling down the hole, and the flight of the old woman herself. That which I did not understand then became clear to me now: Nârâyaṇa had acted under the orders of the Ṭhâkur...

"Our *Anga-tiene"* continued the latter, "or those 'possessed' by this force unknown to the uninitiated—'force' in which spiritists recognize spirits; superstitious people, the devil; and sceptics deceit and trickery; while real men of science suspect it to be a natural force not yet discovered by them — are almost always weak women and children. You are trying to unfold and increase in them this dreadful psychic disease, while we are attempting to save them from that 'force' you know nothing about, and which it is useless to discuss now... We sons of India have been for ten centuries under the heel of various people, often inferior to ourselves... But the nations that have conquered us have **[300]** conquered only our bodies, not ourselves.[224] They can never claim the upper hand over our souls! The Mayâvi-rûpa of a real Âryan is as free as Brâhman, and even more so.[225] For us,

---

[223] *Dâk* means a saloon or hostelry: and *bhûta* the evil soul of a dead man whose sins prevent it from rising to *moksha*, the heavenly abode, and which must wander upon the earth. There are no "devils" or fallen angels in Hindu philosophy.

[224] The *Vedântins* or the followers of the philosophical system of Śaṃkarâchârya, rarely use the pronoun "I" when speaking of themselves, and say, for instance, "This body went," "This hand took" and so on, in everything concerning the physical or automatic actions of man. The personal pronouns "I, "he, are only used concerning mental processes, such as "I thought," "I wish to go," etc. To their eyes the body is but a shell, the outward sheath of the inner, invisible man, who is the real "I."

[225] *Mayâvi-rûpa* literally means illusion or Mayâvic body—the real *ego; Kâma-rûpa* is the body of desires or will, deliberately fashioned by our strong desire (endowed with creative power, according to the Hindus), our double which appears wherever it is sent by our desire. In life, man possesses just about as many such inner bodies as there are skins in an onion, each one more subtle and pure, and each one of them bears its special name and is independent of the body. After death, when the earthly vital principle disintegrates together with the body, all these interior bodies join into one aggregate, and, according to their deserts, either advance on the high road to *moksha*—such a soul is then termed *deva* (divine)—even though there are still a great many "stations" before the final liberation from the shackles of matter, or it becomes a *bhûta,* an evil soul, and suffers on earth, either wandering in the invisible world or transmigrating in various unclean animals. In the first instance, a *deva* will not have intercourse with the living. Its only link with the earth is its posthumous affection for those it loved in life, and over whom it exercises its protective influence even after death.
Love outlives every earthly feeling, and a *deva* can appear to its loved ones in their sleep, or as an illusion *(mâyâ)* for a brief moment, and in no other way, because the body of a *deva* undergoes a series of gradual changes from the moment it is freed from its earthly bonds. With every transition from one sphere to another, it loses somewhat of its objective nature, becoming more and more intangible. It is reborn, lives and dies in every new sphere or *loka,* which gradually becomes ever more subjective and pure, while it "dreams in the âkâśa," or ether, during its transition periods. Finally, being freed of the last earthly thought and sin, it becomes *nothing* from the substantial point of view. It is extinguished as a flame and, having become one with Parabrahman, it lives the life of the spirit, of which neither our material conceptions nor our language can give us any idea. But the "eternity" of Parabrahman, is not the eternity of the soul. The latter according to a *Vedântic* expression, is an eternity in *eternity.* However holy, the life of the soul has its beginning and its end, and consequently no sins and no good actions can be either punished or rewarded in the "eternity of Parabrahman." This would be contrary to justice, "disproportionate," as the Vedânta expresses it. "Spirit alone lives in eternity and has neither beginning nor end, neither frontiers, nor limits, nor central point." The *deva* lives in Parabrahman as a drop of water lives in the ocean, till the next regeneration of the universe out of *pralaya,* a periodical chaos, a destruction or rather a disappearance of the worlds from the region of objectivity. With every new great cycle, the *Mahâ-Yuga,* it separates itself from the "eternal," attracted by existence in objective worlds, like a drop of water first drawn up by the sun, then starting downward again, passing from one sphere to the next, concreting itself, until it finally sinks into the dross of our planet.
Then, when a small cycle is over, it begins to ascend again on the opposite side of the circle. Thus it gravitates in the *eternity* of Parabrahman, passing from one conceptual eternity to another. Each of these "human" eternities, *i.e., conceivable* to the mind, consists of 4,320,000,000 years of objective life and of as many years of subjective life in Parabrahman (when the individual character of the soul, according to the Vedânta, does not vanish, as is supposed by

[301] in our religion and philosophy, our spirit is Brâhman itself, higher than which there is only the unknowable, omnipresent and omnipotent spirit of Parabrahman. Neither the English nor even your 'spirits' can ever conquer our 'Mayâvi-rûpa.' It cannot be enslaved... And now let us retire for the night."

---

some European scholars), in other words altogether 8,640,000,000 years. This number of years in their estimation is long enough to redeem the most terrible of crimes and to reap the reward of any good actions performed in such a brief period as is the human life span. Only the souls of the *bhûtas,* when the last spark of repentance and of desire to atone for their sins has become extinguished, will eventually evaporate. Then their divine and undying spirit separates from the soul forever and returns to its primordial source; the soul is reduced to its primitive atoms, and the *Ego* is plunged into the darkness of eternal unconsciousness. Its identity is lost. Such is the philosophy of the Vedânta concerning the spiritual man. And that is why the Hindus do not believe in the return of souls to earth, except in the case of *bhûtas.*

— XXIII[226]—

[302]

[JUBBULPORE.—MARBLE ROCKS. — THE THUGS AND THEIR METHODS. — THE MADAN-MAHAL. — SUSPENSION OF BREATHING. — INCREDIBLE POSTURES OF THE FAKIRS. — DR. PAUL AND HIS TREATISE ON YOGA PHILOSOPHY. — METHODS OF HIBERNATION. — STAGES OF TRANCE ACCORDING TO DR. PAUL. — ALLÂHÂBÂD ON A SUMMER DAY. — THE UNDERGROUND RIVER. — ANCIENT MONUMENTS AND KING AŚOKA'S INSCRIPTIONS. — WHAT NIRVÂṆA IS. — CAUSALITY AND THE SPIRITUAL EGO.]

Leaving Mâlwâ and the "independent"(?) territory of the Holkar, we found ourselves again in strictly British territory, going by railway to Jubbulpore and Allâhâbâd. In the first town we stopped only a few hours, to look at the famous "Marble Rocks." Not wishing to lose an entire day, we left by boat, starting at 2 a.m., thus avoiding the heat and enjoying a splendid trip on the river two miles from town.

Tubbulpore, situated in the district of Saugor and Narbada, 222 miles from Allâhâbâd, was at one time owned by the Marâṭhâs, but is now British soil, as the English took it from them in 1817. As usual, they got it by cunning instead of force. They boast in their "History of India" that on December 19, 1817, General Hardyman, at the head of only 1,100 men, cut to pieces 5,000 Marâṭhâs, the army of the Râjâ of Nâgpur, inflicting on them severe losses and taking possession of nine cannons and a large quantity of military stores, while themselves suffering *only two casualties* and *ten wounded.*[227] Tradition, however, tells **[303]** a different story. Under the pretense of negotiation, the Marâṭhâ" leaders were invited by the English to a feast: the officers got them drunk with some concoction, while their soldiers performed the same operation in regard to the rank and file. In this manner, while they were half-dazed, the English were able to kill them and to take possession of the town.

This story, for the veracity of which I cannot vouch, as it appears altogether incredible and mean, was told us by a half-caste Portuguese (Eurasian), whose father, he said, had been an eyewitness of the event. It was related not as a censure of the English, but with some degree of pride, as a kind of hymn of praise to his European compatriots, who, as I have already mentioned more than once, despise half-castes more than they do Hindus, while the latter, in return, despise them and with compound interest.

The neighborhood of Jubbulpore is charming and of the greatest interest to the lovers of natural science. Both the geologists and the mineralogists find here a most fertile field for scientific research. The mountains, presenting an unusual variety of formations, provide granites of every variety, and the long chain of craggy rocks would keep a hundred Cuviers busy for life. The limestone caves of Jubbulpore are a true ossuary of antediluvian India; they are full of skeletons of monstrous animals, now completely extinct.

At a considerable distance from the other mountain ridges, and entirely by themselves, stand the "Marble Rocks," a freak of nature, of which there are many in India. On the flattish banks of the Narbada, overgrown with thick shrubbery, there suddenly rises, like a wart on the smooth cheek of Mother Nature, a long row of strangely-shaped snow-white cliffs. And what cliffs!... White and pure, as if moulded by human hand into some curious shape, they pile erratically one on the other and look rather like an enormous paperweight from the desk of a Titan. Halfway up the road, they appeared and disappeared for brief moments, with the sudden capricious turnings of the river, trembling in the pre-dawn mists like a distant, deceptive mirage on the horizon of the desert, until we lost **[304]** sight of them altogether. But then, just before sunrise, they suddenly stood once more

[226] [Misnumbered XXII in the *Russkiy Vestnik*. — *Compiler*.]

[227] See E. Thornton, *A Gazetteer of the Territories under the Government of the East India Company*, London, 1857, s.v. Jubbulpoor.

before our charmed eyes, floating above their reflected image in the river. Like an enchanted castle called forth by the wand of the magician, they suddenly sprang forth from the earth on the green banks of the Narbada, mirroring their virgin beauty in the calm surface of the lazy waters of the river, promising us both shade and coolness... And how precious is every moment of the cool hours before sunrise, can be appreciated only by those who have lived and travelled in this fiery land.

Alas! No matter how early our start, our enjoyment of the cool retreat beneath the rocks was of short duration. No sooner had we landed upon the magic shore, planning to have some prosaic tea in the midst of these poetical surroundings, than the sun leaped above the horizon and began shooting his fiery arrows at the boat and at our unfortunate heads. Pressing us from one place to another, it drove us at last even from under a high rock overhanging the water. The snow-white marble beauties became golden-red, pouring fiery sparks into the river, heating the sand on the shore, and blinding our eyes... No wonder legend points to them, and the people believe them to be, either the abode or the actual manifestation of Kâlî herself, the most cruel of all the goddesses of the Hindu pantheon. For many yugas this fierce spouse of Śiva has been engaged in a desperate conflict with her husband, who, in the shape of "Trikûṭeśvara" (three-headed liṅga) has claimed unlawful rights to rock and river, over which Kâlî herself presides.

And that is probably why something like underground cries can be heard every time the daring hand of an utterly irresponsible coolie, working in government quarries, breaks a stone from the white hip of the goddess. And the wretched stonecutter trembles and is torn between his fear of the inspector and the expectation of revenge on the part of the bloodthirsty deity. Kâlî is the patroness of not only the rocks but of the ex-*Thugs* as well—the stranglers, who quite recently struck lonely travellers with terror. Many a bloodless sacrifice have these *Thugs* offered on the marble altar of Kâlî. The country is full of blood-chilling tales about their accomplishments in honor of the goddess. These tales **[305]** are too recent and fresh in popular memory to have become mere colorful legends, especially as they are confirmed by the official documents of the law courts and the inquest commissioners.

If England ever leaves this country (and she will not do so before her bone is thoroughly gnawed), the complete suppression of *Thugism* will stand foremost among the few services which she rendered to the land. Under this name, as everyone must still remember, was practiced in India during more than two hundred years the craftiest and the most terrible kind of homicide. Sometime after 1840, it was finally ascertained that its aim was simply robbery and brigandage. The distorted notion concerning the meaning of Kâlî was simply a cunning pretext; in this case the goddess was nothing but a stage setting for the rascals. Otherwise, how is it possible to explain the presence of so many Moslems among her Hindu devotees? On the day when justice caught up with them, the majority of the "knights of the *rûmâl*"— the sacred handkerchief used in strangling the victims — proved to be Moslems. The most illustrious among their leaders were not Hindus, but sons of the Prophet, as for instance Aḥmad, and out of thirty-seven *Thugs* recently caught by the police, there were *twenty-two* Moslems. It is obvious of course that their religion, having nothing in common with the Hindu gods, played no role whatever in all of this; the motivating reason was merely robbery. It is true, however, that the final rite of initiation as a *Thug*[228] was performed in the forests, before an idol of Bhâvanî.[229] wearing a necklace of human skulls. Before this time, the Thug had to undergo a course of training which consisted of learning an especially difficult method of throwing the *rûmâl* around the neck of the marked and unsuspecting victim, and strangling him in such a way that death was instantaneous and without the slightest sound on the part of the victim. In this initiatory rite, the part ascribed to the goddess was made manifest by means of certain symbols, similar to those universally used among Freemasons, as for instance, an unsheathed dagger, **[306]** a skull, and even the corpse of the slain Hiram Abif, the "widow's son," brought back to life by the Grand Master of the lodge. Kâlî was nothing but an imposing scenario used for another purpose

[228] The term *Thug* simply means thief or robber.

[229] Another name for the goddess Kâlî, used by the Thugs.

altogether. *Thugism* was a freemasonry of its kind, with its own special signs of mutual recognition, passwords and jargon that no outsider could understand — and all this for criminal purposes. Freemasonry in our era, by the way, is quite a harmless pastime, except perhaps for the Mason's own pocketbook. Just as the Masonic "lodges" receive both Christians and Atheists, so the *Thugs* used to receive the thieves and robbers of every nation, and it is even reported that there were among them some English and Portuguese.

Poor, poetical Śiva, wretched Bhâvanî! Popular ignorance has indeed invented a mean role in thus personifying these type-figures, so deeply philosophical and full of poetry and knowledge of nature! Śiva, in his primitive meaning, is at one and the same time the all-destroying and the all-regenerating power of nature. The Hindu trinity is an allegorical representation of the chief elements: fire, earth and water. All three, Brahmâ, Vishṇu and Śiva represent these elements by turn, in the various phases, but Śiva is much more the god of fire than Vishṇu; he burns and cleanses at the same time, creating out of the ashes, like the Phoenix, new forms, full of renewed life. Śiva-*Śaṃkara* is the destroyer and Śiva-*Râkshasa*, the regenerator. He is represented with a flame in his left palm, and with the sceptre of death and of resurrection (*śûlayudh*) in his right hand. His worshippers wear on their foreheads, between the brows, his symbol which consists of three horizontal parallel lines; it is traced with wet *ashes* (the remains of things burned in the fire), and these are termed *vibhûti* (purified substance). The color of Śiva's skin is rosy-yellow, gradually changing into flaming red. His neck, head and arms are wrapped round with snakes, emblems of eternity and constant regeneration. "As a serpent sloughs off its old, and reappears in a new skin, so man after death reappears in a new and purer body," say the *Purâṇas*. In her turn, Śiva's wife Kâlî is the allegorical representation of Śiva's earth, fructified bv the flame ot the sun... If her worshippers have allowed **[307]** themselves to believe that she is fond of human sacrifices, it is only because the earth is fond of organic decomposition, which fertilizes her and helps her to call forth new and fresh forces from the discarded ashes of the old. The Śaivas, when burning their dead, place an idol of Śiva at the head of the corpse; but when, atter gathering the ashes, they begin to scatter them on earth or water, they invoke Kâlî, adorned with skulls, in order that the goddess may receive in her bosom ashes purified by the sacred fire and bring forth in them the germs of new life. But what truth is not distorted in the end by the coarse superstition of ignorance! Thus the perverted emblem fell into the hands of the Thug brigands. According to their understanding, the goddess requires human sacrifice, but at the same time hates bloodshed, so they decided to kill without soiling their hands.

We visited a very old man who was once a *Thug*. Having served his time on the Andaman Islands, he was later pardoned, owing to his sincere repentance and to some service he had rendered the Government. Returning to his native village, he peacefully settled down to end his days weaving ropes, a profession suggested to him, most likely, by some sweet reminiscences of his reckless youth. He first initiated us in the art of theoretic Thugism and then most kindly offered to show us his skill in practice, if we agreed to buy a sheep for him. He said he wanted to show us how easy it was to send a living thing into the hereafter in less than three seconds, the whole secrets of the art consisting in the rapid and skillful play of the finger joints of the right hand. As soon as the sign agreed upon, the fateful hooting of the owl (a bird sacred to Bhâvanî-Kâlî) was heard, a *Thug* stood behind each of the travellers who had fallen into the skillfully set trap, were they even as many as twenty. In a second the *rûmâl* was around the neck of the victim, the well-trained iron fingers of the *Thug* tightly holding the ends of the "sacred handkerchief"; another second and the joints of the fingers performed their artistic twist, pressing the cervix and the victim fell down helpless! Not a sound, not a shriek!... The *Thugs* worked as swiftly as lightning. The strangled man was immediately carried to a grave prepared beforehand in the forest, often under the bed of **[308]** some brook or rivulet periodically in a state of drought. Every vestige of the victim vanished. Some thirty years ago, when no railways existed, and when there were no regular government systems, who would know or care about the disappearance of a Moslem or a Hindu embarked on a journey, except his own family or near relatives? Besides, the country is full of tigers, whose fate it is to be

held responsible for the sins of others as well as their own. Whoever happened to disappear, the answer was invariably the same: "the tigers ate him."

This was a remarkably and efficiently organized system! Skillful accomplices, Brâhmaṇas, tramped all over India, visiting large cities especially, stopping at the bazaars, the social clubs of Asiatic nations, asking questions, and gathering information as to who was about to start on a journey and where they were going; they scared the would-be travellers with tales of *Thugs* and then advised them to join this or that travelling party, who, of course, were disguised *Thugs*. Having ensnared these wretched people, they advised the brigands and collected a commission in proportion to the total profit. For a long time these invisible and elusive bands, scattered all over the country and working in groups of from ten to sixty men, enjoyed freedom, but finally they were caught. The inquiry unveiled awful repulsive secrets; rich bankers, officiating Brâhmaṇas, râjâs of small domains, and even a few English government officials belonged to their bands. For its service in exposing this, the East India Company truly deserves popular gratitude in India.

We did not buy a sheep for the old brigand, but gave him some money. To show his gratitude, he offered to demonstrate for the Colonel all the preliminary sensations of the *rûmâl* on his own American neck, promising him, of course, to spare him the last, famous "twist." But our president generously declined...

On our way back we stopped at the "Madan-Mahal," another mysterious curiosity. It is a house built — no one knows by whom or for what purpose — on a huge rounded boulder. This stone (probably a relative of the *cromlechs* of the Celtic Druids) *wobbles in all directions* at the least touch, together with the house and whoever feels curious **[309]** enough to venture inside it. Of course we were curious enough, and our noses remained safe thanks to the vigilance of Nârâyaṇa, the Bâbû and the Ṭhâkur who looked after us like tender nurses...

The natives of India are truly amazing people! I do not think there is anything in nature, however unsteady, that they cannot sit upon with the greatest of comfort, after finding their balance. A Hindu may jump up onto a post or an iron cross-rod somewhat thicker than a telegraph wire, grip it with all his ten toes, as long and tenacious as those of a monkey, squat down, and sit there for hours on end...

"Salaam, saab!" I once said to a venerable naked Hindu seated like a crow on a perch, near the sea. "Are you comfortable, uncle? Are you not afraid of falling?" "Why should I fall?..." seriously replied the "uncle," expectorating a red fountain of chewed betel. "I do not breathe, maam-saab!..."

"What do you mean you do not breathe? Can a man remain without breathing?" exclaimed I, somewhat surprised at such a piece of information.

"Oh, yes... I do not breathe now. But in some five minutes or so, I will take air into my lungs again; I will then hold to the post... And then I will again sit quietly without breathing..."

After this astounding physiological information we parted. We got no more out of the old man and left with the conviction that he could have earned a lot of money as an acrobat in any European theatre. This episode, however, threw all our "scientific" cogitations into a cocked hat.

We had recently heard that *yogins* and others who practice *gupta-vidyâ* (secret and sacred science) in India are known to have discovered the secret of not breathing for from 21 to 43 minutes at a time, while remaining alive! Some of them, as a result of years of constant daily practice, acquire the faculty of *hibernating*. They fall into a kind of sleep, as do certain animals, and remain in this condition without breathing and without the slightest sign of life, allowing themselves to be buried several weeks, and even months, and afterwards come back to life!... Eventually we witnessed **[310]** this sort of thing ourselves, but at the time we received the old man's curious answer, we knew of the phenomenon merely from books, from the stories of travellers who were eyewitnesses to it, and from some of our acquaintances among the natives. On the testimony of Coathupe, an English surgeon, who for a long time disbelieved in the ability to suspend breathing, but who finally had to give in, "face to face with the fact," as he said, one such yogin known to him could remain without breathing from seven to twelve minutes. Physiology, however, definitely teaches that even in the case of healthy Arab and Sinhalese divers, suffocation occurs not later than

one and a half, or at the most two minutes, after complete submersion of the body. Furthermore, while some of us believed in the existence of natural but hidden forces in man to be brought out only as a result of special "training," forces which science knows little about because of its extremely superficial acquaintance with Hindu *yogins* and conjurers, others, like Miss B., believed in Spiritism, and others yet, like W., believed in nothing at all. Still all of us, believers and unbelievers, protested this strange declaration. Was it possible for us to believe in such foolish things, we argued? Until then we were so naïve as to imagine that only sturgeons and suchlike were clever enough to learn how to absorb as much air as possible, and to fill with it not only their stomachs but also their air-bladders, in order to become lighter than water and come up to the surface with that much more ease. What is possible to a sturgeon is impossible to man!... And even if it were possible for man to store air in unusual circumstances, such a gift must be rare and difficult to obtain. To use such an ability in order to perch bird-like on a post seemed to be unheard of foolishness!... We decided that the old man made an empty boast, probably with the object of laughing at the "white saabs." But we learned later that he had correctly described the necessary process for this sort of curious way of sitting.

In those days, however, we were inclined to resent explanations of this kind and interpreted them as mockery. But at Jubbulpore we witnessed a phenomenon which was even more curious. Strolling on the river bank, the so-called **[311]** "fakir's avenue," the Ṭhâkur suggested we go into the courtyard of a pagoda. This is a sacred place and neither Europeans nor Moslems are allowed inside. But Gulâb-Lal-Singh said something to the chief Brâhmaṇa, and we entered. The yard was full of devotees and ascetics, among whom we specially noticed three ancient and perfectly naked fakirs. Dark, wrinkled, as thin as skeletons, their heads covered with a mass of white hair, they sat or rather stood in what appeared to us to be the most *impossible* postures. One of them *literally resting only on the palm of his right hand*, was poised perpendicularly with his head downwards and his legs upwards; his body was as motionless as if, instead of a live man, he were the dry branch of a tree. His head did not touch the ground, but was bent somewhat upwards in the most abnormal manner, and his eyes stared right into the sun. I cannot guarantee the truthfulness of some talkative inhabitants of the town who had joined our party, and who assured us that this ascetic spends every day of his life from noon to sunset in this posture. But I do know that we watched him exactly *one hour and twenty minutes*, and during the whole of this time the fakir did not move a muscle!...

The other stood on one leg on what is known as a "sacred stone of Śiva," about five inches in diameter; the other leg was curled up under his stomach, and the whole of his body was bent backwards into an arc; his eyes also were staring at the midday sun. The palms of his hands were pressed together as if in prayer... He appeared to be glued to his stone. It was impossible to imagine by what means a man could achieve this condition of equilibrium.

The third sat with his legs under him; but just exactly how he could sit was quite incomprehensible. His seat was a stone liṅga, not higher than an ordinary street post and not wider than the circumference of the stone of Śiva, in other words five or possibly seven inches in diameter. His arms were crossed behind his neck, and his nails had grown deep into the flesh of his shoulders.

"This one never changes his position," they told us, "he has been sitting in this position for the last seven years or so..."

[312] "And how does he eat?" we asked in amazement.

His food, or rather drink, as it was milk, was brought to him once every 48 hours from the pagoda, and poured down his gullet with the aid of a bamboo tube. His disciples (every ascetic has his willing servants, candidates to holiness) take him off at midnight, wash him in the tank, and *place* him back upon his pedestal like an inanimate object, as he can no longer unbend his limbs.

"And how about the others?" we asked, pointing to two of them. "They look as if they would fall down. The least nudge would upset them, would it not?"

"Try!" suggested the Ṭhâkur. "As long as a man is in the state of *samâdhi* (religious trance), it is easier to break him to pieces like an idol made of clay than to move him from his place..."

To touch an ascetic in a state of trance is a sacrilege in the eyes of the Hindus, but evidently the Ṭhâkur was well aware of the exceptions to the general rule. He had another brief exchange of words with the sullen Brâhmaṇa who was accompanying us, and, after the consultation was over, told us that none of us would be allowed to touch the fakir, but that he personally had obtained permission, and so was going to show us something still more amazing. Saying this, he approached the fakir seated on his stone, and holding him carefully by his bony hips, lifted him and put him on the ground on one side. Not a joint moved in the body of the ascetic, as though instead of a living man it were a bronze or stone statue. Then he took up the little stone and showed it to us, asking us, however, not to touch it for fear of offending the crowd. The stone was round, flat, with rather an uneven surface. When laid on the ground, it could be set moving at the slightest touch...

"You see how unsteady is this pedestal chosen by the fakir. Under the weight of the ascetic, however, it is as immovable as if it were planted in the ground."

Lifting the fakir again, the Ṭhâkur placed him back where he belonged. In spite of the law of gravity which, to all appearances, should have acted upon his body and head bent backward in a long arc, the ascetic and the stone **[313]** seemed to have become solidly joined to the ground, without the least change in position. How they are able to achieve this, they alone know. I merely state a fact and do not attempt to explain it.

At the gate of the pagoda we put on our shoes, which we had been told to take off before going in. We left this *holy-of-holies* of the centuries-old mysteries with our minds more puzzled than when we had entered it. In the "Fakir's Avenue" we found Nârâyaṇa, Mûljî and the Bâbû, who had not been allowed to enter. All three of them had long before released themselves from the iron claws of caste, and openly ate and drank with us, and for this offence were "ostracized" and despised even more than the Europeans. Their presence in the pagoda would have polluted its holiness forever, whereas the pollution brought on by us would be only temporary; it would evaporate in the stench of cow-dung burnt after we had left — the usual Brâhmanical "incense of purification" — like a drop of dirty water in the rays of the sun.

India is a country of the unexpected; even from the standpoint of the ordinary European observer, everything here is topsy-turvy, from the shaking of the head which everywhere else is a sign of *negation*, but here an emphatic affirmation, to the host's custom of showing the door to the most pleasant guest, who, otherwise, would stay a week and might die of hunger rather than go without being invited to do so — everything here contradicts our Western ideas. To ask, for instance, how is the wife, even if you are well-acquainted, or how many children a man has, or whether he has any sisters, is highly offensive. Here, when you feel it is time for the guest to leave, you sprinkle him with rose-water, hang a garland of flowers round his neck, and pleasantly point to the door saying: "I now take leave of you... Come again!" The Hindus are a strange and original people, but their religion is still stranger and more incomprehensible... With the exception of certain disgusting rites of some of the sects and abuses on the part of the Brâhmaṇas, the religion of the Hindus must have a deeply and mysteriously attractive quality, if it can turn even an **[314]** Englishman from the path of truth. Here is something, for instance, that happened a few years ago.

There had appeared a very interesting and scholarly pamphlet, the contents of which were an affront to modern science. It was written in English and published in a small edition by a regimental physician and surgeon named N. C. Paul, G.B.M.C., in Benares. He was well known among his compatriots, the English, as a specialist in physiology and was at one time considered an authority in the world of medicine. The pamphlet treated of various instances of "hybernation" witnessed by the doctor among the ascetics, and the *samâdhi* and other phenomena produced by the *yogins*. Bearing the title *A Treatise on the Yoga Philosophy*, this pamphlet alarmed the representatives of European medicine in India, and a lively polemic between Anglo-Indian and native journalists ensued. Dr. Paul had spent thirty-five years in studying the incredible, but for him entirely indubitable, facts of "yogism." With perfect sincerity, and evident regret, he confesses the fact that

he could never succeed in reaching the *râja-yogins*, but he established friendly ties with fakirs and *lay* yogins, *i.e.*, such as do not hide their rank and upon occasion will consent to permit a European to witness certain phenomena. Dr. Paul not only described some of the strangest among those he had witnessed, but even explained them. *Levitation*, for instance, something that stands in direct opposition to the accepted laws of gravity and which was vehemently denied by the astronomer Babinet, is explained by him quite scientifically. But it was chiefly his warm friendship with Captain Seymour which enabled him to penetrate some mysteries which, until then, were supposed to be impenetrable. Some twenty-five years ago, this captain produced in India, and more particularly in the Army, an unprecedented scandal. Captain Seymour, a wealthy and well-educated man, accepted the Brâhmanical creed and became a *yogin*! Of course he was proclaimed insane and, being caught, was sent back to England. Seymour escaped and returned to India in the dress of a *sannyâsin*. He was caught again, put on board a steamer, taken to London, and placed in a lunatic asylum. Three days later, in spite of bolts and watchmen, he disappeared **[315]** from the institution. Later, his acquaintances saw him in Benares, and the Governor-General received a letter from him from the Himâlayas. He declared in this letter that he had never been insane, in spite of having been placed in a hospital. He advised the Governor-General not to meddle die in his private affairs again and stated that he would never return to civilized society. "I am a yogin," he wrote, "and expect to attain what is the aim of my life—to become a râja-yogin before I die." The Governor did not understand, but dropped the matter. After this no European saw him except Dr. Paul, who, as it is reported, was in communication with him until his last days, and even went twice into the Himâlayas — ostensibly on *botanical* excursions. The chief inspector of the medical department, considering Dr. Paul's pamphlet as "a direct slap in the face of science in its physiological and pathological fields," ordered all published copies of it bought from private owners at a high price and publicly burned, as a sacrifice to science, no doubt. As a result of this, the pamphlet became a rarity. Of a few copies saved, one is to be found in the library of the Mahârâja of Benares and another was given to me by the Ṭhâkur.[230]

The train left for Allâhâbâd at eight o'clock in the evening, and we spent the night to six in the morning en route. Although we had a first class coach with room for ten, I felt sure that for various reasons I would not go to sleep that night. Accordingly, having secured candles for a portable lantern, I made ready to break the railway law during the night and to read Dr. Paul's pamphlet, as it interested me. **[316]** About an hour and a half before departure, we all went to dinner at one common table in the *Refreshment Rooms*, *i.e.*, the restaurant of the railway station. Our appearance caused an evident sensation. Our party which included four Hindus occupied the end of a table at which were seated some fifty first class passengers who all stared at us with undisguised astonishment and contempt. Europeans on equal footing with Hindus!... Hindus dining with Europeans!... The subdued whispers grew into loud exclamations, and one important-looking lady, unable to stand it, got up and walked away. Were it not for the impressive presence of some unquestionably familiar types, such as W. and Miss B., both English and the Colonel who was being mistaken by everyone for an English officer, a scandal would have been unavoidable. Two Englishmen came up to the Ṭhâkur and after shaking hands with him — another rare occurrence — took him aside as if to talk business, but actually to satisfy their curiosity; they happened to be acquainted with him. Not the slightest attention was paid to the other Hindus. Here we learned for the first time that we were under police surveillance. The Ṭhâkur, pointing out to us a captain of

[230] * [In the Catalog of the British Museum, the name of this physician appears as Navînachandra Pâla which may or may not be the Indian version chosen by him for his work among the natives. There is no readily available information concerning the original edition of his work, but the 2nd ed. of *A Treatise on the Yoga Philosophy* was published at Calcutta by the "Indian Echo" Press in 1883, as an 8vo booklet of 52 pages; a 3rd ed. was published by Tukarâm Tâtya, the indefatigable early worker at Bombay, in 1888.
Certain portions of the text of this booklet were published by H.P.B. in *The Theosophist*, Vol. I, September, 1880, and Vol. II, October and November, 1880, with comments by herself. This material may be found in Volume II of the *Collected Writings*. — *Compiler*.]

very rosy complexion, with a long blonde moustache and wearing a white summer uniform, quietly whispered to me: "Beware of him!..." He was an agent of the secret police from the political department and had followed us from Bombay. On learning this pleasant piece of news, the Colonel burst into a loud laugh, which doubly disturbed the natives from Albion who were engaged in eating. We learned afterward that all the servants in the hotel were in *duty bound* to spy. The custom in India is to have your servants accompany you even to a dinner; so a Hindu stood behind each of us, while behind the Ṭhâkur were his four shield-bearers and two servants. The enemy was thus completely cut off by this army of naked-legged defenders, and the hotel spies had very little chance of overhearing our conversation. Besides, we had nothing to hide. But I confess that this state of affairs had a very bad effect on me. At last the uncomfortable dinner was over. Making myself at ease in the railway coach, I began reading the pamphlet...

Among other interesting things, Dr. Paul explains very **[317]** fully and learnedly the mystery of the periodical suspension of breathing on the part of *yogins,* and some other seemingly quite impossible phenomena which he witnessed himself many times. Here is his theory of "breathing" in brief.

The *yogins* have discovered the secret and have acquired the capacity of the chameleon to assume all the outward and visible appearances of plumpness and leanness. This animal, as is well known, appears at times very large when his lungs are filled with air; but when he releases the latter, he becomes quite insignificant in size. Many other reptiles acquire by the same process the ability to swim across wide rivers, as the need arises, and the surplus of air which remains in them after the blood has been fully oxygenated, makes them extremely lively, both on dry land and in water. The capacity of storing large quantities of air when necessary is the characteristic feature of all animals who are subject to *hibernation*. The ancient Hindu philosophers, observing this capacity, took advantage of it and perfected it. The method employed by the *yogins*, known as *Bhastrikâ Kumbhaka*, consists of the following:

The *yogin* who wishes to acquire this art isolates himself in an underground cave, where the atmosphere is more uniform and more moist than on the surface of the earth, and where, in consequence, the need for food is much less. Man's appetite is in proportion to the quantity of carbon dioxide he exhales in a given period ot time. That is why *yogins* never use any salt and live on milk alone, which they take only once a day at night, spending their days in a semi-cataleptic condition. They move very slowly, in order to breathe as little as possible. Movement increases the amount of exhaled carbon dioxide, and so the philosophy of the *yogins* prescribes *avoidance of exertion.*

The quantity of exhaled carbon dioxide is also increased by loud and long talk and decreases when subdued so the yogins teach slow and quiet speech and often take the vow of silence. *Physical* labor increases the quantity of carbon dioxide also, while mental labor decreases it. Accordingly, the *yogin* spends his life in contemplation and deep meditation. The *yogins* practice two methods, *padmâsana* and **[318]** *siddhâsana*, to enable them to breathe as little as possible. In the words of Śukadeva:[231]

Cross your legs; firmly straighten the neck and back; rest the palms of the hands on the knees; shut the mouth and begin to expire forcibly through both nostrils. Next inhale and exhale as rapidly as possible until you are fatigued. Then inhale through the right nostril, and filling the abdomen with the inspired air, suspend the breathing and fix the sight on the tip of the nose. Then exhale through the left nostril, and inhale through the left one. Suspend the breathing again and exhale through the right one. Then begin the process all over again, starting with the right nostril, etc.

When the yogins are able to practice the above quiescent postures for the period of three hours [says Dr. Paul], they commence to practice *Prâṇâyâma*, a stage of self-trance, which is characterized by profuse perspiration, trembling of the system, and a sense of lightness of the animal economy. They next practice *Pratyâhâra*, a stage of self-trance in which they have functions of the senses suspended. They then practice *Dhârâṇa*, a stage of self-trance in which

[231] A celebrated *yogin* and wonder-worker of the second century B.C. [The work from which this passage is quoted may be Śukadeva's *Śukâshṭaka***,** although this is not absolutely certain. — *Compiler.***]**

sensibility and voluntary motion are suspended, and the body is made capable of retaining any given posture, the mind being said to be quiescent in this stage of self-trance.

The Yogins, after attaining the stage of *Dhârâṇa* (cataleptic condition), aspire to what is termed *Dhyâna*. a stage of self-trance in which they pretend to be surrounded by flashes of eternal light or electricity, termed *Ananta-jyotis* (from two Sanskrit words signifying endless or all-pervading light), which they say is the universal soul. The Yogins in a state of Dhyâna are said to be clairvoyant. The Dhyâna of the Yogins is the *Turîya-avasthâ* of the Vedântists...

Samâdhi is the last stage of self-trance. In this state the Yogins, like the bat, the hedgehog, the marmot, the hamster, and the dormouse, acquire the power of supporting the abstraction of atmospheric air, and the privation of food and drink. Of *Samâdhi* or human hibernation there have been three cases within the last twenty-five years. The first case occurred in Calcutta, the second in Jaisalmer and the third in the Pañjâb. I was an eyewitness of the first case.

Some of the phenomena mentioned above were actually witnessed by Dr. Paul in their objective reality. There are others the reality of which he, having "seen so much that is hard to understand," neither believes nor denies. But he guarantees that a yogin can at will suspend and hold his breath for forty-three minutes and twelve seconds...

[319] Oh, Science!... Art thou also, like everything else, but *vanitas vanitatum*? Physiology, represented by Dr. Lefèvre and another doctor of medicine who quotes him, the learned Alfred Swaine Taylor, F.R.S. vice-president of the Royal Society of Physicians[232] assures us that so far not a single diver, whoever he may have been, could sustain more than two consecutive minutes of complete submersion of the body. And the author adds that as long as man is not a fish, it is inconceivable that he would be able to remain under water even *another half-minute*.[233]

So then no argument will do us any good. Science has decided, and it is not for us, gullible profanes, to contradict it. But it is evident that nothing is known as yet in Europe about either the methods of the yogins or the means employed by the philosophers of India from immemorial times, gradually to "transmute," as it were, the whole organism of man. It follows that, at least in the case under discussion, all that our physiologists have the right to declare is limited approximately to the following: "The phenomena of life which we have studied, investigating them under conditions known to us, and which may be called normal or abnormal, we have studied well and fully guarantee the accuracy of our conclusions..." However, it would be well if they added: "But having no pretensions to assure the world that we are fully acquainted with all the forces of nature, known and unknown, existent or apt to be developed under conditions not yet known to us, we do not claim the right to impede in others their urge for bolder investigation in regions which we have not yet reached, owing to our great caution (and sometimes to our moral timidity), an urge for the discovery of higher, though rare, phenomena of human nature. Not presuming to maintain that the human organism **[320]** is entirely incapable of developing transcendental powers, which manifest themselves only under rare conditions unknown as yet to science, we do not wish to keep other explorers within the limits of our scientific discoveries..."

By pronouncing this noble, and, at the same time, modest speech, our physiologists (including our quarrelsome Dr. Wm. B. Carpenter)[234] would at once gain the gratitude of posterity. Their learned colleagues, no longer afraid to gain the reputation (in spite of their past great services to science) of gullible, irresponsible subjects in their dotage, would undertake to investigate all such phenomena seriously and impartially, instead of surreptitiously, as is being done now by some of them, from fear of being discovered red-handed. All the phenomena of Spiritualism would then pass from the region of materialized "mothers-in-law" and "grandmothers," as well as mere fortune

---

[232] [Alfred Swaine Taylor (1806-1880) was an English medical jurist who travelled and studied abroad. Prof. of medical jurisprudence at Guy's Hospital, lecturer on chemistry and innovator in photographic processes. Editor of *London Medical Gazette*, 1844-51, and author of several works, among them *The Principles and Practice of Medical Jurisprudence*, 1865 and 1873.—*Compiler*.]

[233] *Op. cit*., Vol. II, p. 5.

[234] [Dr. William Benjamin Carpenter (1813-1885) was an English naturalist and physician of considerable renown. A man of incessant industry, he took part in many public movements, conducted deep-sea explorations, and carried out laborious work mainly in zoology. He was a voluminous writer of both books and scientific articles. His chief work is entitled *The Principles of General and Comparative Physiology* published in 1839.—*Compiler*.]

telling, to the region of pure psycho-physiological science, and the celebrated "spirits" would probably evaporate. The imperishable Spirit which "belongeth not to this world" would then be more accessible and more understandable to humanity. The latter will comprehend the harmony of the whole when it realizes how closely, how indissolubly, the visible world is bound to the invisible. As expressed with deep understanding by one of the esteemed Russian scientists, Professor Butlerov:[235] "all this is subject to knowledge, and the **[321]** increase of the sum-total of knowledge can only enrich and not suppress science. It has to be accomplished by means of strict observation, investigation, verification by means of experiment, and be guided by positive scientific methods, just as is the case in the establishment of all other natural phenomena. We do not appeal to blind faith, as has been done in the past, but to science; not to the denial of science, but to the broadening of its scope..."

Then indeed both Haeckel at the head of the evolutionists, and Alfred Russel Wallace at the head of the Spiritualists, would express complete satisfaction. What is there actually to prevent a man from having two principles in his essence; one purely divine, and the other purely animal? Really it does not behoove even you great scientists to "bind the sweet influences of the Pleiades," even if you choose "Arcturus and his sons" for guides on your way. Has it never occurred to you to apply to your own intellectual pride the questions which the "voice out of the whirlwind" once asked of long-suffering Job? Even though you have succeeded in catching **[322]** *leviathan* in the watery deeps, by piercing his nose with a hook, still, in the words of the *Book of Job* [xxxviii, 4, 17]: "where wast thou when I laid the foundations of the earth?... Have the gates of death been opened unto thee?" so as to enable you to assert positively that here, and not there, is the "abode of eternal light"?...[236]

"Allâhâbâd,... Allâhâbâd!..." the conductors cried. It was six a.m. when our train, puffing and shaking, noisily pulled into the magnificent station of the East Indian railway. This at once put an end to my reveries. All my travelling companions woke and began to fuss about, excepting the Ṭhâkur, who had a habit of disappearing at the stations as if swallowed by the earth. We were, however, accustomed to his strange ways and did not even inquire about him. The professor of Sanskrit, Pandit Sunder-Lal-Bhaṭṭachârya, was waiting for us at the station and invited us all to his home. A handsome and stately man, with muscular naked legs, proudly draped in a red Kashmîr shawl, embroidered in gold, and with a bright *pagṛî* on his long, black hair—such was our host. Here the types are quite different. The shaven Marâṭhâ heads, crowned with their helmet-like turbans are not to be seen any more. Long hair, black beards and expensive shawls worn like Roman togas, with scarves on the shapeless heads of the Benares Pandits, were now intermingled with the black coats *à la Francois I* worn by the bareheaded Bâbûs and the white caps of the

---

[235] [Alexander Mihavlovich Butlerov. Renowned Russian chemist, founder of the so-called "Butlerov School," b. Aug. 25/Sept. 6, 1828, at Chistopol', Province of Kazan'; died Aug. 5/17, 1886, on his estate of Butlerovka in the same Province. He was the son of a lieutenant-colonel of modest means and was educated at home and in the Gymnasium of Kazan', before entering the physio-mathematical department of the Kazan' University. His unusual capacities resulted in a rapid progress in his studies and a generous recognition on the part of his teachers. His University appointed him to its Staff to teach chemistry and physical geography. In 1854 he became Doctor of Chemistry at Moscow University and was retained there to teach Chemistry. During three separate trips abroad, Butlerov spent considerable time studying the progress of chemistry in Europe, and establishing personal relations with a number of outstanding scientists, such as Bunsen, Kekule and others. His scientific research laid the foundation of chemistry in Russia and coincided with the first marked development of organic chemistry in Europe.

It is of special interest to students of Theosophy to note his intense interest in Spiritualistic and allied phenomena. He became versed in the subject and approached it from the purely scientific viewpoint. On his initiative, there was organized in St. Petersburg in 1871 the first scientific committee for the investigation ot mediumistic phenomena, which included Professors Ovsyannikov, Chebishev and Zion. He was also very active in the formation of another Committee for the same purpose, suggested by Prof. Mendeleyev and made up of members of the Physical Society at the University ot St. Petersburg. He was a constant contributor to the Spiritualistic journal *Rebus* for which H.P.B. wrote. His articles on the general subject of mediumship and psychic manifestations were published at St. Petersburg in 1889, with reminiscences by his life-long friend and co-worker, Prof. N. P. Wagner— *Compiler*.]

[236] [The partial translation into English by Mre. Vera V. Johnston, published in 1892, does not go beyond this point.—*Compiler*.]

northern Hindus. On the station platform the spying captain was darting about, in his turn imagining us to be Russian spies and probably thinking his dark glasses made him unrecognizable. However, we paid no attention to him, and left at once in the carriages waiting for us.

In the very center of the native or "black" Allâhâbâd,[237] in a real labyrinth of streets, lanes, alleys and gardens, stood the house of Sunder-Lal-Bhaṭṭachârya to which we were invited. It was about 8 a.m. The house was lost in the rich **[323]** verdure of a thicket of teak trees; it seemed as though the sunbeams never reached the spacious and dark rooms of this house. In spite of this, we suddenly became aware of the intense heat. In the beginning of April, during the forenoon, the thermometer stood at 120° (Fahrenheit) in the shade. The scorching heat of the North-Western Provinces and of Râjasthân is entirely different from that of Bombay: in Central India perspiration runs off a man in streams, and in this moist, hot atmosphere one feels as if one were in a Russian bath, whereas at Allâhâbâd you never perspire, and this town seems destined to be the world's dryer, from the mummy-like ascetics, with whom the banks of the Ganges and the Jumnâ are strewn, to the planted feathergrass which is reduced to dust at the slightest touch. Here, for eight months of the year, there is a dry, fiery heat which seems to consume one internally, scorching the throat with every breath, and drying one out to the very marrow of one's bones like a burning desert wind; during such heat there is nothing to do but to sit motionless and avoid the slightest exertion. All the doors and windows on the verandah have shutters made of strongly fragrant *khus-khus* grass, abundantly sprinkled with water from the outside every five or ten minutes. The rooms are darkened until sundown, which makes it impossible for a European to do any work during the day[238] Upon our arrival we seated ourselves on the carpets and rugs, and, half-reclining on the pillows made of **[324]** palm leaves, were afraid to move. At times the breeze passing through the wet tissue of khus-khus wafted to our faces an aromatic coolness, while the *pankhâ*,[239] continuously waving over our heads, stirred the stuffy air and allowed us occasionally to breathe artificial air, instead of the scorching atmosphere.

We spent three days at Allâhâbâd. At three o'clock in the morning we went out to visit the town and its environs, returning at about 7 a.m. for breakfast; after that we all threw ourselves down on the rugs in the darkened hall under the *pankhâs*, and slept until four in the afternoon. Then, after some tea "with ice," we once again started on our expedition of studying antiquities and returned after 9 p.m. for our dinner. We never slept during the night but sat in the garden and breathed until dawn...

The town is situated on the southeastern boundary of the Doâb, the "Land of the Two Rivers," on a sandy promontory formed by the confluence of the Ganges and the Jumnâ. The latter has its source in a group of mountains called "Jumnâtri," in a spring bubbling among rocks covered with eternal snow, at a height of 10,849 feet above sea level. Here, at Allâhâbâd, both rivers are equally wide, but the Ganges is deeper and its waters are purer than those of the Jumnâ. They flow in a friendly way in the same river bed, side by side, but not blending their waters, so that the waves of

---

[237] All the cities where Englishmen live are divided into a *black* and a *white* town. The Hindus are not allowed to live in the latter.

[238] The English are so permeated with the dead letter formality of their centuries-old national customs, that from the very beginning of their settlement in India until 1869, they never attempted to adapt themselves to climatic conditions, or to adjust at least the outward appearance of their courts of law; the judges and lawyers sat during the scorching heat in their enormous powdered wigs. Finally on an occasion in the summer of 1869, the presiding judge of Allâhâbâd, feeling he was about to faint, impulsively threw off his wig... Instantly all the other wigs followed suit. Not a single word was uttered during this performance. Realizing that a change in the old custom was unthinkable, they remained silent as if by mutual consent and have kept their silence to the present day. The law concerning the wigs has not been abrogated, but on entering the court everyone silently takes off his wig at the opening of the session, and this innovation has in its turn become a law.

[239] *Pankhâs* are great fans. They are arranged in every room, especially in the bedrooms, and without them one could suffocate. They consist of lengths of cloth lined with cotton and stretched under the ceiling to the full width of the room, sometimes in several rows. They are set in motion by cords passing through the wall onto the verandah. Behind the wall, day and night sit *pankhâ-wallahs* (coolies), taking their two-hour turns in swinging the *pankhâs*. While this motion lasts, writing is impossible, as everything blows about the room; *pankhâ*s are continuously raising a miniature storm, and in case of heavy perspiration make it easy to catch cold.

the Jumnâ stretch like a blue ribbon along trip yellow waters of the Ganges. The natives call this place Trivenî (the three rivers), as an underground river, the Sarasvatî, flows there also, a lost fugitive whose waters suddenly disappear in the **[325]** desert of Sirhind. After irrigating the roots of the holy tree which grows in the underground caves (the "Catacombs of the Fort"), this river suddenly comes to light again from under a tower of the Allâhâbâd fortress and, as though ashamed of its conduct, swiftly flows away to one side; then, alter forming a little island, it unites with its two sisters far below the town. A legend in one of the oldest *Purâṇas* [240] tells us the story of that river, assuring us that it is in reality the spouse of Brahmâ, Sarasvatî, "the Goddess of Knowledge and Secret Sciences," who had to blush from shame by reason of her own imprudence. One day, as she was slowly walking in the desert, a book in her hand, she was so deeply engrossed in reading she did not notice how a crowd of demons, noisily shouting, had surrounded her. Being ashamed of her negligence, she sank at once into the sands of the desert and, having disappeared from the surface of the earth, reappeared again only at *Prayâga* (the ancient name ot Allâhâbâd), where she went on flowing side by side with her two worldly sisters.

The "White" town (where the Europeans live) is situated far away from the "Black" town of the natives. It has enormous, broad boulevards, crossing each other and lined with gorgeous trees which teem with jumping squirrels. Among spacious gardens, with yards protected on all sides by walls, are situated the bungalows of the English, which resemble out-of-town villas, rather than city buildings. The "White" town is not a town at all. With the exception of several wide squares, Allâhâbâd is like a gigantic park, 32 miles in circumference, in which, at a distance of a quarter of a mile from one another, are situated the villas mentioned above. Here a haughty colony of Britishers, longing for their foggy mother-country, tries to create around itself an artificial London. Here etiquette reigns like an implacable tyrant. The ladies, from early morning tightly laced in their corsets, spend their time in making ceremonious visits to one **[326]** another; twice a week there is held a high society formal "*pûja*"—an official reception. Ceremonious dinners of close friends are called "simple dinners"; but at these friendly meals the men arrive in full dress and white neckties, and the ladies in evening gowns and diamonds. And all this at a temperature of 120°!... They dine at 8 p.m., and leave for home at about 10 p.m., as here everyone gets up at five in the morning. A most intellectual life in all respects!... During our first stay at Allâhâbâd none of us dreamed it necessary to leave our cards with the local goddess-patroness of the province—Lady Cooper; for this reason our party was looked upon with still greater suspicion. Who but "Russian spies" would dare to show such contempt for the representative in the North-Western Provinces of the Empress of India?...

On the first day we visited the fortress, having received with great difficulty special permission from the commander. Being probably afraid lest we should draw plans of the fortress, the English sent half a dozen spies to shadow us; Moslem policemen followed us like shadows, and in the distance could be seen our friend, the blond and rosy-cheeked spy *en chef*, Captain Lang. He could have spared himself the trouble; face to face with these ancient remnants of the once sumptuous *Prayâga*, in turn the capital of Brâhman, Buddhist and finally Moslem India, we were deep in contemplation of the past and quite forgetful of the present.

Prayâga-Allâhâbâd is one of the oldest places in India, closely connected with its past and somewhat nebulous history. It was here that the Ṛishis of the Vedic period, the great patriarchs and inspired poets of India, composed for the first time their *Brâhmaṇa* commentaries. Inspired by a zealous religious fervor — a feeling that is always dangerous in its consequences for future generations, for, by carefully keeping philosophical truths from possible desecration by the ignorant masses, it estranges them from the latter, leaving them to their own cogitations — the Ṛishis were the first to sow in India the unfortunate seeds of idolatry. Concealing under the poetical cover of allegories and emblems their abstract ideas of the attributes of Deity, which they alone perceived in their boundless world-contemplation, and endeavoring **[327]** to make these abstract attributes

[240] *Purâṇa* means "olden" or "ancient." They are collections of the oldest religious legends of the land, which are highly revered by the natives.

available to the masses, without profaning them, they very soon transformed each of these separate attributes into a special god or goddess.

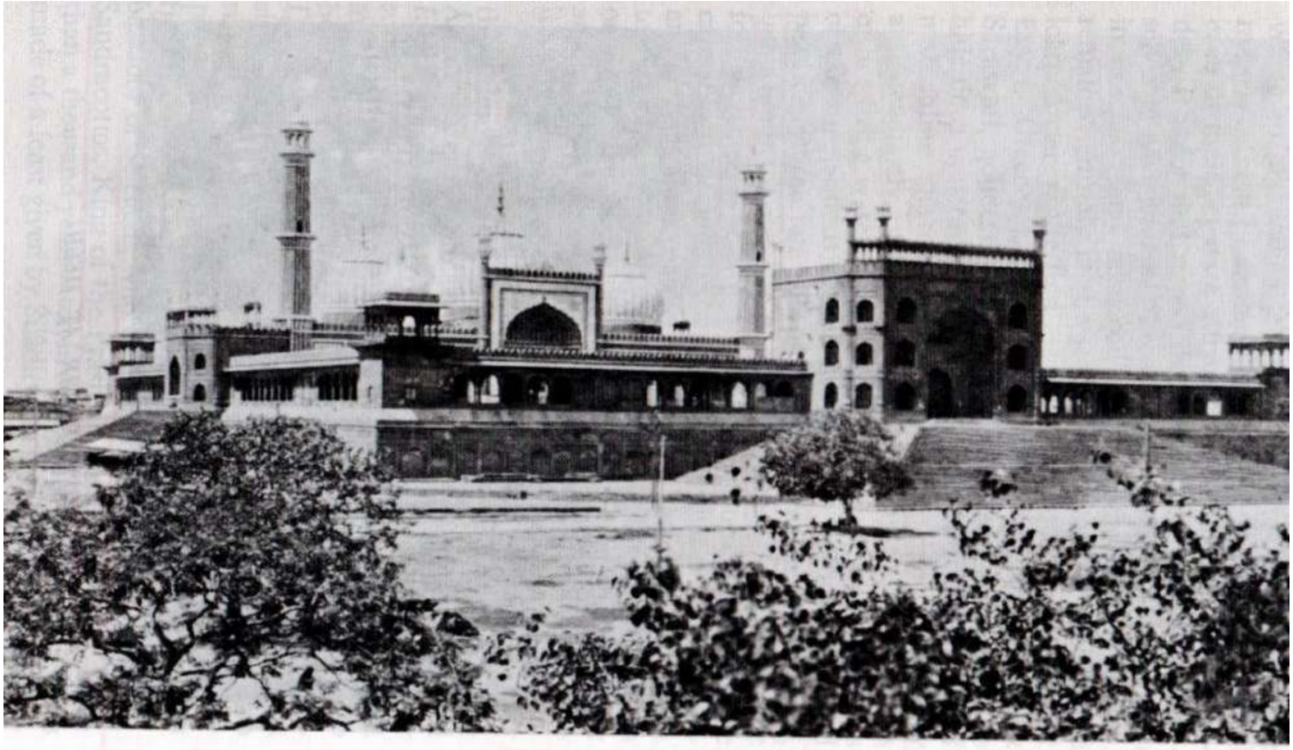

DELHI: JĀMI'-MASJID

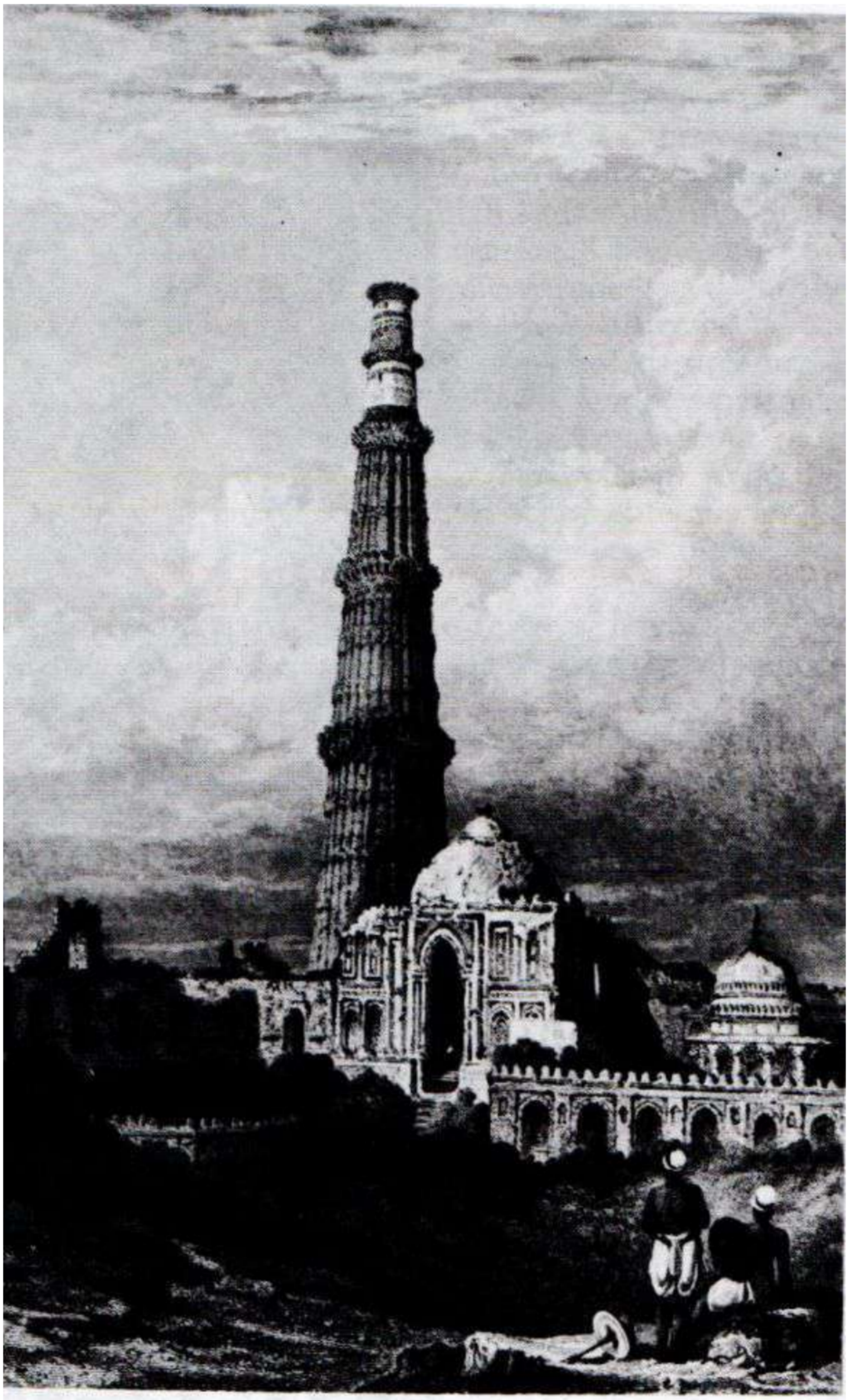

KUṬB-MINÂR AT DELHI

It is for that reason that the people "took unto themselves graven images." From that time on they saw truth in falsehood and falsehood in truth; the latter, however, remained entirely in the jealous hands of the ancient and learned clergy. We find a similar state of things in ancient Egypt, Greece, Chaldea — everywhere. No wonder that Sarasvatî, goddess of the secret sciences of nature,

has to hide deep underground from the evil eyes of the demons of materialism; she manifests herself only to those who tirelessly and steadfastly pursue her and search out the pure sources of her living waters; in the world, however, and to the eyes of the superstitious masses, she appears riding on a proud peacock, whose tail, full of eyes, is spread in the sunshine, but whose real eyes are blind to daylight... It is only the former, those who are athirst for her teachings, that she caresses, quenching the burning thirst of her devoted followers, quieting their ceaseless longing for the unknown, which to all others is unattainable. But alas, the direct descendants of the Ṛishis of India and the Hierophants of ancient Egypt are few, while the name of the unworthy, allegedly "initiated," is legion.

The traditions of Râjasthân mention Prayâga as one of the oldest fortresses of the Râjputs. It was here that the Âryan Kshatriyas, following their military instinct, erected fortifications which later consolidated for them all their subsequent conquests in the upper valleys of the Jumnâ and the Ganges and enabled them for many centuries to hold in awe and trembling the whole of Lower Bengal. During the time of the Macedonian Empire. Prayâga was situated exactly on this spot, near the confluence of the two rivers. According to the ancient chronicle of the Jaisalmer princely family of Yadu, "the Prâchyas, descendants of *Pûru* from *Pûruyâga* (*Prayâga*), received Megasthenes. the ambassador of Seleucus, who was sent to conclude a treaty with Sandracottos, King of the Prâsii, in his *ancient* city." More than A thousand years later, in the seventh century, mention is made of A feast given by Śîlâditya to honor a Chinese **[328]** traveller, the pious Buddhist Hiouen-Thsang[241] In those days Buddhism, which had almost exiled the gods from India, was rapidly declining, and very soon after the above mentioned feast a mighty revival of contemporary Brâhmanism or rather Hinduism took, place. But from the very earliest days of the Vedic period, and up to the time when this devoted Chinese traveller mourned the downfall of Buddhism, Prayâga never ceased to be, after Benares, the most sacred place in India; it was called the "field of happiness," where the widow's copper mite was esteemed just as highly as an offering of a *lakh* [242] of gold. The famous pillar of King Aśoka, erected 250 B.C., is standing even now in the middle of the fortress. There also, some 200 paces to one side, you can see the dark entrance to the underground caves, in one of which grows a thick tree, more like a stump, with several withered branches. Hindu Augurs say that these branches bear flowers once a year on the sacred day of Vishṇu.

On nearing the glacis of the fort our attention was directed to a heap of stones. On that spot once stood the mosque of Jâmi'-Masjid, erected in the time of Shâh-Jahân and renowned throughout India. The English, having forcibly and for no apparent reason taken it from the Moslems, **[329]** first turned it into barracks, later made it into a commisary for one of the regiments, and afterwards, when the regiment had left, for some mysterious strategical reason demolished it. "Shamefully and undeservedly did we deprive our Moslem subject of one of their revered shrines, without even giving them a rupee in compensation," writes Colonel Henry George Keene in his work *The Moghul Empire*,[243] Allâhâbâd was made the capital of the North-Western Provinces only after the mutiny of 1857. It became the residence of the authorities after they were cut to pieces at Âgra.

---

[241] [Hiouen Thsang (spelled also Hsüen Tsang, Hiwen T'Sang, Yüan Tsang, and Yuan-Chwang) was a renowned Chinese Buddhist traveller and scholar, born about 605 A.D. in the district of Keu-Shi near Honan-Fu. He adopted the monastic life, travelling over China, teaching and learning, and settling for a time at the capital Chang-gan where he became well known for his learning. In August 629 he started alone for India, plunging into the Gobi or Sha-mo desert. His journey was an epic in itself. He visited all the chief Buddhist shrines, staying for several years in some of them. He returned to his native land some fifteen years later. After several years of study and writing, Hiouen Thsang died in 664 in a convent at Chang-gan.

The best source of information concerning his life and extensive travels are: the *Ta-T'ang-Si-Yu-Ki*, or *Memoirs on Western Countries,* compiled under the traveller's own supervision by order of the great Emperor Tai-Tsung; and a *Biography of Hiouen Thsang* by two of his contemporaries, Hoeili and Yen-thsong. These works have been translated into French by Stanislas A. Julien in 1853 and 1857-58 respectively, under the general title of *Voyages des Pèlerins Bouddhistes.—Compiler.*]

[242] A *lakh* is equal to 100,000 rupees.

[243] Henry George Keene (1781-1864), English scholar, educated privately, partly by Menon, later one of Napoleon's generals. Went to

Beyond, to the north of the fortress, are the ruins of the old "white town." It was there that the mutiny of the 6th Bengalî Sepoy regiment of native infantry broke out the 5th of June 1857. The officers assembled in the mess at the time, hearing the shouts and wild threats from outside, rushed out into the courtyard. They were instantly shot, some 23 of them, I believe. The mutineers ransacked the treasury, broke into the jail, set free the prisoners, burned down all the houses of the "white town," and murdered about a hundred Europeans. The remaining Europeans succeeded in finding refuge in the fortress, where four hundred Sikhs, always true to their word, protected them from their own people and thus saved the garrison, the women and children from certain death. Recognizing the Sikhs as the bravest people of India (with the exception of the Râjputs), the English — out of gratitude, no doubt — have attempted ever since in every possible way to disarm them, but do not do so outright. They cannot accept the idea that others can **[330]** be more honest than they and that there are such who can keep their word.

The fort of Allâhâbâd, as well as the fortified castle within it, were both built by the great Emperor Akbar about 1575 A.D. on the ruins of an ancient Buddhist town. Prayâga is the oldest capital of the lunar (or Somavaṉśa) dinasty of the Kshatriyas. None of the architectural beauties of Akbar's time — his high towers, the majestic cupola rising above the open-work galleries, the arcades and decorated walls, the little balconies which were seen and described by Heber, or any of the sights that so enchanted the bishop some 60 years ago — remain any longer. The hands of regular vandals — the Englishmen of the East India Company — tore down the balconies, pasted up, smoothed over and leveled the Mauritanian carvings of the exterior and interior walls, covering everything with stucco in the most hideous manner. One all-redeeming object remains in the fortress, the pillar of Aśoka, which has stood there for more tnan two thousand years.

Many columns exist, especially in Egypt, which are higher and more majestic than this one, but there is hardly another which could be of greater interest to an archaeologist or a philologist. Its inscriptions reveal to a patient cryptographer or philologist an entire panorama of the ancient world, as yet so little known to us. We can study in these inscriptions the innermost thoughts of the royal architects, follow the gradual change of ideas and conceptions, and witness more than twenty centuries of struggle between various peoples of differing religious views, who fought, brother against brother, from the dawn of history, and flooded the world with their blood, each of them in the name of that which he thought to be holy *truth* and which his brother considered to be sinful heresy.

The height of this pillar, excluding the base, is only 35 feet; it has a conical form, getting narrower towards the top; at the base, it is 3½ feet in diameter, whereas at the pointed top only a little more than two feet. The three different inscriptions belong to kings of three different epochs: Aśoka, Samudra-Gupta and Jahângîr, a Buddhist, a semi **[331]** Brâhmaṇa and a Moslem, respectively. Aśoka erected the pillar in order to immortalize his edicts, issued to spread Buddhism. Samudra-Gupta, in the second century of our era, used the opportunity to engrave on it the inventory of his vast possessions in India, which stretched from Nepal to Dekkan and from Gujarât to Assam. Finally the pillar, which in the meantime had fallen and been forgotten, was replaced on its former base and cleared of the dust of centuries by the Mogul Emperor, Jahângîr, who engraved on it the date of his ascension to the throne (1605). In addition to these inscriptions, there are numerous others containing the names of potentates, pilgrims, Brâhmaṇas converted to Buddhism, and the many travellers from the first century of our era to the last.

King Aśoka's inscriptions on the pillar are strikingly different from the others; first, because they are often found on many other monuments, and secondly, for the reason that they invariably commence with the stereotyped phrase: "*Devânaṃpiye Piyadasi lâja hevaṃ âhâ*" (the Beloved of

India, 1798, as cadet in the Madras army, and, after some active duty with a Sepoy regiment, obtained an appointment in the Madras civil service. Entered college of Fort William, Calcutta, and in Jan., 1804 graduated with honors in Persian and Arabic and a gold medal in Mohammedan law. Returning to Europe, he graduated from Cambridge, 1815, and travelled on the continent. In 1824, he became professor of Arabic and Persian at the East India College at Haileybury, near Hartford. He resigned in 1834 and devoted the rest of his life to writing and study, mainly in the field of Persian history and culture. (*Nat. Cyclop, of Biography.)—Compiler*.]

the gods, King Piyadasi). History tells us that King Piyadasi inherited his throne in Ceylon from his father 236 years after the birth of Gautama (Buddha). A fervent Buddhist, he persuaded the Hindu King Aśoka (called also Dharmâśoka) to send his second son Mahinda and his daughter Saṃghamittâ, accompanied by monks and nuns, as pilgrims to spread Buddhism all over India. According to the *Mahâvaṉśa*[244] the religious zeal of the old king and his sons for the new teaching was so strong that even Queen *Anulâ*, **[332]** at his suggestion, went as a pilgrim to preach the religion of truth, accompanied by bhikshus (mendicant monks) who were her own subjects, and later herself became a bhikshuṇî (nun).[245] Aśoka who probably regarded King Piyadasi as an apostle of Buddha, refers to him constantly in his inscriptions. "Thus says King Devânaṃpiya Piyadasi..." was used as a sacramental introductory phrase to every new paragraph.

I quote here a few excerpts from some of the more interesting inscriptions on this pillar:

Thus spake King Devânaṃpiya Piyadasi:—In the twenty-seventh year of my anointment.[246] I have caused this religious edict to be published in writing. I acknowledge and confess the faults that have been cherished in my heart. From the love of virtue, by the side of which all other things are as sins—from the strict scrutiny of sin,—and from a fervent desire to be told of sin; — by the fear of sin and by very enormity of sin:—by these may my eyes be strengthened and confirmed (in rectitude).

The sight of religion and the love of religion of their own accord increase and will ever increase; and my people whether of the laity *(grihasta),* or of the priesthood *(ascetics)*—all mortal beings, are knit together thereby and prescribe to themselves the same path: and above **[333]** all, having obtained the mastery over their passions, they become supremely wise. For this is indeed true wisdom: it is upheld and bound by (it consists in) religion—by religion which cherishes, religion which teaches pious acts, religion that bestows (the only true) pleasure.

Thus spake King Devânaṃpiya Piyadasi:—In religion is the chief excellence:—but religion consists in good works:—in the non-omission of many acts: mercy and charity, purity and chastity—(these are) to me the anointment of consecration![247] Towards the poor and the afflicted, towards bipeds and quadrupeds, towards the fowls of the air and

---

[244] George Tumour translated from the Pâli this oldest of all the manuscripts of Ceylon. See his *The Mahâwanso,* Ceylon, 1837.

[George Tumour (1799-1843) was an English Orientalist, bom in Ceylon and educated in England; entered Ceylon Civil Service, 1818, and soon became a renowned Pâli scholar, devoting his attention to the native records of the Island. He was the first to publish authentic facts as to the origin and progress of the Buddhist religion in Ceylon. The first Pâli text to be translated was his work, *The Mahâwanso,* in Roman characters and with translation (Ceylon, Cotta Church Mission Press, 1837). Tumour rose to the Supreme Council of Ceylon, and died at Naples.—*Compiler.*]

[245] [The original Russian text of this entire paragraph is rather confused and contains obvious errors which are somewhat difficult to disentangle. We have tried to clarify the meaning by making as few corrections as possible.

Aśoka was king of Magadha in India and Devânaṃpiya-Tissa waa the brother of a sub-king of Ceylon called Mahânâga. The latter was married to Anulâ, the daughter of the king of Ceylon whose name was Muṭasiva. According to G. P. Malalasekera's *A Dictionary of Pâli Proper Names*, Devânaṃpiya-Tissa and his sister-in-law were converted to Buddhism by Mahinda, the son of Aśoka. After Anulâ and her five hundred women had heard Mahinda preach, they wanted to become Buddhist nuns. Saṃghamittâ, Aśoka's daughter and Mahinda's sister, was asked to come to Ceylon from India and ordain them. She brought with her a branch of the Bodhi-tree.—*Compiler*.]

[246] Compare for verification with the Journal of the *Asiatic Society of Bengal*, Vol. VI, No. 67, July, 1873.

[H.P.B. quotes here from pp. 581-84, where may be found an account by James Prinsep, Secretary of the Asiatic Society, entitled: "Interpretation of the most ancient of the Inscriptions on the pillar called the lât of Feroz Shâh, near Delhi, and of the Allâhâbâd, Radhia and Mattiah pillars, or lât, inscriptions which agree therewith."— *Compiler*.]

[247] **[**Sumaṅgala, Buddhist High Priest of Ceylon, explained this phrase in one of his letters to me, by saying that Piyadasi was the first one to ask to be anointed again at his consecration to Buddhism, in the name of these seven chief virtues. [H.P.B.]

[Unnanse H. Sumaṅgala renowned Ceylonese Buddhist priest and scholar. He was born on January 20, 1827, in the village of Hikkaduwa, Ceylon, the fourth son of Don Johannes de Silva Abeyewera-Gunawardana: was a precocious child, and his parents saw at a very early age what the trend of his life was likely to be. When five years old, he was already dedicated to the monastery, and at the age of twelve was admitted to the Order as a *samanera* or novice; it is recorded that in his studies he already then surpassed those who were far older than he. He placed himself under the tuition of a Sanskrit pundit, a Brâhmaṇa from India, and made very rapid progress. When 21, he went to Kandy, the ancient capital of the Island, and received the full ordination of a monk at the hands of the Chief High Priest. He astonished his examiners by the depth of his scholarship, the wide range of his reading, and the ease with which he handled both Sanskrit and Pâli. He then returned to his native village where he was appointed as tutor to the monks, spending there twelve years of his life. Transferred later to a higher appointment at Galle, where he spent the next six

things that move in the waters, manifold have been the benevolent acts performed by me. Out of consideration for things inanimate even many other excellent things have been done by me. To this purpose is the present edict promulgated; may all pay attention to it (or take cognizance thereof), and let it endure for ages to come: and he who acts in conformity thereto, the same shall attain eternal happiness (or shall be united with Sugato).

[334] There follows an enumeration of the nine sins. They are known under the name of *âzinave*, and, according to the teachings of Gautama the Buddha, one must avoid them: "anger, cruelty, theft, pride, envy, despondency, drunkenness, adultery, murder". [248] On the western side of the pillars are engraved the rules concerning the relation of ascetics to punishments in the name of the Buddha, and the amnesty of criminals during three special days. Which days these are, is not stated. On the southern side we find the enumeration of the birds and animals which it is sinful to kill; then follows the most interesting inscription, which throws a [335] bright light on the whole life of this royal apostle of Buddhism. It says:

Thus spake King Devânaṃpiya Piyadasi: — In the twelfth year of my anointment, a religious edict (was) published for the pleasure and profit of the world; having destroyed that (document) and regarding my former religion as sin, I now for the benefit of the world proclaim the fact. And this (among my nobles, among my near relations, and among my dependents, whatsoever pleasure I may thus abandon), I therefore cause to be destroyed; and I proclaim the same in all the congregations; while I pray with every variety of prayer for those who differ from me in creed, that they following after my proper example may with me attain unto eternal salvation; wherefore the present edict of religion is promulgated in the twenty-seventh year of my anointment.

Thus spake King Devânaṃpiya Piyadasi:—Kings of the olden time have gone to heaven under these very desires. How then among mankind may religion (or growth in grace) be increased? Yea through the conversion of the humbly-born shall religion increase.

Thus spake King Devânaṃpiya Piyadasi:—The present moment and the past have departed under the same ardent hopes. How by the conversion of the royal-born may religion be increased? Through the conversion of the lowly-born if religion thus increaseth, by how much (more) through the conviction of the high-born, and their conversion, shall

---

years as priest in charge of the temple, continuing also as tutor to the monks. Having special aptitude for languages, he learned Elu the classical language of Ceylon, English and French.

After six years at Galle, he was elected High Priest of the Srîpada —the temple of the Holy Footprint on the mountain of Adam's Peak. At a later date, he became also High Priest of the District of Galle, and Examiner-in-Chief of the candidates for ordination in Ceylon. In 1873, he moved to Kotahena in Colombo, and shortly afterwards to MaligaKâṇḍa, where he founded the Vidyodava College for monks, of which he remained Principal during the rest of his life.

Sumaṅgala was a voluminous writer, but his works are mostly unknown in the West. He was a friend of F. Max Müller, Prof. Rhys Davids, Prof. C. R. Lanman of Harvard, Sir Edwin Arnold and Sir Monier-Williams. His first contact with Theosophy took place in 1880, when the Founders first visited Ceylon. From then on a strong friendship existed with them, and he speeded Col. Olcott on his mission to Japan in 1889 (See the Colonel's *Old Diary Leaves* for complete account).

When quite old, Sumaṅgala fell down a short staircase, rising one morning in the dark, as he always did, and fractured his hip bone. The shock was too much for the aged body, and he passed away nine days after, April 30. 1911. The ceremony of cremation at Colombo was the greatest they ever had, and all combined to render him their respects. He was succeeded as Principal of the College by his pupil Ñanissera.

For all practical purposes. Sumaṅgala was the Head of the Southern Church of Buddhism, as a whole. He was also one of the Honorary Vice-Presidents of the Theosophical Society, and both Founders held him in the greatest esteem.—*Compiler.*]

[248] [The closing portion of this inscription is as follows:

"Thus spake King Devânaṃpiya Piyadasi:—Whatever appeareth to be virtuous and good, that is so held to be good and virtuous by me, and not the less if it have evil tendency, is it accounted for evil by me or is named among the *âzinave* (the nine offences?). Eyes are given (to man) to distinguish between the two qualities (between right and wrong): according to the capacity of the eyes so may they behold. The following are accounted among the nine minor transgressions:—mischief, hard-heartedness, anger, pride, envy. These evil deeds of nine kinds shall on no account be mentioned. They should be regarded as opposite (or prohibited). Let this (ordinance) be impressed on my heart, let it be cherished with all my soul."—*Compiler.*]

religion increase? Among whomsoever the name of God resteth (?) verily this is religion (or verily virtue shall there increase)… [249]

In this case the "name of God" is a synonym of "Nirvâṇa," the meaning of which (notwithstanding the views of Eugène Burnouf, Barthélemy Saint-Hilaire[250] and Co., or even those of Professor Max Müller) has constantly eluded Sanskrit scholars and interpreters of Buddhism. It is not correctly understood to the present day, because it is defined, and argued about on its *dead letter* meaning solely.

The most learned Buddhist priests of Ceylon, Burma and Siam protest against these various interpretations. It is true that the Buddhists do not believe in God as an individual, as a personality independent from the universe, but their *summum bonum*, or *Nirvâṇa*, is identical with the *Moksha* of the Brâhmaṇas. It is the final union of an infinitesimal *particle*, which in its separateness is limited, with the boundless and limitless *whole*; it is eternal and conscious life for the soul in the quintessence of the divine spirit. The soul is a temporarily separated spark, attracted by, and merging again into, the shoreless, flaming ocean of the *Universal Soul*—-the primeval source of *All*. But such a final absorption of the individual soul, purified from all that is earthly and sinful, in the "Soul of the Universe" (Anima Mundi) does not mean the disappearance or "complete annihilation" of the human soul. In expounding to us this theory, the young Singhalese Dhammapadajoti, a very learned monk, crushed a little glass bulb filled with mercury, and dropping it onto a saucer began to swing it from side to side. The globules of mercury separated from each other, but at the slightest contact with other droplets blended together again. Here you have Nirvâṇa and the souls," said he.

"Why then is it deemed so difficult to attain Nirvâṇa?" asked one of our party. "With the existing mutual attraction every soul, on account of its identical nature with the Universal Soul, once freed from its earthly fetters, should be able to enter into Nirvâṇa."

"Certainly; but this mutual **[337]** attraction exists only on condition of absolute purity of the separate particles. See what will happen now!

Having sprinkled some ashes and dust on another saucer, he dropped the globules of mercury into this dirt and added a drop of oil. The globules, formerly so lively, were now resting quietly on the bottom of the saucer, thickly covered with dirt. Vain were the attempts to roll them closer to the larger drop of pure mercury; they would not blend with it...

"Such are the consequences of earthly pollution," explained Dhammapadajoti. "As long as the soul is not cleansed of the last earthly particle, it cannot enter Nirvâṇa, nor live the eternal life within the divine essence."

"You believe then in life beyond the tomb?"

Dhammapadajoti laughed, with what seemed to be a slight contempt.

---

[249] The occurrence of the word *God* in a Buddhist inscription became a constant source of dispute among Sanskrit scholars. "Buddhists are atheists; they believe neither in God nor in the immortality of the human soul, many say. "This expression of Piyadasi is *a reminiscence of his former religion*—an erroneous utterance." I permit myself to express my firm assurance that such a view is absolutely false. A Buddhist, if he is educated at all and acquainted with the *Sutras*, the pure philosophy of the Buddha, believes both in a deity—though an impersonal one, it is true—and in a life after death. My conviction is based not on personal deductions, but on five years of constant correspondence with the learned Buddhists of Ceylon and Burma, who are members of The Theosophical Society. It is not the fault of Buddhism if to this day our scientists cannot understand its subtle and abstruse metaphysics.

[This Inscription may be found on the eastern side of the pillar, and the translation occurs on pp. 596-99 of Prinsep's account—*Compiler."*]

[250] [Eugène Bumouf (1801-1852), French Orientalist who deciphered the Zend manuscripts brought to France by Anquetil Duperron, laying the foundations for a knowledge of that language. He also published the Sanskrit text and a French translation of the *Bhâgavata-Purâṇa* and an important work on Buddhism entitled *Introduction à l'histoire du Bouddhisme indien.*

Jules Barthélemy Saint-Hilaire (1805-1895) was a French philosopher, scholar and statesman who took active part in the political life of his country, in addition to his scholastic research and writings. He published two works on the subject of Buddhism: *Le Bouddha et sa religion;* and *Du Bouddhisme.—Compiler.*"]

"We believe in it, of course, but we try to avoid its lasting too long, as this would mean a heavy, though perhaps deserved sorrow, in punishment for our sins. To live means to feel and to suffer; not to live, but to rest in Nirvâṇa, is synonymous with eternal beatitude."

"But this would mean that you are seeking to *annihilate* the soul?"

In no way; we only seek to annihilate the sufferings which are inseparable from individual life; we try to attain unconditioned felicity in the union with the Supreme Universal Soul. It is only the Whole that is infinite and perfect: in separateness every particle becomes finite and full of imperfections and defects."

I leave all further explanations to the metaphysicians. My aim is merely to prove that our greatest authorities on the philosophy of Buddhism are dealing with it in the dark. Here is another proof: in the first volume of his lectures, *Chips from a German Workshop*, in the chapter on "The **[338]** meaning of Nirvâṇa,"[251] Professor Max Müller, in an indignant answer to some opponent, is trying to show on the basis of the fact that the word Nirvâṇa means something disappearing or extinguishing itself like the flame of a candle, that this meaning alone clearly explains the Buddhist religion. According to him, the Buddhists believe in the annihilation of the individual soul and strive after one thing only, namely, some day to cease to exist. In this article of Max Müller's, Buddha appears either as an "atheist" or an "egotist" (in the metaphysical meaning of the words). He preaches beatitude, "a relapse into that being which is nothing but itself" [p. 288]. But to the great surprise and even grief of his followers, who had already become used to the *mot d'ordre* of the eminent scientist that all the Buddhists are "atheists and nihilists," the esteemed philologist suddenly makes an unexpected *volte face*. In 1869, in a public lecture at Kiel, at one of the meetings of the "Association of German Philologists," Max Müller announced before a large assembly his "opinion of long standing" that *atheism has nothing whatever to do with the teaching of the Buddha*, and that it is definitely a great mistake to think that *Nirvâṇa* really means the annihilation of the individual soul.[252]

Taking this into account, would anyone disagree with us, that the "great scientists" very often abuse their authority? Professor Max Müller, we must remember, was just as much of an authority in matters of philology and ancient religions in 1857 as in 1869. To assert dogmatically that the ancients believed so-and-so, one must first fathom the depth of their thought and understand not only their language, but their unique metaphysical ideas as well; this can be done only by comparing all the ancient philosophies, as each taken separately is entirely incomprehensible... "But this," we may be told, "is what our philologists are now doing, with Professor Max Müller at their head." Yes, but unfortunately so far their successful comparison has been concerned only with the dead letter; the living spirit has constantly eluded **[339]** them in the stuffy and foggy atmosphere of materialism... Only the careful study of the *Sutras*, the preaching of Gautama the Buddha (the first volume of the Tripiṭaka or "The Three Baskets"), and of the third volume of the same work, "The System of Metaphysics" of Kaśyapa, the friend and disciple of the Buddha (a work that throws new light on the teachings of the Buddha and thus completes them), could illumine the darkness called Buddhism or the "Philosophy of Buddha." In the *Sutras* the reality of the objective world is called the illusion of the senses; the actuality of form and of every substance is shown to be dangerous illusions; even the seeming reality of the individual or the *ego* is rejected. But precisely *that*, the existence of which is denied by all contemporary materialists, that which they try to erase from the face of the earth by calling it mere raving, unfounded speculation, the *Sutras* declare to be the "only reality in the world of illusions," and the "metaphysics of Kaśyapa" explain to us why this is so. This reality is the spiritual ego of man, an ego entirely separate and distinct from matter, even the most sublimated. *Causality* alone is reality, because it has neither beginning nor end, neither past nor future, existing forever in the present, and all its actions are but temporary and secondary phenomena, "flashes of lightning in an ocean of electricity." Everything passes away, everything

---

[251] [Vol. I, pp, 279 *et seq.* Lecture of April, 1857.]

[252] See *Trübner's American and Oriental Literary Record*, October 16, 1869, pp. 562-63.

changes in its objective form and, being subject to division in time and to mensuration, is all illusion; *causality*, however, is limitless and infinite and cannot be measured; thus *it is the only reality*.

Nirvâṇa is *nought* because it is all. Parabrahman has neither consciousness nor will, as it is *absolute* "universal consciousness" and *unconditioned* will. The infinite, beginningless and causeless Monad of Pythagoras is the *primal cause* of all; after the creation of the triad, the *monad* which "dwells in darkness and silence," re-enters once more into its invisible and intangible abode. And yet, according to Proclus, it is this Monad that is the "eternal God" and the whole Universe gravitates around it. Hebrew Kabalists also conceive their *Ain-Soph* as unconscious and devoid of will, as it is the *causeless cause*, and the literal translation of the word *Ain* implies the negation of the following word — **[340]** *nought*. "The spirit has no outward form and thus it cannot be said to exist," teaches the Buddhist work *Prajñâ-Pâramitâ* (Perfection of Wisdom).

"What is Nirvâṇa? asks King Milinda of the arhat saint Nâgasena. "Why do the fruits of the four paths of virtue lead to Nirvâṇa? What is the cause of its existence?"

"The path to Nirvâṇa may be pointed out, but its cause is not known to anyone," answers the sage.

"Why?"

"Because Nirvâṇa is causality itself. That which constitutes Nirvâṇa — beyond all formulation — is a mystery which apart from its own nature cannot be attained by the human mind. The eye cannot see it, the ear cannot hear it, the nose cannot smell it, the tongue cannot taste it, nor the body feel it."

"Therefore, oh Nâgasena, Nirvâṇa does not exist?"

"Great King, Nirvâṇa *does not exist*, but it *is*."

It is high time, however, to return to our world of "illusions" and to proceed with our examination of the column of Aśoka.

—XXIV—

[341]

[THE AKSHAYA VAṬA. — THE KHUSRU-BÂGH. — THE IDOL OF HANUMAN. — BÂBÂ SANNYÂSIN. — HERB MEDICINE.]

Around such monuments as the pillar of Aśoka there are always old specimens of the *pîpal (ficus religiosa),* the direct offspring of the Bodhi-tree (the "tree of knowledge"), which, according to tradition, was beloved by the founder of Buddhism. Such a tree grew also near the pillar, but it is no longer there; it was cut down by the English, as usual without any apparent reason. In the cave, however, one can still see the *Akshaya Vaṭa* ("undying banyan"). Hiouen-Thsang saw this tree in the beginning of the VIIth century; but in those days it no longer belonged to the Buddhists, and the catacombs, after centuries of silence, once more resounded with the exclamations of the Śaivas and became again the scene of bloody rites in honor of the god-destroyer. In the days of the Buddhist pilgrims, this banyan, an enormous tree with widespread green branches, stood at the entrance to the main underground cave. Now, however, all that remains is an old blackened stump with a few dry branches, in the fourth underground hall. The Brâhmaṇas tried to persuade us that the tree was transplanted by the god Śiva himself: having broken off the upper portion of the trunk, he divided it into two, planting one at Gayâ, and the other as Jagannâtha.

We went down into the cave by way of a slippery stony stairway, covered with moss. Gravely shaking his shaven head, the naked Brâhmaṇa led the way, lighting it with a smelly oil torch; on both sides of the steps dirty and disgusting **[342]** fakirs sat motionless in various positions, their long hair, uncombed for years, twisted into a knot. Genuine ascetics never sit in populated places, but dwell either in the solitude of the forest or in the courts of the temples, where no unsympathetic eye can reach them, as for instance at Jubbulpore. In the center of the first hall, which was low and surrounded by pillars, stood an enormous liṅga, ornamented with wreaths of gorgeous roses; at the sides were niches with idols and their picturesque painted representations. The stone idols were covered with moisture; big drops of water, oozing through from the underground river Sarasvatî, dripped from the blackened walls. It was impossible to distinguish the inscriptions, on account of the dimness of the torchlight. As the majority of them had already been translated, we were not especially concerned. There is a strong suspicion that in the seventh century these caves were level with the surface of the earth, and only later, as a result of the dampness and the accumulation of centuries of debris, began to settle and are at present underground. The immortal tree Akshaya Vaṭa is mentioned by Hiouen Thsang and the historians Rashîd-al-dîn and Abu'l-Raiḥân [or al-Bîrunî], all of whom call it the oldest tree in India.

We passed through about twenty chambers but, except for the tree, saw nothing of interest. Behind the tree can be seen a large opening to a tunnel, which according to the Brâhmaṇa, leads to Benares. "All the saints;" he said, 'went through this passage on their way to pray in the holy city. As they went, they talked with Sarasvatî..."

We preferred the bridge over the Jumnâ to this dark passage and crossed it to the other side of the river. This bridge is one of the greatest triumphs of Anglo-Indian engineering art. It has two levels and spans the widest stretch of the confluent rivers, being 3,331 feet in length. The vehicles and people on foot use the lower level, while the railroad crosses over on the upper. We happened to cross simultaneously with the train and were nearly deafened by the noise.

Not far away from the railway station there is an ancient portal with a high arch, which leads into a well-kept garden. **[343]** The outer walls are thickly covered with clinging vines and gorgeous roses. In *Khusru-Bâgh* (garden of Khusru) are the tombs and monuments of the prince of the same name, of his mother Shâh-Begum, and of many other historical personages. Khusru was the grandson of the great King Akbar and the son of a Râjput woman, the daughter of the Mahârâja of Amber, known all oyer India for her beauty and her witchcraft; the latter probably because she bewitched Salîm, the son of Akbar, a Moslem, and, after driving away all his other wives, remained

his one and only wife for the rest of his life. Be that as it may, after sunset neither Hindu nor Moslem will go within a mile of *Khusru-Bâgh*, for they say that all the descendants of Akbar, headed by the Emperor (though he himself is buried at Âgra), assemble here each night to hold their post-mortem *durbâr*.

The history of this kingly family, beginning with the Emperor Akbar himself, is most curious. A descendant of Pârsîs, whom the Moslem conquerors never succeeded in wholly converting to their religion, Akbar was not even nominally a Moslem. Judging by his biography, he hated the religion of the Prophet; having become the Emperor of India, he persistently endeavored to weaken the influence of Islam and to introduce at least some of the elements of fire-worship. This is proved by the names he chose for his grandchildren. Khusru or Hosroi ("pretty face") is an ancient name of the Persian Achaemenid Kings, the same as "Cyaxares" of the Greek classics and the Biblical Ahasuerus. This name, so beloved by the followers of Zoroaster, became hereditary among the descendants of Akbar. Salîm, who was later Emperor of India under the title of Jahângîr, was the commander of the fort of Allâhâbâd during the later years of Akbar's life. Passionately devoted to his wife, the princess of Amber, as well as to his son by her, Khusru, he was entirely under the influence of her adopted brother, the famous Râjput Râjâ Mân-Singh. The latter wished to elevate to the throne his nephew Khusru and to set Salîm aside. An awful slaughter followed, in which Salîm, with the help of his other son Khurram (born from a concubine) took possession of the throne... Then his wife, Shâh-Begum, mother of Khusru, after placing a curse upon him and all **[344]** his posterity, committed suicide by taking poison. Khurram, who reigned in Dekkan, subsequently murdered his brother Khusru in 1622. This is the story of the curse: having broken a string of pearl over the head of the Emperor, Shâh-Begum exclaimed: "Let each pearl become a year of suffering, tears and death!... May the last of thy descendants perish in as many years as there are pearls now falling upon thy accursed head!..." There were 252 pearls. It happened in 1605; precisely 252 years later, in 1857, the last two princes of the family perished at Delhi, shot by the English, and, as the story has it, smeared by the executioners with pork grease. The last Emperor of Delhi, Abu'l-Zafar. a poet renowned all over India and called the Hindu Hâfiz, had to leave his country the same year, going into exile at the Cape of Good Hope, where he died an unnatural death, of course.[253] No wonder popular superstition has peopled the tombs of Shâh-Begum and her sons with awesome phantoms.

The tomb of Khusru, whom his father and brother made a martyr after disposing of him, is a sumptuous marble building with a cupola reminding one of the Tâj Mahal of Âgra. The tomb itself is underground, and the cenotaph, a tall and beautiful monument, is covered with inscriptions. Beyond, there stands a square two-story building of peculiar architecture; it is the mausoleum of Shâh-Begum, the witch. Facing it stands the building and monument of "Tamboli-Begum" or *Istambuli*-Begum, a Christian princess brought from Constantinople and strangled by her rival. All this is thickly covered with roses and cypresses, and the shady paths of the garden are considered to be the coolest spot in Allâhâbâd.

The next morning we went to visit the "abode of Hanuman" on the bank of the Ganges and some other curiosities of Allâhâbâd. The "Abode" proved to be an open square room paved with stones of granite and built some twenty **[345]** feet underground. Above it rises a cupola resting on four pillars, some ten feet above the ground and without walls, so that the crowd could easily admire the sleeping monkey-god below from all sides. A few broad and gloomy steps lead down, but only the Brâhmaṇas who guard the peace of the idol can make use of them. The most curious thing, more so even than the idol itself, is a long and wordy inscription in three languages, English, Hindî and Urdu (the tongue of the Moslems), placed there by the municipality. This inscription strictly forbids the Christians, and especially the Moslems, "any profanation of this Hindu sacred object, as for instance throwing stones in the sanctuary, approaching it in boots, laughing loudly,

[253] [Reference is here to Abu'l-Muzaffar Sirâj al-Din Muḥammad (1775-1862) who reigned at Delhi under the name of Bahâdur Shâh, and who used the name of Zafar for his poetical work.—*Compiler*.]

making indecent remarks, which might hurt the feelings of the worshippers of the god or show *squeamishness*" (I translate this sentence literally). Notwithstanding this prohibition and even the threat of fine and imprisonment, after giving the Brâhmaṇa a rupee, we quietly approached the columns without taking off our shoes. Then we looked down: an idol of enormous dimensions— some 20 feet — and of bright red color, with a crown on his monkey head, was lying asleep on his back with his raised knees far apart, his tail curled in a ring, and his cheek on the palm of his left hand, while his right hand held a sceptre. A holy lantern was hanging over his nose, and he was covered with flowers. Asking of what material the idol was made and receiving from the Brâhmaṇa the reply that he "was made of nothing," but is "the living body of a god," we were not satisfied with such an enigmatical answer. But what could we do? From the day Hanuman fell asleep in his hole no one but the initiated Brâhmaṇas were allowed to enter. To throw a stone at the sleeping god, and then judge by the sound it produced, would be a crime, foreseen by the municipality, which might lead to a fine of 100 rupees. It was then, however, that our president, like a real inventive Yankee, rose to the occasion : having taken out of his pocket a handful of copper and silver coins and lowering his hand through the railing, he dropped, as though accidentally, but really as an experiment, one *anna* on the very stomach of the god, keeping his eyes the whole time on the Brâhmaṇa, who was attentively watching him **[346]** and who at once slyly asked, if the 'saab" would not like it brought back: "No," answered the President, "whatever happens to drop should remain as an offering to Hanuman." Thus encouraged, the Colonel threw another coin, this time taking his aim. Having scored a hit on the very nose of the god, but without the expected sound, he began to throw more coins, harder and in quicker succession, until finally, after throwing more than a dozen, one coin clinked as though it struck some metal surface. When he stopped, satisfied with his discovery, the Brâhmaṇa asked him to throw some more coins into the mouth of Hanuman, meekly stating that such a game is very pleasing to the *deva*...

From Hanuman we went to greet "Bâbâ Sannyâsin." To avoid any misunderstanding, I hasten to say that this "Bâbâ" has nothing in common with the Russian word for "peasant woman," but on the contrary is an old Hindu and, judging by his age, a most respectable one. People assert he is 250 years old, but he himself says he was born so long ago that he has forgotten the actual date of his birth. Whatever may be the facts, the "Bâbâ" is an historical personage and esteemed even by the English who for once, to the astonishment of the Indian people, showed gratitude toward him for his services. True enough, their thanks have been limited to the fact that they did not shoot the "Bâbâ" out of a cannon, or hang him, or even put him in prison; but even that counts for a great deal in India. They presented him with a stone, a yard and a half square, on which he has now been sitting for exactly 53 years hardly ever rising: and the same municipality provides him with a little board bearing an inscription. The fact is that this old "Bâbâ" is closely bound, for the English, to the memory of the mutiny. He saved the life of many Europeans during those awful days, hiding them in the hole under the stone which he never leaves, and in which he keeps his medicines and talismans. Twice he was nearly killed himself but even so he did not betray those he was hiding.

The "Bâbâ" is a Sikh from the Pañjâb, a follower of Nânak. Not far from the fort, on the blazing banks of the Ganges, sits this venerable man, totally blind and absolutely **[347]** white. Gravely draped in a piece of white muslin, with his long silver-white hair, he appears on a calm day to be more like a marble statue, than a living being. Here is the text of the generous inscription, placed by the city government some six feet from the old man:

"Bâbâ Sannyâsin, a descendant of Pañjâb. A man tried and known for his strict honesty, incapable of any imposture. He has rendered many services to the Government. He has sat on this stone since the fifth of July, 1827. He became blind in 1839 from sitting constantly in the sun and from the reflection of the light on the water. The passers-by are not allowed to disturb him. People who want to talk with him must take off their shoes or boots. By order of the Allâhâbâd municipality, October, 1858."

Having taken off our shoes, we approached the old man and greeted him with the words: "May Râjâ Nânak dwell with the blessing of the gods in *Svarga* (paradise)." The Ṭhâkur, whom, to our

great astonishment, the blind man recognized at the distance of some ten feet and loudly greeted with a blessing, at once entered into conversation with him. We learned that the blind Sikh eats and rises only once a day at midnight; with the help of his disciples he first immerses himself in the sacred water of the Ganges; then, having bathed, he eats a handful of rice with milk and, covering himself with a new piece of muslin, he takes his seat again until the next midnight. Under the blazing sun, in the midst of thunderstorms, in the pouring rain of the monsoon, the old man sits day and night bareheaded, with not even a piece of muslin between the sky and the crown of his head. His disciples assured us that he never sleeps; at least no one of them ever saw him lie down and if he does sleep (a fact which is denied by his disciples), he does it in a sitting posture and with open eyes, and with nothing to lean upon. The pieces of muslin which he never wears more than 24 hours are sometimes sold for a high price to the neighboring people, who firmly believe in their healing power, after the Sikh had used them for just one day. The proceeds are given to an institution for waifs, which is supported exclusively by the Sikh, and to which children, numbering at times as many **[348]** as 300, are admitted irrespective of their faith. The same institution receives all the other offerings of money and kind which are made very generously to the Sikh, whose own needs consist only of rice, milk and some five yards of white muslin. Often he interrupts his long contemplation by addressing one of his disciples and occasionally sending him miles away into a forest for some object, as for instance a root of some plant, a flower or a stone, giving him at the same time detailed instructions. Once the collector's wife had a bad carbuncle on her leg: being on the verge of death, the English doctors wanted to amputate her leg, to avoid gangrene and ultimately death; she sent her husband to ask the advice of the old man. The husband was an atheist and a skeptic and did not believe in the Sikh any more than he did in his own clergyman. He went, however, to see the old man, like Nicodemus, during the night. Hardly had he begun to explain the case, when the old man interrupted him, sending him home: "Your Maam-saab is worse, you must hurry to her," said the blind man, "and give her this grass to smell, all night long; early next morning you will receive from me (the Sikh) an ointment, which will heal your wife's leg."

The puzzled collector took the grass, a dried bunch that had been dipped in the water of the Ganges, and on his return found the whole household in consternation: his wife was dying, if not already dead. Forgetting his skepticism, the collector put the bunch of grass close to her nose; his wife at once regained consciousness and, towards morning, fell peacefully asleep. Meanwhile the old man called in his eldest disciple (who was the one to tell us this story), ordered him to ford one of the tributaries of the Jumnâ, to enter the forest to the right, follow the third path, count off twenty-three mango trees, and under the twenty-fourth, on the south side, *to look for something* by the root of the tree. There, some two inches underground, in an old deserted ant hill, he would find the claw of a tiger, which he should bring back. The disciple left, followed all the directions, and brought the claw back to his teacher. The Sikh ordered this claw to be first charred in a fire and then pounded into a thin powder; he then added various herbs and made an ointment of it; then he sent it to the collector with special **[349]** instructions. A week later "maam-saab" came herself to thank the blind man.[254]

Everyone with whom we talked about the Sikh spoke of him with the greatest respect, and the Hindus and even the Moslems did so with reverent fear.

[254] This story was confirmed to us by the collector's wife's sister. The wound, which seemed incurable by any of the remedies known to science, healed entirely in three days.

—XXV—

[350]

[NEUTRALITY OF ENGLISH IN RELIGIOUS MATTERS. — CATHOLIC CONVERTS AND YOUNG MATERIALISTS. — DISCUSSING PHILOSOPHY WITH PANDITS. — TYNDALL AND HAECKEL VERSUS METAPHYSICS. — THE ṬHÂKUR ON THE TRUE NATURE OF MAN AND THE UNIVERSE.]

The people of India never do anything by half; they are either out and out fanatics or absolute atheists. Their love as well as their hatred knows no bounds and when a Hindu calls you, without being forced to do so, a "brother" or a "friend," this is no mere phrase. All our companions were "reformers" (as they call them here) and had long ago cut all ties with the Brâhmaṇas and with all sects, but they were mystics, believing in the higher spiritual development of the human being and thoroughly convinced that such a development can place man nearly on a level with deity, if he really deserves it. At the same time, while harboring both uncouth fanatics and educated, highly exalted mystics (as for instance Nârâyaṇa), the crowd of "freethinkers" (as they call themselves) is increased yearly by recruits of the school of Charles Bradlaugh and Lewes[255] from among the young students. During the last decade, under the "beneficent" influence of **[351]** education (more strictly English than Western), something phenomenal has been taking place; the whole generation educated in city schools and colleges is graduating as irrevocable atheists. Exceptions are extremely rare.

The English policy is never to meddle under any pretext with the purely religious questions of a conquered country. One is apt to suspect that such a rule is rather the result of cowardice than of liberalism on the part of the government; but in one respect it is very reasonable, as it serves as a sort of "balm" for the aching political sores of the country. The Anglo-Indian press, with *The Pioneer* at its head, tries constantly in various ways to remind its readers that "the British Government is *absolutely incapable* of introducing an element of religious bigotry into the domain of its clearly outlined policy."

Following this golden rule, and possibly also in order not to hurt "the Christian feelings" of their higher officials, all the offices of presidents, directors or principals of native colleges are filled with carefully selected and confirmed materialists. As such offices, owing to their serious and responsible nature, are always important and of pecuniary advantage as well, it may be easily understood that they are reserved exclusively for the English; to a native, no matter how much more learned he might be than his English superior, such a position is inaccessible.

On the other hand, the missionaries of different sects, whose name is legion, are denied the right of entry to the colleges. In consequence of the above-mentioned policy, they live among the very slums of society, among the *pariahs* and the *mângs*, who are excluded from all Brâhmaṇa sects. Living in constant struggle and dissention among themselves, they literally *buy* converts, to harm one another; pariahs and mângs, all of whom are either devil-worshippers or have no religion whatever, may be converted for money, and often for a loaf of bread, into almost anything one chooses. It can be definitely stated that there is not a single Hindu convert to Christianity, who is not a thief, a scoundrel, a drunkard, and upon occasion a murderer. The missions in India are the greatest profanation of Christianity. No European family would hire a convert as a servant in their **[352]** house, irrespective of advantages. The missionaries have their own schools, but the latter, as

---

[255] [Charles Bradlaugh (1833-1891), English freethinker and politician. From 1860 he conducted the *National Reformer*, and in 1874 became associated in this work with Mrs. Annie Besant. His political career was full of combativeness, but he gained popularity because of his unquestioned sincerity and his gift for popular oratory. Mrs. Besant's close alliance with him terminated about 1885, when she drifted, first into socialism and later (1888) into Theosophy as a Pupil of H.P. Blayatsky.

George Henry Lewes (1817-1878), British philosopher and literary critic whose chief work was *The Problems of Life and Mind* wherein he claimed a place for introspection in psychological research. He also wrote a number of popular works on science.—*Compiler.*]

well as the results, are humbug. Hindus who are keen on free education send their children to the *padri* up to the age of 5 or 7 and occasionally 8; soon after, these same half-educated children are generally married: once married the young couple naturally cannot easily be persuaded to return to school. All further hopes of voluntary conversion are thus shot to pieces.

Among the Catholics, the situation is even more hopeless on this score. The rich and self-supporting Jesuit College of St. Xavier in Bombay, instead of enlightening the people or dispelling the darkness of ignorance and educating the younger generations of pagans, merely confuses them completely. The students of this famous college are graduated from it with an utter scorn for the religion and the customs of their ancestors— the usual system and a well-known trick of the sons of Loyola; at the same time their hatred for the Roman Catholic faith is even keener, perhaps, than that for the *Christian* religion in general. Not having any chance in British India to convert the natives by force, as they love to do, the Jesuit fathers appear in this country under such a cynical and disgraceful cover, perverting in such a coarse manner the understanding of truth and honesty, rather shaky already, among the native boys, that under their supposedly *Christian* tutelage, the net results are worse than those achieved under the freethinking system of such learned atheists as the principals of the Bombay and Lahore colleges. Last year one of them constantly preached to his pupils, who long before had fallen victim to the teachings of Huxley and Tyndall, the famous statement of Professor W. K. Clifford[256] to the effect that if it is right to call any **[353]** doctrine immoral, then, it would be correct to point out as most immoral the doctrine which says that Providence or destiny outside of ourselves can overrule us,[257] in other words, the teaching which recognizes a power higher than man himself. More farsighted critics tried to explain this phrase as having a political aim. "The English have conceived a very subtle scheme," said a young man to me, slyly smiling, "they evidently want to impress upon us the idea that they alone represent Providence and the all-powerful, all-destructive as well as recreating hand which governs the destinies of our people. We have nothing to expect, it seems, either from our own gods, or from the God of the *padris*."

From the psychological point of view, therefore, India presents an unusually interesting picture. With the exception of a small handful of "reformers," the country is divided into two hostile camps: the *fanatics* and the *ultra-skeptics*. The former, full of superstitions, see divinity in everything: in a tiger, in a cow and her tail, in a tree, in a crow, and in any pest; the others, equally full of what I take the liberty of calling *scientific superstitions*, deny everything but matter. That which was looked upon by their forefathers as the immortal soul, "young India" considers to be merely the interaction of carbon, oxygen, hydrogen and nitrogen; something that exists merely as a result of the combination of these elements, and which disappears with the disappearance of the causes, viz., gases. Man is the progeny of the *cosmic gas*, of a "fiery cloud," they repeat with Tyndall; from this gas originate not only the material forms, "not alone the exquisite and wonderful mechanism of the human body," but even human mind, emotion, intellect, will, and all their dependent phenomena, viz., our philosophy, our poetry, our science and art. Plato, Shakespeare, Newton, Raphael — all that they gave to the world, was once included in the gas in a concealed and potential state.[258]

[354] "Wonderful are thy works, Oh Tyndall!" exclaim the young Hindus in chorus, bowing before this luminary of science.

---

[256] [William Kindon Clifford (1845-79). English mathematician and philosopher, educated at King's college, London, and at Trinity college, Cambridge. Professor of mathematics at University college, London, 1871, and Fellow of the Royal Society, 1874. Died rather early of consumption. As a philosopher, his name is associated with two expressions of his coining, "mind-stuff" and the "tribal self." He was a man of extraordinary acuteness and originality. Most of his works were published after his death, such as *Lectures and Essays* (1879). His wife became a well-known novelist.—*Compiler.*]

[257] *Fortnightly Review*, Vol. XVI, New Series, December 1874, page 730. [This idea is summarized from Clifford's article on "Body and Mind,"—*Compiler.*]

[258] "Scientific Use of the Imagination," by Prof. Tyndall. [This essay may be found in his *Fragments of Science*, Vol. II, pp. 101 *et seq.*, 1892 edition.—*Compiler.*]

Notwithstanding all this, however, both parties, the orthodox as well as the atheist, are inwardly hostile to their rulers. The ardent fanatics, driven bv the Brâhmaṇas to a high pitch of exaltation, very naturally will never be reconciled in the depth of their hearts with a government that grants them in their own country only negative privileges over the missionaries of a faith that is hateful to them. As to the camp of the *materialists*, it is yearly strengthened by a number of Hindu graduates who have brilliantly finished their studies and are cast into the ocean of life by universities and colleges, literally without a rudder or compass and without any hope in this life, as they are prevented by the prevailing political situation from taking part in the government of their own land. They have no faith in a future life, ashamed to believe in it as did their "silly forefathers," they being the followers of our European "Apostles of the Intellect." There remains nothing for them in this life. Thus in the latter part of the 19th century we find them rephrasing in various ways the well-known saying of the Epicurean school: "Let us eat, drink and be merry, for tomorrow we shall all be reduced to carbonic acid, water and ammonia!"

Taking the liberty for this digression, I am not departing from my narrative. I merely wish to give my Russian readers a picture of what the English have made of India and prepare them for a clearer understanding of the discussions we had on many occasions with the learned pundits.[259] Having heard of our arrival, these pandits and other native philosophers came to us in great numbers — some of them from Benares, especially to meet us. They spoke perfect English; like our friend Shamrâo, they had read Moleschott and Büchner, knew by heart and understood Herbert Spencer, Lewes and John Stuart Mill; they raved about Huxley and Tyndall and worshipped Darwin as presented by his apostle Haeckel.

[355] They had not succeeded, however, as our naïve Shamrâo had, in selecting from this scientific bedlam the ideas most akin to the ancient philosophies of their own country, rejecting the rest and arriving at their own understanding. They had not preserved even a spark of that invincible and inextinguishable faith, which no Büchner can ever snuff out; faith in a Supreme Power and a life after death. No matter how distorted this faith may be at times, how ludicrous a poor, uneducated, and at the same time over-educated, Shamrâo might seem, in calling his salad of Manu and Haeckel "the new religious philosophy," as we listened to the learned ravings of the Allâhâbâd and Benares pandits, we often mentally drew a comparison between them, and certainly not in favor of the latter.

Returning from our visit to Bâbâ-Sannyâsin, we found awaiting us at Professor Bhaṭṭachârya's a crowd of pandits. They stayed in the garden with us late into the night. We had come from America to study the philosophy of their ancient and contemporary religions, and they had come to stare with undisguised amazement at "Westerners," who were silly and senseless enough to prefer Kapila and Patañjali to Huxley and Tyndall, and the philosophy of Manu and Buddhism to the positivism of Auguste Comte. Having renounced all religious faith, they, however, did not dare to renounce their caste and the rules of the latter. Ashamed of bearing even secretly an image of some deity in the depths of their hearts, they shamelessly wore the red and white sexual symbols of Śiva and Vishṇu painted on their foreheads. They ridiculed all things divine and at the same time feared men and public opinion. Isn't this often the case with us Europeans also?

Naturally we began to talk about their ancient philosophy, about Ṛishis, Yogins and ascetics. The pandits were quite frank with us and, with a pride deserving a better cause, exposed the moral wounds inflicted on them, and constantly aggravated by the skillful hands of their English "principals." How could these ravings of old metaphysicians and theologians interest us, they asked? Who but bigots, fakirs or half-witted ascetics could see any meaning, for instance, in **[356]** the Triune Divinity? Bâbâ-Sannyâsin was an old fool, and the fakirs, diving into the Ganges to be purified of their sins and remaining under water until they were in danger of drowning, while repeating their mantras thrice, should be sent by the Government to the workhouse...

[259] *Pandit* is a scholastic degree in India which corresponds to a doctor of philosophy.

Our arguments and opposition irritated some of them extremely. Finally an old stately Hindu, draped in a white shawl embroidered with gold, with golden rings on his toes, an enormous symbol of Vishṇu on his forehead, and with a golden *pince-nez*(!), turned to me with a direct question: "Is it possible that you, having lived so long in America, the country of Thomas Paine, still believe in some deity?

"I must confess I do, and am not at all repentant of my ignorant weakness," was my answer.

"And you believe in the existence of the human 'soul'?" he asked again, this time with a half-controlled smile.

"Yes, I do; and though it may seem extraordinary to you, I believe also in an *immortal* Spirit..."

Then the young master, nervously playing with the rings on his toes, put to me a new and rather curious question:

"So you take Huxley for a quack or a fool?"

Now it was my turn to stare in utter astonishment.

"And why so?" I inquired of the *pince-nez*.

"Because either he, an acknowledged authority, knows what he is talking about, or he must be a charlatan, discussing things he does not understand."

"Huxley, as a naturalist, physiologist and scientist." I said, "I not only recognize, but acknowledge his learning, considering him one of the greatest authorities of our day, as far as purely natural sciences are concerned; but as a philosopher, I have no high regard for him."

"It is hard to deny logical deductions based on facts... Did you read his article in the *Fortnightly Review* on the automatism of man?"

"I believe I did, and I even remember some of his wonderful sophisms... But what of that?"

"This, that the professor *unquestionably* proved in it that a human being is nothing but a conscious and self-conscious **[357]** automaton;[260] and to this statement he added in his *Lay Sermons* that man is the most cunning of all nature's clocks, but nothing else."[261]

I admit I grew a little tired of this discussion. I glanced at Gulâb-Lal-Singh. He sat with knitted brows, taking no part in the conversation. Knowing his contempt tor modern materialism, I wanted to make him join the discussion. As though understanding my thoughts, he came to my aid.

"Permit me to answer you for our guest, pandit Sâhib. I read the article you mentioned but a short time ago and possibly I remember better the learned sophistry of Huxley; I am ready to consider the more striking ones. It is quite true that Huxley calls man an 'automaton' and 'a piece of nature's clockwork.' Here it is not a matter of words, but whether Huxley has proved his assertion. I will show you that not only has he failed to prove it, but that he contradicts himself in a most childish way."

The man with the *pince-nez* simply jumped at this heretical assertion against science. "How was it possible? Where has the great Huxley contradicted himself? Do tell us!..."

"If you will allow me, I will explain it to you; nor will it be very difficult. You forget that, having undermined the dignity of man by applying to him the epithet of 'automaton,' possibly out of consideration for the general public that is not yet ready for his great ideas, or the little weakness of his *non-scientific* brethren — those whom Herbert Spencer describes as being left behind in the modern rapid movement of conquest in natural philosophy, and therefore out of touch with physical sciences — Huxley condescendingly adds something very strange. Calling man an 'automaton' he magnanimously admits at the same time that this machine is 'to some extent provided with free will, as in many cases **[358]** man is able to do as he likes.'[262] Isn't that so, if you remember?"

"I think it is," said the *pince-nez*, somewhat confused.

---

[260] *Fortnightly Review,* Vol. XVI, New Series, November, 1874, p. 577. [See his essay entitled: "On the Hypothesis that Animals are Automata, and its History," pp. 551-80.—*Compiler."*]

[261] *Lay Sermons,* p. 164. [Huxley said in his essay on "The Scientific Aspects of Positivism": "Does human nature possess any free, volitional, or truly anthropomorphic element, or is it only the cunningest of all Natures clocks?"—*Compiler.*]

[262] *Fortnightly Review, ibid*., p. 577.

"Then if that is so, we must take this assertion to be a concession to an old superstition, offered by the professor to the public to sweeten the bitter pill because otherwise it would appear that Huxley, the greatest modern scientific authority, is simply contradicting himself... However, even you must admit that man has free will."

"Certainly. But where do you see the great contradiction here?"

"Well, isn't it clear to you, that by adding the last phrase, Huxley, like a Japanese suicide, kills himself and his theory, and that the skillfully invented word 'automaton' is transformed thereby into an absurdity?... First, according to his idea, man is literally, no less than a rabbit or frog, a simple 'automaton,' deprived of all free will; then it is granted that in certain cases he can act according to his choice and finally, that his '*volition* counts for something in conditioning the course of events.'[263] As a result, man remains, after this learned explanation, just what he always was, namely, *a thinking being endowed with free will*. This 'automaton' possessing free will is certainly an interesting and unexpected discovery in the field of natural science, as has been pointed out by Dr. Elam.[264] Neither a skeptic nor a believer would imagine that freewill is anything other than the faculty of acting according to one's own choice!... Thus the 'automaton' falls to pieces and we see that it would do Huxley no harm to learn a little logic from our Kaṇâda or other philosophers whom you scorn."

"Well, suppose you are right in this," stammered the disconcerted scholar. "Let us take another example: Tyndall, for instance, who repeats practically the same idea: 'matter and only matter contains all the promise and potency of terrestrial life'; this is what he declared at the Belfast meeting before a selected and informed public, in 1874.

This **[359]** happy expression: 'In matter I discern the promise and potency of every form and quality of life,' brought him the enmity of all old-fashioned dreamers, but has circled the world and has become a vital watchword of physical science!"

"And you might add that it was futile for the religious world to be so startled about it. In another lecture, Tyndall, like Huxley, contradicts his happy expression. Why not look into his 'Scientific Materialism,' his answer to a criticism by Dr. James Martineau[265] of this expression that shocked the whole world! There he clearly confesses that our inner consciousness belongs to quite *another* class of phenomena whose relation to physical science is unthinkable (!?);[266] having now divided the phenomena of life into *two* classes, instead of *one*, the esteemed materialist begins to talk about the gulf which lies between them, which is unbridgeable and 'which will forever remain intellectually *impassable*.' Alas, where is it now? And what became of the alleged omnipotence of matter?"

The pandits exchanged looks. They were seemingly stunned. To hear such patriarchs of science, as Huxley and Tyndall, accused of not knowing themselves what they intended to teach others, and to be unable to defend these apostles of positive science, was sad and insulting. Our party felt triumphant...

---

[263] T. H. Huxley, *Protoplasm: The Physical Basis of Life*, p. 16.

[264] [Dr. Chas. E. Elam (1824-89), specializing in epilepsy.—*Compiler*.]

[265] [James Martineau, (1805-1900). English philosopher and divine whose influence as a preacher was mainly exercised at Liverpool. Became professor of moral philosophy in Manchester college, 1840; continued in the same capacity later in London. His most stimulating works are his sermons, publ. as *Endeavours after the Christian Life* (1843 & 1847), and *Hours of Thought* (1876 & 1879). As a divine he hated both sacrosanct priesthood and enforced uniformity. He trusted rather statesmen than ecclesiastics and his ideals were very high both about religion and about the state.—*Compiler*.]

[266] [This lecture or essay was entitled "Materialism and its Opponents," and appeared in the *Fortnightly Review*, Vol. XVIII, New Series, November 1, 1875, pp. 579-99. It was supposed to be the text of the Introduction to his forthcoming *Fragments of Science*, where it appears, however, as an essay under the title of "Scientific Materialism." The actual words of Tyndall are: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable" (p. 589).— *Compiler*.]

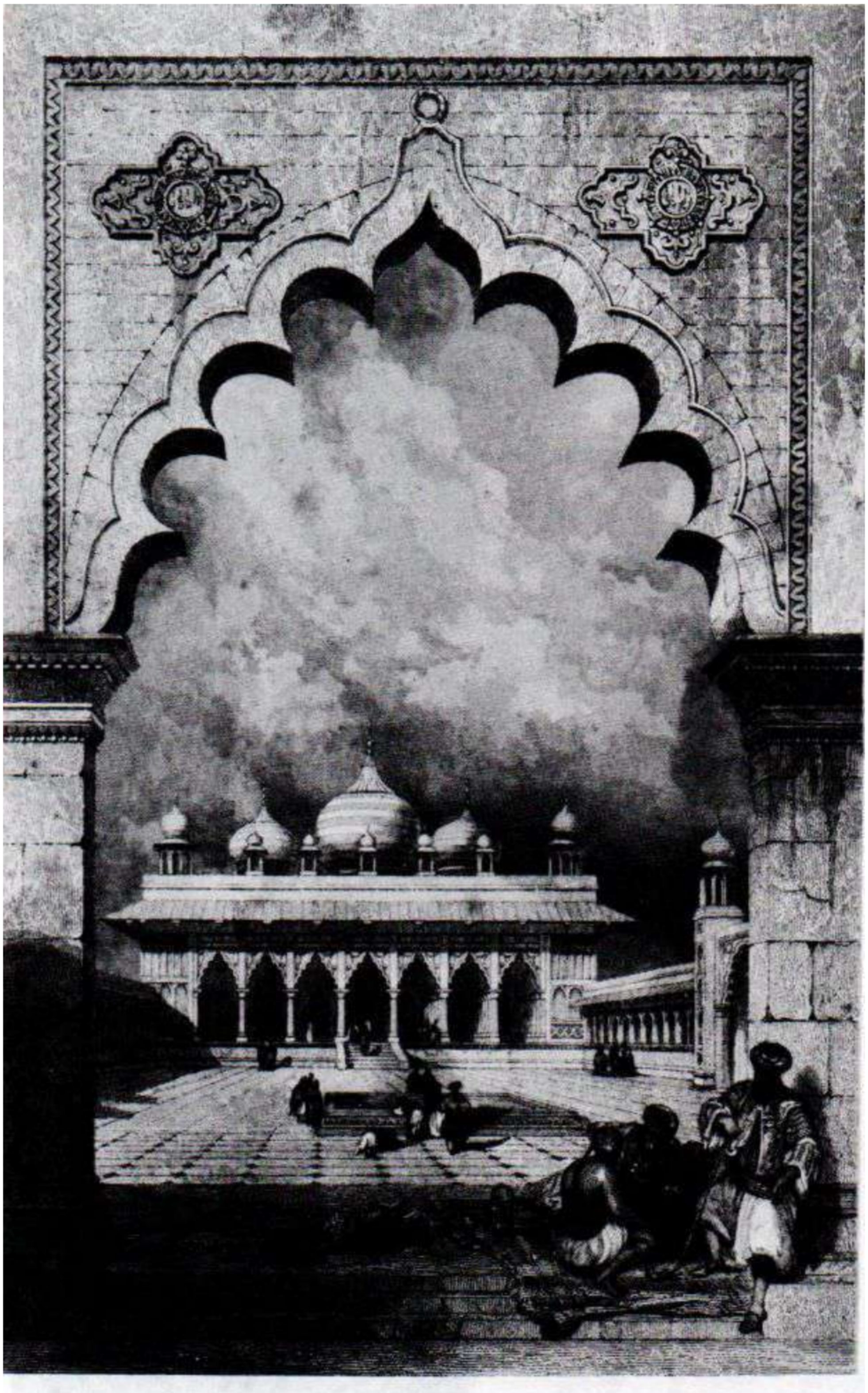

MOTÎ-MASJID AT ÂGRA

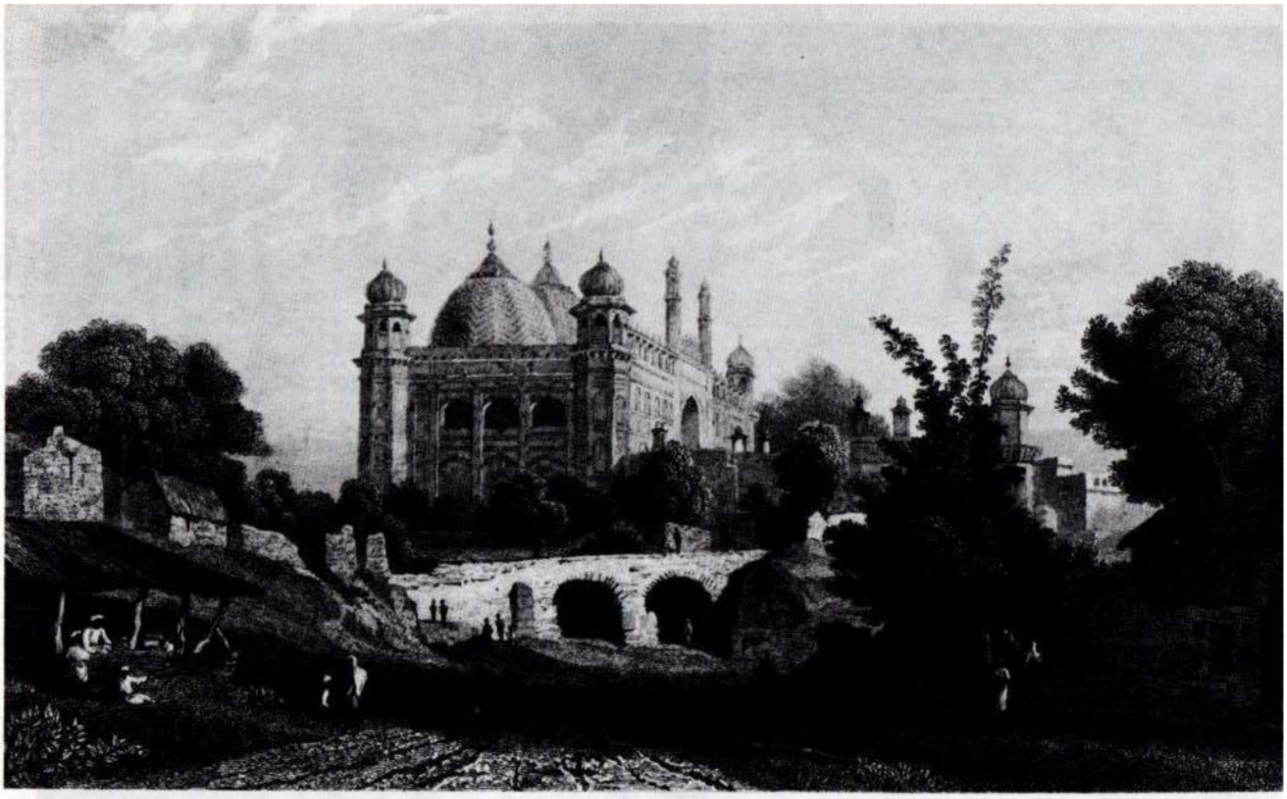

JAMI'-MASJID AT AGRA

[360] "And now," continued the Ṭhâkur, "to prove the weakness of their theories, allow me to quote in my turn the words of a naturalist, equally learned and as well known as these two. Do you remember what Du Bois-Reymond says about the phenomenon of consciousness? 'It will remain absolutely and forever inconceivable that a number of carbon, hydrogen, nitrogen and oxygen atoms should be otherwise than indifferent as to their own position and motion, past, present or future.' These same words are also quoted by Tyndall.[267] And the latter adds to them his own argument: 'You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness. This is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of the human mind.'[268] Notwithstanding this full confession in one article, the same author in another article, entitled 'Scientific Materialism,' writes without hesitation about the 'relations of physics to consciousness,' referring to them as to something '*immutable*' and positive."

"All the other authorities of science uphold the same idea," rather timidly rejoined the pandits, "even Virchow does so."

"Far from all," interrupted the Colonel, "only some of them, and they are not numerous."

"Just so. It is quite sufficient to have merely a superficial acquaintance with physiology and pathology," added Gulâb-Lal-Singh, "to realize that not only 'immutable,' but even exceptional relations between pure physics and physiology are very difficult to find, let alone in the case of psychical phenomena. As to Virchow, in demolishing Haeckel's *Anthropogenie*, he, at the same time, even though indirectly, also demolished those who supported his work at its appearance."

[361] "It is a great pity," the pandit in the *pince-nez* murmured, "for in this case Virchow is at variance with one of the greatest thinkers of his own country, namely Büchner. The latter writes in his *Kraft und Stoff* (p. xxvii of the Preface): 'The naturalists merely prove that there are no other forces in nature besides the physical, chemical, and mechanical...'."

"I do not doubt that Büchner wrote that, and that your memory is excellent," said the Ṭhâkur somewhat ironically. "He said even more than that! Thus, for instance, as if repeating the words of Manu, he says: 'All natural and mental forces are inherent in it [nature]; in matter alone can they manifest; matter is the origin or all that exists... Nature, the all-engendering and all-devouring, is its own beginning and end, birth and death. She produces man by her own power, and takes him again.'[269] But Manu, while saying the same thing,[270] by merely asserting that all that is seen originates from an *unseen*, but *conscious* force, stands from the point of view of logic as well as philosophy a hundred times higher than all the Büchners past and present. That some naturalists and so-called philosophers assure us **[362]** that outside this triple material force there are no other forces in nature, is a fact known to everybody. But that they will ever *prove* their hypotheses by direct scientific confirmation, that I absolutely deny..."

---

[267] *Fortnightly Review,* Vol. XVIII, New Series, November 1875, p. 585. [It is stated there that Du Bois-Reymond's words are from his Address to the Congress of German Naturforschers, Leipzig, 1872.— *Compiler.*]

[268] [p. 585 also.]

[269] [These quotations are taken from the English translation of Büchner's work, published under the title of *Force and Matter,* ed. by J. F. Collingwood, London: Trübner & Co., 1864. They occur on page xxvii of the "Preface to Third Edition," and pages 34 and 88 of the text, respectively.—*Compiler.*]

[270] "Out of its own (Brahman's) essence condenses the universal ether —the materialisation of his will, the seen and the unseen, the tangible and the intangible matter, and decomposes at his breath into fire, air, earth and water. Out of the earthly vapor (the breathing of Brahman) originate all beings and things, organic and inorganic, out of the seed thrown into the earth and impregnated by the divine breath and originated in the infinite and boundless matter—the universal seed." Having given the Universe time to develop according to the laws of transmutation (evolution), the Highest Ruler, impregnating after each pralaya (period of universal destruction, or to be more exact, disappearance of the world from objective into subjective) the radiant egg of nature, after having gone through its transformations once more merges itself with the Universal Soul—Parabrahman *(Manu,* Book I).
Brahman is the universal embodiment of Parabrahman, and a god in the form of Nature. The unseen and formless spirit impregnates only the radiant womb (egg) from which issues the bisexual Brahmâ, or the creative force of Parabrahman. at the beginning of every new cycle.

"Should we really then, in this 19th century of ours, prefer Manu to Büchner and Huxley?"

"If Manu teaches us fundamentally the same principles as the contemporary Western scientists, why not? You cannot deny that Manu *anticipates* in his teachings nearly everything that is being preached nowadays by the evolutionists —'apostles of the intellect,' who present their theories as something entirely new. And if Manu succeeds where these apostles of matter fail, and therefore prefer to deny; if Manu logically proves the necessity of a relation between spirit and matter and, using the words of Patañjali[271] supports this relationship by experiments demonstrated on man's twofold nature, this highest sanctuary of spirit and matter, then I positively assert that Manu stands incomparably higher than our contemporary science, at least in everything that concerns both purely spiritual nature and human physiology."

"You are advising us, I think, to return to idol-worship," ironically said one of our opponents.

"In no way. Our ancient philosophers never taught us to worship idols. It would be useless anyway, as you yourselves worship Vishṇu and Śiva as well as other gods, whose symbols you have not yet wiped from your faces... If you have decided to do away with all the customs of ancient times, why not part also with those symbols of paganism?"

"This... this is a caste custom... and has nothing to do with idol-worship," stammered the abashed pandit.

"How is that? Have you forgotten or possibly never knew, that according to the teachings of the Brâhmaṇas the castes were established by the gods themselves; that the gods were the first to conform to caste rules, and that the heads of idols are daily decorated with the symbols of their respective sects?" implacably continued the Ṭhâkur.

[363] "But even our best philosophers probably wore these symbols," replied the pandits. "If we believe in Darwin and Haeckel, it is perhaps only because these scientists amplified and fully developed the materialistic conceptions of Kapila and Manu. The Sânkhya of Kapila, for instance, is no less an atheistic philosophy than Haeckel's *Anthropogenie*"

"You have probably forgotten the teachings of Kapila... Whereas Haeckel sees force and the power of creation in matter alone, Kapila deems it impossible to ascribe anything to *prakṛiti*[272] without the cooperation of *purusha*.[273] He compares them thus*: prakṛiti* is a man with healthy legs, but without head or eyes, and *purusha*, a being with eyes and brain, but without legs or motion. That the world might evolve and finally produce man, *purusha* (spirit) had to get on the shoulders of the headless *prakṛiti* (matter); only then was the latter endowed with the consciousness of life and reason, while *purusha* received the faculty to move by means of *prakṛiti's* legs and thus to manifest its existence. If *purusha* is impotent in its manifestations and is, as it were, merely a non-existent abstraction, without the help of the objective form of *prakṛiti*, the latter is even more so; without the aid of the spirit and its vivifying influence, *prakpti* is no better than a lifeless heap of manure. "

"We also heard that you are interested in ancient Zoroastrianism," another pandit inquired of me. "What is your opinion of *Sûrya*, the sun, as a deity?"

"According to my opinion, it is better to believe in *Sûrya*, than in nothing at all. The sun that warms and feeds us, giving life to all earthly nature, is much better than Büchner or the Fellows of the Royal Society, before whom you perform your 'pûja,' as though they were deities."

"But once we believe in Sûrya, why not return at once to the worship of all the 330 millions of our ancient gods, Kâlî, Kṛishṇa, or even Hanuman?"

"I am not advising you to believe in either the one or the **[364]** other," I had to say, to defend myself. "I am speaking relatively and repeat that it seems to me better to believe even in Hanuman, than, for instance in the *Bathybius Haeckelii*, or in the mythical tailless anthropoid whom Haeckel is offering us as our ancestor..."

---

[271] Patañjali was the founder of the *Yoga* system of the psychological development of man by means of a gradual change of the physical nature.

[272] *Prakṛiti* is plastic matter, nature in its chaotic and undifferentiated state.

[273] *Purusha* is the intangible spirit that does not manifest itself in nature otherwise than through *prakṛiti* or matter, which it vivifies.

"He proves what he asserts... Haeckel begins the evolution of being from primordial atoms and logically develops the gradual transformation of the original protoplasm..."

"Let him develop it as much as he likes. In my opinion the mucus and all the protoplasms of Messrs. Lorenz Oken[274] and Haeckel are no cleverer ideas than the primitive ooze and the monsters which, according to Berosus, in his ancient fable about the creation of the world, populated it . . ."

The pandits finally left, carrying with them the firm conviction that we were ignorant reactionaries.

"Well, well, what a sweet 'Young India' you've got," said the Colonel. "They gave me a headache with their nonsense...

"You can thank the English for it," replied the Ṭhâkur. "It would be unfair to call us to account for other people's sins."

[274] [Lorenz Oken (1779-1851) was a German naturalist whose real name was Ockenfuss. He became professor of medical sciences at Jena and later in life professor of natural history at the University of Zurich. He was a prolific writer on various subjects connected with his profession.—*Compiler*.]

—XXVI —

[365]

[By rail to Cawnpore. — Khus-khus grass. — Danger of heat apoplexy. — Use of special leaves against heatstroke. — Nâna-Sâhib and the causes of the Sepoy Mutiny. — 'Azîm-ullâh Khân in England. — Passion for vengeance. — Brutal drownings and slaughters. — Mysterious disappearance of Nâna-Sâhib. — English reprisals. — Cawnpore Memorial Monument. — Western self-righteousness.]

Once more we are in the dark and stuffy railway coaches. In five minutes the train, with a deafening noise, will dash across the long bridge over the Jumnâ, and six hours later we will be in Cawnpore, where the bloodiest page in Anglo-Indian history was enacted. Our barelegged friends, the pandits, in their gold-embroidered shawls, saw us off; a few Bengalî Bâbûs joined them, bareheaded and wearing their snow-white muslin togas. At some little distance we could see the figure of the "chief spy"; we saw him settle down in the next coach, accompanied by a large basket filled with bottles of whisky and soda and a box full of ice. The Ṭhâkur left the day before with Nârâyaṇa to prepare a place for us "which never yet had been trodden by the foot of an Englishman — and never will be" (so he said). Meanwhile we have to content ourselves with this promise and not even ask him any questions, especially in the presence of Mr. Y. and Miss B., who, though theosophists and our friends, are nevertheless English. One can positively state that in India no person belonging to this race will ever be made a saint...

The coaches have dark green windows, otherwise the passengers might be blinded. When they are pulled down, they are replaced by movable frames made of khus-khus [366] grass. A special hydraulic apparatus, fixed on both sides of the window frame, pours water on the frames with each turn of the wheels, which causes them to turn round in the window as fans, intended to let the fresh breeze generated by the train in motion enter the coach. But alas, having travelled no more than a couple of miles, I nearly burned my fingers touching the shutters; the water was really hot from the sun. Last year in June (this was told us by the Frenchman, Moncoutier, the manager of the Keller Restaurant, a few minutes before the train left the Allâhâbâd station), the family of a colonel arrived on the noon train. When the passengers began to leave the train, two young boys, crying and howling, jumped from the colonel's coach. Lying inside the coach were found the colonel, dead drunk, and his wife, a sickly woman some 22 years old, dead. The doctors decided that death had come from apoplexy caused by the heat. Moncoutier, himself, had lost both of his sons (12 and 14 years old) who had run out in the sun for a few minutes. The poor Frenchman told us this story with tears in his eyes, while fussing behind his counter, and sold us some cigarettes at triple price, constantly urging us to partake of a glass of absinthe or vermouth. «Ah, le gredin de pays!» he repeated, half sobbing, «Un vrai enfer, quoi!... Et puis, pas un de ces cochons d'Anglais qui sache un mot de francais. Oh, que je voudrais donc voir un jour les Russes ici!...»

We laughed, but thought it better not to take part in his dangerous wishes. Turning, we noticed behind us our blond spy, being served by the waiter some "refreshing" drink from a bottle of rum. This time poor Moncoutier must have been mistaken as to Englishmen not understanding French. Returning to Bombay some two months later, we did not find the Frenchman behind his counter; his master, Keller, had sent him to some other distant station, as a punishment for his "chatter."

The day before we left, the Ṭhâkur brought us a bunch of fresh leaves and asked us to try them. Their taste reminded one of sorrel and produced a cooling sensation like mint. He made us solemnly promise to keep a small piece of these leaves in our mouth during the whole trip to Cawnpore and throughout the day's heat As long as you chew them [367] like betel the heat will have no harmful effect on you," he said, "and at times you may feel too cool." True enough, from that day on we no longer felt the heat. But we did not succeed in persuading Mr. Y. to keep this grass in his mouth, and as for Miss B., she kept spitting it out, and both of them nearly fell ill from the heat. I sincerely regret that I have no right either to describe this grass or to send some of it to Russia for

examination. The Hindus are a strange people, and even the Ṭhâkur, the best and noblest of all Hindus we ever met, and our most devoted friend, was not free from some peculiarities. He appeared to conceal the knowledge of his country, especially such facts as would be looked upon by science as fabulous. In answer to our question as to why he did not want to enrich Western science with a new discovery, so useful in this hot country, he merely smiled enigmatically and remarked that this grass grows only in India and is difficult to find even there, and that it was impossible to save everyone anyway. "Western science is rich enough without our crumbs," he added, "and you, who have taken *everything* from us, should leave us at least these crumbs."

Cawnpore for some time was a place without a history, and before the English chose it in 1777 as an advance post for one of their Indian garrisons, it was utterly unknown. The railway station is situated outside the town; we were just planning to take two guilded *gâṛîs* drawn by oxen, when the Ṭhâkur's servant announced that his *mahâ saab* (master) had sent a European coach to meet us. It was a gaudy crimson-lined four seater, at the back of which were two syces in their red, gold-embroidered coats and turbans, looking like two big drops of blood; four similar-looking men, long-legged and fleet-footed, wearing liveries, were the runners, who ran in front of the carriage. Add to these, four Râjputs on horseback, the bodyguard of Gulâb-Lal-Singh, and you will understand why, on entering the carriage, the Colonel remarked; "If, in some magic way, we could find ourselves in New York, people would probably take us for charlatans selling toothpaste and magic powders." But we were in India, and there people almost prostrated themselves at this magnificent sight.

The first object which attracted our attention was a large, **[368]** empty, dark red brick church, without windows or doors, with a high, pointed steeple. This building served for some three weeks as an inadequate fortress for a garrison which had taken refuge in it at the outbreak of the mutiny on June 6, 1857 and was eventually murdered to the last man.

What was the true cause of this bloody mutiny? Europe reads English accounts and imagines that it reads history. It never occurs to anyone to ask whether among the many accounts of the mutiny there is a single truthful and dispassionate one. No one asked the Hindus what truth there was in the accounts of their conquerors, which of the two belligerent sides was guilty of the greatest crimes, and which committed the most bestial cruelties, the educated and humane Europeans or the wild natives driven to desperation. We gathered many facts concerning this, and not from just one, but from many persons who had no way of being in collusion with each other before answering us. Their answers were on all major points strikingly similar; for that reason we believed them, rather than all the "histories" of the 1857 mutiny taken together. Cartridges greased with pork tallow was the reason for the mutiny among the Moslems, and cowhide "straps," which exasperated the Hindus, were but the last drop, which made the vessel of gall overflow.

Sometime before the mutiny, there lived at Biṭhûr, a large place situated on the right bank of the Ganges some 12 miles from Cawnpore, a Hindu of an ancient and proud family, called Dhondu Pant, better known under the name of Nâna-Sâhib. He was the adopted heir of the last peshwa (the royal head of the Marâṭhâ Confederacy) Bâjî Râo, after whose death he inherited all his estates, treasures and possessions. Some Englishmen, more conscientious than the rest, confess that this young man, the cousin of the Mahârâja of Sind, had good reasons for hating the Government. In his official report, Lt.-Colonel G. M. Sherer wrote, for instance, the following important words: "This man had a claim to which we Britishers with the unsympathetic demeanor common to all successful people, paid no attention whatever." Having been adopted in 1832 as a mere child. Nâna-Sâhib was brought up fully convinced that he would inherit the title and rights of the peshwa, an honor which, owing to the **[369]** English, was in reality more nominal than actual, but flattering to the one who had a right to it. Five years before the mutiny, the old Bâjî Râo died. Right after his death, the government of Lord Dalhousie, seemingly without any reason, announced that the title of peshwa was abolished and that Prince Dhondu would inherit only the private property and estates ot his father. Accordingly, the pension of the old Râjâ was stopped, the army was ordered not to salute the heir, and even some old and obsolete artillery guns, which formerly had been magnanimously left to the dethroned prince and which gave him much pleasure in his old age, were now taken away from

Nâna-Sâhib. During more than four years the young prince spent his money in vain endeavors to force the directors of the Company to cancel their unjust decision. Instead of firmly but kindly telling him that his efforts were in vain, the directors simply put him off and threatened to deprive him even of his private heritage. Nâna-Sâhib had two sisters, one 12 and the other 13 years of age; the eldest was a beauty, and both of them were married. Having gone, one day, on a pilgrimage with their nurses and servants, the two women were assaulted by drunken officers, who rushed into the front courtyard of the cave-temple ust at the moment when they, undressed, had entered the holy *tank*, and violated them. The unanimous account is that the two girls were killed by the hand of Nâna-Sâhib himself and *at their own insistent request*. After killing them, he drank a drop of blood from each one of them and swore to avenge them on the wives and daughters of the English, or to die himself. Nâna-Sâhib had a devoted and trusted friend, a Hindu, who formerly had been converted by force to Islam, but who, having fled from Hyderâbâd, had found refuge and protection with Nâna-Sâhib and returned to his former religion. The English knew him under the name of 'Azîm-ullâh-Khân. 'Azm was the right-hand man and the secretary of Nâna-Sâhib. In the beginning of 1853, 'Azîm was sent to England to try and secure the help of Parliament. Nowadays the English make him out to be a sort of waiter and purveyor for the harem of Nâna-Sâhib, though the latter, after his father's death, was consecrated as a *Brahmachârin*, a lay monk **[370]** without even a single wife, let alone a harem. The English complain of 'Azîm in their "histories " calling him "a tiger in human form"; they accuse him of having been a spy at Sebastopol, who had seen the English weakness and tried to exaggerate it in the eyes of his compatriots, who thus dared to mutiny; finally, 'Azîm-ullâh-Khân is accused of having taken part in "the plot organized in Turkey against Great Britain and of having secretly been to Russia." However, during the stay of 'Azîm-ullâh in England, his picturesque costumes, jewelry, shawls and diamonds enchanted not only the local ladies, who went mad over him, but the high officials as well. He was received in the best society of London and Brighton, and all the papers praised his elegant manners and his education... How then is it possible to call him now a "vile lackey"? Some of the distinguished ladies were even preparing to fulfill their promise to come and visit his master, Prince Nâna, on his estates near Biṭhûr, when the mutiny broke out earlier than expected, thus ruining Nâna-Sâhibs plans.

It can be positively asserted that Nâna-Sâhib, as well as all the chief conspirators, was inspired much more by feelings of vengeance and hatred toward the English, than by a hope for a political upheaval. Of course, had the plans of Nâna-Sâhib succeeded, the Mogul and Marâṭhâ dynasties would have once more been restored in India. But the insatiable feeling of vengeance, the passionate desire to dishonor England by violating her most eminent women and daughters, violating them (according to the expression of the one who gave us these details) so that "the act should become historic and would be glorified in tradition as the just vengeance of a Marâṭhâ prince, all the way to the next pralaya" —that was the main and chief incentive. 'Azîm-ullâh-Khân played his role so skillfully that no less than fourteen distinguished ladies of the London court (as said above), enchanted by the Asiatic diplomat, were ready to visit the den of the beast that was lying in wait for them, and their arrival at Biṭhûr was to have been the signal for the general uprising. Blind fate — *Kismet* — saved them of course, but did not save their Anglo-Indian sisters.

Nâna-Sâhib followed the motto of the vanquished goddess **[371]** of Virgil. He actually "raised hell," as some of his biographers graphically describe it, calling in the help of all the demons of Eastern vengeance...

Having mortified him in every way, having deprived him first of his sisters, then of his title, his pension and his honors, the English, with a confidence worthy of innocence and a clear conscience, considered, because of some skillfully planned banquets staged by Nâna-Sâhib, that the heir of the peshwa was their greatest friend.

Expecting daily that the Sepoys of his regiment would revolt, following the example of their comrades, General Wheeler[275] as late as May 26, called on Nâna-Sâhib at Biṭhûr to "help him quiet

[275] [Major-General Wheeler was an army officer in the East India Company's service, in charge of the garrison at

the Sepoys and prevent a mutiny." Nâna appeared at once and brought with him two hundred of his five hundred bodyguards and the three or four guns he still had. He was appointed to guard the treasury and settled in his own house at Navâbganj. He was thus acquainted with all the transactions between the civil and military authorities and made arrangements together with the English for a "refuge" for the women and children...

On June 6th, when the Sepoys revolted, instead of murdering their officers as happened in other places, they only packed the treasury, and then marched towards Delhi to join the main corps or the mutineers. The English, having fortified the church, locked themselves in it and in the supply barracks and magnanimously turned over to Nâna-Sâhib, who swore "eternal friendship," the arsenal, the powder magazine, the artillery and all that was left of the treasury, empowering their "true ally" to defend them from his own people. Only then did Nâna throw off his mask. He ordered the Sepoys to return, and on the very next day, June 7th, opened fire on his "friends," but then suddenly stopped: a devilish thought struck the Marâṭhâ. Sudden death without **[372]** suffering would not be a punishment. He began to play with his prisoners like a cat with a mouse; knowing how many provisions were stored in the barracks, he decided to starve the English... Two weeks later, out of 250 men of the garrison who had entered the fortifications, there remained only 150, and out of 380 women and children there remained less than half. Corpses putrified without being buried before the eyes of those who outlived them. It was an appalling and frightful agony.

Finally, Nâna decided to finish them off. He sent word on the 26th of June that if the English would trust him, he would save those still alive. The garrison, preferring a quick death to the tortures of starvation, accepted the offer. Then the dethroned prince ordered some barges to be made ready, telling his prisoners he would land them at Allâhâbâd. On the morning of the 27th, a party of Englishmen was allocated thirty barges. As soon as they took their places, the boatmen set fire to the straw awnings over the boats, and the Sepoys began to shoot at the prisoners. Out of thirty boats, only two succeeded in extinguishing the fire and reaching the middle of the river, which at that spot is about a mile wide. One of them sank, owing to bullet holes, the other was miraculously saved, but of the twenty-eight passengers only four were alive the next morning, having found shelter in the rushes. Those who did not drown were dragged out of the water and led back to the shore. Nâna himself did not take any part in all these proceedings. It is said that he announced the same morning he would give up the prisoners to fate and his people: happy would be those who could escape; those who had to perish, even he himself could not save; to this he added that any "white" who managed to escape would be wise never to fall into his hands again, as in such a case he would be executed. All the men who escaped from drowning were shot dead; the women and children were locked up in another building, called "Savada-Kotti," not far away from the station, where they were left to live for some ten days. Nâna might have possibly pardoned them, had not the following taken place: on the tenth of July, while passing by Biṭhûr with a strong party of refugees of both sexes from Fatehgarh, Colonel Smith was seen on the **[373]** river by the sentinels. The boat was captured, and about fifty persons, women and children included, were made prisoners. In the morning they were driven on foot to Cawnpore, in scorching heat, to be presented to Nâna-Sâhib. Instead of keeping quiet and accepting their fate of life or death, the English, according to hearsay, began abusing Nâna-Sâhib, calling him, among other things, an "illegitimate son," an offence which the proud Brâhmaṇas punish by death. The men were led out into the market place and shot dead, while the women and children were added to the other prisoners. All of this terrible period is enveloped in mysterious darkness. Not one of the prisoners remained alive to tell the story of what really happened, but it must have been something appalling and beyond description...

Cawnpore at the outbreak of the Sepoy Mutiny, when he was already 75 years old. He held out against the Sepoys at Cawnpore for three weeks in June, 1857. Surrendered on assurance of safe conduct to Allâhâbâd, but was killed by Sepoys along with others of the British garrison when embarking in boats.—*Compiler.*]

Probably it he could have avoided it, Nâna-Sâhib would not have executed the women and children, whom he kept alive as long as he was in power. But on the 15th of July, he lost the battle at Aundh and had to flee. It is said that in a moment of mad frenzy, during the last night of his power and his presence at Cawnpore, he avenged his sisters: he admitted a crowd of Sepoys (Moslems and Hindus), drunk with *bhâṅg* and opium, to the house where the European women were imprisoned, just a few hours before the execution. It is also related that four men, Judge Thornhill, Colonel Smith and two others, were purposely left alive to witness this national disgrace. At dawn, the men were dragged out into the street and murdered, then came the turn of the 250 women and children. Their bodies were thrown into a deep "well" famous forever after.

It would be useless to continue this story, as all of Europe knows the rest. I will merely add some details which have not before been given. When Cawnpore was once more taken by the English and quiet was restored (it happened the evening of the same day), Nâna-Sâhib was no longer there: he had disappeared leaving no trace. It is well known that for some time the English exhibited a prisoner in an iron cage, whom, in the absence of the genuine, they tried to palm off as Prince Dhondu; finally they were forced to set him free, as the whole of India laughed at it. Meanwhile, people say that Nâna-Sâhib is still alive, and some have not **[374]** yet lost hope of seeing him once more in India. As to the prisoners, the collector, Lt.-Colonel G. M. Sherer, tells us the following:

> In driving up to the house of murder we found blood more than 10 inches deep. We looked into the well and the whole awful scene was clear to us: there was no one to save. It was a sight at the mere thought of which even in our day, in far distant England, people shudder and their hearts bleed. The well was deep but narrow; looking into it we saw it filled to the top with corpses, absolutely naked. There was 253 of them.

This is the story of an English witness. But he does not relate how the next morning the people of Cawnpore were gathered together and *every tenth man* shot dead; he is silent about the fact that, having caught several hundred men (probably mostly innocent), they made them *lick the caked blood on the floors of the room*: silent also about the fact that this blood was *licked* by some five hundred men, prevented from getting up from the floor for 48 hours, that two-thirds of them died from vomiting and the other third were clubbed to death by the English; and finally, that not merely a few dozens of mutineers were loaded into guns and fired off (which is confirmed trom English sources) but that *several thousand men died that way*, is left unsaid.

Lord Canning[276] ordered all the "white corpses to be left untouched in the well which was filled with lime and earth. The square was turned into a garden, and the famous memorial monument of 1857 was erected over the well.

We visited the garden immediately after leaving the station. It is shady, full of cypresses, weeping willows and other beautiful plants and flowers; but neither the architecture of the chapel, nor the walls of the garden, nor even the monument **[375]** over the well are appropriate to the great tragic event or worthy of the sums of money spent in the fulfillment of Canning's idea. The statue represents a coarse figure of an angel with his hands held open, palms down, as though he felt cold and was warming them at an open fireplace. The statue is the work of Baron Carlo Marochetti[277] and represents, according to his idea, "the Angel of Compassion." But why this pose should represent Compassion and not something else, is hard to say. The statue is placed within a granite enclosure with an iron railing around it; in front, marble steps lead to a wicket gate in the railing;

---

[276] [Charles John Canning, Earl Canning (1812-1862). Educated at Eton and at Christ Church, Oxford. Under-Secretary for foreign affairs, 1841-46; postmaster general, 1853-55. Assumed the governor-generalship of India, 1856, and was confronted with a number of administrative difficulties and wars, including the Mutiny, in all of which he showed himself as very able. Created Earl, 1859. Engaged in reorganizing the financial, legal, and administrative systems of India, 1859-62. — *Compiler.*]

[277] Baron Carlo Marochetti (1805-67). Italian sculptor. *Born at Turin.* Studied chiefly at Rome, 1822-30; lived in France, 1832-48. His "Fallen Angel" was exhibited in 1831. In 1848, he removed to London, where he executed statues of Queen Victoria, Lord Clyde and Richard Cœur-de-Lion. He died in London.—*Compiler.*]

this is even more ridiculous, as it would seem that in a structure having no roof a gate had no place, the more so as it seems to be hanging between heaven and earth. A person wishing to approach the monument has to descend other similar steps inside the railing; and only then could a "passer-by," now in a square hole with the monument in its middle, stand in front of the pedestal and really look at it, though he certainly would not be moved. Right in front of him he would find written in white raised letters on a pink background around the whole pedestal the legend of the mutiny. This legend is curious indeed. It seems to be a collection of all the choicest *unprintable* swearing and damning of the pagans. Prince Dhondu Pant (Nâna-Sâhib). robbed and exiled from his hereditary estates, is delivered therein to "eternal fire," as being a "seditious and vile slave who dared to rebel against the lawful government of *God's chosen people*" — the English "God's chosen people"! All sympathy, all deep grief for the undeserved suffering of the unfortunate martyred women and children—all such feelings must disappear in reading the disgraceful imprecations of this haughty and pompous inscription. One forgets the presence of the remains that rest beneath; there is left before the eyes but this proud inscription, which smacks of Phariseeism **[376]** on the part of haughty and cruel fathers, brothers and sons! In all the garden, among dozens of memorial inscriptions, positively not a single one from the New Testament can be found. The spirit of the ancient Israelitic intolerance and vindictiveness, the rule of "an eye for an eye, and a tooth for a tooth," reigns despotically in this garden of death and Puritanism. Be that as it may, in mourning the innocent dead one cannot help but recognize in that terrible tragedy the working of a just "law of retaliation." "What you sow that you shall reap," I seemed to hear in the rustling of every weeping willow over the grave, and the distant murmur of the creek. Great and terrible are the sins of Nâna-Sâhib, but who would dare to assert that his acts were not called forth by the bloody tears and the groans of the 200 million people in a country which was trampled under the foot of her conqueror, a people despised, starved to death by the hundreds of thousands during the last long century? And would our Christian readers believe that some unknown hand had written the following words on many a tomb, words so befitting the sacredness of the place. "The pride of a race is justified, whose voice proclaimed to every Asiatic: *Hic niger est: hunc tu, Romane, caveto.*"[278]

The Colonel, a most humane man among the liberals, who once shed his own blood for the liberty of real *negroes* (the "tribe of Ham," as they were called then by the American preachers), was really beside himself. Finally we stumbled over the monument of some sergeant with the following inscription. "Oh God! You made me inherit impious pagans; destroy them, obliterate them from the face of the earth, and may the *damned* Philistines perish; and You, Oh God! shed lustre over Your *own* people!" All these inscriptions with their false humility seemed to me so disgustingly Jesuitical, **[377]** so full of secret hypocrisy, that I hastened to depart and called our English companions to leave the garden. I positively felt that the very next moment I would no longer control myself and would state in the presence of the guard what I thought of the English, living or dead, and in addition would fall upon the "blond spy," who followed us as our shadow. We were already prepared for exasperation from the very first moment we approached the monument; having admitted us Europeans we were told that our friends, the Bâbû and Mûljî, would have to remain in the garden, *outside the gates,* which were then closed in their faces. In answer to our protests, the old watchman silently pointed to an inscription nailed to the gate. In large letters it stated the prohibition to "Hindus, pagans and Moslems to approach the garden enclosure."

Miss B. shed bitter tears and blew her nose over every monument. With great difficulty, we dragged her away from a monument consisting of two marble lovers over a double grave, whose "spirit," according to her idea, was "soaring that very moment" above her *ṭopi* and her veil, wet from tears. She felt very grieved and even hurt when I told her that, as far as I was concerned, there

[278] [Expression of Horace meaning: "That man is black (in the sense of knave, not good: Roman, beware of him!" According to the *Handbook for Travellers in India,* etc., ed. by Sir A. C. Lothian (London: John Murray, 1955), the marble memorial by Marochetti has been removed from its original site over the well in the Memorial Gardens to the churchyard; and the Gardens have been renamed the Municipal Garden and have become a public park.— *Compiler.*]

was nothing soaring around her, except the "spirit of conceit and British haughtiness and Phariseeism."

«Ma chère», sobbed she, «vous n'avez vraiment pas de cceur...»

"Maybe so," said I, "but then I have what you apparently are lacking: j’ai du nez…"

We then returned to our Hindus.

—XXVII—

[378]

[LEGENDARY CITY OF ASGARTA. — ROAD TO JÂJMAU. — MONKEYS WITHOUT END. — IMPOSING RUINS OF ANCIENT BUILDINGS. — KABÎR-BAḌ. — VAST UNDERGROUND TUNNELS. — THE ṬHÂKUR MANIPULATES SECRET DOORWAYS. — IMMENSE CAVE AND WHAT TOOK PLACE THERE AGES PAST. — MAHÂRÂṆÎ LAKSHMÎ-BÂI OF JHÂNSI. — HOW NEWS TRAVELS IN INDIA. — THE ṬHÂKUR'S STRANGE WAYS.]

About four miles from Cawnpore, on the rocky right bank of the Ganges, in the midst of a dark and virgin forest, some wonderful old ruins stand. They are the remains of a number of ancient cities, built on top of each other. Of the topmost one there now remain only some colossal blocks of former walls, embrasures and temples, and the ruins of once magnificent palaces, one or two rooms of which, or rather the walls thereof, have been preserved here and there. Over these walls, the poor natives built roofs of foliage and settled in them, gradually transforming the ancient town of Jâjmau into a village. The ruins cover many square miles, but the natives gather only in some parts of them, leaving the rest to the undisputed possession of the monkeys. History (English history) is silent about these cities, ignoring the Indian legend that Jâjmau stands on the site of her sister and rival. Asgarta, the City of the Sun.[279] The latter, according to the **[379]** ancient Purâṇas, was built by the Sons of the Sun, two centuries after the conquest of the island Lankâ by King Râma, in other words 5000 years B.C., according to the reckoning of the Brâhmaṇas. The past history of Jâjmau, which was sacked many times by invaders coming from beyond the Himâlayas, is absolutely unknown to European historians. This mysterious city, which "remembers not its parentage," is mentioned but once in the autobiography of Bâbur (Zahîr-ud-dîn-Muḥammad), the Mogul emperor who lived in the beginning of the sixteenth century[280] He says that during one of his numerous campaigns against the Afghâns, the latter sought shelter and tried to fortify themselves in the ancient town of Jâjmau. But Humâyûn, his son, defeated them. These ruins are among the numerous places in India utterly unknown to the English, both as to their past and, one must add, their present.

The road to Jâjmau is awful. We rode on elephants and it is thanks only to the steady step of these clever animals that we frequently avoided hurtling down deep ravines, or being caught by our hair on the branches, like modern Absaloms. Slowly and carefully the elephants stepped along the edge of the precipice; they stopped at every low hanging branch and tore it off with their trunks, before going further. The branches, in fact, did not hinder the elephants, but they **[380]** were taught to do that and cleverly followed the directions of their riders. We rode for some three miles through woods and over rocks before reaching the first ruin, most of the time along such narrow paths that not even a small native shell-like *ekka* driven by oxen could have negotiated them; from one gully into another, from one ravine into the next, we finally came to some inhabited buildings; then we

---

[279] [The term *Asgarta* used by H.P.B. occurs also in *Isis Unveiled,* II, 31, where it is spelled *Asgartha* and is part of a quote from Louis Jacolliot. Its original usage, allegedly in the *Purâṇas,* has not been substantiated, and demands further research. However, the most interesting aspect of it is that it bears such a remarkably close resemblance to the Norse mythological term *Asgard* or *Asgarth,* properly *Âsgarthr* (from *âss, a* divine being, and *garthr*, an enclosure), which occurs in both the Older and the Younger *Edda.* The *Aesir* (pl. of *âss)* were the chief gods of the Teutonic pantheon and included such figures as Odin, Thor, Balder and others. *Asgard* was the abode or citadel of the gods, situated at the zenith and which could be reached only by the bridge *Bifrost,* the rainbow. It is also represented as rising from the center of *Midgard.* In *Asgard* is the *Ithavoll,* where the gods hold assembly at the base of the tree Yggdrasill. There are in *Asgard twelve* mansions or realms of the gods, a legend which contains an echo of an esoteric truth concerning the inner structure of the universe. Whether this legend has its counterpart, or indeed origin, in any of the known *Purâṇas,* is something left to be ascertained by some competent scholar.—*Compiler.*]

[280] The Emperor Bâbur, a famous literary man of India, was the nephew of the Samarkand Sultan and a direct descendant of Tamerlane: he conquered| Kabul in 1504; in 1519, he conquered the Pañjâb, and in 1526, Delhi. He was the first to organize communication and mail service betwen Âgra and Kâbul, and while in India, wrote his autobiography or memoirs, renowned for their wealth of historical data.

struck a wider road and looked around. We were amazed at the sight! There was not a single human being to be seen, but on every ruin, on every piece of wall or ancient fallen column, there sat dozens and dozens of monkeys. Without exaggerating, they must have numbered several thousands. The inhabitants complain that they steal most of their supplies; that no matter how carefully they may hide their millet or corn, or any vegetables, it will surely be stolen during the night by these forest "Dacoits." And yet no native would dare to throw even a stone at a monkey; here monkeys are sacred, as is the case everywhere, "deva-saabs," "master-gods" literally. The inhabitants die of hunger but the monkeys thrive.

On the fringe of the forest flows the Ganges; on its right bank you can see even now the remains of huge ancient marble steps, the width of which would seem to indicate they were intended for giants. The whole sandy bank for several miles, and the forest itself, are covered with numberless fragments of columns, of carved broken pedestals, idols and bas-reliefs, sunk deep into the earth. The outlines of the carving, the style of the architectural remains, the very size of the ruins produces an impression of something grandiose and unexpected, even on those who have seen Palmyra and the Egyptian Memphis. It is hard to understand why these ruins have never been described, especially as they are at the very walls of Cawnpore. In the comprehensive work *Concerning the Territories Acquired by the East India Company*, they are mentioned in only a few words: "Jâjmau, formerly a town, is now a village with a dilapidated bazaar. The local legends say it was built on the ruins of two other cities. The distance from Calcutta is 620 miles; lat. 26º 26’, long. 89° 28’." That is all. And yet under Jâjmau lies buried one of the oldest cities of ancient India… It is sufficient to **[381]** cite the following example to prove its antiquity. Some years ago, after a severe hurricane, several large and old banyans were felled, and some others torn up by their roots. At the extremities of the latter were found pieces of carved marble around which the roots had grown. People dug deeper and discovered, some four yards underground, the tops of ruins of enormous buildings. The question, however, is not so much as to these building themselves, but rather how many centuries it must have taken, first, to deposit a sufficient amount of alluvial soil on the banks of the Ganges to come up to the level of these buildings (some of which are 300 feet high), and furthermore to cover them with four yards of earth; and second, how much time must have elapsed between this event and the time when the banyans, now some 1,200 years old, began to send their roots into this alluvial deposit? To judge by the concentric rings of the trunks,[281] it has been shown that these banyans were not less than twelve centuries old, and the forest has other trees that are even older. One group of these *Ficus indica*, especially, amazed us by their size, perhaps only a trifle smaller than that of the famous banyan on the banks of the Narbada, near Broach, which is called by the people "Kabîr-Baḍ." The latter is an historic tree. It was 700 years old at the time when Alexander of Macedonia and his whole army rested under its shade. At present, it consists of 356 stout trunks and about 3,000 smaller ones, and some two hundred years ago another army, 7,000 men strong, rested beneath it.

We camped in and wandered about the forest for three days. The Ṭhâkur was familiar with all its nooks and paths and kept his word. He showed us the way into places where no Englishman had ever been; one such place was a dark underground tunnel some 140 feet beneath the earth. We went there before dawn, when everyone else was still sleeping. **[382]** Except for us, the Ṭhâkur had only Nârâyaṇa to escort him and his faithful servant, the old and gray-haired Râjput, who accompanied us all the way from Bombay. Mr. Y. and Miss B. stayed at Jâjmau with the Bâbû and Mûljî and did not even know when we left or where we went. This underground journey was to me, as well as to the Colonel, the most interesting event of our whole trip, probably because of its mysteriousness...

---

[281] As has been ascertained, trees grow in width by adding a new layer annually, each new layer forming a new ring around the tree, so that by counting these rings it is possible to tell its age fairly correctly. Adamson found near Gorée a *baobab* which was five or six thousand years old. Humboldt mentions it as the oldest tree on earth. Some of these *baobab*-trees *are* 90 *to* 100 feet in circumference.

We had to cut through the thicket for more than an hour, frightening monkeys that were waking, and threw at us all sorts of indescribable objects. Like a flock of forest demon-gnomes, they snapped their teeth at us and peeped with their sharp glittering eyes from behind every bush. Finally we entered a narrow gorge entirely overgrown with shrubbery, but had no time to notice whether it was a natural or an artificial one. The Ṭhâkur led the way, then came I, followed by Nârâyaṇa, while the Colonel and the Râjput servant brought up the rear. Going in single file, we were silent, as the road became very difficult, and it was no time for talking. Finally we began to descend steep, winding steps, at the bottom of which we entered a little glade. On our right, against a lonely rock, stood a small hut, which we entered. It was not light in the forest, as the day had only begun to dawn; but here in this hut, sheltered by thick banyans and backed by the rock which served as a sort of wall for it, complete darkness reigned. The Râjput struck fire and lighted a covered lantern which he gave to the Ṭhâkur. Then, taking the lantern in one hand and my hand in the other, he passed with me, as it seemed to me in this Egyptian darkness, right through the wall. Either because of the novelty of the situation, or as a consequence of constant nervous strain, I must confess that on entering that underground region — unknown to the rest of the world — I felt very much alarmed; however, a feeling of curiosity and shame prevailed and I silently followed him. The lantern feebly lighted our way, throwing but a solitary sharp beam in front of our feet; all around us impenetrable darkness reigned. I was irresistibly drawn by the hand of a powerful figure of a giant, all dressed in white, and whose face appeared to me now darker than night itself... He walked **[383]** swiftly and with no hesitation. Everyone kept silent, and even our footsteps seemed to produce no sound on the even and soft ground of the passage, as though we were walking on a thick carpet. Notwithstanding the solemnity of our procession or the Radcliff surroundings, the Colonel, even now, could not keep from joking. "It's a wonderful dark cabinet for calling forth spirits... What a pity we have no medium with us," we heard him suddenly say. In spite of the jocular tone, the mere sound of his voice in this silence made me, and him, shudder. His voice sounded hollow and strained, and at the same time seemed drawn out and coming as if from somewhere above; it rushed far, far ahead, awakening along its path the sleeping echo...

All at once the Ṭhâkur stopped, strongly grasping my hand.

"What is it? Are you actually and seriously afraid?" he asked suddenly, contemptuously stressing the last word, "Your hand trembles as though you had fever!"

I felt the blood rush to my face at this deserved rebuke; but I acted as any other person would have in my place: "reared up inwardly" and tried to excuse myself.

"I am not afraid... there would be no reason to be...," I muttered, feeling in the darkness the eyes of Gulâb-Singh fixed on me. "I simply feel tired..."

"Women," calmly whispered the Ṭhâkur to himself, with some condescension and bitterness, and slowed his steps.

Having no sufficiently weighty proof to the contrary, and unable to object to this new offence, which was as much personal as directed against my whole sex, I swallowed it meekly and was silent. We walked in this manner about a quarter of an hour or even more, on even and soft ground, somewhat sloping, and through a passage that seemed to me to be rather high-vaulted; my old friend continually held me by the hand, the Colonel was already beginning to puff loudly, and I was inwardly grumbling at my lack of strength and the rebuke I had received. The Ṭhâkur stopped, lifted the lantern high, and opened its shutters. We saw in front of us a smooth wall of rock. Not a single fissure was to be seen.

[384] "Look here," said Gulâb-Lal-Singh to the Colonel," and see this proof of the mechanical wonders our ancestors performed who, according to European opinion, were unacquainted with science. I'll bet you anything that the best mechanics of the West would not succeed in finding the secret of this door! I want to prove to you now that this is no rock, but a door..."

Our inquisitive president, who once had received a medal for the best thesis in mechanics at the Rensselaer Polytechnic Institute of Troy (New York), began carefully to examine the wall. His efforts were a complete failure. Neither his knocking nor his fumbling led to any conclusive result.

Meanwhile, taking advantage of the light of the opened lantern, I examined our surroundings. It was a sort of semi-circular room with rocky walls and a ceiling at an enormous height; the floor looked as if it were strewn with black powder.

"If you can believe my word," finally remarked the Ṭhâkur, who was patiently watching the Colonel's investigations, "I can tell you that this passage was excavated and built many thousands of years ago. As you may see," he added, while leaning his shoulder against the corner of the rock, "the Sons of the Sun were well-acquainted with the principle of the lever and the rules of the center of gravity long before Archimedes. Otherwise how could they have invented this?..."

Pressing with his shoulder and turning some unnoticed joint-pin, he produced noiselessly and slowly an opening of some two feet in width and of his own height, not unlike the modern American doors which slide up to their locks inside a wall. But in this case, the door had no handle nor was an opening visible inside the wall...

We all stepped through, and the Ṭhâkur, applying pressure again and moving something imperceptibly, closed the wall. Notwithstanding the insistent questioning and curiosity of the Colonel, he declined to tell us the secret. "It ought to be sufficient that I prove to you that these secret underground passages have existed for many thousands of years in India," he said, "and untold thousands of people have found **[385]** a refuge here at different times, with the help of those who knew of their existence. Not many of those individuals are left today," he added with what seemed to me a tone of sorrow in his voice. "They did not succeed in saving against her will one of the bravest and noblest women of India, the last of the great heroines of our '"mother"![282] In a few minutes we will sit down for a rest, and then I will tell you an episode of the last mutiny. In Europe it is almost, if not entirely, unknown..."

We now walked along a broad and high-vaulted corridor. The latter probably had some sort of connection with the outer world, as the air, though somewhat damp, was fresh in spite of the fact that we were 140 feet underground. Our path continued downhill; and not until the end of the third corridor, beginning with the cave, which I will now describe, did it begin to go uphill again. It was evident that parts of these passages existed at the time when Asgarta, among other cities, was a flourishing town on the surface of the earth. On both sides of the corridor we saw many openings in the shape of oblong squares, which led into other side passages; but the Ṭhâkur did not take us there, remarking that they led to dwellings which apparently sometimes were occupied. That this underground tunnel had been visited only recently was evidenced by the fact that I found an old crumpled envelope with some hieroglyphic signs on it, but of quite a modern pattern and even with glue on the flap. The whole passage, with its corridors, as far as we could judge, was some five or six miles long. Having walked for some three miles counting from the secret door, in other words about halfway between the two passages, we came to an enormous natural cave, with a little lake in its center and benches hewn out of rock all around it. In the water, right in the middle of the little lake, stood a granite column with a pyramidal top and a thick and rusty chain twisted round it. While in the passage, we had noticed at times that the darkness grew less intense and a sort of dim light came from the top; in the cave, however, which was probably **[386]** the lowest point of the underground tunnels, it was as dark as in the pyramid of Gizeh. But here the Ṭhâkur had prepared a surprise for us. He gave the old Râjput some order in a dialect unknown to us, and the latter, as if endowed with the eyes of a cat, went into the darkness, fumbled for something in a corner, and proceeded to light several torches, one after the other, placing them into iron rings fastened in the wall. Very soon the whole cave was blazing with light. Then, tired and quite hungry, we sat down on the rim of the lake and took up our basket of provisions.

I will now try briefly to tell the history of this cave and the episode referred to by the Ṭhâkur, concerning the mutiny of 1857. The latter belongs to history, though the English tried to distort the accounts of it, as they have distorted and even concealed many other facts of this, to them, disgraceful epoch. Having learned these facts first from Gulâb-Lal-Singh, we later heard some very

[282] Speaking about their country, the Hindus always call India their " mother."

interesting details concerning them from several old Hindus, some of whom had been eyewitnesses to the events; and on one occasion we heard about them from an Englishman, an old Anglo-Indian officer.

The *Purâṇas* recount the following sad story about the end of the ancient city of Asgarta. Sudâsa-Ṛishi was the sacred head of the "Brahmâtma,"[283] and his brother Agastya was the Mahâ-Kshatriya (the great warrior-king) of Asgarta. In their absence, the Kingdom was ruled by the Mahârâṇî (the great queen) who was formerly a *kumâraka* (Virgin of the Sun) in the temple of *Sûrya-Nârî* (Sun-Nature). Her beauty captivated the king; at the very moment when she was about to offer herself on the altar of fire (religious cremation), he took advantage of the ancient custom giving to kings the right of saving Hindu vestals from death and claimed her as his wife. There had been previously another suitor, the king of Himavat, but she refused him, preferring death in the fiery embrace of her husband-god, the sacred fire. The insulted trans-Himâlayan king swore vengeance. Many years later, when King Agastya **[387]** was at war in Lankâ (Ceylon), his vanquished rival, profiting by his and his army's absence, invaded Asgarta. The queen defended her city with the courage ot despair; finally, however, the city was taken by storm. Then, having assembled all the "Virgins of Sûrya" from the temples, the wives and daughters of her subjects and her own children, in all 69,000 women, including the *kumârakas*, the queen locked herself in the enormous underground temple of *Sûrya-Nârî*: ordering sacred pyres to be built along the passages she burned herself and all the other women and all the treasures of the city, leaving to the conquerors but the empty walls.

When the king returned and found, instead of his palace, wife and children, nothing but ashes, he at once set out to pursue the victorious army. Having overtaken it, he defeated it, took the king and 11,000 men of his army prisoners, and returned to the ruins of Asgarta. Here he forced the prisoners to build on the site of the old city a new and more beautiful one, and then, when the work was finished, he ordered them to erect in the middle of the city, in front of the temple of Nârî, a funeral-pyre sufficiently large to take care of 11,000 men. It was there that the king of Himavat and all his warriors were burned alive amidst the curses and insults of the people of Asgarta, to avenge the death of the Queen.

According to tradition and the ancient chronicles, the underground tunnels we had just passed through, as well as that portion of them which was still ahead, on the other side of the cave, are the ones in which the queen had burned herself. The soft soil under our feet which I mistook for fine black sand consisted of the ashes of 69.000 women and *kumârakas*, or Virgins!

Such is the legend. And now for some factual events! Twenty-two years have elapsed since the following took place, and all the details of the tragic epic are still fresh in the memory of the people, both at Poona and at Gwalior.

On the road from Âgra to Saugor lies the territory of Jhânsi. It is situated now in the English Province of Bundelkhand, but in 1854 it belonged to the independent Marâṭhâ peshwa. The Râj of Jhânsi consists of two sections divided **[388]** by a narrow strip of land which belongs to the territory of the native Râjâ or Ṭhâkur of Tehrî. To the north of Western Jhânsi are the boundaries of Gwalior and Datiâ, to the east, those of Tehrî, to the south and west, those of Gwalior again. In 1832, according to the statistics of the East India Company, the Râj contained 956 villages and 286,000 inhabitants, scattered over 2,922 square miles. It yielded a revenue of about 18 lakhs of rupees[284] Formerly a part of the property of the Râjâ of Orchhâ, who belonged to the family of the princes of Bundelâ, it was ceded at the time of Śivâjî to the peshwas, and was ruled by their Subahdârs (governors). In 1804, the English concluded a defensive alliance with one of these vassals of the peshwas; and in 1817, when the allies and friends, in accordance with their usual method, deprived the peshwa of all his rights, he *ceded* (!!!) to them among other things the possession of Bundelkhand; then the Company drew up another treaty with the Subahdâr of Jhânsi, according to

[283] " Soul of Brahmâ," the highest religious dignity.
[284] 2,800,000 rupees.

which he was declared an independent Râjâ, "having the right to leave his inheritance to his children, and should he have none, to his nearest heirs," on condition that he pay the Company 74,000 rupees a year. In 1832, Prince Râm-Râmchandra-Râo was formally acknowledged as the Râjâ. In 1835, however, he died without any direct male heir, leaving his throne to his granddaughter, the week-old child of his daughter, with the understanding that the husband chosen for her should inherit the throne. The Company, however, notwithstanding the clauses of the treaty, the will of the people, or the Indian laws of successorship, which do not allow lepers to reign, chose the uncle of the deceased Râjâ, Raghunâth-Râo. This leprous, half-demented and sickly Râjâ died three" years later. This was the opportunity for which the Company had waited. Under the pretext that the natives did not know how to manage the affairs of their own house, and pretending all the time that they sought a decent heir for Jhânsi, the English took possession of the Râj in 1843 and granted a" pension to Lakshmî-Bâi, Râm-Râmchandra-Râo's married granddaughter (and direct heir), and to her husband **[389]** Gaṅgâdhara-Râo. The latter died in 1854, three years before the mutiny, leaving a widow and a son, the latter holding all the hereditary rights to the throne of his mother and great-grandfather. The English, however, declared him *illegitimate* and even deprived Lakshmî-Bâi of her pension. She was 16 years old at the time. It was she whom the Ṭhâkur had in mind, when he spoke of the greatest heroine of modern India.

Mahârâṇî Lakshmî-Bâi was the cousin of Sindhia, the Mahârâja of Gwalior, and of Nâna-Sâhib. At the very beginning of the mutiny, when the latter threw off his mask, she publicly took his side, and assembling an army of 22.000 men at Jhânsi she prepared herself to support him to the end. It is said that Nâna-Sâhib succeeded not only in winning over the army of Gwalior, but Sindhia himself. In the ensuing litigation, however, the Mahârâja succeeded in proving he was legitimate and the fact that the accusation originated with his enemies. Having received word that the army of Sindhia was ready for action, and in agreement with Nâna-Sâhib, the Mahârâṇî marched at the head of her army to Gwalior, the capital of Sindhia, where she expected to find the entrance to the fortress open, and the army and people ready to proclaim their independence. According to previous arrangements, this Hindu Joan of Arc was to take possession of Gwalior in the name of Nâna-Sâhib and, when the whole affair was over, to return to Sindhia his property. But matters turned out differently. The *Divân* (prime minister) on whom all their hopes were based, expecting him to prepare everything and inform the army and the people, turned traitor to their cause. Mahârâja Sindhia was absent at the time, being with the English. Instead of opening the gates to Lakshmî-Bâi and her army, the *Divân* locked himself up and warned the British, in the meantime threatening his own soldiers with the vengeance of the Mahârâja and his allies in the Company. The soldiers wavered and upon hearing the prearranged signals during the night, did not know what to do. Meanwhile the "Queen of Jhânsi,"[285] finding the gates were not open and suspecting **[390]** treason, stormed and broke into the city from the other side. People say that some other secret passage had been opened for her.

Then began a reign of terror in the city, which lasted a whole week until the English arrived post haste. Lakshmî-Bâi executed most of Sindhia's army, killing every man who as much as hesitated in joining her cause. The *Divân* was able to flee[286] When the English army came to the rescue of Gwalior, a *brahmachârin*, dressed as a *sannyâsin* (ascetic), offered the Queen shelter, telling her that otherwise she would certainly perish. He implored her to follow him with her son to the vicinity of Cawnpore, where she would find in the caves of Jâjmau both friends and complete safety. But Lakshmî-Bâi proudly refused the offer, telling him she did not fear death and even preferred it to life, owing to her country's disgrace. There took place outside the city gates and the fortress, which our heroine had not had time to occupy, a battle that was to remain memorable for years. The Mahârâṇî personally led her troops into battle astride a maddened horse. At first the soldiers were panic-stricken, and the young recruits, unaccustomed to regular service, started

[285] She is thus called by the people.
[286] He is still alive and receives from the English an enormous pension.

running away. Spurred by the resoluteness of despair, she, with a handful of followers, defended the position for three hours against an enemy three times as strong. Finally, noticing that her forces were beginning to dwindle, she ordered her followers to build a pyre on the spot and make all necessary preparations to light it at a given signal. "Brothers," she exclaimed, according to an eyewitness, "I swear by the shades of all my ancestor-warriors who died in honest combat, to die before the hand of a *bellati* shall touch a single thread of my *sâṛî*. Swear also that in case I do fall, you will burn my body and will not permit the enemy to touch even my ashes!" They so swore, and Lakshmî-Bâi galloped on horseback into the thick of the battle. They say that the same mysterious ascetic once more offered to save her at this solemn hour, but she again refused. Popular rumor, always exaggerating, tells of her killing with her own hands several hundred Englishmen! That she killed a number of them is **[391]** as true as the fact that the English have carefully hidden the records of this disgraceful event. Finally her horse, in sudden terror, bolted so that the Mahârâṇî lost the reins. In a few bounds, the maddened horse carried her back to the wall of the city, where, hit by an enemy bullet, it fell, throwing its rider. The Mahârâṇî, however, was not killed. She did not" lose consciousness, but probably broke her legs. They leaned her against the wall and she continued to give orders. Having noticed that some Englishmen who had seen her fall were hastening to capture her, and that her retinue had been cut off from the way to the pyre, she made a sudden decision and gave her last order. While some of her followers held back the enemy, the others placed her on a heap of hay, covered her with straw and dried branches, and set them on fire. Then they threw themselves against the English and were cut to pieces, thereby giving the fire time to complete its task and reduce the Mahârâṇî to ashes...

"These noble ashes, worthy of uniting with those of the Queen of Asgarta, rest here, and surely no human hand will ever disturb them." concluded our guide.

We went out of the caves by another passage which led uphill. The road sloped gently, and our feet trod, as before, on ground which was as soft as a carpet. Finally, after turning sharply to the right, we came to a solid wall similar to the first, with this difference: instead of sliding into the side wall, this closing stone went down, to open the entrance, leaving a low wall some foot and a half high, which we had to step over. Behind this wall, in a small cave, there is a deep well. Here, all around us, over 16 square miles, are buried the ruins of the sleeping city of Asgarta.

To reach the surface we had to climb three consecutive series of endless steps. Once again a sort of door — a stone between two rocks, turning on an unseen pivot — and we entered another cave; the light, though dim, blinded us after eight hours of darkness. Emerging into the fresh air we felt as a person would on coming out of a chilly cellar and stepping into an oven. The heat was unbearable. Everything in the forest was asleep, and, except for the ceaseless noise of the crickets, absolute stillness reigned. Even the monkeys **[392]** slumbered amidst the foliage. It was noon, and, threatened with sunstroke, we had to wait in the shade for the midday heat to abate. Some ten paces from us stood an old dilapidated temple of which nothing was left but the *gopura*, the gate-tower with a room or two inside. It was there that we sought shelter from the unbearable heat, and our entrance disturbed hundreds of multi-colored parrots, whose bright wings glittered in the sun like a moving rainbow... We were home in time for evening tea.

To recount our underground trip in greater detail cannot be done for many reasons, the main one being the fact that this locality is absolutely unknown; in addition, much of what we saw and heard there is so strange that I probably could not find words with which to describe it accurately. Other underground tunnels also exist, for instance at Amber, near Jaipur, that have never yet been visited by any other Europeans but ourselves; then there is also the underground passage leading far out under the sea at Elephanta, where having descended for some two miles, we, and our Pârsî guides nearly suffocated. These passages, however, are known to the English, though they have never visited them. As to the underground of Jâjmau, to my great astonishment and in spite of my frequent questioning, I found them to be unknown to the English. No wonder, then, that the Ṭhâkur, who made us promise never to give a hint as to the road leading to them, was so sure of the fact that they would remain undiscovered by the English.

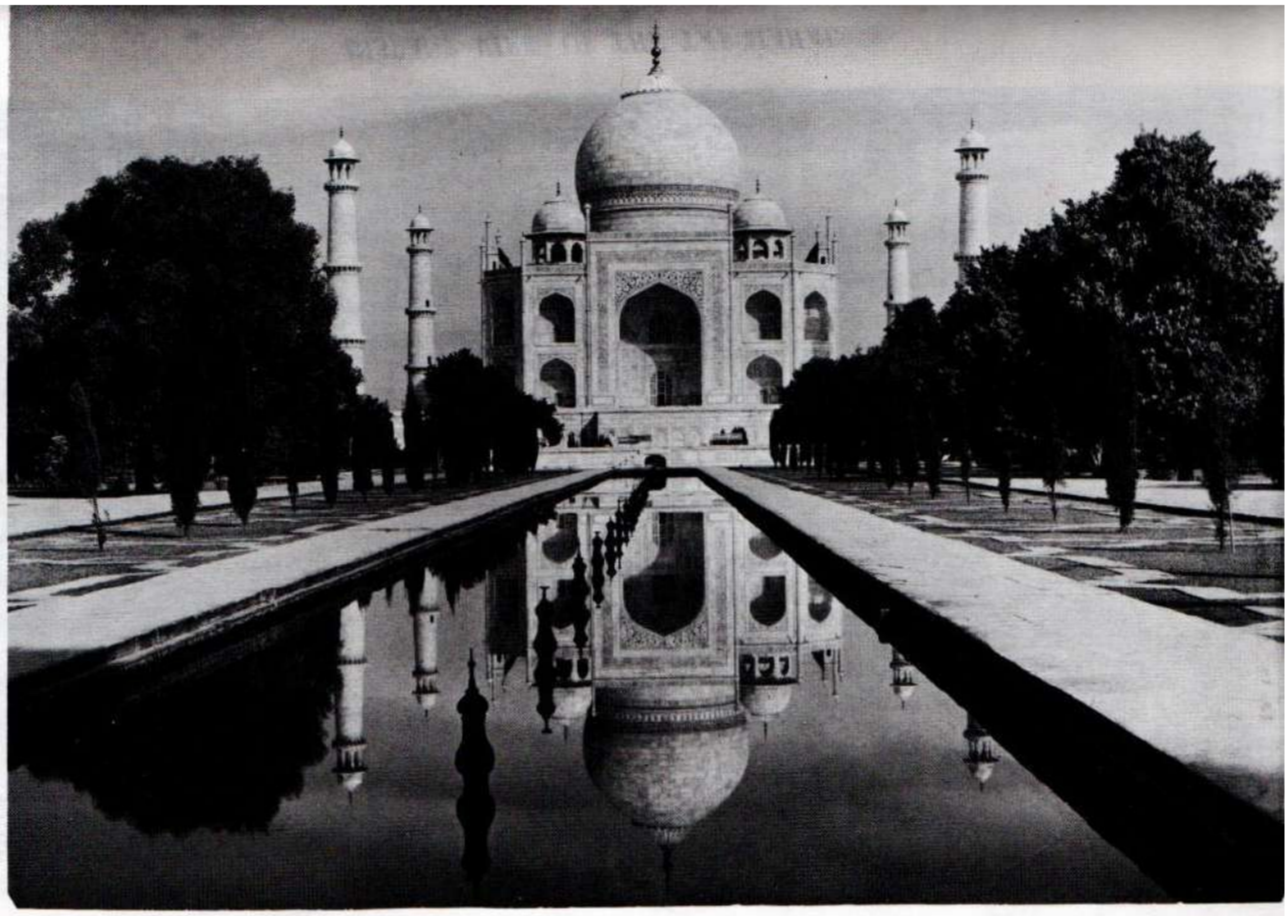

AGRA: THE TAJ MAHAL

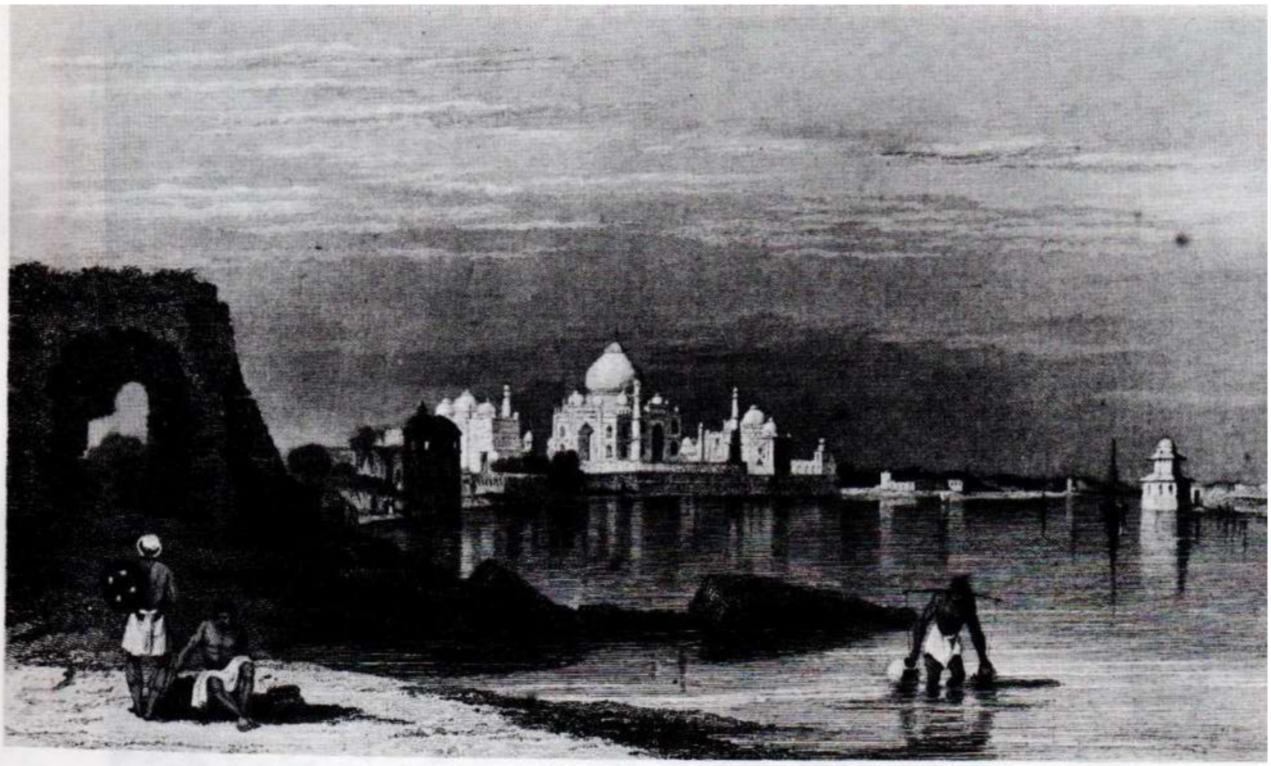

DISTANT VIEW OF THE TAJ MAHAL

The Hindus are in general a very secretive and mysterious people;[287] but among them, the Ṭhâkur was more mysterious than any of them. Not long ago, intending to describe this trip, I asked him:

"Would you mind if I told my Russian readers about the underground tunnels of Jâjmau?"

[393] "Certainly not," he said, "if you will trust your memory."

"I do trust my memory. But you said that the English do not even suspect their existence? What if they should read my article and make note of these facts? They avidly read all Russian papers and translate at once into English everything that in any way concerns India or even Asia in general."

"Well, what of that? Let them take note of these facts."

"But what if they should go looking for these caves and find them?"

Gulâb-Singh blinked strangely and looked at me either inquiringly or a bit contemptuously.

"What is there so strange in my words? I think the supposition is very plausible."

"*Very*" underscored the Ṭhâkur, "but only from the European point of view, and not from our own. Permit me to take the liberty to say that I probably know a little better than you do, not only the English, but human nature in general. And having studied it, I can tell you ahead of time, there are nine chances out of ten that in reading your story the Englishmen will think it a tale of your invention. They are too proud and boastful a people to concede that there exist places in their dominions of which they have not heard, and where they have no guards stationed."

[394] "But what of the tenth chance; what then?"

"Then they will go looking for the caves and will find nothing."

"How can you be so sure of that?... The underground passage does exist... It has not disappeared from the face of the earth, has it?..."

"Just because it actually *does* exist, they will not find it. Now, in case you had invented it, the English would surely find it, even if they had to excavate it themselves... They would do so to frighten the natives, and so prove their prowess at home. 'You see what fine chaps we are! Nothing escapes our all-seeing eye!' They did invent forged political correspondence and caught alleged political criminals by bribing escaped thieves; and all this merely to justify reports invented by them and which they had sent to themselves."

"Now one last supposition! They, *i.e.*, the Government and its spies, know that you were with us at Cawnpore and Jâjmau... I shall describe this as it took place... If they should bother you and insist on your showing them the caves, or, pardon me, if they should try to make you tell them the secret... what will you do then?"

The Ṭhâkur laughed that silent laugh which always made me shiver.

"Do not worry. It can never happen. But in case they get the idea of 'bothering' me, I can warn you in advance that it will be *you* and not *I*, who will be in a false position. You can be sure I will not utter a single word under such circumstances and will leave my defense to the collector of my district and to those inhabitants who know me personally. The collector, Mr. V., will report, that

---

[287] They are so secretive that notwithstanding all the endeavors of the police in general and the detectives in particular, the English have not been able to understand the following fact: how could the news during the mutiny of 1857, *without telegraph* or railways, spread as quickly as it did from one end of India to die other? No sooner did anything nap-pen at Calcutta than it was known a few hours later some 2,000 miles to the north and discussed in the market places, whereas the English learned about it a whole week later. Sir John Wm. Kaye in his work, *The History of the Sepoy War in Ind*ia, 1857-1858 [Vol. I, p. 491], mentions this as a "fact unaccountable to the Government." "At the time when our staff was murdered at Allâhâbâd," writes Major Morel, "I was at Madras. The following morning, on June 8, I received a visit from a Brâhmaṇa known to me, who told me the whole story. Not believing him, I ran to the Governor. Nothing was known there. Officially we learned the news only six days later!" (*A Few Days* in 1857 in India).

[Sir John William Kaye (1814-1876), English military historian who served for some time as secretary of the political and secret department of the India Office. He was a voluminous writer and a constant contributor to periodical literature. His best known work was *The History of the Sepoy War in India*, 1857-58, in three volumes. The work was continued by Col. G. B. Malleson, and was completed in six volumes in 1890.—*Compiler*.]

from March 15th and up to June 3rd, 1879, I did not leave my 'Râj,' and that he called on me twice a week during that time, and the inhabitants, mostly English, will confirm it."[288]

Having said this, he got up, mounted his horse, took his leave, and rode away, tossing this parting remark in a rather jeering tone:

"How do you know, perhaps I have a twin brother whose existence is as little known to the outer world as the caves themselves?... Put that down also; otherwise even your own countrymen will take us and our Theosophical Society for an enlarged edition of Munchausen."

They surely will.

This had already happened once to the Ṭhâkur. People once saw him in Poona, where he went about openly for a whole month. But when the authorities wanted to involve him in some political offence, the collector, the municipality and *two missionaries* bore witness that Gulâb-Lal-Singh had not left his estate for the last six months. I merely state the fact, as usual without attempting to explain it. This happened less than a year ago.

---

[288] [Writing in the *Bombay Gazette,* March 5, 1881 (Cf. *Collected Writings,* Vol. III, "A Berlin Mare's Nest"), H.P.B. definitely states that she *was* at Cawnpore in the summer of 1879. "and with a Hindoo gentleman, among others, named Thackersey (since deceased to our regret). The party visiting Jâjmau, included besides the latter, two English friends, an Assistant Magistrate, a Collector of the N.W.P. and his brother, an Anglo-Indian Engineer: the Political Department detectives, or police (I could never make out which) following us in those days of blessed Conservative trust like hawks poised for a swoop which was never made..."

While H.P.B. says that "the letter about the Cawnpore caves, with an Invitation to the Russian public by the 'Ṭhâkur' to view them and himself, was but a study after Baron Munchausen," she nevertheless affirms "her belief, or rather knowledge, of such 'mysterious passages'."—*Compiler.*]

—XXVIII—

[396]

[ARRIVAL AT DELHI. — ITS VICISSITUDES IN CENTURIES GONE BY. — ANCIENT STRUCTURES AND CRUMBLED RUINS. — THE DALE OF KUṬAB. — THE COLUMN OF FÎRÛZ SHÂH. — THE TOMB OF HUMÂYÛN. — THE JÂMI'-MASJID. — THE KUṬB-MINÂR. — AKBAR, THE INDIAN KING SOLOMON. — THE STRANGE STORY OF VASISHṬHA ÂJÂNUBÂHU. — EXCERPTS FROM AKBAR'S MANUSCRIPT. — WAS VASISHṬHA A PRINCE DOLGORUKOV? — EXCURSIONS INTO PHILOLOGY. — ÂGRA AND THE TÂJ MAHAL. — LEGENDS ABOUT AKBAR. — THE FORTRESS. — GATES OF THE SOMNÂTH TEMPLE. — THE MOTÎ-MASJID. — TOMB OF AKBAR AT SIKANDRA. — ENTERING RÂJASTHÂN.]

At last we are at Delhi, the great city of the Moguls. While other cities and places of India held us under the enchantment of a fairy dream with visions of all that was beauteous in architecture, Delhi will always remain in our memory as the embodiment of a seemingly invincible yet vanquished giant, the sleeping Samson, deprived of his locks by the hand of the treacherous Delilah. Nowhere throughout despoiled India will you find so many proofs of the greatness of the Moslem Empire, nowhere else will you feel impelled to bow in reverence to the memory of the great masters who created the "Nâdir-Shâh Mosque," the tower of Kuṭab, the Delhi palace, and above all the Tâj Mahal of Âgra.

Delhi rose before us from behind a hill, a few moments before sunset, and suddenly wakened in me the memory of the gold-and-pearl capital of Mohammed's paradise, as described by the Prophet. During one of his divine excursions into this heavenly region, newly discovered by him, the poet-Prophet had occasion to see, and later to describe for **[397]** us, an angel, the lower part of whose body was of fire, while the upper part was of transparent ice; the two warring elements were thus peacefully united without the least harm to each other. I thought of this angel at the first sight of the ancient capital of Shâh-Jahân. Could Mohammed have prophetically seen modern Delhi at sunset, you might imagine his angel of "fire and ice" was but an Eastern and very realistic metaphorical description of this city. Flooded by the golden and purple light of the setting sun, the lower part of the palaces, mosques and minarets of Delhi, all built of red sandstone, appeared like an enormous flaming bonfire, from the bosom or which rose high into the transparent and darkening azure of the evening sky the upper parts of these buildings, massive, gleaming white marble cupolas, minarets, towers, and what not... And over the whole scene, as though it were the head of the angel, towered, on a rocky mount, Jâmi'-Masjid, the chief mosque of the city, placed so very high that its foundations are thirty feet above the highest roof of Delhi. With its numberless towers, crenelated walls and minarets surrounding a striped apex of black and white marble, consisting of three cupolas, this mosque is certainly the most unique, if not the most beautiful, in India.[289] The sight was gorgeous and drew from us all a unanimous exclamation of amazement.

The ancient town, on the ruins of which Shâh-Jahân built Delhi in the seventeenth century, was called in Indian history Indraprastha, and later Indrapat. Its founder was King Yudhishṭhira who died, according to the ancient Brâhmanical chronicles, in the year 3101 B.C. Prior to the Christian era, the history of the city is enveloped in impenetrable darkness in the midst of which, here and there, a few points of light stand out in the shape of events the historical authenticity of which can be verified by comparison with facts known from the history of other people. The chronicles of Indrapat, from beginning to end, certainly **[398]** do exist, but they are in the hands of the Brâhmaṇas, who conceal them, as they do many other facts, under the pretext that, as long as *kali-yuga* (the Black Age) lasts, the Âryans should not disclose their history to their "white" enemies. And as there remain 427.012 years before the end of this period, which means the beginning of the next one, that of *satya-yuga*, the learned Orientalists will have time to grow old; consequently, it

---

[289] Jâmi'-Masjid was founded by Shâh-Jahân in the fourth year of his reign (in 1633) and completed in the tenth. Its estimated cost was out 100,000 pounds sterling for material alone; the actual labor of construction cost nothing.

will not be our generation to which the mysteries of ancient Indian history will be disclosed. The European scholars take revenge upon the Brâhmaṇas by rejecting their data and denying the historical validity of even the few facts which the native historians consent to disclose to them.... What is generally known, in spite of them, can be told in a few words. But even that is unusually interesting because of the many events that read almost like a fairy tale.

Passing over an interval of many centuries, we find Indrapat established as the capital of King Anangpâl Tomar, in the 11th century A.D. Then follows a long period of uncertain history. The Brâhmaṇas do not allow the profane behind the scenes, but tell both friends and foes about the wonderful riches and the civilization of this capital of North-Western India, and translate whole pages of their chronicles.

About the year 980 of our era, the Râjâ of Indrapat is mentioned as a member and ally of the native confederacy which was first vanquished by the Râjâ of Pañjâb, Sabuk-tigîn, and later defeated by Mahmûd of Ghaznî in 1008. Finally, at the time of the invasion of India by Shihâb al-dîn Muhammad of Ghûrî in 1191, we find Indrapat one of the four great powers of India, called in 1193, Shihâb al-dîn, the Empire of Delhi. The Moslem historian Ferishta tells us that the Sultan of Ghûrî took this Empire from Prithivî-Râjâ, a Râjput prince who lost the battle, notwithstanding his 200,000 mounted men and 3,000 elephants. However, these allegedly "historical" data are confused and obscured to such an extent that in the chronicles of Ajmer we find the opposite assertion, namely, that it was not Prithivî-Râjâ who was vanquished, but Shihâb al-dîn Muḥammad whose head **[399]** was cut off, the latter being stuffed and kept for many centuries in the armory of the Râjput kings. On the other hand, these same chronicles tell us that a few years later, as a result of a quarrel between the confederates, Kuṭb-al Dîn Aibak, a Ghûrî general, actually conquered the defenders of Indrapat and founded therein an independent Moslem dynasty [1206 A.D.], known to Oriental historians as that of "the Slaves of the Sultans of Ghûr." From then on this unfortunate empire was thrown from hand to hand like a ball. In 1290, the Khaljî, a "tribe of adventurers" from Afghânistân (according to the same chronicle), murdered the sovereign of Delhi, Kaikubâd, and gave the country to their own chief, Jalal al-dîn Fîrûz Shâh, and thus established the Khaljî dynasty, which reigned until 1321 and ended with the murder of Sultan Kuṭb-al-Dîn Mubârak. The Empire then passed into the hands of Ghiyâth al-Dîn Tughluk, the founder of the Tughluk dynasty. Then Tamerlane invaded India and reached Delhi in 1398, marking his achievement by the massacre of 100.000 Hindu prisoners. "High towers were erected of their heads, and their carcases were left a prey to the birds and beasts." says the historian. Like a devastating thunderstorm sweeping over the length and breadth of India, Tamerlane soon relinquished Delhi, leaving the whole country to oblivion. During the next 50 years a deathlike silence reigned over this City, where no single living soul was left. In 1450, Buhlûl, the chief of the Paṭhâns (the Afghân tribe of Lodi), once more took possession of the abandoned town and country. His grandson, Ibrâhîm, was vanquished and killed in the battle of Pânîpat by the famous Sultan Bâbur in 1526. It was at that time that the last dynasty of Bâbur established itself on the throne, under the title of *padishâhs*, and the city was renamed Shâhjahânâbâd, in honor of its latest founder. But even that dynasty knew no peace. The son of Bâbur, Sultan Humâyûn, was vanquished in 1540 and exiled from India by Sher-Khân-Sûr of Paṭhân: it was only through the help of Persia that he regained his throne in 1554. Emperor Akbar, alone, knew how to raise his Indian kingdom to the highest pinnacle of power and might: having at his disposal an army of 4,400,000 men, he was able **[400]** to secure the great Empire of Delhi for his posterity,[290] an empire which brought the dynasty a yearly revenue of £ 37,724,615, until the year 1707. After that time and until the year 1803, in other words for more than a century, this unfortunate country was the scene of perpetual wars. Great Moguls lived through every kind of disaster. Paṭhâns and Sikhs, Nawâbs, Marâṭhâs and Râjputs, in turn, invaded the country, put out the eyes of the kings, burned them alive, alternately conquered and lost the city of Delhi. Finally, the kindhearted East India Company took pity on these poor sovereigns and decided to save the

[290] See M. Elphinstone's *History of India*, where he quotes the words of Abu'l Fazl.

dynasty, *albeit against its will.* With praiseworthy self-denial, unique in history, General Lake marched up to the walls of Delhi in 1803. There he took advantage of either the over-confidence or perhaps the negligence of the French adventurer, Louis Bourguien.[291] who commanded the Marâṭhâ army, and with great impartiality drowned in the Jumnâ river the Frenchmen, Marâṭhâs and Paṭhâns besieging the town, as well as the Moguls defending it, to whose rescue he had allegedly come. He then took possession of the town, and the English have kept it ever since. From then on the poor descendants of Bâbur fared from bad to worse. The great *dies irae* came to them and lasted until 1862, when, as a result of the mutiny, the last of the nominal "Great Moguls," Bahâdur Shâh II, left his place of exile and imprisonment on earth—for the lofty Paradise spheres of his Prophet. This at least is our hope for this miserable, demoted Mogul. He suffered enough to have merited at least this one privilege out of the many he had been promised.

Nothing can compare with the beauty of not only the **[401]** secluded places and historical monuments of the half-ruined city of Delhi, but of the general surroundings and the city ramparts. The latter, still formidable to the sight, and shaded by thick acacias and date palms, eloquently remind the tourist of their former grandeur and of the glorious knightly times when the sentinels of the invincible Sultans Akbar and Aurangzîb stood guard thereon. In our days, there remain under the mournful shade of the dark *salvadoras* only the scattered minarets of the tombs and the lonely monuments of the heroes gone to their eternal rest... We shall long remember the sad and mysterious dale of Kuṭab. Along this valley, in an unbroken file seven miles wide and more than thirty miles long, are scattered on the banks of the Jumnâ the ruins of not only one, but of *several* ancient and modern towns. It is an entire epic poem in marble, a poem of the glorious past of numberless generations of heroes... From the Garden of Shâlamâr under the city wall and almost halfway out to Âgra, the whole valley is strewn with cyclopic structures and crumbling buildings ot a more recent era: once formidable fortresses of the Râjput Kings: palaces, marble walls of which seem to have been wrought by the hands of fairy beings; tile towers, granite fortifications and other buildings strangely shaped. One can see sumptuous mausoleums, large as temples, with their gigantic gates and arches, as though the five millions of the army of Xerxes rendered military honors to all buried there; ruined obelisks—the relics of massive Paṭhân architecture; rooms of kingly palaces now transformed into huts and free lodgings for the pariahs, with brick walls all covered with precious enamel and wonderful mosaics; ancient golden cupolas, from the cracks of which whole forests of cacti have grown; fragments of walls which look like beautiful Venetian lace work, and ruins of ancient pagan temples consecrated to unknown gods, with altars showing paintings the colors of which are as bright and fresh as though they had been painted yesterday!.. At every step there are ruins; wherever one looks, one sees some tumbled-down wall, an overturned statue or a broken column... And over this marvellous and strange world of well-nigh living ruins, there reigns day and night a **[402]** deadly silence. What a strange scene of devastation! When we found ourselves in it, we thought we had wandered into the fairy kingdom of the "Sleeping Beauty."

Not so long ago, less than a quarter of a century, this valley, from the town itself to the tower of Kuṭb-Mînâr, nine miles from the nearest city gate, was the home of luxury, delight and power. It was strewn then with the villas of rich courtiers and dignitaries of the Great Mogul. At present, however, it has been transformed into the abode of utter decay and is appropriately called by the people the Valley of Death. Pedestrians as well as horsemen shun it; tourists alone dare to tread this accursed ground. Its once gorgeous mansions are demolished, their mosaic walls are cracked and groan as they suffocate in the embrace of wild cactus. Because of its thorny branches, the walls have not entirely collapsed, but remain standing like martyrs sentenced to death... Every emperor of the mighty dynasties of the Paṭhâns, Râjputs and Moguls erected here some monument to himself.

[291] [Louis Bourguien was a Frenchman who went to India with Admiral Suffrein. Enlisted in Calcutta in the service of the East India Company. Engaged for some years in various political and militaristic struggles and adventures. For a while held command of Sindia's troops, until defeated by Lake at the battle of Delhi, September 11, 1803. Surrendered to Lake and was sent to Calcutta. Returned to France with considerable wealth, and was heard of no more.—*Compiler.*]

One can go in any chosen direction, for 25 miles around, and find no end to this most unusual and strange world of ruins.

For five days we roamed among them. Leaving the house at dawn, we lunched and dined amidst these relics of past ages, not returning until evening. A sad and melancholic feeling takes possession of one upon entering this deserted valley, the last resting place of so many generations! Everything is quiet, deathlike and silent around you... Not the slightest sound reaches you even from the distant city-walls, where rise solemnly, among minarets and monuments, heavy English fortifications from every bastion of which stare nine cannons, like watchful eyes of the enemy. Occasionally something moves under your very feet; it is a porcupine disturbed by the unfamiliar sound of human steps; raising his needles in all directions, and sniffing like a frightened cat, it rolls away like a ball. At times a flock of peacocks flies over, glittering in the sun like a shower of multicolored sparks; or a shy doe looks at you from behind a dark green aloe; or some lizard darts in the grass, its rainbow-tinted back glistening in the sun. Not a sound is to be heard. From time to time you may perceive a slight **[403]** rustle in the midst of the heavy silence, followed by the fall of a little stone; this is the hand of implacable Time, ceaselessly busy at its destructive work in the "Valley of Death," loosening brick after brick, stone after stone, from the mosaic walls of former palaces, like so many marble tears falling on the blood-red foundations. Century after century they fall, until palaces and walls have been reduced to dust…

Yes, the proud city of Delhi did fall, but it fell as only giants do—as Samson did, a victim of treason and of his own over-confidence. He fell asleep in the embrace of Delilah, whom he had cherished and bejewelled for so many years, and in whose faithfulness he was foolish enough to believe. The East India Company, true to her "historical vocation," acted, therefore, as a veritable Delilah. Not only did she connive in his voluptuousness, but dragged him down the road to insane depravity. In the last years of its *independence*, sheltered under the wings of Delilah, Delhi had surpassed ancient Rome in debauchery and effeminacy… Taking advantage of its temporary weakness, Delilah sheared the helpless giant's hair, put out his eyes and turned him over to the Philistines. And yet, how they appeared to love each other! A warm friendship had bound them together, England-Delilah and the handsome Indo-Mogul! One can judge of the coquetry of the former by the following account. Colonel Skinner, a hero of the East India Company days, lived in India for 45 consecutive years. Having settled down in Delhi, he forgot all differences between the various religions, became a devoted Moslem and married several wives. Having refused to allocate from government funds a small sum towards the building of a Christian Church, he erected soon after, apparently at his own expense, a very costly mosque and, somewhat later, a temple for the Hindus. The building of a church at Delhi, he wrote in his report, "would justly arouse resentment on the part of the Great Mogul and his people." We were also shown at Delhi some two dozen pagan temples and mosques which contained precious bronze bells, silver idols, costly chandeliers and lamps of artistic design, and even altars with the names of their donors engraved on them. All these **[404]** objects were "offerings of gratitude," freewill gifts *from the English to the idols and to Mohammed*, as a result of a *vow* "on deliverance from serious illness" and other calamities... The names of the donors are all European.

But in our day this is all changed. There is no longer room for hypocrisy; instead of lavishing feats worthy of Lucullus and use of mere flattery, Albion-Delilah has placed her heavy foot over Delhi, as well as its neighbors, and the Moslem city has been suffocated. The Great Mogul has disappeared; so have his effeminate courtiers. *Les apparences sont sauvées*, and nothing else is required. The Moguls no more knew how to govern than did the Nawâbs of Oudh in former days, and *in our day the unfortunate Teibo*, King of Burma.[292] The philanthropy of the English has not

[292] More than once we had the opportunity of talking with Buddhist monks just returned from Burma, about the libelous reports of "crimes" and "atrocities" ascribed to the king of Burma by the English journals. They all assured us that they knew nothing of these. These Buddhist were peaceful English subjects from Ceylon; they were well-pleased with the government of their country and devoted to the English, a fact that is easily understood when you think of the despotic, bloodthirsty and fanatical Dutch and Portuguese. But these Buddhists never read the newspapers and so could not

permitted them in the past, nor will it permit them in the future, calmly to witness a martyred people under a despotic rule. They are the God-sent saviors of all the Asiatic peoples, the friends of suffering humanity.

On the way to the valley of Kuṭab [Kuṭb], I wrote in pencil, on an old monument by the ancient fortress of Fîrûz Shâh, the famous verse of Dante, the inscription over the Gates of Hell, which aptly applies to the lonely valley and the road leading to it:

Per me si va nella città dolente,
Per me si va nell'eterno dolore,
Per me si va tra la perduta gente.....[293]

[405] Hardly had we time to take a few steps, when, turning around, I caught a glimpse of the blond mustache and the rosy face of the highly honorable spy, Captain L. He stood in front of the monument with the penciled inscription and scratched the back of his head. Then, taking out pencil and paper, he carefully copied the inscription, so that Dante will be read once more by Lord Lytton and perhaps even by Beaconsfield himself...

Some traveller once said about the Moslem tombs of the noblemen of India: "If you wish to get a true idea of them, you should imagine London's St. Pauls' Cathedral, as though made of marble and standing in the midst of a large garden with the ornate gates of old York as an entrance; or imagine a number of cupolas placed on tall and graceful pillars and arches, inlaid with tiles painted in colors of the most brilliant metallic sheen — green, azure, golden and bronze-violet, pristinely beautiful and just as perfect as they were on the day when they left the sculptor's hand." Such structures are literally strewn all around Delhi. The work on some of these tombs is so delicate and fine that at sunset the marble walls seem as transparent as an alabaster lampshade.....

Having admired the *Lât* of Fîrûz Shah (an enormoug column of red standstone, which, in spite of the fact that, in falling, two thirds of its length sank into the ground, is 37 feet in length and six and a half feet in circumference at its pointed end), we went to see the Mausoleum of Sultan Humâyûn, so often represented on the famous brooches of Delhi. It stands on a marble platform 200 feet square, supported on all sides by arcades, with four flights of granite steps leading up to them. Each arch shelters a number of tombs, and high above them stands the Imperial Mausoleum, a magnificent building of red stone, trimmed with white marble. The style of architecture is purely Saracene. Inside the Mausoleum is a round chamber in the middle of which stands a marble sarcophagus. From the flat roof of the monument you have a splendid view for many miles around. We brought with us a telescope and could clearly distinguish, without loss of precious time, the monument to Nizâm al-dîn, a saint who spent his long life on manure and **[406]** now after his death rests on precious marble and porphyry.[294] We also saw the mausoleum of Princess Jahânârâ, the daughter of the unfortunate Shâh-Jahân (the poetical legend concerning her and her monument is told later), and the last luxurious mansion of Safdar-Jang, the great *vizir* of the Empire in the eighteenth century and the ancestor of the last unlucky king of Oudh. Whole cities of mausoleums and sarcophagi of precious marble—that is all that remains of what was once the most wealthy of Moslem empires! "Those white monuments you see in the distance," an unusually candid English judge said to me recently, "positively produce in me a feeling of unaccountable fear and make me nervous, when I sit in the evening alone on my balcony... They seem like an army of the dead in their white shrouds, who have come to demand an account of the fate of their descendants....."

In "Chândnî-Chauk" stands the beautiful Imperial palace, described by Bishop Heber as one of the noblest kingly residences ever seen by him, "far more impressive than the Kremlin, though in

---

understand the deceitful policy of their rulers, the motto of which should have been the French saying; *"Quand on veut tuer son chien on dit qu'il est enragé"*

293 [*La Divina Commedia*, Canto III, 1, Inferno.]

294 [Nizâm al-Dîn Awliya', whose real name was Muḥammad b. Aḥmad b. 'Alî al-Bukhârî al-Badâ'ûni. He lived in the period of 1238-1325.—*Compiler*.]

some details yielding to Windsor Castle." A naïve nationalistic boast! According to our opinion, which includes the opinion of English artists and the architect W., this palace is far superior to any European palace, ancient or modern, as much in its originality and beauty, as in its solidity. One of the arches of the great tower in the central court is succeeded by a long vaulted aisle like the nave of a Gothic cathedral, arousing the admiration of experts. One arch follows after another, making this passage like a tunnel than an annex... In the center there is an open octagonal granite court, every inch of which is of minute inlaid work, similar to mosaic and representing flowers and fruit made of colored marble and other stones. The "Diwân-i-Khâs" (Hall of the Imperial Council) is a white marble pavilion surmounted by four cupolas of the same material, with arches and columns beautifully carved, and all covered with golden arabesques, **[407]** flowers of mother-of-pearl, carnelian and malachite, and with inscriptions from the *Qur'ân* in Persian letters of the most exquisite design. The rich foliage made of pure silver which once adorned the ceiling has been torn down by the conquerors, and the lovely pavilion is now the abode of bats and owls. Of the same style is the octagonal pavilion in the midst of the sumptuous but now neglected garden, as well as the "Moti-Masjid" — the twin sister of another Motî-Masjid (*the Pearl Mosque*) in Âgra — the Court Chapel of the Emperors: and in the "Hall of Public Audiences," there stands the throne of the Great Moguls, with a mosaic representation of a spread peacock's tail. Only recently has this throne been cleaned of pigeon's droppings which had thickly covered it.

Having driven past a pretty mosque with a whole cluster of minarets, mirroring themselves all day long in the waters of the river, we stopped near the great mosque of "Jâmi'-Masjid." Its enormous square foundation or plinth is of red sandstone and the walls look like those of a fortress. On each corner of the terrace stands a tower, the marble cupola of which rests on slender red columns. From three sides incredibly wide marble steps lead up to the three main gates. It is a long climb; when you have reached the top, the roofs of the city lie below. As for the fourth or central gate opening to the east, it is so sacred that no one is allowed to approach it. The three gates lead into a court 450 feet square with open arcades, surrounded on three sides with rows of red columns; in the middle of these is a large reservoir of marble which can be filled from several springs in the valley, by means of a special device. Facing in the direction of Mecca stands the mosque known as "The Beauty of the East." Its entire façade is covered with thick white marble plates, and all along the cornice are inscriptions from the *Qur'ân*, inlaid in black marble letters ornate with gold, four feet high. The three enormous cupolas are striped with the same black marble, while the minarets are red and white. Each one of the towers is a wonder of beauty.

It was Friday and also some holiday; in the courtyard which could accommodate some 12,000 people, there were crowds of the faithful. Our Hindus did not follow us, but **[408]** remained downstairs with some acquaintances, or one of the numerous relatives of the Bâbû. We remained in the mosque but a few minutes as Mr. W. and the Colonel, to their great indignation, were made to take off their shoes and both felt they were catching cold walking over the chilly marble floors. The floor of the mosque looks like a chessboard of black and white...

A few hundred steps from the city wall stands the observatory, as enormous as everything else. It was erected [1742 A.D.], as were a number of other observatories, according to the plans of the famous Râjâ of Amber. Jay-Singh II, a learned astronomer and astrologer in the beginning of the eighteenth century, the same who, according to the will of the Emperor Muḥammad-Shâh, revised the local calendar. In addition to an enormous sundial, we found in this courtyard, which was as large as a city square, some "azimuth circles," so Gulâb-Singh told us, and also some curiously shaped gnomones used for measuring altitude and many other awesome astronomical instruments. The entire courtyard is full of curved walls, of triangular stones with steps leading into empty space, with quaint geometrical figures made of granite "for local astrologers," as we learned later; and all of it is covered with incomprehensible signs, fearful symbols and figures, with which the Ṭhâkur alone was familiar, while we, miserable profanes, stood confused and returned home with headaches.

"Kuṭb-Minâr," a column situated nine miles from town, is considered the highest in the world, even now, though it has settled deep into the ground and part of its top was sheered off by lightning. The column is 238 feet high and, according to local tradition, was used by court magicians for their friendly intercourse with "planetary" spirits. As a matter of fact, to judge by its height, one can easily suppose that these inhabitants of the elements often stumbled over it and tore their wings on its sharp points. Possibly they sent lightning just to destroy it?... The column tapers regularly from the base to the top where, prior to the destruction of the cupola, there was sufficient room for 12 magicians, each one having 12 books of "exorcisms" with him. The walls are covered with Kufic inscriptions and **[409]** gigantic letters cut several feet into the stone. Red from top to bottom and reaching to the clouds, the "Kuṭb-Minâr" seems from afar like a monstrous exclamation mark of blood, placed over the "Valley of Death."

Around the column are a number of pillars, arches and smaller columns. Each one of these fragments has its own and frequently a non-Moslem style, rather than that of the Hindus, which alone is sufficient evidence of their antiquity and to the time that must have elapsed between the various styles. A little to one side, by itself, stands a remarkable building of four stories, shaped like a pyramid at the top, surmounted with a cupola, and with terraces seeming to spread like a flat mushroom. This is the "College of Akbar," renowned for its exquisite carvings and built by him for the assemblies or "wise men," especially invited from all parts of the world for "religious discussions."[295] This building opens onto its lower terrace, and its walls are covered with paintings, mosaics, bas-reliefs of inlaid work of every description, and niches with endless rows of geometrical designs and inscriptions in raised work on a golden background; it is a magnificent introduction to the gigantic column itself.

Five days had rolled by like a single day, and we were to leave that evening for Âgra, the ancient capital of Akbar. Parting perhaps forever from the Valley of Kuṭab [Kuṭb], we went to take a rest for the last time in the shade of the enormous column. No one knows when, by whom, or for what purpose it was built. The black marble floors of the four balconies around it are covered with the same curious signs as those on its inner spiral staircase. The four rooms of the column, one on each floor, have low openings leading to the balcony, and there are always visitors who are anxious to climb the staircase. We refused, however, to ascend to the clouds: I for personal reasons which had **[410]** better remain unmentioned, and the others on account of laziness or simply satiety. We really, all of us, began to feel the symptoms of an illness which might be called "ruin indigestion." We began to have nightmares in the form of towers, palaces and temples; fleet-footed minarets chased us, and the black marble sarcophagi danced a dance of death around us... The Ṭhâkur, however, accompanied by Nârâyaṇa-Kṛishṇarâo, went up, leaving us under the guardianship of the latter's brother-in-law, Bâbû Nârâyaṇa-Dâs-Sen, who began immediately to frighten Miss B. by telling her stories of ghosts and spirits which frequent the column of Kuṭb-Minâr.

It is probable that even our Marâṭhâ Hercules saw something very frightening in the mysterious column, because when they both came down half an hour later, the Ṭhâkur seemed more serious and stern than ever before; while the swarthy cheeks of Nârâyaṇa were of the color of earth, and his lips trembled nervously.

"Look," whispered the irrepressible Bengalî to Miss B. "I am dead sure Ṭhâkur-Saab called forth one of his ancestors for Nârâyaṇa... Look at his frightened face!"

Something deeply painful and even ominous shone in the black eyes of the Brâhmaṇa... But he at once lowered his eyes and, making a visible effort to control himself, kept silent...

I wanted to interfere and stop the untimely teasing on the part of the Bâbû, but the Ṭhâkur gave me a warning. Without changing the conversation he deftly turned the trend of our ideas from this delicate subject into an entirely different direction...

---

[295] It is a known fact that the Emperor Akbar never was an orthodox Moslem, hut searched foe-troth throughout his long life in different religions, constantly wavering between Christianity, Islam and the religions of the Pârsîs and the Brâhmaṇas. He was one of the great astrologers of his time.

"You are right, Bâbû," said he thoughtfully, without paying the least attention to the obvious irony of the Bengalî, "in the whole of India there isn't a place better suited for calling forth the memory of the great deeds of former days achieved by my Râjput ancestors, than is this tower. Here." he continued pointing toward Delhi, "the generals and princes of Râjasthân, at the end of the seventeenth century, were finally dethroned and deprived of their rightful kingdom, the inheritance of their fathers... It was **[411]** here that the fanatical and cruel Moguls, taking possession of the throne by sheer cunning, deliberately turned the last bloody page of the history of India as a great and independent land!... Yes!" he exclaimed suddenly, with eyes glowing like burning coals and seemingly overcome by a heretofore repressed and therefore even more intense impulse of anger. "Yes!... It was only the depravity and effeminacy of this accursed race, which opened wide the doors to the European conquerors!... It was the Moguls alone that ruined our India! If this generation of harems had not settled in our fatherland, we would not have had a single Englishman here now!..."

Mr. W. knitted his brows and, turning towards the wall, seemed busily occupied in examining the Kufi inscriptions. Miss B., however, her fur rubbed the wrong way, and with patriotic zeal deserving of a better cause, rushed to do battle.

"Oh!" ironically exclaimed the old spinster, making use of all the tones of her discordant national tongue, "Oh, oh, do you really mean to say that we would not have been able to master even you, the Râjputs?... We, the English, were never vanquished by anyone; and we never yielded a territory we had once occupied!..."

I really began to fear for this silly woman. I never yet had occasion to see in human eyes such an ominous and sombre light, as burned now in the dilated pupils of the proud Ṭhâkur. But he was silent and only looked at her. Thus must have stared the Sphinx at his future victim before the solution of his enigma...

Fortunately the Colonel rose to the occasion and saved us all with a fortuitous diversion.

"You English were never vanquished, were you?" he asked, laughing good-naturedly. "Except by us Americans you ought to add... Remember the dressing down we gave you between 1775 and 1783, when we chased you from our shores for good... And then again in 1812, when to each American who lost his life there were *eight* Englishmen killed!... You shouldn't, my dear Miss B., forget historical facts even for the sake of patriotism."

The Colonel was not mistaken in his magnanimous plan. **[412]** These few words were quite sufficient to call forth a whole storm of indignation directed against him and accompanied, as usual, by a deluge of hysterical tears. The Englishwoman was daily becoming more unbearable to us...

In his capacity as president of the Theosophical Society, the Colonel had several times intended to tell her in earnest that she should return to Bombay where, in the familiar and sympathetic sphere of tradesmen grown rich and haughty English ex-shoemakers, she would feel calmer and happier. But I always protested. No matter how unbearable her company was to us, still, being English, both Miss B. and Mr. W. were doubtless of some use to us, due to the silly suspicions and persecutions on the part of the police. This spying, awkward and stupid as it was, attempting but unable to keep itself secret, annoyed us more and more each day. The presence of two English people, both such fervent patriots, not only could be useful in the future but exposed the Anglo-Indian administration in its silliest light...

True to his usual custom, the Ṭhâkur came to see us off at the railway station, took leave of us, and promised to meet us, *possibly* at Âgra, but at all events at Bhurtpore. And so we parted.

During the trip Nârâyaṇa was quite unlike himself and seemed to experience the weight of some awful pressure or sorrow. The Bâbû, on the contrary, was as excited as the devil before the liturgy.[296] Mûljî was silent as usual; Mr. W. was pouting on behalf of Miss B. who was gnashing her teeth most of the way; the Colonel snored in a corner of the carriage; as for me, I was deep in

[296] A Russian proverb.

thought, deep enough to be literally "not here"... What had happened between the Ṭhâkur and Nârâyaṇa?... What was their secret?

...Who knows!...

Similar to the day when we arrived at Delhi, the sun was again just about to set, sinking in the molten gold of the clouds, and far away towards the horizon could be seen the magnificent "Kuṭb-Minâr," already half-shrouded in the purple of the evening shadows, its upper portion burning **[413]** like a fiery pillar in the gold and orange brilliance of the sunset.

Emperor Akbar, India's King Solomon, was, by virtue of his wisdom, the greatest and most beloved Mogul ruler of India, the only one whose memory is as dear to Moslems as to Hindus. The latter love him possibly even more than the former, as he was always partial to their cause. Akbar the Magnificent, the Blessed, Akbar the Beloved of the gods and "the Beauty of the Throne of the World"—these are the epithets linked to his name. Among the natives the town of Âgra is known even today as *Akbarâbâd.* As to the number of his wives, he surpassed even Solomon. What matter the 800 legal wives and the 300 concubines of the latter, when compared with the 5,000 wives of Akbar? The native chronicles assert that it was to these ladies alone he owed his power and greatness. Having once decided to get possession of the whole of India, the Great Padishâh married in turn the daughters of every one of his new allies in order lo strengthen his alliances. As soon as he learned that such and such a Râjâ or neighboring prince had a daughter, he offered at once to marry her. How was it possible to refuse such a suitor as the Emperor Akbar? In this way, having created a whole army of ally-fathers-in-law, he guaranteed himself peace and insured his country from invasion. The wives were contented and happy, and no one seemed to envy any other. Each one of them had her own room in the palace and her own special privileges. Now all that remains of this family palace are ruins.

Akbar is said to have belonged to the fourth generation of Mohammed's descendants; for that reason the orthodox people forgave him much, though he sinned greatly against his religion. His greatest offenses were his doubt and his constant search for *truth* "as though the whole of divine truth were not centered in our Blessed Prophet," to use the words of one of his historiographers. He had a passion for the study of philosophy and profound reverence for ancient manuscripts, setting aside large sums of money for the oldest scriptures concerning the "six great religions of the East:" Christianity. Islam. Judaism, Pârsîism, Buddhism and Brâhmanism. He had reverence for all six, but did not belong **[414]** to any one of them.[297] It is said that after his death there were found a great number of manuscripts written in his own hand, and what is even more astonishing, that they exist even today. He was born in 1542 and died in 1605, having reigned almost half a century. I cannot refrain from telling a strange story I have heard, though it may be but a legend or a mere fable. But as it is closely connected with Russian history and exactly tallies with the dates of its most important historical events, and mentions a well-known Russian princely family, I will tell it just as I heard it myself, without embellishments.

Like all people in India, Akbar blindly believed in astrology and magic. During his youth as a prince he had once befriended some pale-faced young man who had somehow or other come to his palace. Later the youth disappeared, and no one but the prince knew who he was and where he had gone. But after the accession of Akbar to the throne, the youth reappeared and acquired a great influence over the emperor. No one knew his real name or whence the mysterious foreigner came, and at a court always full of foreigners and "wise men from the East, West, South and North," no

---

[297] Akbar, though his Moslem subjects looked upon him as a saint and miracle-worker, was far from favoring Islam; often, when in need of money, he coolly took it from mosques and sacked their treasuries for the benefit of his cavalry. Nor were the Christian missionaries more fortunate than the Moslem *mullahs*. He not only adored the sun and prayed to it four times a day, but set himself up as an object of worship. "He studied magic and surrounded himself with men dedicated to Satan—men who worked various evil miracles in the name and with the help of the evil forces." (From the Accounts of the Gôa missionaries in *Murray's Discoveries*.)

[Reference is here to the work by Hugh Murray, *Historical Account of Discoveries and Travels in Asia*, etc., Edinb., 1820. 3 Vols. The subject is treated of on pp. 95, 100-103, 176.—*Compiler*.]

one at first paid any special attention to him; soon, however, envy grew, and people began to undermine the emperor's favor for him. People began to say that the youth was a despicable slave, a prisoner from the Far North, who had been given to Akbar by a Paṭhân chieftain of Afghânistân. Finally, the intrigues grew so bitter that his life was endangered. The emperor became **[415]** alarmed, and one fine morning the youth disappeared again, as mysteriously as he had formerly appeared. To impress his subjects and to warn them, Akbar pretended he did not know whither his favorite had vanished; he ordered the enemies of the youth to appear before him, and the same morning several heads fell. Twelve years later a man, still looking young, whom the old courtiers recognized as the lost youth, once more appeared at court. A manly, dignified and thoughtful individual, he was introduced to the courtiers by the emperor himself as a learned astrologer and *guru* (teacher); now the court bowed more or less sincerely and with some awe before the foreigner, as the fame of the young astrologer had preceded his apparance at Âgra and people had already spoken of him in reverent whispers with subdued fear. "The pandit Vasishṭha Âjânubâhu[298] studied the secret sciences of *jâdû* and *yoga-vidyâ* (black and white magic) with the *jinn* themselves in the fastnesses of the Himâlayas, near Badrînâth, and the Great Emperor himself chose him as his *guru*. Allah is great! This foreigner is the possessor of the ring of Sulaiman (Solomon), the ruler of all the *jinn* (spirits). The Orthodox should avoid offending the pandit!"

The chronicles assert that pandit Vasishṭha Âjânubâhu remained with Akbar until the latter's death, and then, being himself of a very advanced age, disappeared—no one knows where. Before leaving, he is said to have called his disciples together and uttered the following remarkable words: "Vasishṭha Âjânubâhu is leaving and soon will retire from this decrepit body; but he will not die and will reappear in the body of another Âjânubâhu, greater and more famous, who will put an end to the Mogul rule...[299] **[416]** Âjânubâhu II will avenge Âjânubâhu I, whose country was humiliated and sacked by the hateful sons of the pseudo-prophet." Having uttered these words, blasphemous to the ears of his disciples, the old magician disappeared—"and may his name be damned." adds devoutly the Moslem author.[300]

The reader should keep in mind the above underlined sentence and the chronology of the events. Perhaps our recent discovery does not mean anything, but the coincidence and the names are very significant. In any case it is of more than ordinary interest to *Russian* readers. There are as many legends about pandit Vasishṭha as there are trees in the virgin forest; from among them I have chosen but one which directly concerns our subject. That this pandit was a Russian, taken prisoner as a boy by the Tatars during the victory of Ivan the Terrible over the Golden Horde in 1552, near Kazan, seems to me now beyond doubt. As to the question who actually was this legendary "pandit," and what he had in common with certain Russian princely families, I leave it to the reader himself to decide. Our tale is not ended; the most curious part of this wonderful story has not yet been told and certainly the mere name of *Âjânubâhu* does not mean much. It is a name generally given here to all those proficient in "secret science. Popular tradition asserts that a person predestined to be "the ruler of the mysterious forces of nature" is born with very long arms... We return now to our story.

During the storming of Delhi in 1857-1858, when the English at last burst into the city, the following historical event took place. The town was captured, but the old king had disappeared and could not be found anywhere. Finally, as is usually the case in such difficult situations, a Judas-like traitor turned up among the Moguls. For a bag of gold and promises of pardon and pension, the father-in-law of the heir apparent, Mirza Elahi-Buksh, with the help of a man called Rujjub-Ali, a *munshî* (teacher), betrayed the Great Mogul and delivered him, and four other princes **[417]** of the

---

[298] *Âjânubâhu* is a name consisting of two Sanskrit words: *âjânu* — "reaching down to the knees" and bâhu - "arm".
[299] Śivâjî, the hero and conqueror of the Moguls, and the founder of the Marâṭhâ dvnasty, who was born in the second quarter of the 17th century and ascended the throne of the Peshwas in 1664, received the name of " Âjânubâhu," on account of having very long arms. Tradition asserts that Śivâjî was the incarnation of a powerful "magician from the Far North." He was born 17 years after the death of Akbar, most likely in 1622.
[300] Legends of the Mogul Empire. A collection of traditions translated from the Urdu and Marâṭhâ tongues.

Delhi dynasty of Shâhzâda, into the hands of the adventurer, Hodson. The king was found hidden where no one would have discovered him; had he not been betrayed, he would have had time to escape into the Himâlayas. It was ascertained that he had succeeded in sending to the princes a certain box of treasures and documents, so Captain Hodson—the mention of whose name alone makes the English army blush with shame, something which does not happen often — started in pursuit of the princes. They were found hidden in the neighborhood of Delhi, in one of the secret hiding places among the tombs of the "Valley of Death". It was difficult to capture them alive, as they and all their companions were prepared to blow themselves up, yet Hodson wanted to get safe possession, if not of the princes themselves, at least of the treasures which were in their keeping. He therefore resorted to cunning. Having promised to pardon them in *the name of the Government* and to guarantee their lives and complete amnesty, he persuaded them to surrender and told them he would take them to the city. It is quite sufficient to read the *Sepoy War*, by Sir John Wm. Kaye,[301] a witness to these events, to learn the details of what then happened. Despite all his promises, the scoundrel Hodson ordered the palanquin of the princes to stop, and had them get out and stand in front of him, being on horseback in the middle of the road. Suspecting treason, the princes got out alone, leaving a servant with the treasure-box and a small ancient silver trunk in the palanquin. Then, while pretending he wanted to talk to them, his soldiers, at a given sign, slaughtered them and all their followers like sheep. Hodson then rushed to the palanquin, but there was neither treasure box, nor trunk, nor man to be found. During the turmoil and while the murder was going on, the Sepoy disappeared and no one ever heard of him again. What happened to the treasures—I have no way of knowing. But as to the trunk with the documents, some traces of it were found. According to reports, one of the parchment rolls is now in the possession of a chieftain in the North-Western Provinces. The manuscripts are partly **[418]** in Persian, and partly in Hindî, each one of them bearing the personal seal of the Emperor. They contain records, notes and documents, which in their fullness form a sort of notebook of the Emperor Jalâl al-dîn Akbar. About their existence and the contents of one of them I learned in the following curious way. One of the members of our Theosophical Society, a close relative of the individual who is the possessor of the mysterious roll, wished to learn from me if among our Russian princely families there were any by the name of "Vasishṭha Âjânubâhu."

"No, I never heard of such a name," said I. "We have the name Vassiliy but not Vasishṭha; as to 'Âjânubâhu' I never heard it before. But what does the name mean? *Âjânubâhu*, translated from Sanskrit, means 'long-armed,' I believe (*âjânu*—reaching down to the knees, and *bâhu* — arms). Wasn't that the name of Śivâjî, the great Marâṭhâ ruler and the founder of their kingdom? Do you mean him?..."

"No, not quite. Have you in Russia the name of *Longimanus*?"

"No, not that either; but we have the name of Dolgorukov, which is the literal translation of the Latin *Longimanus* and the Sanskrit *Âjânubâhu*."

"Now at last we have reached the point," remarked my friend, "where everything is clear to me…"

"As far as I am concerned, it seems as obscure as ever!..."

It was then that I learned from him the story of the pandit Vasishṭha and Akbar and the episode about Delhi just narrated by me. For quite some time he had been interested in the memoirs of Akbar. Knowing several languages well, he had studied the notes of the emperor, and being acquainted with the legend about the astrologer Vasishṭha at Âgra, he at once noticed that one of the notes concerned this mysterious person. He had to refuse my repeated requests to see the manuscripts, as the latter were hidden in a secret place known only to one man, his eldest brother. He promised, however, to translate for me one of the entries of Akbar which he had copied for his own use. He kept his promise. This is the text written according to the Moslem chronology in the 938th year of the Hegira.

[301] Vol. III, pp. 642 et seq.

[419]I transcribe it from the English translation of my friend.[302]

Note 1. "In the beginning of the full moon of the month of Maraṇa, of the year 935 (1557), there was brought from Ghaznî by the Paṭhân Âzaf-Khân, from"Ulamam" (?) a young *Moskovite*. He was captured and enslaved in the Kipchak Khanate (the Golden Horde) near the *village* of Kazan (?), during those days when Shaitan in the form of the Moskovite Czar was said to have defeated the Khâns... The name of the young Moskovite, translated into our *Hindî* tongue (*i.e.*, Sanskrit) is Kosr Vasishṭha Âjânubâhu,[303] also *Longimanus* in the tongue of the Portuguese *padris* (missionaries). He is the son of the old Kosr (prince) murdered in the Kipchak Khanate... Vasishṭha spoke thus: 'I know my own Moskovite tongue; also the tongues of Iran and Paṭhân. I was taught astrology and *wisdom* in the province of Gilan (on the Caspian Sea). From there I was once more taken to Iran, where I served King Tahmâsp. The Padishâh grew angry on account of a bad dream he had and gave me as a present to Âzaf-Khân. I want to study the wisdom of the Sûfîs and the Samans [probably the Buddhists] and I want to get the *shast* [a chain, but in this connection a talisman] with the Great Name on it...' Let him study." And a little further? "Sent to Kashmîr."

Note 2. "Came back for consultation, received Allâh-u-Akbar.[304] Vasishṭha discovered the great name He[305] and he initiates the Sûfîs of the blessed Râbia.[306]

[420] In the year 968, there is a note seemingly in the handwriting of the Emperor himself: "Great is Vasishṭha Âjânubâhu!... He holds in his hands the moon and the sun. He threw off the taklîd (collar) of deceiving religions and discovered the real wisdom of the Sûfîs as expressed in the following stanza:

The lamp and its light *are one*.
Only fools see in the idol and its Brâhmaṇa
Two objects distinct from each other…[307]

Thus end these notes. Who this Vasishṭha Âjânubâhu was will probably remain forever an unsolved enigma. If he was one of the Princes Dolgorukov made prisoner by the Tatars, at the time of Ivan the Terrible, this fact ought to be mentioned at least in the chronicles of that family, if not in general history. That he was a Russian was proved to me by the fact that in a line "written in an unknown language," and exactly *drawn* by my friend from the parchment, I saw and recognized the signature "Knyaz Vassiliy": this was written in old Slavonic letters and in an unskilled hand, just as our ancestors wrote three centuries ago; the signature is not easy to read, but the work *Knyaz* and the name *Vassiliy* can be easily recognized by any Russian.

"Wonderful are thy mysteries, oh gray-haired and silent antiquity!" And the more we study it in India, the stronger grows my unshakable conviction that we Russians, as well as prehistoric Russia, Bulgaria and all the Slavonic nations in general, are much more closely related to Âryâvarta than is known to history or even suspected by modem Orientalists.

I have had more than one occasion definitely to assert in these pages that I have not the slightest intention of competing with the learned ethnologists and philologists; but, notwithstanding

[302] [Having no access either to Akbar's original text or to the English translation of H.P.B.'s friend, we had to translate these excerpts of Akbar's Notes from H.P.B.'s own Russian rendering.— *Compiler*.]

[303] This would mean in Russian translation Prince (Kosr) Vasishṭha (or Vasily) Long Arms or Dolgorukov!!?

[304] The symbolic motto of Akbar, carved on a talisman and which was granted by Akbar only to renowned magicians and astrologers to wear on their turban, as a sign of merit.

[305] *He* or *Nei*, which translated means It, or the Deity.

[306] Râbia, a woman, was the founder of the mystical sect of the *Sûfîs* and lived in the first century of the Hegira. The Persian poet Ḥâfiz belonged to this brotherhood.

[307] This is the pantheistic idea of the Sûfîs and the Vedântists about the oneness of the whole world. The Universe is *One:* forms and shapes of both the objective and the subjective worlds are only waves of one and the same ocean. The Deity is in the Universe and the Universe is in the Deity. Outside of that there is nothing, not even chaos.

their authoritative conclusions, I cannot **[421]** help contradicting them at every step, noticing how often and to what degree their deductions, seemingly so logical and brilliant when away from India, appear weak and improbable to one who studies this country on the spot and takes into consideration not only local traditions, but the way they dovetail with those in places far removed one from the other. I recognize that my actions in such cases contradict strictly scientific principles and the methods evolved by modern philology; I realize that by pointing out the phonetic similarities of different tongues apart from all other considerations, I sin against the hasic rules of etymology established by strict philologists and accepted without protest in Europe by the followers of their schools. Professor Max Müller has a perfect right to look at me with a contemptuous smile and even to call my opinion a "wild one" and my theories *unwissenschaftlich*; still, in spite of his severe disapproval (which by the way I have happily outlived), every time I am present at the discussions of the pandits in their Sanskrit tongue, or hear from our esteemed friend and ally Swâmi Dayânanda[308] his frequent appeal to, his disciples: "dehi me agnim." *give me fire*, in the simplicity of my uneducated spirit I cannot help exclaiming: This **[422]** sounds quite Russian![309]... To quote a Russian saying: "If you live simply, you will live a century," in which I would replace the word "live" by the word "think." At such times I cannot help thinking that more apt than all the learned philologists of the world, from the point of view of ordinary common sense, are the words of one of my Russian lady relatives, a clever, educated and very observing woman, though not learned in Sanskrit, who recently wrote in one of her letters to me: "You, my dear, can defend the Brâhmanical *Trimûrti* and can rave about its secret meaning as much as you like; but there can hardly be any doubt that your *Trimûrti* in Russian translation means simply *three snouts* (*tri mordi*)." She was quite right; the word "mûrti" means in Sanskrit both face and idol; and "Trimûrti," literally translated, means *three images*, the threefold representation of Brahmâ, Vishṇu and Śiva. For that reason I can neither agree with the great Max Müller nor believe him, when he says that "in the German language the percentage of purely Sanskrit words is much greater than in the Slavonic or Russian." The more so as in childhood they made us conjugate the German verb *geben*, and we couldn't help feeling that the imperative form "gib mir Feuer," in spite of philology, resembles "dehi me agnim" as little as the esteemed professor in evening dress would resemble the Tibetan Talay-Lama without any. The Georgian tongue, we are assured by present day encyclopaedias, on the authority of philologists, is full of pure Sanskrit grammatical forms, while the Russian is full of Scandinavian, Tatar, Finnish and other non-Slavonic roots. But the question is: could not the Russian language have acquired these "non-Slavonic roots" in the later historical periods of its development, and only *for the reason* that these "*non*-Slavonic roots" of the Scandinavian, Tatar, Finnish and other languages are merely dialects or, according to the expression of Max Müller, primitive derivatives of Sanskrit (I must ask our *Turano-Semitophils* to excuse me in advance for this unscientific hypothesis) —Sanskrit, **[423]** if not in its completed and perfected form, then at least as the primitive tongue of two-thirds of humanity. This question was never even touched upon by the philologists, let alone resolved. One must not forget the highly important fact that Russia has

---

[308] Alas, the "esteemed friend and ally" has since turned into a dangerous enemy! Fanaticism and bigotry got the upper hand. Contrary to the original program, the Svâmi *requested* that "The Brotherhood of Humanity"— The Theosophical Society, should accept as members "Âryas" exclusively, *i.e.*, persons having renounced their former religion, and who had unconditionally accepted the faith of Hindu Vedists. Once a Vedântist himself, he now opposes the Vedânta—the best and purest of all Indian philosophies—and substitutes for it the *Vedas* in their dead letter form, which he interprets according to his own wishes and tastes. This new Luther of the East developed little bv little into a Calvin, and now rapidly follows the path chosen by the followers of Loyola, becoming convinced that neither Colonel O. nor I would ever consent to be publicly converted into "Ârya-Samâjists," nor acknowledge him as the *infallible* Pope, he grew so angry that he began publicly to call us *"nâstikas"* (atheists] and then anathematized us. The Ṭhâkur, defending us, declared him possessed with the mania of Power." In this way the Swâmi lost about 45 individuals, English and American, who formerly acknowledged him as their *teacher*, and our Society acquired about 100 members of the "Ârya-Samâja," who came from his camp into ours.

[309] The Russian words for this are *day mne ogon'*, or *ognya—Compiler.*]

no monuments or inscriptions whatsoever which would indicate the different stages of development of the Russian language.

All this is my private opinion, however, and should not concern the reader. Therefore I will leave this question for the time being and resume my narrative about India, as she appears in our day.

Âgra, like many other cities, was built on the tombs of its numerous predecessors. The present state of the city, aside from the magnificent historical buildings and monuments, which chiefly belong to the Moguls, is lamentable. Dirt, stench and, to judge by the outward appearances of the dwellings, an awful state of poverty reign everywhere in the Moslem part of town. The Hindus here have become like Moslems and have entirely lost their original traits. Âgra is the entrance to Râjasthân, a sort of anteroom in which the owners do not actually live but pass through occasionally. The English, as in all other cities, have isolated themselves from the natives by a Chinese wall of barracks and haughtiness and live entirely separate. They have their own quarters —where no "nigger" would dare to settle—far from the Jumnâ and the Tâj Mahal; the latter is not far from Motî-Masjid known among the people by the poetical name of the "Pearl Mosque." Both the *Masjid* and the *Tâj* can be literally and without any Oriental exaggeration compared to pearls lying in a heap of manure.

What a beautiful pearl the latter is! Having exhausted all my eloquence in describing Delhi, I have now to describe this eighth wonder of the world, the Tâj Mahal, and feel myself entirely unequal to the task. Were it possible to evoke from the mysterious realm where the likenesses that once had their fleeting existences upon earth endure — a realm disclosed by the Alchemists and the Kabalists — the most poetical dreams of Michelangelo, then perhaps an adequate vision of it could be created by one who had never seen it. He would then picture to himself a grandiose mausoleum, **[424]** as large as a Gothic cathedral and finished like a precious royal crown; he would see its four pearl-white domes at the corners of a quadrangle, in the midst of which rises fifty feet higher the shining central dome, crowned with two gilt globes and a gilt crescent,[310] glowing in the soft azure of the sky. Far removed from any other building and surrounded with beautiful gardens, the Tâj Mahal stands alone in its indescribable beauty, on the banks of the blue Jumnâ, mirroring its pure and proud image... The building is so perfect in its architectural dimensions, so enchanting and complete in the finish of its slightest detail, and at the same time so grand in its simplicity, that one feels oneself at a loss to decide what to admire most — its plan, its workmanship, or the materials of which it is made!...

These materials are masses of expensive white marble, sometimes intermixed with black and yellow marble, mother-of-pearl, jasper, agate, emerald, aquamarine, pearls and hundreds of other stones. White marble prevails, however. In the entire building, from the top of the cupola down to the last inch of the foundations, *there cannot be found a single nail*, or a single atom of glass or wood. Even the waterpipes are of marble, and the walls are so perfectly polished that they mirror on their shining surfaces the most fleeting shades of sky and foliage, reminding one rather of mother-of-pearl than of marble. We could hardly believe that the Tâj was the work of human beings, and were quite ready to credit the local legend, which assures the faithful that the inconsolable caliph was raised by a dervish Saint to the abode of Mohammed in Paradise, where Allah himself ordered Archangel Gabriel to outline the plan of one of his dwelling places,[311] It was according to this plan

---

[310] This dome is 70 feet in diameter and rises 260 feet from the foundation of the lower terrace.

[311] [This, of course is merely the product of imagination on the part of devotees. A man like Shâh-Jahân who, to assure his succession to Jahângîr's throne, strangled to death one brother, allowed his father-in-law to blind another, and had his henchmen dispose of a third, who took a grisly pleasure in watching the torture of criminals, can hardly be suspected of any "heavenly" visions or spiritual inspirations. Of the manner in which the design ot the Tâj was obtained and just exactly who was responsible for the outline of the noble building, there are no direct records. What evidence there is, is contradictory. On the one hand, there is the contemporary statement of Father Sebastian Manrique of the Society of Jesus, who visited Âgra in 1640, during the period of construction, who definitely affirms that models were prepared and submitted to the Emperor by a Venetian jeweller named Geronimo Verroneo, who was residing in the Mogul

[425] that the Tâj Mahal was built over the body of Mumtâz-i-Maḥall, the beloved of the caliph, known as Arjmand-Bânû "The Crown of the Seraglio."[312]

Approaching from the side of the Jumnâ, the first thing [426] that strikes the eye is a massive quadrangle made of blinding white marble, 964 feet in length from east to west and 329 feet in width from south to north — a platform or pedestal truly worthy of such a monument. The base of it is of red sandstone, but is hardly noticeable, being hidden by the green shrubbery of the shore. On each side are separate mosques, also built of sandstone, with *appliqué* designs of black and white marble, and with three white domes each. These mosques, however, do not seem to belong to the monument itself and look more like two sentries forever standing on guard. On the first platform and terrace, some 400 feet square and 60 feet high, also made of white marble, rises the mausoleum. At the four angles, sparkling in the sunshine like ice towers, are tall and wonderfully graceful minarets, each 137 feet high, made of the same material and with similar cupolas. The imperial mausoleum with the cenotaphs stands on the northern side of the quadrangular terrace. Magnificent gates with arches lead up to the main building; the red walls of these are covered with mnemonic inscriptions taken from the *Qur'ân*, in *appliqué* work of marble: farther on is the garden, divided into separate squares, with fountains in marble basins surrounded with beds of the rarest flowers, and with old cypresses, whose dark shade harmonizes perfectly with the over-all view of the white building. Right in front of the entrance, a long and shady avenue ends in a wide marble staircase of two flights, leading to the upper platform, the floor of which consists of enormous white marble slabs enclosed in a border of black marble.

As you reach the upper platform, some forty steps ahead, you behold the mausoleum itself, and the sight is enough to stun anyone... You feel as though it were a dream, a sudden vision belonging to another, better and purer world; you try to come to your senses again, to convince yourself you are not dreaming, that what you see is a reality, and not a phantasy of your imagination, a vision from the *Thousand and One Nights*! I have seen the Cathedral of St. Peter in Rome and those of Cologne and Strasbourg; I have admired to my heart's content the productions of the best-known Italian artists; but never did I see a single [427] monument, a single statue, painting, or temple, which made a stronger impression on me than did this building, conceived by Moslems whom I do not particularly like, and erected by unknown hands.

---

capital at the time and who died at Lahore in that year and is buried in the old Roman Catholic cemetery at Âgra (cf. *Travels of Fray Sebastian Manrique 1629-1643*, tr. by C. E. Luard and H. Hosten. London: Hakluyt Society, 1927, 2 Vols.; Vol. II, note pp. 174-77.). The ultimate authority for this statement is Father Josef da Castro, another Jesuit, who was Verroneo's executor, and who died at Âgra in 1646. On the other hand, indigenous documents have been preserved containing a detailed account of those employed on the building, all of whom were Asiatics, with no indication of any European intervention. The testimony of the Tâj Mahal itself shows it to be in all respects the natural evolution of existing styles, true to tradition and unaffected by Occidental influence. —*Compiler.*]

[312] The history of India is so tangled and uncertain, that some historians assure us that Mumtâz was the granddaughter of Akbar, while others say that she was only the wife of his grandson Shâh-Jahân, the father of the famous Aurangzîb. The latter version is unquestionably the right one.

Mumtâz-i-Maḥall literally means "the distinguished one of the palace" which was a title of the consort of Shâh-Jahân. *Tâj Mahal* is a corruption of this Persian term.

Mumtâz-i-Maḥall, born in 1593, was the daughter of Âzaf-Khân, the brother of Nûr-Jahân (1577-1645), and the famous empress-wife of Shâh-Jahân (r. 1627-1658). Her grandfather was Mirzâ Ghiyâth Beg, either a Persian from Teheran or a native of Western Tartary. He came to seek his fortune in India and rose to power under the title of I'timad-al-Dawla. "Lord High Treasurer." When he died, his son Âzaf-Khân succeeded him. Mumtâz married Prince Khurram, known later as Shâh-Jahân, in 1612, at the age of nineteen. She was his second wife and bore him fourteen children: she died in childbed at Berhampur in 1631, at the birth of her eighth son. This was in the second year of Shâh-Jahân's accession. Her body was brought to Âgra and first laid in the garden. According to Tavernier, it took twenty-two years (1630-52) to build the Tâj, and some 22.000 workers were engaged in its construction.—*Compiler*]

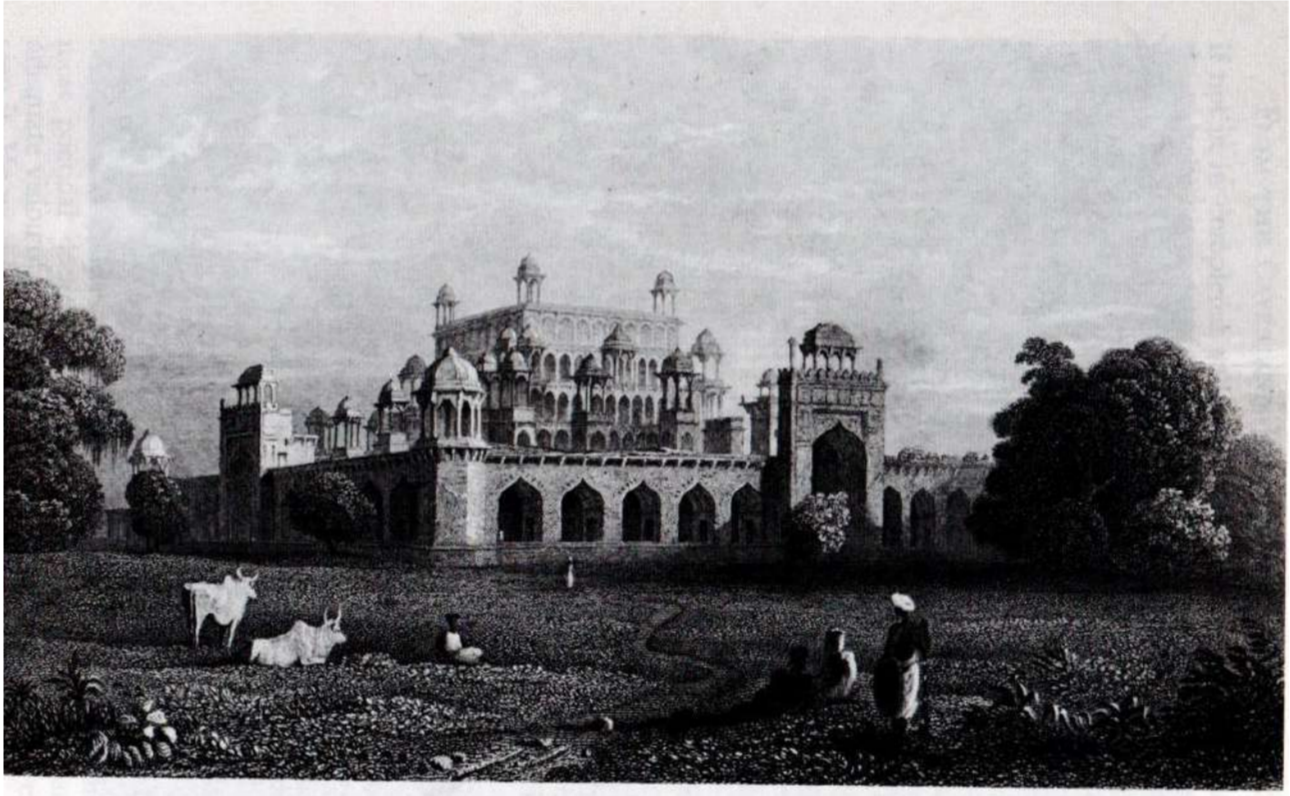

MAUSOLEUM OF AKBAR AT SIKANDRA

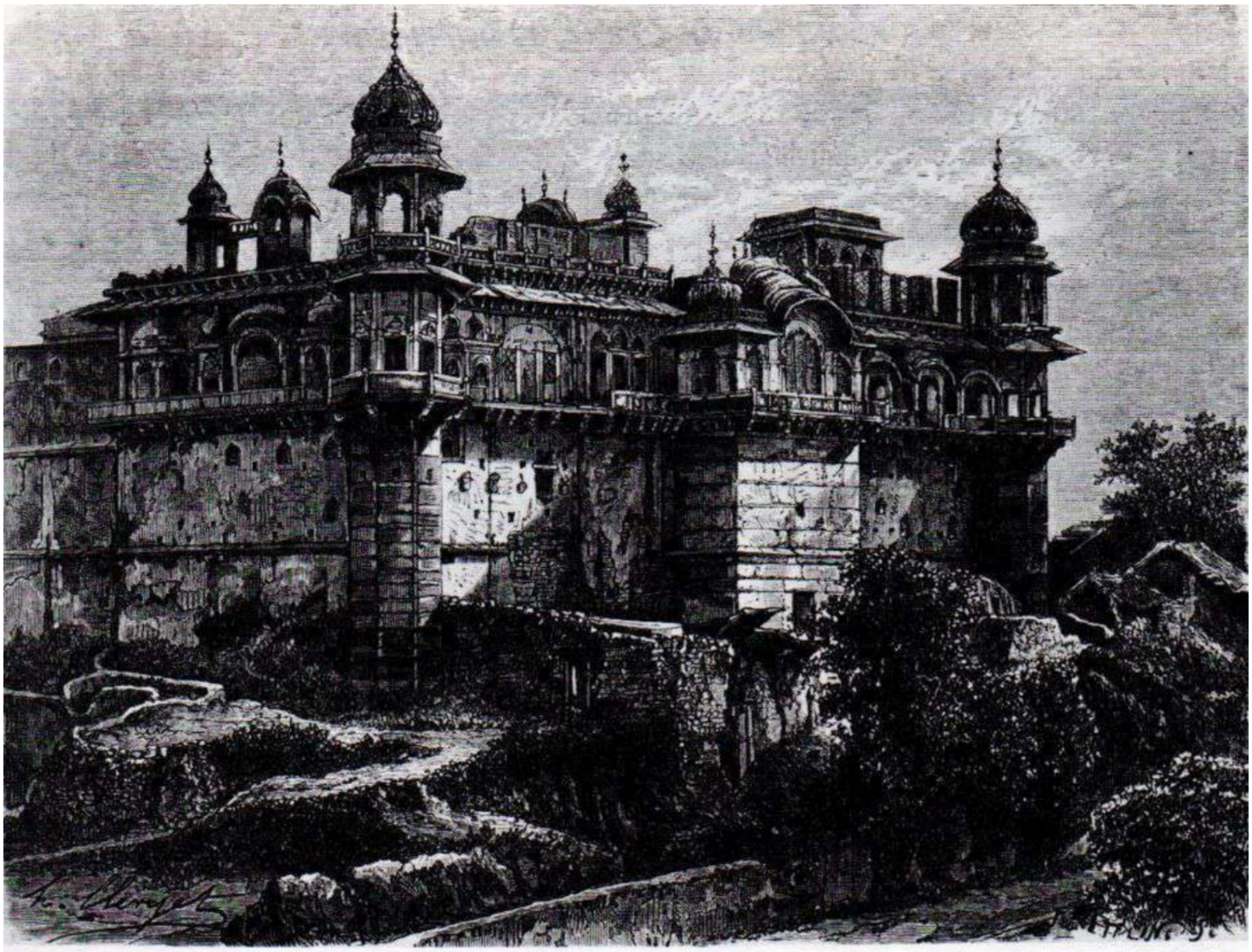

PALACE OF DURJAN SÂL AT BHURTPORE

It is said that for 22 years 20,000 workmen worked constantly on this mausoleum, and that, without counting the labor and material which did not cost anything, the building cost 3 million pounds sterling. The correspondent of the *Illustrated London News*, the wellknown journalist Simpson, who is also an artist, architect and archaeologist, upon returning to England last year from Kâbul, told me he would not undertake to build such a monument for all the treasures of Golconda. "There are no such artists any longer in our cold and all-denying world," said a modern artist. "To polish this marble alone would require a Phidias and a Benvenuto Cellini, with a Michelangelo to help them!..." This opinion is not in the least exaggerated.

You are facing the marble façade of a temple, grandiose in its graceful simplicity. Its walls are entirely white and smooth. Only under the arch and above the wide portico can you see ingenious decorations made of the same material, like transparent embroidery turned into stone, representing flowers, fruit and arabesques; over the cornice of the dome and along the side walls you see also a thin border of inscriptions from the *Qur'ân* in enormous gold letters. The portico leads directly into the large inner hall of the mausoleum, surrounded by corridors and side-aisles. Everywhere the same blinding white walls and panels of mosaic, the same garlands of beautiful flowers made of precious stones in pietra dura. Some of them look so perfectly natural, the artist has copied nature so marvelously well, that your hand involuntarily reaches to assure yourself they are not actually real. Branches of white jasmine made of mother-of-pearl are winding around a red pomegranate flower of carnelian, or the delicate tendrils of vines and honeysuckle, while some delicate oleanders peep out from under the rich green foliage. And all of this is superimposed over white marble, not

like the microscopic Florentine mosaic, but in the style of the *Oriental* mosaic of India, which uses pieces of such a size and form that they do not spoil the wholeness of **[428]** the precious stones. Every leaf, every petal, is a separate emerald, amethyst, pearl or topaz; at times you can count as many as a hundred of them for one single bunch of flowers, and there are hundreds of such bunches all over the panels and perforated marble screens. A mysterious half-darkness reigns in this abode of death, so we could not at once realize the amount of treasure buried here with the imperial couple. But the torches lit up the hall and suddenly millions of sparks flashed from the precious stones, making us exclaim in amazement.

The ceiling under the dome, lighted by the daylight from the Gothic windows of pierced marble tracery, is thickly covered with similar flowers and fruit made of multi-colored stones; but instead of a smooth surface, the mosaic is superimposed on marble, so that from a distance it actually resembles a flowery bower of living plants rather than cold stone. Having once seen the Tâj, the tourist will read without a smile the eloquent story told by a devout native historian who concludes his description with the following naïve assertion: "There is no doubt whatever that the plans of this Pearl of the East, of which we, Moslems of India, are justly proud, were from the very beginning destined by the great Prophet to inspire the faithful with the right idea of the blessed abodes in Paradise."

Right under the center of the dome stand two cenotaphs, enclosed in a pierced marble tracery, six feet high, similar to others in the mausoleum, and covered from top to bottom with precious designs of flowers and a border reminiscent of lillies. The carvings are so minute and graceful that in spite of being several inches thick, the screen of marble tracery looks exactly like lace. The cenotaphs, four in number, though only two of them contain the bodies of the royal couple (the beautiful Mumtâz-i-Maḥall and her faithful husband, here and hereafter, the caliph Shâh-Jahân), are each made of a single piece of white marble.[313] The two **[429]** cenotaphs of the upper hall are splendid examples of simplicity and are in striking contrast to the marble screens covered with precious stones. From the portico we went down some broad steps into the burial crypt where the other two cenotaphs stand side by side. The tomb of the empress is covered with numberless arabesques, mosaics, precious stones and verses from the *Qur'ân*. The tomb of the caliph is a little higher, but simpler. Like the upper cenotaphs, these two are enclosed in wonderful lattice-work, but without any mosaics. The ceiling has a vault like that of the upper floor, but is not decorated; the hall itself is octangular. Day and night this dark hall is lit by silver and golden lamps; on Fridays the faithful bring numerous offerings to their "caliph"; these, of course, find their way into the pockets of the *mullah*, as all the repair work and safeguarding of the mausoleum are taken care of by the government.

Having visited the mausoleum, we climbed the northern minaret by a winding staircase and remained there resting for about two hours. It was difficult to part from this marvelous scene. From the minaret one can see the surroundings of Âgra spread over many miles. Scattered along both banks of the twisting silver ribbon of the Jumnâ are the great monuments of the Tîmûr dynasty—fortresses, palaces, mosques, towers... The city viewed from that height loses its dirty appearance and seems submerged in the green foliage of shrubbery and trees. It would be an anticlimax to describe anything else at Âgra after having seen the Tâj. Motî-Masjid, the "Pearl Mosque," whose beauty is generally highly praised, may well be remarkable from the standpoint of architecture; but it can hold the attention of only those who have not yet seen the mausoleum. Columns, cupolas and white marble, especially large blocks of it standing on platforms built of red sandstone — such is the description in brief of the palaces and the other mosques of Âgra.

Living quite close to the *Tâj Mahal*, we visited it daily and used its shady, cool gardens as our drawing room. Sitting there we listened to local legends and breathed more freely **[430]** than in the

[313] Two cenotaphs with bodies in them stand in the lower burial crypt situated on the lower floor under the two platforms; above them, in the hall of the mausoleum, on the upper floor, are the two empty cenotaphs.

stuffy *dâk-bungalow*[314] erected by the government in one of the ancient mausoleums and mosques, near the gates of the Tâj. In the same mosque, over the burial hall, the English have arranged "*a dancing hall for picnics*" an act "of very doubtful tact and delicacy," according to the expression of R. Gordon Cumming.

"Imagine the feelings of us Europeans and Christians," adds the author, "if some New Zealanders, after having conquered us, would start dancing their war dance in our mausoleums, or rather in our much less romantic cemetery chapels!"

Without making any comments of my own, I purposely quote one of their own countrymen, in order to show the English that it is not only the Russians, whom they generally suspect as spies, who notice and point out to the world their repulsive egotism and lack of consideration for the feelings of their conquered peoples. It is not the Russians but they, themselves, who arouse the just hatred of the Asiatic people by means of such dangerous behavior.

It is said that after the death of his beloved Mumtâz, the idol of his heart, the poor caliph was overcome by a profound melancholy. Presently there appeared a dervish-saint who suggested to him the building of such a monument in memory of his beloved as would astonish the whole world and promised him in this the protection of the Prophet. The dervish kept his word. According to the original plan, the caliph had planned to erect a similar mausoleum for himself, on the opposite bank of the Jumnâ, and to connect the two monuments by a white marble bridge. But long before the Tâj was completed, the emperor fell ill and was on the verge of death. Then his four sons, the children of Mumtâz, without waiting for his death, started a war among themselves for the possession of the throne. Aurangzîb was the victor in this reverent filial tournament and locked up his three brothers, as well as his own son, in the fortress of Gwalior — a sort of Indian **[431]** Bastille, where the close relatives of the Mogul caliphs were often imprisoned. As to his father, the poor widower Shâh-Jahân, he imprisoned him in the old fortress of Âgra, where, the dethroned emperor spent seven years and where he finally died, his only consolation being that he could see the mausoleum of his beloved wife from his window, grieving, however, that the work had been stopped. He should have looked upon his imprisonment, however, as a very natural event, inherent in the very nature of things. Not a single emperor, excepting Akbar, had yet ascended the Mogul throne without bloodshed and the imprisonment of all the pretenders who at one time or another had stood in the way. Shâh-Jahân himself ascended the throne over the dead body of his brother whom he had killed with his own hand, in spite of his sincere regret. Such is *Kismet*. His father, Jahângîr, the son of Akbar, impaled more than 800 relatives of the Tîmûr dynasty, before he could peacefully settle down on the family throne.

After the death of his prisoner-father, Aurangzîb, as a true Moslem and devoted son, rendered all possible honors to the parent who could no longer be dangerous to him. He buried him next to "the Crown of the Seraglio" and completed the mausoleum with the money of some grandees murdered for the occasion. He even surpassed his father in extravagance, by erecting in front of the existing gate leading into the garden, another made of *pure silver*, with whole chapters from the *Qur'ân* carved on it, and decorated like the goblet of Benvenuto Cellini. Describing these gates, the chronicles of the Portuguese missionaries of Goa say they were built by the devil himself and finished in one night; but in this the pious *padris* are probably mistaken... It was also by the order of the same emperor that a wicket, which has now disappeared, was made out *of one single piece of agate* of such beauty and value that, according to the words of the same veracious historians, "it was the production of Hell." But if that is really so, the fate of these two treasures only confirms the saying that "the devil makes no presents, but only lends." A mere quarter of a century later the triumphant Marâṭhâs carried away the gates and coined rupees out of them; as to the wicket, they made a **[432]** screen of it for Śiva in the temple of the Mahârâja of Gwalior. No one knows today what has become of the wicket. It is conjectured that it was again removed, this time by the

[314] An inn where free lodging is afforded. Charges for board are very low for travellers who do not have their cook and servants with them.

Mahârâja of Bhurtpore, who has it buried somewhere in the enchanted gardens of Dîgh. But he died suddenly, and the secret of the hiding place of the wicket died with him.

Even today in Âgra you can hear dark rumors among the people and traditions about the "secret" power (even more so than the manifest one) of Akbar. The emperor was not only a great statesman and general, but had also been initiated into the dark science of necromancy and magic. At his death, he predicted that the greatness of his dynasty would come to an end in the fourth generation succeeding him, in the reign of his great-grandson, and he promised to appear before the then reigning emperor. He kept his word. This is the way it happened...

The great caliph appeared to Aurangzîb the "Splendid" in the famous fortress of Âgra, which he had erected, and which was known as the fort of Akbar. This happened about 1680. "The Splendid" one was sitting one fine morning on his throne in the "audience hall," where once upon a time sat his ancestor, judging cases of right and wrong with no regard to any canon of laws. History does not tell us in what state of mind he was, nor what state his courtiers were in. Probably, not unlike another orthodox Khân, the caliph was sitting "with his eyes cast down and smoking his pipe." For the last decade the Moguls had been constantly and badly beaten by the Marâṭhâs, and the poor faithful were very much depressed, the more so because the Marâṭhâs were under the command of the invincible Śivâjî, the Dekkan Ilya Muromets. Âjânubâhu II, according to the prophecy of pandit Vasishṭha, was threatening to grab with his "long arms" all the conquered kingdoms of India[315] and **[433]** thus avenge the land of Âjânubâhu I. Suddenly Aurangzîb (literally the "Beauty of the Throne") began to tremble like an aspen leaf and jumping up silently, with eyes full of terror, pointed out something in a corner of the room to his courtiers. The courtiers could see nothing, but they all heard a loud voice, sounding like that of an old man, utter the words: "Sorrow... misfortune to the great house of Tîmûr! The end of its greatness has come!..." The Emperor fainted. He swore later that he saw the shade of his ancestor Akbar, who repeated the awful prophecy which, according to tradition, he had already uttered on his death-bed...

From that time on, all went awry in the kingdom and it eventually fell to pieces. Aurangzîb died in 1707, and with the "Beauty of the Throne" disappeared also the grandeur of the dynasty.

At first we did not believe this story, but after visiting the "audience hall" and seeing the corner in which Akbar appeared to his great-grandson, we had to surrender before the evidence of the facts.

In the city of Âgra, in the fortress of Akbar, there was an armory, the contents of which the Sepoys availed themselves of during the mutiny of 1857 to use it in murdering the English. The armory has now been transferred to the "audience hall" and the latter made into a fortress within a fortress, the weapons being held behind 77 locks. In my humble opinion, the English should behave themselves and not dance in the mausoleum of the caliphs; that would be the best precautionary measure.

The fortress stretches for a mile along the river bank and has walls 85 feet high and of unusual thickness, calculated to frighten anyone who would besiege it... but only those who might come without the help of up-to-date artillery. With the help of the latter, this stronghold, which was further fortified in the last twenty years, would no more be able to hold out than it did in 1803, when Lord Lake, with a limited number of ancient guns, on the very first day of the siege, forced the capitulation of its 6,000 Marâṭhâs. Among the treasures of the "armory," which we were not allowed to enter this time, are the two halves of the **[434]** exquisitely carved gates, 12 feet high, inlaid with expensive mosaics, and adorned with coats-of-arms made of pure silver. A strange metamorphosis that no one can explain, happened to these gates which have their own history. They were made of sandalwood and filled the air with a delightful fragrance. They were said to have once been the ornament of the great Brâhmanical pagoda of Somnâth, but in 997 were carried away by

---

[315] Aurangzîb, calling himself haughtily "Conqueror of the World," had a golden globe carried in front of him as a symbol.... But to prove humbly to the world that he had so far only conquered three-quarters of it, he used to tear off a corner of every sheet of paper he used in his correspondence.

the Afghan Sultan Mahmûd of Ghaznî, who in the same year invaded and sacked the whole of Gujarât, in order to punish the pagans and make himself rich with booty. These sandalwood gates were considered a *chef-d 'oeuvre* of native carving; they were venerated and treasured by the people of India to such a degree that Mahmûd ordered them, at great expense, to be taken to Ghaznî, where they were honored by being placed at the entrance of the Sultan's own mausoleum. The presence of so sacred an object in the eyes of the Hindus at a Moslem burying place was an eyesore to the Brâhmaṇas, and was meant to remind the people of the supreme power of the Mogul rule. The Brâhmaṇas tried many times to take them by force and even attempted to steal them, but all in vain. They had already cost many lives, but still remained. Thus 800 years elapsed, until Lord Ellenborough,[316] who conquered Ghaznî, beheld the famous bone of contention. Having heard their history, he conceived the idea of proving to the Moguls that they were no longer the masters of India, and that the English had taken their place. In accordance with this intention, he ordered the gates to be taken to Âgra. This was accomplished at great cost and with considerable difficulties, and the whole undertaking was cursed by the English soldiers. The Hindus, however, were triumphant. "The gates of the Somnâth temple are now of even greater historical value," says the *Guide to the Curiosities of Âgra*. **[435]** "They are a monument to the victory of Lord Ellenborough and his proclamation at the end of the Kâbul War; at the same time, they are a rare object of art, added by us [*i.e.*, the English] to so many other treasures."

Among numerous other visitors, all agog with amazement, there once came to admire the gates a Mr. Simpson, an accurate and sagacious Scotsman whose name we had occasion to mention before. Having critically examined them, he suddenly declared the gates to be substitutes, to the great horror of the English! According to all ancient descriptions, the gates taken by Sultan Mahmûd had nearly all the 33 million Indian gods represented on them. On these, however, the carving was of a purely Mohammedan style. Great excitement followed; everyone rushed about, not knowing what to do. Finally there came an order from Calcutta to examine the gates through a microscope. Alas! The examination proved in the most undeniable manner that these gates, brought at such a cost, and visited by hundreds of tourists from distant lands, were not even of sandalwood but of ordinary pine!... Had this discovery been made some years later, I could wager that the English press would have accused Russia of having stolen the real gates!... In our day the poor gates stand in a dark corner, covered with dust, and quite forgotten...

The "Great Temple" of Somnâth, the Indian Osiris, the god that judges the souls of the dead and decides their future form of existence according to the law ot metempsychosis, is one of the largest and richest in India. It is situated in Gujarât on the coast of the Indian Ocean. In the days of Mahmûd this temple had 2000 priests, 500 dancers (*nâchnîs*), 300 sacred pipers and 300 barbers. Having heard of its wealth, the Sultan decided to look at it and to share the booty with the god. On entering the temple, he saw an immense hall with a vault supported by 56 silver columns, and with golden idols of gods all along the walls. Ordering his soldiers to load the latter into his baggage train, Mahmûd came up to the larger idol of Somnâth, and, without uttering a word, broke off its nose. The Brâhmaṇas then threw themselves down upon their knees in front of him and begged him to spare their god, offering so great a **[436]** sum of money if he desisted that his vizier advised him to accept the offer. But the Sultan was a strict Moslem and refused the offer, which act was rewarded by the Prophet. When Somnâth was broken to pieces, there was found inside it an immense treasure consisting of pearls and diamonds, amounting to ten times the value of what had been offered by the Brâhmaṇas. Thus virtue was once more triumphant on earth.

The palace itself in which Shâh-Jahân was imprisoned is now in ruins. Upon leaving it, we crossed a court and entered the *zenânâ* (harem), in the middle of which Tavernier saw in his day a

---

[316] [Edward Law, Earl of Ellenborough (1790-1871), governor-general of India (1841-44) succeeding Lord Auckland. His second wife was the notorious Jane Elizabeth Ellenborough (ca. 1807-81) from whom he was divorced by act of Parliament. She eventually married Sheikh Midjwal el Mezrab and resided for many years in the desert near Damascus. —*Compiler.*]

bathing pool, 40 feet long and 25 feet wide, made of gray marble. The walls of the numberless rooms are covered with thousands of convex mirrors in Persian style; everything here is again of white marble — the pillars, what not... Separate charming pavilions hang like stars of lace over their red pedestals, surrounded by openwork balconies covered with green vines. All these wonders of architecture, where once people lived, suffered and loved—all these are now empty, deserted and as if slumbering in an endless sleep... The green parrots alone disturb the solemn silence of this uninhabited part of the fortress, awakening the lazy echoes, and blue-winged birds sometimes build their nests among the niches of the panels, each separate piece of which is a marvel of carving. On a moonlit night these scenes are full of enchantment. Just as though the Frost King had flown through the kingdom of the "Sleeping Beauty" and covered the buildings with hoar-frost ornaments... This fairy workmanship seems more like miniature carving in ivory than any marble cutting known to us in Europe.

In the same fortress, only a stone's throw from the Tâj Mahal, stands "Motî-Masjid," the mosque erected by Shâh-Jahân during his seven years' imprisonment. The mausoleum, which we had visited first, prejudiced us against everything else, the "Pearl Mosque" included. The latter, however, is truly a most precious pearl among the mosques. Perfect in its architectural form, surrounded by a highly poetical atmosphere, white like newly-fallen snow, without the admixture of any other colors, the mosque attracts the **[437]** attention of the visitor and deserves his sympathy because of the sad legend which goes with it. People say that the idea of building this beautiful mosque belongs to Jahânârâ, the favorite daughter of the imprisoned Sultan. Seeing the sufferings of her father and his inconsolable grief, the princess, who insisted on being imprisoned with her father, persuaded him to spend his time in erecting the mosque, which she thought would dissipate his melancholy. It is said that in consenting to this plan the dethroned Sultan exclaimed in deep heartfelt sorrow: "Let it be as you wish it, my daughter; and let the future holy mosque be named 'The Pearl'... As the real pearl owes its inception, its development and its beauty within the shell to the sufferings of the oyster, so Motî-Masjid will owe its existence to the hopeless grief experienced by the unlucky father of the cruel Aurangzîb!" Thus did his dream-mosque, the progeny of so many bitter hours of seclusion, all at once come into existence, as though a tear of the "angel of fate," the angel whose duty is to record in the book of repentence all earthly sufferings and sorrows, fell and froze at the feet of the Tâj Mahal.

Later on we saw at Delhi the last abode, the tomb, of the Sultan's faithful daughter—Jahânârâ; outwardly it is a proud sarcophagus of white marble with sculptural ornaments and mosaics like all other monuments; but inside the mausoleum there is a little cool, green garden, with simple flowerbeds daily watered with utmost care by an old bent Mogul, a half-wit who lost his mind as a result of the horrors he experienced at Delhi. A living ruin among dead ruins, this old man is the very imbodiment of unfailing love and devotion to the fallen house of the Padishâhs — the last and only descendant of a long line of faithful servants of the Sultans, who escaped the fate of all the others because he was decrepit and insignificant. He was about a hundred years old. Shaking and quivering on his old bony legs, he led the way into the mausoleum, pointing out to us on one of the walls an epitaph written by Princess Jahânârâ herself, just before her untimely death, and carved on her tomb according to her wish. She requested that only flowers and grass should mark the place where her body would lie. **[438]** "Let only flowers created by the hands of Allah mingle with the remains of the mortal pilgrim—Jahânârâ... They are the best possible ornament of the last abode of the soul, freed from all earthly fetters," says the inscription. We gave a few coins to the bony old man; the devoted servant hid them in the tall grass and, patting the marble sarcophagus with his trembling hand, began to murmur, addressing himself to the dead princess: "I will buy you, Begum-Hanum, some fresh flowers; I will plant new roses in place of the withered ones..." I remembered this scene in the Tâj Mahal, when the *mullah* of the place, growing fatter and richer by the hour, was annoying us by constantly begging for "one more rupee, just one more" for his caliph. Here the poor old man, whose ebbing life-force was centered upon the tomb of the princess, deceased some 200 years, and merely because she was an ancestor of his beloved, murdered masters, appeared

before my imagination as one of the last examples in our time of the sincere love and devotion of our "lesser brothers."

In the harem section of the spacious fortress, one can see at every step sealed rooms, secret hiding places, and underground passages, built centuries ago and now unexpectedly discovered by the English. What awful and bloody scenes took place in this fortress! How many victims, how much suffering, and how many forever buried mysteries!... English soldiers who live here are said to be in a state of constant dread because of their superstitions, which no punishment, however severe, can prevent. As an Irish sergeant told Mr. W., "Who would like to spend night after night among *pagans* of the other world, killed un-baptised and related to 'Old Harry' (the devil)? Blessed St. Patrick himself would be no help here!" After traversing a whole series of corridors, we were shown a place where English engineers pierced a wall and found a secret room over the river; in it were three smiling skeletons of a young man and two women, one old and the other young. The latter was richly dressed and covered with jewels. They had been immured here and left to die of starvation. As if to increase their last tortures to a nec plus ultra of refined cruelty, there was a hole in the middle of the room, opening **[439]** onto a deep well with gurgling water, but protected by a thick iron grating... In one of the underground passages was found a well-nigh bottomless abyss, across the opening of which lay a thick beam. Over this beam were hanging like bunches of dry grass about a dozen female skeletons!... How many young lives were lost by falling off the beam into the awful dark abyss, no one but the Angel of Death knows for certain. Azrâîl, however, does not disclose his secrets, especially to us unbelievers as, according to the request of Mohammed, he no longer appears in a visible form[317]... Thus the harem life appears to be most attractive, and we can only envy the happy Zuleika.

In another part of Âgra, workmen digging out a basin found not long ago the remains of a large palace, and finally uncovered the entrance to one of the underground rooms, known as *thikânâ* (cool dwelling), where landlords spent the hottest part of the day. They became interested in a wall which proved to be a double wall; in between was a narrow corridor, where five skeletons stood in a row, chained to the wall, and dressed in gorgeous raiment. Three of them, it would appear, belonged to the high aristocracy: a young man and two women, one on each side of him, with long black braids. Their dresses and veils were embroidered with gold; on their hands and ankles were golden bracelets and around their necks precious chains, strings of pearls and other talismans. The latter obviously proved their magic power to safeguard from danger!... All these treasures were sold by the government for £ 2,000. Two other skeletons were those of old women, probably servants.

About nine miles from the city, in a clearing of the garden, in a village called Sikandra, the great Emperor Akbar is buried. His mausoleum is a miniature second edition of the fortress itself. It occupies forty acres of land and stands in a garden or rather a walled park, several square miles in size. The mausoleum stands on the topmost of four **[440]** gradually diminishing terraces, having the usual minarets with cupolas at each corner. The cupolas are covered with tiles of mosaic, green and blue with gold. It is inconceivable that neither the colors nor the carvings should not have deteriorated at all in three centuries, especially in a climate where heat and humidity ruin in a year's time some of the most durable work of European artists.

Upon the sarcophagus are carved in Persian letters of gold the ninety-nine virtues of Allah. On three sides of the lower terrace of the mausoleum are colonnades with numerous arches, covered with inscriptions from the *Qur'ân* and the more recent curses upon the unbelievers; all this is laid in black marble. Between every two columns there is a window of the usual Indian architectural style — a sort of stone lacework. As the sister of R. Gordon Gumming, the Scottish Nimrod of modern England, very justly said, this stone lacework finally begins to impress one as being something commonplace. "But if we could transport one of these windows," she goes on to say, "into some

[317] Before the time of the Prophet, teaches the *Qur'ân,* he appeared in bodily form to claim his victims, and it is only owing to the request of Mohammed who wanted to free humanity from such a dreadful sight, that this angel arrives nowadays unseen and unheard.

Christian cathedral, what a crowd would be pressing to see it, and what exclamations of delight and amazement would be heard from the experts! Here in India, however, such work is only the accomplishment of *despised niggers* and our haughty Britisher will hardly even look at it!"

This is the opinion of a patriotic English woman.

Next morning we left Âgra quite early; so early that the dawn had not yet cast its rosy light over the snow-white Tâj Mahal... We had to drive twenty-four miles before luncheon, which was to be prepared for us in Fatehpûr Sîkrî, the most famous ruins of the North-West Provinces, where our friend and protector, the Ṭhâkur, was expecting us. Gulâb-Lal-Singh did not turn up at Âgra, a place which he for some reason or other hated, though he had half-promised to come. We were quite accustomed, however, to his strange ways, to his sudden appearances and disappearances, and never questioned him.

In the morning we left British territory and entered the classical country of Râjasthân, a land though not entirely free and independent, yet one with which the English have **[441]** to reckon. In Bhurtpore, for instance, the native state bordering on Âgra, there is neither a political resident, nor even a single Englishman, whether in the town itself or in the neighborhood. The Anglo-Indian Government and Bhurtpore have only a political interrelationship. Râjasthân was the Ṭhâkur's native country of which he is so proud; its history has been traced by English Orientalists 600 years before Xerxes, and by Tod as far back as 3.000 B.C. It is the land of historical and mythical heroes, of reckless bravery and chivalrous feelings toward women, who are so little esteemed and often despised and down-trodden in the rest of India... Here Gulâb-Singh was at home and was preparing a warm welcome for us. We now seemed to breathe more freely... Hardly had the rattling and dilapidated coaches of the Jaipur train pulled up at the Fatehpûr station, than all of us except the two Englishmen exclaimed with joyful relief. In no time, the servants of the Ṭhâkur, who had appeared as though risen from below ground, transported our baggage to carriages sent to meet us by the *Divân* (Minister) of the Mahârâja of Bhurtpore. "His Highness is at Hardvâr on a pilgrimage, but the *Divân* is at your disposal and ordered us to prostrate ourselves before our American brethren-Sâhibs," said a tall young Râjput, with long hair and white turban. "The carriages are at your service."

Then came the Ṭhâkur-Sâhib on horseback, escorted by a bodyguard of half a dozen broad-shouldered, bearded men, with long, waving hair, whom we had never seen before... The dark silhouette of the man on horseback was thrown into sharp relief against the cloudless dark blue sky, and his enormous figure reminded me of the equestrian monument of Peter the Great. All of us were pleased... Miss B. alone, with her usual tact, turning round and addressing either the envoy of the *Divân* or perhaps the tails of the horses, exclaimed in a sad tone of voice: "Great Heavens! what sombre and wild surroundings! People say the Râjputs are awful bandits... Wouldn't it be dangerous for us to go alone into this country?..."

I felt an irresistible urge to strangle the tactless fool, but restrained myself and, feeling shame in the presence **[442]** of the Râjputs, looked at the Ṭhâkur who had just reached us.

Gulâb-Lal-Singh was quietly stroking his mustache. But in his seemingly casual glance at the Englishwoman I caught the same lightning-swift expression of controlled anger, nay, I would even say, hatred, as at Delhi some days before. This anger or hatred was at once mirrored in the pale face of Nârâyaṇa-Kṛishṇarâo.

"Calm yourself!" said the even and somewhat sarcastic voice of our friend. "You forget that Râjputâna has the honor of being under the protectorate of Great Britain... The perspicacity and fatherly vigilance of the latter have no bounds, just as its warm care for us miserable... bandits... Look around, your government does not lose sight of any of us for one moment, so anxious is it that we should not fall into evil hands!..."

He pointed towards the railway station. There on the platform, fussing over his baggage and the box with whiskey and soda, we saw the blond spy in his white uniform.

—XXIX[318]—

[443]

[SCORCHING HEAT. — A QUARREL AND A SUNSTROKE. — THE KUSIMAH GRASS. — REVEALING CONVERSATION WITH THE ṬHÂKUR. — NATURE OF THE GUPTA-VIDYA. — THE COLONEL MEETS THE RÂJPUT GUARDS. — RÂJA-YOGA AND Haṭha-YOGA.— THE ṬHÂKUR 'S MYSTERIOUS POWERS. — UNSEEN RECORDS IN THE ÂKÂŚA.]

The days and weeks passed quickly, and even more quickly did we change our places of residence; but even though we lost no time, we saw barely a twentieth part of the famous historical places for which India is renowned. Meanwhile, the heat grew more intense every day. Early in the beginning of May, as a rule, it reaches its climax throughout most of Hindostan. Râjasthân during this deadly month is really as hot as hell even for India, and Allâhâbâd itself may seem cool in comparison. Now, when around St. Petersburg and Moscow the fields are just beginning to don their green raiment, and the lilac bushes are still quite bare, on the scorched fields of Râjputâna everything is sad and roasted to a crisp, and the earth's surface is like toasted bread left too long in the oven and crumbling to pieces. Its enormous plains, scorched and sad-looking in their brownish-yellow color, where they are not too densely inhabited, remind one of the Russian steppes: the same dry feather grass, the same frequent mirages on the red-hot horizon.

Like an old woman shriveled to the marrow of her bones, slumbers the tired and withering nature of India, enduring to the end its "hot season," under the scorching rays of the merciless sun. Spring, summer, autumn, winter are for **[444]** the native mere words without meaning. The Hindu knows only three seasons of the year, and speaks of them as the "hot season," the "cold season" and the "rainy season." In about three or four weeks, in the bright sapphire sky, cloudless for nine months of the year, the first rain clouds will appear. Thunder will roll, and cyclones and devastating hurricanes will rage on the coasts of Bengal. Human beings will perish, buildings will be torn down; but in exchange, the hurricane from the south will bring on its powerful wings the longed-for monsoon, laden with the fragrances of Ceylon and Southern India. And after two or three days of torrential downpour, the whole of India from the Himâlayas to Cape Comorin will blossom forth again. The flooded valleys of Râjasthân will look like a sea from the depth of which rise but the rocks of the Ṭhâkurs with their half-ruined fortresses and castles. These rocks, now scattered like hideous warts over the face of *Sûryavaṉśa* — "The Race of the Sun" — will be washed clean and be covered with blossoms, and all of nature will rejoice... The cuckoo, the bard of love in Hindostan, the bird consecrated to Kâma, the god of love, will burst into song. Mists will rise from the earth — the most fragrant of all the aromas of nature, according to the Hindu, and weddings, banquets and feasts will take place everywhere.

Now, however, before the arrival of the rain, the "beloved of the earth" according to the Greek poet, Râjputâna could offer us no more than she herself possessed. Everything was scorched, and there was really nothing further left to burn. Miss B. was right, the first sight of the surrounding country was not favorable. All was death and silence; on the bare fields, the familiar figure of the farmer, a poor black skeleton, digging like a mole nearly all the year round, was no longer seen... He had nothing to do until the first rain came. During such heat even the all-enduring camel lies down wherever he can; his cud loses its taste and he either "sleeps soundly day after day, or simply dies. Everything in nature seems dead and congealed, and its activity is revealed only in death or putrefaction... During such days, birds fall to the ground, dying by the dozen. The general silence is interrupted only by the long and sad shrill of the falcon **[445]** which seems to hover in the hot currents of air; sometimes on a small hillock some vultures, surrounding carrion, stand motionless with their heads down, not even touching their favorite food, content merely to dream about it. Death in every form soars over the head of the European. It blinks at him from the shimmering

[318] [Misnumbered XXIII in the *Russkiy Vestnik*. —*Compiler*.]

heat-waves, presaging sunstroke; it stalks him in a railway carriage, threatening death by "heat apoplexy," as it is called by doctors in India, and which is caused by the scorching air currents produced by the motion of the train, or by the oppressive temperature at home. It awaits its victims in every dark and comparatively cool corner, where poisonous centipedes, scorpions and even snakes are attracted by the dampness of the water-cooled shutters and doors.

Death in India misses no single chance: it is the best ally of the native as it often rids him of the tyrant. It watches the Anglo-Indian from every corner; any means to that end are good. The ever-perspiring Englishman finds it everywhere; in the artificially cooled *pankhâ*, the Indian *perpetuum mobile*, under the motions of which he eats, sleeps, drinks, swears, fights and performs his official duties, as well as in every iced drink. Pneumonia or cholera often end his career in a couple of hours.

All this we knew as we had been warned of the Râjputâna heat. But all had gone well so far, and this impunity made us rash. At Delhi the Ṭhâkur told us: "Do not be afraid; I vouch for you two, and if both Englishmen will listen to my advice, I will vouch for them also." We were thus quite reassured.

The Ṭhâkur, little by little was gaining an ever greater influence over our will and thoughts (I speak about the Colonel and myself). Having swayed our minds and our souls and excited our curiosity to the utmost, he made us feel that at the slightest motion of his hand we would be ready to follow him anywhere, through fire or water, without the least hesitation; yet, having finally entirely subdued our volition, he evidently did not want to make use of his power... Always calm and friendly to everyone, with us he seemed to be at times even more so, but still as secretive as with anyone else in regard to his mysterious and undeniable **[446]** knowledge of the "secret science." That he knew of our intense wish to learn from him and to receive an explanation of his extraordinary psychological powers, of which we had absolute proof, is just as unquestionable as the fact that he knows at this very moment, if he so wishes, though in Tibet, every word of what I am writing. But knowing this, he was silent. At times it seemed to me as though he were studying us, wanting to assure himself as to what extent he could trust us, and I was afraid to speak about him even with the Colonel. Though belonging to our "Society," he remained but an ordinary member, refusing the title of "honorary member of the General Council," which had been repeatedly offered him. One of the General Councillors of the Theosophical Society in London, a Lord and an Earl, a man known as one of the most learned Fellows of the Royal Society, having heard of the Ṭhâkur, wrote last year to another member of the Council of' our Society, the editor of the chief government newspaper: "For heaven's sake, ask the Ṭhâkur to tell me whether there is any hope for me to attain the goal I have been vainly striving for these last 15 years... Spiritism has treacherously betrayed me. Its phenomena are facts; their explanation—*rubbish*. How can I renew my former contact with the person I used to speak to so freely across three thousand miles, each of us sitting in his own room?... It has all ceased now; he does not hear me and even *does not feel me*... Why?..." When I transmitted the letter of the editor to the Ṭhâkur, Gulâb-Singh asked me to write down the following, which he dictated to me: "My Lord! You are an Englishman and your daily life runs according to the English pattern. Ambition and Parliament began the work of ruin, the meat you eat and the wine you drink finished it... For the assimilation of the human soul with the Universal Soul or Parabrahman, there is but one narrow and thorny path, and this you will not tread. The material man killed in you the spiritual. You alone can resurrect the latter; no one *else* is able to do so for you..."

Skeptics and materialists, those who take the phenomena of spiritism for the *work of the devil*, and those others, who are quite sure that after death nothing remains of us **[447]** but "weeds," according to the expression of Bazaroff,[319] will of course not believe any of this and will either laugh at us, with our Ṭhâkurs and Lords, or even shun us. To all of this we have been long accustomed. Earnest people on the contrary, scientists, men experienced in *mediumistic* phenomena,

[319] [One of the characters in I.S. Turgenyev's (1818-83) novel, *Fathers and Sons.—Compiler.*]

like Professors Butlerov, Wagner, Zöllner, Wallace and others, who were conquered by facts and who acknowledged them as such, these men of learning, who have become cognizant of the existence of a force capable of tying knots on an endless cord, will believe in the reality of the strange and inexplicable phenomena seen by us in India. On one point only will we disagree with them: thev believe that the unknown force that causes transformation of matter at spiritistic *séances* belongs to *spirits*, while we do not believe that the dead have an active power in interfering in such cases, and ascribe this power to the spirit of *living man*. Which one of us is right or wrong, time alone will show. Men must first become convinced of the objectivity of such controversial phenomena, and only then attempt to explain them. Spiritism has been most seriously harmed by the theories of people who believe in it.

What is said above is no digression, but a necessary explanation of what is to follow. My *Letters from the Caves and Jungles of Hindostan* are no mere geographical and ethnographical descriptions of India, with some fictitious heroes and heroines woven into them, but a diary of the chief members of the Theosophical Society with whose ideas both spiritualism and materialism in Europe — but especially the untidy Orientalists—have already begun to reckon.

Embarrassed by the conduct of Miss B., and ready to take our seats in the carriage of the Mahârâja of Bhurtpore, we were startled by contact with it. It was an enormous half-opened prehistoric *landau* quite comfortable and seating six or even eight easily. But while waiting for our arrival, the seat had been turned into an Inquisition chair, where formerly victims were slowly roasted... One could have baked an omelette on the steps and other iron parts **[448]** of the vehicle, and at the touch of one of its sides I very nearly lost the skin of the palm of my hand. I drew it away in horror and did not dare to sit down; even the brave Colonel hesitated. Such a vehicle can only be used by Beelzebub, the Prince of Hell!

"You cannot use this carriage before evening," remarked the Ṭhâkur, knitting his brows. "You will have to spend the day somewhere nearby. Go to the station restaurant, while I fetch a covered vehicle..."

A council meeting followed. To the fairy gardens of Dîgh, with its 600 fountains (the historically renowned heritage of the Bhurtpore Mahârâjas), it was 18 miles; to the capital of the state—5 miles. The train was late and it was already 10 A.M. To drive in the midday heat, when we were already dizzy from it, would have been sheer folly. Even the Hindus, everybody, in fact, but the Ṭhâkur, grew pale, their faces turning an earthly color, and were fanning themselves with their scarves. The Bâbû alone seemed to be quite blissful. Bareheaded and fidgety on the front seat of the carriage where he had already climbed, he plunged through the waves of the red-hot air as a swimmer would dive through the cool waves of a river, assuring us that it was not so hot after all, and that in Bengal such a day would have been considered by many people to be a cool one.

While the Ṭhâkur gave his orders, and two of his bodyguard galloped away to get a carriage, Miss B., near collapse from the heat and picking quarrels right and left, deemed it her duty to become offended at the words of the Bâbû:

«*C'est du persifflage, cela*!» she kept repeating. "He is cool when we are all dying from heat!"

"What does it matter to you? Can you prevent a man feeling other than you feel yourself?" I said persuasively, foreseeing a new quarrel between them.

"He is doing it on purpose! He is making fun of us," said the old maid, grumbling. "He, like all other Hindus, hates us Englishmen. He is happy when we suffer."

"You are not right in thinking that," ironically remarked the Bâbû from his seat. "I do not hate our *good* rulers at all. But when they are hot, I am always cold and **[449]** *viceversa*... Sit down beside me and I will fan you with your fan... You know how I... esteem you!..."

"Thank you," she exclaimed. "Sit in the sun, which is powerless only against such as you... regular amphibious creatures," she suddenly added in her rage.

"Salamanders, you mean?" retorted the Bâbû jokingly; "don't make any mistakes, *chând kâ tukrâ*[320] Saab!..."

"I care not for your corrections, even if I am mistaken!" she said angrily, getting quite pale. "It is not your race that should give lessons to the English!"

"I would seriously advise you to be more careful in such heat." interrupted the Ṭhâkur, getting off his horse and emphasizing his last words. "The least excitement can be fatal in our climate, which even English rule has not been able to subdue."

And once more the same piercing lightning appeared in the half-opened eyes of the Râjput and his nostrils slightly quivered at the feeling of disdain which sounded in her words, "your race." But the infuriated Englishwoman could no longer be held in check. She began complaining that it had been fraud alone that made her come into a land where there was not a single Englishman to defend her, where the natives made fun of her and insulted the greatness of the whole English race including the queen, in her person. She finally began to talk such nonsense, that we looked at her in amazement, as if she were a lunatic. Mr. W. seized her by the arm and tried to take her to the restaurant. He was very much embarrassed, but, as an Englishman, he probably thought it beneath his dignity to try and make her reasonable, and thus indirectly seem to be on the native's side in a quarrel with a daughter of the "higher race."

This, however, was to be the last quarrel and its consequences proved to be quite unexpected. The unfortunate Bâbû, the involuntary cause of the tempest, intending to make peace with Miss B. "for the sake of the Society," as he latter said, made matters worse instead of better.

Miss B. led by Mr. W. was on her way to the station; I, **[450]** standing under an enormous parasol that had been opened over the Colonel and myself, was waiting to get back the opera glass and satchel we had left in the carriage, when Nârâyana-Kṛishṇarâo-Mûljî and the Bâbû, as though by mutual consent, came up to the Colonel and begged his permission to return to Âgra by the same train, in order to go home. Our esteemed president waived both arms in absolute refusal. He was not going to part with them for anything... This quarrel was a lot of nonsense and would be forgotten the next hour...

"Not for anything! I would rather go back myself with you," he said, loudly.

At the first words of this conversation, the Englishwoman had pricked up her ears. Having gotten the trend of it, she tore herself away from Mr. W., and, running up to us, blurted something to the effect that "those gentlemen Hindus (accentuating ironically the word *gentlemen*) were anticipating her own request."

"We can no longer maintain the harmony needed for travelling together," she said. "Let the president now choose between the members: Europeans or *Asiatics*."

I was quite enraged at this new offense and was about to answer her as she deserved, when I felt the gaze of the Ṭhâkur fastened upon me. The President was coughing and adjusting his glasses — a sign that he was preparing an official resolution. As long as he had anything to say I had no right to interfere...

"There can be no choice here," he began slowly, but angrily, shaking the hot ashes of his pipe onto the cushions of His Highness's carriage. "All the members of the Society placed in New York under my care, *without distinction of race or religion*, are equally honored by myself and are dear to the general Society. I therefore refuse to choose, but I sustain my right to settle quarrels between members. I heard every word of your rather loud talk and must confess that I do not find it to be a quarrel at all!... Our esteemed Miss B. lost her temper and said some rude things (he accentuated the word *rude*) to the Bâbû. The latter remained silent and acted like a gentleman. I hope Miss B. will understand that it was *he* who was insulted and not *she*, and **[451]** in his person the rest of the native members; I hope she will add her own apologies to mine, in asking them to forget this silly incident and request our dear and esteemed friends not to leave us..."

Miss B. was shaking with anger.

---

[320] This means when translated: "madame piece of the moon": it is a reverential and flattering expression in Hindî.

Standing a few feet from me, resting his elbow on his saddle, the Ṭhâkur had his eyes fixed on her—an ominous phosphorescent glow within them. Nârâyaṇa, his head bent down, was silent, but on his lip, which he bit, there was a large drop of blood...

"What? Do you mean it is for me to ask his pardon?" burst out the old maid, "For me, when he..."

"Not to ask pardon, but to give him your hand in sign of peace between you, interrupted Mr. W.

He was quite pale and spoke with obvious effort. His innate honor was struggling with his national haughtiness which latter unfortunately prevailed. Catching the infuriated look of his compatriot, he then added:

"Excuse my interrupting, but I permit myself to interpret the President's wish only in the sense I have just pointed out. Because... you must agree... that in spite of the fact that American ideas of decency are diametrically opposed to ours (*i.e.*, English), I could not possibly suppose even for an instant such an absurdity, that it could occur even to the President to ask a lady, an *English lady*, to beg pardon of a... of a... man!" he finally concluded with some difficulty, evidently substituting the last word for some other he fortunately succeeded in swallowing.

"There is your Universal Brotherhood," I thought to myself.

"Why not?" answered the Colonel quite calmly. "You may suppose it, as it was precisely such an *absurdity* that I had in mind."

"But I am not thinking of requesting any excuses, nor even hope for them," the Bâbû interrupted good-naturedly.

I don't understand even yet what I did to offend the esteemed Miss B., for whom I have always had regard as for my own mother..."

Lightning striking at the feet of the forty-five-year old spinster would not have had as much effect as this innocent **[452]** word "mother," so good-heartedly uttered by a twenty-year-old boy. Knowing her weakest point, I really became frightened, thinking she would pounce upon the Bâbû like a wild cat. The Ṭhâkur, throwing aside the bridle of his horse, came up a step or two, looking at the angry English woman with a glance even more steady than before.

She grew purple in the face. The veins of her neck were swollen like cords, and she screamed, foaming at the mouth:

"What? *Mother*!... Mother... You call me... You must know, sir," she suddenly added, haughtily straightening herself, "that you have to esteem me not as your mother, but as a member of the *great* nation, which keeps down your de... despised ra..."

The Ṭhâkur suddenly and rapidly stretched out his hand toward her... and uttering incoherent sounds she all at once collapsed like a sheaf cut down, convulsively shaking, and found herself in the arms of Mr. W., to whom Gulâb-Singh had adroitly tossed her falling body.

"Just what I expected and warned her of," quietly and calmly said the Ṭhâkur, bending over her jerking body. "It is sunstroke. Take her into the ladies' room!"

In all of Bhurtpore, and probably in the whole kingdom of the Jâṭs, with a population of about 100,000, there are no European physicians, but only native "ḥakîms" (doctors). To go anywhere that day was unthinkable; and so, having dismissed our carriage until the next morning, we carried the poor Englishwoman into the tiny room of the telegraph operator, in the equally tiny railway station, and tried to bring her round by our own means. But the station had no ice, the first remedy for sunstroke. Remembering the box of whiskey and ice belonging to the blond spy who followed us, we sent Mr. W. to tell his compatriot about our misfortune and ask him to yield to the dying Englishwoman a small portion of his stores until they could bring us ice from Âgra. The spy politely listened to the request and — refused! A piece of ice would not be of much help and he himself might fall ill from the heat... Then the Bâbû, whom Miss B. had insulted, had recourse to the last remedy and saved both her and us. With Nârâyaṇa, he ran into the fields and brought back a whole armful of grass called **[453]** *kusimah*. This grass, acting like nettles, covers the body with an eruption at the slightest touch and forms large blisters. Without explaining this, he asked me to put on my gloves and rub the legs of Miss B. with the *kusimah*. His own hands and face were already

swollen with blisters, but he paid not the slightest attention to it. I must confess that I carried out his order with fierce zeal. I somehow hoped... *felt* rather, that the Ṭhâkur would not allow such a tragic end as the death of an Englishwoman on our trip. To inflict upon her an unpleasant but healthy itching, however, which would last for some days, was a comforting thought to me. After five minutes of rubbing, the legs of the Englishwoman were covered with blisters, but as a result she opened her eyes and had the satisfaction of seeing (I hoped so at least) "the son of the despised race" nursing her. The Bâbû, however, did not confine himself to this; while Mr. W, her compatriot, snored in the neighboring room under the pretext of being tired and not feeling well, the little Bengalî did not leave her for an instant. He was the one who constantly changed the packs of ice over her head, the ice which we received towards evening by telegraphing for it to Âgra, and left her only next morning after an English doctor had arrived by the first train.

Having heard of the strange remedy of the Bâbû, the doctor muttered something to himself and then declared that even the *kusimah* can be useful as a remedy to draw the blood from the head. Ordering his patient to be taken back to Âgra and later, as she grew better, back to Bombay, he took from us 50 rupees and went to his luncheon, while waiting for the next train; *en passant* he asked Mr. W. to see to it that the "niggers" should not bother him. Mr. W., feeling my eyes fixed upon him, blushed but promised the doctor to accede to his request, and made no further remark. He had to leave with Miss B., as we could not send her alone in such a state and could not leave ourselves without having visited Svâmi Dayânanda.

But let us now return to the events that took place some hours previously. The evening before, after the catastrophe, when the patient had fallen asleep, four of us, the Ṭhâkur, the Colonel, Nârâyaṇa and myself, were sitting together **[454]** near the tents which had been pitched for us behind the little garden at the station. The tents belonged to the Ṭhâkur; they had somehow suddenly appeared, as though by magic, and were very odd. Under other circumstances, their construction would have attracted the attention of our president, always eager for novelties, as they contained several rooms, a little corridor around them, a bedroom, a drawing-room and even a small bathroom, all furnished with Eastern furniture. But at this moment he was much too excited. He was preoccupied by one single thought—his duties and responsibilities as president of the Society and the realization that there had been a quarrel in our party, and that one of its members, no matter how guilty, was in danger of death. The uncertainty of the future and the sincere grief about the actual impossibility of creating peace between the two elements of the Society under his direction and care, as antagonistic to each other as are the haughty English and the natives, acting upon each other like water and fire, producing steam at the least contact, gave him no rest. He was pacing up and down, the poor Colonel, under the cover of the central tent, in a state of great anxiety; the Ṭhâkur, calm and undisturbed as ever, sat on the carpet smoking at the entrance of the tent. Finally, in despair, the Colonel began a monologue.

"No doubt, Miss B. is an awful, an awful woman—an egotist and as excitable as... as... a Mexican mare!...," he cut short, not finding a better simile. "All that is true. Besides she is English, haughty and starched like her own petticoats, ready to burst at any moment like the frog in the fable, from personal pride and national conceit!... In other words, she is plain silly!... However, she is a Fellow of our Society!... Isn't that so?" he ended by addressing me.

"As long as she remains a Fellow of our Society there won't be much sense in it," I answered, "as she does not keep the statutes herself and confuses others."

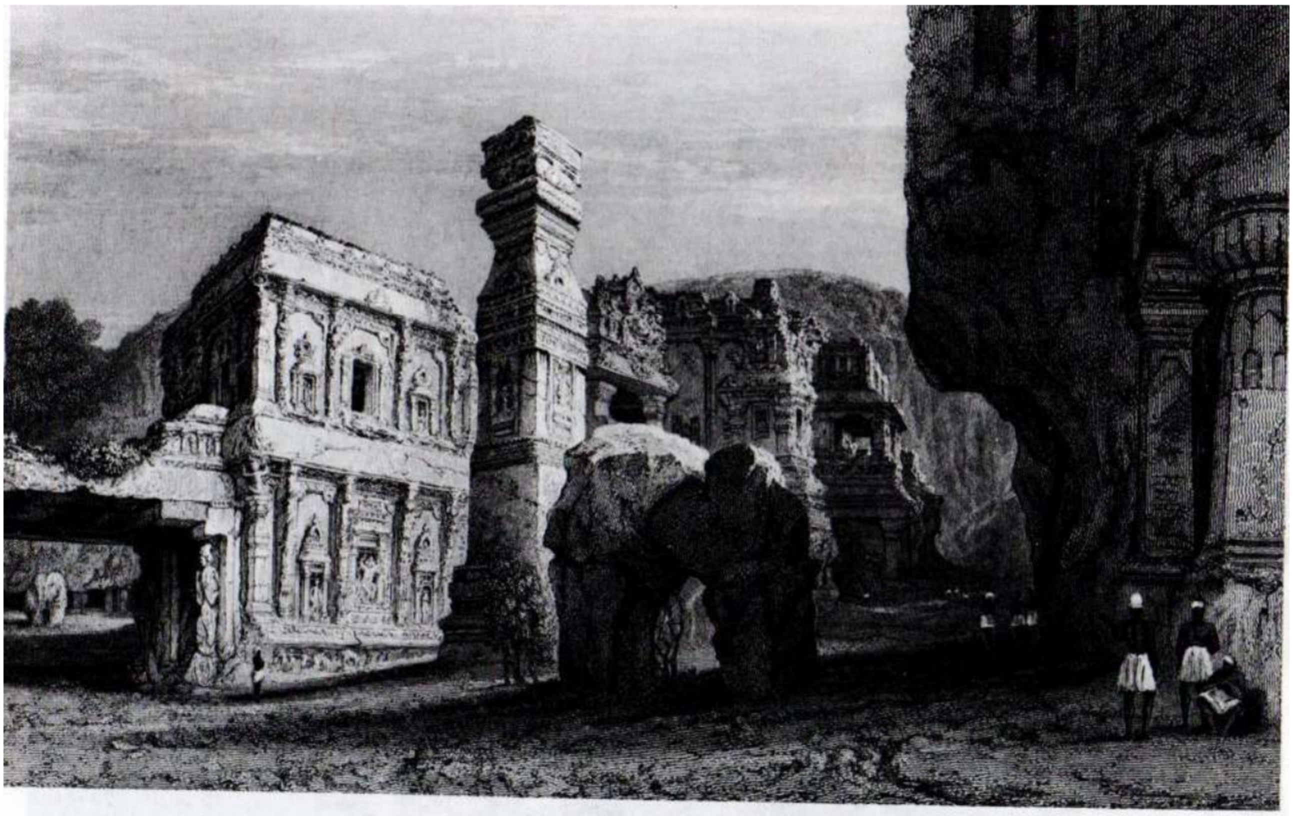

ELLORA CAVES: KAILĀSA TEMPLE

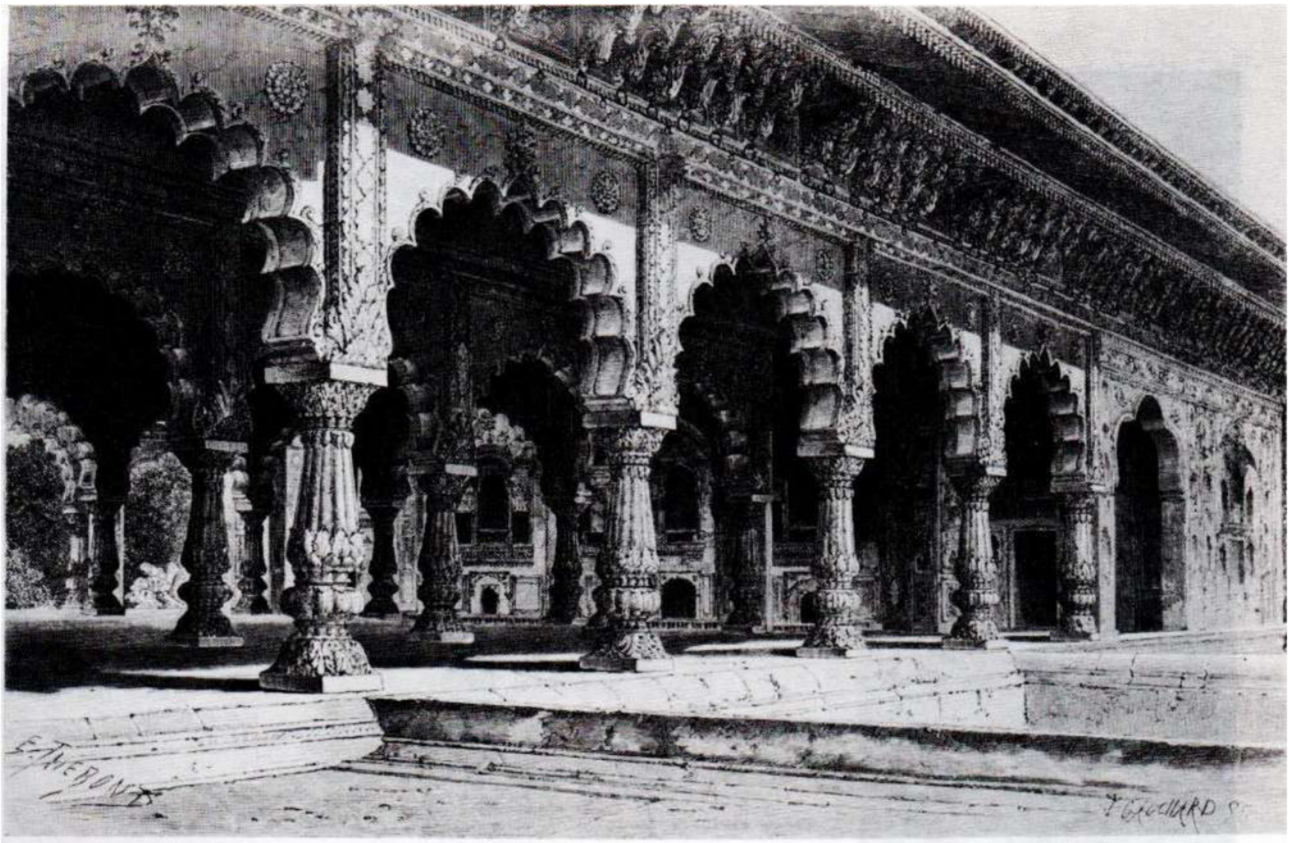

DIVAN-I-KHAS AT DIGH

"She is nevertheless a useful Fellow of the Society," retorted the Colonel, "useful precisely because she is English and a patriot. She and Mr. W. are our defense... a sort of living protest against, for instance, that idiot over there **[455]** in his white uniform, who is now drinking his twentieth *peg*[321] on the verandah and mistakes us for spies, like himself... If she dies, what shall we do?"

"Don't worry, Colonel, she will not die," casually remarked the Ṭhâkur.

"She won't!... Do you vouch for it, my dear Ṭhâkur?" exclaimed the American joyfully.

"To vouch for the life or death of a sick person would be too daring on my part, not being a doctor," replied the Râjput, laughing. "But judging by many years of experience, if she lived through the first half-hour and no symptoms of some other illness appear to complicate the sunstroke, the main danger can be considered passed."

"And you... pardon me, my dear, my highly esteemed friend, you won't *assail her with other similar symptoms*?" asked the Colonel, mysteriously looking around and bending low over the Ṭhâkur.

I was sitting on the other side, leaning against a post, silently listening. The words of the President made me shudder: they seemed to be an echo of my own unexpressed thoughts and deeply buried feelings, a faithful echo at that. Nârâyaṇa, with an extinguished *bîrî*[322] in his mouth, stood next to Gulâb-Singh. I saw a shadow cross his face, and he swiftly looked at the Colonel. In this glance I clearly read anger and a silent reproach for the insolent question.

In the deep, dark and abysmally enigmatic eyes of the Ṭhâkur, I did not now catch that burning, sudden flash of light which, like lightning behind the clouds, lit them up when Miss B. made a silly and offensive remark about the natives: I did not see in them this time that spark, which I must confess always frightened me, arousing in me a feeling of supernatural fear, a feeling of which I was ashamed, but which I could not overcome. Now his look was quite calm and indifferent; he merely smiled somewhat ironically...

"In other words, your question is a direct accusation **[456]** that it was I who made her ill in the first place?" he asked the Colonel, looking straight into his eyes.

The Colonel blushed, but did not attempt a useless denial. He frankly looked with his somewhat blind but honest eyes at the Ṭhâkur and haltingly confessed:

"Yes, it is thus that I understood this unfortunate event... But you must not call it an accusation.

"Hm! It can't be said, however, that such a suspicion is especially flattering," the Râjput added smilingly, after a short silence, looking into the distance. "Avenging yourself upon a woman for her silly language by threatening her with death is even less a habit of the *robber* tribes of Râjasthân, than of the civilized Europeans. But I cannot condemn you for such a thought, for knowing that you had arrived at an exaggerated idea of my... psychological powers, I had nevertheless left you to draw your own conclusions and deductions... You are right in your own way."

The American lifted his clear blue eyes and, thoughfully stroking his beard, meekly remarked:

"We came to India across a distance of 10,000 miles to study psychology and all that relates to the *spiritual* being of man... and... in compliance with your call. We chose you as our *guru* (teacher), and now that we have discovered in you alone the embodiment of the 'secret science,' will you turn away from us?"

There was a very sad note in the voice of our president. The Ṭhâkur quickly looked up at him and, after a pause, answered quite calmly and even kindly: "It is true that I have been initiated in that which is known to us as *gupta-vidyâ*—secret science..."

"These sciences are then known to you? You have finally decided to acknowledge this to us, your ignorant but wholly devoted disciples?"

---

[321] Whiskey and soda with ice.

[322] *Bîrî* is a small native cigar made of the green leaves of the mango tree.

"I never tried to make a secret of it and could not have done so even if I wanted to. I am a *brahmachârin*.[323] But this term and the one of 'secret sciences' often mean a great **[457]** deal, and their meaning is very elastic. Many thousands of years have elapsed since the glorious days of the Ṛishis; India has fallen and degenerated," he added sadly. "Now you will find *brahmachârins* in every large city who substitute for a legal wife not permitted to them by caste rule a secret harem — the *zenânâ*—and who are usurers; you will often meet charlatans preparing and selling love potions in the name of the 'secret sciences'! Would you try to chase after these also and honor them for their name only?..."

I could not help looking at the Colonel, and we both felt embarrassed. Before we left Bombay, after great precautions and persistent requests, a certain great *sâdhu* (saint) and alchemist, as he was represented to us by Mûljî and others, was brought to us. The "saintly" anchorite emitted a most offensive odor and made all sorts of strange noises with his mouth and nose, but all of this was ascribed by the Colonel to his renunciation of all earthly interests, as well as to his saintliness. Having received from us, including the "silent general," several hundred rupees with the promise of transforming them into an "elixir of life" and a protective powder against all ills, and having publicly accepted signs of servile devotion on the part of the Colonel (this time with the rightful indignation of the Englishwoman), the saintly old man left us for his unknown retreat; *en nous disant*: «*je reviendrai*!...» as runs the line in the *Favorite*[324] We are still waiting...

"What are the 'secret sciences'?" continued the Ṭhâkur, turning our attention from this unpleasant memory. "To me and to all those who have dedicated their lives to them, these secret sciences contain the key to all nature's places of concealment and to the worlds both seen and unseen. This key, however, is much more difficult to discover than you may think. *Gupta-vidyâ* is a two-edged weapon and you cannot approach it without at the very outset sacrificing all earthly things, nay, even reason itself, as she overwhelms and destroys anyone who does not succeed in subduing her. Ancient fables are not built on imagination alone. In our **[458]** antediluvian Âryâvarta you will also find the Sphinx, similar to the Egyptian one, and for every single Oedipus there are thousands of victims. This science is especially dangerous to you, Europeans and whites. That is why I hesitate to accede to your determined but foolish desire even to try a period of probation."

"Ṭhâkur, for the sake of all that is dear to you," exclaimed our president in an imploring voice, "I beg you in the name of our entire Society, in the name of science and the whole of humanity!... You know that I am not a coward. I do not set a high value on life, and if even towards its end I do not catch a glimpse of the truth, well then... the sooner this end comes... the better!... If you but once show me the path that leads to truth, I swear never to betray it..."

The Ṭhâkur's reply was slow in coming.

"All right," said he suddenly, to the great joy of the Colonel, "now that you probably will be free tomorrow from your two English people, I will invite you to my own estate at D. You have two weeks left before your trip to Svâmi Dayânanda. At home I will subiect you, Colonel, to a small preliminary test. If you are successful, you will be my *chela* tor seven years. If not — well, then everything will remain as of old. Do you consent?"

"With pleasure, with pleasure," exclaimed our Colonel joyously. "And you will see, Ṭhâkur, that I will not fail in any test."

At the end of this talk, the Ṭhâkur asked me to go to ascertain the condition of Miss B. The other three, namely, Gulâb-Singh, the Colonel and Nârâyaṇa locked themselves in the tent. When I returned an hour and a half later, two bodyguards were marching up and down in front of the closed entrance, and three others were lying motionless across the entrance. In going to my own tent in the darkness, I nearly bumped into the blond spy, recognizing him rather by his strong breath of liquor

[323] A kind of lay monk, consecrated from birth to celibacy and to the study of the *siddhis* — the science of theurgy or white magic and wonder-working.

[324] [*La Favorita*, an Italian Opera (1840) by Donizetti. —*Compiler*.]

than by his dress or figure. He evidently was trying to listen to what was going on, and quickly disappeared into the darkness on my arrival.

An hour later somebody knocked at my door. I had not yet retired, having intended to go once more to our **[459]** unfortunate Miss B. Hearing the knock, I was about to utter the usual "come in," when suddenly, as though out of the ground, there appeared before me two stately and hairy Râjputs who stood at the entrance like statues, leaning on their rifles and looking at me inquiringly. I must confess that this sudden appearance embarrassed and puzzled me. They could not understand me and I could not understand them, and our talk might have thus lasted until morning were it not for the angry voice of our esteemed Colonel heard on the other side of the tent.

"What the devil?" he was shouting, "Do they take me for a leopard, that they do not let me come near the tent!... Come out for a moment," he shouted with the clear intention of being heard by me. "Look at what they are doing!... What does this mean, are you under arrest or what!"

Like lightning the thought flashed through my head that the English spy, the one I had just seen almost on my doorstep, was mixed up in this business. It was a silly but not an improbable idea, which was, however, instantly dispelled when I started towards the one and only door in reply to the Colonel's call. My hairy Râjputs not only let me pass without opposition, but at my approach prostrated themselves like crabs upon the sand, in sign of submission and devotion, so that I practically had to walk over their heads. As I emerged, I saw a sight which reminded me of certain American ballet scenes, representing a dance of the redskin Indians on the war path. Three other Râjputs, just as heavily armed and just as hairy as the others, with their three crossed swords held in their right hands, and holding in their left hands shields made of rhinoceros hide, were barring the way to the Colonel. Their energetic tactics were accomplished in utter silence and with an expression of complete devotion on their faces. If the Colonel made a step to the left, they would also jump to the left and meet him with their shields; were he to go to the right, they would do the same and again meet him with the impassable wall of their shields. The moment they saw me, they at once put down their arms and stood like statues.

Happy to see me, the Colonel told me that he had some **[460]** very important news, and would explain later the strange conduct of the Râjputs; he was about to enter my tent, when Nârâyaṇa called him.

"Colonel-Saab," he called out gently, "wait a moment! Ṭhâkur-Saab has sent me to you."

"What is it? What has happened?" asked the Colonel inquiringly.

"Mahâ-Saab (the great lord, *Monseigneur*) ordered me to tell you that you had better not go in to *Bâi-Saab*. We are in Râjasthân and here ideas about etiquette are different from those in Europe, and even from our own... in Central India. Do not enter: if you do, you will shock them more than I can tell you..."

"But why, who can be shocked? Besides who are these strange men anyway?"

"These men are sent here by the *Divân* of the Mahârâja of Bhurtpore; they are bodyguards, a sort of guard of honor for Madame-Saab " answered Nârâyaṇa. "The whole country will feel shocked. No one can enter a *zenânâ*[325] after sunset."

"*Zenânâ*? But where did you find a *zenânâ*?"

"The quarters of *Maam-Saab*!"

The Colonel whistled long and loud.

"Hey dey! Do women of her age still live in *zenânâs*?... " he exclaimed, his eyes popping, and bursting into irreverent laughter. I myself laughed at his frank remark.

"It is not a question of age, Saab," seriously remarked Nârâyaṇa, "but of esteem for the female sex. The older the woman, the more she is esteemed by the Râjputs."

"Well, if I should not enter, I won't," good-naturedly remarked the Colonel. "I nearly suspected them of planning to rob me and just could not understand why they were dancing before me!...

[325] *Zenânâ* is a "harem," or women's quarters.

Well, let's walk towards the station and I will tell you my news on the way. We can also enquire about Miss B. while there."

"Do you know," he added in a joyful whisper, as soon as Nârâyaṇa left, "the Ṭhâkur will let me have my first *trial*?"

[461] "Yes, I know. I was present when he promised it, if you succeed in your first test."

"No, but I mean something else altogether. He has allowed me to try the *Kumbhaka* and *Pûraka* whenever I want to do so."

"Heavens," I exclaimed in horror. "Will you be hanging down and without breathing for hours? You will certainly have a stroke!... Have you lost your mind?"

"Why a stroke? All depends on one's will power and that I have never lacked," answered the Colonel, a little hurt.

"Well, do as you like... Only be sure he is not making fun of you... He simply wants to show you how utterly unfit a European is for the goal of Hindu asceticism...

For the first time since we met, the esteemed American almost picked a quarrel with me over that remark. "You seem to envy me," he kept repeating, in spite of my assurance that I really did not see what there was to envy in hanging head down like a bat; that anyone could hang himself in this fashion if he wished; and, finally, that he was courting trouble and everyone would laugh at him. Nothing worked, my reasons did not convince him. He had come here to study the "secret sciences" and would certainly do so.

"What have you decided now?" I said somewhat angrily. "Do you want to become a fakir painted with cow manure, or a *râja-yogin*? You have either forgotten or simply do not know that the former know as much of *gupta-vidyâ* as yourself, while the real râja-yogins, like the Ṭhâkur, do not hang head down and feet up, and do not turn their brains upside down."

The last argument seemingly struck home.

"How is that? Didn't the Ṭhâkur practice the 86 postures prescribed by the 'Yoga' of Patañjali?"[326]

[462] "That would be quite like him, wouldn't it? He who speaks with such contempt about the folly of the *haṭha-yogins*, those who follow only the dead letter of Patañjali's teachings and stand for days on their heads, let their toenails grow into the ground, or hang on an iron hook passed through their thigh and the skin of their back, with the hook fastened to a chakra,"[327] I replied, losing my patience.

"Why then does he allow another to do so?"

"He allows it just to get rid of you, as your insistence annoys him; and he probably wants to teach you a lesson... Don't get angry, Colonel. Where did you ever see a fakir or even a simple *bairâgin-gosâin* (mendicant monk) with a paunch like yours?"

He was again offended and even grieved.

"I can lose weight; I simply want to prove to him *my will power*, and also to show that Hindus are not the only ones worthy of being initiated into the secret sciences."

"It is not by means of such feats that you will prove that! I know him better than you do. Don't delude yourself with vain hopes! Thank fate for the fact that though both of us belong to the hated and despised 'white race,' he sees better than anyone else the warm devotion we have for him, and,

---

[326] This philosophical system of asceticism in India is the most difficult to grasp. As in the Chaldean Kabbalah, on the pattern of which Shimon ben-Yoḥai outlined in the first century A.D. the Hebrew Kabbalah, and in some alchemical treatises, every word in it bears another meaning in accordance with a certain key. It is generally understood that the key is in the exclusive possession of the *râja-yogins,* and the Brâhmaṇas do not have the slightest idea as to the real meaning of these teachings.

[327] The *chakra* is a thick pole, having four horizontal movable cross planks fastened to it. Around such a pole you can see at times a dozen fakirs hanging on hooks fastened through their flesh, often bleeding. The government has prohibited the public showing of *chakras* at religious meetings, but they still exist in the sacrificial courts of the temples, where the English are not allowed to enter. The fakirs swing around the *chakra* like chunks of raw meat, until they fall off.

maybe even more on account of our sincere sympathies for his people and respect for his country, makes such an unheard of exception for us. Do not request from him that which he cannot and dares not give, but be satisfied with the crumbs he throws to us along the way."

"But why, tell me why?" insisted the Colonel. "Hasn't he disciples?"

"He has them, but not such as we, children of a rotten civilization, heirs to all the vices of the West. Look at Nârâyaṇa; the poor boy is a mystic and a fanatic by nature; he lives and breathes only for the Ṭhâkur and is ready at **[463]** the least hint from him to sacrifice 10,000 lives if he had them. But even he will never be admitted as a *chela* in spite of being a native Hindu."

"But how do you know! Did he say so?..."

"No, he did not, but I know it for the simple reason that

I understand Patañjali better than you do and am not in India for the first time. The unfortunate Nârâyaṇa *cannot become a râja-yogin because he is married*"

"But he is married so far only nominally; his wife is only 11 years old. It is merely an engagement."

"Has the Ṭhâkur the right to ruin the life of a young and totally innocent being? Is he that kind of man? You forget that if Nârâyaṇa deserts her now, she will be disgraced for the rest of her life. Not alone she, but all her relatives up to the seventh generation will lose their caste... She will have her head shaved as a widow and the least contact with her will be *impure*. Her misfortune will at once be accounted for as a sin committed by her in one of her previous lives, and she will not even be cremated after death, but thrown to the jackals."

"Unfortunate young man!" exclaimed the Colonel with sincere sympathy, forgetting for the moment his own grief and not realizing to what extent I had diminished by this example his own chances of success.

"Well, possibly luck will smile upon him... she may perhaps die?" he naïvely added.

"Poor little Avani-Bâi![328] Aren't you ashamed to wish for her death?"

"I don't wish it at all…but anything may happen… after all, my only wish is for his good…"

He hardly had time to finish the last words, when something quite unusual happened. We were standing in the backyard of the station and were talking nearly in a whisper; the Ṭhâkur's tent was at least 200 feet away. All at once, as though coming out of the thick foliage of a mango tree over our heads, we heard the clear and sonorous voice of **[464]** Gulâb-Singh answering the egotistic remark of the president, who stood petrified...

"He who would build his own happiness on the misery of another, can never become a *râja-yogin*!... ," said the voice clearly.

Heard at first right over our heads, the last words of the sentence, as if gradually withdrawing, sounded somewhere in the distance and finally blended with the doleful howl and laugh of the jackals in the far-off fields.

The Colonel ran back as fast as his short stubby legs could carry him towards the tent of the Ṭhâkur, where he found him at supper with Nârâyaṇa and two other Hindus. The Ṭhâkur was about to finish his evening ration of milk, the only food he ever took (as far as we were able to observe in all the weeks of our travel together). To the question of the Colonel as to whether he had just now left the tent, a negative answer was given by all those present. The Ṭhâkur had not left his rug from the time the president had been trying in vain to enter "Bâi-Saab's" tent...

"I looked at him as though I were momentarily crazy," the Colonel told me later, "while he sat there, calm and indifferent, as usual, staring at me with his wonderful eyes, as though he were analysing and examining my soul down to its very bottom!... And do you know what he said in reply to my exclamation that I *thought* I heard his voice in the station courtyard? 'Quite possible, my dear Colonel. The unseen corridors of eternity and of the boundless space of *Âkâśa*[329] are full of

---

[328] *Avani* means *"stream," "river"; Bai* means *"sister"* and is added to every woman's name by both Pârsîs and Hindus.

[329] Âkâśa is the ether of our scientists, and sometimes even more, which cannot be described in our language and for which there is no adequate term as yet in Western metaphysics.

all the voices of nature — of the past and of the present. It is quite possible that you ran into a congealed wave of my voice and, setting it in motion, evoked an echo in one of these corridors... Remember, nothing is ever tracelessly lost in nature; therefore, never mention, *nor even utter in thought* anything you would not care to see later inscribed on the tablets of eternity...' The devil take me, if I can understand this living riddle which we all call the Ṭhâkur! Who and what is he?...."

[465] Next day, we placed Miss B., weak but already quarrelsome, in a railway carriage and sent her back to Âgra, accompanied by Mr. W. and the doctor. To the farewell greetings of the Bâbû, who had looked after her and nursed her until morning, she answered with a benevolent but haughty and rather cold bow. She did not shake hands with any of the Hindus; Mr. W., however, shamed by our presence, hurriedly and as if hiding it, shook hands with all of them, except the Ṭhâkur who was not present at this farewell. The doctor lifted his hat slightly, and with an unlighted cigar in his mouth turned to the "silent general" with an implied *order* to get him a light. But he was stunned by the Colonel who, looking boldly at the doctor and at the "spy" who had just made his appearance on the platform, took Mûljî's arm and loudly shouted: "Hey! Who's there? Send a *waiter* here!" Miss B. fell into my arms in tears, and in spite of my rather cold reception, wiped her nose on my blouse for two whole minutes.

Finally the last bell freed us from this unsympathetic element, and we felt as though a mountain had fallen off our shoulders. We were left alone with our Hindus and the Anglo-Indian spy. The latter, however, mysteriously disappeared somewhere the very same day and, as we learned later from the Ṭhâkur, was replaced by Moslem spies until our return to British territory.

In the evening of the same day we left for the capital of the Mahârâja, where we spent the night in the palace of the independent Indian prince. That story, however, and the narrative about our further adventures are yet to come.

END OF PART I.

PART II[330]

— I —

[467]

[BHURTPORE. — THE KINGDOM OF PEACOCKS. — JÂṬS AND THEIR ORIGIN. — THE RUNDOWN PALACE AT BHURTPORE. — EVENTS OF LOCAL HISTORY. — A CASE OF AVEŚA. — ON ÂTMAN AND MANAS, IN THE LIGHT OF VEDÂNTA.— ŚAṂKARÂCHÂRYA AND THE "SCIENCE OF LOVE."— COLONEL TOD ON NATIVE SOLDIERS. — THE ILBERT BILL AND ITS REPERCUSSIONS. — TRANSMIGRATION OF SOULS. — A COBRA. — AN OLD PICTURE FASCINATES THE COLONEL. — THE ṬHÂKUR AND HIS MYSTERIOUS PAST. — STRANGE VISION.]

The small dominion of Bhurtpore, at one time a kingdom with its kings and queens is known only for its Semiramis gardens and its city of Dîgh. Its râjâ is extremely proud of his independence in the presence of his less fortunate brothers, the râjâs of the other states in Râjputâna, forgetting that he owes this independence in reality to the completely **[468]** isolated geographical position of his territory. There is neither a Resident, nor any other British official at Bhurtpore, for the simple reason that, gripped in the clutches of Âgra, Jeypore and Alwar, this small state is like a prisoner surrounded by closed ranks of soldiers and has, therefore, been freed of the superfluous sentinel, who would have had to perch himself on the shoulders or head of the captive. In spite of this circumstance, the population, or rather the upper classes (Kshatriyas, the warrior caste) which outnumber the lower, despise, with a pride worthy of the Spanish hidalgo, the Marâṭhâs and even the Râjputs whom they have now ceased to fear. Utterly ruined by the English, they are content with little and live in their "Kingdom of Peacocks" (so named because in the Bhârata valley, alone as many as 6,000 sacred peacocks have been counted) happily and without concern. An active and, at one time, a warlike people, they have since 1826, when Lord Lake[331] destroyed their capital after taking it by storm, sunk into a kind of comatose condition and literally spend their entire lives in religious festivals and offerings to the gods. Bhurtpore is a nest of bards whose sacred hymns glorify, from morning until night, the heroic deeds of gods and mortals. For this reason, out of seven hundred thousand inhabitants occupying a space about 77 miles long and 50 wide, four hundred thousand *brahmanize*, doing exactly nothing, while three hundred thousand spend their lives dragging water from the lakes of Dîgh to distribute it on their shoulders to irrigate 1,978 square miles. Except for these lakes, which \occupy in all but a few miles, there is not a drop of water to be had in the entire dominion.

The Râjâ and ninety-nine percent of the inhabitants are Jâṭs. This tribe, which at one time composed the overwhelming majority of the population of Râjasthân, are "the aborigines of the scorched plains" stretching along the Indus **[469]** and its tributaries. Tod asserts, and proves in his own way,"[332] that the Jâṭs are of the same stock and tribe as the Getae, Massagetae and the Jutes of Jutland and, therefore, also the Anglo-Saxon conquerors of England. He even finds "an exceedingly

[330] The publication of the Second Part of these letters was begun in 1883. Due to circumstances beyond the control of the author and the editorial office, printing was discontinued after the second press-signature. Having received the sequel of these letters, we resume their publication, not as a continued supplement but as separate articles which eventually in their entirety will constitute the Second Part of the work entitled *From the Caves and Jungles of Hindostan.* The first letter cut short in the middle of the text is reprinted in its entirety for the sake of the continuity of the whole.—EDITOR, *Russkiy Vestnik.*

[331] "[Gerard Lake, first Viscount Lake of Delhi and Leswarree (1744-1808); lieutenant and captain, 1762; major-general, 1790; member of Council of India, 1800; developed military resources of the East India Company, and assisted Wellesley in breaking up the Marâṭhâ confederacy, 1803.—*Compiler.*]

[332] "See *Journal Asiatique*, Paris, Vol. X, May, 1827, 281-91.

[Ref. is here to Col. Tod's article entitled "De l'origine asiatique de quelques-unes des anciennes tribus de l'Europe, etc."—*Compiler.*]

strong family resemblance" in the lower part of the jawbone (sic) and, in all probability, the ears, between the white-headed Jutlander, his ruddy cousin John Bull, and the black-as-the-ace-of-spades Jâṭ. There is nothing ingenious in this. Under the despotic decrees of Messrs. Philologists, Ethnologists and Anthropologists, our poor Mother Nature has naught left but to remain silent.

One thing is certain: the Jâṭs are one of the most ancient people of India and, although "aborigines" to the Râjputs who came after them, are not the actual aborigines but are themselves newcomers in respect to the real aborigines; namely, tribes which are now scattered all over India, hiding in inaccessible mountain gorges, forests and jungles. Their traditions indicate, as does history itself, or more correctly those pages torn to shreds which go under the name of history among us, that the Jâṭs are a tribe whose advance colonies came to India prior to the time of Cyrus from beyond the Himâlayas, probably from beyond the Oxus (the present Amu-Darya). In the fourth century, history finds the Jâṭ Empire in the Pañjâb, but does not state the period of its founding nor does it give any information about the first appearance of the Jâṭs. Tod also wishes to prove their identity with the *Asii* of the Oxus, the tribe which overthrew the Greek Empire in Bactriana.[333] These very *Asii*, he says, are the ancestral tribe, a branch of which invaded northern Europe and settled, among other places, **[470]** in Jutland. Of all the tribes existing today in India, and to which historians wish to attach the Scythians as ancestors, the Jâṭs are the most likely to fit the hypothesis. The outward appearance of the Scythians, as we find it described by Herodotus, is sharply imprinted upon them. Squat, thickset, hirsute, with strongly developed muscles—this description fits the Jâṭs as much as it fails to fit the tall, well-shaped Râjputs and Bhîls. It is enough to glance at the purely Greek profiles of the Râjputs to be convinced of the impossibility of deriving Scythians from them. It is just as absurd as unloading the Sikhs of the Pañjâb, the colossi with aquiline noses and a purely European type of face, into the general "Scythian pit" just because, prior to their conversion to monotheism, they used horses as sacrificial victims. According to the general opinion of Orientalists, the Sikhs and Râjputs are among the handsomest types of the human species.

Under the "beneficent rule of England" (a stereotyped expression), a large part of Râjasthân has now mixed within itself pure Râjputs and Jâṭs, and their *Ṭhâkurs* and *zamindârs* enjoy equal rights or, what is perhaps more true, equally do not enjoy any rights outside those of the average landowner and proprietor of his own estate. Public opinion, however, which rarely errs, has dug an impassable chasm, between the Ṭhâkurs of Râjput and those of Jâṭ blood. The Jâṭ Ṭhâkur is a feudal baron who plunders by night. The Râjput Ṭhâkur is a knight, *un chevalier sans peur et sans reproche*, in the full sense of the word. In order to appease the former and thus provide itself with faithful allies, the government while forbiding plunder by day, *de jure*, has permitted it *de facto*, having allowed the plunderers, like the Bedouin *sheiks* in Palestine and Syria, to collect indemnity from the incoming caravans and travellers, in order to guarantee the latter full safety from the Bhîls. But the Râjput Ṭhâkurs did not accept a single one of the favors offered them. Ruling and governing almost autocratically a handful of their own subjects, they practically never ride beyond the boundaries of their villages and, frequently, not even beyond those of their castles. Proud and untamable, unable at present to wage war with one **[471]** another, they have apparently resigned themselves to their fate, and associate only with the Râjâs to whom, like vassals, they are obliged to pay taxes in people and money. With the English they have almost no direct dealing, but in case of need conduct their affairs through the ministers of their suzerain, the Mahârâja.

As elsewhere, the "superior race" of conquerors here played the role of Cains in relation to the innocent Abets. They have shuffled India as though it were a deck of cards so that now a man is a stranger to his kin. What a pity to see this little corner of Bhârata, now known as Bhurtpore, which formerly had flourished under the Râjput, and even the Moslem kings, discarded like a charred

---

[333] The *Asii* (Gr. *Asioi)* are mentioned by Strabo in his *Geography* (Book XI, viii, 2), as the people who took away Bactria from the Greeks. Malte-Brun (originally Malthe-Conrad Brunn) speaks of them as *A-si* or *Ases* of Bukhara; he calls them also *Asiani*. Cf. his *Précis de la géographie universelle*, 4th & rev. ed. by J. J. N. Huot. Paris, 1836-37; Vol. I, Book 17, pp. 460, 468, 469. Mention of them is rarely made by later writers.—*Compiler*.]

piece of mouldy biscuit, in the dust of ancient palaces and temples. As late as the beginning of the present century, there was still a magnificent water supply from the inexhaustible lakes of Dîgh piped through the entire country, and Bhurtpore was considered to be one of the important granaries of India. The country flourished and was green the year round. But, in 1825, the insatiable troops of the East India Company appeared under the leadership of Lords Lake and Combermere.

The city is built in the lowlands, and the waters from *Motî Jhil* (Pearl Lake), the enormous lake now filled-in and non-existent, and which was on a higher level, could at any time upon discretion be let into the fortification ditches, flooding them, and thus making the town impregnable. Since 1805, the English have attempted to take, Bhurtpore by storm four times, and each time they have been thrown back with huge losses. For twenty years, every military stratagem, at which the benevolent British are so clever, had been used in order to take possession of the Peacock Kingdom, with its salt lakes and commerce yielding 170,000 pounds sterling annual revenue, but it was only in 1826 that they finally succeeded. According to the accounts of the *Divân*, and particularly of the aged tutor to the Râjâ, the responsibility for the destruction of the city lies on the conscience of its patron, the god Kṛishṇa. During the first siege, native soldiers who served in the British ranks swore that they saw Kṛishṇa over the city, in the air, **[472]** "clothed in the yellow robe of an ascetic and armed with his own special accoutrements — a bow, a mace, a conch and a sacred pipe"; as a result of this they ran away. But in 1826, the deity was negligent... The superstition of the Jâṭs may be compared only to the superstition of the Dravidians of Southern India. It is a kind of enchanted and bewitched world. To spend several days among the Jâṭs is like reading fairy tales day and night... At every step there is a shrine with its particular legend where there are prominently displayed knights and gods with goddesses, always in the roles of good and evil magicians, as in the stories of Perrault, where virtue inevitably triumphs and vice is always punished...

"Do you see those demolished fortress walls over there, on the bulwark where that huge tree with golden flowers is growing?" the *Divân's* envoy asked us.

We were approaching the capital of Bhurtpore; in front of us rose mountains of rubbish, debris of the once famous fortifications, and beyond them, in a dirty and oppressive basin, the city spread itself, a collection of half-demolished miserable huts. On the flat terraces of the houses stood ugly idols among which the peacocks strolled pompously, their hundred-eyed tails sparkling in the rays of the setting sun.

"I see it... What is there so wonderful about that tree?" asked the Colonel, squinting.

"At present, nothing," answered the official, sighing. "But those golden yellow flowers, those innumerable clusters of fragrant little cups, they are the tears of Kṛishṇa... Seeing that the English had cut off the road to the pond for our engineers, and were crossing the city ditch, the deva (god) threw his mace in despair under the feet of the first detachment, and immediately a tree grew up in that place. Then like fine rain, holy tears dropped down onto the tree, and a flower grew from every drop."

"Instead of crying, it would have been better had the god not been negligent, and had then and there twisted the neck of the whole detachment," scoffed the Bâbû through his teeth.

[473] The youthful Râjput riding on horseback near the carriage merely lifted his eyes at the Bâbû. There was a silent reproach in his pitch-black eyes.

"You are a Bengalî and... probably a *nâstika*?"[334] he asked, cutting the Bâbû short.

"Yes and no," replied the Bâbû, a bit embarrassed by the direct question and still more by the fixed stare directed at him by Nârâyaṇa.

[334] *Nâstika*—an atheist.

"I am from Bengal, but belong, or rather *belonged*, to the Chârvâka sect, the Lokâyatikas.[335] But now," he hastened to add, "I am a Theosophist and am ready to believe what our president commands."

We laughed, endeavoring to turn the frank avowal into a joke. To all appearances, it made a bad impression on his religious comrades. They most likely had not until then known that our thoughtless Bâbû belonged to this sect, which is so despised by other Hindus. Fortunately for him, the Ṭhâkur was absent. After mounting us and sending us off in the custody of his horsemen, he himself, as usual, had vanished.

Bhurtpore is built upon ruins, the last remains of which do not contain even the ashes of the ancient capital founded by the hero Bharata. The present capital is just a century old. As if ashamed of its present miserable appearance, the Mahârâja's castle is hidden amid the ruins of ancient bastions and towers, tightly choked by creepers. It is surrounded on all sides by towers and surviving domes on the flat terraces of the old fortress with its numerous embrasures and, according to the comment of Fergusson, presents "an awful medley of architectural styles," from the Saracen to the Jâṭ.

[474] After going through several ancient arched gateways and half-demolished walls, on the stumps of which sentinels either were fast asleep or smoking *chelum*, we arrived at the castle. The Mahârâja was not there, as he had gone with his retinue upon a pilgrimage to Hardvâr.[336] For the first time since our arrival in India, we were entering the inhabited palace of a Râjâ and, of course, were expecting to see something magically beautiful. Our disappointment was complete!...

It was a huge structure, like all palaces of Râjâs, and quite depressing. Blackened by smoke, with mouldy walls, it had an endless row of galleries, verandahs, towers and turrets, stairways and corridors. Within were nondescript rooms without end, and from the first to the last, from the durbâr "throne" hall to the smallest closet under the eaves, resembled the storeroom of a dealer in antique furniture. There were uncarpeted stone floors everywhere, extremely uneven and most likely unswept since the Râjâ's departure, as every step raised a cloud of dust that made us sneeze and cough. The rooms were cluttered with odds and ends in various states of disrepair; there were rows of armchairs and couches of every variety and era, which once had been gilded but were now bare, and which were upholstered in expensive but faded brocades. On the walls, cheap German cuckoo clocks hung (we counted eight of them in one room!), mechanical pictures of moving boats with music, side by side with enormous and expensive mirrors from the ceiling to the floor. In the library, which was of precious crystal and magnificently carved rosewood, there were some six or seven sixpenny-volumes of a broken set of James' novels. Placed all around, as if on sale, stood lady's full length swinging mirrors, the surface of which, as a result of years of dampness, resembled geographical maps, and distorted our reflections as if making faces at us along the way. This is what we found within the palace of an independent Râjâ!

[475] Having noted, very likely, the absence of any rapture on our candid faces, the bearded Jâṭ who had met us at the porch to show us the imperial chambers, intent upon making us change our opinion about the splendor of the palace, escorted us to some secret corner room which was visited, as he informed us very confidentially, by all the English *baḍâ-Sâhibs* (big lords) and praised by them very highly. This room, which he asked the old male servant to unlock with some special secret key, with musical accompaniment, was hung all around with pictures in the French style and

[335] The Chârvâka teaching is based on a *Sûtra* (writing) of Bṛihaspati, and the short *Catechism* of Chârvâka, the Epicurus of India, known as *The Aphorisms of Bṛihaspati*. The followers of these deny all the pramâṇas—the sources of true knowledge—acknowledging only *pratyaksha* (knowledge by means of the senses alone) and four *Tattwas* (eternal principles), that is, four Elements from the totality of which reason emerges or, rather, animal instinct, which becomes reason only in man. They teach that the soul does not differ from the body, that it develops and dies with it. *Chârvâka-darśana* is the most extremely materialistic school of India.

[336] In India all Râjâs, greater or lesser, make pilgrimages to holy places at least once a year. They ordinarily complete at least part of the journey on foot, dressed in the poor garb of a pilgrim-ascetic, barefooted, and with the symbols of their sect painted on their foreheads.

of the most illicit subject matter. The Colonel barely restrained himself from giving the Jâṭ a verbal thrashing, and Nârâyaṇa, hardly glancing up, dashed headlong out of the room and relieved his chaste heart by means of a whole stream of words, which we did not understand, but which evidently made a profound impression on the bearded confidant. He became terribly embarrassed and hastened to lock the "secret" room, uttering something in the nature of an apology. We understood but one thing: all the *baḍâ-Sâhibs*, the *feringhees*, and even the *Maam-Sâhibs*, their ladies, visited this *European* "museum" and invariably laughed merrily. After this shock, however, the bearded fellow hastened to withdraw, leaving us to the care of the old male nurse, or tutor, of the Râjâ.

Everywhere there was the same dirt, dust, lack of taste, desolation and dilapidation. The Mahârâja himself does not occupy his "imperial" chambers; they are intended to captivate the foreign white barbarians. For some time past, he has settled himself with half a dozen wives in the zenânâ. Unfortunately, in India neither the Râjâs nor the princes set an example of virtue to their subjects. Excepting the former, the natives from the highest Brâhmaṇa to the lowest *coolie* are strict monogamists, whereas their Mahârâja-sovereigns, to the very last one, adhere to polygamy. These potentates were born and live, so to speak, beyond caste, for the majority of them never had any caste. The grandfather of the *Holkar* of Indore was born a simple shepherd; the *Gwalior* of the Sindhia family is the great-grandson of a footman. In 1714, his great-grandfather Râṇâji, the first Sindhia, served as the trusted servant of the peshwa, who **[476]** took him from a plain peasant family, and in 1782 the natural son of Râṇâji, Sindhia, became Mahârâja of Gwalior. The *Gaekwars* of Baroda, as their very name implies, were cowherds a hundred years ago; the present young Gaekwar—chosen by the government upon the banishment of the unfortunate Malhâr-Rao,[337] who was charged (and completely unjustly) with attempting to poison Colonel Robert Phayre, the political Resident[338]—is the son of a simple coolie, a distant relative of Malhâr-Rao, etc. If we are to believe them, the Moslem Râjâs alone, descend, every one of them, from Fâṭimah, the daughter of the Prophet, and their feminine strain, from Mohammed's mare (*sic*), though the method of evolution from the latter has not yet been entirely explained. On the other hand, the Mahârâṇâ of Udaipur, the sovereign of Mewâr in Râjasthân, without exaggeration and with no intention of jest, descends almost from Adam. In any case, the genealogy of this imperial house has been proclaimed by the British government as absolutely correct and legal; and this genealogy indicated Ikshvâku, the son of Manu, the great mythical lawgiver of Âryâvarta, as the primogenitor of these Mahârâṇâs., Ikshvâku was born over 2225 years B.C. One can bet that in all of Europe not a single family would be found older than this one. *Sûryavaṉśas*, the descendants of the Sun, have the inalienable right, supported by the genealogical tree acknowledged by the English, to disdain the most ancient English families. In due time we shall discuss in more detail these haughty remains of a vanished greatness, which has gone never to return!

"An old curiosity and bric-a-brac shop," muttered the still **[477]** angry Colonel, as he glanced around. "But where is Ṭhâkur-Sâhib?" he inquired unexpectedly. "Are we not going to see him any more today?... Nârâyaṇa... Mûljî!... Do you know where the Ṭhâkur is?"

"*Mahâ-Sâhib* (the great lord) never enters the palace of the rulers of Bhurtpore," Nârâyaṇa whispered into our ear. ' "He went on ahead to Dîgh and awaits us there for *chotâhaziri* (breakfast) tomorrow."

"Hm!" grunted the president, while examining a Chinese porcelain mandarin with a broken nose. "That means the evening is lost. Do you know, my dear Nârâyaṇa, why Ṭhâkur-Sâhib avoids the dwelling of the local Râjâ?"

---

337 [He died in exile at Madras in 1893—[*Compiler.*]

338 [Sir Robert Phayre was born January 22, 1820; educated at Shrewsbury; entered the East India Company's service, 1839, in Bombay; took part in the first Afghan war and the Sind campaign, 1843; also in the Persian war, 1857; was Quarter Master General of the Bombay Army in the Mutiny, 1857-68; commanded the Sind frontier force, 1867-72. Resident at Baroda, 1873. His life was attempted by poison in 1874. Commanded a division of the Bombay Army, 1881-86, retiring in 1886. General, 1889. Died Jan. 28, 1897. —*Compiler.*]

The Marâṭhâ noticeably became perplexed.

"I do not have the right, Colonel, to meddle in... and discuss... the private affairs, particularly the actions, of the Mahâ-Sâhib," he finally answered, falteringly.

But the Colonel's curiosity was not of the kind which could be stopped by a reprimand. He turned to the Râjâ's old tutor, who was creeping along behind us surrounded by janitors with bunches of keys, and repeated the question to the old man. The old Jâṭ, upon hearing it, suddenly became even more troubled than Nârâyaṇa.

At first he was completely lost. Then he started bowing servilely and assuring the Colonel that he, an American Sâhib, was the "protector of the poor" and "the benefactor of widows and orphans." After this he cleverly avoided the direct question as if suddenly realizing that the sun had already set, and it would get dark immediately. It ended with his escorting us to our quarters, instead of answering the question. The Colonel was left high and dry.

We were put up in a huge separate wing connected to the main building by a covered terrace, directly from the roof of our quarters. Our rooms, though less encumbered with furniture, were nonetheless in an inconceivable state of disorder. Here too, as inside the palace, was a jumble of the most varied decorations. Potbellied armchairs with uncomfortable backs, which in all probability had been brought from England by the defunct Company, seemed to withdraw and stand aside, like thoroughbred Englishmen "of the **[478]** superior race," from cleverly carved chairs of dark wood, the work of "the inferior race." Blades of grass were growing out of the deep dirt-and-dust-filled crevices of the broken-down billiard table. Console tables with cracked marble slabs on gilded crystal legs supported expensive antique mirrors which had grown askew with time. The walls were covered with life-sized oil portaits of Râjâs, next to which hung cheap wood-engravings of English manufacture depicting hunting scenes with lords and ladies mounted on crimson horses, accompanied by pale-pink and green dogs running after them. On a partition between the corners of the dining room, beneath another wood engraving of French character, representing a skating tournament of ladies with noses hidden in muffs, oversized calves, and shod in light blue boots, were about two dozen pictures of the so-called work of Delhi, carelessly leaning against the wall. On heavy parchment with gold inscriptions in Urdu — evidently the legends concerning the subject matter — and with verses from the *Qur'ân*, they portrayed various historical *durbârs* of Mogul and Indian Râjâs and sovereigns. On one of them, about a yard square in size, there were some 80 human figures represented. With the exception of a small figure in a light blue uniform, epaulettes, and sporting a red moustache, all of them stood obediently with arms folded against the chest and bodies bent in the direction of some Râjâ seated upon a throne. The eyes were dazzled by one single look at this group painted in most glaring colors and, like all Eastern productions, without any shadows and without priming. The room was lit by a single large suspended copper lamp; the flame of the wick, which was immersed in the most primitive manner right into the coconut oil, was fanned in all directions by a draft coming through the apertures and openwork doors and illumined the objects very dimly. Neither the Colonel nor I paid attention to this picture, half-pulled out from behind the other pictures of *durbârs* and hunting scenes that were standing upside down.

It was obvious that efforts were made to receive and entertain us in European fashion. The dinner table was found to be in the possession of a whole colony of red ants, and **[479]** as it proved to be impossible to get rid of them without accidentally killing some, a crime according to the laws of Manu, and which the Jâṭ tutor hesitated perpetrating, another table was brought in for us. The marble table of magnificent mosaic work atop three partly broken gilded legs immediately collapsed under the weight of a whole pile of plates, to the horror of the servant-tutor, who saw in this fall an obvious omen of someone's sudden death. To the unconcealed disgust of our Hindus, we were brought a basketful of French wines and liqueurs, and to the indescribable astonishment of the old Jâṭ tutor, the merrymaking beverages were immediately banished with shame by the Colonel. The teacher could not understand how the feringhee-Sâhibs could refuse the wine and vodka. His amazement knew no bounds when, to complete the eccentricity which obviously appeared as wild

folly to him, we asked him to let us eat dinner in the native fashion, seated on pillows and with plane tree leaves in place of dishes and plates...

It was only eight o'clock in the evening when, after having finished our meal on the floor in the questionably pleasant company of two huge centipedes, which hid themselves from our pursuit in the bedroom prepared for me, we began to drag, with all possible caution, several of the shaky armchairs onto the verandah, where we finally sat down intending to breathe in the evening air after a sultry day. Our group was soon joined by two visitors, the *Divân*'s assistant or secretary, who had escorted us from the station in the morning, and a most corpulent Bengalî Bâbû who was the school inspector for the Mahârâja, the only people in Bhurtpore who spoke English. The Colonel overwhelmed them with questions. Within an hour, we knew no less than they did of the inside gossip of the Mahârâja and the Peacock Kingdom.

Among other bits of historical information, we learned that the present Râjâ, who is claimed by the English to be the real, lawful heir to the throne, is, in the eyes of his subjects, an usurper, though not he but the government is blamed for this crime. In 1825, upon the death of Baldeo-Singh, the *râj*, according to the law, was supposed to go to **[480]** his brother, Durjan-Sâl: first, because the sons of Râjâs cannot be their heirs and ascend the throne only for lack of brothers and nephews (sons of sisters but not of brothers) and, second, because the deceased Râjâ had only one son and that one was illegitimate. Durjan-Sâl had a large party and the *Laws of Manu* backing him, but the East India Company had soldiers with cannons and the rights of the cleverest if not the strongest. Furthermore, then as now, John Bull insisted on his right to be the universal defender of the weak and the innocent and, under the pretext of being the protector, to devour the weak and the innocent together with their kingdom. Uninvited guardians appeared here also. Their policy consists in allowing power only to those Râjâs who have been educated solely by them, according to the wise pattern of Metternich in relation to Napoleon II, the unfortunate imperial prince. Like the Duke of Reichstadt, all these Indian Râjâs perish *â la* Marquis de Sade, thanks "to their English tutors, who from the very first day lead them inconspicuously down the path of early ruin via debauchery and drunkenness.[339]

Thus, notwithstanding the fact that Durjan-Sâl had already been enthroned by the choice of the people, there appeared in 1826, without any obvious reason, an army of 20,000 men and 112 cannons to save the illegitimate prince, who was a minor. The army was repulsed with great losses, it is said, "by the god Kṛishṇa himself and the sacred **[481]** peacocks of Sarasvatî," twenty thousand of which descended upon the army, perched upon the soldiers' heads, and started recklessly to peck out their eyes. That time the English failed to take the city by storm. But they returned in a month and (I translate the words of the Bhurtpore Chronicles) "taking advantage of the fact that Kṛishṇa was at the time performing *tapas*,"[340] or more likely, due to the swiftness of their action, the army blocked the Râjâ's engineers from the safe road to the pond, as already stated above, and then slaughtered some 9,000 innocent inhabitants, according to the testimony of the narrators. After this, the English caught Râjâ Durjan-Sâl, who was fleeing with his wives and two sons, and banished the unfortunate prince to Benares, magnanimously allotting him 50 pounds sterling (500 rupees) a month for maintenance. The Râjâ died in 1851, leaving two sons and a countless number of grandsons. The miserable pension was divided among the sons and the Mahârâṇî-mother. The

---

[339] The young Râjâ of Cooch-Behâr, whom I meet every summer at Simla, Darjeeling, and in the Mysore Hills, has now become a pure-blooded Englishman. He drinks champagne by the barrelful; presents valuable bracelets, necklaces, and brooches to all the *belles de la saison*—the *Maam-Sâhib* and *Missy-Bîbî*—who greatly honor him by waltzing with him; and is ruining himself through sports and revelry. He does all this not only with the consent but with the approval of his tutor, Colonel X., who never leaves him, and the Râjâ is not yet twenty years old! Even youthful maidens are not ashamed of accepting expensive gifts from him! It is obvious what kind of an administrator the Râjâ of Cooch-Behâr will be. Should he crack his head or become devilishly drunk, then the benevolent ruling fathers will, first, take the entire management of the kingdom into their hands under the pretext that they are the lawful guardians and, afterwards, secretly *annex* it. Everything is in order, and all proprieties have been observed.

[340] Religious meditation enjoined for all gods and men; self-immersion in Brâhman, who resides in the heart of every mortal.

descendants of Baldeo-Singh have one by one died, which has been very advantageous for the government.

I shall now allow myself a slight digression and run ahead of the story for a moment, for the sake of clarity.

In 1880, at the time of our sojourn in Benares, we became acquainted with the Râjâ's sole surviving grandson. All the rest had died of starvation. The visiting-card that was sent us read:

"*Râo Kṛishṇa Deva Sûrya Singh. Grandson of the Mahârâja of Bhurtpore*"

Râo Kṛishṇa proved to be a highly educated and handsome young man. Furthermore, we immediately recalled at the time that he was the hero of a mysterious, though highly improbable, story which had been told us at Bhurtpore by our two visitors, and which I now relate.

His father, son of the banished Râjâ, while dying from starvation (the pension had conveniently ceased, because of the insurrection of 1857), had studied photography and supported himself by taking pictures of pilgrims on the holy **[482]** banks of the Ganges, and scenes of various temples. He did not have the means to pay for the education of his only son and the government refused to help. Religious to the point of fanaticism, he departed one fine evening—the day of a lunar eclipse, a most important holiday for Hindus—for the temple of his patron, Kṛishṇa. Despite the neglect shown by the *Avatâra* of Vishṇu to the capital of his father's former kingdom, he had not ceased to make sacrificial offerings to Kṛishṇa whenever he could. That evening, the pockets and the stomach of the ill-fated son of the Mahârâja were both empty. Squatting on his heels before the idol and fingering his rosary, he fell asleep from grief. Some learned materialists and physiologists have expressed the opinion that visions appear to mortals only upon a tightly stuffed stomach, but this time there was an exception in favor of the starving one. The youthful god appeared to him in a dream and, pointing to the dense tree in the garden of the miserable hut occupied by the Râjâ, said to him: "Dig under that tree at the time of every mil moon and, as long as you remain faithful to me, you will find 1,000 silver rupees every month on the south side of it." Awakening and realizing that it was full moon that very night, the prince-photographer entered his home, armed himself with a spade, and started digging. Kṛishṇa had kept his word and a thousand rupees were found. Then, in a burst of gratitude, the prince vowed to make a yearly pilgrimage with his son to a well-known shrine near Hardvâr, in honor of the favorite god of gopîs (shepherdesses). The following month at the lull moon, the same thing occurred — a thousand rupees were found under the tree. His only son, Râo Kṛishṇa (the latter name had been added to the first by the father, in gratitude to the divine patron), was only eight or nine years of age. Every month the god Kṛishṇa placed a bag of rupees under the tree, and every year the father and his son made a pilgrimage to the distant temple, barefooted, staff in hand, and in the full raiment of Indian ascetics — namely, the light and primitive attire of Adam.

And now I ask the reader to get ready for the incredible story alluded to above. In spite of their improbable character, such stories are very common among the two hundred **[483]** and fifty million native population of India, and there is nothing incredible about them to the natives.

When Râo Kṛishṇa had reached his fourteenth birthday, his father, as usual, took him on the annual pilgrimage. That year a violent cholera raged among the pilgrims, killing its victims in less than an hour. They died in swarms like flies along the road. In the glade of a Deodâr forest, the youthful Râo also fell ill. The father, terrified and desperate, observed that the boy was dying. Other pilgrims and *sannyâsins* walking with them noticed this also and immediately dispersed, in order not to become defiled by contact with the corpse if they rendered aid. There remained but a group of worshippers who watched from a distance. It was they who spread the news all over India of what took place right before their eyes.

The lad died and the father's cries of despair and helpless grief filled the whole forest. He implored his comrade-pilgrims at least to help him erect the funeral pyre for the cremation of the corpse. Finally, two of them decided to suffer defilement and approached. The boy lay blue and completely dead. All the rites prescribed by Manu were performed over him. Several hours went by, the pyre was ready, and all that remained to be done was to lay the dead body on it. Suddenly, the

pilgrims saw a new and, to them, utterly strange individual who had appeared from no one knew where. He was an aged ascetic over a hundred years old. The sacred triple cord over his shoulder indicated that he was a Brâhmaṇa, and the painted black and white mark on his forehead, showed that he belonged to the Vedânta sect called Advaita.[341] Quietly and barely shuffling his feet, he approached the corpse which lay at one side, and, bending over the face of the deceased, he stared at him a long time without touching the body. The father and other pilgrims, seeing the triple cord, dared not draw near but watched the silent scene from a distance. Furthermore, the **[484]** old father was so grief-stricken that he probably would have paid no attention to the man, had not something very strange happened. The ascetic, who up to then had stood motionless, began to sway little by little and to bend lower and lower towards the deceased. Two or three seconds more, and the pilgrims saw the decrepit body quiver and the legs give way... Falling suddenly to the ground with a thud, the aged man, like a cut sheaf, lay stretched beside the dead youth and... at that very moment, the latter raised his arms, sat up, looked about him wildly, and to the horror of the pilgrims, silently beckoned them to him with his hand...

After the first minute of confusion and terror had passed, the father rushed forward with a cry of joy to his resurrected son, and the other pilgrims approached also. Upon examining the body of the ascetic, they found it to be stiff and dead. But strangest of all was the fact that he appeared to have died several hours previously. His body showed all the symptoms of cholera — the black spots, the swelling and contorted limbs. The body of the youth, however, which had seemingly begun to decompose but a short while before, was free of all these symptoms — which had vanished without leaving a trace. His body was clean and appeared perfectly healthy. It was as though the old man and the youth had exchanged organisms...

The moral and explanation of this are as follows: everything in the world is mâyâ, illusion, and we should not believe even in death. The Hindus are deeply convinced of the secret power of *mantras* and *mantrikas* (prayers of exorcism and exorcists) and also of the ability possessed by the adepts of the secret sciences to occupy, in case of need, and without ceremony, the bodies of other people during the sound sleep, the illness or even the death of the latter. Thus, they explain the incident with Râo Kṛishṇa to the effect that the aged ascetic was tired of dwelling in his own decrepit and frail body. Besides, he was probably touched by the despair of the bereaved father. Because of this twofold reason, and assuring himself that the boy was dead, the revered ascetic recited a *mantra*, oozed out of his own skin and entered into the body of the deceased which, by so **[485]** doing, he revived. Thus "everyone won, both sides were satisfied, and no one was the loser."

"What do you mean, no one was the loser?" we argued with the narrators. "The boy kept a live body or, rather, the decrepit old man obtained for himself a new one, but Râo Kṛishṇa certainly lost his spiritual personality, the individuality of his immortal soul!"

"A very faulty reasoning," the Vedântists answered us then as they did later. "The belief in the individuality of our spirit and in its own personal identity is, of all the delusions, the strongest and the most dangerous one. According to us, it is a terrible *heresy*. The immortal spirit in man is not separated from the Universal Spirit."

"Then, according to you, Parabrahman dwells in me also?" I asked them.

"It is not It in you but, so to speak, you in It that has eternal being, and your spirit (*âtman*) is in no way different from the spirit of another human being... But the soul, the seat of your own personal intelligence, is, of course, yours."

"Thanks for that much... Doesn't it add up to the same thing?"

[341] The *Advaita* (non-dualist) sect is opposed to the *Dvaita* (dualist). They do not acknowledge gods, but Parabrahman alone, the universal divine essence, which on account of its omnipresence is indistinguishable from the essence of the spirit of man.

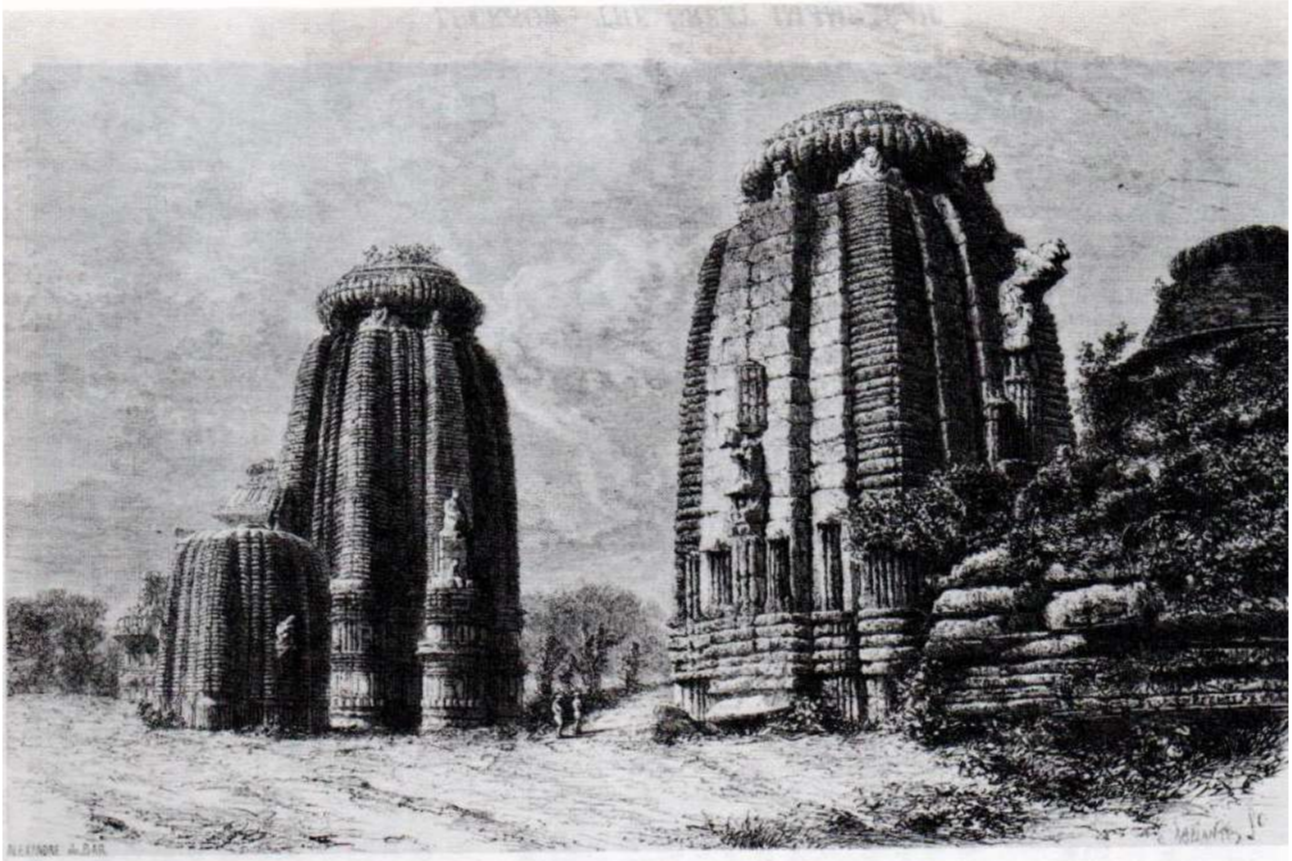

TEMPLE AT BHUVANEŚVAR

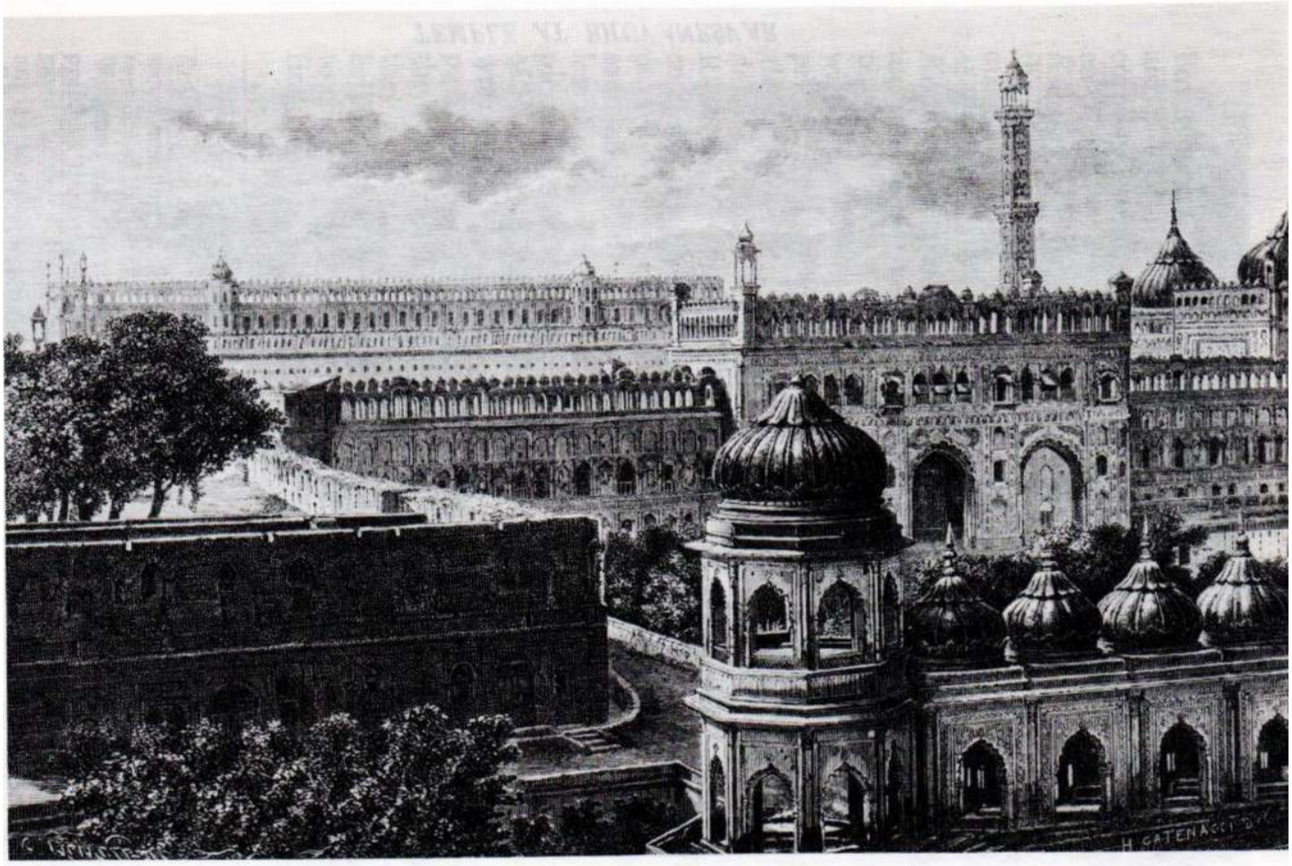

LUCKNOW: THE GREAT IMAMBARAH

307

"Of course it isn't the same! You see, the soul (manas, or the vital soul) cannot be immortal like the spirit. Spirit is a part of the divine, uncreated Parabrahman, without beginning or end, but mind, having a beginning, must also have an end. *Manas* is born, develops and dies; hence it cannot be immortal. For example: take with your hands some drops of water from the ocean, press them together in the palm of your hand, and let the person next to you do likewise. These hands are completely distinct one from the other; one is white, the other is dark brown; neither the one nor the other is immortal, for sooner or later they will both revert to dust, while the water in both palms, being from the one limitless, infinite ocean, the personification in our case of Parabrahman, must return in one or another aspect to its primary source, to the one *Paramâtman* (the highest universal soul)... Do you understand?"

"I understand exactly nothing, but that doesn't mean **[486]** much. You keep on believing for your health's sake, but I shall wait a while."

Thus our Hindu-theosophists taught us, in support of the narrated story. This, however, is the teaching of Vedântists who are the followers of Śaṃkarâchârya, the greatest adept and yogin of southern India. The Dvaitas, Viśishṭadvaitas and Brahmos reject the above and believe in a divine personality, *Îśvara*, distinct from the human soul.

In those days of our early travels, we were not yet familiar with this doctrine nor with the event or even with its hero, who is the first to deny its veracity, though he remembers his so-called death. We, therefore, reacted with much doubt to the story and thus greatly offended our friends.

"This obviously is freethinking," they reproached us in chorus. "Such *facts* are known all over India, and there have been many, many such *historically* known cases. The great Śaṃkarâchârya himself, the expounder of the Vedânta, several times in his life inhabited the bodies of Râjâs in order to correct their wrongs and help the people. Recall his argument with the goddess Sarasvatî."

To assure us of the truthfulness of the narrated event, they told us the following from the biography of the great achârya (teacher).

In the *Śaṃkaradigvijaya* by Mâdhava (VIII, 34), there is a story about how he outwitted Sarasvatî, the goddess of secret sciences and wisdom. Once in the form of an ordinary mortal, the goddess entered into a scholarly dispute with Śaṃkarâchârya. She wished to prove to him that there were in the world facts about which even he did not know. Having received satisfactory answers to questions on a variety of subjects of learning, Sarasvatî suddenly nonplussed him by demanding a definition of the *science of love*, about which Śaṃkarâchârya, as an ascetic and yogin from the age of eight, could, of course, know nothing. Then, so as not to disgrace himself before the witnesses, Śaṃkarâchârya asked for a postponement of one month. The goddess, convinced that no *sannyâsin* dedicated to celibacy and chastity was in a position to answer her questions, agreed to the postponement and celebrated her victory in advance. **[487]** But the great commentator on the *Upanishads*[342] called to his aid *Jñâna-Kâṇḍa*. This *Kâṇḍa* is the secret science or the correct understanding of the *Vedas*, something accessible only to a very few select ones (*râja-yogins*), while *Karma-Kâṇḍa* is that teaching of the *Vedas* which is available to the ignorant majority, who are incapable of receiving truth other than through exterior ritualism and the crude worship of form and the dead letter. Thus with the aid of *Jñâna-Kâṇḍa*, Śaṃkarâchârya won the day. He departed immediately with his disciples for the Eastern part of Amṛitapura, where Râjâ Amâraka had just died and, after mingling with the crowd of grieving courtiers, decided upon the most practical course of action in the situation. One had only to glance at the beautiful body of the deceased and to see the despair of his ninety-nine wives, to be convinced that the Râjâ had been a master in the *science of love*. After having entrusted his disciples with the care of his own body, temporarily to be

---

342 The *Upanishads,* the third subdivision of the *Vedas,* are also called *Rahasya,* or mystical teaching. It is necessary to have the key to the secret meaning in order to understand perfectly these metaphysical conceptions of the mind of man. As correctly remarked by Professor Monier-Williams, the *Upanishads* are the only religious school worthy of the profound thinkers of India. They are the sacred books of all the educated natives. The Commentaries on the *Upanishads* by Śaṃkarâchârya are the foundation stone of the *Vedânta (i.e.,* "the crowning or end of all earthly knowledge").

abandoned, Śaṃkarâchârya (or rather his soul) slipped out of his "sheaths"[343] and entered into the lifeless *sheaths* of the Râjâ. The illusion of resurrection was complete. In one month Śaṃkara-râjâ had learned the "science of love" to perfection, and not only had he learned it, but he wrote an excellent treatise on it in two parts. In the first part, he describes love in most brilliant colors and eulogizes the attraction of this illusion in *ślokas* (verses) as ardent as they are erudite; in the second, all the arguments, all the brilliant sophistry of the first are demolished and shattered to dust by the author. He annihilates the arguments of his first dissertation and points to the bitter fruit born of the **[488]** attractive flower of the insidious "tree of love." Under the wise government of Râjâ-Śaṃkara in the "sheaths" of Râjâ Amâraka, the people were happy; the cunning Brâhmaṇas however, familiar with *Jñâna-Kâṇḍa*, suspecting the truth, and wishing to take advantage in every way, and as long as possible, of the government of such a wise man, resorted to craftiness. In order to obstruct the return to his own body of the one who possessed the body of the deceased and apparently resurrected king, they issued a secret edict ordering the immediate *cremation of every dead body found in their land*. In this manner, acting without the knowledge of the king, they figured that the body of the adept whom they did not know, the *râja-yogin* who so timely inhabited the corpse of their former handsome but stupid Râjâ, would perish also. The "sheaths" of Śaṃkarâchârya, though under the faithful protection of his disciples, were found, and the body was thrown on the funeral pyre which had been prepared. However, thanks to *Yoga-Vidyâ*, Śaṃkarâchârya felt at once that something was wrong with his rightful "sheaths," and immediately perceived that they intended to force him to remain in the body of the Râjâ. So without delay, he slipped out of the *kośa* which did not belong to him and, now leaving the Râjâ's empty hull to its inevitable fate, returned to his own body, which he found already surrounded by flames. It was only because of its surrounding coat-of-mail, so to say, made of incombustible, though invisible, material, that it was not consumed. Upon returning to Benares, he astounded even the goddess of the secret wisdom, Sarasvatî, with his profound knowledge concerning the "science of love." She acknowledged herself defeated and declared Śaṃkarâchârya a great *Ṛishi* (sage and saint).

It is understandable that if the most sacred of the Hindu *Śâstras* and *Purâṇas* (ancient traditions), and even the *Upanishads*, which are considered by the Brâhmaṇas to be divine revelation, are full of such stories about the soul slipping out of one body into another, it would be unjust to accuse the Hindus, even the most educated among them, of superstition. For the belief in such miracles is natural and sacred, and I cited this episode from the life of Śaṃkarâchârya, acknowledged by the Orientalists as one of **[489]** the most remarkable philosophers of India, as an example justifying the native belief in what we look upon as stupid superstition. Here the religious feelings of both Hindus and Râjputs are offended at every step. Their sacred *pîpal*, the refuge for pure spirits, falls daily under the axe of the English planter; the peacock, the bird consecrated to Kṛishṇa, is shot under the very nose of the natives, with equally cool indifference as if it were a crow. The English do not, and do not wish, to understand that every blow of the axe and every bullet leaves a mark in the heart of the devout Hindu, widening more with every hour that abyss of hatred in the soul of the defenceless native, which the English themselves have dug with their own hands. To what extent the English are aware of this, is easily discernible in their own statements:

> He is unphilosophical and unwise who treats such prejudices with contumely: prejudices beyond the reach of reason. He is uncharitable who does not respect them; impolitic, who does not use every means to prevent such offence by ignorance or levity. It is an abuse of our strength, and an ungenerous advantage over their weakness. Let us recollect who are the guardians of these fanes of Bal, his *pîpal* and his sacred bird (the peacock); the children of Sûrya and Chandra [the sun and moon], and the descendants of the sages of yore, they who fill the ranks of our army and are attentive, though silent, observers of all of our actions: the most attached, the most faithful and the most obedient of mankind! Let us maintain them in duty, obedience and attachment, by respecting their prejudices and conciliating their pride...

---

[343] *Kośa* (sheath) is a term used by the Vedantists when they speak of the body of flesh.

Let the question be put to the unprejudiced whether their welfare has advanced in proportion to the dominion they have conquered for us,[344] or if it has not been in the inverse ratio of this **[490]** the prosperity... For the good of ruler and servant, let these be rectified. With the utmost solemnity I aver, I have but the welfare of all at heart in these observations. I loved the service, I loved the native soldier. I have proved what he will do, where devoted, when, in 1817. Thirty-two firelocks of my guard attacked, defeated, and dispersed, a camp of fifteen hundred men, slaying thrice their numbers...

What says the Thermopylae of India, Corygaum? Five hundred firelocks against twenty thousand men! Do the annals of Napoleon record a more brilliant exploit?...[345]

Well, they have received and are receiving each day the thanks of 60,000 Anglo-Indians, led by all the English newspapers of India, particularly the *Englishman*. In 1857, disrespect and daily insults provoked the mutiny of the Sepoys. At the present moment, in 1883, a revolt of the Bengalî Bâbûs has broken out, and asserts itself with greater force daily! However, the consequences of the first meeting of Anglo-Indian planters and shopkeepers in the Calcutta City Hall, after the so-called Ilbert Bill became known to them, were not limited to general skirmishes and innocent quarrels **[491]** only. The legal and meritorious wish of Lord Ripon, nicknamed "Bâbû Ripon," finally to render simple justice to the natives by granting their educated judges in the service of the Crown equal rights with the English judges, called forth an unheard-of storm, unexpected by all, from the *non-civilians*, namely, the above-mentioned planters and speculators who were not in the ranks of the civil or military services. The civil servants and the military followed the latter, some secretly, some even openly. Such insults and ridicule were hurled on the innocent Bâbûs that one had to be a *Hindu*, and to have the patience of the meekest mule, to swallow them daily and hourly, with hardly any reply, while holding a defensive attitude in the meantime. But the hurricane is growing in strength. At first it spread from Calcutta into all the cities and hamlets of Bengal, so that at present there is no town or village which does not echo the cries of the outraged Bâbûs. The matter has already reached Parliament. There has appeared in the newspaper *Englishman*, under the pseudonym "Chai-Chi-Chfu," something in the nature of an advertisement: "Wanted by several Eurasian families a large party of water-carriers, scavengers, coachmen, *sweepers of butcher shops*, etc.; only Bengalî Babûs will be hired. The advertisers prefer retired collectors, judges and lawyers of the Crown," and so on in this vein. At this the fury of the outraged Bâbûs and, in fact, of the entire nation reached its limits, and similar affronts began to appear in reply. In Parliament, Mr. O'Connell, one of the leaders of the Irish Party, called the attention of the House to this "undeserved insult." The Assistant Secretary, Mr. Cross, replied that he had read the "dishonorable lampoon," that instructions had already been sent to the Anglo-Indian Government, and that the *Englishman*

---

[344] However strange such an admission may sound, it remains and will remain a fact: "the conquerors of India" are not the English, but the Hindus. Recently, the Bengalîs, at the point of raging despair as a result of the daily unbearable insults both in print and deed, published a pamphlet addressed to the newspaper *Englishman* (Calcutta), in which they refute, point by point, the *imaginary* conquest of India by the English and call it "boasting," proving this with official reports and the correspondence of the Anglo-Indian Government with the *Foreign Office*. The pamphjet was issued under the title of *Our Conquerors, Who Are They?* Refuting the loud assertion that "we belong to the higher race of conquerors and will not allow the Government to subordinate us to the jurisdiction of people who belong to the *lowest*," the author of the pamphlet says: "To this boastful *vae victis* which has been buzzing in our ears from the first day of resistance to the Ilbert Bill, we reply once and for all the following: 'you did not conquer India, nor did your European soldiers, but our Sepoys, the Hindus did, and we challenge you, summon you as a whole nation, to refute this if you can!' "Furthermore, the author enumerates all the places conquered by the Hindus for England, from Plassey to the latest revolt when England was rescued by the Sikhs. He reminds the Anglo-Indians of the words of many a general, words which are in print and now belong to history. Thus Lord Macaulay compares the loyalty of the Sepoys to Lord Clive with the loyalty of the 10th Legion to Julius Caesar, and of the Old Guard to Napoleon; the author repeats also the comparison made by the same historian between Hindu Sepoys and the soldiers of Moritz of Saxony, and the words of Cornwallis reproving the English soldiers and praising the Hindus: *"A brigade of our Sepoys could easily make anyone Emperor of Hindostan,"* etc. (See J. W. Kaye's *Lives of Indian Officers.* Life of Cornwallis," p. 75.)

The Black Act which restricts the freedom of the press has been repealed and the English *nolens volens* have swallowed the bitter truth.

[345] Col. James Tod, *Annals and Antiquities of Râjasthân.* Vol. I, pp. 74-75.

would in all probability be brought to trial for inciting racial antagonism among people already mutually hostile. Meanwhile, having cooked his porridge, poor "Bâbû" Ripon does not know what to do with it. The suggestion without action simply inflamed our Bâbûs still more. The daily, weekly and monthly publications have been filled with this matter for over three months. The unfortunate Râjâ Śiva-Prasâda, who dared to say a few words against the *Bill* in the Viceregal Council, was burned **[492]** and is still being burned, in effigy of course, in all the cities of India. Everywhere there are *monster-meetings*, protests, addresses and fiery speeches. Groans and rumblings of all kinds fill India. The native press, for the first time since the day of its inception, has risen as one man, and in the Anglo-Indian camp the Amazonian *Maam-Sâhibs* and *Missy-Bîbî* have gone to the aid of their husbands and brothers. In answer to a petition *against* the *Ilbert Bill* embodied in the "ladies address to the Queen," with six thousand signatures obtained through the solicitation of the fair (but highly ill-tempered) sex, the native women reply in an "address" to Her Majesty *in favor* of the *Bill*, with 300,000 signatures on it. They protest at the same time against the systematic series of insults to Her Majesty's subjects.

All this, however, concerns the question of the *Bill* above. At the time of the climax of this affair, something far worse suddenly happened, about which, of course, all our readers have already learned from the newspapers. This matter appears even more serious, and only Providence knows how it will end. Because of a penny candle, Moscow burned: because of an old stone idol, a *Śâlagrâma*, the hearts of all Hindus, unbelievers as well as believers, burn with an unquenchable hatred for the English. This insult, however, is not of a political, but of a purely religious, character about which even such unbelieving *nâstikas* as our Bâbû have become aroused. "The point lies not in the idol," they say, "but in the affront to an entire nation." Norris, a judge of the Superior Court, while in the process of adjudicating some dispute concerning the possession of the above-mentioned idol, ordered it brought to his judicial chambers with the consent of both parties, as he now explains. But in the eyes of the entire nation such an action was unheard-of and intolerable. Native newspapers divided their attention between the *Bill* and the idol. All the Pandits, Brâhmaṇas and Śâstrins[346] rose. Menacingly, an army made up of yogins, **[493]** sannyâsins and the entire brotherhood of monks and mendicants also rose. The government became seriously alarmed. But if, according to the saying, an Englishman invariably gets off scot-free, then the Anglo-Indian "most likely has the very devil for a nursemaid." Things quieted down for about two days after a promise not to repeat a similar offence, when suddenly and unexpectedly the thunder struck for a third time. The editor of the journal *Bengalî*, it was said, had offended the Supreme Court, by printing a censure of Judge Norris' action pointing out that, according to law, he had no right to summon the revered idol and thus defile the holy relic. Norris was offended on behalf of "the majesty and inviolability of the Court," as the Anglo-Indian newspapers assured us, and "wanted to take revenge on the whole of India in the person of an educated and influential native," according to native progressivists, who then and there brought to light the judge's action, pointing out how he threw up his hat at the meeting against the Bill and berated the natives. The editor, Bâbû Surendro Nâth Bannerji, was condemned to prison for two months. What happened after this is hardly possible to relate. Within 24 hours the Bâbû literally became the hero of all India. He "is a martyr for our Mother India; he is suffering for all the people and *for the cowardice of all the others*," etc. Condolences are being received from every town in India and large sums collected for "the martyr." Literally *millions* of signatures are being gathered for a petition to be presented to Parliament, and several lawyers and speakers have already been sent to London...

How will it all end? Great is that politician, or shall I say that prophet, who could lift the curtain that hides the future of this case. Everything depends on the heart of India— Calcutta. Shameful and sad as it may be to brand an entire nation of sixty million with one stroke of the pen, truth compels me to say frankly that, aside from several exceptions, the Bengalî Bâbûs are not men

[346] Learned Brâhmaṇas who know *by memory* all the *Śâstras, Purâṇas* and *Vedas.*

at all, but some sort of rich pastry made with coconut butter. The leaven has risen ana is working for the time being; but it will fall again and ferment for another whole century...

But, goodness gracious! Where have I wandered? In what **[494]** far horizons have I lost myself. It is difficult, when writing of the past, not to linger in the present, particularly when the matter concerns a people full of excellent qualities, with a heart as gentle as a baby's and the head of a sage, but as spoiled also as a baby, not by indulgence but by the cruel thrashing of an unbidden and unloved stepmother... I shall now return to the superstitions of this strange and completely exceptional people.

It is hardly possible to relate even some of the stories told by the school teacher and the Jâṭ about the ability of the Hindu spiritual *Ego* to receive and return mutual visits and to make itself at home in the bodies of others. It would require a special book with a supplement of selected tales from Baron Munchausen. However, having been nourished for four years on similar narratives, with indications of the *facts* in each, that is, *of other persons inhabited by the souls of the living* (*sic*), it is perhaps not I but my European *sheath* that writes these irreverent remarks. At times my head spins, things get muddled in my brain, and I even confuse, and do not seem to recognize, my own personality. In the presence of such extraordinary tales, I was not prepared to declare mentally to myself that I was actually *myself*, and not (as in one of Mark Twain's stories) my own twin brother who drowned beside me in the bathtub... Thus from eight o'clock in the evening to way past midnight we sat on the verandah, listening to one story after another, each more extraordinary than the one that preceded it.

Finally, our guests asked permission to leave. Only then did we realize that we ourselves were to blame for their long visit: *we had forgotten to ask them to leave*! In India, if the host does not take care of sending his guests off in time (the European, with the phrase, "I hope you'll drop in soon again," and the native, with an offer of betel to chew, after sprinkling the guests with rose water), the visitors out of politeness are prepared to stay the whole night. This is a most unpleasant duty$_t$ and at first it embarrassed us dreadfully. Now we are used to it and even find the custom very convenient, all the more so since such a delicate problem here does not even call for any of Demian's **[495]** fish soup.[347] On the contrary, the guests themselves bring presents in the form of fruit, sweet spices and flowers and would run away without looking back if offered anything. The rigid rules of the inexorable caste system do not allow them to touch even a glass of water. When a European has been offered water in the home of a Hindu, the glass or other dish used is immediately smashed to smithereens as if it were forever defiled. The courteous European always breaks it himself.

The guests were already preparing to leave, when the Colonel, who is fervent and stubborn in dispute like a regular Yankee, smilingly remarked to the Jâṭ and to the school teacher:

"Thank you for the visit and for the information furnished. However, forgive me, but I somehow cannot believe that the soul of a living person could take possession of the body of another whenever it wanted to."

"We do not assert that every soul can do it, but only the *mayâvi-rûpa* (the body of illusion, *périsprit*) of an initiated yogin."

"I firmly believe in their strength and secret power," interrupted the Colonel, more serious now. "I believe because I personally became convinced of all this upon my arrival in India. But that the soul, even of the mightiest of adepts, be he as wise as Solomon, could at choice occupy another body — I cannot believe! You make of them regular werewolves!... In like manner, if you please, every *yogin* might be capable of turning into a crocodile, a cat, or a frog, as in the stories of our Redskins... That's the devil of a thing!"

---

[347] [Referring to the fable by the Russian writer Krilov, in which the oversolicitous and overhospitable host, Demian, stuffs his guest with fish soup to the point that the latter, grabbing his belt and hat, hastens home never to set foot again in Demian's house.—*Compiler.*]

"Do not argue, Colonel," said Nârâyaṇa, who so far had been silent. "Do not argue, you cannot know to what extent their power reaches, and to..."

"But everything has its limits!" interrupted our president with a slight note of vexation in his voice. "Well, for [496] instance, take our Ṭhâkur... I believe in his science, deep knowledge and psychic power, as I believe in my own existence... Do I have to believe therefore that, taking advantage of the body of a dead rat, he is capable of crawling into it also? Ugh! what ugliness!"

He even spat which, for some reason, made me recall Mr. W. and his argument with the Ṭhâkur on the shores of the lake.

"Only *jâdûgars*, sorcerers, and Tibetan *dugpas* and *shamans* turn into rats and tigers," exclaimed Nârâyaṇa, almost angrily, flashing his eyes. "The great Saab would never condescend to this, but if he should want to do so, then, of course..."

The ponderous sound of powerful wings two steps away from us suddenly interrupted Nârâyaṇa before he had finished. He shuddered and cast a staring glance into the corner of the verandah. A magnificent peacock, which had probably been awakened by the loud voices of the disputants, flew down from the roof and landed heavily on the ground before Nârâyaṇa, proudly spreading out its luxurious tail into a fan...

The Colonel roared with laughter.

"Now then, maybe you think, my poor Nârâyaṇji, that our Ṭhâkur is in that peacock? Perhaps you are ready to convince both yourself and us that Gulâb-Lal-Singh purposely transformed himself into a peacock in order to stop your indiscret disclosure of his power! Ha, ha, ha!..."

Our president shook with laughter, but Nârâyaṇa did not even smile. We noticed to our surprise that even the Bâbû remained serious. The others affected an air of indifference and ease which evidently they did not feel. Only the stout teacher snorted and smirked, having tried for several minutes to put in a word. Finally, he succeeded in taking advantage of a momentary silence and coughed meaningfully.

"The Colonel-Saab does not believe our stories about the transmigration of souls from one living body into another, and yet right in front of him, if we are to believe all India, there stands, so to speak, a living example," he said loudly. [497] "Ask whom you wish, and everyone will reply that in the *young* Ṭhâkur, Gulâb-Lal-Singh, resides the soul of the old ruling Ṭhâkur, his grandfather, and that he..."

The Colonel and I pricked up our ears and listened, trying not to let slip a single word. I even stopped breathing...

"Do finish!" impatiently exclaimed our president to the suddenly silent teacher who appeared as if considering something.

"... that the Ṭhâkur, while still living..."

But apparently we were not destined to hear the end of this interesting bit of information. Suddenly on the roof above our heads the shrill cries of peahens resounded, and something fell at the feet of the teacher, once more squatting, striking the stone floor with a hollow sound. In the semi-darkness, and before we could examine the shape of this new phenomenon, the obese pedagogue jumped on his chair with the elasticity of a rubber ball, breaking it to pieces, and almost shattering himself with it. Landing somehow on his feet, he leaped to one side and in a scared falsetto shouted at the top of his voice:

"A cobra, a cobra, beware of the cobra!"

Our small Bâbû, who believed as little in the *Laws of Manu*, which forbade the killing of any living creature whatsoever, including tigers and bed bugs, as he did in werewolves, rushed at once with the speed of a monkey to the aid of his countryman. Snatching from his hands a thin bamboo walking stick he grabbed the snake, probably more frightened than we were, by its tail, and with the other hand, armed with the walking stick, broke its spine; then, stepping on its head with his heavy boot, he finished it by beating it. We found a peacock's egg in the mouth of the unpleasant creature, which explained to us both the visit of the peacock-werewolf and the appearance of the cobra. Its

mouth stuffed with an egg which it could not swallow, and probably feeling itself powerless against the attacking peahens, the cobra fell off the roof in fright.

We laughed a bit over the superstition of Nârâyaṇa and Mûljî and, bidding the guests farewell, entered our dining **[498]** room. Taking advantage of our absence and probably expecting to earn some *bakhshîsh* the following morning, which even imperial servants expect, the court domestics had tried to set the rooms in order. Their main effort at tidying consisted of covering the billiard table with an old chintz blanket full of holes and distributing the pictures of Delhi along the tables and windows. One of the pictures particularly caught the eye. It had been placed on a table which stood under a mirror hanging on the wall opposite the entrance. Our esteemed president walked up to it mechanically and, raising his glasses to his forehead, began examining the numerous figures of the depicted durbâr by the light of the large lamp which stood on the table. While waiting for him to finish the inspection, I sat by the window, extremely tired and yawning.

There was stillness all around. Bhurtpore was asleep, our companions had left, and the peacocks on the roof were also asleep, having quieted down after the excitement. Only we were not asleep, and Nârâyaṇa, who was still sitting on the verandah steps, his head bowed. He never retired before we did and was obediently at our services at all hours of the day and night. Whether he did this as a result of the Ṭhâkur's wishes, or of his own good will, we never did find out. But from the very day of our departure from Bombay, just as soon as the heavy snoring of our good-natured leader was heard coming from the Colonel's room or tent, Nârâyaṇa would lie down across the path leading to the door of my temporary bedchamber and would not move from there until morning. A fortunate people are the Hindus in this respect! They are comfortable everywhere, from the summits of the Himâlayas to the red-hot earth of the plains of Hindostan. The wealthiest Râjâ would not agree to sleep in a bed for anything; a bit of carpet — and a bed is made. The climate means nothing to them. A muslin *dhôti*[348] and a shirt, bare legs and feet, and an equally bare chest — this is their attire in all seasons and in all climates. **[499]** The Hindus — Bengalîs and Madrasîs — who arrived with me at Darjeeling last October, dressed the same as they did on the scorching shores of the Hûgli in Calcutta, without adding a shred to their costume in Sikkim, where I grew numb from cold and dampness and shivered under blankets and fur-lined coats. For them 8,000 feet above sea level, or merely a few inches above it,[349] made no difference, and they bathed twice a day in the half-frozen icy mountain streams, with the same pleasure as they did in the heated water of their holy tanks on the plains of Bengal. Never did any of them get sick, even with a cold. In reply to my request for an explanation of this secret invulnerability, they laughed, assuring me that it was very simple: "You, white saabs, wash your bodies with soap and rub them with all sorts of poisonous essences, whereas from the first day of our birth our mothers rub us with coconut oil after bathing, and we continue this procedure every morning during the course of our entire life. Every pore of our body is permeated and filled with a substance which does not admit either dampness or cold inside the organism..." I leave it to the physiologists and allopaths to judge of the correctness or error of this view. The latter will probably say that this is a harmful custom, that oil blocks natural perspiration, etc. Maybe so, but our delicate grandes dames could envy the skin (if not the color) of the lowliest coolie or the plainest peasant woman of India. Their skin is softer and finer than any satin or velvet and besides, as is obvious, is not subject to cold, as is our own.

Suddenly, from somewhere, several roosters began to crow.

"Go to sleep, Nârâyaṇa," said I, turning to the Marâṭhâ who was sitting on the steps. "Listen, the Jâṭ roosters have already begun to sing. Colonel, you go, too! You prevent Nârâyaṇa from retiring," I added getting up. "Good night, saabs!..."

There was no answer whatever to my polite farewell and **[500]** I turned, surprised, toward the Colonel. He was standing in the same place, holding a picture in his hands, with his back half turned to me, and was so absorbed in the contemplation of the *durbâr* that, in bending over the

[348] *Dhôti* is a piece of muslin eight to ten feet long which takes the place of breeches for men, and of a skirt for women.
[349] The highest place in Calcutta—Clive Street—is only 27 feet above sea level at low tide.

lamp, he hardly noticed that his baldness was the only safeguard against the inevitable burning of his hair.

"What's the matter with you, Colonel?" I asked again. "Have you fallen asleep over the lamp? Heavens! Why don't you answer! What is the matter with you?"

I rushed to him, really frightened. The thought of "sheaths," "werewolves," and various other wonders of India flashed through my mind.

Glancing at his face, I became still more frightened. Red as a boiled crab, with white spots on his face from which fell large drops of perspiration, he stood there, resembling a statue of terror. In his wide-open eyes, fright, amazement, and a kind of helpless confusion were clearly evident. I noticed that he was holding the picture right side down and that his terrified gaze was directed to the reverse side of it.

"What do you see on the back of this parchment that's so terrible?" I continued, shaking him by the arm with all my strength. "At least, say something!"

My esteemed president uttered something in the nature of a weak bellow and pointed with the finger of his left hand to the gold inscription in Urdu. Being unfamiliar with the hooks of that dialect, I understood exactly nothing.

"What's written there? Tell me!"

Instead of a direct answer, he whispered in a weak voice, "Nârâyaṇa, Nârâyaṇa, come here!"

In a second, our faithful travelling companion stood beside us and gazed at him with the same astonishment as I did.

"I do not know these letters very well... I may possibly be mistaken... Read it, Nârâyaṇa, my son, read it," he whispered quietly in a low tone.

"Durbâr of Shâh-'Âlam. The transference by His Majesty the Padishâh Diwânî, of Bengal, and also of the provinces of Behâr and Orissa, to the East India Company. The meeting of the Râjput Ambassadors... Peace-making... by the will of the Blessed Prophet Mohammed... after the bitter **[501]** defeat at Patna in 1173, painted by Ahmad Din in 1177."

"What's so terrible about that? What concern of ours is their misfortune?" I asked.

"What concern of ours?" the Colonel almost yelled. "Ours? Ours? You shall see right away what concern! According to the Hegira, this was in 1177, was it not?"

"It seems so," answered Nârâyaṇa, looking at him with astonishment.

"Well, 1177 of the Hegira... what year would that be according to our European chronology?"

Nârâyaṇa thought for a moment and then replied:

"The year 1765, it seems, that's about 114 years ago .. ."

"The year 1765! One hundred and fourteen years!" shouted the Colonel, red in the face and strongly emphasizing each syllable. "Yes? Well, then just look, both of you... recognize and call by name! After that only one thing remains for me—to order myself placed in the lunatic asylum!..."

Quickly snatching the painting from Nârâyaṇa's hands, the Colonel turned it picture upward and, pointing to the figure standing beside the Padishâh, whispered in a hoarse voice:

"Look, here, here *he* is... without a doubt it is *he*. Is there another one like him in the whole world? It is *he!"* repeated the Colonel, pointing with his finger.

We looked, and I admit that the surprise took my breath away and chilled my blood... The picture swayed markedly in Nârâyaṇa's hands.

Before our eyes, among seventy or eighty figures of Moslems and Brâhmaṇas of the Court near the throne of the Padishâh stood, unquestionably, the figure of Ṭhâkur Gulâb Singh!... Actually, as the Colonel had expressed it, was there another one in the whole world that looked like him? It was *he*! It was a portrait of his double, if not of himself. Without mentioning the fact that the great height of the figure raised it a whole head above the rest of the figures, it was the sole portrayal in the picture that was completely free of the servile poses of the other courtiers. The English officer barely stood out from under the elbows of the magnificent, bewhiskered *sardârs*, and the hatred **[502]** of the artist pushed him back completely into the background. Only the figure of the one in whom all of us immediately recognized Gulâb Singh, towering high above the crowd, was

prominent by its proud bearing. Even his pose was his own peculiarly characteristic one; he stood, with arms crossed on his chest, quietly looking into space over the heads of the courtiers. The costume alone was different. A Râjput turban with a small feather plume, elbow-length steel gloves, a kind of coat-of-mail, several daggers at the waist, and a shield of transparent rhinoceros hide at his feet . .". But the long wavy hair, the beard, the face, the stature left no doubt that it was he, our mysterious and unfathomable protector...

"But this is impossible, inconceivable!" said the Colonel, still very perplexed, breaking the silence. "How can anybody figure it out? The man doesn't look forty, and yet his portrait appears on a painting made over a hundred years ago!"

"It is probably a portrait of his grandfather," muttered Nârâyaṇa, as if apologizing for the Ṭhâkur.

"Grandfather?" scornfully shot back our President. "And why not your grandfather or mine?... Are there actually such family resemblances!... No... no... It isn't his grandfather, nor his great-grandfather, but he himself. I begin to wander in my mind," said the Colonel pulling himself together. "Really, if the picture is not a counterfeit, then it is... *impossible!*... Tell me," he said suddenly to me in a comically imploring voice, "tell me... it *is* impossible... Isn't it?"

"I do not know, Colonel... For several days now I have been losing the ability even to think. It seems that... but don't ask me. Better ask him directly... if you dare...," I added mentally, feeling, I don't know why, angry with the poor Colonel.

"No, no! It is impossible," he continued to reason as if to himself. "Impossible! Therefore, let's stop the conversation."

"Maybe, it really is his grandfather," I commented. "Do you recall the school inspector starting to tell us something about him. But he said..."

[503] I was simply shocked by the look that Nârâyaṇa threw me. Just as I uttered my first words he glanced at me with such a scorching and painful reproach that I felt my words stop in my throat.

But even the simple hint had already taken effect.

"Great heavens! I had almost forgotten!" exclaimed the Colonel, striking his forehead. "But the problem becomes more difficult then... Just think," he continued, as if talking to himself, "if the Ṭhâkur and his grandfather..."

"That's enough!" I announced definitely. "If you really respect him, don't forget what he has frequently advised us to do: not to listen to various rumors, nor to try to find out anything whatsoever about him. I at least have sufficient respect for him not to go against his wishes. Until tomorrow, gentlemen!"

I entered my room and lowered the door curtain. In a few minutes everything quieted down in the adjoining room, and within a quarter of an hour the familiar snoring with the accompaniment of a whistle began to be heard.

. . . .

What was that? An apparition, a reality, or simply a fantasy, a dream?... The stuffiness was terrific and I could not fall asleep. The *pankhâ*[350] rhythmically rocked by two coolies on the verandah, was wafting hot instead of cool air. It was like the hot air of an oven blowing into my face... I was not asleep, that's a fact. There was my *ayah* (maid), coiled up into a ball like a black cat, sleeping on the carpet at the foot of my bed... There was my sun *ṭopi*, which had fallen on the floor, rolling back and forth with the swaying of the *pankhâ*. No, I was not asleep... But what was that? Why did it seem to me as if I were seeing through the thick curtain of the door and able to distinguish **[504]** in the dark all objects, furniture, Nârâyaṇa who was sleeping, or at least lying

[350] In every bedroom in India a board with a wide, thick flounce extends above the bed and across the entire room. Opposite the bed there is an opening in the wall through which is drawn the rope that moves the *pankhâ*. Coolies swing it all night long. Otherwise, any European would suffocate.

across the doorway, and even the picture of the *durbâr* which the Colonel had left on the table... In the adjoining dining room, it became lighter and lighter as if the moon, emerging from behind dark clouds, were shining into it. Who was that?... Could it be the Ṭhâkur? But he was in Dîgh!... There he was, quietly and noiselessly approaching the sleeping Nârâyaṇa and touching his shoulder. Nârâyaṇa jumped up and I saw him bow before the *Mahâ-Sâhib,* touching the latter's feet with his folded palms. The Ṭhâkur extended his hand toward the picture, and it instantly disappeared before my eyes... after gleaming with what seemed like a million electric sparks. Everything became confused and blurred and then I opened my eyes in the morning at the call of my *ayah,* who quietly and with endless *salaams* wakened me saying that the carriage was ready and the *Colonel-Sâhib* was already awaiting me.

"What a strange but surprisingly clear dream!" I thought to myself as I sat down in the gilded carriage sent for us by the *Divân.*

—II—

[505]

[JOURNEY TO DÎGH. — WHO BUILT IT? — ANTIQUITY OF INDIA'S ARCHITECTURAL WONDERS. — WESTERN INCREDULITY. — ORIGIN OF THE ARABS. — MOGULS AND SARACENS. — TEMPLE OF BAROLLI. — UNPLEASANT ARGUMENT WITH ENGLISHMEN. — INSULTED NATIVES. — NÂRÂYAṆA IN DESPAIR. — OPTIMISM OF THE COLONEL.]

The smooth and level road from Bhurtpore to Dîgh flew past like a dusty ribbon amid endless steppes and small water holes. Our gilded carriage, dating from the time of the King of Yore and followed by a long line of small *juṭs* drawn by briskly trotting pygmy-steers, sped along to the accompaniment of the whoops and cries of the coachmen and runners. The procession brought to mind the travels of "Puss-in-Boots" through the property of Marquis Karabas. As in Perrault's[351] story, the peaceful settlers we met along the road, on seeing our triumphant procession surrounded by a guard of honor (the half-dozen brigand-like Jâṭs on sorry nags with spears, pennants and shields), bowed low to the ground, timorously making way for us and rendering us all possible honor. We rode in this fashion for about two hours through desert areas, without the least sign of vegetation, surrounded on all sides by swamps, ditches, and small salt lakes. Finally we arrived at the gigantic gates of Dîgh, which has been correctly named "The Oasis of Bhurtpore.

What an unexpected change of scenery! As if by the waving of a magic wand, in the midst of scorched fields and swamps covered with centuries-old green scum, there [506] rose before us an enchanted castle-fortress with towers, turrets, and hanging Semiramis gardens.

We entered the half-ruined small town—if two dozen stone turrets may so be designated—and started the ascent to the fortress. The little town found refuge under the protection of a majestic monument of the greatest antiquity, so great that the minds of contemporary chroniclers, losing themselves in the obscurity of an unfathomable prehistoric past, feel powerless to determine its beginning.

The ancient names for Dîgh — "Dîrgha" and "Dîrghapura"—are frequently mentioned in the *Skanda-Purâṇa* and in Chapter IV of the *Bhâgavata-Mâhâtmya*. Dîgh, the old, prehistoric Dîgh that lies in dust under the present one, is more ancient than Lucknow, the former "Lakshmaṇavati' of hoary antiquity, the capital city of King Lakshmaṇa, brother of Râma, built *sixty centuries* ago, as explained to us by Nârâyaṇa, our walking encyclopedia.

Contemporary Dîgh "was founded by the Jâṭs, foreign *Scythians* from the far North," say the Anglo-Indian historians. Dîgh, according to popular belief, was built by the sorcerers who had come with the Jâṭs, and who erected the former powerful fortress with its enchanted castle and delightful gardens — *in one night*. Like everything that is built in such haste, Dîgh, in spite of its impassable water-filled ditches, and its inaccessibility during nine months of the year, both to its own people and to the outsiders, proved to be, however, but a *mâyâ*, an illusion, to the red-haired conquerors. During the flooding of the rivers and the hundreds of small lakes in the Bhurtpore steppes, a whole ocean is formed around the small town, and at such times it is really inaccessible to the enemy. But though the English, as the proverb says, had to sit awhile by the sea, they waited long enough for favorable weather. In December, 1804, General Frazer besieged Dîgh and took it by storm; then, after completely demolishing it, generously returned "the oasis" to the Jâṭ Râjâ. At present there is not a stone left of the fortress walls. In a corner towards the southeast the *Shakh-Burj* of the modern Dîgh sticks out. This is a huge cliff, the spacious square of which is now [507] surrounded by a green hedge instead of bulwarks, though retaining a bastion in each of its four corners. Within the square, however, which rises high into the air, there remain three walls from the fortifications, twenty-one feet in thickness, bespeaking even now their glorious past. In the western corner of "the

[351] [Charles Perrault (1628-1703), French author whose fame is mainly due to his popular tales and fables.—*Compiler.*]

fortress," is the palace of the Râjâ with its sumptuous gardens, sacred peacocks and fountains. This palace and garden constitute the main attraction for tourists.

Contemporary travellers have unanimously decided that, with the exception of the "Tâj Mahal" at Âgra, the "Dîgh" palace is the most magnificent building in India: the sames huge marble halls with walls inlaid with a mosaic of expensive stones; the same style of architecture in the towers; the same amazingly delicate workmanship in the lacy openwork of the white marble balustrades, terraces and stairway railings.

An amazing subject is the Englishman both at home and in his "Colonies"! With all his haughty conceit and his demands that he, John Bull, be considered the foremost representative of the human family, he has not yet fully realized the truth of the proverb contained in his own popular saying: "It is a foul bird that defiles its own nest." He is justly proud of India, calls her "the most precious pearl of the Crown of Great Britain," gloats over her like a miser over his treasure, yet he hates the Hindus, the lawful children of her soil, despising and at the same time fearing them more than a cruel stepmother! Poor, unfortunate Brâhmaṇas, wretched Śûdras, and you, Pariahs, and other outcastes, considered lower than any earthly vermin, who would not pity you from the bottom of his heart? The malicious spite of the Indo-Britishers extends not only to the present generation of Hindus of all castes and tribes but, in its insatiable contempt for the subjugated descendants, vents this base and petty feeling, exalted in self justification by them to the level of race feeling, upon their distant forefathers as well.

It is ridiculous and distasteful to read the comments and conclusions on archaeological lines by the various civil employees in their *allegedly scientific* articles about India. The authors actually strive to belittle the natives even of **[508]** the *Mahâbhârata* period, showing them to be a race completely incapable of fine arts. There is no such creative faculty, they tell us, among the present (oppressed and starving) Brâhmaṇas; therefore it could not have existed before, runs the logic of these "fiction-writers," who forget so conveniently that we see the same thing among contemporary Greeks and even degenerate Romans. Consequently, among the hundreds of stately temples that are still being found every year in the impassable jungles of Central India, there is not a single historical ruin that an Anglo-Indian would consider as the work of pure native art. In places where, obviously, *non*-Moguls had built (as, for instance, the temples scattered over Râjputâna and Mewâr), the clever, though baseless, hypothesis about the Greek and Italians is immediately trotted out. In the *Purâṇas* mention is made of the "Yavana" captives who were put to work by the conquerors. "It is they who are the builders of these temples." In saying this, it is overlooked that the name "Yavana" was given by the Brâhmaṇas not only to the Greeks and Ionians, but also to other foreigners, among them the Scythians. There is no great harm in that; but it is the Greeks, don't you see, who, stranded in India from Macedonian times, most assuredly built the Temple of Kârlî and even the oldest *vihâras* of Elephanta and Ellora. Not the slightest data exists to warrant such a conclusion. It is contradicted by the *Purâṇas* and other chronicles, as well as by all the traditions of India, *even the Laws of Manu themselves.* Immutable and inviolable, they forbid the hand of a *mlechchha* (unclean foreigner, a *non-Brâhmaṇa),* just as much as the hand of an impure *pariah,* to touch the, smallest stone among those prepared for the sacred structure. Otherwise, "in case ot such desecration," we read in *Manu,* "the Temple, though almost finished, must be destroyed, as regards that portion of it which was touched by such a hand; its material must be purified, and only then may the building be continued." *(Mânava-dharma-śâstra* and *Vâstu-śâstra).*

But all these arguments have no value whatsoever in the presence of the partiality and obstinacy of the Indophobes. The *Purâṇas* are lying; the *Laws of Manu* were written **[509]** and subjected to *forgeries* by the Brâhmaṇas after the conquest of India by the Moguls, and so forth. In short, the Hindus, "neither ancient nor contemporary, could ever create anything like these wonders of architecture." Could indolent parasites ever erect such transparent, ethereal and phantom-like walls, yet as strong as rock? Could they possibly conceive the plan of these chambers and palaces, of these open-work balustrades, that appear in the blue sky of Hindostan, like Venetian lace on the light blue satin dress of a beautiful woman? Now really, could they?

We will admit, of course, that not only the "eighth wonder of the world," the Tâj Mahal, but also all the palaces, monuments and pagodas, as well as all the mosques, of Lucknow, Delhi and the North-East Provinces were built by the Moguls and the fugitive Greeks; and that the hand of Brâhmaṇas never touched these buildings, unique in their style and beauty, the like of which is not to be found either in Greece or in the midst of the ruins of ancient Rome. But who were the builders of, and whose hand carved, the granite walls of the Temples of Ellora and Jaisalmer, the Jaina Pagoda of *Aṛhai din kâ Jhompṛâ,*[352] and others less remarkable — these stone sculptures, the perfection of whose design and finish send the English (those, of course, who are competent to judge them) into indescribable rapture and amazement? Such work can only be seen on silver and gold in the production of Benvenuto Cellini; but even in Italy nothing like it will be found on granite or marble. Whose hands labored these granite blocks, adorned from top to bottom with carving? If not those of the Hindus, then, we must suppose, those of the *"magician-yogins."* In the presence of such blind hatred, the English, driven into a corner by facts, would sooner believe, I am afraid, tales about "magicians" than give due justice to the Brâhmaṇas.

What is said above should be applied only to those monuments which are embellished with the gods and goddesses of the Hindu pantheon — subjects which are **[510]** loathsome to Moslems, who consider, as do the Hebrews, the representation of any human figure as the greatest "abomination" and sin. But the English[353] would find it not less difficult to deny the participation of the Hindus in the building of even temples and monuments in the "Saracen" style. The working hands that labored over them belonged, nonetheless, to the *native* artists and not to the alien Moguls; and, if the Greeks ever built anything in India, they surely built according to Hindu plans and not those of the Moguls, and this for the following reason:

The Moguls, as everybody knows, were always (at least in India) great artists in matters of destruction and bloodshed; they did not engage in fine arts, though some of their caliphs supported the latter and were authorities on them. The Spanish Moors and Saracens who built the Alhambra are not a case in point, however, if for no other reason than because the Moguls who conquered India were neither Moors nor Saracens like the enlightened knight Saladin. To a very large extent they were not Arabs at all but simply the forefathers of most of the present hero-robbers of Kâbulistân and the Hindu-Kush, which means barbarous tribes of Central Asia who had then been recently converted to Islam, as well as Afghâns and ancient Turkmen. In the Moguls of India, the pure Turanian and Mongol type predominates to the present day, and in order to be convinced of this, our opponents are invited to look at the Moslem population from Bombay to the Northern Provinces. Their sparsely bearded (if not completely beardless) faces, with high cheekbones like those of the Kalmucks, show the complete absence in them of the Semitic element.[354]

From Muḥammad-ibn-Kâsim, who had conquered Sind for Caliph Omar II in 711 A.D. (in the 90th year of the **[511]** Hegira) to the end of the reign of al-Mansûr (775) [355] in other words, for more than half a century, there were no Moslems in India; they had conquered Sind and had left.

---

352 "Refuge of two-and-a-half-days"—a name given to the Temple on account of the legend that its *yogi-magician* builders, after erecting it in 60 hours, lived in it but two-and-a-half days and then disappeared.

353 As, for instance, the architect-archaeologist Fergusson and his admirer Simpson, an artist and now a correspondent for the *Illustrated London News* in Central Asia.

354 For five years we have constantly inquired of our Moslem acquaintances their origin. Wherever we met the Âryan or palefaced type with regular features, we discovered their forefathers to be *Hindus who had been forcibly converted to Islamism by the Moguls.*

355 [Al-Mansûr, meaning in Arabic "victorious," is a surname which has been assumed by many rulers. In this case reference is to Abû Ja'far'Abd Allâh b. Muhammad, second caliph of the Abbasid House, b. 712 A.D., who reigned 754-775 A.D. and founded Baghdad in 764. —*Compiler.*]

The caliphs who followed were too busy with Western Christians and Caspian Huns to think of India. In those days, the *real* Saracens battled with and defeated Roderick, the last Goth of Andalusia,[356] and struggled with, and were defeated by, Charles Martel at Tours in France. But in India at that time they had not even made an appearance. As mentioned above, it was the Afghâns and the peoples of Central Asia in general (whose descendants still plunder there) who made up the caliphs' armies, and who later conquered India. They finally did so in 975 A.D., *i.e.*, 150 years after Hârûn al-Rashîd, a contemporary of Charlemagne, made a gift of Sind, Hindostan and Khûrâsân to his second son, al-Ma'mûn.[357] Then Hindostan was actually settled by *Moslems*, but not at all by enlightened Saracens. With the exception of the kings, direct descendants of **[512]** Mohammed through the caliphs of Baghdad, the rest of the Mogul population, the people and the army, were the dregs of Islam from Central Asia.

Knowing all this, must we believe the Orientalists who are trying to convince us that, instead of the Hindus, it was the Moguls and the fugitive Greeks who labored over these artistic wonders? That instead of the descendants of the glorious Ṛishis and of whole generations of mathematicians, geometricians and poets, having built these edifices which are matchless in their originality, it was the brigand tribes of Central Asia, who to this day have not the slightest idea of art? Where the Arabian element has settled and has predominated through the centuries, the Moslems have never built, and are not building now, the like of such tombs, palaces and mausoleums, as we now find in India alone. There is nothing resembling the Tâj Mahal, the tombs of Akbar and the Caliph Humâyûn, the mosques and palaces of Delhi* Lucknow and Dîgh, either in Persia or in contemporary Egypt, either in Syria or Baghdad, nor even in semi-Europeanized Turkey. Let anyone look at the monuments and palaces of Southern India; at the fretwork and sculptural ornamentation of the temples of Madhurai, Śrîraṅga, and others in the Madras Presidency; at the pyramidal block of the great Tanjore pagoda, the oldest in the land. Two hundred feet in height, covered with statues of gods, goddesses and *Avatâras* twice the size of a human being, with its gigantic ox of black granite in front of the façade and its sculptural ornamentations on columns and ceilings, this pagoda is considered "one of the finest productions of the art of Brâhmaṇa India" (Bishop Heber). Did the Moslems build that too? Let those who deny to the Hindus any talent take a trip through the length and breadth of Râjputâna, Mewâr, Sind and Mâlwâ, as we did. Let them look at this huge expanse literally sown like a field of peas with the ruins of Hindu temples, fortresses and palaces — and then decide who built them. Here in Râjputâna and Mewâr, the Moguls did not tarry long, for the simple reason that they were thoroughly thrashed, contrary to their fate in other portions of India. Here they built nothing, though they laid waste many things. Yet it is precisely here that the **[513]** tourist will find, on the half-demolished temple walls, such sculpture and molded work, such a variety of art objects, that even Homer's description of Achilles' shield may well lose by comparison.

Who among Europeans ever heard of the Temple of Barolli near Chitor, so famous in the Chronicles of Râjasthân? It was discovered in the midst of a dense forest and described by Colonel Tod and Captain Waugh. I take the liberty of relating a few excerpts from the description of these officers. They will show better than anything else the difference between the opinion of educated,

---

[356] If we are to believe the historian Ferishta, the Afghâns may well prove to be, if not the ancient, then the present "Arabs" of Egypt, *i.e.*, the *Copts*. He says that when the Afghâns first fell into the hands of the Moslems, they were living around Kûh-i-Sulaimân. That was in the year 62 of the Hegira. Ferishta writes; "The Afghâns were Copts under the rule of the Pharaohs, and many of them had embraced the Law of Moses. The majority of them recanted and, returning again to their gods, left Egypt and wandered until they reached Hindostan [?], finally settling on the outskirts of Kûh-i-Sulaimân. Kâsim (Muḥammad-ibn-Kâsim, Omar's commander-in-chief and the conqueror of Sind) visited them and converted them to the true faith. In 143 of the Hegira, the Afghâns had already conquered the provinces of Kerman, Peshâwar and many other neighboring countries."
Could it not be because of the conversion to the Law of Moses that the Afghâns are suspected of being one of the ten lost tribes of Israel? Concerning the Afghâns, we will have something to say further on.

[357] [An Arabic surname meaning "in whom men trust." Reference is to 'Abu'l-Abbâs 'Abd Allâh b. Hârûn (786-833 A.D.), seventh of the Abbasid Caliphs.—*Compiler."*]

unprejudiced Englishmen in the days of the East India Company and the opinions of contemporary "petty shopkeepers" in India. The latter, sent from London to *destroy* and *appease*, judge everything native merely by the reaction of their own shallow, envious, puny minds, thus injuring truth as well as science.

> ... the temple of Barolli suddenly burst upon my view from amidst the foliage that shrouded it... We instantly dismounted, and by a flight of steps attained the court of the temple. To describe its stupendous and diversified architecture is impossible; it is the office of the pencil alone, but the labour would be almost endless. Art seems here to have exhausted itself, and we were, perhaps now for the first time, fully impressed with the beauty of Hindu sculpture. The columns, the ceilings, the external roofing, where each stone presents a miniature temple, one rising over another, until crowned by the urn-like *kullus* [kalaśas], distracted our attention. The carving on the capital of each column would require pages of explanation, and the whole, in spite of its high antiquity, is in wonderful preservation. This is attributable mainly to two causes: every stone is chiselled out of the close-grained quartz rock, perhaps the most durable (as it is the most difficult to work) of any; and in order that the Islamite should have some excuse for evading their iconoclastic law, they covered their entire temple with the finest marble cement, so adhesive, that it is only where the prevalent winds have beaten upon it that it is altogether worn off, leaving the sculptural edges of the stone as smooth and sharp as if carved only yesterday.[358]
>
> ... The doorway, which is destroyed, must have been very curious, and the remains that choke up the interior are highly interesting. One of these specimens was entire, and unrivalled in taste and beauty. **[514]** The principal figures are of Śiva and his consort, Pârvatî, with their attendants. He stands upon the lotus, having the serpent twined as a garland. In his right hand he holds the *dumroo* [ḍamarû], or little drum, with which, as the god of war, he inspires the warrior: in his left is the *cupra* [kapâla] formed of a human skull, out of which he drinks the blood of the slain. The other two arms have been broken off: a circumstance which proves that even the Islamite, to whom the act may be ascribed, respected this work of art. The "mountain-born" is on the left of her spouse, standing on the *coorm* [kûrma], or tortoise, with braided locks, and earrings made of the conch-shell. Every limb is in the easy flowing style peculiar to ancient Hindu art, and wanting in modern specimens. Both are covered with beaded ornaments, and have no drapery. The firm, masculine attitude of *"Bâbâ Adam"* as I have heard a Râjpoot call Mahâdeo, contrasts well with the delicate feminine outline of his consort. The serpent and lotus intertwine gracefully over their heads… Captain Waugh is engaged on one of the figures, which he agrees with me in pronouncing unrivalled as a specimen of art. There are parts of them, especially the heads, which would not disgrace Canova. They are in high relief, being almost detached from the slab...
>
> On the right is the shrine of *Trimûrti*, the triune divinity. Brahmâ's face, in the centre, has been totally obliterated, as has that of Vishṇu, the Preserver; but the Destroyer is uninjured.[359] The tiara, which covers the head of this triple divinity, is also entire, and of perfect workmanship. The skill of the sculptor "can no further go." …The whole is colossal, the figures being six feet and a half high … The roof of the *munduf* (*pronaos*) [maṇṭapa]... cannot be described: its various parts must be examined with miscroscopic nicety in order to enter into detail. In the whole of the ornaments there is an exact harmony which I have seen nowhere else. Even the miniature elephants are in the finest proportions, and exquisitely carved[360]

Twelve pages describing the *dii minorum gentium* and other wonders of Barolli follow and Tod concludes:

> ... it would require the labour of several artists for six months to do anything like justice to the wonders of Bûndi.[361]

No indication has been left to posterity as to when this temple, little known even in India, was built or by whom. **[515]** A certain Râjâ Hûn is the legendary hero of this locality. Even Tod, however, who has written two thick volumes to prove that the Râjputs are Scythians, that Mahâdeo-Śiva is Adam, and that Manu is Noah, has not succeeded in incorporating the Huns into the mythology of the Hindus. The Company's political agent to Râjputâna did accomplish one thing: he found in the temple at Barolli an inscription on the bas-relief of Mahâdeo, and translated it with the date on it—the 13th of *Kârttika* (the month dedicated to India's Mars) of the era of Śâlivâhana, 981 or 925 A.D. In this inscription mention is made of the offering to Mahâdeo (the patron of the

[358] This cement was removed after Śivâjî, the Marâṭhâ put an end to the dynasty and house of Tîmûr, two century ago. [H.P.B.]

[359] This *Trimûrti* is represented with three faces (*mûrti*) though but one head

[360] Col. James Tod, *Annals and Antiquities of Râjasthân,* Vol. II, "Personal Narrative," pp. 670-74 [ed. of 1894]. Tod lived as a political agent in Râjputâna, never leaving it for twenty-two years.

[361] *Op. cit.*, p. 677.

Yogins) by "his slave" (the name has been erased by the hand of time) of the necessary sum for the repair of *his ancient temple.*

If in the year 925, almost a thousand years ago, and some fifty years *before* the Moslem invasion of India, the temple at Barolli was already considered "ancient," then it was obviously not built by the Moguls, and still less by the Greeks. Neither in the architecture nor in the sculpture of this entire mass can be found any characteristic reminiscent of the Hellenes. There is not even a suggestion of the Doric, and still less of the Ionic, style. Everything about it is unique, everything is in pure Hindu style.

Apologising for this lengthy digression, but without promising never again to fall into my habitual error, I would like to explain the reason for it. First, as I was to visit this temple only at a later date, I would have had to describe it just the same, and my narrative, after so many other descriptions of temples, would have probably appeared monotonous; and second, I wanted to be supported in this case by the evidence of the Anglo-Indian archaeologist and dignitary, well known as an accurate writer, to the effect that I am not partial to India but merely render her justice. Tod lived for many years in India, and the delight breaking through every line of his description of the wonders of ancient Indian art is much more significant than mine.

Moreover, the very question as to who built all of this in India, the Moguls or the Hindus, served, in the first hours of our arrival at Dîgh, as the cause of a very unpleasant **[516]** acquaintanceship which ended in an equally unpleasant quarrel.

We had barely ascended the terrace and entered the hall when we found, to the great displeasure of our entire party, two unknown Englishmen. Coming from Jaipur on their way somewhere else, they had stopped at Dîgh to lunch at the expense of the Mahârâja, and to partake of the gratuitous liqueurs and champagne. With the latter they had obviously already become acquainted, as they had apparently shed the customary haughty reserve of the sons of Albion. Forgetting their "etiquette," they nodded to us as we entered, and even started a conversation with O., all the while looking askance, however, at our native companions and winking at the Colonel. It is possible that this was simply a good-natured joke on their part, but their grimaces seemed very insolent and particularly insulting to the Hindus. I immediately left with Nârâyaṇa to inspect the "chambers," while O. remained with the Englishmen in the Durbâr Hall, where the latter had seated themselves before we did at the table prepared solely for us. There was no other table, either large or small, in the entire palace, the dusty and spacious halls of which looked like a marble wilderness. We just had to wait. The Englishmen, however, left in an hour or two, but even in that short time they had succeeded in offending our friends and in having an encounter with me personally.

When I came back in an hour, having grown tired of walking through countless corridors and up and down stairs, they were still at the table arguing with O., who was defending the ancient arts of India and, in general, taking the natives' side. Our Hindus were sitting on mats in another room, gloomily listening to the conversation. Nârâyaṇa, noticeably sullen and bored from early morning, went directly to his comrades without passing through the hall, and I myself sat down at the very end of the table for my coffee, having decided not to take any part in the conversation. Not possessing the good-natured patience of our respected President, I felt I would become indignant if I had to argue with them, and therefore remained obstinately **[517]** silent. My caution was not crowned with success; the Colonel spoiled my plan.

Having forgotten the name of a famous geometrician of ancient India, he raised his voice and called for help from Nârâyaṇa and the Bâbû, and ended in bringing both of them from the adjoining room. While he was explaining to them whom he wished to recall, one of the Indo-Britons, after casually looking me over, turned to me directly.

"Your servants, of course?" he asked disdainfully nodding his head towards Nârâyaṇa and Bâbû"

I erupted from indignation and annoyance at this obviously *deliberate* impertinence.

"Servants!... You are mistaken. Both gentlemen are our dear friends and brothers,' I said, strongly emphasizing the word "gentlemen."

Insolence and effrontery are quick to develop in Indo-Britons. My reply brought forth loud laughter from both of them. "Friends... that, maybe, is possible, as there can be no argument about taste," the Englishman drawled out bitingly, while slowly finishing his glass of iced champagne. "But, how can they be 'brothers'? You are surely a native of Europe?"

"I take it I am, but fortunately for me I am not an *Englishwoman.* Consequently, I am proud of the privilege of calling these two native gentlemen, not only friends, but also *brothers,'"* I replied very sharply, looking straight into the eyes of the tall and insolent fellow.

It was his turn to become enraged.

I do not know what he was about to say in reply, for his friend gave him no time to collect his thoughts. Grabbing him by the arm, he dragged him almost forcibly to the other end of the room, where he immediately began to impart something to him in a whisper. I guessed that he was explaining to him about our Society and telling him who I was. And so it proved to be.

At the first words of our outspoken exchange, the dark faces of the natives turned rather green, and their eyes flashed with the unkind, phosphoric sparks, so familiar to me. They stood like two immovable statues... Only the Colonel became disturbed, hastily rising from the table.

[518] The Englishmen picked up their hats and bags and, nodding to O., started to leave. The older of them obviously wished to avoid an unpleasant quarrel and, muttering something about not arguing with women, started for the exit. But my opponent, excited by the champagne and my rebuff, did not subside. Halting in the center of the hall and tottering a bit from intoxication, he made a half-turn in my direction and, haughtily turning his head towards me, said angrily over his shoulder: "I have just found out that you are *that very Russian lady* about whom our newspapers had so much to say as a warning to the *government...* Now your *brotherly* relations with, and your feelings for, the *black rabble* have become clear to me. Allow me to inform you that, in spite of the gratitude you have just expressed to Providence for *not* being born an Englishwoman, it is safer, I can assure you, to belong to *our* nation than to *yours,* at least *here, in India,"* he added significantly.

"That is very probable. But, just the same, I am happy and proud that I am *not* an Englishwoman," said I, rising and restraining myself as much as I could.

"In vain, for *our government does not like to allow Russians,* even ladies, *to fraternize much with Asiatics who have been conquered by us."*

"What is this, a joke or a threat?" interrupted the Colonel, his face changing.

"Of course it's a threat," I commented laughingly. "Have you forgotten that we have already received actual evidence of this, and that the Anglo-Indian government, either from stupidity or from cowardice, has sent its military spies, *officers,* to follow us like shadows from the very moment we left Bombay?..."

"Be careful... and be more discreet in the choice of your words!" the Englishman uttered through his teeth even more haughtily, being by now completely infuriated. "Do not depend on the patience of our government, whose action and politics you allow yourself to censure... you had better learn, if you have not already, *that there is no room for Russians in our British dominions...* Do not forget this on another occasion."

[519] "It is you who forget yourself, sir!" furiously exclaimed the Colonel, who had lost all patience. "You are insulting a woman and threatening her!... Moreover, she is a citizen of free America and *not a Russian* at all, that is, not *the kind* of Russian you take her to be," he corrected himself, having met my indignant glance.

"Excuse me. Colonel. Leave me the right, I beg you, to defend myself... First of all, *I am Russian. I* was born a Russian and I shall die a Russian. I am a Russian in my *soul,* if not on my passport... You should be ashamed! Do you really want these gentlemen to leave with the impression that I am ready to renounce the country of my birth, and even my nationality, in the face of their foolish exhibition and impertinence?"

"That might have been more prudent, if you please," cuttingly commented the other Englishman.

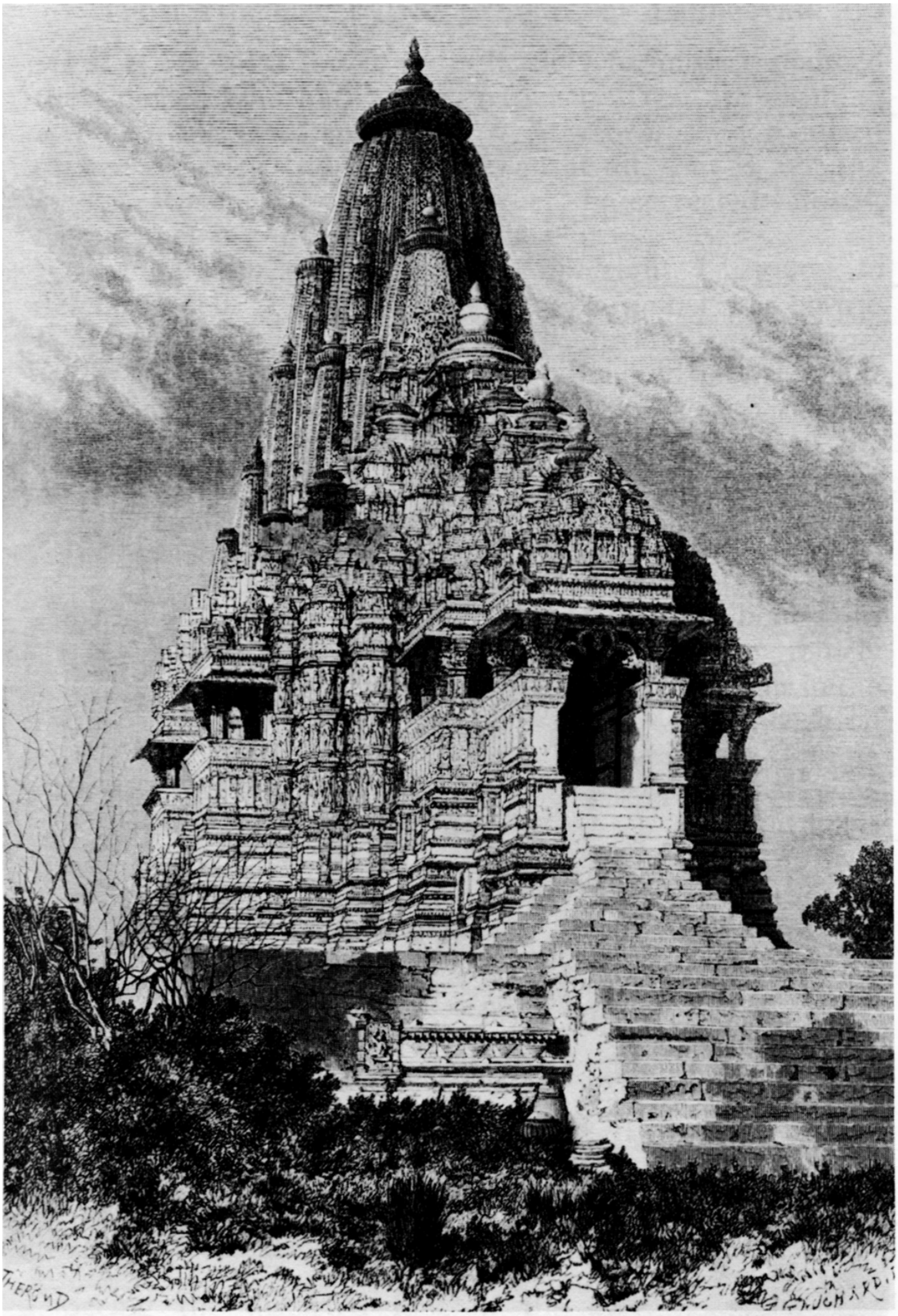

TEMPLE OF MAHÂDEVA AT KHAJURÂHO

MADHURAI: SOUTH TOWER OF THE TEMPLE OF MĪNĀKSHĪ

"More prudent possibly, but in no way more honest. In any case, I added, turning to the first one, "I am extremely sorry if your remark that there is no room for Russians in the British dominions is a *fact* and not just idle insolence on your part. In *our* Russian dominions, for example in Georgia and in the Caucasus, there is room for every foreigner, even for *scores of English paupers* who come to us without boots and leave with millions in their pockets..."

Quarreling does not seem to be sobering, but rather an aid to champagne. My opponent now sat completely drunk and his friend replied for him.

"Every country has its own political views on things. Your remark proves nothing against the policy of the Anglo-Indian government."

"To you, possibly not. But on the other hand, to *us* foreigners, and most likely to your native subjects, it proves clearly one point: that while your Messrs. Englishmen are afraid of Russians in your own colonies, the Russians are not afraid of you. It is a mere trifle, not worth talking about."

Seeing the distorted face of the defender of British privileges at hearing these words, I called the Hindus and, turning my back to the others, went into the garden. Nârâyaṇa's eyes were bloodshot; the Bâbû, whose face was **[520]** dripping with perspiration from controlled fury, dashed out and started jumping and snorting with his clothes on, under the high splashing fountain, shouting from under the water spray, across the whole garden: "Oh, to freshen and cleanse myself at least a little of the atmosphere defiled by the *baḍâ-Saabs*!"

I was inexpressibly grieved, not for myself, of course, but for these innocent and offended Hindus, condemned by some fatal power to eternal and in no way merited abuse. That I was being taken for a spy became obvious now, a fact which under other circumstances would have made me laugh. Even now I felt only contempt for the "victor" who was so cowardly as obviously to be in fear of the influence of a single woman on the minds of the "conquered" millions. At another time, I dare say, it would have even flattered my ego and, generally, would have been very funny, had it not been so sad, and in addition to that even dangerous. I feared that, instead of rendering the Hindu members of our Society a service, I might become the pretext for their persecution and for various excuses on the part of their "rulers," owing to the sole fact that I was *Russian.* Russia and everything Russian are a constant nightmare for Anglo-India. The closer to the Himâlayas, the more violently does the Russian "house-demon" choke every Britisher at night. Fear, it is said, has large eyes, and it can make black out of that which is white.

At the very inception of our Society in India, I began hearing rumors of the displeasure of various dignitaries in whose offices many of the Bombay native Fellows of the Theosophical Society served. "The mighty ones of this world," the *baḍâ-Saabs,* advised their timid subordinates "not to be too friendly with the newly arrived *adventurers* from America."

In a word, the situation was very unpleasant.

I sat down on the bench near the fountain, where the Bâbû was now shaking himself in the sun like a drenched cur. Nârâyaṇa remained dead silent. Glancing at him, I was stunned: The dark circles under his large eyes had darkened more deeply, his teeth were bared like those of a wild beast, and he shivered as if in fever...

[521] "What is the matter with you, Nârâyaṇa," I asked, frightened.

For a whole minute, he did not answer; his strong white teeth merely gnashed a bit harder... Suddenly he squatted on the sand of the footpath and at once somehow fell face downwards into the flower-bed of brilliant bright-red *arales,* the flower dedicated to the goddess Kâlâ...

Whether the favorite flower of the bloodthirsty goddess of revenge aroused our gentle, patient Nârâyaṇa, or something else instilled an awful thought into him, he raised his head and, fixing his bloodshot eyes on me, asked in a changed hissing voice:

"Well, do you want me to kill him?"

I jumped as if stung.

"What do you mean? Come to your senses! Is this drunken braggart worth honest people risking their necks because of his insolence? You're either joking or raving, my dear!"

"It isn't he, not he... In his face I see but his nation, hateful to us. Killing him, I would avenge years of suffering, humiliation... deadly insults... I would avenge my many friends and, in addition, the insult rendered *you*!..."he exclaimed in a voice husky with despair.

"Stop it! Can you really imagine that I feel seriously insulted? Why I am simply laughing at his foolish behavior!..."

But he did not hear me. Lowering his head on the crushed plants, as if turning to an invisible interlocutor under the ground, he continued speaking in the same changed husky voice. It was as if he were pouring into the bosom of Mother Earth a suddenly cresting wave of suffering, full of impotent bitterness that had been boiling in him all this time... I had never seen him in such a disturbed state. He seemed inexpressibly pitiful to me, but at the same time positively frightening.

"What has happened to him," I thought. "Could this really be the result of that most stupid episode?"

"They have offended you... because of *us*... because of us alone," he continued half-whispering. "And that is not all! You will soon be followed… Pursued... Leave us, turn away from us... Tell them you were joking, were **[522]** laughing at us, and they will forgive you; they will start entertaining you and offering you their friendship and society... But you will not do that, otherwise the *Mahâ-Saab* would not treat you as he does... Therefore much grief awaits you in the future—grief and slander! Yes, it is dangerous to be friends with the poor Hindus! There is no happiness for the sons of *Kali-Yuga,* and he who offers us his hand is a madman, for sooner or later he will have to pay bitterly for his transgression!..."

I listened with amazement and almost terror to this unexpected, incoherent speech, but could find nothing to say to console him, and so I remained silent. Involuntarily, I started to look around for the Bâbû. He lay on the bench, some thirty steps from us and, drying himself in the sun, must have been dozing.

"Do not be angry with me, *Upâsikâ,*[362] and forgive me for disturbing you," Nârâyaṇa spoke again, but now in a more even and quiet voice.

"Angry with you, my poor Nârâyaṇa? What for? You were only joking, were you not?" I interrupted him, not knowing what to say.

He raised himself a little, and again sat on the footpath in his customary pose. Hugging both knees with his powerful arms and resting his chin on them, he now sat rocking himself back and forth, staring at the crushed *arales.* He obviously was struggling to control himself and finally succeeded. His voice was no longer hoarse nor did it tremble, but when he spoke again, there was heard so much genuine suffering in that voice that I involuntarily shuddered.

"No, I was not joking," he said slowly and firmly. "One word, and I would have killed him. Does it not all come to the same thing? My life, one way or the other, has been lost..."

"But why? What has happened? It can't be that you would be so disturbed because of that one fool. Tell me, it is not because of him, is it?"

[523] "No, not because of him *alone*" he whispered barely audibly. "Just the same it would be easier for me, could I, before dying, kill *at least one individual of this race, so intolerable to us*!!"

"Kill! How easily you say that! It's a horrible crime! What would the Ṭhâkur say?..."

"He would say nothing! What do I matter to him!" he uttered still more quietly.

"But you are... his *chela*?"

He shuddered and was completely crushed as if someone had pierced his heart with a knife. He bent over still lower on his knees, and there suddenly broke loose from his chest such a cry of despair that I was completely at a loss... I felt myself becoming pale and in no condition to endure this scene any longer.

"No, I am not his *chela.* He refused me... He has dismissed me!..." sobbed the pitiful giant like a five-year-old child.

---

[362] *Upâsikâ*-literally, a "female student of philosophy" under the guidance of a *Guru* or "teacher," usually from the brotherhood of monks. *Chela*-a pupil and student of the secret sciences and a mystic.

So that's what it is, I suddenly realized to myself. That means the Englishman was nothing but the last drop in an overflowing cup! And suddenly I recalled a vision, a dream, that I had seen, or thought I had seen, the night before at Bhurtpore, in which Nârâyaṇa was hugging Ṭhâkur's knees. But that was only a dream! Or had all this actually happened, and had I really witnessed the scene?

"When did he refuse you?"

Hasty steps were suddenly heard. Nârâyaṇa jumped up and, bowing quickly, said to me in a whisper: "I beg of you, keep my secret inviolate! Not a word of this to *anyone*... I shall still be of use to you, but do not tell Mr. O... I am leaving!"

But he did not make it.

"Why have you buried yourself here as if summoning submarine *bhûtas?"* the Colonel's voice unexpectedly resounded near us. "Where is Nârâyaṇa, and where is the Bâbû?" he continued as he approached us in company with the "silent general." "Ah! there they are! Do not hide yourselves. Both braggarts have left, and proved to be very decent fellows... We parted as friends. I assured them of your **[524]** forgiveness also, I explained to them much of what they did not know; for instance, the principles and aims of our Society... They became interested and even admitted they had been mistaken."

"What people and what a place to proselytize in!" I sadly remarked, interrupting this torrent of words. "Possibly you wish to add to our Society these two 'patriots and thinkers'? Don't blush and be embarrassed, my dear President; you'd better agree with me that they would be a splendid pendant for Mr. G. and Miss B."

Mr. G. was, and still is, a rather important official in the Northern Province of Hindostan. Pretending to be an enthusiastic follower of the great philosophy of the Hindus, he secured fellowship in our Society at the time we were still in New York. Reaching India, we discovered that there was no more ferocious Indophobe in the whole country than Mr. G.; that he hated the natives, and had dishonored two Brâhmaṇa families (*with impunity*, as is always the case in such instances); and, above all, that a series of derisive and slanderous letters against Theosophy and ourselves, which had been published in 1879 and 1880 in *The Civil and Military Gazette* of Lahore, were the work of this "patriot and thinker," as the Colonel referred to him in New York, delighted with this "most wonderful and honorable Anglo-Indian co-Fellow."

"There you are again, recalling old events," muttered the Colonel in confusion. "What of it! Who is there that never makes mistakes? Surely I don't claim to be an infallible Pope! Not all Anglo-Indians are villains and traitors."

"Certainly not all, but I wager there couldn't be found more than two dozen Anglo-Indians that respect Hindus... As I see it now, it is necessary to be very, very careful here... Why are you laughing, Mûljî?" I asked the "silent" one, who had a broad smile on his face.

"At your generosity, Maam-Saab. *Two dozen* Englishmen in India who respect us, niggers? Isn't that too many?"

"Indeed!" snapped the Bâbû who had awakened and was completely dry. "Had we even 'two dozen' such, I can assure you that everyone of the 250 million Hindus, 'regardless of caste or religion'," he said, quoting from theosophical **[525]** statutes, "would pray, and perform *pûja* every morning and evening to the Calcutta *bada-Saabs* and others!"

"I have only known one during my whole life, and they wanted to commit him to an asylum, but, fortunately for him, he died," blurted out Mûljî.

"Who was he?" inquired the Colonel inquisitively.

"Mr. Peters, the former Collector at Madhurai, in the Madras Presidency. He died more than twenty years ago, when I was still a boy."

"What was Mr. Peters' guilt?"

"He started as a materialist, like our Bâbû here, but ended as a *pûjist* (worshipper of idols)."

"As 'our Bâbû' does not intend to do yet," coolly replied the Bengalî to this personal reference. He was occupying himself with pasting sticky flower petals on the nose of Kâlî, whose idol rose above the *arale* shrubs.

"He became a *pûjist?* What do you mean by that? Tell us his story more explicitly," insisted the Colonel, who had pricked up his ears.

"All right, Mr. President, except that I do not know how to narrate."

However, he related it to us just the same, and the "story" proved to be a most curious one. I shall tell it in my next letter, just as I then jotted it down from the words of the narrator. The story is known to everyone in Madras.

—III—

[526]

[The story of Mr. Peters. — The Autobiography of the Goddess Mînâkshî. — Bhûtas and Piśâchas. — Brâhmaṇas and their revenues. — Underground rivers. — Mînâkshî saves Mr. Peters' life. — Profound thoughts hidden behind exoteric mythology. — The Hindu Trimûrti. — Gods and their inner meaning. — The Vedânta on the three kinds of existences. — Agnostics and Pantheists.]

I will now detail what Mûljî related to us "about the Anglo-Indian who loved the Hindus."

Mr. Peters was the Collector for the holy city of Madhurai, the Mecca of Southern India. An ardent archaeologist and admirer of ancient manuscripts, he needed the assistance of the Brâhmaṇas in the search and translation of them; consequently, though it is possible that at first he did not love them, nevertheless, he associated with the Hindus and did not oppress them as did his own colleagues. A thorough materialist at heart, he laughed at their superstitions and prejudices; his attitude, however, was exactly the same towards the Christian religion and so the Brâhmaṇas did not pay much attention to it. "Nâstika" (atheist), they used to say, and dismissed him with a wave of the hand. But soon all of this changed and Mr. Peters surprised both the people of India and his own compatriots.

Here is how it happened.

One day an unknown yogin came to ask for a personal interview. Having obtained permission to appear before the bright eyes of Mr. Collector, he handed him an ancient manuscript and explained that he had received it from the goddess Mînâkshî herself (one of the comeliest forms "of **[527]** Kâlî) who, he said, had ordered him to give it to Mr. Peters. The manuscript was written on an *olla*[363] and its appearance was so archaic that it inspired involuntary respect on the part of the antiquary. The Collector, who was proud of his knowledge in the field of ancient letters, was delighted and immediately wished properly to reward the hermit. To his great surprise, the *yogin,* with great dignity, refused any payment. Then he astonished him even more. Like almost all Anglo-Indian officials, Mr. Peters belonged to the Masonic Lodge. Unexpectedly, the hermit gave him the most secret sign and, having uttered the well-known formula of the Scottish Rite, "I have not so received *it,* nor shall I so impart *it*" (*i.e.,* the manuscript was not given for money), quickly disappeared.

Peters became thoughtful. Sending a *Sepoy* in pursuit of the guest who had vanished, he engaged himself at once, with the aid of a Brâhmaṇa pundit, in the deciphering of the manuscript and in its translation. The *yogin,* of course, was not found because, in the opinion of Mûljî, who in this instance was but echoing the belief of the whole city of Madhurai, he was a temporary embodiment of the goddess Mînâkshî herself. From diligent study of the *olla,* the Collector found much that was interesting about many things.

According to the assertions of the pundit, the manuscript was the *autobiography of the goddess Mînâkshî in her own handwriting,* in which she spoke about her manifestations, powers, qualities, and her character in general. According to her own statement, the goddess possessed powers *(śakti)*[364] of the most pleasing variety, and few were the wonders she could not promise her favorites. Too blind a faith in her personal power was not even expected; it was sufficient *to love the devatî* (goddess) sincerely and ardently, as a mother is loved, and she would extend her patronage to the worshipper, take care of, love and help him.

"Oh you, *fish-eyed one!*" whistled the incorrigible **[528]** materialist, Peters, when he heard the above from the lips of the pundit.

---

[363] *Olla*-palm leaf which has been dried and prepared for writing.

[364] *Śakti* means literaly "force," the feminine principle in male gods. Its common meaning, however, is *power* or *might.*

This epithet, however, was not insolence on his part. Literally translated, "fish-eyed" is the name of the goddess, from *mîna*—"fish," and *akshî* "eye. "

"But what or who is the goddess Mînâkshî?" the European laity will ask us.

Mînâkshî is the selfsame Kâlî, namely, the creative power or *śakti* of Śiva, his feminine principle and aspect—impregnated with his spirit, and one of the numerous manifestations of his spouse Kâlî.

Every deity of the vast pantheon of India, female or male, is in its primary aspect, namely, at its first separation from the purely abstract principle, the "One and Impersonal," which they call *Parabrahman,* always neuter. But in its earthly manifestation, it appears twofold, like the first-begotten Adam and Eve; the feminine half, separating from the masculine, becomes a goddess, while the other half remains a god. The universal divinity, Parabrahman, is IT, but its twofold energy, which afterwards begets a countless number of gods and goddesses, is *he* and she, namely, bisexual. From the principal gods, Brahmâ, Vishṇu and Śiva," and their *śaktis,* other gods are begotten in their turn. These latter, however, are not direct descendants as one might think, of the divine spouses, descendants which in the pantheon of the Brâhmaṇas may have a completely separate and distinct place from others: they are the same first begotten gods and goddesses, who masquerade and present innumerable "aspects" or countenances of themselves.

Therefore even the sanguinary goddess Kâlî, the mightiest of all *śaktis,* appearing under one of her own aspects, such as Mînâkshî for example, changes her personal attributes completely and becomes unrecognizable. It would be untimely and boring to explain here the process of such a transformation. It will be sufficient to say that Kâlî, when transformed into the Mînâkshî of Madhurai, becomes the most peace-loving of goddesses, possessing all the best qualities: meekness, long-suffering, magnanimity, etc.

Mînâkshî is the patroness of the city of Madhurai, which is built according to the plan of the temple of Śrîraṅga—a **[529]** square divided into a great number of inner squares, or enclosures, in the center of which appears the famous Temple of Mînâkshî. The goddess, in spite of her inner qualities and, possibly, as proof that she has neither vanity nor pride, is in her outer image far from beautiful— her eyes resembling fish, whence the appellation of "fish-eyed." According to her worshippers, she naturally possesses extraordinary power. The unfortunate ones who are possessed by *piśâchas,* "demons," are brought to her in throngs for healing. There are a great many such possessed people in India, because the pious Brâhmaṇas include in the category of "possessed" even such as are called in Europe "mediums." In India, the right of citizenship is permitted to phenomenal manifestations only in the presence of the *yogins, sâdhus,* and other wonder-workers initiated into the secret sciences." Everything which occurs *with the will of the person,* and which we call demoniacal, is attributed by the Brâhmaṇas to the unseemly behavior of the *piśâchas.* But what is a *piśâcha?*

Piśâchas are the "spirits," *esprits frappeurs,* of the Spiritualists, but not in the complete structure of their unveiled personalities. Only that part of a human soul becomes a *bhûta* (earthly spirit) or a *piśâcha* which, upon separation from the immortal spirit after death, usually remains in an *invisible* form (being frequently *sensed* by the living) in the atmosphere of the place where it moved and had existence during the life of the body. After the death of a human being, everything that is *divine* in him departs into a higher, purer and better world. *Only the dregs of the soul* which are held back by this atmosphere remain behind, *i.e.,* the soul's *earthly passions,* which find a temporary abode in the semi-material "double" of the deceased that has been expelled from its habitat by the decomposition and complete destruction of the physical envelope; and it is this fact which delays the final dissipation of the "double," causing it to suffer. An after-death state such as this causes much distress for the family of the deceased and is regarded as a great misfortune by the Brâhmaṇas, hence the Hindus take all possible precautions to avert such an unwelcome event. It happens most frequently, they think, as the result of a *sinful* **[530]** *thirst for life,* or of a particular passion of the deceased for somebody or something from *whom* or from *which* he did not, and even after death does not, wish to part. Therefore, the Hindus try to remain indifferent to everything and

to avoid all attachments, fearing, more than anything else in the world, to die with an *unsatisfied* desire and, consequently, becoming a *piśâcha*. Natives of all castes and sects detest "spirits" and, believing them to be *piśâchas*, or demons, they attempt to exorcise such as quickly as possible.

How strange this tribute to Mînâkshî: Daily in the courtyard of her *pagoda*, throngs of possessed Hindus may be seen. Some of them crow like cocks and bark like dogs, as they do in our own Russia; but mere mediums are even more plentiful, those who are simply seers of ghosts, and *soothsayers* in whose presence various phenomena and a variety of devilry take place. Just as soon as the one possessed by a *piśâcha* is brought before the fish-eyes of the goddess, the demon begins to shout (through the mouth of the one possessed, of course) that he will immediately vacate the lodging occupied by him, if only the goddess will give him time... The sick person is led away and as a token of his having kept his word, the *piśâcha*, true to his word, throws a tuft of hair, which is always plucked by him from the head of his victim, in front of Mînâkshî, in farewell. According to reports, such bunches of hair, seemingly coming from nowhere, fly around in the temple from morning until night, before the very eyes of the amazed people. Excellent mattresses could be made with them if the Brâhmaṇas did not burn them with great ceremony.[365]

Flocking to the temple by the thousands and hundreds of thousands, the pilgrims provide the temple with enormous revenues, and its officiating Brâhmaṇa-oracles are considered to be the richest in India. Excluding the Temple of Mînâkshî, there are only five such lucrative *pagodas* in the **[531]** entire Madras Presidency, namely, the renowned temples of Tirupati, Alîgarh, Vaidêśvaran, Kôvil and Svamimalai. The first two are consecrated to the god Vishṇu, and the last three to Śiva. On ordinary weekdays, from 3,000 to 10,000 rupees are collected in the *pagodas daily;* during holidays, the daily revenue surpasses all belief, frequently reaching from 25,000 to 50,000, and even up to 75,000, rupees *a day*! These figures are not exaggerated, but are a well-known fact to the Anglo-Indian Government. Not in vain have the Madras authorities gnashed their mean little teeth for a long time at the colossal *pagoda fund* of Southern India.

Malicious tongues assure us that only due to a compromise did this celebrated "fund" escape for a time the bitter fate which threatened to land it under the complete management of the administrators of Madras. In the nick of time, it occurred to the wealthiest of all the demon-curing *pagodas*, Tirupati, to present 40 lakhs of rupees (4 million rubles) to the above-mentioned administrators, after apportioning the amount, according to rank, among the members of the legislative council, an action which spared the other *pagodas* for several years.

It is embarrassing even to relate such a rumor. What? Englishmen accepting a bribe! Who in Europe does not know, chiefly from the London papers, that only in barbarous, semi-Asiatic Russia are there still such monstrous anomalies of our century as *bribe-taking officials* (see *The Pioneer* and *Bombay Gazette*). Is it possible to believe that the Anglo-Indians—those sober, temperate warriors and officials, the former destined to be known from now to the end of time as the "Spartans of the Afghân Thermopilae"— could have dared to take *a bribe!* And could Englishmen *pur sang*, the Englishmen of London, worthy sons of a nation whose representatives in Parliament severely punish "greediness for extortion" in their neighbors and the smallest departure from truth and honesty in other nations, have ever permitted it in their own Anglo-Indians! Unthinkable, simply absurd. We must not believe it because such a sensible nation would not express so much ardent indignation in the press and Parliament over "Russian extortionists," if it were guilty of the same sin... As a result of this reflection, we **[532]** have decided to consider the Brâhmaṇas' accusations as an abominable slander coming from ungrateful heathens, and to return to the story about Mr. Peters.

Alas, this "story" cannot be attributed to slander, as was the "bribe of the forty lakhs of rupees offered by the Temple of Tirupati" to the instigators of the celebrated Ilbert Bill. The heathen grave

---

[365] If we are to believe the stories, it is very dangerous to touch this hair. Mûljî, when he was a chaste youth, stole such a tuft of hair from the Temple of Mînâkshî, and the *piśâcha* immediately took possession of the boy. "Thanks to *devatî*, I finally got rid of the devil," related the general.

of the esteemed Collector, with its pagan symbols, is seen to this day at the gates of Madhurai, and at the sight of it the cultured officials, successors to the deceased, blush.

They blush because Mr. Peters belonged to the same cultured class of officials (only not in relation to bribes), and because he not only did not look askance at *the pagoda* funds, but even added to them from his own pocket. All this was the result of the fact that, after having read the manuscript about Mînâkshî, for some reason or other his soul was moved by such great virtue, and he decided to get better acquainted with the goddess. In spite of considerable study of Hindu philosophy in the past, he did not share their views on "obsession," and did not include the feminine healer thereof in the province of philosophy; on the contrary, he amused himself with, and made fun of, such nature beliefs. But from the day he received the manuscript, he began visiting the Temple, and made an effort to collect all the existing legends about the goddess.

Among such legends gathered by the scholarly Collector, one proved to be unusually interesting and, though the British geologist-ethnographers give but scant attention to it, Mr. Peters classified it as a historical event. Moreover, it was set forth by the goddess herself in her "autobiography." By Peters' own wish, the manuscript was buried in the tomb where his ashes repose.

The Vaigai River, on the southern shore of which the city of Madhurai is situated, belongs to the so-called *antarvâhinî nadî*, namely, rivers which flow *underground* from their source to their outlet in the sea, in short, subterranean streams. Even during the monsoon season, when the countryside is flooded with torrential rains and the river overflows its banks, the river bed dries up in three of four days, and only its rocky bottom remains! However, by digging any **[533]** time of the year just two or three feet underground, excellent water may be obtained, enough not only for the indispensable needs of the city, but also for the irrigation of the fields of the entire district.

Such hermit-rivers are very few in India and, consequently, they are considered very sacred. As is generally known— or is it, perhaps, known only to a few—every temple and hill, every mountain and wood in India, in short, every locality and every building which is considered sacred for some reason or other, has its own *Purâṇa* (history or chronicle).[366] Written on ancient palm leaves, it is always carefully preserved by the officiating Brâhmaṇa of one or the other of the *pagodas*. Sometimes the Sanskrit original is translated into the vernacular, and both texts are preserved with equal reverence. On the anniversary of holy days in honor of such "river-goddesses" and "hill-gods" (to them a river is always a *goddess*, and a hill, a *god*), the manuscripts are brought out, and these local *Purâṇas* are read at night to the people by the Brâhmaṇa, accompanied by considerable ritual and the necessary commentaries pertaining to them, in many temples, on the Hindu New Year's Eve,[367] the almanac for the following year is also read to the people by the *Brâhmaṇa-astrologer*.

These almanacs indicate accurately the position of the planets and stars; they distinguish the *fortunate* from the *unfortunate* hours of each of the 365 days of the forthcoming year and predict the date, and even *the hour of the day*, when there will be rains, winds, hurricanes, eclipses of the planets or the sun, and various other manifestations of nature.[368] All this is read in front of the **[534]**

---

[366] *Purâṇa* means literally, "ancient," but is also a synonym for *history*.

[367] In March or April, depending on the sect.

[368] Our astronomers predict the hour and minute of eclipses no less successfully, we take it, than the Brâhmaṇa-astrologers. But it is strange that the latter seldom make mistakes in often foretelling for a whole year ahead the dates and even the hours of unexpected hurricanes and rains, which (particularly the latter) very rarely occur out of the rainy season. Here is what the Mahârâja of Travancore writes about these Brâhmaṇa-astrologers in his article, "The Borderland between Matter and Spirit: "Astrology, so much scouted by moderns, has still its hold upon mankind, and belief in it may often be seen in the most unexpected quarters. A European friend told us the other day that some years ago he was going to a lumber depot in the heart of the forests and situated on an islet formed by two branches of a large river. It was perfectly dry weather and the streams were quite dry. Happening to meet an astrologer on the way, he was warned that three days hence there would be heavy rain and a terrible flood in the river. There wasn't a cloud in the sky; pooh-poohing the prediction, he went on to the lumber depot. The result was, rain came in torrents on the predicted day, the river flooded over, cutting off all communication, and washing away much valuable timber, and compelled him to live most miserably in an improvised log-hut on the most elevated part of the islet for several days. *He*, for one,

patron-god or patron-goddess of the temple. The crowd listens reverently to the prophecies of the idol who speaks through the lips of his Brâhmaṇa about famine, wars, and other national calamities; afterwards, the astrologer and the Brâhmaṇa bless the crowd and, upon dividing the rice, fruit, and other edible offerings brought for the idols, among the poorest, permit them to go home.

Collector Peters found in the "autobiography" of Mînâkshî a *Purâṇa* about the *antarvâhinî nadî*. With the aid of his pundit, he translated it from the Sanskrit into *Telugu*, and it is read to this day in the temple of the landhearted goddess. The following is a brief summary of its contents:

This *Sthûla-Purâṇa* explains the cause of the subterranean course of the river Vaigai and, in addition, gives proof of the deep trust of the goddess Mînâkshî in Mr. Peters, to whom she chose to confide the episode of her early youth; and love for her spouse Śiva.

Kulaśekhara,[369] the valiant King of Madhurai in the adolescent days of the chief gods, and his spouse (whose name has not survived in history), found themselves rewarded for long years of continual *tapas*[370] and pious works by the birth **[535]** of a charming daughter. She was the fruit of hundreds of their past *janmans* (reincarnations) in the outer shape of other personalities, for this daughter was the celebrated, fish-eyed Mînâkshî. The goddess did not become a goddess at once, but as the result of piety in many of her former existences, during the course of which she supplicated Śiva and Kâlî — the first, to honor her by selecting her as one of his spouses, and the other, to make the supplicant one of her own *aspects*. Finally, Sundarêśvara[371] fulfilled her ardent prayer and announced to Mînâkshî that he would marry her.

The king, Kulaśekhara, began magnificent preparations for the wedding feast. Overflowing with pride at the thought that he was being honored with such a divine son-in-law, he beseeched Śiva to bring a large retinue with him from the most eminent lords of Kailâsa.[372] *Bhûmi-devî* (the earth goddess), he said, though her fecundity and innate patience were proverbial, would not have time to generate enough *devas* for the wedding, in the addition to the mass of sinners (not to mention the animal and other kingdoms) which she has daily to bring into the world; therefore if Śiva does not take pity, the wedding feast would be lacking in splendor and there would be no one to eat the food prepared.

The bridegroom promised to satisfy the ambition of his father-in-law, but when he descended from Kailâsa to "sweet earth,"[373] instead of the expected resplendent retinue, he brought with him only one misshapen dwarf, *Kuṇḍôdara.*[374] The chosen father-in-law took this as mockery and became very vexed. But what can the anger of a mortal mean in the eyes of a god? Śiva, upon reading the thoughts of Kulaśekhara, smiled and merely said: "King, feed my little courtier!" The Râjâ, very grieved by the fact that there **[536]** would be no one to eat his feast, ordered his *pradhâna mantrin* (prime minister) to see that the dwarf was well-fed. But when the latter began to eat, he devoured not only the *delicacies* which had been prepared at the palace, but all the supplies as well, even the entire year's reserve of the town of Madhurai; thereupon, swallowing all the stored water in the wells and fountains. Still crying for more water, the dwarf was then led to the shore of the River Vaigai. Its water proved to be insufficient for quenching Kuṇḍôdara's thirst. In one gulp he drained the river to its bed. whereupon the river-goddess had to save herself by flight into the bosom of the earth.

---

professes belief in *astrology,* however much astrologers may be impostors in many cases. We have known instances in which the date of childbirth and the sex of the child have been foretold with perfect correctness." *(The Theosophist,* Vol. VI, No. 2, Nov. 1884, p. 41, 2nd column.)

[369] The literal translation of this name is: "the head of the family jewels."

[370] *Tapas*—ritual prayers in various postures.

[371] *Sundaréśvara*—"the Magnificent Lord," a name of Śiva, one of the *ekâdaśa Rudras,* or "eleven Kudras," Rudra meaning literally *destroyer*, conqueror of sin."

[372] *Kailâsa* is that part of heaven which is the favorite abode of Śiva and his domicile.

[373] *Madhurai* means "sweet earth."

[374] *Kuṇḍôdara* means "large abdomen."

That was the lesson Śiva taught his father-in-law, who had given no thought to the poor whom he could have fed with the food prepared for the wedding, but had preferred to have the dignitaries of the court eat it. Ever since then, the dwarf, under the guise of his *barrel-bellied* stone idol, has been sitting on the bank of the dry river, awaiting its annual appearance during the rainy season. Kind Mînâkshî, pitying the fate of the Madhuraians, prevailed upon the goddess Vaigai to return from the bosom of the earth and to flow towards the sea one yard underground, and permitted the dwarf to drink all the water of the river just once a year. Since then she has been the patroness of the city.

Shortly after making frequent visits to the temple, Peters, who had become immersed in the study of the glorious deeds of the mighty *devî* and astounded by her virtues, began to find something engaging in the expression of the fish-eyes of Mînâkshî. It seemed as if her hideous mouth would spread into a benign smile upon the approach of the Collector. He became used to her ugliness. A bachelor and with simple tastes like all scholars, Peters, who at first had begun to study the religion of the Hindus for the sake of science and, possibly, from boredom as well, began to be drawn, little by little, into their complicated, head-splitting philosophy, and soon became an actual *Śâstrîn*[375] He ceased **[537]** making fun of the pious Brâhmaṇas and began to fraternize, and to surround himself, with them.

Among the latter there was a *mantrika,* a Brâhmaṇa of the Temple of Mînâkshî, whose duty consisted of uttering mantras and other magic prayers before the goddess. Soon he became the *alter ego* of the Collector. Finally, one fine day he brought the Collector an idol of Mînâkshî, and the bronze image was placed in the host's bedroom. Knowing him to be an archaeologist, the few Anglo-Indians who lived in Madhurai paid no particular attention to this.

One night, Mr. Peters, who always slept very soundly, saw his goddesss in a dream. The fish-eyed apparition tried hurriedly to wake him, bidding him to "get up and get dressed. But even such a summons as this could have no effect on the sound sleep of the Collector. Then *in his dream* it appeared as if the goddess herself began dressing him in haste; the holy hands of Mînâkshî were not squeamish even about pulling his boots over his feet, boots which were made from *sacred* cowhide. (This is the reason that in the eyes of the Brâhmaṇas boots are the most defiled article of European apparel.) Having dressed her admirer, she touched his forehead, saying, "Save yourself through the window. Jump, or you will perish!..." She then vanished, and Mr. Peters woke up.

The Collector's house was on fire. The flames were already licking the walls ol his bedchamber with their greedy tongues, and the only door leading out of the room was ablaze. Without deliberating, he jumped out of the window and thus saved his life. The house was built on the bank of the river, but at the time of the fire, as usual, the Vaigai was absolutely dry. Suddenly, to the amazement of the crowd gathered there, the water began to ooze through the river bed and to rise rapidly to the very verandah of the burning house before their very eyes. Thanks to this unexpected help, the fire was soon put out and many objects of Mr. Peter's priceless collection were saved. Only papers and documents of great value to the Government had been consumed.

This fact is stated in the Collector's own handwriting, over his own signature, and is confirmed by the testimony **[538]** of his assistant, his clerks, and many of those present at the scene of the fire; furthermore, it is entered in the officially sealed book in the city archives, where the curious document may be found to this day.

Strangest of all was the fact that Mr. Peters, according to the testimony of his valet and his own recollections, went to bed on the eve of the conflagration undressed and unshod, but upon jumping out of the window, found himself dressed and with his boots on. In addition to all this, he did not jump from the first floor empty handed *but with the heavy bronze idol of Mînâkshî under his arm.* This inexplicable fact, which he related himself hundreds of times, caused everyone to smile and shake their heads. "The esteemed Peters," they said, "was simply drunk that evening and probably fell asleep as he was, even to his boots." But the Brâhmaṇas and the native population were

[375] A theologian knowing by heart all the Śâstras, or theological treatises.

triumphant, firmly convinced that *he had been dressed and saved by the Mahâ-devatî,* the "great goddess" herself.

It is evident that Mr. Peters was also fully of this opinion, judging by the unforeseen results of this event: He suddenly became extremely devout, if it is at all possible to use this word in connection with the object of his piety, and in the words of Mûljî, from a complete materialist was actually "transformed into a *pûjist.*" Peters began honoring the goddess Mînâkshî no less than any Brâhmaṇa. He gave up his service and, upon retirement, clothed himself in the attire of the *bairâgins,* to daily perform the religious rites prescribed by the *Śâstras,* and finally gained among the populace the reputation of being a "white saint." He grew fond of the Hindus and became such an ardent defender of them that his memory still lives in the hearts of the grateful natives, and his name is uttered with the greatest respect by all pilgrims who come to worship.

As a result of this unusual "occurrence," the Government proclaimed him insane and appointed a commission of psychiatrists to dispatch him to England for a cure. But even here the "goddess" did not betray her admirer. The doctors and experts evidently fell under the influence of Mînâkshî's *dhârâṇa* (magnetic influence), for instead of a testimonial to his mental derangement, they gave him a clean bill of **[539]** health, stating that the ex-Collector's reason was found to be completely sound. After his return to Madras, they again confirmed their testimony. Peters had influential friends in England and independent means, so he was left in peace. When he died many years later, it was his wish that his ashes be buried in a place from which one could see the temple of his goddess. And so it was done. He was buried, after cremation, on a hillock from which the golden *stupa* (cupola) of the eastern tower of the temple is seen as clearly as if it lay in the palm of one's hand. The granite mausoleum still towers to this day, and pilgrims come to visit the grave of the "white saint." *Peter's Tomb* is one of the curiosities of Madhurai, and the tourist who wishes to have a view of the city and the temple sets out for this well-known hillock. The latter is located on land belonging to the Temple of Mînâkshî, otherwise the tomb and the monument would have been taken down, and the ground leveled, long ago.

Anglo-Indians, however, "who were *not* fond" of the Hindus would have found it beyond their strength had they been obliged to proclaim insane all those among them who, though they did not love the natives, nevertheless did believe in the power of their gods and goddesses, however strange this may appear. All these eccentric people, upon inquiry, appear to have left the ranks of the materialists; they are all *ex*-atheists and positivists! For example, here is what the Mahârâja of Travancore, the most educated of all Indian princes, wrote about another Collector whose name he did not wish to reveal:

"A certain Collector of a certain district in the Madras Presidency had a family of several daughters but not a single son. Having had, in the course of his official life, to associate with native gentlemen of all shades of faith, he was advised by several natives to take sea-baths at Râmêśvaram to get a son! Of course, he derided the proposal, but thinking that a sea-bath could do no harm he did bathe at Dhanushkoṭi.[376] *And he had a son shortly after*!"[377]

[540] Some Anglo-Indians turned to Mohammedanism; others, who were not accepted into Hinduism by the Brâhmaṇas, became, from grief, either *Vallabhachâryas*[378] or devil-worshippers.

Madhurai is not far from Madras. When we visited there some two years later, and soon after settled at Adyar on the shores of the river, one of the old Brâhmaṇas who had known Peters personally told us a great deal about him.

"The goddess revealed herself to him," he said, among other things, "in her *actual primordial essence;* otherwise he would have never worshipped her as he did."

---

[376] The Temple of Râmêśvaram at Dhanushkoṭi is a place of pilgrimage visited by the natives under vow, *in order to have sons.*

[377] *The Theosophist,* Vol. VI, No. 2, Nov., 1884, p. 41, 2nd col.

[378] The *Vallabhachârya* sect is the most immoral. It recognizes as its sole head the pontiff, who enjoys absolute connubial rights over the wives and daughters *of all* Vallabhachâryas without exception.

In answer to our comment that even though they, the Vedântins, speak a great deal about the *Oneness* of Parabrahman, their worship of idols disproves and contradicts this Oneness in their teachings, he replied:

"*Devatî* (goddess) is an idol only in the eyes of the ignorant *śûdra* (lower caste); for the initiated *śâstrîns.* Mînâkshî, like other divinities, is simply *one of the bricks of the common edifice*, the name of which is *Sat*, Be-ness." "

This explanation and the expression "brick," seemed at the time very unsatisfactory to us and, to me, exceedingly ludicrous. Later, however, I better understood its significance.

Prior to my serious study of the *Vedas* and, in general, of the symbolism of Brâhmanical beliefs, I frequently asked myself the question: By virtue of *what* could such intelligent people and genuine thinkers, as the authors of these highly remarkable and original systems appear to be — to those who have studied the *six* main philosophical schools of India — have fallen into *polytheism* and its outer expression through worship of idols, or have allowed it in the masses, no matter how ignorant the latter might be? For a long time I could not account for this strange predilection. I could not explain to myself, even superficially, why, for example, Keshub Chunder-Sen, the well-known, highly **[541]** educated Bengal reformer, a man who at one time had charmed Queen Victoria[379] by his conversation and his views, and all London high society by his unusual, fascinating eloquence — why even this mystic, the head and *leader* of the Brahmo-Samâja, could not throughout his life reject his goddess *Durgâ.* At times it seemed simply disgusting to listen to him and to read in the press how, in his mystical semi-delirium, he jumbled Mohammed, Buddha, Chaitanya and Durgâ! But now I understand, and sincerely regret my vociferous censure of this reformer who is now deceased. He was an ardent monotheist, but he was born a Hindu and remained one to the end. The following explanation of this riddle may possibly prove to be of some benefit:

In the strange mythology of the Brâhmaṇas—which at first glance is even more legendary than Greek mythology — and, generally, in their still stranger conception of the world, a profound philosophy is nevertheless concealed. The outer form of idolatry is but a curtain which hides the truth, like the veil of Isis. This truth, however, is not given to all. For some the curtain hides, not the countenance of Isis, but merely empty space receding into what for them is impenetrable darkness; for others, however, light pours forth therefrom. For those not endowed by nature with that innate, inner sense possessed by some, which the Hindus so rightly call "the third eye" or the eye of Śiva," it is better by far to be content with the fantastic patterns upon the curtain; such cannot fathom the depth of the impenetrable darkness, nor fill empty space. But he who is possessed of the "third eye" or, speaking more clearly, who is capable of transferring his vision from the grossly objective to the pure innermost, sees light within the darkness, and in the seeming emptiness discerns the *Universe*... Inner self-awareness will show him infallibly that the presence of God *is* felt here, but cannot be communicated, and that the expression of this in concrete form finds its excuse in the ardent desire to convey this feeling to the masses. Thus, though still censuring in **[542]** his soul the form of worship, he will no longer laugh openly at idols and at the belief in them of those who, unable to penetrate beyond the curtain, are satisfied with the exterior form only because it is difficult for them, if not completely impossible, to arrive at any kind of suitable conception of the "Unknown God."

In order to show graphically that all the 330 million gods of India together point to *One* Unknown God, I shall try to speak more plainly. For this it will be sufficient to tell one of the allegorical stories of the ancient Brâhmaṇas from the *Purâṇas,* a story which, apparently, has not yet reached our Orientalists. It is quickly told.

Towards the end of the last *pralaya* (*i.e.*, the intervening period between two creations of our world), the Great Râjâ who abides in the eternity of endless space, wishing to give to the coming

379 Keshub Chunder-Sen always called the Queen his "mother." The, members of the Brahmo-Samâja sect are considered to be, and are called, the Indian "Unitarians," being semi-Christians.

people some means of knowing him, built a palace upon Mount Meru out of his *inherent qualities* and established residence therein. But when people once again inhabited the world, this palace, one end of which rested upon the right and the other upon the left "boundlessness" proved to be so vast that the little folk did not even suspect its existence; for them the palace was the celestial firmament, beyond which, according to them, there was nothing. The Great Râjâ, perceiving the difficulty and taking pity on the little folk, decided to reveal himself to them, *not in his entirety, but in parts.* He demolished the palace created out of his qualities and started throwing one brick after another on the earth. Each brick turned into an idol: a red brick, into a god, and a gray, into a goddess; and each of the *devatâs* and *devatîs* who had embodied themselves in an idol *became endowed with one of the innumerable qualities of the Mahârâja.* At first the entire pantheon consisted of only the superior qualities. But people, taking advantage of impunity, became more depraved and more evil... Then the Great Râjâ sent *karman* (the law of retribution) to earth. Karman, which does not spare even the gods, changed many of the qualities into instruments of punishment; and it is thus that destroyer-gods and avenger-gods appeared among the all-forgiving, benevolent divinities. This story, related to us by a Brâhmaṇa from Madhurai, **[543]** explains why he called the goddess Mînâkshî "a brick" and, in addition to this, indicates the unity at the bottom of all this polytheism. Between the *dii majores* of holy Mount Meru — the Olympus of India — and the *dii minores,* the difference in individual essence is not great. The first are the direct rays, and the second are the fragmented, refracted rays of the same luminary. What in reality are Brahmâ, Vishṇu and Śiva? They are the threefold ray issuing directly from "the luminary of the universe," *Svayambhû,* the *power* or *spirit* that vivifies and fecundates matter, the latter personified in Sarasvatî, Lakshmî and Kâlî, the three representations of *prakṛiti* (matter), the three goddesses of the three gods. These three pairs, synthesized in *Svayambhû,* the "*Unmanifested* Deity," are the symbols that personify its unseen presence in all the manifestations of nature. In short, Brahmâ and Sarasvatî, Vishṇu and Lakshmî, Śiva and Kâlî represent in their totality *spirit* and *matter* in their threefold quality — *creation, preservation* and *destruction.*

Vishṇu is one, but he has 1,008 names, each one of which is the name *of one of the qualities of the One.* The personal qualities of Vishṇu are embodied in their turn in the secondary gods of the Hindu pantheon. Thus, becoming a separate personality from Vishṇu (while Vishṇu himself is only the personification of one of the *seven* chief qualities or attributes of Svayambhû), each personification is called an aspect or "appearance" of Vishṇu, Brahmâ or Śiva — in short, of one or the other of the *chief* gods and goddesses. All of them have many names which are repeated parrot-fashion by the officiating Brâhmaṇa of one or another sect, but each name had a deep significance in the days of antiquity. Svayambhû is the first emanation or ray of Parabrahman, the Divinity *without attributes;* it is the first breath of its spirit; and it is *Trimûrti,* the synthesis of the three spiritual powers in union with the three material powers. It is from the qualities of these three pairs that are born the lesser gods, *dii minores,* who in their turn represent the qualities of the greater gods.

Thus the seven primary colors of the prism into which the *colorless* ray is decomposed, give rise, upon further blending, to secondary composite colors and are diversified *ad* **[544]** *infinitum.* The Brâmaṇas say that the god *Sûrya* (the sun) has seven sons, whose offspring comprise a good third of the pantheon of *devas;* and the god of air, *Vâyu,* is the father of the seven primordial "syllables and the seven musical tones in which are generated, and from which issue, all possible combinations of sounds in the harmony of nature.

In ancient India, religion was closely connected with the contemplation of nature. Universal truths and the very essence of *Truth* were personified in Deity. Every manifest truth, no matter what it consists of, has a direct relationship to divinity or *self-existent* truth. In the pantheon of the Hindu religion only the outer method of expression is really crude and, as a rule, has a repellent and caricatured form.

The natural inference to be drawn from all this is that the pantheism of India, which has outwardly deified all the crude forces of nature, as if personifying only the outer forms, is tied in

with the realm of physical knowledge, of chemistry, and particularly of astronomy, and presents in «itself something in the nature of poetical materialism — a continuation of Chaldean Sabaeanism. However, if we cast aside its outer form, which has led the ignorant masses to the most repugnant worship of idols, and penetrate to the primordial source of the myths of pantheism, we shall find therein neither gods nor even outer worship of various objects from the kingdoms of nature in their ordinary forms, but rather a worship of the *omnipresent* Spirit, equally immanent in the smallest blade of grass as in the power that begot and stimulated it to growth.

Such is the simple and natural explanation of the 33 *crores*[380] (330 million) gods in India. These gods were begotten and endowed with being as a result of the blind endeavor to personify that which cannot be personified, thus giving rise to idols. In the course of time, the cornerstone of the philosophic and religious world-conception of their wise men found itself in the hands of the ambitious, coldly calculating Brâhmaṇas, who broke the stone into chips and ground it into dust for the convenient assimilation by the masses. But for the thinker, as well as for every *unprejudiced* **[545]** Orientalist, these misshapen chips, as well as their finely crushed gravel, are, nonetheless, from the very same stone — attributes of the manifested energy of Parabrahman, the One that forever Is, without beginning or end.

The Brâhmaṇa-Vedântists postulate three kinds of existence: *pâramârthika*—-the *real,* the true; *vyâvahârika*— the *conditioned* and practical; and *prâtibhâsika*— the *illusory.* Parabrahman is the only representation of the first and, therefore, is called *Sat,* "that which really is" or the *One-Existent;* to the second class belong the gods personified in diverse forms, the *personal* souls[381] of mortals, and everything that is manifested and phenomenal in the world of subjective feeling. This class, having received existence in the imagination of the ignorant masses, has a foundation no firmer than that which we see in dreams; but in view of the actuality of the practical relationship of the people to these gods, their existence is allowed *conditionally.* The third class of existence includes such objects as mirages — mother-of-pearl mistaken for silver, a coiled serpent mistaken for a rope — and even man, in one of its subdivisions. People *think,* imagine that they see the one or the other; consequently, for him who sees it and imagines it to be so, it *actually does exist.* But since this actuality is only temporary and the very nature of the objects is ephemeral, and thus conditioned, therefore in the last analysis it follows that all this actuality is merely an *illusion.*

All of these conceptions not only do not interfere with the belief in the personality and oneness of deity, but also serve as an impassable barrier to atheism. There are no atheists in India in the sense in which we Europeans use this term. *Nâstika* is an atheist in the sense of *non-believer in gods and idols.* This is known to everyone in India, and we have become completely convinced of it. The atheists, and even the *agnostics* of the West are a long way from the *Nâstikas* of the East. The former crudely deny everything except matter; the latter, namely, the Hindu materialists, the *Nâstikas,* do not at all deny the possibility of the **[546]** existence of that which they do not understand. The true philosopher will understand the *spirit* and not the letter of their denial. He will be easily convinced of the fact that if they, in referring to the abstraction called Parabrahman, teach that this principle is "without volition and without activity, devoid of sensation and of consciousness," they do so precisely because, according to their understanding, *the One,* under that name, is *unconditioned* volition, activity *without beginning* and *witkout end, self-existent* self - consciousness, self-apprehension and self-awareness.

It follows that the pantheists of India, in retaining their idols, sin merely by an overdose of religious, though badly applied, feeling. In addition, after the total destructiveness and absolute non-creativeness of *animal* materialism in Europe, such pantheism appears as morally and spiritually refreshing, a blossoming oasis in the midst of a barren, sandy desert. Better to believe *at least in one of the qualities of divinity,* personifying and worshipping it under that particular guise which

[380] *A crore* is equal to 100 *lakhs* or 10 million.

[381] According to the teachings of the Brâhmaṇas, the *personal* soul or *earth* consciousness is distinguished from our immortal "spirit."

represents to each one, according to the power of his understanding, the most convenient semblance and symbol of the *All,* than to deny the *All* under the pretext that it cannot be proved by scientific methods, and to believe in nothing, as do our learned materialists and fashionable agnostics.

From the above point of view, and though we may be surprised and even sincerely amused at the originality of his choice of an object for worship, we will understand why Mr. Peters was changed, so suddenly and unexpectedly, from an ardent materialist of the school of Mill and Clifford to a pantheist and even a *pûjist*[382]

And now we shall return to Dîgh.

[382] From the word *pûja,* meaning the worship of gods by established rules; not prayer, but ritual**.**

— IV —

[547]

[THE PLEASANT GARDENS OF DÎGH. — THE VEDÂNTA TEACHINGS CONCERNING THE NATURE OF MAN AND THE UNIVERSE. — THE PRINCIPLES OF MAN'S CONSTITUTION. — A DISCUSSION WITH THE ṬHÂKUR ON MAN AND HIS POST-MORTEM STATES. - THE SÛTRÂTMAN. – SLEEP AND DEATH. — ÂNANDA SVÂMI AND THE COLONEL'S DELIGHT. — WHAT IS A RUDRÂKSHA? — THE ŚÂLAGRÂMA.]

Mûljî's narrative, related in great detail by him, but considerably condensed by me, came to a close at the dinner hour, about five o'clock in the afternoon; of this we were not aware.

An unbearable sultriness lay about us. The day we spent in Dîgh had been so hot that one could suspect *Sûrya* of wishing to burn alive all the Jâṭs that worshipped him, and with them us sinners, who had cursed his overly-ardent caresses so frequently...

The scorching rays poured like molten gold over the cupolas and the marble walls of the kiosks and lay like blinding spots on the drowsy waters of the ponds, shooting forth death-dealing darts on the living and the dead. They even drove the flocks of parrots and peacocks, with which the gardens of India teem as our Russian kitchen gardens do with sparrows, to hide in the very thickest of the shrubs. An impenetrable silence lay around us... Everything slept, everything languished and burned...

Even prior to the beginning of the narrative about Mr. Peters, however, we took refuge in the tall central marble summerhouse that was almost hidden in the densest part of the garden and there, without venturing to leave the blessed shelter we had found, delighted in its comparative coolness. **[548]** Surrounded on all sides by the water of a small reservoir in the midst of which it towered, the spacious summerhouse, shaded by creeping aquatic plants, offered us shelter in which we felt neither the great heat nor exhaustion. For several yards around us there was shade and coolness. An inferno blazed beyond the boundary of the miniature mirrorlike pond; the ground cracked and split from the fiery kisses of the frightful spring sun, whose rays licked the still luxuriant, though seared, vegetation of the garden with their flaming tongues. The roses crumpled and fell; even the lotus and water lily curled the edges of their hardy thick petals into little tubes, as if fastidiously avoiding the burning touch. Only the orchids, "the flowers of passion,"[383] raised their variegated, insect-like little cups to drink in this fiery stream as other flowers drink in the cool dew...

What a delightful, unique garden! Laid out on a bare cliff, in a space about two hundred and eighty yards deep and one hundred and seventeen wide, it includes within itself more than two hundred large and small fountains.

The superintendent, a sugary old man who resembled a eunuch, assured us that "not all the fountains were active," that many were choked and damaged, but that on the day of the reception in Dîgh, for the Prince of Wales, if I am not mistaken, there had been six hundred of them. However, we were completely satisfied with even two hundred of them. For several rupees, the gardeners made it possible for us to be in the midst of delightful coolness the entire day, and to stroll, on a moonlit night, along an avenue bordered by two continuous rows of tall gushing fountains, instead of trees. Nothing could be equal to the effect of these two walls of spraying water scintillating in the moonlight like diamonds and iridescent with all the tints of mother-of-pearl. A wonderful little corner, but one that has been forgotten by everybody, and which is visited by no one except Anglo-Indian officials passing through accidentally, **[549]** who are always willing to accept the entertainment of the native princes and, in gratitude, to slander them at the crossroads.

The Mahârâja of Bhurtpore himself does not as much as peep into Dîgh. The potentate of the Jâṭs, a nursling of the Government, prefers the fizzle of champagne to the murmuring of the

---

[383] *Passion flower,* so named because this species of orchid opens fully only in the heat of midday, and not at all, as many have asserted, because its petals, supposedly, bear a resemblance to the cross, nails, and crown of thorns.

fountains in his own charming palace, and there is no sweeter melody for him than the sound of a bottle of cognac being uncorked...

Thus, the shady old garden grows rampant in its wild beauty, deserted by people but, on the other hand, left at the complete disposal of a whole army of magnificent, though also wild, peahens. Hundreds of these favorite birds of Juno (who is called *Sarasvatî* in India) fill the paths, strolling about pompously, with their long tails sweeping the dust accumulated through the years. They stud the trees from top to bottom and, thanks to their presence, the old garden from afar frequently takes on the appearance of an enchanted wood in a fairy tale. The shaggy trees, flooded by the dazzling sunlight, seem to breathe while moving and swaying, and from behind their dense foliage, thousands of sparkling curious eyes peep out, reflecting hues of sapphire and gold... These are the eyes scattered on the tails of the peacocks moving in the branches.

Stepping out onto the terrace overlooking the garden, I could not for some time account for this strange phantasmagoria, and descended the steps in order to examine the wonderful spectacle more closely. My curiosity was immediately punished by "assault and battery." The ponderous flight of a peacock that had slipped off a tree, frightened by my sudden appearance, interrupted my reflections about the wonders of India, having knocked the ṭopi from my head and me off my feet. I solaced myself by an exploration ot the garden, but the Bâbû took revenge for my fall by plucking half a dozen feathers from the tail of another peacock, one which was guiltless, "in remembrance of Dîgh"!...

The garden is crisscrossed in all directions by narrow paths, which are cleaned and freed of accumulated refuse only before the arrival of "notable guests," as the gardener **[550]** explained to us, from which we drew the conclusion, with our discerning perspicacity, that we did not belong to this fortunate category. In every corner, as well as in the heart of the garden, the motionless waters slumber peacefully in their marble basins under blankets of thick slime. The fountain reservoirs, ponds, and miniature lakes have become a mass of green scum, and only the waters of the ponds nearest the palace are kept clean, adding much to the general beauty of this little corner. Irrespective of the obvious neglect, the octagonal basin in the center of the garden with the cool kiosk that sheltered us from the heat, was particularly beautiful. Surrounded by smaller basins with tall gushing sprays from baskets of luxuriant tropical flowers, we were blissfully happy the whole day, sitting in the kiosk as if in a submarine kingdom. Four avenues of fountains led to the pond, cutting it crosswise, and four small bridges of marble fretwork led to the kiosk.

Exhausted by conversation, we now sat in silence, each one brooding over his own thoughts and pursuits. I was reading, thinking more of the Ṭhâkur than of the contents of the book, while the Colonel slept. Sitting on a bench against the wall, his head thrown back on the dense creeping greenery and his long grey beard protruding, our esteemed chief, Colonel O., snored quietly. Nârâyaṇa and Mûljî squatted on the floor, while the Bâbû, perched caryatid-fashion on the pedestal of a broken idol, now missing, slept also.

Thus we sat, drowsy, silent, and motionless, for quite some time. Finally, towards half-past-five, the slumbering garden gradually began to waken; the heat abated, the peacocks emerged from their corners, and flocks of golden-green parrots called to each other from the tree tops... A few more minutes — and the sun would disappear beyond the boundary of the briny lakes, and nature, exhausted for the day, would rest until the following morning and cool off until the next fiery ordeal.

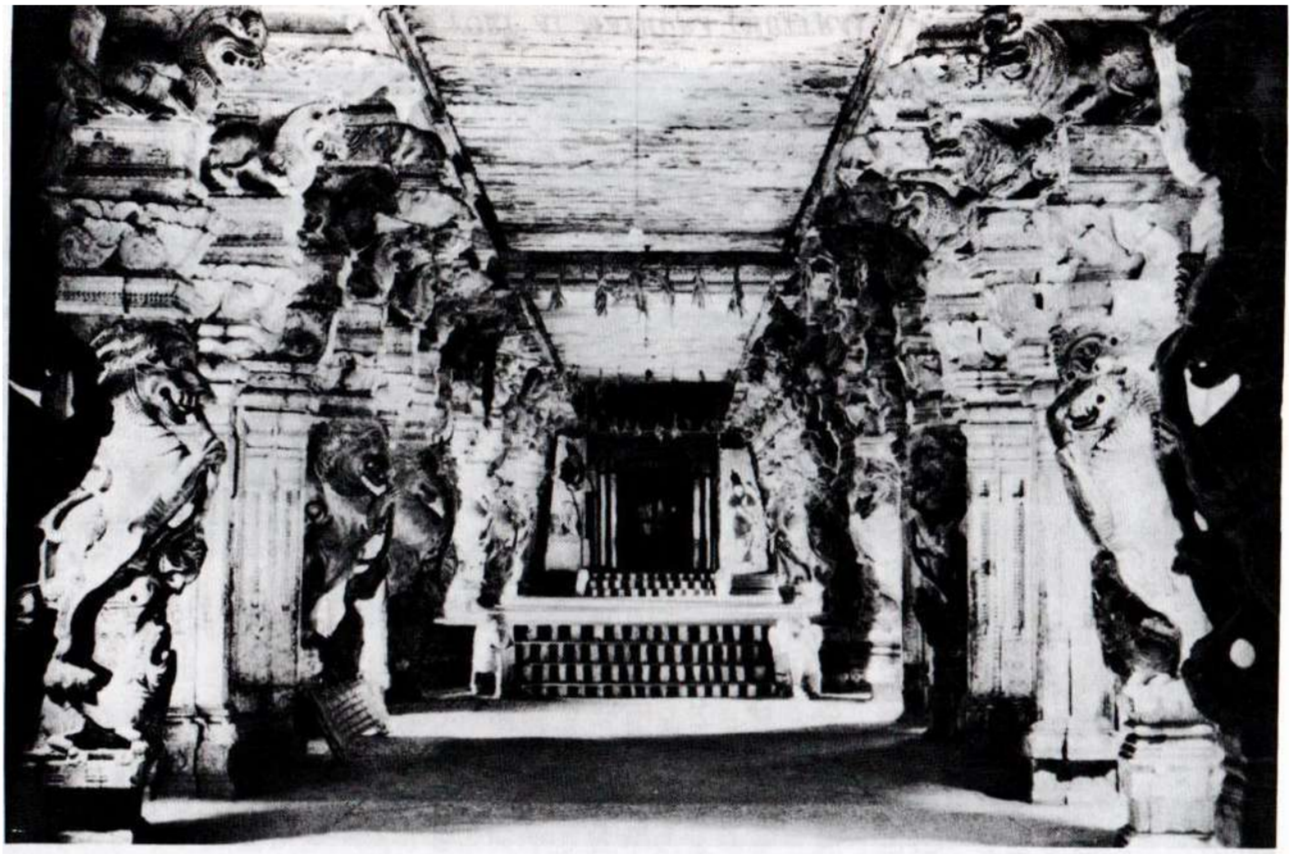

MADHURAI: HALL OF A THOUSAND PILLARS

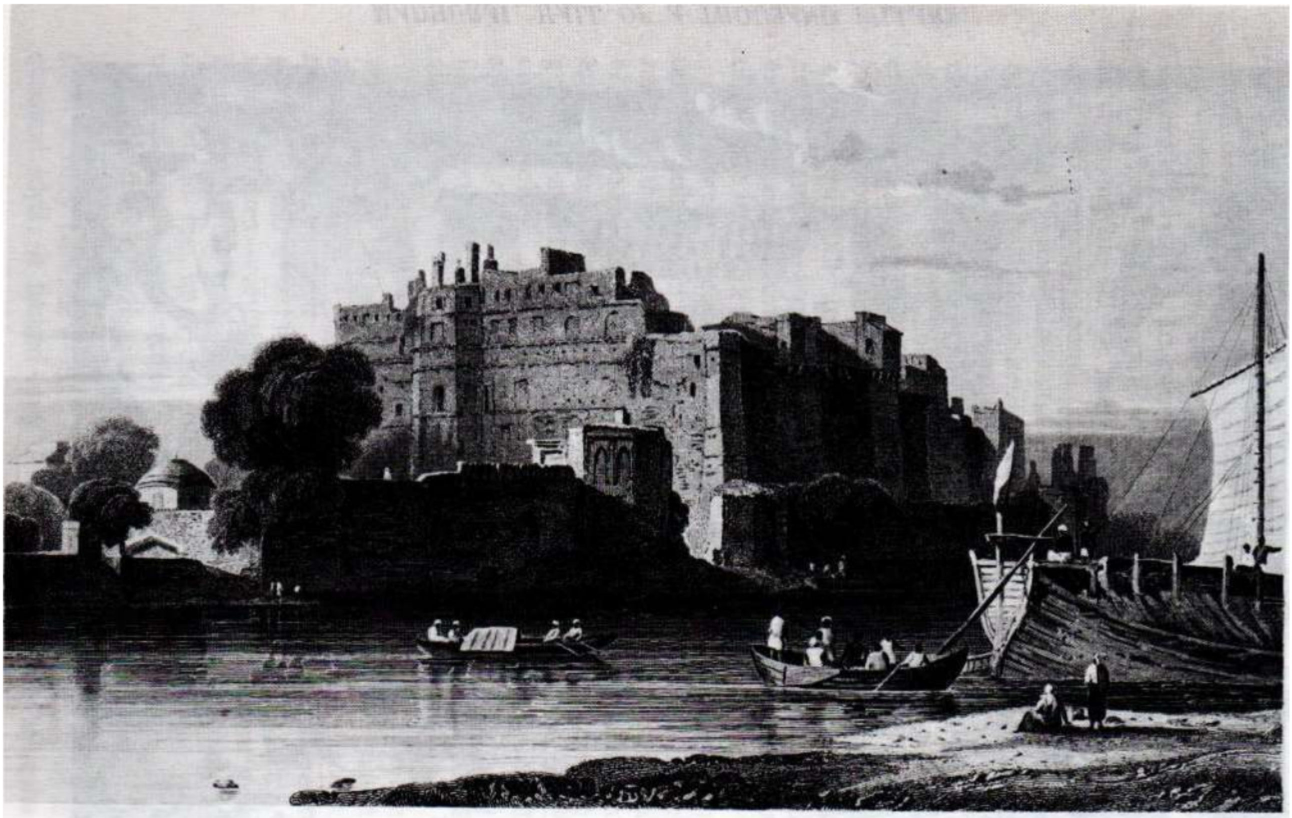

AN OLD FORT AT MATHURÂ (MUTTRA)

I abandoned my book to observe how everything around us began to breathe and move. The garden was changing from a fiery furnace — like Daniel's — into the grove of a classical idyll: it lacked only the playful, dancing nymphs **[551]** and the gay pipes of Pan. The transparent liquid of the pond now reflected only the light blue sky and the vain peacocks, perching for the night on the carved balustrades of the little bridge. In preparation for their coming slumber, they moved their tails like Spanish ladies do their fans, opening and closing them over and over again, and admiring their reflections in the water. Finally, the sun, flashing its last golden sparks, vanished, and a gentle breeze enveloped us. It was so pleasant, so cool in the summerhouse, that we definitely refused to dine in the stuffy hall of the palace and decided to ask for *khânâ* (dinner) in the arbor, sending the Bâbû as an envoy upon this mission.

Under the pretense of fearing vengeance from the peacock whose feathers he had plucked, and which, according to his own assertion, he recognized among those perched on the balustrades, the restless Bengalî selected the most direct way, by impetuously diving straight into the pond from the pedestal instead of taking the path over the little bridge. The sudden splash of water wakened and frightened the sleeping Colonel, who immediately and anxiously inquired whether the Bâbû was in any danger of drowning.

"Better to drown than to risk the vengeance of a '*werefowl*'," shouted the scoffing skeptic, snorting and choking with water.

"What 'werefowl'?" inquisitively asked our President, who had been set at ease by the fact that the water barely reached the Bâbû's chest.

"The cursed peacock! You see, it's the very same "werefowl" that tumbled down onto the verandah at Bhurtpore yesterday evening!" shouted the Bengalî, as he walked with difficulty across the slimy bottom of the pond. "I myself saw him wink at Mûljî about me."

"He is always throwing stones into my garden," commented "the general," frowning. "Has this *nâstika* ever really believed in anything? He is always laughing at everything and everybody."

"Well, now you, too, can laugh at him. Just look at that figure!" I replied, bursting into laughter.

Really, the Bâbû presented the most curious sight. He had crawled out of the mire with great effort and, having **[552]** clambered onto the high parapet of the pond, left large puddles of greenish mud on the white marble behind him. Covered with slimy weeds and mud, he had lost all human semblance.

"You look like a drowned man, my poor Bâbû," I laughed at him. "How is it possible to feel such attraction to water? This is the second time for you today. Beware you do not become a water *piśâcha* after death and, also, do not drown sometime..."

"What I was, that I am, and that I will be," was the reply I received from him, a quotation from the aphorisms of his all-denying sect. "Dust I am and dust I shall be, and drowning, they say, is a most pleasant and easy death, *Maam-Saab*...

"Everyone sees what you *are*. What you *will be*, that I do not know. But that you surely were a Newfoundland pup in your former existence, that is certain," replied Mûljî, avenging himself.

But the Bâbû did not hear the remark made under his breath at his expense. Somewhat embarrassed by his appearance, he took to his heels and dashed straight towards the house.

Had I possessed the gift of foresight, as Nârâyaṇa somehow imagined that I did, I would have sooner swallowed my tongue than to have uttered my last comment. Poor, gay, unconcerned boy!... Did he foresee then that such an early and agonizing death awaited him in the turbid yellow waves of the Ganges? To this very day I cannot recall without emotion the poor Bâbû and the happy weeks of travel we had spent together, though five years have elapsed since, and almost two years from the day of the fateful event. How frequently, too frequently indeed, since that time, have I dreamt in my restless sleep of that emaciated, small, and semi-childish figure all covered with dark green slime from the pond of Dîgh! I fancy in my dreams that his once sparkling eyes, which used to be full of good-natured merriment, but are now glassy and lifeless, stare at me, and I clearly hear again the familiar chuckling voice in reply to my unconscious prophetic warning, "Do not drown sometime,"

answering with an equally prophetic note: "*What* [553] *I was, that I am... Dust I am, and dust I shall be...*"— and I awaken trembling with horror at the recollection!...[384] In thinking over the past, I often ask myself the question: "Is it true, that all that remains of him is... *dust?*" And at once I recall an argument between Nârâyaṇa and the Bâbû, and the Ṭhâkur's replies to our questions. This argument started between them a few days after the one—so memorable to me—spent at Dîgh.

I shall relate the remarkable conversation *in extenso,* hoping that it will be interesting to the serious reader, not so much because it settled the questions that had bothered me for a long time, but because it explains the peculiar point of view of the Vedântins on life after death, its mysteries, and the soul of man in general.

With a view to a fuller explanation, I venture to make a few preliminary remarks, thus making the conversation that follows more intelligible to the reader. Otherwise, it would be extremely difficult for those unfamiliar with the philosophy of the Vedântins (of the *secret* school), and particularly with the complex theory of the soul and its significance in eternity, to follow the many different terms for the "spiritual man." The latter are as innumerable, as are the names of their gods-—these being masks—because every *aspect* of the soul (or, more accurately, of the unified spiritual *aggregate,* which is called by the Vedântins the *real* man or the "spiritual individuality," whereas his perishable body of *earthly* personality is considered as an *illusion),* each one of its qualitative modifications has its own particular descriptive name. For example, they divide [554] the "earthly personality" into three main groups: spirit, soul and body, and then subdivide these groups into seven compound powers or principles. The first two, spirit and the "divine soul" (the vehicle of the spirit), are impersonal and devoid of qualities *per se,* and the remaining five are called *kośas, i.e.,* "sheaths" or "envelopes" of the various spiritual and earthly qualities of man, therefore personal and qualitative. Thus *manomaya-kośa,* in literal translation, would mean "sheath of illusory cognition," *i.e.,* seat or receptacle of the purely earthly and, therefore, *illusory* conceptions of man. This *kośa* is the envelope *of the conceptions of his earthly mind,* in conjunction with the activity of our five sense organs, which, obscuring the pure divine mind with their gross earthly conceptions, transform every truth into a *mirage.*

This theory is particularly difficult for those who, while admitting the creation of a separate soul for each man, reject at the same time the theory of his numerous reincarnations and thus repudiate *emanation,* the most essential point of the pantheistic teaching of India. In reading, for example, about the *septenary* constitution of man, it might be supposed that there reside in us seven personalities, each one distinct from the other ("seven demons," according to the expression of a Russian Theosophist), which appear in their numerical sequence like the thin skin of an onion, becoming more ethereal and subjective in proportion to their distance from the outer and coarse envelope, namely, the body. The philosophy of Vedânta preaches, however, nothing of the kind. All these *kośas* are devised for the purpose of elucidating its doctrine of the complete unity of Parabrahman, the basis and *substance* of the entire *manifested* universe. If this doctrine of the begetting of the qualitative universe from spirit devoid of all qualities were not explained by means of emanations, the doctrine would remain completely incomprehensible to the pantheists themselves.

Spirit is one and indivisible, while the souls of mankind represent a countless number of separate units. These souls are emanations, "spirits from spirit." But as the impersonal *Unconditioned Be-ness,* devoid of all qualities, cannot [555] manifest personally, the reverse side of

[384] The young lad drowned in 1883 in an awful and, at the same time, stupid manner. Between Dehra-Dûn and Hardvâr, the Ganges is not yet a river, but a shallow and exceedingly rapid stream. It can be crossed at one place by means of a small bridge, and those who have a horse lead it by the reins close to the bridge and through water which does not reach even to the knees of the animal. But the Bâbû, in spite of a warning, conceived a desire to cross the river on horseback. The horse stumbled and fell; the Bâbû became entangled in the stirrups and could not free himself. The stream, according to accounts, rolled both of them more than a mile to the edge of the waterfall, where the rider and horse both perished. His death, it goes without saying, was attributed to "the anger of the gods"!

Parabrahman, *Mûlaprakṛiti* [385] its co-eternal power or energy, the *root* of all that exists, is postulated. Inseparable from Parabrahman, *Mûlaprakṛiti* constitutes with it the *invisible universe.* That which becomes separated is not *Mûlaprakṛiti,* but only the light or the radiance from "the light of the universe, and it is this that is the emanation which becomes the *visible* universe. But here again a difficulty arises: where is there room for the *visible* universe? How can anything be put in a place that is already occupied, even in boundless space, if this space is in fact the Omnipresent *Sat* itself? Finally, how can qualitative substance be abstracted from spirit that is devoid of all qualities, namely, from that which appears to our conception as *nothing?*

The Vedântins solve this difficulty thus: the *visible* universe is nothing but a *delusion* of our senses, a temporary illusion of the equally temporary and deceptive concepts of *earthly* man, who himself is an illusion and merely a *kośa* or sheath of the spiritual man and, therefore, of the only *real* individuality. The visible universe as well as objective man do not exist in reality, for everything that is visible and cognizable by means of the testimony of our five senses is *self-deceptive,* because *Sat* alone is all that exists and is.

Yet before changing from the *real* "nothing" even into an *illusory* "something," such a transformation must take place gradually. "The radiance from the light" is nevertheless Parabrahman without qualities and, consequently, incapable of action. Thus the *shadow* — also "illusory," of course, for a shadow does not exist without an object, and Parabrahman is bodiless— begins to transform itself, through the gradual differentiation of its unconscious activity (*nota bene:* unconscious only in our conditioned understanding of self-consciousness) from that which is without quality and impersonal into that which is qualitative and personal, namely, into visible worlds at first, and later into man as well. But man, and the worlds, would not have been created **[556]** *at a stroke* even in that coarse envelope in which we *imagine* we see him. He was formed and constituted in the following order:

GROUP I.

1. *Brahman* or *Âtman,* a ray of Parabrahman, or Spirit.
2. *Buddhi*—its *vâhana* or receptacle, the carrier of the spirit; the highest or divine soul.

(This dual unit is the *root* of man, though to our understanding this unit, *impersonal* and *without quality* in itself, appears as a pure *abstraction.* Its individuality begins to be outlined, only after many incarnations; just as *Buddhi,* in order to acquire even spiritual qualities, must harvest them, after the death of the earthly personality, from the first principle of Group II—*Manas.*)

GROUP II.

3. *Manas*—the seat of the mind. In conjunction with *Kâma-rûpa* (see below), this is the actual earthly personality, the *Ego* of man or of the body which that personality inhabits; it is called *human* or *earthly* soul when considered as separate from *Buddhi* or the "divine soul." However, in union with *Buddhi,* it is called *Sûtrâtman* (thread-soul), as it alone, of all the three groups, follows the first group in all its earthly incarnations, merely changing its own personal qualities.
4. *Kâma-rûpa*—"the seat of desires." This principle survives man, and together with the
5. *Mayâvi-rûpa,* "the phantom body" or the *double* of the personality, disappears in time. After the death of man, these 4th and 5th principles become *piśâchas,* or those "materialized spirits" in which the Spiritualists see the souls of their deceased, and the Brâhmaṇas—*demons.*

[385] *Mûlaprakṛiti* means literally the "root of matter," *i.e.*, the primordial essence of substance. But since Parabrahman is the ALL, this root is that very Parabrahman also.

GROUP III.

6. *Jiva,* or life: "the vital principle."
7. *Sthûla-śarîra,* or the physical body of man, the mask of the soul.

[557] This last group is the most transitory of all "the illusions" and disappears without leaving any trace after its disintegration.

Thus we see that the three groups with their seven divisions are all summarized in the "divine soul." The impersonal unit without quality has to acquire individuality and spiritual qualities from each new *manas, i.e.,* from the rational *Ego,* and not in one, but in an innumerable series of its incarnations. Before this unit is ready to become a *godlike* personality, worthy to unite even temporarily with *Sat*[386] and to cease being an "illusion," it must pass through all the stages of human suffering; experience personally all that is experienced by helpless humanity; make a personal effort toward cleansing itself of earthly dross, while extracting from the personalities inhabited by it only the highest spiritual qualities, *if such are to be had;* and to be tested like gold by fire. Each new incarnation is a new step towards purification and perfection. All this is intended so that after many ages even past humanity shall truly live as much in God, as God shall live in future humanity, "in the seventh," according to the Vedântins *of the secret school,* who call present humanity the *fifth.*

The following conversation with the Ṭhâkur will now be more intelligible to the reader.

"Master," asked Nârâyaṇa of the Ṭhâkur in the midst of a heated argument with the poor Bâbû, "what is he saying, and are we to believe it?... That exactly nothing remains of a man after his death? That his body, as he claims, simply falls apart into its component elements; and that which we call soul and he, 'temporary self-consciousness,' evaporates, vanishing like vapor from boiling water which has been allowed to cool?"

"What is there so strange in that?" the Ṭhâkur answered.

[558] "You see, the Bâbû is a *Chârvâka*[387] and, therefore, says only that which any other *Chârvâka* will tell you."

"But, *Chârvâkas* are liars! There are others who believe that the man is not his physical envelope, but consists of his mind, the seat of his self-consciousness. But can self-consciousness ever forsake the soul after death?"

"In *his case* it can," answered the Ṭhâkur calmly, "because *he sincerely and firmly believes in that which he now professes"*

Nârâyaṇa threw an amazed and perplexed glance at the Ṭhâkur, but the Bâbû, who was rather afraid of the latter, threw us a triumphant smile.

"How is that? Does not the Vedânta teach that 'the spirit of the Spirit' is deathless and that the soul of man does not die in Parabrahman. Are there any exceptions?"

"In the fundamental laws of the spiritual world there can be no exceptions, but there are rules for those who see, and rules for those who do not."

"I understand that. But in such a case, as I told him, the 'complete and final disappearance of his self-consciousness' is no more than the aberration of the blind man who, unable to see the sun, denies that it exists during life... but will see it with his spiritual eyes beyond the grave."

"He will see nothing at all. Having denied it during his lifetime he will not see it beyond the grave."

---

[386] *Sat* is a word almost untranslatable into European languages. Here *Sat* signifies *the One-Existent reality*, outside of which everything is only illusion, or self-deception. *Sat* is the eternal, boundless *essence* of everything, in eternal and limitless space, where there is no room for anything except *Sat*. In short *Sat* is the One Be-ness or unconditioned spirit without qualities—*unmanifested* divinity.

[387] *Chârvâkas* are a sect of Bengal materialists.

Noticing that Nârâyaṇa was dreadfully perturbed, and also that both the Colonel and I stared at him in expectation of a more explicit answer, the Ṭhâkur continued, obviously unwillingly.

"You speak of 'spirit from Spirit'—of Âtman, and confuse the spirit with the soul of the mortal, the *Manas*. Undoubtedly Spirit is deathless for it is without beginning and, therefore, without end. But the discussion is now not about spirit, but about the selfconscious human soul. You confuse it with the former, while the Bâbû denies both the one and the other, the spirit as well as the soul. Both of you misunderstand each other."

[559] "I understand him, but...

"Don't you understand me? I shall try to express myself more clearly. The whole gist of your question is to learn whether complete loss of self-consciousness and self-perception after death is possible, even in the case of a deep-rooted materialist? Is that so?"

"Yes, because he completely denies everything that constitutes unquestionable truth for us... that in which we all sacredly believe."

"Very well. To this, believing just as sacredly as you do in our teaching which regards the *post-mortem* period, or the interval between two lives as *temporary* state, I reply positively by saying: Whether this intermission between two acts of the illusion of life lasts one year or a million, that *post-mortem* state may, without any breach of the law, prove to be completely like the state in which the human being finds himself in a dead faint. The Bâbû, therefore, *is right* in his own case."

"But why?... How is that, since the laws of immortality, as you tell us, admit of no exceptions?"... asked the Colonel.

"Certainly they do not — *for all that really exists.* He who has studied *Muṇḍakôpanishad* and the *Vedântasâra* should not even ask that..."

"But *Muṇḍakôpanishad* actually teaches," timidly commented Nârâyaṇa, "that between *Buddhi*[388] and *Manas,*[389] as between *Íśvara* and *Prajña,*[390] there is, in fact, no more difference than *between a forest and its trees, or between a lake and its waters.*"

"Perfectly true, because one or even a hundred trees withered because of lack of life-giving sap, or uprooted, cannot prevent the forest from still being a forest."

"Yes... but Buddhi in this simile represents the forest, **[560]** and *Manas-Taijasa*[391] the trees. If the former is immortal, how can *Manas-Taijasa*, being the same as *Buddhi*, entirely lose its consciousness until its new incarnation?... That is what perplexes me..."

"Needlessly so. If you would endeavor not to confuse an abstract representation of the whole with its casual modifications. Remember that if it can be said of *Buddhi* that "it is unconditionally immortal," the same cannot be said of the *Manas*, or of *Taijasa*. Neither of these [neither *Manas* nor *Taijasa*] can exist apart from the divine soul [*Buddhi*], because the first is a qualificative attribute of the terrestrial personality, and the second is identical with the first, but with the light of *Buddhi* reflected on it. *Buddhi*, in its turn, would remain only an *impersonal* spirit without this element, which it borrows from the human soul, which conditions and makes of it something *seemingly separate from the Universal Soul* for the entire duration of the cycle of human incarnations. Had you said, therefore, that *Buddhi-Manas* can neither die nor lose consciousness either in eternity or during its transitory periods, you would have been right, according to our teaching. But to apply this axiom to its attributes is the same as if you insisted that, since Colonel O.'s soul is immortal, therefore the bloom of his cheeks must also be immortal. It follows that in your comprehension you have obviously confused the essence with its manifestation. You have forgotten that, in association with *Manas* or the 'human' soul alone, the radiance of *Taijasa* itself becomes a mere question of

---

[388] The "divine soul" of man.

[389] *Manas,* as the seat of the terrestrial mind, gives rise to a perception of the Universe that is based on the evidence of that mind, and does not arouse spiritual vision.

[390] *Íśvara* is the collective consciousness of the *manifested* deity. *Brahmâ*; and *Prajñâ* is its individual wisdom.

[391] *Taijasa* means "the radiant," as a result of its union with. Buddhi; *Manas-Taijasa* means radiant mind, the human reason illuminated by the light of the spirit, while *Buddhi-Manas* is "revelation of the divine *plus* human intellect and self-consciousness."

time, for both immortality and consciousness after death become, for the *terrestrial* personality of man, simply conditioned attributes depending on the conditions and beliefs created by the personality itself during the life of its body. *Karman* (the law of retribution) acts incessantly, *and we reap in our after-life only the fruit of that which we have ourselves sown in this"*

"But if my *Ego* can, after the dissolution of my body, **[561]** find itself in a state of complete unconsciousness, what punishment for the sins of my life can there be in this *for me?"* asked the Colonel, thoughtfully stroking his beard.

"Our philosophy teaches that punishment overtakes the *Ego* only in a future incarnation and that after death it receives only the reward for the *unmerited sufferings* endured in terrestrial life. As you see, the whole punishment *consists of the absence of any reward and the utter loss of the consciousness of one's bliss and rest. Karman* is the child of the terrestrial *Ego,* the fruit of the actions of its personality, visible to all, and even of the thoughts and motives of the spiritual 'I.' But it is also the tender mother who heals the wounds inflicted by her in the previous existence, before she begins to torture the *Ego* anew by inflicting upon him new ones. If it may be said that there is no grief or misfortune in the life of a mortal which is not the fruit and direct result of some transgression in his former existence, on the other hand, not having preserved the least recollection of it in his present life, and feeling that he does not merit such punishment and, consequently, suffers *unjustly,* this alone is sufficient to entitle the human soul to the fullest consolation, rest and peace in its *post-mortem* existence. To our spiritual selves, death always comes as a deliverer and friend; like the placid sleep of an infant, or a sleep of blissful fancies and dreams."

"But as far as I can remember, the periodic incarnations of the *sûtrâtman*[392] are likened in the *Upanishad* to the terrestrial life alternating between sleep and waking. Is that so?" I asked, wishing to resume Nârâyaṇa's first question.

"Yes, that comparison is a very correct one."

"I do not doubt it. But my understanding of it is hazy. **[562]** After sleep, another day commences for man, but man, both in soul and in body, is still the same as he was the day before, whereas at every new incarnation, a complete change takes place not only of the external envelope, sex, and personality but apparently of all his spiritual qualities as well... How can this comparison be true in the light of the fact that people, upon rising from sleep, remember well not only what they did yesterday but also what they did many days, months, and even years before; whereas in their present life they do not preserve the slightest recollection of any of their past lives? A person who has awakened can, I grant you, forget what he saw in his dreams, but he knows just the same that he has slept and that he existed during sleep. About our past life, however, we do not know even that much. How is that?"

"There may be those, perhaps, who do know," somewhat enigmatically replied the Ṭhâkur, without answering the direct question.

"I suspect so... but it is *not we* sinners. Therefore, how are we who have not attained *samma-sambuddha*[393] to understand the simile?"

"By studying it and more correctly understanding the characteristics and the three kinds of sleep."

"Well, that is rather difficult. Even our greatest physiologists have become entangled in this question and, failing themselves to explain sleep, have only added to our confusion," laughingly said the Colonel.

---

392 In the Vedânta, *Buddhi,* when united with the spiritual qualities, perception and understanding of those personalities in which it has been embodied, is called *sûtrâtman,* which literally means "thread-soul," because the entire long series of human lives is strung on this thread like pearls on a string. In union with *sûtrâtman* and hanging from it like a pearl on a thread, so to speak, *Manas* must become *Taijasa* (radiant), in order to attain eternity and to become aware of itself therein. Frequently, however, as a result of sin and association with the purely earthly mind, this very radiance disappears.

393 The knowledge of one's past incarnations. It is said that only yogins and adepts of the secret science attain this complete insight into their *entire* past, by means of great ascetic achievement

"Because, instead of their own task, they undertook the duty of the psychologists, of which there are none in Europe, at least not among the scientists. The Western psychiatrists are those same physiologists, only under another name, and they function on the basis of principles still more materialistic. Just read Maudsley, and you will see that they treat illnesses of the psyche without believing in the existence of the soul."

[563] "But we have strayed from the subject of our inquiries, which, it would seem, you do not wish to explain to us, Ṭhâkur-Sâhib. You appear to confirm and approve the Bâbû's theory, and he, strongly entrenched on the ground that we know nothing of either our past earthly life or our after-death state, seeks to prove that there is not and cannot be any kind of consciousness beyond the grave."

"Again I say that the Bâbû is a *Chârvâka* who repeats that which he was taught. I confirm and approve, not the system itself of the materialists, but only the correctness of the opinions of the Bâbû himself on that which concerns his personal state beyond the grave."

"According to that, it would appear that people like the Bâbû must be an exception to the general rule."

"By no means. Sleep is a general and immutable law for man, as well as for every living terrestrial creature, but there are different types of sleep and a greater variety of dreams and visions."

"He, however, not only denies consciousness in the life after death and in its dreams, using the language of the *Vedântasâra,* but also rejects immortality generally, as well as the survival of his own spirit."

"In the first instance, he acts completely according to the canons of contemporary European science, which is founded on the testimony of our five senses. In this, he offends those only who do not share his opinion. In the second instance, he is equally correct: without preliminary inner perception of, and faith in, the immortality of his soul, the latter will not become *Buddhi-Taijasî*[394] but will simply **[564]** remain *Manas,* and for *Manas* alone there is no immortality possible. *In order to live a conscious life in the world to come, one has to believe first of all in that life during terrestrial existence.* Our entire philosophy about the *postmortem* consciousness and the immortality of the soul is built on these two aphorisms of the secret science. *Sûtrâtman* always receives according to its deserts. Following the dissolution of the body, there commences for it a period of fully awakened consciousness, a state of chaotic dreams, or an utterly dreamless sleep. If your physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours, why cannot the same be admitted for the *post-mortem* dreams? I repeat that which *Vedântasâra* teaches: *death is sleep.* After death, before the spiritual eyes ot the soul begins a performance according to a program learned and very often unconsciously composed by ourselves: the practical carrying out of either our *correct* beliefs or the illusions that we ourselves have created. These are the *post-mortem* fruits of the tree of life. It is evident, of course, that belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once it is recognized; but the belief or unbelief in it on the part of each separate personality cannot fail to give color to that fact in its application to each of them in particular. I trust you understand now!"

"I begin to understand. Materialists, disbelieving in everything that is not verifiable by their five senses and so-called *scientific* reasoning, and rejecting every spiritual manifestation, point to earthly life as the sole conscious existence; therefore, according to their belief, or rather unbelief,

---

[394] It means that, without complete assimilation with the *divine* soul, the *earthly* soul or *Manas* will not live a conscious life in eternity. It becomes *Buddhi-Taijasî* (or *Buddhi-Manas)* when its aspirations during life draw it from the earthly towards the spiritual world. Then, nourished by the essence and permeated with the light of its own divine soul, *Manas* disappears into *Buddhi,* becomes *it,* preserving only the spiritual awareness of its terrestrial personality. Otherwise, as merely *Manas, i.e.,* human opinion founded on the testimony of the physical senses only, our earthly or personal soul falls, as it were, into a sound sleep without dreams and without consciousness, until the next incarnation.

will it be unto them. They will lose their personal 'Ego' and will "plunge into dreamless sleep until a new awakening. Is it so?"

"Almost so. You can add that the Vedântins, recognizing two kinds of conscious existence, terrestrial and spiritual, speak of the latter only as an *irrefutable* reality; terrestrial life, as a result ot its changefulness and transitory nature, is merely an illusion of the deceptive senses. Our life in the spiritual spheres must be admitted as reality by the fact alone that our changeless, infinite, and immortal 'Ego,' the *sûtrâtman,* dwells in these spheres; whereas with every new **[565]** incarnation, it dons a temporary and transitory personality completely distinct from the preceding one, in which everything except its spiritual prototype is doomed to utter destruction, leaving no trace behind."

"Excuse me, Ṭhâkur, but can my personality, my conscious terrestrial 'Ego,' perish, not only temporarily as in the case of the materialists, *but even without leaving any trace behind?"*

"According to our teaching, it *must* so perish, and in its entirety, all except that principle in it which, having united itself with *Buddhi,* has become purely spiritual, forming with it henceforth and forever an indestructible whole. But in the case of an out-and-out materialist it may happen that, since absolutely nothing from his personal 'I' had been reflected in *Buddhi* either consciously or unconsciously, the latter would have no occasion to carry away a single particle of this terrestrial personality into eternity. Your spiritual 'I' is immortal; but from your present personality, it will carry away with it *that only which merits immortality,* namely, the aroma alone of the flower that has been mown by death."

"Well, what of the flower, the terrestrial 'I'?"

"The flower itself, as all past and future flowers that have blossomed and will have to blossom on the mother bough, the *sûtrâtman,* all children of one root or *Buddhi,* will return to dust. As you doubtless know, your real 'I' is not the *body*[395] now sitting before me, nor is it your *Manas-Sûtrâtman,* but the *Sûtrâtman-Buddhi."*

"But this does not explain to me why you term the life after death immortal, infinite and real, and the terrestrial life a *phantom,* for, according to your teaching, it appears that *post-mortem* life has also its boundaries, and though of longer duration than terrestrial life, must also end.

Undoubtedly. The spiritual *Ego* of man moves in eternity like a pendulum between the hours of birth and death. But **[566]** if these hours, marking the periods of life terrestrial and life spiritual, are limited in their duration, and if the very number of such stages in eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand the *spiritual* pilgrim is eternal. Therefore the hours of his *post-mortem* life when, disembodied, he stands face to face with *truth,* and not the mirages of his transitory earthly existences during the period of that pilgrimage which we call the 'cycle of re-births,' are the *only reality* in our conception. Such intervals, their limitation notwithstanding, do not prevent the *Sûtrâtman,* while ever perfecting itself, from following undeviatingly, though gradually and slowly, the path to its last transformation when, having reached its goal, it becomes a 'divine' being. These intervals not only help towards the attainment of the goal, but without such limited intervals, *Sûtrâtman-Buddhi* would never reach that goal. *Sûtrâtman* is the actor and its many and varied incarnations are the parts it plays. I presume you would not call these 'parts,' and still less their costumes, the individuality of the actor himself. Like the actor, the soul is obliged to play during the cycle of necessity and to the very threshold of *paranirvâṇa,*[396] many parts which **[567]** frequently may be unpleasant to it. As the bee gathers its

---

[395] Vedântins feel such complete scorn for the physical envelope in the speaking of purely automatic acts of the body, they do not use the pronoun *I,* but say: "This body walked," "These hands made," etc. Only when they speak of mental actions, do they say, "*I* thought," "*I* wished," etc.

[396] There is a vast difference between *nirvâṇa* and *paranirvâṇa.* Nirvâṇa is that spiritual life which every *personal* soul of the *sûtrâtman;* such as soul A. or soul B. (except, as has been shown, the souls of the materialists), lives after every disembodiment, and which is decreed by the law of compensation (*karman*) as a result of its personal earthly sufferings. *Paranirvâṇa* is that blissful state which awaits the *sûtrâtman* in its completeness, *i.e.,* together with all the personal souls strung on this *thread.* "Soul" is an incorrect expression, and I use it for lack of a more appropriate term in our language; instead of "personal souls," it would have been better to say "the *aroma* only of the personal souls," to use the Ṭhâkur's

honey from every flower, leaving the rest as food for earthly worms, so does our spiritual individuality, the *sûtrâtman*, gather only the nectar of the spiritual qualities and self-consciousness of every terrestrial personality into which *karman* compels it to incarnate, finally blending all these qualities into one whole, and emerging then as a perfect being, a *Dhyâni-Chohan*[397] So much the worse for those terrestrial personalities from which it could collect nothing. Such personalities, of course, do not consciously outlive their terrestrial existence."[398]

"Accordingly, for the terrestrial personality, immortality is still conditional? Is immortality itself then *not* unconditional?"

"Not in the least. But immortality cannot touch the *nonexistent.* For everything that exists as *Sat* or emanates from *Sat,* immortality and eternity are absolute. *Mûlaprakṛiti* is the opposite pole of Parabrahman, yet both are one. The essence of *all* this, *i.e.,* spirit, force and matter, is without end and without beginning, but the form, the exterior, acquired by this triple unity during its incarnations is, of course, simply the illusion of our personal conceptions. Therefore, we call the life beyond the grave a *reality,* and the terrestrial life, including the terrestrial personality, an *illusion."*_

"But why, in such a case, call sleep the reality, and waking the *illusion*?"

[568] "The comparison is made to facilitate the grasping of the subject; from the point of view of terrestrial conceptions it is a very correct one."

"Then again, if life beyond the grave is founded on justice, on merited recompense for all terrestrial sorrows, and if the *sûtrâtman* makes use of the smallest spark of spirituality in each of its incarnations, then how can it be admitted that the spiritual individuality in our Bâbû— he has left and we can speak of him without restraint — the individuality in this so ideally honest, noble and infinitely good lad, in spite of all his belief, should not pass into immortality but perish like the 'refuse of a flower?'" I commented.

"Who, but himself, consigned him to such a fate? I have known the Bâbû from childhood and am completely convinced that the *sûtrâtman* will reap from him a plentiful harvest. Although his belief and materialism are far from being a mere pretence, nevertheless, *he cannot* die forever and in the entirety of his personality."

"But, Ṭhâkur, you have just now confirmed the correctness of his views about his personal condition after death, and these views are that his *entire consciousness* will disappear after death..."

"I confirmed his views and confirm them anew. One, can sleep and miss several stations while travelling on a railway journey and, nevertheless, without having the slightest awareness *of them,* awaken at a subsequent station and reach the destination of the journey in a conscious state. Do you find fault with the simile between sleep and death? Just recall that three kinds of sleep are known even to man: the deep and dreamless sleep; the chaotic sleep, with confused dreams; and finally, the sleep where dreams are so real and lucid that they become, for the time, completely real to the sleeper. Why, then, can you not admit that the same takes place also with the soul when freed of the body? Upon separation from the body, there begins for the soul, depending on its merits and mainly *its faith,* a life either completely conscious or semi-conscious, or it falls into that deep, dreamless

---

expression. Upon "the dissolution of the world" (*pralaya*), all these "aromas," having blended into one, form the one "divine man," who *dwells in Parabrahman* eternally: while each soul of the personality taken singly, lives only temporarily in the ray of divinity, the *Atman-Buddhi.* The, difference between *nirvâṇa* and *paranirvâṇa* is analogous to that between the state of the soul *before* and *after* the Day of Final Judgment.

[At the beginning of this footnote, the term *nirvâṇa* seems to be used for the idea of the *devachan*; there is a confusion of terms here, the cause of which is difficult to determine. —*Compiler.*]

[397] *Dhyâni-Chohan, esprit planétaire,* "issuing from Parabrahman, and merging again with it, after the cycle of life.

[398] The philosophy of the *secret* Vedânta does not believe in hell and does not concede punishment in a spiritual world for earthly transgressions. Man, it says, is born helpless, a plaything of outer circumstances which are not dependent on him, even though he is endowed with free will. He suffers innocently so much in this world, that infinite mercy gives him complete rest in the world of *shades;* and only subsequently, in the following earthly life and in a new incarnation, will he bear the due punishment for the transgressions in his previous *role.* The selection of every subsequent life and the punishment are determined and carried out by *karman,* "the law of retribution." This is proved by the fact that people, apparently innocent, suffer constantly on our earth.

sleep which is without awareness and is comparable to the state of *non-existence*. This **[569]** is the enactment of the 'program' I spoke about, created and prepared beforehand by the materialists themselves. But materialists vary. An evil man, or even just a downright egotist, who adds to his complete unbelief an indifference for the whole world, must certainly drop his personality forever at the threshold of death. There is nothing that binds it to its *sûtrâtman*, and with its last breath every connection between the two is broken. But such as the Bâbû will sleep through and miss only one 'station.' The time will come when he, too, will perceive himself again in eternity and repent that he lost even one day[399] from the life eternal."

"But would it not be more correct to say that death is birth into a new life or, still better, a return once more to eternity?"

"Actually, it is so, and I have no objection to the rephrasing. But with our conditioned concepts about material life, the words 'living' and 'being' are quite inapplicable to the purely subjective state of *post-mortem* existence and, if they were used in our philosophy without a firm knowledge of all its elucidations, the Vedântins would very soon come to the strange ideas now prevalent among American Spiritualists, who preach about 'spirits' entering into marriage both among themselves and with mortals... Among Vedântins, just as among true and not merely nominal Christians, the life beyond is that realm where there are neither tears nor sighs, and where no one can intrude, and-where no one marries… It is just because the life of the **[570]** disembodied soul, while possessing all the vividness of reality as in certain dreams, is devoid of every grossly objective form of terrestrial life, useful only for corporeal senses, that our philosophers have compared it to dreaming during sleep. And now, it seems, I have explained everything..."

We separated, but this conversation penetrated deep into my soul, and I never forgot it. That day I almost quarreled with the Bâbû over his *Chârvâkian* pranks; despite all his good qualities, there was some chord lacking in this Bengalî, and I decided to leave him to his own fate. However, after his early death, I frequently, oh! so frequently, regretted my indifference.

We had barely finished dinner in the summerhouse, when it was announced that a certain young man in yogi attire, sent by "Ṭhâkur-Sâhib," asked permission to see us. At the mention of the Ṭhâkur's name, the Colonel, who had already inquired several times about his *guru* (teacher), but received no satisfactory answer from Nârâyaṇa, hastily jumped up from the table.

"Let him in, let him come in!" exclaimed the Colonel in delight. "I am sure it is his *chela*, whom he promised to send upon his arrival home, particularly for the purpose of my special instructions in *Prâṇâyâma..." *[400]

"What! Do you intend taking your first lesson immediately after dinner?" I inquired.

"Of course, if only the *chela* is agreeable to it... Why lose precious time?"

"You could easily have a stroke on a full stomach... You are simply going out of your mind with your passion for *yogism*. Remember what I told you... when I warned you at the station near Bhurtpore..."

"I remember, I remember," our president replied, evidently offended. "I thoroughly understand and have long been aware of the fact that, for some reason or other, you do not want me to study the mysteries of ancient India...

[571] "And what sort of mysteries are these? Simply juggler's tricks, and for you they are completely superfluous and even dangerous..."

---

[399] In answer to the remark frequently made to the Vedântins, that hundreds and thousands of such earthly lives spent by the *Sûtrâtman* or *Ego* of man, amount nevertheless, to complete disappearance of every personality instead of immortality, they usually reply: "For comparison with eternity, take the life of man on earth, a life made up of so many days, weeks, months and years. If the personality has preserved a good memory in old age, it can vividly recall all the outstanding days and years in the life just past. But even if it has forgotten some of them, does it not really still remain the same personality? And so it is with the divine Ego at the end of the cycle of incarnations. Each separate life will be for it similar to each separate day in the life of man."

[400] The original method of instructing the candidates in yoga. The process consists of gradually accustoming oneself to suspended breating by means ot certain mantras.

"I trust that the Ṭhâkur is not harboring any harmful designs against my life or even against my health," he replied sharply.

I waved my hand.

"Colonel," said Mûljî to him quietly, "Maam-Saab is right. *Prâṇâyâma* is to be studied from earliest youth and..." '

But he had no time to finish. The Colonel's scowling face lighted up with a smile of happiness. Before us stood Ṭhâkur's messenger, who, barefoot, had slipped across the bridge noiselessly in the dark.

He appeared before us suddenly, as if grown from the marble floor of the kiosk. He stood at the entrance, immovable, with eyes lowered and arms crossed on his breast, the flickering candlelight swaying in the breeze playing over him. Long fantastic shadows slid over his face and white attire, giving his small, slender figure, almost transparent in its leanness, something strange and unearthly in its contour.

"*Sarvabhishṭa*, *Muṇḍaka*!" (may all your wishes be fulfilled)— his soft, calm voice, gentle as a maiden's, was heard to say in the Tamil vernacular. - Each of us answered his greeting according to his knowledge and ability. Mûljî and Nârâyaṇa muttered something in Sanskrit (very likely some formal greeting), covering their ears with their palms and bowing low: the Bâbû bared his teeth and placed his palms together; I myself mumbled the customary English greeting through my teeth.

The Colonel, on the other hand, distinguished himself, surprising those present and sending me into fits of laughter. He bent low and, having covered his ears with his palms according to the example of the two Hindus, suddenly flattened himself in front of the youth standing humbly before him, and almost thrust his nose onto the lad's bare feet.

We all rushed to him, thinking that he had slipped and **[572]** fallen while bowing so very low. But he nimbly jumped to his feet and welcomed the envoy once again. Saying "salaam," and touching his forehead with his right hand, he invited him with his left hand to the bench at the table, with all possible signs of servile respect, just as if he were receiving a prince of the blood.

"What are you doing, Colonel?" I asked him quietly in French. "He may think you are laughing at him."

"For heaven's sake, don't say a word! I recognize him... although the Ṭhâkur merely hinted to me about him. He is not a simple *chela,* not a disciple, but an adept of the 'Brotherhood of the Grove.'[401] Did you not hear him greet us in the Tamil vernacular?" whispered the Colonel in reply, also in French.

"Well, what does that prove? He..."

"Pardon me, *madame et monsieur,* for interrupting you. But I speak French, being a native of Pondicherry," said the newcomer, to our sudden amazement, in the same soft voice using the language of Victor Hugo, and without the least note of mockery, which would have been so understandable in his case.

I could not contain myself any longer and burst into laughter that resounded through the whole garden; the Colonel, however, became angry for some reason, although concealing rather skillfully his unpleasant discomfiture.

"Ah... you are from Pondicherry? I am very, very glad, indeed! That means it will be easier for us to understand each other... I had fears at first that we might not…

"I also speak English," answered the same voice.

"Excellent!" exclaimed the Colonel, suddenly and obviously losing some of his veneration before such vast worldly education, detrimental, as he supposed, to the mystical sciences. "Wonderful! Sit down here at the table and let's get acquainted. You came to us from Ṭhâkur-Sâhib?"

"Yes, it is he who sent me to you. "

[401] The *Brotherhood of the Grove* is a well-known, though *secret,* society of mystics in the Madras Presidency.

"Are you his *chela*"?... Oh, yes, forgive me, by the way, **[573]** for taking you for one of the Brotherhood of the Grove. I supposed..."

And without saying what he supposed, the Colonel burst into a gay, though constrained, laughter.

"You do not have to apologize because you surmised correctly. I actually do belong to that Brotherhood."

I felt very sorry for the Colonel, so completely was he embarrassed at this new defeat. Without taking his eyes off the face of the youth, the poor president stared at him from behind his glasses with a most perplexed look, as if he were seeing a phantom standing before him. I, too, gazed at him with the greatest curiosity, and behind me, the Hindus — Mûljî and the Bâbû — did likewise. Nârâyaṇa alone remained sitting, sadly hanging his head and gazing, it seemed, only *into himself,* without noticing anything or anyone.

"You... you are one of those amazing adepts... You are a *sâdhu?*... I just knew it... I had a presentiment of it!..."

"O my prophetic soul!" quietly remarked the Bâbû, quoting Hamlet.

"So far, I am only a candidate, a humble *śishya,*[402] Colonel-Sâhib, who is at your service and to whom Ṭhâkur-Sâhib entrusted your preliminary training, if you permit."

The stranger spoke quietly, seriously, and with great dignity. There was not the slightest smile on his youthful, almost childlike face, which had not the least trace ot beard except for a barely noticeable down on the upper lip. To judge from appearances, he seemed no more than sixteen years of age. Only by examining more attentively his remarkable face, undoubtedly of the Dravidian type, could one notice signs of manhood on it. He sat at the table with the bright light of the lamp falling upon him, making it possible for me to scrutinize his features more closely. He was shorter and, in general, of even a slighter build than **[574]** our small Bâbû. His hands, small as those of a ten-year-old girl, lay on the table, and the color of their satin skin reminded me of beautiful bronze hands on a paperweight. He had an oval face, striking in its leanness and tenderness, with a small straight nose, a small mouth with thin lips, and unnaturally large eyes and heavy eyebrows, as black as if he had daubed them with tar. All this was framed by a leonine mane of curly ringlets that fell loosely over his ears, forehead and shoulders. His dress, like our Bâbû's on a hot day, consisted of several yards of thin white muslin, under which could be seen the angular contours of his emaciated frame. Two deep furrows between the brows, similar folds at the corners of the mouth and eyes, eloquently contradicted the first impression of youth. We learned later that he was well over thirty years of age.

He sat motionless, as if reverently waiting to be questioned, and calmly gazed with an inscrutable look at the Colonel. If it had not been for the slight movement of his necklace made of *rudrâksha* seeds,[403] one might have taken him for a stone statue, so deathly still was his face.

---

[402] A *disciple* of a higher degree, a student of the "secret sciences," who has surmounted all the trials except the last which would make of him a *sâdhu.*

[403] *Rudrâksha* is the seed, or rather the kernel, of the fruit of a tree growing in the Himâlayas and the Nîlgiris, mostly in Nepal. A necklace or a string of beads made of such kernels is the most precious and most difficult thing to obtain in India. The natives consider a *rudrâksha* sacred and only yogins have the right of wearing it around their necks or even of touching the seed, because of its wonderful magic qualities. *Rudrâksha* is a compound word meaning "the eye of Rudra" (Rudra is one of the names of Śiva) and only the *three-eyed* adepts of the secret sciences, those who by long years of asceticism have acquired the "third eye" of Śiva *i.e.*, clairvoyance and the gift of prophecy, the symbol of which is *rudrâksha*) are acquainted with all these qualities. Whole volumes in Sanskrit and Tamil are devoted to the description of this talisman and to instructions on how to distinguish good seeds from bad ones, etc. The magical qualities of the rudrâksha depend on the age of the tree, the soil, the surrounding forest and even the *personal qualities* of those who gather them. "To a wicked man the rudrâksha will bring evil instead of good." Only a few trees of the species bear fruit, and from these more than 90% are of no use for such purposes— their fruit either falls before ripening, or becomes overripe; the most useful seeds are those which, being ground on the trial-stone, leave a gold dust: the princes and Râjâs of India pay exorbitant sums for them, from 1,000 to 5,000 rupees for each seed, while the best, which have one *mukka* (cut) or indentation on the kernel cannot be secured for eyen 10.000 rupees. Such *rudrâkshas* are

[575] A rather embarrassing silence followed. The Colonel, who had already suffered three rebukes in a row, was fingering his spectacles, putting them on and taking them off, rubbing them, but not saying a single word, forgetting not only to express his joy at the news, but even to thank the newcomer for undertaking the responsibility of his "preliminary education."

"What will this preliminary education consist of?" I thought to myself. "Everybody will laugh at him!"

"I have a letter for you from Ṭhâkur-râjâ and a small present," said the messenger, breaking the silence.

Thrusting his hand under the muslin garment, he pulled out of its folds a sealed envelope and a small box and put them in front of the Colonel. At the sight of them, our president at last came to and regained his normal state of mind.

"Ah! I am very, very thankful to you... my *guru*!..." answered the Colonel, smiling joyously. "You will permit me?" he asked, pointing to the letter.

The *guru* bowed slightly and made a gesture of assent, which would have done honor to any marquis in a Paris salon, so dignified and graceful was it.

The letter was unsealed and first read silently: its contents were then communicated to us. It was short, but contained many interesting items of news for us all.

"I am sending you, dear Colonel," wrote the Ṭhâkur, "the instructor in the sciences which interest you, as I promised. Subramaṇya-Muruga-Ânanda-Svâmi (you may call him for short Ânanda-Svâmi) is young, but he has already reached the last step but one towards the inner temple of the *gupta-vidyâ*. He is a member of the Brotherhood of the Grove, therefore well-acquainted with all the methods of [576] the different systems, as they are practised by the various sects. Not being a Hindu you cannot follow, of course, any of the special methods of the sects, but you will have a choice among the teachings of the best schools and thus will be able to learn much... I sincerely regret that even in the case of your full success through the *trials*, you nevertheless will not be able to belong to our *âśrama*;[404] you are married, the father of a family, and a worldly man—three insurmountable obstacles on the road to Râja-Yoga."

At this phrase, the Colonel slightly stumbled, and for a second his voice became unsteady. Like an echo, a hardly discernible but mournful sigh, more like a groan, could be heard in the far corner... Looking swiftly around I saw a tall figure on the bridge, disappearing into the darkness.

Poor Nârâyaṇa, I thought to myself, and asked the Colonel to continue his reading. No one paid any attention to this sigh evoked by sorrow; no one, except, it seemed to me, the newcomer. His heavy eyelids lifted and he cast a quick glance from under the thick fringe of his eyelashes towards the bridge. The enigmatic expression of those blue eyes, dark as night, impressed me so much, that thinking of its meaning, I did not hear the end of the Ṭhâkur's letter and had to ask the Colonel to give it to me to read.

"... However," I read further, "if you should emerge victorious from the trials, this will not prevent me from looking upon you as my *chela* in some respects. But do not expect to become a *râja-yogin*. This is entirely impossible.

Tomorrow, at dawn, you will all go with Ânanda-Svâmi, who will show you a little known way, yet the shortest one, to my place. For certain reasons, you will go in the carriage of the Mahârâja to the nearest village only, whence it will be sent back. Do not worry about your baggage; it has been sent on from Bhurtpore. You will find another conveyance in the village, which will take you to Śrî-Muttra, the birthplace of Kṛishṇa. From there you will have to go by boat, on horseback,

found only on a few trees in Nepal, and then only one or two on a tree, in several years. The unripe seeds (red, brown, grey and yellow) have no value at all; it is only the black ones that are precious. The Mahârâja of Nepal paid 10 lakhs (one million rupees) for half a dozen such genuine seeds. They are of the size of a small nut and have an uneven surface like the stone of a peach.

[404] A secret temple into which only *initiated* individuals are admitted. Such temples existed formerly in all the *pagodas*, but now there remain only a few of them.

and even on foot through the forest. For the **[577]** *upâsikâ,* a palanquin will be prepared but even she will have to go on foot for about fifteen *kos;*[405] tell her she should not get discouraged: *our roads will prove to be much easier* than the Anglo-Indian or European means of communication; *I will see to that.* I advise you all to keep this visit to our Râjput jungles secret; it is none of the *baḍâ-Saabs'* business."

Then followed a few more lines of instructions and mention was made of the *śâlagrâma* he had sent the Colonel.

While our President, together with the Hindus, is examining with lively interest and reverence the treasure, I will describe this talisman and all we learned about its qualities that very evening from Ânanda-Svâmi.

A *śâlagrâma* is as famed in India as a *rudrâksha.* It is usually a round and sometimes an oval stone, black as tar and glossy; its size varies from that of the stone of a peach to that of a goose egg, yet on very rare occasions it may attain the size of a melon, in which case it becomes literally *priceless.* Its value, however, depends more on its various qualities than on its size or form. There exist very small *śâlagrâmas,* about the size of a pepper seed, which cost a fortune. As usually happens, there are to be found among them, as among the Egyptian *scarabs,* counterfeit stones of dishonest imitations; but an *initiated* Brâhmaṇa can never be fooled. This stone, by the way, is really no stone at all, but an ossified shell.

The real and most expensive *śâlagrâmas* are found only in one place, at the bottom of the Gaṇḍakî River, in Nepal, one of the main tributaries of the sacred Ganges. This place is protected from the seekers after *śâlagrâmas* by the soldiers of the Nepal ruler, who live on the banks in their barracks the year round; every *śâlagrâma* that is found is sent by them to the royal treasury. They are not to be bought from the Mahârâja for any price, but he occasionally makes presents of them to those Brâhmaṇa disciples to whose hands the stone will cling like a leech after being extended to them at a distance of several feet. This test is very seldom **[578]** successful; the English Resident, Hodson, however, was present at such a test and, according to witnesses, saw this experiment with his own eyes. *Śâlagrâmas* that are quite smooth, and have no other special qualities, are of little value. Some of them have been perforated by nature along their axis; others have all sorts of figures similar to carvings on them, such as a *Sudarśana* or *Chakra,* the Wheel of Vishṇu and his weapon. There exist *śâlagrâmas,* with and without holes in them, of such a nature that when carefully filed in two, they reveal on their smooth inside walls, pictures of the *Matsya* (fish), *Kurma* (turtle) or some other *avatâras* (incarnations) of the god Vishṇu. Furthermore, if such a *śâlagrâma,* when placed in a container of milk, instead of dropping to the bottom (as an ordinary natural stone ought to do), begins to swim like a fish or a turtle, it is declared to be undoubtedly a genuine one; it is then rendered honors as though it were the god Vishṇu himself.

There exist *śâlagrâmas* (and to this latter kind belonged the specimen the Ṭhâkur had sent to our President), on which the figures depict Kṛishṇa (the *avatâra* of Vishṇu) under the guise of a *gopâla* (shepherd) with his herd of cows. On it, the freakishness of nature attained its utmost skill: the picture looked as if it had been hollowed out by the most delicate of artist's chisels, even though it did require some imagination to detect the cows.[406]

The formation of such stones is attributed by students of natural science to some species of fish. The fish, it is said, selects, a small stone, nestles up to it closely, and then begins to spin a nest or a shell for itself, the material for which it emits, like the spider, out of its own organism. Having been immured in the shell for some time and feeling the tediousness of solitude, the fish breaks the shell and swims away; the stone and shell then turn into a *śâlagrâma.* This I read, however, in the native

---

[405] A *kos* is about 1 1/4 English miles.

[406] We saw *śâlagrâmas* belonging to a Mahârâja, on which we found pictures of several avatâras, such as: *Ugra-Narasiṉha, i.e.,* Vishṇu, who under the guise of the lion *Hiraṇya-Kaśipu,* was tearing the tyrant of the *Râkshasas; Kalyâna-Narasiṉha*—Vishṇu smiling at *Prahlâda,* whom he had saved, etc. "This cannot be nature; it is the work of the devil," said a missionary.

natural history of the *Dravidians*. To what extent this explanation is compatible with truth and Western science, I shall not venture to say.

The Colonel was unspeakably happy with such a rare gift. He examined the *śâlagrâma* from all sides, admired it, and fussed over it. Having learned from Ânanda-Svâmi that he should wear it on his person for greater efficacy of its occult qualities, the Colonel started pestering me to sew it up immediately in a small leather bag with ribbon, to be tied around his waist. He fetched a needle, thread and scissors. Only by cutting up a pair of new kid gloves was I able to insure peace for the remainder of the evening.

Far past midnight, on my way to rest for a couple of hours before departure, I saw two figures on the steps of the terrace. One of them was seated with his head in his hands; the other stood facing him, with hands crossed on the chest. I recognized Nârâyaṇa and Ânanda-Svâmi...

— V —

[580]

[ON THE WAY TO MATHURÂ. — RÂJA-YOGA AND HAṬHA-YOGA. — INNER MEANING OF HANUMAN. — DISCUSSION ON ŚÂLAGRÂMAS AND DAṆḌAS WITH ÂNANDA SVÂMI. — ON MATTER AND FORCE. — STORING MAGNETIC POWER.].

Next morning, everything was carried out according to the Ṭhâkur's program. At dawn, that is, half an hour before sunrise, since there is supposed to be no dawn in India, we departed in full starlight for some village and alighted from the carriage at the very minute the stars went out in unison, like gas burners under the hand of a theater usher, and the sun—the light of day, but the plague of tourists in India—glared at us, breathing fire and flame from the horizon.

It was six o'clock, and we still had some fifteen miles to go before nine o'clock in order to reach Mathurâ, a holy Hindu place of all sects, with the exception of the Śaivas. Only those firmly resolved to die can travel in Râjputâna after nine o'clock on a spring morning. Consequently, we stepped from our gilded carriage only to transfer to a covered gig dating from the time of the Portuguese dominion —and possibly that of Alexander of Macedonia—into which we had to climb by a ladder, as if onto an elephant. I sat with Nârâyaṇa and the Bâbû on one bench, and the Colonel sat between Ânanda-Svâmi and Mûljî on the other. This assignment of seats had its significance. The "silent general" was an ardent devotee of the mystic ways of the *haṭha-yogins* and sympathized with Colonel O. in his fakir aspirations, but I rebelled against them, while the Bâbû simply laughed at "the Europeans who were in love with the dirty *bairâgins."*

[581] The mysterious *śâlagrâma,* in spite of its thaumaturgic properties, must have caused the Colonel a certain awkwardness of movement. It was the size of a large orange. Its happy possessor, having fastened it around his waist with ribbons, could neither conceal its presence on his person nor keep it from moving from one place to another on his belt with every jolt of our antediluvian carriage. First the *śâlagrâma* stuck out on one side of him, then it peered out from under the thin duck coat on the other. Having to continually adjust it, O. kept rising from his seat and in general made himself a nuisance, driving me to nervous prostration.

Apparently Nârâyaṇa's midnight conversation with the youthful Brother of the Grove had had its quieting effect. Even though the poor rejected candidate did not appear completely consoled, at least he seemed reconciled to his fate. While the *trio* of mystics solemnly discussed the wonder-working power of ashes from sacred cow dung, the Bâbû and I sought ways of breakfasting from the food hamper without jabbing our eyes or causing injury to others. We were hurled and thrown from one end of the gig to the other, in the most shameful manner, making me almost grumble at the Ṭhâkur because of this carriage.

For the sake of the historical accuracy of this narrative, however, I hasten to censure myself: in using the word *trio,* I speak incorrectly. Only the "general" and the Colonel discussed the wonder-working power of the ashes with which the sect of Śiva daub themselves, whereas Ânanda-Svâmi corrected their numerous errors and wrong views. Nârâyaṇa listened and learned.

Soon we hit a sandy stretch. Finally, the Bâbû and I had satisfied our hunger and settled down, after getting the food into our mouths, where it should have gone in the first place, were it not for the humps and bumps of the road, instead of into our eyes and noses. The Colonel, no longer an India rubber man on a string, also brightened up and the conversation became general and very edifying.

Whatever ails a fellow, that's what he wants to talk about.

"It is not our fault, Colonel, that both you and I have been married," rationalized the distressed Mûljî. "You may have married owing to your own desire, but I was enslaved **[582]** at the tender age of six... What was I to do? Kill my wife in order to become a *râja-yogin?* It wouldn't have helped, and would have been a still greater obstacle. What a choice! Not accepted as a *râja-yogin* and warned against *haṭha-yogins!* Of course, it is a very dangerous system to practice, but what are we

to do, Svâmi, when there is no other choice? Better *haṭha* than nothing. After reaching a certain age, it is impossible to do without religion... absolutely impossible!..."

"It is possible to study philosophy without rushing to extremes," quietly commented Ânanda-Svâmi.

"It's easy for you to say. You weren't forced into marriage without being consulted, and all the paths to the secret sciences are open to you," replied Mûljî, angrily.

"It isn't, however, so much religion, but rather the attainment of the transcendental mysteries of *yoga*, that interests me in this science, somehow or other, and I must attain my goal. I *must* learn not only *prâṇâyâma*, but also everything that will contribute to the development of psychic powers," said O. heatedly.

"I trust that, first of all, you will learn how to wear your *śâlagrâma*. You almost bruised my elbows with it," I moaned, rubbing my arm after another jolt.

"Excuse me, and please bear with your companions. You must know I didn't do it purposely... Touch the bruised spot with the talisman, and I am sure the pain will disappear entirely! You don't want to? Well, do as you please. But do not forget that this *śâlagrâma* is the gift of our blessed Ṭhâkur and that he, certainly, did not send it *without reason."*

"Certainly *not without reason* but as a *test*, and not for you alone, as I now have learned to my sorrow!..."

"In order for *śâlagrâmas*, *rudrâkshas*, and other similar *holy objects* to be effective, it is necessary, first of all, to believe in them," commented Nârâyaṇa reproachfully. "And in order for them to benefit their owners, they must be treated every morning and evening according to the prescribed rules of the *śâstras*, otherwise they soon lose their properties and, consequently, bring only harm to him who wears them."

[583] "The rules of which you speak, my dear Nârâyaṇa, are equal to *pûja*. Is this what you suggest to the Colonel?" I fired at him indignantly.

"Is that so?" expostulated O., somewhat agitated by what had been said, but not explaining what in particular, whether by the latest information from Nârâyaṇa or by my retort. "Is that true?" he again asked, turning to Ânanda-Svâmi.

The ascetic quietly nodded his head in assent but said nothing. There was silence.

Ever since his appearance among us, this youth had roused my curiosity. I definitely could not come to any positive conclusion about him and simply observed him from a distance. The Ṭhâkur's recommendation carried so much weight with me that, of course, I did not inquire whether this youth was a good, honest man, or a charlatan, of which there are many in India among those extolling themselves as *ascetics* and yogins. In this respect Ânanda-Svâmi was completely secure against suspicion. But I wanted very much to discover to what degree those astonishing psychic gifts, before which we all bowed in the person of the Ṭhâkur, were developed in the youth. Did he command the faculty, on a par with the Ṭhâkur's, of reading the thoughts of others, as if they were an open book before him? Could he not only read but also *direct* the thoughts of others, and produce at least some of those amazing manifestations which, apparently, came so easily to the Ṭhâkur? "Why had he sent him? For what purpose?"—I thought to myself.

I knew that the Colonel vainly hoped to attain, even in small measure, not only the heights of *râja-yoga*, but also those strange, inexplicable psycho-physiological faculties, in order to produce the so-called "miracles," for which certain *haṭha-yogins*[407] are justly famous. As has been shown,

[407] Any one can dedicate himself to the study of *haṭha-yoga* according to the *dead* letter of the Patañjali system. To do this, it is not necessary either to be a philosopher or even to know how to read and write, but simply to posses the iron will and endurance of the Hindus, their difference to physical suffering, their blind fanaticism, and their faith in a chosen *god*. Real *haṭha-yogins*, I would say, are much the same as mediums, but with *deliberation* and *volition*, which are lacking in the Western medium. They produce their phenomena *ad libitum*, making them dependent on their own wills and *control of the jinn*, whereas the spiritualists are themselves under the control of the *jinn* (spirits) that personify this as yet undiscovered power. *Haṭha-yogins* attain this also by terrible self-mortification, which they finally cease to

[584] *râja-yoga* requires training and an undeviating effort of a purely psychic nature in this direction from the earliest years; a comprehensive study and, especially, an understanding of the *secret* meaning of Patañjali's instructions instead of the dead letter of his system, as well as initiation into the mysteries which the initiated Brâhmaṇas will not disclose to anyone for any price. To become a *haṭha-yogin*, years of preternatural, superhuman effort and physical mortification are indispensable; one has to be born with such physiological *idiopathies*, otherwise nothing will come of it, except a fakir's repulsive exterior and pure charlatanry. Against the latter, the Ṭhâkur thunders loudly; as to the former, he is in no position to offer it to the Colonel. Then why this useless comedy? Why allow our honest, trusting president to make a fool of himself in the eyes of the Hindus as well as his own? Should I, perhaps, ask Ânanda? Or should I keep my eye on him until he betrays in some way his mission? It did not seem probable, however, that he would betray himself!... I did not take my eyes off him last evening nor have I done so since five o'clock this morning, and yet I have not been able to detect even the hint of a smile or any definite expression on his youthful face. It has been impassive and absolutely impenetrable, behind the deathlike mask of utter serenity. His voice, soft and gentle, called to mind reading in a half-voiced monotone. It had not the least intonation, although flowers of Oriental eloquence were dropped now and then. His thoughts were forcefully and precisely expressed. Even in his eyes, there was a lack of expression, at times even of thought. His enormous pupils either contracted or dilated, either sparkled or were dimmed, as if the periodic movement of a clock **[585]** mechanism were at work behind them. I felt goose flesh all over my body when his radiant, peaceful eyes met my curious glance. But even then these eyes told me nothing. Without a doubt, he had even better command of himself than the Ṭhâkur.

In the meantime, the Colonel was still agitated.

"But you see, I am not familiar with the ritual," he complained. "What am I to do? And what of the *śâlagrâma*?"

"Take it off and keep it in a jewel box," I suggested.

"Will you not teach me the necessary formulae when we get to Mathurâ, dear *guru?"* begged O. of the youthful sphinx, without paying any attention to my suggestion.

"Unfortunately, I must decline your request. Only *Brâhmaṇa-Vaishṇavas* (of the sect of Vishṇu, who are initiated into the *archana*[408] (ritual) of the *śâṅkha*[409] *padma,*[410] tulsî[411] and *śâlagrâma* can in turn initiate others. I do not possess that right."

"Then, perhaps, you will have time to persuade one of these Brâhmaṇas? Please try, I beg you."

"I shall try, but my success is very doubtful," answered Ânanda looking at everyone and yet at no one. "However, this *śâlagrâma* is endowed with powerful properties even without superfluous *japas* (ceremonies), and I should warn you."

"You don't say! Tell me about it, please..."

"This stone represent Gopâla-Kṛishṇa[412] He who wears it on his person must avoid meeting with cows. Otherwise the cows, a whole herd of them lowing joyfully, will rush after the possessor of such a *śâlagrâma*. It attracts them by its irresistible magnetic force..."

[586] I looked at Ânanda-Svâmi with amazement. Was he or was he not making fun of us? His face, however, remained, as usual, serious and calm.

The Colonel shuddered slightly.

---

feel like the *convulsionnaires* of St. Médard and certain Catholic saints. The method of the râja-yogins, however, is entirely different; Their motto is: *Mens sana in corpora sano.*

408 *Archana*—magical formula.

409 *Śâṅkha*—shellfish.

410 *Padma*—sacred lotus.

411 *Tulsî*—a plant; all these objects are dedicated to Vishṇu.

412 Gopâla-Kṛishṇa is Kṛishṇa the Shepherd. There are *śâlagrâmas* which represent *Sampat-Kṛishṇa*, "the squanderer of riches"; *Saṃtâna-Kṛishṇa*, "the bestower of children," etc., one for every occasion and need. If cows do not run after a man wearing a *Gopâla-Kṛishṇa*, the stone is said to be *counterfeit*.

"That's right," interposed Mûljî. "My grandfather had such a *śâlagrâma,* and once, when he was serving as *Divân* (prime minister) to the Ṭhâkur of Wadhwân, the herd belonging to the latter almost gored my grandfather when showering affection upon him."

"And you see. Colonel, Mathurâ is brimful of cows, and of *sacred* ones at that," I threatened, barely refraining from laughter.

"And there are even more 'sacred monkeys'!" the Bâbû prodded.

"The reason for that, Bâbû, is that unnecessary photographs of you may not be taken," sarcastically remarked the pious Mûljî. "There is no need for you to help Maam-Sâhib. She is not bound to respect our beliefs, but you are a Hindu."

"As theosophists, we are obligated to respect *all* beliefs," said our president aphoristically. "But the point of the matter does not rest there, but rather in the question, how can I make use of the *śâlagrâma* with benefit. However, I shall consult the Ṭhâkur about that," he added, noticeably calming down. "What is that bamboo you have, Ânanda-Svâmi?" he asked unexpectedly, showing interest in the new object and curiously examining the stick that hung on the arm of the ascetic.

"That's a *Hanumanta bera*... the magic wand of all the Madras ascetics," the Bâbû volunteered in answer.

"Is that so?" inquired the Colonel, doubting the reliability of the Bâbû's knowledge. "May I ask you, Ânanda-Svâmi, to give me some particulars about it? I have read about such a wand in the writings of Jacolliot. Does he describe it accurately?"

"No, because he gathered his information from those who themselves knew nothing about the *daṇḍa*—which is the name for such a wand—and who deceived him sinfully." "Well," asked the Colonel, "Can you give us the history **[587]** of your bamboo wand and tell us why it is considered magical and called 'Hanuman's'?"

To you I may speak. You are theosophists and have the right to our trust. I am at your service. Proceed with questions."

"Why, then, for instance, do you wear objects that are consecrated to *Śiva* and Hanuman, while denouncing the gods as fiction? What is the mystery?"

"There is not the slightest mystery. The whole problem lies in the fact that in our mythology there is no single fable that is not founded on a truth, I wear a *rudrâksha* and a *daṇḍa,* not because the Brâhmaṇas thought to surround this truth with the fog of one or another fable, but because the wood and fruit from which they are made have in themselves properties beneficial to a certain previously conceived purpose of mine. "

"Well, that's a rather hazardous thing for you. Those to whom you do not explain the real meaning or the reason for such action will see no difference between you and the *haṭha-yogins.*"

"Having renounced the world," replied Ânanda, "we see no reason to concern ourselves with one or another opinion about us. People may think whatever they please."

You have just spoken of the wood and fruit of which the *daṇḍa* and *rudrâksha* are made as having beneficial properties for your purpose. Can you tell us something about these properties?"

"I can tell you only the dead letter of the legend, and the rites that are based on it. The real meaning is not revealed to us until our third initiation."

Two deep sighs were heard simultaneously in the gig. Ânanda's face, however, remained impassive, though he did briefly glance at Nârâyaṇa.

"Hanumanta bera (the tree of Hanuman) grows only in the Udayagiri Hills[413] about a hundred miles from **[588]** Nellore, in the Madras Presidency," Ânanda began in his quiet, monotonous voice. *"Hanumanta bera* is "the favorite tree" of monkeys from the tribe of Hanuman and has, therefore, become sacred and been named in his honor. Only ignorant materialists are prone to seeing in Hanuman an actual monkey, the residence of—a god. In our mythology, Hanuman is called the

[413] *Udaygiri* comes from two words: *udaya*—sunrise and *giri*—hills. They are located east of the Coromandel (real pronunciation *Kuru Maṇal,* "black sands") Coast, while the *Astagiri* (Western Mountains) are on the Malabar Coast. Both chains are joined in the south by the *Nîlgiri* or "Light Blue" Hills.

vâhana of Râma, *i.e.*, the seat or physical prototype of the one who himself represents the, personification of the qualities of the sun.[414] Hanuman is the forefather ol the Dravidians, a race distinct in every way from the Brâhmaṇas of the North; he is called the *vâhana* of Râma because our ancestors were actually the Children of the Sun, *Sûryavaṉśa,* allies of the Sun in the South and in the Tropics, as well as allies of the great 'Sun-King,' metaphorically speaking. In short, Hanuman, if viewed symbolically, is the collective representation of the Southern peoples, even by the Occidentals. Historically, he is Bhîmasena, the son of Kuntî, the aunt of Kṛishṇa on the paternal side; mythologically, he is the son of Vâyu, god of the air, guardian and ferryman at the river *Virajâ*, the Hindu Styx, which every mortal has to cross into the world of shades and which *no one crosses without the aid of Hanuman.* The meaning of this is that before man can attain, in other and more evolved worlds, that stage of progress when he no longer needs the grossly objective form, he must begin at the point of inception of humanity under the guise of the monkey-like man, with all his animal passions and instincts. In order to become a *deva* one has to be born first as a man. One has, thereafter, to win each step, each rung that leads to the higher stage, *by personal effort* and merit." It is not difficult to understand why the Brâhmaṇas teach that this **[589]** river *Virajâ* which, according to their teachings, has such a tremendous symbolical significance in our spiritual evolution, is protected by Hanuman and, therefore, why the monkey-god himself is so honored[415] In performing his ablutions at sunrise, every Brâhmaṇa closes his nostrils, ears, eyes and mouth with the fingers of both hands and concentrates his whole attention on a sacred four-syllabled word wich must be pronounced aloud three times. This daily ritual is particularly obligatory for the Brâhmaṇa-brahmachârins."

"Is this not because in the *Râmâyaṇa* Hanuman is also called a 'brahmachârin,' a 'virgin ascetic' profoundly versed in logic and the *navavyâkaraṇas,* or all the nine systems of grammar?" innocently asked the Bengalî.

"Do not interrupt, Bâbû!... It is impolite and also interferes with our listening," angrily exclaimed Mûljî.

"Indeed, virgin ascetic and 'brahmachârin' are epithets rightfully belonging to Hanuman," quietly confirmed the Madras brahmachârin as if not noticing the deliberate insult. "Hanuman is even considered as the founder of the Sanskrit grammar. Consequently, no poet or author fails to praise him - as he would Sarasvatî, the goddess of secret wisdom, in an encomium on the first page of his work."

"When shall we hear about 'the magic wand'?" complainingly asked the Colonel.

"I am again at your service," replied the French Brâhmaṇa, bowing slightly. "On the day of *Hanumanta Jayantî,*[416] the devotees of the monkey-warrior spend the entire day fasting and performing *pûja.* Then exactly at the 'fortunate' hour, designated by the initiated astrologers, they depart for the Udayagiri Hills where, after performing the prescribed ceremonies, they cut slender branches from the sacred trees, *Hanumanta bera,* and carry them home."

[590] "Similar to your stick?"

"In appearance exactly the same. But as there are very few learned Brâhmaṇas who succeed in finishing the *preparation* of the stick —more than a year of daily care is required before it becomes a 'magic wand'—such a one as this is consequently extremely rare. "

---

[414] "Râma, as king and hero, is a fully historical figure, as has been shown by many Orientalists. He is the representation of the Sun, *un dieu solaire.* A *vâhana* is merely the "bearer" of anything, the recipient, the objective form in which is enclosed, and through which is portrayed, something incorporeal, *i.e.*, the *essential nature* of substance. "Thus the body is the *vâhana* of the soul, which in Brâhmanic philosophy and in the Sanskrit language is called the "rider" of the *vâhana,* as is the case with any other incorporeal essence manifested through matter.

[415] *Hanuman* is the persofield symbol of “the earthly man,” who in spite of his animal nature, unfolds his spiritual nature by personal effort and, having overcome the former, emerges as the intellectual victor over all things earthly, finally becoming a god-like individual worthy to walk arm in arm with Râma, the embodiment of the highest divinity.

[416] Hanuman's birthday, in the month of April.

"And what are the properties of 'the wand' when it has been prepared in accordance with all the rules?..."

"That depends upon its owner, as is also the case with a *rudrâksha*, a *tulsî*, or any other similar object. The properties imparted to it are various. If you ask a sectarian Brâhmaṇa about them, he will tell you that by means of his daṇḍa he can summon forth the 'spirits' under his subjection and make *piśâchas* leave the human bodies they have taken possession of; that the *daṇḍa* helps one in acquiring and developing clairvoyance; that it protects the possessor from *jinn* (evil spirits), diseases and the evil eye; that it cures all illnesses; in short, that its properties are identical to those which the great 'monkey-god' himself possessed, and so forth."

"You are repeating to us merely that which a sectarian would have probably replied to our question. But you do not belong to that class. We would like to know what you could tell us."

"My answer is that the stick without the hand which imparts to it the power to perform one or another deed is useless; in the hand of a *râja-yogin, whose mind and will function with complete consciousness*, the stick becomes the conductor of that will, like a telegraph wire which conducts, the thoughts of him who sends the dispatch, yet remains but a piece of ordinary metal in the absence of such an agent. In the hand of a *haṭha-yogin*, its operations are frequently amazing, but as the mind of the motivating agent functions *unconsciously*, the properties of the *daṇḍa* are variable and not always consistent with reason and strict morality."

"But does the *haṭha-yogin* act unconsciously like our mediums?"

"No, not altogether. In principle, it is his desires and even thoughts that act: therefore he *does* not act unconsciously. But, believing in his nonexistent gods and their help, he is **[591]** not *aware of his own complete consciousness* and does not admit his own personal control. Separating his acts from their cause, *i.e.*, from his own conscious will, since most of such wonder-working *sannyâsins* are not philosophers but merely fanatics, he himself considers the phenomena performed by him as the work of Hanuman and leads others into error, spreading only superstition and, frequently, great evil as well, in place of knowledge and good."

"So then my own *śâlagrâma,"* asked the Colonel, "will not function without my will? How may I conjoin the two? Teach me, for the sake of truth and in the name of humanity! Can I, for instance, heal with it, performing mesmeric passes?..."

"If your will is strong, your desire to help humanity and your love for it unshaken, then with time you will probably produce a powerful effect on it. But, I repeat, your *śâlagrâma* possesses its own particular, intrinsic qualities. It is also a magnet of its own kind, with which you can perform various experiments, diversifying them without end, but its specific properties will always remain with it."

"Gare aux vaches, mon Colonel" I laughed.

"Oh, stop, I ask you! Do not interfere!" replied the deeply interested Colonel, waving his hand in protest. "How about the *rudrâkshas* around your neck, the *tulsî* and the *tutti quanti* of articles used by the ascetics? What about them? Are they the same as the *daṇḍa?* Hm? As you know, they are all *holy relics* of Śiva and Vishṇu, of various Rudras and *devatâs,* in which you do not believe, but the emblems of which you wear just the same, as if no other objects existed in the world with similar properties useful to you," commented the Colonel, winking at the ascetic who did not even turn a hair.

"You are mistaken. I merely do not believe in the actuality and personality of such gods. I reject the shadow but not the being itself. I believe in these cosmic forces clothed by popular fantasy in the shape of preserver and destroyer. Knowing something of the occult correlations of such forces with the forces of nature, and with her material manifestations, I cannot help but believe in them. Otherwise such **[592]** individuals as the Ṭhâkur, and even myself, would not devote ourselves completely and wholly to serving these forces."

"But why, in that case," I asked, for the first time turning to him directly, "do precisely 'such' as the Ṭhâkur sacrifice truth and spirit to mere form?... Look at our Mûljî, who has smeared his forehead with white ashes, undoubtedly in honor of Mathurâ. What is the purpose of this daubing? "

"It is not 'daubing,' Maam-Sâhib," replied the "general" somewhat offended, "but respect for age-old customs..."

"But you are not a Śaiva.[417] Why then do you follow the custom of these sectarians?..."

"Because it is generally accepted."

"And of what does the philosophy of this generally accepted custom consist? On what is it based?"

"On a fable," replied the Bâbû, interrupting again. "Śiva, you see, was also a *brahmachârin*, a 'virgin ascetic,' like Hanuman. *Śmaśâna*[418] was his favorite abode. There, entirely besmeared with the ashes of the dead; with a human skull, instead of a goblet, for water: with a thousand and eight snakes instead of garlands of flowers completely covering him; and with a *Kadruśesha*[419] on his head, he had such a horrible outward appearance that he earned the appellation of *Ugra.*[420] On the other hand, however, when his colleagues, the other gods, married him to Pârvatî (Kâlî, etc.) to pacify his too ferocious character, *Ugra* became *Kshânta,* the saint.[421] So in memory of his ascetic deeds, the Śaivas rub their bodies and faces with white ashes. The twofold morality of the fable is: do not become a *brahmachârin* and an ascetic until you are sure of your temperament, and then *marry* if you wish to become a holy martyr..."

[593] "That's enough chatter from you! You can find something to ridicule in everything."

"By no means, my dear Mûljî. I am helping Maam-Sâhib to gather information and am showing her the complete logic and benefit of rubbing ashes on the body."

"This rubbing has its basis in hygiene," explained Ânanda. "The Śaiva ascetics avoid many epidemic diseases by means of the metod. You know, it isn't the ashes of cremated bodies, but of a certain medicinal root mixed with cow dung."

"But why don't the *râja-yogins* rub their bodies in this pleasant manner?"

"They have other means that are even better."

"That must be the reason why they do not age, at least outwardly," I thought, looking at Ânanda.

O. continued to squint at the *daṇḍa* and the necklace of his *guru* and again led the attack.

"All that may be so, and you have explained very well to us why you do *not* do this or the other. But I still cannot understand why the *râja-yogins,* the initiated as well as the candidates for initiation, perform, nevertheless, some of the practices of the *haṭha-yogins.* What difference is there, for example, between the use of the *daṇḍa* and the *rudrâksha* by the *râja-yogin* and their use by the *haṭha-yogin*?"

"This can be explained only to him who possesses a correct view of the difference between these two kinds of *yoga* and of the natural properties of the said objects. *Haṭha-yoga* is the latest and, in comparison with *râja-yoga,* a modern compromise of mysticism. It is the result of centuries of the slipshod practice of philosophy, the victory of the external form and ritual over the spirit of the teaching and, consequently, the gradual degeneration of *Brahma-vidyâ,* the divine wisdom. Having lost, as the result of personal ambition and earthly passions, the faculty for union with Brahman, that is, with Unconditioned Nature, the majority of the Brâhmaṇas, debarred from the final supreme initiation, the difficulties of which they could not surmount, substituted *haṭha-yoga* for *râja-yoga.* Believers in the reality of the former are convinced that *Śiva-Mâhâtmya* himself **[594]** resides in each seed of *rudrâksha,* and that is why they attribute every manifestation, such as clairvoyance or the healing of sickness taking place with the aid of *rudrâksha,* for instance, not to their own power and will, but to the direct action and participation of Śiva. The *râja-yogin,* on the contrary, denies in principle such an intervention, as they do the personality of Śiva. For him there

[417] *Śaiva* is a devotee of Śiva; a *Vaishṇava,* one of Vishṇu. *Rudra* is a title of both gods and means "lord."

[418] *Śmaśâna*—the place of cremation of the Brâhmaṇas.

[419] *Cobra de capello.* Many fakirs of the Śaiva sect wear a live snake in place of a turban on their heads.

[420] *Ugra* means ferocious.

[421] *Kshânta* means saint. A play on words: "from *ugra* he became *kshânta"* means from the *ferocious* he was transformed into the *holy one.*

are no anthropomorphic gods, but only the unconditioned, double-edged power of creation and destruction, the one universal, primordial substance, of which he is an inalienable particle, even though, in the deceptive consciousness of his earthly senses, he appears to be a transient individual. Having verified its properties by years of methodical experiments and recognizing this power in himself, he endows the given object with it and concentrates it in the object, be the latter a *rudrâksha*, a *śâlagrâma* or a *daṇḍa*. Then, when occasion arises, using his own will and discretion, he aims, in one direction or another, this power, the twofold quality of which is attraction and repulsion. Śiva has nothing to do with it. By such means he transforms also the wand or *daṇḍa* into a *vâhana*, filling it with his own power and spirit and giving it for the time being his own properties. In the West, your magnetizers, impregnating with their life-current either paper or any other object to be used by the sick, do exactly the same, only to an incomparably lesser degree."

"Pardon me," interrupted the Colonel, "but you speak of power, spirit, properties and might as if all these were the same as the life-force, or the 'magnetic' current. I realize that the magnetizer can impregnate an inanimate object with the surplus of his own vitality for purposes of healing. I myself have done it. But how am I to understand your statement about a transference to such an object of will, thought, conscious action, etc., *i.e.*, of incorporeal, purely psychological qualities and properties... Is that really possible?..."

"For him who knows exactly nothing or very little about *râja-yogins* and the real *Brahma-vidyâ*, and for him who is unfamiliar with the psychology of the East, substance is the product of his own conceptions, or of deductions of Western **[595]** science with its hypotheses: in other words, the result of *unquestionably relative ideas*. For the Westerner every substance, from the life-force current to the mineral, is matter. He is ignorant of the successive levels, from conditioned and limited substance, to primordial and unconditioned substance, *i.e.*, primordial matter—*mûlaprakṛiti*. Hence it is exceedingly difficult, if not impossible, to explain to him the nature of the actions of the *râja-yogin* and of the transference of the essence of his creative power to an inanimate object. For the Western scientist, whose ideas of substance are based on the correlation of his organism with the external world and are limited to this frame alone, *everything* that is not matter is either 'nothing,' or simply an incorporeal quality. He either does not believe in spirit or, if he does, is incapable of clearly comprehending the *'Spirit-Sat,'* and the 'spirit-power.' According to his opinion, spirit is something non-substantial, consequently, not to be separated and not transferable. He is ignorant of the properties and of all the conditions of *force*. Ancient Western theurgy, however, brings to our attention in its own chronicles innumerable examples of inanimate objects endowed with temporary motion and, it would seem, with consciousness and even volition. The religious beliefs of contemporary Westerners testify to the same thing. What, on the whole, is known to the Western scientist about universal substance, about its essential nature and modifications? All that you know about matter and its properties, about the physical and spiritual senses, is but relative knowledge conditioned by the attributes of your terrestrial organism, your personal experience and the conclusions of science, and is founded on external senses, not on the real qualities of substance. Consequently, if I were to tell you that the time is not far off when your chemists, starting with preserves and beef extract, as well as those of milk and other'animal products, will finally achieve an extract of the vital principle, something that has already been accomplished in days of old by the homeopaths and by such unconscious alchemists as a certain Professor Jäger—you would laugh. In spite of such unbelief, I shall allow myself to submit this information in the light of a prophecy."

[596] "But what comparison is there here?... Is it possible to seal spirit in a bottle? That may be read about in a story like the one of 'The Fisherman and the Jinni'—the spirit imprisoned in a vessel under the Seal of Solomon—in *A Thousand and One Night."*

Then why did you select precisely this seal for the symbol of your Society?"

"Because it is the figure of *Śrî-Yantra*, the *Chakra* or 'Wheel of Vishṇu,' the most ancient symbol of India.....

'Solomon's Seal,' which is found among our people as well as among the Chaldeans, among the primitive people of Europe as well as the natives of both the Americas, Africa and Asia, proves

only one thing: The story of 'The Fisherman and the Jinni' is based on fact. The jinni, an evil and, at the same time, a good, obliging spirit, is the personified symbol of that power in nature which I have been speaking about: the power that *creates* and *destroys*, that *attracts* and *repels*. Solomon, in popular legends, is a 'magician' and an adept. He is the patron of the Judaic as well as the European Kabalists, just as Hermes is the patron of the Egyptian Magi. This power concentrated on any object, whether by Solomon or Hermes, or a *râja-yogin* of India, in other words, an adept initiated into the secret sciences, is nothing else but spirit without attributes and qualitative matter. It is this very power that has created man, the *vâhana* of Parabrahman and Mûlaprakṛiti. In his turn, a human being who is aware in himself of this twofold power can transmit its surplus to other *vâhanas*. But in order to create and develop in himself such surplus, he must, first of all, renounce his own personality, devote himself completely to the service of mankind, forget his personal *I*, make himself at first worthy of being a collaborator with nature and only then—become an *adept*. "

"But how, and in what way, does he help humanity or even its progress by the use of *daṇḍas* and *rudrâkshas*? I understand the desire to "become an adept, to study the secrets of nature for a *personal*, so to say selfish purpose at first, and then to help others with one's knowledge; but I see no relation whatever between *rudrâkshas* and adepts as benefactors of mankind!..."

[597] "I am sorry, but I shall not undertake to explain this to you in your present spiritual blindness. I repeat, in order to become a *râja-yogin*, it is necessary first of all to renounce *unconditionally* one's own personality and to have no *selfish* purposes, as only *haṭha-yogins* are concerned with such purposes, as a result of which they have degraded the meaning of the secret sciences in the eyes of the uninitiated."

"Could you not," insisted the Colonel, somewhat embarrassed by this direct lesson, "help me by a simple example to understand why the *râja-yogins* particularly, as well as the *haṭha-yogins* whom they scorn, carry wands, such as these *daṇḍas?...*"

"So that the essence of the twofold power does not become dissipated under the pressure of the external eventualities of daily living and would be available in a reservoir, so to speak, always ready for use in case of possible emergences…"

What kind, for instance? "

"Imagine that you are walking down the street with a *râja-yogin* and carrying on a conversation on entirely commonplace subjects which, however, for one or another reason, interest him. In one hand he holds the *daṇḍa* which is alwayg with him—like this one," said Ânanda, pointing to his own seven-knotted stick. "From behind a comer, a mad dog rushes at you. Danger is close, and the question of your safety depends on the speed of action, reckoned not by minutes or seconds, but by instants. Although thought acts with the speed of electricity, nevertheless the co-ordinating mind presently occupied with extraneous subjects, for the purpose of extracting from the perceptive apparatus those impulses of will that are necessary for repelling the dog, may take half a second longer than it is necessary for the dog to bite you. Without his *daṇḍa*, the *râja-yogins* would possibly have no time to help you. But the *daṇḍa*, which is imbued with the essence of the *râja-yogin's* power, acts with the speed of lightning: directed against the animal, it instantly paralyzes its impulse to jump on you; a repetition of the motion by the *râja-yogin* could even kill without touching the beast if that proved *necessary*. This is what the *daṇḍa* could do in *ordinary* circumstances. However, on **[598]** this account to call it a *magic wand* is incorrect, as neither 'life' nor a *rudrâksha* can be isolated from our conscious will and thought, or act independently of us. To attribute to them such properties means to acknowledge in them the presence of a conscious apparatus, as in man, and amounts to a deliberate dissemination of superstition and a gross worship of matter."

"You have just said that a *râja-yogin* is never without a *daṇḍa* in his hand. However, I have never seen such a wand in the hands of the Ṭhâkur…"

"The active power does not lie in the external form of the *vâhana*, and it is not a *daṇḍa* alone that is selected as a carrier or vehicle of the 'power'," was the evasive answer we received.

At that moment, the noisy, rattling gig, kicking up its rear and puffing through its linen top, with wheels squeaking, and making the most incredible sounds, roared down the pavement of Mathurâ, the promised land of the pious *Vaishṇavas* (devotees of Vishṇu).

"Śrî-Muttra!" exclaimed Mûljî, falling face down on the floor of the gig. "Śrî-Muttra!" repeated after him Nârâyaṇa, thoughtfully looking into the distance as if expecting someone. Only Ânanda did not as much as turn his head as we drove in. While the rest of us crowded, shoved, and fell over one another in order to see from under the linen top the row of pink temples, festooned with monkeys, he did not bat an eye, even when I very nearly crushed his dainty bare foot. When I apologized, he merely looked *into me* (not at me) with his gentle, doe-like eyes, as if wishing to find in me just exactly what I was apologizing for....

I was awe-stricken by the glance. Forgetting Mathurâ, I turned my thoughts to the recollection of the "automaton man" who lost his soul in the tale of some American Hoffmann.

— VI —

[599]

[ONSLAUGHT OF MONKEYS. — CHARACTER OF ELEPHANTS. — ANTIQUITY OF MATHURÂ. — PAGES FROM ITS HISTORY. — KṚISHṆA, THE PATRON OF MATHURÂ. — INDIAN ORIGIN OF GREEK MYTHOLOGY. — EDWARD POCOCKE AND HIS INTUITIVE VIEWS. — PELASGIANS AND THEIR ORIGIN. — GREEK NAMES TRACED TO INDIA. — WHO WERE THE CYCLOPS?]

My reflections and cogitations about the absence of a "personal" soul in Ânanda were suddenly interrupted in a wholly unexpected manner. We were driving between two rows of buildings with balconies hanging almost halfway over the road, when over our very heads things suddenly began to fall with thuds on the cloth top of the carriage, racing around, fidgeting and chattering. With a shrieking noise which rose above the multitudinous sounds emanating from our own vehicle, we were attacked, or perhaps only greeted in their own fashion, by an entire troop of large and small monkeys. They clung to the sides of the carriage, peeped into the openings, climbed over one another and over our heads and shoulders. Their appearance was so sudden that I hardly realized what was going on. They all pounced on a little basket containing food which unfortunately stood wide-open on a bench. In the twinkling of an eye, the bottle with cold coffee was broken and Mûljî bathed in the black liquid; the box of tea was torn to shreds and the tea itself scattered all over the carriage and the pavement; while the Colonel sat crowned with a nice patty, and my dress was smeared with jam.

There were some ten to fifteen of them and from the very moment of their appearance such a typically pungent smell pervaded the carriage that I almost suffocated. The **[600]** monkeys touched no one; evidently they were merely hunting for food; in any case, our driver had hardly time to stop his horses while turning a corner, before the whole troop had disappeared as fast as they had come... Two Brâhmaṇas with shaven heads, who had attempted to jump to the rescue of our carriage, on seeing their "gods" retreating, quietly returned to their respective places on the steps of the pagoda.

In order to reach the place of rest prepared for us, we had to drive almost the whole length of the town. Mathurâ, lit by the brilliant morning sun, the rays of which hid centuries of soot and the filth of old houses, appeared to us most picturesque. The town is situated fan-like on the western, steep shore of the Jumnâ and has spread over the high foothills receding into the distance like green waves. Śrî-Kṛishṇa,[422] Avatâra of Vishṇu, proved his artistic taste when he first chose Mathurâ as the place of his birth and later made this locality the arena of his mystically amorous adventures with the *gopîs*—shepherdesses, the overwhelming number of which being probably the case of his turning blue. To what extent this hypothesis is true, I am not prepared to say, but this was the spirit of the explanation given by the Bâbû upon witnessing the awe-inspired dread of Mûljî before the huge idol of the god-shepherd painted dark blue from head to foot, from his cheeks to his reed pipe. Later on we will look into the philosophical and ethnographical causes of his blue color.

We crossed the river on a bridge made of flat-bottomed barges, a construction which is for some reason or other especially praised when compared with others. The sacred river, competitor of the Ganges, was filled to the brim with Hindus of both sexes purifying themselves of their sins, as is their early morning custom. On the steep shore, marble steps lead to the water, each landing being ornamented by **[601]** a miniature temple in honor of one of the shepherdesses.

The whole town is criss-crossed with narrow streets of uneven stone steps, ascending and descending like the streets of Malta, up and down which it is hardly possible to ride even on a mule. However, the elephants, also *sacred*, with their heavy pillar-like legs, move easily over them, going to visit each other from one pagoda to the next. It appears that meeting each other trunk to trunk and

---

[422] Śrî—literally "bliss"—one of the names of Lakshmî, the consort of Vishṇu. At present, however, this name has become an adjective, an epithet, and is synonymous with holiness. Thus we have Śrî-Muttra, Śrî Kṛishṇa, etc., i.e., Blessed or Holy Muttra. Blessed Kṛishṇa.

realizing the impossibility of continuing—one uphill and the other down —without one of them having to turn around, the elephants resort to the following trick: After exchanging a few words, accompanied by flapping of the ears and embraces with the trunk, and ascertaining their mutual friendship, the smaller of the two leans against the wall and the larger one lies down on the ground and tries to become as inconspicuous as possible. Then the first one lifts a leg and cautiously, without haste, climbs over his friend easily and gracefully. Sometimes this elephant stumbles and falls, though the trunk of the elephant lying down, raised in the form of a question mark throughout the entire hazardous operation, is always ready to help with all its might his smaller and weaker brother. The respect and helpfulness given to each other by the elephants have become proverbial and are a standing reproach to the people.[423]

[602] Mathurâ is a regular zoo. There are more animals in it than men, though the population reaches 300,000 in the months of the pilgrimage. All the streets are literally clogged with "sacred" bulls and elephants. The roofs of the houses and the temples are covered with "sacred" monkeys, and over one's head soar, like clouds darkening God's light, "sacred" peacocks and parrots. All live in freedom, belong to no one, but on the contrary rule like masters, not only the property of the town, but the townsmen themselves. The ill-fated bazaar merchants are forced to carry their food in tightly closed baskets which they open halfway and with the greatest precaution for the benefit of the buyers; otherwise the monkeys, who are always hanging around the gates of the bazaar and are accustomed to levying an assessment on every carriage—which explains their attack on us— will carry off everything and, in addition, will tear out the hair of anyone who defends his wares too energetically. The elephants alone behave themselves with great dignity and honor. They never snatch anything and will modestly stand next to a stall with sweets, patiently waiting until they are treated. In Mathurâ in 1880 there were some 30,000 monkeys, some 5,000 bulls and several hundred elephants. The smell was such that all through my day's stay in the sacred town I did not once remove the perfumed handkerchief from my nose. Saintliness surrounded us on all sides, wafted at us from every corner, assaulting our noses so that by evening we "whites" had swollen noses from sneezing. *Holy sannyâsins* stood on their heads at every crossroad; *sacred* bulls spread a soft carpet of their own production over the unpaved streets; while from the roofs, sacred monkeys threw at us stolen fruits and vegetables now fully digested by their insatiable stomachs... By evening I ceased reproaching **[603]** the Bâbû for his atheism. I fully understood his hatred of the "gods" and sympathized with him.

Apart from its saintliness, Mathurâ is one of the most interesting and ancient cities in India. In the days of the observant Megasthenes, the Greeks took home recollections of many sacred Vaishṇava cities. Thus, quoting the ambassador of Seleucus, Arrianus mentions Mathurâ (Μέθορά] *Methora*) and [Κλεισόβορα] Kleisobora (?), calling them the chief towns of the Sûrasenas. It is probable that Megasthenes meant by Kleisobora *Kailâspur*, as both Mathurâ and this town were built by the descendants of *Sûrasena*, the grandfather of Kṛishṇa. The Greek writer speaks also of *Bouduan* [βουδυαν] and of *Kradeuan* [Κραδεύαν] as being the progenitors of this tribe of

[423] It is remarkable that the elephants, creatures with great ambition and easily offended, never fight each other when living in the towns, though they often destroy one another in their native habitat. It is also remarkable that while they show each other signs of mutual respect, they never become friends, but frequently choose as objects of their passionate and fiery attachment dogs, donkeys and other smaller animals. One such elephant becoming attached to a donkey took it under his protective care. The elephant was free and belonged to a pagoda, while the donkey was hired out for work. Once an English soldier, who had hired it, mounted it and began to hit its sides with his heavy boots. The elephant stood at the gate of the stable where his friend lived and, observing the abuse of his favorite, took hold of the British warrior with his trunk and gave him such a shaking that the latter, upon freeing himself, wanted, in his rage, to shoot the elephant on the spot. He was persuaded not to do it because the other elephants standing near would sooner or later *certainly kill him*, so astounding is *the esprit de corps* of the elephants. Interested by what he had heard, he forgave the elephant and, as a peace offering, gave him a piece of sugar cane. The elephant stood over it for awhile, thought a bit and then, taking the luscious morsel, went straight to the donkey and, with his trunk, put it into the mouth of the abused creature, then turned around and went his way "without looking at me, like a man who had been offended," said the soldier who related the circumstance to us himself.

Sûrasenas, the foremost in the country at the time.[424] Megasthenes, following the Greek habit of distorting words, probably refers to the Buddha and Kroshṭu-deva, the progenitors of the tribe of Yadu, the *Induvaṉśa* or "lunar" race. According to the genealogical tree officially examined, verified and certified by the administration of the Râjâ of Udaipur, these two names actually head the list of the descendants of Buddha[425] and Ella (the earth), one of whom was Kṛishṇa, and they are often mentioned in the *Purâṇas*. As far back as the time of the flowering of Kṛishṇa (according to the Brâhmaṇas some 5,000 years ago, and according to the Orientalists some 1260 years B.C.), Mathurâ was an ancient city.

Now, however, there remains of the erstwhile strongly fortified city merely three half-destroyed gates and some ruins of a former mighty fortress. The monkeys have completed the destruction begun by the Afghâns, and even the mosque of Aurangzîb, with its four towers of light blue tiles, has become crooked from neglect. At present there is no place for Moslems at Muttra. Even American missionaries, not **[604]** easily dislodged from the nests of idol-worshippers, dodged the monkeys and the bulls and took to their heels long ago. Dark azure Kṛishṇas and their menagerie, with attendant Brâhmaṇas, remained all-powerful masters.

There was a time, however, when the birthplace of Kṛishṇa, the divine Don Juan of India, was famous for its luxury and wealth; it was this fame that attracted the first Afghân conquerors. At the time of his expedition against Kanauj in 1017, Mahmûd of Ghaznî, having heard of the treasures in the city of "Kṛishṇa Vâsudeva" marched there with his army and finding the town defenseless, because the Brâhmaṇas were performing their *pûja*, took possession of and sacked it. The army of Hanuman had evidently deteriorated; its descendants fled; "for ten years after the raid of the hated Moguls, the sacred city did not see within its walls any of its allies, beloved of the gods" (*i.e.*, the monkeys), say the chronicles of Mathurâ. Nice allies! There probably was nothing left to eat in the sacred city, and in consequence they took to their heels.

Mahmûd broke up and burned innumerable idols and collected many treasures of gold, silver and precious stones. He would have destroyed the numerous temples also, but decided that this would require many months; other chronicles say that he spared them on account of their wonderful beauty. One thing is sure—and this we can read in one of his letters to the governor of Ghaznî — Mahmûd was amazed at the beauty of the city and its wealth. Here is an excerpt from this letter, which I have copied from documents selected and published by the East India Company.

> There are here 1,000 edifices, as firm as the faith of the faithful, most of them of marble; besides innumerable temples; nor is it likely this city has attained its present condition but at the expense of many millions of dinars; nor could such another be constructed under a period of two centuries.[426]

Further on, the author tells us that among the things found in the temples of Mathurâ were "five idols, made **[605]** of pure gold, whose eyes were rubies each worth 50.000 dinars. On one of the idols was found a sapphire weighing 300 *miskals*[427] Besides these, "there were found 100 idols made of silver, which were carried away on as many camels." Mahmûd remained at Mathurâ "twenty days during which the town suffered greatly from fire," not including the losses due to sacking.

After these events Mathurâ was left alone for many centuries, until it was sacked a second time by the Afghâns, namely by the army of Aḥmad-Shâh-Durrânî, in 1757. Aḥmad did not command this army in person, having given the control of these robbers to his Sardâr, Jahân-Khân, called by

---

[424] [Arrian, *Anabasis of Alexander*, Book VIII (*Indica*), viii.]

[425] The adjective *Buddha* (all-wise) should not be confused with Gautama the Buddha, the well-known reformer and the founder of Buddhism, who acquired that title in his advanced age. There were in India many *Buddhas* before the time of Prince Gautama.

[426] Thornton, *Gazetteer of India*, 1857, p. 656.

[427] This measure is used even now for weighing pearls: in Turkey it is equivalent to 4.804 grams; in Egypt—4.663; and in Persia—4.536.

the Jesuits Zanus. Tieffentaller[428] writes that this army numbered 25,000 cavalry-men and then adds:

"Muttra is a populous city, abounding in wealthy inhabitants. In this city, and in another town, called Bendroban [Vṛindâvana], very famous throughout India, on account of the incarnation of Kṛishṇa, the Afghâns practised great cruelties, and displayed their hatred of idols and idolaters, burning houses, together with their inmates; slaughtering others with the sword and lance; hauling off into captivity maidens and youths, men and women. In the temples of the idols they slaughtered kine, regarded as sacred by the superstitious people, and smeared the images and pavement with blood."[429]

Finally, after the death of Najaf-Khân, the Marâṭhâ king, Sindhia, in his turn, took possession of Mathurâ and **[606]** then presented it to the French adventurer Perron "in *jaghire*![430] It was only in 1803 that the town was occupied by the English, *with no resistance whatever on the part of the inhabitants*, and secured the same year by a special treaty concluded by the East India Company. Thus the English became once more the "conquerors," as they like to call themselves in India.

With the exception of a few fortified towns, the whole country passed into the hands of the English, in much the same manner, by the way, without creating excitement anywhere... *The most honorable* fathers of the Company never lost an opportunity. First they became protectors and custodians, fathers and benefactors of the persecuted rulers of India; then they tried to show the latter all the advantages to be derived from an alliance with them; finally the matter ended thus: Notwithstanding all the treaties and agreements, they told their ally one fine day "*ôtes toi de là, que je m'y mette*," and added his domains to the other kingdoms which they had conquered in the same warrior-like fashion, taking permanent possession of them. Why waste one's precious "strength, conquering *suo Marte*, when you can better attain it *per casum obliquum*?

In his political *Memoirs* the honest Colonel Tod tells us about the remarkable reply he got in 1817 from the old **[607]** and blind Nestor of India, Zalîm-Singh Jhâla[431] the Ṭhâkur of Kotah:

... A smile would play over the features of the orbless politician when the envoy disclaimed all idea of its being a war of aggrandizement. To all such protestations he would say, "Mahârâja, I cannot doubt you believe what you say; but remember what old Zalîm tells you; the day is not distant when one emblem of power (*eki sicca*) will be recognized throughout India.[432] You come to our country, Mahrâj, in a lucky time; *pfut*[433] is ripe and there remains for you to put it

---

428 [Joseph Tieffentaller was a Jesuit missionary and noted geographer in Hindostan. Born at Salurn (Bolzano, Italy), April 27, 1710; died at Lucknow, July 5, 1785. Went in 1743 to the East India mission, where he held various positions, particularly within the Empire of the Great Mogul. Fine scholar with an unusual talent for languages. First European to write an exact description of Hindostan; author of numerous studies on Hinduism, astronomy, natural sciences and history. The famous A. H. Anquetil-Duperron made part of these works accessible to the learned world in his Recherches... sur l'Inde (1786). —Compiler.]

429 E. Thornton, op. cit., p. 656.

430 A grant made on condition of military service.

[Pierre Cuellier who adopted the name of Perron, was a French adventurer born at Château-de-Loir (Sarthe) around 1775. He engaged at first in various mercantile ventures and also learned how to make cannons. After many adventures, he sailed for India where, after reaching Poona, he enlisted in the army of Sindhia and built for him a formidable artillery. He rapidly advanced in rank and exhibited unusual courage at the taking of Delhi in 1788. He soon became the commander of the Marâṭhâ army and waged successful campaigns, acquiring great power over various Râjâs in the central part of India. When finally Gen. Lake entered the picture, Perron found no support for his plans and retired to Lucknow with his family and the riches he had acquired. He went back to France with ten million and bought the estate of Fresne (Loir-et-Cher) in 1806 where he lived until his death in 1843.—*Compiler*.]

431 Zalîm-Singh Jhâla, the potentate of Kotah, was a well-known hero in India. Even the English had to retire before this Râjput and his indomitable courage. He died in 1827.

432 [Tod, *Annals*, etc., Vol. II, p. 531, ed. of 1894.—*Compiler*.]

433 *Pfut* is a sort of sweet melon or cantaloupe, which bursts asunder when ripe, breaking into pieces. Synonyms of the word *pfut* in the Hindî language are "disunion, quarrel, disagreement." Zalîm-Singh, who spoke, as do all Hindus, by using similes, compared the states and minor domains of India with this fruit.

piecemeal into your mouths. Do not believe, that it is your power and bravery that makes you the masters of India. You are indebted for it only to our disunion and to the quarrels of our rulers."[434]

However strange it may seem, after quoting these words Tod adds to them his own, evidently quite sincere, thought; "These words are not without their deep meaning, though *I hope that the prophecy will never be realized.*"

This nevertheless was realized in full. The English have swallowed all the pieces of *pfut* one after the other, and even succeeded in snatching from the mouth of France the pieces she was about to swallow. John Bull has an excellent digestion.

Now, having finished with the English, let us examine the patron of Mathurâ. To ascertain whether definite data exists about Kṛishṇa, we must turn to the Orientalists. By listing their different opinions we get the following:

1. Kṛishṇa is one of the ten *avatâras* of Vishṇu. The period of his birth is not yet determined. It varies between 1200 B.C. and 1200 A.D.

2. Kṛishṇa is an historical personage, because he is called the "Black Prince" (*kṛi*) of the tribe of Yadu, and everything points to his Ethiopian origin. **[608]**

3. Kṛishṇa is either a myth or a monkey, because he is represented as being blue, and blue men, as is well known, do not exist, whereas there are blue monkeys.

4. Kṛishṇa is the personification of all the virtues, and here follow some laudatory verses of the *Bhagavad-Gîtâ*.

5. Kṛishṇa is the personification of immorality; as proof of this the Purâṇas and the sect of the *Vallabhachâryas* are mentioned.

This is sufficient to convince one that the sum total of information concerning this hero-god is worthless. The Orientalists evolve their hypotheses because the Brâhmaṇas are silent; and the European public in general cares nothing for this particular one of the numerous Indian gods. It is certainly not the later deification of Kṛishṇa which is of interest, but the fact, that in his case, as well as in those of many other gods of the Brâhmaṇas, everything points to one of the ancient prehistoric heroes, more definite data about whom might lead to extremely important ethnological discoveries and might throw a brilliant light on the prehistoric, and later on the historic, races of both Europe and Asia. It has now become very clear to me that the Scandinavian, Egyptian, Greek, Central Asiatic, German and Slavonic gods were nearly all, at least the most important of them, once living heroes of antiquity, born in prehistoric India and generally in Asia. But it would have been well if this had become clear to those authorities who direct the minds of the profane or non-specialists, those who themselves do not study, and discovering nothing of their own, accept the word of their "authorities" literally. As a matter of fact, in all questions concerning the ancient and still existing religions founded on symbolism, as for instance the religion of the Brâhmaṇas, our best Orientalists are also profanes (*pro fanum*), as are their followers. They stand "*outside* the temple," just as the general public does, because the Brâhmaṇas do not allow our *Oriental* scholars into their pagodas —this inner world behind their public presentations. But many exceptions were made for us, as is well known in India, and, to the great irritation of the Anglo-Indians, we were admitted into places where no one of them had ever been!

[609] This happened also at Mathurâ. Before Ânanda-Svâmi, the envoy of the Ṭhâkur, the doors which were usually tightly locked to all except the officiating *Vaishṇavas* were opened, and we were allowed to see places where no foot of a *feringhee* or *mlechchha* had entered since the time of the Afghâns. But here also, as in Jubbulpore, only two of us were admitted, Colonel O. and myself, whereas the Hindus who had lost their caste waited outside.

[434] [This passage has not been located in Col. Tod's work.—*Compiler*.]

In Mathurâ, we became convinced of the fact that the inhabitants of the Greek Olympus were born nearer to the Himâlayas than to the country of Homer, that Parnassus must be sought near the Bâmiân, and that Apollo, Hercules, Bacchus and Orpheus are *avatâras* of Kṛishṇa, Baladeva, Vâgîśa[435] and Arjuna, the friend of Kṛishṇa, one of the Pâṇḍavas. It is not in vain that enthusiasts like Pococke,[436] the author of *India in Greece*, tried to prove, *not having seen what we saw in the inner sanctum of the temples of Mathurâ*, that all Greece with her gods, as well as Egypt with its *zoolatria*, came wholesale from India, not modern India of course, which is locked in by its Himâlayan frontier, but the prehistoric land.

In one of the temples,[437] we saw Kṛishṇa playing the pipe in company with other gods, on a mountain which the Brâhmaṇas who showed us around called "Parnassus." We were told that a part of the Paropamisos (Bâmiân) was called thus in ancient times. These mountains were generally called, and are so even today, Devanîka, because according to tradition they are inhabited by "earthly gods," *bhûdevas* (*bhûmi*—earth), *i.e.*, deified heroes.[438] In the *Purâṇas*, we read that the abode of the gods during the period of their religious retreat was always situated on mountains, where they built little huts out of bamboo which are called *parṇasi* even today; Râma and Kṛishṇa also lived on the mountain Parnassus, in "parṇasi."[439]

[611] Just as Bacchus is the *avatâra* of Vâgîśa, so is Apollo the Greek personification of Kṛishṇa. Everything tends to prove it. Kṛishṇa is called *Muralîdhara*, *i.e*., "flute-bearer"; he is the god of music. The pipe was invented before the lyre, of which the primitive pastoral tribes were ignorant. The *Purâṇas* say that the *bâṇslî* (the pipe made of reeds, from the word *bâṇa* — reed) was

---

[435] *Vâgîśa* is the god of the Word; dressed in the skin of a leopard, or a tiger, he is sitting with his feet under him like a *yogin*. Vâgîśa is one of the *aspects* of Śiva, as well as of Vishṇu; such a role belongs to many gods, all of whom were at first *brahmachârins* or "celibate ascetics." The head of this god, as well as his neck, are covered with garlands of *bilva*, a plant similar to the grapevine from which a strongly intoxicating drink is made and the dry leaves of which are constantly chewed by the haṭha-yogins. The fact that the Greek Bacchus was born as Śiva-Vâgîśa is proved by the following. The first appearance of Vâgîśa (dressed like Bacchus and crowned with a grapevine) occurred on Mount *Su-Meru* (*su*, saintly, and *meru*, mountain), near Bâmiân in the Paropamisos. "He there taught humanity the art of agriculture and civilization." The historians of Alexander called this mountain *Su-Meros*, with the usual ending, and insisted even in those days that it was the abode of Bacchus. According to the tradition of the Brâhmaṇas and on the word of Arrian, it was here that the Macedonian held a Bacchanalia with his generals; crowned with *bilva*, they drank heavily. This mountain, like many others, is covered with wild grapevines. According to the mythology of the Greeks, Bacchus was born from the thigh of Jupiter. In Greek *meros* means *thigh*. Is it not evident that the Greeks either confused this word with *meru*, mountain in Sanskrit (pronounced by the Greeks as *mêros*), or simply forgot their place of origin, as the centuries and millennia passed between the autochthone of Attica and the Macedonian? Their mountain "Tomaros" must also have originated in the Paropamisos. As the letter d changes in Greek into *z*, *Deus*, *Zeus*, in the same way the letter *s* often becomes a *t*. *Sumeru* became first *Sumeros*, and later "Tomaros," in Greece.

[436] [Edward Pococke (1604-1691) was an English Orientalist and Biblical scholar educated at Corpus Christi college, Oxford. After studying Arabic at Aleppo, he occupied the Arabic chair at Oxford, and later on the chair of Hebrew as well. Though his *magnum opus* is considered to be his complete edition of the Arabic history of Bar-Hebraeus (Abulfaragius), one of the most valuable studies issued from his pen is his *India in Greece*; *or*, *Truth in Mytology*, London, 1852, 8vo., the conclusions of which have been, for some reason or other, largely ignored by later scholars.—*Compiler*.]

[437] Up to this point I have tried in my story to point out accurately the different places and to call the temples by their names. I am very sorry that here I *cannot name* the temples of Mathurâ, because, having received permission to publish the facts, we were made to give *our word of honor* and to promise most solemny *not to mention the names*.

[438] Vide on the subject of Parnassus, etc., Capt. Francis Wilford's essay "On Mount Caucasus," in *Asiatick Researches*, Calcutta, 1801, Vol. VI, p. 497.

[439] In the *Râmâyaṇa* and the *Mahâbhârata* the word Parnassus occurs frequently. It is difficult to say, however, whether the mountains had been called after the huts, or *vice versa*.

the favorite instrument of Kanyâ (one of Kṛishṇa's names)[440] because his herds preferred the *bâṇslî* of their divine shepherd to the *chatâra* or vîṇâ (lyre).[441]

In Muttra alone, not counting other cities consecrated to his name (such as Dvârakâ and Nâthdvâra), Kṛishṇa appears in seven different personalities or *aspects*, each one of which ought to be the object of serious cogitation for the Orientalists. The similarity of these additional "personalities," or separate gods, so to say, with those of Western mythologies is quite striking!

Let us examine, for instance, Kṛishṇa-Kanyâ more closely. Here we find the god of Hindu music represented as looking for a place for his religious rituals and meditations on the Asiatic "Parnassus."[442] Compare him with Apollo as presented in the hymn in his honor,[443] where the poet describes him as seeking a place for his altar on the borders of the Greek Parnassus. Hills, mountains, streams, rivers, all nature sing their praises to both of these gods in almost the same words. Near the stream, by the cave, Kṛishṇa-Kanyâ meets the snake Nâgaputra ana overcomes it. Apollo finds the snake Python and kills it in the same way. Between **[612]** the snakes Putra and Python there is more similarity than in the sound alone.

In the muses of Apollo we recognize many of the *gopîs* or shepherdesses beloved by Kṛishṇa. The chief ones among them are aspects of the goddesses of science and art Sarasvatî, the goddess of wisdom, Lakshmî, the goddess of poetry, etc.

The statue of "Kṛishṇa on Parnassus" was first transferred from the cave of the "Vihâra of Girdhana"[444] to Nâthdvâra, and later to Mathurâ. Just as in the worship of Apollo, the "mysteries" of Kṛishṇa were performed in caves. One can recognize the Pythian Apollo in other statues also, for instance in the great statue of Kṛishṇa-Kanyâ killing the black snake Kâlîya-Nâga which, according to the local and Purâṇic tradition, was poisoning the waters of the Jumnâ before it was killed by the hero. Kṛishṇa-Kanyâ is represented as dragging the many-headed Hydra out of the river and then crushing its head under his foot.

Diodorus says that *Kan* was one of the titles of the Egyptian Apollo in his aspect of Sun God. It is not far from *Kan* to *Kanyâ*. Kṛishṇa-Kanyâ is called *Nîlanâth* (the blue god), due to his azure color. Then again *Nîlanâth* accompanies the dead souls into *Sûrya-Svarga* (the sun paradise), and in this *aspect*, instead of a human head, he has an *eagle's head and holds in his hands a lotus*. At all times the eagle serves him as his *vâhana*. In Turin there are hieroglyphic inscriptions describing the Egyptian *Kan* as follows: The head of an eagle on a blue body, in the hands a lotus, and lotuses before him on the altar. As *Nîlanâth*, Kṛishṇa is also painted blue, because he is the symbol of space—*Ouranos*. The same can be said of *Kan*. Both *Kanyâ* and *Kan* are the so-called "gods of the mysteries"; it was in their honor that the "mysteries" were performed in ancient Egypt, Greece and India; in the latter they are performed even today. Having seen Kṛishṇa-Nîlanâth with his bird's head in the temple of Muttra, I almost mistook him for Osiris with the *Ibis* head, the spouse and brother of Isis, whom he resembles. Finally, one of the names of Apollo of **[613]** Delos is *Oulios*; he is also blue and has an eagle's head. Who borrowed from whom? Did the Egyptians borrow from the Hindus or the Brâhmaṇas from the Greeks and Egyptians?

All these gods are so-called "solar" gods: they are all heroes, warriors and shepherds, having their herds of cows and bulls, like Hermes, Mercury and others. In every country where they are worshipped, we find them surrounded by bulls and cows—animals, which in mythology always

---

[440] "Kṛishṇa-Kanyâ" is the god of music and the inventor of the chromatic scale. In Greece this invention is ascribed to Timothy, a contemporary of Alexander of Macedonia, who could easily have brought it from India. One should compare the Greek hymns in Apollo's honor to the hymns of *Jayadeva*, composed 3,000 years ago in honor of Kṛishṇa. There is a collection of them at Mathurâ.

[441] The Greek *kithara, taken* probably from the six-stringed *chatâra* of the Hindus, produced in its turn the Anglo-Saxon and German *zither*, and later the Spanish *guitarra*. *Chatâra* is a compound word, from *chaḥ*—six [Skt. *shash*], and *târa*—string or wire.

[442] On statues, bas-reliefs and in the hymns of Jayadeva.

[443] Hesiod, *The Homeric Hymns*: Hymn to Delian Apollo, lines 22-24.

[444] [Colloquial for *Govardhana*.]

have a mysterious connection with the sun (*Hari*). With the modern Pârsîs, who are degenerate worshippers of Zoroaster, the cow and all its products are held sacred; the same applies to the bull. At sunrise the Pârsî of Bombay stretches out his arms to Ormazd, the "fiery-eyed orb," and drinks without squirming a teaspoonful of *nirang*. This is his ambrosia, the cow's nectar. The cow and the bull were deified in Chaldaea and Scandinavia, in Egypt as much as in present-day India. We find cow's horns on the head of Isis; we see the bull killed by Ahriman; Hermes and Apollo are shepherds for the "herds of the luminary of days," and Kṛishṇa is likewise for the herd of Vishṇu (the same sun). The daughter of Brahmâ transforms herself into a cow to avoid the sinful passion of her father, but in spite of this metamorphosis Brahmâ still impregnates her. The bull Apis was held more sacred than the Pharaoh, and his life was more precious to the people than the whole kirigdom. To this day, the Anglo-Indians, notwithstanding their despotism, have never yet dared to kill or even strike a "sacred bull" that may have wandered into their garden. With all ancient people the cow was the symbol of earth or nature, impregnated and vivified by its creator, the *unknowable* spirit. "The cow is the same as a Brâhmaṇa," we were told by a Śâstrin at Muttra, in answer to our inquiries. The cow is the *vâhana* of *purusha* (spirit).

"The *Râmâyaṇa* is a fairy tale! The *Mahâbhârata*—a collection of most grotesque superstitions and wild phantasies," we heard said many times. Let us see. Râma, the first incarnation of Vishṇu, goes to Lankâ, accompanied by *Hari*, *i.e.*, Kṛishṇa again but in his first aspect. Rameses-Sesostris, the personification of the same sun (Osiris, Vishṇu, Apollo and *tutti quanti*), sets out on an expedition to India. **[614]** In the army of Râma are his allies; monkeys, bears, eagles and the entire animal kingdom. In the army of Rameses are the cynocephali,[445] satyrs and other mythical creatures. We must also bear in mind the following: To this very day many of the Râjput tribes are named according to different animal species. For instance, the *Induvaṉśas* have a tribe of *Aśvas* (horses),"of *Takshakas* (snakes), of *Śaśas* (hares), etc., while the *Sûryavaṉśas*, at the head of which stood Râma, have even now a tribe of *Mûshas* (mice), and, according to their genealogies, have had tribes of monkeys (*Bandars*) and *Garuḍas* (eagles). Bearing in mind these details, and noting which are of interest to an archaeologist or ethnologist, is it not a pity that, instead of trying to tear the veil hiding historical facts, the Orientalists do not try to lift it a little to find out if the *Râmâyaṇa* and the *Mahâbhârata* might be hiding something more important than tales about armies of animals and magicians? They should first try to disentangle this web of gods and goddesses with all their puzzling names and only then pass judgment. If one studies the "mythology" of the Brâhmaṇas *without prejudice*, one can easily find the guiding thread which will lead directly to the discovery of the origin of the different races—-the thread now lost to the archaeologist and the historian in the impenetrable fog of confused facts and names which were distorted by the Greeks.

This is certainly not the place to prove these views. Many similar ideas have already been expressed, but all in vain; the efforts were shattered against the rock of prejudice, and no Orientalist would favor these ideas. However, even Plato said that the religion of Greece was taken wholesale from Egypt, and that its Gods, as well as those of Egypt, were all derived from the East. And not only the gods. We find in India the names of tribes, mountains, lakes and localities, and current legends about them, all of which clearly show the following: That either the Greeks and Romans, and before them the Egyptians, derived their Pantheon of gods from India, and that these people themselves, with their **[615]** ancestors, the *autochthones*, the Pelasgians and Etruscans, came from Asia; that the Brâhmaṇas "from the banks of the Oxus" first saw the light on the shores of the Nile, the Aegian Sea or the Tiber. It is impossible that such coincidences, such similarities in names, legends, and enduring customs, should be pure chance. Not a mountain, a river or a god in ancient Greece or Rome, but has a *prototype* in India, ancient or modem. We can recognize nearly every name, though as usual distorted by the Greeks. For instance, the "Sandrokottos" of Magasthenes suddenly turns out to be King Chandragupta, the grandfather of Aśoka. Let us take the Pelasgians as an example.

---

[445] The *Cynocephalus* is the same species of monkeys as Hanuman; they are cousins, if not brothers.

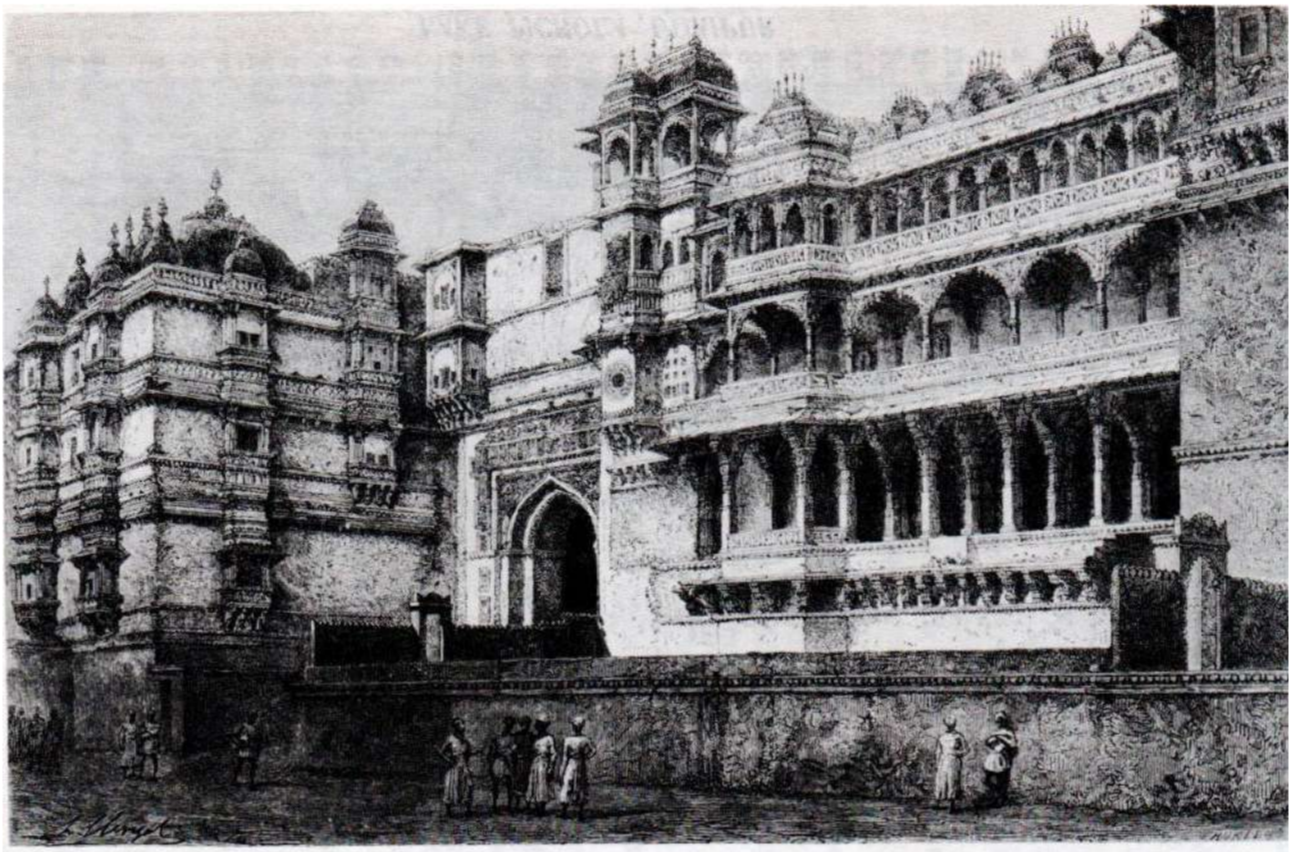

PALACE OF THE MAHARAṆA AT UDAIPUR

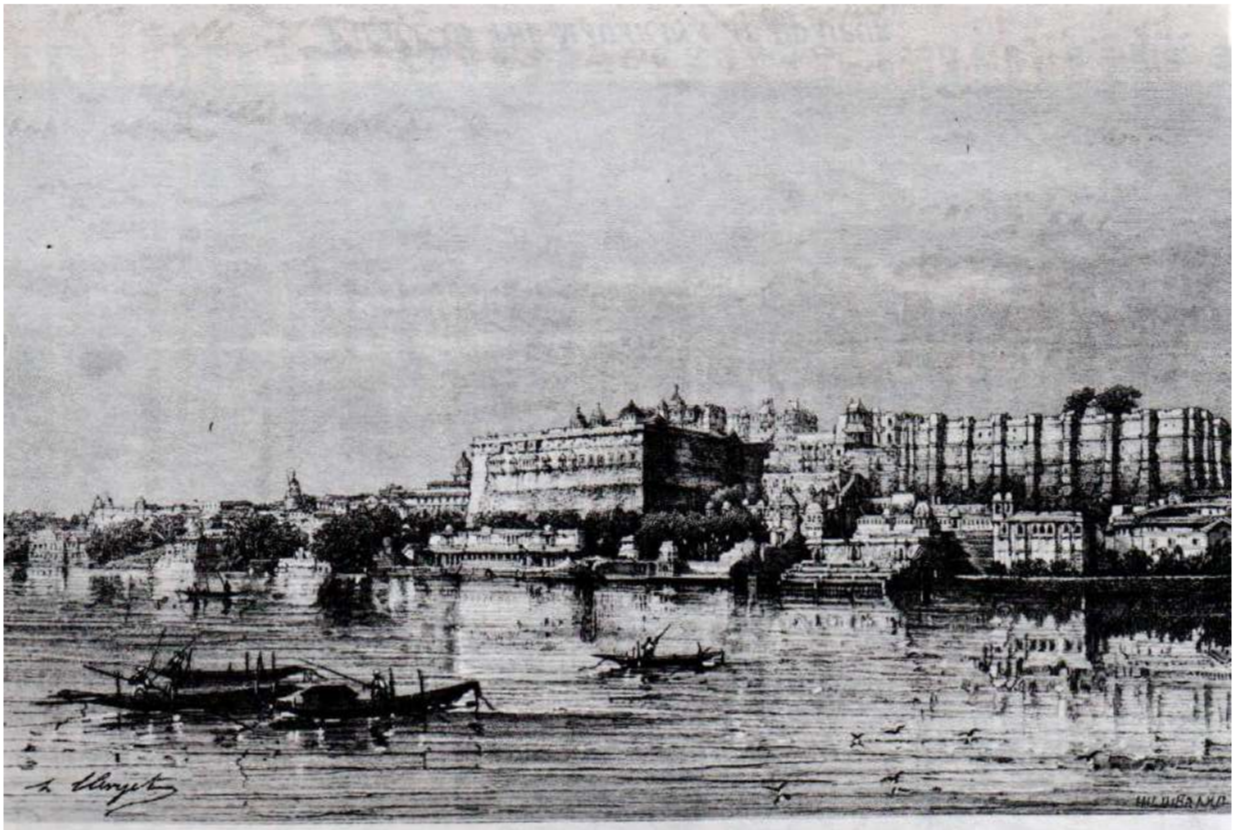

LAKE PICHOLA , UDAIPUR

They were, some time ago, the center of interest; but as their origin was about as difficult to discover as a buried treasure, the scientists gave it up as an unsolvable problem. But did anyone ever try to see if there were any connection between them and the ancient peoples of India, as in the case of the Greek autochthones? As far as I remember, people laughed at Pococke, the author of *India in Greece. This,* however, was 35 years ago, when people knew very little about the *Purâṇas.* If the question about the Pelasgians and the prehistoric Greeks were once more raised, the assertion of Pococke that "the primeval history of Greece and Rome is the ancient history of India," would be vindicated. But as long as the assertions of the Brâhmanic literature are held to be mere fairy tales, the earliest history of the Central Asiatic people who settled in Europe will remain shrouded in impenetrable darkness. Most strange is it to observe the lack of attention paid to me Brâhmanic legends which still await their Champollion. Surely the *Mahâbhârata* deserves as much effort as was spent on the Rosetta Stone, and the day will certainly dawn when that which is called *fables and myths* in Greek will *prove to be facts and history* in Sanskrit.

Let us look squarely at the facts. They stare us "in the face," and should be judged, if not by the public, then at least by some experts in philology and archaeology. For instance, prior to the "Great War," the whole country now called Bengal belonged to the *Induvaṉśas,* the Sons of the Moon, Buddhists long *before* Gautama the Buddha and the epoch of the reformer; in other words, Jainam-

Gaya (the **[616]** present *Buddha-Gaya*) was the capital of Palâśa, the ancient name of the province of Bihâr[446] Still earlier it was called *Pâlivarta* and *Pâliktana*, *i.e.*, the land where people spoke *Pâli*, now the religious language of the Buddhists. *Pâli*, as known to the Brâhmaṇas, preceded *Sanskrit*, which is shown by the names of these two languages. *Pâli* stands in the same relation to Sanskrit, as the Slavonic to the modern Russian. *Pâli* means primeval, coarse, and *Saṃskṛita*-polished, finished and perfected

What does history know about the Pelasgians? Historians know nothing about their tongue, belief and origin, or at least so little that they have ceased discussing them. All our information is limited to a few verses of Asius, a poet who lived some 700 B.C., and some words of Aeschylus. The first tells us that King Pelasgus, the ancestor of the Pelasgians, *grew out of black soil* and calls him, probably on that account, "Godlike."

‘Αντίθεον δὲ Πελασγόν ἐν ὑφικόμοισιν ὄρεσσι
Γαῖα μέλαιν’ ἀνεδῶκεν ἵνα θνητῶν γένος εἴη’ [447]

Aeschylus, on the other hand, makes Pelasgus the son of Palaichthôn (Παλαίχθων).[448] Would it not be more reasonable in view of what has been said above, to suppose, as some people have already done (Sir William Jones among others), that this mystical Pelasgus was born in *Gayâ*, the capital of Palâśa, or in Bihâr, instead of having grown out of *gaia* ("earth", in Greek)? Is not Pococke nearer the truth than the Orientalist authorities? He was ridiculed for supposing that King Pelasgus was actually the son of *Palaichthôn*, the "ancient fatherland" of the Greeks, *i.e.*, *Pâliktana*, the country where *Pâli* was spoken in ancient Bengal. On the other hand, one philologist assures us that the **[617]** Pelasgians derived their name from the word *pelagos* (sea), because they came to Greece by way of the sea! Another authority, an etymologist, derives the name from *πελαργός*, stork, and a third party, Wachsmuth and Müller, derive it from the words *πολέώ* to till, and *ἀγρός*, field. In that case the English can also be called *Pelasgians* because they too must come and go only by way of the sea, their land being surrounded by the *pelagos*. Shall we also call them storks, or migratory birds, considering their habits? There never was an agricultural people, cultivating their land, that could not claim the name of *Pelagros*.

We may be told that even the first hypothesis *est un peu trop tirée par les cheveux*! I will not deny it. But King Pelasgus had to be born *somewhere* and of *someone*. In any case, the supposition that *Pelasgus*, the son of *Palaichthôn* was born in *Palâśa*, the province of *Pâliktana*, is far more reasonable than that he crawled out of the "black soil" like a worm after rain. Isn't it strange that notwithstanding their complete lack of knowledge about the origin of the people of Greece and Italy, the learned academies of Europe have always laughed at the attempts of some Orientalists[449] to prove that the cradle of all these mysterious prehistoric peoples, the primitive as well as the civilized, such as the Etruscans and Pelasgians, should be sought in India, among its numerous tribes. Nevertheless, after studying the genealogies of the Râjput tribal chiefs, their Râjâs and Ṭhâkurs, and the ancient geographical names in their country, according to the Purâṇas, one is easily convinced that there is hardly a people in Greece, or a geographical name, that does not correspond, quite incomprehensibly so, if our hypothesis is rejected, to the names of the tribes and localities of India. Why not try then to verify our theory, which is at the same time a hypothesis upheld by some of our best known Orientalists in the world of scholarship? Especially so because in ancient Greece alone, there are many Greek names which do *not mean anything* in that language, a fact which never occurs in regard to indigenous **[618]** names of either people or localities. Pococke

---

[446] Derived from the word palâśa (Butea frondosa), a plant which covers all the hills and valleys of that province.

[447] ["The Godlike Pelasgus, on the wooded mountains, black earth gave up, that the race of mortals might exist." This statement by Asius may be found in Pausanias' *Itinerary or Description of Greece*. Book VIII (Arcadia) i, 4.]

[448] [In his Supplices, 250-251.]

[449] Some of the best known, such as, Colebrooke, Sir William Jones, Wilson, Tod and others less known.

found in the geographical names of Greece a whole catalogue of such seemingly *meaningless* names unrelated to anything, if their roots are to be sought in Greek dialects; but as soon as they are compared with names in the Sanskrit language found in the *Purâṇas*, or with the genealogies of Râjasthân, they immediately acquire a meaning. Among such etymologically unexplainable words are the following: Stymphoea, Dodona, Chaonia, Crossaea, Ithaca, Locri, Corinthos, Ossa, Arcadia, Achaia, Boeotia, Elida, Larissa, Pharsalus, etc. Among the tribes of the *Sûryavaṉśas* and Induvaṉśas, the *Kurus* and *Pâṇḍavas* who, according to the *Mahâbhârata*, migrated after the "Great War" into the Kukarmadeśa, " the *Land of Sin*, (*i.e*., the land of the West), we can trace nearly all the names of the ancient Greek tribes who fought on the fields of Troy. Vâlmîki and Vyâsa are the Hesiod and Homer of ancient India. Her *bhâṭs* (bards) were born before those of Scandinavia, before the Provençal troubadours or the minnesingers of ancient Germany; these *bhâṭs*, to whom people ascribed the faculty of prevision, as was the case with their European descendants, left us in their songs[450] the ancient as well as the more recent names of the compatriots who had left India and become their enemies and which later populated Europe, Asia Minor, and even a part of Africa. Thirty-six Râjput tribes, *Râjkula*, hold the key to the origin of the Greek tribes.[451]

Let us see if a couple of our examples will not make us wonder at certain "coincidences." Let us begin with the tribes of "Gokulas," from the land of Gokuladeśa[452] who lived from ancient times on the Jumnâ. They are spoken **[619]** of in the *Purâṇas* as very brave warriors, skillful in the use of the bow and arrow, and living the life of shepherds between wars. The land of the Gokulas was the scene of Kṛishṇa's youthful love conquests over the *gopîs* (shepherd nymphs) and the abode of Nanda, his tutor. Even in our day the Gokulas are renowned for their extremely solid, round, tower-like houses, built like those of the Pelasgians.

Several Orientalists are quite convinced that the Greek Cyclops Kuklôpes, (Κύκλωπες) are the Indian *Gokulas*. Ancient as well as modern etymologists speculated about them, but did not find much, though some of them came very near the truth. What wondrous things have been imagined about the Cyclops! First they appeared as "builders," age-old architects, then as the "archers," and finally as "miners." From Homer to the German philologists Kruse and Bauer, from Strabo to Major Jacob, one theory after another, each one more curious than the former, was put forward. The lamp, which they wore as miners on their foreheads, was supposed to be "the reason for the fable of the One-eyed Polyphemos." One writer asserted one thing, another something else. Kruse tells us that the Cyclops got their name from the circular (κύκλος) shape of Pelasgian buildings which looked like beehives and had a round opening similar to an eye (*ôps*)[453] This is more plausible than the hypothesis of another Orientalist who derives the term "one-eyed" from the "Greek idea of an Olympian god, supposedly closing one eye in taking aim," with his "thunderbolt-arrow,"[454] But even the Kruse hypothesis is not worth much. However, if anyone wants to get additional evidence for the hypothesis of Pococke who asserts that the mythical Cyclops are the contemporary *Gokulas* of the Jumnâ, he should stay for a time at Muttra or Dvârakâ, and visit their annual shepherd-festival in honor of Kṛishṇa and his *gopîs*. **[620]** If he succeeds, as we did, in being present at this solemn festivity, or at the birthday of Kṛishṇa, he will witness a spectacle in which everything but the actors—costumes, stage setting, the smallest details, including the barbarous native music—has

---

[450] There are still extant 69 books of the bhâṭ Chund, who was called *Trikula*, the "three-tribed one." We have seen them. They contain 100,000 stanzas consecrated to the description of three Râjput tribes. Chund lived in the 12th century A.D.

[451] [This subject is further elaborated in a serious article in *The Theosophist*, Vol. II January and March 1881, entitled "A Guide to Greek Nomenclature." It was written by Dayarama Varma, Secretary of the Ârya Samâja in Multan, Pañjâb. This article, however, was not concluded. — *Compiler*.]

[452] *Go*—a cow; *hula*—a tribe; *deśa*—land; pronounced *Gokuladeśa*.

[453] [Friedrich Karl Hermann Kruse, *Hellas, oder geographisch-antiquarische Darstellung des alten Griechenlandes und seiner Colonien*, etc., Leipzig, 1825-27, Vol. I, p. 440.]

[454] G.A.F. Ast, *Grand, der Phil.* [It is uncertain whether the reference is to his *Grundlinien der Philosophie*, Landshut, 1807, or his *Grundriss der Philologie*, Landshut, 1808.]

remained the same as when these religious mystery-plays were witnessed by the *Hari-Kulas*, the *Agni-Kulas*, and the *Gohil-Kulas* of Râjasthân, in the beginning of the "Black Age" (Kali-yuga), 5,000 years ago, according to native chronologists.

I will try to describe this unique and allegorical spectacle in my next letter.

— VII—

[621]

[PASTORAL HOLIDAY OF GAURÎ. — RÂGAS AND RÂGIṆÎS AND THE MUSICAL SCALE. — THE SEVEN STATUES OF KṚISHṆA. — THE COLONEL'S MISADVENTURE WITH THE COWS. — ÂNANDA-SVÂMI AND HIS DAṆḌA. — THE BHAṬṬAS OF RÂJPUTÂNA AS A LINK WITH THE PAST. — ANCIENT CHRONICLES TELL THE ORIGIN OF NATIONS. — KÂṆPHAṬÂ-YOGINS. — THE JIGGER-KHOR AND OTHER BHÛTAS. — THE STORY OF RÂṆÎ-PADMINÎ AND THE JAUHAR AT CHITOR. — PAGES FROM CHITOR'S HISTORY. — COL. TOD ON THE BHAṬṬA CHUND. — HEROES IN THE HISTORY OF RÂJASTHÂN.]

Instead of a couple of hours, we stayed two days at Mathurâ and vicinity. The Ṭhâkur sent word telling us to remain for the spring festival of the "Gokula Ashṭama."[455] The day of Krisna's birth comes in August, but it has a prologue in the spring, at the same time as the festival of *Gaurî*, the Râjput Ceres.

The similarity between Kṛishṇa and the Greek Apollo, between the epithets given to the latter by the Greeks, the Romans and other European people, and the corresponding Indian names for their favorite Avatâra is so striking that it cannot fail to interest all who love ancient mythologies. I repeat, it cannot be a mere coincidence. Especially remarkable is the similarity in the names given to the sun, which is personified by both of these "*gods*." *Hari*-Kṛishṇa is the *scorching* (destructive) sun. *Ari*-Kṛishṇa, is **[622]** simply the sun. Kṛishṇa, the "lord of rays" (Phoebus), and his celestial abode is called Haripura (Heliopolis?) or City of the Sun.[456]

"The *Dii Majores* of the Râjputs are the same in number and title as amongst the Greeks and Romans, being the deities who figuratively preside over the planetary system," rightly remarks Tod.[457] For that reason, all the religious rituals, the dances of the nâchnîs and the mysteries, i.e., the performance of scenes taken from their mythology, always have as their basis an astronomical meaning. *Bhânu Saptamî*, "the seventh day of the sun," also called the "birth of the sun" or Vishṇu (the entrance of the sun into the sign of *Makara*, Capricorn, in the solar month of *Magha*, in January) is a great holiday at Udaipur. The chariot of the Sun, harnessed to eight horses, is taken out of the temple of Vishṇu and brought back again, in a ceremony similar to that used on the day of the accession to the throne of a new râṇâ. The summer solstice is called by them the "Night of the Gods," because Vishṇu (like the Sun) is resting during the four rainy months on his couch, the snake Ananta.

A description of *all* the Hindu holidays, or even of the chief ones, would require the publication of a complete library. *Sât vâram aur nau tyauhâr*, "*nine* holidays in *seven* days," is a Râjput saying, which does not require any commentary. I will describe only the mystery-play we saw performed in the vicinity of Muttra.

The pastoral holiday of *Gaurî*, the local Ceres, is opened by the *gopîs* or shepherdesses. *Gaurî* is one of the forms of *Pârvatî*, or *Durgâ-Mâtâ*, the "powerful mother," the Hindu goddess of harvest and plenty. *Durgâ-Mâtâ* is similar to the *mater montana*, an epithet associated, according to Diodorus, **[623]** with Cybele or Vesta, in her role of "guardian of the children"; *mater montana* is called in Râjasthân *Ambâ-Mâtâ* (mother of the mountain) and appears here as the patroness and

---

[455] *Gokula* is the tribe of the cow (*go*); Kṛishṇa was raised by the shepherd Nanda; the *prologue* of this holiday comes in spring at the birthplace of Kṛishṇa. *Ashṭama* is the first quarter of the moon.

[456] Râjputs believe in two kinds of "Paradise," two localities or Elysian Fields: one, purely spiritual; the other of material quality. In their songs, the bards teach the warrior that the one killed on the battlefield "by steel," and "performing his duty of honor," will go to the "spiritual paradise" and never return to earth. The freed spark (*jyotis*) will unite itself with the parent fire, the Sun, Sûrya.

[457] Annals, etc., Vol. I, p. 513, ed. of 1894.

guardian of boys, the future warriors. The altars of *Gaurî-Pârvatî-Mâtâ*, "the powerful mother of the mountain," crown nearly every high hill in Mewâr, the heart of Râjasthân; it is to her that all the "temple-fortresses" of the country are consecrated. Her activities are more varied, and her duties more difficult and manifold than those of her equivalent worshipped in Rome, Greece and even Egypt, as everything tends to show that she is the prototype of Isis. Like Diana of Ephesus, *Gaurî-Durgâ* is crowned with a crescent: like Cybelê, she has on her head a crenellated tower;[458] and, under the name of *Devî-Durgâ* (force, power), is regarded as the patroness of all the fortified places. She is also *Mâtâ-Jananî*, "mother creatrix," *viz.*, is performing the duties of Juno, *Juno Lucina*; as *Padma*, whose throne rests on a lotus, she is the Isis of the Nile; as *Gaurî-Tripura* (literally—three cities, Tripolis?), "governing three cities," and as Âtma-devî, "the goddess of souls," she is of course the Hecata Triformis of the Greeks. In other words, *Gaurî* synthesizes in herself all the goddesses of Greece and Egypt, beginning with Diana and Proserpine and ending with Isis and Astoreth. Chiefly, however, she is "Earth," the Hindu Ceres, who appears in the mysteries seated on sheaves of wheat in a chariot pulled by a cow[459] and holding in her hands a *Kâma-kumbha*, a vase looking like a horn of plenty, from which fruit and seed are falling.

After the procession there appears *Kâma-deva*, the God of love, the cupid of India, whose bow and arrow are replaced here by garlands of flowers and a pointed bamboo stick. He hits with the latter, one of the *gopîs*, the daughter ot Nanda, who falls hopelessly in love with Kṛishṇa. The chorus bursts into song. This is the hymn to Kâma from the *Bhavishya-Purâṇa*:

[624] "Hail, god of the flowery bow; hail, warrior with a fish on thy banner; hail, powerful divinity, who causeth the firmness of the sage to forsake him, and subduest the guardian deities of eight regions!...

"Glory be to Madana, to Kâma; to Him who is formed as the God of Gods; to Him, by whom Brahmâ, Vishṇu, Śiva, Indra, are filled with emotions of rapture !"[460]

Then appears Guhânâtha (Kṛishṇa in his aspect of "Ruler of the Cave"—*Guhâ*—which must not be confused with *Gopînâtha*, the "Ruler of the Shepherdesses"). He is wrapped in an animal skin, crowned with *kuśa* grass, and playing on a bamboo pipe; attracted by his music, *gopîs* begin to gather round him. In the first act the *gopîs* are not shepherdesses, and the Guhânâtha himself is transformed from the "god of the cave" into the "god of the mountain," *Govardhananâtha* or *Nâthjî* (Ruler of all the Rulers). He is crowned with a brilliant crown of rays, like Phoebus, for he is the sun itself, like Vishṇu, Apollo and Osiris. The modest pipe is replaced with the *chatâra*, the *six-stringed* lyre,[461] on which the blue god begins to play, not a melody, but, as I thought, a *scale*, and a very monotonous one at that. But, as I was told this was a musical tune as old as the "music of the spheres," I became resigned to it.

In front of the metamorphosed *god* appear the *gopîs*, who by this time have been transformed into *sounds*.

They are the nine *râgiṇîs*; *râga* is the musical *scale*, and *râgiṇîs* (the feminine plural) are the wives of the *râgas***.**

I use the word "sounds" as there seems to be no other suitable expression. This is not my fault, but the fault of the sages who invented Sanskrit music, in which, in addition **[625]** to its undeniable attraction, though unpleasant to my ear, a whole mythology is to be found.

Here are the proofs:

---

[458] The whole province of Mewâr and the environs of Udaipur are strewn with such ancient towers, and they are all under the guardianship of *Ambâ* and *Guri-Durgâ*.

[459] Earth or *Pṛithivî* is symbolized by the Hindus as a *cow*.

[460] *Asiatick Researches*, Vol. III, 1799, p. 278: "The Lunar Year of the Hindus," by Sir Wm. Jones.
[This passage is quoted by Col. Tod in his *Annals*, etc, Vol. I, p. 544, ed. of 1894.—*Compiler*.]

[461] Music which to the European ear is really without melody, yet possessing a *full seven-note scale*. Though the monk Guido Aretinus is generally believed to have been the first to use the seventh note (in the 13th century), and the Greeks actually knew but six notes, still a seven-note scale exists in the *Purâṇas*.

The Sanskrit inventors of music established six *râgas*, *i.e.*, scales, the names of which are, *Śrîrâga*, (*râga* means sir or lord), *Vasanta*, *Pañchama*, *Bhairava*, *Megha*, *Naṭa-nârâyaṇa*.

Each of these *râgas* has five wives, and each of these wives has eight children. Every *râga*, every *râgiṇî* and every *râga-child* has a name, attributes, personal biography, genealogy, and, if he had been born in Russia, probably would have had a special service record! However, having been born in India, each one of them received the title of a god, goddess, or godling. The philosophy of this is that every singer and musician in India who sings and plays has at his disposal 276 different *scales*, with seven notes in each; each note represents some special sound of the animal kingdom and must represent some emotion

The animal sounds and their corresponding emotions are taken by me from an original work of the Sanskrit Musical Society,[462] because this will explain better than anything else *what it was* that Kṛishṇa *Nâthjî* and his *râgiṇîs* represented :

Notes of the Scale		Sanskrit Names	Types of animal sounds	Representing various shades of:
सा Sâ	Do	Shaḍja	Peacock	Heroism, Wonder, Terror.
ऋ Ṛi	Re	Ṛishabha	Bull	
ग Ga	Mi	Gândhâra	Goat	Compassion.
म Ma	Fa	Madhyama	Crane	Humor, Love.
प Pa	Sol	Pañchama	Blackbird	Freedom from care.
ध Dha	La	Dhaivata	Frog	Disgust, Alarm.
नि Ni	Si	Nishâda	Elephant	Pity, Awareness of Strength.

[626] These "sounds" representing shades of emotion were personified by the *nau râgiṇîs*[463] dancing in front of Kṛishṇa. They were the personifications ot the "nine passions," *nau râsas*, begotten by the melody of the god of music,[464] creations of his which sprang into being by the magical power of Vâch.[465] The performance, quite as much as the idea itself was charming. Holding each other's hands, the *nau râgiṇîs* first dance before their creator; then another transformation takes place. The flaming god of the sun appears before the spectators, this time not *incognito*, and the *nau râgiṇîs* become transformed into the signs of the Zodiac; this is the beginning of the astronomical mystery-play with the goddess-constellations forming a circle around the Sungod and dancing the famous *Râsa-Maṇḍala*, the dance of the stars. The *nau râgiṇîs* and the *nau râsas* disappear once more, and the signs of the Zodiac remain. The *Râsa-Maṇḍala* continues. The slow movements and the graceful mimicry become more lively and grow faster and faster.[466] The mystical dance on the banks of the Jumnâ reminds one of the dance of the *almehs* in Egypt and transports one to the sandy banks of the Nile.

---

[462] [Cf. *The Theosophist*, VOL. I, November, 1879, pp. 46-49: "Hindu Music," by Bulwant Trimbuk, Hon. Sec'y of the Poona "Gayân Samâj." —*Compiler*.]

[463] *Nau* means "nine."

[464] ,"Nine passions or the nine muses of Apollo.

[465] The god of *sound*, in this case of mystical, *occult* sound.

[466] The cymbals, the *tabor* and the *muralî* (a kind of flute), nearly drove me mad; but I learned a great deal that evening. The *chobîs* of Mathurâ have a widespread and well-deserved fame in India as singers and mimics, and the base voices of the Brâhmaṇas, together with the contraltos and tenors of the "celestial singers" of the pagoda, were full of harmony. That is the vocal music; as for the instrumental music, however, it eventually becomes unbearable to a European listener.

In the third act everything changes once more. Kṛishṇa once again appears as a shepherd, with his shepherd's hook, and around him play and sing again the gopîs-shepherdesses. The *nau râgiṇîs* have once more been transformed into the *nau râsas*, the "nine passions," and try to lead the shepherd, a *brahmachârin*, away from the path of truth. They do not succeed, however. Kṛishṇa is victorious in his virtues, and the shepherdesses—*en sont pour leurs frais*.

[627] Kṛishṇa, without paying any attention to the flirtation of the shepherdesses, continues to play on his pipe which has now replaced the six-stringed *chatâra*. The cows of his sacred herd, however, being probably ashamed of the shepherdesses, scatter. The sun has set, and the stage grows dark. Then appear the ferocious Kâchhîs (another tribe of the Râjput) and take the cows away. The Gokulas or *Kuklôpes* pursue them and try to get the cows back. When they appear, the spectator is confronted with the ferocious Cyclop-shepherds of Homer, the hairy giants who knew neither law nor restraint... They creep out of caves and descend from trees; on the chest of each one of them *shines like a fiery eye an enormous firefly, pinned to the animal skin*...

These fireflies are the only light in the cave of the shepherd or in the round tower of a poor Gokula and are used even in our day by the tribe of Nanda, the educator of Kṛishṇa. Often at night, going out to look for a lost cow or bull, the Gokulas pin several such fireflies to their turbans to have some light. Is it not here in this tribe of Gokulas that one should seek the origin and explanation of the Greek *Kuklôpes*? The fireflies explain perfectly the "lantern on the forehead" of the Cyclop-*miners*, and also the fact that Homer knew them to be a tribe of shepherds, *Gokulas*, whose chief and only representative was the "one-eyed" Polyphemus.

The mystery-play ended very late. The Brâhmaṇa-*Chobîs* (called thus on account of the *choba* or mace, which they carry during the performance) had besieged the tyrant Kaṉsa in his palace, demolishing his fortress, and chasing him into the bushes, [467] long before we left the pagoda. The performance over, the "god Kṛishṇa" joined our party and turned out to be a very young and tall Râjput who, to our astonishment, spoke English. It is to him that I owe most of the information which I obtained in Mathurâ. He **[628]** explained the meaning of many things which we did not understand in the performance, in which he played the leading role.

He thoroughly believed in Kṛishṇa, the hero, but disavowed, as we did, Kṛishṇa, the god. It is from him that we learned that the worship of the seventh aspect of Kṛishṇa - one of the seven most important ones under which he is deified in Râjasthân, *i.e.*, *Madan-Mohan*, the "divinity which intoxicates you with love"—is exclusively in the hands of the *Brâhmaṇa*-women. *Madan-Mohan* is the shepherd who enchants the shepherdesses, named the *gopîs*. At the present time, the high priestess of the blue god is very old and very strict with the temple *nâchnîs* whose duty consists of playing the roles of the *gopîs* and courting the blue god. This severity has had its effect on her temple which suffers from a lack of "celestial musicians."[468] They have to borrow the little singers of *heaven* from other pagodas, outside of *Râjasthân*.

There exist, as we said, seven main statues or idols of Kṛishṇa in this country; these were described by Tod, the only Englishman, I think, who was allowed to approach the sanctuary, as we were ourselves fifty years later.

These seven "miracle-working" statues were brought centuries ago by a mysterious person, Balba, who later became the high priest of Râjasthân. When dying, he distributed them among his seven "grandsons," the progeny of his spiritual son (and adopted one), and now they are the source of enormous revenues to his descendants, the officiating Brâhmaṇas of the seven chief pagodas of the country.

---

[467] Kaṉsa is the uncle of Kṛishṇa and the usurper of his throne. Every year the Brâhmaṇa-*Chobîs* besiege his palace and allegedly kill him in the forest, whither he fled for refuge.

[468] The celestial musicians or singers in the pagodas, as is well known, are always the sons of the *nâchnîs*, the dancing girls. This is nowhere censored, except in Râjasthân. In this country of knightly tradition, the *nâchnîs* are real vestals.

The man who played the part of Kṛishṇa, and whose name I forget, obtained permission for us to go and see *Nonita*,[469] "Kṛishṇa, the child." *Nonita* sits on a lotus, which **[629]** looks like a cabbage, thoughtfully holding in his hand a small cake (*peḍa*); these cakes are made of dough mixed with the water of the Jumnâ exclusively. From the time of the Afghâns, who with their typical iconoclasm, threw Nonita into the Jumnâ, he rested until 1803 on the bottom of the river. When by chance he was fished out, he had still not eaten his cake and continued to examine it in the same attentive way, as though mistrusting it. I entirely sympathize with his reluctance. I will never forget the "sacred" cake which was brought to me as a token of most unusual kindness. Having eaten it, I felt sick to my stomach and a feeling of deep depression remained with me for the rest of the day.

There exists another idol of Kṛishṇa, Gokuljî, found in a miraculous way, which is also in the possession of a Brâhmaṇa-woman. We did not see either of them, however, though we wanted very much to visit the island on the Jumnâ, where both of them are. A large group of yoginîs, or female yogins, live there under the leadership of an old Brâhmaṇa-woman. We preferred, however, to visit two or three other temples and to see, and especially to hear, the famous *bhaṭṭas*.

Visiting the temples and their varied idols, I had quite forgotten the śâlagrâma, which was travelling on either the heart or the back of our president, Colonel O., who did not part with it for a second. My thoughts were so much occupied with mythological comparisons, that even had someone spoken of the stone, I probably would not have paid any attention. But the talisman forced itself upon us, and in circumstances which it would have been difficult to ignore.

Emerging on the last evening of our stay, from the dilapidated palace where Ânanda had put us on our arrival, we decided to walk over and visit the temple of Gopâla-Kṛishṇa. The pagoda was so near to our house that the ramshackle carriage which followed us seemed superfluous. We sent it back, as we really did not need it merely for crossing the square. I went ahead with Nârâyaṇa, the Bâbû and Ânanda-Svâmi; the Colonel followed us with a retinue **[630]** of Brâhmaṇas, pundits, and śâstrîns. Mûljî was their interpreter.

In five minutes, notwithstanding the frequent stops and obstacles caused by the monkeys constantly jumping under our feet, and processions of donkeys and loaded carts, we reached the porch of the pagoda, where I sat on the step of the broad stairway awaiting the head of our party. Ânanda-Svâmi was standing about two paces from me talking quietly to Nârâyaṇa, with whom he had evidently become friendly; I had sent the Bâbû to buy some goodies for the "sacred" quadrupeds and especially the *quadromanes*.

The temple of Gopâla-Kṛishṇa stands at the end of a narrow lane, from where nothing could be seen but the corner of the big square we had just crossed. While waiting for the Colonel and the Bâbû to bring the nuts, I sat calmly, fairly successful in holding off the crowd of monkeys who were boldly attempting to empty my pockets. These animals were so accustomed to living among people, that even our appearance, so very different from that of the natives, did not excite in them any feeling other than that of the normal expectancy of a handout. A whole colony of them were around me, and it would have been difficult to ignore their sly little sparkling eyes, which attentively watched every motion of my hands. One of them, an old monkey missing several teeth, grabbed, unbeknownst to me, one of my gloves and began to chew on a corner of it.

Then the Bâbû arrived with the nuts and some raisins. He threw them to the monkeys and then the real fun began. The monkeys chattered and fought, while we looked on and laughed. Suddenly from the direction of the square we heard a most unexpected and awful howling, as if a whole pack of tigers were loose... the shrieks of the crowd, the bellowing of bulls, the trumpeting of elephants — all mingled in one long drawn-out roar. As it approached us, it became louder and louder. I was ready to follow the example of the monkeys who had immediately disappeared, when Ânanda-Svâmi distracted my attention from the unknown danger and focussed it on himself. Staring pop-

[469] It is written *nava* (new)-*nîta* (butter). During his childhood, *Nonita* had a great liking for fresh butter and often stole it from his neighbors. Hence his name.

eyed at him, I must have looked so frightened, that the Bâbû, not knowing the reason for it, jumped in front of me in order **[631]** to protect me with his slim figure, while Nârâyaṇa seized a big stick and stood at my side like a gladiator. Thus we stood all three for a couple of seconds, not saying a word, as though petrified.

What had happened? To anyone who had had no chance to study the ascetic, as I had, from morning until night for three whole days, nothing unusual. Upon hearing the bellowing, Ânanda-Svâmi, who usually moved slowly and gracefully, was now suddenly transformed. In an instant, with a jump which would have done credit to an athlete, he was at the end of the lane. Then with the dexterity of an acrobat, he climbed up the corner of a house and hung by his right arm. It looked as though he were pointing with his left hand at something in the distance.

"What is he doing?" I cried, coming to.

"He is using his *daṇḍa*, Maam-Saab," laughed the Bâbû, who by now had calmed down.

Only then did I notice that the Svâmi, *his hand holding the magical staff, really was pointing toward the square.*

As though to prove the Bâbû right (although the sound of voices was nearing), the awful roaring ceased at once — only a couple of weak bellowings could still be heard. Then a whole crowd of Brâhmaṇas filled the lane, among them the Colonel... but my God, in what a state!

He had lost his hat and apparently his glasses also. His snow white coat and trousers were unspeakably dirty with manure and dust, and had been transformed into rags covered with spots and fragments the shade of rotten weeds beloved by London esthetes, and brown stains like chewing tobacco. His face was as red as a ripe cherry, his hair was dishevelled, and his beard was full of straw and hay. He appeared to be very embarrassed.

"I warned the Colonel not to go near the sacred cows, but he did not listen to my advice," shouted Mûljî.

"The devil take them, your sacred cows!" retorted our president, "I wanted to give them some bread and spiced cakes, and they started pushing me around, some ten of them. I tried to get away, but they followed me... they tossed their heads, threw up their tails and aimed for my **[632]** pocket... bellowing terribly the whole time... I was deafened... Then I fell down... just slipped and fell!"

"Certainly, when you had the *śâlagrâma* under your shirt; Ânandajî[470] warned you to take care and not approach the cows!"

"It wasn't the *śâlagrâma*, but the bread; they didn't follow me before, but when I offered some bread..."

"You never were so near to them before," insisted Mûljî. "It's the *śâlagrâma* which attracted them."

"No, the bread! As soon as I took a piece into my hand and gave it to the first one, the others tried to get at my pockets..."

"At the *śâlagrâma* and not at the pocket," corrected the "general."

"They were all after me, squeezed me into a corner," the poor Colonel continued to explain, as if excusing himself to me, "and so I fell. The Brâhmaṇas, waving their arms *begged* the cows in Sanskrit to leave me alone; but none of them went after the cows with their sticks! And the onslaught of the cows grew steadily worse!"

At these words, an expression ot devout fright appeared on Mûljî's face.

"To strike a cow of Gopâla-Kṛishṇa!..."

"Did they hurt you?" I asked, feeling still too frightened and shocked by the suddenness of it all to appreciate the comic situation.

"No, I think not," he answered, checking himself over, "but I did get dirty... the damned cows! Too bad I didn't have a stick with me!..."

[470] Jî is a polite adjective, something like "Honorable," but used after the name.

"I beg of you, Colonel, not to speak that way," anxiously whispered Nârâyaṇa, fearfully looking around at the Brâhmaṇas. "It is lucky they do not understand you... They might kill all of us for the sake of their sacred cows!"

"It would have been even worse, Saab," said the Bâbû, "had it not been for Ânanda-Svâmi... It was he who saved you with his *daṇḍa*."

[633] "I didn't even see him there. He went ahead with you, didn't he?"

"He was acting on the 'sacred' herd from on high!" continued the Bâbû, laughing. "He stood like Indra with his arrows... there, near that balcony..."

"Simply looking!" I interrupted. "All was over *before* his *daṇḍa* acted.

"You know, *Upâsikâ, that it isn't so*" said Nârâyaṇa reproachfully, stepping aside to join the "Brother of the Grove." Ânanda had jumped down from his perch just at the moment when the first Brâhmaṇas appeared in the lane. Later we learned that, having let the men pass, he prevented some of the cows from following them into the narrow passage. The herd raced after the poor president, until he disappeared into the lane.

"What was he doing, and how did he prevent the cows from coming?" I questioned "Kṛishṇa," who had joined us some minutes later.

"He stood at the entrance and *waved his daṇḍa into them*. "

"Into them! Do you mean towards them?... He simply frightened them away."

"No, no, it was *into them*. My cows could not be frightened by mere waving."

He said "my" cows as though seriously thinking he was Kṛishṇa.

We had to leave without seeing the temple of Gopâla. The sun had set, and we went back under the cover of the fast approaching darkness, which very fortunately hid the sorry appearance of our president. We prepared to leave Mathurâ. To the great distress of the Colonel, all our baggage was sent from Bhurtpore direct to the interior of Râjasthân, so he could not even change his clothes. Our cool-headed chief, however, did not lose his initiative; he bought the white dress of a native and appeared before us in a costume which was a strange mixture of Râjput and European styles.

He seemingly understood that he had been taught a lesson. The *śâlagrâma* disappeared from his body and there **[634]** was nothing any longer to remind us of its "magic" presence. Its possession, however, proved to be very useful to us. The Brâhmaṇas, having learned about it, envied the President and were surprised that the sacred object had not lost its power when worn by an impure *mlechchha*. They then showed us an even greater respect mingled with superstitious awe.

During the night we left Mathurâ in a large primitive boat and sailed down the river. It reminded us of a Venetian gondola; there was a table in it with benches around, and it even had room for a kitchen. The latter, however, proved useless, as we had to leave the boat at 2 a.m., and were taken to some "vassal" in the forest, to use Ânanda's expression, to spend the night there. To my great delight, I found an iron bed in the room prepared for me, which appeared to have been brought there from some first class hotel. It even had a mosquito net made of clean muslin to protect one against the mosquitoes. Our friends, the Ṭhâkur and Ânanda, were veritable miracle-workers: *un lit à sommier* in the midst of Râjput forests!

The next day we went to a small village of *bards*. *The bhâṭs* or *bhaṭṭas and* the *châraṇs* or *châraṇas, i.e.*, bards and chroniclers,[471] have been employed from olden days to haul things. Such a profession began as a courtesy, and ended by becoming a trade. In this country, inhabited by constantly warring tribes and the robber bands of Bhîls and Meras, there was no way in days of old to send either money or furniture from place to place on the main road. The bards were the only class respected by the robbers, and their curse was feared by them. Taking charge of a sum of money or an object of value, the *bhâṭ* guaranteed its delivery with his life. If the robbers, regardless of his official standing, took that which had been confided to him, he at once committed suicide by plunging a knife into his heart, and, sprinkling his enemies with his blood, died cursing them. *This curse always took effect*, the Râjputs told us. Centuries have rolled by, and today the *bhâṭs*, though

[471] *Bhâṭ* is a bard or genealogist, while *châraṇ* is a writer of chronicles, and both are poets and singers.

carrying millions, are never **[635]** touched by the robbers, even if they are a hundred to one. The *bhâṭs* serve as transfer agents all over Râjasthân, and their standing makes them sacred in the eyes of even the fiercest robber.

> ... even the savage Koli and Bhîl, and the plundering Sahrae [Saora] of the desert, dread the anathema of these singular races, who conduct the caravans through the wildest and most desolate regions. The traveler avails himself of such convoy who desires to proceed to the coast by Jalor, Bhinmahl, Sanchor, and Radhanpur, whence he may pursue his route to Surat, or Muscat-Mandavi [Maska Mâṇḍavi].[472]

Thus wrote a resident of Mewâr.

The *châraṇs* and *bhâṭs* are Râjputs; both assume the place of Brâhmaṇas among the inhabitants of Râjasthân since the office of chronicle-writers or genealogists gives them the right to perform religious rites. After the cow and the bull, the *bhâṭ* is the most sacred being with the Râjputs, and the entire family of a *bhâṭ* is equally sacred and inviolable.

When encountering robbers, the *bhâṭ* confronts them with a knife in his hand and utters the well-known warning. If the thieves do not pay attention to the first warning, the *bhâṭ* will inflict upon himself a slight wound and sprinkle the robbers with his blood. If that does not produce the desired effect, and the caravan is sacked, he will kill himself; his wife, children and relatives are also obligated to commit suicide, uttering the same curses. Contempt for life is the first lesson the *bhâṭs* and *châraṇs* learn in their childhood.

The next morning we rose after a good rest in the woods, and Ânanda took us to visit a *châraṇ*, with whose family we spent the rest of the day. The old man, in his long, wide, white dress, looked like Ossian emerged from the canvas of a picture. Sitting on the floor with his *chatâra* in his hands, he sang to us legends about the ancient valor of the sons of his country, about the fall of Chitor, the Chauhan heroes (the tribe of the Ṭhâkur), and about *the bliss of death in the performance of an honorable duty*, the keeping of one's word, or the saving of one's country... His two **[636]** sons, tall and handsome Râjputs, took their turn singing; their legends were all about the deeds of Kṛishṇa, Balarâma, Arjuna and the *Harikula* tribes. Their wives and their old mother waited upon us and served us food, quite at a loss to know how to please the "Saabs," who were going to visit the "Great Ṭhâkur."

The costume of the *bhâṭ-women* is very picturesque—a dark woolen skirt with a snow-white *sâṛî* over it; and in their black hair are flowers, corals and golden ornaments. The women here remind one of the pretty women of Naples in the olden days. In that blessed corner of India there is neither caste nor fanaticism, as is the case with the Bombay Brâhmaṇas. The *bhâṭs* and *châraṇs* form, so to say, an *imperium in imperio*. They depend on no one and the government wisely refrains from meddling in their affairs: the whole of Râjasthân would rise in defence of their sacred *bhâṭs*. They are the last link which connects the sad present with the glory of their unforgettable past.

These singers, unknown in Europe and but little known even in India itself, are probably in possession (we ourselves have no doubt of it) of the first pages of the *history of humanity as a whole*, and not of Âryâvarta alone. All that remains of India's past are her heroic songs. But these songs give the *bhâṭs* the right to be recognized as the primeval historians of the whole of humanity. They lived long before the Greek fables first attracted the attention of the poets, including Herodotus, the father of history, some thousands of years ago; the *bhâṭs* sing about actual events and living people, not mere myths. According to the opinion of the earlier Orientalists, like Sir William Jones, Wilson and others, Calliope was deified in India from the time of Vyâsa, the contemporary of Job. These Sanskritists, even though mistaken at times in their conclusions, never sacrificed truth and fact for a profitable position. Many thousands of scrolls of historical genealogies and chronicles have been preserved in verse; their poetical exaggerations would not deter a historian from deriving from them facts and events, the narrative of which in any European

---

[472] [Col. J. Tod, *Annals*, etc., "Personal Narrative." Vol. I, p. 661, ed. of 1894].

tongue would most likely upset all the deductions of not only Macaulay and Grote but even of our *Russian historians*. "Chand-bhujaṃga"[473] **[637]** and the worship of the muses, as we saw from the reading of hundreds of genealogies belonging to the Sûryavaṉśas, tribes now long vanished away, did not prevent the bards from telling the truth, unlike other poets; and mere praise of the "prehistoric" chieftains cannot prevent anyone from recognizing in these chronicles obvious historical events. The fact alone that the Râjput bards so often told their contemporary rulers the bitter truth is sufficient proof that they did not sacrifice the latter to worldly benefits. When hurt or grieved by the acts of their rulers, they condemned them openly, unmindful of consequences. Under the merciless whip of the bard's satire many a tyrant trembled, and much good resulted for the poor people, who looked upon the bards as their chief defenders. Even today the *visha* (poison of the word) of the bard is held to be more dangerous than the sword of the enemy, and more terrible even than the English themselves in the eyes of a Râjput prince.

The "initiated" bards (there are such among them) told us that the enormous collection of their chronicles — the most ancient scrolls of which were written down from oral tradition — fill all the gaps and explain all the errors in the history of the world; we were told that in them are to be found all the necessary proof that it was the tribes of Râjasthân that in prehistoric time had populated the shores of the northern seas, the Baltic, the Black, the Caspian and others; that all the Germanic and *especially the Slavonic peoples* of Europe are the descendants of tribes that had left Râjasthân (called in ancient days *Raethâna*). As a matter of tact, if the Finns and Magyars of Hungary have to look for their origin in Central Asia and Tibet, the Swedes — in Kashgar, the Germans (of Max Müller only, by the way) — on the Oxus, why then could we not look for the ancestors of the Variago-Russ in the forests and the "great desert" of Jaisalmer? Who knows but that the Slav forefathers of our "fellow-brothers," the most ancient[474] Bulgars, Serbs, Czechs **[638]** and us Russians, actually rest under the seven tiers of the prehistoric cities of Surâshṭra, Amber and Udaipur? Alaric and Chingîz-Khân certainly did not originate their strange burial ritual. When the majestic mound was erected over the bodies of these two heroes, Gibbon tells us, an enormous space all around it was planted with trees "in order forever to prevent any human foot from treading on the sacred remains."[475]

---

[473] *Snake*-stanza or verse.

[474] Namely the near-Danube Slavs, not the Chudes who came from Altai.

[475] [This quotation from Gibbon has not been verified, and no mention of such mounds has been found. In the case of Alaric, the Gothic conqueror of the late fourth and early fifth century, his body was buried under the riverbed of the Busento, the stream being temporarily turned aside from its course while the grave was dug; when the work was finished, the river was turned back into its usual channel, and the captives by whose hands the labor had been done were put to death that none could learn their secret.

As far as the facts are known in regard to Chingîz-Khân (*Vide* Rene Grousset, *Le Conquérant du monde*, Paris, 1944, concluding chapter) his body was entombed on the high slopes of the Burqan-Qaldun (now Kentei), a mountain or mountain-chain considered sacred among the Mongols. From it descend the rivers Tola, Kerulen and Onon in the N.E. of the present Mongolian Peoples Republic, about 120 miles N.E. of Ulan Bator. The tomb of Chingîz-Khân has never been definitely located by scholars, yet H.P.B. testifies to its actual existence (Cf. *Isis Unveiled*, Vol. I, pp. 598-99), but locates it "near Lake Tabasun Nor."

This statement is by no means as definite as might appear at first glance. The names of Tabasun, Dabusun, and other variants, occur in widely separate localities on the map of Mongolia. The *National Geographic Magazine* map of China (1945) shows *Dabusun* as a small settlement in Outer Mongolia, at about 44°30' north latitude and 115° east longitude, very close to the Kerulen River which flows into the Hulun Nor, and not far below the Wall of Chingîz-Khân, about 500 miles east of Ulan Bator. No lake, however, is indicated in this region, and even the settlement itself does not appear on other maps of the area. The *Gazetteer* No. 22, China, of the U.S. Board on Geographic Names, lists a lake called *Tabun Nor*, also called *Ta-pu-su Hu*, whose geographic coordinates are 45°09' north and 116°30' east. This is in Inner Mongolia. This is supported by the map of "Mongolia and Adjacent Regions," Army Map Service, 1942, No. 5204, which shows a lake by the name of *Dabasu Nor* at approximately that location; and also by Herbert Mueller's "Map of All Mongolia," published by him at 53 Pei Ho Yen, Peking, 1939, wherein a lake called *Dabeson Nor* occurs in the same location.

[639] Thus also were buried in ancient times the heroes of Râjasthân, as told in a song of the bard Chanda. Where today you find the "Valley of Death," the desert of India that leads to the valley of the Indus, there were formerly virgin forests. Bygone millenniums have reduced them to dust, and the country where such mounds are still to be found is now desert. In the Russian steppes there are many such "mounds"; and that which we call "bâbâ"[476] is also called "bâbâ" in India, only here the word means "father." I saw several such stone bâbâs in Mewâr.

A whole cemetery of such round mounds with "bâbâs" on them was not far from the house of the bard. Here thousands of *Gosâîns* (monk-warriors,) called here *Kâṇphaṭâ-yogins* were killed. We were shown the place in the forest where their remains rest; the bards cover the mounds daily with branches of mountain ash which is consecrated to them, as was also the case with the *Celtic priests*, and then pour sacred water on them. The respect for the dead in general, and especially for warriors killed on the battlefield, is a trait of these heathen which might well be adopted by some of the Christian peoples. I know of some officers' tombs, and even one of a general, in the Caucasus and at Sebastopol, who were killed or died of wounds, which are quite neglected and forgotten, and even without a cross over them...

As late as the beginning of this century the *Kâṇphaṭâ-yogins* were still as famous in the military chronicles of **[640]** Râjasthân as in past centuries. They lived (and live even today, though in smaller numbers since the arrival of the English) in "brotherhoods" numbering thousands. They are simple, uneducated *haṭha-yogins*, yet brave warriors; the native rulers frequently concluded alliances with them, especially defensive ones. Their ferocious audacity has become proverbial. They were the bravest and most fearless warriors of the country, the priests of Bala (Balarâma), the god of power. Now the Râjâs have stopped fighting amongst themselves and the *Kâṇphaṭâ-yogins*, no longer finding an outlet for their warlike exploits have begun to kill each other; without enemies, they fight each other instead. A number of them sit under the trees on tiger and lion skins, covered from head to foot with white ashes and with disheveled and unkempt hair tied like a turban on their heads. Beside each of them burns an altar of live coals; they spread the latter from time to time upon their feet and knees, as if the coals were made of foil. The smell of burned human flesh that rose with the steam, and the sizzling of the fires, made me realize that these were really live coals...

"What a horror," I said to the Colonel and Ânanda in French. "Here Colonel, take a lesson in *haṭha-yoga* from these... You can hardly find anything better!"

But the sight proved too disgusting even for the inquisitive Colonel. He could not stand it and turned away, saying that he preferred the tombs of the dead to the tortures of the living yogins.

Further on we saw a cemetery of ordinary warriors with "bâbâs" over the tombs of Râjputs killed in battle. The ashes of the burned bodies were brought home, and over the tombs of the "chieftains" there were, instead of mere "bâbâs," more elaborate tombstones. On some of them was moulded the figure of the warrior himself on horseback and in full accouterments, with his shield, sword and lance; near him was his wife, a sure sign that she had burned herself on the tomb of her husband, *i.e.*, had performed *satî*. The thought of what had happened here at the time of the burning alive of the widow spoiled the pleasure of the walk for me.

[641] In Râjasthân every locality made sacred by the *Mahâ-Satî*, *i.e.*, great self-sacrifice (cremation), is at once transformed into an arena of "spirit" action, or an "unclean place." This,

---

The *National Geographic Magazine* map of China (1945) shows three other lakes of similar name, namely: 1) *Dabasun* Nor or Yenhai Tzu, practically at 40° north and 108° east. This is most likely the Yenhai Tze or the Tayenhai Tze listed in *Lippincott's Gazetteer of the World* as a salt lake in No. Ordos Desert, Suiyuan Province, China, 90 miles WSW of Paotow, across the Yellow River, 8 miles long and 2 miles wide, and from which natron is extracted. There can hardly be any doubt that this is Abbe Huc's *Dabsoun Nor* (Cf. *Travels*, etc., Vol. I, pp. 204 et seq.); 2) *Dabasu Nor*, just west of Koko Nor, about 37° north and 99° east. This is just east of the famous Tsaidam Marshes; and 3) *Dabasun Nor*, right in the Tsaidam Marshes, about 37° north and 95° east.

The problem, as is obvious, is rather complicated.—*Compiler*.]

[476] [A rough-hewn stone idol on burial mounds. The word itself means in Russian an old peasant-woman.—*Compiler*.]

however, is not the case with the Râjputs only. The "spirits" of suicides in the Occident also, presumably repenting their act, return to live the remainder of their forcibly interrupted lives in bodies less comfortable, and hence more apt to be vicious. Even with us in Russia the suicides do not rest quietly in their tombs, if we are to believe popular tradition. Whatever may be the case, in India their "spirits" reach the highest point of troublesomeness. Spiritists would be overjoyed here, but the *non*-spiritists complain greatly. Where these ghostly suicides took place, among the funeral pyres where so often a young wife, full of beauty and earthly happiness, was burned pitilessly, and where a sobbing mother was at the same time blessing her daughter and urging her to commit the *deed of saintliness*, and the father, compelled to be present at the *Mahâ-Satî* from beginning to end, sang hymns to perhaps his only daughter, whose young and palpitating body was tortured in the consuming flames, the "demons" were soon to appear, on the *night of the ninth day*. Here, free of charge, immediately appear the *Jigger-Khor*, the frightful *Harpy* of bygone days led by the *Ḍâkinî*[477] Both of these demons, as is well known, wander during the night, attacking the living; the *Jigger-Khor* eats their hearts, tearing them out of the living bodies. Some of the mausoleums, like the tombs of Pompeii, are built with an inner room, where yearly rituals are performed in honor of the dead. For a Râjput, this is the most frightful and awful day of the year, but one which, according to the general custom, he cannot avoid. He is obliged to visit the burial room quite alone, and there perform the ritual, sprinkling the room with water and making offerings of flowers and rice, and then to lie prone on the floor for two hours, muttering *mantras.*

"My own brother," an old bard told us, "one of the bravest warriors of Mewâr, coming home from *Pitṛi-îśvars* **[642]** (as this ritual is called) found that during these two hours he had grown grey, like an old man... And he wasn't even thirty."

"Why? Did he see anything?"

"No, but he felt... he felt all the time the contact of the icy hands of *Jigger-Khor*, who looked for his heart. He was saved by the *mantras*. Yes, the day of *Pitṛi-îśvars*[478] is a great day... but an awful one. At the cemetery we have just now visited, *they* flit about every night."

"Whom do you mean by 'they'?"

"*Bhûtas* (spirits). Going out of the back door on the verandah, one can see in the evening, even from here, how *they* flicker like multi-colored lights over the tombs..."

"Light blue, corrected Ânanda, "you merely see the *shaḥâba*, the fleeting lights you can find in all cemeteries, and especially on the battlefields," he added thoughtfully.

"Yes, yes, on the battlefields of course. And where, if not here, are there more bodies of brave warriors? These lights are their souls."

"Not their souls, but simply phosphorescent lights produced by the putrefaction of so many bodies."

"Our *Mahârâja*, the *Ṭhâkur-Sâhib*, also told us this. Neither he nor you believe in the *Ḍâkinî* and *Jigger-Khor*, because they would not dare to touch you; they are not afraid of us, however.[479]

[643] The contradiction and skepticism of Ânanda seemingly did not please the old man. He grew sullen and suddenly plucking the strings of his *chatâra* began to sing a song about the *jauhar*. *Jauhar* is the awful ritual, when the powerless warriors, convinced of their inability to overcome the

---

[477] The *Dâkinî* is an evil spirit which acts as a guide for the *Jigger-Khor*, who is a blind Harpy.

[478] *Pitṛis* are ancestors, the dead relatives and forebears. *Pitṛi* means father, *îś* or *Îśvara* is lord. Thus *Pitṛi-îśvars* means "dead ancestors."

[479] Nothing can dispel the superstition of a Râjput, not even such an authority as the Ṭhâkur. Colonel Tod tells us in his *Memoirs* about his friend, Captain Waugh who, having heard a lot about the "lights," the "devils" and the "witches," and suspecting that this time the Ḍâkinî was a hyena he had noticed in the early morning, rode to the cemetery on horseback and waited for the beast. He came upon and killed "the horse of the Ḍâkinî," on which the witch (Harpy) *Jigger-Khor* rode during the night. Hearing that the hyena was killed, the Râjputs became frightened and predicted that a calamity would befall the captain for the death of the "horse" of the witch. The following day Waugh fell off his horse and broke his leg, thus justifying their superstitious prediction.
[This is related by Col. Tod in his *Annals*, etc., Vol. I. p. 69. footnote, in the ed. of 1894.—*Compiler*.]

enemy, gather together their wives, mothers and brides and kill them with their own hands, later burning their bodies on the pyre. The year 1275 will always be remembered in Râjasthân; the bards sing to this day about the "fall of the city of Chitor" and about "the death of *Râṇî-Padminî*," the innocent cause of the battle and of the fall of the city, which was sacked three times in recorded history, and its entire tribe destroyed[480] Chitor perished finally in 1676, but then it was defended not by its legal rulers but by its conquerors and destroyers. The legend refers to the year 1275 and is full of beauty and interest. Here is one of its episodes:

Bhim-Singh, the uncle of the child-râjân and his tutor, falls in love with and marries the daughter of Chauhân Hammir-Singh, King of Ceylon, the beautiful *Padminî*, a surname used only in reference to "a beauty among beauties." Her beauty, talents, nobility of soul, and self-denial, brought her to the pyre, and Chitor to its final fall, and provided favorite subjects for the popular legends in Râjwâra (Râjasthân).[481]

[644] I will now quote, as far as I am able to do so, the lovely ballad of the bards, which our old host sang for us. I will give a literal translation, though condensing, of course, many of the events in this historical and forever memorable battle.

It is not the Chitor city that the heart of
'Alâ al-dîn yearns for,
It is the lotus-eyed Padminî, the wife of
the brave Bhim-Singh.
Paṭhân is eager.[482] Behold he sends a messenger
to the Durbâr of the Mahârâja.
"Give me Râṇî[483] for Delhi. Take all my
Kingdom and wealth.
All I possess for *Râṇî*, for this pearl of
the East:
Otherwise you will perish! I will sack Chitor,
your city, forever,
Will destroy *Agni-Kula*[484] and
tear out your heart!"
Our King Bhim-Singh grew angry and glanced
with fiery eye.
"I don't want your kingdom, Caliph, I
am not afraid of the Moguls!...

[480] The Râjput word *sâkâ* (which was probably borrowed from them by the Anglo-Saxons and the Gauls) corresponds to the modern *sack* or *sac*, as in "le sac d'une ville"—the looting of a conquered city. Here is what the author of *Annals and Antiquities of Râjasthân* writes about this word: "The besieged Râjputs, having lost all hope of a victory, at the last moment kill all their women; then the warriors, dressed in long yellow shirts, throw themselves in a last effort upon the enemy and inevitably die. This is called by them performing the *sâkâ*, when each *śâkhâ* or branch is cut off from the tree by the enemy. Chitor suffered complete *sâkâ* three times."

[481] [On the authority of Col. Tod, Padminî was the wife of Bhim-Singh, uncle of Râṇâ Lakshman-Singh of Sisodia. But more modern texts give Ratna-Singh, son and successor ot Rawal Samar Singh of Mewâr, as Padminî's husband. This is due to the fact that when Tod wrote his *Annals*, etc., the very name of Ratna-Singh had disappeared from the books of the Bhâṭs, and even from their memory, a century before Tod, leaving only Ratna's imaginary queen Padminî. It is to be noted that this Padminî may not be the one in Malik Muḥammad's poem entitled *Padmâvatî*, as the author speaks of her as being the daughter of Gandharvasena of Siṃhala island, whereas Tod makes her, evidently on the authority of the Bhâṭs, the daughter of Hammir-Singh Chauhân of Ceylon.—*Compiler*.]

[482] 'Alâ al-dîn, a Paṭhân Emperor.

[483] *Râṇî* is the feminine form of *râṇâ*. The wife of the *râṇâ* of Udaipur is called *râṇî*.

[484] "*Agni-kula*," the tribe of *Agni* (fire) which was wiped out with Chitor

You won't possess the Râṇî-Queen, the
faithful Padminî.
I spit into your beard, enemy! Come!
The Agni-Kulas are waiting for you!"
The town is besieged, Padminî is starving, the
Mogul is victorious.
Once more he sends a messenger: "Let me only
glance at Râṇî-Padminî!
[645] I will come without armed escort... I will place my
trust in you, Râjan,
The Râjput will keep his word!"
Being sorry for the beautiful Râṇî, to avoid
the *jauhar*,
Bhim-Singh gave his consent; he let in the Caliph
through the gates of Chitor.
Alone and without an escort...
The wicked Paṭhân saw the reflection
of Râṇî the beautiful, in the mirrors of the wall
of the Durbâr hall[485]
'Alâ fell in love; for his trust, the Paṭhân prepared
for the râjan a wicked treason...
"For your trust I pay by trusting you,"
said Bhim-Singh to 'Alâ al-dîn, "I follow
you, in parting,
To the gates of Chitor..." All at once
'Alâ shouted for the armed escort
and took Bhim-Singh as prisoner, and to the
Paṭhân camp, treacherously,
He took him, saying: "Oh, Râjput! You are
a hostage of 'Alâ al-dîn,
Give me Padminî, buy back your kingdom and
freedom!"...[486]

The inhabitants of Chitor, besieged by 80,000 men of the Paṭhân traitor's army, were in despair. The aldermen **[646]** held a council: should they relinquish Padminî in exchange for the release of the Râjâ, or would that be dishonorable? But the Râṇî herself decided it was her duty to sacrifice herself to save her beloved husband, and never allow herself to be taken alive by 'Alâ al-dîn. Having taken counsel with his uncle Gaura and his son Badul,[487] it was decided to try and free Bhim-Singh, without dishonoring the Râṇî or forfeiting her life. They sent a message telling the emperor that they would give him Padminî if he would lift the siege and withdraw; that they would deliver her into his hands, but that she could not be sent without the ceremony due her rank; she must go with a

[485] The historian Ferishta confirms this fact, telling that 'Alâ al-dîn was allowed to look at Râṇî-Padminî only by means of mirrors arranged in the Durbâr hall

[486] This is an historical fact. 'Alâ al-dîn trusted Bhim-Singh, knowing that a Râjput would prefer to die rather than not to keep his word, and acted thus merely to lure him into a trap. On account of his fanaticism and hypocrisy, this most successful and warlike of all the rulers of India greatly resembles Aurangzîb, the last ruler oi the Tîmûr dynasty. The title of "Sikander-Sâni," the second Alexander (of Macedonia), which he chose for himself, and had stamped on his coins, was, according to the chroniclers well-deserved. In India he was a regular Attila, the scourge of the râjans, and he almost entirely annihilated the tribe of *Agni* at Chitor.

[487] Badul was one of the greatest heroes of Râjasthân in the Middle Ages. He killed with his own hands a great number of Moguls.

numerous escort of courtiers, taking along her belongings and dowry; and finally that the women and girls of Chitor, with the exception of those who would want to accompany her to Delhi, must first say good-bye to her. The Caliph consented and prepared himself for the event, vowing to observe the Chitor custom regarding the women's privilege of travelling in tightly closed palanquins.

Then the women left the town, "the mothers and older relatives of the Râjput warriors," in more than 700 palanquins; each carried by six disguised warriors. The king's tents were surrounded, according to the Caliph's promise, by *kanâts*, linen walls which were thickly lined. The palanquins with the escort entered between them. Bhim-Singh was granted half an hour to take leave of his *Râṇî*; but as soon as he appeared he was placed in one of the empty palanquins and quickly carried away. In the other palanquins were hidden arms and 700 warriors, the flower of the youth of Chitor. The half hour's grace had not elapsed, when 'Alâ al-dîn, jealous of the lengthy parting and suspecting treason, suddenly and in spite of his oath forced his way through the *kanâts*. These facts are confirmed by the historian Ferishta. Instead of the beautiful Padminî and her suite of young girls, the Caliph found some 5,000 warriors and hundreds of respectable but ugly women, who "tore into the Moguls like wild cats." The Râjputs, having **[647]** previously decided to sacrifice their lives, sought only to cover the flight of Bhim-Singh, and, surrounded from all sides, under the pressure of 80,000 men, perished *to the last man*. Upon seeing their sons and relatives being killed the brave old Râjput women plunged daggers into their hearts, and as the ballad runs:

"It was not a hill that grew up in the
valley of Chitor,
It was the bodies of brave warriors, they
should not be ashamed.[488]
They all died for their king... And above
this hill, there is another hill,
Made of the bodies of the mothers and
women of Râjwara..."

Râjâ Bhim-Singh was given a fast steed and thus succeeded in escaping from the Moguls chasing him. The deed of their fellow-warriors and of their old mothers inspired the inhabitants of Chitor to such a degree, that during the next few days they performed wonders of bravery. The besieged finally drove away the besieging force and 'Alâ al-dîn was forced to withdraw, having lost half of his army.

But alas! the flower of the youth of Chitor perished in the Paṭhân camp! Some months later the Paṭhân king, still in love, once more besieged the town and this time he was the conqueror. Led by Bhim-Singh, the whole town, with the exception of the women and children, came through the **[648]** city gates to give battle. These heroes, without a moment's hesitation, threw themselves on their enemies who outnumbered them ten to one, as history tells, and were "mowed down on the battlefield," in the words of the ballad, "like sheaves before the breath of the cyclone." The motto of the Râjputs was the same as that of the ancient, as well as the modern Russians: *let us perish, the dead know no shame.*

---

[488] I draw the attention of the reader to this expression which is an oath of the Râjputs. The word *lajjâ* means literally "shame," a word used by them in the sense of dishonor. "Lâj-rakho," *let me not be ashamed,* means literally, "let me be free from shame," as the word *shame* is synonymus with *dishonor.* Is this ot the same phrase as was used by the "warriors of Vladimir," and voiced, I believe, by "Dobrinya Nikitich"? Is this not what was meant by the words of Sviatoslav, when he told his staff: "Let us perish here—the dead know no shame!" The expression *lâj-rakho* "let me be free from shame," can be found in the chronicles of Udaipur some 3,000 years ago, uttered by the Sûryavaṉśa Balarâma. It is certainly not the Râjputs who took it from the Variago-Russ!

The young Badul was saved, though gravely wounded; he was the cousin of Padminî and only 12 years old at the time, but according to the Râjput ideas he was already expected to defend his country and to die for it.

The heroes of Chitor remind one of the heroes of the Black Mountain (Montenegro). The latter possess many traits of character similar to those of the Râjputs: the same fabulous bravery, the same disdain of physical suffering, and the same deep-rooted love of their country. The brave young men, only twelve and thirteen years old, about whom we read so much in the seventies and eighties, seem to be the very incarnation of Badul of Chitor.

This episode is described most tellingly in *Khumân-Râsa*, but in the warlike epic, sung by the old bard, it was even more striking. The distinguished old man seemed quite transformed: his black eyes sparkled, as if shining with warlike passion at the strains of his own song; his wrinkled face at times wore an expression of hatred for the enemy, at the thought of the "*sâkâ* of Chitor," at others it expressed the feeling of deep sorrow and grief for the suffering women and mothers imprisoned in the besieged town, at the thought of their preparation for the *jauhar* (self-immolation), in order not to fall into the hands of the Moguls and be dishonored by the enemy.

"*Myn bhûka ho*! — I am hungry!... I am hungry!..." shouted the goddess of death and destruction soaring over the battlefield; she was the patroness of the besieged town and her feelings were hurt by the act of the râjan. Implacable Kâlî bends over a warrior and the latter falls into the icy embrace of Yamî (the devî of death); she points her *chirâg* (lantern) towards another, and the sword falls from his **[649]** hand and his shield drops, covering his face "like the shadow of the tomb, throwing its black pall over the remains of a buried warrior."

Badul, covered with blood, came back to Chitor alone. Then a monologue takes place between him and the wife of his uncle, the unhappy Padminî, she who caused the fall of the city. Before joining her husband, *i.e.*, performing *satî* and *jauhar*, she wished to hear from the young man of the last deeds of her "Ruler," «*son doux seigneur et maître*.»

Badul answers:

"He was the reaper of the battlefield; I only
gathered the sheaves,
Step by step I followed, like the harvester
after the sharp scythe,
I saw him, our father, prepare for himself
a bed of honor;
And cover it with a bloody carpet; and he
chose as pillow the prince
Of the Moguls—and he lay upon him. He now
sleeps soundly and sweetly,
Guarded by the bodies of his enemies, who fell
asleep by his hand."

Padminî, the widow, again asks her nephew:

"Tell me, Badul, how did my King, my dearest
ruler fight?"
And Badul answers: "Oh, mother, how could
I describe his bravery?
When no foe was left
to dread or admire him?"
The *Râṇî* smiles; she takes leave of the brave
young man, and says: "My Ruler waits for me...
the pyre is already burning."

She throws herself into the fire, and the women and young girls of Chitor follow her...

The official history of Udaipur, as well as its chronicles, **[650]** add that 22,000 girls and wives of Chitor followed Padminî "into the flames that spared their honor and name." They sacrificed their lives to their duty and were burned in a terrible conflagration like the women-folk of the underground city near Cawnpore (see Part I).

Ferishta (the historian) mentions only those *sâkâs* of 'Alâ al-dîn and Akbar, and thus is not fair to history. But even he tells us about the horrors of such mass-burning and about the cave of *Mahâ-Satî*.

In the *memoirs* of Tod we find the following description of "an author... the only Englishman," as he says, who was "admitted to Chitor," a place *sacred* in those days.

> The Tatar conqueror took possession of an inanimate capital, strewed with brave defenders, the smoke yet issuing from the recesses where lay consumed the once fair object of his desire; and since this devoted day the cavern has been sacred; no eye has penetrated its gloom and superstition has placed as its guardian a huge serpent, whose "venomous breath" extinguishes the light which might guide intruders to "the place of sacrifice."[489]

The choking emanations, and the fear of live, not mythical, snakes forced Tod to turn back. *Khumân-Râsa* asserts that this cave leads to a beautiful palace, and many Englishmen believe in its existence.

Tod speaks, however, as if there had been but one "mass burning," one *Mahâ-Satî* or *jauhar*, after the *sâkâ* of 'Alâ al-dîn. As a matter of fact, the words, "no eye has penetrated its gloom," refer to a later *satî*, because the terrible event of 1275 was but the forerunner of a still worse though less poetical one, and Tod himself describes this second mass-burning in the days of Akbar, the famous emperor, the son and heir of Humâyûn.

The campsite of this enlightened, but at times cruel ruler, is shown near Chitor even today; it has a pyramidal marble pillar erected over it, which is called by the people *Akbar-Kâ-Dewân*, the "Lamp of Akbar." His camp stretched from **[651]** the village of Pandowly, some ten miles from the besieged fortress, and its advance tents were almost at the foot of the rock.

Chitor[490] is one of the most ancient cities of Udaipur or Mewâr and was always famous for its heroes. Here, in a few words, is its history from 1275 to 1803, omitting the prehistoric and *ante*-Moslem raids.

In 1303 'Alâ al-dîn once more appeared under the walls of Chitor, and having stormed it, destroyed all he could, sparing, strangely enough, the place once made sacred by the presence of the woman he so passionately loved. The palace of Bhim-Singh and of the "lovely Padminî" remained untouched; the high pillar, the obelisk of the *Jainas* and its Buddhist temple erected in 896 were also miraculously saved, as Padminî belonged to the religion of Ceylon... *Où la poésie de l'amour va-t-elle se nicher*!... 'Alâ al-dîn, the cruel tyrant and fanatic, playing the part of a gentle knight!

Chitor proper, namely the old town with its fortress, is built on an enormous rock, while the modern town, built since 1350, is situated at its foot. Below runs the river Gambheri over which there is a remarkable bridge of nine arches, the one in the middle being semicircular, and having Gothic arches at each side. The lower town is uninteresting. One must climb the rock to the old town and visit the ancient buildings, to get a good idea of its archaeological value. Inside the fortress, which according to legend has existed from the time of Kṛishṇa (who, by the way, has two temples here, the largest in the whole country) there still stands the *Nau Lakha Bhaṇdar*, the inner citadel, built no doubt by *mythical* Cyclops, to judge by the massive nature of its walls and towers. Close to it is the palace of Padminî, whose crenelated walls have remained untouched by time, the

---

489 [Tod, *Annals*, etc., "Annals of Mewâr," Vol. I, p. 248 and footnote, ed. 1894.]

490 Though our visit to this town was much later, I am describing it now, in order not to revert to the subject again.

destroyer. There you see her abode with its high rooms which have remained empty, while the poor unfortunate beauty, as well as her sisters, have acquired the unenviable *post-mortem* reputation of *bhûtas* or midnight demons. In **[652]** the Durbâr or Throne Hall can still be seen the *mirror* walls. They received their name from the mosaic-like *scales* covering them; these are small pieces of polished steel, like those in Persian palaces.[491] Only the miracle of love could have made 'Alâ al-dîn see in these "mirrors" the beautiful figure of Padminî and fall in love with her. After looking at them and trying hard to catch the reflection of my own, rather well-known face, I finally discovered, after a long search, my right eye on my forehead, and my nose near my left ear. With such an anamorphosis of the beloved object before his eyes, the Caliph should not have been moved to commit such a sin!...

Near the temples of Kṛishṇa there are two reservoirs *(tanks*), each 125 feet long, 50 feet wide and 50 feet deep, made of enormous black marble slabs. The top of the rock is crowned by a temple consecrated to the "destructive forces," with the three-pronged symbol of Śiva at its entrance. The walls are incredibly massive, so that it would have taken a long time for the god, the patron of the temple, to prove his destructive power if he had chosen to destroy them. Scattered throughout the fortress there still remain some 80 *tanks*, many of them full of water. The most wonderful building, however, though not a very old one, is the *Kîrat Khambh*, "the Pillar of Victory," built by *Râṇâ Khambh*,[492] after the brilliant victory of this Râjput over the allied forces of Mâlvâ and Gujarât. The obelisk stands on a terrace 42 feet square; it rises 122 feet above a quadrangular pedestal, each side of which is 35 feet long. This obelisk has nine floors, one room with a side corridor on each floor, and a spiral staircase passing through all of them. The tower is crowned with a cupola. The building is of white marble and is covered from top to bottom with carvings. A complete mythology is written on its walls. In addition, there exist in the town two or three ancient private palaces and seven equally ancient towers.

After 'Alâ al-dîn, Chitor was taken again by Bahâdur-Shah, **[653]** king of Gujarât, in 1533. Bahâdur in his turn was driven out by Humâyûn, the Delhi Padishâh, who returned the city to its former Râjput owners. Later, in 1567, Chitor was taken by the Emperor Akbar. In that year, the *sâkâ* was followed by a *jauhar*. The terrible fires of the cave of *Mahâ-Satî* were once more lit; once more the blood of women and children flowed, and the whole tribe of Râjputs, having reduced their women to ashes, rushed out of the city gates towards the Moguls and was annihilated, "for the dead know no shame."

What a terribly bloody dream is the history of Chitor! Upon its founding by a mythical hero, "*Râjâ Hûn*" in prehistoric ages, the goddess of "power and destruction" and the patroness of all the fortified places, *Durgâ*, promised the first kings of Chitor never to leave her beloved rock without protection. As long as the *Eklingji-Dewân*[493] will remain faithful to her, she, Eklingii, "the one born of a lionesss," will not forsake them.[494] The first Râjâ of Chitor, the **[654]** "initiated" *Bappa*, was

[491] The question is: did the Persians imitate the ancient Hindus in thus decorating their walls, or did the Râjputs imitate the Iranians?

[492] Who reigned at Mewâr from 1418 to 1468.

[493] One of the titles of the Udaipur Mahârâṇâs.

[494] Rome had its Romulus; Chitor had a *second* founder, the nephew of Râjâ-Mori, whose origin is also buried in the myths of antiquity. *Bappa* (the infant), called *Śailâdhîśa*, "Ruler of the Rock," was, according to the *Purâṇas*, this nephew. Like all the early princes, he was also the shepherd of the "herd of the Sun" and once met on the mountain the hermit *Chiranjîva* (the ever-living), who slept soundly for more than three centuries in the bushes. In gratitude for being wakened, the latter initiates the prince into the "mysteries of Śiva" and thus makes of him the husband of Kâlî, in her *aspect* of Eklingji, born of the "goddess-lioness," the same Kâlî. All "initiated" men are called by the Śaivas *bridegrooms* or even *husbands* of Eklingji (Îśa, Pârvatî, Durgâ, Gaurî", the goddess of earth, *Ambâ-Mâtâ*, the universal mother; these are all aspects of Kâlî). Eklingji is the goddess who under her name of *Gaurî-devî* is the guardian of mountains, rocks and fortified places. She is the same as Cibelê, and like the Greek goddess is represented as crowned with a headgear like a crenelated tower. After marrying Eklingji (*i.e.*, becoming "initiated"), *Bappa* gets from his spiritual spouse a complete accoutrement, a bow and arrows,

the spiritual husband of the goddess. He took an oath at his consecration by *Chiranjîva,*[495] and as long as the Râjâs kept this oath the goddess would not allow Chitor to fall. As long as its Râjâs bear the titles of *Râjâ-Guru*, "Râjâ-teacher," *Hindua Sûraj*, the"Sun of the Hindus," and *Chukwa*, "Ruler of the World," Chitor would not suffer.

But some later Râjâs—so says the same legend—in their pride, forgot the oath, and even failed to show due respect to the goddess. They began to include other gods, such as Kṛishṇa (hateful to Śiva) in their worship and the bright red color of the banner began to grow darker. Durgâ-Eklingji promised her protection to the descendants of *Bappa* so long as they remained faithful. At the first *sâkâ* of 'Alâ al-dîn, twelve râjâs, crowned rulers of Rajwâra, defended their banner, but it no longer possessed its power, and they were killed on the battlefield. At the time of the second *sâkâ*, started by Bahâdur Shah, the Ṭhâkur of Delhi of the reigning house of Mewâr sacrificed himself to the goddess, by killing himself on her altar, and she saved the town. But the third time, during the terrible days of the siege by young Akbar, Durgâ-Ambâ, taking her original aspect of Kâlî, remained deaf to all the pleas. She turned away from her crenelated crown, and when she appeared to Samarśi (Râjâ of Chitor in 1412) to declare that Hindu dory was fading," it was for the last time.[496] Udai-Singh, Râjâ of Mewâr was **[655]** the last of the kings who sinned against this goddess, having fled at the first appearance of Akbar and his army. Then the goddess turned away from Chitor forever. The famous city fell, notwithstanding its desperate defence. It was not Durgâ-Eklingji, but Kâlî who appeared in front of Udai-Singh's horse, shouting her usual war cry — "*Myn bhûka-ho*! (I am hungry); she disappeared and satiated herself with the last of the famous tribe of *Agni-Kula*.

Thirty thousand men perished during the days when Akbar besieged Chitor. An awful *jauhar* was then prepared and the 8,000 Râjputs who were still alive, after eating together the last *bîḍa*[497] and donning saffron-yellow gowns (the emblem of the burning pyre), went to perform their terrible

---

a shield, a lance and a sword, which she gives him personally. After that, being unconquerable as Achilles, he drives away his uncle, and becomes with the aid of the goddess, King of Chitor, while Durgâ-Eklingji becomes the patroness of the city, as she is the goddess of the rock on which the city was built.

495 This oath of the *Kâṇphatâ-yogins* is even now taken yearly by the Udaipur Râjâs: "I swear by *Guru-Chiranjîva* and the goddess Eklingji; I swear by Takiak, the wise snake, and by Hari, the Wise One; I swear by Bhâvanî (Pallas) to smite the enemy. Smite! Smite!" The arms which *Bappa* got from Eklingji, the bow and arrows, the lance, the shield and the sword, are kept in the treasury of the Râjâs of Udaipur. "Warrior-monks" take their oaths upon them.

496 *Vide* the Chronicles of the Bard Chund, the last volume, p. 2. [Col. James *Tod*, in his *Annals and Antiquities of Râjasthân* (Vol. I, p. 237, footnote, in the 1894 ed.), has the following to say concerning this Chronicle (we preserve his spelling of proper names):

"The work of Chund is a universal history of the period in which he wrote. In the sixty-nine books, comprising one hundred thousand stanzas, relating to the exploits of Prithwi Raj, every noble family of Rajasthan will find some record of their ancestors. It is accordingly treasured among the archives of each race having any pretensions to the name of Rajpoot. From this he can trace his marital forefathers who 'drank of the wave of battle' in the passes of Kirman, when 'the clouds of war rolled from Himâchal' to the plains of Hindusthan. The wars of Prithwi Raj, his alliances, his numerous and powerful tributaries, their abodes and pedigrees, make the works of Chund invaluable as historic and geographical memoranda, besides being treasures in mythology, manners, and the annals of the mind. To read this poet well is a sure road to honour, and my own *Gooru* was allowed, even by the professional bards, to excel therein. As he read, I rapidly translated about thirty thousand stanzas. Familiar with the dialects in which it is written, I have fancied that I seized occasionally the poet's spirit; but it were presumption to suppose that I embodied all his brilliancy, or fully comprehended the depth of his allusions. But I knew for whom he wrote. The most familiar of his images and sentiments I heard daily from the mouths of those around me, the descendants of the men whose deeds he rehearses. I was enabled thus to seize his meaning, where one more skilled in poetic lore might have failed, and to make my prosaic version of some value." —*Compiler.*]

497 *Bîḍa* or *pân* is a strong-smelling leaf of betel, prepared with various spices, which is served by the Hindus at farewell meetings and eaten by all those present.

duty. Nine Râṇîs (queens), and five princesses (their daughters), two infant sons of the Râjâ and all the women of various classes perished at the hands of husbands, sons, brothers and relatives; their bodies were cremated in the **[656]** cave of *Mahâ-Satî*. Then this army, 8,000 men strong, opened wide the gates and rushed like an irresistible torrent upon the army of Akbar. Not one of them survived, and not one of the *yellow*-shirts was dishonored by surrender.

Yes, the Râjput divinity deserted them in this terrible, awful last day of Chitor. The rock of their independence and power was shattered; their temples and palaces were reduced to dust, and Akbar even carried away all the symbols of the reigning house: the *nagâḍâs*[498] whose sound used to proclaim to the population for "miles around the arrival and departure of the râjâs and princes; the candelabras from the altar of the "great mother," *Amba-Mâtâ*, who gave the sword to *Bappa*, and even the sword itself.[499] From that day on, the expression Chitor *sâkâ kâ pâp*, "I swear by the sin of the sâkâ of Chitor" has become a sacred and inviolable oath with the Râjputs.

"*Tîjo sâkâ Chitor ra* (the third sâkâ of Chitor) has brought Râjasthân to its present condition," said the bard, gloomily finishing his song, "The great mother has left us, and now for three centuries past Râjasthân has been slowly dying... The Sun has left us... Sûryavaṉśas are deteriorating . .

Alas! This was but a metaphor. The sun was scorching us even in this impenetrable forest. I felt weary in this stifling atmosphere, lying on the carpets of the darkened verandah, **[657]** and could hardly say a word. My curiosity and interest, however, overcame both laziness and heat, and I enquired about the present state of Chitor; what had become of it after the *sâkâ* of Akbar?

Ânanda answered for the bard.

"One of the Mewâr Râjâs took possession of the ruins soon after the raid, but in 1676 he opened its gates and surrendered to Aurangzîb, on his first demand and without a battle, Chitor was not returned to its Râjput rulers until the end of the last century."

"Did you visit it?... Did you see its ruins?..."

"Yes I did, all that remains of it. The once unconquerable Chitor has been deserted by its people, as well as by the government of the *Râṇâ*. According to the former, the curse of the goddess is upon the town; as for the latter, it is quite useless. The residence of kings, which for 3,000 years lifted its crowned head high above all other Indian cities,' says the Chronicle, 'has now become the refuge of wild beasts, which have made their lairs in former temples...' The sacred capital is now defended only by *gosâîns* and *yogins*, and the *Râṇâ*,[500] and the princes of royal blood are denied access by special decree of the Mahant, the chief of the warrior-monks; neither the curse of the goddess, nor the wild animals, nor the *Jigger-khors* (demon-Harpies) dare touch the yogins; and that is the reason you are not afraid of them, added the bard, reproachfully.

The ascetic of Pondicherry did not react to this remark and the truth of the superstitious singer's view remained unsupported and unclarified for posterity. Nârâyaṇa, however, turned to Ânanda asking him if it was all right to tell us about the role the ancestors of the Ṭhâkur played during the last act of the bloody drama of Chitor.

---

[498] A large drum, some eight or ten feet in diameter.

[499] Counting his victims, Akbar gauged his success by the golden *zinaras* (necklaces) which distinguished kingly or noble families. They weighed $74^1/_2$ *mans* (one *man* == four pounds). From that day the figure $74^1/_2$ is called *tilak*, "cursed." Placed on a letter of a Râjput, or on any document, this figure represents an inviolable oath, because it is synonymous with an oath by the sin of the sâkâ of Chitor." The man who does not keep it is driven out of the tribe and town in which he lives, and is generally damned, and often even killed.

[The Hindustânî *man*, often referred to by the old English word *maund*, a basket, is a measure of weight containing 40 seers of varying values. The Bengal man weighs 82-2/**7** lbs.; that of Surat, 41 lbs.; of Bombay, 28 lbs.; of Madras, 25 lbs. In Arabia, it equals 2.98 lbs. (1350 grams). There is apparently a great deal of discrepancy as to its weight-value.—*Compiler.*]

[500] *Râṇâ is* today the title of the Râjâ of Udaipur alone. There is the same difference between a *Râṇâ* and a *Râjan*, as between an Emperor and a King.

The silent ascetic bowed in acquiescence. Nârâyaṇa, stating that the episode he was about to narrate was officially entered in the Chronicles of the royal houses of Salûmbra **[658]** and Mertia, and is sung by all the bards, began his story.[501]

"The names of Jaimal and Pattâ are forever immortal and inseparable in the history of Chitor," began Nârâyaṇa, whose eyes sparkled as he mentioned the ancestors of the Ṭhâkur who had rejected him, showing how much the poor boy deified his hero. "They will always remain a symbol of unparalled heroism and will live in the hearts of the Râjputs and of all Hindus as sacred, as long as there remains in the land the least spark of memory of our glorious past... At the time when the defender of the 'Gates of the Sun,' the leader of the Salûmbras, perished, the choice of a new ruler fell upon Pattâ from Kailwârâ. He was only 16 years old. His father, a warrior, was mortally wounded seven years before, in one of the previous battles, and his mother refused the honor of *satî* at the request of her husband who was dying from wounds, sacrificing her glorious death to her only son, whom she educated as the heir of a famed family. In the Occident you glorify the mother of the Gracchi, and the Spartan and Roman matrons; but they are but feeble examples compared to the great-grandmother of Ṭhâkur-Sâhib's father on his mother's side. In giving the sword to her son, she told him to put on the 'yellow shirt' and to die for Chitor. But as Colonel Tod rightly remarked, she went further than the Roman mother, sustaining her son by a personal example. She did more even than that. The young Pattâ was engaged: being afraid that his love for his betrothed might influence her son's conduct during the battle, she gave the betrothed[502] a lance and a dagger and, taking her by the hand, led her down the rock towards the city gates, where the defenders of Chitor witnessed the prowess **[659]** of two women, one of them quite old and the other a mere child. 'Defending herself like a lioness and attacking like a tigress,' says the Chronicle, the young Amazon finally fell dead at the feet of the old heroine who had performed that day such miracles of bravery. Is it a wonder then, that such an example of fearless patriotism on the part of their mothers and daughters, transformed the Râjput warriors into veritable lions, fully deserving the name of *Singh* (lion)! The defence lasted from sunrise to late at night. Seeing his betrothed killed, Pattâ gave his mother a sign. In a loud voice he ordered a *jauhar*, requesting the women themselves to light the fires in the cave, and telling his warriors in the background to kill the women when all was ready. Pattâ and his mother at the head of an advanced detachment threw themselves upon the Moguls. Read what the Emperor himself says about this desperate attack, in which the old *woman-warrior*, as she is called by Akbar, 'with her own hands lopped off the heads of his bravest Sardârs.' *Shaiṭân* himself possessed that Râjput woman, he writes. Jaimal, the cousin of Pattâ, was performing similar deeds of prowess at the other gates and joined in the general attack on the enemy that evening. Finally, when Pattâ himself was killed, shot through and through, his mother, 'looking like a bloody Kâlî,' bravely picked up his body and carried it, under a rain of arrows and bullets, to the city gates, and leaving it to be burned, returned to the battlefield. Jaimal of Bednore was killed by the Emperor himself, who was very proud of it for the rest of his life. This fact is vouched for by the historian Abu-'l-Fazl and the Emperor Jahângîr, who calls the gun[503] **[660]** with which Akbar killed Jaimal, *Saṅgrâm*. Yes, great were the heroes that our India produced!"

---

[501] "But the names which shine brightest in this gloomy page of the annals of Mewâr, which are still held sacred by the bard and the true Râjpoot and immortalized by Akbar's own pen, are Jaimal of Bednor and Pattâ of Kailwârâ, both of the sixteen superior vassals of Mewâr. The first was a Râthore of the Mertia house, the bravest of the brave clans of Mârwâr; the other was head of the Jaggawuts, another grand shoot from Chonda." [Tod, *Annals*, etc., "Annals of Mewâr." Vol. I, p. 302, ed. of 1894.]

[502] In India an "engagement" is tantamount to marriage and cannot be dissolved. The betrothed, according to law, is already the wife.

[503] A lock with a wick. "He [Akbar] named the matchlock with which he shot Jaimal *Saṅgrâm*, being one of great superiority and choice, and with which he had slain three or four thousand birds and beasts." (*Tûzuk-i-Jahângîrî).* Akbar accomplished even more. He was so struck with the heroism of Jaimal and Pattâ, that he ordered the erection of statues to both of them at the entrance to his palace at Delhi. This is what Bernier writes to London from Delhi on July 1st, 1663: "I find nothing remarkable

A few more ballads, a few more heroic songs, and we heard Ânanda call us, reminding us that the sun had set, and it was time for us to start on our journey...

The Hindus mounted an elephant, while the Bâbû, the Colonel and I climbed into a covered cart drawn by oxen. We intended to visit the ruins of an ancient temple, in a section of which, preserved by time, lived a yogin and his disciples. We were to reach it towards morning, so had to drive slowly all night through the forest. We were not afraid, however, neither of the tigers nor of the robber-Bhîls. The Colonel had his *śâlagrâma,* and he was much more afraid now of the cows than of all the royal tigers of wild Râjasthân. As for myself, I had an inexplicable feeling of security at the thought of the Ṭhâkur and even of Ânanda. Besides the old bard and his two sons were also with us.

I fell asleep quite sure of my safety and that I would awake next morning hale and hearty, and dreamed of the Ṭhâkur's great-grandmother who, with a mere twig, was driving away from me a whole herd of tigers that were trying to get their paws into my pockets like the monkeys of Mathurâ.

(To be continued.)[504]

RADDA-BAI.

---

at the entrance but two large elephants of stone, which are on the two sides of one of the gates. Upon one of them is the statue of Jaimal, that famous Râjâ of Chitor, and upon the other Pattâ, his brother. These are two gallant men that, together with their mother, who was yet braver than they, cut out so much work for Akbar; and who in the sieges of towns which they maintained against him, gave such extraordinary proofs of their generosity, that at length they would rather be killed in the sallies with their mother, than submit; and for this gallantry it is, that even their enemies thought them worthy to have these statues erected to them. These two large elephants, together with the two resolute men astride on them make an impression, at first entering into this fortress, of I know not what greatness and respectful awe."

[Translated from the original French of François Bernier, in his *Voyages,* etc., Amsterdam, 1710, Vol. II, pp. 33-34.—*Compiler.*]

[504] [No continuation of this story has ever been found, either in published form or in MSS. in spite of a far-reaching search. This last installment or Chapter VII of Part II of the story appeared in Vol. 184 of the *Russkiy Vestnik,* August, 1886, pp. 684-718. At that time, H.P.B. was progressively more and more occupied with writing *The Secret Doctrine,* and maybe found no time to continue writing her travel-stories.— *Compiler."*]

NOTE ON THE TRANSLITERATION OF SANSKRIT AND OTHER TERMS

The system of diacritical marks used in the text of this volume, and in the General Bibliography, as well as the Index, does not strictly follow any one specific scholar, to the exclusion of all others. In regard to Sanskrit, while adhering to a very large extent to Sir Monier-Williams' Sanskrit-English Dictionary, as for instance in the case of the *Anusvâra*, the transliteration includes forms introduced by other Sanskrit scholars as well, being therefore of a selective nature.

The transliteration of other than Sanskrit terms has been checked with a variety of sources, and a selection has been made to conform with the standards adopted by the best known scholars.

As in previous volumes of this series, we have continued the usage of a circumflex over a long vowel, rather then using the "macron" or a line over them. This policy avoided a great many alterations which might have resulted in confusion or uncertainty.

H. P. BLAVATSKY

COLLECTED WRITINGS

Comprehensive Edition published by

THE THEOSOPHICAL PUBLISHING HOUSE

WHEATON, IL, U.S.A.—ADYAR, MADRAS, INDIA—LONDON, ENGLAND

Large octavos; illustrated with rare portraits;
cloth bound; fully indexed.

Vol. I (1874–78) lxxx + 570 pp.
Vol. II (1879–80) xlvi + 590 pp.
Vol. III (1881–82) xxxviii + 583 pp.
Vol. IV (1882–83) xliv + 718 pp.
Vol. V (1883) xxxii + 416 pp.
Vol. VI (1883–85) liv + 481 pp.
Vol. VII (1886–87) xxxiv + 433 pp.
Vol. VIII (1887) xxviii + 507 pp.
Vol. XI (1888) xxx + 487 pp.
Vol. X (1888–89) xxxvi + 461 pp.
Vol. XI (1889) xxxvi + 632 pp.
Vol. XII (1889-90) xxx + 859 pp.
Vol. XIII (1890-91) xxxii + 465 pp.
Vol. XIV (Miscellaneous) xlviii + 734 pp.
Vol. XV (Cumulative Index) + 633 pp.

From the Caves and Jungles of Hindostan (1883–86) lxviii + 719 pp.

Isis Unveiled (1877): Vol. I, [64] + xlvi + (6) + 657 pp.; Vol. II, iv + (6) + 848 pp.

Information concerning further volumes of this series,
which are in preparation, available on request.

OTHER TITLES IN PRINT

The Key to Theosophy
The Voice of the Silence

Available in various editions.

ISBN 0-8356-0239-7

90000>

9 780835 602396

THE PEOPLE OF THE BLUE MOUNTAINS

by Helena Petrovna Blavatsky

December, 1884—*The Russkiy Vestnik* (Russian Messenger), Moscow, publishes the first installment of *H.P.B.'s Enigmatical Tribes of the Blue Hills* (Vol. 174, December, 1884, pp. 639-73; cont. in Jan., Feb., Mch., and Apr., 1885.) [*Collected Writings*, Volume VI, p. xl.]

NOTES: This edition is a reproduction of the original, published by THEOSOPHICAL PRESS, Wheaton (Illinois) USA.
Online facsimile edition, 2018: The Aquarian Theosophist.

Links

| Publishers' Preface |

| Chapter I | Chapter II | Chapter III |

| Chapter IV | Chapter V | Chapter VI |

3]

Publishers' Preface

A new school of thought is arising to challenge long—accepted views of life. Its keynote may be said to be "evolutionary creation." It is an exposition of the phenomena that surround us, in terms that are both scientific and idealistic. It offers an explanation of life, of the origin of our fragment of the universe, of hidden and mysterious natural laws, of the nature and destiny of man, that appeals with moving force to the logical mind. This school of thought is at the same time both iconoclastic and constructive, for it is sweeping away old dogmas that are no longer tenable in the light of rapidly developing modern science, while it is building a substantial structure of facts beneath the age—long dream of immortality.

The literature that is growing out of ideas which are so revolutionary in the intellectual realm and yet are so welcome to a world groping through the fogs of materialism, is receiving a warm welcome in other lands and it should be better known here.

5]

CONTENTS

Chapter I . . . . Page 7
Chapter II. 59
Chapter III 107
Chapter IV 149
Chapter V. 183
Chapter VI 213

7]

CHAPTER I

Exactly sixty—four years ago toward the end of the year 1818, in the month of September, a discovery was made quite fortuitously, of a most extraordinary character. This took place near the coast of Malabar, only fifty miles from the fiery ground of Dravid, called Madras. The discovery appeared strange to such a degree, incredible even, that nobody believed it at first. Vague rumors altogether fantastical, stories similar to legends, began to spread, first among the people, then higher. When these rumors and stories penetrated into the local newspapers and became transformed into official reality, the fever of expectation changed into a perfect delirium.

In the heads of the Anglo—Madrassians, who are of slow movement and almost atrophied by laziness (due to the canicule), an actual molecular perturbation took place, to use an expression of the famous physiologists. With the exception of the lymphatic "moudiliars," who unite the temperament of a frog with that of a salamander, everybody was flurried and agitated and started raving wildly about a marvelous paradise in the interior **8]** of the "Blue Mountains"[1], apparently discovered by two skillful hunters. According to their reports, it was an earthly paradise: perfumed zephyrs and freshness all the year around; a country situated above the eternal fogs of the Kouimbatour[2] where imposing cascades rush downward with clamor and where an eternal European spring lasts from January to December. Wild roses, over two yards high, and heliotrope are blooming there; lilies as big as a large amphora[3] fill the atmosphere with fragrance. Antediluvian buffaloes, to judge by their appearance, walk about freely, and the country is inhabited by the Brobdingnags and the Liliputians of Gulliver. Every valley, every gorge of the admirable Hindu Switzerland, represents a small corner of an earthly paradise closed off from the rest of the world.

9] While listening to these stories, the livers of these "very respectable" fathers of the "East India Company," as much atrophied and somnolent as their brains, came to life again, and the saliva dropped from their lips. In the beginning nobody knew in exactly which region these marvels had been discovered, and nobody could say how and where to search for this freshness, so attractive in the month of September. The "fathers" decided finally that the discovery had to be sanctioned officially, and that, before all else, a recognition had to take place of what had just been discovered. The two hunters were invited to the Central Bureau of the Presidency, and it was then learned that near Kouimbatour the following events had taken place—

10] But first of all, what is Kouimbatour?

Kouimbatour is the principal city of the region which carries its name, and this region is situated about three hundred miles from Madras, capital of Southern India. Kouimbatour is famous for many

[1] Nilguiri is composed of two Sanskrit words, Nilam ("blue") and Guiri ("Mountains" or "hills"). These mountains owe their name to the dazzling light in which they appear to the inhabitants of the valleys of Maissour and Malabar.

[2] It is supposed that this fog, which is found three to four thousand feet above the sea level, and which spreads over the entire chain of the Kouimbatour Mountains, comes from the intense heat and the vapors that arise from the marshes. It is always blue and of a dazzling color. During the monsoon it changes into rain clouds.

[3] This is the non—exaggerated description of a flora, which, perhaps, is the most marvelous in the world. Rose bushes of all colorings grow as high as the houses and cover the roofs; heliotrope are as high as twenty feet. But the most beautiful flowers are the white lilies, with a fragrance so strong as to make one's stomach rise. They are as large as an amphora and grow on isolated bushes in the fissures of the naked rocks, as high as one and one—half to over two yards with approximately twelve blossoms at a time. These lilies do not appear on summits less than seven thousand feet high. It is only at a still higher elevation that they are to be found. The higher one ascends the more magnificent they are; on the peak of Toddovet (nearly 9,000 feet) they bloom during ten months of the year.

reasons. First, it is an ideal country for the tiger and elephant hunters, as well as for smaller game hunting; apart from its other charms, this region remains famous for its swamps and its jungles. With the presentiment of death, the elephants (one does not know why) leave the jungle for the swamps. There they plunge into the depths of the marshes and prepare tranquilly for "Nirvana." Thanks to this curious habit, these marshes abound in tusks, and elephant bones are (or rather were formerly) easily procurable.

I say "were procurable" in the past. Alas, things have since changed completely in unhappy India. Today nothing can be acquired in this country, and nobody obtains anything except the viceroy; the vice—kingdom gives him, indeed, royal honors and furnishes him enormous sums of money, accompanied sometimes by foul eggs, which the Anglo—Hindus offer him in their anger. Between "formerly" and "today" has opened the abyss of the imperial "prestige" over which rises the spectre of Lord Beaconsfield.

11] Formerly, the "fathers of the Company" procured, bought, discovered and preserved. Today, the Council of the Vice—royalty receives, levies, dispossesses, but preserves nothing. Formerly, the "fathers" were the moving power of India's blood, which now coagulates, and which surely they sucked, but which they also rejuvenated, infusing new blood into these very old veins. Today, the viceroy and his council infuse only gall into it. The viceroy is the central point of an immense empire, which he does not love at all, and with which he has nothing in common. To use the poetical expression of Sir Richard Temple, "The viceroy is the solid pivot on which the wheel of the Empire turns." This may be so, but, for some time, this wheel has been moving with such mad rapidity that it risks being shattered at any moment.

However, as of old, so today, Kouimbatour is known not only for its jungles and swamps. Leprosy, fevers and elephantiasis are endemic there[4].

Kouimbatour, or the district which carries this **12]** name, can be considered only as a gorge. Situated between Malabar and Karnatik, the district of Kouimbatour penetrates, in a sharp angle towards the south, to the Anemal or Elephant Mountains[5], then mounts gradually to the heights of Maissour in the north, where it is seemingly crushed by the occidental "Ghats"[6], with their thick and almost virgin forests. Here it turns sharply and disappears in the less important jungles inhabited by sylvan tribes.

There is the tropical habitat of the elephant. The country is always verdant, owing to the vapors that arise from the marshes. There the boa constrictor lives, though its race is dying. Seen from Madras this mass of mountains resembles, at a distance, a rectangular triangle hooked to another triangular chain, still larger; with the plains of mountainous Dekkan leaning with its northern extremity towards the Vindya Mountains in the Presidency of Bombay, and with its western and eastern points towards the "hills" of Takhiddri in the Presidency of Madras. These two mountain chains, which the English treat as hills, constitute a link between the Eastern and Western **13]** Ghats of India. The more the elevations of the east approach the Ghats of the west, the more they lose their volcanic character. Uniting themselves at last with the picturesque and undulating summits of

[4] This terrible disease, which is very frequent, is almost incurable and may last for years, leaving the individual organically in good health. One leg begins to swell from the sole to the ankle; then the other leg swells until both are entirely deformed and become so thick that they look like the legs of an elephant.

[5] Ane means elephant. These animals abound in these mountains and have abounded here since time immemorial.

[6] Ghat, mountain, and Guiri, hill.

western Maissour, and seemingly blending with these, they cease definitely to be considered Ghats, and become just hills.

The two extremities of this apparent triangle, in the Presidency of Madras, stand erect on both sides of the City of Kouimbatour, to the left and to the right, looking like two exclamation points. They resemble two giant sentinels placed there by nature to guard the entrance of the gorge. These two peaks, sharply pointed, are crowned by jagged rocks, covered with verdant forests at their feet, and higher by an eternal belt of clouds and bluish mists. These mountains with their pointed summits are called the "Teperifs" of India, the Nilguiri and the Moukkartebet. The former has an elevation of 8,760 feet, the latter of 8,380 feet above sea level.

For centuries these two peaks were considered by the people as heights inaccessible to ordinary mortals. This reputation has, since a long time, taken the form of local legends and the entire country was considered by the superstitious populace as a holy and, consequently, enchanted region. **14]** Trespassing its borders, even involuntarily, was a sacrilege for which death was the punishment. The "To De" was the habitat of the gods and the superior devas. The swarga (paradise) was there, and naraka (hell) of "asuras" and "pisatchis"[7]. Thus under the defense of a religious park the Nilguiri and the Toddabet (Moukkartebet) remained for long centuries entirely unknown by the rest of India. How, then, at a time so distant from the "Right—Honorable East India Company," in the 20's of our XlXth century could the thought get into the mind of an insignificant European to penetrate into the interior region of a mountain closed on all sides? It was not because he believed in the chanting spirits, but on account of the inaccessibility of these heights; nobody was capable of presuming the existence in these mountains of such beautiful landscapes. Still less could one suppose the presence of living creatures other than wild beasts and serpents. It was rare that an English sportsman or a hunter from Eurasia, when arrived at the foot of one of the enchanted mounts, insisted upon being led by a "chicari" (hunter) some hundred feet higher. The native guides in accord **15]** with the chicaris, very naturally refused to do it, under one pretext or another. Mostly they affirmed to the Saab[8] that it was impossible to go higher; that there were no woods, no game, and one saw nothing but gulfs, rocks, clouds and caverns inhabited by mischievous Sylvans—the honor guard of the devas. No chicari consented, however considerable the sum offered might be, to mount higher than a line of demarcation known in the mountains.

Who is the "chicari"? The modern representative of this type remains similar to the one of the fabulous times of King Rama. Each profession becomes hereditary in India, and then changes into a caste. What the father was, that the son will be. Entire generations crystallize and seem to curdle into one and the same form. The chicari is clad in a costume composed of hunting knives, powder flasks made of buffalo horns, of the ancient silex musket, which misses nine shots out of ten, and all this provision is carried on a naked body. He often looks like a **16]** decrepit old man, and if a stranger with "a tender heart" encounters him (neither a native nor an Englishman), he will feet induced to offer him Hoffman's drops: so drawn—in remains his stomach and as if wrought with pain. But the reason why the chicari walks with effort, bent, broken in two, is not the foregoing; it is a habit contracted by his calling. As soon as a saab—sportsman sends for him, shows him or gives him some rupees, the chicari will straightway stand up and will bargain for any animal.

[7] Asuras (spirits) singers gladdening the ears of the gods with their chants, as the gondarvis diverted them with their music.

[8] This nickname is given by the natives to the officials, to the English hunters, as well as to tigers. For the innocent Hindu, there exists, indeed, no difference between these two races of beings, except that the musket of the unfortunate native at each national insurrection, missed the English by a fortune which they did not deserve.

After the conclusion of the deal, he will bend again, glide prudently into the woods, covering his body and his feet with odorous herbs in order not to be discovered by the wild beasts and so that these may not scent the "spirit of man."

The chicari will thus remain for several consecutive nights, hidden like a bird of prey, in the thick foliage of a tree, in the midst of "vampires" less sanguinary than himself. Without betraying his presence even by a little sigh, the decrepit nimrod prepares to follow cold—bloodedly the agony of an unfortunate roebuck or a young buffalo, tied by him to a tree to allure the tiger. Then, opening his mouth to the ears, at the sight of the flesh—eater, he will listen, without moving one muscle, to the plaintive bleating, and will in **17]** hale with pleasure the odor of fresh blood mixed with the specific sharp scent of the striped executioner of the forests. Removing the branches, with prudence and without noise, he will watch the animal for a long time, with his piercing look, and, when the satiated beast heavily approaches, with its blood—covered paws on the dried—up ground, licking his lips and yawning, then returning and, like all striped felines, looking back to the remains of his victim—then the chicari will fire with his silex musket and, at first shot, will surely mow down the animal. "The weapon of the chicari never fails when drawn on the tiger" is an ancient saying which has become an axiom among hunters. And if the saab wishes to divert himself by hunting the "bar saab" (the great lord of the forests), then the chicari, with the first sun—rays, keeping in mind the location of the tree where the tiger went to rest, will jump from his retreat, fly to the village, gather a crowd, prepare a battue, run all day, under the torrid and murderous flames of the sun, from one group to the other, shouting, gesticulating, organizing, giving orders, until the moment where the saab No. 1, in security on an elephant's back, will have wounded saab No. 2 and where the chicari will have to intervene just the same in order to finish the **18]** beast with his ancient musket. Then only, and if nothing extraordinary happens, the chicari will direct his steps to the first thicket, and will, at one sitting, breakfast, lunch and dine luxuriously with a handful of bad rice and a drop of water from the swamps.

It thus happened in September, 1818, towards the end of the summer vacations, that, with three of these skillful chicaris, two English land—surveyors, officials of the "Company," who had gone on a hunting trip to Kouimbatour, lost their way, and had reached the dangerous limit of the mountains, the gorge of Gouzlekhout, quite near the famous cascade of Kolakambé[9].

High above their heads, just beneath the clouds, piercing in isolated spots the fine blue mist, the rocky needles of the Nilguiri and Moukkartebet were visible. It was terra incognito, the enchanted world.

Mysterious Mountains,
Habitat of the unknown Devas,
Azure—colored Hills,

(as it is sung in an antique chant, in the tender idiom of Malaialim). "Azure" indeed. View these mountains from any point of the horizon and from any distance, from the summit or at the **19]** foot, from the valley or from other peaks, even when the weather is foggy, until the hour where they cease to be visible, these mountains scintillate, like a precious sapphire, with an internal fire; they seem to breathe softly, and blend, like, waves, their bluish forests, which, in the distance shade into turquoise and gold and startle the beholder by their extraordinary colorings.

The land—surveyors, anxious to try their luck, gave the order to the chicaris to lead them further. But, as was to be expected, the brave chicaris refused point blank. Then, according to the story of the two Englishmen, these old hunters, experienced and courageous, exterminators of tigers

[9] This waterfall is 680 feet high. Today, the road leading to Outtakamand passes quite near by.

and elephants, fled behind the cascade as soon as they were asked to mount higher. Caught again and brought back as far as the waterfall, all three prostrated themselves before the roaring torrent and, according to the naive words of one of the English engineers, Kindersley, "the combined efforts of our two whips could not force them to rise again, before they had finished their loud invocations to the Devas of these mountains, imploring the gods not to chastise nor to destroy them for such a crime, being innocent chicaris. They trembled like aspen—leaves, contorting their bodies on the damp ground of the river as if seized **20]** by an epileptic attack. 'Nobody ever trespassed the confines of the cascade of Kolakambé,' they said, 'and those who enter these caverns will never leave them alive.'"

That time, or rather that day, the Englishmen did not even succeed in getting beyond the waterfall. In spite of all, they had to come back to the village which they had left in the morning, after having spent the night there. The Englishmen were afraid to lose their way without a guide or a chicari and, for that reason, yielded. But in their hearts they swore to force the chicaris to go further the next time. Back to the village for a second night, they assembled almost all the inhabitants and held council with the elders. What they heard, further incited their curiosity.

The most extraordinary rumors about the enchanted mountains were spread among the people. Numerous agriculturists referred to the authority of the local planters and to officials of Eurasia, men who "knew the truth" concerning the Holy Places, and they perfectly realized the impossibility of penetrating there.

A touching story is told of a certain indigo planter who possessed all virtues except faith in the gods of India. One day—so said the important Brahmans—Mr. D., who was hunting an **21]** animal and who paid no attention to our constant warnings, disappeared behind the cascade; he was never seen again. One week later the authorities were able to express suppositions on the subject of his probable destiny, owing to an old "sacred" monkey of the adjacent pagoda. At the hours which were free of all religious obligation, the revered animal had the habit of visiting the neighboring plantations, where the Koulis, full of pity, fed and regaled it. One day the monkey returned with a boot on his head. The boot arrived alone, deprived of the leg of the planter, and its owner was lost forever: undoubtedly the insolent one had been torn to pieces by the pisatchis. Thus the story was closed. Surely, the "Company" suspected the Brahmans of the pagoda who, for a long time, had had litigation with the lost man concerning a lot of which he was the proprietor. But the saabs always, and in everything, suspect these holy men, particularly in the South of India.

The conjectures showed no result. The unfortunate planter left decidedly no trace. He passed away entirely and for eternity, into a far—off world, still less studied at that period by the authorities and savants than the Blue Mountains—the world of formless thought. On earth he became a dream, the perpetual memory of which **22]** lives unto this day in the form of a boot placed behind the glass door of a closet in the office of the district policeman.

It was told. What else was not told? Well, on this side of the "rainy clouds" the mountains are habitable, naturally, as far as ordinary mortals are concerned, visible to everybody. But beyond the "furious waters" of the cascade—that is to say, on the heights of the sacred peaks of the Toddabet, Moukkartebet and the Rongassuami—there lived a non—terrestrial tribe, a tribe of sorcerers and demi—gods.

In that region reigned an eternal spring—neither rain nor dryness, neither heat nor cold. The magicians of this tribe never marry; they never die and are never born; their children fall from the heavens all made and "just grow" according to the characteristic expression of Topsy in "Uncle Tom's Cabin." No mortal ever succeeded in reaching these summits; nobody will succeed in reaching them except, perhaps, after death. "Then this will be in the limits of the possible, for, as is known by the

Brahmans—and who could know better?—out of respect for the God Brahma the inhabitants of the heaven of the Blue Mountains have yielded to him one part of their mountain below the Swarga (paradise)." It **23]** is, therefore, to be presumed that at that period this intermediate stretch was still under repair.

This was the verbal tradition which is still conserved in writing in the "Collection of Local Legends and Traditions," translated by missionaries from Tamil into English.

I recommend to the reader the edition of 1807.

Stimulated by the tales and still more by the visible difficulties and all the obstacles they encountered on their expedition, our two Englishmen decided to prove once more to the natives that for the "superior" race which governed them, the word "impossibility" did not exist. At all periods of history the British "prestige" had to proclaim aloud its presence, otherwise it might possibly be forgotten.

May my jealous and suspicious Anglo—Indian friends not feel indignant! May they rather remember the pages written on India and the English by Ali—Baba[10], one of their wittiest writers who, with every movement of his pen, offered a cruel and profoundly true satire on the actual situation of India. With what strong and vibrant colors has he described this martyr country! Contemplate his panorama of India, meditate on the presence, necessary today, of these legions of **24]** soldiers, in poppy—colored uniforms, and on the gold—embroidered saiss and tchuprassis of the viceroy! The saiss are the grooms and footmen of the officials, the tchuprassis represent the official agents of the Government, wearing the livery of the "Empire," and serving all civil officials high or low. If all the gold on their liveries were sold according to weight, enough money could be realized, one—half of which would suffice to feed hundreds of families during a whole year. Add the expenses of the members, always crimson with drunkenness, of the Council and the various Commissions habitually formed at the end of a widespread famine, and I will have demonstrated how the British "prestige" kills annually more natives, than cholera, tigers and all the serpents, and Hindu spleens[11] which burst so easily (and always so opportunely).

25] It is true that the losses called forth by this prestige in the ranks of the populace are compensated by the constant growth of the Eurasian Tribe. This rather ugly race of "Creoles" represents one of the most objective and most appropriate symbols of the ethics taught by the civilized to the Hindus, their half—savage slaves. The Eurasians have come into existence through the English, with the assistance of the Dutch, the French, and the Portuguese. They form the crown and imperishable monument of the activity of the placid "fathers" of the "East India Company."

These "fathers" often entered into legitimate or illegitimate relations with the native women (the difference between these legal or illegal unions is very small in India; it is based on the faith of the husband and wife in the degree of the sanctity of cow tails), but this latter link of friendly relationship between the high and the low races broke of itself; today, to the great joy of the Hindus, the English

---

[10] Alberight Mackay who died two years ago.

[11] This organ, "the spleen," plays an important role in India. The spleen of the natives is the best friend and defender of the English heads, which, without it, would inevitably be menaced by the cord. This spleen is so delicate and sensitive, in the opinion of the Anglo—Indian judges, that a snap of the finger on the stomach of the aborigines, a delicate touch of a European finger, will suffice for the man to drop down and die! The Hindu press has made much ado of this frailty of the spleen, a fact unknown before the arrival of the British. The spleen of the rajahs is particularly sensitive, which saddens the English considerably. They say it is impossible for an official to touch a rajah without his spleen bursting immediately, and as if on purpose. The tortuous footpaths followed by the English Government in India are full of thorns.

look only with disgust at their wives and daughters. This repulsion, it is true, is only surpassed by the profound aversion **26]** of the natives at the sight of the more or less "decolleté" English women. Two—thirds of India believe naively in the rumors spread by the Brahmans that the "white" people owe their color to leprosy. But this is not the question we discuss in the "prestige."

This monster was born after the tragedy of 1857; making, with its reforms, a clean sweep of all traces of Commercial English India. Official Anglo—India created an abyss between herself and the natives, an abyss so profound that millenniums cannot bridge it. In spite of the menacing spectre of the British prestige, this gulf widens every day, and the hour will come when one of the races—either the black or the white—will be engulfed. In the meantime, the "prestige" becomes nothing but an intended measure of self—defense, and now I can come back to the situation of the inhabitants of Kouimbatour in 1818. Placed between two fires; the "prestige" of the earthly masters and the superstitious terror of the masters of Hell and of their vengeance, the unfortunate Dravidians saw themselves crushed by the impact of an atrocious dilemma. One week had passed, when the English saabs, after having left the inhabitants of the village in the sweet hope that the storm had subsided, came back to **27]** Metopolam, at the foot of the Nilguiri, and this time the Englishmen sounded the thundering note of the following declaration: The soldiers of the garrison and other land surveyors were arriving within three days, and the entire detachment would undertake the ascension of the sacred peaks of the Blue Mountains.

After having heard this terrible news, several agriculturists condemned themselves to dharna (death by hunger) before the doors of the saabs, ready to continue this strife until the day when the more comprehending Englishmen would promise to desist from their intention. The "mousifs" of the village, after having torn their garments, a gesture which did not cost them great effort, shaved the heads of their wives and obliged them, as an augury of social disaster and general mourning, to scrape their faces until the blood flowed. Naturally, this sacrifice applied only to the women. The Brahmans read aloud conjurations and mantrams, mentally sending the English with their blasphemous intentions, to the Narak, to be put into Hell.

During three days, Metopolam reverberated with cries and lamentations in vain; things were done as they had been said! After having equipped a troop of braves chosen from among **28]** the members of the "Company," the new Christopher Columbuses decided to set out on their journey without guides. The village became as empty as after an earthquake, the terrified natives fled, and the land surveyors who guided the detachment were compelled themselves to search for the road to the Cascade. They went astray and came back. However, the explorers did not become disconcerted. They got hold of two emaciated Malabarites and declared them prisoners. "Lead us, and here is gold; or refuse and you will go just the same, for you will be dragged by force, and instead of gold, there will be prison for you."

And in those blessed days when the good—natured fathers of the "Company" reigned, the term of "prison," at Madras and in other Presidencies, was synonymous with torture. This kind of corporal punishment takes place even today—we have quite recent proofs of it—but at that time, the complaint of the lowest scribe belonging to the superior race was sufficient to condemn the native to torture. The menace was effective. The unfortunate Malabarites, with heads bent, more dead than alive, guided the Europeans as far as Kolakambé.

The facts which happened then are not void of **29]** strangeness, if they are true; however, this verity cannot be called in question, after the official report of the two English land surveyors. Before the English reached the Cascade, a tiger jumped from a slope, and carried away one of the Malabarites, in spite of his extreme and hardly tempting leanness, and that before one of the number had the time to see the beast. The cries of the unfortunate attracted their attention too late." Either

the bullets missed their goal or they killed the victim who disappeared with the ravisher as if both had been swallowed by the earth." We read in the report that the second native who had reached the other side of the rapid current, the "prohibited" edge, at about one mile from the Cascade, died suddenly, without apparent cause. It was the same place where the land surveyors had passed the night on that first ascension.

Surely, terror killed him. It is curious to read the opinion of an eye witness on the subject of this terrible coincidence. In the "Courier of Madras" of November 3, 1818, one of the officials, Kindersley, writes:

"After having determined the actual death of the 'nigger' our soldiers, especially the superstitious Irish, were considerably troubled. But **30]** Whish [name of the second land surveyor] and myself realized at once that to go back would have meant to dishonor ourselves for no purpose, to become the perpetual laughing stock of our comrades and to close for centuries to other Englishmen the entrance into the mountains of the Nilguiri, and of its marvels (if they really existed). We decided to continue our way without a guide, all the more as the two dead Malabarites and their living compatriots knew no more than we the road beyond the cascade."

Then came the detailed description of the difficult ascent of the mountains, of the scaling of the entirely perpendicular rocks, until the moment when they found themselves above the clouds, that is to say, beyond the limit of the "eternal fog"; and perceived at their feet its moving blue waves. As I am going to tell later of all that the Englishmen found on the heights, and since D. Sullivan, collector of the district of Kouimbatour, relates the facts in his letters to the Government, who thereafter charged him with a formal investigation, I shall limit myself here, in order to avoid repetition, to a superficial and brief account of the principal adventure of the two land surveyors.

The Englishmen mounted higher, far beyond **31]** the frontier of the clouds. Here they ran up against an enormous boa constrictor. One of them, in the semi—darkness, fell suddenly on "something" flabby and slimy. This "something" moved, rose with the noise of rustling leaves and showed what it really was—a fairly disagreeable interlocutor. As a welcome, the boa wound itself around one of the superstitious Irishmen, and before receiving into its widely—open mouth several bullets, succeeded in pressing Patrick so strongly in its cold embrace that the unfortunate man died several minutes later. After having killed this monster, not without difficulty, and having measured its peeled—off skin, the travelers, astonished and frightened, found that the serpent had a length of 26 feet. Then it was necessary to dig a tomb for the poor Irishman. This work was all the more difficult, as the Englishmen had hardly time to tear away his body from the kites which were flying above him, arriving from all sides. The tomb is shown until this day; it is to be found in a rock, a little higher than Kounnour.

The first British colonists got up a subscription and decorated this place with a befitting monument in memory "of the first pioneer who found **32]** his death during the expedition into the mountain."

Nothing perpetuates the memory of the two "niggers" who rightly had been the first "victims" of the ascent, and the first pioneers, although involuntarily.

After having lost two black pawns and one white man the Englishmen continued to climb the heights, and they encountered a herd of elephants who fought against each other in a regular battle. Fortunately, the animals did not notice at all the arrival of the strangers, and they did not touch them. In return, their apparition resulted in the immediate breaking of the ranks of the "terrified" detachment. When the British troop was going to reassemble again, they found themselves only in small groups of two or three men. They were wandering about in the forest all night. The next day,

at different hours, seven soldiers came back into the village which all had left the foregoing evening with so much presumption. Three Europeans disappeared without leaving any trace.

For several days Kindersley and Whish, who bad thus been left alone, wandered around the slopes of the mountains, mounting to the peaks or descending again to the gorges. They lived **33]** on mushrooms and berries which they found in great number. Every evening the roaring of the tigers and the elephants forced them to seek refuge in high trees, and to pass the night without sleep, keeping watch alternately and awaiting death from minute to minute. The devas and other mysterious inhabitants, guardians of these "enchanted" caverns, thus manifested themselves from the beginning. The unfortunate explorers were more than once ready to redescend to the village; but in spite of all their efforts and though descending straight down, they came across such obstacles that they were compelled to change their direction. And when trying to turn around the heights or rocks, they fell into caverns without outlet. Their instruments and all their arms except the musket and pistols which they themselves carried had remained in the hands of their soldiers. Impossible, consequently, to ascertain where they were, or to find the way of return, all they could do was to mount, always higher. If we remember that from the side of Kouimbatour the Nilguiri rises in a scale of perpendicular rocks as high as 5,000 to 7,000 feet above the Valley of Outtakamand, that the numerous rocks constitute terrible gulfs, and that the land surveyors had chosen precisely this road, one can **34]** easily picture all the difficulties which they had to surmount. And while they were climbing the mountain, nature seemed to cut them off every path of return. It often happened that they climbed to the top of a tree to jump from there across a ravine to the next rock.

At last, upon the ninth day of their expedition, and after having lost all hope of encountering anything but death in these mountains, they decided to attempt the descent a last time, following a straight path, and avoiding as far as possible every detour which might remove them from the direct road. They, therefore, resolved first to reach the summit which was before them, in order to examine the surrounding country and to recognize better the way they were to follow. At that moment, they found themselves in a glade, not far from an elevation which appeared to them a gently sloping hill, the summit of which was covered with rocks. There being apparently no obstacles in the way, it seemed the summit could be reached by an easy walk. To the great astonishment of the land surveyors, the ascent took them two hours, which taxed their strength to the utmost. Covered with a thick growth of herb, known here as "satiny," the ground of the easy slope proved to be so slippery that from the **35]** very beginning the two Englishmen had to crawl on all fours, and cling to the shrubs and bushes to keep from falling. Climbing such a hill seemed to them like scaling a glass mountain. At last, after indescribable efforts, they arrived, and dropped down exhausted, awaiting "the worst," as Kindersley writes.

This was the famous "Hill of the Sepulchres," known today in the whole country of Outtakamand, where it is called "Cairn." This druidic name is more appropriate to the character of these monuments which belong to an unknown and very remote antiquity, and which the land surveyors believed to be rocks. Numerous heights of the Nilguiri chain are thus covered with similar graves. It is useless to discuss this subject much; their origin and history, like the origin and history of the entire world which peoples these mysterious mountains, are lost in an impenetrable mist. However, while our heroes rest, let us speak of these monuments—the story will be short.

When, twenty years after these first events, the first excavations were made, the Europeans found in each sepulchre a great quantity of tools made of iron, bronze or clay, figures of extraordinary form and metallic ornaments, of coarse workmanship. These figures—apparently idols—these **36]** decorations and instruments, in no way recall analogous objects employed in other parts of India, and by other nations. The objects made of clay are particularly beautiful to look at; one seems to gaze at prototypes of reptiles (described by Berose) that crawled through chaos at the time of the creation of

the world. As far as the tombs themselves are concerned, the period at which they were constructed, the laborers who made them and the race whom they served as a last refuge on earth, nothing can be said; it is impossible to presume anything, as all hypotheses can be destroyed immediately by this or that irrefutable argument. What is the meaning of these strange geometrical forms, made of stone, bone or clay? What do these very regular decahedrons, triangles, pentagons, hexagons and octagons indicate? And these clay images with bodies of birds and heads of sheep and donkeys? The sepulchres, that is to say the walls which surround these tombs, are always oval in form, and one and a half to two meters high. They have been made of large unhewn stones and without any cement, each and every tomb being surrounded by a wall 4 to 6 meters deep and covered by a vault constructed of polished stones and fairly well designed. Centuries having filled them **37]** with earth and gravel, it was difficult to distinguish them. However, the forms of the coffins, on the exterior resembling the very ancient sepulchres of other parts of the world, reveal nothing that might enlighten us on the subject of their origin. Similar monuments can be found in Brittany and other parts of France, in the country of Gaul and in England, as well as in the Caucasian Mountains. In their explanations the English savants could of course not do without the Scythians and the Parthians, who evidently possess the gift of ubiquity. However, there is nothing Scythian in the archeological relics which are found there; moreover, so far no skeletons have been discovered, nor objects resembling arms. Nor any inscription, though stone—plates with vague traces have been exhumed—which, in the corners, recall the hieroglyphics of the obelisks of Paleng and other Mexican ruins.

Among all the five tribes of the Nilguiri Mountains and the beings belonging to five races[12] totally differing one from the other, nobody could furnish any information whatsoever concerning the sepulchres which are entirely unknown. Nor do the Todds—most ancient of the five tribes—know anything about them. "These coffins are not **38]** ours, and we do not know to whom they belong. Our fathers and our first generations found them here—nobody constructed them during our epoch." This is invariably the answer given to the archeologists by the Todds. If we evoke the antiquity which the Todds claim we could come to the conclusion that the ancestors of Adam and Eve were buried in these tombs. The rites of the five tribes differ totally from each other. The Todds incinerate their dead, together with their favorite buffaloes; the Moulou Kouroumbs bury them under the water; the Erroulars fasten them to the top of a tree.

Had the straying hunters gained new strength and examined the surrounding country which extended on both sides for many, many miles, they certainly would have preceded me in the description of one of the most marvelous panoramas of India. For, at that moment, they found themselves—without knowing it—on the highest summit of these mountains, excepting the Pic de Toddabet, which the English—I know not why—call Doddabet. It is difficult to imagine, still more difficult to describe, the emotions which then overcame the two sons of Albion whose eyes beheld this imposing view. One might assume that nothing similar to the enthusiasm of an artist or **39]** of a member of the "Alpine Club" found room in their exhausted bodies. They were hungry, they were half dead with fatigue, and, in similar circumstances, such a physical condition will always prevail over the spiritual element of our unhappy humanity. If—as it often happens today—sixty years later, with their descendants, they had arrived on this peak on horseback, or riding in a spring wagon, surrounded by a dozen baskets filled with food for a joyous picnic, they would certainly have felt the ecstasy which we all feel in the presence of this new world which seems to appear before the beholder on this height. A critical moment arrived for the Presidency of Madras, for the two Englishmen, and also for us; for, had the two surveyors perished in the mountains, hundreds of lives would not be saved annually, and our story would not have been written. As this summit is closely connected with the events which follow, I ask permission to give expression to my own sentiment for want of a better description. Anyone who has ever mounted the "Hill of the Sepulchres" will never forget it. And the

[12] The description of the five tribes will be given in the third chapter.

one who writes these pages has more than once realized this Herculean task—the ascent of the mountain on this slippery road. However, I hasten to express a reservation and a confession: I always accomplished this heroic undertaking **40]** seated comfortably in a palanquin that rested on the heads of twelve thirsty coolies, who—in India—are always ready to risk their spleen for a handful of copper money. In English—India we easily accustom ourselves to everything, even to becoming incorrigible murderers of our unfortunate inferior brothers, the emaciated coolies, of the color and thinness of gingerbread. However, in the case of the "Hill of the Sepulchres" we desire and demand mitigating circumstances, for we feel guilty in our conscience. The magic of the whole world, the enchantments of nature which await the traveler on the summit, paralyze all consideration—not only in regard to the spleens of others, but also in regard to one's own spleen.

Try to visualize this picture. Climb this peak, reach 9,000 feet above sea level. Behold this delicately sapphire—colored space extending over an area of forty miles around the summit, with the Malabarian River on the horizon line, and at your feet a vastness with a length and width of two hundred miles. Whether you look to the right or the left, to the north or the south, before you is an undulating shoreless ocean of blue and vermilion heights, rocky peaks, needle—pointed, jagged or rounded—off in capricious and fantastical forms; **41]** like an angry sea where sapphire and emerald blend in the intense radiance of the tropical sun during a terrific cyclone, when all the liquid mass is covered with masts of ships that are sinking or have already been drawn into the vortex. Thus the ocean—phantom appears to us as in a dream.

Look to the north. The crest of the Nilguiri chain which rises 3,500 feet above the mountainous plains of Maissur, throws itself into space as a gigantic bridge fifteen miles wide and forty—nine miles long; as if thrown out from the pyramidical Jellamilai of the occidental ghats—flying with head distraught, dazzling gulfs on either side, as far as the round hills of Maissur merged in the velvety azure mist. There, striking the needle—pointed peaks of Paikar, this stupendous bridge falls abruptly, leaving a very narrow mountainous link which connects one chain with the other, breaks into little rocks, and changes into a roaring, howling torrent, whose waves roll furiously as if to catch up with a placid river issuing from the powerful caverns of the mountain.

Then, again—view the southern side of the "Hill of the Sepulchres." Within a space of a hundred miles, comprising the entire southwestern region of the "Blue Mountains," sombre forests **42]** sleep majestically in their unapproachable and original beauty, close to the impassable morasses of Kouimbatour, encircled by the brick—red mounts of Kshund. Farther away, at the left, towards the south, the crest of "Ghat" enrolls itself like a stony serpent, between two ranges of steep volcanic rocks. These immense amphitheatres, crowned with pine forests, dishevelled and curved in all directions by the winds, offer, with their solitary and jagged peaks, a very curious view. It seems as if the volcanic force which cast them up wanted to create some rocky prototype of the future man; for these rocks have a human form. Through the moving transparent mists these grand arenas also seem to move, running one after the other, and an image forms itself of ancient rocks, covered with secular moss, jumping and galloping in space. They mingle, jostle, outrun each other and hasten on like school children who fight for supremacy in order to gain the open spaces and become free.

And all around, very high above, at the very feet of the tourist who finds himself on the "Hill of the Sepulchres," a very different image is conveyed and forms the very foreground; serenity, harmonious nature, divine beatitude.

Truly, this is a spring idyl of Virgil framed by **43]** the menacing pictures of Dante's "Inferno." Flower—covered emerald slopes alternate with lofty and silky lawns of the mountain valleys. But instead of snow—white sheep, shepherd boys and girls, a flock of enormous buffaloes,

black as tar, and—in the distance, like a motionless statue seemingly made of bronze—the athletic silhouette of a young Todd—Tiralli (priest), with long, curly hair.

Eternal spring reigns on this peak; and even the freezing nights of December and January are powerless and are conquered by the rising sun. All is freshness here, all is verdant, and flowers of every kind exhale their fragrance all the year round. And the "Blue Mountains" on this summit, have all the charm of a youth who, smiling through his tears, is all the more beautiful for it; so indeed, are the "Blue Mountains" during the rainy season[13]. Everything on these summits seems to be born for the very first time. The furious mountain torrent is here only in its infancy. It breaks forth from its natal stone as a very fine thread and continues as a bubbling brook whose transparent bottom shows those **44]** atoms which later form the tremendous rocks of the future. This hard aspect of nature is indeed a full symbol of human life; pure and clear on the summit, like youth; then, lower, severe and tormented like life itself in its fatal struggles. However, in the valley as well as on the mountains the flowers bloom during the entire year, showing all the iridescent colors of India's magic palette. To one who mounts from the depths to the top of the "Blue Mountains" everything seems extraordinary, strange and wild. The emaciated gingerbread—colored coolie, majestically draped in a toga of white linen worn by no one else in India, becomes transmuted into a Todd of high stature and pale countenance, appearing like an apparition from ancient Greece or Rome, of haughty profile, and looking at a Hindu with condescending defiance like a bull who fixes his pensive look on a black toad. Here the striped crow of the low grounds, with its yellow feet, becomes the mighty eagle of the mounts; here the dried out stripes and the scorched burdocks, the cacti of the fields of Madras, develop into gigantic herbs and bamboo forests where the elephants boldly play hide—and—seek without fearing the eye of man. The Russian nightingale sings on these heights, and the cuckoo lays its eggs in **45]** the nest of the yellow—beaked "maina" of the south, instead of laying them in the nest of its northern friend, the silly crow, that metamorphoses itself, in these woods, into a cruel coal—black raven. Contrasts are seen everywhere, anomalies appear wherever the eye turns. During the hours of light, melodious sounds and warbling songs of birds unknown in the valleys of India come forth from the luxuriant foliage of the wild—apple trees, while in the sombre pine forests the cruel roar of the tiger and the "tchitt" and the bellowing of the wild buffalo may be heard. Often the solemn silence which reigns on these summits is interrupted by mysterious and gentle murmurings, by tremblings, and, suddenly, by some hoarse cry—then everything is silent again, obliterated in the fragrant waves of the pure air of the peaks, and for a long time there is an unbroken silence.

In these hours of profound quiet, an attentive ear, if it loves Nature, might hear the beatings of her robust and powerful pulse and might intuitively feel the subtlety of this perpetual movement in the silent manifestation of joyous life as expressed by these myriads of visible and invisible forms. It is impossible for one who has dwelt in the Blue Nilguiri ever to forget it. In this **46]** marvelous climate Mother Nature gathered all her disseminated forces and concentrated them into an unique power in order to give birth to all the prototypes of her great creations. It seems that she alternates in the production, now choosing the northern, then the southern zones of the terrestrial globe. That is why she, awakening to activity, revives—then falls asleep again, tired and lazy. You see her half somnolent in the radiant beauty of the sun—rays, lulled by the harmonious melodies of all her kingdoms. Then again you see her proud and wild, and you are reminded of her power by the colossal flora of her tropical forests and the roaring of her grand felines. One step in the opposite direction, and Nature sinks down again as if exhausted by an extreme effort and falls into a delightful sleep on the carpet of forget—me—nots, May lilies and the violets of the north. Our great and powerful

[13] During the rainy season when torrential rains deluge the plains at the foot of the mountains, only a few drops of rain fall on the heights, and that for a few hours during the day, at intervals.

Mother lies there stretched out, silent and motionless, under the caresses of the zephyrs and the tender wings of butterflies and other lepidoptera, rare and of an enchanting beauty.

Today the foot of this hill is covered with a threefold belt of eucalyptus groves. These groves owe their existence to the first European **47]** planters[14]. Those who do not know the stately "eucalyptus globules" of Australian origin—which grow in three or four years much stronger than another tree in twenty years—ignore the essential charm of a garden. This forest growth, serving as an incomparable means of purifying the air from all miasmas, makes the climate of the Nilguiri more healthful. All natives, as well as foreigners living in the Presidency of Madras, who become enervated by the monotony of the burning Indian sun, have but one craving—to seek health and rest in the retreat of the Blue Mountains—and never are they disappointed in their expectations. The tired traveler who climbs the Nilguiri—the Blue Mountains—receives the gift of all the treasures which the genius of the mountains, in the name of his Queen, offers him: an immense bouquet in which are thrown together all climates, all flora, and the animal and bird life from the five parts of the world. The "Blue Mountains" represent Nature's visiting card, full of titles and merits, which she—cruel stepmother of the European in India—gives to her slaves as a token of complete reconciliation.

[48] At last the hour of this reconciliation arrived for our poor heroes. They had weakened and broken down and could scarcely stand on their legs. Kindersley, the stronger of the two, had suffered less than Whish. After a short rest, he started to make a trip around the summit; whilst trying—through the chaos of woods and rocks—to discover the easiest road for descending, it seemed to him as if he saw smoke in the near distance. Kindersley hastened back to his friend to announce this news. But how great was his surprise! Before him stood his friend Whish, stooped, pale as death, and trembling feverishly. In a convulsive gesture, Whish pointed with out—stretched arm to a place near by. Following the direction of this finger, Kindersley—at a distance of some hundred feet—saw first, a habitation, then some men. This view, which would have been a source of delight at any other time, aroused in them—they did not know why—an un—speakable terror. The house was strange—of a form perfectly unknown to them. It had neither windows nor doors; it was as round as a tower and tapered in a pyramidal roof, rounded at the top. And as far as the humans there were concerned—the two Englishmen hesitated at first to take them for men. Instinctively both hid behind **49]** a bush, and pushing aside the branches they stared at the strange silhouettes that moved before them.

Kindersley speaks of a "band of giants, surrounded by several groups of repugnantly ugly dwarfs." Forgetting their former temerity and the way in which they had derided the chicaris, the Englishmen already believed these to be the giants and gnomes of these mountains. But soon they knew that they saw the great Todds, the Baddagues, their vassals and worshipers and the little servants of these vassals—the ugliest savages of the whole world—the Moulou—Kouroumbs.

The Englishmen had no more cartridges, they had lost their muskets, and they were too weak even to resist an attack of the dwarfs. They were ready to flee this hill by rolling, like balls, on the ground, when suddenly they perceived another enemy who surprised them from the side. Some monkeys had crept up to the Englishmen. Sitting in a tree, a little higher than the two travelers, they opened fire with a rather disagreeable projectile—mud. Their chattering and their battlecry very soon attracted the attention of a herd of enormous buffaloes passing near by. Now these buffaloes began to bellow, raising their heads towards **50]** the summit of the hill. At last the Todds themselves noticed our heroes, for a few minutes later the repulsive dwarfs appeared and, without assistance, seized the two exhausted Englishmen. Kindersley—so he writes himself—"fainted only on account of the vile odor which emanated from these monstrosities." To the great surprise of the two friends, the dwarfs did

[14] Forty years ago General Morgan, having received three pounds of eucalpytus seed, sent from Australia, scattered them broadcast over all the empty tracts and the surrounding valleys of Outtakamand.

not devour them; they did not even harm them. "They were jumping around all the time, dancing before us and laughing aloud," says Kindersley. "The giants—that is to say, the Todds, behaved entirely like gentlemen (sic) !" The Todds, after having satisfied their apparently natural curiosity at the sight of the first white men they had ever encountered (as was known later), gave them excellent buffalo milk to drink, served them cheese and mushrooms; then put them to bed in the pyramidal house, "where it was dark, but dry and warm, and where we slept heavily till the next morning."

Later our friends learned that the Todds had passed the whole night in solemn consultation. Several years afterwards the Todds told a Mr. Sullivan all that they had experienced during those memorable hours. (They still call Mr. Sullivan, who gained their confidence and love, their **51]** "paternal brother,"[15], which term, after that of "father," expresses their highest veneration.) The Todds told him that for a long time they had been awaiting "the men who inhabit the lands of the setting sun. Sullivan asked them how they could foresee this arrival; and all Todds invariably made the same reply: "For a long time the buffaloes have told us so; they always know everything." That night the Todds had decided upon the fate of the Englishmen, and at the same time turned over a new leaf in their own history.

The next morning, when the Todds saw the Englishmen walking with great difficulty, they gave orders to their vassals to make litters on which they were carried by the Baddagues. That very morning the surveyors had seen the dwarfs sent away by the Todds. "Since then, until the day of our return to the Nilguiri, we never saw them again and never encountered them anywhere"—tells Kindersley. As was learned later, especially by the reports of the missionary, Mr. Metz, it was not without reason that the Todds feared for their guests the hostile presence of the Moulou—Kouroumb dwarfs; they had ordered **52]** them to return to their caverns in the woods, strictly forbidding them to look at the white travelers. This defense, strange indeed, was explained to the missionary by the fact that "the gaze of the Kouroumb kills the man who fears him and is not accustomed to him." With the arrival of the two hunters whose terror and repulsion at the sight of these dwarfs were noticed by the Todds, the giants immediately forbade the dwarfs to look at the white men. Poor Todds—who were such noble souls! Who knows how much these old men later regretted not having left these surveyors to the evil eye of the Moulou—Kouroumbs, as the fate of the entire Nilguiri depended upon their return to Madras and their report. But the "buffaloes had decided upon it . . . and they knew!"

The Englishmen, surprised and of course happy over their unexpected rescue, where carried slowly and gently on litters by the Baddagues and had an opportunity, this time, to study the road and get a better impression of the surrounding country. They marvelled at the varieties of the flora, comprising tropical species together with those of northern climates. They saw old giant pine trees whose trunks and roots were completely covered with aloes and cacti. Violets grew at **53]** the foot of palm trees; quivering aspen and white—barked birch trees reflected their beauty in the sombre and silent waters of a pond on whose surface the lotus, the sacred flower of Egypt and India, bloomed. On their way they encountered the fruit trees of all countries, chestnuts of every kind, bananas, apples and pineapples, strawberries and raspberries. Country of abundance, blessed ground! Apparently the "Blue Mountains" were a region selected by Nature for her world—wide varieties of vegetation.

On their way down the travelers heard the constant bubbling of hundreds of brooklets; crystalclear and wholesome water broke forth from the fissures of the rocks; vapors rose from mineral springs, and everything exhaled a freshness long forgotten by the two travelers in torrid India.

[15] For reasons which I shall expound later, the Todds did not recognize any relatives except the father, and that mostly just in a nominal way. The Todd's father is the man who adopts him.

During the first night of this expedition, our heroes met with a strange experience. The Baddagues, after short deliberation, suddenly seized them, and undressing them completely, in spite of their desperate resistance, plunged them into the lukewarm water of a pool and washed their wounds. Then they held them in the hot steam above the water on their crossed arms, singing a chant which sounded like an incantation. They made such grimaces and uttered such wild cries, **54]** as Kindersley writes, that "at one moment we actually believed that we were going to be sacrificed to the gods of the woods."

The surveyors were mistaken! But it was not until the following morning that they could convince themselves of their unjust suspicions. After having rubbed their sore feet with a certain ointment made of soft clay and juicy herbs, the Baddagues wrapped the two hunters into blankets" and literally put them to sleep above the lukewarm vapors of the spring." The next morning, upon awakening, the two Englishmen experienced a wonderful exhilaration throughout their entire bodies and felt an unusual strength in their muscles. All pain in their legs and joints had disappeared as if by magic. Strengthened and in good health, they arose." Really, we were ashamed of ourselves for having suspected these savages so unjustly," Whish states in a letter to a friend.

In the afternoon they had descended to such a low level again that they felt the effects of the heat; then they became aware that they had traversed the region of the mists and that they were in the country of Kouimbatour.

Whish writes how much the following fact surprised them: when ascending the mountain they **55]** perceived at every step traces of the presence of wild animals; they had to be on their guard constantly, taking every possible precaution not to fall into the lairs of tigers, to run up against an elephant or a herd of "tchitts." Whilst returning, the forest seemed dead; "the birds never flew near us, although we could hear their warblings in the distance . . . nor did we see a single red hare running across the road." The Baddagues, following a scarcely visible winding trail, carried them, where seemingly they did not meet with any obstacles.

Just at sunset they left the woods, and soon encountered the people of Kouimbatour coming from the scattered villages at the foot of the mountain. It was not necessary for the surveyors to introduce their guides to them. As soon as the Baddagues noticed the coolies in the distance, coming home in big crowds from their work, they disappeared, jumping from rock to rock like a herd of terrified monkeys. The miraculously saved hunters were alone once more. They found themselves at the edge of the woods; all danger had passed. They questioned the villagers and were informed that they had made the descent with the Baddagues very near to Malabar, at Uindi, a district directly opposite to **56]** Kouimbatour. An entire chain of mountains separated them from the cascade of Kolakambé and from the village which they had left. The Malabarites led them to the main road, and the hospitable head of the town invited the two Englishmen to dinner. The next day, having provided themselves with horses, they finally arrived towards evening in the village which they had left just twelve days before on their expedition into the enchanted mountains.

The news of the safe return of the sacrilegious saabs from the habitat of the gods, spread throughout the village and the surrounding country with lightning rapidity.

The Devas had not punished the insolent men, had not even touched the "ferings" who had so audaciously violated their heaven which had been closed for centuries to the rest of the world. What did it mean? Were they the chosen of the Saddou? These were the sentiments uttered and communicated from one village to the next until they had spread everywhere and become the most extraordinary event of the day. The Brahmans maintained an ominous silence. The old men said: "It has been the will of the blessed Devas; but what does the future hold in store? The gods only

know." The **57]** excitement extended far beyond the boundaries of the district. Crowds of Dravidians arrived in order to prostrate themselves before the Englishmen and to bow in reverence before the chosen of the gods.

The English surveyors were triumphant. "British Prestige" took a firm foothold and for many years held complete sway at the foot of the "Blue Mountains."

59]

CHAPTER II

So far, and in spite of the data which I have taken from the reports made by Kindersley and Whish, my story seems altogether legendary. As I do not wish to be suspected of the slightest exaggeration I shall base my story on the words of the Governor of Kouimbatour himself, the High Honorable D. Sullivan, by using extracts from his reports to the East India Company that were published that same year. Our "myth" will thus carry the stamp of a purely official report. This work will, therefore, not appear—as seemed to be the case thus far—to be a passage taken from the half—fantastical history of two starving and almost dying hunters, seized by fever and delirium as a result of their privations and hardships, or as a simple reference to the story invented by the superstitious Dravidians. My book will be a true interpretation of the report of an English official and the outline of his statistical work concerning the "Blue Mountains." Mr. D. Sullivan resided in Nilguiri and governed the five **60]** tribes over a long period of time. The memory of this just and good man will live for a long time to come; it still lives in the hills[16] immortalized by Outta—Kamand, build by him with its blooming gardens and its beautiful lake. And his books, accessible to all, serve as a proof and confirmation of all that I have written. Our story can only gain in interest by adhering to the authentic declarations of the former collector of Kouimbatour.

During my sojourn in the Nilguiri I personally examined the verified statements made by the numerous officials and missionaries concerning the Todds and Kourombs; I compared their accounts and theories with the data contained in the books of Mr. Sullivan and with the authentic words of General Morgan and his wife—and I guarantee the absolute authenticity of all these reports.

I continue my story from the time when the surveyors returned to Madras after their miraculous escape.

The rumors concerning the newly—discovered country and its inhabitants, their hospitality and **61]** especially the assistance given by the Todds to the English heroes, grew to such proportions that the "fathers" awoke to the fact that it was their duty to consider the matter seriously.

A courier was sent from Madras to Kouimbatour. Today this journey is made in twelve hours; at that time it took twelve days. In the name of the highest authorities the following order was sent to the "Governor" of the district: "Mr. John Sullivan, collector, is herewith commissioned to investigate the origin of the fabulous tales that are circulated concerning the 'Blue Mountains,' to verify their authenticity and to send a report to the authorities."

The collector organized an expedition at once; not like the surveyors who hurriedly got together a handful of men that could easily be disbanded, but having at his disposal an entire contingent, which he equipped as if departing for the polar seas.

A whole army of Sepoys followed him, with several dozen war elephants, hundreds of sporting—tchitts[17], dogs and ponies. the rear guard was made up of two dozen English huntsmen. They carried gifts with them; for the Todds, **62]** arms—which they had never seen before—for the Kotiroumbs, turbans for the holidays, a head—dress with which they were not familiar. Everything was just as it

[16] His son is known throughout Madras; for several years he has been serving as one of the four members of the Council of the government of Madras. He lives nearly always in the mountains of the Nilguiri.

[17] Tchitts are domestic animals kept for hunting the wild boar, the wild goat and the bear. All hunters in India use them.

should be. They carried with them tents and instruments; physicians accompanied them with a complete pharmaceutical outfit. Bulls to be slaughtered were not forgotten, and prisoners were taken along to blaze the trail where lives would be endangered by the blasting of rocks and the cutting of roads. The native guides were lacking, however; because all men of this calling had fled from the villages. The fate that befell the two Malabarites, during the first expedition, was still fresh in the memory of all. "Perhaps the natives will be held to answer," said the frightened Brahmans, to which the terrified Dravidians added, "and perhaps even the English with their prestige will be made responsible, though the action of the Baarsaabs remained unpunished thus far."

Three "great rajahs" sent envoys from Maissour, Vadian, and Malabar with instructions to implore the leader of the expedition to spare the district and its numerous population. They said the wrath of God may be delayed, but when it breaks out it will be terrible. This violation of the sacred heights of the Toddabet and the Moukkartebet **63]** might be followed by frightful disasters for the whole country. Seven centuries ago the kings of Tcholli and of Pandie, desiring to take possession of the mountains, departed at the head of two armies in order to fight the devas; but they had hardly passed beyond the borders of the mist when their troops and baggage were crushed by heavy rocks falling down upon them. There was so much blood shed on that day that for many miles the rocks were of a deep red hue and the ground itself was red[18].

Nothing moved the firmness of Mr. Sullivan. It is always difficult to make an Englishman yield. The British do not believe in the power of the gods; yet, on the other hand, everything the possession of which might be open to a controversy, belongs to them—by divine right.

Thus, the caravan of Mr. Sullivan started out in January, 1819, and began the ascent of the mountain from the side of Denaigoukot, making a detour to avoid the cascade, "the carrier of death."

The following is a summary and an excerpt **64]** from the reports published by the collector, which the astonished readers of the "Courier of Madras" read on January 30 and February 23:

" . . . I beg to inform the Most Honorable East India Company and their Excellencies the Directors that, in accordance with instructions given me . . . (date, etc.) I left (all details known) . . . for the mountains. It has been impossible for me to get guides, the aborigines declaring that these heights were the domain of their gods and that they preferred prison and death to a journey beyond the 'mists.' I therefore equipped a detachment of Europeans and Sepoys and on January 2, 1819, we began the ascent from the village of Denaigoukot, situated two miles above the foot of the Nilguiri. In order to give a description of the climate of these mountains I beg to enclose comparative tables from the first to the last day of our ascent."

These tables revealed the following fact: Whilst from January 2 to January 15 the thermometer indicated in the entire Presidency of Madras 85 degrees to 106 degrees Fahrenheit daily, the mercury remained at a temperature of 50 degrees above zero as soon as we had reached 1,000 feet above sea—level, this temperature lowering in proportion to our approach to the summit, **65]** and, at a height of 8,076 feet showing no less than 32 degrees (—0 degrees Réaumur) during the coldest hours of the night.

Now that years have gone since the first expeditions and the heights of the Nilguiri are covered with European settlements, while the City of Outtakamand has a permanent population of 12,000

[18] In certain parts of the district, especially in Outtakamand, the rocks and the ground itself are really blood—red, but this is due to the presence of iron and other minerals. When it rains the streets of the towns and villages are orange—red.

inhabitants, all things being orderly and well—known, the climate of this admirable country still constitutes a miraculous phenomenon: at a distance of 300 miles from Madras at eleven degrees from the Equator, from January to December, the temperature, in spite of the Southwestern and Northeastern monsoons, ranges constantly between 15 to 18 degrees during the coldest and the hottest months of the year, from sunrise to sunset, in January as well as in July, at a height of a thousand feet as well as 8,000 feet. I am giving herewith the irrefutable proofs of the first observations of Mr. Sullivan:

The thermometer (Fahrenheit), on January 2nd, at a height of 1,000 feet marks as follows: At 6 a.m., 57 degrees; at 8, 61 degrees; at 11, 62 degrees; at 2 p. m., 68 degrees; at 8 p.m., 44 degrees.

At a height of 8,700 feet, the same thermometer **66]** (Fahrenheit) indicates on January 15th:

At 6 p.m., 45 degrees; from noon to 2 p.m., 48 degrees; at 8 p.m., 30 degrees; at 2 a.m., the water was slightly frozen.

And that in January, approximately 9,000 feet above the sea—level.

In the valley, the thermometer marked on January 23rd at 8 a.m., 83 degrees above zero; at 8 p.m., 97 degrees; at 2 a.m., 98 degrees.

In order not to tire the reader I shall conclude this statement on the climate of the Nilguiri with the following table, comparing the temperature (Fahrenheit) of Outtakamand, present capital of the "Blue Mountains," with London, Bombay and Madras:

London	50 degrees
Outtakamand (7,300 feet)	57 degrees
Bombay	81 degrees
Madras	85 degrees

Nearly every sick person fleeing the boiling heat of Madras, in order to retreat into these beneficent mountains, was cured. During the first years that followed the founding of Outtakamand, *i.e.*, from 1827 to 1829, only two dead were counted among the 3,000 inhabitants already settled in this town and its 1,313 passing guests. **67]** The mortality, in Outtakamand, never exceeded 1/4% ; and we read in the observations of the sanitary committee: "The climate of the Nilguiri is rightly considered today the most healthful climate of India. The pernicious effect of the tropical climate does not persist on these heights unless one of the principal organs of the patient is irretrievably lost."

Mr. Sullivan explains the secular ignorance of this marvelous country on the part of the people living near the Nilguiri, in the following way:

"The Nilguiri Mountains extend between 76 and 77 degrees Eastern longitude and 11 and 12 degrees Northern latitude. They remain inaccessible on the northern slope on account of their almost perpendicular rocks. On the southern side, as far as forty miles from the ocean, they are covered until this day with jungles that have never been explored, because of their being impenetrable; on the western and eastern sides they are surrounded and shut in by rocks with pointed peaks and by the hills of Khounda. It is therefore not surprising that, during centuries, the Nilguiri remained completely unknown to the rest of the world; moreover, the Nilguiri was protected in India against every kind of invasion by its character which is exceptional for many reasons.

68] "Taken together, these two chains, the Nilguiri and the Khounda, comprise a geographical surface of 268,494 square miles, filled with volcanic rocks, valleys and mountain gorges."

It was for this very reason that, after having reached a level of 1,000 feet, the expedition of Mr. Sullivan was compelled to abandon its elephants and to throw away nearly all its baggage, it being necessary to climb higher and higher, and scale the rocks by means of cords and pulleys. The first day three Englishmen perished; the second day seven natives amongst the prisoners were killed. Kindersley and Whish, who accompanied Sullivan, could be of no help. The road so easily followed by the Baddagues on their descent had entirely vanished; every trace of it seemed to have disappeared as by enchantment; nobody has found it again until this day, in spite of long and careful efforts. The Baddagues pretended not to understand any of their questions; apparently the aborigines had not the intention of revealing all their secrets to the Englishmen.

After having conquered the principal obstacle, the steep rocks surrounding the mountains of the Nilguiri like a Chinese wall, and after having lost two more Sepoys and fifteen prisoners, the expedition began to gather the fruits of their efforts, **69]** notwithstanding all the difficulties which were still waiting for them. Climbing step by step to the heights, cutting steps into the rocks, or redescending, by means of cords, hundreds of feet into deep precipices, the Englishmen—at last, upon the sixth day of the journey—reached a plateau. There, in the person of the collector, Great Britain declared the "Blue Mountains" Royal Territory. "The British flag was hoisted on a high rock," wrote Mr. Sullivan in a sprightly way," and the gods of the Nilguiri became subjects of His Majesty the King of Great Britain."

From now on the Englishmen began to encounter traces of human habitations. They found themselves in a region of "majestic and magic beauty"; but a few hours later "this picture vanished suddenly as by a miracle; we were again enveloped in fog. Imperceptibly a cloud had approached and surrounded us on all sides, though long since—as Kindersley and Whish believed—we had passed the region of the 'eternal mists.'"

At that period the meteorological department of the Observatory of Madras was unable to discover the true nature of this strange phenomenon and attribute it, as is done today, to its real **70]** causes[19]. Mr. Sullivan, therefore, to his great surprise, could do nothing but simply state this phenomenon and describe it just as it was observed to be. He writes: "During a full hour we felt ourselves very tangibly wrapped in a tepid mist, which was as *soft as down*, and our clothes became drenched from head to foot. We ceased to see each other at a step's distance; indeed, the fog was very thick. Then the men, as a part of the panorama which surrounded us, suddenly came into vision— disappearing again as suddenly—in this azure damp atmosphere. In certain places, owing to the exertion of the slow **71]** and difficult ascent, the vapors became so intolerably oppressive and close that certain Europeans almost suffocated."

Unfortunately the physicists and scientists of the most Honorable Company accompanying Mr. Sullivan, proved to be unable at that time to fathom this phenomenon. One year went by and it was then too late to study it. Since the rocks which surrounded these mountains disappeared one after the

[19] During the monsoon rains, brought especially by the winds coming from the southwest, the atmosphere is always more or less charged with heavy vapors. The fog, forming first on the summits, spreads over all the rocks around the foot of the Nilguiri in proportion to the heat of the day, making room for the damp freshness of the evening. It is at that time that the vapors descend. Moreover, there are the constant evaporations of the swamps in the jungles. Owing to the thick foliage of the trees the ground conserves its humidity and the ponds and swamps do not dry out as in the valleys. It is for this reason that the mountains of the Nilguiri, encircled by a range of rocks, retain—during the greatest part of the year—all these vapors which afterwards transform themselves into mist. Above these mists the atmosphere remains always very pure and transparent; the fog is only visible from below—not from the summit. However, the savants of Madras so far have failed to solve the problem of the very deep blue color of the mists and of the mountains.

other (they were blasted to make room for the construction of the roads of the Nilguiri[20]), the phenomenon itself ceased to be and left no trace. The blue belt of the Nilguiri vanished. Today the fog is not frequent; it forms only at the periods of the monsoon. On the other hand, the mountains have become still bluer and they are of a more vivid sapphire color if looked at from a distance.

The first reports of the astonished collector praise the natural riches and fecundity of this marvelous country: "Everywhere we passed the territory was good. We learned from the Baddagues that there were two harvests per year of barley, wheat, opium, peas, mustard, garlic **72]** and other kinds of herbs. In spite of the frosty nights in January we saw blooming corn—poppies. Evidently the frost in this climate does not impede the expansion of the flora. We found delicious water in every valley and mountain—gorge. Every quarter of a mile we found a stream which it was necessary to cross at the risk of one's life; a great number of these streams contain iron, and their temperature is considerably beyond that of the atmosphere. . . . The chickens and domestic birds found with the sedentary Baddagues are twice as big as their biggest relatives in England. And our hunters noticed that the game of the Nilguiri—pheasants, partridges, and hare, all of them of a distinctly red color—was also much bigger than in Europe. The wolves and jackals were to be found in great number. We saw tigers and elephants that have never seen the musket of man. They looked at us and turned away indifferently, without hurry, in their complete ignorance of possible danger. . . . The southern slope of the mountains, at a height of 5,000 feet, covered with tropical and entirely virgin forests, abounds in elephants of a peculiar color, almost black, and these elephants are bigger than those of Ceylon. The serpents are numerous and very beautiful; in the regions above 3,000 feet **73]** they remain inoffensive (which has been proved today). There are also innumerable monkeys to be found on every part of these heights."

I must tell here that the Englishmen slaughtered them without any mercy[21]. Poor unfortunate "first fathers of the human race." And which are the monkeys that are lacking on the Nilguiri: the big black ones with downy hoods, the "langurs"—*Presbytis jubatus*, and the "lion—monkeys," *Inuus eilenus*. The langurs live on the peaks of the highest rocks, in deep crevices, and they form isolated families as the real "primitive men of the caverns." The beauty of their fur serves as a pretext for the European in his pitiless extermination of this very gentle and remarkably intelligent animal. The "lion—monkeys" are found only on the edge of the woods covering the southern slope of the "Blue Mountains," coming out at times to warm themselves in the sun. At the sight of a human being these creatures flee into the dense forests of the Malabarian Mountains. They are called lion—monkeys on account of the close resemblance of the head to that of a lion, **74]** with a yellow and white mane and the tufted end of the tail.

In describing the flora and fauna of the "Blue Mountains" I do not follow the investigations and reports of Mr. Sullivan alone during his first ascent. At that time he knew very little about this district, and he described only what he saw on his way. I am completing his writing by adding, thereto the most recent discoveries that have been made.

At last the Englishmen came again upon the footprints of the real inhabitants and masters of the Nilguiri Mountains: The Todds and the Kouroumbs. In order to avoid repetition, I shall only say this: The Englishmen gradually found out that the Baddagues had been living together with the Todds for almost seven hundred years. At times they were seen in the fields of Kouimbatour, where they went to see some of their relatives who were also Baddagues, descending by trails known only to themselves. The Todds and the Kouroumbs, however, remained entirely unknown to the

[20] There is no more than one bridle—path today, the Silurian, from Metopolam; all others are dangerous, and only the walking coolies and their little ponies can follow them.

[21] The native chicari, unless he is a Mohammedan, will never kill a monkey. This animal is sacred all over India.

natives; today regular communications being established between Outtakamand and Madras, they never leave their heights. For a long time it was impossible to explain the unnatural silence of the Baddagues as to the existence **75]** of these two races who lived together. At the present time the problem seems to be fairly well solved. It is due wholly to superstition—the origin and cause of which is still unknown to the European—but is well understood by the natives. The Baddagues did not speak of the Todds, because the Todds were nonterrestrial beings for them, and gods whom they revered. To pronounce the name of the household gods[22], whom they chose one day, is considered the greatest insult to these gods—a blasphemy which no native will utter, not even when threatened with death. As regards the Kouroumbs, the Baddagues dislike them as much as they worship the Todds. The simple word of "Kouroumb," though it be spoken in a low voice, brings ill luck to the one who pronounces it.

After having reached, at a height of 7,000 feet, a large prairie of peculiar shape, the members of the expedition discovered a group of buildings at the foot of a rock, which Kindersley and Whish recognized at once as being dwellings of the Todds. These habitations made of stone, with no doors and windows, and with their pyramidal **76]** roofs, were impressed too strongly upon the minds of the two hunters to allow the slightest doubt. With one glance at the only opening in these houses serving both as door and window, the Englishmen saw that the houses were empty, though apparently inhabited. In the distance two miles from this first "village," they beheld a picture worthy of the brush of an artist and "which surprised us beyond expression," reports the collector. The native Sepoys who accompanied us, betrayed an intense and superstitious terror. A scene of the life of the ancient patriarchs unfolded before our eyes. In various sections of this large valley enclosed by high rocks, several herds of gigantic buffaloes were grazing, their horns decorated with bells and silver tambourines. Farther on they saw a group of venerable old men, long haired, with white beards and clad in white mantles.

As they found out later, they were the elders of the Todds who awaited them. The buffaloes were the sacred animals of the To—ouel (domain of the Temple) of this tribe. Around them, either half reclining, sitting, walking, or standing motionless, they saw about seventy or eighty men whose pose was exceedingly picturesque. All had their heads uncovered. At first sight of these magnificently **77]** formed giants the thought came to our esteemed and patriotic Englishmen that it might be possible to form a special regiment of these heroes after they had been sent to London as a gift to his Majesty the King. Later they realized the impossibility of putting this idea into practice. During the first few days the travelers were surprised and fascinated by the remarkable beauty of the Todds, who were not of the Hindu type. Their wives were seated at a short distance from them, with long hair well combed and hanging down on their backs; they also wore white mantles. Sullivan counted about fifteen; near by about six children were playing, entirely naked, in spite of the cold January weather.

In another description of the "Blue Mountains"[23] a companion of Sullivan, Col. Khennessy, writes ten pages on the difference between the Todds and other Hindus, for whom they had been mistaken for a long time, as their language and customs were unknown.

"The Todds differ as distinctly in every way from the other natives as the Englishman differs from a Chinaman," writes the Colonel. "Now that I know them better, I understand why the Baddagues, whose relatives we encountered in the **78]** cities of Maissour before the discovery of the Nilguiri, consider these beings as belonging to a superior race, and almost divine. In fact, the Todds resemble the gods of mythology, as they were pictured by the ancient Greeks. Amongst the several hundred

[22] Every Hindu family, though belonging to the same sect or caste, chooses from among the 33 million gods of the national Pantheon, a particular deity, called the household god.

[23] "The Tribes of the Nilgherry Hills."

'fine men' of these tribes, I have not yet seen one who would be under 6 1/4 feet in height. They are beautifully formed and their cast of face is of classic purity. . . . Their hair is thick, black, and shining; it covers the forehead, but is cut in the shape of an arc above the eyebrows and hangs down in the back in heavy locks. One can imagine how beautiful they are. Their moustache and beard, which are never cut, are of the same color as their hair. Their large eyes, brown, dark—grey or even blue, look at one with a deep, tender, almost womanly expression. . . . Their smile is gentle, happy and youthful. Even the extremely old men have strong white teeth, which are often very beautiful. Their complexion is clearer than that of the Caraneze of the North. All are clad alike. Their garb is something like a Roman toga, made of white linen, one end of which is drawn under the right arm and then thrown backward over the left shoulder. In their hand they carry a stick with fantastic ornaments. . . . When I became **79]** aware of the mystic significance and the faith in magic power of those who possess it, this little bamboo cane two and a half feet long, worried me more than once. . . . I do not dare, *I have not the right*, to deny the truth of their belief and the accuracy of their statements after the many manifestations that I have seen. Though in the eyes of every Christian the belief in magic is always condemned as a sin, I do not feel I have the right to refute or to deride the facts which I know to be true, in spite of the aversion they arouse in me."

But do not let us anticipate. These lines were written many years ago. Sullivan and Khennessy then saw the Todds for the first time and spoke of them officially. Notwithstanding the fact that this was the report of an official, it betrayed the same doubt and caused the same consternation and awakened the curiosity of everybody with regard to this mysterious tribe.

"Who are they?" Sullivan asks in his writings. "It was for the second time that they saw white men, but I was perplexed by their majestically calm attitude; it resembled so little the slavish manners of the natives in India whom we were accustomed to see. The Todds seemed to await our arrival. A very tall old man left one **80]** of the groups and came to meet us. He was followed by two others who carried in their hands cups made of bark and filled with milk. Stopping a few steps away from us they spoke to us in a language which was entirely unknown. Seeing that we had not understood one word of what they said they chose the idiom of 'Small—Ialimais,' then the Canarezian, which was spoken by the Baddagues—after which we came to a better understanding.

"To these strange aborigines we were apparently beings belonging to another planet. 'You do not belong to our Mountains. Our sun is not yours and our buffaloes are unknown to you,' said the old men to me. 'You come into the world in the same way as the Baddagues—we are born differently,' said another to me, and his words surprised me greatly. All that the Todds said to us led us to believe that, for them, we were inhabitants of a world of which they had heard a little but which they had never seen and whose inhabitants they had never met. They consider themselves as belonging to an entirely different race."

When all the Englishmen sat down on the thick grass near the old men—the other Todds remained further away, behind—they learned that **81]** they had been expected for several days. The Baddagues, who so far had served as their only link of communication with the rest of the world, *i.e.*, India, had already informed them; the two hunters who had been saved by the Baddagues from the "places inhabited by the Buffaloes" would be followed by white rajahs who would come into their mountains. The Todds also told Mr. Sullivan that for many generations a prophecy had existed among them; men would come from beyond the seas and would settle near them, as the Baddagues had done; part of the grounds would have to be granted to them, and they would have to "live with them as brothers in a family." "Such is their will," added one of the old men, pointing towards the buffaloes; "they know better what is good or bad for their children."

And Mr. Sullivan adds: "At that time we did not understand this enigmatical phrase concerning the buffaloes and it was only later that we comprehended its significance. The meaning, though strange in itself, is not unknown to us, in India, where the cow is considered sacred and taboo."

Notwithstanding racial traditions, obstinately observed by the Todds, the English ethnologists **82]** liked to consider them as the "survival of a proud tribe whose name and other characteristics, however, remained perfectly unknown to them." On such a firm basis they constructed their hypothesis which consisted in the following: this "haughty" tribe most probably inhabited in days of old (the period remains unknown) the low territories of the Dekkan, near the river; and their herds of sacred buffaloes (which, by the way, were never considered sacred in India) were grazing there long before their future rival, the cow, monopolized the people's veneration. It is also supposed that this same "haughty" tribe drove back with cruelty and arrested the uninterrupted descent of the Aryans, or the Brahmans of Max Miiller, from the "Oxus" who came from the mountains of the North (or the Himalayas).

This friendly hypothesis, which most probably had been made at first sight, was reduced to nothingness before the following fact: The Todds, though indeed a "haughty tribe," carry absolutely no arms and have no recollection of any instruments of that kind. They do not even have a dagger to defend themselves against the wild animals, nor do they keep a watch—dog for the night. It is evident that the Todds conquer their **83]** enemies by means differing altogether from anything that might recall "armed force."

According to Mr. Sullivan, the Todds legitimately maintain their rights over the "Blue Mountains" as their secular property. They affirm—(and the secular neighbors confirm their words)—that this right dates back into antiquity; all are unanimous in declaring that the Todds were masters of these mountains, when the first detachments of other tribes, the " Moulou—Kouroumbs," arrived. Then came the Baddagues, and last the Chotts and the Errotilars. All these tribes asked and received permission from the Todds who lived alone on these heights, to inhabit the mountains. For this authorization, all the tribes paid a contribution to the Todds—not in money, as money was unknown on these heights before the arrival of the Englishmen, but in kind; several handfuls of seed belonging to the fields of the Baddagues; several objects made of iron by the Chotts, which were necessary for the construction of the houses and for the domestic life; roots and berries and several kinds of fruit from the Kourournbs—and other gifts.

All the five races were entirely distinct from one another, as we shall see very soon. Their language, their religion and their customs, as well **84]** as their types, have nothing in common. In all probability these tribes represent the last survivors of prehistoric races who were the aborigines of southern India. Though it was possible to obtain certain knowledge concerning the Baddagues, the Chotts, the Kouroumbs and the Erroulars, history, as far as the Todds are concerned, has left no traces in the sands of time. Judging from the sepulchres and certain ruins of temples and pagodas found on the "Hill," it is probable that not only the odds but also the Kouroumbs must have attained this degree of civilization in prehistoric times. The Todds use signs which resemble the cuneiform inscriptions of the ancient Persians.

But what have we to be concerned with in the distant past of the Todds? Today they are a patriarchal tribe whose entire life is centered on the sacred buffaloes. It is for this reason that many authors, when speaking of the Todds, come to the conclusion that they adore the buffaloes as gods, thus practicing zoolatry. This is not true. Their religion has, as far as we know, a far more elevated character than that of a simple and vulgar adoration of animals.

The second report and the following written by Mr. Sullivan is still more interesting. However, **85]** as I do not quote the words of the respectable English official unless they serve to confirm my own observations and studies, I shall not repeat them here. I shall only make here some complementary statistical statements made by Mr. Sullivan and other officials concerning the five tribes of the Nilguiri.

The following is a concise summary of the pages written by Col. Tornton:

(1) "The Erroulars were the first we encountered behind the cascade, on the slope of the mountains. They inhabit caves made of earth and feed on roots. Since the arrival of the English they are less savage. They live in groups of three or four families and number approximately one thousand in all.

(2) "The Kouroumbs live above them. They are divided into two branches: (a) The simple Kouroumbs who live in huts constituting villages; and (b) the Moulou—Kouroumbs of repugnant appearance, extraordinarily small, who live in real nests on the trees and resemble monkeys rather than human beings"[24].

86] (3) "The 'Kochtars.' This race is even more strange. They have no conception of the distinction of castes and they differ as much from the other tribes of the mountains as they differ from the natives of India. Though just as savage and primitive as the Kouroumbs and the Erroulars, living on trees and in mounds like moles, they have at the same time a remarkable mastery in the art of working gold and silver, as blacksmiths and as potters. They have the secret of the preparation of steel and iron, their knives as well as all their other arms, surpassing by their flexibility and their sharpness and their extraordinary durability, all that are made in Asia or Europe. The Kochtar uses only one weapon, which is as long as a spear and very sharp on both sides. He uses it against the boar, the tiger and the elephant—and **87]** he is always victorious over the animal[25]. The Kochtar never betrays his secret for any sum of money. None of the tribes of the mountain work professionally. How the Kochtars came to know their secret still remains an enigma to be solved by the ethnologists. Their religion has nothing in common with the religion of the other aborigines. The Kochtars have no idea of the gods of the Brahmans and worship fantastical divinities which do not take any material form with them. The Kochtars, as far as we are able to count them, do not number more than 2,500.

(4) "The Baddagues or 'Burghers.' The most numerous, the richest and the most civilized of all the five tribes of the Nilguiri. As 'Brahmanists' they divide themselves into several clans. They number about 10,000 and are occupied with agriculture. The Baddagues adore—one does not know why—the Todds and give them godlike honors. To the Baddagues the Todds are superior to their god Siva.

[24] Note: Though in other districts of India there are tribes showing the same general features and having the same names as the Erroulars and Kouroumbs, they differ very greatly from these two, especially from the Kouroumbs who are real scarecrows and evil spirits avoided by the other tribes, with the exception of the Todds, the kings and masters of the "Blue Mountains." As you know, "Kouroumbou" is a Tamil word meaning "dwarf." And whilst the Kouroumbs who live in the valleys are just aborigines of small size, the Kouroumbs of the Nilguiri are often not higher than three feet. These two tribes have no conception whatsoever of the most elementary necessities of life and have not evolved beyond the lowest stage of the savage, preserving all the characteristics of the most primitive human race. Their language resembles more the warbling of birds and the guttural sounds of the monkeys than a human language, though sometimes you hear words belonging to many ancient dialects of Dravidian India. The Kouroumbs as well as the Erroulars do not count more than one thousand.

[25] Today, where it has been known for a long time that the Kochtars possess this secret, they receive orders for knives and for the sharpening of arms. For a very ordinary instrument with a clumsy blade, but made by a Kochtar is paid several times as much as is the price of the best knife from Sheffield.

(5) The Todds are also called Toddouvars. They are divided into two big classes. The first **88]** is the class of the priests known under the name of Terrali; the Todds who belong to this class devote themselves to the service of the buffaloes, are under the oath (the French text says 'are condemned to') of celibacy, and are practicing an incomprehensible cult which they hide most carefully from the Europeans and even from the natives who do not belong to their tribes. The second class is that of the Koutti, or ordinary mortals. The first, as far as we know, constitute the aristocracy of the tribe. In this little prolific tribe we have counted seven hundred men and—according to the statements of the Todds—their number never exceeds this figure."

In order to show how much this subject was considered to be of interest, let us add to the reports of Mr. Sullivan the opinion of the authors of a book published in 1853 by order of the East India Company, "The States in India," an article on the Nilguiri. It is here that the following is said about the Todds:

"This very small tribe has of late attracted the serious and enthusiastic attention not only of the tourists of the Nilguiri, but also of the ethnologists of London. The interest evoked by the Todds is very remarkable. They have deserved in no ordinary degree the friendly feeling of the **89]** authorities of Madras. These savages are depicted as an athletic race of giants admirably well formed, who were discovered quite accidentally in the interior of the Ghat. Their demeanor is full of grace and dignity, and their appearance can be described in the following way. . . ."

Here follows the portrait of the Todds which we already know. The chapter on the Todds is concluded by the description of a fact on which I lay much stress owing to its profound significance and its direct relation to the events which we ourselves witnessed, and which we repeat, feeling that we are completely ignorant of the history and the origin of the Todds.

"The Todds use no weapons; they only carry a little bamboo cane which never leaves their right hand. All efforts to penetrate the secret of their past, their language and their religion, bring absolutely no result. It is the most mysterious tribe amongst all the population of India."

Mr. Sullivan found himself ver quickly conquered by the "Adonises of the Nilguiri," as they were called by the most ancient colonists and planters of the "Blue Mountains." The collector of Kouimbatour was the first, and perhaps a unique example in Anglo—India, of an English official, a baar—saab, who fraternized so openly **90]** and entered into such intimate and friendly relationship with the aborigines, his subjects. As a compensation for the gift to the Company, of a new piece of land in India, Mr. Sullivan was immediately raised to the position of "General Administrator" of the "Blue Mountains." And Mr. Sullivan lived thirty years in these mountains; he died there.

What was it that attracted him in these beings? What really could there be in common between a civilized European and men as primitive as the Todds? To this question, as well as to many others, nobody as yet has been able to answer. Was it the unknown, the mysterious, that attracts us like the void, and, causing a vertigo, drags us forward into the abyss? From a practical point of view, the Todds are, of course, nothing but savages who are completely ig norant of the most elementary manifestations of civilization. In spite of their physical beauty, they are rather dirty. But we are not concerned with their exterior envelope; the problem lies in the inner world, in the spiritual aspect of this people.

First of all, the Todds absolutely do not know what lying is. There is no word in their language to express "lie" or "false." Theft, or the slightest appropriation of something that does not **91]** belong to them, is absolutely unknown to them. It might suffice if we read what Captain Garkness has to say on this subject in a book published by him. He calls them "a strange tribe of aborigines," and in order

to convince himself of the fact that such qualities are not only the product of our civilization, the famous traveler says, as follows: "Having lived in Outtakamand for twelve years, I declare categorically never to have met in civilized countries such religious respect for the right of meum et tuum (mine and thine) as amongst the primitive race of the Todds. This sentiment is inculcated in their children from early childhood. We (the English) have not found a single thief among them! . . . To deceive, to lie, seems absolutely impossible for them—they don't know what it is. As with the natives of the valleys of Southern India, lying—to them—is the vilest and most unpardonable sin. The most tangible proof of this most profound sentiment is manifested on the heights of the Peak of Dodabet, under the form of their unique temple; it is consecrated to the dethroned goddess '*Truth*.' While the inhabitants of the valleys often forget this goddess and her symbol, the Todds adore both, keeping, in theory and in practice, the sentiment of the sincerest and unalterable respect for the idea as well as for its symbol. . . .!"

92] This moral purity of the Todds and the rare qualities of their soul attracted not only Mr. Sullivan but also many missionaries. One must understand the value of these eulogies expressed by men who are not much in the habit of praising beings on whom they themselves made no impression[26]. And it is perfectly true that from the day of the arrival of the missionaries and of the Englishmen in general, until the very last day of their sojourn they made no greater impression on the Todds than on simple statues of stone. We have known some missionaries and even a bishop who, when preaching publicly on Sundays to their crop of "well—born people," were not afraid of pointing to the Todds as an example of morality.

But there is something still more captivating in the Todds—if not in the masses, in general, and to the statisticians, in particular, at least to those who have dedicated themselves heart and soul to the study of the more abstract sides of human nature, it is the mystery which they feel when in contact with the Todds, and their psychic power, of which I spoke before. **93]** We shall have much to say of these two profound aspects of their soul.

The collector spent ten days in the mountains, returned to Kouimbatour, then went on to Madras in order to submit his complete report on his expedition into the "Blue Mountains" to the Central Office of the Company. After having thus performed his duty, Sullivan returned to the Mountains which he already loved, and to the Todds who interested him tremendously. He was the first to construct a European house there, each stone of which was brought to him by the Todds. "Where did they take those beautiful stones which were so marvelously cut? This still remains a mystery," writes General Morgan.

From the first day the collector became the friend, the protector and the defender of the Todds, and for thirty years he incessantly stood up for them and protected them and their interests against the cupidity and the usurpations of the East India Company. He never called them otherwise than the "legal lords of the soil," and he compelled the "respectable fathers" to reckon with the Todds. For many years the Company paid a rental to the Todds for the forests and the fields which they yielded to them. As long as Mr. Sullivan lived he allowed nobody to offend the **94]** Todds and take possession of those grounds which the Todds looked upon as being their sacred pastures, which fact was specified in the contracts.

The effect produced by Mr. Sullivan's report in Madras was electrifying. All those who suffered from diseased livers, from the climate, from fever and from all other diseases which the tropics bestow so prodigiously upon the Europeans—if they had the necessary means for traveling—rushed towards Kouimbatour. Formerly a poor village, Kouimbatour developed in a few years to a district

[26] Until this day, i.e., in 1883, in spite of all the efforts of the missions, no Todd has been converted to Christianity.

town. Regular communications between Metopolam, at the foot of the Nilguiri, and Outtakamand[27], a small town founded in 1822 at a height of 7,500 feet, were soon established. The entire bureaucracy of Madras soon made their quarters there from March to November. Town after town, house after house, rose on the blooming slopes of the mountains, like mushrooms after April showers. After Sullivan's death, the planters seized almost the entire territory situated between Kotchohiri and Outti. Profiting by the fact that the "masters of the mountains" had reserved for themselves the highest **95]** peaks of the Nilguiri for the pastures of the "sacred buffalo," the English usurped nine—tenths of the "Blue Mountains." The missionaries, who would not let the opportunity slip by, mocked at the natives and their faith in the gods and the spirits of the mountains; their efforts remained useless. The Baddagues were not shaken in their faith in the Todds, though the Todds had soon to content themselves with the bare peaks of the rocks which they now share with the Langurs. Although the "fathers" of the Company—and after them the governmental bureaucrats—continued, on paper, to bestow upon the Todds the title of "legal proprietors of the ground," they as always, acted like "lords toward barons."

At that time nobody paid attention to the Kouroumbs. Since the arrival of the English the Kouroumbs seemed to be swallowed up by the earth, as if they really were what they appeared to be, gnomes of repugnant appearance. Nobody mentioned them, nobody saw them during the first years. Then they began to show themselves little by little, and began to settle at the edge of the swamps and under the humid rocks. Their presence, however, was soon noticeable. How? We shall tell this in the following chapter. Let us first turn our attention to the Todds and the Baddagues.

96] When the newly recognized "order of things" was organized and research work was begun for establishing statistics concerning the discovered tribes, our respectable ethnologists encountered unsuspected difficulties. It was impossible for them to surmount the obstacles which came in their way when trying to solve the problem of the origin of the Todds; after twenty years of strenuous effort they had to admit that it was impossible to learn anything certain on this subject and all they could do was to add the Todds to the other tribes of India. "It is easier to reach the North Pole than to penetrate the soul of a Todd" writes the missionary, Mr. Metz. And Col. Khennessy adds: "The only information which it was possible for us to obtain after so many years is the following: the Todds affirm that they have inhabited these mountains since the day when the 'King of the Orient' presented them to them; they have never left them; never did they descend from their heights. But at what historical period did this unknown 'king' of the Orient live? We are told that 197 generations of Todds have inhabited the 'Blue Mountains.' If we count three generations for one hundred years (though we see that the Todds live to a very old age), it seems—if we believe their affirmations—that they **97]** settled on these mountains about 7,000 years ago. They insist on the fact that their ancestors landed on the Isle of Lanka (no error in this name as well as in the others), coming from the East, 'the horizon of the rising sun.' These grandfathers served the 'ancestors of King Ravon,' mythical monarch—demon, conquered by the not less legendary Rama, about twenty—five generations ago—i.e., by adding a thousand years to the first figure, which would constitute a genealogical tree the roots of which touch a past of 8,000 years[28]. All we can do is accept this legend, or confess frankly that no other facts exist which could throw light on their mysterious past. . . ."

Who, after all, are these beings?

The problem is evidently very difficult; its solution has not advanced a single step since 1822. All efforts on the part of the philologists, ethnologists, anthropologists and all other "ologists" and

[27] It is, in general, simply called "Outti," and we also shall use this name from now on when mentioning this town.

[28] For the name of Lanka, the monarch conquered by Rama, and the number of years mentioned above, see "La Mission des Juifs" by Saint—Yves d'Alveydre. Note by Mr. Semenoff.

"apologists," who came at different periods from London and Paris, have been without success. On the contrary, the more the savants tried to penetrate the mystery of the Todds the less the information obtained seemed to agree with scientific **98]** facts. All indications could be summarized in one statement: the Todds did not belong to ordinary humanity.

Such statements, however, could find no place in the "history of the peoples of India." Finding that the surest information obtainable was inadequate, the savants found consolation in inventing certain hypotheses of which we are going to cite these that are most interesting:

The first of the theorists was the scientist, Mr. Lechenault de la Tour, botanist of the King of France. This respectable savant, in his letters[29] expressed his conviction—one does not know why—that the Todds were a cross—breed of Bretons and Normans thrown by shipwreck on the Malabarian coast. Cross—breeds had been found in the Caucasus; why should they not be found in the Malabarian Mountains? This hypothesis found the approval of many savants.

Unfortunately, this poetical supposition was soon destroyed by a fact; neither the language nor the mode of thinking of the Todds contained the following words: God, cross, prayer, religion, sin. The Todds ignore every expression recalling monotheism or deism—useless to mention Christianity. **99]** Nor can the Todds be considered as pagans, as they adore nobody and nothing except their own buffaloes—I insist on the word "Own," as they do not honor any other buffaloes, of other tribes. Milk, some berries and certain other fruit of their woods are their only nourishment. They never touch the milk, cheese or butter of other buffaloes that could not be their Sacred nurses. The Todds never eat meat; they do not sow, nor do they reap. They consider every occupation inferior except taking care of the buffaloes and tending their herds.

This kind of existence proves sufficiently that there is little in common between the cross—breeds of the Middle Ages and the Todds. Moreover, it is necessary to recall that the Todds never use weapons and never shed blood, which causes them a kind of sacred terror. All mountaineers of the Caucasus, northeast of Tiflis, have preserved arms and instruments of the Middle Ages in great number; their customs carry the imprint of the Christian faiths[30]. The Todds have no knives of any kind—neither old—fashioned nor modern. **100]** The theory of Lechenault de la Tour is wholly improbable.

Then came the old Celto—Scythian theory, remodeled many a time but always in favor, and which, in this case, as in many others, freed the savants from embarrassment. When a Todd dies he is incinerated together with his favorite buffalo, on which occasion very curious rites are performed; if the deceased was a "priest" seven to seventeen of these animals are sacrificed.

But buffaloes are not horses; and the type of the Todds is very European, reminding one of the natives of the south of Italy or of France—a physiognomy very different from the one of the Scythians, as far as we know.

Lechenault de la Tour fought a long time for his ideas, but when he saw them derided he abandoned his theory. The hypothesis of the Scythians is still taken seriously, in spite of its improbability.

The next on the scene was the eternally rejected but always resuscitated theory of the "lost tribes of Israel." The German missionary, Mr. Metz, assisted by certain of his British colleagues who like

[29] Part of these letters appeared from June 17, 1820, to December 15, 1821, in the "Journal of Madras."

[30] These mountaineers betray their German origin by the way they eat their sausages and brew their beer. Their militia, armed for war, is clad in coats of mail and helmets with visors. They carry a cross on the right shoulder.

himself—were gifted with flaming imagination, went with enthusiasm into the study of this theory. However, to refute all these fantastical **101]** affirmations, it might be sufficient to repeat that the Todds never worshiped any god, still less the God of Israel.

The unfortunate German, full of holy piety, lived with the Todds and tried to understand them, for thirty—three years. He lived their daily life, following them from place to place[31]; he washed himself only once a year, lived only on dairy products, and finally became so fat that he began to suffer from dropsy. Metz became attached to the Todds with all the power of his honest and loving heart, and though he had not converted any of them to the Christian religion, he boasted of having learned their language and of having spoken of the Christ to three generations of Todds. However, when other Europeans attempted to verify the sayings of the German, they found that all his allegations were untrue.

They first learned that Metz did not know half a word of their language. The Todds had taught him the Kanaresian dialect which they use when talking to the Baddagues and the women of their tribe. Metz knew nothing of their secret language which the Elders spoke when holding council, **102]** or when executing their unknown religious ceremonies, in the tirieri—a sacred habitation which is severely guarded, and which sometimes is subterranean, situated behind the stable of the buffaloes. This temple is consecrated to a cult which nobody knows, except the Todds. The wives of the Todds themselves are ignorant of this secret language—or perhaps are they forbidden to speak it? As far as the illumination of the Todds through Christianity is concerned, poor Mr. Metz, when transported to Outti, sick and almost dying, frankly confessed that during these thirty—three years of common life he had not succeeded in baptizing a single Todd, either man or child. However, he hoped "to have sown the seed of future education."

But even there disappointment waited for him; the Jesuit fathers, coming from the occidental side of Malabar, had arrived on the Nilguiri; they, in their turn, tried to recognize in the Todds a colony of ancient Syrians converted to Christianity, or being at least Manichean[32]. They made **103]** researches for a long time. Using their skill and habitual shrewdness, the Jesuits succeeded in establishing relations with the Todds. They did not succeed in obtaining their confidence but established good friendship with these ordinarily silent savages, and—to their great joy—for they detest the Protestants still more than the pagans—they learned that Metz might have lived with them for centuries in the most intimate friendship without making the slightest impression upon them.

"The white man's language resembles the chattering of the maina [a kind of talking bird] or the gabbling of monkeys," said the old Todds to the Jesuits who, in their self—sufficiency, did not go into the meaning of this ambiguous compliment. "We listen, and we laugh. . . . What need have we of your gods while we have our great buffaloes?" they added. And they told how Metz proposed to replace their faith in the buffaloes by the religion of those who stole their pastures and daily humiliated them[33].

Though the Todds maintained the same attitude towards the disciples of Loyola as they did **104]** towards Metz, the Jesuits ridiculed the honest German and spread anecdotes about him in the whole of Southern India. We know and could name Jesuits who, with all their power, tried to confirm the

[31] Though the Todds are not Nomads and have house, they change their residence quite frequently in order to find better pastures for their buffaloes.

[32] The Jesuit fathers tried to prove, one day, that the Todds, like the ancient Manicheans, worship the "light" of the sun, of the moon, and even that of an ordinary lamp. Such demonstration would certainly not demonstrate Manicheism. Moreover, the Jesuits lied when affirming it. The Todds laughed very much at this idea when they spoke to Mrs. Morgan and myself about it. They have, on the contrary, a profound aversion to the light of the moon.

[33] Books and works by the missionary Jesuit Fathers on the Coast of Malabar.

natives in their faith in the Might of Satan rather than permit their conversion to Protestant Christianity.

These events took place about ten years ago. Since then, the missionaries of these two religions have abandoned their efforts to convert the Todds. They finally realized that their endeavors would mean nothing but a loss of time. And yet, in spite of the absence of all religious sentiment, all writers and all the inhabitants of Outti unanimously admit that nobody in India is as honest, moral and charitable as the Todds. This handful of patriarchal savages, without family, without history, without the slightest manifestation (at least visibly) of faith in sacred principles, except their adoration of the dirty buffaloes, have conquered all Europeans by their childlike ingenuity. At the same time the Todds are very far from being a barbarian people, as is demonstrated by their astounding capacity in speaking several languages, and their power in maintaining secrecy as far as their own sacred language is concerned.

[105] Sullivan tells, in his Memoirs, how he held conversation with the Todds for hours and that he finally remained speechless and listened with profound astonishment to their judgment of the English. "Spontaneously and very justly the Todds understood our national character and our faults."

So far I have shown to the reader the general traits of the Todds; I have told all or nearly all that is known of them in India. And I can now begin the story of my personal adventures and the observations I have made amidst this tribe which is so little known and so mysterious.

107]

CHAPTER III

I Become Acquainted With the Todds

"The Truth which I uphold is imprinted on all the monuments of the past. To understand history, it is necessary to study the ancient symbols, the sacred signs of the priesthood, and the art of healing in primitive times, an art which is now forgotten. . . ." Baron du Potet.

The event takes place in Madras, in the first half of July, 1883. The West wind blows, beginning at seven o'clock in the morning, i.e., at sunrise, and blows incessantly till five o'clock in the afternoon. This wind has been blowing for six weeks, and will last until the end of August. The thermometer marks 128 degrees in the shade. As it is little known in Russia what the West wind in the South of India means, I shall try to depict this merciless enemy of the European. All doors and windows which happen to be in the direction of this little wind which is equable, continuous and velvety, are covered with thick "tattis," which means mats of kousi (fragrant herb); all chinks are stopped up. The smallest opening is **108]** stopped with cotton—wool, a material which is believed to be the best protector against this West wind. But nothing prevents this wind from penetrating everything—even those objects which are sufficiently impermeable to water. This wind infiltrates into the walls and the following extraordinary phenomenon takes place as a result of its equal and tranquil blowing: books, papers, and manuscripts, all papers move as if they were alive. Leaf after leaf rises as if taken by an invisible hand, then—under the pressure of this intolerably hot and burning wind—every leaf rolls itself up into a tiny tube, after which the paper only continues to tremble under the caresses of the new zephyrs. Dust, at first hardly perceptible, then becoming very thick, settles on furniture and other objects. If some cloth is covered with it, no brush can ever take it off again. And if sofas and chairs are not beaten every hour of the day, the layer of dust which will have settled by evening, will be three—fourths of an inch thick.

There is only one salvation, the "punka:" to open wide one's mouth, turning towards the East and to remain motionless, either sitting or outstretched, and breathing an artificially created freshness by the movement of a giant fan spread **109]** across the room. When the sun has gone down it is possible to breathe a pure though overheated air.

It is for this reason that, in March, the European society people of Madras follow the local government and depart, until November, for the "Blue Mountains." I also decided to leave, but not in the spring: it was already the middle of July and the West—wind had had time enough to dry me to the marrow of my bones. I accepted the invitation of my good friends—the family of General Morgan. On July 17th, half dead with heat, I rapidly packed my trunks and at six o'clock in the evening I found myself in the compartment of a train. The next forenoon I was at Metopolam, at the foot of the Nilguiri.

It was there that I came in direct contact with the Anglo—India exploitation, which we call civilization, and where I also met Mr. Sullivan, member of the Council and son of the deceased collector of Kouimbatour. The "exploitation" presented itself under the aspect of an abominable box on two wheels covered with a linen roof. I had already paid for it at Madras where it was offered under the pseudonym of a "closed carriage with springs, and very comfortable." As far as Mr. Sullivan was concerned, I must say **110]** that he appeared to me as the guardian angel of these mountains. He certainly had a very great influence on these heights which rose before us to the sky, but he was as powerless as myself against the exploitation of the private British speculators who had settled at the

foot of the Nilguiri. All he could do was to try to console me by setting an example. After having introduced himself he told me that he was on his way to the authorities who had sent for him (he had left his plantation, situated I don't know where). Then he sat down without protesting and we continued our way in this horrible box on two wheels. The great ones of the "superior" race, who are so proud with the Brahmans, become quite small and tremble before the inferiors of their own people in India. I have noticed it more than once. It may be that they are afraid of their disclosures, but perhaps they are even more afraid of their poisonous tongues and their almighty slander.

Thus the member of the Council was afraid of saying one word to the dirty employe," the agent in charge of the transportation of travelers and luggage from Madras to the Nilguiri." When this agent declared with insolence that owing to the rain in the mountains he was not going to run the risk of spoiling the color and varnish of the **111]** "closed cars" and that, therefore, the travelers were to depart in open cabs, neither Mr. Sullivan nor the other English travelers had one of those Anglo—Hindu gestures which reduce the natives of highest rank to nothingness.

There was nothing to be done. I sat in a stooped position in this box on two wheels in comparison with which the Russian Tonga on the road to Simla is like a royal compartment against a kennel where the dogs are kept during a voyage. It was thus that we began the ascent of the mountain. Two miserable worn—out nags dragged the cabriolet. We had hardly made half a mile when one of these phantoms reared on his hind legs and fell down, throwing over the cab which was rolling with me to an abyss—fortunately not very deep—and into which, moreover, I did not roll. I had a lucky escape, having only a disagreeable surprise and a torn dress. One of the Englishmen very kindly rushed to my assistance (his cab had got stuck in the red clay), then vented his anger on the driver who was neither the owner of the two—wheeled box nor of the nag which died on the road. The driver was a native, and we knew that it would be useless to try to pacify the Englishman. I was compelled to await the arrival of another cab and two other jades that **112]** were expected to come from the depot. I was not sorry for losing this time. Already I had made the acquaintance of one of the members of the council—acquaintance made under the constraint of a common exploitation. Then I also started a conversation with another Englishman. An hour of waiting had gone but during this time I was able to learn many new details on the discovery of the Nilguiri, the father of Mr. Sullivan, and the Todds. Later, at Outti, I often had opportunity to see these two "dignitaries" again.

We finally continued our way, but my misfortune had not ended. Another hour had gone by when it began to rain. My cab was soon transformed into a bathtub with shower. Moreover, the temperature fell in proportion to our ascent. At last we arrived at Chotaguiri. I was freezing in my fur coat. There was one more hour of traveling. There I was in the "Blue Mountain" at the height of the rainy season. A stream of thick water, reddened by the soaked ground, was rushing down toward us and the beautiful panorama on both sides of the road was almost hidden by fog. Yet even under these unpleasant conditions I enjoyed the journey. The brisk air was delicious after the heavy atmosphere of Madras. Though filled with humidity, it was impregnated **113]** with the perfume of violets and the fragrance of pine trees. What were the mysteries these forests—covering the slopes of the "Blue Mountains"—had witnessed in the long course of their existence? What had they seen, these century—old trunks jealously hiding scenes like those in "Macbeth"? Legends, in our days, are no longer in style—they are called stories, which is natural. "Legend is a flower unfolding only on the groundwork of faith." Faith, however, has long since vanished in the hearts of the civilized Occident. It is for that reason that these flowers perish under the murderous breath of modern materialism and general incredulity.

This rapid transformation of climate, of the atmosphere and all nature appeared miraculous to me. I forgot the cold, the rain, the horrible box in which I was sitting on my trunks and suitcases, which

were half broken and soiled with mud; I had only one desire: to breathe, to drink this pure and beautiful air which I had not inhaled for years.

We arrived at Outti at six o'clock in the evening. It was a Sunday and we soon encountered a crowd returning from their evening service. The majority of these people were Eurasians—Europeans in whose veins flows the "black" **114]** blood—ambulant passports with "particular marks" which they carry from the cradle to the grave in their finger nails, profile, hair and complexion. I know nothing more ridiculous than an Eurasian dressed in a stylish jacket, his low forehead covered with a round hat. Perhaps more ridiculous still is an Eurasian woman in her hat adorned with feathers. She resembles a horse with a headdress of ostrich feathers put before a hearse. No Englishman is capable of feeling and especially of manifesting such hatred against the Hindus as the Eurasians. The depth of their hatred against the aborigines grows with the quantity of blood that they assimilate from the natives. The Hindus pay them back, and with usury. The "gentle" heathen transforms himself into a cruel tiger when only the word "Eurasian" is uttered in his presence.

However, I did not look at the creoles who sank up to their knees in the heavy mud of Outtakamand, with which all the streets of this little city were covered, as with blood. I did not look at the newly shaven missionaries who preached in the wide open spaces under their open umbrellas, gesticulating pathetically with their arms, whilst the water was running from the trees. No, no. Those whom I was looking for were not **115]** there. The Todds do not walk in those streets—they rarely ever approach the city. My curiosity—this I learned soon—could only be satisfied several days later.

The evening before, in the train, I was almost dying—suffocating with intolerable heat. Now, not being used to this climate, I trembled with cold under my blankets and had to have a fire during the whole night.

For three months, until the end of October, I worked in order to acquire new information about the Todds and the Kouroumbs. I went as a Nomad to the former and made the acquaintance of almost all the elders of these two extraordinary tribes. Mrs. Morgan and her daughters, who were all born on these mountains and spoke the language of the Baddagues, as well as Tamil, were of great help to me, and assisted me in enriching every day my collection of facts. I have put together here all that I could learn from them personally and otherwise, and all that I could extract from manuscripts which were entrusted to me. I hand these facts over to the reader for his study.

There is indeed no tribe in the world resembling the Todds. The discovery of the "Blue Mountains" was for Madras what the discovery **116]** of America was to Europe. During these last fifty years numerous books have been published on the Nilguiri and the Todds, and every one invariably puts the question: "But who are the Todds?" Indeed, where have they come from? From which country have they arrived—these giants—real "Brobdingnags" of the land of Gulliver? From which branch of humanity, dried up — dead since a long time—reduced to dust, did this strange, unknown fruit fall on the "Blue Mountains"?

Now that the English have lived side by side with the Todds for more than forty years, and have learned about them all which is possible—that is to say, something like zero—the authorities of Madras have calmed down a little and have changed their tactics. "No mystery is attached to the Todds and it is for this reason that nobody can penetrate it," say the officials. "There is and was nothing enigmatical in them. . . . These men are like other men. Even their influence on the Baddagues and the Kouroumbs, which is incomprehensible at first, can easily be explained: it is the superstitious terror of ignorant aborigines and of ugly dwarfs at the sight of physical beauty, great height and moral power with which this other tribe is **117]** endowed. In other words, the Todds are beautiful, though

dirty, savages, irreligious and without a conscious past. They represent simply a tribe that has forgotten its origin, and is partly bestial, like all the other tribes of India."

However, all the officials, agriculturists, planters and all those who have settled and lived for a long time at Outtakamand, Kottaguiri and other little towns and villages on the slopes of the Nilguiri, look differently at the problem. The sedentary inhabitants of the "Sanitariums"[34], which grew like mushrooms during thirty years on the "Blue Mountains," know things which the newly arrived English officials will not see even in their dreams—and about which silence is kept. Who wishes to become the object of ridicule for others? However, there are others who are not afraid of speaking openly and with emphasis of that which they have recognized to be true.

To these latter belongs the family who had invited me and who had not left Outtakamand during forty years. This family consisted of General Rhodes Morgan, his amiable and cultivated wife and their eight daughters and married sons. **118]** They all have clear and firm opinions established concerning the Todds and the Kouroumbs—especially in regard to the latter. "My wife and myself have grown old on these mountains"—this was an often—repeated saying of the honorable old English general." My wife, myself, and our children speak the language of the Baddagues and we understand the dialects of the other local tribes. The Baddagues and the Kouroumbs work on our plantations by the hundreds. They are used to us and like us and consider us as members of their families, as their friends and faithful protectors. If, therefore, there is anybody at all who knows them well, their domestic life, their customs, their rites, their faith—it is only we: my wife, myself and my eldest son who serves here as collector. It is thus that we come in continual contact with them, and—fortified by facts which more than once have been proven in the courts—I do not hesitate to declare openly that the Todds and Kouroumbs really and unquestionably are possessed of certain powers of which our savants have no conception. . . . If I were superstitious[35] I could solve this problem **119]** very simply. I would speak, for instance, like our missionaries: 'the Moulou—Kouroumbs are an infernal progeny; they are the direct offspring of the devil. The Todds, though heathens, serve as an antidote to the Kouroumbs; they represent the instrument of God to weaken the power of the Kouroumbs and thwart their plans.' However, as I do not believe in the devil, I have arrived, a long time ago, at another conviction; we cannot deny that in man and in nature there are forces which we do not understand. If our haughty science refuses to admit their reality it is due to lack of wisdom and because science rejects what it cannot understand or classify[36].

"Too often have I witnessed occurrences that were unquestionable proofs of the existence of this unknown force, so that I cannot but reject the skepticism of the scientists in this respect"[37].

---

[34] This name is given by the English to such towns as Simla, Darjeeling, Mussoorie, and other towns in the mountains of India, where officers and soldiers are sent for recovery.

[35] The honorable general is a "free—thinker" and very appreciative of the scientific agnosticism of Herbert Spencer and other philosophers of the same school.

[36] It is interesting to compare the opinions emitted by the English skeptic with those of the priest Beliousine who has published many articles in the magazines of our capital on the superstitions of the Russian people in regard to sorcerers and witchcraft. We shall find later that the attitude of mind of the English general approaches the attitude taken by the Russian priest.

[37] This is an extract of a report of the Major—General Morgan addressed to the Committee which was organized by the General Council of the Theosophical Society for the study of religions, customs, cults and superstitions of the Dravidian Mountain tribes. This report, composed by one of the principal members of the Council, and president of the Theosophical Society of the Toddebet at Outtakamand, was read at a public meeting before 3,000 persons on the day of the annual assembly of the members, on December 27th, 1883, at Adyar (Madras). The family of General Morgan is well known all over South—India. They enjoy the esteem of the authorities and of the entire European society. It is with their express consent that I reveal their names and take them to witness. The skeptics of Russia are invited to address themselves for more complete information to the General himself if they wish to know the opinion of an English savant on the sorcery and witchcraft of the Moulou—Kouroumbs.

120] All that my honorable friend and host had seen and heard from the Todds and the Kouroumbs would fill volumes. I shall relate a fact, the authenticity of which has been certified by the General, his wife and his children. This story will prove how much these cultivated people believed in the witchcraft and devilish power of the Moulou—Kouroumbs.

"Having lived for many years, in the Nilguiri," writes Mrs. Morgan[38] in her book, "Witchcraft on the Nilguiri," "I have been in a position to study the lives and customs of hundreds of natives belonging to different tribes working on our plantations. I know that they often have recourse to demonology and witchcraft, especially **121]** the Kouroumbs. This latter tribe is divided into three branches; first, the ordinary Kouroumbs consisting of sedentary inhabitants of the forests who often work as laborers; the second branch are the Teni—Kouroumbs (derived from the word 'tein,' honey) who live upon honey and roots; the third branch are the Moulou—Kouroumbs. These latter are more frequently to be seen in the civilized parts of the mountains, i.e., in the European villages, than the Teni—Kouroutnbs. They live in great numbers in the woods near Viniade. They use bow and arrow and like to hunt the elephant and the tiger. There exists a belief in the people—and the facts often prove its justification—that the Moulou—Kouroumbs (like the Todds) have power over all the wild animals, especially over elephants and tigers. In certain cases they are even capable of assuming their forms. Under cover of this lycanthropy the Moulou—Kouroumbs commit many crimes without being punished; they are very vindictive and evil. The other Kouroumbs always address themselves to them if they need help. . . . If a native desires to take veneance on any enemy he calls on a Kouroumb.

"Amongst the laborers working on a plantation of Outtakamand there was a whole company **122]** of Baddagues, thirty young and strong men who all—without exception—had grown up on our territory where their fathers and mothers had served before them. Suddenly, without apparent cause, their number diminished. I noticed nearly every day the absence of one laborer, then of another. Inquiries which were made revealed that the absent man had suddenly fallen ill and shortly after had died.

"One market—day I met a monegar (elder) of the village to which my Baddague—laborers belonged. He saw me, stopped, then approached me, greeting me with great deference.

"'Mother,' said he, 'I am sad, for a great misfortune has come over me'—after which he sobbed desperately.

"'What is it? Speak quickly . . .'

"'All my boys die one after the other and I am incapable to render them assistance, powerless to stop the evil. . . . . The Kouroumbs kill them.'

"I understood, and asked for the motive which induced the Kouroumbs to commit these murders.

"'They always want more and more money. . . . We already give them nearly all that we earn, but they remain dissatisfied. Last winter I told them that we had no more money, **123]** that we could not give them more." All right . . do as you please . . . but we shall have what we want. . . ." If they answer in this fashion one knows in advance what it means. Such words predict the inevitable death of several members of our company . . . . At night when everything is asleep around us, we are

[38] Wife of the General and daughter of the Governor—General of Travankor, at Trivandroum, where she was born.

suddenly awakened and see a Kouroutnb in our midst. Our entire company sleeps in a large bunkhouse. . . .'

"'Why don't you close your doors properly? Why don't you lock them?' I questioned the elder.

"'We lock them, but of what avail! You may close everything—the Kouroumb will penetrate any object. No stone walls will be an obstacle to him. . . . After having been awakened one looks at him in fear, he is there—in the midst of us he gazes at us, at one after the other—then lifts his finger and points to one, then to the other. . . . Madou, Kourirou, Djogui (the names of the three last victims), he does not open his mouth—he is silent—only points out, then vanishes suddenly without leaving any trace! Several days later those toward whom he had pointed with his finger fall ill; fever seizes them, their stomach swells—and the third, often the **124]** thirteenth day, they die. It is thus that during these last months eighteen young men out of thirty are dead among us. We are now only a handful of men . . . .' And the monegar shed hot tears.

"'But why don't you lodge a complaint with the Government?' I asked.

"'Are the saabs going to believe us? And who could catch a Moulou—Kouroumb?'

"'Then give to these horrible dwarfs what they demand, two hundred rupees, and have them promise to leave the others at peace. . . .'

"'Yes, it will be necessary to do so,' sighed the Baddague. Then, after another bow, he went away."

This story is one of the many happenings related to me by Mrs. Morgan who is an intelligent and serious—minded woman, and is a proof of how much the English people share the belief of the "superstitious natives" in the magical occult power.

"I have lived amongst these tribes for over forty years," said the General's wife many a time. "I have watched them for a long, long time, and very closely. There was a time when I did not believe in this 'power' and treated all things relating to it as absurdities. However, **125]** persuaded by facts, I cannot help believing as many others do. . . ."

"Do you know that people laugh at your belief in 'witchcraft'?" I said one day.

"I know it. But the opinion of the masses who judge superficially cannot change my conviction which is founded on facts."

"Last night at dinner, Mr. Betten told me laughingly that two months ago he had encountered the Kouroumbs, and that in spite of their threats he was still alive. . . . ."

"What did he tell you exactly?" asked Mrs. Morgan vividly, taking off her eye—glasses and putting her work aside.

"While hunting, he had wounded an elephant, but the animal disappeared in the thick forest. However, the elephant was magnificent, and Mr. Betten did not wish to lose it. Eight Burgher—Baddagues were with him; he ordered them to follow and find the wounded elephant. But the animal forced them to go very far, and still farther. Then, suddenly, when the Baddagues had declared that they were not going any farther, as they were afraid of encountering the Kouroumbs, they saw the lifeless body of the elephant. The Englishman, when approaching the animal, found himself face to face with several **126]** Kouroumbs. They declared that the elephant belonged to them, that they had

just killed him, which they proved by twelve arrows stuck into the body of the corpse. However, Betten searched for the wound created by his bullet. According to him the Kouroumbs had only put a finishing hand on the animal which had been seriously wounded by him. The dwarfs, however, insisted on their rights . Then—according to Mr. Betten's story—in spite of their maledictions, he chased them away and returned home after having cut off the paws and tusks of the elephant. 'I am still safe and sound,' said he laughingly to me, 'while the Hindus in my office had already buried me when they heard of my encounter with the Kouroumbs.'"

Mrs. Morgan listened patiently to my story, then asked me:

"Is that all he told you?"

"Yes."

After dinner there was a general discussion on the subject.

"Now I shall tell you what Betten omitted to mention; after which I shall call a witness, the only one who survived this dreadful encounter. . . . Did Betten repeat to you the words which the Kouroumbs uttered when he first tried **127]** to take the tusks of the animal? 'The one who touches our elephant will see us at the hour of his death.' This is the habitual formula of their menace. If Betten's Baddagues had been of this country here they would rather have allowed their master to kill them on the spot than to disregard the threat of the Kouroumbs. But he had taken them from Maissour. Betten wounded the animal, but he is too sensitive—he admits it himself — to cut the corpse of an animal to pieces. He is only half a hunter—a 'cockney' of London," Mrs. Morgan added with contempt. "These chicaris of Maissour cut off the paws and the tusks of the animal and then carried them away on their poles. They were eight, and do you wish to know how many of them are still alive?"

The General's wife clapped her hands. It was thus that she called her servant. She sent him to fetch Pourna.

Pourna was an old chicari of very poor health. With his little dark bilious looking eyes he looked apprehensively at his mistress, and at me. He certainly did not understand why he had been called into the drawing room of the Saabs.

Mrs. Morgan, in a decided tone, said: "When hunting the elephant two months ago with Betten—Saab, how many chicaris were you in all?"

128] "Eight men, Madam—Saab; Djotti, a child, was the ninth," answered the old man, with a hoarse voice.

"And how many are you today?"

"I alone remain, Madam—Saab," sighed the old man.

"What!" I exclaimed with undisguised terror. "All others, even the child, are dead?"

"Mourche, they are dead—all!" moaned the old hunter.

"Tell Madam—Saab how and why they died," bade Mrs. Morgan.

"The Moulou—Kouroumbs killed them; their stomachs swelled, and they died, one after the other; the last man died five weeks ago. . . ."

"But how was this man saved?"

"I sent him right away to the Todds so that they might cure him," explained Mrs. Morgan. "The Todds did not receive the others. They never take it upon themselves to cure those who drink, they send them back—that is why my good laborers died one after the other, as many as twenty men," she added with a sigh. "There you are—this old man is being cured—besides, he did not touch the elephant— he only carried a gun. Betten had told me, and others confirmed it afterwards, that he threatened the chicaris to compel **129]** them to spend the whole night in the forest with the Kouroumbs if they would not carry with them the remains of the elephant. Terrified, they quickly cut off its paws and tusks and carried them away. Pourna, who for a long time had been in my son's service at Maissour, rushed to my house. I sent him and his comrades at once to the Todds. But they received nobody except Pourna who never drinks. The others fell ill the same day. They were walking among us like phantoms, green, shrunken, but their stomachs heavily swollen. Before a month had gone they were all dead with 'fever,' according to the diagnosis of the military doctor."

"But a poor little child could not as yet be a drunkard?" I asked. "Why did the Todds not save it?"

"Even our five—year—old children drink Mrs. Morgan replied, with an expression of disgust."Before our arrival on the mountains of the Nilguiri there was no smell of liquor; it is the gift of grace bestowed by our civilization. And now. . . ."

"Now? . . ."

"Today alcohol kills as many men as are killed by the Kouroumbs. It is their best ally. Otherwise, **130]** the Kouroumbs would remain powerless owing to the proximity of the Todds."

Our conversation stopped at these words. Mrs. Morgan gave orders to have two oxen yoked before a big carriage. She invited me to go and see her village "behind the herbs." We left.

She spoke to me about the Todds and the Kouroumbs throughout the ride.

Mrs. Morgan loves these mountains and is proud of them. She considers herself as their child, and the Todds and even the Baddague laborers are to her part of her family. The General's wife cannot forgive her government for not recognizing sorcery and its disastrous consequences.

"Our Government is just stupid," said Mrs. Morgan, getting quite excited. "They refuse to constitute a committee for research, and to believe in the facts admitted by the natives of all castes, while a number of them make use of these horrible means for the purpose of committing crimes that cannot be punished. These crimes are committed far more often than is known. The terror of this occult power is so great among our people that they prefer to kill a dozen innocent animals by means of an entirely different kind of sorcery, rather than let a patient die whom they **131]** believe to be the victim of the evil eye of a Kouroumb—being convinced that in this way they can save him. One day I was riding in the country. Suddenly my horse shied, reared, and bouncing sidewise in an entirely unexpected manner, almost threw me out of my saddle. I looked upon the road and saw something very strange. There was a big flat basket on which was placed the cut—off head of a sheep, gazing at the passers—by with its dull eyes; there were also a cocoanut on that plate, ten silver rupees, some rice and flowers. This basket was placed on top of three stakes arranged in the form of a triangle, and was attached to this triangle by three very fine threads. The whole arrangement was made in such a

way that any person, coming from one side of the road or the other, inevitably hit against these threads, tore them and thus received a violent blow from the deadly 'Sounnioum,' as this kind of sorcery is called here. This is the most ordinary means used by the natives to which they very often have recourse in cases of illness, where death alone seems to be the solution. Then they prepare the 'Sounniourn.' Whosoever touches it, were it only one thread, catches the disease, while the sick person gets cured. The 'Sounnioum' which I nearly hit that evening had been placed on the road leading **132]** to the club and where people always pass at a late hour. My horse saved me, but I lost it; it died two days later. How is it possible after such an experience not to believe in the 'Sounnioum' and in all this sorcery! . . ." And she continued: "It exasperates me that the physicians attribute death, caused by sorcery, to a certain unknown fever. Strange fever—which knows how to select its victims so unerringly and so intelligently. It will never hit those who do not come in conflict with the Kouroumbs. It is always the result of a disagreeable encounter, of a fight with them and the result of their anger against their victim. There is not, there never has been, any kind of fever in Nilguiri. It is the most healthful place in the world. My children, from the day of their birth, have never been ill for a single hour. Look at Edith and Claire, at their strength and their clear complexion, Mrs. Morgan added, pointing to her children.

She did not listen to my compliments. She continued to rage against the doctors. Then, suddenly, she interrupted her invectives and exclaimed: "Look, there is one of the most beautiful mourrti of the villages of the Todds. Their saint Kapiloll, the oldest, lives there."

The Todds, as I have told before, are partly **133]** nomadic. The entire crest of the mountain chain from Rongassouam to Toddabet is covered with their villages, if a group of three or four pyramidal habitations can be called a village.

Such houses are erected one not far from the other, and between them, distinguished by its grandeur and more careful construction, shines a "Tiriri," sacred stable for the buffaloes. Behind the first "chamber" serving as nocturnal refuge for the buffaloes and especially their females, and which is a room of very large dimensions, is always a second "chamber." An eternal obscurity reigns in this latter hall; it has neither doors nor windows and its only entrance consists of a hole not larger than one square archine[39]. This room must be the temple of the Todds, their Sanctum Sanctorum, where the mysterious ceremonies take place, known to no one. The entrance hole is placed in the darkest part of the building. No woman or married Todd is allowed to enter there; in other words; no Kout, i.e., person belonging to the laic class. Only the "Terallis," the officiating priests, have free access to the interior tiriri.

The entire building is always surrounded by a rather high stone wall, and the court inside, or the **134]** Tou—el, is also considered as sacred. At a distance the houses around the tiriri by their form recall the tents of the Korghiz. But they are entirely made of stone and coated with very solid cement. They are twelve to fifteen feet long, eight to ten feet wide and not higher than ten feet, measured from the ground to the pyramidal point.

The Todds do not stay in their habitations during the day; they spend only the night there. Without regard to the weather—during the most violent monsoons, during the torrential rains—one can see them sitting in groups on the ground or walking by twos. As soon as the sun goes down they disappear into the small openings of their miniature pyramids. One large silhouette after the other vanishes into the building. Then, by means of a thick wooden shutter, they close this opening and only reappear the next morning. After sunset no one can see them nor make them leave their retreat.

[39] One archine — .712 meters.

The Todds are divided into seven clans or tribes. Every clan is composed of one hundred men and twenty—four women. According to the statements of the Todds this number does not vary and "cannot change"; since their arrival in the mountains it has always remained the same. The statistics have indeed proven this for the last **135]** fifty years. The English explain this regularity in the number of births and deaths, which limits the Todds to the number of 700 men, by their existing polyandry; the Todds have only one wife for all brothers of one family, even if there are twelve of them.

The notable minority in the birth of female children was at first attributed to the killing of the newly—born, a custom which is quite prevalent in India. But this has never been proven. In spite of all efforts and ceaseless spying, and not—withstanding all promised compensations for denouncing those who could be caught in the very act of delinquency (the English were burning with desire to catch them, one does not know why) it has been impossible to find even the smallest trace of child—murder. The Todds have only a smile of contempt for all these suspicions.

"Why kill these little mothers?" they said. "If we had not need of them, they would not exist. We know the number of men and the number of mothers we need; we shall not have more."

This strange argument induced the geographer and statistician, Mr. Torn, to write angrily in his book on the Nilguiri: "They are savages, idiots, and they mock at us." Those, however, who have known the Todds for a long time and have **136]** watched them for years, think that the Todds speak with gravity and believe in their affirmations. They even go further and frankly express the opinion that the Todds, like many other tribes living close to Nature, have penetrated into many of her mysteries, and, as a result, are far better instructed in practical physiology than our most learned doctors. The friends of the Todds are absolutely convinced that the Todds have no need of recourse to infanticide, as they can increase or decrease the number of their "mothers" as they please; they, therefore, speak the truth, though their modus operandi in this obscure physiological problem remains for all an impenetrable mystery.

The words "woman," "girl," and "virgin" do not exist in the language of the Todds. The conception of the feminine sex is, with them, indissolubly connected with maternity, nor do they recognize any special term for the feminine sex, in whatever idiom they may express themselves. Whether they speak of an old woman or of a one—year—old child, they always say "mother," and if precision is necessary, they use the adjectives "old," "young" and "little." The Todds often declare: "Our buffaloes have fixed our number once for all; also the number of the mothers."

The Todds never remain in a mourtti for **137]** a very long time, but move from one to the other as they require new pasturage for their buffaloes. Owing to the fecundity of the flora in these mountains these pastures have not their equal elsewhere in India. It is, perhaps, for this reason that the buffaloes of the Todds surpass in height and strength all other animals belonging to that family, not only in this country but all over the world. But there is another impenetrable mystery: the Baddagues and the planters also have buffaloes that live on the same fodder. Why are their animals smaller and weaker than the "sacred herds" of the Todds? The gigantic stature of the sacred buffaloes leads one to believe that they are the last survivors of antediluvian animals. The animals of the planters can never compare in strength with those of the Todds, and the Todds refuse categorically to lend their buffaloes for a crossing of races.

Every clan of Todds—there are seven—is divided into several big families. Every family, according to the number of its members, possesses one, two or three houses in the mourrti which are situated in several pastures. Thus every family always has its habitation ready, wherever they may settle for the time, and their domain often extends over several villages which belong **138]** to them alone, with the inevitable tiriri, temple—stable for the buffaloes. Before the arrival of the English and

their spreading like a parasitic vegetation on the slopes of the Nilguiri, the Todds, when leaving one mourrti for another, left the tiriri empty, as well as the other structures. But noticing the curiosity and indiscretion of the new arrivals from the first day of their invasion, when they attempted to penetrate into their sacred edifices, the Todds became very careful. They are distrustful now, have lost their former confidence, and when moving to new pastures leave behind them, in the tiriri a "Teralli"[40] priest, known today under the name of Pollola[41] his assistant Kapillol and two female buffaloes.

"For one hundred and ninety—seven generations we have been living quietly on these mountains," said the Todds in their complaint to the Government, "and none of us, except the Terallis, have ever crossed the thrice—sacred threshold of the Tiriri. The buffaloes roar with anger. . . . We ask you to prohibit the white brothers from approaching the Tou—el [sacred barrier], otherwise a disaster will happen, a terrible disaster. . . ."

139] And the authorities were wise enough to forbid the inhabitants of the valleys, especially the English and the curious and insolent missionaries, to enter or even approach the Tou—el. But the English only gave in completely when two of their countrymen had been killed at different times; the buffaloes had lifted them tip on their enormous horns and had crushed them under their heavy hoofs. Even the tiger, which is scorned by the buffalo of the Todds, does not dare to try his strength against this animal.

Thus no one has been able to uncover the mystery which is hidden in the room behind the stable of the buffaloes. Even the missionary Metz, who lived with the Todds for thirty years, did not succeed in solving this enigma. The description and all the information given on this subject by Major Frezer[42] and other ethnologists and writers, is purely imaginary. The Major had "penetrated" into the room behind the stable of the buffaloes and all he discovered in this temple in which the whole world was interested, was a dirty and entirely empty room. It is true that the Todds had just rented this village to the authorities and had transported their penates to another and much larger pasture. All that had been in the **140]** houses and the temple had been carried away; the buildings themselves were to be burned.

The Todds do not occupy themselves with the rearing of cattle; they have neither cows, sheep, horses, goats nor birds. They have only their buffaloes. The Todds do not like poultry, as the cocks would disturb the silence of the night and, with their crowing, would wake the "tired buffaloes," one of the old men explained to me. I have already told that the Todds have no dogs, but the Baddagues keep them. The dog is indeed very useful and even necessary in the caverns of the forests. The Todds have never performed labor of any kind—either before or since the arrival of the English; they neither sow nor do they reap. However, they have all they need, have no regard for money, and none of them understand anything of material matters, with the exception of some old men. Their women adorn their white drapes—their only garment—with very beautiful embroidery; but the men despise all manual labor. All their love, all their meditations, all their pious sentiments are centered on their magnificent buffaloes. The wives of the Todds are not allowed to approach the animals, only the men take charge of milking the female buffaloes and of looking in every way after these sacred animals.

141] Several days after my arrival, accompanied only by women and children, I went to visit a mourrti situated about five miles from the city. Several families of Todds were at that time living in the village, also an old Teralli and a number of priests. I had had opportunity to meet several Todds, but had not seen their women nor their "ceremony with the buffaloes." We had gone with the intention

---

[40] Ascetic, hermit.

[41] Pollola, guardian; and Kapillol, under—guardian.

[42] "The Todds, What is Known of Them."

of assisting, if possible, at the "ceremony of the buffaloes entering the stable"; I had heard much about it and was very anxious to see it.

It was already five o'clock in the afternoon and the sun was disappearing behind the horizon, when we stopped at the edge of the woods. We had left our carriage and were walking across a large glade. The Todds were busy with their buffaloes and did not notice us, not even when we were quite near them. But the buffaloes began to roar; one of them, undoubtedly the "chief," decorated with silver bells on his enormous coiled—up horns, left the herd and came as far as the edge of the road. He turned his head toward us, glanced at us with flaming eyes, then set up a roar as if to say: "Who are you?"

I had been told that the buffaloes were lazy and stupid and that their eyes were expressionless. I **142]** had held the same opinion before knowing the buffaloes of the Todds, especially before knowing this buffalo who came toward us to speak to us in his animal language. His eyes were burning like two fiery coals, and in the restlessness of his slanting eyes I saw the expression of surprise and distrust.

"Do not approach him," my companions cried. "This is the chief and most sacred animal of the entire herd. He is very dangerous." I had no intention of approaching the buffalo. On the contrary, I withdrew much quicker than I had advanced. At that moment a tall youth, as beautiful as Hermes amongst the oxen of Jupiter, with one leap jumped between the buffalo and ourselves. Crossing his arms and bowing before the "sacred" head of the animal, he began to murmur words into his ear which none of us understood. Then such a strange phenomenon occurred that, had this fact not been confirmed by the others, I would have considered it a simple hallucination aroused by all the stories and anecdotes that had been told me about these sacred animals.

The buffalo, as soon as the young Teralli spoke his first words to him, turned his head toward him as if he really listened and understood. Then he looked at us as if he were examining us more **143]** closely, shook his head and began to snort in short jerks, which seemed like an intelligent answer to the respectful observations made by the Teralli. Finally the buffalo threw another indifferent glance at us, turned his back to the road and walked slowly toward his herd.

The scene appeared comical to me, and reminded me so strongly of the popular conversation held by the Russion Moujik with the chained bear "Mikhailo Ivanitich" that I almost burst out laughing. However, seeing the solemn and intimidated faces of my companions, I restrained myself.

"You have seen it—I told you the truth," said a young girl of about fifteen years to me, in a low voice triumphantly and at the same time apprehensively. "The buffalo and the Teralli understand each other and speak to each other like men. . . ."

To my great surprise, the mother did not contradict her daughter; she made no comment. Somewhat bewildered by my questioning, astonished look, she said: "The Todds are, in all things, a strange tribe. They are born and live in the midst of the buffaloes. They train them for years and one must indeed think that they converse with them. . . . "

144] The wives of the Todds recognized amongst us Mrs. T. and her family; they came out upon the road and surrounded us. They were five; one carried her child which, in spite of the cold wind and the rainy weather, was perfectly naked. Then there were three others, quite young and extraordinarily beautiful, and an old woman, not bad looking, but almost too dirty. This old woman approached me, asking—I suppose in Kanaresian—who I was. I did not understand her question and one of the young girls answered for me. When the question and answer were translated to me the latter appeared to me very original, though it did not quite correspond with the truth.

I was introduced as a "mother" coming from a strange country and a woman "who loved the buffaloes," as my interpreter told me. This declaration evidently pacified and even gladdened the old, dirty woman. Without this recommendation, as I knew later, it would not have been possible for me to assist, later in the evening, at the ceremony with the buffaloes. The old woman ran toward one of the teralli, the eldest, who was surrounded by a group of young priests and stood at some distance in a picturesque attitude, leaning on the magnificent black back of the "chief" buffalo, already known to us. He came at once toward **145]** us and addressed Mrs. S., who spoke their language as well as the natives themselves.

What a beautiful, imposing old man! I could not help comparing this ascetic of the mountains with the other Hindu or Mussulman anchorets. These latter are weak and look like mummies, while a Teralli is of amazing health, bodily strength and vigor, like an ancient oak. His beard was beginning to look silvery, and his hair, falling down in heavy locks, was white. Holding himself as straight as an arrow, he approached us slowly, and it seemed to me as if the living picture of Velisar had left its frame. The sight of this proud and beautiful old man who resembled a king clad in rags, and who was surrounded by six powerful and magnificent Kapilollis aroused in me a burning curiosity and an irresistible desire to know all about this tribe and especially its mysteries.

It was, however, impossible to satisfy my desire at this moment. Like the great majority of Europeans, I did not speak the language of the Todds. So I had to wait patiently and without complaint. All I could do was watch and observe whatever I would be allowed to see. That evening I assisted at the following strange ceremony which the Todds perform daily.

146] The sun had gone down almost entirely behind the big trees, when the Todds prepared their sacred animals for their return to the stable. The buffaloes, about one hundred in number, were grazing quietly in the field, the "chief," who never leaves his observation post, being in their midst. Each buffalo had little bells fixed on his horns, but while their bells were of copper, their chief was distinguished by bells of pure silver and earrings of gold.

The ceremony commenced in this way: the children of the buffaloes were separated from their mothers and locked up in a special stable near the Tou—el, where they remained until morning. Then the wide doors of a very low wall were opened. This wall was so low that, from the road, we could see all that happened inside the Tou—el. Their bells ringing, the buffaloes entered one after the other and ranged in line. These were the male buffaloes. The females waited their turn. Every buffalo was led to a cistern, or rather a pool; there they were washed and dried with herbs; then, after quenching their thirst, they were locked up in the Tiriri.

Now, wherein lies the interesting part of this ceremony? As the buffaloes approach the doors, the "Laymen and women" (i.e., about 80 **147]** men and about two dozen women of different age) stand in line on each side of the doors, the men on the right, and the "mothers" on the left. They salute each buffalo as he passes. Moreover, every Todd of the laic caste performs certain incomprehensible gestures which express profound respect. The same ceremony is repeated for the female buffaloes. Moreover, when saluting the female buffalo, they tender her some herbs and bow to the ground. The "mother" whose offering has been accepted by the "chief" female buffalo, believes herself very fortunate, as this is considered a good omen.

After the male buffaloes have been taken care of and locked up, the men begin to milk the female buffaloes, who will not allow any of the women to approach them. This sacred ceremony lasts for two hours; the vessels, which are made of bark, after having been filled with milk are carried seven times around the female, and are then deposited in the "dairy," a special building kept very clean.

Only the "initiates," i.e., the Kapilolls, are allowed to milk the animals, and they perform this duty under the supervision of the chief Teralli, or first priest.

After the milking of the buffaloes, the doors of the Tou—el are closed and the initiates enter the **148]** stable of the buffaloes. Then, according to the statement of the Baddagues, the room next to the stable is illumined with many little lamps which burn until morning. This chamber is the habitation of the initiates only. No one knows what takes place in this secret sanctuary during the night, and there is no hope that it ever will be known.

The Todds despise money; it is impossible to bribe them as they have no need of anything and view with indifference the "not mine," i.e., all that does not belong to them. As has been well said by Captain Garkness and others who have lived with them for a long time and have witnessed their daily actions: The Todds are "disinterested[43]" in the fullest meaning of this term.

[43] H. P. B. uses a Russian word, "bezserebrennik," which means: bez, without; serebro, money, and means also "disinterested."

149]

CHAPTER IV

As I am forced in this story to rest upon the testimony of Mrs. Morgan and her family for everything concerning the exceptional powers of the Todds and the Kouroumbs, I feel that, in the eyes of the unbelieving crowd, this support is fragile. Perhaps we shall be told: "Theosophists, spiritists, psychists, you are all the same, you believe in facts that science will not admit and that it will even reject with the contempt they deserve. Your phenomena are only hallucinations experienced by you all and things that no reasonable being will take seriously."

We have for a long time been ready to submit to all these objections. Since the scientific world, and after it the crowds following the paths it has traced, have denied the value of the work of certain great scientists, certainly we do not pretend to convince the public. When the testimony of Professors Hare, Wallis, Crookes and numerous other lights of science has been denied, and when we know how those, pronouncing the day before, with a servile passion, the names of these great inventors, **150]** utter them today with a smile of disdainful pity as if they were speaking of men having all at once lost their reason—our suit can be considered as lost.

Where is the man, deeply interested in the psychological problems of the day, who does not remember the long, deep and conscientious studies of the chemist Crookes? He proved by irrefutable *experiments made with scientific apparatus*, that absolutely unexplainable phenomena are often produced in the presence of people called mediums. And he demonstrated by that very thing, the existence of forces and of faculties in man, still unstudied, of which no one in the Royal Society had dreamed. As a reward for this discovery, which moved believing and especially unbelieving Europe and America, this Royal Society, blind and deaf to everything psychic and spiritual, and following the example of the French University in regard to Charcot—nearly expelled from its circle the honest Mr. Crookes[44].

151] We ask the reader to remember that this account has in no way the propaganda of spiritism for its goal. We are content with proclaiming facts. We are attempting to open the eyes of the mass by showing it the reality of abnormal, strange, still unexplained, but not at all supernatural phenomena. The Theosophists believe in the truth of the mediumistic fact—the true experiment, not the trickery which, unfortunately, takes place in seventy per cent of the cases; but they repudiate the theory of the "spirits." I who write these lines, do not believe in the materialization of the *souls of the dead*, and I do not admit spiritistic explanations, still less their *philosophy*. All the phenomena spoken of in this last quarter of a century, are as real and irrefutable as, perhaps, the existence of the mediums. But these phenomena possess as much of what can be called "spirituality" as do these honest cabinet—makers and blacksmiths considered in the South of France and of Germany as apostles in village mysteries, and chosen by the church representatives for their muscular arms and their substantial stature.

This belief in the reality of facts and distrust **152]** in regard to all charlatanism is shared by all men called *spiritualists* and by the members of the Theosophical Society; the Brahmans of India on one side and on the other a few hundreds of scientists very competent in judging spiritism. The chemist

[44] The fact that Crookes belongs to the Theosophical Society will do still more harm to his reputation. Woe, however, to the Royal Society. Its members are beginning, one after the other, to follow the example of the great chemist and to join psychic or theosophical groups. Lord Carnarvon, Balkaren, the Professors Wallis, Sidjouik, Banet, Oliver Lodge, Balfour, Stuart, and others all are either "psychists" or Theosophists, often both. If the Royal Society of England continues her expulsions in the same fashion, she soon will have left for a member only her janitor.

Crookes belongs to the latter category, "*n'en de'plaise aux spirites*," who spread all through their publications the false rumor that he is a convinced spiritist.

The spiritists are greatly mistaken. Formerly when we had not yet made the personal acquaintance of Mr. Crookes, these reports about him perplexed us. But in April, 1884, at his home in London, in the presence of many witnesses, and later when we were alone, we spoke to him plainly about all these rumors. Mr. Crookes answered directly and without hesitation that he believed as firmly as ever in the mediumistic phenomena described by him in his "radiant matter"; he had shown and explained the latter to us—but he had not *had any faith for a long time* in spirits' manifestation although he had formerly leaned towards such an explanation.

"Then, who was Katie King?" we asked.

"I do not know. Very probably the *double* of Miss Cook [the medium]," answered the scientist and added that he had the serious hope of seeing **153]** biology and physiology soon convinced of the existence in man of this semi—material *double*.

The following objection can also be raised: the very fact that there are scientists believing in a double and in spiritism does not show the reality of these doubles or of mediumistic phenomena. Moreover, these scientists are in a minority, while those who deny the facts not yet demonstrated by contemporary science constitute an overwhelming majority. I will not discuss this. I shall content myself with making the remark that there is, for the present, only a small percentage of intelligent human beings, not only in the whole of humanity but among the cultivated classes themselves. The majority possesses only an evident superiority over the minority, that of gross, animal force. It disregards the minority and tries to crush it or, at least, to stifle its voice. The fact is observed everywhere. The masses of partisans of public opinion exert a pressure upon those who prefer truth. The Royal Society of England and the University of France persecute the scientists who dare to cross—in the name of disgraced truth—the limits rigorously fixed by them around their narrow materialistic conceptions. The spiritists are trying to defeat and even to suppress the Theosophists. All of that is in the order of **154]** things. We are sure that there are also many intelligent men among those who believe in the personal presence of dead people's souls in spiritistic seances, in "spirits" clothing themselves in matter, in their revelations, in the philosophy of Allan Kardeck, and even in the infallibility of professional and public mediums. While we express the respect due to each individual belief, we do not share the convictions of the spiritists. We take the liberty to remain within our personal convictions. Time alone, and the help of science, when it has modified its tactics, will show who is right and who is wrong.

Definitely convinced that the influential institutions—the Royal Society of England and the other learned academies of Europe—will never come to our help (at least now, during our lives), certain that the majority of scientific men has determined to deny for centuries all of these psychological phenomena, knowing that the mass always judges things superficially, deeming as gross superstition anything it does not understand (*while many fear to understand*); convinced finally that all will agree in calling truth and fact only any conclusion formulated by themselves without great reason, while it is a fact that almost all the scientific theories determined by men have at all **155]** times been abandoned one after the other; certain of not being able, in spite of all our efforts, to change the trend of thought of our century, we decided to act alone and to seek the necessary explanations ourselves.

For two years we accumulated all the information possible and studied the "witchcraft" of the Kouroumbs, and for five more years we sought to know the manifestations of this same force in the various tribes of India. A committee was constituted by the Central Council of the Theosophical Society and we took all measures to avoid possible trickeries. Our colleagues, chosen among the

worst skeptics, formulated this same conclusion: "All that is said concerning these tribes is founded on real facts. With the exclusion, of course, of the enormous exaggerations of the superstitious mass of the people, all these facts have been demonstrated more than once. How the Todds, the Kouroumbs, the Jannades, and other tribes, have, by virtue of these faculties, power over men, we do not know and do not take it upon ourselves to explain. We only declare what we have seen."

These are the words of our colleagues, Hindus reared according to contemporary English standards of education, that is to say, *materialists*, **156]** in the full meaning of the term, and believing neither in personal gods, nor in the spirits of the spiritists. We state the same conclusion, but we suspect—and this suspicion is equivalent to a certainty—that this force of the Nilguirian sorcerers is our old friend "the psychic force" of Doctors Carpentier and Crookes. We made very careful, impartial, serious experiments upon ourselves and upon others. And we think that before Doctors Charcot, Crookes, and Tsellner, as before our eyes, when it was a question of the "sorcerers," the same and only force was acting; the diversity of its manifestations depends above all upon the differences of the human organisms, then on the surroundings, on the ambient sphere in which this force is manifested, much also on climatic conditions, and finally on the intellectual tendencies of the people called "mediums."

Other people have written before me on the Todds and the Kouroumbs. But in the descriptions of the Englishmen, it is impossible to find anything, to understand anything outside of the hypotheses already quoted.

Despairing of ever being able to leave this labyrinth and to again see the celestial light, I wanted to question native pandits who have a reputation for circulating "historical accounts and legends." **157]** The pandits referred me to an ascetic Baddague. This anchoret, who never washed himself, was very kind and hospitable. For a few bags of rice he told one of the natives, a member of our Society, legends of his race, for three days and three nights without interruption. It is useless to say that the Anglo—Hindus know nothing of the facts I am about to give the reader.

The word Baddague is Kanaresian and, like the Tamil word "vadougan" means "septentrional": all the Baddagues came from the North. When six hundred years ago they arrived in the "Blue Mountains" they found the Todds and the Kouroumbs already there. The Baddagues are certain that the Todds had already been living on the Nilguiri for centuries.

The dwarfs (Kouroumbs) declare in turn that their ancestors placed themselves in the service, or agreed to become the slaves of the Todds' ancestors still in Lanka (Ceylon), "in order to possess the right to live on their land" with the condition "that their descendants would remain always under the eyes of the Todds."

Otherwise, the Baddagues remark, "these devils would soon have had everybody on the earth dead with the exception of themselves." The Kouroumbs, when they are reproached for **158]** their devil—like wickedness, do not contradict this declaration of the Baddagues; on the contrary they are proud of their power. Gnashing their teeth, in their powerless rage against the Todds, they are ready, like scorpions, to sting themselves, to kill themselves with their own poison. General Morgan, who has often seen them in their fits of fury, told me that he, a positivist, "feared to be forced *to believe in the devil against his will*."

On the other hand, the Baddagues affirm that the close association of their tribe with the Todds is very antique.

"Our ancestors already served them under the King Rama," they affirm. "That is why we also serve them."

"But the Todds do not believe in your fathers' devas?" I asked one day of a Baddague.

"It is not so; the Todds do believe in their existence," was the answer given me. "But they do not render them any honor, *because they themselves are devas*."

The Baddagues say that the year when the god Rama advanced upon Lanka apart from the great army of monkeys, many people from Central and Southern India wanted to obtain the honor of becoming the allies of the great "avatar." Among these were the Kanarasians, ancestors of the Baddagues, **159]** from whom the Baddagues claim they descend. In fact, the Baddagues divide their tribe into eighteen castes, among which are Brahmans of high birth, as for example the "Vodei," a branch of the family reigning today in Maissour. The English have been able to convince themselves of the justice of these claims. In the ancient chronicles of the house of Maissour, documents have been kept to this day, showing: First that the Vodei and the Baddagues make up one and the same tribe, that they are all native of Karnatic; second, that the natives of this country took part in the great holy war of the King Aoude Rama against the Rackchas, giants, and demons of the island of Lanka (Ceylon).

And it is these same Brahmans, proud of their noble and ancient origin, who maintain among the Baddagues this sentiment of veneration—not for themselves, as it is done by all the other Brahmans in the rest of India—but in regard to the Todds who reject their gods. To find the true cause of this exceptional respect is a very difficult thing, and this mystery continues to spur the curiosity of the English. It is almost impossible to solve this problem when one knows the laws of the Brahmans. Indeed, this proud caste which refuses to work for the British for any sum of **160]** money; these Brahmans who will not, themselves, carry a package from one house to another, seeing a personal humiliation in this act—are precisely the ones among the Baddagues who are the most zealous partisans of the Todds. Not only do they work for the Todds without any remuneration, but they will not stop at the meanest kind of work, in their estimation, if it must be done upon the desire of the Todds, or more exactly, on the order of these freely—chosen masters. These Brahmans are ready to serve the Todds as masons, servants, cabinet makers and even *parias*. While these haughty Hindus remain full of pride towards the other people, even the English, while they wear the triple holy insignia of the Brahmans, they alone possess the right to officiate in the ceremonies of sowing and harvesting (although they often yield it with fear to the Kouroumbs), they all prostrate before the Todds.

Yet, they also, these Brahman Baddagues, possess this marvelous "force" in its magical manifestations.

Thus, every year, during the feasts of the last harvest of the year," they must give the irrefutable proof that they are direct descendants of *initiate Brahmans, twice born*. That is why they walk slowly two and fro, barefoot, and without **161]** experiencing the least harm, over a wide trail of live coals or of iron at white heat. This fiery track passes along the facade of the Temple—that is from 29 to 35 feet—and the Brahmans stand motionless on it or walk upon it as on a floor. Each Baddague—Vodei—must, for the very honor of his caste, cross the whole track at least seven times.

The English affirm that these Brahmans know the secret of a vegetal essence making the skin of the hands and feet invulnerable to fire—to rub the extremities with this liquid would be sufficient. But the missionary Metz affirms that in that, also, there can be only thaumaturgy.

"What can it be that induces this proud caste of Brahmans to humiliate themselves so far as to adore a tribe inferior by its level of culture and its intellectual faculties?—this is for me an undecipherable enigma," writes Captain Harkness. (*The Hill Tribes of Nilguerry*.) "Certainly the Baddagues are timid

by nature; besides, they have become savages after centuries lived in the solitude of the mountains; however, the mystery can be pierced by establishing that they are superstitious people, like all the mountaineers of India. Yet, such a manifestation of the individual is very curious to a psychologist."

162] It is incontestable. However, the primitive reason for this veneration is still more "curious," although the English—still less the skeptics—are unable to know it. First of all, the Todds are not inferior to the Baddagues in intelligence nor in birth; on the contrary, in that respect also they are infinitely superior to them. Moreover, the true origin of the adoration of the Todds by the Baddagues must be sought not in the present, but in a very remote antiquity, in that age of the history of the Brahmans which our modern scientists not only refuse to study seriously, but in which they refuse to believe. Although this work is difficult, it is not impossible. The disseminated fragments of Baddague legends are documents, the accounts of their Brahmans—in decline since the Mussulman invasion, but who still possess glimmers of the knowledge of the mysteries enjoyed by their ancestors—Brahmans of the epoch of the *Rishis* and of the thaumaturgical adepts of "white magic"—this remaining "history" permits us to build a logical work, entirely solid. The only thing to do is to begin to work methodically, to gain the confidence of the Baddagues and not to be *English* or "baar—saab," whom the Baddagues fear still more than the Kouroumbs. Because, with the help of gifts, they can appease the **163]** Moulou—Kouroumbs whose evil enchantments and *eye* will cease to act; while they consider the English as their deadly enemies.

Therefore the Baddagues, like the other Brahmans of India, consider it their sacred duty to leave the English in complete ignorance of the facts concerning their history, past and present, substituting fiction for reality.

The Nilguirian Baddagues alone have kept the memory of this past, a memory lacking in fulness it is true. The Todds are silent on this subject and they have never uttered a word about it. Perhaps, outside of a few elder "priests," they are all ignorant of this "antiquity." The Baddagues affirm that, before he dies, each *teralli* must transmit the tradition he knows to one of the young candidates to his functions.

As for the Kouroumbs, although they remember the century of their enslavement, they know nothing about the Todds. The Erroulars and the Chottes are more animals than half—savage men.

From this fact it results that among the five Nilguirian tribes, the Baddagues are the only ones recalling their past and furnishing proofs of it. We can conclude, therefore, that the knowledge they have of the Todds' past is not built on fiction. All their affirmations concerning their own **164]** history, their descent from the North, their descendance from Kanaresian colonists who came about a thousand years ago from Karnatik, a country known today under the name of Maissour of the south, and which in the remotest antiquity (historical) was a part of the kingdom of Konkan—were found exact. Why would they not also have kept fragments of the history of the Todds' remote past?

The origin of the strange relations between these three races, entirely different one from the other, remains absolutely indeterminable to this day. The English give the assurance that these relations were established following a long co—residence in these lonely mountains. Isolated from the rest of humanity, the Todds, the Baddagues and the Kouroumbs would gradually have created for themselves a universe of their very own made up of superstitious ideas. But the tribes themselves claim something entirely different. And what they tell, as having taken place in the remotest antiquity and not without direct rapport with the legends and the ancient hagiographies of the Hindus, remains very significant.

The traditions of these three tribes whose destinies were linked throughout the ages are the more interesting that in listening to them and in penetrating **165]** them, it seems to us that we are reading a detached page of the "mythic" poem of India, the *Ramayana*.

When I think of the *Ramayana*, I confess that I have never understood the motive constraining the historians to place on such different levels this work and the poems of Homer. For, according to me, their character is almost identical. We will be told certainly that everything supernatural is rejected alike from the *Iliad*, the *Odyssey* and the *Ramayana*. But our scientists who accept, almost without hesitation, as *historical* personages, all such characters as Achilles, Hector, Ulysses, Helen and Paris— why do they relegate to the rank of empty "myths" the figures of Rama, of Lakchmana, of Sita, of Ravana, of Khanoumana, and even of the king of Aoude? Either all these people are simply heroes, or it is a duty to restore them to the "rank" due them. Schliemann has found in the Troiade obvious proofs of the existence of Troy and of its leading characters. The antique Lanka (Ceylon) and other places mentioned in the *Ramayana* could be found in the same way if the trouble were taken to look for them. And above all, the relations and the legends of the Brahmans and the Pandits should not be rejected with such contempt.

166] Whoever has read the *Ramayana*, even once, has been able to convince himself, by rejecting the allegories and the symbols inevitable in an epic poem of a religious character, that it was possible to find in it an evident, irrefutable, historical background.

The supernatural element in a narrative does not exclude historical matter. It is so in the Ramayana. The presence in this poem of the giants and of the demons, of talking monkeys and of wisely speaking feathered animals, does not give us the right to deny the existence, in the remotest antiquity, either of its greatest heroes, or even of the "monkeys" of the innumerable army. How is it possible to know, with absolute certainty, exactly who the authors of the *Ramayana* had in view under the allegorical appellations of "monkeys[45]" and of "giants"? In chapter VI of the *Book of Genesis* it speaks of the sons of God, who, having fallen in love with the daughters of the Earth, married them. From this union the race of the "giants" was born on Earth. The pride of Nimrod, the Tower of Babel, the "confusion of tongues," are identical to **167]** the pride and the actions of Ravana, to the "confusion of the tribes" to the time of the wars in the *Mahabharata*, to the revolt of the *Daaths* (giants) against Brahma. But the main problem resides in the real existence of the "giants."

The events related in a few verses in Genesis—detailed in the book of Enoch—concerning the giants, extend over the whole epic poem of the *Ramayana*. Without other names and with deep details, we see in it all the fallen angels mentioned in the visions of Enoch. The naghis, the apsaris, the gandarvis, and the rackchasis teach the mortals all that was taught to the daughters of man by the fallen angels of Enoch. Samiaza, the chief of the sons of heaven, calling his two hundred warriors to the oath of alliance on Ardiss (the summit of the Armon mountain), teaching afterwards to human kind the secrets of the sin of witchcraft, has his double in the king of the naghis or of the *serpent—gods*. Azaziel showing men how to forge weapons, and Amazaraka, *sorcerer healer* by the mysterious forces of the different herbs and roots, acted in the same way as the apsaris and the azouris acted on the river Richhaba, and the gandarvas "Khacha and Khachou" on the crest of the Gandharnadana. Where are the traditions of a race in which we do **168]** not find the gods, teachers of men, giving them the tales of the knowledge of good and evil, the demons, the giants?

---

45 In many pages of the **Pourana** the accounts refer to these same kings, with the same names of kingdoms (identical terms to those employed in the Ramayana). But in these relations the word "monkey" is replaced by that of **man**.

The duty of every conscientious historian is to penetrate to the very roots of the profoundly philosophical narrative which the *Ramayana* of Valmiki is. Not being stopped by the form which may repel western realism, the historian must dig deeper and deeper.

In the *book of Enoch* it is said of giants whose size is 300 cubits: "They ate all that was edible on the earth, then they began to eat even the men. The *Ramayana* speaks of the "Rakchis" who are the same giants we learn about in the history of the Greek and Scandinavian people, and that we find again in the legends of North and South America. The Titans, "sons of Bour," are the giants of the *Popol—Vuh* of the Ikstliksochitlia, the primitive races of humanity.

The problem is to answer the following question: is it possible for such giants to have really lived on our earth? We think that it is; and our opinion is shared by many scientists. The anthropologists have not yet been able to decipher the first letter of the alphabet giving the key of the mystery of the origin of man on earth. On one side, we find enormous skeletons, gigantic **169]** cuirasses, and helmets made for real giants' heads. On the other hand, we see mankind diminish in size and *degenerate* from epoch to epoch.

The Todds say—and they ordinarily speak little and reluctantly, indicating the *cairns* of the "Hill of the Sepulchres": "We do not know what these tombs are; we found them already here. But each one of them would easily have contained half a dozen people of our size. Our fathers were twice as big as we are." These words allow us to think that the legend they tell us is not fiction: the Todds could not have invented it, because they know neither the Brahmans nor their religion, and are ignorant of the Vedas and other sacred books of India. And, although they kept it from the Europeans, they told it to the Baddagues, that is to say, to the fathers of the present Baddagues, just as the anchoret Baddague transmitted it to me.

It seems to have been taken from the *Ramayana*. Moreover, the Todds are not the only ones having retained the memory of it. This tradition is the common heritage of the Todds, the Baddagues and the Kouroumbs.

To clarify the narration, I give herewith, with the traditional relation of the "elder" Nilguirian, **170]** extracts of the *Ramayana* and the true names somewhat corrupted by the Todds, though they remain recognizable. A truth is clearly perceived in this tradition: it concerns Ravana, king of Lanka, monarch of the *Rakchis*, a people of hero athletes, unrighteous and sinners; his brother, Ravana Bibchekhan, and his four ministers of whom the king speaks in the following terms in the *Ramayana*, when presenting himself to Rama "Dasaratide, son of the King of Aoude and avatar of the God Vishnu"!

"I am the younger brother of Ravana of *the ten heads*. I was offended by him because I gave him good counsel: that of returning thee Sita, thy wife, of the lotus eyes. With my four comrades, men whose strength is without measure and who are named: Anala, Khara, Sampati and Prakchacha, I left Lanka, my estates, my friends and have come to thee, whose magnanimity repels no creature. I wish to owe only to thee all that may befall me. I offer myself as an ally to thee, O hero of great wisdom, and I will lead thy armies to the conquest of Lanka and the death of the unrighteous Rachchis."

Let us now compare this quotation with the Todds' tradition:

"It was at the time when the king of the orient, **171]** without *monkey—men* [no doubt the armies of Songriva and of Khanoumon] was about to kill Ravana, the powerful but unrighteous demon, king of Lanka. The population of Lanka was composed entirely of demons (Rachchis), giants and powerful

thaumaturges. The Todds were then at their twenty—third generation[46] on the island of Lanka. The king Ravana was at heart a *Kouroumb* [that is to say, a wicked sorcerer]: he had made *wicked* demons out of the major part of his rackchis subjects. Ravana had two brothers: Koumba, giant of the giants, who, after having slept hundreds of years, was killed by the king of the Orient, and Vibia the kind—hearted, loved by all the Rackchis."

Is it not evident that the "Koumba" and "Vibia" of the Todds' tradition are but the Koumbhakarna and Vibkhechane of the Ramayana? Koumbhakarna cursed by Brahma and **172]** put to sleep by this malediction until the fall of Lanka, when Rama killed him, after long and intense duelling, with a magical arrow from Brahma, "invincible dart which affrights the gods," and which Indra himself considered as the *scepter of death*[47].

The Todds say that Rama is a good rakchi who was obliged to condemn Ravana after his crime against the king of the Orient (Rama)[48], whose wife he stole. Vibia crossed the sea with his four faithful servants and helped Rama to recover his queen. This is why the king of the Orient named Vibia king of Lanka.

It is word for word the history of Bibchekhane, the ally of Rama, and of his four ministers, the rakchis.

The Todds reveal afterwards that these ministers were four anchoret *terallis* and *benevolent* demons. They did not consent to fight against demon—brothers, even cruel ones. Therefore, after the end of the war, during which they did not cease to pray the gods for the victory of Vibia, they asked to be relieved of their duties. Accompanied by seven other anchorets and one hundred **173]** lay rakchis with their wives and children, they left Lanka forever. Wishing to reward them, the king of the Orient (Rama) created, upon a barren land, the "*Blue Mountains*" and made a present of them to the rakchis and their descendants for eternal enjoyment. Then the seven anchorets, wishing to spend their lives in *feeding the toddouvars* and in rendering harmless the enchantments of the bad demons, changed themselves into buffaloes. The four ministers of Vibia kept their human forms and are living invisible to all except the *initiated* terralis in the forests of the Nilguiri and in the secret sanctuaries of the "tiriri." Having occupied the Nilguiri, the thaumaturge—buffaloes, the demon—anchorets and the chiefs of the lay toddouvars elaborated laws, determined the number of Todds and of future sacred and *profane* buffaloes. Then, they sent one of their brothers to Lanka with an invitation to some other good demons to come to Nilguiri with their families. There, on the throne of Ravana who had been killed, he found the king Vibia, the master of them all.

Such is the legend of the Todds. That the "King of the Orient" is Rama, although the Todds do not name him—there can be no doubt about it. Rama, it is known, possesses hundreds **174]** of names. In the *Ramayana* he is indifferently called "King of the Four Seas," "King of the Orient," "King of the West, the South, and the North," "Son of Ragon," "Dassaratide," "Tiger of the Kings," etc. For the inhabitants of Lanka or Ceylon, he evidently would be "King of the North." But if the Todds, as we think, came from the West, the appellation "King of the Orient or of India" becomes comprehensible.

---

[46] That is to say, "199 or 200 generations" ago, which represents at least 7,000 years. Aristotle and other Greek sages, speaking of the war of Troy, affirmed that it had taken place 5,000 years before their time. Two thousand years have gone by since, that is to say, 7,000 altogether. History, naturally, rejects this chronology. But what does this denial prove? Is not Universal History before Christ and its chronology made up solely of hypotheses and likelihoods, of suppositions set up as axioms? See also the "Mission of the Jews" by St. Yves d' Alveydre. — Translator.

[47] The relation of the fight is found in the "Mission of the Jews." — Translator.

[48] He is thus called by the Brahman Baddagues. They say that "the king of the Orient" is Rama.

But let us get back to the legend and let us see what it can tell us about the Moulou—Kouroumbs. What connection did the dwarf sorcerers have with the Todds in antiquity and what fate brought them to the "Blue Mountains" under the severe orders of the Todds?—we shall know, thanks to the continuation of the account concerning the sending to Lanka of the "demon—brother."

When he arrived in his fatherland, he found it invaded, defeated and everything changed since his departure from the island with all his brothers. The new king of Lanka, devoted friend and ally of the King Rama, was trying then, with all his might, to destroy the evil sorcery of the rakchis in the island, by substituting for it the benevolent science of the anchorets magi. But the gift of Bramavidia "is acquired only through *personal qualities, purity of life, love for all that* **175]** *lives*, men as well as dumb creatures, and also by rapport with benevolent, invisible magi who, after having left the earth, live in the country under the clouds, where the sun sets[49]. Vibia knew how to soften the hearts of the old rakchis and they repented. But a new evil arose in Lanka. The greater part of the warriors of the oriental army, the monkey—warriors, the bear—warriors and the tiger—warriors, in their joy at having con—quered the Queen of the Seas and vanquished its demon—inhabitants, became intoxicated to such an extent that it took them many years to regain their equilibrium. In that unsettled, obscured state of mind, they took *rakchis* for wives, demons of the female sex. From these ill—assorted unions dwarfs were born, the most stupid and most wicked creatures in the world. They were the ancestors of the present Nilguirian Moulou—Kobroumbs. In them were concentrated all the gifts of the dark knowledge of sorcery possessed by their mothers, mixed with the craftiness, the cruelty, the stupidity of their fathers, the monkeys, the tigers and the bears. The king Vibia resolved to kill all these dwarfs and he was **176]** ready to execute his plan, when the principal thaumaturge left his buffalo form and asked that the king grant them forgiveness, promising to take them along with him to the "Blue Mountains." He saved the lives of the dwarfs on the following condition: that they and their descendants would eternally serve the Todds, recognizing in the latter their masters and chiefs having over them the right of life and death.

It is thus that Lanka was delivered of a terrible evil by the thaumaturge who, accompanied by about a hundred rakchis, belonging to a *foreign tribe*, came back to the "Blue Mountains." Allowing Vibia to destroy the most cruel and incorrigible of the dwarf demons, he chose three hundred creatures among the least bad of this new tribe and took them with him to the Nilguiri.

Since that time, the Kouroumbs who made their homes in the most impassable *jungles* of the mountains, multiplied to such an extent as to become the great tribe known today under the name of Moulou—Kouroumbs. As long as they, with the Todds and the buffaloes, were the only inhabitants of the "Blue Mountains," their bad inclinations and their innate gift of sorcery could harm no one except the animals, which they enchanted for the purpose of eating them afterwards. **177]** But the Baddagues arrived fifteen generations afterwards and hostilities began between them and the dwarfs. The ancestors of the Baddagues, that is to say of the antique people of Malabar and of Karnatik, after the war also entered the service of the "good" giants from Lanka. Therefore, when colonies of these men from the North had quarreled with the Brahmans of India, on the "Blue Mountains," the Todds, as honor and the buffaloes commanded, took them under their protection: the Baddagues were the servants of the masters of the Nilguiri, just as their ancestors had served the ancestors of the Todds.

Such is the legend of the aborigines of the "Blue Mountains." We have collected it piece—meal and with the greatest difficulty. Who then among the readers of the *Ramayana* would not recognize

[49] The Todds point to the West when they speak of the country where their dead go. Metz calls the Occident "the fantastic paradise of the Todds." Some tourists have concluded from that, that the Todds, like the Parsis, are sun worshipers.

in this legend the events related in this poem? How could the Baddagues—still less the Todds—have invented it? Their Brahmans are only the shadows of the antique Brahmans and have nothing in common with the representatives of this caste in the valleys. Not knowing Sanskrit, they have not read the *Ramayana* and some among them have not even heard about it.

Perhaps we shall be told that the Mahabharata, **178]** like the *Ramayana*, based upon vague reminiscences of events lived long ago, possesses a fantastic principle prevailing by far over the historical element. Therefore, it is impossible to admit as likely the least fact described in these epopees. Those speaking thus are the very ones who dare to maintain the following: before Pannini, the greatest grammarian in the world, India had no conception of the written word; Pannini himself did not know how to write and had not heard of the sacred writings; and the *Ramayana* and the *Bhagavad—Gita* have *probably* been written after Christ!

Will the day never dawn when the Hindu Aryans—this people fallen very low politically, but still very great by its past and its remarkable virtues—and the sacred literature of the Brahmans will have taken the rank they deserve in history? When will iniquity and partiality founded upon race pride give place to entire uprightness so that the orientalists may at last cease to present the ancestors of the Brahmans to their readers as superstitious ignorants and the Brahmans themselves as lying and presumptuous people? Can it still be believed that this literature, unique in the world by its grandeur, including all knowledge and the sciences known and unknown, long forgotten **179]** (as all of those who have impartially studied its philosophy say), is solely based upon creative imagination and empty metaphysical dreams?

Let the orientalists affirm what they like. We who have studied this literature with the Brahmans, do not stop at the dead letter. We know that the *Ramayana* is not a fairy tale as is believed in Europe: it possesses a double meaning, religious and purely historical, and the initiate Brahmans alone are able to interpret the complex allegories of this poem. He who reads the holy books of the orient with the key of its secret symbols, recognizes that:

(1) The Cosmogony of all great ancient religions is the same. They are distinguished among themselves by their exterior forms. All these teachings, contradictory in appearance, proceed from the same source—the universal Truth, which has always manifested under the aspect of a Revelation to all primitive races. Later—and in the measure that humanity was developing its intellectual faculties to the detriment of spiritual capacity—the knowledge of the beginning was becoming transformed and was evolving in different directions. All these events took place under the influence of climatic, ethnological and other conditions. **180]** Here is a tree whose branches grow under an ever—changing wind; they take the most irregular forms, twisted and ugly—yet they all belong to the same original trunk. This fact is exhibited in the divers religions: they are all born of the same seed: *Truth*, because Truth is one.

(2) The histories of all the religions are not only based upon geological, anthropological and ethnological facts of remote prehistoric periods; they are also transmitted quite faithfully in their allegorical form. All these purely historical "legends" were lived as events in their time. But to unveil them without the help of the key I spoke of and which can be found only in the "*Houpta—Vidia*," or "secret science" of the ancient Aryans, Chaldeans and Egyptians, is an absolute impossibility. In spite of this difficulty, many among us remain convinced that the day will come, more or less distant, when all the legends of the *Mahabharata* will become, thanks to the progress of science, *historical* reality in the eyes of all people. The mask of allegory will fall and living men will appear; and the events of the past will explain all the enigmas and remove all the difficulties of modern science.

Our scientists deny the antique method of Plato which goes from the general to the **181]** particular—they claim it is anti—scientific, forgetting that it is the only possible method in the only positive and *infallible* science, mathematics. Now, the inductive method of these scientists is insufficient in biology and in psychology. These men of science will certainly pay no attention to our researches concerning the history of the Brahmans in general and ethnology in particular. So much the worse for them. "In doubt, abstain," the golden rule of universal wisdom, was not written for them. They abstain only from the knowledge which might contradict their personal preconceptions. To what end can the orientalists and the students of Sanskrit come so long as they reject the interpretations of antique Brahman books given by the Brahmans themselves? To errors as evident and as gross as those committed by the learned ethnologists concerning the Todds, and because the ethnographers forget very opportunely that "universal" history upon which they rest to study this original tribe, is founded almost entirely upon unproven hypotheses, and is moreover made up by these very ethnographers, that is to say, by western scientists. And who is ignorant of the fact that all these historians and ethnologists, not fifty years ago, knew nothing concerning the Brahmans and their immense literature? **182]** Has not one of the great European authorities in historical matters affirmed recently that facts such as described in the books of the Brahmans were only "inventions of a superstitious and grossly ignorant people"? (*History of Sanskrit Literature* by Weber.)

The events related by the orientalists almost never concur with the facts of the Brahmans. "Universal History" has no room for the whole of "history." Either the East or the West must give in. And how would not the learned Pandits be constrained to study their own history with the help of the many colored glasses of the Anglo—Saxon students of Sanskrit? It is thus that, thanks to the European scientists, the time when the *Mahabharata* was written is brought almost in the century of the Musselman invasion[50], while the *Ramayana* and the *Bhagavad—Gita* become the contemporaries of the catholic *Golden Legend!*

Let the Europeans affirm what they like! Our conviction remains the same; of our three Nilguirian races, two indisputably descend from primitive prehistorical races about which our *Universal History* never heard, even in a dream.

[50] At the beginning of the VIIIth century of the Christian era.

183]

CHAPTER V

As far as we have been able to see, the Todds have no conception of divinity and deny even the *devas* adored by the Baddagues, their neighbors. That is why there is nothing in this tribe reminding one of religion; therefore it is very difficult to speak of its religion. The example of the Buddhists, who also reject the idea of God, can not be applied to the Todds, for the Buddhists possess a rather complex philosophy, while that of the Todds, even if they have one, is quite unknown.

What is then the origin of their high conception of ethics, rare and almost unknown among more civilized people, of their severe and daily practice of abstract virtues, like the love of truth and justice, the respect of property rights and the absolute respect of their pledged word? Must we seriously admit the hypothesis of a missionary that the Todds represent an antediluvian survival of the family of Enoch?

According to what we were able to learn, the Todds have the strangest ideas concerning life after death. To the following question: what becomes **184]** of the Todds when their bodies are transformed into ashes on the pyre? One of the *terallis* answered:

"Their bodies will grow as grass on these mountains and will nourish the buffaloes. *But the love for the children and the brothers will change into fire, rise to the sun and will burn there eternally with a flame which will give heat to other Todds and to the buffaloes*."

Asked to explain himself more clearly, the terrali added:

"The fire of the sun"—he pointed to this heavenly body—"is composed of the fires of love."

"But, could it be that the love of the Todds is the only one burning there?" asked his interlocutor.

"Yes," answered the terrali, "the love of the Todds alone. . . . *because each good man, white or black, is a Todd.* Wicked men do not love; that is why they cannot go up into the sun."

Once a year, for three days, at Springtime, the clans of the Todds make one after another a series of pilgrimages and climb the peak of Toddabet where are today the ruins of the Temple of Truth. They accomplish in this sanctuary a sort of public penance and of mutual confession. The **185]** Todds hold council there and confess reciprocally their voluntary and involuntary sins. It is told that during the first few years of the arrival of the British, sacrifices were performed there: for the *dissimulation of truth* (the direct term of lie is unknown to the Todds); whoever had sinned gave a small buffalo; for having experienced the sentiment of anger against a brother, the Todd sacrificed a whole buffalo often wet with blood from the right hand of the repenting Todd[51].

All these peculiar ceremonies, these rites belonging to a philosophy obviously secret, lead people versed in ancient Chaldean, Egyptian, and even mediaeval magic, to think that the Todds are cognizant, even if not of the whole system, at least of a part of the veiled sciences, or *occultism*. Only the practice of this system, divided from the remotest times into *white* and *black* magic, can furnish a logical explanation of this enviable sentiment of respect regarding truth and this high morality lived by a half—savage tribe, primitive, without religion and having nothing in common with the other

[51] Captain Harkness describes this fact in his book of the year 1837. I was unable to find the ruins of this temple; and Mrs. Morgan thinks that the author confused the Todds with the Baddagues.

people living on earth. According to us—and it is our unshakable conviction—the **186**] Todds are the disciples—half unconscious, perhaps, of the antique science of *white* Magic, while the Moulou—Kouroumbs remain the odious off—spring of *black* magic or sorcery. How did we form this conviction? In this way:

It is easy to invoke the testimony of people known in the history of literature from Pythagoras and Plato to Paracelsus and Eliphas Levi who, consecrating themselves exclusively to the study of this antique science, teach that: *white or divine magic cannot be accessible to those who commit sins or even have an inclination toward sin under whatever form sin may manifest itself.* Uprightness, purity of life, absence of selfishness, love for one's fellowmen, such are the first necessary virtues of the magi. Only those whose souls are pure "see God," proclaims the axiom of the Rosicrucians. Besides, magic was never a *supernatural* act.

The Todds possess fully this magic science. Sick people are brought to their *terallis*—and they are cured. Often they do not even hide their way of restoring health. The patient is laid with his back turned toward the sun: he remains in this position for several hours during which the *teralli* healer makes passes, outlines incomprehensible figures, with his little cane, over the different parts **187]** of the body, especially the place affected, and blows upon it. Then the *teralli* takes a cup of milk and pronounces magic words; in brief, practices the same ceremonies used by our healers. Finally he blows upon the milk, then gives it to the patient to drink. I know of no example of a Todd having consented to care for some one and not having cured him. But it is only rarely that he consents. He will never touch a drunkard or a debauched person. "We heal through the *love* flowing from the sun, and this love will have no effect upon a *wicked* man," the Todds claim.

In order to recognize the *wicked* among the patients brought to them, the latter are laid down in front of the buffalo—leader; if the patient must be taken care of, the buffalo examines him, smells him; if not, the animal becomes furious and the patient is taken away.

Let us also tell this: "The magi, as well as their pupils, the theurgists, forbade severely the evocation of the souls of the dead: do not trouble her, do not evoke her [the soul], so that on her way back she will not carry away something terrestrial," says Psellius in his *Chaldeans Oracles*. The Todds believe in a *something* surviving the body; in fact, from a confession of the Baddagues, they forbid them to have anything to do **188]** with the bkhoutis (phantoms) and command that they should avoid them and also the Kouroumbs, who have the reputation of being great necromancers.

Professor Molitor justly remarks (in his *Philosophy of History and Traditions*) that only "the conscientious study of the traditions of all the peoples and tribes can enable modern science to appreciate antique sciences at their right value. Magic was a part of this knowledge, of these mysteries. The prophet Daniel himself examined it deeply; it was dual: the *divine* magic and the *evil* magic or sorcery. Thanks to the first, man strives to come in contact with the spiritual and invisible world; by studying the second form of magic, he tries to acquire domination over the living and the dead. The adept in *white* magic aspires to the performance of good acts, for the creation of good; the adept of the *black* science desires only diabolical accomplishments, bestial actions."

Here the Honorable Bishop makes a parallel between the Todds and the Kouroumbs, as between the occultists of all times and the mediums of today who become unconscious sorcerers and necromancers when they are not mystifiers and charlatans.

189] If to please the materialists the *hypothesis* of white and black magic is rejected, how can this multitude of manifestations, imperceptible because of their abstraction, but extraordinarily precise and irrefutable in fact, which make up the daily relations between the Todds and the Kouroumbs, be

explained? Thus we shall ask why the Todds cure during the day by the light of the sun, and why the Kouroumbs perform their evil works only at night by the moonlight? Why do the former restore health and why do the latter spread illness, and kill? And finally, why does the Kouroumb fear the Todd? When this repugnant dwarf meets one of these beings who would not hurt a dog that had just bitten him (if any animal *could* bite a Todd), he falls on the ground, a victim of falling sickness. I am not the only one who has noticed it; many skeptics not believing in either white or black magic have seen it. Numerous writers have spoken of it. This is what the missionary Metz says on this subject:

"A certain hostility exists between the Todds and the Kouroumbs, constraining the latter to obey the Todds against their will. When he meets them the dwarf falls on the ground a prey to a fit resembling epilepsy. He twists on the ground like a worm, trembles with fright and manifests **190]** all the symptoms of a fear, moral or mental rather than physical. Whatever a Kouroumb is doing—and he is rarely occupied in doing good things—when he sees a Todd approaching, the latter does not even have to touch him but simply to direct towards him his bamboo cane, and the Moulou—Kouroumb[52] flees as fast as he can. But he sometimes falls down like dead and remains in a kind of dead trance until the Todd has gone, an occurrence which I witnessed more than once." (Reminiscences of Life Among Toddas.)

Evans, in his journal entitled: "A Veterinary on the Nilguiri," in speaking about the same subject, completes the picture described by Metz and adds: "After the Kouroumb has recovered his senses, he begins to crawl on the ground like a serpent, tearing herbs from the ground with his mouth, and swallowing them. Then he rubs his face against the earth, a gesture which contributes little towards the increase of his natural charms. The ground there is very rich in iron and ochre and can be removed from the skin only under **191]** great difficulties. And our friend, the Kouroumb, staggering like a drunkard, when getting on his feet again after the undesired encounter, looked like a circus clown, soiled with stains and scratches that were blood—red and yellow. . . ."

And this is what I wish to add: we have already stated that the Todds possess no weapons to protect them against wild animals, nor do they keep dogs to warn them of imminent danger. Nevertheless it is not remembered, even by the oldest inhabitants of Outti, that a Todd has ever been killed or even hurt by an elephant or a tiger. It very seldom happened that a little buffalo of the Todds was devoured by a tiger, and it never occurred that a full—grown buffalo was killed by the wild animals. Nor had any of the wives or children of the Todds ever become the prey of these beasts. I request the reader to meditate upon this intangible immunity which continues until the present day—the year 1883. On the other hand, the Blue Mountains are crowded with Englishmen and other colonists and no week passes without some of these men becoming the prey of wild beasts, while one—third of their herds is regularly condemned to be carried off by these animals. Coolies, shepherds, children and natives may always expect a cruel death by a bloodthirsty **192]** tiger or a wild elephant. Only the Todd can remain at the edge of the woods for many hours and sleep in tranquillity, undisturbed and sure of his complete security.

How then can one explain these facts which are well known and observed? By chance? — an explanation which is always given in Europe to that which is inexplicable. Strange chances, indeed, that have been occurring for more than sixty years in sight of the English! And though these facts could not be examined and still less proven before the arrival of the English, they have since been

[52] The Kouroumbs are divided into several tribes. They owe their name to their small size. That is why the Nilguirian race is called, in order to distinguish it from the others, "Moulou—Kouroumb" or **dwarf bush with bristled thorns** (from the words **moulou**—thorny bush and **kouroumba—dwarf**). In fact, they habitually live in the thickest, the most impassable forests where thorny bushes grow.

amply verified. Even the sworn—in statisticians have directed their attention to these facts and have taken note of them, though with a certain amount of naivete.

In the commentaries accompanying the statistics of the year of 1881 we read: "The Todds are hardly ever exposed to the attacks of the wild beasts, undoubtedly owing to a certain specific odor that emanates from them and which repels the animal." Heavens! What simplicity of mind! This "probability of a specific odor" is worth being printed in golden letters. It is evident that this specific nonsense is more pleasant to the sworn—in skeptics than the irrefutable fact which is a thorn in their sides.

193] In this irrefragable reality—which the European flees like an ostrich with head bent down in the hope that it will not be seen—is contained the entire enigma of the profound veneration by the various tribes of the "Blue Mountains" to which the Todds are subject on the one hand, and the terror which they inspire on the other hand. The Baddagues adore them—the Moulou—Kouroumbs tremble before them. On beholding a Todd—who goes serenely on his way, holding in his hand a simple little cane, which is inoffensive and innocent—the Kouroumb is terror—stricken, while the Baddague, with knees bent, waits in silence for his salutation and his blessing. And the Baddague is very happy, when his Deva, scarcely touching his head with a bare foot, traces an incomprehensible sign in the air and then slowly goes his way "proud and impassible like a Greek God" according to the expression of Captain O'Grady.

How do the English look upon the fanatical veneration of the Todds by the Baddagues and how do they explain it? Very naturally and very simply. The English reject the tradition, according to which this relationship was established by the ancestors of these two races, considering it a stupid fable and interpreting it in their own way, Colonel Marshal writes in his book as follows:

194] "This sentiment appears all the more strange as, according to statistics, the Baddagues have been far more numerous than the Todds. They number ten thousand while the Todds are seven hundred. Nothing, however, can remove the superstitious conviction in the Baddagues that the Todds are supernatural beings. The Todds are giants, compared with the Baddagues—though these latter are very strong and muscular. And there we have the secret of the sentiment that the Baddagues have in regard to the Todds."

This is certainly not the entire secret. The Kchots and Erroulars are two tribes which are very small and feeble as compared with the Baddagues. Yet they do not venerate the Todds as much as the Baddagues do, though they respect them and remain in constant touch with them. To solve the enigma, it is necessary to know the history of the Baddagues and to believe them—or at least give credit to their spontaneous reports, if one does not believe every word of their statements. The essence of the problem resides, in our opinion, in the fact that the Baddagues are Brahmans, though at present degenerated, while the Kchots and Erroulars are only pariahs. And the Baddagues (like the Brahmans of India before the arrival of the Mussulmans) possess **195]** knowledge of many things of which others are wholly ignorant. What is this knowledge? This will be told in the following chapter. Let us, at present, speak a little of the Baddagues and of their religion. As are all other manifestations in the "Blue Mountains," this religion is distinguished by its originality and its extraordinary character.

On the bare peak of the Rongasouamisk their only and, today, abandoned temple can be found. The religion of the Baddagues consists of many ceremonies which have long since lost their meaning. Two or three times a year they ascend to this temple—their Mecca—to read their conjurations against most of their own Brahmanic gods. According to Colonel Octorby, Administrator—General of the Mountains, "the Baddagues are one of the most timid and superstitious

races of India. They live in constant fear of evil spirits which, they imagine, float always around them. And they have that same fear of the Kouroumb. As the Kouroumbs are terror—stricken at the sight of a Todd, so are the Baddagues terrified by the presences of the Kouroumbs."

Let us read in the learned book of the Colonel what he has to say of the unfortunate Baddague's superstition:

196] "Sickness in their homes, epidemics among their cattle, every trouble, every portentous event in their families, especially bad harvests which mean their ruin, are immediately ascribed to the evil sorcerers—the Kouroumbs. Then they rush to the Todd for help by means of his counteracting power of good. . . . This ridiculous superstition is so profoundly rooted in all the tribes of the Nilguiri that we were often compelled to sentence Baddagues for a general massacre of Kouroumbs or for setting villages, on fire. . . . Notwithstanding these facts, the Baddagues often have recourse to the aid of the Kouroumbs, especially in cases of dishonest acquisitions. They then address themselves, through the intermediary of these dwarfs, to some imaginary evil spirits at the call of the Kouroumbs." (Statistical records of Nilguerry.)

"Yet it never happened that the English discovered a Todd mixed in these foul intrigues. The Baddagues detest the Kouroumbs, they fear them, and yet call constantly upon their assistance. No sowing or business is done without the aid of the 'black conjurer.' In the spring, when the seeds are put into the ground, no work is begun without a Kouroumb 'blessing' it by sacrifice in the fields of a roebuck or a cock (always **197]** black). He also is the first to throw a handful of seeds while muttering the habitual conjurations. In order to secure a good harvest the Baddagues ask the Kouroumb also at the time of reaping to cut down the first bundle of the crop and to pluck the first fruit."

For the purpose of explaining scientifically this strange superstition, the author continues:

"The Kouroumb is ridiculously small. His sickly and ghostly aspect with his wild mass of untidy hair held together in an enormous bunch or knot on the top of his head, his entire silhouette which inspires disgust, readily explains the stupid terror of the timid Baddague. When a Baddague unexpectedly meets a Kouroumb he flees as if running away from a wild animal[53]. And if he has not succeeded in avoiding 'the gaze of the viper' which the sorcerer casts upon him, he rushes to his home in the desperate certainty of his being condemned to death, submitting to a fate which, according to him, is inevitable. He performs all kinds of ceremonies, prescribed by the Chastramis, **198]** before the arrival of death. If he has any riches, such as silver and estate, he distributes them among his relatives. Then he lies down and awaits death, which (a strange thing when one meditates on it) comes between the third and thirteenth day after the encounter. Such is the power of superstitions imagination" (the author explains naively) "that it almost inevitably kills, at a fixed hour, the unfortunate and stupid creature."

If it is only the deadly power of superstitious imagination, how can our honorable author explain the following event which took place quite recently and which all inhabitants of the Blue Mountains recall:

The "Baar—Saabs" (Anglo—Hindus) meet the dirty and savage Kouroumbs only when hunting rests. That is why the second meeting between an English official and the Kouroumbs occurred in

[53] The author should have said that the Baddagues only flee from those Kouroumbs who are angry at them; they do not flee from Kouroumbs otherwise. But if the Kouroumb becomes somebody's enemy, then—as we are going to prove—he becomes really dangerous.

the woods, and again on account of an elephant. (The reader will recall the first encounter with Mr. Betten, told me by Mrs. Morgan.)

The hero of this event was a man of high official rank. He was known by all as one of the foremost members of English society, and his family, I think, is still living in Calcutta, where **199]** his young widow lives with an elder brother. She was a very good friend of General Morgan's wife, and it is for this reason that I cannot mention her real name. I have promised not to name her, though in the following story it will be easy for all who have been in Madras to recognize her.

Mr. K. and some of his friends went hunting accompanied by chicaris and numerous servants. An elephant was killed and it was only at that moment that Mr. K. realized that he had forgotten the special knife necessary for cutting the tusks of the elephant. The English decided to leave the elephant under the keeping of four Baddague hunters, so that they might protect it against the wild beasts. Then they went to lunch at a neighboring plantation. K. was to come back two hours later to take the tusks.

This program was apparently easy to accomplish. However, when Mr. K. returned he found himself facing an unforeseen obstacle. About ten Kouroumbs were seated on the elephant, working hard at the removal of the tusks. Disregarding the words of the high dignitary, the Kouroumbs coldly declared that the elephant had been killed on their territory, and that they considered him and his tusks their property. Their huts, indeed, were visible a few feet distant.

200] The reader will easily imagine the anger which this insolence provoked in the haughty Englishman. He commanded them to get away at once, as otherwise he would order his men to chase them away with whips. The Kouroumbs burst into laughter and continued their work without even looking at the Baar—Saab.

Mr. K. then ordered his servants to disperse the Kouroumbs by force. Twenty armed hunters followed him. Mr. K. himself was a good looking, tall, and well—set man of about thirty—five years of age, known for his excellent health and strength as well as for his irascibility. The Kouroumbs were ten in number, almost naked and without arms. The four Baddagues who had been left with the elephant, fled of course, as soon as the Kouroumbs told them to go. Three hunters would have been sufficient to drive away the poor little dwarfs. However, the shouting of Mr. K. produced no effect; nobody moved—all were deadly pale, bent their heads and trembled with fear. Several men, among whom were the Baddagues who had hid themselves in the thicket, rushed madly away and disappeared.

The Moulou—Kouroumbs sitting on the elephant, looked hard at the Englishman, showed their teeth and took an altogether provocative attitude.

201] Mr. K. lost all mastery of himself. "Cowards: are you going to chase these bandits away, or not?" he howled.

"Impossible," declared a chicari with a white beard, "impossible. It would mean our certain death. The Kouroumbs are on their own ground."

Mr. K. leaped from his horse. At that moment the chief of the Kouroumbs—as ugly as sin incarnate—brusquely jumped on the head of the elephant and began to bounce on it, making faces and grating his teeth like a jackal. Then shaking his horrible head and brandishing his fists, he sat up and cast a glance at the persons present, saying:

"Whosoever first touches our elephant will soon remember us at the day of his death. He will not see the new moon again. . . ." The threat seemed superfluous. The servants of the official seemingly were transformed into statues.

Mr. K. was furious, and his big whip hit the guilty as well as the innocent, after which he seized the chief of the Kouroumbs by his hair and flung him to the ground some distance away. Then, still using his whip, he unmercifully beat the other Kouroumbs who tried to resist him by holding to the ears and tusks of the animal. He finally put them to flight.

202] But they all stopped about ten feet from Mr. K. who had begun to cut off the tusks. During the entire operation—according to the testimony of the servants—the Kouroumbs never took their eyes from Mr. K.

Mr. K., having finished his work, banded the tusks to his men with the order to carry them to his house. He was just going to mount his horse when his eyes met those of the chief of the Kouroumbs over whom he had been victorious.

"The eyes of this monster produced on me the same effect as the look of a horrible toad. . . . I felt nauseated," Mr. K. told his friends who were dining with him that same evening. "I could not hold myself back," he added, with a voice still trembling with disgust. "I hit him again with my whip. The dwarf, lying motionless on the ground where I had thrown him, suddenly jumped up, but did not flee, to my great surprise. He simply went several steps backward and continued to look fixedly at me."

"Perhaps you would have done better to control yourself," somebody remarked. "These creatures are horrible and seldom forgive."

Mr. K. burst out in laughter.

"The chicaris told me the same thing. They returned to their homes like men sentenced to **203]** death. . . . They are afraid of the eye! Stupid and superstitious people! They should have been enlightened long ago on the subject of the evil eye. The famous 'look of the serpent' has only increased my appetite."

And Mr. K. continued to mock at the superstitious Hindus.

The next morning, under the pretext of being very tired from the evening before, Mr. K. slept very late and only awoke in the afternoon, while he usually got up very early, like everybody else in India. In the evening he felt a pain in his right arm.

"Old rheumatism," he remarked. "It will pass away in a few days."

But the second day he felt such a weakness that he could hardly walk. The third day he had to stay in bed. His temperature was normal. He only felt an inexplicable weakness in all his limbs and a strange lassitude.

"It seems as if the blood in my veins has been replaced by lead," he said to his friends. His appetite which, according to his statement, had been stimulated by the "look of the viper" suddenly disappeared; he became a victim of insomnia. No narcotic had any effect. Mr. K., who had always been in good health, strong, ruddy **204]** and muscular, looked—after four days—like a skeleton. The fifth night after the hunting Mr. K., who had never closed his eyes, awakened his family and the doctor who slept in the room next to him, shouting like one possessed:

"Chase this filthy monster away," he screamed. Who let this beast enter my room? . . . What does he want? . . . Why does he look at me like that?" With his last strength he grasped a heavy candlestick and threw it in the direction of some invisible object.

The doctor concluded that his patient was in a state of delirium. Mr. K. did not cease to scream and moan until morning, maintaining that he saw near his bed the Kouroumb whom he had beaten. The vision disappeared in the morning. Mr. K., nevertheless, maintained his statement.

"This was no delirium," he stammered, with difficulty. "The dwarf must have sneaked in—I don't know how—I have seen him in the flesh, and not in imagination."

The following night, though his condition became worse, he did not see the Kouroumb. The doctors understood nothing and diagnosticated a case of "jungle fever."

The ninth day Mr. K. lost the power of speech; he died the thirteenth day.

205] If the power of superstitious imagination killed at a fixed date "an unfortunate and stupid creature," what power was it that killed a rich and cultivated gentleman who believed in nothing? "Strange coincidence"—we will be told—"simple chance." All is possible. But then the coincidences are innumerable in the annals of the "Blue Mountains" and they would in themselves present a phenomenon more strange even than the truth.

The English admit that it never happened that a native who had become the prey of the "serpent's look " of an angry Kouroumb, escaped their fate. And the same English declare that the only salvation from it is the following: to betake one's self, during the first three hours after the encounter, to the Todds to ask their help. If the Teralli consents, any Todd can easily remove the poison put in the man by the evil eye. "But woe unto him who, having been poisoned by this look, finds himself at too great a distance from the Todds to be there within the necessary time; and woe unto him who has become subject to this fatality and whom the Todd, after having looked at him, refuses to cure. The patient then is condemned to a certain death."

There occur many phenomena in the world. **206]** There are many inexplicable truths, or rather truths which our savants cannot explain. The press often turns away with disgust from these strange facts and flees, like the powers of impurity chased away by incense. However, there are sometimes happenings which the sarcastic press is obliged to take note of and to investigate. This takes place every time that—in consequence of the superstitious terror provoked by acts of sorcery—the inhabitants of a village prepare themselves to burn the author of these misdeeds. Then, in the name of lawfulness, and in order to satisfy the curiosity of the public, the newspapers consider at large "the saddening manifestations of the incomprehensible superstition of the people."

A similar thing happened in Russia, about three or four years ago, when an entire village (sixty men, if I am not mistaken) were tried and acquitted for having burned an old and half—crazy woman who, by her neighbors, the moujiks, had been elevated to the dignity of a sorceress. The press of Madras saw itself recently constrained to broach the same subject under almost identical conditions. Only our humanitarian friends, the British, proved to be less indulgent than the Russian judges; forty men, Kouroumbs **207]** and Baddagues, were hanged last year "sans bruit ni trompette" (without noise or trumpets).

All will recall the terrible tragedy that took place not long ago in the Blue Mountains, in the village of Ebonaoud, several miles from Outtakamand. The mayor of the town had a child. The child fell suddenly ill and lingered in a slow agony. As several mysterious deaths had occurred during the

preceding month the Baddagues at once attributed this case to the "eye of the viper" of the Kouroumbs. In despair, the father threw himself at the feet of the judge; in other words, he went to lodge a complaint. The Anglo—Hindus did nothing but laugh at him, until after three days of useless effort the Monegar was brutally driven away. The Baddagues then decided to take justice into their own hands; they decided to burn down an entire village of the Kouroumbs, to the very last man, and for this purpose requested a Todd to go with them; without a Todd no Kouroumb could have been burnt by fire nor drowned by water. Such is the belief of the Baddagues, and nothing can convince them of the contrary. The Todds held council and finally gave their consent. No doubt "the buffaloes had decided that it should be so." Accompanied by a Todd, the Baddagues started out on a dark, **208]** stormy night, and in no time had set fire to all the huts of the Kouroumbs. With one exception, no Kouroumb escaped. As soon as one of them left his cabin the Baddagues threw him back into the flames or killed him with an axe. Only an old woman managed to bide herself in the bushes and to escape. She denounced the incendiaries and many of the Baddagues were arrested. There was also a Todd among them. He was the only criminal of his tribe imprisoned by the English since the foundation of Outtakamand. But the English did not succeed in hanging him; the very evening on which he was to undergo capital punishment, he disappeared in an incomprehensible way, while twenty Baddagues, with stomachs swollen, had already died in prison.

This took place only a few months ago. Three years before this event the same drama had occurred at Kataguiri. In vain the lawyers and even the State's attorney had insisted upon considering extenuating circumstances, pleading that the cause was indeed only the profoundly rooted belief of the natives in the sorcery of the Kouroumbs and the evil that they could do without being punished. All advocates demanded—if not pardon—at least the non—application of capital punishment. Their efforts were useless. If the **209]** English scientists are capable of believing in the "evil eye" by giving it a more scientific term, the English tribunals will never do so. However, the law, which two hundred years ago annually condemned thousands of male and female sorcerers to torture and death at the stake, is still in force in England. It has not been abrogated. When necessity presents itself under the form of the desire of stupid crowds, the bigots and the atheists, such as Professor Lancaster who induced the punishment of the American medium, Mr. Sleed—this ancient law is withdrawn from the dust of forgetfulness and is applied to a man whose only fault is to be unpopular. In India this law is useless and can even become dangerous, as it might teach the natives that their masters, at a certain time, share their "superstition." But in England public opinion is so strong that even law gives way to it.

Being secretary of a society whose aim it is to study as thoroughly as possible all psychological problems, I would like to prove that there is no "superstition" in the world which has not truth as its origin. Our Theosophical Society should really have called itself—in the name of this Truth—"Society of Those Dissatisfied with Contemporary Materialistic Sciences." We are the **210]** living protest against the gross materialism of our day, as well as against the unreasonable beliefs which are too much limited by the narrow frame of sentimentality; the belief in the "spirits" of the dead and the direct communication between the Beyond and our world. We affirm nothing, and we deny nothing. And as our society, in its greatest part, comprises the pick of Europe, counting among its members many whose names are well known in the world of science and literature, we dare to dispense with the approval of the official scientific organizations. We prefer to "wait and see," without, however, losing a single opportunity to profit by every fact that escapes the attention of material science, in order to make it an object of meditation to the public. We want to make these facts a living reproach to the inactivity of the masters of natural science who, satisfied with their routine, do not move one finger to elucidate the problem of the mysterious forces of nature. We are not only searching for material and irrefutable proofs of the very essence of those manifestations which have been baptized by the names of "sorcery," the "art of Healing," "evil eye," and which, by cultivated mystics, are called "spiritualistic phenomena," "mesmerism," or simply " magic"—we

desire to **211]** penetrate to the very causes of these beliefs, to the source of this psychic power which physical science continues to sneer at and to deny with an extraordinary obstinacy. But how explain these beliefs? To what can we attribute this strange fact that the savage tribes of the Blue Mountains, who have never heard of our Russian sorcerers and the belief in "sorcery" which is found in the Russian villages, have the very same belief in all its details, from the conjuration of the healers to their special pharmaceutics, the composition of herbs and other procedure of the same kind? And these same "superstitions," in the letter as well as in spirit, exist with the English, French, German, Italian, Spanish and Slav peoples. The Latins unite with the Slavs, the Aryans and Touranians with the Semitics in their common belief in magic, witchcraft, clairvoyance, and manifestation of good and evil spirits. There is "identity" in faith, not in its relative sense, but in the literal acceptance of the term. This is no mere "superstition," but an international science with its laws, its invariable formulas, and its same applications.

213]

CHAPTER VI

It is very dangerous to go out unarmed, in the evening, into certain parts of the Blue Mountains, near the thick forests inhabited by the Kouroumbs.

Near one of these forests, between Kattaguiri and Outti, there lived a well—to—do Eurasian family; the mother, an elderly woman, her two sons and a little nephew, an orphan whom she had taken care of since his childhood, as his mother, a well—beloved sister of hers, had died. The child had been told never to go into the forest. However, he was very fond of birds. So one day, carried away by his passion, the little boy left the house and lost his way in the woods. A swallow hopped before him from branch to branch and be tried to catch it. He thus ran after the bird until the sun went down. At Outti—a town completely surrounded by high mountains and rocks—the transition from day to night takes place almost instantaneously.

Finding himself alone in the woods, the child became frightened and hastened homeward. To **214]** his misfortune, he suddenly felt a sharp pain in his foot. He sat down on a stone and took off his shoe. While he was examining his wound and trying to withdraw a thorn which had entered his flesh, a wildcat jumped from a tree and landed beside him. The animal, not less startled than himself, began to attack him, and the terror—stricken child burst out into wild cries. At the same moment two arrows pierced the side of the animal which, mortally wounded, rolled into a crevice. Two dirty and half—naked Kouroumbs appeared and took the animal, after which they spoke to the child, ridiculing his fear.

The little one could answer them, as he knew their language, like all Eurasians who inhabit the Blue Mountains.

Being afraid of returning home all alone he asked the Kouroumbs to accompany him to his house, and promised to give them rice and brandy. The Moulou—Kouroumbs agreed and all three started out. While they were striding along, the child told his companions his adventure with the swallow. The Kouroumbs promised to catch for him all the birds he would like to have, for a very small remuneration. The Kouroumbs are known for their skill in hunting; it is as easy for them to catch an elephant or a tiger as it is to catch a **215]** bird. They arranged to meet, all three of them, the next day, in the valley. They would go hunting birds. In short, the child and the Kouroumbs became friends.

It is interesting to tell here how the Kouroumbs catch birds. The dwarf takes a small perch, turns it in his hands as if polishing it, and he drives it into the ground, about two feet deep, in the middle of a bush. Then he lies down on his stomach, very close to the bush so that he can keep on looking at the bird while it is jumping around. Then the Kouroumb waits patiently. Mr. Betlor, who more than once witnessed such a "hunt," writes about it in the following way:

"At this moment the eyes of the Kouroumb take on a very strange expression. I have observed a similar expression in a serpent when, lying in wait for its prey, it glances fixedly at its victim and fascinates it. The black toad of Maissour has also this same fixed, glassy look which seems illumined by a cold inner light and which attracts and repulses at the same time. For several rupees a Kouroumb allowed me to watch him. The carefree, joyous and active bird flies about warbling; suddenly it stops and seems to listen. With its head tilted a little to one side, it remains motionless for several

seconds. Then it **216]** shakes itself and attempts to fly away, but it rarely succeeds. It seems as if an irresistible power draws it towards the enchanted circle and it begins to fly sideways towards the perch. Its feathers bristle up and it utters some gentle, plaintive cries. However, with nervous little jumps, it approaches closer and closer to the 'enchanted' perch. Finally, with one leap, the bird finds itself on the perch and its fate is sealed. Now it cannot escape and remains caught on the perch. The Kouroumb throws himself on the poor little animal with a rapidity that could make a serpent jealous . . . and if you give the dwarf more money be will swallow the bird alive, claws, wings and all."

It was in this way that the two Kouroumbs caught two yellow swallows and gave them to little Simpson. But that very same day they also cast their spell upon the child. One of the Kouroumbs "bewitched" him as he bewitched the birds. He made himself master of his will—power and of his thoughts, made of him an unconscious machine—in other words, "hypnotized" him. The only difference between a doctor who hypnotizes and the Kouroumb, consists in the method; the former applies strokes or the scientific method of magnetism; while the latter had only to look at **217]** the child during the hunting, and to touch him.

A striking change took place in the conduct of the little boy. His health as well as his appetite remained the same; but he seemed to grow old within a few years, and his relatives and all people in the house noticed that he often walked as if in a trance. Soon all silver objects began to disappear from Mrs. Simpson's house; spoons, sugar bowls, and even a silver crucifix. Then the gold objects had their turn. The whole household became very agitated. In spite of all efforts made to discover the thief, in spite of all precautions, the objects continued to disappear from within the well—locked sideboard whose key never left the mistress of the house. The police had tried to catch the culprit but had to declare themselves incapable of doing so. Finally all were suspected, but nobody could be caught. The servant of the house had been with the family for years, and Mrs. Simpson was as sure of this person as she was of herself.

One evening Mrs. Simpson received from Madras a package containing a heavy golden ring. She hid it in her iron safe, put the key under her pillow, and decided to remain awake all night. To be more sure of herself, she refused to drink her habitual glass of beer which made her fall **218]** asleep at once. She had noticed that for some time past her limbs—after she had drunk the beer—were benumbed and her slumber very heavy.

The child slept in a little room adjoining her bedroom. Towards two o'clock in the morning the door opened and in the light of the night—lamp Mrs. Simpson saw her nephew entering her room. She almost asked him what he wanted; but she recovered possession of herself and waited—her heart filled with anguish. The child advanced indeed like a somnambulist. His eyes were wide open, and his face had—as she later told in court—a severe, almost cruel expression. He went straight to the bed, gently withdrew the key from under the pillow, so quickly and so skillfully that she saw rather than felt the hand of the little boy glide under her head. Then he opened the safe, rummaged in it, then closed it.

Such was Mrs. Simpson's presence of mind that she never moved. Her beloved nephew, a child, was a thief! But where did he put the stolen objects? She decided to know the truth and to uncover the mystery. She dressed rapidly, without making any noise, then looked into her nephew's room. He was not there, but the door leading to the yard was open. She went out, following the traces which were still quite fresh, **219]** when she noticed the silhouette of the little one gliding along the bird—cage. The moon illumined the garden and she noticed the child bending down and putting something into the ground. She decided to wait until morning. "The little boy is a somnambulist," she

thought. "I shall certainly find the other objects there. It is useless to wake him up now and frighten him."

Then she went into the house and waited until the child had gone to bed and slept profoundly. His eyes, however, remained as wide open as when she had seen him approaching her. She was surprised and even terrified. However, she was determined to wait until the next morning.

The following day she called her sons and told them what had happened during the night. They went to the bird—cage and saw that the ground had just been shaken up, but they found nothing. Evidently the child had accomplices.

When the little boy came home from school Mrs. S. received him as usual. She thought that she would not learn anything by questioning him, and would only render the solution of the problem more difficult. So she served him his meal and watched him incessantly. When lunch was finished she was going to leave the table in order to wash her hands and she took off her ring which **220]** she purposely left on the table. At the sight of this object of gold the eyes of the child began to sparkle. His aunt turned around slightly. Immediately he seized the ring and put it into his pocket. He rose carelessly and prepared to leave the house. But Mrs. Simpson stopped him.

"Where is my ring, Tom? Why have you taken it?" she asked.

"What ring?" he answered with indifference. I did not see your ring."

"It is in your pocket, miserable wretch!" Mrs. Simpson exclaimed, and she slapped his face. She threw herself on the child, withdrew the ring from his pocket and showed it to him. Tom had remained quite calm and offered no resistance.

"What ring are you talking of?" he asked his aunt in an angry tone. "This is a grain of gold; I have taken it for my birds—why do you slap me?"

"And all the silver and gold objects that you have been stealing for two months—were they also grains, you little liar and thief? Where have you put them? Speak, otherwise I shall call the police," Mrs. S. exclaimed, quite beside herself.

"I have stolen nothing from you. I have never taken anything without your permission, except a few grains and a little bread for the birds. . . ."

221] "Where did you take the grains?"

"From the sideboard. Did you not permit me to do so? These golden grains cannot be found in the market, otherwise I would not have asked you for them."

Mrs. S. realized that she was confronted by an incomprehensible enigma, by a terrible mystery which she could not penetrate. The child—by an attack of insanity or by chronic soninambulism—believed that he was telling the truth, or at least what he thought to be the truth.

She realized that she had made a mistake. She could not thus uncover the secret. The child had accomplices, and she was going to find them. So she pretended to admit that she had been mistaken. She suffered in her heart, but she was going through with this experiment to the very end.

"Tell me, Tom," she asked tenderly, "do you remember the day when I gave you permission to open the safe in order to take the golden grains for your birds?"

"That day I could catch the yellow birds," the child suddenly explained in a severe tone. "Why did you slap me? You yourself told me—'Take the key from under my pillow as often as you need it; also take the gold grains, they are better for your birds than the silver grains'; well, I took **222]** them. Besides, there is almost nothing left," he added sadly, "and my birds will die! . . ."

"Who has told you so?"

"*He*—the one who caught the birds for me and helps me to feed them."

"But who is he?"

"I don't know," answered the child with effort, passing his hand over his forehead. "I don't know . . . you have seen him often. . . . He came only three days ago, at dinner—time, when I took a silver grain from uncle's plate. . . . Uncle had put it there for me. *He* told me—'take it,' and uncle nodded with his head. So I took it."

Mrs. Simpson remembered that that day, indeed, ten silver rupees had disappeared mysteriously from the table; her son had just taken them from his pocket in order to pay a bill. This loss had remained the most inexplicable of all.

"But to whom did you give the grains? Birds are not fed in the evening."

"I gave them to *him*, behind the door. *He* left before the dinner was over. But then it was broad daylight and not evening."

"Day?—eight o'clock in the evening you call day?"

"I don't know, . . . but it was light, . . . **223]** there was no night, . . . besides the night disappeared a long time ago."

"Lord!" Mrs. Simpson wept bitterly, raising her arms in terror. "The little one has lost his mind—he has become insane."

But suddenly she had an idea.

"Well, take also this grain of gold," she said, while handing her golden brooch to her nephew. "Take it and give it to the birds while I watch you."

Tom grasped the brooch and ran joyously toward the bird—cage. Then something happened which convinced Mrs. Simpson that the mental faculties of her nephew were deranged. He walked around the cage and threw imaginary grains into it; however, the cage was empty. He rubbed the brooch in his fingers, as if taking grains off it, then he spoke to the birds who were not there, and whistled and laughed with joy.

"And now, auntie, I am going to take the remainder to him so that he may keep it. . . . He had first told me to hide it in the ground, there, under the window. But this morning he told me to bring it to him—over there. Only don't follow me, otherwise he will not come. . . ."

224] "Very well, my friend, you shall go alone," she consented.

However, under various pretexts she detained her nephew for half an hour, while secretly having a policeman called for, whom she asked to follow the child wherever he went, promising a large reward.

"Arrest the person to whom he gives the brooch . . . he is the thief." The policeman asked a fellow—policeman to go with him and both followed the child during the day. In the evening they saw him

direct his steps toward the woods. Suddenly a very ugly dwarf jumped from the bushes and beckoned to Tom, who at once went towards him like an automaton. When the policemen saw the child "spreading" something into the hands of the Kouroumb they rushed forward and arrested him with the proof of delinquency in his hands—i.e., the golden brooch.

The Kouroumb got away with a few days in prison. No convincing proof could be found against him; he had only the brooch, and the child asserted that he had given it to him of his own free will, but that "he did not know for what reason." The tribunal decided that the statements of little Simpson were confused, that he was just raving, as far as the golden grains were **225]** concerned, and that he did not recognize the Kouroumb; moreover, he was not of age. The doctor declared him to be an "incurable idiot." His testimony and the confused statements of Mrs. Simpson, who was unable to compose a clear report out of her nephew's story, were of no account. The policeman was unable to give evidence; his testimony would have had weight, as he knew the Kouroumb to be the possessor of stolen objects. The very same day when the Kouroumb was arrested the policeman fell ill, and died one week later, several days before the court proceedings. The matter was thus closed.

We have met the unfortunate boy, who—today—is twenty years old. We saw a big Eurasian with hanging cheeks, sitting on a bench near the house—door, and turning cage—bars in his hands. Birds are still his passion. His mind seems to be normal, but becomes clouded as soon as silver or gold, in money or in objects, is mentioned; be always calls them "grains." Since that time, his relatives have sent him to Bombay where he remains under constant supervision, and the mania is beginning to disappear. Only one sentiment remains with him; the irresistible desire to fraternize with the Kouroumbs.

Before closing, I would ask my readers to reread **226]** in the Philosophical Dictionary of Voltaire the passage where the philosopher mentions the five conditions necessary for any testimony to be judged valid. These very same conditions have been fulfilled throughout our story on the enchantments and the sorcery of the Moulou—Kouroumbs.

Let us see whether our deposition, confirmed by the declarations of many impartial witnesses, will be accepted by the skeptics. Or, perhaps, the masses with a few exceptions, will prefer, in spite of Voltaire and his philosophy, to remain "plus catholique que le Pape."[54]

We invite all incredulous people to visit India, especially the Blue Mountains, in the Presidency of Madras. If they stay there for several months they will learn to know the "Mysterious Tribes of the Nilguiri," especially the Kouroumbs. And let them then—when back in Europe—deny, if they can, the reality of the witchcraft of the Kouroumbs.

But the Blue Mountains are not only a field of very interesting occult experiences. When the happy hour will strike—if it ever will—when our friends from the misty shores of Albion the perfidious, and consequently always suspicious, **227]** will cease to see a political spy in every innocent Russian tourist— then the Russians will begin to travel more in India. The naturalists of our country will then visit the mountainous "Thebaide " which we have described. And I am convinced that by the ethnologist, geographer and philologist, without forgetting the masters in psychology, our "Blue Mountains," the Nilguiri, will be found to be an inexhaustible treasure for the scientific researches of all specialists.

[54] "More catholic than the Pope."

Isis Unveiled

H. P. Blavatsky

Edited by Boris de Zirkoff

Volume I
Science

ISIS UNVEILED

A MASTER-KEY

TO THE

MYSTERIES OF ANCIENT AND MODERN

SCIENCE AND THEOLOGY

BY

H. P. BLAVATSKY,

CORRESPONDING SECRETARY OF THE THEOSOPHICAL SOCIETY

"Cecy est un livre de bonne Foy." — MONTAIGNE

VOL. I – SCIENCE

THE AUTHOR

DEDICATES THESE VOLUMES

TO THE

THEOSOPHICAL SOCIETY,

WHICH WAS FOUNDED AT NEW YORK, A.D. 1875,

TO STUDY THE SUBJECTS ON WHICH THEY TREAT.

PREFACE

THE work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old.

The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. Men and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme.

We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of *Festus,* that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. Yet we do not hesitate to accept the assertion of Biffé, that "the essential is forever the same. Whether we cut away the marble inward that hides the statue in the **[Page VI]** block, or pile stone upon stone outward till the temple is completed, our NEW result is only an *old idea.* The latest of all the eternities will find its destined other half-soul in the earliest." When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where,* WHO, WHAT *is* GOD? *Who ever saw the* IMMORTAL SPIRIT *of man, so as to be able to assure himself of man's immortality?*

It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the

Universal Soul — God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit;* prove the soul of man by its wondrous powers — you have proved God! In our studies, mysteries were shown to be no mysteries. Names and places that to the Western mind have only a significance derived from Eastern fable, were shown to be realities. Reverently we stepped in spirit within the temple of Isis; to lift aside the veil of "the one that is and was and shall be" at Saïs; to look through the rent curtain of the Sanctum Sanctorum at Jerusalem; and even to interrogate within the crypts which once existed beneath the sacred edifice, the mysterious Bath-Kol. The *Filia Vocis* — the daughter of the divine voice — **[Page VII]** responded from the mercy-seat within the veil,[1] and science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight. The one-living God had spoken through his oracle—man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.

From such as these we apprehend criticism, censure, and perhaps hostility, although the obstacles in our way neither spring from the validity of proof, the authenticated facts of history, nor the lack of common sense among the public whom we address. The drift of modern thought is palpably in the direction of liberalism in religion as well as science. Each day brings the reactionists nearer to the point where they must surrender the despotic authority over the public conscience, which they have so long enjoyed and exercised. When the Pope can go to the extreme of fulminating anathemas against all who maintain the liberty of the Press and of speech, or who insist that in the conflict of laws, civil and ecclesiastical, the civil law should prevail, or that any method of instruction solely secular, may be approved;[2] and Mr. Tyndall, as the mouth-piece of nineteenth century science, says, ". . . the impregnable position of science may be stated in a few words: we claim, and we shall wrest from theology, the entire domain of cosmological theory"[3]—the end is not difficult to foresee.

Centuries of subjection have not quite congealed the life-blood of men into crystals around the nucleus of blind faith; and the nineteenth is witnessing the struggles of the giant

---

1 Lightfoot assures us that this voice, which had been used in times past for a testimony from heaven, "was indeed performed by magic art" (vol. ii., p. 128). This latter term is used as a supercilious expression, just because it was and is still misunderstood. It is the object of this work to correct the erroneous opinions concerning "magic art."

2 Encyclical of 1864.

3 "*Fragments of Science.*"

as he shakes off the Liliputian cordage and rises to his feet. Even the Protestant communion of England and America, now engaged in the revision of the text of its *Oracles,* will be compelled to show the origin and merits of the text itself. The day of domineering over men with dogmas has reached its gloaming.

Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology. To show that we do not at all conceal from ourselves the gravity of our undertaking, we may say in advance that it would not be strange if the following classes should array themselves against us: **[Page VIII]**

The Christians, who will see that we question the evidences of the genuineness of their faith. The Scientists, who will find their pretensions placed in the same bundle with those of the Roman Catholic Church for infallibility, and, in certain particulars, the sages and philosophers of the ancient world classed higher than they. Pseudo-Scientists will, of course, denounce us furiously. Broad Churchmen and Freethinkers will find that we do not accept what they do, but demand the recognition of the whole truth. Men of letters and various *authorities,* who hide their real belief in deference to popular prejudices. The mercenaries and parasites of the Press, who prostitute its more than royal power, and dishonor a noble profession, will find it easy to mock at things too wonderful for them to understand; for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism; from many — cant. But we look to the future. The contest now going on between the party of public conscience and the party of reaction, has already developed a healthier tone of thought. It will hardly fail to result ultimately in the overthrow of error and the triumph of Truth. We repeat again — we are laboring for the brighter morrow. And yet, when we consider the bitter opposition that we are called upon to face, who is better entitled than we upon entering the arena to write upon our shield the hail of the Roman gladiator to Cæsar: MORITURUS TE SALUTÂT!

New York, September, 1877 **[Page IX]**

TABLE OF CONTENTS

PREFACE iii

BEFORE THE VEIL

DOGMATIC ASSUMPTIONS OF MODERN SCIENCE AND THEOLOGY 13
THE PLATONIC PHILOSOPHY AFFORDS THE ONLY MIDDLE GROUND 14
REVIEW OF THE ANCIENT PHILOSOPHICAL SYSTEMS 17
A SYRIAC MANUSCRIPT ON SIMON MAGUS 24
GLOSSARY OF TERMS USED IN THIS BOOK 24

VOLUME FIRST

THE "INFALLIBILITY" OF MODERN SCIENCE

CHAPTER I

OLD THINGS WITH NEW NAMES

THE ORIENTAL KABALA 42
ANCIENT TRADITIONS SUPPORTED BY MODERN RESEARCH....................................43
THE PROGRESS OF MANKIND MARKED BY CYCLES 45
ANCIENT CRYPTIC SCIENCE 46
PRICELESS VALUE OF THE VEDAS..50
MUTILATIONS OF THE JEWISH SACRED BOOKS IN TRANSLATION 51
MAGIC ALWAYS REGARDED AS A DIVINE SCIENCE...60
ACHIEVEMENTS OF ITS ADEPTS AND HYPOTHESES OF THEIR MODERN DETRACTORS.....60
MAN'S YEARNING FOR IMMORTALITY...70

CHAPTER II

PHENOMENA AND FORCES

The Servility of Society 72
Prejudice and Bigotry of Men of Science 72
They Are Chased by Psychical Phenomena 73
Lost Arts 79
The Human Will the Master-Force of Forces 85
Superficial Generalizations of the French Savants 88
Mediumistic Phenomena, to What Attributable 93
Their Relation to Crime 96

CHAPTER III

BLIND LEADERS OF THE BLIND

Huxley's Derivation from the Orohippus 99
Comte, His System and Disciples 99
The London Materialists 107
Borrowed Robes 110
Emanation of the Objective Universe from the Subjective 113

CHAPTER IV

THEORIES RESPECTING PSYCHIC PHENOMENA

Theory of de Gasparin 118
Theory of Thury 118
Theory of des Mousseaux, de Mirville 119
Theory of Babinet 120
Theory of Houdin 120
Theory of MM. Royer and Jobart de Lamballe 120
The Twins "Unconscious Cerebration" and "Unconscious Ventriloquism" 123
Theory of Crookes 128
Theory of Faraday 131
Theory of Chevreuil 132

THE MENDELEYEFF COMMISSION OF 1876 132
SOUL BLINDNESS 136

CHAPTER V

THE ETHER, OR "ASTRAL LIGHT"

ONE PRIMAL FORCE, BUT MANY CORRELATIONS 140
TYNDALL NARROWLY ESCAPES A GREAT DISCOVERY 141
THE IMPOSSIBILITY OF MIRACLE 141
NATURE OF THE PRIMORDIAL SUBSTANCE 145
INTERPRETATION OF CERTAIN ANCIENT MYTHS 146
EXPERIMENTS OF THE FAKIRS 150
EVOLUTION IN HINDU ALLEGORY 161

CHAPTER VI

PSYCHO-PHYSICAL PHENOMENA

THE DEBT WE OWE TO PARACELSUS 169
MESMERISM — ITS PARENTAGE, RECEPTION, POTENTIALITY 170
"PSYCHOMETRY" 184
TIME, SPACE, ETERNITY 185
TRANSFER OF ENERGY FROM THE VISIBLE TO THE INVISIBLE UNIVERSE 187
THE CROOKES EXPERIMENTS AND COX THEORY 194

CHAPTER VII

THE ELEMENTS, ELEMENTALS, AND ELEMENTARIES

ATTRACTION AND REPULSION UNIVERSAL IN ALL THE KINGDOMS OF NATURE 202
PSYCHICAL PHENOMENA DEPEND ON PHYSICAL SURROUNDINGS 206
OBSERVATIONS IN SIAM 209
MUSIC IN NERVOUS DISORDERS 210
THE "WORLD-SOUL" AND ITS POTENTIALITIES 210
HEALING BY TOUCH, AND HEALERS 211
"DIAKKA" AND PORPHYRY'S BAD DEMONS 213

THE QUENCHLESS LAMP 217
MODERN IGNORANCE OF VITAL FORCE 227
ANTIQUITY OF THE THEORY OF FORCE-CORRELATION 230
UNIVERSALITY OF BELIEF IN MAGIC 235

CHAPTER VIII

SOME MYSTERIES OF NATURE

DO THE PLANETS AFFECT HUMAN DESTINY? 240
VERY CURIOUS PASSAGE FROM HERMES 241
THE RESTLESSNESS OF MATTER 243
PROPHECY OF NOSTRADAMUS FULFILLED 246
SYMPATHIES BETWEEN PLANETS AND PLANTS 249
HINDU KNOWLEDGE OF THE PROPERTIES OF COLORS 249
"COINCIDENCES" THE PANACEA OF MODERN SCIENCE 252
THE MOON AND THE TIDES 256
EPIDEMIC MENTAL AND MORAL DISORDERS 257
THE GODS OF THE PANTHEONS ONLY NATURAL FORCES 261
PROOFS OF THE MAGICAL POWERS OF PYTHAGORAS 264
THE VIEWLESS RACES OF ETHEREAL SPACE 265
THE "FOUR TRUTHS" OF BUDDHISM 270

CHAPTER IX

CYCLIC PHENOMENA

MEANING OF THE EXPRESSION "COATS OF SKIN" 272
NATURAL SELECTION AND ITS RESULTS 273
THE EGYPTIAN "CIRCLE OF NECESSITY" 274
PRE-ADAMITE RACES 276
DESCENT OF SPIRIT INTO MATTER 279
THE TRIUNE NATURE OF MAN 284
THE LOWEST CREATURES IN THE SCALE OF BEING 285
ELEMENTALS SPECIFICALLY DESCRIBED 286
PROCLUS ON THE BEINGS OF THE AIR 287
VARIOUS NAMES FOR ELEMENTALS 288

SWEDENBORGIAN VIEWS ON SOUL-DEATH....291
EARTH-BOUND HUMAN SOULS....292
IMPURE MEDIUMS AND THEIR "GUIDES"....297
PSYCHOMETRY AN AID TO SCIENTIFIC RESEARCH....303

CHAPTER X

THE INNER AND OUTER MAN

PERE FELIX ARRAIGNS THE SCIENTISTS....307
THE "UNKNOWABLE"....309
DANGER OF EVOCATIONS BY TYROS....311
LARES AND LEMURES....313
SECRETS OF HINDU TEMPLES....317
REINCARNATION....318
WITCHCRAFT AND WITCHES....319
THE SACRED SOMA TRANCE....323
VULNERABILITY OF CERTAIN "SHADOWS"....327
EXPERIMENT OF CLEARCHUS ON A SLEEPING BOY....329
THE AUTHOR WITNESSES A TRIAL OF MAGIC IN INDIA....332
CASE OF THE CEVENNOIS....333

CHAPTER XI

PSYCHOLOGICAL AND PHYSICAL MARVELS

INVULNERABILITY ATTAINABLE BY MAN....339
PROJECTING THE FORCE OF THE WILL....340
INSENSIBILITY TO SNAKE-POISON....341
CHARMING SERPENTS BY MUSIC....343
TERATOLOGICAL PHENOMENA DISCUSSED....344
THE PSYCHOLOGICAL DOMAIN CONFESSEDLY UNEXPLORED....361
DESPAIRING REGRETS OF BERZELIUS....364
TURNING A RIVER INTO BLOOD A VEGETABLE PHENOMENON....366

CHAPTER XII

THE "IMPASSABLE CHASM"

CONFESSIONS OF IGNORANCE BY MEN OF SCIENCE 370
THE PANTHEON OF NIHILISM 373
TRIPLE COMPOSITION OF FIRE 375
INSTINCT AND REASON DEFINED 376
PHILOSOPHY OF THE HINDU JAINS 379
DELIBERATE MISREPRESENTATIONS OF LEMPRIERE 381
MAN'S ASTRAL SOUL NOT IMMORTAL 382
THE REINCARNATION OF BUDDHA 385
MAGICAL SUN AND MOON PICTURES OF THIBET 389
VAMPIRISM — ITS PHENOMENA EXPLAINED 395
BENGALESE JUGGLERY 401

CHAPTER XIII

REALITIES AND ILLUSION

THE RATIONALE OF TALISMANS 405
UNEXPLAINED MYSTERIES 409
MAGICAL EXPERIMENT IN BENGAL 410
CHIBH CHONDOR'S SURPRISING FEATS 413
THE INDIAN TAPE-CLIMBING TRICK AN ILLUSION 414
RESUSCITATION OF BURIED FAKIRS 417
LIMITS OF SUSPENDED ANIMATION 420
MEDIUMSHIP TOTALLY ANTAGONISTIC TO ADEPTSHIP 425
WHAT ARE "MATERIALIZED SPIRITS"? 430
THE SHUDALA MADAN 431
PHILOSOPHY OF LEVITATION 433
THE ELIXIR AND ALKAHEST 438

CHAPTER XIV

EGYPTIAN WISDOM

ORIGIN OF THE EGYPTIANS 447
THEIR MIGHTY ENGINEERING WORKS 448
THE ANCIENT LAND OF THE PHARAOHS 452
ANTIQUITY OF THE NILOTIC MONUMENTS 458
ARTS OF WAR AND PEACE 459
MEXICAN MYTHS AND RUINS 470
RESEMBLANCES TO THE EGYPTIAN 475
MOSES A PRIEST OF OSIRIS 478
THE LESSONS TAUGHT BY THE RUINS OF SIAM 484
THE EGYPTIAN TAU AT PALENQUE 492

CHAPTER XV

INDIA THE CRADLE OF THE RACE

ACQUISITION OF THE "SECRET DOCTRINE" 494
TWO RELICS OWNED BY A PALI SCHOLAR 495
JEALOUS EXCLUSIVENESS OF THE HINDUS 496
LYDIA MARIA CHILD ON PHALLIC SYMBOLISM 500
THE AGE OF THE VEDAS AND MANU 503
TRADITIONS OF PRE-DILUVIAN RACES 505
ATLANTIS AND ITS PEOPLES 508
PERUVIAN RELICS 511
THE GOBI DESERT AND ITS SECRETS 513
THIBETAN AND CHINESE LEGENDS 514
THE MAGICIAN AIDS, NOT IMPEDES, NATURE 528
PHILOSOPHY, RELIGION, ARTS AND SCIENCES BEQUEATHE BY
MOTHER INDIA TO POSTERITY 529

BEFORE THE VEIL

Joan. — Advance our waving colors on the walls!

King Henry VI. Act IV

"My life has been devoted to the study of man, his destiny and his happiness."

J. R. BUCHANAN, M.D.

Outlines of Lectures on Anthropology

IT is nineteen centuries since, as we are told, the night of Heathenism and Paganism was first dispelled by the divine light of Christianity; and two-and-a-half centuries since the bright lamp of Modern Science began to shine on the darkness of the ignorance of the ages. Within these respective epochs, we are required to believe, the true moral and intellectual progress of the race has occurred. The ancient philosophers were well enough for their respective generations, but they were illiterate as compared with modern men of science.

DOGMATIC ASSUMPTIONS OF MODERN SCIENCE AND THEOLOGY

The ethics of Paganism perhaps met the wants of the uncultivated people of antiquity, but not until the advent of the luminous "Star of Bethlehem," was the true road to moral perfection and the way to salvation made plain. Of old, brutishness was the rule, virtue and spirituality the exception. Now, the dullest may read the will of God in His revealed word; men have every incentive to be good, and are constantly becoming better.

This is the assumption; what are the facts? On the one hand an unspiritual, dogmatic, too often debauched clergy; a host of sects, and three warring great religions; discord instead of union, dogmas without proofs, sensation-loving preachers, and wealth and pleasure-seeking parishioners' hypocrisy and bigotry, begotten by the tyrannical exigencies of respectability, the rule of the day, sincerity and real piety exceptional. On the other hand, scientific hypotheses built on sand; no accord upon a single question; rancorous quarrels and jealousy; a general drift into materialism. A death-grapple of Science with Theology for infallibility — "a conflict of ages."

At Rome, the self-styled seat of Christianity, the putative successor to the chair of Peter is undermining social order with his invisible but omnipresent net-work of bigoted agents, and incites them to revolutionize Europe for his temporal as well as spiritual supremacy. We see him who calls himself the "Vicar of Christ," fraternizing with the anti-Christian Moslem against another Christian nation, publicly invoking the blessing of God upon the arms of those who have for centuries withstood, with **[Page X]** fire and sword, the pretensions of his Christ to Godhood! At Berlin — one of the great seats of learning — professors of modern *exact* sciences, turning their backs on the boasted results of enlightenment of the post- Galileonian period, are quietly snuffing out the candle of the great Florentine; seeking, in short, to prove the heliocentric system, and even the earth's rotation, but the dreams of deluded scientists, Newton a visionary, and all past and present astronomers but clever calculators of unverifiable problems.[4]

4 See the last chapter of this volume, p. 622.

Between these two conflicting Titans — Science and Theology — is a bewildered public, fast losing all belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of a mere animal existence. Such is the picture of the hour, illumined by the bright noonday sun of this Christian and scientific era!

Would it be strict justice to condemn to critical lapidation the most humble and modest of authors for *entirely rejecting the authority of both these combatants?* Are we not bound rather to take as the true aphorism of this century, the declaration of Horace Greeley: "I accept *unreservedly* the views of no man, living or dead"? [5] Such, at all events, will be our motto, and we mean that principle to be our constant guide throughout this work.

Among the many phenomenal outgrowths of our century, the strange creed of the so-called Spiritualists has arisen amid the tottering ruins of self-styled revealed religions and materialistic philosophies; and yet it alone offers a possible last refuge of compromise between the two. That this unexpected ghost of pre-Christian days finds poor welcome from our sober and positive century, is not surprising. Times have strangely changed; and it is but recently that a well-known Brooklyn preacher pointedly remarked in a sermon, that could Jesus come back and behave in the streets of New York, as he did in those of Jerusalem, he would find himself confined in the prison of the Tombs.[6] What sort of welcome, then, could Spiritualism ever expect? True enough, the weird stranger seems neither attractive nor promising at first sight. Shapeless and uncouth, like an infant attended by seven nurses, it is coming out of its teens lame and mutilated. The name of its enemies is legion; its friends and protectors are a handful. But what of that? When was ever truth accepted *a priori?* Because the champions of Spiritualism have in their fanaticism magnified its qualities, and remained blind to its imperfections, that gives no excuse to doubt its reality. A forgery is impossible when we have no model to forge after. The fanaticism of Spiritualists is itself **[Page XI]** a proof of the genuineness and possibility of their phenomena. They give us facts that we may investigate, not assertions that we must believe without proof. Millions of reasonable men and women do not so easily succumb to collective hallucination. And so, while the clergy, following their own interpretations of the *Bible,* and science its self-made *Codex* of possibilities in nature, refuse it a fair hearing, *real* science and *true* religion are silent, and gravely wait further developments.

THE PLATONIC PHILOSOPHY AFFORDS THE ONLY MIDDLE GROUND

The whole question of phenomena rests on the correct comprehension of old philosophies. Whither, then, should we turn, in our perplexity, but to the ancient sages, since, on the pretext of superstition, we are refused an explanation by the modern? Let us ask them what they know of genuine science and religion; not in the matter of mere details, but in all the broad conception of these twin truths — so strong in their unity, so weak when divided. Besides, we may find our profit in comparing this boasted modern science with ancient ignorance; this improved modern theology with the "Secret doctrines" of the ancient universal religion. Perhaps we may thus discover a neutral ground whence we can reach and profit by both.

5 "*Recollections of a Busy Life,*" p. 147.

6 Henry Ward Beecher.

It is the Platonic philosophy, the most elaborate compend of the abstruse systems of old India, that can alone afford us this middle ground. Although twenty-two and a quarter centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest philosopher of the pre-Christian era mirrored faithfully in his works the spiritualism of the Vedic philosophers who lived thousands of years before himself, and its metaphysical expression. Vyasa, Djeminy, Kapila, Vrihaspati, Sumati, and so many others, will be found to have transmitted their indelible imprint through the intervening centuries upon Plato and his school. Thus is warranted the inference that to Plato and the ancient Hindu sages was alike revealed the same wisdom. So surviving the shock of time, what can this wisdom be but divine and eternal?

Plato taught justice as subsisting in the soul of its possessor and his greatest good. "Men, in proportion to their intellect, have admitted his transcendent claims." Yet his commentators, almost with one consent, shrink from every passage which implies that his metaphysics are based on a solid foundation, and not on ideal conceptions.

But Plato could not accept a philosophy destitute of spiritual aspirations; the two were at one with him. For the old Grecian sage there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to the mere seeing; of **[Page XII]** the *always-existing,* in opposition to the transitory; and of that which exists *permanently,* in opposition to that which waxes, wanes, and is developed and destroyed alternately.
"Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE or MIND [νοῦς, *nous* , the spirit], the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the Monarch and Lawgiver of the universe; the ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervades the universe — who is called, by way of preëminence and excellence, the Supreme Good, the God (ὁ θεὸς) 'the God over all' (ὁ επι πασι θεὸς)."[7] He is not the truth nor the intelligence, but "the father of it." Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse. "To you," said Jesus to his elect disciples, "it is given to know the mysteries of the Kingdom of God, but to them [the πολλοῖ] it is not given; . . . therefore speak I to them in parables [or allegories]; because they seeing, see not, and hearing, they hear not, neither do they understand."[8]

The philosophy of Plato, we are assured by Porphyry, of the Neoplatonic School was taught and illustrated in the MYSTERIES. Many have questioned and even denied this; and Lobeck, in his *Aglaophomus,* has gone to the extreme of representing the sacred orgies as little more than an empty show to captivate the imagination. As though Athens and Greece would for twenty centuries and more have repaired every fifth year to Eleusis to witness a solemn religious farce! Augustine, the papa-bishop of Hippo, has resolved such assertions. He declares that the doctrines of the Alexandrian Platonists were the original esoteric doctrines of the first followers of Plato, and describes Plotinus as a Plato resuscitated. He

7 Cocker, "*Christianity and Greek Philosophy,*" xi., p. 377.
8 *Gospel According to Matthew*, xiii. 11, 13.

also explains the motives of the great philosopher for veiling the interior sense of what he taught.[9] **[Page XIII]**

As to the *myths,* Plato declares in the *Gorgias* and the *Phædon* that they were the vehicles of great truths well worth the seeking. But commentators are so little *en rapport* with the great philosopher as to be compelled to acknowledge that they are ignorant where "the doctrinal ends, and the mythical begins." Plato put to flight the popular superstition concerning magic and dæmons, and developed the exaggerated notions of the time into rational theories and metaphysical conceptions. Perhaps these would not quite stand the inductive method of reasoning established by Aristotle; nevertheless they are satisfactory in the highest degree to those who apprehend the existence of that higher faculty of insight or intuition, as affording a criterion for ascertaining truth.

Basing all his doctrines upon the presence of the Supreme Mind, Plato taught that the *nous,* spirit, or rational soul of man, being "generated by the Divine Father," possessed a nature kindred, or even homogeneous, with the Divinity, and was capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by *philosophy* — the love of wisdom. The love of truth is inherently the love of good; and so predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores him to the likeness of God. "This flight," says Plato in the *Theætetus,* "consists in becoming like God, and this assimilation is the becoming just and holy with wisdom."

The basis of this assimilation is always asserted to be the preëxistence of the spirit or *nous.* In the allegory of the chariot and winged steeds, given in the *Phædrus,* he represents the psychical nature as composite and two-fold; the *thumos,* or *epithumetic* part, formed from the substances of the world of phenomena; and the *θυμοιδές, thumoeides,* the essence of which is linked to the eternal world. The present earth-life is a fall and punishment. The soul dwells in "the grave which we call *the body,*" and in its incorporate state, and previous to the discipline of education, the noetic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in *The Republic,* the back is turned to the light, we perceive only the shadows of objects, and think them the

9 "The accusations of atheism, the introducing of foreign deities, and corrupting of the Athenian youth, which were made against Socrates, afforded ample justification for Plato to conceal the arcane preaching of his doctrines. Doubtless the peculiar diction or 'jargon' of the alchemists was employed for a like purpose. The dungeon, the rack, and the fagot were employed without scruple by Christians of every shade, the Roman Catholics especially, against all who taught even natural science contrary to the theories entertained by the Church. Pope Gregory the Great even inhibited the grammatical use of Latin as heathenish. The offense of Socrates consisted in unfolding to his disciples the arcane doctrine concerning the gods, which was taught in the Mysteries and was a capital crime. He also was charged by Aristophanes with introducing the new god Dinos into the republic as the demiurgos or artificer, and the lord of the solar universe. The Heliocentric system was also a doctrine of the Mysteries; and hence, when Aristarchus the Pythagorean taught it openly, Cleanthes declared that the Greeks ought to have called him to account and condemned him for blasphemy against the gods," — ("Plutarch"). But Socrates had never been initiated, and hence divulged nothing which had ever been imparted to him.

actual realities. Is not this **[Page XIV]** the idea of *Maya,* or the illusion of the senses in physical life, which is so marked a feature in Buddhistical philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited. "The interior spirit has some dim and shadowy recollection of its antenatal state of bliss, and some instinctive and proleptic yearnings for its return." It is the province of the discipline of philosophy to disinthrall it from the bondage of sense, and raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty. "The soul," says Plato, in the *Theætetus,* "cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say *are,* and looking up to that which REALLY IS. Wherefore the *nous,* or spirit, of the philosopher (or student of the higher truth) alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the perfect mysteries, a man becomes truly perfect — an initiate into the diviner wisdom."

Hence we may understand why the sublimer scenes in the Mysteries were always in the night. The life of the interior spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. Dionysus, the night-sun, is, therefore, worshipped rather than Helios, orb of day. In the Mysteries were symbolized the preëxistent condition of the spirit and soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the soul, and its restoration to divine bliss, or reunion with spirit. Theon, of Smyrna, aptly compares the philosophical discipline to the mystic rites: "Philosophy," says he, "may be called the initiation into the true arcana, and the instruction in the genuine Mysteries. There are five parts of this initiation: I., the previous purification; II., the admission to participation in the arcane rites; III., the epoptic revelation; IV., the investiture or enthroning; V. — the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings. . . . Plato denominates the *epopteia,* or personal view, the perfect contemplation of things which are apprehended intuitively, absolute truths and ideas. He also considers the binding of the head and crowning as analogous to the authority which any one receives from his instructors, of leading others into the same contemplation. The fifth gradation is the most perfect felicity arising from hence, and, according **[Page XV]** to Plato, an assimilation to divinity as far as is possible to human beings."[10]

REVIEW OF THE ANCIENT PHILOSOPHICAL SYSTEMS

Such is Platonism. "Out of Plato," says Ralph Waldo Emerson, "come all things that are still written and debated among men of thought." He absorbed the learning of his times — of Greece from Philolaus to Socrates; then of Pythagoras in Italy; then what he could procure from Egypt and the East. He was so broad that all philosophy, European and Asiatic, was in his doctrines; and to culture and contemplation he added the nature and qualities of the poet.

---

10 See Thomas Taylor, "*Eleusinian and Bacchic Mysteries,*" p. 47. New York: J. W. Bouton, 1875.

The followers of Plato generally adhered strictly to his psychological theories. Several, however, like Xenocrates, ventured into bolder speculations. Speusippus, the nephew and successor of the great philosopher, was the author of the *Numerical Analysis*, a treatise on the Pythagorean numbers. Some of his speculations are not found in the written *Dialogues;* but as he was a listener to the unwritten lectures of Plato, the judgment of Enfield is doubtless correct, that he did not differ from his master. He was evidently, though not named, the antagonist whom Aristotle criticised, when professing to cite the argument of Plato against the doctrine of Pythagoras, that all things were in themselves numbers, or rather, inseparable from the idea of numbers. He especially endeavored to show that the Platonic doctrine of ideas differed essentially from the Pythagorean, in that it presupposed numbers and magnitudes to exist apart from things. He also asserted that Plato taught that there could be no *real* knowledge, if the object of that knowledge was not carried beyond or above the sensible.

But Aristotle was no trustworthy witness. He misrepresented Plato, and he almost caricatured the doctrines of Pythagoras. There is a canon of interpretation, which should guide us in our examinations of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." It is certain that Pythagoras awakened the deepest intellectual sympathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. Aristotle asserted that he taught that "numbers are the first principles of all entities." Ritter has expressed the opinion that the formula of Pythagoras should be taken symbolically, which is doubtless correct. Aristotle goes on to associate these *numbers* with the "forms" and "ideas" of Plato. He even declares that Plato said: **[Page XVI]** "forms are numbers," and that "ideas are substantial existences — real beings." Yet Plato did not so teach. He declared that the final cause was the Supreme Goodness — *το ἄγαθόν.* "Ideas are objects of pure conception for the human reason, and they are attributes of the Divine Reason."[11] Nor did he ever say that "forms are numbers." What he did say may be found in the *Timæus:* "God formed things as they first arose according to forms and numbers."

It is recognized by modern science that all the higher laws of nature assume the form of quantitative statement. This is perhaps a fuller elaboration or more explicit affirmation of the Pythagorean doctrine. Numbers were regarded as the best representations of the laws of harmony which pervade the cosmos. We know too that in chemistry the doctrine of atoms and the laws of combination are actually and, as it were, arbitrarily defined by numbers. As Mr. W. Archer Butler has expressed it: "The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its repose."

The key to the Pythagorean dogmas is the general formula of unity in multiplicity, the one evolving the many and pervading the many. This is the ancient doctrine of emanation in few words. Even the apostle Paul accepted it as true. "*Εξ αυτου̉, και δι' αυτου̑, και εις αυτὸν τα πἀντα*" — Out of him and through him and in him all things are. This, as we can see by the following quotation, is purely Hindu and Brahmanical:

---

11 Cousin, "*History of Philosophy,*" I., ix.

"When the dissolution — Pralaya — had arrived at its term, the great Being — Para-Atma or Para-Purusha — the Lord existing through himself, out of whom and through whom all things were, and are and will be . . . resolved to emanate from his own substance the various creatures" (*Manava-Dharma-Sastra,* book i., slokas 6 and 7).

The mystic Decad 1 + 2 + 3 + 4 = 10 is a way of expressing this idea. The One is God, the Two, matter; the Three, combining Monad and Duad, and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire cosmos. The universe is the combination of a thousand elements, and yet the expression of a single spirit — a chaos to the sense, a cosmos to the reason.

The whole of this combination of the progression of numbers in the idea of creation is Hindu. The Being existing through himself, Swayambhu or Swayambhuva, as he is called by some, is one. He emanates from himself the creative faculty, Brahma or Purusha (the divine male), and the one becomes Two; out of this Duad, union of the purely intellectual **[Page XVII]** principle with the principle of matter, evolves a third, which is Viradj, the phenomenal world. It is out of this invisible and incomprehensible trinity, the Brahmanic Trimurty, that evolves the second triad which represents the three faculties — the creative, the conservative, and the transforming. These are typified by Brahma, Vishnu, and Siva, but are again and ever blended into one. Unity, Brahma, or as the Vedas called him, Tridandi, is the god triply manifested, which gave rise to the symbolical *Aum* or the abbreviated Trimurty. It is but under this trinity, ever active and tangible to all our senses, that the invisible and unknown Monas can manifest itself to the world of mortals. When he becomes *Sarira,* or he who puts on a visible form, he typifies all the principles of matter, all the germs of life, he is Purusha, the god of the three visages, or triple power, the essence of the Vedic triad. "Let the Brahmas know the sacred Syllable (Aum), the three words of the Savitri, and read the *Vedas* daily" (*Manu,* book iv., sloka 125).

> "After having produced the universe, He whose power is incomprehensible vanished again, absorbed in the Supreme Soul. . . . . Having retired into the primitive darkness, the great Soul remains within the unknown, and is void of all form. . . . .
>
> "When having again reunited the subtile elementary principles, it introduces itself into either a vegetable or animal seed, it assumes at each a new form."
>
> "It is thus that, by an alternative waking and rest, the Immutable Being causes to revive and die eternally all the existing creatures, active and inert"
>
> (*Manu*, book i., sloka 50, and others).

He who has studied Pythagoras and his speculations on the Monad, which, after having emanated the Duad retires into silence and darkness, and thus creates the Triad can realize whence came the philosophy of the great Samian Sage, and after him that of Socrates and Plato.

Speusippus seems to have taught that the psychical or thumetic soul was immortal as well as the spirit or rational soul, and further on we will show his reasons. He also — like Philolaus and Aristotle, in his disquisitions upon the soul — makes of æther an element; so that there were five principal elements to correspond with the five regular figures in

Geometry. This became also a doctrine of the Alexandrian school.[12] Indeed, there was much in the doctrines of the *Philaletheans* which did not appear in the works of the older Platonists, but was doubtless taught in substance by the philosopher himself, but with his usual reticence was not committed to writing as being too arcane for promiscuous publication. Speusippus and Xenocrates after him, held, like their great master, that the **[Page XVIII]** *anima mundi,* or world-soul, was not the Deity, but a manifestation. Those philosophers never conceived of the One as an *animate nature.*[13] The original One did not *exist,* as we understand the term. Not till he had united with the many — emanated existence (the monad and duad) was a being produced. The *τίμιον*, honored — the something manifested, dwells in the centre as in the circumference, but it is only the reflection of the Deity — the World-Soul.[14] In this doctrine we find the spirit of esoteric Buddhism.

A man's idea of God, is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not, in very truth, God, but only His reflection. His glory is there, but, it is the light of his own Spirit that the man sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* But the external world cannot be witnessed in it at the same moment. In the ecstatic Yogin, in the illuminated Seer, the spirit will shine like the noonday sun; in the debased victim of earthly attraction, the radiance has disappeared, for the mirror is obscured with the stains of matter. Such men deny their God, and would willingly deprive humanity of soul at one blow.

No GOD, No SOUL? Dreadful, annihilating thought! The maddening nightmare of a lunatic — Atheist; presenting before his fevered vision, a hideous, ceaseless procession of sparks of cosmic matter created by *no one;* self-appearing, self-existent, and self-developing; this Self *no Self,* for it is *nothing* and *nobody;* floating onward from *nowhence,* it is propelled by no Cause, for there is none, and it rushes *nowhither.* And this in a circle of Eternity blind, inert, and — CAUSELESS. What is even the erroneous conception of the Buddhistic Nirvana in comparison! The Nirvana is preceded by numberless spiritual transformations and metempsychoses, during which the entity loses not for a second the sense of its own individuality, and which may last for millions of ages before the Final *No*-Thing is reached.

Though some have considered Speusippus as inferior to Aristotle, the world is nevertheless indebted to him for defining and expounding many things that Plato had left obscure in his doctrine of the Sensible and Ideal. His maxim was "The Immaterial is known by means of scientific thought, the Material by scientific perception."[15]

Xenocrates expounded many of the unwritten theories and teachings of his master. He too held the Pythagorean doctrine, and his system of numerals and mathematics in the highest estimation. Recognizing but three degrees of knowledge—*Thought, Perception,* and *Envisagement* (or knowledge by *Intuition*), he made the former busy itself with all that **[Page XIX]** which is *beyond* the heavens; Perception with things in the heavens; Intuition with the heavens themselves.

---

12 "*Theol. Arithme.*," p. 62, "On Pythag. Numbers."
13 Plato, "*Parmenid.*," 141 E.
14 See Stobœus' "*Ecl.*," i., 862.
15 Sextus, "*Math.*," vii.

We find again these theories, and nearly in the same language in the *Manava-Dharma-Sastra,* when speaking of the creation of man: "He (the Supreme) drew from his own essence the immortal breath which *perisheth not in the being*, and to this soul of the being he gave the Ahancara (conscience of the *ego*) sovereign guide." Then he gave to that soul of the being (man) the intellect formed of *the three qualities*, and the five organs of the outward perception."

These three qualities are Intelligence, Conscience, and Will; answering to the Thought, Perception, and Envisagement of Xenocrates. The relation of numbers to Ideas was developed by him further than by Speusippus, and he surpassed Plato in his definition of the doctrine of Indivisible Magnitudes. Reducing them to their ideal primary elements, he demonstrated that every figure and form originated out of the smallest indivisible line. That Xenocrates held the same theories as Plato in relation to the human soul (supposed to be a number) is evident, though Aristotle contradicts this, like every other teaching of this philosopher.[16] This is conclusive evidence that many of Plato's doctrines were delivered orally, even were it shown that Xenocrates and not Plato was the first to originate the theory of indivisible magnitudes. He derives the Soul from the first Duad, and calls it a self-moved number.[17] Theophrastus remarks that he entered and eliminated this Soul-theory more than any other Platonist. He built upon it the cosmological doctrine, and proved the necessary existence in every part of the universal space of a successive and progressive series of animated and thinking though spiritual beings.[18] The Human Soul with him is a compound of the most spiritual properties of the Monad and the Duad, possessing the highest principles of both. If, like Plato and Prodicus, he refers to the Elements as to Divine Powers, and calls them gods, neither himself nor others connected any anthropomorphic idea with the appellation. Krische remarks that he called them gods only that these elementary powers should not be confounded with the dæmons of the nether world[19] (the Elementary Spirits). As the Soul of the World permeates the whole Cosmos, even beasts must have in them something divine.[20] This, also, is the doctrine of Buddhists and the Hermetists, and Manu endows with a living soul even the plants and the tiniest blade of grass. —

The dæmons, according to this theory, are intermediate beings between **[Page XX]** the divine perfection and human sinfulness,[21] and he divides them into classes, each subdivided in many others. But he states expressly that the individual or personal soul is the leading guardian dæmon of every man, and that no dæmon has more power over us than our own. Thus the *Daimonion* of Socrates is the god or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice. Like Speusippus he ascribed immortality to the *ψυχη*, psychical body, or irrational soul. But some Hermetic philosophers have taught that the soul has a separate continued existence only so long as in its passage through the spheres any material or earthly particles remain incorporated in it; and that when absolutely purified, the latter are *annihilated*, and the quintessence of the soul alone becomes blended with its *divine* spirit (the *Rational*), and the two are thenceforth one.

---

16 "*Metaph.*," 407, a. 3.
17 Appendix to "*Timæus*."
18 Stob., "*Ecl.*," i., 62.
19 Krische, "*Forsch.*," p. 322, etc.
20 Clem., "*Alex. Stro.*," v., 590.
21 Plutarch, "*De Isid*," chap. 25, p. 360.

Zeller states that Xenocrates forbade the eating of animal food, not because he saw in beasts something akin to man, as he ascribed to them a dim consciousness of God, but, "for the opposite reason, lest the irrationality of animal souls might thereby obtain a certain influence over us."[22] But we believe that it was rather because, like Pythagoras, he had had the Hindu sages for his masters and models. Cicero depicted Xenocrates utterly despising everything except the highest virtue;[23] and describes the stainlessness and severe austerity of his character.[24] "To free ourselves from the subjection of sensuous existence, to conquer the Titanic elements in our terrestrial nature through the Divine one, is our problem." Zeller makes him say:[25] "Purity, even in the secret longings of our heart, is the greatest duty, and only philosophy and the initiation into the Mysteries help toward the attainment of this object."

Crantor, another philosopher associated with the earliest days of Plato's Academy, conceived the human soul as formed out of the primary substance of all things, the Monad or *One*, and the Duad or the *Two*. Plutarch speaks at length of this philosopher, who like his master believed in souls being distributed in earthly bodies as an exile and punishment.

Herakleides, though some critics do not believe him to have strictly adhered to Plato's primal philosophy,[26] taught the same ethics. Zeller presents him to us imparting, like Hiçetas and Eçphantus, the Pythagorean doctrine of the diurnal rotation of the earth and the immobility of the fixed stars, but adds that he was ignorant of the annual revolution of the **[Page XXI]** earth around the sun, and of the heliocentric system.[27] But we have good evidence that the latter system was taught in the Mysteries, and that Socrates died for *atheism, i.e.,* for divulging this sacred knowledge. Herakleides adopted fully the Pythagorean and Platonic views of the human soul, its faculties and its capabilities. He describes it as a luminous, highly ethereal essence. He affirms that souls inhabit the milky way before descending "into generation" or sublunary existence. His dæmons or spirits are airy and vaporous bodies.

In the *Epinomis* is fully stated the doctrine of the Pythagorean numbers in relation to created things. As a true Platonist, its author maintains that wisdom can only be attained by a thorough inquiry into the occult nature of the creation; it alone assures us an existence of bliss after death. The immortality of the soul is greatly speculated upon in this treatise; but its author adds that we can attain to this knowledge only through a complete comprehension of the numbers; for the man, unable to distinguish the straight line from a curved one will never have wisdom enough to secure a mathematical demonstration of the *invisible, i.e.,* we must assure ourselves of the objective existence of our soul (astral body) before we learn that we are in possession of a divine and immortal spirit. Iamblichus says the same thing; adding, moreover, that it is a secret belonging to the highest initiation. The Divine Power, he says, always felt indignant with those "who rendered manifest the

---

22 "*Plato und die Alt. Akademie.*"
23 "*Tusc.,*" v., 18, 51.
24 Ibid. Cf. p. 559.
25 "*Plato und die Alt. Akademie.*"
26 Ed. Zeller, "*Philos. der Griech.*"
27 "*Plato und die Alt. Akademie.*"

composition of the *icostagonus*," viz., who delivered the method of inscribing in a sphere the dodecahedron.[28]

The idea that "numbers" possessing the greatest virtue, produce always what is good and never what is evil, refers to justice, equanimity of temper, and everything that is harmonious. When the author speaks of every star as an individual soul, he only means what the Hindu initiates and the Hermetists taught before and after him, viz.: that every star is an independent planet, which, like our earth, has a soul of its own, every atom of matter being impregnated with the divine influx of the soul of the world. It breathes and lives; it feels and suffers as well as enjoys life in its way. What naturalist is prepared to dispute it on good evidence? Therefore, we must consider the celestial bodies as the images of gods; as partaking of the divine powers in their substance; and though they are not immortal in their soul-entity, their agency in the economy of the universe is entitled to divine honors, such as we pay to minor gods. The idea is plain, and one must be malevolent indeed to misrepresent it. If the author of *Epinomis* places these fiery gods higher than the animals, plants, and even mankind, all of which, as earthly creatures, are assigned by him **Page XXII]** a lower place, who can prove him wholly wrong? One must needs go deep indeed into the profundity of the abstract metaphysics of the old philosophies, who would understand that their various embodiments of their conceptions are, after all, based upon an identical apprehension of the nature of the First Cause, its attributes and method.

Again when the author of *Epinomis* locates between these highest and lowest gods (embodied souls) three classes of dæmons, and peoples the universe with invisible beings, he is more rational than our modern scientists, who make between the two extremes one vast hiatus of being, the playground of blind forces. Of these three classes the first two are invisible; their bodies are pure ether and fire (*planetary spirits*); the dæmons of the third class are clothed with vapory bodies; they are usually invisible, but sometimes making themselves concrete become visible for a few seconds. These are the earthly spirits, or our astral souls.

It is these doctrines, which, studied analogically, and on the principle of correspondence, led the ancient, and may now lead the modern Philaletheian step by step toward the solution of the greatest mysteries. On the brink of the dark chasm separating the spiritual from the physical world stands modern science, with eyes closed and head averted, pronouncing the gulf impassable and bottomless, though she holds in her hand a torch which she need only lower into the depths to show her her mistake. But across this chasm, the patient student of Hermetic philosophy has constructed a bridge.

In his *Fragments of Science* Tyndall makes the following sad confession: "If you ask me whether science has solved, or is likely in our day to solve the problem of this universe, I must shake my head in doubt." If moved by an afterthought, he corrects himself later, and assures his audience that experimental evidence has helped him to discover, in the opprobrium-covered matter, the "promise and potency of every quality of life," he only jokes. It would be as difficult for Professor Tyndall to offer any ultimate and irrefutable proofs of what he asserts, as it was for Job to insert a hook into the nose of the leviathan.

---

28 One of the five solid figures in Geometry.

To avoid confusion that might easily arise by the frequent employment of certain terms in a sense different from that familiar to the reader, a few explanations will be timely. We desire to leave no pretext either for misunderstanding or misrepresentation. Magic may have one signification to one class of readers and another to another class. We shall give it the meaning which it has in the minds of its Oriental students and practitioners. And so with the words *Hermetic Science, Occultism, Hierophant, Adept, Sorcerer,* etc.; there has been little agreement of late as to their meaning. Though the distinctions between the terms are very often **[Page XXIII]** insignificant — merely ethnic — still, it may be useful to the general reader to know just what that is. We give a few alphabetically.

ÆTHROBACY, is the Greek name for walking or being lifted in the air; *levitation,* so called, among modern spiritualists. It may be either conscious or unconscious; in the one case, it is magic; in the other, either disease or a power which requires a few words of elucidation.

A Syriac Manuscript on Simon Magus

A symbolical explanation of æthrobacy is given in an old Syriac manuscript which was translated in the fifteenth century by one Malchus, an alchemist. In connection with the case of Simon Magus, one passage reads thus:

"Simon, laying his face upon the ground, whispered in her ear, 'O mother Earth, give me, I pray thee, some of thy breath; and I will give thee mine; *let me loose,* O mother, that I may carry thy words to the stars, and I will return faithfully to thee after a while.' And the Earth strengthening her status, none to her detriment, sent her genius to breathe of her *breath* on Simon, *while he breathed on her;* and the stars rejoiced to be visited by the mighty One."

The starting-point here is the recognized electro-chemical principle that bodies similarly electrified repel each other, while those differently electrified mutually attract. "The most elementary knowledge of chemistry," says Professor Cooke, "shows that, while radicals of opposite natures combine most eagerly together, two metals, or two closely-allied metalloids, show but little affinity for each other."

Glossary of Terms Used in This Book

The earth is a magnetic body; in fact, as some scientists have found, it is one vast magnet, as Paracelsus affirmed some 300 years ago. It is charged with one form of electricity — let us call it positive — which it evolves continuously by spontaneous action, in its interior or centre of motion. Human bodies, in common with all other forms of matter, are charged with the opposite form of electricity — negative. That is to say, organic or inorganic bodies, if left to themselves will constantly and involuntarily charge themselves with, and evolve the form of electricity opposed to that of the earth itself. Now, what is weight? Simply the attraction of the earth. "Without the attractions of the earth you would have no weight," says Professor Stewart;[29] "and if you had an earth twice as heavy as this, you would have double the attraction." How then, can we get rid of this attraction? According to the electrical law above stated, there is an attraction between our planet and the organisms

29 "*The Sun and the Earth.*"

upon it, which holds them upon the surface of the ground. But the law of gravitation has been counteracted in many instances, by levitations of persons and inanimate objects; how account **[Page XXIV]** for this? The condition of our physical systems, say theurgic philosophers, is largely dependent upon the action of our will. If well-regulated, it can produce "miracles"; among others a change of this electrical polarity from negative to positive; the man's relations with the earth-magnet would then become repellent, and "gravity" for him would have ceased to exist. It would then be as natural for him to rush into the air until the repellent force had exhausted itself, as, before, it had been for him to remain upon the ground. The altitude of his levitation would be measured by his ability, greater or less, to charge his body with positive electricity. This control over the physical forces once obtained, alteration of his levity or gravity would be as easy as breathing.

The study of nervous diseases has established that even in ordinary somnambulism, as well as in mesmerized somnambulists, the weight of the body seems to be diminished. Professor Perty mentions a somnambulist, Koehler, who when in the water could not sink, but floated. The seeress of Prevorst rose to the surface of the bath and could not be kept seated in it. He speaks of Anna Fleisher, who being subject to epileptic fits, was often seen by the Superintendent to rise in the air; and was once, in the presence of two trustworthy witnesses (two deans) and others, raised two and a half yards from her bed in a horizontal position. The similar case of Margaret Rule is cited by Upham in his *History of Salem Witchcraft*. "In ecstatic subjects," adds Professor Perty, "the rising in the air occurs much more frequently than with somnambulists. We are so accustomed to consider gravitation as being a something absolute and unalterable, that the idea of a complete or partial rising in opposition to it seems inadmissible; nevertheless, there are phenomena in which, by means of material forces, gravitation is overcome. In several diseases — as, for instance, nervous fever — the weight of the human body seems to be increased, but in all ecstatic conditions to be diminished. And there may, likewise, be other forces than material ones which can counteract this power."

A Madrid journal, *El Criterio Espiritista,* of a recent date, reports the case of a young peasant girl near Santiago, which possesses a peculiar interest in this connection. "Two bars of magnetized iron held over her horizontally, half a metre distant, was sufficient to suspend her body in the air."

Were our physicians to experiment on such levitated subjects, it would be found that they are strongly charged with a similar form of electricity to that of the spot, which, according to the law of gravitation, ought to *attract* them, or rather prevent their levitation. And, if some physical nervous disorder, as well as spiritual ecstasy produce **[Page XXV]** unconsciously to the subject the same effects, it proves that if this force in nature were properly studied, it could be regulated at will.

ALCHEMISTS — From *Al* and *Chemi,* fire, or the god and patriarch, *Kham,* also, the name of Egypt. The Rosicrucians of the middle ages, such as Robertus de Fluctibus (Robert Fludd), Paracelsus, Thomas Vaughan (Eugenius Philalethes), Van Helmont, and others, were all alchemists, who sought for the *hidden spirit* in every inorganic matter. Some people - nay, the great majority - have accused alchemists of charlatanry and false pretending. Surely such men as Roger Bacon, Agrippa, Henry Kunrath, and the Arabian Geber (the first to introduce into Europe some of the secrets of chemistry), can hardly be treated as impostors — least of all as fools. Scientists who are reforming the science of physics upon the basis of the atomic theory of Demokritus, as restated by John Dalton, conveniently

forget that Demokritus, of Abdera, was an alchemist, and that the mind that was capable of penetrating so far into the secret operations of nature in one direction must have had good reasons to study and become a Hermetic philosopher. Olaus Borrichias says, that the cradle of alchemy is to be sought in the most distant times.

ASTRAL LIGHT — The same as the *sidereal light* of Paracelsus and other Hermetic philosophers. Physically, it is the ether of modern science. Metaphysically, and in its spiritual, or occult sense, ether is a great deal more than is often imagined. In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall's "*promise* and potency of every quality of life," but also the *realization* of the potency of every quality of spirit. Alchemists and Hermetists believe that their astral, or sidereal ether, besides the above properties of sulphur, and white and red magnesia, or *magnes,* is the *anima mundi,* the workshop of Nature and of all the cosmos, spiritually, as well as physically. The "grand magisterium" asserts itself in the phenomenon of mesmerism, in the "levitation" of human and inert objects; and may be called the ether from its spiritual aspect.

The designation *astral* is ancient, and was used by some of the Neoplatonists. Porphyry describes the celestial body which is always joined with the soul as "immortal, luminous, and star-like." The root of this word may be found, perhaps, in the Scythic *aistaer* — which means star, or the Assyrian *Istar,* which, according to Burnouf has the same sense. As the Rosicrucians regarded the real, as the direct opposite of the apparent, and taught that what seems light to *matter,* is darkness to *spirit,* they searched for the latter in the astral ocean of invisible fire which encompasses the world; and claim to have traced the equally invisible divine spirit, which overshadows every man and is erroneously called *soul,* to the very throne of the Invisible and Unknown **[Page XXVI]** God. As the great cause must always remain invisible and imponderable, they could prove their assertions merely by demonstration of its effects in this world of matter, by calling them forth from the unknowable down into the knowable universe of effects. That this astral light permeates the whole cosmos, lurking in its latent state even in the minutest particle of rock, they demonstrate by the phenomenon of the spark from flint and from every other stone, whose spirit when forcibly disturbed springs to sight spark-like, and immediately disappears in the realms of the unknowable.

Paracelsus named it the *sidereal light,* taking the term from the Latin. He regarded the starry host (our earth included) as the *condensed* portions of the astral light which "fell down into generation and matter," but whose magnetic or spiritual emanations kept constantly a never-ceasing intercommunication between themselves and the parent-fount of all — the astral light. "The stars attract from us to themselves, and we again from them to us," he says. The body is wood and the life is fire, which comes like the light from the stars and from heaven. "Magic is the philosophy of alchemy," he says again.[30] Everything pertaining to the spiritual world must come to us through the stars, and if we are in friendship with them, we may attain the greatest *magical* effects.

"As fire passes through an iron stove, so do the stars pass through man with all their properties and go into him as the rain into the earth, which gives fruit out of that same rain. Now observe that the stars *surround* the whole earth, *as a shell does the egg;* through the shell comes the air, and penetrates to the centre of the world." The human body is subjected as

30 "*De Ente Spirituali,*" lib. iv.; "*de Ente Astrorum,*" book i.; and *opera omnia,* vol. i., pp. 634 and 699.

well as the earth, and planets, and stars, to a double law; it attracts and repels, for it is saturated through with double magnetism, the influx of the astral light. Everything is double in nature; magnetism is positive and negative, active and passive, male and female. Night rests humanity from the day's activity, and restores the equilibrium of human as well as of cosmic nature. When the mesmerizer will have learned the grand secret of polarizing the action and endowing his fluid with a bisexual force he will have become the greatest magician living. Thus the astral light is androgyne, for equilibrium is the resultant of two opposing forces eternally reacting upon each other. The result of this is LIFE. *When the two forces are expanded and remain so long inactive, as to equal one another and so come to a complete rest, the condition is* DEATH. A human being can blow either a hot or a cold breath; and can absorb either cold or hot air. Every child knows how to regulate **[Page XXVII]** the temperature of his breath; but how to protect one's self from either hot or cold air, no physiologist has yet learned with certainty. The astral light alone, as the chief agent in magic, can discover to us all secrets of nature. The astral light is identical with the Hindu *akâsa*, a word which we will now explain.

AKÂSA — Literally the word means in Sanscrit *sky*, but in its mystic sense it signifies the *invisible* sky; or, as the Brahmans term it in the Soma-sacrifice (the *Gyotishtoma Agnishtoma*), the god Akâsa, or god Sky. The language of the *Vedas* shows that the Hindus of fifty centuries ago ascribed to it the same properties as do the Thibetan lamas of the present day; that they regarded it as the source of life, the reservoir of all energy, and the propeller of every change of matter. In its latent state it tallies exactly with our idea of the universal ether; in its active state it became the Akâsa, the all-directing and omnipotent god. In the Brahmanical sacrificial mysteries it plays the part of Sadasya, or superintendent over the magical effects of the religious performance, and it had its own appointed Hotar (or priest), who took its name. In India, as in other countries in ancient times, the priests are the representatives on earth of different gods; each taking the name of the deity in whose name he acts.

The Akâsa is the indispensable agent of every Kritya (magical performance) either religious or profane. The Brahmanical expression "to stir up the Brahma" —*Brahma jinvati* — means to stir up the power which lies latent at the bottom of every such magical operation, for the Vedic sacrifices are but ceremonial magic. This power is the Akâsa or the *occult* electricity; the alkahest of the alchemists in one sense, or the universal solvent, the same *anima mundi* as the astral light. At the moment of the sacrifice, the latter becomes imbued with the spirit of Brahma, and so for the time being is Brahma himself. This is the evident origin of the Christian dogma of transubstantiation. As to the most general effects of the Akâsa, the author of one of the most modern works on the occult philosophy, *Art-Magic,* gives for the first time to the world a most intelligible and interesting explanation of the Akâsa in connection with the phenomena attributed to its influence by the fakirs and lamas.

ANTHROPOLOGY — The science of man; embracing among other things:

Physiology, or that branch of natural science which discloses the mysteries of the organs and their functions in men, animals, and plants; and also, and especially,

Psychology, or the great, and in our days, so neglected science of the **[Page XXVIII]** soul, both as an entity distinct from the spirit and in its relations with the spirit and body. In modern science, psychology relates only or principally to conditions of the nervous system, and almost absolutely ignores the psychical essence and nature. Physicians denominate the science of insanity *psychology,* and name the lunatic chair in medical colleges by that designation.

CHALDEANS, or Kasdim — At first a tribe, then a caste of learned kabalists. They were the savants, the magians of Babylonia, astrologers and diviners. The famous Hillel, the precursor of Jesus in philosophy and in ethics, was a Chaldean. Franck in his *Kabbala* points to the close resemblance of the "secret doctrine" found in the *Avesta* and the religious metaphysics of the Chaldees.

DACTYLS (*daktulos,* a finger). — A name given to the priests attached to the worship of *Kybelé* (Cybelè). Some archæologists derive the name from δάκτυλος, finger, because they were ten, the same in number as the fingers of the hand. But we do not believe the latter hypothesis is the correct one.

DÆMONS — A name given by the ancient people, and especially the philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise. The appellation is often synonymous with that of gods or angels. But some philosophers tried, with good reason, to make a just distinction between the many classes.

DEMIURGOS, or Demiurge — Artificer; the Supernal Power which built the universe. Freemasons derive from this word their phrase of "Supreme Architect." The chief magistrates of certain Greek cities bore the title.

DERVISHES, or the "whirling charmers," as they are called. Apart from the austerities of life, prayer and contemplation, the Mahometan devotee presents but little similarity with the Hindu fakir. The latter may become a sannyasi, or saint and holy mendicant; the former will never reach beyond his second class of occult manifestations. The dervish may also be a strong mesmerizer, but he will never voluntarily submit to the abominable and almost incredible self-punishment which the fakir invents for himself with an ever-increasing avidity, until nature succumbs and he dies in slow and excruciating tortures. The most dreadful operations, such as flaying the limbs alive; cutting off the toes, feet, and legs; tearing out the eyes; and causing one's self to be buried alive up to the chin in the earth, and passing whole months in this posture, seem child's play to them. One of the most common tortures is that of Tshiddy-Parvady.[31] It consists in suspending the fakir to one of the **[Page XXIX]** mobile arms of a kind of gallows to be seen in the vicinity of many of the temples. At the end of each of these arms is fixed a pulley over which passes a rope terminated by an iron hook. This hook is inserted into the bare back of the fakir, who inundating the soil with blood is hoisted up in the air and then whirled round the gallows. From the first moment of this cruel operation until he is either unhooked or the flesh of his back tears out under the weight of the body and the fakir is hurled down on the heads of the crowd, not a muscle of his face will move. He remains calm and serious and as composed as if taking a refreshing bath. The fakir will laugh to scorn every imaginable torture, persuaded that the more his outer body is mortified, the brighter and holier becomes his *inner*, spiritual body. But the Dervish, neither in India, nor in other Mahometan lands, will ever submit to such operations.

DRUIDS — A sacerdotal caste which flourished in Britain and Gaul.

31 Or more commonly chārkh pūjā.

ELEMENTAL SPIRITS — The creatures evolved in the four kingdoms of earth, air, fire, and water, and called by the kabalists gnomes, sylphs, salamanders, and undines. They may be termed the forces of nature, and will either operate effects as the servile agents of general law, or may be employed by the disembodied spirits — whether pure or impure — and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men.[32]

Under the general designation of fairies, and fays, these spirits of the elements appear in the myth, fable, tradition, or poetry of all nations, ancient and modern. Their names are legion — peris, devs, djins, sylvans, satyrs, fauns, elves, dwarfs, trolls, norns, nisses, kobolds, brownies, necks, stromkarls, undines, nixies, salamanders, goblins, ponkes, banshees, kelpies, pixies, moss people, good people, good neighbors, wild women, men of peace, white ladies — and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe and in every age. Shall we then concede that all who have met them were hallucinated? **[Page XXX]**

These elementals are the principal agents of disembodied but *never visible* spirits at seances, and the producers of all the phenomena except the subjective.

ELEMENTARY SPIRITS — Properly, the disembodied *souls* of the depraved; these souls having at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality. Eliphas Levi and some other kabalists make little distinction between elementary spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these souls (also called "astral bodies") of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic, and whose attractions are all away from it. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements.

ESSENES — from *Asa,* a healer. A sect of Jews said by Pliny to have lived near the Dead Sea "*per millia sæculorum*" — for thousands of ages. Some have supposed them to be extreme Pharisees; and others — which may be the true theory — the descendants of the *Benim-nabim* of the *Bible,* and think they were "Kenites" and "*Nazarites.*" They had many Buddhistic ideas and practices; and it is noteworthy that the priests of the *Great Mother* at Ephesus, Diana-Bhavani with many breasts, were also so denominated. Eusebius, and after him De Quincey, declared them to be the same as the early Christians, which is more than probable.

---

32 Persons who believe in the clairvoyant power, but are disposed to discredit the existence of any other spirits in nature than disembodied human spirits, will be interested in an account of certain clairvoyant observations which appeared in the *London Spiritualist* of June 29, 1877. A thunder-storm approaching, the seeress saw "a bright spirit emerge from a dark cloud and pass with lightning speed across the sky, and, a few minutes after, a diagonal line of dark spirits in the clouds." These are the *Maruts* of the "Vedas" (See Max Müller's "*Rig-Veda Sanhita*").
The well-known and respected lecturer, author, and clairvoyant, Mrs. Emma Hardinge Britten, has published accounts of her frequent experiences with these elemental spirits.

The title "brother," used in the early Church, was Essenean: they were a fraternity, or a *koinobion* or community like the early converts. It is noticeable that only the Sadducees, or Zadokites, the priest-caste and their partisans, persecuted the Christians; the Pharisees were generally scholastic and mild, and often sided with the latter. James the Just was a Pharisee till his death; but Paul or *Aher* was esteemed a schismatic.

EVOLUTION — The development of higher orders of animals from the lower. Modern, or so-called *exact* science, holds but to a one-sided physical evolution, prudently avoiding and ignoring the higher or spiritual evolution, which would force our contemporaries to confess the superiority of the ancient philosophers and psychologists over themselves. The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation of the unseen, the unavoidable, and from a strict logical reasoning, the absolutely necessary creative Being, the **[Page XXXI]** Demiurgos of the universe. Evolution began with them from pure spirit, which descending lower and lower down, assumed at last a visible and comprehensible form, and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far more large and comprehensive basis.

In the *Rig-Veda-Sanhita*, the oldest book of the World[33] (to which even our most prudent Indiologists and Sanscrit scholars assign an antiquity of between two and three thousand years B.C.), in the first book, "Hymns to the Maruts," it is said:

"*Not-being* and *Being* are in the highest heaven, in the birthplace of Daksha, in the lap of Aditi" (*Mandala*, i, Sukta 166).

"In the first age of the gods, Being (the comprehensible Deity) was born from Not-being (whom no intellect can comprehend); after it were born the Regions (the invisible), from them Uttânapada."

"From Uttânapad the Earth was born, the Regions (those that are visible) were born from the Earth. Daksha was born of Aditi, and Aditi from Daksha" (Ibid.).

Aditi is the Infinite, and Daksha is *dakska-pitarah*, literally meaning *the father of gods*, but understood by Max Müller and Roth to mean *the fathers of strength*, "preserving, possessing, granting faculties." Therefore, it is easy to see that "Daksha, born of Aditi and Aditi from Daksha," means what the moderns understand by "correlation of forces"; the more so as we find in this passage (translated by Prof. Müller):

"I place Agni, the source of all beings, the father of strength" (iii., 27, 2), a clear and identical idea which prevailed so much in the doctrines of the Zoroastrians, the Magians, and the mediæval fire-philosophers. Agni is god of fire, of the Spiritual Ether, the very substance of the divine essence of the Invisible God present in every atom of His creation and called by the Rosicrucians the "Celestial Fire." If we only carefully compare the verses from this Mandala, one of which runs thus: "The Sky is your father, the Earth your mother, Soma your brother, Aditi your sister" (i., 191, 6),[34] with the inscription on the *Smaragdine Tablet* of Hermes, we will find the same substratum of metaphysical philosophy, the identical doctrines!

---

33 Translated by Max Müller, Professor of Comparative Philology at the Oxford University, England.
34 "Dyarih vah pitâ, prithivi mâtâ sômah bhrâtâ âditih svasâ."

"As all things were produced by the mediation of one being, so all things were produced from this one thing by adaptation: 'Its father is the sun; its mother is the moon'. . . . etc. Separate the earth from the **[Page XXXII]** fire, the *subtile from the gross*. . . . What I had to say about the operation of the *sun* is completed" (*Smaragdine Tablet*).[35]

Professor Max Müller sees in this *Mandala* "at last, something like a theogony, though full of contradictions."[36] The alchemists, kabalists, and students of mystic philosophy will find therein a perfectly defined system of Evolution in the Cosmogony of a people who lived a score of thousands of years before our era. They will find in it, moreover, a perfect identity of thought and even doctrine with the Hermetic philosophy, and also that of Pythagoras and Plato.

In Evolution, as it is now beginning to be understood, there is supposed to be in all matter an impulse to take on a higher form — a supposition clearly expressed by Manu and other Hindu philosophers of the highest antiquity. The philosopher's tree illustrates it in the case of the zinc solution. The controversy between the followers of this school and the Emanationists may be briefly stated thus: The Evolutionist stops all inquiry at the borders of "the Unknowable"; the Emanationist believes that nothing can be evolved — or, as the word means, unwombed or born — except it has first been involved, thus indicating that life is from a spiritual potency above the whole.

FAKIRS — Religious devotees in East India. They are generally attached to Brahmanical pagodas and follow the laws of Manu. A strictly religious fakir will go absolutely naked, with the exception of a small piece of linen called *dhoti,* around his loins. They wear their hair long, and it serves them as a pocket, as they stick in it various objects — such as a pipe, a small flute called *vagudah,* the sounds of which throw the serpents into a cataleptic torpor, and sometimes their bamboo-stick (about one foot long) with *the seven mystical knots* on it. This magical stick, or rather *rod,* the fakir receives from his guru on the day of his initiation, together with the three *mantrams,* which are communicated to him "mouth to ear." No fakir will be seen without this powerful adjunct of his calling. It is, as they all claim, the divining rod, the cause of every occult phenomenon produced by them.[37] The Brahmanical fakir is entirely **[Page XXXIII]** distinct from the Mussulman mendicant of India, also called fakirs in some parts of the British territory.

HERMETIST— From Hermes, the god of Wisdom, known in Egypt, Syria, and Phœnicia as Thoth, Tat, Adad, Seth, and Sat-an (the latter *not to be taken* in the sense applied to it by Moslems and Christians), and in Greece as Kadmus. The kabalists identify him with Adam *Kadmon,* the first manifestation of the Divine Power, and with Enoch. There were two Hermes: the elder was the Trismegistus, and the second an emanation, or "permutation" of

---

35 As the perfect identity of the philosophical and religious doctrines of antiquity will be fully treated upon in subsequent chapters, we limit our explanations for the present.

36 "*Rig-Veda-Anhita,*" p. 234.

37 Philostratus assures us that the Brahmins were able, in his time, to perform the most wonderful cures by merely pronouncing certain magical words. "The Indian Brahmans carry a staff and a ring, by means of which they are able to do almost anything." Origenes states the same ("*Contra Celsum*"). But if a strong mesmeric fluid — say projected from the eye, and without any other contact — is not added, no magical words would be efficacious.

himself; the friend and instructor of Isis and Osiris. Hermes is the god of the priestly wisdom, like Mazeus.

HIEROPHANT — Discloser of sacred learning. The Old Man, the Chief of the Adepts at the initiations, who explained the arcane knowledge to the neophytes, bore this title. In Hebrew and Chaldaic the term was *Peter,* or opener, discloser; hence, the Pope, as the successor of the hierophant of the ancient Mysteries, sits in the Pagan chair of "St. Peter." The vindictiveness of the Catholic Church toward the alchemists, and to arcane and astronomical science, is explained by the fact that such knowledge was the ancient prerogative of the hierophant, or representative of Peter, who kept the mysteries of life and death. Men like Bruno, Galileo, and Kepler, therefore, and even Cagliostro, trespassed on the preserves of the Church, and were accordingly murdered.

Every nation had its Mysteries and hierophants. Even the Jews had their Peter — Tanaïm or Rabbin, like Hillel, Akiba,[38] and other famous kabalists, who alone could impart the awful knowledge contained in the *Merkaba.* In India, there was in ancient times one, and now there are several hierophants scattered about the country, attached to the principal pagodas, who are known as the Brahma-âtmas. In Thibet the chief hierophant is the Dalay, or Taley-Lama of Lha-ssa.[39] Among Christian nations, the Catholics alone have preserved this "heathen" custom, in the person of their Pope, albeit they have sadly disfigured its majesty and the dignity of the sacred office.

INITIATES — In times of antiquity, those who had been initiated into the arcane knowledge taught by the hierophants of the Mysteries; and in our modern days those who have been initiated by the adepts of mystic lore into the mysterious knowledge, which, notwithstanding the lapse of ages, has yet a few real votaries on earth. **[Page XXXIV]**

KABALIST, from חלכק, KABALA; an unwritten or oral tradition. The kabalist is a student of "secret science," one who interprets the hidden meaning of the Scriptures with the help of the symbolical *Kabala,* and explains the real one by these means. The Tanaim were the first kabalists among the Jews; they appeared at Jerusalem about the beginning of the third century before the Christian era. The Books of *Ezekiel, Daniel, Henoch,* and the *Revelation* of St. John, are purely kabalistical. This secret doctrine is identical with that of the Chaldeans, and includes at the same time much of the Persian wisdom, or "magic."

LAMAS — Buddhist monks belonging to the Lamaic religion of Thibet, as, for instance, friars are the monks belonging to the Popish or Roman Catholic religion. Every lama is subject to the grand Taley-Lama, the Buddhist pope of Thibet, who holds his residence at Lha-ssa, and is a reincarnation of Buddha.

MAGE, or *Magian;* from *Mag* or *Maha.* The word is the root of the word magician. The Maha-âtma (the great Soul or Spirit) in India had its priests in the pre-Vedic times. The Magians were priests of the fire-god; we find them among the Assyrians and Babylonians, as well as among the Persian fire-worshippers. The three magi, also denominated kings, that are said to have made gifts of gold, incense, and myrrh to the infant Jesus, were fire-

---

38 Akiba was a friend of Aher, said to have been the Apostle Paul of Christian story. Both are depicted as having visited Paradise. Aher took branches from the Tree of Knowledge, and so fell from the true (Jewish) religion. Akiba came away in peace. See *2d Epistle to the Corinthians*, chapter xii.

39 Taley means ocean or sea.

worshippers like the rest, and astrologers; for they saw his star. The high priest of the Parsis, at Surat, is called *Mobed,* others derived the word from Megh; Meh-ab signifying something grand and noble. Zoroaster's disciples were called *Meghestom,* according to Kleuker.

MAGICIAN — This term, once a title of renown and distinction, has come to be wholly perverted from its true meaning. Once the synonym of all that was honorable and reverent, of a possessor of learning and wisdom, it has become degraded into an epithet to designate one who is a pretender and a juggler; a charlatan, in short, or one who has "sold his soul to the Evil One"; who misuses his knowledge, and employs it for low and dangerous uses, according to the teachings of the clergy, and a mass of superstitious fools who believe the magician a sorcerer and an enchanter. But Christians forget, apparently, that Moses was also a magician, and Daniel, "*Master* of the magicians, astrologers, Chaldeans, and soothsayers" (*Daniel,* v. II).

The word magician then, scientifically speaking, is derived from *Magh, Mah,* Hindu or *Sanscrit* Maha — great; a man well versed in the secret or esoteric knowledge; properly a Sacerdote.

MANTICISM, or mantic frenzy. During this state was developed the gift of prophecy. The two words are nearly synonymous. One was as honored as the other. Pythagoras and Plato held it in high esteem, and Socrates **[Page XXXV]** advised his disciples to study Manticism. The Church Fathers, who condemned so severely the *mantic frenzy* in Pagan priests and Pythiæ, were not above applying it to their own uses. The Montanists, who took their name from Montanus, a bishop of Phrygia, who was considered divinely inspired, rivalled with the *manteis* or prophets. "Tertullian, Augustine, and the martyrs of Carthage, were of the number," says the author of *Prophecy, Ancient and Modern.* "The Montanists seem to have resembled the *Bacchantes* in the wild enthusiasm that characterized their orgies," he adds. There is a diversity of opinion as to the origin of the word *Manticism.* There was the famous Mantis the Seer, in the days of Melampus and Prœtus, King of Argos; and there was Manto, the daughter of the prophet of Thebes, herself a prophetess. Cicero describes prophecy and mantic frenzy by saying that "in the inner recesses of the mind is divine prophecy hidden and confined, a divine impulse, which when it burns more vividly is called furor" (frenzy, madness).

But there is still another etymology possible for the word *mantis,* and to which we doubt if the attention of the philologists was ever drawn. The mantic frenzy may, perchance, have a still earlier origin. The two sacrificial cups of the Soma-mystery used during the religious rites, and generally known as grahas, are respectively called *Sukra* and *Manti.*[40]

It is in the latter manti or manthi cup that Brahma is said to be "stirred up." While the initiate drinks (albeit sparingly) of this sacred soma-juice, the Brahma, or rather his "spirit," personified by the god Soma, enters into the man and takes *possession* of him. Hence, ecstatic vision, clairvoyance, and the gift of prophecy. Both kinds of divination — the natural and the artificial — are aroused by the Soma. The *Sukra*-cup awakens that which is given to every man by nature. It unites both spirit and soul, and these, from their own nature and essence, which are divine, have a foreknowledge of future things, as dreams, unexpected visions, and presentiments, well prove. The contents of the other cup, the manti, which

40 See "*Aytareya Brahmanan,*" 3, I.

"stirs the Brahma," put thereby the soul in communication not only with the minor gods — the well-informed but not omniscient spirits — but actually with the highest divine essence itself. The soul receives a direct illumination from the presence of its "god"; but as it is not allowed to remember certain things, well known only in heaven, the initiated person is generally seized with a kind of sacred frenzy, and upon recovering from it, only remembers that which is allowed to him. As to the other kind of seers and diviners — those who make a **[Page XXXVI]** profession of and a living by it — they are usually held to be possessed by a *gandharva,* a deity which is nowhere so little honored as in India.

MANTRA — A *Sanskrit* word conveying the same idea as the "Ineffable Name." Some mantras, when pronounced according to magical formula taught in the *Atharva-Veda,* produce an instantaneous and wonderful effect. In its general sense, though, a mantra is either simply a prayer to the gods and powers of heaven, as taught by the Brahmanical books, and especially Manu, or else a magical charm. In its esoteric sense, the "word" of the mantra, or mystic speech, is called by the Brahmans *Vâch.* It resides in the mantra, which literally means those parts of the sacred books which are considered as the *Sruti,* or direct divine revelation.

MARABUT — A Mahometan pilgrim who has been to Mekka; a saint, after whose death his body is placed in an open sepulchre built on the surface, like other buildings, but in the middle of the streets and public places of populated cities. Placed inside the small and only room of the tomb (and several such public sarcophagi of brick and mortar may be seen to this day in the streets and squares of Cairo), the devotion of the wayfarers keeps a lamp ever burning at his head. The tombs of some of these marabuts have a great fame for the miracles they are alleged to perform.

MATERIALIZATION — A word employed by spiritualists to indicate the phenomenon of "a spirit clothing himself with a material form." The far less objectionable term, "form-manifestation," has been recently suggested by Mr. Stainton-Moses, of London. When the real nature of these apparitions is better comprehended, a still more appropriate name will doubtless be adopted. To call them materialized spirits is inadmissible, for they are not spirits but animated portrait-statues.

MAZDEANS, from (Ahura) Mazda. (See Spiegel's *Yasna,* xl.) They were the ancient Persian nobles who worshipped Ormazd, and, rejecting images, inspired the Jews with the same horror for every concrete representation of the Deity. "They seem in Herodotus's time to have been superseded by the Magian religionists. The Parsis and Ghebers *geberim,* mighty men, of *Genesis* vi. and x. 8) appear to be Magian religionists. . . . By a curious muddling of ideas, Zoro-Aster (*Zero,* a circle, a son or priest, Aster, Ishtar, or Astarte — in Aryan dialect, a star), the title of the head of the Magians and fire-worshippers, or Surya-ishtara, the sun-worshipper, is often confounded in modern times with Zara-tustra, the reputed Mazdean apostle" (Zoroaster).

METEMPSYCHOSIS — The progress of the soul from one stage of existence to another. Symbolized and vulgarly believed to be rebirths in animal bodies. A term generally misunderstood by every class of European and **[Page XXXVII]** American society, including many scientists. The kabalistic axiom, "A stone becomes a plant, a plant an animal, an animal a man, a man a spirit, and a spirit a god," receives an explanation in Manu's *Manava-Dharma-Sastra,* and other Brahmanical books.

MYSTERIES — Greek *teletai,* or finishings, as analogous to *teleuteia* or death. They were observances, generally kept secret from the profane and uninitiated, in which were taught by dramatic representation and other methods, the origin of things, the nature of the human spirit, its relations to the body, and the method of its purification and restoration to higher life. Physical science, medicine, the laws of music, divination, were all taught in the same manner. The Hippocratic oath was but a mystic obligation. Hippocrates was a priest of Asklepios, some of whose writings chanced to become public. But the Asklepiades were initiates of the Æsculapian serpent-worship, as the Bacchantes were of the Dionysia; and both rites were eventually incorporated with the Eleusinia. We will treat of the Mysteries fully in the subsequent chapters.

MYSTICS — Those initiated. But in the mediæval and later periods the term was applied to men like Bœhmén the Theosophist, Molinos the Quietist, Nicholas of Basle, and others who believed in a direct interior communion with God, analogous to the inspiration of the prophets.

NABIA — Seership, soothsaying. This oldest and most respected of mystic phenomena, is the name given to prophecy in the *Bible,* and is correctly included among the spiritual powers, such as divination, clairvoyant visions, trance-conditions, and oracles. But while enchanters, diviners, and even astrologers are strictly condemned in the Mosaic books, prophecy, seership, and nabia appear as the special gifts of heaven. In early ages they were all termed *Epoptai,* the Greek word for seers, clairvoyants; after which they were designated as *Nebim,* "the plural of Nebo, the Babylonian god of wisdom." The kabalist distinguishes between the *seer* and the *magician;* one is passive, the other active; *Nebirah,* is one who looks into futurity and a clairvoyant; *Nebi-poel,* he who possesses *magic powers.* We notice that Elijah and Apollonius resorted to the same means to isolate themselves from the disturbing influences of the outer world, viz.: wrapping their heads entirely in a woolen mantle; from its being an electric non-conductor we must suppose.

OCCULTIST — One who studies the various branches of occult science. The term is used by the French kabalists (See Eliphas Levi's works). Occultism embraces the whole range of psychological, physiological, cosmical, physical, and spiritual phenomena. From the word *occult,* hidden or secret; applying therefore to the study of the *Kabala,* astrology, alchemy, and all arcane sciences. **[Page XXXVIII]**

PAGAN GODS — This term gods is erroneously understood by most of the reading public, to mean idols. The idea attached to them is *not* that of something objective or anthropomorphical. With the exception of occasions when "gods" mean either divine planetary entities (angels), or disembodied spirits of pure men, the term simply conveys to the mind of the mystic — whether Hindu Hotar, Mazdean Mage, Egyptian hierophant, or disciple of the Greek philosophers — the idea of a visible or cognized manifestation of an invisible potency of nature. And such occult potencies are invoked under the appellation of various gods, who, for the time being, are personating these powers. Thus every one of the numberless deities of the Hindu, Greek, and Egyptian Pantheons, are simply Powers of the "Unseen Universe." When the officiating Brahman invokes Aditya — who, in her cosmic character, is the goddess-sun — he simply *commands* that potency (personified in some god), which, as he asserts, "resides in the Mantra, as the sacred *Vâch.*" These god-powers are allegorically regarded as the divine *Hotars* of the Supreme One; while the priest (Brahman) is the human Hotar who officiates on earth, and representing that particular Power becomes, ambassador-like, invested with the very potency which he personates.

PITRIS — It is generally believed that the Hindu term *Pitris* means the spirits of our direct ancestors; of disembodied people. Hence the argument of some spiritualists that fakirs, and other Eastern wonder-workers, are *mediums;* that they themselves confess to being unable to produce anything without the help of the *Pitris,* of whom they are the obedient instruments. This is in more than one sense erroneous. The *Pitris* are not the ancestors of the present living men, but those of the human kind or Adamic race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Manava-Dharma-Sastra* they are called the *Lunar* ancestors.

PYTHIA, or Pythoness. — Webster dismisses the word very briefly by saying that it was the name of one who delivered the oracles at the Temple of Delphi, and "any female supposed to have the spirit of divination in her — *a witch,*" which is neither complimentary, exact, nor just. A Pythia, upon the authority of Plutarch, Iamblichus, Lamprias, and others, was a nervous sensitive; she was chosen from among the poorest class, young and pure. Attached to the temple, within whose precincts she had a room, secluded from every other, and to which no one but the priest, or seer, had admittance, she had no communications with the outside world, and her life was more strict and ascetic than that of a Catholic nun. Sitting on a tripod of brass placed over a fissure in the ground, through which arose intoxicating vapors, these subterranean **[Page XXXIX]** exhalations penetrating her whole system produced the prophetic mania. In this abnormal state she delivered oracles. She was sometimes called *ventriloqua vates,*[41] the ventriloquist-prophetess.

The ancients placed the astral soul of man, *ψυχη* , or his self-consciousness, in the pit of the stomach. The Brahmans shared this belief with Plato and other philosophers. Thus we find in the fourth verse of the second *Nabhânedishtha Hymn* it is said: "Hear, O sons of the gods (spirits) one who speaks through his navel (nâbhâ) for he hails you in your dwellings!"

Many of the Sanscrit scholars agree that this belief is one of the most ancient among the Hindus. The modern fakirs, as well as the ancient gymnosophists, unite themselves with their Âtman and the Deity by remaining motionless in contemplation and concentrating their whole thought on their navel. As in modern somnambulic phenomena, the navel was regarded as "the circle of the sun," the seat of internal divine light.[42] Is the fact of a number of modern somnambulists being enabled to read letters, hear, smell, and see, through that part of their body to be regarded again as a simple "coincidence," or shall we admit at last that the old sages knew something more of physiological and psychological mysteries than our modern Academicians? In modern Persia, when a "magician" (often simply a mesmerizer) is consulted upon occasions of theft and other puzzling occurrences, he makes his manipulations over the pit of his stomach, and so brings himself into a state of clairvoyance. Among the modern Parsis, remarks a translator of the *Rig-vedas,* there exists a

---

41 See Pantheon, "*Myths,*" p. 31; also Aristophanes in "*Vœstas,*" i., reg. 28.

42 The oracle of Apollo was at Delphos, the city of the "delfu," womb or abdomen; the place of the temple was denominated the *omphalos* or navel. The symbols are female and lunary; reminding us that the Arcadians were called Proseleni, pre-Hellenic or more ancient than the period when Ionian and Olympian lunar worship was introduced.

belief up to the present day that their adepts have a flame in their navel, which enlightens to them all darkness and discloses the spiritual world, as well as all things unseen, or at a distance. They call it the lamp of *the Deshtur,* or high priest; the light of the Dikshita (the initiate), and otherwise designate it by many other names.

SAMOTHRACES — A designation of the Fane-gods worshipped at Samothracia in the Mysteries. They are considered as identical with the Kabeiri, Dioskuri, and Korybantes. Their names were mystical — denoting Pluto, Ceres or Proserpina, Bacchus, and Æsculapius or Hermes.

SHAMANS, or Samaneans. — An order of Buddhists among the Tartars, especially those of Siberia. They are possibly akin to the philosophers **[Page XL]** anciently known as *Brachmanes,* mistaken sometimes for Brahmans.[43] They are all *magicians,* or rather sensitives or mediums artificially developed. At present those who act as priests among the Tartars are generally very ignorant, and far below the fakirs in knowledge and education. Both men and women may be Shamans.

SOMA— This Hindu sacred beverage answers to the Greek ambrosia or nectar, drunk by the gods of Olympus. A cup of kykeon was also quaffed by the mysta at the Eleusinian initiation. He who drinks it easily reaches *Bradhna,* or place of splendor (Heaven). The soma-drink known to Europeans is not the *genuine* beverage, but its substitute; for the initiated priests alone can taste of the real soma; and even kings and rajas, when sacrificing, receive the substitute. Haug shows by his own confession, in his *Aytareya Brahmanan,* that it was not the Soma that he tasted and found nasty, but the juice from the roots of the Nyagradha, a plant or bush which grows on the hills of Poona. We were positively informed that the majority of the sacrificial priests of the Dekkan have lost the secret of the true soma. It can be found neither in the ritual books nor through oral information. The true followers of the primitive Vedic religion are very few; these are the alleged descendants from the *Rishis,* the real Agnihôtris, the initiates of the great Mysteries. The soma-drink is also commemorated in the Hindu Pantheon, for it is called the King-Soma. He who drinks of it is made to participate in the heavenly king, because he becomes filled with it, as the Christian apostles and their converts became filled with the Holy Ghost, and purified of their sins. The soma makes a new man of the initiate; he is reborn and transformed, and his spiritual nature overcomes the physical; it gives the divine power of inspiration, and develops the clairvoyant faculty to the utmost. According to the exoteric explanation the soma is a plant, but, at the same time it is an angel. It forcibly connects the *inner,* highest "spirit" of man, which spirit is an angel like the mystical soma, with his "irrational soul," or astral body, and thus united by the power of the magic drink, they soar together above physical nature, and participate during life in the beatitude and ineffable glories of Heaven.

Thus the Hindu soma is mystically, and in all respects the same that the Eucharistic supper is to the Christian. The idea is similar. **[Page XLI]** By means of the sacrificial prayers — the mantras — this liquor is supposed to be transformed on the spot into real soma — or the angel, and even into Brahma himself.

---

43 From the accounts of Strabo and Megasthenes, who visited Palibothras, it would seem that the persons termed by him Samanean, or Brachmane priests, were simply Buddhists. "The singularly subtile replies of the Samanean or Brahman philosophers, in their interview with the conqueror, will be found to contain the spirit of the Buddhist doctrine," remarks Upham. (See the "*History and Doctrine of Buddhism*"; and Hale's "*Chronology*," vol. iii, p. 238.)

Some missionaries have expressed themselves very indignantly about this ceremony, the more so, that, generally speaking, the Brahmans use a *kind of spirituous liquor* as a substitute. But do the Christians believe less fervently in the transubstantiation of the communion-wine into the blood of Christ, because this wine happens to be more or less spirituous? Is not the idea of the symbol attached to it the same? But the missionaries say that this hour of soma-drinking is the golden hour of Satan, who lurks at the bottom of the Hindu sacrificial cup.[44]

SPIRIT — The lack of any mutual agreement between writers in the use of this word has resulted in dire confusion. It is commonly made synonymous with *soul;* and the lexicographers countenance the usage. This is the natural result of our ignorance of the other word, and repudiation of the classification adopted by the ancients. Elsewhere we attempt to make clear the distinction between the terms "spirit" and "soul." There are no more important passages in this work. Meanwhile, we will only add that "spirit" is the νοῦς of Plato, the immortal, immaterial, and purely *divine* principle in man — the crown of the human *Triad*; whereas,

SOUL is the *ψυχη*, or the *nephesh* of the *Bible;* the vital principle, or the breath of life, which every animal, down to the infusoria, shares with man. In the translated *Bible* it stands indifferently for *life*, blood, and soul. "Let us *not kill* his nephesh," says the original text: "let us not kill *him*," translate the Christians (*Genesis* xxxvii. 21), and so on.

THEOSOPHISTS— In the mediæval ages it was the name by which were known the disciples of Paracelsus of the sixteenth century, the so-called fire-philosophers or *Philosophi per ignem*. As well as the Platonists they regarded the soul, (*ψυχη*), and the divine spirit, *nous* (*νοῦς*), as a particle of the great Archos — a fire taken from the eternal ocean of light.

The Theosophical Society, to which these volumes are dedicated by the author as a mark of affectionate regard, was organized at New York in 1875. The object of its founders was to experiment practically in the occult powers of Nature, and to collect and disseminate among Christians information about the Oriental religious philosophies. Later, it has determined to spread among the "poor benighted heathen" such evidences **[Page XLII]** as to the practical results of Christianity as will at least give both sides of the story to the communities among which missionaries are at work. With this view it has established relations with associations and individuals throughout the East, to whom it furnishes authenticated reports of the ecclesiastical crimes and misdemeanors, schisms and heresies, controversies and litigations, doctrinal differences and biblical criticisms and revisions, with which the press of Christian Europe and America constantly teems. Christendom has been long and minutely informed of the degradation and brutishness into which Buddhism, Brahmanism, and Confucianism have plunged their deluded votaries, and many millions have been lavished upon foreign missions under such false representations. The Theosophical Society, seeing daily exemplifications of this very state of things as the sequence of Christian teaching and example — the latter especially — thought it simple justice to make the facts known in Palestine, India, Ceylon, Cashmere, Tartary, Thibet,

44 In their turn, the heathen may well ask the missionaries what sort of a spirit lurks at the bottom of the sacrificial beer-bottle. That evangelical New York journal, the "Independent," says: "A late English traveller found a simple-minded Baptist mission church, in far-off Burmah, using for the communion service, and we doubt not with God's blessing, Bass's pale ale instead of wine." Circumstances alter cases, it seems!

China, and Japan, in all which countries it has influential correspondents. It may also in time have much to say about the conduct of the missionaries to those who contribute to their support.

THEURGIST — From *θεος*, god, and *εργον*, work. The first school of practical theurgy in the Christian period was founded by Iamblichus among the Alexandrian Platonists; but the priests attached to the temples of Egypt, Assyria, and Babylonia, and who took an active part in the evocations of the gods during the Sacred Mysteries, were known by this name from the earliest archaic period. The purpose of it was to make spirits visible to the eyes of mortals. A theurgist was one expert in the esoteric learning of the Sanctuaries of all the great countries. The Neoplatonists of the school of Iamblichus were called theurgists, for they performed the so-called "ceremonial magic," and evoked the "spirits" of the departed heroes, "gods," and Daimonia (*δαιμονια*, divine, spiritual entities). In the rare cases when the presence of a *tangible* and *visible* spirit was required, the theurgist had to furnish the weird apparition with a portion of his own flesh and blood — he had to perform the *theopœa*, or the "creation of gods," by a mysterious process well known to the modern fakirs and initiated Brahmans of India. This is what is said in the *Book of Evocations* of the pagodas. It shows the perfect identity of rites and ceremonial between the oldest Brahmanic theurgy and that of the Alexandrian Platonists:

"The Brahman Grihasta (the evocator) must be in a state of complete purity before he ventures to call forth the Pitris."

After having prepared a lamp, some sandal, incense, etc., and having traced the magic circles taught to him by the superior guru, in order to keep away *bad* spirits, he "ceases to breathe, and calls *the fire* to his **[Page XLIII]** help to disperse his body." He pronounces a certain number of times the sacred word, and "his soul escapes from his body, and his body disappears, and the soul of the evoked spirit descends into the *double* body and animates it." Then "His (Grihasta's) soul reënters into his body, whose subtile particles have again been aggregating, after having formed of their emanations an aërial body to the spirit he evoked."

And now, that he has formed for the Pitri a body with the particles the most essential and pure of his own, the grihasta is allowed, after the ceremonial sacrifice is over, to "converse with the souls of the ancestors and the Pitris, and offer them questions on the mysteries of the *Being* and the transformations of the *imperishable*."

"Then after having blown out his lamp he must light it again, and set at liberty the bad spirits shut out from the place by the magical circles, and leave the sanctuary of the Pitris."[45]

The school of Iamblichus was distinct from that of Plotinus and Porphyry, who were strongly against ceremonial magic and practical theurgy as dangerous, though these two eminent men firmly believed in both. "The *theurgic* or *benevolent* magic, the Goëtic, or dark and evil necromancy, were alike in preëminent repute *during the first century* of the Christian era."[46] But never have any of the highly moral and pious philosophers, whose fame has descended to us spotless of any evil deed, practiced any other kind of magic than the theurgic, or *benevolent*, as Bulwer-Lytton terms it. "Whoever is acquainted with the nature *of divinely luminous appearances* (*φασματα*) knows also on what account it is requisite to abstain

45 "*Book of Brahmanical Evocations*," part iii.
46 Bulwer-Lytton, "*Last Days of Pompeii*," p. 147.

from all birds (animal food), and especially for him who hastens to be liberated from terrestrial concerns and to be established with the celestial gods," says Porphyry.[47]

Though he refused to practice theurgy himself, Porphyry, in his *Life of Plotinus*, mentions a priest of Egypt, who, "at the request of a certain friend of Plotinus (which friend was perhaps Porphyry himself, remarks T. Taylor), exhibited to Plotinus, in the temple of Isis at Rome, the familiar daimon, or, in modern language, the *guardian angel* of that philosopher."[48]

The popular, prevailing idea was that the theurgists, as well as the magicians, worked wonders, such as evoking the souls or shadows of the heroes and gods, and doing other thaumaturgic works by supernatural powers.

YAJNA — "The Yajna," say the Brahmans, exists from eternity, for **[Page XLIV]** it proceeded forth from the Supreme One, the *Brahma-Prajapâti*, in whom it lay dormant from "*no* beginning." It is the key to the TRAIVIDYA, the thrice sacred science contained in the Rig verses, which teaches the Yagus or sacrificial mysteries. "The Yajna" exists as an invisible thing at all times; it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes.[49]

This *Yajna* is again one of the forms of the Akâsa, and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL-POWER.

To complete the list, we will now add that in the course of the following chapters, whenever we use the term *Archaic*, we mean before the time of Pythagoras; when *Ancient*, before the time of Mahomet; and when *Mediæval*, the period between Mahomet and Martin Luther. It will only be necessary to infringe the rule when from time to time we may have to speak of nations of a pre-Pythagorean antiquity, and will adopt the common custom of calling them "ancient."

Before closing this initial chapter, we venture to say a few words in explanation of the plan of this work. Its object is not to force upon the public the personal views or theories of its author; nor has it the pretensions of a scientific work, which aims at creating a revolution in some department of thought. It is rather a brief summary of the religions, philosophies, and universal traditions of human kind, and the exegesis of the same, in the spirit of those secret doctrines, of which none — thanks to prejudice and bigotry — have reached Christendom in so unmutilated a form, as to secure it a fair judgment. Since the days of the unlucky mediæval philosophers, the last to write upon these secret doctrines of which they were the depositaries, few men have dared to brave persecution and prejudice by placing their knowledge upon record. And these few have never, as a rule, written for the public, but only for those of their own and succeeding times who possessed the key to their jargon.

47 "*Select Works*," p. 159.
48 Ibid., p. 92.
49 "*Aitareya Brahmanam*," Introduction.

The multitude, not understanding them or their doctrines, have been accustomed to regard them *en masse* as either charlatans or dreamers. Hence the unmerited contempt into which the study of the noblest of sciences — that of the spiritual man — has gradually fallen. **[Page XLV]**

In undertaking to inquire into the assumed infallibility of Modern Science and Theology, the author has been forced, even at the risk of being thought discursive, to make constant comparison of the ideas, achievements, and pretensions of their representatives, with those of the ancient philosophers and religious teachers. Things the most widely separated as to time, have thus been brought into immediate juxtaposition, for only thus could the priority and parentage of discoveries and dogmas be determined. In discussing the merits of our scientific contemporaries, their own confessions of failure in experimental research, of baffling mysteries, of missing links in their chains of theory, of inability to comprehend natural phenomena, of ignorance of the laws of the causal world, have furnished the basis for the present study. Especially (since Psychology has been so much neglected, and the East is so far away that few of our investigators will ever get there to study that science where alone it is understood), we will review the speculations and policy of noted authorities in connection with those modern psychological phenomena which began at Rochester and have now overspread the world. *We wish to show how inevitable were their innumerable failures, and how they must continue until these pretended authorities of the West go to the Brahmans and Lamaists of the far Orient, and respectfully ask them to impart the alphabet of true science.* We have laid no charge against scientists that is not supported by their own published admissions, and if our citations from the records of antiquity rob some of what they have hitherto viewed as well-earned laurels, the fault is not ours but Truth's. No man worthy of the name of philosopher would care to wear honors that rightfully belong to another.

Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavor has been to gather into our several chapters, like weapons into armories, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY.

[Page 1]

THE VEIL OF ISIS

PART ONE — SCIENCE

CHAPTER I

"Ego sum qui sum."

An axiom of Hermetic Philosophy

"We commenced research where modern conjecture closes its faithless wings. And with us, those were the common elements of science which the sages of to-day disdain as wild chimeras, or despair of as unfathomable mysteries." —

BULWER'S "ZANONI"

THE ORIENTAL KABALA

THERE exists somewhere in this wide world an old Book — so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence. The most ancient Hebrew document on occult learning — the *Siphra Dzeniouta* — was compiled from it, and that at a time when the former was already considered in the light of a literary relic. One of its illustrations represents the Divine Essence emanating from ADAM[50] like a luminous arc proceeding to form a circle; and then, having attained the highest point of its circumference, the ineffable Glory bends back again, and returns to earth, bringing a higher type of humanity in its vortex. As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy, until upon touching the ground it is as black as night. A conviction, founded upon *seventy* thousand years of experience,[51] as they allege, has been entertained by hermetic philosophers of all periods that matter has in time become, through sin, more gross and dense than it was at man's first formation; that, at the beginning, the [Page 2] human body was of a half-ethereal nature; and that, before the fall, mankind communed freely with the now unseen universes. But since that time matter has become the formidable barrier between us and the world of spirits. The oldest esoteric traditions also teach that, before the mystic Adam, many races of human beings lived and died out, each giving place in its turn to another. Were these precedent types more perfect? Did any of them belong to the *winged* race of men mentioned by Plato in *Phædrus?* It is the special province of science to solve the problem. The caves of France and the relics of the stone age afford a point at which to begin.

50 The name is used in the sense of the Greek word ανθρoπος.

51 The traditions of the Oriental Kabalists claim their science to be older than that. Modern scientists may doubt and reject the assertion. They *cannot* prove it false.

As the cycle proceeded, man's eyes were more and more opened, until he came to know "good and evil" as well as the Elohim themselves. Having reached its summit, the cycle began to go downward. When the arc attained a certain point which brought it parallel with the fixed line of our terrestrial plane, the man was furnished by nature with "coats of *skin*," and the Lord God "clothed them."

This same belief in the pre-existence of a far more spiritual race than the one to which we now belong can be traced back to the earliest traditions of nearly every people. In the ancient Quiche manuscript, published by Brasseur de Bourbourg — the *Popol Vuh* — the first men are mentioned as a race that could reason and speak, whose sight was unlimited, and who knew all things at once. According to Philo Judæus, the air is filled with an invisible host of spirits, some of whom are free from evil and immortal, and others are pernicious and mortal. "From the sons of EL we are descended, and sons of EL must we become again." And the unequivocal statement of the anonymous Gnostic who wrote *The Gospel according to John,* that "as many as received Him," *i.e.*, who followed practically the esoteric doctrine of Jesus, would "become the sons of God," points to the same belief. (i., 12.) "Know ye not, ye are *gods?*" exclaimed the Master. Plato describes admirably in *Phædrus* the state in which man once was, and what he will become again: before, and after the "loss of his wings"; when "he lived among the gods, a god himself in the airy world." From the remotest periods religious philosophies taught that the whole universe was filled with divine and spiritual beings of divers races. From one of these evolved, in the course of time, ADAM, the primitive man.

The Kalmucks and some tribes of Siberia also describe in their legends earlier creations than our present race. These beings, they say, were possessed of almost boundless knowledge, and in their audacity even threatened rebellion against the Great Chief Spirit. To punish their presumption and humble them, he imprisoned them *in bodies,* and **[Page 3]** so shut in their senses. From these they can escape but through long repentance, self-purification, and development. Their *Shamans,* they think, occasionally enjoy the divine powers originally possessed by all human beings.

ANCIENT TRADITIONS SUPPORTED BY MODERN RESEARCH

The Astor Library of New York has recently been enriched by a facsimile of an Egyptian Medical Treatise, written in the sixteenth century B.C. (or, more precisely, 1552 B.C.), which, according to the commonly received chronology, is the time when Moses was just twenty-one years of age. The original is written upon the inner bark of *Cyperus papyrus,* and has been pronounced by Professor Schenk, of Leipsig, not only genuine, but also the most perfect ever seen. It consists of a single sheet of yellow-brown papyrus of finest quality, three-tenths of a metre wide, more than twenty metres long, and forming one roll divided into one hundred and ten pages, all carefully numbered. It was purchased in Egypt, in 1872-3, by the archæologist Ebers, of "a well-to-do Arab from Luxor." The New York *Tribune,* commenting upon the circumstance, says: The papyrus "bears internal evidence of being one of the six *Hermetic Books on Medicine,* named by Clement of Alexandria."

The editor further says: "At the time of Iamblichus, A.D. 363, the priests of Egypt showed forty-two books which they attributed to Hermes (Thuti). Of these, according to that author, thirty-six contained the history of all human knowledge; the last six treated of anatomy, of pathology, of affections of the eye, instruments of surgery, and of medicines.[52] The *Papyrus Ebers* is indisputably one of these ancient Hermetic works."

If so clear a ray of light has been thrown upon ancient Egyptian science, by the accidental (?) encounter of the German archæologist with one "well-to-do Arab" from Luxor, how can we know what sunshine may be let in upon the dark crypts of history by an equally accidental meeting between some other prosperous Egyptian and another enterprising student of antiquity!

The discoveries of modern science do not disagree with the oldest traditions which claim an incredible antiquity for our race. Within the last few years geology, which previously had only conceded that man could be traced as far back as the tertiary period, has found unanswerable proofs that human existence antedates the last glaciation of Europe — over 250,000 years! A hard nut, this, for Patristic Theology to crack; but an accepted fact with the ancient philosophers. **[Page 4]**

Moreover, fossil implements have been exhumed together with human remains, which show that man hunted in those remote times, and knew how to build a fire. But the forward step has not yet been taken in this search for the origin of the race; science comes to a dead stop, and waits for future proofs. Unfortunately, anthropology and psychology possess no Cuvier; neither geologists nor archæologists are able to construct, from the fragmentary bits hitherto discovered, the perfect skeleton of the triple man — physical, intellectual, and spiritual. Because the fossil implements of man are found to become more rough and uncouth as geology penetrates deeper into the bowels of the earth, it seems a proof to science that the closer we come to the origin of man, the more savage and brute-like he must be. Strange logic! Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth have disappeared, and some archæologist belonging to the "coming race" of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was "just emerging from the Stone Age"?

It has lately been the fashion to speak of "the untenable conceptions of an uncultivated past." *As though it were possible to hide behind an epigram the intellectual quarries out of which the reputations of so many modern philosophers have been carved!* Just as Tyndall is ever ready to disparage ancient philosophers — for a dressing-up of whose ideas more than one distinguished scientist has derived honor and credit — so the geologists seem more and more inclined to take for granted that all of the archaic races were contemporaneously in a state of dense barbarism. But not all of our best authorities agree in this opinion. Some of the most eminent maintain exactly the reverse. Max Müller, for instance, says: "Many things are still unintelligible to us, and the hieroglyphic language of antiquity records but half of the mind's unconscious intentions. Yet more and more the image of man, in whatever clime we meet him, rises before us, noble and pure from the very beginning; even his errors we learn to understand, even his dreams we begin to interpret. As far as we can trace back the footsteps of man, even on the lowest strata of history, we see the divine gift of a sound and

52 Clement of Alexandria asserted that in his day the Egyptian priests possessed forty-two Canonical Books.

sober intellect belonging to him from the very first, and the idea of a humanity emerging slowly from the depths of an animal brutality can never be maintained again."[53] **[Page 5]**

THE PROGRESS OF MANKIND MARKED BY CYCLES

As it is claimed to be unphilosophical to inquire into first causes, scientists now occupy themselves with considering their physical effects. The field of scientific investigation is therefore bounded by physical nature. When once its limits are reached, enquiry must stop, and their work be recommenced. With all due respect to our learned men, they are like the squirrel upon its revolving wheel, for they are doomed to turn their "matter" over and over again. Science is a mighty potency, and it is not for us pigmies to question her. But the "*scientists*" are not themselves science embodied any more than the men of our planet are the planet itself. We have neither the right to demand, nor power to compel our "modern-day philosopher" to accept without challenge a geographical description of the dark side of the moon. But, if in some lunar cataclysm one of her inhabitants should be hurled thence into the attraction of our atmosphere, and land, safe and sound, at Dr. Carpenter's door, he would be indictable as recreant to professional duty if he should fail to set the physical problem at rest.

For a man of science to refuse an opportunity to investigate any new phenomenon, whether it comes to him in the shape of a man from the moon, or a ghost from the Eddy homestead, is alike reprehensible.

Whether arrived at by the method of Aristotle, or that of Plato, we need not stop to inquire; but it is a fact that both the inner and outer natures of man are claimed to have been thoroughly understood by the ancient andrologists. Notwithstanding the superficial hypotheses of geologists, we are beginning to have almost daily proofs in corroboration of the assertions of those philosophers.

They divided the interminable periods of human existence on this planet into cycles, during each of which mankind gradually reached the culminating point of highest civilization and gradually relapsed into abject barbarism. To what eminence the race in its progress had several times arrived may be feebly surmised by the wonderful monuments of old, still visible, and the descriptions given by Herodotus of other marvels of which no traces now remain. Even in his days the gigantic structures of many pyramids and world-famous temples were but masses of ruins. Scattered by the unrelenting hand of time, they are described by the Father of History as "these venerable witnesses of the long bygone glory of departed ancestors." He "shrinks from speaking of divine things," and gives to posterity but an imperfect description from hearsay of some marvellous subterranean chambers of the Labyrinth, where lay — and now lie — concealed, the sacred remains of the King-Initiates.

We can judge, moreover, of the lofty civilization reached in some **[Page 6]** periods of antiquity by the historical descriptions of the ages of the Ptolemies, yet in that epoch the arts and sciences were considered to be degenerating, and the secret of a number of the former had been already lost. In the recent excavations of Mariette-Bey, at the foot of the Pyramids, statues of wood and other relics have been exhumed, which show that long before the period of the first dynasties the Egyptians had attained to a refinement and perfection which is calculated to excite the wonder of even the most ardent admirers

53 "*Chips from a German Work-shop*," vol. ii., p. 7. "*Comparative Mythology*."

of Grecian art. Bayard Taylor describes these statues in one of his lectures, and tells us that the beauty of the heads, ornamented with eyes of precious stones and copper eyelids, is unsurpassed. Far below the stratum of sand in which lay the remains gathered into the collections of Lepsius, Abbott, and the British Museum, were found buried the tangible proofs of the hermetic doctrine of cycles which has been already explained.

Dr. Schliemann, the enthusiastic Hellenist, has recently found, in his excavations in the Troad, abundant evidences of the same gradual change from barbarism to civilization, and from civilization to barbarism again. Why then should we feel so reluctant to admit the possibility that, if the antediluvians were so much better versed than ourselves in certain sciences as to have been perfectly acquainted with important arts, which we now term *lost,* they might have equally excelled in psychological knowledge? Such a hypothesis must be considered as reasonable as any other until some countervailing evidence shall be discovered to destroy it.

Every true *savant* admits that in many respects human knowledge is yet in its infancy. Can it be that our cycle began in ages comparatively recent? *These cycles,* according to the Chaldean philosophy, *do not embrace all mankind at one and the same time.* Professor Draper partially corroborates this view by saying that the periods into which geology has "found it convenient to divide the progress of man in civilization are not abrupt epochs which hold good simultaneously for the whole human race"; giving as an instance the "wandering Indians of America," who "are only at the present moment emerging from the stone age." Thus more than once scientific men have unwittingly confirmed the testimony of the ancients.

ANCIENT CRYPTIC SCIENCE

Any Kabalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. "True mathematics," says the *Magicon,* "is something with which all higher sciences are connected; common mathematics is but a deceitful phantasmagoria, whose much-praised infallibility only arises from this — that **[Page 7]** materials, conditions, and references are made its foundation." Scientists who believe they have adopted the Aristotelian method only because they creep when they do not run from demonstrated particulars to universals, glorify this method of inductive philosophy, and reject that of Plato, which they treat as unsubstantial. Professor Draper laments that such speculative mystics as Ammonius Saccas and Plotinus should have taken the place "of the severe geometers of the old museum."[54] He forgets that geometry, of all sciences the only one which proceeds from universals to particulars, was precisely the method employed by Plato in his philosophy. As long as exact science confines its observations to physical conditions and proceeds Aristotle-like, it certainly cannot fail. But notwithstanding that the world of matter is boundless for us, it still is finite; and thus materialism will turn forever in this vitiated circle, unable to soar higher than the circumference will permit. The cosmological theory of numerals which Pythagoras learned from the Egyptian hierophants, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically.

54 "*Conflict between Religion and Science,*" ch. i.

The sacred numbers of the universe in their esoteric combination solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders before they develop into higher ones must emanate from the higher spiritual ones, and when arrived at the turning-point, be reabsorbed again into the infinite.

Physiology, like everything else in this world of constant evolution, is subject to the cyclic revolution. As it now seems to be hardly emerging from the shadows of the lower arc, so it may be one day proved to have been at the highest point of the circumference of the circle far earlier than the days of Pythagoras.

Mochus, the Sidonian, the physiologist and teacher of the science of anatomy, flourished long before the Sage of Samos; and the latter received the sacred instructions from his disciples and descendants. Pythagoras, the pure philosopher, the deeply-versed in the profounder phenomena of nature, the noble inheritor of the ancient lore, whose great aim was to free the soul from the fetters of sense and force it to realize its powers, must live eternally in human memory.

The impenetrable veil of arcane secrecy was thrown over the sciences taught in the sanctuary. This is the cause of the modern depreciating of the ancient philosophies. Even Plato and Philo Judæus have been accused by many a commentator of absurd inconsistencies, whereas the **[Page 8]** design which underlies the maze of metaphysical contradictions so perplexing to the reader of the *Timæus,* is but too evident. But has Plato ever been read understandingly by one of the expounders of the classics? This is a question warranted by the criticisms to be found in such authors as Stalbaum, Schleirmacher, Ficinus (Latin translation), Heindorf, Sydenham, Buttmann, Taylor and Burges, to say nothing of lesser authorities. The covert allusions of the Greek philosopher to esoteric things have manifestly baffled these commentators to the last degree. They not only with unblushing coolness suggest as to certain difficult passages that another phraseology was evidently intended, but they audaciously make the changes! The Orphic line:

"Of the song, the order of the *sixth race* close" —

which can only be interpreted as a reference to the *sixth* race evolved in the consecutive evolution of the spheres,[55] Burges says: ". . . was evidently taken from a cosmogony *where man was feigned to be created the last.*" [56]— Ought not one who undertakes to edit another's works at least understand what his author means? Indeed, the ancient philosophers seem to be generally held, even by the least prejudiced of our modern critics, to have lacked that profundity and thorough knowledge in the exact sciences of which our century is so boastful. It is even questioned whether they understood that basic scientific principle: *ex nihilo nihil fit.* If they suspected the indestructibility of matter at all, — say these commentators — it was not in consequence of a firmly-established formula but only through an intuitional reasoning and by analogy. We hold to the contrary opinion. The speculations of these philosophers upon matter were open to public criticism: but their

55 In another place, we explain with some minuteness the Hermetic philosophy of the evolution of the spheres and their several races.

56 J. Burges, "*The Works of Plato,*" p. 207, note.

teachings in regard to spiritual things were profoundly esoteric. Being thus sworn to secrecy and religious silence upon abstruse subjects involving the relations of spirit and matter, they rivalled each other in their ingenious methods for concealing their real opinions. The doctrine of *Metempsychosis* has been abundantly ridiculed by men of science and rejected by theologians, yet if it had been properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception. Should we not first regard the subject from the stand-point **[Page 9]** of the ancients before venturing to disparage its teachers? The solution of the great problem of *eternity* belongs neither to religious superstition nor to gross materialism. The harmony and mathematical equiformity of the double evolution — spiritual and physical — are elucidated only in the universal numerals of Pythagoras, who built his system entirely upon the so-called "metrical speech" of the Hindu *Vedas.* It is but lately that one of the most zealous Sanskrit scholars, Martin Haug, undertook the translation of the *Aitareya Brahmana* of the *Rig-Veda.* It had been till that time entirely unknown; these explanations indicate beyond dispute the identity of the Pythagorean and Brahmanical systems. In both, the esoteric significance is derived from the number: in the former, from the mystic relation of every number to everything intelligible to the human mind; in the latter, from the number of syllables of which each verse in the *Mantras* consists. Plato, the ardent disciple of Pythagoras, realized it so fully as to maintain that the Dodecahedron was the geometrical figure employed by the *Demiurgus* in constructing the universe. Some of these figures had a peculiarly solemn significance. For instance *four,* of which the Dodecahedron is the trine, was held sacred by the Pythagoreans. It is the perfect square, and neither of the bounding lines exceeds the other in length, by a single point. It is the emblem of moral justice and divine equity geometrically expressed. All the powers and great symphonies of physical and spiritual nature lie inscribed within the perfect square; and the ineffable name of Him, which name otherwise, would remain unutterable, was replaced by this sacred number 4 the most binding and solemn oath with the ancient mystics — the *Tetractys.*

If the Pythagorean metempsychosis should be thoroughly explained and compared with the modern theory of evolution, it would be found to supply every "missing link" in the chain of the latter. But who of our scientists would consent to lose his precious time over the vagaries of the ancients. Notwithstanding proofs to the contrary, they not only deny that the nations of the archaic periods, but even the ancient philosophers had any positive knowledge of the Heliocentric system. The "Venerable Bedes," the Augustines and Lactantii appear to have smothered, with their dogmatic ignorance, all faith in the more ancient theologists of the pre-Christian centuries. But now philology and a closer acquaintance with Sanskrit literature have partially enabled us to vindicate them from these unmerited imputations. In the *Vedas,* for instance, we find positive proof that so long ago as 2000 B.C., the Hindu sages and scholars must have been acquainted with the rotundity of our globe and the Heliocentric system. Hence, Pythagoras and Plato knew well this astronomical truth; for Pythagoras obtained his knowledge **[Page 10]** in India, or from men who had been there, and Plato faithfully echoed his teachings. We will quote two passages from the *Aitareya Brahmana:*

In the "*Serpent-Mantra,*"[57] the *Brahmana* declares as follows: that this *Mantra* is that one which was seen by the Queen of the Serpents, *Sarpa-râjni;* because the earth (*iyam*) is the Queen of the Serpents, as she is the mother and queen of all that moves (*sarpat*). In the beginning she (the earth) was but one head (round), without hair (*bald*), *i.e.*, without

vegetation. She then perceived this *Mantra* which confers upon him who knows it, the power of assuming any form which he might desire. She "pronounced the *Mantra*," *i.e.*, sacrificed to the gods; and, in consequence, immediately obtained a motley appearance; she became variegated, and able to produce any form she might like, *changing one form into another.* This *Mantra* begins with the words: "*Ayam gaûh pris'nir akramit*" (x., 189).

The description of the earth in the shape of a *round* and *bald* head, which was *soft* at first, and became hard only from being breathed upon by the god Vayu, the lord of the air, forcibly suggests the idea that the authors of the sacred Vedic books knew the earth to be *round* or spherical; moreover, that it had been a *gelatinous* mass at first, which gradually cooled off under the influence of the air and time. So much for their knowledge about our globe's sphericity; and now we will present the testimony upon which we base our assertion, that the Hindus were perfectly acquainted with the Heliocentric system, at least 2000 years B.C.

In the same treatise the *Hotar*, (priest), is taught how the *Shastras* should be repeated, and how the phenomena of sunrise and sunset are to be explained. It says: "The Agnishtoma is that one (that god) who burns. The sun *never sets nor rises*. When people think the sun is setting, it is *not so;* they are mistaken. For after having arrived at the end of the day, it produces two opposite effects, making night to what is below, and day to what is on the other side. When they (the people) believe it rises in the morning, the sun only does thus: having reached the end of the night, it makes itself produce two opposite effects, making day to what is below, and night to what is on the other side. In fact the sun never sets; nor does it set for him who has such a knowledge. . ."[58] This sentence is so conclusive, that even the translator of the *Rig-Veda*, Dr. Haug, was forced to remark it. He says this passage contains "the *denial* of the existence of sunrise and sunset," and that the author supposes the sun "to remain always in its high position."[59] **[Page 11]**

In one of the earliest *Nivids*, Rishi Kutsa, a Hindu sage of the remotest antiquity, explains the allegory of the first laws given to the celestial bodies. For doing "what she ought not to do," Anahit (Anaitis or Nana, the Persian Venus), representing the earth in the legend, is sentenced to turn round the sun. The *Sattras*, or sacrificial sessions[60] prove undoubtedly that so early as in the eighteenth or twentieth century B.C., the Hindus had made considerable progress in astronomical science. The *Sattras* lasted one year, and were "nothing but an imitation of the sun's yearly course. They were divided, says Haug, into two distinct parts, each consisting of six months of thirty days each; in the midst of both was the *Vishuvan* (equator or central day), cutting the whole *Sattras* into two halves, etc."[61] This scholar,

---

57 From the Sanskrit text of the Aitareya Brahmanam. Rig-Veda, v., ch. ii., verse 23.
58 *Aitareya Brahmanam*, book iii., c. v., 44.
59 *Ait. Brahm.*, vol. ii., p. 242.
60 *Ait. Brahm.*, book iv.
61 Septenary Institutions, "*Stone him to Death*," p. 20.

although he ascribes the composition of the bulk of the *Brahmanas* to the period 1400-1200 B.C., is of opinion that the oldest of the hymns may be placed at the very commencement of Vedic literature, between the years 2400-2000, B.C. He finds no reason for considering the *Vedas* less ancient than the sacred books of the Chinese. As the *Shu-King* or *Book of History*, and the sacrificial songs of the *Shi-King*, or *Book of Odes*, have been proved to have an antiquity as early as 2200, B.C., our philologists may yet be compelled before long to acknowledge, that in astronomical knowledge, the antediluvian Hindus were their masters.

At all events, there are facts which prove that certain astronomical calculations were as correct with the Chaldeans in the days of Julius Cæsar as they are now. When the calendar was reformed by the Conqueror, the civil year was found to correspond so little with the seasons, that summer had merged into the autumn months, and the autumn months into full winter. It was Sosigenes, the Chaldean astronomer, who restored order into the confusion, by putting back the 25th of March ninety days, thus making it correspond with the vernal equinox; and it was Sosigenes, again, who fixed the lengths of the months *as they now remain.*

In America, it was found by the Montezuman army, that the calendar of the Aztecs gave an equal number of days and weeks to each month. The extreme accuracy of their astronomical calculations was so great, that *no error* has been discovered in their reckoning by subsequent verifications; while the Europeans, who landed in Mexico in 1519, were, by the Julian calendar, nearly eleven days in advance of the exact time.

It is to the priceless and accurate translations of the Vedic Books, and to the personal researches of Dr. Haug, that we are indebted **[Page 12]** for the corroboration of the claims of the hermetic philosophers. That the period of Zarathustra Spitama (Zoroaster) was of untold antiquity, can be easily proved. The *Brahmanas*, to which Haug ascribes four thousand years, describe the religious contest between the ancient Hindus, who lived in the pre-Vedic period, and the Iranians. The battles between the *Devas* and the *Asuras* — the former representing the *Hindus* and the latter the Iranians — are described at length in the sacred books. As the Iranian prophet was the first to raise himself against what he called the "idolatry" of the Brahmans, and to designate them as the *Devas* (devils), how far back must then have been this religious crisis?

PRICELESS VALUE OF THE VEDAS

"This contest," answers Dr. Haug, "must have appeared to the authors of the *Brahmanas* as old as the feats of King Arthur appear to English writers of the nineteenth century."

There was not a philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brahmans, Buddhists, and later by the Pythagoreans, in its esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men,[62] were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and both, as the penalty of their divine philosophy, were put to a violent death. The rabble has been the same in all ages. Materialism has been, and

62 See Gibbon's "*Decline and Fall of the Roman Empire*."

will ever be blind to spiritual truths. These philosophers held, with the Hindus, that God had infused into matter a portion of his own Divine Spirit, which animates and moves every particle. They taught that men have *two souls*, of separate and quite different natures: the one perishable — the Astral Soul, or the inner, fluidic body — the other incorruptible and immortal — the *Augoeides*, or portion of the Divine Spirit; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The astral man, intangible and invisible as he might be to our mortal, earthly senses, is still constituted of matter, though sublimated. Aristotle, notwithstanding that for political reasons of his own he maintained a prudent silence as to certain esoteric matters, expressed very clearly his opinion on the subject. It was his belief that human souls are emanations of God, that are finally re-absorbed into Divinity. Zeno, the founder of the Stoics, taught that there are "two eternal qualities throughout nature: the one active, or male; the other passive, or female: that the **[Page 13]** former is pure, subtile ether, or Divine Spirit; the other entirely inert in itself till united with the active principle. That the Divine Spirit acting upon matter produced fire, water, earth, and air; and that it is the sole efficient principle by which all nature is moved. The Stoics, like the Hindu sages, believed in the final absorption. St. Justin believed in the emanation of these souls from Divinity, and Tatian, the Assyrian, his disciple, declared that "man was as immortal as God himself."[63]

MUTILATIONS OF THE JEWISH SACRED BOOKS IN TRANSLATION

That profoundly significant verse of the *Genesis*, "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, I gave *a living soul*, ..." should arrest the attention of every Hebrew scholar capable of reading the Scripture in its original, instead of following the erroneous translation, in which the phrase reads, "wherein *there is life*."[64]

From the first to the last chapters, the translators of the Jewish Sacred Books misconstrued this meaning. They have even changed the spelling of the name of God, as Sir W. Drummond proves. Thus *El*, if written correctly, would read *Al*, for it stands in the original la— Al, and, according to Higgins, this word means the god Mithra, the *Sun*, the preserver and savior. Sir W. Drummond shows that *Beth-El* means the House of the *Sun* in its literal translation, and not of God. "*El*, in the composition of these Canaanite names, does not signify *Deus*, but *Sol*."[65] Thus Theology has disfigured ancient Theosophy, and Science ancient Philosophy.[66]

---

63 See Turner; also G. Higgins's "*Anacalypsis*."

64 *Genesis*, i, 30.

65 Sir William Drummond, "*Œdipus Judicus*," p. 250.

66 The absolute necessity for the perpetration of such pious frauds by the early fathers and later theologians becomes apparent, if we consider that if they had allowed the word *Al* to remain as in the original, it would have become but too evident — except for the initiated — that the *Jehovah* of Moses and the sun were identical. The multitudes, which ignore that the ancient hierophant considered our *visible* sun but as an emblem of the central, invisible, and spiritual Sun, would have accused Moses — as many of our modern commentators have already done — of worshipping the planetary bodies; in short, of actual Zabaism.

For lack of comprehension of this great philosophical principle, the methods of modern science, however exact, must end in nullity. In no one branch can it demonstrate the origin and ultimate of things. Instead of tracing the effect from its primal source, its progress is the reverse. Its higher types, as it teaches, are all evolved from antecedent lower ones. It starts from the bottom of the cycle, led on step by step in the great labyrinth of nature by a thread of matter. As soon as this breaks and the clue is lost, it recoils in affright from the Incomprehensible, and **[Page 14]** confesses itself *powerless.* Not so did Plato and his disciples. With him *the lower types were but the concrete images of the higher abstract ones.* The soul, which is immortal, has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal ARCHÆUS, is self-moving, and from the centre diffuses itself over the whole body of the microcosm.

It was the sad perception of this truth that made Tyndall confess how powerless is science, even over the world of matter. "The first marshalling of the atoms, on which all subsequent action depends, baffles a keener power than that of the microscope." "Through pure excess of complexity, and long before observation can have any voice in the matter, the most highly trained intellect, the most refined and disciplined imagination, *retires in bewilderment from the contemplation of the problem*. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature."

The fundamental geometrical figure of the Kabala — that figure which tradition and the esoteric doctrines tell us was given by the Deity itself to Moses on Mount Sinai[67] — contains in its grandiose, because simple combination, the key to the universal problem. This figure contains in itself all the others. For those who are able to master it, there is no need to exercise imagination. No earthly microscope can be compared with the keenness of the spiritual perception. And even for those who are unacquainted with the GREAT SCIENCE, the description given by a well-trained child-psychometer of the genesis of a grain, a fragment of crystal, or any other object — is worth all the telescopes and microscopes of "exact science."

There may be more truth in the adventurous pangenesis of Darwin — whom Tyndall calls a "soaring speculator" — than in the cautious, line-bound hypothesis of the latter; who, in common with other thinkers of his class, surrounds his imagination "by the firm frontiers of reason." The theory of a microscopic germ which contains in itself "a world of minor germs," soars in one sense at least into the infinite. It oversteps the world of matter, and begins unconsciously busying itself in the world of spirit. If we accept Darwin's theory of the development of species, we find that his starting-point is placed in front of an open door. We are at liberty with him, to either remain within, or cross the threshold, beyond **[Page 15]** which lies the limitless and the incomprehensible, or rather the *Unutterable.* If our mortal language is inadequate to express what our spirit dimly foresees in the great "*Beyond*" — while on this earth — it *must* realize it at some point in the timeless Eternity.

Not so with Professor Huxley's theory of the "Physical Basis of Life." Regardless of the formidable majority of "nays" from his German brother-scientists, he creates a universal

67 *Exodus*, xxv., 40.

protoplasm and appoints its cells to become henceforth the sacred founts of the principle of all *life.* By making the latter identical in living man, "dead mutton," a nettle-sting, and a lobster; by shutting in, in the molecular cell of the protoplasm, the life-principle, and by shutting out from it the divine influx which comes with subsequent evolution, he closes every door against any possible escape. Like an able tactician he converts his "*laws* and *facts*" into sentries whom he causes to mount guard over every issue. The standard under which he rallies them is inscribed with the word "necessity"; but hardly is it unfurled when he mocks the legend and calls it "an empty shadow of my own imagination."[68]

The fundamental doctrines of spiritualism, he says, "lie outside the limits of philosophical inquiry." We will be bold enough to contradict this assertion, and say that they lie a great deal more within such inquiry than Mr. Huxley's protoplasm. Insomuch that they present evident and palpable facts of the existence of *spirit,* and the protoplasmic cells, *once dead*, present none whatever of being the originators or the bases of life, as this one of the few "foremost thinkers of the day" wants us to believe.[69]

The ancient Kabalist rested upon no hypothesis till he could lay its basis upon the firm rock of recorded experiment.

But the too great dependence upon physical facts led to a growth of materialism and a decadence of spirituality and faith. At the time of Aristotle, this was the prevailing tendency of thought. And though the Delphic commandment was not as yet completely eliminated from Grecian thought; and some philosophers still held that "in order to know what man *is,* we ought to know what man *was*" — still materialism had already begun to gnaw at the root of faith. The Mysteries themselves had degenerated in a very great degree into mere priestly speculations and religious fraud. Few were the true adepts and initiates, the heirs and descendants of those who had been dispersed by the conquering swords of various invaders of Old Egypt.

The time predicted by the great Hermes in his dialogue with Æsculapius **[Page 16]** had indeed come; the time when impious foreigners would accuse Egypt of adoring monsters, and naught but the letters engraved in stone upon her monuments would survive — enigmas incredible to posterity. Their sacred scribes and hierophants were wanderers upon the face of the earth. Obliged from fear of a profanation of the sacred mysteries to seek refuge among the Hermetic fraternities — known later as the *Essenes* — their esoteric knowledge was buried deeper than ever. The triumphant brand of Aristotle's pupil swept away from his path of conquest every vestige of a once pure religion, and Aristotle himself, the type and child of his epoch, though instructed in the secret science of the Egyptians, knew but little of this crowning result of millenniums of esoteric studies.

> As well as those who lived in the days of the Psammetics, our present-day philosophers "lift the Veil of Isis" — for Isis is but the symbol of nature. But, they see only her physical forms. The soul within escapes their view; and the Divine Mother has no answer for them. There are anatomists, who, uncovering to sight no indwelling spirit under the layers of muscles, the network of nerves, or the cineritious matter, which they lift with the point of the scalpel, assert that man has no soul. Such are as purblind in sophistry as the student,

68 "*The Physical Basis of Life,*" a Lecture by T. H. Huxley.

69 Huxley, "*Physical Basis of Life.*"

who, confining his research to the cold letter of the Kabala, dares say it has no vivifying spirit. To see the true man who once inhabited the subject which lies before him, on the dissecting table, the surgeon must use other eyes than those of his body. So, the glorious truth covered up in the hieratic writings of the ancient papyri can be revealed only to him who possesses the faculty of intuition — which, if we call reason the eye of the mind, may be defined as the eye of the soul.

Our modern science acknowledges a Supreme Power, an Invisible Principle, but denies a Supreme Being, or Personal God.[70] Logically, the difference between the two might be questioned; for in this case *the Power and the Being are identical.* Human reason can hardly imagine to itself an Intelligent Supreme Power without associating it with the idea of an Intelligent Being. The masses can never be expected to have a clear conception of the omnipotence and omnipresence of a supreme God, without investing with those attributes a gigantic projection of their own personality. But the kabalists have never looked upon the invisible EN-SOPH otherwise than as a *Power.*

So far our modern positivists have been anticipated by thousands of ages, in their cautious philosophy. What the hermetic adept claims to demonstrate is, that simple common sense precludes the possibility that **[Page 17]** the universe is the result of mere chance. Such an idea appears to him more absurd than to think that the problems of Euclid were unconsciously formed by a monkey playing with geometrical figures.

Very few Christians understand, if indeed they know anything at all, of the Jewish Theology. The *Talmud* is the darkest of enigmas even for most Jews, while those Hebrew scholars who do comprehend it do not boast of their knowledge. Their kabalistic books are still less understood by them; for in our days more Christian than Jewish students are engrossed in the elimination of their great truths. How much less is definitely known of the Oriental, or the universal Kabala! Its adepts are few; but these heirs elect of the sages who first discovered "the starry truths which shone on the great Shemaia of the Chaldean lore"[71] have solved the "absolute" and are now resting from their grand labor. They cannot go beyond that which is given to mortals of this earth to know; and no one, not even these elect, can trespass beyond the line drawn by the finger of the Divinity itself. Travellers have met these adepts on the shores of the sacred Ganges, brushed against them in the silent ruins of Thebes, and in the mysterious deserted chambers of Luxor. Within the halls upon whose blue and golden vaults the weird signs attract attention, but whose secret meaning is never penetrated by the idle gazers, they have been seen but seldom recognized. Historical memoirs have recorded their presence in the brilliantly illuminated *salons* of European aristocracy. They have been encountered again on the arid and desolate plains of the Great Sahara, as in the caves of Elephanta. They may be found everywhere, but make themselves known only to those who have devoted their lives to unselfish study, and are not likely to turn back.

Maimonides, the great Jewish theologian and historian, who at one time was almost deified by his countrymen and afterward treated as a heretic, remarks, that the more absurd and void of sense the *Talmud* seems the more sublime is the secret meaning. This learned

70 Prof. J. W. Draper, "*Conflict Between Religion and Science.*"
71 Bulwer's "*Zanoni.*"

man has successfully demonstrated that the Chaldean Magic, the science of Moses and other learned thaumaturgists was wholly based on an extensive knowledge of the various and now forgotten branches of natural science. Thoroughly acquainted with all the resources of the vegetable, animal, and mineral kingdoms, experts in occult chemistry and physics, psychologists as well as physiologists, why wonder that the graduates or adepts instructed in the mysterious sanctuaries of the temples, could perform wonders, which even in our days of enlightenment would appear supernatural? **[Page 18]** It is an insult to human nature to brand magic and the occult science with the name of imposture. To believe that for so many thousands of years, one-half of mankind practiced deception and fraud on the other half, is equivalent to saying that the human race was composed only of knaves and incurable idiots. Where is the country in which magic was not practised? At what age was it wholly forgotten?

In the oldest documents now in our possession — the *Vedas* and the older laws of Manu — we find many magical rites practiced and permitted by the Brahmans.[72] Thibet, Japan and China teach in the present age that which was taught by the oldest Chaldeans. The clergy of these respective countries, prove moreover what they teach, namely: that the practice of moral and physical purity, and of certain austerities, developes the vital soulpower of self-illumination. Affording to man the control over his own immortal spirit, it gives him truly magical powers over the elementary spirits inferior to himself. In the West we find magic of as high an antiquity as in the East. The Druids of Great Britain practised it in the silent crypts of their deep caves; and Pliny devotes many a chapter to the "wisdom"[73] of the leaders of the Celts. The Semothees, — the Druids of the Gauls, expounded the physical as well as the spiritual sciences. They taught the secrets of the universe, the harmonious progress of the heavenly bodies, the formation of the earth, and above all — the immortality of the soul.[74] Into their sacred groves — natural academies built by the hand of the Invisible Architect — the initiates assembled at the still hour of midnight to learn about what man once was and what he will be.[75] They needed no artificial illumination, nor life- drawing gas, to light up their temples, for the chaste goddess of night beamed her most silvery rays on their oak-crowned heads; and their white-robed sacred bards knew how to converse with the solitary queen of the starry vault.[76]

On the dead soil of the long by-gone past stand their sacred oaks, now dried up and stripped of their spiritual meaning by the venomous breath of materialism. But for the student of occult learning, their vegetation is still as verdant and luxuriant, and as full of deep and sacred truths, as at that hour when the arch-druid performed his magical cures, and waving the branch of mistletoe, severed with his golden sickle the green bough from its mother oak-tree. *Magic is as old as man.* It is **[Page 19]** as impossible to name the time when it sprang into existence as to indicate on what day the first man himself was born. Whenever a writer has started with the idea of connecting its first foundation in a country with some historical character, further research has proved his views groundless.

---

72 See the Code published by Sir William Jones, chap. ix., p. 11.

73 Pliny, "*Hist. Nat.*," xxx. I: Ib., xvi., 14; xxv., 9, etc.

74 Pomponius ascribes to them the knowledge of the highest sciences.

75 Cæsar, iii., 14.

76 Pliny, xxx.

Odin, the Scandinavian priest and monarch, was thought by many to have originated the practice of magic some seventy years B.C. But it was easily demonstrated that the mysterious rites of the priestesses called *Voïlers, Valas,* were greatly anterior to his age.[77] Some modern authors were bent on proving that Zoroaster was the founder of magic, because he was the founder of the Magian religion. Ammianus Marcellinus, Arnobius, Pliny, and other ancient historians demonstrated conclusively that he was but a reformer of Magic as practiced by the Chaldeans and Egyptians.[78]

The greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language intelligible only to the initiated. The biographical sketch of Apollonius of Tyana affords an example. As every Kabalist knows, it embraces the whole of the Hermetic philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colors of a fiction. The journey to India represents allegorically the trials of a neophyte. His long discourses with the Brahmans, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the esoteric catechism. His visit to the empire of the wise men, and interview with their king Hiarchas, the oracle of Amphiaraus, explain symbolically many of the secret dogmas of Hermes. They would disclose, if understood, some of the most important secrets of nature. Eliphas Levi points out the great resemblance which exists between King Hiarchas and the fabulous Hiram, of whom Solomon procured the cedars of Lebanon and the gold of Ophir. We would like to know whether modern Masons, even "Grand Lecturers" and the most intelligent craftsmen belonging to important lodges, understand who the *Hiram* is whose death they combine together to avenge?

Putting aside the purely metaphysical teachings of the *Kabala,* if one would devote himself but to physical occultism, to the so-called branch of therapeutics, the results might benefit some of our modern sciences; such as chemistry and medicine. Says Professor Draper: "Sometimes, not **[Page 20]** without surprise, we meet with ideas *which we flatter ourselves originated in our own times.*" This remark, uttered in relation to the scientific writings of the Saracens, would apply still better to the more secret *Treatises* of the ancients. Modern medicine, while it has gained largely in anatomy, physiology, and pathology, and even in therapeutics, has lost immensely by its narrowness of spirit, its rigid materialism, its sectarian dogmatism. One school in its purblindness sternly ignores whatever is developed by other schools; and all unite in ignoring every grand conception of man or nature, developed by Mesmerism, or by American experiments on the brain — every principle which does not conform to a stolid materialism. It would require a convocation of the hostile physicians of the several different schools to bring together what is now known of medical science, and it too often happens that after the best practitioners have vainly exhausted their art upon a patient, a mesmerist or a "healing medium" will effect a cure!

---

77 Munter, on the most ancient religion of the North before the time of Odin. *Memoires de la Société des Antiquaires de France*. Tome ii., p. 230.

78 Ammianus Marcellinus, xxvi., 6.

The explorers of old medical literature, from the time of Hippocrates to that of Paracelsus and Van Helmont, will find a vast number of well-attested physiological and psychological facts and of measures or medicines for healing the sick which modern physicians superciliouslyrefuse to employ.[79] Even with respect to surgery, modern practitioners have humbly and publicly confessed the total impossibility of their approximating to anything like the marvellous skill displayed in the art of bandaging by ancient Egyptians. The many hundred yards of ligature enveloping a mummy from its ears down to every separate toe, were studied by the chief surgical operators in Paris, and, notwithstanding that the models were before their eyes, they were unable to accomplish anything like it.

In the Abbott Egyptological collection, in New York City, may be seen numerous evidences of the skill of the ancients in various handicrafts; among others the art of lace-making; and, as it could hardly be expected but that the signs of woman's vanity should go side by side with **[Page 21]** those of man's strength, there are also specimens of artificial hair, and gold ornaments of different kinds. The New York *Tribune*, reviewing the contents of the *Ebers Papyrus*, says: — "Verily, there is no new thing under the sun. . . . Chapters 65, 66, 79, and 89 show that hair invigorators, hair dyes, pain-killers, and flea-powders were desiderata 3,400 years ago."

How few of our recent alleged discoveries are in reality new, and how many belong to the ancients, is again most fairly and eloquently though but in part stated by our eminent philosophical writer, Professor John W. Draper. His *Conflict between Religion and Science* — a great book with a very bad title — swarms with such facts. At page 13, he cites a few of the achievements of ancient philosophers, which excited the admiration of Greece. In Babylon was a series of Chaldean astronomical observations, ranging back through nineteen hundred and three years, which Callisthenes sent to Aristotle. Ptolemy, the Egyptian king-astronomer possessed a Babylonian record of eclipses going back seven hundred and forty-seven years before our era. As Prof. Draper truly remarks: "Long-continued and close observations were necessary before some of these astronomical results that have reached our times could have been ascertained. Thus, the Babylonians had fixed the length of a tropical year within twenty-five seconds of the truth; their estimate of the sidereal year was barely two minutes in excess. They had detected the precession of the equinoxes. They knew the causes of eclipses, and, by the aid of their cycle, called *saros,* could predict them. Their estimate of the value of that cycle, which is more than 6,585 days, was within nineteen and a half minutes of the truth."

"Such facts furnish incontrovertible proof of the patience and skill with which astronomy had been cultivated in Mesopotamia, and that, with very inadequate instrumental means, it had reached no inconsiderable perfection. These old observers had made a catalogue of the stars, had divided the zodiac into twelve signs; they had parted the day into twelve hours, the night into twelve. They had, as Aristotle says, for a long time devoted themselves to

79 In some respects our modern philosophers, who think they make new discoveries can be compared to "the very clever, learned, and civil gentleman" whom Hippocrates having met at Samos one day, describes very good-naturedly. "He informed me," the Father of Medicine proceeds to say, "that he had lately discovered an herb never before known in Europe or Asia, and that no disease, however malignant or chronic, could resist its marvellous properties. Wishing to be civil in turn, I permitted myself to be persuaded to accompany him to the conservatory in which he had transplanted the wonderful specific. What I found was one of the commonest plants in Greece, namely, garlic — the plant which above all others has least pretensions to healing virtues." Hippocrates, "De optima prædicandi ratione item judicii operum magni." I.

observations of star-occultations by the moon. They had correct views of the structure of the solar system, and knew the order of emplacement of the planets. They constructed sundials, clepsydras, astrolabes, gnomons."

Speaking of the world of eternal truths that lies "within the world of transient delusions and unrealities," Professor Draper says: "That world is not to be discovered **[Page 22]** through the vain traditions that have brought down to us the opinion of men who lived in the morning of civilization, nor in the *dreams of mystics* who thought that they were inspired. It is to be discovered by the investigations *of geometry, and by the practical interrogations of nature.*"

Precisely. The issue could not be better stated. This eloquent writer tells us a profound truth. He does not, however, tell us *the whole* truth, because he does not know it. He has not described the nature or extent of the knowledge imparted in the Mysteries. No subsequent people has been so proficient in geometry as the builders of the Pyramids and other Titanic monuments, antediluvian and postdiluvian. On the other hand, none has ever equalled them in the practical interrogation of nature.

An undeniable proof of this is the significance of their countless symbols. *Every one of these symbols is an embodied idea, — combining the conception of the Divine Invisible with the earthly and visible.* The former is derived from the latter strictly through analogy according to the hermetic formula — "as below, so it is above." Their symbols show great knowledge of natural sciences and a practical study of cosmical power.

As to practical results to be obtained by "the investigations of geometry," very fortunately for students who are coming upon the stage of action, we are no longer forced to content ourselves with mere conjectures. In our own times, an American, Mr. George H. Felt, of New York, who, if he continues as he has begun, may one day be recognized as the greatest geometer of the age, has been enabled, by the sole help of the premises established by the ancient Egyptians, to arrive at results which we will give in his own language. "Firstly," says Mr. Felt, "the fundamental diagram to which all science of elementary geometry, both plane and solid, is referable; to produce arithmetical systems of proportion in a geometrical manner; to identify this figure with all the remains of architecture and sculpture, in all which it had been followed in a marvellously exact manner; to determine that the Egyptians had used it as the basis of all their astronomical calculations, on which their religious symbolism was almost entirely founded; to find its traces among all the remnants of art and architecture of the Greeks; to discover its traces so strongly among the Jewish sacred records, as to prove conclusively that it was founded thereon; to find that the whole system had been discovered by the Egyptians after researches of tens of thousands of years into the laws of nature, and that it might truly be called the science of the Universe." Further it enabled him "to determine with precision problems in physiology heretofore only surmised; to first develop such a Masonic philosophy as showed it to be conclusively the first science and religion, as it will be the last"; and we may add, lastly, to prove by ocular demonstrations that the Egyptian sculptors and architects obtained **[Page 23]** the models for the quaint figures which adorn the facades and vestibules of their temples, not in the disordered fantasies of their own brains, but from the "viewless races of the air," and other kingdoms of nature, whom he, like them, *claims* to make visible by resort to their own chemical and kabalistical processes.

Schweigger proves that the symbols of all the mythologies have a scientific foundation and substance.[80] It is only through recent discoveries of the physical electro-magnetical powers of nature that such experts in Mesmerism as Ennemoser, Schweigger and Bart, in Germany, Baron Du Potet and Regazzoni, in France and Italy, were enabled to trace with almost faultless accuracy the true relation which each *Theomythos* bore to some one of these powers. The Idæic finger, which had such importance in the magic art of healing, means an iron finger, which is attracted and repulsed in turn by magnetic, natural forces. It produced, in Samothrace, wonders of healing by restoring affected organs to their normal condition.

Bart goes deeper than Schweigger into the significations of the old myths, and studies the subject from both its spiritual and physical aspects. He treats at length of the Phrygian Dactyls, those "magicians and exorcists of sickness," and of the Cabeirian Theurgists. He says: "While we treat of the close union of the Dactyls and magnetic forces, we are not necessarily confined to the magnetic stone, and our views of nature but take a glance at magnetism in its whole meaning. Then it is clear how the initiated, who called themselves *Dactyls,* created astonishment in the people through their magic arts, working as they did, miracles of a healing nature. To this united themselves many other things which the priesthood of antiquity was wont to practice; the cultivation of the land and of morals, the advancement of art and science, mysteries, and secret consecrations. All this was done by the priestly Cabeirians, and *wherefore not guided and supported by the mysterious spirits of nature*?"[81] Schweigger is of the same opinion, and demonstrates that the phenomena of ancient Theurgy were produced by magnetic powers "under the guidance of spirits."

Despite their apparent Polytheism, the ancients — those of the educated class at all events — were entirely monotheistical; and this, too, ages upon ages before the days of Moses. In the *Ebers Papyrus* this fact is shown conclusively in the following words, translated from the first four lines of Plate I.: "I came from Heliopolis with the great ones **[Page 24]** from Het-aat, the Lords of Protection, the masters of eternity and salvation. I came from Sais with the Mother-goddesses, who extended to me protection. *The Lord of the Universe* told me how to free the gods from all murderous diseases." *Eminent men were called gods by the ancients.* The deification of mortal men and supposititious gods is no more a proof against their monotheism than the monument-building of modern Christians, who erect statues to their heroes, is proof of their polytheism. Americans of the present century would consider it absurd in their posterity 3,000 years hence to classify them as idolaters for having built statues to their god Washington. So shrouded in mystery was the Hermetic Philosophy that Volney asserted that the ancient peoples worshipped their gross material symbols as divine in themselves; whereas these were only considered as representing esoteric principles. Dupuis, also, after devoting many years of study to the problem, mistook the symbolic circle, and attributed their religion solely to astronomy. Eberhart (*Berliner Monatschrift*) and many other German writers of the last and present centuries, dispose of magic most unceremoniously, and think it due to the Platonic mythos of the *Timæus.* But how, without possessing a knowledge of the mysteries, was it possible for these men or any others not endowed with the finer intuition of a Champollion, to discover the esoteric half of that which was concealed, behind the veil of Isis, from all except the adepts?

80 Schweigger, "*Introduction to Mythology through Natural History*."
81 Ennemoser, "*History of Magic*," i, 3.

The merit of Champollion as an Egyptologist none will question. He declares that everything demonstrates the ancient Egyptians to have been profoundly monotheistical. The accuracy of the writings of the mysterious Hermes Trismegistus, whose antiquity runs back into the night of time, is corroborated by him to their minutest details. Ennemoser also says: "Into Egypt and the East went Herodotus, Thales, Parmenides, Empedocles, Orpheus, and Pythagoras, to instruct themselves in Natural Philosophy and Theology." There, too, Moses acquired his wisdom, and Jesus passed the earlier years of his life.

Thither gathered the students of all countries before Alexandria was founded. "How comes it," Ennemoser goes on to say, "that so little has become known of these mysteries? through so many ages and amongst so many different times and people? The answer is that it is owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity." Numa's books, described by Livy, consisting of treatises upon natural philosophy, were found in his tomb; but they were not allowed to be made known, lest they should reveal the most secret mysteries of the state religion. The **[Page 25]** senate and the tribune of the people determined that the books themselves should be burned, which was done in public.[82]

MAGIC ALWAYS REGARDED AS A DIVINE SCIENCE

Magic was considered a divine science which led to a participation in the attributes of Divinity itself. "It unveils the operations of nature," says Philo Judæus, "and leads to the contemplation of celestial powers."[83] In later periods its abuse and degeneration into sorcery made it an object of general abhorrence. We must therefore deal with it only as it was in the remote past, during those ages when every true religion was based on a knowledge of the occult powers of nature. It was not the sacerdotal class in ancient Persia that established magic, as it is commonly thought, but the Magi, who derive their name from it. The Mobeds, priests of the Parsis — the ancient Ghebers — are named, even at the present day, Magoï, in the dialect of the Pehlvi.[84] *Magic appeared in the world with the earlier races of men.* Cassien mentions a treatise, well-known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam.[85]

ACHIEVEMENTS OF ITS ADEPTS AND HYPOTHESES OF THEIR MODERN DETRACTORS

Moses was indebted for his knowledge to the mother of the Egyptian princess, Thermuthis, who saved him from the waters of the Nile. The wife of Pharaoh,[86] Batria, was an initiate herself, and the Jews owe to her the possession of their prophet, "learned in all

82 "*Hist. of Magic*," vol. i, p. 3.
83 Philo Jud., "*De Specialibus Legibus*."
84 Zend-Avesta, vol. ii., p. 506.
85 Cassian, "*Conference*," i., 21.
86 "*De Vita et Morte Mosis*," p. 199.

the wisdom of the Egyptians, and mighty in words and deeds."[87] Justin Martyr, giving as his authority Trogus Pompeius, shows Joseph as having acquired a great knowledge in magical arts with the high priests of Egypt.[88]

The ancients knew more concerning certain sciences than our modern savants have yet discovered. Reluctant as many are to confess as much, it has been acknowledged by more than one scientist. "The degree of scientific knowledge existing in an early period of society was much greater than the moderns are willing to admit"; says Dr. A. Todd Thomson, the editor of *Occult Sciences,* by Salverte; "but," he adds, "it was confined to the temples, carefully veiled from the eyes of the people and opposed only to the priesthood." Speaking of the *Kabala,* the learned Franz von Baader remarks that "not only our salvation and wisdom, but our science itself came to us from the Jews." But why not complete the sentence and tell the reader from whom the Jews got their wisdom? Origen, who had belonged to the Alexandrian school of Platonists, **[Page 26]** declares that Moses, besides the teachings of the covenant, communicated some very important secrets "from the hidden depths of the law" to the seventy elders. These he enjoined them to impart only to persons whom they found worthy.

St. Jerome names the Jews of Tiberias and Lydda as the only teachers of the mystical manner of interpretation. Finally, Ennemoser expresses a strong opinion that "the writings of Dionysius Areopagita have palpably been grounded on the Jewish *Kabala.*" When we take in consideration that the Gnostics, or early Christians, were but the followers of the old Essenes under a new name, this fact is nothing to be wondered at. Professor Molitor gives the *Kabala* its just due. He says:

"The age of inconsequence and shallowness, in theology as well as in sciences, is past, and since that revolutionary rationalism has left nothing behind but its own emptiness, after having destroyed everything positive, it seems now to be the time to direct our attention anew to that mysterious revelation which is the living spring whence our salvation must come. . . the Mysteries of ancient Israel, which contain all secrets of modern Israel, would be particularly calculated to . . . found the fabric of theology upon its deepest theosophical principles, and to gain *a firm basis* to all ideal sciences. It would open a new path . . . to the obscure labyrinth of the myths, mysteries and constitutions of primitive nations. . .In these traditions alone are contained the system of the schools of the prophets, which the prophet Samuel did not found, *but only restored,* whose end was no other than to lead the scholars to wisdom and the highest knowledge, and when they had been found worthy, to induct them *into deeper mysteries.* Classed with these mysteries was *magic,* which was of a double nature — divine magic, and evil magic, or the black art. Each of these is again divisible into two kinds, the active and seeing; in the first, man endeavors to place himself *en rapport* with the world to learn hidden things; in the latter he endeavors to gain power over spirits; in the former, to perform *good and beneficial* acts; in the latter to do all kinds of diabolical and unnatural deeds."[89]

The clergy of the three most prominent Christian bodies, the Greek, Roman Catholic, and Protestant, discountenance every spiritual phenomenon manifesting itself through the

87 *Acts of the Apostles*, vii., 22.
88 Justin, xxxvi., 2.
89 Molitor, "*Philosophy of History and Traditions*," Howitt's Translation, p. 285

so-called "mediums." A very brief period, indeed, has elapsed since both the two latter ecclesiastical corporations burned, hanged, and otherwise murdered every helpless victim through whose organism spirits — and sometimes blind and as yet unexplained **[Page 27]** forces of nature — manifested themselves. At the head of these three churches, pre-eminent stands the Church of Rome. Her hands are scarlet with the innocent blood of countless victims shed in the name of the Moloch-like divinity at the head of her creed. She is ready and eager to begin again. But she is bound hand and foot by that nineteenth century spirit of progress and religious freedom which she reviles and blasphemes daily. The Græco-Russian Church is the most amiable and Christ-like in her primitive, simple, though blind faith. Despite the fact that there has been no practical union between the Greek and Latin Churches, and that the two parted company long centuries ago, the Roman Pontiffs seem to invariably ignore the fact. They have in the most impudent manner possible arrogated to themselves jurisdiction not only over the countries within the Greek communion but also over all Protestants as well. "The Church insists," says Professor Draper, "that the state has no rights over anything which it declares to be within its domain, and that Protestantism being a mere rebellion, has no rights at all; that even in Protestant communities the Catholic bishop *is the only lawful* spiritual pastor."[90] Decrees unheeded, encyclical letters unread, invitations to ecumenical councils unnoticed, excommunications laughed at — all these have seemed to make no difference. Their persistence has only been matched by their effrontery. In 1864, the culmination of absurdity was attained when Pius IX. excommunicated and fulminated publicly his anathemas against the Russian Emperor, as a "*schismatic* cast out from the bosom of the Holy Mother Church."[91] Neither he nor his ancestors, nor Russia since it was Christianized, a thousand years ago, have ever consented to join the Roman Catholics. Why not claim ecclesiastical jurisdiction over the Buddhists of Thibet, or the shadows of the ancient Hyk-Sos?

The mediumistic phenomena have manifested themselves at all times in Russia as well as in other countries. This force ignores religious differences; it laughs at nationalities; and invades unasked any individuality, whether of a crowned head or a poor beggar.

Not even the present Vice-God, Pius IX., himself, could avoid the unwelcome guest. For the last fifty years his Holiness has been known to be subject to very extraordinary fits. Inside the Vatican they are termed *Divine visions;* outside, physicians call them epileptic fits; and popular rumor attributes them to an obsession by the ghosts of Peruggia, Castelfidardo, and Mentana! **[Page 28]**

"The lights burn blue: it is now dead midnight,
Cold fearful drops stand on my trembling flesh,
Methought the souls of all that I caused to be murdered Came. . . . "[92]

The Prince of Hohenlohe, so famous during the first quarter of our century for his healing powers, was himself a great medium. Indeed, these phenomena and powers belong to no particular age or country. They form a portion of the psychological attributes of man — the Microcosmos.

---

90 "*Conflict between Religion and Science,*" p. 329.
91 See "*Gazette du Midi,*" and "*Le Monde,*" of 3 May, 1864.
92 Shakespere, "*Richard III.*"

For centuries have the *Klikouchy*,[93] *the Yourodevoÿ*,[94] and other miserable creatures been afflicted with strange disorders, which the Russian clergy and the populace attribute to possession by the devil. They throng the entrances of the cathedrals, without daring to trust themselves inside, lest their self-willed controlling demons might fling them on the ground. Voroneg, Kiew, Kazan, and all cities which possess the thaumaturgical relics of canonized saints, abound with such unconscious mediums. One can always find numbers of them, congregating in hideous groups, and hanging about the gates and porches. At certain stages of the celebration of the mass by the officiating clergy, such as the appearance of the sacraments, or the beginning of the prayer and chorus, "*Ejey Cheroúvim*," these half-maniacs, half-mediums, begin crowing like cocks, barking, bellowing and braying, and, finally, fall down in fearful convulsions. "The *unclean one* cannot bear the holy prayer," is the pious explanation. Moved by pity, some charitable souls administer restoratives to the "afflicted ones," and distribute alms among them. Occasionally, a priest is invited to exorcise, in which event he either performs the ceremony for the sake of love and charity, or the alluring prospect of a twenty-copeck silver bit, according to his Christian impulses. But these miserable creatures — who are mediums, for they prophesy and see visions sometimes, when the fit is genuine § — are never molested because of their misfortune. Why should the clergy persecute them, or people hate and denounce them as damnable witches or wizards? Common sense and justice surely suggest that if any are to be punished it is certainly not the victims who cannot help themselves, but the demon who is alleged to control their actions. The worst that happens to the patient is, that the priest inundates him or her with holy water, and causes the poor creature to catch cold. This failing in efficacy, the *Klikoucha* is left to the will **[Page 29]** of God, and taken care of in love and pity. Superstitious and blind as it is, a faith conducted on such principles certainly deserves some respect, and can never be offensive, either to man or the *true* God. Not so with that of the Roman Catholics; and hence, it is they, and secondarily, the Protestant clergy — with the exception of some foremost thinkers among them — that we purpose questioning in this work. We want to know upon what grounds they base their right to treat Hindus and Chinese spiritualists and kabalists in the way they do; denouncing them, in company with the infidels — creatures of their own making — as so many convicts sentenced to the inextinguishable fires of hell.

Far from us be the thought of the slightest irreverence — let alone blasphemy — toward the Divine Power which called into being all things, visible and invisible. Of its majesty and boundless perfection we dare not even think. It is enough for us to know that *It* exists and that *It* is all wise. Enough that in common with our fellow creatures we possess a spark of *Its* essence. The supreme power whom we revere is the boundless and endless one — the grand "CENTRAL SPIRITUAL SUN" by whose attributes and the visible effects of whose inaudible WILL we are surrounded — the God of the ancient and the God of modern seers. His nature can be studied only in the worlds called forth by his mighty FIAT. His revelation is traced with his own finger in imperishable figures of universal harmony upon the face of the Cosmos. It is the only INFALLIBLE gospel we recognize.

93 Literally, the *screaming* or the howling ones.

94 The half-demented, the *idiots*. But such is not always the case, for some among these beggars make a regular and profitable trade of it.

Speaking of ancient geographers, Plutarch remarks in *Theseus,* that they "crowd into the edges of their maps parts of the world which they do not know about, adding notes in the margin to the effect that beyond this lies nothing but sandy deserts *full of wild beasts* and *unapproachable bogs*." Do not our theologians and scientists do the same? While the former people the invisible world with either angels or devils, our philosophers try to persuade their disciples that where there is no *matter* there is *nothing.*

How many of our inveterate skeptics belong, notwithstanding their materialism, to Masonic Lodges? The brothers of the Rosie-Cross, mysterious practitioners of the mediæval ages, still live — but in name only. They may "shed tears at the grave of their respectable Master, Hiram Abiff "; but vainly will they search for the true locality, "where the sprig of myrtle was placed." The dead letter remains alone, the spirit has fled. They are like the English or German chorus of the Italian opera, who descend in the fourth act of *Ernani* into the crypt of Charlemagne, singing their conspiracy in a tongue utterly unknown to them. So, our modern knights of the Sacred Arch may descend every night if they choose **[Page 30]** "through the nine arches into the bowels of the earth," — they "will never discover the sacred Delta of Enoch." The "Sir Knights in the South Valley" and those in "the North Valley" may try to assure themselves that "enlightenment dawns upon their minds," and that as they progress in Masonry "the veil of superstition, despotism, tyranny" and so on, no longer obscures the visions of their minds. But these are all empty words so long as they neglect their mother Magic, and turn their backs upon its twin sister, Spiritualism. Verily, "Sir Knights of the Orient," you may "leave your stations and sit upon the floor in attitudes of grief, with your heads resting upon your hands," for you have cause to bewail and mourn your fate. Since Philippe le Bel destroyed the Knights-Templars, not one has appeared to clear up your doubts notwithstanding all claims to the contrary. Truly, you are "wanderers from Jerusalem, seeking the lost treasure of the holy place." Have you found it? Alas, no! for the holy place is profaned; the pillars of wisdom, strength and beauty are destroyed. Henceforth, "you must wander in darkness," and "travel in humility," among the woods and mountains in search of the "lost word." "Pass on!" — you will never find it so long as you limit your journeys to *seven* or even seven times seven; because you are "travelling in darkness," and this darkness can only be dispelled by the light of the blazing torch of truth which alone the right descendants of Ormasd carry. They alone can teach you the true pronunciation of the name revealed to Enoch, Jacob and Moses. "Pass on! Till your R. S. W. shall learn to multiply 333, and *strike* instead 666 — the number of the Apocalyptic Beast, you may just as well observe prudence and act "*sub rosa.*"

In order to demonstrate that the notions which the ancients entertained about dividing human history into cycles were not utterly devoid of a philosophical basis, we will close this chapter by introducing to the reader one of the oldest traditions of antiquity as to the evolution of our planet.

At the close of each "great year," called by Aristotle — according to Censorinus — the *greatest,* and which consists of six *sars*[95] our planet is subjected to a thorough physical

95 Webster declares very erroneously that the Chaldeans called *saros,* the cycle of eclipses, a period of about 6,586 years, "the time of revolution of the moon's node." Berosus, himself a Chaldean astrologer,

revolution. The polar and equatorial climates gradually exchange places; the former moving slowly toward the Line, and the tropical zone, with its exuberant vegetation and swarming animal life, replacing the forbidding wastes of the icy poles. This **[Page 31]** change of climate is necessarily attended by cataclysms, earthquakes, and other cosmical throes.[96] As the beds of the ocean are displaced, at the end of every decimillennium and about one neros, a semi- universal deluge like the legendary Noachian flood is brought about. This year was called the *Heliacal* by the Greeks; but no one outside the sanctuary knew anything certain either as to its duration or particulars. The winter of this year was called the Cataclysm or the Deluge, — the Summer, the Ecpyrosis. The popular traditions taught that at these alternate seasons the world was in turn burned and deluged. This is what we learn at least from the *Astronomical Fragments* of Censorinus and Seneca. So uncertain were the commentators about the length of this year, that none except Herodotus and Linus, who assigned to it, the former 10,800, and the latter 13,984, came near the truth.[97] According to the claims of the Babylonian priests, corroborated by Eupolemus,[98] "the city of Babylon, owes its foundation to those who were saved from the catastrophe of the deluge; *they were the giants* and they built the tower which is noticed in history."[99] These giants who were great astrologers and had received moreover from their fathers, "the sons of God," every instruction pertaining to secret matters, instructed the priests in their turn, and left in the temples all the records of the periodical cataclysm that they had witnessed themselves. This is how the high priests came by the knowledge of the *great* years. When we remember, moreover, that Plato in the *Timæus* cites the old Egyptian priest rebuking Solon for his ignorance of the fact that there were several such deluges as the great one of Ogyges, we can easily ascertain that this belief in the *Heliakos* was a doctrine held by the initiated priests the world over.

The Neroses, the Vrihaspati, or the periods called yugas or kalpas, are life-problems to solve. The Satya-yug and Buddhistic cycles of chronology would make a mathematician stand aghast at the array of ciphers. The Maha-kalpa embraces an untold number of periods far **[Page 32]** back in the antediluvian ages. Their system comprises a kalpa or grand period of 4,320,000,000 years, which they divide into four lesser yugas, running as follows:

---

at the Temple of Belus, at Babylon, gives the duration of the sar, or sarus, 3,600 years; a neros 600; and a sossus 60. (See, Berosus from Abydenus, "*Of the Chaldaean Kings and the Deluge*." See also Eusebius, and Cory's *MS.* Ex. Cod. reg. gall. gr. No. 2360, fol. 154.)

96 Before scientists reject such a theory — traditional as it is — it would be in order for them to demonstrate why, at the end of the tertiary period, the Northern Hemisphere had undergone such a reduction of temperature as to utterly change the torrid zone to a Siberian climate? Let us bear in mind that the *heliocentric system came to us from upper India;* and that the germs of all great astronomical truths were brought thence by Pythagoras. So long as we lack a mathematically correct demonstration, one hypothesis is as good as another.

97 Censorinus, "*De Natal Die*." Seneca, "*Nat. Quæst.*," iii., 29.

98 Euseb., "*Præp. Evan.*" Of the Tower of Babel and Abraham.

99 This is in flat contradiction of the Bible narrative, which tells us that the deluge was sent for the special destruction of these *giants*. The Babylon priests had *no* object to invent lies.

1st — Satya yug . . . . 1,728,000 years

2d — Tretya yug. . . . 1,296,000 "

3d — Dvapa yug . . . . . 864,000 "

4th —Kali yug . . . . 432,000 "

Total. 4,320,000

which make one divine age or Maha-yug; seventy-one Maha-yugs make 306,720,000 years, to which is added a sandhi (or the time when day and night border on each other, morning and evening twilight), equal to a Satya-yug, 1,728,000, make a manwantara of 308,448,000 years;[100] fourteen manwantaras make 4,318,272,000 years; to which must be added a sandhi to begin the kalpa, 1,728,000 years, making the kalpa or grand period of 4,320,000,000 of years. As we are now only in the Kali-yug of the twenty-eighth age of the seventh manwantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach even half of the time allotted to the world.

These ciphers are not fanciful, but founded upon actual astronomical calculations, as has been demonstrated by S. Davis.[101] Many a scientist, Higgins among others, notwithstanding their researches, has been utterly perplexed as to which of these was the *secret* cycle. Bunsen has demonstrated that the Egyptian priests, who made the cyclic notations, kept them always in the profoundest mystery.[102] Perhaps their difficulty arose from the fact that the calculations of the ancients applied equally to the spiritual progress of humanity as to the physical. It will not be difficult to understand the close correspondence drawn by the ancients between the cycles of nature and of mankind, if we keep in mind their belief in the constant and all-potent influences of the planets upon the fortunes of humanity. Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle. But his failure in trying to decipher it was made apparent; for as it pertained to the mystery of the creation, this cycle was the most inviolable of all. It was repeated in symbolic figures only in the Chaldean *Book of Numbers,* the original of which, if now extant, **[Page 33]** is certainly not to be found in libraries, as it formed one of the most ancient Books of Hermes,[103] the number of which is at present undetermined.

---

100 Coleman, who makes this calculation, allowed a serious error to escape the proofreader; the length of the manwantara is given at 368,448,000, which is just sixty million years too much.

101 S. Davis, "*Essay in the Asiatic Researches*"; and Higgins's "*Anacalypsis*"; also see Coleman's "*Mythology of the Hindus,*" Preface, p. xiii.

102 Bunsen, "*Egypte,*" vol. i.

103 The forty-two Sacred Books of the Egyptians mentioned by Clement of Alexandria as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes 1200 of such books to Hermes, and Manetho 36,000. But the testimony of Iamblichus as a neo-Platonist and theurgist is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage" . . . with whom "none of the later native historians can be compared . . . ." (See "Egypte," i, p. 97), suddenly becomes a Pseudo-Manetho, as soon as the ideas propounded by him clash with the scientific prejudices against magic and the occult knowledge claimed by the ancient priests. However, none of the archeologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and great truthfulness, corroborated as it is by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his

Calculating by the secret period of the Great Neros and the Hindu Kalpas, some kabalists, mathematicians and archeologists who knew naught of the secret computations made the above number of 21,000 years to be 24,000 years, for the length of the great year, as it was to the renewal only of our globe that they thought the last period of 6,000 years applied. Higgins gives as a reason for it, that it was anciently thought that the equinoxes preceded only after the rate of 2,000, not 2,160, years in a sign; for thus it would allow for the length of the great year four times 6,000 or 24,000 years. "Hence," he says, "might arise their immensely-lengthened cycles; because, it would be the same with this great year as with the common year, till it travelled round an immensely-lengthened circle, when it would come to the old point again." He therefore accounts for the 24,000 in the following manner: "If the angle which the plane of the ecliptic makes with the plane of the equator had decreased gradually and regularly, as it was till very lately supposed to do, the two planes would have coincided in about ten ages, 6,000 years; **[Page 34]** in ten ages, 6,000 years more, the sun would have been situated relatively to the Southern Hemisphere as he is now to the Northern; in ten ages, 6,000 years more, the two planes would coincide again; and, in ten ages, 6,000 years more, he would be situated as he is now, after a lapse of about twenty-four or twenty-five thousand years in all. When the sun arrived at the equator, the ten ages or six thousand years would end, and the world would be destroyed *by fire;* when he arrived at the southern point, it would be destroyed by water. And thus, it would be destroyed at the end of every 6,000 years, or ten neroses."[104] This method of calculating by the *neroses,* without allowing any consideration for the secrecy in which the ancient philosophers, who were exclusively of the sacerdotal order, held their knowledge, gave rise to the greatest errors. It led the Jews, as well as some of the Christian Platonists, to maintain that the world would be destroyed at the end of six thousand years. Gale shows how firmly this belief was rooted in the Jews. It has also led modern scientists to discredit entirely the hypothesis of the ancients. It has given rise to the formation of different religious sects, which, like the Adventists of our century, are always living in the expectation of the approaching destruction of the world.

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

---

researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the fourth Dynasty, the oldest in the world," says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laertius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they *must have* extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years." ("*Egypte,*" i, p. 15).

104 Higgins, "*Anacalypsis*."

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect — the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other. Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddartha, and Jesus, in the realm of spiritual, and **[Page 35]** Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half- fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.

"*As above, so it is below. That which has been, will return again. As in heaven, so on earth.*"

The world is always ungrateful to its great men. Florence has built a statue to Galileo, but hardly even mentions Pythagoras. The former had a ready guide in the treatises of Copernicus, who had been obliged to contend against the universally established Ptolemaic system. But neither Galileo nor modern astronomy discovered the emplacement of the planetary bodies. Thousands of ages before, it was taught by the sages of Middle Asia, and brought thence by Pythagoras, not as a speculation, but as a demonstrated science. "The numerals of Pythagoras," says Porphyry, "were hieroglyphical symbols, by means whereof he explained all ideas concerning the nature of *all* things."[105]

Verily, then, to antiquity alone have we to look for the origin of all things. How well Hargrave Jennings expresses himself when speaking of Pyramids, and how true are his words when he asks: "Is it at all reasonable to conclude, at a period when knowledge was at the highest, and when the human powers were, in comparison with ours at the present time, prodigious, that all these indomitable, *scarcely believable* physical effects — that such achievements as those of the Egyptians — were devoted to a mistake? that the myriads of the Nile were fools laboring in the dark, and that all the magic of their great men was forgery, and that we, in despising that which we call their superstition and wasted power, are alone the wise? No! there is much more in these old religions than probably — in the audacity of modern denial, in the confidence of these superficial-science times, and in the

105 "*De Vite Pythag*."

derision of these days without faith — is in the least degree supposed. We do not understand the old time. . . . Thus we see how classic practice and heathen teaching may be made to reconcile — how even the Gentile and the Hebrew, the mythological **[Page 36]** and the Christian doctrine harmonize in the general faith founded on Magic. That Magic is indeed possible is the moral of this book."[106]

It is possible. Thirty years ago, when the first rappings of Rochester awakened slumbering attention to the reality of an invisible world; when the gentle shower of raps gradually became a torrent which overflowed the whole globe, spiritualists had to contend but against two potencies — theology and science. But the theosophists have, in addition to these, to meet the world at large and the spiritualists first of all.

> "There is a *personal* God, and there is a *personal* Devil!" thunders the Christian preacher. "Let him be anathema who dares say nay!" "There is no personal God, except the gray matter in our brain," contemptuously replies the materialist. "And there is no Devil. Let him be considered thrice an idiot who says aye." Meanwhile the occultists and *true* philosophers heed neither of the two combatants, but keep perseveringly at their work. None of them believe in the absurd, passionate, and fickle God of superstition, but all of them believe in good and evil. Our human reason, the emanation of our finite mind, is certainly incapable of comprehending a divine intelligence, an endless and infinite entity; and, according to strict logic, that which transcends our understanding and would remain thoroughly incomprehensible to our senses cannot exist for us; hence, it does *not* exist. So far finite reason agrees with science, and says: "There is no God." But, on the other hand, our *Ego,* that which lives and thinks and feels independently of us in our mortal casket, does more than believe. It *knows* that there exists a God in nature, for the sole and invincible Artificer of all lives in us as we live in Him. No dogmatic faith or exact science is able to uproot that intuitional feeling inherent in man, when he has once fully realized it in himself.

Human nature is like universal nature in its abhorrence of a vacuum. It feels an intuitional yearning for a Supreme Power. Without a God, the cosmos would seem to it but like a soulless corpse. Being forbidden to search for Him where alone His traces would be found, man filled the aching void with the personal God whom his spiritual teachers built up for him from the crumbling ruins of heathen myths and hoary philosophies of old. How otherwise explain the mushroom growth of new sects, some of them absurd beyond degree? Mankind have one innate, irrepressible craving, that *must* be satisfied in any religion that would supplant the dogmatic, undemonstrated and undemonstrable theology of our Christian ages. This is the yearning after the proofs of immortality. As Sir Thomas Browne has expressed it: . . . . "it is the heaviest stone that **[Page 37]** melancholy can throw at a man, to tell him that he is at the end of his nature, or that there is no future state to come, unto which this seems progressive, and otherwise made in vain." Let any religion offer itself that can supply these proofs in the shape of scientific facts, and the established system will be driven to the alternative of fortifying its dogmas with such facts, or of passing out of the reverence and affection of Christendom. Many a Christian divine has been forced to acknowledge that there is *no authentic* source whence the assurance of a future state could have been derived by man.

---

106 "*The Rosicrucians*," etc., by Hargrave Jennings.

How could then such a belief have stood for countless ages, were it not that among all nations, whether civilized or savage, man *has been* allowed the demonstrative proof? Is not the very existence of such a belief an evidence that thinking philosopher and unreasoning savage have both been compelled to acknowledge the testimony of their senses? That if, in isolated instances, spectral illusion may have resulted from physical causes, on the other hand, in thousands of instances, apparitions of persons have held converse with several individuals at once, who saw and heard them collectively, and could not all have been diseased in mind?

MAN'S YEARNING FOR IMMORTALITY

The greatest thinkers of Greece and Rome regarded such matters as demonstrated facts. They distinguished the apparitions by the names of *manes, anima* and *umbra*: the *manes* descending after the decease of the individual into the Underworld; the *anima*, or pure spirit, ascending to heaven; and the restless *umbra* (earth-bound spirit), hovering about its tomb, because the attraction of matter and love of its earthly body prevailed in it and prevented its ascension to higher regions.

> "Terra legit *carnem* tumulum circumvolet *umbra*,
> Orcus habet *manes, spiritus* astra petit,"

says Ovid, speaking of the threefold constituents of souls.

But all such definitions must be subjected to the careful analysis of philosophy. Too many of our thinkers do not consider that the numerous changes in language, the allegorical phraseology and evident secretiveness of old Mystic writers, who were generally under an obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled translators and commentators. The phrases of the mediæval alchemist they read literally; and even the veiled symbolology of Plato is commonly misunderstood by the modern scholar. One day they may learn to know better, and so become aware that the method of extreme necessarianism was practiced in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanctuary; **[Page 38]** that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and psychology to find the end of the thread. That done, it will then be ascertained that, by relaxing one single loop of the old religious systems, the chain of mystery may be disentangled.

The neglect and withholding of these proofs have driven such eminent minds as Hare and Wallace, and other men of power, into the fold of modern spiritualism. At the same time it has forced others, congenitally devoid of spiritual intuitions, into a gross materialism that figures under various names.

But we see no utility in prosecuting the subject further. For, though in the opinion of most of our contemporaries, there has been but one day of learning, in whose twilight stood the older philosophers, and whose noontide brightness is all our own; and though the testimony of scores of ancient and mediæval thinkers has proved valueless to modern experimenters, as though the world dated from A.D. I , and all knowledge were of recent growth, we will not lose hope or courage. The moment is more opportune than ever for the

review of old philosophies. Archæologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin — nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof that

> "If ancestry can be in aught believed,
> Descending spirits have conversed with man,
> And told him secrets of the world unknown."

[Page 39]

CHAPTER II

"Pride, where wit fails, steps in to our defence
And fills up all the mighty void of sense. . . . "

POPE

"But why should the operations of nature be changed? There may be a deeper philosophy than we dream of — a philosophy that discovers the secrets of nature, *but does not alter, by penetrating them, its course*."

BULWER

THE SERVILITY OF SOCIETY

IS it enough for man to know that he exists? Is it enough to be formed a human being to enable him to deserve the appellation of MAN? It is our decided impression and conviction, that to become a genuine spiritual entity, which that designation implies, man must first *create* himself anew, so to speak — *i.e.*, thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice. The latter is far different from what we commonly term *antipathy* or *sympathy*. We are at first irresistibly or unwittingly drawn within its dark circle by that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies. By this we are surrounded, and finally prevented through moral cowardice — fear of public opinion — from stepping out of it. It is rare that men regard a thing in either its true or false light, accepting the conclusion by the free action of their own judgment. Quite the reverse. The conclusion is more commonly reached by blindly adopting the opinion current at the hour among those with whom they associate. A church member will not pay an absurdly high price for his pew any more than a materialist will go twice to listen to Mr. Huxley's talk on evolution, because they think that it is right to do so; but merely because Mr. and Mrs. So-and-so have done it, and these personages are THE S — AND S—'s.

The same holds good with everything else. If psychology had had its Darwin, the descent of man as regards moral qualities might have been found inseparably linked with that of his physical form. Society in its servile condition suggests to the intelligent observer of its mimicry a kinship between the Simia and human beings even more striking than is exhibited in the external marks pointed out by the great anthropologist. [Page 40]

PREJUDICE AND BIGOTRY OF MEN OF SCIENCE

The many varieties of the ape — "mocking presentments of ourselves" — appear to have been evolved on purpose to supply a certain class of expensively-dressed persons with the material for genealogical trees.

Science is daily and rapidly moving toward the great discoveries in chemistry and physics, organology, and anthropology. Learned men ought to be free from preconceptions and prejudices of every kind; yet, although thought and opinion are now free, scientists are still the same men as of old. An Utopian dreamer is he who thinks that man ever changes with the evolution and development of new ideas. The soil may be well fertilized and made to yield with every year a greater and better variety of fruit; but, dig a little deeper than the stratum required for the crop, and the same earth will be found in the subsoil as was there

before the first furrow was turned.

Not many years ago, the person who questioned the infallibility of some theological dogma was branded at once an iconoclast and an infidel. *Væ victis!* . . . Science has conquered. But in its turn the victor claims the same infallibility, though it equally fails to prove its right. "*Tempora mutantur et nos mutamur in illis,*" the saying of the good old Lotharius, applies to the case. Nevertheless, we feel as if we had some right to question the high-priests of science.

> For many years we have watched the development and growth of that apple of discord — MODERN SPIRITUALISM. Familiar with its literature both in Europe and America, we have closely and eagerly witnessed its interminable controversies and compared its contradictory hypotheses. Many educated men and women — heterodox spiritualists, of course — have tried to fathom the Protean phenomena. The only result was that they came to the following conclusion: whatever may be the reason of these constant failures — whether such are to be laid at the door of the investigators themselves, or of the secret Force at work — it is at least proved that, in proportion as the psychological manifestations increase in frequency and variety, the darkness surrounding their origin becomes more impenetrable.

That phenomena are actually witnessed, mysterious in their nature — generally and perhaps wrongly termed spiritual — it is now idle to deny. Allowing a large discount for clever fraud, what remains is quite serious enough to demand the careful scrutiny of science. "*E pur se muove,*" the sentence spoken ages since, has passed into the category of household words. The courage of Galileo is not now required to fling it into the face of the Academy. Psychological phenomena are already on the offensive.

THEY ARE CHASED BY PSYCHICAL PHENOMENA

The position assumed by modern scientists is that even though the occurrence of certain mysterious phenomena in the presence of the[Page 41] mediums be a fact, there is no proof that they are not due to some abnormal nervous condition of those individuals. The possibility that they may be produced by returning human spirits need not be considered until the other question is decided. Little exception can be taken to this position. Unquestionably, the burden of proof rests upon those who assert the agency of spirits. If the scientists would grapple with the subject in good faith, showing an earnest desire to solve the perplexing mystery, instead of treating it with undignified and unprofessional contempt, they would be open to no censure. True, the great majority of "spiritual" communications are calculated to disgust investigators of even moderate intelligence. Even when genuine they are trivial, commonplace, and often vulgar. During the past twenty years we have received through various mediums messages purporting to be from Shakespeare, Byron, Franklin, Peter the Great, Napoleon and Josephine, and even from Voltaire. The general impression made upon us was that the French conqueror and his consort seemed to have forgotten how to spell words correctly; Shakespeare and Byron had become chronic inebriates; and Voltaire had turned an imbecile. Who can blame men trained to habits of exactitude, or even simply well-educated persons, for hastily concluding that when so much palpable fraud lies upon

the surface, there could hardly be truth if they should go to the bottom? The huckstering about of pompous names attached to idiotic communications has given the scientific stomach such an indigestion that it cannot assimilate even the great truth which lies on the telegraphic plateaux of this ocean of psychological phenomena. They judge by its surface, covered with froth and scum. But they might with equal propriety deny that there is any clear water in the depths of the sea when an oily scum was floating upon the surface. Therefore, if on one hand we cannot very well blame them for stepping back at the first sight of what seems really repulsive, we do, and have a right to censure them for their unwillingness to explore deeper. Neither pearls nor cut diamonds are to be found lying loose on the ground; and these persons act as unwisely as would a professional diver, who should reject an oyster on account of its filthy and slimy appearance, when by opening it he might find a precious pearl inside the shell.

Even the just and severe rebukes of some of their leading men are of no avail and the fear on the part of men of science to investigate such an unpopular subject, seems to have now become a general panic. "*The phenomena chase the scientists, and the scientists run away from the phenomena*," very pointedly remarks M.A.N. Aksakof in an able article on Mediumism and the St. Petersburg Scientific Committee. The attitude **[Page 42]** of this body of professors toward the subject which they had pledged themselves to investigate was throughout simply disgraceful. Their premature and *prearranged* report was so evidently partial and inconclusive as to call out a scornful protest even from unbelievers.

The inconsistency of the logic of our learned gentlemen against the philosophy of spiritualism proper is admirably pointed out by Professor John Fisk — one of their own body. In a recent philosophical work, *The Unseen World*, while showing that from the very definition of the terms , *matter* and *spirit*, the existence of spirit cannot be demonstrated to the senses, and that thus no theory is amenable to *scientific test*s, he deals a severe blow at his colleagues in the following lines:

"The testimony in such a case," he says, "must, under the conditions of the present life, be forever inaccessible. It lies wholly outside the range of experience. However abundant it may be, we cannot expect to meet it. And, accordingly, our failure to produce it does not raise even the slightest presumption against our theory. When conceived in this way, the belief in the future life is without scientific support, but at the same time it is placed beyond the need of scientific support and the range of scientific criticism. It is a belief which no imaginable future advance of physical discovery can in any way impugn. It is a belief which is in no sense irrational, and which may be logically entertained without in the least affecting our scientific habit of mind, or influencing our scientific conclusions." "If now," he adds, "men of science will accept the position that spirit is not matter, nor governed by the laws of matter, and refrain from speculations concerning it restricted by their knowledge of material things, they will withdraw what is to men of religion, at present, their principal cause of irritation."

But, they will do no such thing. They feel incensed at the brave, loyal, and highly commendable surrender of such superior men as Wallace, and refuse to accept even the prudent and restrictive policy of Mr. Crookes.

No other claim is advanced for a hearing of the opinions contained in the present work than that they are based upon many years' study of both ancient magic and its modern form, Spiritualism. The former, even now, when phenomena of the same nature have become so familiar to all, is commonly set down as clever jugglery. The latter, when overwhelming evidence precludes the possibility of truthfully declaring it charlatanry, is denominated an universal

hallucination.

Many years of wandering among "heathen" and "Christian" magicians, occultists, mesmerisers; and the *tutti quanti* of white and black art, ought to be sufficient, we think, to give us a certain right to **[Page 43]** feel competent to take a practical view of this doubted and very complicated question. We have associated with the fakirs, the holy men of India, and seen them when in intercourse with the *Pitris.* We have watched the proceedings and *modus operandi* of the howling and dancing dervishes; held friendly communications with the marabouts of European and Asiatic Turkey; and the serpent-charmers of Damascus and Benares have but few secrets that we have not had the fortune to study. Therefore, when scientists who have never had an opportunity of living among these oriental jugglers and can judge at the best but superficially, tell us that there is naught in their performances but mere tricks of prestidigitation, we cannot help feeling a profound regret for such hasty conclusions. That such pretentious claims should be made to a thorough analysis of the powers of nature, and at the same time such unpardonable neglect displayed of questions of purely physiological and psychological character, and astounding phenomena rejected without either examination or appeal, is an exhibition of inconsistency, strongly savoring of timidity, if not of moral obliquity.

If, therefore, we should ever receive from some contemporaneous Faraday the same fling that that gentleman made years since, when, with more sincerity than good breeding, he said that "many *dogs* have the power of coming to much more logical conclusions than some spiritualists,"[107] we fear we must still persist. Abuse is not argument, least of all, proof. Because such men as Huxley and Tyndall denominate spiritualism "a degrading belief" and oriental magic "jugglery," they cannot thereby take from truth its verity. Skepticism, whether it proceeds from a scientific or an ignorant brain, is unable to overturn the immortality of our souls — if such immortality is a fact — and plunge them into *post-mortem* annihilation. "Reason is subject to error," says Aristotle; so is opinion; and the personal views of the most learned philosopher are often more liable to be proved erroneous, than the plain common sense of his own illiterate cook. In the *Tales of the Impious Khalif,* Barrachias-Hassan-Oglu, the Arabian sage holds a wise discourse: "Beware, O my son, of self-incense," he says. "It is the most dangerous, on account of its agreeable intoxication. Profit by thy own wisdom, but learn to respect the wisdom of thy fathers likewise. And remember, O my beloved, that the light of Allah's truth will often penetrate much easier an empty head, than one that is so crammed with learning that many a silver ray is crowded out for want of space; . . . such is the case with our over-wise Kadi." **[Page 44]**

These representatives of modern science in both hemispheres seem never to have exhibited more scorn, or to have felt more bitterly toward the unsolvable mystery, than since Mr. Crookes began the investigation of the phenomena, in London. This courageous gentleman was the first to introduce to the public one of those alleged "materialized" sentries that guard the forbidden gates. Following after him, several other learned members

107 W. Crookes, F.R.S., "*Researches in the Phenomena of Spiritualism.*"

of the scientific body had the rare integrity, combined with a degree of courage, which, in view of the unpopularity of the subject, may be deemed heroic, to take the phenomena in hand.

But, alas! although the spirit, indeed, was willing, the mortal flesh proved weak. Ridicule was more than the majority of them could bear; and so, the heaviest burden was thrown upon the shoulders of Mr. Crookes. An account of the benefit this gentleman reaped from his disinterested investigations, and the thanks he received from his own brother scientists, can be found in his three pamphlets, entitled, *Researches in the Phenomena of Spiritualism.*

After a while, the members appointed on the Committee of the Dialectical Society and Mr. Crookes, who had applied to his mediums the most crucial tests, were forced by an impatient public to report in so many plain words what they had seen. But what could they say, except the truth? Thus, they were compelled to acknowledge: 1st. That the phenomena which *they,* at least, had witnessed, were genuine, and impossible to simulate; thus showing that manifestations produced by some unknown force, could and did happen. 2d. That, whether the phenomena were produced by disembodied spirits or other analogous entities, they could not tell; but that manifestations, thoroughly upsetting many preconceived theories as to natural laws, did happen and were undeniable. Several of these occurred in their own families. 3d. That, notwithstanding all their combined efforts to the contrary, beyond the indisputable fact of the reality of the phenomena, "glimpses of natural action not yet reduced to law,"[108] they, to borrow the expression of the Count de Gabalis, "could make neither head nor tail on't."

Now this was precisely what a skeptical public had not bargained for. The discomfiture of the believers in spiritualism had been impatiently anticipated before the conclusions of Messrs. Crookes, Varley, and the Dialectical Society were announced. Such a confession on the part of their brother-scientists was too humiliating for the pride of even those who had timorously abstained from investigation. It was regarded as really too much, that such vulgar and repulsive manifestations of phenomena **[Page 45]** which had always, by common consent of educated people, been regarded as nursery tales, fit only to amuse hysterical servant-girls and afford revenue to professional somnambulists — that manifestations which had been consigned by the Academy and Institute of Paris to oblivion, should so impertinently elude detection at the hands of experts in physical sciences.

A tornado of indignation followed the confession. Mr. Crookes depicts it in his pamphlet on *Psychic Force.* He heads it very pointedly with the quotation from Galvani: "I am attacked by two very opposite sects — the scientists and the *know-nothings,* yet I know that I have discovered one of the greatest forces in nature. . . . " He then proceeds:

"It was taken for granted that the results of my experiments would be in accordance with their preconceptions. What they really desired was not *the truth,* but an additional witness in favor of their own foregone conclusions. When they found the facts which that investigation established could not be made to fit those opinions, why,. . . so much the worse for the facts. They try to creep out of their own confident recommendations of the inquiry, by declaring 'that Mr. Home is a clever conjurer who has duped us all.' 'Mr. Crookes might, with equal propriety, examine the performances of an Indian juggler.' 'Mr.

108 W. Crookes, "*Experiments on Psychic Force,*" page 25.

Crookes must get better witnesses before he can be believed.' 'The thing is too absurd to be treated seriously.' 'It is impossible, and therefore can't be.'. . . (I never said it was impossible, I only said it was true.) 'The observers have all been biologized, and fancy they saw things occur which really *never* took place,' etc., etc., etc."[109]

After expending their energy on such puerile theories as "unconscious cerebration," "involuntary muscular contraction," and the sublimely ridiculous one of the "cracking knee-joints" (*le muscle craqueur*); after meeting ignominious failures by the obstinate survival of the new force, and finally, after every desperate effort to compass its obliteration, these *filii diffidentiæ* — as St. Paul calls their class — thought best to give up the whole thing in disgust. Sacrificing their courageously persevering brethren as a holocaust on the altar of public opinion, they withdrew in dignified silence. Leaving the arena of investigation to more fearless champions, these unlucky experimenters are not likely to ever enter it again.[110] It is easier by far to deny the reality of such manifestations from a secure distance, than find for them a proper place among the classes of **[Page 46]** natural phenomena accepted by exact science. And how can they, since all such phenomena pertain to psychology, and the latter, with its occult and mysterious powers, is a *terra incognita* for modern science. Thus, powerless to explain that which proceeds directly from the nature of the human soul itself — the existence of which most of them deny — unwilling at the same time to confess their ignorance, scientists retaliate very unjustly on those who believe in the evidence of their senses without any pretence to science.

"A kick from thee, O Jupiter! is sweet," says the poet Tretiakowsky, in an old Russian tragedy. Rude as those Jupiters of science may be occasionally toward us credulous mortals, their vast learning — in less abstruse questions, we mean — if not their manners, entitles them to public respect. But unfortunately it is not the gods who shout the loudest.

The eloquent Tertullian, speaking of Satan and his imps, whom he accuses of ever mimicking the Creator's works, denominates them the "monkeys of God." It is fortunate for the philosophicules that we have no modern Tertullian to consign them to an immortality of contempt as the "monkeys of science."

But to return to genuine scientists. "Phenomena of a merely objective character," says A. N. Aksakof, "force themselves upon the representatives of exact sciences for investigation and explanation; but the high-priests of science, in the face of apparently such a simple question . . . are totally disconcerted! This subject seems to have the privilege of forcing them to betray, not only the highest code of morality — truth, but also the supreme law of science — *experiment!* . . . They feel that there is something too serious underlying it. The cases of Hare, Crookes, de Morgan, Varley, Wallace, and Butleroff create a panic! They fear that as soon as they concede one step, they will have to yield the whole ground. Time-honored principles, the contemplative speculations of a whole life, of a long line of generations, are all staked on a single card!"[111]

In the face of such experience as that of Crookes and the Dialectical Society, of Wallace and the late Professor Hare, what can we expect from our luminaries of erudition? Their

109 W. Crookes, "*Spiritualism Viewed by the Light of Modern Science.*" See "*Quarterly Journal of Science.*"
110 A. Aksakof, "*Phenomena of Mediumism.*"
111 A. N. Aksakof, "*Phenomena of Mediumism.*"

attitude toward the undeniable phenomena is in itself another phenomenon. It is simply incomprehensible, unless we admit the possibility of another psychological disease, as mysterious and contagious as hydrophobia. Although we claim no honor for this new discovery, we nevertheless propose to recognize it under the name of *scientific psychophobia.* **[Page 47]**

They ought to have learned by this time, in the school of bitter experience, that they can rely on the self-sufficiency of the positive sciences only to a certain point; and that, so long as there remains one single unexplained mystery in nature, the word "*impossible*" is a dangerous word for them to pronounce.

In the *Researches on the Phenomena of Spiritualism,* Mr. Crookes submits to the option of the reader eight theories "to account for the phenomena observed."

These theories run as follows: "*First Theory.* — The phenomena are all the result of tricks, clever mechanical arrangements, or legerdemain; the mediums are impostors, and the rest of the company fools. "*Second Theory.* — The persons at a seance are the victims of a sort of mania, or delusion, and imagine phenomena to occur which have no real objective existence. "*Third Theory.* — The whole is the result of conscious or unconscious cerebral action. "*Fourth Theory.* — The result of the spirit of the medium, perhaps in association with the spirits of some or all of the people present. "*Fifth Theory.* — The actions of evil spirits, or devils, personifying whom or what they please, in order to undermine Christianity, and ruin men's souls. (Theory of our theologians.) "*Sixth Theory.* — The actions of a separate order of beings living on this earth, but invisible and immaterial to us. Able, however, occasionally to manifest their presence, known in almost all countries and ages as demons (not necessarily bad), gnomes, fairies, kobolds, elves, goblins, Puck, etc. (One of the claims of the kabalists.) "*Seventh Theory.* — The actions of departed human beings. (The spiritual theory *par excellence.*) "*Eighth Theory.* — (The psychic force) . . . an adjunct to the fourth, fifth, sixth, and seventh theories."

The first of these theories having been proved valid only in exceptional, though unfortunately still too frequent cases, must be ruled out as having no material bearing upon the phenomena themselves. Theories the *second* and the *third* are the last crumbling entrenchments of the guerilla of skeptics and materialists, and remain, as lawyers say, "*Adhuc sub judice lis est.*" Thus, we can deal in this work but with the four remaining ones, the last, eighth, theory being according to Mr. Crookes's opinion, but "a necessary adjunct" of the others.

How subject even a scientific opinion is to error, we may see, if we only compare the several articles on spiritual phenomena from the able **[Page 48]** pen of that gentleman, which appeared from 1870 to 1875. In one of the first we read: . . . "the increased employment of scientific methods will promote exact observations and greater love of truths among inquirers, and will produce a race of observers *who will drive the worthless residuum of spiritualism hence into the unknown limbo of magic and necromancy.*" And in 1875, we read, over his own signature, minute and most interesting descriptions of the materialized spirit — Katie King![112]

112 "*The Last of Katie King,*" pamphlet iii., p. 119.

It is hardly possible to suppose that Mr. Crookes could be under electro-biological influence or hallucination for two or three consecutive years. The "spirit" appeared in his own house, in his library, under the most crucial tests, and was seen, felt, and heard by hundreds of persons.

But Mr. Crookes denies that he ever took Katie King for a disembodied spirit. What was it then? If it was not Miss Florence Cook, and his word is our sufficient guarantee for it — then it was either the spirit of one who had lived on earth, or one of those that come directly under the sixth theory of the eight the eminent scientist offers to the public choice. It must have been one of the classes named: Fairies, Kobolds, Gnomes, Elves, Goblins, or a Puck.[113]

Yes; Katie King must have been a fairy — a Titania. For to a fairy only could be applied with propriety the following poetic effusion which Mr. Crookes quotes in describing this wonderful spirit:

"Round her she made an atmosphere of life;
The very air seemed lighter from her eyes;
They were so soft and beautiful and rife
With all we can imagine of the skies;
Her overpowering presence makes you feel
It would *not be idolatry to kneel!*"[114]

And thus, after having written, in 1870, his severe sentence against spiritualism and magic; after saying that even at that moment he believed "the whole affair a superstition, or, at least, an unexplained trick — a delusion of the senses;"[115] Mr. Crookes, in 1875, closes his letter with the following memorable words: — "To imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms."[116] This last remark, moreover, conclusively proves that : 1. **[Page 49]** Notwithstanding Mr. Crookes's full convictions that the somebody calling herself Katie King was neither the medium nor some confederate, but on the contrary an unknown force in nature, which — like love — "laughs at locksmiths"; 2. That that hitherto unrecognized form of Force, albeit it had become with him "not a matter of opinion, but of absolute knowledge," — the eminent investigator still did not abandon to the last his skeptical attitude toward the question. In short, he firmly believes in the phenomenon, but cannot accept the idea of its being the human spirit of a departed *somebody*.

LOST ARTS

It seems to us, that, as far as *public prejudice goes*, Mr. Crookes solves one mystery by creating a still deeper one: the *obscurum per obscurius*. In other words, rejecting "*the worthless residuum of spiritualism*," the courageous scientist fearlessly plunges into his own "*unknown limbo of magic* and *necromancy!*"

---

113 Ibid., pam. i., p. 7.
114 "*The Last of Katie King*," pamp. iii., p. 112.
115 Ibid., p. 112.
116 "*Researches in the Phenomena of Spiritualism*," p. 45.

The recognized laws of physical science account for but a few of the more objective of the so-called spiritual phenomena. While proving the reality of certain visible effects of an unknown force, they have not thus far enabled scientists to control at will even this portion of the phenomena. The truth is that the professors have not yet discovered the necessary conditions of their occurrence. They must go as deeply into the study of the triple nature of man — physiological, psychological, and *divine* — as did their predecessors, the magicians, theurgists, and thaumaturgists of old. Until the present moment, even those who have investigated the phenomena as thoroughly and impartially as Mr. Crookes, have set aside the cause as something not to be discovered now, if ever. They have troubled themselves no more about that than about the first cause of the cosmic phenomena of the correlation of forces, whose endless effects they are at such pains to observe and classify. Their course has been as unwise as that of a man who should attempt to discover the sources of a river by exploring toward its mouth. It has so narrowed their views of the possibilities of natural law that very simple forms of occult phenomena have necessitated their denial that they can occur unless miracles were possible; and this being a scientific absurdity the result has been that physical science has latterly been losing prestige. If scientists had studied the so-called "miracles" instead of denying them, many secret laws of nature comprehended by the ancients would have been again discovered. "Conviction," says Bacon, "comes not through arguments but through experiments."

The ancients were always distinguished — especially the Chaldean astrologers and Magians — for their ardent love and pursuit of knowledge in every branch of science. They tried to penetrate the secrets of nature **[Page 50]** in the same way as our modern naturalists, and by the only method by which this object can be obtained, namely: by experimental researches and reason. If our modern philosophers cannot apprehend the fact that they penetrated deeper than themselves into the mysteries of the universe, this does not constitute a valid reason why the credit of possessing this knowledge should be denied them or the imputation of superstition laid at their door. Nothing warrants the charge; and every new archæological discovery militates against the assumption. As chemists they were unequalled, and in his famous lecture on *The Lost Arts*, Wendell Phillips says: "The chemistry of the most ancient period had reached a point which *we have never even approached*." The secret of the malleable glass, which, "if supported by one end by its own weight, in twenty hours dwindles down to a fine line that you can curve around your wrist," would be as difficult to rediscover in our civilized countries as to fly to the moon.

The fabrication of a cup of glass which was brought by an exile to Rome in the reign of Tiberius, — a cup "which he dashed upon the marble pavement, and it was not crushed nor broken by the fall," and which, as it got "dented some" was easily brought into shape again with a hammer, is a historic fact. If it is doubted now it is merely because the moderns cannot do the same. And yet, in Samarkand and some monasteries of Thibet such cups and glass-ware may be found to this day; nay, there are persons who claim that they can make the same by virtue of their knowledge of the much-ridiculed and ever-doubted *alkahest* — the universal solvent. This agent that Paracelsus and Van Helmont maintain to be a certain fluid in nature, "capable of reducing all sublunary bodies, as well homogeneous as mixed, into their *ens primum*, or the original matter of which they are composed; or into an uniform, equable, and potable liquor, that will unite with water, and the juices of all bodies, and yet retain its own radical virtues; and, if again mixed with itself will thereby be converted into pure elementary water": what impossibilities prevent our crediting the statement? Why should it not exist and why the idea be considered Utopian? Is it again because our modern

chemists are unable to produce it? But surely it may be conceived without any great effort of imagination that all bodies must have originally come from some first matter, and that this matter, according to the lessons of astronomy, geology and physics, must have been a fluid. Why should not gold — of whose genesis our scientists know so little — have been originally a primitive or *basic matter of gold*, a ponderous fluid which, as says Van Helmont, "from its own nature, or a strong cohesion between its particles, acquired afterward a solid form?" **[Page 51]**

There seems to be very little absurdity to believe in a "universal *ens* that resolves all bodies into their *ens genitale.*" Van Helmont calls it "the highest and most successful of all salts; which having obtained the supreme degree of simplicity, purity, subtilty, enjoys alone the faculty of remaining unchanged and unimpaired by the subjects it works upon, and of dissolving the most stubborn and untractable bodies; as stones, gems, glass, earth, sulphur, metals, etc., into red salt, equal in weight to the matter dissolved; and this with as much ease as hot water melts down snow."

It is into this fluid that the makers of malleable glass claimed, and now claim, that they immersed common glass for several hours, to acquire the property of malleability.

We have a ready and palpable proof of such possibilities. A foreign correspondent of the Theosophical Society, a well-known medical practitioner, and one who has studied the occult sciences for upward of thirty years, has succeeded in obtaining what he terms the "true oil of gold," *i.e.*, the primal element. Chemists and physicists have seen and examined it, and were driven to confess that they neither knew *how* it was obtained nor could they do the same. That he desires his name to remain unknown is not to be wondered at; ridicule and public prejudice are more dangerous sometimes than the inquisition of old. This "Adamic earth" is next-door neighbor to the alkahest, and one of the most important secrets of the alchemists. No Kabalist will reveal it to the world, for, as he expresses it in the well-known jargon: "it would explain *the eagles* of the alchemists, and how the eagles' wings are clipped," a secret that it took Thomas Vaughan (Eugenius Philalethes) twenty years to learn.

As the dawn of physical science broke into a glaring day-light, the spiritual sciences merged deeper and deeper into night, and in their turn they were denied. So, now, these greatest masters in psychology are looked upon as "ignorant and superstitious ancestors"; as mountebanks and jugglers, because, forsooth, the sun of modern learning shines to-day so bright, it has become an axiom that the philosophers and men of science of the olden time knew nothing, and lived in a night of superstition. But their traducers forget that the sun of to-day will seem dark by comparison with the luminary of to-morrow, whether justly or not; and as the men of our century think their ancestors ignorant, so will perhaps their descendants count them for *know-nothings.* The world moves in cycles. The coming races will be but the reproductions of races long bygone; as we, perhaps, are the images of those who lived a hundred centuries ago. The time will come when those who now in public slander **[Page 52]** the hermetists, but ponder in secret their dust-covered volumes; who plagiarize their ideas, assimilate and give them out as their own — will receive their dues. "Who," honestly exclaims Pfaff — "what man has ever taken more comprehensive views of nature than Paracelsus? He was the bold creator of chemical medicines; the founder of courageous parties; victorious in controversy, belonging to those spirits who have created amongst us a new mode of thinking on the natural existence of things. What he scattered through his writings on the philosopher's stone, on pigmies and spirits of the mines; on signs, on homunculi, and the elixir of life, and which are employed by many to lower his estimation, cannot extinguish our grateful remembrance of

his general works, nor our admiration of his free, bold exertions, and his noble, intellectual life."[117]

More than one pathologist, chemist, homoeopathist, and magnetist has quenched his thirst for knowledge in the books of Paracelsus. Frederick Hufeland got his theoretical doctrines on infection from this mediæval "quack," as Sprengel delights in calling one who was immeasurably higher than himself. Hemman, who endeavors to vindicate this great philosopher, and nobly tries to redress his slandered memory, speaks of him as the "*greatest* chemist of his time."[118] So do Professor Molitor,[119] and Dr. Ennemoser, the eminent German psychologist.[120] According to their criticisms on the labors of this Hermetist, Paracelsus is the most "wondrous intellect of his age," a "noble genius." But our modern lights assume to know better, and the ideas of the Rosicrucians about the elementary spirits, the goblins and the elves, have sunk into the "limbo of magic" and fairy tales for early childhoods.[121]

We are quite ready to concede to skeptics that one-half, and even more, of seeming phenomena, are but more or less clever fraud. Recent exposures, especially of "materializing" mediums, but too well prove the fact. Unquestionably numerous others are still in store, and this will **[Page 53]** continue until tests have become so perfect and spiritualists so reasonable as no longer to furnish opportunity to mediums or weapons to adversaries.

What should sensible spiritualists think of the character of *angel* guides, who after monopolizing, perhaps for years, a poor medium's time, health and means, suddenly abandon him when he most needs their help? None but creatures *without soul or conscience* would be guilty of such injustice. Conditions? — Mere sophistry. What sort of spirits must they be who would not summon if necessary an army of spirit-friends (if such there be) to snatch the innocent medium from the pit dug for his feet? Such things happened in the olden time, such may happen now. *There were apparitions before modern spiritualism, and phenomena like ours in every previous age.* If modern manifestations are a reality and palpable facts, so must have been the so-called "miracles" and thaumaturgic exploits of old; or if the latter are but fictions of superstition so must be the former, for they rest on no better testimony.

---

117 Pfaff's "*Astrology*," Berl.
118 "*Medico-Surgical Essays*."
119 "*The Philosophy of Hist*."
120 *On Theoph. Paracelsus — Magic*.
121 Kemshead says in his "*Inorganic Chemistry*" that "the element *hydrogen* was first mentioned in the sixteenth century by Paracelsus, but very little was known of it in any way." (P. 66.) And why not be fair and confess at once that Paracelsus was the *re*-discoverer of hydrogen as he was the *re*-discoverer of the hidden properties of the magnet and animal magnetism? It is easy to show that according to the strict vows of secrecy taken and faithfully observed by every Rosicrucian (and especially by the alchemist) he kept his knowledge secret. Perhaps it would not prove a very difficult task for any chemist well versed in the works of Paracelsus to demonstrate that *oxygen*, the discovery of which is credited to Priestley, was known to the Rosicrucian alchemists as well as hydrogen.

But, in this daily-increasing torrent of occult phenomena that rushes from one end of the globe to the other, though two-thirds of the manifestations are proved spurious, what of those which are proved genuine beyond doubt or cavil? Among these may be found communications coming through non-professional as well as professional mediums, which are sublime and divinely grand. Often, through young children, and simple-minded ignorant persons, we receive philosophical teachings and precepts, poetry and inspirational orations, music and paintings that are fully worthy of the reputations of their alleged authors. Their prophecies are often verified and their moral disquisitions beneficent, though the latter is of rarer occurrence. Who are those spirits, what those powers or intelligences which are evidently *outside* of the medium proper and entities *per se?* These *intelligences* deserve the appellation; and they differ as widely from the generality of spooks and goblins that hover around the cabinets for physical manifestations, as day from night.

We must confess that the situation appears to be very grave. The control of mediums by such unprincipled and lying "spirits" is constantly becoming more and more general; and the pernicious effects of *seeming* diabolism constantly multiply. Some of the best mediums are abandoning the public rostrum and retiring from this influence; and the movement is drifting churchward. We venture the prediction that unless spiritualists set about the study of ancient philosophy, so as to learn to discriminate between spirits and to guard themselves against the baser sort, twenty-five years more will not elapse before they will have to fly to the Romish communion to escape these "guides" and "controls" that they have fondled so long. The signs of this catastrophe already exhibit **[Page 54]** themselves. At a recent convention at Philadelphia, it was seriously proposed to organize a sect of *Christian* Spiritualists! This is because, having withdrawn from the church and learned nothing of the philosophy of the phenomena, or the nature of their spirits, they are drifting about on a sea of uncertainty like a ship without compass or rudder. They cannot escape the dilemma; they must choose between Porphyry and Pio Nono.

While men of genuine science, such as Wallace, Crookes, Wagner, Butlerof, Varley, Buchanan, Hare, Reichenbach, Thury, Perty, de Morgan, Hoffmann, Goldschmidt, W. Gregory, Flammarion, Sergeant Cox and many others, firmly believe in the current phenomena, many of the above named reject the theory of departed spirits. Therefore, it seems but logical to think that if the London "Katie King," the only materialized *something* which the public is obliged more or less to credit out of respect to science, — is not the spirit of an ex-mortal, then it must be the astral solidified shadow of either one of the Rosicrucian spooks — "fantasies of superstition" — or of some as yet unexplained force in nature. Be it however a "spirit of health or goblin damn'd" it is of little consequence; for if it be once proved that its organism is not solid matter, then it must be and is a "spirit," an apparition, a *breath.* It is an intelligence which acts outside our organisms and therefore must belong to some existing even though unseen race of beings. But what is it? What is this something which thinks and even speaks but yet is not human; that is impalpable and yet not a disembodied spirit; that simulates affection, passion, remorse, fear, joy, but yet feels neither? What is this canting creature which rejoices in cheating the truthful inquirer and mocking at sacred human feeling? For, if not Mr. Crookes's Katie King, other similar creatures have done all these. Who can fathom the mystery? The true psychologist alone. And where should he go for his text-books but to the neglected alcoves of libraries where the works of despised hermetists and theurgists have been gathering dust these many years.

Says Henry More, the revered English Platonist, in his answer to an attack on the believers of spiritual and magic phenomena by a skeptic of that age, named Webster:[122] "As for that other opinion, that **[Page 55]** the greater part of the reformed divines hold, that it

was the Devil that appeared in Samuel's shape, it is beneath contempt; for though I do not doubt but that in many of these necromantic apparitions, they are *ludicrous spirits, not the souls of the deceased that appear,* yet I am clear for the appearing of the soul of Samuel, and as clear that in other necromancies, it may be such kinds of spirits, as Porphyrius above describes, 'that change themselves into omnifarious forms and shapes, and one while act the parts of dæmons, another while of angels or gods, and another while *of the souls of the departed.*' And I confess such a spirit as this might *personate* Samuel here, for anything Webster alleged to the contrary, for his arguments indeed are wonderfully weak and wooden."

When such a metaphysician and philosopher as Henry More gives such testimony as this, we may well assume our point to have been well taken. Learned investigators, all very skeptical as to spirits in general and "departed human spirits" in particular, during the last twenty years have taxed their brains to invent new names for an old thing. Thus, with Mr. Crookes and Sergeant Cox, it is the "psychic force." Professor Thury of Geneva calls it the "psychode" or *ectenic* force; Professor Balfour Stewart, the "electro-biological power"; Faraday, the "great master of experimental philosophy in physics," but apparently a novice in psychology, superciliously termed it an "unconscious muscular action," an "unconscious cerebration," and what not? Sir William Hamilton, a "latent thought"; Dr. Carpenter, "the ideo-motor principle," etc., etc. So many scientists — so many names.

Years ago the old German philosopher, Schopenhauer, disposed of this force and matter at the same time; and since the conversion of Mr. Wallace, the great anthropologist has evidently adopted his ideas. Schopenhauer's doctrine is that the universe is but the manifestation of the will. Every force in nature is also an effect of will, representing a higher or lower degree of its objectiveness. It is the teaching of Plato, who stated distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven — he says — was produced according to the eternal pattern of the "Ideal World," contained, as everything else, in the dodecahedron, the geometrical model used by the Deity.[123] With Plato, the Primal Being is an emanation of the Demiurgic Mind (*Nous*), which contains from the eternity the "*idea*" of the "to be created world" within itself, and which idea he produces out of himself.[124] The laws of nature are the established relations of this *idea* to the forms of its manifestations; "these **[Page 56]** forms," says Schopenhauer, "are time, space, and causality. Through time and space the idea varies in its numberless manifestations." These ideas are far from being new, and even with Plato they were not original. This is what we read in the *Chaldean Oracles*:[125] "The works of nature co-exist with the intellectual [*νοέρῴ*], spiritual Light of the Father.

122 "Letter to J. Glanvil, chaplain to the king and a fellow of the Royal Society." Glanvil was the author of the celebrated work on Apparitions and Demonology entitled "*Sadducismus Triumphatus, or a full and plain evidence concerning witches and apparitions*," in two parts, "proving partly by Scripture, and partly by a choice collection of modern relations, the real existence of apparitions, spirits and witches." — 1700.

123 Plato, "*Timæus Soerius*," 97.

124 See Movers' "*Explanations*," 268.

125 Cory, "*Chaldean Oracles*," 243.

For it is the soul [ψυχη] which adorned the great heaven, and which adorns it after the Father." "The incorporeal world then was already completed, having its seat in the Divine Reason," says Philo[126] who is erroneously accused of deriving his philosophy from Plato's. In the *Theogony* of Mochus, we find Æther first, and then the air; the two principles from which Ulom, the *intelligible* [νοήτος] God (the visible universe of matter) is born.[127] In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the Æthereal winds impregnate, Wind[128] being "the spirit of God," who is said to move in Æther, "brooding over the Chaos" — the Divine "Idea." In the Hindu *Katakopanisad,* Purusha, the Divine Spirit, already stands before the original matter, from whose union springs the great Soul of the World, "Maha = Atma, Brahm, the Spirit of Life";[129] these latter appellations are identical with the Universal Soul, or *Anima Mundi,* and the Astral Light of the theurgists and kabalists. Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the sage — whose doctrines he had fully embraced — to the uninitiated mind. Thus, the *Cosmos* is "the Son" with Plato, having for his father and mother the Divine Thought and Matter.[130] "The Egyptians," says Dunlap,[131] "distinguish between an older and younger Horus, the former the *brother* of Osiris, the latter the *son* of Osiris and Isis." The first is the *Idea* of the world remaining in the Demiurgic Mind, "born in darkness before the creation of the world." The second Horus is this "Idea" going forth from the *Logos,* becoming clothed with matter, and assuming an actual existence.[132] "The mundane God, eternal, boundless, young and old, of winding form,"[133] say the *Chaldean Oracles.*

This "winding form" is a figure to express the vibratory motion of the Astral Light, with which the ancient priests were perfectly well **[Page 57]** acquainted, though they may have differed in views of ether, with modern scientists; for in the Æther they placed the Eternal Idea pervading the Universe, or the *Will* which becomes *Force,* and creates or organizes *matter*.

THE HUMAN WILL THE MASTER-FORCE OF FORCES

"The will," says Van Helmont, "is the first of all powers. For through the will of the Creator all things were made and put in motion. . . . The will is the property of all spiritual beings, and displays itself in them the more actively the more they are freed from matter." And Paracelsus, "the divine," as he was called, adds in the same strain: "*Faith* must confirm the imagination, for faith establishes the *will*. . . . Determined will is a beginning of all magical operations. . . . Because men do not perfectly imagine and believe the result, is that the arts are uncertain, while they might be perfectly certain."

126 Philo Judæus, "*On the Creation,*" x.
127 Movers, "*Phoinizer,*" 282.
128 K. O. Müller, 236.
129 Weber, "*Akad. Vorles,*" 213, 214, etc.
130 Plutarch, "*Isis and Osiris,*" i., vi.
131 "*Spirit History of Man,*" p. 88.
132 Movers, "*Phoinizer,*" 268.
133 Cory, "*Fragments,*" 240.

The opposing power alone of unbelief and skepticism, if projected in a current of equal force, can check the other, and sometimes completely neutralize it. Why should spiritualists wonder that the presence of some strong skeptics, or of those who, feeling bitterly opposed to the phenomenon, unconsciously exercise their will-power in opposition, hinders and often stops altogether the manifestations? If there is no *conscious* power on earth but sometimes finds another to interfere with or even counterbalance it, why wonder when the *unconscious,* passive power of a medium is suddenly paralyzed in its effects by another opposing one, though it also be as unconsciously exercised? Professors Faraday and Tyndall boasted that their presence at a circle would stop at once every manifestation. This fact alone ought to have proved to the eminent scientists that there was some force in these phenomena worthy to arrest their attention. As a scientist, Prof. Tyndall was perhaps pre-eminent in the circle of those who were present at the seance; as a shrewd observer, one not easily deceived by a tricking medium, he was perhaps no better, if as clever, as others in the room, and if the manifestations were but a fraud so ingenious as to deceive the others, they would not have stopped, even on *his* account. What medium can ever boast of such phenomena as were produced by Jesus, and the apostle Paul after him? Yet even Jesus met with cases where the unconscious force of resistance overpowered even his so well directed current of will. "And he did not many mighty works there, because of their unbelief."

There is a reflection of every one of these views in Schopenhauer's philosophy. Our "investigating" scientists might consult his works with profit. They will find therein many a strange hypothesis founded on old ideas, speculations on the "new" phenomena, which may prove as reasonable as any, and be saved the useless trouble of inventing new **[Page 58]** theories. The psychic and ectenic forces, the "ideo-motor" and "electro-biological powers"; "latent thought" and even "unconscious cerebration" theories, can be condensed in two words: the kabalistic ASTRAL LIGHT.

The bold theories and opinions expressed in Schopenhauer's works differ widely with those of the majority of our orthodox scientists. "In reality," remarks this daring speculator, "there is neither *matter* nor *spirit.* The tendency to gravitation in a stone is as unexplainable as thought in human brain. . . . If matter can — no one knows why — fall to the ground, then it can also — no one knows why — think. . . . As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable, adhesion, gravitation, and so on, we are faced by phenomena which are to our senses as mysterious as the WILL and THOUGHT in man — we find ourselves facing the incomprehensible, for such is every force in nature. Where is then that *matter* which you all pretend to know so well; and from which — being so familiar with it — you draw all your conclusions and explanations, and attribute to it all things? That, which can be fully realized by our reason and senses, is but the superficial: they can never reach the true inner substance of things. Such was the opinion of Kant. If you consider that there is in a human head some sort of a *spirit,* then you are obliged to concede the same to a stone. If your dead and utterly passive matter can manifest a tendency toward gravitation, or, like electricity, attract and repel, and send out sparks — then, as well as the brain, it can also think. In short, every particle of the so-called spirit, we can replace with an equivalent of matter, and every particle of matter replace with spirit. . . . Thus, it is not the Cartesian division of all things into matter and spirit that can ever be found philosophically exact; but only if we divide them into *will* and *manifestation,* which form of division has naught to do with the former, for it spiritualizes verything: all that, which is in the first instance real and objective — body and matter — it transforms into a representation, and every manifestation into will."[134]

These views corroborate what we have expressed about the various names given to the

same thing. The disputants are battling about mere words. Call the phenomena force, energy, electricity or magnetism, will, or spirit-power, it will ever be the partial manifestation of the *soul,* whether disembodied or imprisoned for a while in its body — of a portion of that intelligent, omnipotent, and individual WILL, pervading all nature, and known, through the insufficiency of human language to express correctly psychological images, as — **GOD**. **[Page 59]**

The ideas of some of our schoolmen about matter are, from the kabalistic standing-point, in many a way erroneous. Hartmann calls their views "an *instinctual* prejudice." Furthermore, he demonstrates that no experimenter can have anything to do with matter properly termed, but only with the forces into which he divides it. The visible effects of matter are but the effects of force. He concludes thereby, that that which is now called matter is nothing but the aggregation of atomic forces, to express which the word *matter* is used: outside of that, for science matter is but a word void of sense. Notwithstanding many an honest confession on the part of our specialists — physicists, physiologists and chemists — that they know nothing whatever of matter,[135] *they deify it.* Every new phenomenon which they find themselves unable to explain, is triturated, compounded into incense, and burned on the altar of the goddess who patronizes modern scientists.

No one can better treat his subject than does Schopenhauer in his Parerga. In this work he discusses at length animal magnetism, clairvoyance, sympathetic cures, seership, magic, omens, ghost-seeing, and other spiritual matters. "All these manifestations," he says, "are branches of one and the same tree, and furnish us with irrefutable proofs of the existence of a chain of beings which is based on quite a different order of things than that nature which has at its foundation laws of space, time and adaptability. This other order of things is far deeper, for it is the original and the direct one; in its presence the common laws of nature, which are simply formal, are unavailing; therefore, under its immediate action neither time nor space can separate any longer the individuals, and the separation impendent on these forms presents no more insurmountable barriers for the intercourse of thoughts and the immediate action of the will. In this manner changes may be wrought by quite a different course than the course of physical causality, *i.e.,* through an action of the manifestation of the will exhibited in a peculiar way and outside the individual himself. Therefore the peculiar character of all the aforesaid manifestations is the *visio in distante et actio in distante* (vision and action at a distance) in its relation to time as well as in its relation to space. Such an action at a distance is just what constitutes the fundamental character of what is called *magical;* for such is the immediate action of our will, an action liberated from the causal conditions of physical action, viz., contact."

"Besides that," continues Schopenhauer, "these manifestations present to us a substantial and perfectly logical contradiction to materialism, and even to naturalism, because in the light of such manifestations, **[Page 60]** that order of things in nature which both these philosophies seek to present as absolute and the only genuine, appears before us on the contrary purely phenomenal and superficial, and containing at the bottom of it a substance of things *à parte* and perfectly independent of its own laws.

---

134 "*Parerga,*" ii., pp. 111, 112.
135 See Huxley, "*Physical Basis of Life.*"

That is why these manifestations — at least from a purely philosophical point of view — among all the facts which are presented to us in the domain of experiment, are beyond any comparison the most important. Therefore, it is the duty of every scientist to acquaint himself with them."[136]

SUPERFICIAL GENERALIZATIONS OF THE FRENCH SAVANTS

To pass from the philosophical speculations of a man like Schopenhauer to the superficial generalizations of some of the French Academicians, would be profitless but for the fact that it enables us to estimate the intellectual grasp of the two schools of learning. What the German makes of profound psychological questions, we have seen. Compare with it the best that the astronomer Babinet and the chemist Boussingault can offer by way of explaining an important spiritualistic phenomenon. In 1854-5 these distinguished specialists presented to the Academy a *memoire,* or monograph, whose evident object was to corroborate and at the same time make clearer Dr. Chevreuil's too complicated theory in explanation of the turning-tables, of the commission for the investigation of which he was a member. Here it is *verbatim:* "As to the movements and oscillations *alleged* to happen with certain tables, they can have no cause other than the *invisible* and involuntary vibrations of the experimenter's muscular system; the extended contraction of the muscles manifesting itself at such time by a series of vibrations, and becoming thus a *visible tremor* which communicates to the object a circumrotary motion. This rotation is thus enabled to manifest itself with a considerable energy, by a gradually quickening motion, or by a strong resistance, whenever it is required to stop. Hence the physical explanation of the phenomenon becomes clear and does not offer the slightest difficulty."[137]

None whatever. This scientific hypothesis — or demonstration shall we say? — is as clear as one of M. Babinet's nebulæ examined on a foggy night.

And still, clear as it may be, it lacks an important feature, *i.e.*, common sense. We are at a loss to decide whether or not Babinet accepts *en desespoir de cause* Hartmann's proposition that "the visible *effects of matter* are nothing but the *effects of a force*," and, that in order to form a clear conception of matter, one must first form one of force. The philosophy to the school of which belongs Hartmann, and which is **[Page 61]** partly accepted by several of the greatest German scientists, teaches that the problem of matter can only be solved by that invisible Force, acquaintance with which Schopenhauer terms the "magical knowledge," and "magical effect or action of Will." Thus, we must first ascertain whether the "involuntary vibrations of the experimenter's muscular system," which are but "actions of matter," are influenced by a will *within* the experimenter or *without.* In the former case Babinet makes of him an unconscious epileptic; the latter, as we will further see, he rejects altogether, and attributes all intelligent answers of the tipping or rapping tables to "unconscious ventriloquism."

---

136 Schopenhauer, "*Parerga*." Art. on "*Will in Nature*."
137 "*Revue des Deux Mondes*," Jan. 15, 1855, p. 108.

We know that every exertion of will results in *force,* and that, according to the above-named German school, the manifestations of atomic forces are individual actions of will, resulting in the unconscious rushing of atoms into the concrete image already subjectively created by the will. Democritus taught, after his instructor Leucippus, that the first principles of all things contained in the universe were atoms and a *vacuum.* In its kabalistic sense, the *vacuum* means in this instance the *latent* Deity, or latent force, which at its first manifestation became WILL, and thus communicated the first impulse to these atoms — whose agglomeration, is matter. This vacuum was but another name for chaos, and an unsatisfactory one, for, according to the Peripatetics "nature abhors a vacuum."

That before Democritus the ancients were familiar with the idea of the indestructibility of matter is proved by their allegories and numerous other facts. Movers gives a definition of the Phœnician idea of the ideal sun-light as a spiritual influence issuing from the highest God, IAO, "the light conceivable only by intellect — the physical and spiritual Principle of all things; out of which the soul emanates." It was the male Essence, or Wisdom, while the primitive matter or *Chaos* was the female. Thus the two first principles — co-eternal and infinite, were already with the primitive Phœnicians, spirit and matter. Therefore the theory is as old as the world; for Democritus was not the first philosopher who taught it; and intuition existed in man before the ultimate development of his reason. But it is in the denial of the boundless and endless Entity, possessor of that invisible Will which we for lack of a better term call GOD, that lies the powerlessness of every materialistic science to explain the occult phenomena. It is in the rejection *a priori* of everything which might force them to cross the boundary of exact science and step into the domain of psychological, or, if we prefer, metaphysical physiology, that we find the secret cause of their discomfiture by the manifestations, and their absurd theories to account for them. The ancient philosophy affirmed that it is in consequence of the manifestation of that Will — termed by Plato *the Divine Idea* — that everything visible and invisible **[Page 62]** sprung into existence. As that Intelligent Idea, which, by directing its sole will-power toward a centre of localized forces called objective forms into being, so can man, the microcosm of the great Macrocosm, do the same in proportion with the development of his will-power. The imaginary atoms — a figure of speech employed by Democritus, and gratefully seized upon by the materialists — are like automatic workmen moved inwardly by the influx of that Universal Will directed upon them, and which, manifesting itself as force, sets them into activity. The plan of the structure to be erected is in the brain of the Architect, and reflects his will; abstract as yet, from the instant of the conception it becomes concrete through these atoms which follow faithfully every line, point and figure traced in the imagination of the Divine Geometer.

As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called, although to their creator they are real as any visible object is to any one else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of secrets; he is a MAGICIAN.

The materialist should not object to this logic, for he regards thought as matter. Conceding it to be so, the cunning mechanism contrived by the inventor; the fairy scenes born in the poet's brain; the gorgeous painting limned by the artist's fancy; the peerless statue chiselled in ether by the sculptor; the palaces and castles built in air by the architect — all these, though invisible and subjective, must exist, for they are matter, shaped and moulded. Who shall say, then, that there are not some men of such imperial will as to be able to drag these air-drawn fancies into view, enveloped in the hard casing of gross

substance to make them tangible?

If the French scientists reaped no laurels in the new field of investigation, what more was done in England, until the day when Mr. Crookes offered himself in atonement for the sins of the learned body? Why, Mr. Faraday, some twenty years ago, actually condescended to be spoken to once or twice upon the subject. Faraday, whose name is pronounced by the anti-spiritualists in every discussion upon the phenomena, as a sort of scientific charm against the evil-eye of Spiritualism, Faraday, who "blushed" for having published his researches upon such a degrading belief, is now proved on good authority to have never sat at a tipping table himself at all! We have but to open a few stray numbers of the *Journal des Debats,* published while a noted Scotch medium was in England, to recall the past events in all their primitive freshness. In one of these numbers, Dr. Foucault, of Paris, comes out as a champion for the eminent English experimenter. "Pray, do not imagine," says he, **[Page 63]** "that the grand physicist had ever himself condescended so far as to sit prosaically at a jumping table." Whence, then, came the "blushes" which suffused the cheeks of the "Father of Experimental Philosophy"? Remembering this fact, we will now examine the nature of Faraday's beautiful "Indicator," the extraordinary "Medium-Catcher," invented by him for the detection of mediumistic fraud. That complicated machine, the memory of which haunts like a nightmare the dreams of dishonest mediums, is carefully described in Comte de Mirville's *Question des Esprits.*

The better to prove to the experimenters the reality of their own impulsion, Professor Faraday placed several card-board disks, united to each other and stuck to the table by a half-soft glue, which, making the whole adhere for a time together, would, nevertheless, yield to a continuous pressure. Now, the table having turned — yes, actually *having dared to turn before Mr. Faraday,* which fact is of some value, at least — the disks were examined; and, as they were found to have gradually displaced themselves by slipping in the same direction as the table, it thus became an unquestionable proof that the experimenters had *pushed* the tables themselves.

Another of the so-called scientific tests, so useful in a phenomenon alleged to be either spiritual or psychical, consisted of a small instrument which immediately warned the witnesses of the slightest personal impulsion on their part, or rather, according to Mr. Faraday's own expression, "it warned them when they changed from the passive to the active state." This needle which betrayed the active motion proved but one thing, viz.: the action of a force which either emanated from the sitters or controlled them. And who has ever said that there is no such force? Every one admits so much, whether this force passes through the operator, as it is generally shown, or acts independently of him, as is so often the case. "The whole mystery consisted in the disproportion of the force employed by the operators, who pushed because they were forced to push, with certain effects of rotation, or rather, of a really marvellous race. In the presence of such prodigious effects, how could any one imagine that the Lilliputian experiments of that kind could have any value in this newly discovered Land of Giants?"[138]

---

138 Comte de Mirville, "*Question des Esprits*."

Professor Agassiz, who occupied in America nearly the same eminent position as a scientist which Mr. Faraday did in England, acted with a still greater unfairness. Professor J. R. Buchanan, the distinguished anthropologist, who has treated Spiritualism in some respects more scientifically than any one else in America, speaks of Agassiz, in a recent article, with **[Page 64]** a very just indignation. For, of all other men, Professor Agassiz ought to believe in a phenomenon to which he had been a subject himself. But now that both Faraday and Agassiz are themselves *disembodied,* we can do better by questioning the living than the dead.

Thus a force whose secret powers were thoroughly familiar to the ancient theurgists, is denied by modern skeptics. The antediluvian children — who perhaps played with it, using it as the boys in Bulwer-Lytton's *Coming Race,* use the tremendous "*vril*" — called it the "Water of Phtha"; their descendants named it the *Anima Mundi,* the soul of the universe; and still later the mediæval hermetists termed it "sidereal light," or the "Milk of the Celestial Virgin," the "Magnes," and many other names. But our modern learned men will neither accept nor recognize it under such appellations; for it pertains to *magic,* and magic is, in their conception, a disgraceful superstition.

Apollonius and Iamblichus held that it was not "in the knowledge of things *without,* but in the perfection of the soul *within,* that lies the empire of man, aspiring to be more than men."[139] Thus they had arrived at a perfect cognizance of their godlike souls, the powers of which they used with all the wisdom, outgrowth of esoteric study of the hermetic lore, inherited by them from their forefathers. But our philosophers, tightly shutting themselves up in their shells of flesh, cannot or dare not carry their timid gaze beyond the *comprehensible.* For them there is no future life; there are no godlike dreams, they scorn them as unscientific; for them the men of old are but "ignorant ancestors," as they express it; and whenever they meet during their physiological researches with an author who believes that this mysterious yearning after spiritual knowledge is inherent in every human being, and cannot have been given us utterly in vain, they regard him with contemptuous pity.

Says a Persian proverb: "The darker the sky is, the brighter the stars will shine." Thus, on the dark firmament of the mediæval ages began appearing the mysterious Brothers of the Rosie Cross. They formed no associations, they built no colleges; for, hunted up and down like so many wild beasts, when caught by the Christian Church, they were unceremoniously roasted. "As religion forbids it," says Bayle, "to spill blood," therefore, "to elude the maxim, *Ecclesia non novit sanguinem,* they burned human beings, as burning a man does not *shed his blood!*"

Many of these mystics, by following what they were taught by some treatises, secretly preserved from one generation to another, achieved discoveries which would not be despised even in our modern days of exact sciences. Roger Bacon, the friar, was laughed at as a quack, and **[Page 65]** is now generally numbered among "pretenders" to magic art; but his discoveries were nevertheless accepted, and are now used by those who ridicule him the most. Roger Bacon belonged by right if not by fact to that Brotherhood which includes all those who study the occult sciences. Living in the thirteenth century, almost a contemporary, therefore, of Albertus Magnus and Thomas Aquinas, his discoveries — such

139 Bulwer-Lytton, "*Zanoni*."

as gunpowder and optical glasses, and his mechanical achievements — were considered by every one as so many miracles. He was accused of having made a compact with the Evil One.

In the legendary history of Friar Bacon, as "well as in an old play written by Robert Green, a dramatist in the days of Queen Elizabeth, it is recounted, that, having been summoned before the king, the friar was induced to show" some of his skill before her majesty the queen. So he waved his hand (*his wand,* says the text), and "presently was heard such excellent music, that they all said they had never heard the like." Then there was heard a still louder music and four apparitions suddenly presented themselves and danced until they vanished and disappeared in the air. Then he waved his wand again, and suddenly there was such a smell "as if all the rich perfumes in the whole world had been there prepared in the best manner that art could set them out." Then Roger Bacon having promised a gentleman to show him his sweetheart, he pulled a hanging in the king's apartment aside and every one in the room saw "a kitchen-maid with a basting-ladle in her hand." The proud gentleman, although he recognized the maiden who disappeared as suddenly as she had appeared, was enraged at the humiliating spectacle, and threatened the friar with his revenge. What does the magician do? He simply answers: "Threaten not, lest I do you more shame; and do you take heed how you give *scholars* the lie again!"

As a commentary on this, the modern historian[140] remarks: "This may be taken as a sort of exemplification of the class of exhibitions which were probably the result of a *superior knowledge* of natural sciences." No one ever doubted that it was the result of precisely such a knowledge, and the hermetists, magicians, astrologers and alchemists never claimed anything else. It certainly was not their fault that the ignorant masses, under the influence of an unscrupulous and fanatical clergy, should have attributed all such works to the agency of the devil. In view of the atrocious tortures provided by the Inquisition for all suspected of either black or white magic, it is not strange that these philosophers neither boasted nor even acknowledged the fact of such an intercourse. On the contrary, their own writings prove that they held that magic is "no more than the **[Page 66]** application of natural active causes to passive things or subjects; by means thereof, many tremendously surprising but yet natural effects are produced."

The phenomena of the mystic odors and music, exhibited by Roger Bacon, have been often observed in our own time. To say nothing of our personal experience, we are informed by English correspondents of the Theosophical Society that they have heard strains of the most ravishing music, coming from no visible instrument, and inhaled a succession of delightful odors produced, as they believed, by spirit-agency. One correspondent tells us that so powerful was one of these familiar odors — that of sandal-wood — that the house would be impregnated with it for weeks after the seance. The medium in this case was a member of a private family, and the experiments were all made within the domestic circle. Another describes what he calls a "*musical* rap." The potencies that are now capable of producing these phenomena must have existed and been equally efficacious in the days of Roger Bacon. As to the apparitions, it suffices to say that they are evoked now in

140 T. Wright, "*Narratives of Sorcery and Magic*."

spiritualistic circles, and guaranteed by scientists, and their evocation by Roger Bacon is thus made more probable than ever.

Baptista Porta, in his treatise on *Natural Magic*, enumerates a whole catalogue of secret formulæ for producing extraordinary effects by employing the occult powers of nature. Although the "magicians" believed as firmly as our spiritualists in a world of invisible spirits, none of them claimed to produce his effects under their control or through their sole help. They knew too well how difficult it is to keep away the elementary creatures when they have once found the door wide open. Even the magic of the ancient Chaldeans was but a profound knowledge of the powers of simples and minerals. It was only when the theurgist desired *divine* help in spiritual and earthly matters that he sought direct communication through religious rites, with pure spiritual beings. With them, even, those spirits who remain invisible and communicate with mortals through their awakened inner senses, as in clairvoyance, clairaudience and trance, could only be evoked *subjectively* and as a result of purity of life and prayer. But all physical phenomena were produced simply by applying a knowledge of natural forces, although certainly not by the method of legerdemain, practiced in our days by conjurers.

Men possessed of such knowledge and exercising such powers patiently toiled for something better than the vain glory of a passing fame. Seeking it not, they became immortal, as do all who labor for the good of the race, forgetful of mean self. Illuminated with the light of eternal truth, these rich-poor alchemists fixed their attention upon the things that lie beyond the common ken, recognizing nothing inscrutable but the First **[Page 67]** Cause, and finding no question unsolvable. To dare, to know, to will, and REMAIN SILENT, was their constant rule; to be beneficent, unselfish, and unpretending, were, with them, spontaneous impulses. Disdaining the rewards of petty traffic, spurning wealth, luxury, pomp, and worldly power, they aspired to knowledge as the most satisfying of all acquisitions. They esteemed poverty, hunger, toil, and the evil report of men, as none too great a price to pay for its achievement. They, who might have lain on downy, velvet-covered beds, suffered themselves to die in hospitals and by the wayside, rather than debase their souls and allow the profane cupidity of those who tempted them to triumph over their sacred vows. The lives of Paracelsus, Cornelius Agrippa, and Philalethes are too well known to repeat the old, sad story.

MEDIUMISTIC PHENOMENA, TO WHAT ATTRIBUTABLE

If spiritualists are anxious to keep strictly dogmatic in their notions of the "spirit-world," they must not set *scientists* to investigate their phenomena in the true experimental spirit. The attempt would most surely result in a partial re-discovery of the magic of old — that of Moses and Paracelsus. Under the deceptive beauty of some of their apparitions, they might find some day the sylphs and fair Undines of the Rosicrucians playing in the currents of *psychic* and *odic* force.

Already Mr. Crookes, who fully credits the *being*, feels that under the fair skin of Katie, covering a simulacrum of heart borrowed partially from the medium and the circle, there is *no soul!* And the learned authors of *The Unseen Universe*, abandoning their "electro-biological" theory, begin to perceive in the universal ether the *possibility* that it is a photographic album of EN-SOPH — the Boundless.

We are far from believing that all the spirits that communicate at circles are of the classes called "Elemental," and "Elementary." Many — especially among those who control the medium subjectively to speak, write, and otherwise act in various ways — are human,

disembodied spirits. Whether the majority of such spirits are good or *bad,* largely depends on the private morality of the medium, much on the circle present, and a great deal on the intensity and object of their purpose. If this object is merely to gratify curiosity and to pass the time, it is useless to expect anything serious. But, in any case, human spirits can *never* materialize themselves in *propria personâ.* These can never appear to the investigator clothed with warm, solid flesh, sweating hands and faces, and grossly-material bodies. The most they can do is to project their æthereal reflection on the atmospheric waves, and if the touch of their hands and clothing can become upon rare occasions objective to the senses of a living mortal, it will be felt as a passing breeze gently sweeping over the touched spot, not as a human hand or material body. It is useless to plead that the "materialized spirits" that have exhibited themselves with **[Page 68]** beating hearts and loud voices (with or without a trumpet) are *human* spirits. The voices — if such sound can be termed a voice at all — of a spiritual apparition once heard can hardly be forgotten. That of a pure spirit is like the tremulous murmur of an Æolian harp echoed from a distance; the voice of a suffering, hence impure, if not utterly bad spirit, may be assimilated to a human voice issuing from an empty barrel.

This is not *our* philosophy, but that of the numberless generations of theurgists and magicians, and based upon their practical experience. The testimony of antiquity is positive on this subject: *Δαιμονιῶν.φωναὶ ἄναρθροι εἰσί . . .*[141] The voices of spirits are not articulated. The spirit-voice consists of a series of sounds which conveys the impression of a column of compressed air ascending from beneath upward, and spreading around the living interlocutor. The many eye-witnesses who testified in the case of Elizabeth Eslinger, namely:[142] the deputy-governor of the prison of Weinsberg, Mayer, Eckhart, Theurer, and Knorr (sworn evidence), Duttenhofer, and Kapff, the mathematician, testified that they saw the apparition *like a pillar of clouds.* For the space of eleven weeks, Doctor Kerner and his sons, several Lutheran ministers, the advocate Fraas, the engraver Duttenhofer, two physicians, Siefer and Sicherer, the judge Heyd, and the Baron von Hugel, with many others, followed this manifestation daily. During the time it lasted, the prisoner Elizabeth prayed with a loud voice uninterruptedly; therefore, as the "spirit" was talking at the same time, it could be no ventriloquism; and that voice, they say, "had nothing *human* in it; no one could imitate its sounds."

Further on we will give abundant proofs from ancient authors concerning this neglected truism. We will now only again assert that no spirit claimed by the spiritualists to be human was ever proved to be such on sufficient testimony. The influence of the *disembodied* ones can be felt, and communicated *subjectively* by them to sensitives. They can produce *objective* manifestations, but they cannot produce *themselves* otherwise than as described above. They can control the body of a medium, and express their desires and ideas in various modes well known to spiritualists; but not *materialize* what is matterless and purely spiritual — their *divine essence.* Thus every so-called "materialization" — when genuine — is either produced (*perhaps*) by the will of that spirit whom the "appearance" is claimed to be but can

141 See Des Mousseaux's "*Dodone,*" and "*Dieu et les dieux,*" p. 326.
142 "*Apparitions,*" translated by C. Crowe, pp. 388, 391, 399.

only personate at best, or by the elementary goblins themselves, which are generally too stupid to deserve the honor of being called devils. Upon rare occasions the spirits are able to subdue and control these soulless beings, which are ever ready to **[Page 69]** assume pompous names if left to themselves, in such a way that the mischievous spirit "of the air," shaped in the real image of the *human* spirit, will be moved by the latter like a marionette, and unable to either act or utter other words than those imposed on him by the "immortal soul." But this requires many conditions generally unknown to the circles of even spiritualists most in the habit of regularly attending seances. Not every one can attract *human* spirits who likes. One of the most powerful attractions of our departed ones is their strong affection for those whom they have left on earth. It draws them irresistibly, by degrees, into the current of the Astral Light vibrating between the person sympathetic to them and the Universal Soul. Another very important condition is harmony, and the magnetic purity of the persons present.

If this philosophy is wrong, if all the "materialized" forms emerging *in darkened* rooms from still *darker* cabinets, are spirits of men who once lived upon this earth, why such a difference between them and the *ghosts* that appear unexpectedly — *ex abrupto* — without either cabinet or medium? Who ever heard of the apparitions, unrestful "souls," hovering about the spots where they were murdered, or coming back for some other mysterious reasons of their own, with "warm hands" feeling *like living flesh,* and but that they are known to be dead and buried, not distinguishable from living mortals? We have well-attested facts of such apparitions making themselves suddenly visible, but never, until the beginning of the era of the "materializations," did we see anything like them. In the *Medium and Day Break,* of September 8, 1876, we read a letter from "a lady travelling on the continent," narrating a circumstance that happened in a haunted house. She says: ". . . A strange sound proceeded from a darkened corner of the library . . . on looking up she perceived a *cloud or column of luminous vapor*; . . .the earth-bound spirit was hovering about the spot rendered accursed by his evil deed. . ." As this spirit was doubtless a *genuine* elementary apparition, which made itself visible of its own free will — in short, an *umbra* — it was, as every respectable shadow should be, visible but impalpable, or if palpable at all, communicating to the feeling of touch the sensation of a mass of water suddenly clasped in the hand, or of condensed but cold steam. It was *luminous* and *vapory;* for aught we can tell it might have been the real personal umbra of the "spirit," persecuted, and earth-bound, either by its own remorse and crimes or those of another person or spirit. The mysteries of after-death are many, and modern "materializations" only make them cheap and ridiculous in the eyes of the indifferent.

To these assertions may be opposed a fact well known among spiritualists: *The writer has publicly certified to having seen such materialized forms.* We have most assuredly done so, and are ready to repeat the **[Page 70]** testimony. We have recognized such figures as the visible representations of acquaintances, friends, and even relatives. We have, in company with many other spectators, heard them pronounce words in languages unfamiliar not only to the medium and to every one else in the room, except ourselves, but, in some cases, to almost if not quite every medium in America and Europe, for they were the tongues of Eastern tribes and peoples. At the time, these instances were justly regarded as conclusive proofs of the genuine mediumship of the uneducated Vermont farmer who sat in the "cabinet." But, nevertheless, these figures were *not* the forms of the persons they appeared to be. They were simply their portrait statues, constructed, animated and operated by the elementaries. If we have not previously elucidated this point, it was because the spiritualistic public was not then ready to even listen to the

fundamental proposition that there are elemental and elementary spirits. Since that time this subject has been broached and more or less widely discussed. There is less hazard now in attempting to launch upon the restless sea of criticism the hoary philosophy of the ancient sages, for there has been some preparation of the public mind to consider it with impartiality and deliberation. Two years of agitation have effected a marked change for the better.

Pausanias writes that four hundred years after the battle of Marathon, there were still heard in the place where it was fought, the *neighing of horses* and the shouts of shadowy soldiers. Supposing that the spectres of the slaughtered soldiers were their genuine spirits, they looked like "shadows," not materialized men. Who, then, or what, produced the neighing of horses? *Equine* "spirits"? And if it be pronounced untrue that horses have spirits — which assuredly no one among zoologists, physiologists or psychologists, or even spiritualists, can either prove or disprove — then must we take it for granted that it was the "immortal souls" of men which produced the neighing at Marathon to make the historical battle scene more vivid and dramatic? The phantoms of dogs, cats, and various other animals have been repeatedly seen, and the world-wide testimony is as trustworthy upon this point as that with respect to human apparitions. Who or *what* personates, if we are allowed such an expression, the ghosts of departed animals? Is it, again, human spirits? As the matter now stands, there is no side issue; we have either to admit that animals have surviving spirits and souls as well as ourselves, or hold with Porphyry that there are in the *invisible* world a kind of tricky and malicious demons, intermediary beings between living men and "gods," spirits that delight in appearing under every imaginable shape, beginning with the human form, and ending with those of multifarious animals.[143] **[Page 71]**

THEIR RELATION TO CRIME

Before venturing to decide the question whether the spectral animal forms so frequently seen and attested are the returning spirits of dead beasts, we must carefully consider their reported behavior. Do these spectres act according to the habits and display the same instincts, as the animals during life? Do the spectral beasts of prey lie in wait for victims, and timid animals flee before the presence of man; or do the latter show a malevolence and disposition to annoy, quite foreign to their natures? Many victims of these obsessions — notably, the afflicted persons of Salem and other historical witchcrafts — testify to having seen dogs, cats, pigs, and other animals, entering their rooms, biting them, trampling upon their sleeping bodies, and *talking* to them; *often inciting them to suicide and other crimes.* In the well-attested case of Elizabeth Eslinger, mentioned by Dr. Kerner, the apparition of the ancient priest of Wimmenthal[144] was accompanied by a large black dog, which he called *his father,* and which dog in the presence of numerous witnesses jumped on all the beds of the prisoners. At another time the priest appeared with a lamb, and sometimes with two lambs. Most of those accused at Salem were charged by the seeresses with consulting and plotting

143 "*De Abstinentia,*" etc.
144 C. Crowe, "*On Apparitions,*" p. 398.

mischief with yellow birds, which would sit on their shoulder or on the beams overhead.[145] And unless we discredit the testimony of thousands of witnesses, in all parts of the world, and in all ages, and allow a monopoly of seership to modern mediums, spectre-animals do appear and manifest all the worst traits of depraved human nature, without themselves being human. What, then, can they be but elementals?

Descartes was one of the few who believed and dared say that to occult medicine we shall owe discoveries "destined to extend the domain of philosophy"; and Brierre de Boismont not only shared in these hopes but openly avowed his sympathy with "supernaturalism," which he considered the universal "grand creed." ". . . We think with Guizot," he says, "that the existence of society is bound up in it. It *is in vain* that modern reason, which, notwithstanding its *positivism,* cannot explain the intimate cause of any phenomena, *rejects the supernatural;* it is universal, and at the root of all hearts. The most elevated minds are frequently its most ardent disciples."[146]

Christopher Columbus discovered America, and Americus Vespucius reaped the glory and usurped his dues. Theophrastus Paracelsus rediscovered the occult properties of the magnet — "the bone of Horus" which, twelve centuries before his time, had played such an important part in the theurgic mysteries — and he very naturally became the founder **[Page 72]** of the school of magnetism and of mediæval magico-theurgy. But Mesmer, who lived nearly three hundred years after him, and as a disciple of his school brought the magnetic wonders before the public, reaped the glory that was due to the fire-philosopher, while the great master died in a hospital! **[Page 73]**

So goes the world: new discoveries, evolving from old sciences; new men — the same old nature!

145 Upham, "*Salem Witchcraft*."
146 Brierre de Boismont, "*On Hallucinations*," p. 60.

CHAPTER III

"The mirror of the soul cannot reflect both earth and heaven; and the one vanishes from its surface, as the other is glassed upon its deep."

ZANONI

"Qui, donc, t'a donne la mission d'annoncer au peuple que la Divinite n'existe pas — quel avantage trouves tu a persuader a l'homme qu'une force aveugle preside a ses destinees et frappe au hasard le crime et la vertu?"

ROBESPIERRE (Discours)

May 7, 1794

WE believe that few of those physical phenomena which are genuine are caused by disembodied human spirits. Still, even those that are produced by occult forces of nature, such as happen through a few genuine mediums, and are consciously employed by the so-called "jugglers" of India and Egypt, deserve a careful and serious investigation by science; especially now that a number of respected authorities have testified that in many cases the hypothesis of fraud does not hold. No doubt, there are professed "conjurors" who can perform cleverer tricks than all the American and English "John Kings" together. Robert Houdin unquestionably could, but this did not prevent his laughing outright in the face of the academicians, when they desired him to assert in the newspapers, that he could make a table move, or rap answers to questions, without contact of hands, unless the table was a prepared one.[147] The fact alone, that a now notorious London juggler refused to accept a challenge for £1,000 offered him by Mr. Algernon Joy,[148] to produce such manifestations as are usually obtained through mediums, unless he was left unbound and free from the hands of a committee, negatives his expose of the occult phenomena. Clever as he may be, we defy and challenge him to reproduce, under the same conditions, the "tricks" exhibited even by a common Indian juggler. For instance, the spot to be chosen by the investigators at the moment of the performance, and the juggler to know nothing of the choice; the experiment to be made in broad daylight, without the least preparations for it; without any confederate but a boy absolutely naked, and the juggler to be in a condition of semi-nudity. After that, we should select out of a variety three tricks, the most common among such public jugglers, and that were recently exhibited to some gentlemen belonging to **[Page 74]** the suite of the Prince of Wales: 1. To transform a rupee — firmly clasped in the hand of a skeptic — into a living cobra, the bite of which would prove fatal, as an examination of its fangs would show. 2. To cause a seed chosen at random by the spectators, and planted in the first semblance of a flower-pot, furnished by the same skeptics, to grow, mature, and bear fruit in less than a quarter of an hour. 3. To stretch himself on three swords, stuck perpendicularly in the ground at their hilts, the sharp points upward; after that, to have removed first one of the swords, then the other, and, after an interval of a few seconds, the last one, the juggler remaining, finally, lying on nothing — on the air, miraculously suspended at about one yard from the ground.

147 See de Mirville's "*Question des Esprits*," and the works on the "*Phenomenes Spirites*," by de Gasparin.
148 Honorary Secretary to the National Association of Spiritualists of London.

When any prestidigitateur, to begin with Houdin and end with the last trickster who has secured gratuitous advertisement by attacking spiritualism, does the same, then — but only then — we will train ourselves to believe that mankind has been evolved out of the hind-toe of Mr. Huxley's Eocene Orohippus.

HUXLEY'S DERIVATION FROM THE OROHIPPUS

We assert again, in full confidence, that there does not exist a professional wizard, either of the North, South or West, who can compete with anything approaching success, with these untutored, naked sons of the East. These require no Egyptian Hall for their performances, nor any preparations or rehearsals; but are ever ready, at a moment's notice, to evoke to their help the hidden powers of nature, which, for European prestidigitateurs as well as for scientists, are a closed book. Verily, as Elihu puts it, "great men are not always wise; neither do the aged understand judgment."[149] To repeat the remark of the English divine, Dr. Henry More, we may well say: ". . . indeed, if there were any modesty left in mankind, the histories of the Bible might abundantly assure men of the existence of angels and spirits." The same eminent man adds, "I look upon it as a special piece of Providence that . . . fresh examples of apparitions may awaken our benumbed and lethargic minds into an assurance that there are other intelligent beings besides those that are clothed in heavy earth or clay . . . for this evidence, showing that there are bad spirits, will necessarily open a door to the belief that there are good ones, and lastly, that there is a God." The instance above given carries a moral with it, not only to scientists, but theologians. Men who have made their mark in the pulpit and in professors' chairs, are continually showing the lay public that they really know so little of psychology, a**[Page 75]**s to take up with any plausible schemer who comes their way, and so make themselves ridiculous in the eyes of the thoughtful student. Public opinion upon this subject has been manufactured by jugglers and self-styled savants, unworthy of respectful consideration.

COMTE, HIS SYSTEM AND DISCIPLES

The development of psychological science has been retarded far more by the ridicule of this class of pretenders, than by the inherent difficulties of its study. The empty laugh of the scientific nursling or of the fools of fashion, has done more to keep man ignorant of his imperial psychical powers, than the obscurities, the obstacles and the dangers that cluster about the subject. This is especially the case with spiritualistic phenomena. That their investigation has been so largely confined to incapables, is due to the fact that men of science, who might and would have studied them, have been frightened off by the boasted exposures, the paltry jokes, and the impertinent clamor of those who are not worthy to tie their shoes. There are moral cowards even in university chairs. The inherent vitality of modern spiritualism is proven in its survival of the neglect of the scientific body, and of the obstreperous boasting of its pretended exposers. If we begin with the contemptuous sneers of the patriarchs of science, such as Faraday and Brewster, and end with the professional (?) *exposes* of the successful mimicker of the phenomena, —, of London, we will not find them furnishing one single, well-established argument against the occurrence of spiritual manifestations. "My theory is," says this individual, in his recent *soi-disant* "*expose,*" "that Mr.

149 Job.

Williams dressed up and personified John King and Peter. Nobody can prove that it wasn't so." Thus it appears that, notwithstanding the bold tone of assertion, it is but a theory after all, and spiritualists might well retort upon the exposer, and demand that he should prove that it is so.

But the most inveterate, uncompromising enemies of Spiritualism are a class very fortunately composed of but few members, who, nevertheless, declaim the louder and assert their views with a clamorousness worthy of a better cause. These are the *pretenders* to science of young America — a mongrel class of pseudo-philosophers, mentioned at the opening of this chapter, with sometimes no better right to be regarded as scholars than the possession of an electrical machine, or the delivery of a puerile lecture on insanity and mediomania. Such men are — if you believe them — profound thinkers and physiologists; there is none of your metaphysical nonsense about them; they are Positivists — the mental sucklings of Auguste Comte, whose bosoms swell at the thought of plucking deluded humanity from the dark abyss of superstition, and rebuilding the cosmos on improved principles. Irascible psychophobists, no more cutting insult can be offered them than to suggest that they may be endowed with immortal spirits. To hear them, one would fancy that there can be no other souls in men and women than "scientific" or "unscientific souls"; whatever that kind of soul may be.[150] **[Page 76]**

Some thirty or forty years ago, in France, Auguste Comte — a pupil of the *Ecole Polytechnique*, who had remained for years at that establishment as a *repetiteur* of Transcendant Analysis and Rationalistic Mechanics — awoke one fine morning with the very irrational idea of becoming a prophet. In America, prophets can be met with at every street-corner; in Europe, they are as rare as black swans. But France is the land of novelties. Auguste Comte became a prophet; and so infectious is fashion, sometimes, that even in sober England he was considered, for a certain time, the Newton of the nineteenth century.

The epidemic extended, and for the time being, it spread like wildfire over Germany, England, and America. It found adepts in France, but the excitement did not last long with these. The prophet needed money: the disciples were unwilling to furnish it. The fever of admiration for a religion without a God cooled off as quickly as it had come on; of all the enthusiastic apostles of the prophet, there remained but one worthy of any attention. It was the famous philologist Littre, a member of the French Institute, and a *would-be* member of the Imperial Academy of Sciences, but whom the archbishop of Orleans maliciously prevented from becoming one of the "Immortals."[151]

The philosopher-mathematician — the high-priest of the "religion of the future" — taught his doctrine as do all his brother-prophets of our modern days. He deified "woman," and furnished her with an altar; but the goddess had to pay for its use. The rationalists had laughed at the mental aberration of Fourier; they had laughed at the St. Simonists; and their scorn for Spiritualism knew no bounds. The same rationalists and materialists were caught, like so many empty-headed sparrows, by the bird-lime of the new prophet's rhetoric. A longing for some kind of divinity, a craving for the "unknown," is a feeling congenital in

150 See Dr. F. R. Marvin's "*Lectures on Mediomania and Insanity*."
151 Vapereau, "*Biographie Contemporaine*," art. Littre; and Des Mousseaux, "*Les Hauts Phenomenes de la Magie*," ch. 6.

man; hence the worst atheists seem not to be exempt from it. Deceived by the outward brilliancy of this *ignus fatuus*, the disciples followed it until they found themselves floundering in a bottomless morass.

Covering themselves with the mask of a pretended erudition, the Positivists of this country have organized themselves into clubs and committees with the design of uprooting Spiritualism, while pretending to impartially investigate it.

Too timid to openly challenge the churches and the Christian doctrine, they endeavor to sap that upon which all religion is based — man's faith in God and his own immortality. Their policy is to ridicule that which affords an unusual basis for such a faith — phenomenal Spiritualism. **[Page 77]**

Attacking it at its weakest side, they make the most of its lack of an inductive method, and of the exaggerations that are to be found in the transcendental doctrines of its propagandists. Taking advantage of its unpopularity, and displaying a courage as furious and out of place as that of the errant knight of La Mancha, they claim recognition as philanthropists and benefactors who would crush out a monstrous superstition.

Let us see in what degree Comte's boasted religion of the future is superior to Spiritualism, and how much less likely its advocates are to need the refuge of those lunatic asylums which they officiously recommend for the mediums whom they have been so solicitous about. Before beginning, let us call attention to the fact that three-fourths of the disgraceful features exhibited in modern Spiritualism are directly traceable to the materialistic adventurers pretending to be spiritualists. Comte has fulsomely depicted the "artificially-fecundated" woman of the future. She is but elder sister to the Cyprian ideal of the free-lovers. The immunity against the future offered by the teachings of his moonstruck disciples, has inoculated some pseudo-spiritualists to such an extent as to lead them to form communistic associations. None, however, have proved long-lived. Their leading feature being generally a materialistic animalism, gilded over with a thin leaf of Dutch-metal philosophy and tricked out with a combination of hard Greek names, the community could not prove anything else than a failure.

Plato, in the fifth book of the *Republic*, suggests a method for improving the human race by the elimination of the unhealthy or deformed individuals, and by coupling the better specimens of both sexes. It was not to be expected that the "genius of our century," even were he a prophet, would squeeze out of his brain anything entirely new.

Comte was a mathematician. Cleverly combining several old utopias, he colored the whole, and, improving on Plato's idea, materialized it, and presented the world with the greatest monstrosity that ever emanated from a human mind!

We beg the reader to keep in view, that we do not attack Comte as a philosopher, but as a professed reformer. In the irremediable darkness of his political, philosophical and religious views, we often meet with isolated observations and remarks in which profound logic and judiciousness of thought rival the brilliancy of their interpretation. But then, these dazzle you like flashes of lightning on a gloomy night, to leave you, the next moment, more in the dark than ever. If condensed and repunctuated, his several works might produce, on the whole, a volume of very original aphorisms, giving a very clear and really clever definition of most of our social evils; but it would be vain to seek, either through the tedious

circumlocution of the six volumes of his *Cours de Philosophie* **[Page 78]** *Positive,* or in that parody on priesthood, in the form of a dialogue — *The Catechism of the Religion of Positivism* — any idea suggestive of even provisional remedies for such evils. His disciples suggest that the sublime doctrines of their prophet were not intended *for the vulgar.* Comparing the dogmas preached by Positivism with their practical exemplifications by its apostles, we must confess the possibility of some very achromatic doctrine being at the bottom of it. While the "high- priest" preaches that "woman must cease to be the *female* of the man";[152] while the theory of the positivist legislators on marriage and the family, chiefly consists in making the woman the "mere companion of man by ridding her of every maternal function";[153] and while they are preparing against the future a substitute for that function by applying "to the *chaste* woman" "a *latent force,*"[154] some of its lay priests openly preach polygamy, and others affirm that their doctrines are the quintessence of spiritual philosophy.

In the opinion of the Romish clergy, who labor under a chronic nightmare of the devil, Comte offers his "woman of the future" to the possession of the "incubi."[155] In the opinion of more prosaic persons, the *Divinity* of Positivism, must henceforth be regarded as a biped broodmare. Even Littre, made prudent restrictions while accepting the apostleship of this marvellous religion. This is what he wrote in 1859: "M. Comte not only thought that he found the principles, traced the outlines, and furnished the method, but that he had deduced the consequences and constructed the social and religious edifice of the future. It is in this *second* division that we make our reservations, declaring, at the same time, that we accept as an inheritance, the whole of the first."[156]

Further, he says: "M. Comte, in a grand work entitled the *System of the Positive Philosophy,* established the basis of a philosophy [?] which must finally supplant every theology and the whole of metaphysics. Such a work necessarily contains a direct application to the government of societies; as it *has nothing arbitrary in it* [?] and as we find therein a *real science* [?], my adhesion to the principles involves my adhesion to the essential consequences."

M. Littre has shown himself in the light of a true son of his prophet. Indeed the whole system of Comte appears to us to have been built on a play of words. When they say "*Positivism,*" read *Nihilism;* when you hear the word *chastity,* know that it means *impudicity*; and so on. **[Page 79]** Being a religion based on a theory of negation, its adherents can hardly carry it out practically without saying white when meaning black!

"Positive Philosophy," continues Littre, "does not accept atheism, for the atheist is not a really-emancipated mind, but is, in his own way, a theologian still; he gives his explanation about the essence of things; *he knows* how they began! . . . Atheism is Pantheism; this system is quite theological yet, and thus belongs to the ancient party."[157]

It really would be losing time to quote any more of these paradoxical dissertations. Comte attained to the apotheosis of absurdity and inconsistency when, after inventing his

---

152 A. Comte, "*Systeme de Politique Positive,*" vol. i., p. 203, etc.

153 Ibid.

154 Ibid.

155 See des Mousseaux, "*Hauts Phenomenes de la Magie,*" chap. 6.

156 Littre, "*Paroles de Philosophie Positive.*"

157 Littre, "*Paroles de Philosophie Positive,*" vii., 57.

philosophy, he named it a "Religion." And, as is usually the case, the disciples have surpassed the reformer — in absurdity. Supposititious philosophers, who shine in the American academies of Comte, like a *lampyris noctiluca* beside a planet, leave us in no doubt as to their belief, and contrast "that system of thought and life" elaborated by the French apostle with the "idiocy" of Spiritualism; of course to the advantage of the former. "To destroy, you must replace"; exclaims the author of the *Catechism of the Religion of Positivism,* quoting Cassaudiere, by the way, without crediting him with the thought; and his disciples proceed to show by what sort of a loathsome system they are anxious to replace Christianity, Spiritualism, and even Science.

"Positivism," perorates one of them, "is an *integral* doctrine. It rejects completely all forms of theological and metaphysical belief; all forms of supernaturalism, and thus — Spiritualism. The true positive spirit consists in substituting the study of the invariable laws of phenomena for that of their so-called causes, whether proximate or primary. On this ground it equally rejects atheism; *for the atheist is at bottom a theologian,*" he adds, plagiarizing sentences from Littre's works: "the atheist does not reject the problems of theology, only the solution of these, and so he is illogical. We *Positivists* reject the problem in our turn on the ground that it is utterly inaccessible to the intellect, and we would only waste our strength in a vain search for first and final causes. As you see, Positivism gives a complete explanation [?] of the world, of man, his duty and destiny . . . . "![158]

Very brilliant this; and now, by way of contrast, we will quote what a really great scientist, Professor Hare, thinks of this system. "Comte's positive philosophy," he says, "after all, is merely negative. It is admitted by Comte, that he knows nothing of *the sources* and *causes* of nature's laws; that their origination is so perfectly inscrutable as to make it idle to **[Page 80]** — take up time in any scrutiny for that purpose. . . . Of course his doctrine makes him avowedly a thorough ignoramus, as to the causes of laws, or the means by which they are established, and can have no basis but the *negative* argument above stated, in objecting to the facts ascertained in relation to the spiritual creation. Thus, while allowing the atheist his material dominion, Spiritualism will erect within and above the same space a dominion of an importance as much greater as eternity is to the average duration of human life, and as the boundless regions of the fixed stars are to the habitable area of this globe."[159]

In short, Positivism proposes to itself to destroy Theology, Metaphysics, Spiritualism, Atheism, Materialism, Pantheism, and Science, and it must finally end in destroying itself. De Mirville thinks that according to Positivism, "order will begin to reign in the human mind only on the day when psychology will become a sort of *cerebral physics,* and history a kind of social physics." The modern Mohammed first disburdens man and woman of God and their own soul, and then unwittingly disembowels his own doctrine with the too sharp sword of metaphysics, which all the time he thought he was avoiding, thus letting out every vestige of philosophy.

In 1864, M. Paul Janet, a member of the Institute, pronounced a discourse upon Positivism, in which occur the following remarkable words:

---

158 "*Spiritualism and Charlatanism.*"
159 Prof. Hare, "*On Positivism,*" p. 29.

"There are some minds which were brought up and fed on exact and positive sciences, but which feel nevertheless, a sort of instinctive impulse for philosophy. They can satisfy this instinct but with elements that they have already on hand. Ignorant in psychological sciences, having studied only the rudiments of metaphysics, they nevertheless are determined to fight these same metaphysics as well as psychology, of which they know as little as of the other. After this is done, they will imagine themselves to have founded a Positive Science, while the truth is that they have only built up a new mutilated and incomplete metaphysical theory. They arrogate to themselves the authority and infallibility properly belonging alone to the true sciences, those which are based on experience and calculations; but they lack such an authority, for their ideas, defective as they may be, nevertheless belong to the same class as those which they attack. Hence the weakness of their situation, the final ruin of their ideas, which are soon scattered to the four winds."[160]

The Positivists of America have joined hands in their untiring efforts to overthrow Spiritualism. To show their impartiality, though, they propound such novel queries as follows: " . . . how much rationality **[Page 81]** is there in the dogmas of the Immaculate Conception, the Trinity and Transubstantiation, if submitted to the tests of physiology, mathematics, and chemistry?" and they "undertake to say, that the vagaries of Spiritualism do not surpass in absurdity these eminently respectable beliefs." Very well. But there is neither theological absurdity nor spiritualistic delusion that can match in depravity and imbecility that positivist notion of "artificial fecundation." Denying to themselves all thought on primal and final causes, they apply their insane theories to the construction of an impossible woman for the worship of future generations; the living, immortal companion of man they would replace with the Indian female fetich of the Obeah, the wooden idol that is stuffed every day with serpents' eggs, to be hatched by the heat of the sun!

And now, if we are permitted to ask in the name of common-sense, why should Christian mystics be taxed with credulity or the spiritualists be consigned to Bedlam, when a *religion* embodying such revolting absurdity finds disciples even among Academicians? — when such insane rhapsodies as the following can be uttered by the mouth of Comte and admired by his followers: "My eyes are dazzled; — they open each day more and more to the increasing coincidence between the social advent of the *feminine mystery*, and the mental decadence of the eucharistical sacrament. Already the Virgin has dethroned God in the minds of Southern Catholics! Positivism realizes the Utopia of the mediæval ages, by representing all the members of the great family as the issue of a *virgin mother without a husband. . . .*" And again, after giving the *modus operandi:* "The development of the *new process* would soon cause to spring up a caste without heredity, better adapted than vulgar procreation to the recruitment of spiritual chiefs, or even temporal ones, whose authority would then rest upon an origin truly superior, which would not *shrink from an investigation.*"[161]

To this we might inquire with propriety, whether there has ever been found in the "vagaries of Spiritualism," or the mysteries of Christianity, anything more preposterous than this ideal "coming race."

---

160 "*Journal des Debats*," 1864. See also des Mousseaux's "*Hauts Phen. de la Magie*."
161 "*Philosophie Positive*," Vol. iv., p. 279.

If the tendency of materialism is not grossly belied by the behavior of some of its advocates, those who publicly preach polygamy, we fancy that whether or not there will ever be a sacerdotal stirp so begotten, we shall see no end of progeny, — the offspring of "mothers without husbands."

How natural that a philosophy which could engender such a caste of didactic incubi, should express through the pen of one of its most garrulous essayists, the following sentiments: "This is a sad, a very sad age,[162] **[Page 82]** full of dead and dying faiths; full of idle prayers sent out in vain search for the departing gods. But oh! it is a glorious age, full of the golden light which streams from the ascending sun of science! What shall we do for those who are shipwrecked in faith, *bankrupt in intellect,* but . . . who seek comfort in the *mirage of spiritualism,* the delusions of transcendentalism, or the *will o' the wisp* of mesmerism? . . ."

The *ignis fatuus,* now so favorite an image with many dwarf philosophers, had itself to struggle for recognition. It is not so long since the now familiar phenomenon was stoutly denied by a correspondent of the London *Times,* whose assertions carried weight, till the work of Dr. Phipson, supported by the testimony of Beccaria, Humboldt, and other naturalists, set the question at rest.[163] The Positivists should choose some happier expression, and follow the discoveries of science at the same time. As to mesmerism, it has been adopted in many parts of Germany, and is publicly used with undeniable success in more than one hospital; its occult properties have been proved and are believed in by physicians, whose eminence, learning, and merited fame, the self-complacent lecturer on mediums and insanity cannot well hope to equal.

We have to add but a few more words before we drop this unpleasant subject. We have found Positivists particularly happy in the delusion that the *greatest scientists* of Europe were Comtists. How far their claims may be just, as regards other *savants,* we do not know, but Huxley, whom all Europe considers one of her greatest scientists, most decidedly declines that honor, and Dr. Maudsley, of London, follows suit. In a lecture delivered by the former gentleman in 1868, in Edinburgh, on *The Physical Basis of Life,* he even appears to be very much shocked at the liberty taken by the Archbishop of York, in identifying him with Comte's philosophy. "So far as I am concerned," says Mr. Huxley, "the most reverend prelate might dialectically hew Mr. Comte in pieces, as a modern Agag, and I would not attempt to stay his hand. In so far as my study of what specially characterizes the positive philosophy has led me, I find, therein, little or nothing of any scientific value, and a great deal which is *as thoroughly antagonistic to the very essence of science as anything in ultramontane Catholicism.* In fact, Comte's philosophy in practice might be compendiously described as *Catholicism minus Christianity.*" Further, Huxley even becomes wrathful, and falls to accusing Scotchmen of ingratitude for having allowed the Bishop to mistake Comte for the founder of a philosophy which belonged by right to Hume. "It was enough," exclaims the professor, **[Page 83]** "to make David Hume turn in his grave, that here, almost within earshot of his house, an interested audience should have listened, without a murmur, whilst his most characteristic doctrines were attributed to a French writer of fifty years later date, in whose *dreary and verbose pages we miss alike the vigor of thought and the clearness of style. . . .*"[164]

---

162 Dr. F. R. Marvin, "*Lecture on Insanity*."
163 See Howitt, "*History of the Supernatural,*" vol. ii.
164 Prof. Huxley, "*Physical Basis of Life.*"

Poor Comte! It appears that the highest representatives of his philosophy are now reduced, at least in this country, to "one physicist, one physician who has made a specialty of nervous diseases, and one lawyer." A very witty critic nicknamed this desperate trio, "*an anomalistic triad,* which, amid its arduous labors, finds no time to acquaint itself with the principles and laws of their language."[165]

To close the question, the Positivists neglect no means to overthrow Spiritualism in favor of their *religion.* Their high priests are made to blow their trumpets untiringly; and though the walls of no modern Jericho are ever likely to tumble down in dust before their blast, still they neglect no means to attain the desired object. Their paradoxes are unique, and their accusations against spiritualists irresistible in logic. In a recent lecture, for instance, it was remarked that: "The exclusive exercise of *religious* instinct is productive of sexual immorality. Priests, monks, nuns, saints, *media,* ecstatics, and devotees are famous for their impurities."[166]

We are happy to remark that, while Positivism loudly proclaims itself a religion, Spiritualism has never pretended to be anything more than a science, a growing philosophy, or rather a research in hidden and as yet unexplained forces in nature. The objectiveness of its various phenomena has been demonstrated by more than one genuine representative of science, and as ineffectually denied by her "monkeys." Finally, it may be remarked of our Positivists who deal so unceremoniously with every psychological phenomenon, that they are like Samuel Butler's rhetorician, who

". . . . could not ope
His mouth, but out there flew a *trope.*"

We would there were no occasion to extend the critic's glance beyond the circle of triflers and pedants who improperly wear the title of men **[Page 84]** of science. But it is also undeniable that the treatment of new subjects by those whose rank is high in the scientific world but too often passes unchallenged, when it is amenable to censure. The cautiousness bred of a fixed habit of experimental research, the tentative advance from opinion to opinion, the weight accorded to recognized authorities — all foster a conservatism of thought which naturally runs into dogmatism. The price of scientific progress is too commonly the martyrdom or ostracism of the innovator. The reformer of the laboratory must, so to speak, carry the citadel of custom and prejudice at the point of the bayonet. It is rare that even a postern- door is left ajar by a friendly hand. The noisy protests and impertinent criticisms of the little people of the antechamber of science, he can afford to let pass unnoticed; the hostility of the other class is a real peril that the innovator must face and overcome. Knowledge does increase apace, but the great body of scientists are not entitled to the credit. In every instance they have done their best to shipwreck the new discovery, together with the discoverer. The palm is to him who has won it by individual courage, intuitiveness, and persistency.

---

165 Reference is made to a card which appeared some time since in a New York paper, signed by three persons styling themselves as above, and assuming to be a scientific committee appointed two years before to investigate spiritual phenomena. The criticism on the triad appeared in the "*New Era*" magazine.
166 Dr. Marvin, "*Lecture on Insanity,*" N. Y., 1875.

Few are the forces in nature which, when first announced, were not laughed at,and then set aside as absurd and unscientific. Humbling the pride of those who had not discovered anything, the just claims of those who have been denied a hearing until negation was no longer prudent, and then — alas for poor, selfish humanity! these very discoverers too often became the opponents and oppressors, in their turn, of still more recent explorers in the domain of natural law! So, step by step, mankind move around their circumscribed circle of knowledge, science constantly correcting its mistakes, and readjusting on the following day the erroneous theories of the preceding one. This has been the case, not merely with questions pertaining to psychology, such as mesmerism, in its dual sense of a physical and spiritual phenomenon, but even with such discoveries as directly related to exact sciences, and have been easy to demonstrate.

What can we do? Shall we recall the disagreeable past? Shall we point to mediæval scholars conniving with the clergy to deny the Heliocentric theory, for fear of hurting an ecclesiastical dogma? Must we recall how learned conchologists once denied that the fossil shells, found scattered over the face of the earth, were ever inhabited by living animals at all? How the naturalists of the eighteenth century declared these but mere *fac-similes* of animals? And how these naturalists fought and quarrelled and battled and called each other names, over these venerable mummies of the ancient ages for nearly a century, until Buffon settled the question by proving to the negators that they were mistaken? Surely an oyster-shell is anything but transcendental, and ought to be quite a palpable subject for any exact study; and if the scientists could not agree **[Page 85]** on that, we can hardly expect them to believe at all that evanescent forms, — of hands, faces, and whole bodies sometimes — appear at the seances of spiritual mediums, when the latter are honest.

THE LONDON MATERIALISTS

There exists a certain work which might afford very profitable reading for the leisure hours of skeptical men of science. It is a book published by Flourens, the Perpetual Secretary of the French Academy, called *Histoire des Recherches de Buffon.* The author shows in it how the great naturalist combated and finally conquered the advocates of the *fac-simile* theory; and how they still went on denying everything under the sun, until at times the learned body fell into a fury, an epidemic of negation. It denied Franklin and his refined electricity; laughed at Fulton and his concentrated steam; voted the engineer Perdormet a strait-jacket for his offer to build railroads; stared Harvey out of countenance; and proclaimed Bernard de Palissy "as stupid as one of his own pots!"

In his oft-quoted work, *Conflict between Religion and Science*, Professor Draper shows a decided propensity to kick the beam of the scales of justice, and lay all such impediments to the progress of science at the door of the clergy alone. With all respect and admiration due to this eloquent writer and scientist, we must protest and give every one his just due. Many of the above-enumerated discoveries are mentioned by the author of the *Conflict.* In every case he denounces the bitter resistance on the part of the clergy, and keeps silent on the like opposition invariably experienced by every new discoverer at the hands of science. His claim on behalf of science that "knowledge is power" is undoubtedly just. But abuse of power, whether it proceeds from excess of wisdom or ignorance is alike obnoxious in its effects. Besides, the clergy are silenced now. Their protests would at this day be scarcely noticed in the world of science. But while theology is kept in the background, the scientists have seized the sceptre of despotism with both hands, and they use it, like the cherubim and flaming sword of Eden, to keep the people away from the tree of immortal life and

within this world of perishable matter.

The editor of the London *Spiritualist,* in answer to Dr. Gully's criticism of Mr. Tyndall's fire-mist theory, remarks that if the entire body of spiritualists are not roasting alive at Smithfield in the present century, it is to science alone that we are indebted for this crowning mercy. Well, let us admit that the scientists are indirectly public benefactors in this case, to the extent that the burning of erudite scholars is no longer fashionable. But is it unfair to ask whether the disposition manifested toward the spiritualistic doctrine by Faraday, Tyndall, Huxley, Agassiz, and others, does not warrant the suspicion that if these learned gentlemen **[Page 86]** and their following had the unlimited power once held by the Inquisition, spiritualists would not have reason to feel as easy as they do now? Even supposing that they should not roast believers in the existence of a spirit-world — it being unlawful to cremate people alive — would they not send every spiritualist they could to Bedlam? Do they not call us "incurable monomaniacs," "hallucinated fools," "fetich-worshippers," and like characteristic names? Really, we cannot see what should have stimulated to such extent the gratitude of the editor of the London *Spiritualist,* for the benevolent tutelage of the men of science. We believe that the recent Lankester-Donkin-Slade prosecution in London ought at last to open the eyes of hopeful spiritualists, and show them that stubborn materialism is often more stupidly bigoted than religious fanaticism itself.

One of the cleverest productions of Professor Tyndall's pen is his caustic essay upon *Martineau and Materialism.* At the same time it is one which in future years the author will doubtless be only too ready to trim of certain unpardonable grossnesses of expression. For the moment, however, we will not deal with these, but consider what he has to say of the phenomenon of consciousness. He quotes this question from Mr. Martineau: "A man can say 'I feel, I think, I love'; but how does consciousness infuse itself into the problem?" And thus answers: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a molecular action in the brain occur simultaneously; we do not possess the intellectual organ nor apparently any rudiments of the organ, which would enable us to pass by a process of reasoning from one to the other. They appear together, but *we do not know why.* Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still remain intellectually impassable."[167]

This chasm, as impassable to Professor Tyndall as the fire-mist where the scientist is confronted with his unknowable cause, is a barrier only to men without spiritual intuitions. Professor Buchanan's *Outlines of Lectures on the Neurological System of Anthropology,* a work

---

167 Tyndall, "*Fragments of Science.*"

written so far back as 1854, contains suggestions that, if the sciolists **[Page 87]** would only heed them, would show how a bridge can be thrown across this dreadful abyss. It is one of the bins in which the thought-seed of future harvests is stored up by a frugal present. But the edifice of materialism is based entirely upon that gross sub-structure — the reason. *When they have stretched its capabilities to their utmost limits, its teachers can at best only disclose to us an universe of molecules animated by an occult impulse.* What better diagnosis of the ailment of our scientists could be asked than can be derived from Professor Tyndall's analysis of the mental state of the Ultramontane clergy by a very slight change of names. For "spiritual guides" read "scientists," for "prescientific past" substitute "materialistic present," say "spirit" for "science," and in the following paragraph we have a life portrait of the modern man of science drawn by the hand of a master:

" . . . Their spiritual guides live so exclusively in the prescientific past, that even the really strong intellects among them are reduced to atrophy as regards scientific truth. Eyes they have and see not; ears they have and hear not; for both eyes and ears are taken possession of by the sights and sounds of another age. In relation to science, the Ultramontane brain, through lack of exercise, is virtually the undeveloped brain of the child. And thus it is that as children in scientific knowledge, but as potent wielders of spiritual power among the ignorant, they countenance and enforce practices sufficient to bring the blush of shame to the cheeks of the more intelligent among themselves."[168] The Occultist holds this mirror up to science that it may see how it looks itself.

Since history recorded the first laws established by man, there never was yet a people, whose code did not hang the issues of the life and death of its citizens upon the testimony of two or three credible witnesses. "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death,"[169] says Moses, the first legislator we meet in ancient history. "The laws which put to death a man on the deposition of one witness are fatal to freedom" — says Montesquieu. "Reason claims there should be two witnesses."[170]

Thus the value of evidence has been tacitly agreed upon and accepted in every country. But the scientists will not accept the evidence of the million against one. In vain do hundreds of thousands of men testify to facts. *Oculos habent et non vident*! They are determined to remain blind and deaf. Thirty years of practical demonstrations and the testimony of some millions of believers in America and Europe are certainly entitled to some degree of respect and attention. Especially so, when **[Page 88]** the verdict of twelve spiritualists, influenced by the evidence testified to by any two others, is competent to send even a scientist to swing on the gallows for a crime, perhaps committed under the impulse supplied by a commotion among the cerebral molecules unrestrained by a consciousness of future moral RETRIBUTION.

Toward science as a whole, as a divine goal, the whole civilized world ought to look with respect and veneration; for science alone can enable man to understand the Deity by the true appreciation of his works. "Science *is the understanding of truth or facts,*" says Webster; "it is an investigation of truth *for its own sake* and a pursuit of pure knowledge." If

168 Tyndall, Preface to "*Fragments of Science*."
169 *Deuteronomy*, chap. xvii., 6.
170 Montesquieu, *Esprit des Lois I.*, xii., chap. 3.

the definition be correct, then the majority of our modern scholars have proved false to their goddess. "Truth for its own sake!" And where should the keys to every truth in nature be searched for, unless in the hitherto unexplored mystery of psychology? Alas! that in questioning nature so many men of science should daintily sort over her facts and choose only such for study as best bolster their prejudices.

Psychology has no worse enemies than the medical school denominated *allopathists*. It is in vain to remind them that of the so-called exact sciences, medicine, confessedly, least deserves the name. Although of all branches of medical knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance-intuitions, they almost wholly neglect it. The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity.* Thousands of unlucky patients may die meanwhile, but so long as professional honor is vindicated, this is a matter of secondary importance.

Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery. Bleeding, by leeching, cupping, and the lancet, had its epidemic of popularity, but at last fell into merited disgrace; water, now freely given to fevered patients, was once denied them, warm baths were superseded by cold water, and for a while hydropathy was a mania. Peruvian bark — which a modern defender of biblical authority seriously endeavors to identify with the paradisiacal "Tree of Life,"[171] and which was brought to Spain in 1632 — was neglected for **[Page 89]** years. The Church, for once, showed more discrimination than science. At the request of Cardinal de Lugo, Innocent X. gave it the prestige of his powerful name.

BORROWED ROBES

In an old book entitled *Demonologia,* the author cites many instances of important remedies which being neglected at first afterward rose into notice through mere accident. He also shows that most of the new discoveries in medicine have turned out to be no more than "the revival and readoption of very ancient practices." During the last century, the root of the male fern was sold and widely advertised as a secret nostrum by a Madame Nouffleur, a female quack, for the effective cure of the tapeworm. The secret was bought by Louis XV. for a large sum of money; after which the physicians discovered that it was recommended and administered in that disease by Galen. The famous powder of the Duke of Portland for the gout, was the *diacentaureon* of Cælius Aurelianus. Later it was ascertained that it had been used by the earliest medical writers, who had found it in the writings of the old Greek philosophers. So with the *eau medicinale* of Dr. Husson, whose name it bears. This famous remedy for the gout was recognized under its new mask to be the *Colchicum autumnale,* or meadow saffron, which is identical with a plant called

171 C. B. Warring.

Hermodactylus, whose merits as a certain antidote to gout were recognized and defended by Oribasius, a great physician of the fourth century, and Ætius Amidenus, another eminent physician of Alexandria (fifth century). Subsequently it was abandoned and fell into disfavor only because it was *too old* to be considered good by the members of the medical faculties that flourished toward the end of the last century!

Even the great Magendie, the wise physiologist, was not above discovering that which had already been discovered and found good by the oldest physicians. His proposed remedy against consumption, namely, the use of prussic acid, may be found in the works of Linnæus, *Amenitates Academicæ,* vol. iv., in which he shows distilled laurel water to have been used with great profit in pulmonary consumption. Pliny also assures us that the extract of almonds and cherry-pits had cured the most obstinate coughs. As the author of *Demonologia* well remarks, it may be asserted with perfect safety that "all the various secret preparations of opium which have been lauded as the discovery of modern times, may be recognized in the works of ancient authors," who see themselves so discredited in our days.

It is admitted on all hands that from time immemorial the distant East was the land of knowledge. Not even in Egypt were botany and mineralogy so extensively studied as by the savants of archaic Middle Asia. Sprengel, unjust and prejudiced as he shows himself in everything else, confesses this much in his *Histoire de la Medicine.* And yet, **[Page 90]** notwithstanding this, whenever the subject of magic is discussed, that of India has rarely suggested itself to any one, for of its general practice in that country less is known than among any other ancient people. With the Hindus it was and is more esoteric, if possible, than it was even among the Egyptian priests. So sacred was it deemed that its existence was only half admitted, and it was only practiced in public emergencies. *It was more than a religious matter, for it was considered divine.* The Egyptian hierophants, notwithstanding the practice of a stern and pure morality, could not be compared for one moment with the ascetical Gymnosophists, either in holiness of life or miraculous powers developed in them by the supernatural adjuration of everything earthly. By those who knew them well they were held in still greater reverence than the magians of Chaldea. Denying themselves the simplest comforts of life, they dwelt in woods, and led the life of the most secluded hermits,[172] while their Egyptian brothers at least congregated together. Notwithstanding the slur thrown by history on all who practiced magic and divination, it has proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice. Numerous are the volumes preserved in Hindu convents, in which are recorded the proofs of their learning. To attempt to say whether these Gymnosophists were the real founders of magic in India, or whether they only practiced what had passed to them as an inheritance from the earliest Rishis[173]— the seven primeval sages — would be regarded as a mere speculation by exact scholars. "The care which they took in educating youth, in familiarizing it with generous and virtuous sentiments, did them peculiar honor, and their maxims and discourses, as recorded by historians, prove that they were expert in matters of philosophy, metaphysics, astronomy, morality, and religion," says a modern writer.

---

172 Ammianus Marcellinus, xxiii., 6.

173 The Rishis were seven in number, and lived in days anteceding the Vedic period. They were known as sages, and held in reverence like demigods. Haug shows that they occupy in the Brahmanical religion a position answering to that of the twelve sons of Jacob in the Jewish Bible. The Brahmans claim to descend directly from these Rishis.

They preserved their dignity under the sway of the most powerful princes, whom they would *not* condescend to visit, or to trouble for the slightest favor. If the latter desired the advice or the prayers of the holy men, they were either obliged to go themselves, or to send messengers. To these men no secret power of either plant or mineral was unknown. They had fathomed nature to its depths, while psychology and physiology were to them open books, and the result was that science or machagiotia that is now termed, so superciliously, *magic*.

While the miracles recorded in the Bible have become accepted facts **[Page 91]** with the Christians, to disbelieve which is regarded as infidelity, the narratives of wonders and prodigies found in the *Atharva-Veda*,[174] either provoke their contempt or are viewed as evidences of diabolism. And yet, in more than one respect, and notwithstanding the unwillingness of certain Sanscrit scholars, we can show the identity between the two. Moreover, as the Vedas have now been proved by scholars to antedate the Jewish *Bible* by many ages, the inference is an easy one that if one of them has borrowed from the other, the Hindu sacred books are not to be charged with plagiarism.

First of all, their cosmogony shows how erroneous has been the opinion prevalent among the civilized nations that Brahma was ever considered by the Hindus their chief or Supreme God. Brahma is a secondary deity, and like Jehovah is "a *mover of the waters*." He is the *creating* god, and has in his allegorical representations four heads, answering to the four cardinal points. He is the demiurgos, the *architect* of the world. "In the primordiate state of the creation," says Polier's *Mythologie des Indous*, "the rudimental universe, submerged in water, reposed in the bosom of the Eternal. Sprang from this chaos and darkness, Brahma, the architect of the world, poised on a lotus-leaf floated (moved?) upon the waters, unable to discern anything but water and darkness." This is as identical as possible with the Egyptian cosmogony, which shows in its opening sentences Athtor[175] or Mother Night (which represents illimitable darkness) as the primeval element which covered the infinite abyss, animated by water and the universal spirit of the Eternal, dwelling alone in Chaos. As in the Jewish Scriptures, the history of the creation opens with the spirit of God and his creative emanation — another Deity.[176] Perceiving such a dismal state of things, Brahma soliloquizes in consternation: "Who am I? Whence came I?" Then he hears a voice: "Direct your prayer to Bhagavant — the Eternal, known, also, as Parabrahma." Brahma, rising from his natatory position, seats himself upon the lotus in an attitude of contemplation, and reflects upon the Eternal, who, pleased with this evidence of piety, disperses the primeval darkness and opens his understanding. "After this Brahma issues from the universal egg — (infinite chaos) as *light*, for his understanding is now opened, and he sets himself to work; he *moves* on the eternal waters, with the spirit of God within himself; in his capacity of *mover* of the waters he is *Narayana*."

The lotus, the sacred flower of the Egyptians, as well as the Hindus, is the symbol of Horus as it is that of Brahma. No temples in Thibet or **[Page 92]** Nepaul are found without it; and the meaning of this symbol is extremely suggestive. The sprig of *lilies* placed in the hand of the

174 The fourth Veda.
175 Orthography of the "Archaic Dictionary."
176 We do not mean the current or accepted Bible, but the *real* Jewish one explained kabalistically.

archangel, who offers them to the Virgin Mary, in the pictures of the "Annunciation," have in their esoteric symbolism precisely the same meaning. We refer the reader to Sir William Jones.[177] With the Hindus, the lotus is the emblem of the productive power of nature, through the agency of fire and water (spirit and matter). "Eternal!" says a verse in the *Bhagavad Gita,* "I see Brahma the creator enthroned in *thee* above the lotus!" and Sir W. Jones shows that the seeds of the lotus contain — even before they germinate — perfectly-formed leaves, the miniature shapes of what one day, as perfected plants, they will become; or, as the author of *The Heathen Religion,* has it — "nature thus giving us a specimen of the *preformation* of its productions"; adding further that "the seed of all *phœnogamous* plants bearing *proper* flowers, contain *an embryo plantlet ready formed.*"[178]

EMANATION OF THE OBJECTIVE UNIVERSE FROM THE SUBJECTIVE

With the Buddhists, it has the same signification. Maha-Maya, or Maha-Deva, the mother of Gautama Buddha, had the birth of her son announced to her by Bhodisat (the spirit of Buddha), who appeared beside her couch with a *lotus* in his hand. Thus, also, Osiris and Horus are represented by the Egyptians constantly in association with the lotus-flower.

These facts all go to show the identical parentage of this idea in the three religious systems, Hindu, Egyptian and Judaico-Christian. Wherever the mystic water-lily (lotus) is employed, it signifies the emanation of the objective from the concealed, or subjective — the eternal thought of the ever-invisible Deity passing from the abstract into the concrete or visible form. For as soon as darkness was dispersed and "there was light," Brahma's understanding was opened, and he saw in the ideal world (which had hitherto lain eternally concealed in the Divine thought) the archetypal forms of all the infinite future things that would be called into existence, and hence become visible. At this first stage of action, Brahma had not yet become the architect, the builder of the universe, for he had, like the architect, to first acquaint himself with the plan, and realize the ideal forms which were buried in the bosom of the Eternal One, as the future lotus-leaves are concealed within the seed of that plant. And it is in this idea that we must look for the origin and explanation of the verse in the Jewish cosmogony, which reads: "And God said, Let the earth bring forth . . . the fruit-tree yielding fruit after his kind, *whose seed is in itself.*" In all the primitive religions, the "Son of the Father" is the creative God — *i.e.,* His thought made visible; and before the Christian era, from the Trimurti of the Hindus down to the **[Page 93]** three kabalistic heads of the Jewish-explained scriptures, the triune godhead of each nation was fully defined and substantiated in its allegories. In the Christian creed we see but the artificial engrafting of a new branch upon the old trunk; and the adoption by the Greek and Roman churches of the lily-symbol held by the archangel at the moment of the Annunciation, shows a thought of precisely the same metaphysical significance.

The lotus is the product of fire (heat) and water, hence the dual symbol of spirit and matter. The God Brahma is the second person of the Trinity, as are Jehovah (Adam-Kadmon) and Osiris, or rather Pimander, or the Power of the Thought Divine, of Hermes; for it is Pimander who represents the root of all the Egyptian Sun-gods. The Eternal is the

177 "*Dissertations Relating to Asia.*"
178 Dr. Gross, p. 195.

Spirit of Fire, which stirs up and fructifies and develops into a concrete form everything that is born of water or the primordial earth, evolved out of Brahma; but the universe is itself Brahma, and he is the universe. This is the philosophy of Spinoza, which he derived from that of Pythagoras; and it is the same for which Bruno died a martyr. How much Christian theology has gone astray from its point of departure, is demonstrated in this historical fact. Bruno was slaughtered for the exegesis of a symbol that was adopted by the earliest Christians, and expounded by the apostles! The sprig of water-lilies of Bhodisat, and later of Gabriel, typifying fire and water, or the idea of creation and generation, is worked into the earliest dogma of the baptismal sacrament.

Bruno's and Spinoza's doctrines are nearly identical, though the words of the latter are more veiled, and far more cautiously chosen than those to be found in the theories of the author of the *Causa Principio et Uno,* or the *Infinito Universo e Mondi.* Both Bruno, who confesses that the source of his information was Pythagoras, and Spinoza, who, without acknowledging it as frankly, allows his philosophy to betray the secret, view the First Cause from the same stand-point. With them, God is an Entity totally *per se,* an Infinite Spirit, and the only Being utterly free and independent of either effects or other causes; who, through that same Will which produced all things and gave the first impulse to every cosmic law, perpetually keeps in existence and order everything in the universe. As well as the Hindu Swâbhâvikas, erroneously called Atheists, who assume that all things, men as well as gods and spirits, were born from Swabhâva, or their own nature,[179] both **[Page 94]** Spinoza and Bruno were led to the conclusion that *God is to be sought for within nature and not without.* For, creation being proportional to the power of the Creator, the universe as well as its Creator must be infinite and eternal, one form emanating from its own essence, and creating in its turn another. The modern commentators affirm that Bruno, "*unsustained by the hope of another and better world,* still surrendered his life rather than his convictions"; thereby allowing it to be inferred that Giordano Bruno had no belief in the continued existence of man after death. Professor Draper asserts most positively that Bruno did not believe in the immortality of the soul. Speaking of the countless victims of the religious intolerance of the Popish Church, he remarks: "The passage from this life to the next, though through a hard trial, was the passage from a transient trouble to eternal happiness. . . . On his way through the dark valley, the martyr believed that there was an invisible hand that would lead him. . . . For Bruno there was no such support. The philosophical opinions, for the sake of which he surrendered his life, could give him no consolation."[180]

But Professor Draper seems to have a very superficial knowledge of the true belief of the philosophers. We can leave Spinoza out of the question, and even allow him to remain in the eyes of his critics an utter atheist and materialist; for the cautious reserve which he placed upon himself in his writings makes it extremely difficult for one who does not read him between the lines, and is not thoroughly acquainted with the hidden meaning of the

---

179 Brahma does *not* create the earth, *Mirtlok,* any more than the rest of the universe. Having evolved himself from the soul of the world, once separated from the First Cause, he emanates in his turn all nature out of himself. He does not stand above it, but is mixed up with it; and Brahma and the universe form one Being, each particle of which is in its essence Brahma himself, who proceeded out of himself. [Burnouf, "Introduction," p. 118.]
180 "*Conflict between Religion and Science,*" 180.

Pythagorean metaphysics, to ascertain what his real sentiments were. But as for Giordano Bruno, if he adhered to the doctrines of Pythagoras he must have believed in another life, hence, he could not have been an atheist whose philosophy offered him no such "consolation." His accusation and subsequent confession, as given by Professor Domenico Berti, in his *Life of Bruno*, and compiled from original documents recently published, proved beyond doubt what were his *real* philosophy, creed and doctrines. In common with the Alexandrian Platonists, and the later Kabalists, he held that Jesus was a magician in the sense given to this appellation by Porphyry and Cicero, who call it the *divina sapientia* (divine knowledge), and by Philo Judæs, who described the Magi as the most wonderful inquirers into the hidden mysteries of nature, not in the degrading sense given to the word magic in our century. In his noble conception, *the Magi were holy men, who, setting themselves apart from everything else on this earth, contemplated the divine virtues and understood the divine nature of the gods and spirits, the more clearly; and so, initiated others into the same mysteries,* **[Page 95]** *which consist in one holding an uninterrupted intercourse with these invisible beings during life.* But we will show Bruno's inmost philosophical convictions better by quoting fragments from the *accusation* and his *own confession.*

The charges in the denunciation of Mocenigo, his accuser, are expressed in the following terms:

"I, Zuane Mocenigo, son of the most illustrious Ser Marcantonio, denounce to your very reverend fathership, by constraint of my conscience and by order of my confessor, that I have heard say by Giordano Bruno, several times when he discoursed with me in my house, that it is great blasphemy in Catholics to say that the bread transubstantiates itself into flesh; that he is opposed to the Mass; that no religion pleases him; that Christ was a wretch (*un tristo*), and that if he did wicked works to seduce the people he might well predict that He ought to be impaled; that there is no distinction of persons in God, and that it would be imperfection in God; that the world is eternal, and that there are infinite worlds, and that God makes them continually, because, he says, He desires all He can; that Christ did apparent miracles and was a *magician*, and so were the apostles, and that he had a mind to do as much and more than they did; that Christ showed an unwillingness to die, and shunned death all He could; that there is no punishment of sin, and that souls created by the operation of nature pass from one animal to another, and that as the brute animals are born of corruption, so also are men when after dissolution they come to be born again."

Perfidious as they are, the above words plainly indicate the belief of Bruno in the Pythagorean metempsychosis, which, misunderstood as it is, still shows a belief in the *survival* of man in one shape or another. Further, the accuser says:

"He has shown indications of wishing to make himself the author of a new sect, under the name of '*New Philosophy*.' He has said that the Virgin could not have brought forth, and that our Catholic faith is all full of blasphemies against the majesty of God; that the monks ought to be deprived of the right of disputation and their revenues, because they pollute the world; that they are all asses, and that our opinions are doctrines of asses; that we have no proof that our faith has merit with God, and that not to do to others what we would not have done to ourselves suffices for a good life, and that he laughs at all other sins, and wonders how God can endure so many heresies in Catholics. He says that he means to apply himself to the art of divination, and make all the world run after him; that St. Thomas and all the Doctors knew nothing to compare with him, and that he could ask questions of all the first theologians of the world that they could not answer." **[Page 96]**

To this, the accused philosopher answered by the following profession of faith, which is

that of every disciple of the ancient masters:

"I hold, in brief, to an infinite universe, that is, an effect of infinite divine power, because I esteemed it a thing unworthy of divine goodness and power, that being able to produce besides this world another and infinite others, it should produce a finite world. Thus I have declared that there are infinite particular worlds similar to this of the earth, which, with Pythagoras, I understand to be a star similar in nature with the moon, the other planets, and the other stars, which are infinite; and that all those bodies are worlds, and without number, which thus constitute the infinite universality in an infinite space, and this is called the infinite universe, in which are innumerable worlds, so that there is a double kind of infinite greatness in the universe, and of a multitude of worlds. Indirectly, this may be understood to be repugnant to the truth according to the true faith.

"Moreover, I place in this universe a universal Providence, by virtue of which everything lives, vegetates and moves, and stands in its perfection, and I understand it in two ways; one, in the mode in which the whole soul is present in the whole and every part of the body, and this I call nature, the shadow and footprint of divinity; the other, the ineffable mode in which God, by essence, presence, and power, is in all and above all, not as part, not as soul, but in mode inexplicable.

"Moreover, I understand all the attributes in divinity to be one and the same thing. Together with the theologians and great philosophers, I apprehend three attributes, power, wisdom, and goodness, or, rather, mind, intellect, love, with which things have first, being, through the mind; next, ordered and distinct being, through the intellect; and third, concord and symmetry, through love. Thus I understand being in all and over all, as there is nothing without participation in being, and there is no being without essence, just as nothing is beautiful without beauty being present; thus nothing can be free from the divine presence, and thus by way of reason, and not by way of substantial truth, do I understand distinction in divinity.

"Assuming then the world caused and produced, I understand that, according to all its being, it is dependent upon the first cause, so that it did not reject the name of creation, which I understand that Aristotle also has expressed, saying, 'God is that upon whom the world and all nature depends,' so that according to the explanation of St. Thomas, whether it be eternal or in time, it is, according to all its being, dependent on the first cause, and nothing in it is independent.

"Next, in regard to what belongs to the true faith, not speaking philosophically, to come to individuality about the divine persons, the **[Page 97]** wisdom and the son of the mind, called by philosophers intellect, and by theologians the word, which ought to be believed to have taken on human flesh. But I, abiding in the phrases of philosophy, have not understood it, but have doubted and held it with inconstant faith, not that I remember to have shown marks of it in writing nor in speech, except indirectly from other things, something of it may be gathered as by way of ingenuity and profession in regard to what may be proved by reason and concluded from natural light. Thus, in regard to the Holy Spirit in a third person, I have not been able to comprehend, as ought to be believed, but, according to the Pythagoric manner, in conformity to the manner shown by Solomon, I have understood it as the soul of the universe, or adjoined to the universe according to the saying of the wisdom of Solomon: 'The spirit of God filled all the earth, and that which contains all things,' all which conforms equally to the Pythagoric doctrine explained by Virgil in the text of the *Æneid*:

Principio coelum ac terras camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem;

and the lines following.

"From this spirit, then, which is called the life of the universe, I understand, in my philosophy, proceeds life and soul to everything which has life and soul, which, moreover, I understand to be immortal, as also to bodies, which, as to their substance, are all immortal, there being no other death than division and congregation, which doctrine seems expressed in *Ecclesiastes*, where it is said that 'there is nothing new under the sun; that which is is that which was.' "

Furthermore, Bruno confesses his inability to comprehend the doctrine of three persons in the godhead, and his doubts of the incarnation of God in Jesus, but firmly pronounces his belief in the *miracles* of Christ. How could he, being a Pythagorean philosopher, discredit them? If, under the merciless constraint of the Inquisition, he, like Galileo, subsequently recanted, and threw himself upon the clemency of his ecclesiastical persecutors, we must remember that he spoke like a man standing between the rack and the fagot, and human nature cannot always be heroic when the corporeal frame is debilitated by torture and imprisonment.

But for the opportune appearance of Berti's authoritative work, we would have continued to revere Bruno as a martyr, whose bust was deservedly set high in the Pantheon of Exact Science, crowned with laurel by the hand of Draper. But now we see that their hero of an hour **[Page 98]** is neither atheist, materialist, nor positivist, but simply a Pythagorean who taught the philosophy of Upper Asia, and claimed to possess the powers of the magicians, so despised by Draper's own school! Nothing more amusing than this *contretemps* has happened since the supposed statue of St. Peter was discovered by irreverent archæologists to be nothing else than the Jupiter of the Capitol, and Buddha's identity with the Catholic St. Josaphat was satisfactorily proven.

Thus, search where we may through the archives of history, we find that there is no fragment of modern philosophy — whether Newtonian, Cartesian, Huxleyian or any other — but has been dug from the Oriental mines. Even Positivism and Nihilism find their prototype in the exoteric portion of Kapila's philosophy, as is well remarked by Max Müller. It was the inspiration of the Hindu sages that penetrated the mysteries of Pragnâ Pâramitâ (perfect wisdom); their hands that rocked the cradle of the first ancestor of that feeble but noisy child that we have christened MODERN SCIENCE. **[Page 99]**

CHAPTER IV

"I choose the nobler part of Emerson, when, after various disenchantments, he exclaimed, 'I covet Truth.' The gladness of true heroism visits the heart of him who is really competent to say this."

TYNDALL

"A testimony is sufficient when it rests on:
1st. A great number of very sensible witnesses who agree in having seen *well*.
2d. Who are sane, bodily and mentally.
3d. Who are impartial and disinterested.
4th. Who unanimously agree.
5th. Who solemnly certify to the fact."

VOLTAIRE

Dictiannaire Philosophique

THE Count Agenor de Gasparin is a devoted Protestant. His battle with des Mousseaux, de Mirville and other fanatics who laid the whole of the spiritual phenomena at the door of Satan, was long and fierce. Two volumes of over fifteen hundred pages are the result, proving the *effects,* denying the *cause,* and employing superhuman efforts to invent every other possible explanation that could be suggested rather than the true one.

The severe rebuke received by the *Journal des Debats* from M. de Gasparin, was read by all civilized Europe.[181] After that gentleman had minutely described numerous manifestations that he had witnessed himself, this journal very impertinently proposed to the authorities in France to send all those who, after having read the *fine* analysis of the "spiritual hallucinations" published by Faraday, should insist on crediting this delusion, to the lunatic asylum for *Incurables.* "Take care," wrote de Gasparin in answer, "the representatives of the exact sciences are on their way to become . . . the *Inquisitors* of our days. . . . Facts are stronger than Academies. Rejected, denied, mocked, they nevertheless are facts, and *do* exist."[182]

THEORY OF DE GASPARIN

The following affirmations of physical phenomena, as witnessed by himself and Professor Thury, may be found in de Gasparin's voluminous work.

THEORY OF THURY

"The experimenters have often seen the legs of the table glued, so to say, to the floor, and, notwithstanding the excitement of those present, refuse to be moved from their place.

181 "*Des Tables*," vol. i, p. 213.
182 Ibid., 216.

On other occasions they have seen the tables levitated in quite an energetic way. They heard, with their own [Page 100] ears, loud as well as gentle raps, the former threatening to shatter the table to pieces on account of their violence, the latter so soft as to become hardly perceptible.
. . . As to Levitations Without Contact, we found means to produce them easily, and with success. . . . And such levitations do not pertain to isolated results. We have reproduced them over Thirty times. [183]. . . One day the table will turn, and lift its legs successively, its weight being augmented by a man weighing eighty-seven kilogrammes seated on it; another time it will remain motionless and immovable, notwithstanding that the person placed on it weighs but sixty..[184] . . On one occasion we willed it to turn upside down, and it turned over, with its legs in the air, notwithstanding that our fingers never touched it once." [185]

THEORY OF DES MOUSSEAUX, DE MIRVILLE

"It is certain," remarks de Mirville, "that a man who had repeatedly witnessed such a phenomenon, could not accept the *fine* analysis of the English physicist."[186]

Since 1850, des Mousseaux and de Mirville, uncompromising Roman Catholics, have published many volumes whose titles are cleverly contrived to attract public attention. They betray on the part of the authors a very serious alarm, which, moreover, they take no pains to conceal. Were it possible to consider the phenomena spurious, the church of Rome would never have gone so much out of her way to repress them.

Both sides having agreed upon the facts, leaving skeptics out of the question, people could divide themselves into but two parties: the believers in the direct agency of the devil, and the believers in disembodied and other spirits. The fact alone, that theology dreaded a great deal more the revelations which might come through this mysterious agency than all the threatening "conflicts" with Science and the categorical denials of the latter, ought to have opened the eyes of the most skeptical. The church of Rome has never been either credulous or cowardly, as is abundantly proved by the Machiavellism which marks her policy. Moreover, she has never troubled herself much about the clever prestidigitateurs whom she *knew* to be simply adepts in juggling. Robert Houdin, Comte, Hamilton and Bosco, slept secure in their beds, while she persecuted such men as Paracelsus, Cagliostro, and Mesmer, the Hermetic philosophers and mystics — and effectually stopped every genuine manifestation of an occult nature by killing the mediums.

Those who are unable to believe in a personal devil and the dogmas of the church must nevertheless accord to the clergy enough of shrewdness [Page 101] to prevent the compromising of her reputation for infallibility by making so much of manifestations which, if fraudulent, must inevitably be some day exposed. But the best testimony to the reality of this force was given by Robert Houdin himself, the king of jugglers, who, upon being called as an expert by the Academy to witness the wonderful *clairvoyant* powers and occasional mistakes of a table, said: "We jugglers never make mistakes, and my second-sight never failed me yet."

---

183 "*Des Tables*," vol. i., p. 48.
184 Ibid., p. 24.
185 Ibid., p. 35.
186 De Mirville, "*Des Esprits*," p. 26.

THEORY OF BABINET

The learned astronomer Babinet was not more fortunate in his selection of Comte, the celebrated ventriloquist, as an expert to testify against the phenomena of direct voices and the rappings. Comte, if we may believe the witnesses, laughed in the face of Babinet at the bare suggestion that the raps were produced by "*unconscious ventriloquism*!" The latter theory, worthy twin-sister of "*unconscious cerebration,*" caused many of the most skeptical academicians to blush. Its absurdity was too apparent.

"The problem of the supernatural," says de Gasparin, "such as it was presented by the middle ages, and as it stands now, is not among the number of those which we are permitted to despise; its breadth and grandeur escape the notice of no one. . . . Everything is profoundly serious in it, both the evil and the remedy, the superstitious recrudescency, and the physical fact which is destined to conquer the latter." [187]

THEORY OF HOUDIN

Further, he pronounces the following decisive opinion, to which he came, conquered by the various manifestations, as he says himself — "The number of facts which claim their place in the broad daylight of truth, has so much increased of late, that of two consequences one is henceforth inevitable: either the domain of natural sciences must consent to expand itself, or the domain of the supernatural will become so enlarged as to have no bounds." [188]

Among the multitude of books against spiritualism emanating from Catholic and Protestant sources, none have produced a more appalling effect than the works of de Mirville and des Mousseaux: *La Magie au XIXme Siecle — Mœurs et Pratiques des Demons — Hauts Phénoménes de la Magie — Les Mediateurs de la Magie — Des Esprits et de leurs Manifestations,* etc. They comprise the most cyclopædic biography of the devil and his imps that has appeared for the private delectation of good Catholics since the middle ages.

THEORY OF MM. ROYER AND JOBART DE LAMBALLE

According to the authors, *he* who was "a liar and murderer from the beginning," was also the principal motor of spiritual phenomena. He had been for thousands of years at the head of pagan theurgy; **[Page 102]** and it was he, again, who, encouraged by the increase of heresies, infidelity, and atheism, had reappeared in our century. The French Academy lifted up its voice in a general outcry of indignation, and M. de Gasparin even took it for a personal insult. "This is a declaration of war, a 'levée of shields' " — wrote he in his voluminous book of refutations. "The work of M. de Mirville is a real *manifesto*. . . . I would be glad to see in it the expression of a strictly individual opinion, but, in truth, it is *impossible.* The success of the work, these solemn adhesions, the faithful reproduction of its theses by the journals and writers of the party, the solidarity established throughout between them and the whole body of catholicity . . . everything goes to show a work which *is essentially an act, and has the value of a collective labor.*

---

187 "*Avant propos,*" pp. 12 and 16.
188 Vol. i., p. 244.

As it is, I felt that I had a duty to perform. . . . I felt obliged to pick up the glove. . . . and lift high the Protestant flag against the Ultramontane banner."[189]

The medical faculties, as might have been expected, assuming the part of the Greek chorus, echoed the various expostulations against the demonological authors. The *Medico-Psychological Annals,* edited by Drs. Brierre de Boismont and Cerise, published the following: "Outside these controversies of antagonistical parties, never in our country did a writer dare to face, with a more aggressive serenity, . . . the sarcasms, the scorn of what we term common sense; and, as if to defy and challenge at the same time thundering peals of laughter and shrugging of shoulders, the author strikes an attitude, and placing himself with effrontery before the members of the Academy . . . addresses to them what he modestly terms his *Memoire on the Devil*!"[190]

That was a cutting insult to the Academicians, to be sure; but ever since 1850 they seem to have been doomed to suffer in their pride more than most of them can bear. The idea of asking the attention of the forty "Immortals" to the pranks of the Devil! They vowed revenge, and, leaguing themselves together, propounded a theory which exceeded in absurdity even de Mirville's demonolatry! Dr. Royer and Jobart de Lamballe — both celebrities in their way — formed an alliance and presented to the Institute a German whose cleverness afforded, according to his statement, the key to all the knockings and rappings of both hemispheres. "We blush" — remarks the Marquis de Mirville — "to say that the whole of the trick consisted simply in the reiterated displacement of one of the muscular tendons of the legs. Great demonstration of the system in full sitting of the Institute — and on the spot . . . expressions of Academical gratitude for this *interesting* communication, and, a few days later, a full assurance given to the public by a professor of the medical **[Page 103]** faculty, that, scientists having pronounced their opinion, the mystery was at last unravelled!"[191]

But such *scientific* explanations neither prevented the phenomenon from quietly following its course, nor the two writers on demonology from proceeding to expound their strictly orthodox theories. Denying that the Church had anything to do with his books, des Mousseaux gravely gave the Academy, in addition to his *Memoire,* the following interesting and profoundly philosophical thoughts on Satan: "*The Devil is the chief pillar of Faith.* He is one of the grand personages whose life is closely allied to that of the church; and without his speech which issued out so triumphantly from the mouth of the Serpent, *his medium,* the fall of man could not have taken place. Thus, if it was not for him, the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense!"[192]

This writer, be it remembered, is only the faithful echo of the church, which anathematizes equally the one who denies God and him who doubts the objective existence of Satan. But the Marquis de Mirville carries this idea of God's partnership with the Devil still further. According to him it is a regular commercial affair, in which the senior "silent partner" suffers the active business of the firm to be transacted as it may please his junior

189 Vol. ii., p. 524.
190 "*Medico-Psychological Annals,*" Jan. 1, 1854.
191 De Mirville, "*Des Esprits,*" "*Constitutionnel,*" June 16, 1854.
192 Chevalier des Mousseaux, "*Moeurs et Pratiques des Demons,*" p. x.

associate, by whose audacity and industry he profits. Who could be of any other opinion, upon reading the following?

"At the moment of this spiritual invasion of 1853, so slightingly regarded, we had dared to pronounce the word of a 'threatening catastrophe.' The world was nevertheless at peace, but history showing us the same symptoms at all disastrous epochs, we had a presentiment of the sad effects of a law which Goerres has formulated thus: [vol. v., p. 356.] 'These mysterious apparitions have invariably indicated the chastening hand of God on earth.' "[193]

These guerilla-skirmishes between the champions of the clergy and the materialistic Academy of Science, prove abundantly how little the latter has done toward uprooting blind fanaticism from the minds of even very educated persons. *Evidently science has neither completely conquered nor muzzled theology.* She will master her only on that day when she will condescend to see in the spiritual phenomenon something besides mere hallucination and charlatanry. But how can she do it without investigating it thoroughly? Let us suppose that before the time when **[Page 104]** electro-magnetism was publicly acknowledged, the Copenhagen Professor Oersted, its discoverer, had been suffering from an attack of what we call *psychophobia,* or *pneumatophobia.* He notices that the wire along which a voltaic current is passing shows a tendency to turn the magnetic needle from its natural position to one perpendicular to the direction of the current. Suppose, moreover, that the professor had heard much of certain superstitious people who used that kind of magnetized needles to converse with unseen intelligences. That they received signals and even held correct conversations with them by means of the tippings of such a needle, and that in consequence he suddenly felt a scientific horror and disgust for such an ignorant belief, and refused, point-blank, to have anything to do with such a needle. What would have been the result? Electro-magnetism might not have been discovered till now, and our experimentalists would have been the principal losers thereby.

Babinet, Royer, and Jobert de Lamballe, all three members of the Institute, particularly distinguished themselves in this struggle between skepticism and supernaturalism, and most assuredly have reaped no laurels. The famous astronomer had imprudently risked himself on the battlefield of the phenomenon. He had *explained* scientifically the manifestations. But, emboldened by the fond belief among scientists that the new epidemic could not stand close investigation nor outlive the year, he had the still greater imprudence to publish two articles on them. As M. de Mirville very wittily remarks, if both of the articles had but a poor success in the scientific press, they had, on the other hand, none at all in the daily one.

M. Babinet began by accepting *a priori,* the rotation and movements of the furniture, which fact he declared to be "*hors de doute.*" "This rotation," he said, "being able to manifest itself with a considerable energy, either by a very great speed, or by a strong resistance when it is desired that it should stop."[194]

Now comes the explanation of the eminent scientist. "Gently pushed by little concordant impulsions of the hands laid upon it, the table begins to oscillate from right to left. . . . At the moment when, after more or less delay, a nervous trepidation is established in the hands

193 De Mirville, "*Des Esprits*," p. 4.
194 Ibid., "*Revue des Deux Mondes*," January 15, 1854, p. 108.

and the little individual impulsions of all the experimenters have become harmonized, the table is set in motion."[195]

He finds it very simple, for "all muscular movements are determined over bodies by levers of the third order, in which the fulcrum is very near to the point where the force acts. This, consequently, communicates a **[Page 105]** great speed to the mobile parts for the very little distance which the motor force has to run. . . . Some persons are astonished to see a table subjected to the action of several well-disposed individuals in a fair way to *conquer powerful obstacles*, even break its legs, when suddenly stopped; but that is *very simple* if we consider the power of the *little concordant actions*. . . . Once more, the physical explanation offers no difficulty."[196]

In this dissertation, two results are clearly shown: the reality of the phenomena proved, and the scientific explanation made ridiculous. But M. Babinet can well afford to be laughed at a little; he knows, as an astronomer, that dark spots are to be found even in the sun.

There is one thing, though, that Babinet has always stoutly denied, viz.: the levitation of furniture without contact. De Mirville catches him proclaiming that such levitation is impossible: "simply *impossible,*" he says, "as impossible as perpetual motion."[197]

THE TWINS "UNCONSCIOUS CEREBRATION" AND "UNCONSCIOUS VENTRILOQUISM"

Who can take upon himself, after such a declaration, to maintain that the word *impossible* pronounced by science is infallible? But the tables, after having waltzed, oscillated and turned, began tipping and rapping. The raps were sometimes as powerful as pistol-detonations. What of this? Listen: "The witnesses and investigators are *ventriloquists!*"

De Mirville refers us to the *Revue des Deux Mondes,* in which is published a very interesting dialogue, invented by M. Babinet speaking of himself to himself, like the Chaldean En-Soph of the Kabalists: "What can we finally say of all these facts brought under our observation? Are there such raps produced? Yes. Do such raps answer questions? Yes. Who produces these sounds? The mediums. By what means? *By the ordinary acoustic method of the ventriloquists.* But we were given to suppose that these sounds might result from the *cracking of the toes and fingers?* No; for then they would always proceed from the same point, and such is not the fact."[198]

"Now," asks de Mirville, "what are we to believe of the Americans, and their *thousands of mediums* who produce the same raps before millions of witnesses?" "*Ventriloquism,* to be sure," answers Babinet. "But how can you explain such an impossibility?" The easiest thing in the world; listen only: "All that was necessary to produce the first manifestation in the *first house* in America was, a street-boy knocking at the door of a mystified citizen, perhaps with a leaden ball attached to a **[Page 106]** string, and if Mr. Weekman (the first believer in America)

195 This is a repetition and variation of Faraday's theory.
196 "*Revue des Deux Mondes,*" p. 410.
197 "*Revue des Deux Mondes,*" January, 1854, p. 414.
198 "*Revue des Deux Mondes,*" May 1, 1854, p. 531.

(?)[199] when he watched for the third time, heard no shouts of laughter in the street, it is because of the essential difference which exists between a French street-Arab, and an English or Trans-Atlantic one, the latter being amply provided with what we call a *sad merriment*, "*gaité triste*."[200]

Truly says de Mirville in his famous reply to the attacks of de Gasparin, Babinet, and other scientists: "and thus according to our great physicist, *the tables turn* very quickly, very energetically, resist likewise, and, as M. de Gasparin has proved, they *levitate without contact*. Said a minister: 'With three words of a man's handwriting, I take upon myself to have him hung.' With the above three lines, we take upon ourselves, in our turn, to throw into the greatest confusion the physicists of all the globe, or rather to revolutionize the world — if at least, M. de Babinet had taken the precaution of suggesting, like M. de Gasparin, some yet unknown law or force. For this would cover the whole ground."[201]

But it is in the notes embracing the "facts and physical theories," that we find the acme of the consistency and logic of Babinet as an expert investigator on the field of Spiritualism.

It would appear, that M. de Mirville in his narrative of the wonders manifested at the *Presbytere de Cideville*, § was much struck by the marvellousness of some facts. Though authenticated before the inquest and magistrates, they were of so miraculous a nature as to force the demonological author himself to shrink from the responsibility of publishing them.

These facts were as follows: "At the precise moment *predicted* by a *sorcerer*" — case of revenge — "a violent clap of thunder was heard above one of the chimneys of the presbytery, after which the *fluid* descended with a formidable noise through that passage, threw down believers as well as skeptics (as to the power of the sorcerer) who were warming themselves by the fire; and, having filled the room with a multitude of *fantastic animals*, returned to the chimney, and having reascended it, disappeared, after producing the same terrible noise. "As," adds de Mirville, "we were already but too rich in facts, we recoiled before this new enormity added to so many others."[202]

But Babinet, who in common with his learned colleagues had made such fun of the two writers on demonology, and who was determined, moreover, to prove the absurdity of all like stories, felt himself obliged **[Page 107]** to discredit the above-mentioned fact of the Cideville phenomena, by presenting one still more incredible. We yield the floor to M. Babinet, himself.

The following circumstance which he gave to the Academy of Sciences, on July 5, 1852, can be found *without further commentary*, and merely as an instance of a *sphere-like lightning*, in the "*Œuvres de F. Arago*," vol. i., p. 52. We offer it *verbatim*.

"After a strong clap of thunder," says M. Babinet, "but not immediately following it, a tailor apprentice, living in the Rue St. Jacques, was just finishing his dinner, when he saw the paper-screen which shut the fireplace fall down as if pushed out of its place by a

199 We translate *verbatim*. We doubt whether Mr. Weekman was the first investigator.
200 Babinet, "*Revue des Deux Mondes*," May 1, 1854, p. 511.
201 De Mirville, "*Des Esprits*," p. 33.
202 Notes, "*Des Esprits*," p. 38.

moderate gust of wind. Immediately after that he perceived a globe of fire, as large as the head of a child, come out *quietly* and *softly* from within the grate and slowly move about the room, without touching the bricks of the floor. The aspect of this fire-globe was that of a *young cat,* of middle size . . . moving itself without the use of its paws. The fire-globe was rather brilliant and luminous than hot or inflamed, and the tailor had no sensation of warmth. This globe approached his feet like a young cat which wishes to play and rub itself against the legs, as is habitual to these animals; but the apprentice withdrew his feet from it, and moving with great caution, avoided contact with the *meteor.* The latter remained for a few seconds moving about his legs, the tailor examining it with great curiosity and bending over it. After having tried several excursions in opposite directions, but without leaving the centre of the room, the fire-globe elevated itself vertically to the level of the man's head, who to avoid its contact with his face, threw himself backward on his chair. Arrived at about a yard from the floor the fire-globe slightly lengthened, took an oblique direction toward a hole in the wall over the fireplace, at about the height of a *metre* above the mantelpiece." This hole had been made for the purpose of admitting the pipe of a stove in winter; but, according to the expression of the tailor, "*the thunder could not see it,* for it was papered over like the rest of the wall. The fire-globe went directly to that hole, *unglued the paper without damaging it,* and reasscended the chimney . . . when it arrived at the top, which it did very slowly . . . at least sixty feet above ground . . . it produced a most frightful explosion, which partly destroyed the chimney, . . ." etc.

"It seems," remarks de Mirville in his review, "that we could apply to M. Babinet the following remark made by a very witty woman to Raynal, 'If you are not a Christian, it is not for lack of faith.' "[203]

It was not alone believers who wondered at the credulity displayed by **[Page 108]** M. Babinet, in persisting to call the manifestation a *meteor;* for Dr. Boudin mentions it very seriously in a work on *lightning* he was just then publishing. "If these details are exact," says the doctor,
"as they seem to be, since they are admitted by MM. Babinet and Arago, it appears very difficult for the phenomenon to retain its appellation of *sphere-shaped lightning.* However, we leave it to others to explain, if they can, the *essence of a fire-globe emitting no sensation of heat, having the aspect of a cat, slowly promenading in a room, which finds means to escape by reascending the chimney through an aperture in the wall covered over with a paper which it unglues without damaging*!"[204]

"We are of the same opinion," adds the marquis, "as the learned doctor, on the difficulty of an exact definition, and we do not see why we should not have in future lightning in the shape of a dog, of a monkey, etc., etc. One shudders at the bare idea of a whole meteorological *menagerie,* which, thanks to *thunder,* might come down to our rooms to promenade themselves at will."

Says de Gasparin, in his monster volume of refutations: "In questions of testimony, certitude must absolutely cease the moment we cross the borders of the supernatural."[205]

---

203 De Mirville, "*Faits et Théories Physiques,*" p. 46.
204 See Monograph, "*Of the Lightning considered from the point of view of the history of Legal Medicine and Public Hygiene,*" by M. Boudin, Chief Surgeon of the Military Hospital of Boule.
205 De Gasparin, vol. i., page 288.

The line of demarcation not being sufficiently fixed and determined, which of the opponents is best fitted to take upon himself the difficult task? Which of the two is better entitled to become the public arbiter? Is it the party of superstition, which is supported in its testimony by the evidence of many thousands of people? For nearly two years they crowded the country where were daily manifested the unprecedented miracles of Cideville, now nearly forgotten among other countless spiritual phenomena; shall we believe them, or shall we bow to science, represented by Babinet, who, on the testimony of *one* man (the tailor), accepts the manifestation of the fire-globe, or the *meteor-cat,* and henceforth claims for it a place among the established facts of *natural* phenomena?

Mr. Crookes, in his first article in the *Quarterly Journal of Science,* October 1, 1871, mentions de Gasparin and his work *Science* v. *Spiritualism.* He remarks that "the author finally arrived at the conclusion that all these phenomena are to be accounted for by the action of natural causes, and do not require the supposition of miracles, nor the intervention of spirits and diabolical influences! Gasparin considers it as a fact fully established by his experiments, that *the will, in certain* **[Page 109]** *states of organism, can act at a distance on inert matter,* and most of his work is devoted to ascertaining the laws and conditions under which this action manifests itself."[206]

Precisely; but as the work of de Gasparin called forth numberless *Answers, Defenses,* and *Memoirs,* it was then demonstrated by his own work that as he was a Protestant, in point of religious fanaticism, he was as little to be relied upon as des Mousseaux and de Mirville. The former is a profoundly pious Calvinist, while the two latter are fanatical Roman Catholics. Moreover, the very words of de Gasparin betray the spirit of partisanship: — "I feel I have a duty to perform. . . . I lift high the Protestant flag against the Ultramontane banner!" etc.[207] In such matters as the nature of the so-called spiritual phenomena, no evidence can be relied upon, except the disinterested testimony of cold *unprejudiced* witnesses and science. Truth is one, and Legion is the name for religious sects; every one of which claims to have found the unadulterated truth; as "the Devil is the chief pillar of the (Catholic) Church," so all supernaturalism and miracles ceased, in de Gasparin's opinion, "with apostleship."

But Mr. Crookes mentioned another eminent scholar, Thury, of Geneva, professor of natural history, who was a brother-investigator with Gasparin in the phenomena of Valleyres. This professor contradicts point-blank the assertions of his colleague. "The first and most necessary condition," says Gasparin, "is the *will* of the experimenter; without the will, one would obtain nothing; you can form the chain (the circle) for twenty-four hours consecutively, without obtaining the least movement."[208]

The above proves only that de Gasparin makes no difference between phenomena purely magnetic, produced by the persevering will of the sitters among whom there may be not even a single medium, developed or undeveloped, and the so-called spiritual ones. While the first can be produced *consciously* by nearly every person, who has a firm and determined will, the latter overpowers the sensitive very often against his own consent, and

206 Crookes, "*Physical Force,*" page 26.
207 De Gasparin, "*Science* versus *Spirit,*" vol. i., p. 313.
208 Ibid., vol. i., p. 313.

always acts independently of him. *The mesmerizer wills a thing, and if he is powerful enough, that thing is done. The medium,* even if he had an honest purpose to succeed, *may get no manifestations at all; the less he exercises his will, the better the phenomena: the more he feels anxious, the less he is likely to get anything;* to mesmerize requires a positive nature, to be a medium a perfectly passive one. This is the Alphabet of Spiritualism, and no medium is ignorant of it. **[Page 110]**

The opinion of Thury, as we have said, disagrees entirely with Gasparin's theories of will-power. He states it in so many plain words, in a letter, in answer to the invitation of the count to modify the last article of his *mémoire.* As the book of Thury is not at hand, we translate the letter as it is found in the *résumé* of de Mirville's *Defense.* Thury's article which so shocked his religious friend, related to the possibility of the existence and intervention in those manifestations "of *wills* other than those of men and animals."

"I feel, sir, the justness of your observations in relation to the last pages of this *mémoire:* they may provoke a very bad feeling for me on the part of scientists in general. I regret it the more as my determination seems *to affect you so much;* nevertheless, I persist in my resolution, because I think it a duty, to shirk which would be a kind of treason.

"If, *against all expectations,* there were some truth in Spiritualism, by abstaining from saying on the part of science, as I conceive it to be, *that the absurdity of the belief in the intervention of spirits is not as yet demonstrated scientifically* (for such is the *résumé,* and the thesis of the past pages of my *mémoire*), by abstaining from saying it to those who, after having read my work, will feel inclined to experiment with the phenomena, I might risk to entice such persons on a path many issues of which are very *equivocal.*

"*Without leaving the domain of science,* as I esteem it, I will pursue my duty to the end, without any reticence to the profit of my own glory, and, to use your own words, 'as the great scandal lies there,' I do not wish to assume the shame of it. I, moreover, insist that 'this is as scientific as anything else.' If I wanted to sustain now the theory of the intervention of disembodied spirits, I would have no power for it, for the facts which are made known are not sufficient for the demonstration of such a hypothesis. As it is, and in the position I have assumed, I feel I am strong against every one. Willingly or not, all the scientists must learn, through experience and their own errors, to suspend their judgment as to things which they have not sufficiently examined. The lesson you gave them in this direction cannot be lost.
"GENEVA, 21 *December,* 1854."

Let us analyze the above letter, and try to discover what the writer thinks, or rather what he does not think of this new force. One thing is certain, at least: Professor Thury, a distinguished physicist and naturalist, admits, and even scientifically proves that various manifestations take place. Like Mr. Crookes, he does not believe that they are produced by the interference of spirits or disembodied men who have lived **[Page 111]** and died on earth; for he says in his letter that nothing has demonstrated this theory. He certainly believes no more in the Catholic devils or demons, for de Mirville, who quotes this letter as a triumphant proof against de Gasparin's naturalistic theory, once arrived at the above sentence, hastens to emphasize it by a foot-note, which runs thus: "At Valleyres — *perhaps,* but everywhere

else!"[209] showing himself anxious to convey the idea that the professor only meant the manifestations of Valleyres, when denying their being produced by demons.

The contradictions, and we are sorry to say, the absurdities in which de Gasparin allows himself to be caught, are numerous. While bitterly criticizing the pretensions of the learned Faradaysiacs, he attributes things which he declares *magical,* to causes perfectly natural. "If," he says, "we had to deal but with such phenomena (as witnessed and explained (?) by the great physicist), we might as well hold our tongues; but we have passed *beyond*, and what good can they do now, I would ask, these apparatus which demonstrate that an *unconscious pressure* explains the whole? It explains *all*, and the table resists pressure and guidance! It explains *all*, and a piece of furniture which *nobody touches* follows the fingers pointed at it; it *levitates* (without contact), and it turns itself *upside down*!"[210]

But for all that, he takes upon himself to *explain* the phenomena. "People will be advocating miracles, you say — magic! Every new law appears to them as a prodigy. Calm yourselves; I take upon myself the task to quiet those who are alarmed. In the face of such phenomena, we do not cross at all the boundaries of natural law."[211]

Most assuredly, we do not. But can the scientists assert that they have in their possession the keys to such law? M. de Gasparin thinks he has. Let us see. "I do not risk myself to explain anything; *it is no business of mine.* (?) To authenticate simple facts, and maintain a truth which science desires to smother, is all I pretend to do. Nevertheless, I cannot resist the temptation to point out to those who would treat us as so many *illuminati* or sorcerers, that the manifestation in question affords an interpretation which agrees with *the ordinary laws of science.*

"Suppose a fluid, emanating from the experimenters, and chiefly from *some of them;* suppose that the will determined the direction taken by the fluid, and you will readily understand the rotation and levitation of that one of the legs of the table toward which is ejected with every action of the will an excess of fluid. Suppose that the glass causes the fluid to **[Page 112]** escape, and you will understand how a tumbler placed on the table can interrupt its rotation, and that the tumbler, placed on one of its sides, causes the accumulation of the fluid in the opposite side, which, in consequence of that, *is lifted*!"

THEORY OF CROOKES

If every one of the experimenters were clever mesmerizers, the explanation, *minus* certain important details, might be acceptable. So much for the power of *human will* on inanimate matter, according to the learned minister of Louis Philippe. But how about the intelligence exhibited by the table? What explanation does he give as to answers obtained through the agency of this table to questions? answers which could not possibly have been the "reflections of the brain" of those present (one of the favorite theories of de Gasparin), for their own ideas were quite the reverse of the very *liberal* philosophy given by this wonderful table? On this he is silent. Anything but *spirits,* whether human, satanic, or elemental.

---

209 De Mirville pleads here the devil-theory, of course.
210 "*Des Tables*," vol. i., p. 213.
211 Vol. i., p. 217.

Thus, the "simultaneous concentration of thought," and the "accumulation of fluid," will be found no better than "the unconscious cerebration" and "psychic force" of other scientists. We must try again; and we may predict beforehand that the thousand and one theories of science will prove of no avail until they will confess that this force, far from being a projection of the accumulated wills of the circle, is, on the contrary, a force which is abnormal, foreign to themselves, and *supra-intelligent.*

Professor Thury, who denies the theory of departed human spirits, rejects the Christian devil-doctrine, and shows himself unwilling to pronounce in favor of Crookes's theory (the 6th), that of the hermetists and ancient theurgists, adopts the one, which, he says in his letter, is "*the most prudent*, and makes him feel strong against every one." Moreover, he accepts as little of de Gasparin's hypothesis of "unconscious will-power." This is what he says in his work:

"As to the announced phenomena, such as the *levitation without contact,* and the displacement of furniture by invisible hands — unable to demonstrate their impossibility, *a priori,* no one has the right to treat as absurd the serious evidences which affirm their occurrence" (p. 9).

As to the theory proposed by M. de Gasparin, Thury judges it very severely. "While admitting that in the experiments of Valleyres," says de Mirville, "the seat of the *force* might have been in the *individual* — and we say that it was intrinsic and extrinsic at the same time — and that the will might be generally necessary (p. 20), he repeats but what he had said in his preface, to wit: 'M. de Gasparin presents us with crude facts, and the explanations following he offers for what they are worth. *Breathe on them,* and not many will be found standing after this. No, **[Page 113]** very little, if anything, will remain of his explanations. As to facts, they are *henceforth demonstrated*' " (p. 10).

As Mr. Crookes tells us, Professor Thury refutes "all these explanations, and considers the effects due to a peculiar substance, fluid, or agent, pervading in a manner similar to the luminiferous ether of the scientists, all matter, nervous, organic or inorganic, which he terms *psychode.* He enters into full discussion as to the properties of this state, or form, or matter, and proposes the term *ectenic* force . . . for the power exerted when the mind acts at a distance through the influence of the psychode."[212]

Mr. Crookes remarks further, that "Professor Thury's *ectenic* force, and his own 'psychic force' are evidently equivalent terms."

We certainly could very easily demonstrate that the two forces are identical, moreover, the astral or *sidereal* light as explained by the alchemists and Eliphas Levi, in his *Dogme et Rituel de la Haute Magie;* and that, under the name of AKASA, or life-principle, this all-pervading force was known to the gymnosophists, Hindu magicians, and adepts of all countries, thousands of years ago; and, that it is still known to them, and used at present by the Thibetan lamas, fakirs, thaumaturgists of all nationalities, and even by many of the Hindu "jugglers."

In many cases of trance, artificially induced by mesmerization, it is also quite possible, even quite probable, that it is the "spirit" of the subject which acts under the guidance of the

212 Crookes, "*Psychic Force,*" part i., pp. 26-27.

operator's will. But, if the medium remains conscious, and psycho-physical phenomena occur which indicate a directing intelligence, then, unless it be conceded that he is a "magician," and can project his double, physical exhaustion can signify nothing more than nervous prostration. The proof that he is the passive instrument of unseen entities controlling occult potencies, seems conclusive. Even if Thury's *ectenic* and Crookes's *psychic* force are substantially of the same derivation, the respective discoverers seem to differ widely as to the properties and potencies of this force; while Professor Thury candidly admits that the phenomena are often produced by "wills *not* human," and so, of course, gives a qualified endorsement to Mr. Crookes's theory No. 6, the latter, admitting the genuineness of the phenomena, has as yet pronounced no definite opinion as to their cause. Thus, we find that neither M. Thury, who investigated these manifestations with de Gasparin in 1854, nor Mr. Crookes, who conceded their undeniable genuineness in 1874, have reached anything definite. Both are chemists, physicists, and very learned men. Both have given all their attention to the puzzling question; and besides these two scientists **[Page 114]** there were many others who, while coming to the same conclusion, have hitherto been as unable to furnish the world with a final solution. It follows then, that in twenty years none of the scientists have made a single step toward the unravelling of the mystery, which remains as immovable and impregnable as the walls of an enchanted castle in a fairy tale.

Would it be too impertinent to surmise that perhaps our modern scientists have got in what the French term *un cercle vicieux?* That, hampered by the weight of their materialism, and the insufficiency of what they name "the exact sciences" to demonstrate to them tangibly the existence of a spiritual universe, peopled and inhabited much more than our visible one, they are doomed forever to creep around *inside* that circle, unwilling rather than unable to penetrate beyond its enchanted ring, and explore it in its length and breadth? It is but prejudice which keeps them from making a compromise with well-established facts and seek alliance with such expert magnetists and mesmerizers as were Du Potet and Regazzoni.

"What, then, is produced from death?" inquired Socrates of Cebes. "*Life*," was the reply.[213] . . . "Can the soul, since it is immortal, be anything else than imperishable?"[214] The "seed cannot develop unless it is in part consumed," says Prof. Lecomte; "it is not quickened unless it die," says St. Paul.

A flower blossoms; then withers and dies. It leaves a fragrance behind, which, long after its delicate petals are but a little dust, still lingers in the air. Our material sense may not be cognizant of it, but it nevertheless exists. Let a note be struck on an instrument, and the faintest sound produces an eternal echo. A disturbance is created on the invisible waves of the shoreless ocean of space, and the vibration is never wholly lost. Its energy being once carried from the world of matter into the immaterial world will live for ever. And man, we are asked to believe, man, the living, thinking, reasoning entity, the indwelling deity of our nature's crowning masterpiece, will evacuate his casket and be no more! Would the principle of continuity which exists even for the so-called *inorganic* matter, for a floating atom, be denied to the spirit, whose attributes are consciousness, memory, mind, LOVE!

---

213 Plato, "*Phædo*," § 44
214 Ibid. § 128.

Really, the very idea is preposterous. The more we think and the more we learn, the more difficult it becomes for us to account for the atheism of the scientist. We may readily understand that a man ignorant of the laws of nature, unlearned in either chemistry or physics, may be fatally drawn into materialism through his very ignorance; his incapacity of **[Page 115]** understanding the philosophy of the exact sciences, or drawing any inference by analogy from the *visible* to the *invisible.* A natural-born metaphysician, an ignorant dreamer, may awake abruptly and say to himself: "I dreamed it; I have no tangible proof of that which I imagined; it is all illusion," etc. But for a man of science, acquainted with the characteristics of the universal energy, to maintain that *life* is merely a phenomenon of matter, a species of energy, amounts simply to a confession of his own incapability of analyzing and properly understanding the alpha and the omega even of that — matter.

Sincere skepticism as to the immortality of man's soul is a malady; a malformation of the physical brain, and has existed in every age. As there are infants born with a caul upon their heads, so there are men who are incapable to their last hour of ridding themselves of that kind of caul evidently enveloping their organs of spirituality. But it is quite another feeling which makes them reject the possibility of spiritual and magical phenomena. The true name for that feeling is — *vanity.* "We can neither produce nor explain it — hence, it *does not* exist, and moreover, could *never* have existed." Such is the irrefutable argument of our present-day philosophers. Some thirty years ago, E. Salverte startled the world of the "credulous" by his work, *The Philosophy of Magic.* The book claimed to unveil the whole of the miracles of the Bible as well as those of the Pagan sanctuaries. Its *resumé* ran thus: Long ages of observation; a great knowledge (for those days of ignorance) of natural sciences and philosophy; imposture; legerdemain; optics; phantasmagoria; exaggeration. Final and logical conclusion: Thaumaturgists, prophets, magicians, rascals, and knaves; the rest of the world, fools.

Among many other conclusive proofs, the reader can find him offering the following: "The enthusiastic disciples of Iamblichus affirmed that when he prayed, he was raised to the height of ten cubits from the ground; and *dupes* to the same metaphor, although Christians, have had the simplicity to attribute a similar miracle to St. Clare, and St. Francis of Assisi."[215]

Hundreds of travellers claimed to have seen fakirs produce the same phenomena, and they were all thought either liars or hallucinated. But it was but yesterday that the same phenomenon was witnessed and endorsed by a well-known scientist; it was produced under test conditions; declared by Mr. Crookes to be genuine, and to be *beyond* the possibility of an illusion or a trick. And so was it manifested many a time before and attested by numerous witnesses, though the latter are now invariably disbelieved. **[Page 116]**

THEORY OF FARADAY

Peace to thy scientific ashes, O credulous Eusebe Salverte! Who knows but before the close of the present century popular wisdom will have invented a new proverb: "As incredibly credulous as a scientist." Why should it appear so impossible that when the spirit is once separated from its body, it may have the power to animate some evanescent form, created out of that magical "psychic" or "ectenic" or "ethereal" force, with the help of the

215 "*Philosophy of Magic,*" English translation, p. 47.

elementaries who furnish it with the sublimated matter of their own bodies? The only difficulty is, to realize the fact that surrounding space is not an empty void, but a reservoir filled to repletion with the models of all things that ever were, that are, and that will be; and with beings of countless races, unlike our own. Seemingly supernatural facts — supernatural in that they openly contradict the demonstrated natural laws of gravitation, as in the above-mentioned instance of levitation — are recognized by many scientists. Every one who has dared to investigate with thoroughness has found himself compelled to admit their existence; only in their unsuccessful efforts to account for the phenomena on theories based on the laws of such forces as were already known, some of the highest representatives of science have involved themselves in inextricable difficulties!

In his *Resumé* de Mirville describes the argumentation of these adversaries of spiritualism as consisting of five paradoxes, which he terms *distractions.*

First distraction: that of Faraday, who explains the table phenomenon, by the table which *pushes* you "in consequence of the resistance which *pushes it back.*"

Second distraction : that of Babinet, explaining all the communications (by raps) which are produced, as he says, "in good faith and with perfect conscientiousness, correct in every way and sense — by *ventriloquism,*" the use of which faculty implies of necessity — *bad faith.*

THEORY OF CHEVREUIL

Third distraction: that of Dr. Chevreuil, explaining the faculty of moving furniture *without* contact, by the preliminary acquisition of that faculty.

Fourth distraction: that of the French Institute and its members, who consent to accept the miracles, on condition that the latter will not contradict in any way those natural laws with which they are acquainted.

Fifth distraction: that of M. de Gasparin, introducing as a very *simple* and perfectly *elementary* phenomenon that which every one rejects, precisely because no one ever saw the like of it.[216] While the great, world-known scientists indulge in such fantastic theories, some less known neurologists find an explanation for occult phenomena **[Page 117]** of every kind in an abnormal effluvium resulting from epilepsy.[217] Another would treat mediums — and poets, too, we may infer — with assafoetida and ammonia,[218] and declare every one of the believers in spiritual manifestations lunatics and hallucinated mystics.

THE MENDELEYEFF COMMISSION OF 1876

To the latter lecturer and professed pathologist is commended that sensible bit of advice to be found in the New Testament: "Physician, heal thyself." Truly, no sane man would so sweepingly charge insanity upon four hundred and forty-six millions of people in various parts of the world, who believe in the intercourse of spirits with ourselves!

---

216 De Mirville, "*Des Esprits,*" p. 159.
217 See F. Gerry Fairfield's "*Ten Years with Spiritual Mediums,*" New York, 1875.
218 Marvin, "*Lecture on Mediomania.*"

Considering all this, it remains to us but to wonder at the preposterous presumption of these men, who claim to be regarded by right of learning as the high priests of science, to classify a phenomenon they know nothing about. Surely, several millions of their countrymen and women, if deluded, deserve at least as much attention as potato-bugs or grasshoppers! But, instead of that, what do we find? The Congress of the United States, at the demand of the American Association for the Advancement of Science, enacts statutes for organization of National Insect Commissions; chemists are busying themselves in boiling frogs and bugs; geologists amuse their leisure by osteological surveys of armor-plated *ganoids*, and discuss the odontology of the various species of *dinichtys;* and entomologists suffer their enthusiasm to carry them to the length of supping on grasshoppers boiled, fried, and in soup.[219] Meanwhile, millions of Americans are either losing themselves in the maze of "crazy delusions," according to the opinion of some of these very learned encyclopædists, or perishing physically from "nervous disorders," brought on or brought out by mediumistic diathesis.

At one time, there was reason to hope that Russian scientists would have undertaken the task of giving the phenomena a careful and impartial study. A commission was appointed by the Imperial University of St. Petersburg, with Professor Mendeleyeff, the great physicist, at its head. The advertised programme provided for a series of forty seances to test mediums, and invitations were extended to all of this class who chose to come to the Russian capital and submit their powers to examination. As a rule they refused — doubtless from a prevision of the trap that had been laid for them. After *eight* sittings, upon a shallow pretext, and just when the manifestations were becoming interesting, the commission prejudged the case, and published a decision adverse to the claims of mediumism. Instead of pursuing dignified, scientific methods, they set spies to peep **[Page 118]** through the key-holes. Professor Mendeleyeff declared in a public lecture that spiritualism, or any such belief in our souls' immortality, was a mixture of *superstition*, *delusion*, and *fraud;* adding that every
"manifestation" of such nature — including mind-reading, trance, and other psychological phenomena, we must suppose — could be, and *was* produced by means of clever apparatus and machinery concealed under the clothing of mediums!

After such a public exhibition of ignorance and prejudice, Mr. Butlerof, Professor of Chemistry at the St. Petersburg University, and Mr. Aksakof, Counsellor of State in the same city, who had been invited to assist on the committee for mediums, became so disgusted that they withdrew. Having published their protests in the Russian papers, they were supported by the majority of the press, who did not spare either Mendeleyeff or his officious committee with their sarcasms. The public acted fairly in that case. One hundred and thirty names, of the most influential persons of the best society of St. Petersburg, many of them no spiritualists at all, but simply investigators, added their signatures to the well-deserved protest.

The inevitable result of such a procedure followed; universal attention was drawn to the question of spiritualism; private circles were organized throughout the empire; some of the most liberal journals began to discuss the subject; and, as we write, a new commission is being organized to finish the interrupted task.

219 "*Scientific American*," N. Y., 1875.

But now — as a matter of course — they will do their duty less than ever. They have a better pretext than they ever had in the pretended *exposé* of the medium Slade, by Professor Lankester, of London. True, to the evidence of one scientist and his friend, — Messrs. Lankester and Donkin — the accused opposed the testimony of Wallace, Crookes, and a host of others, which totally nullifies an accusation based merely on circumstantial evidence and prejudice. As the *London Spectator* very pertinently observes:

"It is really a pure superstition and nothing else to assume that we are so fully acquainted with the laws of nature, that even carefully examined facts, attested by an experienced observer, ought to be cast aside as utterly unworthy of credit, only because they do not, at first sight, seem to be in keeping with what is most clearly known already. To assume, as Professor Lankester appears to do, that because there are fraud and credulity in plenty to be found in connection with these facts — as there is, no doubt, in connection with all nervous diseases — fraud and credulity will account for all the carefully attested statements of accurate and conscientious observers, is to saw away at the very branch of the tree of knowledge on which inductive science necessarily rests, and to bring the whole structure toppling to the ground." **[Page 119]**

But what matters all this to scientists? The torrent of superstition, which, according to them, sweeps away millions of bright intellects in its impetuous course, cannot reach them. The modern deluge called spiritualism is unable to affect their strong minds; and the muddy waves of the flood must expend their raging fury without wetting even the soles of their boots. Surely it must be but traditional stubbornness on the part of the Creator that prevents him from confessing what a poor chance his miracles have in our day in blinding professed scientists. By this time even He ought to know and take notice that long ago they decided to write on the porticoes of their universities and colleges:

Science commands that God shall not
Do miracles upon this spot![220]

Both the infidel spiritualists and the orthodox Roman Catholics seem to have leagued themselves this year against the iconoclastic pretensions of materialism. Increase of skepticism has developed of late a like increase of credulity. The champions of the Bible "divine" miracles rival the panegyrist's mediumistic phenomena, and the middle ages revive in the nineteenth century. Once more we see the Virgin Mary resume her epistolary correspondence with the faithful children of her church; and while the "angel friends" scribble messages to spiritualists through their mediums, the "mother of God" drops letters direct from heaven to earth. The shrine of Notre Dame de Lourdes has turned into a spiritualistic cabinet for "materializations," while the cabinets of popular American mediums are transformed into sacred shrines, into which Mohammed, Bishop Polk, Joan of Arc and other aristocratic spirits from over the "dark river," having descended, "materialize" in full light. And if the Virgin Mary is seen taking her daily walk in the woods about Lourdes in full human form, why not the Apostle of Islam, and the late Bishop of Louisiana? Either both "miracles" are possible, or both kinds of these manifestations, the

220 "De par le Roi, defense a Dieu, De faire miracle, en ces lieux." A satire that was found written upon the walls of the cemetery at the time of the Jansenist miracles and their prohibition by the police of France.

"divine" as well as the "spiritual," are arrant impostures. Time alone will prove which; but meanwhile, as science refuses the loan of her magic lamp to illuminate these mysteries, common people must go stumbling on whether they be mired or not.

The recent "miracles" at Lourdes having been unfavorably discussed in the London papers, Monsignor Capel communicates to the *Times* the views of the Roman Church in the following terms: **[Page 120]**

"As to the miraculous cures which are effected, I would refer your readers to the calm, judicious work, *La Grotte de Lourdes,* written by Dr. Dozous, an eminent resident practitioner, inspector of epidemic diseases for the district, and medical assistant of the Court of Justice. He prefaces a number of detailed cases of miraculous cures, which he says he has studied with great care and perseverance, with these words: 'I declare that these cures effected at the Sanctuary of Lourdes by means of the water of the fountain, have established their supernatural character in the eyes of men of good faith. I ought to confess that without these cures, my mind, little prone to listen to miraculous explanations of any kind, would have had great difficulty in accepting even this fact (the apparition), remarkable as it is from so many points of view. But the cures, of which I have been so often an ocular witness, have given to my mind a light which does not permit me to ignore the importance of the visits of Bernadette to the Grotto, and the reality of the apparitions with which she was favored.' The testimony of a distinguished medical man, who has carefully watched from the beginning Bernadette, and the miraculous cures at the Grotto, is at least worthy of respectful consideration. I may add, that the vast number of those who come to the Grotto do so to repent of their sins, to increase their piety, to pray for the regeneration of their country, to profess publicly their belief in the Son of God and his Immaculate Mother. Many come to be cured of bodily ailments; and on the testimony of eye-witnesses several return home freed from their sickness. To upbraid with non-belief, as does your article, those who use also the waters of the Pyrenees, is as reasonable as to charge with unbelief the magistrates who inflict punishment on the peculiar people for neglecting to have medical aid. Health obliged me to pass the winters of 1860 to 1867 at Pau. This gave me the opportunity of making the most minute inquiry into the apparition at Lourdes. After frequent and lengthened examinations of Bernadette and of some of the miracles effected, I am convinced that, *if facts are to be received on human testimony, then has the apparition at Lourdes every claim to be received as an undeniable fact.* It is, however, no part of the Catholic faith, and may be accepted or rejected by any Catholic without the least praise or condemnation."

Let the reader observe the sentence we have italicized. This makes it clear that the Catholic Church, despite her infallibility and her liberal postage convention with the Kingdom of Heaven, is content to accept even the validity of *divine* miracles upon human testimony. Now when we turn to the report of Mr. Huxley's recent New York lectures on evolution, we find him saying that it is upon "human historical evidence that we depend for the greater part of our knowledge for the doings of **[Page 121]** the past." In a lecture on Biology, he has said " . . . every man who has the interest of truth at heart must earnestly desire that every well-founded and just criticism that can be made should be made; but it is essential . . . that the critic should know what he is talking about." An aphorism that its author should recall when he undertakes to pronounce upon psychological subjects. Add this to his views, as expressed above, and who could ask a better platform upon which to meet him?

Soul Blindness

Here we have a representative materialist, and a representative Catholic prelate, enunciating an identical view of the sufficiency of *human testimony* to prove facts that it suits the prejudices of each to believe. After this, what need for either the student of occultism, or even the spiritualist, to hunt about for endorsements of the argument they have so long and so persistently advanced, that the psychological phenomena of ancient and modern thaumaturgists being superabundantly proven upon human testimony must be accepted as facts? Church and College having appealed to the tribunal of human evidence, they cannot deny the rest of mankind an equal privilege. One of the fruits of the recent agitation in London of the subject of mediumistic phenomena, is the expression of some remarkably liberal views on the part of the secular press. "In any case, we are for admitting spiritualism to a place among tolerated beliefs, and letting it alone accordingly," says the London *Daily News,* in 1876. "It has many votaries who are as intelligent as most of us, and to whom any obvious and palpable defect in the evidence meant to convince must have been obvious and palpable long ago. Some of *the wisest men in the world believed in ghosts,* and would have continued to do so even though half-a-dozen persons in succession had been convicted of frightening people with sham goblins."

It is not for the first time in the history of the world, that the invisible world has to contend against the materialistic skepticism of soul-blind Sadducees. Plato deplores such an unbelief, and refers to this pernicious tendency more than once in his works.

From Kapila, the Hindu philosopher, who many centuries before Christ demurred to the claim of the mystic Yogins, that in ecstasy a man has the power of seeing Deity face to face and conversing with the "highest" beings, down to the Voltaireans of the eighteenth century, who laughed at everything that was held sacred by other people, each age had its unbelieving Thomases. Did they ever succeed in checking the progress of truth? No more than the ignorant bigots who sat in judgment over Galileo checked the progress of the earth's rotation. No exposures whatever are able to vitally affect the stability or instability of a belief which humanity inherited from the first races of men, those, who — if we **[Page 122]** can believe in the evolution of spiritual man as in that of the physical one — had the great truth from the lips of their ancestors, the *gods of their fathers,* "that were on the other side of the flood." The identity of the Bible with the legends of the Hindu sacred books and the cosmogonies of other nations, must be demonstrated at some future day. *The fables of the mythopoeic ages will be found to have but allegorized the greatest truths of geology and anthropology.* It is in these ridiculously expressed fables that science will have to look for her "missing links."

Otherwise, whence such strange "coincidences" in the respective histories of nations and peoples so widely thrown apart? Whence that identity of primitive conceptions which, fables and legends though they are termed now, contain in them nevertheless the kernel of historical facts, of a truth thickly overgrown with the husks of popular embellishment, but still a truth? Compare only this verse of *Genesis* vi.: "And it came to pass, when *men began to multiply* on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . There were *giants in the earth in those days,*" etc., with this part of the Hindu cosmogony, in the *Vedas,* which speaks of the descent of the Brahmans. The first Brahman complains of being *alone* among all his brethren without a wife. Notwithstanding that the Eternal advises him to devote his days solely to the study of the Sacred Knowledge (*Veda*), the *first-born* of mankind insists. Provoked at such ingratitude, the eternal gave Brahman a

wife of the race of the *Daints,* or *giants,* from whom all the Brahmans maternally descend. Thus the entire Hindu priesthood is descended, on the one hand, from the *superior* spirits (the sons of God), and from *Daintany,* a daughter of the earthly giants, the primitive men.[221] "And they bare children to them; the same became mighty men which were of old; men of renown."[222]

The same is found in the Scandinavian cosmogonical fragment. In the *Edda* is given the description to Gangler by Har, one of the three informants (Har, Jafuhar, and Tredi) of the first man, called Bur, "the father of Bor, who took for wife Besla, a daughter of the giant Bolthara, of the race of the *primitive giants.*" The full and interesting narrative may be found in the *Prose Edda,* sects. 4-8, in Mallett's *Northern Antiquities.*[223]

The same groundwork underlies the Grecian fables about the Titans; and may be found in the legend of the Mexicans — the four successive races of *Popol-Vuh.* It constitutes one of the many ends to be found in **[Page 123]** the entangled and seemingly inextricable skein of mankind, viewed as a psychological phenomenon. Belief in supernaturalism would be otherwise inexplicable. To say that it sprang up, and grew and developed throughout the countless ages, without either cause or the least firm basis to rest upon, but merely as an empty fancy, would be to utter as great an absurdity as the theological doctrine that the universe sprang into creation out of nothing.

It is too late now to kick against an evidence which manifests itself as in the full glare of noon. Liberal, as well as Christian papers, and the organs of the most advanced scientific authorities, begin to protest unanimously against the dogmatism and narrow prejudices of sciolism. The *Christian World,* a religious paper, adds its voice to that of the unbelieving London press. Following is a good specimen of its common sense:

"If a medium," it says,[224] "can be shown ever so conclusively to be an impostor, we shall still object to the disposition manifested by persons of some authority in scientific matters, to pooh-pooh and knock on the head all careful inquiry into those subjects of which Mr. Barrett took note in his paper before the British Association. Because spiritualists have committed themselves to many absurdities, that is no reason why the phenomena to which they appeal should be scouted as unworthy of examination. They may be mesmeric, or clairvoyant, or something else. But let our wise men tell us what they are, and not snub us, as ignorant people too often snub inquiring youth, by the easy but unsatisfactory apothegm, 'Little children should not ask questions.' "

---

221 Polier, "*Mythologie des Indous.*"
222 *Genesis* vi., 4.
223 Mallett, "*Northern Antiquities,*" Bohn's edition, pp. 401-405.
224 In the "*Quarterly Review*" of 1859, Graham gives a strange account of many now deserted Oriental cities, in which the stone doors are of enormous dimensions, often seemingly out of proportion with the buildings themselves, and remarks that dwellings and doors bear all of them the impress of an ancient race of giants.

Thus the time has come when the scientists have lost all right to be addressed with the Miltonian verse, "O thou who, for the testimony of truth, hast borne universal reproach!" Sad degeneration, and one that recalls the exclamation of that "doctor of physic" mentioned one hundred and eighty years ago by Dr. Henry More, and who, upon hearing the story told of the drummer of Tedworth and of Ann Walker, "*cryed* out presently, *If this be true, I have been in a wrong box all this time, and must begin my account anew.*"[225]

But in our century, notwithstanding Huxley's endorsement of the value of "human testimony," even Dr. Henry More has become "an enthusiast and a visionary, both of which, united in the same person, constitute a *canting madman.*"[226] **[Page 124]**

What psychology has long lacked to make its mysterious laws better understood and applied to the ordinary as well as extraordinary affairs of life, is not facts. These it has had in abundance. The need has been for their recording and classification — for trained observers and competent analysts. From the scientific body these ought to have been supplied. If error has prevailed and superstition run riot these many centuries throughout Christendom, it is the misfortune of the common people, the reproach of science. The generations have come and gone, each furnishing its quota of martyrs to conscience and moral courage, and psychology is little better understood in our day than it was when the heavy hand of the Vatican sent those brave unfortunates to their untimely doom, and branded their memories with the stigma of heresy and sorcery. **[Page 125]**

225 Dr. More, "*Letter to Glanvil, author of 'Saducismus Triumphatus.*'"
226 J. S. Y., "*Demonologia, or Natural Knowledge Revealed,*" 1827, p. 219.

CHAPTER V

"Ich bin der Geist der stets verneint."
(I am the spirit which still denies.)

(*Mephisto* in FAUST)

"The Spirit of truth, whom the world cannot receive
because it seeth Him not; neither knoweth Him."

Gospel According to John, xiv, 17

"Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep."

MILTON

"Mere intellectual enlightenment cannot recognize the spiritual. As the sun puts out a fire, so spirit puts out the eyes of mere intellect.

W. HOWITT

THERE has been an infinite confusion of names to express one and the same thing.

The chaos of the ancients; the Zoroastrian sacred fire, or the *Antusbyrum* of the Parsees; the Hermes-fire; the Elmes-fire of the ancient Germans; the lightning of Cybelè; the burning torch of Apollo; the flame on the altar of Pan; the inextinguishable fire in the temple on the Acropolis, and in that of Vesta; the fire-flame of Pluto's helm; the brilliant sparks on the hats of the Dioscuri, on the Gorgon head, the helm of Pallas, and the staff of Mercury; the πύϱ ἄσβεστος" ; the Egyptian Phtha, or Ra; the Grecian *Zeus Cataibates* (the descending);[227] the pentecostal fire-tongues; the burning bush of Moses; the pillar of fire of the *Exodus*, and the "burning lamp" of Abram; the eternal fire of the "bottomless pit"; the Delphic oracular vapors; the Sidereal light of the Rosicrucians; the AKASA of the Hindu adepts; the Astral light of Eliphas Levi; the nerve-aura and the fluid of the magnetists; the *od* of Reichenbach; the fire-globe, or meteor-*cat* of Babinet; the *Psychod* and ectenic force of Thury; the psychic force of Sergeant Cox and Mr. Crookes; the atmospheric magnetism of some naturalists; galvanism; and finally, electricity, are but various names for many different manifestations, or effects of the same mysterious, all-pervading cause — the Greek *Archeus*, or Αϱχᾰίος" .

Sir E. Bulwer-Lytton, in his *Coming Race*, describes it as the VRIL,[228] used by the subterranean populations, and allowed his readers to take it **[Page 126]** for a fiction. "These people," he says, "consider that in the vril they had arrived at the unity in natural energic agencies"; and proceeds to show that Faraday intimated them "under the more cautious term of correlation," thus:

---

227 Pausanias, "*Eliæ*," lib. i., cap. xiv.
228 We apprehend that the noble author coined his curious names by contracting words in classical languages. *Gy* would come from *gune; vril* from *virile.*

ONE PRIMAL FORCE, BUT MANY CORRELATIONS

"I have long held an opinion, almost amounting to a conviction, in common, I believe, with many other lovers of natural knowledge, that the various forms under which the forces of matter are made manifest, HAVE ONE COMMON ORIGIN; or, in other words, are so directly related and naturally dependent, that they are convertible, as it were, into one another, and possess equivalents of power in their action."

Absurd and unscientific as may appear our comparison of a fictitious *vril* invented by the great novelist, and the primal force of the equally great experimentalist, with the kabalistic astral light, it is nevertheless the true definition of this force. Discoveries are constantly being made to corroborate the statement thus boldly put forth. Since we began to write this part of our book, an announcement has been made in a number of papers of the supposed discovery of a new force by Mr. Edison, the electrician, of Newark, New Jersey, which force seems to have little in common with electricity, or galvanism, except the principle of conductivity. If demonstrated, it may remain for a long time under some pseudonymous scientific name; but, nevertheless, it will be but one of the numerous family of children brought forth from the commencement of time by our kabalistic mother, the *Astral Virgin.* In fact, the discoverer says that, "it is as distinct, and has as regular laws as heat, magnetism, or electricity." The journal which contains the first account of the discovery adds that, "Mr. Edison thinks that it exists in connection with heat, and that it can also be generated by independent and *as yet undiscovered means.*"

Another of the most startling of recent discoveries, is the possibility of annihilating distance between human voices — by means of the *telephone* (distance-sounder), an instrument invented by Professor A. Graham Bell. This possibility, first suggested by the little "lovers' telegraph," consisting of small tin cups with vellum and drug-twine apparatus, by which a conversation can be carried on at a distance of two hundred feet, has developed into the telephone, which will become the wonder of this age. A long conversation has taken place between Boston and Cambridgeport by telegraph; "every word being distinctly heard and perfectly understood, and the modulations of voices being quite distinguishable," according to the official report. *The voice is seized upon,* so to say, *and held in form by a magnet, and the sound-wave transmitted by electricity acting in unison and co-operating with the magnet.* The whole success depends upon a perfect control of the electric currents and the **[Page 127]** power of the magnets used, with which the former must co-operate. "The invention," reports the paper, "may be rudely described as a sort of trumpet, over the bell-mouth of which is drawn a delicate membrane, which, when the voice is thrown into the tube, swells outward in proportion to the force of the sound-wave. To the outer side of the membrane is attached a piece of metal, which, as the membrane swells outward, connects with a magnet, and this, with the electric circuit, is controlled by the operator. By some principle, not yet fully understood, the electric current transmits the sound-wave just as delivered by the voice in the trumpet, and the listener at the other end of the line, with a twin or facsimile trumpet at his ear, hears every word distinctly, and readily detects the modulations of the speaker's voice."

TYNDALL NARROWLY ESCAPES A GREAT DISCOVERY

Thus, in the presence of such wonderful discoveries of our age, and the further magical possibilities lying latent and yet undiscovered in the boundless realm of nature, and further, in view of the great probability that Edison's Force and Professor Graham Bell's Telephone may unsettle, if not utterly upset all our ideas of the imponderable fluids, would it not be well for such persons as may be tempted to traverse our statements, to wait and see whether they will be corroborated or refuted by further discoveries.

Only in connection with these *discoveries,* we may, perhaps, well remind our readers of the many hints to be found in the ancient histories as to a certain secret in the possession of the Egyptian priesthood, who could instantly communicate, during the celebration of the Mysteries, from one temple to another, even though the former were at Thebes and the latter at the other end of the country; the legends attributing it, as a matter of course, to the "invisible tribes" of the air, which carry messages for mortals. The author of *Pre-Adamite Man* quotes an instance, which being given merely on his own authority, and he seeming uncertain whether the story comes from Macrinus or some other writer, may be taken for what it is worth. He found good evidence, he says, during his stay in Egypt, that "one of the Cleopatras (?) sent news by a wire to all the cities, from Heliopolis to Elephantine, on the Upper Nile."[229]

It is not so long since Professor Tyndall ushered us into a new world, peopled with airy shapes of the most ravishing beauty.

"The discovery consists," he says, "in subjecting the vapors of volatile liquids to the action of concentrated sun-light, or to the concentrated beam of the electric light." The vapors of certain nitrites, iodides, and acids are subjected to the action of the light in an *experimental tube,* lying horizontally, and so arranged that the axis of the tube and that of **[Page 128]** the parallel beams issuing from the lamp are coincident. The vapors form clouds of gorgeous tints, and arrange themselves into the shapes of vases, of bottles and cones, in nests of six or more; of shells, of tulips, roses, sunflowers, leaves, and of involved scrolls. "In one case," he tells us, "the cloud-bud grew rapidly into a serpent's head; a mouth was formed, and from the cloud, a cord of cloud resembling a tongue was discharged." Finally, to cap the climax of marvels, "once it positively assumed the form of a fish, with eyes, gills, and feelers. The twoness of the animal form was displayed throughout, and no *disk, coil, or speck existed on one side that did not exist on the other.*"

THE IMPOSSIBILITY OF MIRACLE

These phenomena may possibly be explained in part by the mechanical action of a beam of light, which Mr. Crookes has recently demonstrated. For instance, it is a supposable case, that the beams of light may have constituted a horizontal axis, about which the disturbed molecules of the vapors gathered into the forms of globes and spindles. But how account for the fish, the serpent's head, the vases, the flowers of different varieties, the shells? This seems to offer a dilemma to science as baffling as the meteor-cat of Babinet. We do not learn

---

229 P. B. Randolph, "*Pre-Adamite Man,*" p. 48.

that Tyndall ventured as absurd an explanation of his extraordinary phenomena as that of the Frenchman about his.

Those who have not given attention to the subject may be surprised to find how much was known in former days of that all-pervading, subtile principle which has recently been baptized THE UNIVERSAL ETHER.

Before proceeding, we desire once more to enunciate in two categorical propositions, what was hinted at before. These propositions were demonstrated laws with the ancient theurgists.

I. The so-called miracles, to begin with Moses and end with Cagliostro, when genuine, were as de Gasparin very justly insinuates in his work on the phenomena, "perfectly in accordance with natural law"; hence — no miracles. Electricity and magnetism were unquestionably used in the production of some of the prodigies; but now, the same as then, they are put in requisition by every sensitive, who is made to use *unconsciously* these powers by the peculiar nature of his or her organization, which serves as a conductor for some of these imponderable fluids, as yet so imperfectly known to science. This force is the prolific parent of numberless attributes and properties, many, or rather, most of which, are as yet unknown to modern physics.

II. The phenomena of natural magic to be witnessed in Siam, India, Egypt, and other Oriental countries, bear no relationship whatever to sleight of hand; the one being an absolute physical effect, due to the action of occult natural forces, the other, a mere deceptive result **[Page 129]** obtained by dexterous manipulations supplemented with confederacy.[230]

The thaumaturgists of all periods, schools, and countries, produced their wonders, because they were perfectly familiar with the imponderable — in their effects — but otherwise perfectly tangible waves of the astral light. They controlled the currents by guiding them with their will-power. The wonders were both of physical and psychological character; the former embracing effects produced upon material objects, the latter the mental phenomena of Mesmer and his successors. This class has been represented in our time by two illustrious men, Du Potet and Regazzoni, whose wonderful powers were well attested in France and other countries. Mesmerism is the most important branch of magic; and its phenomena are the effects of the universal agent which underlies all magic and has produced at all ages the so-called miracles.

The ancients called it *Chaos;* Plato and the Pythagoreans named it *the Soul of the World.* According to the Hindus, the Deity in the shape of Æther pervades all things. It is the invisible, but, as we have said before, too tangible Fluid. Among other names this universal Proteus — or "the nebulous Almighty," as de Mirville calls it in derision — was termed by

---

230 On this point at least we are on firm ground. Mr. Crookes's testimony corroborates our assertions. On page 84 of his pamphlet on "*Phenomenal Spiritualism*" he says: "The many hundreds of facts I am prepared to attest — facts which to imitate by known mechanics or physical means would baffle the skill of a Houdin, a Bosco, or an Anderson, backed with all the resources of elaborate machinery and the practice of years — have all taken place in my own house; at times appointed by myself and under circumstances which absolutely precluded the employment of the very simplest instrumental aids."

the theurgists "the living fire,"[231] the "Spirit of Light," and *Magnes.* This last appellation indicates its magnetic properties and shows its magical nature. For, as truly expressed by one of its enemies — *μὰγος* and *μὰγνης* are two branches growing from the same trunk, and shooting forth the same resultants.

Magnetism is a word for the derivation of which we have to look to an incredibly early epoch. The stone called *magnet* is believed by many to owe its name to Magnesia, a city or district in Thessaly, where these stones were found in quantity. We believe, however, the opinion of the Hermetists to be the correct one. The word *Magh, magus,* is derived from the Sanskrit *Mahaji,* the *great* or *wise* (the anointed by the divine wisdom). "Eumolpus is the *mythic* founder of the Eumolpidæ **[Page 130]** (priests); the priests traced their own wisdom to the Divine Intelligence."[232] The various cosmogonies show that the Archæal Universal Soul was held by every nation as the "mind" of the Demiurgic Creator, the *Sophia* of the Gnostics, or *the Holy Ghost as a female principle.* As the Magi derived their name from it, so the Magnesian stone or Magnet was called in their honor, for they were the first to discover its wonderful properties. Their temples dotted the country in all directions, and among these were some temples of Hercules,[233]— hence the stone, when it once became known that the priests used it for their curative and magical purposes, received the name of the Magnesian or Heraclean stone. Socrates, speaking of it, remarks: "Euripides calls it the Magnesian stone, but the common people, the Heraclean."[234] It was the country and stone which were called after the Magi, not the Magi after one or the other. Pliny informs us that the wedding-ring among the Romans was magnetized by the priests before the ceremony. The old Pagan historians are careful to keep silent on certain Mysteries of the "wise" (Magi) and Pausanias was warned in a dream, he says, not to unveil the holy rites of the temple of Demeter and Persephoneia at Athens.[235]

Modern science, after having ineffectually denied *animal magnetism,* has found herself forced to accept it as a fact. It is now a recognized property of human and animal organization; as to its psychological, occult influence, the Academies battle with it, in our century, more ferociously than ever. It is the more to be regretted and even wondered at, as the representatives of "exact science" are unable to either explain or even offer us anything like a reasonable hypothesis for the undeniable mysterious potency contained in a simple magnet. We begin to have daily proofs that these potencies underlie the theurgic mysteries, and therefore might perhaps explain the occult faculties possessed by ancient and modern

---

231 In this appellation, we may discover the meaning of the puzzling sentence to be found in the Zend-Avesta that "fire gives knowledge of the future, science, and amiable speech," as it develops an extraordinary eloquence in some sensitives.

232 Dunlap, "*Musah, His Mysteries,*" p. iii.

233 "Hercules was known as the king of the Musians," says Schwab, ii., 44; and Musien was the feast of "Spirit and Matter," Adonis and Venus, Bacchus and Ceres. (See Dunlap, "*Mystery of Adonis,*" p. 95.) Dunlap shows, on the authority of Julian and Anthon (67), Æsculapius, "the Savior of all," identical with Phtha (the creative Intellect, the Divine Wisdom), and with Apollo, Baal, Adonis, and Hercules (ibid., p. 93), and Phtha is the "Anima mundi," the Universal Soul, of Plato, the Holy Ghost of the Egyptians, and the Astral Light of the Kabalists. M. Michelet, however, regards the Grecian Herakles as a different character, the adversary of the Bacchic revellings and their attendant human sacrifices.

234 Plato, "*Ion*" (Burgess), vol. iv., p. 294.

235 "*Attica,*" i., xiv.

thaumaturgists as well as a good many of their most astounding achievements. Such were the gifts transmitted by Jesus to some of **[Page 131]** his disciples. At the moment of his miraculous cures, the Nazarene felt a *power* issuing from him. Socrates, in his dialogue with Theages,[236] telling him of his familiar god (demon), and his power of either imparting his (Socrates') wisdom to his disciples or preventing it from benefiting those he associates with, brings the following instance in corroboration of his words: "I will tell you, Socrates," says Aristides, "a thing incredible, indeed, by the gods, but true. I made a proficiency when I associated with you, even if I was only in the same house, though not in the same room; but more so, when I *was in the same room* . . . and much more when I *looked at you*. . . But I made by far the greatest proficiency when I sat near you and *touched you*."

This is the modern magnetism and mesmerism of Du Potet and other masters, who, when they have subjected a person to their *fluidic* influence, can impart to them all their thoughts even at a distance, and with an irresistible power force their subject to obey their *mental* orders. But how far better was this psychic force known to the ancient philosophers! We can glean some information on that subject from the earliest sources. Pythagoras taught his disciples that God is the universal *mind* diffused through all things, and that this mind by the sole virtue of its universal sameness could be communicated from one object to another and be made to create all things by the sole will-power of man. With the ancient Greeks, *Kurios* was the god-Mind (*Nous*). "Now Koros (Kurios) signifies the pure and unmixed nature of intellect — wisdom," says Plato.[237] Kurios is Mercury, the Divine Wisdom, and "Mercury is the Sol" (Sun),[238] from whom Thaut — Hermes — received this divine wisdom, which, in his turn, he imparted to the world in his books. Hercules is also the Sun — the celestial storehouse of the universal magnetism; § or rather Hercules is the magnetic light which, when having made its way through the "opened eye of heaven," enters into the regions of our planet and thus becomes the Creator. Hercules passes through the twelve labors, the valiant Titan! He is called "Father of All" **[Page 132]** and "self-born" "(*autophues*)."[239] Hercules, the Sun, is killed by the Devil, Typhon,[240] and so is Osiris, who is the father and brother of Horus, and at the same time is identical with him; and we must not forget that the magnet was called the "bone of Horus," and iron the "bone of Typhon." He is called "Hercules *Invictus*," only when he descends to Hades (the subterranean garden),

---

236 Plato, "*Theages*." Cicero renders this word daimonion, quiddam divinum, a divine something, not anything personal.
237 "*Cratylus*," p. 79.
238 "*Arnobius*," vi., xii. As we will show in subsequent chapters, the sun was not considered by the ancients as the direct cause of the light and heat, but only as an agent of the former, through which the light passes on its way to our sphere. Thus it was always called by the Egyptians "the eye of Osiris," who was himself the *Logos*, the First-begotten, or light made manifest to the world, "which is the mind and divine intellect of the Concealed." It is only that light of which we are cognizant that is the Demiurge, the *creator* of our planet and everything pertaining to it; with the invisible and unknown universes disseminated through space, none of the sun-gods had anything to do. The idea is expressed very clearly in the "*Books of Hermes*."
239 "*Orphic Hymn*," xii.; Hermann, Dunlap, "*Musah, His Mysteries*," p. 91.
240 Movers, 525. Dunlap, "*Mysteries of Adonis*," 94.

and plucking the "golden apples" from the "tree of life," slays the dragon.[241] The rough Titanic power, the "lining" of every sun-god, opposes its force of blind matter to the divine magnetic spirit, which tries to harmonize everything in nature.

All the sun-gods, with their symbol, the visible sun, are the creators of *physical* nature only. The *spiritual* is the work of the Highest God — the Concealed, the Central, Spiritual SUN, and of his Demiurge — the Divine Mind of Plato, and the Divine Wisdom of Hermes Trismegistus[242]— the wisdom effused from Oulom or Kronos.

"After the distribution of pure Fire, in the Samothracian Mysteries, a new life began."[243] This was the "new birth," that is alluded to by Jesus, in his nocturnal conversation with Nicodemus. "Initiated into the most blessed of all Mysteries, being ourselves pure . . . we become just and holy with wisdom."[244] "He *breathed* on them and saith unto them, 'Take the Holy Pneuma.' "[245] And this simple act of will-power was sufficient to impart vaticination in its nobler and most perfect form if both the initiator and the initiated were worthy of it. To deride this gift, even in its present aspect, "as the corrupt offspring and lingering remains of an ignorant age of superstition, and hastily to condemn it as unworthy of sober investigation, would be as unphilosophical as it is wrong," remarks the Rev. J. B. Gross. "To remove the veil which hides our vision from the future, has been attempted — in all ages of the world; and therefore the propensity to pry into the lap of time, contemplated as one of the faculties of human mind, comes recommended to us under the sanction of God. . . . Zuinglius, the Swiss reformer, attested the comprehensiveness of his faith in the providence of the Supreme Being, in the cosmopolitan doctrine that the Holy Ghost was not excluded from the more worthy portion of the heathen world. Admitting its truth, we cannot **[Page 133]** easily conceive a valid reason why a heathen, thus favored, should not be capable of true prophecy."[246]

NATURE OF THE PRIMORDIAL SUBSTANCE

Now, what is this mystic, primordial substance? In the book of Genesis, at the beginning of the first chapter, it is termed the "face of the waters," said to have been incubated by the "Spirit of God." Job mentions, in chap. xxvi., 5, that "dead things are formed from under the waters, and inhabitants thereof." In the original text, instead of "dead things," it is written dead Rephaim (giants, or mighty primitive men), from whom "Evolution" may one day trace our present race. In the Egyptian mythology, Kneph the Eternal unrevealed God is represented by a snake-emblem of eternity encircling a water-urn, with his head hovering over the waters, which it incubates with his breath. In this case the serpent is the

---

241 Preller, ii., 153. This is evidently the origin of the Christian dogma of Christ descending into hell and overcoming Satan.
242 This important fact accounts admirably for the gross polytheism of the masses, and the refined, highly-philosophical conception of *one* God, which was taught only in sanctuaries of the "pagan" temples.
243 Anthon,, "*Cabeiria*."
244 Plato, "*Phædrus*," Cary's translation.
245 *John* xx., 22.
246 "*Heathen Religion*," 104.

Agathodaimon, the good spirit; in its opposite aspect it is the Kakodaimon — the bad one. In the Scandinavian Eddas, the honey-dew — the food of the gods and of the creative, busy Yggdrasill — bees — falls during the hours of night, when the atmosphere is impregnated with humidity; and in the Northern mythologies, as the passive principle of creation, it typifies the creation of the universe out of water; this dew is the astral light in one of its combinations and possesses creative as well as destructive properties. In the Chaldean legend of Berosus, Oannes or Dagon, the man-fish, instructing the people, shows the infant world created out of water and all beings originating from this prima materia. Moses teaches that only earth and water can bring a living soul; and we read in the Scriptures that herbs could not grow until the Eternal caused it to rain upon earth. In the Mexican Popol-Vuh man is created out of mud or clay (terre glaise), taken from under the water. Brahma creates Lomus, the great Muni (or first man), seated on his lotus, only after having called into being, spirits, who thus enjoyed among mortals a priority of existence, and he creates him out of water, air, and earth. Alchemists claim that primordial or pre-Adamic earth when reduced to its first substance is in its second stage of transformation like clear-water, the first being the alkahest[247] proper. This primordial substance is said to contain within itself the essence of all that goes to make up man; it has not only all the elements of his physical being, but even the "breath of life" itself in a latent state, ready to be awakened. This it derives from the "incubation" of the Spirit of God upon the face of the waters — chaos; in fact, this substance is chaos itself. From this it was that Paracelsus claimed to be able to make his "homunculi"; and **[Page 134]** this is why Thales, the great natural philosopher, maintained that *water* was the principle of all things in nature.

INTERPRETATION OF CERTAIN ANCIENT MYTHS

What is the primordial Chaos but Æther? The modern Ether; not such as is recognized by our scientists, but such as it was known to the ancient philosophers, long before the time of Moses; Ether, with all its mysterious and occult properties, containing in itself the germs of universal creation; Ether, the celestial virgin, the spiritual mother of every existing form and being, from whose bosom as soon as "incubated" by the Divine Spirit, are called into existence Matter and Life, Force and Action. Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant — Ether; or whence its mysterious origin? — Who, we mean, that denies the spirit that works in it and evolves out of it all visible forms?

It is an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences which have allied themselves in our days to support the doctrine of evolution; and that further research may demonstrate that they were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole,* and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular,* if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to

247 Alkahest, a word first used by Paracelsus, to denote the menstruum or universal solvent, that is capable of reducing all things.

close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic account clashes with the definite exegesis of "exact science."

One fact at least is proved: there is not a cosmogonical fragment, to whatever nation it may belong, but proves by this universal allegory of water and the spirit brooding over it, that no more than our modern physicists did any of them hold the universe to have sprung into existence out of nothing; for all their legends begin with that period when nascent vapors and Cimmerian darkness lay brooding over a fluid mass ready to start on its journey of activity at the first flutter of the breath of Him, who is the Unrevealed One. Him they felt, if they saw Him not. Their spiritual intuitions were not so darkened by the subtile sophistry of the forecoming ages as ours are now. If they talked less of the Silurian age slowly developing into the Mammalian, and if the Cenozoic time was only recorded by various allegories of the primitive man — the Adam of *our* race — it is but a negative proof after all that their "wise men" and leaders did not know of these successive periods as well as we do now. **[Page 135]**

In the days of Democritus and Aristotle, the cycle had already begun to enter on its downward path of progress. And if these two philosophers could discuss so well the atomic theory and trace the atom to its material or physical *point,* their ancestors may have gone further still and followed its genesis far beyond that limit where Mr. Tyndall and others seem rooted to the spot, not daring to cross the line of the "Incomprehensible." The *lost arts* are a sufficient proof that if even their achievements in physiography are now doubted, because of the unsatisfactory writings of their physicists and naturalists, — on the other hand their practical knowledge in phytochemistry and mineralogy far exceeded our own. Furthermore, they might have been perfectly acquainted with the physical history of our globe without publishing their knowledge to the ignorant masses in those ages of religious Mysteries.

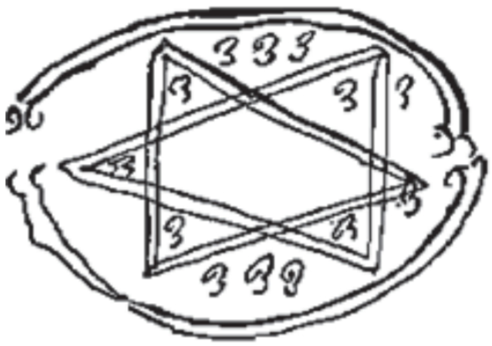

Therefore, it is not only from the Mosaic books that we mean to adduce proof for our further arguments. The ancient Jews got all their knowledge — religious as well as profane — from the nations with which we see them mixed up from the earliest periods. Even the oldest of all sciences, their kabalistic "secret doctrine," may be traced in each detail to its primeval source, Upper India, or Turkestan, far before the time of a distinct separation between the Aryan and Semitic nations. The King Solomon so celebrated by posterity, as Josephus the historian says,[248] for his magical skill, got his secret learning from India through Hiram, the king of Ophir, and perhaps Sheba. His ring, commonly known as "Solomon's seal," so celebrated for the potency of its sway over the various kinds of genii and demons, in all the popular legends, is equally of Hindu origin. Writing on the pretentious and abominable skill of the "devil-worshippers" of Travancore, the Rev. Samuel Mateer, of the London Missionary Society, claims at the same time to be in possession of a very old manuscript volume of

248 Josephus, "*Antiquities,*" vol. viii., c. 2, 5.

magical incantations and spells in the Malayalim language, giving directions for effecting a great variety of purposes. Of course he adds, that "many of these are fearful in their malignity and obscenity," and gives in his work the fac-simile of some amulets bearing the magical figures and designs on them. We find among them one with the following legend: "To remove trembling **[Page 136]** arising from demoniacal possession — write this figure on a plant that has milky juice, and drive a nail through it; the trembling will cease."[249] The figure is the identical Solomon's seal, or double triangle of the Kabalists. Did the Hindu get it from the Jewish kabalist, or the latter from India, by inheritance from their great king-kabalist, the wise Solomon?[250] But we will leave this trifling dispute to continue the more interesting question of the astral light, and its unknown properties.

Admitting, then, that this mythical agent is Ether, we will proceed to see what and how much of it is known to science.

With respect to the various effects of the different solar rays, Robert Hunt, F. R. S., remarks, in his *Researches on Light in its Chemical Relations,* that:

"Those rays which give the *most* light — the yellow and the orange rays — will not produce change of color in the chloride of silver"; while "those rays which have the *least* illuminating power — the blue and violet — produce the greatest change, and in exceedingly short time. . . . The **[Page 137]** yellow glasses obstruct scarcely any light; the blue glasses may be so dark as to admit of the permeation of a very small quantity."

And still we see that under the *blue* ray both vegetable and animal life manifest an inordinate development, while under the yellow ray it is proportionately arrested. How is it

---

249 "*The Land of Charity*," p. 210.

250 The claims of certain "adepts," which do not agree with those of the students of the purely Jewish *Kabala,* and show that the "secret doctrine" has originated in India, from whence it was brought to Chaldea, passing subsequently into the hands of the Hebrew "Tanaim," are singularly corroborated by the researches of the Christian missionaries. These pious and learned travellers have inadvertently come to our help. Dr. Caldwell, in his "Comparative Grammar of the Dravidian Languages," p. 66, and Dr. Mateer, in the "Land of Charity," p. 83, fully support our assertions that the "wise" King Solomon got all his kabalistic lore from India, as the above-given magical figure well shows. The former missionary is desirous to prove that very old and huge specimens of the baobab-tree, which is not, as it appears, indigenous to India, but belongs to the African soil, and "found only at several ancient sites of foreign commerce (at Travancore), may, for aught we know," he adds, "have been introduced into India, and planted by the servants of King Solomon." The other proof is still more conclusive. Says Dr. Mateer, in his chapter on the Natural History of Travancore: "There is a curious fact connected with the name of this bird (the peacock) which throws some light upon Scripture history. King Solomon sent his navy to Tarshish (*I Kings*, x. 22), which returned once in three years, bringing 'gold and silver, ivory and apes, and peacocks.' Now the word used in the Hebrew Bible for peacock is '*tukki*,' and as the Jews had, of course, no word for these fine birds till they were first imported into Judea by King Solomon, there is no doubt that 'tukki' is simply the old Tamil word '*toki*,' the name of the peacock. The ape or monkey also is, in Hebrew, called *'koph,'* the Indian word for which is '*kaphi*.' Ivory, we have seen, is abundant in South India, and gold is widely distributed in the rivers of the western coast. Hence the 'Tarshish' referred to was doubtless the western coast of India, and Solomon's ships were ancient 'East Indiamen.' " And hence also we may add, besides "the gold and silver, and apes and peacocks," King Solomon and his friend Hiram, of masonic renown, got their "magic" and "wisdom" from India.

possible to account for this satisfactorily upon any other hypothesis than that both animal and vegetable life are differently modified electrico-magnetic phenomena, as yet unknown in their fundamental principles?

Mr. Hunt finds that the undulatory theory does not account for the results of his experiments. Sir David Brewster, in his *Treatise on Optics,* showing that "the colors of vegetable life arise . . . from a specific attraction which the particles of these bodies exercise over the differently-colored rays of light," and that "it is by the light of the sun that the colored juices of plants are elaborated, that the colors of bodies are changed, etc. . . ." remarks that it is not easy to allow "that such effects can be produced by the mere vibration of an ethereal medium." And he is *forced,* he says, "by this class of facts, to reason as if light was *material* (?)." Professor Josiah P. Cooke, of Harvard University, says that he "cannot agree . . . with those who regard the wave-theory of light as an established principle of science."[251] Herschel's doctrine, that the intensity of light, in effect of each undulation, "is inversely as the square of the distance from the luminous body," if correct, damages a good deal if it does not kill the undulatory theory. That he is right, was proved repeatedly by experiments with photometers; and, though it begins to be much doubted, the undulatory theory is still alive.

As General Pleasonton, of Philadelphia, has undertaken to combat this anti-Pythagorean hypothesis, and has devoted to it a whole volume, we cannot do any better than refer the reader to his recent work on the *Blue Ray,* etc. We leave the theory of Thomas Young, who, according to Tyndall, "placed on an immovable basis the undulatory theory of light," to hold its own if it can, with the Philadelphia experimenter.

Eliphas Levi, the modern magician, describes the astral light in the following sentence: "We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control."

"The sovereign will is represented in our symbols by the woman who crushes the serpent's head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the great magical agent, the dual current of light, the living and astral *fire* of the earth, has been represented in the ancient theogonies by the serpent with the head **[Page 138]** of a bull, a ram, or a dog. It is the double serpent of the *caduceus,* it is the Old Serpent of the *Genesis,* but it is also the *brazen serpent of Moses* entwined around the *tau,* that is to say, the generative *lingha*. It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the *Hylé* of the Gnostics; it is the double-tail of serpent which forms the legs of the solar cock of the Abraxas; finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls have to conquer to liberate themselves from the bonds of the earth; for if their will does not free "them from this *fatal attraction,* they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire.*"

This last kabalistic figure of speech, notwithstanding its strange phraseology, is precisely the one used by Jesus; and in his mind it could have had no other significance than the one attributed to it by the Gnostics and the Kabalists. Later the Christian theologians interpreted

251 Cooke, "*New Chemistry,*" p. 22.

it differently, and with them it became the doctrine of Hell. Literally, though, it simply means what it says — the astral light, or the generator and destroyer of all forms.

"All the magical operations," continues Levi, "consist in freeing one's self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator's will. 'I will give unto thee,' says the Serpent, in the Gospel myth, 'all the kingdoms of the earth, if thou wilt fall down and worship me.' The initiate should reply to him, 'I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master*!' This is the real meaning of the ambiguous response made by Jesus to the tempter. . . . Thus, the Devil is not an Entity. It is an errant force, as the name signifies. An *odic or magnetic current* formed by a chain (a circle) of pernicious wills must create this evil spirit which the Gospel calls *legion*, and which forces into the sea a herd of swine — another evangelical allegory showing how base natures can be driven headlong by the blind forces set in motion by error and sin."[252]

EXPERIMENTS OF THE FAKIRS

In his extensive work on the mystical manifestations of human nature, the German naturalist and philosopher, Maximilian Perty, has devoted a whole chapter to the *Modern Forms of Magic*. "The manifestations of magical life," he says in his Preface, "partially repose on quite another order of things than the nature in which we are acquainted with time, space, and causality; these manifestations can be experimented with but little; they cannot be called out at our bidding, **Page 139]** but may be observed and carefully followed whenever they occur in our presence; we can only group them by analogy under certain divisions, and deduce from them general principles and laws." Thus, for Professor Perty, who evidently belongs to the school of Schopenhauer, the possibility and *naturalness* of the phenomena which took place in the presence of Kavindasami, the fakir, and are described by Louis Jacolliot, the Orientalist, are fully demonstrated on that principle. The fakir was a man who, through the entire subjugation of the matter of his corporeal system has attained to that state of purification at which the spirit becomes nearly freed from its prison,[253] and can produce wonders. His *will*, nay, a simple desire of his has become creative force, and he can command the elements and powers of nature. His body is no more an impediment to him; hence he can converse "spirit to spirit, breath to breath." Under his extended palms, a seed, unknown to him (for Jacolliot has chosen it at random among a variety of seeds, from a bag, and planted it himself, after *marking* it, in a flower pot), will germinate instantly, and push its way through the soil. Developing in less than two hours' time to a size and height which, perhaps, under ordinary circumstances, would require several days or weeks, it grows miraculously under the very eyes of the perplexed experimenter, and mockingly upsets every accepted formula in Botany.

---

252 Eliphas Levi, "*Dogme et Rituel de la Haute Magie*."

253 Plato hints at a ceremony used in the Mysteries during the performance of which the neophyte was taught that men are *in this life* in a kind of prison, and taught *how to escape from it temporarily*. As usual, the too-learned translators disfigured this passage, partially because they *could not* understand it, and partially because they *would not*. See *Phædo* § 16, and commentaries on it by Henry More, the well-known Mystic philosopher and Platonist.

Is this a miracle? By no means; it may be one, perhaps, if we take Webster's definition, that a miracle is "every event contrary to the *established* constitution and course of things — a deviation from the *known* laws of nature." But are our naturalists prepared to support the claim that what they have once *established* on observation is infallible? Or that *every* law of nature is known to them? In this instance, the "miracle" is but a little *more* prominent than the now well-known experiments of General Pleasonton, of Philadelphia. While the vegetation and fruitage of his vines were stimulated to an incredible activity by the artificial violet light, the magnetic fluid emanating from the hands of the fakir effected still more intense and rapid changes in the vital function of the Indian plants. It attracted and concentrated the *akasa,* or life-principle, on the germ.[254] His magnetism, obeying his will, drew up the *akasa* **[Page 140]** in a concentrated current through the plant towards his hands, and by keeping up an unintermitted flow for the requisite space of time, the life-principle of the plant built up cell after cell, layer after layer, with preternatural activity, until the work was done. The life-principle is but a blind force obeying a controlling influence. In the ordinary course of nature the plant-protoplasm would have concentrated and directed it at a certain established rate. This rate would have been controlled by the prevalent atmospheric conditions; its growth being rapid or slow, and, in stalk or head, in proportion to the amount of light, heat, and moisture of the season. But the fakir, coming to the help of nature with his powerful will and spirit purified from the contact with matter,[255] condenses, so to speak, the essence of plant-life into its germ, and forces it to maturity ahead of its time. This blind force being totally submissive to his will, obeys it with servility. If he chose to *imagine* the plant as a monster, it would as surely become such, as ordinarily it would grow in its natural shape; for the concrete image — slave to the subjective model outlined in the imagination of the fakir — is forced to follow the original in its least detail, as the hand and brush of the painter follow the image which they copy from his mind. The will of the fakir-conjurer forms an invisible but yet, to it,

---

254 The *akasa* is a Sanscrit word which means sky, but it also designates the imponderable and intangible life-principle — the astral and celestial lights combined together, and which two form the *anima mundi,* and constitute the soul and spirit of man; the celestial light forming his nou;", pneuma , or divine spirit, and the other his fuch , soul or *astral* spirit. The grosser particles of the latter enter into the fabrication of his outward form — the body. *Akasa* is the mysterious fluid termed by scholastic science, "the all-pervading ether"; it enters into all the magical operations of nature, and produces mesmeric, magnetic, and spiritual phenomena. *As,* in Syria, Palestine, and India, meant the sky, *life,* and the *sun* at the same time; the sun being considered by the ancient sages as the great magnetic well of our universe. The softened pronunciation of this word was *Ah* — says Dunlap, for "the *s* continually softens to *h* from Greece to Calcutta." *Ah* is Iah, Ao, and Iao. God tells Moses that his name is "I am" (*Ahiah*), a reduplication of Ah or Iah. The word "As" Ah, or Iah means *life, existence,* and is evidently the root of the word *akasa,* which in Hindustan is pronounced a*h*asa, the life-principle, or Divine life-giving fluid or medium. It is the Hebrew *ruah,* and means the "wind," the breath, *the air in motion,* or "moving spirit," according to Parkhurst's *Lexicon;* and is identical with the spirit of God *moving* on the face of the waters.

255 Bear in mind that Kavindasami made Jacolliot swear that he would neither approach nor *touch* him during the time he was entranced. The least contact with *matter* would have paralyzed the action of the freed spirit, which, if we are permitted to use such an unpoetical comparison, would re-enter its dwelling like a frightened snail, drawing in its horns at the approach of any foreign substance. In some cases such a *brusque* interruption and oozing back of the spirit (sometimes it may suddenly and altogether break the delicate thread connecting it with the body) kills the entranced *subject.* See the several works of Baron du Potet and Puysegur on this question.

perfectly objective matrix, in which the vegetable matter is caused to deposit itself and assume the fixed shape. The will creates; for the will in motion is *force,* and force produces *matter.* **[Page 141]**

If some persons object to the explanation on the ground that the fakir could by no means create the model in his imagination, since he was kept ignorant by Jacolliot of the kind of seed he had selected for the experiment; to these we will answer that the spirit of man is like that of his Creator — omniscient in its essence. While in his natural state the fakir did *not,* and *could not* know whether it was a melon-seed, or seed of any other plant; once entranced, *i.e.,* bodily dead to all outward appearance — the spirit, for which there exist neither distance, material obstacle, nor space of time, experienced no difficulty in perceiving the melon-seed, whether as it lay deeply buried in the mud of the flower-pot, or reflected in the faithful picture-gallery of Jacolliot's brain. Our visions, portents, and other psychological phenomena, all of which exist in nature, are corroborative of the above fact.

And now, perhaps, we might as well meet at once another impending objection. Indian *jugglers,* they will tell us, do the same, and as well as the fakir, if we can believe newspapers and travellers' narratives. Undoubtedly so; and moreover these strolling jugglers are neither pure in their modes of living nor considered holy by any one; neither by foreigners nor their own people. *They are generally* FEARED *and despised by the natives,* for they are *sorcerers*; men practising the *black art*. While such a holy man as Kavindasami requires but the help of his own divine soul, closely united with the astral spirit, and the help of a few familiar *pitris* — pure, ethereal beings, who rally around their elect brother in flesh — the sorcerer can summon to his help but that class of spirits which we know as the elementals. Like attracts like; and greed for money, impure purposes, and selfish views, cannot attract any other spirits than those that the Hebrew kabalists know as the *klippoth,* dwellers of *Asiah,* the fourth world, and the Eastern magicians as the *afrits,* or elementary spirits of error, or the *devs.*

This is how an English paper describes the astounding *trick* of plant-growth, as performed by Indian *jugglers:*

"An empty flower-pot was now placed upon the floor by the juggler, who requested that his comrades might be allowed to bring up some garden mould from the little plot of ground below. Permission being accorded, the man went, and in two minutes returned with a small quantity of fresh earth tied up in a corner of his chudder, which was deposited in the flower-pot and lightly pressed down. Taking from his basket a dry mango-stone, and handing it round to the company that they might examine it, and satisfy themselves that it was really what it seemed to be, the juggler scooped out a little earth from the centre of the flower-pot and placed the stone in the cavity. He then turned the earth lightly over it, and, having poured a little water over the surface, shut the flower-pot out **[Page 142]** of view by means of a sheet thrown over a small triangle. And now, amid a full chorus of voices and rat-tat-tat accompaniment of the tabor, the stone germinated; presently a section of the cloth was drawn aside, and gave to view the tender shoot, characterized by two long leaves of a blackish-brown color. The cloth was readjusted, and the incantation resumed. Not long was it, however, before the cloth was a second time drawn aside, and it was then seen that the two first leaves had given place to several green ones, and that the plant now stood nine or ten inches high. A third time, and the foliage was much thicker, the sapling being about thirteen to fourteen inches in height. A fourth time, and the little miniature tree, now about eighteen inches in height, had ten or twelve mangoes about the size of walnuts hanging about its branches. Finally, after the lapse of three or four

minutes, the cloth was altogether removed, and the fruit, having the perfection of size, though not of maturity, was plucked and handed to the spectators, and, on being tasted, was found to be approaching ripeness, being sweetly acid."

We may add to this, that we have witnessed the same experiment in India and Thibet, and that more than once we provided the flower-pot ourselves, by emptying an old tin box of some Liebig extracts. We filled it with earth with our own hands, and planted in it a small root handed to us by the conjurer, and until the experiment was ended never once removed our eyes from the pot, which was placed *in our own room.* The result was invariably the same as above described. Does the reader imagine that any prestidigitator could produce the same manifestation under the same conditions?

The learned Orioli, Corresponding Member of the Institute of France, gives a number of instances which show the marvellous effects produced by the will-power acting upon the invisible Proteus of the mesmerists. "I have seen," says he, "certain persons, who simply by pronouncing certain words, arrest wild bulls and horses at headlong speed, and suspend in its flight the arrow which cleaves the air." Thomas Bartholini affirms the same.

Says Du Potet: "When I trace upon the floor with chalk or charcoal this figure . . . a *fire*, a *light* fixes itself on it. Soon it attracts to itself the person who approaches it: it detains and fascinates him . . . and it is useless for him to try to cross the line. A *magic* power compels him to stand still. At the end of a few moments he yields, uttering sobs. . . . *The cause is not in me,* it is in this entirely kabalistic sign; in vain would you employ violence."[256]

In a series of remarkable experiments made by Regazzoni in the **[Page 143]** presence of certain well- known French physicians, at Paris, on the 18th of May, 1856, they assembled on one night together, and Regazzoni, with his finger, traced an imaginary kabalistic line upon the floor, over which he made a few rapid passes. It was agreed that the mesmeric subjects, selected by the investigators and the committee for the experiments, and all strangers to him, should be brought blindfold into the room, and caused to walk toward the line, without a word being spoken to indicate what was expected of them. The subjects moved along unsuspiciously till they came to the invisible barrier, when, as it is described, "their feet, *as if they had been suddenly seized and riveted,* adhere to the ground, while their bodies, carried forward by the rapid impulse of the motion, fall and strike the floor. The sudden rigidity of their limbs was like that of a frozen corpse, and their heels were rooted with mathematical precision upon the fatal line!"[257]

In another experiment it was agreed that upon one of the physicians giving a certain signal by a glance of the eye, the blindfolded girl should be made to fall on the ground, as if struck by lightning, by the magnetic fluid emitted by Regazzoni's will. She was placed at a distance from the magnetizer; the signal was given, and instantly the subject was felled to the earth, without a word being spoken or a gesture made. Involuntarily one of the spectators stretched out his hand as if to catch her; but Regazzoni, in a voice of thunder,

256 "*La Magie Devoilée,*" p. 147.
257 "*Magie au XIXme Siècle,*" p. 268.

exclaimed, "Do not touch her! Let her fall; a magnetized subject is never hurt by falling." Des Mousseaux, who tells the story, says that "marble is not more rigid than was her body; her head did not touch the ground; one of her arms remained stretched in the air; one of her legs was raised and the other horizontal. She remained in this unnatural posture an indefinite time. Less rigid is a statue of bronze."[258]

All the effects witnessed in the experiments of public lecturers upon mesmerism, were produced by Regazzoni in perfection, and without one spoken word to indicate what the subject was to do. He even by his silent will produced the most surprising effects upon the physical systems of persons totally unknown to him. Directions whispered by the committee in Regazzoni's ear were immediately obeyed by the subjects, whose ears were stuffed with cotton, and whose eyes were bandaged. Nay, in some cases it was not even necessary for them to express to the magnetizer what they desired, for their own mental requests were complied with with perfect fidelity.

Experiments of a similar character were made by Regazzoni in England, at a distance of three hundred paces from the subject brought to **[Page 144]** him. The *jettatura*, or evil eye, is nothing but the direction of this invisible fluid, charged with malicious will and hatred, from one person to another, and sent out with the intention of harming him. It may equally be employed for a good or evil purpose. *In the former case it is magic; in the latter, sorcery.*

What is the WILL? Can "exact science" tell? What is the nature of that intelligent, intangible, and powerful something which reigns supreme over all inert matter? The great Universal Idea willed, and the cosmos sprang into existence. I *will*, and my limbs obey. I *will*, and, my thought traversing space, which does not exist for it, envelops the body of another individual who is not a part of myself, penetrates through his pores, and, superseding his own faculties, if they are weaker, forces him to a predetermined action. It acts like the fluid of a galvanic battery on the limbs of a corpse. The mysterious effects of attraction and repulsion are the *unconscious* agents of that will; fascination, such as we see exercised by some animals, by serpents over birds, for instance, is a *conscious* action of it, and the result of thought. Sealing-wax, glass, and amber, when rubbed, *i.e.*, when the latent heat which exists in every substance is awakened, attract light bodies; they exercise unconsciously, *will*; for inorganic as well as organic matter possesses a particle of the *divine* essence in itself, however infinitesimally small it may be. And how could it be otherwise? Notwithstanding that in the progress of its evolution it may from beginning to end have passed through millions of various forms, it must ever retain its germ-point of that *preëxistent matter*, which is the first manifestation and emanation of the Deity itself. What is then this inexplicable power of attraction but an atomical portion of that essence that scientists and kabalists equally recognize as the "principle of life" — the *akasa?* Granted that the attraction exercised by such bodies may be blind; but as we ascend higher the scale of the organic beings in nature, we find this principle of life developing attributes and faculties which become more determined and marked with every rung of the endless ladder. Man, the most perfect of organized beings on earth, in whom matter and spirit — *i.e., will* — are the most developed and powerful, is alone allowed to give a conscious impulse to that principle which emanates from him; and only he can impart to the magnetic fluid opposite

258 Ibid.

and various impulses without limit as to the direction. "He wills," says Du Potet, "and *organized* matter obeys. It has *no poles.*"

Dr. Brierre de Boismont, in his volume on *Hallucinations,* reviews a wonderful variety of visions, apparitions, and ecstasies, generally termed hallucinations. "We cannot deny," he says, "that in certain diseases we see developed a great surexcitation of sensibility, which lends to the **[Page 145]** senses a prodigious acuteness of perception. Thus, some individuals will perceive at considerable distances, others will announce the approach of persons who are really on their way, although those present can neither hear nor see them coming."[259]

A lucid patient, lying in his bed, announces the arrival of persons to see whom he must possess *transmural vision,* and this faculty is termed by Brierre de Boismont — *hallucination.* In our ignorance, we have hitherto innocently supposed that in order to be rightly termed a *hallucination,* a vision must be subjective. It must have an existence only in the delirious brain of the patient. But if the latter announces the visit of a person, miles away, and this person arrives at the very moment predicted by the *seer,* then his vision was no more subjective, but on the contrary perfectly *objective,* for he saw that person in the act of coming. And how could the patient see, through solid bodies and space, an object shut out from the reach of our mortal sight, if he had not exercised his *spiritual* eyes on that occasion? Coincidence?

Cabanis speaks of certain nervous disorders in which the patients easily distinguished with the naked eye infusoria and other microscopical beings which others could only perceive through powerful lenses. "I have met subjects," he says, "who saw in Cimmerian darkness as well as in a lighted room; . . ." others "who followed persons, tracing them out like dogs, and recognizing by the smell objects belonging to such persons or even such as had been only touched by them, with a sagacity which was hitherto observed only in animals."[260] Exactly; because reason, which, as Cabanis says, develops only at the expense and loss of natural instinct, is a Chinese wall slowly rising on the soil of sophistry, and which finally shuts out man's spiritual perceptions of which the instinct is one of the most important examples. Arrived at certain stages of physical prostration, when mind and the reasoning faculties seem paralyzed through weakness and bodily exhaustion, instinct — the spiritual *unity* of the five senses — sees, hears, feels, tastes, and smells, unimpaired by either time or space. What do we know of the exact limits of mental action? How can a physician take upon himself to distinguish the imaginary from the real senses in a man who may be living a spiritual life, in a body so exhausted of its usual vitality that it actually is unable to prevent the soul from *oozing* out from its prison?

The divine light through which, unimpeded by matter, the soul perceives **[Page 146]** things past, present, and to come, as though their rays were focused in a mirror; the death-dealing bolt projected in an instant of fierce anger or at the climax of long-festering hate; the blessing wafted from a grateful or benevolent heart; and the curse hurled at an object — offender or victim — all have to pass through that universal agent, which

---

259 Brierre de Boismont, "*Des Hallucinations, ou Histoire raisonnee des apparitions, des songes, des visions, de l'extase du Magnetisme,*" 1845, p. 301 (French edition). See also Fairfield, "*Ten Years Among the Mediums.*"

260 Cabanis, seventh memoir, "*De l'Influence des Maladies sur la Formation des Idées,*" etc. A respected N. Y. legislator has this faculty.

under one impulse is the breath of God, and under another — the venom of the devil. It was *discovered* (?) by Baron Reichenbach and called OD, whether intentionally or otherwise we cannot say, but it is singular that a name should have been chosen which is mentioned in the most ancient books of the Kabala.

Our readers will certainly inquire what then is this invisible *all*? How is it that our scientific methods, however perfected, have never discovered any of the magical properties contained in it? To this we can answer, that it is no reason because modern scientists are ignorant of them that it should not possess all the properties with which the ancient philosophers endowed it. Science rejects many a thing to-day which she may find herself forced to accept to-morrow. A little less than a century ago the Academy denied Franklin's electricity, and, at the present day, we can hardly find a house without a conductor on its roof. Shooting at the barn-door, the Academy missed the barn itself. Modern scientists, by their wilful skepticism and learned ignorance, do this very frequently.

Emepht, the supreme, first principle, produced an egg; by brooding over which, and permeating the substance of it with its own vivifying essence, the germ contained within was developed; and *Phtha,* the active creative principle proceeded from it, and began his work. From the boundless expanse of cosmic matter, which had formed itself under his breath, or *will*, this cosmic matter — astral light, æther, fire-mist, principle of life — it matters not how we may call it, this creative principle, or, as our modern philosophy terms it, law of evolution, by setting in motion the potencies latent in it, formed suns and stars, and satellites; controlled their emplacement by the immutable law of harmony, and peopled them "with every form and quality of life." In the ancient Eastern mythologies, the cosmogonic myth states that there was but water (the father) and the prolific slime (the mother, *Ilus* or *Hyle*), from which crept forth the mundane snake-*matter*. It was the god *Phanes,* the revealed one, the Word, or *logos.* How willingly this myth was accepted, even by the Christians who compiled the New Testament, may be easily inferred from the following fact: Phanes, the revealed god, is represented in this snake-symbol as a *protogonos,* a being furnished with the heads of a *man*, a hawk or an eagle, a bull — *taurus,* and a lion, with wings on both sides. The heads relate to the zodiac, and typify the four seasons of the year, for the *mundane* serpent is the *mundane* year, while the serpent **[Page 147]** itself is the symbol of Kneph, the hidden, or *unrevealed* deity — God the Father. Time is winged, therefore the serpent is represented with wings. If we remember that each of the four evangelists is represented as having near him one of the described animals — grouped together in Solomon's triangle in the pentacle of Ezekiel, and to be found in the four cherubs or sphinxes of the sacred arch — we will perhaps understand the secret meaning, as well as the reason why the early Christians adopted this symbol; and how it is that the present Roman Catholics and the Greeks of the Oriental Church still represent these animals in the pictures of their evangelists which sometimes accompany the four *Gospels.* We will also understand why Irenæus, Bishop of Lyons, had so insisted upon the necessity of the *fourth* gospel; giving as a reason that there could not be less than four of them, as there were *four* zones in the world, and four principal winds coming from the four cardinal points, etc.[261]

261 Irenæus, Book iii., chap. ii., sec. 8.

According to one of the Egyptian myths, the phantom-form of the isle of Chemmis (*Chemi*, ancient Egypt), which floats on the ethereal waves of the empyrean sphere, was called into being by Horus-Apollo, the sun-god, who caused it to evolve out of the mundane egg.

In the cosmogonical poem of *Völuspa* (the song of the prophetess), which contains the Scandinavian legends of the very dawn of ages, the phantom-germ of the universe is represented as lying in the *Ginnungagap* — or the cup of illusion, a boundless and void abyss. In this world's matrix, formerly a region of night and desolation, *Nebelheim* (the Mist-place) dropped a ray of cold light (æther), which overflowed this cup and froze in it. Then the Invisible blew a scorching wind which dissolved the frozen waters and cleared the mist. These waters, called the streams of *Elivâgar*, distilled in vivifying drops which, falling down, created the earth and the giant *Ymir*, who only had "the semblance of man" (male principle). With him was created the cow, *Audhumla*[262] (female principle), from whose udder flowed *four* streams of milk,[263] which diffused themselves throughout space (the astral light in its purest emanation). The cow Audhumla produces a *superior* being, called Bur, handsome and powerful, by licking the stones that were covered with *mineral salt.*

Now, if we take into consideration that this mineral was universally **[Page 148]** regarded by ancient philosophers as one of the chief formative principles in organic creation; by the alchemists as the universal menstruum, which, they said, was to be wrought from water; and by every one else, even as it is regarded now by science as well as in the popular ideas, to be an indispensable ingredient for man and beast; we may readily comprehend the hidden wisdom of this allegory of the creation of man. Paracelsus calls salt "the centre of water, wherein metals ought to die," etc., and Van Helmont terms the *Alkahest,* "*summum et felicissimum omnium salium,*" the most successful of all salts.

In the *Gospel according to Matthew,* Jesus says: "Ye are the *salt of the earth:* but if the salt have lost his savor, wherewith shall it be salted?" and following the parable he adds: "Ye are *the light* of the world" (v. 14). This is more than an allegory; these words point to a direct and unequivocal meaning in relation to the spiritual and physical organisms of man in his dual nature, and show, moreover, a knowledge of the "secret doctrine," the direct traces of which we find equally in the oldest ancient and current popular traditions, in both the Old and New Testaments, and in the writings of the ancient and mediæval mystics and philosophers.

But to return to our *Edda*-legend. Ymir, the giant, falls asleep, and sweats profusely. This perspiration causes the pit of his left arm to generate out of that place a man and a woman, while his foot produces a son for them. Thus, while the mythic "cow" gives being to a race of superior spiritual men, the giant Ymir begets a race of evil and depraved men, the Hrimthursen, or frost-giants. Comparing notes with the Hindu *Vedas,* we find it then, with slight modifications, the same cosmogonic legend in substance and details. Brahma, as soon

262 The cow is the symbol of prolific generation and of intellectual nature. She was sacred to Isis in Egypt; to Christna, in India, and to an infinity of other gods and goddesses personifying the various productive powers of nature. The cow was held, in short, as the impersonation of the Great Mother of all beings, both of the mortals and of the gods, of physical and spiritual generation of things.
263 In *Genesis* the river of Eden was parted, "and became into *four* heads" (*Gen*. ii., 5).

as Bhagaveda, the Supreme God, endows him with creative powers, produces animated beings, wholly spiritual at first. The Dejotas, inhabitants of the Surg's (the celestial) region, are unfit to live on earth, therefore Brahma creates the Daints (giants, who become the dwellers of the Patals, the lower regions of space), who are also unfit to inhabit Mirtlok (the earth). To palliate the evil, the creative power evolves *from his mouth* the first Brahman, who thus becomes the progenitor of our race; from his right arm Brahma creates Raettris, the warrior, and from his left Shaterany, the wife of Raettris. Then their son Bais springs from the right foot of the creator, and his wife Basany from the left. While in the Scandinavian legend Bur (the son of the cow Audhumla), a *superior* being, marries Besla, a daughter of the depraved race of giants, in the Hindu tradition the first Brahman marries Daintary, also a daughter of the race of the giants; and in *Genesis* we see the sons of God taking for wives the daughters of men, and likewise producing mighty men of old; the **[Page 149]** whole establishing an unquestionable identity of origin between the Christian inspired Book, and the heathen "fables" of Scandinavia and Hindustan. The traditions of nearly every other nation, if examined, will yield a like result.

What modern cosmogonist could compress within so simple a symbol as the Egyptian serpent in a circle such a world of meaning? Here we have, in this creature, the whole philosophy of the universe: matter vivified by spirit, and the two conjointly evolving out of chaos (Force) everything that was to be. To signify that the elements are fast bound in this cosmic matter, which the serpent symbolizes, the Egyptians tied its tail *into a knot.*

There is one more important emblem connected with the sloughing of the serpent's skin, which, so far as we are aware, has never been heretofore noticed by our symbolists. As the reptile upon casting his coat becomes freed from a casing of gross matter, which cramped a body grown too large for it, and resumes its existence with renewed activity, so *man, by casting off the gross material body, enters upon the next stage of his existence with enlarged powers and quickened vitality.* Inversely, the Chaldean Kabalists tell us that primeval man, who, contrary to the Darwinian theory was purer, wiser, and far more spiritual, as shown by the myths of the Scandinavian Bur, the Hindu Dejotas, and the Mosaic "sons of God," — in short, of a far higher nature than the man of the present Adamic race, became *despiritualized* or tainted with matter, and then, for the first time, was given the *fleshly body,* which is typified in *Genesis* in that profoundly-significant verse: "Unto Adam also and to his wife did the Lord God *make coats of skin,* and clothed them."[264] Unless the commentators would make of the First Cause a *celestial tailor,* what else can the apparently absurd words mean, but that the spiritual man had reached, through the progress of involution, to that point where matter, predominating over and conquering spirit, had transformed him into the physical man, or the second Adam, of the second chapter of *Genesis?*

This kabalistical doctrine is much more elaborated in the *Book of Jasher*.[265] In chapter vii., these garments of skin are taken by Noah into the ark, he having obtained them by

---

264 *Genesis* iii. 21.

265 This is claimed to be one of the missing books of the sacred Canon of the Jews, and is referred to in Joshua and II. Samuel. It was discovered by Sidras, an officer of Titus, during the sack of Jerusalem, and published in Venice in the seventeenth century, as alleged in its preface by the Consistory of Rabbins, but the American edition, as well as the English, is reputed by the modern Rabbis, to be a forgery of the twelfth century.

inheritance from Methuselah and Enoch, who had them from Adam and his wife. Ham steals them from **[Page 150]** his father Noah; gives them "in secret" to Cush, who conceals them from his sons and brothers, and passes them to Nimrod.

While some Kabalists, and even archæologists say that "Adam, Enoch, and Noah might, in outward appearance, be different men, but they were really the selfsame divine person."[266] Others explain that between Adam and Noah there intervened several cycles. That is to say, that every one of the antediluvian patriarchs stood as the representative of a race which had its place in a succession of cycles; and each of which races was less spiritual than its predecessor. Thus Noah, though a good man, could not have borne comparison with his ancestor, Enoch, who "walked with God and did not die." Hence the allegorical interpretation which makes Noah have this coat of skin by inheritance from the second Adam and Enoch, but not wear it himself, for if otherwise, Ham could not have stolen it. But Noah and his children bridged the flood; and while the former belonged to the old and still spiritual antediluvian generation, insomuch as he was selected from all mankind for his purity, his children were *post*-diluvian. The coat of skin worn by Cush "in secret," — *i.e.*, when his spiritual nature began to be tainted by the material — is placed on Nimrod, the most powerful and strongest of physical men on this side of the flood — the last remnant of the antediluvian giants.[267] In the Scandinavian legend, Ymir, the giant, is slain by the sons of Bur, and the streams of blood flowing from his wounds were so copious that the flood drowned the whole race of ice and frost giants, and Bergelmir alone of that race was saved, with his wife, by taking refuge in a bark; which fact permitted him to transmit a new branch of giants from the old stock. But all the sons of Bur remained untouched by the flood.[268]

When the symbolism of this diluvian legend is unravelled, one perceives at once the real meaning of the allegory. The giant Ymir typifies the primitive rude organic *matter*, the blind cosmical forces, in their chaotic state, before they received the intelligent impulse of the Divine Spirit which set them into a regular motion dependent on immovable laws. The progeny of Bur are the "sons of God," or the minor gods mentioned by Plato in the *Timæus*, and who were intrusted, as he expresses it, with the creation of men; for we see them taking the mangled remains of Ymir to the Ginnunga-gap, the chaotic abyss, and employing them for the creation of our world. His blood goes to form oceans and rivers; his bones, the mountains; his teeth, the rocks and cliffs; **[Page 151]** his hair, the trees, etc.; while his skull forms the heavenly vault, supported by four pillars representing the four cardinal points. From the eye-brows of Ymir was created the future abode of man — Midgard. This abode (the earth), says the *Edda*, in order to be correctly described in all its minute particulars, must be conceived as *round as a ring*, or as a disk, floating in the midst of the Celestial Ocean (Ether). It is encircled by Yormungand, the gigantic Midgard or Earth Serpent, holding its tail in its mouth. This is the mundane snake, matter and spirit, combined product and emanation of Ymir, the gross rudimental matter, and of the spirit of the "sons of God," who fashioned and created all forms. This emanation is the astral light of the Kabalists, and the as yet problematical, and hardly known, æther, or the "hypothetical agent of great elasticity" of our physicists.

---

266 See Godfrey Higgins, "*Anacalypsis*," quoting Faber.

267 See Cory's "*Ancient Fragments*." BEROSUS.

268 We refer the reader for further particulars to the "Prose Edda" in Mallett's "*Northern Antiquities*."

How sure the ancients were of this doctrine of man's trinitarian nature may be inferred from the same Scandinavian legend of the creation of mankind. According to the *Voluspa,* Odin, Honir, and Lodur, who are the progenitors of our race, found in one of their walks on the ocean-beach, two sticks floating on the waves, "powerless and without destiny." Odin breathed in them the breath of life; Honir endowed them with soul and motion; and Lodur with beauty, speech, sight, and hearing. The man they called *Askr* — the ash,[269] and the woman *Embla* — the alder. These first men are placed in Midgard (mid-garden, or Eden) and thus inherit, from their creators, matter or inorganic life; mind, or soul; and pure spirit; the first corresponding to that part of their organism which sprung from the remains of Ymir, the giant-matter, the second from the *Æsir,* or gods, the descendants of Bur, and the third from the *Vanr,* or the representative of pure spirit.

Another version of the *Edda* makes our visible universe spring from beneath the luxuriant branches of the mundane tree — the Yggdrasill, the tree with the *three* roots. Under the first root runs the fountain of life, Urdar; under the second is the famous well of Mimer, in which lie deeply buried Wit and Wisdom. Odin, the Alfadir, asks for a draught of this water; he gets it, but finds himself obliged to pledge one of his eyes for it; the eye being in this case the symbol of the Deity revealing itself in the wisdom of its own creation; for Odin leaves it at the bottom of the deep well. The care of the mundane tree is intrusted to three maidens (the Norns or Parcæ, Urdhr, Verdandi, and Skuld — or the Present, the Past, and the Future. Every morning, while fixing the term **[Page 152]** of human life, they draw water from the Urdar-fountain, and sprinkle with it the roots of the mundane tree, that it may live. The exhalations of the ash, Yggdrasill, condense, and falling down upon our earth call into existence and change of form every portion of the inanimate matter. This tree is the symbol of the *universal* Life, organic as well as inorganic; its emanations represent the spirit which vivifies every form of creation; and of its three roots, one extends to heaven, the second to the dwelling of the magicians — giants, inhabitants of the *lofty mountains* — and at the third, under which is the spring Hvergelmir, gnaws the monster Nidhogg, who constantly leads mankind into evil. The Thibetans have also their mundane tree, and the legend is of an untold antiquity. With them it is called *Zampun.* The first of its three roots also extends to heaven, to the top of the highest mountains; the second passes down to the lower region; the third remains midway, and reaches the east. The mundane tree of the Hindus is the *Aswatha.*[270] Its branches are the components of the visible world; and its leaves the *Mantras* of the Vedas, symbols of the universe in its intellectual or moral character.

Who can study carefully the ancient religious and cosmogonic myths without perceiving that this striking similitude of conceptions, in their exoteric form and esoteric spirit, is the result of no mere coincidence, but manifests a concurrent design? It shows that already in those ages which are shut out from our sight by the impenetrable mist of tradition, human religious thought developed in uniform sympathy in every portion of the globe. Christians call this adoration of nature in her most concealed verities — Pantheism. But if the latter, which worships and reveals to us God in space in His only possible objective form — that of visible nature — perpetually reminds humanity of Him who created it, and a religion of

269 It is worthy of attention that in the Mexican "Popol-Vuh" the human race is created out of a reed, and in Hesiod out of the ash-tree, as in the Scandinavian narrative.
270 See Kanne's "*Pantheum der Æltesten Philosophie*."

theological dogmatism only serves to conceal Him the more from our sight, which is the better adapted to the needs of mankind?

EVOLUTION IN HINDU ALLEGORY

Modern science insists upon the doctrine of evolution; so do human reason and the "secret doctrine," and the idea is corroborated by the ancient legends and myths, and even by the Bible itself when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of physical transformation, and its invisible, therefore spiritual forces which gradually develop its form, color, and odor? The word evolution speaks for itself. The germ of the present human race must have preexisted in the parent of this race, as the seed, in which lies hidden **[Page 153]** the flower of next summer, was developed in the capsule of its parent- flower; the parent may be but slightly different, but it still differs from its future progeny. The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and the plesiosaurus; why should not the progenitors of our human race have been the "giants" of the Vedas, the Völuspa, and the Book of Genesis? While it is positively absurd to believe the "transformation of species" to have taken place according to some of the more materialistic views of the evolutionists, it is but natural to think that each genus, beginning with the mollusks and ending with monkey-man, has modified from its own primordial and distinctive form. Supposing that we concede that "animals have descended from at most only four or five progenitors";[271] and that even *a la rigueur* "all the organic beings which have ever lived on *this earth* have descended from some one primordial form";[272] still no one but a stone-blind materialist, one utterly devoid of intuitiveness, can seriously expect to see "in the distant future . . . psychology based on a new foundation, that of the necessary acquirement of each mental power and capacity by gradation."[273]

Physical man, as a product of evolution, may be left in the hands of the man of exact science. None but he can throw light upon the *physical* origin of the race. But, we must positively deny the materialist the same privilege as to the question of man's psychical and spiritual evolution, for he and his highest faculties *cannot* be proved on any conclusive evidence to be "as much products of evolution as the humblest plant or the lowest worm."[274]

Having said so much, we will now proceed to show the evolution-hypothesis of the old Brahmans, as embodied by them in the allegory of the mundane tree. The Hindus represent their mythical tree, which they call *Aswatha,* in a way which differs from that of the Scandinavians. It is described by them as growing in a reversed position, the branches extending downward and the roots upward; the former typifying the external world of sense, *i.e.*, the visible cosmical universe, and the latter the invisible world of spirit, because the roots have their *genesis* in the heavenly regions where, from the world's creation, humanity has placed its invisible deity. The creative energy having originated in the

271 "*Origin of Species*," p. 484.

272 Ibid. Which latter word we cannot accept unless that "primordial form" is conceded to be the primal concrete form that spirit assumed as the *revealed* Deity.

273 Ibid., p. 488.

274 Lecture by T. H. Huxley, F.R.S., "*Darwin and Hæckel*."

primordial point, the religious symbols of every people are so many illustrations of this metaphysical hypothesis expounded by Pythagoras, Plato, and other **[Page 154]** philosophers. "These Chaldeans," says Philo,[275] "were of opinion that the Kosmos, among the things that exist, is a single point, either being itself God (Theos) or that in it is God, comprehending the soul of all the things."

The Egyptian Pyramid also symbolically represents this idea of the mundane tree. Its apex is the mystic link between heaven and earth, and stands for the root, while the base represents the spreading branches, extending to the four cardinal points of the universe of matter. It conveys the idea that all things had their origin in spirit — evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis. Arrived at this period we will find it easier to understand Hæckel's *Anthropogeny*, which traces the pedigree of man "from its protoplasmic root, sodden in the mud of seas which existed before the oldest of the fossiliferous rocks were deposited," according to Professor Huxley's exposition. We may believe man evolved "by gradual modification of a mammal of ape-like organization" still easier when we remember that (though in a more condensed and less elegant, but still as comprehensible, phraseology) the same theory was said by Berosus to have been taught many thousands of years before his time by the man-fish Oannes or Dagon, the semi-demon of Babylonia.[276] We may add, as a fact of interest, that this ancient theory of evolution is not only embalmed in allegory and legend, but also depicted upon the walls of certain temples in India, and, in a fragmentary form, has been found in those of Egypt and on the slabs of Nimroud and Nineveh, excavated by Layard.

But what lies back of the Darwinian line of descent? So far as he is concerned nothing but "unverifiable hypotheses." For, as he puts it, he views all beings "as the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited."[277] He does not attempt to show us who these "few beings" were. But it answers our purpose quite as well, for in the admission of their existence at all, resort to the ancients for corroboration and elaboration of the idea receives the stamp of scientific approbation. With all the changes that our globe has passed through as regards temperature, climate, soil, and — if we may be pardoned, in view of recent developments — its electromagnetic condition, he would be bold indeed who dare say that anything **[Page 155]** in present science contradicts the ancient hypothesis of ante-Silurian man. The flint-axes first found by Boucher de Perthes, in the valley of the Somme, prove that men must have existed at a period so remote as to be beyond calculation. If we believe Buchner, man must have lived even during and before the glacial epoch, a subdivision of the quaternary or diluvial period probably extending very far back in it. But who can tell what the next discovery has in store for us?

---

275 "*Migration of Abraham*," § 32.
276 Cory, "*Ancient Fragments*."
277 "*Origin of Species*," pp. 448, 489, first edition.

Now, if we have indisputable proof that man has existed so long as this, there must have been wonderful modifications of his physical system, corresponding with the changes of climate and atmosphere. Does not this seem to show by analogy that, tracing backward, there may have been other modifications, which fitted the most remote progenitors of the "frost-giants" to live even contemporaneously with the Devonian fishes or the Silurian mollusks? True, they left no flint-hatchets behind them, nor any bones or cave-deposits; but, if the ancients are correct, the races at that time were composed not only of giants, or "mighty men of renown," but also of "sons of God." If those who believe in the evolution of *spirit* as firmly as the materialists believe in that of *matter* are charged with teaching "unverifiable hypotheses," how readily can they retort upon their accusers by saying that, by *their* own confession, their physical evolution is still "an unverified, if not actually an unverifiable hypothesis."[278] The former have at least the inferential proof of legendary myth, the vast antiquity of which is admitted by both philologists and archæologists; while their antagonists have nothing of a similar nature, *unless they help themselves to a portion of the ancient picture-writings, and suppress the rest.*

It is more than fortunate that, while the works of some men of science — who have justly won their great reputations — will flatly contradict our hypotheses, the researches and labors of others not less eminent seem to fully confirm our views. In the recent work of Mr. Alfred R. Wallace, *The Geographical Distribution of Animals*, we find the author seriously favoring the idea of "some slow process of development" of the present species from others which have preceded them, his idea extending back over an innumerable series of cycles. And if animals, why not animal man, preceded still farther back by a thoroughly "spiritual" one — a "son of God"?

And now, we may once more return to the symbolology of the olden times, and their physico-religious myths. Before we close this work, we hope to demonstrate more or less successfully how closely the conceptions of the latter were allied with many of the achievements of modern science **[Page 156]** in physics and natural philosophy. Under the emblematical devices and peculiar phraseology of the priesthood of old lie latent hints of sciences as yet undiscovered during the present cycle. Well acquainted as may be a scholar with the hieratic writing and hieroglyphical system of the Egyptians, he must first of all learn to sift their records. He has to assure himself, compasses and rule in hand, that the picture-writing he is examining fits, to a line, certain fixed geometrical figures which are the hidden keys to such records, before he ventures on an interpretation.

But there are myths which speak for themselves. In this class we may include the double-sexed first creators, of every cosmogony. The Greek Zeus-Zen (æther), and Chthonia (the chaotic earth) and Metis (the water), his wives; Osiris and Isis-Latona — the former god representing also ether — the first emanation of the Supreme Deity, Amun, the primeval source of light; the goddess earth and water again; Mithras,[279] the rock-born god, the symbol of the male mundane-fire, or the personified primordial light, and Mithra, the fire-goddess, at once his mother and his wife; the pure element of fire (the active, or male principle) regarded as light and heat, in conjunction with earth and water, or matter (female or passive

278 Huxley, "*Darwin and Hæckel*."
279 Mithras was regarded among the Persians as the *Theos ek petros* — god of the rock.

elements of cosmical generation). Mithras is the son of Bordj, the Persian mundane mountain[280] from which he flashes out as a radiant ray of light. Brahma, the fire-god, and his prolific consort; and the Hindu *Unghi,* the refulgent deity, from whose body issue a thousand streams of glory and *seven* tongues of flame, and in whose honor the Sagniku Brahmans preserve to this day a *perpetual* fire; Siva, personated by the mundane mountain of the Hindus — the *Meru* (Himalaya). This terrific fire-god, who is said in the legend to have descended from heaven, like the Jewish Jehovah, *in a pillar of fire,* and a dozen of other archaic, double-sexed deities, all loudly proclaim their hidden meaning. And what can these dual myths mean but the physico-chemical principle of primordial creation? The first revelation of the Supreme Cause in its triple manifestation of spirit, force, and matter; the divine *correlation,* at its starting-point of evolution, allegorized as the marriage of *fire* and water, products of electrifying spirit, union of the male active principle with the female passive element, which become the parents of their tellurian child, cosmic matter, the *prima materia,* whose spirit is ether, the ASTRAL LIGHT!

Thus all the world-mountains and mundane eggs, the mundane trees, and the mundane snakes and pillars, may be shown to embody scientifically **[Page 157]** demonstrated truths of natural philosophy. All of these mountains contain, with very trifling variations, the allegorically- expressed description of primal cosmogony; the mundane trees, that of subsequent evolution of spirit and matter; the mundane snakes and pillars, symbolical memorials of the various attributes of this double evolution in its endless correlation of cosmic forces. Within the mysterious recesses of the mountain — the matrix of the universe — the gods (powers) prepare the atomic germs of organic life, and at the same time the life-drink, which, when tasted, awakens in man-matter the man-*spirit*. The soma, the sacrificial drink of the Hindus, is that sacred beverage. For, at the creation of the *prima materia,* while the grossest portions of it were used for the physical embryo-world, the more divine essence of it pervaded the universe, invisibly permeating and enclosing within its ethereal waves the newly-born infant, developing and stimulating it to activity as it slowly evolved out of the eternal chaos.

From the poetry of abstract conception, these mundane myths gradually passed into the concrete images of cosmic symbols, as archæology now finds them. The snake, which plays such a prominent part in the imagery of the ancients, was degraded by the absurd interpretation of the serpent of the Book of *Genesis* into a synonym of Satan, the Prince of Darkness, whereas it is the most ingenious of all the myths in its various symbolisms. For one, as *agathodaimon,* it is the emblem of the healing art and of the immortality of man. It encircles the images of most of the sanitary or hygienic gods. *The cup of health,* in the Egyptian Mysteries, was entwined by serpents. As evil can only arise from an extreme in good, the serpent, under some other aspects, became typical of matter; which, the more it recedes from its primal spiritual source, the more it becomes subject of evil. In the oldest Egyptian imagery, as in the cosmogonic allegories of Kneph, the mundane snake, when typifying matter, is usually represented as contained within a circle; he lies straight across its equator, thus indicating that the universe of astral light, out of which the physical world evolved, while bounding the latter, is itself bound by Emepht, or the Supreme First Cause. *Phtha* producing *Ra,* and the myriad forms to which he gives life, are shown as creeping out

280 Bordj is called a fire-mountain — a volcano; therefore it contains fire, rock, earth, and water — the male and active, and the female or passive elements. The myth is suggestive.

of the mundane egg, because it is the most familiar form of that in which is deposited and developed the germ of every living being. When the serpent represents eternity and immortality, it encircles the world, biting its tail, and thus offering no solution of continuity. It then becomes the astral light. The disciples of the school of Pherecydes taught that ether (Zeus or Zen) is the highest empyrean heaven, which encloses the supernal world, and its light (the astral) is the concentrated primordial element.

Such is the origin of the serpent, metamorphosed in Christian ages **[Page 158]** into Satan. It is the *Od*, the *Ob*, and the *Aour* of Moses and the Kabalists. When in its passive state, when it acts on those who are unwittingly drawn within its current, the astral light is the *Ob*, or Python. Moses was determined to exterminate all those who, sensitive to its influence, allowed themselves to fall under the easy control of the vicious beings which move in the astral waves like fish in the water; beings who surround us, and whom Bulwer-Lytton calls in *Zanoni* "the dwellers of the threshold." It becomes the *Od*, as soon as it is vivified by the *conscious efflux* of an immortal soul; for then the astral currents are acting under the guidance of either an adept, a pure spirit, or an able mesmerizer, who is pure himself and knows how to direct the blind forces. In such cases even a high Planetary Spirit, one of the class of beings that have never been embodied (though there are many among these hierarchies who have lived on our earth), descends occasionally to our sphere, and purifying the surrounding atmosphere enables the *subject* to see, and opens in him the springs of true divine prophecy. As to the term *Aour*, the word is used to designate certain occult properties of the universal agent. It pertains more directly to the domain of the alchemist, and is of no interest to the general public.

The author of the *Homoiomerian* system of philosophy, Anaxagoras of Clazomene, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless ether, where they were generated, whence they evolved, and whither they returned from earth. In common with the Hindus who had personified their Akas'a (sky or ether) and made of it a deific entity, the Greeks and Latins had deified Æther. Virgil calls Zeus, *pater omnipotens æther*[281] *Magnus*, the great god, Ether.

These beings above alluded to are the elemental spirits of the Kabalists,[282] whom the Christian clergy denounce as "devils," the enemies of mankind. **[Page 159]**

---

281 Virgil, "*Georgica*," book ii.

282 Porphyry and other philosophers explain the nature of the *dwellers*. They are mischievous and deceitful, though some of them are perfectly gentle and harmless, but so weak as to have the greatest difficulty in communicating with mortals whose company they seek incessantly. The former are not wicked through intelligent malice. The law of spiritual evolution not having yet developed their instinct into intelligence, whose highest light belongs but to immortal spirits, their powers of reasoning are in a latent state and, therefore, they themselves, irresponsible. But the Latin Church contradicts the Kabalists. St. Augustine has even a discussion on that account with Porphyry, the Neo-platonist. "These spirits," he says, "are deceitful, *not by their nature*, as Porphyry, the theurgist, will have it, but through malice. They pass themselves off for *gods* and *for the souls of the defunct*" ("*Civit. Dei*," book x., ch. 2). So far Porphyry agrees with him; "but they do not claim to be *demons* [read devils], for they are such in reality!" adds the Bishop of Hippo. But then, under what class should we place the men *without heads*, whom Augustine wishes us to believe he saw himself? or the satyrs of St. Jerome, which he asserts were exhibited for a considerable length of time at Alexandria? They were,

"Already Tertullian," gravely remarks Des Mousseaux, in his chapter on the devils, "has *formally* discovered the secret of their cunning."

A priceless discovery, that. And now that we have learned so much of the mental labors of the holy fathers and their achievements in astral anthropology, need we be surprised at all, if, in the zeal of their spiritual explorations, they have so far neglected their own planet as at times to deny not only its right to motion but even its sphericity?

And this is what we find in Langhorne, the translator of *Plutarch:* Dionysius of Halicarnassus [L. ii.] is of opinion that Numa built the temple of Vesta in a *round* form, to represent the figure of the earth, for by Vesta they meant the earth." Moreover Philolaus, in common with all other Pythagoreans, held that the element of fire was placed in the centre of the universe; and Plutarch, speaking on the subject, remarks of the Pythagoreans that "the earth they suppose not to be without motion, *nor* situated in the centre of the world, but to make its revolution round the sphere of fire, being neither one of the most valuable, nor principal parts of the great machine." Plato, too, is reported to have been of the same opinion. It appears, therefore, that the Pythagoreans anticipated Galileo's *discovery.*

The existence of such an invisible universe being once admitted — as seems likely to be the fact if the speculations of the authors of the *Unseen Universe* are ever accepted by their colleagues — many of the phenomena, hitherto mysterious and inexplicable, become plain. It acts on the organism of the magnetized mediums, it penetrates and saturates them through and through, either directed by the powerful will of a mesmerizer, or by unseen beings who achieve the same result. Once that the silent operation is performed, the astral or sidereal phantom of the mesmerized subject quits its paralyzed, earthly casket, and, after having roamed in the boundless space, alights at the threshold of the mysterious "bourne." For it, the gates of the portal which marks the entrance to the "silent land," are now but partially ajar; they will fly wide open before the soul of the entranced somnambulist only on that day when, united with its higher immortal essence, it will have quitted forever its mortal frame. Until then, the seer or seeress can look but through a chink; it depends on the acuteness of the clairvoyant's spiritual sight to see more or less through it. **[Page 160]**

The trinity in unity is an idea which all the ancient nations held in common. The three Dejotas — the Hindu Trimurti; the *Three Heads* of the Jewish Kabala.[283] "Three heads are hewn in one another and over one another." The trinity of the Egyptians and that of the mythological Greeks were alike representations of the first triple emanation containing two male and one female principles. It is the union of the male *Logos*, or wisdom, the revealed Deity, with the female *Aura* or *Anima Mundi* — "the holy *Pneuma*," which is the *Sephira* of the Kabalists and the *Sophia* of the refined Gnostics — that produced all things visible and invisible. While the true metaphysical interpretation of this universal dogma remained within the sanctuaries, the Greeks, with their poetical instincts, impersonated it in many charming myths. In the *Dionysiacs* of Nonnus, the god Bacchus, among other allegories, is represented as in love with the soft, genial breeze (the Holy Pneuma), under the name of

---

he tells us, "men with the legs and tails of goats"; and, if we may believe him, one of these Satyrs was actually *pickled* and sent in a cask to the Emperor Constantine!

283 "Tria capita exsculpta sunt, una intra alterum, et alterum supra alterum" — (Sohar; "*Idra Suta*," sectio vii.)

Aura Placida.[284] And now we will leave Godfrey Higgins to speak: "When the *ignorant* Fathers were constructing their calendar, they made out of this gentle zephyr two Roman Catholic saints!! " SS. Aura and Placida; — nay, they even went so far as to transfer the jolly god into St. Bacchus, and actually *show his coffin and relics at Rome.* The festival of the two "blessed saints," Aura and Placida, occurs on the 5th of October, close to the festival of St. Bacchus.[285]

> How far more poetical, and how much greater the religious spirit to be found in the "heathen" Norse legends of creation! In the boundless abyss of the mundane pit, the Ginnunga-gap, where rage in blind fury and conflict cosmic matter and the primordial forces, suddenly blows the thaw-wind. It is the "unrevealed God," who sends his beneficent breath from Muspellheim, the sphere of empyreal fire, within whose glowing rays dwells this great Being, far beyond the limits of the world of matter; and the *animus* of the Unseen, the Spirit brooding over the dark, abysmal waters, calls order out of chaos, and once having given the impulse to all creation the FIRST CAUSE retires, and remains for evermore in *statu abscondito!*[286]

There is both religion and science in these Scandinavian songs of heathendom. As an example of the latter, take the conception of Thor, the son of Odin. Whenever this Hercules of the North would grasp the handle of his terrible weapon, the thunderbolt or electric hammer, he is obliged to put on his *iron* gantlets. He also wears a magical belt **[Page 161]** known as the "*girdle of strength*," which, whenever girded about his person, greatly augments his celestial power. He rides upon a car drawn by two rams with silver bridles, and his awful brow is encircled by a wreath of stars. His chariot has a pointed iron pole, and the spark-scattering wheels continually roll over rumbling thunder-clouds. He hurls his hammer with resistless force against the rebellious frost-giants, whom he dissolves and annihilates. When he repairs to the Urdar fountain, where the gods meet in conclave to decide the destinies of humanity, he alone goes on foot, the rest of the deities being mounted. He walks, for fear that in crossing Bifrost (the rainbow), the many-hued Æsirbridge, he might set it on fire with his thunder-car, at the same time causing the Urdar waters to boil.

Rendered into plain English, how can this myth be interpreted but as showing that the Norse legend-makers were thoroughly acquainted with electricity? Thor, the euhemerization of electricity, handles his peculiar element only when protected by gloves of *iron*, which is its natural conductor. His belt of strength is a closed circuit, around which the isolated current is compelled to run instead of diffusing itself through space. When he rushes with his car through the clouds, he is electricity in its *active* condition, as the sparks scattering from his wheels and the rumbling thunder of the clouds testify. The pointed iron pole of the chariot is suggestive of the lightning-rod; the two rams which serve as his coursers are the familiar ancient symbols of the male or generative power; their silver bridles typify the female principle, for silver is the metal of Luna, Astarte, Diana. Therefore in the ram and his bridle we see combined the active and passive principles of nature in opposition, one rushing forward, and the other restraining, while both are in subordination

---

284 Gentle gale (lit.)

285 Higgins, "*Anacalypsis*"; also "*Dupuis*."

286 Mallett, "*Northern Antiquities*," pp. 401-406, and "*The Songs of a Voluspa*" in the Edda.

to the world-permeating, electrical principle, which gives them their impulse. With the electricity supplying the impulse, and the male and female principle combining and recombining in endless correlation, the result is — evolution of visible nature, the crown-glory of which is the planetary system, which in the mythic Thor is allegorized by the circlet of glittering orbs which bedeck his brow. When in his active condition, his awful thunderbolts destroy everything, even the lesser other Titanic forces. But he goes afoot over the rainbow bridge, Bifrost, because to mingle with other less powerful gods than himself, he is obliged to be in a *latent* state, which he could not be in his car; otherwise he would set on fire and annihilate all. The meaning of the Urdar-fountain, that Thor is afraid to make boil, and the cause of his reluctance, will only be comprehended by our physicists when the reciprocal electro-magnetic relations of the innumerable members of the planetary system, now just suspected, shall be thoroughly determined. Glimpses of the truth are given in the **[Page 162]** recent scientific essays of Professors Mayer and Sterry Hunt. The ancient philosophers believed that not only volcanos, but boiling springs were caused by concentrations of underground electric currents, and that this same cause produced mineral deposits of various natures, which form curative springs. If it be objected that this fact is not distinctly stated by the ancient authors, who, in the opinion of our century were hardly acquainted with electricity, we may simply answer that not all the works embodying ancient wisdom are now extant among our scientists. The clear and cool waters of Urdar were required for the daily irrigation of the mystical mundane tree; and if they had been disturbed by Thor, or active electricity, they would have been converted into mineral springs unsuited for the purpose. Such examples as the above will support the ancient claim of the philosophers that *there is a logos in every mythos,* or a ground-work of truth in every fiction. **[Page 163]**

CHAPTER VI

"Hermes, who is of my ordinances ever the bearer . .
Then taking his staff, with which he the eyelids of mortals
Closes at will, and the sleeper, at will, reawakens."

— *Odyssey*, Book V

"I saw the Samothracian rings
Leap, and steel-filings boil in a brass dish
So soon as underneath it there was placed
The magnet-stone; and with wild terror seemed
The iron to flee from it in stern hate. . . ."

— *Lucretius*, Book VI

"But that which especially distinguishes the Brotherhood is their marvellous knowledge of the resources of the medical art. They work not by charms but by simples."

MS. Account of the Origin and Attributes of the True Rosicrucians

THE DEBT WE OWE TO PARACELSUS

ONE of the truest things ever said by a man of science is the remark made by Professor Cooke in his *New Chemistry*. "The history of Science shows that the age must be prepared before scientific truths can take root and grow. The barren premonitions of science have been barren because these seeds of truth fell upon unfruitful soil; and, as soon as the fulness of the time has come, the seed has taken root and the fruit has ripened . . . every student is surprised to find how very little is the share of new truth which even the greatest genius has added to the previous stock."

The revolution through which chemistry has recently passed, is well calculated to concentrate the attention of chemists upon this fact; and it would not be strange, if, in less time than it has required to effect it, the claims of the alchemists would be examined with impartiality, and studied from a rational point of view. To bridge over the narrow gulf which now separates the *new* chemistry from *old* alchemy, is little, if any harder than what they have done in going from dualism to the law of Avogadro. As Ampère served to introduce Avogadro to our contemporary chemists, so Reichenbach will perhaps one day be found to have paved the way with his OD for the just appreciation of Paracelsus. It was more than fifty years before molecules were accepted as units of chemical calculations; it may require less than half that time to cause the superlative merits of the Swiss mystic to be acknowledged. The warning paragraph about healing mediums,[287] which will be found elsewhere, might have **[Page 164]** been written by one who had read his works. "You must understand," he says, "that the magnet is that spirit of life in man which the infected seeks, as both unite themselves with chaos from without. And thus the healthy are infected by the unhealthy through magnetic attraction."

287 From a London Spiritualist journal.

The primal causes of the diseases afflicting mankind; the secret relations between physiology and psychology, vainly tortured by men of modern science for some clew to base their speculations upon; the specifics and remedies for every ailment of the human body — all are described and accounted for in his voluminous works. Electro-magnetism, the so-called *discovery* of Professor Oersted, had been used by Paracelsus three centuries before. This may be demonstrated by examining critically his mode of curing disease. Upon his achievements in chemistry there is no need to enlarge, for it is admitted by fair and unprejudiced writers that he was one of the greatest chemists of his time.[288] Brierre de Boismont terms him a "genius" and agrees with Deleuze that he created a new epoch in the history of medicine. The secret of his successful and, as they were called, magic cures lies in his sovereign contempt for the so-called learned "authorities" of his age. "Seeking for truth," says Paracelsus, "I considered with myself that if there were no teachers of medicine in this world, how would I set to learn the art? No otherwise than in the great open book of nature, written with the finger of God. . . . I am accused and denounced for not having entered in at the right door of art. But which is the right one? Galen, Avicenna, Mesue, Rhasis, or honest nature? I believe, the last! Through this door I entered, and the light of nature, and no apothecary's lamp directed me on my way."

This utter scorn for established laws and scientific formulas, this aspiration of mortal clay to commingle with the spirit of nature, and look to it alone for health, and help, and the light of truth, was the cause of the inveterate hatred shown by the contemporary pigmies to the fire-philosopher and alchemist. No wonder that he was accused of charlatanry and even drunkenness. Of the latter charge, Hemmann boldly and fearlessly exonerates him, and proves that the foul accusation proceeded from "Oporinus, who lived with him some time in order to learn his secrets, but his object was defeated; hence, the evil reports of his disciples and apothecaries." He was the founder of the School of Animal Magnetism and the discoverer of the occult properties of the magnet. He was branded by his age as a sorcerer, because the cures he made were marvellous. Three centuries later, Baron Du Potet was also accused of sorcery and demonolatry by the Church of Rome, and of charlatanry by the **[Page 165]** academicians of Europe. As the fire-philosophers say, it is not the chemist who will condescend to look upon the "living fire" otherwise than his colleagues do. "Thou hast forgotten what thy fathers taught thee about it — or rather, thou hast never known . . . it is *too loud* for thee!"[289]

MESMERISM — ITS PARENTAGE, RECEPTION, POTENTIALITY

A work upon magico-spiritual philosophy and occult science would be incomplete without a particular notice of the history of animal magnetism, as it stands since Paracelsus staggered with it the schoolmen of the latter half of the sixteenth century.

We will observe briefly its appearance in Paris when imported from Germany by Anton Mesmer. Let us peruse with care and caution the old papers now mouldering in the

288 Hemmann, "*Medico-Surgical Essays*," Berl., 1778.
289 Robert Fludd, "*Treatise III*."

Academy of Sciences of that capital, for there we will find that, after having rejected in its turn every discovery that was ever made since Galileo, the *Immortals* capped the climax by turning their backs upon magnetism and mesmerism. They voluntarily shut the doors before themselves, the doors which led to those greatest mysteries of nature, which lie hid in the dark regions of the psychical as well as the physical world. The great universal solvent, the Alkahest, was within their reach — they passed it by; and now, after nearly a hundred years have elapsed, we read the following confession:

"Still it is true that, beyond the limits of direct observation, our science (chemistry) is not infallible, and our theories and systems, although they *may* all contain a kernel of truth, undergo frequent changes, and are often revolutionized."[290]

To assert so dogmatically that mesmerism and animal magnetism are but hallucinations, implies that it can be proved. But where are these proofs, which alone ought to have authority in science? Thousands of times the chance was given to the academicians to assure themselves of its truth; but, they have invariably declined. Vainly do mesmerists and healers invoke the testimony of the deaf, the lame, the diseased, the dying, who were cured or restored to life by simple manipulations and the apostolic "laying on of hands." "Coincidence" is the usual reply, when the fact is too evident to be absolutely denied; "will-o'-the-wisp," "exaggeration," "quackery," are favorite expressions, with our but too numerous Thomases. Newton, the well-known American healer, has performed more instantaneous cures than many a famous physician of New York City has had patients in all his life; Jacob, the Zouave, has had a like success in France. Must we then consider the accumulated testimony of the last forty years upon this subject to be all illusion, confederacy with clever charlatans, and lunacy? Even to breathe **[Page 166]** such a stupendous fallacy would be equivalent to a self-accusation of lunacy.

Notwithstanding the recent sentence of Leymarie, the scoffs of the skeptics and of a vast majority of physicians and scientists, the unpopularity of the subject, and, above all, the indefatigable persecutions of the Roman Catholic clergy, fighting in mesmerism woman's traditional enemy, so evident and unconquerable is the truth of its phenomena that even the French magistrature was forced tacitly, though very reluctantly, to admit the same. The famous *clairvoyante,* Madame Roger, was charged with obtaining money under false pretenses, in company with her mesmerist, Dr. Fortin. On May 18th, 1876, she was arraigned before the *Tribunal Correctionnel* of the Seine. Her witness was Baron Du Potet, the grand master of mesmerism in France for the last fifty years; her advocate, the no less famous Jules Favre. Truth for once triumphed — the accusation was abandoned. Was it the extraordinary eloquence of the orator, or bare facts incontrovertible and unimpeachable that won the day? But Leymarie, the editor of the *Revue Spirite,* had also facts in his favor; and, moreover, the evidence of over a hundred respectable witnesses, among whom were the first names of Europe. To this there is but one answer — the magistrates dared not question the facts of mesmerism. Spirit-photography, spirit-rapping, writing, moving, talking, and even spirit-materializations can be simulated; there is hardly a physical phenomenon now in Europe and America but could be imitated — with apparatus — by a clever juggler. The wonders of mesmerism and subjective phenomena alone defy tricksters, skepticism, stern

290 Prof. J. P. Cooke, "*New Chemistry*."

science, and dishonest mediums; *the cataleptic state it is impossible to feign.* Spiritualists who are anxious to have their truths proclaimed and forced on science, cultivate the mesmeric phenomena. Place on the stage of Egyptian Hall a somnambulist plunged in a deep mesmeric sleep. Let her mesmerist send her freed spirit to all the places the public may suggest; test her clairvoyance and clairaudience; stick pins into any part of her body which the mesmerist may have made his passes over; thrust needles through the skin below her eyelids; burn her flesh and lacerate it with a sharp instrument. "Do not fear!" exclaim Regazzoni and Du Potet, Teste and Pierrard, Puysegur and Dolgorouky — "a mesmerized or entranced subject *is never hurt!*" And when all this is performed, invite any popular wizard of the day who thirsts for puffery, and is, or pretends to be, clever at mimicking every spiritual phenomenon, to submit *his* body to the same tests![291] **[Page 167]**

The speech of Jules Favre is reported to have lasted an hour and a half, and to have held the judges and the public spellbound by its eloquence. We who have heard Jules Favre believe it most readily; only the statement embodied in the last sentence of his argument was unfortunately premature and erroneous at the same time. "We are in the presence of a phenomenon which *science admits* without attempting to explain. *The public may smile at* it, but our most illustrious physicians regard it with gravity. Justice can no longer ignore what *science has acknowledged!*"

Were this sweeping declaration based upon fact and had mesmerism been impartially investigated by many instead of a few true men of science, more desirous of questioning nature than mere expediency, the public would *never* smile. The public is a docile and pious child, and readily goes whither the nurse leads it. It chooses its idols and fetishes, and worships them in proportion to the noise they make; and then turns round with a timid look of adulation to see whether the nurse, old Mrs. Public Opinion, is satisfied.

Lactantius, the old Christian father, is said to have remarked that no skeptic in his days would have dared to maintain before a magician that the soul did not survive the body, but died together with it; "for he would refute them on the spot by calling up the souls of the dead, rendering them visible to human eyes, and making them foretell future events."[292] So with the magistrates and bench in Madame Roger's case. Baron Du Potet was there, and they were *afraid* to see him mesmerize the somnambulist, and so force them not only to believe in the phenomenon, but to acknowledge it — which was far worse.

And now to the doctrine of Paracelsus. His incomprehensible, though lively style must be read like the biblio-rolls of Ezekiel, "*within and without.*" The peril of propounding heterodox theories was great in those days; the Church was powerful, and sorcerers were burnt by the dozens. For this reason, we find Paracelsus, Agrippa, and Eugenius Philalethes as notable for their pious declarations as they were famous for their achievements in alchemy and magic. The full views of Paracelsus on the occult properties of the magnet are

---

291 In the "*Bulletin de l'Academie de Medecine,*" Paris, 1837, vol. i., p. 343 et seq., may be found the report of Dr. Oudet, who, to ascertain the state of insensibility of a lady in a magnetic sleep, pricked her with pins, introducing a long pin in the flesh up to its head, and held one of her fingers for some seconds in the flame of a candle. A cancer was extracted from the right breast of a Madame Plaintain. The operation lasted twelve minutes; during the whole time the patient talked very quietly with her mesmerizer, and never felt the slightest sensation ("*Bul. de l'Acad. de Med.*," Tom. ii., p. 370).

292 *Prophecy, Ancient and Modern*, by A. Wilder, "*Phrenological Journal*."

explained partially in his famous book, *Archidaxarum,* in which he describes the wonderful tincture, [Page 168] a medicine extracted from the magnet and called *Magisterium Magnetis,* and partially in the *De Ente Dei*, and *De Ente Astrorum*, Lib. I. But the explanations are all given in a diction unintelligible to the profane. "Every peasant sees," said he, "that a magnet will attract iron, but a wise man must inquire for himself. . . . I have discovered that the magnet, besides this visible power, that of attracting iron, possesses another *and concealed* power."

He demonstrates further that in man lies hidden a "*sidereal force*," which is that emanation from the stars and celestial bodies of which the spiritual form of man — the astral spirit — is composed. This identity of essence, which we may term the spirit of cometary matter, always stands in direct relation with the stars from which it was drawn, and thus there exists a mutual attraction between the two, both being magnets. The identical composition of the earth and all other planetary bodies and man's terrestrial body was a fundamental idea in his philosophy. "The body comes from the elements, the [astral] spirit from the stars. . . . Man eats and drinks of the elements, for the sustenance of his blood and flesh; from the stars are the intellect and thoughts sustained in his spirit." *The spectroscope has made good his theory as to the identical composition of man and stars; the physicists now lecture to their classes upon the magnetic attractions of the sun and planets.*[293]

Of the substances known to compose the body of man, there have been discovered in the stars already, hydrogen, sodium, calcium, magnesium and iron. In all the stars observed, numbering many hundreds, hydrogen was found, except in two. Now, if we recollect how they have deprecated Paracelsus and his theory of man and the stars being composed of like substances; how ridiculed he was by astronomers and physicists, for his ideas of chemical affinity and attraction between the two; and then realize that the spectroscope has vindicated one of his assertions at least, is it so absurd to prophesy that in time all the rest of his theories will be substantiated?

And now, a very natural question is suggested. How did Paracelsus come to learn anything of the composition of the stars, when, till a very recent period — till the discovery of the spectroscope in fact — the constituents of the heavenly bodies were utterly unknown to our learned academies? [Page 169] And even now, notwithstanding tele-spectroscope and other very important modern improvements, except a few elements and a hypothetical chromosphere, everything is yet a mystery for them in the stars. Could Paracelsus have been so sure of the nature of the starry host, unless he had means of which science knows nothing? Yet knowing nothing she will not even hear pronounced the very names of these means, which are — hermetic philosophy and alchemy.

We must bear in mind, moreover, that *Paracelsus was the discoverer of hydrogen, and knew well all its properties and composition* long before any of the orthodox academicians ever thought of it; that he had studied astrology and astronomy, as all the fire-philosophers did;

293 The theory that the sun is an incandescent globe is — as one of the magazines recently expressed it — "going out of fashion." It has been computed that if the sun — whose mass and diameter is known to us — "were a solid block of coal, and sufficient amount of oxygen could be supplied to burn at the rate necessary to produce the effects we see, it would be completely consumed in less than 5,000 years." And yet, till comparatively a few weeks ago, it was maintained — nay, is still maintained, that the sun is a reservoir of vaporized metals!

and that, if he did assert that man is in a direct affinity with the stars, he knew well what he asserted.

The next point for the physiologists to verify is his proposition that the nourishment of the body comes not merely through the stomach, "but also imperceptibly through the magnetic force, which resides in all nature and by which every individual member draws its specific nourishment to itself." Man, he further says, draws not only health from the elements when in equilibrium, but also disease when they are disturbed. Living bodies are subject to the laws of attraction and chemical affinity, as science admits; the most remarkable physical property of organic tissues, according to physiologists, is the property of *imbibition.* What more natural, then, than this theory of Paracelsus, that this absorbent, attractive, and chemical body of ours gathers into itself the astral or sidereal influences? "The sun and the stars attract from us to themselves, and we again from them to us." What objection can science offer to this? What it is that we give off, is shown in Baron Reichenbach's discovery of the odic emanations of man, which are identical with flames from magnets, crystals, and in fact from all vegetable organisms.

The unity of the universe was asserted by Paracelsus, who says that "the human body is possessed of primeval stuff" (or cosmic matter); the spectroscope has proved the assertion by showing that the same chemical elements which exist upon earth and in the sun, are also found in all the stars. The spectroscope does more: it shows that all the stars are *suns*, similar in constitution to our own;[294] and as we are told by Professor Mayer,[295] that the magnetic condition of the earth changes with every variation upon the sun's surface, and is said to be "in subjection **[Page 170]** to *emanations* from the sun," the stars being suns must also give off emanations which affect us in proportionate degrees.

"In our dreams," says Paracelsus, "we are like the plants, which have also the elementary and vital body, but possess not the spirit. In our sleep the astral body is free and can, by the elasticity of its nature, either hover round in proximity with its sleeping vehicle, or soar higher to hold converse with its starry parents, or even communicate with its brothers at great distances. Dreams of a prophetic character, prescience, and present wants, are the faculties of the astral spirit. To our elementary and grosser body, these gifts are not imparted, for at death it descends into the bosom of the earth and is reunited to the physical elements, while the several spirits return to the stars. The animals," he adds, "have also their presentiments, for they too have an astral body."

Van Helmont, who was a disciple of Paracelsus, says much the same, though his theories on magnetism are more largely developed, and still more carefully elaborated. The *Magnale Magnum,* the means by which the secret magnetic property "enables one person to affect another mutually, is attributed by him to that universal sympathy which exists between all things in nature. The cause produces the effect, the effect refers itself back to the cause, and both are reciprocated. "Magnetism," he says, "is an unknown property of a heavenly nature; very much resembling the stars, and not at all impeded by any boundaries of space or time.

---

294 See Youmans, "*Chemistry on the Basis of the New System — Spectrum Analysis*."
295 Professor of Physics in the Stevens Institute of Technology. See his "*The Earth a Great Magnet*," — a lecture delivered before the Yale Scientific Club, 1872. See, also, Prof. Balfour Stewart's lecture on "*The Sun and the Earth*."

. . . Every created being possesses his own celestial power and is closely allied with heaven. This magic power of man, which thus can operate externally, lies, as it were, hidden in the inner man. This magical wisdom and strength thus sleeps, but, by a mere suggestion is roused into activity, and becomes more living, the more the outer man of flesh and the darkness is repressed . . . and this, I say, the kabalistic art effects; it brings back to the soul that magical yet natural strength which like a startled sleep had left it."[296]

Both Van Helmont and Paracelsus agree as to the great potency of the will in the state of ecstasy; they say that "the spirit is everywhere diffused; and the spirit is the medium of magnetism"; that pure primeval magic does not consist in superstitious practices and vain ceremonies but in the imperial will of man. "It is not the spirits of heaven and of hell which are the masters over physical nature, but the soul and spirit of man which are concealed in him as the fire is concealed in the flint."

The theory of the sidereal influence on man was enunciated by all the mediæval philosophers. "The stars consist equally of the elements **[Page 171]** of earthly bodies," says Cornelius Agrippa, "and therefore the ideas attract each other. . . . Influences only go forth through the help of the spirit; but this spirit is diffused through the whole universe and is in full accord with the human spirits. The magician who would acquire supernatural powers must possess *faith*, *love*, and *hope*. . . . In all things there is a secret power concealed, and thence come the miraculous powers of magic."

The modern theory of General Pleasonton[297] singularly coincides with the views of the fire-philosophers. His view of the positive and negative electricities of man and woman, and the mutual attraction and repulsion of everything in nature seems to be copied from that of Robert Fludd, the Grand Master of the Rosicrucians of England. "When two men approach each other," says the fire-philosopher, "their magnetism is either passive or active; that is, positive or negative. If the emanations which they send out are broken or thrown back, there arises antipathy. But when the emanations pass through each other from both sides, then there is positive magnetism, for the rays proceed from the centre to the circumference. In this case they not only affect sicknesses but also moral sentiments. This magnetism or sympathy is found not only among animals but also in plants and in minerals."[298]

And now we will notice how, when Mesmer had imported into France his "baquet" and system based entirely on the philosophy and doctrines of the Paracelsites — the great psychological and physiological discovery was treated by the physicians. It will demonstrate how much ignorance, superficiality, and prejudice can be displayed by a scientific body, when the subject clashes with their own cherished theories. It is the more important because, to the neglect of the committee of the French Academy of 1784 is probably due the present materialistic drift of the public mind; and certainly the gaps in the atomic philosophy which we have seen its most devoted teachers confessing to exist. The committee of 1784 comprised men of such eminence as Borie, Sallin, d'Arcet, and the famous Guillotin, to whom were subsequently added, Franklin, Leroi, Bailly, De Borg and

296 "*De Magnetica Vulner Curatione*," p. 722, 1. c.
297 See "*On the Influence of the Blue Ray*."
298 Ennemoser, "*History of Magic*."

Lavoisier. Borie died shortly afterward and Magault succeeded him. There can be no doubt of two things, viz.: that the committee began their work under strong prejudices and only because peremptorily ordered to do it by the king; and that their manner of observing the delicate facts of mesmerism was injudicious and illiberal. Their report, drawn by Bailly, was intended to be a death-blow to the new science. It was spread ostentatiously throughout all the schools and ranks of society, arousing the bitterest feelings **[Page 172]** among a large portion of the aristocracy and rich commercial class, who had patronized Mesmer and had been eye- witnesses of his cures. Ant. L. de Jussieu, an academician of the highest rank, who had thoroughly investigated the subject with the eminent court-physician, d'Eslon, published a counter-report drawn with minute exactness, in which he advocated the careful observation by the medical faculty of the therapeutic effects of the magnetic fluid and insisted upon the immediate publication of their discoveries and observations. His demand was met by the appearance of a great number of memoirs, polemical works, and dogmatical books developing new facts; and Thouret's works entitled *Recherches et Doutes sur le Magnetisme Animal*, displaying a vast erudition, stimulated research into the records of the past, and the magnetic phenomena of successive nations from the remotest antiquity were laid before the public.

The doctrine of Mesmer was simply a restatement of the doctrines of Paracelsus, Van Helmont, Santanelli, and Maxwell, the Scotchman; and he was even guilty of copying texts from the work of Bertrand, and enunciating them as his own principles.[299] In Professor Stewart's work,[300] the author regards our universe as composed of atoms with some sort of medium between them as the machine, and the laws of energy as the laws working this machine. Professor Youmans calls this "a modern doctrine," but we find among the twenty-seven propositions laid down by Mesmer, in 1775, just one century earlier, in his *Letter to a Foreign Physician,* the following: *1st. There exists a mutual influence between the heavenly bodies, the earth, and living bodies. 2d. A fluid, universally diffused and continued, so as to admit no vacuum, whose subtility is beyond all comparison, and which, from its nature, is capable of receiving, propagating, and communicating all the impressions of motion, is the medium of this influence.* It would appear from this, that the theory is not so modern after all. Professor Balfour Stewart says, "We may regard the universe in the light of a vast physical machine." And Mesmer: *3d. This reciprocal action is subject to mechanical laws, unknown up to the present time.*

Professor Mayer, reaffirming Gilbert's doctrine that the earth is a great magnet, remarks that the mysterious variations in the intensity of its force seem to be in subjection to emanations from the sun, "changing with the apparent daily and yearly revolutions of that orb, and pulsating in **[Page 173]** sympathy with the huge waves of fire which sweep over its surface." He speaks of "the constant fluctuation, the ebb and flow of the earth's directive influence." And Mesmer:

4th. "From this action result alternate effects which may be considered a flux and reflux."

6th. It is by this operation (the most universal of those presented to us by nature) that the relations of activity occur between the heavenly bodies, the earth, and its constituent parts.

There are two more which will be interesting reading to our modern scientists:

---

299 "*Du Magnetisme Animal, en France.*" Paris, 1826.
300 "*The Conservation of Energy.*" N. Y., 1875.

7th. The properties of matter, and of organized body, depend on this operation.

8th. The animal body experiences the alternate effects of this agent; and it is by insinuating itself into the substance of the nerves, that it immediately affects them.

Among other important works which appeared between 1798 and 1824, when the French Academy appointed its second commission to investigate mesmerism, the *Annales du Magnetisme Animal,* by the Baron d'Henin de Cuvillier, Lieutenant-General, Chevalier of St. Louis, member of the Academy of Sciences, and correspondent of many of the learned societies of Europe, may be consulted with great advantage. In 1820 the Prussian government instructed the Academy of Berlin to offer a prize of three hundred ducats in gold for the best thesis on mesmerism. The Royal Scientific Society of Paris, under the presidency of His Royal Highness the Duc d'Angouleme, offered a gold medal for the same purpose. The Marquis de la Place, peer of France, one of the *Forty* of the Academy of Sciences, and honorary member of the learned societies of all the principal European governments, issued a work entitled *Essai Philosophique sur les Probabilites,* in which this eminent scientist says: "Of all the instruments that we can employ to know the imperceptible agents of nature, the most sensitive are the nerves, especially when exceptional influences increase their sensibility. . . . The singular phenomena which result from this extreme nervous sensitiveness of certain individuals, have given birth to diverse opinions as to the existence of a new agent, which has been named animal magnetism. . . . We are so far from knowing all the agents of nature and their various modes of action that it would be hardly philosophical to deny the phenomena, simply because they are inexplicable, in the actual state of our information. It is simply our duty to examine them with an attention as much more scrupulous as it seems difficult to admit them." The experiments of Mesmer were vastly improved upon by the Marquis de Puysegur, who entirely dispensed with apparatus and produced **[Page 174]** remarkable cures among the tenants of his estate at Busancy. These being given to the public, many other educated men experimented with like success, and in 1825 M. Foissac proposed to the Academy of Medicine to institute a new inquiry. A special committee, consisting of Adelon, Parisey, Marc, Burdin, Sen., with Husson as reporter, united in a recommendation that the suggestion should be adopted. They make the manly avowal that "in science no decision whatever is absolute and irrevocable," and afford us the means to estimate the value which should be attached to the conclusions of the Franklin committee of 1784, by saying that "the experiments on which this judgment was founded appeared to have been conducted without the simultaneous and necessary assembling together of all the commissioners, and *also with moral predispositions,* which, according to the principles of the fact which they were appointed to examine, *must cause their complete failure.*"

What they say concerning magnetism as a secret remedy, has been said many times by the most respected writers upon modern Spiritualism, namely: "It is the duty of the Academy to study it, to subject it to trials; finally, to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation."

This report provoked long debates, but in May, 1826, the Academy appointed a commission which comprised the following illustrious names: Leroux, Bourdois de la Motte, Double, Magendie, Guersant, Husson, Thillaye, Marc, Itard, Fouquier, and Guenau

de Mussy. They began their labors immediately, and continued them five years, communicating, through Monsieur Husson, to the Academy the results of their observations. The report embraces accounts of phenomena classified under thirty-four different paragraphs, but as this work is not specially devoted to the science of magnetism, we must be content with a few brief extracts. They assert that neither contact of the hands, frictions, nor passes are invariably needed, since, on several occasions, the will, fixedness of stare, have sufficed to produce magnetic phenomena, even without the knowledge of the magnetized. "Well-attested and therapeutical phenomena" depend on magnetism alone, and are not reproduced without it. The state of somnambulism exists and "occasions the development of new faculties, which have received the denominations of *clairvoyance*, intuition, internal prevision." Sleep (the magnetic) has "been excited under circumstances where those magnetized could not see, and were entirely ignorant of the means employed to occasion it. The magnetizer, having once controlled his subject, may "put him completely into somnambulism, take him out of it without his knowledge, out of his sight, at a certain distance, and through closed doors." The external senses of the sleeper **[Page 175]** seem to be completely paralyzed, and a duplicate set to be brought into action. "Most of the time they are entirely strangers to the external and unexpected noise made in their ears, such as the sound of copper vessels, forcibly struck, the fall of any heavy substance, and so forth. . . . One may make them respire hydrochloric acid or ammonia without inconveniencing them by it, or without even a suspicion on their part." The committee could "tickle their feet, nostrils, and the angles of the eyes by the approach of a feather, pinch their skin so as to produce ecchymosis, prick it under the nails with pins plunged to a considerable depth, without the evincing of any pain, or by sign of being at all aware of it. In a word, we have seen one person who was insensible to one of the most painful operations of surgery, and whose countenance, pulse, or respiration did not manifest the slightest emotion."

So much for the external senses; now let us see what they have to say about the internal ones, which may fairly be considered as proving a marked difference between man and a mutton-protoplasm. "Whilst they are in this state of somnambulism," say the committee, "the magnetized persons we have observed, retain the exercise of the faculties which they have whilst awake. Their memory even appears to be more faithful and more extensive. . . . We have seen two somnambulists distinguish, width their eyes shut, the objects placed before them; they have told, without touching them, the color and value of the cards; they have read words traced with the hand, or some lines of books opened by mere chance. This phenomenon took place, even when the opening of the eyelids was accurately closed, by means of the fingers. We met, in two somnambulists, the power of foreseeing acts more or less complicated of the organism. One of them announced several days, nay, several months beforehand, the day, the hour, and the minute when epileptic fits would come on and return; the other declared the time of the cure. Their previsions were realized with remarkable exactness."

The commission say that "it has collected and communicated facts sufficiently important to induce it to think that the Academy should encourage the researches on magnetism as a very curious branch of psychology and natural history." The committee conclude by saying that the facts *are so extraordinary* that they scarcely imagine that the Academy will concede their reality, but protest that they have been throughout animated by motives of a lofty

character, "the love of science and by the necessity of justifying the hopes which the Academy had entertained of our zeal and our devotion."

Their fears were fully justified by the conduct of at least one member of their own number, who had absented himself from the experiments, and, as M. Husson tells us, "did not deem it right to sign the report." **[Page 176]**

This was Magendie, the physiologist, who, despite the fact stated by the official report that he had not "been present at the experiments," did not hesitate to devote four pages of his famous work on *Human Physiology* to the subject of mesmerism, and after summarizing its alleged phenomena, without endorsing them as unreservedly as the erudition and scientific acquirements of his fellow committee-men would seem to have exacted, says: "Self-respect and the dignity of the profession demand circumspection on these points. He [the well-informed physician] will remember how readily mystery glides into charlatanry, and how apt the profession is to become degraded even by its semblance when countenanced by respectable practitioners." No word in the context lets his readers into the secret that he had been duly appointed by the Academy to serve on the commission of 1826; had absented himself from its sittings; had so failed to learn the truth about mesmeric phenomena, and was now pronouncing judgment ex parte. "Self-respect and the dignity of the profession" probably exacted silence!

Thirty-eight years later, an English scientist, whose specialty is the investigation of physics, and whose reputation is even greater than that of Magendie, stooped to as unfair a course of conduct. When the opportunity offered to investigate the spiritualistic phenomena, and aid in taking it out of the hands of ignorant or dishonest investigators, Professor John Tyndall avoided the subject; but in his *Fragments of Science*, he was guilty of the ungentlemanly expressions which we have quoted in another place.

But we are wrong; he made one attempt, and that sufficed. He tells us, in the *Fragments*, that he once got under a table, to see how the raps were made, and arose with a despair for humanity, such as he never felt before! Israel Putnam, crawling on hand and knee to kill the she-wolf in her den, partially affords a parallel by which to estimate the chemist's courage in groping in the dark after the ugly truth; but Putnam killed his wolf, and Tyndall was devoured by his! "*Sub mensa desperatio*" should be the motto on his shield.

Speaking of the report of the committee of 1824, Dr. Alphonse Teste, a distinguished contemporaneous scientist, says that it produced a great impression on the Academy, but few convictions: "No one could question the veracity of the commissioners, whose good faith as well as great knowledge were undeniable, but they were suspected of having been dupes. In fact, *there are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly*." How true this is, let the records of history, from the earliest times to this very day, attest. When Professor Robert Hare announced the preliminary results of his spiritualistic investigations, he, **[Page 177]** albeit one of the most eminent chemists and physicists in the world, was, nevertheless, regarded as a dupe. When he proved that he was not, he was charged with having fallen into dotage; the Harvard professors denouncing "his insane adherence to the gigantic humbug."

When the professor began his investigations in 1853, he announced that he "felt called upon, as an act of duty to his fellow-creatures, to bring whatever influence he possessed to the attempt to stem the tide of popular madness, which, in defiance of reason and science,

was fast setting in favor of the *gross delusion* called Spiritualism." Though, according to his declaration, he "entirely coincided with Faraday's theory of table-turning," he had the true greatness which characterizes the princes of science to make his investigation thorough, and then tell the truth. How he was rewarded by his life-long associates, let his own words tell. In an address delivered in New York, in September, 1854, he says that "he had been engaged in scientific pursuits for upwards of half a century, and his accuracy and precision had never been questioned, until he had become a spiritualist; while his integrity as a man had never in his life been assailed, until the Harvard professors fulminated their report against that which *he knew* to be true, and which they *did not know* to be false."

How much mournful pathos is expressed in these few words! An old man of seventy-six - a scientist of half a century, deserted for telling the truth! And now Mr. A. R. Wallace, who had previously been esteemed among the most illustrious of British scientists, having proclaimed his belief in spiritualism and mesmerism, is spoken of in terms of compassion. Professor Nicholas Wagner, of St. Petersburg, whose reputation as a zoologist is one of the most conspicuous, in his turn pays the penalty of his exceptional candor, in his outrageous treatment by the Russian scientists!

There are scientists and *scientists* and if the occult sciences suffer in the instance of modern spiritualism from the malice of one class, nevertheless, they have had their defenders at all times among men whose names have shed lustre upon science itself. In the first rank stands Isaac Newton, "the light of science," who was a thorough believer in magnetism, as taught by Paracelsus, Van Helmont, and by the fire-philosophers in general. No one will presume to deny that his doctrine of universal space and attraction is purely a theory of magnetism. If his own words mean anything at all, they mean that he based all his speculations upon the "soul of the world," the great universal, magnetic agent, which he called the *divine sensorium.*[301] "Here," he says, **[Page 178]** "the question is of a very subtile spirit which penetrates through all, even the hardest bodies, and which is concealed in their substance. Through the strength and activity of this spirit, bodies attract each other, and adhere together when brought into contact. Through it, electrical bodies operate at the remotest distance, as well as near at hand, attracting and repelling; through this spirit the light also flows, and is refracted and reflected, and warms bodies. All senses are excited by this spirit, and through it the animals move their limbs. But these things cannot be explained in few words, and we have not yet sufficient experience to determine fully the laws by which this universal spirit operates."

There are two kinds of magnetization; the first is purely *animal,* the other transcendent, and depending on the will and knowledge of the mesmerizer, as well as on the degree of spirituality of the subject, and his capacity to receive the impressions of the astral light. But now it is next to ascertain that clairvoyance depends a great deal more on the former than on the latter. To the power of an adept, like Du Potet, the most *positive* subject will have to submit. If his sight is ably directed by the mesmerizer, magician, or spirit, the light must yield up its most secret records to our scrutiny; for, if it is a book which is ever closed to those "who see and do not perceive," on the other hand it is ever opened for one who *wills* to see it opened. It keeps an unmutilated record of all that was, that is, or ever will be. The

301 "*Fundamental Principles of Natural Philosophy*."

minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablets. It is the book which we see opened by the angel in the *Revelation,* "which is the Book of life, and out of which the dead are judged according to their works." It is, in short, the MEMORY of GOD!

"The oracles assert that the impression of thoughts, characters, men, and other divine visions, appear in the æther. . . . In this the things without figure are figured," says an ancient fragment of the *Chaldean Oracles* of Zoroaster.[302]

Thus, ancient as well as modern wisdom, vaticination and science, agree in corroborating the claims of the kabalists. It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events — effects of long-forgotten causes — are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory — the despair of the materialist, the enigma of the psychologist, the sphinx of science — is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with **[Page 179]** many of the inferior animals — to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for "micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part,"[303] they went to the vast repository where the records of every man's life as well as every pulsation of the visible cosmos are stored up for all Eternity!

That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life — as the landscape is revealed to the traveller by intermittent flashes of lightning — is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colors.

The well-known fact — one corroborated by the personal experience of nine persons out of ten — that we often recognize as familiar to us, scenes, and landscapes, and conversations, which we see or hear for the first time, and sometimes in countries never visited before, is a result of the same causes. Believers in reïncarnation adduce this as an additional proof of our antecedent existence in other bodies. This recognition of men, countries, and things that we have never seen, is attributed by them to flashes of soul-memory of anterior experiences. But the men of old, in common with mediæval philosophers, firmly held to a contrary opinion.

They affirmed that though this psychological phenomenon was one of the greatest arguments in favor of immortality and the soul's preëxistence, yet the latter being endowed with an individual memory apart from that of our physical brain, it is no proof of reïncarnation. As Eliphas Levi beautifully expresses it, "nature shuts the door after everything that passes, and pushes life onward" in more perfected forms. The chrysalis becomes a butterfly; the latter can never become again a grub. In the stillness of the night-hours, when our bodily senses are fast locked in the fetters of sleep, and our elementary body rests, the astral form becomes free. It then *oozes* out of its earthly prison, and as Paracelsus has it — "confabulates with the outward world," and travels round the visible as

302 "*Simpl. in Phys.*," 143; "*The Chaldean Oracles*," Cory.
303 Draper, "*Conflict between Religion and Science*."

well as the invisible worlds. "In sleep," he says, "the astral body (soul) is in freer motion; then it soars to its parents, and holds converse with the stars." Dreams, forebodings, prescience, prognostications and presentiments are impressions left by our astral spirit on our brain, which receives them more or less distinctly, according to the proportion of blood with which it is supplied during the hours of sleep. The more the body is exhausted, the freer is the spiritual man, and the more vivid the impressions of our soul's memory. In heavy and robust sleep, dreamless **[Page 180]** and uninterrupted, upon awakening to outward consciousness, men may sometimes remember nothing. But the impressions of scenes and landscapes which the astral body saw in its peregrinations are still there, though lying latent under the pressure of matter. They may be awakened at any moment, and then, during such flashes of man's inner memory, there is an instantaneous interchange of energies between the visible and the invisible universes. Between the "micrographs" of the cerebral ganglia and the photo-scenographic galleries of the astral light, a current is established. And a man who knows that he has never visited in body, nor seen the landscape and person that he recognizes may well assert that still has he seen and knows them, for the acquaintance was formed while travelling in "spirit." To this the physiologists can have but one objection. They will answer that in natural sleep — perfect and deep, "half of our nature which is volitional is in the condition of inertia"; hence unable to travel; the more so as the existence of any such individual astral body or soul is considered by them little else than a poetical myth. Blumenbach assures us that in the state of sleep, all intercourse between mind and body is suspended; an assertion which is denied by Dr. Richardson, F. R. S., who honestly reminds the German scientist that "the precise limits and connections of mind and body being unknown" it is more than should be said. This confession, added to those of the French physiologist, Fournie, and the still more recent one of Dr. Allchin, an eminent London physician, who frankly avowed, in an address to students, that "of all scientific pursuits which practically concern the community, there is none perhaps which rests upon so uncertain and insecure a basis as medicine," gives us a certain right to offset the hypotheses of ancient scientists against those of the modern ones.

No man, however gross and material he may be, can avoid leading a double existence; one in the visible universe, the other in the invisible. The life-principle which animates his physical frame is chiefly in the astral body; and while the more animal portions of him rest, the more spiritual ones know neither limits nor obstacles. We are perfectly aware that many learned, as well as the unlearned, will object to such a novel theory of the distribution of the life-principle. They would prefer remaining in blissful ignorance and go on confessing that no one knows or can pretend to tell whence and whither this mysterious agent appears and disappears, than to give one moment's attention to what they consider old and exploded theories. Some might object on the ground taken by theology, that dumb brutes have no immortal souls, and hence, can have no astral spirits; for *theologians as well as laymen labor under the erroneous impression that soul and spirit are one and the same thing.* **[Page 181]**

But if we study Plato and other philosophers of old, we may readily perceive that while the "*irrational* soul," by which Plato meant our astral body, or the more ethereal representation of ourselves, can have at best only a more or less prolonged continuity of existence beyond the grave; the divine spirit — wrongly termed *soul*, by the Church — is immortal by its very essence. (Any Hebrew scholar will readily appreciate the distinction who comprehends the difference between the two words חוו *ruah* and שפנ *nephesh*.) If the

life-principle is something apart from the astral spirit and in no way connected with it, why is it that the intensity of the clairvoyant powers depends so much on the bodily prostration of the subject? The deeper the trance, the less signs of life the body shows, the clearer become the spiritual perceptions, and the more powerful are the soul's visions. The soul, disburdened of the bodily senses, shows activity of power in a far greater degree of intensity than it can in a strong, healthy body. Brierre de Boismont gives repeated instances of this fact. The organs of sight, smell, taste, touch, and hearing are proved to become far acuter in a mesmerized subject deprived of the possibility of exercising them bodily, than while he uses them in his normal state.

Such facts alone, once proved, ought to stand as invincible demonstrations of the continuity of individual life, at least for a certain period after the body has been left by us, either by reason of its being worn out or by accident. But though during its brief sojourn on earth our soul may be assimilated to a light hidden under a bushel, it still shines more or less bright and attracts to itself the influences of kindred spirits; and when a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether; and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried — through the ever-interchanging currents of energy between the two worlds, the visible and the invisible — from one succeeding age to another, until it affects a large portion of mankind.

How much the authors of the famous work entitled the *Unseen Universe* may have allowed themselves to think in this direction, it would be difficult to say; but that they have not told *all* they might will be inferred from the following language:

"Regard it as you please, there can be no doubt that the properties of the ether are of a much higher order in the arcana of nature *than those of tangible matter.* And, as even the high priests of science still find the latter *far beyond* their comprehension, except in numerous but minute **[Page 182]** and often isolated particulars, it would not become us to speculate further. It is sufficient for our purpose to know from what the ether certainly does, that *it is capable of vastly more than any has yet ventured to say.*"

One of the most interesting discoveries of modern times, is that of the faculty which enables a certain class of sensitive persons to receive from any object held in the hand or against the forehead impressions of the character or appearance of the individual, or any other object with which it has previously been in contact. Thus a manuscript, painting, article of clothing, or jewelry — no matter how ancient — conveys to the sensitive, a vivid picture of the writer, painter, or wearer; even though he lived in the days of Ptolemy or Enoch. Nay, more; a fragment of an ancient building will recall its history and even the scenes which transpired within or about it. A bit of ore will carry the soul-vision back to the time when it was in process of formation. This faculty is called by its discoverer — Professor J. R. Buchanan, of Louisville, Kentucky — *psychometry.* To him, the world is indebted for this most important addition to Psychological Sciences; and to him, perhaps, when skepticism is found felled to the ground by such accumulation of facts, posterity will have to elevate a statue. In announcing to the public his great discovery, Professor Buchanan, confining himself to the power of psychometry to delineate human character, says: "The

mental and physiological influence imparted to writing appears to be imperishable, as the oldest specimens I have investigated gave their impressions with a distinctness and force, little impaired by time. Old manuscripts, requiring an antiquary to decipher their strange old penmanship, were easily interpreted by the psychometric power. . . . The property of retaining the impress of mind is not limited to writing. Drawings, paintings, everything upon which human contact, thought, and volition have been expended, may become linked with that thought and life, so as to recall them to the mind of another when in contact."

Without, perhaps, really knowing, at the early time of the grand discovery, the significance of his own prophetic words, the Professor adds: "This discovery, in its application to the arts and to history, will open a mine of interesting knowledge."[304]

The existence of this faculty was first experimentally demonstrated in 1841. It has since been verified by a thousand psychometers in different parts of the world. It proves that every occurrence in nature — no matter how minute or unimportant — leaves its indelible impress upon physical nature; and, as there has been no appreciable molecular disturbance, **[Page 183]** the only inference possible is, that these images have been produced by that invisible, universal force — Ether, or astral light.

"PSYCHOMETRY"

In his charming work, entitled *The Soul of Things,* Professor Denton, the geologist,[305] enters at great length into a discussion of this subject. He gives a multitude of examples of the psychometrical power, which Mrs. Denton possesses in a marked degree. A fragment of Cicero's house, at Tusculum, enabled her to describe, without the slightest intimation as to the nature of the object placed on her forehead, not only the great orator's surroundings, but also the previous owner of the building, Cornelius Sulla Felix, or, as he is usually called, Sulla the Dictator. A fragment of marble from the ancient Christian Church of Smyrna, brought before her its congregation and officiating priests. Specimens from Nineveh, China, Jerusalem, Greece, Ararat, and other places all over the world brought up scenes in the life of various personages, whose ashes had been scattered thousands of years ago. In many cases Professor Denton verified the statements by reference to historical records. More than this, a bit of the skeleton, or a fragment of the tooth of some antediluvian animal, caused the seeress to perceive the creature as it was when alive, and even live for a few brief moments its life, and experience its sensations. Before the eager quest of the psychometer, the most hidden recesses of the domain of nature yield up their secrets; and the events of the most remote epochs rival in vividness of impression the flitting circumstances of yesterday.

Says the author, in the same work: "Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture. This is just as true of all past time. From the dawn of light upon this infant globe, when round its cradle the steamy curtains hung, to this moment, nature has been busy photographing everything. What a picture-gallery is hers!"

---

304 J. R. Buchanan, M.D., "*Outlines of Lectures on the Neurological System of Anthropology*."
305 W. and Elizabeth M. F. Denton, "*The Soul of Things; or Psychometric Researches and Discoveries,*" Boston, 1873.

It appears to us the height of impossibility to imagine that scenes in ancient Thebes, or in some temple of prehistoric times should be photographed only upon the substance of certain atoms. The images of the events are imbedded in that all-permeating, universal, and ever-retaining medium, which the philosophers call the "Soul of the World," and Mr. Denton "the Soul of Things." The psychometer, by applying the fragment of a substance to his forehead, brings his *inner-self* into relations with the inner soul of the object he handles. It is now admitted that the universal æther pervades all things in nature, even the most solid. It is beginning to be admitted, also, that this preserves the images of all **[Page 184]** things which transpire. When the psychometer examines his specimen, he is brought in contact with the current of the astral light, connected with that specimen, and which retains pictures of the events associated with its history. These, according to Denton, pass before his vision with the swiftness of light; scene after scene crowding upon each other so rapidly, that it is only by the supreme exercise of the will that he is able to hold any one in the field of vision long enough to describe it.

TIME, SPACE, ETERNITY

The psychometer is clairvoyant; that is, he sees with the inner eye. Unless his will-power is very strong, unless he has thoroughly trained himself to that particular phenomenon, and his knowledge of the capabilities of his sight are profound, his perceptions of places, persons, and events, must necessarily be very confused. But in the case of mesmerization, in which this same clairvoyant faculty is developed, the operator, whose will holds that of the subject under control, can force him to concentrate his attention upon a given picture long enough to observe all its minute details. Moreover, under the guidance of an experienced mesmerizer, the seer would excel the natural psychometer in having a prevision of future events, more distinct and clear than the latter. And to those who might object to the possibility of perceiving that which "yet is not," we may put the question: Why is it more impossible to see that which will be, than to bring back to sight that which is gone, and is no more? According to the kabalistic doctrine, the future exists in the astral light in embryo, as the present existed in embryo in the past. While man is free to act as he pleases, the manner in which he *will* act was foreknown from all time; not on the ground of fatalism or destiny, but simply on the principle of universal, unchangeable harmony; and, as it may be foreknown that, when a musical note is struck, its vibrations will not, and cannot change into those of another note. Besides, eternity can have neither past nor future, but only the present; as boundless space, in its strictly literal sense, can have neither distant nor proximate places. Our conceptions, limited to the narrow area of our experience, attempt to fit if not an end, at least a beginning of time and space; but neither of these exist in reality; for in such case time would not be eternal, nor space boundless. The past no more exists than the future, as we have said, only our memories survive; and our memories are but the glimpses that we catch of the reflections of this past in the currents of the astral light, as the psychometer catches them from the astral emanations of the object held by him.

Says Professor E. Hitchcock, when speaking of the influences of light upon bodies, and of the formation of pictures upon them by means of it: "It seems, then, that this photographic influence pervades all nature; nor can we say where it stops. We do not know but it may imprint upon **[Page 185]** the world around us our features, as they are modified by various passions, and thus fill nature with daguerreotype impressions of all our actions; .... it may be, too, that there are tests by which nature, more skilful than any photographist, can bring out and fix these portraits, so that *acuter* senses than ours shall see them as

on a great canvas, spread over the material universe. *Perhaps*, too, they may never fade from that canvas, but become specimens in the great picture-gallery of eternity."[306]

The "perhaps" of Professor Hitchcock is henceforth changed by the demonstration of psychometry into a triumphant certitude. Those who understand these psychological and clairvoyant faculties will take exception to Professor Hitchcock's idea, that acuter senses than ours are needed to see these pictures upon his supposed cosmic canvas, and maintain that he should have confined his limitations to the external senses of the body. *The human spirit, being of the Divine, immortal Spirit, appreciates neither past nor future, but sees all things as in the present.* These daguerreotypes referred to in the above quotation are imprinted upon the astral light, where, as we said before — and, according to the Hermetic teaching, the first portion of which is already accepted and demonstrated by science — is kept the record of all that was, is, or ever will be.

Of late, some of our learned men have given a particular attention to a subject hitherto branded with the mark of "superstition." They begin speculating on hypothetical and invisible worlds. The authors of the *Unseen Universe* were the first to boldly take the lead, and already they find a follower in Professor Fiske, whose speculations are given in the *Unseen World*. Evidently the scientists are probing the insecure ground of materialism, and, feeling it trembling under their feet, are preparing for a less dishonorable surrender of arms in case of defeat. Jevons confirms Babbage, and both firmly believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the universe, and think that "each particle of the existing matter must be a register of all that has happened."[307] On the other hand, Dr. Thomas Young, in his lectures on natural philosophy, most positively invites us to "speculate with freedom on the possibility of independent worlds; some existing in different parts, others *pervading each other, unseen and unknown*, in the same space, and others again to which space may not be a necessary mode of existence."

If scientists, proceeding from a strictly scientific point of view, such as the possibility of energy being transferred into the invisible universe — and on the principle of continuity, indulge in such speculations, why should occultists and spiritualists be refused the same privilege? Ganglionic **[Page 186]** impressions on the surface of polished metal, are registered and may be preserved for an indefinite space of time, according to science; and Professor Draper illustrates the fact most poetically. "A shadow," says he, "never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. . . . The portraits of our friends, or landscape-views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance, as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface, until, by our necromancy, we make it come forth into the visible world.

306 "*Religion of Geology*."
307 "*Principles of Science*," vol. ii., p. 455.

Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done."[308]

TRANSFER OF ENERGY FROM THE VISIBLE TO THE INVISIBLE UNIVERSE

If an indelible impression may be thus obtained on inorganic matter, and if nothing is lost or passes completely out of existence in the universe, why such a scientific levee of arms against the authors of the *Unseen Universe?* And on what ground can they reject the hypothesis that "*Thought, conceived to affect the matter of another universe simultaneously with this, may explain a future state?*"[309]

In our opinion, if psychometry is one of the grandest proofs of the indestructibility of matter, retaining eternally the impressions of the outward world, the possession of that faculty by our inner sight is a still greater one in favor of the immortality of man's individual spirit. Capable of discerning events which took place hundreds of thousands of years ago, why would it not apply the same faculty to a future lost in the eternity, in which there can be neither past nor future, but only one boundless present?

Notwithstanding the confessions of stupendous ignorance in some things, made by the scientists themselves, they still deny the existence of that mysterious spiritual force, lying beyond the grasp of the ordinary physical laws. They still hope to be able to apply to living beings the same laws which they have found to answer in reference to dead matter. And, having discovered what the kabalists term "the gross purgations" of Ether — light, heat, electricity, and motion — they have rejoiced over their good fortune, counted its vibrations in producing the colors of the spectrum; and, proud of their achievements, refuse to see any further. Several men of science have pondered more or less over its protean essence, and unable to measure it with their photometers, called it "an *hypothetical* medium of great elasticity and extreme tenuity, *supposed* to **[Page 187]** pervade all space, the interior of solid bodies not excepted"; and, "to be the medium of transmission of light and heat" (Dictionary). Others, whom we will name "the will-o'-the-wisps" of science — her pseudo-sons — examined it also, and even went to the trouble of scrutinizing it "through powerful glasses," they tell us. But perceiving neither spirits nor ghosts in it, and failing equally to discover in its treacherous waves anything of a more scientific character, they turned round and called all believers in immortality in general, and spiritualists in particular, "insane fools" and "visionary lunatics" ;[310] the whole, in doleful accents, perfectly appropriate to the circumstance of such a sad failure.

Say the authors of the *Unseen Universe:*

> "We have driven the operation of that mystery called *Life* out of the objective universe. The mistake made, lies in imagining that by this process they completely get rid of a thing so driven before them, and that it disappears from the universe altogether. It does no such thing. It only disappears from that *small circle* of light which we may call the universe of *scientific perception.* Call it

308 J. W. Draper, "*Conflict between Religion and Science,*" pp. 132, 133.

309 "*Unseen Universe,*" p. 159.

310 F. R. Marvin, "*Lecture on Mediomania.*"

the trinity of mystery: mystery of matter, the mystery of life and — the mystery of God — and these three are One." [311]

Taking the ground that "the visible universe must *certainly, in transformable energy, and probably in matter,* come to an end," and "the principle of continuity . . . still demanding a continuance of the universe. . ." the authors of this remarkable work find themselves forced to believe "that there is something *beyond* that which is visible[312]. . . and that the visible system is not the whole universe but only, it may be, a very small part of it." Furthermore, looking back as well as forward to the origin of this visible universe, the authors urge that "if the visible universe is *all* that exists then the first abrupt manifestation of it is as truly a break of continuity as its final overthrow" (Art. 85). Therefore, as such a break is against the accepted law of continuity, the authors come to the following conclusion: "Now, is it not natural to imagine, that a universe of this nature, *which we have reason to think exists,* and is connected by bonds of energy with the visible universe, is also capable of receiving energy from it? . . . May we not regard Ether, or the medium, as not merely a bridge[313] between **[Page 188]** one order of things and another, forming as it were a species of cement, in virtue of which the various orders of the universe are welded together and made into one? In fine, what we generally called Ether, may be not a mere medium, but a medium *plus* the invisible order of things, so that when the motions of the visible universe are transferred into Ether, part of them are conveyed as by a *bridge* into the invisible universe, and are there made use of and stored up. Nay, is it even necessary to retain the conception of a bridge? May we not at once say that when energy is carried from matter into Ether, it is carried from the visible into the invisible; and that when it is carried from Ether to matter it is carried from the invisible into the visible?" — (Art. 198, *Unseen Universe.*)

Precisely; and were Science to take a few more steps in that direction and fathom more seriously the "hypothetical medium" who knows but Tyndall's impassable chasm between the physical processes of the brain and *consciousness,* might be — at least intellectually — passed with surprising ease and safety.

So far back as 1856, a man considered a savant in his days — Dr. Jobard of Paris, — had certainly the same ideas as the authors of the *Unseen Universe,* on ether, when he startled the press and the world of science by the following declaration: "I hold a discovery which frightens me. There are two kinds of electricity; one, brute and blind, is produced by the contact of metals and acids"; (the gross purgation) . . . "the other is intelligent and CLAIRVOYANT! . . . Electricity has bifurcated itself in the hands of Galvani, Nobili, and Matteuci. The brute force of the current has followed Jacobi, Bonelli, and Moncal, while the intellectual one was following Bois-Robert, Thilorier, and the Chevalier Duplanty. The electric ball or globular electricity contains a thought which disobeys Newton and Mariotte

311 "*Unseen Universe,*" p. 84, et seq.

312 Ibid., p. 89.

313 Behold! great scientists of the nineteenth century, corroborating the wisdom of the Scandinavian fable, cited in the preceding chapter. Several thousand years ago, the idea of a bridge between the visible and the invisible universes was allegorized by ignorant "heathen," in the "*Edda-Song of Voluspa,*" "*The Vision of Vala, the Seeress.*" For what is this bridge of Bifrost, the radiant rainbow, which leads the gods to their rendezvous, near the Urdar-fountain, but the same idea as that which is offered to the thoughtful student by the authors of the "*Unseen Universe*"?

to follow its own freaks. . . . We have, in the annals of the Academy, thousands of proofs *of the* INTELLIGENCE *of the electric bolt* . . . But I remark that I am permitting myself to become indiscreet. A little more and *I should have disclosed* to you the key which is about to discover to us the universal spirit."[314]

The foregoing, added to the wonderful confessions of science and what we have just quoted from the *Unseen Universe,* throw an additional lustre on the wisdom of the long departed ages. In one of the preceding chapters we have alluded to a quotation from Cory's translation of *Ancient Fragments,* in which it appears that one of the *Chaldean Oracles* expresses this self-same idea about ether, and in language singularly like **[Page 189]** that of the authors of the *Unseen Universe.* It states that from æther have come all things, and to it all will return; that the images of all things are indelibly impressed upon it; and that it is the store- house of the germs or of the remains of all visible forms, and even ideas. It appears as if this case strangely corroborates our assertion that whatever discoveries may be made in our days will be found to have been anticipated by many thousand years by our "simple- minded ancestors."

At the point at which we are now arrived, the attitude assumed by the materialists toward psychical phenomena being perfectly defined, we may assert with safety that were this key lying loose on the threshold of the "chasm" not one of our Tyndalls would stoop to pick it up.

How timid would appear to some kabalists these tentative efforts to solve the GREAT MYSTERY of the universal ether! although so far in advance of anything propounded by cotemporary philosophers, what the intelligent explorers of the *Unseen Universe* speculate upon, was to the masters of hermetic philosophy familiar science. To them ether was not merely a bridge connecting the seen and unseen sides of the universe, but across its span their daring feet followed the road that led through the mysterious gates which modern speculators either will not or *cannot* unlock.

The deeper the research of the modern explorer, the more often he comes face to face with the discoveries of the ancients. Does Elie de Beaumont, the great French geologist, venture a hint upon the terrestrial circulation, in relation to some elements in the earth's crust, he finds himself anticipated by the old philosophers. Do we demand of distinguished technologists, what are the most recent discoveries in regard to the origin of the metalliferous deposits? We hear one of them, Professor Sterry Hunt, in showing us how water is a *universal solvent,* enunciating the doctrine held and taught by the old Thales, more than two dozen centuries ago, that water was the principle of all things. We listen to the same professor, with de Beaumont as authority, expounding the terrestrial circulation, and the chemical and physical phenomena of the material world. While we read with pleasure that he is "not prepared to concede that we have in chemical and physical processes *the whole secret of organic life,*" we note with a still greater delight the following honest confession on his part: "Still we are, in many respects, approximating the phenomena of the organic world to those of the mineral kingdom; and we at the same time learn that these so far interest and depend upon each other that *we begin to see a certain truth* underlying the notion of those old philosophers, who extended to the mineral world the notion of a vital

314 "*L'Ami des Sciences,*" March 2, 1856, p. 67.

force, which led them to speak of the earth as a great *living* organism, and to look upon the various changes of its air, its waters, and its rocky depths, as processes belonging to the life of our planet." **[Page 190]**

Everything in this world must have a beginning. Things have latterly gone so far with scientists in the matter of prejudice, that it is quite a wonder that even so much as this should be conceded to ancient philosophy. The poor, honest primordial elements have long been exiled, and our ambitious men of science run races to determine who shall add one more to the fledgling brood of the sixty-three or more elementary substances. Meanwhile there rages a war in modern chemistry about terms. We are denied the right to call these substances "chemical elements," for they are not "primordial principles or self-existing essences out of which the universe was fashioned."[315] Such ideas associated with the word *element* were good enough for the "old Greek philosophy," but modern science rejects them; for, as Professor Cooke says, "they are unfortunate terms," and experimental science will have "nothing to do with any kind of essences except those which it can see, smell, or taste." It must have those that can be put in the eye, the nose, or the mouth! It leaves others to the metaphysicians.

Therefore, when Van Helmont tells us that, "though a homogeneal part of elementary earth may be artfully (artificially) converted into water," though he still denies "that the same can be done by nature alone; for no natural agent is able to transmute one element into another," offering as a reason that the elements always remain the same, we must believe him, if not quite an ignoramus, at least an unprogressed disciple of the mouldy "old Greek philosophy." Living and dying in blissful ignorance of the future sixty-three *substances,* what could either he or his old master, Paracelsus, achieve? Nothing, of course, but *metaphysical* and crazy speculations, clothed in a meaningless jargon common to all mediæval and ancient alchemists. Nevertheless, in comparing notes, we find in the latest of all works upon modern chemistry, the following: "The study of chemistry has revealed a remarkable class of substances, from no one of which a second substance has ever been produced by any chemical process which weighs less than the original substance . . . by no chemical process whatever can we obtain from iron a substance weighing less than the metal used in its production. In a word, we can *extract* from iron nothing but iron."[316] Moreover, it appears, according to Professor Cooke, that "*seventy-five years ago* men did not know there was any difference" between elementary and compound substances, for in old times alchemists *had never conceived* "that *weight is the measure of material,* and that, as thus measured, no material is ever lost; but, on the contrary, they imagined that in such experiments[317] as these the substances involved underwent a *mysterious transformation.* . . Centuries," in short **[Page 191]** "were wasted in vain attempts to transform the baser metals into gold."

Is Professor Cooke, so eminent in modern chemistry, equally proficient in the knowledge of what the alchemists did or did not know? Is he quite sure that he understands the meaning of the alchemical diction? We are not. But let us compare his views as above expressed with but sentences written in plain and good, albeit old English, from the

---

315 Cooke, "*New Chemistry,*" p. 113.
316 Ibid., pp. 110-111.
317 Ibid., p. 106.

translations of Van Helmont and Paracelsus. We learn from their own admissions that the alkahest induces the following changes:

> "(1.) The alkahest never destroys the seminal virtues of the bodies thereby dissolved: for instance, gold, by its action, is reduced to a salt of gold, antimony to a salt of antimony, etc., of the same seminal virtues, or characters with the original concrete. (2.) The subject exposed to its operation is converted into its three principles, salt, sulphur, and mercury, and afterwards into salt alone, which then becomes volatile, and at length is wholly turned into clear water. (3.) Whatever it dissolves may be rendered volatile by a sand-heat; and if, after volatilizing the solvent, it be distilled therefrom, the body is left pure, insipid water, but always *equal in quantity to its original self.*" Further, we find Van Helmont, the elder, saying of this salt that it will dissolve the most untractable bodies into substances of the same seminal virtues, "*equal in weight to the matter dissolved*"; and he adds, "This salt, by being several times cohobated with Paracelsus' *sal circulatum,* loses all its fixedness, and at length becomes an insipid water, *equal in quantity* to the salt it was made from."[318]

The objection that might be made by Professor Cooke, in behalf of modern science, to the hermetic expressions, would equally apply to the Egyptian hieratic writings — they hide that which was meant to be concealed. If he would profit by the labors of the past, he must employ the cryptographer, and not the satirist. Paracelsus, like the rest, exhausted his ingenuity in transpositions of letters and abbreviations of words and sentences. For example, when he wrote *sutratur* he meant tartar, and *mutrin* meant nitrum, and so on. There was no end to the pretended explanations of the meaning of the alkahest. Some imagined that it was an alkaline of salt of tartar salatilized; others that it meant *algeist,* a German word which means all-spirit, or spirituous. Paracelsus usually termed salt "the centre of water wherein metals ought to die." This gave rise to the most absurd suppositions, and some persons — such as Glauber — thought that the alkahest was the spirit of salt. It requires no little hardihood to assert that Paracelsus and his colleagues were ignorant of the natures of elementary and compound substances; they may not be called by the **[Page 192]** same names as are now in fashion, but that they were known is proved by the results attained. What matters it by what name the gas given off when iron is dissolved in sulphuric acid was called by Paracelsus, since he is recognized, even by our standard authorities, as the discoverer of *hydrogen*?[319] His merit is the same; and though Van Helmont may have concealed, under the name "seminal virtues," his knowledge of the fact that elementary substances have their original properties, which the entering into compounds only temporarily modifies — never destroys — he was none the less the greatest chemist of his age, and the peer of modern scientists. He affirmed that the *aurum potabile* could be obtained with the alkahest, by converting the whole body of gold into salt, retaining its seminal virtues, and being soluble in water. When chemists learn what he meant by *aurum potabile,* alkahest, salt, and seminal virtues — what he really meant, not what he said he meant, nor what was thought he meant — then, and not before, can our chemists safely assume such airs toward the fire-philosophers and those ancient masters whose mystic

---

318 "*De Secretis Adeptorum,*" Werdenfelt; Philalethes; Van Helmont; Paracelsus.
319 Youmans, "*Chemistry,*" p. 169; and W. B. Kemshead, F. R. A. S., "*Inorganic Chemistry.*"

teachings they reverently studied. One thing is clear, at any rate. Taken merely in its exoteric form, this language of Van Helmont shows that he understood the solubility of metallic substances in water, which Sterry Hunt makes the basis of his theory of metalliferous deposits. We would like to see what sort of terms would be invented by our scientific contemporaries to conceal and yet half-reveal their audacious proposition that man's "only God is the cineritious matter of his brain," if in the basement of the new Court House or the cathedral on Fifth Avenue there were a torture-chamber, to which judge or cardinal could send them at will.

Professor Sterry Hunt says in one of his lectures:[320] "The alchemists sought in vain for a universal solvent; but we now know that water, aided in some cases by heat, pressure, and the presence of certain widely-distributed substances, such as carbonic acid and alkaline carbonates and sulphides, will dissolve the most insoluble bodies; so that it may, after all, be looked upon as the long-sought for alkahest or universal menstruum."

This reads almost like a paraphrase of Van Helmont, or Paracelsus himself! They knew the properties of water as a solvent as well as modern chemists, and what is more, made no concealment of the fact; which shows that this was not *their* universal solvent. Many commentaries and criticisms of their works are still extant, and one can hardly take up a book on the subject without finding at least one of their speculations **[Page 193]** of which they never thought of making a mystery. This is what we find in an old work on alchemists — a satire, moreover — of 1820, written at the beginning of our century when the new theories on the chemical potency of water were hardly in their embryonic state. "It may throw some light to observe, that Van Helmont, as well as Paracelsus, *took water for the universal instrument* (*agent?*) *of chymistry* and natural philosophy; and earth for the unchangeable basis of all things — that fire was assigned as the sufficient cause of all things — that Seminal impressions were lodged in the mechanism of the earth — that water, by dissolving and fermenting with this earth, as it does by means of fire, brings forth everything; whence originally proceeded animal, vegetable, and mineral kingdoms."[321] The alchemists understand well this universal potency of water. In the works of Paracelsus, Van Helmont, Philalethes, Pantatem, Tachenius, and even Boyle, "the great characteristic of the alkahest," "to dissolve and change all sublunary bodies — *water alone excepted*," is explicitly stated. And is it possible to believe that Van Helmont, whose private character was unimpeachable, and whose great learning was universally recognized, should most solemnly declare himself possessed of the secret, were it but a vain boast![322] In a recent address at Nashville, Tennessee, Professor Huxley laid down a certain rule with respect to the validity of human testimony as a basis of history and science, which we are quite ready to apply to the present case. "It is impossible," he says, "that one's practical life should not be more or less influenced by the views which we may hold as to what has been the past history of things. One of them is *human testimony* in its various shapes — all testimony of eye-witnesses, traditional testimony from the lips of *those who have been eye-witnesses*, and the testimony of those who have put their impressions into writing and into print. . . . If you read Cæsar's *Commentaries*, wherever he gives an account of his battles with the Gauls, you place a certain amount of confidence in his statements.

320 "*Origin of Metalliferous Deposits*."
321 John Bumpus, "*Alchemy and the Alkahest*," 85, J. S. F., edition of 1820.
322 See Boyle's works.

You take his testimony upon this. *You feel that Cæsar would not have made these statements unless he had believed them to be true.*" Now, we cannot in logic permit Mr. Huxley's philosophical rule to be applied in a one-sided manner to Cæsar. Either that personage was naturally truthful or a natural liar; and since Mr. Huxley has settled that point to his own satisfaction as regards the facts of military history in his favor, we insist that Cæsar is also a competent witness as **[Page 194]** to augurs, diviners, and psychological facts. So with Herodotus, and all other ancient authorities, unless they were by nature men of truth, they should not be believed even about civil or military affairs. *Falsus in uno, falsus in omnibus.* And equally, if they are credible as to physical things, they must be regarded as equally so as to spiritual things; for as Professor Huxley tells us, human nature was of old just as it is now. Men of intellect and conscience did not lie for the pleasure of bewildering or disgusting posterity.

The probabilities of falsification by such men having been defined so clearly by a man of science, we feel free from the necessity of discussing the question in connection with the names of Van Helmont and his illustrious but unfortunate master, the much-slandered Paracelsus. Deleuze, though finding in the works of the former many "mythic, illusory ideas" — perhaps only because he could not understand them — credits him nevertheless with a vast knowledge, "an acute judgment," and at the same time with having given to the world "great truths." "He was the first," he adds, "to give the name of *gas* to aerial fluids. Without him it is probable that steel would have given no new impulse to science."[323] By what application of the doctrine of chances could we discover the likelihood that experimentalists, capable of resolving and recombining chemical substances, as they are admitted to have done, were ignorant of the nature of elementary substances, their combining energies, and the solvent or solvents, that would disintegrate them when wanted? If they had the reputation only of theorists the case would stand differently and our argument would lose its force, but the chemical discoveries grudgingly accorded to them, by their worst enemies, form the basis for much stronger language than we have permitted ourselves, from a fear of being deemed over partial. And, as this work, moreover, is based on the idea that there is a higher nature of man, that his moral and intellectual faculties should be judged *psychologically,* we do not hesitate to reaffirm that since Van Helmont asserted, "most solemnly," that he was possessed of the secret of the alkahest, no modern critic has a right to set him down as either a liar or a visionary, until something more certain is known about the nature of this alleged *universal menstruum.*

"Facts are stubborn things," remarks Mr. A. R. Wallace, in his preface to *Miracles and Modern Spiritualism.* Therefore,[324] as facts must be our **[Page 195]** strongest allies, we will bring as many of these forward as the "miracles" of antiquity and those of our modern times will furnish us with. The authors of the *Unseen Universe* have *scientifically* demonstrated the possibility of certain alleged psychological phenomena through the medium of the universal ether. Mr. Wallace has as scientifically proved that the whole catalogue of assumptions to the contrary, including the sophisms of Hume, are untenable if brought face to face with strict logic. Mr. Crookes has given to the world of skepticism his own experiments, which lasted above three years before he was conquered by the most undeniable of evidence — that of his own senses.

---

323 Deleuze, "*De l'Opinion de Van Helmont sur la Cause, la Nature et les Effets du Magnetisme,*" Anim. Vol. i., p. 45, and vol. ii., p. 198.
324 A. R. Wallace, "*An Answer to the Arguments of Hume, Lecky, etc., against Miracles.*"

A whole list could be made up of men of science who have recorded their testimony to that effect; and Camille Flammarion, the well-known French astronomer, and author of many works which, in the eyes of the skeptical, should send him to the ranks of the "deluded," in company with Wallace, Crookes, and Hare, corroborates our words in the following lines:

THE CROOKES EXPERIMENTS AND COX THEORY

> "I do not hesitate to affirm my conviction, based on a personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science, to be impossible, is one who speaks without knowing what he is talking about, and also any man accustomed, by his professional avocations, to scientific observations — provided that his mind be not biassed by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible, may require a radical and absolute certainty of the reality of the facts alluded to."

In Mr. Crookes' *Notes of an Enquiry into the Phenomena called Spiritual,* on p. 101, this gentleman quotes Mr. Sergeant Cox, who having named this unknown force, *psychic,* explains it thus: "As the organism is itself moved and directed within the structure by a force — which either is, or is not controlled by — the soul, spirit, or mind . . . which constitutes the individual being we term 'the man,' it is an equally reasonable conclusion that the force which causes the motions beyond the limits of the body *is the same force that produces motion within the limits of the body.* And, as the external force is often directed by intelligence, it is an equally reasonable conclusion that the directing intelligence of the external force is the same intelligence that directs the force internally." In order to comprehend this theory the better, we may as well divide it in four propositions and show that Mr. Sergeant Cox believes:

1. That the force which produces physical phenomena proceeds *from* (consequently is generated *in*) the medium. **[Page 196]**
2. That the intelligence directing the force for the production of the phenomena (*a*) *may* sometimes be other than the intelligence of the medium; but of this the "proof" is "insufficient"; therefore, (*b*) the directing intelligence is probably that of the medium himself. This Mr. Cox calls "a reasonable conclusion."
3. He assumes that the force which moves the table is identical with the force which moves the medium's body itself.
4. He strongly disputes the spiritualistic theory, or rather assertion, that "spirits of the dead are the *sole* agents in the production of *all* the phenomena."

Before we fairly proceed on our analysis of such views we must remind the reader that we find ourselves placed between two extreme opposites represented by two parties — the believers and unbelievers in this agency of human spirits. Neither seem capable of deciding the point raised by Mr. Cox; for while the spiritualists are so omnivorous in their credulity as to believe every sound and movement in a *circle* to be produced by *disembodied* human beings, their antagonists dogmatically deny that anything can be produced by "spirits," for there are none. Hence, neither class is in a position to examine the subject without bias.

If they consider that force which "produces motion within the body" and the one "which causes the motion beyond the limits of the body" to be of *the same essence,* they may be right. But the identity of these two forces stops here. The life-principle which animates Mr. Cox's body is of the same nature as that of his medium; nevertheless he is not the medium, nor is the latter Mr. Cox.

This force, which, to please Mr. Cox and Mr. Crookes we may just as well call *psychic* as anything else, proceeds *through* not *from* the individual medium. In the latter case this force would be generated in the medium and we are ready to show that it cannot be so; neither in the instances of levitation of human bodies, the moving of furniture and other objects without contact, nor in such cases in which the force shows reason and intelligence. It is a well-known fact to both mediums and spiritualists, that the more the former is passive, the better the manifestations; and every one of the above-mentioned phenomena requires a *conscious* predetermined *will*. In cases of levitation, we should have to believe that this self-generated force would raise the inert mass off the ground, direct it through the air, and lower it down again, avoiding obstacles and thereby showing intelligence, and still act automatically, the medium remaining all the while *passive.* If such were the fact, the medium would be a conscious magician, and all pretense for being a passive instrument in the hands of invisible intelligences would become useless. As well plead **[Page 197]** that a quantity of steam sufficient to fill, without bursting, a boiler, will raise the boiler; or a Leyden jar, full of electricity, overcome the inertia of the jar, as such a mechanical absurdity. All analogy would seem to indicate that the force which operates in the presence of a medium upon external objects comes from a source back of the medium himself. We may rather compare it with the hydrogen which overcomes the inertia of the balloon. The gas, under the control of an intelligence, is accumulated in the receiver in sufficient volume to overcome the attraction of its combined mass. On the same principle this force moves articles of furniture, and performs other manifestations; and though identical in its essence with the astral spirit of the medium, it cannot be his spirit only, for the latter remains all the while in a kind of cataleptic torpor, when the mediumship is genuine. Mr. Cox's first point seems, therefore, not well taken; it is based upon an hypothesis mechanically untenable. Of course our argument proceeds upon the supposition that levitation is an observed fact. The theory of psychic force, to be perfect, must account for all "visible motions . . . in solid substances," and among these is levitation.

As to his second point, we deny that "the proof is insufficient" that the force which produces the phenomena is sometimes directed by other intelligences than the mind of the "psychic." On the contrary there is such an abundance of testimony to show that the mind of the medium, in a majority of cases, has nothing to do with the phenomena, that we cannot be content to let Mr. Cox's bold assertion go unchallenged.

Equally illogical do we conceive to be his third proposition; for if the medium's body be not the generator but simply the channel of the force which produces the phenomena — a question upon which Mr. Cox's researches throw no light whatever — then it does not follow that because the medium's "soul, spirit, or mind" directs the medium's organism, therefore this "soul, spirit, or mind," lifts a chair or raps at the call of the alphabet.

As to the fourth proposition, namely, that "spirits of the dead are the sole agents in the production of all the phenomena," we need not join issue at the present moment, inasmuch as the nature of the spirits producing mediumistic manifestations is treated at length in other chapters.

The philosophers, and especially those who were initiated into the Mysteries, held that

the astral soul is the impalpable duplicate of the gross external form which we call body. It is the *perisprit* of the Kardecists and the *spirit-form* of the spiritualists. Above this internal duplicate, and illuminating it as the warm ray of the sun illuminates the earth, **[Page 198]** fructifying the germ and calling out to spiritual vivification the latent qualities dormant in it, hovers the divine spirit. The astral *perisprit* is contained and confined within the physical body as ether in a bottle, or magnetism in magnetized iron. It is a centre and engine of force, fed from the universal supply of force, and moved by the same general laws which pervade all nature and produce all cosmical phenomena. Its inherent activity causes the incessant physical operations of the animal organism and ultimately results in the destruction of the latter by overuse and its own escape. It is the prisoner, not the voluntary tenant, of the body. It has an attraction so powerful to the external universal force, that after wearing out its casing it finally escapes to it. The stronger, grosser, more material its encasing body, the longer is the term of its imprisonment. Some persons are born with organizations so exceptional, that the door which shuts other people in from communication with the world of the astral light, can be easily unbarred and opened, and their souls can look into, or even pass into that world, and return again. Those who do this consciously, and at will, are termed magicians, hierophants, seers, adepts; those who are made to do it, either through the fluid of the mesmerizer or of "spirits," are "mediums." The astral soul, when the barriers are once opened, is so powerfully attracted by the universal, astral magnet, that it sometimes lifts its encasement with it and keeps it suspended in mid-air, until the gravity of matter reasserts its supremacy, and the body redescends again to earth.

Every objective manifestation, whether it be the motion of a living limb, or the movement of some inorganic body, requires two conditions: will and force — plus *matter*, or that which makes the object so moved visible to our eye; and these three are all convertible forces, or the force-correlation of the scientists. In their turn they are directed or rather overshadowed by the Divine intelligence which these men so studiously leave out of the account, but without which not even the crawling of the smallest earth-worm could ever take place. The simplest as the most common of all natural phenomena, — the rustling of the leaves which tremble under the gentle contact of the breeze — requires a constant exercise of these faculties. Scientists may well call them cosmic laws, immutable and unchangeable. Behind these laws we must search for the intelligent cause, which once having created and set these laws in motion, has infused into them the essence of its own consciousness. Whether we call this the first cause, the universal will, or God, it must always bear intelligence.

And now we may ask, how can a will manifest itself intelligently and unconsciously at the same time? It is difficult, if not impossible, to conceive of intellection apart from consciousness. By consciousness we do **[Page 199]** not necessarily imply physical or corporeal consciousness. *Consciousness is a quality of the sentient principle, or, in other words, the soul; and the latter often displays activity even while the body is asleep or paralyzed.* When we lift our arm mechanically, we may imagine that we do it unconsciously because our superficial senses cannot appreciate the interval between the formulation of the purpose and its execution. Latent as it seemed to us, our vigilant will evolved force, and set our matter in motion. There is nothing in the nature of the most trivial of mediumistic phenomena to make Mr. Cox's theory plausible. If the intelligence manifested by this force is no proof that it belongs to a disembodied spirit, still less is it evidence that it is unconsciously given out by the medium; Mr. Crookes himself tells us of cases where the intelligence could not have emanated from any one in the room; as in the instance where

the word "however," covered by his finger and unknown even to himself, was correctly written by planchette.[325] No explanation whatever can account for this case; the only hypothesis tenable — if we exclude the agency of a spirit-power — is that the clairvoyant faculties were brought into play. But scientists deny clairvoyance; and if, to escape the unwelcome alternative of accrediting the phenomena to a spiritual source, they concede to us the fact of clairvoyance, it then devolves upon them to either accept the kabalistic explanation of what this faculty is, or achieve the task hitherto impracticable of making a new theory to fit the facts.

Again, if for the sake of argument it should be admitted that Mr. Crookes' word "however" might have been clairvoyantly read, what shall we say of mediumistic communications having a prophetic character? Does any theory of mediumistic impulse account for the ability to foretell events beyond the possible knowledge of both speaker and listener? Mr. Cox will have to try again.

As we have said before, the modern psychic force, and the ancient oracular fluids, whether terrestrial or sidereal, are identical in essence — simply a blind force. So is air. And while in a dialogue the sound-waves produced by a conversation of the speakers affect the same body of air, that does not imply any doubt of the fact that there are two persons talking with each other. Is it any more reasonable to say that when a common agent is employed by medium and "spirit" to intercommunicate, there must necessarily be but one intelligence displaying itself? As the air is necessary for the mutual exchange of audible sounds, so are certain currents of astral light, or ether directed by an *Intelligence,* necessary for the production of the phenomena called spiritual. Place **[Page 200]** two interlocutors in the exhausted receiver of an air-pump, and, if they could live, their words would remain inarticulate thoughts, for there would be no air to vibrate, and hence no ripple of sound would reach their ears. Place the strongest medium in such isolating atmosphere as a powerful mesmerizer, familiar with the properties of the magical agent, can create around him, and no manifestations will take place until some opposing intelligence, more potential than the will-power of the mesmerizer, overcomes the latter and terminates the astral inertia.

The ancients were at no loss to discriminate between a blind force acting spontaneously and the same force when directed by an intelligence.

Plutarch, the priest of Apollo, when speaking of the oracular vapors which were but a subterranean gas, imbued with intoxicating magnetic properties, shows its nature to be

325 Crookes, "*Researches, etc*.," p. 96.

dual, when he addresses it in these words: "And who art thou? without a God who creates and ripens thee; without a dæmon [spirit] who, acting under the orders of God, directs and governs thee; thou canst do nothing, thou art *nothing* but a vain breath."[326] Thus without the indwelling soul or intelligence, "Psychic Force" would be also but a "vain breath."

Aristotle maintains that this gas, or astral emanation, escaping from inside the earth, is the sole *sufficient cause,* acting from within outwardly for the vivification of every living being and plant upon the external crust. In answer to the skeptical negators of his century, Cicero, moved by a just wrath, exclaims: "And what can be more divine than the exhalations of the earth, which affect the human soul so as to enable her to predict the future? And could the hand of time evaporate such a virtue? Do you suppose you are talking of some kind of wine or salted meat?"[327] Do modern experimentalists claim to be wiser than Cicero, and say that this eternal force has evaporated, and that the springs of prophecy are dry?

All the prophets of old — inspired sensitives — were said to be uttering their prophecies under the same conditions, either by the direct outward efflux of the astral emanation, or a sort of damp fluxion, rising from the earth. It is this astral matter which serves as a temporary clothing of the souls who form themselves in this light. Cornelius Agrippa expresses the same views as to the nature of these phantoms by describing it as moist or humid: "*In spirito turbido* HUMIDOQUE."[328]

Prophecies are delivered in two ways — consciously, by magicians who are able to look into the astral light; and unconsciously, by those **[Page 201]** who act under what is called inspiration. To the latter class belonged and belong the Biblical prophets and the modern trance- speakers. So familiar with this fact was Plato, that of such prophets he says: "No man, when in his senses, attains prophetic truth and inspiration. . . but only when demented by some distemper or possession . . ." (by a daimonion or spirit).[329] "Some persons call them prophets; they do not know that they are only *repeaters* . . . and are not to be called prophets at all, but only *transmitters* of vision and prophecy," — he adds.

In continuation of his argument, Mr. Cox says: "The most ardent spiritualists practically admit the existence of psychic force, under the very inappropriate name of magnetism (to which it has no affinity whatever), for they assert that the spirits of the dead can only do the acts attributed to them by using the magnetism (that is, the psychic force) of the mediums."[330]

Here, again, a misunderstanding arises in consequence of different names being applied to what may prove to be one and the same imponderable compound. Because electricity did not become a science till the eighteenth century, no one will presume to say that this force has not existed since the creation; moreover, we are prepared to prove that even the ancient Hebrews were acquainted with it. But, merely because exact science did not happen before 1819 to stumble over the discovery which showed the intimate connection existing between magnetism and electricity, it does not at all prevent these two agents being identical. If a bar

326 Lucian, "*Pharsalia,*" Book v.
327 "*De Divinatio,*" Book i., chap. 3.
328 "*De Occulta Philosoph.,*" p. 355.
329 Plato, "*Timæus,*" vol. ii., p. 563.
330 Crookes, "*Researches, etc.,*" p. 101.

of iron can be endowed with magnetic properties, by passing a current of voltaic electricity over some conductor placed in a certain way close to the bar, why not accept, as a provisional theory, that a medium may also be a *conductor,* and nothing more, at a seance? Is it unscientific to say that the intelligence of "psychic force," drawing currents of electricity from the waves of the ether, and employing the medium as a conductor, develops and calls into action the latent magnetism with which the atmosphere of the seance-room is saturated, so as to produce the desired effects? The word *magnetism* is as appropriate as any other, until science gives us something more than a merely hypothetical agent endowed with conjectural properties.

> "The difference between the advocates of psychic force and the spiritualists consists in this," says Sergeant Cox, "that we contend that there is as yet insufficient proof of any other directing agent than the intelligence of the medium, and *no proof whatever* of the agency of the 'spirits' of the dead."[331] **[Page 202]**

We fully agree with Mr. Cox as to the lack of proof that the agency is that of the spirits of the dead; as for the rest, it is a very extraordinary deduction from "a wealth of facts," according to the expression of Mr. Crookes, who remarks further, "On going over my notes, I find . . . such a superabundance of evidence, so overwhelming a mass of testimony . . .that I could fill several numbers of the *Quarterly*."[332]

Now some of these facts of an "overwhelming evidence" are as follows: 1st. The movement of heavy bodies with contact, but without mechanical exertion. 2d. The phenomena of percussive and other sounds. 3d. The alteration of weight of bodies. 4th. Movements of heavy substances *when at a distance from the medium.* 5th. The rising of tables and chairs off the ground, *without contact with any person.* 6th. THE LEVITATION OF HUMAN BEINGS.[333] 7th. "Luminous apparitions." Says Mr. Crookes, "Under the strictest conditions, I have seen a solid self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than any one could reach on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard, solid body."[334] (We must infer that the egg was of the same nature as M. Babinet's meteor-cat, which is classified with other natural phenomena in Arago's works.) 8th. The appearance of hands, either self-luminous or visible by ordinary light. 9th. "Direct writing" by these same luminous hands, detached, and evidently endowed with intelligence. (Psychic force?) 10th. "Phantom-forms and faces." In this instance, the psychic force comes "from a corner of the room" as a

---

331 Ibid., p. 101.
332 Crookes, "*Researches, etc*.," p. 83.
333 In 1854, M. Foucault, an eminent physician and a member of the French Institute, one of the opponents of de Gasparin, rejecting the mere possibility of any such manifestations, wrote the following memorable words, "That day, when I should succeed in moving a straw under the action of my will only, I would feel terrified!" The word is ominous. About the same year, Babinet, the astronomer, repeated in his article in the "Revue des Deux Mondes," the following sentence to exhaustion: "The levitation of a body *without contact* is as *impossible* as the perpetual motion, because on the day it would be done, *the world would crumble down*." Luckily, we see no sign as yet of such a cataclysm; yet bodies *are* levitated.
334 "*Researches, etc*.," p. 91. § Ibid., pp. 86-97.

"phantom form," takes an accordeon in its hand, and then glides about the room, playing the instrument; Home, the medium, being in full view at the time. § The whole of the preceding Mr. Crookes witnessed and tested at his own house, and, having assured himself scientifically of the genuineness of the phenomenon, reported it to the Royal Society. Was he welcomed as the discoverer of natural **[Page 203]** phenomena of a new and important character? Let the reader consult his work for the answer.

In addition to these freaks played on human credulity by "psychic force," Mr. Crookes gives another class of phenomena, which he terms "special instances," which *seem* (?) to point to the agency of an *exterior* intelligence .[335]

"I have been," says Mr. Crookes, "with Miss Fox when she has been writing a message automatically to one person present, whilst a message to another person, on *another* subject, was being given alphabetically by means of 'raps,' and the whole time she was conversing freely with a third person, on a subject totally different from either. . . . During a seance with Mr. Home, a small lath moved across the table to me, *in the light*, and delivered a message to me by tapping my hand; I repeating the alphabet, and the lath tapping me at the right letters . . . being at a distance from Mr. Home's hands." The same lath, upon request of Mr. Crookes, gave him "a telegraphic message through the Morse alphabet, by taps on my hand" (the Morse code being quite unknown to any other person present, and but imperfectly to himself), "and," adds Mr. Crookes, "it convinced me that there was a good Morse operator at the other end of the line, WHEREVER THAT MIGHT BE."[336] Would it be undignified in the present case to suggest that Mr. Cox should search for the operator in his private principality — Psychic Land? But the same lath does more and better. In full light in Mr. Crookes' room *it* is asked to give a message, " . . . a pencil and some sheets of paper had been lying on the centre of the table; presently the *pencil rose on its point*, and after advancing by hesitating jerks to the paper, fell down. It then rose, and again fell. . . . After three unsuccessful attempts, a small wooden lath" (the Morse operator) "which was lying near upon the table, *slid towards the pencil*, and *rose* a few inches from the table; the pencil rose again, *and propping itself against the lath*, the two together made an effort to mark the paper. It fell, and then *a joint effort* was made again. After a third trial the lath gave it up, and *moved back to its place*; the pencil lay as it fell across the paper, and an alphabetic message told us: "We have tried to do as you asked, but *our power* is exhausted."[337] The word *our*, as the joint intelligent efforts of the friendly lath and pencil, would make us think that there were *two* psychic forces present.

In all this, is there any proof that the directing agent was "the intelligence of the medium"? Is there not, on the contrary, every indication that the movements of the lath and pencil were directed by spirits "of the dead," or at least of those of some other unseen intelligent entities? **[Page 204]**

Most certainly the word magnetism explains in this case as little as the term *psychic force*; howbeit, there is more reason to use the former than the latter, if it were but for the simple fact that the *transcendent* magnetism or mesmerism produces phenomena identical in effects

---

335 Ibid., p. 94.
336 Ibid., p. 95.
337 Ibid., p. 94.

with those of spiritualism. The phenomenon of the *enchanted* circle of Baron Du Potet and Regazzoni, is as contrary to the accepted laws of physiology as the rising of a table without contact is to the laws of natural philosophy. As strong men have often found it impossible to raise a small table weighing a few pounds, and broken it to pieces in the effort, so a dozen of experimenters, among them sometimes, academicians, were utterly unable to step across a chalk-line drawn on the floor by Du Potet. On one occasion a Russian general, well known for his skepticism, persisted until he fell on the ground in violent convulsions. In this case, the magnetic fluid which opposed such a resistance was Mr. Cox's psychic force, which endows the tables with an extraordinary and supernatural weight. If they produce the same psychological and physiological effects, there is good reason to believe them more or less identical. We do not think the deduction could be very reasonably objected to. Besides, were the fact even denied, this is no reason why it should not be so. Once upon a time, all the Academies in Christendom had agreed to deny that there were any mountains in the moon; and there was a certain time when, if any one had been so bold as to affirm that there was life in the superior regions of the atmosphere as well as in the fathomless depths of the ocean, he would have been set down as a fool or an ignoramus.

"The Devil affirms — it must be a lie!" the pious Abbé Almiguana used to say, in a discussion with a "spiritualized table." We will soon be warranted in paraphrasing the sentence and making it read — "Scientists deny — then it must be true." **[Page 205]**

CHAPTER VII

"Thou great First Cause, least understood."

POPE

"Whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out our hereafter
And intimates eternity to man.

ETERNITY! Thou pleasing, dreadful thought!"

ADDISON

"There is another and a better world."
KOTZEBUE, *The Stranger*

AFTER according so much space to the conflicting opinions of our men of science about certain occult phenomena of our modern period, it is but just that we give attention to the speculations of mediæval alchemists and certain other illustrious men. Almost without exception, ancient and mediæval scholars believed in the arcane doctrines of wisdom. These included Alchemy, the Chaldeo-Jewish Kabala, the esoteric systems of Pythagoras and the old Magi, and those of the later Platonic philosophers and theurgists.

We also propose in subsequent pages to treat of the Indian gymnosophists and the Chaldean astrologers. We must not neglect to show the grand truths underlying the misunderstood religions of the past. The four elements of our fathers, earth, air, water, and fire, contain for the student of alchemy and ancient psychology — or as it is now termed, *magic* — many things of which our philosophy has never dreamed. We must not forget that what is now called *Necromancy* by the Church, and *Spiritualism* by modern believers, and that includes the evoking of departed spirits, is a science which has, from remote antiquity, been almost universally diffused over the face of the globe.

ATTRACTION AND REPULSION UNIVERSAL IN ALL THE KINGDOMS OF NATURE

Although neither an alchemist, magician, nor astrologer, but simply a great philosopher, Henry More, of Cambridge University — a man universally esteemed, may be named as a shrewd logician, scientist, and metaphysician. His belief in witchcraft was firm throughout his life. His faith in immortality and able arguments in demonstration of the survival of man's spirit after death are all based on the Pythagorean system, adopted by Cardan, Van Helmont, and other mystics. The infinite and **[Page 206]** uncreated spirit that we usually call GOD, a substance of the highest virtue and excellency, produced everything else by *emanative causality*. God thus is the primary substance, the rest, the secondary; if the former created matter with a power of moving itself, he, the primary substance, is still the cause of that motion as well as of the matter, and yet we rightly say that it is matter which moves itself. "We may define this kind of spirit we speak of to be a substance indiscernible, that can move itself, that can penetrate, contract, and dilate itself, and can

also penetrate, move, and alter matter,"[338] which is the third emanation. He firmly believed in apparitions, and stoutly defended the theory of the individuality of every soul in which "personality, memory, and conscience will surely continue in the future state." He divided the astral spirit of man after its exit from the body into two distinct entities: the "aërial" and the "æthereal vehicle." During the time that a disembodied man moves in its aërial clothing, he is subject to *Fate — i.e.,* evil and temptation, attached to its earthly interests, and therefore is not utterly pure; it is only when he casts off this garb of the first spheres and becomes ethereal that he becomes sure of his immortality. "For what shadow can that body cast that is a pure and transparent light, such as the ethereal vehicle is? And therefore that oracle is then fulfilled, when the soul has ascended into that condition we have already described, in which alone it is out of the reach of fate and mortality." He concludes his work by stating that this transcendent and divinely-pure condition was the only aim of the Pythagoreans.

As to the skeptics of his age, his language is contemptuous and severe. Speaking of Scot, Adie, and Webster, he terms them "our new inspired saints . . . sworn advocates of the witches, who thus madly and boldly, against all sense and reason, against all antiquity, all interpreters, and against the Scripture itself, will have even no Samuel in the scene, but a confederate knave! Whether the Scripture, or these inblown buffoons, puffed up with nothing but ignorance, vanity, and stupid infidelity, are to be believed, let any one judge," he adds.[339]

What kind of language would this eminent divine have used against our skeptics of the nineteenth century?

Descartes, although a worshipper of matter, was one of the most devoted teachers of the magnetic doctrine and, in a certain sense, even of Alchemy. His system of physics was very much like that of other great philosophers. Space, which is infinite, is composed, or rather filled up with a fluid and elementary matter, and is the sole fountain of all life, **[Page 207]** enclosing all the celestial globes and keeping them in perpetual motion. The magnet-streams of Mesmer are disguised by him into the Cartesian vortices, and both rest on the same principle. Ennemoser does not hesitate to say that both have more in common "than people suppose, who have not carefully examined the subject."[340]

The esteemed philosopher, Pierre Poiret Naude, was the warmest defender of the doctrines of occult magnetism and its first propounders,[341] in 1679. The magico-theosophical philosophy is fully vindicated in his works.

The well-known Dr. Hufeland has written a work on magic[342] in which he propounds the theory of the universal magnetic sympathy between men, animals, plants, and even minerals. The testimony of Campanella, Van Helmont, and Servius, is confirmed by him in

---

338 "*Antidote,*" lib. i., cap. 4.
339 "Letter to Glanvil, the author of '*Sadducismus Triumphatus,*' May, 25, 1678."
340 "*History of Magic,*" vol. ii., p. 272.
341 "Apologie pour tous les grands personnages faussement accuses de magie."
342 Berlin, 1817. § "*Nova Medicina Spirituum,*" 1675.

relation to the sympathy existing between the different parts of the body as well as between the parts of all organic and even inorganic bodies.

Such also was the doctrine of Tenzel Wirdig. It may even be found expounded in his works, with far more clearness, logic, and vigor, than in those of other mystical authors who have treated of the same subject. In his famous treatise, *The New Spiritual Medicine,* he demonstrates, on the ground of the later-accepted fact of universal attraction and repulsion — now called "gravitation" — that the whole nature is *ensouled.* Wirdig calls this magnetic sympathy "the accordance of spirits." Everything is drawn to its like, and converges with natures congenial to itself. Out of this sympathy and antipathy arises a constant movement in the whole world, and in all its parts, and uninterrupted communion between heaven and earth, which produces universal harmony. Everything lives and perishes through magnetism; one thing affects another one, even at great distances, and its "congenitals" may be influenced to health and disease by the power of this sympathy, at any time, and notwithstanding the intervening space.§ "Hufeland," says Ennemoser, "gives the account of a nose which had been cut from the back of a porter, but which, when the porter died, died too and fell off from its artificial position. A piece of skin," adds Hufeland, "taken from a living head, had its hair turn gray at the same time as that on the head from which it was taken."[343]

Kepler, the forerunner of Newton in many great truths, even in that of the universal "gravitation" which he very justly attributed to magnetic attraction, notwithstanding that he terms astrology "the insane daughter of a most wise mother" — Astronomy, shares the kabalistic belief **[Page 208]** that the spirits of the stars are so many "intelligences." *He firmly believes that each planet is the seat of an intelligent principle, and that they are all inhabited by spiritual beings, who exercise influences over other beings inhabiting more gross and material spheres than their own and especially* our earth.[344] As Kepler's *spiritual* starry influences were superseded by the vortices of the more materialistic Descartes, whose atheistical tendencies did not prevent him from believing that he had found out a diet that would prolong his life five hundred years and more, so the vortices of the latter and his astronomical doctrines may some day give place to the *intelligent* magnetic streams which are directed by the *Anima Mundi.*

Baptista Porta, the learned Italian philosopher, notwithstanding his endeavors to show to the world the groundlessness of their accusations of magic being a superstition and sorcery, was treated by later critics with the same unfairness as his colleagues. This celebrated alchemist left a work on *Natural Magic,*[345] in which he bases all of the occult phenomena possible to man upon the world-soul which binds all with all. He shows that the astral light acts in harmony and sympathy with all nature; that it is the essence out of which our spirits are formed; and that by acting in unison with their parent-source, our sidereal bodies are rendered capable of producing magic wonders. The whole secret depends on our knowledge of kindred elements. He believed in the philosopher's stone, "of

343 "*History of Magic.*"
344 It would be a useless and too long labor to enter here upon the defence of Kepler's theory of relation between the five regular solids of geometry and the magnitudes of the orbits of five principal planets, rather derided by Prof. Draper in his "*Conflict.*" Many are the theories of the ancients that have been avenged by modern discovery. For the rest, we must bide our time.
345 "*Magia Naturalis,*" Lugduni, 1569.

which the world hath so great an opinion of, which hath been bragged of in so many ages and *happily attained unto by some*." Finally, he throws out many valuable hints as to its "spiritual meaning." In 1643, there appeared among the mystics a monk, Father Kircher, who taught a complete philosophy of universal magnetism. His numerous works[346] embrace many of the subjects merely hinted at by Paracelsus. His definition of magnetism is very original, for he contradicted Gilbert's theory that the earth was a great magnet. He asserted that although every particle of matter, and even the intangible invisible "powers" were magnetic, they did not themselves constitute a magnet. *There is but one* MAGNET *in the universe, and from it proceeds the magnetization of everything existing*. This magnet is of course what the kabalists term **[Page 209]** the central Spiritual Sun, or God. The sun, moon, planets, and stars he affirmed are highly magnetic; but they have become so by induction from living in the universal magnetic fluid — the Spiritual light. He proves the mysterious sympathy existing between the bodies of the three principal kingdoms of nature, and strengthens his argument by a stupendous catalogue of instances. Many of these were verified by naturalists, but still more have remained unauthenticated; therefore, according to the traditional policy and very equivocal logic of our scientists, they are denied. For instance, he shows a difference between mineral magnetism and zoömagnetism, or animal magnetism. He demonstrates it in the fact that except in the case of the lodestone all the minerals are magnetized by the higher potency, the animal magnetism, while the latter enjoys it as the direct emanation from the first cause — the Creator. A needle can be magnetized by simply being held in the hand of a strong-willed man, and amber develops its powers more by the friction of the human hand than by any other object; therefore man can impart his own life, and, to a certain degree, *animate* inorganic objects. This, "in the eyes of the foolish, is sorcery." "The sun is the most magnetic of all bodies," he says; thus anticipating the theory of General Pleasonton by more than two centuries. "The ancient philosophers never denied the fact," he adds; "but have at all times perceived that the sun's emanations were binding all things to itself, and that it imparts this binding power to everything falling under its direct rays."

As a proof of it he brings the instance of a number of plants being especially attracted to the sun, and others to the moon, and showing their irresistible sympathy to the former by following its course in the heavens. The plant known as the *Githymal*,[347] faithfully follows its sovereign, even when it is invisible on account of the fog. The acacia uncloses its petals at its rising, and closes them at its setting. So does the Egyptian lotos and the common sunflower. The nightshade exhibits the same predilection for the moon.

As examples of antipathies or sympathies among plants, he instances the aversion which the vine feels for the cabbage, and its fondness toward the olive-tree; the love of the ranunculus for the water-lily, and of the rue for the fig. The antipathy which sometimes exists even among kindred substances is clearly demonstrated in the case of the Mexican pomegranate, whose shoots, when cut to pieces, repel each other with the "most extraordinary ferocity."

Kircher accounts for every feeling in human nature as results of changes in our magnetic condition. Anger, jealousy, friendship, love, and **[Page 210]** hatred, are all modifications of the magnetic atmosphere which is developed in us and constantly emanates from us. Love is one of the most variable, and therefore the aspects of it are numberless.

346 Athanasius Kircher, "*Magnes sive de arte magnetici, opus tripartitum*," Coloniae, 1654.
347 Lib. iii., p. 643.

Spiritual love, that of a mother for her child, of an artist for some particular art, love as pure friendship, are purely magnetic manifestations of sympathy in congenial natures. *The magnetism of pure love is the originator of every created thing.* In its ordinary sense love between the sexes is electricity, and he calls it *amor febris species,* the fever of species. There are two kinds of magnetic attraction: sympathy and fascination; the one holy and natural, the other evil and unnatural. To the latter, fascination, we must attribute the power of the poisonous toad, which upon merely opening its mouth, forces the passing reptile or insect to run into it to its destruction. The deer, as well as smaller animals, are attracted by the breath of the boa, and are made irresistibly to come within its reach. The electric fish, the torpedo, repels the arm with a shock that for a time benumbs it. To exercise such a power for beneficent purposes, man requires three conditions: 1, nobility of soul; 2, strong will and imaginative faculty; 3, a subject weaker than the magnetizer; otherwise he will resist. A man free from worldly incentives and sensuality, may cure in such a way the most "incurable" diseases, and his vision may become clear and prophetic.

A curious instance of the above-mentioned universal attraction between all the bodies of the planetary system and everything organic as well as inorganic pertaining to them, is found in a quaint old volume of the seventeenth century. It contains notes of travel and an official report to the King of France, by his Ambassador, de la Loubere, upon what he has seen in the kingdom of Siam. "At Siam," he says, "there are two species of fresh-water fish, which they respectively call *pal-out* and *pla-cadi* fish. Once salted and placed uncut (whole) in the pot, they are found to exactly follow the flux and reflux of the sea, growing higher and lower in the pot as the sea ebbs or flows."[348] De la Loubere experimented with this fish for a long time, together with a government engineer, named Vincent, and, therefore, vouches for the truth of this assertion, which at first had been dismissed as an idle fable. So powerful is this mysterious attraction that it affected the fishes even when their bodies became totally rotten and fell to pieces.

PSYCHICAL PHENOMENA DEPEND ON PHYSICAL SURROUNDINGS

It is especially in the countries unblessed with civilization that we should seek for an explanation of the nature, and observe the effects of that subtile power, which ancient philosophers called the "world's soul." **[Page 211]**

In the East only, and on the boundless tracts of unexplored Africa, will the student of psychology find abundant food for his truth-hungering soul. The reason is obvious. The atmosphere in populous neighborhoods is badly vitiated by the smoke and fumes of manufactories, steam-engines, railroads, and steamboats, and especially by the miasmatic exhalations of the living and the dead. Nature is as dependent as a human being upon conditions before she can work, and her mighty breathing, so to say, can be as easily interfered with, impeded, and arrested, and the correlation of her forces destroyed in a given spot, as though she were a man. Not only climate, but also occult influences daily felt

348 "*Notes from a New Historical Relation of the Kingdom of Siam,*" by de la Louere, French Ambassador to Siam in the years 1687-8. Edition of 1692.

not only modify the physio-psychological nature of man, but even alter the constitution of so-called inorganic matter in a degree not fairly realized by European science. Thus the London *Medical and Surgical Journal* advises surgeons not to carry lancets to Calcutta, because it has been found by personal experience "that English steel could not bear the atmosphere of India"; so a bunch of English or American keys will be completely covered with rust twenty-four hours after having been brought to Egypt; while objects made of native steel in those countries remain unoxidized. So, too, it has been found that a Siberian Shaman who has given stupendous proofs of his occult powers among his native Tschuktschen, is gradually and often completely deprived of such powers when coming into smoky and foggy London. Is the inner organism of man less sensitive to climatic influences than a bit of steel? If not, then why should we cast doubt upon the testimony of travellers who may have seen the Shaman, day after day, exhibit phenomena of the most astounding character in his native country, and deny the possibility of such powers and such phenomena, only because he cannot do as much in London or Paris? In his lecture on the *Lost Arts*, Wendell Phillips proves that besides the psychological nature of man being affected by a change of climate, Oriental people have physical senses far more acute than the Europeans. The French dyers of Lyons, whom no one can surpass in skill, he says, "have a theory that there is a certain delicate shade of blue that Europeans *cannot see*. . . . And in Cashmere, where the girls make shawls worth $30,000, they will show him (the dyer of Lyons) three hundred distinct colors, which he not only cannot make, but *cannot even distinguish*." If there is such a vast difference between the acuteness of the external senses of two races, why should there not be the same in their psychological powers? Moreover, the eye of a Cashmere girl is able to see *objectively* a color which does exist, but which being inappreciable by the European, is therefore non-existent for him. Why then not concede, that some peculiarly-endowed organisms, which are thought to be possessed of that mysterious faculty called *second sight*, **[Page 212]** see their pictures as objectively as the girl sees the colors; and that therefore the former, instead of mere objective hallucinations called forth by imagination are, on the contrary, reflections of real things and persons impressed upon the astral ether, as explained by the old philosophy of the *Chaldean Oracles*, and surmised by those modern discoverers, Babbage, Jevons, and the authors of the *Unseen Universe?*

"Three spirits live and actuate man," teaches Paracelsus; "three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements (terrestrial body and vital force in its brute condition); the second, the spirit of the stars (sidereal or astral body — the soul); the third is the *Divine* spirit (*Augoeidés*)." Our human body, being possessed of "primeval earth-stuff," as Paracelsus calls it, we may readily accept the tendency of modern scientific research "to regard the processes of both animal and vegetable life as simply physical and chemical." This theory only the more corroborates the assertions of old philosophers and the *Mosaic Bible*, that from the dust of the ground our bodies were made, and to dust they will return. But we must remember that

" 'Dust thou art, to dust returnest,' Was not spoken of the soul."

Man is a little world — a microcosm inside the great universe. Like a fœtus, he is suspended, by all his *three* spirits, in the matrix of the macrocosmos; and while his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima mundi*. He is in it, as it is in him, for the world-pervading element fills all

space, and *is* space itself, only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest Cause — the Spiritual Light of the World? This is the trinity of organic and inorganic nature — the spiritual and the physical, which are three in one, and of which Proclus says that "The first monad is the Eternal God; the second, eternity; the third, the paradigm, or pattern of the universe"; the three constituting the Intelligible Triad. Everything in this visible universe is the outflow of this Triad, and a microcosmic triad itself. And thus they move in majestic procession in the fields of eternity, around the spiritual sun, as in the heliocentric system the celestial bodies move round the visible suns. The Pythagorean *Monad*, which lives "in solitude and darkness," may remain on this earth forever invisible, impalpable, and undemonstrated by experimental science. Still the whole universe will be gravitating around it, as it did from the "beginning of time," and **[Page 213]** with every second, man and atom approach nearer to that solemn moment in the eternity, when the Invisible Presence will become clear to their spiritual sight. When every particle of matter, even the most sublimated, has been cast off from the last shape that forms the ultimate link of that chain of double evolution which, throughout millions of ages and successive transformations, has pushed the entity onward; and when it shall find itself reclothed in that primordial essence, identical with that of its Creator, then this once impalpable organic atom will have run its race, and the sons of God will once more "shout for joy" at the return of the pilgrim.

"Man," says Van Helmont, "is the mirror of the universe, and his triple nature stands in relationship to all things." The will of the Creator, through which all things were made and received their first impulse, is the property of every living being. Man, endowed with an additional spirituality, has the largest share of it on this planet. It depends on the proportion of matter in him whether he will exercise its magical faculty with more or less success. Sharing this divine potency in common with every inorganic atom, he exercises it through the course of his whole life, whether consciously or otherwise. In the former case, when in the full possession of his powers, he will be the master, and the *magnale magnum* (the universal soul) will be controlled and guided by him. In the cases of animals, plants, minerals, and even of the average of humanity, this ethereal fluid which pervades all things, finding no resistance, and being left to itself, moves them as its impulse directs. Every created being in this sublunary sphere, is formed out of the *magnale magnum,* and is related to it. Man possesses a double celestial power, and is allied to heaven. This power is "not only in the outer man, but to a degree also in the animals, and perhaps in all other things, as all things in the universe stand in a relation to each other; or, at least, God is in all things, as the ancients have observed it with a worthy correctness. It is necessary that the magic strength should be awakened in the outer as well as in the inner man. . . . And if we call this a magic power, the uninstructed only can be terrified by the expression. But, if you prefer it, you can call it a spiritual power — *spirituale robur vocitaveris.* There is, therefore, such magic power in the inner man. But, as there exists a certain relationship between the inner and the outer man, this strength must be diffused through the whole man."[349]

349 Baptist Van Helmont, "*Opera Omnia,*" 1682, p. 720, and others.

OBSERVATIONS IN SIAM

In an extended description of the religious rites, monastic life, and "superstitions" of the Siamese, de la Loubere cites among other things the wonderful power possessed by the *Talapoin* (the monks, or the holy **[Page 214]** men of Buddha) over the wild beasts. "The Talapoin of Siam," he says, "will pass whole weeks in the dense woods under a small awning of branches and palm leaves, and never make a fire in the night to scare away the wild beasts, as all other people do who travel through the woods of this country." The people consider it a miracle that no Talapoin is ever devoured. The tigers, elephants, and rhinoceroses — with which the neighborhood abounds — respect him; and travellers placed in secure ambuscade have often seen these wild beasts lick the hands and feet of the sleeping Talapoin. "They all use magic," adds the French gentleman, "and think all nature animated (ensouled);[350] they believe in tutelar geniuses." But that which seems to shock the author most is the idea which prevails among the Siamese, "that all that man was in his bodily life, he will be after death."

"When the Tartar, which now reigns at China," remarks de la Loubere, "would force the Chinese to shave their hair after the Tartarian fashion, several of them chose rather to suffer death than to go, they said, into the other world and appear before their ancestors without hair; imagining that they shaved the head of the soul also!"[351] "Now, what is altogether impertinent," adds the Ambassador, "in this absurd opinion is, that the Orientals attribute the human figure rather than any other to the soul." Without enlightening his reader as to the particular shape these benighted Orientals ought to select for their disembodied souls, de la Loubere proceeds to pour out his wrath on these "savages." Finally, he attacks the memory of the old king of Siam, the father of the one to whose court he was sent, by accusing him of having foolishly spent over two million livres in search of the philosopher's stone. "The Chinese," he says, "reputed so wise, have for three or four thousand years had the folly of believing in the existence, and of seeking out a universal remedy by which they hope to exempt themselves from the necessity of dying. They base themselves on some foolish traditions, concerning some *rare* persons that are reported to have made gold, and to have lived some ages; there are some very strongly established facts among the Chinese, the Siamese, and other Orientals, concerning those that know how to render themselves immortal, either absolutely, or in such a manner that they can die no otherwise than by violent death.[352] Wherefore, they name some persons who have withdrawn themselves from the sight of men to enjoy free and peaceable life. They relate wonders concerning the knowledge of these pretended immortals."

If Descartes, a Frenchman and a scientist, could, in the midst of civilization, firmly believe that such a universal remedy had been found, **[Page 215]** and that if possessed of it he could live at least five hundred years, why are not the Orientals entitled to the same belief? The master-problems of both life and death are still unsolved by occidental physiologists. Even sleep is a phenomenon about whose cause there is a great divergence of opinion among them. How, then, can they pretend to set limits to the possible, and define the impossible?

---

350 De la Loubere, "*Notes*," etc. (see *ante*), p. 115.

351 Ibid., p. 120.

352 Ibid., p. 63.

MUSIC IN NERVOUS DISORDERS

From the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class. Kircher recommends it, having experienced its good effects in himself, and he gives an elaborate description of the instrument he employed. It was a harmonica composed of five tumblers of a very thin glass, placed in a row. In two of them were two different varieties of wine; in the third, brandy; in the fourth, oil; in the fifth, water. He extracted five melodious sounds from them in the usual way, by merely rubbing his finger on the edges of the tumblers. The sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two, blending together, disappear in space. Asclepiades employed music for the same purpose, some twenty centuries ago; he blew a trumpet to cure sciatica, and its prolonged sound making the fibres of the nerves to palpitate, the pain invariably subsided. Democritus in like manner affirmed that many diseases could be cured by the melodious sounds of a flute. Mesmer used this very harmonica described by Kircher for his magnetic cures. The celebrated Scotchman, Maxwell, offered to prove to various medical faculties that with certain magnetic means at his disposal, he would cure any of the diseases abandoned by them as incurable; such as epilepsy, impotence, insanity, lameness, dropsy, and the most obstinate fevers.[353]

The familiar story of the exorcism of the "evil spirit from God" that obsessed Saul, will recur to every one in this connection. It is thus related: "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: *so Saul was refreshed, and was well,* and the evil spirit departed from him."[354]

Maxwell, in his *Medicina Magnetica,* expounds the following propositions, all which are the very doctrines of the alchemists and kabalists.

"That which men call the world-soul, is a life, as fire, spiritual, fleet, light, and ethereal as light itself. It is a life-spirit everywhere; and everywhere the same. . . All matter is destitute of action, except as it is ensouled by this spirit. This spirit maintains all things in their peculiar condition. It is found in nature free from all fetters; and he **[Page 216]** who understands how to unite it with a harmonizing body, possesses a treasure which exceeds all riches."

THE "WORLD-SOUL" AND ITS POTENTIALITIES

> "This spirit is the common bond of all quarters of the earth, and lives through and in all — *adest in mundo quid commune omnibus mextis, in quo ipsa permanent.*" "He who knows this universal life-spirit and its application can prevent all injuries."[355] "If thou canst avail thyself of this spirit and fix it on some particular body thou wilt perform the mystery of magic." "He who knows how to operate on men by this universal spirit, can heal, and this at any distance that he

353 See his "*Conf.*," xiii., 1. c. in præfatione.
354 *I Samuel*, xvi., 14-23.
355 "*Aphorisms,*" 22.

pleases."[356] "He who can invigorate the particular spirit through the universal one, *might continue his life to eternity*."[357]

"There is a blending together of spirits, or of emanations, even when they are far separated from each other. And what is this blending together? It is an eternal and incessant outpouring of the rays of one body into another."

"In the meantime," says Maxwell, "it is not *without danger* to treat of this. Many abominable abuses of this may take place."

And now let us see what are these abuses of mesmeric and magnetic powers in some healing mediums.

Healing, to deserve the name, requires either faith in the patient, or robust health united with a strong will, in the operator. *With expectancy supplemented by faith, one can cure himself of almost any morbific condition.* The tomb of a saint; a holy relic; a talisman; a bit of paper or a garment that has been handled by the supposed healer; a nostrum; a penance, or a ceremonial; the laying on of hands, or a few words impressively pronounced — either will do. It is a question of temperament, imagination, self-cure. In thousands of instances, the doctor, the priest, or the relic has had credit for healings that were solely and simply due to the patient's unconscious will. The woman with the bloody issue who pressed through the throng to touch the robe of Jesus, was told that her "faith" had made her whole. The influence of mind over the body is so powerful that it has effected miracles at all ages. "How many unhoped-for, sudden, and prodigious cures have been effected by imagination," says Salverte. "Our medical books are filled with facts of this nature which would easily pass for miracles."[358]

HEALING BY TOUCH, AND HEALERS

But, if the patient has no faith, what then? If he is physically negative **[Page 217]** and receptive, and the healer strong, healthy, positive, determined, the disease may be extirpated by the imperative will of the operator, which, consciously or unconsciously, draws to and reinforces itself with the universal spirit of nature, and restores the disturbed equilibrium of the patient's aura. He may employ as an auxiliary, a crucifix — as Gassner did; or impose the hands and "will," like the French Zouave Jacob, like our celebrated American, Newton, the healer of many thousands of sufferers, and like many others; or like Jesus, and some apostles, he may cure by the word of command. The process in each case is the same.

In all these instances, the cure is radical and real, and without secondary ill-effects. But, when one who is himself physically diseased, attempts healing, he not only fails of that, but often imparts his illness to his patient, and robs him of what strength he may have. The decrepit King David reinforced his failing vigor with the healthy magnetism of the young Abishag;[359] and the medical works tell us of an aged lady of Bath, England, who broke down the constitutions of two maids in succession, in the same way. The old sages, and

356 Ibid., p. 69.
357 Ibid., p. 70.
358 "*Philosophie des Sciences Occultes*."
359 *I Kings*, i. 1-4, 15.

Paracelsus also, removed disease by applying a healthy organism to the afflicted part, and in the works of the above-said fire-philosopher, their theory is boldly and categorically set forth. If a diseased person — medium or not — attempts to heal, his force may be sufficiently robust to displace the disease, to disturb it in the present place, and cause it to shift to another, where shortly it will appear; the patient, meanwhile, thinking himself cured.

But, what if the healer be morally diseased? The consequences may be infinitely more mischievous; for it is easier to cure a bodily disease than cleanse a constitution infected with moral turpitude. The mystery of Morzine, Cevennes, and that of the Jansenists, is still as great a mystery for physiologists as for psychologists. If the gift of prophecy, as well as hysteria and convulsions, can be imparted by "infection," why not every vice? The healer, in such a case, conveys to his patient — who is now his victim — the moral poison that infects his own mind and heart. His magnetic touch is defilement; his glance, profanation. Against this insidious taint, there is no protection for the passively-receptive subject. The healer holds him under his power, spell-bound and powerless, as the serpent holds a poor, weak bird. The evil that one such "healing medium" can effect is incalculably great; and such healers there are by the hundred.

But, as we have said before, there are real and God-like healers, who, notwithstanding all the malice and skepticism of their bigoted opponents, **[Page 218]** have become famous in the world's history. Such are the Cure d'Ars, of Lyons, Jacob, and Newton. Such, also, were Gassner, the clergyman of Klorstele, and the well-known Valentine Greatrakes, the ignorant and poor Irishman, who was endorsed by the celebrated Robert Boyle, President of the Royal Society of London, in 1670. In 1870, he would have been sent to Bedlam, in company with other healers, if another president of the same society had had the disposal of the case, or Professor Lankester would have "summoned" him under the *Vagrant Act* for practicing upon Her Majesty's subjects "by *palmistry* or otherwise."

But, to close a list of witnesses which might be extended indefinitely, it will suffice to say that, from first to last, from Pythagoras down to Eliphas Levi, from highest to humblest, every one teaches *that the magical power is never possessed by those addicted to vicious indulgences*. Only the pure in heart "see God," or exercise divine gifts — only such can heal the ills of the body, and allow themselves, with relative security, to be guided by the "invisible powers." Such only can give peace to the disturbed spirits of their brothers and sisters, for the healing waters come from no poisonous source; grapes do not grow on thorns, and thistles bear no figs. But, for all this, "magic has nothing supernal in it"; it is a science, and even the power of "casting out devils" was a branch of it, of which the Initiates made a special study. "That skill which expels demons out of human bodies, is a science useful and sanative to men," says Josephus.[360]

The foregoing sketches are sufficient to show why we hold fast to the wisdom of the ages, in preference to any new theories that may have been hatched from the occurrences of our later days, respecting the laws of intermundane intercourse and the occult powers of man. While phenomena of a physical nature may have their value as a means of arousing the interest of materialists, and confirming, if not wholly, at least inferentially, our belief in

---

360 Josephus, "*Antiquities*," viii., 2.

the survival of our souls and spirits, it is questionable whether, under their present aspect, the modern phenomena are not doing more harm than good. Many minds, hungering after proofs of immortality, are fast falling into fanaticism; and, as Stow remarks, "fanatics are governed rather by imagination than judgment."

"DIAKKA" AND PORPHYRY'S BAD DEMONS

Undoubtedly, believers in the modern phenomena can claim for themselves a diversity of endowments, but the "discerning of spirits" is evidently absent from this catalogue of "spiritual" gifts. Speaking of the "Diakka," whom he one fine morning had discovered in a shady corner of the "Summer Land," A. J. Davis, the great American seer, remarks: "A Diakka is one who takes insane delight in *playing parts,* in juggling **[Page 219]** *tricks,* in *personating* opposite characters; to whom prayer and profane utterances are of equi-value; surcharged with a passion for lyrical narrations; . . . morally deficient, he is without the active feelings of justice, philanthropy, or tender affection. He knows nothing of what men call the sentiment of gratitude; the ends of hate and love are the same to him; his motto is often fearful and terrible to others — SELF is the whole of private living, and exalted annihilation *the end of all private life.*[361] Only yesterday, one said to a lady medium, signing himself *Swedenborg,* this: 'Whatsoever is, has been, will be, or may be, *that* I AM ; and private life is but the aggregative phantasms of thinking throblets, rushing in their rising onward to the central heart of eternal death!' "[362] Porphyry, whose works — to borrow the expression of an irritated phenomenalist — "are mouldering like every other antiquated trash in the closets of oblivion," speaks thus of these Diakka — if such be their name — rediscovered in the nineteenth century: "It is with the direct help of these bad demons, that every kind of sorcery is accomplished . . . it is the result of their operations, and men who injure their fellow-creatures by enchantments, usually pay great honors to these bad demons, and especially to their chief. These spirits pass their time in deceiving us, with a great display of cheap prodigies and *illusions;* their ambition is to be taken for gods, and their leader demands to be recognized as the supreme god."[363]

The spirit signing himself Swedenborg — just quoted from Davis's *Diakka,* and hinting that he is the I AM, singularly resembles this chief leader of Porphyry's bad demons. What more natural than this vilification of the ancient and experienced theurgists by certain mediums, when we find Iamblichus, the expositor of spiritualistic theurgy, strictly forbidding all endeavors to procure such phenomenal manifestations; unless, after a long preparation of moral and physical purification, and under the guidance of experienced theurgists. When, furthermore, he declares that, with very few exceptions, for *a person* "*to appear elongated or thicker, or be borne aloft in the air,*" is a sure mark of obsession by *bad* demons.[364]

---

361 "*The Diakka and their Victims; an Explanation of the False and Repulsive in Spiritualism.*"
362 See Chapter on the human spirits becoming the denizens of the *eighth* sphere, whose end is generally the *annihilation* of personal individuality.
363 Porphyry, "*On the Good and Bad Demons.*"
364 "*De Mysteriis Egyptorum,*" lib. iii., c. 5.

Everything in this world has its time, and truth, however based upon unimpeachable evidence, will not root or grow, unless, like a plant, it is thrown into soil in its proper season. "The age must be prepared," **[Page 220]** says Professor Cooke; and some thirty years ago this humble work would have been doomed to self-destruction by its own contents. But the modern phenomenon, notwithstanding the daily *exposes,* the ridicule with which it is crowned at the hand of every materialist, and its own numerous errors, grows and waxes strong in facts, if not in wisdom and spirit. What would have appeared twenty years ago simply preposterous, may well be listened to now that the phenomena are endorsed by great scientists. Unfortunately, if the manifestations increase in power daily, there is no corresponding improvement in philosophy. The discernment of spirits is still as wanting as ever.

Perhaps, among the whole body of spiritualist writers of our day, not one is held in higher esteem for character, education, sincerity, and ability, than Epes Sargent, of Boston, Massachusetts. His monograph entitled *The Proof Palpable of Immortality,* deservedly occupies a high rank among works upon the subject. With every disposition to be charitable and apologetic for mediums and their phenomena, Mr. Sargent is still compelled to use the following language: "The power of spirits to reproduce simulacra of persons who have passed from the earth-life, suggests the question — How far can we be assured of the identity of *any* spirit, let the tests be what they may? We have not yet arrived at that stage of enlightenment that would enable us to reply confidently to this inquiry. . . . There is much that is yet a puzzle in the language and action of this class of materialized spirits." As to the intellectual calibre of most of the spirits which lurk behind the physical phenomena, Mr. Sargent will unquestionably be accepted as a most competent judge, and he says, "the great majority, as in this world, are of the unintellectual sort." If it is a fair question, we would like to ask why they should be so lacking in intelligence, if they are human spirits? Either intelligent human spirits *cannot* materialize, or, the spirits that do materialize have not human intelligence, and, therefore, by Mr. Sargent's own showing, they may just as well be "elementary" spirits, who have ceased to be human altogether, or those demons, which, according to the Persian Magi and Plato, hold a middle rank between gods and disembodied men.

There is good evidence, that of Mr. Crookes for one, to show that many "materialized" spirits talk in an audible voice. Now, we have shown, on the testimony of ancients, that the voice of human spirits is not and *cannot* be articulated; being, as Emanuel Swedenborg declares, "a deep suspiration." Who of the two classes of witnesses may be trusted more safely? Is it the ancients who had the experience of so many ages in theurgical practices, or modern spiritualists, who have had none at all, and who have no facts upon which to base an opinion, except such as have been communicated by "spirits," whose identity they have no means **[Page 221]** of proving? There are mediums whose organisms have called out sometimes hundreds of these would-be "human" forms. And yet we do not recollect to have seen or heard of one expressing anything but the most commonplace ideas. This fact ought surely to arrest the attention of even the most uncritical spiritualist. If a spirit can speak at all, and if the way is opened to intelligent as well as to unintellectual beings, why should they not sometimes give us addresses in some remote degree approximating in quality to the communications we receive through the "direct writing"? Mr. Sargent puts forward a very suggestive and important idea in this sentence. "How far they are limited in their mental operations and in their recollections by the act of materialization, or

how far by the intellectual horizon of the medium is still a question."[365] If the same kind of "spirits" materialize that produce the direct writing, and both manifest through mediums, and the one talk nonsense, while the other often give us sublime philosophical teachings, why should their mental operations be limited "by the intellectual horizon of the medium" in the one instance more than in the other? The materializing mediums — at least so far as our observation extends — are no more uneducated than many peasants and mechanics who at different times have, under supernal influences, given profound and sublime ideas to the world. The history of psychology teems with examples in illustration of this point, among which that of Boehme, the inspired but ignorant shoemaker, and our own Davis, are conspicuous. As to the matter of unintellectuality we presume that no more striking cases need be sought than those of the child-prophets of Cevennes, poets and seers, such as have been mentioned in previous chapters. When spirits have once furnished themselves with vocal organs to speak at all, it surely ought to be no more difficult for them to talk as persons of their assumed respective education, intelligence, and social rank would in life, instead of falling invariably into one monotonous tone of commonplace and, but too often, platitude. As to Mr. Sargent's hopeful remark, that "the science of Spiritualism being still in its infancy, we may hope for more light on this question," we fear we must reply, that *it is not through "dark cabinets" that this light will ever break.*[366]

It is simply ridiculous and absurd to require from every investigator who comes forward as a witness to the marvels of the day and psychological phenomena the diploma of a master of arts and sciences. The experience of the past forty years is an evidence that it is not always the minds which are the most "scientifically trained" that are the best in matters of simple common sense and honest truth. Nothing blinds like **[Page 222]** fanaticism, or a one-sided view of a question. We may take as an illustration Oriental magic or ancient spiritualism, as well as the modern phenomena. Hundreds, nay thousands of perfectly trustworthy witnesses, returning from residence and travels in the East, have testified to the fact that uneducated fakirs, sheiks, dervishes, and lamas have, in their presence, without confederates or mechanical appliances, produced wonders.

They have affirmed that the phenomena exhibited by them were in contravention of all the *known* laws of science, and thus tended to prove the existence of many yet unknown occult potencies in nature, seemingly directed by preterhuman intelligences. What has been the attitude assumed by our scientists toward this subject? How far did the testimony of the most "scientifically" trained minds make impression on their own? Did the investigations of Professors Hare and de Morgan, of Crookes and Wallace, de Gasparin and Thury, Wagner and Butlerof, etc., shake for one moment their skepticism? How were the personal experiences of Jacolliot with the fakirs of India received, or the psychological elucidations of Professor Perty, of Geneva, viewed? How far does the loud cry of mankind, craving for palpable and demonstrated signs of a God, an individual soul, and of eternity, affect them; and what is their response? They pull down and destroy every vestige of spiritual things, but they erect nothing. "We cannot get such signs with either retorts or crucibles," they say; "hence, it's all but a delusion!"

---

365 Epes Sargent, "*Proof Palpable of Immortality,*" p. 45.
366 See *Matthew* xxiv. 26.

In this age of cold reason and prejudice, even the Church has to look to science for help. Creeds built on sand, and high-towering but rootless dogmas, crumble down under the cold breath of research, and pull down *true* religion in their fall. But the longing for some outward sign of a God and a life hereafter, remains as tenaciously as ever in the human heart. In vain is all sophistry of science; it can never stifle the voice of nature. Only her representatives have poisoned the pure waters of simple faith, and now humanity mirrors itself in waters made turbid with all the mud stirred up from the bottom of the once pure spring. The anthropomorphic God of our fathers is replaced by anthropomorphic monsters; and what is still worse, by the reflection of humanity itself in these waters, whose ripples send it back the distorted images of truth and facts as evoked by its misguided imagination.

"It is not a miracle that we want," writes the Reverend Brooke Herford, "but to find palpable evidence of the spiritual and the divine. It is not to the prophets that men cry for such a 'sign,' but rather to the scientists. Men feel as if all that groping about in the foremost verge or innermost recesses of creation should bring the investigator at length close to the deep, underlying facts of all things, to some unmistakable signs of God." The signs are there, and the scientists too; what can we expect more of them, now **[Page 223]** that they have done so well their duty? Have they not, these Titans of thought, dragged down God from His hiding-place, and given us instead a *protoplasm?*

At the Edinburgh meeting of the British Association, in 1871, Sir William Thomson said: "Science is bound by the everlasting law of honor to face fearlessly every problem which can fairly be presented to it." In his turn, Professor Huxley remarks: "With regard to the miracle-question, I can only say that the word 'impossible' is not, to my mind, applicable to matters of philosophy." The great Humboldt remarks that "a presumptuous skepticism that rejects facts without examination of their truth is, in some respects, more injurious than unquestioning credulity."

These men have proved untrue to their own teachings. The opportunity afforded them by the opening of the Orient, to investigate for themselves the phenomena alleged by every traveller to take place in those countries, has been rejected. Did our physiologists and pathologists ever so much as think of availing themselves of it to settle this most momentous subject of human thought? Oh, no; for they would never dare. It is not to be expected that the principal Academicians of Europe and America should undertake a joint journey to Thibet and India, and investigate the fakir marvel on the spot! And were one of them to go as a solitary pilgrim and witness all the miracles of creation, in that land of wonders, who, of his colleagues, could be expected to believe his testimony?

It would be as tedious as superfluous to begin a restatement of facts, so forcibly put by others, Mr. Wallace and W. Howitt,[367] have repeatedly and cleverly described the thousand and one absurd errors into which the learned societies of France and England have fallen, through their blind skepticism. If Cuvier could throw aside the fossil excavated in 1828 by Boue, the French geologist, only because the anatomist thought himself wiser than his colleague, and would not believe that human skeletons could be found eighty feet deep in the mud of the Rhine; and if the French Academy could discredit the assertions of Boucher de Perthes, in 1846, only to be criticised in its turn in 1860, when the truth of de Perthes'

---

367 See Wallace, "*Miracles and Modern Spiritualism*," and W. Howitt, "*History of the Supernatural*," vol. ii.

discoveries and observations was fully confirmed by the whole body of geologists finding flint weapons in the drift-gravels of northern France; and if McEnery's testimony, in 1825, to the fact that he had discovered worked flints, together with the remains of extinct animals, in Kent's Hole Cavern[368] was laughed at; and that of **[Page 224]** Godwin Austen to the same effect, in 1840, ridiculed still more, if that were possible; and all that excess of scientific skepticism and merriment could, in 1865, finally come to grief, and be shown to have been entirely uncalled for; when — says Mr. Wallace "all the previous reports for forty years were confirmed and shown to be even less wonderful than the reality;" — who can be so credulous as to believe in the infallibility of our science? And why wonder at the exhibition of such a lack of moral courage in individual members of this great and stubborn body known as modern science?

THE QUENCHLESS LAMP

Thus fact after fact has been discredited. From all sides we hear constant complaints. "Very little is known of psychology!" sighs one F. R. S. "We must confess that we know little, if anything, in physiology," says another. "Of all sciences, there is none which rests upon so uncertain a basis as medicine," reluctantly testifies a third. "What do we know about the presumed nervous fluids? . . . Nothing, as yet," puts in a fourth one; and so on in every branch of science. And, meanwhile, phenomena, surpassing in interest all others of nature, and to be solved only by physiology, psychology, and the "as yet unknown" fluids, are either rejected as delusions, or, if even true, "do not interest" scientists. Or, what is still worse, when a *subject,* whose organism exhibits in itself the most important features of such occult though natural potencies, offers his person for an investigation, instead of an honest experiment being attempted with him he finds himself entrapped by a scientist (?) and paid for his trouble with a sentence of three months' imprisonment! This is indeed promising.

It is easy to comprehend that a fact given in 1731, testifying to another fact which happened during the papacy of Paul III., for instance, is disbelieved in 1876. And when scientists are told that the Romans preserved lights in their sepulchres for countless years by the *oiliness of gold;* and that one of such ever-burning lamps was found brightly burning in the tomb of Tullia, the daughter of Cicero, notwithstanding that the tomb had been shut up fifteen hundred and fifty years,[369] — they have a certain right to doubt, and even disbelieve the statement, until they assure themselves, on the evidence of their own senses, that such a thing is possible. In such a case they can reject the testimony of all the ancient and mediæval philosophers. The burial of living fakirs and their subsequent resuscitation, after thirty days of inhumation, may have a suspicious look to them. So also with the self-infliction of mortal wounds, and the exhibition of their own bowels to the persons present by various lamas, who heal such wounds almost instantaneously. **[Page 225]**

For certain men who deny the evidence of their own senses as to phenomena produced in their own country, and before numerous witnesses, the narratives to be found in classical books, and in the notes of travellers, must of course seem absurd. But what we will never be able to understand is the collective stubbornness of the Academies, in the face of such bitter

368 See Wallace's paper read before the Dialectical Society, in 1871, "*Answer to Hume, etc.*"
369 "*Filologo*" (Bailey's), second edition.

lessons in the past, to these institutions which have so often "darkened counsel by words without knowledge." Like the Lord answering Job "out of the whirlwind," magic can say to modern science: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding!" And, who art thou who dare say to nature, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed"?

But what matters it if they do deny? Can they prevent phenomena taking place in the four corners of the world, if their skepticism were a thousand times more bitter? Fakirs will still be buried and resuscitated, gratifying the curiosity of European travellers; and lamas and Hindu ascetics will wound, mutilate, and even disembowel themselves, and find themselves all the better for it; and the denials of the whole world will not blow sufficiently to extinguish the perpetually-burning lamps in certain of the subterranean crypts of India, Thibet, and Japan. One of such lamps is mentioned by the Rev. S. Mateer, of the London Mission. In the temple of Trevandrum, in the kingdom of Travancore, South India, "there is a deep well inside the temple, into which immense riches are thrown year by year, and in another place, in a hollow covered by a stone, a great golden lamp, which was lit over 120 years ago, still continues burning," says this missionary in his description of the place. Catholic missionaries attribute these lamps, as a matter of course, to the obliging services of the devil. The more prudent Protestant divine mentions the fact, and makes no commentary. The Abbé Huc has seen and examined one of such lamps, and so have other people whose good luck it has been to win the confidence and friendship of Eastern lamas and divines. No more can be denied the wonders seen by Captain Lane in Egypt; the Benares experiences of Jacolliot and those of Sir Charles Napier; the levitations of human beings in broad daylight, and which can be accounted for only on the explanation given in the Introductory chapter of the present work.[370] Such levitations are testified to — besides Mr. Crookes — by Professor Perty, who shows them produced in open air, and lasting sometimes twenty minutes; all these phenomena and many more have happened, do, and will happen in every country of this globe, and that in spite of all the skeptics and scientists that ever were evolved out of the Silurian mud. **[Page 226]**

Among the ridiculed claims of alchemy is that of the *perpetual lamps.* If we tell the reader that we have seen such, we may be asked — in case that the sincerity of our personal belief is not questioned — how we can tell that the lamps we have observed are perpetual, as the period of our observation was but limited? Simply that, as we know the ingredients employed, and the manner of their construction, and the natural law applicable to the case, we are confident that our statement can be corroborated upon investigation in the proper quarter. What that quarter is, and from whom that knowledge can be learned, our critics must discover, by taking the pains we did. Meanwhile, however, we will quote a few of the 173 authorities who have written upon the subject. None of these, as we recollect, have asserted that these sepulchral lamps would burn perpetually, but only for an indefinite number of years, and instances are recorded of their continuing alight for many centuries. It will not be denied that, if there is a natural law by which a lamp can be made without replenishment to burn ten years, there is no reason why the same law could not cause the combustion to continue one hundred or one thousand years.

370 See Art. on "*Æthrobacy*."

Among the many well-known personages who firmly believed and strenuously asserted that such sepulchral lamps burned for several hundreds of years, and would have continued to burn *may be* forever, had they not been extinguished, or the vessels broken by some accident, we may reckon the following names: Clemens Alexandrinus, Hermolaus Barbarus, Appian, Burattinus, Citesius, Cœlius, Foxius, Costæus, Casalius, Cedrenus, Delrius, Ericius, Gesnerus, Jacobonus, Leander, Libavius, Lazius, P. della Mirandola, Philalethes, Licetus, Maiolus, Maturantius, Baptista Porta, Pancirollus, Ruscellius, Scardeonius, Ludovicus Vives, Volateranus, Paracelsus, several Arabian alchemists, and finally, Pliny, Solinus, Kircher, and Albertus Magnus.

The discovery is claimed by the ancient Egyptians, those sons of the Land of Chemistry.[371] At least, they were a people who used these lamps far more than any other nation, on account of their religious doctrines. The astral soul of the mummy was believed to be lingering about the body for the whole space of the three thousand years of the circle of necessity. Attached to it by a magnetic thread, which could be broken but by its own exertion, the Egyptians hoped that the ever-burning lamp, symbol of their incorruptible and immortal spirit, would at last decide the more material soul to part with its earthly dwelling, and unite forever with its divine SELF. Therefore lamps were hung in the sepulchres of the rich. Such lamps are often found in the subterranean caves of the dead, **[Page 227]** and Licetus has written a large folio to prove that in his time, whenever a sepulchre was opened, a burning lamp was found within the tomb, but was instantaneously extinguished on account of the *desecration.* T. Livius, Burattinus, and Michael Schatta, in their letters to Kircher,[372] affirm that they found many lamps in the subterranean caves of old Memphis. Pausanias speaks of the golden lamp in the temple of Minerva at Athens, which he says was the workmanship of Callimachus, and burnt a whole year. Plutarch[373] affirms that he saw one in the temple of Jupiter Amun, and that the priests assured him that it had burnt continually for years, and though it stood in the open air, neither wind nor water could extinguish it. St. Augustine, the Catholic authority, also describes a lamp in the fane of Venus, of the same nature as the others, unextinguishable either by the strongest wind or by water. A lamp was found at Edessa, says Kedrenus, "which, being hidden at the top of a certain gate, burned 500 years." But of all such lamps, the one mentioned by Olybius Maximus of Padua is by far the more wonderful. It was found near Atteste, and Scardeonius[374] gives a glowing description of it: "In a large earthen urn was contained a lesser, and in that a burning lamp, which had continued so for 1500 years, by means of a most pure liquor contained in two bottles, one of gold and the other of silver. These are in the custody of Franciscus Maturantius, and are by him valued at an exceeding rate."

Taking no account of exaggerations, and putting aside as mere unsupported negation the affirmation by modern science of the impossibility of such lamps, we would ask whether, in case these inextinguishable fires are found to have really existed in the ages of "miracles," the lamps burning at Christian shrines and those of Jupiter, Minerva, and other Pagan deities, ought to be differently regarded. According to certain theologians, it would

---

371 *Psalm* cv. 23. "The Land of Ham," or *chem*, Greek chemi , whence the terms *alchemy* and *chemistry.*
372 "*Œdipi Ægyptiaci Theatrum Hieroglyphicum*," p. 544.
373 "*Lib. de Defectu Oraculorum*."
374 Lib. i., Class 3, *Cap. ult.*

appear that the former (for Christianity also claims such lamps) have burned by a *divine*, miraculous power, and that the light of the latter, made by "heathen" art, was supported by the wiles of the devil. Kircher and Licetus show that they were ordered in these two diverse ways. The lamp at Antioch, which burned 1500 years, in an open and public place, over the door of a church, was preserved by the "*power of God*," who "hath made so infinite a number of stars to burn with perpetual light." As to the Pagan lamps, St. Augustine assures us they were the work of the devil, "who deceives us in a thousand ways." What more easy for Satan to do than represent a flash of light, or a bright flame to them who first enter into such a subterranean cave? This was asserted **[Page 228]** by all good Christians during the Papacy of Paul III., when upon opening a tomb in the Appian Way, at Rome, there was found the entire body of a young girl swimming in a bright liquor which had so well preserved it, that the face was beautiful and like life itself. At her feet burned a lamp, whose flame vanished upon opening the sepulchre. From some engraved signs it was found to have been buried for over 1500 years, and supposed to have been the body of Tulliola, or Tullia, Cicero's daughter.[375]

Chemists and physicists deny that perpetual lamps are possible, alleging that whatever is resolved into vapor or smoke cannot be permanent, but must consume; and as the oily nutriment of a lighted lamp is exhaled into a vapor, hence the fire cannot be perpetual for want of food. Alchemists, on the other hand, deny that all the nourishment of kindled fire must of necessity be converted into vapor. They say that there are things in nature which will not only resist the force of fire and remain inconsumable, but will also prove inextinguishable by either wind or water. In an old chemical work of the year 1700, called NEKPOKHDEIA , the author gives a number of refutations of the claims of various alchemists. But though he denies that a fire can be made to burn *perpetually*, he is half-inclined to believe it possible that a lamp should burn several hundred years. Besides, we have a mass of testimony from alchemists who devoted years to these experiments and came to the conclusion that it was possible.

There are some peculiar preparations of gold, silver, and mercury; also of naphtha, petroleum, and other bituminous oils. Alchemists also name the oil of camphor and amber, the *Lapis asbestos seu Amianthus*, the *Lapis Carystius, Cyprius*, and *Linum vivum seu Creteum*, as employed for such lamps. They affirm that such matter can be prepared either of gold or silver, reduced to fluid, and indicate that gold is the fittest *pabulum* for their wondrous flame, as, of all metals, gold wastes the least when either heated or melted, and, moreover, can be made to reabsorb its oily humidity as soon as exhaled, so continuously feeding its own flame when it is once lighted. The Kabalists assert that the secret was known to Moses, who had learned it from the Egyptians; and that the lamp ordered by the "Lord" to burn on the tabernacle, was an inextinguishable lamp. "And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light, *to cause the lamp to burn always*" (Exod. xxvii. 20).

Licetus also denies that these lamps were prepared of metal, **[Page 229]** but on page 44 of his work mentions a preparation of quicksilver filtrated seven times through white sand by fire, of which, he says, lamps were made that would burn perpetually. Both Maturantius and Citesius firmly believe that such a work can be done by a purely chemical process.

---

375 The details of this story may be found in the work of Erasmus Franciscus, who quotes from Pflaumerus, Pancirollus, and many others.

This liquor of quicksilver was known among alchemists as *Aqua Mercurialis, Materia Metallorum, Perpetua Dispositio,* and *Materia prima Artis,* also *Oleum Vitri.* Tritenheim and Bartolomeo Korndorf both made preparations for the inextinguishable fire, and left their recipes for it.[376] Asbestos, which was known to the Greeks under the name of *Ασβεστος*, or *inextinguishable,* is a kind of stone, which once set on fire **[Page 230]** cannot be quenched, as Pliny and Solinus tell us. Albertus Magnus describes it as a stone of an iron color, found mostly in Arabia. It is generally found covered with a hardly-perceptible oleaginous moisture, which upon being approached with a lighted candle will immediately catch fire. Many were the experiments made by chemists to extract from it this indissoluble oil, but they are alleged to have all failed. But, are our chemists prepared to say that the above operation is utterly impracticable? If this oil could once be extracted there can be no question but it would afford a perpetual fuel. The ancients might well boast of having had the secret of it, for, we repeat, there are experimenters living at this day who have done so successfully.

---

376 "*Sulphur. Alum* ust. a ℥ iv.; sublime them into flowers to ℥ ij., of which add of crystalline Venetian borax (powdered) ℥; upon these affuse high rectified spirit of wine and digest it, then abstract it and pour on fresh; repeat this so often till the sulphur melts like wax without any smoke, upon a hot plate of brass: this is for the *pabulum,* but the wick is to be prepared after this manner: gather the threads or thrums of the *Lapis asbestos,* to the thickness of your middle and the length of your little finger, then put them into a Venetian glass, and covering them over with the aforesaid depurated sulphur or aliment, set the glass in sand for the space of twenty-four hours, so hot that the sulphur may bubble all the while. The wick being thus besmeared and anointed, is to be put into a glass like a scallop-shell, in such manner that some part of it may lie above the mass of prepared sulphur; then setting this glass upon hot sand, you must melt the sulphur, so that it may lay hold of the wick, and when it is lighted, it will burn with a perpetual flame and you may set this lamp in any place where you please."

The other is as follows: "℞ . *Solis tosti,* lb. j.; affuse over it strong wine vinegar, and abstract it to the consistency of oil; then put on fresh vinegar and macerate and distill it as before. Repeat this four times successively, then put into this vinegar *vitr. antimonii subtilis loevigat,* lb. j.; set it on ashes in a close vessel for the space of six hours, to extract its tincture, decant the liquor, and put on fresh, and then extract it again; this repeat so often till you have got out all the redness. Coagulate your extractions to the consistency of oil, and then rectify them in Balneo Mariae (bain Marie). Then take the antimony, from which the tincture was extracted, and reduce it to a very fine meal, and so put it into a glass bolthead; pour upon it the rectified oil, which abstract and cohobate seven times, till such time as the powder has imbibed all the oil, and is quite dry. This extract again with spirit of wine, so often, till all the essence be got out of it, which put into a Venice matrass, well luted with paper five-fold, and then distill it so that the spirit being drawn off, there may remain at the bottom an inconsumable oil, to be used with a wick after the same manner with the sulphur we have described before."

"These are the eternal lights of Tritenheimus," says Libavius, his commentator, "which indeed, though they do not agree with the pertinacy of naphtha, yet these things can illustrate one another. Naphtha is not so durable as not to be burned, for it exhales and deflagrates, but if it be fixed by adding the juice of the *Lapis asbestinos* it can afford perpetual fuel," says this learned person.

We may add that we have ourselves seen a lamp so prepared, and we are told that since it was first lighted on May 2, 1871, it has not gone out. As we know the person who is making the experiment incapable to deceive any one, being himself an ardent experimenter in hermetic secrets, we have no reason to doubt his assertion.

Chemists who have vainly tried it, have asserted that the fluid or liquor chemically extracted from that stone was more of a watery than oily nature, and so impure and feculent that it could not burn; others affirmed, on the contrary, that the oil, as soon as exposed to the air, became so thick and solid that it would hardly flow, and when lighted emitted no flame, but escaped in dark smoke; whereas the lamps of the ancients are alleged to have burned with the purest and brightest flame, without emitting the slightest smoke. Kircher, who shows the practicability of purifying it, thinks it so difficult as to be accessible only to the highest adepts of alchemy.

St. Augustine, who attributes the whole of these arts to the Christian scapegoat, the devil, is flatly contradicted by Ludovicus Vives,[377] who shows that all such would-be magical operations are the work of man's industry and deep study of the hidden secrets of nature, wonderful and miraculous as they may seem. Podocattarus, a Cypriote knight,[378] had both flax and linen made out of another asbestos, which *Porcacchius* says[379] he saw at the house of this knight. Pliny calls this flax *linum vinum*, and Indian flax, and says it is done out of *asbeston sive asbestinum,* a kind of flax of which they made cloth that was to be cleaned by throwing it in the fire. He adds that it was as precious as pearls and diamonds, for not only was it very rarely found but exceedingly difficult to be woven, on account of the shortness of the threads. Being beaten flat with a hammer, it is soaked in warm water, and when dried its filaments can be easily divided into threads like flax and woven into cloth. Pliny asserts he has seen some towels made of it, and assisted in an experiment of purifying them by fire. Baptista Porta also states that he found the same, at Venice, in the hands of a Cyprian lady; he calls this discovery of Alchemy a *secretum optimum.*

Dr. Grew, in his description of the curiosities in Gresham College **[Page 231]** (seventeenth century), believes the art, as well as the use of such linen, altogether lost, but it appears that it was not quite so, for we find the Museum Septalius boasting of the possession of thread, ropes, paper, and net-work done of this material as late as 1726; some of these articles made, moreover, by the own hand of Septalius, as we learn in Greenhill's *Art of Embalming,* p. 361.

"Grew," says the author, "seems to make *Asbestinus Lapis* and *Amianthus* all one, and calls them in English the thrum-stone"; he says it grows in short threads or thrums, from about a quarter of an inch to an inch in length, parallel and glossy, as fine as those small, single threads the silk-worms spin, and very flexible like to flax or tow. That the secret is not altogether lost is proved by the fact that some Buddhist convents in China and Thibet are in possession of it. Whether made of the fibre of one or the other of such stones, we cannot say, but we have seen in a monastery of female Talapoins, a yellow gown, such as the Buddhist monks wear, thrown into a large pit, full of glowing coals, and taken out two hours afterward as clear as if it had been washed with soap and water.

Similar severe trials of asbestos having occurred in Europe and America in our own times, the substance is being applied to various industrial purposes, such as roofing-cloth, incombustible dresses and fireproof safes. A very valuable deposit on Staten Island, in New York harbor, yields the mineral in bundles, like dry wood, with fibres of several feet in length. The finer variety of asbestos, called αμιαντος (undefiled) by the ancients, took its name from its white, satin-like lustre.

---

377 "*Commentary upon St. Augustine's 'Treatise de Civitate Dei.'* "
378 The author of "*De Rebus Cypriis,*" 1566 A. D.
379 "*Book of Ancient Funerals.*"

The ancients made the wick of their perpetual lamps from another stone also, which they called *Lapis Carystius*. The inhabitants of the city of Carystos seemed to have made no secret of it, as *Matthaeus Raderus* says in his work[380] that they "kemb'd, spun, and wove this downy stone into mantles, table-linen, and the like, which when foul they purified again with fire instead of water." Pausanias, in *Atticus*, and Plutarch[381] also assert that the wicks of lamps were made from this stone; but Plutarch adds that it was no more to be found in his time. Licetus is inclined to believe that the perpetual lamps used by the ancients in their sepulchres had no wicks at all, as very few have been found; but Ludovicus Vives is of a contrary opinion and affirms that he has seen quite a number of them.

Licetus, moreover, is firmly persuaded that a "pabulum for fire may be given with such an equal temperament as cannot be consumed but after a long series of ages, and so that neither the matter shall exhale **[Page 232]** but strongly resist the fire, nor the fire consume the matter, but be restrained by it, as it were with a chain, from flying upward." To this, Sir Thomas Browne,[382] speaking of lamps which have burned many hundred years, included in small bodies, observes that "this proceeds from the purity of the oil, which yields no fuliginous exhalations to suffocate the fire; for if air had nourished the flame, then it had not continued many minutes, for it would certainly in that case have been spent and wasted by the fire." But he adds, "the art of preparing this inconsumable oil is lost."

Not quite; and time will prove it, though all that we now write should be doomed to fail, like so many other truths.

We are told, in behalf of science, that she accepts no other mode of investigation than observation and experiment. Agreed; and have we not the records of say three thousand years of observation of facts going to prove the occult powers of man? As to experiment, what better opportunity could have been asked than the so-called modern phenomena have afforded? In 1869, various scientific Englishmen were invited by the London Dialectical Society to assist in an investigation of these phenomena. Let us see what our philosophers replied. Professor Huxley wrote: "I have no time for such an inquiry, which would involve much trouble and (unless it were unlike all inquiries of that kind I have known) much annoyance. . . . I take no interest in the subject . . . but supposing the phenomena to be genuine — they do not interest me."[383] Mr. George H. Lewes expresses a wise thing in the following sentence: "When any man says that phenomena are produced by no known physical laws, he declares he knows the laws by which they are produced."[384] Professor Tyndall expresses doubt as to the possibility of good results at any seance which he might attend. His presence, according to the opinion of Mr. Varley, throws everything in confusion.[385] Professor Carpenter writes, "I have satisfied myself by personal investigation,

---

380 "*Comment. on the 77th Epigram of the IXth Book of Martial.*"
381 "*De Defectu Oraculorum.*"
382 "*Vulgar Errors,*" p. 124.
383 "*London Dialectical Society's Report on Spiritualism,*" p. 229.
384 Ibid., p. 230.
385 Ibid., p. 265.

that, whilst a great number of what pass as such (*i.e.*, spiritual manifestations) are the results of intentional imposture, and many others of self-deception, there are certain phenomena which are quite genuine, and must be considered as fair subjects of scientific study . . . the source of these phenomena does not lie in any communication *ab-extra*, but depends upon the *subjective* condition of the individual which operates according to certain recognized physiological laws . . .the process to which I have given the name *'unconscious cerebration*'. . . performs a **[Page 233]** large part in the production of the phenomena known as spiritualistic."[386]

And it is thus that the world is apprised through the organ of exact science, that *unconscious cerebration* has acquired the faculty of making the guitars fly in the air and forcing furniture to perform various clownish tricks!

So much for the opinions of the English scientists. The Americans have not done much better. In 1857, a committee of Harvard University warned the public against investigating this subject, which "corrupts the morals and degrades the intellect." They called it, furthermore, "a contaminating influence, which surely tends to lessen the truth of man and the purity of woman." Later, when Professor Robert Hare, the great chemist, defying the opinions of his contemporaries, investigated spiritualism, and became a believer, he was immediately declared *non compos mentis;* and in 1874, when one of the New York daily papers addressed a circular letter to the principal scientists of this country, asking them to investigate, and offering to pay the expenses, they, like the guests bidden to the supper, "with one consent, began to make excuses."

Yet, despite the indifference of Huxley, the jocularity of Tyndall, and the "unconscious cerebration" of Carpenter, many a scientist as noted as either of them, has investigated the unwelcome subject, and, overwhelmed with the evidence, become converted. And another scientist, and a great author — although not a spiritualist — bears this honorable testimony: "That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent. . . . If human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as *extensive and unimpeachable as is to be found* in support of anything whatever."[387]

Unfortunately, human skepticism is a stronghold capable of defying any amount of testimony. And to begin with Mr. Huxley, our men of science accept of but so much as suits them, and no more.

"Oh shame to men! devil with devil damn'd Firm concord holds, — *men* only disagree Of creatures rational. . . ."[388]

How can we account for such divergence of views among men taught out of the same text-books and deriving their knowledge from the same **[Page 234]** source? Clearly, this is but one more corroboration of the truism that no two men see the same thing exactly alike. This idea is admirably formulated by Dr. J. J. Garth Wilkinson, in a letter to the Dialectical Society.

386 Ibid., p. 266.
387 Draper, "*Conflict between Religion and Science,*" p. 121.
388 Milton, "*Paradise Lost.*"

"I have long," says he, "been convinced, by the experience of my life as a pioneer in several heterodoxies which are rapidly becoming orthodoxies, that nearly all truth is temperamental to us, or given in the affections and intuitions, and that discussion and inquiry do little more than feed temperament."

This profound observer might have added to his experience that of Bacon, who remarks that ". . . a *little* philosophy inclineth a man's mind to atheism, but *depth* in philosophy bringeth man's mind about to religion."

Professor Carpenter vaunts the advanced philosophy of the present day which "ignores no fact however strange that can be attested by valid evidence"; and yet he would be the first to reject the claims of the ancients to philosophical and scientific knowledge, although based upon evidence quite "as valid" as that which supports the pretensions of men of our times to philosophical or scientific distinction. In the department of science, let us take for example the subjects of electricity and electro-magnetism, which have exalted the names of Franklin and Morse to so high a place upon our roll of fame.

Six centuries before the Christian era, Thales is said to have discovered the electric properties of amber; and yet the later researches of Schweigger, as given in his extensive works on Symbolism, have thoroughly demonstrated that all the ancient mythologies were based on the science of natural philosophy, and show that the most occult properties of electricity and magnetism were known to the theurgists of the earliest Mysteries recorded in history, those of Samothrace. Diodorus, of Sicily, Herodotus, and Sanchoniathon, the Phœnician — the oldest of historians — tell us that these Mysteries originated in the night of time, centuries and probably thousands of years prior to the historical period. One of the best proofs of it we find in a most remarkable picture, in Raoul-Rochette's *Monuments d'Antiquité Figurés*, in which, like the "erect-haired Pan," all the figures have their hair streaming out in every direction — except the central figure of the Kabeirian Demeter, from whom the power issues, and one other, a kneeling man.[389] The picture, according to Schweigger, evidently represents a part of the ceremony of initiation. And yet it is not so long since the elementary works on natural philosophy began to be ornamented with cuts of *electrified* heads, with hair **[Page 235]** standing out in all directions, under the influence of the electric fluid. Schweigger shows that a *lost natural philosophy of antiquity* was connected with the most important religious ceremonies. He demonstrates in the amplest manner, that *magic* in the prehistoric periods had a part in the mysteries and that the greatest phenomena, the so- called miracles — whether Pagan, Jewish, or Christian — rested in fact on the arcane knowledge of the ancient priests of physics and all the branches of chemistry, or rather alchemy.

In Chapter XI., which is entirely devoted to the wonderful achievements of the ancients, we propose to demonstrate our assertions more fully. We will show, on the evidence of the most trustworthy classics, that at a period far anterior to the siege of Troy, the learned priests of the sanctuaries were thoroughly acquainted with electricity and even lightning-conductors. We will now add but a few more words before closing the subject.

---

389 See Ennemoser, "*History of Magic*," vol. ii., and Schweigger, "*Introduction to Mythology through Natural History*."

The theurgists so well understood the minutest properties of magnetism, that, without possessing the lost key to their arcana, but depending wholly upon what was known in their modern days of electro-magnetism, Schweigger and Ennemoser have been able to trace the identity of the "twin brothers," the Dioskuri, with the polarity of electricity and magnetism. Symbolical myths, previously supposed to be meaningless fictions, are now found to be "the cleverest and at the same time most profound expressions of a strictly scientifically defined truth of nature," according to Ennemoser.[390]

Our physicists pride themselves on the achievements of our century and exchange antiphonal hymns of praise. The eloquent diction of their class-lectures, their flowery phraseology, require but a slight modification to change these lectures into melodious sonnets. Our modern Petrarchs, Dantes, and Torquato Tassos rival with the troubadours of old in poetical effusion. In their unbounded glorification of matter, they sing the amorous commingling of the wandering atoms, and the loving interchange of protoplasms, and lament the coquettish fickleness of "forces" which play so provokingly at hide-and-seek with our grave professors in the great drama of life, called by them "force-correlation." Proclaiming matter sole and autocratic sovereign of the Boundless Universe, they would forcibly divorce her from her consort, and place the widowed queen on the great throne of nature made vacant by the exiled spirit. And now, they try to make her appear as attractive as they can by incensing and worshipping at the shrine of their own building. Do they forget, or are they utterly unaware of the fact, that in the absence of its **[Page 236]** legitimate sovereign, this throne is but a whitened sepulchre, inside of which all is rottenness and corruption! That matter without the spirit which vivifies it, and of which it is but the "gross purgation," to use a hermetic expression, is nothing but a soulless corpse, whose limbs, in order to be moved in predetermined directions, require an intelligent operator at the great galvanic battery called LIFE!

In what particular is the knowledge of the present century so superior to that of the ancients? When we say knowledge we do not mean that brilliant and clear definition of our modern scholars of particulars to the most trifling detail in every branch of exact science; of that tuition which finds an appropriate term for every detail insignificant and microscopic as it may be; a name for every nerve and artery in human and animal organisms, an appellation for every cell, filament, and rib in a plant; but the philosophical and ultimate expression of every truth in nature.

The greatest ancient philosophers are accused of shallowness and a superficiality of knowledge of those details in exact sciences of which the moderns boast so much. Plato is declared by his various commentators to have been utterly ignorant of the anatomy and functions of the human body; to have known nothing of the uses of the nerves to convey sensations; and to have had nothing better to offer than vain speculations concerning physiological questions. He has simply generalized the divisions of the human body, they say, and given nothing reminding us of anatomical facts. As to his own views on the human frame, the microcosmos being in his ideas the image in miniature of the macrocosmos, they are much too transcendental to be given the least attention by our exact and materialistic skeptics. The idea of this frame being, as well as the universe, formed out of triangles, seems

390 "*History of Magic*," vol. ii.

preposterously ridiculous to several of his translators. Alone of the latter, Professor Jowett, in his introduction to the *Timæus,* honestly remarks that the modern physical philosopher "hardly allows to his notions the merit of being 'the dead men's bones' out of which he has himself risen to a higher knowledge";[391] forgetting how much the metaphysics of olden times has helped the "physical" sciences of the present day. If, instead of quarrelling with the insufficiency and at times absence of terms and definitions strictly scientific in Plato's works, we analyze them carefully, the *Timæus,* alone, will be found to contain within its limited space the germs of every new discovery. The circulation of the blood and the law of gravitation are clearly mentioned, though the former fact, it may be, is not so clearly defined as to withstand the reiterated attacks of modern **[Page 237]** science; for according to Prof. Jowett, the specific discovery that the blood flows out at one side of the heart through the arteries, and returns through the veins at the other, was unknown to him, though Plato was perfectly aware "that blood is a fluid in constant motion."

MODERN IGNORANCE OF VITAL FORCE

Plato's method, like that of geometry, was to descend from universals to particulars. Modern science vainly seeks a first cause among the permutations of molecules; the former sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the universe through their changes to their ultimates. The petty details, whose observation and classification have so taxed and demonstrated the patience of modern scientists, occupied but little of the attention of the old philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of physical science than Plato himself, yet, on the other hand, the dullest of Plato's disciples could tell more about great cosmic laws and their mutual relations, and demonstrate a familiarity with and control over the occult forces which lie behind them, than the most learned professor in the most distinguished academy of our day.

This fact, so little appreciated and never dwelt upon by Plato's translators, accounts for the self-laudation in which we moderns indulge at the expense of that philosopher and his compeers. Their alleged mistakes in anatomy and physiology are magnified to an inordinate extent to gratify our self-love, until, in acquiring the idea of our own superior learning, we lose sight of the intellectual splendor which adorns the ages of the past; it is as if one should, in fancy, magnify the solar spots until he should believe the bright luminary to be totally eclipsed.

The unprofitableness of modern scientific research is evinced in the fact that while we have a name for the most trivial particle of mineral, plant, animal, and man, the wisest of our teachers are unable to tell us anything definite about the vital force which produces the changes in these several kingdoms. It is necessary to seek further for corroboration of this statement than the works of our highest scientific authorities themselves.

It requires no little moral courage in a man of eminent professional position to do justice to the acquirements of the ancients, in the face of a public sentiment which is content with nothing else than their abasement. When we meet with a case of the kind we gladly lay a

391 B. Jowett, M.A., "*The Dialogues of Plato,*" vol. ii., p. 508.

laurel at the feet of the bold and honest scholar. Such is Professor Jowett, Master of Balliol College, and Regius Professor of Greek in the University of Oxford, who, in his translation of Plato's works, speaking of "the physical philosophy of the ancients as a whole," gives them the following **[Page 238]** credit: 1. "That the nebular theory was the received belief of the early physicists." Therefore it could not have rested, as Draper asserts,[392] upon the telescopic discovery made by Herschel I. 2. "That the development of animals out of frogs who came to land, and of man out of the animals, was held by Anaximenes in the sixth century before Christ." The professor might have added that this theory antedated Anaximenes by some thousands of years, perhaps; that it was an accepted doctrine among Chaldeans, and that Darwin's evolution of species and monkey theory are of an antediluvian origin. 3. " . . . that, even by Philolaus and the early Pythagoreans, the earth was held to be a body like the other stars revolving in space."[393] Thus Galileo, studying some Pythagorean fragments, which are shown by Reuchlin to have yet existed in the days of the Florentine mathematician;[394] being, moreover, familiar with the doctrines of the old philosophers, but reasserted an astronomical doctrine which prevailed in India at the remotest antiquity. 4. The ancients " . . . thought that there was a sex in plants as well as in animals." Thus our modern naturalists had but to follow in the steps of their predecessors. 5. "That musical notes depended on the relative length or tension of the strings from which they were emitted, and were measured by ratios of number." 6. "That mathematical laws pervaded the world and even qualitative differences were supposed to have their origin in number"; and 7. "The annihilation of matter was denied by them, and held to be a *transformation* only."[395] "Although one of these discoveries might have been supposed to be a happy guess," adds Mr. Jowett, "we can hardly attribute them all to mere coincidences."[396]

In short, the Platonic philosophy was one of order, system, and proportion; it embraced the evolution of worlds and species, the correlation and conservation of energy, the transmutation of material form, the indestructibility of matter and of spirit. Their position in the latter respect being far in advance of modern science, and binding, the arch of their **[Page 239]** philosophical system with a keystone at once perfect and immovable. If science has made such colossal strides during these latter days — if we have such clearer ideas of natural law than the ancients — why are our inquiries as to the nature and source of life unanswered? If the modern laboratory is so much richer in the fruits of experimental research than those of the olden time, how comes it that we make no step except on paths that were trodden long before the Christian era?

---

392 "*Conflict between Religion and Science*," p. 240.
393 "*Plutarch*," translated by Langhorne.
394 Some kabalistic scholars assert that the Greek original Pythagoric sentences of Sextus, which are now said to be lost, existed still, in a convent at Florence, at that time, and that Galileo was acquainted with these writings. They add, moreover, that a treatise on astronomy, a manuscript by Archytas, a direct disciple of Pythagoras, in which were noted all the most important doctrines of their school, was in the possession of Galileo. Had some *Ruffinas* got hold of it, he would no doubt have perverted it, as Presbyter Ruffinas has perverted the above-mentioned sentences of Sextus, replacing them with a fraudulent version, the authorship of which he sought to ascribe to a certain Bishop Sextus. See Taylor's Introduction to Iamblichus' "Life of Pythagoras," p. xvii.
395 Jowett, Introduction to the "*Timæus*," vol. ii., p. 508.
396 Ibid.

How does it happen that the most advanced standpoint that has been reached in our times only enables us to see in the dim distance up the Alpine path of knowledge the monumental proofs that earlier explorers have left to mark the plateaux they had reached and occupied?

If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our postdiluvian forefathers? Why do they not give us the unfading colors of Luxor — the Tyrian purple; the bright vermilion and dazzling blue which decorate the walls of this place, and are as bright as on the first day of their application? The indestructible cement of the pyramids and of ancient aqueducts; the Damascus blade, which can be turned like a corkscrew in its scabbard without breaking; the gorgeous, unparalleled tints of the stained glass that is found amid the dust of old ruins and beams in the windows of ancient cathedrals; and the secret of the true malleable glass? And if chemistry is so little able to rival even with the early mediæval ages in some arts, why boast of achievements which, according to strong probability, were perfectly known thousands of years ago? The more archæology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounderers in the deepest mire of superstition.

Why should we forget that, ages before the prow of the adventurous Genoese clove the Western waters, the Phœnician vessels had circumnavigated the globe, and spread civilization in regions now silent and deserted? What archæologist will dare assert that the same hand which planned the Pyramids of Egypt, Karnak, and the thousand ruins now crumbling to oblivion on the sandy banks of the Nile, did *not* erect the monumental Nagkon-Wat of Cambodia? or trace the hieroglyphics on the obelisks and doors of the deserted Indian village, newly discovered in British Columbia by Lord Dufferin? or those on the ruins of Palenque and Uxmal, of Central America? Do not the relics we treasure in our museums — last mementos of the long "lost arts" — speak loudly in favor of ancient civilization? And do they not prove, over and over again, that nations and continents that have passed away have buried **[Page 240]** along with them arts and sciences, which neither the first crucible ever heated in a mediæval cloister, nor the last cracked by a modern chemist have revived, nor will — at least, in the present century.

"They were not without some knowledge of optics," Professor Draper magnanimously concedes to the ancients; others positively deny to them even that little. "The convex lens found at Nimroud shows that they were not unacquainted with magnifying instruments."[397] Indeed? If they were not, all the classical authors must have lied. For, when Cicero tells us that he had seen the entire *Iliad* written on skin of such a miniature size, that it could easily be rolled up inside a nut-shell, and Pliny asserts that Nero had a ring with a small glass in it, through which he watched the performance of the gladiators at a distance — could audacity go farther? Truly, when we are told that Mauritius could see from the promontory of Sicily over the entire sea to the coast of Africa, with an instrument called *nauscopite,* we must either think that all these witnesses lied, or that the ancients were more than slightly acquainted with optics and magnifying glasses. Wendell Phillips states that he has a friend who possesses an extraordinary ring "perhaps three-quarters of an inch in diameter, and on

397 "*Conflict between Religion and Science,*" p. 14.

it is the naked figure of the god Hercules. By the aid of glasses, you can distinguish the interlacing muscles, and *count every separate hair on the eyebrows*.. . . Rawlinson brought home a stone about twenty inches long and ten wide, containing an entire treatise on mathematics. It would be perfectly illegible without glasses. . .In Dr. Abbott's Museum, there is a ring of Cheops, to which Bunsen assigns 500 B.C. The signet of the ring is about the size of a quarter of a dollar, and the engraving is *invisible* without the aid of glasses. . . At Parma, they will show you a gem once worn on the finger of Michael Angelo, of which the engraving is 2,000 years old, and on which there are the figures of *seven* women. You must have the aid of powerful glasses in order to distinguish the forms at all. . . So the microscope," adds the learned lecturer, "instead of dating from our time, finds its brothers in the Books of Moses — and these are infant brothers."

The foregoing facts do not seem to show that the ancients had merely "*some* knowledge of optics." Therefore, totally disagreeing in this particular with Professor Fiske and his criticism of Professor Draper's *Conflict* in his *Unseen World*, the only fault we find with the admirable book of Draper is that, as an historical critic, he sometimes uses his own optical instruments in the wrong place. While, in order to magnify the atheism of the Pythagorean Bruno, he looks through convex lenses; whenever **[Page 241]** talking of the knowledge of the ancients, he evidently sees things through *concave* ones.

ANTIQUITY OF THE THEORY OF FORCE-CORRELATION

It is simply worthy of admiration to follow in various modern works the cautious attempts of both pious Christians and skeptical, albeit very learned men, to draw a line of demarcation between what we are and what we are not to believe, in ancient authors. No credit is ever allowed them without being followed by a qualifying caution. If Strabo tells us that ancient Nineveh was forty-seven miles in circumference, and his testimony is accepted, why should it be otherwise the moment he testifies to the accomplishment of Sibylline prophecies? Where is the common sense in calling Herodotus the "Father of History," and then accusing him, in the same breath, of silly gibberish, whenever he recounts marvellous manifestations, of which he was an eye-witness? Perhaps, after all, such a caution is more than ever necessary, now that our epoch has been christened the Century of Discovery. The disenchantment may prove too cruel for Europe. Gunpowder, which has long been thought an invention of Bacon and Schwartz, is now shown in the school-books to have been used by the Chinese for levelling hills and blasting rocks, centuries before our era. "In the Museum of Alexandria," says Draper, "there was a machine invented by Hero, the mathematician, a little more than 100 years B.C. It revolved by the agency of steam, and was of the form that we should now call a reaction-engine. . . . Chance had nothing to do with the invention of the modern steam-engine."[398] Europe prides herself upon the discoveries of Copernicus and Galileo, and now we are told that the astronomical observations of the Chaldeans extend back to within a hundred years of the flood; and Bunsen fixes the flood at not less than 10,000 years before our era.[399] Moreover, a Chinese emperor, more than 2,000

398 "*Conflict between Religion and Science*," p. 311. 399
"*Egypt's Place in Universal History*," vol. v., p. 88.

years before the birth of Christ (*i.e.*, before Moses) put to death his two chief astronomers for not predicting an eclipse of the sun.

It may be noted, as an example of the inaccuracy of current notions as to the scientific claims of the present century, that the discoveries of the indestructibility of matter and force-correlation, especially the latter, are heralded as among our crowning triumphs. It is "the most important discovery of the present century," as Sir William Armstrong expressed it in his famous address as president of the British Association. But, this "important discovery" is no discovery after all. Its origin, apart from the undeniable traces of it to be found among the old philosophers, is lost in the dense shadows of prehistoric days. Its first vestiges are discovered **[Page 242]** in the dreamy speculations of Vedic theology, in the doctrine of emanation and absorption, the nirvana in short. John Erigena outlined it in his bold philosophy in the eighth century, and we invite any one to read his *De Divisione Naturæ,* who would convince himself of this truth. Science tells that when the theory of the indestructibility of matter (also a very, very old idea of Demokritus, by the way) was demonstrated, it became necessary to extend it to force. No material particle can ever be lost; no part of the force existing in nature can vanish; hence, force was likewise proved indestructible, and its various manifestations or forces, under divers aspects, were shown to be mutually convertible, and but different modes of motion of the material particles. And thus was rediscovered the force-correlation. Mr. Grove, so far back as 1842, gave to each of these forces, such as heat, electricity, magnetism, and light, the character of convertibility; making them capable of being at one moment a cause, and at the next an effect.[400] But whence come these forces, and whither do they go, when we lose sight of them? On this point science is silent.

The theory of "force-correlation," though it may be in the minds of our contemporaries "the greatest discovery of the age," can account for neither the beginning nor the end of one of such forces; neither can the theory point out the cause of it. Forces may be convertible, and one may produce the other, still, no exact science is able to explain the alpha and omega of the phenomenon. In what particular are we then in advance of Plato who, discussing in the *Timæus* the primary and secondary qualities of matter[401] and the feebleness of human intellect, makes Timæus say: "God knows the original qualities of things; man can only hope to attain to probability." We have but to open one of the several pamphlets of Huxley and Tyndall to find precisely the same confession; but they improve upon Plato by not allowing even God to know more than themselves; and perhaps it may be upon this that they base their claims of superiority? The ancient Hindus founded their doctrine of emanation and absorption on precisely that law. The *Τό Ὀν*, the primordial point in the boundless circle, "whose circumference is nowhere, and the centre everywhere," emanating from itself all things, and manifesting them in the visible universe under multifarious forms; the forms interchanging, commingling, and, after a gradual transformation from the pure spirit (or the Buddhistic "*nothing*"), into the grossest matter, beginning to recede and as gradually re-

400 W. R. Grove, "*Preface to the Correlation of Physical Forces*."
401 "*Timæus*," p. 22.

emerge into their primitive state, which is the absorption into Nirvana[402]— what else is this but correlation of forces? **[Page 243]**

Science tells us that heat may be shown to develop electricity, electricity produce heat; and magnetism to evolve electricity, and *vice versa.* Motion, they tell us, results from motion itself, and so on, *ad infinitum.* This is the A B C of occultism and of the earliest alchemists. The indestructibility of matter and force being discovered and proved, the great problem of eternity is solved. What need have we more of spirit? its uselessness is henceforth scientifically demonstrated!

Thus modern philosophers may be said not to have gone one step beyond what the priests of Samothrace, the Hindus, and even the Christian Gnostics well knew. The former have shown it in that wonderfully ingenious mythos of the Dioskuri, or "the sons of heaven"; the twin brothers, spoken of by Schweigger, "who constantly die and return to life together, while it is absolutely necessary *that one should die that the other may live.*" They knew as well as our physicists, that when a force has disappeared it has simply been converted into another force. Though archæology may not have discovered any ancient apparatus for such special conversions, it may nevertheless be affirmed with perfect reason and upon analogical deductions that nearly all the ancient religions were based on such indestructibility of matter and force — plus the emanation of the whole from an ethereal, spiritual fire — or the central sun, which is God or spirit, on the knowledge of whose potentiality is based ancient theurgic magic.

In the manuscript commentary of Proclus on magic he gives the following account: "In the same manner as lovers gradually advance from that beauty which is apparent in sensible forms, to that which is divine; so the ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, they fabricated a sacred science from this mutual sympathy and similarity. Thus they recognized things supreme in such as are subordinate, and the subordinate in the supreme; in the celestial regions, terrene properties subsisting in a causal and celestial manner; and in earth celestial properties, but according to a terrene condition."

Proclus then proceeds to point to certain mysterious peculiarities of **[Page 244]** plants, minerals, and animals, all of which are well known to our naturalists, but none of which are explained. Such are the rotatory motion of the sunflower, of the heliotrope, of the lotos — which, before the rising of the sun, folds its leaves, drawing the petals within itself, so to say, then expands them gradually, as the sun rises, and draws them in again as it descends to the west — of the sun and lunar stones and the helioselenus, of the cock and lion, and other animals.

---

402 Beginning with Godfrey Higgins and ending with Max Müller, every archæologist and philologist who has fairly and seriously studied the old religions, has perceived that taken literally they could only lead them on a false track. Dr. Lardner disfigured and misrepresented the old doctrines — whether unwittingly or otherwise — in the grossest manner. The *pravritti,* or the existence of nature when alive, in activity, and the *nirvritti,* or the rest, the state of non-living, is the Buddhistic esoteric doctrine. The "pure nothing," or non-existence, if translated according to the esoteric sense, would mean the "pure spirit," the NAMELESS or something our intellect is unable to grasp, hence nothing. But we will speak of it further.

"Now the ancients," he says, "having contemplated this mutual sympathy of things (celestial and terrestrial) applied them for occult purposes, both celestial and terrene natures, by means of which, through a certain similitude, they deduced divine virtues into this inferior abode. . . . All things are full of divine natures; terrestrial natures receiving the plenitude of such as are celestial, but celestial of *super*celestial essences, while every order of things proceeds gradually in a beautiful descent from *the highest to the lowest.*[403] For whatever particulars are collected into one above the order of things, are afterwards dilated in descending, *various souls being distributed under their various ruling divinities.*"[404]

Evidently Proclus does not advocate here simply a superstition, but science; for notwithstanding that it is occult, and unknown to our scholars, who deny its possibilities, magic is still a science. It is firmly and solely based on the mysterious affinities existing between organic and inorganic bodies, the visible productions of the four kingdoms, and the invisible powers of the universe. That which science calls gravitation, the ancients and the mediæval hermetists called magnetism, attraction, affinity. It is the universal law, which is understood by Plato and explained in *Timæus* as the attraction of lesser bodies to larger ones, and of similar bodies to similar, the latter exhibiting a magnetic power rather than following the law of gravitation. The anti-Aristotelean formula that *gravity causes all bodies to descend with equal rapidity, without reference to their weight,* the difference being caused by some other *unknown* agency, would seem to point a great deal more forcibly to *magnetism* than to gravitation, the former attracting rather in virtue of the substance than of the weight. A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words a profound and exhaustive knowledge of natural law — this *was* and *is* the basis of magic. **[Page 245]**

In his notes on *Ghosts and Goblins,* when reviewing some facts adduced by certain illustrious defenders of the spiritual phenomena, such as Professor de Morgan, Mr. Robert Dale Owen, and Mr. Wallace, among others — Mr. Richard A. Proctor says that he "cannot see any force in the following remarks by Professor Wallace: 'How is such evidence as this,' he (Wallace) says, speaking of one of Owen's stories, 'refuted or explained away? Scores, and even hundreds, of equally-attested facts are on record, but no attempt is made to explain them. They are simply ignored, and in many cases admitted to be inexplicable.' " To this Mr. Proctor jocularly replies that as "our philosophers declare that they have long ago decided these ghost stories to be all delusions; *therefore* they need only be ignored; and they feel much 'worritted' that fresh evidence should be adduced, and fresh converts made, some of whom are so unreasonable as to ask for a new trial on the ground that the former verdict was contrary to the evidence."

"All this," he goes on to say, "affords excellent reason why the 'converts' should not be ridiculed for their belief; but something more to the purpose must be urged before 'the philosophers' can be expected to devote much of their time to the inquiry suggested. It ought to be shown that *the well-being of the human race is to some important degree concerned in*

---

403 This is the exact opposite of the modern theory of evolution.
404 Ficinus, See "*Excerpta*" and "*Dissertation on Magic*"; Taylor, "*Plato,*" vol. i., p. 63.

the matter, whereas the trivial nature of all ghostly conduct hitherto recorded is admitted even by converts!"

Mrs. Emma Hardinge Britten has collected a great number of authenticated facts from secular and scientific journals, which show with what serious questions our scientists sometimes replace the vexed subject of "Ghosts and Goblins." She quotes from a Washington paper a report of one of these solemn conclaves, held on the evening of April 29th, 1854. Professor Hare, of Philadelphia, the venerable chemist, who was so universally respected for his individual character, as well as for his life-long labors for science, "was *bullied* into silence" by Professor Henry, as soon as he had touched the subject of spiritualism. "The impertinent action of one of the members of the 'American Scientific Association,' " says the authoress, "was sanctioned by the majority of that distinguished body and subsequently endorsed by all of them in their proceedings."[405] On the following morning, in the report of the session, the *Spiritual Telegraph* thus commented upon the events:

"It would seem that a subject like this" — (presented by Professor Hare) "was one which would lie peculiarly within the domain of 'science.' But the 'American Association for the Promotion of Science'[406] decided **[Page 246]** that it was either unworthy of their attention or dangerous for them to meddle with, and so they voted to put the invitation on the table. . . We cannot omit in this connection to mention that the 'American Association for *the Promotion of Science*' held a very learned, extended, grave, and profound discussion at the same session, *upon the cause why 'roosters crow between twelve and one o'clock at night!*' " A subject worthy of philosophers; and one, moreover, which must have been shown to effect "the well-being of the human race" in a *very* "*important* degree."

It is sufficient for one to express belief in the existence of a mysterious sympathy between the life of certain plants and that of human beings, to assure being made the subject of ridicule. Nevertheless, there are many well-authenticated cases going to show the reality of such an affinity. Persons have been known to fall sick simultaneously with the uprooting of a tree planted upon their natal day, and dying when the tree died. Reversing affairs, it has been known that a tree planted under the same circumstances withered and died simultaneously with the person whose twin brother, so to speak, it was. The former would be called by Mr. Proctor an "effect of the imagination"; the latter a "curious coincidence."

Max Müller gives a number of such cases in his essay *On Manners and Customs.* He shows this popular tradition existing in Central America, in India, and Germany. He traces it over nearly all Europe; finds it among the Maori Warriors, in British Guiana, and in Asia. Reviewing Tyler's *Researches into the Early History of Mankind,* a work in which are brought together quite a number of such traditions, the great philologist very justly remarks the following: "If it occurred in Indian and German tales only, we might consider it as ancient Aryan property; but when we find it again in Central America, nothing remains but either to admit a later communication between European settlers and native American story-

---

405 "*Modern American Spiritualism,*" p. 119.

406 The full and correct name of this learned Society is — "The American Association for the *Advancement* of Science." It is, however, often called for brevity's sake, "The American Scientific Association."

tellers. . . or to inquire whether there is not some intelligible and truly human element in this supposed sympathy between the life of flowers and the life of man."

The present generation of men, who believe in nothing beyond the superficial evidence of their senses, will doubtless reject the very idea of such a sympathetic power existing in plants, animals, and even stones. The caul covering their inner sight allows them to see but that which they cannot well deny. The author of the *Asclepian Dialogue* furnishes us with a reason for it, that might perhaps fit the present period and account for this epidemic of unbelief. In our century, as then, "there **[Page 247]** is a lamentable departure of divinity from man, when nothing worthy of heaven or celestial concerns is heard or believed, and when every divine voice is by a *necessary* silence dumb."[407] Or, as the Emperor Julian has it, "the *little* soul" of the skeptic "is indeed acute, but sees nothing with a vision healthy and sound."

UNIVERSALITY OF BELIEF IN MAGIC

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature." When those circulations - which Eliphas Levi calls "currents of the astral light" — in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of skepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes.*

Formerly, magic was a universal science, entirely in the hands of the sacerdotal savant. Though the focus was jealously guarded in the sanctuaries, its rays illuminated the whole of mankind. Otherwise, how are we to account for the extraordinary identity of "superstitions," customs, traditions, and even sentences, repeated in popular proverbs so widely scattered from one pole to the other that we find exactly the same ideas among the Tartars and Laplanders as among the southern nations of Europe, the inhabitants of the steppes of Russia, and the aborigines of North and South America? For instance, Tyler shows one of the ancient Pythagorean maxims, "Do not stir the fire with a sword," as popular among a number of nations which have not the slightest connection with each other. He quotes De Plano Carpini, who found this tradition prevailing among the Tartars so far back as in 1246. A Tartar will not consent for any amount of money to stick a knife into the fire, or touch it with any sharp or pointed instrument, for fear of cutting the "head of the fire." **[Page 248]**

---

407 See Taylor's translation of "*Select Works of Plotinus*," p. 553, etc.

The Kamtchadal of North-eastern Asia consider it a great sin so to do. The Sioux Indians of North America dare not touch the fire with either needle, knife, or any sharp instrument. The Kalmucks entertain the same dread; and an Abyssinian would rather bury his bare arms to the elbows in blazing coals than use a knife or axe near them. All these facts Tyler also calls "simply curious coincidences." Max Müller, however, thinks that they lose much of their force by the fact "of the Pythagorean doctrine being at the bottom of it."

Every sentence of Pythagoras, like most of the ancient maxims, has a dual signification; and, while it had an occult physical meaning, expressed literally in its words, it embodied a moral precept, which is explained by Iamblichus in his *Life of Pythagoras.* This "Dig not fire with a sword," is the ninth symbol in the *Protreptics* of this Neo-platonist. "This symbol," he says, "exhorts to prudence." It shows "the propriety of not opposing sharp words to a man full of fire and wrath — not contending with him. For frequently by uncivil words you will agitate and disturb an ignorant man, and you will suffer yourself. . . Herakleitus also testifies to the truth of this symbol. For, he says, 'It is difficult to fight with anger, for whatever is necessary to be done redeems the soul.' And this he says truly. For many, by gratifying anger, have changed the condition of their soul, and have made death preferable to life. But by governing the tongue and being quiet, friendship is produced from strife, the fire of anger being extinguished, and you yourself will not appear to be destitute of intellect."[408]

We have had misgivings sometimes; we have questioned the impartiality of our own judgment, our ability to offer a respectful criticism upon the labors of such giants as some of our modern philosophers — Tyndall, Huxley, Spencer, Carpenter, and a few others. In our immoderate love for the "men of old" — the primitive sages — we were always afraid to trespass the boundaries of justice and refuse their dues to those who deserve them. Gradually this natural fear gave way before an unexpected reinforcement. We found out that we were but the feeble echo of public opinion, which, though suppressed, has sometimes found relief in able articles scattered throughout the periodicals of the country. One of such can be found in the *National Quarterly Review* of December, 1875, entitled "Our Sensational Present-Day Philosophers." It is a very able article, discussing fearlessly the claims of several of our scientists to new discoveries in regard to the nature of matter, the human soul, the mind, the universe; how the universe came into existence, etc. "The religious world has been much startled," the author proceeds to say, "and not a **[Page 249]** little excited by the utterances of men like Spencer, Tyndall, Huxley, Proctor, and a few others of the same school." Admitting very cheerfully how much science owes to each of those gentlemen, nevertheless the author "most emphatically" denies that they have made any discoveries at all. There is nothing new in the speculations, even of the most advanced of them; nothing which was not known and taught, in one form or another, thousands of years ago. He does not say that these scientists "put forward their theories as their own discoveries, but they leave the fact to be implied, and the newspapers do the rest. . . . The public, which has neither time nor the inclination to examine the facts, adopts the faith of the newspapers . . . and wonders what will come next! . . . The supposed originators of such startling theories are assailed in the newspapers. Sometimes the obnoxious scientists undertake to defend themselves, but we cannot recall a single instance in which they have candidly said, 'Gentlemen, be not angry with us; we are merely *revamping* stories which are nearly as old as the mountains.'

408 Iamblichus, "*De Vita Pythag*.," additional notes (Taylor).

"This would have been the simple truth; "but even scientists or philosophers," adds the author, "are not always proof against the weakness of encouraging any notion which they think may secure niches for them among the immortal Ones."[409]

Huxley, Tyndall, and even Spencer have become lately the great oracles, the "infallible popes" on the dogmas of protoplasm, molecules, primordial forms, and atoms. They have reaped more palms and laurels for their great discoveries than Lucretius, Cicero, Plutarch, and Seneca had hairs on their heads. Nevertheless, the works of the latter teem with ideas on the protoplasm, primordial forms, etc., let alone the atoms, which caused Demokritus to be called the *atomic* philosopher. In the same *Review* we find this very startling denunciation:

"Who, *among the innocent,* has not been astonished, even within the last year, at the wonderful results accomplished by oxygen? What an excitement Tyndall and Huxley have created by proclaiming, in their own ingenious, oracular way, just the very doctrines which we have just quoted from Liebig; yet, as early as 1840, Professor Lyon Playfair translated into English the most 'advanced' of Baron Liebig's works."[410]

"Another recent utterance," he says, "which startled a large number of innocent and pious persons, is, that every thought we express, or attempt to express, produces a certain wonderful change in the substance of the brain. But, for this and a good deal more of its kind, our philosophers had only to turn to the pages of Baron Liebig. Thus, for instance, **[Page 250]** that scientist proclaims: 'Physiology has sufficiently decisive grounds for the opinions, that *every thought, every sensation* is accompanied by a change in the composition of the *substance of the brain;* that every motion, every manifestation of force is the result of a transformation of the structure or of its substance.' "[411]

Thus, throughout the sensational lectures of Tyndall, we can trace, almost to a page, the whole of Liebig's speculations, interlined now and then with the still earlier views of Demokritus and other Pagan philosophers. A potpourri of old hypotheses elevated by the great authority of the day into quasi-demonstrated formulas, and delivered in that pathetic, picturesque, mellow, and thrillingly-eloquent phraseology so preeminently his own.

Further, the same reviewer shows us many of the identical ideas and all the material requisite to demonstrate the great discoveries of Tyndall and Huxley, in the works of Dr. Joseph Priestley, author of *Disquisitions on Matter and Spirit,* and even in Herder's *Philosophy of History.*

"Priestley," adds the author, "was not molested by government, simply because he had no ambition to obtain fame by proclaiming his atheistic views from the house-top. This philosopher . . . was the author of from seventy to eighty volumes, and the discoverer of oxygen." It is in these works that "he puts forward those identical ideas which have been declared so 'startling,' 'bold,' etc., as the utterances of our present-day philosophers."

---

409 "*The National Quarterly Review,*" Dec., 1875.
410 Ibid., p. 94.
411 "*Force and Matter,*" p. 151.

"Our readers," he proceeds to say, "remember what an excitement has been created by the utterances of some of our modern philosophers as to the origin and nature of ideas, but those utterances, like others that preceded and followed them, contain nothing new." "An idea," says Plutarch, "is a *being* incorporeal, which has no subsistence by itself, but gives figure and form unto shapeless matter, and *becomes the cause of its manifestation*" (*De Placitio Philosophorum*). Verily, no modern atheist, Mr. Huxley included, can outvie Epicurus in materialism; he can but mimic him. And what is his "protoplasm," but a *rechauffé* of the speculations of the Hindu Swâbhâvikas or Pantheists, who assert that all things, the gods as well as men and animals, are born from Swâbhâva or their own nature?[412] As to Epicurus, this is what Lucretius makes him say: "The soul, thus produced, must be *material,* because we trace it issuing from a material source; because it exists, and exists alone in a material system; is nourished by material food; grows with the growth of the body; becomes matured with its maturity; declines with its decay; and hence, whether belonging to man **[Page 251]** or brute, must die with its death." Nevertheless, we would remind the reader that Epicurus is here speaking of the *Astral Soul,* not of Divine Spirit. Still, if we rightly understand the above, Mr. Huxley's "mutton-protoplasm" is of a very ancient origin, and can claim for its birthplace, Athens, and for its cradle, the brain of old Epicurus.

Further, still, anxious not to be misunderstood or found guilty of depreciating the labor of any of our scientists, the author closes his essay by remarking, "We merely want to show that, at least, that portion of the public which considers itself intelligent and enlightened should cultivate its memory, or remember the 'advanced' thinkers of the past much better than it does. Especially should those do so who, whether from the desk, the rostrum, or the pulpit, undertake to instruct all willing to be instructed by them. There would then be much less groundless apprehension, much less charlatanism, and above all, much less plagiarism, than there is."[413]

Truly says Cudworth that the greatest ignorance of which our modern wiseacres accuse the ancients is their belief in the soul's immortality. Like the old skeptic of Greece, our scientists — to use an expression of the same Dr. Cudworth — are afraid that if they admit spirits and apparitions they must admit a God too; and there is nothing too absurd, he adds, for them to suppose, in order to keep out the existence of God. The great body of ancient materialists, skeptical as they now seem to us, thought otherwise, and Epicurus, who rejected the soul's immortality, believed still in a God, and Demokritus fully conceded the reality of apparitions. The preëxistence and God-like powers of the human spirit were believed in by most all the sages of ancient days. The magic of Babylon and Persia based upon it the doctrine of their *machagistia.* The *Chaldean Oracles,* on which Pletho and Psellus have so much commented, constantly expounded and amplified their testimony. Zoroaster, Pythagoras, Epicharmus, Empedocles, Kebes, Euripides, Plato, Euclid, Philo, Boehius, Virgil, Marcus Cicero, Plotinus, Iamblichus, Proclus, Psellus, Synesius, Origen, and, finally, *Aristotle* himself, far from denying our immortality, support it most emphatically. Like Cardon and Pompanatius, "who were no friends to the soul's immortality," as says Henry

412 Burnouf, "*Introduction,*" p. 118.
413 "*The National Quarterly Review,*" Dec., 1875, p. 96.

More, "Aristotle expressly concludes that the rational soul is both a distinct being from the soul of the world, though of the same essence," and that "it does preëxist before it comes into the body."[414]

Years have rolled away since the Count Joseph De Maistre wrote a sentence which, if appropriate to the Voltairean epoch in which he lived, **[Page 252]** applies with still more justice to our period of utter skepticism. "I have heard," writes this eminent man, "I have heard and read of myriads of good jokes on the ignorance of the ancients, who were always seeing spirits everywhere; methinks that we are a great deal more imbecile than our forefathers, in never perceiving any such now, anywhere."[415] **[Page 253]**

---

414 "*De Anima*," lib. i., cap. 3.
415 De Maistre, "*Soirées de St. Petersburg*."

CHAPTER VIII

"Think not my magic wonders wrought by aid
Of Stygian angels summoned up from Hell;
Scorned and accursed by those who have essay'd
Her gloomy Divs and Afrites to compel.
But by perception of the secret powers Of
mineral springs, in nature's inmost cell,
Of herbs in curtain of her greenest bowers,
And of the moving stars o'er mountain tops and towers."

TASSO, Canto XIV, xliii

"Who dares think *one* thing and *another* tell
My heart detests him as the gates of Hell!"

POPE

"If man ceases to exist when he disappears in the grave, you must be compelled to affirm that he is the only creature in existence whom nature or providence has condescended to deceive and cheat by capacities for which there are no available objects."

BULWER-LYTTON, *Strange Story*

DO THE PLANETS AFFECT HUMAN DESTINY?

THE preface of Richard A. Proctor's latest work on astronomy, entitled *Our Place among Infinities,* contains the following extraordinary words: "It was their ignorance of the earth's place among infinities, which led the ancients to regard the heavenly bodies as ruling favorably or adversely the fates of men and nations, and to dedicate the days in sets of seven to the seven planets of their astrological system."

Mr. Proctor makes two distinct assertions in this sentence: 1. That the ancients were ignorant of the earth's place among infinities; and 2. That they regarded the heavenly bodies as ruling, favorably or adversely, the fates of men and nations.[416] We are very confident that there is at least good reason to suspect that the ancients were familiar with the movements, emplacement, and mutual relations of the heavenly bodies. The testimony of Plutarch, Professor Draper, and Jowett, are sufficiently explicit. But we would ask Mr. Proctor how it happens, if the ancient astronomers were so ignorant of the law of the birth and death of worlds that, in the fragmentary bits which the hand of time has spared us of ancient lore there should be — albeit couched in obscure language — so much information which the most recent discoveries of science have verified? Beginning with the tenth page of the work under notice, Mr. Proctor **[Page 254]** sketches for us the theory of the formation of our earth, and the successive changes through which it passed until it became habitable for man. In vivid

---

416 We need not go so far back as that to assure ourselves that many great men believed the same. Kepler, the eminent astronomer, fully credited the idea that the stars and all heavenly bodies, even our earth, are endowed with living and thinking souls.

colors he depicts the gradual accretion of cosmic matter into gaseous spheres surrounded with "a liquid non-permanent shell"; the condensation of both; the ultimate solidification of the external crust; the slow cooling of the mass; the chemical results following the action of intense heat upon the primitive earthy matter; the formation of soils and their distribution; the change in the constitution of the atmosphere; the appearance of vegetation and animal life; and, finally, the advent of man.

VERY CURIOUS PASSAGE FROM HERMES

Now, let us turn to the oldest written records left us by the Chaldeans, the Hermetic *Book of Numbers*,[417] and see what we shall find in the allegorical language of Hermes, Kadmus, or Thuti, the thrice great Trismegistus. "In the beginning of time the great invisible one had his holy hands full of celestial matter which he scattered throughout the infinity; and lo, behold! it became balls of fire and balls of clay; and they scattered like the moving metal[418] into many smaller balls, and began their ceaseless turning; and some of them which were balls of fire became balls of clay; and the balls of clay became balls of fire; and the balls of fire were waiting their time to become balls of clay; and the others envied them and bided their time to become balls of pure divine fire."

Could any one ask a clearer definition of the cosmic changes which Mr. Proctor so elegantly expounds?

Here we have the distribution of matter throughout space; then its concentration into the spherical form; the separation of smaller spheres from the greater ones; axial rotation; the gradual change of orbs from the incandescent to the earthy consistence; and, finally, the total loss of heat which marks their entrance into the stage of planetary death. The change of the balls of clay into balls of fire would be understood by materialists to indicate some such phenomenon as the sudden ignition of the star in Cassiopeia, A.D. 1572, and the one in Serpentarius, in 1604, which was noted by Kepler. But, do the Chaldeans evince in this expression a profounder philosophy than of our day? Does this change into balls of "pure divine fire" signify a continuous planetary existence, **[Page 255]** correspondent with the spirit-life of man, beyond the awful mystery of death? If worlds have, as the astronomers tell us, their periods of embryo, infancy, adolescence, maturity, decadence, and death, may they not, like man, have their continued existence in a sublimated, ethereal, or spiritual form? The magians so affirm. They tell us that the fecund mother Earth is subject to the same laws as every one of her children. At her appointed time she brings forth all created things; in the fulness of her days she is gathered to the tomb of worlds. Her gross, material body slowly parts with its atoms under the inexorable law which demands their new arrangement in other combinations.

---

417 We are not aware that a copy of this ancient work is embraced in the catalogue of any European library; but it is one of the "*Books of Hermes*," and it is referred to and quotations are made from it in the works of a number of ancient and mediæval philosophical authors. Among these authorities are Arnoldo di Villanova's "*Rosarium philosoph*."; Francesco Arnolphim's "*Lucensis opus de Iapide*." Hermes Trismegistus' "*Tractatus de transmutatione metallorum*," "*Tabula smaragdina*," and above all in the treatise of Raymond Lulli, "Ab angelis opus divinum de quinta essentia."
418 Quicksilver.

Her own perfected vivifying spirit obeys the eternal attraction which draws it toward that central spiritual sun from which it was originally evolved, and which we vaguely know under the name of GOD.

> "And the heaven was visible in seven circles, and the planets appeared with all their signs, in star-form, and the stars were divided and numbered with the rulers that were in them, and their *revolving* course was bounded with *the air*, and borne with a circular course, through the agency of the divine SPIRIT."[419]

We challenge any one to indicate a single passage in the works of Hermes which proves him guilty of that crowning absurdity of the Church of Rome which assumed, upon the geocentric theory of astronomy, that the heavenly bodies were made for our use and pleasure, and that it was worth while for the only son of God to descend upon this cosmic mote and die in expiation for our sins! Mr. Proctor tells us of a liquid non-permanent shell of uncongealed matter enclosing a "viscous plastic ocean," within which "there is another interior *solid globe* rotating." We, on our part, turn to the *Magia Adamica* of Eugenius Philalethes, published in 1650, and at page 12, we find him quoting from Trismegistus in the following terms: "Hermes affirmeth that in the *Beginning* the earth was a quackmire or quivering kind of jelly, it being nothing else but *water congealed* by the incubation and heat of the divine spirit; *cum adhuc* (sayeth he) *Terra tremula esset, Lucente sole compacta est.*"

In the same work Philalethes, speaking in his quaint, symbolical way, says, "The earth is invisible . . . on my soul it is so, and which is more, the *eye* of *man* never *saw* the *earth*, nor can it be *seen* without *art*. To make this *element invisible*, is the *greatest secret* in *magic* . . . as for this *fæculent*, gross *body* upon *which we walk*, it is a *compost*, and no earth *but it hath earth in it*, . . . in a word all the *elements* are *visible* but *one*, namely the *earth*, and when thou hast attained to so much *perfection* **[Page 256]** as to know why *God* hath placed the *earth in abscondito*,[420] thou hast an excellent figure whereby to know *God Himself*, and how He is *visible*, how *invisible*."[421]

---

419 "*Hermes*," iv. 6. Spirit here denotes the Deity — Pneuma, δθέος" .

420 "*Magia Adamica*," p. 11.

421 *The ignorance of the ancients of the earth's sphericity is assumed without warrant.* What proof have we of the fact? It was only the literati who exhibited such an ignorance. Even so early as the time of Pythagoras, the Pagans taught it, Plutarch testifies to it, and Socrates died for it. Besides, as we have stated repeatedly, all knowledge was concentrated in the sanctuaries of the temples from whence it very rarely spread itself among the uninitiated. If the sages and priests of the remotest antiquity were not aware of this astronomical truth, how is it that they represented Kneph, the spirit of the *first hour*, with an egg placed on his lips, the egg signifying our globe, to which he imparts life by his breath. Moreover, if, owing to the difficulty of consulting the Chaldean "*Book of Numbers*," our critics should demand the citation of other authorities, we can refer them to Diogenes Laertius, who credits Manetho with having taught that the earth was in the shape of a ball. Besides, the same author, quoting most probably from the "Compendium of Natural Philosophy," gives the following statements of the Egyptian doctrine: "The beginning is matter Αρχῆν ρεῢ ῂἰναι ιλην, and from it the four elements separated. . . . The true form of God is unknown; but the world had a beginning and is therefore perishable. . . . The moon is eclipsed when it crosses the shadow of the earth" (Diogenes Laertius, "*Proœin*," §§ 10, 11). Besides, Pythagoras is credited with having taught that the earth was round, that it rotated, and was but a planet like any other of these celestial bodies. (See Fenelon's "*Lives of the Philosophers*.") In the latest of Plato's translations ("*The Dialogues of Plato*," by Professor Jowett), the author, in his introduction to "Timæus," notwithstanding "an unfortunate doubt" which arises in

Ages before our savants of the nineteenth century came into existence, a wise man of the Orient thus expressed himself, in addressing the invisible Deity: "For thy Almighty Hand, that made the world of *formless matter*."[422]

There is much more contained in this language than we are willing to explain, but we will say that the secret is worth the seeking; perhaps in this formless matter, the *pre*-Adamite earth, is contained a "potency" with which Messrs. Tyndall and Huxley would be glad to acquaint themselves. **[Page 257]**

THE RESTLESSNESS OF MATTER

But to descend from universals to particulars, from the ancient theory of planetary evolution to the evolution of plant and animal life, as opposed to the theory of special creation, what does Mr. Proctor call the following language of Hermes but an anticipation of the modern theory of evolution of species? "When God had filled his powerful hands with those things which are in nature, and in that which compasseth nature, then shutting them close again, he said: 'Receive from me, O holy earth! that art ordained to be the *mother of all*, lest thou shouldst want anything'; when presently opening such hands as it becomes a God to have, he poured down all that was necessary to the constitution of things." Here we have primeval matter imbued with "the promise and potency of every future form of life," and the earth declared to be the predestined mother of everything that should thenceforth spring from her bosom.

More definite is the language of Marcus Antoninus in his discourse to himself. "The nature of the universe delights not in anything so much as to alter all things, and present them under another form. This is her conceit to play one game and begin another. Matter is placed before her like a piece of wax and she shapes it to all forms and figures. Now she makes *a bird, then out of the bird a beast* — now a *flower*, then a frog, and she is pleased with her own magical performances as men are with their own fancies."[423]

Before any of our modern teachers thought of evolution, the ancients taught us, through Hermes, that nothing can be abrupt in nature; that she never proceeds by jumps and starts, that everything in her works is slow harmony, and that there is nothing sudden — not even violent death.

The slow development from preëxisting forms was a doctrine with the Rosicrucian Illuminati. The *Tres Matres* showed Hermes the mysterious progress of their work, before

---

consequence of the word *ἴλλεσθαι*, capable of being translated either "circling" or "compacted," feels inclined to credit Plato with having been familiar with the rotation of the earth. Plato's doctrine is expressed in the following words: "The earth which is our nurse (compacted or) *circling* around the pole which is extended through the universe." But if we are to believe Proclus and Simplicius, Aristotle understood this word in "Timæus" "to mean circling or revolving" (De Cœlo), and Mr. Jowett himself further admits that "Aristotle attributed to Plato the doctrine of the rotation of the earth." (See vol. ii. of "*Dial. of Plato*." Introduction to "*Timæus*," pp. 501-2.) It would have been extraordinary, to say the least, that Plato, who was such an admirer of Pythagoras and who certainly must have had, as an initiate, access to the most secret doctrines of the great Samian, should be ignorant of such an elementary astronomical truth.

422 "*Wisdom of Solomon*," xi. 17.

423 Eugenius Philalethes, "*Magia Adamica*."

they condescended to reveal themselves to mediæval alchemists. Now, in the Hermetic dialect, these three mothers are the symbol of light, heat, and electricity, or magnetism, the two latter being as convertible as the whole of the forces or agents which have a place assigned them in the modern "Force-correlation." Synesius mentions books of stone which he found in the temple of Memphis, on which was engraved the following sentence: "One *nature* delights in another, one nature overcomes another, one nature overrules another, and the whole of them are *one*."

The inherent restlessness of matter is embodied in the saying of Hermes: "Action is the life of Phta"; and Orpheus calls nature *Πολμμήχὰνος μἂτηρ*, "the mother that makes many things," or the ingenious, the contriving, the inventive mother. **[Page 258]**

Mr. Proctor says: "All that *that is upon and within the earth, all vegetable forms and* all animal forms, our bodies, our brains, are formed of materials which have been drawn in from those depths of space surrounding us on all sides." The Hermetists and the later Rosicrucians held that all things visible and invisible were produced by the contention of light with darkness, and that every particle of matter contains within itself a spark of the divine essence — or light, *spirit* — which, through its tendency to free itself from its entanglement and return to the central source, produced motion in the particles, and from motion forms were born. Says Hargrave Jennings, quoting Robertus di Fluctibus: "Thus all minerals in this spark of life have the rudimentary possibility of plants and growing organisms; thus all plants have rudimentary sensations which might (in the ages) enable them to perfect and transmute into locomotive new creatures, lesser or higher in their grade, or nobler or meaner in their functions; thus all plants, and all vegetation might pass off (by side roads) into more distinguished highways as it were, of independent, completer advance, allowing their original spark of light to expand and thrill with higher and more vivid force, and to urge forward with more abounding, informed purpose, all wrought by planetary influence directed by the unseen spirits (or workers) of the great original architect."[424]

Light — the first mentioned in *Genesis,* is termed by the kabalists, Sephira, or the Divine *Intelligence,* the mother of all the Sephiroth, while the *Concealed Wisdom* is the father. Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity — the life-principle, the *anima mundi,* pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom, springs *matter* and *spirit.* Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this *First* mother, one in three, that God, according to Plato, "lighted a fire, which we now call the sun,"[425] and, which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the rays of the primordial light become materialized, are concentrated upon our solar system, and produce all the correlations of forces. **[Page 259]**

---

424 Hargrave Jennings, "*The Rosicrucians.*"
425 "*Timæus.*"

So much for the first of Mr. Proctor's two propositions; now for the second.

The work which we have been noticing, comprises a series of twelve essays, of which the last is entitled *Thoughts on Astrology.* The author treats the subject with so much more consideration than is the custom of men of his class, that it is evident he has given it thoughtful attention. In fact, he goes so far as to say that, "If we consider the matter aright, we must concede . . . that of all the errors into which men have fallen in their desire to penetrate into futurity, astrology is the most respectable, we may even say the most reasonable."[426]

He admits that "The heavenly bodies *do* rule the fates of men and nations in the most unmistakable manner, seeing that without the controlling and beneficent influences of the chief among those orbs — the sun — every living creature on the earth must perish."[427] He admits, also, the influence of the moon, and sees nothing strange in the ancients reasoning by analogy, that if two among these heavenly bodies were thus potent in terrestrial influences, it was " . . . natural that the other moving bodies known to the ancients, should be thought to possess also their special powers."[428] Indeed, the professor sees nothing unreasonable in their supposition that the influences exerted by the slower moving planets "might be even more potent that those of the sun himself." Mr. Proctor thinks that the system of astrology "was formed gradually and perhaps tentatively." Some influences may have been inferred from observed events, the fate of this or that king or chief, guiding astrologers in assigning particular influences to such planetary aspects as were presented at the time of his nativity. Others may have been invented, and afterward have found general acceptance, because confirmed by some *curious coincidences.*

A witty joke may sound very prettily, even in a learned treatise, and the word "coincidence" may be applied to anything we are unwilling to accept. But a sophism is not a truism; still less is it a mathematical demonstration, which alone ought to serve as a beacon — to astronomers, at least. Astrology is a science *as infallible* as astronomy itself, with the condition, however, that its interpreters must be equally infallible; and it is this condition, *sine qua non,* so very difficult of realization, that has always proved a stumbling-block to both. Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit. It is the old struggle between the Platonic and Aristotelean schools, and it is not in our century of Sadducean **[Page 260]** skepticism that the former will prevail over the latter. Mr. Proctor, in his professional capacity, is like the uncharitable person of the Sermon on the Mount, who is ever ready to attract public attention to the mote in his despised neighbor's eye, and overlook the beam in his own. Were we to record the failures and ridiculous blunders of astronomers, we are afraid they would outnumber by far those of the astrologers. Present events fully vindicate Nostradamus, who has been so much ridiculed by our skeptics.

---

426 "*Our Place among Infinities,*" p. 313.
427 Ibid.
428 Ibid., p. 314.

In an old book of prophecies, published in the fifteenth century (an edition of 1453), we read the following, among other astrological predictions:[429]

PROPHECY OF NOSTRADAMUS FULFILLED

"In twice two hundred years, the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again —
Let Islam know and fear —
The Cross shall stand, the Crescent wane,
Dissolve, and disappear."

In just twice two hundred years from the date of that prophecy, we had the Crimean war, during which the alliance of the Gallic Cock and English Bull interfered with the political designs of the Russian Bear. In 1856 the war was ended, and Turkey, or the Crescent, closely escaped destruction. In the present year (1876) the most unexpected events of a political character have just taken place, and *twice ten years* have elapsed since peace was proclaimed. Everything seems to bid fair for a fulfilment of the old prophecy; the future will tell whether the Moslem Crescent, which seems, indeed, to be *waning,* will irrevocably "wane, dissolve, and disappear," as the outcome of the present troubles.

In explaining away the heterodox facts which he appears to have encountered in his pursuit of knowledge, Mr. Proctor is obliged more than once in his work, to fall back upon these "curious coincidences." One of the most curious of these is stated by him in a foot-note (page 301) as follows: "I do not here dwell on the curious coincidence — if, indeed, Chaldean astrologers had not discovered the ring of Saturn — that they showed the god corresponding within a ring and *triple*. . . . Very moderate optical knowledge — such, indeed, as we may fairly infer from the **[Page 261]** presence of optical instruments among Assyrian remains — might have led to the discovery of Saturnal rings and Jupiter's moons. . . . Bel, the Assyrian Jupiter," he adds, "was represented sometimes with four star-tipped wings. *But it is possible that these are mere coincidences.*"

In short, Mr. Proctor's theory of coincidence becomes finally more suggestive of miracle than the facts themselves. For coincidences our friends the skeptics appear to have an unappeasable appetite. We have brought sufficient testimony in the preceding chapter to show that the ancients must have used as good optical instruments as we have now. Were the instruments in possession of Nebuchadnezzar of such moderate power, and the knowledge of his astronomers so very contemptible, when, according to Rawlinson's reading of the tiles, the Birs-Nimrud, or temple of Borsippa, had seven stages, symbolical of the concentric circles of the seven spheres, each built of tiles and metals to correspond with the color of the ruling planet of the sphere typified? Is it a coincidence again, that they

429 The library of a relative of the writer contains a copy of a French edition of this unique work. The prophecies are given in the old French language, and are very difficult for the student of modern French to decipher. We give, therefore, an English version, which is said to be taken from a book in the possession of a gentleman in Somersetshire, England.

should have appropriated to each planet the color which our latest telescopic discoveries show to be the real one?[430] Or is it again a coincidence, that Plato should have indicated in the *Timæus* his knowledge of the indestructibility of matter, of conservation of energy, and correlation of forces? "The latest word of modern philosophy," says Jowett, "is continuity and development, but to Plato *this is the beginning and foundation of science.*"[431]

The radical element of the oldest religions was essentially *sabaistic;* and we maintain that their myths and allegories — if once correctly and thoroughly interpreted, will dovetail with the most exact astronomical notions of our day. We will say more; there is hardly a scientific law — whether pertaining to physical astronomy or physical geography — that could not be easily pointed out in the ingenious combinations of their fables. They allegorized the most important as well as the most trifling causes of the celestial motions; the nature of every phenomenon was personified; and in the mythical biographies of the Olympic gods and goddesses, one well acquainted with the latest principles of physics and chemistry can find their causes, inter-agencies, and mutual relations embodied in the deportment and course of action of the fickle deities. The atmospheric electricity in its neutral and latent states is embodied usually in demi-gods and goddesses, whose scene of action is more limited to earth and who, in their occasional flights to the higher deific regions, display their electric tempers always *in strict proportion with the increase of distance from the earth's surface:* the weapons of Hercules and Thor were **[Page 262]** never more mortal than when the gods soared into the clouds. We must bear in mind that before the time when the Olympian Jupiter was anthropomorphized by the genius of Pheidias into the Omnipotent God, the *Maximus,* the God of gods, and thus abandoned to the adoration of the multitudes, in the earliest and abstruse science of symbology he embodied in his person and attributes the whole of the cosmic forces. The Myth was less metaphysical and complicated, but more truly eloquent as an expression of natural philosophy. Zeus, the male element of the creation with Chthonia — Vesta (the earth), and Metis (the water) the first of the Oceanides (the feminine principles) — was viewed according to Porphyry and Proclus as the *zoon-ek- zoon,* the chief of living beings. In the Orphic theology, the oldest of all, metaphysically speaking, he represented both the *potentia* and *actus,* the unrevealed *cause* and the Demiurge, or the active creator as an emanation from the invisible potency. In the latter demiurgic capacity, in conjunction with his consorts, we find in him all the mightiest agents of cosmic evolution — chemical affinity, atmospheric electricity, attraction, and repulsion.

It is in following his representations in this physical qualification that we discover how well acquainted were the ancients with all the doctrines of physical science in their modern development. Later, in the Pythagorean speculations, Zeus became the metaphysical trinity; the monad evolving from its invisible SELF the *active* cause, effect, and intelligent will, the whole forming the *Tetractis.* Still later we find the earlier Neoplatonists leaving the primal monad aside, on the ground of its utter incomprehensibleness to human intellect, speculating merely on the *demiurgic triad* of this deity as visible and intelligible in its effects; and thus the metaphysical continuation by Plotinus, Porphyry, Proclus, and other philosophers of this view of Zeus the father, Zeus *Poseidon,* or *dunamis,* the son and power, and the spirit or *nous.* This triad was also accepted as a whole by the Irenæic school of the

430 See Rawlinson, vol. xvii., pp. 30-32, Revised edition.
431 Jowett, Introduction to "*Timæus,*" "*Dial. of Plato,*" vol. i., p. 509.

second century; the more substantial difference between the doctrines of the Neo-platonists and the Christians being merely the forcible amalgamation by the latter of the incomprehensible monad with its actualized creative trinity.

In his astronomical aspect Zeus-Dionysus has his origin in the zodiac, the ancient solar year. In Libya he assumed the form of a ram, and is identical with the Egyptian Amun, who begat Osiris, the taurian god. Osiris is also a personified emanation of the Father-Sun, and himself the Sun in Taurus. The Parent-Sun being the Sun in Aries. As the latter, Jupiter, is in the guise of a ram, and as Jupiter-Dionysus or Jupiter-Osiris, he is the bull. This animal is, as it is well known, the symbol of the creative power; moreover the Kabala explains, through the medium of one of **[Page 263]** its chief expounders, Simon-Ben-Iochai,[432] the origin of this strange worship of the bulls and cows. It is neither Darwin nor Huxley — the founders of the doctrine of evolution and its necessary complement, the transformation of species — that can find anything against the rationality of this symbol, except, perhaps, a natural feeling of uneasiness upon finding that they were preceded by the ancients even in this particular modern discovery. Elsewhere, we will give the doctrine of the kabalists as taught by Simon- Ben-Iochai.

It may be easily proved that from time immemorial Saturn or Kronos, whose ring, most positively, *was* discovered by the Chaldean astrologers, and whose symbolism is no "coincidence," was considered the father of Zeus, before the latter became himself the father of all the gods, and was the highest deity. He was the Bel or Baal of the Chaldeans, and originally imported among them by the Akkadians. Rawlinson insists that the latter came from Armenia; but if so, how can we account for the fact that Bel is but a Babylonian personification of the Hindu Siva, or Bala, the fire-god, the omnipotent creative, and at the same time, destroying Deity, in many senses higher than Brahma himself?

"Zeus," says an Orphic hymn, "is the first and the last, the head, and the extremities; from him have proceeded all things. He is a man and an immortal nymph (male and female element); the soul of all things; and the principal motor in fire; he is the sun and the moon; the fountain of the ocean; the demiurgus of the universe; one power, one God; the mighty creator and governor of the cosmos. Everything, fire, water, earth, ether, night, the heavens, Metis, the primeval architecturess (the Sophia of the Gnostics, and the Sephira of the Kabalists), the beautiful Eros, Cupid, all is included within the vast dimensions of his glorious body!"[433]

This short hymn of laudation contains within itself the groundwork of every mythopoeic conception. The imagination of the ancients proved as boundless as the visible manifestations of the Deity itself which afforded them the themes for their allegories. Still the latter, exuberant as they seem, never departed from the two principal ideas which may be ever found running parallel in their sacred imagery; a strict adherence to the physical as well as moral or spiritual aspect of natural law. Their metaphysical researches never clashed with scientific truths, and their religions may be truly termed the psycho-physiological creeds of the priests and scientists, who built them on the traditions of the infant-world,

432 N. B. — He lived in the first century B. C.
433 Stobæus, "*Eclogues*."

such as the unsophisticated minds of the primitive races received them, and on their own experimental knowledge, hoary with all the wisdom of the intervening ages. **[Page 264]**

SYMPATHIES BETWEEN PLANETS AND PLANTS

As the sun, what better image could be found for Jupiter emitting his golden rays than to personify this emanation in Diana, the all-illuminating virgin Artemis, whose oldest name was Diktynna, literally the emitted *ray*, from the word *dikein*. The moon is non-luminous, and it shines only by the reflected light of the sun; hence, the imagery of his daughter, the goddess of the moon, and herself, Luna, Astartè, or Diana. As the Cretan Diktynna, she wears a wreath made of the magic plant *diktamnon*, or *dictamnus*, the evergreen shrub whose contact is said, at the same time, to develop somnambulism and cure finally of it; and, as Eilithyia and Juno Pronuba, she is the goddess who presides over births; she is an Æsculapian deity, and the use of the dictamnus-wreath, in association with the moon, shows once more the profound observation of the ancients. This plant is known in botany as possessing strongly sedative properties; it grows on Mount Dicte, a Cretan mountain, in great abundance; on the other hand, the moon, according to the best authorities on animal magnetism, acts upon the juices and ganglionic system, or nerve-cells, the seat from whence proceed all the nerve-fibres which play such a prominent part in mesmerization. During childbirth the Cretan women were covered with this plant, and its roots were administered as best calculated to soothe acute pain, and allay the irritability so dangerous at this period. They were placed, moreover, within the precincts of the temple sacred to the goddess, and, if possible, under the direct rays of the resplendent daughter of Jupiter — the bright and warm Eastern moon.

The Hindu Brahmans and Buddhists have complicated theories on the influence of the sun and moon (the male and female elements), as containing the negative and positive principles, the opposites of the magnetic polarity. "The influence of the moon on women is well known," write all the old authors on magnetism; and Ennemoser, as well as Du Potet, confirm the theories of the Hindu seers in every particular.

HINDU KNOWLEDGE OF THE PROPERTIES OF COLORS

The marked respect paid by the Buddhists to the sapphire-stone — which was also sacred to Luna, in every other country — may be found based on something more scientifically exact than a mere groundless superstition. They ascribed to it a sacred magical power, which every student of psychological mesmerism will readily understand, for its polished and deep-blue surface produces extraordinary somnambulic phenomena. The varied influence of the prismatic colors on the growth of vegetation, and especially that of the "blue ray," has been recognized but recently. The Academicians quarrelled over the unequal heating power of the prismatic rays until a series of experimental demonstrations by General Pleasonton, proved that under the blue ray, the most electric of all, animal and vegetable growth was increased to a magical **[Page 265]** proportion. Thus Amoretti's investigations of the electric polarity of precious stones show that the diamond, the garnet, the amethyst, are –E., while the sapphire is +E.[434] Thus, we are enabled to show that the latest experiments of science only corroborate that which was known to the Hindu sages before any of the modern academies were founded. An old Hindu legend says that Brahma-Prajapâti, having fallen in love with his own daughter, *Ushâs* (Heaven, sometimes

the Dawn also), assumed the form of a buck (*ris'ya*) and Ushas that of a female deer (*rohit*) and thus committed the first sin.[435] Upon seeing such a desecration, the gods felt so terrified, that uniting their most fearful-looking bodies — each god possessing as many bodies as he desires — they produced Bhûtavan (the spirit of evil), who was created by them on purpose to destroy the *incarnation* of the first sin committed by the Brahma himself. Upon seeing this, Brahma- Hiranyagarbha[436] repented bitterly and began repeating the Mantras, or prayers of purification, and, in his grief, dropped on earth a tear, the *hottest* that ever fell from an eye; and from it was formed the first sapphire.

This half-sacred, half-popular legend shows that the Hindus knew which was the most electric of all the prismatic colors; moreover, the particular influence of the sapphire-stone was as well defined as that of all the other minerals. Orpheus teaches how it is possible to affect a whole audience by means of a lodestone; Pythagoras pays a particular attention to the color and nature of precious stones; while Apollonius of Tyana imparts to his disciples the secret virtues of each, and changes his jewelled rings daily, using a particular stone for every day of the month and according to the laws of judicial astrology. The Buddhists assert that the sapphire produces peace of mind, equanimity, and chases all evil thoughts by establishing a healthy circulation in man. So does an electric battery, with its well-directed fluid, say our electricians. "The sapphire," say the Buddhists, "will open barred doors and dwellings (for the spirit of man); it produces a desire for prayer, and brings with it more peace than any other gem; but he who would wear it must lead a pure and holy life."[437]

Diana-Luna is the daughter of Zeus by Proserpina, who represents the Earth in her active labor, and, according to Hesiod, as Diana Eilythia-Lucina **[Page 266]** she is Juno's daughter. But Juno, devoured by Kronos or Saturn, and restored back to life by the Oceanid Metis, is also known as the Earth. Saturn, as the evolution of Time, swallows the earth in one of the ante- historical cataclysms, and it is only when Metis (the waters) by retreating in her many beds, frees the continent, that Juno is said to be restored to her first shape. The idea is expressed in the 9th and 10th verses of the first chapter of *Genesis*. In the frequent matrimonial quarrels between Juno and Jupiter, Diana is always represented as turning her back on her mother and smiling upon her father, though she chides him for his numerous frolics. The Thessalian magicians are said to have been obliged, during such eclipses, to draw her attention to the earth by the power of their spells and incantations, and the Babylonian astrologers and magi never desisted in their spells until they brought about a reconciliation between the irritated couple, after which Juno "radiantly smiled on the bright goddess" Diana, who, encircling her brow with her crescent, returned to her hunting-place in the mountains.

---

434 Kieser, "*Archiv.*," vol. iv., p. 62. In fact, many of the old symbols were mere puns on names.
435 See "*Rig-Vedas*," the Aitareya-Brahmanan.
436 Brahma is also called by the Hindu Brahmans Hiranyagarbha or the *unit* soul, while *Amrita* is the supreme soul, the first cause which emanated from itself the creative Brahma.
437 Marbod, "*Liber lapid. ed Beekmann*."

It seems to us that the fable illustrates the different phases of the moon. We, the inhabitants of the earth, never see but one-half of our bright satellite, who thus turns *her back* to her mother Juno. The sun, the moon, and the earth are constantly changing positions with relation to each other. With the *new* moon there is constantly a change of weather; and sometimes the wind and storms may well suggest a quarrel between the sun and earth, especially when the former is concealed by grumbling thunder-clouds. Furthermore, the new moon, when her dark side is turned toward us, is invisible; and it is only after a *reconciliation* between the sun and the earth, that a bright crescent becomes visible on the side nearest to the sun, though this time Luna is not illuminated by sunlight *directly* received, but by sunlight reflected from the earth to the moon, and by her reflected back to us. Hence, the Chaldean astrologers and the magicians of Thessaly, who probably watched and determined as accurately as a Babinet the course of the celestial bodies, were said by their enchantments to force the moon to descend on earth, *i.e.*, to show her crescent, which she could do but after receiving the "radiant smile" from her mother-earth, who put it on after the conjugal reconciliation. Diana-Luna, having adorned her head with her crescent, returns back to hunt in *her mountains.*

As to calling in question the intrinsic knowledge of the ancients on the ground of their "*superstitious* deductions from natural phenomena," it is as appropriate as it would be if, five hundred years hence, our descendants should regard the pupils of Professor Balfour Stewart as *ancient* ignoramuses, and himself a shallow philosopher. If modern science, in the person of this gentleman, can condescend to make **[Page 267]** experiments to determine whether the appearance of the spots on the sun's surface is in any way connected with the potato disease, and finds *it is;* and that, moreover, "the earth is very seriously affected by what takes place in the sun,"[438] why should the ancient astrologers be held up as either fools or arrant knaves? There is the same relation between natural and judicial or judiciary astrology, as between physiology and psychology, the physical and the moral. If in later centuries these sciences were degraded into charlatanry by some money-making impostors, is it just to extend the accusation to those mighty men of old who, by their persevering studies and holy lives, bestowed an immortal name upon Chaldea and Babylonia? Surely those who are now found to have made correct astronomical observations ranging back to "within 100 years from the flood," from the top observatory of the "cloud-encompassed Bel," as Prof. Draper has it, can hardly be considered impostors. If their mode of impressing upon the popular minds the great astronomical truths differed from the "system of education" of our present century and appears ridiculous to some, the question still remains unanswered: which of the two systems was the best? With them science went hand in hand with religion, and the idea of God was inseparable from that of his works. And while in the present century there is not one person out of ten thousand who knows, if he ever knew the fact at all, that the planet Uranus is *next* to Saturn, and revolves about the sun in eighty-four years; and that Saturn is *next* to Jupiter, and takes twenty-nine and a half years to make one complete revolution in its orbit; while Jupiter performs his revolution in twelve years; the uneducated masses of Babylon and Greece, having impressed on their minds that Uranus was the father of Saturn, and Saturn that of Jupiter, considering them furthermore deities as well as all their satellites and attendants, we may perhaps infer from it, that while

438 "*The Sun and the Earth,*" Lecture by Prof. Balfour Stewart.

Europeans only discovered Uranus in 1781, a curious coincidence is to be noticed in the above myths.

We have but to open the most common book on astrology, and compare the descriptions embraced in the *Fable of the Twelve Houses* with the most modern discoveries of science as to the nature of the planets and the elements in each star, to see that without any spectroscope the ancients were perfectly well acquainted with the same. Unless the fact is again regarded as "a coincidence," we can learn, to a certain extent, of the degree of the solar heat, light, and nature of the planets by simply studying their symbolic representations in the Olympic gods, and the twelve signs of the zodiac, to each of which in astrology is attributed a particular quality. If the goddesses of our own planet vary in no particular **[Page 268]** from other gods and goddesses, but all have a like physical nature, does not this imply that the sentinels who watched from the top of Bel's tower, by day as well as by night, holding communion with the euhemerized deities, had remarked, before ourselves, the physical unity of the universe and the fact that the planets above are made of precisely the same chemical elements as our own? The sun in Aries, Jupiter, is shown in astrology as a masculine, diurnal, cardinal, equinoctial, easterly sign, hot and dry, and answers perfectly to the character attributed to the fickle "Father of the gods." When angry Zeus-Akrios snatches from his fiery belt the thunderbolts which he hurls forth from heaven, he rends the clouds and descends as Jupiter *Pluvius* in torrents of rain. He is the greatest and highest of gods, and his movements are as rapid as lightning itself. The planet Jupiter is known to revolve on its axis so rapidly that the point of its equator turns at the rate of 450 miles a minute. An immense excess of centrifugal force at the equator is believed to have caused the planet to become extremely flattened at the poles; and in Crete the personified god Jupiter was represented without ears. The planet Jupiter's disk is crossed by dark belts; varying in breadth, they appear to be connected with its rotation on its axis, and are produced by disturbances in its atmosphere. The face of Father Zeus, says Hesiod, became spotted with rage when he beheld the Titans ready to rebel.

"Coincidences" the Panacea of Modern Science

In Mr. Proctor's book, astronomers seem especially doomed by Providence to encounter all kinds of curious "coincidences," for he gives us many cases out of the "multitude," and even of the "*thousands* of facts [sic]." To this list we may add the army of Egyptologists and archæologists who of late have been the chosen pets of the capricious *Dame Chance,* who, moreover, generally selects "well-to-do Arabs" and other Eastern gentlemen, to play the part of benevolent *genii* to Oriental scholars in difficulties. Professor Ebers is one of the latest favored ones. It is a well-known fact, that whenever Champollion needed important links, he fell in with them in the most various and unexpected ways.

Voltaire, the greatest of "infidels" of the eighteenth century, used to say, that if there were no God, people would have to invent one. Volney, another "materialist," nowhere throughout his numerous writings denies the existence of God. On the contrary, he plainly asserts several times that the universe is the work of the "All-wise," and is convinced that there is a Supreme Agent, a universal and identical Artificer, designated by the name of

God.[439] Voltaire becomes, toward the end of his life, Pythagorical, and concludes by saying: "I have consumed forty **[Page 269]** years of my pilgrimage . . . seeking the philosopher's stone called truth. I have consulted all the adepts of antiquity, Epicurus and Augustine, Plato and Malebranche, and I still remain in ignorance. . . . All that I have been able to obtain by comparing and combining the system of Plato, of the tutor of Alexander, Pythagoras, and the Oriental, is this: *Chance is a word void of sense.* The world is arranged according to mathematical laws."[440]

It is pertinent for us to suggest that Mr. Proctor's stumbling-block is that which trips the feet of all materialistic scientists, whose views he but repeats; he confounds the physical and spiritual operations of nature. His very theory of the probable inductive reasoning of the ancients as to the subtile influences of the more remote planets, by comparison with the familiar and potent effects of the sun and moon upon our earth, shows the drift of his mind. Because science *affirms* that the sun imparts physical *heat* and *light* to us, and the moon affects the tides, he thinks that the ancients must have regarded the other heavenly bodies as exerting the same kind of influence upon us physically, and indirectly upon our fortunes.[441] And here we must permit ourselves a digression.

How the ancients regarded the heavenly bodies is very hard to determine, for one unacquainted with the esoteric explanation of their doctrines. While philology and comparative theology have begun the arduous work of analysis, they have as yet arrived at meagre results. The allegorical form of speech has often led our commentators so far astray, that they have confounded causes with effects, and *vice versa.* In the baffling phenomenon of force-correlation, even our greatest scientists would find it very hard to explain which of these forces is the cause, and which the effect, since each may be both by turns, and convertible. Thus, if we should inquire of the physicists, "Is it light which generates heat, or the latter which produces light?" we would in all probability be answered that it is certainly light which creates heat. Very well; but how? did the great Artificer first produce light, or did He first construct the sun, which is said to be the sole dispenser of light, and, consequently, heat? These questions may appear at first glance indicative of ignorance; but, perhaps, if we ponder them deeply, they will assume another appearance. In *Genesis,* the "Lord" first creates *light*, and three days and three nights are alleged to pass away before He creates the sun, the moon, and the stars. This gross blunder against *exact* science has created much merriment among materialists. And they certainly would be warranted in laughing, if their doctrine that our light and heat are **[Page 270]** derived from the sun were unassailable. Until recently, nothing has happened to upset this theory, which, for lack of a better one, according to the expression of a preacher, "reigns sovereign in the Empire of Hypothesis." The ancient sun-worshippers regarded the Great Spirit as a nature-god, identical with nature, and the sun as the deity, "in whom the Lord of life dwells." Gama is the sun, according to the Hindu theology, and "The sun is the source of the souls and of *all life.*"[442] Agni, the "Divine Fire," the deity of the Hindu, is the sun,[443] for the fire and sun are the same. Ormazd is light, the Sun-God, or the Life-giver.

---

439 "*La Loi Naturelle,*" par Volney.

440 "*Diction. Philosophique,*" Art. "*Philosophie.*"

441 "*Boston Lecture,*" December, 1875.

442 Weber, "*Ind. Stud.*," i. 290.

443 Wilson, "*Rig-Veda Sanhita,*" ii. 143.

In the Hindu philosophy, "The souls issue from the soul of the world, and return to it as sparks to the fire."[444] But, in another place, it is said that "*The Sun* is the soul *of all things;* all has proceeded out of it, and will return to it,"[445] which shows that the sun is meant allegorically here, and refers to the *central,* invisible sun, GOD, whose first manifestation was Sephira, the emanation of En-Soph — Light, in short.

"And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it," says Ezekiel (i., 4, 22, etc.), ". . . and the likeness of a throne . . . and as the appearance of a man above upon it . . . and I saw as it were the appearance *of fire* and it had brightness round about it." And Daniel speaks of the "ancient of days," the kabalistic En-Soph, whose throne was "the fiery flame, his wheels burning fire. . . . A fiery stream issued and came forth from before him."[446] Like the Pagan Saturn, who had his castle of flame in the seventh heaven, the Jewish Jehovah had his "castle of fire over the seventh heavens."[447]

If the limited space of the present work would permit we might easily show that none of the ancients, the sun-worshippers included, regarded our visible sun otherwise than as an emblem of their metaphysical invisible central sun-god. Moreover, they did *not* believe what our modern science teaches us, namely, that light and heat proceed from *our* sun, and that it is this planet which imparts all life to our visible nature. "His radiance is undecaying," says the *Rig-Veda,* "the intensely-shining, all-pervading, unceasing, undecaying rays of Agni desist not, neither night nor day." This evidently related to the spiritual, central sun, whose rays are all-pervading and unceasing, the eternal and boundless life-giver. HE the *Point;* the centre (which is everywhere) of the circle (which is nowhere), the ethereal, spiritual fire, the soul and spirit of the all-pervading, mysterious ether; the despair and puzzle of the materialist, who will some day find that that which causes the numberless cosmic **[Page 271]** forces to manifest themselves in eternal correlation is but a divine electricity, or rather *galvanism,* and that the sun is but one of the myriad *magnets* disseminated through space — a reflector — as General Pleasonton has it. That the sun has no more heat in it than the moon or the space- crowding host of sparkling stars. That there is no *gravitation* in the Newtonian sense,[448] but only magnetic attraction and repulsion; and that it is by their magnetism that the planets of the solar system have their motions regulated in their respective orbits by the still more powerful magnetism of the sun, not by their weight or gravitation.

---

444 "*Duncker,*" vol. ii., p. 162

445 "*Wultke,*" ii. 262.

446 *Daniel* vii. 9, 10.

447 *Book of Enoch*, xiv. 7, ff.

448 This proposition, which will be branded as *preposterous,* but which we are ready to show, on the authority of Plato (see Jowett's Introd. to the "*Timæus*", last page), as a Pythagorean doctrine, together with that other of the sun being but the lens through which the light passes, is strangely corroborated at the present day, by the observations of General Pleasonton of Philadelphia. This experimentalist boldly comes out as a revolutionist of modern science, and calls Newton's centripetal and centrifugal forces, and the law of gravitation, "fallacies." He fearlessly maintains his ground against the Tyndalls and Huxleys of the day. We are glad to find such a learned defender of one of the oldest (and hitherto treated as the *most absurd*) of hermetic *hallucinations* (?) (See General Pleasonton's book, "*The Influence of the Blue Ray of the Sunlight, and of the Blue Color of the Sky, in developing Animal and Vegetable Life,*" addressed to the Philadelphia Society for Promoting Agriculture.)

This and much more they may learn; but, until then we must be content with being merely laughed at, instead of being burned alive for impiety, or shut up in an insane asylum.

The laws of Manu are the doctrines of Plato, Philo, Zoroaster, Pythagoras, and of the Kabala. The esoterism of every religion may be solved by the latter. The kabalistic doctrine of the allegorical Father and Son, or *Pathr* and *Logo"* is identical with the groundwork of Buddhism. Moses could not reveal to the multitude the sublime secrets of religious speculation, nor the cosmogony of the universe; the whole resting upon the Hindu *Illusion*, a clever mask veiling the *Sanctum Sanctorum*, and which has misled so many theological commentators.[449] **[Page 272]**

The kabalistic heresies receive an unexpected support in the heterodox theories of General Pleasonton. According to his opinions (which he supports on far more unimpeachable facts than orthodox scientists theirs) the space between the sun and the earth must be filled with a material medium, which, so far as we can judge from his description, answers to our kabalistic astral light. The passage of light through this must produce enormous friction. Friction generates electricity, and it is this electricity and its correlative magnetism which forms those tremendous forces of nature that produce in, on, and about our planet the various changes which we everywhere encounter. He proves that terrestrial heat *cannot* be directly derived from the sun, for heat *ascends*. The force by which heat is effected is a repellent one, he says, and as it is associated with positive electricity, it is attracted to the upper atmosphere by its negative electricity, always associated with cold, which is opposed to positive electricity. He strengthens his position by showing that the earth, which when covered with snow cannot be affected by the sun's rays, is warmest where the snow is deepest. This he explains upon the theory that the radiation of heat from the interior of the earth, positively electrified, meeting at the *surface* of the earth with the snow in contact with it, negatively electrified, produces the heat.

Thus he shows that it is not at all to the sun that we are indebted for light and heat; that light is a creation *sui generis*, which sprung into existence at the instant when the Deity *willed*, and uttered the fiat: "Let there be light"; and that it is this independent material agent which produces heat *by friction*, on account of its enormous and incessant velocity. In short, it is the first kabalistic emanation to which General Pleasonton introduces us, that Sephira or divine *Intelligence* (the female principle), which, in unity with En-Soph, or divine wisdom

---

449 In no country were the true esoteric doctrines trusted to writing. The Hindu Brahma Maia, was passed from one generation to another by *oral* tradition. The Kabala was never written; and Moses intrusted it orally but to his elect. The primitive pure Oriental gnosticism was completely corrupted and degraded by the different subsequent sects. Philo, in the "de Sacrificiis Abeli et Caini," states that there is a mystery *not to be revealed* to the uninitiated. Plato is silent on many things, and his disciples refer to this fact constantly. Any one who has studied, even superficially, these philosophers, on reading the institutes of Manu, will clearly perceive that they all drew from the same source. "This universe," says Manu, "existed only *in the first divine idea, yet unexpanded, as if involved in darkness*, imperceptible, indefinable, undiscoverable by reason, and undiscovered *by revelation*, as if it were wholly immersed in sleep; then the sole self-existing Power himself undiscerned, appeared with undiminished glory, *expanding his idea*, or dispelling *the gloom*." Thus speaks the first code of Buddhism. Plato's idea is the *Will*, or Logos, the deity which manifests itself. It is the Eternal Light from which proceeds, as an *emanation*, the visible and *material* light.

(male principle) produced every thing visible and invisible. He laughs at the current theory of the incandescence of the sun and its gaseous substance. The reflection from the photosphere of the sun, he says, passing through planetary and stellar spaces, must have thus created a vast amount of electricity and magnetism. Electricity, by the union of its opposite polarities, evolves heat and imparts magnetism to all substances capable of receiving it. The sun, planets, stars, and nebulæ are all magnets, etc.

If this courageous gentleman should prove his case, future generations will have but little disposition to laugh at Paracelsus and his sidereal or astral light, and at his doctrine of the magnetic influence exercised by **[Page 273]** the stars and planets upon every living creature, plant, or mineral of our globe. Moreover, if the Pleasonton hypothesis is established, the transcendent glory of Professor Tyndall will be rather obscured. According to public opinion, the General makes a terrible onslaught on the learned physicist, for attributing to the sun calorific effects experienced by him in an Alpine ramble, that were simply due to his own vital electricity.[450]

THE MOON AND THE TIDES

The prevalence of such revolutionary ideas in science, embolden us to ask the representatives of science whether they can explain why the tides follow the moon in her circling motion? The fact is, they cannot demonstrate even so familiar a phenomenon as this, one that has no mystery for even the neophytes in alchemy and magic. We would also like to learn whether they are equally incapable of telling us why the moon's rays are so poisonous, even fatal, to some organisms; why in some parts of Africa and India a person sleeping in the moonlight is often made insane; why the crises of certain diseases correspond with lunar changes; why somnambulists are more affected at her full; and why gardeners, farmers, and woodmen cling so tenaciously to the idea that vegetation is affected by lunar influences? Several of the mimosæ alternately open and close their petals as the full moon emerges from or is obscured by clouds. And the Hindus of Travancore have a popular but extremely suggestive proverb which says: "Soft words are better than harsh; the sea is attracted by the cool moon and not by the hot sun." Perhaps the one man or the many men who launched this proverb on the world knew more about the cause of such attraction of the waters by the moon than we do. Thus if science cannot explain the cause of this physical influence, what can she know of the moral and occult influences that may be exercised by the celestial bodies on men and their destiny; and why contradict that which it is impossible for her to prove false? If certain aspects of the moon effect tangible results so familiar in the experience of men throughout all time, what violence are we doing to logic in

---

450 It appears that in descending from Mont Blanc, Tyndall suffered severely from the heat, though he was knee-deep in the snow at the time. The Professor attributed this to the burning rays of the sun, but Pleasonton maintains that if the rays of the sun had been so intense as described, they would have melted the snow, which they did not; he concludes that the heat from which the Professor suffered came from his own body, and was due to the electrical action of sunlight upon his dark woolen clothes, which had become electrified positively by the heat of his body. The cold, dry ether of planetary space and the upper atmosphere of the earth became negatively electrified, and falling upon his warm body and clothes, positively electrified, evolved an increased heat (see "*The Influence of the Blue Ray*," etc., pp. 39, 40, 41, etc.).

assuming the possibility that a certain combination of sidereal influences may also be more or less potential?

EPIDEMIC MENTAL AND MORAL DISORDERS

If the reader will recall what is said by the learned authors of the **[Page 274]** *Unseen Universe*, as to the positive effect produced upon the universal ether by so small a cause as the evolution of thought in a single human brain, how reasonable will it not appear that the terrific impulses imparted to this common medium by the sweep of the myriad blazing orbs that are rushing through "the interstellar depths," should affect us and the earth upon which we live, in a powerful degree? If astronomers cannot explain to us the occult law by which the drifting particles of cosmic matter aggregate into worlds, and then take their places in the majestic procession which is ceaselessly moving around some central point of attraction, how can anyone assume to say what mystic influences may or may not be darting through space and affecting the issues of life upon this and other planets? Almost nothing is known of the laws of magnetism and the other imponderable agents; almost nothing of their effects upon our bodies and minds; even that which is known and moreover perfectly demonstrated, is attributed to chance, and curious *coincidences*. But we do know, by these coincidences,[451] that "there are periods when certain diseases, propensities, fortunes, and misfortunes of humanity are more rife than at others." There are times of epidemic in moral and physical affairs. In one epoch "the spirit of religious controversy will arouse the most ferocious passions of which human nature is susceptible, provoking mutual persecution, bloodshed, and wars; at another, an epidemic of resistance to constituted authority will spread over half the world (as in the year 1848), rapid and simultaneous as the most virulent bodily disorder."

Again, the *collective character* of mental phenomena is illustrated by an anomalous psychological condition invading and dominating over thousands upon thousands, depriving them of everything but automatic action, and giving rise to the popular opinion of demoniacal possession, an opinion in some sense justified by the satanic passions, emotions, and acts which accompany the condition. At one period, the aggregate tendency is to retirement and contemplation; hence, the countless votaries of monachism and anchoretism; at another the mania is directed toward *action*, having for its proposed end some utopian scheme, equally impracticable and useless; hence, the myriads who have forsaken their kindred, their homes, and their country, to seek a land whose stones were gold, or to wage exterminating war for the possession of worthless cities and trackless deserts.[452] **[Page 275]**

The author from whom the above is quoted says that "the seeds of vice and crime appear to be sown under the surface of society, and to spring up and bring forth fruit with appalling rapidity and paralyzing succession."

---

451 The most curious of all "curious coincidences," to our mind is, that our men of science should put aside facts, striking enough to cause them to use such an expression when speaking of them, instead of setting to work to give us a philosophical explanation of the same.

452 See Charles Elam, M. D., "*A Physician's Problems*," London, 1869, p. 159.

In the presence of these striking phenomena science stands speechless; she does not even attempt to conjecture as to their cause, and naturally, for she has not yet learned to look outside of this ball of dirt upon which we live, and its heavy atmosphere, for the hidden influences which are affecting us day by day, and even minute by minute. But the ancients, whose "ignorance" is assumed by Mr. Proctor, fully realized the fact that the reciprocal relations between the planetary bodies is as perfect as those between the corpuscles of the blood, which float in a common fluid; and that each one is affected by the combined influences of all the rest, as each in its turn affects each of the others. As the planets differ in size, distance, and activity, so differ in intensity their impulses upon the ether or astral light, and the magnetic and other subtile forces radiated by them in certain aspects of the heavens. Music is the combination and modulation of sounds, and sound is the effect produced by the vibration of the ether. Now, if the impulses communicated to the ether by the different planets may be likened to the tones produced by the different notes of a musical instrument, it is not difficult to conceive that the Pythagorean "music of the spheres" is something more than a mere fancy, and that certain planetary aspects may imply disturbances in the ether of our planet, and certain others rest and harmony. Certain kinds of music throw us into frenzy; some exalt the soul to religious aspirations. In fine, there is scarcely a human creation which does not respond to certain vibrations of the atmosphere. It is the same with colors; some excite us, some soothe and please. The nun clothes herself in black to typify the despondency of a faith crushed under the sense of original sin; the bride robes herself in white; red inflames the anger of certain animals. If we and the animals are affected by vibrations acting upon a very minute scale, why may we not be influenced in the mass by vibrations acting upon a grand scale as the effect of combined stellar influences?

"We know," says Dr. Elam, "that certain pathological conditions have a tendency to become epidemic, *influenced by causes not yet investigated*. . . . We see how strong is the tendency of opinion once promulgated to run into an epidemic form — no opinion, no delusion, is too absurd to assume this collective character. We observe, also, how remarkably the same ideas reproduce themselves and *reappear in successive ages;* . . . no crime is too horrible to become popular, homicide, infanticide, suicide, poisoning, or any other diabolical human conception. **[Page 276]**

. . . In epidemics, the cause of the rapid spread at that particular period *remains a mystery!*"

These few lines contain an undeniable *psychological* fact, sketched with a masterly pen, and at the same time a *half*-confession of utter ignorance — "*Causes not yet investigated.*" Why not be honest and add at once, "*impossible* to investigate with present scientific methods"?

Noticing an epidemic of incendiarism, Dr. Elam quotes from the *Annales d'Hygiene Publique* the following cases: "A girl about seventeen years of age was arrested on suspicion . . . she confessed that twice she had set fire to dwellings by *instinct,* by *irresistible necessity*. . . . A boy about eighteen committed many acts of this nature. He was not moved by any passion, but the bursting-out of the flames excited a profoundly pleasing emotion."

Who but has noticed in the columns of the daily press similar incidents? They meet the eye constantly. In cases of murder, of every description, and of other crimes of a diabolical character, the act is attributed, in nine cases out of ten, by the offenders themselves, to *irresistible obsessions.* "*Something* whispered constantly in my ear. . . . *Somebody* was incessantly pushing and leading me on." Such are the too-frequent confessions of the criminals. Physicians attribute them to hallucinations of disordered brains, and call the homicidal impulse temporary *lunacy.* But is lunacy itself well understood by any

psychologist? Has its cause ever been brought under a hypothesis capable of withstanding the challenge of an uncompromising investigator? Let the controversial works of our contemporary alienists answer for themselves.

Plato acknowledges man to be the toy of the element of necessity, which he enters upon in appearing in this world of matter; he is influenced by external causes, and these causes are *daimonia,* like that of Socrates. Happy is the man physically pure, for if his *external* soul (body) is pure, it will strengthen the second one (astral body), or the soul which is termed by him the *higher mortal soul,* which though liable to err from its own motives, will always side with reason against the animal proclivities of the body. The lusts of man arise in consequence of his perishable material body, so do other diseases; but though he regards crimes as *involuntary* sometimes, for they result like bodily disease from external causes, Plato clearly makes a wide distinction between these *causes.* The fatalism which he concedes to humanity, does not preclude the possibility of avoiding them, for though pain, fear, anger, and other feelings are given to men by *necessity,* "if they conquered these they would live righteously, and if they were conquered by them, *unrighteously.*"[453] The **[Page 277]** *dual* man, *i.e.,* one from whom the divine *immortal* spirit has departed, leaving but the animal form and astral body (Plato's higher *mortal* soul), is left merely to his *instincts,* for he was conquered by all the evils entailed on matter; hence, he becomes a docile tool in the hands of the *invisibles* — beings of sublimated matter, hovering in our atmosphere, and ever ready to inspire those who are deservedly deserted by their *immortal* counsellor, the Divine Spirit, called by Plato "genius."[454] According to this great philosopher and initiate, one "who lived well during his appointed time would return to the habitation *of his star,* and there have a blessed and suitable existence. But if he failed in attaining this in the second generation he would pass *into a woman* — become helpless and weak as a woman;[455] and should he not cease from evil in that condition, he would be changed into some brute, which resembled him in his evil ways, and would not cease from his toils and transformations until he followed the original principle of sameness and likeness within him, and overcame, by the help of reason, the latter secretions of turbulent and irrational *elements* (elementary dæmons) composed of fire and air, and wate and earth, r and

---

453 Jowett, "*Timæus.*"

454 Ibid.

455 According to General Pleasonton's theory of positive and negative electricity underlying every psychological, physiological, and cosmic phenomena, the abuse of alcoholic stimulants transforms a man into a woman and *vice versa,* by changing their *electricities.* "When this change in the condition of his electricity has occurred," says the author, "his attributes (those of a drunkard) become *feminine;* he is irritable, irrational, excitable . . . becomes violent, and if he meets his wife, whose normal condition of electricity is like his present condition, positive, they repel each other, become mutually abusive, engage in conflict and deadly strife, and the newspapers of the next day announce the verdict of the coroner's jury on the case. . . . Who would expect to find the discovery of the moving cause of all these terrible crimes in the perspiration of the criminal? and yet science has shown that the metamorphoses of *a man into a woman,* by changing the negative condition of his electricity into the *positive* electricity of the woman, with all its attributes, is disclosed by the character of his perspiration, superinduced by the use of alcoholic stimulants" ("*The Influence of the Blue Ray,*" p. 119).

returned to the form of his first and better nature."[456]

But Dr. Elam thinks otherwise. On page 194 of his book, *A Physician's Problems*, he says that the cause of the rapid spread of certain epidemics of disease which he is noticing "remains a mystery"; but as regards the incendiarism he remarks that "in all this we find nothing mysterious," though the epidemic is strongly developed. Strange contradiction! De Quincey, in his paper, entitled *Murder Considered as One of the Fine Arts*, treats of the epidemic of assassination, between 1588 and 1635, by which seven of the most distinguished characters of **[Page 278]** the time lost their lives at the hands of assassins, and neither he, nor any other commentator has been able to explain the mysterious cause of this homicidal mania.

If we press these gentlemen for an explanation, which as pretended philosophers they are bound to give us, we are answered that it is a great deal more *scientific* to assign for such epidemics "agitation of the mind," " . . . a time of political excitement (1830)" " . . . imitation and impulse," " . . . excitable and idle boys," and "*hysterical* girls," than to be absurdly seeking for the verification of superstitious traditions in a hypothetical astral light. It seems to us that if, by some providential fatality, *hysteria* were to disappear entirely from the human system, the medical fraternity would be entirely at a loss for explanations of a large class of phenomena now conveniently classified under the head of "normal symptoms of certain pathological conditions of the nervous centres." Hysteria has been hitherto the sheet-anchor of skeptical pathologists. Does a dirty peasant-girl begin suddenly to speak with fluency different foreign languages hitherto unfamiliar to her, and to write poetry — "hysterics!" Is a medium levitated, in full view of a dozen of witnesses, and carried out of one third-story window and brought back through another — "disturbance of the nervous centres, followed by a *collective* hysterical delusion."[457] A Scotch terrier, caught in the room during a manifestation, is hurled by an invisible hand across the room, breaks to pieces, in his *salto mortali*, a chandelier, under a ceiling eighteen feet high, to fall down killed[458] — "*canine hallucination!*"

"True science has no belief," says Dr. Fenwick, in Bulwer-Lytton's *Strange Story*; "true science knows but three states of mind: denial, conviction, and the vast interval between the two, which is not belief, but the *suspension of judgment*." Such, perhaps, was true science in Dr. Fenwick's days. But the true science of our modern times proceeds otherwise; it either denies point-blank, without any preliminary investigation, or sits in the interim, between denial and conviction, and, dictionary in hand, invents new Græco-Latin appellations for non-existing kinds of hysteria!

How often have powerful clairvoyants and adepts in mesmerism described the epidemics and *physical* (though to others invisible) manifestations which science attributes to epilepsy, hæmato-nervous disorders, and what not, of *somatic origin*, as their lucid vision saw them in the astral light. They affirm that the "electric waves" were in violent perturbation, and that they discerned a direct relation between this ethereal disturbance and

456 Plato, "*Timæus*."

457 Littre, "*Revue des Deux Mondes*."

458 See des Mousseaux's "*Œuvres des Demons*."

the mental or physical epidemic then raging. But **[Page 279]** science has heeded them not, but gone on with her encyclopædic labor of devising new names for old things.

"History," says Du Potet, the prince of French mesmerists, "keeps but too well the sad records of sorcery. These facts were but too real, and lent themselves but too readily to dreadful malpractices of the art, to monstrous abuse! . . . But how did I come to find out that art? Where did I learn it? In my thoughts? no; it is *nature* herself which discovered to me the secret. And how? By producing before my own eyes, without waiting for me to search for it, indisputable facts of sorcery and magic. . . . What is, after all, somnambulistic sleep? *A result of the potency of magic.* And what is it which determines these attractions, these *sudden impulses,* these raving epidemics, rages, antipathies, crises; — these convulsions which *you can make durable?* . . . what is it which determines them, if not the *very principle* we employ, the agent *so decidedly well known to the ancients?* What you call nervous fluid or *magnetism,* the men of old called *occult power,* or the potency of the soul, subjection, MAGIC!"

"Magic is based on the existence of a mixed world placed *without,* not *within* us; and with which we can enter in communication by the use of certain arts and practices. . . . An element *existing in nature,* unknown to most men, gets hold of a person and withers and breaks him down, as the fearful hurricane does a bulrush; it scatters men far away, it strikes them in a *thousand places at the same time,* without their perceiving the invisible foe, or being able to protect themselves . . . all this is *demonstrated;* but that this element could choose friends and select *favorites,* obey their *thoughts,* answer to the human voice, and understand the meaning of *traced signs,* that is what people cannot realize, and *what their reason rejects,* and that is *what I saw;* and I say it here most emphatically, that for me it is a fact and *a truth* demonstrated for ever."[459]

"If I entered into greater details, one could readily understand that there do exist *around* us, *as in ourselves,* mysterious beings who have *power* and *shape,* who enter and go out at will, notwithstanding the well-closed doors."[460] Further, the great mesmerizer teaches us that the faculty of directing this fluid is a "physical property, resulting from our organization . . . it passes through all bodies . . . everything can be used as a conductor for magical operations, and it will retain the power of producing effects in its turn." This is the theory common to all hermetic philosophers. Such is the power of the fluid, "that *no chemical or physical forces are able to destroy it.* . . . There is very little analogy between **[Page 280]** the imponderable fluids known to physicists and this animal magnetic fluid."[461]

THE GODS OF THE PANTHEONS ONLY NATURAL FORCES

If we now refer to mediæval ages, we find, among others, Cornelius Agrippa telling us precisely the same: "The ever-changing universal force, the 'soul of the world,' can fecundate anything by infusing in it its own celestial properties. Arranged according to the formula taught *by science,* these objects receive the gift of communicating to us their virtue. It is sufficient to wear them, to feel them immediately operating on the soul as on the body... Human soul possesses, from the fact of its being of the same essence as all creation, a

459 Du Potet, "*Magie Devoilée,*" pp. 51-147.
460 Ibid., p. 201.
461 Baron Du Potet, "*Cours de Magnetisme,*" pp. 17-108.

marvellous power. One who possesses the secret is enabled to rise in science and knowledge as high as his imagination will carry him; but he does that only on the condition of becoming closely united to this universal force . . . Truth, even the future, can be then made ever present to the eyes of the soul; and this fact has been many times demonstrated by things coming to pass as they were seen and described beforehand . . . time and space vanish before the eagle eye of the immortal soul . . . her power becomes boundless . . . she can shoot through space and envelop with her presence a man, *no matter at what distance;* she can plunge and penetrate him through, and make him hear the voice of the person she belongs to, as if that person were in the room."[462]

If unwilling to seek for proof or receive information from mediæval, hermetic philosophy, we may go still further back into antiquity, and select, out of the great body of philosophers of the pre-Christian ages, one who can least be accused of superstition and credulity — Cicero. Speaking of those whom he calls *gods,* and who are either human or atmospheric spirits, "We know," says the old orator, "that of all living beings man is the best formed, and, as the gods belong to this number, they must have a human form. . . . I do not mean to say that the gods have body and blood in them; but I say that they *seem* as if they had bodies with blood in them. . . . Epicurus, for whom hidden things were as tangible as if he had touched them with his finger, teaches us that gods are not generally visible, but that they are *intelligible;* that they are not bodies having a certain solidity . . . but that we can recognize them by their *passing* images; that as there are *atoms* enough in the infinite space *to produce such images,* these are produced before us . . . and make us realize what are these happy, immortal beings."[463]

"When the initiate," says Levi, in his turn, "has become quite *lucide,* **[Page 281]** he communicates and directs at will the *magnetic* vibrations in the mass of astral light. . . . Transformed in human light at the moment of the conception, *it* (the light) becomes the *first envelope of the soul;* by combination with the subtlest fluids it forms an ethereal body, or the *sidereal phantom,* which is entirely disengaged *only* at the moment of death."[464] To project this ethereal body, at no matter what distance; to render it more objective and tangible by condensing over its fluidic form the waves of the parent essence, is the great secret of the adept-*magician.*

Theurgical magic is the last expression of occult psychological science. The Academicians reject it as the hallucination of diseased brains, or brand it with the opprobrium of charlatanry. We deny to them most emphatically the right of expressing their opinion on a subject which they have never investigated. They have no more right, in their present state of knowledge, to judge of magic and Spiritualism than a Fiji islander to venture his opinion about the labors of Faraday or Agassiz. About all they can do on any one day is to correct the errors of the preceding day. Nearly three thousand years ago, earlier than the days of Pythagoras, the ancient philosophers claimed that light was ponderable — hence *matter,* and that light was force. The corpuscular theory, owing to certain Newtonian failures to account for it, was laughed down, and the undulatory theory, which proclaimed light *imponderable,* accepted. And now the world is startled by

---

462 "*De Occulto Philosophiâ,*" pp. 332-358.
463 Cicero, "*De Natura Deorum,*" lib. i., cap. xviii.
464 Eliphas Levi.

Mr.Crookes *weighing* light with his radiometer! The Pythagoreans held that neither the sun nor the stars were the *sources* of light and heat, and that the former was but an agent; but the modern schools teach the contrary.

The same may be said respecting the Newtonian law of gravitation. Following strictly the Pythagorean doctrine, Plato held that gravitation was not merely a law of the magnetic attraction of lesser bodies to larger ones, but a magnetic repulsion of similars and attraction of dissimilars. "Things brought together," says he, "contrary to nature, are naturally at war, and repel one another."[465] This cannot be taken to mean that repulsion occurs of necessity between bodies of dissimilar properties, but simply that when naturally antagonistic bodies are brought together they repel one another. The researches of Bart and Schweigger leave us in little or no doubt that the ancients were well acquainted with the mutual attractions of iron and the lodestone, as well as with the positive and negative properties of electricity, by whatever name they may have called **[Page 282]** it. The reciprocal magnetic relations of the planetary orbs, which are all magnets, was with them an accepted fact, and aërolites were not only called by them magnetic stones, but used in the Mysteries for purposes to which we now apply the magnet. When, therefore, Professor A. M. Mayer, of the Stevens Institute of Technology, in 1872, told the Yale Scientific Club that the earth is a great magnet, and that
"on any sudden agitation of the sun's surface the magnetism of the earth receives a profound disturbance in its equilibrium, causing fitful tremors in the magnets of our observatories, and producing those grand outbursts of the polar lights, whose lambent flames dance in rhythm to the quivering needle,"[466] he only restated, in good English, what was taught in good Doric untold centuries before the first Christian philosopher saw the light.

The prodigies accomplished by the priests of theurgical magic are so well authenticated, and the evidence — if human testimony is worth anything at all — is so overwhelming, that, rather than confess that the Pagan theurgists far outrivalled the Christians in miracles, Sir David Brewster piously concedes to the former the greatest proficiency in physics, and everything that pertains to natural philosophy. Science finds herself in a very disagreeable dilemma. She must either confess that the ancient physicists were superior in knowledge to her modern representatives, or that there exists something in nature beyond physical science, and that *spirit* possesses powers of which our philosophers never dreamed.

"The mistake we make in some science we have specially cultivated," says Bulwer-Lytton, "is often only to be seen by the light of a separate science as especially cultivated by another."[467]

Nothing can be easier accounted for than the highest possibilities of magic. By the radiant light of the universal magnetic ocean, whose electric waves bind the cosmos together, and in their ceaseless motion penetrate every atom and molecule of the boundless

---

465 "*Timæus*." Such like expressions made Professor Jowett state in his Introduction that Plato taught the attraction of similar bodies to similar. But such an assertion would amount to denying the great philosopher even a rudimentary knowledge of the laws of magnetic poles.
466 Alfred Marshall Mayer, Ph.D., "*The Earth a Great Magnet*," a lecture delivered before the Yale Scientific Club, Feb. 14, 1872.
467 "*Strange Story*."

creation, the disciples of mesmerism — howbeit insufficient their various experiments — intuitionally perceive the alpha and omega of the great mystery. Alone, the study of this agent, which is the divine breath, can unlock the secrets of psychology and physiology, of cosmical and spiritual phenomena.

"Magic," says Psellus, "formed the last part of the sacerdotal science. It investigated the nature, power, and quality of everything sublunary; of the elements and their parts, of animals, all various plants and their fruits, of stones and herbs. In short, it explored the essence and power of everything. From hence, therefore, it produced its effects. **[Page 283]**

And it formed *statues* (magnetized) which procure health, and made all various figures and things (talismans) which could equally become the instruments of disease as well as of health. Often, too, celestial fire is made to appear through magic, and then statues laugh and lamps are spontaneously enkindled."[468]

Proofs of the Magical Powers of Pythagoras

If Galvani's modern discovery can set in motion the limbs of a dead frog, and force a dead man's face to express, by the distortion of its features, the most varied emotions, from joy to diabolical rage, despair, and horror, the Pagan priests, unless the combined evidence of the most trustworthy men of antiquity is not to be relied upon, accomplished the still greater wonders of making their stone and metal statues to sweat and laugh. The *celestial*, pure fire of the Pagan altar was electricity drawn from the astral light. Statues, therefore, if properly prepared, might, without any accusation of superstition, be allowed to have the property of imparting health and disease by contact, as well as any modern galvanic belt, or overcharged battery.

Scholastic skeptics, as well as ignorant materialists, have greatly amused themselves for the last two centuries over the *absurdities* attributed to Pythagoras by his biographer, Iamblichus. The Samian philosopher is said to have persuaded a she-bear to give up eating human flesh; to have forced a white eagle to descend to him from the clouds, and to have subdued him by stroking him gently with the hand, and by talking to him. On another occasion, Pythagoras actually persuaded an ox to renounce eating beans, by merely whispering in the animal's ear![469] Oh, ignorance and superstition of our forefathers, how ridiculous they appear in the eyes of our enlightened generations! Let us, however, analyze this absurdity. Every day we see unlettered men, proprietors of strolling menageries, taming and completely subduing the most ferocious animals, merely by the power of their irresistible will. Nay, we have at the present moment in Europe several young and physically-weak girls, under twenty years of age, fearlessly doing the same thing. Every one has either witnessed or heard of the seemingly magical power of some mesmerizers and psychologists. They are able to subjugate their patients for any length of time. Regazzoni, the mesmerist who excited such wonder in France and London, has achieved far more extraordinary feats than what is above attributed to Pythagoras. Why, then, accuse the ancient biographers of such men as Pythagoras and Apollonius of Tyana of either wilful

---

468 See Taylor's "*Pausanias*", MS. "*Treatise on Dæmons*," by Psellus, and the "*Treatise on the Eleusinian and Bacchic Mysteries*."
469 Iamblichus, "*De Vita Pythag*."

misrepresentation or absurd superstition? When we realize that **[Page 284]** the majority of those who are so skeptical as to the magical powers possessed by the ancient philosophers, who laugh at the old theogonies and the fallacies of mythology, nevertheless have an implicit faith in the records and inspiration of their Bible, hardly daring to doubt even that monstrous absurdity that Joshua arrested the course of the sun, we may well say *Amen* to Godfrey Higgins' just rebuke: "When I find," he says, "learned men believing *Genesis literally*, which the ancients, with all their failings, had too much sense to receive except allegorically, I am tempted to doubt the reality of the improvement of the human mind."[470]

THE VIEWLESS RACES OF ETHEREAL SPACE

One of the very few commentators on old Greek and Latin authors, who have given their just dues to the ancients for their mental development, is Thomas Taylor. In his translation of Iamblichus' *Life of Pythagoras,* we find him remarking as follows: "Since Pythagoras, as Iamblichus informs us, was initiated in all the Mysteries of Byblus and Tyre, in the sacred operations of the Syrians, and in the Mysteries of the Phœnicians, and also that he spent two and twenty years in the adyta of temples in Egypt, associated with the magians in Babylon, and was instructed by them in their venerable knowledge, it is not at all wonderful that he was skilled in magic, or theurgy, and was therefore able to perform things which surpass merely human power, and which appear to be perfectly incredible to the vulgar."[471]

The universal ether was not, in their eyes, simply a something stretching, tenantless, throughout the expanse of heaven; it was a boundless ocean peopled like our familiar seas with monstrous and minor creatures, and having in its every molecule the germs of life. Like the finny tribes which swarm in our oceans and smaller bodies of water, each kind having its *habitat* in some spot to which it is curiously adapted, some friendly and some inimical to man, some pleasant and some frightful to behold, some seeking the refuge of quiet nooks and land-locked harbors, and some traversing great areas of water, the various races of the *elemental* spirits were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions. If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in this plastic and attenuated medium, as the passage of a cannon shot does in the air or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction, than others. With the same premises conceded, we may also see why, by such various aspects of the stars, shoals of **[Page 285]** friendly or hostile "elementals" might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue.

According to the ancient doctrines, the soulless elemental spirits were evolved by the ceaseless motion inherent in the astral light. Light is force, and the latter is produced by the *will*. As this will proceeds from an intelligence which cannot err, for it has nothing of the material organs of *human* thought in it, being the superfine pure emanation of the highest divinity itself — (Plato's "Father") it proceeds from the beginning of time, according to

470 "*Anacalypsis*," vol. i., p. 807.
471 Iamblichus, "*Life of Pythagoras*," p. 297.

immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in the matrix out of the bodies of a certain class of these elemental beings which have passed away in the invisible worlds. In the ancient philosophy there was no missing link to be supplied by what Tyndall calls an "educated imagination"; no hiatus to be filled with volumes of materialistic speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our "ignorant" ancestors traced the law of evolution throughout the whole universe. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the universal ether to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of spirit into the world of gross matter; and through that back again to the source of all things. The "descent of species" was to them a descent from the spirit, primal source of all, to the "degradation of matter." In this complete chain of unfoldings the elementary, spiritual beings had as distinct a place, midway between the extremes, as Mr. Darwin's missing-link between the ape and man.

No author in the world of literature ever gave a more truthful or more poetical description of these beings than Sir E. Bulwer-Lytton, the author of *Zanoni.* Now, himself "a thing not of matter" but an "Idea of joy and light," his words sound more like the faithful echo of memory than the exuberant outflow of mere imagination.

"Man is arrogant in proportion of his ignorance," he makes the wise Mejnour say to Glyndon. "For several ages he saw in the countless worlds that sparkle through space like the bubbles of a shoreless ocean, only the petty candles . . . that Providence has been pleased to light for no other purpose but to make the night more agreeable to man. . . . Astronomy has corrected this delusion of human vanity, and man now reluctantly confesses that the stars are worlds, larger and more glorious than his own. . . . Everywhere, then, in this immense design, science **[Page 286]** brings new life to light. . . . Reasoning, then, by evident analogy, if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world — nay, if even man himself, is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame, as man inhabits earth — common sense (if our schoolmen had it) would suffice to teach that the circumfluent infinite which you call space — the boundless impalpable which divides earth from the moon and stars — is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that being is crowded upon every leaf, and yet absent from the immensities of space! The law of the great system forbids the waste even of an atom; it knows no spot where something of life does not breathe. . . . Well, then, can you conceive that space, which is the infinite itself, is alone a waste, is alone lifeless, is less useful to the one design of universal being . . . than the peopled leaf, than the swarming globule? The microscope shows you the creatures on the leaf; *no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air.* Yet between these last and man is a mysterious *and terrible affinity*. . . . But first, to penetrate this barrier, the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthly desires. . . . When thus prepared, science can be brought to aid it; the sight itself may be rendered more subtile, the nerves more acute, the spirit more alive and outward, and the element itself — the air, the space — may be made, by certain secrets of the higher chemistry, more palpable and clear. And this, too, is not *magic* as the credulous call it; as I have so often said before, magic (a science that violates nature) exists not; it is *but the science by which nature can be controlled.* Now, in space there are millions of beings, *not literally*

spiritual, for they have all, like the animalcula unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtile, that it is, as it were, but a film, a gossamer, that clothes the spirit. . . . Yet, in truth, these races differ most widely . . . some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven. . . . Amid the dwellers of the threshold is one, too, surpassing in malignity and hatred all her tribe; one whose eyes have paralyzed the bravest, and whose power increases over the spirit precisely in proportion to its fear."[472]

Such is the insufficient sketch of elemental beings void of divine spirit, given by one whom many with reason believed to know more than he was prepared to admit in the face of an incredulous public. **[Page 287]**

In the following chapter we will contrive to explain some of the esoteric speculations of the initiates of the sanctuary, as to what man was, is, and may yet be. The doctrines they taught in the Mysteries — the source from which sprang the Old and partially the New Testament, belonged to the most advanced notions of morality, and religious *revelations*. While the literal meaning was abandoned to the fanaticism of the unreasoning lower classes of society, the higher ones, the majority of which consisted of *Initiates*, pursued their studies in the solemn silence of the temples, and their worship of the *one* God of Heaven.

The speculations of Plato, in the *Banquet*, on the creation of the primordial men, and the essay on Cosmogony in the *Timæus*, must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in *Timæus*, *Cratylus*, and *Parmenides*, and a few other trilogies and dialogues, that the Neo-platonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that *God is the universal mind diffused through all things*, and the dogma of the soul's immortality, are the leading features in these apparently incongruous teachings. His piety and the great veneration Plato felt for the MYSTERIES, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every adept. "Constantly perfecting himself in perfect MYSTERIES, a man in them alone becomes truly perfect," says he in the *Phædrus*.[473]

He took no pains to conceal his displeasure that the Mysteries had become less secret than formerly. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.[474] While mentioning the gods, on every page, his monotheism is unquestionable, for the whole thread of his discourse indicates that by the term *gods* he means a class of beings far lower in the scale than deities, and but one grade higher than

---

472 Bulwer-Lytton, "*Zanoni*."
473 Cory, "*Phædrus*," i. 328.
474 This assertion is clearly corroborated by Plato himself, who says: "You say that, in my former discourse, I have not sufficiently explained to you the nature of the *First*. *I purposely spoke enigmatically*, that in case the tablet should have happened with any accident, either by land or sea, a person, *without some previous knowledge of the subject, might not be able to understand its contents*" ("*Plato*," Ep. ii., p. 312; Cory, "*Ancient Fragments*").

men. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:[475] "Those, however, among the Greeks who philosophized *in accordance with truth,* were not ignorant of anything . . . nor did they fail to perceive the chilling **[Page 288]** superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit any one of the other poets into 'the Commonwealth,' and *he dismisses Homer* blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by *his myths*, the *orthodox belief respecting one God.*"

Those who can discern the true spirit of Plato's philosophy, will hardly be satisfied with the estimate of the same which Jowett lays before his readers. He tells us that the influence exercised upon posterity by the *Timæus* is partly due to a misunderstanding of the doctrine of its author by the Neo-platonists. He would have us believe that the hidden meanings which they found in this *Dialogue,* are "quite at variance with the spirit of Plato." This is equivalent to the assumption that Jowett understands what this spirit really was; whereas his criticism upon this particular topic rather indicates that he did not penetrate it at all. If, as he tells us, the Christians seem to find in his work their trinity, the word, the church, and the creation of the world, in a Jewish sense, it is because all this *is* there, and therefore it is but natural that they should have found it. The outward building is the same; but the spirit which animated the dead letter of the philosopher's teaching has fled, and we would seek for it in vain through the arid dogmas of Christian theology. The Sphinx is the same now, as it was four centuries before the Christian era; but the Œdipus is no more. He is slain because he has given to the world that which the world was not ripe enough to receive. He was the embodiment of truth, and he had to die, as every grand truth has to, before, like the Phœnix of old, it revives from its own ashes. Every translator of Plato's works remarked the strange similarity between the philosophy of the esoterists and the Christian doctrines, and each of them has tried to interpret it in accordance with his own religious feelings. So Cory, in his *Ancient Fragments,* tries to prove that it is but an outward resemblance; and does his best to lower the Pythagorean Monad in the public estimation and exalt upon its ruins the later anthropomorphic deity. Taylor, advocating the former, acts as unceremoniously with the Mosaic God. Zeller boldly laughs at the pretensions of the Fathers of the Church, who, notwithstanding history and its chronology, and whether people will have it or not, insist that Plato and his school have robbed Christianity of its leading features. It is as fortunate for us as it is unfortunate for the Roman Church that such clever sleight-of-hand as that resorted to by Eusebius is rather difficult in our century. It was easier to pervert chronology "for the sake of making synchronisms," in the days of the Bishop of Cæsarea, than it is now, and while history exists, no one can help people knowing that Plato lived 600 years before **[Page 289]** Irenæus took it into his head to establish a *new* doctrine from the ruins of Plato's older Academy.

This doctrine of God being the universal mind diffused through all things, underlies all ancient philosophies. The Buddhistic tenets which can never be better comprehended than when studying the Pythagorean philosophy — its faithful reflection — are derived from this source as well as the Brahmanical religion and early Christianity. The purifying process of transmigrations — the metempsychoses — however grossly anthropomorphized at a later

475 "*Josephus against Apion,*" ii., p. 1079.

period, must only be regarded as a supplementary doctrine, disfigured by theological sophistry with the object of getting a firmer hold upon believers through a popular superstition. Neither Gautama Buddha nor Pythagoras intended to teach this purely-metaphysical allegory *literally.* Esoterically, it is explained in the "Mystery" of the *Kounboum,*[476] and relates to the purely spiritual peregrinations of the human soul. It is not in the dead letter of Buddhistical sacred literature that scholars may hope to find the true solution of its metaphysical subtilties. The latter weary the power of thought by the inconceivable profundity of its ratiocination; and the student is never farther from truth than when he believes himself nearest its discovery. The mastery of every doctrine of the perplexing Buddhist system can be attained only by proceeding strictly according to the Pythagorean and Platonic method; from universals down to particulars. The key to it lies in the refined and mystical tenets of the spiritual influx of divine life. "Whoever is unacquainted with my law," says Buddha, "and dies in that state, must return to the earth till he becomes a perfect Samanean. To achieve this object, he must destroy within himself the trinity of *Maya.*[477] He must extinguish his passions, unite and identify himself with *the law* (the teaching of the secret doctrine), and comprehend the religion of *annihilation.*"

Here, annihilation refers but to *matter,* that of the visible as well as of the invisible body; for the astral soul (*perisprit*) is still matter, however sublimated. The same book says that what Fo (Buddha) meant to say was, that "the primitive substance is eternal and unchangeable. Its highest revelation is the pure, luminous ether, the boundless infinite space, not a void resulting from the absence of forms, but, on the contrary, *the foundation of all forms,* and anterior to them. But the very presence of *forms* denotes it to be the creation of *Maya,* and all her works are as nothing before the *uncreated* being, SPIRIT, in whose profound and sacred repose all motion must cease forever." **[Page 290]**

Thus *annihilation* means, with the Buddhistical philosophy, only a dispersion of matter, in whatever form or *semblance* of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, *i.e.*, change that shape; therefore, as something temporary, though seeming to be permanent, it is but an illusion, *Maya;* for, as eternity has neither beginning nor end, the more or less prolonged duration of some particular form passes, as it were, like an instantaneous flash of lightning. Before we have the time to realize that we have seen it, it is gone and passed away for ever; hence, even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline. The latter changes, says the Buddhist, according to the merits or demerits of the person during his lifetime, and this is metempsychosis. When the spiritual *entity* breaks loose for ever from every particle of matter, then only it enters upon the eternal and unchangeable Nirvana. He exists in spirit, in *nothing;* as a form, a shape, a semblance, he is completely *annihilated,* and thus will die no more, for spirit alone is no *Maya,* but the only REALITY in an illusionary universe of ever-passing forms.

It is upon this Buddhist doctrine that the Pythagoreans grounded the principal tenets of their philosophy. "Can that spirit, which gives life and motion, and partakes of the nature of light, be reduced to non-entity?" they ask. "Can that sensitive spirit in brutes which exercises

476 See chapter ix., p. 302.
477 "Illusion; matter in its triple manifestation in the earthly, and the astral or fontal soul, or the body, and the Platonian dual soul, the rational and the irrational one," see next chapter.

memory, one of the rational faculties, die, and become nothing?" And Whitelock Bulstrode, in his able defence of Pythagoras, expounds this doctrine by adding: "If you say, they (the brutes) breathe their spirits into the air, and there vanish, that is all I contend for. The air, indeed, is the proper place to receive them, being, according to Laertius, full of souls; and, according to Epicurus, full of atoms, the principles of all things; for even this place wherein we walk and birds fly has so much of a spiritual nature, that it is invisible, and, therefore, may well be the receiver of forms, since the forms of all bodies are so; we can only see and hear its effects; the air itself is too fine, and above the capacity of the age. What then is the ether in the region above, and what are the influences or forms that descend from thence?"

The *spirits* of creatures, the Pythagoreans hold, who are emanations of the most sublimated portions of ether, emanations, BREATHS, *but not forms.* Ether is incorruptible, all philosophers agree in that; and what is incorruptible *is so far from being annihilated* when it gets rid of the *form,* that it lays a good claim to IMMORTALITY. "But what is that which has no body, no *form*; which is imponderable, invisible and indivisible; that which exists and yet *is not?*" ask the Buddhists. "It is Nirvana," is the answer. It is NOTHING, not a region, but rather a state. When once Nirvana is **[Page 291]** reached, man is exempt from the effects of the "four truths"; for an effect can only be produced through a certain cause, and every cause is *annihilated* in this state.

THE "FOUR TRUTHS" OF BUDDHISM

These "four truths" are the foundation of the whole Buddhist doctrine of Nirvana. They are, says the book of *Pradjuâ Pâramitâ*[478] 1. The existence of pain. 2. The production of pain. 3. The annihilation of pain. 4. The way to the annihilation of pain. What is the source of pain? — Existence. Birth existing, decrepitude and death ensue; for wherever there is a form, there is a *cause* for pain and suffering. *Spirit* alone has no form, and therefore *cannot be said to exist.* Whenever man (the ethereal, inner man) reaches that point when he becomes utterly spiritual, hence, formless, he has reached a state of perfect bliss. MAN as an objective being becomes annihilated, but the spiritual entity with its subjective life, will live for ever, for spirit is incorruptible and immortal.

It is by the spirit of the teachings of both Buddha and Pythagoras, that we can so easily recognize the identity of their doctrines. The all-pervading, universal soul, the *Anima Mundi,* is Nirvana; and Buddha, as a generic name, is the anthropomorphized *monad* of Pythagoras. When resting in Nirvana, the final bliss, Buddha is the silent monad, dwelling in darkness and silence; he is also the formless Brahm, the sublime but *unknowable* Deity, which pervades invisibly the whole universe. Whenever it is manifested, desiring to impress itself upon humanity in a shape intelligent to our intellect, whether we call it an *avatar*, or a King Messiah, or a *permutation* of Divine Spirit, *Logos,* Christos, it is all one and the same thing. In each case it is "the Father," who is in the *Son,* and the Son in "the Father." The immortal spirit overshadows the mortal man. It enters into him, and pervading his whole being, makes of him a god, who descends into his earthly tabernacle. Every man may become a Buddha, says the doctrine. And so throughout the interminable series of ages we find now and then men who more or less succeed in *uniting* themselves "with God," as the

478 "*Perfection of Wisdom.*"

expression goes, with their *own spirit,* as we ought to translate. The Buddhists call such men *Arhat.* An Arhat is next to a Buddha, and none is equal to him either in *infused* science, or *miraculous* powers. Certain fakirs demonstrate the theory well in practice, as Jacolliot has proved.

Even the so-called *fabulous* narratives of certain Buddhistical books, when stripped of their allegorical meaning, are found to be the secret doctrines taught by Pythagoras. In the Pali Books called the *Jutakâs,* are given the 550 incarnations or metempsychoses of Buddha. They **[Page 292]** narrate how he has appeared in every form of animal life, and animated every sentient being on earth, from infinitesimal insect to the bird, the beast, and finally man, the microcosmic image of God on earth. Must this be taken *literally;* is it intended as a description of the *actual* transformations and existence of one and the same individual immortal, divine spirit, which by turns has animated every kind of sentient being? Ought we not rather to understand, with Buddhist metaphysicians, that though the individual human spirits are numberless, collectively they are one, as every drop of water drawn out of the ocean, metaphorically speaking, may have an individual existence and still be one with the rest of the drops going to form that ocean; for each human spirit is a scintilla of the one all-pervading light? That this divine spirit animates the flower, the particle of granite on the mountain side, the lion, the man? Egyptian Hierophants, like the Brahmans, and the Buddhists of the East, and some Greek philosophers, maintained originally that the same spirit that animates the particle of dust, lurking latent in it, animates man, manifesting itself in him in its highest state of activity. The doctrine, also, of a gradual refusion of the human *soul* into the essence of the primeval parent spirit, was universal at one time. But this doctrine never implied annihilation of the higher spiritual *ego* — only the dispersion of the *external forms* of man, after his terrestrial death, as well as during his abode on earth. Who is better fitted to impart to us the mysteries of after-death, so erroneously thought impenetrable, than those men who having, through self-discipline and purity of life and purpose, succeeded in uniting themselves with their "God," were afforded *some* glimpses, however imperfect, of the great truth.[479] And these seers tell us strange stories about the *variety* of forms assumed by disembodied astral souls; forms of which each one is a spiritual though concrete reflection of the abstract state of the mind, and thoughts of the once living man.

To accuse Buddhistical philosophy of rejecting a Supreme Being — God, and the soul's immortality, of atheism, in short, on the ground that according to their doctrines, Nirvana means *annihilation,* and *Svabhâvât is* NOT *a person, but nothing,* is simply absurd. The En (or Ayîn) of the Jewish En-Soph, also means *nihil* or *nothing,* that which is not (*quo ad nos*); but no one has ever ventured to twit the Jews with atheism. In both cases the real meaning of the term *nothing* carries with it the idea that God is *not a thing,* not a concrete or visible Being to which a name expressive of *any* object known to us on earth may be applied with propriety. **[Page 293]**

479 Porphyry gives the credit to Plotinus his master, of having been united with "God" six times during his life, and complains of having attained to it but twice, himself.

CHAPTER IX

"Thou can'st not call that madness of which thou art proved to know nothing."

TERTULLIAN, *Apology*

"This is not a matter of to-day,
Or yesterday, but hath been from all times; And
none hath told us whence it came or how!"

SOPHOCLES

"Belief in the supernatural is a fact natural, primitive, universal, and constant in the life and history of the human race. Unbelief in the supernatural begets materialism; materialism, sensuality; sensuality, social convulsions, amid whose storms man again learns to believe and pray."

GUIEOT

"If any one think these things incredible, let him keep his opinions to himself, and not contradict those who, by such events, are incited to the study of virtue."

JOSEPHUS

MEANING OF THE EXPRESSION "COATS OF SKIN"

FROM the Platonic and Pythagorean views of matter and force, we will now turn to the kabalistic philosophy of the origin of man, and compare it with the theory of natural selection enunciated by Darwin and Wallace. It may be that we shall find as much reason to credit the ancients with originality in this direction as in that which we have been considering. To our mind, no stronger proof of the theory of cyclical progression need be required than the comparative enlightenment of former ages and that of the Patristic Church, as regards the form of the earth, and the movements of the planetary system. Even were other evidence wanting, the ignorance of Augustine and Lactantius, misleading the whole of Christendom upon these questions until the period of Galileo, would mark the eclipses through which human knowledge passes from age to age.

The "coats of skin," mentioned in the third chapter of *Genesis* as given to Adam and Eve, are explained by certain ancient philosophers to mean the fleshy bodies with which, in the progress of the cycles, the progenitors of the race became clothed. They maintained that the god-like physical form became grosser and grosser, until the bottom of what may be termed the last spiritual cycle was reached, and mankind entered upon the ascending arc of the first human cycle. Then began an uninterrupted series of cycles or *yugas;* the precise number of years of which each of them consisted remaining an inviolable mystery within the precincts of the sanctuaries and disclosed only to the initiates. As soon as humanity entered upon a new one, the stone age, with which the preceding cycle had closed, began to gradually merge into the following and next higher age. With each successive age, or epoch, men grew more refined, until **[Page 294]** the acme of perfection possible in that particular cycle had been reached. Then the receding wave of time carried back with it the vestiges of human, social, and intellectual progress. Cycle succeeded cycle, by imperceptible transitions; highly- civilized flourishing nations, waxed in power, attained the climax of development, waned, and became extinct; and mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start. Kingdoms have crumbled

and nation succeeded nation from the beginning until our day, the races alternately mounting to the highest and descending to the lowest points of development. Draper observes that there is no reason to suppose that any one cycle applied to the whole human race. On the contrary, while man in one portion of the planet was in a condition of retrogression, in another he might be progressing in enlightenment and civilization.

How analogous this theory is to the law of planetary motion, which causes the individual orbs to rotate on their axes; the several systems to move around their respective suns; and the whole stellar host to follow a common path around a common centre! Life and death, light and darkness, day and night on the planet, as it turns about its axis and traverses the zodiacal circle representing the lesser and the greater cycles.[480] Remember the Hermetic axiom: — "As above, so below; as in heaven, so on earth."

Mr. Alfred R. Wallace argues with sound logic, that the development of man has been more marked in his mental organization than in his external form. Man, he conceives to differ from the animal, by being able to undergo great changes of conditions and of his entire environment, without very marked alterations in bodily form and structure. The changes of climate he meets with a corresponding alteration in his clothing, shelter, weapons, and implements of husbandry. His body may become less hairy, more erect, and of a different color and proportions; "the head and face is immediately connected with the organ of the mind, and as being the medium, expressing the most refined motions of his nature," alone change with the development of his intellect. There was a time when "he had not yet acquired that wonderfully-developed brain, the organ of the mind, which now, even in his lowest examples, raises him far above the highest brutes, at a period when he had the form, but hardly the nature of man, when he neither possessed human speech nor sympathetic and moral feelings." Further, Mr. Wallace says that "Man may have been — indeed, I believe *must have been,* once a homogeneous **[Page 295]** race . . . in man, the hairy covering of the body has almost entirely disappeared." Of the cave men of Les Eyzies, Mr. Wallace remarks further " . . . the great breadth of the face, the enormous development of the ascending ramus of the lower jaw . . . indicate enormous muscular power and the habits of a savage and brutal race."

Natural Selection and its Results

Such are the glimpses which anthropology affords us of men, either arrived at the bottom of a cycle or starting in a new one. Let us see how far they are corroborated by clairvoyant psychometry. Professor Denton submitted a fragment of fossilized bone to his wife's examination, without giving Mrs. Denton any hint as to what the article was. It immediately called up to her pictures of people and scenes which he thinks belonged to the stone age. She saw men closely resembling monkeys, with a body very hairy, and "as if the

---

480 Orpheus is said to have ascribed to the grand cycle 120,000 years of duration, and Cassandrus 136,000. See Censorinus, "De Natal. Die"; "Chronological And Astronomical Fragments."

natural hair answered the purpose of clothing." "I question whether he can stand perfectly upright; his hip-joints appear to be so formed, he cannot," she added. "Occasionally I see part of the body of one of those beings that looks comparatively smooth. I can see the skin, which is lighter colored . . . I do not know whether he belongs to the same period. . . . At a distance the face seems flat; the lower part of it is heavy; they have what I suppose would be called prognathous jaws. The frontal region of the head is low, and the lower portion of it is very prominent, forming a round ridge across the forehead, immediately above the eyebrows. . . . Now I see a face that looks like that of a human being, though there is a monkey-like appearance about it. All these seem of that kind, having long arms and hairy bodies."[481]

Whether or not the men of science are willing to concede the correctness of the Hermetic theory of the physical evolution of man from higher and more spiritual natures, they themselves show us how the race has progressed from the lowest observed point to its present development. And, as all nature seems to be made up of analogies, is it unreasonable to affirm that the same progressive development of individual forms has prevailed among the inhabitants of the *unseen* universe? If such marvellous effects have been caused by evolution upon our little insignificant planet, producing reasoning and intuitive men from some higher type of the ape family, why suppose that the boundless realms of space are inhabited only by disembodied *angelic* forms? Why not give place in that vast domain to the spiritual duplicates of these hairy, long-armed and half-reasoning ancestors, their predecessors, and all their successors, down to our time? Of course, the spiritual parts of such primeval members of the human family would be as uncouth and undeveloped as were **[Page 296]** their physical bodies. While they made no attempt to calculate the duration of the "grand cycle," the Hermetic philosophers yet maintained that, according to the cyclic law, the living human race must inevitably and collectively return one day to that point of departure, where man was first clothed with "coats of skin"; or, to express it more clearly, the human race must, in accordance with the law of evolution, be finally *physically* spiritualized. Unless Messrs. Darwin and Huxley are prepared to prove that the man of our century has attained, as a physical and moral animal, the acme of perfection, and evolution, having reached its apex, must stop all further progress with the modern genus *Homo*, we do not see how they can possibly confute such a logical deduction.

THE EGYPTIAN "CIRCLE OF NECESSITY"

In his lecture on *The Action of Natural Selection on Man*, Mr. Alfred R. Wallace concludes his demonstrations as to the development of human races under that law of selection by saying that, if his conclusions are just, "it must inevitably follow that the higher — the more intellectual and moral — must displace the lower and more degraded races; and the power of 'natural selection,' still acting on his mental organization, must ever lead to the more perfect adaptation of man's higher faculties to the condition of surrounding nature, and to the exigencies of the social state. While his external form will probably ever remain unchanged, except in the development of that perfect beauty . . . refined and ennobled by the highest intellectual faculties and sympathetic emotions, his mental constitution may

481 W. and E. Denton, "THE SOUL OF THINGS," vol. i.

continue to advance and improve, till the world is again inhabited by a single, nearly homogeneous race, no individual of which will be inferior *to the noblest specimens of existing humanity*." Sober, scientific methods and cautiousness in hypothetical possibilities have evidently their share in this expression of the opinions of the great anthropologist. Still, what he says above clashes in no way with our kabalistic assertions. Allow to ever-progressing nature, to the great law of the "survival of the fittest," one step beyond Mr. Wallace's deductions, and we have in future the possibility — nay, the assurance of a race, which, like the Vril-ya of Bulwer-Lytton's *Coming Race,* will be but one remove from the primitive "Sons of God."

It will be observed that this philosophy of cycles, which was allegorized by the Egyptian Hierophants in the "circle of necessity," explains at the same time the allegory of the "Fall of man." According to the Arabian descriptions, each of the seven chambers of the Pyramids — those grandest of all cosmic symbols — was known by the name of a planet. The peculiar architecture of the Pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky of the land of the Pharaohs, and typifies the primordial **[Page 297]** point lost in the unseen universe from whence started the first race of the spiritual prototypes of man. Each mummy, from the moment that it was embalmed, lost its physical individuality in one sense; it symbolized the human race. Placed in such a way as was best calculated to aid the exit of the "soul," the latter had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified, at the same time, one of the seven spheres, and one of the seven higher types of physico-spiritual humanity alleged to be above our own. Every 3,000 years, the soul, representative of its race, had to return to its primal point of departure before it underwent another evolution into a more perfected spiritual and physical transformation. We must go deep indeed into the abstruse metaphysics of Oriental mysticism before we can realize fully the infinitude of the subjects that were embraced at one sweep by the majestic thought of its exponents. Starting as a pure and perfect spiritual being, the Adam of the second chapter of *Genesis,* not satisfied with the position allotted to him by the Demiurgus (who is the eldest first-begotten, the Adam-Kadmon), Adam the second, the "man of dust," strives in his pride to become Creator in his turn. Evolved out of the androgynous Kadmon, this Adam is himself an androgyn; for, according to the oldest beliefs presented allegorically in Plato's *Timæus,* the prototypes of our races were all enclosed in the microcosmic tree which grew and developed within and under the great mundane or macrocosmic tree. Divine spirit being considered a unity, however numerous the rays of the great spiritual sun, man has still had his origin like all other forms, whether organic or otherwise, in this one Fount of Eternal Light. Were we even to reject the hypothesis of an androgynous man, in connection with physical evolution, the significance of the allegory in its spiritual sense, would remain unimpaired. So long as the first god-man, symbolizing the two first principles of creation, the dual male and female element, had no thought of good and evil he could not hypostasize "woman," for she was in him as he was in her.

It was only when, as a result of the evil hints of the serpent, *matter,* the latter condensed itself and cooled on the spiritual man in its contact with the elements, that the fruits of the man-tree — who is himself that tree of knowledge — appeared to his view. From this moment the l union ceased, man evolved out of himself the woman as a separate entity. They have broken the thread between pure spirit and pure matter. Henceforth they will

create no more *spiritually*, and by the sole power of their will; man has become a physical creator, and the kingdom of spirit can be won only by a long imprisonment in matter. The meaning of Gogard, the Hellenic tree of life, the sacred oak among **[Page 298]** whose luxuriant branches a serpent dwells, and *cannot* be dislodged,[482] thus becomes apparent. Creeping out from the primordial *ilus*, the mundane snake grows more material and waxes in strength and power with every new evolution.

The Adam Primus, or Kadmon, the Logos of the Jewish mystics, is the same as the Grecian Prometheus, who seeks to rival with the divine wisdom; he is also the Pymander of Hermes, or the POWER OF THE THOUGHT DIVINE, in its most spiritual aspect, for he was less hypostasized by the Egyptians than the two former. These all create men, but fail in their final object. Desiring to endow man with an immortal spirit, in order that by linking the trinity in one, he might gradually return to his primal spiritual state without losing his individuality, Prometheus fails in his attempt to steal the *divine* fire, and is sentenced to expiate his crime on Mount Kazbeck. Prometheus is also the *Logos* of the ancient Greeks, as well as Herakles. In the *Codex Nazaræus*[483] we see Bahak-Zivo deserting the heaven of his father, confessing that though he is the father of the genii, he is unable to "construct creatures," for he is equally unacquainted with Orcus as with "the consuming fire which is wanting in light." And Fetahil, one of the "powers," sits in the "mud" (matter) and wonders why the living fire is so changed.

All of these *Logoi* strove to endow man with the immortal spirit, failed, and nearly all are represented as being punished for the attempt by severe sentences. Those of the early Christian Fathers who like Origen and Clemens Alexandrinus, were well versed in Pagan symbology, having begun their careers as philosophers, felt very much embarrassed. They could not deny the anticipation of their doctrines in the oldest myths. The latest *Logos,* according to their teachings, had also appeared in order to show mankind the way to immortality; and in his desire to endow the world with eternal life through the Pentecostal fire, had lost his life agreeably to the traditional programme. Thus was originated the very awkward explanation of which our modern clergy freely avail themselves, that all these mythic types show the prophetic spirit which, through the Lord's mercy, was afforded even to the heathen idolaters! The Pagans, they assert, had presented in their imagery the great drama of Calvary —hence the resemblance. On the other hand, the philosophers maintained, with unassailable logic, that the pious fathers had simply helped themselves to a ready-made groundwork, either finding it easier than to exert their own imagination, or because of the greater number of ignorant proselytes who were attracted to the new doctrine **[Page 299]** by such an extraordinary resemblance with their mythologies, at least as far as the outward form of the most fundamental doctrines goes.

PRE-ADAMITE RACES

The allegory of the Fall of man and the fire of Prometheus is also another version of the myth of the rebellion of the proud Lucifer, hurled down to the bottomless pit — Orcus. In the religion of the Brahmans, Moisasure, the Hindu Lucifer, becomes envious of the

482 See the "*Cosmogony of Pherecydes*."
483 See a few pages further on the quotation from the "*Codex of the Nazarenes*."

Creator's resplendent light, and at the head of a legion of inferior spirits rebels against Brahma, and declares war against him. Like Hercules, the faithful Titan, who helps Jupiter and restores to him his throne, Siva, the third person of the Hindu trinity, hurls them all from the celestial abode in Honderah, the region of eternal darkness. But here the fallen angels are made to repent of their evil deed, and in the Hindu doctrine they are all afforded the opportunity to progress. In the Greek fiction, Hercules, the Sun-god, descends to Hades to deliver the victims from their tortures; and the Christian Church also makes her incarnate god descend to the dreary Plutonic regions and overcome the rebellious ex-archangel. In their turn the kabalists explain the allegory in a semi-scientific way. Adam the second, or the first-created race which Plato calls gods, and the Bible the Elohim, was not triple in his nature like the earthly man: *i.e.*, he was not composed of soul, spirit, and body, but was a compound of sublimated astral elements into which the "Father" had breathed an immortal, divine spirit. The latter, by reason of its godlike essence, was ever struggling to liberate itself from the bonds of even that flimsy prison; hence the "sons of God," in their imprudent efforts, were the first to trace a future model for the cyclic law. But, man must not be "like one of us," says the Creative Deity, one of the Elohim "intrusted with the fabrication of the lower animal."[484] And thus it was, when the men of the first race had reached the summit of the first cycle, they lost their balance, and their second envelope, the grosser clothing (astral body), dragged them down the opposite arc.

This kabalistic version of the sons of God (or of light) is given in the *Codex Nazaræus.* Bahak-Zivo, the "father of genii, is ordered to 'construct creatures.' " But, as he is "ignorant of Orcus," he fails to do so and calls in Fetahil a still purer spirit to his aid, who fails still worse.

Then steps on the stage of creation the "spirit"[485] (which properly ought to be translated "soul," for it is the *anima mundi,* and which **[Page 300]** with the Nazarenes and the Gnostics was *feminine*), and perceiving that for Fetahil,[486] the *newest man* (the latest), the splendor was "changed," and that for splendor existed "decrease and damage," awakes Karabtanos,[487] "who was frantic and *without sense and judgment,*" and says to him: "Arise; see, the splendor (light) of the *newest* man (Fetahil) has failed (to produce or create men), the decrease of this splendor is visible. Rise up, come with thy MOTHER (the *spiritus*) and free thee from limits by which thou art held, and those more ample than the whole world." After which follows the union of the frantic and blind matter, guided by the insinuations of the spirit (not the *Divine* breath, but the *Astral* spirit, which by its double essence is already tainted with matter) and the offer of the MOTHER being accepted the Spiritus conceives "Seven Figures," which Irenæus is disposed to take for the seven *stellars* (planets) but which represent the seven *capital sins,* the progeny of an astral soul separated from its divine source (spirit) and *matter,* the blind demon of concupiscence.

---

484 See Plato's "*Timæus*."

485 On the authority of Irenæus, Justin Martyr, and the "*Codex*" itself, Dunlap shows that the Nazarenes treated their "spirit," or rather soul, as a female and *Evil Power*. Irenæus, accusing the Gnostics of heresy, calls Christ and the Holy Ghost "the *gnostic pair* that produce the Æons" (Dunlap, "*Sod, the Son of the Man,*" p. 52, footnote).

486 Fetahil was with the Nazarenes the king of light, and the *Creator;* but in this instance he is the unlucky Prometheus, who fails to get hold of the *Living Fire,* necessary for the formation of the divine soul, as he is ignorant of the *secret* name (the ineffable or incommunicable name of the kabalists).

487 The spirit of matter and concupiscence.

Seeing this, Fetahil extends his hand toward the abyss of matter, and says: "Let the earth exist, just as the abode of the powers has existed." Dipping his hand in the chaos, which he condenses, he creates our planet.[488] Then the *Codex* proceeds to tell how Bahak-Zivo was separated from the Spiritus, and the genii, or angels, from the rebels.[489] Then Mano[490] (the greatest), who dwells with the *greatest* FERHO, calls Kebar-Zivo (known also by the name of Nebat-Iavar bar Iufin-Ifafin), Helm and *Vine* of the food of life[491] he being the *third life,* and, commiserating the rebellious and foolish genii, on account of the magnitude of their ambition, says: "Lord of the genii[492] (Æons), see what the genii, the rebellious angels do, and about what they are consulting.[493] They say, "Let us call forth the world, and let us call the 'powers' into existence. The genii are the *Principes,* the 'sons of Light,' but thou art the '*Messenger of Life.*'"[494] **[Page 301]**

And in order to counteract the influence of the seven "badly disposed" principles, the progeny of *Spiritus,* CABAR ZIO, the mighty Lord of Splendor, procreates *seven other lives* (the cardinal virtues) who shine in their own form and light "from on high"[495] and thus reestablishes the balance between good and evil, light and darkness. But this creation of beings, without the requisite influx of divine pure breath in them, which was known among the kabalists as the "Living Fire," produced but creatures of matter and astral light.[496] Thus were generated the animals which preceded man on this earth. The spiritual beings, the"sons of light," those who remained faithful to the great *Ferho* (the First Cause of all), constitute the celestial or angelic hierarchy, the Adonim, and the legions of the *never-embodied* spiritual men. The followers of the rebellious and foolish genii, and the descendants of the "witless" seven spirits begotten by "Karabtanos" and the "spiritus," became, in course of time, the "men of our planet,"[497] after having previously passed through every "creation" of every one of the elements. From this stage of life they have been

---

488 See Franck's "*Codex Nazaræus*" and Dunlap's "*Sod, the Son of the Man*."
489 "*Codex Nazaraeus,*" ii. 233.
490 This Mano of the Nazarenes strangely resembles the Hindu Manu, the heavenly man of the "*Rig-Vedas*."
491 "I am the *true vine* and my Father is the husbandman" (John xv. 1).
492 With the Gnostics, Christ, as well as Michael, who is identical in some respects with him, was the "Chief of the Æons."
493 "*Codex Nazaraeus,*" i. 135.
494 Ibid.
495 "*Codex Nazaræus,*" iii. 61.
496 The Astral Light, or *anima mundi,* is dual and bisexual. The male part of it is purely divine and spiritual; it is the *Wisdom;* while the female portion (the spiritus of the Nazarenes) is tainted, in one sense, with matter, and therefore is evil already. It is the life-principle of every living creature, and furnishes the astral soul, the fluidic *perisprit* to men, animals, fowls of the air, and everything living. Animals have only the germ of the highest immortal soul as a third principle. It will develop but through a series of countless evolutions; the doctrine of which evolution is contained in the kabalistic axiom: "A stone becomes a plant; a plant a beast; a beast a *man;* a man a *spirit;* and the spirit a god."
497 See Commentary on "*Idra Suta,*" by Rabbi Eleashar. § *Sod* means a religious Mystery. Cicero mentions the *sod,* as constituting a portion of the *Idean* Mysteries. "The members of the *Priest-Colleges* were called *Sodales,*" says Dunlap, quoting Freund's "*Latin Lexicon,*" iv. 448.

traced by Darwin, who shows us how our *highest* forms have been evolved out of the *lowest.* Anthropology dares not follow the kabalist in his metaphysical flights *beyond* this planet, and it is doubtful if its teachers have the courage to search for the *missing link* in the old kabalistic manuscripts.

Thus was set in motion the *first cycle,* which in its rotations *downward,* brought an infinitesimal part of the created *lives* to our planet of *mud.* Arrived at the lowest point of the arc of the cycle which directly preceded life on this earth, the pure divine spark still lingering in the Adam made an effort to separate itself from the astral spirit, for "man was falling gradually into generation," and the fleshy coat was becoming with every action more and more dense.

And now comes a mystery, a *Sod ;* § a secret which Rabbi **[Page 302]** Simeon[498] imparted but to very few initiates. It was enacted once every seven years during the Mysteries of Samothrace, and the records of it are found self-printed on the leaves of the Thibetan sacred tree, the mysterious KOUNBOUM, in the Lamasery of the holy adepts.[499]

DESCENT OF SPIRIT INTO MATTER

In the shoreless ocean of space radiates the central, spiritual, and *Invisible* sun. The universe is his body, spirit and soul; and after this ideal model are framed ALL THINGS. These three emanations are the three lives, the three degrees of the gnostic *Pleroma,* the three "Kabalistic Faces," for the ANCIENT of the ancient, the holy of the aged, the great En-Soph, "has a form and then he has no form." The invisible "assumed a form when he called the universe into existence,"[500] says the *Sohar,* the Book of splendor. The *first* light is His soul, the Infinite, Boundless, and Immortal breath; under the efflux of which the universe heaves its mighty bosom, infusing *Intelligent* life throughout creation. The *second* emanation condenses cometary matter and produces forms within the cosmic circle; sets the countless worlds floating in the electric space, and infuses *the unintelligent,* blind life-principle into every form. The third, produces the whole universe of physical matter; and as it keeps gradually receding from the Central Divine Light its brightness wanes and it becomes DARKNESS and the BAD — pure matter, the "gross purgations of the celestial fire" of the Hermetists.

When the Central Invisible (the Lord Ferho) saw the efforts of the divine *Scintilla,* unwilling to be dragged lower down into the degradation of matter, to liberate itself, he permitted it to shoot out from itself a *monad,* over which, attached to it as by the finest thread, the Divine Scintilla (the soul) had to watch during its ceaseless peregrinations from one form to another. Thus the monad was shot down into the first form of matter and became encased in stone; then, in course of time, through the combined efforts of *living fire* and *living water,* both of which shone their *reflection* upon the stone, the monad crept out of its prison to sunlight as a lichen. From change to change it went higher and higher; the monad, with every new transformation borrowing more of the radiance of its parent, *Scintilla,* which approached it nearer at every transmigration. For "the First Cause, had

---

498 The author of the "*Sohar,*" the great kabalistic work of the first century B.C.
499 See Abbé Huc's works.
500 "*The Sohar,*" iii. 288; "*Idra Suta.*"

willed it to proceed in this order" and destined it to creep on higher until its physical form became once more the Adam *of dust,* shaped in the image of the Adam Kadmon. Before undergoing its last earthly transformation, the external covering of the monad, from the moment of its conception as an embryo, passes in turn, once more, through the phases of the several kingdoms. **[Page 303]**

In its fluidic prison it assumes a vague resemblance at various periods of the gestation to plant, reptile, bird, and animal, until it becomes a human embryo.[501] At the birth of the future man, the monad, radiating with all the glory of its immortal parent which watches it from the seventh sphere, becomes *senseless.*[502] It loses all recollection of the past, and returns to consciousness but gradually, when the instinct of childhood gives way to reason and intelligence. After the separation between the life-principle (astral spirit) and the body takes place, the liberated soul — Monad, exultingly rejoins the mother and father spirit, the radiant Augoeides, and the two, merged into one, forever form, with a glory proportioned to the spiritual purity of the past earth-life, the Adam who has completed the circle of necessity, and is freed from the last vestige of his physical encasement. Henceforth, growing more and more radiant at each step of his upward progress, he mounts the shining path that ends at the point from which he started around the GRAND CYCLE.

The whole Darwinian theory of natural selection is included in the first six chapters of the Book of *Genesis.* The "Man" of chapter i. is radically different from the "Adam" of chapter ii., for the former was created "male and female" — that is, bi-sexed — and in the image of God; while the latter, according to verse seven, was formed of the dust of the ground, and became "a living soul," after the Lord God "breathed into his nostrils the breath of life." Moreover, *this Adam* was a male being, and in verse twenty we are told that "there was not found a helpmeet for him." The Adonai, being pure spiritual entities, had no sex, or rather had both sexes united in themselves, like their Creator; and the ancients understood this so well that they represented many of their deities as of dual sex. The Biblical student must either accept this interpretation, or make the passages in the two chapters alluded to absurdly contradict each other. It was such literal acceptance of passages that warranted the atheists in covering the Mosaic account with ridicule, and it is the dead letter of the old text that begets the materialism of our age. Not only are these two races of beings thus clearly indicated in *Genesis,* but even a third and a fourth one are ushered before the reader in chapter iv., where the "sons of God" and the race of "giants" are spoken of.

As we write, there appears in an American paper, *The Kansas City Times,* an account of important discoveries of the remains of a prehistorical *race of giants,* which corroborates the statements of the kabalists and the Bible allegories at the same time. It is worth preserving: **[Page 304]**

"In his researches among the forests of Western Missouri, Judge E. P. West has discovered a number of conical-shaped mounds, similar in construction to those found in Ohio and Kentucky. These mounds are found upon the high bluffs overlooking the Missouri River, the largest and more prominent being found in Tennessee, Mississippi, and Louisiana. Until about three weeks ago it was not suspected that the mound builders had made this region their home in the prehistoric days; but now it is discovered that this

---

501 Everard, "*Mysteres Physiologiques,*" p. 132.
502 See Plato's "*Timæus.*"

strange and extinct race once occupied this land, and have left an extensive graveyard in a number of high mounds upon the Clay County bluffs.

> "As yet, only one of these mounds has been opened. Judge West discovered a skeleton about two weeks ago, and made a report to other members of the society. They accompanied him to the mound, and not far from the surface excavated and took out the remains of two skeletons. The bones are very large — so large, in fact, when compared with an ordinary skeleton of modern date, they appear to have formed part of a giant. The head bones, such as have not rotted away, are monstrous in size. The lower jaw of one skeleton is in a state of preservation, and is double the size of the jaw of a civilized person. The teeth in this jawbone are large, and appear to have been ground down and worn away by contact with roots and carnivorous food. The jaw-bone indicates immense muscular strength. The thigh-bone, when compared with that of an ordinary modern skeleton, looks like that of a horse. The length, thickness, and muscular development are remarkable. But the most peculiar part about the skeleton is the frontal bone. It is very low, and differs radically from any ever seen in this section before. It forms one thick ridge of bone about one inch wide, extending across the eyes. It is a narrow but rather heavy ridge of bone which, instead of extending upward, as it does now in these days of civilization, receded back from the eyebrows, forming a flat head, and thus indicates a very low order of mankind. It is the opinion of the scientific gentlemen who are making these discoveries that these bones are the remains of a prehistoric race of men. They do not resemble the present existing race of Indians, nor are the mounds constructed upon any pattern or model known to have been in use by any race of men now in existence in America. The bodies are discovered in a sitting posture in the mounds, and among the bones are found stone weapons, such as flint knives, flint scrapers, and all of them different in shape to the arrow-heads, war-hatchets, and other stone tools and weapons known to have been in use by the aboriginal Indians of this land when discovered by the whites. The gentlemen who have these curious bones in charge have deposited them with Dr. Foe, on Main street. It is their intention to make further and closer researches in the mounds on **[Page 305]** the bluffs opposite this city. They will make a report of their labors at the next meeting of the Academy of Science, by which time they expect to be able to make some definite report as to their opinions. It is pretty definitely settled, however, that the skeletons are those of a race of men not now in existence."

The author of a recent and very elaborate work[503] finds some cause for merriment over the union of the sons of God with the "daughters of men," who *were fair,* as alluded to in *Genesis,* and described at great length in that wonderful legend, the *Book of Enoch.* More is the pity, that our most learned and liberal men do not employ their close and merciless logic to repair its one-sidedness by seeking the true spirit which dictated these allegories of old. This spirit was certainly more *scientific* than skeptics are yet prepared to admit. But with

503 "*Supernatural Religion; an Inquiry into the Reality of Divine Revelation,*" vol. ii. London, 1875.

every year some new discovery may corroborate their assertions, until the whole of antiquity is vindicated.

One thing, at least, has been shown in the Hebrew text, viz.: that there was one race of purely physical creatures, another purely spiritual. The evolution and "transformation of species" required to fill the gap between the two has been left to abler anthropologists. We can only repeat the philosophy of men of old, which says that the union of these two races produced a third — the Adamite race. Sharing the natures of both its parents, it is equally adapted to an existence in the material and spiritual worlds. Allied to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses. Allied to his spiritual part is his *conscience,* which will serve as his unerring guide through the besetments of the senses; for conscience is that instantaneous perception between right and wrong, which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly, when unhampered by the baser attractions of our dual nature.

Reason being a faculty of our physical brain, one which is justly defined as that of deducing inferences from premises, and being wholly dependent on the evidence of other senses, cannot be a quality pertaining directly to our divine spirit. The latter *knows* — hence, all reasoning which implies discussion and argument would be useless. So an entity, which, if it must be considered as a direct emanation from the eternal Spirit of wisdom, has to be viewed as possessed of the same attributes **[Page 306]** as the essence or the whole of which it is a part. Therefore, it is with a certain degree of logic that the ancient theurgists maintained that the *rational* part of man's soul (spirit) never entered wholly into the man's body, but only overshadowed him more or less through the *irrational* or astral soul, which serves as an intermediatory agent, or a medium between spirit and body. The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides,* feels truth intuitionally; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit.

Swedenborg, following the mystical doctrines of the Hermetic philosophers, devoted a number of volumes to the elucidation of the "internal sense" of *Genesis.* Swedenborg was undoubtedly a "natural-born magician," a seer; he was *not* an *adept.* Thus, however closely he may have followed the apparent method of interpretation used by the alchemists and mystic writers, he partially failed; the more so, that the model chosen by him in this method was one who, albeit a great alchemist, was no more of an adept than the Swedish seer himself, in the fullest sense of the word. Eugenius Philalethes had never attained "the highest pyrotechny," to use the diction of the mystic philosophers. But, although both have missed the whole truth in its details, Swedenborg has virtually given the same interpretation of the first chapter of *Genesis* as the Hermetic philosophers. The seer, as well as the initiates, notwithstanding their veiled phraseology, clearly show that the first chapters of *Genesis* relate to the *regeneration,* or a new birth of man, not to the creation of our universe and its crown work — MAN. The fact that the terms of the alchemists, such as *salt,*

sulphur, and *mercury* are transformed by Swedenborg into *ens, cause,* and *effect,*[504] does not affect the underlying idea of solving the problems of the Mosaic books by the only possible method — that used by the Hermetists — that of correspondences.

His doctrine of correspondence, or Hermetic symbolism, is that of Pythagoras and of the kabalists — "as above, so below." It is also that of the Buddhist philosophers, who, in their still more abstract metaphysics, inverting the usual mode of definition given by our *erudite* scholars, call the invisible types the only reality, and everything else the effects of the causes, or visible prototypes — *illusions.* However contradictory their various elucidations of the *Pentateuch* may appear *on their surface,* every one of them tends to show that the sacred literature of every country, the *Bible* as much as the *Vedas* or the Buddhist *Scriptures,* can only be **[Page 307]** understood and thoroughly sifted by the light of Hermetic philosophy. The great sages of antiquity, those of the mediæval ages, and the mystical writers of our more modern times also, were all *Hermetists.* Whether the light of truth had illuminated them through their faculty of intuition, or as a consequence of study and regular initiation, virtually, they had accepted the method and followed the path traced to them by such men as Moses, Gautama-Buddha, and Jesus. The truth, symbolized by some alchemists as *dew from heaven,* had descended into their hearts, and they had all gathered it upon the *tops of mountains,* after having spread CLEAN *linen cloths* to receive it; and thus, in one sense, they had secured, each for himself, and in his own way, the *universal solvent.*

How much they were allowed to share it with the public is another question. That veil, which is alleged to have covered the face of Moses, when, after descending from Sinai, he taught his people the Word of God, cannot be withdrawn at the will of the teacher only. It depends on the listeners, whether they will also remove the veil which is "upon their hearts." Paul says it plainly; and his words addressed to the Corinthians can be applied to every man or woman, and of any age in the history of the world. If "their minds are blinded" by the shining skin of divine truth, whether the Hermetic veil be withdrawn or not from the face of the teacher, it cannot be taken away from their heart unless "it *shall turn to the Lord.*" But the latter appellation must not be applied to either of the three anthropomorphized personages of the Trinity, but to the "Lord," as understood by Swedenborg and the Hermetic philosophers — the Lord, who is Life and MAN.

The everlasting conflict between the world-religions — Christianity, Judaism, Brahmanism, Paganism, Buddhism, proceeds from this one source: Truth is known but to the few; the rest, unwilling to withdraw the veil from their own hearts, imagine it blinding the eyes of their neighbor. The god of every exoteric religion, including Christianity, not withstanding its pretensions to mystery, is an idol, a fiction, and cannot be anything else. Moses, *closely-veiled,* speaks to the stiff-necked multitudes of Jehovah, the cruel, anthropomorphic deity, as of the highest God, burying deep in the bottom of his heart that truth which cannot be "either spoken of or revealed." Kapila cuts with the sharp sword of his sarcasms the Brahman-Yoggins, who in their mystical visions pretend to see the HIGHEST *one*. Gautama-Buddha conceals, under an impenetrable cloak of metaphysical subtilties, the verity, and is regarded by posterity as *an atheist.* Pythagoras, with his allegorical mysticism and metempsychosis, is held for a clever impostor, and is succeeded in the same estimation

504 See "*Heavenly Arcana.*"

by other philosophers, like Apollonius and Plotinus, who are generally spoken of as visionaries, if not charlatans. Plato, whose writings **[Page 308]** were never read by the majority of our *great* scholars but superficially, is accused by many of his translators of absurdities and puerilities, and even of being ignorant of his own language;[505] most likely for saying, in reference to the Supreme, that "a matter of that kind cannot be expressed by words, like other things to be learned";[506] and making Protagoras lay too much stress on the use of "veils." We could fill a whole volume with names of misunderstood sages, whose writings nly because our materialistic critics feel unable to lift the "veil," which shrouds them — pass off in a current way for mystical absurdities. The most important feature of this seemingly incomprehensible mystery lies perhaps in the inveterate habit of the majority of readers to judge a work by its words and insufficiently-expressed ideas, leaving the spirit of it out of the question. Philosophers of quite different schools may be often found to use a multitude of different expressions, some dark and metaphorical — all figurative, and yet treating of the same subject. Like the thousand divergent rays of a globe of fire, every ray leads, nevertheless, to the central point, so every mystic philosopher, whether he be a devotedly pious enthusiast like Henry More; an irascible alchemist, using a Billingsgate phraseology — like his adversary, Eugenius Philalethes; or an *atheist* (?) like Spinoza, all had one and the same object in view — MAN. It is Spinoza, however, who furnishes perhaps the truest key to a portion of this unwritten secret. While Moses forbids "graven images" of Him whose name is not to be taken in vain, Spinoza goes farther. He clearly infers that God must not be so much as *described.* Human language is totally unfit to give an idea of this "Being" who is altogether unique. Whether it is Spinoza or the Christian theology that is more right in their premises and conclusion, we leave the reader to judge for himself. Every attempt to the contrary leads a nation to anthropomorphize the deity in whom it believes, and the result is that given by Swedenborg. Instead of stating that God made man after his own image, we ought in truth to say that "man *imagines* God after his image,"[507] forgetting that he has set up his own reflection for worship.

THE TRIUNE NATURE OF MAN

Where, then, lies the true, real secret so much talked about by the Hermetists? That there was and there is a secret, no candid student of esoteric literature will ever doubt. Men of genius — as many of the Hermetic philosophers undeniably were — would not have made fools of themselves by trying to fool others for several thousand consecutive years. That this great secret, commonly termed "the philosopher's stone," had a spiritual as well as a physical meaning attached to it, was suspected in all ages. The author of *Remarks on Alchemy and the Alchemists* very truly **[Page 309]** observes that the subject of the Hermetic art is MAN, and the object of the art is the perfection of man.[508] But we cannot agree with him that only those whom he terms "money-loving sots," ever attempted to carry a purely *moral* design (of the alchemists) into the field of physical science. The fact alone that man, in their eyes, is a trinity, which they divide into *Sol*, water of *mercury*, and *sulphur*, which is the *secret fire*, or,

---

505 Burges, Preface.

506 "*Seventh Letter*."

507 "*The True Christian Religion*."

508 E. A. Hitchcock, "*Swedenborg, a Hermetic Philosopher*."

to speak plain, into *body, soul,* and *spirit,* shows that there is a physical side to the question. Man is the philosopher's *stone* spiritually — "*a triune or trinity in unity,*" as Philalethes expresses it. But he is also that stone physically. The latter is but the effect of the cause, and the cause is the universal solvent of everything — divine spirit. Man is a correlation of chemical physical forces, as well as a correlation of spiritual powers. The latter react on the physical powers of man in proportion to the development of the earthly man. "The work is carried to perfection according to the virtue of a body, soul, and spirit," says an alchemist; "for the body would never be penetrable were it not for the *spirit,* nor would the spirit be permanent in its supra-perfect *tincture*, were it not for the body; nor could these two act one upon another without the soul, *for the spirit is an invisible thing,* nor doth it ever appear without another GARMENT, which garment is the SOUL."[509]

The "philosophers by fire" asserted, through their chief, Robert Fludd, that sympathy is the offspring of light, and "antipathy hath its beginning from darkness." Moreover, they taught, with other kabalists, that "contrarieties in nature doth proceed from one eternal essence, or from the root of all things." Thus, the first cause is the parent-source of good as well as of evil. The creator — who is *not* the Highest God — is the father of matter, which is *bad,* as well as of spirit, which, emanating from the highest, invisible cause, passes through him like through a vehicle, and pervades the whole universe. "It is most certain," remarks Robertus di Fluctibus (Robert Fludd), "that, as there are an infinity of *visible* creatures, so there is an endless variety of invisible ones, of divers natures, in the universal machine. Through the mysterious name of God, which Moses was so desirous of him (Jehova) to hear and know, when he received from him this answer, *Jehova is my everlasting name.* As for the other name, it is so pure and simple that it *cannot be articulated, or compounded, or truly expressed by man's voice* . . . all the other names are wholly comprehended within it, for it contains the property as well of *Nolunty* as *volunty,* of privation as position, of death as life, of cursing as blessing, of evil as good (though nothing ideally is bad in **[Page 310]** him), of hatred and discord, and consequently of sympathy and antipathy."[510]

THE LOWEST CREATURES IN THE SCALE OF BEING

Lowest in the scale of being are those invisible creatures called by the kabalists the "elementary." There are three distinct classes of these. The highest, in intelligence and cunning, are the so-called terrestrial spirits, of which we will speak more categorically in other parts of this work. Suffice to say, for the present, that they are the *larvæ*, or shadows of those who have lived on earth, have refused all spiritual light, remained and died deeply immersed in the mire of matter, and from whose sinful souls the immortal spirit has gradually separated. The second class is composed of the invisible antitypes of the men *to be* born. No form can come into objective existence — from the highest to the lowest — before the abstract ideal of this form — or, as Aristotle would call it, the *privation* of this form — is called forth. Before an artist paints a picture every feature of it exists already in his imagination; to have enabled us to discern a watch, this particular watch must have existed in its abstract form in the watchmaker's mind. So with future men.

509 "*Ripley Revived,*" 1678.
510 "*Mosaicall Philosophy,*" p. 173. 1659.

According to Aristotle's doctrine, there are three principles of natural bodies: privation, matter, and form. These principles may be applied in this particular case. The privation of the child which is to be we will locate in the invisible mind of the great Architect of the Universe — privation not being considered in the Aristotelic philosophy as a principle in the composition of bodies, but as an external property in their production; for the production is a change by which the matter passes from the shape it has not to that which it assumes. Though the privation of the unborn child's form, as well as of the future form of the unmade watch, is that which is neither substance nor extension nor quality as yet, nor any kind of existence, it is still something which *is*, though its outlines, in order to be, must acquire an objective form — the abstract must become concrete, in short. Thus, as soon as this privation of matter is transmitted by energy to universal ether, it becomes a material form, however sublimated. If modern science teaches that *human* thought "affects the matter of another universe simultaneously with this," how can he who believes in an Intelligent First Cause, deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal ether — the world-soul? And, if so, then it must follow that once there the divine thought manifests itself objectively, energy faithfully reproducing the outlines of that whose "privation" was first born in the divine mind. Only it must not be understood that this *thought* creates matter. No; it creates but the design for the future form; the **[Page 311]** matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are "elementals," — properly speaking, *psychic embryos* — which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving in *transitu* that divine breath called spirit which completes the perfect man. This class cannot communicate *objectively* with men.

ELEMENTALS SPECIFICALLY DESCRIBED

The third class are the "elementals" proper, which never evolve into human beings, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called the "princes of the powers of the air."

This class is believed to possess but one of the three attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, in a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some are changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner, or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the

"human elementary." More than this; they can so condense it as to make to themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from chance acquaintance or persons encountered but once. As a few seconds exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so is it with the mind.

According to the doctrine of Proclus, the uppermost regions from the zenith of the universe to the moon belonged to the gods or planetary **[Page 312]** spirits, according to their hierarchies and classes. The highest among them were the twelve *ŭper-ouranioi,* or supercelestial gods, having whole legions of subordinate demons at their command. They are followed next in rank and power by the *egkosmioi,* the intercosmic gods, each of these presiding over a great number of demons, to whom they impart their power and change it from one to another at will. These are evidently the personified forces of nature in their mutual correlation, the latter being represented by the third class or the "elementals" we have just described.

PROCLUS ON THE BEINGS OF THE AIR

Further on he shows, on the principle of the Hermetic axiom — of types, and prototypes — that the lower spheres have their subdivisions and classes of beings as well as the upper celestial ones, the former being always subordinate to the higher ones. He held that the four elements are all filled with *demons,* maintaining with Aristotle that the universe is full, and that there is no void in nature. The demons of the earth, air, fire, and water are of an elastic, ethereal, semi-corporeal essence. It is these classes which officiate as intermediate agents between the gods and men. Although lower in intelligence than the *sixth* order of the higher demons, these beings preside directly over the elements and organic life. They direct the growth, the inflorescence, the properties, and various changes of plants. They are the personified ideas or virtues shed from the heavenly *ulê* into the inorganic matter; and, as the vegetable kingdom is one remove higher than the mineral, these emanations from the celestial gods take form and being in the plant, they become *its soul.* It is that which Aristotle's doctrine terms the *form* in the three principles of natural bodies, classified by him as privation, matter, and form. His philosophy teaches that besides the original matter, another principle is necessary to complete the triune nature of every particle, and this is form; an invisible, but still, in an ontological sense of the word, a substantial being, really distinct from matter proper. Thus, in an animal or a plant, besides the bones, the flesh, the nerves, the brains, and the blood, in the former, and besides the pulpy matter, tissues, fibres, and juice in the latter, which blood and juice, by circulating through the veins and fibres, nourishes all parts of both animal and plant; and besides the animal spirits, which are the principles of motion; and the chemical energy which is transformed into vital force in the green leaf, there must be a substantial form, which Aristotle called in the horse, the *horse's soul;* Proclus, the *demon* of every mineral, plant, or animal, and the mediæval philosophers, the *elementary spirits* of the four kingdoms.

All this is held in our century as metaphysics and gross superstition. Still, on strictly ontological principles, there is, in these old hypotheses, some shadow of probability, some clew to the perplexing "missing links" **[Page 313]** of exact science. The latter has become so dogmatical of late, that all that lies beyond the ken of *inductive* science is termed imaginary; and we find Professor Joseph Le Conte stating that some of the best scientists "ridicule the use of the term 'vital force,' or vitality, as a remnant of *superstition*."[511] De Candolle suggests the term "vital movement," instead of vital force;[512] thus preparing for a final scientific leap which will transform the immortal, thinking man, into an automaton with a clock-work inside him. "But," objects Le Conte, "can we conceive of movement without force? And if the movement is peculiar, so also is *the form of force*."

Various Names for Elementals

In the Jewish *Kabala,* the nature-spirits were known under the general name of *Shedim* and divided into four classes. The Persians called them all *devs;* the Greeks, indistinctly designated them as *demons;* the Egyptians knew them as *afrites.* The ancient Mexicans, says Kaiser, believed in numerous spirit-abodes, into one of which the shades of innocent children were placed until final disposal; into another, situated in the sun, ascended the valiant souls of heroes; while the hideous spectres of incorrigible sinners were sentenced to wander and despair in subterranean caves, held in the bonds of the earth-atmosphere, unwilling and unable to liberate themselves. They passed their time in communicating with mortals, and frightening those who could see them. Some of the African tribes know them as *Yowahoos.* In the Indian Pantheon there are no less than 330,000,000 of various kinds of spirits, including elementals, which latter were termed by the Brahmans the Daityas. These beings are known by the adepts to be attracted toward certain quarters of the heavens by something of the same mysterious property which makes the magnetic needle turn toward the north, and certain plants to obey the same attraction. The various races are also believed to have a special sympathy with certain human temperaments, and to more readily exert power over such than others. Thus, a bilious, lymphatic, nervous, or sanguine person would be affected favorably or otherwise by conditions of the astral light, resulting from the different aspects of the planetary bodies. Having reached this general principle, after recorded observations extending over an indefinite series of years, or ages, the adept astrologer would require only to know what the planetary aspects were at a given anterior date, and to apply his knowledge of the succeeding changes in the heavenly bodies, to be able to trace, with approximate accuracy, the varying fortunes of the personage whose horoscope was required, and even to predict the future. The accuracy of the horoscope **[Page 314]** would depend, of course, no less upon the astrologer's knowledge of the occult forces and races of nature, than upon his astronomical erudition.

Eliphas Levi expounds with reasonable clearness, in his *Dogme et Rituel de la Haute Magie,* the law of reciprocal influences between the planets and their combined effect upon the mineral, vegetable, and animal kingdoms, as well as upon ourselves. He states that the astral atmosphere is as constantly changing from day to day, and from hour to hour, as the

---

511 "*Correlation of Vital with Chemical and Physical Forces,*" by J. Le Conte.
512 "*Archives des Sciences,*" vol. xlv., p. 345. December, 1872.

air we breathe. He quotes approvingly the doctrine of Paracelsus that every man, animal, and plant bears external and internal evidences of the influences dominant at the moment of germinal development. He repeats the old kabalistic doctrine, that nothing is unimportant in nature, and that even so small a thing as the birth of one child upon our insignificant planet has its effect upon the universe, as the whole universe has its own reactive influence upon him.

"The stars," he remarks, "are linked to each other by attractions which hold them in equilibrium and cause them to move with regularity through space. This network of light stretches from all the spheres to all the spheres, and there is not a point upon any planet to which is not attached one of these indestructible threads. The precise locality, as well as the hour of birth, should then be calculated by the true adept in astrology; then, when he shall have made the exact calculation of the astral influences, it remains for him to count the chances of his position in life, the helps or hindrances he is likely to encounter . . . and his natural impulses toward the accomplishment of his destiny." He also asserts that the individual force of the person, as indicating his ability to conquer difficulties and subdue unfavorable propensities, and so carve out his fortune, or to passively await what blind fate may bring, must be taken into account.

A consideration of the subject from the standpoint of the ancients, affords us, it will be seen, a very different view from that taken by Professor Tyndall in his famous Belfast address. "To supersensual beings," says he, "which, however potent and invisible, were nothing but species of *human creatures*, perhaps raised from among mankind, and retaining all human passions and appetites, were handed over the rule and governance of natural phenomena."

To enforce his point, Mr. Tyndall conveniently quotes from Euripides the familiar passage in Hume: "The gods toss all into confusion, mix everything with its reverse, that all of us, from our ignorance and uncertainty, may pay them the more worship and reverence." Although enunciating in *Chrysippus* several Pythagorean doctrines, Euripides is considered by every ancient writer as heterodox, therefore the quotation **[Page 315]** proceeding from this philosopher does not at all strengthen Mr. Tyndall's argument.

As to the *human* spirit, the notions of the older philosophers and mediæval kabalists while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neo-platonists held that the Augoeides never descends hypostatically into the living man, but only sheds more or less its radiance on the inner man — the astral soul — the kabalists of the middle ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man's soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian kabalists, more or less, in the dead letter of the allegory of the fall of man. The soul, they said, became, through the fall of Adam, contaminated with the world of matter, or Satan. Before it could appear with its enclosed divine spirit in the presence of the Eternal, it had to purify itself of the impurities of darkness. They compared "the spirit imprisoned within the soul to a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole the drop of water remains isolated; break the envelope and the drop becomes a part of the

ocean — its individual existence has ceased. So it is with the spirit. As long as it is enclosed in its plastic mediator, or soul, it has an individual existence. Destroy the capsule, a result which may occur from the agonies of withered conscience, crime, and moral disease, and the spirit returns back to its original abode. Its individuality is gone."

On the other hand, the philosophers who explained the "fall into generation" in their own way, viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the "shining one" were concerned. Man and soul had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say. The individualization of man after death depended on the spirit, not on his soul and body. Although the word "personality," in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal, *per se;* and, as in the case of criminals beyond redemption, when the shining thread which links the spirit to the soul, from the moment of the birth of a child, is violently snapped, and the disembodied entity is left to share the fate of the lower animals, to gradually dissolve into ether, and have its individuality annihilated — even then the spirit remains a distinct being. It becomes a **[Page 316]** planetary spirit, an angel; for *the gods of the Pagan or the archangels of the Christian,* the direct emanations of the First Cause, notwithstanding the hazardous statement of Swedenborg, *never were or will be men,* on our planet, at least.

This specialization has been in all ages the stumbling-block of metaphysicians. The whole esoterism of the Buddhistical philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of the most learned scholars. Even metaphysicians are too inclined to confound the effect with the cause. A person may have won his immortal life, and remain the same *inner-self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality. Therefore, the astral soul and terrestrial body of man may, in the dark Hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel his *ego,* if this *ego* did not deserve to soar higher; and the divine spirit still remain an unchanged entity, though this terrestrial experience of his emanations may be totally obliterated at the instant of separation from the unworthy vehicle.

If the "spirit," or the divine portion of the soul, is preëxistent as a distinct being from all eternity, as Origen, Synesius, and other Christian fathers and philosophers taught, and if it is the same, and nothing more than the metaphysically-objective soul, how can it be otherwise than eternal? And what matters it in such a case, whether man leads an animal or a pure life, if, do what he may, he can never lose his individuality? This doctrine is as pernicious in its consequences as that of vicarious atonement. Had the latter dogma, in company with the false idea that we are all immortal, been demonstrated to the world in its true light, humanity would have been bettered by its propagation. Crime and sin would be avoided, not for fear of earthly punishment, or of a ridiculous hell, but for the sake of that which lies the most deeply rooted in our inner nature — the desire of an individual and distinct life in the hereafter, the positive assurance that we cannot win it unless we "take the kingdom of heaven by violence," and the conviction that neither human prayers nor the blood of another man will save us from individual destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit — our GOD.

SWEDENBORGIAN VIEWS ON SOUL-DEATH

Pythagoras, Plato, Timæus of Locris, and the whole Alexandrian school derived the soul from the universal World-Soul; and the latter was, according to their own teachings — ether; something of such a fine nature as to be perceived only by our inner sight. Therefore, it cannot be the essence of the Monas, or *cause*, because the *anima mundi* is but the effect, the objective emanation of the former. Both the human spirit **[Page 317]** and soul are preëxistent. But, while the former exists as a distinct entity, an individualization, the soul exists as preexisting matter, an unscient portion of an intelligent whole. Both were originally formed from the Eternal Ocean of Light; but as the theosophists expressed it, there is a visible as well as invisible spirit in fire. They made a difference between the *anima bruta* and the *anima divina.* Empedocles firmly believed all men and animals to possess two souls; and in Aristotle we find that he calls one the reasoning soul - *νοῆς* , and the other, the animal soul - *ψυχή* . According to these philosophers, the reasoning soul comes from *without* the universal soul, and the other from *within.* This divine and superior region, in which they located the invisible and supreme deity, was considered by them (by Aristotle himself) as a fifth element, purely spiritual and divine, whereas the *anima mundi* proper was considered as composed of a fine, igneous, and ethereal nature spread throughout the universe, in short ether.

The Stoics, the greatest materialists of ancient days, excepted the Invisible God and Divine Soul (Spirit) from any such a corporeal nature. Their modern commentators and admirers, greedily seizing the opportunity, built on this ground the supposition that the Stoics believed in neither God nor soul. But Epicurus, whose doctrine militating directly against the agency of a Supreme Being and gods, in the formation or government of the world, placed him far above the Stoics in atheism and materialism, taught, nevertheless, that the soul is of a fine, tender essence, formed from the smoothest, roundest, and finest atoms, which description still brings us to the same sublimated ether. Arnobius, Tertullian, Irenæus, and Origen, notwithstanding their Christianity, believed, with the more modern Spinoza and Hobbes, that the soul was corporeal, though of a very fine nature.

This doctrine of the possibility of losing one's soul and, hence, individuality, militates with the ideal theories and progressive ideas of some spiritualists, though Swedenborg fully adopts it. They will never accept the kabalistic doctrine which teaches that it is only through observing the law of harmony that individual life hereafter can be obtained; and that the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground.

But while the spiritualists and other adherents of Christianity have little if any perception of this fact of the possible death and obliteration of the human personality by the separation of the immortal part from the perishable, the Swedenborgians fully comprehend it. One of the most respected ministers of the New Church, the Rev. Chauncey Giles, D.D., of New York, recently elucidated the subject in a public discourse as follows: Physical death, or the death of the body, was a provision of the **[Page 318]** divine economy for the benefit of man, a provision by means of which he attained the higher ends of his being. But there is another death which is the interruption of the divine order and the destruction of every human element in man's nature, and every possibility of human happiness. This is the spiritual death, which takes place before the dissolution of the body. "There may be a vast development of man's natural mind without that development being accompanied by a particle of love of God, or of unselfish love of man." When one falls into a love of self and love of the world, with its pleasures, losing

the divine love of God and of the neighbor, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To all that pertain to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights, and sensations of the world when the spirit has left it.

This spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of the natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; but, the eloquent preacher remarks, "these creatures, with all their graces, rich attire, and brilliant accomplishments, are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust." A high development of the intellectual faculties does not imply spiritual and true life. Many of our greatest scientists are but animate corpses — they have no spiritual sight because their spirits have left them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually dead* everywhere.

EARTH-BOUND HUMAN SOULS

Pythagoras taught that the entire universe is one vast system of mathematically correct combinations. Plato shows the deity *geometrizing*. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces **[Page 319]** produce one result; break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by this two-fold force. The least deviation from harmony damages it; when it is destroyed beyond redemption the forces separate and the form is gradually annihilated. After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner-self to reunite itself with the faintly-glimmering ray of its divine parent is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed *Hades*. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps; for nature never proceeds by jumps and starts, and the astral soul being formed of elements, the law of evolution must bide its time. Then begins the fearful law of compensation, the *Yin-youan* of the Buddhists.

This class of spirits are called the "terrestrial" or "*earthly* elementary," in contradistinction to the other classes, as we have shown in the introductory chapter. In the East they are

known as the "Brothers of the Shadow." Cunning, low, vindictive, and seeking to retaliate their sufferings upon humanity, they become, until final annihilation, vampires, ghouls, and prominent actors. These are the leading "stars" on the great spiritual stage of "materialization," which phenomena they perform with the help of the more intelligent of the genuine-born "elemental" creatures, which hover around and welcome them with delight in their own spheres. Henry Kunrath, the great German kabalist, has on a plate of his rare work, *Amphitheatri Sapientiæ Æternæ* , representations of the four classes of these human "elementary spirits." Once past the threshold of the sanctuary of initiation, once that an adept has lifted the "Veil of Isis," the mysterious and jealous goddess, he has nothing to fear; but till then he is in constant danger.

Although Aristotle himself, anticipating the modern physiologists, regarded the human mind as a material substance, and ridiculed the hylozoists, nevertheless he fully believed in the existence of a "double" soul, or spirit and soul.[513] He laughed at Strabo for believing that any particles of matter, *per se,* could have life and intellect in themselves sufficient **[Page 320]** to fashion by degrees such a multiform world as ours.[514] Aristotle is indebted for the sublime morality of his Nichomachean Ethics to a thorough study of the *Pythagoric Ethical Fragments;* for the latter can be easily shown to have been the source at which he gathered his ideas, though he might not have sworn "by him who the tetractys found."[515] Finally, what do we know so certain about Aristotle? His philosophy is so abstruse that he constantly leaves his reader to supply by the imagination the missing links of his logical deductions. Moreover, we know that before his works ever reached our scholars, who delight in his seemingly atheistical arguments in support of his doctrine of fate, these works passed through too many hands to have remained immaculate. From Theophrastus, his legator, they passed to Neleus, whose heirs kept them mouldering in subterranean caves for nearly 150 years;[516] after which, we learn that his manuscripts were copied and much augmented by Apellicon of Theos, who supplied such paragraphs as had become illegible, by conjectures of his own, probably many of these drawn from the depths of his inner consciousness. Our scholars of the nineteenth century might certainly profit well by Aristotle's example, were they as anxious to imitate him practically as they are to throw his inductive method and materialistic theories at the head of the Platonists. We invite them to collect *facts* as carefully as he did, instead of denying those they know nothing about.

---

513 Aristotle, "*De Generat. et Corrupt*.," lib. ii.
514 "*De Part*.," an. lib. i., c. I.
515 A Pythagorean oath. The Pythagoreans swore by their master.
516 See Lempriere, "*Classical Dictionary*."

What we have said in the introductory chapter and elsewhere, of mediums and the tendency of their mediumship, is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship, of either kind, that we have not seen exemplified during the past twenty-five years, in various countries. India, Thibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has taught us two important truths, viz.: that for the exercise of the latter personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.

For fear of being misunderstood, we would remark that while, as a rule, physical phenomena are produced by the nature-spirits, of their own **[Page 321]** motion and to please their own fancy, still good disembodied human spirits, under *exceptional* circumstances, such as the aspiration of a pure heart or the occurrence of some favoring emergency, can manifest their presence by any of the phenomena *except personal materialization.* But it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant home into the foul atmosphere from which it escaped upon leaving its earthly body.

Magi and theurgic philosophers objected most severely to the "evocation of souls." "Bring her (the soul) not forth, lest in departing she retain something," says Psellus [517]

"It becomes you not to behold them *before your body is initiated,* Since, by always alluring, they seduce the souls of the uninitiated,"

says the same philosopher, in another passage.[518]

They objected to it for several good reasons. 1. "It is extremely difficult to distinguish a good dæmon from a bad one," says Iamblichus. 2. If a human soul succeeds in penetrating the density of the earth's atmosphere — always oppressive to her, often hateful — still there is a danger the soul is unable to come into proximity with the material world without that she cannot avoid; "departing, she *retains* something," that is to say, contaminating her purity, for which she has to suffer more or less after her departure. Therefore, the true theurgist will avoid causing any more suffering to this pure denizen of the higher sphere than is absolutely required by the interests of humanity. It is only the practitioner of black magic who compels the presence, by the powerful incantations of necromancy, of the tainted souls of such as have lived bad lives, and are ready to aid his selfish designs. Of intercourse with the Augoeides, through the mediumistic powers of *subjective* mediums, we elsewhere speak. The theurgists employed chemicals and mineral substances to chase away evil spirits. Of the latter, a stone called *Mnizourin* was one of the most powerful agents.

"When you shall see a *terrestrial* demon approaching,

Exclaim, and sacrifice the stone Mnizurin,"

exclaims a Zoroastrian oracle (*Psel.*, 40).

---

517 Psel. in Alieb, "*Chaldean Oracles*."
518 Proc. in 1 "*Alieb*."

And now, to descend from the eminence of theurgico-magian poetry to the "unconscious" magic of our present century, and the prose of a modern kabalist, we will review it in the following: In Dr. Morin's *Journal de Magnêtisme*, published a few years since in **[Page 322]** Paris, at a time when the "table-turning" was raging in France, a curious letter was published.

"Believe me, sir," wrote the anonymous correspondent, "that there are no spirits, no ghosts, no angels, no demons *enclosed in a table;* but, all of these can be found there, nevertheless, for that depends on *our own wills* and our imaginations. . . . This MENSAbulism[519] is an ancient phenomenon . . . misunderstood by us moderns, but natural, for all that, and which pertains to physics and psychology; unfortunately, it had to remain incomprehensible until the discovery of electricity and heliography, as, to explain a fact of spiritual nature, we are obliged to base ourselves on a corresponding fact of a material order. . . .

"As we all know, the daguerreotype-plate may be impressed, not only by objects, but also by their reflections. Well, the phenomenon in question, which ought to be named *mental photography*, produces, besides *realities*, the dreams of our imagination, with such a fidelity that very often we become unable to distinguish a copy taken from *one present*, from a negative obtained of an *image*. . . . "The *magnetization* of a table or of a person is absolutely identical in its results; it is the saturation of a foreign body by either the *intelligent* vital electricity, or the thought of the magnetizer and those present."

Nothing can give a better or a more just idea of it than the electric battery gathering the fluid on its conductor, to obtain thereof a *brute* force which manifests itself in sparks of light, etc. Thus, the electricity accumulated on an isolated body acquires a power of reaction equal to the action, either for charging, magnetizing, decomposing, inflaming, or for discharging its vibrations far away. These are the visible effects of the *blind*, or crude electricity produced by blind elements — the word blind being used by the table itself in contradistinction to the *intelligent* electricity. But there evidently exists a corresponding electricity produced by the cerebral pile of man; this *soul-electricity*, this spiritual and universal ether, which is the *ambient, middle nature of the metaphysical universe*, or rather of the *incorporeal* universe, has to be studied before it is admitted by science, which, having no idea of it, will never know anything of the great phenomenon of life until she does.

> "It appears that to manifest itself the cerebral electricity requires the help of the ordinary statical electricity; when the latter is lacking in the atmosphere — when the air is very damp, for instance — you can get little or nothing of either tables or mediums. . . . "There is no need for the ideas to be formulated very precisely in the **[Page 323]** brains of the persons present; the *table* discovers and formulates them *itself*, in either prose or verse, but always correctly; the table requires time to compose a verse; it begins, then it erases a word, corrects it, and sometimes sends back the epigram to our address . . . if the persons present are in sympathy with each other, *it* jokes and laughs with us as any living person could.

---

519 From the Latin word *mensa* — table. This curious letter is copied in full in "*La Science des Esprits*," by Eliphas Levi.

As to the things of the exterior world, it has to content itself with conjectures, as well as ourselves; *it* (the table) composes little philosophical systems, discusses and maintains them as the most cunning rhetorician might. In short, it creates itself a conscience and a reason properly belonging to itself, but with the materials it finds in us. . . .

"The Americans are persuaded that they talk with their dead; some think (more truly) that these are *spirits;* others take them for angels; others again for devils . . . (the *intelligence*) assuming the shape which fits the conviction and preconceived opinion of every one; so did the initiates of the temples of Serapis, of Delphi, and other theurgico-medical establishments of the same kind. They were convinced beforehand that they would communicate with their gods; and *they* never failed.

"We, who well know the value of the phenomenon . . . are perfectly sure that after having charged the table with our magnetic *efflux*, we have called to life, or created an intelligence analogous to our own, which like ourselves is endowed with a free will, can talk and discuss with us, with a degree of superior lucidity, considering that the resultant is stronger than the individual, or rather the whole is larger than a part of it. . . . We must not accuse Herodotus of telling us fibs when he records the most extraordinary circumstances, for we must hold them to be as true and correct as the rest of historical facts which are to be found in all the Pagan writers of antiquity.

"The phenomenon is as old as the world. . . . The priests of India and China practiced it before the Egyptians and the Greeks. The savages and the Esquimaux know it well. It is the phenomenon of Faith, sole source of every prodigy," and it will be done to you according to *your faith.* The one who enunciated this profound doctrine was verily the incarnated word of Truth; he neither deceived himself, nor wanted to deceive others; he expounded an axiom which we now repeat, without much hope of seeing it accepted.

"Man is a microcosm, or a little world; he carries in him a fragment of the great *All*, in a chaotic state. The task of our half-gods is to disentangle from it the share belonging to them by an incessant mental and material labor. They have their task to do, the perpetual invention of new products, of new moralities, and the proper arrangement of the crude and formless material furnished them by the Creator, who created**[Page 324]** them in His own image, that they should create in their turn and so complete here the work of the Creation; an immense labor which can be achieved only when the *whole* will become so perfect, that it will be like unto God Himself, and thus able to survive to itself. We are very far yet from that final moment, for we can say that everything is to be done, to be undone, and *outdone* as yet on our globe, institutions, machinery, and products.

"*Mens non solum agitat sed creat molem*."

"We live in this life, in an ambient, intellectual centre, which entertains between human beings and things a necessary and perpetual solidarity; every brain is a ganglion, a station of a universal *neurological* telegraphy in constant rapport with the central and other stations by the vibrations of thought.

"The spiritual sun shines for souls as the material sun shines for bodies, for the universe *is double* and follows the law of couples. The ignorant operator interprets erroneously the divine dispatches, and often delivers them in a false and ridiculous manner. Thus study and true science alone can destroy the superstitions and nonsense spread by the ignorant interpreters placed at the *stations of teaching* among every people in this world. These blind interpreters of the *Verbum*, the WORD, have always tried to impose on their pupils the obligation to swear to everything without examination in *verba magistri.*

"Alas! we could wish for nothing better were they to translate correctly the *inner* voices, which voices never deceive but those who have *false spirits* in them. 'It is our duty,' they say, 'to interpret oracles; it is we who have received the exclusive mission for it from heaven, *spiritus flat ubi vult*, and it blows on us alone. . . .'

"It blows *on every one*, and the rays of the spiritual light illuminate every conscience; and when all the bodies and all the minds will reflect equally this dual light, people will see a great deal clearer than they do now."

We have translated and quoted the above fragments for their great originality and truthfulness. We know the writer; fame proclaims him a great kabalist, and a few friends know him as a truthful and honest man.

The letter shows, moreover, that the writer has well and carefully studied the chameleon-like nature of the intelligences presiding over spiritual circles. That they are of the same kind and race as those so frequently mentioned in antiquity, admits of as little doubt as that the present generation of men are of the same nature as were human beings in the days of Moses. Subjective manifestations proceed, under harmonious **[Page 325]** conditions, from those beings which were known as the "good demons" in days of old. Sometimes, but rarely, the planetary spirits — beings of another race than our own — produce them; sometimes the spirits of our translated and beloved friends; sometimes nature-spirits of one or more of the countless tribes; but most frequently of all terrestrial elementary spirits, disembodied evil men, the Diakka of A. Jackson Davis.

IMPURE MEDIUMS AND THEIR "GUIDES"

We do not forget what we have elsewhere written about *subjective* and *objective* mediumistic phenomena. We keep the distinction always in mind. There are good and bad of both classes. An impure medium will attract to his impure inner self, the vicious, depraved, malignant influences as inevitably as one that is pure draws only those that are good and pure. Of the latter kind of medium where can a nobler example be found than the gentle Baroness Adelma von Vay, of Austria (born Countess Wurmbrandt), who is described to us by a correspondent as "the Providence of her neighborhood"? She uses her mediumistic power to heal the sick and comfort the afflicted. To the rich she is a phenomenon; but to the poor a ministering angel. For many years she has seen and recognized the nature-spirits or cosmic elementaries, and found them always friendly. But this was because she was a pure, good woman. Other correspondents of the Theosophical Society have not fared so well at the hands of these apish and impish beings. The Havanna case, elsewhere described, is an example.

Though spiritualists discredit them ever so much, these nature-spirits are realities. If the gnomes, sylphs, salamanders, and undines of the Rosicrucians existed in their days, they must exist now. Bulwer-Lytton's *Dweller of the Threshold*, is a modern conception, modelled on the ancient type of the *Sulanuth*[520] of the Hebrews and Egyptians, which is mentioned in the *Book of Jasher*.[521]

The Christians call them "devils," "imps of Satan," and like characteristic names. They are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence. It is very extraordinary to hear devout **[Page 326]** Catholics abuse and misrepresent the nature-spirits, when one of their greatest authorities, Clement the Alexandrian, disposed of them, by describing these creatures as they really are. Clement, who perhaps had been a theurgist as well as a Neo-platonist, thus arguing upon good authority, remarks, that it is absurd to call them devils,[522] for they are only *inferior* angels, "the powers which inhabit elements, move the winds and distribute showers, and as such are agents and subject to God."[523] Origen, who before he became a Christian also belonged to the Platonic school, is of the same opinion. Porphyry describes these dæmons more carefully than any one else.

When the possible nature of the manifesting intelligences, which science believes to be a "psychic force," and spiritualists the identical spirits of the dead, is better known, then will academicians and believers turn to the old philosophers for information.

Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, *i.e.*, deprived of its physical and in possession of an astral, if not an immortal body. We have found in spiritual journals many instances where apparitions of departed pet dogs and other animals have been seen. Therefore, upon spiritualistic testimony, we must think that such animal "spirits" do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce. And why may not these excel in cleverness of ingenuity many of those which have been witnessed in spiritual circles? Let spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of

---

520 The Sulanuth is described in chap. lxxx., vers. 19, 20, of "*Jasher*."

521 "And when the Egyptians hid themselves on account of the swarm" (one of the plagues alleged to have been brought on by Moses) ". . . they locked their doors after them, and God ordered the *Sulanuth* . . ." (a *sea-monster*, naively explains the translator, in a foot-note) "which was then in the sea, to come up and go into Egypt . . . and she had long arms, ten cubits in length . . . and she went upon the roofs and uncovered the rafting and cut them . . . and stretched forth her arm into the house and removed the lock and the bolt and opened the houses of Egypt . . . and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly."

522 "*Strom*," vi., 17, § 159.

523 Ibid., vi., 3, § 30.

leaders whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

Now, people assume that there can be no apes in the other world, because apes have no "souls." But apes have as much intelligence, it **[Page 327]** appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a trinity of body, astral spirit, and immortal soul, the animal is but a duality — a being having a physical body and an astral spirit animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, "the life-principle") of animals and men are *identical* in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of the *Unseen Universe* believe that thought is conceived "to affect the matter of another universe simultaneously with this"; why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or "a future state"?

The kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an *individuality* after the death of the body is the *astral soul,* which Plato, in the *Timæus* and *Gorgias,* calls the *mortal* soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere. Socrates narrates to Callicles[524] that this *mortal* soul retains all the characteristics of the body after the death of the latter; so much so, indeed, that a man marked with the whip will have his astral body "full of the prints and scars." The astral spirit is a faithful duplicate of the body, both in a physical and spiritual sense. The Divine, the highest and *immortal* spirit, can be neither punished nor rewarded. To maintain such a doctrine would be at the same time absurd and blasphemous, for it is not merely a flame lit at the central and inexhaustible fountain of light, but actually a portion of it, and of identical essence. It assures immortality to the individual astral being in proportion to the willingness of the latter to receive it. So long as the *double* man, *i.e.,* the man of **[Page 328]** flesh and spirit, keeps within the limits of the law of spiritual continuity; so long as the divine spark lingers in him, however faintly, he is on the road to an immortality in the future state. But those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit, at the beginning of the earthly pilgrimage, and stifling the warning voice of that faithful sentry, the conscience, which serves as a focus for the light in the soul — such beings as these, having left behind

524 "*Gorgias.*"

conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws.

Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms. The body of so grossly materialistic a person as above described, having been deserted by its spirit before physical death, when that event occurs, the plastic material, astral soul, following the laws of blind matter, shapes itself thoroughly into the mould which vice has been gradually preparing for it through the earth-life of the individual. Then, as Plato says, it assumes the form of that "animal to which it resembled in its evil ways"[525] during life. "It is an ancient saying," he tells us, "that the souls departing hence exist in Hades and return hither again and *are produced from the dead*[526] . . . But those who are found to have lived an eminently holy life, these are they who arrive at the pure abode ABOVE and DWELL ON THE UPPER PARTS of the earth"[527] (the ethereal region). In *Phædrus,* again, he says that when man has ended his *first* life (on earth), some go to places of punishment *beneath* the earth.[528] This region *below* the earth, the kabalists do not understand as a place inside the earth, but maintain it to be a sphere, far inferior in perfection to the earth, and far more material.

Of all the modern speculators upon the seeming incongruities of the *New Testament,* alone the authors of the *Unseen Universe* seem to have caught a glimpse of its kabalistic truths, respecting the gehenna of the universe.[529] This gehenna, termed by the occultists the *eighth* sphere (numbering inversely), is merely a planet like our own, *attached to the latter and following it in its penumbra;* a kind of dust-hole, a "place where all its garbage and filth is consumed," to borrow an expression of the above-mentioned authors, and on which all the dross and scorification of the cosmic matter pertaining to our planet is in a continual state of remodelling.

The secret doctrine teaches that man, if he wins immortality, will remain forever the trinity that he is in life, and will continue so throughout **[Page 329]** all the spheres. The astral body, which in this life is covered by a gross physical envelope, becomes — when relieved of that covering by the process of corporeal death — in its turn the shell of another and more ethereal body. This begins developing from the moment of death, and becomes perfected when the astral body of the earthly form finally separates from it. This process, they say, is repeated at every new transition from sphere to sphere. But the immortal soul, "the silvery spark," observed by *Dr. Fenwick* in *Margrave's* brain,[530] and not found by him in the animals, never changes, but remains indestructible "by aught that shatters its tabernacle." The descriptions by Porphyry and Iamblichus and others, of the spirits of animals, which inhabit the astral light, are corroborated by those of many of the most trustworthy and intelligent clairvoyants. Sometimes the animal forms are even made visible to every person present at a spiritual circle, by being materialized. In his *People*

525 "*Timæus.*"
526 Cory, "*Phædro,*" i. 69.
527 Ibid., i. 123.
528 Cory, "*Phædras*"; Cory's "*Plato,*" 325.
529 See "*The Unseen Universe,*" pp. 205, 206.
530 See Bulwer-Lytton, "*Strange Story,*" p. 76. We do not know where in literature can be found a more vivid and beautiful description of this difference between the life-principle of man and that of animals, than in the passages herein briefly alluded to.

from the Other World, Colonel H. S. Olcott describes a materialized squirrel which followed a spirit-woman into the view of the spectators, disappeared and reappeared before their eyes several times, and finally followed the spirit into the cabinet.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs? They, as well as he, have been evolved out of condensed cosmic matter, and our physicists cannot see the slightest difference between the molecules of the four kingdoms of nature, which are thus specified by Professor Le Conte:

4. *Animal Kingdom*.
3. Vegetable Kingdom.
2. Mineral Kingdom.
1. Elements.

The progress of matter from each of these planes to the plane above is continuous; and, according to Le Conte, there is no force in nature **[Page 330]** capable of raising matter at once from No. 1 to No. 3, or from No. 2 to No. 4, without stopping and receiving an accession of force of a different kind on the intermediate plane.

Now, will any one presume to say that out of a given number of molecules, *originally and constantly homogeneous, and all energized by the same principle of evolution,* a certain number can be carried through those four kingdoms to the final result of evolving immortal man, and the others not be allowed to progress beyond planes 1, 2, and 3? Why should not *all* these molecules have an equal future before them; the mineral becoming plant, the plant, animal, and the animal, man — if not upon *this* earth, at least somewhere in the boundless realms of space? The harmony which geometry and mathematics — the only exact sciences — demonstrate to be the law of the universe, would be destroyed if evolution were perfectly exemplified in man alone and limited in the subordinate kingdoms. What logic suggests, psychometry proves; and, as we said before, it is not unlikely that a monument will one day be erected by men of science to Joseph R. Buchanan, its modern discoverer. If a fragment of mineral, fossilized plant, or animal form gives the psychometer as vivid and accurate pictures of their previous conditions, as a fragment of human bone does of those of the individual to which it belonged, it would seem as if the same subtile spirit pervaded all nature, and was inseparable from organic or inorganic substances. If anthropologists, physiologists, and psychologists are equally perplexed by primal and final causes, and by finding in matter so much similarity in all its forms, but in spirit such abysses of difference, it is, perhaps, because their inquiries are limited to our visible globe, and that they cannot, or dare not, go beyond. The spirit of a mineral, plant, or animal, may begin to form here, and reach its final development millions of ages hereafter, on other planets, known or unknown, visible or invisible to astronomers. For, who is able to controvert the theory previously suggested, that the earth itself will, like the living creatures to which it has given birth, ultimately, and after passing through its own stage of death and dissolution, become an etherealized astral planet? "As above, so below"; harmony is the great law of nature.

Harmony in the physical and mathematical world of sense, is *justice* in the spiritual one. Justice produces harmony, and injustice, discord; and discord, on a cosmical scale, means

chaos — annihilation.

If there is a developed immortal spirit in man, it must be in every thing else, at least in a latent or germinal state, and it can only be a question of time for each of these germs to become fully developed. What gross injustice it would be for an impenitent criminal man, the perpetrator of a brutal murder when in the exercise of his free will, to have **[Page 331]** an immortal spirit which in time may be washed clean of sin, and enjoying perfect happiness, while a poor horse, innocent of all crime, should toil and suffer under the merciless torture of his master's whip during a whole life, and then be annihilated at death? Such a belief implies a brutal injustice, and is only possible among people taught in the dogma that everything is created for man, and he alone is the sovereign of the universe; — a sovereign so mighty that to save him from the consequences of his own misdeeds, it was not too much that the God of the universe should die to placate his own just wrath.

If the most abject savage, with a brain "very little inferior to that of a philosopher"[531] (the latter developed physically by ages of civilization), is still, as regards the actual exercise of his mental faculties, very little superior to an animal, is it just to infer that both he and the ape will not have the opportunity to become philosophers; the ape in this world, the man on some other planet peopled equally with beings created in *some other image* of God?

Says Professor Denton, when speaking of the future of psychometry: "Astronomy will not disdain the assistance of this power. As new forms of organic being are revealed, when we go back to the earlier geologic periods, so new groupings of the stars, new constellations, will be displayed, when the heavens of those early periods are examined by the piercing gaze of future psychometers. An accurate map of the starry heavens during the Silurian period may reveal to us many secrets that we have been unable to discover. . . . Why may we not indeed be able to read the history of the various heavenly bodies . . . their geological, their natural, and, perchance, their human history? . . . I have good reason to believe that trained psychometers will be able to travel from planet to planet, and read their present condition minutely, and their past history."[532]

Herodotus tells us that in the eighth of the towers of Belus, in Babylon, used by the sacerdotal astrologers, there was an uppermost room, a sanctuary, where the prophesying priestesses slept to receive communications from the god. Beside the couch stood a table of gold, upon which were laid various stones, which Manetho informs us were all aërolites. The priestesses developed the prophetic vision in themselves by pressing one of these sacred stones against their heads and bosoms. The same took place at Thebes, and at Patara, in Lycia.[533]

This would seem to indicate that psychometry was known and extensively practiced by the ancients. We have somewhere seen it stated **[Page 332]** that the profound knowledge possessed,

---

531 A. R. Wallace, "*The Action of Natural Selection on Man*."
532 W. Denton, "*The Soul of Things*," p. 273.
533 "*Herodotus*," b. i., c. 181.

according to Draper, by the ancient Chaldean astrologers, of the planets and their relations, was obtained more by the divination of the betylos, or the meteoric stone, than by astronomical instruments. Strabo, Pliny, Hellanicus — all speak of the electrical, or electromagnetic power of the betyli. They were worshipped in the remotest antiquity in Egypt and Samothrace, as magnetic stones, "containing souls which had fallen from heaven"; and the priests of Cybelè wore a small betylos on their bodies. How curious the coincidence between the practice of the priests of Belus and the experiments of Professor Denton!

As Professor Buchanan truthfully remarks of psychometry, it will enable us " . . to detect vice and crime. No criminal act . . . can escape the detection of psychometry, when its powers are properly brought forth . . . the sure detection of guilt by psychometry (no matter how secret the act) will nullify all concealment."[534]

Speaking of the elementary, Porphyry says: "These invisible beings have been receiving from men honors as gods . . . a universal belief makes them capable of becoming very malevolent: it proves that their wrath is kindled against those who neglect to offer them a legitimate worship."[535]

Homer describes them in the following terms: "Our *gods* appear to us when we offer them sacrifice . . . *sitting themselves at our tables, they partake of our festival meals.* Whenever they meet on his travels a solitary Phœnician, they *serve to him as guides,* and otherwise manifest their presence. We can say that *our piety* approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of giants."[536] The latter proving that these gods were kind and beneficent *dæmons,* and that, whether they were *disembodied* spirits or elementary beings, they were no *devils.*

The language of Porphyry, who was himself a direct disciple of Plotinus, is still more explicit as to the nature of these spirits. "Demons," he says, "are invisible; but they know *how to clothe themselves* with forms and configurations subjected to numerous variations, which can be explained by their nature *having much of the corporeal in itself.* Their abode is in the neighborhood of the earth . . . and *when they can escape the vigilance of the good dæmons, there is no mischief they will not dare commit.* One day they will employ brute force; another, *cunning*."[537] Further, he says: "It is a child's play for them to arouse **[Page 333]** in us vile passions, to impart to societies and nations turbulent doctrines, provoking wars, seditions, and other public calamities, and then tell you 'that all of these is the work of the gods.' . . . These spirits pass their time in cheating and deceiving mortals, creating around them illusions and prodigies; *their greatest ambition* is to pass as *gods* and *souls* (disembodied spirits)."[538]

PSYCHOMETRY AN AID TO SCIENTIFIC RESEARCH

Iamblichus, the great theurgist of the Neo-platonic school, a man skilled in sacred magic, teaches that "good dæmons appear to us *in reality,* while the bad ones can manifest

---

534 "*Anthropology*," p. 125.
535 "*Of Sacrifices to Gods and Dæmons*," chap. ii.
536 "*Odyssey*," book vii.
537 Porphyry, "*Of Sacrifices to Gods and Dæmons*," chap. ii.
538 Ibid.

themselves but under the *shadowy forms of phantoms*." Further, he corroborates Porphyry, and tells that " . . . the *good ones fear not the light*, while the wicked *ones require darkness*. . . . The sensations they excite in us make us believe in the presence and reality of things they show, though these things be absent."[539]

Even the most practiced theurgists found danger sometimes in their dealings with certain elementaries, and we have Iamblichus stating that, "The gods, the angels, and the dæmons, as well as the *souls*, may be summoned through evocation and prayer. . . . But when, during theurgic operations, a mistake is made, beware! Do not imagine that you are communicating with beneficent divinities, who have answered your earnest prayer; no, for they are bad dæmons, only under the guise of good ones! For the elementaries often clothe themselves with the similitude of the good, and assume a rank very much superior to that they really occupy. Their boasting betrays them."[540]

Some twenty years since, Baron Du Potet, disgusted with the indifference of the scientists, who persisted in seeing in the greatest psychological phenomena only the result of clever trickery, gave vent to his indignation in the following terms:

> "Here am I, on my way, I may truly say, to the land of marvels! I am preparing to shock every opinion, and provoke laughter in our most illustrious scientists . . . for I am convinced that *agents of an immense potency* exist *outside of us;* that they can *enter in us;* move our limbs and organs; and use us as they please. It was, after all, the belief of our fathers and of the whole of antiquity. Every religion admitted the reality of *spiritual agents*. . . . Recalling innumerable phenomena which I have produced in the sight of thousands of persons, seeing the *beastly indifference* of *official* science, in presence of a discovery which transports the mind into the regions of the unknown [sic]; an old man, at the very *moment when I ought to be just being born*. . . . I am not **[Page 334]** sure if it would not have been better for me to have shared the common ignorance.
>
> "I have suffered calumnies to be written without refuting them. . . . At one time it is simple ignorance which speaks, and I am silent; at another still, superficiality, raising its voice, makes a bluster, and I find myself hesitating whether or not to speak. Is this indifference or laziness? Has fear the power to paralyze my spirit? No; none of these causes affect me; I know simply that it is necessary to prove what one asserts, and this restrains me. For, in justifying my assertions, in showing the living FACT, which proves my sincerity and the truth, I translate OUTSIDE THE PRECINCTS OF THE TEMPLE the sacred inscription, WHICH NO PROFANE EYE SHOULD EVER READ.
>
> "You doubt sorcery and magic? O, truth! thy possession is a heavy burden!"[541]

With a bigotry which one might search for in vain outside the church in whose interest he writes, des Mousseaux quotes the above language, as proof positive that this devoted

539 Iamblichus, "*De Mysteriis Egyptorum*."
540 Ibid., "*On the Difference between the Dæmons, the Souls, etc.*"
541 Du Potet, "*La Magie Devoilée*."

savant, and all who share his belief, have given themselves over to the dominion of the *Evil One!*

Self-complacency is the most serious obstacle to the enlightenment of the modern spiritualist. His thirty years' experience with the phenomena seem to him sufficient to have established intermundane intercourse upon an unassailable basis. His thirty years have not only brought to him the conviction that the dead communicate and thus prove the spirit's immortality, but also settled in his mind an idea that little or nothing can be learned of the other world, except through mediums.

For the spiritualists, the records of the past either do not exist, or if they are familiar with its gathered treasures, they regard them as having no bearing upon their own experiences. And yet, the problems which so vex them, were solved thousands of years ago by the theurgists, who have left the keys to those who will search for them in the proper spirit and with knowledge. Is it possible that nature has changed her work, and that we are encountering different spirits and different laws from those of old? Or can any spiritualist imagine that he knows more, or even as much about mediumistic phenomena or the nature of various spirits, as a priest-caste who spent their lives in theurgical practice, which had been known and studied for countless centuries? If the narratives of Owen and Hare, of Edmonds, and Crookes, and Wallace are credible, why not those of Herodotus, the "Father of History," of Iamblichus, and Porphyry, and hundreds of other ancient authors? If the spiritualists **[Page 335]** have their phenomena under test-conditions, so had the old theurgists, whose records, moreover, show that they could produce and vary them at will. The day when this fact shall be recognized, and profitless speculations of modern investigators shall give place to patient study of the works of the theurgists, will mark the dawn of new and important discoveries in the field of psychology. **[Page 336]**

CHAPTER X

Τῆς δὲ γάρ ἐκ τριάδος πᾶν πνεῦμα πατὴρ – ἐκέρασε

TAY., *Lyd. de Mens.*, 20

"The more powerful souls perceive truth through themselves, and are of a more inventive nature. Such souls are saved through their own strength, according to the oracle."

PROCLUS in I Alc.

"Since the soul perpetually runs and *passes through all things* in a certain space of time, which being performed, it is presently compelled to run back again through all things, and unfold the same web of generation in the world . . . for as often as the same causes return, the same effects will in like manner be returned."

FICIN. *de Im. An.*, 129, *Chaldean Oracles*

"If not to some peculiar end assign'd,
Study's the specious trifling of the mind."

YOUNG

FROM the moment when the fœtal embryo is formed until the old man, gasping his last, drops into the grave, neither the beginning nor the end is understood by scholastic science; all before us is a blank, all after us chaos. For it there is no evidence as to the relations between spirit, soul, and body, either before or after death. The mere life-principle itself presents an unsolvable enigma, upon the study of which materialism has vainly exhausted its intellectual powers. In the presence of a corpse the skeptical physiologist stands dumb when asked by his pupil whence came the former tenant of that empty box, and whither it has gone. The pupil must either, like his master, rest satisfied with the explanation that protoplasm made the man, and force vitalized and will now consume his body, or he must go outside the walls of his college and the books of its library to find an explanation of the mystery.

It is sometimes as interesting as instructive to follow the two great rivals, science and theology, in their frequent skirmishes. Not all of the sons of the Church are as unsuccessful in their attempts at advocacy as the poor Abbé Moigno, of Paris. This respectable, and no doubt well-meaning divine, in his fruitless attempt to refute the free-thinking arguments of Huxley, Tyndall, Du Bois-Raymond, and many others, has met with a sad failure. In his antidotal arguments his success was more than doubtful, and, as a reward for his trouble, the "Congregation of the Index" forbids the circulation of his book among the faithful.

It is a dangerous experiment to engage in a single-handed duel with scientists on topics which are well demonstrated by experimental research. In what they do *know* they are unassailable, and until the old formula is destroyed by their own hands and replaced by a more newly-discovered one, there is no use fighting against Achilles — unless, indeed, one is fortunate **[Page 337]** enough to catch the swift-footed god by his vulnerable heel. This heel is — what they confess they do not know!

That was a cunning device to which a certain well-known preacher resorted to reach this mortal part. Before we proceed to narrate the extraordinary though well authenticated facts with which we intend to fill this chapter, it will be good policy to show once more how

fallible is modern science as to every fact in nature which can be tested neither by retort nor crucible. The following are a few fragments from a series of sermons by F. Felix, of Notre Dame, entitled *Mystery and Science.* They are worthy to be translated for and quoted in a work which is undertaken in precisely the same spirit as that exhibited by the preacher. For once the Church silenced for a time the arrogance of her traditional enemy, in the face of the learned academicians. It was known that the great preacher, in response to the general desire of the faithful, and perhaps to the orders of ecclesiastical superiors, had been preparing himself for a great oratorical effort, and the historic cathedral was filled with a monster congregation. Amid a profound silence he began his discourse, of which the following paragraphs are sufficient for our purpose:

"A portentous word has been pronounced against us to confront progress with Christianity — SCIENCE. Such is the formidable evocation with which they try to appall us. To all that we can say to base progress upon Christianity, they have always a ready response: that is not *scientific.* We say revelation; revelation is not scientific. We say miracle; a miracle is not scientific.

"Thus antichristianism, faithful to its tradition, and now more than ever, pretends to kill us by science. Principle *of darkness,* it threatens us with light. It proclaims itself the light. . . .

"A hundred times I asked myself, What is, then, that terrible science which is making ready to devour us? . . . Is it mathematical science? . . . but we also have our mathematicians. Is it physics? Astronomy? Physiology? Geology? But we number in Catholicism astronomers, physicists, geologists,[542] and physiologists, who make somewhat of a figure in the scientific world, who have their place in the Academy and their name in history. It would appear that what is to crush us is neither this nor that science, but science in general.

"And why do they prophesy the overthrow of Christianity by science? Listen: . . we must perish by science because we teach mysteries, and because the Christian mysteries are in radical antagonism with modern **[Page 338]** science. . . . Mystery is the negation of common sense; science repels it; science condemns it; she has spoken — Anathema!

PERE FELIX ARRAIGNS THE SCIENTISTS

"Ah! you are right; if Christian mystery is what you proclaim it, then in the name of science hurl the anathema at it. Nothing is antipathetic to science like the absurd and contradictory. But, glory be to the truth! such is not the mystery of Christianity. If it were so, it would remain for you to explain the most inexplicable of mysteries: how comes it that, during nearly 2,000 years, so many superior minds and rare geniuses have embraced our mysteries, without thinking to repudiate science or abdicate reason?[543] Talk as much as you

542 We wonder if Father Felix is prepared to include St. Augustine, Lactantius, and Bede in this category?

543 For instance, Copernicus, Bruno, and Galileo? For further particulars see the "Index Expurgatorius." Verily, wise are such popular sayings, as that, "Boldness carries off cities at one shout."

like of your modern science, modern thought, and modern genius, there were scientists before 1789.

"If our mysteries are so manifestly absurd and contradictory, how is it that such mighty geniuses should have accepted them without a single doubt? . . . But God preserve me from insisting upon demonstrating that mystery implies no contradiction with science! . . . Of what use to prove, by metaphysical abstractions, that science can reconcile itself with mystery, when all the realities of creation show unanswerably that mystery everywhere baffles science? You ask that we should show you, beyond doubt, that exact science cannot admit mystery; I answer you decidedly that she cannot escape it. Mystery is the FATALITY of science.

"Shall we choose our proofs? First, then, look around at the purely material world, from the smallest atom to the most majestic sun. There, if you try to embrace in the unity of a single law all these bodies and their movements, if you seek the word which explains, in this vast panorama of the universe, this prodigious harmony, where all seems to obey the empire of a single force, you pronounce a word to express it, and say *Attraction*! . . . Yes, attraction, this is the sublime epitome of the science of the heavenly bodies. You say that throughout space these bodies recognize and attract each other; you say that they attract in proportion to their mass, and in inverse ratio with the squares of their distances. And, in fact, until the present moment, nothing has happened to give the lie to this assertion, but everything has confirmed a formula which now reigns sovereign in the EMPIRE OF HYPOTHESIS, and therefore it must henceforth enjoy the glory of being an invincible truism.

"Gentlemen, with all my heart I make my scientific obeisances to the sovereignty of attraction. It is not I who would desire to obscure a light in the world of matter which reflects upon the world of spirits. The **[Page 339]** empire of attraction, then, is palpable; it is sovereign; it stares us in the face!

"But, what is this attraction? who has seen attraction? who has met attraction? who has touched attraction? How do these mute bodies, *intelligent,* insensible, exercise upon each other unconsciously this reciprocity of action and reaction which holds them in a common equilibrium and unanimous harmony? *Is this force* which draws sun to sun, and atom to atom, an invisible mediator which goes from one to another? And, in such case what is this mediator? whence comes to itself this force which mediates, and this power which embraces, from which the sun can no more escape than the atom. But is this force nothing different from the elements themselves which attract each other? . . . Mystery! Mystery!

"Yes, gentlemen, this attraction which shines with such brightness throughout the material world, remains to you at bottom an impenetrable mystery. . . . Well! because of its mystery, will you deny its reality, which touches you, and its domination, which subjugates you? . . . And again, remark if you please, mystery is so much at the foundation of all science that if you should desire to exclude mystery, you would be compelled to suppress science itself. *Imagine whatever science you will,* follow the magnificent sweep of its

deductions . . . when you arrive at its parent source, you come face to face with the *unknown*.[544]

"Who has been able to penetrate the secret of the formation of a body, the generation of a single atom? What is there I will not say at the centre of a sun, but at the centre of an atom? who has sounded to the bottom the abyss in a grain of sand? The grain of sand, gentlemen, has been studied four thousand years by science, she has turned and returned it; she divides it and subdivides it; she torments it with her experiments; she vexes it with her questions to snatch from it the final word as to its secret constitution; she asks it, with an insatiable curiosity: 'Shall I divide thee infinitesimally?' Then, suspended over this abyss, science hesitates, she stumbles, she feels dazzled, she becomes dizzy, and, in despair says: I DO NOT KNOW!

"But if you are so fatally ignorant of the genesis and hidden nature of a grain of sand, how should you have an intuition as to the generation of a single living being? Whence in the living being does life come? Where does it commence? What is the life-principle?"[545] **[Page 340]**

THE "UNKNOWABLE"

Can the scientists answer the eloquent monk? Can they escape from his pitiless logic? Mystery certainly does bound them on every side; and the *Ultima Thule*, whether of Herbert Spencer, Tyndall, or Huxley, has written upon the closed portals the words INCOMPREHENSIBLE, UNKNOWABLE. For the lover of metaphor, science may be likened to a twinkling star shining with resplendent brightness through rifts in a bank of densely-black clouds. If her votaries cannot define that mysterious attraction which draws into concrete masses the material particles which form the smallest pebble on the ocean-beach, how can they define the limits at which the possible stops and the impossible begins?

Why should there be an attraction between the molecules of matter, and none between those of spirit? If, out of the material portion of the ether, by virtue of the inherent restlessness of its particles, the forms of worlds and their species of plants and animals can be evolved, why, out of the spiritual part of the ether, should not successive races of beings, from the stage of monad to that of man, be developed; each lower form unfolding a higher one until the work of evolution is completed on our earth, in the production of immortal man? It will be seen that, for the moment, we entirely put aside the accumulated facts which prove the case, and submit it to the arbitrament of logic.

By whatsoever name the physicists may call the energizing principle in matter is of no account; it is a subtile something apart from the matter itself, and, as it escapes their detection, it must be something besides matter. If the law of attraction is admitted as governing the one, why should it be excluded from influencing the other? Leaving logic to answer, we turn to the common experience of mankind, and there find a mass of testimony corroborative of the immortality of the soul, if we judge but from analogies. But we have more than that — we have the unimpeachable testimony of thousands upon thousands, that

---

544 This statement, neither Herbert Spencer nor Huxley will be likely to traverse. But Father Felix seems insensible of his own debt to science; if he had said this in February, 1600, he might have shared the fate of poor Bruno.

545 "*Le Mystere et la Science*," conferences, P. Felix de Notre Dame; des Mousseaux, "*Hauts Phen. Magie*."

there is a regular science of the soul, which, notwithstanding that it is now denied the right of a place among other sciences, *is* a science. This science, by penetrating the arcana of nature far deeper than our modern philosophy ever dreamed possible, teaches us how to force the *invisible* to become visible; the existence of elementary spirits; the nature and magical properties of the astral light; the power of living men to bring themselves into communication with the former through the latter. Let them examine the proofs with the lamp of experience, and neither the Academy nor the Church, for which Father Felix so persuasively spoke, can deny them.

Modern science is in a dilemma; it must concede our hypothesis to be correct, or admit the possibility of miracle. To do so, is to say that there can be an infraction of natural law. If this can happen in one case, **[Page 341]** what assurance have we that it may not be repeated indefinitely, and so destroy that fixity of law, that perfect balance of forces by which the universe is governed. This is a very ancient and an unanswerable argument. To deny the appearance, in our midst, of supersensual beings, when they have been seen, at various times and in various countries, by not merely thousands, but millions of persons, is unpardonable obstinacy; to say that, in any one instance, the apparition has been produced by a miracle, fatal to the fundamental principle of science. What will they do? What can they do, when they shall have awakened from the benumbing stupor of their pride, but collect the facts, and try to enlarge the boundaries of their field of investigations?

The existence of spirit in the common mediator, the ether, is denied by materialism; while theology makes of it a personal god, the kabalist holds that both are wrong, saying that in ether, the elements represent but matter — the blind cosmic forces of nature; and Spirit, the intelligence which directs them. The Hermetic, Orphic, and Pythagorean cosmogonical doctrines, as well as those of Sanchoniathon and Berosus, are all based upon one irrefutable formula, viz.: that the ether and chaos, or, in the Platonic language, mind and matter, were the two primeval and eternal principles of the universe, utterly independent of anything else. The former was the all-vivifying intellectual principle; the chaos, a shapeless, liquid principle, without "form or sense," from the union of which two, sprang into existence the universe, or rather, the universal world, the first androgynous deity — the chaotic matter becoming its body, and ether the soul. According to the phraseology of a *Fragment of Hermias*, "chaos, from this union with spirit, obtaining *sense*, shone with pleasure, and thus was produced the *Protogonos* (the first-born) light."[546] This is the universal trinity, based on the metaphysical conceptions of the ancients, who, reasoning by analogy, made of man, who is a compound of intellect and matter, the microcosm of the macrocosm, or great universe.

If we now compare this doctrine with the speculations of science, which comes to a full stop at the Borderland of the unknown, and, while incompetent to solve the mystery, will allow no one else to speculate upon the subject; or, with the great theological dogma, that the world was called into existence by a heavenly trick of prestidigitation; we do not hesitate to believe that, in the absence of better proof, the Hermetic doctrine is by far the more reasonable, highly metaphysical as it may appear. The universe is there, and we know that we exist; but how did it come, and how did we appear in it? Denied an answer by the

546 Damascius, in the "*Theogony*," calls it *Dis*, "the disposer of all things." Cory, "*Ancient Fragments*," p. 314.

representatives **[Page 342]** of physical learning, and excommunicated and anathematized for our blasphemous curiosity by the spiritual usurpers, what can we do, but turn for information to the sages who meditated upon the subject ages before the molecules of our philosophers aggregated in ethereal space?

DANGER OF EVOCATIONS BY TYROS

This visible universe of spirit and matter, they say, is but the concrete image of the ideal abstraction; it was built on the model of the first divine IDEA. Thus our universe existed from eternity in a latent state. The soul animating this purely spiritual universe is the central sun, the highest deity itself. It was not himself who built the concrete form of his idea, but his first-begotten; and as it was constructed on the geometrical figure of the dodecahedron,[547] the first-begotten "was pleased to employ twelve thousand years in its creation." The latter number is expressed in the Tyrrhenian cosmogony,[548] which shows man created in the sixth millennium. This agrees with the Egyptian theory of 6,000 "years,"[549] and with the Hebrew computation. Sanchoniathon,[550] in his *Cosmogony*, declares that when the wind (spirit) became enamored of its own principles (the chaos), an intimate union took place, which connection was called *pothos*, and from this sprang the seed of all. And the chaos knew not its own production, for it was *senseless;* but from its embrace with the wind was generated mot, or the *ilus* (mud).[551] From this proceeded the spores of creation and the generation of the universe.

The ancients, who named but four elements, made of æther a fifth one. On account of its essence being made divine by the unseen presence it was considered as a medium between this world and the next. They held that when the directing intelligences retired from any portion of ether, one of the four kingdoms which they are bound to superintend, the space was left in possession of *evil*. An adept who prepared to converse with the "invisibles," had to know well his ritual, and be perfectly acquainted with the conditions required for the perfect equilibrium of the four elements in the astral light. First of all, he must purify the essence, and within the circle in which he sought to attract the pure spirits, equilibrize the elements, so as to prevent the ingress of the elementaries into their respective spheres. But woe to the imprudent inquirer who ignorantly trespasses upon forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass. For, in the words of the immortal Rosicrucian, "Once that thou hast resolved to become a cooperator with the spirit of **[Page 343]** the *living* God, take care not to hinder Him in His work; for, if thy heat exceeds the natural proportion thou hast stirr'd the wrath of the *Moyst*[552] *natures*, and they will stand up against the *central fire*, and the central fire against them, and there will be a terrible division

547 Plato, "*Timæus*."
548 Suidas, v. "*Tyrrhenia*."
549 The reader will understand that by "years" is meant "ages," not mere periods of twelve lunar months each.
550 See the Greek translation by Philo Byblius.
551 Cory, "*Ancient Fragments*."
552 We give the spelling and words of this Kabalist who lived and published his works in the seventeenth century. Generally he is considered as one of the most famous alchemists among the Hermetic philosophers.

in the *chaos*."[553] The spirit of harmony and union will depart from the elements, disturbed by the imprudent hand; and the currents of blind forces will become immediately infested by numberless creatures of matter and instinct — the bad dæmons of the theurgists, the devils of theology; the gnomes, salamanders, sylphs, and undines will assail the rash performer under multifarious aërial forms. Unable to invent anything, they will search your memory to its very depths; hence the nervous exhaustion and mental oppression of certain sensitive natures at spiritual circles. The elementals will bring to light long-forgotten remembrances of the past; forms, images, sweet mementos, and familiar sentences, long since faded from our own remembrance, but vividly preserved in the inscrutable depths of our memory and on the astral tablets of the imperishable "BOOK OF LIFE."

Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life, to some, is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming **[Page 344]** that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature. That there are spirits implies that there is a diversity of spirits; for men differ, and human spirits are but disembodied men.

To say that all spirits are alike, or fitted to the same atmosphere, or possessed of like powers, or governed by the same attractions — electric, magnetic, odic, astral, it matters not which — is as absurd as though one should say that all planets have the same nature, or that all animals are amphibious, or all men can be nourished on the same food. It accords with reason to suppose that the grossest natures among the spirits will sink to the lowest depths of the spiritual atmosphere — in other words, be found nearest to the earth. Inversely, the purest would be farthest away. In what, were we to coin a word, we should call the *Psychomatics* of Occultism, it is as unwarrantable to assume that either of these grades of spirits can occupy the place, or subsist in the conditions, of the other, as in

553 The most positive of materialistic philosophers agree that all that exists was evolved from ether; hence, air, water, earth, and fire, the four primordial elements must also proceed from ether and chaos the first *Duad;* all the imponderables, whether now known or unknown, proceed from the same source. Now, if there is a spiritual essence in matter, and that essence forces it to shape itself into millions of individual forms, why is it illogical to assert that each of these spiritual kingdoms in nature is peopled with beings evolved out of its own material? Chemistry teaches us that in man's body there are air, water, earth, and heat, or fire — *air* is present in its components; *water* in the secretions; *earth* in the inorganic constituents; and *fire* in the animal heat. The Kabalist knows by experience that an elemental spirit contains only one, and that each one of the four kingdoms has its own peculiar elemental spirits; man being higher than they, the law of evolution finds its illustration in the combination of all four in him.

hydraulics it would be to expect that two liquids of different densities could exchange their markings on the scale of Beaume's hydrometer.

Gorres, describing a conversation he had with some Hindus of the Malabar coast, reports that upon asking them whether they had ghosts among them, they replied, "Yes, but we know them to be *bad spirits* . . . good ones can hardly ever appear at all. They are principally the spirits of *suicides* and *murderers,* or of those who die violent deaths. They constantly flutter about and appear as phantoms. Night-time is favorable to them, they seduce the feeble-minded and tempt others in a thousand different ways."[554]

Porphyry presents to us some hideous facts whose verity is substantiated in the experience of every student of magic. "The *soul,*"[555] says he, "having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains; we even see them eagerly seeking the putrid remains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life."[556] **[Page 345]**

LARES AND LEMURES

Let spiritualists who doubt the theurgist, try the effect of about half a pound of freshly-drawn human blood at their next materializing seance!

> "The gods and the angels," says Iamblichus, "appear to us among peace and harmony; the bad demons, in tossing everything in confusion. . . . As to the *ordinary souls,* we can perceive them more rarely, etc."[557]
>
> "The human soul (the astral body) is a demon that our language may name genius," says Apuleius.[558] "She is an *immortal god,* though in a certain sense she is born at the same time as the man in whom she is. Consequently, we may say that she dies in the same way that she is born."

"The soul is born in this world upon leaving *another world* (*anima mundi*), in which her existence precedes the one we all know (on earth). Thus, the gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an anterior life. She dies when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: "*To the gods manes who lived.*" But this kind of death does not annihilate the soul, it only transforms it into a *lemure.* Lemures are the manes or ghosts, which we know under the name of lares. When they keep away and *show us a beneficient protection,* we honor in them the protecting divinities of the family hearth; but, if their crimes sentence them to err, we call them *larvæ.* They become a plague for the wicked, and the *vain terror* of the good."

---

554 Görres, "*Mystique,*" lib. iii., p. 63.
555 The ancients called "the soul" the spirits of bad people; the soul was the *larva* and *lemure.* Good human spirits became gods.
556 Porphyry, "*De Sacrificiis.*" Chapter on the true Cultus.
557 "*Mysteries of the Egyptians.*"
558 Second century, A.D. "*Du Dieu de Socrate,*" Apul. class., pp. 143-145.

This language can hardly be called ambiguous, and yet, the Reincarnationists quote Apuleius in corroboration of their theory that man passes through a succession of physical human births upon this planet, until he is finally purged from the dross of his nature. But Apuleius distinctly says that we come upon this earth from another one, where we had an existence, the recollection of which has faded away. As the watch passes from hand to hand and room to room in a factory, one part being added here and another there, until the delicate machine is perfected, according to the design conceived in the mind of the master before the work was begun; so, according to ancient philosophy, the first divine conception of man takes shape little by little, in the several departments of the universal workshop, and the perfect human being finally appears on our scene.

This philosophy teaches that nature never leaves her work unfinished; **[Page 346]** if baffled at the first attempt, she tries again. When she evolves a human embryo, the intention is that a man shall be perfected — physically, intellectually, and spiritually. His body is to grow mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the *inner* man. No human being completes its grand cycle, or the "circle of necessity," until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting point. Some unfortunates fall out entirely, and lose all chance of the prize; some retrace their steps and begin again. This is what the Hindu dreads above all things — *transmigration* and *reincarnation;* only on other and inferior planets, never on this one. But there is a way to avoid it, and Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma — soul-contemplation. The cause of reincarnation is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence. From the organs of sense comes the "hallucination" we call contact; "from contact, desire; from desire, sensation (which also is a deception of our body); from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay, and death."

Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *karma* (the power which controls the universe, prompting it to activity), merit and demerit. "It is, therefore, the great desire of all beings who would be released *from the sorrows of successive birth,* to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire." They, in whom evil desire is entirely destroyed, are called *Arhats*[559]. Freedom from evil desire insures the possession of a *miraculous* power. At his death, the Arhat is never reincarnated; he invariably attains Nirvana — a word, by the bye, falsely interpreted by the Christian scholars and skeptical commentators. Nirvana is the world of *cause,* in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The *pitris* (the pre-Adamic spirits) are considered as *reincarnated,* by the Buddhistic philosopher, though in a degree far superior to that of the man of earth. Do they

559 "*Eastern Monachism,*" p. 9.

not die in their turn? Do not their astral bodies **[Page 347]** suffer and rejoice, and feel the same curse of illusionary feelings as when embodied?

What Buddha taught in the sixth century, B.C., in India, Pythagoras taught in the fifth, in Greece and Italy. Gibbon shows how deeply the Pharisees were impressed with this belief in the transmigration of souls.[560] The Egyptian circle of necessity is ineffaceably stamped on the hoary monuments of old. And Jesus, when healing the sick, invariably used the following expression: "Thy sins are forgiven thee." This is a pure Buddhistical doctrine. "The Jews said to the blind man: Thou wast *altogether born in sins*, and dost thou teach us? The doctrine of the disciples (of Christ) is analogous to the 'Merit and Demerit' of the Buddhists; for the sick recovered, *if their sins were forgiven*."[561] But, this *former life* believed in by the Buddhists, is not a life *on this* planet, for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles. The speculations of Dupuis, Volney, and Godfrey Higgins on the secret meaning of the cycles, or the *kalpas* and the yugs of the Brahmans and Buddhists, amounted to little, as they did not have the key to the esoteric, spiritual doctrine therein contained. No philosophy ever speculated on God as an *abstraction*, but considered Him under His various manifestations. The "First Cause" of the Hebrew Bible, the Pythagorean "Monad," the "One Existence" of the Hindu philosopher, and the kabalistic "En-Soph" — the *Boundless* — are identical. The Hindu Bhagavant does not create; he enters the egg of the world, and emanates from it as Brahm, in the same manner as the Pythagorean Duad evolves from the highest and solitary Monas.[562] The Monas of the Samian **[Page 348]** philosopher is the Hindu Monas (mind), "who has no first cause (apûrva, or material cause), nor is liable to destruction."[563] Brahma, as Prajâpati, manifests himself first of all as "twelve bodies," or attributes, which are represented by the twelve gods, symbolizing 1, Fire; 2, the Sun; 3, Soma, which gives omniscience; 4, all living Beings; 5, Vayu, or material Ether; 6, Death, or breath of destruction — Siva; 7, Ehart;

---

560 "*Decline and Fall of the Roman Empire*," iv. 385.

561 Hardy, "*Manual of Buddhism*"; Dunlap, "*The World's Religions*."

562 Lempriere ("Classical Dictionary," art. "Pythagoras") says that "there is great reason to suspect the truth of the whole narrative of Pythagoras' journey into India," and concludes by saying that this philosopher had never seen either Gymnosophists or their country. If this be so, how account for the doctrine of the metempsychosis of Pythagoras, which is far more that of the Hindu in its details than the Egyptian? But, above all, how account for the fact that the name MONAS, applied by him to the First Cause, is the identical appellation given to that Being in the Sanscrit tongue? In 1792-7, when Lempriere's "Dictionary" appeared, the Sanscrit was, we may say, utterly unknown; Dr. Haug's translation of the "Aitareya Brahmana" ("Rig-Vedas"), in which this word occurs, was published only about *twenty* years ago, and until that valuable addition to the literature of archaic ages was completed, and the precise age of the "Aitareya" — now fixed by Haug at 2000-2400 B.C. — was a mystery, it might be suggested, as in the case of Christian symbols, that the Hindus *borrowed* it from Pythagoras. But now, unless philology can show it to be a "coincidence," and that the word *Monas* is not the same in its minutest definitions, we have a right to assert that Pythagoras was in India, and that it was the Gymnosophists who instructed him in his metaphysical theology. The fact alone that "Sanscrit, as compared with Greek and Latin, is an elder sister," as Max Müller shows, is not sufficient to account for the perfect identity of the Sanscrit and Greek words MONAS, in their most metaphysical, abstruse sense. The Sanscrit word Deva (god) has become the Latin *deus*, and points to a common source; but we see in the Zoroastrian "Zend-Avesta" the same word, meaning diametrically the opposite, and becoming *dæva*, or evil spirit, from which comes the word *devil*.

563 Haug, "*Aitareya Brahmanam*."

8, Heaven; 9, Agni, the Immaterial Fire; 10, Aditya, the immaterial and female invisible Sun; 11, Mind; 12, the great Infinite Cycle, "which is not to be stopped."[564] After that, Brahma dissolves himself into the Visible Universe, every atom of which is himself. When this is done, the not- manifested, indivisible, and indefinite Monas retires into the undisturbed and majestic solitude of its unity. *The* manifested deity, a duad at first, now becomes a triad; its triune quality emanates incessantly spiritual powers, who become immortal gods (souls). Each of these souls must be united in its turn with a human being, and from the moment of its consciousness it commences a series of births and deaths. An Eastern artist has attempted to give pictorial expression to the kabalistic doctrine of the cycles. The picture covers a whole inner wall of a subterranean temple in the neighborhood of a great Buddhistic pagoda, and is strikingly suggestive. Let us attempt to convey some idea of the design, as we recall it.

Imagine a given point in space as the primordial one; then with compasses draw a circle around this point; where the beginning and the end unite together, emanation and reabsorption meet. The circle itself is composed of innumerable smaller circles, like the rings of a bracelet, and each of these minor rings forms the belt of the goddess which represents that sphere. As the curve of the arc approaches the ultimate point of the semi-circle — the nadir of the grand cycle — at which is placed our planet by the mystical painter, the face of each successive goddess becomes more dark and hideous than European imagination is able to conceive. Every belt is covered with the representations of plants, animals, and human beings, belonging to the fauna, flora, and anthropology of that particular sphere. There is a certain distance between each of the spheres, purposely marked; for, after the accomplishment of the circles through **[Page 349]** various transmigrations, the soul is allowed a time of temporary Nirvana, during which space of time the atma loses all remembrance of past sorrows. The intermediate ethereal space is filled with strange beings. Those between the highest ether and the earth below are the creatures of a "middle nature"; nature-spirits, or, as the kabalists term it sometimes, the elementary.

This picture is either a copy of the one described to posterity by Berosus, the priest of the temple of Belus, at Babylon, or the original. We leave it to the shrewdness of the modern archæologist to decide. But the wall is covered with precisely such creatures as described by the semi-demon, or half-god, Oannes, the Chaldean man-fish,[565] " . . . hideous beings, which were produced of a two-fold principle" — the astral light and the grosser matter.

Even remains of architectural relics of the earliest races have been sadly neglected by antiquarians, until now. The caverns of Ajunta, which are but 200 miles from Bombay, in the Chandor range, and the ruins of the ancient city of Aurungabad, whose crumbling palaces and curious tombs have lain in desolate solitude for many centuries, have attracted attention but very recently. Mementos of long by-gone civilization, they were allowed to become the shelter of wild beasts for ages before they were found worthy of a scientific exploration, and it is only recently that the *Observer* gave an enthusiastic description of these archaic ancestors of Herculaneum and Pompeii. After justly blaming the local government which "has provided a bungalow where the traveller may find shelter and safety, but that is

---

564 Ibid.
565 Berosus, fragment preserved by Alex. Polyhistor; Cory, "*Of the Cosmogony and the Deluge*."

all," it proceeds to narrate the wonders to be seen in this retired spot, in the following words:

"In a deep glen away up the mountain there is a group of cave-temples which are the most wonderful caverns on the earth. It is not known at the present age how many of these exist in the deep recesses of the mountains; but twenty-seven have been explored, surveyed, and, to some extent, cleared of rubbish. There are, doubtless, many others. It is hard to realize with what indefatigable toil these wonderful caves have been hewn from the solid rock of amygdaloid. They are said to have been wholly Buddhist in their origin, and were used for purposes of worship and asceticism. They rank very high as works of art. They extend over 500 feet along a high cliff, and are carved in the most curious manner, exhibiting, in a wonderful degree, the taste, talent, and persevering industry of the Hindu sculptors. **[Page 350]**

SECRETS OF HINDU TEMPLES

> "These cave-temples are beautifully cut and carved on the outside; but inside they were finished most elaborately, and decorated with a vast profusion of sculptures and paintings. These long-deserted temples have suffered from dampness and neglect, and the paintings and frescos are not what they were hundreds of years ago. But the colors are still brilliant, and scenes gay and festive still appear upon the walls. Some of the figures cut in the rock are taken for marriage-processions and scenes in domestic life that are represented as joyful. The female figures are beautiful, delicate, and fair as Europeans. Every one of these representations is artistic, and all of them are unpolluted by any grossness or obscenity generally so prominent in Brahmanical representations of a similar character.
>
> "These caves are visited by a great number of antiquarians, who are striving to decipher the hieroglyphics inscribed on the walls and determine the age of these curious temples."
>
> "The ruins of the ancient city of Aurungabad are not very far from these caves. It was a walled city of great repute, but is now deserted. There are not only broken walls, but crumbling palaces. They were built of immense strength, and some of the walls appear as solid as the everlasting hills."
>
> "There are a great many places in this vicinity where there are Hindu remains, consisting of deep caves and rock-cut temples. Many of these temples are surrounded by a circular enclosure, which is often adorned with statues and columns. The figure of an elephant is very common, placed before or beside the opening of a temple, as a sort of sentinel. Hundreds and thousands of niches are beautifully cut in the solid rock, and when these temples were thronged with worshippers, each niche had a statue or image, usually in the florid style of these Oriental sculptures. It is a sad truth that almost every image here is shamefully defaced and mutilated. It is often said that no Hindu will bow down to an imperfect image, and that the Mahometans, knowing this, purposely mutilated all these images to prevent the Hindus from worshipping them. This is regarded by the Hindus as sacrilegious and blasphemous,

awakening the keenest animosities, which every Hindu inherits from his father, and which centuries have not been able to efface."

"Here also are the remains of buried cities — sad ruins — generally without a single inhabitant. In the grand palaces where royalty once gathered and held festivals, wild beasts find their hiding-places. In several places the track of the railway has been constructed over or through these ruins, and the material has been used for the bed of the road. . . . Enormous stones have remained in their places for thousands of years, and probably will for thousands of years to come. These rockcut. **[Page 351]** temples, as well as these mutilated statues, show a workmanship that no work now being done by the natives can equal.[566] It is very evident that hundreds of years since these hills were alive with a vast multitude, where now it is all utter desolation, without cultivation or inhabitants, and given over to wild beasts."

"It is good hunting ground, and, as the English are mighty hunters, they may prefer to have these mountains and ruins remain without change."

REINCARNATION

We fervently hope they will. Enough vandalism was perpetrated in earlier ages to permit us the hope that at least in this century of exploration and learning, science, in its branches of archæology and philology, will not be deprived of these most precious records, wrought on imperishable tablets of granite and rock.

We will now present a few fragments of this mysterious doctrine of reincarnation — as distinct from metempsychosis — which we have from an authority. Reincarnation, *i.e.*, the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual — the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization — must try a second time to carry out the purpose of the creative intelligence.

If reason has been so far developed as to become active and discriminative, there is no reincarnation on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it, has to reënter on the earthly plane as it was frustrated

566 Some writer has employed a most felicitous expression in describing the majesty of the Hindu archaic monuments, and the exquisite finish of their sculpture. "They built," says he, "like giants, and finished like jewelers."

in its first attempt. Otherwise, the mortal or astral, [Page 352] and the immortal or divine, souls, could not progress in unison and pass onward to the sphere above. Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical. As in the case exemplified by Professor Le Conte (vide chap. ix.), "there is no force in nature" — and the rule applies to the spiritual as well as to the physical evolution — "which is capable of raising at once spirit or matter from No. 1 to No. 3, or from 2 to 4, without stopping and receiving an accession of force of a different kind *on the intermediate plane*." That is to say, the monad which was imprisoned in the elementary being — the rudimentary or lowest astral form of the future man — after having passed through and quitted the *highest* physical shape of a dumb animal — say an orang-outang, or again an elephant, one of the most intellectual of brutes — that monad, we say, cannot skip over the physical and intellectual sphere of the terrestrial man, and be suddenly ushered into the spiritual sphere above. What reward or punishment can there be in that sphere of disembodied human entities for a fœtus or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of the spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as another person to death? Or for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty per cent of those of sane persons;[567] and who therefore is irresponsible for either his disposition, acts, or the imperfections of his vagrant, half-developed intellect?

No need to remark that if even hypothetical, this theory is no more ridiculous than many others considered as strictly orthodox. We must not forget that either through the inaptness of the specialists or some other reason, physiology itself is the least advanced or understood of sciences, and that some French physicians, with Dr. Fournié, positively despair of ever progressing in it beyond pure hypotheses.

Further, the same occult doctrine recognizes another possibility; albeit so rare and so vague that it is really useless to mention it. Even the modern Occidental occultists deny it, though it is universally accepted in Eastern countries. When, through vice, fearful crimes and animal passions, a disembodied spirit has fallen to the eighth sphere — the allegorical Hades, and the *gehenna* of the Bible — the nearest to our earth — he can, with the help of that glimpse of reason and consciousness left to him, repent; that is to say, he can, by exercising the remnants of his will-power, strive upward, and like a drowning man, struggle once more to the surface. [Page 353] In the *Magical and Philosophical Precepts* of Psellus, we find one which, warning mankind, says:

"Stoop not down, for a precipice lies below the earth,
Drawing *under a descent of* SEVEN *steps*, beneath which
Is the throne of dire necessity."[568]

WITCHCRAFT AND WITCHES

A strong aspiration to retrieve his calamities, a pronounced desire, will draw him once more into the earth's atmosphere. Here he will wander and suffer more or less in dreary

567 "*Anatomie Cerebrale*," Malacarne, Milan.
568 Psellus, 6, Plet. 2; Cory, "*Chaldean Oracles*."

solitude. His instincts will make him seek with avidity contact with living persons. . . . These spirits are the invisible but too tangible magnetic vampires; the *subjective* dæmons so well known to mediæval ecstatics, nuns, and monks, to the "witches" made so famous in the *Witch-Hammer;* and to certain sensitive clairvoyants, according to their own confessions. They are the blood-dæmons of Porphyry, the *larvæ* and *lemures* of the ancients; the fiendish instruments which sent so many unfortunate and weak victims to the rack and stake. Origen held all the dæmons which possessed the demoniacs mentioned in the *New Testament* to be *human* "spirits." It is because Moses knew so well what they were, and how terrible were the consequences to weak persons who yielded to their influence, that he enacted the cruel, murderous law against such would-be "witches"; but Jesus, full of justice and divine love to humanity, *healed* instead of *killing* them. Subsequently our clergy, the pretended exemplars of Christian principles, followed the law of Moses, and quietly ignored the law of Him whom they call their "one living God," by burning dozens of thousands of such pretended "witches."

Witch! mighty name, which in the past contained the promise of ignominious death; and in the present has but to be pronounced to raise a whirlwind of ridicule, a tornado of sarcasms! How is it then that there have always been men of intellect and learning, who never thought that it would disgrace their reputation for learning, or lower their dignity, to publicly affirm the possibility of such a thing as a "witch," in the correct acceptation of the word. One such fearless champion was Henry More, the learned scholar of Cambridge, of the seventeenth century. It is well worth our while to see how cleverly he handled the question.

It appears that about the year 1678, a certain divine, named John Webster, wrote *Criticisms and Interpretations of Scripture,* against the existence of witches, and other "superstitions." Finding the work "a weak and impertinent piece," Dr. More criticised it in a letter to Glanvil, the author of *Sadducismus Triumphatus,* and as an appendix sent a **[Page 354]** treatise on witchcraft and explanations of the word witch, itself. This document is very rare, but we possess it in a fragmentary form in an old manuscript, having seen it mentioned besides only in an insignificant work of 1820, on *Apparitions,* for it appears that the document itself was long since out of print.

The words *witch* and *wizard*, according to Dr. More, signify no more than a wise man or a wise woman. In the word *wizard,* it is plain at the very sight; and "the most plain and least operose deduction of the name witch, is from *wit*, whose derived adjective might be *wittigh* or *wittich,* and by contraction, afterwards witch; as the noun wit is from the verb to *weet,* which is, to know. So that a witch, thus far, is no more than a knowing woman; which answers exactly to the Latin word *saga,* according to that of Festus, *sagæ dictæ anus quae multa sciunt.*"

This definition of the word appears to us the more plausible, as it exactly answers the evident meaning of the Slavonian-Russian names for witches and wizards. The former is called *vyedma*, and the latter *vyèdmak,* both from the verb *to know, védat* or *vyedât;* the root, moreover, being positively Sanscrit. "Veda," says Max Müller, in his *Lecture on the Vedas,* "means originally knowing, or knowledge. Veda is the same word which appears in Greek

οἶδα , I know [the digamma, *vau* being omitted], and in the English wise, wisdom, to wit."[569] Furthermore, the Sanscrit word *vidma*, answering to the German *wir wissen*, means literally "*we know*." It is a great pity that the eminent philologist, while giving in his lecture the Sanscrit, Greek, Gothic, Anglo-Saxon, and German comparative roots of this word, has neglected the Slavonian.

Another Russian appellation for *witch* and *wizard*, the former being purely Slavonian, is *znâhâr* and *znâharka* (feminine) from the same verb *znât* to know. Thus Dr. More's definition of the word, given in 1678, is perfectly correct, and coincides in every particular with modern philology.

"Use," says this scholar, "questionless had appropriated the word to such a kind of skill and knowledge as was out of the common road or extraordinary. *Nor did this peculiarity imply any unlawfulness*. But there was after a further restriction, in which alone now-a-days the words *witch* and *wizard* are used. And that is, for one that has the knowledge and skill of doing or telling things in an extraordinary way, and that in virtue of either an express or implicit sociation or confederacy with some *bad spirits*." In the clause of the severe law of Moses, so many names are reckoned up with that of witch, that it is difficult as well as useless to give here the definition of every one of them as found in Dr. **[Page 355]** More's able treatise. "There shall not be found among you any one that useth divination, or an observer of time, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer," says the text. We will show, further on, the real object of such severity. For the present, we will remark that Dr. More, after giving a learned definition of every one of such appellations, and showing the value of their real meaning in the days of Moses, proves that there is a vast difference between the "enchanters," "observers of time," etc., and a witch. "So many names are reckoned up in this prohibition of Moses, that, as in our common law, the sense may be more sure, and leave no room to evasion. And that the name of 'witch' is not from any tricks of legerdemain as in common jugglers, that delude the sight of the people at a market or fair, but that it is the name of such as raise magical spectres to deceive men's sight, and so are most certainly witches — women and men who have a *bad spirit* in them. 'Thou shalt not suffer' **הפשבמ** *mecassephah,* that is, 'a witch, to live.' Which would be a law of extreme severity, or rather cruelty, against a poor hocus-pocus for his tricks of legerdemain."

Thus, it is but the sixth appellation, that of a consulter with familiar spirits or a witch, that had to incur the greatest penalty of the law of Moses, for it is only a *witch* which must *not* be suffered to live, while all the others are simply enumerated as such with whom the people of Israel were forbidden to communicate on account of their idolatry or rather religious views and learning chiefly. This sixth word is ליאש בוא , *shoel aub*, which our English translation renders, "a consulter with familiar spirits"; but which the Septuagint translates, *Εγαστιμυθος* , one that has a familiar spirit *inside* him, one possessed with the spirit of divination, which was considered to be Python by the Greeks, and *obh* by the Hebrews, the old serpent; in its esoteric meaning the spirit of concupiscence and *matter*; which, according to the kabalists, is always an elementary *human* spirit of the eighth sphere.

569 See "*Lecture on the Vedas*."

"*Shoel obh,* I conceive," says Henry More, "is to be understood of the witch herself who asks counsel of her or his familiar. The reason of the name *obh,* was taken first from that spirit that was in the body of the party, and swelled it to a protuberancy, the voice always seeming to come out as from a bottle, for which reason they were named *ventriloquists. Ob* signifies as much as *Pytho,* which at first took its name from the *pythii vates,* a spirit that tells hidden things, or things to come. In *Acts* xvi. 16, *πνεύμα πὺζωνος,* when "Paul being grieved, turned and said to that spirit, I command thee, in the name of Jesus Christ, to come out of her, and he came out at the same hour." Therefore, the words obsessed or *possessed* are synonyms of the word *witch;* nor could this **[Page 356]** *pytho* of the eighth sphere come out of her, unless it was a spirit distinct from her. And so it is that we see in *Leviticus* xx. 27: "A man also or woman that hath a familiar spirit, or that is a wizard (an irresponsible *jidegnoni*) shall surely be put *to death,* they shall stone them with stones, *their blood shall be* upon them." A cruel and unjust law beyond doubt, and one which gives the lie to a recent utterance of "Spirits," by the mouth of one of the most popular *inspirational* mediums of the day, to the effect that modern philological research proves that the Mosaic law never contemplated the killing of the poor "mediums" or *witches* of the *Old Testament,* but that the words, "thou shalt not suffer a witch *to live,*" meant to live by their mediumship, that is, to gain their livelihood! An interpretation no less ingenious than novel. Certainly, nowhere short of the source of such *inspiration* could we find such philological profundity![570]

"Shut the door in the face of the dæmon," says the *Kabala,* "and he will keep running away from you, as if you pursued him," which means, that you must not give a hold on you to such spirits of obsession by attracting them into an atmosphere of congenial sin. These dæmons seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and *pure* will. Jesus, Apollonius, and some of the apostles, had the power to cast out *devils,* by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight. Certain volatile salts are particularly obnoxious to them; and the effect of the chemicals used in a saucer, and placed under the bed by Mr. Varley, of London,[571] for the purpose of keeping away some

---

570 In order to avoid being contradicted by some spiritualists we give verbatim the language in question, as a specimen of the unreliability of the oracular utterances of certain "spirits." Let them be human or elemental, but spirits capable of such effrontery may well be regarded by occultists as anything but safe guides in philosophy, exact science, or ethics. "It will be remembered," says Mrs. Cora V. Tappan, in a public discourse upon the "*History of Occultism and its Relations to Spiritualism*" (see "*Banner of Light,*" Aug. 26, 1876), "that the ancient word witchcraft, or the exercise of it, was forbidden among the Hebrews. The translation is that no witch should be allowed to live. That has been supposed to be the literal interpretation; and acting upon that, your very pious and devout ancestors put to death, without adequate testimony, numbers of very intelligent, wise, and sincere persons, under the condemnation of witchcraft. It has now turned out that the interpretation or translation should be, that no witches should be allowed to obtain a living by the practice of their art. That is, it should not be made a profession." May we be so bold as to inquire of the celebrated speaker, through *whom or according to what* authority such a thing has ever *turned out?*

571 Mr. Cromwell F. Varley, the well-known electrician of the Atlantic Cable Company, communicates the result of his observations, in the course of a debate at the Psychological Society of Great Britain, which is reported in the "*Spiritualist*" (London, April 14, 1876, pp. 174, 175). He thought that the effect of free nitric acid in the atmosphere was able to drive away what he calls "unpleasant spirits." He thought that those who were troubled by unpleasant spirits at home, would find relief by

Disagreeable **[Page 357]** physical phenomena at night, are corroborative of this great truth. Pure or even simply inoffensive human spirits fear nothing, for having rid themselves of *terrestrial* matter, terrestrial compounds can affect them in no wise; such spirits are like a *breath.* Not so with the earth-bound souls and the nature-spirits.

THE SACRED SOMA TRANCE

It is for these carnal terrestrial *larvæ*, degraded human spirits, that the ancient kabalists entertained a hope of *reïncarnation.* But when, or how? At a fitting moment, and if helped by a sincere desire for his amendment and repentance by some strong, sympathizing person, or the will of an adept, or even a desire emanating from the erring spirit himself, provided it is powerful enough to make him throw off the burden of sinful matter. Losing all consciousness, the once bright monad is caught once more into the vortex of our terrestrial evolution, and it repasses the subordinate kingdoms, and again breathes as a living child. To compute the time necessary for the completion of this process would be impossible. Since there is no perception of time in eternity, the attempt would be a mere waste of labor.

As we have said, but few kabalists believe in it, and this doctrine originated with certain astrologers. While casting up the nativities of certain historical personages renowned for some peculiarities of disposition, they found the conjunction of the planets answering perfectly to remarkable oracles and prophesies about other persons born ages later. Observation, and what would now be termed "remarkable coincidences," added to revelation during the "sacred sleep" of the neophyte, disclosed the dreadful truth. So horrible is the thought that even those who ought to be convinced of it prefer ignoring it, or at least avoid speaking on the subject.

This way of obtaining oracles was practiced in the highest antiquity. In India, this sublime lethargy is called "the sacred sleep of * * *" It is an oblivion into which the subject is thrown by certain magical processes, supplemented by draughts of the juice of the soma. The body of the sleeper remains for several days in a condition resembling death, and by the power of the adept is purified of its earthliness and made fit **[Page 358]** to become the temporary receptacle of the brightness of the immortal Augoeides. In this state the torpid body is made to reflect the glory of the upper spheres, as a burnished mirror does the rays of the sun. The sleeper takes no note of the lapse of time, but upon awakening, after four or five days of trance, imagines he has slept but a few moments. What his lips utter he will never know; but as it is the spirit which directs them they can pronounce nothing but divine truth. For the time being the poor helpless clod is made the shrine of the sacred presence, and converted into an oracle a thousand times more infallible than the asphyxiated Pythoness of Delphi; and, unlike her mantic frenzy, which was exhibited before the multitude, this holy sleep is witnessed only within the sacred precinct by those few of the adepts who are worthy to stand in the presence of the ADONAI.

---

pouring one ounce of vitriol upon two ounces of finely-powdered nitre in a saucer and putting the mixture under the bed. Here is a scientist, whose reputation extends over two continents, who gives a recipe to drive away bad spirits. And yet the general public mocks as a "*superstition*" the herbs and incenses employed by Hindus, Chinese, Africans, and other races to accomplish the self-same purpose.

The description which Isaiah gives of the purification necessary for a prophet to undergo before he is worthy to be the mouthpiece of heaven, applies to the case in point. In customary metaphor he says: "Then flew one of the seraphim unto me having a live coal in his hand, which he had taken with the tongs from off the altar . . . and he laid it upon my mouth and said, Lo! this hath touched thy lips and thine iniquity is taken away."

The invocation of his own Augoeides, by the purified adept, is described in words of unparalleled beauty by Bulwer-Lytton in *Zanoni,* and there he gives us to understand that the slightest touch of mortal passion unfits the hierophant to hold communion with his spotless soul. Not only are there few who can successfully perform the ceremony, but even these rarely resort to it except for the instruction of some neophytes, and to obtain knowledge of the most solemn importance.

And yet how little is the knowledge treasured up by these hierophants understood or appreciated by the general public! "There is another collection of writings and traditions bearing the title of *Kabala,* attributed to Oriental scholars," says the author of *Art-Magic;* "but as this remarkable work is of little or no value without a key, which *can only be furnished by Oriental fraternities,* its transcript would be of no value to the general reader."[572] And how they are ridiculed by every Houndsditch commercial traveller who wanders through India in pursuit of "orders" and writes to the *Times,* and misrepresented by every nimble-fingered trickster who pretends to show by legerdemain, to the gaping crowd, the feats of true Oriental magicians!

But, notwithstanding his unfairness in the Algerian affair, Robert Houdin, an authority on the art of prestidigitation, and Moreau-Cinti, **[Page 359]** another, gave honest testimony in behalf of the French mediums. They both testified, when cross-examined by the Academicians, that none but the "mediums" could possibly produce the phenomena of table-rapping and levitation without a suitable preparation and furniture adapted for the purpose. They also showed that the so-called "levitations without contact" were feats utterly beyond the power of the *professional* juggler; that for them, such levitations, unless produced in a room supplied with secret machinery and concave mirrors, was *impossible.* They added moreover, that the simple apparition of a diaphanous hand, in a place in which confederacy would be rendered impossible, the medium having been previously searched, would be a demonstration that it was the work *of no human agency,* whatever else that agency might be. The *Siècle,* and other Parisian newspapers immediately published their suspicions that these two professional and very clever gentlemen had become the confederates of the spiritists!

Professor Pepper, director of the Polytechnic Institute of London, invented a clever apparatus to produce spiritual appearances on the stage, and sold his patent in 1863, in Paris, for the sum of 20,000 francs. The phantoms looked real and were evanescent, being but an effect produced by the reflection of a highly-illuminated object upon the surface of plateglass. They seemed to appear and disappear, to walk about the stage and play their parts to perfection. Sometimes one of the phantoms placed himself on a bench; after which, one of the living actors would begin quarrelling with him, and, seizing a heavy hatchet, would part the head and body of the ghost in two. But, joining his two parts again, the spectre would reappear, a few steps off, to the amazement of the public. The contrivance

572 "*Art-Magic,*" p. 97.

worked marvellously well, and nightly attracted large crowds. But to produce these ghosts required a stage-apparatus, and more than one confederate. There were nevertheless some reporters who made this exhibition the pretext for ridiculing the *spiritists* — as though the two classes of phenomena had the slightest connection!

What the Pepper ghosts pretended to do, genuine disembodied human spirits, when their reflection is materialized by the elementals, can actually perform. They will permit themselves to be perforated with bullets or the sword, or to be dismembered, and then instantly form themselves anew. But the case is different with both cosmic and human elementary spirits, for a sword or dagger, or even a pointed stick, will cause them to vanish in terror. This will seem unaccountable to those who do not understand of what a material substance the elementary are composed; but the kabalists understand perfectly. The records of antiquity and of the middle ages, to say nothing of the modern wonders at Cideville, which have been judicially attested for us, corroborate these facts. **[Page 360]**

Skeptics, and even skeptical spiritualists, have often unjustly accused mediums of fraud, when denied what they considered their inalienable right to test the spirits. But where there is one such case, there are fifty in which spiritualists have permitted themselves to be practiced upon by tricksters, while they neglected to appreciate genuine manifestations procured for them by their mediums. Ignorant of the laws of mediumship, such do not know that when an honest medium is once taken possession of by spirits, whether disembodied or elemental, he is no longer his own master. He cannot control the actions of the spirits, nor even his own. They make him a puppet to dance at their pleasure while they pull the wires behind the scenes. The false medium may seem entranced, and yet be playing tricks all the while; while the real medium may appear to be in full possession of his senses, when in fact he is far away, and his body is animated by his "Indian guide," or "control." Or, he may be entranced in his cabinet, while his astral body (double) or *doppelganger,* is walking about the room moved by another intelligence.

Among all the phenomena, that of *re-percussion,* closely allied with those of bi-location and aërial "travelling," is the most astounding. In the middle ages it was included under the head of sorcery. De Gasparin, in his refutations of the miraculous character of the marvels of Cideville, treats of the subject at length; but these pretended explanations were all in their turn exploded by de Mirville and des Mousseaux, who, while failing in their attempt to trace the phenomena back to the Devil, did, nevertheless, prove their spiritual origin.

"The prodigy of re-percussion," says des Mousseaux, "occurs when a blow aimed at the spirit, visible or otherwise, of an absent *living* person, or at the phantom which represents him, strikes this person himself, at the same time, and in the very place at which the spectre or his double is touched! We must suppose, therefore, that the blow is re-percussed, and that it reaches, as if rebounding, from the image of the living person — his phantasmal[573] duplicate — the original, wherever he may be, in flesh and blood.

"Thus, for instance, an individual appears before me, or, remaining invisible, declares war, threatens, and causes me to be threatened with obsession. I strike at the place where I perceive his phantom, where I hear him moving, where I feel *somebody,* something which molests and resists me. I strike; the blood will appear sometimes on this place, and

573 This phantom is called *Scin Lecca.* See Bulwer-Lytton's "*Strange Story.*"

occasionally a scream may be heard; *he* is wounded — perhaps, dead! It is done, and I have explained the fact."[574] **[Page 361]**

"Notwithstanding that, at the moment I struck him, his presence in another place is authentically proved; . . . I saw — yes, I saw plainly the phantom hurt upon the cheek or shoulder, and this same wound is found precisely on the living person, re-percussed upon his cheek or shoulder. Thus, it becomes evident that the facts of re-percussion have an intimate connection with those of bi-location or *duplication*, either spiritual or corporeal."

The history of the Salem witchcraft[575], as we find it recorded in the works of Cotton Mather, Calef, Upham, and others, furnishes a curious corroboration of the fact of the double, as it also does of the effects of allowing elementary spirits to have their own way. This tragical chapter of American history has never yet been written in accordance with the truth. A party of four or five young girls had become "developed" as mediums, by sitting with a West Indian negro woman, a practitioner of *Obeah*. They began to suffer all kinds of physical torture, such as pinching, having pins stuck in them, and the marks of bruises and teeth on different parts of their bodies. They would declare that they were hurt by the spectres of various persons, and we learn from the celebrated *Narrative of Deodat Lawson* (London, 1704), that "some of them confessed that they did afflict the sufferers (*i.e.*, these young girls), according to the time and manner they were accused thereof; and, being asked what they did to afflict them, some said that they pricked pins into poppets, made with rags, wax, and other materials. One that confessed after the signing of her death-warrant, said she used to afflict them by clutching and pinching her hands together, and *wishing* in what part and after what manner she would have them afflicted, and *it was done.*"

Mr. Upham tells us that Abigail Hobbs, one of these girls, acknowledged that she had confederated with the Devil, who "came to her in the shape of a man," and commanded her to afflict the girls, bringing images made of wood in their likeness, with thorns for her to prick into the images, which she did; whereupon, the girls cried out that they were hurt by her." **[Page 362]**

How perfectly these facts, the validity of which was proven by unimpeachable testimony in court, go to corroborate the doctrine of Paracelsus. It is surpassingly strange that so ripe a scholar as Mr. Upham should have accumulated into the 1,000 pages of his two volumes such a mass of legal evidence, going to show the agency of earth-bound souls and tricksy nature-spirits in these tragedies, without suspecting the truth.

Ages ago, the old Ennius was made by Lucretius to say:

---

574 In the Strasbourg edition of his works (1603), Paracelsus writes of the wonderful *magical* power of man's spirit. "It is possible," he says, "that my spirit, without the help of the body, and through a fiery will alone, and without a sword, can stab and wound others. It is also possible that I can bring the spirit of my adversary into an image, and then double him up and lame him . . . the exertion of will is a great point in medicine. . . . Every imagination of man comes through the heart, for this is the sun of the microcosm, and out of the microcosm proceeds the imagination into the great world (universal ether) . . . the imagination of man is a seed which is *material*." (Our atomical modern scientists have proved it; see Babbage and Professor Jevons.) "Fixed thought is also a means to an end. The magical is a great *concealed wisdom*, and reason is a great public foolishness. No armor protects against magic, for it injures the *inward* spirit of life."

575 "*Salem Witchcraft; With an Account of Salem Village*," by C. W. Upham.

"Bis duo sunt homines, manes, caro, *spiritus* umbra;
Quatuor ista loci bis duo suscipirent;
Terra tegit carnem; — tumulum circumvolat umbra,
Orcus habet manes."

In this present case, as in every similar one, the scientists, being unable to explain the fact, assert that *it cannot* exist. But we will now give a few historical instances going to show that some daimons, or elementary spirits, are afraid of sword, knife, or any thing sharp. We do not pretend to explain the reason. That is the province of physiology and psychology. Unfortunately, physiologists have not yet been able to even establish the relations between speech and thought, and so, have handed it over to the metaphysicians, who, in their turn, according to Fournié, have done nothing. Done nothing, we say, but claimed everything. No fact could be presented to some of them, that was too large for these learned gentlemen to at least try to stuff into their pigeon-holes, labelled with some fancy Greek name, expressive of everything else but the true nature of the phenomenon. "Alas, alas! my son!" exclaims the wise Muphti, of Aleppo, to his son Ibrahim, who choked himself with the head of a huge fish. "When will you realize that your stomach is smaller than the ocean?" Or, as Mrs. Catherine Crowe remarks in her *Night-Side of Nature,* when will our scientists admit that "their intellects are no measure of God Almighty's designs?"

We will not ask which of the ancient writers mention facts of seemingly-*supernatural* nature; but rather which of them does not? In Homer, we find Ulysses evoking the spirit of his friend, the soothsayer Tiresias. Preparing for the ceremony of the "festival of blood," Ulysses draws his sword, and thus frightens away the thousands of phantoms attracted by the sacrifice. The friend himself, the so-long-expected Tiresias, dares not approach him so long as Ulysses holds the dreaded weapon in his hand.[576] Æneas prepares to descend to the kingdom of the shadows, and as soon as they approach its entrance, the Sibyl who **[Page 363]** guides him utters her warning to the Trojan hero, and orders him to draw his sword and clear himself a passage through the dense crowd of flitting forms:

VULNERABILITY OF CERTAIN "SHADOWS"

"Tuque invade viam, vaginâque eripe ferrum."[577]

Glanvil gives a wonderful narrative of the apparition of the "Drummer of Tedworth," which happened in 1661; in which the *scin-lecca,* or double, of the drummer-sorcerer was evidently very much afraid of the sword. Psellus, in his work,[578] gives a long story of his sister-in-law being thrown into a most fearful state by an elementary *daimon* taking possession of her. She was finally cured by a conjurer, a foreigner named Anaphalangis, who began by threatening the invisible occupant of her body with a *naked sword,* until he finally dislodged him. Psellus introduces a whole catechism of demonology, which he gives in the following terms, as far as we remember:

576 "*Odyssey*," A. 82.
577 "*Æneid*," book vi., 260.
578 "*De Dæmon*," cap. "Quomodo dæm occupent."

"You want to know," asked the conjurer, "whether the bodies of the spirits can be hurt by sword or any other weapon?[579] Yes, they can. Any hard substance striking them can make them sensible to pain; and though their bodies be made neither of solid nor firm substance, they feel it the same, for in beings endowed with sensibility it is not their nerves only which possess the faculty of feeling, but likewise also the spirit which resides in them . . . the body of a spirit can be sensible in its *whole,* as well as in each one of its parts. Without the help of any physical organism the spirit sees, hears, and if you touch him feels your touch. If you divide him in two, he will feel the pain as would any living man, for he is *matter* still, though so refined as to be generally invisible to our eye. . . . One thing, however, distinguishes him from the living man, viz.: that when a man's limbs are once divided, their parts cannot be reunited very easily. But, cut a *demon* in two, and you will see him immediately join himself together. As water or air closes in behind a solid body[§] passing through it, and no trace is left, so does the body of a demon condense itself again, when the penetrative weapon is withdrawn from the wound. But every rent made in it causes him pain nevertheless. *That is why daimons* dread the point of a sword or any sharp weapon. Let those who want to see them flee try the experiment."

One of the most learned scholars of his century, Bodin, the Demonologian, **[Page 364]** held the same opinion, that both the human and cosmical elementaries "were sorely afraid of swords and daggers." It is also the opinion of Porphyry, Iamblichus, and Plato. Plutarch mentions it several times. The practicing theurgists knew it well and acted accordingly; and many of the latter assert that "the demons suffer from any rent made in their bodies." Bodin tells us a wonderful story to this effect, in his work *On the Dæmons,* p. 292.

"I remember," says the author, "that in 1557 an elemental demon, one of those who are called *thundering,* fell down *with the lightning,* into the house of Poudot, the shoemaker, and immediately began flinging stones all about the room. We picked up so many of them that the landlady filled a large chest full, after having securely closed the windows and doors and locked the chest itself. But it did not prevent the demon in the least from introducing other stones into the room, but without injuring any one for all that. Latomi, who was then *Quarter-President,*[580] came to see what was the matter. Immediately upon his entrance, the spirit knocked the cap off his head and made him run away. It had lasted for over six days, when M. Jean Morgnes, Counsellor at the *Presidial,* came to fetch me to see the mystery. When I entered the house, some one advised the master of it to pray to God with all his heart and to wheel round a sword in the air about the room; he did so. On that following day the landlady told us, that from that very moment they did not hear the least noise in the house; but that during the seven previous days that it lasted they could not get a moment's rest."

The books on the witchcraft of the middle ages are full of such narratives. The very rare and interesting work of Glanvil, called *Sadducismus Triumphatus,* ranks with that of Bodin,

---

579 Numquid dæmonum corpora pulsari possunt? Possunt sane, atque dolere solido quodam *percussa* corpore.

§ Ubi secatur, mox in se iterum recreatur et coalescit . . . dictu velocius dæmonicus spiritus in se revertitor.

580 A magistrate of the district.

above mentioned, as one of the best. But we must give space now to certain narratives of the more ancient philosophers, who explain at the same time that they describe.

EXPERIMENT OF CLEARCHUS ON A SLEEPING BOY

And first in rank for wonders comes Proclus. His list of facts, most of which he supports by the citation of witnesses — sometimes well-known philosophers — is staggering. He records many instances in his time of dead persons who were found to have changed their recumbent positions in the sepulchre, for one of either sitting or standing, which he attributes to their being *larvae*, and which he says "is related by the ancients of Aristius, Epimenides, and Hermodorus." He gives five such cases from the history of Clearchus, the disciple of Aristotle. 1. Cleonymus, the Athenian. 2. Polykritus, an illustrious man among the Æolians. It is related by the historian Nomachius, that Polykritus died, and returned in the ninth month after his death. "Hiero, the Ephesian, and other **[Page 365]** historians," says his translator, Taylor, "testify to the truth of this." 3. In Nicopolis, the same happened to one Eurinus. The latter revived on the fifteenth day after his burial, and lived for some time after that, leading an exemplary life. 4. Rufus, a priest of Thessalonica, restored to life the third day after his death, for the purpose of performing certain sacred ceremonies according to promise; he fulfilled his engagement, and died again to return no more. 5. This is the case of one Philonæa, who lived under the reign of Philip. She was the daughter of Demostratus and Charito of Amphipolos. Married against her wish to one Kroterus, she died soon after. But in the sixth month after her death, she revived, as Proclus says: "through her love of a youth named Machates, who came to her father Demostratus, from Pella." She visited him for many nights successively, but when this was finally discovered, she, or rather the vampire that represented her, died of rage. Previous to this she declared that she acted in this manner according to the will of *terrestrial demons*. Her dead body was seen at this second death by every one in the town, lying in her father's house. On opening the vault, where her body had been deposited, it was found empty by those of her relatives, who being incredulous upon that point, went to ascertain the truth. The narrative is corroborated by the *Epistles of Hipparchus* and those of Arridæus to Philip.[581]

Says Proclus: "Many other of the ancients have collected a history of those that have apparently died, and afterward revived. Among these is the natural philosopher Demokritus. In his writings concerning Hades, he affirms that [in a certain case under discussion] death was not, as it seemed, an entire desertion of the whole life of the body, but a cessation caused by some blow, or perhaps a wound; but the bonds of the soul yet remained rooted about the marrow, and the heart contained in its profundity the empyreuma of life; and this remaining, it again acquired the life, which had been extinguished, in consequence of being adapted to animation."

He says again, "That it is possible for the soul to depart from and enter into the body, is evident from him, who, according to Clearchus, used a *soul-attracting wand* on a sleeping boy; and who persuaded Aristotle, as Clearchus relates in his *Treatise on Sleep*, that the soul

581 This appalling circumstance was authenticated by the Prefect of the city, and the Proconsul of the Province laid the report before the Emperor. The story is modestly related by Mrs. Catherine Crowe (see "*Night-Side of Nature*," p. 335).

may be separated from the body, and that it enters into a body and uses it as a lodging. For, striking the boy with the wand, he drew out, and, as it were, led his soul, for the purpose of evincing that the body was immovable **[Page 366]** when the soul (astral body) was at a distance from it, and that it was preserved uninjured; but the soul being again led into the body by means of the wand, after its entrance, narrated every particular. From this circumstance, therefore, both the spectators and Aristotle were persuaded that the soul is separate from the body."

It may be considered quite absurd to recall so often the facts of witchcraft, in the full light of the nineteenth century. But the century itself is getting old; and as it gradually approaches the fatal end, it seems as if it were falling into dotage; not only does it refuse to recollect how abundantly the facts of witchcraft were proven, but it refuses to realize what has been going on for the last thirty years, all over the wide world. After a lapse of several thousand years we may doubt the magic powers of the Thessalonian priests and their "sorceries," as mentioned by Pliny;[582] we may throw discredit upon the information given us by Suidas, who narrates Medea's journey through the air, and thus forget that magic was the highest knowledge of natural philosophy; but how are we to dispose of the frequent occurrence of precisely such journeys "through the air" when they happen before our own eyes, and are corroborated by the testimony of hundreds of apparently sane persons? If the universality of a belief be a proof of its truth, few facts have been better established than that of sorcery. "Every people, from the rudest to the most refined, we may also add in every age, have believed in the kind of supernatural agency, which we understand by this term," says Thomas Wright, the author of *Sorcery and Magic*, and a skeptical member of the National Institute of France. "It was founded on the equally extensive creed, that, besides our own visible existence, we live in an invisible world of spiritual beings, by which our actions *and even our thoughts* are often guided, and which have a certain degree of power over the elements and over the ordinary course of organic life." Further, marvelling how this mysterious science flourished everywhere, and noticing several famous schools of magic in different parts of Europe, he explains the time-honored belief, and shows the difference between sorcery and magic as follows: "The magician differed from the witch in this, that, *while the latter was an ignorant instrument in the hands of the demons, the former had become their master by the powerful intermediation of Science*, which was only within reach of the few, and which these beings were unable to disobey."[583] This delineation, established and known since the days of Moses, the author gives as derived from "the most authentic sources." **[Page 367]**

If from this unbeliever we pass to the authority of an adept in that mysterious science, the anonymous author of *Art-Magic*, we find him stating the following: " The reader may inquire wherein consists the difference between a medium and a magician? . . . The medium is one through whose astral spirit other spirits can manifest, making their presence known by various kinds of phenomena. Whatever these consist in, the medium is only a passive agent in their hands. He can *neither command* their presence, nor *will* their absence; can never compel the performance of any special act, nor direct its nature. The magician, on the contrary, *can summon and dismiss spirits at will*; can perform many feats of occult power through his own spirit; can compel the presence and assistance of spirits of lower grades of

582 Pliny, xxx., 1.
583 T. Wright, M.A., F.S.A., etc., "*Sorcery and Magic*," vol. iii.

being than himself, and effect transformations in the realm of nature upon animate and inanimate bodies."[584]

This learned author forgot to point out a marked distinction in mediumship, with which he must have been entirely familiar. Physical phenomena are the result of the manipulation of forces through the physical system of the medium, by the unseen intelligences, of whatever class. In a word, physical mediumship depends on a peculiar organization of the *physical* system; spiritual mediumship, which is accompanied by a display of subjective, intellectual phenomena, depends upon a like peculiar organization of the *spiritual* nature of the medium. As the potter from one lump of clay fashions a vessel of dishonor, and from another a vessel of honor, so, among physical mediums, the plastic astral spirit of one may be prepared for a certain class of objective phenomena, and that of another for a different one. Once so prepared, it appears difficult to alter the phase of mediumship, as when a bar of steel is forged into a certain shape, it cannot be used for any other than its original purpose without difficulty. As a rule, mediums who have been developed for one class of phenomena rarely change to another, but repeat the same performance *ad infinitum.*

Psychography, or the direct writing of messages by spirits, partakes of both forms of mediumship. The writing itself is an objective physical fact, while the sentiments it contains may be of the very noblest character. The latter depend entirely on the moral state of the medium. It does not require that he should be educated, to write philosophical treatises worthy of Aristotle, nor a poet, to write verses that would reflect honor upon a Byron or a Lamartine; but it does require that the soul of the medium shall be pure enough to serve as a channel for spirits who are capable of giving utterance to such lofty sentiments. **[Page 368]**

In *Art-Magic,* one of the most delightful pictures presented to us is that of an innocent little child-medium, in whose presence, during the past three years, four volumes of MSS., in the ancient Sanscrit, have been written by the spirits, without pens, pencils, or ink. "It is enough," says the author, "to lay the blank sheets on a tripod, carefully screened from the direct rays of light, but still dimly visible to the eyes of attentive observers. The child sits on the ground and lays her head on the tripod, embracing its supports with her little arms. In this attitude she most commonly sleeps for an hour, during which time the sheets lying on the tripod are filled up with exquisitely formed characters in the ancient Sanscrit." This is so remarkable an instance of psychographic mediumship, and so thoroughly illustrates the principle we have above stated, that we cannot refrain from quoting a few lines from one of the Sanscrit writings, the more so as it embodies that portion of the Hermetic philosophy relating to the antecedent state of man, which elsewhere we have less satisfactorily described.

"Man lives on many earths before he reaches this. Myriads of worlds swarm in space where the soul in rudimental states performs its pilgrimages, ere he reaches the large and shining planet named the Earth, the glorious function of which is to confer *self-consciousness.* At this point only is he man; at every other stage of his vast, wild journey he is but an embryonic being — a fleeting, temporary shape of matter — a creature in which a *part,* but only a part, of the high, imprisoned soul shines forth; a rudimental shape, with rudimental functions, ever living, dying, sustaining a flitting spiritual existence as rudimental as the

584 "*Art-Magic,*" pp. 159, 160.

material shape from whence it emerged; a butterfly, springing up from the chrysalitic shell, but ever, as it onward rushes, in new births, new deaths, new incarnations, anon to die and live again, but still stretch upward, still strive onward, still rush on the giddy, dreadful, toilsome, rugged path, until it awakens once more — once more to live and be a material shape, a thing of dust, a creature of flesh and blood, but now — *a man.*"[585]

THE AUTHOR WITNESSES A TRIAL OF MAGIC IN INDIA

We witnessed once in India a trial of psychical skill between a holy *gossein*[586] and a sorcerer,[587] which recurs to us in this connection. We had been discussing the relative powers of the fakir's Pitris, — pre-Adamite spirits, and the juggler's invisible allies. A trial of skill was agreed upon, and the writer was chosen as a referee. We were taking our noon-day rest, beside a small lake in Northern India. Upon the surface of the glassy water floated innumerable aquatic flowers, and large shining leaves. Each of the contestants plucked a leaf. The fakir, laying his against his breast, folded his hands across it, and fell into a momentary **[Page 369]** trance. He then laid the leaf, with its surface downward, upon the water. The juggler pretended to control the "water-master," the spirit dwelling in the water; and boasted that he would compel the *power* to prevent the Pitris from manifesting any phenomena upon the fakir's leaf in *their* element. He took his own leaf and tossed it upon the water, after going through a form of barbarous incantation. It at once exhibited a violent agitation, while the other leaf remained perfectly motionless. After the lapse of a few seconds, both leaves were recovered. Upon that of the fakir were found — much to the indignation of the juggler — something that looked like a symmetrical design traced in milk-white characters, as though the juices of the plant had been used as a corrosive writing fluid. When it became dry, and an opportunity was afforded to examine the lines with care, it proved to be a series of exquisitely-formed Sanscrit characters; the whole composed a sentence embodying a high moral precept. The fakir, let us add, could neither read nor write. Upon the juggler's leaf, instead of writing, was found the tracing of a most hideous, impish face. Each leaf, therefore, bore an impression or allegorical reflection of the character of the contestant, and indicated the quality of spiritual beings with which he was surrounded. But, with deep regret, we must once more leave India, with its blue sky and mysterious past, its religious devotees and its weird sorcerers, and on the enchanted carpet of the historian, transport ourselves back to the musty atmosphere of the French Academy.

To appreciate the timidity, prejudice, and superficiality which have marked the treatment of psychological subjects in the past, we propose to review a book which lies before us. It is the *Histoire du Merveilleux dans les Temps Modernes*. The work is published by its author, the learned Dr. Figuier, and teems with quotations from the most conspicuous authorities in physiology, psychology, and medicine. Dr. Calmeil, the well-known director-in-chief of Charenton, the famous lunatic asylum of France, is the robust Atlas on whose mighty shoulders rests this world of erudition. As the ripe fruit of the thought of 1860 it must forever keep a place among the most curious of works of *art*. Moved by the restless

585 "*Art-Magic*," p. 28.
586 Fakir, beggar.
587 A juggler so called.

demon of science, determined to kill superstition — and, as a consequence, spiritism — at one blow, the author affords us a summary view of the most remarkable instances of mediumistic phenomena during the last two centuries.

The discussion embraces the Prophets of Cevennes, the Camisards, the Jansenists, the Abbé Paris, and other historical epidemics, which, as they have been described during the last twenty years by nearly every writer upon the modern phenomena, we will mention as briefly as possible. It is not *facts* that we desire to bring again under discussion, but **[Page 370]** merely the way in which such facts were regarded and treated by those who, as physicians and recognized authorities, had the greater responsibility in such questions. If this prejudiced author is introduced to our readers at this time, it is only because his work enables us to show what occult facts and manifestations may expect from orthodox science. When the most world-renowned psychological epidemics are so treated, what will induce a materialist to seriously study other phenomena as well authenticated and as interesting, but still less popular? Let it be remembered that the reports made by various committees to their respective academies at that time, as well as the records of the judicial tribunals, are still in existence, and may be consulted for purposes of verification. It is from such unimpeachable sources that Dr. Figuier compiled his extraordinary work. We must give, at least, in substance, the unparalleled arguments with which the author seeks to demolish every form of super-naturalism, together with the commentaries of the demonological des Mousseaux, who, in one of his works,[588] pounces upon his skeptical victim like a tiger upon his prey.

Between the two champions — the materialist and the bigot — the unbiassed student may glean a good harvest.

We will begin with the Convulsionnaires of Cevennes, the epidemic of whose astounding phenomena occurred during the latter part of 1700. The merciless measures adopted by the French Catholics to extirpate the spirit of prophecy from an entire population, is historical, and needs no repetition here. The fact alone that a mere handful of men, women, and children, not exceeding 2,000 persons in number, could withstand for years king's troops, which, with the militia, amounted to 60,000 men, is a miracle in itself. The marvels are all recorded, and the *procès verbaux* of the time preserved in the Archives of France until this day. There is in existence an official report among others, which was sent to Rome by the ferocious Abbé Chayla, the prior of Laval, in which he complains that the *Evil One* is so powerful, that no torture, no amount of inquisitory exorcism, is able to dislodge him from the Cevennois. He adds, that he closed their hands upon burning coals, and they were not even singed; that he had wrapped their whole persons in *cotton soaked with oil, and had set them on fire,* and in many cases did not find one blister on their skins; that balls were shot at them, and found flattened between the skin and clothes, without injuring them, etc., etc.

CASE OF THE CEVENNOIS

Accepting the whole of the above as a solid ground-work for his learned arguments, this is what Dr. Figuier says: "Toward the close of the seventeenth century, an old maid imports

588 "*Mœurs et Pratiques des Demons.*"

into Cevennes the spirit of **[Page 371]** prophecy. She communicates it (?) to young boys and girls, who transpire it in their turn, and spread it in the surrounding atmosphere. . . . Women and children become the most sensitive to the infection" (vol. ii., p. 261). "Men, women, and babies speak under inspiration, not in ordinary patois, but in the purest French — a language at that time utterly unknown in the country. Children of twelve months, and even less, as we learn from the procès verbaux, who previously could hardly utter a few short syllables, spoke fluently, and prophesied." "Eight thousand prophets," says Figuier, "were scattered over the country; doctors and eminent physicians were sent for." Half of the medical schools of France, among others, the Faculty of Montpellier, hastened to the spot. Consultations were held, and the physicians declared themselves "delighted, lost in wonder and admiration, upon hearing young girls and boys, ignorant and illiterate, deliver discourses on things they had never learned."[589] The sentence pronounced by Figuier against these treacherous professional brethren, for being so delighted with the young prophets, is that they "did not understand, themselves, what they saw."[590] Many of the prophets forcibly communicated their spirit to those who tried to break the spell.[591] A great number of them were between three and twelve years of age; still others were at the breast, and spoke French distinctly and correctly.[592] These discourses, which often lasted for several hours, would have been impossible to the little orators, were the latter in their natural or normal state.[593]

"Now," asks the reviewer, "what was the meaning of such a series of prodigies, all of them freely admitted in Figuier's book? No meaning at all! It was nothing," he says, "except the effect of a 'momentary exaltation of the intellectual faculties.' "[594] "These phenomena," he adds, "are observable in many of the cerebral affections."

"*Momentary exaltation,* lasting for many hours *in the brains of babies under one year old,* not weaned yet, speaking good French before they had learned to say one word in their own *patois!* Oh, miracle of physiology! *Prodigy* ought to be thy name!" exclaims des Mousseaux.

"Dr. Calmeil, in his work on insanity," remarks Figuier, "when reporting on the ecstatic *theomania* of the Calvinists, concludes that the disease must be attributed in the simpler cases to HYSTERIA, and in those of more serious character to *epilepsy*. . . . We rather incline to the opinion," says Figuier, "that it was a disease *sui generis,* and in order **[Page 372]** to have an appropriate name for such a disease, we must be satisfied with the one of the Trembling Convulsionaires of Cevennes."[595]

Theomania and *hysteria*, again! The medical corporations must themselves be possessed with an incurable *atomomania*; otherwise why should they give out such absurdities for science, and hope for their acceptance? "Such was the fury for exorcising and *roasting*," continues Figuier, "that monks saw possessions by demons everywhere when they felt in

---

589 "*Histoire du Merveilleux dans les Temps Modernes*," vol. ii., p. 262.
590 Ibid.
591 Ibid., p. 265.
592 Ibid., pp. 267, 401, 402.
593 Ibid., pp. 266, etc., 400.
594 Ibid., p. 403.
595 "*Histoire du Merveilleux*," vol. i., p. 397.

need of miracles to either throw more light on the omnipotency of the Devil, or keep their dinner-pot boiling at the convent."[596]

For this sarcasm the pious des Mousseaux expresses a heartfelt gratitude to Figuier; for, as he remarks, "he is *in France* one of the first writers whom we find, to our surprise, *not denying* the phenomena which have been made long since *undeniable*. Moved by a sense of lofty superiority and even disdain for the method used by his predecessors, Dr. Figuier desires his readers to know that he does *not* follow the same path as they. 'We will not reject,' says he, 'as being unworthy of credit, *facts* only because they are embarrassing for our system. On the contrary, we will collect all of the facts that the same historical evidence has transmitted to us . . . and which, consequently, are entitled to the same credence, and it is upon the whole mass of such facts that we will base the *natural explanation*, which we have to offer, in our turn, as a sequel to those of the savants who have preceded us on this subject.' "[597] Thereupon, Dr. Figuier proceeds.[598] He takes a few steps, and, placing himself right in the midst of the Convulsionaires of St. Medard, he invites his readers to scrutinize, under his direction, *prodigies* which are for him but simple effects of nature.

But before we proceed, in our turn, to show Dr. Figuier's opinion, we must refresh the reader's memory as to what the Jansenist miracles comprised, according to historical evidence.

Abbé Paris was a Jansenist, who died in 1727. Immediately after his decease the most surprising phenomena began to occur at his tomb. The churchyard was crowded from morning till night. Jesuits, exasperated at seeing heretics perform wonders in healing, and other works, got from the magistrates an order to close all access to the tomb of the Abbé. But, notwithstanding every opposition, the wonders lasted for over twenty years. Bishop Douglas, who went to Paris for that sole purpose in 1749, visited the place, and he reports that the miracles were still going on among the Convulsionaires. When every endeavor to stop them failed, the Catholic clergy were forced to admit their reality, but screened themselves, **[Page 373]** as usual, behind the Devil. Hume, in his *Philosophical Essays*, says: "There surely never was so great a number of miracles ascribed to one person as those which were lately said to have been wrought in France upon the tomb of the Abbé Paris. The curing of the sick, giving hearing to the deaf and sight to the blind, were everywhere talked of as the effects of the holy sepulchre. But, what is more extraordinary, many of the miracles were immediately proved *upon the spot*, before judges of unquestioned credit and distinction, in a learned age, and on the most eminent theatre that is now in the world . . . nor were the Jesuits, though a learned body, supported by the civil magistrates, and determined enemies to those opinions in whose favor the miracles were said to have been wrought, ever able distinctly to refute or detect them . . . such is historic evidence."[599] Dr. Middleton, in his *Free Enquiry*, a book which he wrote at a period when the manifestations were already decreasing, *i.e.*, about nineteen years after they had first begun, declares that the evidence of these miracles is fully as strong as that of the wonders recorded of the Apostles.

596 Ibid., pp. 26-27.
597 Ibid., p.238.
598 Des Mousseaux, "*Magie au XIXme Siecle*," p. 452.
599 Hume, "*Philosophical Essays*," p. 195.

The phenomena so well authenticated by thousands of witnesses before magistrates, and in spite of the Catholic clergy, are among the most wonderful in history. Carre de Montgeron, a member of parliament and a man who became famous for his connection with the Jansenists, enumerates them carefully in his work. It comprises four thick quarto volumes, of which the first is dedicated to the king, under the title: "*La Verité des Miracles operés par l'Intercession de M. de Paris, demontrée contre l'Archeveque de Sens. Ouvrage dedie au Roi, par M. de Montgeron, Conseiller au Parlement.*" The author presents a vast amount of personal and official evidence to the truthfulness of every case. For speaking *disrespectfully* of the Roman clergy, Montgeron was thrown into the Bastille, but his work was accepted.

And now for the views of Dr. Figuier upon these remarkable and unquestionably historical phenomena. "A Convulsionary bends back into an arc, her loins supported by the sharp point of a peg," quotes the learned author, from the *procès verbaux.* "The pleasure that she begs for is to be pounded by a stone weighing fifty pounds, and suspended by a rope passing over a pulley fixed to the ceiling. The stone, being hoisted to its extreme height, falls with all its weight upon the patient's stomach, her back resting all the while on the sharp point of the peg. Montgeron and numerous other witnesses testified to the fact that neither the flesh nor the skin of the back were ever marked in the least, and that the girl, to show she suffered no pain whatever, kept crying out, 'Strike harder — harder!' **[Page 374]**

"Jeanne Maulet, a girl of twenty, leaning with her back against a wall, received upon her stomach one hundred blows of a hammer weighing thirty pounds; the blows, administered by a very strong man, were so terrible that they shook the wall. To test the force of the blows, Montgeron tried them on the stone wall against which the girl was leaning. . . . He gets one of the instruments of the Jansenist healing, called the 'grand Secours.' At the twenty-fifth blow," he writes, "the stone upon which I struck, which had been shaken by the preceding efforts, suddenly became loose and fell on the other side of the wall, making an aperture more than half a foot in size." When the blows are struck with violence upon an iron drill held against the stomach of a Convulsionnaire (who, sometimes, is but a weak woman), "it seems," says Montgeron, "as if it would penetrate through to the spine and rupture all the entrails under the force of the blows" (vol. i., p. 380). "But, so far from that occurring, the Convulsionnaire cries out, with an expression of perfect rapture in her face, 'Oh, how delightful! Oh, that does me good! Courage, brother; strike twice as hard, if you can!' It now remains," continues Dr. Figuier, "to try to explain the strange phenomena which we have described."

> "We have said, in the introduction to this work, that at the middle of the nineteenth century one of the most famous epidemics of possession broke out in Germany: that of the *Nonnains,* who performed all the miracles most admired since the days of St. Medard, and even some greater ones; who turned summersaults, who CLIMBED DEAD WALLS, and spoke FOREIGN LANGUAGES."[600]

The official report of the wonders, which is more full than that of Figuier, adds such further particulars as that "the affected persons would stand on their heads for hours together, and correctly describe distant events, even such as were happening in the homes of the committee-men; as it was subsequently verified. Men and women were held

600 "*Histoire du Merveilleux,*" p. 401.

suspended in the air, by an invisible force, and the combined efforts of the committee were insufficient to pull them down. Old women climbed perpendicular walls thirty feet in height with the agility of wild cats, etc., etc."

Now, one should expect that the learned critic, the eminent physician and psychologist, who not only credits such incredible phenomena but himself describes them minutely, and *con amore*, so to say, would necessarily startle the reading public with some explanation so extraordinary that his scientific views would cause a real hegira to the unexplored fields of psychology. Well, he does startle us, for to all this he quietly **[Page 375]** observes: "Recourse *was had to marriage* to bring to a stop these disorders of the Convulsionnaires!"[601]

For once des Mousseaux had the best of his enemy: "Marriage, do you understand this?" he remarks. "Marriage cures them of this faculty of climbing dead-walls like so many flies, and of speaking foreign languages. Oh! the curious properties of marriage in those remarkable days!"

> "It should be added," continues Figuier, "that with the fanatics of St. Medard, the blows were never administered except during the convulsive crisis; and that, therefore, as Dr. Calmeil suggests, meteorism of the abdomen, the *state of spasm* of the uterus of women, of the alimentary canal in all cases, the state of *contraction, of erethism, of turgescence of the carneous envelopes of the muscular coats* which protect and cover the abdomen, chest, and principal vascular masses and the osseous surfaces, *may have singularly contributed toward reducing, and even destroying,* the force of the blows!"
>
> "The astounding resistance that the skin, the areolar tissue, the surface of the bodies and limbs of the Convulsionnaires offered to things which seem as if they ought to have torn or crushed them, is of a nature to excite more surprise. Nevertheless, it can be explained. This resisting force, this insensibility, seems to partake of the extreme changes in sensibility which can occur in the animal economy during a time of great exaltation. Anger, fear, in a word, every passion, provided that it be carried to a paroxysmal point, can produce this insensibility."[602]
>
> "Let us remark, besides," rejoins Dr. Calmeil, quoted by Figuier, "that for striking upon the bodies of the Convulsionnaires use was made either of massive objects with flat or rounded surfaces, or of cylindrical and blunt shapes.[603] The action of such physical agents is not to be compared, in respect to the danger which attaches to it, with that of cords, supple or flexible instruments, and those having a sharp edge. In fine, the contact and the shock of the blows produced upon the Convulsionnaires *the effect of a salutary shampooing,* and reduced the violence of the tortures of HYSTERIA."

The reader will please observe that this is not intended as a joke, but is the sober theory of one of the most eminent of French physicians, hoary with age and experience, the Director-in-Chief of the Government Insane Asylum at Charenton. Really, the above

---

601 Ibid.

602 Ibid., vol. ii., pp. 410, 411.

603 Ibid., p. 407.

explanation might lead the reader to a strange suspicion. We might imagine, perhaps, that Dr. [Page 376] Calmeil has kept company with the patients under his care a few more years than was good for the healthy action of his own brain.

Besides, when Figuier talks of massive objects, of cylindrical and blunt shapes, he surely forgets the sharp swords, pointed iron pegs, and the hatchets, of which he himself gave a graphic description on page 409 of his first volume. The brother of Elie Marion is shown by him striking his stomach and abdomen with the sharp point of a knife, with tremendous force, "his body all the while resisting as if it were made of iron."

Arrived at this point, des Mousseaux loses all patience, and indignantly exclaims:

> "Was the learned physician quite awake when writing the above sentences? . . . If, perchance, the Drs. Calmeil and Figuier should seriously maintain their assertions and insist on their theory, we are ready to answer them as follows: 'We are perfectly willing to believe you. But before such a superhuman effort of condescension, will you not demonstrate to us the truth of your theory in a more practical manner? Let us, for example, develop in you a violent and terrible passion; anger — rage if you choose. You shall permit us for a single moment to be in your sight irritating, rude, and insulting. Of course, we will be so only at *your request* and in the interest of science and your cause. Our duty under the contract will consist in humiliating and provoking you to the last extremity. Before a public audience, who shall know nothing of our agreement, but whom you must satisfy as to your assertions, we will insult you; . . . we will tell you that your writings are an ambuscade to truth, an insult to common sense, a disgrace which paper only can bear; but which the public should chastise. We will add that *you lie to science,* you lie to the ears of the ignorant and stupid fools gathered around you, open-mouthed, like the crowd around a peddling quack. . . . And when, transported beyond yourself, your face ablaze, and anger *tumefying,* you shall have *displaced your fluids;* when your fury has reached the point of bursting, we will cause your *turgescent* muscles to be struck with powerful blows; your friends shall show us the most insensible places; we will let a perfect shower, an avalanche of stones fall upon them . . . for so was treated the flesh of the convulsed women whose appetite for such blows could never be satisfied. But, in order to procure for you the gratification of *a salutary shampooing* — as you deliciously express it — your limbs shall only be pounded with objects having *blunt surfaces and cylindrical shapes,* with clubs and sticks devoid of suppleness, and, if you prefer it, neatly turned in a lathe.' "

So liberal is des Mousseaux, so determined to accommodate his antagonists with every possible chance to prove their theory, that he offers them [Page 377] the choice to substitute for themselves in the experiment their wives, mothers, daughters, and sisters, "since," he says,
"you have remarked that the weaker sex is the strong and resistant sex in these disconcerting trials."

Useless to remark that des Mousseaux's challenge remained unanswered. [Page 378]

CHAPTER XI

"Strange condition of the human mind, which seems to require that it should long exercise itself in ERROR, before it dare approach the TRUTH."

MAGENDIE

"La verite que je defends est empreinte sur tous les monuments du passe Pour comprendre l'histoire, il faut etudier les symboles anciens, les signes sacres du sacerdoce, et l'art de guerir dans les temps primitifs, art oublie aujourd'hui."

BARON DU POTET

"It is a truth perpetually, that accumulated facts, lying in disorder, begin to assume some order if an hypothesis is thrown among them."

HERBERT SPENCER

AND now we must search Magical History for cases similar to those given in the preceding chapter. This insensibility of the human body to the impact of heavy blows, and resistance to penetration by sharp points and musket-bullets, is a phenomenon sufficiently familiar in the experience of all times and all countries. While science is entirely unable to give any reasonable explanation of the mystery, the question appears to offer no difficulty to mesmerists, who have well studied the properties of the fluid. The man, who by a few passes over a limb can produce a local paralysis so as to render it utterly insensible to burns, cuts, and the prickings of needles, need be but very little astonished at the phenomena of the Jansenists. As to the adepts of magic, especially in Siam and the East Indies, they are too familiar with the properties of the *akasa*, the mysterious life-fluid, to even regard the insensibility of the Convulsionnaires as a very great phenomenon. The astral fluid can be compressed about a person so as to form an elastic shell, absolutely nonpenetrable by any physical object, however great the velocity with which it travels. In a word, this fluid can be made to equal and even excel in resisting-power, water and air.

In India, Malabar, and some places of Central Africa, the conjurers will freely permit any traveller to fire his musket or revolver at them, without touching the weapon themselves or selecting the balls. In Laing's *Travels among Timanni, the Kourankos, and the Soulimas*, occurs a description by an English traveller, the first white man to visit the tribe of the Soulimas, near the sources of the Dialliba, of a very curious scene. A body of picked soldiers fired upon a chief who had nothing to defend himself with but certain talismans. Although their muskets were properly loaded and aimed, not a ball could strike him. Salverte gives a similar case in his *Philosophy of Occult Sciences:* "In 1568, the Prince of Orange condemned a Spanish prisoner to be shot at Juliers; the soldiers tied **[Page 379]** him to a tree and fired, but he was invulnerable. They at last stripped him to see what armor he wore, but found only an *amulet*. When this was taken from him, *he fell dead at the first shot*."

INVULNERABILITY ATTAINABLE BY MAN

This is a very different affair from the dexterous trickery resorted to by Houdin in Algeria. He prepared balls himself of tallow, blackened with soot, and by sleight of hand exchanged them for the real bullets, which the Arab sheiks supposed they were placing in the pistols. The simple-minded natives, knowing nothing but real magic, which they had inherited from their ancestors, and which consists in each case of some one thing that they

can do without knowing why or how, and seeing Houdin, as they thought, accomplish the same results in a more impressive manner, fancied that he was a greater magician than themselves. Many travellers, the writer included, have witnessed instances of this invulnerability where deception was impossible. A few years ago, there lived in an African village, an Abyssinian who passed for a sorcerer. Upon one occasion a party of Europeans, going to Soudan, amused themselves for an hour or two in firing at him with their own pistols and muskets, a privilege which he gave them for a trifling fee. As many as five shots were fired simultaneously, by a Frenchman named Langlois, and the muzzles of the pieces were not above two yards distant from the sorcerer's breast. In each case, simultaneously with the flash, the bullet would appear just beyond the muzzle, quivering in the air, and then, after describing a short parabola, fall harmlessly to the ground. A German of the party, who was going in search of ostrich feathers, offered the magician a five-franc piece if he would allow him to fire his gun with the muzzle touching his body. The man at first refused; but, finally, after appearing to hold conversation with somebody inside the ground, consented. The experimenter carefully loaded, and pressing the muzzle of the weapon against the sorcerer's body, after a moment's hesitation, fired . . . the barrel burst into fragments as far down as the stock, and the man walked off unhurt.

This quality of invulnerability can be imparted to persons both by living adepts and by spirits. In our own time several well-known mediums have frequently, in the presence of the most respectable witnesses, not only handled blazing coals and actually placed their face upon a fire without singeing a hair, but even laid flaming coals upon the heads and hands of bystanders, as in the case of Lord Lindsay and Lord Adair. The well-known story of the Indian chief, who confessed to Washington that at Braddock's defeat he had fired his rifle at him seventeen times at short range without being able to touch him, will recur to the reader in this connection. In fact, many great commanders have been believed by their soldiers to bear what is called "a charmed life"; and Prince **[Page 380]** Emile von Sayn-Wittgenstein, a general of the Russian army, is said to be one of these.

PROJECTING THE FORCE OF THE WILL

This same power which enables one to compress the astral fluid so as to form an impenetrable shell around one, can be used to direct, so to speak, a bolt of the fluid against a given object, with fatal force. Many a dark revenge has been taken in that way; and in such cases the coroner's inquest will never disclose anything but sudden death, apparently resulting from heart-disease, an apoplectic fit, or some other natural, but still not veritable cause. Many persons firmly believe that certain individuals possess the power of the evil eye. The *mal'occhio*, or *jettatura* is a belief which is prevalent throughout Italy and Southern Europe. The Pope is held to be possessed — perchance unconsciously — of that disagreeable gift. There are persons who can kill toads by merely looking at them, and can even slay individuals. The malignance of their desire brings evil forces to a focus, and the death-dealing bolt is projected, as though it were a bullet from a rifle.

In 1864, in the French province of Le Var, near the little village of Brignoles, lived a peasant named Jacques Pelissier, who made a living by killing birds by simple *will-power* His case is reported by the well-known Dr. d'Alger, at whose request the singular hunter gave exhibitions to several scientific men, of his method of proceeding. The story is told as follows: "At about fifteen or twenty paces from us, I saw a charming little meadow-lark which I showed to Jacques. 'Watch him well, monsieur,' said he, 'he is mine.' Instantly stretching his right hand toward the bird, he approached him gently. The meadow-lark stops, raises and lowers his pretty head, spreads his wings, but cannot fly; at last he cannot

make a step further and suffers himself to be taken, only moving his wings with a feeble fluttering. I examine the bird, his eyes are tightly closed and his body has a corpse-like stiffness, although the pulsations of the heart are very distinct; it is a true cataleptic sleep, and all the phenomena incontestably prove a magnetic action. Fourteen little birds were taken in this way, within the space of an hour; none could resist the power of Master Jacques, and all presented the same cataleptic sleep; a sleep which, moreover, terminates at the will of the hunter, whose humble slaves these little birds have become.

"A hundred times, perhaps, I asked Jacques to restore life and movement to his prisoners, to charm them only half way, so that they might hop along the ground, and then again bring them completely under the charm. All my requests were exactly complied with, and not one single failure was made by this remarkable Nimrod, who finally said to me: 'If you wish it, I will kill those which you designate without touching them.' I pointed out two for the experiment, and, at twenty-five or **[Page 381]** thirty paces distance, he accomplished in less than five minutes what he had promised."[604]

INSENSIBILITY TO SNAKE-POISON

A most curious feature of the above case is, that Jacques had complete power only over sparrows, robins, goldfinches, and meadow-larks; he could sometimes charm skylarks, but, as he says, "they often escape me."

This same power is exercised with greater force by persons known as wild beast tamers. On the banks of the Nile, some of the natives can charm the crocodiles out of the water, with a peculiarly melodious, low whistle, and handle them with impunity; while others possess such powers over the most deadly snakes. Travellers tell of seeing the charmers surrounded by multitudes of the reptiles which they dispatch at their leisure.

Bruce, Hasselquist, and Lempriere,[605] testify to the fact that they have seen in Egypt, Morocco, Arabia, and especially in the Senaar, some natives utterly disregarding the bites of the most poisonous vipers, as well as the stings of scorpions. They handle and play with them, and throw them at will into a state of stupor. "In vain do the Latin and Greek writers," says Salverte, "assure us that the gift of charming venomous reptiles was hereditary in certain families from time immemorial, that in Africa the same gift was enjoyed by the Psylli; that the Marses in Italy, and the Ophiozenes in Cyprus possessed it." The skeptics forget that, in Italy, even at the commencement of the sixteenth century, men, claiming to be descended from the family of Saint Paul, braved, like the Marses, the bites of serpents."[606]

---

604 Villecroze, "*Le Docteur H. d'Alger,*" 19 Mars, 1861. Pierrart, vol. iv., pp. 254-257.
605 Bruce, "*Travels to Discover the Sources of the Nile,*" vol. x., pp. 402-447; Hasselquist, "*Voyage in the Levant,*" vol. i., pp. 92-100; Lempriere, "*Voyage dans l'Empire de Maroc, etc., en 1790,*" pp. 42-43.
606 Salverte, "*La Philosophie de la Magie. De l'Influence sur les Animaux,*" vol. i.

"Doubts upon this subject," he goes on to say, "were removed forever at the time of the expedition of the French into Egypt, and the following relation is attested by thousands of eye-witnesses. The Psylli, who pretended, as Bruce had related, to possess that faculty . . . went from house to house to destroy serpents of every kind. . . . A wonderful instinct drew them at first toward the place in which the serpents were hidden; furious, howling, and foaming, they seized and tore them asunder with their nails and teeth."

"Let us place," says Salverte, inveterate skeptic himself, "to the account of charlatanism, the howling and the fury; still, the instinct which warned the Psylli of the presence of the serpents, has in it something **[Page 382]** more real." In the Antilles, the negroes discover, by its odor, a serpent which they do not see.[607] "In Egypt, the same tact, formerly possessed, is still enjoyed by men brought up to it from infancy, and born as with an assumed hereditary gift to hunt serpents, and to discover them even at a distance too great for the effluvia to be perceptible to the dull organs of a European. The principal fact above all others, the faculty or rendering dangerous animals powerless, merely by touching them, remains well verified, and we shall, perhaps, never understand better the nature of this secret, celebrated in antiquity, and preserved to our time by the most ignorant of men."[608]

Music is delightful to every person. Low whistling, a melodious chant, or the sounds of a flute will invariably attract reptiles in countries where they are found. We have witnessed and verified the fact repeatedly. In Upper Egypt, whenever our caravan stopped, a young traveller, who believed he excelled on the flute, amused the company by playing. The camel-drivers and other Arabs invariably checked him, having been several times annoyed by the unexpected appearance of various families of the reptile tribe, which generally shirk an encounter with men. Finally, our caravan met with a party, among whom were professional serpent-charmers, and the virtuoso was then invited, for experiment's sake, to display his skill. No sooner had he commenced, than a slight rustling was heard, and the musician was horrified at suddenly seeing a large snake appear in dangerous proximity with his legs. The serpent, with uplifted head and eyes fixed on him, slowly, and, as if unconsciously, crawled, softly undulating its body, and following his every movement. Then appeared at a distance another one, then a third, and a fourth, which were speedily followed by others, until we found ourselves quite in a select company. Several of the travellers made for the backs of their camels, while others sought refuge in the *cantinier's* tent. But it was a vain alarm. The charmers, three in number, began their chants and incantations, and, attracting the reptiles, were very soon covered with them from head to foot. As soon as the serpents approached the men, they exhibited signs of torpor, and were soon plunged in a deep catalepsy. Their eyes were half closed and glazed, and their heads drooping. There remained but one recalcitrant, a large and glossy black fellow, with a spotted skin. This *meloman* of the desert went on gracefully nodding and leaping, as if it had danced on its tail all its life, and keeping time to the notes of the flute. This snake would not be enticed by the "charming" of the Arabs, but kept slowly moving in the direction **[Page 383]** of the flute-player, who at last took to his heels. The modern Psyllian then took out of his bag a half-withered plant, which he kept waving in the direction of the serpent. It had a strong smell of mint, and as soon as the reptile caught its odor, it followed the Arab, still erect upon its tail, but now approaching the plant. A few more seconds, and

607 Thibaut de Chanvallon, "*Voyage a la Martinique*."
608 Salverte, "*Philosophy of Magic*."

the "traditional enemy" of man was seen entwined around the arm of his charmer, became torpid in its turn, and the whole lot were then thrown together in a pool, after having their heads cut off.

CHARMING SERPENTS BY MUSIC

Many believe that all such snakes are prepared and trained for the purpose, and that they are either deprived of their fangs, or have their mouths sewed up. There may be, doubtless, some inferior jugglers, whose trickery has given rise to such an idea. But the *genuine* serpent-charmer has too well established his claims in the East, to resort to any such cheap fraud. They have the testimony on this subject of too many trustworthy travellers, including some scientists, to be accused of any such charlatanism. That the snakes, which are charmed to dance and to become harmless, are still poisonous, is verified by Forbes. "On the music stopping too suddenly," says he, "or from some other cause, the serpent, who had been dancing within a circle of country-people, darted among the spectators, and inflicted a wound in the throat of a young woman, who died in agony, in half an hour afterward."[609]

According to the accounts of many travellers the negro women of Dutch Guiana, the Obeah women, excel in taming very large snakes called *amodites*, or papa; they make them descend from the trees, follow, and obey them by merely speaking to them.[610]

We have seen in India a small brotherhood of fakirs settled round a little lake, or rather a deep pool of water, the bottom of which was literally carpeted with enormous alligators. These amphibious monsters crawl out, and warm themselves in the sun, a few feet from the fakirs, some of whom may be motionless, lost in prayer and contemplation. So long as one of these holy beggars remains in view, the crocodiles are as harmless as kittens. But we would never advise a foreigner to risk himself alone within a few yards of these monsters. The poor Frenchman Pradin found an untimely grave in one of these terrible Saurians, commonly called by the Hindus *Moudela* .[611] (This word should be *nihang* or *ghariyāl*.) When Iamblichus, Herodotus, Pliny, or some other ancient writer tells us of priests who caused asps to come forth from the altar of Isis, or of thaumaturgists taming with a glance the most ferocious animals, they **[Page 384]** are considered liars and ignorant imbeciles. When modern travellers tell us of the same wonders performed in the East, they are set down as enthusiastic jabberers, or *untrustworthy* writers.

But, despite materialistic skepticism, man does possess such a power, as we see manifested in the above instances. When psychology and physiology become worthy of the name of sciences, Europeans will be convinced of the weird and formidable potency existing in the human will and imagination, whether exercised consciously or otherwise. And yet, how easy to realize such power in *spirit,* if we only think of that grand truism in nature that every most insignificant atom in it is moved by *spirit,* which is *one* in its essence, for the least particle of it represents the *whole;* and that matter is but the concrete copy of the abstract idea, after all. In this connection, let us cite a few instances of the imperial power of

---

609 Forbes, "*Oriental Memoirs,*" vol. i., p. 44; vol ii., p. 387.
610 Stedmann, "*Voyage in Surinam,*" vol. iii., pp. 64, 65.
611 See "*Edinburgh Review,*" vol. lxxx., p. 428, etc.

even the *unconscious* will, to create according to the imagination or rather the faculty of discerning images in the astral light.

We have but to recall the very familiar phenomenon of *stigmata*, or birth-marks, where effects are produced by the involuntary agency of the maternal imagination under a state of excitement. The fact that the mother can control the appearance of her unborn child was so well known among the ancients, that it was the custom among wealthy Greeks to place fine statues near the bed, so that she might have a perfect model constantly before her eyes. The cunning trick by which the Hebrew patriarch Jacob caused ring-streaked and speckled calves to be dropped, is an illustration of the law among animals; and Aricante tells "of four successive litters of puppies, born of healthy parents, some of which, in each litter, were well formed, whilst the remainder were without anterior extremities and had harelip." The works of Geoffroi St. Hilaire, Burdach, and Elam, contain accounts of great numbers of such cases, and in Dr. Prosper Lucas's important volume, *Sur l'Heredité Naturelle*, there are many. Elam quotes from Prichard an instance where the child of a negro and white was marked with black and white color upon separate parts of the body. He adds, with laudable sincerity, "These are singularities of which, in the present state of science, no explanation can be given."[612] It is a pity that his example was not more generally imitated. Among the ancients Empedocles, Aristotle, Pliny, Hippocrates, Galen, Marcus Damascenus, and others give us accounts quite as wonderful as our contemporary authors.

Teratological Phenomena Discussed

In a work published in London, in 1659,[613] a powerful argument is **[Page 385]** made in refutation of the materialists by showing the potency of the human mind upon the subtile forces of nature. The author, Dr. More, views the fœtus as if it were a plastic substance, which can be fashioned by the mother to an agreeable or disagreeable shape, to resemble some person or in part several persons, and to be stamped with the effigies, or as we might more properly call it, *astrograph*, of some object vividly presented to her imagination. These effects may be produced by her voluntarily or involuntarily, consciously or unconsciously, feebly or forcibly, as the case may be. It depends upon her ignorance or knowledge of the profound mysteries of nature. Taking women in the mass, the marking of the embryo may be considered more accidental than the result of design; and as each person's atmosphere in the astral light is peopled with the images of his or her immediate family, the sensitive surface of the fœtus, which may almost be likened to the collodionized plate of a photograph, is as likely as not to be stamped with the image of a near or remote ancestor, whom the mother never saw, but which, at some critical moment, came as it were into the focus of nature's camera. Says Dr. Elam, "Near me is seated a visitor from a distant continent, where she was born and educated. The portrait of a remote ancestress, far back in the last century, hangs upon the wall. In every feature, one is an accurate presentment of the other, although the one never left England, and the other was an American by birth and half parentage."

612 Elam, "*A Physician's Problems*," p. 25.
613 The "*Immortality of the Soul*," by Henry More, Fellow of Christ's College, Cambridge.

The power of the imagination upon our physical condition, even after we arrive at maturity, is evinced in many familiar ways. In medicine, the intelligent physician does not hesitate to accord to it a curative or morbific potency greater than his pills and potions. He calls it the *vis medicatrix naturæ,* and his first endeavor is to gain the confidence of his patient so completely, that he can cause nature to extirpate the disease. Fear often kills; and grief has such a power over the subtile fluids of the body as not only to derange the internal organs but even to turn the hair white. Ficinus mentions the *signature* of the fœtus with the marks of cherries and various fruits, colors, hairs, and excrescences, and acknowledges that the imagination of the mother may transform it into a resemblance of an ape, pig, or dog, or any such animal. Marcus Damascenus tells of a girl covered with hair and, like our modern Julia Pastrana, furnished with a full beard; Gulielmus Paradinus, of a child whose skin and nails resembled those of a bear; Balduinus Ronsæus of one born with a turkey's wattles; Pareus, of one with a head like a frog; and Avicenna, of chickens with hawks' heads. In this latter case, which perfectly exemplifies the power of the same imagination in animals, the embryo must have been stamped at the instant of conception when the hen's imagination saw a hawk either in fact or in fancy. This is evident, **[Page 386]** for Dr. More, who quotes this case on the authority of Avicenna, remarks very appropriately that, as the egg in question might have been hatched a hundred miles distant from the hen, the microscopic picture of the hawk impressed upon the embryo must have enlarged and perfected itself with the growth of the chicken quite independently of any subsequent influence from the hen.

Cornelius Gemma tells of a child that was born with his forehead wounded and running with blood, the result of his father's threats toward his mother " . . . with a drawn sword which he directed toward her forehead"; Sennertius records the case of a pregnant woman who, seeing a butcher divide a swine's head with his cleaver, brought forth her child with his face cloven in the upper jaw, the palate, and upper lip to the very nose. In Van Helmont's *De Injectis Materialibus,* some very astonishing cases are reported: The wife of a tailor at Mechlin was standing at her door and saw a soldier's hand cut off in a quarrel, which so impressed her as to bring on premature labor, and her child was born with only one hand, the other arm bleeding. In 1602, the wife of Marcus Devogeler, a merchant of Antwerp, seeing a soldier who had just lost his arm, was taken in labor and brought forth a daughter with one arm struck off and bleeding as in the first case. Van Helmont gives a third example of another woman who witnessed the beheading of thirteen men by order of the Duc d'Alva. The horror of the spectacle was so overpowering that she "suddainly fell into labour and brought forth a perfectly-formed infant, only the head was wanting, but the neck bloody as their bodies she beheld that had their heads cut off. And that which does still advance the wonder is, that the *hand, arme*, and *head* of these infants were none of them to be found."[614]

If it was possible to conceive of such a thing as a miracle in nature, the above cases of the sudden disappearance of portions of the unborn human body might be designated. We have looked in vain through the latest authorities upon human physiology for any sufficient theory to account for the least remarkable of fœtal signatures. The most they can do is to record instances of what they call "spontaneous varieties of type," and then fall back either upon Mr. Proctor's "curious coincidences" or upon such candid confessions of ignorance as

614 Dr. H. More, "*Immortality of the Soul,*" p. 393.

are to be found in authors not entirely satisfied with the sum of human knowledge. Magendie acknowledges that, despite scientific researches, comparatively little is known of fœtal life. At page 518 of the American edition of his *Precis Elementaire de Physiologie* he instances "a case where the umbilical cord was ruptured and perfectly cicatrized"; and asks "How was the **[Page 387]** circulation carried on in this organ?" On the next page, he says: "Nothing is at present known respecting the use of digestion in the fœtus"; and respecting its nutrition, propounds this query: "What, then, can we say of the nutrition of the fœtus? Physiological works contain only *vague conjectures* on this point." On page 520, the following language occurs: "In consequence of some *unknown cause*, the different parts of the fœtus sometimes develop themselves in a preternatural manner." With singular inconsistency with his previous admissions of the ignorance of science upon all these points which we have quoted, he adds: "*There is no reason for believing that the imagination of the mother can have any influence in the formation of these monsters;* besides, productions of this kind are daily observed in the offspring of other animals and even in plants." How perfect an illustration is this of the methods of scientific men! — the moment they pass beyond their circle of observed facts, their judgment seems to become entirely perverted. Their deductions from their own researches are often greatly inferior to those made by others who have to take the facts at second hand.

The literature of science is constantly furnishing examples of this truth; and when we consider the reasoning of materialistic observers upon psychological phenomena, the rule is strikingly manifest. Those who are *soul-blind* are as constitutionally incapable of distinguishing psychological causes from material effects as the color-blind are to select scarlet from black.

Elam, without being in the least a spiritualist, nay, though an enemy to it, represents the belief of honest scientists in the following expressions: "it is certainly inexplicable how matter and mind can act and react one upon the other; the mystery is acknowledged by all to be insoluble, and will probably ever remain so."

The great English authority upon the subject of malformation is *The Science and Practice of Medicine*, by Wm. Aitken, M. D., Edinburgh, and Professor of Pathology in the Army Medical School; the American edition of which, by Professor Meredith Clymer, M. D., of the University of Pennsylvania, has equal weight in the United States. At page 233 of vol. i. we find the subject treated at length. The author says, "The superstition, absurd notions, and strange causes assigned to the occurrence of such malformations, are now fast disappearing before the lucid expositions of those famous anatomists who have made the development and growth of the ovum a subject of special study. It is sufficient to mention here the names, J. Muller, Ratlike, Bischoff, St. Hilaire, Burdach, Allen Thompson, G. & W. Vrolick, Wolff, Meckel, Simpson, Rokitansky, and Von Ammon as sufficient evidence that the truths of science will in time dispel the mists of ignorance and superstition." One would **[Page 388]** think, from the complacent tone adopted by this eminent writer that we were in possession if not of the means of readily solving this intricate problem at least of a clew to guide us through the maze of our difficulties. But, in 1872, after profiting by all the labors and ingenuity of the illustrious pathologists above enumerated, we find him making the same confession of ignorance as that expressed by Magendie in 1838. "Nevertheless," says he, "much mystery still enshrouds the origin of malformation; the origin of them may be considered in two main issues, namely: 1, are they due to original malformation of the germ? 2, or, are they due to subsequent deformities of the embryo by causes operating on its development? With regard to the first issue, it is believed that the germ may be originally malformed, or defective, owing to *some influence proceeding either from the female,*

or from the male, as in case of repeated procreation of the same kind of malformation by the same parents, deformities on either side being transmitted as an inheritance."

Being unsupplied with any philosophy of their own to account for the lesions, the pathologists, true to professional instinct, resort to negation. "That such deformity may be produced by mental impressions on pregnant women there is an absence of positive proof," they say. "Moles, mothers' marks, and cutaneous spots as ascribed to morbid states of the coats of the ovum. . . . A very generally-recognized cause of malformation consists in impeded development of the fœtus, *the cause of which is not always obvious, but is for the most part concealed. . . . Transient forms of the human fœtus are comparable to persistent forms of many lower animals*." Can the learned professor explain why? "*Hence malformations resulting from arrest of development often acquire an animal-like appearance*."

Exactly; but why do not pathologists inform us why it is so? Any anatomist who has made the development and growth of the embryo and fœtus "a subject of special study," can tell, without much brain-work, what daily experience and the evidence of his own eyes show him, viz.: that up to a certain period, the human embryo is a fac-simile of a young batrachian in its first remove from the spawn — a tadpole. But no physiologist or anatomist seems to have had the idea of applying to the development of the human being — from the first instant of its physical appearance as a germ to its ultimate formation and birth — the Pythagorean esoteric doctrine of metempsychosis, so erroneously interpreted by critics. The meaning of the kabalistic axiom: "A stone becomes a plant; a plant a beast; a beast a man, etc.," was mentioned in another place in relation to the spiritual and physical evolution of man on this earth. We will now add a few words more to make the idea clearer.

What is the primitive shape of the future man? A grain, a corpuscle, **[Page 389]** say some physiologists; a molecule, an ovum of the ovum, say others. If it could be analyzed — by the spectroscope or otherwise — of what ought we to expect to find it composed? Analogically, we should say, of a nucleus of inorganic matter, deposited from the circulation at the germinating point, and united with a deposit of organic matter. In other words, this infinitesimal nucleus of the future man is composed of the same elements as a stone — of the same elements as the earth, which the man is destined to inhabit. Moses is cited by the kabalists as authority for the remark, that it required earth and water to make a living being, and thus it may be said that man first appears as a stone.

At the end of three or four weeks the ovum has assumed a plant-like appearance, one extremity having become spheroidal and the other tapering, like a carrot. Upon dissection it is found to be composed, like an onion, of very delicate laminæ or coats, enclosing a liquid. The laminæ approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like a fruit from the bough. The stone has now become changed, by metempsychosis, into a plant. Then the embryonic creature begins to shoot out, from the inside outward, its limbs, and develops its features. The eyes are visible as two black dots; the ears, nose, and mouth form depressions, like the points of a pineapple, before they begin to project. The embryo develops into an animal-like fœtus — the shape of a tadpole — and like an amphibious reptile lives in water, and develops from it. Its monad has not yet become either human or immortal, for the kabalists tell us that that only comes at the "fourth hour." One by one the fœtus assumes the characteristics of the human being, the first flutter of the immortal breath passes through his being; he moves; nature opens the way for him; ushers him into the world; and the divine essence settles in the infant frame, which it will inhabit until the moment of physical death, when man becomes a spirit.

This mysterious process of a nine-months formation the kabalists call the completion of

the "individual cycle of evolution." As the fœtus develops from the *liquor amnii* in the womb, so the earths germinate from the universal ether, or astral fluid, in the womb of the universe. These cosmic children, like their pigmy inhabitants, are first nuclei; then ovules; then gradually mature; and becoming mothers in their turn, develop mineral, vegetable, animal, and human forms. From centre to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the cosmos, these glorious thinkers, the kabalists, trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the earth in our system, **[Page 390]** that system in its central universe, the universe in the cosmos, and the cosmos in the First Cause: — the Boundless and Endless. So runs their philosophy of evolution:

"All are but parts of one stupendous whole,
Whose body Nature is; and God the Soul."
"Worlds without number
Lie in this bosom like children."

While unanimously agreeing that physical causes, such as blows, accidents, and bad quality of food for the mother, affect the fœtus in a way which endangers its life; and while admitting again that moral causes, such as fear, sudden terror, violent grief, or even extreme joy, may retard the growth of the fœtus or even kill it, many physiologists agree with Magendie in saying, "there is no reason for believing that the imagination of the mother can have any influence in the formation of monsters"; and only because "productions of this kind are daily observed in the production of other animals and even in plants."

In this opinion he is supported by the leading teratologists of our day. Although Geoffroi St. Hilaire gave its name to the new science, its facts are based upon the exhaustive experiments of Bichat, who, in 1802, was recognized as the founder of analytical and philosophical anatomy. One of the most important contributions to teratological literature is the monograph of G. J. Fisher, M.D., of Sing Sing, N. Y., entitled *Diploteratology; an Essay on Compound Human Monsters.* This writer classifies monstrous fœtal growths into their genera and species, accompanying the cases with reflections suggested by their peculiarities. Following St. Hilaire, he divides the history of the subject into the fabulous, the positive, and the scientific periods.

It suffices for our purpose to say that in the present state of scientific opinion two points are considered as established: 1, that the maternal, mental condition has no influence in the production of monstrosities; 2, that most varieties of monstrosity may be accounted for on the theory of *arrest* and *retardation* of development. Says Fisher, "By a careful study of the laws of development and the order in which the various organs are evolved in the embryo, it has been observed that monsters by defect or arrest of development, are, to a certain extent, permanent embryos. The abnormal organs merely represent the primitive condition

of formation as it existed in an early stage of embryonic or fœtal life."[615] With physiology in so confessedly chaotic a state as it is at present, **[Page 391]** it seems a little like hardihood in any teratologist, however great his achievements in anatomy, histology, or embryology, to take so dangerous a position as that the mother has no influence upon her offspring. While the microscopes of Haller and Prolik, Dareste and Laraboulet have disclosed to us many interesting facts concerning the single or double primitive traces on the vitelline membrane, what remains undiscovered about embryology by modern science appears greater still. If we grant that monstrosities are the result of an arrest of development — nay, if we go farther, and concede that the fœtal future may be prognosticated from the vitelline tracings, where will the teratologists take us to learn the *antecedent* psychological cause of either? Dr. Fisher may have carefully studied some hundreds of cases, and feel himself authorized to construct a new classification of their genera and species; but facts are facts, and outside the field of his observation it appears, even if we judge but by our own personal experience, in various countries, that there are abundant attainable proofs that the violent maternal emotions are often reflected in tangible, visible, and permanent disfigurements of the child. And the cases in question seem, moreover, to contradict Dr. Fisher's assertion that monstrous growths are due to causes traceable to "the early stages of embryonic or fœtal life." One case was that of a Judge of an Imperial Court at Saratow, Russia, who always wore a bandage to cover a mouse-mark on the left side of his face. It was a perfectly-formed mouse, whose body was represented in high relief upon the cheek, and the tail ran upward across the temple and was lost in his hair. The body seemed glossy, gray, and quite natural. According to his own account, his mother had an unconquerable repugnance to mice, and her labor was prematurely brought on by seeing a mouse jump out from her workbox.

In another instance, of which the writer was a witness, a pregnant lady, within two or three weeks of her accouchement, saw a bowl of raspberries, and was seized with an irresistible longing for some, but denied. She excitedly clasped her right hand to her neck in a somewhat theatrical manner, and exclaimed that she *must* have them. The child born under our eyes, three weeks later, had a perfectly-defined raspberry on the right side of his neck; to this day, when that fruit ripens, his birth-mark becomes of a deep crimson, while, during the winter, it is quite pale.

Such cases as these, which are familiar to many mothers of families, either in their personal experience or that of friends, carry conviction, despite the theories of all the teratologists of Europe and America. Because, forsooth, animals and plants are observed to produce malformations of their species as well as human beings, Magendie and his school infer that the human malformations of an identical character are **[Page 392]** not at all due to maternal imagination, *since the former are not*. If physical causes produce physical effects in the subordinate kingdoms, the inference is that the same rule must hold with ourselves.

But an entirely original theory was broached by Professor Armor, of the Long Island Medical College, in the course of a discussion recently held in the Detroit Academy of Medicine. In opposition to the orthodox views which Dr. Fisher represents, Professor Armor says that malformations result from either one of two causes — 1, a deficiency or abnormal condition in the generative matter from which the fœtus is developed, or 2, morbid

615 "*Transactions of the Medical Society of N. Y.*," 1865-6-7.

influences acting on the *fœtus in utero.* He maintains that the generative matter represents in its composition every tissue, structure, and form, and that there may be such a transmission of *acquired* structural peculiarities as would make the generative matter incapable of producing a healthy and equally-developed offspring. On the other hand, the generative matter may be perfect in itself, but being subjected to morbid influences during the process of gestation, the offspring will, of necessity, be monstrous.

To be consistent, this theory must account for diploteratological cases (double-headed or double-membered monsters), which seems difficult. We might, perhaps, admit that in defective generative matter, the head of the embryo might not be represented, or any other part of the body be deficient; but, it hardly seems as if there could be two, three, or more representatives of a single member. Again, if the generative matter have hereditary taint, it seems as if *all* the resulting progeny should be equally monstrous; whereas the fact is that in many cases the mother has given birth to a number of healthy children before the monster made its appearance, all being the progeny of one father. Numerous cases of this kind are quoted by Dr. Fisher; among others he cites the case of Catherine Corcoran,[616] a "very healthy woman, thirty years of age and who, previously to giving birth to this monster had born five well-formed children, no two of which were twins . . . it had a head at either extremity, two chests, with arms complete, two abdominal and two pelvic cavities united end to end, with four legs placed two at either side, where the union between the two occurred." Certain parts of the body, however, were not duplicated, and therefore this cannot be claimed as a case of the growing together of twins.

Another instance is that of Maria Teresa Parodi.[617] This woman, who had previously given birth to eight well-formed children, was delivered of a female infant the upper part of which only was double. Instances in **[Page 393]** which *before* and *after* the production of a monster the children were perfectly healthy are numerous, and if, on the other hand, the fact that monstrosities are as common with animals as they are with mankind is a generally-accepted argument against the popular theory that these malformations are due to the imagination of the mother; and that other fact — that there is no difference between the ovarian cell of a mammifer and man, be admitted, what becomes of Professor Armor's theory? In such a case an instance of an animal-malformation is as good as that of a human monster; and this is what we read in Dr. Samuel L. Mitchell's paper *On two-headed Serpents:* "A female snake was killed, together with her whole brood of young ones, amounting to 120, of these *three were monsters.* One with two distinct heads; one with a double head and only three eyes; and one with a double skull, furnished with three eyes, and a single lower jaw; this last had two bodies."[618] Surely the *generative matter* which produced these *three monsters* was identical with that which produced the other 117? Thus the *Armor* theory is as imperfect as all the rest.

The trouble proceeds from the defective method of reasoning usually adopted — *Induction;* a method which claims to collect by *experiment* and observation all the facts *within* its reach, the former being rather that of collecting and examining experiments and drawing

---

616 "*Dublin Quarterly Journal of Medical Science,*" vol. xv., p. 263, 1853.
617 "*Recherches d'Anatomie transcendante et Pathologique, etc.,*" Paris, 1832.
618 "*Silliman's Journal of Science and Art,*" vol. x., p. 48.

conclusions therefrom; and, according to the author of *Philosophical Inquiry*, "as this conclusion cannot be extended beyond what is warranted by the experiments, the Induction is an instrument of proof and *limitation*." Notwithstanding this limitation is to be found in every scientific inquiry, it is rarely confessed, but hypotheses are constructed for us as though the experimenters had found them to be mathematically-proved theorems, while they are, to say the most, simple approximations.

For a student of occult philosophy, who rejects in his turn the method of induction on account of these perpetual limitations, and fully adopts the Platonic division of causes — namely, the Efficient, the Formal, the Material, and the Final, as well as the Eleatic method of examining any given proposition, it is but natural to reason from the following stand-point of the Neo-platonic school: 1. The subject either is as it is supposed or *is not*. Therefore we will inquire: Does the universal ether, known by the kabalists as the "astral light," contain electricity and magnetism, or does it not? The answer must be in the affirmative, for "exact science" herself teaches us that these two convertible agents saturating both the air and the earth, there is a constant interchange of electricity and magnetism between them. The question No. 1 being **[Page 394]** settled, we will have now to examine *what happens* — 1st. To it with respect to *itself*. 2d. To *it* with respect to *all other* things. 3d. With all *other things*, with respect *to it*. 4th. To all *other things* with respect *to themselves*.

ANSWERS: 1st. With respect to *itself*. That inherent properties previously latent in electricity, become active under favoring conditions; and that at one time the form of magnetic force is assumed by the subtile, all-pervading agent; at another, the form of electric force is assumed.

2d. With respect to all other things. By all other things for which it has an affinity, it is attracted, by all others repelled.

3d. With all other things with respect to it. It happens that whenever they come in contact with electricity, they receive its impress in proportion to their conductivity.

4th. To all other things with respect to themselves. That under the impulse received from the electric force, and in proportion to its intensity, their molecules change their relations with each other; that either they are wrenched asunder, so as to destroy the object — organic or inorganic — which they formed, or, if previously disturbed, are brought into equilibrium (as in cases of disease); or the disturbance may be but superficial, and the object may be stamped with the image of some other object encountered by the fluid before reaching them. To apply the above propositions to the case in point: There are several well-recognized principles of science, as, for instance, that a pregnant woman is physically and mentally in a highly impressible state. Physiology tells us that her intellectual faculties are weakened, and that she is affected to an unusual degree by the most trifling events. Her pores are opened, and she exudes a peculiar cutaneous perspiration; she seems to be in a receptive condition for all the influences in nature. Reichenbach's disciples assert that her *odic* condition is very intense. Du Potet warns against incautiously mesmerizing her, for fear of affecting the offspring. Her diseases are imparted to it, and often it absorbs them entirely to itself; her pains and pleasures react upon its temperament as well as its health; great men proverbially have great mothers, and *vice versa*. *"It is true that her imagination has an influence*

upon the fœtus," admits Magendie, thus contradicting what he asserts in another place; and he adds that "sudden terror may cause the death of the fœtus, *or retard its growth*."[619]

In the case recently reported in the American papers, of a boy who was killed by a stroke of lightning, upon stripping the body, there was found imprinted upon his breast the faithful picture of a tree which grew **[Page 395]** near the window which he was facing at the time of the catastrophe, and which was also felled by the lightning. Now, this electrical photography, which was accomplished by the blind forces of nature, furnishes an analogy by which we may understand how the mental images of the mother are transmitted to the unborn child. Her *pores* are opened; she exudes an odic emanation which is but another form of the *akasa*, the electricity, or life-principle, and which, according to Reichenbach, produces mesmeric sleep, and consequently is *magnetism*. Magnetic currents develop themselves into electricity upon their exit from the body. An object making a violent impression on the mother's mind, its image is instantly projected into the astral light, or the universal ether, which Jevons and Babbage, as well as the authors of the *Unseen Universe*, tell us is the repository of the *spiritual* images of all forms, and even human thoughts. Her magnetic emanations attract and unite themselves with the descending current which already bears the image upon it. It rebounds, and re-percussing more or less violently, impresses itself upon the fœtus, according to the very formula of physiology which shows how every maternal feeling reacts on the offspring. Is this kabalistic theory more *hypothetical* or incomprehensible than the teratological doctrine taught by the disciples of Geoffroi St. Hilaire? The doctrine, of which Magendie so justly observes, "is found convenient and easy from its *vagueness* and obscurity," and which "pretends to nothing less than the creation of a new science, the theory of which reposes on certain laws not very intelligible, as that of *arresting*, that of *retarding*, that of *similar* or *eccentric* position, especially the *great law*, as it is called, of *self for self*."[620]

Eliphas Levi, who is certainly one of the best authorities on certain points among kabalists, says: "Pregnant women are, more than others, under the influence of the astral light, which assists in the formation of their child, and constantly presents to them the reminiscences of forms with which it is filled. It is thus that very virtuous women deceive the malignity of observers by equivocal resemblances. They often impress upon the fruit of their marriage an image which has struck them in a dream, and thus are the same physiognomies perpetuated from age to age.

"The kabalistic use of the pentagram can therefore determine the countenance of unborn infants, and an initiated woman might give to her son the features of Nereus or Achilles, as well as those of Louis XV. or Napoleon."[621]

If it should confirm another theory than that of Dr. Fisher, he should be the last to complain, for as he himself makes the confession, which **[Page 396]** his own example verifies:[622] "One of the most formidable obstacles to the advancement of science . . . has ever been a *blind submission to authority*. . . .

---

619 "*Precis Elementaire de Physiologie*," p. 520.
620 Ibid., p. 521.
621 "*Dogme et Rituel de la Haute Magie*," p. 175.
622 "*Transactions of Medical Society, etc.*," p. 246.

To untrammel the mind from the influence of mere authority, that it may have free scope in the investigation of facts and laws which exist and are established in nature, is the grand antecedent necessary to scientific discovery and permanent progress."

If the maternal imagination can stunt the growth or destroy the life of the fœtus, why cannot it influence its physical appearance? There are some surgeons who have devoted their lives and fortunes to find the cause for these malformations, but have only reached the opinion that they are mere "coincidences." It would be also highly unphilosophical to say that animals are not endowed with imagination; and, while it might be considered the acme of metaphysical speculation to even formulate the idea that members of the vegetable kingdom — say the *mimosas* and the group of insect-catchers — have an instinct and even rudimentary imagination of their own, yet the idea is not without its advocates. If great physicists like Tyndall are forced to confess that even in the case of intelligent and speaking man they are unable to bridge the chasm between mind and matter, and define the powers of the imagination, how much greater must be the mystery about what takes place in the brain of a dumb animal.

What is imagination? *Psychologists tell us that it is the plastic or creative power of the soul;* but materialists confound it with fancy. The radical difference between the two, was however, so thoroughly indicated by Wordsworth, in the preface to his *Lyrical Ballads*, that it is no longer excusable to interchange the words. Imagination, Pythagoras maintained to be the remembrance of precedent spiritual, mental, and physical states, while fancy is the disorderly production of the material brain.

From whatever aspect we view and question matter, the world-old philosophy that it was vivified and fructified by the eternal idea, or imagination — the abstract outlining and preparing the model for the concrete form — is unavoidable. If we reject this doctrine, the theory of a cosmos evolving gradually out of its chaotic disorder becomes an absurdity; for it is highly unphilosophical to imagine inert matter, solely moved by blind force, and directed by intelligence, forming itself spontaneously into a universe of such admirable harmony. If the soul of man is really an outcome of the essence of this universal soul, an infinitesimal fragment of this first creative principle, it must of necessity partake in degree of all the attributes of the demiurgic power. As the creator, breaking up the chaotic mass of dead, inactive matter, shaped it into **[Page 397]** form, so man, if he knew his powers, could, to a degree, do the same. As Pheidias, gathering together the loose particles of clay and moistening them with water, could give plastic shape to the sublime idea evoked by his creative faculty, so the mother who knows her power can fashion the coming child into whatever form she likes. Ignorant of his powers, the sculptor produces only an inanimate though ravishing figure of inert matter; while the soul of the mother, violently affected by her imagination, blindly projects into the astral light an image of the object which impressed it, and, by re- percussion, that is stamped upon the fœtus. Science tells us that the law of gravitation assures us that any displacement which takes place in the very heart of the earth will be felt throughout the universe, "and we may even imagine that the same thing will hold true of those molecular motions which accompany thought."[623] Speaking of the transmission of energy throughout the universal ether or astral light, the same authority says: "Continual photographs of all occurrences are thus produced and retained. A large portion of the energy of the universe may thus be said to be invested in such pictures."

623 Fournié, "*Physiologie du Système Nerveux, Cerebro-spinal*," Paris, 1872.

Dr. Fournié, of the National Deaf and Dumb Institute of France, in chapter ii. of his work,[624] in discussing the question of the fœtus, says that the most powerful microscope is unable to show us the slightest difference between the ovarian cell of a mammifer and a man; and, respecting the first or last movement of the ovule, asks: "What is it? has it particular characters which distinguish it from every other ovule?" and justly answers thus: "Until now, science has not replied to these questions, and, without being a pessimist, I do not think *that she ever will reply;* from the day when her methods of investigation will permit her to surprise the hidden mechanism of the conflict of the principle of life with matter, she will know life itself, and be able to produce it." If our author had read the sermon of Pere Felix, how appropriately he might utter his Amen! to the priest's exclamation — MYSTERY! MYSTERY!

Let us consider the assertion of Magendie in the light of recorded instances of the power of imagination in producing monstrous deformities, where the question does not involve pregnant women. He admits that these occur daily in the offspring of the lower animals; how does he account for the hatching of chickens with hawk-heads, except upon the theory that the appearance of the hereditary enemy acted upon the hen's imagination, which, in its turn, imparted to the matter composing the germ a certain motion which, before expanding itself, produced the monstrous chicks? We know of an analogous case, where a tame dove, into **[Page 398]** belonging to a lady of our acquaintance, was frightened daily by a parrot, and in her next brood of young there were two squabs with parrots' heads, the resemblance even extending to the color of the feathers. We might also cite Columella, Youatt, and other authorities, together with the experience of all animal breeders, to show that by exciting the imagination of the mother, the external appearance of the offspring can be largely controlled. These instances in no degree affect the question of heredity, for they are simply special variations of type artificially caused.

Catherine Crowe discusses at considerable length the question of the power of the mind over matter, and relates, in illustration, many well-authenticated instances of the same.[625] Among others, that most curious phenomenon called the *stigmata* have a decided bearing upon this point. These marks come upon the bodies of persons of all ages, and always as the result of exalted imagination. In the cases of the Tyrolese ecstatic, Catherine Emmerich, and many others, the wounds of the crucifixion are said to be as perfect as nature. A certain Mme. B. von N. dreamed one night that a person offered her a red and a white rose, and that she chose the latter. On awaking, she felt a burning pain in her arm, and by degrees there appeared the figure of a rose, perfect in form and color; it was rather raised above the skin. The mark increased in intensity till the eighth day, after which it faded away, and by the fourteenth, was no longer perceptible. Two young ladies, in Poland, were standing by an open window during a storm; a flash of lightning fell near them, and the gold necklace on the neck of one of them was melted. A perfect image of it was impressed upon the skin, and remained throughout life. The other girl, appalled by the accident to her companion,

624 Ibid.
625 "*Night-Side of Nature,*" by Catherine Crowe, p. 434, *et seq.*

stood transfixed with horror for several minutes, and then fainted away. Little by little the same mark of a necklace as had been instantaneously imprinted upon her friend's body, appeared upon her own, and remained there for several years, when it gradually disappeared.

Dr. Justinus Kerner, the distinguished German author, relates a still more extraordinary case. "At the time of the French invasion, a Cossack having pursued a Frenchman into a *cul-de-sac,* an alley without an outlet, there ensued a terrible conflict between them, in which the latter was severely wounded. A person who had taken refuge in this close, and could not get away, was so dreadfully frightened, that when he reached home there broke out on his body the very same wounds that the Cossack had inflicted on his enemy!"

In this case, as in those where organic disorders, and even physical into **[Page 399]** death result from a sudden excitement of the mind reacting upon the body, Magendie would find it difficult to attribute the effect to any other cause than the imagination; and if he were an occultist, like Paracelsus, or Van Helmont, the question would be stripped of its mystery. He would understand the power of the human will and imagination — the former conscious, the latter involuntary — on the universal agent to inflict injury, physical and mental, not only upon chosen victims, but also, by reflex action, upon one's self and unconsciously. It is one of the fundamental principles of magic, that if a current of this subtile fluid is not impelled with sufficient force to reach the objective point, it will react upon the individual sending it, as an India-rubber ball rebounds to the thrower's hand from the wall against which it strikes without being able to penetrate it. There are many cases instanced where *would-be sorcerers* fell victims themselves. Van Helmont says: "The imaginative power of a woman vividly excited produces an idea, which is the connecting medium between the body and spirit. This transfers itself to the being with whom the woman stands in the most immediate relation, and impresses upon it that image which the most agitated herself."

Deleuze has collected, in his *Bibliothèque du Magnetisme Animal*, a number of remarkable facts taken from Van Helmont, among which we will content ourselves with quoting the following as pendants to the case of the bird-hunter, Jacques Pelissier. He says that "men by looking steadfastly at animals *oculis intentis* for a quarter of an hour may cause their death; which Rousseau confirms from his own experience in Egypt and the East, as having killed several toads in this manner. But when he at last tried this at Lyons, the toad, finding it could not escape from his eye, turned round, blew itself up, and stared at him so fiercely, without moveing its eyes, that a weakness came over him even to fainting, and he was for some time thought to be dead."

But to return to the question of teratology. Wierus tells, in his *De Præstigiis Demonum,* of a child born of a woman who not long before its birth was threatened by her husband, he saying that she had the devil in her and that he would kill him. The mother's fright was such that her offspring appeared "well-shaped from the middle downward, but upward spotted with blackened red spots, with eyes in his forehead, a mouth like a Satyr, ears like a dog, and bended horns on its head like a goat." In a demonological work by Peramatus, there is a story of a monster born at St. Lawrence, in the West Indies, in the year 1573, the genuineness of which is certified to by the Duke of Medina-Sidonia. The child, "besides the horrible deformity of its mouth, ears, and nose, had two horns on the head, like those of young goats, long hair on his body, a fleshy girdle about his middle, double, from whence

hung a piece **[Page 400]** of flesh like a purse, and a bell of flesh in his left hand like those the Indians use when they dance, white boots of flesh on his legs, doubled down. In brief, the whole shape was horrid and diabolical, and conceived to proceed from some fright the mother had taken from the antic dances of the Indians."[626] Dr. Fisher rejects all such instances as unauthenticated and fabulous.

But we will not weary the reader with further selections from the multitude of teratological cases to be found recorded in the works of standard authors; the above suffice to show that there is reason to attribute these aberrations of physiological type to the mutual reaction of the maternal mind and the universal ether upon each other. Lest some should question the authority of Van Helmont, as a man of science, we will refer them to the work of Fournié, the well-known physiologist, where (at page 717) the following estimate of his character will be found: "Van Helmont was a highly distinguished chemist; he had particularly studied aëriform fluids, and gave them the name of *gaz;* at the same time he pushed his piety to mysticism, abandoning himself exclusively to a contemplation of the divinity. . . . Van Helmont is distinguished above all his predecessors by connecting *the principle of life,* directly and in some sort experimentally, as he tells us, with the most minute movements of the body. It is the incessant action of this entity, in no way associated by him with the material elements, but forming a distinct individuality, that we cannot understand. Nevertheless, it is upon this entity that a famous school has laid its principal foundation."

Van Helmont's "principle of life," or *archæus,* is neither more nor less than the astral light of all the kabalists, and the universal ether of modern science. If the more unimportant signatures of the fœtus are not due to the imagination of the mother, to what other cause would Magendie attribute the formation of horny scales, the horns of goats and the hairy coats of animals, which we have seen in the above instances marking monstrous progeny? Surely there were no latent germs of these distinguishing features of the animal kingdom capable of being developed under a sudden impulse of the maternal fancy. In short, the only possible explanation is the one offered by the adepts in the occult sciences.

Before leaving the subject, we wish to say a few words more respecting the cases where the head, arm, and hand were instantly dissolved, though it was evident that in each instance the entire body of the child had been perfectly formed. Of what is a child's body composed at its birth? The chemists will tell us that it comprises a dozen pounds of solidified gas, and a few ounces of ashy residuum, some water, oxygen, **[Page 401]** hydrogen, nitrogen, carbonic acid, a little lime, magnesia, phosphorus, and a few other minerals; that is all! Whence came they? How were they gathered together? How were these particles which Mr. Proctor tells us are drawn in from "the depths of space surrounding us on all sides," formed and fashioned into the human being? We have seen that it is useless to ask the dominant school of which Magendie is an illustrious representative; for he confesses that they know nothing of the nutrition, digestion, or circulation of the fœtus; and physiology teaches us that while the ovule is enclosed in the Graafian vesicle it participates — forms an integral part of the general structure of the mother. Upon the rupture of the vesicle, it becomes almost as independent of her for what is to build up the body of the future being as the germ in a bird's egg after the mother has dropped it in the nest.

626 Henry More, "*Immortality of the Soul,*" p. 399.

There certainly is very little in the demonstrated facts of science to contradict the idea that the relation of the embryonic child to the mother is much different from that of the tenant to the house, upon whose shelter he depends for health, warmth, and comfort.

According to Demokritus, the soul[627] results from the aggregation of atoms, and Plutarch describes his philosophy as follows: "That there are substances infinite in number, indivisible, undisturbed, which are without differences, without qualities, and which move in space, where they are disseminated; that when they approach each other, they unite, interlock, and form by their aggregation water, fire, a plant, or a man. That all these substances, which he calls *atoms* by reason of their solidity, can experience neither change nor alteration. But," adds Plutarch, "we cannot make a color of that which is colorless, nor a substance or soul of that which is without soul and without quality." Professor Balfour Stewart says that this doctrine, in the hands of John Dalton, "has enabled the human mind to lay hold of the laws which regulate chemical changes, as well as to picture to itself what is there taking place." After quoting, with approbation, Bacon's idea that men are perpetually investigating the extreme limits of nature, he then erects a standard which he and his brother philosophers would do well to measure their behavior by. "Surely we ought," says he, "to be very cautious before we dismiss any branch of knowledge or train of thought as essentially unprofitable."[628]

Brave words, these. But how many are the men of science who put them into practice?
[Page 402]

Demokritus of Abdera shows us space crammed with atoms, and our contemporary astronomers allow us to see how these atoms form into worlds, and afterward into the races, our own included, which people them. Since we have indicated the existence of a power in the human will, which, by concentrating currents of those atoms upon an objective point, can create a child corresponding to the mother's fancy, why is it not perfectly credible that this same power put forth by the mother, can, by an intense, albeit unconscious reversal of those currents, dissipate and obliterate any portion or even the whole of the body of her unborn child? And here comes in the question of false pregnancies, which have so often completely puzzled both physician and patient. If the head, arm, and hand of the three children mentioned by Van Helmont could disappear, as a result of the emotion of horror, why might not the same or some other emotion, excited in a like degree, cause the entire extinction of the fœtus in so-called false pregnancy? Such cases are rare, but they do occur, and moreover baffle science completely. There certainly is no chemical solvent in the mother's circulation powerful enough to dissolve her child, without destroying herself. We commend the subject to the medical profession, hoping that as a class they will not adopt the conclusion of Fournie, who says: "In this succession of phenomena we must confine ourselves *to the office of historian,* as we have not even tried to explain the whys and wherefores of these things, for there lie the inscrutable mysteries of life, and in proportion

---

627 By the word *soul,* neither Demokritus nor the other philosophers understood the *nous* or *pneuma,* the divine *immaterial* soul, but the *psyche,* or astral body; that which Plato always terms the second *mortal* soul.
628 Balfour Stewart, LL.D., F.R.S., "*The Conservation of Energy,*" p. 133.

as we advance in our exposition, we will be obliged to recognize that this is to us *forbidden ground*."[629]

Within the limits of his intellectual capabilities the true philosopher knows no forbidden ground, and should be content to accept no mystery of nature as inscrutable or inviolable.

No student of Hermetic philosophy, nor any spiritualist, will object to the abstract principle laid down by Hume that a *miracle* is impossible; for to suppose such a possibility would make the universe governed through special instead of general laws. This is one of the fundamental contradictions between science and theology. The former, reasoning upon universal experience, maintains that there is a general uniformity of the course of nature, while the latter assumes that the Governing Mind can be invoked to suspend general law to suit special emergencies. Says John Stuart Mill,[630] "If we do not already believe in supernatural agencies, no miracle can prove to us their existence. The miracle itself, considered merely as an extraordinary fact, may be satisfactorily certified by our senses or by testimony; but nothing can ever prove that it is a miracle. **[Page 403]**

There is still another possible hypothesis, that of its being the result of some unknown natural cause; and this possibility cannot be so completely shut out as to leave no alternative but that of admitting the existence and intervention of a being superior to nature."

This is the very point which we have sought to bring home to our logicians and physicists. As Mr. Mill himself says, "We cannot admit a proposition as a law of nature, and yet believe a fact in real contradiction to it. We must disbelieve the alleged fact, or believe that we were mistaken in admitting the supposed law." Mr. Hume cites the "firm and *unalterable* experience" of mankind, as establishing the laws whose operation *ipso facto* makes miracles impossible. The difficulty lies in his use of the adjective which is Italicized, for this is an assumption that our experience will never change, and that, as a consequence, we will always have the same experiments and observations upon which to base our judgment. It also assumes that all philosophers will have the same facts to reflect upon. It also entirely ignores such collected accounts of philosophical experiment and scientific discovery as we may have been temporarily deprived of. Thus, by the burning of the Alexandrian Library and the destruction of Nineveh, the world has been for many centuries without the necessary data upon which to estimate the real knowledge, esoteric and exoteric, of the ancients. But, within the past few years, the discovery of the Rosetta stone, the Ebers, d'Aubigney, Anastasi, and other *papyri,* and the exhumation of the tile-libraries, have opened a field of archæological research which is likely to lead to radical changes in this "firm and unalterable experience." The author of *Supernatural Religion* justly observes that "a person who believes anything contradictory to a complete induction, merely on the strength of an assumption which is incapable of proof, is simply credulous; but such an assumption cannot affect the real evidence for that thing."

In a lecture delivered by Mr. Hiram Corson, Professor of Anglo-Saxon Literature at the Cornell University, Ithaca, N. Y., before the alumni of St. John's College, Annapolis, in July, 1875, the lecturer thus deservedly rebukes science:

629 Fournié, "*Physiologie du Système Nerveux,*" p. 16.
630 "A System of Logic." Eighth ed., 1872, vol. ii., p. 165.

"There are things," he says, "which Science can never do, and which it is arrogant in attempting to do. There was a time when Religion and the Church went beyond their legitimate domain, and invaded and harried that of Science, and imposed a burdensome tribute upon the latter; but it would seem that their former relations to each other are undergoing an entire change, and Science has crossed its frontiers and is invading the domain of Religion and the Church, and instead of a Religious Papacy, we are in danger of being brought under a Scientific Papacy — we are in fact already brought under such a Papacy; and as in the sixteenth century [Page 404] a protest was made, in the interests of intellectual freedom, against a religious and ecclesiastical despotism, so, in this nineteenth century, the spiritual and eternal interests of man demand that a protest should be made against a rapidly-developing scientific despotism, and that Scientists should not only keep within their legitimate domain of the phenomenal and the conditioned, but should 'reëxamine their stock in trade, so that we may make sure how far the stock of bullion in the cellar — on the faith of whose existence so much paper has been circulating — is really the solid gold of Truth.'

"If this is not done in science as well as in ordinary business, scientists are apt to put their capital at too high a figure, and accordingly carry on a dangerously-inflated business. Even since Prof. Tyndall delivered his Belfast Address, it has been shown, by the many replies it has elicited, that the capital of the Evolution-School of Philosophy to which he belongs, is not nearly so great as it was before vaguely supposed to be by many of the non-scientific but intelligent portion of the world. It is quite surprising to a non-scientific person to be made aware of the large purely hypothetical domain which surrounds that of established science, and of which scientists often boast, as a part of their settled and available conquests."

Exactly; and at the same time denying the same privilege to others. They protest against the "miracles" of the Church, and repudiate, with as much logic, modern phenomena. In view of the admission of such scientific authorities as Dr. Youmans and others that modern science is passing through a transitional period, it would seem that it is time that people should cease to consider certain things incredible only because they are marvellous, and because they seem to oppose themselves to what we are accustomed to consider universal laws. There are not a few well-meaning men in the present century who, desiring to avenge the memory of such martyrs of science as Agrippa, Palissy, and Cardan, nevertheless fail, through lack of means, to understand their ideas rightly. They erroneously believe that the Neo-platonists gave more attention to transcendental philosophy than to exact science.

"The failures that Aristotle himself so often exhibits," remarks Professor Draper, "are no proof of the unreliability of his method, but rather of its trustworthiness. They are failures arising from want of a sufficiency of facts."[631]

What facts? we might inquire. A man of science cannot be expected to admit that these facts can be furnished by occult science, since he does not believe in the latter. Nevertheless, the future may demonstrate [Page 405] this verity. Aristotle has bequeathed his inductive method to our scientists; but until they supplement it with "the universals of Plato," they will experience still more "failures" than the great tutor of Alexander.

---

631 Draper, "Conflict between Religion and Science," p. 22.

The universals are a matter of faith only so long as they cannot be demonstrated by reason and based on uninterrupted experience. Who of our present-day philosophers can prove by this same inductive method that the ancients did *not* possess such demonstrations as a consequence of their esoteric studies? Their own negations, unsupported as they are by proof, sufficiently attest that they do not always pursue the inductive method they so much boast of. Obliged as they are to base their theories, *nolens volens*, on the groundwork of the ancient philosophers, their modern discoveries are but the shoots put forth by the germs planted by the former. And yet even these discoveries are generally incomplete, if not abortive. Their cause is involved in obscurity and their ultimate effect unforeseen. "We are not," says Professor Youmans, "to regard past theories as mere exploded errors, nor present theories as final. The living and growing body of truth has only mantled its old integuments in the progress to a higher and more vigorous state."[632] This language, applied to modern chemistry by one of the first philosophical chemists and most enthusiastic scientific writers of the day, shows the transitional state in which we find modern science; but what is true of chemistry is true of all its sister sciences.

Since the advent of spiritualism, physicians and pathologists are more ready than ever to treat great philosophers like Paracelsus and Van Helmont as superstitious quacks and charlatans, and to ridicule their notions about the *archæus*, or *anima mundi*, as well as the importance they gave to a knowledge of the machinery of the stars. And yet, how much of substantial progress has medicine effected since the days when Lord Bacon classed it among the *conjectural* sciences?

Such philosophers as Demokritus, Aristotle, Euripides, Epicurus, or rather his biographer, Lucretius, Æschylus, and other ancient writers, whom the materialists so willingly quote as authoritative opponents of the dreamy Platonists, were only theorists, not adepts. The latter, when they did write, either had their works burned by Christian mobs or they worded them in a way to be intelligible only to the initiated. Who of their modern detractors can warrant that he knows all about what they knew? Diocletian alone burned whole libraries of works upon the "secret arts"; not a manuscript treating on the art of making gold and silver escaped the wrath of this unpolished tyrant. Arts and civilization had attained such a development at what is now termed the archaic ages that we learn, **[Page 406]** through Champollion, that Athothi, the *second* king of the *first* dynasty, wrote a work on anatomy, and the king Necho on astrology and astronomy. Blantasus and Cynchrus were two learned geographers of those pre-Mosaic days. Ælian speaks of the Egyptian Iachus, whose memory was venerated for centuries for his wonderful achievements in medicine. He stopped the progress of several epidemics, merely with certain *fumigations.* A work of Apollonides, surnamed Orapios, is mentioned by Theophilus, patriarch of Antioch, entitled the *Divine Book,* and giving the secret biography and origin of all the gods of Egypt; and Ammianus Marcellinus speaks of a secret work in which was noted the *precise age of the bull Apis* — a key to many a mystery and cyclic calculation. What has become of all these books, and who knows the treasures of learning they may have contained? We know but one thing for a certainty, and that is, that Pagan and Christian Vandals destroyed such literary treasures *wherever they could find them;* and that the emperor Alexander Severus went all over Egypt to collect the sacred books on mysticism and mythology, pillaging every temple; and that the Ethiopians — old as were

632 Edward L. Youmans, M.D., "*A Class-book of Chemistry*," p. 4.

the Egyptians in arts and sciences — claimed a priority of antiquity as well as of learning over them; as well they might, for they were known in India at the earliest dawn of history. We also know that Plato learned more secrets in Egypt than he was allowed to mention; and that, according to Champollion, all that is really good and scientific in Aristotle's works — so prized in our day by our modern inductionists — is due to his *divine* Master; and that, as a logical sequence, Plato having imparted the profound secrets he had learned from the priests of Egypt to his initiated disciples orally — who in their turn passed it from one generation to another of adepts — the latter *know more* of the occult powers of nature than our philosophers of the present day.

And here we may as well mention the works of Hermes Trismegistus. Who, or how many have had the opportunity to read them as they were in the Egyptian sanctuaries? In his *Egyptian Mysteries*, Iamblichus attributes to Hermes 1,100 books, and Seleucus reckons no less than 20,000 of his works before the period of Menes. Eusebius saw but forty-two of these "in his time," he says, and the last of the six books on medicine treated on that art as practiced in the darkest ages;[633] and **[Page 407]** Diodorus says that it was the oldest of the legislators Mnevis, the third successor of *Menes*, who received them from Hermes.

THE PSYCHOLOGICAL DOMAIN CONFESSEDLY UNEXPLORED

Of such manuscripts as have descended to us, most are but Latin retranslations of Greek translations, made principally by the Neo-platonists from the original books preserved by some adepts. Marcilius Ficinus, who was the first to publish them in Venice, in 1488, has given us mere extracts, and the most important portions seemed to have been either overlooked, or purposely omitted as too dangerous to publish in those days of *Auto da fé.* And so it happens now, that when a kabalist who has devoted his whole life to studying occultism, and has conquered the great secret, ventures to remark that the *Kabala* alone leads to the knowledge of the Absolute in the Infinite, and the Indefinite in the Finite, he is laughed at by those who because they know the impossibility of squaring the circle as a physical problem, deny the possibility of its being done in the metaphysical sense.

Psychology, according to the greatest authorities on the subject, is a department of science hitherto almost unknown. Physiology, according to Fournié, one of its French authorities, is in so bad a condition as to warrant his saying in the preface to his erudite work *Physiologie du Système Nerveux*, that "we perceive at last that not only is the physiology

633 Sprengel, in his "*History of Medicine*," makes Van Helmont appear as if disgusted with the charlatanry and ignorant presumption of Paracelsus. "The works of this latter," says Sprengel, "which he (Van Helmont) had attentively read, aroused in him the spirit of reformation; but they alone did not suffice for him, because his erudition and judgment were infinitely superior to those of that author, and he *despised* this *mad egoist,* this ignorant and ridiculous vagabond, who often seemed to have fallen into insanity." This assertion is perfectly false. We have the writings of Helmont himself to refute it. In the well-known dispute between two writers, Goclenius, a professor in Marburg, who supported the great efficacy of the sympathetic salve discovered by Paracelsus, for the cure of every wound, and Father Robert, a Jesuit, who condemned all these cures, as he attributed them to the Devil, Van Helmont undertook to settle the dispute. The reason he gave for interfering was that all such disputes "affected Paracelsus as their discoverer and *himself as his disciple*" (see "*De Magnetica Vulner.*," and 1. c., p. 705).

of the brain not worked out, but also that *no physiology whatever of the nervous system exists*." Chemistry has been entirely remodelled within the past few years; therefore, like all new sciences, the infant cannot be considered as very firm on its legs. Geology has not yet been able to tell anthropology how long man has existed. Astronomy, the most *exact* of sciences, is still speculating and bewildered about cosmic energy, and many other things as important. In anthropology, Mr. Wallace tells us, there exists a wide difference of opinion on some of the most vital questions respecting the nature and origin of man. Medicine has been pronounced by various eminent physicians to be nothing better than scientific guess-work. Everywhere incompleteness, nowhere perfection. When we look at these earnest men groping around in the dark to find the missing links of their broken chains, they seem to us like persons starting from a common, fathomless abyss by divergent paths. Each of these ends at the brink of a chasm which they cannot explore. **[Page 408]**

On the one hand they lack the means to descend into its hidden depths, and on the other they are repulsed at each attempt by jealous sentries, who will not let them pass. And so they go on watching the lower forces of nature and from time to time initiating the public into their *great* discoveries. Did they not actually pounce upon vital force and catch her playing in her game of correlation with chemical and physical forces? Indeed they did. But if we ask them whence this vital force? How is it that they who had so firmly believed, but a short time since, that matter was destructible and passed out of existence, and now have learned to believe as firmly that it does not, are unable to tell us more about it? Why are they forced in this case as in many others to return to a doctrine taught by Demokritus twenty-four centuries ago?[634] Ask them, and they will answer: "Creation or destruction of matter, increase or diminution of matter, lies *beyond the domain of science* . . . her domain is confined entirely to the changes of matter . . . the domain of science lies within the limits of these changes — creation and annihilation lie outside of her domain."[635] Ah! no, they lie only outside the grasp of materialistic *scientists*. But why affirm the same of science? And if they say that "force is incapable of destruction, except by the same power which created it," then they tacitly admit the existence of such a *power*, and have therefore *no right* to throw obstacles in the way of those who, bolder than themselves, try to penetrate *beyond*, and find that they can only do so by *lifting the Veil of Isis*.

But, surely among all these inchoate branches of science, there must be some one at least complete! It seems to us that we heard a great clamor of applause, "as the voice of many waters," over the discovery of protoplasm. But, alas! when we turned to read Mr. Huxley, the learned parent of the new-born infant is found saying: "In perfect strictness, it is true that chemical investigation can tell us *little* or *nothing*, directly, of the composition of living matter, and . . . it is also in strictness, true, that WE KNOW NOTHING about the composition of any body whatever, as it is!"

This is a sad confession, indeed. It appears, then, that the Aristotelian method of induction is a failure in some cases, after all. This also seems to account for the fact that this model philosopher, with all his careful study of particulars before rising to universals, taught that the earth was *in the centre* of the universe; while Plato, who lost himself in the

---

634 Demokritus said that, as from nothing, nothing could be produced, so there was not anything that could ever be reduced *to nothing*.

635 J. Le Conte, "*Correlation of Vital with Chemical and Physical Forces*," appendix.

maze **[Page 409]** of Pythagorean "vagaries," and started from general principles, was perfectly versed in the heliocentric system. We can easily prove the fact, by availing ourselves of the said inductive method for Plato's benefit. We know that the *Sodalian* oath of the initiate into the Mysteries prevented his imparting his knowledge to the world in so many plain words. "It was the dream of his life," says Champollion, "to write a work and record in it in full the doctrines taught by the Egyptian hierophants; he often talked of it, but found himself compelled to abstain on account of the 'solemn oath.'"

And now, judging our modern-day philosophers on the *vice versa* method — namely, arguing from *universals* to *particulars*, and laying aside scientists as individuals to merely give our opinion of them, viewed as a whole — we are forced to suspect this highly respectable association of extremely petty feelings toward their elder, ancient, and archaic brothers. It really seems as if they bore always in mind the adage, "Put out the *sun*, and the *stars* will shine."

We have heard a French Academician, a man of profound learning, remark, that he would gladly sacrifice his own reputation to have the record of the many ridiculous mistakes and failures of his colleagues obliterated from the public memory. But these failures cannot be recalled *too* often in considering our claims and the subject we advocate. The time will come when the children of men of science, unless they inherit the soul-blindness of their skeptical parents, will be ashamed of the degrading materialism and narrow-mindedness of their fathers. To use an expression of the venerable William Howitt, "They hate new truths as the owl and the thief hate the sun. . . . Mere intellectual enlightenment cannot recognize the spiritual. As the sun puts out a fire, so spirit puts out the eyes of mere intellect."

It is an old, old story. From the days when the preacher wrote, "the eye is not satisfied with seeing, nor the ear filled with hearing," scientists have deported themselves as if the saying were written to describe their own mental condition. How faithfully Lecky, himself a rationalist, unconsciously depicts this propensity in men of science to deride all new things, in his description of the manner in which "educated men" receive an account of a miracle having taken place! "They receive it," says he, "with an absolute and even derisive incredulity, which dispenses with all examination of the evidences!" Moreover, so saturated do they become with the fashionable skepticism after once having fought their way into the Academy, that they turn about and enact the role of persecutors in their turn. "It is a curiosity of science," says Howitt, "that Benjamin Franklin, who had himself experienced the ridicule of his countrymen for his attempts to identify lightning and electricity, **[Page 410]** should have been one of the Committee of Savants, in Paris, in 1778, who examined the claims of mesmerism, and condemned it as absolute quackery!"[636]

If men of science would confine themselves to the discrediting of new discoveries, there might be some little excuse for them on the score of their tendency to a conservatism begotten of long habits of patient scrutiny; but they not only set up claims to originality not warranted by fact, but contemptuously dismiss all allegations that the people of ancient times knew as much and even more than themselves. Pity that in each of their laboratories there is not suspended this text from *Ecclesiastes:* "Is there anything whereof it may be said,

636 The date is incorrect; it should be 1784.

See, this *is* new? it hath been already of old time, which was before us."[637] In the verse which follows the one here quoted, the wise man says, "There is no remembrance of former things"; so that this utterance may account for every new denial. Mr. Meldrum may exact praise for his meteorological observation of Cyclones in the Mauritius, and Mr. Baxendell, of Manchester, talk learnedly of the convection-currents of the earth, and Dr. Carpenter and Commander Maury map out for us the equatorial current, and Professor Henry show us how the moist wind deposits its burden to form rivulets and rivers, only to be again rescued from the ocean and returned to the hill-tops — but hear what Koheleth says: "The wind goeth toward the south, and *turneth about* unto the north; it *whirleth about* continually, and the wind returneth again according to his circuits."[638]

> "All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, *thither they return again.*"[639]

The philosophy of the distribution of heat and moisture by means of ascending and descending currents between the equator and the poles, has a very recent origin; but here has the hint been lying unnoticed in our most familiar book, for nearly three thousand years. And even now, in quoting it, we are obliged to recall the fact that Solomon was a kabalist, and in the above texts, simply repeats what was written thousands of years before his time.

Cut off as they are from the accumulation of facts in one-half of the universe, and that the most important, modern scholars are naturally unable to construct a system of philosophy which will satisfy themselves, let alone others. They are like men in a coal mine, who work all day and emerge only at night, being thereby unable to appreciate or understand the beauty and glory of the sunshine. Life to them measures the term of human activity, and the future presents to their intellectual perception **[Page 411]** only an abyss of darkness. No hope of an eternity of research, achievement, and consequent pleasure, softens the asperities of present existence; and no reward is offered for exertion but the bread-earning of to-day, and the shadowy and profitless fancy that their names may not be forgotten for some years after the grave has closed over their remains. Death to them means extinction of the flame of life, and the dispersion of the fragments of the lamp over boundless space. Said Berzelius, the great chemist, at his last hour, as he burst into tears: "Do not wonder that I weep. You will not believe me a weak man, nor think I am alarmed by what the doctor has to announce to me. I am prepared for all. But I have *to bid farewell to science;* and you ought not to wonder that it costs me dear."[640]

DESPAIRING REGRETS OF BERZELIUS

How bitter must be the reflections of such a great student of nature as this, to find himself forcibly interrupted midway toward the accomplishment of some great study, the construction of some great system, the discovery of some mystery which had baffled mankind for ages, but which the dying philosopher had dared hope that he might solve!

---

637 *Ecclesiastes* i. 10.

638 Ibid., i. 6.

639 Ibid., i. 7.

640 Siljeström, "*Minnesfest öfver Berzelius,*" p. 79.

Look at the world of science to-day, and see the atomic theorists, patching the tattered robes which expose the imperfections of their separate specialties! See them mending the pedestals upon which to set up again the idols which had fallen from the places where they had been worshipped before this revolutionary theory had been exhumed from the tomb of Demokritus by John Dalton! In the ocean of material science they cast their nets, only to have the meshes broken when some unexpected and monstrous problem comes their way. Its water is like the Dead Sea — bitter to the taste; so dense, that they can scarcely immerse themselves in it, much less dive to its bottom, having no outlet, and no life beneath its waves, or along its margin. It is a dark, forbidding, trackless waste; yielding nothing worth the having, because what it yields is without life and without soul.

There was a period of time when the learned Academics made themselves particularly merry at the simple enunciation of some marvels which the ancients gave as having occurred under their own observations. What poor dolts — perhaps liars, these appeared in the eyes of an enlightened century! Did not they actually describe horses and other animals, the feet of which presented some resemblance to the hands and feet of men? And in A.D. 1876, we hear Mr. Huxley giving learned lectures in which the *protohippus,* rejoicing in a quasi-human fore-arm, and the *orohippus* with his four toes and Eocene origin, and the hypothetical *pedactyl equus,* maternal grand-uncle of the present horse, play **[Page 412]** the most important part. The marvel is corroborated! Materialistic Pyrrhonists of the nineteenth century avenge the assertions of superstitious Platonists; the antediluvian *gobe-mouches.* And before Mr. Huxley, Geoffroi St. Hilaire has shown an instance of a horse which positively had fingers separated by membranes.[641] When the ancients spoke of a pigmy race in Africa, they were taxed with falsehood. And yet, pigmies like these were seen and examined by a French scientist during his voyage in the Tenda Maia, on the banks of the Rio Grande in 1840;**†** by Bayard Taylor at Cairo, in 1874; and by M. Bond, of the Indian Trigonometrical Survey, who discovered a wild dwarfish race, living in the hill-jungles of the western Galitz, to the southwest of the Palini Hills, a race, though often heard of, no trace of which had previously been found by the survey. "This is a new pigmy race, resembling the African Obongos of du Chaillu, the Akkas of Schweinfurth, and the Dokos of Dr. Krapf, in their size, appearance, and habits."[642]

Herodotus was regarded as a lunatic for speaking of a people *who he was told* slept during a night which lasted six months. If we explain the word "slept" by an easy misunderstanding it will be more than easy to account for the rest as an allusion to the night of the Polar Regions.[643] Pliny has an abundance of facts in his work, which until very recently, were rejected as fables. Among others, he mentions a race of small animals, the *males* of which *suckle their young ones.* This assertion afforded much merriment among our *savants.* In his *Report of the Geological Survey of the Territories,* for 1872, Mr. C. H. Merriam describes a rare and wonderful species of rabbit *(Lepus Bairdi)* inhabiting the pine-regions about the head-waters of the Wind and Yellowstone Rivers, in Wyoming.[644] Mr. Merriam secured five specimens of this animal, "which . . . are *the first individuals of the species that have*

641 "*Seance de l'Academie de Paris,*" 13 Aout, 1807.

642 Mollien, "*Voyage dans l'interieur de l'Afrique,*" tome ii., p. 210.

643 "*The Popular Science Monthly,*" May, 1876, p. 110.

644 Malte-Brun, pp. 372, 373; Herodotus.

been brought before the scientific world. One very curious fact is that *all the males have teats, and take part in suckling their young!* . . . Adult males had large teats full of milk, and the hair around the nipple of one was wet, and stuck to it, showing that, when taken, he had been engaged in nursing his young." In the Carthaginian account of the early voyages of Hanno,[645] was found a long description of "savage people . . . whose bodies were hairy and whom the interpreters called *gorillæ*"; *ἄνθρωποι ἄγριοι*, as the text reads, clearly implying thereby that **[Page 413]** these wild men were monkeys. Until our present century, the statement was considered an idle story, and Dodwell rejected altogether the authenticity of the manuscript and its contents.[646] The celebrated *Atlantis* is attributed by the latest modern commentator and translator of Plato's works to one of Plato's "noble lies."[647] Even the frank admission of the philosopher, in the *Timæus*, that "*they say*, that in their time . . . the inhabitants of this island (Poseidon) preserved *a tradition* handed down by their ancestors concerning the existence of the Atlantic island of a prodigious magnitude . . . etc."[648] does not save the great teacher from the imputation of falsehood, by the "infallible modern school."

Turning a River into Blood a Vegetable Phenomenon

Among the great mass of peoples plunged deep in the superstitious ignorance of the mediæval ages, there were but a few students of the Hermetic philosophy of old, who, profiting by what it had taught them, were enabled to forecast discoveries which are the boast of our present age; while at the same time the ancestors of our modern high-priests of the temple of the Holy Molecule, were yet discovering the hoof-tracks of Satan in the simplest natural phenomenon. Says Professor A. Wilder: "Roger Bacon (thirteenth century), in his treatise on the *Admirable Force of Art and Nature*, devotes the first part of his work to natural facts. He gives us hints of gunpowder and predicts the use of steam as a propelling power. The hydraulic press, the diving bell and kaleidoscope are all described."[649] The ancients speak of waters metamorphosed *into blood;* of blood-rain, of snow-storms during which the earth was covered to the extent of many miles with snow *of blood.* This fall of crimson particles has been proved, like everything else, to be but a natural phenomenon. It has occurred at different epochs, but the cause of it remains a puzzle until the present day.

De Candolle, one of the most distinguished botanists of this century, sought to prove in 1825, at the time when the waters of the lake of Morat had apparently turned into a thick blood, that the phenomenon could be easily accounted for. He attributed it to the development of myriads of those half-vegetable, half-infusory animals which he terms *Oscellatoria rubescens*, and which form the link between animal and vegetable organisms.[650] Elsewhere we give an account of the red snow **[Page 414]** which Captain Ross observed in the Arctic regions.

---

645 "*The Popular Science Monthly*," Dec., 1874, p. 252, New York.

646 The original was suspended in the temple of Saturn, at Carthage. Falconer gave two dissertations on it, and agrees with Bougainville in referring it to the sixth century before the Christian era. See Cory's "*Ancient Fragments*."

647 Professor Jowett.

648 "*On the Atlantic Island (from Marcellus) Ethiopic History*."

649 "*Alchemy, or the Hermetic Philosophy*."

650 See "*Revue Encyclopédique*," vol. xxxiii., p. 676.

Many memoirs have been written on the subject by the most eminent naturalists,but no two of them agree in their hypotheses. Some call it "pollen powder of a species of pine"; others, small insects; and Professor Agardt confesses very frankly that he is at a loss to either account for the cause of such phenomena, or to explain the nature of the red substance.[651]

The unanimous testimony of mankind is said to be an irrefutable proof of truth; and about what was ever testimony more unanimous than that for thousands of ages among civilized people as among the most barbarous, there has existed a firm and unwavering belief in magic? The latter implies a contravention of the laws of nature only in the minds of the ignorant; and if such ignorance is to be deplored in the ancient uneducated nations, why do not our civilized and *highly*-educated classes of fervent Christians, deplore it also in themselves? The mysteries of the Christian religion have been no more able to stand a crucial test than biblical miracles. Magic alone, in the true sense of the word, affords a clew to the wonders of Aaron's rod, and the feats of the magi of Pharaoh, who opposed Moses; and it does that without either impairing the general truthfulness of the authors of the *Exodus*, or claiming more for the prophet of Israel than for others, or allowing the possibility of a single instance in which a "miracle" can happen in contravention of the laws of nature. Out of many "miracles," we may select for our illustration that of the "river turned into blood." The text says: "Take thy *rod* and stretch out thine hand (with the *rod* in it) upon the waters, streams, etc. . . . that they may become blood."

We do not hesitate to say that we have seen the same thing repeatedly done on a small scale, the experiment not having been applied to a river in these cases. From the time of Van Helmont, who, in the seventeenth century, despite the ridicule to which he exposed himself, was willing to give the true directions for the so-called production of eels, frogs, and infusoria of various kinds, down to the champions of spontaneous generation of our own century, it has been known that such a quickening of germs is possible without calling in the aid of miracle to contravene natural law. The experiments of Pasteur and Spallanzani, and the controversy of the panspermists with the heterogenists — disciples of Buffon, among them Needham — have too long occupied public attention to permit us to doubt that beings may be called into existence whenever there is air and favorable conditions of moisture and temperature. The records of the official meetings of the Academy of Sciences of Paris[652] **[Page 415]** contain accounts of frequent appearances of such showers of blood-red snow and water. These blood-spots were called *lepra vestuum*, and were but these lichen-infusoria. They were first observed in 786 and 959, in both of which years occurred great plagues. Whether these *zoocarps* were plants or animals is undetermined to this day, and no naturalist would risk stating as a certainty to what division of the organic kingdom of nature they belong. No more can modern chemists deny that such germs can be quickened, in a congenial element, in an incredibly short space of time. Now, if chemistry has, on the one hand, found means of depriving the air of its floating germs, and under opposite conditions can develop, or allow these organisms to develop, why could not the magicians of Egypt do so "with their *enchantments*"? It is far easier to imagine that Moses, who, on the authority of Manetho, had been an Egyptian priest, and had learned all the secrets of the land of *Chemia*, produced "miracles"

651 "*Bulletin de la Soc. Geograph.*," vol. vi., pp. 209-220.

652 See "*Revue Encyclopédique*," vols. xxxiii. and xxxiv., pp. 676-395.

according to natural laws, than that God Himself violated the established order of His universe.

We repeat that we have seen this sanguification of water produced by Eastern adepts. It can be done in either of two ways: In one case the experimenter employed a magnetic *rod* strongly electrified, which he passed over a quantity of water in a metallic basin, following a prescribed process, which we have no right to describe more fully at present; the water threw up in about ten hours a sort of reddish froth, which after two hours more became a kind of lichen, like the *lepraria kermasina* of Baron Wrangel. It then changed into a blood-red jelly, which made of the water a crimson liquid that, twenty-four hours later, swarmed with living organisms. The second experiment consisted in thickly strowing the surface of a sluggish brook, having a muddy bottom, with the powder of a plant that had been dried in the sun and subsequently pulverized. Although this powder was seemingly carried off by the stream, some of it must have settled to the bottom, for on the following morning the water thickened at the surface and appeared covered with what de Candolle describes as *Oscellatoria rubescens*, of a crimson-red color, and which he believes to be the connecting link between vegetable and animal life.

Taking the above into consideration, we do not see why the learned alchemists and physicists — *physicists*, we say — of the Mosaic period should not also have possessed the natural secret of developing in a few hours myriads of a kind of these bacteria, whose spores are found in the air, the water, and most vegetable and animal tissues. The *rod* plays as important a part in the hands of Aaron and Moses as it did in all so-called "magic mummeries" of kabalist-magicians in the middle ages, that are now considered superstitious foolery and charlatanism. The rod of Paracelsus (his kabalistic trident) and the famous wands of Albertus Magnus, **[Page 416]** Roger Bacon, and Henry Kunrath, are no more to be ridiculed than the graduating-rod of our electro-magnetic physicians. Things which appeared preposterous and impossible to the ignorant quacks and even learned scientists of the last century, now begin to assume the shadowy outlines of probability, and in many cases are accomplished facts. Nay, some learned quacks and ignorant scientists even begin to admit this truth.

In a fragment preserved by Eusebius, Porphyry, in his *Letter to Anebo,* appeals to Chœremon, the "hierogrammatist," to prove that the doctrine of the magic arts, whose adepts "could terrify even the gods," was really countenanced by Egyptian sages.[653] Now, bearing in mind the rule of historical evidence propounded by Mr. Huxley, in his Nashville address, two conclusions present themselves with irresistible force: First, Porphyry, being in such unquestioned repute as a highly moral and honorable man, not given to exaggeration in his statements, was incapable of telling a lie about this matter, and *did not* lie; and second, that being so learned in every department of human knowledge about which he treats,[654] it was most unlikely that he should be imposed upon as regards the magic "arts," and he was *not* imposed upon. Therefore, the doctrine of chances supporting the theory of Professor

653 Porphyry, "*Epistola ad Anebo., ap. Euseb. Præp. Evangel,*" v. 10; Iamblichus, "*De Mysteriis Ægypt.*"; Porphyrii, "*Epistola ad Anebonem Ægyptium.*"

654 "Porphyry," says the "Classical Dictionary" of Lemprière, "was a man of universal information, and, according to the testimony of the ancients, he excelled his contemporaries in the knowledge of history, mathematics, music, and *philosophy*."

Huxley, compels us to believe, 1, That there was really such a thing as magic "arts"; and, 2, That they were known and practiced by the Egyptian magicians and priests, whom even Sir David Brewster concedes to have been men of profound scientific attainments.

[Page 417]

CHAPTER XII

"You never hear the really philosophical defenders of the doctrine of uniformity speaking of *impossibilities* in nature. They never say what they are constantly charged with saying, that it is impossible for the Builder of the universe to alter his work. . . . No theory upsets them (the English clergy). . . . Let the most destructive hypothesis be stated *only in the language current among gentlemen*, and they look it in the face."

TYNDALL, *Lecture on the Scientific Use of the Imagination*

"The world will have a religion of some kind, even though it should fly for it to the intellectual *whoredom of Spiritualism*."

TYNDALL, *Fragments of Science*

"But first on earth as vampires sent
Thy corpse shall from its tomb be rent. . . .
And suck the blood of all thy race."

LORD BYRON, *Giaour*

CONFESSIONS OF IGNORANCE BY MEN OF SCIENCE

WE are now approaching the hallowed precincts of that Janus-god — the molecular Tyndall. Let us enter them barefoot. As we pass the sacred adyta of the temple of learning, we are nearing the blazing sun of the Huxleyocentric system. Let us cast down our eyes, lest we be blinded.

We have discussed the various matters contained in this book, with such moderation as we could command in view of the attitude which the scientific and theological world have maintained for centuries toward those from whom they have inherited the broad foundations of all the actual knowledge which they possess. When we stand at one side, and, as a spectator, see how much the ancients knew, and how much the moderns think they know, we are amazed that the unfairness of our contemporary schoolmen should pass undetected.

Every day brings new admissions of scientists themselves, and the criticisms of well-informed lay observers. We find the following illustrative paragraph in a daily paper:

"It is curious to note the various opinions which prevail among scientific men in regard to some of the most ordinary natural phenomena. The aurora is a notable case in point. Descartes considered it a meteor falling from the upper regions of the atmosphere. Halley attributed it to the magnetism of the terrestrial globe, and Dalton agreed with this opinion. Coates supposed that the aurora was derived from the fermentation of a matter emanating from the earth. Marion held it to be a consequence of a contact between the bright atmosphere of the sun and the atmosphere of our planet. Euler thought the aurora proceeded from the vibrations of the ether among the particles of the terrestrial atmosphere. Canton and Franklin regarded it as a purely electrical phenomenon, [Page 418] and Parrot attributed it to the conflagration of hydrogen-carbonide escaping from the earth in consequence of the putrefaction of vegetable substances, and considered the shooting stars as the initial cause of such conflagration. De la Rive and Oersted concluded it to be an electro-magnetic phenomenon, but purely terrestrial. Olmsted suspected that a certain

nebulous body revolved around the sun in a certain time, and that when this body came into the neighborhood of the earth, a part of its gaseous material mixed with our atmosphere, and that this was the origin of the phenomenon of the aurora." And so we might say of every branch of science.

Thus, it would seem that even as to the most ordinary natural phenomena, scientific opinion is far from being unanimous. There is not an experimentalist or theologian, who, in dealing with the subtile relations between mind and matter, their genesis and ultimate, does not draw a magical circle, the plane of which he calls *forbidden ground*. Where faith permits a clergyman to go, he goes; for, as Tyndall says, "they do not lack the positive element — namely, the love of truth; but the negative element, the fear of error, preponderates." But the trouble is, that their dogmatic creed weighs down the nimble feet of their intellect, as the ball and chain does the prisoner in the trenches.

As to the advance of scientists, their very learning, moreover, is impeded by these two causes — their constitutional incapacity to understand the spiritual side of nature, and their dread of public opinion. No one has said a sharper thing against them than Professor Tyndall, when he remarks, "in fact, the greatest cowards of the present day are not to be found among the clergy, but within the pale of science itself."[655] If there had been the slightest doubt of the applicability of this degrading epithet, it was removed by the conduct of Professor Tyndall himself; for, in his Belfast address, as President of the British Association, he not only discerned in matter "*the promise and potency* of every form and quality of life," but pictured science as "wresting from theology the entire domain of cosmological theory"; and then, when confronted with an angry public opinion, issued a revised edition of the address in which he had modified his expression, substituting for the words "*every form and quality of life*," *all terrestrial life*. This is more than cowardly — it is an ignominious surrender of his professed principles. At the time of the Belfast meeting, Mr. Tyndall had two pet aversions — Theology and Spiritualism. What he thought of the former has been shown; the latter he called "a degrading belief." When hard pressed by the Church for alleged atheism, he made haste to disclaim the imputation, and sue for **[Page 419]** peace; but, as his agitated "nervous centres" and "cerebral molecules" had to equilibrate by expanding their force in some direction, he turns upon the helpless, because pusillanimous, spiritualists, and in his *Fragments of Science* insults their belief after this fashion: "The world will have a religion of some kind, even though it should fly for it to the intellectual *whoredom of Spiritualism*." What a monstrous anomaly, that some millions of intelligent persons should permit themselves to be thus reviled by a leader in science, who, himself, has told us that "the thing to be repressed both in science and out of it is 'dogmatism!' "

We will not encroach upon space by discussing the etymological value of the epithet. While expressing the hope that it may not be adopted in future ages by science as a *Tyndallism*, we will simply remind the benevolent gentleman of a very characteristic feature in himself. One of our most intelligent, honorable, and erudite spiritualists, an author of no

655 "*On the Scientific Use of the Imagination*."

small renown,[656] has pointedly termed this feature as "his (Tyndall's) simultaneous coquetry with opposite opinions." If we are to accept the epithet of Mr. Tyndall in all its coarse signification, it applies less to spiritualists, who are faithful to their belief, than to the atheistical scientist who quits the loving embraces of materialism to fling himself in the arms of a despised theism; only because he finds his profit in it.

We have seen how Magendie frankly confesses the ignorance of physiologists as to some of the most important problems of life, and how Fournie agrees with him. Professor Tyndall admits that the evolution-hypothesis does not solve, does not profess to solve, the ultimate mystery.

We have also given as much thought as our natural powers will permit to Professor Huxley's celebrated lecture *On the Physical Basis of Life*, so that what we may say in this volume as to the tendency of modern scientific thought may be free from ignorant misstatement. Compressing his theory within the closest possible limits, it may be formulated thus: Out of cosmic matter all things are created; dissimilar forms result from different permutations and combinations of this matter; matter has "devoured spirit," hence spirit does not exist; thought is a property of matter; existing forms die that others may take their place; the dissimilarity in organism is due only to varying chemical action in the same life-matter — all protoplasm being identical.

As far as chemistry and microscopy goes, Professor Huxley's system may be faultless, and the profound sensation caused throughout the world by its enunciation can be readily understood. But its defect is that the thread of his logic begins nowhere, and ends in a void. He has made the best possible use of the available material. Given a universe crowded **[Page 420]** with molecules, endowed with active force, and containing in themselves the principle of life, and all the rest is easy; one set of inherent forces impel to aggregate into worlds, and another to evolve the various forms of plant and animal organism. But what gave the first impulse to those molecules and endowed them with that mysterious faculty of life? What is this occult property which causes the protoplasms of man, beast, reptile, fish, or plant, to differentiate, each ever evolving its own kind, and never any other? And after the physical body gives up its constituents to the soil and air, "whether fungus or oak, worm or man," what becomes of the life which once animated the frame?

Is the law of evolution, so imperative in its application to the method of nature, from the time when cosmic molecules are floating, to the time when they form a human brain, to be cut short at that point, and not allowed to develop more perfect entities out of this "preëxistent law of form"? Is Mr. Huxley prepared to assert the impossibility of man's attainment to a state of existence after physical death, in which he will be surrounded with new forms of plant and animal life, the result of new arrangements of now sublimated matter?[657]

---

656 Epes Sargent. See his pamphlet, "*Does Matter Do It All?*"

657 In his "*Essay on Classification*" (sect. xvii., pp. 97-99), Louis Agassiz, the great zoölogist, remarks, "Most of the arguments in favor of the immortality of man apply equally to the permanency of this principle in other living beings. May I not add that a future life in which man would be deprived of that great source of enjoyment and intellectual and moral improvement, which results from the contemplation of the harmonies of an organic world would involve a lamentable loss? And may we

He acknowledges that he knows nothing about the phenomena of gravitation; except that, in all human experience, as "stones, unsupported, have fallen to the ground, there is no reason for believing that any stone so circumstanced will not fall to the ground." But, he utterly repels any attempt to change this probability into a necessity, and in fact says: "I utterly repudiate and anathematize the intruder. Facts I know, and Law I know; but what is this necessity, save an empty shadow of my own mind's throwing?" It is this, only, that everything which happens in nature is the result of necessity, and a law once operative will continue to so operate indefinitely until it is neutralized by an opposing law of equal potency. Thus, it is natural that the stone should fall to the ground in obedience to one force, and it is equally natural that it should not fall, or that having fallen, it should rise again, in obedience to another force equally potent; which Mr. Huxley may, or may not, be familiar with. It is natural that a chair should rest upon the floor when once placed there, and it is equally natural (as the testimony of hundreds of competent witnesses **[Page 421]** shows) that it should rise in the air, untouched by any visible, mortal hand. Is it not Mr. Huxley's duty to first ascertain the reality of this phenomenon, and then invent a new scientific name for the force behind it?

THE PANTHEON OF NIHILISM

"Facts I know," says Mr. Huxley, "and Law I know." Now, by what means did he become acquainted with Fact and Law? Through his own senses, no doubt; and these vigilant servants enabled him to discover enough of what he considers truth to construct a system which he himself confesses "appears almost shocking to common sense." If his testimony is to be accepted as the basis for a general reconstruction of religious belief, when they have produced only a theory after all, why is not the cumulative testimony of millions of people as to the occurrence of phenomena which undermine its very foundations, worthy of a like respectful consideration? Mr. Huxley is *not interested* in these phenomena, but these millions are; and while he has been digesting his "bread and mutton-protoplasms," to gain strength for still bolder metaphysical flights, they have been recognizing the familiar handwriting of those they loved the best, traced by spiritual hands, and discerning the shadowy simulacra of those who, having lived here, and passed through the change of death, give the lie to his pet theory.

So long as science will confess that her domain lies *within* the limits of these changes of matter; and that chemistry will certify that matter, by changing its form "from the solid or liquid, to the gaseous condition," only changes from the visible to the *invisible;* and that, amid all these changes, the same quantity of matter remains, she has *no right* to dogmatize. She is incompetent to say either yea or nay, and must abandon the ground to persons more intuitional than her representatives.

High above all other names in his Pantheon of Nihilism, Mr. Huxley writes that of David Hume. He esteems that philosopher's great service to humanity to be his irrefragable demonstration of "the limits of philosophical inquiry," outside which lie the fundamental doctrines "of spiritualism," and other "*isms*." It is true that the tenth chapter of Hume's

---

not look to a spiritual concert of the combined worlds and *all* their inhabitants in the presence of their creator as the highest conception of paradise?"

Enquiry Concerning Human Understanding was so highly esteemed by its author, that he considered that "with the wise and learned" it would be an "everlasting check to all kinds of superstitious delusion," which with him was simply a convertible term to represent a belief in some phenomena previously unfamiliar and by him arbitrarily classified as miracle. But, as Mr. Wallace justly observes, Hume's apothegm, that "a miracle is a violation of the laws of nature," is imperfect; for in the first place it assumes that we know all the laws of nature; and, second, that an unusual phenomenon *is* a miracle. Mr. Wallace proposes that a miracle should be defined as: "any act or event necessarily implying **[Page 422]** the existence and agency of superhuman intelligences." Now Hume himself says that "a uniform experience amounts to a proof," and Huxley, in this famous essay of his, admits that all we can know of the existence of the law of gravitation is that since, in all human experience, stones unsupported have fallen to the ground, there is no reason for believing that the same thing will not occur again, under the same circumstances, but, on the contrary, every reason to believe that it will.

If it were certain that the limits of human experience could never be enlarged, then there might be some justice in Hume's assumption that he was familiar with all that could happen under natural law, and some decent excuse for the contemptuous tone which marks all of Huxley's allusions to spiritualism. But, as it is evident from the writings of both these philosophers, that they are ignorant of the possibilities of psychological phenomena, too much caution cannot be used in according weight to their dogmatic assertions. One would really suppose that a person who should permit himself such rudeness of criticism upon spiritualistic manifestations had qualified himself for the office of censor by an adequate course of study; but, in a letter addressed to the London Dialectical Society, Mr. Huxley, after saying that he had no time to devote to the subject, and that it does not interest him, makes the following confession, which shows us upon what slight foundation modern scientists sometimes form very positive opinions. "*The only case of spiritualism*," he writes, "*I ever had the opportunity of examining into* for myself, was as gross an imposture as ever came under my notice."

What would this protoplasmic philosopher think of a spiritualist who, having had but one opportunity to look through a telescope, and upon that sole occasion had had some deception played upon him by a tricky assistant at the observatory, should forthwith denounce astronomy as a "degrading belief"? This fact shows that scientists, as a rule, are useful only as collectors of physical facts; their generalizations from them are often feebler and far more illogical than those of their lay critics. And this also is why they misrepresent ancient doctrines.

Professor Balfour Stewart pays a very high tribute to the philosophical intuition of Herakleitus, the Ephesian, who lived five centuries before our era; the "crying" philosopher who declared that "fire was the great cause, and that all things were in a perpetual flux." "It seems clear," says the professor, "that Herakleitus must have had a vivid conception of the innate restlessness and energy of the universe, a conception allied in character to, and *only less precise* than that of modern philosophers who regard matter as essentially dynamical." He considers the expression *fire* as very vague; and quite naturally, for the evidence is wanting to show that either Prof. Balfour Stewart (who seems less inclined **[Page 423]** to materialism than some of his colleagues) or any of his contemporaries understand in what sense the word fire was used.

TRIPLE COMPOSITION OF FIRE

His opinions about the origin of things were the same as those of Hippocrates. Both entertained the same views of a supreme power,[658] and, therefore, if their notions of primordial fire, regarded as a material force, in short, as one akin to Leibnitz's dynamism, were "less precise" than those of modern philosophers, a question which remains to be settled yet, on the other hand their metaphysical views of it were far more philosophical and rational than the one-sided theories of our present-day scholars. Their ideas of fire were precisely those of the later "fire-philosophers," the Rosicrucians, and the earlier Zoroastrians. They affirmed that the world was created of fire, the *divine spirit* of which was an omnipotent and omniscient GOD. Science has condescended to corroborate their claims as to the physical question.

Fire, in the ancient philosophy of all times and countries, including our own, has been regarded as a triple principle. As water comprises a visible fluid with invisible gases lurking within, and, behind all the spiritual principle of nature, which gives them their dynamic energy, so, in fire, they recognized: 1st. Visible flame; 2d. Invisible, or astral fire — invisible when inert, but when active producing heat, light, chemical force, and electricity, the molecular powers; 3d. Spirit. They applied the same rule to each of the elements; and everything evolved from their combinations and correlations, man included, was held by them to be triune. Fire, in the opinion of the Rosicrucians, who were but the successors of the theurgists, was the source, not only of the material atoms, but also of the forces which energize them. When a visible flame is extinguished it has disappeared, not only from the sight but also from the conception of the materialist, forever. But the Hermetic philosopher follows it through the "partition-world of the knowable, across and out on the other side into the unknowable," as he traces the disembodied human spirit, "vital spark of heavenly flame," into the Æthereum, beyond the grave.[659]

This point is too important to be passed by without a few words of comment. The attitude of physical science toward the spiritual half of the cosmos is perfectly exemplified in her gross conception of fire. In this, as in every other branch of science, their philosophy does not contain one sound plank: every one is honeycombed and weak. The works of their own authorities teeming with humiliating confessions, give us the **[Page 424]** right to say that the floor upon which they stand is so unstable, that at any moment some new discovery, by one of their own number, may knock away the props and let them all fall in a heap together. They are so anxious to drive spirit out of their conceptions that, as Balfour Stewart says: "There is a tendency to rush into the opposite extreme, and to work physical conceptions to an excess." He utters a timely warning in adding: "Let us be cautious that, in avoiding Scylla, we do not rush into Charybdis. For the universe has more than one point of view, and there are possibly regions which will not yield their treasures to the most determined physicists, armed only with kilogrammes and meters and standard clocks."[660] In another place he confesses: "We know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic."

---

658 "*Diog. in Vita.*"

659 See the works of Robertus de Fluctibus; and the "*Rosicrucians*," by Hargrave Jennings.

660 Professor B. Stewart, "*Conservation of Energy*."

As to the other great question — we find in Macaulay, a still more unreserved declaration: "The question what becomes of man after death — we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to have failed deplorably."

There are revelations of the spiritual senses of man which may be trusted far more than all the sophistries of materialism. What was a demonstration and a success in the eyes of Plato and his disciples is now considered the overflow of a spurious philosophy and a failure. The scientific methods are reversed. The testimony of the men of old, who were nearer to truth, for they were nearer to the spirit of nature — the only aspect under which the Deity will allow itself to be viewed and understood — and their demonstrations, are rejected. Their speculations — if we must believe the modern thinkers — are but the expression of a redundance of the unsystematic opinions of men unacquainted with the scientific method of the present century. They foolishly based the little they knew of physiology on well-demonstrated psychology, while the scholar of our day bases psychology — of which he confesses himself utterly ignorant — on physiology, which to him is as yet a closed book, and has not even a method of its own, as Fournie tells us. As to the last objection in Macaulay's argument, it was answered by Hippocrates centuries ago: "All knowledge, all arts are to be found in nature," he **[Page 425]** says ; "if we question her properly she will reveal to us the truths to pertain to each of these and to ourselves. What is nature in operation but the very divinity itself manifesting its presence ? How are we to interrogate her ; and how is she to answer us? We must proceed with faith, with the firm assurance of discovering at last the whole of the truth ; and nature will let us know her answer, through our inner sense, which with the help of our knowledge of a certain art or science, reveals to us the truth so clearly that further doubt becomes impossible." [661]

INSTINCT AND REASON DEFINED

Thus, in the case in hand, the instinct of Macaulay's Blackfoot Indian is more to be trusted than the most instructed and developed reason, as regards man's inner sense which assures him of his immortality. Instinct is the universal endowment of nature by the Spirit of the Deity itself; reason the slow development of our physical constitution, an evolution of our adult material brain. Instinct, as a divine spark, lurks in the unconscious nerve-centre of the ascidian mollusk, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action. It exists in the lowest classes of. the acephalous animals as well as in those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorium and symmetrically-arranged ganglia, this reflex action, whether men of science term it automatic, as in the lowest species, or instinctive, as in the more complex

---

661 Cabanis, "*Histoire de la Medecine*."

organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing. It is the divine instinct in its ceaseless progress of development. This instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly—this instinct may, for the sake of exact definition, be termed automatic ; but it must have either within the animal which possesses it or without, something's or some one's intelligence to guide it.

This belief, instead of clashing with the doctrine of evolution and gradual development held by eminent men of our day, simplifies and completes it, on the contrary. It can readily dispense with special creation for each species; for, where the first place must be allowed to form less spirit, form and material substance are of a secondary importance. Each perfected species in the physical evolution only affords more scope to the directing intelligence to act within the improved nervous system. **[Page 426]**

The artist will display his waves of harmony better on a royal Erard than he could have done on a spinet of the sixteenth century. Therefore whether this *instinctive* impulse was directly impressed upon the nervous system of the first insect, or each species has gradually had it developed in itself by instinctively mimicking the acts of its like, as the more perfected doctrine of Herbert Spencer has it, is immaterial to the present subject. The question concerns *spiritual* evolution only. And if we reject this hypothesis as unscientific and undemonstrated, then will the physical aspect of evolution have to follow it to the ground in its turn, because the one is as undemonstrated as the other, and the spiritual intuition of man is not allowed to dovetail the two, under the pretext that it is "unphilosophical." Whether we wish it or not, we will have to fall back on the old query of Plutarch's *Symposiacs,* whether it was the bird or the egg which first made its appearance.

Now that the Aristotelean authority is shaken to its foundations with that of Plato; and our men of science reject every authority — nay hate it, except each his own; and the general estimate of human collective wisdom is at the lowest discount, mankind, headed by science itself, is still irrepressibly drawing back to the starting-point of the oldest philosophies. We find our idea perfectly expressed by a writer in the *Popular Science Monthly*. "The gods of sects and specialities," says Osgood Mason, "may perhaps be failing of their accustomed reverence, but, in the mean time, there is dawning on the world, with a softer and serener light, the conception, imperfect though it still may be, of a conscious, originating, all-pervading active soul — the 'Over-Soul,' the Cause, the Deity; unrevealed through human form or speech, but filling and inspiring every living soul in the wide universe according to its measure: *whose temple is Nature,* and whose worship is admiration." This is pure Platonism, Buddhism, and the exalted but just views of the earliest Aryans in their deification of nature. And such is the expression of the ground-thought of every theosophist, kabalist, and occultist in general; and if we compare it with the quotation from Hippocrates, which precedes the above, we will find in it exactly the same thought and spirit.

To return to our subject. The child lacks reason, it being as yet latent in him; and meanwhile he is inferior to the animal as to instinct proper. He will burn or drown himself before he learns that fire and water destroy and are dangerous for him; while the kitten will

avoid both instinctively. The little instinct the child possesses fades away as reason, step by step, develops itself. It may be objected, perhaps, that instinct cannot be a spiritual gift, because animals possess it in a higher degree than man, and animals have *no souls*. Such a belief is erroneous and based upon very insecure foundations. It came from the fact that **[Page 427]** the inner nature of the animal could be fathomed still less than that of man, who is endowed with speech and can display to us his psychological powers.

But what proofs other than negative have we that the animal is without a surviving, if not immortal, soul? On strictly scientific grounds we can adduce as many arguments *pro* as *contra*. To express it clearer, neither man nor animal can offer either proof or disproof of the survival of their souls after death. And from the point of view of scientific experience, it is impossible to bring that which has no objective existence under the cognizance of any exact law of science. But Descartes and Bois-Raymond have exhausted their imaginations on the subject, and Agassiz could not realize such a thing as a future existence not shared by the animals we loved, and even the vegetable kingdom which surrounds us. And it is enough to make one's feelings revolt against the claimed justice of the First Cause to believe that while a heartless, cold-blooded villain has been endowed with an immortal spirit, the noble, honest dog, often self-denying unto death; that protects the child or master he loves at the peril of his life; that never forgets him, but starves himself on his grave; the animal in whom the sense of justice and generosity are sometimes developed to an amazing degree, will be annihilated! No, away with the civilized reason which suggests such heartless partiality. Better, far better to cling to one's *instinct* in such a case, and believe with the Indian of Pope, whose "untutored mind" can only picture to himself a heaven where

". . . admitted to that equal sky, His faithful dog shall bear him company."

Space fails us to present the speculative views of certain ancient and mediæval occultists upon this subject. Suffice it that they antedated Darwin, embraced more or less all his theories on natural selection and the evolution of species, and largely extended the chain at both ends. Moreover, these philosophers were explorers as daring in psychology as in physiology and anthropology. They never turned aside from the double parallel-path traced for them by their great master Hermes. "As above, so below," was ever their axiom; and their physical evolution was traced out simultaneously with the spiritual one.

On one point, at least, our modern biologists are quite consistent: unable, as yet, to demonstrate the existence of a distinct individual soul in animals, they deny it to man. Reason has brought them to the brink of Tyndall's "impassable chasm," between mind and matter; instinct alone can teach them to bridge it. When in their despair of ever being **[Page 428]** able to fathom the mystery of life, they will have come to a dead stop, their instinct may reassert itself, and take them across the hitherto fathomless abyss. This is the point which Professor John Fiske and the authors of the *Unseen Universe* seem to have reached; and Wallace, the anthropologist and ex-materialist, to have been the first to courageously step over. Let them push boldly on till they discover that it is not spirit that dwells in matter, but *matter* which clings temporarily to spirit; and that the latter alone is an eternal, imperishable abode for all things visible and invisible.

Esoteric philosophers held that everything in nature is but a materialization of spirit. The Eternal First Cause is latent spirit, they said, and matter from the beginning. "In the beginning was the word . . . and the word was God." While conceding the idea of such a

God to be an unthinkable abstraction to human reason, they claimed that the unerring human instinct grasped it as a reminiscence of something concrete to it though intangible to our physical senses. With the first idea, which emanated from the double-sexed and hitherto-inactive Deity, the first motion was communicated to the whole universe, and the electric thrill was instantaneously felt throughout the boundless space. Spirit begat force, and force matter; and thus the latent deity manifested itself as a creative energy.

When; at what point of the eternity; or how? the question must always remain unanswered, for human reason is unable to grasp the great mystery. But, though spirit-matter was from all eternity, it was in the latent state; the evolution of our visible universe must have had a beginning. To our feeble intellect, this beginning may seem so remote as to appear to us eternity itself — a period inexpressible in figures or language. Aristotle argued that the world was eternal, and that it will always be the same; that one generation of men has always produced another, without ever having had a beginning that could be determined by our intellect. In this, his teaching, in its exoteric sense, clashed with that of Plato, who taught that "there was a time when mankind did not perpetuate itself"; but in spirit both the doctrines agreed, as Plato adds immediately: "This was followed by the *earthly human* race, in which the primitive history was gradually forgotten and man sank deeper and deeper"; and Aristotle says: "If there has been a first man he must have been born without father or mother — which is repugnant to nature. For there could not have been a first egg to give a beginning to birds, or there should have been a first bird which gave a beginning to eggs; for a bird comes from an egg." The same he held good for all species, believing, with Plato, that everything before it appeared on earth had first its being in spirit. **[Page 429]**

PHILOSOPHY OF THE HINDU JAINS

This mystery of first creation, which was ever the despair of science, is unfathomable, unless we accept the doctrine of the Hermetists. Though matter is coëternal with spirit, that matter is certainly not our visible, tangible, and divisible matter, but its extreme sublimation. Pure spirit is but one remove higher. Unless we allow man to have been evolved out of this primordial spirit-matter, how can we ever come to any reasonable hypothesis as to the genesis of animate beings? Darwin begins his evolution of species at the lowest point and traces upward. His only mistake may be that he applies his system at the wrong end. Could he remove his quest from the visible universe into the invisible, he might find himself on the right path. But then, he would be following in the footsteps of the Hermetists.

That our philosophers — positivists — even the most learned among them, never understood the spirit of the mystic doctrines taught by the old philosophers — Platonists — is evident from that most eminent modern work, *Conflict between Religion and Science.* Professor Draper begins his fifth chapter by saying that "the Pagan Greeks and Romans believed that the *spirit* of man resembles his bodily form, varying its appearance with his variations, and growing with his growth." What the ignorant masses thought is a matter of little consequence, though even they could never have indulged in such speculations taken *a la lettre.* As to Greek and Roman philosophers of the Platonic school, they believed no such

thing of the *spirit* of man, but applied the above doctrine to his soul, or psychical nature, which, as we have previously shown, is not the divine spirit.

Aristotle, in his philosophical deduction *On Dreams,* shows this doctrine of the twofold soul, or soul and spirit, very plainly. "It is necessary for us to ascertain in *what portion* of the soul dreams appear," he says. All the ancient Greeks believed not only a double, but even a *triple* soul to exist in man. And even Homer we find terming the animal soul, or the astral soul, called by Mr. Draper "spirit," *θύμος* , and the *divine* one *νοὺς* — the name by which Plato also designated the higher spirit.

The Hindu Jainas conceive the soul, which they call *Jiva,* to have been united from all eternity to even two sublimated ethereal bodies, one of which is invariable and consists of the divine powers of the *higher* mind; the other variable and composed of the grosser passions of man, his sensual affections, and terrestrial attributes. When the soul becomes purified after death it joins its *Vaycarica,* or divine spirit, and becomes a god. The followers of the *Vedas,* the learned Brahmins, explain the same doctrine in the *Vedanta.* The soul, according to their teaching, as a portion of the divine universal spirit or immaterial mind, is capable of uniting itself with the essence of its highest Entity. The teaching is explicit; **[Page 430]** the *Vedanta* affirms that whoever attains the thorough *knowledge of his god* becomes a god while yet in his mortal body, and acquires supremacy over all things.

Quoting from the Vedaic theology the verse which says: "There is in truth but one Deity, the Supreme Spirit; he is of the same nature as the soul of man," Mr. Draper shows the Buddhistic doctrines as reaching Eastern Europe through Aristotle. We believe the assertion unwarranted, for Pythagoras, and after him Plato, taught them long before Aristotle. If subsequently the later Platonists accepted in their dialectics the Aristotelean arguments on emanation, it was merely because his views coincided in some respect with those of the Oriental philosophers. The Pythagorean number of harmony and Plato's esoteric doctrines on creation are inseparable from the Buddhistic doctrine of emanation; and the great aim of the Pythagorean philosophy, namely, to free the astral soul from the fetters of matter and sense, and make it thereby fit for an eternal contemplation of spiritual things, is a theory identical with the Buddhistic doctrine of final absorption. It is the Nirvana, interpreted in its right sense; a metaphysical tenet that just begins to be suspected now by our latest Sanscrit scholars.

If the doctrines of Aristotle have exercised on the later Neo-platonists such a "dominating influence," how is it that neither Plotinus, nor Porphyry, nor Proclus ever accepted his theories on dreams and prophetic soul-visions? While Aristotle held that most of those who prophesy have "diseases of madness"[662] — thus furnishing some American plagiarists and specialists with a few reasonable ideas to disfigure — the views of Porphyry, hence those of Plotinus, were quite the reverse. In the most vital questions of metaphysical speculations Aristotle is constantly contradicted by the Neo-platonists. Furthermore, either the Buddhistic Nirvana is not the nihilistic doctrine, as it is now represented to be, or the Neo-platonists did not accept it in this sense. Surely Mr. Draper will not take upon himself to affirm that either Plotinus, Porphyry, Iamblichus, or any other philosopher of their mystic school, did not believe in the soul's immortality? To say that either of them sought ecstasy

662 "*De Vatibus in Problemate,*" sect. 21.

as a "foretaste of absorption into the universal mundane soul," in the sense in which the Buddhist Nirvana is understood by every Sanscrit scholar, is to wrong these philosophers. Nirvana is *not,* as Mr. Draper has it, a "reabsorption in the *Universal Force,* eternal rest, and bliss"; but, when taken literally by the said scholars, means the blowing out, *the extinction, complete annihilation,* and not absorption.[663] No one, so far as we know, has ever taken **[Page 431]** upon himself to ascertain the *true* metaphysical meaning of this word, which is not to be found, even in the *Lankâvatâra,*[664] which gives the different interpretations of the Nirvana by the Brahmans-Tirthakas. Therefore, for one who reads this passage in Mr. Draper's work, and bears in mind but the usually-accepted meaning of the Nirvana, will naturally suppose that Plotinus and Porphyry were *nihilists.* Such a page in the *Conflict* gives us a certain right to suppose that either 1, the learned author desired to place Plotinus and Porphyry on the same plane with Giordano Bruno, of whom he makes, very erroneously, an atheist; or, 2, that he never took the trouble of studying the lives of these philosophers and their views.

DELIBERATE MISREPRESENTATIONS OF LEMPRIERE

Now, for one who knows Professor Draper, even by reputation, the latter supposition is simply absurd. Therefore, we must think, with deep regret, that his desire was to misrepresent their religious aspirations. It is decidedly an awkward thing for modern philosophers, whose sole aim seems to be the elimination of the ideas of God and the immortal spirit from the mind of humanity, to have to treat with historical impartiality the most celebrated of the Pagan Platonists. To have to admit, on the one hand, their profound learning, their genius, their achievements in the most abstruse philosophical questions, and therefore their sagacity; and, on the other, their unreserved adhesion to the doctrine of immortality, of the final triumph of spirit over matter, and their implicit faith in God and the gods, or spirits; in the return *of the dead,* apparitions, and other "spiritual" matters, is a dilemma from which academical human nature could not reasonably be expected to extricate itself so easily.

The plan resorted to by Lemprière,[665] in such an emergency as the above, is coarser than Professor Draper's, but equally effective. He charges the ancient philosophers with deliberate falsehood, trickery, and credulity. After painting to his readers Pythagoras, Plotinus, and Porphyry as marvels of learning, morality, and accomplishments; as men eminent for personal dignity, purity of lives, and self-abnegation in the pursuit of divine truths, he does not hesitate to rank "this celebrated philosopher" (Pythagoras) among impostors; while to Porphyry he attributes "credulity, lack of judgment, and dishonesty." Forced by the facts of history to give them their just due in the course of his narrative, he displays his bigoted prejudice in the parenthetical comments which he allows himself. From this antiquated writer of the last century we learn that a man may be honest, and at the same time an impostor; pure, virtuous, and a great philosopher, and yet dishonest, a liar, and a fool!

663 See Max Müller, "*The Meaning of Nirvana*."
664 "*The Lankâvatâra*," transl. by Burnouf, p. 514.
665 "*Classical Dictionary*."

MAN'S ASTRAL SOUL NOT IMMORTAL

We have shown elsewhere that the "secret doctrine" does not concede **[Page 432]** immortality to all men alike. "The eye would never see the sun, if it were not of the nature of the sun," said Plotinus. Only "through the highest purity and chastity we shall approach nearer to God, and receive in the contemplation of Him, the true knowledge and insight," writes Porphyry. If the human soul has neglected during its life-time to receive its illumination from its Divine Spirit, our *personal* God, then it becomes difficult for the gross and sensual man to survive for a great length of time his physical death. No more than the misshapen monster can live long after its physical birth, can the soul, once that it has become *too* material, exist after its birth into the spiritual world. The viability of the astral form is so feeble, that the particles cannot cohere firmly when once it is slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of reaggregation. Upon the occurrence of such a catastrophe, the individual ceases to exist; his glorious Augoeides has left him. During the intermediary period between his bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about, and sucks vitality from susceptible victims. The man having shut out of himself every ray of the divine light, is lost in darkness, and, therefore, clings to the earth and the earthy.

No astral soul, even that of a pure, good, and virtuous man, is immortal in the strictest sense; "from elements it was formed — to elements it must return." Only, while the soul of the wicked vanishes, and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones; and, while there remains in it a spark of the *Divine*, the individual man, or rather, his personal *ego*, cannot die. "After death," says Proclus, "the soul (the spirit) continueth to linger in the aërial body (astral form), till it is entirely purified from all angry and voluptuous passions . .. then doth it put off by a *second dying* the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with *the soul*, and which is *immortal*, *luminous*, and *star-like*."

But, we will now turn from our digression to further consider the question of *reason* and *instinct*. The latter, according to the ancients, proceeded from the divine, the former from the purely human. One (the instinct) is the product of the senses, a sagaciousness shared by the lowest animals, even those who have no reason — it is the *αισϑητικον* ; the other is the product of the reflective faculties — *νοητικόν*, denoting judiciousness and human intellectuality. Therefore, an animal devoid of reasoning powers has in its inherent instinct an unerring faculty which is but that spark of the divine which lurks in every particle of inorganic **[Page 433]** matter — itself materialized spirit. In the Jewish *Kabala*, the second and third chapters of *Genesis* are explained thus: When the second Adam is created "out of the dust," matter has become so gross that it reigns supreme. Out of its lusts evolves woman, and Lilith has the best of spirit. The Lord God, "walking in the garden in *the cool of the day*" (the sunset of spirit, or divine light obscured by the shadows of matter) curses not only them who have committed the sin, but even the ground itself, and all living things — the tempting serpent-matter above all.

Who but the kabalists are able to explain this seeming act of injustice? How are we to understand this cursing of all created things, innocent of any crime? The allegory is evident.

The curse inheres in matter itself. Henceforth, it is doomed to struggle against its own grossness for purification; the latent spark of divine spirit, though smothered, is still there; and its invincible attraction upward compels it to struggle in pain and labor to free itself. Logic shows us that as all matter had a common origin, it must have attributes in common, and as the vital and divine spark is in man's material body, so it must lurk in every subordinate species. The latent mentality which, in the lower kingdoms is recognized as semi-consciousness, consciousness, and instinct, is largely subdued in man. Reason, the outgrowth of the physical brain, develops at the expense of instinct — the flickering reminiscence of a once divine omniscience — spirit. Reason, the badge of the sovereignty of physical man over all other physical organisms, is often put to shame by the instinct of an animal. As his brain is more perfect than that of any other creature, its emanations must naturally produce the highest results of mental action; but reason avails only for the consideration of material things; it is incapable of helping its possessor to a knowledge of spirit. In losing instinct, man loses his intuitional powers, which are the crown and ultimatum of instinct. Reason is the clumsy weapon of the scientists — intuition the unerring guide of the seer. Instinct teaches plant and animal their seasons for the procreation of their species, and guides the dumb brute to find his appropriate remedy in the hour of sickness. Reason — the pride of man — fails to check the propensities of his matter, and brooks no restraint upon the unlimited gratification of his senses. Far from leading him to be his *own* physician, its subtile sophistries lead him too often to his own destruction.

Nothing is more demonstrable than the proposition that the perfection of matter is reached at the expense of instinct. The zoophyte attached to the submarine rock, opening its mouth to attract the food that floats by, shows, proportionately with its physical structure, more instinct than the whale. The ant, with its wonderful architectural, social, and political **[Page 434]** abilities, is inexpressibly higher in the scale than the subtile royal tiger watching its prey. "With awe and wonder," exclaims du Bois-Raymond, "must the student of nature regard that microscopic molecule of nervous substance which is the seat of the laborious, constructive, orderly, loyal, dauntless soul of the ant!"

Like everything else which has its origin in psychological mysteries, instinct has been too long neglected in the domain of science. "We see what indicated the way to man to find relief for all his physical ailings," says Hippocrates. "It is the instinct of the earlier races, when cold reason had not as yet obscured man's inner vision. . . . Its indication must never be disdained, for it is to instinct alone that we owe our first remedies."[666] Instantaneous and unerring cognition of an omniscient mind, instinct is in everything unlike the finite reason; and in the tentative progress of the latter, the god-like nature of man is often utterly engulfed, whenever he shuts out from himself the divine light of intuition. The one crawls, the other flies; reason is the power of the man, intuition the prescience of the woman!

Plotinus, the pupil of the great Ammonius Saccas, the chief founder of the Neo-platonic school, taught that human knowledge had three ascending steps: opinion, science, and *illumination*. He explained it by saying that "the means or instrument of opinion is sense, or perception; of science, dialectics; of illumination, *intuition* (or divine instinct). To the last,

666 See Cabanis, "*Histoire de la Medecine*."

reason is subordinate; it is absolute knowledge founded on the identification of the mind with the object known."

Prayer opens the spiritual sight of man, for prayer is desire, and desire develops WILL; the magnetic emanations proceeding from the body at every effort — whether mental or physical — produce self-magnetization and ecstasy. Plotinus recommended solitude for prayer, as the most efficient means of obtaining what is asked; and Plato advised those who prayed to "remain silent in the presence of the divine ones, till they remove the cloud from thy eyes, and enable thee to see *by the light which issues from themselves*." Apollonius always isolated himself from men during the "conversation" he held with God, and whenever he felt the necessity for divine contemplation and prayer, he wrapped himself, head and all, in the drapery of his white woolen mantle. "When thou prayest *enter into thy closet,* and when thou hast shut thy door, pray to thy Father in secret," says the Nazarene, the pupil of the Essenes.

Every human being is born with the rudiment of the inner sense called *intuition,* which may be developed into what the Scotch know **[Page 435]** as "second sight." All the great philosophers, who, like Plotinus, Porphyry, and Iamblichus employed this faculty, taught the doctrine. "There is a faculty of the human mind," writes Iamblichus, "which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, to being transported beyond the scenes of this world, and to partaking the higher life and peculiar powers of the heavenly ones."

Were there no *inner sight* or intuition, the Jews would never have had their *Bible*, nor the Christians Jesus. What both Moses and Jesus gave to the world was the fruit of their intuition or illumination. What their subsequent elders and teachers allowed the world to understand was — dogmatic misrepresentations, too often blasphemy.

To accept the Bible as a "revelation" and nail belief to a literal translation, is worse than absurdity — it is a blasphemy against the Divine majesty of the "Unseen." If we had to judge of the Deity, and the world of spirits, by its human interpreters, now that philology proceeds with giant-strides on the fields of comparative religions, belief in God and the soul's immortality could not withstand the attacks of *reason* for one century more. That which supports the faith of man in God and a spiritual life to come is *intuition;* that divine outcome of our inner-self, which defies the mummeries of the Roman Catholic priest, and his ridiculous idols; the thousand and one ceremonies of the Brahman and his idols; and the jeremiads of the Protestant preacher, and his desolate and arid creed, with no idols, but a boundless hell and damnation hooked on at the end. Were it not for this intuition, undying though often wavering because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling of the presence of some one *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship can destroy in humanity, let scientists and clergy do what they may. Moved by such thoughts of the boundlessness and impersonality of the Deity, Gautama-Buddha, the Hindu Christ, exclaimed: "As the four rivers which fall in the Ganges lose their names as soon as they mingle their waters with the holy river, so all who believe in Buddha cease to be Brahmans, Kshatriyas, Vaisyas, and Sudras!"

The *Old Testament* was compiled and arranged from oral tradition; the masses never knew its real meaning, for Moses was ordered to impart the "hidden truths" but to his

seventy elders on whom the "Lord" put of the *spirit* which was upon the legislator. Maimonides, whose authority and whose knowledge of the sacred history can hardly be rejected, says: "Whoever shall find out the true sense of *the book of Genesis* ought to take care not to divulge it. . . . If a person should discover *the* **[Page 436]** *true meaning of it* by himself, or by the aid of another, then he ought to be silent; or, if he speaks of it, he ought to speak of it but obscurely and in an enigmatical manner."

This confession, that what is written in the Holy Writ is but an allegory, was made by other Jewish authorities besides Maimonides; for we find Josephus stating that Moses "*philosophized*" (spoke riddles in figurative allegory), when writing the book of *Genesis.* Therefore modern science, by neglecting to unriddle the true sense of the *Bible,* and by allowing the whole of Christendom to go on believing in the dead letter of the Jewish theology, tacitly constitutes herself the confederate of the fanatical clergy. She has no right to ridicule the records of a people who never wrote them with the idea that they would receive such a strange interpretation at the hands of an inimical religion. That their holiest texts should be turned against them and that the dead men's bones could have smothered the spirit of truth, is the saddest feature of Christianity!

"The gods exist," says Epicurus, "but they are *not* what the rabble, hoi polloi , suppose them to be." And yet Epicurus, judged as usual by superficial critics, is set down and paraded as a materialist.

But neither the great First Cause nor its emanation — human, immortal spirit — have left themselves "without a witness." Mesmerism and modern spiritualism are there to attest the great truths. For over fifteen centuries, thanks to the blindly-brutal persecutions of those great vandals of early Christian history, Constantine and Justinian, ancient WISDOM slowly degenerated until it gradually sank into the deepest mire of monkish superstition and ignorance. The Pythagorean "knowledge of things that are"; the profound erudition of the Gnostics; the world and time-honored teachings of the great philosophers; all were rejected as doctrines of Antichrist and Paganism, and committed to the flames. With the last seven wise men of the Orient, the remnant group of the Neo-platonists, Hermias, Priscianus, Diogenes, Eulalius, Damaskius, Simplicius and Isidorus, who fled from the fanatical persecutions of Justinian, to Persia, the reign of wisdom closed. The books of Thoth, or (Hermes Trismegistus), which contain within their sacred pages the spiritual and physical history of the creation and progress of our world, were left to mould in oblivion and contempt for ages. They found no interpreters in Christian Europe; the Philaletheians, or wise "lovers of the truth," were no more; they were replaced by the light-fleers, the tonsured and hooded monks of Papal Rome, who dread truth, in whatever shape and from whatever quarter it appears, if it but clashes in the least with their dogmas.

THE REINCARNATION OF BUDDHA

As to skeptics — this is what Professor Alexander Wilder remarks of **[Page 437]** them and their followers, in his sketches on *Neo-platonism and Alchemy:* "A century has passed since the compilers of the French *Encyclopædia* infused skepticism into the blood of the civilized world, and made it disreputable to believe in the actual existence of anything that cannot be tested in crucibles or demonstrated by critical reasoning. Even now, it requires candor as well as courage to venture to treat upon a subject which has been for many years discarded and contemned, because it has not been well or correctly understood. The person must be bold who accounts the Hermetic philosophy to be other than a pretense of science, and so believing, demands for its enunciation a patient hearing. Yet its

professors were once the princes of learned investigation, and heroes among common men. Besides, nothing is to be despised which men have reverently believed; and disdain for the earnest convictions of others is itself the token of ignorance, and of an ungenerous mind."

And now, encouraged by these words from a scholar who is neither a fanatic nor a conservative, we will recall a few things reported by travellers as having been seen by them in Thibet and India, and which are treasured by the natives as practical proofs of the truth of the philosophy and science handed down by their forefathers.

First we may consider that most remarkable phenomenon as seen in the temples of Thibet and the accounts of which have reached Europe from eye-witnesses other than Catholic missionaries — whose testimony we will exclude for obvious reasons. Early in the present century a Florentine scientist, a skeptic and a correspondent of the French Institute, having been permitted to penetrate in disguise to the hallowed precincts of a Buddhist temple, where the most solemn of all ceremonies was taking place, relates the following as having been seen by himself. An altar is ready in the temple to receive the resuscitated Buddha, found by the initiated priesthood, and recognized by certain secret signs to have reincarnated himself in a new-born infant. The baby, but a few days old, is brought into the presence of the people and reverentially placed upon the altar. Suddenly rising into a sitting posture, the child begins to utter in a loud, manly voice, the following sentences: "I am Buddha, I am his spirit; and I, Buddha, your Dalai-Lama, have left my old, decrepit body, at the temple of . . . and selected the body of this young babe as my next earthly dwelling." Our scientist, being finally permitted by the priests to take, with due reverence, the baby in his arms, and carry it away to such a distance from them as to satisfy him that no ventriloquial deception is being practiced, the infant looks at the grave academician with eyes that "make his flesh creep," as he expresses it, and repeats the words he had previously uttered. A detailed account of this adventure, attested with the signature of this eye-witness, was forwarded to Paris, **[Page 438]** but the members of the Institute, instead of accepting the testimony of a scientific observer of acknowledged credibility, concluded that the Florentine *was either suffering under an attack of sunstroke,* or had been deceived by a clever trick of acoustics.

Although, according to Mr. Stanislas Julien, the French translator of the sacred Chinese texts, there is a verse in the *Lotus*[667] which says that "A Buddha is as difficult to be found as the flowers of Udumbara and Palâça," if we are to believe several eye-witnesses, such a phenomenon does happen. Of course its occurrence is rare, for it happens but on the death of every great Dalai-Lama; and these venerable old gentlemen live proverbially long lives.

The poor Abbé Huc, whose works of travel in Thibet and China are so well-known, relates the same fact of the resuscitation of Buddha. He adds, furthermore, the curious circumstance that the baby-oracle makes good his claim to being an old mind in a young body by giving to those who ask him, "and who knew him in his past life, the most exact details of his anterior earthly existence."

667 "*Le Lotus de la bonne Loi,*" by E. Burnouf, translated from the Sanscrit.

It is worthy of notice, that des Mousseaux, who expatiates at length on the phenomenon, attributing it as a matter of course to the Devil, gravely remarks of the Abbé himself, that the fact that he had been unfrocked *(defroqué)* "is an accident which I (he) confess scarcely tends to strengthen our confidence." In our humble opinion this little circumstance strengthens it all the more.

The Abbé Huc had his work placed on the *Index* for the truth he told about the similarity of the Buddhistical rites with the Roman Catholic ones. He was moreover suspended in his missionary work for being too *sincere.*

If this example of infant prodigy stood alone, we might reasonably indulge in some hesitation as to accepting it; but, to say nothing of the Camisard prophets of 1707, among whom was the boy of fifteen months described by Jacques Dubois, who spoke in good French "as though God were speaking through his mouth"; and of the Cevennes babies, whose speaking and prophesying were witnessed by the first savants of France — we have instances in modern times of quite as remarkable a character. *Lloyd's Weekly Newspaper,* for March, 1875, contained an account of the following phenomenon: "At Saar-Louis, France, a child was born. The mother had just been confined, the midwife was holding forth garrulously 'on the blessed little creature,' and the friends were congratulating the father on his luck, when somebody asked what time it was. Judge of the surprise of all, on hearing the new-born babe reply **[Page 439]** distinctly 'Two o'clock!' But this was nothing to what followed. The company were looking on the infant, with speechless wonder and dismay, when it opened its eyes, and said: 'I have been sent into the world to tell you that 1875 will be a good year, but that 1876 will be a year of blood.' Having uttered this prophecy it turned on its side and expired, aged half-an-hour."

We are not aware that this prodigy has received official authentication by the civil authority — of course we should look for none from the clergy, since no profit or honor was to be derived from it — but even if a respectable British commercial journal was not responsible for the story, the result has given it special interest. The year 1876, just passed (we write in February, 1877) was emphatically, and, from the standpoint of March, 1875, unexpectedly — a year of blood. In the Danubian principalities was written one of the bloodiest chapters of the history of war and rapine — a chapter of outrages of Moslem upon Christian that has scarcely been paralleled since Catholic soldiers butchered the simple natives of North and South America by tens of thousands, and Protestant Englishmen waded to the Imperial throne of Delhi, step by step, through rivers of blood. If the Saar-Louis prophecy was but a mere newspaper sensation, still the turn of events elevated it into the rank of a fulfilled prediction; 1875 *was* a year of great plenty, and 1876, to the surprise of everybody, a year of carnage.

But even if it should be found that the baby-prophet never opened its lips, the instance of the Jencken infant still remains to puzzle the investigator. This is one of the most surprising cases of mediumship. The child's mother is the famous Kate Fox, its father H. D. Jencken, M.R.I., Barrister-at-law, in London. He was born in London, in 1873, and before he was three months old showed evidences of spirit-mediumship. Rappings occurred on his pillow and cradle, and also on his father's person, when he held the child in his lap and Mrs. Jencken was absent from home. Two months later, a communication of twenty words, exclusive of signature, was written through his hand. A gentleman, a Liverpool solicitor,

named J. Wason, was present at the time, and united with the mother and nurse in a certificate which was published in the London *Medium and Daybreak* of May 8th, 1874. The professional and scientific rank of Mr. Jencken make it in the highest degree improbable that he would lend himself to a deception. Moreover, the child was within such easy reach of the Royal Institution, of which his father is a member, that Professor Tyndall and his associates had no excuse for neglecting to examine and inform the world about this psychological phenomenon.

The sacred baby of Thibet being so far away, they find their most convenient plan to be a flat denial, with hints of sunstroke and acoustical **[Page 440]** machinery. As for the London baby, the affair is still easier; let them wait until the child has grown up and learned to write, and then deny the story point-blank!

In addition to other travellers, the Abbé Huc gives us an account of that wonderful tree of Thibet called the *Kounboum;* that is to say, the tree of the 10,000 images and characters. It will grow in no other latitude, although the experiment has sometimes been tried; and it cannot even be multiplied from cuttings. The tradition is that it sprang from the hair of one of the Avatars (the Lama Son-Ka-pa) one of the incarnations of Buddha. But we will let the Abbé Huc tell the rest of the story: "Each of its leaves, in opening, bears either a letter or a religious sentence, written in sacred characters, and these letters are, of their kind, of such a perfection that the type-foundries of Didot contain nothing to excel them. Open the leaves, which vegetation is about to unroll, and you will there discover, on the point of appearing, the letters or the distinct words which are the marvel of this unique tree! Turn your attention from the leaves of the plant to the bark of its branches, and new characters will meet your eyes! Do not allow your interest to flag; raise the layers of this bark, and still OTHER CHARACTERS will show themselves below those whose beauty had surprised you. For, do not fancy that these superposed layers repeat the same *printing.* No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can we suspect jugglery? I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion."

We will add to M. Huc's narrative the statement that the characters which appear upon the different portions of the Kounboum are in the Sansar (or language of the Sun), characters (ancient Sanscrit); and that the sacred tree, in its various parts, contains *in extenso* the whole history of the creation, and in substance the sacred books of Buddhism. In this respect, it bears the same relation to Buddhism as the pictures in the Temple of Dendera, in Egypt, do to the ancient faith of the Pharaohs. The latter are briefly described by Professor W. B. Carpenter, President of the British Association, in his Manchester Lecture on *Egypt.* He makes it clear that the Jewish book of *Genesis* is nothing more than an expression of the early Jewish ideas, based upon the pictorial records of the Egyptians among whom they lived. But he does not make it clear, except inferentially, whether he believes either the Dendera pictures or the Mosaic account to be an allegory or a pretended historical narrative. How a scientist who had devoted himself to the most superficial investigation of the subject can venture to assert that the ancient Egyptians had the same ridiculous notions about the world's instantaneous creation **[Page 441]** as the early Christian theologians, passes comprehension! How can he say that because the Dendera picture happens to represent their cosmogony in one allegory, they intended to show the scene as occurring in six minutes or six millions of years? It may as well indicate allegorically six successive epochs or æons, or eternity, as six days. Besides, the *Books of Hermes* certainly give no color to the charge, and the *Avesta* specifically names six periods, each embracing thousands of years, instead of days. Many of the Egyptian hieroglyphics contradict Dr. Carpenter's

theory, and Champollion has avenged the ancients in many particulars. From what is gone before, it will, we think, be made clear to the reader that the Egyptian philosophy had no room for any such crude speculations, if the Hebrews themselves ever believed them; their cosmogony viewed man as the result of evolution, and his progress to be marked by immensely lengthened cycles. But to return to the wonders of Thibet.

MAGICAL SUN AND MOON PICTURES OF THIBET

Speaking of pictures, the one described by Huc as hanging in a certain Lamasery may fairly be regarded as one of the most wonderful in existence. It is a simple canvas without the slightest mechanical apparatus attached, as the visitor may prove by examining it at his leisure. It represents a moon-lit landscape, but the moon is not at all motionless and dead; quite the reverse, for, according to the abbé, one would say that our moon herself, or at least her living double, lighted the picture. Each phase, each aspect, each movement of our satellite, is repeated in her *fac-simile,* in the movement and progress of the moon in the sacred picture. "You see this planet in the painting ride as a crescent, or full, shine brightly, pass behind the clouds, peep out or set, in a manner corresponding in the most extraordinary way with the real luminary. It is, in a word, a most servile and resplendent reproduction of the pale queen of the night, which received the adoration of so many people in the days of old."

When we think of the astonishment that would inevitably be felt by one of our self-complacent academicians at seeing such a picture — and it is by no means the only one, for they have them in other parts of Thibet and Japan also, which represent the sun's movements — when we think, we say, of his embarrassment at knowing that if he ventured to tell the unvarnished truth to his colleagues, his fate would probably be like that of poor Huc, and he flung out of the academical chair as a liar or a lunatic, we cannot help recalling the anecdote of Tycho-Brahe, given by Humboldt in his *Cosmos.*[668]

"One evening," says the great Danish astronomer, "as, according [Page 442] to my usual habit, I was considering the celestial vault, to my indescribable amazement, I saw, close to the zenith, in Cassiopea, a radiant star of extraordinary size. Struck with astonishment, I knew not whether I could believe my own eyes. Some time after that, I learned that in Germany, cartmen, and other persons of the lower classes had repeatedly warned the scientists that a great apparition could be seen in the sky; which fact afforded both the press and public one more opportunity to indulge in their usual raillery against the men of science, who, in the cases of several antecedent comets, had not predicted their appearance."

From the days of the earliest antiquity, the Brahmans were known to be possessed of wonderful knowledge in every kind of magic arts. From Pythagoras, the first philosopher who studied wisdom with the Gymnosophists, and Plotinus, who was initiated into the mystery of uniting one's self with the Deity through abstract contemplation, down to the modern adepts, it was well known that in the land of the Brahmans and Gautama-Buddha

---

668 "*Cosmos,*" vol. iii., part i., p. 168.

the sources of "hidden" wisdom are to be sought after. It is for future ages to discover this grand truth, and accept it as such, whereas now it is degraded as a low superstition. What did any one, even the greatest scientists, know of India, Thibet, and China, until the last quarter of this century? That most untiring scholar, Max Müller, tells us that before then not a single original document of the Buddhist religion had been accessible to European philologists; that fifty years ago "there was not a single scholar who could have translated a line of the *Veda,* a line of the *Zend-Avesta,* or a line of the Buddhist *Tripitaka*," let alone other dialects or languages. And even now, that science is in possession of various sacred texts, what they have are but very incomplete editions of these works, and *nothing,* positively nothing of the secret sacred literature of Buddhism. And the little that our Sanscrit scholars have got hold of, and which at first was termed by Max Müller a dreary "jungle of religious literature — the most excellent hiding-place for Lamas and Dalai-Lamas," is now beginning to shed a faint light on the primitive darkness. We find this scholar stating that that which appeared at the first glance into the labyrinth of the religions of the world, all darkness, self-deceit, and vanity begin to assume another form. "It sounds," he writes, "like a degradation of the very name of religion, to apply it to the wild ravings of Hindu Yogins, and the blank blasphemies of Chinese Buddhists. . . . But, as we slowly and patiently wend our way through the dreary prisons, our own eyes seem to expand, *and we perceive a glimmer of light,* where all was darkness at first."[669] **[Page 443]**

As an illustration of how little even the generation which directly preceded our own was competent to judge the religions and beliefs of the several hundred million Buddhists, Brahmans, and Parsees, let the student consult the advertisement of a scientific work published in 1828 by a Professor Dunbar, the first scholar who has undertaken to demonstrate that the *Sanscrit is derived from the Greek.* It appeared under the following title:

"*An Inquiry into the structure and affinity of the Greek and Latin languages; with occasional comparisons of the Sanscrit and Gothic; with an Appendix, in which* THE DERIVATION OF THE SANSCRIT FROM THE GREEK *is endeavoured to be established. By George Dunbar, F.R.S.E., and Professor of Greek in the University of Edinburgh. Price,* 18*s*."[670]

Had Max Müller happened to fall from the sky at that time, among the scholars of the day, and with his present knowledge, we would like to have compiled the epithets which would have been bestowed by the learned academicians upon the daring innovator! One who, classifying languages genealogically, says that "Sanscrit, as compared to Greek and Latin, is an elder sister . . . the earliest deposit of Aryan speech."

And so, we may naturally expect that in 1976, the same criticisms will be justly applied to many a scientific discovery, now deemed conclusive and final by our scholars. That which is now termed the superstitious *verbiage* and gibberish of mere heathens and savages, composed many thousands of years ago, may be found to contain the master-key to all religious systems. The cautious sentence of St. Augustine, a favorite name in Max Müller's lectures, which says that "there is no false religion which does not contain some elements of truth," may yet be triumphantly proved correct; the more so as, far from being original with

669 "*Lecture on the Vedas.*"
670 "*The Classical Journal,*" vol. iv., pp. 107, 348.

the Bishop of Hippo, it was borrowed by him from the works of Ammonius Saccas, the great Alexandrian teacher.

This "god-taught" philosopher, the *theodidaktos,* had repeated these same words to exhaustion, in his numerous works some 140 years before Augustine. Acknowledging Jesus as "an excellent man, and the friend of God," he always maintained that his design was not to abolish the intercourse with gods and demons (spirits), but simply to purify the ancient religions; that "the religion of the multitude went hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstition, and lies: that it ought therefore to be brought back to its *original purity* by purging it of this dross and expounding it upon philosophical principles; and **[Page 444]** that the whole which Christ had in view was to reinstate and restore to its primitive integrity the wisdom of the ancients."[671]

It was Ammonius who first taught that every religion was based on one and the same truth; which is the wisdom found in the Books of Thoth (Hermes Trismegistus), from which books Pythagoras and Plato had learned all their philosophy. And the doctrines of the former he affirmed to have been identical with the earliest teachings of the Brahmans — now embodied in the oldest *Vedas.* "The name Thoth," says Professor Wilder, "means a college or assembly,"[672] and "it is not improbable that the books were so named as being the collected oracles and doctrines of the sacerdotal fraternity of Memphis. Rabbi Wise had suggested a similar hypothesis in relation to the divine utterances recorded in the Hebrew Scripture. But the Indian writers assert, that during the reign of king Kansa, *Yadus* (*Judeans*?) or sacred tribe left India and migrated to the West, carrying the four *Vedas* with them. There was certainly a great resemblance between the philosophical doctrines and religious customs of the Egyptians and Eastern Buddhists; but whether the Hermetic books and the four *Vedas* were identical, is not now known."

But one thing is certainly known, and that is, that before the word philosopher was first pronounced by Pythagoras at the court of the king of the Philasians, the "secret doctrine" or wisdom was identical in every country. Therefore it is in the oldest texts — those least polluted by subsequent forgeries — that we have to look for the truth. And now that philology has possessed itself of Sanscrit texts which may be boldly affirmed to be documents by far antedating the Mosaic Bible, it is the duty of the scholars to present the world with truth, and *nothing but the truth.* Without regard to either skeptical or theological prejudice, they are bound to impartially examine both documents — the oldest *Vedas* and the *Old Testament,* and then decide which of the two is the original *Sruti* or *Revelation,* and which but the *Smriti,* which, as Max Müller shows, only means recollection or *tradition.*

Origen writes that the Brahmans were always famous for the wonderful cures which they performed by certain words;[673] and in our own age we find Orioli, a learned corresponding member of the French Institute,[674] corroborating the statement of Origen in the third century, and that of Leonard de Vair of the sixteenth, in which the latter wrote:

---

671 See "*Mosheim.*"
672 "*New Platonism and Alchemy*."
673 Origen, "*Contra Celsum*."
674 "*Fatti relativi al Mesmerismo*," pp. 88, 93, 1842.

"There are also persons, who upon pronouncing a certain sentence — *a charm,* walk bare-footed on red, burning coals, and on the points of sharp *knives* stuck **[Page 445]** in the ground; and, once poised on them, *on one toe,* they will lift up in the air a heavy man or any other burden of considerable weight. They will tame wild horses likewise, and the most furious bulls, with a single word."[675]

This *word* is to be found in the *Mantras* of the Sanscrit *Vedas*, say some adepts. It is for the philologists to decide for themselves whether there is such a word in the *Vedas.* So far as human evidence goes, it would seem that such magic words *do* exist.

It appears that the reverend fathers of the Order of Jesuits have picked up many such tricks in their missionary travels. Baldinger gives them full credit for it. The *tschamping* — a Hindu word, from which the modern word *shampooing* is derived — is a well-known magical manipulation in the East Indies. The native *sorcerers* use it with success to the present day, and it is from them that the father Jesuits derived their wisdom.

Camerarius, in his *Horæ Subscecivæ,* narrates that once upon a time there existed a great rivalry of "miracles" between the Austin Friars and the Jesuits. A disputation having taken place between the father-general of the Austin Friars, who was very learned, and the general of the Jesuits, who was very *unlearned,* but full of *magical* knowledge, the latter proposed to settle the question by trying their subordinates, and finding out which of them would be the readiest to obey his superiors. Thereupon, turning to one of his Jesuits, he said: "Brother Mark, our companions are cold; I command you, in virtue of the holy obedience you have sworn to me, to bring here instantly out of the kitchen fire, and in your hands, some burning coals, that they may warm themselves over your hands." Father Mark instantly obeyed, and brought in both his hands a supply of red, burning coals, and held them till the company present had all warmed themselves, after which he took them back to the kitchen hearth. The general of the Austin Friars found himself crestfallen, for none of his subordinates would obey him so far as that. The triumph of the Jesuits was thus accomplished.

If the above is looked upon as an anecdote unworthy of credence, we will inquire of the reader what we must think of some modern "mediums," who perform the same while *entranced.* The testimony of several highly respectable and trustworthy witnesses, such as Lord Adair and Mr. S. C. Hall, is unimpeachable. "Spirits," the spiritualists will argue. Perhaps so, in the case of American and English *fire-proof* mediums; but not so in Thibet and India. In the West a "sensitive" has to be entranced before being rendered invulnerable by the presiding "guides," and we defy any "medium," in his or her normal physical state **[Page 446]** to bury the arms to the elbows in glowing coals. But in the East, whether the performer be a holy lama or a mercenary sorcerer (the latter class being generally termed "jugglers") he needs no preparation or abnormal state to be able to handle fire, red-hot pieces of iron, or melted lead. We have seen in Southern India these "jugglers" keep their hands in a furnace of burning coals until the latter were reduced to cinders. During the religious ceremony of Siva-Râtri, or the vigil-night of Siva, when the people spend whole nights in watching and praying, some of the Sivaites called in a Tamil juggler, who produced the most wonderful phenomena by simply summoning to his help a spirit whom they call *Kutti-Sâttan* — the little *demon.* But, far from allowing people

675 "*Leonard de Vair,*" 1. ii., ch. ii.; "*La Magie au 19me Siècle,*" p. 332.

to think he was *guided* or "controlled" by this gnome — for it was a gnome, if it was anything — the man, while crouching over his fiery pit, proudly rebuked a Catholic missionary, who took his opportunity to inform the bystanders that the miserable sinner "had sold himself to Satan." Without removing his hands and arms from the burning coals within which he was coolly refreshing them, the Tamil only turned his head and gave one arrogant look at the flushed missionary. "My father and my father's father," he said, "had this 'little one' at their command. For two centuries the Kutti is a faithful servant in our home, and now, Sir, you would make people believe that *he* is my master! But they know better." After this, he quietly withdrew his hands from the fire, and proceeded with other performances.

As for the wonderful powers of prediction and clairvoyance possessed by certain Brahmans, they are well known to every European resident of India. If these upon their return to "civilized" countries, laugh at such stories, and sometimes even deny them outright, they only impugn their good faith, not the fact. These Brahmans live principally in "sacred villages," and secluded places, principally on the western coast of India. They avoid populated cities, and especially Europeans, and it is but rarely that the latter can succeed in making themselves intimate with the "seers." It is generally thought that the circumstance is due to their religious observance of the caste; but we are firmly convinced that in many cases this is not so. Years, perhaps centuries, will roll away before the real reason is ascertained.

As to the lower castes, some of which are termed by the missionaries devil-worshippers, notwithstanding the pious efforts on the part of the Catholic missionaries to spread in Europe heart-rending reports of the misery of these people "sold to the Arch-Enemy"; and like efforts, perhaps only a trifle less ridiculous and absurd, of Protestant missionaries, the word devil, in the sense understood by Christians, is a nonentity for them. They believe in good and bad spirits; but they neither worship nor dread the Devil. Their "worship" is simply a ceremonial precaution **[Page 447]** against "terrestrial" and *human* spirits, whom they dread far more than the millions of elementals of various forms. They use all kinds of music, incense, and perfumes, in their efforts to drive away the "bad spirits" (the elementary). In this case, they are no more to be ridiculed than the well-known scientist, a firm spiritualist, who suggested the keeping of vitriol and powdered nitre in the room to keep away "unpleasant spirits"; and no more than he, are they wrong in so doing; for the experience of their ancestors, extending over many thousands of years has taught them how to proceed against this vile "spiritual horde." That they are *human* spirits is shown by the fact that very often they try to humor and propitiate the "larvae" of their own daughters and relatives, when they have reason to suspect that the latter did not die in the odor of sanctity and chastity. Such spirits they name "Kanni," *bad virgins*. The case was noticed by several missionaries; Rev. E. Lewis,[676] among others. But these pious gentlemen usually insist upon it that they worship devils, whereas, they do nothing of the sort; for they merely try to remain on good terms with them in order to be left unmolested. They offer them cakes and fruit, and various kinds of food which they liked while alive, for many of them have experienced the wickedness of these returning "dead ones," whose persecutions are sometimes dreadful. On this principle likewise they act toward the spirits of all wicked men.

---

676 "*The Tinnevelly Shanars*," p. 43.

They leave on their tombs, if they were buried, or near the place where their remains were burnt, food and liquors, with the object of keeping them near these places, and with the idea that these vampires will be prevented thereby from returning to their homes. This is no worship; it is rather a *spiritualism* of a practical sort. Until 1861, there prevailed a custom among the Hindus of mutilating the feet of executed murderers, under the firm belief that thereby the disembodied soul would be prevented from wandering and doing more mischief. Subsequently, they were prohibited, by the police, from continuing the practice.

Another good reason why the Hindus should not worship the "Devil" is that they have no word to convey such a meaning. They call these spirits "*pûttâm*," which answers rather to our "spook," or malicious imp; another expression they use is "*pey*" and the Sanscrit *pesâsu,* both meaning ghosts or "returning ones" — perhaps goblins, in some cases. The *pûttâm* are the most terrible, for they are literally "*haunting* spooks," who return on earth to torment the living. They are believed to visit generally the places where their bodies were burnt. The "fire" or "Siva-spirits" are identical with the Rosicrucian *gnomes* and *salamanders;* for they are pictured as dwarfs of a fiery appearance, living in **[Page 448]** earth and fire. The Ceylonese demon called *Dewel* is a stout smiling female figure with a white Elizabethan frill around the neck and a red jacket.

As Dr. Warton justly observes: "There is no character more strictly Oriental than the dragons of romance and fiction; they are intermixed with every tradition of early date and of themselves confer a species of illustrative evidence of origin." In no writings are these characters more marked, than in the details of Buddhism; these record particulars of the *Nagas,* or kingly snakes, inhabiting the cavities under the earth, corresponding with the abodes of Tiresias and the Greek seers, a region of mystery and darkness, wherein revolves much of the system of divination and oracular response, connected with inflation, or a sort of possession, designating the spirit of Python himself, the dragon-serpent slain by Apollo. But the Buddhists no more believe in the devil of the Christian system — that is, an entity as distinct from humanity as the Deity itself — than the Hindus. Buddhists teach that there are inferior gods who have been men either on this or another planet, but still who were *men.* They believe in the Nagas, who had been *sorcerers* on earth, *bad people,* and who give the power to other bad and yet living men to blight all the fruit they look upon, and even human lives. When a Cinghalese has the reputation that if he looks on a tree or on a person both will wither and die, he is said to have the Naga-Raja, or king-serpent on him. The whole endless catalogue of bad spirits are not *devils* in the sense the Christian clergy wants us to understand, but merely *spiritually incarnated* sins, crimes, and human thoughts, if we may so express it. The blue, green, yellow, and purple god-demons, like the inferior gods of Jugandere, are more of the kind of presiding genii, and many are as good and beneficient as the Nat deities themselves, although the Nats reckon in their numbers, giants, evil genii, and the like which inhabit the desert of Mount Jugandere.

The true doctrine of Buddha says that the demons, when nature produced the sun, moon, and stars, *were human beings,* but, on account of their sins, they fell from the state of felicity. If they commit greater sins, they suffer greater punishments, and condemned men are reckoned by them among the *devils;* while, on the contrary, *demons who die* (elemental spirits) and are born or incarnated as men, and commit no more sin, can arrive at the state of celestial felicity. Which is a demonstration, remarks Edward Upham, in his *History and Doctrine of Buddhism,* that all beings, divine as well as human, are subject to the laws of

transmigration, which are operative on all, according to a scale of moral deeds. This faith then, is a complete test of a code of moral enactments and motives, applied to the regulation and government of man, **[Page 449]** an experiment, he adds, "which renders the study of Buddhism an important and curious subject for the philosopher."

VAMPIRISM — ITS PHENOMENA EXPLAINED

The Hindus believe, as firmly as the Servians or Hungarians, in vampires. Furthermore, their doctrine is that of Pierart, the famous French spiritist and mesmerizer, whose school flourished some dozen years ago. "The fact of a spectre returning to suck human blood," says this Doctor,[677] "is not so inexplicable as it seems, and here we appeal to the spiritualists who admit the phenomenon of *bicorporeity* or *soul-duplication.* The hands which we have pressed . . . these 'materialized' limbs, so palpable . . . prove clearly *how much is possible for astral spectres under favorable conditions*."

The honorable physician expresses the theory of the kabalists. The *Shadim* are the lowest of the spiritual orders. Maimonides, who tells us that his countrymen were *obliged* to maintain an intimate intercourse with their departed ones, describes the feast of blood they held on such occasions. They dug a hole, and *fresh blood* was poured in, over which was placed a table; after which the "spirits" came and answered all their questions.[678]

Pierart, whose doctrine was founded on that of the theurgists, exhibits a warm indignation against the superstition of the clergy which requires, whenever a corpse is suspected of vampirism, that a stake should be driven through the heart. So long as the astral form is not entirely liberated from the body there is a liability that it may be forced by magnetic attraction to reënter it. Sometimes it will be only half-way out, when the corpse, which presents the appearance of death, is buried. In such cases the terrified astral soul violently reënters its casket; and then, one of two things happens — either the unhappy victim will writhe in the agonizing torture of suffocation, or, if he had been grossly material, he becomes a vampire. The bicorporeal life begins; and these unfortunate buried cataleptics sustain their miserable lives by having their astral bodies rob the life-blood from living persons. The ethereal form can go wherever it pleases; and so long as it does not break the link which attaches it to the body, it is at liberty to wander about, either visible or invisible, and feed on human victims. "According to all appearance, this 'spirit' then transmits through a mysterious and invisible cord of connection, which perhaps, some day may be explained, the results of the suction to the material body which lies inert at the bottom of the tomb, aiding it, in a manner, to perpetuate the state of catalepsy."[679] **[Page 450]**

Brierre de Boismont gives a number of such cases, fully authenticated, which he is pleased to term "hallucinations." A recent inquest, says a French paper, "has established that in 1871 two corpses were submitted to the infamous treatment of popular superstition, at the instigation of the clergy . . . O blind prejudice!" But Dr. Pierart, quoted by des Mousseaux, who stoutly adheres to vampirism, exclaims: "Blind, you say? Yes, blind, as much as you like. But whence sprang these prejudices? Why are they perpetuated in all

---

677 Pierart, "*Revue Spiritualiste*," chapter on "*Vampirism*."
678 Maimonides, "*Abodah Sarah*," 12 Absh, 11 Abth.
679 Pierart, "*Revue Spiritualiste*."

ages, and in so many countries? After a crowd of facts of vampirism so often proved, should we say that there are no more and that they never had a foundation? Nothing comes of nothing. Every belief, every custom springs from facts and causes which gave it birth. If one had never seen appear, in the bosom of families of certain countries, beings clothing themselves in the shape of the familiar dead, coming thus to suck the blood of one or of several persons, and if the death of the victims by emaciation had not followed, they would never have gone to disinter the corpses in cemeteries; we would never have had attested the incredible fact of persons buried for several years being found with the corpse soft, flexible, the eyes open, with rosy complexions, the mouth and nose full of blood, and of the blood running in torrents under blows, from wounds, and when decapitated."[680]

One of the most important examples of vampirism figures in the private letters of the philosopher, the Marquis d'Argens; and, in the *Revue Britannique,* for March, 1837, the English traveller Pashley describes some that came under his notice in the island of Candia. Dr. Jobard, the anti-Catholic and anti-spiritual Belgian *savant,* testifies to similar experiences.[681]

"I will not examine," wrote the Bishop d'Avranches Huet, "whether the facts of vampirism, which are constantly being reported, are true, or the fruit of a popular error; but it is certain that they are testified to by so many authors, able and trustworthy, and *by so many eye-witnesses,* that no one ought to decide upon the question without a good deal of caution."[682]

The chevalier, who went to great pains to collect materials for his demonological theory, brings the most thrilling instances to prove that all such cases are produced by the Devil, who uses graveyard corpses with which to clothe himself, and roams at night sucking people's blood. Methinks we could do very well without bringing this dusky personage upon the scene. If we are to believe at all in the return of spirits, there are plenty of wicked sensualists, misers, and sinners of other descriptions **[Page 451]** — especially suicides, who could have rivalled the Devil himself in malice in his best days. It is quite enough to be actually forced to believe in what we do see, and *know to be a fact,* namely spirits, without adding to our Pantheon of ghosts the Devil — whom nobody ever saw.

Still, there are interesting particulars to be gathered in relation to vampirism, since belief in this phenomenon has existed in all countries, from the remotest ages. The Slavonian nations, the Greeks, the Wallachians, and the Servians would rather doubt the existence of their enemies, the Turks, than the fact that there are vampires. The *broucolâk,* or *vourdalak,* as the latter are called, are but too familiar guests at the Slavonian fireside. Writers of the greatest ability, men as full of sagacity as of high integrity, have treated of the subject and believed in it. Whence, then, such a *superstition?* Whence that unanimous credence throughout the ages, and whence that identity in details and similarity of description as to that one particular phenomenon which we find in the testimony — generally sworn evidence — of peoples foreign to each other and differing widely in matters concerning other *superstitions.*

---

680 Dr. Pierart, "*Revue Spiritualiste,*" vol. iv., p. 104.
681 See "*Hauts Phen.,*" p. 199.
682 "*Huetiana,*" p. 81.

"There are," says Dom Calmet, a skeptical Benedictine monk of the last century, "two different ways to destroy the belief in these pretended ghosts. . . . The first would be *to explain the* prodigies of vampirism by physical causes. The second way is to *deny totally* the truth of all such stories; and the latter plan would be undoubtedly the most certain, as the most wise."[683]

The first way — that of explaining it by physical, though occult causes, is the one adopted by the Pierart school of mesmerism. It is certainly not the spiritualists who have a right to doubt the plausibility of this explanation. The second plan is that adopted by scientists and skeptics. They deny point-blank. As des Mousseaux remarks, there is no better or surer way, and none exacts less of either philosophy or science.

The spectre of a village herdsman, near Kodom, in Bavaria, began appearing to several inhabitants of the place, and either in consequence of their fright or some other cause, every one of them died during the following week. Driven to despair, the peasants disinterred the corpse, and pinned it to the ground with a long stake. The same night he appeared again, plunging people into convulsions of fright, and suffocating several of them. Then the village authorities delivered the body into the hands of the executioner, who carried it to a neighboring field and burned it. "The corpse," says des Mousseaux, quoting Dom Calmet, "howled like a madman, kicking and tearing as if he had been **[Page 452]** alive. When he was run through again with sharp-pointed stakes, he uttered piercing cries, and vomited masses of crimson blood. The apparitions of this spectre ceased only after the corpse had been reduced to ashes."[684]

Officers of justice visited the places said to be so haunted; the bodies were exhumed, and in nearly every case it was observed that the corpse suspected of vampirism looked healthy and rosy, and the flesh was in no way decaying. The objects which had belonged to these ghosts were observed moving about the house without any one touching them. But the legal authorities generally refused to resort to cremation and beheading before they had observed the strictest rules of legal procedure. Witnesses were summoned to appear, and evidence was heard and carefully weighed. After that the exhumed corpses were examined; and if they exhibited the unequivocal and characteristic signs of vampirism, they were handed over to the executioner.

"But," argues Dom Calmet,[685] "the principal difficulty consists in learning *how* these vampires can quit their tombs, and how they reënter them, without appearing *to have disturbed the earth in the least;* how is it that they are seen with their usual clothing; how can they go about, and walk, and *eat?* . . . If this is all imagination on the part of those who believe themselves molested by such vampires, how happens it that the accused ghosts are subsequently found in their graves . . . exhibiting no signs of decay, full of blood, supple and fresh? How explain the cause *of their feet found muddy and covered with dirt on the day following the night* they had appeared and frightened their neighbors, while nothing of the

683 Dom Calmet, "*Apparitions,*" etc. Paris, 1751, vol. ii., p. 47; "*Hauts Phen. de la Magie,*" 195.
684 "*Hauts Phen.*," p. 196.
685 Ibid.

ISIS UNVEILED Vol. I, 1877

sort was ever found on other corpses buried in the same cemetery?[686] How is it again that once burned they never reappear? and that these cases should happen *so often* in this country that it is found impossible to cure people from this prejudice; for, instead of being destroyed, daily experience only fortifies the superstition in the people, and increases belief in it."[687]

There is a phenomenon in nature unknown, and therefore rejected by physiology and psychology in our age of unbelief. This phenomenon is a state of *half-death*. Virtually, the body is dead; and, in cases of persons in whom matter does not predominate over spirit and wickedness not so great as to destroy spirituality, if left alone, their astral soul will disengage itself by gradual efforts, and, when the last link is broken, **[Page 453]** it finds itself separated forever from its earthly body. Equal magnetic polarity will violently repulse the ethereal man from the decaying organic mass. The whole difficulty lies in that 1, the ultimate moment of separation between the two is believed to be that when the body is declared *dead* by science; and 2, a prevailing unbelief in the existence of either soul or spirit in man, by the same science.

Pierart tries to demonstrate that in every case it is dangerous to bury people too soon, even though the body may show undoubted signs of putrefaction. "Poor dead cataleptics," says the doctor, "buried as if *quite* dead, in cold and dry spots where *morbid causes are incapable to effect the destruction of their bodies*, their (astral) spirit enveloping itself with a *fluidic* body (ethereal) is prompted to quit the precincts of its tomb, and to exercise on living beings acts peculiar to physical life, especially that of *nutrition*, the result of which, by a mysterious link between soul and body, which spiritualistic science will explain some day, is forwarded to the material body lying still in its tomb, and the latter thus helped to perpetuate its vital existence."[688] These spirits, in their ephemeral bodies, have been often seen *coming out from the graveyard*; they are known to have clung to their living neighbors, and have sucked their blood. Judicial inquiry has established that from this resulted an emaciation of the victimized persons, which often terminated in death.

Thus, following the pious advice of Dom Calmet, we must either go on denying, or, if human and legal testimonies are worth anything, accept the only explanation possible. "That souls departed are embodied in aerial or ætherial vehicles is most fully and plainly proved by those excellent men, Dr. C. and Dr. More," says Glanvil, "and they have largely shown that this was the doctrine of the greatest philosophers and most ancient and aged fathers."[689]

Gorres, the German philosopher, says to the same effect, that "God never created man as a dead corpse, but as an animal *full of life*. Once He had thus produced him, finding him ready to receive the immortal breath, He breathed him in the face, and thus man became a double masterpiece in His hands. It is in the centre of life itself that this mysterious

---

686 See the same sworn testimony in official documents, "*De l'Inspir. des Camis*," H. Blanc, 1859. Plon, Paris.

687 Dom Calmet, "*Apparit.*," vol. ii., chap. xliv., p. 212.

688 Pierart, "*Revue Spiritualiste*," vol. iv., p. 104.

689 "*Sadducismus Triumphatus*," vol. ii., p. 70.

398

insufflation took place in the first man (race?); and thence were united the *animal soul* issued from earth, and the *spirit* emanating from heaven."[690]

Des Mousseaux, in company with other Roman Catholic writers, exclaims: "This proposition is utterly anti-Catholic! "Well, and suppose **[Page 454]** it is? It may be archi-anti-Catholic, and still be logic, and offer a solution for many a psychological puzzle. The sun of science and philosophy shines for every one; and if Catholics, who hardly number one-seventh part of the population of the globe, do not feel satisfied, perhaps the many millions of people of other religions who outnumber them, will.

And now, before parting with this repulsive subject of vampirism, we will give one more illustration, without other voucher than the statement that it was given to us by apparently trustworthy witnesses.

About the beginning of the present century, there occurred in Russia, one of the most frightful cases of vampirism on record. The governor of the Province of Tch—— was a man of about sixty years, of a malicious, tyrannical, cruel, and jealous disposition. Clothed with despotic authority, he exercised it without stint, as his brutal instincts prompted. He fell in love with the pretty daughter of a subordinate official. Although the girl was betrothed to a young man whom she loved, the tyrant forced her father to consent to his having her marry him; and the poor victim, despite her despair, became his wife. His jealous disposition exhibited itself. He beat her, confined her to her room for weeks together, and prevented her seeing any one except in his presence. He finally fell sick and died. Finding his end approaching, he made her swear never to marry again; and with fearful oaths, threatened that, in case she did, he would return from his grave and kill her. He was buried in the cemetery across the river; and the young widow experienced no further annoyance, until, nature getting the better of her fears, she listened to the importunities of her former lover, and they were again betrothed.

On the night of the customary betrothal-feast, when all had retired, the old mansion was aroused by shrieks proceeding from her room. The doors were burst open, and the unhappy woman was found lying on her bed, in a swoon. At the same time a carriage was heard rumbling out of the courtyard. Her body was found to be black and blue in places, as from the effect of pinches, and from a slight puncture on her neck drops of blood were oozing. Upon recovering, she stated that her deceased husband had suddenly entered her room, appearing exactly as in life, with the exception of a dreadful pallor; that he had upbraided her for her inconstancy, and then beaten and pinched her most cruelly. Her story was disbelieved; but the next morning, the guard stationed at the other end of the bridge which spans the river, reported that, just before midnight, a black coach and six had driven furiously past them, toward the town, without answering their challenge.

The new governor, who disbelieved the story of the apparition, took nevertheless the precaution of doubling the guards across the bridge. **[Page 455]**

The same thing happened, however, night after night; the soldiers declaring that the toll-bar at their station near the bridge would rise of itself, and the spectral equipage sweep by them despite their efforts to stop it. At the same time every night, the coach would rumble into the courtyard of the house; the watchers, including the widow's family, and the

690 Görres, "*Complete Works*," vol. iii., ch. vii., p. 132.

servants, would be thrown into a heavy sleep; and every morning the young victim would be found bruised, bleeding, and swooning as before. The town was thrown into consternation. The physicians had no explanations to offer; priests came to pass the night in prayer, but as midnight approached, all would be seized with the terrible lethargy. Finally, the archbishop of the province came, and performed the ceremony of exorcism in person, but the following morning the governor's widow was found worse than ever. She was now brought to death's door.

The governor was finally driven to take the severest measures to stop the ever-increasing panic in the town. He stationed fifty Cossacks along the bridge, with orders to stop the spectre-carriage at all hazards. Promptly at the usual hour, it was heard and seen approaching from the direction of the cemetery. The officer of the guard, and a priest bearing a crucifix, planted themselves in front of the toll-bar, and together shouted: "In the name of God, and the Czar, who goes there?" Out of the coach-window was thrust a well-remembered head, and a familiar voice responded: "The Privy Councillor of State and Governor, C——!" At the same moment, the officer, the priest, and the soldiers were flung aside as by an electric shock, and the ghostly equipage passed by them, before they could recover breath.

The archbishop then resolved, as a last expedient, to resort to the time-honored plan of exhuming the body, and pinning it to the earth with an oaken stake driven through its heart. This was done with great religious ceremony in the presence of the whole populace. The story is that the body was found gorged with blood, and with red cheeks and lips. At the instant that the first blow was struck upon the stake, a groan issued from the corpse, and a jet of blood spurted high into the air. The archbishop pronounced the usual exorcism, the body was reïnterred, and from that time no more was heard of the vampire.

How far the facts of this case may have been exaggerated by tradition, we cannot say. But we had it years ago from an eye-witness; and at the present day there are families in Russia whose elder members will recall the dreadful tale.

As to the statement found in medical books that there are frequent cases of inhumation while the subjects are but in a cataleptic state, and the persistent denials of specialists that such things happen, except very rarely, we have but to turn to the daily press of every country to find **[Page 456]** the horrid fact substantiated. The Rev. H. R. Haweis, M.A., author of *Ashes to Ashes*,[691] enumerates in his work, written in advocacy of cremation, some very distressing cases of premature burial. On page forty-six occurs the following dialogue: "But do you know of many cases of premature burial?" "Undoubtedly I do. I will not say that in our temperate climate they are frequent, but they do occur. Hardly a graveyard is opened but coffins are found containing bodies not only turned, but skeletons contorted in the last hopeless struggle for life underground. The turning may be due to some clumsy shaking of the coffin, *but not the contortion*."

After this he proceeds to give the following recent cases: "At Bergerac (Dordogne), in 1842, the patient took a sleeping draught . . . but he woke not. . . . They bled him, and he woke not. . . . At last they declared him to be dead, and buried him. After a few days,

691 "*Ashes to Ashes*," London: Daldy, Isbister & Co., 1875.

remembering the sleeping draught, they opened the grave. The body had turned and *struggled*."

"The *Sunday Times*, December 30, 1838, relates that at Tonneins, Lower Garonne, a man was buried, when an indistinct noise proceeded from the coffin; the reckless grave-digger fled. . . . The coffin was hauled up and burst open. A face stiffened in terror and despair, a torn winding-sheet, contorted limbs, told the sad truth — *too late*."

"The *Times*, May, 1874, states that in August of 1873, a young lady died soon after her marriage. . . . Within a year the husband married again, and the mother of his first bride resolved to remove her daughter's body to Marseilles. They opened the vault and found the poor girl's body prostrate, her hair dishevelled, her shroud torn to pieces."[692] As we will have to refer to the subject once more in connection with Bible miracles, we will leave it for the present, and return to magical phenomena. If we were to give a full description of the various manifestations which take place among adepts in India and other countries, we might fill volumes, but this would be profitless, as there would remain no space for explanation. Therefore we select in preference such as either find their parallels in modern phenomena or are authenticated by legal inquiry. Horst tried to present an idea of certain Persian spirits to his readers, and failed; for the bare mention of some of them is calculated to set the brains of a believer in a whirl. There are the Devs and their specialities; the Darwands and their gloomy tricks; the Shadim and Djinnas; the whole vast legion of spirits, demons, goblins, and elves of the Persian **[Page 457]** calendar; and, on the other hand, the Jewish Seraphim, Cherubim, Izeds, Amshaspands, Sephiroth, Malachim, Elohim; and, adds Horst, "the millions of astral and elementary spirits, of intermediary spirits, ghosts, and imaginary beings of all races and colors."[693]

BENGALESE JUGGLERY

But the majority of these spirits have naught to do with the phenomena consciously and deliberately produced by the Eastern magicians. The latter repudiate such an accusation and leave to sorcerers the help even of elemental spirits and the elementary spooks. The adept has an unlimited power over both, but he rarely uses it. For the production of physical phenomena he summons the nature-spirits as obedient *powers,* not as intelligences.

As we always like to strengthen our arguments by testimonies other than our own, it may be well to present the opinion of a daily paper, the Boston *Herald,* as to phenomena in general and mediums in particular. Having encountered sad failures with some dishonest persons, who may or may not be mediumistic, the writer went to the trouble of ascertaining as to some wonders said to be produced in India, and compares them with those of modern thaumaturgy.

> "The medium of the present day," he says, "bears a closer resemblance, in methods and manipulations, to the well-known conjurer of history, than any other representative of the magic art. How far short he still remains of the performances of his prototypes is illustrated below. In 1615 a delegation of

692 The author refers all those who may doubt such statements to G. A. Walker's "*Gatherings from Graveyards,*" pp. 84-193, 194, etc.
693 Horst, "*Zauber Bibliothek,*" vol. v., p. 52.

highly-educated and distinguished men from the English East India Company visited the Emperor Jehangire. While on their mission they witnessed many most wonderful performances, almost causing them to discredit their senses, and far beyond any hint even of solution. A party of Bengalese conjurers and jugglers, showing their art before the emperor, were desired to produce upon the spot, and from seed, ten mulberry trees. They immediately planted ten seeds, which, in a few minutes produced as many trees. The ground divided over the spot where a seed was planted, tiny leaves appeared, at once followed by slender shoots, which rapidly gained elevation, putting out leaves and twigs and branches, finally spreading wide in the air, budding, blossoming and yielding fruit, which matured upon the spot, and was found to be excellent. And this before the beholder had turned away his eyes. Fig, almond, mango, and walnut trees were at the same time under like conditions produced, yielding the fruit which belonged to each. Wonder succeeded wonder. The branches were filled with birds of beautiful plumage flitting about among the leaves and singing sweet notes. The leaves turned to russet, fell from their places, branches and twigs withered, and **[Page 458]** finally the trees sank back into the earth, out of which they had all sprung within the hour.

"Another had a bow and about fifty steel-pointed arrows. He shot an arrow into the air, when, lo! the arrow became fixed in space at a considerable height. Another and another arrow was sent off, each fixing itself in the shaft of the preceding, until all formed a chain of arrows in the air, excepting the last shot, which, striking the chain, brought the whole to the ground in detachments.

"They set up two common tents facing each other, and about a bow-shot apart. These tents were critically examined by the spectators, as are the cabinets of the mediums, and pronounced empty. The tents were fastened to the ground all around. The lookers-on were then invited to choose what animals or birds they would have issue from these tents to engage in a battle. Khaun-e-Jahaun incredulously asked to see a fight between ostriches. In a few minutes an ostrich came out from each tent rushed to combat with deadly earnestness, and from them the blood soon began to stream; but they were so nearly matched that neither could win the victory, and they were at last separated by the conjurers and conveyed within the tents. After this the varied demands of the spectators for birds and animals were exactly complied with, always with the same results.

"A large cauldron was set, and into it a quantity of rice thrown. Without the sign of fire this rice soon began to boil, and out from the cauldron was taken more than one hundred platters of cooked rice, with a stewed fowl at the top of each. This trick is performed on a smaller scale by the most ordinary fakirs of the present day.

"But space fails to give opportunity for illustrating, from the records of the past, how the miserably tame performances — by comparison — of the mediums of the present day were pale and overshadowed by those of other days and more adroit peoples. There is not a wonderful feature in any of the

> so-called phenomena or manifestations which was not, nay, which is not now more than duplicated by other skilful performers, whose connection with earth, and earth alone, is too evident to be doubted, even if the fact was not supported by their own testimony."

It is an error to say that fakirs or jugglers will always claim that they are helped by spirits. In quasi-religious evocations, such as Jacolliot's Kovindasami is described to have produced before this French gentleman, when the parties desire to see real "spiritual" manifestations, they will resort to Pitris, their disembodied ancestors, and other *pure* spirits. These they can evoke but through prayer. As to all other phenomena, they are produced by the magician and fakir at will. Notwithstanding the state of apparent abjectness in which the latter lives, he is often an initiate of **[Page 459]** the temples, and is as well acquainted with occultism as his richer brethren.

The Chaldeans, whom Cicero counts among the oldest magicians, placed the basis of all magic in the inner powers of man's soul, and by the discernment of magic properties in plants, minerals, and animals. By the aid of these they performed the most wonderful "miracles." Magic, with them, was synonymous with religion and science. It is but later that the religious myths of the Magdean dualism, disfigured by Christian theology and euhemerized by certain fathers of the Church, assumed the disgusting shape in which we find them expounded by such Catholic writers as des Mousseaux. The objective reality of the mediæval incubus and succubus, that abominable superstition of the middle ages which cost so many human lives, advocated by this author in a whole volume, is the monstrous production of religious fanaticism and epilepsy. It can have no *objective* form; and to attribute its effects to the Devil is blasphemy: implying that God, after creating Satan, would allow him to adopt such a course. If we are forced to believe in vampirism, it is on the strength of two irrefragable propositions of occult psychological science: 1. The astral soul is a separable distinct entity of our *ego*, and can roam far away from the body without breaking the thread of life. 2. The corpse is not *utterly* dead, and while it can yet be reëntered by its tenant, the latter can gather sufficient material emanations from it to enable itself to appear in a quasi-terrestrial shape. But to uphold, with des Mousseaux and de Mirville, that the Devil, whom the Catholics endow with a power which, in antagonism, equals that of the Supreme Deity, transforms himself into wolves, snakes, and dogs, to satisfy his lust and procreate monsters, is an idea within which lie hidden the germs of devil-worship, lunacy, and sacrilege. The Catholic Church, which not only teaches us to believe in this monstrous fallacy, but forces her missionaries to preach such a dogma, need not revolt against the devil-worship of some Parsee and South India sects. Quite the reverse; for when we hear the Yezides repeat the well-known proverb: "Keep friends with the demons; give them your property, your blood, your service, and you need not care about God — *He will not harm you*," we find him but consistent with his belief and reverential to the Supreme; his logic is sound and rational; he reveres God too deeply to imagine that He who created the universe and its laws is able to hurt him, poor atom; but the *demons* are there; they *are imperfect*, and therefore he has good reasons to dread them.

Therefore, the Devil, in his various transformations, can be but a fallacy. When we imagine that we see, and hear, and feel him, it is but too often the reflection of our own wicked, depraved, and polluted soul that we see, hear, and feel. Like attracts like, they say; thus, according to the **[Page 460]** mood in which our astral form oozes out during the hours of sleep, according to our thoughts, pursuits, and daily occupations, all of which are fairly impressed upon the plastic capsule called the *human soul*, the latter attracts around itself spiritual beings congenial to itself. Hence some dreams and visions that

are pure and beautiful, others fiendish and beastly. The person awakes, and either hastens to the confessional, or laughs in callous indifference at the thought. In the first case, he is promised final salvation, at the cost of some indulgences (which he has to purchase from the church), and perhaps a little taste of purgatory, or even of hell. What matter? is he not safe to be eternal and immortal, do what he may? It is the Devil. Away with him, with bell, book, and holy sprinkler! But the "Devil" comes back, and often the true believer is forced to disbelieve in God, when he clearly perceives that the Devil has the best of his Creator and Master. Then he is left to the second emergency. He remains indifferent, and gives himself up entirely to the Devil. He dies, and the reader has learned the sequel in the preceding chapters.

The thought is beautifully expressed by Dr. Ennemoser: "Religion did not here [Europe and China] strike root so deeply as among the Hindus," says he, arguing upon this superstition. "The spirit of the Greeks and Persians was more volatile. . . . The philosophical idea in the good and bad principle, and of the spiritual world . . . must have assisted tradition in forming visions of heavenly and hellish shapes, and the most frightful distortions, which in India were much more simply produced by a more enthusiastic fanaticism; there the seer *received by divine light;* here he lost himself in a multitude of outward objects, with which he confounded his own identity. Convulsions, accompanied by the mind's absence from the body, in distant countries, were here common, for the imagination was less firm, and also less spiritual.

> "The outward causes are also different; the modes of life, geographical position, and artificial means producing various modifications. The mode of life in Western countries has always been very variable, and therefore disturbs and distorts the occupation of the senses, *and the outward life is therefore reflected* upon the inner dream-world. The spirits, therefore, are of endless varieties of shape, and incline men to gratify their passions, showing them the means of so doing, and descending even to the minutest particulars, *which was so far below* the elevated natures of Indian seers."

Let the student of occult sciences make his own nature as pure and his thoughts as elevated as those of these Indian seers, and he may sleep unmolested by vampire, incubus, or succubus. Around the insensible form of such a sleeper the immortal spirit sheds a power divine that protects it from evil approaches, as though it were a crystal wall.

"Hæc murus æneus esto: nil conscire sibi, nulla pallascere culpa."

[Page 461]

CHAPTER XIII

"ALCHYMIST. Thou always speakest riddles. Tell me if thou art that fountain of which Bernard Lord Trevigan writ?

"MERCURY. I am not that fountain, but I am the water. The fountain compasseth me about."

SANDIVOGIUS, *New Light of Alchymy*

"All that we profess to do is this; to find out the secrets of the human frame, to know why the parts ossify and the blood stagnates, and to apply continual preventatives to the effects of time. *This is not magic;* it is the art of medicine rightly understood."

BULWER-LYTTON

"Lo, warrior! now the cross of Red
Points to the grave of the mighty dead;
Within it burns a wondrous light,
To chase the spirits that love the night.
That lamp shall burn unquenchably
Until the eternal doom shall be."
"No earthly flame blazed e'er so bright."

SIR WALTER SCOTT

THERE are persons whose minds would be incapable of appreciating the intellectual grandeur of the ancients, even in physical science, were they to receive the most complete demonstration of their profound learning and achievements. Notwithstanding the lesson of caution which more than one unexpected discovery has taught them, they still pursue their old plan of denying, and, what is still worse, of ridiculing that which they have no means of either proving or disproving. So, for instance, they will pooh-pooh the idea of talismans having any efficacy one way or the other. That the seven spirits of the Apocalypse have direct relation to the seven occult powers in nature, appears incomprehensible and absurd to their feeble intellects; and the bare thought of a magician claiming to work wonders through certain kabalistic rites convulses them with laughter. Perceiving only a geometrical figure traced upon a paper, a bit of metal, or other substance, they cannot imagine how any reasonable being should ascribe to either any occult potency. But those who have taken the pains to inform themselves know that the ancients achieved as great discoveries in psychology as in physics, and that their explorations left few secrets to be discovered.

THE RATIONALE OF TALISMANS

For our part, when we realize that a pentacle is a synthetic figure which expresses in concrete form a profound truth of nature, we can see nothing more ridiculous in it than in the figures of Euclid, and nothing half so comical as the symbols in a modern work on chemistry. What to the uninitiated reader can appear more absurd than that the symbol [Page 462] NA_2CO_3 — means soda! and that C_2H_6O is but another way of writing alcohol!

How very amusing that the alchemists should express their Azoth, or creative principle of nature (astral light), by the symbol which embraces three things: 1st, The divine hypothesis; 2d, The philosophical synthesis; 3d, The physical synthesis — that is to say, a belief, an idea, and a force.

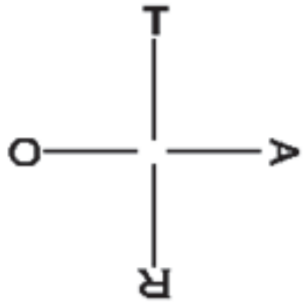

But how perfectly natural that a modern chemist who wishes to indicate to the students in his laboratory the reaction of a sodic-carbonate with cream-of-tartar in solution, should employ the following symbol:

$$(Na_2CO_3 + 2HKC_4H_4O_6 + Aq) = (2NaKC_4H_4O_6 + H_2O + Aq) + CO_2$$

If the uninspired reader may be pardoned for looking aghast at this abracadabra of chemical science, why should not its teachers restrain their mirth until they have learned the philosophical value of the symbolism of the ancients? At least they might spare themselves from being as ridiculous as Monsieur de Mirville, who, confounding the Azoth of the Hermetic philosophers with the azote of the chemists, asserted that the former worshipped nitrogen gas![694] Apply a piece of iron to a magnet, and it becomes imbued with its subtile principle and capable of imparting it to other iron in its turn. It neither weighs more nor appears different from what it was before. And yet, one of the most subtile potencies of nature has entered into its substance. A talisman, in itself perhaps a worthless bit of metal, a scrap of paper, or a shred of any fabric, has nevertheless been imbued by the influence of that greatest of all magnets, the human will, with a potency for good or ill just as recognizable and as real in its effects as the subtile property which the iron acquired by contact with the physical magnet. Let the bloodhound snuff an article of clothing that has been worn by the fugitive, and he will track him through swamp and forest to his hiding-place. Give one of Professor Buchanan's "psychometers" a manuscript, no matter how old, and he will describe to you the character **[Page 463]** of the writer, and perhaps even his personal appearance. Hand a clairvoyant a lock of hair or some article that has been in contact with the person of whom it is desired to know something, and she will come into sympathy with him so intimate that she may trace him through his whole life.

Breeders tell us that young animals should not be herded with old ones; and intelligent physicians forbid parents to have young children occupy their own beds. When David was old and feeble his vital forces were recruited by having a young person brought in close contact with him so that he could absorb her strength. The late Empress of Russia, the sister of the present German Emperor, was so feeble the last years of her life that she was seriously advised by her physicians to keep in her bed at night a robust and healthy young

694 See Eliphas Levi, "*La Science des Esprits*."

peasant-girl. Whoever has read the description given by Dr. Kerner of the Seeress of Prevorst, Mme. Hauffe, must well remember her words. She repeatedly stated that she supported life merely on the atmosphere of the people surrounding her and their *magnetic emanations,* which were quickened in an extraordinary way by her presence. The seeress was very plainly a magnetic vampire, who absorbed by drawing to herself the life of those who were strong enough to spare her their vitality in the shape of *volatilized* blood. Dr. Kerner remarks that these persons were all more or less affected by this forcible loss.

With these familiar illustrations of the possibility of a subtile fluid communicated from one individual to another, or to substances which he touches, it becomes less difficult to understand that by a determined concentration of the will an otherwise inert object may become imbued with protective or destructive power according to the purpose directing.

A magnetic emanation, unconsciously produced, is sure to be overpowered by any stronger one with which it may come into opposition. But when an intelligent and powerful will directs the blind force, and concentrates it upon a given spot, the weaker emanation will often master the stronger. A human *will* has the same effect on the *Akâsa.*

Upon one occasion, we witnessed in Bengal an exhibition of will-power that illustrates a highly interesting phase of the subject. An adept in magic made a few passes over a piece of common tin, the inside of a dish-cover, that lay conveniently by, and while regarding it attentively for a few moments, seemed to grasp the imponderable fluid by handfuls and throw it against the surface. When the tin had been exposed to the full glare of light for about six seconds, the bright surface was suddenly covered as with a film. Then patches of a darker hue began coming out on its surface; and when in about three minutes the tin was handed back to us, we found imprinted upon it a picture, or **[Page 464]** rather a photograph, of the landscape that stretched out before us; faithful as nature itself, and every color perfect. It remained for about forty-eight hours and then slowly faded away.

This phenomenon is easily explained. The will of the adept condensed upon the tin a film of *akâsa* which made it for the time being like a sensitized photographic plate. Light did the rest.

Such an exhibition as this of the potency of the will to effect even objective physical results, will prepare the student to comprehend its efficacy in the cure of disease by imparting the desired virtue to inanimate objects which are placed in contact with the patient. When we see such psychologists as Maudsley[695] quoting, without contradiction, the stories of some miraculous cures effected by Swedenborg's father — stories which do not differ from hundreds of other cures by other "fanatics" — as he calls them — magicians, and natural healers, and, without attempting to explain their facts, stooping to laugh at the intensity of their faith, without asking himself whether the secret of that healing potency were not in the control given by that faith over occult forces — we grieve that there should be so much learning and so little philosophy, in our time.

Upon our word, we cannot see that the modern chemist is any less a magician than the ancient theurgist or Hermetic philosopher, except in this: that the latter, recognizing the duality of nature, had twice as wide a field for experimental research as the chemist. The ancients animated statues, and the Hermetists called into being, out of the elements, the

695 Henry Maudsley, "*Body and Mind*."

shapes of salamanders, gnomes, undines, and sylphs, which they did not pretend to create, but simply to make visible by holding open the door of nature, so that, under favoring conditions, they might step into view. The chemist brings into contact two elements contained in the atmosphere, and by developing a latent force of affinity, creates a new body — water. In the spheroidal and diaphanous pearls which are born of this union of gases, come the germs of organic life, and in their molecular interstices lurk heat, electricity, and light, just as they do in the human body. Whence comes this life into the drop of water just born of the union of two gases? And what is the water itself? Have the oxygen and hydrogen undergone some transformation which obliterates their qualities simultaneously with the obliteration of their form? Here is the answer of modern science: "Whether the oxygen and hydrogen exist as such, in the water, or whether they are produced by some unknown and unconceived transformation of its substance, is a question about which we may speculate, but in regard to which we have no knowledge."[696] Knowing **[Page 465]** nothing about so simple a matter as the molecular constitution of water, or the deeper problem of the appearance of life within it, would it not be well for Mr. Maudsley to exemplify his own principle, and "maintain a *calm acquiescence in ignorance until light comes*"?[697]

The claims of the friends of esoteric science, that Paracelsus produced, chemically, *homunculi* from certain combinations as yet unknown to exact science, are, as a matter of course, relegated to the storehouse of exploded humbugs. But why should they? If the *homunculi* were not made by Paracelsus they were developed by other adepts, and that not a thousand years ago. They were produced, in fact, upon exactly the same principle as that by which the chemist and physicist calls to life his *animalcula.* A few years ago, an English gentleman, Andrew Crosse, of Somersetshire produced *acari* in the following manner: "Black flint burned to redness and reduced to powder was mixed with carbonate of potash, and exposed to a strong heat for fifteen minutes; and the mixture was poured into a blacklead crucible in an air furnace. It was reduced to powder while warm, mixed with boiling water; kept boiling for some minutes, and then hydrochloric acid was added to supersaturation. After being exposed to voltaic action for twenty-six days, a perfect insect of the *acari* tribe made its appearance, and in the course of a few weeks about a hundred more. The experiment was repeated with other chemical fluids with like results." A Mr. Weeks also produced the *acari* in ferrocyanide of potassium.

This discovery produced a great excitement. Mr. Crosse was now accused of impiety and aiming at creation. He replied, denying the implication and saying he considered "*to create was to form a something out of a nothing.*"[698]

Another gentleman, considered by several persons as a man of great science, has told us repeatedly that he was on the eve of proving that even unfructified eggs could be hatched by having a negative electric current caused to pass through them.

The mandrakes (*dudim* or love-fruit) found in the field by Reuben, Jacob's son, which excited the fancy of Rachel, was the kabalistic *mandragora*, notwithstanding denial; and the verses which refer to it belong to the *crudest* passages, in their esoteric meaning, of the

696 Josiah Cooke, Jr., "*The New Chemistry.*"
697 Henry Maudsley, "*The Limits of Philosophical Inquiry,*" p. 266.
698 "*Scientific American,*" August 12, 1868.

whole work. The mandrake is a plant having the rudimentary shape of a human creature; with a head, two arms, and two legs forming roots. The superstition that when pulled out of the ground it cries with a human voice, is not utterly baseless. It does produce a kind of squeaking sound, on **[Page 466]** account of the resinous substance of its root, which it is rather difficult to extract; and it has more than one hidden property in it perfectly unknown to the botanist.

UNEXPLAINED MYSTERIES

The reader who would obtain a clear idea of the commutation of forces and the resemblance between the life-principles of plants, animals, and human beings, may profitably consult a paper on the correlation of nervous and mental forces by Professor Alexander Bain, of the University of Aberdeen. This mandragora seems to occupy upon earth the point where the vegetable and animal kingdoms touch, as the zoophites and polypi do in the sea; the boundary being in each case so indistinct as to make it almost imperceptible where the one ceases and the other begins. It may seem improbable that there should be *homunculi,* but will any naturalist, in view of the recent expansion of science, dare say it is impossible? "Who," says Bain, "is to limit the possibilities of existence?"

The unexplained mysteries of nature are many and of those presumably explained hardly one may be said to have become absolutely intelligible. There is not a plant or mineral which has disclosed the last of its properties to the scientists. What do the naturalists know of the intimate nature of the vegetable and mineral kingdoms? How can they feel confident that for every one of the discovered properties there may not be many powers concealed in the *inner* nature of the plant or stone? And that they are only waiting to be brought in relation with some other plant, mineral, or force of nature to manifest themselves in what is termed a "supernatural manner." Wherever Pliny, the naturalist, Ælian, and even Diodorus, who sought with such a laudable perseverance to extricate historical truth from its medley of exaggerations and fables, have attributed to some plant or mineral an occult property unknown to our modern botanists and physicists, their assertions have been laid aside without further ceremony as absurd, and no more referred to.

It has been the speculation of men of science from time immemorial what this vital force or life-principle is. To our mind the "secret doctrine" alone is able to furnish the clew. Exact science recognizes only five powers in nature — one *molar,* and four *molecular;* kabalists, seven; and in these two additional ones is enwrapped the whole mystery of life. One of these is immortal spirit, whose reflection is connected by invisible links even with inorganic matter; the other, we leave to every one to discover for himself. Says Professor Joseph Le Conte: "What is the nature of the difference between the living organism and the dead organism? We can detect *none,* physical or chemical. All the physical and chemical forces withdrawn from the common fund of nature, and embodied in the living organism, seem to be still embodied **[Page 467]** in the dead, until little by little it is returned by decomposition. Yet the difference is immense, is inconceivably great. What is the nature of this difference expressed in the formula of material science? What is that that is gone, and whither is it gone? There is something here that science cannot yet understand. Yet it is just this loss which takes place in death, and before decomposition, which is in the highest sense vital force!"

MAGICAL EXPERIMENT IN BENGAL

Difficult, nay impossible, as it seems to science to find out the invisible, universal motor of all — *Life,* to explain its nature, or even to suggest a reasonable hypothesis for the same, the mystery is but half a mystery, not merely for the great adepts and seers, but even for true and firm believers in a spiritual world. To the simple believer, unblessed with a personal organism, the delicate, nervous sensitiveness of which would enable him — as it enables a seer — to perceive the visible universe reflected as in a clear glass in the Invisible one, and, as it were, objectively, there remains divine *faith.* The latter is firmly rooted in his inner senses; in his unerring intuition, with which cold reason has naught to do, he *feels* it cannot play him false. Let human-born, erroneous dogmas, and theological sophistry contradict each other; let one crowd off the other, and the subtile casuistry of one creed fell to the ground the crafty reasoning of another one; truth remains one, and there is not a religion, whether Christian or heathen, that is not firmly built upon the rock of ages — God and immortal spirit.

Every animal is more or less endowed with the faculty of perceiving, if not spirits, at least something which remains for the time being invisible to common men, and can only be discerned by a clairvoyant. We have made hundreds of experiments with cats, dogs, monkeys of various kinds, and, once, with a tame tiger. A round black mirror, known as the "magic crystal," was strongly mesmerized by a native Hindu gentleman, formerly an inhabitant of Dindigul, and now residing in a more secluded spot, among the mountains known as the Western Ghauts. He had tamed a young cub, brought to him from the Malabar coast, in which part of India the tigers are proverbially ferocious; and it is with this interesting animal that we made our experiments.

Like the ancient Marsi and Psylli, the renowned serpent-charmers, this gentleman claimed to be possessed of the mysterious power of taming any kind of animal. The tiger was reduced to a chronic *mental numbness,* so to say; he had become as inoffensive and harmless as a dog. Children could tease and pull him by the ears, and he would only shake himself and howl like a dog. But whenever forced to look into the **[Page 468]** "magic mirror," the poor animal was instantly excited to a sort of frenzy. His eyes became full of a *human* terror; howling in despair, unable to turn away from the mirror to which his gaze seemed riveted as by a magnetic spell, he would writhe and tremble till he convulsed with fear at some vision which to us remained unknown. He would then lie down, feebly groaning but still gazing in the glass. When it was taken away from him, the animal would lie panting and seemingly prostrated for about two hours. What did he see? What spirit-picture from his own invisible, *animal*-world, could produce such a terrific effect on the wild and naturally ferocious and daring beast? Who can tell? Perhaps *he* who produced the scene.

The same effect on animals was observed during spiritual *seances* with some holy mendicants; the same when a Syrian, half-heathen and half-Christian, from Kunankulam (Cochin State), a reputed sorcerer, who was invited to join us for the sake of experimenting.

We were nine persons in all — seven men and two women, one of the latter a native. Besides us, there were in the room, the young tiger, intensely occupied on a bone; a *wânderoo,* or lion-monkey, which, with its black coat and snow-white goatee and whiskers, and cunning, sparkling eyes, looked the personification of mischief; and a beautiful golden oriole, quietly cleaning its radiant-colored tail on a perch, placed near a large window of the

veranda. In India, "spiritual" seances are not held in the dark, as in America; and no conditions, but perfect silence and harmony, are required. It was in the full glare of daylight streaming through the opened doors and windows, with a far-away buzz of life from the neighboring forests, and jungles sending us the echo of myriads of insects, birds, and animals. We sat in the midst of a garden in which the house was built, and instead of breathing the stifling atmosphere of a seance-room, we were amid the fire-colored clusters of the erythrina — the coral tree — inhaling the fragrant aromas of trees and shrubs, and the flowers of the bignonia, whose white blossoms trembled in the soft breeze. In short, we were surrounded with light, harmony, and perfumes. Large nosegays of flowers and shrubs, sacred to the native gods, were gathered for the purpose, and brought into the rooms. We had the sweet basil, the Vishnu-flower, without which no religious ceremony in Bengal will ever take place; and the branches of the *Ficus religiosa,* the tree dedicated to the same bright deity, intermingling their leaves with the rosy blossoms of the sacred lotos and the Indian tuberose, profusely ornamented the walls.

While the "blessed one" — represented by a very dirty, but, nevertheless, really holy fakir — remained plunged in self-contemplation, and some spiritual wonders were taking place under the direction of his will, **[Page 469]** the monkey and the bird exhibited but few signs of restlessness. The tiger alone visibly trembled at intervals, and stared around the room, as if his phosphorically-shining green orbs were following some invisible presence as it floated up and down. That which was as yet unperceived by human eyes, must have therefore been *objective* to him. As to the wânderoo, all its liveliness had fled; it seemed drowsy, and sat crouching and motionless. The bird gave few, if any, signs of uneasiness. There was a sound as of gently-flapping wings in the air; the flowers went travelling about the room, displaced by invisible hands; and, as a glorious azure-tinted flower fell on the folded paws of the monkey, it gave a nervous start, and sought refuge under its master's white robe. These displays lasted for an hour, and it would be too long to relate all of them; the most curious of all, being the one which closed that season of wonders. Somebody complaining of the heat, we had a shower of delicately-perfumed dew. The drops fell fast and large, and conveyed a feeling of inexpressible refreshment, drying the instant after touching our persons.

When the fakir had brought his exhibition of *white* magic to a close, the "sorcerer," or conjurer, as they are called, prepared to display his power. We were treated to a succession of the wonders that the accounts of travellers have made familiar to the public; showing, among other things, the fact that animals naturally possess the clairvoyant faculty, and even, it would seem, the ability to discern between the good and the bad spirits. All of the sorcerer's feats were preceded by fumigations. He burned branches of resinous trees and shrubs, which sent up volumes of smoke. Although there was nothing about this calculated to affright an animal using only his natural eyes, the tiger, monkey, and bird exhibited an indescribable terror. We suggested that the animals might be frightened at the blazing brands, the familiar custom of burning fires round the camp to keep off wild beasts, recurring to our mind. To leave no doubt upon this point, the Syrian approached the crouching tiger with a branch of the Bael-tree[699] (sacred to Siva), and waved it several times over his head, muttering, meanwhile, his incantations. The brute instantly displayed a panic

699 The wood-apple.

of terror beyond description. His eyes started from their sockets like blazing fire-balls; he foamed at the mouth; he flung himself upon the floor, as if seeking some hole in which to hide himself; he uttered scream after scream, that awoke a hundred responsive echoes from the jungle and the woods. Finally, taking a last look at the spot from which his eyes had never wandered, he made a desperate plunge, which snapped his chain, and **[Page 470]** dashed through the window of the veranda, carrying a piece of the frame-work with him. The monkey had fled long before, and the bird fell from the perch as though paralyzed. We did not ask either the fakir or sorcerer for an explanation of the method by which their respective phenomena were effected. If we had, unquestionably they would have replied as did a fakir to a French traveller, who tells his story in a recent number of a New York newspaper, called the *Franco-American*, as follows: "Many of these Hindu jugglers who live in the silence of the pagodas perform feats far surpassing the prestidigitations of Robert Houdin, and there are many others who produce the most curious phenomena in magnetism and catalepsy upon the first objects that come across their way, that I have often wondered whether the Brahmans, with their occult sciences, have not made great discoveries in the questions which have recently been agitated in Europe.

"On one occasion, while I and others were in a café with Sir Maswell, he ordered his dobochy to introduce the charmer. In a few moments a lean Hindu, almost naked, with an ascetic face and bronzed color entered. Around his neck, arms, thighs, and body were coiled serpents of different sizes. After saluting us, he said, 'God be with you, I am Chibh-Chondor, son of Chibh-Gontnalh-Mava.'

" 'We desire to see what you can do,' said our host.

" 'I obey the orders of Siva, who has sent me here,' replied the fakir, squatting down on one of the marble slabs.

"The serpents raised their heads and hissed, but without showing any anger. Then taking a small pipe, attached to a wick in his hair, he produced scarcely audible sounds, imitating the *tailapaca*, a bird that feeds upon bruised cocoanuts. Here the serpents uncoiled themselves, and one after another glided to the floor. As soon as they touched the ground they raised about one-third of their bodies, and began to keep time to their master's music. Suddenly the fakir dropped his instrument and made several passes with his hands over the serpents, of whom there were about ten, all of the most deadly species of Indian cobra. His eye assumed a strange expression. We all felt an undefinable uneasiness, and sought to turn away our gaze from him. At this moment a small shocra[700] (monkey) whose business was to hand fire in a small brasier for lighting cigars, yielded to his influence, lay down, and fell asleep. Five minutes passed thus, and we felt that if the manipulations were to continue a few seconds more we should all fall asleep. Chondor then rose, and making two more passes over the shocra, said to it: 'Give **[Page 471]** the commander some fire.' The young monkey rose, and without tottering, came and offered fire to its master. It was pinched, pulled about, till there was no doubt of its being actually asleep. Nor would it move from Sir Maswell's side till ordered to do so by the fakir.

700 Incorrect; the Hindustani word for monkey is *rūkh-charhā*. Probably *chokra*, a little native servant is meant.

CHIBH CHONDOR'S SURPRISING FEATS

"We then examined the cobras. Paralyzed by magnetic influence, they lay at full length on the ground. On taking them up we found them stiff as sticks. They were in a state of complete catalepsy. The fakir then awakened them, on which they returned and again coiled themselves round his body. We inquired whether he could make us feel his influence. He made a few passes over our legs, and instantly we lost the use of these limbs; we could not leave our seats. He released us a easily as he had paralyzed us. "Chibh-Chondor closed his seance by experimenting upon inanimate objects. By mere passes with his hands in the direction of the object to be acted upon, and without leaving his seat, he paled and extinguished lights in the furthest parts of the room, moved the furniture, including the divans upon which we sat, opened and closed doors. Catching sight of a Hindu who was drawing water from a well in the garden, he made a pass in his direction, and the rope suddenly stopped in its descent, resisting all the efforts of the astonished gardener. With another pass the rope again descended.

"I asked Chibh-Chondor: 'Do you employ the same means in acting upon inanimate objects that you do upon living creatures?'

"He replied, 'I have only one means.'

" 'What is it?'

" 'The will. Man, who is the end of all intellectual and material forces, must dominate over all. The Brahmans know nothing besides this.' "

"Sanang Setzen," says Colonel Yule,[701] "enumerates a variety of the wonderful acts which could be performed through the *Dharani* (mystic Hindu charms). Such were sticking a peg into solid rock; restoring the dead to life; turning a dead body into gold; penetrating everywhere *as air does* (in astral form); flying; catching wild beasts with the hand; reading thoughts; making water flow backward; eating tiles; sitting in the air with the legs doubled under, etc." Old legends ascribe to Simon Magus precisely the same powers. "He made statues to walk; leaped into the fire without being burned; flew in the air; made bread of stones; changed his shape; assumed two faces at once; converted himself into a pillar; caused closed doors to fly open spontaneously; made the vessels in a house move of themselves, etc." The Jesuit Delrio laments **[Page 472]** that credulous princes, otherwise of pious repute, should have allowed *diabolical* tricks to be played before them, "as for example, things of iron, and silver goblets, or other heavy articles, to be moved by bounds, from one end of the table to the other, *without the use of a magnet*, or of any attachment."[702] We believe WILL-POWER the most powerful of magnets. The existence of such magical power in certain persons *is proved,* but the existence of the Devil is a fiction, which no theology is able to demonstrate.

"There are certain men whom the Tartars honor above all in the world," says Friar Ricold, "viz., the *Baxitæ,* who are a kind of idol-priests. These are men from India, persons of deep wisdom, *well-conducted and of the gravest morals.* They are usually with magic arts . . . they exhibit many illusions, and predict future events. For instance, one of eminence among

---

701 "*Book of Ser Marco Polo,*" vol. i., pp. 306, 307.

702 Delrio, "*Disquis. Magic,*" pp. 34, 100.

them was said to fly; but the truth, however, was as it proved, that he did not fly, but did walk close to the surface of the ground without touching it; and *would seem to sit down without having any substance to support him*.[703] This last performance was witnessed by Ibn Batuta, at Delhi," adds Colonel Yule, who quotes the friar in the *Book of Ser Marco Polo*, "in the presence of Sultan Mahomet Tughlak; and it was professedly exhibited by a Brahman at Madras in the present century, a descendant doubtless of those Brahmans whom Apollonius saw walking two cubits from the ground. It is also described by the worthy Francis Valentyn, as a performance known and practiced in his own day in India. It is related, he says, that 'a man will first go and sit on three sticks put together so as to form a tripod; after which, first one stick, then a second, then a third shall be removed from under him, and the man shall not fall but shall still remain sitting in the air! Yet I have spoken with two friends who had seen this at one and the same time; and one of them, I may add, mistrusting his own eyes, had taken the trouble to feel about with a long stick if there were nothing on which the body rested; yet, as the gentleman told me, he could neither feel nor see any such thing.' " We have stated elsewhere that the same thing was accomplished last year, before the Prince of Wales and his suite.

Such feats as the above are nothing in comparison to what is done by professed jugglers; "feats," remarks the above-quoted author, "which might be regarded as simply inventions if told by one author only, but which seem to deserve *prominent notice* from being recounted by a series of authors, certainly independent of one another, and writing at long intervals of time and place. Our first witness is Ibn Batuta, and **[Page 473]** it will be necessary to quote him as well as the others in full, in order to show how closely their evidence tallies. The Arab traveller was present at a great entertainment at the court of the Viceroy of Khansa. 'That same night a juggler, who was one of the Khan's slaves, made his appearance, and the Amir said to him, "Come and show us some of your marvels." Upon this he took a wooden ball, with several holes in it, through which long thongs were passed, and laying hold of one of these, slung it into the air. It went so high that we lost sight of it altogether. . . . (We were in the middle of the palace-court.) There now remained only a little of the end of a thong in the conjurer's hand, and he desired one of the boys who assisted him to lay hold of it and mount. He did so, climbing by the thong, and we lost sight of him also! The conjurer then called to him three times, but, getting no answer, he snatched up a knife as if in a great rage, laid hold of the thong, and disappeared also! By and bye, he threw down one of the boy's hands, then a foot, then the other hand, and then the other foot, then the trunk, and last of all the head!

THE INDIAN TAPE-CLIMBING TRICK AN ILLUSION

Then he came down himself, puffing and panting, and with his clothes all bloody kissed the ground before the Amir, and said something to him in Chinese. The Amir gave some order in reply, and our friend then took the lad's limbs, laid them together in their places, and gave a kick, when, presto! there was the boy, who got up and stood before us! All this astonished me beyond measure, and I had an attack of palpitation like that which overcame me once before in the presence of the Sultan of India, when he showed me something of the

703 Col. H. Yule, "*The Book of Ser Marco Polo*," vol. i., p. 308.

same kind. They gave me a cordial, however, which cured the attack. The Kaji Afkharuddin was next to me, and quoth he, "Wallah! 't is my opinion there has been neither going up nor coming down, neither marring, nor mending! 'T is all *hocus-pocus*!" ' "

And who doubts but that it is a "hocus-pocus," an illusion, or *Maya,* as the Hindus express it? But when such an illusion can be forced on, say, ten thousand people at the same time, as we have seen it performed during a public festival, surely the means by which such an astounding hallucination can be produced merits the attention of science! When by such *magic* a man who stands before you, in a room, the doors of which you have closed and of which the keys are in your hand, suddenly disappears, vanishes like a flash of light, and you see him *nowhere* but hear his voice from different parts of the room addressing you and laughing at your perplexity, surely such an *art* is not unworthy either of Mr. Huxley or Dr. Carpenter. Is it not quite as well worth spending time over, as the lesser mystery — why barnyard cocks crow at midnight?

What Ibn Batuta, the Moor, saw in China about the year 1348, Colonel Yule shows Edward Melton, "an Anglo-Dutch traveller," witnessing **[Page 474]** in Batavia about the year 1670: "One of the same gang" (of conjurers), says Melton,[704] "took a small ball of cord, and grasping one end of the cord in his hand slung the other up into the air with such force that its extremity was beyond reach of our sight. He then climbed up the cord with indescribable swiftness. . . . I stood full of astonishment, not conceiving where he had disappeared; when lo! a leg came tumbling down out of the air. A moment later a hand came down, etc. . . . In short, all the members of the body came successively tumbling from the air and were cast together by the attendant into the basket. The last fragment of all was the head, and no sooner had that touched the ground than he who had snatched up all the limbs and put them in the basket, turned them all out again topsy turvy. Then straightway we saw *with these eyes all those limbs creep together* again, and, in short, form a whole man, who at once could stand and go just as before without showing the least damage! . . . Never in my life was I so astonished . . . and I doubted now no longer that these misguided men did it by the help of the Devil."

In the memoirs of the Emperor Jahangire, the performances of seven jugglers from Bengal, who exhibited before him, are thus described: "*Ninth.* They produced a man whom they divided limb from limb, actually severing his head from the body. They scattered these mutilated members along the ground, and in this state they lay some time. They then extended a sheet over the spot, and one of the men putting himself under the sheet, in a few minutes came from below, followed by the individual supposed to have been cut into joints, in perfect health and condition. . . . *Twenty-third.* They produced a chain of fifty cubits in length, and in my presence threw one end of it toward the sky, *where it remained as if fastened to something in the air.* A dog was then brought forward and being placed at the lower end of the chain, immediately ran up, and reaching the other end, *immediately disappeared in the air.* In the same manner a hog, a panther, a lion, and a tiger were successively sent up the chain, and all equally disappeared at the upper end of the chain. At last they took down the chain,

---

704 Edward Melton, "*Engelsch Edelmans, Zeldzaame en Gedenkwaardige Zee en Land Reizen, etc.*," p. 468. Amsterdam, 1702.

and put it into the bag, no one ever discovering in what way the different animals were made to vanish into the air in the mysterious manner above described."[705]

We have in our possession a picture painted from such a Persian conjurer, with a man, or rather the various limbs of what was a minute before a man, scattered before him. We have seen such conjurers, and witnessed such performances more than once and in various places. **[Page 475]**

Bearing ever in mind that we repudiate the idea of a miracle and returning once more to phenomena more serious, we would now ask what logical objection can be urged against the claim that the reanimation of the dead was accomplished by many thaumaturgists? The fakir described in the *Franco-Americain,* might have gone far enough to say that this will-power of man is so tremendously potential that it can reanimate a body apparently dead, by drawing back the flitting soul that has not yet quite ruptured the thread that through life had bound the two together. Dozens of such fakirs have allowed themselves to be buried alive before thousands of witnesses, and weeks afterward have been resuscitated. And if fakirs have the secret of this artificial process, identical with, or analogous to, hibernation, why not allow that their ancestors, the Gymnosophists, and Apollonius of Tyana, who had studied with the latter in India, and Jesus, and other prophets and seers, who all knew more about the mysteries of life and death than any of our modern men of science, might have resuscitated dead men and women? And being quite familiar with that power — that mysterious *something* "that science cannot yet understand," as Professor Le Conte confesses — knowing, moreover, "whence it came and whither it was going," Elisha, Jesus, Paul, and Apollonius, enthusiastic ascetics and learned initiates, might have recalled to life with ease any man who "was not dead but sleeping," and that without any miracle.

If the molecules of the cadaver are imbued with the physical and chemical forces of the living organism,[706] what is to prevent them from being set again in motion, provided we know the nature of the vital force, and how to command it? The materialist can certainly offer no objection, for with him it is no question of reinfusing a soul. For him the soul has no existence, and the human body may be regarded simply as a vital engine — a locomotive which will start upon the application of heat and force, and stop when they are withdrawn. To the theologian the case offers greater difficulties, for, in his view, death cuts asunder the tie which binds soul and body, and the one can no more be returned into the other without miracle than the born infant can be compelled to resume its fœtal life after parturition and the severing of the umbilicus. But the Hermetic philosopher stands between these two irreconcilable antagonists, "*master of the situation.* He knows the nature of the soul — a form composed of nervous fluid and atmospheric ether — and knows how the vital force can be made active or passive at will, so long as there is no final destruction of some necessary organ. The claims of Gaffarilus — which, by the bye, appeared so preposterous in 1650[707] — were later corroborated by science. **[Page 476]**

He maintained that every object existing in nature, provided it was not artificial, when once burned still retained its form in the ashes, in which it remained till raised again. Du

705 "*Memoirs of the Emperor Jahangire,*" pp. 99, 102.

706 J. Hughes Bennett, "*Text Book of Physiology,*" Lippincott's American Edition, pp. 37-50.

707 "*Curiosites Inouïes.*"

Chesne, an eminent chemist, assured himself of the fact. Kircher, Digby, and Vallemont have demonstrated that the forms of plants could be resuscitated from their ashes. At a meeting of naturalists in 1834, at Stuttgart, a receipt for producing such experiments was found in a work of Oetinger.[708] Ashes of burned plants contained in vials, when heated, exhibited again their various forms. "A small obscure cloud gradually rose in the vial, took a defined form, and presented to the eye the flower or plant the ashes consisted of." "The earthly husk," wrote Oetinger, "remains in the retort, while the volatile essence ascends, *like a spirit*, perfect in form, but void of substance."[709]

And, if the astral form of even a plant when its body is dead still lingers in the ashes, will skeptics persist in saying that the soul of *man*, the *inner* ego, is after the death of the grosser form at once dissolved, and is no more? "At death," says the philosopher, "the one body exudes from the other, by osmose and through the brain; it is held near its old garment by a double attraction, physical and spiritual, until the latter decomposes; and if the proper conditions are given the soul can reinhabit it and resume the suspended life. It does it in sleep; it does it more thoroughly in trance; most surprisingly at the command and with the assistance of the Hermetic adept. Iamblichus declared that a person endowed with such resuscitating powers is 'full of God.' All the subordinate spirits of the upper spheres are at his command, for he is no longer a mortal, but himself a god. In his *Epistle to the Corinthians*, Paul remarks that 'the spirits of the prophets *are subject to the prophets*.' "

Some persons have the natural and some the acquired power of withdrawing the *inner* from the *outer* body, at will, and causing it to perform long journeys, and be seen by those whom it visits. Numerous are the instances recorded by unimpeachable witnesses of the "doubles" of persons having been seen and conversed with, hundreds of miles from the places where the persons themselves were known to be. Hermotimus, if we may credit Pliny and Plutarch,[710] could at will fall into a trance and then his *second* soul proceeded to any distant place he chose.

RESUSCITATION OF BURIED FAKIRS

The Abbé Tritheim, the famous author of *Steganographie*, who lived in the seventeenth century, could converse with his friends by the mere power of his will. "I can make my thoughts known to the initiated", **[Page 477]** he wrote, "at a distance of many hundred miles, without word, writing, or cipher, by any messenger. The latter cannot betray me, for he knows nothing. If needs be, I can dispense with the messenger. If any correspondent should be buried in the deepest dungeon, I could still convey to him my thoughts as clearly and as frequently as I chose, and this quite simply, without superstition, without the aid of spirits." Cordanus could also send his spirit, or any messages he chose. When he did so, he felt "as if a door was opened, and I myself immediately passed through it, leaving the body behind me."[711]

---

708 "*Thoughts on the Birth and Generation of Things*."

709 C. Crowe, "*Night-Side of Nature*," p. 111.

710 Pliny, "*Hist. Nat.*," vii., c. 52; and Plutarch, "*Discourse concerning Socrates' Dæmon*," 22.

711 "*De Res. Var.*," v. iii., i., viii., c. 43. Plutarch, "*Discourse concerning Socrates' Dæmon*," 22.

The case of a high German official, a counsellor Wesermann, was mentioned in a scientific paper.[712] He claimed to be able to cause any friend or acquaintance, at any distance, to dream of every subject he chose, or see any person he liked. His claims were proved good, and testified to on several occasions by skeptics and learned professional persons. He could also cause his double to appear wherever he liked; and be seen by several persons at one time. By whispering in their ears a sentence prepared and agreed upon beforehand by unbelievers, and for the purpose, his power to project the double was demonstrated beyond any cavil.

According to Napier, Osborne, Major Lawes, Quenouillet, Nikiforovitch, and many other modern witnesses, fakirs are now proved to be able, by a long course of diet, preparation, and repose, to bring their bodies into a condition which enables them to be buried six feet under ground for an indefinite period. Sir Claude Wade was present at the court of Rundjit Singh, when the fakir, mentioned by the Honorable Captain Osborne, was buried alive for six weeks, in a box placed in a cell three feet below the floor of the room.[713] To prevent the chance of deception, a guard comprising two companies of soldiers had been detailed, and four sentries "were furnished and relieved every two hours, night and day, to guard the building from intrusion. . . . On opening it," says Sir Claude, "we saw a figure enclosed in a bag of white linen fastened by a string over the head . . . the servant then began pouring warm water over the figure . . . the legs and arms of the body were shrivelled and stiff, the face full, the head reclining on the shoulder like that of a corpse. I then called to the medical gentleman who was attending me, to come down and inspect the body, which he did, but could discover no pulsation in the heart, the temples, or the arm. There was, however, *a heat about the region of the brain*, which no other part of the body exhibited."

Regretting that the limits of our space forbid the quotation of the **[Page 478]** details of this interesting story, we will only add, that the process of resuscitation included bathing with hot water, friction, the removal of wax and cotton pledgets from the nostrils and ears, the rubbing of the eyelids with ghee or clarified butter, and, what will appear most curious to many, the application of a hot wheaten cake, about an inch thick "to the top of the head." After the cake had been applied for the third time, the body was violently convulsed, the nostrils became inflated, the respiration ensued, and the limbs assumed a natural fulness; but the pulsation was still faintly perceptible. "The tongue was then anointed with ghee; the eyeballs became dilated and recovered their natural color, and the fakir recognized those present and spoke." It should be noticed that not only had the nostrils and ears been plugged, but the tongue had been thrust back so as to close the gullet, thus effectually stopping the orifices against the admission of atmospheric air. While in India, a fakir told us that this was done not only to prevent the action of the air upon the organic tissues, but also to guard against the deposit of the germs of decay, which in case of suspended animation would cause decomposition exactly as they do in any other meat exposed to air. There are also localities in which a fakir would refuse to be buried; such as the many spots in Southern India infested with the white ants, which annoying termites are considered among the most dangerous enemies of man and his property. They are so voracious as to devour everything they find except perhaps metals.

---

712 Nasse, "*Zeitschrift fur Psychische Aerzte*," 1820.
713 Osborne, "*Camp and Court of Rundjit Singh*"; Braid, "*On Trance*."

As to wood, there is no kind through which they would not burrow; and even bricks and mortar offer but little impediment to their formidable armies. They will patiently work through mortar, destroying it particle by particle; and a fakir, however holy himself, and strong his temporary coffin, would not risk finding his body devoured when it was time for his resuscitation.

Then, here is a case, only one of many, substantiated by the testimony of two English noblemen — one of them an army officer — and a Hindu Prince, who was as great a skeptic as themselves. It places science in this embarrassing dilemma: it must either give the lie to many unimpeachable witnesses, or admit that if one fakir can resuscitate after six weeks, any other fakir can also; and if a fakir, why not a Lazarus, a Shunamite boy, or the daughter of Jairus?[714] **[Page 479]**

And now, perhaps, it may not be out of place to inquire what assurance can any physician have, beyond *external* evidence, that the body is really dead? The best authorities agree in saying that there are none. Dr. Todd Thomson, of London,[715] says most positively that "the immobility of the body, even its cadaverous aspect, the coldness of surface, the absence of respiration and pulsation, and the sunken state of the eye, are no unequivocal evidences that *life* is wholly extinct." Nothing but total decomposition is an irrefutable proof that life has fled for ever and that the tabernacle is tenantless. Demokritus asserted that there existed no *certain* signs of real death.[716] Pliny maintained the same.[717] Asclepiades, a learned physician and one of the most distinguished men of his day, held that the assurance was still more difficult in the cases of women than in those of men.

Todd Thomson, above quoted, gives several remarkable cases of such a suspended animation. Among others he mentions a certain Francis Neville, a Norman gentleman, who twice apparently died, and was twice in the act of being buried. But, at the moment when the coffin was being lowered in the grave, he spontaneously revived. In the seventeenth century, Lady Russell, to all appearance died, and was about to be buried, but as the bell was tolling for her funeral, she sat up in her coffin and exclaimed, "It is time to go to church!" Diemerbroeck mentions a peasant who gave no signs of life for three days, but when placed in his coffin, near the grave, revived and lived many years afterward. In 1836, a respectable citizen of Brussels fell into a profound lethargy on a Sunday morning. On Monday, as his attendants were preparing to screw the lid of the coffin, the supposed corpse sat up, rubbed his eyes, and called for his coffee and a newspaper.[718]

---

714 Mrs. Catherine Crowe, in her "*Night-Side of Nature*," p. 118, gives us the particulars of a similar burial of a fakir, in the presence of General Ventura, together with the Maharajah, and many of his Sirdars. The political agent at Loodhiana was "present when he was disinterred, ten months after he had been buried." The coffin, or box, containing the fakir "being buried in a vault, the earth was thrown over it and trod down, after which a crop of barley was sown on the spot, and sentries placed to watch it. "The Maharajah, however, was so skeptical that in spite of all these precautions, he had him, twice in the ten months, dug up and examined, and each time he was found to be *exactly in the same state* as when they had shut him up."

715 Todd, Appendix to "*Occult Science*," vol. i.

716 "*A Cornel. Cels.*," lib. ii., cap. vi.

717 "*Hist. Nat.*," lib. vii., cap. lii. 718

"*Morning Herald*," July 21, 1836.

Such cases of apparent death are not very infrequently reported in the newspaper press. As we write (April, 1877), we find in a London letter to the New York *Times,* the following paragraph: "Miss Annie Goodale, the actress, died three weeks ago. Up to yesterday she was not buried. The corpse is warm and limp, and the features as soft and mobile as when in life. Several physicians have examined her, and have ordered that the body shall be watched night and day. The poor lady is evidently in a trance, but whether she is destined to come to life it is impossible to say." **[Page 480]**

Science regards man as an aggregation of atoms temporarily united by a mysterious force called the life-principle. To the materialist, the only difference between a living and a dead body is, that in the one case, that force is active, in the other latent. When it is extinct or entirely latent the molecules obey a superior attraction, which draws them asunder and scatters them through space.

This dispersion must be death, if it is possible to conceive such a thing as death, where the very molecules of the dead body manifest an intense vital energy. If death is but the stoppage of a digesting, locomotive, and thought-grinding machine, how can death be actual and not relative, before that machine is thoroughly broken up and its particles dispersed? So long as any of them cling together, the centripetal vital force may overmatch the dispersive centrifugal action. Says Eliphas Levi: "Change attests movement, and movement only reveals life. The corpse would not decompose if it were dead; all the molecules which compose it are living and struggle to separate. And would you think that the spirit frees itself first of all to exist no more? That thought and love can die when the grossest forms of matter do not die? If the change should be called death, we die and are born again every day, for every day our forms undergo change."[719]

The kabalists say that a man is not dead when his body is entombed. Death is never sudden; for, according to Hermes, nothing goes in nature by violent transitions. Everything is gradual, and as it required a long and gradual development to produce the living human being, so time is required to completely withdraw vitality from the carcass. "Death can no more be an absolute end, than birth a real beginning. Birth proves the preëxistence of the being, as death proves immortality," says the same French kabalist.

While implicitly believing in the restoration of the daughter of Jairus, the ruler of the synagogue, and in other Bible-miracles, well-educated Christians, who otherwise would feel indignant at being called superstitious, meet all such cases as that of Apollonius and the girl said by his biographer to have been recalled to life by him, with scornful skepticism. Diogenes Laërtius, who mentions a woman restored to life by Empedocles, is treated with no more respect; and the name of Pagan thaumaturgist, in the eyes of Christians, is but a synonym for impostor. Our scientists are at least one degree more rational; they embrace all Bible prophets and apostles, and the heathen miracle-doers in two categories of hallucinated fools and deceitful tricksters.

LIMITS OF SUSPENDED ANIMATION

But Christians and materialists might, with a very little effort on their **[Page 481]** part, show themselves fair and logical at the same time.

719 "*La Science des Esprits.*"

To produce such a miracle, they have but to consent to understand what they read, and submit it to the unprejudiced criticism of their best judgment. Let us see how far it is possible. Setting aside the incredible fiction of Lazarus, we will select two cases: the ruler's daughter, recalled to life by Jesus, and the Corinthian bride, resuscitated by Apollonius. In the former case, totally disregarding the significant expression of Jesus — "*She is not dead but sleepeth*," the clergy force their god to become a breaker of his own laws and grant unjustly to one what he denies to all others, and with no better object in view than to produce a useless miracle. In the second case, notwithstanding the words of the biographer of Apollonius, so plain and precise that there is not the slightest cause to misunderstand them, they charge Philostratus with deliberate imposture. Who could be fairer than he, who less open to the charge of mystification, when, in describing the resuscitation of the young girl by the Tyanian sage, in the presence of a large concourse of people, the biographer says, "she had *seemed* to die."

In other words, he very clearly indicates a case of suspended animation; and then adds immediately, "as the rain fell very fast on the young girl," while she was being carried to the pile, "with her face turned upwards, this, *also*, might have excited her senses."[720] Does this not show most plainly that Philostratus saw *no* miracle in that resuscitation? Does it not rather imply, if anything, the great learning and skill of Apollonius, "who like Asclepiades had the merit of distinguishing at a glance between real and apparent death"?[721]

A resuscitation, after the soul and spirit have entirely separated from the body, and the last electric thread is severed, is as impossible as for a once disembodied spirit to reïncarnate itself once more on this earth, except as described in previous chapters. "A leaf, once fallen off, does not reättach itself to the branch," says Eliphas Levi. "The caterpillar becomes a butterfly, but the butterfly does not again return to the grub. Nature closes the door behind all that passes, and pushes life forward. Forms pass, thought remains, and does not recall that which it has once exhausted."[722]

Why should it be imagined that Asclepiades and Apollonius enjoyed exceptional powers for the discernment of actual death? Has any modern school of medicine this knowledge to impart to its students? Let their authorities answer for them. These prodigies of Jesus and Apollonius **[Page 482]** are so well attested that they appear authentic. Whether in either or both cases life was simply suspended or not, the important fact remains that by some power, peculiar to themselves, both the wonder-workers recalled the *seemingly dead* to life in an instant.[723]

Is it because the modern physician has not yet found the secret which the theurgists evidently possessed that its possibility is denied?

---

720 "*Vit. Apollon. Tyan.*," lib. iv., ch. xvi.

721 Salverte, "*Sciences Occultes*," vol. ii.

722 "*La Science des Esprits*."

723 It would be beneficial to humanity were our modern physicians possessed of the same inestimable faculty; for then we would have on record less horrid deaths *after* inhumation. Mrs. Catherine Crowe, in the "Night-Side of Nature," records in the chapter on "Cases of Trances" *five* such cases, in England alone, and during the present century. Among them is Dr. Walker of Dublin and a Mr. S——, whose stepmother was accused of poisoning him, and who, upon being disinterred, was found lying on his face.

Neglected as psychology now is, and with the strangely chaotic state in which physiology is confessed to be by its most fair students, certainly it is not very likely that our men of science will soon rediscover the lost knowledge of the ancients. In the days of old, when prophets were not treated as charlatans, nor thaumaturgists as impostors, there were colleges instituted for teaching prophecy and occult sciences in general. Samuel is recorded as the chief of such an institution at Ramah; Elisha, also, at Jericho. The schools of *hazim*, prophets or seers, were celebrated throughout the country. Hillel had a regular academy, and Socrates is well known to have sent away several of his disciples to study *manticism.* The study of magic, or wisdom, included every branch of science, the metaphysical as well as the physical, psychology and physiology in their common and occult phases, and the study of alchemy was universal, for it was both a physical and a spiritual science. Therefore why doubt or wonder that the ancients, who studied nature under its double aspect, achieved discoveries which to our modern physicists, who study but its dead letter, are a closed book?

Thus, the question at issue is not whether a *dead* body can be resuscitated — for, to assert that would be to assume the possibility of a miracle, which is absurd — but, to assure ourselves whether the medical authorities pretend to determine the precise moment of death. The kabalists say that death occurs at the instant when both the astral body, or life-principle, and the spirit part forever with the corporeal body. The scientific physician who denies both astral body and spirit, and admits the existence of nothing more than the life-principle, judges death to occur when life is apparently extinct. When the beating of the heart and the action of the lungs cease, and *rigor mortis* is manifested, and especially when decomposition begins, they pronounce the patient dead. But the annals of medicine teem with examples of "suspended animation" **[Page 483]** as the result of asphyxia by drowning, the inhalation of gases and other causes; life being restored in the case of drowning persons even after they had been apparently dead for twelve hours.

In cases of somnambulic trance, none of the ordinary signs of death are lacking; breathing and the pulse are extinct; animal-heat has disappeared; the muscles are rigid, the eye glazed, and the body is colorless. In the celebrated case of Colonel Townshend, he threw himself into this state in the presence of three medical men; who, after a time, were persuaded that he was really dead, and were about leaving the room, when he slowly revived. He describes his peculiar gift by saying that he "could die or expire when he pleased, and yet, by an effort, or *somehow* he could come to life again."

There occurred in Moscow, a few years since, a remarkable instance of apparent death. The wife of a wealthy merchant lay in the cataleptic state seventeen days, during which the authorities made several attempts to bury her; but, as decomposition had not set in, the family averted the ceremony, and at the end of that time she was restored to life.

The above instances show that the most learned men in the medical profession are unable to be certain when a person is dead. What they call "suspended animation," is that state from which the patient spontaneously recovers, through an effort of his own spirit, which may be provoked by any one of many causes. In these cases, the astral body has not parted from the physical body; its external functions are simply suspended; the subject is in a state of torpor, and the restoration is nothing but a recovery from it.

But, in the case of what physiologists would call "real death," but which is not actually so, the astral body has withdrawn; perhaps local decomposition has set in. How shall the man be brought to life again? The answer is, the interior body must be forced back into the exterior one, and vitality reawakened in the latter. The clock has run down, it must be wound. If death is absolute; if the organs have not only ceased to act, but have lost the susceptibility of renewed action, then the whole universe would have to be thrown into chaos to resuscitate the corpse — a miracle would be demanded. But, as we said before, the man is not dead when he is cold, stiff, pulseless, breathless, and even showing signs of decomposition; he is not dead when buried, nor afterward, until a certain point is reached. That point is, *when the vital organs have become so decomposed, that if reänimated, they could not perform their customary functions;* when the mainspring and cogs of the machine, so to speak, are so eaten away by rust, that they would snap upon the turning of the key. Until that point is reached, the astral body may be caused, without miracle, to reënter its former tabernacle, either by an effort of its **[Page 484]** own will, or under the resistless impulse of the will of one who knows the potencies of nature and how to direct them. The spark is not extinguished, but only latent — latent as the fire in the flint, or the heat in the cold iron.

In cases of the most profound cataleptic clairvoyance, such as obtained by Du Potet, and described very graphically by the late Prof. William Gregory, in his *Letters on Animal Magnetism*, the spirit is so far disengaged from the body that it would be impossible for it to reënter it without an effort of the mesmerizer's will. The subject is practically dead, and, if left to itself, the spirit would escape forever. Although independent of the torpid physical casing, the half-freed spirit is still tied to it by a magnetic cord, which is described by clairvoyants as appearing dark and smoky by contrast with the ineffable brightness of the astral atmosphere through which they look. Plutarch, relating the story of Thespesius, who fell from a great height, and lay three days apparently dead, gives us the experience of the latter during his state of partial decease. "Thespesius," says he, "then observed that he was different from the dead by whom he was surrounded. . . . They were transparent and environed by a radiance, but he seemed to trail after him a dark radiation or line of shadow." His whole description, minute and circumstantial in its details, appears to be corroborated by the clairvoyants of every period, and, so far as this class of testimony can be taken, is important. The kabalists, as we find them interpreted by Eliphas Levi, in his *Science des Esprits*, say that, "When a man falls into the last sleep, he is plunged at first into a sort of dream, before gaining consciousness in the other side of life. He sees, then, either in a beautiful vision, or in a terrible nightmare, the paradise or hell, in which he believed during his mortal existence. This is why it often happens, that the affrighted soul breaks violently back into the terrestrial life it has just left, and why some who were really dead, *i.e.*, who, if left alone and quiet, would have peaceably passed away forever in a state of unconscious lethargy, when entombed too soon, reawake to life in the grave."

In this connection, the reader may perhaps recall the well-known case of the old man who had left some generous gifts in his will to his orphaned nieces; which document, just before his death, he had confided to his rich son, with injunctions to carry out his wishes. But, he had not been dead more than a few hours before the son, finding himself alone with the corpse, tore the will and burned it. The sight of this impious deed apparently recalled the hovering spirit, and the old man, rising from his couch of death, uttered a fierce malediction upon the horror-stricken wretch, and then fell back again, and yielded up his

spirit — this time forever. Dion Boucicault makes use of an incident of this kind in his powerful **[Page 485]** drama *Louis XI.*; and Charles Kean created a profound impression in the character of the French monarch, when the dead man revives for an instant and clutches the crown as the heir-apparent approaches it.

Levi says that resuscitation is not impossible while the vital organism remains undestroyed, and the astral spirit is yet within reach. "Nature," he says, "accomplishes nothing by sudden jerks, and eternal death is always preceded by a state which partakes somewhat of the nature of lethargy. It is a torpor which a great shock or the magnetism of a powerful will can overcome." He accounts in this manner for the resuscitation of the dead man thrown upon the bones of Elisha. He explains it by saying that the soul was hovering at that moment near the body; the burial party, according to tradition, were attacked by robbers; and their fright communicating itself sympathetically to it, the soul was seized with horror at the idea of its remains being desecrated, and "reëntered violently into its body to raise and save it." Those who believe in the survival of the soul can see in this incident nothing of a supernatural character — it is only a perfect manifestation of natural law. To narrate to the materialist such a case, however well attested, would be but an idle talk; the theologian, always looking beyond nature for a special providence, regards it as a prodigy. Eliphas Levi says: "They attributed the resuscitation to the contact with the bones of Elisha; and worship of relics dates logically from his epoch."

Balfour Stewart is right — scientists "know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic."

We are now on such firm ground, that we will take another step in advance. *The same knowledge and control of the occult forces, including the vital force which enabled the fakir temporarily to leave and then reënter his body, and Jesus, Apollonius, and Elisha to recall their several subjects to life, made it possible for the ancient hierophants to animate statues, and cause them to act and speak like living creatures.* It is the same knowledge and power which made it possible for Paracelsus to create his homunculi; for Aaron to change his rod into a serpent and a budding branch; Moses to cover Egypt with frogs and other pests; and the Egyptian theurgist of our day to vivify his pigmy Mandragora, which has physical life but no soul. It was no more wonderful that upon presenting the necessary conditions Moses should call into life large reptiles and insects, than that, under like favoring conditions, the physical scientist should call into life the small ones which he names bacteria.

And now, in connection with ancient miracle-doers and prophets, let us bring forward the claims of the modern mediums. Nearly every form of phenomena recorded in the sacred and profane histories of the world **[Page 486]** we find them claiming to reproduce in our days. Selecting, among the variety of seeming wonders, levitation of ponderable inanimate objects as well as of human bodies, we will give our attention to the conditions under which the phenomenon is manifested. History records the names of Pagan theurgists, Christian saints, Hindu fakirs, and spiritual mediums who have been thus levitated, and who remained suspended in the air, sometimes for a considerable time. The phenomenon has not been confined to one country or epoch, but almost invariably the subjects have been religious ecstatics, adepts in magic, or, as now, spiritual mediums.

We assume the fact to be so well established as to require no labored effort on our part at this time to furnish proof that unconscious manifestations of spirit-power, as well as

conscious feats of high magic, have happened in all countries, in all ages, and with hierophants as well as through irresponsible mediums. When the present perfected European civilization was yet in an inchoate state, occult philosophy, already hoary with age, speculated upon the attributes of man by analogy with those of his Creator. Individuals later, whose names will remain forever immortal, inscribed on the portal of the spiritual history of man, have afforded in their persons examples of how far could be developed the god-like powers of the *microcosmos.* Describing the *Doctrines and Principal Teachers of the Alexandrian School,* Professor A. Wilder says: "Plotinus taught that there was in the soul a returning impulse, love, which attracted it inward toward its origin and centre, the eternal good. While the person who does not understand how the soul contains the beautiful within itself will seek by laborious effort to realize beauty without, the wise man recognizes it within himself, develops the idea by withdrawal into himself, concentrating his attention, and so floating upward toward the divine fountain, the stream of which flows within him. The infinite is not known through the reason . . . but by a faculty superior to reason, by entering upon a state in which the individual, so to speak, ceases to be his finite self, in which state divine essence is communicated to him. This is ECSTASY."

Of Apollonius, who asserted that he could see "the present and the future in a clear mirror," on account of his abstemious mode of life, the professor very beautifully observes: "This is what may be termed *spiritual photography.* The soul is the camera in which facts and events, future, past, and present, are alike fixed; and the mind becomes conscious of them. Beyond our every-day world of limits, all is as one day or state, the past and future comprised in the present."[724]

MEDIUMSHIP TOTALLY ANTAGONISTIC TO ADEPTSHIP

Were these God-like men "mediums," as the orthodox spiritualists **[Page 487]** will have it? By no means, if by the term we understand those "sick-sensitives" who are born with a peculiar organization, and who in proportion as their powers are developed become more and more subject to the irresistible influence of miscellaneous spirits, purely human, elementary, or elemental. Unquestionably so, if we consider every individual a medium in whose magnetic atmosphere the denizens of higher invisible spheres can move, and act, and live. In such a sense every person is a medium. Mediumship may be either 1st, self-developed; 2d, by extraneous influences; or 3d, may remain latent throughout life. *The reader must bear in mind the definition of the term, for, unless this is clearly understood, confusion will be inevitable.* Mediumship of this kind may be either active or passive, repellent or receptive, positive or negative. Mediumship is measured by the quality of the aura with which the individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and attract only those foul beings who delight in it, as the eel does in turbid waters, or, it may be pure, crystalline, limpid, opalescent as the morning dew. All depends upon the moral character of the medium.

About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered this heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent

---

724 A. Wilder, "*Neo-Platonism and Alchemy.*"

interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is MEDIATORSHIP, not *mediumship*. Such persons are temples in which dwells the spirit of the living God; but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits.

But mediumship, as now understood and manifested, is a different thing. Circumstances, independent of his own volition, may, either at birth or subsequently, modify a person's aura, so that strange manifestations, physical or mental, diabolical or angelic, may take place. Such mediumship, as well as the above-mentioned mediatorship, has existed on earth since the first appearance here of living man. The former is the yielding of weak, mortal flesh to the control and suggestions of spirits and intelligences other than one's own immortal demon. It is literally **[Page 488]** *obsession* and *possession;* and mediums who pride themselves on being the faithful slaves of their "guides," and who repudiate with indignation the idea of "controlling" the manifestations, "could not very well deny the fact without inconsistency. This mediumship is typified in the story of Eve succumbing to the reasonings of the serpent; of Pandora peeping in the forbidden casket and letting loose on the world, sorrow and evil, and by Mary Magdalene, who from having been obsessed by 'seven devils' was finally redeemed by the triumphant struggle of her immortal spirit, touched by the presence of a holy mediator, against the dweller." This mediumship, whether beneficent or maleficent, is always *passive.* Happy are the pure in heart, who repel unconsciously, by that very cleanness of their inner nature, the dark spirits of evil. For verily they have no other weapons of defense but that inborn goodness and purity. Mediumism, as practiced in our days, is a more undesirable gift than the robe of Nessus.

"The tree is known by its fruits." Side by side with passive mediums in the progress of the world's history, appear active mediators. We designate them by this name for lack of a better one. The ancient witches and wizards, and those who had a "familiar spirit," generally made of their gifts a trade; and the Obeah woman of En-Dor, so well defined by Henry More, though she may have killed her calf for Saul, accepted hire from other visitors. In India, the jugglers, who by the way are less so than many a modern medium, and the *Essaoua* or sorcerers and serpent-charmers of Asia and Africa, all exercise their gifts for money. Not so with the mediators, or hierophants. Buddha was a mendicant and refused his father's throne. The "Son of Man had not where to lay his head"; the chosen apostles provided "neither gold, nor silver, nor brass in their purses."

Apollonius gave one half of his fortune to his relatives, the other half to the poor; Iamblichus and Plotinus were renowned for charity and self-denial; the fakirs, or holy mendicants, of India are fairly described by Jacolliot; the Pythagorean Essenes and Therapeutæ believed their hands defiled by the contact of money. When the apostles were offered money to impart their spiritual powers, Peter, notwithstanding that the Bible shows him a coward and thrice a renegade, still indignantly spurned the offer, saying: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." These men were mediators, guided merely by their own personal spirit, or divine

soul, and availing themselves of the help of spirits but so far as these remain in the right path.

Far from us be the thought of casting an unjust slur on physical mediums. Harassed by various intelligences, reduced by the overpowering **[Page 489]** influence — which their weak and nervous natures are unable to shake off — to a morbid state, which at last becomes chronic, they are impeded by these "influences" from undertaking other occupation. They become mentally and physically unfit for any other. Who can judge them harshly when, driven to the last extremity, they are constrained to accept mediumship as a business? And heaven knows, as recent events have too well proved, whether the calling is one to be envied by any one! It is not mediums, real, *true*, and genuine mediums that we would ever blame, but their patrons, the spiritualists.

Plotinus, when asked to attend public worship of the gods, is said to have proudly answered: "It is for them (the spirits) to come to me." Iamblichus asserted and proved in his own case, that our soul can attain communion with the highest intelligences, with "natures loftier than itself," and carefully drove away from his theurgical ceremonies * every inferior spirit, or bad dæmon, which he taught his disciples to recognize. Proclus, who "elaborated the entire theosophy and theurgy of his predecessors into a complete system,"[725] according to Professor Wilder, "believed with Iamblichus in the attaining of a divine power, which, overcoming the mundane life, rendered the individual an organ of the Deity." He even taught that there was a "mystic password that would carry a person from one order of spiritual beings to another, higher and higher, till he arrived at the absolute divine." Apollonius spurned the sorcerers and "common soothsayers," and declared that it was his "peculiar abstemious mode of life" which "produced such an acuteness of the senses and created other faculties, so that the greatest and most remarkable things can take place." Jesus declared man *the lord of the Sabbath,* and at his command the terrestrial and elementary spirits fled from their temporary abodes; a power which was shared by Apollonius and many of the Brotherhood of the Essenes of Judea and Mount Carmel.

It is undeniable that there must have been some good reasons why the ancients persecuted *unregulated* mediums. Otherwise why, at the time of Moses and David and Samuel, should they have encouraged prophecy and divination, astrology and soothsaying, and maintained schools and colleges in which these natural gifts were strengthened and developed, while witches and those who divined by the spirit of *Ob* were put to death? Even at the time of Christ, the poor oppressed mediums were driven to the tombs and waste places without the city walls. Why this apparent gross injustice? Why should banishment, persecution, and death be the portion of the physical mediums of those days, and whole **[Page 490]** communities of thaumaturgists — like the Essenes — be not merely tolerated but revered? It is because the ancients, unlike ourselves, could "try" the spirits and discern the difference between the good and the evil ones, the human and the elemental. They also knew that unregulated spirit intercourse brought ruin upon the individual and disaster to the community.

---

725 See the "*Sketch of the Eclectic Philosophy of the Alexandrian School*."

This view of mediumship may be novel and perhaps repugnant to many modern spiritualists; but still it is the view taught in the ancient philosophy, and supported by the experience of mankind from time immemorial.

It is erroneous to speak of a medium having *powers* developed. A passive medium has no power. He has a certain moral and physical condition which induces emanations, or an aura, in which his controlling intelligences can live, and by which they manifest themselves. He is only the vehicle through which *they* display their power. This aura varies day by day, and, as would appear from Mr. Crookes' experiments, even hour by hour. It is an external effect resulting from interior causes. The medium's moral state determines the kind of spirits that come; and the spirits that come reciprocally influence the medium, intellectually, physically, and morally. The perfection of his mediumship is in ratio to his passivity, and the danger he incurs is in equal degree. When he is fully "developed" — perfectly passive — his own astral spirit may be benumbed, and even crowded out of his body, which is then occupied by an elemental, or, what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own. But too often the cause of the most celebrated crime is to be sought in such possessions.

Physical mediumship depending upon passivity, its antidote suggests itself naturally; *let the medium cease being passive.* Spirits never control persons of positive character who are determined to resist all extraneous influences. The weak and feeble-minded whom they can make their victims they drive into vice. If these miracle-making elementals and disembodied devils called elementary were indeed the guardian angels that they have passed for, these last thirty years, why have they not given their faithful mediums at least good health and domestic happiness? Why do they desert them at the most critical moments of trial when under accusations of fraud? It is notorious that the best physical mediums are either sickly or, sometimes, what is still worse, inclined to some abnormal vice or other. Why do not these healing "guides," who make their mediums play the therapeutists and thaumaturgists to others, give them the boon of robust physical vigor? The ancient thaumaturgist and apostle, generally, if not invariably, enjoyed good health; their magnetism never conveyed to the sick patient any physical or moral taint; and they never were **[Page 491]** accused of VAMPIRISM, which a spiritual paper very justly charges upon some medium-healers.[726]

If we apply the above law of mediumship and mediatorship to the subject of levitation, with which we opened our present discussion, what shall we find? Here we have a medium and one of the mediator-class levitated — the former at a seance, the latter at prayer, or in ecstatic contemplation. The medium being passive must *be lifted* up; the ecstatic being active must levitate himself. The former is elevated by his familiar spirits — whoever or whatever they may be — the latter, by the power of his own aspiring soul. Can both be indiscriminately termed *mediums?* But nevertheless we may be answered that the same phenomena are produced in the presence of a modern medium as of an ancient saint. Undoubtedly; and so it was in the days of Moses; for we believe that the triumph claimed for him in *Exodus* over Pharaoh's magicians is simply a national boast on the part of the "chosen people." That the power which produced his phenomena produced that of

---

726 See "*Medium and Daybreak*," July 7, 1876, p. 428.

the magicians also, who were moreover the first tutors of Moses and instructed him in their "wisdom," is most probable. But even in those days they seemed to have well appreciated the difference between phenomena apparently identical. The tutelar national deity of the Hebrews (who is *not* the Highest Father)[727] forbids expressly, in *Deuteronomy*,[728] his people "to learn to do after the abominations of other nations. . . . To pass through *the fire*, or use *divination*, or be an observer of times or an enchanter, or a *witch*, or a consulter with *familiar spirits*, or a necromancer."

What difference was there then between all the above-enumerated phenomena as performed by the "other nations" and when enacted by the prophets? Evidently, there was some good reason for it; and we find it in John's *First Epistle*, iv., which says: "believe not *every* spirit, but *try* the spirits, whether they are of God, because many false prophets are gone out into the world." **[Page 492]**

The only standard within the reach of spiritualists and present-day mediums by which they can *try* the spirits, is to judge 1, by their actions and speech; 2, by their readiness to manifest themselves; and 3, whether the object in view is worthy of the apparition of a "*disembodied*" spirit, or can excuse any one for disturbing *the dead*. Saul was on the eve of destruction, himself and his sons, yet Samuel inquired of him: "Why hast thou *disquieted* me, to bring me up?"[729] But the "intelligences" that visit the circle-rooms, come at the beck of every trifler who would while away a tedious hour.

In the number of the *London Spiritualist* for July 14th, we find a long article, in which the author seeks to prove that "the marvelous wonders of the present day, which belong to so-called modern spiritualism, are identical in character with the experiences of the patriarchs and apostles of old."

We are forced to contradict, point-blank, such an assertion. They are identical only so far that the same forces and occult powers of nature produce them. But though these powers and forces may be, and most assuredly are, all directed by unseen intelligences, the latter differ more in essence, character, and purposes than mankind itself, composed, as it now stands, of white, black, brown, red, and yellow men, and numbering saints and criminals, geniuses and idiots. The writer may avail himself of the services of a tame orang-outang or a South Sea islander; but the fact alone that he has a servant makes neither the latter nor himself identical with Aristotle and Alexander. The writer compares Ezekiel "lifted up" and

727 In Volume II., we will distinctly prove that the *Old Testament* mentions the worship of more than one god by the Israelites. The El-Shadi of Abraham and Jacob was not the Jehovah of Moses, or the Lord God worshipped by them for forty years in the wilderness. And the God of Hosts of Amos is not, if we are to believe his own words, the Mosaic God, the Sinaitic deity, for this is what we read: "I hate, I despise your feast-days . . . your meat-offerings, I will not accept them. . . . Have ye offered unto *me* sacrifices and offerings in the wilderness forty years, O house of Israel? . . . No, but *ye have borne the tabernacle of your Moloch and Chiun* (Saturn), your images, the star of your god, which ye made to yourselves. . . . Therefore, will I cause you to go into captivity . . . saith the *Lord, whose name is The God of hosts*" (Amos v. 21-27).
728 Chapter xviii.
729 This word "*up*" from the spirit of a prophet whose abode ought certainly to be in heaven and who therefore ought to have said "to bring me down," is very suggestive in itself to a Christian who locates paradise and hell at two opposite points.

taken into the "east gate of the Lord's house,"[730] with the levitations of certain mediums, and the three Hebrew youths in the "burning fiery furnace," with other *fire-proof* mediums; the John King "spirit-light" is assimilated with the "burning lamp" of Abraham; and finally, after many such comparisons, the case of the Davenport Brothers, released from the jail of Oswego, is confronted with that of Peter delivered from prison by the "angel of the Lord"!

Now, except the story of Saul and Samuel, there is not a case instanced in the *Bible* of the "*evocation* of the dead." As to being lawful, the assertion is contradicted by every prophet. Moses issues a decree of death against those who raise the spirits of the dead, the "necromancers." Nowhere throughout the *Old Testament*, nor in Homer, nor Virgil is communion with the dead termed otherwise than necromancy. ." **[Page 493]**

Philo Judæus makes Saul say, that if he banishes from the land every diviner and necromancer his name will survive him.

What Are "Materialized Spirits"?

One of the greatest reasons for it was the doctrine of the ancients, that no soul from the "abode of the blessed" will return to earth, unless, indeed, upon rare occasions its apparition might be required to accomplish some great object in view, and so bring benefit upon humanity. In this latter instance the "soul" has no need to be *evoked*. It sent its portentous message either by an evanescent *simulacrum* of itself, or through *messengers*, who could appear in *material* form, and personate faithfully the departed. The souls that could so easily be evoked were deemed neither safe nor useful to commune with. They were the souls, or *larvæ* rather, from the infernal region of the limbo — the *sheol*, the region known by the kabalists as the eighth sphere, but far different from the orthodox Hell or Hades of the ancient mythologists. Horace describes this evocation and the ceremonial accompanying it, and Maimonides gives us particulars of the Jewish rite. Every necromantic ceremony was performed on high places and hills, and blood was used for the purpose of placating these human *ghouls*.[731]

"I cannot prevent the witches from picking up their bones," says the poet. "See the blood they pour in the ditch to allure the *souls* that will utter their oracles!"[732] "*Cruor in fossam confusus, ut inde manes elicirent, animas responsa daturas*."

"The *souls*," says Porphyry, "prefer, to everything else, *freshly-spilt blood*, which seems for a short time to restore to them some of the faculties of life."[733] As for materializations, they are many and various in the sacred records. But, were they effected under the same conditions as at modern seances? Darkness, it appears, was not required in those days of patriarchs and magic powers. The three angels who appeared to Abraham drank in the full blaze of the sun, for "he sat in the tent-door *in the heat of the day*,"[734] says the book of *Genesis*. The spirits of Elias and Moses appeared equally in daytime, as it is not probable that Christ and the Apostles would be climbing a high mountain during the night. Jesus is represented

---

730 *Ezekiel* iii. 12-14.
731 William Howitt, "*History of the Supernatural*," vol. ii., ch. i.
732 Lib. i., Sat. 8.
733 Porphyry, "*Of Sacrifices*."
734 *Genesis* xviii., i.

as having appeared to Mary Magdalene in the garden in the early morning; to the Apostles, at three distinct times, and generally by day; once "when the morning was come" (*John* xxi. 4). Even when the ass of Balaam saw the "materialized" angel, it was in the full light of noon.

We are fully prepared to agree with the writer in question, that we find in the life of Christ — and we may add in the *Old Testament*, too ." **[Page 494]** — "an uninterrupted record of spiritualistic manifestations," but nothing *mediumistic*, of a physical character though, if we except the visit of Saul to Sedecla, the Obeah woman of En-Dor. This is a distinction of vital importance.

True, the promise of the Master was clearly stated: "Aye, and greater works than these shall ye do" — works of mediatorship. According to Joel, the time would come when there would be an outpouring of the divine spirit: "Your sons and your daughters," says he, "shall prophesy, your old men shall dream dreams, your young men shall see visions." The time has come and they do all these things now; Spiritualism has its seers and martyrs, its prophets and healers. Like Moses, and David, and Jehoram, there are mediums who have direct writings from genuine planetary and human spirits; and the best of it brings the mediums no pecuniary recompense. The greatest friend of the cause in France, Leymarie, now languishes in a prison-cell, and, as he says with touching pathos, is "no longer a man, but *a number*" on the prison register.

There are a few, a very few, orators on the spiritualistic platform who speak by inspiration, and if they know what is said at all they are in the condition described by Daniel: "And I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep."[735] And there are mediums, these whom we have spoken of, for whom the prophecy in Samuel might have been written: "The spirit of the Lord will come upon thee, thou shalt prophesy with them, and shalt be *turned into another man*."[736] But where, in the long line of Bible-wonders, do we read of flying guitars, and tinkling tambourines, and jangling bells being offered in pitch-dark rooms as evidences of immortality?

When Christ was accused of casting out devils by the power of Beelzebub, he denied it, and sharply retorted by asking, "By whom do your sons or disciples cast them out?" Again, spiritualists affirm that Jesus was a medium, that he was controlled by one or many spirits; but when the charge was made to him direct he said that he was nothing of the kind. "Say we not well, that thou art a Samaritan, and hast a devil?" daimonion, an Obeah, or familiar spirit in the Hebrew text. Jesus answered, "I have not a devil."[737]

THE SHUDALA MADAN

The writer from whom we have above quoted, attempts also a parallel between the aërial flights of Philip and Ezekiel and of Mrs. Guppy and other modern mediums. He is ignorant or oblivious of the fact that **[Page 495]** while levitation occurred as an effect in both classes of cases, the producing causes were totally dissimilar.

---

735 *Daniel* x. 8.

736 *I Samuel*, x. 6.

737 *Gospel According to John* vii. 20.

The nature of this difference we have adverted to already. Levitation may be produced consciously or unconsciously to the subject. The juggler determines beforehand that he will be levitated, for how long a time, and to what height; he regulates the occult forces accordingly. The fakir produces the same effect by the power of his aspiration and will, and, except when in the ecstatic state, keeps control over his movements. So does the priest of Siam, when, in the sacred pagoda, he mounts fifty feet in the air with taper in hand, and flits from idol to idol, lighting up the niches, self-supported, and stepping as confidently as though he were upon solid ground. This, persons have seen and testify to. The officers of the Russian squadron which recently circumnavigated the globe, and was stationed for a long time in Japanese waters, relate the fact that, besides many other marvels, they saw jugglers walk in mid-air from tree-top to tree-top, without the slightest support.[738] They also saw the pole and tape-climbing feats, described by Colonel Olcott in his *People from the Other World*, and which have been so much called in question by certain spiritualists and mediums whose zeal is greater than their learning. The quotations from Col. Yule and other writers, elsewhere given in this work, seem to place the matter beyond doubt that these effects are produced.

Such phenomena, when occurring apart from religious rites, in India, Japan, Thibet, Siam, and other "heathen" countries, phenomena a hundred times more various and astounding than ever seen in civilized Europe or America, are never attributed to the spirits of the departed. The Pitris have naught to do with such public exhibitions. And we have but to consult the list of the principal demons or elemental spirits to find that their very names indicate their professions, or, to express it clearly, the tricks to which each variety is best adapted. So we have the Madan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Madan signifies one that looks like a cow. He is the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The *Shudâla-Mâdan*, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire-phenomena as well as Kutti Shâttan, the little juggling imps. Shudâla, they say, is a half-fire, half-water demon, for he received from Siva permission to assume any shape he chose, transform one thing into another; and when **[Page 496]** he is not in fire, he is in water. It is he who blinds people "to see that which *they do not see*." *Shûla Mâdan*, is another mischievous spook. He is the *furnace*-demon, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. Shula likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mâdan, is the *undine* proper. He is an elemental spirit of the water, and his name means *blowing like a bubble*. He is a very merry imp; and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Poruthû Mâdan, is the "wrestling" demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as *levitations*, or taming of wild

738 Our informant, who was an eye-witness, is Mr. N——ff of St. Petersburg, who was attached to the flag-ship *Almaz*, if we are not mistaken.

animals, he will help the performer by keeping him above the soil or will overpower a wild beast before the tamer has time to utter his incantation. So, every "physical manifestation" has its own class of elemental spirits to superintend them.

Returning now to levitations of human bodies and inanimate bodies, in modern circle-rooms, we must refer the reader to the Introductory chapter of this work. (See "Æthrobasy.") In connection with the story of Simon the Magician, we have shown the explanation of the ancients as to how the levitation and transport of heavy bodies could be produced. We will now try and suggest a hypothesis for the same in relation to *mediums, i.e.,* persons supposed to be unconscious at the moment of the phenomena, which the believers claim to be produced by disembodied "spirits." We need not repeat that which has been sufficiently explained before. Conscious æthrobasy under magneto-electrical conditions is possible only to *adepts* who can never be overpowered by an influence foreign to themselves, but remain sole masters of their WILL.

Thus levitation, we will say, must always occur in obedience to law — a law as inexorable as that which makes a body unaffected by it remain upon the ground. And where should we seek for that law outside of the theory of molecular attraction? It is a scientific hypothesis that the form of force which first brings nebulous or star matter together into a whirling vortex is electricity; and modern chemistry is being totally reconstructed upon the theory of electric polarities of atoms. The waterspout, the tornado, the whirlwind, the cyclone, and the hurricane, are all doubtless the result of electrical action. This phenomenon has been studied from above as well as from below, observations having been made both upon the ground and from a balloon floating above the vortex of a thunder-storm. **[Page 497]**

PHILOSOPHY OF LEVITATION

Observe now, that this force, under the conditions of a dry and warm atmosphere at the earth's surface, can accumulate a dynamic energy capable of lifting enormous bodies of water, of compressing the particles of atmosphere, and of sweeping across a country, tearing up forests, lifting rocks, and scattering buildings in fragments over the ground. Wild's electric machine causes induced currents of magneto-electricity so enormously powerful as to produce light by which small print may be read, on a dark night, at a distance of two miles from the place where it is operating.

As long ago as the year 1600, Gilbert, in his *De Magnete,* enunciated the principle that the globe itself is one vast magnet, and some of our advanced electricians are now beginning to realize that man, too, possesses this property, and that the mutual attractions and repulsions of individuals toward each other may at least in part find their explanation in this fact. The experience of attendants upon spiritualistic circles corroborates this opinion. Says Professor Nicholas Wagner, of the University of St. Petersburg: "Heat, or *perhaps the electricity of the investigators* sitting in the circle, must concentrate itself in the table and gradually develop into motions. At the same time, or a little afterward, the psychical force unites to assist the two other powers. By *psychical force,* I mean that which evolves itself out of all the other forces of our organism. The combination into one general something of several separate forces, and capable, when combined, of manifesting itself in degree, according to the individuality." The progress of the phenomena he considers to be affected by the cold or the

dryness of the atmosphere. Now, remembering what has been said as to the subtler forms of energy which the Hermetists have proved to exist in nature, and accepting the hypothesis enunciated by Mr. Wagner that "the power which calls out these manifestations is centred in the mediums," may not the medium, by furnishing in himself a nucleus as perfect in its way as the system of permanent steel magnets in Wild's battery, produce astral currents sufficiently strong to lift in their vortex a body even as ponderable as a human form? It is not necessary that the object lifted should assume a gyratory motion, for the phenomenon we are observing, unlike the whirlwind, is directed by an intelligence, which is capable of keeping the body to be raised within the ascending current and preventing its rotation.

Levitation in this case would be a purely mechanical phenomenon. The inert body of the passive medium is lifted by a vortex created either by the elemental spirits — possibly, in some cases, by human ones, and sometimes through purely morbific causes, as in the cases of Professor Perty's sick somnambules. The levitation of the adept is, on the contrary, a magneto-electric effect, as we have just stated. He has made **[Page 498]** the polarity of his body opposite to that of the atmosphere, and identical with that of the earth; hence, attractable by the former, retaining his consciousness the while. A like phenomenal levitation is possible, also, when disease has changed the corporeal polarity of a patient, as disease always does in a greater or lesser degree. But, in such case, the lifted person would not be likely to remain conscious.

In one series of observations upon whirlwinds, made in 1859, in the basin of the Rocky Mountains, "a newspaper was caught up . . . to a height of some two hundred feet; and there it oscillated to and fro across the track for some considerable time, whilst accompanying the onward motion."[739] Of course scientists will say that a parallel cannot be instituted between this case and that of human levitation; that no vortex can be formed in a room by which a medium could be raised; but this is a question of astral light and spirit, which have their own peculiar dynamical laws. Those who understand the latter, affirm that a concourse of people laboring under mental excitement, which reacts upon the physical system, throw off electromagnetic emanations, which, when sufficiently intense, can throw the whole circumambient atmosphere into perturbation. Force enough may actually be generated to create an electrical vortex, sufficiently powerful to produce many a strange phenomenon. With this hint, the whirling of the dervishes, and the wild dances, swayings, gesticulations, music, and shouts of devotees will be understood as all having a common object in view — namely, the creation of such astral conditions as favor psychological and physical phenomena. The *rationale* of religious revivals will also be better understood if this principle is borne in mind.

But there is still another point to be considered. If the medium is a nucleus of magnetism and a conductor of that force, he would be subject to the same laws as a metallic conductor, and be attracted to his magnet. If, therefore, a magnetic centre of the requisite power was formed directly over him by the unseen powers presiding over the manifestations, why should not his body be lifted toward it, despite terrestrial gravity? We know that, in the case

---

739 "What forces were in operation to cause this oscillation of the newspaper?" asks J. W. Phelps, who quotes the case — "These were the rapid upward motion of heated air, the downward motion of cold air, the translatory motion of the surface breeze, and the circular motion of the whirlwind. But how could these combine so as to produce the oscillation?" (Lecture on "*Force Electrically Explained*.")

of a medium who is unconscious of the progress of the operation, it is necessary to first admit the fact of such an intelligence, and next, the possibility of the experiment being conducted as described; but, in view of the multifarious evidences offered, not only in **[Page 499]** our own researches, which claim no authority, but also in those of Mr. Crookes, and a great number of others, in many lands and at different epochs, we shall not turn aside from the main object of offering this hypothesis in the profitless endeavor to strengthen a case which scientific men will not consider with patience, even when sanctioned by the most distinguished of their own body.

As early as 1836, the public was apprised of certain phenomena which were as extraordinary, if not more so than all the manifestations which are produced in our days. The famous correspondence between two well-known mesmerizers, Deleuze and Billot, was published in France, and the wonders discussed for a time in every society. Billot firmly believed in the apparition of spirits, for, as he says, he has both seen, heard, and felt them. Deleuze was as much convinced of this truth as Billot, and declared that man's immortality and the return of the dead, or rather of their shadows, was the best demonstrated fact in his opinion. Material objects were brought to him from distant places by invisible hands, and he communicated on most important subjects with the invisible intelligences. "In regard to this," he remarks, "I cannot conceive how spiritual beings are able to carry material objects." More skeptical, less intuitional than Billot, nevertheless, he agreed with the latter that "the question of spiritualism is not one of opinions, but *of facts*."

Such is precisely the conclusion to which Professor Wagner, of St. Petersburg, was finally driven. In the second pamphlet on *Mediumistic Phenomena,* issued by him in December, 1875, he administers the following rebuke to Mr. Shkliarevsky, one of his materialistic critics: "So long as the spiritual manifestations were weak and sporadic, we men of science could afford to deceive ourselves with theories of unconscious muscular action, or unconscious cerebrations of our brains, and tumble the rest into one heap as juggleries. . . . But now these wonders have grown too striking; the spirits show themselves in the shape of tangible, materialized forms, which can be touched and handled at will by any learned skeptic like yourself, and even be weighed and measured. We can struggle no longer, for every resistance becomes absurd — it threatens lunacy. Try then to realize this, and to humble yourself before the possibility of impossible facts."

Iron is only magnetized temporarily, but steel permanently, by contact with the lodestone. Now steel is but iron which has passed through a carbonizing process, and yet that process has quite changed the nature of the metal, so far as its relations to the lodestone are concerned. In like manner, it may be said that the medium is but an ordinary person who is magnetized by influx from the astral light; and as the permanence **[Page 500]** of the magnetic property in the metal is measured by its more or less steel-like character, so may we not say that the intensity and permanency of mediumistic power is in proportion to the saturation of the medium with the magnetic or astral force?

This condition of saturation may be congenital, or brought about in anyone of these ways: — by the mesmeric process; by spirit-agency; or by self-will. Moreover, the condition seems hereditable, like any other physical or mental peculiarity; many, and we may even say most great mediums having had mediumship exhibited in some form by one or more progenitors. Mesmeric subjects easily pass into the higher forms of clairvoyance and

mediumship (now so called), as Gregory, Deleuze, Puysegur, Du Potet, and other authorities inform us. As to the process of self-saturation, we have only to turn to the account of the priestly devotees of Japan, Siam, China, India, Thibet, and Egypt, as well as of European countries, to be satisfied of its reality. Long persistence in a fixed determination to subjugate matter, brings about a condition in which not only is one insensible to external impressions, but even death itself may be simulated, as we have already seen. The ecstatic so enormously reinforces his will-power, as to draw into himself, as into a vortex, the potencies resident in the astral light to supplement his own natural store.

The phenomena of mesmerism are explicable upon no other hypothesis than the projection of a current of force from the operator into the subject. If a man can project this force by an exercise of the will, what prevents his attracting it toward himself by reversing the current? Unless, indeed, it be urged that the force is generated within his body and cannot be attracted from any supply without. But even under such an hypothesis, if he can generate a superabundant supply to saturate another person, or even an inanimate object by his will, why cannot he generate it in excess for self-saturation?

In his work on *Anthropology*, Professor J. R. Buchanan notes the tendency of the natural gestures to follow the direction of the phrenological organs; the attitude of combativeness being downward and backward; that of hope and spirituality upward and forward; that of firmness upward and backward; and so on. The adepts of Hermetic science know this principle so well that they explain the levitation of their own bodies, whenever it happens unawares, by saying that the thought is so intently fixed upon a point above them, that when the body is thoroughly imbued with the astral influence, it follows the mental aspiration and rises into the air as easily as a cork held beneath the water rises to the surface when its buoyancy is allowed to assert itself. The giddiness felt by certain persons when standing upon the brink of a chasm is explained upon **[Page 501]** the same principle. Young children, who have little or no active imagination, and in whom experience has not had sufficient time to develop fear, are seldom, if ever, giddy; but the adult of a certain mental temperament, seeing the chasm and picturing in his imaginative fancy the consequences of a fall, allows himself to be drawn by the attraction of the earth, and *unless the spell of fascination* be broken, his body will follow his thought to the foot of the precipice.

That this giddiness is purely a temperamental affair, is shown in the fact that some persons never experience the sensation, and inquiry will probably reveal the fact that such are deficient in the imaginative faculty. We have a case in view — a gentleman who, in 1858, had so firm a nerve that he horrified the witnesses by standing upon the coping of the *Arc de Triomphe,* in Paris, with folded arms, and his feet half over the edge; but, having since become short-sighted, was taken with a panic upon attempting to cross a plank-walk over the courtyard of a hotel, where the footway was more than two feet and a half wide, and there was no danger. He looked at the flagging below, gave his fancy free play, and would have fallen had he not quickly sat down.

It is a dogma of science that perpetual motion is impossible; it is another dogma, that the allegation that the Hermetists discovered the elixir of life, and that certain of them, by partaking of it, prolonged their existence far beyond the usual term, is a superstitious absurdity. And the claim that the baser metals have been transmuted into gold, and that the universal solvent was discovered, excites only contemptuous derision in a century which

has crowned the edifice of philosophy with a cope-stone of protoplasm. The first is declared a *physical impossibility*; as much so, according to Babinet, the astronomer, as the "levitation of an object without contact";[740] the second, a physiological vagary begotten of a disordered mind; the third, a chemical absurdity.

Balfour Stewart says that while the man of science cannot assert that "he is intimately acquainted with all the forces of nature, and cannot prove that perpetual motion is impossible; for, in truth, he knows very little of these forces . . . he does think *that he has entered into the spirit and design of nature*, and therefore he denies at once the possibility of such a machine."[741] If he has discovered the design of nature, he certainly has not *the spirit*, for he denies its existence in one sense; and denying spirit he prevents that perfect understanding of universal law which would redeem modern philosophy from its thousand mortifying dilemmas and mistakes. If Professor B. Stewart's negation is founded **[Page 502]** upon no better analogy than that of his French contemporary, Babinet, he is in danger of a like humiliating catastrophe. The universe itself illustrates the actuality of perpetual motion; and the atomic theory, which has proved such a balm to the exhausted minds of our cosmic explorers, is based upon it. The telescope searching through space, and the microscope probing the mysteries of the little world in a drop of water, reveal the same law in operation; and, as everything below is like everything above, who would presume to say that when the conservation of energy is better understood, and the two additional forces of the kabalists are added to the catalogue of orthodox science, it may not be discovered how to construct a machine which shall run without friction and supply itself with energy in proportion to its wastes? "Fifty years ago," says the venerable Mr. de Lara, "a Hamburg paper, quoting from an English one an account of the opening of the Manchester and Liverpool Railway, pronounced it a gross fabrication; capping the climax by saying, 'even so far extends the credulity of the English' "; the moral is apparent. The recent discovery of the compound called METALLINE, by an American chemist, makes it appear probable that friction can, in a large degree, be overcome. One thing is certain, when a man shall have discovered the perpetual motion he will be able to understand by analogy all the secrets of nature; progress in direct ratio with resistance.

We may say the same of the elixir of life, by which is understood physical life, the soul being of course deathless only by reason of its divine immortal union with spirit. But *continual* or *perpetual* does not mean endless. The kabalists have never claimed that either an endless physical life or unending motion is possible. The Hermetic axiom maintains that only the First Cause and its direct emanations, our spirits (scintillas from the eternal central sun which will be reabsorbed by it at the end of time) are incorruptible and eternal. But, in possession of a knowledge of occult natural forces, yet undiscovered by the materialists, they asserted that both physical life and mechanical motion could be prolonged indefinitely. The philosophers' stone had more than one meaning attached to its mysterious origin. Says Professor Wilder: "The study of alchemy was even more universal than the several writers upon it appear to have known, and was always the auxiliary of, if not identical with, the occult sciences of magic, necromancy, and astrology; probably from the same fact that they

740 "*Revue des Deux Mondes*," p. 414, 1858.
741 "*Conservation of Energy*," p. 140.

were originally but forms of a spiritualism which was generally extant in all ages of human history."

Our greatest wonder is, that the very men who view the human body simply as a "digesting machine," should object to the idea that if some equivalent for metalline could be applied between its molecules, it **[Page 503]** should run without friction. Man's body is taken from the earth, or dust, according to *Genesis;* which allegory bars the claims of modern analysts to original discovery of the nature of the inorganic constituents of human body. If the author of *Genesis* knew this, and Aristotle taught the identity between the life-principle of plants, animals, and men, our affiliation with mother earth seems to have been settled long ago.

THE ELIXIR AND ALKAHEST

Elie de Beaumont has recently reasserted the old doctrine of Hermes that there is a terrestrial circulation comparable to that of the blood of man. Now, since it is a doctrine as old as time, that nature is continually renewing her wasted energies by absorption from the source of energy, why should the child differ from the parent? Why may not man, by discovering the source and nature of this recuperative energy, extract from the earth herself the juice or quintessence with which to replenish his own forces? This *may* have been the great secret of the alchemists. Stop the circulation of the terrestrial fluids and we have stagnation, putrefaction, death; stop the circulation of the fluids in man, and stagnation, absorption, calcification from old age, and death ensue. If the alchemists had simply discovered some chemical compound capable of keeping the channels of our circulation unclogged, would not all the rest easily follow? And why, we ask, if the surface-waters of certain mineral springs have such virtue in the cure of disease and the restoration of physical vigor, is it illogical to say that if we could get the first runnings from the alembic of nature in the bowels of the earth, we might, perhaps, find that the fountain of youth was no myth after all. Jennings asserts that the elixir was produced out of the secret chemical laboratories of nature by some adepts; and Robert Boyle, the chemist, mentions a medicated wine or cordial which Dr. Lefevre tried with wonderful effect upon an old woman.

Alchemy is as old as tradition itself. "The first authentic record on this subject," says William Godwin, "is an edict of Diocletian, about 300 years after Christ, ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might be consigned to the flames. This edict necessarily presumes a certain antiquity to the pursuit; and *fabulous* history has recorded Solomon, Pythagoras, and Hermes among its distinguished votaries."

And this question of transmutation — this alkahest or universal solvent, which comes next after the elixir vitæ in the order of the three alchemical agents? Is the idea so absurd as to be totally unworthy of consideration in this age of chemical discovery? How shall we dispose of the historical anecdotes of men who actually made gold and gave it away, and of those who testify to having seen them do it? Libavius, **[Page 504]** Geberus, Arnoldus, Thomas Aquinas, Bernardus Comes, Joannes, Penotus, Quercetanus Geber, the Arabian father of European alchemy, Eugenius Philalethes, Baptista Porta, Rubeus, Dornesius, Vogelius, Irenæus Philaletha Cosmopolita, and many mediæval alchemists and Hermetic philosophers assert the fact. Must we believe them all visionaries and lunatics, these otherwise great and learned scholars? Francesco Picus, in his work *De Auro,* gives eighteen instances of gold being produced in his presence by artificial means; and Thomas Vaughan,[742] going to a goldsmith to sell 1,200 marks worth of gold, when the

man suspiciously remarked that the gold was too pure to have ever come out of a mine, ran away, leaving the money behind him. In a preceding chapter we have brought forward the testimony of a number of authors to this effect.

Marco Polo tells us that in some mountains of Thibet, which he calls *Chingintalas,* there are veins of the substance from which *Salamander* is made: "For the real truth is, that the salamander is no beast, as they allege in our parts of the world, but is a substance found in the earth."[743] Then he adds that a Turk of the name of Zurficar, told him that he had been procuring salamanders for the Great Khan, in those regions, for the space of three years. "He said that the way they got them was by digging in that mountain till they found a certain vein. The substance of this vein was then taken and crushed, and, when so treated, it divides, as it were, into fibres of wool, which they set forth to dry. When dry, these fibres were pounded and washed, so as to leave only the fibres, like fibres of wool. These were then spun. . . . When first made, these napkins are not very white, but, by putting them into the fire for a while, they come out as white as snow."

Therefore, as several authorities testify, this mineral substance is the famous *Asbestos,*[744] which the Rev. A. Williamson says is found in Shantung. But, it is not only incombustible thread which is made from it. An oil, having several most extraordinary properties, is extracted from it, and the secret of its virtues remains with certain lamas and Hindu adepts. When rubbed into the body, it leaves no external stain or mark, but, nevertheless, after having been so rubbed, the part can be scrubbed with soap and hot or cold water, without the virtue of the ointment being affected in the least. The person so rubbed may boldly step into the hottest fire; unless suffocated, he will remain uninjured. Another property of the oil is that, when combined with *another substance,* that we are **[Page 505]** not at liberty to name, and left stagnant under the rays of the moon, on certain nights indicated by native astrologers, it will breed strange creatures. Infusoria we may call them in one sense, but then these grow and develop. Speaking of Kashmere, Marco Polo observes that they have an astonishing acquaintance with the *devilries* of enchantment, insomuch that they *make their idols to speak.*

To this day, the greatest magian mystics of these regions may be found in Kashmere. The various religious sects of this country were always credited with preternatural powers, and were the resort of adepts and sages. As Colonel Yule remarks, "Vambery tells us that even in our day, the Kasmiri dervishes are preëminent among their Mahometan brethren for *cunning,* secret arts, skill in exorcisms and magic."[745]

But, all modern chemists are not equally dogmatic in their negation of the possibility of such a transmutation. Dr. Peisse, Desprez, and even the all-denying Louis Figuier, of Paris, seem to be far from rejecting the idea. Dr. Wilder says: "The possibility of reducing the elements to their primal form, as they are supposed to have existed in the igneous mass from which the earth-crust is believed to have been formed, is not considered by physicists

742 Eugenius Philalethes.
743 "*Book of Ser Marco Polo,*" vol. i., p. 215.
744 See Sage's "*Dictionnaire des Tissus,*" vol. ii., pp. 1-12.
745 "*Book of Ser Marco Polo,*" vol. i., p. 230.

to be so absurd an idea as has been intimated. There is a relationship between metals, often so close as to indicate an original identity. Persons called alchemists may, therefore, have devoted their energies to investigations into these matters, as Lavoisier, Davy, Faraday, and others of our day have explained the mysteries of chemistry."[746] A learned Theosophist, a practicing physician of this country, one who has studied the occult sciences and alchemy for over thirty years, has succeeded in reducing the elements to their primal form, and made what is termed "the pre-Adamite earth." It appears in the form of an earthy precipitate from pure water, which, on being disturbed, presents the most opalescent and vivid colors.

"The secret," say the alchemists, as if enjoying the ignorance of the uninitiated, "is an amalgamation of the salt, sulphur, and mercury combined three times in Azoth, by a triple sublimation and a triple fixation."

"How ridiculously absurd!" will exclaim a learned modern chemist. Well, the disciples of the great Hermes understand the above as well as a graduate of Harvard University comprehends the meaning of his Professor of Chemistry, when the latter says: "With one hydroxyl group we can only produce monatomic compounds; use two hydroxyl groups, and we can form around the same skeleton a number of diatomic compounds. **[Page 506]**

. . . Attach to the nucleus three hydroxyl groups, and there result triatomic compounds, among which is a very familiar substance — *Glycerine*."

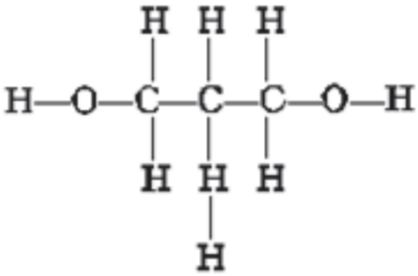

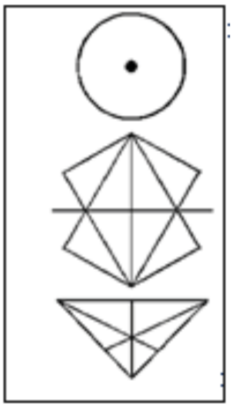

"Attach thyself," says the alchemist, "to the four letters of the tetragram disposed in the following manner: The letters of the ineffable name are there, although thou mayest not discern them at first. The incommunicable axiom is kabalistically contained therein, and this is what is called the magic arcanum by the masters." The arcanum — the fourth emanation of the Akâsa, the principle of LIFE, which is represented in its third transmutation by the fiery sun, the eye of the world, or of Osiris, as the Egyptians termed it. An eye tenderly watching its youngest daughter, wife, and sister — Isis, our mother earth. See what Hermes, the thrice-great master, says of her: "Her father is the sun, her mother is the moon." It attracts and caresses, and then repulses her by a projectile power. It is for the Hermetic student to watch its motions, to catch its subtile currents, to guide and direct them with the help of the *athanor,* the Archimedean lever of the alchemist. What is this mysterious athanor? Can the physicist tell us — he who sees and examines it daily? Aye, he sees; but does he comprehend the secret-ciphered characters traced by the divine finger on every sea-shell in the ocean's deep; on every leaf that trembles

746 "*Alchemy, or the Hermetic Philosophy,*" p. 25.

in the breeze; in the bright star, whose stellar lines are in his sight but so many more or less luminous lines of hydrogen? "God *geometrizes*," said Plato.[747] "The laws of nature are the thoughts [Page 507] of God"; exclaimed Oërsted, 2,000 years later. "His thoughts are immutable," repeated the solitary student of Hermetic lore, "therefore it is in the perfect harmony and equilibrium of all things that we must seek the truth." And thus, proceeding from the indivisible unity, he found emanating from it two contrary forces, each acting through the other and producing equilibrium, and the three were but one, the Pythagorean Eternal Monad. The primordial point is a circle; the circle squaring itself from the four cardinal points becomes a quaternary, the perfect square, having at each of its four angles a letter of the mirific name, the sacred TETRAGRAM. It is the four Buddhas who came and have passed away; the Pythagorean *tetractys* — absorbed and resolved by the one eternal NO-BEING. Tradition declares that on the dead body of Hermes, at Hebron, was found by an Isarim, an initiate, the tablet known as the *Smaragdine.* It contains, in a few sentences, the essence of the Hermetic wisdom. To those who read but with their bodily eyes, the precepts will suggest nothing new or extraordinary, for it merely begins by saying that it speaks not fictitious things, but that which is true and most certain. "What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing. "As all things were produced by the mediation of one being, so all things were produced from this one *by adaptation.* "Its father is the sun, its mother is the moon. "It is the cause of all perfection throughout the whole earth. "Its power is perfect *if it is changed into earth.*

"Separate the earth from the fire, the subtile from the gross, acting prudently and with judgment. "Ascend with the greatest sagacity from the earth to heaven, and then descend again to earth, and unite together the power of things inferior and superior; thus you will possess the light of the whole world, and all obscurity will fly away from you.

"This thing has more fortitude than fortitude itself, because *it will overcome every subtile thing* and *penetrate every solid thing.*

"By it the world was formed." This mysterious thing is the universal, magical agent, the astral light, which in the correlations of its forces furnishes the alkahest, the philosopher's [Page 508] stone, and the elixir of life. Hermetic philosophy names it Azoth, the soul of the world, the celestial virgin, the great Magnes, etc., etc. Physical science knows it as "heat, light, electricity, and magnetism"; but ignoring its spiritual properties and the occult potency contained in ether, rejects everything it ignores. It explains and depicts the crystalline forms of the snow-flakes, their modifications of an hexagonal prism which shoot out an infinity of delicate needles. It has studied them so perfectly that it has even calculated, with the most wondrous mathematical precision, that all these needles diverge from each other at an angle of 60°. Can it tell us as well the cause of this "endless variety of the most exquisite forms,"[748] each of which is a most perfect geometrical figure in

747 See Plutarch, "*Symposiacs*," viii. 2. "Diogenianas began and said: 'Let us admit Plato to the conference and inquire upon what account he says — supposing it to be his sentence — that *God always plays the geometer*.' I said: 'This sentence was not plainly set down in any of his books; yet there are good arguments that it is his, and it is very much like his expression.' Tyndares presently subjoined: 'He praises geometry as a science that takes off men from sensible objects, and makes them apply themselves to the intelligible and Eternal Nature — the contemplation of which is the end of philosophy, as a view of the mysteries of initiation into holy rites.' "

748 Prof. Ed. L. Youmans, "*Descriptive Chemistry*."

itself? These frozen, starlike and flower-like blossoms, may be, for all materialistic science knows, a shower of messages snowed by spiritual hands from the worlds above for spiritual eyes below to read.

The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY. Everything in this world is a trinity completed by the quaternary,[749] and every element is divisible on this same principle. Physiology can divide man *ad infinitum,* as physical science has divided the four primal and principal elements in several dozens of others; she will not succeed in changing either. Birth, life, and death will ever be a trinity completed only at the cyclic end. Even were science to change the longed-for immortality into annihilation, it still will ever be a quaternary; for God "geometrizes!"

Therefore, perhaps alchemy will one day be allowed to talk of her salt, mercury, sulphur, and azoth, her symbols and mirific letters, and repeat, with the exponent of the *Synthesis of Organic Compounds,* that "it must be remembered that the grouping is *no play of fancy,* and that a good reason can be given for the position of every letter."[750]

Dr. Peisse, of Paris, wrote in 1863, the following:

"One word, *a propos,* of alchemy. What must we think of the Hermetic **[Page 509]** art? Is it lawful to believe that we can transmute metals, make gold? Well, positive men, *esprits forts* of the nineteenth century, know that Mr. Figuier, doctor of science and medicine, chemical analyst in the School of Pharmacy, of Paris, does not wish to express himself upon the subject. He doubts, he hesitates. He knows several alchemists (for there are such) who, basing themselves upon modern chemical discoveries, and especially on the singular circumstance of the equivalents demonstrated by M. Dumas, pretend that metals are not simple bodies, true elements in the absolute sense, and that in consequence they may be produced by the process of decomposition. . . . This encourages me to take a step further, and candidly avow that I would be only moderately surprised to see some one make gold. I have only one reason to give, but sufficient it seems; which is, that gold has not always existed; it has been made by some chemical travail or other in the bosom of the fused matter of our globe;[751] perhaps some of it may be even now in process of formation.

The pretended simple bodies of our chemistry are very probably secondary products, in the formation of the terrestrial mass. It has been proved so with water, one of the most respectable elements of ancient physics. To-day, we create water. Why should we not make gold? An eminent experimentalist, Mr. Desprez, has made the diamond. True, this diamond is only *a scientific diamond,* a philosophical diamond, which would be worth nothing; but, no matter, my position holds good. Besides, we are not left to simple conjectures. There is a

749 In ancient nations the Deity was a trine supplemented by a goddess — the *arba-il,* or fourfold God.
750 Josiah Cooke, "*The New Chemistry*."
751 Prof. Sterry Hunt's theory of metalliferous deposits contradicts this; but is it right?

man living, who, in a paper addressed to the scientific bodies, in 1853, has underscored these words — I have discovered the method of producing artificial gold, I have made gold. This adept is Mr. Theodore Tiffereau, ex-preparator of chemistry in the *École Professionelle et Superieure* of Nantes."[752] Cardinal de Rohan, the famous victim of the diamond necklace conspiracy, testified that he had seen the Count Cagliostro make both gold and diamonds. We presume that those who agree with Professor T. Sterry Hunt, F.R.S., will have no patience with the theory of Dr. Peisse, for they believe that all of our metalliferous deposits are due to the action of organic life. And so, until they do come to some composition of their differences, so as to let us know for a certainty the nature of gold, and whether it is the product of interior volcanic alchemy or surface segregation and filtration, we will leave them to settle their quarrel between themselves, and give credit meanwhile to the old philosophers. **[Page 510]**

Professor Balfour Stewart, whom no one would think of classing among illiberal minds; who, with far more fairness and more frequently than any of his colleagues admits the failings of modern science, shows himself, nevertheless, as biassed as other scientists on this question. Perpetual light being only another name for perpetual motion, he tells us, and the latter being impossible because we have no means of equilibrating the waste of combustible material, a Hermetic light is, therefore, an impossibility.[753] Noting the fact that a "perpetual light was supposed to result from *magical* powers," and remarking further that such a light is "certainly not of this earth, where light and all other forms of superior energy are essentially evanescent," this gentleman argues as though the Hermetic philosophers had always claimed that the flame under discussion was an ordinary earthly flame, resulting from the combustion of luminiferous material. In this the philosophers have been constantly misunderstood and misrepresented.

How many great minds — unbelievers from the start — after having studied the "secret doctrine," have changed their opinions and found out how mistaken they were. And how contradictory it seems to find one moment Balfour Stewart quoting some philosophical morals of Bacon — whom he terms the father of experimental science — and saying " . . . surely we ought to learn a lesson from these remarks . . . and be very cautious *before we dismiss any branch of knowledge* or train of thought as essentially unprofitable," and then dismissing the next moment, as *utterly impossible*, the claims of the alchemists! He shows Aristotle as "entertaining the idea that light is not any body, or the emanation of any body, and that therefore light is an energy or act"; and yet, although the ancients were the first to show, through Demokritus, to John Dalton the doctrine of atoms, and through Pythagoras and even the oldest of the Chaldean oracles, that of ether as a universal agent, their ideas, says Stewart, "were not prolific." He admits that they "possessed great genius and intellectual power," but adds that "they were deficient in physical conceptions, and, in consequence, their ideas were not prolific."[754]

The whole of the present work is a protest against such a loose way of judging the ancients. To be thoroughly competent to criticise their ideas, and assure one's self whether

752 Peisse, "*La Medecine et les Medecins*," vol. i., pp. 59, 283.
753 "*The Conservation of Energy*."
754 Ibid., p. 136.

their ideas were distinct and "appropriate to the facts," one must have sifted these ideas to the very bottom. It is idle to repeat that which we have frequently said, and that which every scholar ought to know; namely, that the quintessence of their knowledge was in the hands of the priests, who never wrote them, and in those of the "initiates" who, like Plato, *did not dare* write them. **[Page 511]**

Therefore, those few speculations on the material and spiritual universes, which they did put in writing, could not enable posterity to judge them rightly, even had not the early Christian Vandals, the later crusaders, and the fanatics of the middle ages destroyed three parts of that which remained of the Alexandrian library and its later schools. Professor Draper shows that the Cardinal Ximenes alone "delivered to the flames in the squares of Granada, 80,000 Arabic manuscripts, many of them translations of classical authors." In the Vatican libraries, whole passages in the most rare and precious treatises of the ancients were found erased and blotted out, for the sake of interlining them with absurd psalmodies!

Who then, of those who turn away from the "secret doctrine" as being "unphilosophical" and, therefore, unworthy of a scientific thought, has a right to say that he studied the ancients; that he is aware of all that they knew, and knowing now far more, knows also that they knew little, if anything. This "secret doctrine" contains the alpha and the omega of universal science; therein lies the corner and the keystone of all the ancient and modern knowledge; and alone in this "unphilosophical" doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death.

"The great energies of Nature are known to us only by their effects," said Paley. Paraphrasing the sentence, we will say that the great achievements of the days of old are known to posterity only by their effects. If one takes a book on alchemy, and sees in it the speculations on gold and light by the brothers of the Rosie Cross, he will find himself certainly startled, for the simple reason that he will not understand them at all. "The Hermetic gold," he may read, "is the outflow of the sunbeam, or of light suffused invisibly and magically into the body of the world. Light is sublimated gold, rescued magically by invisible stellar attraction, out of material depths. Gold is thus the deposit of light, which of itself generates. Light in the celestial world is subtile, vaporous, magically exalted gold, or '*spirit of flame*.' Gold draws inferior natures in the metals, and intensifying and multiplying, converts into itself."[755]

Nevertheless, facts are facts; and, as Billot says of spiritualism, we will remark of occultism generally and of alchemy in particular — it is not a matter of opinion but of *facts*, men of science call an inextinguishable lamp an *impossibility*, but nevertheless persons in our own age as well as in the days of ignorance and superstition have found them burning bright in old vaults shut up for centuries; and other persons there are who **[Page 512]** possess the secret of keeping such fires for several ages. Men of science say that ancient and modern spiritualism, magic, and mesmerism, are charlatanry or delusion; but there are 800 millions on the face of the globe, of perfectly sane men and women, who believe in all these. Whom are we to credit?

755 Extracts from Robertus di Fluctibus in "*The Rosicrucians*."

"Demokritus," says Lucian,[756] "believed in no (miracles) . . . he applied himself to discover the method by which the theurgists could produce them; in a word, his philosophy brought him to the conclusion that magic was entirely confined to the application and *the imitation* of the laws and the works of nature."

Now, the opinion of the "laughing philosopher" is of the greatest importance to us, since the Magi left by Xerxes, at Abdera, were his instructors, and he had studied magic, moreover, for a considerably long time with the Egyptian priests.[757] For nearly ninety years of the one hundred and nine of his life, this great philosopher had made experiments, and noted them down in a book, which, according to Petronius,[758] *treated of nature* — facts that he had verified himself. And we find him not only disbelieving in and utterly rejecting *miracles,* but asserting that every one of those that were authenticated by eye-witnesses, had, and could have taken place; for all, even the most *incredible,* was produced according to the "*hidden laws of nature*."[759]

"The day will never come, when any one of the propositions of Euclid will be denied,"[760] says Professor Draper, exalting the Aristoteleans at the expense of the Pythagoreans and Platonists. Shall we, in such a case, disbelieve a number of well-informed authorities (Lempriere among others), who assert that the fifteen books of the *Elements* are not to be wholly attributed to Euclid; and that many of the most valuable truths and demonstrations contained in them owe their existence to Pythagoras, Thales, and Eudoxus? That Euclid, notwithstanding his genius, was *the first* who reduced them to order, and only interwove theories of his own to render the whole a complete and connected system of geometry? And if these authorities are right, then it is again to that central sun of metaphysical science — Pythagoras and his school, that the moderns are indebted directly for such men as Eratosthenes, the world-famous geometer and cosmographer, Archimedes, and even Ptolemy, notwithstanding his obstinate errors. Were it not for the exact science of such men, and for fragments of their works that they left us to base Galilean speculations upon, the great priests of the nineteenth century **[Page 513]** might find themselves, perhaps, still in the bondage of the Church; and philosophizing, in 1876, on the Augustine and Bedean cosmogony, the rotation of the canopy of heaven round the earth, and the majestic flatness of the latter.

The nineteenth century seems positively doomed to humiliating confessions. Feltre (Italy) erects a public statue "to *Panfilo Castaldi, the illustrious inventor of movable printing types,*" and adds in its inscription the generous confession that Italy renders to him "*this tribute of honor too long deferred*." But no sooner is the statue placed, than the Feltreians are advised by Colonel Yule to "burn it *in honest lime*." He proves that many a traveller besides Marco Polo had brought home from China movable wooden types and specimens of Chinese books, the entire text of which was printed with such wooden blocks.[761] We have seen in several Thibetan lamaseries, where they have printing-offices, such blocks preserved

---

756 "*Philopseud.*"
757 Diog. Laert. in "*Demokrit. Vitæ.*"
758 "*Satyric. Vitrus D. Architect,*" lib. ix., cap. iii.
759 Pliny, "*Hist. Nat.*"
760 "*Conflict between Religion and Science.*"
761 "*Book of Ser Marco Polo,*" vol. i., pp. 133-135.

as curiosities. They are known to be of the greatest antiquity, inasmuch as types were perfected, and the old ones abandoned contemporaneously with the earliest records of Buddhistic lamaism. Therefore, they must have existed in China before the Christian era.

Let every one ponder over the wise words of Professor Roscoe, in his lecture on *Spectrum Analysis.* "The infant truths must be made useful. Neither you nor I, perhaps, can see the *how* or the *when*, but that the time may come at any moment, when the most obscure of nature's secrets shall at once be employed for the benefit of mankind, no one who knows anything of science, can for one instant doubt. Who could have foretold that the discovery that a dead frog's legs jump when they are touched by two different metals, should have led in a few short years to the discovery of the electric telegraph?"

Professor Roscoe, visiting Kirchhoff and Bunsen when they were making their great discoveries of the nature of the Fraunhoffer lines, says that it *flashed* upon his mind at once that there is iron in the sun; therein presenting one more evidence to add to a million predecessors, that great discoveries usually come with a *flash*, and not by induction. There are many more flashes in store for us. It may be found, perhaps, that one of the last sparkles of modern science — the beautiful green spectrum of silver — is nothing new, but was, notwithstanding the paucity "and great inferiority of their optical instruments," well known to the ancient chemists and physicists. Silver and green were associated together as far back as the days of Hermes. Luna, or Astarte (the Hermetic silver), is one of the two chief symbols of the Rosicrucians. It is a Hermetic **[Page 514]** axiom, that "the cause of the splendor and variety of colors lies deep in the affinities of nature; and that there is a singular and mysterious alliance between color and sound." The kabalists place their "middle nature" in direct relation with the moon; and the green ray occupies the centre point between the others, being placed in the middle of the spectrum. The Egyptian priests chanted the *seven* vowels as a hymn addressed to Serapis;[762] and at the sound of the *seventh* vowel, as at the "*seventh* ray" of the rising sun, the statue of Memnon responded. Recent discoveries have proved the wonderful properties of the blue-violet light — the *seventh* ray of the prismatic spectrum, the most powerfully chemical of all, which corresponds with the highest note in the musical scale. The Rosicrucian theory, that the whole universe is a musical instrument, is the Pythagorean doctrine of the music of the spheres. Sounds and colors are all spiritual numerals; as the seven prismatic rays proceed from one spot in heaven, so the seven powers of nature, each of them a number, are the seven radiations of the Unity, the central, spiritual SUN.

"Happy is he who comprehends the spiritual numerals, and perceives their mighty influence!" exclaims Plato. And happy, we may add, is he who, treading the maze of force-correlations, does not neglect to trace them to this invisible Sun!

Future experimenters will reap the honor of demonstrating that musical tones have a wonderful effect upon the growth of vegetation. And with the enunciation of this unscientific fallacy, we will close the chapter, and proceed to remind the patient reader of certain things that the ancients knew, and the moderns *think* they know. **[Page 515]**

---

762 "*Dionysius of Halicarnassus*."

CHAPTER XIV

"The transactions of this our city of Saïs, are recorded in our sacred writings during a period of 8,000 years."

PLATO, *Timæus*

"The Egyptians assert that from the reign of Heracles to that of Amasis, 17,000 years elapsed."

HERODOTUS, lib. ii., c. 43

"Can the theologian derive no light from the pure, primeval faith that glimmers from Egyptian hieroglyphics, to illustrate the immortality of the soul? Will not the historian deign to notice the prior origin of every art and science in Egypt, a thousand years before the Pelasgians studded the isles and capes of the Archipelago with their forts and temples?"

GLIDDON

ORIGIN OF THE EGYPTIANS

HOW came Egypt by her knowledge? When broke the dawn of that civilization whose wondrous perfection is suggested by the bits and fragments supplied to us by the archæologists? Alas! the lips of Memnon are silent, and no longer utter oracles; the Sphinx has become a greater riddle in her speechlessness than was the enigma propounded to Œdipus.

What Egypt taught to others she certainly did not acquire by the international exchange of ideas and discoveries with her Semitic neighbors, nor from them did she receive her stimulus. "The more we learn of the Egyptians," observes the writer of a recent article, "the more marvellous they seem!" From whom could she have learned her wondrous arts, the secrets of which died with her? She sent no agents throughout the world to learn what others knew; but to her the wise men of neighboring nations resorted for knowledge. Proudly secluding herself within her enchanted domain, the fair queen of the desert created wonders as if by the sway of a magic staff. "Nothing," remarks the same writer, whom we have elsewhere quoted, "proves that civilization and knowledge then rise and progress with her as in the case of other peoples, but everything seems to be referable, in the same perfection, *to the earliest dates.* That no nation knew as much as herself, is a fact demonstrated by history."

May we not assign as a reason for this remark the fact that until very recently nothing was known of Old India? That these two nations, India and Egypt, were akin? That they were the oldest in the group of nations; and that the Eastern Ethiopians — the mighty builders — had come from India as a matured people, bringing their civilization with them, and **[Page 516]** colonizing the perhaps unoccupied Egyptian territory? But we defer a more complete elaboration of this theme for our second volume.[763]

763 See vol. ii., chap. 8.

"Mechanism," says Eusebe Salverte, "was carried by the ancients to a point of perfection that has never been attained in modern times. We would inquire if their inventions have been surpassed in our age? Certainly not; and at the present day, with all the means that the progress of science and modern discovery have placed in the hands of the mechanic, have we not been assailed by numerous difficulties in striving to place on a pedestal one of those monoliths that the Egyptians forty centuries ago erected in such numbers before their sacred edifices."

As far back as we can glance into history, to the reign of Menes, the most ancient of the kings that we know anything about, we find proofs that the Egyptians were far better acquainted with hydrostatics and hydraulic engineering than ourselves. The gigantic work of turning the course of the Nile — or rather of its three principal branches — and bringing it to Memphis, was accomplished during the reign of that monarch, who appears to us as distant in the abyss of time as a far-glimmering star in the heavenly vault. Says Wilkinson: "Menes took accurately the measure of the power which he had to oppose, and he constructed a dyke whose lofty mounds and enormous embankments turned the water eastward, and since that time the river is contained in its new bed." Herodotus has left us a poetical, but still accurate description of the lake Mœris, so called after the Pharaoh who caused this artificial sheet of water to be formed.

The historian has described this lake as measuring 450 miles in circumference, and 300 feet in depth. It was fed through artificial channels by the Nile, and made to store a portion of the annual overflow for the irrigation of the country, for many miles round. Its numerous floodgates, dams, locks, and convenient engines were constructed with the greatest skill. The Romans, at a far later period, got their notions on hydraulic constructions from the Egyptians, but our latest progress in the science of hydrostatics has demonstrated the fact of a great deficiency on their part in some branches of that knowledge. Thus, for instance, if they were acquainted with that which is called in hydrostatics the great law, they seem to have been less familiar with what our modern engineers know as water-tight joints. Their ignorance is sufficiently proved by their conveying the water through large level aqueducts, instead of doing it at a less expense by iron pipes beneath the surface. But the Egyptians evidently employed a far superior method in their channels and artificial water-works. Notwithstanding this, the modern engineers employed by **[Page 517]** Lesseps for the Suez Canal, who had learned from the ancient Romans all their art could teach them, deriving, in their turn, their knowledge from Egypt — scoffed at the suggestion that they should seek a remedy for some imperfections in their work by studying the contents of the various Egyptian museums. Nevertheless, the engineers succeeded in giving to the banks of that "long and ugly ditch," as Professor Carpenter calls the Suez Canal, sufficient strength to make it a navigable water-way, instead of a mud-trap for vessels as it was at first.

THEIR MIGHTY ENGINEERING WORKS

The alluvial deposits of the Nile, during the past thirty centuries, have completely altered the area of the Delta, so that it is continually growing seaward, and adding to the territory of the Khedive. In ancient times, the principal mouth of the river was called Pelusian; and the canal cut by one of the kings — the canal of Necho — led from Suez to this branch. After the defeat of Antony and Cleopatra, at Actium, it was proposed that a portion

of the fleet should pass through the canal to the Red Sea, which shows the depth of water that those early engineers had secured. Settlers in Colorado and Arizona have recently reclaimed large tracts of barren land by a system of irrigation; receiving from the journals of the day no little praise for their ingenuity. But, for a distance of 500 miles above Cairo, there stretches a strip of land reclaimed from the desert, and made, according to Professor Carpenter, "the most fertile on the face of the earth." He says, "for thousands of years these branch canals have conveyed fresh water from the Nile, to fertilize the land of this long narrow strip, as well as of the Delta." He describes "the net-work of canals over the Delta, which dates from an early period of the Egyptian monarchs."

The French province of Artois has given its name to the Artesian well, as though that form of engineering had been first applied in that district; but, if we consult the Chinese records, we find such wells to have been in common use ages before the Christian era.

If we now turn to architecture, we find displayed before our eyes, wonders which baffle all description. Referring to the temples of Philæ, Abu Simbel, Dendera, Edfu, and Karnak, Professor Carpenter remarks that "these stupendous and beautiful erections . . . these gigantic pyramids and temples" have a "vastness and beauty" which are "still impressive after the lapse of thousands of years." He is amazed at "the admirable character of the workmanship; the stones in most cases being fitted together with astonishing nicety, so that a knife could hardly be thrust between the joints." He noticed in his amateur archæological pilgrimage, another of those "curious coincidences" which his Holiness, the Pope, may feel some interest in learning. He is speaking of the Egyptian *Book of the Dead*, sculptured on the old monuments, and the **[Page 518]** ancient belief in the immortality of the soul. "Now, it is most remarkable," says the professor, "to see that not only this belief, but the language in which it was expressed in the ancient Egyptian times, anticipated that of the Christian Revelation. For, in this *Book of the Dead*, there are used the very phrases we find in the *New Testament*, in connection with the day of judgment"; and he admits that this hierogram was "engraved, probably, 2,000 years before the time of Christ."

According to Bunsen, who is considered to have made the most exact calculations, the mass of masonry in the great Pyramid of Cheops measures 82,111,000 feet, and would weigh 6,316,000 tons. The immense numbers of squared stones show us the unparalleled skill of the Egyptian quarrymen. Speaking of the great pyramid, Kenrick says: "The joints are scarcely perceptible, not wider than the thickness of silver paper, and the cement is so tenacious, that fragments of the casing-stones still remain in their original position, notwithstanding the lapse of many centuries, and the violence by which they were detached." Who, of our modern architects and chemists, will rediscover the indestructible cement of the oldest Egyptian buildings?

"The skill of the ancients in quarrying," says Bunsen, "is displayed the most in the extracting of the huge blocks, out of which obelisks and colossal statues were hewn — obelisks ninety feet high, and statues forty feet high, made out of one stone!" There are many such. They did not blast out the blocks for these monuments, but adopted the following scientific method: Instead of using huge iron wedges, which would have split the stone, they cut a small groove for the whole length of, perhaps, 100 feet, and inserted in it, close to each other, a great number of dry wooden wedges; after which they poured water

into the groove, and the wedges swelling and bursting simultaneously, with a tremendous force, broke out the huge stone, as neatly as a diamond cuts a pane of glass.

Modern geographers and geologists have demonstrated that these monoliths were brought from a prodigious distance, and have been at a loss to conjecture how the transport was effected. Old manuscripts say that it was done by the help of portable rails. These rested upon inflated bags of hide, rendered indestructible by the same process as that used for preserving the mummies. These ingenious air-cushions prevented the rails from sinking in the deep sand. Manetho mentions them, and remarks that they were so well prepared that they would endure wear and tear for centuries.

The date of the hundreds of pyramids in the Valley of the Nile is impossible to fix by any of the rules of modern science; but Herodotus informs us that each successive king erected one to commemorate his **[Page 519]** reign, and serve as his sepulchre. But, Herodotus did not tell all, although he knew that the *real* purpose of the pyramid was very different from that which he assigns to it. Were it not for his religious scruples, he might have added that, externally, it symbolized the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology, and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer Royal of Scotland, degrades into a corn-bin, was the *baptismal font,* upon emerging from which, the neophyte was "born again," and became an *adept.*

Herodotus gives us, however, a just idea of the enormous labor expended in transporting one of these gigantic blocks of granite. It measured thirty-two feet in length, twenty-one feet in width, and twelve feet in height. Its weight he estimates to be rising 300 tons, and it occupied 2,000 men for three years to move it from Syene to the Delta, down the Nile. Gliddon, in his *Ancient Egypt,* quotes from Pliny a description of the arrangements for moving the obelisk erected at Alexandria by Ptolemæus Philadelphus. A canal was dug from the Nile to the place where the obelisk lay. Two boats were floated under it; they were weighted with stones containing one cubic foot each, and the weight of the obelisk having been calculated by the engineers, the cargo of the boats was exactly proportioned to it, so that they should be sufficiently submerged to pass under the monolith as it lay across the canal. Then, the stones were gradually removed, the boats rose, lifted the obelisk, and it was floated down the river.

In the Egyptian section of the Dresden, or Berlin Museum, we forget which, is a drawing which represents a workman ascending an unfinished pyramid, with a basket of sand upon his back. This has suggested to certain Egyptologists the idea that the blocks of the pyramids were chemically manufactured *in loco.* Some modern engineers believe that Portland cement, a double silicate of lime and alumina, is the imperishable cement of the ancients. But, on the other hand, Professor Carpenter asserts that the pyramids, with the exception of their granite casing, is formed of what "geologists call *nummulitic* limestone. This is newer than the old chalk, and is made of the shells of animals called nummulites — like little pieces of money about the size of a shilling." However this moot question may be decided, no one, from Herodotus and Pliny down to the last wandering engineer who has gazed upon these imperial monuments of long-crumbled dynasties, has been able to tell us

how the gigantic masses were transported and set up in place. Bunsen concedes to **[Page 520]** Egypt an antiquity of 20,000 years. But even in this matter we would be left to conjecture if we depended upon modern authorities. They can neither tell us for what the pyramids were constructed, under what dynasty the first was raised, nor the material of which they are built. All is conjecture with them.

Professor Smyth has given us by far the most accurate mathematical description of the great pyramid to be found in literature. But after showing the astronomical bearings of the structure, he so little appreciates ancient Egyptian thought that he actually maintains that the porphyry sarcophagus of the king's chamber is the unit of measure for the two most enlightened nations of the earth — "England and America." One of the *books* of *Hermes* describes certain of the pyramids as standing upon the sea-shore, "the waves of which dashed in powerless fury against its base." This implies that the geographical features of the country have been changed, and may indicate that we must accord to these ancient "granaries," "magico-astrological observatories," and "royal sepulchres," an origin antedating the upheaval of the Sahara and other deserts. This would imply rather more of an antiquity than the poor few thousands of years, so generously accorded to them by Egyptologists.

Dr. Rebold, a French archæologist of some renown, gives his readers a glimpse of the culture which prevailed 5,000 (?) years B.C., by saying that there were at that time no less than "thirty or forty colleges of the priests who studied occult sciences and practical magic."

A writer in the *National Quarterly Review* (Vol. xxxii., No. lxiii., December, 1875) says that, "The recent excavations made among the ruins of Carthage have brought to light traces of a civilization, a refinement of art and luxury, which must even have outshone that of ancient Rome; and when the fiat went forth, *Delenda est Carthago*, the mistress of the world well knew that she was about to destroy a greater than herself, for, while one empire swayed the world by force of arms alone, the other was the last and most perfect representative of a race who had, for centuries before Rome was dreamed of, directed the civilization, the learning, and the intelligence of mankind." This Carthage is the one which, according to Appian, was standing as early as B.C. 1234, or fifty years before the taking of Troy, and not the one popularly supposed to have been built by Dido (Elissa or Astarte) four centuries later.

Here we have still another illustration of the truth of the doctrine of cycles. Draper's admissions as to the astronomical erudition of the ancient Egyptians are singularly supported by an interesting fact quoted by Mr. J. M. Peebles, from a lecture delivered in Philadelphia, by the late Professor O. M. Mitchell, the astronomer. Upon the coffin of a mummy, now in the British Museum, was delineated the zodiac with the **[Page 521]** exact positions of the planets at the time of the autumnal equinox, in the year 1722 B.C. Professor Mitchell calculated the exact position of the heavenly bodies belonging to our solar system at the time indicated. "The result," says Mr. Peebles, "I give in his own words: 'To my astonishment . . . it was found that on the 7th of October, 1722 B.C., the moon and planets had occupied the exact points in the heavens marked upon the coffin in the British Museum.' "[764]

764 J. M. Peebles, "*Around the World.*"

THE ANCIENT LAND OF THE PHARAOHS

Professor John Fiske, in his onslaught on Dr. Draper's *History of the Intellectual Development of Europe,* sets his pen against the doctrine of cyclical progression, remarking that "we have never known the beginning or the end of an historic cycle, and have no inductive warrant for believing that we are now traversing one."[765] He chides the author of that eloquent and thoughtful work for the "odd disposition exhibited throughout his work, not only to refer the best part of Greek culture to an Egyptian source, but uniformly to exalt the non-European civilization at the expense of the European." We believe that this "odd disposition" might be directly sanctioned by the confessions of great Grecian historians themselves. Professor Fiske might, with profit, read Herodotus over again. The "Father of History" confesses more than once that Greece owes everything to Egypt. As to his assertion that the world has never known the beginning or the end of an historical cycle, we have but to cast a retrospective glance on the many glorious nations which have passed away, *i.e.*, reached the end of their great national cycle.

Compare the Egypt of that day, with its perfection of art, science, and religion, its glorious cities and monuments, and its swarming population, with the Egypt of to-day, peopled with strangers; its ruins the abode of bats and snakes, and a few Copts the sole surviving heirs to all this grandeur — and see whether the cyclical theory does not reassert itself. Says Gliddon, who is now contradicted by Mr. Fiske: "Philologists, astronomers, chemists, painters, architects, physicians, must return to Egypt to learn the origin of language and writing; of the calendar and solar motion; of the art of cutting granite with a copper chisel, and of giving elasticity to a copper sword; of making glass with the variegated hues of the rainbow; of moving single blocks of polished syenite, *nine hundred tons* in weight, for any distance, by land and water; of building arches, rounded and pointed, with masonic precision unsurpassed at the present day, and antecedent by 2,000 years to the 'Cloaca Magna' of Rome; of sculpturing a Doric column 1,000 years before the Dorians are known in **[Page 522]** history; of fresco painting in imperishable colors; of practical knowledge in anatomy; and of time-defying pyramid-building."

"Every craftsman can behold, in Egyptian monuments, the progress of his art 4,000 years ago; and whether it be a wheelwright building a chariot, a shoemaker drawing his twine, a leather-cutter using the self-same form of knife of old as is considered the best form now, a weaver throwing the same hand-shuttle, a whitesmith using that identical form of blow-pipe but lately recognized to be the most efficient, the seal-engraver cutting, in hieroglyphics, such names as Schooho's, above 4,300 years ago — *all these,* and many more astounding evidences of Egyptian priority, now require but a glance at the plates of Rossellini."

"Truly," exclaims Mr. Peebles, "these Ramsean temples and tombs were as much a marvel to the Grecian Herodotus as they are to us!"[766]

But, even then, the merciless hand of time had left its traces upon their structures, and some of them, whose very memory would be lost were it not for the *Books of Hermes,* had been swept away into the oblivion of the ages. King after king, and dynasty after dynasty

765 John Fiske, "*The North American Review,*" art. The Laws of History, July, 1869.
766 M. Peebles, "*Around the World*."

had passed in a glittering pageant before the eyes of succeeding generations and their renown had filled the habitable globe. The same pall of forgetfulness had fallen upon them and their monuments alike, before the first of our historical authorities, Herodotus, preserved for posterity the remembrance of that wonder of the world, the great Labyrinth. The long-accepted Biblical chronology has so cramped the minds of not only the clergy, but even our scarce-unfettered scientists, that in treating of prehistoric remains in different parts of the world, a constant fear is manifested on their part to trespass beyond the period of 6,000 years, hitherto allowed by theology as the age of the world.

Herodotus found the Labyrinth already in ruins; but nevertheless his admiration for the genius of its builders knew no bounds. He regarded it as far more marvellous than the pyramids themselves, and, as an eye-witness, minutely describes it. The French and Prussian savants, as well as other Egyptologists, agree as to the emplacement, and identified its noble ruins. Moreover, they confirm the account given of it by the old historian. Herodotus says that he found therein 3,000 chambers; half subterranean and the other half above-ground. "The upper chambers," he says, "I myself passed through and examined in detail. In the underground ones (which *may exist till now,* for all the archæologists know), the keepers of the building would not let me in, for they contain the sepulchres of the kings who built the Labyrinth, and also those of the sacred crocodiles. The upper chambers I saw and examined with **[Page 523]** my own eyes, and found them to excel all other human productions." In Rawlinson's translation, Herodotus is made to say: "The passages through the houses and the varied windings of the paths across the courts, excited in me infinite admiration as I passed from the courts into the chambers, and from thence into colonnades, and from colonnades into other houses, and again into courts unseen before. The roof was throughout of stone like the walls, and both were exquisitely carved all over with figures. Every court was surrounded with a colonnade, which was built of white stones, sculptured most exquisitely. At the corner of the Labyrinth stands a pyramid forty fathoms high, with large figures engraved on it, and it is entered by a vast subterranean passage."

If such was the Labyrinth, when viewed by Herodotus, what, in such a case, was ancient Thebes, the city destroyed far earlier than the period of Psammeticus, who himself reigned 530 years after the destruction of Troy? We find that in his time Memphis was the capital, while of the glorious Thebes there remained but *ruins.* Now, if we, who are enabled to form our estimate only by the ruins of what was already ruins so many ages before our era — are stupefied in their contemplation, what must have been the general aspect of Thebes in the days of its glory? Karnak — temple, palace, ruins, or whatsoever the archæologists may term it — is now its only representative. But solitary and alone as it stands, fit emblem of majestic empire, as if forgotten by time in the onward march of the centuries, it testifies to the art and skill of the ancients. He must be indeed devoid of the spiritual perception of genius, who fails to feel as well as to see the intellectual grandeur of the race that planned and built it.

Champollion, who passed almost his entire life in the exploration of archæological remains, gives vent to his emotions in the following descriptions of Karnak: "The ground covered by the mass of remaining buildings is square; and each side measures 1,800 feet. One is astounded and *overcome by the grandeur* of the sublime remnants, the prodigality and magnificence of workmanship to be seen everywhere." "No people of ancient or modern times has conceived the art of architecture upon a scale so sublime, so grandiose as it

existed among the ancient Egyptians; and the imagination, which in Europe soars far above our porticos, arrests itself *and falls powerless* at the foot of the hundred and forty columns of the hypostyle of Karnak! In one of its halls, the Cathedral of Notre Dame might stand and not touch the ceiling, but be considered as a small ornament in the centre of the hall."

A writer in a number of an English periodical, of 1870, evidently speaking with the authority of a traveller who describes what he has seen, expresses himself as follows: "Courts, halls, gateways, pillars, **[Page 524]** obelisks, monolithic figures, sculptures, long rows of sphinxes, are found in such profusion at Karnak, that the sight is too much for modern comprehension."

Says Denon, the French traveller: "It is hardly possible to believe, after seeing it, in the reality of the existence of so many buildings collected together on a single point, in their dimensions, in the resolute perseverance which their construction required, and in the incalculable expenses of so much magnificence! It is necessary that the reader should fancy what is before him to be a dream, as he who views the objects themselves occasionally yields to the doubt whether he be perfectly awake. . . . There are lakes and mountains *within the periphery of the sanctuary.* These two edifices are selected as examples from a list *next to inexhaustible.* The whole valley and delta of the Nile, from the cataracts to the sea, was covered with temples, palaces, tombs, pyramids, obelisks, and pillars. The execution of the sculptures is beyond praise. The mechanical perfection with which artists wrought in granite, serpentine, breccia, and basalt, is wonderful, according to all the experts . . . animals and plants look as good as natural, and artificial objects are beautifully sculptured; battles by sea and land, and scenes of domestic life are to be found in all their *bas-reliefs*."

"The monuments," says an English author, "which there strike the traveller, fill his mind with great ideas. At the sight of the colossuses and superb obelisks, which seem to surpass the limits of human nature, he cannot help exclaiming, 'This was the work of man,' and this sentiment seems to ennoble his existence."[767] In his turn, Dr. Richardson, speaking of the Temple of Dendera, says: "The female figures are so extremely well executed, that they do all but speak; they have a mildness of feature and expression that never was surpassed."

Every one of these stones is covered with hieroglyphics, and the more ancient they are, the more beautifully we find them chiselled. Does not this furnish a new proof that history got its first glimpse of the ancients when the arts were already fast degenerating among them? The obelisks have their inscriptions cut two inches, and sometimes more, in depth, and they are cut with the highest degree of perfection. Some idea may be formed of their depth, from the fact that the Arabs, for a small fee, will climb sometimes to the very top of an obelisk, by inserting their toes and fingers in the excavations of the hieroglyphics. That all of these works, in which solidity rivals the beauty of their execution, were done before the days of the Exodus, there remains no historical doubt whatever. (All the **[Page 525]** archæologists now agree in saying that, the further back we go in history, the better and finer become these arts.) These views clash again with the individual opinion of Mr. Fiske, who would have us believe that "the sculptures upon these monuments (of Egypt, Hindustan, and Assyria), moreover, betoken a very *undeveloped* condition of the artistic faculties."[768]

---

767 Savary, "*Letters on Egypt*," vol. ii., p. 67. London, 1786.
768 John Fiske, "*North American Review*," art. The Laws of History, July, 1869.

Nay, the learned gentleman goes farther. Joining his voice in the opposition against the claims of learning — which belongs by right to the sacerdotal castes of antiquity — to that of Lewis, he contemptuously remarks that "the extravagant theory of a profound science possessed by the Egyptian priesthood from a remote antiquity, and imparted to itinerant Greek philosophers, has been utterly destroyed (?) by Sir G. C. Lewis[769]. . . while, with regard to Egypt and Hindustan, as well as Assyria, it may be said that the colossal monuments which have adorned these countries since prehistoric times, bear witness to the former prevalence of a barbaric despotism, totally incompatible with social nobility, and, therefore, with well- sustained progress."[770]

A curious argument, indeed. If the size and grandeur of public monuments are to serve to our posterity as a standard by which to approximately estimate the "progress of civilization" attained by their builders, it may be prudent, perhaps, for America, so proud of her alleged progress and freedom, to dwarf her buildings at once to one story. Otherwise, according to Professor Fiske's theory, the archæologists of A.D. 3877 will be applying to the "Ancient America" of 1877, the rule of Lewis — and say the *ancient* United States "may be considered as a great *latifundium,* or plantation, cultivated by the entire population, as the king's (president's) slaves." Is it because the white-skinned Aryan races were never born "builders," like the Eastern Æthiopians, or dark-skinned Caucasians,[771] and, therefore, never able to compete with the latter in such colossal structures, that we must jump at the conclusion that these grandiose temples and pyramids could only have been erected under the whip of a merciless despot? Strange logic! It would really seem more prudent to hold to the "rigorous canons of criticism" laid down by Lewis and Grote, and honestly confess at once, that we really know little about these ancient nations, and that, except so far as purely hypothetical speculations go, unless we study in the same direction as the ancient priests did, we have as little chance in the future. We only know what they allowed the uninitiated to know, but the little we do learn of **[Page 526]** them by deduction, ought to be sufficient to assure us that, even in the nineteenth century, with all our claims to supremacy in arts and sciences, we are totally unable, we will not say to build anything like the monuments of Egypt, Hindustan, or Assyria, but even to rediscover the least of the ancient "*lost* arts." Besides, Sir Gardner Wilkinson gives forcible expression to this view of the exhumed treasures of old, by adding that, "he can trace no *primitive mode* of life, no barbarous customs, but a sort of stationary civilization *from the most remote periods*." Thus far, archæology disagrees with geology, which affirms that the further they trace the remains of men, the more barbarous they find them. It is doubtful if geology has even yet exhausted the field of research afforded her in the caves, and the views of geologists, which are based upon present experience, may be radically modified, when they come to discover the remains of the ancestors of the people whom they now style the cave-dwellers.

What better illustrates the theory of cycles than the following fact? Nearly 700 years B.C., in the schools of Thales and Pythagoras was taught the doctrine of the true motion of the earth, its form, and the whole heliocentric system. And in 317 A.D., we find Lactantius, the

769 Sir G. C. Lewis, "*Astronomy of the Ancients*."

770 J. Fiske, "*North American Review*," art. The Laws of History.

771 We shall attempt to demonstrate in Vol. II., chapter viii., that the ancient Æthiopians were never a Hamitic race.

preceptor of Crispus Cæsar, son of Constantine the Great, teaching his pupil that the earth was a plane surrounded by the sky, which is composed of fire and water, and warning him against the heretical doctrine of the earth's globular form!

Whenever, in the pride of some new discovery, we throw a look into the past, we find, to our dismay, certain vestiges which indicate the possibility, if not certainty, that the alleged discovery was not totally unknown to the ancients.

It is generally asserted that neither the early inhabitants of the Mosaic times, nor even the more civilized nations of the Ptolemaic period were acquainted with electricity. If we remain undisturbed in this opinion, it is not for lack of proofs to the contrary. We may disdain to search for a profounder meaning in some characteristic sentences of Servius, and other writers; we cannot so obliterate them but that, at some future day, that meaning will appear to us in all its significant truths. "The first inhabitants of the earth," says he, "never carried fire to their altars, but by their prayers they brought down the heavenly fire."[772] "Prometheus discovered and revealed to man the art of bringing down lightning; and by the method which he taught to them, they brought down fire from the region above."

If, after pondering these words, we are still willing to attribute them to **[Page 527]** the phraseology of mythological fables, we may turn to the days of Numa, the king-philosopher, so renowned for his esoteric learning, and find ourselves more embarrassed to deal with his case. We can neither accuse him of ignorance, superstition, nor credulity; for, if history can be believed at all, he was intently bent on destroying polytheism and idol-worship. He had so well dissuaded the Romans from idolatry that for nearly two centuries neither statues nor images appeared in their temples. On the other hand old historians tell us that the knowledge which Numa possessed in natural physics was remarkable. Tradition says that he was initiated by the priests of the Etruscan divinities, and instructed by them in the secret of forcing Jupiter, the Thunderer, to descend upon earth.[773] Ovid shows that Jupiter Elicius began to be worshipped by the Romans from that time. Salverte is of the opinion that before Franklin discovered his refined electricity, Numa had experimented with it most successfully, and that Tullus Hostilius was the first victim of the dangerous "heavenly guest" recorded in history. Titus Livy and Pliny narrate that this prince, having found in the *Books of Numa,* instructions on the secret sacrifices offered to Jupiter Elicius, made a mistake, and, in consequence of it, "he was struck by lightning and consumed in his own palace."[774]

Salverte remarks that Pliny, in the exposition of Numa's scientific secrets, "makes use of expressions which seem to indicate two distinct processes"; the one obtained thunder (impetrare), the other forced it to lightning (cogere).[775] "Guided by Numa's book," says Lucius, quoted by Pliny, "Tullus undertook to invoke the aid of Jupiter. . . . But having performed the rite imperfectly, he perished, struck by thunder."[776] Tracing back the knowledge of thunder and lightning possessed by the Etruscan priests, we find that Tarchon, the founder of the theurgism of the former, desiring to preserve his house from

---

772 Servius, "*Virgil,*" Eclog. vi., v. 42.

773 Ovid, "*Fast.,*" lib. iii., v. 285-346.

774 "*Titus Livius,*" lib. i., cap. xxxi.

775 Pliny, "*Hist. Nat.,*" lib. ii., cap. liii.

776 Lucius, "*Piso*"; Pliny, "*Hist. Nat.,*" lib. xxviii., c. ii.

lightning, surrounded it by a hedge of the white bryony,[777] a climbing plant which has the property of averting thunderbolts. Tarchon the theurgist was much anterior to the siege of Troy. The pointed metallic lightning-rod, for which we are seemingly indebted to Franklin, is probably a *rediscovery* after all. There are many medals which seem to strongly indicate that the principle was anciently known. The temple of Juno had its roof covered with a quantity of pointed blades of swords.[778] **[Page 528]**

If we possess but little proof of the ancients having had any clear notions as to *all* the effects of electricity, there is very strong evidence, at all events, of their having been perfectly acquainted with electricity itself. "Ben David," says the author of *The Occult Sciences,* "has asserted that Moses possessed some knowledge of the phenomena of electricity." Professor Hirt, of Berlin, is of this opinion. Michaelis, remarks — *firstly:* "that there is no indication that lightning ever struck the temple of Jerusalem, during a thousand years. *Secondly,* that according to Josephus,[779] a forest of points . . . of gold, and very sharp, covered the roof of the temple. *Thirdly,* that this roof communicated with the caverns in the hill upon which the temple was situated, by means of pipes in connection with the gilding which covered all the exterior of the building; in consequence of which the points would act as conductors."[780]

Ammianus Marcellinus, a famous historian of the fourth century, a writer generally esteemed for the fairness and correctness of his statements, tells that "The magi, preserved perpetually in their furnaces fire that they miraculously got from heaven."[781] There is a sentence in the Hindu *Oupnek-hat,* which runs thus: "To know fire, the sun, the moon, and lightning, is three-fourths of the science of God."[782]

Finally, Salverte shows that in the days of Ktesias, "India was acquainted with the use of conductors of lightning." This historian plainly states that "iron placed at the bottom of a fountain . . . and made in the form of a sword, with *the point upward,* possessed, as soon as it was thus fixed in the ground, the property of averting storms and lightnings."[783] What can be plainer?

Some modern writers deny the fact that a great mirror was placed in the light-house of the Alexandrian port, for the purpose of discovering vessels at a distance at sea. But the renowned Buffon believed in it; for he honestly confesses that "If the mirror really existed, as I firmly believe it did, to the ancients belong the honor of the invention *of the telescope*."[784] Stevens, in his work on the East, asserts that he found railroads in Upper Egypt whose grooves were coated with iron. Canova, Powers, and other celebrated sculptors of our modern age deem it an honor to be compared with Pheidias of old, and strict truth would, perhaps, hesitate at such a flattery. **[Page 529]**

---

777 "*Columella,*" lib. x., vers. 346, etc.
778 See "*Notice sur les Travaux de l'Academie du Gard,*" part i., pp. 304-314, by la Boissiere.
779 "*Bell. Jud. adv. Roman,*" lib. v., cap. xiv.
780 "*Magasin Scientifique de Goëthingen,*" 3me. année, 5me. cahier.
781 "*Ammian. Marcel.,*" lib. xxiii., cap. vi.
782 "*Oupnek-hat,*" Brahman xi.
783 "*Ktesias, in India ap. Photum.,*" Bibl. Cod. lxxii.
784 Buffon, "*Histoire Naturelle des Mineraux,*" 6me Mem., art. ii.

ANTIQUITY OF THE NILOTIC MONUMENTS

Professor Jowett discredits the story of the Atlantis, in the *Timæus*; and the records of 8,000 and 9,000 years appear to him an ancient swindle. But Bunsen remarks: "There is nothing improbable in itself in reminiscences and records of great events in Egypt 9,000 years B.C., for . . . the Origines of Egypt go back to the ninth millennium before Christ."[785] Then how about the primitive Cyclopean fortresses of ancient Greece? Can the walls of Tiryns, about which, according to archæological accounts, "even among the ancients it was reported to have been the work of the Cyclops,"[786] be deemed posterior to the pyramids? Masses of rock, some equal to a cube of six feet, and the smallest of which, Pausanias says, could never be moved by a yoke of oxen, laid up in walls of solid masonry twenty-five feet thick and over forty feet high, still believed to be the work of men of the races known to our history!

Wilkinson's researches have brought to light the fact that many inventions of what we term modern, and upon which we plume ourselves, were perfected by the ancient Egyptians. The newly-discovered papyrus of Ebers, the German archæologist, proves that neither our modern chignons, skin-beautifying pearl powders, nor *eaux dentifrices* were secrets to them. More than one modern physician — even among those who advertise themselves as having "made a speciality of nervous disorders" — may find his advantage in consulting the *Medical Books of Hermes*, which contain prescriptions of real therapeutic value.

The Egyptians, as we have seen, excelled in all arts. They made paper so excellent in quality as to be time-proof. "They took out the pith of the papyrus," says our anonymous writer, previously mentioned, "dissected and opened the fibre, and flattening it by a process known to them, made it as thin as our foolscap paper, but far more durable. . . . They sometimes cut it into strips and glued it together; many of such written documents are yet in existence." The papyrus found in the tomb of the queen's mummy, and another one found in the sarcophagus of the "Chambre de la Reine," at Ghizeh, present the appearance of the finest glossy white muslin, while it possesses the durability of the best calf-parchment. "For a long time the *savants* believed the papyrus to have been introduced by Alexander the Great — as they erroneously imagined a good many more things — but Lepsius found rolls of papyri in tombs and monuments of the twelfth dynasty; sculptured pictures of papyri were found later, on monuments of the fourth dynasty, and now it is proved that the art of writing was known and used as early as the days of Menes, the protomonarch"; and thus it was finally discovered **[Page 530]** that the art and their system of writing were perfect and complete *from the very first.*

It is to Champollion that we owe the first interpretation of their weird writing; and, but for his life-long labor, we would till now remain uninformed as to the meaning of all these pictured letters, and the ancients would still be considered ignorant by the moderns whom they so greatly excelled in some arts and sciences. "He was the first to find out what wondrous tale the Egyptians had to tell, for one who could read their endless manuscripts and records. They left them on every spot and object capable of receiving characters. . . . They engraved, and chiselled, and sculptured them on monuments; they traced them on

785 "*Egypt's Place in Universal History*," vol. iv., p. 462.
786 "*Archæologia*," vol. xv., p. 320.

furniture, rocks, stones, walls, coffins, and tombs, as on the papyrus. . . . The pictures of their daily lives, in their smallest details, are being now unravelled before our dazzled eyes in the most wondrous way. . . . Nothing, of what we know, seems to have been overlooked by the ancient Egyptians. . . . The history of 'Sesostris' shows us how well he and his people were versed in the art and practice of war. . . . The pictures show how formidable they were when encountered in battle. They constructed war-engines. . . . Horner says that through each of the 100 gates of Thebes issued 200 men with horses and chariots; the latter were magnificently constructed, and very light in comparison with our modern heavy, clumsy, and uncomfortable artillery wagons." Kenrick describes them in the following terms: "In short, as all the essential principles which regulate the construction and draught of carriages are exemplified in the war-chariots of the Pharaohs, so there is nothing which modern taste and luxury have devised for their decoration to which we do not find a prototype in the monuments of the eighteenth dynasty." Springs — *metallic* springs — have been found in them, and, notwithstanding Wilkinson's superficial investigation in that direction, and description of these in his studies, we find proofs that such were used to prevent the jolting in the chariots in their too rapid course. The bas-reliefs show us certain *melees* and battles in which we can find and trace their uses and customs to the smallest details. The heavily-armed men fought in coats of mail, the infantry had quilted tunics and felt helmets, with metallic coverings to protect them the better. Muratori, the modern Italian inventor who, some ten years ago, introduced his "impenetrable cuirasse," has but followed in his invention what he could make out of the ancient method which suggested to him the idea. The process of rendering such objects as card-board, felt, and other tissues, impenetrable to the cuts and thrusts of any sharp weapon, is now numbered among the lost arts. Muratori succeeded but imperfectly in preparing such felt cuirasses, and, notwithstanding the boasted achievements of modern chemistry **[Page 531]** he could derive from it no preparation adequate to effect his object, and failed.

Arts of War and Peace

To what perfection chemistry had reached in ancient times, may be inferred from a fact mentioned by Virey. In his dissertations, he shows that Asclepiadotus, a general of Mithradates, reproduced chemically the deleterious exhalations of the sacred grotto. These vapors, like those of Cumæ, threw the Pythoness into the mantic frenzy.

Egyptians used bows, double-edged swords and daggers, javelins, spears, and pikes. The light troops were armed with darts and slings; charioteers wielded maces and battle-axes; in siege-operations they were perfect. "The assailants," says the anonymous writer, "advanced, forming a narrow and long line, the point being protected by a triple-sided, impenetrable engine pushed before them on a kind of roller, by an invisible squad of men. They had covered underground passages with trap-doors, scaling ladders, and the art of escalade and military strategy was carried by them to perfection. . . . The battering ram was familiar to them as other things; being such experts in quarrying they knew how to set a mine to a wall and bring it down." The same writer remarks, that it is a great deal safer for us to mention what the Egyptians *did* than what they *did not* know, for every day brings some new discovery of their wonderful knowledge; "and if," he adds, "we were to find out

that they used Armstrong guns, this fact would not be much more astonishing than many of the facts brought out to light already."

The proof that they were proficient in mathematical sciences, lies in the fact that those ancient mathematicians whom we honor as the fathers of geometry went to Egypt to be instructed. Says Professor Smyth, as quoted by Mr. Peebles, "the geometrical knowledge of the pyramid-builders began where Euclid's ended." Before Greece came into existence, the arts, with the Egyptians, were ripe and old. Land-measuring, an art resting on geometry, the Egyptians certainly knew well, as, according to the *Bible,* Joshua, after conquering the Holy Land, had skill enough to divide it. And how could a people so skilled in natural philosophy as the Egyptians were, not be proportionately skilled in psychology and spiritual philosophy? The temple was the nursery of the highest civilization, and it alone possessed that higher knowledge of magic which was in itself the quintessence of natural philosophy. The occult powers of nature were taught in the greatest secrecy and the most wonderful cures were performed during the performing of the Mysteries. Herodotus acknowledges[787] that the Greeks learned all they knew, including the sacred services of the temple, from the Egyptians, and because of that, **[Page 532]** their principal temples were consecrated to Egyptian divinities. Melampus, the famous healer and soothsayer of Argos, had to use his medicines "after the manner of the Egyptians," from whom he had gained his knowledge, whenever he desired his cure to be thoroughly effective. He healed Iphiclus of his impotency and debility by *the rust of iron,* according to the directions of Mantis, his *magnetic sleeper,* or oracle. Sprengel gives many wonderful instances of such *magical* cures in his *History of Medicine* (see p. 119).

Diodorus, in his work on the Egyptians (lib. i.), says that Isis has deserved immortality, for all nations of the earth bear witness to the power of this goddess to cure diseases by her influence. "This is proved," he says, "not by fable as among the Greeks, but by authentic facts." Galen records several remedial means which were preserved in the healing wards of the temples. He mentions also a universal medicine which in his time was called *Isis.*[788]

The doctrines of several Greek philosophers, who had been instructed in Egypt, demonstrates their profound learning. Orpheus, who, according to Artapanus, was a disciple of Moyses (Moses),[789] Pythagoras, Herodotus, and Plato owe their philosophy to the same temples in which the wise Solon was instructed by the priests. "Antiklides relates," says Pliny, "that the letters were invented in Egypt by a person whose name was Menon, fifteen years before Phoroneus the most ancient king of Greece."[790] Jablonski proves that the heliocentric system, as well as the earth's sphericity, were known by the priests of Egypt from immemorial ages. "This theory," he adds, "Pythagoras took from the Egyptians, who had it from the Brachmans of India."[791] Fenelon, the illustrious Archbishop of Cambray, in his *Lives of the Ancient Philosophers,* credits Pythagoras with this knowledge, and says that besides teaching his disciples that as the earth was round there were antipodes, since it was

---

787 Lib. ii., c. 50.

788 Galen, "*De Composit. Medec.*," lib. v.

789 "*Ancient Fragments*", see chapter on the Early Kings of Egypt.

790 "*Pliny*," lib. vii., c. 56.

791 Jablonski, "*Pantheon Ægypti.*," ii., Proleg. 10.

inhabited everywhere, the great mathematician was the first to discover that the morning and evening star was the same. If we now consider that Pythagoras lived in about the 16th Olympiad, over 700 years B.C., and taught this fact at such an early period, we must believe that it was known by others before him. The works of Aristotle, Laërtius, and several others in which Pythagoras is mentioned, demonstrate that he had learned from the Egyptians about the obliquity of the ecliptic, the starry composition of the milky way, and the borrowed light of the moon. **[Page 533]**

Wilkinson, corroborated later by others, says that the Egyptians divided time, knew the true length of the year, and the precession of the equinoxes. By recording the rising and setting of the stars, they understood the particular influences which proceed from the positions and conjunctions of all heavenly bodies, and therefore their priests, prophesying as accurately as our modern astronomers, meteorological changes, could, *en plus,* astrologize through astral motions. Though the sober and eloquent Cicero may be partially right in his indignation against the exaggerations of the Babylonian priests, who "assert that they have preserved upon monuments observations extending back during an interval of 470,000 years,"[792] still, the period at which astronomy had arrived at its perfection with the ancients is *beyond* the reach of modern calculation.

A writer in one of our scientific journals observes "that every science in its growth passes through three stages: First, we have the stage of observation, when facts are collected and registered by many minds in many places. Next, we have the stage of generalization, when these carefully verified facts are arranged methodically, generalized systematically, and classified logically, so as to deduce and elucidate from them the laws that regulate their rule and order. Lastly, we have the stage of prophecy, when these laws are so applied that events can be predicted to occur with unerring accuracy." If several thousand years B.C., Chinese and Chaldean astronomers predicted eclipses — the latter, whether by the cycle of Saros, or other means, matters not — the fact remains the same. They had reached the last and highest stage of astronomical science — they *prophesied*. If they could, in the year 1722 B.C., delineate the zodiac with the exact positions of the planets at the time of the autumnal equinox, and so unerringly as Professor Mitchell, the astronomer, proved, then they knew the laws that regulate "carefully-verified facts" to perfection, and applied them with as much certainty as our modern astronomers. Moreover, astronomy is said to be in our century "the only science which has thoroughly reached the *last stage* . . . other sciences are yet in various stages of growth; electricity, in some branches, has reached the third stage, but in many branches is still in its infantine period."[793] This we know, on the exasperating confessions of men of science themselves, and we can entertain no doubt as to this sad reality in the nineteenth century, as we belong ourselves to it. Not so in relation to the men who lived in the days of the glory of Chaldæa, Assyria, and Babylon. Of the stages they reached in other sciences we know *nothing,* except that in astronomy they stood equal with us, for they had also reached the *third* and last stage. In his lecture on the **[Page 534]** *Lost Arts,* Wendell Phillips very artistically describes the situation. "We seem to imagine," says he, "that whether knowledge will die with us or not, it certainly began with us. . . . We have a pitying estimate, a tender pity for the narrowness, ignorance, and darkness of the bygone ages."

---

792 Cicero, "*De Divinatione*."
793 "*Telegraphic Journal,*" art. Scientific Prophecy.

To illustrate our own idea with the closing sentence of the favorite lecturer, we may as well confess that we undertook this chapter, which in one sense interrupts our narrative, to inquire of our men of science, whether they are sure that they are boasting "*on the right line.*"

Thus we read of a people, who, according to some learned writers,[794] had just emerged from the bronze age into the succeeding age of iron. "If Chaldea, Assyria, and Babylon presented *stupendous and venerable antiquities reaching far back into* the night of time, Persia was not without her wonders of a later date. The pillared halls of Persepolis were filled with miracles of art — carvings, sculptures, enamels, alabaster libraries, obelisks, sphinxes, colossal bulls. Ecbatana, in Media, the cool summer retreat of the Persian kings, was defended by seven encircling walls of hewn and polished blocks, the interior ones in succession of increasing height, and of different colors, in astrological accordance with the seven planets. The palace was roofed *with silver tiles;* its beams were plated with gold. At midnight, in its halls, the sun was rivalled by many a row of naphtha cressets. A paradise, that luxury of the monarchs of the East, was planted in the midst of the city. The Persian empire was truly the garden of the world. . . . In Babylon there still remained its walls, once more than sixty miles in compass and, after the ravages of three centuries and three conquerors, still more than eighty feet in height; there were still the ruins of the temple of the cloud-encompassed Bel; on its top was planted the observatory wherein the weird Chaldean astronomers had held nocturnal communion with the stars; still there were vestiges of the two palaces with their hanging gardens, in which were trees growing in mid-air, and the wreck of the hydraulic machinery that had supplied them from the river. Into the artificial lake, with its vast apparatus of aqueducts and sluices, the melted snows of the Armenian mountains found their way and were confined in their course through the city by the embankments of the Euphrates. Most wonderful of all, perhaps, *was the tunnel under the river-bed*."[795] **[Page 535]**

In his *First Traces of Man in Europe,* Albrecht Müller proposes a name descriptive of the age in which we live, and suggests that "the age of paper" is perhaps as good as any that can be discussed. We do not agree with the learned professor. Our firm opinion is, that succeeding generations will term ours, at best, the age of *brass;* at worst, that of albata or of oroide.

The thought of the present-day commentator and critic as to the ancient learning, is limited to and runs round the *exoterism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake. He, who doubts the assertion, may turn to the *Magical and Philosophical Precepts* of Zoroaster, and find its corroboration in the following:[796]

---

794 Professor Albrecht Müller, "*The First Traces of Man in Europe*." Says the author: "And this bronze age reaches to *and overlaps* the beginning of the historic period in some countries, and so includes the great epochs of the Assyrian and Egyptian Empires, B.C. *circa* 1500, and the earlier eras of the next succeeding age of iron."

795 "*Conflict between Religion and Science*," chap. i.

796 Psellus, "*Chaldean Oracles*," 4, cxliv.

"Direct not thy mind to the vast measures of the earth;
For the plant of truth is not upon ground.
Nor measure the measures of the sun, collecting rules,
For he is carried by the eternal will of the Father, *not for your sake,*
Dismiss the impetuous course of the moon;
For she runs always by work of necessity.
The progression of the stars *was not generated for your sake.*"

A rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry host, as gods. The sublime profundity of the Magian precepts being *beyond* the reach of modern materialistic thought, the Chaldean philosophers are accused, together with the ignorant masses, of Sabianism and sun-worship.

There was a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The magians are accused of all kinds of superstition, but this is what a *Chaldean Oracle* says:

"The wide aërial flight of birds *is not true,*
Nor the dissections of the entrails of victims; they are all mere toys,
The *basis of mercenary fraud;* flee from these
If you would open the sacred paradise of piety
Where virtue, wisdom, and equity, are assembled."[797]

Surely, it is not those who warn people against "mercenary fraud" who can be accused of it; and if they accomplished acts which seem **[Page 536]** miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools?

What did they not know? It is a well-demonstrated fact that the true meridian was correctly ascertained before the first pyramid was built. They had clocks and dials to measure time; their cubit was the established unit of linear measure, being 1,707 feet of English measure; according to Herodotus the unit of weight was also known; as money, they had gold and silver rings valued by weight; they had the decimal and duodecimal modes of calculation from the earliest times, and were proficient in algebra. "How could they otherwise," says an unknown author, "bring into operation such immense mechanical powers, if they had not thoroughly understood the philosophy of what we term the mechanical powers?"

The art of making linen and fine fabrics is also proved to have been one of their branches of knowledge, for the *Bible* speaks of it. Joseph was presented by Pharaoh with a vesture of fine linen, a golden chain, and many more things. The linen of Egypt was famous throughout the world. The mummies are all wrapped in it and the linen is beautifully preserved. Pliny speaks of a certain garment sent 600 years B.C., by King Amasis to Lindus, every single thread of which was composed of 360 minor threads twisted together. Herodotus gives us (book i.), in his account of Isis and the Mysteries performed in her honor, an idea of the beauty and "admirable softness of the linen worn by the priests." The

797 Psellus, "*Zoroast. Oracles,*" 4.

latter wore shoes made of papyrus and garments of *fine linen,* because this goddess first taught the use of it; and thus, besides being called *Isiaci,* or priests of Isis, they were also known as *Linigera,* or the "linen-wearing." This linen was spun and dyed in those brilliant and gorgeous colors, the secret of which is likewise now among the lost arts. On the mummies we often find the most beautiful embroidery and bead-work ornamenting their shirts; several of such can be seen in the museum of Bulak (Cairo), and are unsurpassable in beauty; the designs are exquisite, and the labor seems immense. The elaborate and so much vaunted Gobelins tapestry, is but a gross production when compared with some of the embroidery of the ancient Egyptians. We have but to refer to *Exodus* to discover how skilful was the workmanship of the Israelitish pupils of the Egyptians upon their tabernacle and sacred ark. The sacerdotal vestments, with their decorations of "pomegranates and golden bells," and the thummim, or jewelled breastplate of the high priest, are described by Josephus as being of unparalleled beauty and of wonderful workmanship; and yet we find beyond doubt that the Jews adopted their rites and ceremonies, and even the special dress of their Levites, **[Page 537]** from the Egyptians. Clemens Alexandrinus acknowledges it very reluctantly, and so does Origen and other Fathers of the Church, some of whom, as a matter of course, attribute the coincidence to a clever trick of Satan in anticipation of events. Proctor, the astronomer, says in one of his books, "The remarkable breastplate worn by the Jewish high priest was derived directly from the Egyptians." The word *thummim* itself is evidently of Egyptian origin, borrowed by Moses, like the rest; for further on the same page, Mr. Proctor says that, "In the often-repeated picture of judgment the deceased Egyptian is seen conducted by the god Horus (?), while Anubis places on one of the balances a vase supposed to contain his good actions, and in the other is the emblem of truth, a representation of Thmei, the goddess of truth, which was also worn on the judicial breastplate." Wilkinson, in his *Manners and Customs of the Ancient Egyptians,* shows that the Hebrew *thummim* is a plural form of the word Thmèi."[798]

All the ornamental arts seem to have been known to the Egyptians. Their jewelry of gold, silver, and precious stones are beautifully wrought; so was the cutting, polishing, and setting of them executed by their lapidaries in the finest style. The finger-ring of an Egyptian mummy — if we remember aright — was pronounced the most artistic piece of jewelry in the London Exhibition of 1851. Their imitation of precious stones in glass is far above anything done at the present day; and the emerald may be said to have been imitated to perfection.

In Pompeii, says Wendell Phillips, they discovered a room full of glass; there was ground-glass, window-glass, cut-glass, and colored-glass of every variety. Catholic priests who broke into China 200 years ago, were shown a glass, transparent and colorless, which was filled with liquor made by the Chinese, and which appeared to be colorless like water. "This liquor was poured into the glass, and then looking through, it seemed to be filled with fishes. They turned it out and repeated the experiment and again it was filled with fishes." In Rome they show a bit of glass, a transparent glass, which they light up so as to show you that there is nothing concealed, but in the centre of the glass is a drop of colored glass, perhaps as large as a pea, mottled like a duck, and which even a miniature pencil could not do more perfectly. "It is manifest that this drop of liquid glass must have been poured,

---

798 Proctor, "*Saturn and the Sabbath of the Jews,*" p. 309.

because there is no joint. This must have been done by a greater heat than the annealing process, because that process shows breaks." In relation to their wonderful art of imitating precious stones, the lecturer speaks of the "celebrated vase of the Genoa Cathedral," which was **[Page 538]** considered for long centuries "a solid emerald." "The Roman Catholic legend of it was that it was one of the treasures that the Queen of Sheba gave to Solomon, and that it was the identical cup out of which the Saviour drank at the Last Supper." Subsequently it was found not to be an emerald, but an imitation; and when Napoleon brought it to Paris and gave it to the Institute, the scientists were obliged to confess that it *was not a stone,* and that they could not tell what it was.

Further, speaking of the skill of the ancients in metal works, the same lecturer narrates that "when the English plundered the Summer Palace of the Emperor of China, the European artists were surprised at seeing the curiously-wrought metal vessels of every kind, far exceeding all the boasted skill of the workmen of Europe." African tribes in the interior of the country gave travellers *better razors* than they had. "George Thompson told me," he adds, "he saw a man in Calcutta throw a handful of floss silk into the air, and a Hindu sever it into pieces with his sabre of native steel." He concludes by the apt remark that "the steel is the greatest triumph of metallurgy, and metallurgy is the glory of chemistry." So with the ancient Egyptians and Semitic races. They dug gold and separated it with the utmost skill. Copper, lead, and iron were found in abundance near the Red Sea.

In a lecture delivered in 1873, on the *Cave-Men of Devonshire*, Mr. W. Pengelly, F.R.S., stated on the authority of some Egyptologists that the first iron used in Egypt was *meteoric* iron, as the earliest mention of this metal is found in an Egyptian document, in which it is called the "stone from heaven." This would imply the idea that the only iron which was in use in days of old was meteorite. This may have been the case at the commencement of the period embraced in our present geological explorations, but till we can compute with at least approximate accuracy the age of our excavated relics, who can tell but that we are making a blunder of possibly several hundred thousand years? The injudiciousness of dogmatizing upon what the ancient Chaldeans and Egyptians did *not* know about mining and metallurgy is at least partially shown by the discoveries of Colonel Howard Vyse. Moreover, many of such precious stones as are only found at a great depth in mines are mentioned in Homer and the Hebrew Scriptures. Have scientists ascertained the precise time when mining-shafts were first sunk by mankind? According to Dr. A. C. Hamlin, in India, the arts of the goldsmith and lapidary have been practiced from an "unknown antiquity." That the Egyptians either knew from the remotest ages how to temper steel, or possessed something still better and more perfect than the implement necessary in our days for chiselling, is an alternative from which the archæologists cannot escape. How else could they have produced such artistic chiselling, or **[Page 539]** wrought such sculpture as they did? The critics may take their choice of either; according to them, steel tools of the most exquisite temper, or some other means of cutting sienite, granite, and basalt; which, in the latter case, must be added to the long catalogue of lost arts.

Professor Albrecht Müller says: "We may ascribe the introduction of bronze manufacture into Europe to a great race immigrant from Asia some 6,000 years ago, called Aryas or Aryans. . . . Civilization of the East preceded that of the West by many centuries. . . . There are many proofs that a considerable degree of culture existed at its very beginning. Bronze was yet in use, *but iron as well*. Pottery was not only shaped on the lathe, but burned a good

red. Manufactures in glass, gold, and silver, are found for the first time. In lonely mountain places are yet found dross, and the remains of iron-furnaces. . . . To be sure, this dross is sometimes ascribed to volcanic action, but it is met with where volcanoes never could have existed."

But it is in the process of preparing mummies that the skill of this wonderful people is exemplified in the highest degree. None but those who have made special study of the subject, can estimate the amount of skill, patience, and knowledge exacted for the accomplishment of this indestructible work, which occupied several months. Both chemistry and surgery were called into requisition. The mummies, if left in the dry climate of Egypt, seem to be practicably imperishable; and even when removed after a repose of several thousand years, show no signs of change. "The body," says the anonymous writer, "was filled with myrrh, cassia, and other gums, and after that, saturated with natron. . . . Then followed the marvellous swathing of the embalmed body, so artistically executed, that professional modern bandagists are lost in admiration at its excellency." Says Dr. Grandville: " . . . there is not a single form of bandage known to modern surgery, of which *far better and cleverer examples* are not seen in the swathings of the Egyptian mummies. The strips of linen are found without one single joint, extending to 1,000 *yards* in length." Rossellini, in Kenrick's *Ancient Egypt*, gives a similar testimony to the wonderful variety and skill with which the bandages have been applied and interlaced. There was not a fracture in the human body that could not be repaired successfully by the sacerdotal physician of those remote days.

Who but well remembers the excitement produced some twenty-five years ago by the discovery of anæsthesia? The nitrous oxide gas, sulphuric and chloric ether, chloroform, "laughing gas," besides various other combinations of these, were welcomed as so many heavenly blessings to the suffering portion of humanity. Poor Dr. Horace Wells, of Hartford, in 1844, was the discoverer, and Drs. Morton and Jackson **[Page 540]** reaped the honors and benefits in 1846, as is usual in such cases. The anaesthetics were proclaimed "the greatest discovery ever made." And, though the famous *Letheon* of Morton and Jackson (a compound of sulphuric ether), the chloroform of Sir James Y. Simpson, and the nitrous oxide gas, introduced by Colton, in 1843, and by Dunham and Smith, were occasionally checked by fatal cases, it still did not prevent these gentlemen from being considered public benefactors. The patients successfully put to sleep sometimes awoke no more; what matters that, so long as others were relieved? Physicians assure us that accidents are now but rarely apprehended. Perhaps it is because the beneficent anaesthetic agents are so parsimoniously applied as to fail in their effects one-half of the time, leaving the sufferer paralyzed for a few seconds in his external movements, but feeling the pain as acutely as ever. On the whole, however, chloroform and laughing gas are beneficent discoveries. But, are they the first anesthetics ever discovered, strictly speaking? Dioscorides speaks of the stone of Memphis (*lapis Memphiticus*), and describes it as a small pebble — round, polished, and very sparkling. When ground into powder, and applied as an ointment to that part of the body on which the surgeon was about to operate, either with his scalpel or fire, it preserved that part, and *only that part* from any pain of the operation. In the meantime, it was perfectly harmless to the constitution of the patient, who retained his consciousness throughout, in no way dangerous from its effects, and acted so long as it was kept on the affected part.

When taken in a mixture of wine or water, all feeling of suffering was perfectly deadened.[799] Pliny gives also a full description of it.[800]

From time immemorial, the Brahmans have had in their possession secrets quite as valuable. The widow, bent on the self-sacrifice of concremation, called *Sahamaranya,* has no dread of suffering the least pain, for the fiercest flames will consume her, without one pang of agony being experienced by her. The holy plants which crown her brow, as she is conducted in ceremony to the funeral pile; the sacred root culled at the midnight hour on the spot where the Ganges and the Yumna mingle their waters; and the process of anointing the body of the self-appointed victim with ghee and sacred oils, after she has bathed in all her clothes and finery, are so many *magical* anæsthetics. Supported by those she is going to part with in body, she walks thrice around her fiery couch, and, after bidding them farewell, is cast on the dead body of her husband, and leaves this world without a single moment of suffering. "The semi-fluid," says a missionary writer, an eye-witness of several such **[Page 541]** ceremonies — "the ghee, is poured upon the pile; it is instantly inflamed, and the *drugged* widow dies quickly of *suffocation* before the fire reaches her body."[801]

No such thing, if the sacred ceremony is only conducted strictly after the prescribed rites. The widows are never drugged in the sense we are accustomed to understand the word. Only precautionary measures are taken against a useless physical martyrdom — the atrocious agony of burning. Her mind is as free and clear as ever, and even more so. Firmly believing in the promises of a future life, her whole mind is absorbed in the contemplation of the approaching bliss — the beatitude of "freedom," which she is about to attain. She generally dies with the smile of heavenly rapture on her countenance; and if some one is to suffer at the hour of retribution, it is not the earnest devotee of her faith, but the crafty Brahmans who know well enough that no such ferocious rite was ever prescribed.[802] As to the victim, after having been consumed, she becomes a *sati* — transcendent purity — and is canonized after death.

Egypt is the birthplace and the cradle of chemistry. Kenrick shows the root of the word to be *chemi* or chem, which was the name of the country (*Psalms* cv. 27). The chemistry of colors seems to have been thoroughly well known in that country. Facts are facts. Where among our painters are we to search for the artist who can decorate our walls with imperishable colors? Ages after our pigmy buildings will have crumbled into dust, and the cities enclosing them will themselves have become shapeless heaps of brick and mortar,

---

799 Dioscorides, "Περι Ὕλης Ιατρικῆς," lib. v., cap. clviii.

800 Pliny, "*Histoire Naturelle*," lib. xxxviii., cap. vii.

801 Le P. Paulin de St. Barthelemi, "*Voyage aux Indes Orientales*," vol. i., p. 358.

802 Max Müller, Professor Wilson, and H. J. Bushby, with several other Sanscrit students, prove that "Oriental scholars, both native and European, have shown that the rite of widow-burning was not only unsanctionable but imperatively forbidden by the earliest and most authoritative Hindu Scriptures" ("*Widow-burning*," p. 21). See Max Müller's "*Comparative Mythology*." "Professor Wilson," says Max Müller, "was the first to point out the falsification of the text and the change of '*yonim agre*' into '*yonim agne*' (womb of fire). . . . According to the hymns of the 'Rig-Veda,' and the Vaidic ceremonial contained in the 'Grihya-Sutras,' the wife accompanies the corpse of the husband to the funeral pile, but she is there addressed with a verse taken from the '*Rig-Veda*,' and ordered to leave her husband, and to return to the world of the living" ("*Comparative Mythology*," p. 35).

with forgotten names — long after that will the halls of Karnak and Luxor (El-Uxor) be still standing; and the gorgeous mural paintings of the latter will doubtless be as bright and vivid 4,000 years hence, as they were 4,000 years ago, and are to-day. "Embalming and fresco-painting," says our author, "was not a chance discovery with the Egyptians, but brought out from definitions and maxims like any induction of Faraday."

Our modern Italians boast of their Etruscan vases and paintings; the **[Page 542]** decorative borders found on Greek vases provoke the admiration of the lovers of antiquity, and are ascribed to the Greeks, while in fact "they were but copies from the Egyptian vases." Their figures can be found any day on the walls of a tomb of the age of Amunoph I., a period at which Greece was not even in existence.

Where, in our age, can we point to anything comparable to the rock-temples of Ipsambul in Lower Nubia? There may be seen sitting figures seventy feet high, carved out of the living rock. The torso of the statue of Rameses II., at Thebes, measures sixty feet around the shoulders, and elsewhere in proportion. Beside such titanic sculpture our own seems that of pigmies. Iron was known to the Egyptians at least long before the construction of the first pyramid, which is over 20,000 years ago, according to Bunsen. The proof of this had remained hidden for many thousands of years in the pyramid of Cheops, until *Colonel Howard Vyse found it in the shape of a piece of iron, in one of the joints, where it had evidently been placed at the time this pyramid was first built.* Egyptologists adduce many indications that the ancients were perfectly well acquainted with metallurgy in prehistoric times. "To this day we can find at Sinai large heaps of scoriæ, produced by smelting."[803] Metallurgy and chemistry, as practiced in those days, were known as *alchemy*, and were at the bottom of prehistoric magic. Moreover, Moses proved his knowledge of alchemical chemistry by pulverizing the golden calf, and strewing the powder upon the water.

If now we turn to navigation, we will find ourselves able to prove, on good authorities, that Necho II. fitted out a fleet on the Red Sea and despatched it for exploration. The fleet was absent above two years and instead of returning through the Straits of Babelmandeb, as was wont, sailed back through the Straits of Gibraltar. Herodotus was not at all swift to concede to the Egyptians a maritime achievement so vast as this. They had, he says, been spreading the report that "returning homewards, they had the sunrise on their right hands; a thing which to me is incredible." "And yet," remarks the author of the heretofore-mentioned article, "this incredible assertion is now proved *incontestable*, as may well be understood by any one who has doubled the Cape of Good Hope." Thus it is proved that the most ancient of these people performed a feat which was attributed to Columbus many ages later. They say they anchored twice on their way; sowed corn, reaped it and, sailing away, steered in triumph through the Pillars of Hercules and eastward along the Mediterranean. "There was a people," he adds, **[Page 543]** "much more deserving of the term '*veteres*' than the Romans and Greeks. The Greeks, young in their knowledge, sounded a trumpet before these and called upon all the world to admire their ability. Old Egypt, grown gray in her wisdom, was so secure of her acquirements that she did not invite admiration and cared no more for the opinion of the flippant Greek than we do to-day for that of a Feejee islander."

---

803 Hence the story that Moses fabricated there the serpent or seraph of brass which the Israelites worshipped till the reign of Hezekiah.

"O Solon, Solon," said the oldest Egyptian priest to that sage. "You Greeks are ever childish, having no ancient opinion, no discipline of any long standing!" And very much surprised, indeed, was the great Solon, when he was told by the priests of Egypt that so many gods and goddesses of the Grecian Pantheon were but the disguised gods of Egypt. Truly spoke Zonaras: "All these things came to us from Chaldea to Egypt; and from thence were derived to the Greeks."

Sir David Brewster gives a glowing description of several automata; and the eighteenth century takes pride in that masterpiece of mechanical art, the "flute-player of Vaucanson." The little we can glean of positive information on that subject, from ancient writers, warrants the belief that the learned mechanicians in the days of Archimedes, and some of them much anterior to the great Syracusan, were in no wise more ignorant or less ingenious than our modern inventors. Archytas, a native of Tarentum, in Italy, the instructor of Plato, a philosopher distinguished for his mathematical achievements and wonderful discoveries in practical mechanics, constructed a wooden dove. It must have been an extraordinarily ingenious mechanism, as it flew, fluttered its wings, and sustained itself for a considerable time in the air. This skilful man, who lived 400 years B.C., invented besides the wooden dove, the screw, the crane, and various hydraulic machines.[804]

Egypt pressed her own grapes and made wine. Nothing remarkable in that, so far, but she brewed her own beer, and in great quantity — our Egyptologist goes on to say. The Ebers manuscript proves now, beyond doubt, that the Egyptians used beer 2,000 years B.C. Their beer must have been strong and excellent — like everything they did. Glass was manufactured in all its varieties. In many of the Egyptian sculptures we find scenes of glass-blowing and bottles; occasionally, during archæological researches, glasses and glassware are found, and very beautiful they seem to have been. Sir Gardner Wilkinson says that the Egyptians cut, ground, and engraved glass, and possessed the art of introducing gold between the two surfaces of the substance. They imitated with glass, pearls, emeralds, and all the precious stones to a great perfection. **[Page 544]**

Likewise, the most ancient Egyptians cultivated the musical arts, and understood well the effect of musical harmony and its influence on the human spirit. We can find on the oldest sculptures and carvings scenes in which musicians play on various instruments. Music was used in the Healing Department of the temples for the cure of nervous disorders. We discover on many monuments men playing in bands in concert; the leader beating time by clapping his hands. Thus far we can prove that they understood the laws of harmony. They had their sacred music, domestic and military. The lyre, harp, and flute were used for the sacred concerts; for festive occasions they had the guitar, the single and double pipes, and castanets; for troops, and during military service, they had trumpets, tambourines, drums, and cymbals.

Various kinds of harps were invented by them, such as the lyre, *sambuc, ashur;* some of these had upward of twenty strings. The superiority of the Egyptian lyre over the Grecian is an admitted fact. The material out of which were made such instruments was often of very costly and rare wood, and they were beautifully carved; they imported it sometimes from very distant countries; some were painted, inlaid with mother-of-pearl, and ornamented

804 A. Gell, "*Noet. Attic.*," lib. x., cap. xiii.

with colored leather. They used catgut for strings as we do. Pythagoras learned music in Egypt and made a regular science of it in Italy. But the Egyptians were generally considered in antiquity as the best music-teachers in Greece. They understood thoroughly well how to extract harmonious sounds out of an instrument by adding strings to it, as well as the multiplication of notes by shortening the strings upon its neck; which knowledge shows a great progress in the musical art. Speaking of harps, in a tomb at Thebes, Bruce remarks that, "they overturn all the accounts hitherto given of the earliest state of music and musical instruments in the East, and are altogether, in their form, ornaments and compass, an incontestable proof, *stronger than a thousand Greek quotations,* that geometry, drawing, mechanics, and music were at the greatest perfection when these instruments were made; and that the period from which we date the invention of these arts was only *the beginning of the era of their restoration.*"

On the walls of the palace of Amenoph II. at Thebes, the king is represented as playing chess with the queen. This monarch reigned long before the Trojan war. In India the game is known to have been played at least 5,000 years ago.

As to their knowledge in medicine, now that one of the lost *Books of Hermes* has been found and translated by Ebers, the Egyptians can speak for themselves. That they understood about the circulation of the blood, appears certain from the *healing manipulations* of the priests, who knew how to draw blood downward, stop its circulation for awhile, etc. A **[Page 545]** more careful study of their *bas-reliefs* representing scenes taking place in the healing hall of various temples will easily demonstrate it. They had their dentists and oculists, and no doctor was allowed to practice more than one specialty; which certainly warrants the belief that they lost fewer patients in those days than our physicians do now. It is also asserted by some authorities that the Egyptians were the first people in the world who introduced trial by jury; although we doubt this ourselves.

MEXICAN MYTHS AND RUINS

But the Egyptians were not the only people of remote epochs whose achievements place them in so commanding a position before the view of posterity. Besides others whose history is at present shut in behind the mists of antiquity — such as the prehistoric races of the two Americas, of Crete, of the Troad, of the Lacustrians, of the submerged continent of the fabled Atlantis, now classed with myths — the deeds of the Phœnicians stamp them with almost the character of demi-gods.

The writer in the *National Quarterly Review,* previously quoted, says that the Phœnicians were the earliest navigators of the world, founded most of the colonies of the Mediterranean, and voyaged to whatever other regions were inhabited. They visited the Arctic regions, whence they brought accounts of eternal days without a night, which Homer has preserved for us in the *Odyssey.* From the British Isles they imported tin into Africa, and Spain was a favorite site for their colonies. The description of Charybdis so completely answers to the maëlstrom that, as this writer says: "It is difficult to imagine it to have had any other prototype." Their explorations, it seems, extended in every direction, their sails whitening the Indian Ocean, as well as the Norwegian fiords. Different writers have accorded to them the settlement of remote localities; while the entire southern coast of the Mediterranean was occupied by their cities. A large portion of the African territory is

asserted to have been peopled by the races expelled by Joshua and the children of Israel. At the time when Procopius wrote, columns stood in Mauritania Tingitana, which bore the inscription, in Phœnician characters, "We are those who fled before the brigand Joshua, the son of Nun or Nave."

Some suppose these hardy navigators of Arctic and Antarctic waters have been the progenitors of the races which built the temples and palaces of Palenque and Uxmal, of Copan and Arica.[805] Brasseur de Bourbourg gives us much information about the manners and customs, architecture and arts, and especially of the magic and magicians of the ancient Mexicans. He tells us that Votan, their fabulous hero and the greatest **[Page 546]** of their magicians, returning from a long voyage, visited King Solomon at the time of the building of the temple. This Votan appears to be identical with the dreaded Quetzo-Cohuatl who appears in all the Mexican legends; and curiously enough these legends bear a striking resemblance, insomuch as they relate to the voyages and exploits of the Hittim, with the Hebrew Bible accounts of the Hivites, the descendants of Heth, son of Chanaan. The record tells us that Votan "furnished to Solomon the most valuable particulars as to the men, animals, and plants, the gold and precious woods of the Occident," but refused point-blank to afford any clew to the route he sailed, or the manner of reaching the mysterious continent. Solomon himself gives an account of this interview in his *History of the Wonders of the Universe,* the chief Votan figuring under the allegory of the *Navigating Serpent.* Stephens, indulging in the anticipation "that a key surer than that of the Rosetta-stone will be discovered," by which the American hieroglyphs may be read,[806] says that the descendants of the Caciques and the Aztec subjects are believed to survive still in the inaccessible fastnesses of the Cordilleras "wildernesses, which have never yet been penetrated by a white man, . . . living as their fathers did, erecting the same buildings . . . with ornaments of sculpture and plastered; large courts, and lofty towers with high ranges of steps, and still carving on tablets of stone the same mysterious hieroglyphics." He adds, "I turn to that vast and unknown region, untraversed by a single road, wherein fancy pictures that mysterious city seen from the topmost range of the Cordilleras of unconquered, unvisited, and unsought aboriginal inhabitants."

Apart from the fact that this mysterious city has been seen from a great distance by daring travellers, there is no intrinsic improbability of its existence, for who can tell what became of the primitive people who fled before the rapacious brigands of Cortez and Pizarro? Dr. Tschuddi, in his work on Peru, tells us of an Indian legend that a train of 10,000 llamas, laden with gold to complete the unfortunate Inca's ransom, was arrested in the Andes by the tidings of his death, and the enormous treasure was so effectually concealed that not a trace of it has ever been found. He, as well as Prescott and other writers, informs us that the Indians to this day preserve their ancient traditions and sacerdotal caste, and obey implicitly the orders of rulers chosen among themselves, while at the same time nominally Catholics and actually subject to the Peruvian authorities. Magical ceremonies practiced by their forefathers still prevail among them, and magical phenomena occur. So persistent are they in their loyalty to the past, that it seems impossible **[Page 547]** but that they should be in relations with some central source of authority which constantly supports and strengthens their faith, keeping it alive.

---

805 Such is *not* our opinion. They were probably built by the Atlanteans.

806 "*Incidents of Travel in Central America, Chiapas, and Yucatan,*" vol. ii., p. 457.

May it not be that the sources of this undying faith lie in this mysterious city, with which they are in secret communication? Or must we think that all of the above is again but a "curious coincidence"?

The story of this mysterious city was told to Stephens by a Spanish Padre, in 1838-9. The priest swore to him that he had seen it with his own eyes, and gave Stephens the following details, which the traveller firmly believed to be true. "The Padre of the little village near the ruins of Santa Cruz del Quichè, had heard of the unknown city at the village of Chajul. . . . He was then young, and climbed with much labor to the naked summit of the topmost ridge of the sierra of the Cordillera. When arrived at a height of ten or twelve thousand feet, he looked over an immense plain extending to Yucatan and the Gulf of Mexico, and saw, at a great distance, a large city spread over a great space, and with turrets white and glittering in the sun. Tradition says that no white man has ever reached this city; that the inhabitants speak the Maya language, know that strangers have conquered their whole land, and murder any white man who attempts to enter their territory. . . . They have no coin; no horses, cattle, mules, or other domestic animals except fowls, and the cocks they keep underground to prevent their crowing being heard."

Nearly the same was given us personally about twenty years ago, by an old native priest, whom we met in Peru, and with whom we happened to have business relations. He had passed all his life vainly trying to conceal his hatred toward the conquerors — "brigands," he termed them; and, as he confessed, kept friends with them and the Catholic religion for the sake of his people, but he was as truly a sun-worshipper in his heart as ever he was. He had travelled in his capacity of a *converted* native missionary, and had been at Santa Cruz, and, as he solemnly affirmed, had been also to see some of his people by a "subterranean passage" leading into the mysterious city. We believe his account; for a man who is about to die, will rarely stop to invent idle stories; and this one we have found corroborated in Stephen's *Travels*. Besides, we know of two other cities utterly unknown to European travellers; not that the inhabitants particularly desire to hide themselves; for people from Buddhistic countries come occasionally to visit them. But their towns are not set down on the European or Asiatic maps; and, on account of the too zealous and enterprising Christian missionaries, and perhaps for more mysterious reasons of their own, the few natives of other countries who are aware of the existence of these two cities never mention them. Nature has provided strange nooks and hiding-places for her favorites; and **[Page 548]** unfortunately it is but far away from so-called civilized countries that man is free to worship the Deity in the way that his fathers did.

Even the erudite and sober Max Müller is somehow unable to get rid of *coincidences*. To him they come in the shape of the most unexpected discoveries. These Mexicans, for instance, whose obscure origin, according to the laws of probability, has no connection with the Aryans of India, nevertheless, like the Hindus, represent an eclipse of the moon as "the moon being devoured by a dragon."[807] And though Professor Müller admits that an historical intercourse between the two people was suspected by Alexander von Humboldt, and he himself considers it possible, still the occurrence of such a fact he adds, "need not be the result of any historical intercourse. As we have stated above, the origin of the aborigines

807 Max Müller, "*Chips from a German Workshop*," vol. ii., p. 269.

of America is a very vexed question for those interested in tracing out the affiliation and migrations of peoples." Notwithstanding the labor of Brasseur de Bourbourg, and his elaborate translation of the famous *Popol-Vuh,* alleged to be written by Ixtlilxochitl, after weighing its contents, the antiquarian remains as much in the dark as ever. We have read the *Popol-Vuh* in its original translation, and the review of the same by Max Müller, and out of the former find shining a light of such brightness, that it is no wonder that the matter-of-fact, skeptical scientists should be blinded by it. But so far as an author can be judged by his writings, Professor Max Müller is no unfair skeptic; and, moreover, very little of importance escapes his attention. How is it then that a man of such immense and rare erudition, accustomed as he is to embrace at one eagle glance the traditions, religious customs, and superstitions of a people, detecting the slightest similarity, and taking in the smallest details, failed to give any importance or perhaps even suspect what the humble author of the present volume, who has neither scientific training nor erudition, to any extent, apprehended at first view? Fallacious and unwarranted as to many may seem this remark, it appears to us that science loses more than she gains by neglecting the ancient and even mediæval esoteric literature, or rather what remains of it. To one who devotes himself to such study many a coincidence is transformed into a natural result of demonstrable antecedent causes. We think we can see how it is that Professor Müller confesses that "now and then . . . one imagines one sees certain periods and landmarks, but in the next page all is chaos again."[808] May it not be barely possible that this chaos is intensified by the fact that most of the scientists, directing the whole of their attention to history, skip that which they treat as "vague, contradictory, **[Page 549]** miraculous, absurd." Notwithstanding the feeling that there was "a groundwork of noble conceptions which has been covered and distorted by an aftergrowth of fantastic nonsense," Professor Müller cannot help comparing this nonsense to the tales of the *Arabian Nights.*

Far be from us the ridiculous pretension of criticising a scientist so worthy of admiration for his learning as Max Müller. But we cannot help saying that even among the fantastic nonsense of the *Arabian Nights' Entertainments* anything would be worthy of attention, if it should help toward the evolving of some historical truth. Homer's *Odyssey* surpasses in fantastic nonsense all the tales of the *Arabian Nights* combined; and notwithstanding that, many of his myths are now proved to be something else besides the creation of the old poet's fancy. The Læstrygonians, who devoured the companions of Ulysses, are traced to the huge cannibal[809] race, said in primitive days to inhabit the caves of Norway. Geology verified through her discoveries some of the assertions of Homer, supposed for so many ages to have been but poetical hallucinations. The perpetual daylight enjoyed by this race of Læstrygonians indicates that they were inhabitants of the North Cape, where, during the whole summer, there is perpetual daylight. The Norwegian fiords are perfectly described by Homer in his *Odyssey*, x. 110 ; and the gigantic stature of the Læstrygonians is demonstrated by human bones of unusual size found in caves situated near this region, and which the geologists suppose to have belonged to a race extinct long before the Aryan

808 Max Müller, "*Popol-Vuh*," p. 327.
809 Why not to the sacrifices of men in ancient worship?

immigration. Charybdis, as we have seen, has been recognized in the maëlstrom; and the Wandering Rocks[810] in the enormous icebergs of the Arctic seas.

If the consecutive attempts at the creation of man described in the *Quiche Cosmogony* suggests no comparison with some Apocrypha, with the Jewish sacred books, and the kabalistic theories of creation, it is indeed strange. Even the *Book of Jasher*, condemned as a gross forgery of the twelfth century, may furnish more than one clew to trace a relation between the population of Ur of the Kasdeans, where Magism flourished before the days of Abraham, and those of Central and North America. The divine beings, "brought down to the level of human nature," performed no feats or tricks more strange or incredible than the miraculous performances of Moses and of Pharaoh's magicians, while many of these are exactly similar in their nature. And when, moreover, in addition to this latter fact, we find so great a resemblance between certain kabalistic terms common to both hemispheres, there must be something else than mere accident to account for the circumstance. Many **[Page 550]** of such feats have clearly a common parentage. The story of the two brothers of Central America, who, before starting on their journey to Xibalba, "plant each a cane in the middle of their grandmother's house, that she may know by its flourishing or withering whether they are alive or dead,"[811] finds its analogy in the beliefs of many other countries. In the *Popular Tales and Traditions*, by Sacharoff (Russia), one can find a similar narrative, and trace this belief in various other legends. And yet these fairy tales were current in Russia many centuries before America was discovered.

In recognizing in the gods of Stonehenge the divinities of Delphos and Babylon, one need feel little surprised. Bel and the Dragon, Apollo and Python, Osiris and Typhon, are all one under many names, and have travelled far and wide. The Both-al of Ireland points directly to its first parent, the Batylos of the Greeks and the Beth-el of Chanaan. "History," says H. de la Villemarque, "which took no notes at those distant ages, can plead ignorance, but the science of languages affirms. Philology, with a daily-increasing probability, has again linked together the chain hardly broken between the Orient and the Occident."[812]

No more remarkable is the discovery of a like resemblance between the Oriental myths and ancient Russian tales and traditions, for it is entirely natural to look for a similarity between the beliefs of the Semitic and Aryan families. But when we discover an almost perfect identity between the character of Zarevna Militrissa, with a *moon* in her forehead, who is in constant danger of being devoured by *Zmeÿ Gorenetch* (the Serpent or Dragon), who plays such a prominent part in all popular Russian tales, and similar characters in the Mexican legends — extending to the minutest details — we may well pause and ask ourselves whether there be not here more than a simple coincidence.

This tradition of the Dragon and the Sun — occasionally replaced by the Moon — has awakened echoes in the remotest parts of the world. It may be accounted for with perfect readiness by the once universal heliolatrous religion. There was a time when Asia, Europe, Africa, and America were covered with the temples sacred to the sun and the dragons. The

810 "*Odyssey*," xii. 71.
811 "*Chips from a German Workshop*," p. 268.
812 Villemarque, Member of the Institute. Vol. lx.; "*Collect et Nouvelle Serie*," 24, p. 570, 1863; "*Poesie des Cloitres Celtiques*."

priests assumed the names of their deities, and thus the tradition of these spread like a net-work all over the globe: "Bel and the Dragon being uniformly coupled together, and the priest of the Ophite religion as uniformly assuming the name of his god."[813] But still, [Page 551] "if the original conception is natural and intelligible . . . and its occurrence need not be the result of any historical intercourse," as Professor Müller tells us, the details are so strikingly similar that we cannot feel satisfied that the riddle is entirely solved. The origin of this universal symbolical worship being concealed in the night of time, we would have far more chance to arrive at the truth by tracing these traditions to their very source. And where is this source? Kircher places the origin of the Ophite and heliolatrous worship, the shape of conical monuments and the obelisks, with the Egyptian Hermes Trismegistus.[814] Where, then, except in Hermetic books, are we to seek for the desired information? Is it likely that modern authors can know more, or as much, of ancient myths and cults as the men who taught them to their contemporaries? Clearly two things are necessary: first, to find the missing books of Hermes; and second, the key by which to *understand* them, for reading is not sufficient. Failing in this, our savants are abandoned to unfruitful speculations, as for a like reason geographers waste their energies in a vain quest of the sources of the Nile. Truly the land of Egypt is another abode of mystery!

RESEMBLANCES TO THE EGYPTIAN

Without stopping to discuss whether Hermes was the "Prince of post-diluvian magic," as des Mousseaux calls him, or the antediluvian, which is much more likely, one thing is certain: The authenticity, reliability, and usefulness of the *Books of Hermes* — or rather of what remains of the thirty-six works attributed to the Egyptian magician — are fully recognized by Champollion, junior, and corroborated by Champollion-Figeac, who mentions it. Now, if by carefully looking over the kabalistical works, which are all derived from that universal storehouse of esoteric knowledge, we find the fac-similes of many so-called miracles wrought by magical art, equally reproduced by the Quiches; and if even in the fragments left of the original *Popol-Vuh,* there is sufficient evidence that the religious customs of the Mexicans, Peruvians, and other American races are nearly identical with those of the ancient Phœnicians, Babylonians, and Egyptians; and if, moreover, we discover that many of their religious terms have etymologically the same origin; how are we to avoid believing that they are the descendants of those whose forefathers "fled before the brigand, Joshua, the son of Nun?" "Nuñez de la Vega says that Nin, or Imos, of the Tzendales, was the Ninus of the Babylonians."[815]

It is possible that, so far, it may be a coincidence; as the identification of one with the other rests but upon a poor argument. "But it is known," adds de Bourbourg, "that this prince, and according to [Page 552] others, his father, Bel, or Baal, received, like the Nin of the Tzendales the homages of his subjects under the shape of a serpent." The latter assertion, besides being fantastic, is nowhere corroborated in the Babylonian records.

---

813 "*Archæol.*," vol. xxv., p. 220. London.
814 "*Archæol.*," vol. xxv., p. 292. London.
815 Brasseur de Bourbourg, "*Cartas*," p. 52.

It is very true that the Phœnicians represented the sun under the image of a dragon; but so did all the other people who symbolized their sun-gods. Belus, the first king of the Assyrian dynasty was, according to Castor, and Eusebius who quotes him, deified, *i.e.*, he was ranked among the gods "after his death" only. Thus, neither himself nor his son, Ninus, or Nin, could have received their subjects under the shape of a serpent, whatever the Tzendales did. Bel, according to Christians, is Baal; and Baal is the Devil, since the Bible prophets began so designating every deity of their neighbors; therefore Belus, Ninus, and the Mexican Nin are serpents and devils; and, as the Devil, or father of evil, is one under many forms, therefore, under whatever name the serpent appears, it is the Devil. Strange logic! Why not say that Ninus the Assyrian, represented as husband and victim of the ambitious Semiramis, was high priest as well as king of his country? That as such he wore on his tiara the sacred emblems of the dragon and the sun? Moreover, as the priest generally assumed the name of his god, Ninus was said to receive his subject as the representative of this serpent-god. The idea is preëminently Roman Catholic and amounts to very little, as all their inventions do. If Nuñez de la Vega was so anxious to establish an affiliation between the Mexicans and the biblical sun- and serpent-worshippers, why did he not show another and a better similarity between them without tracing in the Ninevites and the Tzendales the hoof and horn of the Christian Devil?

And to begin with, he might have pointed to the *Chronicles* of Fuentes, of the kingdom of Guatemala, and to the *Manuscript* of Don Juan Torres, the grandson of the last king of the Quiches. This document, which is said to have been in the possession of the lieutenant-general appointed by Pedro de Alvarado, states that the Toltecas themselves descended from the house of Israel, who were released by Moses, and who, after crossing the Red Sea, fell into idolatry. After that, having separated themselves from their companions, and under the guidance of a chief named Tanub, they set out wandering, and from one continent to another they came to a place named the Seven Caverns, in the Kingdom of Mexico, where they founded the famous town of Tula, etc.[816]

If this statement has never obtained more credit than it has, it is simply due to the fact that it passed through the hands of Father Francis Vasques, historian of the Order of San Francis, and this circumstance, **[Page 553]** to use the expression employed by des Mousseaux in connection with the work of the poor, unfrocked Abbé Huc, "is not calculated to strengthen our confidence." But there is another point as important, if not more so, as it seems to have escaped falsification by the zealous Catholic padres, and rests chiefly on Indian tradition. A famous Toltecan king, whose name is mixed up in the weird legends of Utatlan, the ruined capital of the great Indian kingdom, bore the biblical appellation of Balam Acan; the first name being preëminently Chaldean, and reminding one immediately of Balaam and his human-voiced ass. Besides the statement of Lord Kingsborough, who found such a striking similarity between the language of the Aztecs (the mother tongue) and the Hebrew, many of the figures on the *bas-reliefs* of Palenque and idols in *terra cotta,* exhumed in Santa Cruz del Quiche, have on their heads bandelets with a square protuberance on them, in front of the forehead, very similar to the phylacteries worn by the Hebrew Pharisees of old, while at prayers, and even by devotees of the present day, particularly the Jews of Poland and Russia. But as this may be but a fancy of ours, after all, we will not insist on the details.

---

816 See Stephens, "*Travels in Central America,*" etc.

Upon the testimony of the ancients, corroborated by modern discoveries, we know that there were numerous catacombs in Egypt and Chaldea, some of them of a very vast extent. The most renowned of them were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended toward the Libyan desert, and were known as the *Serpent's* catacombs, or passages. It was there that were performed the sacred mysteries of the *kúklos ànágkés*, the "Unavoidable Cycle," more generally known as the "circle of necessity"; the inexorable doom imposed upon every soul after the bodily death, and when it had been judged in the Amenthian region.

In de Bourbourg's book, Votan, the Mexican demi-god, in narrating his expedition, describes a subterranean passage, which ran underground, and terminated at the root of the heavens, adding that this passage was a snake's hole, "*un agujero de culebra*"; and that he was admitted to it because he was himself "a son of the snakes," or a serpent.[817]

This is, indeed, very suggestive; for his description of the *snake's hole* is that of the ancient Egyptian crypt, as above mentioned. The hierophants, moreover, of Egypt, as of Babylon, generally styled themselves the "Sons of the Serpent-god," or "Sons of the Dragon"; not because — as des Mousseaux would have his readers believe — they were the progeny of Satan-incubus, the old serpent of Eden, but because, in the Mysteries, the serpent was the symbol of WISDOM and immortality. **[Page 554]**

"The Assyrian priest bore always the name of his god," says Movers.[818] The Druids of the Celto-Britannic regions also called themselves snakes. "I am a Serpent, I am a Druid!" they exclaimed. The Egyptian Karnak is twin-brother to the Carnac of Bretagné, the latter Carnac meaning the serpent's mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the dragon, only because it was the symbol of the sun, which, in its turn, was the symbol of the highest god — the Phœnician Elon or Elion, whom Abraham recognized as El Elion.[819] Besides the surname of serpents, they were called the "builders," the "architects"; for the immense grandeur of their temples and monuments was such, that even now the pulverized remains of them "frighten the mathematical calculations of our modern engineers," says Taliesin.[820]

De Bourbourg hints that the chiefs of the name of Votan, the Quetzo-Cohuatl, or serpent deity of the Mexicans, are the descendants of Ham and Canaan. "I am Hivim," they say. "Being a Hivim, I am of the great race of the Dragon (snake). I am a snake myself, for I am a Hivim."[821] And des Mousseaux, rejoicing because he believes himself fairly on the serpent's, or rather, devil's trail, hurries to explain: "According to the most learned commentators of our sacred books, the Chivim or Hivim, or *Hevites*, descend from Heth, son of Canaan, son of Ham . . . *the accursed*!"[822]

But modern research has demonstrated, on unimpeachable evidence, that the whole genealogical table of the tenth chapter of *Genesis* refers to imaginary heroes, and that the

817 "*Cartas*," 53, 7-62.
818 "*Die Phonizier*," 70.
819 See Sanchoniaton in "*Eusebius*," Pr. Ev. 36; Genesis xiv.
820 "*Archæological Society of the Antiquaries of London*," vol. xxv., p. 220.
821 "*Cartas*," 51.
822 "*Hauts Phénomenes de la Magie*," 50.

closing verses of the ninth are little better than a bit of Chaldean allegory of Sisuthrus and the mythical flood, compiled and arranged to fit the Noachian frame. But, suppose the descendants of these Canaanites, "the accursed," were to resent for once the unmerited outrage? It would be an easy matter for them to reverse the tables, and answer to this fling, based on a *fable*, by a *fact* proved by archæologists and symbologists — namely, that Seth, Adam's third son, and the forefather of all Israel, the ancestor of Noah, and the progenitor of the "chosen people," is but Hermes, the god of wisdom, called also Thoth, Tat, Seth, Set, and *Sat-an*; and that he was, furthermore, when viewed under his bad aspect, Typhon, the Egyptian Satan, who was also *Set*. For the Jewish people, whose well-educated men, no more than Philo, or Josephus, the historian, regard their Mosaic books **[Page 555]** as otherwise than an allegory, such a discovery amounts to but little. But for Christians, who, like des Mousseaux, very unwisely accept the *Bible* narratives as literal history, the case stands very different.

MOSES A PRIEST OF OSIRIS

As far as affiliation goes, we agree with this pious writer; and we feel every day as certain that some of the peoples of Central America will be traced back to the Phœnicians and the Mosaic Israelites, as we do that the latter will be proved to have as persistently stuck to the same idolatry — if idolatry there is — of the sun and serpent-worship, as the Mexicans. There is evidence — biblical evidence — that two of Jacob's sons, Levi and Dan, as well as Judah, married Canaanite women, and followed the worship of their wives. Of course, every Christian will protest, but the proof may be found even in the translated *Bible*, pruned as it now stands. The dying Jacob thus describes his sons: "Dan," says he, "shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backward. . . . I have waited for thy salvation, O Lord!" Of Simeon and Levi, the patriarch (or Israel) remarks that they ". . . *are* brethren; instruments of *cruelty* are in their habitations. O my soul, come not thou into *their secret*; unto *their assembly*."[823] Now, in the original, the words "their secret," read — their SOD.[824] And Sod was the name for the great Mysteries of Baal, Adonis, and Bacchus who were all sun-gods and had serpents for symbols. The kabalists explain the allegory of the fiery serpents by saying, that this was the name given to the tribe of Levi, to all the *Levites* in short, and that Moses was the chief of the *Sodales*[825]. And here is the moment to prove our statements.

Moses is mentioned by several old historians as an Egyptian priest; Manetho says he was a hierophant of Hieropolis, and a priest of the sun-god Osiris, and that his name was

---

823 *Genesis* xlix.

824 Dunlap, in his introduction to "*SOD, the Mysteries of Adonis*," explains the word "Sod," as Arcanum; religious mystery on the authority of Shindler's "Penteglott" (1201). "The SECRET of the Lord is with them that fear Him," says Psalm xxv, 14. This is a mistranslation of the Christians, for it ought to read "*Sod* Ihoh (the mysteries of Iohoh) are for *those who fear Him*" (Dunlap, "*Mysteries of Adonis*," xi.). "Al (El) is terrible in the great Sod of the *Kedeshim* (the priests, the holy, the *Initiated*), *Psalm* lxxxix. 7" (*Ibid*.).

825 "The members of the *priest-colleges* were called *Sodales,*" says Freund's "*Latin Lexicon*" (iv. 448). "SODALITIES were constituted in the Idæan Mysteries of the MIGHTY MOTHER," writes Cicero ("*De Senectute*," 13); Dunlap, "*Mysteries of Adonis*."

Osarsiph. Those moderns, who accept it as a fact that he "was learned in *all* the wisdom" of the Egyptians, must also submit to the right interpretation of the word wisdom, which was throughout the world known as a synonym of *initiation* **[Page 556]** into the secret mysteries of the *Magi.* Did the idea never strike the reader of the *Bible,* that an alien born and brought up in a foreign country *could not* and *would not* possibly have been admitted — we will not say to the final initiation, the grandest mystery of all, but even to share the knowledge of the minor priesthood, those who belonged to the *lesser* mysteries? In *Genesis xliii.* 32, we read, that no Egyptian could seat himself to eat bread with the brothers of Joseph, "for that is an abomination unto the Egyptians." But that the Egyptians ate "with *him* (Joseph) by themselves." The above proves two things: 1, that Joseph, whatever he was in his heart, had, in appearance at least, changed his religion, married the daughter of a priest of the
"idolatrous" nation, and become himself an Egyptian; otherwise, the natives would not have eaten bread with him. And 2, that subsequently Moses, if not an Egyptian by birth, became one through being admitted into the priesthood, and thus was a SODALE. As an induction, the narrative of the "brazen serpent" (the Caduceus of Mercury or Asclepios, the son of the sun-god Apollo-Python) becomes logical and natural. We must bear in mind that Pharaoh's daughter, who saved Moses and adopted him, is called by Josephus *Thermuthis;* and the latter, according to W lkinson, is the name of the *asp* sacred to Isis;[826] moreover, Moses is said to descend from the tribe of *Levi.* We will explain the kabalistic ideas as to the books of Moses and the great prophet himself more fully in Volume II.

If Brasseur de Bourbourg and the Chevalier des Mousseaux, had so much at heart to trace the identity of the Mexicans with the Canaanites, they might have found far better and weightier proofs than by showing both the "accursed" descendants of Ham. For instance, they might have pointed to the Nargal, the Chaldean and Assyrian chief of the Magi (Rab-Mag) and the Nagal, the chief sorcerer of the Mexican Indians. Both derive their names from Nergal-Sarezer, the Assyrian god, and both have the same faculties, or powers to have an attendant *dæmon* with whom they identify themselves completely. The Chaldean and Assyrian Nargal kept his dæmon, in the shape of some animal considered sacred, inside the temple; the Indian Nagal keeps his wherever he can — in the neighboring lake, or wood, or in the house, under the shape of a house-hold animal.[827]

We find the *Catholic World,* newspaper, in a recent number, bitterly complaining that the old Pagan element of the aboriginal inhabitants of America does not seem to be utterly dead in the United States. Even **[Page 557]** where tribes have been for long years under the care of Christian teachers, heathen rites are practiced in secret, and crypto-paganism, or *nagualism,* flourishes now, as in the days of Montezuma. It says: "Nagualism and voodoo-worship" — as it calls these two strange sects — "are direct *devil-worship.* A report addressed to the Cortes in 1812, by Don Pedro Baptista Pino, says: 'All the pueblos have their *artufas* — so the natives call subterranean rooms with only a single door, where they assemble to perform their feasts, and hold meetings. These are impenetrable temples . . . and the doors are always closed on the Spaniards.

826 See Wilkinson, "*Ancient Egyptians,*" vol. v., p. 65.
827 Brasseur de Bourbourg, "*Mexique,*" pp. 135-574.

" 'All these pueblos, in spite of the sway which religion has had over them, cannot forget a part of the beliefs which have been transmitted to them, and which they are careful to transmit to their descendants. Hence come the adoration they render the sun and moon, and other heavenly bodies, the respect they entertain for fire, etc.

" 'The pueblo chiefs seem to be at the same time priests; they perform various simple rites, by which the power of the sun and of Montezuma is recognized, as well as the power (according to some accounts) of the Great Snake, to whom, by order of Montezuma, they are to look for life. They also officiate in certain ceremonies with which they pray for rain. There are painted representations of the Great Snake, together with that of a misshapen, red-haired man, declared to stand for Montezuma. Of this last there was also, in the year 1845, in the pueblo of Laguna, a rude effigy or idol, intended, apparently, to represent only the head of the deity.'" [828]

The perfect identity of the rites, ceremonies, traditions, and even the names of the deities, among the Mexicans and ancient Babylonians and Egyptians, are a sufficient proof of South America being peopled by a colony which mysteriously found its way across the Atlantic. When? at what period? History is silent on that point; but those who consider that there is no tradition, sanctified by ages, without a certain sediment of truth at the bottom of it, believe in the *Atlantis*-legend. There are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumors of the world, studying the great problems of the physical and spiritual universes. They have their secret records in which are preserved the fruits of the scholastic labors of the long line of recluses whose successors they are. The knowledge of their early ancestors, the sages of India, Babylonia, Nineveh, and the imperial Thebes; the legends and traditions commented upon by the masters of Solon, Pythagoras, and Plato, in the **[Page 558]** marble halls of Heliopolis and Saïs; traditions which, in their days, already seemed to hardly glimmer from behind the foggy curtain of the past; — all this, and much more, is recorded on indestructible parchment, and passed with jealous care from one adept to another. These men believe the story of the Atlantis to be no fable, but maintain that at different epochs of the past huge islands, and even continents, existed where now there is but a wild waste of waters. In those submerged temples and libraries the archæologist would find, could he but explore them, the materials for filling all the gaps that now exist in what we imagine is *history*. They say that at a remote epoch a traveller could traverse what is now the Atlantic Ocean, almost the entire distance by land, crossing in boats from one island to another, where narrow straits then existed.

Our suspicion as to the relationship of the cis-Atlantic and trans-Atlantic races is strengthened upon reading about the wonders wrought by Quetzo-Cohuatl, the Mexican magician. His wand must be closely-related to the traditional sapphire-stick of Moses, the stick which bloomed in the garden of Raguel-Jethro, his father-in-law, and upon which was engraved the ineffable name. The "four men" described as the real four ancestors of the human race, "who were neither begotten by the gods, nor born of woman," but whose "creation was a wonder wrought by the Creator," and who were made after three attempts at manufacturing men had failed, equally present some striking points of similarity with the

---

828 "*Catholic World*," N. Y., January, 1877, Article Nagualism, Voodooism, etc.

esoteric explanations of the Hermetists;[829] they also undeniably recall the four sons of God of the Egyptian theogony. Moreover, as any one may infer, the resemblance of this myth to the narrative related in *Genesis*, will be apparent to even a superficial observer.

These four ancestors "could reason and speak, their sight was unlimited, and they knew all things at once."[830] When "they had rendered thanks to their Creator for their existence, *the gods were frightened*, and they breathed a cloud over the eyes of men that they might see a certain distance only, and not be *like the gods themselves*." This bears directly upon the sentence in *Genesis*, "Behold, *the man is become as one of us*, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life," etc. Then, again, "While *they were asleep* God gave them wives," etc. **[Page 559]**

We disclaim the least intention to disrespectfully suggest ideas to those who are so wise as to need no hint. But we must bear in mind that authentic treatises upon ancient magic of the Chaldean and Egyptian lore are not scattered about in public libraries, and at auction sales. That such exist is nevertheless a fact for many students of the arcane philosophy. Is it not of the greatest importance for every antiquarian to be acquainted at least superficially with their contents? "The four ancestors of the race," adds Max Müller, "seem to have had a long life, and when at last they came to die, they disappeared in a mysterious manner, and left to their sons what is called the *hidden majesty*, which was never to be opened by human hands. What it was we do not know."

If there is no relationship between this hidden majesty and the hidden glory of the Chaldean *Kabala*, which we are told was left behind him by Enoch when he was translated in such a mysterious way, then we must discredit all circumstantial evidence. But is it not barely possible that these "four ancestors" of the Quiche race typify in their esoteric sense the four successive progenitors of men, mentioned in *Genesis* i., ii., and vi.? In the first chapter, the first man is bi-sexual — "male and female created he them" — and answers to the hermaphrodite deities of the subsequent mythologies; the second, Adam, made out of "the dust of the ground" and uni-sexual and answering to the "sons of God" of chapter vi.; the third, the giants, or *nephilim*, who are only hinted at in the *Bible*, but fully explained elsewhere; the fourth, the parents of men "whose daughters were fair."

Taking the admitted facts that the Mexicans had their magicians from the remote periods; that the same remark applies to all the ancient religions of the world; that a strong resemblance prevails not only in the forms of their ceremonial worship, but also in the very names used to designate certain magical implements; and finally that all other clews, in accordance with scientific deductions, have failed (some because swallowed up in the bottomless pit of coincidences), why should we not turn to the great authorities upon magic, and see whether, under this "aftergrowth of fantastic nonsense," there may not be a deep substratum of truth? Here we are not willing to be misunderstood. We do not send the scientists to the *Kabala* and the Hermetic books to study magic, but to the authorities on magic to discover materials for history and science. We have no idea of incurring the

---

829 In "Hesiod," Zeus creates his *third* race of men out of ash-trees. In "Popol-Vuh," we are told the *third* race of men is created out of the tree "tzite," and women are made from the marrow of a reed which was called "sibac." This also is a strange coincidence.

830 "Popol-Vuh," reviewed by Max Müller.

wrathful denunciations of the Academicians, by an indiscretion like that of poor des Mousseaux, when he tried to force them to read his demonological Memoire and investigate the Devil.

The *History of Bernal Diaz de Castilla,* a follower of Cortez, gives us some idea of the extraordinary refinement and intelligence of the **[Page 560]** people whom they conquered; but the descriptions are too long to be inserted here. Suffice it to say, that the Aztecs appeared in more than one way to have resembled the ancient Egyptians in civilization and refinement. Among both peoples magic or the arcane natural philosophy was cultivated to the highest degree. Add to this that Greece, the "later cradle of the arts and sciences," and India, cradle of religions, were and are still devoted to its study and practice — and who shall venture to discredit its dignity as a study, and its profundity as a science?

There never was, nor can there be more than one universal religion; for there can be but one truth concerning God. Like an immense chain whose upper end, the alpha, remains invisibly emanating from a Deity — *in statu abscondito* with every primitive theology — it encircles our globe in every direction; it leaves not even the darkest corner unvisited, before the other end, the omega, turns back on its way to be again received where it first emanated. On this divine chain was strung the exoteric symbology of every people. Their variety of form is powerless to affect their substance, and under their diverse ideal types of the universe of matter, symbolizing its vivifying principles, the uncorrupted immaterial image of the spirit of being guiding them is the same.

So far as human intellect can go in the ideal interpretation of the spiritual universe, its laws and powers, the last word was pronounced ages since; and, if the *ideas* of Plato can be simplified for the sake of easier comprehension, the spirit of their substance can neither be altered, nor removed without material damage to the truth. Let human brains submit themselves to torture for thousands of years to come; let theology perplex faith and mime it with the enforcing of incomprehensible dogmas in metaphysics; and science strengthen skepticism, by pulling down the tottering remains of spiritual intuition in mankind, with her demonstrations of its fallibility, eternal truth can never be destroyed. We find its last possible expression in our human language in the Persian Logos, the *Honover,* or the living *manifested* Word of God.

The Zoroastrian *Enoch-Verihe* is identical with the Jewish "*I am*"; and the "Great Spirit" of the poor, untutored Indian, is the manifested Brahma of the Hindu philosopher. One of the latter, Tcharaka, a Hindu physician, who is said to have lived 5,000 years B.C., in his treatise on the origin of things, called *Usa,* thus beautifully expresses himself: "Our Earth is, like all the luminous bodies that surround us, one of the atoms of the immense Whole of which we show a slight conception by terming it — the Infinite."

"There is but one light, and there is but one darkness," says a Siamese proverb. *Dæmon est Deus inversus,* the Devil is the shadow of God, states the universal kabalistic axiom. Could light exist but for **[Page 561]** primeval darkness? And did not the brilliant, sunny universe first stretch its infant arms from the swaddling bands of dark and dreary chaos? If the Christian
"*fulness of Him that filleth all in all*" is a revelation, then we must admit that, if there is a devil, he must be included in this *fulness,* and be a part of that which "filleth all in all." From time immemorial the justification of the Deity, and His separation from the existing evil was attempted, and the object was reached by the old Oriental philosophy in the foundation of

the *theodiké;* but their metaphysical views on the *fallen spirit,* have never been disfigured by the creation of an anthropomorphic personality of the Devil as was done subsequently by the leading lights of Christian theology. A personal fiend, who opposes the Deity, and impedes progress on its way to perfection, is to be sought only on earth amid humanity, not in heaven.

Thus is it that all the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia. If each of these was built by a different nation; and neither nation had had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, though practicing rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world.

In order to institute a better comparison between the specimens of prehistoric architecture to be found at the most opposite points of the globe, we have but to point to the grandiose Hindu ruins of Ellora in the Dekkan, the Mexican Chichen-Itza, in Yucatan, and the still grander ruins of Copan, in Guatemala. They present such features of resemblance that it seems impossible to escape the conviction that they were built by peoples moved by the same religious ideas, and that had reached an equal level of highest civilization in arts and sciences.

There is not, perhaps, on the face of the whole globe, a more imposing mass of ruins than Nagkon-Wat, the wonder and puzzle of European archæologists who venture into Siam. And when we say ruins, the expression is hardly correct; for nowhere are there buildings of such tremendous antiquity to be found in a better state of preservation than Nagkon-Wat, and the ruins of Angkorthôm, the great temple.

Hidden far away in the province of Siamrap — eastern Siam — in the midst of a most luxuriant tropical vegetation, surrounded by almost impenetrable forests of palms, cocoa-trees, and betel-nut, "the general appearance **[Page 562]** of the wonderful temple is beautiful and romantic, as well as impressive and grand," says Mr. Vincent, a recent traveler.[831] "We whose good fortune it is to live in the nineteenth century, are accustomed to boast of the perfection and preëminence of our modern civilization; of the grandeur of our attainments in science, art, literature, and what not, as compared with those whom we call ancients; but still we are compelled to admit that they have far excelled our recent endeavors in many things, and notably in the fine arts of painting, architecture, and sculpture. We were but just looking upon a most wonderful example of the two latter, for in style and beauty of architecture, solidity of construction, and magnificent and elaborate carving and sculpture, the Great Nagkon-Wat has no superior, certainly no rival standing at the present day. The first view of the ruins is overwhelming."

831 Frank Vincent, Jun., "*The Land of the White Elephant*," p. 209.

Thus the opinion of another traveller is added to that of many preceding ones, including archæologists and other competent critics, who have believed that the ruins of the past Egyptian splendor deserve no higher eulogium than Nagkon-Wat.

According to our plan, we will allow more impartial critics than ourselves to describe the place, since, in a work professedly devoted to a vindication of the ancients, the testimony of so enthusiastic an advocate as the present writer may be questioned. We have, nevertheless, seen Nagkon-Wat under exceptionally favorable circumstances, and can, therefore, certify to the general correctness of Mr. Vincent's description. He says:

"We entered upon an immense causeway, the stairs of which were flanked with six huge griffins, each carved from a single block of stone. The causeway is . . . 725 feet in length, and is paved with stones each of which measures four feet in length by two in breadth. On either side of it are artificial lakes fed by springs, and each covering about five acres of ground. . . . The outer wall of Nagkon-Wat (the city of monasteries) is half a mile square, with gateways . . . which are handsomely carved with figures of gods and dragons. The foundations are ten feet in height. . . . The entire edifice, including the roof, is of stone, *but without cement, and so closely fitting are the joints as even now to be scarcely discernible*. . . . The shape of the building is oblong, being 796 feet in length, and 588 in width, while the highest central pagoda rises some 250 odd feet above the ground, and four others, at the angles of the court, are each about 150 feet in height."

The above underscored lines are suggestive to travellers who have remarked and admired the same wonderful mason-work in the Egyptian **[Page 563]** remains. If the same workmen did not lay the courses in both countries we must at least think that the secret of this matchless wall-building was equally known to the architects of every land.

THE LESSONS TAUGHT BY THE RUINS OF SIAM

"Passing, we ascend a platform . . . and enter the temple itself through a columned portico, the *facade* of which is beautifully carved in *basso-relievo* with ancient mythological subjects. From this doorway, on either side, runs a corridor with a double row of columns, cut — base and capital — from single blocks, with a double, oval-shaped roof, covered with carving and consecutive sculptures upon the outer wall. This gallery of sculptures, which forms the exterior of the temple, consists of over half a mile of continuous pictures, cut in *basso-relievo* upon sandstone slabs six feet in width, and represents subjects taken from Hindu mythology, from the *Ramayâna* — the Sanscrit epic poem of India, with its 25,000 verses describing the exploits of the god Rama, and the son of the King of Oudh. The contests of the King of Ceylon, and Hanouma,[832] the monkey-god, are graphically

832 The Hanoumā is over three feet tall, and black as a coal. The *Ramayana*, giving the biography of this sacred monkey, relates that Hanoumā was formerly a powerful chieftain, who being the greatest friend of Rama, helped him to find his wife, Sitha, who had been carried off to Ceylon by Ravana, the mighty king of the giants. After numerous adventures Hanoumā was caught by the latter, while visiting the city of the giant as Rama's spy. For this crime Ravana had the poor Hanoumā's tail oiled and set on fire, and it was in extinguishing it that the monkey-god became so black in the face that neither himself nor his posterity could ever get rid of the color. If we have to believe Hindu legends this same Hanoumā was the *progenitor* of the Europeans; a tradition which, though strictly Darwinian, hence, scientific, is by no means flattering to us. The legend states that for services rendered, Rama,

represented. There is *no keystone* used in the arch of this corridor. On the walls are sculptured the immense number of 100,000 separate figures. One picture from the *Ramayana* . . . occupies 240 feet of the wall. . . . In the *Nagkon-Wat* as many as 1,532 solid columns have been counted, and among the entire ruins of Angkor . . . the immense number of 6,000, almost all of them hewn from single blocks and artistically carved. . . .

"But who built *Nagkon-Wat?* and when was it built? Learned men have attempted to form opinions from studies of its construction, and especially ornamentation," and have failed. "Native Cambodian historians," **[Page 564]** adds Vincent, "reckon 2,400 from the building of the temple. . . . I asked one of them how long *Nagkon-Wat* had been built. . . . 'None can tell when. . . . I do not know; it must have either sprung up from the ground or been built by giants, or perhaps by the angels' . . . was the answer."

When Stephens asked the native Indians "Who built Copan? . . . what nation traced the hieroglyphic designs, sculptured these elegant figures and carvings, these emblematical designs?" the dull answer he received was "*Quien sabe?*" — who knows! "All is mystery; dark, impenetrable mystery," writes Stephens. "In Egypt, the colossal skeletons of gigantic temples stand in all the nakedness of desolation. Here, an immense forest shrouded the ruins, hiding them from sight."[833]

But there are perhaps many circumstances, trifling for archæologists unacquainted with the "idle and fanciful" legends of old, hence overlooked; otherwise the discovery might have sent them on a new train of thought. One is the invariable presence in the Egyptian, Mexican, and Siamese ruined temples, of the monkey. The Egyptian cynocephalus assumes the same postures as the Hindu and Siamese Hanoumā; and among the sculptured fragments of Copan, Stephens found the remains of colossal apes or baboons, "strongly resembling in outline and appearance the four monstrous animals which once stood in front, attached to the base of the obelisk of Luxor, now in Paris,[834] and which, under the name of the cynocephali, were worshipped at Thebes." In almost every Buddhist temple there are idols of huge monkeys kept, and some people have in their houses white monkeys on purpose "to keep *bad* spirits away."

"Was civilization," writes Louis de Carné,[835] "in the complex meaning we give that word, in keeping among the ancient Cambodians with what such prodigies of architecture seem to indicate? The age of Pheidias was that of Sophocles, Socrates, and Plato; Michael Angelo and Raphael succeeded Dante. There are luminous epochs during which the human mind, developing itself in every direction, triumphs in all, and creates masterpieces *which spring from the same inspiration.*" "Nagkon-Wat," concludes Vincent, "must be ascribed to other than

---

the hero and demi-god, gave in marriage to the monkey-warriors of his army the daughters of the giants of Ceylon — the Bâkshasas — and granted them, moreover, as a dowry, all western parts of the world. Repairing thence, the monkeys and their giant-wives lived happily and had a number of descendants. The latter are the present Europeans. Dravidian words are found in Western Europe, indicating that there was an original unity of race and language between the populations. May it not be a hint that the traditions are akin, of elfin and kobold races in Europe, and monkeys, actually cognate with them in Hindustan?

833 "*Incidents of Travels in Central America, etc.,*" vol. i., p. 105.

834 They stand no more, for the obelisk alone was removed to Paris.

835 See "*The Land of the White Elephant,*" p. 221.

ancient Cambodians. But to whom? . . . There exist *no credible* traditions; *all is absurd fable or legend*."

The latter sentence has become of late a sort of cant phrase in the mouths of travellers and archæologists. When they have found that **[Page 565]** no clew is attainable unless it can be found in popular legends, they turn away discouraged, and a final verdict is withheld. At the same time Vincent quotes a writer who remarks that these ruins "are as imposing as the ruins of Thebes, or Memphis, but more mysterious." Mouhot thinks they were erected "by some ancient Michael Angelo," and adds that Nagkon-Wat "is grander than anything left to us by Greece or Rome." Furthermore Mouhot ascribes the building again to some of *the lost tribes of Israel*, and is corroborated in that opinion by Miche, the French Bishop of Cambodia, who confesses that he is struck "by the Hebrew character of the faces of many of the savage Stiens." Henri Mouhot believes that, "without exaggeration, the oldest parts of Angkor may be fixed at more than 2,000 years ago." This, then, in comparison with the pyramids, would make them quite modern; the date is the more incredible, because the pictures on the walls may be proved to belong to those archaic ages when Poseidon and the Kabeiri were worshipped throughout the continent. Had Nagkon-Wat been built, as Dr. Adolf Bastian[836] will have it, "for the reception of the learned patriarch, Buddhagosa, who brought the holy books of the *Trai-Pidok* from Ceylon; or, as Bishop Pallegoix, who "refers the erection of this edifice to the reign of Phra Pathum Suriving," when "the sacred books of the Buddhists were brought from Ceylon, and Buddhism became the religion of the Cambodians," how is it possible to account for the following?

"We see in this same temple carved images of Buddha, four, and even thirty-two-armed, and two and sixteen-headed gods, the Indian Vishnu, gods *with wings*, Burmese heads, Hindu figures, and Ceylon mythology. . . . You see warriors riding upon elephants and in chariots, foot soldiers with shield and spear, boats, tigers, griffins . . . serpents, fishes, crocodiles, bullocks . . . soldiers of immense physical development, with helmets, and some people with beards — probably Moors. The figures," adds Mr. Vincent, "stand somewhat like those on the great Egyptian monuments, the side partly turned toward the front . . . and I noticed, besides, five horsemen, armed with spear and sword, riding abreast, like those seen upon the Assyrian tablets in the British Museum."[837]

For our part, we may add, that there are on the walls several repetitions of Dagon, the man-fish of the Babylonians, and of the Kabeirian gods of Samothrace. This may have escaped the notice of the few archæologists who examined the place; but upon stricter inspection they will be found there, as well as the reputed father of the Kabeiri — Vulcan, with his bolts and implements, having near him a king with a sceptre in **[Page 566]** his hand, which is the counterpart of that of Cheronaæ, or the "sceptre of Agamemnon," so-called, said to have been presented to him by the lame god of Lemnos. In another place we find Vulcan, recognizable by his hammer and pincers, but under the shape of a monkey, as usually represented by the Egyptians.

Now, if Nagkon-Wat is essentially a Buddhist temple, how comes it to have on its walls *basso-relievos* of completely an Assyrian character; and Kabeirian gods which, though

836 The President of the Royal Geographical Society of Berlin.
837 "*The Land of the White Elephant*," p. 215.

universally worshipped as the most ancient of the Asiatic mystery-gods, had already been abandoned 200 years B.C., and the Samothracian mysteries themselves completely altered? Whence the popular tradition concerning the Prince of Roma among the Cambodians, a personage mentioned by all the native historians, who attribute to him the foundation of the temple? Is it not barely possible that even the *Ramayâna,* itself, the famous epic poem, is but the original of Homer's *Iliad,* as it was suggested some years ago? The beautiful Paris, carrying off Helen, looks very much like Râvana, king of the giants, eloping with Sita, Rama's wife? The Trojan war is a counterpart of the *Ramayâna* war; moreover, Herodotus assures us that the Trojan heroes and gods date in Greece only from the days of the *Iliad.* In such a case even Hanoumā, the monkey-god, would be but Vulcan in disguise; the more so that the Cambodian tradition makes the founder of Angkor come from *Roma*, which they place at the western end of the world, and that the Hindu Roma also apportions the west to the descendants of Hanoumā.

Hypothetical as the suggestion may now seem, it is worthy of consideration, if even for the sake of being refuted. The Abbé Jaquenet, a Catholic missionary in Cochin China, ever ready to connect the least glimmer of historical light with that of Christian revelation, writes, "Whether we consider the commercial relations of the Jews . . . when, in the height of their power, the combined fleets of Hiram and Solomon went to seek the treasures of Ophir, or whether we come lower down, to the dispersion of the ten tribes who, instead of returning from captivity, set out from the banks of the Euphrates, and reached the shores of the ocean . . . the shining of the light of revelation in the far East is not the less incontestable."

It looks certainly "incontestable" enough if we reverse the position and admit that all the light that ever shone on the Israelites came to them from this "far East," passing first through the Chaldeans and Egyptians. The first thing to settle, is to find out who were the Israelites themselves; and that is the most vital question. Many historians seem to claim, with good reason, that the Jews were similar or identical with the ancient Phœnicians, but the Phœnicians were beyond any doubt an **[Page 567]** Æthiopian race; moreover, the present race of Punjaub are hybridized with the Asiatic Æthiopians. Herodotus traces the Hebrews to the Persian Gulf; and south of that place were the Himyarites (the Arabians); beyond, the early Chaldeans and Susinians, the great builders. This seems to establish pretty well their Æthiopian affinity. Megasthenes says that the Jews were an Indian sect called *Kalani,* and their theology resembled that of the Indians. Other authors also suspect that the colonized Jews or the Judeans were the Yadus from Afghanistan — the old India.[838] Eusebius tells us that "the Æthiopians came from the river Indus and settled near Egypt." More research may show that the Tamil Hindus, who are accused by the missionaries of worshipping the Devil — Kutti-Sattan — only honor, after all, Seth or Satan, worshipped by the biblical Hittites.

But if the Jews were in the twilight of history the Phœnicians, the latter may be traced themselves to the nations who used the old Sanscrit language. Carthage was a Phœnician city, hence its name; for Tyre was equally *Kartha.* In the *Bible* the words *Kir, Kirjath* are frequently found. Their tutelar god was styled *Mel-Kartha* (Mel, Baal), or tutelar lord of the

838 The Phœnician Dido is the feminine of David דוד, דויד. Under the name of Astarte, she led the Phœnician colonies, and her image was on the prow of their ships. But David and Saul are names belonging to Afghanistan also.

city. In Sanscrit a city or communal was a *cul* and its lord was *Heri*.[839] Her-culeus is therefore the translation of Melkarth and Sanscrit in origin. Moreover all the Cyclopean races were Phœnicians. In the *Odyssey* the Kuklopes (Cyclops) are the Libyan shepherds; and Herodotus describes them as miners and great builders. They are the ancient Titans or giants, who in Hesiod forge bolts for Zeus. They are the biblical *Zamzummim* from the land of the giants, the Anakim.

Now it is easy to see that the excavators of Ellora, the builders of the old Pagodas, the architects of Copan and of the ruins of Central America, those of Nagkon-Wat, and those of the Egyptian remains were, if not of the same race, at least of the same religion — the one taught in the oldest Mysteries. Besides, the figures on the walls of Angkor are purely archaic, and have nothing to do with the images and idols of Buddha, who may be of a far later origin. "What gives a peculiar interest to this section," says Dr. Bastian, "is the fact that the artist has represented the different nationalities in all their distinctive characteristic features, from the flat-nosed savage in the tasselled garb of the Pnom and the short-haired Lao, to the straight-nosed Rajaput, with sword and shield, and *the bearded* **[Page 568]** *Moor*, giving a catalogue of nationalities, like another *column of Trajan*, in the predominant physical conformation of each race. On the whole, there is such a prevalence of *Hellenic* cast in features and profiles, as well as in the elegant attitude of the horsemen, that one might suppose Xenocrates of old, after finishing his labors in Bombay, had made an excursion to the East."

Therefore, if we allow the tribes of Israel to have had a hand in the building of Nagkon-Wat, it cannot be as the tribes numbered and sent from the wilderness of Paran in search of the land of Canaan, but as their earlier ancestors, which amounts to the rejection of such tribes, as the casting of a reflection of the *Mosaic* revelation. And where is the outside *historical* evidence that such tribes were ever heard of at all, before the compilation of the *Old Testament* by Ezra? There are archæologists who strongly regard the twelve tribes as utterly mythical,[840] for there never was a tribe of Simeon, and that of Levi was a *caste*. There still remains the same problem to solve — whether the Judæans had ever been in Palestine before Cyrus. From the sons of Jacob, who had all married Canaanites, except Joseph, whose wife was the daughter of an Egyptian Priest of the Sun, down to the legendary *Book of Judges* there was an acknowledged general intermarrying between the said tribes and the idolatrous races: "And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites; and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods," says the third chapter of *Judges*, " . . . and the children of Israel forgat their God and served Baalim, and the groves." This Baal was Moloch, M'lch Karta, or Hercules. He was worshipped wherever the Phœnicians went. How could the Israelites possibly keep together as tribes, while, on the authority of the *Bible* itself, whole populations were from year to year uprooted violently by Assyrian and other conquerors? "So was Israel carried away out of their own land to

839 (Prof. A. Wilder.) This archæologist says: "I regard the Æthiopian, Cushite and Hamitic races as the building and artistic race who worshipped Baal (Siva), or Bel — made temples, grottos, pyramids, and used a language of peculiar type. Rawlinson derives that language from the *Turanians* in Hindustan."

840 Prof. A. Wilder among others.

Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria *instead* of the children of Israel" (2 *Kings*, xvii. 23, 24).

If the language of Palestine became in time Semitic, it is because of Assyrian influence; for Phœnicia had become a dependency as early as the days of Hiram, and the Phœnicians evidently changed their language from Hamitic to Semitic. Assyria was "the land of Nimrod" (from *Nimr*, spotted), and Nimrod was Bacchus, with his spotted leopard-skin. This leopard-skin is a sacred appendage of the "Mysteries"; it was used **[Page 569]** in the Eleusinian as well as in the Egyptian Mysteries; it is found sculptured on the *basso-relievos* of Central American ruins, covering the backs of the sacrificers; it is mentioned in the earliest speculations of the Brahmans on the meaning of their sacrificial prayers, the *Aytareya Brahmanam*.[841] It is used in the *Agnishtoma*, the *initiation rites* of the Soma Mystery. When the neophyte is "to be born again," he is covered with a leopard-skin, out of which he emerges as from his mother's womb. The Kabeiri were also Assyrian gods. They had different names; in the common language they were known as Jupiter and Bacchus, and sometimes as Achiochersus, Aschieros, Achiochersa, and Cadmillus; and even the true number of these deities was uncertain with the people. They had other names in the "sacred language," known but to the hierophants and priests; and "it was not lawful to mention them." How is it then that we find them reproduced in their Samothracian "postures" on the walls of Nagkon-Wat? How is it again that we find them pronounced — albeit slightly disfigured — as known in that same sacred language, by the populations of Siam, Thibet, and India?

The name Kabeiri may be a derivation from דבא, *Abir*, great; דבה, *Ebir*, an astrologer, or חבד, *Chabir*, an associate; and they were worshipped at Hebron, the city of the *Anakes* — the giants. The name Abraham, according to Dr. Wilder, has "a very Kabeirian look." The word *Heber*, or *Gheber* may be the etymological root of the Hebrews, as applied to Nimrod and the Bible-giants of the sixth chapter of *Genesis*, but we must seek for their origin far earlier than the days of Moses. The name *Phœnician* affords its own proof. They are called Foinike" by Manetho, or *Ph' Anakes*, which shows that the Anakes or *Anakim* of Canaan, with whom the people of Israel, if not identical in race, had, by intermarriage, become entirely absorbed, were the Phœnicians, or the problematical Hyk-sos, as Manetho has it, and whom Josephus once declared were the direct ancestors of the Israelites. Therefore, it is in this jumble of contradictory opinions, authorities, and historical *olla podrida* that we must look for a solution of the mystery. So long as the origin of the Hyk-sos is not positively settled we can know nothing certain of the Israelitish people who, either wittingly or otherwise, have mixed up their chronology and origin in such an inextricable tangle. But if the Hyk-sos can be proved to have been the Pali-Shepherds of the Indus, who partially removed to the East, and came over from the nomadic Aryan tribes of India, then, perhaps, it would account for the biblical myths being so mixed up with the Aryan and Asiatic Mystery-gods. As Dunlap says: "The Hebrews came out of Egypt among **[Page 570]** the Canaanites; they need not be traced beyond the *Exodus. That is their historical beginning.* It was very easy to cover up this remote event by the recital of mythical traditions, and to prefix to it an account of their origin in which the gods (patriarchs) should figure as their ancestors." But it is not *their historical beginning* which is the most vital question for the world of science and theology.

841 See Martin Haug's translation, "*The Aytareya Brahmanam*."

It is their *religious* beginning. And if we can trace it through the Hyk-sos — Phœnicians, the Æthiopian builders and the Chaldeans — whether it is to the Hindus that the latter owe their learning, or the Brahmans who owe it to the Chaldeans, we have the means in hand to trace every so-called *revealed* dogmatical assertion in the *Bible* to its origin, which we have to search for in the twilight of history, and before the separation of the Aryan and Semitic families. And how can we do it better or more surely than through means afforded us by archæology? Picture-writing can be destroyed, but if it survives it cannot lie; and, if we find the same myths, ideas, and secret symbols on monuments all over the world; and if, moreover, these monuments can be shown to antedate the twelve "chosen" tribes, then we can unerringly show that instead of being a direct divine *revelation*, it was but an incomplete recollection or tradition among a tribe which had been identified and mixed up for centuries before the apparition of Abraham, with all the three great world-families; namely, the Aryan, Semitic, and Turanian nations, if so they must be called.

The *Teraphim* of Abram's father, *Terah,* the "maker of images," were the Kabeiri gods, and we see them worshipped by Micah, by the Danites, and others.[842] Teraphim were identical with the seraphim, and these were serpent-images, the origin of which is in the Sanscrit *sarpâ* (the serpent), a symbol sacred to all the deities as a symbol of immortality. Kiyun, or the god Kivan, worshipped by the Hebrews in the wilderness, is Siva, the Hindu,[843] as well as Saturn.[844] The Greek story shows that Dardanus, the Arcadian, having received them as a dowry, carried them to Samothrace, and from thence to Troy; and they were worshipped far before the days of glory of Tyre or Sidon, though the former had been built 2760 B.C. From where did Dardanus derive them?

It is an easy matter to assign an age to ruins on merely the external evidence of probabilities; it is more difficult to prove it. Meanwhile the rock-works of Ruad, Perytus, Marathos, resemble those of Petra, Baalbek, **[Page 571]** and other Æthiopian works, even externally. On the other hand the assertions of certain archæologists who find no resemblance between the temples of Central America and those of Egypt and Siam, leave the symbologist, acquainted with the secret language of picture-writing, perfectly unconcerned. He sees the landmarks of one and the same doctrine on all of these monuments, and reads their history and affiliation in signs imperceptible to the uninitiated scientist. There are traditions also; and one of these speaks of the last of the king-initiates — (who were but rarely admitted to the higher orders of the Eastern Brotherhoods), who reigned in 1670. This king of Siam was the one so ridiculed by the French ambassador, de la Loubere, as a lunatic who had been searching all his life for the philosopher's stone.

One of such mysterious landmarks is found in the peculiar structure of certain arches in the temples. The author of the *Land of the White Elephant* remarks as curious, "the absence of the keystone in the arches of the building, and the undecipherable inscriptions." In the ruins of Santa Cruz del Quiche an arched corridor was found by Stephens, equally without a keystone. Describing the desolate ruins of Palenque, and remarking that the arches of the

842 Judges xvii-xviii., etc.
843 The Zendic *H* is *S* in India. Thus Hapta is Sapta; *Hindu* is *Sindhaya.* (A. Wilder.) " . . . the *S* continually softens to *H* from Greece to Calcutta, from the Caucasus to Egypt," says Dunlap. Therefore the letters *K, H,* and *S* are interchangeable.
844 Guignant, "Op. cit.," vol. i., p. 167.

corridors were all built on this model, and the ceilings in this form, he supposes that "the builders were evidently ignorant of the principles of the arch, and the support was made by stones lapping over as they rose; as at Ocosingo, and among Cyclopean remains in Greece and Italy."[845] In other buildings, though they belong to the same group, the traveller found the missing keystone, which is a sufficient proof that its omission elsewhere was *premeditated*.

May we not look for the solution of the mystery in the Masonic manual? The keystone has an esoteric meaning which ought to be, if it is not, well appreciated by high Masons. The most important subterranean building mentioned in the description of the origin of Freemasonry, is the one built by Enoch. The patriarch is led by the Deity, whom he sees in a vision, into the *nine* vaults. After that, with the assistance of his son, Methuselah, he constructs in the land of Canaan, "in the bowels of the mountain," nine apartments on the models that were shown to him in the vision. Each was roofed with an arch, and the apex of each *formed a keystone*, having inscribed on it the mirific characters. Each of the latter, furthermore, represented one of the nine names, traced in characters emblematical of the attributes by which the Deity was, according to ancient Freemasonry, known to the antediluvian brethren. Then Enoch constructed two deltas of the purest gold, and tracing two of the mysterious characters on each, he placed one of them in the deepest arch, and **[Page 572]** he other entrusted to Methuselah, communicating to him, at the same time, other important secrets *now lost to Freemasonry*.

And so, among these arcane secrets, now lost to their modern successors, may be found also the fact that the keystones were used in the arches only in certain portions of the temples devoted to special purposes. Another similarity presented by the architectural remains of the religious monuments of every country can be found in the identity of parts, courses, and measurements. All these buildings belong to the age of Hermes Trismegistus, and however comparatively modern or ancient the temple may seem, their mathematical proportions are found to correspond with the Egyptian religious edifices. There is a similar disposition of court-yards, adyta, passages, and steps; hence, despite any dissimilarity in architectural style, it is a warrantable inference that like religious rites were celebrated in all. Says Dr. Stukely, concerning Stonehenge: "This structure was not erected upon any Roman measure, and this is demonstrated by the great number of fractions which the measurement of each part, according to European scales, gives. On the contrary the figures become even, as soon as we apply to it the measurement of the ancient cubit, which was common to the Hebrew children of Shem, as well as to the Phœnicians and Egyptians, children of Ham (?), and imitators of the monuments of unhewn and oracular stones."

The presence of the artificial lakes, and their peculiar disposition on the consecrated grounds, is also a fact of great importance. The lakes inside the precincts of Karnak, and those enclosed in the grounds of Nagkon-Wat, and around the temples in the Mexican Copan and Santa Cruz del Quiche, will be found to present the same peculiarities. Besides possessing other significances the whole area was laid out with reference to cyclic calculations. In the Druidical structures the same sacred and mysterious numbers will be found. The circle of stones generally consists of either twelve, or twenty-one, or thirty-six. In

845 "*Incidents of Travel in Central America, etc.*"

these circles the centre place belongs to Assar, Azon, or the god in the circle, by whatever other name he might have been known. The thirteen Mexican serpent-gods bear a distant relationship to the thirteen stones of the Druidical ruins.

The T (Tau), and the astronomical cross of Egypt ⊕ are conspicuous in several apertures of the remains of Palenque. In one of the *basso-relievos* of the Palace of Palenque, on the west side, sculptured on a hieroglyphic, right under the seated figure, is a *Tau.* The standing figure, which leans over the first one, is in the act of covering its head with the left hand with the veil of initiation; while it extends its right with the index and middle finger pointing to heaven. The position is precisely that of a Christian bishop giving his blessing, or the one in which Jesus is often represented while at the Last Supper. Even the Hindu **[Page 573]** elephant-headed god of wisdom (or magic learning), Ganesha, may be found among the stucco figures of the Mexican ruins.

THE EGYPTIAN TAU AT PALENQUE

What explanation can the archæologists, philologists — in short, the chosen host of Academicians — give us? None whatever. At best they have but hypotheses, every one of which is likely to be pulled down by its successor — a pseudo-truth, perhaps, like the first. The keys to the biblical miracles of old, and to the phenomena of modern days; the problems of psychology, physiology, and the many "missing links" which have so perplexed scientists of late, are all in the hands of secret fraternities. This mystery *must be* unveiled some day. But till then dark skepticism will constantly interpose its threatening, ugly shadow between God's truths and the spiritual vision of mankind; and many are those who, infected by the mortal epidemic of our century — hopeless materialism — will remain in doubt and mortal agony as to whether, when man dies, he will live again, although the question has been solved by long bygone generations of sages. The answers are there. They may be found on the time-worn granite pages of cave-temples, on sphinxes, propylons, and obelisks. They have stood there for untold ages, and neither the rude assault of time, nor the still ruder assault of Christian hands, have succeeded in obliterating their records. All covered with the problems which were solved — who can tell? perhaps by the archaic forefathers of their builders — the solution follows each question; and this the Christian could not appropriate, for, except the initiates, no one has understood the mystic writing. The key was in the keeping of those who knew how to commune with the invisible Presence, and who had received, from the lips of mother Nature herself, her grand truths. And so stand these monuments like mute forgotten sentinels on the threshold of that *unseen* world, whose gates are thrown open but to a few elect.

Defying the hand of Time, the vain inquiry of profane science, the insults of the revealed religions, they will disclose their riddles to none but the legatees of those by whom they were entrusted with the MYSTERY. The cold, stony lips of the once vocal Memnon, and of these hardy sphinxes, keep their secrets well. Who will unseal them? Who of our modern, materialistic dwarfs and unbelieving Sadducees will dare to lift the VEIL OF ISIS?

[Page 574]

CHAPTER XV

"STE. — Have we devils here? Do you put tricks upon us with savages, and men of Inde?"

The Tempest, Act ii., Sc. 2

"We have now, so far forth as it is requisite for our design, considered the *Nature and Functions of the Soule;* and have plainly demonstrated that she is a substance distinct from the body."

DR. HENRY MORE, *Immortality of the Soule*, 1659

"KNOWLEDGE IS POWER; IGNORANCE IS IMBECILITY."

AUTHOR OF "ART-MAGIC", *Ghost-Land*

THE "secret doctrine" has for many centuries been like the symbolical "man of sorrows" of the prophet Isaiah. "Who hath believed our report?" its martyrs have repeated from one generation to another. The doctrine has grown up before its persecutors "as a tender plant and as a root out of a dry ground; it hath no form, nor comeliness . . . it is despised and rejected of men; and they hid their faces from it. . . . They esteemed him not."

There need be no controversy as to whether this doctrine agrees or not with the iconoclastic tendency of the skeptics of our times. It agrees with *truth* and that is enough. It would be idle to expect that it would be believed by its detractors and slanderers. But the tenacious vitality it exhibits all over the globe, wherever there are a group of men to quarrel over it, is the best proof that the seed planted by our fathers on "the other side of the flood" was that of a mighty oak, not the spore of a mushroom theology. No lightning of human ridicule can fell to the ground, and no thunderbolts ever forged by the Vulcans of science are powerful enough to blast the trunk, or even scar the branches of this world-tree of KNOWLEDGE.

We have but to leave unnoticed their letter that killeth, and catch the subtile spirit of their hidden wisdom, to find concealed in the *Books of Hermes* — be they the model or the copy of all others — the evidences of a truth and philosophy which we feel *must* be based on the eternal laws. We instinctively comprehend that, however finite the powers of man, while he is yet embodied, they must be in close kinship with the attributes of an infinite Deity; and we become capable of better appreciating the hidden sense of the gift lavished by the *Elohim* on *H'Adam:* "Behold, I have given you everything which is upon the face of all the earth . . . *subdue it*," and "*have dominion*" over ALL.

Had the allegories contained in the first chapters of *Genesis* been **[Page 575]** better understood, even in their geographical and historical sense, which involve nothing at all esoteric, the claims of its true interpreters, the kabalists, could hardly have been rejected for so long a time. Every student of the *Bible* must be aware that the first and second chapters of *Genesis* could not have proceeded from the same pen. They are evidently allegories and parables;* for the two narratives of the creation and peopling of our earth diametrically contradict each other in nearly every particular of order, time, place, and methods employed in the so-called creation. In accepting the narratives literally, and as a whole, we lower the dignity of the unknown Deity. We drag him down to the level of humanity, and endow him with the peculiar personality of man, who needs the "cool of the day" to refresh him; who rests from his labors; and is capable of anger, revenge, and even of using precautions against man, "lest he put forth his hand, and take also of the tree

of life." (A tacit admission, by the way, on the part of the Deity, that man *could do it,* if not prevented by sheer force.) But, in recognizing the allegorical coloring of the description of what may be termed historical facts, we find our feet instantly on firm ground.

ACQUISITION OF THE "SECRET DOCTRINE"

To begin with — the garden of Eden as a locality is no myth at all; it belongs to those landmarks of history which occasionally disclose to the student that the *Bible* is not all mere allegory. "Eden, or the Hebrew ןדע־ןג GAN-EDEN, meaning the park or the garden of Eden, is an archaic name of the country watered by the Euphrates and its many branches, from Asia and Armenia to the Erythraian Sea."[846] In the Chaldean *Book of Numbers,* its location is designated in numerals, and in the cipher Rosicrucian manuscript, left by Count St. Germain, it is fully described. In the Assyrian *Tablets,* it is rendered *gan-dunyas.* "Behold," say the םהלא *Eloim* of Genesis, "the man is become as one of us." The *Eloim* may be accepted in one sense for *gods* or powers, and taken in another one for the *Aleim*, or priests; the hierophants initiated into the good and the evil of this world; for there was a college of priests called the *Aleim,* while the head of their caste, or the chief of the hierophants, was known as *Java Aleim.* Instead of becoming a neophyte, and gradually obtaining his esoteric knowledge through a regular initiation, an *Adam,* or man, uses his intuitional faculties, and, prompted by the Serpent — *Woman* and matter — tastes of the Tree of Knowledge — the esoteric or secret doctrine — unlawfully. The priests of Hercules, or Mel-Karth, the "Lord" of the Eden, all wore "coats of skin." The text says: "And *Java Aleim,* made for Adam and his wife תרגתב דזע "CHITONUTH OUR." The first **[Page 576]** Hebrew word, *chitun,* is the Greek *χιτων, chiton.* It became a Slavonic word by adoption from the *Bible,* and means a *coat,* an upper garment.

Though containing the same substratum of esoteric truth as every early cosmogony, the Hebrew Scripture wears on its face the marks of its double origin. Its *Genesis* is purely a reminiscence of the Babylonian captivity. The names of places, men, and even objects, can be traced from the original text to the Chaldeans and the Akkadians, the progenitors and Aryan instructors of the former. It is strongly contested that the Akkad tribes of Chaldea, Babylonia, and Assyria were in any way cognate with the Brahmans, of Hindustan; but there are more proofs in favor of this opinion than otherwise. The Shemite, or Assyrian, ought, perchance, to have been called the Turanian, and the Mongolians have been denominated Scyths. But if the Akkadians ever existed otherwise than in the imagination of some philologists and ethnologists, they certainly would never have been a Turanian tribe, as some Assyriologists have striven to make us believe. They were simply emigrants on their way to Asia Minor from India, the cradle of humanity, and their sacerdotal adepts tarried to civilize and initiate a barbarian people. Halevy proved the fallacy of the Turanian mania in regard to the Akkadian people, whose very name has been changed a dozen times already; and other scientists have proved that the Babylonian civilization was neither born

---

846 See *Paul to the Galatians*, iv., 24, and *Gospel According to Matthew*, xiii. 10-15.

nor developed in that country. It was imported from India, and the importers were Brahmanical Hindus.

It is the opinion of Professor A. Wilder, that if the Assyrians had been called Turanians and the Mongolians Scyths, then, in such a case the wars of Iran and Turan, Zohak and Jemshid, or Yima, would have been fairly comprehended as the struggle of the old Persians against the endeavors of the Assyrian satraps to conquer them, which ended in the overthrow of Nineveh; "the spider weaving her web in the palace of Afrasiab."[847]

"The Turanian of Prof. Müller and his school," adds our correspondent, "was evidently the savage and nomadic Caucasian, out of whom the Hamite or Æthiopian builders come; then the Shemites — perhaps a hybrid of Hamite and Aryan; and lastly the Aryan — Median, Persian, Hindu; and later, the Gothic and Slavic peoples of Europe. He supposes the Celt to have been a hybrid, analogous to the Assyrians — between the Aryan invaders of Europe and the Iberic (probably Æthiopic) population of Europe." In such a case he must admit the possibility of our assertion that the Akkadians were a tribe of the earliest Hindus. Now, **[Page 577]** whether they were Brahmans, from the Brahmanic planisphere proper (40° north latitude), or from India (Hindustan), or, again, from the India of Central Asia, we will leave to philologists of future ages to decide.

TWO RELICS OWNED BY A PALI SCHOLAR

An opinion which with us amounts to certitude, demonstrated by an inductive method of our own, which we are afraid will be but little appreciated by the orthodox methods of modern science, is based on what will appear to the latter merely circumstantial evidence. For years we have repeatedly noticed that the same esoteric truths were expressed in identical symbols and allegories in countries between which there had never been traced any historical affiliation. We have found the Jewish *Kabala* and the *Bible* repeating the Babylonian "myths,"[848] and the Oriental and Chaldean allegories, given in form and substance in the oldest manuscripts of the Siamese Talapoin (monks), and in the popular but oldest traditions of Ceylon.

In the latter place we have an old and valued acquaintance whom we have also met in other parts of the globe, a Pali scholar, and a native Cingalese, who has in his possession a curious palm leaf, to which, by chemical processes, a timeproof durability has been given, and an enormous conch, or rather one-half of a conch — for it has been split in two. On the leaf we saw the representation of a giant of Ceylonian antiquity and fame, blind, and pulling down — with his outstretched arms, which are embracing the four central pillars of a pagoda — the whole temple on a crowd of armed enemies. His hair is long and reaches nearly to the ground. We were informed by the possessor of this curious relic, that the blind giant was "Somona, the Little"; so called in contradistinction with Somona-Kadom, the Siamese saviour. Moreover, the Pali legend, in as important particulars, corresponds with that of the biblical Samson.

847 The appropriate definition of the name "Turanian" is, any ethnic family that ethnologists know nothing about.
848 See Berosus and Sanchoniathon; Cory's "*Ancient Fragments*"; Movers, and others.

The shell bore upon its pearly surface a pictorial engraving, divided in two compartments, and the workmanship was far more artistic, as to conception and execution, than the crucifixes and other religious trinkets carved out of the same material in our days, at Jaffa and Jerusalem. In the first panel is represented Siva, with all his Hindu attributes, sacrificing his son — whether the "only-begotten," or one of many, we never stopped to inquire. The victim is laid on a funeral pile, and the father is hovering in the air over him, with an uplifted weapon ready to strike; but the god's face is turned toward a jungle in which a rhinoceros has deeply buried its horn in a huge tree and is unable to extricate it. The adjoining panel, or division, represents the same rhinoceros on the pile **[Page 578]** with the weapon plunged in its side, and the intended victim — Siva's son — free, and helping the god to kindle the fire upon the sacrificial altar.

Now, we have but to remember that Siva and the Palentinian Baal, or Moloch, and Saturn are identical; that Abraham is held until the present day by the Mahometan Arabs as Saturn in the Kaaba;[849] that Abraham and Israel were names of Saturn;[850] and that Sanchoniathon tells us that Saturn offered his only-begotten son as a sacrifice to his father Ouranos, and even circumcised himself and forced all his household and allies to do the same,[851] to trace unerringly the biblical myth to its source. But this source is neither Phœnician, nor Chaldean; it is purely Indian, and the original of it may be found in the *Maha-Bharata.* But, whether Brahmanical or Buddhistical, it must certainly be much older than the Jewish *Pentateuch,* as compiled by Ezra after the Babylonian captivity, and revised by the Rabbis of the Great Synagogue.

JEALOUS EXCLUSIVENESS OF THE HINDUS

Therefore, we are bold enough to maintain our assertion against the opinion of many men of learning, whom, nevertheless, we consider far more learned than ourselves. Scientific induction is one thing, and *knowledge of facts,* however unscientific they may seem at first, is another. But science has discovered enough to inform us that Sanscrit originals, of Nepaul, were translated by Buddhistic missionaries into nearly every Asiatic language. Likewise Pali manuscripts were translated into Siamese, and carried to Burmah and Siam; it is easy, therefore, to account for the same religious legends and myths circulating in all these countries.

But Manetho tells us also of Pali shepherds who emigrated westward; and when we find some of the oldest Ceylonic traditions in the Chaldean *Kabala* and Jewish *Bible,* we must think that either Chaldeans or Babylonians had been in Ceylon or India, or the ancient Pali had the same traditions as the Akkadians, whose origin is so uncertain. Suppose even Rawlinson to be right, and that the Akkadians did come from Armenia, he did not trace them farther back. As the field is now opened for any kind of hypothesis, we submit that this tribe might as well have come to Armenia from beyond the Indus, following their way in the direction of the Caspian Sea — a part which was also India, once upon a time — and from thence to the Euxine. Or they might have come originally from Ceylon by the same

849 Movers, 86.

850 Ibid.

851 Sanchon., in Cory's "*Fragments,*" p. 14.

way. It has been found impossible to follow, with any degree of certitude, the wanderings of these nomadic Aryan tribes; hence we are left to judge from inference, and by comparing their esoteric myths. Abraham himself, for all our scientists can know, might have been one of these Pali shepherds who emigrated *West.* He is shown to have gone **[Page 579]** with his father, Terah, from "*Ur* of the Chaldees"; and Sir H. Rawlinson found the Phœnician city of Martu or Marathos mentioned in an inscription at *Ur,* and shows it to signify THE WEST.

If their language seems in one sense to oppose their identity with the Brahmans of Hindustan, yet there are other reasons which make good our claims that the biblical allegories of *Genesis* are entirely due to these nomadic tribes. Their name Ak-ad, is of the same class as Ad-Am, Ha-va,[852] or Ed-En — "perhaps," says Dr. Wilder, "meaning son of *Ad,* like the sons of Ad in ancient Arabia. In Assyrian, *Ak* is creator and Ad-ad is AD, the father." In Aramean Ad also means *one*, and Ad-ad the *only-one;* and in the *Kabala Ad-ant* is the only-begotten, the first emanation of the unseen Creator. *Adon* was the "Lord" god of Syria and the consort of Adar-gat, or Aster-'t,' the Syrian goddess, who was Venus, Isis, Istar, or Mylitta, etc.; and each of these was "mother *of all living*" — the *Magna Mater.*

Thus, while the first, second, and third chapters of *Genesis* are but disfigured imitations of other cosmogonies, the fourth chapter, beginning at the sixteenth verse, and the fifth chapter to the end — give purely historical facts; though the latter were never correctly interpreted. They are taken, word for word, from the secret *Book of Numbers,* of the Great Oriental *Kabala.* From the birth of Enoch, the appropriated first parent of modern Freemasonry, begins the genealogy of the so-called Turanian, Aryan, and Semitic families, if such they be correctly. Every woman is an euhemerized land or city; every man and patriarch a race, a branch, or a subdivision of a race. The wives of Lamech give the key to the riddle which some good scholar might easily master, even without studying the esoteric sciences. "And Ad-ah bare Jabal: he was the father of such as dwell in tents, and *of such as have cattle,*" nomadic Aryan race; " . . . and his brother was Jubal; he was the father of all such as *handle the harp and organ;* . . . and Zillah bare Tubal-Cain, an instructor *of every artificer in brass and iron,*" etc. Every word has a significance; but it is no *revelation.* It is simply a compilation of the most *historical* facts, although history is too perplexed upon this point to know how to claim them. It is from the Euxine to Kashmere, and beyond that we must search for the cradle of mankind and the sons of Ad-ah; and leave the particular garden of Ed-en on the Euphrates to **[Page 580]** the college of the weird astrologers and magi, the Aleim.[853] No wonder that the Northern seer, Swedenborg, advises people to search for the LOST WORD among the hierophants of Tartary, China, and Thibet; for it is there, and only there now, although we find it inscribed on the monuments of the oldest Egyptian dynasties.

---

852 In an old Brahmanical book called the "Prophecies," by Ramatsariar, as well as in the Southern MSS. in the legend of Christna, the latter gives nearly word for word the first two chapters of Genesis. He recounts the creation of man — whom he calls *Adima,* in Sanscrit, the 'first man' — and the first woman is called Heva, that which completes life. According to Louis Jacolliot ("*La Bible dans l'Inde*"), Christna existed, and his legend was written, over 3,000 years B.C.

853 *Adah* in Hebrew is עדה, and Eden, עדן. The first is a woman's name; the second the designation of a country. They are closely related to each other; but hardly to Adam and Akkad — ארם, אקד which are spelled with aleph.

The grandiose poetry of the four *Vedas*; the *Books of Hermes*; the Chaldean *Book of Numbers;* the *Nazarene Codex;* the *Kabala* of the Tanaim; the *Sepher Jezira;* the *Book of Wisdom,* of Schlomah (Solomon); the secret treatise on *Muhta and Badha*[854] attributed by the Buddhist kabalists to Kapila, the founder of the Sankhya system; the *Brahmanas;*[855] he *Stan-gyour,*[856] of the Thibetans; all these volumes have the same ground-work. Varying but in allegories they teach the same secret doctrine which, when once thoroughly eliminated, will prove to be the Ultima Thule of true philosophy, and disclose what is this LOST WORD. It is useless to expect scientists to find in these works anything of interest except that which is in direct relation to either philology or comparative mythology. Even Max Müller, as soon as he refers to the mysticism and metaphysical philosophy scattered through the old Sanscrit literature, sees in it naught but "theological absurdities" and "fantastic nonsense." Speaking of the *Brahmanas,* all full of *mysterious,* therefore, as a matter of course, absurd, meanings, we find him saying: "The greater portion of them is simply twaddle, and what is worse, *theological twaddle.* No person who is not acquainted beforehand with the place which the *Brahmanas fill* in the history of the Indian mind, could read more than ten pages *without being disgusted.*"[857] We do not wonder at the severe criticism of this erudite scientist. **[Page 581]**

Without a clew to the real meaning of this "twaddle" of religious conceptions, how can they judge of the esoteric by the exoteric? We find an answer in another of the highly-interesting lectures of the German savant: "No Jew, no Roman, no Brahman ever thought of converting people to his own national form of worship. Religion was looked upon as private or national property. It was to be guarded against strangers. The most sacred names of the gods, the prayers by which their favor could be gained, were kept secret. No religion was more exclusive than that of the Brahmans."[858]

Therefore, when we find scholars who imagine, because they have learned the meaning of a few exoteric rites from a srotriya, a Brahman priest initiated in the sacrificial mysteries, that they are capable of interpreting all the symbols, and have sifted the Hindu religions, we cannot help admiring the completeness of their scientific delusions. The more so, since we find Max Müller himself asserting that since "a Brahman was born — *nay, twice-born,* and could not be made, not even the lowest caste, that of the Sudras, would open its ranks to a stranger." How much less likely that he would allow that stranger to unveil to the world his most sacred religious Mysteries, the secret of which has been guarded so jealously from profanation throughout untold ages.

---

854 The two words answer to the terms, *Macroprosopos,* or macrocosm — the absolute and boundless, and the *Microprosopos* of the "Kabala," the "short face," or the microcosm — the finite and conditioned. It is not translated; nor is it likely to be. The Thibetean monks say that it is the real "Sutrâs." Some Buddhists believe that Buddha was, in a previous existence, Kapila himself. We do not see how several Sanscrit scholars can entertain the idea that Kapila was an atheist, while every legend shows him the most ascetic mystic, the founder of the sect of the Yogis.

855 The "*Brahmanas*" were translated by Dr. Haug; see his "*Aitareya Brahmanam.*"

856 The "Stan-gyour" is full of rules of magic, the study of occult powers, and their acquisition, charms, incantations, etc.; and is as little understood by its lay-interpreters as the Jewish "Bible" is by our clergy, or the "Kabala" by the European Rabbis.

857 "*Aitareya Brahmana,*" Lecture by Max Müller.

858 Ibid., "*Buddhist Pilgrims.*"

No; our scientists do not — nay, cannot understand correctly the old Hindu literature, any more than an atheist or materialist is able to appreciate at their just value the feelings of a seer, a mystic, whose whole life is given to contemplation. They have a perfect right to soothe themselves with the sweet lullaby of their self-admiration, and the just consciousness of their great learning, but none at all to lead the world into their own error, by making it believe that they have solved the last problem of ancient thought in literature, whether Sanscrit or any other; that there lies not behind the external "twaddle" far more than was ever dreamed of by our modern exact philosophy; or that above and beyond the correct rendering of Sanscrit words and sentences there is no deeper thought, intelligible to some of the descendants of those who veiled it in the morning hours of earth's day, if they are not to the profane reader.

We do not feel in the least astonished that a materialist, and even an orthodox Christian, is unable to read either the old Brahmanical works or their progeny, the *Kabala*, the *Codex* of Bardesanes, or the Jewish *Scripture* without disgust at their immodesty and apparent lack of what the uninitiated reader is pleased to call "common sense." But if we can hardly blame them for such a feeling, especially in the case of the Hebrew, and **[Page 582]** even the Greek and Latin literature, and are quite ready to agree with Professor Fiske that "it is a mark of wisdom to be dissatisfied with imperfect evidence"; on the other hand we have a right to expect that they should recognize that it is no less a mark of honesty to confess one's ignorance in cases where there are two sides to the question, and in the solution of which the scientist may as easily blunder as any ignoramus. When we find Professor Draper, in his definition of periods in the *Intellectual Development of Europe,* classifying the time from the days of Socrates, the precursor and teacher *of Plato,* to Karneades, as "the age of faith"; and that from Philo to the destruction of the Neo-platonic schools by Justinian — the "age of decrepitude," we may be allowed to infer that the learned professor knows as little about the real tendency of Greek philosophy and the Attic schools as he understood the true character of Giordano Bruno. So when we see one of the best of Sanscrit scholars stating on his own unsupported authority that the "greater portion of the *Brahmanas* is simply theological twaddle," we deeply regret to think that Professor Müller must be far better acquainted with the old Sanscrit verbs and nouns than with Sanscrit thought; and that a scholar so uniformly disposed to do justice to the religions and the men of old should so effectually play into the hands of Christian theologians. "What is the use of Sanscrit?" exclaims Jacquemont, who alone has made more false statements about the East than all the Orientalists put together. At such a rate there would be none indeed. If we are to exchange one corpse for another, then we may as well dissect the dead letter of the Jewish *Bible* as that of the *Vedas.* He who is not intuitionally vivified by the religious spirit of old, will never see beyond the exoteric "twaddle."

When first we read that "in the cavity of the cranium of Macroprosopos — the Long-Face — lies hidden the aërial WISDOM which nowhere is opened; and it is not discovered, and not opened"; or again, that "the *nose* of the 'ancient of days' is *Life* in every part"; we are inclined to regard it as the incoherent ravings of a lunatic. And when, moreover, we are apprized by the *Codex Nazaræus* that "she, the *Spiritus,*" invites her son Karabtanos, "who is frantic and without judgment," to an unnatural crime with his own mother, we are pretty well disposed to throw the book aside in disgust. But is this only meaningless trash, expressed in rude and even obscene language? No more can it be judged by external

appearance than the sexual symbols of the Egyptian and Hindu religions, or the coarse frankness of expression of the "holy" *Bible* itself. No more than the allegory of Eve and the tempting serpent of Eden. The ever-insinuating, restless spirit, when once it "falls into matter," tempts Eve, or Hava, which bodily represent chaotic matter "frantic and without judgment." For *matter*, Karabtanos, is the son of *Spirit*, or **[Page 583]** the *Spiritus* of the Nazarenes, the *Sophia-Achamoth*, and the latter is the daughter of the pure, intellectual spirit, the divine breath. When science shall have effectually demonstrated to us the origin of matter, and proved the fallacy of the occultists and old philosophers who held (as their descendants now hold) that matter is but one of the correlations of spirit, then will the world of skeptics have a right to reject the old Wisdom, or throw the charge of obscenity in the teeth of the old religions.

LYDIA MARIA CHILD ON PHALLIC SYMBOLISM

"From time immemorial,"[859] says Mrs. Lydia Maria Child, "an emblem has been worshipped in Hindustan as the type of creation, or the origin of life. It is the most common symbol of Siva [Bala, or Maha-Deva], and is universally connected with his worship. . . . Siva was not merely the reproducer of human forms; he represented the fructifying principle, the generative power that pervades the universe. . . . Small images of this emblem carved in ivory, gold, or crystal, are worn as ornaments about the neck. . . . The maternal emblem is likewise a religious type; and worshippers of Vishnu represent it on their forehead by a horizontal mark. . . . Is it strange that they regarded with reverence the great mystery of human birth? Were *they* impure thus to regard it? Or are we impure that we do *not* so regard it? We have travelled far, and unclean have been the paths, since those old Anchorites first spoke of God and the soul in the solemn depths of their first sanctuaries. Let us not smile at their mode of tracing the infinite and incomprehensible Cause throughout all the mysteries of nature, lest by so doing we cast the shadow of our own grossness on their patriarchal simplicity."

Many are the scholars who have tried, to the best of their ability, to do justice to old India. Colebrooke, Sir William Jones, Barthelemy St. Hilaire, Lassen, Weber, Strange, Burnouf, Hardy, and finally Jacolliot, have all brought forward their testimony to her achievements in legislation, ethics, philosophy, and religion. No people in the world have ever attained to such a grandeur of thought in ideal conceptions of the Deity and its offspring, MAN, as the Sanscrit metaphysicians and theologians. "My complaint against many translators and Orientalists," says Jacolliot, "while admiring their profound knowledge is, that *not having lived in India,* they fail in exactness of expression and in comprehension of the *symbolical* sense of poetic chants, prayers, and ceremonies, and thus too often fall into material errors, whether of translation or appreciation."[860] Further, this author who, from a long residence in India, and the study of its literature, is better qualified to testify than those who have never been there, tells us that "the life of several generations would scarce suffice **[Page 584]** merely to read the works that ancient India has left us on history, ethics *(morale),* poetry, philosophy, religion, different sciences, and medicine."

---

859 "*Progress of Religious Ideas through Successive Ages*," vol. i., p. 17.
860 "*La Bible dans l'Inde*."

And yet Louis Jacolliot is able to judge but by the few fragments, access to which had ever depended on the complaisance and friendship of a few Brahmans with whom he succeeded in becoming intimate. Did they show him *all* their treasures? Did they explain to him *all* he desired to learn? We doubt it, otherwise he would not himself have judged their religious ceremonies so hastily as he has upon several occasions merely upon circumstantial evidence.

Still, no traveller has shown himself fairer in the main or more impartial to India than Jacolliot. If he is severe as to her present degradation, he is still severer to those who were the cause of it — the sacerdotal caste of the last few centuries — and his rebuke is proportionate to the intensity of his appreciation of her past grandeur. He shows the sources whence proceeded the revelations of all the ancient creeds, including the inspired *Books of Moses*, and points at India directly as the cradle of humanity, the parent of all other nations, and the hot-bed of all the lost arts and sciences of antiquity, for which old India, herself, was lost already in the Cimmerian darkness of the archaic ages. "To study India," he says, "is to trace humanity to its sources."

"In the same way as modern society jostles antiquity at each step," he adds, "as our poets have copied Homer and Virgil, Sophocles and Euripides, Plautus and Terence; as our philosophers have drawn inspiration from Socrates, Pythagoras, Plato, and Aristotle; as our historians take Titus Livius, Sallust, or Tacitus, as models; our orators, Demosthenes or Cicero; our physicians study Hippocrates, and our codes transcribe Justinian — so had antiquity's self also an antiquity to study, to imitate, and to copy. What more simple and more logical? Do not peoples precede and succeed each other? Does the knowledge, painfully acquired by one nation, confine itself to its own territory, and die with the generation that produced it? Can there be any absurdity in the suggestion that the India of 6,000 years ago, brilliant, civilized, overflowing with population, impressed upon Egypt, Persia, Judea, Greece, and Rome, a stamp as ineffaceable, impressions as profound, as these last have impressed upon us?

"It is time to disabuse ourselves of those prejudices which represent the ancients as having almost spontaneously-elaborated ideas, philosophic, religious, and moral, the most lofty — those prejudices that in their naive admiration explain all in the domain of science, arts, and letters, by the intuition of some few great men, and in the realm of religion by revelation."[861] **[Page 585]**

We believe that the day is not far off when the opponents of this fine and erudite writer will be silenced by the force of irrefutable evidence. And when *facts* shall once have corroborated his theories and assertions, what will the world find? That it is to India, the country less explored, and less known than any other, that all the other great nations of the world are indebted for their languages, arts, legislature, and civilization. Its progress, impeded for a few centuries before our era — for, as this writer shows, at the epoch of the great Macedonian conqueror, "India had already passed the period of her splendor" — was completely stifled in the subsequent ages. But the evidence of her past glories lies in her literature. What people in all the world can boast of such a literature, which, were the Sanscrit less difficult, would be more studied than now? Hitherto the general public has had to rely for information on a few scholars who, notwithstanding their great learning and

861 "*La Bible dans l'Inde.*"

trustworthiness, are unequal to the task of translating and commenting upon more than a few books out of the almost countless number that, notwithstanding the vandalism of the missionaries, are still left to swell the mighty volume of Sanscrit literature. And to do even so much is the labor of a European's lifetime. Hence, people judge hastily, and often make the most ridiculous blunders.

Quite recently a certain Reverend Dunlop Moore, of New Brighton, Pa., determined to show his cleverness and piety at a single stroke, attacked the statement made by a Theosophist in a discourse delivered at the cremation of Baron de Palm, that the *Code of Manu* existed a thousand years before Moses. "All Orientalists of any note," he says, "are now agreed that the *Institutes of Manu* were written at different times. *The oldest part of the collection probably dates from the sixth century before the Christian era.*"[862] Whatever other Orientalists, encountered by this Pennsylvania pundit, may think, Sir William Jones is of a different opinion. "It is clear," he says, "that the *Laws of Manu,* such as we possess them, and which comprise but 680 slokas, cannot be the work attributed to Soumati, which is probably that described under the name of *Vriddha Manava,* or *Ancient Code of Manu,* which has not yet been entirely reconstructed, although many passages of the book have been preserved by tradition, and are often cited by commentators."

"We read in the preface to a treatise on legislation by Narada," says Jacolliot, "written by one of his adepts, a client of Brahmanical power: 'Manu having written the laws of Brahma, in 100,000 slokas, or distichs, which formed twenty-four books and a thousand chapters, gave the work to Narada, the sage of sages, who abridged it for the use **[Page 586]** of mankind to 12,000 verses, which he gave to a son of Brighou, named Soumati, who, for the greater convenience of man, reduced them to 4,000.' "

Here we have the opinion of Sir William Jones, who, in 1794, affirmed that the fragments in possession of the Europeans could not be *The Ancient Code of Manu,* and that of Louis Jacolliot, who, in 1868, after consulting all the authorities, and adding to them the result of his own long and patient research, writes the following: "The Hindu laws were codified by Manu *more than* 3,000 *years before the Christian era,* copied by the whole of antiquity, and notably by Rome, which alone has left us a written law — the *Code of Justinian;* which has been adopted as the basis of all modern legislations."[863] In another volume, entitled *Christna et le Christ,* in a scientific arraignment of a pious, albeit very learned Catholic antagonist, M. Textor de Ravisi, who seeks to prove that the orthography of the name Christna is not warranted by its Sanscrit spelling — and has the worst of it — Jacolliot remarks: "We know that the legislator Manu is lost in the night of the ante-historical period of India; and that no Indianist has dared to refuse him the title of the most ancient law-giver in the world" (p. 350).

But Jacolliot had not heard of the Rev. Dunlop Moore. This is why, perhaps, he and several other Indiologists are preparing to prove that many of the Vedic texts, as well as those of Manu, sent to Europe by the Asiatic Society of Calcutta, *are not genuine texts at all,* but mostly due to the cunning tentative efforts of certain Jesuit missionaries to mislead science, by the help of apocryphal works calculated at once to throw upon the history of

862 "*Presbyterian Banner,*" December 20, 1876.
863 "*La Bible dans l'Inde.*"

ancient India a cloud of uncertainty and darkness, and on the modern Brahmans and pundits a suspicion of systematical interpolation. "These facts," he adds, "which are so well established in India that they are not even brought in question, *must be revealed to Europe*" *(Christna et le Christ*, p. 347).

Moreover, the *Code of Manu,* known to European Orientalists as that one which is commented upon by Brighou, does not even form a part of the ancient Manu called the *Vriddha-Manava.* Although but small fragments of it have been discovered by our scientists, it does exist as a whole in certain temples; and Jacolliot proves that the texts sent to Europe disagree entirely with the same texts as found in the pagodas of Southern India. We can also cite for our purpose Sir William Jones, who, complaining of Callouca, remarks that the latter seems in his commentaries to have never considered that "the laws of Manu are *restricted to the first three ages*" *(Translation of Manu and Commentaries).* **[Page 587]**

THE AGE OF THE VEDAS AND MANU

According to computation we are now in the age of Kali-Yug, the *third*, reckoning from that of Satya or Kritayug, first age in which Hindu tradition establishes the laws of Manu, and the authenticity of which Sir William Jones implicitly accepted. Admitting all that may be said as to the enormous exaggerations of Hindu chronology — which, by the bye, dovetails far better with modern geology and anthropology than the 6,000 years' caricature chronology of the Jewish *Scripture* — still as about 4,500 years have elapsed since the fourth age of the world, or Kali-Yug, began, we have here a proof that one of the greatest Orientalists that ever lived — and a Christian in the bargain, not a Theosophist — believed that Manu is many thousand years older than Moses. Clearly one of two things should happen: Either Indian history should be remodelled for the *Presbyterian Banner,* or the writers for that sheet should study Hindu literature before trying their hand again at criticism of Theosophists.

But apart from the private opinions of these reverend gentlemen whose views very little concern us, we find even in the *New American Cyclopædia* a decided tendency to dispute the antiquity and importance of the Hindu literature. The *Laws of Manu,* says one of the writers, "do not date earlier than the third century B.C." This term is a very elastic one. If by the *Laws of Manu* the writer means the *abridgment* of these laws, compiled and arranged by later Brahmans to serve as an authority for their ambitious projects, and with an idea of creating for themselves a rule of domination, then, in such a sense, they may be right, though we are prepared to dispute even that. At all events it is as little proper to pass off this abridgment for the genuine old laws codified by Manu, as to assert that the Hebrew Bible does not date earlier than the tenth century of our era, because we have no Hebrew manuscript older than that, or that the poems of Homer's *Iliad* were neither known nor written before its first authenticated manuscript was found. There is no Sanscrit manuscript in the possession of European scholars much older than four or five centuries,[864] a fact which did not in the least restrain them from assigning to the *Vedas* an antiquity of between four or five thousand years. There are the strongest possible arguments in favor of the great antiquity of the *Books of Manu,* and without going to the trouble of quoting the opinions of various scholars, no

864 See Max Müller's "*Lecture on the Vedas.*"

two of whom agree, we will bring forward our own, at least as regards this most unwarranted assertion of the *Cyclopædia.*

If, as Jacolliot proves, text in hand, the *Code of Justinian* was copied from the *Laws of Manu,* we have first of all to ascertain the age of the **[Page 588]** former; not as a written and perfect code, but its origin. To answer, is not difficult we believe.

According to Varro, Rome was built in 3961 of the Julian period (754 B.C.). The Roman Law, as embodied by order of Justinian, and known as the *Corpus Juris Civilis,* was not a code, we are told, but a digest of the customs of legislation of many centuries. Though nothing is actually known of the original authorities, the chief source from which the *jus scriptum,* or written law, was derived, was the *jus non scriptum,* or the law of custom. Now it is just on this law *of custom* that we are prepared to base our arguments. The law of the twelve tables, moreover, was compiled about A.U.C. 300, and even this as respects private law was compiled *from still earlier sources.* Therefore, if these earlier sources are found to agree so well with the *Laws of Manu,* which the Brahmans claim to have been codified in the *Kritayug,* an age anterior to the actual *Kali-yug,* then we must suppose that this source of the "Twelve Tables," as laws of *custom* and tradition, are at least, by several hundred years, older than their copyists. This, alone, carries us right back to more than 1,000 years B.C.

The *Manava Dharma Sastra,* embodying the Hindu system of cosmogony, is recognized as next to the *Vedas* in antiquity; and even Colebrooke assigns the latter to the fifteenth century B.C. And, now, what is the etymology of the name of *Manava Dharma Sastra?* It is a word compounded of *Manu; d'harma,* institute; and *sastra,* command or law. How then can Manu's laws date only since the third century before our Christian era?

The Hindu *Code* had never laid any claims to be divinely revealed. The distinction made by the Brahmans themselves between the *Vedas* and every other sacred book of however respectable an antiquity, is a proof of it. While every sect holds the *Vedas* as the direct word of God — *sruti* (revelation) — the *Code of Manu* is designated by them simply as the *smriti,* a collection of oral traditions. Still these traditions, or "recollections," are among the oldest as well as the most revered in the land. But, perhaps, the strongest argument in favor of its antiquity, and the general esteem in which it is held, lies in the following fact. The Brahmans have undeniably remodelled these traditions at some distant period, and made many of the actual laws, as they now stand in the *Code of Manu,* to answer their ambitious views. Therefore, they *must have done it at a time when the burning of widows (suttee) was neither practiced nor intended to be,* which it has been for nearly 2,500 years. No more than in the *Vedas* is there any such atrocious law mentioned in the *Code of Manu!* Who, unless he is completely unacquainted with the history of India, but knows that this country was once on the verge of a **[Page 589]** religious rebellion occasioned by the prohibition of *suttee* by the English government? The Brahmans appealed to a verse from the *Rig-Veda* which commanded it. But this verse has been recently proved to have been falsified.[865] Had the Brahmans been the sole authors of the *Code of Manu,* or had they codified it entirely instead of simply filling it with interpolations to answer their object not earlier than the time of Alexander, how is it possible that they would have neglected this most important point, and so imperilled its authority? This fact alone proves that the *Code* must be counted one of their most ancient books.

865 See Roth's "*The Burial in India*"; Max Müller's "*Comparative Mythology*" (Lecture); Wilson's article, "*The Supposed Vaidic Authority for the Burning of Hindu Widows,*" etc.

TRADITIONS OF PRE-DILUVIAN RACES

It is on the strength of such circumstantial evidence — that of reason and logic — that we affirm that, if Egypt furnished Greece with her civilization, and the latter bequeathed hers to Rome, Egypt herself had, in those unknown ages when Menes reigned ,[866] received her laws, her social institutions, her arts and her sciences, from pre-Vedic India;[867] and that therefore, it is in that old initiation of the priests — adepts of all the other countries — we must seek for the key to the great mysteries of humanity.

And when we say, indiscriminately, "India," we do not mean the India of our modern days, but that of the archaic period. In those ancient times countries which are now known to us by other names were all called India. There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The countries now named Thibet, Mongolia, and Great Tartary, were also considered by the ancient writers as India. We will now give a legend in relation to those places which science now fully concedes to have been the cradle of humanity.

Tradition says, and the records of the *Great Book* explain, that long before the days of Adam, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours. This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the "Sons of God"; not those who saw the daughters of men, but the real *Elohim,* though in the Oriental *Kabala* they have another name. It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now *lost* "word." **[Page 590]**

This word, which is no word, has travelled once around the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island, but the "word" was known only to the *Java Aleim,* or chief lord of every college, and was passed to his successor only at the moment of death. There were many such colleges, and the old classic authors speak of them.

We have already seen that it is one of the universal traditions accepted by all the ancient peoples that there were many races of men anterior to our present races. Each of these was distinct from the one which preceded it; and each disappeared as the following appeared. In *Manu,* six such races are plainly mentioned as having succeeded each other.

"From this Manu Swayambhouva (the minor, and answering to Adam Kadmon) issued from Swayambhouva, or the Being existing through himself, descended six other Manus

---

866 Bunsen gives as the first year of Menes, 3645; Manetho as 3892 B.C. "Egypt's Place," etc., vol. v., 34; Key.
867 Louis Jacolliot, in "*The Bible in India,*" affirms the same.

(men typifying progenitors), each of whom gave birth *to a race* of men. . . . These Manus, all powerful, of whom Swayambhouva is the first, have each, *in his period — antara —* produced and directed this world composed of movable and unmovable beings" (*Manu,* book i.).

In the *Siva-Purana,*[868] it runs thus:

"O Siva, thou god of fire, mayest thou destroy my sins, as the bleaching-grass of the jungle is destroyed by fire. It is through thy mighty Breath that Adhima (the first man) and Heva (completion of life, in Sanscrit), *the ancestors of this race of men* have received life and covered the world with their descendants."

There was no communication with the fair island by sea, but subterranean passages known only to the chiefs, communicated with it in all directions. Tradition points to many of the majestic ruins of India, Ellora, Elephanta, and the caverns of Ajunta (Chandor range), which belonged once to those colleges, and with which were connected such subterranean ways.[869] Who can tell but the lost Atlantis — which is also **[Page 591]** mentioned in the *Secret Book,* but, again, under another name, pronounced in the sacred language — did not exist yet in those days? The great lost continent might have, perhaps, been situated south of Asia, extending from India to Tasmania?[870] If the hypothesis now so much doubted, and positively denied by some learned authors who regard it as a joke of Plato's, is ever verified, then, perhaps, will the scientists believe that the description of the god-inhabited continent was not altogether fable. And they may then perceive that Plato's guarded hints and the fact of his attributing the narrative to Solon and the Egyptian priests, were but a prudent way of imparting the fact to the world and by cleverly combining truth and fiction, to disconnect himself from a story which the obligations imposed at initiation forbade him to divulge.

And how could the name of Atlanta itself originate with Plato at all? Atlante is *not* a Greek name, and its construction has nothing of the Grecian element in it. Brasseur de Bourbourg tried to demonstrate it years ago, and Baldwin, in his *Prehistoric Nations and Ancient America,* cites the former, who declares that "the words *Atlas* and *Atlantic* have no satisfactory etymology in any language known in Europe. They are not Greek, and cannot be referred to any known language of the Old World. But in the Nahuatl (or Toltec) language we find immediately the radical *a, atl,* which signifies water, war, and the top of the head. From this comes a series of words, such as *atlan,* or the border of or amid the water; from which we have the adjective *Atlantic.* We have also *atlaca,* to combat. . . . A city

---

868 *Purana* means ancient and sacred history or tradition. See Loiseleur Des-longchamp's translations of "Manu"; also L. Jacolliot's "*La Genese dans l'Humanite.*"

869 There are archæologists, who, like Mr. James Fergusson, deny the great antiquity of even one single monument in India. In his work, "*Illustrations of the Rock-Cut Temples of India,*" the author ventures to express the very extraordinary opinion that "Egypt had ceased to be a nation before the earliest of the cave-temples of India was excavated." In short, he does not admit the existence of any cave anterior to the reign of Asoka, and seems willing to prove that most of these rock-cut temples were executed from the time of that pious Buddhist king, till the destruction of the Andhra dynasty of Maghada, in the beginning of the fifth century. We believe such a claim perfectly arbitrary. Further discoveries are sure to show how erroneous and unwarranted it was.

870 It is a strange coincidence that when first discovered, America was found to bear among some native tribes the name of *Atlanta.*

named *Atlan* existed when the continent was discovered by Columbus, at the entrance of the Gulf of Uraha, in Darien, with a good harbor. It is now reduced to an unimportant *pueblo* (village) named Aclo."[871]

Is it not, to say the least, very extraordinary to find in America a city called by a name which contains a purely local element, foreign moreover to every other country, in the alleged *fiction* of a philosopher of 400 years B.C.? The same may be said of the name of *America,* which may one day be found more closely related to Meru, the sacred mount in the centre of the *seven* continents, according to the Hindu tradition, than to Americus Vespucius, whose name by the bye, was never Americus at all, but *Albericus,* a trifling difference not deemed worth mentioning till very lately by *exact* history.[872] We adduce the following reasons in favor of our argument: **[Page 592]**

1st. Americ, Amerrique, or Amerique is the name in Nicaragua for the high land or mountain range that lies between Juigalpa and Libertad, in the province of Chontales, and which reaches on the one side into the country of the Carcas Indians, and on the other side into the country of the Ramas Indians. *Ic* or *ique,* as a terminal, means great, as *cazique*, etc. Columbus mentions, in his fourth voyage, the village *Cariai,* probably *Caicai.* The people abounded with sorcerers, or medicine men; and this was the region of the Americ range, 3,000 feet high.

Yet he omits to mention this word. The name *America Provincia,* first appeared on a map published at Basle, in 1522. Till that time, the region was believed to be part of India. That year Nicaragua was conquered by Gil Gonzales de Avida.[873]

2d. "The Northmen who visited the continent in the tenth century,[874] a low level coast thickly covered with wood," called it *Markland,* from *mark,* a wood. The *r* had a rolling sound as in *marrick.* A similar word is found in the country of the Himalayas, and the name of the World-Mountain, Meru, is pronounced in some dialects as MERUAH, the letter *h* being strongly aspirated. The main idea is, however, to show how two peoples could possibly accept a word of similar sound, each having used it in their own sense, and finding it applied to the same territory. "It is most plausible," says Professor Wilder, "that the State of Central America, where we find the name *Americ* signifying (like the Hindu Meru we may add) great mountain, gave the continent its name. Vespucius would have used his surname if he had designed to give a title to a continent. If the Abbé de Bourbourg's theory of *Atlan* as the source of Atlas and Atlantic is verified, the two hypotheses could agree most charmingly. As Plato was not the only writer that treated of a world beyond the pillars of Hercules, and as the ocean is still shallow and grows sea-weed all through the tropical part of the Atlantic, it is not wild to imagine that this continent projected, or that there was an island-world on that coast. The Pacific also shows signs of having been a populous island-empire of Malays or Javanese — if not a continent amid the North and South. We know that

---

871 Baldwin, "*Prehistoric Nations,*" p. 179.

872 Alberico Vespuzio, the son of Anastasio Vespuzio or Vespuchy, is now gravely doubted in regard to the naming of the New world. Indeed the name is said to have occurred in a work written several centuries before. A. Wilder (Notes).

873 See Thomas Belt, "*The Naturalists in Nicaragua.*" London, 1873.

874 Torfieus, "*Historia Vinlandiæ Antiquæ.*"

Lemuria in the Indian Ocean is a dream of scientists; and that the Sahara and the middle belt of Asia were perhaps once sea-beds."

ATLANTIS AND ITS PEOPLES

To continue the tradition, we have to add that the class of hierophants **[Page 593]** was divided into two distinct categories: those who were instructed by the "Sons of God," of the island, and who were initiated in the divine doctrine of pure revelation, and others who inhabited the lost Atlantis — if such must be its name — and who, being of another race, were born with a sight which embraced all hidden things, and was independent of both distance and material obstacle. In short, they were the *fourth* race of men mentioned in the *Popol-Vuh,* whose sight was unlimited and who knew all things at once. They were, perhaps, what we would now term "natural-born mediums," who neither struggled nor suffered to obtain their knowledge, nor did they acquire it at the price of any sacrifice. Therefore, while the former walked in the path of their divine instructors, and acquiring their knowledge by degrees, learned at the same time to discern the evil from the good, the born *adepts* of the Atlantis blindly followed the insinuations of the great and invisible "Dragon," the King *Thevetat* (the Serpent of *Genesis*?). Thevetat had neither learned nor acquired knowledge, but, to borrow an expression of Dr. Wilder in relation to the tempting Serpent, he was "a sort of Socrates who *knew* without being initiated." Thus, under the evil insinuations of their demon, Thevetat, the Atlantis-race became a nation of wicked *magicians.* In consequence of this, war was declared, the story of which would be too long to narrate; its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of the Atlantis; which finds its imitation in the stories of the Babylonian and Mosaic flood: The giants and magicians " . . . and all flesh died . . . and every man." All except Xisuthrus and Noah, who are substantially identical with the great Father of the Thlinkithians in the *Popol-Vuh,* or the sacred book of the Guatemaleans, which also tells of his escaping in a large boat, like the Hindu Noah — Vaiswasvata.

If we believe the tradition at all, we have to credit the further story that from the intermarrying of the progeny of the hierophants of the island and the descendants of the Atlantian Noah, sprang up a mixed race of righteous and wicked. On the one side the world had its Enochs, Moseses, Gautama-Buddhas, its numerous "Saviours," and great hierophants; on the other hand, its "*natural* magicians" who, through lack of the restraining power of proper spiritual enlightenment, and because of weakness of physical and mental organizations, unintentionally perverted their gifts to evil purposes. Moses had no word of rebuke for those adepts in prophecy and other powers who had been instructed in the colleges of esoteric wisdom[875] mentioned in the *Bible.* His denunciations **[Page 594]** were reserved for such as either wittingly or otherwise debased the powers inherited from their Atlantian ancestors to the service of evil spirits, to the injury of humanity.

---

875 *2 Kings*, xxii. 14; *2 Chronicles*, xxxiv. 22.

His wrath was kindled against the spirit of *Ob*, not that of OD. [876] **[Page 595]**

---

876 As we are going to press with this chapter, we have received from Paris, through the kindness of the Honorable John L. O'Sullivan, the complete works of Louis Jacolliot in twenty-one volumes. They are chiefly upon India and its old traditions, philosophy, and religion. This indefatigable writer has collected a world of information from various sources, mostly authentic. While we do not accept his personal views on many points, still we freely acknowledge the extreme value of his copious translations from the Indian sacred books. The more so, since we find them corroborating in every respect the assertions we have made. Among other instances is this matter of the submergence of continents in prehistoric days.

In his "Histoire des Vierges: Les Peuples et les Continents Disparus," he says: "One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean, an immense continent which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia.

"The high plateaux of Hindustan and Asia, according to this hypothesis, would only have been represented in those distant epochs by great islands contiguous to the central continent. . . . According to the Brahmans this country had attained a high civilization, and the peninsula of Hindustan, enlarged by the displacement of the waters, at the time of the grand cataclysm, has but continued the chain of the primitive traditions born in this place. These traditions give the name of *Rutas* to the peoples which inhabited this immense equinoctial continent, and from their speech *was derived the Sanscrit.*" (We will have something to say of this language in our second volume.)

"The Indo-Hellenic tradition, preserved by the most intelligent population which emigrated from the plains of India, equally relates the existence of a continent and a people to which it gives the name of Atlantis and Atlantides, and which it locates in the Atlantic in the northern portion of the Tropics.

"Apart from the fact that the supposition of an ancient continent in those latitudes, the vestiges of which may be found in the volcanic islands and mountainous surface of the Azores, the Canaries and Cape Verd, is not devoid of geographical probability, the Greeks, who, moreover, never dared to pass beyond the pillars of Hercules, on account of their dread of the mysterious ocean, appeared too late in antiquity for the stories preserved by Plato to be anything else than an echo of the Indian legend. Moreover, when we cast a look on a planisphere, at the sight of the islands and islets strewn from the Malayan Archipelago to Polynesia, from the straits of Sund to Easter Island, it is impossible, upon the hypothesis of continents preceding those which we inhabit, not to place there the most important of all.

"A religious belief, common to Malacca and Polynesia, that is to say to the two opposite extremes of the Oceanic world, affirms 'that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and since, it had been impossible to make him give up his captives. Alone, the mountain-peaks and high plateaux escaped the flood, by the power of the gods, who perceived too late the mistake they had committed.'

"Whatever there may be in these traditions, and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India was developed, it is certain that this civilization did exist, and that it is highly important for science to recover its traces, however feeble and fugitive they may be" (pp. 13-15).

This last tradition, translated by Louis Jacolliot from the Sanscrit manuscripts, corroborates the one we have given from the "Records of the Secret Doctrine." The war mentioned between the yellow and the black men, relates to a struggle between the "sons of God" and the "sons of giants," or the inhabitants and magicians of the Atlantis.

The final conclusion of M. Jacolliot, who visited personally all the islands of Polynesia, and devoted years to the study of the religion, language, and traditions of nearly all the peoples, is as follows:

"As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer.

The ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlantians. As well as the hierophants of the old world, which in the days of Atlantis was almost connected with the new one by land, the magicians of the now submerged country had a net-work of subterranean passages running in all directions. In connection with those mysterious catacombs we will now give a curious story told to us by a Peruvian, long since dead, as we were travelling together in the interior of his country. There must be truth in it; as it was afterward confirmed to us by an Italian gentleman who had seen the place and who, but for lack of means and time, would have verified the tale himself, at least partially. The informant of the Italian was an old priest, who had had the secret divulged to him, at confession, by a Peruvian Indian. We may add, moreover, that the priest was compelled **[Page 596]** to make the revelation, being at the time completely under the mesmeric influence of the traveller.

The story concerns the famous treasures of the last of the Incas. The Peruvian asserted that since the well-known and miserable murder of the latter by Pizarro, the secret had been known to all the Indians, except the *Mestizos* who could not be trusted. It runs thus: The Inca was made prisoner, and his wife offered for his liberation a room full of gold, "from the floor up to the ceiling, as high up as his conqueror could reach" before the sun would set on the third day. She kept her promise, but Pizarro broke his word, according to Spanish practice. Marvelling at the exhibition of such treasures, the conqueror declared that he would not release the prisoner, but would murder him, unless the queen revealed the place whence the treasure came. He had heard that the Incas had somewhere an inexhaustible mine; a subterranean road or tunnel running many miles under ground, where were kept the accumulated riches of the country. The unfortunate queen begged for delay, and went to consult the oracles. During the sacrifice, the chief-priest showed her in the consecrated "black mirror"[877] the unavoidable murder of her husband, whether she delivered the

---

"The three summits of this continent, Sandwich Islands, New Zealand, Easter Island, are distant from each other from fifteen to eighteen hundred leagues, and the groups of intermediate islands, Viti, Samoa, Tonga, Foutouna, Ouvea, Marquesas, Tahiti, Pournouton, Gambiers, are themselves distant from these extreme points from seven or eight hundred to one thousand leagues.

"All navigators agree in saying that the extreme and the central groups could never have communicated in view of their actual geographical position, and with the insufficient means they had at hand. It is physically impossible to cross such distances in a pirogue . . . without a compass, and travel months without provisions.

"On the other hand, the aborigines of the Sandwich Islands, of Viti, of New Zealand, of the central groups, of Samoa, Tahiti, etc., *had never known each other, had never heard of each other* before the arrival of the Europeans. *And yet, each of these people maintained that their island had at one time formed a part of an immense stretch of land which extended toward the West, on the side of Asia.* And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. And all to the question, 'Where is the cradle of your race?' for sole response, *extended their hand toward the setting sun*" (Ibid., p. 308).

877 These "magic mirrors," generally black, are another proof of the universality of an identical belief. In India these mirrors are prepared in the province of Agra and are also fabricated in Thibet and China. And we find them in Ancient Egypt, from whence, according to the native historian quoted by Brasseur de Bourbourg, the ancestors of the Quiches brought them to Mexico; the Peruvian sun-worshippers also used it. When the Spaniards had landed, says the historian, the King of the Quiches,

treasures of the crown to Pizarro or not. Then the queen gave the order to close the entrance, which was a door cut in the rocky wall of a chasm. Under the direction of the priest and magicians, the chasm was accordingly filled to the top with huge masses of rock, and the surface covered over so as to conceal the work. The Inca was murdered by the Spaniards and his unhappy queen committed suicide. Spanish greed overreached itself and the secret of the buried treasures was locked in the breasts of a few faithful Peruvians.

Our Peruvian informant added that in consequence of certain indiscretions at various times, persons had been sent by different governments to search for the treasure under the pretext of scientific exploration. They had rummaged the country through, but without realizing their object. So far this tradition is corroborated by the reports of Dr. Tschuddi and other historians of Peru. But there are certain additional details which we are not aware have been made public before now. **[Page 597]**

PERUVIAN RELICS

Several years after hearing the story, and its corroboration by the Italian gentleman, we again visited Peru. Going southward from Lima, by water, we reached a point near Arica at sunset, and were struck by the appearance of an enormous rock, nearly perpendicular, which stood in mournful solitude on the shore, apart from the range of the Andes. It was the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can make out, with an ordinary opera-glass, some curious hieroglyphics inscribed on the volcanic surface.

When Cusco was the capital of Peru, it contained a temple of the sun, famed far and near for its magnificence. It was roofed with thick plates of gold, and the walls were covered with the same precious metal; the eave-troughs were also of solid gold. In the west wall the architects had contrived an aperture in such a way that when the sunbeams reached it, it focused them inside the building. Stretching like a golden chain from one sparkling point to another, they encircled the walls, illuminating the grim idols, and disclosing certain mystic signs at other times invisible. It was only by understanding these hieroglyphics — identical with those which may be seen to this day on the tomb of the Incas — that one could learn the secret of the tunnel and its approaches. Among the latter was one in the neighborhood of Cusco, now masked beyond discovery. This leads directly into an immense tunnel which runs from Cusco to Lima, and then, turning southward, extends into Bolivia. At a certain point it is intersected by a royal tomb. Inside this sepulchral chamber are cunningly arranged two doors; or, rather, two enormous slabs which turn upon pivots, and close so tightly as to be only distinguishable from the other portions of the sculptured walls by the secret signs, whose key is in the possession of the faithful custodians. One of these turning slabs covers the southern mouth of the Liman tunnel — the other, the northern one of the Bolivian corridor. The latter, running southward, passes through Trapaca and Cobijo, for

---

ordered his priests to consult the mirror, in order to learn the fate of his kingdom. "The *demon* reflected the present and the future as in a mirror," he adds (De Bourbourg, "*Mexique*," p. 184).

Arica is not far away from the little river called Pay'quina,[878] which is the boundary between Peru and Bolivia.

Not far from this spot stand three separate peaks which form a curious triangle; they are included in the chain of the Andes. According to tradition the only practicable entrance to the corridor leading northward is in one of these peaks; but without the secret of its landmarks, a regiment of Titans might rend the rocks in vain in the attempt to find it. But even were some one to gain an entrance and find his way as far as the turning slab in the wall of the sepulchre, and attempt to blast it out, **[Page 598]** the superincumbent rocks are so disposed as to bury the tomb, its treasures, and — as the mysterious Peruvian expressed it to us — "a thousand warriors" in one common ruin. There is no other access to the Arica chamber but through the door in the mountain near Pay'quina. Along the entire length of the corridor, from Bolivia to Lima and Cusco, are smaller hiding places filled with treasures of gold and precious stone, the accumulations of many generations of Incas, the aggregate value of which is incalculable.

We have in our possession an accurate plan of the tunnel, the sepulchre, and the doors, given to us at the time by the old Peruvian. If we had ever thought of profiting by the secret, it would have required the cooperation of the Peruvian and Bolivian governments on an extensive scale. To say nothing of physical obstacles, no one individual or small party could undertake such an exploration without encountering the army of smugglers and brigands with which the coast is infested; and which, in fact, includes nearly the whole population. The mere task of purifying the mephitic air of the tunnel, which had not been entered for centuries, would also be a serious one. There, however, the treasure lies, and there the tradition says it will lie till the last vestige of Spanish rule disappears from the whole of North and South America.

The treasures exhumed by Dr. Schliemann at Mycenæ, have awakened popular cupidity, and the eyes of adventurous speculators are being turned toward the localities where the wealth of ancient peoples is supposed to be buried, in crypt or cave, or beneath sand or alluvial deposit. Around no other locality, not even Peru, hang so many traditions as around the Gobi Desert. In Independent Tartary this howling waste of shifting sand was once, if report speaks correctly, the seat of one of the richest empires the world ever saw. Beneath the surface are said to lie such wealth in gold, jewels, statuary, arms, utensils, and all that indicates civilization, luxury, and fine arts, as no existing capital of Christendom can show to-day. The Gobi sand moves regularly from east to west before terrific gales that blow continually. Occasionally some of the hidden treasures are uncovered, but not a native dare touch them, for the whole district is under the ban of a mighty spell. Death would be the penalty. Bahti — hideous, but faithful gnomes — guard the hidden treasures of this prehistoric people, awaiting the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind.

According to local tradition, the tomb of Ghengiz Khan still exists near Lake Tabasun Nor. Within lies the Mongolian Alexander, as though asleep. After three more centuries he will awake and lead his people to new victories and another harvest of glory. Though this

878 Pay'quina, or *Payaquina,* so called because its waves used to drift particles of gold from the Brazil. We found a few specks of genuine metal in a handful of sand that we brought back to Europe.

Prophetic **[Page 599]** tradition be received with ever so many grains of salt, we can affirm as a fact that the tomb itself is no fiction, nor has its amazing richness been exaggerated.

THE GOBI DESERT AND ITS SECRETS

The district of the Gobi wilderness and, in fact, the whole area of Independent Tartary and Thibet is jealously guarded against foreign intrusion. Those who are permitted to traverse it are under the particular care and pilotage of certain agents of the chief authority, and are in duty bound to convey no intelligence respecting places and persons to the outside world. But for this restriction, even we might contribute to these pages accounts of exploration, adventure, and discovery that would be read with interest. The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets, and then there will indeed be unlooked-for mortifications for our modern vanity.

"The people of Pashai,"[879] says Marco Polo, the daring traveller of the thirteenth century, "are great adepts in sorceries and the *diabolic* arts." And his learned editor adds: "This Pashai, or Udyana, was the native country of Padma Sambhava, one of the chief apostles of lamaism, *i.e.*, of Thibetan Buddhism, and a great master of enchantments. The doctrines of Sakya, as they prevailed in Udyana *in old times*, were probably strongly tinged with Sivaitic magic, and the Thibetans still regard the locality as the classic ground of sorcery and witchcraft."

The "old times" are just like the "modern times"; nothing is changed as to magical practices except that they have become still more esoteric and arcane, and that the caution of the adepts increases in proportion to the traveller's curiosity. Hiouen-Thsang says of the inhabitants: "The men . . . are fond of study, but pursue it with no ardor. *The science of magical formulæ has become a regular professional business with them.*"[880] We will not contradict the venerable Chinese pilgrim on this point, and are willing to admit that in the seventh century *some* people made "a professional business" of magic; so, also, do *some* people now, but certainly not the true adepts. It is not Hiouen-Thsang, the pious, courageous man, who risked his life a hundred times to have the bliss of perceiving Buddha's shadow in the cave of Peshawer, who would have accused the holy lamas and monkish thaumaturgists of "making a professional business" of showing it to travellers. The injunction of Gautama, contained in his answer to King Prasenagit, his protector, who called on him to perform miracles, must have been ever **[Page 600]** present to the mind of Hiouen-Thsang. "Great king," said Gautama, "I do not teach the law to my pupils, telling them 'go, ye saints, and before the eyes of the Brahmans and householders perform, by means of your supernatural powers, miracles greater than any man can perform.' I tell them, when I teach them the law, 'Live, ye saints, *hiding your good works, and showing your sins*.' "

---

879 The regions somewhere about *Udyana* and *Kashmere*, as the translator and editor of Marco Polo (Colonel Yule), believes. Vol. i., p. 173.

880 "*Voyage des Pelerins, Bouddhistes*," vol. i.; "*Histoire de la Vie de Hiouen-Thsang*," etc., traduit du Chinois en francais, par Stanislas Julien.

THIBETAN AND CHINESE LEGENDS

Struck with the accounts Of magical exhibitions witnessed and recorded by travellers of every age who had visited Tartary and Thibet, Colonel Yule comes to the conclusion that the natives must have had "at their command the whole encyclopædia of modern 'Spiritualists.' Duhalde mentions among their sorceries the art of producing by their invocations the figures of Laotsen[881] and their divinities *in the air*, and *of making a pencil write answers to questions without anybody touching it*."[882]

The former invocations pertain to religious mysteries of their sanctuaries; if done otherwise, or for the sake *of gain*, they are considered *sorcery*, necromancy, and strictly forbidden. The latter art, that of making a pencil write *without contact*, was known and practiced in China and other countries centuries before the Christian era. It is the A B C of magic in those countries.

When Hiouen-Thsang desired to adore the shadow of Buddha, it was not to "professional magicians" that he resorted, but to the power of his own soul-invocation; the power of prayer, faith, and contemplation. All was dark and dreary near the cavern in which the miracle was alleged to take place sometimes. Hiouen-Thsang entered and began his devotions. He made 100 salutations, but neither saw nor heard anything. Then, thinking himself too sinful, he cried bitterly, and despaired. But as he was going to give up all hope, he perceived on the eastern wall a feeble light, but it disappeared. He renewed his prayers, full of hope this time, and again he saw the light, which flashed and disappeared again. After this he made a solemn vow: he would not leave the cave till he had the rapture to see at last the shadow of the "Venerable of the Age." He had to wait longer after this, for only after 200 prayers was the dark cave suddenly "bathed in light, and the shadow of Buddha, of a brilliant white color, rose majestically on the wall, as when the clouds suddenly open, and, all at once, display the marvellous image of the 'Mountain of Light.' A dazzling splendor lighted up the features of the divine countenance. Hiouen-Thsang was lost in contemplation and wonder, and would not turn his eyes away from the sublime and incomparable **[Page 601]** object." Hiouen-Thsang adds in his own diary, *See-yu-kee*, that it is only when man prays with sincere faith, and if he has received from above a hidden impression, that he sees the shadow clearly, but he cannot enjoy the sight for any length of time.[883]

Those who are so ready to accuse the Chinese of irreligion will do well to read Schott's *Essays on Buddhism in China and Upper Asia.*[884] "In the years *Yuan-yeu* of the Sung (A.D. 1086-1093) a pious matron with her two servants lived entirely to the Land of Enlightenment. One of the maids said one day to her companion: 'To-night I shall pass over to the Realm of Amita' (Buddha). The same night a balsamic odor filled the house, and the maid died without any preceding illness. On the following day the surviving maid said to her lady: 'Yesterday my deceased companion appeared to me in a dream, and said: "Thanks to the persevering supplications of our dear mistress, I am become an inhabitant of Paradise, and

---

881 Lao-tsi, the Chinese philosopher.

882 "*The Book of Ser Marco Polo*," vol. i., p. 318. See also, in this connection, the experiments of Mr. Crookes, described in chapter vi. of this work.

883 Max Müller, "*Buddhist Pilgrims*."

884 Berlin Academy of Sciences, 1846.

my blessedness is past all expression in words." ' The matron replied: 'If she will appear to me also, then will I believe all you say.' The next night the deceased really appeared to her. The lady asked: 'May I, for once, visit the Land of Enlightenment?' 'Yea,' answered the blessed soul; 'thou hast but to follow thine hand-maiden.' The lady followed her (in her dream), and soon perceived a lake of immeasurable expanse, overspread with innumerable red and white lotus flowers, of various sizes, some blooming, some fading. She asked what those flowers might signify? The maiden replied: 'These are all human beings on the Earth whose thoughts are turned to the Land of Enlightenment. The very first longing after the Paradise of Amita produces a flower in the Celestial Lake, and this becomes daily larger and more glorious as the self-improvement of the person whom it represents advances; in the contrary case, it loses in glory and fades away.'[885] The matron desired to know the name of an enlightened one who reposed on one of the flowers, clad in a waving and wondrously glistening raiment. Her whilom maiden answered: 'That is Yang-kie.' Then asked she the name of another, and was answered: **[Page 602]**

'That is Mahu.' The lady then said: 'At what place shall I hereafter come into existence?' Then the Blessed Soul led her a space further, and showed her a hill that gleamed with gold and azure. 'Here,' said she, 'is your future abode. You will belong to the first order of the blessed.' When the matron awoke, she sent to inquire for Yang-kie and Mahu. The first was already departed; the other still alive and well. And thus the lady learned that the soul of one who advances in holiness and never turns back, may be already a dweller in the Land of Enlightenment, even though the body still sojourn in this transitory world."

In the same essay, another Chinese story is translated, and to the same effect: "I knew a man," says the author, "who during his life had killed many living beings, and was at last struck with an apoplexy. The sorrows in store for his sin-laden soul pained me to the heart; I visited him, and exhorted him to call on the Amita; but he obstinately refused. His illness clouded his understanding; in consequence of his misdeeds he had become hardened. What was before such a man when once his eyes were closed? In this life the night followeth the day, and the winter followeth the summer; that, all men are aware of. But that life is followed by death, no man will consider. Oh, what blindness and obduracy is this!" (p. 93.)

These two instances of Chinese literature hardly strengthen the usual charge of irreligion and total materialism brought against the nation. The first little mystical story is full of spiritual charm, and would grace any Christian religious book. The second is as worthy of praise, and we have but to replace "Amita" with "Jesus" to have a highly Orthodox tale, as regards religious sentiments and code of philosophical morality. The following instance is still more striking, and we quote it for the benefit of Christian revivalists: "Hoang-ta-tie, of T'anchen, who lived under the Sung, followed the craft of a blacksmith. Whenever he was at

885 Colonel Yule makes a remark in relation to the above Chinese mysticism which for its noble fairness we quote most willingly. "In 1871," he says, "I saw in Bond street an exhibition of the (so-called) 'spirit' drawings, *i.e.*, drawings executed by a 'medium' under extraneous and invisible guidance. A number of these extraordinary productions (for extraordinary they were undoubtedly) professed to represent the 'Spiritual Flowers' of such and such persons; and the explanation of these as presented in the catalogue was in substance exactly that given in the text. It is highly improbable that the artist had any cognizance of Schott's Essays, and the coincidence was certainly very striking" ("*The Book of Ser Marco Polo,*" vol. i., p. 444).

his work he used to call, without intermission, on the name of Amita Buddha. One day he handed to his neighbors the following verses of his own composition to be spread about:—

'Ding dong! The hammer-strokes fall long and fast,
Until the iron turns to steel at last!
Now shall the long, long day of rest begin,
The *Land of Bliss Eternal* calls me in!'

"Thereupon he died. But his verses spread all over Honan, and many learned to call upon Buddha."[886] To deny to the Chinese or any people of Asia, whether Central, **[Page 603]** Upper, or Lower, the possession of any knowledge, or even perception of spiritual things, is perfectly ridiculous. From one end to the other the country is full of mystics, religious philosophers, Buddhist saints, and *magicians.* Belief in a spiritual world, full of invisible beings who, on certain occasions, appear to mortals objectively, is universal. "According to the belief of the nations of Central Asia," remarks I. J. Schmidt, "the earth and its interior, as well as the encompassing atmosphere, are filled with spiritual beings, which exercise an influence, partly beneficent, partly malignant, on the whole of organic and inorganic nature. . . . Especially are deserts and other wild or uninhabited tracts, or regions in which the influences of nature are displayed on a gigantic and terrible scale, regarded as the chief abode or rendezvous of evil spirits. And hence the steppes of Turan, and in particular the great sandy Desert of Gobi have been looked on as the dwelling-place of malignant beings, from days of hoary antiquity."

Marco Polo — as a matter of course — mentions more than once in his curious book of *Travels,* these tricky nature-spirits of the deserts. For centuries, and especially in the last one, had his strange stories been completely rejected. No one would believe him when he said he had witnessed, time and again, with his own eyes, the most wonderful feats of magic performed by the subjects of Kublai-Khan and adepts of other countries. On his death-bed Marco was strongly urged to retract his alleged "falsehoods"; but he solemnly swore to the truth of what he said, adding that "he had not told *one-half* of what he had really seen!" There is now no doubt that he spoke the truth, since Marsden's edition, and that of Colonel Yule have appeared. The public is especially beholden to the latter for bringing forward so many authorities corroborative of Marco's testimony, and explaining some of the phenomena in the usual way, for he makes it plain beyond question that the great traveller was not only a veracious but an exceedingly observant writer. Warmly defending his author, the conscientious editor, after enumerating more than one hitherto controverted and even rejected point in the Venetian's Travels, concludes by saying: "Nay, the last two years have thrown a promise of light even on what seemed *the wildest* of Marco's stories, and the bones of a veritable RUC from New Zealand lie on the table of Professor Owen's cabinet!"[887]

The monstrous bird of the *Arabian Nights,* or "Arabian Mythology," as Webster calls the *Ruc* (or Roc), having been identified, the next thing in order is to *discover* and recognize that *Aladdin's* magical lamp has also certain claims to reality. **[Page 604]**

Describing his passage through the great desert of Lop, Marco Polo speaks of a marvellous thing, "which is that, when travellers are on the move by night . . . they will hear

886 Schott, "*Essay on Buddhism,*" p. 103.
887 "*The Book of Ser Marco Polo,*" vol. i., Preface to the second edition, p. viii.

spirits talking. Sometimes the spirits will call him by name . . . even in the daytime one hears these spirits talking. And sometimes you shall hear the sound of a variety of musical instruments, and still more commonly the sound of drums."[888]

In his notes, the translator quotes the Chinese historian, Matwanlin, who corroborates the same. "During the passage of this wilderness you hear sounds," says Matwanlin, "sometimes of singing, sometimes of wailing; and it has often happened that travellers going aside to see what those sounds might be, have strayed from their course and been entirely lost; for they were voices of spirits and goblins."[889] "These goblins are not peculiar to the Gobi," adds the editor, "though that appears to have been their most favored haunt. *The awe of the vast and solitary desert raises them in all similar localities.*"

Colonel Yule would have done well to consider the possibility of serious consequences arising from the acceptance of his theory. If we admit that the weird cries of the Gobi are due to the *awe* inspired "by the vast and solitary desert," why should the goblins of the Gadarenes (*Luke* viii. 29) be entitled to any better consideration? and why may not Jesus have been self-deceived as to his objective tempter during the forty days' trial in the "wilderness"? We are quite ready to receive or reject the theory enunciated by Colonel Yule, but shall insist upon its impartial application to all cases. Pliny speaks of the phantoms that appear and vanish in the deserts of Africa;[890] Æthicus, the early Christian cosmographer, mentions, though incredulous, the stories that were told of the voices of singers and revellers in the desert; and "Mas'udi tells of the *ghûls*, which in the deserts appear to travellers by night and in lonely hours"; and also of "Apollonius of Tyana and his companions, who, in a desert near the Indus by moonlight, saw an *empusa* or ghul taking many forms. . . . They revile it, and it goes off uttering shrill cries."[891] And Ibn Batuta relates a like legend of the Western Sahara: "If the messenger be solitary, the demons sport with him and fascinate him, so that he strays from his course and perishes."[892] Now if all these matters are capable of a "rational explanation," and we do not doubt it as regards most of these cases, then, the Bible-devils of the wilderness deserve no more consideration, but should have the same rule applied to them. They, too, are creatures of terror, imagination, and *superstition;* **[Page 605]** hence, the narratives of the *Bible* must be false; and if one single verse is false, then a cloud is thrown upon the title of all the rest to be considered *divine* revelation. Once admit this, and this collection of canonical documents is at least as amenable to criticism as any other book of stories.[893]

---

888 Ibid., vol. i., p. 203.
889 "*Visdelon,*" p. 130.
890 "*Pliny,*" vii., 2.
891 "*Philostratus,*" book ii., chap. iv.
892 Ibid., book iv., p. 382; "*Book of Ser Marco Polo,*" vol. i., p. 206.
893 There are pious critics who deny the world the same right to judge the "Bible" on the testimony of deductive logic as "any other book." Even exact science must bow to this decree. In the concluding paragraph of an article devoted to a terrible onslaught on Baron Bunsen's "Chronology," which *does not quite agree* with the "Bible," a writer exclaims, "the subject we have proposed to ourselves is completed. . . . We have endeavored to meet Chevalier Bunsen's charges against the inspiration of the "Bible" on its own ground. . . . An inspired book . . . never can, as an expression of its own teaching, or as a part of its own record, bear witness to any untrue or ignorant statement of fact, whether in history

There are many spots in the world where the strangest phenomena have resulted from what was later ascertained to be natural physical causes. In Southern California there are certain places on the sea-shore where the sand when disturbed produces a loud musical ring. It is known as the "musical sand," and the phenomenon is supposed to be of an electrical nature. "The sound of musical instruments, chiefly of drums, is a phenomenon of another class, and is really produced in certain situations among sandhills when the sand is disturbed," says the editor of *Marco Polo.* "A very striking account of a phenomenon of this kind, *regarded as supernatural,* is given by Friar Odoric, whose experience I have traced to the Reg Ruwan or flowing sand north of Kabul. Besides this celebrated example . . . I have noted that equally well-known one of the *Jibal Nakics,* or 'Hill of the Bell' in the Sinai desert; . . . Gibalul-Thabul, or hill of the drums. . . . A Chinese narrative of the tenth century mentions the phenomenon as known near Kwachau, on the eastern border of the Lop desert, under the name of "the singing sands."[894]

That all these are natural phenomena, no one can doubt. But what of the questions and answers, plainly and audibly given and received? What of conversations held between certain travellers and the *invisible* spirits, or unknown beings, that sometimes appear to whole caravans in tangible form? If so many millions believe in the possibility that spirits may clothe themselves with material bodies, behind the curtain of a "medium," and appear to the *circle,* why should they reject the same possibility for the elemental spirits of the deserts? This is the "to be, **[Page 606]** or not to be" of Hamlet. If "spirits" can do all that Spiritualists claim for them, why can they not appear equally to the traveller in the wildernesses and solitudes? A recent scientific article in a Russian journal attributes such "spirit-voices," in the great Gobi desert, *to the echo*. A very reasonable explanation, if it can only be demonstrated that these voices simply repeat what has been previously uttered by a living person. But when the "superstitious" traveller gets intelligent *answers* to his questions, this Gobi *echo* at once shows a very near relationship with the famous echo of the Théâtre Porte St. Martin at Paris. "How do you do, sir?" shouts one of the actors in the play. "Very poorly, my son; thank you. I am getting old, very . . . very old!" politely answers the echo!

What incredulous merriment must the *superstitious* and *absurd* narratives of Marco Polo, concerning the "supernatural" gifts of certain shark and wild-beast charmers of India, whom he terms *Abraiaman,* have excited for long centuries. Describing the pearl-fishery of Ceylon, as it was in his time, he says that the merchants are "obliged also to pay those men who *charm* the great fishes — to prevent them from injuring the divers whilst engaged in seeking pearls under water — one-twentieth part of all that they take. These fish-charmers are termed Abraiaman (Brahman?), and their charm holds good for that day only, for at night they dissolve the charm, so that the fishes can work mischief at their will. These Abraiaman know also how to charm beasts and birds, and every living thing."

And this is what we find in the explanatory notes of Colonel Yule, in relation to this *degrading* Asiatic "superstition": "Marco's account of the pearl-fishery is still substantially correct. . . . At the diamond mines of the northern Circars, Brahmans are employed in the analogous office of propitiating the tutelary genii. The shark-charmers are called in *Tamil,*

---

or doctrine. *If it be untrue in its witness of one, who shall trust its truth in the witness of the other?*" ("*The Journal of Sacred Literature and Biblical Record,*" edited by the Rev. H. Burgess, Oct., 1859, p. 70.)
894 Remusat, "*Histoire du Khotan,*" p. 74; "*Marco Polo,*" vol. i., p. 206.

Kadal-Katti, 'sea-binders,' and in Hindustani, *Hai-banda,* or 'shark-binders.' At Aripo they belong to one family, supposed to have the monopoly of the charm.[895] The chief operator is (or was, not many years ago) *paid by the government,* and he also received ten oysters from each boat daily during the fishery. Tennent, on his visit, found the incumbent of the office to be a *Roman Catholic Christian* (?), but that did not seem to affect the exercise of the validity of his functions. *It is remarkable that not more than one authenticated accident from sharks had taken place during the whole period of the British occupation.*"[896]

Two items of fact in the above paragraph are worthy of being **[Page 607]** placed in juxtaposition. 1. The British authorities pay professional shark-charmers a stipend to exercise their art; and, 2, only *one life* has been lost since the execution of the contract. (We have yet to learn whether the loss of this *one* life did not occur under the Roman Catholic *sorcerer.*) Is it pretended that the salary is paid as a concession to a *degrading* native superstition? Very well; but how about the sharks? Are they receiving salaries, also, from the British authorities out of the Secret Service Fund? Every person who has visited Ceylon must know that the waters of the pearl coast swarm with sharks of the most voracious kind, and that it is even dangerous to bathe, let alone to dive for oysters. We might go further, if we chose, and give the names of British officials of the highest rank in the Indian service, who, after resorting to native "magicians" and "sorcerers," to assist them in recovering things lost, or in unravelling vexatious mysteries of one kind or another, and being successful, and at the time *secretly* expressing their gratitude, have gone away, and shown their innate cowardice before the world's Areopagus, by publicly denying the truth of magic, and leading the jest against Hindu "superstition."

Not many years ago, one of the worst of *superstitions* scientists held to be that of believing that the murderer's portrait remained impressed on the eye of the murdered person, and that the former could be easily recognized by examining carefully the retina. The "superstition" asserted that the likeness could be made still more striking by subjecting the murdered man to certain old women's fumigations, and the like gossip. And now an American newspaper, of March 26, 1877, says: "A number of years ago attention was attracted to a theory which insisted that the last effort of vision materialized itself and remained as an object imprinted on the retina of the eye after death. This has been proved a fact by an experiment tried in the presence of Dr. Gamgee, F. R. S., of Birmingham, England, and Prof. Bunsen, the subject being a living rabbit. The means taken to prove the merits of the question were most simple, the eyes being placed near an opening in a shutter, and retaining the shape of the same after the animal had been deprived of life."

If, from the regions of idolatry, ignorance, and superstition, as India is termed by some missionaries, we turn to the so-called centre of civilization — Paris, we find the same principles of magic exemplified there under the name of *occult* Spiritualism. The Honorable John L. O'Sullivan, Ex-Minister Plenipotentiary of the United States to Portugal, has kindly furnished us with the strange particulars of a semi-magical seance which he recently attended with several other eminent men, at Paris. Having his permission to that effect, we print his letter in full. **[Page 608]**

---

895 Like the *Psylli,* or serpent-charmers of Libya, whose gift is hereditary.
896 "*Ser Marco Polo,*" vol. ii., p. 321.

"NEW YORK, Feb. 7, 1877

"I cheerfully obey your request for a written statement of what I related to you orally, as having been witnessed by me in Paris, last summer, at the house of a highly respectable physician, whose name I have no authority to use, but whom, after the usual French fashion of anonymizing, I will call Dr. X. "I was introduced there by an English friend, well-known in the Spiritualist circles in London — Mr. Gledstanes. Some eight or ten other visitors were present, of both sexes. We were seated in *fauteuils,* occupying half of a long drawing-room, flush with a spacious garden. In the other half of the room was a grand piano, a considerable open space between it and us, and a couple of *fauteuils* in that space, evidently placed there to be occupied by other sitters. A door near them opened into the private apartments. "Dr. X. came in, and discoursed to us for about twenty minutes with rapid and vehement French eloquence, which I could not undertake to report. He had, for over twenty-five years, investigated occult mysteries, of which he was about to exhibit some phenomena. His object was to attract his brethren of the scientific world, but few or none of them came to see for themselves. He intended before long to publish a book. He presently led in two ladies, the younger one his wife, the other (whom I will call Madame Y.) a medium or sensitive, with whom he had worked through all that period in the prosecution of these studies, and who had devoted and sacrificed her whole life to this work with him. Both these ladies had their eyes closed, apparently in trance. "He stood them at the opposite ends of the long grand piano (which was shut), and directed them to put their hands upon it. Sounds soon began to issue from its chords, marching, galloping, drums, trumpets, rolling musketry, cannon, cries, and groans — in one word, a *battle.* This lasted, I should say, some five to ten minutes. "I should have mentioned that before the two mediums were brought in I had written in pencil, on a small bit of paper (by direction of Mr. Gledstanes, who had been there before), the names of three objects, to be known to myself alone, viz., some *musical composer,* deceased, a *flower*, and *a cake.* I chose *Beethoven*, a *Marguerite* (daisy), and a kind of French cake called *plombieres,* and rolled the paper into a pellet, which I kept in my hand, without letting even my friend know its contents."When the battle was over, he placed Mme. Y. in one of the two *fauteuils,* Mme.X. being seated apart at one side of the room, and I was asked to hand my folded, or rolled, paper to Mme. Y. She held it (unopened) between her fingers, on her lap. She was dressed in white merino, flowing from her neck and gathered in at the waist, under a blaze of light from chandeliers on the right and left. After a while she dropped the little roll of paper to the floor, and I picked it up. Dr. X. then raised her to her feet and told her to make "the evocation of the dead." He withdrew the *fauteuils* and placed in her hand a steel rod of about four and half or five feet in length, the top of which was surmounted with a short cross-piece — the Egyptian *Tau*. With this she traced a circle round herself, as she stood, of about six feet in diameter. She did not hold the cross-piece as a handle, but, on the contrary, she held the rod at the opposite end. She presently handed it back to Dr. X. There she stood for some time, her hands hanging down and folded together in front of her, motionless, and with her eyes directed slightly upward toward one of the opposite corners of the long *salon.* Her lips

presently began to move, with muttered sounds, which after a while became distinct in articulation, in short broken sentences or phrases, very much like the recitation of a litany. Certain **[Page 609]** words, seeming to be names, would recur from time to time. It sounded to me somewhat as I have heard Oriental languages sound. Her face was very earnest and mobile with expression, with sometimes a slight frown on the brow. I suppose it lasted about fifteen or twenty minutes, amidst the motionless silence of all the company, as we gazed on the weird scene. Her utterance finally seemed to increase in vehemence and rapidity. At last she stretched forth one arm toward the space on which her eyes had been fixed, and, with a loud cry, almost a scream, she exclaimed: 'BEETHOVEN!' — and fell backward, prostrate on the floor.

"Dr. X. hastened to her, made eager magnetic passes about her face and neck, and propped up her head and shoulders on cushions. And there she lay like a person sick and suffering, occasionally moaning, turning restlessly, etc. I suppose a full half-hour then elapsed, during which she seemed to pass through all the phases of gradual *death* (this I was told was a re-enacting of the death of Beethoven). It would be long to describe in detail, even if I could recall all. We watched as though assisting at a scene of real death. I will only say that her pulse ceased; no beating of the heart could be perceived; her hands first, then her arms became cold, while warmth was still to be felt under her arm-pits; even they at last became entirely cold; her feet and legs became cold in the same manner, and they swelled astonishingly. The doctor invited us all to come and recognize these phenomena. The gasping breaths came at longer and longer intervals, and feebler and feebler. At last came the end; her head fell sidewise, her hands, which had been picking with the fingers about her dress, collapsed also. The doctor said, 'she is now dead'; and so it indeed seemed. In vehement haste he produced (I did not see from where) two small *snakes*, which he seemed to huddle about her neck and down into her bosom, making also eager transverse passes about her head and neck. After a while she appeared to revive slowly, and finally the doctor and a couple of men servants lifted her up and carried her off into the private apartments, from which he soon returned. He told us that this was all very critical, but perfectly safe, but that no time was to be lost, for otherwise the death, which he said was real, would be permanent.

"I need not say how ghastly the effect of this whole scene had been on all the spectators. Nor need I remind you that this was no trickery of a performer paid to astonish. The scene passed in the elegant drawing-room of a respectable physician, to which access without introduction is impossible, while (outside of the phenomenal facts) a thousand indescribable details of language, manner, expression, and action presented those minute guarantees of sincerity and earnestness which carry conviction to those who witness, though it may be transmitted to those who only hear or read of them.

"After a time Mme. Y. returned and was seated in one of the two *fauteuils* before mentioned, and I was invited to the other by her side. I had still in my hand the unopened pellet of paper containing the three words privately written by me, of which (Beethoven) had been the first. She sat for a few minutes with her open hands resting on her lap. They presently began to move restlessly about. "Ah, it burns, it burns," she said, and her features contracted with an expression of pain. In a few moments she raised one of them, and it contained a *marguerite*, the flower I had written as my second word. I received it from her, and after it had been examined by the rest of the company, I preserved it. Dr. X. said it was of a species not known in that part of the country; an opinion in which he was certainly mistaken, as a few days afterwards I saw the same in the flower-market of the Madeleine. Whether this flower was *produced* under her hands, or was simply an *apport*, as in the phenomenon we are familiar with in the experiences of Spiritualism, I do not know. It was the one or the other, for she certainly did not have it as she sat there by my side, under a strong light, before it **[Page 610]** made its appearance. The flower was perfectly fresh in every one of its delicate petals.

"The third word I had written on my bit of paper was the name of a cake — *plombières*. She presently began to go through the motions of eating, though no cake was visible, and asked me if I would not go with her to *Plombières* — the name of the cake I had written. This might have been simply a case of mind-reading. "After this followed a scene in which Madame X., the doctor's wife, was said, and seemed to be, possessed by the spirit of Beethoven. The doctor addressed her as "Monsieur Beethoven." She took no notice until he called the name aloud in her ear. She then responded with polite bows, etc. (You may remember that Beethoven was extremely deaf.) After some conversation he begged her to play, and she seated herself at the piano and performed magnificently both some of his known music and some improvisations which were generally recognized by the company as in his style. I was told afterwards, by a lady friend of Madame X., that in her normal state she was a very ordinary amateur performer. After about half an hour spent in music and in dialogue in the character of Beethoven, to whom her face in expression, and her tumbled hair, seemed to acquire a strange resemblance, the doctor placed in her hands a sheet of paper and a crayon, and asked her to sketch the face of the person she saw before her. She produced very rapidly a profile sketch of a head and face resembling Beethoven's busts, though as a younger man; and she dashed off a rapid name under it, as though a signature, 'Beethoven.' I have preserved the sketch, though how the handwriting may correspond with Beethoven's signature I cannot say. "The hour was now late, and the company broke up; nor had I any time to interrogate Dr. X. upon what we had thus witnessed. But I called on him with Mr. Gledstanes a few evenings afterwards. I found that he admitted the action of spirits, and was a Spiritualist, but also a great deal more, having studied long and deeply into the occult mysteries of the Orient. So I understood him to convey, while he seemed to prefer to refer me to his book, which he would probably publish in the course of the present

year. I observed a number of loose sheets on a table all covered with Oriental characters unknown to me — the work of Madame Y. in trance, as he said, in answer to an inquiry. He told us that in the scene I had witnessed, she became (*i.e.*, as I presumed, was possessed by) *a priestess of one of the ancient Egyptian temples,* and that the origin of it was this: A scientific friend of his had acquired in Egypt possession of the mummy of a priestess, and had given him some of the linen swathings with which the body was enveloped, and from the contact with this cloth of 2,000 or 3,000 years old, the devotion of her whole existence to this occult relation, and twenty years seclusion from the world, his medium, as sensitive Madame Y., had become what I had seen. The language I had heard her speak was the sacred language of the temples in which she had been instructed, not so much by inspiration but very much as we now study languages, by dictation, written exercises, etc., being even chided and punished when she was dull or slow. He said that Jacolliot had heard her in a similar scene, and recognized sounds and words of the very oldest sacred language as preserved in the temples of India, anterior, if I remember right, to the epoch of the Sanscrit.

"Respecting the *snakes* he had employed in the hasty operation of restoring her to life, or rather perhaps arresting the last consummation of the process of death, he said there was a strange mystery in their relation to the phenomena of life and death. I understood that they were indispensable. Silence and inaction on our part were also insisted upon throughout, and any attempt at questioning him at the time was peremptorily, almost angrily, suppressed. We might come and talk afterward, or wait for the appearance of his book, but he alone seemed entitled to exercise the faculty of **[Page 611]** speech throughout all these performances — which he certainly did with great volubility, the while, with all the eloquence and precision of diction of a Frenchman, combining scientific culture with vividness of imagination. "I intended to return on some subsequent evening, but learned from Mr. Gledstanes that he had given them up for the present, disgusted with his ill-success in getting his professional colleagues and men of science to come and witness what it was his object to show them.

"This is about as much as I can recall of this strange, weird evening, excepting some uninteresting details. I have given you the name and address of Dr. X. confidentially, because he would seem to have gone more or less far on the same path as you pursue in the studies of your Theosophical Society. Beyond that I feel bound to keep it private, not having his authority to use it in any way which might lead to publicity.

"Very respectfully, Your friend and obedient servant, J. L. O'SULLIVAN"

In this interesting case simple Spiritualism has transcended its routine and encroached upon the limits of magic. The features of mediumship are there, in the double life led by the sensitive Madame Y., in which she passes an existence totally distinct from the normal one, and by reason of the subordination of her individuality to a foreign will, becomes the permutation of a priestess of Egypt; and in the personation of the spirit of Beethoven, and in

the unconscious and cataleptic state into which she falls. On the other hand, the will-power exercised by Dr. X. upon his sensitive, the tracing of the mystic circle, the evocations, the materialization of the desired flower, the seclusion and education of Madame Y., the employment of the wand and its form, the creation and use of the serpents, the evident control of the astral forces — all these pertain to magic. Such experiments are of interest and value to science, but liable to abuse in the hands of a less conscientious practitioner than the eminent gentleman designated as Dr. X. A true Oriental kabalist would not recommend their duplication. Spheres unknown below our feet; spheres still more unknown and still more unexplored above us; between the two a handful of moles, blind to God's great light, and deaf to the whispers of the invisible world, boasting that they lead mankind. Where? Onward, they claim; but we have a right to doubt it. The greatest of our physiologists, when placed side by side with a Hindu fakir, who knows neither how to read nor write, will very soon find himself feeling as foolish as a school-boy who has neglected to learn his lesson. It is not by vivisecting living animals that a physiologist will assure himself of the existence of man's soul, nor on the blade of the knife can he extract it from a human body. "What sane man," inquires Sergeant Cox, the President of the London Psychological Society, "what sane man who knows nothing of magnetism or physiology, who had never witnessed an experiment nor learned its **[Page 612]** principles, would proclaim himself *a fool* by denying its facts and denouncing its theory?" The truthful answer to this would be, "two-thirds of our modern- day scientists." The impertinence, if truth can ever be impertinent, must be laid at the door of him who uttered it — a scientist of the number of those few who are brave and honest enough to utter wholesome truths, however disagreeable. And there is no mistaking the real meaning of the imputation, for immediately after the irreverent inquiry, the learned lecturer remarks as pointedly: "The chemist takes his electricity from the electrician, the physiologist looks to the geologist for his geology — each would deem it an impertinence in the other if he were to pronounce judgment in the branch of knowledge not his own. Strange it is, but true as strange, that this rational rule is wholly set at naught in the treatment of psychology. *Physical scientists deem themselves competent to pronounce a dogmatic judgment upon psychology and all that appertains to it, without having witnessed any of its phenomena, and in entire ignorance of its principles and practice.*"[897]

We sincerely hope that the two eminent biologists, Mr. Mendeleyeff, of St. Petersburg, and Mr. Ray Lankester, of London fame, will bear themselves under the above as unflinchingly as their living victims do when palpitating under their dissecting knives.

For a belief to have become universal, it must have been founded on an immense accumulation of facts, tending to strengthen it, from one generation to another. At the head of all such beliefs stands magic, or, if one would prefer — occult psychology. Who, of those who appreciate its tremendous powers even from its feeble, half-paralyzed effects in our civilized countries, would dare disbelieve in our days the assertions of Porphyry and Proclus, that even inanimate objects, such as statues of gods, could be made to move and exhibit a factitious life for a few moments? Who can deny the allegation? Is it those who testify daily over their own signatures that they have seen tables and chairs move and walk, and pencils write, without contact? Diogenes Laertius tells us of a certain philosopher, Stilpo, who was exiled from Athens by the Areopagus, for having dared to deny publicly

897 "*The Spiritualist*," London, Nov. 10, 1876.

that the Minerva of Pheidias was anything else than a block of marble. But our own age, after having mimicked the ancients in everything possible, even to their very names, such as "senates," "prefects," and "consuls," etc.; and after admitting that Napoleon the Great conquered three-fourths of Europe by applying the principles of war taught by the Cæsars and the Alexanders, knows so much better than its preceptors about psychology, that it would vote every believer in "animated tables" into Bedlam. **[Page 613]**

Be this as it may, *the religion of the ancients is the religion of the future.* A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts*. "I will pour out my spirit upon all flesh," writes the prophet Joel. "Verily I say unto you . . . greater works than these shall you do," promises Jesus. But this can only come to pass when the world returns to the grand religion of the past; the *knowledge* of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans. Meanwhile, we must remember the direct effects of the revealed mystery. The only means by which the wise priests of old could impress upon the grosser senses of the multitudes the idea of the Omnipotency of the Creative *will* or FIRST CAUSE; namely, the divine animation of inert matter, the soul infused into it by the potential will of man, the microcosmic image of the great Architect, and the transportation of ponderous objects through space and material obstacles.

Why should the pious Roman Catholic turn away in disgust at the "heathen" practices of the Hindu Tamil, for instance? We have witnessed the miracle of San Gennaro, in good old Naples, and we have seen the same in Nargercoil, in India. Where is the difference? The coagulated blood of the Catholic saint is made to boil and fume in its crystal bottle, to the gratification of the lazzaroni; and from its jewelled shrine the martyr's idol beams radiant smiles and blessings at the Christian congregation. On the other hand, a ball of clay filled with water, is stuffed into the open breast of the god Suran; and while the padre shakes *his* bottle and produces his "miracle" of blood, the Hindu priest plunges an arrow into the god's breast, and produces *his* "miracle," for the blood gushes forth in streams, and the water is changed into blood. Both Christians and Hindus fall in raptures at the sight of such a miracle. So far, we do not see the slightest difference. But can it be that the Pagan learned the trick from San Gennaro?

"Know, O, Asclepius," says Hermes, "that as the HIGHEST ONE is the father of the celestial gods, so is man *the artisan of the gods who reside in the temples,* and who delight in the society of mortals. Faithful to its origin and nature, humanity perseveres in this imitation of the divine powers; and, if the Father Creator has made in His image the *eternal gods,* mankind in its turn makes its gods in its own image." "And, dost thou speak of statues of gods; O, Trismegistus?" "Verily, I do, Asclepius, and however great thy defiance, perceivest thou not that these statues are endowed *with reason,* that they are animated with a soul, and that they can operate the greatest prodigies. How can we reject the **[Page 614]** evidence, when we find these gods possessing the gift of predicting the future, which they are compelled to tell, when forced to it by magic spells, as through the lips of the divines and their visions? . . . It is the marvel of marvels that man could have invented and created gods. . . True, the faith of our ancestors has erred, and in their pride they fell into error as to the precise essence of these gods . . . but they have still found out that art themselves. Powerless to create soul and spirit, they evoke the souls of angels and demons in order to introduce them into the consecrated statues; and so make them preside at their Mysteries, by communicating to idols their own faculty to *do good as well as evil.*"

It is not antiquity alone which is full of evidence that the statues and idols of the gods at times exhibited intelligence and locomotive powers. Full in the nineteenth century, we see the papers recording the capers played by the statue of the Madonna of Lourdes. This gracious lady, the French Notre Dame, runs away several times to the woods adjoining her usual residence, the parish church. The sexton is obliged to hunt after the runaway, and bring her home more than once.[898] After this begins a series of "miracles," healing, prophesying, letter-dropping from on high, and what not. These "miracles" are implicitly accepted by millions and millions of Roman Catholics; numbers of these belonging to the most intelligent and educated classes. Why, then, should we disbelieve in testimony of precisely the same character, given as to contemporary phenomena of the same kind, by the most accredited and esteemed historians — by Titus Livy, for instance? "Juno, would you please abandon the walls of Veii, and change this abode for that of Rome?" inquires of the goddess a Roman soldier, after the conquest of that city. Juno consents, and nodding her head in token of acquiescence, her statue answers: "Yes, I will." Furthermore, upon their carrying off the figure, it seems to instantly "*lose its immense weight,*" adds the historian, and the statue seems rather to follow them than otherwise.[899]

With *naivete,* and a faith bordering on the sublime, des Mousseaux, bravely rushes into the dangerous parallels, and gives a number of instances of Christian as well as "heathen" *miracles* of that kind. He prints a list of such walking statues of saints and Madonnas, who lose their weight, and move about as so many living men and women; and presents unimpeachable evidence of the same, from classical authors, who described their *miracles.*[900] He has but one thought, one anxious and all-overpowering desire — to prove to his readers that magic does exist, **[Page 615]** and that Christianity beats it flat. Not that the miracles of the latter are either more numerous, or more extraordinary, or suggestive than those of the Pagans. Not at all; and he is a fair historian as to facts and evidence. But, it is his arguments and reflections that are priceless: one kind of miracle is produced by God, the other by the Devil; he drags down the Deity and placing Him face to face with Satan, allows the arch-enemy to beat the Creator by long odds. Not a word of solid, evident proof to show the substantial difference between the two kinds of wonders.

Would we inquire the reason why he traces in one the hand of God and in the other the horn and hoof of the Devil? Listen to the answer: "The Holy Roman Catholic and Apostolical Church declares the miracles wrought by her faithful sons produced by the will of God; and all others the work of the spirits of Hell." Very well, but on what ground? We are shown an endless list of holy writers; of saints who fought during their whole lives with the fiends; and of fathers whose word and authority are accepted as "word of God" by the same Church. "Your idols, your consecrated statues are the abode of *demons,*" exclaims St. Cyprian. "Yes, it is these *spirits* who inspire your divines, who animate the bowels of your victims, who govern the flight of birds, and who, mixing incessantly falsehood with truth,

898 Read any of the papers, of the summer and autumn of 1876.
899 Tite-Livy, v. déc. i., — Val. Max., 1, cap. vii.
900 See "*Les Hauts Phenomenes de la Magie*"; "*La Magie au XIXme Siècle*"; "*Dieu et les Dieux*," etc.

render oracles, and . . . operate prodigies, their object being to bring you invincibly to their worship."[901]

Fanaticism in religion, fanaticism in science, or fanaticism in any other question becomes a hobby, and cannot but blind our senses. It will ever be useless to argue with a fanatic. And here we cannot help admiring once more the profound knowledge of human nature which dictated to Mr. Sergeant Cox the following words, delivered in the same address as before alluded to: "There is no more fatal fallacy than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. When men say that they are seeking the truth, they mean that they are looking for evidence to support some prejudice or prepossession. Their beliefs are moulded to their wishes. They see all, and more than all, that seems to tell for that which they desire; they are blind as bats to whatever tells against them. The scientists are no more exempt from this common failing than are others."

We know that from the remotest ages there has existed a mysterious, awful science, under the name of *theopœa.* This science taught the art of endowing the various symbols of gods with temporary life and intelligence. **[Page 616]** Statues and blocks of inert matter became animated under the potential will of the hierophant. The fire stolen by Prometheus had fallen down in the struggle to earth; it embraced the lower regions of the sky, and settled in the waves of the universal ether as the potential *Akâsa* of the Hindu rites. We breathe and imbibe it into our organic system with every mouthful of fresh air. Our organism is full of it from the instant of our birth. But it becomes potential only under the influx of WILL and SPIRIT.

Left to itself, this life-principle will blindly follow the laws of nature; and, according to conditions, will produce health and an exuberance of *life,* or cause *death* and dissolution. But, guided by the will of the adept, it becomes obedient; its currents restore the equilibrium in organic bodies, they fill the waste, and produce physical and psychological miracles, well-known to mesmerizers. Infused in inorganic and inert matter, they create an appearance of life, hence motion. If to that life an individual intelligence, a personality, is wanting, then the operator must either send his *scin-lecca,* his own astral spirit, to animate it; or use his power over the region of nature-spirits to force one of them to *infuse* his entity into the marble, wood, or metal; or, again, be helped by human spirits. But the latter — except the vicious, earth-bound class[902] — will *not* infuse their essence into these inanimate objects. They leave the lower kinds to produce the similitude of life and animation, and only send their influence through the intervening spheres like a ray of divine light, when the so-called "miracle" is required for a good purpose. The condition — and this is a law in spiritual nature — is purity of motive, purity of the surrounding magnetic atmosphere,

---

901 "*De Idol. Vanit*.," lib. I., p. 452.

902 These, after their bodily death, unable to soar higher, attached to terrestrial regions, delight in the society of the kind of elementals which by their affinity with vice attract them the most. They identify themselves with these to such a degree that they very soon lose sight of their own identity, and become a part of the elementals, the help of which they need to communicate with mortals. But as the nature-spirits are not *immortal,* so the human elementaries who have lost their divine guide — spirit — can last no longer than the essence of the elements which compose their astral bodies holds together.

personal purity of the operator. Thus is it, that a Pagan "miracle" may be by far holier than a Christian one.

Who that has seen the performance of the fakirs of Southern India, can doubt the existence of *theopœa* in ancient times? An inveterate skeptic, though more than anxious to attribute every phenomenon to jugglery, still finds himself compelled to testify to facts; and facts that are to be witnessed daily if one chooses. "I dare not," he says, speaking of Chibh-Chondor, a fakir of Jaffna-patnam, "describe all the exercises which he performed. There are things one *dares* not say even **[Page 617]** after having witnessed them, for fear of being charged with having been under an inexplicable hallucination! And yet, ten, nay, twenty times, I saw and saw again the fakir obtain similar results over inert matter. . . It was but child's play for our
'charmer' to make the flame of candles which had, by his directions, been placed in the remotest corners of the apartment, pale and become extinguished at will; to cause the furniture to move, even the sofas on which we sat, the doors to open and shut repeatedly: and all this without quitting the mat upon which he sat on the floor.

THE MAGICIAN AIDS, NOT IMPEDES, NATURE

"Perhaps I will be told that I saw imperfectly. Possibly; but I will say that hundreds and thousands of persons have seen and do see what I have, and things more wonderful; has one of all these discovered the secret, or been able to duplicate these phenomena? And I can never repeat too often that all this does not occur on a stage, supplied with mechanical contrivances for the use of the operator. No, it is a beggar crouched, naked, on the floor, who thus sports with your intelligence, your senses, and all that which we have agreed among ourselves to style the immutable laws of nature, but which he appears to alter at will!

"Does he change its course? 'No, but he makes it act by using forces which are yet unknown to us,' say the believers. However that may be, I have found myself twenty times at similar performances in company with the most distinguished men of British India — professors, physicians, officers. Not one of them but thus summarized his impressions upon quitting the drawing-room. 'This is something terrifying to human intelligence!' Every time that I saw repeated by a fakir the experiment of reducing serpents to a cataleptic state, a condition in which these animals have all the rigidity of the dry branch of a tree, my thoughts have reverted to the biblical fable (?) which endows Moses and the priests of Pharaoh with the like power."[903]

Assuredly, the flesh of man, beast, and bird should be as easily endowed with magnetic life-principle as the inert table of a modern medium. Either both wonders are possible and true, or both must fall to the ground, together with the miracles of Apostolic days, and those of the more modern Popish Church. As for vital proofs furnished to us in favor of such possibilities, we might name books enough to fill a whole library. If Sixtus V. cited a formidable array of spirits attached to various talismans, was not his threat of excommunication for all those who practiced the art, uttered merely because he would have the knowledge of this secret confined within the precincts of the Church?

---

903 L. Jacolliot, "*Voyage au Pays des Perles.*"

How would it do for his "divine" miracles to be studied and successfully reproduced by **[Page 618]** every man endowed with perseverance, a strong positive magnetic power, and an unflinching will? Recent events at Lourdes (of course, supposing them to have been truthfully reported) prove that the secret is not wholly lost; and if there is no strong magician-mesmerizer concealed under frock and surplice, then the statue of Notre-Dame is moved by the same forces which move every magnetized table at a spiritual seance; and the nature of these "intelligences," whether they belong to the classes of human, human elementary, or elemental spirits depends on a variety of conditions. With one who knows anything of mesmerism, and at the same time of the charitable spirit of the Roman Catholic Church, it ought not to be difficult to comprehend that the incessant curses of the priests and monks; and the bitter anathemas so freely pronounced by Pius IX. — himself a strong mesmerizer, and believed to be a *jettatore* (evil eye) — have drawn together legions of elementaries and elementals under the leadership of the disembodied Torquemadas. These are the "angels" who play pranks with the statue of the Queen of Heaven. Any one who accepts the "miracle" and thinks otherwise blasphemes.

PHILOSOPHY, RELIGION, ARTS AND SCIENCES BEQUEATHED BY MOTHER INDIA TO POSTERITY

Although it would seem as if we had already furnished sufficient proofs that modern science has little or no reason to boast of originality, yet before closing this volume we will adduce a few more to place the matter beyond doubt. We have but to recapitulate, as briefly as possible, the several claims to new philosophies and discoveries, the announcement of which has made the world open its eyes so wide within these last two centuries. We have pointed to the achievements in arts, sciences, and philosophy of the ancient Egyptians, Greeks, Chaldeans, and Assyrians; we will now quote from an author who has passed long years in India studying their philosophy. In the famous and recent work of *Christna et le Christ*, we find the following tabulation:

"*Philosophy* — The ancient Hindus have created from the foundation the two systems of spiritualism and materialism, of metaphysical philosophy and of positive philosophy. The first taught in the Vedantic school, whose founder was Vyasa; the second taught in the Sankya school, whose founder was Kapila.

"*Astronomical Science* — They fixed the calendar, invented the zodiac, calculated the precession of the equinoxes, discovered the general laws of the movements, observed and predicted the eclipses.

"*Mathematics* — They invented the decimal system, algebra, the differential, integral, and infinitesimal calculi. They also discovered geometry and trigonometry, and in these two sciences they constructed and proved theorems *which were only discovered in Europe as late as the seventeenth and eighteenth centuries.* It was the Brahmans in fact who first deduced the superficial measure of a triangle from the calculation of its three **[Page 619]** sides, and calculated the relations of the circumference to the diameter. Furthermore, we must restore to them the square of the hypotenuse and the table so improperly called Pythagorean, which we find engraved on the *gôparama* of the majority of great pagodas.

"*Physics* — They established the principle which is still our own to-day, that the universe is a harmonious whole, subject to laws which may be determined by observation and

experiment. They discovered hydrostatics; and the famous proposition that every body plunged in water loses of its own weight a weight equal to the volume which it displaces, is only a loan made by the Brahmans to the famous Greek architect, Archimedes. The physicists of the pagodas calculated the velocity of light, fixed in a positive manner the laws which it follows in its reflection. And finally, it is beyond doubt, from the calculations of Surya-Sidhenta, that they knew and calculated the force of steam. "*Chemistry.* — They knew the composition of water, and formulated for gases the famous law, *which we know only from yesterday, that the volumes of gas are in inverse ratio to the pressures that they support.* They knew how to prepare sulphuric, nitric, and muriatic acids; the oxides of copper, iron, lead, tin, and zinc; the sulphurets of iron, copper, mercury, antimony, and arsenic; the sulphates of zinc and iron; the carbonates of iron, lead, and soda; nitrate of silver; and powder. "*Medicine.* — Their knowledge was truly astonishing. In Tcharaka and Sousruta, the two princes of Hindu medicine, is laid down the system which Hippocrates appropriated later. Sousruta notably enunciates the principles of preventive medicine or hygiene, which he places much above curative medicine — too often, according to him, empyrical. Are we more advanced to-day? It is not without interest to remark that the Arab physicians, who enjoyed a merited celebrity in the middle ages — Averroes among others — constantly spoke of the Hindu physicians, and regarded them as the initiators of the Greeks and themselves. "*Pharmacology.* — They knew all the simples, their properties, their use, and upon this point have not yet ceased to give lessons to Europe. Quite recently we have received from them the treatment of asthma, with the datura.

"*Surgery* — In this they are not less remarkable. They made the operation for the stone, succeeded admirably in the operation for cataract, and the extraction of the fœtus, of which all the unusual or dangerous cases are described by Tcharaka with an extraordinary scientific accuracy.

"*Grammar* — They formed the most marvellous language in the world — the Sanscrit — which gave birth to the greater part of the idioms of the Orient, and of Indo-European countries.

"*Poetry* — They have treated all the styles, and shown themselves **[Page 620]** supreme masters in all. Sakuntala, Avrita, the Hindu Phædra, Saranga, and a thousand other dramas have their superiors neither in Sophocles nor Euripides, in Corneille nor Shakespeare. Their descriptive poetry has never been equalled. One must read, in the *Megadata,* "The Plaint of an Exile," who implores a passing cloud to carry his remembrances to his cottage, his relatives and friends, whom he will never see more, to form an idea of the splendor to which this style has been carried in India. Their fables have been copied by all modern and ancient peoples, who have not even given themselves the trouble to color differently the subject of these little dramas. "*Music.* — They invented the gamut with its differences of tones and half-tones much before Gui d'Arezzo. Here is the Hindu scale:

Sa—Ri—Ga—Ma—Pa—Da—Ni—Sa.

"*Architecture* — They seem to have exhausted all that the genius of man is capable of conceiving. Domes, inexpressibly bold; tapering cupolas; minarets, with marble lace; Gothic towers; Greek hemicycles; polychrome style — all kinds and all epochs are there, betokening the origin and date of the different colonies, which, in emigrating, carried with them their souvenirs of their native art." Such were the results attained by this ancient and

imposing Brahmanical civilization. What have we to offer for comparison? Beside such majestic achievements of the past, what can we place that will seem so grandiose and sublime as to warrant our boast of superiority over an ignorant ancestry? Beside the discoverers of geometry and algebra, the constructors of human speech, the parents of philosophy, the primal expounders of religion, the adepts in psychological and physical science, how even the greatest of our biologists and theologians seem dwarfed! Name to us any modern discovery, and we venture to say, that Indian history need not long be searched before the prototype will be found of record. Here we are with the transit of science half accomplished, and all our ideas in process of readjustment to the theories of force-correlation, natural selection, atomic polarity, and evolution. And here, to mock our conceit, our apprehensions, and our despair, we may read what Manu said, perhaps 10,000 years before the birth of Christ: "The first germ of life was developed by water and heat" (*Manu*, book i., sloka 8).

"Water ascends toward the sky in vapors; from the sun it descends in rain, from the rain are born the plants, and from the plants, animals" (book iii., sloka 76).

"Each being acquires the qualities of the one which immediately precedes it, in such a manner that the farther a being gets away from the **[Page 621]** primal atom of its series, the more he is possessed of qualities and perfections" (book i., sloka 20).

"Man will traverse the universe, gradually ascending, and passing through the rocks, the plants, the worms, insects, fish, serpents, tortoises, wild animals, cattle, and higher animals. . . Such is the *inferior degree*" (Ibid.).

"These are the transformations declared, from the plant up to Brahma, which have to take place in his world" (Ibid.).

"The Greek," says Jacolliot, "is but the Sanscrit. Pheidias and Praxiteles have studied in Asia the chefs-d'œuvre of Daonthia, Ramana, and Aryavosta. Plato disappears before Dgeminy and Veda-Vyasa, whom he literally copies. Aristotle is thrown into the shade by the *Pourva-Mimansa* and the *Outtara-Mimansa,* in which one finds all the systems of philosophy which we are now occupied in re-editing, from the Spiritualism of Socrates and his school, the skepticism of Pyrrho, Montaigne, and Kant, *down to the positivism of Littre.*"

Let those who doubt the exactness of the latter assertion read this phrase, extracted textually from the *Outtara-Mimansa,* or *Vedanta,* of Vyasa, who lived at an epoch which the Brahmanical chronology fixes at 10,400 years before our era:

"We can only study phenomena, verify them, and hold them to be relatively true, but nothing in the universe, neither by perception nor by induction, nor by the senses, nor by reasoning, being able to demonstrate the existence of a Supreme Cause, which could, at a fixed point of time, have given birth to the universe, Science has to discuss neither the possibility nor impossibility of this Supreme Cause."

Thus, gradually but surely, will the whole of antiquity be vindicated. Truth will be carefully sifted from exaggeration; much that is now considered fiction may yet be proved fact, and the "facts and laws" of modern science found to belong to the limbo of exploded myths. When, centuries before our era, the Hindu Bramaheupto affirmed that the starry sphere was immovable, and that the daily rising and setting of stars confirms the motion of the earth upon its axis; and when Aristarchus of Samos, born 267 years B.C., and the

Pythagorean philosopher Nicete, the Syracusan, maintained the same, what was the credit given to their theories until the days of Copernicus and Galileo? And the system of these two princes of science — a system which has revolutionized the whole world — how long will it be allowed to remain as a complete and undisturbed whole? Have we not, at the present moment, in Germany, a learned savant, a Professor Schoëpfer, who, in his public lectures at Berlin, tries to demonstrate, 1, that the earth is immovable; 2, the sun is but a little bigger than it seems; and 3, that Tycho-Brahe was perfectly right **[Page 622]** and Galileo perfectly wrong?[904] And what was Tycho-Brahe's theory? Why, that the earth stands immovable in the centre of the universe, and that around it, as around its centre, the whole of the celestial vault gravitates every twenty-four hours; and finally, that the sun and moon, apart from this motion, proceed on curved lines peculiar to themselves, while Mercury, with the rest of the planets, describes an epicycloid.

We certainly have no intention to lose time nor devote space to either combating or supporting this *new* theory, which suspiciously resembles the *old* ones of Aristotle and even the Venerable Bede. We will leave the learned army of modern Academicians to "wash their family linen among themselves," to use an expression of the great Napoleon. But we will, nevertheless, avail ourselves of such a good opportunity as this defection affords to demand once more of science her diploma or patents of infallibility. Alas! are these, then, the results of her boasted progress?

It was hardly more than yesterday when, upon the strength of facts within our own observation, and corroborated by the testimony of a multitude of witnesses, we timidly ventured the assertion that tables, mediums, and Hindu fakirs were occasionally levitated. And when we added that, if such a phenomenon should happen but once in a century, "without a visible mechanical cause, then that rising is a manifestation of a natural law of which our scientists are yet ignorant," we were called "iconoclastic," and charged, in our turn, by the newspapers, with ignorance of the law of gravitation. Iconoclastic or not, we never thought of charging science with denying the rotation of the earth on its axis, or its revolution around the sun. Those two lamps, at least, in the beacon of the Academy, we thought would be kept trimmed and burning to the end of time. But, lo! here comes a Berlin professor and crushes our last hopes that Science should prove herself exact in some one particular. The cycle is truly at its lowest point, and a new era is begun. The earth stands still, and Joshua is vindicated!

In days of old — in 1876 — the world believed in centrifugal force, and the Newtonian theory, which explained the flattening of the poles by the rotatory motion of the earth around its axis, was orthodox. Upon this hypothesis, the greater portion of the globular mass was believed to gravitate toward the equator; and in its turn the centrifugal force, acting on the mass with its mightiest power, forced this mass to concentrate itself on the equator. Thus is it that the credulous scientists believed the **[Page 623]** earth to rotate around its axis; for, were it otherwise, there would exist no centrifugal force, and without this force there could be no gravitation toward the equatorial latitudes.

---

904 "*Ultimate Deductions of Science; The Earth Motionless.*" A lecture demonstrating that our globe does neither turn about its own axis nor around the sun; delivered in Berlin by Doctor Schoëpfer. Seventh Edition.

It has been one of the accepted proofs of the rotation of the earth, and it is this deduction, with several others, that the Berlin professor declares that, "in common with many other scientists," he "rejects."

"Is this not ridiculous, gentlemen," he concludes, "that we, confiding in what we were taught at school, have accepted the rotation of the earth around its axis as a fact fully demonstrated, while there is nothing at all to prove it, and it *cannot* be demonstrated? Is it not cause of astonishment that the scientists of the whole educated world, commencing with Copernicus and Kepler, should have begun by accepting such a movement of our planet, and then three and a half centuries later be searching for such proofs? But, alas! though we search, we find none, as was to be expected. All, all is vain!"

And thus it is that at one stroke the world loses its rotation, and the universe is bereaved of its guardians and protectors, the centrifugal and centripetal forces! Nay, ether itself, blown out of space, is but a "fallacy," a myth born of a bad habit of using empty words; the sun is a pretender to dimensions to which it was never entitled; the stars are twinkling dots, and "were so expressly disposed at considerable distances from one another by the Creator of the universe, probably with the intention that they should simultaneously illumine the vast spaces on the face of our globe" — says Dr. Schoëpfer.

And is it so that even three centuries and a half have not sufficed the men of exact science to construct one theory that not a single university professor would dare challenge? If astronomy, the one science built on the adamantine foundation of mathematics, the one of all others deemed as infallible and unassailable as truth itself, can be thus irreverently indicted for false pretences, what have we gained by cheapening Plato to the profit of the Babinets? How, then, do they venture to flout at the humblest observer who, being both honest and intelligent, may say he has seen a mediumistic, or magical phenomenon? And how dare they prescribe the "limits of philosophical inquiry," to pass beyond which is not lawful? And these quarrelling hypothesists still arraign as ignorant and superstitious those giant intellects of the past, who handled natural forces like world-building Titans, and raised mortality to an eminence where it allied itself with the gods! Strange fate of a century boasting to have elevated exact science to its *apex of fame,* and now invited to go back and begin it's A B C of learning again!

Recapitulating the evidence contained in this work, if we begin with the archaic and unknown ages of the Hermetic Pimander, and come **[Page 624]** down to 1876, we find that one universal belief in magic has run through all these centuries. We have presented the ideas of Trismegistus in his dialogue with Asclepius; and without mentioning the thousand and one proofs of the prevalence of this belief in the first centuries of Christianity, to achieve our purpose we have but to quote from an ancient and a modern author. The first will be the great philosopher Porphyry, who several thousand years after the days of Hermes, remarks in relation to the prevailing skepticism of his century, the following: "We need not be amazed in seeing the vulgar masses (*όι πολοι*) perceive in statues merely stone and wood. Thus it is generally with those who, ignorant in letters, find naught in *stylæ* covered with inscriptions but stone, and in written books naught but the tissue of the papyrus." And 1,500 years later, we see Mr. Sergeant Cox, in stating the case of the shameful prosecution of a medium by just such a blind materialist, thus expressing his ideas: "Whether the medium is guilty or guiltless . . . certain it is that the trial has had the unlooked-for effect of directing the attention of the whole public to the fact that the phenomena *are asserted to* exist, and by a great number of competent investigators are *declared to be true,* and of the reality of which every person may, if he pleases, satisfy

himself by actual inspection, thus sweeping away, thus and for ever, *the dark and debasing doctrines of the materialists*."

Still, in harmony with Porphyry and other theurgists, who affirmed the different natures of the manifesting "spirits" and the personal spirit or will of man, Mr. Sergeant Cox adds, without committing himself any further to a personal decision: "True, there are differences of opinions . . . and perhaps ever will be, as to the sources of the power that is exhibited in these phenomena; but whether they are the product of the psychic force of the circle . . . or, if spirits of the dead be the agents, as others say, or elemental spirits (whatever it may be) as asserted by a third party, this fact at least is established — that man is not wholly material, that the mechanism of man is moved and directed by some non-material — that is, some non-molecular structure, which possesses not merely intelligence, but *can exercise also a force upon matter,* that something to which, for lack of a better title, we have given the name of soul. These glad tidings have by this trial been borne to thousands and tens of thousands, whose happiness here, and hopes of a hereafter, have been blighted by the materialists, who have preached so persistently that soul was but a superstition, man but an automaton, mind but a secretion, present existence purely animal, and the future — a blank."

"Truth alone," says Pimander, "is eternal and immutable; *truth* is the first of blessings; but truth is not and cannot be on earth: it is possible that God sometimes gifts a few men together with the faculty of **[Page 625]** comprehending divine things with that of rightly understanding truth; but nothing is true on earth, for everything has matter on it, clothed with a corporeal form subject to change, to alteration, to corruption, and to new combinations. Man is not *the* truth, for only that which has drawn its essence from itself, and remains itself, and unchangeable, is true. How can that which changes so as not to finally be recognized, be ever true? Truth, then, is that only which is immaterial and not enclosed within a corporeal envelope, that which is colorless and formless, exempt from change and alteration; that which is ETERNAL. All of that which perishes is a lie; earth is but dissolution and generation; every generation proceeds from a dissolution; the things of earth are but *appearances* and imitations of truth; they are what the picture is to reality. The things of earth are not the TRUTH! . . . Death, for some persons, is an evil which strikes them with profound terror. This is ignorance. . . Death is the destruction of the body; the being in it *dies not*.. . . The material body loses its form, which is disintegrated in course of time; the senses which animated it return to their source and resume their functions; but they gradually lose their passions and their desires, and *the spirit* ascends to heaven to become a HARMONY. In the first zone, it leaves behind itself the faculty of increasing and decreasing; in the second, the power of doing evil and the frauds of idleness; in the third, deceptions and concupiscence; in the fourth, insatiable ambition; in the fifth, arrogance, audacity, and temerity; in the sixth, all yearning after dishonest acquisitions; and in the seventh, *untruthfulness.* The spirit thus purified by the effect on him of the celestial harmonies, returns once more to its primitive state, strong of a merit and power self-acquired, and which belongs to it properly; and only then he begins to dwell with those that sing eternally their praises of the FATHER. Hitherto, he is placed among the powers, and as such has attained to the supreme blessing of knowledge. He is become a GOD! . . . No, the things of earth are not the truth."

After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion, Junior, publicly declared, notwithstanding many biassed judgments hazarded by certain hasty and unwise critics, that the *Books of Hermes* "truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of Egypt of the hoariest antiquity."[905]

Closing up his voluminous summary of the psychological doctrines of the Egyptians, the sublime teachings of the sacred Hermetic books, and **[Page 626]** the attainments of the initiated priests in metaphysical and practical philosophy, Champollion-Figeac inquires — as he well may, in view of the then attainable evidence — "whether there ever was in the world another association or caste of men which could equal them in credit, power, learning, and capability, in the same degree of good or evil? No, *never*! And this caste was subsequently *cursed* and stigmatized only by those who, under I know not what kind of modern influences, have considered it as the enemy of men and — science."[906]

At the time when Champollion wrote these words, Sanscrit was, we may say, almost an unknown tongue for science. But little in the way of a parallel could have been drawn between the respective merits of the Brahmans and the Egyptian philosophers. Since then, however, it has been discovered that the very same ideas, expressed in almost identical language, may be read in the Buddhistic and Brahmanical literature. This very philosophy of the unreality of mundane things and the illusion of the senses — whose whole substance has been plagiarized in our own times by the German metaphysicians — forms the groundwork of Kapila's and Vyasa's philosophies, and may be found in Gautama Buddha's enunciation of the "four truths," the cardinal dogmas of his doctrine. Pimander's expression "he is become a god" is epitomized in the one word, *Nirvana,* which our learned Orientalists most incorrectly consider as the synonym of *annihilation!*

This opinion of the two eminent Egyptologists is of the greatest value to us if it were only as an answer to our opponents. The Champollions were the first in Europe to take the student of archæology by the hand, and, leading him on into the silent crypts of the past, prove that civilization did not begin with our generations; for "though the origins of ancient Egypt are unknown, she is found to have been at the most distant periods within the reach of historical research, with her great laws, her established customs, her cities, her kings, and gods"; and behind, far behind, these same epochs we find ruins belonging to other still more distant and higher periods of civilization. "At Thebes, portions of ruined buildings allow us to recognize remnants of still anterior structures, the materials of which had served for the erection of the very edifices which have now existed for thirty-six centuries!"[907] "Everything told us by Herodotus and the Egyptian priests is found to be exact, and has been corroborated by modern scientists," adds Champollion.[908]

Whence the civilization of the Egyptians came, will be shown in volume II., and in this respect it will be made to appear that our deductions, though based upon the traditions of

---

905 Champ.-Figeac, "*Egypte*," p. 143.
906 Ibid., p. 119.
907 Ibid., p. 2.
908 Ibid., p. 11.

the Secret Doctrine, run parallel **[Page 627]** with those of a number of most respected authorities. There is a passage in a well-known Hindu work which may well be recalled in this connection.

"Under the reign of Viswamitra, first king of the Dynasty of Soma-Vanga, in consequence of a battle which lasted five days, Manu-Vina, heir of the ancient kings, being abandoned by the Brahmans, emigrated with all his companions, passing through Arya, and the countries of Barria, till he came to the shores of Masra" (*History of India*, by Collouca-Batta). Unquestionably this Manu-Vina and Menes, the first Egyptian King, are identical.

Arya, is Eran (Persia); Barria, is Arabia, and Masra, was the name of Cairo, which to this day is called, *Masr*, Musr, and Misro. Phœnician history names Maser as one of the ancestors of Hermes.

And now we will bid farewell to thaumatophobia and its advocates, and consider thaumatomania under its multifarious aspects. In vol. II., we intend to review the "miracles" of Paganism and weigh the evidence in their favor in the same scales with Christian theology. There is a conflict not merely impending but already begun between science and theology, on the one hand, and spirit and its hoary science, magic, on the other. Something of the possibilities of the latter have already been displayed, but more is to come. The petty, mean world, for whose approving nod scientists and magistrates, priests and Christians compete, have begun their latter-day crusade by sentencing in the same year two innocent men, one in France, the other in London, in defiance of law and justice. Like the apostle of circumcision, they are ever ready to thrice deny an unpopular connection for fear of ostracism by their own fellows. The Psychomantics and the Psychophobists must soon meet in fierce conflict. The anxiety to have their phenomena investigated and supported by scientific authorities has given place with the former to a frigid indifference. As a natural result of so much prejudice and unfairness as have been exhibited, their respect for scientists is waning fast, and the reciprocal epithets bandied between the two parties are becoming far from complimentary to either. Which of them is right and which wrong, time will soon show and future generations understand. It is at least safe to prophesy that the Ultima Thule of God's mysteries, and the key to them are to be sought elsewhere than in the whirl of Avogadro's molecules.

People who either judge superficially, or, by reason of their natural impatience would gaze at the blazing sun before their eyes are well fitted to bear lamp-light, are apt to complain of the exasperating obscurity of language which characterizes the works of the ancient Hermetists and their successors. They declare their philosophical treatises on magic incomprehensible. Over the first class we can afford to waste no **[Page 628]** time; the second, we would beg to moderate their anxiety, remembering those sayings of Espagnet — "Truth lies hid in obscurity," and "Philosophers never write more deceitfully than when plainly, nor ever more truly than when obscurely." Furthermore, there is a third class, whom it would compliment too much to say that they judge the subject at all. They simply denounce *ex- cathedra.* The ancients they treat as dreamy fools, and though but physicists and thaumatophobic positivists, they commonly claim a monopoly of spiritual wisdom!

We will select Irenæus Philaletha to answer this latter class. "In the world our writings shall prove a curious-edged knife; to some they shall carve out dainties, but to others they shall only serve to cut their fingers; yet we are not to be blamed, for we do seriously

admonish all who shall attempt this work that they undertaketh the highest piece of philosophy in nature; and though we write in English, yet our matter will be as hard as Greek to some, who will think, nevertheless, that they understand as well, when they misconstrue our meaning most perversely; for is it imaginable that they who are fools in nature should be wise in books, which are testimonies unto nature?"

The few elevated minds who interrogate nature instead of prescribing laws for her guidance; who do not limit her possibilities by the imperfections of their own powers; and who only disbelieve because they do not know, we would remind of that apothegm of Narada, the ancient Hindu philosopher:

"Never utter these words: 'I do not know this — therefore it is false.' " "One must study to know, know to understand, understand to judge."

END OF VOLUME I

Isis Unveiled

H. P. Blavatsky

Edited by Boris de Zirkoff

Volume II
Theology

ISIS UNVEILED

A MASTER-KEY

TO THE

MYSTERIES OF ANCIENT AND MODERN

SCIENCE AND THEOLOGY

BY

H. P. BLAVATSKY,

CORRESPONDING SECRETARY OF THE THEOSOPHICAL SOCIETY

"Cecy est un livre de bonne Foy." — MONTAIGNE

VOL. II – THEOLOGY

THE AUTHOR

DEDICATES THESE VOLUMES

TO THE

THEOSOPHICAL SOCIETY,

WHICH WAS FOUNDED AT NEW YORK, A.D. 1875,

TO STUDY THE SUBJECTS ON WHICH THEY TREAT.

PREFACE

Were it possible, we would keep this work out of the hands of many Christians whom its perusal would not benefit, and for whom it was not written. We allude to those whose faith in their respective churches is pure and sincere, and those whose sinless lives reflect the glorious example of that Prophet of Nazareth, by whose mouth the spirit of truth spake loudly to humanity. Such there have been at all times. History preserves the names of many as heroes, philosophers, philanthropists, martyrs, and holy men and women; but how many more have lived and died, unknown but to their intimate acquaintance, unblessed but by their humble beneficiaries! These have ennobled Christianity, but would have shed the same lustre upon any other faith they might have professed — for they were higher than their creed. The benevolence of Peter Cooper and Elizabeth Thompson, of America, who are not orthodox Christians, is no less Christ-like than that of the Baroness Angela Burdett-Coutts, of England, who is one. And yet, in comparison with the millions who have been accounted Christians, such have always formed a small minority. They are to be found at this day, in pulpit and pew, in palace and cottage; but the increasing materialism, worldliness and hypocrisy are fast diminishing their proportionate number. Their charity, and simple, child-like faith in the infallibility of their Bible, their dogmas, and their clergy, bring into full activity all **[Page IV]** the virtues that are implanted in our common nature. We have personally known such God-fearing priests and clergymen, and we have always avoided debate with them, lest we might be guilty of the cruelty of hurting their feelings; nor would we rob a single layman of his blind confidence, if it alone made possible for him holy living and serene dying.

An analysis of religious beliefs in general, this volume is in particular directed against theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality and his God, and subversive of all moral restraint.

We cast our gauntlet at the dogmatic theologians who would enslave both history and science; and especially at the Vatican, whose despotic pretensions have become hateful to the greater portion of enlightened Christendom. The clergy apart, none but the logician, the investigator, the dauntless explorer should meddle with books like this. Such delvers after truth have the courage of their opinions.

H.P.B.

[Page 1]

TABLE OF CONTENTS.

PREFACE i

VOLUME II.

THE "INFALLIBILITY" OF RELIGION.

CHAPTER I.

THE CHURCH: WHERE IS IT?

CHURCH STATISTICS 10
CATHOLIC "MIRACLES" AND SPIRITUALISTIC "PHENOMENA" 12
CHRISTIAN AND PAGAN BELIEFS COMPARED 17
MAGIC AND SORCERY PRACTISED BY CHRISTIAN CLERGY 25
COMPARATIVE THEOLOGY A NEW SCIENCE 29
EASTERN TRADITIONS AS TO ALEXANDRIAN LIBRARY 30
ROMAN PONTIFFS IMITATORS OF THE HINDU BRAHM-ÂTMA 33
CHRISTIAN DOGMAS DERIVED FROM HEATHEN PHILOSOPHY 35
DOCTRINE OF THE TRINITY OF PAGAN ORIGIN 45
DISPUTES BETWEEN GNOSTICS AND CHURCH FATHERS 50
BLOODY RECORDS OF CHRISTIANITY 51

CHAPTER II.

CHRISTIAN CRIMES AND HEATHEN VIRTUES.

SORCERIES OF CATHERINE OF MEDICIS 53
OCCULT ARTS PRACTISED BY THE CLERGY 56
LYING CATHOLIC SAINTS 68
PRETENSIONS OF MISSIONARIES IN INDIA AND CHINA 72
SACRILEGIOUS TRICKS OF CATHOLIC CLERGY 74
PAUL A KABALIST 82

PETER NOT THE FOUNDER OF ROMAN CHURCH 83
STRICT LIVES OF PAGAN HIEROPHANTS........ 88
HIGH CHARACTER OF ANCIENT "MYSTERIES" 90
JACOLLIOT'S ACCOUNT OF HINDU FAKIRS........ 92
CHRISTIAN SYMBOLISM DERIVED FROM PHALLIC WORSHIP 97
HINDU DOCTRINE OF THE PITRIS 101
BRAHMINIC SPIRIT-COMMUNION........ 101
DANGERS OF *UNTRAINED* MEDIUMSHIP........ 103

CHAPTER III.

DIVISIONS AMONGST THE EARLY CHRISTIANS.

RESEMBLANCE BETWEEN EARLY CHRISTIANITY AND BUDDHISM........ 108
PETER NEVER IN ROME 109
MEANINGS OF "NAZAR" AND "NAZARENE"........ 113
BAPTISM A DERIVED RIGHT........ 117
IS ZOROASTER A GENERIC NAME?........ 123
PYTHAGOREAN TEACHINGS OF JESUS 127
THE APOCALYPSE KABALISTIC 127
JESUS CONSIDERED AN ADEPT BY SOME PAGAN PHILOSOPHERS
AND EARLY CHRISTIANS 130
DOCTRINE OF PERMUTATION........ 131
THE MEANING OF GOD-INCARNATE........ 132
DOGMAS OF THE GNOSTICS 133
IDEAS OF MARCION, THE "HERESIARCH"........ 137
PRECEPTS OF MANU 140
JEHOVAH IDENTICAL WITH BACCHUS........ 142

CHAPTER IV.

ORIENTAL COSMOGONIES AND BIBLE RECORDS.

DISCREPANCIES IN THE PENTATEUCH........ 144
INDIAN, CHALDEAN AND OPHITE SYSTEMS COMPARED 146

WHO WERE THE FIRST CHRISTIANS? 152
CHRISTOS AND SOPHIA-ACHAMOTH 156
SECRET DOCTRINE TAUGHT BY JESUS 163
JESUS NEVER CLAIMED TO BE GOD 164
ANTIQUITY OF THE "LOGOS" AND "CHRIST" 174
COMPARATIVE VIRGIN-WORSHIP 177

CHAPTER V.

MYSTERIES OF THE KABALA.

EN-SOPH AND THE SEPHIROTH 180
THE PRIMITIVE WISDOM-RELIGION 183
THE BOOK OF GENESIS A COMPILATION OF OLD WORLD LEGENDS 184
THE TRINITY OF THE KABALA 188
GNOSTIC AND NAZARENE SYSTEMS CONTRASTED WITH HINDU MYTHS 190
KABALISM IN THE BOOK OF EZEKIEL 196
STORY OF THE RESURRECTION OF JAIRUS'S DAUGHTER FOUND IN THE HISTORY OF CHRISTNA 203
UNTRUSTWORTHY TEACHINGS OF THE EARLY FATHERS 208
THEIR PERSECUTING SPIRIT 209

CHAPTER VI.

ESOTERIC DOCTRINES OF BUDDHISM PARODIED IN CHRISTIANITY.

DECISIONS OF NICEAN COUNCIL, HOW ARRIVED AT 212
MURDER OF HYPATIA 212
ORIGIN OF THE FISH-SYMBOL OF VISHNU 216
KABALISTIC DOCTRINE OF THE COSMOGONY 222
DIAGRAMS OF HINDU AND CHALDEO-JEWISH SYSTEMS 224
TEN MYTHICAL AVATARS OF VISHNU 232
TRINITY OF MAN TAUGHT BY PAUL 238

SOCRATES AND PLATO ON SOUL AND SPIRIT 239
TRUE BUDDHISM, WHAT IT IS 243

CHAPTER VII.

EARLY CHRISTIAN HERESIES AND SECRET SOCIETIES.

NAZAREANS, OPHITES, AND MODERN DRUZES 246
ETYMOLOGY OF IAΩ 252
"HERMETIC BROTHERS" OF EGYPT 259
TRUE MEANING OF NIRVANA 269
THE JAYNA SECT 271
CHRISTIANS AND CHRESTIANS 272
THE GNOSTICS AND THEIR DETRACTORS 274
BUDDHA, JESUS, AND APOLLONIUS OF TYANA 287

CHAPTER VIII.

JESUITRY AND MASONRY.

THE SOHAR AND RABBI SIMEON 292
THE ORDER OF JESUITS AND ITS RELATION TO SOME OF THE MASONIC ORDERS 295
CRIMES PERMITTED TO ITS MEMBERS 297
PRINCIPLES OF JESUITRY COMPARED WITH THOSE OF PAGAN MORALISTS 304
TRINITY OF MAN IN EGYPTIAN BOOK OF THE DEAD 307
FREEMASONRY NO LONGER ESOTERIC 311
PERSECUTION OF TEMPLARS BY THE CHURCH 318
SECRET MASONIC CIPHERS 330
JEHOVAH NOT THE "INEFFABLE NAME" 332

CHAPTER IX.

THE VEDAS AND THE BIBLE.

NEARLY EVERY MYTH BASED ON SOME GREAT TRUTH 338
WHENCE THE CHRISTIAN SABBATH 338

ANTIQUITY OF THE VEDAS 342
PYTHAGOREAN DOCTRINE OF THE POTENTIALITIES OF NUMBERS 347
"DAYS" OF GENESIS AND "DAYS" OF BRAHMA 351
FALL OF MAN AND THE DELUGE IN THE HINDU BOOKS 353
ANTIQUITY OF THE MAHABHARATA 357
WERE THE ANCIENT EGYPTIANS OF THE ARYAN RACE? 361
SAMUEL, DAVID, AND SOLOMON MYTHICAL PERSONAGES 365
SYMBOLISM OF NOAH'S ARK 371
THE PATRIARCHS IDENTICAL WITH ZODIACAL SIGNS 379
ALL BIBLE LEGENDS BELONG TO UNIVERSAL HISTORY 387

CHAPTER X.
THE DEVIL-MYTH.

THE DEVIL OFFICIALLY RECOGNIZED BY THE CHURCH 393
SATAN THE MAINSTAY OF SACERDOTALISM 396
IDENTITY OF SATAN WITH THE EGYPTIAN TYPHON 398
HIS RELATION TO SERPENT-WORSHIP 403
THE BOOK OF JOB AND THE BOOK OF THE DEAD 406
THE HINDU DEVIL A METAPHYSICAL ABSTRACTION 413
SATAN AND THE PRINCE OF HELL IN THE GOSPEL OF NICODEMUS 424

CHAPTER XI.
COMPARATIVE RESULTS OF BUDDHISM AND CHRISTIANITY.

THE AGE OF PHILOSOPHY PRODUCED NO ATHEISTS 436
THE LEGENDS OF THREE SAVIOURS 442
CHRISTIAN DOCTRINE OF THE ATONEMENT ILLOGICAL 447
CAUSE OF THE FAILURE OF MISSIONARIES TO CONVERT BUDDHISTS AND BRAHMANISTS 455
NEITHER BUDDHA NOR JESUS LEFT WRITTEN RECORDS 461

THE GRANDEST MYSTERIES OF RELIGION IN THE BHAGAVAD-GITA 464
THE MEANING OF REGENERATION EXPLAINED IN THE SATAPA-BRÂHMANA............. 467
THE SACRIFICE OF BLOOD INTERPRETED... 467
DEMORALIZATION OF BRITISH INDIA BY CHRISTIAN MISSIONARIES 473
THE BIBLE LESS AUTHENTICATED THAN ANY OTHER SACRED BOOK 476
KNOWLEDGE OF CHEMISTRY AND PHYSICS DISPLAYED BY INDIAN JUGGLERS............. 480

CHAPTER XII.
CONCLUSIONS AND ILLUSTRATIONS.

RECAPITULATION OF FUNDAMENTAL PROPOSITIONS.. 484
SEERSHIP OF THE SOUL AND OF THE SPIRIT 486
THE PHENOMENON OF THE SO-CALLED SPIRIT-HAND 489
DIFFERENCE BETWEEN MEDIUMS AND ADEPTS.. 490
INTERVIEW OF AN ENGLISH AMBASSADOR WITH A REINCARNATED BUDDHA 492
FLIGHT OF A LAMA'S ASTRAL BODY RELATED BY ABBÉ HUC....................................... 497
SCHOOLS OF MAGIC IN BUDDHIST LAMASERIES 501
THE UNKNOWN RACE OF HINDU TODAS 504
WILL-POWER OF FAKIRS AND YOGIS 507
TAMING OF WILD BEASTS BY FAKIRS 511
EVOCATION OF A LIVING SPIRIT BY A SHAMAN, WITNESSED BY THE WRITER............ 514
SORCERY BY THE BREATH OF A JESUIT FATHER 520
WHY THE STUDY OF MAGIC IS ALMOST IMPRACTICABLE IN EUROPE 521
CONCLUSION 522

ISIS UNVEILED

VOLUME TWO — RELIGION

CHAPTER I

"Yea, the time cometh, that whomsoever killeth you, will think that he doeth God service."

Gospel According to John, xvi. 2

"Let him be ANATHEMA . . . who shall say that human Sciences ought to be pursued in such a spirit of freedom that one may be allowed to hold as true their assertions even when opposed to revealed doctrines."

Ecumenical Council of 1870

"GLOUC. — The Church! Where is it?"

King Henry VI., Act i., Sc. 1

CHURCH STATISTICS

IN the United States of America, sixty thousand (60,428) men are paid salaries to teach the Science of God and His relations to His creatures.

These men contract to impart to us the knowledge which treats of the existence, character, and attributes of our Creator; His laws and government; the doctrines we are to believe and the duties we are to practice. Five thousand (5,141) of them,[1] with the prospect of 1273 theological students to help them in time, teach this science according to a formula prescribed by the Bishop of Rome, to five million people. Fifty-five thousand (55,287) local and travelling ministers, representing fifteen different denominations,[2] each contradicting the other upon more or less vital theololical questions, instruct, in their respective doctrines, thirty-three million (33,500,000) other persons. of these teach according to the canons of the cis-Atlantic branch of an establishment which acknowledges a daughter of the late Duke of Kent as its spiritual **[Page 2]** head. There are many hundred thousand Jews; some thousands of Orientals of all kinds; and a very few who belong to the Greek Church. A man at Salt Lake City, with nineteen wives and more than one hundred children and grandchildren, is the supreme spiritual ruler over ninety thousand people, who believe that he is in frequent intercourse with the gods — for the Mormons are Polytheists as

[1] These figures are copied from the "Religious Statistics of the United States for the year 1871."

[2] These are: the *Baptists, Congregationalists, Episcopalians,* Northern *Methodists,* Southern *Methodists,* Methodists *various,* Northern *Presbyterians,* Southern *Presbyterians, United Presbyterians, United Brethren, Brethren in Christ, Reformed Dutch, Reformed German, Reformed Presbyterians, Cumberland Presbyterians.*

well as Polygamists, and their chief god is represented as living in a planet they call Colob.

The God of the Unitarians is a bachelor; the Deity of the Presbyterians, Methodists, Congregationalists, and the other orthodox Protestant sects a spouseless Father with one Son, who is identical with Himself. In the attempt to outvie each other in the erection of their sixty-two thousand and odd churches, prayer-houses, and meeting-halls, in which to teach these conflicting theological doctrines, $354,485,581 have been spent. The value of the Protestant parsonages alone, in which are sheltered the disputants and their families, is roughly calculated to approximate $54,115,297. Sixteen million (16,179,387) dollars, are, moreover, contributed every year for current expenses of the Protestant denominations only. One Presbyterian church in New York cost a round million; a Catholic altar alone, one-fourth as much!

We will not mention the multitude of smaller sects, communities, and extravagantly original little heresies in this country which spring up one year to die out the next, like so many spores of fungi after a rainy day. We will not even stop to consider the alleged millions of Spiritualists; for the majority lack the courage to break away from their respective religious denominations. These are the back-door Nicodemuses.

And now, with Pilate, let us inquire, What is truth? Where is it to be searched for amid this multitude of warring sects? Each claims to be based upon divine revelation, and each to have the keys of the celestial gates. Is either in possession of this rare truth? Or, must we exclaim with the Buddhist philosopher, "There is but one truth on earth, and it is unchangeable: and this is — that there is *no* truth on it!"

Though we have no disposition whatever to trench upon the ground that has been so exhaustively gleaned by those learned scholars who have shown that every Christian dogma has its origin in a heathen rite, still the facts which they have exhumed, since the enfranchisement of science, will lose nothing by repetition. Besides, we propose to examine these facts from a different and perhaps rather novel point of view: that of the old philosophies as esoterically understood. These we have barely glanced at in our first volume. We will use them as the standard by which to compare Christian dogmas and miracles with the doctrines and phenomena of ancient magic, and the modern "New Dispensation," as Spiritualism is called by its votaries. Since the materialists deny the phenomena **[Page 3]** without investigation, and since the theologians in admitting them offer us the poor choice of two palpable absurdities — the Devil and miracles — we can lose little by applying to the theurgists, and they may actually help us to throw a great light upon a very dark subject.

Professor A. Butlerof, of the Imperial University of St. Petersburg, remarks in a recent pamphlet, entitled *Mediumistic Manifestations*, as follows: "Let the facts (of modern spiritualism) belong if you will to the number of those which were more or less known by the ancients; let them be identical with those which in the dark ages gave importance to the office of Egyptian priest or Roman augur; let them even furnish the basis of the sorcery of our Siberian Shaman; . . . let them be all these, and, if they are *real facts*, it is no business of ours. All the facts in nature *belong to science*, and every addition to the store of science enriches instead of impoverishing her. If humanity has once admitted a truth, and then in

the blindness of self-conceit denied it, to return to its realization is a step forward and not backward."

Since the day that modern science gave what may be considered the death-blow to dogmatic theology, by assuming the ground that religion was full of mystery, and mystery is unscientific, the mental state of the educated class has presented a curious aspect. Society seems from that time to have been ever balancing itself upon one leg, on an unseen tight-rope stretched from our visible universe into the invisible one; uncertain whether the end hooked on faith in the latter might not suddenly break, and hurl it into final annihilation.

The great body of nominal Christians may be divided into three unequal portions: materialists, spiritualists, and Christians proper. The materialists and spiritualists make common cause against the hierarchical pretensions of the clergy, who, in retaliation, denounce both with equal acerbity. The materialists are as little in harmony as the Christian sects themselves — the Comtists, or, as they call themselves, the positivists, being despised and hated to the last degree by the schools of thinkers, one of which Maudsley honorably represents in England. Positivism, be it remembered, is that "religion" of the future about whose founder even Huxley has made himself wrathful in his famous lecture, *The Physical Basis of Life*; and Maudsley felt obliged, in behalf of modern science, to express himself thus: "It is no wonder that scientific men should be anxious to disclaim Comte as their law-giver, and to protest against such a king being set up to reign over them. Not conscious of any personal obligation to his writings — conscious how much, in some respects, he has misrepresented the spirit and pretensions of science — they repudiate the allegiance which his enthusiastic disciples would force upon them, and which popular opinion is fast coming to think a natural one. They do **[Page 4]** well in thus making a timely assertion of independence; for if it be not done soon, it will soon be too late to be done well."[3] When a materialistic doctrine is repudiated so strongly by two such materialists as Huxley and Maudsley, then we must think indeed that it is absurdity itself.

CATHOLIC "MIRACLES" AND SPIRITUALISTIC "PHENOMENA"

Among Christians there is nothing but dissension. Their various churches represent every degree of religious belief, from the omnivorous credulity of blind faith to a condescending and high-toned deference to the Deity which thinly masks an evident conviction of their own deific wisdom. All these sects believe more or less in the immortality of the soul. Some admit the intercourse between the two worlds as a fact; some entertain the opinion as a sentiment; some positively deny it; and only a few maintain an attitude of attention and expectancy.

Impatient of restraint, longing for the return of the dark ages, the Romish Church frowns at the *diabolical* manifestations, and indicates what she would do to their champions had she but the power of old. Were it not for the self-evident fact that she herself is placed by science on trial, and that she is handcuffed, she would be ready at a moment's notice to repeat in the nineteenth century the revolting scenes of former days. As to the Protestant clergy, so furious is their common hatred toward spiritualism, that as a secular paper very truly remarks: "They seem willing to undermine the public faith in all the spiritual phenomena of

---

[3] H. Maudsley, "*Body and Mind*."

the past, as recorded in the *Bible*, if they can only see the pestilent modern heresy stabbed to the heart."[4]

Summoning back the long-forgotten memories of the Mosaic laws, the Romish Church claims the monopoly of miracles, and of the right to sit in judgment over them, as being the sole heir thereto by direct inheritance. The *Old Testament*, exiled by Colenso, his predecessors and contemporaries, is recalled from its banishment. The prophets, whom his Holiness the Pope condescends at last to place, if not on the same level with himself, at least at a less respectful distance,[5] are dusted and cleaned. The memory of all the diabolical abracadabra is evoked anew. The blasphemous *horrors* perpetrated by Paganism, its **[Page 5]** phallic worship, thaumaturgical wonders wrought by Satan, human sacrifices, incantations, witchcraft, magic, and sorcery are recalled and DEMONISM is confronted with *spiritualism* for mutual recognition and identification. Our modern demonologists conveniently overlook a few insignificant details, among which is the undeniable presence of heathen phallicism in the Christian symbols. A strong spiritual element of this worship may be easily demonstrated in the dogma of the Immaculate Conception of the Virgin Mother of God; and a physical element equally proved in the fetish-worship of the holy *limbs* of Sts. Cosmo and Damiano, at Isernia, near Naples; a successful traffic in which *ex-voto* in wax was carried on by the clergy, annually, until barely a half century ago.[6]

We find it rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: "In a multitude of pagodas, the phallic stone, ever and always assuming, like the Grecian *batylos*, the brutally indecent form of the *lingham* . . . the Maha Deva."[7] Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of that religion of sensualism *par excellence*, Roman Catholicism, to grasp, they are in duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The Mahody of Elephanta, the Round Tower of Bhangulpore, the minarets of Islam — either rounded or pointed — are the originals of the *Campanile* column of San Marco, at Venice, of the Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian temples, are the reproductions of the primitive idea of the *lithos*, the upright phallus. "The western tower of St. Paul's Cathedral, London," says the author of *The Rosicrucians*, "is one of the double *lithoi* placed always in front of every temple, Christian as well as heathen."[8] Moreover, in all Christian Churches, "particularly in Protestant churches, where they figure most conspicuously, the two tables of stone of the Mosaic Dispensation are placed over the altar, side by side, as a united stone, the tops of which are rounded.. . . The right stone is *masculine*, the left *feminine*." Therefore neither Catholics nor Protestants have a right to talk

---

[4] "*Boston Sunday Herald,*" November 5, 1876.

[5] See the self-glorification of the present Pope in the work entitled, "*Speeches of Pope Pius IX.*" by Don Pascale de Franciscis; and the famous pamphlet of that name by the Rt. Hon. W. E. Gladstone. The latter quotes from the work named the following sentence pronounced by the Pope: "My wish is that all governments should know that I am speaking in this strain. . . . And I have *the right* to speak, *even more than Nathan the prophet* to David the king, *and a great deal more than St. Ambrose had to Theodosius*"!!

[6] See King's "*Gnostics,*" and other works.

[7] Des Mousseaux, "*La Magie au XIXme Siècle,*" chap. i.

[8] Hargrave Jennings, "*The Rosicrucians,*" pp. 228-241.

of the "indecent forms" of heathen monuments so long as they ornament their own churches with the symbols of the Lingham and Yoni, and even write the laws of their God upon them.

Another detail not redounding very particularly to the honor of the Christian clergy might be recalled in the word Inquisition. The torrents **[Page 6]** of human blood shed by this *Christian* institution, and the number of its human sacrifices, are unparalleled in the annals of Paganism. Another still more prominent feature in which the clergy surpassed their masters, the "heathen," is *sorcery*. Certainly in no Pagan temple was black magic, in its real and true sense, more practiced than in the Vatican. While strongly supporting exorcism as an important source of revenue, they neglected magic as little as the ancient heathen. It is easy to prove that the *sortilegium*, or sorcery, was widely practiced among the clergy and monks so late as the last century, and is practiced occasionally even now.

Anathematizing every manifestation of occult nature outside the precincts of the Church, the clergy — notwithstanding proofs to the contrary — call it "the work of Satan," "the snares of the fallen angels," who "rush in and out from the bottomless pit," mentioned by John in his kabalistic *Revelation*, "from whence arises a smoke as the smoke of a great furnace." "*Intoxicated by its fumes, around this pit are daily gathering millions of Spiritualists, to worship at 'the Abyss of Baal.*'"[9]

More than ever arrogant, stubborn, and despotic, now that she has been nearly upset by modern research, not daring to interfere with the powerful champions of science, the Latin Church revenges herself upon the unpopular phenomena. A despot without a victim, is a word void of sense; a power which neglects to assert itself through outward, well-calculated effects, risks being doubted in the end. The Church has no intention to fall into the oblivion of the ancient myths, or to suffer her authority to be too closely questioned. Hence she pursues, as well as the times permit, her traditional policy. Lamenting the enforced extinction of her ally, the Holy Inquisition, she makes a virtue of necessity. The only victims now within reach are the Spiritists of France. Recent events have shown that the meek spouse of Christ never disdains to retaliate on helpless victims.

Having successfully performed her part of *Deus-ex-Machina* from behind the French Bench, which has not scrupled to disgrace itself for her, the Church of Rome sets to work and shows in the year 1876 what she can do. From the whirling tables and dancing pencils of profane Spiritualism, the Christian world is warned to turn to the divine "miracles" of Lourdes. Meanwhile, the ecclesiastical authorities utilize their time in arranging for other more easy triumphs, calculated to scare the superstitious out of their senses. So, acting under orders, the clergy hurl dramatic, if not very impressive anathemas from every Catholic diocese; threaten right and left; excommunicate and curse. Perceiving, **[Page 7]** finally, that her thunderbolts directed even against crowned heads fall about as harmlessly as the Jupiterean lightnings of Offenbach's *Calchas*, Rome turns about in powerless fury against the victimized *protégés* of the Emperor of Russia — the unfortunate Bulgarians and Servians. Undisturbed by evidence and sarcasm, unbaffled by proof, "the lamb of the Vatican" impartially divides his wrath between the liberals of Italy, "the impious whose

[9] Des Mousseaux, "*Hauts Phénomenes de la Magie*."

breath has the stench of the sepulchre,"[10] the "schismatic Russian *Sarmates*," and the heretics and spiritualists, "who worship at the bottomless pit where the great Dragon lies in wait."

Mr. Gladstone went to the trouble of making a catalogue of what he terms the "flowers of speech," disseminated through these Papal discourses. Let us cull a few of the chosen terms used by this vicegerent of Him who said that, "whosoever shall say *Thou fool*, shall be in danger of hell-fire." They are selected from authentic discourses. Those who oppose the Pope are "wolves, Pharisees, thieves, liars, hypocrites, dropsical children of Satan, sons of perdition, of sin, and corruption, satellites of Satan in human flesh, monsters of hell, demons incarnate, stinking corpses, men issued from the pits of hell, traitors and Judases led by the spirit of hell; children of the deepest pits of hell," etc., etc.; the whole piously collected and published by Don Pasquale di Franciscis, whom Gladstone has, with perfect propriety, termed, "an accomplished professor of *flunkeyism* in things spiritual."[11]

Since his Holiness the Pope has such a rich vocabulary of invectives at his command, why wonder that the Bishop of Toulouse did not scruple to utter the most undignified falsehoods about the Protestants and Spiritualists of America — people doubly odious to a Catholic — in his address to his diocese: "Nothing," he remarks, "is more common in an era of unbelief than to see a *false revelation substitute itself for the true one*, and minds neglect the teachings of the Holy Church, to devote themselves to the study of divination and the occult sciences." With a fine episcopal contempt for statistics, and strangely confounding in his memory the audiences of the revivalists, Moody and Sankey, and the patrons of darkened seance-rooms, he utters the unwarranted and fallacious assertion that "it has been proven that Spiritualism, in the United States, has caused one-sixth of all the cases of suicide and insanity." He says that it is not possible that the spirits "teach either an exact science, because they are lying demons, or a useful science, because the character **[Page 8]** of the word of Satan, like Satan himself, is sterile." He warns his dear *collaborateurs*, that "the writings in favor of Spiritualism are under the ban"; and he advises them to let it be known that "to frequent spiritual circles with the intention of accepting the doctrine, is to apostatize from the Holy Church, and assume the risk of excommunication"; finally, says he, "Publish the fact that the teaching of no spirit should prevail against that of the pulpit of Peter, which is the teaching of the Spirit of God Himself"!!

Aware of the many false teachings attributed by the Roman Church to the Creator, we prefer disbelieving the latter assertion. The famous Catholic theologian, Tillemont, assures us in his work that "all the illustrious Pagans are condemned to the eternal torments of hell, *because* they lived before the time of Jesus, and, therefore, could not be benefited by the redemption"!! He also assures us that the Virgin Mary personally testified to this truth over her own signature in a letter to a saint. Therefore, this is also a revelation — "the Spirit of God Himself" teaching such charitable doctrines.

We have also read with great advantage the topographical descriptions of *Hell and Purgatory* in the celebrated treatise under that name by a Jesuit, the Cardinal Bellarmin. A critic found that the author, who gives the description from a *divine* vision with which he was favored, "appears to possess all the knowledge of a land-measurer" about the secret

---

[10] Don Pasquale di Franciscis, "*Discorsi del Sommo Pontefice Pio IX.*," Part i., p. 340.
[11] "*Speeches of Pius IX,*" p. 14. Am. Edition.

tracts and formidable divisions of the "bottomless pit." Justin Martyr having actually committed to paper the heretical thought that after all Socrates might not be altogether fixed in hell, his Benedictine editor criticises this too benevolent father very severely. Whoever doubts the Christian charity of the Church of Rome in this direction is invited to peruse the *Censure* of the Sorbonne, on Marmontel's *Belisarius*. The *odium theologicum* blazes in it on the dark sky of orthodox theology like an aurora borealis — the precursor of God's wrath, according to the teaching of certain mediæval divines.

We have attempted in the first part of this work to show, by historical examples, how completely men of science have deserved the stinging sarcasm of the late Professor de Morgan, who remarked of them that "they wear the priest's cast-off garb, dyed to escape detection." The Christian clergy are, in like manner, attired in the cast-off garb of the *heathen* priesthood; acting diametrically in opposition to their *God's* moral precepts, but nevertheless, sitting in judgment over the whole world.

When dying on the cross, the martyred Man of Sorrows forgave his enemies. His last words were a prayer in their behalf. He taught his disciples to curse not, but to bless, even their foes. But the heirs of **[Page 9]** St. Peter, the self-constituted representatives on earth of that same meek Jesus, unhesitatingly curse whoever resists their despotic will. Besides, was not the "Son" long since crowded by them into the background? They make their obeisance only to the Dowager Mother, for — according to their teaching — again through "the direct Spirit of God," she alone acts as a mediatrix. The Œcumenical Council of 1870 embodied the teaching into a dogma, to disbelieve which is to be doomed forever to the 'bottomless pit.' The work of Don Pasquale di Franciscis is positive on that point, for he tells us that, as the Queen of Heaven owes to the present Pope "the finest gem in her coronet," since he has conferred on her the unexpected honor of becoming suddenly immaculate, there is nothing she cannot obtain from her Son for "her Church."[12]

Some years ago, certain travellers saw in Barri, Italy, a statue of the Madonna, arrayed in a flounced pink skirt over a swelling *crinoline*! Pious pilgrims who may be anxious to examine the regulation wardrobe of their God's mother may do so by going to Southern Italy, Spain, and Catholic North and South America. The Madonna of Barri must still be there — between two vineyards and a *locanda* (gin-shop). When last seen, a half-successful attempt had been made to clothe the infant Jesus; they had covered his legs with a pair of dirty, scollop-edged pantaloons. An English traveller having presented the "Mediatrix" with a green silk parasol, the grateful population of the *contadini*, accompanied by the village-priest, went in procession to the spot. They managed to stick the sunshade, opened, between the infant's back and the arm of the Virgin which embraced him. The scene and ceremony were both solemn and highly refreshing to our religious feelings. For there stood the image of the goddess in its niche, surrounded with a row of ever-burning lamps, the flames of which, flickering in the breeze, infect God's pure air with an offensive smell of olive oil. The Mother and Son truly represent the two most conspicuous idols of *Monotheistic* Christianity!

---

[12] Vide "*Speeches of Pope Pius IX.*," by Don Pasq. di Franciscis; Gladstone's pamphlet on this book; Draper's "*Conflict between Religion and Science*," and others.

For a companion to the idol of the poor *contadini* of Barri, go to the rich city of Rio Janeiro. In the Church of the Duomo del Candelaria, in a long hall running along one side of the church, there might be seen, a few years ago, another Madonna. Along the walls of the hall there is a line of saints, each standing on a contribution-box, which thus forms a fit pedestal. In the centre of this line, under a gorgeously rich canopy of blue silk, is exhibited the Virgin Mary leaning on the arm of Christ. "Our Lady" is arrayed in a very *décolleté* blue satin dress with short **[Page 10]** sleeves, showing, to great advantage, a snow-white, exquisitely- moulded neck, shoulders, and arms. The skirt equally of blue satin with an overskirt of rich lace and gauze puffs, is as short as that of a ballet-dancer; hardly reaching the knee, it exhibits a pair of finely-shaped legs covered with flesh colored silk tights, and blue satin French boots with very high red heels! The blonde hair of this "Mother of God" is arranged in the latest fashion, with a voluminous *chignon* and curls. As she leans on her Son's arm, her face is lovingly turned toward her Only-Begotten, whose dress and attitude are equally worthy of admiration. Christ wears an evening dress-coat, with swallow-tail, black trousers, and low cut white vest; varnished boots, and white kid gloves, *over one of which* sparkles a rich diamond ring, worth many thousands we must suppose — a precious Brazilian jewel. Above this body of a modern Portuguese dandy, is a head with the hair parted in the middle; a sad and solemn face, and eyes whose patient look seems to reflect all the bitterness of this last insult flung at the majesty of the Crucified.[13]

CHRISTIAN AND PAGAN BELIEFS COMPARED

The Egyptian Isis was also represented as a Virgin Mother by her devotees, and as holding her infant son, Horus, in her arms. In some statues and *basso-relievos*, when she appears alone she is either completely nude or veiled from head to foot. But in the Mysteries, in common with nearly every other goddess, she is entirely veiled from head to foot, as a symbol of a mother's chastity. It would not do us any harm were we to borrow from the ancients some of the poetic sentiment in their religions, and the innate veneration they entertained for *their* symbols.

It is but fair to say at once that the last of the *true* Christians died with the last of the direct apostles. Max Müller forcibly asks: "How can a missionary in such circumstances meet the surprise and questions of his pupils, unless he may point to that seed,[14] and tell them what Christianity was meant to be? unless he may show that, like all other religions, Christianity too, has had its history; that the Christianity of the nineteenth century is not the Christianity of the middle ages, and that the Christianity of the middle ages was not that of the early Councils; that the Christianity of the early Councils was not that of the Apostles, and that what has been said by Christ, that alone was well said?"[15]

Thus we may infer that the only characteristic difference between modern Christianity and the old heathen faiths is the belief of the former in a personal devil and in hell. "The Aryan nations had no devil," says Max Müller. "Pluto, though of a sombre character, was a

---

[13] The fact is given to us by an eye-witness who has visited the church several times; a Roman Catholic, who felt perfectly *horrified*, as he expressed it.

[14] Referring to the seed planted by Jesus and his Apostles.

[15] "*Chips*," vol. i., p. 26, Preface.

Very **[Page 11]** respectable personage; and Loki (the Scandinavian), though a mischievous person, was not a fiend. The German Goddess, Hell, too, like Proserpine, had once seen better days. Thus, when the Germans were indoctrinated with the idea of a real devil, the Semitic Seth, Satan or Diabolus, they treated him in the most good-humored way."

The same may be said of hell. Hades was quite a different place from our region of eternal damnation, and might be termed rather an intermediate state of purification. Neither does the Scandinavian *Hel* or Hela, imply either a state or a place of punishment; for when Frigga, the grief-stricken mother of Bal-dur, the white god, who died and found himself in the dark abodes of the shadows (Hades) sent Hermod, a son of Thor, in quest of her beloved child, the messenger found him in the inexorable region — alas! but still comfortably seated on a rock, and reading a book.[16] The Norse kingdom of the dead is moreover situated in the higher latitudes of the Polar regions; it is a cold and cheerless abode, and neither the gelid halls of Hela, nor the occupation of Baldur present the least similitude to the blazing hell of eternal fire and the miserable "damned" sinners with which the Church so generously peoples it. No more is it the Egyptian Amenthes, the region of judgment and purification; nor the Onderah — the abyss of darkness of the Hindus; for even the fallen angels hurled into it by Siva, are allowed by Parabrahma to consider it as an intermediate state, in which an opportunity is afforded them to prepare for higher degrees of purification and redemption from their wretched condition. The Gehenna of the *New Testament* was a locality outside the walls of Jerusalem; and in mentioning it, Jesus used but an ordinary metaphor. Whence then came the dreary dogma of hell, that Archimedean lever of Christian theology, with which they have succeeded to hold in subjection the numberless millions of Christians for nineteen centuries? Assuredly not from the Jewish Scriptures, and we appeal for corroboration to any well-informed Hebrew scholar.

The only designation of something approaching hell in the *Bible* is *Gehenna* or Hinnom, a valley near Jerusalem, where was situated Tophet, a place where a fire was perpetually kept for sanitary purposes. The prophet Jeremiah informs us that the Israelites used to sacrifice their children to Moloch-Hercules on that spot; and later we find Christians quietly replacing this divinity by their god of *mercy*, whose wrath will not be appeased, unless the Church sacrifices to him her unbaptized children and sinning sons on the altar of "eternal damnation"!

Whence then did the divine learn so well the conditions of hell, as **[Page 12]** to actually divide its torments into two kinds, the *pœna damni* and pænæ sensus, the former being the privation of the beatific vision; the latter the *eternal* pains *in a lake of fire and brimstone*? If they answer us that it is in the *Apocalypse* (xx. 10), we are prepared to demonstrate whence the theologist John himself derived the idea, "And *the devil* that deceived them was cast into the lake of fire and brimstone, where *the beast* and the false prophet are and shall be tormented for ever and ever," he says. Laying aside the esoteric interpretation that the "devil" or tempting demon meant our own earthly body, which after death will surely dissolve in the *fiery* or ethereal elements,[17] the word "eternal" by which our theologians interpret the words "for ever and ever" does not exist in the Hebrew language, either

[16] Mallet, "*Northern Antiquities*."

[17] Ether is both *pure* and *impure* fire. The composition of the latter comprises all its visible forms, such as the "correlation of forces" — heat, flame, electricity, etc. The former is the Spirit of Fire. The difference is purely alchemical.

as a word or meaning. There is no Hebrew word which properly *expresses eternity*; מלוע *oulam*, according to Le Clerc, only imports a time whose beginning or end is not known. While showing that this word does not mean *infinite* duration, and that in the *Old Testament* the word *forever* only signifies a long time, Archbishop Tillotson has completely perverted its sense with respect to the idea of hell-torments. According to his doctrine, when Sodom and Gomorrah are said to be suffering "eternal fire," we must understand it only in the sense of that fire not being extinguished till both cities were entirely consumed. But, as to hell-fire the words must be understood in the strictest sense of infinite duration. Such is the decree of the learned divine. For the duration of the punishment of the wicked must be proportionate to the eternal happiness of the righteous. So he says, "These (speaking of the wicked) shall go away εις όλασιν αιῶνιον into *eternal* punishment; but the righteous εις ξωην αιωνιον into life eternal."

The Reverend T. Surnden,[18] commenting on the speculations of his predecessors, fills a whole volume with unanswerable arguments, tending to show that the locality of *Hell is in the sun*. We suspect that the reverend speculator had read the *Apocalypse* in bed, and had the nightmare in consequence. There are two verses in the *Revelation of John* reading thus: "And the fourth angel poured out his vial upon the sun, and power was given him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God."[19] This is simply Pythagorean and kabalistic allegory. The idea is new neither with the above-mentioned author nor with John. Pythagoras placed the "sphere of purification in the sun," which sun, with its sphere, he moreover **[Page 13]** locates in the middle of the universe,[20] the allegory having a double meaning:

1. Symbolically, the central, spiritual sun, the Supreme Deity. Arrived at this region every soul becomes purified of its sins, and unites itself forever with its spirit, having previously suffered throughout all the lower spheres.

2. By placing the sphere of *visible* fire in the middle of the universe, he simply taught the heliocentric system which appertained to the Mysteries, and was imparted only in the higher degree of initiation. John gives to his Word a purely kabalistic significance, which no "Fathers," except those who had belonged to the Neo-platonic school, were able to comprehend. Origen understood it well, having been a pupil of Ammonius Saccas; therefore we see him bravely denying the perpetuity of hell-torments. He maintains that not only men, but even devils (by which term he meant disembodied human sinners), after a certain duration of punishment shall be pardoned and finally restored to heaven.[21] In consequence of this and other such heresies Origen was, as a matter of course, exiled.

Many have been the learned and truly inspired speculations as to the locality of hell. The most popular were those which placed it in the centre of the earth. At a certain time, however, skeptical doubts which disturbed the placidity of faith in this highly refreshing

---

[18] See "*Inquiry into the Nature and Place of Hell*," by Rev. T. Surnden.

[19] *Revelation* xvi. 8-9.

[20] Aristotle mentions Pythagoreans who placed the sphere of fire in the sun, and named it *Jupiter's Prison*. See "*De Coelo*," lib. ii.

[21] "*De Civit. Dei*," I, xxi., c. 17.

doctrine arose in consequence of the meddling scientists of those days. As a Mr. Swinden in our own century observes, the theory was inadmissible because of two objections: 1st, that a fund of fuel or sulphur sufficient to maintain so furious and constant a fire could not be there supposed; and, 2d, that it must want the nitrous particles in the air to sustain and keep it alive. "And how," says he, "can a fire be eternal, when, by degrees, the whole substance of the earth must be consumed thereby?"[22]

The skeptical gentleman had evidently forgotten that centuries ago St. Augustine solved the difficulty. Have we not the word of this learned divine that hell, nevertheless, *is* in the centre of the earth, for "God supplies the central fire with air *by a miracle*"? The argument is unanswerable, and so we will not seek to upset it.

The Christians were the first to make the existence of Satan a dogma of the Church. And once that she had established it, she had to struggle for over 1,700 years for the repression of a mysterious force which it was her policy to make appear of diabolical origin. Unfortunately, in manifesting itself, this force invariably tends to upset such a belief by the ridiculous discrepancy it presents between the alleged cause and the effects. If the clergy have not over-estimated the real power **[Page 14]** of the "Arch-Enemy of God," it must be confessed that he takes mighty precautions against being recognized as the "Prince of Darkness" who aims at our souls. If modern "spirits" are devils at all, as preached by the clergy, then they can only be those "poor" or "stupid devils" whom Max Müller describes as appearing so often in the German and Norwegian tales.

Notwithstanding this, the clergy fear above all to be forced to relinquish this hold on humanity. They are not willing to let us judge of the tree by its fruits, for that might sometimes force them into dangerous dilemmas. They refuse, likewise, to admit, with unprejudiced people, that the phenomena of Spiritualism has unquestionably spiritualized and reclaimed from evil courses many an indomitable atheist and skeptic. But, as they confess themselves, what is the use in a Pope, if there is no Devil?

And so Rome sends her ablest advocates and preachers to the rescue of those perishing in "the bottomless pit." Rome employs her cleverest writers for this purpose — albeit they all indignantly deny the accusation — and in the preface to every book put forth by the prolific des Mousseaux, the French Tertullian of our century, we find undeniable proofs of the fact. Among other certificates of ecclesiastical approval, every volume is ornamented with the text of a certain original letter addressed to the very pious author by the world-known Father Ventura de Raulica, of Rome. Few are those who have not heard this famous name. It is the name of one of the chief pillars of the Latin Church, the ex-General of the Order of the Theatins, Consultor of the Sacred Congregation of Rites, Examiner of Bishops, and of the Roman Clergy, etc., etc., etc. This strikingly characteristic document will remain to astonish future generations by its spirit of unsophisticated demonolatry and unblushing sincerity. We translate a fragment verbatim, and by thus helping its circulation hope to merit the blessings of Mother Church:[23]

---

[22] "*Demonologia and Hell*," p. 289.
[23] "*Les Hauts Phenomenes de la Magie*," p. v., Preface.

"Monsieur And Excellent Friend:

"The greatest victory of Satan was gained on that day when he succeeded in making himself denied.

"To demonstrate the existence of Satan, is to reëstablish *one of the fundamental dogmas of the Church*, which serve as a basis for Christianity, and, without which, Satan would be but a name. . .

"Magic, mesmerism, magnetism, somnambulism, spiritualism, spiritism, hypnotism . . . are only other names for SATANISM.

"To bring out such a truth and show it in its proper light, is to unmask the enemy; it is to unveil the immense danger of certain practices, *reputed innocent*; it is to deserve well in the eyes of humanity and of religion.

"Father Ventura De Raulica"

[Page 15]

A—men!

This is an unexpected honor indeed, for our American "controls" in general, and the innocent "Indian guides" in particular. To be thus introduced in Rome as princes of the Empire of Eblis, is more than they could ever hope for in other lands.

Without in the least suspecting that she was working for the future welfare of her enemies — the spiritualists and spiritists — the Church, some twenty years since, in tolerating des Mousseaux and de Mirville as the biographers of the Devil, and giving her approbation thereto, tacitly confessed the literary copartnership.

M. the Chevalier Gougenot des Mousseaux, and his friend and collaborateur, the Marquis Eudes de Mirville, to judge by their long titles, must be aristocrats *pur sang*, and they are, moreover, writers of no small erudition and talent. Were they to show themselves a little more parsimonious of double points of exclamation following every vituperation and invective against Satan and his worshippers, their style would be faultless. As it is, the crusade against the enemy of mankind was fierce, and lasted for over twenty years.

What with the Catholics piling up their psychological phenomena to prove the existence of a personal devil, and the Count de Gasparin, an ancient minister of Louis Philippe, collecting volumes of other facts to prove the contrary, the spiritists of France have contracted an everlasting debt of gratitude toward the disputants. The existence of an unseen spiritual universe peopled with invisible beings has now been demonstrated beyond question. Ransacking the oldest libraries, they have distilled from the historical records the quintessence of evidence. All epochs, from the Homeric ages down to the present day have supplied their choicest materials to these indefatigable authors. In trying to prove the authenticity of the miracles wrought by Satan in the days preceding the Christian era, as well as throughout the middle ages, they have simply laid a firm foundation for a study of the phenomena in our modern times.

Though an ardent, uncompromising enthusiast, des Mousseaux unwittingly transforms himself into the tempting demon, or — as he is fond of calling the Devil — the "serpent of *Genesis*." In his desire to demonstrate in every manifestation the presence of the Evil One, he only succeeds in demonstrating that Spiritualism and magic are no new things in the world,

but very ancient twin-brothers, whose origin must be sought for in the earliest infancy of ancient India, Chaldea, Babylonia, Egypt, Persia, and Greece.

He proves the existence of "spirits," whether these be angels or devils, with such a clearness of argument and logic, and such an amount **[Page 16]** of evidence, historical, irrefutable, and strictly authenticated, that little is left for spiritualist authors who may come after him. How unfortunate that the scientists, who believe neither in devil nor spirit, are more than likely to ridicule M. des Mousseaux's books without reading them, for they really contain so many facts of profound scientific interest!

But what can we expect in our own age of unbelief, when we find Plato, over twenty-two centuries ago, complaining of the same? "Me, too," says he, in his *Euthyphron*, "when I say anything in the public assembly concerning divine things, *and predict to them* what is going to happen, they ridicule as mad; and although *nothing that I have predicted has proved untrue*, yet they envy all such men as we are. However, we ought not to heed, but pursue our own way."

The literary resources of the Vatican and other Catholic repositories of learning must have been freely placed at the disposal of these modern authors. When one has such treasures at hand — original manuscripts, papyri, and books pillaged from the richest heathen libraries; old treatises on magic and alchemy; and records of all the trials for witchcraft, and sentences for the same to rack, stake, and torture, it is mighty easy to write volumes of accusations against the Devil. We affirm on good grounds that there are hundreds of the most valuable works on the occult sciences, which are sentenced to eternal concealment from the public, but are attentively read and studied by the privileged who have access to the Vatican Library. The laws of nature are the same for heathen sorcerer as for Catholic saint, and a "miracle" may be produced as well by one as by the other, without the slightest intervention of God or devil.

Hardly had the manifestations begun to attract attention in Europe, than the clergy commenced their outcry that their traditional enemy had reappeared under another name, and "divine miracles" also began to be heard of in isolated instances. First they were confined to humble individuals, some of whom claimed to have them produced through the intervention of the Virgin Mary, saints and angels; others — according to the clergy — began to suffer from *obsession* and *possession*; for the Devil must have his share of fame as well as the Deity. Finding that, notwithstanding the warning, the *independent*, or so-called spiritual phenomena went on increasing and multiplying, and that these manifestations threatened to upset the carefully-constructed dogmas of the Church, the world was suddenly startled by extraordinary intelligence. In 1864, a whole community became possessed of the Devil. Morzine, and the awful stories of its demoniacs, Valleyres, and the narratives of its well-authenticated exhibitions of sorcery, and those of the Presbytere de Cideville curdled the blood in Catholic veins.

Strange to say, the question has been asked over and over again, **[Page 17]** why the "divine" miracles and most of the obsessions are so strictly confined to Roman Catholic dioceses and countries? Why is it that since the Reformation there has been scarcely one single divine "miracle" in a Protestant land? Of course, the answer we must expect from Catholics is, that the latter are peopled by *heretics*, and abandoned by God. Then why are there no more Church-miracles in Russia, a country whose religion differs from the Roman Catholic faith but in external forms of rites, its fundamental dogmas being identically the same, except as to the emanation of the Holy Ghost? Russia has her accepted saints and thaumaturgical relics, and miracle-working images. The St.

Mitrophaniy of Voroneg is an authenticated miracle-worker, but his miracles are limited to healing; and though hundreds upon hundreds have been healed *through faith*, and though the old cathedral is full of magnetic effluvia, and whole generations will go on *believing* in his power, and some persons will always be healed, still no such miracles are heard of in Russia as the Madonna-walking, and Madonna letter-writing, and statue-talking of Catholic countries. Why is this so? Simply because the emperors have strictly forbidden that sort of thing. The Czar, Peter the Great, stopped every spurious "divine" miracle with one frown of his mighty brow. He declared he would have *no false* miracles played by the holy *icones* (images of saints), and they disappeared forever.[24]

There are cases on record of isolated and independent phenomena exhibited by certain images in the last century; the latest was the bleeding of the cheek of an image of the Virgin, when a soldier of Napoleon cut her face in two. This miracle, alleged to have happened in 1812, in the days of the invasion by the "grand army," was the final farewell.[25] **[Page 18]**

But since then, although the three successive emperors have been pious men, their will has been respected, and the images and saints have remained quiet, and hardly been spoken of except as connected with religious worship. In Poland, a land of furious ultramontanism, there were, at different times, desperate attempts at miracle-doing. They died at birth, however, for the argus-eyed police were there; a Catholic miracle in Poland, made public by the priests, generally meaning political revolution, bloodshed, and war.

Is it then, not permissible to at least suspect that if, in one country divine miracles may be arrested by civil and military law, and in another they *never occur*, we must search for the explanation of the two facts in some natural cause, instead of attributing them to either god or devil? In our opinion — if it is worth anything — the whole secret may be accounted for as follows. In Russia, the clergy know better than to bewilder their parishes, whose piety is sincere and faith strong without miracles; they know that nothing is better calculated than

---

[24] Dr. Stanley, "*Lectures on the Eastern Church*," p. 407.

[25] In the government of Tambov, a gentleman, a rich landed proprietor, had a curious case happen in his family during the Hungarian campaign of 1848. His only and much-beloved nephew, whom, having no children, he had adopted as a son, was in the Russian army. The elderly couple had a portrait of his — a water-color painting — constantly, during the meals, placed on the table in front of the young man's usual seat. One evening as the family, with some friends, were at their early tea, the glass over the portrait, without any one touching it, was shattered to atoms with a loud explosion. As the aunt of the young soldier caught the picture in her hand she saw the forehead and head besmeared with blood. The guests, in order to quiet her, attributed the blood to her having cut her fingers with the broken glass. But, examine as they would, they could not find the vestige of a cut on her fingers, and no one had touched the picture but herself. Alarmed at her state of excitement the husband, pretending to examine the portrait more closely, cut his finger on purpose, and then tried to assure her that it was his blood and that, in the first excitement, he had touched the frame without any one remarking it. All was in vain, the old lady felt sure that Dimitry was killed. She began to have masses said for him daily at the village church, and arrayed the whole household in deep mourning. Several weeks later, an official communication was received from the colonel of the regiment, stating that their nephew was killed by a fragment of a shell which had carried off the upper part of his head.

the latter to sow seeds of distrust, doubt, and finally of skepticism which leads directly to atheism. Moreover the climate is less propitious, and the magnetism of the average population too positive, *too healthy*, to call forth *independent* phenomena; and fraud would not answer. On the other hand, neither in Protestant Germany, nor England, nor yet in America, since the days of the Reformation, has the clergy had access to any of the Vatican secret libraries. Hence they are all but poor hands at the magic of Albertus Magnus.

As for America being overflowed with sensitives and mediums, the reason for it is partially attributable to climatic influence and especially to the physiological condition of the population. Since the days of the Salem witchcraft, 200 years ago, when the comparatively few settlers had pure and unadulterated blood in their veins, nothing much had been heard of "spirits" or "mediums" until 1840.[26] The phenomena then first appeared among the ascetic and exalted Shakers, whose religious aspirations, peculiar mode of life, moral purity, and physical chastity all led to the production of independent phenomena of a psychological **[Page 19]** as well as physical nature. Hundreds of thousands, and even millions of men from various climates and of different constitutions and habits, have, since 1692, invaded North America, and by intermarrying have substantially changed the physical type of the inhabitants. Of what country in the world do the women's constitutions bear comparison with the delicate, nervous, and sensitive constitutions of the feminine portion of the population of the United States? We were struck on our arrival in the country with the semi- transparent delicacy of skin of the natives of both sexes. Compare a hard-working Irish factory girl or boy, with one from a genuine American family. Look at their hands. One works as hard as the other; they are of equal age, and both seemingly healthy; and still, while the hands of the one, after an hour's soaping, will show a skin little softer than that of a young alligator, those of the other, notwithstanding constant use, will allow you to observe the circulation of the blood under the thin and delicate epidermis. No wonder, then, that while America is the conservatory of sensitives the majority of its clergy, unable to produce divine or any other miracles, stoutly deny the possibility of any phenomena except those produced by tricks and juggling. And no wonder also that the Catholic priesthood, who are practically aware of the existence of magic and spiritual phenomena, and believe in them while dreading their consequences, try to attribute the whole to the agency of the Devil.

Let us adduce one more argument, if only for the sake of circumstantial evidence. In what countries have "divine miracles" flourished most, been most frequent and most stupendous? Catholic Spain, and Pontifical Italy, beyond question. And which more than these two, has had access to ancient literature? Spain was famous for her libraries; the Moors were celebrated for their profound learning in alchemy and other sciences. The Vatican is the storehouse of an immense number of ancient manuscripts. During the long interval of nearly 1,500 years they have been accumulating, from trial after trial, books and

---

[26] Executions for witchcraft took place, not much later than a century ago, in other of the American provinces. Notoriously there were negroes executed in New Jersey by burning at the stake — the penalty denounced in several States. Even in South Carolina, in 1865, when the State government was "reconstructed" after the civil war, the statutes inflicting death for witchcraft were found to be still unrepealed. It is not a hundred years since they have been enforced to the murderous letter of their text.

manuscripts confiscated from their sentenced victims, to their own profit. The Catholics may plead that the books were generally committed to the flames; that the treatises of famous sorcerers and enchanters perished with their accursed authors. But the Vatican, if it could speak, could tell a different story. It knows too well of the existence of certain closets and rooms, access to which is had but by the very few. It knows that the entrances to these secret hiding-places are so cleverly concealed from sight in the carved frame-work and under the profuse ornamentation of the library-walls, that there have even been Popes who lived and died within the precincts of the palace without ever suspecting their existence. But these Popes were neither Sylvester II., Benedict IX., John XX., nor **[Page 20]** the VIth and VIIth Gregory; nor yet the famous Borgia of toxicological memory. Neither were those who remained ignorant of the hidden lore friends of the sons of Loyola.

MAGIC AND SORCERY PRACTISED BY CHRISTIAN CLERGY

Where, in the records of European Magic, can we find cleverer enchanters than in the mysterious solitudes of the cloister? Albert Magnus, the famous Bishop and conjurer of Ratisbon, was never surpassed in his art. Roger Bacon was a monk, and Thomas Aquinas one of the most learned pupils of Albertus. Trithemius, Abbott of the Spanheim Benedictines, was the teacher, friend, and confidant of Cornelius Agrippa; and while the confederations of the Theosophists were scattered broadcast about Germany, where they first originated, assisting one another, and struggling for years for the acquirement of esoteric knowledge, any person who knew how to become the favored pupil of certain monks, might very soon be proficient in all the important branches of occult learning.

This is all in history and cannot be easily denied. Magic, in all its aspects, was widely and nearly openly practiced by the clergy till the Reformation. And even he who was once called the "Father of the Reformation," the famous John Reuchlin,[27] author of the *Mirific Word* and friend of Pico di Mirandola, the teacher and instructor of Erasmus, Luther, and Melancthon, was a kabalist and occultist.

The ancient *Sortilegium*, or divination by means of *Sortes* or lots — an art and practice now decried by the clergy as an abomination, designated by *Stat. 10 Jac*. as felony,[28] and by *Stat. 12 Carolus II* excepted out of the general pardons, on the ground of being *sorcery* — was widely practiced by the clergy and monks. Nay, it was sanctioned by St. Augustine himself, who does not "disapprove of this method of learning futurity, provided it be not used for worldly purposes." More than that, he confesses having practiced it himself.[29]

Aye; but the clergy called it *Sortes Sanctorum*, when it was they who practiced it; while the *Sortes Praenestinæ*, succeeded by the *Sortes Homericæ* and *Sortes Virgilianæ*, were abominable *heathenism*, the worship of the Devil, when used by any one else.

Gregory de Tours informs us that when the clergy resorted to the *Sortes* their custom was to lay the *Bible* on the altar, and to pray the Lord that He would discover His will, and

---

27 Vide the title-page on the English translation of Mayerhoff's "*Reuchlin und Seine Zeit*," Berlin, 1830. "*The Life and Times of John Reuchlin, or Capnion, the Father of the German Reformation*," by F. Barham, London, 1843.

28 Lord Coke, 3 "*Institutes*," fol. 44.

29 Vide "*The Life of St. Gregory of Tours*."

disclose to them futurity in one of the verses of the book. Gilbert de Nogent writes that in his days **[Page 21]** (about the twelfth century) the custom was, at the consecration of bishops, to consult the *Sortes Sanctorum*, to thereby learn the success and fate of the episcopate. On the other hand, we are told that the *Sortes Sanctorum* were condemned by the Council of Agda, in 506. In this case again we are left to inquire, in which instance has the infallibility of the Church failed? Was it when she prohibited that which was practiced by her greatest saint and patron, Augustine, or in the twelfth century, when it was openly and with the sanction of the same Church practiced by the clergy for the benefit of the bishop's elections? Or, must we still believe that in both of these contradictory cases the Vatican was inspired by the direct "spirit of God"?

If any doubt that Gregory of Tours approved of a practice that prevails to this day, more or less, even among strict Protestants, let them read this: "Lendastus, Earl of Tours, who was for ruining me with Queen Fredegonde, coming to Tours, big with evil designs against me, I withdrew to my oratory under a deep concern, where I took the *Psalms*, . . . My heart revived within me when I cast my eyes on this of the seventy-seventh *Psalm*: 'He caused them to go on with confidence, whilst the sea swallowed up their enemies.' Accordingly, the count spoke not a word to my prejudice; and leaving Tours that very day, the boat in which he was, sunk in a storm, but his skill in swimming saved him."

The sainted bishop simply confesses here to having practiced a bit of sorcery. *Every mesmerizer knows the power of will during an intense desire bent on any particular subject.* Whether in consequence of "co-incidents" or otherwise, the opened verse suggested to his mind revenge by drowning. Passing the remainder of the day in "deep concern," and possessed by this all-absorbing thought, the saint — it may be unconsciously — exercises his will on the subject; and thus while imagining in the accident the hand of God, he simply becomes a sorcerer exercising his magnetic will which reacts on the person feared; and the count barely escapes with his life. Were the accident decreed by God, the culprit would have been drowned; for a simple bath could not have altered his malevolent resolution against St. Gregory had he been very intent on it.

Furthermore, we find anathemas fulminated against this lottery of fate, at the council of Varres, which forbids "all ecclesiastics, under pain of excommunication, to perform that kind of divination, or to pry into futurity, by looking into any book, or writing, whatsoever." The same prohibition is pronounced at the councils of Agda in 506, of Orleans, in 511, of Auxerre in 595, and finally at the council of Aenham in 1110; the latter condemning "sorcerers, witches, diviners, such as occasioned death by magical operations, and who practiced fortune-telling by the **[Page 22]** holy-book lots"; and the complaint of the joint clergy against de Garlande, their bishop at Orleans, and addressed to Pope Alexander III., concludes in this manner: "Let your apostolical hands put on strength to *strip naked* the iniquity of this man, that the curse prognosticated on the day of his consecration may overtake him; for the gospels being opened on the altar *according to custom*, the first words were: *and the young man, leaving his linen cloth, fled from them naked.*"[30]

[30] Translated from the original document in the Archives of Orleans, France; also see "*Sortes and Sortilegium*"; "*Life of Peter de Blois*."

Why then roast the lay-magicians and consulters of books, and canonize the ecclesiastics? Simply because the mediæval as well as the modern phenomena, manifested through laymen, whether produced through occult knowledge or happening independently, upset the claims of both the Catholic and Protestant Churches to divine miracles. In the face of reiterated and unimpeachable evidence it became impossible for the former to maintain successfully the assertion that seemingly miraculous manifestations by the "good angels" and God's direct intervention could be produced exclusively by her chosen ministers and holy saints. Neither could the Protestant well maintain on the same ground that miracles had ended with the apostolic ages. For, whether of the same nature or not, the modern phenomena claimed close kinship with the biblical ones. The magnetists and healers of our century came into direct and open competition with the apostles. The Zouave Jacob, of France, had outrivalled the prophet Elijah in recalling to life persons who were seemingly dead; and Alexis, the somnambulist, mentioned by Mr. Wallace in his work,[31] was, by his lucidity, putting to shame apostles, prophets, and the Sibyls of old. Since the burning of the last witch, the great Revolution of France, so elaborately prepared by the league of the secret societies and their clever emissaries, had blown over Europe and awakened terror in the bosom of the clergy. It had, like a destroying hurricane, swept away in its course those best allies of the Church, the Roman Catholic aristocracy. A sure foundation was now laid for the right of individual opinion. The world was freed from ecclesiastical tyranny by opening an unobstructed path to Napoleon the Great, who had given the deathblow to the Inquisition. This great slaughter-house of the Christian Church — wherein she butchered, in the name of the Lamb, all the sheep arbitrarily declared scurvy — was in ruins, and she found herself left to her own responsibility and resources.

So long as the phenomena had appeared only sporadically, she had always felt herself powerful enough to repress the consequences. Superstition **[Page 23]** and belief in the Devil were as strong as ever, and Science had not yet dared to publicly measure her forces with those of supernatural Religion. Meanwhile the enemy had slowly but surely gained ground. All at once it broke out with an unexpected violence. "Miracles" began to appear in full daylight, and passed from their mystic seclusion into the domain of natural law, where the profane hand of Science was ready to strip off their sacerdotal mask. Still, for a time, the Church held her position, and with the powerful help of superstitious fear checked the progress of the intruding force. But, when in succession appeared mesmerists and somnambulists, reproducing the physical and mental phenomenon of ecstasy, hitherto believed to be the special gift of saints; when the passion for the turning tables had reached in France and elsewhere its climax of fury; when the psychography — alleged spiritual — from a simple curiosity had developed itself and settled into an unabated interest, and finally ebbed into religious mysticism; when the echoes aroused by the first raps of Rochester, crossing the oceans, spread until they were re-percussed from nearly every corner of the world — then, and only then, the Latin Church was fully awakened to a sense of danger. Wonder after wonder was reported to have occurred in the spiritual circles and the lecture-rooms of the mesmerists; the sick were healed, the blind made to see, the lame to walk, the deaf to hear. J. R. Newton in America, and Du Potet in France, were healing the multitude without the slightest claim to divine intervention.

---

31 "*Miracles and Modern Spiritualism*."

The great discovery of Mesmer, which reveals to the earnest inquirer the mechanism of nature, mastered, as if by magical power, organic and inorganic bodies.

But this was not the worst. A more direful calamity for the Church occurred in the evocation from the upper and nether worlds of a multitude of "spirits," whose private bearing and conversation gave the direct lie to the most cherished and profitable dogmas of the Church. These "spirits" claimed to be the identical entities, in a disembodied state, of fathers, mothers, sons, and daughters, friends and acquaintances of the persons viewing the weird phenomena. The Devil seemed to have no objective existence, and this struck at the very foundation upon which the chair of St. Peter rested.[32] Not a spirit except the mocking

[32] There were two chairs of the titular apostle at Rome. The clergy, frightened at the uninterrupted evidence furnished by scientific research, at last decided to confront the enemy, and we find the "*Chronique des Arts*" giving the cleverest, and at the same time most *Jesuitical*, explanation of the fact. According to their story, "The *increase* in the number of the faithful decided Peter upon making Rome henceforth the centre of his action. The cemetery of Ostrianum was too distant and would *not suffice for the reunions of the Christians*. The motive which had induced the Apostle to confer on *Linus and Cletus* successively the episcopal character, in order to render them capable of sharing the solicitudes of a church whose extent was to be without limits, led naturally to a multiplication of the places of meeting. The particular residence of Peter was therefore fixed at Viminal; and there was established that mysterious Chair, the symbol of power and truth. The august seat which was venerated at the Ostrian Catacombs was not, however, removed. Peter still visited this cradle of the Roman Church, and often, without doubt, exercised his holy functions there. A *second* Chair, expressing the same mystery as the first, was set up at Cornelia, and it is this which has come down to us through the ages."

Now, so far from it being possible that there ever were two genuine chairs of this kind, the majority of critics show that Peter never was at Rome at all; the reasons are many and unanswerable. Perhaps we had best begin by pointing to the works of Justin Martyr. This great champion of Christianity, writing in the early part of the second century *in Rome*, where he fixed his abode, eager to get hold of the least proof in favor of the truth for which he suffered, seems *perfectly unconscious of St. Peter's existence*!!

Neither does any other writer of any consequence mention him in connection with the Church of Rome, earlier than the days of Irenæus, when the latter set himself to invent a new religion, drawn from the depths of his imagination. We refer the reader anxious to learn more to the able work of Mr. George Reber, entitled "*The Christ of Paul*." The arguments of this author are conclusive. The above article in the "*Chronique des Arts*," speaks of the *increase* of the faithful to such an extent that Ostrianum could not contain the number of Christians. Now, if Peter was at Rome at all — runs Mr. Reber's argument — it must have been between the years A.D. 64 and 69; for at 64 he was at Babylon, from whence he wrote epistles and letters to Rome, and at some time between 64 and 68 (the reign of Nero) he either died a martyr or in his bed, for Irenæus makes him deliver the Church of Rome, together with Paul (! ?) (whom he persecuted and quarrelled with all his life), into the hands of *Linus*, who became bishop in 69 (see Reber's "*Christ of Paul*," p. 122). We will treat of it more fully in chapter iii.

Now, we ask, in the name of common sense, how could the *faithful* of Peter's Church increase at such a rate, when Nero trapped and killed them like so many mice during his reign? History shows the few Christians fleeing from Rome, wherever they could, to avoid the persecution of the emperor, and the "*Chronique des Arts*" makes them increase and multiply! "Christ," the article goes on to say, "willed that this visible sign of the doctrinal authority of his vicar should also have its portion of immortality; one can follow it from age to age in the documents of the Roman Church." Tertullian formally attests its existence in his book "De Præscriptionibus." Eager to learn everything concerning so interesting a subject, we would like to be shown when did *Christ* WILL anything of the kind?

mannikins **[Page 24]** of Planchette would confess to the most distant relationship with the Satanic majesty, or accredit him with the governorship of a single inch of territory. The clergy felt their prestige growing weaker every day, as they saw the people impatiently shaking off, in the broad daylight of truth, the dark veils with which they had been blindfolded for so many centuries. Then finally, fortune, which previously had been on their side in the long- waged conflict between theology and science, deserted to their adversary. The help of the latter to the study of the occult side of nature was truly precious and timely, and science has unwittingly widened the once narrow path of the phenomena into a broad highway. Had not **[Page 25]** this conflict culminated at the nick of time, we might have seen reproduced on a miniature scale the disgraceful scenes of the episodes of Salem witchcraft and the Nuns of Loudun. As it was, the clergy were muzzled.

COMPARATIVE THEOLOGY A NEW SCIENCE

But if Science has unintentionally helped the progress of the occult phenomena, the latter have reciprocally aided science herself. Until the days when newly-reincarnated philosophy boldly claimed its place in the world, there had been but few scholars who had undertaken the difficult task of studying comparative theology. This science occupies a domain heretofore penetrated by few explorers. The necessity which it involved of being well acquainted with the dead languages, necessarily limited the number of students. Besides, there was less popular need for it so long as people could not replace the Christian orthodoxy by something more tangible. It is one of the most undeniable facts of psychology, that the average man can as little exist out of a religious element of some kind, as a fish out of the water. The voice of truth, "a voice stronger than the voice of the mightiest thunder," speaks to the inner man in the nineteenth century of the Christian era, as it spoke in the corresponding century B.C. It is a useless and unprofitable task to offer to humanity the choice between a future life and annihilation. The only chance that remains for those friends of human progress who seek to establish for the good of mankind a faith, henceforth

---

However: "Ornaments of ivory have been fitted to the front and back of the chair, but only on those parts repaired with acacia-wood. Those which cover the panel in front are divided into three superimposed rows, each containing six plaques of ivory, on which are engraved various subjects, among others the 'Labors of Hercules.' Several of the plaques were wrongly placed, and seemed to have been affixed to the chair at a time when the remains of antiquity were employed as ornaments, without much regard to fitness." This is the point. The article was written simply as a clever answer to several facts published during the present century. Bower, in his "*History of the Popes*" (vol. ii., p. 7), narrates that in the year 1662, while cleaning one of the chairs, "the 'Twelve Labors of Hercules' unluckily appeared engraved upon it," after which the chair was removed and another substituted. But in 1795, when Bonaparte's troops occupied Rome, the chair was again examined. This time there was found the Mahometan confession of faith, in Arabic letters: "There is no Deity but Allah, and Mahomet is his Apostle." (See appendix to "*Ancient Symbol-Worship*," by H. M. Westropp and C. Staniland Wake.) In the appendix Prof. Alexander Wilder very justly remarks as follows: "We presume that the Apostle of the Circumcision, as Paul, his great rival, styles him, was never at the Imperial City, nor had a successor there, not even in the ghetto. The 'Chair of Peter,' therefore, is *sacred* rather than apostolical. Its sanctity proceeded, however, from the esoteric religion of the former times of Rome. The hierophant of the Mysteries probably occupied it on the day of initiations, when exhibiting to the candidates the *Petroma* (stone tablet containing the last revelation made by the hierophant to the neophyte for initiation)."

stripped entirely of superstition **[Page 26]** and dogmatic fetters is to address them in the words of Joshua: "Choose ye this day whom you will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell."[33]

> "The science of religion," wrote Max Müller in 1860, "is only just beginning . . . During the last fifty years the authentic documents of the most important religions in the world *have been recovered in a most unexpected and almost miraculous manner*.[34] We have now before us the Canonical books of Buddhism; the *Zend-Avesta* of Zoroaster is no longer a sealed book; and the hymns of the *Rig-Veda* have revealed a state of religions anterior to the first beginnings of that mythology which in Homer and Hesiod stands before us as a mouldering ruin."[35]

In their insatiable desire to extend the dominion of blind faith, the early architects of Christian theology had been forced to conceal, as much as it was possible, the true sources of the same. To this end they are said to have burned or otherwise destroyed all the original manuscripts on the *Kabala*, magic, and occult sciences upon which they could lay their hands. They ignorantly supposed that the most dangerous writings of this class had perished with the last Gnostic; but some day they may discover their mistake. Other authentic and as important documents will perhaps reappear in a "most unexpected and almost miraculous manner." **[Page 27]**

EASTERN TRADITIONS AS TO ALEXANDRIAN LIBRARY

There are strange traditions current in various parts of the East — on Mount Athos and in the Desert of Nitria, for instance — among certain monks, and with learned Rabbis in Palestine, who pass their lives in commenting upon the *Talmud*. They say that not all the rolls and manuscripts, reported in history to have been burned by Cæsar, by the Christian

---

[33] *Joshua* xxiv., 15.

[34] One of the most surprising facts that have come under our observation, is that students of profound research should not couple the frequent recurrence of these "unexpected and almost miraculous" discoveries of important documents, at the most opportune moments, with a premeditated design. Is it so strange that the custodians of "Pagan" lore, seeing that the proper moment had arrived, should cause the needed document, book, or relic to fall as if by accident in the right man's way? Geological surveyors and explorers even as competent as Humboldt and Tschuddi, have not discovered the hidden mines from which the Peruvian Incas dug their treasure, although the latter confesses that the present degenerate Indians have the secret. In 1839, Perring, the archæologist, proposed to the sheik of an Arab village two purses of gold, if he helped him to discover the entrance to the hidden passage leading to the sepulchral chambers in the North Pyramid of Doshoor. But though his men were out of employment and half-starved, the sheik proudly refused to "sell the secret of the dead," promising to show it *gratis*, when *the time would come for it*. Is it, then, impossible that in some other regions of the earth are guarded the remains of that glorious literature of the past, which was the fruit of its majestic civilization? What is there so surprising in the idea? Who knows but that as the Christian Church has unconsciously begotten free thought by reaction against her own cruelty, rapacity, and dogmatism, the public mind may be glad to follow the lead of the Orientalists, away from Jerusalem and towards Ellora; and that then much more will be discovered that is now hidden?

[35] "*Chips from a German Workshop*," vol. i., p. 373; Semitic Monotheism.

mob, in 389, and by the Arab General Amru, perished as it is commonly believed; and the story they tell is the following: At the time of the contest for the throne, in 51 B.C., between Cleopatra and her brother Dionysius Ptolemy, the Bruckion, which contained over seven hundred thousand rolls, all bound in wood and *fire-proof* parchment, was undergoing repairs, and a great portion of the original manuscripts, considered among the most precious, and which were not duplicated, were stored away in the house of one of the librarians. As the fire which consumed the rest was but the result of accident, no precautions had been taken at the time. But they add, that several hours passed between the burning of the fleet, set on fire by Cæsar's order, and the moment when the first buildings situated near the harbor caught fire in their turn; and that all the librarians, aided by several hundred slaves attached to the museum, succeeded in saving the most precious of the rolls. So perfect and solid was the fabric of the parchment, that while in some rolls the inner pages and the wood-binding were reduced to ashes, of others the parchment binding remained unscorched. These particulars were all written out in Greek, Latin, and the Chaldeo-Syriac dialect, by a learned youth named Theodas, one of the scribes employed in the museum. One of these manuscripts is alleged to be preserved till now in a Greek convent; and the person who narrated the tradition to us had seen it himself. He said that many more will see it and learn where to look for important documents, when a certain prophecy will be fulfilled; adding, that most of these works could be found in Tartary and India.[36] The monk showed us a copy of the original, which, of course, we could read but poorly, as we claim but little erudition in the matter of dead languages. But we were so particularly struck by **[Page 28]** the vivid and picturesque translation of the holy father, that we perfectly remember some curious paragraphs, which run, as far as we can recall them, as follows: — "When the Queen of the Sun (Cleopatra) was brought back to the half-ruined city, after the fire had devoured the *Glory of the World*; and when she saw the mountains of books — or rolls — covering the half-consumed steps of the *estrada*; and when she perceived that the inside was gone and the indestructible covers alone remained, she wept in rage and fury, and cursed the meanness of her fathers who had grudged the cost of the real Pergamos for the inside as well as the outside of the precious rolls." Further, our author, Theodas, indulges in a joke at the expense of the queen for believing that nearly all the library was burned; when, in fact, hundreds and thousands of the choicest books were safely stored in his own house and those of other scribes, librarians, students, and philosophers.

No more do sundry very learned Copts scattered all over the East in Asia Minor, Egypt, and Palestine believe in the total destruction of the subsequent libraries. For instance, they say that out of the library of Attalus III of Pergamus, presented by Antony to Cleopatra, not a volume was destroyed. At that time, according to their assertions, from the moment that the Christians began to gain power in Alexandria — about the end of the fourth century —

---

[36] An after-thought has made us fancy that we can understand what is meant by the following sentences of *Moses of Chorenè*: "The ancient Asiatics," says he, "five centuries before our era — and especially the Hindus, the Persians, and the Chaldeans, had in their possession a quantity of historical and scientific books. These works were partially borrowed, partially translated in the Greek language, mostly since the Ptolemies had established the Alexandrian library and encouraged the writers by their liberalities, so that the Greek language became the deposit of all the sciences" ("*History of Armenia*"). Therefore, the greater part of the literature included in the 700,000 volumes of the Alexandrian Library was due to India, and her next neighbors.

and Anatolius, Bishop of Laodicea, began to insult the national gods, the Pagan philosophers and learned theurgists adopted effective measures to preserve the repositories of their sacred learning. Theophilus, a bishop, who left behind him the reputation of a most rascally and mercenary villain, was accused by one named Antoninus, a famous theurgist and eminent scholar of occult science of Alexandria, with bribing the slaves of the Serapion to steal books which he sold to foreigners at great prices. History tells us how Theophilus had the best of the philosophers, in A.D. 389; and how his successor and nephew, the no less infamous Cyril, butchered Hypatia. Suidas gives us some details about Antoninus, whom he calls Antonius, and his eloquent friend Olympus, the defender of the Serapion. But history is far from being complete in the miserable remnants of books, which, crossing so many ages, have reached our own learned century; it fails to give the facts relating to the first five centuries of Christianity which are preserved in the numerous traditions current in the East. Unauthenticated as these may appear, there is unquestionably in the heap of chaff much good grain. That these traditions are not oftener communicated to Europeans is not strange, when we consider how apt our travellers are to render themselves antagonistic to the natives by their skeptical bearing and, occasionally, dogmatic intolerance. When exceptional men like some archæologists, who knew how **[Page 29]** to win the confidence and even friendship of certain Arabs, are favored with precious documents, it is declared simply a "coincidence." And yet there are widespread traditions of the existence of certain subterranean, and immense galleries, in the neighborhood of Ishmonia — the "petrified City," in which are stored numberless manuscripts and rolls. For no amount of money would the Arabs go near it. At night, they say, from the crevices of the desolate ruins, sunk deep in the unwatered sands of the desert, stream the rays from lights carried to and fro in the galleries by no human hands. The Afrites study the literature of the antediluvian ages, according to their belief, and the Djin learns from the magic rolls the lesson of the following day.

The *Encyclopedia Britannica*, in its article on Alexandria, says: "When the temple of Serapis was demolished . . .the valuable library was *pillaged* or destroyed; and *twenty* years afterwards[37] the *empty shelves* excited the regret. . . etc." But it does not state the subsequent fate of the *pillaged* books.

In rivalry of the fierce Mary-worshippers of the fourth century, the modern clerical persecutors of liberalism and "heresy" would willingly shut up all the heretics and their books in some modern Serapion and burn them alive.[38] The cause of this hatred is natural. Modern research has more than ever unveiled the secret. "Is not the worship of saints and angels now," said Bishop Newton, years ago, "in all respects the same that the worship of demons was in former times? The name only is different, the thing is identically the same . . . the very same temples, the very same images, which were once consecrated to Jupiter and

---

[37] Bonamy says in "*La Bibliotheque d'Alexandrie*," quoting, we suppose, the Presbyter Orosius, who was an eye-witness, "*thirty* years later."

[38] Since the above was written, the spirit here described has been beautifully exemplified at Barcelona, Spain, where the Bishop Fray Joachim invited the local spiritualists to witness a formal burning of spiritual books. We find the account in a paper called "*The Revelation*," published at Alicante, which sensibly adds that the performance was "a caricature of the memorable epoch of the Inquisition."

the other demons, are now consecrated to the Virgin Mary and other saints . . . the whole of Paganism is converted and applied *to Popery*."

Why not be impartial and add that "a good portion of it was adopted by Protestant religions also"?

The very apostolic designation *Peter* is from the Mysteries. The hierophant or supreme pontiff bore the Chaldean title פתר *peter*, or interpreter. The names Phtah, Peth'r, the residence of Balaam, Patara, and Patras, the names of oracle-cities, *pateres* or *pateras* and, perhaps, **[Page 30]** Buddha,[39] all come from the same root. Jesus says: "Upon this *petra* I will build my Church, and the gates, or rulers of Hades, shall not prevail against it"; meaning by *petra* the rock-temple, and by metaphor, the Christian Mysteries; the adversaries to which were the old mystery-gods of the underworld, who were worshipped in the rites of Isis, Adonis, Atys, Sabazius, Dionysus, and the Eleusinia. No *apostle* Peter was ever at Rome; but the Pope, seizing the sceptre of the *Pontifex Maximus*, the keys of Janus and Kubelé, and adorning his Christian head with the cap of the *Magna Mater*, copied from that of the tiara of Brahmâtma, the Supreme Pontiff of the Initiates of old India, became the successor of the Pagan high priest, the real Peter-Roma, or *Petroma*.[40]

ROMAN PONTIFFS IMITATORS OF THE HINDU BRAHM-ÂTMA

The Roman Catholic Church has two far mightier enemies than the "heretics" and the "infidels"; and these are — Comparative Mythology and Philology. When such eminent divines as the Rev. James Freeman Clarke go so much out of their way to prove to their readers that "Critical Theology from the time of Origen and Jerome . . . and the Controversial Theology during fifteen centuries, has not consisted in accepting on authority the opinions of other people," but has shown, on the contrary, much "acute and comprehensive reasoning," we can but regret that so much scholarship should have been wasted in attempting to prove that which a fair survey of the history of theology upsets at every step. In these "controversies" and critical treatment of the doctrines of the Church one can certainly find any amount of "acute reasoning," but far more of a still acuter sophistry.

Recently the mass of cumulative evidence has been re-inforced to an extent which leaves little, if any, room for further controversy. A conclusive opinion is furnished by too many scholars to doubt the fact that India was the *Alma-Mater*, not only of the civilization, arts, and sciences, but also of all the great religions of antiquity; Judaism, and hence Christianity, included. Herder places the cradle of humanity in India, and shows Moses as a clever and relatively *modern* compiler of the ancient Brahmanical traditions: "The river which encircles the country (India) is the sacred Ganges, which all Asia considers as the paradisaical river. There, also, is the biblical Gihon, which is none else but the Indus. The Arabs call it so unto this day, and the names of the countries watered by it are yet existing among the Hindus." Jacolliot claims to have translated every ancient palm-leaf manuscript which he had the fortune of being allowed by the Brahmans of the pagodas to see.

---

[39] E. Pococke gives the variations of the name Buddha as Bud'ha, Buddha, Booddha, Butta, Pout, Pote, Pto, Pte, Phte, Phtha, Phut, etc., etc. See "*India in Greece*," Note, Appendix, 397.

[40] The tiara of the Pope is also a perfect copy of that of the Dalai-Lama of Thibet.

In one of his [Page 31] translations, we found passages which reveal to us the *undoubted origin of the keys* of St. Peter, and account for the subsequent adoption of the symbol by their Holinesses, the Popes of Rome.

He shows us, on the testimony of the *Agrouchada Parikshai*, which he freely translates as "the *Book of Spirits*" (Pitris), that centuries before our era the *initiates* of the temple chose a Superior Council, presided over by the Brahm-âtma or supreme chief of all these *Initiates*. That this pontificate, which could be exercised only by a Brahman who had reached the age of eighty years;[41] that the Brahm-âtma was sole guardian of the mystic formula, *résumé* of every science, contained in the three mysterious letters,

A

U M

which signify *creation, conservation*, and *transformation*. He alone could expound its meaning in the presence of the initiates of the third and supreme degree. Whomsoever among these initiates revealed to a profane a single one of the truths, even the smallest of the secrets entrusted to his care, was put to death. He who received the confidence had to share his fate.

> "Finally, to crown this able system," says Jacolliot, "there existed a word still more superior to the mysterious monosyllable — **A U M**, and which rendered him who came into the possession of its key nearly the equal of Brahma himself. The Brahm-âtma alone possessed this key, and transmitted it in a sealed casket to his successor.
>
> "This unknown word, of which no human power could, even to-day, when the Brahmanical authority has been crushed under the Mongolian and European invasions, to-day, when each pagoda has its Brahm-âtma[42] *force the disclosure*, was engraved in a golden triangle and preserved in a sanctuary of the temple of Asgartha, whose Brahm-âtma alone held the keys. He also bore upon his tiara *two crossed keys* supported by two kneeling Brahmans, symbol of the precious deposit of which he had the keeping. . . This word and this triangle were engraved upon the tablet of the ring that this religious chief wore as one of the signs of his dignity; it was also framed in a golden sun on the altar, where every morning the Supreme Pontiff offered the sacrifice of the sarvameda, or sacrifice to all the forces of nature."[43] [Page 32]

Is this clear enough? And will the Catholics still maintain that it was the Brahmans of 4,000 years ago who copied the ritual, symbols, and dress of the Roman Pontiffs? We would not feel in the least surprised.

Without going very far back into antiquity for comparisons, if we only stop at the fourth and fifth centuries of our era, and contrast the so-called "heathenism" of the third Neo-

---

[41] It is the traditional policy of the College of Cardinals to elect, whenever practicable, the new Pope among the oldest valetudinarians. The hierophant of the Eleusinia was likewise always an old man, and unmarried.

[42] This is not correct.

[43] "*Le Spiritisme dans le Monde*," p. 28.

platonic Eclectic School with the growing Christianity, the result may not be favorable to the latter. Even at that early period, when the new religion had hardly outlined its contradictory dogmas; when the champions of the bloodthirsty Cyril knew not themselves whether Mary was to become "the Mother of God," or rank as a "demon" in company with Isis; when the memory of the meek and lowly Jesus still lingered lovingly in every Christian heart, and his words of mercy and charity vibrated still in the air, even then the Christians were outdoing the Pagans in every kind of ferocity and religious intolerance.

And if we look still farther back, and seek for examples of true *Christism*, in ages when Buddhism had hardly superseded Brahmanism in India, and the name of Jesus was only to be pronounced three centuries later, what do we find? Which of the holy pillars of the Church has ever elevated himself to the level of religious tolerance and noble simplicity of character of some heathen? Compare, for instance, the Hindu Asoka, who lived 300 B.C., and the Carthaginian St. Augustine, who flourished three centuries after Christ. According to Max Müller, this is what is found engraved on the rocks of Girnar, Dhauli, and Kapurdigiri:

> "Piyadasi, the king beloved of the gods, desires that the ascetics of *all creeds* might reside in all places. All these ascetics profess alike the command which people should exercise over themselves, and the purity of the soul. *But people have different opinions and different inclinations.*"

And here is what Augustine wrote after his baptism: "Wondrous depth of thy words! whose surface, behold! is before us, inviting to little ones; yet are they a wondrous depth, O my God, a wondrous depth! It is awful to look therein; yes . . . an awfulness of honor, and a trembling of love. Thy enemies [read Pagans] thereof I *hate* vehemently; Oh, *that thou wouldst slay them* with thy two-edged sword, that they might no longer be enemies to it; for *so do I love to have them slain.*"[44]

Wonderful spirit of Christianity; and that from a Manichean converted to the religion of one who even on his cross prayed for his enemies! **[Page 33]**

CHRISTIAN DOGMAS DERIVED FROM HEATHEN PHILOSOPHY

Who the enemies of the "Lord" were, according to the Christians, is not difficult to surmise; the few inside the Augustinian fold were His new children and favorites, who had supplanted in His affections the sons of Israel, His "chosen people." The rest of mankind were His natural foes. The teeming multitudes of heathendom were proper food for the flames of hell; the handful within the Church communion, "heirs of salvation."

But if such a proscriptive policy was just, and its enforcement was "sweet savor" in the nostrils of the "Lord," why not scorn also the Pagan rites and philosophy? Why draw so deep from the wells of wisdom, dug and filled up to brim by the same heathen? Or did the fathers, in their desire to imitate the chosen people whose time-worn shoes they were trying to fit upon their feet, contemplate the reënaction of the spoliation-scene of the *Exodus*? Did they propose, in fleeing from heathendom as the Jews did from Egypt, to carry off the valuables of its religious allegories, as the "chosen ones" did the gold and silver ornaments?

---

[44] Translated by Prof. Draper for "*Conflict between Religion and Science*", book xii.

It certainly does seem as if the events of the first centuries of Christianity were but the reflection of the images thrown upon the mirror of the future at the time of the Exodus. During the stormy days of Irenæus the Platonic philosophy, with its mystical submersion into Deity, was not so obnoxious after all to the new doctrine as to prevent the Christians from helping themselves to its abstruse metaphysics in every way and manner. Allying themselves with the ascetical therapeutæ — forefathers and models of the Christian monks and hermits, it was in Alexandria, let it be remembered, that they laid the first foundations of the purely Platonic trinitarian doctrine. It became the Plato-Philonean doctrine later, and such as we find it now. Plato considered the divine nature under a three-fold modification of the *First Cause*, the reason or *Logos*, and the soul or spirit of the universe. "The three archial or original principles," says Gibbon,[45] "were represented in the Platonic system as three gods, united with each other by a mysterious and ineffable generation." Blending this transcendental idea with the more hypostatic figure of the *Logos* of Philo, whose doctrine was that of the oldest Kabala, and who viewed the King Messiah, as the metatron, or "the angel of the Lord," the *Legatus* descended in flesh, but not the *Ancient of Days* Himself;[46] the Christians clothed with this mythical representation of the Mediator for the fallen race of Adam, Jesus, the son of Mary. Under this unexpected garb his personality was all but lost. In the modern Jesus of the Christian Church, we find the ideal of the imaginative Irenæus, not the adept **[Page 34]** of the Essenes, the obscure reformer from Galilee. We see him under the disfigured Plato-Philonean mask, not as the disciples heard him on the mount.

So far then the heathen philosophy had helped them in the building of the principal dogma. But when the theurgists of the third Neo-platonic school, deprived of their ancient Mysteries, strove to blend the doctrines of Plato with those of Aristotle, and by combining the two philosophies added to their theosophy the primeval doctrines of the Oriental *Kabala*, then the Christians from rivals became persecutors. Once that the metaphysical allegories of Plato were being prepared to be discussed in public in the form of Grecian dialectics, all the elaborate system of the Christian trinity would be unravelled and the divine prestige completely upset. The eclectic school, reversing the order, had adopted the inductive method; and this method became its death-knell. Of all things on earth, logic and reasonable explanations were the most hateful to the new religion of mystery; for they threatened to unveil the whole ground-work of the trinitarian conception; to apprise the multitude of the doctrine of emanations, and thus destroy the unity of the whole. It could not be permitted, and it was not. History records the *Christ*-like means that were resorted to.

The universal doctrine of emanations, adopted from time immemorial by the greatest schools which taught the kabalistic, Alexandrian, and Oriental philosophers, gives the key to that panic among the Christian fathers. That spirit of Jesuitism and clerical craft, which prompted Parkhurst, many centuries later, to suppress in his *Hebrew Lexicon* the true meaning of the first word of *Genesis*, originated in those days of war against the expiring Neo-platonic and eclectic school. The fathers had decided to pervert the meaning of the word "*daimon*,"[47] and they dreaded above all to have the esoteric and true meaning of the

45 "*Decline and Fall of the Roman Empire*."

46 "*Sohar Comment*.," Gen. A. 10; "*Kabbal. Denud*.," i., 528.

47 "The beings which the philosophers of other peoples distinguish by the name 'Dæmons,' Moses names 'Angels,' " says Philo Judæus.—"*De Gigant*," i. 253.

word *Rasit* unveiled to the multitudes; for if once the true sense of this sentence, as well as that of the Hebrew word *asdt* (translated in the *Septuagint* "*angels*," while it means emanations),[48] were understood rightly, the mystery of the Christian trinity would have crumbled, carrying in its downfall the new religion into the same heap of ruins with the ancient Mysteries. This is the true reason why dialecticians, as well as Aristotle himself, the "prying philosopher," were ever obnoxious to Christian theology. Even Luther, while on his work of reform, feeling the ground insecure under his feet, notwithstanding that the dogmas had **[Page 35]** been reduced by him to their simplest expression, gave full vent to his fear and hatred for Aristotle. The amount of abuse he heaped upon the memory of the great logician can only be equalled — never surpassed — by the Pope's anathemas and invectives against the liberals of the Italian government. Compiled together, they might easily fill a copy of a new encyclopædia with models for monkish diatribes.

Of course the Christian clergy can never get reconciled with a doctrine based on the application of strict logic to discursive reasoning? The number of those who have abandoned theology on this account has never been made known. They have asked questions and been forbidden to ask them; hence, separation, disgust, and often a despairing plunge into the abyss of atheism. The Orphean views of ether as chief *medium between* God and created matter were likewise denounced. The Orphic Æther recalled too vividly the *Archeus*, the Soul of the World, and the latter was in its metaphysical sense as closely related to the emanations, being the first manifestation — Sephira, or Divine Light. And when could the latter be more feared than at that critical moment?

Origen, Clemens Alexandrinus, Chalcidius, Methodius, and Maimonides, on the authority of the *Targum* of Jerusalem, the orthodox and greatest authority of the Jews, held that the first two words in the book of *Genesis* — B-RASIT, mean *Wisdom*, or the *Principle*. And that the idea of these words meaning "*in the beginning*" was never shared but by the profane, who were not allowed to penetrate any deeper into the esoteric sense of the sentence. Beausobre, and after him Godfrey Higgins, have demonstrated the fact. "All things," says the *Kabala*, "are derived from one great Principle, and this principle is the *unknown* and *invisible* God. From Him a substantial power immediately proceeds, which is the *image of God*, and the source of all subsequent emanations. This second principle sends forth, by the *energy* (or *will* and *force*) of emanation, other natures, which are more or less perfect, according to their different degrees of distance, in the scale of emanation, from the First Source of existence, and which constitute different worlds, or orders of being, all united to the eternal power from which they proceed. *Matter is nothing more than the most remote effect of the emanative energy* of the Deity. The material world receives its form from the immediate agency of powers far beneath the First Source of Being[49] . . . Beausobref[50] makes St. Augustine the Manichean say thus: 'And if by *Rasit* we understand the *active Principle* of the creation, instead of its *beginning*, in such a case we will clearly perceive that Moses never meant to say **[Page 36]** that heaven and earth were the first works of God. He only said that God created heaven and earth *through the Principle*, who is His Son. It is not the *time* he points to, but to the immediate author of the creation.

---

[48] *Deuteronomy* xxxiii. 2., תדשא is translated "fiery law" in the English *Bible*.

[49] See Rees's "*Encyclopædia*," art. Kabala.

[50] "*Histor. Manich.*," Liv. vi., ch. i., p. 291.

Angels, according to Augustine, were created *before* the firmament, and according to the esoteric interpretation, the heaven and earth were created after that, evolving from the *second* Principle or the Logos — the creative Deity. "The word *principle*," says Beausobre, "does not mean that the heaven and earth were created before anything else, for, to begin with, the *angels* were created before that; but that God did everything through His Wisdom, which is His *Verbum*, and which the Christian *Bible* named the *Beginning*," thus adopting the exoteric meaning of the word abandoned to the multitudes. The *Kabala* — the Oriental as well as the Jewish — shows that a number of *emanations* (the Jewish Sephiroth) issued from the *First* Principle, the chief of which was *Wisdom*. This Wisdom is the Logos of Philo, and Michael, the chief of the Gnostic Eons; it is the Ormazd of the Persians; *Minerva*, goddess of wisdom, of the Greeks, who emanated from the head of Jupiter; and the second Person of the Christian Trinity. The early Fathers of the Church had not much to exert their imagination; they found a ready-made doctrine that had existed in every theogony for thousands of years before the Christian era. Their trinity is but the trio of Sephiroth, the first three kabalistic *lights* of which Moses Nachmanides says, that "*they have never been seen by any one*; there is not any defect in them, nor any disunion." The first eternal number is the Father, or the Chaldean primeval, invisible, and incomprehensible *chaos*, out of which proceeded the *Intelligible* one. The Egyptian Phtah, or "the *Principle of Light* — not the light itself, and the Principle of Life, though himself *no* life." The *Wisdom* by which the Father created the heavens is the *Son*, or the kabalistic androgynous Adam Kadmon. The Son is at once the male *Ra*, or Light of Wisdom, Prudence or *Intelligence*, Sephira, the female part of Himself; while from this dual being proceeds the third emanation, the Binah or Reason, the second Intelligence — the Holy Ghost of the Christians. Therefore, strictly speaking, there is a TETRAKTIS or quaternary, consisting of the Unintelligible First monad, and its triple emanation, which properly constitute our Trinity.

How then avoid perceiving at once, that had not the Christians purposely disfigured in their interpretation and translation the Mosaic *Genesis* to fit their own views, their religion, with its present dogmas, would have been impossible? The word *Rasit*, once taught in its new sense of the *Principle* and not the *Beginning*, and the anathematized doctrine of emanations accepted, the position of the second trinitarian personage **[Page 37]** becomes untenable. For, if the angels are the *first* divine emanations from the Divine Substance, and were in existence *before* the Second Principle, then the anthropomorphized *Son* is at best an emanation like themselves, and cannot be God *hypostatically* any more than our visible works are ourselves. That these metaphysical subtleties never entered into the head of the honest-minded, sincere Paul, is evident; as it is furthermore evident, that like all learned Jews he was well acquainted with the doctrine of emanations and never thought of corrupting it. How can any one imagine that Paul identified the *Son* with the *Father*, when he tells us that God made Jesus "a *little lower* than the angels" (*Hebrews* ii. 9), and a *little higher* than Moses! "For this MAN was counted worthy of more glory than Moses" (*Hebrews* iii. 3). Of whatever, or how many forgeries, interlined later in the *Acts*, the Fathers are guilty we know not; but that Paul never considered Christ more than a man "full of the Spirit of God" is but too evident: "In the *arche* was the Logos, and the *Logos* was adnate to the Theos."

Wisdom, the first emanation of En-Soph; the Protogonos, the Hypostasis; the Adam Kadmon of the kabalist, the Brahma of the Hindu; the Logos of Plato, and the "*Beginning*" of St. John — is the Rasit — חישאר, of the *Book of Genesis*. If rightly interpreted it overturns, as we have remarked, the whole elaborate system of Christian theology, for it proves that behind the *creative* Deity, there was a HIGHER god; a planner, an architect; and that the

former was but His executive agent — a simple POWER!

They persecuted the Gnostics, murdered the philosophers, and burned the kabalists and the masons; and when the day of the great reckoning arrives, and the light shines in darkness, what will they have to offer in the place of the departed, expired religion? What will they answer, these pretended monotheists, these worshippers and *pseudo*-servants of the one living God, to their Creator? How will they account for this long persecution of them who were the true followers of the grand Megalistor, the supreme great master of the Rosicrucians, the FIRST of masons. "For he is the Builder and Architect of the Temple of the universe; He is the *Verbum Sapienti*."[51]

"Every one knows," wrote the great Manichean of the third century, Fauste, "that the Evangeliums were written neither by Jesus Christ, **[Page 38]** nor his apostles, but long after their time by some unknown persons, who, judging well that they would hardly be believed when telling of things they had not seen themselves, headed their narratives with the names of the apostles or of disciples contemporaneous with the latter."

Commenting upon the subject, A. Franck, the learned Hebrew scholar of the Institute and translator of the *Kabala*, expresses the same idea. "Are we not authorized," he asks, "to view the *Kabala* as a precious remnant of religious philosophy of the Orient, which, transported into Alexandria, got mixed to the doctrine of Plato, and under the usurped name of Dionysius the Areopagite, bishop of Athens, converted and consecrated by St. Paul, was thus enabled to penetrate into the mysticism of the mediæval ages?"[52]

Says Jacolliot: "What is then this religious philosophy of the Orient, which has penetrated into the mystic symbolism of Christianity? We answer: This philosophy, the traces of which we find among the Magians, the Chaldeans, the Egyptians, the Hebrew kabalists and the Christians, is none other than that of the Hindu Brahmans, the sectarians of the *pitris*, or the spirits of the invisible worlds which surround us."[53]

But if the Gnostics were destroyed, the *Gnosis*, based on the secret science of sciences, still lives. It is the earth which helps the woman, and which is destined to open her mouth to swallow up mediæval Christianity, the usurper and assassin of the great master's doctrine. The ancient *Kabala*, the Gnosis, or traditional *secret* knowledge, was never without its representatives in any age or country. The trinities of initiates, whether passed into history or concealed under the impenetrable veil of mystery, are preserved and impressed throughout the ages. They are known as Moses, Aholiab, and Bezaleel, the son of Uri, the son of Hur, as Plato, Philo, and Pythagoras, etc. At the Transfiguration we see them as Jesus, Moses, and Elias, the three Trismegisti; and three kabalists, Peter, James, and John — whose

---

[51] "The altogether mystical coloring of Christianity harmonized with the Essene rules of life and opinions, and it is not improbable that Jesus and John the Baptist were initiated into the Essene Mysteries, to which Christianity may be indebted for many a form of expression; as indeed the community of Therapeutæ, an offspring of the Essene order, soon belonged wholly to Christianity" ("*Yost*," i., 411 — quoted by the author of "*Sod, the Son of the Man*").

[52] A. Franck, "*Die Kabbala*."

[53] "*Le Spiritisme dans le Monde*."

revelation is the key to all wisdom. We found them in the twilight of Jewish history as Zoroaster, Abraham, and Terah, and later as Henoch, Ezekiel, and Daniel.

Who, of those who ever studied the ancient philosophies, who understand intuitionally the grandeur of their conceptions, the boundless sublimity of their views of the Unknown Deity, can hesitate for a moment to give the preference to their doctrines over the incomprehensible dogmatic and contradictory theology of the hundreds of Christian sects? Who that ever read Plato and fathomed his To 'Ov, "*whom no person has seen except the Son*," can doubt that Jesus was a disciple of the same **[Page 39]** secret doctrine which had instructed the great philosopher? For, as we have shown before now, Plato never claimed to be the inventor of all that he wrote, but gave credit for it to Pythagoras, who, in his turn, pointed to the remote East as the source whence he derived his information and his philosophy. Colebrooke shows that Plato confesses it in his epistles, and says that he has taken his teachings from ancient and sacred doctrines![54] Moreover, it is undeniable that the theologies of all the great nations dovetail together and show that each is a part of "one stupendous whole." Like the rest of the initiates we see Plato taking great pains to conceal the true meaning of his allegories. Every time the subject touches the greater secrets of the Oriental *Kabala*, secret of the true cosmogony of the universe and of the *ideal*, preëxisting world, Plato shrouds his philosophy in the profoundest darkness. His *Timæus* is so confused that no one but an *initiate* can understand the secret meaning. And Mosheim thinks that Philo has filled his works with passages directly contradicting each other for the sole purpose of concealing the true doctrine. For once we see a critic on the right track.

And this very trinitarian idea, as well as the so bitterly denounced doctrine of emanations, whence their remotest origin? The answer is easy, and every proof is now at hand. In the sublime and profoundest of all philosophies, that of the universal "Wisdom-Religion," the first traces of which, historical research now finds in the old pre-Vedic religion of India. As the much-abused Jacolliot well remarks, "It is not in the religious works of antiquity, such as the *Vedas*, the *Zend Avesta, the Bible*, that we have to search for the exact expression of the ennobling and sublime beliefs of those epochs."[55]

"The holy primitive syllable, composed of the three letters **A — U — M**, in which is contained the Vedic Trimurti (Trinity), must be kept secret, like another triple Veda," says *Manu*, in book xi., sloka 265.

Swayambhouva is the unrevealed Deity; it is the Being existent through and of itself; he is the central and immortal germ of all that exists in the universe. Three trinities emanate and are confounded in him, forming a Supreme *unity*. These trinities, or the triple *Trimurti*, are: the Nara, Nari, and Viradyi — the *initial* triad; the Agni, Vaya, and Sourya — the *manifested* triad; Brahma, Vishnu, and Siva, the *creative* triad. Each of these triads becomes less metaphysical and more adapted to the vulgar intelligence as it descends. Thus the last becomes but the symbol in its concrete expression; the necessarianism of a purely metaphysical **[Page 40]** conception. Together with Swayambhouva, they are the ten *Sephiroth* of the Hebrew kabalists, the ten Hindu Prajapatis — the En-Soph of the former, answering to the great *Unknown*, expressed by the mystic A U M of the latter.

---

[54] "*Asiat. Trans.*," i., p. 579.

[55] Louis Jacolliot, "*The Initiates of the Ancient Temples*."

Says Franck, the translator of the *Kabala*:

> "The ten Sephiroth are divided into *three classes*, each of them presenting to us the divinity *under a different aspect*, the whole still remaining an *indivisible Trinity*.
>
> "The first three Sephiroth are purely intellectual in metaphysics, they express the absolute identity of existence and thought, and form what the modern kabalists called the intelligible world — which is the first manifestation of God.
>
> "The three that follow, make us conceive God in one of their aspects, as the identity of goodness and wisdom; in the other they show to us, in the Supreme good, the origin of beauty and magnificence (in the creation). Therefore, they are named the *virtues*, or the *sensible world*.
>
> "Finally, we learn, by the last three Sephiroth, that the Universal Providence, that the Supreme artist is also *absolute Force*, the all-powerful cause, and that, at the same time, this cause *is the generative element of all that is.* It is these last Sephiroth that constitute the *natural world*, or nature in its essence and in its *active* principle. *Natura naturans*."[56]

This kabalistic conception is thus proved identical with that of the Hindu philosophy. Whoever reads Plato and his Dialogue *Timæus*, will find these ideas as faithfully re-echoed by the Greek philosopher. Moreover, the injunction of secrecy was as strict with the kabalists, as with the initiates of the Adyta and the Hindu Yogis.

> "Close thy mouth, lest thou shouldst speak of *this* (the mystery), and thy heart, lest thou shouldst think aloud; and if thy heart has escaped thee, bring it back to its place, for such is the object of our alliance" (*Sepher Jezireh, Book of Creation*).
>
> "This is a secret which gives death: close thy mouth lest thou shouldst reveal to the vulgar; compress thy brain lest something should escape from it and fall outside" (*Agrouchada-Parikshai*).

Truly the fate of many a future generation hung on a gossamer thread, in the days of the third and fourth centuries. Had not the Emperor sent in 389 to Alexandria a rescript — which was forced from him by the Christians — for the destruction of every idol, our own century would never have had a Christian mythological Pantheon of its own. Never **[Page 41]** did the Neo-platonic school reach such a height of philosophy as when nearest its end. Uniting the mystic theosophy of old Egypt with the refined philosophy of the Greeks; nearer to the ancient Mysteries of Thebes and Memphis than they had been for centuries; versed in the science of soothsaying and divination, as in the art of the Therapeutists; friendly with the acutest men of the Jewish nation, who were deeply imbued with the Zoroastrian ideas, the Neo-platonists tended to amalgamate the old wisdom of the Oriental *Kabala* with the more refined conceptions of the Occidental Theosophists. Notwithstanding the treason of the Christians, who saw fit, for political reasons, after the days of Constantine, to repudiate their tutors, the influence of the new Platonic philosophy is conspicuous in the subsequent adoption of dogmas, the origin of which can be traced but too easily to that remarkable school.

---

[56] Franck, "*Die Kabbala*."

Though mutilated and disfigured, they still preserve a strong family likeness, which nothing can obliterate.

But, if the knowledge of the occult powers of nature opens the spiritual sight of man, enlarges his intellectual faculties, and leads him unerringly to a profounder veneration for the Creator, on the other hand ignorance, dogmatic narrow-mindedness, and a childish fear of looking to the bottom of things, invariably leads to fetish-worship and superstition.

When Cyril, the Bishop of Alexandria, had openly embraced the cause of Isis, the Egyptian goddess, and had anthropomorphized her into Mary, the mother of God; and the trinitarian controversy had taken place; from that moment the Egyptian doctrine of the emanation of the creative God out of Emepht began to be tortured in a thousand ways, until the Councils had agreed upon the adoption of it as it now stands — the disfigured Ternary of the kabalistic Solomon and Philo! But as its origin was yet too evident, the *Word* was no longer called the "Heavenly man," the *primal* Adam Kadmon, but became the Logos — Christ, and was made as old as the "Ancient of the Ancient," his father. The *concealed* WISDOM became identical with its emanation, the DIVINE THOUGHT, and made to be regarded coëqual and coëternal with its first manifestation.

If we now stop to consider another of the fundamental dogmas of Christianity, the doctrine of atonement, we may trace it as easily back to heathendom. This corner-stone of a Church which had believed herself built on a firm rock for long centuries, is now excavated by science and proved to come from the Gnostics. Professor Draper shows it as hardly known in the days of Tertullian, and as having "*originated* among the Gnostic heretics."[57] We will not permit ourselves to contradict such a **[Page 42]** learned authority, farther than to state that it *originated* among them no more than their "anointed" Christos and Sophia. The former they modelled on the original of the "King Messiah," the male principle of wisdom, and the latter on the third Sephiroth, from the Chaldean *Kabala*,[58] and even from the Hindu Brahma and Sara-asvati,[59] and the Pagan Dionysus and Demeter. And here we are on firm ground, if it were only because it is now proved that the *New Testament* never appeared in its complete form, such as we find it now, till 300 years after the period of apostles,[60] and the *Sohar* and other kabalistic books are found to belong to the first century before our era, if not to be far older still.

The Gnostics entertained many of the Essenean ideas; and the Essenes had their "greater" and "minor" Mysteries at least two centuries before our era. They were the *Isarim* or *Initiates*, the descendants of the Egyptian hierophants, in whose country they had been settled for several centuries before they were converted to Buddhistic monasticism by the missionaries of King Asoka, and amalgamated later with the earliest Christians; and they existed, probably, before the old Egyptian temples were desecrated and ruined in the incessant invasions of Persians, Greeks, and other conquering hordes. The hierophants had their

---

[57] See "*Conflict between Religion and Science*," p. 224.

[58] See "*Sohar*"; "*Kab. Den.*"; "*The Book of Mystery*," the oldest book of the kabalists; and Milman, "*History of Christianity*," pp. 212, 213-215.

[59] Milman, "*History of Christianity*," p. 280. The Kurios and Kora are mentioned repeatedly in "*Justin Martyr*." See p. 97.

[60] See Olshausen, "*Biblischer Commentar uber sammtliche Schriften des Neuen Testaments*," ii.

atonement enacted in the Mystery of Initiation ages before the Gnostics, or even the Essenes, had appeared. It was known among hierophants as the BAPTISM OF BLOOD, and was considered not as an atonement for the "fall of man" in Eden, but simply as an expiation for the past, present, and future sins of ignorant but nevertheless polluted mankind. The hierophant had the option of either offering his pure and sinless life as a sacrifice for his race to the gods whom he hoped to rejoin, or an animal victim. The former depended entirely on their own will. At the last moment of the solemn "new birth," the initiator passed "the word" to the initiated, and immediately after that the latter had a weapon placed in his right hand, and was ordered *to strike*.[61] This is the true origin of the Christian dogma of atonement. **[Page 43]**

---

[61] There is a wide-spread *superstition* (?), especially among the Slavonians and Russians, that the *magician* or wizard cannot die before he has passed the "word" to a successor. So deeply is it rooted among the popular beliefs, that we do not imagine there is a person in Russia who has not heard of it. It is but too easy to trace the origin of this superstition to the old Mysteries which had been for ages spread all over the globe. The ancient *Variago-Rouss* had his Mysteries in the North as well as in the South of Russia; and there are many relics of the by-gone faith scattered in the lands watered by the sacred Dnieper, the baptismal Jordan of all Russia. No *Znachar* (the knowing one) or *Koldoun* (sorcerer), male or female, can die in fact before he has passed the mysterious word to some one. The popular belief is that unless he does that he will linger and suffer for weeks and months, and were he even finally to get liberated, it would be only to wander on earth, unable to quit its region unless he finds a successor even after death. How far the belief may be verified by others, we do not know, but we have seen a case which, for its tragical and mysterious *denoument*, deserves to be given here as an illustration of the subject in hand. An old man, of over one hundred years of age, a peasant-serf in the government of S——, having a wide reputation as a sorcerer and healer, was said to be dying for several days, and still unable to die. The report spread like lightning, and the poor old fellow was shunned by even the members of his own family, as the latter were afraid of receiving the unwelcome inheritance. At last the public rumor in the village was that he had sent a message to a colleague less versed than himself in the art, and who, although he lived in a distant district, was nevertheless coming at the call, and would be on hand early on the following morning. There was at that time on a visit to the proprietor of the village a young physician who, belonging to the famous school of *Nihilism* of that day, laughed outrageously at the idea. The master of the house, being a very pious man, and but half inclined to make so cheap of the "superstition," smiled — as the saying goes — but with one corner of his mouth. Meanwhile the young skeptic, to gratify his curiosity, had made a visit to the dying man, had found that he could not live twenty-four hours longer, and, determined to prove the absurdity of the "superstition," had taken means to detain the coming "successor" at a neighboring village.

Early in the morning a company of four persons, comprising the physician, the master of the place, his daughter, and the writer of the present lines, went to the but in which was to be achieved the triumph of skepticism. The dying man was expecting his liberator every moment, and his agony at the delay became extreme. We tried to persuade the physician to humor the patient, were it for humanity's sake. He only laughed. Getting hold with one hand of the old wizard's pulse, he took out his watch with the other, and remarking in French that all would be over in a few moments, remained absorbed in his professional experiment. The scene was solemn and appalling. Suddenly the door opened, and a young boy entered with the intelligence, addressed to the doctor, that the *koum* was lying dead drunk at a neighboring village, and, according to *his orders*, could not be with "grandfather" till the next day. The young doctor felt confused, and was just going to address the old man, when, as quick as lightning, the Znachar snatched his hand from his grasp and raised himself in bed. His deep-sunken eyes flashed; his yellow-white beard and hair streaming round his livid face made him a

Verily the "Christs" of the pre-Christian ages were many. But they died unknown to the world, and disappeared as silently and as mysteriously from the sight of man as Moses from the top of Pisgah, the mountain of Nebo (oracular wisdom), after he had laid his hands upon Joshua, who thus became "full of the spirit of wisdom" (*i.e., initiated*).

Nor does the Mystery of the Eucharist pertain to Christians alone. Godfrey Higgins proves that it was instituted many hundreds of years before the "Paschal Supper," and says that "the sacrifice of bread and **[Page 44]** wine was common to many ancient nations."[62] Cicero mentions it in his works, and wonders at the strangeness of the rite. There had been an esoteric meaning attached to it from the first establishment of the Mysteries, and the Eucharistia is one of the oldest rites of antiquity. With the hierophants it had nearly the same significance as with the Christians. Ceres was *bread*, and Bacchus was *wine*; the former meaning regeneration of life from the seed, and the latter — the grape — the emblem of wisdom and knowledge; the accumulation of the spirit of things, and the fermentation and subsequent strength of that esoteric knowledge being justly symbolized by wine. The mystery related to the drama of Eden; it is said to have been first taught by Janus, who was also the first to introduce in the temples the sacrifices of "bread" and "wine" in commemoration of the "fall into generation" as the symbol of the "seed." "I am the vine, and my Father is the husbandman," says Jesus, alluding to the secret knowledge that could be imparted by him. "I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God."

The festival of the Eleusinian Mysteries began in the month of Boëdromion, which corresponds with the month of September, the time of grape-gathering, and lasted from the 15th to the 22d of the month, *seven* days.[63] The Hebrew festival of the Feast of Tabernacles began on the 15th and ended on the 22d of the month of Ethanim, which Dunlap shows as derived from Adonim, Adonia, Attenim, Ethanim;[64] and this feast is named in *Exodus* (xxiii. 16) the feast of *ingatherings*. "All the men of Israel assembled unto King Solomon at the feast in the month Ethanim, which is the *seventh*." [65]

---

dreadful sight. One instant more, and his long, sinewy arms were clasped round the physician's neck, as with a supernatural force he drew the doctor's head closer and closer to his own face, where he held him as in a vise, while *whispering* words inaudible to us in his ear. The skeptic struggled to free himself, but before he had time to make one effective motion the work had evidently been done; the hands relaxed their grasp, and the old sorcerer fell on his back — a corpse! A strange and ghostly smile had settled on the stony lips — a smile of fiendish triumph and satisfied revenge; but the doctor looked paler and more ghastly than the dead man himself. He stared round with an expression of terror difficult to describe, and without answering our inquiries rushed out wildly from the hut, in the direction of the woods. Messengers were sent after him, but he was nowhere to be found. About sunset a report was heard in the forest. An hour later his body was brought home, with a bullet through his head, for the skeptic had blown out his brains!

What made him commit suicide? What magic spell of sorcery had the "word" of the dying wizard left on his mind? Who can tell?

[62] "*Anacalypsis*"; also Tertullian.

[63] "*Anthon*," art. Eleusinia.

[64] Dunlap, "*Musah, His Mysteries*," p. 71.

[65] *Kings*, viii. 2.

DOCTRINE OF THE TRINITY OF PAGAN ORIGIN

Plutarch thinks the feast of the booths to be the Bacchic rites, not **[Page 45]** the Eleusinian. Thus "Bacchus was directly called upon," he says. The *Sabazian* worship was *Sabbatic*; the names Evius, or Hevius, and Luaios are identical with *Hivite* and *Levite*. The French name Louis is the Hebrew *Levi*; Iacchus again is Iao or Jehovah; and Baal or Adon, like Bacchus, was a phallic god. "Who shall ascend into the hill (the high place) of the Lord?" asks the holy king David, "who shall stand in the place of his *Kadushu* זשדק? (*Psalms* xxiv. 3). Kadesh may mean in one sense to *devote*, *hallow*, *sanctify*, and even to initiate or to set apart; but it also means the ministers of lascivious rites (the Venus-worship) and the true interpretation of the word Kadesh is bluntly rendered in *Deuteronomy* xxiii. 17; *Hosea* iv. 14; and *Genesis* xxxviii., from verses 15 to 22. The "holy" Kadeshuth of the *Bible* were identical as to the duties of their office with the Nautch-girls of the later Hindu pagodas. The Hebrew *Kadeshim* or *galli* lived
"by the house of the Lord, where the women wove hangings for the grove," or bust of Venus-Astarte, says verse the seventh in the twenty-third chapter of *2 Kings*.

The dance performed by David round the ark was the "circle-dance" said to have been prescribed by the Amazons for the Mysteries. Such was the dance of the daughters of Shiloh (*Judges* xxi. 21, 23 *et passim*), and the leaping of the prophets of Baal (I *Kings* xviii. 26). It was simply a characteristic of the Sabean worship, for it denoted the motion of the planets round the sun. That the dance was a Bacchic frenzy is apparent. Sistra were used on the occasion, and the taunt of Michael and the king's reply are very expressive. "The king of Israel uncovered himself before his maid-servants as one of the *vain* (or debauched) fellows shamelessly uncovereth himself." And he retorts: "I will play (act wantonly) before חוהי and I will be yet more vile than this, and I will be base in my own sight." When we remember that David had sojourned among the Tyrians and Philistines, where their rites were common; and that indeed he had conquered that land away from the house of Saul, by the aid of mercenaries from their country, the countenancing and even, perhaps, the introduction of such a Pagan-like worship by the weak "psalmist" seems very natural. David knew nothing of Moses, it seems, and if he introduced the Jehovah-worship it was not in its monotheistic character, but simply as that of one of the many gods of the neighboring nations — a tutelary deity to whom he had given the preference, and chosen among "all other gods."

Following the Christian dogmas seriatim, if we concentrate our attention upon one which provoked the fiercest battles until its recognition, that of the Trinity, what do we find? We meet it, as we have shown, northeast of the Indus; and tracing it to Asia Minor and Europe, recognize it among every people who had anything like an established religion. **[Page 46]** It was taught in the oldest Chaldean, Egyptian, and Mithraitic schools. The Chaldean Sun- god, Mithra, was called "Triple," and the trinitarian idea of the Chaldeans was a doctrine of the Akkadians, who, themselves, belonged to a race which was the first to conceive a metaphysical trinity. The Chaldeans are a tribe of the Akkadians, according to Rawlinson, who lived in Babylonia from the earliest times. They were Turanians, according to others, and instructed the Babylonians into the first notions of religion. But these same Akkadians, who were they? Those scientists who would ascribe to them a Turanian origin, make of them the inventors of the cuneiform characters; others call them Sumerians; others again, respectively, make their language, of which (for very good reasons) no traces whatever remain — Kasdean, Chaldaic, Proto-Chaldean, Kasdo-Scythic, and so on. The only tradition worthy of credence is that these Akkadians

instructed the Babylonians in the Mysteries, and taught them the sacerdotal or *Mystery*-language. These Akkadians were then simply a tribe of the Hindu-Brahmans, now called Aryans — their vernacular language, the Sanscrit[66] of the Vedas; and the sacred or Mystery-language, that which, even in our own age, is used by the Hindu fakirs and initiated Brahmans in their magical evocations.[67] It has been, from time immemorial, and still is employed by the initiates of all countries, and the Thibetan lamas claim that it is in this tongue that appear the mysterious characters on the leaves and bark of the sacred Koumboum.

Jacolliot, who took such pains to penetrate the mysteries of the Brahmanical initiation in translating and commenting upon the *Agrouchada-Parikshai*, confesses the following:

> "It is pretended also, without our being able to verify the assertion, that the magical evocations were pronounced in a particular language, and that it was forbidden, under pain of death, to translate them into vulgar dialects. The rare expressions that we have been able to catch like — *L'rhom, h'hom, sh'hrum, sho'rhim*, are in fact most curious, and do not seem to belong to any known idiom."[68]

Those who have seen a fakir or a lama reciting his mantras and conjurations, **[Page 47]** know that he never pronounces the words audibly when preparing for a phenomenon. His lips move, and none will ever hear the terrible formula pronounced, except in the interior of the temples, and then in a cautious whisper. This, then, was the language now respectively baptized by every scientist, and, according to his imaginative and philological propensities, Kasdeo-Semitic, Scythic, Proto-Chaldean, and the like.

Scarcely two of even the most learned Sanscrit philologists are agreed as to the true interpretation of Vedic words. Let one put forth an essay, a lecture, a treatise, a translation, a dictionary, and straightway all the others fall to quarrelling with each other and with him as to his sins of omission and commission. Professor Whitney, greatest of American Orientalists, says that Professor Müller's notes on the *Rig Veda Sânhita* "are far from showing that sound and thoughtful judgment, that moderation and economy which are among the most precious qualities of an exegete." Professor Müller angrily retorts upon his critics that "not only is the joy embittered which is the inherent reward of all *bona fide* work, but selfishness, malignity, aye, even *untruthfulness*, gain the upper hand, and the healthy growth of science is stunted." He differs "in many cases from the explanations of Vedic words given by Professor Roth" in his *Sanscrit Dictionary*, and Professor Whitney shampooes both their heads by saying that there are, unquestionably, words and phrases "as to which both alike will hereafter be set right."

---

66 Let us remember in this connection that Col. Vans Kennedy has long ago declared his opinion that Babylonia was once the seat of the Sanscrit language and of Brahmanical influence.

67 " *'The Agrouchada-Parikshai,'* which discloses, to a certain extent, the order of initiation, does not give the formula of evocation," says Jacolliot, and he adds that, according to some Brahmans, "these formulæ were never written, they were and still are imparted in a whisper in the ear of the adepts" ("*mouth to ear, and the word at low breath*," say the Masons). — "*Le Spiritisme dans le Monde*," p. 108.

68 "*Le Spiritisme dans le Monde*," p. 108.

In volume i. of his *Chips*, Professor Müller stigmatizes all the *Vedas* except the *Rik*, the *Atharva-Veda* included, as "theological twaddle," while Professor Whitney regards the latter as "the most comprehensive and valuable of the four collections, next after the *Rik*." To return to the case of Jacolliot. Professor Whitney brands him as a "bungler and a humbug," and, as we remarked above, this is the very general verdict. But when the *Bible dans l'Inde* appeared, the Societe Academique de Saint Quentin requested M. Textor de Ravisi, a learned Indianist, ten years Governor of Karikal, India, to report upon its merits. He was an ardent Catholic, and bitterly opposed Jacolliot's conclusions where they discredited the Mosaic and Catholic revelations; but he was forced to say: "Written with good faith, in an easy, vigorous, and passionate style, of an easy and varied argumentation, the work of M. Jacolliot is of absorbing interest . . . a learned work on known facts and with familiar arguments."

Enough. Let Jacolliot have the benefit of the doubt when such very imposing authorities are doing their best to show up each other as incompetents and literary journeymen. We quite agree with Professor Whitney that "the truism, that [for European critics?] it is far easier to **[Page 48]** pull to pieces than to build up, is nowhere truer than in matters affecting the archæology and history of India."[69]

Babylonia happened to be situated on the way of the great stream of the earliest Hindu emigration, and the Babylonians were one of the first peoples benefited thereby.[70] These Khaldi were the worshippers of the Moon-god, Deus Lunus, from which fact we may infer that the Akkadians — if such must be their name — belonged to the race of the Kings of the Moon, whom tradition shows as having reigned in Pruyay — now Allahabad. With them the trinity of Deus Lunus was manifested in the three lunar phases, completing the quaternary with the fourth, and typifying the death of the Moon-god in its gradual waning and final disappearance. This death was allegorized by them, and attributed to the triumph of the genius of evil over the light-giving deity; as the later nations allegorized the death of their Sun-gods, Osiris and Apollo, at the hands of Typhon and the great Dragon Python, when the sun entered the winter solstice. Babel, Arach, and Akkad are names of the sun. The *Zoroastrian Oracles* are full and explicit upon the subject of the Divine Triad. "A triad of Deity shines forth throughout the whole world, of which a Monad is the head," admits the Reverend Dr. Maurice.

"For from this Triad, in the bosoms, are all things governed," says a Chaldean oracle. The Phos, Pur, and Phlox, of Sanchoniathon,[71] are Light, Fire, and Flame, three manifestations of

---

[69] W. D. Whitney, "*Oriental and Linguistic Studies, The Veda, etc.*"
[70] Jacolliot seems to have very logically demonstrated the absurd contradictions of some philologists, anthropologists, and Orientalists, in regard to their *Akkado and Semito* mania. "There is not, perhaps, much of good faith in their negations," he writes. "The scientists who invent Turanian peoples know very well that in *Manu* alone, there is more of veritable science and philosophy than in all that this pretended Semitism has hitherto furnished us with; but they are the slaves of a path which some of them are following the last fifteen, twenty, or even thirty years. . . . We expect, therefore, nothing of the present. India will owe its reconstitution to the scientists of the next generation" ("*La Genese de l'Humanité*," pp. 60-61).
[71] Cory, "*Anc. Frag.*"

the Sun who is *one*. Bel-Saturn, Jupiter-Bel, and Bel or Baal-Chom are the Chaldean trinity;[72] "The Babylonian Bel was regarded in the Triune aspect of Belitan, Zeus-Belus (the mediator) and Baal-Chom who is Apollo Chomæus. This was the Triune aspect of the 'Highest God,' who is, according to Berosus, either El (the Hebrew), Bel, Belitan, Mithra, or Zervana, and has the name πατηρ, "the Father."[73] The Brahma, Vishnu, and Siva,[74] corresponding to Power, Wisdom, and Justice, which answer in their turn **[Page 49]** to Spirit, Matter, Time, and the Past, Present, and Future, can be found in the temple of Gharipuri; thousands of dogmatic Brahmans worship these attributes of the Vedic Deity, while the severe monks and nuns of Buddhistic Thibet recognize but the sacred trinity of the three cardinal virtues: *Poverty*, *Chastity*, and *Obedience*, professed by the Christians, practiced by the Buddhists and some Hindus alone.

The Persian triplicate Deity also consists of three persons, Ormazd, Mithra, and Ahriman. "That is that principle," says Porphyry,[75] "which the author of the *Chaldaic Summary* saith, '*They conceive there is one principle of all things, and declare that is one and good*.' " The Chinese idol Sanpao, consists of three equal in all respects;[76] and the Peruvians "supposed their Tanga-tanga to be one in three, and three in one," says Faben.[77] The Egyptians have their Emepht, Eicton, and Phta; and the triple god seated on the Lotos can be seen in the St. Petersburg Museum, on a medal of the Northern Tartars.

Among the Church dogmas which have most seriously suffered of late at the hands of the Orientalists, the last in question stands conspicuous. The reputation of each of the three personages of the anthropomorphic godhead as an original revelation to the Christians through Divine will, has been badly compromised by inquiry into its predecessors and origin. Orientalists have published more about the similarity between Brahmanism, Buddhism, and Christianity than was strictly agreeable to the Vatican. Draper's assertion that "Paganism was modified by Christianity, Christianity by Paganism,"[78] is being daily verified. "Olympus was restored but the divinities passed under other names," he says, treating of the Constantine period. "The more powerful provinces insisted on the adoption of their time-honored conceptions. Views of the trinity in accordance with the Egyptian traditions were established. Not only was the adoration of Isis under a new name restored, but even her image, standing on the crescent moon, reappeared. The well-known effigy of that goddess with the infant Horus in her arms has descended to our days, in the beautiful artistic creations of the Madonna and child."

---

[72] Movers, "*Phoinizer*," 263.
[73] Dunlap, "*Sp. Hist. of Man*," p. 281.
[74] Siva is not a god of the *Vedas*, strictly speaking. When the *Vedas* were written, he held the rank of Maha-Deva or Bel among the gods of aboriginal India.
[75] "*De Antro Nympharum*."
[76] "*Navarette*," book ii., c. x.
[77] "*On the Origin of Heathen Idolatry*."
[78] Isis and Osiris are said, in the Egyptian sacred books, to have appeared (*i.e.*, been worshipped), on earth, later than Thot, the *first* Hermes, called Trismegistus, who wrote all their sacred books according to the command of God or by "divine revelation." The companion and instructor of Isis and Osiris was Thot, or Hermes II., who was an incarnation of the celestial Hermes.

But a still earlier origin than the Egyptian and Chaldean can be assigned to the Virgin "Mother of God," Queen of Heaven. Though **[Page 50]** Isis is also by right the Queen of Heaven, and is generally represented carrying in her hand the Crux Ansata composed of the mundane cross, and of the Stauros of the Gnostics, she is a great deal younger than the celestial virgin, Neith. In one of the tombs of the Pharaohs — Rhameses, in the valley of Biban-el-Molouk, in Thebes, Champollion, Junior, discovered a picture, according to his opinion the most ancient ever yet found. It represents the heavens symbolized by the figure of a woman bedecked with stars. The birth of the Sun is figured by the form of a little child, issuing from the bosom of its "Divine Mother."

In the *Book of Hermes*, "Pimander" is enunciated in distinct and unequivocal sentences, the whole trinitarian dogma accepted by the Christians. "The light is me," says Pimander, the DIVINE THOUGHT. "I am the *nous* or intelligence, and I am thy god, and I am far older than the human principle which escapes from the shadow. I am the germ of thought, the resplendent WORD, the SON of God. Think that what thus sees and hears in thee, is the *Verbum* of the Master, it is the Thought, which is God the Father. . . . The celestial ocean, the ÆTHER, which flows from east to west, is the Breath of the Father, the life-giving Principle, the HOLY GHOST!" "For they are not at all separated and their union is LIFE."

Ancient as may be the origin of Hermes, lost in the unknown days of Egyptian colonization, there is yet a far older prophecy, directly relating to the Hindu Christna, according to the Brahmans. It is, to say the least, strange that the Christians claim to base their religion upon a prophecy of the *Bible*, which exists nowhere in that book. In what chapter or verse does Jehovah, the "Lord God," promise Adam and Eve to send them a Redeemer who will save humanity? "I will put enmity between thee and the woman," says the Lord God to the serpent, "and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

In these words there is not the slightest allusion to a Redeemer, and the subtilest of intellects could not extract from them, as they stand in the third chapter of *Genesis*, anything like that which the Christians have contrived to find. On the other hand, in the traditions and *Manu*, Brahma promises directly to the first couple to send them a Saviour who will teach them the way to salvation.

> "It is from the lips of a messenger of Brahma, who will be born in Kouroukshetra, Matsya, and the land of Pantchola, also called Kanya-Cubja (mountain of the Virgin), that all men on earth will learn their duty," says *Manu* (book ii., slokas 19 and 20).

The Mexicans call the Father of their Trinity Yzona, the Son Bacab, and the Holy Ghost Echvah, "and say they received it (the doctrine) **[Page 51]** from their ancestors."[79] Among the Semitic nations we can trace the trinity to the prehistorical days of the fabled Sesostris, who is identified by more than one critic with Nimrod, "the mighty hunter." Manetho makes the oracle rebuke the king, when the latter asks, "Tell me, O thou strong in fire, who before me could subjugate all things? and who shall after me?" And the oracle saith thus: "First God, then the Word, and then 'the Spirit.' "[80]

---

[79] Lord Kingsborough, "*Ant. Mex.*," p. 165.
[80] "*Ap. Malal.*," lib. i., cap. iv.

DISPUTES BETWEEN GNOSTICS AND CHURCH FATHERS

In the foregoing lies the foundation of the fierce hatred of the Christians toward the "Pagans" and the theurgists. Too much had been *borrowed*; the ancient religions and the Neo-platonists had been laid by them under contribution sufficiently to perplex the world for several thousand years. Had not the ancient creeds been speedily obliterated, it would have been found impossible to preach the Christian religion as a New Dispensation, or the direct Revelation from God the Father, through God the Son, and under the influence of God the Holy Ghost. As a political exigence the Fathers had — to gratify the wishes of their rich converts — instituted even the festivals of Pan. They went so far as to accept the ceremonies hitherto celebrated by the Pagan world in honor of the *God of the gardens*, in all their primitive *sincerity*.[81] It was time to sever the connection. Either the Pagan worship and the Neo-platonic theurgy, with all ceremonial of magic, must be crushed out forever, or the Christians become Neo-platonists.

The fierce polemics and single-handed battles between Irenæus and the Gnostics are too well known to need repetition. They were carried on for over two centuries after the unscrupulous Bishop of Lyons had uttered his last religious paradox. Celsus, the Neo-platonist, and a disciple of the school of Ammonius Saccas, had thrown the Christians into perturbation, and even had arrested for a time the progress of proselytism by successfully proving that the original and purer forms of the most important dogmas of Christianity were to be found only in the teachings of Plato. Celsus accused them of accepting the worst superstitions of Paganism, and of interpolating passages from the books of the Sybils, without rightly understanding their meaning. The accusations were so plausible, and the facts so patent, that for a long time no Christian writer had ventured to answer the challenge. Origen, at the fervent request of his friend, Ambrosius, was the first to take the defense in hand, for, having belonged to the same Platonic school of Ammonius, he was considered the most competent man to refute the well-founded charges. But his eloquence failed, and the only remedy that could be found was to destroy the writings of **[Page 52]** Celsus themselves.[82] This could be achieved only in the fifth century, when copies had been taken from this work, and many were those who had read and studied them. If no copy of it has descended to our present generation of scientists, it is not because there is none extant at present, but for the simple reason that the monks of a certain Oriental church on Mount Athos will neither show nor confess they have one in their possession.[83]

---

[81] Payne Knight, "*Phallic Worship*."

[82] The Celsus above mentioned, who lived between the second and third centuries, is not Celsus the Epicurean. The latter wrote several works against Magic, and lived earlier, during the reign of Hadrian.

[83] We have the facts from a trustworthy witness, having no interest to invent such a story. Having injured his leg in a fall from the steamer into the boat in which he was to land at the Mount, he was taken care of by these monks, and during his convalescence, through gifts of money and presents, became their greatest friend, and finally won their entire confidence. Having asked for the loan of some books, he was taken by the Superior to a large cellar in which they keep their sacred vessels and other property. Opening a great trunk, full of old musty manuscripts and rolls, he was invited by the Superior to "*amuse* himself." The gentleman was a scholar, and well versed in Greek and Latin text. "I was amazed," he says, in a private letter, "and had my breath taken away, on finding among these old

Perhaps they do not even know themselves the value of the contents of their manuscripts, on account of their great ignorance.

The dispersion of the Eclectic school had become the fondest hope of the Christians. It had been looked for and contemplated with intense anxiety. It was finally achieved. The members were scattered by the **[Page 53]** hand of the monsters Theophilus, Bishop of Alexandria, and his nephew Cyril — the murderer of the young, the learned, and the innocent Hypatia![84]

BLOODY RECORDS OF CHRISTIANITY

With the death of the martyred daughter of Theon, the mathematician, there remained no possibility for the Neo-platonists to continue their school at Alexandria. During the life-time of the youthful Hypatia her friendship and influence with Orestes, the governor of the city, had assured the philosophers security and protection against their murderous enemies. With her death they had lost their strongest friend. How much she was revered by all who knew her for her erudition, noble virtues, and character, we can infer from the letters addressed to her by Synesius, Bishop of Ptolemais, fragments of which have reached us. "My heart yearns for the presence of your divine spirit," he wrote in 413 A.D., "which more than anything else could alleviate the bitterness of my fortunes." At another time he says: "Oh, my mother, my sister, my teacher, my benefactor! My soul is very sad. The recollection of my children I have lost is killing me. . . . When I have news of you and learn, as I hope, that you are more fortunate than myself, I am at least only half-unhappy."

What would have been the feelings of this most noble and worthy of Christian bishops, who had surrendered family and children and happiness for the faith into which he had been attracted, had a prophetic vision disclosed to him that the only friend that had been left to him, his "mother, sister, benefactor," would soon become an unrecognizable mass of

---

parchments, so unceremoniously treated, some of the most valuable relics of the first centuries, hitherto believed to have been lost." Among others he found a half-destroyed manuscript, which he is perfectly sure must be a copy of the "True Doctrine," the Λόγος ἀληθής of Celsus, out of which Origen quoted whole pages. The traveller took as many notes as he could on that day, but when he came to offer to the Superior to purchase some of these writings he found, to his great surprise, that no amount of money would tempt the monks. They did not know what the manuscripts contained, nor "did they care," they said. But the "heap of writing," they added, was transmitted to them from one generation to another, and there was a tradition among them that these papers would one day become the means of crushing the "Great Beast of the Apocalypse," their hereditary enemy, the Church of Rome. They were constantly quarrelling and fighting with the Catholic monks, and among the whole "heap" they *knew* that there was a "holy" relic which protected them. They did not know which, and so in their doubt abstained. It appears that the Superior, a shrewd Greek, understood his *bevue* and repented of his kindness, for first of all he made the traveller give him his most sacred word of honor, strengthened by an oath he made him take on the image of the Holy Patroness of the Island, never to betray their secret, and never mention, at least, the name of their convent. And finally, when the anxious student who had passed a fortnight in reading all sorts of antiquated trash before he happened to stumble over some precious manuscript, expressed the desire to have the key, to "amuse himself" with the writings once more, he was very *naively* informed that the "key had been lost," and that they did not know where to look for it. And thus he was left to the few notes he had taken. [84] See the historical romance of Canon Kingsley, "*Hypatia*," for a highly picturesque account of the tragical fate of this young martyr. flesh and blood, pounded to jelly under the blows of the club of Peter the Reader — that her youthful, innocent body would be cut to pieces, "the flesh

scraped from the bones," by oyster-shells and the rest of her cast into the fire, by order of the same Bishop Cyril he knew so well — Cyril, the CANONIZED Saint!![85]

There has never been a religion in the annals of the world with such a bloody record as Christianity. All the rest, including the traditional fierce fights of the "chosen people" with their next of kin, the idolatrous tribes of Israel, pale before the murderous fanaticism of the alleged followers of Christ! Even the rapid spread of Mahometanism before the conquering sword of the Islam prophet, is a direct consequence of the **[Page 54]** bloody riots and fights among Christians. It was the intestine war between the Nestorians and Cyrilians that engendered Islamism; and it is in the convent of Bozrah that the prolific seed was first sown by Bahira, the Nestorian monk. Freely watered by rivers of blood, the tree of Mecca has grown till we find it in the present century overshadowing nearly two hundred millions of people. The recent Bulgarian atrocities are but the natural outgrowth of the triumph of Cyril and the Mariolaters.

The cruel, crafty politician, the plotting monk, glorified by ecclesiastical history with the aureole of a martyred saint. The despoiled philosophers, the Neo-platonists, and the Gnostics, daily anathematized by the Church all over the world for long and dreary centuries. The curse of the unconcerned Deity hourly invoked on the magian rites and theurgic practice, and the Christian clergy themselves using *sorcery* for ages. Hypatia, the glorious maiden-philosopher, torn to pieces by the Christian mob. And such as Catherine de Medicis, Lucrezia Borgia, Joanna of Naples, and the Isabellas of Spain, presented to the world as the faithful daughters of the Church — some even decorated by the Pope with the order of the "Immaculate Rose," the highest emblem of womanly purity and virtue, a symbol sacred to the Virgin-mother of God! Such are the examples of human justice! How far less blasphemous appears a total rejection of Mary as an immaculate goddess, than an idolatrous worship of her, accompanied by such practices.

In the next chapter we will present a few illustrations of sorcery, as practiced under the patronage of the Roman Church.

---

[85] We beg the reader to bear in mind that it is the same Cyril who was accused and proved guilty of having sold the gold and silver ornaments of his church, and spent the money. He pleaded guilty, but tried to excuse himself on the ground that he had used the money for the poor, but could not give evidence of it. His duplicity with Arius and his party is well known. Thus one of the first Christian saints, and the founder of the Trinity, appears on the pages of history as a murderer and a thief!

[Page 55]

CHAPTER II

"They undertake by scales of miles to tell
The bounds, dimensions, and extent of hell;
Where bloated souls in smoky durance hung
Like a Westphalia gammon or neat's tongue,
To be redeemed with masses and a song."

OLDHAM, *Satires upon the Jesuits*

"*York*. — But you are more inhuman, more inexorable —
O, ten times more — than tigers of Hyrcania."

King Henry VI, Part Third, Act i, Scene iv

"*War*. — And hark ye, Sirs; because she is a maid
Spare for no faggots, let there be enough;
Place barrels of pitch upon the fatal stake."

King Henry VI, Part First, Act v, Scene iv

IN that famous work of Bodin, on sorcery,[86] a frightful story is told about Catherine of Medicis. The author was a learned publicist, who, during twenty years of his life, collected authentic documents from the archives of nearly every important city of France, to make up a complete work on sorcery, magic, and the power of various "demons." To use an expression of Eliphas Levi, his book offers a most remarkable collection of "bloody and hideous facts; acts of revolting superstition, arrests, and executions of stupid ferocity." "Burn every body!" the Inquisition seemed to say — God will easily sort out His own! Poor fools, hysterical women, and idiots were roasted alive, without mercy, for the crime of "magic." But, "at the same time, how many great culprits escaped this unjust and sanguinary *justice*! This is what Bodin makes us fully appreciate."

SORCERIES OF CATHERINE OF MEDICIS

Catherine, the pious Christian — who has so well deserved in the eyes of the Church of Christ for the atrocious and never-to-be-forgotten massacre of St. Bartholomew — the Queen Catherine, kept in her service an apostate Jacobin priest. Well versed in the "black art," so fully patronized by the Medici family, he had won the gratitude and protection of his pious mistress, by his unparalleled skill in killing people at a distance, by torturing with various incantations their wax simulacra. The process has been described over and over again, and we scarcely need repeat it. [Page 56]

Charles was lying sick of an incurable disease. The queen-mother, had everything to lose in case of his death, resorted to necromancy, consulted the oracle of the "bleeding head."

---

[86] "*La Demonomanie, ou traite des Sorciers*," Paris, 1587.

This infernal operation required the decapitation of a child who must be possessed of great beauty and purity. He had been prepared in secret for his first communion, by *the chaplain* of the palace, who was apprised of the plot, and at midnight of the appointed day, in the chamber of the sick man, and in presence only of Catherine and a few of her confederates, the "devil's mass" was celebrated. Let us give the rest of the story as we find it in one of Levi's works: "At this mass, celebrated before the image of the demon, having under his feet a reversed cross, the sorcerer consecrated two wafers, one black and one white. The white was given to the child, whom they brought clothed as for baptism, and who was murdered upon the very steps of the altar, immediately after his communion. His head, separated from the trunk by a single blow, was placed, all palpitating, upon the great black wafer which covered the bottom of the paten, then placed upon a table where some mysterious lamps were burning. The exorcism then began, and the demon was charged to pronounce an oracle, and reply by the mouth of this head to a secret question that the king dared not speak aloud, and that had been confided to no one. Then a feeble voice, a strange voice, which had nothing of human character about it, made itself audible in this poor little martyr's head." The sorcery availed nothing; the king died, and — Catherine remained the faithful daughter of Rome!

How strange, that des Mousseaux, who makes such free use of Bodin's materials to construct his formidable indictment against Spiritualists and other sorcerers, should have overlooked this interesting episode!

It is a well-attested fact that Pope Sylvester II was publicly accused by Cardinal Benno with being a sorcerer and an enchanter. The brazen "oracular head" made by his Holiness was of the same kind as the one fabricated by Albertus Magnus. The latter was smashed to pieces by Thomas Aquinas, not because it was the work of or inhabited by a "demon," but because the spook who was fixed inside, by mesmeric power, talked incessantly, and his verbiage prevented the eloquent saint from working out his mathematical problems. These heads and other talking statues, trophies of the magical skill of monks and bishops, were fac-similes of the "animated" gods of the ancient temples. The accusation against the Pope was proved at the time. It was also demonstrated that he was constantly attended by "demons" or spirits. In the preceding chapter we have mentioned Benedict IX, John XX, and the VIth and VIIth Gregory, who were all known as magicians. The latter Pope, moreover, was the famous Hildebrand, who was said to have **[Page 57]** been so expert at "shaking lightning out of his sleeve." An expression which makes the venerable spiritualistic writer, Mr. Howitt, think that "it was the origin of the celebrated thunder of the Vatican."

The magical achievements of the Bishop of Ratisbon and those of the "angelic doctor," Thomas Aquinas, are too well known to need repetition; but we may explain farther how the "illusions" of the former were produced. If the Catholic bishop was so clever in making people believe on a bitter winter night that they were enjoying the delights of a splendid summer day, and cause the icicles hanging from the boughs of the trees in the garden to seem like so many tropical fruits, the Hindu magicians also practice such biological powers unto this very day, and claim the assistance of neither god nor devil. Such "miracles" are all produced by the same human power that is inherent in every man, if he only knew how to develop it.

About the time of the Reformation, the study of alchemy and magic had become so prevalent among the clergy as to produce great scandal. Cardinal Wolsey was openly accused before the court and the privy-council of confederacy with a man named Wood, a sorcerer, who said that "*My Lord Cardinale had suche a rynge that whatsomevere he askyd of the Kynges grace that he hadd yt*"; adding that "*Master Cromwell, when he . . . was servaunt in my lord cardynales housse . . . rede many bokes and specyally the boke of Salamon . . . and studied mettells and what vertues they had after the canon of Salamon*." This case, with several others equally curious, is to be found among the Cromwell papers in the Record Office of the Rolls House.

A priest named William Stapleton was arrested as a conjurer, during the reign of Henry VIII., and an account of his adventures is still preserved in the Rolls House records. The Sicilian priest whom Benvenuto Cellini calls a necromancer, became famous through his successful conjurations, and was never molested. The remarkable adventure of Cellini with him in the Colosseum, where the priest conjured up a whole host of devils, is well known to the reading public. The subsequent meeting of Cellini with his mistress, as predicted and brought about by the conjurer, at the precise time fixed by him, is to be considered, as a matter of course, a "curious coincidence." In the latter part of the sixteenth century there was hardly a parish to be found in which the priests did not study magic and alchemy. The practice of exorcism to cast out devils "in imitation of Christ," who by the way never used exorcism at all, led the clergy to devote themselves openly to "sacred" magic in contradistinction to black art, of which latter crime were accused all those who were neither priests nor monks. **[Page 58]**

The occult knowledge gleaned by the Roman Church from the once fat fields of theurgy she sedulously guarded for her own use, and sent to the stake only those practitioners who "poached" on her lands of the *Scientia Scientiarum*, and those whose sins could not be concealed by the friar's frock. The proof of it lies in the records of history. "In the course only of fifteen years, between 1580 to 1595, and only in the single province of Lorraine, the President Remigius burned 900 witches," says Thomas Wright, in his *Sorcery and Magic*. It was during these days, prolific in ecclesiastical murder and unrivalled for cruelty and ferocity, that Jean Bodin wrote.

While the orthodox clergy called forth whole legions of "demons" through magical incantations, unmolested by the authorities, provided they held fast to the established dogmas and taught no heresy, on the other hand, acts of unparalleled atrocity were perpetrated on poor, unfortunate fools. Gabriel Malagrida, an old man of eighty, was burnt by these evangelical Jack Ketches in 1761. In the Amsterdam library there is a copy of the report of his famous trial, translated from the Lisbon edition. He was accused of sorcery and illicit intercourse with the Devil, who had "disclosed to him *futurity*." (?) The prophecy imparted by the Arch-Enemy to the poor visionary Jesuit is reported in the following terms: "The culprit hath confessed that the demon, under the form of the blessed Virgin, having commanded him to write the life of Antichrist (?), told him that he, Malagrida, was a second John, but more clear than John the Evangelist; that there were to be three Antichrists, and that the last should be born at Milan, of a monk and a nun, in the year 1920; that he would marry Proserpine, one of the infernal furies," etc.

The prophecy is to be verified forty-three years hence. Even were all the children born of monks and nuns really to become antichrists if allowed to grow up to maturity, the fact

would seem far less deplorable than the discoveries made in so many convents when the foundations have been removed for some reason. If the assertion of Luther is to be disbelieved on account of his hatred for popery, then we may name discoveries of the same character made quite recently in Austrian and Russian Poland. Luther speaks of a fish-pond at Rome, situated near a convent of nuns, which, having been cleared out by order of Pope Gregory, disclosed, at the bottom, over six thousand infant skulls; and of a nunnery at Neinburg, in Austria, whose foundations, when searched, disclosed the same relics of celibacy and chastity!

OCCULT ARTS PRACTISED BY THE CLERGY

"*Ecclesia non novit Sanguinem*!" meekly repeated the scarlet-robed cardinals. And to avoid the spilling of blood which horrified them, they instituted the Holy Inquisition. If, as the occultists maintain, and science half confirms, our most trifling acts and thoughts are indelibly impressed **[Page 59]** upon the eternal mirror of the astral ether, there must be somewhere, in the boundless realm of the unseen universe, the imprint of a curious picture. It is that of a gorgeous standard waving in the heavenly breeze at the foot of the great "white throne" of the Almighty. On its crimson damask face a cross, symbol of "the Son of God who died for mankind," with an *olive* branch on one side, and a sword, stained to the hilt with human gore, on the other. A legend selected from the *Psalms* emblazoned in golden letters, reading thus: "*Exurge, Domine, et judica causam meam*." For such appears the standard of the Inquisition, on a photograph in our possession, from an original procured at the Escurial of Madrid.

Under this Christian standard, in the brief space of fourteen years, Tomas de Torquemada, the confessor of Queen Isabella, burned over ten thousand persons, and sentenced to the torture eighty thousand more. Orobio, the well-known writer, who was detained so long in prison, and who hardly escaped the flames of the Inquisition, immortalized this institution in his works when once at liberty in Holland. He found no better argument against the Holy Church than to embrace the Judaic faith and submit even to circumcision. "In the cathedral of Saragossa," says a writer on the Inquisition, "is the tomb of a famous inquisitor. Six pillars surround the tomb; *to each is chained a Moor*, as preparatory to being burned." On this St. Foix ingenuously observes: "If ever the Jack Ketch of any country should be rich enough to have a splendid tomb, this might serve as an excellent model!" To make it complete, however, the builders of the tomb ought not to have omitted a bas-relief of the famous horse which was burnt for sorcery and witchcraft. Granger tells the story, describing it as having occurred in his time. The poor animal "had been taught to tell the spots upon cards, and the hour of the day by the watch. Horse and owner were both indicted by the sacred office for dealing with the Devil, and both were burned, with a great ceremony of *auto-da-fé*, at Lisbon, in 1601, as wizards!"

This immortal institution of Christianity did not remain without its Dante to sing its praise. "Macedo, a Portuguese Jesuit," says the author of *Demonologia*, "has discovered the origin of the Inquisition, in the terrestrial Paradise, and presumes to allege that God was the first who began the functions of an inquisitor over Cain and the workmen of Babel!"

Nowhere, during the middle ages, were the arts of magic and sorcery more practiced by the clergy than in Spain and Portugal. The Moors were profoundly versed in the occult

sciences, and at Toledo, Seville, and Salamanca, were, once upon a time, the great schools of magic. The kabalists of the latter town were skilled in all the abstruse sciences; they **[Page 60]** knew the virtues of precious stones and other minerals, and had extracted from alchemy its most profound secrets.

The authentic documents pertaining to the great trial of the Marechale d'Ancre, during the regency of Marie de Medicis, disclose that the unfortunate woman perished through the fault of the priests with whom, like a true Italian, she surrounded herself. She was accused by the people of Paris of sorcery, because it had been asserted that she had used, after the ceremony of exorcism, newly-killed white cocks. Believing herself constantly bewitched, and being in very delicate health, the Marechale had the ceremony of exorcism publicly applied to herself in the Church of the Augustins; as to the birds, she used them as an application to the forehead on account of dreadful pains in the head, and had been advised to do so by Montalto, the Jew physician of the queen, and the Italian priests.

In the sixteenth century, the Cure de Barjota, of the diocese of Callahora, Spain, became the world's wonder for his magical powers. His most extraordinary feat consisted, it was said, in transporting himself to any distant country, witnessing political and other events, and then returning home to predict them in his own country. He had a familiar demon, who served him faithfully for long years, says the *Chronicle*, but the cure turned ungrateful and cheated him. Having been apprised by his demon of a conspiracy against the Pope's life, in consequence of an intrigue of the latter with a fair lady, the cure transported himself to Rome (in his double, of course) and thus saved his Holiness' life. After which he repented, confessed his sins to the gallant Pope, and got *absolution*. "On his return he was delivered, as a matter of form, into the custody of the inquisitors of Logrono, but was acquitted and restored to his liberty very soon."

Friar Pietro, a Dominican monk of the fourteenth century — the magician who presented the famous Dr. Eugenio Torralva, a physician attached to the house of the admiral of Castile, with a *demon* named Zequiel — won his fame through the subsequent trial of Torralva. The procedure and circumstances attendant upon the extraordinary trial are described in the original papers preserved in the Archives of the Inquisition. The Cardinal of Volterra, and the Cardinal of Santa Cruz, both saw and communicated with Zequiel, who proved, during the whole of Torralva's life, to be a pure, kind, elemental spirit, doing many beneficent actions, and remaining faithful to the physician to the last hour of his life. Even the Inquisition acquitted Torralva, on that account; and, although an immortality of fame was insured to him by the satire of Cervantes, neither Torralva nor the monk Pietro are fictitious heroes, but historical personages, recorded in ecclesiastical documents of Rome and Cuença, **[Page 61]** in which town the trial of the physician took place, January the 29th, 1530.

The book of Dr. W. G. Soldan, of Stuttgart, has become as famous in Germany, as Bodin's book on *Demonomania* in France. It is the most complete German treatise on witchcraft of the sixteenth century. One interested to learn the secret machinery underlying these thousands of legal murders, perpetrated by a clergy who pretended to believe in the Devil, and succeeded in making others believe in him, will find it divulged in the above-mentioned work.[87] The true origin of the daily accusations and death-sentences for sorcery are cleverly

[87] Dr. W. G. Soldan, "*Geschichte der Hexenprocesse, aus den Quellen dargestellt*," Stuttgart, 1843.

traced to personal and political enmities, and, above all, to the hatred of the Catholics toward the Protestants. The crafty work of the Jesuits is seen at every page of the bloody tragedies; and it is in Bamberg and Wurzburg, where these worthy sons of Loyola were most powerful at that time, that the cases of witchcraft were most numerous. On the next page we give a curious list of some victims, many of whom were children between the ages of seven and eight years, and Protestants. "Of the multitudes of persons who perished at the stake in Germany during the first half of the seventeenth century for sorcery, the crime of many was their attachment to the religion of Luther," says T. Wright, " . . . and the petty princes were not unwilling to seize upon any pretense to fill their coffers . . . the persons most persecuted being those whose property was a matter of consideration. . . . At Bamberg, as well as at Würzburg, the bishop was a sovereign prince in his dominions. The Prince-Bishop, John George II, who ruled Bamberg . . . after several unsuccessful attempts to root out Lutheranism, distinguished his reign by a series of sanguinary witch-trials, which disgrace the annals of that city. . . . We may form some notion of the proceedings of his worthy agent,[88] from the statement of the most authentic historians, that between 1625 and 1630, not less than 900 trials took place in the two courts of Bamberg and Zeil; and a pamphlet published at Bamberg by authority, in 1659, states the number of persons whom Bishop John George had caused to be burned for sorcery, to have been 600."[89]

Regretting that space should prevent our giving one of the most curious lists in the world of burned witches, we will nevertheless make a few extracts from the original record as printed in Hauber's *Bibliotheca* **[Page 62]** *Magica*. One glance at this horrible catalogue of murders in Christ's name, is sufficient to discover that out of 162 persons burned, more than one-half of them are designated as *strangers (i.e.,* Protestants) in this hospitable town; and of the other half we find *thirty-four children*, the oldest of whom was fourteen, the youngest *an infant* child of Dr. Schutz. To make the catalogue shorter we will present of each of the twenty- nine *burnings*, but the most remarkable.[90]

Witch-Burnings and Auto-Da-Fe of Little Children

IN THE FIRST BURNING, FOUR PERSONS.

Old Ancker's widow.
The wife of Liebler.
The wife of Gutbrodt.

---

[88] Frederick Forner, Suffragan of Bamberg, author of a treatise against heretics and sorcerers, under the title of "*Panoplia Armaturoe Dei*."

[89] "*Sorcery and Magic*," by T. Wright, M.A., F.S.A., etc., Corresponding Member of the National Institute of France, vol. ii., p. 185.

[90] Besides these burnings in Germany, which amount to many thousands, we find some very interesting statements in Prof. Draper's "*Conflict between Religion and Science*." On page 146, he says: "The families of the convicted were plunged into irretrievable ruin. Llorente, the historian of the Inquisition, computes that Torquemada and his collaborators, in the course of eighteen years, burned at the stake 10,220 persons, 6,860 in effigy, and otherwise punished 97,321! . . . With unutterable disgust and indignation, we learn that the papal government realized much money by selling to the rich, dispensations to secure them from the Inquisition."

The wife of Hocker.

IN THE SECOND BURNING, FOUR PERSONS.

Two strange women (names unknown).
The old wife of Beutler.

IN THE THIRD BURNING, FIVE PERSONS.

Tungersleber, a minstrel.
Four wives of citizens.

IN THE FOURTH BURNING, FIVE PERSONS.

A strange man.

IN THE FIFTH BURNING, NINE PERSONS.

Lutz, an eminent shop-keeper.
The wife of Baunach, a senator.

IN THE SIXTH BURNING, SIX PERSONS.

The fat tailor's wife.
A strange man.
A strange woman.

[Page 63]

IN THE SEVENTH BURNING, SEVEN PERSONS.

A strange girl of twelve years old.
A strange man, a strange woman.
A strange bailiff (Schultheiss).
Three strange women.

IN THE EIGHTH BURNING, SEVEN PERSONS.

Baunach, a senator, the fattest citizen in Wurzburg.
A strange man.
Two strange women.

IN THE NINTH BURNING, FIVE PERSONS.

A strange man.
A mother and daughter.

IN THE TENTH BURNING, THREE PERSONS.

Steinacher, a very rich man.
A strange man, a strange woman.

IN THE ELEVENTH BURNING, FOUR PERSONS.

Two women and two men.

IN THE TWELFTH BURNING, TWO PERSONS.

Two strange women.

IN THE THIRTEENTH BURNING, FOUR PERSONS.

A little girl nine or ten years old.
A younger girl, her little sister.

IN THE FOURTEENTH BURNING, TWO PERSONS.

The mother of the two little girls before mentioned.
A girl twenty-four years old.

IN THE FIFTEENTH BURNING, TWO PERSONS.

A boy twelve years of age, in the first school.
A woman.

IN THE SIXTEENTH BURNING, SIX PERSONS.

A boy of ten years of age.

IN THE SEVENTEENTH BURNING, FOUR PERSONS.

A boy eleven years old.
A mother and daughter.
[Page 64]

IN THE EIGHTEENTH BURNING, SIX PERSONS.

Two boys, twelve years old.
The daughter of Dr. Junge.
A girl of fifteen years of age.
A strange woman.

IN THE NINETEENTH BURNING, SIX PERSONS.

A boy of ten years of age.
Another boy, twelve years old.

IN THE TWENTIETH BURNING, SIX PERSONS.

Gobel's child, the most beautiful girl in Wurzburg.
Two boys, each twelve years old.
Stepper's little daughter.

IN THE TWENTY-FIRST BURNING, SIX PERSONS.

A boy fourteen years old.
The little son of Senator Stolzenberger.
Two alumni.

IN THE TWENTY-SECOND BURNING, SIX PERSONS.

Sturman, a rich cooper.
A strange boy.

IN THE TWENTY-THIRD BURNING, NINE PERSONS.

David Croten's boy, nine years old.
The two sons of the prince's cook, one fourteen, the other ten years old.

IN THE TWENTY-FOURTH BURNING, SEVEN PERSONS.

Two boys in the hospital.
A rich cooper.

IN THE TWENTY-FIFTH BURNING, SIX PERSONS.

A strange boy.

IN THE TWENTY-SIXTH BURNING, SEVEN PERSONS.

Weydenbush, a senator.
The little daughter of Valkenberger.
The little son of the town council bailiff.

IN THE TWENTY-SEVENTH BURNING, SEVEN PERSONS.

A strange boy.
A strange woman.
Another boy.
[Page 65]

IN THE TWENTY-EIGHTH BURNING, SIX PERSONS.

The infant daughter of Dr. Schütz.
A blind girl.

IN THE TWENTY-NINTH BURNING, SEVEN PERSONS.

The fat noble lady (Edelfrau).
A doctor of divinity.

Item Summary:

"Strange" men and women, *i.e., Protestants,*	28	
Citizens, apparently all WEALTHY people,	100	
Boys, girls, and little children,	34	
In nineteen months,	162	persons.

"There were," says Wright, "little girls of from seven to ten years of age among the witches, and *seven and twenty* of them were convicted and burnt," at some of the other *brände*, or burnings. "The numbers brought to trial in these terrible proceedings were so great, and they were treated with so little consideration, that it was usual not even to take the trouble of setting down their names, but they were cited as the accused No. 1, No. 2, No. 3, and so on.[91] The Jesuits took their confessions in private."

What room is there in a theology which exacts such holocausts as these to appease the bloody appetites of its priests for the following gentle words:

> "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." "Even so it is not the will of your Father . . . that one of these little ones should perish." "But whoso shall offend one of these little ones which believe in me, it *were better for him that a millstone were hanged* about his neck and that he were drowned in the depths of the sea."

We sincerely hope that the above words have proved no vain threat to these child-burners.

Did this butchery in the name of their Moloch-god prevent these treasure-hunters from resorting to the black art themselves? Not in the least; for in no class were such consulters of "familiar" spirits more numerous than among the clergy during the fifteenth, sixteenth, and seventeenth centuries. True, there were some Catholic priests among the victims, but

[91] "*Sorcery and Magic*"; "*The Burnings at Würzburg,*" p. 186.

though these were generally accused of having "been **[Page 66]** led into practices too dreadful to be described," it was not so. In the twenty-nine burnings above catalogued we find the names of *twelve* vicars, *four* canons, and two doctors of divinity *burnt alive*. But we have only to turn to such works as were published at the time to assure ourselves that each popish priest executed was accused of "damnable heresy," *i.e.*, a tendency to reformation — a crime more heinous far than sorcery.

We refer those who would learn how the Catholic clergy united duty with pleasure in the matter of exorcisms, revenge, and treasure-hunting, to volume II., chapter i., of W. Howitt's *History of the Supernatural*. "In the book called *Pneumatologia Occulta et Vera*, all the forms of adjuration and conjuration were laid down," says this veteran writer. He then proceeds to give a long description of the favorite *modus operandi*. The *Dogme et Rituel de la Haute Magie* of the late Eliphas Levi, treated with so much abuse and contempt by des Mousseaux, tells nothing of the weird ceremonies and practices but what was practiced legally and with the tacit if not open consent of the Church, by the priests of the middle ages. The exorcist-priest entered a circle at midnight; he was clad in a new surplice, and had a consecrated band hanging from the neck, covered with sacred characters. He wore on the head a tall pointed cap, on the front of which was written in Hebrew the holy word, Tetragrammaton — the ineffable name. It was written with a new pen dipped in the blood of a white dove. What the exorcists most yearned after, was to release miserable spirits *which haunt spots where hidden treasures lie*. The exorcist sprinkles the circle with the blood of a black lamb and a white pigeon. The priest had to adjure the evil spirits of hell — Acheront, Magoth, Asmodei, Beelzebub, Belial, and all the damned souls, in the mighty names of Jehovah, Adonay, Elohah, and Sabaioth, which latter was the God of Abraham, Isaac, and Jacob, who dwelt in the Urim and Thummim. When the damned souls flung in the face of the exorcist that he was a sinner, and could not get the treasure from them, the priest-sorcerer had to reply that "all his sins were washed out in the blood of Christ ,[92] and he bid them depart as cursed ghosts and damned flies." When the exorcist dislodged them at last, the poor soul was "comforted in the name of the Saviour, and *consigned to the care of good angels*," who were less powerful, we must think, than the exorcising Catholic worthies, "and the rescued treasure, of course, was secured for the Church."

> "Certain days," adds Howitt, "are laid down in the calendar of the **[Page 67]** Church as most favorable for the practice of exorcism; and, if the devils are difficult to drive, a fume of sulphur, assafœtida, bear's gall, and rue is recommended, which, it was presumed, would outstench even devils."

This is the Church, and this the priesthood, which, in the nineteenth century, pays 5,000 priests to teach the people of the United States the infidelity of science and the infallibility of the Bishop of Rome!

We have already noticed the confession of an eminent prelate that the elimination of Satan from theology would be fatal to the perpetuity of the Church. But this is only partially true. The Prince of Sin would be gone, but sin itself would survive. If the Devil were annihilated, the *Articles of Faith* and the *Bible* would remain. In short there would still be a

---

92 And retinted in the blood of the millions murdered in his name — in the no less innocent blood than his own, of the little *child-witches*!

pretended divine revelation, and the necessity for self-assumed inspired interpreters. We must, therefore, consider the authenticity of the *Bible* itself. We must study its pages, and see if they, indeed, contain the commands of the Deity, or but a compendium of ancient traditions and hoary myths. We must try to interpret them for ourselves — if possible. As to its pretended interpreters, the only possible assimilation we can find for them in the *Bible* is to compare them with the man described by the wise King Solomon in his *Proverbs*, with the perpetrator of these "six things . . . yea *seven* . . . which doth the Lord hate," and which are an abomination unto Him, to wit: "A *proud* look, a *lying* tongue, and hands that shed *innocent blood*; an heart *that deviseth wicked imaginations*, feet that be swift in running to mischief; a *false witness* that speaketh lies, and *he that soweth discord among brethren" (Proverbs* vi. 16, 17, 18, 19).

Of which of these accusations are the long line of men who have left the imprint of their feet in the Vatican guiltless?

> "When the demons," says Augustine, "*insinuate* themselves in the creatures, they begin by conforming themselves *to the will of every one*. . . . In order to attract men, they begin by seducing them, by simulating obedience. . . . *How could one know, had he not been taught by the demons themselves*, what they like or what they hate; *the name which attracts, or that which forces them into obedience*; all this art, in short, of *magic*, the whole science of the magicians?"[93]

To this impressive dissertation of the "saint," we will add that no magician has ever denied that he had learned the *art* from "spirits," whether, being a medium, they acted independently on him, or he had been initiated into the science of "evocation" by his fathers who knew it before himself. But who was it then that taught the exorcist? The priest **[Page 68]** who clothes himself with an authority not only over the magician, but even over all these "spirits," whom he calls demons and *devils* as soon as he finds them obeying any one but himself? He must have learned somewhere from some one that power which he pretends to possess. For, ". . . *how could one know had he not been taught by the demons themselves . . . the name which attracts, or that which forces them into obedience*?" asks Augustine.

Useless to remark that we know the answer beforehand: "Revelation . . . *divine* gift . . . the Son of God; nay, God Himself, through His direct Spirit, who descended on the apostles as the Pentecostal fire," and who is now alleged to overshadow every priest who sees fit to exorcise for either glory or a gift. Are we then to believe that the recent scandal of public exorcism, performed about the 14th of October, 1876, by the senior priest of the Church of the Holy Spirit, at Barcelona, Spain, was also done under the direct superintendence of the Holy Ghost? [94] **[Page 69]**

---

[93] St. Augustine, "*City of God*," i, xxi., ch. vi.; des Mousseaux, "*Mœurs et Pratiques des Demons*."

[94] A correspondent of the London "*Times*" describes the Catalonian exorcist in the following lines: "About the 14th of October it was privately announced that a young woman of seventeen or eighteen years of age, of the lower class, having long been afflicted with 'a hatred of holy things,' the senior priest of the Church of the Holy Spirit would cure her of her disease. The exhibition was to be held in a church frequented by the best part of the community. The church was dark, but a sickly light was shed by wax lights on the sable forms of some eighty or a hundred persons who clustered round the *presbyterio*, or sanctuary, in front of the altar. Within the little enclosure or sanctuary, separated from the crowd by a light railing, lay, on a common bench, with a little pillow for her head to recline upon,

It will be urged that the "bishop was not cognizant of this freak of the clergy"; but even if he were, how could he have protested against a rite considered since the days of the apostles, one of the most holy prerogatives of the Church of Rome? So late as in 1852, only twenty-five years ago, these rites received a public and solemn sanction from the Vatican, and a new *Ritual of Exorcism* was published in Rome, Paris, and other Catholic capitals. Des Mousseaux, writing under the immediate patronage of Father Ventura, the General of the Theatines of Rome, even favors us with lengthy extracts from this famous ritual, and explains the reason *why* it was enforced again. It was in consequence of the revival of Magic under the name of Modern Spiritualism. The bull of Pope Innocent VIII is exhumed, and translated for the benefit of des Mousseaux's readers. "We have heard," exclaims the Sovereign Pontiff, "that a great number of persons of both sexes have feared not to enter into relations with the spirits of hell; and that, by their practice of sorcery . . . they strike with sterility the conjugal bed, destroy the germs of humanity in the bosom of the mother, and throw spells on them, and set a barrier to the multiplication of animals . . . etc., etc."; then follow curses and anathemas against the practice.

---

a poorly-clad girl, probably of the peasant or artisan class; her brother or husband stood at her feet to restrain her (at times) frantic kicking by holding her legs. The door of the vestry opened; the exhibitor — I mean the priest — came in. The poor girl, not without just reason, 'had an aversion to holy things,' or, at least, the 400 devils within her distorted body had such an aversion, and in the confusion of the moment, thinking that the father was 'a holy thing,' she doubled up her legs, screamed out with twitching mouth, her whole body writhing, and threw herself nearly off the bench. The male attendant seized her legs, the women supported her head and swept out her dishevelled hair. The priest advanced and, mingling familiarly with the shuddering and horror-struck crowd, said, pointing at the suffering child, now sobbing and twitching on the bench, 'Promise me, my children, that you will be prudent (*prudentes*), and of a truth, sons and daughters mine, you shall see marvels.' The promise was given. The exhibitor went to procure stole and short surplice (*estola y roquete*), and returned in a moment, taking his stand at the side of the 'possessed with the devils,' with his face toward the group of students. The order of the day's proceedings was a lecture to the bystanders, and the operation of exorcising the devils. 'You know,' said the priest, 'that so great is this girl's aversion to holy things, myself included, that she goes into convulsions, kicks, screams, and distorts her body the moment she arrives at the corner of this street, and her convulsive struggles reach their climax when she enters the sacred house of the Most High.' Turning to the prostrate, shuddering, most unhappy object of his attack, the priest commenced: 'In the name of God, of the saints, of the blessed Host, of every holy sacrament of our Church, I adjure thee, Rusbel, come out of her.' (N. B. 'Rusbel' is the name of a devil, the devil having 257 names in Catalonia.) Thus adjured, the girl threw herself — in an agony of convulsion, till her distorted face, foam-bespattered lips and writhing limbs grew well-nigh stiff — at full length upon the floor, and, in language semi-obscene, semi-violent, screamed out, 'I don't choose to come out, you thieves, scamps, robbers.' At last, from the quivering lips of the girl, came the words, 'I will'; but the devil added, with traditional perversity, 'I will cast the 100 out, but by the mouth of the girl.' The priest objected. The exit, he said, of 100 devils out of the small Spanish mouth of the woman would 'leave her suffocated.' Then the maddened girl said she must undress herself for the devils to escape. This petition the holy father refused. 'Then I will come out through the right foot, but first' — the girl had on a hempen sandal, she was obviously of the poorest class — 'you must take off her sandal.' The sandal was untied; the foot gave a convulsive plunge; the devil and his myrmidons (so the *cura* said, looking round triumphantly) had gone to their own place. And, assured of this, the wretched dupe of a girl lay quite still. The bishop was not cognizant of this freak of the clergy, and the moment it came to the ears of the civil authorities, the sharpest means were taken to prevent a repetition of the scandal."

This belief of the Sovereign Pontiffs of an enlightened Christian country is a direct inheritance by the most ignorant multitudes from the southern Hindu rabble — the "heathen." The diabolical arts of certain kangalins (witches) and jadugar (sorcerers) are firmly believed in by these people. The following are among their most dreaded powers: to inspire love and hatred at will; to send a devil to take possession of a person and torture **[Page 70]** him; to expel him; to cause sudden death or an incurable disease; to either strike cattle with or protect them from epidemics; to compose philtres that will either strike with sterility or provoke unbounded passions in men and women, etc., etc. The sight alone of a man said to be such a sorcerer excites in a Hindu profound terror.

And now we will quote in this connection the truthful remark of a writer who passed years in India in the study of the origin of such superstitions: "Vulgar magic in India, like a degenerated infiltration, goes hand-in-hand with the most ennobling beliefs of the sectarians of the *Pitris*. It was the *work of the lowest clergy*, and designed to hold the populace in a perpetual state of fear. It is thus that in all ages and under every latitude, side by side with philosophical speculations of the highest character, one always finds *the religion of the rabble*."[95] In India it was the work of the *lowest clergy*; in Rome, that of the *highest Pontiffs*. But then, have they not as authority their greatest saint, Augustine, who declares that "whoever believes not in the evil spirits, refuses to believe in Holy Writ?"[96]

Therefore, in the second half of the nineteenth century, we find the counsel for the Sacred Congregation of Rites (exorcism of demons included), Father Ventura de Raulica, writing thus, in a letter published by des Mousseaux, in 1865:

> "We are in full magic! and under false names; the Spirit of lies and impudicity goes on perpetrating his horrible deprecations. . . . The most grievous feature in this is that among the most serious persons they do not attach the importance to the strange phenomena which they deserve, these manifestations that we witness, and which become with every day more weird, striking, as well as most fatal.
>
> "I cannot sufficiently admire and praise, from this standpoint, the zeal and courage displayed by you in your work. The facts which you have collected are calculated to throw light and conviction into the most skeptical minds; and after reading this remarkable work, written with so much learnedness and consciousness, blindness is no longer possible.
>
> "If anything could surprise us, it would be the indifference with which these phenomena have been treated by *false* Science, endeavoring as she has, to turn into ridicule so grave a subject; the childish simplicity exhibited by her in the desire to explain the facts by absurd and contradictory hypotheses. [97]
>
> [Signed] "*The Father Ventura de Raulica*, etc., etc."

Thus encouraged by the greatest authorities of the Church of Rome, ancient and modern, the Chevalier argues the necessity and the efficacy of exorcism by the priests. He tries to

---

[95] Louis Jacolliot, "*Le Spiritisme dans le Monde*," p. 162.
[96] St. Augustine, "*City of God*."
[97] "*Mœurs et Pratiques des Demons*," p. ii.

demonstrate — *on faith*, as usual — **[Page 71]** that the power of the spirits of hell is closely related to certain rites, words, and formal signs. "In the diabolical Catholicism," he says, "as well as in the *divine* Catholicism, potential grace is *bound (liée)* to certain signs." While the power of the Catholic priest proceeds from God, that of the Pagan priest proceeds from the Devil. The Devil, he adds, "is forced to submission" before the holy minister of God — "*he dares not* LIE."[98]

We beg the reader to note well the underlined sentence, as we mean to test its truth impartially. We are prepared to adduce proofs, undeniable and undenied even by the Popish Church — forced, as she was, into the confession — proofs of hundreds of cases in relation to the most solemn of her dogmas, wherein the "spirits" lied from beginning to end. How about certain holy relics authenticated by visions of the blessed Virgin, and a host of saints? We have at hand a treatise by a pious Catholic, Jilbert de Nogen, on the relics of saints. With honest despair he acknowledges the "great number of false relics, as well as false legends," and severely censures the inventors of these lying miracles. "It was on the occasion *of one of our Saviour's teeth*," writes the author of *Demonologia*, "that de Nogen took up his pen on this subject, by which the monks of St. Medard de Soissons pretended to work miracles; a pretension which he asserted to be as chimerical as that of several persons who believed they possessed the navel, and other parts less comely, of the body of Christ."[99]

> "A monk of St. Antony," says Stephens,[100] "having been at Jerusalem, saw there several relics, among which was a bit of *the finger of the Holy Ghost*, as sound and entire as it had ever been; the snout of the seraph that appeared to St. Francis; one of the nails of a cherub; one of the ribs of the *Verbum caro factum* (the Word made flesh); some rays of the star that appeared to the three kings of the East; a phial of St. Michael's sweat, that exuded when he was fighting against the Devil, etc. 'All which things,' observes the monkish treasurer of relics, 'I have brought with me home very devoutly.' "

And if the foregoing is set aside as the invention of a Protestant enemy, may we not be allowed to refer the reader to the History of England and authentic documents which state the existence of a relic not less extraordinary than the best of the others? Henry III. received from the Grand Master of the Templars a phial containing a small portion of the sacred blood of Christ which he had shed upon the cross. It was attested to be genuine by the seals of the Patriarch of Jerusalem, and others. The **[Page 72]** procession bearing the sacred phial from St. Paul's to Westminster Abbey is described by the historian: "Two monks received the phial, and deposited it in the Abbey . . . which made all England shine with glory, dedicating it to God and St. Edward."

The story of the Prince Radzivil is well known. It was the undeniable deception of the monks and nuns surrounding him and his own confessor which made the Polish nobleman become a Lutheran. He felt at first so indignant at the "heresy" of the Reformation spreading in Lithuania, that he travelled all the way to Rome to pay his homage of sympathy and veneration to the Pope. The latter presented him with a precious box of relics. On his return

---

[98] Des Mousseaux, "*Table des Matieres*."

[99] "*Demonologia*"; London, 1827, J. Bumpus, 23 Skinner Street.

[100] "*Traite Preparatif a l'Apologie pour Herodote*," c. 39.

home, his confessor saw the Virgin, who descended from her glorious abode for the sole purpose of blessing these relics and authenticating them. The superior of the neighboring convent and the mother-abbess of a nunnery both saw the same vision, with a reënforcement of several saints and martyrs; they prophesied and "felt the Holy Ghost" ascending from the box of relics and overshadowing the prince. A demoniac provided for the purpose by the clergy was exorcised in full ceremony, and upon being touched by the box immediately recovered, and rendered thanks on the spot to the Pope and the Holy Ghost. After the ceremony was over the guardian of the treasury in which the relics were kept, threw himself at the feet of the prince, and confessed that on their way back from Rome he had lost the box of relics. Dreading the wrath of his master, he had procured a similar box, "which he had filled with the small bones of dogs and cats"; but seeing how the prince was deceived, he preferred confessing his guilt to such blasphemous tricks. The prince said nothing, but continued for some time testing — not the relics, but his confessor and the vision-seers. Their mock raptures made him discover so thoroughly the gross impositions of the monks and nuns that he joined the Reformed Church.

This is history. Bayle shows that when the Roman Church is no longer able to deny that there have been false relics, she resorts to sophistry, and replies that if false relics have wrought miracles it is "because of the good intentions of the believers, who thus obtained from God a reward of their good faith!" The same Bayle shows, by numerous instances, that whenever it was proved that several bodies of the same saint, or three heads of him, or three arms (as in the case of Augustine) were said to exist in different places, and that they could not well be all authentic, the cool and invariable answer of the Church was that they were all genuine; for "God had multiplied and miraculously reproduced them for the greater glory of His Holy Church!" In other words they would have the faithful believe that the body of a deceased saint may, through divine miracle, acquire the physiological peculiarities of a crawfish! **[Page 73]**

We fancy that it would be hard to demonstrate to satisfaction that the visions of Catholic saints, are, in any one particular instance, better or more trustworthy than the average visions and prophecies of our modern "mediums." The visions of Andrew Jackson Davis — however our critics may sneer at them — are by long odds more philosophical and more compatible with modern science than the Augustinian speculations. Whenever the visions of Swedenborg, the greatest among the modern seers, run astray from philosophy and scientific truth, it is when they most run parallel with theology. Nor are these visions any more useless to either science or humanity than those of the great orthodox saints. In the life of St. Bernard it is narrated that as he was once in church, upon a Christmas eve, he prayed that the very hour in which Christ was born might be revealed to him; and when the "true and correct hour came, he saw the divine babe appear in his manger." What a pity that the divine babe did not embrace so favorable an opportunity to fix the correct day and year of his death, and thereby reconcile the controversies of his putative historians. The Tischendorfs, Lardners, and Colensos, as well as many a Catholic divine, who have vainly squeezed the marrow out of historical records and their own brains, in the useless search, would at least have had something for which to thank the saint.

As it is, we are hopelessly left to infer that most of the beatific and divine visions of the *Golden Legend*, and those to be found in the more complete biographies of the most important "saints," as well as most of the visions of our own persecuted seers and seeresses,

were produced by ignorant and undeveloped "spirits" passionately fond of personating great historical characters. We are quite ready to agree with the Chevalier des Mousseaux, and other unrelenting persecutors of magic and spiritualism in the name of the Church, that modern spirits are often "lying spirits"; that they are ever on hand to humor the respective hobbies of the persons who communicate with them at "circles"; that they *deceive* them and, therefore, are not *always* good "spirits."

But, having conceded so much, we will now ask of any impartial person: is it possible to believe at the same time that the *power* given to the exorcist-priest, that supreme and *divine* power of which he boasts, has been given to him by God for the purpose of deceiving people? That the prayer pronounced by him *in the name of Christ*, and which, forcing the *demon* into submission, makes him reveal himself, is calculated at the same time to make the devil confess *not the truth*, but that only which it is the *interest of the church to which the exorcist belongs*, should *pass for truth*? And this is what invariably happens. Compare, for instance, the responses given by the demon to Luther, with those obtained from the devils by St. Dominick. The one argues against the **[Page 74]** private mass, and upbraids Luther with placing the Virgin Mary and saints before Christ, and thus dishonoring the Son of God;[101] while the demons exorcised by St. Dominick, upon seeing the Virgin whom the holy father had also evoked to help him, roar out: "Oh! our enemy! oh! our damner! . . . why didst thou descend from heaven to torment us? Why art thou so powerful an intercessor for sinners! Oh! *thou most certain and secure way to heaven* . . . thou commandest us *and we are forced to confess* that nobody is damned who only perseveres in thy holy worship, etc., etc."[102] Luther's "Saint Satan" assures him that while believing in the transubstantiation of Christ's body and blood he had been worshipping merely bread and wine; and the *devils* of all the Catholic saints promise *eternal damnation* to whomsoever disbelieves or even so much as doubts the dogma!

LYING CATHOLIC SAINTS

Before leaving the subject, let us give one or two more instances from the *Chronicles of the Lives of the Saints*, selected from such narratives as are fully accepted by the Church. We might fill volumes with proofs of undeniable confederacy between the exorcisers and the demons. Their very nature betrays them. Instead of being independent, crafty entities bent on the destruction of men's souls and spirits, the majority of them are simply the elementals of the kabalists; creatures with no intellect of their own, but faithful mirrors of the WILL which evokes, controls, and guides them. We will not waste our time in drawing the reader's attention to doubtful or obscure thaumaturgists and exorcisers, but take as our standard one of the greatest saints of Catholicism, and select a bouquet from that same prolific conservatory of pious lies, *The Golden Legend*, of James de Voragine.[103]

St. Dominick, the founder of the famous order of that name, is one of the mightiest saints on the calendar. His order was the first that received a solemn confirmation from the

[101] *De Missa Privata et Unctione Sacerdotum.*

[102] See the "*Life of St. Dominick*" and the story about the miraculous Rosary; also the "*Golden Legend*."

[103] James de Varasse, known by the Latin name of James de Voragine, was Vicar General of the Dominicans and Bishop of Genoa in 1290.

Pope,[104] and he is well known in history as the associate and counsellor of the infamous Simon de Montfort, the papal general, whom he helped to butcher the unfortunate Albigenses in and near Toulouse. The story goes that this saint and the Church after him, claim that he received from the Virgin, *in propria persona*, a rosary, whose virtues produced such stupendous miracles that they throw entirely into the shade those of the apostles, and even of Jesus himself. A man, says the biographer, an abandoned sinner, was bold enough to doubt the **[Page 75]** virtue of the Dominican rosary; and for this unparalleled blasphemy was punished on the spot by having 15,000 devils take possession of him. Seeing the great suffering of the tortured demoniac, St. Dominick forgot the insult and called the devils to account.

Following is the colloquy between the "blessed exorcist" and the demons:

Question. — How did you take possession of this man, and how many are you?

Answer of the Devils. —We came into him for having spoken disrespectfully of the rosary. We are 15,000.

Question. — Why did so many as 15,000 enter him?

Answer. — Because there are fifteen decades in the rosary which he derided, etc.

Dominick. — Is not all true I have said of the virtues of the rosary?

Devils. — Yes! Yes! (*they emit flames through the nostrils of the demoniac*). Know all ye Christians that Dominick never said one word concerning the rosary that is not most true; and know ye further, that if you do not believe him, great calamities will befall you.

Dominick. — Who is the man in the world the Devil hates the most?

Devils. — (*In chorus*.) Thou art the very man (*here follow verbose compliments*).

Dominick. — Of which state of Christians are there the most damned?

Devils. — In hell we have merchants, pawnbrokers, fraudulent bankers, grocers, Jews, apothecaries, etc., etc.

Dominick. — Are there any priests or monks in hell?

Devils. — There are a great number of priests, but *no monks*, with the exception of such as have transgressed the rule of their order.

Dominick. — Have you any Dominicans?

Devils. — Alas! alas! we have not one yet, but we expect a great number of them after their devotion is a little cooled.

We do not pretend to give the questions and answers literally, for they occupy twenty-three pages; but the substance is here, as may be seen by any one who cares to read the *Golden Legend*. The full description of the hideous bellowings of the demons, their enforced glorification of the saint, and so on, is too long for this chapter. Suffice it to say that as we read the numerous questions offered by Dominick and the answers of the demons, we become fully convinced that they corroborate in every detail the unwarranted assertions and support the interests of the Church. The narrative is suggestive. The legend graphically

---

[104] Thirteenth century.

describes the battle of the exorcist with the legion from the bottomless pit. The sulphurous flames which burst forth from the nose, mouth, eyes, and ears, of the demoniac; the sudden appearance of over a hundred **[Page 76]** angels, clad in golden armor; and, finally, the descent of the blessed Virgin herself, in person, bearing a golden rod, with which she administers a sound thrashing to the demoniac, to force the devils to confess that of herself which we scarcely need repeat. The whole catalogue of theological truths uttered by Dominick's devils were embodied in so many articles of faith by his Holiness, the present Pope, in 1870, at the last Œcumenical Council.

From the foregoing it is easy to see that the only substantial difference between infidel "mediums" and orthodox saints lies in the relative usefulness of the demons, if *demons* we must call them. While the Devil faithfully supports the Christian exorcist in his *orthodox* (?) views, the modern spook generally leaves his medium in the lurch. For, by lying, he acts *against* his or her interests rather than otherwise, and thereby too often casts foul suspicion on the genuineness of the mediumship. Were modern "spirits" *devils*, they would evidently display a little more discrimination and cunning than they do. They would act as the *demons* of the saint which, compelled by the ecclesiastical magician and by the power of "the name . . . which forces them into submission," *lie in accordance with the direct interest* of the exorcist and his church. The moral of the parallel we leave to the sagacity of the reader.

"Observe well," exclaims des Mousseaux, "that there are *demons which* sometimes will speak the truth." "The exorcist," he adds, quoting the *Ritual*, "must command the demon to tell him whether he is detained in the body of the demoniac through some magic art, or by *signs*, or any objects which usually serve for this evil practice. In case the exorcised person has swallowed the latter, he must vomit them back; and if they are not in his body, the demon must indicate the proper place where they are to be found; and having found them they must be burned."[105] Thus some "demons reveal the existence of the bewitchment, tell who is its author, and indicate the means to destroy the *malefice*. But beware to ever resort, in such a case, to magicians, sorcerers, or mediums. You must call to help you but the minister of your Church!" "The Church believes in magic, as you well see," he adds, "since she expresses it so formally. And those who *disbelieve in magic*, can they still hope to share the faith of their own Church? And who can teach them better? To whom did Christ say: 'Go ye therefore, and teach all nations . . . and lo, I am with you always, even to the end of the world?' "[106]

Are we to believe that he said this but to those who wear these black **[Page 77]** or scarlet liveries of Rome? Must we then credit the story that this power was given by Christ to Simon Stylites, the saint who sanctified himself by perching on a pillar (*stylos*) sixty feet high, for thirty-six years of his life, without ever descending from it, in order that, among other miracles stated in the *Golden Legend*, he might cure a *dragon* of a sore eye? "Near Simon's pillar was the dwelling of a dragon, so very venomous that the stench was spread for miles round his cave." This ophidian-hermit met with an accident; he got a thorn in his eye, and, becoming blind, crept to the saint's pillar, and pressed his eye against it for three days, without touching any one.

---

[105] "*Rituale Romanum*," pp. 475-478. Parisiis, 1852.
[106] "*Mœurs et Pratiques des Demons*," p. 177.

Then the blessed saint, from his aërial seat, "*three feet in diameter*," ordered earth and water to be placed on the dragon's eye, out of which suddenly emerged a thorn (or stake), a cubit in length; when the people saw the "miracle" they glorified the Creator. As to the grateful dragon, he arose and, "having adored God for two hours, returned to his cave"[107] — a half-converted ophidian, we must suppose.

And what are we to think of that other narrative, to disbelieve in which is "*to risk one's salvation*," as we were informed by a Pope's missionary, of the Order of the Franciscans? When St. Francis preached a sermon in the wilderness, the birds assembled from the four cardinal points of the world. They warbled and applauded every sentence; they sang a holy mass in chorus; finally they dispersed to carry the glad tidings all over the universe. A grasshopper, profiting by the absence of the Holy Virgin, who generally kept company with the saint, remained perched on the head of the "blessed one" for a whole week. Attacked by a ferocious wolf, the saint, who had no other weapon but the sign of the cross which he made upon himself, instead of running away from his rabid assailant, began arguing with the beast. Having imparted to him the benefit to be derived from the holy religion, St. Francis never ceased talking until the wolf became as meek as a lamb, and even shed tears of repentance over his past sins. Finally, he "stretched his paws in the hands of the saint, followed him like a dog through all the towns in which he preached, and became half a Christian"![108] Wonders of zoology! a horse turned sorcerer, a wolf and a dragon turned Christians!

These two anecdotes, chosen at random from among hundreds, if rivalled are not surpassed by the wildest romances of the Pagan thaumaturgists, magicians, and spiritualists! And yet, when Pythagoras is said to have subdued animals, even wild beasts, merely through a powerful **[Page 78]** mesmeric influence, he is pronounced by one-half of the Catholics a bare-faced impostor, and by the rest a sorcerer, who worked magic in confederacy with the Devil. Neither the she-bear, nor the eagle, nor yet the bull that Pythagoras is said to have persuaded to give up eating beans, were alleged to have answered with human voices; while St. Benedict's "black raven," whom he called "brother," argues with him, and croaks his answers like a born casuist. When the saint offers him one-half of a poisoned loaf, the raven grows indignant and reproaches him in Latin as though he had just graduated at the Propaganda!

If it be objected that the *Golden Legend* is now but half supported by the Church; and that it is known to have been compiled by the writer from a collection of the lives of the saints, for the most part unauthenticated, we can show that, at least in one instance, the biography is no legendary compilation, but the history of one man, by another one who was his contemporary. Jortin and Gibbon demonstrated years ago, that the early fathers used to select narratives, wherewith to ornament the lives of their apocryphal saints, from Ovid, Homer, Livy, and even from the unwritten popular legends of Pagan nations. But such is not the case in the above instances. St. Bernard lived in the twelfth century, and St. Dominick was nearly contemporaneous with the author of the *Golden Legend*. De Voragine died in 1298, and Dominick, whose exorcisms and life he describes so minutely, instituted his order in the first quarter of the thirteenth century. Moreover, de Voragine was Vicar-

---

[107] See the narrative selected from the "*Golden Legend*," by Alban Butler.
[108] See the "*Golden Legend*"; "*Life of St. Francis*"; "*Demonologia*."

General of the Dominicans himself, in the middle of the same century, and therefore described the miracles wrought by his hero and patron but a few years after they were alleged to have happened. He wrote them in the same convent; and while narrating these wonders he had probably fifty persons at hand who had been eye-witnesses to the saint's mode of living. What must we think, in such a case, of a biographer who seriously describes the following: One day, as the blessed saint was occupied in his study, the Devil began pestering him, in the shape of a flea. He frisked and jumped about the pages of his book until the harassed saint, unwilling as he was to act unkindly, even toward a devil, felt compelled to punish him by fixing the troublesome devil on the very sentence on which he stopped, by clasping the book. At another time the same devil appeared under the shape of a monkey. He grinned so horribly that Dominick, in order to get rid of him, ordered the devil-monkey to take the candle and hold it for him until he had done reading. The poor imp did so, and held it until it was consumed to the very end of the wick; and, notwithstanding his pitiful cries for mercy, the saint compelled him to hold it till his fingers were burned to the bones!

PRETENSIONS OF MISSIONARIES IN INDIA AND CHINA

Enough! The approbation with which this book was received by the **[Page 79]** Church, and the peculiar sanctity attributed to it, is sufficient to show the estimation in which veracity was held by its patrons. We may add, in conclusion, that the finest quintessence of Boccaccio's Decameron appears prudery itself by comparison with the filthy realism of the *Golden Legend*.

We cannot regard with too much astonishment the pretensions of the Catholic Church in seeking to convert Hindus and Buddhists to Christianity. While the "heathen" keeps to the faith of his fathers, he has at least the one redeeming quality — that of not having apostatized for the mere pleasure of exchanging one set of idols for another. There may be for him some novelty in his embracing Protestantism; for in that he gains the advantage, at least, of limiting his religious views to their simplest expression. But when a Buddhist has been enticed into exchanging his Shoe Dagoon for the Slipper of the Vatican, or the eight hairs from the head of Gautama and Buddha's tooth, which work miracles, for the locks of a Christian saint, and a tooth of Jesus, which work far less clever miracles, he has no cause to boast of his choice. In his address to the Literary Society of Java, Sir T. S. Raffles is said to have narrated the following characteristic anecdote: "On visiting the great temple on the hills of Nagasaki, the English commissioner was received with marked regard and respect by the venerable patriarch of the northern provinces, a man eighty years of age, who entertained him most sumptuously. On showing him round the courts of the temple, one of the English officers present heedlessly exclaimed, in surprise, 'Jesus Christus!' The patriarch turning half round, with a placid smile, bowed significantly, with the expression: 'We know your Jasus Christus! Well, don't obtrude him upon us in our temples, and we remain friends.' And so, with a hearty shake of the hands, these two opposites parted."[109]

There is scarcely a report sent by the missionaries from India, Thibet, and China, but laments the diabolical "obscenity" of the heathen rites, their lamentable impudicity; all of

[109] "*The Mythology of the Hindus*," by Charles Coleman. Japan.

which "are so strongly suggestive of devil-worship," as des Mousseaux tells us. We can scarcely be assured that the morality of the Pagans would be in the least improved were they allowed a free inquiry into the life of say the psalmist-king, the author of those sweet *Psalms* which are so rapturously repeated by Christians. The difference between David performing a phallic dance before the holy ark — emblem of the female principle — and a Hindu Vishnavite bearing the same emblem on his forehead, favors the former only in the eyes of those who have studied neither the ancient faith nor their own. When a religion which compelled David to cut off and deliver two hundred foreskins of his enemies before he could become the king's son-in-law (I *Sam*. **[Page 80]** xviii.) is accepted as a standard by Christians, they would do well not to cast into the teeth of heathen the impudicities of their faiths. Remembering the suggestive parable of Jesus, they ought to cast the beam out of their own eye before plucking at the mote in their neighbor's. The sexual element is as marked in Christianity as in any one of the "heathen religions." Certainly, nowhere in the *Vedas* can be found the coarseness and downright immodesty of language, that Hebraists now discover throughout the Mosaic *Bible*.

It would profit little were we to dwell much upon subjects which have been disposed of in such a masterly way by an anonymous author whose work electrified England and Germany last year;[110] while as regards the particular topic under notice, we cannot do better than recommend the scholarly writings of Dr. Inman. Albeit one-sided, and in many instances unjust to the ancient heathen, Pagan, and Jewish religions, the *facts* treated in the *Ancient and Pagan Christian Symbolism*, are unimpeachable. Neither can we agree with some English critics who charge him with an intent to destroy *Christianity*. If by Christianity is meant the external religious forms of worship, then he certainly seeks to destroy it, for in his eyes, as well as in those of every truly religious man, who has studied ancient exoteric faiths, and their symbology, Christianity is pure heathenism, and Catholicism, with its fetish-worshipping, is far worse and more pernicious than Hinduism in its most idolatrous aspect. But while denouncing the exoteric forms and unmasking the symbols, it is not the religion of Christ that the author attacks, but the artificial system of theology. We will allow him to illustrate the position in his own language, and quote from his preface:

"When vampires were discovered by the acumen of any observer," he says, "they were, we are told, ignominiously killed, by a stake being driven through the body; but experience showed them to have such tenacity of life that they rose, again and again, notwithstanding renewed impalement, and were not ultimately laid to rest till wholly burned. In like manner, the regenerated heathendom, which dominates over the followers of Jesus of Nazareth, has risen again and again, after being transfixed. Still cherished by the many, it is denounced by the few. Amongst other accusers, I raise my voice against the Paganism which exists so extensively in ecclesiastical Christianity, and will do my utmost to expose the imposture. . . . In a vampire story told in *Thalaba*, by Southey, the resuscitated being takes the form of a dearly-beloved maiden, and the hero is obliged to kill her with his own hand.

[110] "*Supernatural Religion*."

He does so; but, whilst he strikes the form of the loved one, he feels sure that he slays [Page 81] only a demon. In like manner, when I endeavor to destroy the current heathenism, which has assumed the garb of Christianity, *I do not attack real religion.*[111] Few would accuse a workman of malignancy, who cleanses from filth the surface of a noble statue. There may be some who are too nice to touch a nasty subject, yet even they will rejoice when some one else removes the dirt. Such a scavenger is wanted."[112]

But is it merely Pagans and heathen that the Catholics persecute, and about whom, like Augustine, they cry to the Deity, "Oh, my God! *so do I wish Thy enemies to be slain*"? Oh, no! their aspirations are more Mosaic and Cain-like than that. It is against their next of kin in faith, against their schismatic brothers that they are now intriguing within the walls which sheltered the murderous Borgias. The *larvæ* of the infanticidal, parricidal, and fratricidal Popes have proved themselves fit counsellors for the Cains of Castelfidardo and Mentana. It is now the turn of the Slavonian Christians, the Oriental Schismatics — the Philistines of the Greek Church!

His Holiness the Pope, after exhausting, in a metaphor of self-laudation, every point of assimilation between the great biblical prophets and himself, has finally and truly compared himself with the Patriarch Jacob "wrestling against his God." He now crowns the edifice of Catholic piety by openly sympathizing with the Turks! The vicegerent of God inaugurates his infallibility by encouraging, in a true Christian spirit, the acts of that Moslem David, the modern Bashi-Bazuk; and it seems as if nothing would more please his Holiness than to be presented by the latter with several thousands of the Bulgarian or Servian "foreskins." True to her policy to be all things to all men to promote her own interests, the Romish Church is, at this writing (1876), benevolently viewing the Bulgarian and Servian atrocities, and, probably, manœuvring with Turkey against Russia. Better Islam, and the hitherto-hated Crescent over the sepulchre of the Christian god, than the Greek Church established at Constantinople and Jerusalem as the state religion. Like a decrepit and toothless ex-tyrant in exile, the Vatican is eager for any alliance that promises, if not a restoration of its own power, at least the weakening of its rival. The axe its inquisitors once swung, it now toys [Page 82] with in secret, feeling its edge, and waiting, and hoping against hope. In her time, the Popish Church has lain with strange bedfellows, but never before now sunk to the degradation of giving her moral support to those who for over 1200 years spat in her face, called her adherents "infidel dogs," repudiated her teachings, and denied godhood to her God!

SACRILEGIOUS TRICKS OF CATHOLIC CLERGY

The press of even Catholic France is fairly aroused at this indignity, and openly accuses the Ultramontane portion of the Catholic Church and the Vatican of siding, during the present Eastern struggle, with the Mahometan against the Christian. "When the Minister of Foreign Affairs in the French Legislature spoke some mild words in favor of the Greek

---

[111] Neither do we, if by true religion the world shall at last understand the adoration of one Supreme, invisible, and Unknown Deity, by works and acts, not by the profession of vain human dogmas. But our intention is to go farther. We desire to demonstrate that if we exclude ceremonial and fetish worship from being regarded as essential parts of religion, then the true Christ-like principles have been exemplified, and true Christianity practiced since the days of the apostles, exclusively among Buddhists and "heathen."

[112] "*Ancient Pagan and Modern Christian Symbolism,*" p. xvi.

Christians, he was only applauded by the liberal Catholics, and received coldly by the Ultramontane party," says the French correspondent of a New York paper.

> "So pronounced was this, that M. Lemoinne, the well-known editor of the great liberal Catholic journal, the *Debats*, was moved to say that the Roman Church felt more sympathy for the Moslem than the schismatic, just as they preferred an infidel to the Protestant. 'There is at bottom,' says this writer, 'a great affinity between the *Syllabus* and the *Koran*, and between the two heads of the faithful. The two systems are of the same nature, and are united on the common ground of a one and unchangeable theory.' In Italy, in like manner, the King and Liberal Catholics are in warm sympathy with the unfortunate Christians, while the Pope and Ultramontane faction are believed to be inclining to the Mahometans."

The civilized world may yet expect the apparition of the materialized Virgin Mary within the walls of the Vatican. The so often-repeated "miracle" of the Immaculate Visitor in the mediæval ages has recently been enacted at Lourdes, and why not once more, as a *coup de grâce* to all heretics, schismatics, and infidels? The miraculous wax taper is yet seen at Arras, the chief city of Artois; and at every new calamity threatening her beloved Church, the "Blessed Lady" appears personally, and lights it with her own fair hands, in view of a whole "biologized" congregation. This sort of "miracle," says E. Worsley, wrought by the Roman Catholic Church, "being most certain, and never doubted of by any."[113] Neither has the private correspondence with which the most "Gracious Lady" honors her friends been doubted. There are two precious missives from her in the archives of the Church. The first purports to be a letter in answer to one addressed to her by Ignatius. She confirms all things learned by her correspondent from "her friend" — **[Page 83]** meaning the Apostle John. She bids him hold fast to his vows, and adds as an inducement: "*I and John will come together and pay you a visit*."[114]

Nothing was known of this unblushing fraud till the letters were published at Paris, in 1495. By a curious accident it appeared at a time when threatening inquiries began to be made as to the genuineness of the fourth Synoptic. Who could doubt, after such a confirmation from headquarters! But the climax of effrontery was capped in 1534, when another letter was received from the "Mediatrix," which sounds more like the report of a lobby-agent to a brother-politician. It was written in excellent Latin, and was found in the Cathedral of Messina, together with the image to which it alludes. Its contents run as follows:

---

[113] "*Discourses of Miracles wrought in the Roman Catholic Church; or a full Refutation of Dr. Stillingfleet's unjust Exceptions against Miracles*." Octavo, 1676, p. 64.

[114] After this, why should the Roman Catholics object to the claims of the Spiritualists? If, without proof, they believe in the "materialization" of Mary and John, for Ignatius, how can they logically deny the materialization of Katie and John (King), when it is attested by the careful experiments of Mr. Crookes, the English chemist, and the cumulative testimony of a large number of witnesses?

"Mary Virgin, Mother of the Redeemer of the world, to the Bishop, Clergy, and the other faithful of Messina, sendeth health and benediction from *herself* and son:[115]

"Whereas ye have been mindful of establishing the worship of me; now this is to let you know that by so doing ye have found great favor in my sight. I have a long time reflected with pain upon your city, which is exposed to much danger from its contiguity to the fire of Etna, and I have often had words about it with my son, for he was vexed with you because of your guilty neglect of my worship, so that he would not care a pin about my intercession. Now, however, that you have come to your senses, and have happily begun to worship me, he has conferred upon me the right to become your everlasting protectress; but, at the same time, I warn you to mind what you are about, and give me no cause of repenting of my kindness to you. The prayers and festivals instituted in my honor please me tremendously (*vehementer*), and if you faithfully persevere in these things, and provided you oppose to the utmost of your power, the heretics which now-a-days are spreading through the world, by which both my worship and that of the other saints, male and female, are so endangered, you shall enjoy my perpetual protection.

"In sign of this compact, I send you down from Heaven the image of myself, cast by celestial hands, and if ye hold it in the honor to which it is entitled, it will be an evidence to me of your obedience and your faith. Farewell. Dated in Heaven, whilst sitting near the throne of my son, in the month of December, of the 1534th year from his incarnation.

"MARY VIRGIN"

The reader should understand that this document is no anti-Catholic forgery. The author from whom it is taken,[116] says that the authenticity of the missive "is attested by the Bishop himself, his Vicar-General, **[Page 84]** Secretary, and six Canons of the Cathedral Church of Messina, all of whom have signed that attestation with their names, and confirmed it upon oath.

"Both the epistle and image were found upon the high altar, where they had been placed by angels from heaven."

A Church must have reached the last stages of degradation, when such sacrilegious trickery as this could be resorted to by its clergy, and accepted with or without question by the people.

No! far from the man who feels the workings of an immortal spirit within him, be such a religion! There never was nor ever will be a truly philosophical mind, whether of Pagan, heathen, Jew, or Christian, but has followed the same path of thought. Gautama-Buddha is mirrored in the precepts of Christ; Paul and Philo Judæus are faithful echoes of Plato; and Ammonius Saccas and Plotinus won their immortal fame by combining the teachings of all these grand masters of true philosophy. "Prove all things; hold fast that which is good," ought to be the motto of all brothers on earth. Not so is it with the interpreters of the *Bible*.

---

[115] The "Mother of God" takes precedence therefore of God?

[116] See the "*New Era*" for July, 1875. N. Y.

The seed of the Reformation was sown on the day that the second chapter of *The Catholic Epistle of James*, jostled the eleventh chapter of the *Epistle to the Hebrews* in the same *New Testament*. One who believes in Paul cannot believe in James, Peter, and John. The Paulists, to remain Christians with their apostle, must withstand Peter "to the face"; and if Peter "was to be blamed" and *was wrong*, then he was not infallible. How then can his successor (?) boast of his infallibility? Every kingdom divided against itself is brought to desolation; and every house divided against itself must fall. A plurality of masters has proved as fatal in religions as in politics. What Paul preached, was preached by every other mystic philosopher. "Stand *fast therefore in the liberty* wherewith Christ hath made us free, and *be not entangled again with the yoke of bondage*!" exclaims the honest apostle-philosopher; and adds, as if prophetically inspired: "But if ye bite and devour one another, take heed that ye be not consumed one of another."

That the Neo-platonists were not always despised or accused of demonolatry is evidenced in the adoption by the Roman Church of their very rites and theurgy. The identical evocations and incantations of the Pagan and Jewish Kabalist, are now repeated by the Christian exorcist, and the theurgy of Iamblichus was adopted word for word. "Distinct as were the Platonists and Pauline Christians of the earlier centuries," writes Professor A. Wilder, "many of the more distinguished teachers of the new faith were deeply tinctured with the philosophical leaven. Synesius, the Bishop of Cyrene, was the disciple of Hypatia. *St. Anthony reiterated the theurgy of Iamblichus*. The *Logos*, or word of the *Gospel* **[Page 85]** *according to John*, was a Gnostic personification. Clement of Alexandria, Origen, and others of the fathers drank deeply from the fountains of philosophy. The ascetic idea which carried away the Church was like that which was practiced by Plotinus . . . all through the middle ages there rose up men who accepted the interior doctrines which were promulgated by the renowned teacher of the Academy."[117]

To substantiate our accusation that the Latin Church first despoiled the kabalists and theurgists of their magical rites and ceremonies, before hurling anathemas upon their devoted heads, we will now translate for the reader fragments from the forms of *exorcism* employed by kabalists and Christians. The identity in phraseology, may, perhaps, disclose one of the reasons why the Romish Church has always desired to keep the faithful in ignorance of the meaning of her Latin prayers and ritual. Only those directly interested in the deception have had the opportunity to compare the rituals of the Church and the magicians. The best Latin scholars were, until a comparatively recent date, either churchmen, or dependent upon the Church. Common people could not read Latin, and even if they could, the reading of the books on magic was prohibited, under the penalty of anathema and excommunication. The cunning device of the confessional made it almost impossible to consult, even surreptitiously, what the priests call a *grimoire* (a devil's scrawl), or *Ritual of Magic*. To make assurance doubly sure, the Church began destroying or concealing everything of the kind she could lay her hands upon.

The following are translated from the *Kabalistic Ritual*, and that generally known as the *Roman Ritual*. The latter was promulgated in 1851 and 1852, under the sanction of Cardinal Engelbert, Archbishop of Malines, and of the Archbishop of Paris. Speaking of it, the

---

117 "*Paul and Plato*."

demonologist des Mousseaux says: "It is the ritual of Paul V., revised by the most learned of modern Popes, by the contemporary of Voltaire, Benedict XIV."[118]

KABALISTIC (Jewish and Pagan)	ROMAN CATHOLIC
Exorcism of Salt	*Exorcism of Salt*[119]
The Priest-Magician blesses the Salt, and says: "*Creature of Salt*,[120] in thee may remain the WISDOM (of God); and may it preserve from all corruption *our minds and* **[Page 86]** *bodies*. Through Hochmael (לאזפכה, God of wisdom), and the power of *Ruach* Hochmael (Spirit of the Holy Ghost) may the Spirits of matter (bad spirits) before it recede. . . . *Amen*."	The Priest blesses the *Salt* and says: "*Creature of Salt*, I exorcise thee in the name of the living God . . . *become the health of the soul and of the body*! Everywhere **[Page 86]** thou art thrown *may the unclean spirit - be put to flight. . . . Amen.*"

Exorcism of Water (and Ashes)	*Exorcism of Water*
"Creature of the Water, I exorcise thee . . . by *the three names* which are Netsah, Hod, and Jerod (kabalistic trinity), in the beginning and in the end, by Alpha and Omega, which are in the Spirit Azoth (Holy Ghost, or the 'Universal Soul'), I exorcise and adjure thee. . . . Wandering eagle, may the Lord command thee by the wings of the bull and his flaming sword." (The cherub placed at the east gate of Eden.)	"Creature of the water, in the name of the Almighty God, the Father, the Son, and the Holy Ghost . . . *be exorcised* ....I adjure thee in the name of the Lamb . . . (the magician says bull or ox — per alas Tauri) of the Lamb that trod upon the basilisk and the aspic, and who crushes under his foot the lion and the dragon."

Exorcism of an Elemental Spirit	*Exorcism of the Devil*
"Serpent, in the name of the Tetragrammaton , the Lord; He commands thee, by the angel and the lion. "Angel of darkness, obey, and run away with this holy (exorcised) water. Eagle in	. . . . "O Lord, let him who carries along with him the terror, flee, struck in his turn by terror and defeated. O thou, who art the Ancient Serpent . . . tremble before the hand of him who, having

118 See "*La Magie au XIXme Siecle*," p. 168.

119 "*Rom. Rit.*," edit. of 1851, pp. 291-296, etc., etc.

120 Creature of salt, air, water, or of any object to be enchanted or blessed, is a technical word in magic, adopted by the Christian clergy.

chains, obey this sign, and retreat before the breath. Moving serpent, crawl at my feet, or be tortured by *this sacred fire*, and evaporate before this holy incense. Let water return to water (the elemental spirit of water); let the fire burn, and the air circulate; let the earth return to earth by the virtue of the Pentagram, which is the Morning Star, and in the name of the tetragrammaton which is traced in the centre of *the Cross of Light. Amen."*	triumphed of the tortures of hell (?) *devictis gemitibus inferni*, recalled the souls to light. . . . The more whilst thou decay, the more terrible will be thy torture . . . by Him who reigns over the living and the dead . . . and who will judge the century by fire, *sæculum per ignem*, etc. In the name of the Father, Son, and the Holy Ghost. *Amen*."[121]

It is unnecessary to try the patience of the reader any longer, although we might multiply examples. It must not be forgotten that we have quoted from the latest revision of the *Ritual*, that of 1851-2. If we were to go back to the former one we would find a far more striking identity, not merely of phraseology but of ceremonial form. For the purpose of comparison we have not even availed ourselves of the ritual of ceremonial magic of the *Christian* kabalists of the middle ages, wherein the language modelled upon a belief in the divinity of Christ is, with the exception of a stray expression here and there, identical with the Catholic **[Page 87]** Ritual.[122] The latter, however, makes one improvement, for the originality of which the Church should be allowed all credit. Certainly nothing so fantastical could be found in a ritual of magic. "Give place," apostrophizing the "Demon," it says, "give place to Jesus Christ . . . thou *filthy, stinking, and ferocious beast* . . . dost thou rebel? Listen and tremble, Satan; enemy of the faith, enemy of the human race, introducer of death . . . root of all evil, promoter of vice, soul of envy, origin of avarice, cause of discord, prince of homicide, whom God curses; author of incest and sacrilege, inventor of all obscenity, *professor* of the most detestable actions, and *Grand Master of Heretics* (!!) (*Doctor Hæreticorum*!) What! . . . dost thou still stand? Dost dare to resist, and thou knowest that Christ, our Lord, is coming? . . . Give place to Jesus Christ, give place to the Holy Ghost, which, by His blessed Apostle Peter, has flung thee down before the public, in the person of Simon the Magician" (*te manifeste stravit in Simone mago*).[123]

After such a shower of abuse, no devil having the slightest feeling of self-respect could remain in such company; unless, indeed, he should chance to be an Italian Liberal, or King Victor Emmanuel himself both of whom, thanks to Pius IX., have become anathema-proof.

It really seems too bad to strip Rome of all her symbols at once; but justice must be done to the despoiled hierophants. Long before the sign of the Cross was adopted as a Christian symbol, it was employed as a secret sign of recognition among neophytes and adepts. Says Levi: "The sign of the Cross adopted by the Christians does not belong exclusively to them. It is kabalistic, and represents the oppositions and quaternary equilibrium of the elements. We see by the occult verse of the Pater, to which we have called attention in another work, that there were originally two ways of making it, or, at least, two very different formulas to

121 "*Rom. Rit.*," pp. 421-435.

122 See "*Art-Magic*," art. Peter d'Abano.

123 "*Ritual*," pp. 429-433; see "*La Magie au XIXme Siecle*," pp. 171, 172.

express its meaning — one reserved for priests and initiates; the other given to neophytes and the profane. Thus, for example, the initiate, carrying his hand to his forehead, said: To thee; then he added, belong; and continued, while carrying his hand to the breast — the kingdom; then, to the left shoulder — justice; to the right shoulder — and mercy. Then he joined the two hands, adding: throughout the generating cycles: 'Tibi sunt Malchut, et Geburah et Chassed per Æonas' — a sign of the Cross, absolutely and magnificently kabalistic, which the profanations of Gnosticism made the militant and official Church completely lose."[124] **[Page 88]**

How fantastical, therefore, is the assertion of Father Ventura, that, while Augustine was a Manichean, a philosopher, ignorant of and refusing to humble himself before the sublimity of the "grand Christian revelation," he knew nothing, understood naught of God, man, or universe; ". . . he remained poor, small, obscure, sterile, and wrote nothing, did nothing really grand or useful." But, hardly had he become a Christian ". . . when his reasoning powers and intellect, enlightened at the luminary of faith, elevated him to the most sublime heights of philosophy and theology." And his other proposition that Augustine's genius, as a consequence, "developed itself in all its grandeur and prodigious fecundity . . . his intellect radiated with that immense splendor which, reflecting itself in his immortal writings, has never ceased for one moment during fourteen centuries to illuminate the Church and the world"![125]

Whatever Augustine was as a Manichean, we leave Father Ventura to discover; but that his accession to Christianity established an everlasting enmity between theology and science is beyond doubt. While forced to confess that "the Gentiles had possibly something divine and true in their doctrines," he, nevertheless, declared that for their superstition, idolatry, and pride, they had "to be detested, and, unless they improved, to be punished by divine judgment." This furnishes the clew to the subsequent policy of the Christian Church, even to our day. If the Gentiles did not choose to come into the Church, all that was divine in their philosophy should go for naught, and the divine wrath of God should be visited upon their heads. What effect this produced is succinctly stated by Draper: "No one did more than this Father to bring science and religion into antagonism; it was mainly he who diverted the Bible from its true office — a guide to purity of life — and placed it in the perilous position of being the arbiter of human knowledge, an audacious tyranny over the mind of man. The example once set, there was no want of followers; the works of the Greek philosophers were stigmatized as profane; the transcendently glorious achievements of the Museum of Alexandria were hidden from sight by a cloud of ignorance, mysticism, and unintelligible jargon, out of which there too often flashed the destroying lightnings of ecclesiastical vengeance."[126]

Augustine and Cyprian[127] admit that Hermes and Hostanes believed in one true god; the first two maintaining, as well as the two Pagans, that he is invisible and incomprehensible, except spiritually. Moreover we invite any man of intelligence — provided he be not a religious fanatic — after reading fragments chosen at random from the works of Hermes

[124] "*Dogme et Rituel de la Haute Magie*," vol. ii., p. 88.

[125] "*Conferences*," by Le Pere Ventura, vol. ii., part i., p. lvi., Preface.

[126] "*Conflict between Religion and Science*," p. 62.

[127] "*De Baptismo Contra Donatistas*," lib. vi., ch. xliv.

[Page 89] and Augustine on the Deity, to decide which of the two gives a more philosophical definition of the "unseen Father." We have at least one writer of fame who is of our opinion. Draper calls the Augustinian productions a "rhapsodical conversation" with God; an "incoherent dream."[128]

Father Ventura depicts the saint as attitudinizing before an astonished world upon "the most sublime heights of philosophy." But here steps in again the same unprejudiced critic, who passes the following remarks on this colossus of Patristic philosophy. "Was it for this preposterous scheme," he asks, "this product of ignorance and audacity, that the works of the Greek philosophers were to be given up? It was none too soon that the great critics who appeared at the Reformation, by comparing the works of these writers with one another, brought them to their proper level, and taught us to look upon them all with contempt."[129]

For such men as Plotinus, Porphyry, Iamblichus, Apollonius, and even Simon Magus, to be accused of having formed a pact with the Devil, whether the latter personage exist or not, is so absurd as to need but little refutation. If Simon Magus — the most problematical of all in an historical sense — ever existed otherwise than in the overheated fancy of Peter and the other apostles, he was evidently no worse than any of his adversaries. A difference in religious views, however great, is insufficient per se to send one person to heaven and the other to hell. Such uncharitable and peremptory doctrines might have been taught in the middle ages; but it is too late now for even the Church to put forward this traditional scarecrow. Research begins to suggest that which, if ever verified, will bring eternal disgrace on the Church of the Apostle Peter, whose very imposition of herself upon that disciple must be regarded as the most unverified and unverifiable of the assumptions of the Catholic clergy.

The erudite author of Supernatural Religion assiduously endeavors to prove that by Simon Magus we must understand the apostle Paul, whose Epistles were secretly as well as openly calumniated by Peter, and charged with containing "dysnoëtic learning." The Apostle of the Gentiles was brave, outspoken, sincere, and very learned; the Apostle of Circumcision, cowardly, cautious, insincere, and very ignorant. That Paul had been, partially, at least, if not completely, initiated into the theurgic mysteries, admits of little doubt. His language, the phraseology so peculiar to the Greek philosophers, certain expressions used but by the initiates, are so many sure ear-marks to that supposition. Our suspicion has been strengthened by an able article in one of the New York periodicals, [Page 90] entitled *Paul and Plato,*[130] in which the author puts forward one remarkable and, for us, very precious observation. In his *Epistles to the Corinthians* he shows Paul abounding with "expressions suggested by the initiations of Sabazius and Eleusis, and the lectures of the (Greek) philosophers. He (Paul) designates himself an *idiotes* — a person unskilful in the Word, but not in the *gnosis* or philosophical learning. 'We speak wisdom among the perfect or initiated,' he writes; 'not the wisdom of this world, nor of the archons of this world, but divine wisdom in a mystery, secret — *which none of the Archons of this world knew*.' "[131]

---

128 "*Conflict, etc.*," p. 37.

129 Ibid.

130 "*Paul and Plato*," by A. Wilder, editor of "*The Eleusinian and Bacchic Mysteries*," of Thomas Taylor.

131 "*Paul and Plato*."

What else can the apostle mean by these unequivocal words, but that he himself, as belonging to the *mystæ* (initiated), spoke of things shown and explained only in the Mysteries? The "divine wisdom in a mystery which none of the *archons of this world knew*," has evidently some direct reference to the *basileus* of the Eleusinian initiation who *did know*. The *basileus* belonged to the staff of the great hierophant, and was an *archon* of Athens; and as such was one of the chief *mystæ*, belonging to the *interior* Mysteries, to which a very select and small number obtained an entrance.[132] The magistrates supervising the Eleusinians were called archons.

Another proof that Paul belonged to the circle of the "Initiates" lies in the following fact. The apostle had his head shorn at Cenchrea (where Lucius, *Apuleius*, was initiated) because "he had a vow." The *nazars* — or set apart — as we see in the Jewish Scriptures, had to cut their hair which they wore long, and which "no razor touched" at any other time, and sacrifice it on the altar of initiation. And the *nazars* were a class of Chaldean theurgists. We will show further that Jesus belonged to this class.

> Paul declares that: "According to the grace of God which is given unto me, as a wise *master-builder*, I have laid the foundation."[133]

This expression, master-builder, used only once in the whole Bible, and by Paul, may be considered as a whole revelation. In the Mysteries, the third part of the sacred rites was called *Epopteia*, or revelation, reception into the secrets. In substance it means that stage of divine clairvoyance when everything pertaining to this earth disappears, and earthly sight is paralyzed, and the soul is united free and pure with its Spirit, or God. But the real significance of the word is "overseeing," from οπτομαι — I see myself. In Sanscrit the word *evâpto* has the same meaning, **[Page 91]** as well as to obtain.[134] The word *epopteia* is a compound one, from Επὶ; — upon, and ὀπτομαι — to look, or an overseer, an inspector — also used for a master-builder. The title of master-mason, in Freemasonry, is derived from this, in the sense used in the Mysteries. Therefore, when Paul entitles himself a "master-builder," he is using a word pre-eminently kabalistic, theurgic, and masonic, and one which no other apostle uses. He thus declares himself an *adept*, having the right to *initiate* others.

PAUL A KABALIST

If we search in this direction, with those sure guides, the Grecian Mysteries and the *Kabala*, before us, it will be easy to find the secret reason why Paul was so persecuted and hated by Peter, John, and James. The author of the *Revelation* was a Jewish kabalist *pur sang*, with all the hatred inherited by him from his forefathers toward the Mysteries.[135] His

---

132 See Taylor's "*Eleus. and Bacchic Myst*."

133 *I Corin*., iii. 10.

134 In its most extensive meaning, the Sanscrit word has the same literal sense as the Greek term; both imply "revelation," by no human agent, but through the "receiving of the sacred drink." In India the initiated received the "Soma," sacred drink, which helped to liberate his soul from the body; and in the Eleusinian Mysteries it was the sacred drink offered at the Epopteia. The Grecian Mysteries are wholly derived from the Brahmanical Vedic rites, and the latter from the ante-Vedic religious Mysteries — primitive Buddhist philosophy.

135 It is needless to state that the Gospel According to John was not written by John but by a Platonist or a Gnostic belonging to the Neo-platonic school.

jealousy during the life of Jesus extended even to Peter; and it is but after the death of their common master that we see the two apostles — the former of whom wore the Mitre and the Petaloon of the Jewish Rabbis — preach so zealously the rite of circumcision. In the eyes of Peter, Paul, who had humiliated him, and whom he felt so much his superior in "Greek learning" and philosophy, must have naturally appeared as a magician, a man polluted with the "*Gnosis*," with the "wisdom" of the Greek Mysteries — hence, perhaps, "Simon[136] the Magician."

PETER NOT THE FOUNDER OF ROMAN CHURCH

As to Peter, biblical criticism has shown before now that he had probably no more to do with the foundation of the Latin Church at Rome, than to furnish the pretext so readily seized upon by the cunning Irenæus to benefit this Church with the new name of the apostle — *Petra* or *Kiffa*, a name which allowed so readily, by an easy play upon words to connect it with *Petroma*, the double set of stone tablets used **[Page 92]** by the hierophant at the initiations, during the final Mystery. In this, perhaps, lies concealed the whole secret of the claims of the Vatican. As Professor Wilder happily suggests: "In the Oriental countries the designation פתר, Peter (in Phœnician and Chaldaic, an interpreter) appears to have been the title of this personage (the hierophant). . . . There is in these facts some reminder of the peculiar circumstances of the Mosaic Law . . . and also of the claim of the Pope to be the successor of Peter, the hierophant or interpreter of the Christian religion."[137]

As such, we must concede to him, to some extent, the right to be such an interpreter. The Latin Church has faithfully preserved in symbols, rites, ceremonies, architecture, and even in the very dress of her clergy, the tradition of the Pagan worship — of the public or exoteric ceremonies, we should add; otherwise her dogmas would embody more sense and contain less blasphemy against the majesty of the Supreme and Invisible God.

An inscription found on the coffin of Queen Mentuhept, of the eleventh dynasty (2250 B.C.), now proved to have been transcribed from the seventeenth chapter of the *Book of the Dead* (dating not later than 4500 B.C.), is more than suggestive. This monumental text contains a group of hieroglyphics, which, when interpreted, read thus:

PTR. RF. SU.

peter- ref- su.

Baron Bunsen shows this sacred formulary mixed up with a whole series of glosses and various interpretations on a monument forty centuries old. "This is identical with saying

---

136 The fact that Peter persecuted the "*Apostle to the Gentiles*," under that name, does not necessarily imply that there was no Simon Magus individually distinct from Paul. It may have become a generic name of abuse. Theodoret and Chrysostom, the earliest and most prolific commentators on the Gnosticism of those days, seem actually to make of Simon a rival of Paul, and to state that between them passed frequent messages. The former, as a diligent propagandist of what Paul terms the "antitheses of the Gnosis" (*1st Epistle to Timothy*), must have been a sore thorn in the side of the apostle. There are sufficient proofs of the actual existence of Simon Magus.

137 "*Introd. to Eleus. and Bacchic Mysteries*," p. x. Had we not trustworthy kabalistic tradition to rely upon, we might be, perhaps, forced to question whether the authorship of the *Revelation* is to be ascribed to the apostle of that name. He seems to be termed John the Theologist.

that the record (the true interpretation) was at that time no longer intelligible. . . . We beg our readers to understand," he adds, "that a sacred text, a hymn, containing the words of a departed spirit, existed in such a state about 4,000 years ago . . as to be all but unintelligible to royal scribes."[138]

That it was unintelligible to the uninitiated among the latter is as well proved by the confused and contradictory glossaries, as that it was a "mystery"-word, known to the hierophants of the sanctuaries, and, moreover, a word chosen by Jesus, to designate the office assigned by him to one of his apostles. This word, PTR, was partially interpreted, owing to another word similarly written in another group of hieroglyphics, on a **[Page 93]** stele, the sign used for it being an opened eye.[139] Bunsen mentions as another explanation of PTR — "to show." "It appears to me," he remarks, "that our PTR is literally the old Aramaic and Hebrew 'Patar,' which occurs in the history of Joseph as the specific word for *interpreting*; whence also *Pitrum* is the term for interpretation of a text, a dream."[140] In a manuscript of the first century, a combination of the Demotic and Greek texts,[141] and most probably one of the few which miraculously escaped the Christian vandalism of the second and third centuries, when all such precious manuscripts were burned as magical, we find occurring in several places a phrase, which, perhaps, may throw some light upon this question. One of the principal heroes of the manuscript, who is constantly referred to as "the Judean Illuminator" or Initiate, *Τελειωτὴς*", is made to communicate but with his *Patar*; the latter being written in Chaldaic characters. Once the latter word is coupled with the name *Shimeon*. Several times, the "Illuminator," who rarely breaks his contemplative solitude, is shown inhabiting a Κρύπτη (cave), and teaching the multitudes of eager scholars standing outside, not orally, but through this *Patar*. The latter receives the words of wisdom by applying his ear to a circular hole in a partition which conceals the teacher from the listeners, and then conveys them, with explanations and glossaries, to the crowd. This, with a slight change, was the method used by Pythagoras, who, as we know, never allowed his neophytes to see him during the years of probation, but instructed them from behind a curtain in his cave.

But, whether the "Illuminator" of the Græco-Demotic manuscript is identical with Jesus or not, the fact remains, that we find him selecting a "mystery"-appellation for one who is made to appear later by the Catholic Church as the janitor of the Kingdom of Heaven and the interpreter of Christ's will. The word Patar or Peter locates both master and disciple in the circle of initiation, and connects them with the "Secret Doctrine." The great hierophant of the ancient Mysteries never allowed the candidates to see or hear him personally. He was the Deus-ex-Machina, the presiding but invisible Deity, uttering his will and instructions through a second party; and 2,000 years later, we discover that the Dalai-Lamas of Thibet had been following for centuries the same traditional programme during the most important religious mysteries of lamaism. **[Page 94]**

---

[138] Bunsen, "*Egypt's Place in Universal History*," vol. v., p. 90.

[139] See de Rougé , "*Stele*," p. 44; PTAR (videus) is interpreted on it "to appear," with a sign of interrogation after it — the usual mark of scientific perplexity. In Bunsen's fifth volume of "*Egypte*," the interpretation following is "Illuminator," which is more correct.

[140] Bunsen's "*Egypt*," vol. v., p. 90.

[141] It is the property of a mystic whom we met in Syria.

If Jesus knew the secret meaning of the title bestowed by him on Simon, then he must have been initiated; otherwise he could not have learned it; and if he was an initiate of either the Pythagorean Essenes, the Chaldean Magi, or the Egyptian Priests, then the doctrine taught by him was but a portion of the "Secret Doctrine" taught by the Pagan hierophants to the few select adepts admitted within the sacred adyta.

But we will discuss this question further on. For the present we will endeavor to briefly indicate the extraordinary similarity — or rather identity, we should say — of rites and ceremonial dress of the Christian clergy with that of the old Babylonians, Assyrians, Phœnicians, Egyptians, and other Pagans of the hoary antiquity.

If we would find the model of the Papal tiara, we must search the annals of the ancient Assyrian tablets. We invite the reader to give his attention to Dr. Inman's illustrated work, *Ancient Pagan and Modern Christian Symbolism*. On page sixty-four, he will readily recognize the head-gear of the successor of St. Peter in the coiffure worn by gods or angels in ancient Assyria, "where it appears crowned by an emblem of the *male* trinity" (the Christian Cross). "We may mention, in passing," adds Dr. Inman, "that, as the Romanists adopted the mitre and the tiara from 'the cursed brood of Ham,' so they adopted the Episcopalian crook from the augurs of Etruria, and the artistic form with which they clothe their angels from the painters and urn-makers of Magna Grecia and Central Italy."

Would we push our inquiries farther, and seek to ascertain as much in relation to the nimbus and the tonsure of the Catholic priest and monk?[142] We shall find undeniable proofs that they are solar emblems. Knight, in his *Old England Pictorially Illustrated*, gives a drawing by St. Augustine, representing an ancient Christian bishop, in a dress probably identical with that worn by the great "saint" himself. The *pallium*, or the ancient stole of the bishop, is the feminine sign when worn by a priest in worship. On St. Augustine's picture it is bedecked with Buddhistic crosses, and in its whole appearance it is a representation of the Egyptian T (tau), assuming slightly the figure of the letter Y. "Its lower end is the mark of the masculine triad," says Inman; "the right hand (of the figure) has the forefinger extended, like the Assyrian priests while doing homage *to the grove*. . . . When a male dons the pallium in worship, he becomes the representative of the trinity in the unity, the *arba*, or mystic four."[143]

"Immaculate is our Lady Isis," is the legend around an engraving **[Page 95]** of Serapis and Isis, described by King, in *The Gnostics and their Remains*, Ἡ ΚΥΡΙΑ ΙCΙC ΑΓΝΗ ". . . the very terms applied afterwards to that personage (the Virgin Mary) who succeeded to her form, titles, symbols, rites, and ceremonies. . . . Thus, her devotees carried into the new priesthood the former badges of their profession, the obligation to celibacy, the tonsure, and the surplice, omitting, unfortunately, the frequent ablutions prescribed by the ancient creed." "The 'Black Virgins,' so highly reverenced in certain French cathedrals . . . proved, when at last critically examined, basalt figures of Isis"![144]

Before the shrine of Jupiter Ammon were suspended tinkling bells, from the sound of whose chiming the priests gathered the auguries; "A golden bell and a pomegranate . . .

---

142 The Priests of Isis were tonsured.

143 See "*Ancient Faiths,*" vol. ii., pp. 915-918.

144 "*The Gnostics and their Remains,*" p. 71.

round about the hem of the robe," was the result with the Mosaic Jews. But in the Buddhistic system, during the religious services, the gods of the Deva Loka are always invoked, and invited to descend upon the altars by the ringing of bells suspended in the pagodas. The bell of the sacred table of Siva at Kuhama is described in Kailasa, and every Buddhist vihara and lamasery has its bells.

We thus see that the bells used by Christians come to them directly from the Buddhist Thibetans and Chinese. The beads and rosaries have the same origin, and have been used by Buddhist monks for over 2,300 years. The *Linghams* in the Hindu temples are ornamented upon certain days with large berries, from a tree sacred to Mahadeva, which are strung into rosaries. The title of "nun" is an Egyptian word, and had with them the actual meaning; the Christians did not even take the trouble of translating the word *Nonna*. The aureole of the saints was used by the antediluvian artists of Babylonia, whenever they desired to honor or deify a mortal's head. In a celebrated picture in Moore's *Hindoo Pantheon*, entitled, "Christna nursed by Devaki, from a highly-finished picture," the Hindu Virgin is represented as seated on a lounge and nursing Christna. The hair brushed back, the long veil, and the golden aureole around the Virgin's head, as well as around that of the Hindu Saviour, are striking. No Catholic, well versed as he might be in the mysterious symbolism of iconology, would hesitate for a moment to worship at that shrine the Virgin Mary, the mother of his God![145] In Indur Subba, the south entrance of the Caves of Ellora, may be seen to this day the figure of Indra's wife, Indranee, sitting with her infant son-god, pointing the finger to heaven with the same gesture as the Italian Madonna and child. In *Pagan and Christian Symbolism*, the author gives a figure from a **[Page 96]** mediæval woodcut — the like of which we have seen by dozens in old psalters — in which the Virgin Mary, with her infant, is represented as the Queen of Heaven, on the crescent moon, emblem of virginity. "Being before the sun, she almost eclipses its light. Than this, nothing could more completely identify the Christian mother and child with Isis and Horus, Ishtar, Venus, Juno, and a host of other Pagan goddesses, who have been called 'Queen of Heaven,' 'Queen of the Universe,' 'Mother of God,' 'Spouse of God,' 'the Celestial Virgin,' 'the Heavenly Peace-Maker,' etc."[146]

Such pictures are not purely astronomical. They represent the male god and the female goddess, as the sun and moon in conjunction, "the union of the triad with the unit." The horns of the cow on the head of Isis have the same significance.

And so above, below, outside, and inside, the Christian Church, in the priestly garments, and the religious rites, we recognize the stamp of exoteric heathenism. On no subject within the wide range of human knowledge, has the world been more blinded or deceived with such persistent misrepresentation as on that of antiquity. Its hoary past and its religious faiths have been misrepresented and trampled under the feet of its successors. Its hierophants and prophets, mystæ and epoptæ,[147] of the once sacred adyta of the temple shown as demoniacs and devil-worshippers. Donned in the despoiled garments of the victim, the Christian priest now anathematizes the latter with rites and ceremonies which he has learned from the theurgists themselves. The Mosaic *Bible* is used as a weapon against

[145] See illustration in Inman's "*Ancient Pagan and Modern Christian Symbolism*," p. 27.
[146] Ibid., p. 76.
[147] Initiates and seers.

the people who furnished it. The heathen philosopher is cursed under the very roof which has witnessed his initiation; and the "monkey of God" (i.e., the devil of Tertullian), "the originator and founder of magical theurgy, the science of illusions and lies, whose father and author is the demon," is exorcised with holy water by the hand which holds the identical *lituus*[148] with which the ancient augur, after a solemn prayer, used to determine the regions of heaven, and evoke, in the name of the HIGHEST, the minor god (now termed the Devil), who unveiled to his eyes futurity, and enabled him to prophesy! On the part of the Christians and the clergy it is nothing but shameful ignorance, prejudice, and that contemptible pride so boldly denounced by one of their own reverend ministers, T. Gross,[149] which rails against all investigation "as a useless or a criminal labor, when it must be feared that they will result in the overthrow of preëstablished systems of faith." On the part of the scholars it is the same apprehension of the possible necessity of having to **[Page 97]** modify some of their erroneously-established theories of science. "Nothing but such pitiable prejudice," says Gross, "can have thus misrepresented the theology of heathenism, and distorted — nay, caricatured — its forms of religious worship. It is time that posterity should raise its voice in vindication of violated truth, and that the present age should learn a little of that common sense of which it boasts with as much self-complacency as if the prerogative of reason was the birthright only of modern times."

All this gives a sure clew to the real cause of the hatred felt by the early and mediæval Christian toward his Pagan brother and dangerous rival. We hate but what we fear. The Christian thaumaturgist once having broken all association with the Mysteries of the temples and with "these schools so renowned for magic," described by St. Hilarion,[150] could certainly expect but little to rival the Pagan wonder-workers. No apostle, with the exception perhaps of healing by mesmeric power, has ever equalled Apollonius of Tyana; and the scandal created among the apostles by the miracle-doing Simon Magus, is too notorious to be repeated here again. "How is it," asks Justin Martyr, in evident dismay, "how is it that the talismans of Apollonius (the τελεσματα) have power in certain members of creation, for they prevent, *as we see*, the fury of the waves, and the violence of the winds, and the attacks of wild beasts; and whilst our Lord's miracles are preserved by tradition alone, those of Apollonius *are most numerous*, and actually manifested in present facts, so as to lead astray all beholders?"[151] This perplexed martyr solves the problem by attributing very correctly the efficacy and potency of the charms used by Apollonius to his profound knowledge of the sympathies and antipathies (or repugnances) of nature.

Unable to deny the evident superiority of their enemies' powers, the fathers had recourse to the old but ever successful method — that of slander. They honored the theurgists with the same insinuating calumny that had been resorted to by the Pharisees against Jesus. "Thou hast a dæmon," the elders of the Jewish Synagogue had said to him. "Thou hast the Devil," repeated the cunning fathers, with equal truth, addressing the Pagan thaumaturgist; and the widely-bruited charge, erected later into an article of faith, won the day.

---

148 The augur's, and now bishop's, pastoral crook.

149 "*The Heathen Religion*."

150 "*Peres du Desert d'Orient*," vol. ii., p. 283.

151 Justin Martyr, "*Quæst*.," xxiv.

STRICT LIVES OF PAGAN HIEROPHANTS

But the modern heirs of these ecclesiastical falsifiers, who charge magic, spiritualism, and even magnetism with being produced by a demon, forget or perhaps never read the classics. None of our bigots has ever looked with more scorn on the *abuses* of magic than did the true initiate **[Page 98]** of old. No modern or even mediæval law could be more severe than that of the hierophant. True, he had more discrimination, charity, and justice, than the Christian clergy; for while banishing the "unconscious" sorcerer, the person troubled with a demon, from within the sacred precincts of the adyta, the priests, instead of mercilessly burning him, took care of the unfortunate "possessed one." Having hospitals expressly for that purpose in the neighborhood of temples, the ancient "medium," if obsessed, was taken care of and restored to health. But with one who had, by *conscious witchcraft*, acquired powers dangerous to his fellow-creatures, the priests of old were as severe as justice herself. "Any person *accidentally* guilty of homicide, or of any crime, or convicted of *witchcraft*, was excluded from the Eleusinian Mysteries."[152] And so were they from all others. This law, mentioned by all writers on the ancient initiation, speaks for itself. The claim of Augustine, that all the explanations given by the Neo-platonists were invented by themselves is absurd. For nearly every ceremony in their true and successive order is given by Plato himself, in a more or less covered way. The Mysteries are as old as the world, and one well versed in the esoteric mythologies of various nations can trace them back to the days of the ante-Vedic period in India. A condition of the strictest virtue and purity is required from the *Vatou*, or candidate in India before he can become an initiate, whether he aims to be a simple fakir, a *Purohita* (public priest) or a *Sannyâsi*, a saint of the second degree of initiation, the most holy as the most revered of them all. After having conquered, in the terrible trials preliminary to admittance to the inner temple in the subterranean crypts of his pagoda, the sannyâsi passes the rest of his life in the temple, practicing the eighty-four rules and ten virtues prescribed to the Yogis.

"No one who has not practiced, during his whole life, the ten virtues which the divine Manu makes incumbent as a duty, can be initiated into the Mysteries of the council," say the Hindu books of initiation.

These virtues are: "Resignation; the act of rendering good for evil; temperance; probity; purity; chastity; repression of the physical senses; the knowledge of the Holy Scriptures; that of the *Superior* soul (spirit); worship of truth; abstinence from anger." These virtues must alone direct the life of a true Yogi. "No unworthy adept ought to defile the ranks of the holy initiates by his presence for twenty-four hours." The adept becomes guilty after having once broken any one of these vows. Surely the exercise of such virtues is inconsistent with the idea one has of *devil*-worship and lasciviousness of purpose!

And now we will try to give a clear insight into one of the chief objects **[Page 99]** of this work. What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practiced by the initiates of every country, who alone were aware of its existence and importance. To ascertain its origin, and the precise age in which it was matured, is now beyond human possibility.

---

[152] See Taylor's "*Eleusinian and Bacchic Mysteries*"; Porphyry and others.

A single glance, however, is enough to assure one that it could not have attained the marvellous perfection in which we find it pictured to us in the relics of the various esoteric systems, except after a succession of ages. A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even a single epoch. Fact must have been piled upon fact, deduction upon deduction, science have begotten science, and myriads of the brightest human intellects have reflected upon the laws of nature, before this ancient doctrine had taken concrete shape. The proofs of this identity of fundamental doctrine in the old religions are found in the prevalence of a system of initiation; in the secret sacerdotal castes who had the guardianship of mystical words of power, and a public display of a phenomenal control over natural forces, indicating association with preterhuman beings. Every approach to the Mysteries of all these nations was guarded with the same jealous care, and in all, the penalty of death was inflicted upon initiates of any degree who divulged the secrets entrusted to them. We have seen that such was the case in the Eleusinian and Bacchic Mysteries, among the Chaldean Magi, and the Egyptian hierophants; while with the Hindus, from whom they were all derived, the same rule has prevailed from time immemorial. We are left in no doubt upon this point; for the *Agrushada Parikshai* says explicitly, "Every initiate, to whatever degree he may belong, who reveals the great sacred formula, must be put to death."

Naturally enough, this same extreme penalty was prescribed in all the multifarious sects and brotherhoods which at different periods have sprung from the ancient stock. We find it with the early Essenes, Gnostics, theurgic Neo-platonists, and mediæval philosophers; and in our day, even the Masons perpetuate the memory of the old obligations in the penalties of throat-cutting, dismemberment, and disemboweling, with which the candidate is threatened. As the Masonic "master's word" is communicated only at "low breath," so the selfsame precaution is prescribed in the *Chaldean Book of Numbers* and the Jewish *Mercaba*. When initiated, the neophyte was led by an *ancient* to a secluded spot, and there the latter whispered *in his ear* the great secret.[153] The Mason swears, under the most frightful penalties, that he will not communicate the secrets of **[Page 100]** any degree "to a brother of an *inferior degree*"; and the *Agrushada Parikshai* says: "Any initiate of the third degree who reveals before the prescribed time, to the initiates of the second degree, the superior truths, must be put to death." Again, the Masonic apprentice consents to have his "tongue torn out by the roots" if he divulge anything to a profane; and in the Hindu books of initiation, the same *Agrushada Parikshai*, we find that any initiate of the first degree (the lowest) who betrays the secrets of his initiation, to members of other castes, for whom the science should be a closed book, must have "his tongue cut out," and suffer other mutilations.

As we proceed, we will point out the evidences of this identity of vows, formulas, rites, and doctrines, between the ancient faiths. We will also show that not only their memory is still preserved in India, but also that the Secret Association is still alive and as active as ever. That, after reading what we have to say, it may be inferred that the chief pontiff and hierophants, the *Brahmâtma*, is still accessible to those "who know," though perhaps recognized by another name; and that the ramifications of his influence extend throughout the world. But we will now return again to the early Christian period.

---

[153] Franck, "*Die Kabbala*."

ISIS UNVEILED Vol. II, 1877

As though he were not aware that there was any esoteric significance to the exoteric symbols, and that the Mysteries themselves were composed of two parts, the lesser at Agræ, and the higher ones at Eleusinia, Clemens Alexandrinus, with a rancorous bigotry that one might expect from a renegade Neo-platonist, but is astonished to find in this generally honest and learned Father, stigmatized the Mysteries as indecent and diabolical. Whatever were the rites enacted among the neophytes before they passed to a higher form of instruction; however misunderstood were the trials of *Katharsis* or purification, during which they were submitted to every kind of probation; and however much the immaterial or physical aspect might have led to calumny, it is but wicked prejudice which can compel a person to say that under this external meaning there was not a far deeper and spiritual significance.

It is positively absurd to judge the ancients from our own standpoint of propriety and virtue. And most assuredly it is not for the Church — which now stands accused by all the modern symbologists of having adopted precisely these same emblems in their coarsest aspect, and feels herself powerless to refute the accusations — to throw the stone at those who were her models. When men like Pythagoras, Plato, and Iamblichus, renowned for their severe morality, took part in the Mysteries, and spoke of them with veneration, it ill behooves our modern critics to judge them so rashly upon their merely external aspects. Iamblichus explains the worst; and his explanation, for an unprejudiced mind, ought to be **[Page 101]** perfectly plausible. "Exhibitions of this kind," he says, "in the Mysteries were designed to free us from licentious passions, by gratifying the sight, and at the same time vanquishing all evil thought, through the *awful sanctity* with which these rites were accompanied."[154]

"The wisest and best men in the Pagan world," adds Dr. Warburton, "are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means."[155]

HIGH CHARACTER OF ANCIENT "MYSTERIES"

In these celebrated rites, although persons of both sexes and all classes were allowed to take a part, and a participation in them was even obligatory, very few indeed attained the higher and final initiation. The gradation of the Mysteries is given us by Proclus in the fourth book of his *Theology of Plato*. "The perfective rite τελετη, precedes in order the initiation — *Muesis* — and the initiation, *Epopteia*, or the final apocalypse (revelation)." Theon of Smyrna, in *Mathematica*, also divides the mystic rites into five parts: "the first of which is the previous purification; for *neither are the Mysteries communicated to all* who are willing to receive them; . . . there are certain persons who are prevented by the voice of the crier (κηρυξ) . . . since it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications which the reception of the sacred rites succeeds. The third part is denominated *epoptеia* or reception. And the fourth, which is the end and design of the revelation, is *the binding of the head and fixing of the crowns*[156] . . . whether after this he

[154] "*Mysteries of the Egyptians, Chaldeans, and Assyrians.*"
[155] "*Divine Legation of Moses*"; The "*Eleusinian Mysteries*" as quoted by Thos. Taylor.
[156] This expression must not be understood literally; for as in the initiation of certain Brotherhoods it has a secret meaning, hinted at by Pythagoras, when he describes his feelings after the initiation and

90

(the initiated person) becomes . . . an hierophant or sustains some other part of the sacerdotal office. But the fifth, which is produced from all these, *is friendship and interior communion with God*." And this was the last and most awful of all the Mysteries.

There are writers who have often wondered at the meaning of this claim to a "friendship and interior communion with God." Christian authors have denied the pretensions of the "Pagans" to such "communion," affirming that only Christian saints were and are capable of enjoying it; materialistic skeptics have altogether scoffed at the idea of both. After long ages of religious materialism and spiritual stagnation, it has most certainly become difficult if not altogether impossible to substantiate the claims of either party. The old Greeks, who had once crowded **[Page 102]** around the Agora of Athens, with its altar to the "Unknown God," are no more; and their descendants firmly believe that they have found the "Unknown" in the Jewish Jehova. The divine ecstasies of the early Christians have made room for visions of a more modern character, in perfect keeping with progress and civilization. The "Son of man" appearing to the rapt vision of the ancient Christian as coming from the seventh heaven, in a cloud of glory, and surrounded with angels and winged seraphim, has made room for a more prosaic and at the same time more business-like Jesus. The latter is now shown as making morning calls upon Mary and Martha in Bethany; as seating himself on "the *ottoman*" with the younger sister, a lover of "ethics," while Martha goes off to the kitchen to cook. Anon the heated fancy of a blasphemous Brooklyn preacher and harlequin, the Reverend Dr. Talmage, makes us see her rushing back "with besweated brow, a pitcher in one hand and the tongs in the other . . . into the presence of Christ," and blowing him up for not caring that her sister hath left her "to serve alone."[157]

From the birth of the solemn and majestic conception of the unrevealed Deity of the ancient adepts to such caricatured descriptions of him who died on the Cross for his philanthropic devotion to humanity, long centuries have intervened, and their heavy tread seems to have almost entirely obliterated all sense of a spiritual religion from the hearts of his professed followers. No wonder then, that the sentence of Proclus is no longer understood by the Christians, and is rejected as a "vaglary" by the materialists, who, in their negation, are less blasphemous and atheistical than many of the reverends and members of the churches. But, although the Greek *epoptai* are no more, we have now, in our own age, a people far more ancient than the oldest Hellenes, who practice the so-called "preterhuman" gifts to the same extent as did their ancestors far earlier than the days of Troy. It is to this people that we draw the attention of the psychologist and philosopher.

---

tells that he was crowned by the gods in whose presence he had drunk "the waters of life" — in Hindu, â-bi-hayât, fount of life.

[157] This original and very long sermon was preached in a church at Brooklyn, N. Y., on the 15th day of April, 1877. On the following morning, the reverend orator was called in the "Sun" a gibbering charlatan; but this deserved epithet will not prevent other reverend buffoons doing the same and even worse. And this is the religion of Christ! Far better disbelieve in him altogether than caricature one's God in such a manner. We heartily applaud the "Sun" for the following views: "And then when Talmage makes Christ say to Martha in the tantrums: 'Don't worry, but sit down on this ottoman,' he adds the climax to a scene that the inspired writers had nothing to say about. Talmage's buffoonery is going too far. If he were the worst heretic in the land, instead of being straight in his orthodoxy, he would not do so much evil to religion as he does by his familiar blasphemies."

One need not go very deep into the literature of the Orientalists to become convinced that in most cases they do not even suspect that in **[Page 103]** the arcane philosophy of India there are depths which they have not sounded, and *cannot* sound, for they pass on without perceiving them. There is a pervading tone of conscious superiority, a ring of contempt in the treatment of Hindu metaphysics, as though the European mind is alone enlightened enough to polish the rough diamond of the old Sanscrit writers, and separate right from wrong for the benefit of their descendants. We see them disputing over the external forms of expression without a conception of the great vital truths these hide from the profane view.

JACOLLIOT'S ACCOUNT OF HINDU FAKIRS

"As a rule, the Brahmans," says Jacolliot, "rarely go beyond the class of *grihesta* [priests of the vulgar castes] and *purahita* [exorcisers, divines, prophets, and evocators of spirits]. And yet, we shall see . . . once that we have touched upon the question and study of manifestations and phenomena, that these initiates of the *first* degree (the lowest) attribute to themselves, and in appearance possess faculties developed to a degree which has never been equalled in Europe. As to the initiates of the second and especially of the third category, they pretend to be enabled to ignore time, space, and to command life and death."[158]

Such initiates as these M. Jacolliot *did not meet*; for, as he says himself, they only appear on the most solemn occasions, and when the faith of the multitudes has to be strengthened by phenomena of a superior order. "They are never seen, either in the neighborhood of, or even inside the temples, except at the grand quinquennial festival of the fire. On that occasion, they appear about the middle of the night, on a platform erected in the centre of the sacred lake, like so many phantoms, and by their conjurations they illumine the space. A fiery column of light ascends from around them, rushing from earth to heaven. Unfamiliar sounds vibrate through the air, and five or six hundred thousand Hindus, gathered from every part of India to contemplate these demi-gods, throw themselves with their faces buried in the dust, invoking the souls of their ancestors."[159]

Let any impartial person read the *Spiritisme dans le Monde*, and he cannot believe that this "implacable rationalist," as Jacolliot takes pride in terming himself, said one word more than is warranted by what he had seen. His statements support and are corroborated by those of other skeptics. As a rule, the missionaries, even after passing half a lifetime in the country of "devil-worship," as they call India, either disingenuously *deny* altogether what they cannot help knowing to be true, or ridiculously attribute phenomena to this power of the Devil, that outrival the "miracles" of the apostolic ages. And what do we see this French **[Page 104]** author, notwithstanding his incorrigible rationalism, forced to admit, after having narrated the greatest wonders? Watch the fakirs as he would, he is compelled to bear the strongest testimony to their perfect honesty in the matter of their miraculous phenomena. "Never," he says, "have we succeeded in detecting a single one in the act of deceit." One fact should be noted by all who, without having been in India, still fancy they are clever enough to expose the fraud of *pretended* magicians.

---

[158] "*Le Spiritisme dans le Monde*," p. 68.
[159] Ibid., pp. 78, 79.

This skilled and cool observer, this redoubtable materialist,after his long sojourn in India, affirms, "We unhesitatingly avow that we have not met, either in India or in Ceylon, a single European, even among the oldest residents, who has been able to indicate the means employed by these devotees for the production of these phenomena!"

And how should they? Does not this zealous Orientalist confess to us that even he, who had every available means at hand to learn many of their rites and doctrines at first hand, failed in his attempts to make the Brahmans explain to him their secrets. "All that our most diligent inquiries of the Pourohitas could elicit from them respecting the acts of their superiors (the invisible initiates of the temples), amounts to very little." And again, speaking of one of the books, he confesses that, while purporting to reveal all that is desirable to know, it "falls back into mysterious formulas, in combinations of magical and occult letters, the secret of which it has been impossible for us to penetrate," etc.

The fakirs, although they can never reach beyond the first degree of initiation, are, notwithstanding, the only agents between the living world and the "silent brothers," or those initiates who never cross the thresholds of their sacred dwellings. The Fūkara-Yogis belong to the temples, and who knows but these cenobites of the sanctuary have far more to do with the psychological phenomena which attend the fakirs, and have been so graphically described by Jacolliot, than the *Pitris* themselves? Who can tell but that the fluidic spectre of the ancient Brahman seen by Jacolliot was the Scin-lecca, the spiritual *double*, of one of these mysterious sannyâsi?

Although the story has been translated and commented upon by Professor Perty, of Geneva, still we will venture to give it in Jacolliot's own words:

> "A moment after the disappearance of the hands, the fakir continuing his evocations (*mantras*) more earnestly than ever, a cloud like the first, but more opalescent and more opaque, began to hover near the small brasier, which, by request of the Hindu, I had constantly fed with live coals. Little by little it assumed a form entire human, and I distinguished the spectre — for I cannot call it otherwise — of an old Brahman sacrificator, kneeling near the little brasier.
>
> "He bore on his forehead the signs sacred to Vishnu, and around his **[Page 105]** body the triple cord, sign of the initiates of the priestly caste. He joined his hands above his head, as during the sacrifices, and his lips moved as if they were reciting prayers. At a given moment, he took a pinch of perfumed powder, and threw it upon the coals; it must have been a strong compound, for a thick smoke arose on the instant, and filled the two chambers.
>
> "When it was dissipated, I perceived the spectre, which, two steps from me, was extending to me its fleshless hand; I took it in mine, making a salutation, and I was astonished to find it, although bony and hard, warm and living.
>
> "'Art thou, indeed,' said I at this moment, in a loud voice, 'an ancient inhabitant of the earth?'
>
> "I had not finished the question, when the word AM, (yes) appeared and then disappeared in letters of fire, on the breast of the old Brahman, with an effect

much like that which the word would produce if written in the dark with a stick of phosphorus.

" 'Will you leave me nothing in token of your visit?' I continued.

"The spirit broke the triple cord, composed of three strands of cotton, which begirt his loins, gave it to me, and vanished at my feet."[160]

"Oh Brahma! what is this mystery which takes place every night? . . . When lying on the matting, with eyes closed, the body is lost sight of, and the soul escapes to enter into conversation with the Pitris. . . . Watch over it, O Brahma, when, forsaking the resting body, it goes away to hover over the waters, to wander in the immensity of heaven, and penetrate into the dark and mysterious nooks of the valleys and grand forests of the Hymavat! "

(*Agroushada Parikshai*.)

The fakirs, when belonging to some particular temple, never act but under orders. Not one of them, unless he has reached a degree of extraordinary sanctity, is freed from the influence and guidance of his guru, his teacher, who first initiated and instructed him in the mysteries of the *occult* sciences. Like the *subject* of the European mesmerizer, the average fakir can never rid himself entirely of the psychological influence exercised on him by his guru. Having passed two or three hours in the silence and solitude of the inner temple in prayer and meditation, the fakir, when he emerges thence, is mesmerically strengthened and prepared; he produces wonders far more varied and powerful than before he entered. The "master" has *laid his hands upon him*, and the fakir feels strong.

It may be shown, on the authority of many Brahmanical and Buddhist sacred books, that there has ever existed a great difference between **[Page 106]** adepts of the higher order, and purely psychological subjects — like many of these fakirs, who are mediums in a certain qualified sense. True, the fakir is ever talking of Pitris, and this is natural; for they are his protecting deities. But are the Pitris *disembodied human beings of our race*? This is the question, and we will discuss it in a moment.

We say that the fakir may be regarded in a degree as a medium; for he is — what is not generally known — under the direct mesmeric influence of a living adept, his sannyâsi or guru. When the latter dies, the power of the former, unless he has received the last transfer of spiritual forces, wanes and often even disappears. Why, if it were otherwise, should the fakirs have been excluded from the right of advancing to the second and third degree? The lives of many of them exemplify a degree of self-sacrifice and sanctity unknown and utterly incomprehensible to Europeans, who shudder at the bare thought of such self-inflicted tortures. But however shielded from control by vulgar and earth-bound spirits, however wide the chasm between a debasing influence and their self-controlled souls; and however well protected by the seven-knotted magical bamboo rod which he receives from the guru, still the fakir lives in the outer world of sin and matter, and it is possible that his soul may be tainted, perchance, by the magnetic emanations from profane objects and persons, and thereby open an access to strange spirits and *gods*. To admit one so situated, one not under any and all circumstances sure of the mastery over himself, to a knowledge of the awful

[160] Louis Jacolliot, "*Phénomenes et Manifestations.*"

mysteries and priceless secrets of initiation, would be impracticable. It would not only imperil the security of that which must, at all hazards, be guarded from profanation, but it would be consenting to admit behind the veil a fellow being, whose mediumistic irresponsibility might at any moment cause him to lose his life through an involuntary indiscretion. The same law which prevailed in the Eleusinian Mysteries before our era, holds good now in India.

Not only must the adept have mastery over himself, but he must be able to control the inferior grades of spiritual beings, nature-spirits, and earthbound souls, in short the very ones by whom, if by any, the fakir is liable to be affected.

For the objector to affirm that the Brahman-adepts and the fakirs admit that of themselves they are powerless, and can only act with the help of disembodied human spirits, is to state that these Hindus are unacquainted with the laws of their sacred books and even the meaning of the word *Pitris*. The *Laws of Manu*, the *Atharva-Veda*, and other books, prove what we now say. "All that exists," says the *Atharva-Veda*, "is in the power of the gods. The gods are under the power of magical conjurations. The magical conjurations are under the control of the Brahmans. Hence **[Page 107]** the gods are in the power of the Brahmans." This is logical, albeit seemingly paradoxical, and it is the fact. And this fact will explain to those who have not hitherto had the clew (among whom Jacolliot must be numbered, as will appear on reading his works), why the fakir should be confined to the first, or lowest degree of that course of initiation whose highest adepts, or hierophants, are the *sannyâsis*, or members of the ancient Supreme Council of Seventy.

Moreover, in Book I., of the Hindu *Genesis*, or *Book of Creation of Manu*, the *Pitris* are called the *lunar* ancestors of the human race. They belong to a race of beings different from ourselves, and cannot properly be called "human spirits" in the sense in which the spiritualists use this term. This is what is said of them:

"Then they (the gods) created the Jackshas, the Rakshasas, the Pisatshas,[161] the Gandarbas[162] and the Apsaras, and the Asuras, the Nagas, the Sarpas and the Suparnas,[163] and the Pitris — *lunar ancestors of the human race*" (See *Institutes of Manu*, Book I., sloka 37, where the Pitris are termed "progenitors of mankind").

The Pitris are a distinct race of spirits belonging to the mythological hierarchy or rather to the kabalistical nomenclature, and must be included with the good genii, the dæmons of the Greeks, or the inferior gods of the invisible world; and when a fakir attributes his phenomena to the Pitris, he means only what the ancient philosophers and theurgists meant when they maintained that all the "miracles" were obtained through the intervention of the gods, or the good and bad dæmons, who control the powers of nature, the *elementals*, who are subordinate to the power of him "who knows." A ghost or human phantom would be termed by a fakir *palīt*, or *chutnā*, as that of a female human spirit *pichhalpai*, not *pitris*. True, *pitara* means (plural) fathers, ancestors; and pitrā-i is a kinsman; but these words are used in quite a different sense from that of the Pitris invoked in the mantras.

---

[161] Pisatshas, dæmons of the race of the gnomes, the giants and the vampires.

[162] Gandarbas, good dæmon, celestial seraphs, singers.

[163] Asuras and Nagas are the Titanic spirits and the dragon or serpent-headed spirits.

To maintain before a devout Brahman or a fakir that any one can converse with the spirits of the dead, would be to shock him with what would appear to him blasphemy. Does not the concluding verse of the *Bagavat* state that this supreme felicity is alone reserved to the holy sannyâsis, the gurus, and yogis?

"Long before they finally rid themselves of their mortal envelopes, the souls who have practiced only good, such as those of the sannyâsis and the vanaprasthas, acquire the faculty of conversing with the souls which preceded them to the swarga." **[Page 108]**

In this case the Pitris instead of genii are the spirits, or rather souls, of the departed ones. But they will freely communicate only with those whose atmosphere is as pure as their own, and to whose prayerful *kalassa* (invocation) they can respond without the risk of defiling their own celestial purity. When the soul of the invocator has reached the *Sayadyam*, or perfect identity of essence with the Universal Soul, when matter is utterly conquered, then the adept can freely enter into daily and hourly communion with those who, though unburdened with their corporeal forms, are still themselves progressing through the endless series of transformations included in the gradual approach to the Paramatma, or the grand Universal Soul.

Bearing in mind that the Christian fathers have always claimed for themselves and their saints the name of "friends of God," and knowing that they borrowed this expression, with many others, from the technology of the Pagan temples, it is but natural to expect them to show an evil temper whenever alluding to these rites. Ignorant, as a rule, and having had biographers as ignorant as themselves, we could not well expect them to find in the accounts of their beatific visions a descriptive beauty such as we find in the Pagan classics. Whether the visions and objective phenomena claimed by both the fathers of the desert and the hierophants of the sanctuary are to be discredited, or accepted as facts, the splendid imagery employed by Proclus and Apuleius in narrating the small portion of the final initiation that they dared reveal, throws completely into the shade the plagiaristic tales of the Christian ascetics, faithful *copies* though they were intended to be. The story of the temptation of St. Anthony in the desert by the female demon, is a parody upon the preliminary trials of the neophyte during the *Mikra*, or minor Mysteries of Agræ— those rites at the thought of which Clemens railed so bitterly, and which represented the bereaved Demeter in search of her child, and her good-natured hostess Baubo [164]

Without entering again into a demonstration that in Christian, and especially Irish Roman Catholic, churches[165] the same apparently indecent customs as the above prevailed until the end of the last century, we will recur to the untiring labors of that honest and brave defender of the ancient faith, Thomas Taylor, and his works. However much dogmatic Greek scholarship may have found to say against his "mistranslations," his memory must be dear to every true Platonist, who seeks rather to learn the inner thought of the great philosopher than enjoy the mere external mechanism of his writings. Better classical translators may have **[Page 109]** rendered us, in more correct phraseology, Plato's *words*, but Taylor shows us Plato's *meaning*, and this is more than can be said of Zeller, Jowett, and their predecessors.

---

[164] See Arnolius, "*Op. Cit.*," pp. 249, 250.
[165] See Inman's "*Ancient Pagan and Modern Christian Symbolism.*"

Yet, as writes Professor A. Wilder, "Taylor's works have met with favor at the hands of men capable of profound and recondite thinking; and it must be conceded that he was endowed with a superior qualification — that of an intuitive perception of the interior meaning of the subjects which he considered. Others may have known more Greek, but he knew more Plato."[166]

CHRISTIAN SYMBOLISM DERIVED FROM PHALLIC WORSHIP

Taylor devoted his whole useful life to the search after such old manuscripts as would enable him to have his own speculations concerning several obscure rites in the Mysteries corroborated by writers who had been initiated themselves. It is with full confidence in the assertions of various classical writers that we say that ridiculous, perhaps licentious in some cases, as may appear ancient worship to the modern critic, it ought not to have so appeared to the Christians. During the mediæval ages, and even later, they accepted pretty nearly the same without understanding the secret import of its rites, and quite satisfied with the obscure and rather fantastic interpretations of their clergy, who accepted the exterior form and distorted the inner meaning. We are ready to concede, in full justice, that centuries have passed since the great majority of the Christian clergy, who *are not allowed to pry into God's mysteries nor seek to explain* that which the Church has once accepted and established, have had the remotest idea of their symbolism, whether in its exoteric or esoteric meaning. Not so with the head of the Church and its highest dignitaries. And if we fully agree with Inman that it is "difficult to believe that the ecclesiastics who sanctioned the publication of such prints[167] could have been as ignorant as modern ritualists," we are not at all prepared to believe with the same author "that the latter, if they knew the real meaning of the symbols commonly used by the Roman Church, would *not* have adopted them."

To eliminate what is plainly derived from the sex and nature worship **[Page 110]** of the ancient heathens, would be equivalent to pulling down the whole Roman Catholic image-worship — the *Madonna* element — and reforming the faith to Protestantism. The enforcement of the late dogma of the Immaculation was prompted by this very secret reason. The science of symbology was making too rapid progress. Blind faith in the Pope's infallibility and in the immaculate nature of the Virgin and *of her ancestral female lineage to a certain remove* could alone save the Church from the indiscreet revelations of science. It was a clever stroke of policy on the part of the vicegerent of God. What matters it if, by "conferring upon her such an honor," as Don Pascale de Franciscis naively expresses it, he has made a goddess of the Virgin Mary, an Olympian Deity, who, having been by her very nature placed in the impossibility of sinning, can claim no virtue, no personal merit for her purity, precisely for which, as we were taught to believe in our younger days, she was chosen among all other

[166] Introduction to Taylor's "*Eleusinian and Bacchic Mysteries*," published by J. W. Bouton.

[167] Illustrated figures "from an ancient Rosary of the blessed Virgin Mary, printed at Venice, 1524, with a license from the Inquisition." In the illustrations given by Dr. Inman the Virgin is represented in an Assyrian "grove," the *abomination in the eyes of the Lord*, according to the Bible prophets. "The book in question," says the author, "contains numerous figures, all resembling closely the Mesopotamian emblem of *Ishtar*. The presence of the woman *therein* identifies the two as symbolic of Isis, or *la nature*; and a man bowing down in adoration thereof shows the same idea as is depicted in Assyrian sculptures, where males offer to the goddess *symbols* of *themselves*" (See "*Ancient Pagan and Modern Christian Symbolism*," p. 91. Second edition. J. W. Bouton, publisher, New York).

women. If his Holiness has deprived her of this, perhaps, on the other hand, he thinks that he has endowed her with at least one physical attribute not shared by the other virgin-goddesses. But even this new dogma, which, in company with the new claim to *infallibility*, has quasi-revolutionized the Christian world, is not original with the Church of Rome. It is but a return to a hardly-remembered *heresy* of the early Christian ages, that of the Collyridians, so called from their *sacrificing cakes* to the Virgin, whom they claimed to *be Virgin-born*.[168] The new sentence, "O, Virgin Mary, *conceived without sin*," is simply a tardy acceptance of that which was at first deemed a "*blasphemous heresie*" by the orthodox fathers.

To think for one moment that any of the popes, cardinals, or other high dignitaries "were not aware" from the first to the last of the external meanings of their symbols, is to do injustice to their great learning and their spirit of Machiavellism. It is to forget that the emissaries of Rome will never be stopped by any difficulty which can be skirted by the employment of Jesuitical artifice. The policy of complaisant conformity was never carried to greater lengths than by the missionaries in Ceylon, who, according to the Abbé Dubois — certainly a learned and competent authority — "conducted the images of the Virgin and Saviour on triumphal cars, imitated from the orgies of Juggernauth, and introduced the dancers from the Brahminical rites into the ceremonial of the church."[169] Let us at least thank these black-frocked politicians for their consistency in employing the car of Juggernauth, upon which the "wicked heathen" **[Page 111]** convey the *lingham* of Siva. To have used *this* car to carry in its turn the Romish representative of the female principle in nature, is to show discrimination and a thorough knowledge of the oldest mythological conceptions. They have blended the two deities, and thus represented, in a Christian procession, the "heathen" Brahma, or Nara (the father), Nari (the mother), and Viradj (the son).

Says Manu: "The Sovereign Master who exists through himself, divides his body into two halves, male and female, and from the union of these two principles is born Viradj, the Son."[170]

There was not a Christian Father who could have been ignorant of these symbols in their physical meaning; for it is in this latter aspect that they were abandoned to the ignorant rabble. Moreover, they all had as good reasons to suspect the occult symbolism contained in these images; although as none of them — Paul excepted, perhaps — had been initiated they could know nothing whatever about the nature of the final rites. Any person revealing these mysteries was put to death, regardless of sex, nationality, or creed. A Christian father would no more be proof against an *accident* than a Pagan *Mysta* or the Μύστης.

If during the *Aporreta* or preliminary arcanes, there were some practices which might have shocked the pudicity of a Christian convert — though we doubt the sincerity of such statements — their mystical symbolism was all sufficient to relieve the performance of any charge of licentiousness. Even the episode of the Matron Baubo — whose rather eccentric

---

[168] See King's "*Gnostics*," pp. 91, 92; "*The Genealogy of the Blessed Virgin Mary*," by Faustus, Bishop of Riez.

[169] Prinseps quotes Dubois, "*Edinburgh Review*," April, 1851, p. 411.

[170] "*Manu*," book I., sloka 32: Sir W. Jones, translating from the Northern "Manu," renders this *sloka* as follows: "Having divided his own substance, the mighty Power became half male, half female, or *nature active and passive*; and from that female he produced VIRAJ."

method of consolation was immortalized in the minor Mysteries — is explained by impartial mystagogues quite naturally. Ceres-Demeter and her earthly wanderings in search of her daughter are the euhemerized descriptions of one of the most metaphysico-psychological subjects ever treated of by human mind. It is a mask for the transcendent narrative of the initiated seers; the celestial vision of the freed soul of the initiate of the last hour describing the process by which the soul that has not yet been incarnated descends for the first time into matter, "Blessed is he who hath seen those *common concerns* of the underworld; he knows both the end of life and its divine origin from Jupiter," says Pindar. Taylor shows, on the authority of more than one initiate, that the "dramatic performances of the Lesser Mysteries were designed by their founders, to signify *occultly* the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical **[Page 112]** nature . . . that the soul, indeed, till purified by philosophy, suffers death through its union with the body."

The body is the sepulchre, the prison of the soul, and many Christian Fathers held with Plato that the soul is *punished* through its union with the body. Such is the fundamental doctrine of the Buddhists and of many Brahmanists too. When Plotinus remarks that "when the soul has descended into generation (from its *half*-divine condition) she partakes of evil, and is carried a great way into a state the opposite of her first purity and integrity, to be entirely merged in which is nothing more than to fall into dark mire";[171] he only repeats the teachings of Gautama-Buddha. If we have to believe the ancient initiates at all, we must accept their interpretation of the symbols. And if, moreover, we find them perfectly coinciding with the teachings of the greatest philosophers and that which we know symbolizes the same meaning in the modern Mysteries in the East, we must believe them to be right.

If Demeter was considered the intellectual soul, or rather the *Astral* soul, half emanation from the spirit and half tainted with matter through a succession of spiritual evolutions — we may readily understand what is meant by the Matron Baubo, the Enchantress, who before she succeeds in reconciling the soul — Demeter, to its new position, finds herself obliged to assume the sexual forms of an infant. Baubo is *matter*, the physical body; and the intellectual, as yet pure astral soul can be ensnared into its new terrestrial prison but by the display of innocent babyhood. Until then, doomed to her fate, Demeter, or *Magna-mater*, the Soul, wonders and hesitates and suffers; but once having partaken of the magic potion prepared by Baubo, she forgets her sorrows; for a certain time she parts with that consciousness of higher intellect that she was possessed of before entering the body of a child. Thenceforth she must seek to rejoin it again; and when the age of reason arrives for the child, the struggle — forgotten for a few years of infancy — begins again. The astral soul is placed between matter (body) and the highest intellect (its immortal spirit or *nous*). Which of those two will conquer? The result of the battle of life lies between the triad. It is a question of a few years of physical enjoyment on earth and — if it has begotten abuse — of the dissolution of the earthly body being followed by death of the astral body, which thus is prevented from being united with the highest spirit of the triad, which alone confers on us individual immortality; or, on the other hand, of becoming immortal mystæ; initiated before death of the body into the divine truths of the after life. Demi-gods below, and GODS above. **[Page 113]**

---

[171] "*Enead*," i., book viii.

Such was the chief object of the Mysteries represented as diabolical by theology, and ridiculed by modern symbologists. To disbelieve that there exist in man certain arcane powers, which, by psychological study he can develop in himself to the highest degree, become an hierophant and then impart to others under the same conditions of earthly discipline, is to cast an imputation of falsehood and lunacy upon a number of the best, purest, and most learned men of antiquity and of the middle ages. What the hierophant was allowed to see at the last hour is hardly hinted at by them. And yet Pythagoras, Plato, Plotinus, Iamblichus, Proclus, and many others knew and affirmed their reality.

Whether in the "inner temple," or through the study of theurgy carried on privately, or by the sole exertion of a whole life of spiritual labor, they all obtained the practical proof of such divine possibilities for man fighting his battle with life on earth to win a life in the eternity. What the last *epopteia* was is alluded to by Plato in *Phædrus* (64); ". . . being initiated in those *Mysteries*, which it is lawful to call the most blessed of all mysteries . . . we were freed from the molestations of evils which otherwise await us in a future period of time. Likewise, in consequence of this divine *initiation*, we became *spectators* of entire, simple, immovable, and *blessed visions*, resident in a pure light." This sentence shows that they saw visions, gods, spirits. As Taylor correctly observes, from all such passages in the works of the initiates it may be inferred, "that the most sublime part of the *epopteia* . . . consisted in beholding the gods themselves invested with a resplendent light," or highest planetary spirits. The statement of Proclus upon this subject is unequivocal: "In all the initiations and mysteries, the gods exhibit many forms of themselves, and appear in a *variety of shapes*, and sometimes, indeed, a formless light of themselves is held forth to the view; sometimes this light is according *to a human form*, and sometimes it proceeds into a different shape."[172]

"Whatever is *on earth is the resemblance and SHADOW of something that is in the sphere*, while that resplendent thing (the prototype of the soul-spirit) remaineth in *unchangeable* condition, it is well also with its shadow. But when the *resplendent one* removeth far from its shadow life removeth from the latter to a distance. And yet, that very light is the shadow of something still more resplendent than itself." Thus speaks *Desatir*, the Persian *Book of Shet*,[173] thereby showing its identity of esoteric doctrines with those of the Greek philosophers.

The second statement of Plato confirms our belief that the Mysteries of the ancients were identical with the Initiations, as practiced now **[Page 114]** among the Buddhists and the Hindu adepts. The highest visions, the most *truthful*, are produced, not through *natural* ecstatics or "mediums," as it is sometimes erroneously asserted, but through a regular discipline of gradual initiations and development of psychical powers. The Mystæ were brought into close union with those whom Proclus calls "mystical natures," "resplendent gods," because, as Plato says, "we were ourselves pure and immaculate, being liberated from this *surrounding vestment*, which we denominate body, and to which we are now bound like an oyster to its shell."[174]

---

172 "*Commentary upon the Republic of Plato*," p, 380.
173 Verses 33-41.
174 "*Phædrus*," p. 64.

HINDU DOCTRINE OF THE PITRIS

So the doctrine of planetary and terrestrial Pitris was revealed *entirely* in ancient India, as well as now, only at the last moment of initiation, and to the adepts of superior degrees. Many are the fakirs, who, though pure, and honest, and self-devoted, have yet never seen the astral form of a purely *human pitar* (an ancestor or father), otherwise than at the solemn moment of their first and last initiation. It is in the presence of his instructor, the guru, and just before the *vatou*-fakir is dispatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE. He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation; for it is the supreme mystery of the holy syllable. The AUM contains the evocation of the Vedic triad, the *Trimurti* Brahma, Vishnu, Siva, say the Orientalists;[175] it contains the evocation of *something more real and objective than this triune abstraction* — we say, respectfully contradicting the eminent scientists. It is the trinity of man himself, on his way to become immortal through the solemn union of his inner triune SELF — the exterior, gross body, the husk not even being taken in consideration in this human trinity.[176] It is, when this trinity, in anticipation of the final **[Page 115]** triumphant reunion beyond the gates of corporeal death became for a few seconds a UNITY, that the candidate is allowed, at the moment of the initiation, to behold his future self. Thus we read in the Persian *Desatir*, of the "Resplendent one"; in the Greek philosopher-initiates, of the Augoeides — the self-shining "blessed vision resident in the pure light"; in Porphyry, that Plotinus was united to his "god" six times during his lifetime; and so on.

BRAHMINIC SPIRIT-COMMUNION

"In ancient India, the mystery of the triad, known but to the initiates, could not, under the penalty of death, be revealed to the vulgar," says Vrihaspati.

Neither could it in the ancient Grecian and Samothracian Mysteries. *Nor can it be now*. It is in the hands of the adepts, and must remain a mystery to the world so long as the

---

[175] The Supreme Buddha is invoked with two of his acolytes of the theistic triad, Dharma and Sanga. This triad is addressed in Sanscrit in the following terms:

> *Namo Buddhâya,*
> *Namo Dharmâya,*
> *Namo Sangâya,*
> *Aum!*

while the Thibetan Buddhists pronounce their invocations as follows:

> *Nan-won Fho-tho-ye,*
> *Nan-won Tha-ma-ye,*
> *Nan-won Seng-kia-ye,*
> *Aan!*

See also "*Journal Asiatique*," tome vii., p. 286.

[176] The body of man — his coat of skin — is an inert mass of matter, *per se*; it is but the *sentient* living body within the man that is considered as the man's body proper, and it is that which, together with the fontal soul or purely astral body, directly connected with the immortal spirit, constitutes the trinity of man.

materialistic savant regards it as an undemonstrated fallacy, an insane hallucination, and the dogmatic theologian, a snare of the Evil One.

Subjective communication with the human, god-like spirits of those who have preceded us to the silent land of bliss, is in India divided into three categories. Under the spiritual training of a guru or sannyâsi, the vatou (disciple or neophyte) begins *to feel* them. Were he not under the immediate guidance of an adept, he would be controlled by the invisibles, and utterly at their mercy, for among these subjective influences he is unable to discern the good from the bad. Happy the sensitive who is sure of the purity of his spiritual atmosphere!

To this subjective consciousness, which is the *first* degree, is, after a time, added that of clairaudience. This is the *second* degree or stage of development. The sensitive — when not naturally made so by psychological training — now audibly hears, but is still unable to discern; and is incapable of verifying his impressions, and one who is unprotected the tricky powers of the air but too often delude with semblances of voices and speech. But the guru's influence is there; it is the most powerful shield against the intrusion of the *bhutna* into the atmosphere of the vatou, consecrated to the pure, human, and celestial Pitris.

The *third* degree is that when the fakir or any other candidate both feels, hears, and sees; and when he can at will produce the *reflections* of the Pitris on the mirror of astral light. All depends upon his psychological and mesmeric powers, which are always proportionate to the intensity of his *will*. But the fakir will never control the Akasa, the spiritual life-principle, the omnipotent agent of every phenomenon, in the same degree as an adept of the third and highest initiation. And the **[Page 116]** phenomena produced by the will of the latter do not generally run the market-places for the satisfaction of open-mouthed investigators.

The unity of God, the immortality of the spirit, belief in salvation only through our works, merit and demerit; such are the principal articles of faith of the Wisdom-religion, and the ground-work of Vedaism, Buddhism, Parsism, and such we find to have been even that of the ancient Osirism, when we, after abandoning the popular sun-god to the materialism of the rabble, confine our attention to the *Books of Hermes*, the thrice-great.

"The THOUGHT concealed as yet the world in silence and darkness. . . . Then the Lord who exists through Himself, and *who is not to be divulged to the external senses of man*; dissipated darkness, and manifested the perceptible world."

"He that can be perceived only by the spirit, that escapes the organs of sense, who is without visible parts, eternal, the soul of all beings, that none can comprehend, displayed His own splendor" (*Manu*, book i., slokas, 6-7).

Such is the ideal of the Supreme in the mind of every Hindu philosopher.

"Of all the duties, the principal one is to acquire the knowledge of the supreme soul (the spirit); it is the first of all sciences, *for it alone confers on man immortality*" (*Manu*, book xii., sloka 85).

And our scientists talk of the Nirvana of Buddha and the Moksha of Brahma as of a complete annihilation! It is thus that the following verse is interpreted by some materialists. "The man who recognizes the *Supreme Soul*, in his own soul, as well as in that of all creatures, and who is equally just to all (whether man or animals) obtains the happiest of all fates, that to be finally *absorbed* in the bosom of Brahma" (*Manu*, book xii., sloka 125).

The doctrine of the Moksha and the Nirvana, as understood by the school of Max Müller, can never bear confronting with numerous texts that can be found, if required, as a final

refutation. There are sculptures in many pagodas which contradict, point-blank, the imputation. Ask a Brahman to explain Moksha, address yourself to an educated Buddhist and pray him to define for you the meaning of Nirvana. Both will answer you that in every one of these religions Nirvana represents the dogma of the spirit's immortality. That, to reach the Nirvana means absorption into the great universal soul, the latter representing a *state*, not an individual being or an anthropomorphic god, as some understand the great EXISTENCE. That a spirit reaching such a state becomes a *part* of the integral *whole*, but never loses its individuality for all that. Henceforth, the spirit lives spiritually, without any fear of further modifications **[Page 117]** of form; for form pertains to matter, and the state of *Nirvana* implies a complete purification or a final riddance from even the most sublimated particle of matter.

DANGERS OF UNTRAINED MEDIUMSHIP

This word, *absorbed*, when it is proved that the Hindus and Buddhists believe in the *immortality* of the spirit, must necessarily mean intimate union, not annihilation. Let Christians call them idolaters, if they still dare do so, in the face of science and the latest translations of the sacred Sanscrit books; they have no right to present the speculative philosophy of ancient sages as an inconsistency and the philosophers themselves as illogical fools. With far better reason we can accuse the ancient Jews of utter *nihilism*. There is not a word contained in the Books of Moses — or the prophets either — which, taken literally, implies the spirit's immortality. Yet every devout Jew hopes as well to be "gathered into the bosom of A-Braham."

The hierophants and some Brahmans are accused of having administered to their epoptai strong drinks or anæsthetics to produce visions which shall be taken by the latter as realities. They did and do use sacred beverages which, like the Soma-drink, possess the faculty of freeing the astral form from the bonds of matter; but in those visions there is as little to be attributed to hallucination as in the glimpses which the scientist, by the help of his optical instrument, gets into the microscopic world. A man cannot perceive, touch, and converse with pure spirit through any of his bodily senses. Only spirit alone can talk to and see spirit; and even our astral soul, the *Doppelganger*, is too gross, too much tainted yet with earthly matter to trust entirely to its perceptions and insinuations.

How dangerous may often become untrained mediumship, and how thoroughly it was understood and provided against by the ancient sages, is perfectly exemplified in the case of Socrates. The old Grecian philosopher was a "medium"; hence, he had never been initiated into the Mysteries; for such was the rigorous law. But he had his "familiar spirit" as they call it, his *daimonion*; and this invisible counsellor became the cause of his death. It is generally believed that if he was not initiated into the Mysteries it was because he himself neglected to become so. But the *Secret Records* teach us that it was because he could not be admitted to participate in the sacred rites, and precisely, as we state, on account of his mediumship. There was a law against the admission not only of such as were convicted of deliberate

witchcraft[177] **[Page 118]** but even of those who were known to have "a familiar spirit." The law was just and logical, because a genuine medium is more or less irresponsible; and the eccentricities of Socrates are thus accounted for in some degree. A medium must be *passive*; and if a firm believer in his "spirit-guide" he will allow himself to be ruled by the latter, not by the rules of the sanctuary. A *medium* of olden times, like the modern "medium" was subject to be *entranced* at the will and pleasure of the "power" which *controlled* him; therefore, he could not well have been entrusted with the awful secrets of the final initiation, "never to be revealed under the penalty of death." The old sage, in unguarded moments of "spiritual inspiration," revealed that which he had never learned; and was therefore put to death as an atheist.

How then, with such an instance as that of Socrates, in relation to the visions and spiritual wonders at the epoptai, of the Inner Temple, can any one assert that these seers, theurgists, and thaumaturgists were all "spirit-mediums"? Neither Pythagoras, Plato, nor any of the later more important Neo-platonists; neither Iamblichus, Longinus, Proclus, nor Apollonius of Tyana, were ever mediums; for in such case they would not have been admitted to the Mysteries at all. As Taylor proves — "This assertion of divine visions in the Mysteries is clearly confirmed by Plotinus. And in short, that magical evocation formed a part of the sacerdotal office in them, and that this was universally believed by all antiquity long before the era of the later Platonists," shows that apart from natural "mediumship," there has existed, from the beginning of time, a mysterious science, discussed by many, but known only to a few.

The use of it is a longing toward our only true and real home — the after-life, and a desire to cling more closely to our parent spirit; abuse of it is sorcery, witchcraft, *black* magic. Between the two is placed natural "mediumship"; a soul clothed with imperfect matter, a ready agent for either the one or the other, and utterly dependent on its surroundings of life, constitutional heredity — physical as well as mental — and on the nature of the "spirits" it attracts around itself. A blessing or a curse, as fate will have it, unless the medium is purified of earthly dross.

The reason why in every age so little has been generally known of the mysteries of initiation, is twofold. The first has already been explained by more than one author, and lies in the terrible penalty following the least indiscretion. The second, is the superhuman difficulties and even dangers which the daring candidate of old had to encounter, and either conquer, or die in the attempt, when, what is still worse, he did not lose his **[Page 119]** reason. There was no real danger to him whose mind had become thoroughly spiritualized, and so prepared for every terrific sight. He who fully recognized the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear.

---

[177] We really think that the word "witchcraft" ought, once for all, to be understood in the sense which properly belongs to it. Witchcraft may be either conscious or unconscious. Certain wicked and dangerous results may be obtained through the mesmeric powers of a so-called sorcerer, who misuses his potential fluid; or again they may be achieved through an easy access of malicious tricky "spirits" (so much the worse if human) to the atmosphere surrounding a medium. How many thousands of such irresponsible innocent victims have met infamous deaths through the tricks of those Elementaries!

But woe to the candidate in whom the slightest physical fear — sickly child of matter — made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.

The *Talmud* gives the story of the four Tanaim, who are made, in allegorical terms, to enter into the *garden of delights*; i.e., to be initiated into the occult and final science.

"According to the teaching of our holy masters the names of the four who entered the garden of delight, are: Ben Asai, Ben Zoma, Acher, and Rabbi Akiba. . . .

"Ben Asai looked and — lost his sight. "Ben Zoma looked and — lost his reason.

"Acher made depredations in the plantation" (mixed up the whole and failed). "But Akiba, who had entered in peace, came out of it in peace, for the saint whose name be blessed had said, 'This old man is worthy of serving us with glory.' "

"The learned commentators of the *Talmud*, the Rabbis of the synagogue, explain that the *garden of delight*, in which those four personages are made to enter, is but that mysterious science, the most terrible of sciences *for weak intellects, which it leads directly to insanity*," says A. Franck, in his *Kabbala*. It is not the pure at heart and he who studies but with a view to perfecting himself and so more easily acquiring the promised immortality, who need have any fear; but rather he who makes of the science of sciences a sinful pretext for worldly motives, who should tremble. *The latter will never withstand the kabalistic evocations of the supreme initiation*.

The licentious performances of the thousand and one early Christian sects, may be criticised by partial commentators as well as the ancient Eleusinian and other rites. But why should they incur the blame of the theologians, the Christians, when their own "Mysteries" of "the divine incarnation with Joseph, Mary, and the angel" in a sacred *trilogue* used to be enacted in more than one country, and were famous at one time in Spain and Southern France? Later, they fell like many other once secret rites into the hands of the populace. It is but a few years since, during every Christmas week, Punch-and-Judy-boxes, containing the above named personages, an additional display of the infant Jesus in his manger, were carried about the country in Poland and Southern Russia. They were called *Kaliadovki*, a word the correct etymology of which we are **[Page 120]** unable to give unless it is from the verb *Kaliadovât*, a word that we as willingly abandon to learned philologists. We have seen this show in our days of childhood. We remember the three king-Magi represented by three dolls in powdered wigs and colored tights; and it is from recollecting the simple, profound veneration depicted on the faces of the pious audience, that we can the more readily appreciate the honest and just remark by the editor, in the introduction to the *Eleusinian Mysteries*, who says: "It is ignorance which leads to profanation. Men ridicule what they do not properly understand. . . . The undercurrent of this world is set toward one goal; and inside of human credulity — call it human weakness, if you please — is a power almost infinite, a holy faith capable of apprehending the supremest truths of all existence."

If that abstract sentiment called *Christian charity* prevailed in the Church, we would be well content to leave all this unsaid. We have no quarrel with Christians whose faith is sincere and whose practice coincides with their profession. But with an arrogant, dogmatic, and dishonest clergy, we have nothing to do except to see the ancient philosophy — antagonized by modern theology in its puny offspring — Spiritualism — defended and righted so far as we are able, so that its grandeur and sufficiency may be thoroughly

displayed. It is not alone for the esoteric philosophy that we fight; nor for any modern system of moral philosophy, but for the inalienable right of private judgment, and especially for the ennobling idea of a future life of activity and accountability.

We eagerly applaud such commentators as Godfrey Higgins, Inman, Payne Knight, King, Dunlap, and Dr. Newton, however much they disagree with our own mystical views, for their diligence is constantly being rewarded by fresh discoveries of the Pagan paternity of Christian symbols. But otherwise, all these learned works are useless. Their researches only cover half the ground. Lacking the true key of interpretation they see the symbols only in a physical aspect. They have no password to cause the gates of mystery to swing open; and ancient spiritual philosophy is to them a closed book. Diametrically opposed though they be to the clergy in their ideas respecting it, in the way of interpretation they do little more than their opponents for a questioning public. Their labors tend to strengthen materialism as those of the clergy, especially the Romish clergy, do to cultivate belief in diabolism.

If the study of Hermetic philosophy held out no other hope of reward, it would be more than enough to know that by it we may learn with what perfection of justice the world is governed. A sermon upon this text is preached by every page of history. Among all there is not one that conveys a deeper moral than the case of the Roman Church. The divine law of compensation was never more strikingly exemplified than in the **[Page 121]** fact that by her own act she has deprived herself of the only possible key to her own religious mysteries. The assumption of Godfrey Higgins that there are two doctrines maintained in the Roman Church, one for the masses and the other — the esoteric — for the "perfect," or the initiates, as in the ancient Mysteries, appears to us unwarranted and rather fantastic. They have lost the key, we repeat; otherwise no terrestrial power could have prostrated her, and except a superficial knowledge of the means of producing "miracles," her clergy can in no way be compared in their wisdom with the hierophants of old.

In burning the works of the theurgists; in proscribing those who affect their study; in affixing the stigma of demonolatry to magic in general, Rome has left her exoteric worship and *Bible* to be helplessly riddled by every free-thinker, her sexual emblems to be identified with coarseness, and her priests to unwittingly turn magicians and even sorcerers in their exorcisms, which are but necromantic evocations. Thus retribution, by the exquisite adjustment of divine law, is made to overtake this scheme of cruelty, injustice, and bigotry, through her own suicidal acts.

True philosophy and divine truth are convertible terms. A religion which dreads the light cannot be a religion based on either truth or philosophy — hence, it must be false. The ancient Mysteries were mysteries to the profane only, whom the hierophant never sought nor would accept as proselytes; to the initiates the Mysteries became explained as soon as the final veil was withdrawn. No mind like that of Pythagoras or Plato would have contented itself with an unfathomable and incomprehensible mystery, like that of the Christian dogma. There can be but one truth, for two small truths on the same subject can but constitute one great error. Among thousands of exoteric or popular conflicting religions which have been propagated since the days when the first men were enabled to interchange their ideas, not a nation, not a people, nor the most abject tribe, but after their own fashion has believed in an Unseen God, the First Cause of unerring and immutable laws, and in the immortality of our spirit. No creed, no false philosophy, no religious exaggerations, could ever destroy that feeling. It must, therefore, be based upon an absolute truth. On the other hand, every one of the numberless religions and religious sects views the Deity after its own

fashion; and, fathering on the unknown its own speculations, it enforces these purely human outgrowths of overheated imagination on the ignorant masses, and calls them "revelation." As the dogmas of every religion and sect often differ radically, they cannot be *true*. And if untrue, what are they?

"The greatest curse to a nation," remarks Dr. Inman, "is not *a bad religion*, but a form of faith which prevents manly inquiry. I know of no nation of old that was priest-ridden which did not fall under the swords **[Page 122]** of those who did not care for hierarchs. . . . The greatest danger is to be feared from those ecclesiastics who wink at vice, and encourage it as a means whereby they can gain power over their votaries. So long as every man does to other men as he would that they should do to him, and *allows no one to interfere between him and his Maker*, all will go well with the world."[178]

[178] "*Ancient Pagan and Modern Christian Symbolism*," preface, p. 34.

[Page 123]

CHAPTER III

"KING. — Let us from point to point this story know."

All's Well That Ends Well. — Act v., Scene 3

"He is the One, self-proceeding; and from Him all things proceed.
And in them He Himself exerts His activity; no mortal
BEHOLDS HIM, but HE beholds all!"

Orphic Hymn

"And Athens, O Athena, is thy own!
Great Goddess hear! and on my darkened mind
Pour thy pure light in measure unconfined;
That sacred light, O all-proceeding Queen,
Which beams eternal from thy face serene.
My soul, while wand'ring on the earth, inspire
With thy own blessed and impulsive fire!"

PROCLUS; TAYLOR: To Minerva

"Now faith is the substance of things. . . . By faith the harlot Rahab perished not with them that believed not, when she had received the spies in peace."

Hebrews xi. 1, 31

"What doth it profit, my brethren, though a man hath faith, and have not works? Can Faith save him? . . . Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?"

James ii. 14, 25

RESEMBLANCE BETWEEN EARLY CHRISTIANITY AND BUDDHISM

CLEMENT describes Basilides, the Gnostic, as "a philosopher devoted to the contemplation of divine things." This very appropriate expression may be applied to many of the founders of the more important sects which later were all engulfed in one — that stupendous compound of unintelligible dogmas enforced by Irenæus, Tertullian, and others, which is now termed Christianity. *If these must be called heresies, then early Christianity itself must be included in the number*. Basilides and Valentinus preceded Irenæus and Tertullian; and the two latter Fathers had less facts than the two former Gnostics to show that their heresy was plausible. Neither divine right nor truth brought about the triumph of their Christianity; fate alone was propitious. We can assert, with entire plausibility, that there is not one of all these sects — Kabalism, Judaism, and our present Christianity

included — but sprung from the two main branches of that one mother-trunk, the once universal religion, which antedated the Vedaic ages — we speak of that prehistoric Buddhism which merged later into Brahmanism.

PETER NEVER IN ROME

The religion which the primitive teaching of the early few apostles most resembled — a religion preached by Jesus himself — is the elder of these two, Buddhism. The latter as taught in its primitive purity, and carried to perfection by the last of the Buddhas, Gautama, based its **[Page 124]** moral ethics on three fundamental principles. It alleged that 1, every thing existing, exists from natural causes; 2, that virtue brings its own reward, and vice and sin their own punishment; and, 3, that the state of man in this world is probationary. We might add that on these three principles rested the universal foundation of every religious creed; God, and individual immortality for every man — if he could but win it. However puzzling the subsequent theological tenets; however seemingly incomprehensible the metaphysical abstractions which have convulsed the theology of every one of the great religions of mankind as soon as it was placed on a sure footing, the above is found to be the essence of every religious philosophy, with the exception of later Christianity. It was that of Zoroaster, of Pythagoras, of Plato, of Jesus, and even of Moses, albeit the teachings of the Jewish law- giver have been so piously tampered with.

We will devote the present chapter mainly to a brief survey of the numerous sects which have recognized themselves as Christians; that is to say, that have believed in a *Christos*, or an ANOINTED ONE. We will also endeavor to explain the latter appellation from the kabalistic stand-point, and show it reappearing in every religious system. It might be profitable, at the same time, to see how much the earliest apostles — Paul and Peter, agreed in their preaching of the new Dispensation. We will begin with Peter.

We must once more return to that greatest of all the Patristic frauds; the one which has undeniably helped the Roman Catholic Church to its unmerited supremacy, viz.: the barefaced assertion, in the teeth of historical evidence, that Peter suffered martyrdom at Rome. It is but too natural that the Latin clergy should cling to it, for, with the exposure of the fraudulent nature of this pretext, the dogma of apostolic succession must fall to the ground.

There have been many able works of late, in refutation of this preposterous claim. Among others we note Mr. G. Reber's, *The Christ of Paul*, which overthrows it quite ingeniously. The author proves, 1, that there was no church established at Rome, until the reign of Antoninus Pius; 2, that as Eusebius and Irenæus both agree that Linus was the second Bishop of Rome, into whose hands "the blessed apostles" Peter and Paul committed the church after building it, it could not have been at any other time than between A.D. 64 and 68; 3, that this interval of years happens during the reign of Nero, for Eusebius states that Linus held this office twelve years (*Ecclesiastical History*, book iii., c. 13), entering upon it A.D. 69, one year after the death of Nero, and dying himself in 81. After that the author maintains, on very solid grounds, that Peter could not be in Rome A.D. 64, for he was then in Babylon; **[Page 125]** wherefrom he wrote his first Epistle, the date of which is fixed by Dr. Lardner and other critics at precisely this year. But we believe that his best argument is in proving that it was not in the character of the cowardly Peter to risk himself in such close neighborhood with Nero, who "was feeding the wild beasts of the Amphitheatre with the flesh and bones of Christians"[179] at that time.

Perhaps the Church of Rome was but consistent in choosing as her titular founder the

apostle who thrice denied his master at the moment of danger; and the only one, moreover, except Judas, who provoked Christ in such a way as to be addressed as the "Enemy." "Get thee behind me, SATAN!" exclaims Jesus, rebuking the taunting apostle.[180]

There is a tradition in the Greek Church which has never found favor at the Vatican. The former traces its origin to one of the Gnostic leaders — Basilides, perhaps, who lived under Trajan and Adrian, at the end of the first and the beginning of the second century. With regard to this particular tradition, if the Gnostic is Basilides, then he must be accepted as a sufficient authority, having claimed to have been a disciple of the Apostle Matthew, and to have had for master Glaucias, a disciple of St. Peter himself. Were the narrative attributed to him authenticated, the London Committee for the Revision of the Bible would have to add a new verse to *Matthew*, *Mark*, and *John*, who tell the story of Peter's denial of Christ.

This tradition, then, of which we have been speaking, affirms that, when frightened at the accusation of the servant of the high priest, the apostle had thrice denied his master, and the cock had crowed, Jesus, who was then passing through the hall in custody of the soldiers, turned, and, looking at Peter, said: "Verily, I say unto thee, Peter, thou shalt deny me throughout the coming ages, and never stop until thou shalt be old, and shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not." The latter part of this sentence, say the Greeks, relates to the Church of Rome, and prophesies her constant apostasy from Christ, under the mask of false religion. Later, it was inserted in the twenty-first chapter of *John*, but the whole of this chapter had been pronounced a forgery, even before it was found that this *Gospel* was never written by John the Apostle at all.

The anonymous author of *Supernatural Religion*, a work which in two years passed through several editions, and which is alleged to have been written by an eminent theologian, proves conclusively the spuriousness of the four gospels, or at least their complete transformation in the hands **[Page 126]** of the too-zealous Irenæus and his champions. The fourth gospel is completely upset by this able author; the extraordinary forgeries of the Fathers of the early centuries are plainly demonstrated, and the relative value of the synoptics is discussed with an unprecedented power of logic. The work carries conviction in its every line. From it we quote the following: "We gain infinitely more than we lose in abandoning belief in the reality of Divine Revelation. Whilst we retain, pure and unimpaired, the treasure of Christian morality, we relinquish nothing but the debasing elements added to it by human superstition. We are no longer bound to believe a theology which outrages reason and moral sense. We are freed from base anthropomorphic views of God and His government of the Universe, and from Jewish Mythology we rise to higher conceptions of an infinitely wise and beneficent Being, hidden from our finite minds, it is true, in the impenetrable glory of Divinity, but whose laws of wondrous comprehensiveness and perfection we ever perceive in operation around us. . . .

---

179 "*The Christ of Paul*," p. 123.
180 *Gospel According to Mark*, viii. 33.

The argument so often employed by theologians, that Divine revelation is necessary for man, and that certain views contained in that revelation are required for our moral consciousness, is purely imaginary, and derived from the revelation which it seeks to maintain. The only thing absolutely necessary for man is TRUTH, and to that, and that alone, must our moral consciousness adapt itself."[181]

We will consider farther in what light was regarded the Divine revelation of the Jewish *Bible* by the Gnostics, who yet believed in Christ in their own way, a far better and less blasphemous one than the Roman Catholic. The Fathers have forced on the believers in Christ a *Bible*, the laws prescribed in which he was the first to break; the teachings of which he utterly rejected; and for which crimes he was finally crucified. Of whatever else the Christian world can boast, it can hardly claim logic and consistency as its chief virtues.

The fact alone that Peter remained to the last an "apostle of the circumcision," speaks for itself. *Whosoever else might have built the Church of Rome it was not Peter*. If such were the case, the successors of this apostle would have to submit themselves to circumcision, if it were but for the sake of consistency, and to show that the claims of the popes are not utterly groundless, Dr. Inman asserts that report says that "in our Christian times popes have to be privately perfect,"[182] but we do not know whether it is carried to the extent of the Levitical Jewish law. The first fifteen Christian bishops of Jerusalem, commencing with James and including Judas, were all circumcised Jews.[183] **[Page 127]**

In the *Sepher Toldos Jeshu*,[184] a Hebrew manuscript of great antiquity, the version about Peter is different. Simon Peter, it says, was one of their own brethren, though he had somewhat departed from the laws, and the Jewish hatred and persecution of the apostle seems to have existed but in the fecund imagination of the fathers. The author speaks of him with great respect and fairness, calling him "a faithful servant of the living God," who passed his life in austerity and meditation, "living in Babylon at the summit of a tower," composing hymns, and preaching charity. He adds that Peter always recommended to the Christians not to molest the Jews, but as soon as he was dead, behold another preacher went to Rome and pretended that Simon Peter had altered the teachings of his master. He invented a burning hell and threatened every one with it; promised miracles, but worked none.

How much there is in the above of fiction and how much of truth, it is for others to decide; but it certainly bears more the evidence of sincerity and fact on its face, than the fables concocted by the fathers to answer their end.

---

[181] "*Supernatural Religion*," vol. ii., p. 489.

[182] "*Ancient Pagan and Modern Christian Symbolism*," p. 28.

[183] See Eusebius, "*Ex. H.*," bk. iv., ch. v.; "*Sulpicius Severus*," vol. ii., p. 31.

[184] It appears that the Jews attribute a very high antiquity to "*Sepher Toldos Jeshu*." It was mentioned for the first time by Martin, about the beginning of the thirteenth century, for the Talmudists took great care to conceal it from the Christians. Levi says that Porchetus Salvaticus published some portions of it, which were used by Luther (see vol. viii., Jena Ed.). The Hebrew text, which was missing, was at last found by Munster and Buxtorf, and published in 1681, by Christopher Wagenseilius, in Nuremberg, and in Frankfort, in a collection entitled "*Tela Ignea Satanæ*," or *The Burning Darts of Satan* (See Levi's "*Science des Esprits*").

We may the more readily credit this friendship between Peter and his late co-religionists as we find in *Theodoret* the following assertion: "The Nazarenes are Jews, honoring the ANOINTED (Jesus) as a *just man* and using the *Evangel* according to Peter."[185] Peter was a Nazarene, according to the *Talmud*. He belonged to the sect of the later Nazarenes, which dissented from the followers of John the Baptist, and became a rival sect; and which — as tradition goes — was instituted by Jesus himself.

History finds the first Christian sects to have been either Nazarenes like John the Baptist; or Ebionites, among whom were many of the relatives of Jesus; or Essenes (Iessaens) the Therapeutæ, healers, of which the Nazaria were a branch. All these sects, which only in the days of Irenæus began to be considered heretical, were more or less kabalistic. They believed in the expulsion of demons by magical incantations, and practiced this method; Jervis terms the Nabatheans and other such sects "wandering Jewish exorcists,"[186] the Arabic word *Nabæ*, meaning to wander, and the Hebrew אכנ naba, to prophesy. The *Talmud* indiscriminately **[Page 128]** calls all the Christians *Nozari*.[187] All the Gnostic sects equally believed in magic. Irenæus, in describing the followers of Basilides, says, "They use images, invocations, incantations, and all other things pertaining unto magic." Dunlap, on the authority of Lightfoot, shows that Jesus was called *Nazaraios*, in reference to his humble and mean external condition; "for Nazaraios means separation, alienation from other men."[188]

The real meaning of the word nazar רזנ signifies to vow or consecrate one's self to the service of God. As a noun it is a *diadem* or emblem of such consecration, a head so consecrated.[189] Joseph was styled a *nazar*.[190] "The head of Joseph, the vertex of the nazar among his brethren." Samson and Samuel (שמשון שמו־אל Semes-on and Sem-va-el) are described alike as *nazars*. Porphyry, treating of Pythagoras, says that he was purified and initiated at Babylon by Zar-adas, the head of the sacred college. May it not be surmised, therefore, that the Zoro-Aster was the *nazar* of Ishtar, Zar-adas or Na-Zar-Ad,[191] being the same with change of idiom? Ezra, or ארזע, was a priest and scribe, a hierophant; and the first Hebrew colonizer of Judea was לבבורזא Zeru-Babel or the Zoro or nazar of Babylon.

The Jewish Scriptures indicate two distinct worships and religions among the Israelites; that of Bacchus-worship under the mask of Jehovah, and that of the Chaldean initiates to whom belonged some of the *nazars*, the theurgists, and a few of the prophets. The headquarters of these were always at Babylon and Chaldea, where two rival schools of Magians can be distinctly shown. Those who would doubt the statement will have in such a case to account for the discrepancy between history and Plato, who of all men of his day was certainly one of the best informed. Speaking of the Magians, he shows them as instructing the Persian kings of Zoroaster, as the son or priest of Oromasdes; and yet Darius, in the inscription at Bihistun, boasts of having restored the cultus of Ormazd and

---

185 Theodoret, "*Hæretic. Fab.*," lib. ii., 11.

186 Jervis W. Jervis, "*Genesis*," p. 324.

187 "*Lightfoot*," 501.

188 Dunlap, "*Sod, the Son of the Man*," p. x.

189 *Jeremiah* vii. 29, "Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places."

190 *Genesis* xlix. 26.

191 Nazareth?

put down the Magian rites! Evidently there were two distinct and antagonistic Magian schools. The oldest and the most esoteric of the two being that which, satisfied with its unassailable knowledge and secret power, was content to apparently relinquish her exoteric popularity, and concede her supremacy into the hands of the reforming Darius. The later Gnostics showed the same prudent policy by accommodating themselves in every country to the prevailing religious forms, still secretly adhering to their own essential doctrines. **[Page 129]**

MEANINGS OF "NAZAR" AND "NAZARENE"

There is another hypothesis possible, which is that Zero-Ishtar was the high priest of the Chaldean worship, or Magian hierophant. When the Aryans of Persia, under Darius Hystaspes, overthrew the Magian Gomates, and restored the Masdean worship, there ensued an amalgamation by which the Magian Zoro-astar became the Zara-tushra of the *Vendidad*. This was not acceptable to the other Aryans, who adopted the Vedic religion as distinguished from that of *Avesta*. But this is but an hypothesis.

And whatever Moses is now believed to have been, we will demonstrate that he was an initiate. The Mosaic religion was at best a sun-and-serpent worship, diluted, perhaps, with some slight monotheistic notions before the latter were forcibly crammed into the so-called "inspired Scriptures" by Ezra, at the time he was alleged to have *re*written the Mosaic books. At all events the *Book of Numbers* was a later book; and there the sun-and-serpent worship is as plainly traceable as in any Pagan story. The tale of the fiery serpents is an allegory in more than one sense. The "serpents" were the *Levites* or *Ophites*, who were Moses' body-guard (see Exodus xxxii. 26); and the command of the "Lord" to Moses to hang the heads of the people "before the Lord against the sun," which is the emblem of this Lord, is unequivocal.

The *nazars* or prophets, as well as the Nazarenes, were an anti-Bacchus caste, in so far that, in common with all the initiated prophets, they held to the spirit of the symbolical religions and offered a strong opposition to the idolatrous and exoteric practices of the dead letter. Hence, the frequent stoning of the prophets by the populace and under the leadership of those priests who made a profitable living out of the popular superstitions. Otfried Müller shows how much the Orphic Mysteries differed from the *popular* rites of Bacchus,[192] although the *Orphiko*i are known to have followed the worship of Bacchus. The system of the purest morality and of a severe asceticism promulgated in the teachings of Orpheus, and so strictly adhered to by his votaries, are incompatible with the lasciviousness and gross immorality of the popular rites. The fable of Aristæus pursuing Eurydiké into the woods where a serpent occasions her death, is a very plain allegory, which was in part explained at the earliest times. Aristæus is *brutal power*, pursuing Eurydike, the esoteric doctrine, into the woods where the serpent (emblem of every sun-god, and worshipped under its grosser aspect even by the Jews) kills her; i.e., forces truth to become still more esoteric, and seek shelter in the Underworld, which is not the hell of our theologians. Moreover, the fate of Orpheus, torn to pieces by the Bacchantes, is **[Page 130]** another allegory to show that the gross and popular rites are always more welcome than divine but simple truth, and proves the great difference that must have existed between the esoteric and the popular worship.

---

[192] Otfried Müller, "*Historical Greek Literature*," pp. 230-240.

As the poems of both Orpheus and Musæus were said to have been lost since the earliest ages, so that neither Plato nor Aristotle recognized anything authentic in the poems extant in their time, it is difficult to say with precision what constituted their peculiar rites. Still we have the oral tradition, and every inference to draw therefrom; and this tradition points to Orpheus as having brought his doctrines from India. As one whose religion was that of the oldest Magians — hence, that to which belonged the initiates of all countries, beginning with Moses, the "sons of the Prophets," and the ascetic *nazars* (who must not be confounded with those against whom thundered Hosea and other prophets) to the Essenes. This latter sect were Pythagoreans before they rather degenerated, than became perfected in their system by the Buddhist missionaries, whom Pliny tells us established themselves on the shores of the Dead Sea, ages before his time, "*per sæculorum millia*." But if, on the one hand, these Buddhist monks were the first to establish monastic communities and inculcate the strict observance of dogmatic conventual rule, on the other they were also the first to enforce and popularize those stern virtues so exemplified by Sakya-muni, and which were previously exercised only in isolated cases of well-known philosophers and their followers; virtues preached two or three centuries later by Jesus, practiced by a few Christian ascetics, and gradually abandoned, and even entirely forgotten by the Christian Church.

The *initiated nazars* had ever held to this rule, which had to be followed before them by the adepts of every age; and the disciples of John were but a dissenting branch of the Essenes. Therefore, we cannot well confound them with all the *nazars* spoken of in the *Old Testament*, and who are accused by Hosea with having separated or consecrated themselves to *Bosheth*, חשב (see Hebrew text) which implied the greatest possible abomination. To infer, as some critics and theologians do, that it means to separate one's self to *chastity* or continence, is either to advisedly pervert the true meaning, or to be totally ignorant of the Hebrew language. The eleventh verse of the first chapter of Micah half explains the word in its veiled translation: "Pass ye away, thou inhabitant of Saphir, etc.," and in the original text the word is *Bosheth*. Certainly neither Baal, nor Iahoh Kadosh, with his *Kadeshim*, was a god of ascetic virtue, albeit the *Septuaginta* terms them, as well as the *galli* — the perfected priests — τετελεσμένους, the *initiated* and the *consecrated*.[193] **[Page 131]**

The great Sod of the *Kadeshim*, translated in Psalm lxxxix. 7, by "assembly of the saints," was anything but a mystery of the "sanctified" in the sense given to the latter word by Webster.

The Nazireate sect existed long before the laws of Moses, and originated among people most inimical to the "chosen" ones of Israel, viz., the people of Galilee, the ancient *olla-podrida* of idolatrous nations, where was built Nazara, the present Nazareth. It is in Nazara that the ancient Nazoria or Nazireates held their "Mysteries of Life" or "assemblies," as the word now stands in the translation,[194] which were but the secret mysteries of initiation,[195] utterly distinct in their practical form from the popular Mysteries which were held at Byblus in honor of Adonis. While the true *initiates* of the ostracised Galilee were worshipping the true God and enjoying transcendent visions, what were the "chosen" ones about? Ezekiel tells it to us (chap. viii) when, in describing what he saw, he says that the *form* of a hand

---

[193] See "*Movers*," p. 683.
[194] "*Codex Nazaræus*," ii., 305.
[195] See Lucian, "*De Syria Dea*."

took him by a lock of his head and transported him from Chaldea unto Jerusalem. "And there stood seventy men of the senators of the house of Israel. . . . 'Son of man, hast thou seen what the ancients . . . do in the dark?' " inquires the "Lord." "At the door of the house of the Lord . . . behold there sat women weeping for Tammuz" (Adonis). We really cannot suppose that the Pagans have ever surpassed the "chosen" people in certain shameful *abominations* of which their own prophets accuse them so profusely. To admit this truth, one hardly needs even to be a Hebrew scholar; let him read the *Bible* in English and meditate over the language of the "holy" prophets.

This accounts for the hatred of the later Nazarenes for the orthodox Jews — followers of the *exoteric* Mosaic Law — who are ever taunted by this sect with being the worshippers of Iurbo-Adunai, or Lord Bacchus. Passing under the disguise of *Adoni-Iachoh* (original text, *Isaiah* lxi. 1), Iahoh and Lord Sabaoth, the Baal-Adonis, or Bacchus, worshipped in the groves and *public sods* or Mysteries, under the polishing hand of Ezra becomes finally the later-vowelled Adonai of the Massorah — the One and Supreme God of the Christians!

> "Thou shalt not worship the Sun who is named Adunai," says the Codex of the Nazarenes; "whose name is also *Kadush*[196] and El-El. This Adunai will elect to himself a nation and congregate in crowds (his worship will be exoteric) . . . Jerusalem will become the refuge and city of the Abortive, who shall perfect themselves (circumcise) with a sword . . . and shall adore Adunai."[197] **[Page 132]**

The oldest Nazarenes, who were the descendants of the Scripture *nazars*, and whose last prominent leader was John the Baptist, although never very orthodox in the sight of the scribes and Pharisees of Jerusalem were, nevertheless, respected and left unmolested. Even Herod "feared the multitude" because they regarded John as a prophet (*Matthew* xiv. 5). But the followers of Jesus evidently adhered to a sect which became a still more exasperating thorn in their side. It appeared as a heresy *within* another heresy; for while the *nazars* of the olden times, the "Sons of the Prophets," were Chaldean kabalists, the adepts of the new dissenting sect showed themselves reformers and innovators from the first. The great similitude traced by some critics between the rites and observances of the earliest Christians and those of the Essenes may be accounted for without the slightest difficulty. The Essenes, as we remarked just now, were the converts of Buddhist missionaries who had overrun Egypt, Greece, and even Judea at one time, since the reign of Asoka the zealous propagandist; and while it is evidently to the Essenes that belongs the honor of having had the Nazarene reformer, Jesus, as a pupil, still the latter is found disagreeing with his early teachers on several questions of formal observance. He cannot strictly be called an Essene, for reasons which we will indicate further on, neither was he a nazar, or Nazaria of the older sect. What Jesus *was*, may be found in the *Codex Nazaræus*, in the unjust accusations of the Bardesanian Gnostics.

"Jesu is *Nebu*, the false Messiah, the destroyer of the old orthodox religion," says the *Codex*.[198] He is the founder of the sect of the new *nazars*, and, as the words clearly imply, a follower of the Buddhist doctrine. In Hebrew the word *naba* אבנ means to speak of

---

[196] See *Psalm* lxxxix. 18.

[197] "*Codex Nazaræus*," i. 47.

[198] Ibid.; Norberg, "*Onomasticon*," 74.

inspiration; and רבנ is *nebo*, a god of wisdom. But Nebo is also *Mercury*, and Mercury is Buddha in the Hindu monogram of planets. Moreover, we find the Talmudists holding that Jesus was inspired by the genius of Mercury.[199]

The Nazarene reformer had undoubtedly belonged to one of these sects; though, perhaps, it would be next to impossible to decide absolutely which. But what is self-evident is that he preached the philosophy of Buddha-Sakyamûni. Denounced by the later prophets, cursed by the Sanhedrim, the *nazars* — they were confounded with others of that name "who separated themselves unto that shame,"[200] they were secretly, if not openly persecuted by the orthodox synagogue. It becomes **[Page 133]** clear why Jesus was treated with such contempt from the first, and deprecatingly called "the Galilean." Nathaniel inquires — "Can there any good thing come out of Nazareth?" (*John* i. 46) at the very beginning of his career; and merely because he knows him to be a nazar. Does not this clearly hint, that even the older *nazars* were not really Hebrew religionists, but rather a class of Chaldean theurgists? Besides, as the *New Testament* is noted for its mistranslations and transparent falsifications of texts, we may justly suspect that the word Nazareth was substituted for that of *nasaria*, or nozari. That it originally read "Can any good thing come from a nozari, or Nazarene"; a follower of St. John the Baptist, with whom we see him associating from his first appearance on the stage of action, after having been lost sight of for a period of nearly twenty years. The blunders of the *Old Testament* are as nothing to those of the *gospels*. Nothing shows better than these self-evident contradictions the system of pious fraud upon which the super- structure of the Messiahship rests. "This is Elias which was for to come," says Matthew of John the Baptist, thus forcing an ancient kabalistic tradition into the frame of evidence (xi. 14). But when addressing the Baptist himself, they ask him (*John* i. 21), "Art thou Elias?" "And he saith *I am not*"! Which knew best — John or his biographer? And which is divine revelation?

The motive of Jesus was evidently like that of Gautama-Buddha, to benefit humanity at large by producing a religious reform which should give it a religion of pure ethics; the true knowledge of God and nature having remained until then solely in the hands of the esoteric sects, and their adepts. As Jesus used oil and the Essenes never used aught but pure water,[201] he cannot be called a strict Essene. On the other hand, the Essenes were also "set apart"; they were healers (*assaya*) and dwelt in the desert as all ascetics did.

But although he did not abstain from wine he could have remained a Nazarene all the same. For in chapter vi. of *Numbers*, we see that after the priest has waved a part of the hair of a Nazorite for a wave-offering before the Lord, "after that a Nazarene may drink wine" (v. 20). The bitter denunciation by the reformer of the people who would be satisfied with nothing is worded in the following exclamation: "John came neither eating nor drinking and they say: 'He hath a devil.' . . . The Son of Man came eating and drinking, and they say: 'Behold a man gluttonous and a wine-bibber.' " And yet he was an Essene and Nazarene, for we not only find him sending a message to Herod, to say that he was one of those who cast

---

[199] Alph. de Spire, "*Fortalicium Fidei*," ii., 2.
[200] Hosea ix. 10.
[201] "The Essenes considered oil as a defilement," says Josephus, "*Wars*," ii., p. 7.

out demons, and who performed **[Page 134]** cures, but actually calling himself a prophet and declaring himself equal to the other prophets.[202]

BAPTISM A DERIVED RIGHT

The author of *Sod* shows Matthew trying to connect the appellation of Nazarene with a prophecy,[203] and inquires "Why then does Matthew state that the prophet said he should be called *Nazaria*?" Simply "because he belonged to that sect, and a prophecy would confirm his claims to the Messiahship. . . . Now it does not appear that the prophets anywhere state that the Messiah will be called a *Nazarene*."[204] The fact alone that Matthew tries in the last verse of chapter ii. to strengthen his claim that Jesus dwelt in Nazareth *merely to fulfil a prophecy*, does more than weaken the argument, it upsets it entirely; for the first two chapters have sufficiently been proved later forgeries.

Baptism is one of the oldest rites and was practiced by all the nations in their Mysteries, as sacred ablutions. Dunlap seems to derive the name of the *nazars* from nazah, sprinkling; Bahak-Zivo is the genius who called the world into existence[205] out of the "dark water," say the Nazarenes; and Richardson's *Persian, Arabic, and English Lexicon* asserts that the word *Bahak* means "raining." But the Bahak-Zivo of the Nazarenes cannot be traced so easily to Bacchus, who "was the rain-god," for the *nazars* were the greatest opponents of Bacchus-worship. "Bacchus is brought up by the Hyades, the rain-nymphs," says Preller;[206] who shows, furthermore, that[207] at the conclusion of the religious Mysteries, the priests baptized (washed) their monuments and anointed them with oil. All this is but a very indirect proof. The Jordan baptism need not be shown a substitution for the *exoteric* Bacchic rites and the libations in honor of Adonis or Adoni — whom the Nazarenes abhorred — in order to prove it to have been a sect sprung from the "Mysteries" of the "Secret Doctrine"; and their rites can by no means be confounded with those of the Pagan populace, who had simply fallen into the idolatrous and unreasoning faith of all plebeian multitudes. John was the prophet of these Nazarenes, and in Galilee he was termed "the Saviour," but he was not the founder of that sect which derived its tradition from the remotest Chaldeo-Akkadian theurgy.

"The early plebeian Israelites were Canaanites and Phœnicians, with **[Page 135]** the same worship of the Phallic gods — Bacchus, Baal or Adon, Iacchos — Iao or Jehovah"; but even among them there had always been a class of *initiated* adepts. Later, the character of this plebe was modified by Assyrian conquests; and, finally, the Persian colonizations superimposed the Pharisean and Eastern ideas and usages, from which the *Old Testament* and the Mosaic institutes were derived.

---

202 *Luke* xiii. 32.

203 *Matthew* ii. We must bear in mind that the *Gospel According to Matthew* in the New Testament is not the original Gospel of the apostle of that name. The authentic Evangel was for centuries in the possession of the Nazarenes and the Ebionites, as we show further on the admission of St. Jerome himself, who confesses that he had to *ask permission* of the Nazarenes to translate it.

204 Dunlap, "*Sod, the Son of the Man*."

205 "*Codex Nazaræus*," vol. ii., p. 233.

206 Preller, vol. i., p. 415.

207 Ibid., vol. i., p. 490.

The Asmonean priest-kings promulgated the canon of the *Old Testament* in contradistinction to the *Apocrypha* or Secret Books of the Alexandrian Jews — kabalists.[208] Till John Hyrcanus they were Asideans (Chasidim) and Pharisees (Parsees), but then they became Sadducees or Zadokites — asserters of sacerdotal rule as contradistinguished from rabbinical. The Pharisees were lenient and intellectual, the Sadducees, bigoted and cruel.

Says the *Codex*: "John, son of the Aba-Saba-Zacharia, conceived by his mother *Anasabet* in her hundredth year, had baptized for *forty-two years*[209] when Jesu Messias came to the Jordan to be baptized with John's baptism. . . . But he will *pervert John's doctrine*, changing the baptism of the Jordan, and perverting the sayings of justice."[210]

The baptism was changed from *water* to that of the Holy Ghost, undoubtedly in consequence of the ever-dominant idea of the Fathers to institute a reform, and make the Christians distinct from St. John's Nazarenes, the Nabatheans and Ebionites, in order to make room for new dogmas. Not only do the Synoptics tell us that Jesus was baptizing the same as *John*, but John's own disciples complained of it, though surely Jesus cannot be accused of following a purely Bacchic rite. The parenthesis in verse 2d of *John* iv., " . . . though Jesus himself baptized not," is so clumsy as to show upon its face that it is an interpolation, Matthew makes John say that he that should come after him would not baptize them with water "but with *the Holy Ghost* and fire." Mark, Luke, and John corroborate these words. Water, fire, and spirit, or Holy Ghost, have all their origin in India, as we will show. **[Page 136]**

Now there is one very strange peculiarity about this sentence. It is flatly denied in *Acts* xix. 2-5. Apollos, a Jew of Alexandria, belonged to the sect of St. John's disciples; he had been baptized, and instructed others in the doctrines of the Baptist. And yet when Paul, cleverly profiting by his absence at Corinth, finds certain disciples of Apollos' at Ephesus, and asks them whether they received *the Holy Ghost*, he is naively answered, "We have not so much as heard whether there be any Holy Ghost!" "Unto what then were you baptized?" he inquires. "*Unto John's baptism*," they say. Then Paul is made to repeat the words attributed to John by the Synoptics; and these men "were baptized in the name of the Lord Jesus," exhibiting, moreover, at the same instant, the usual polyglot gift which accompanies the descent of the Holy Ghost.

How then? St. John the Baptist, who is called the "precursor," that "the prophecy might be fulfilled," the great prophet and martyr, whose words ought to have had such an importance in the eyes of his disciples, announces the "Holy Ghost" to his listeners; causes

---

[208] The word Apocrypha was very erroneously adopted as doubtful and spurious. The word means hidden and secret; but that which is secret may be often more true than that which is revealed.

[209] The statement, if reliable, would show that Jesus was between fifty and sixty years old when baptized; for the Gospels make him but a few months younger than John. The kabalists say that Jesus was over forty years old when first appearing at the gates of Jerusalem. The present copy of the "*Codex Nazaraeus*" is dated in the year 1042, but Dunlap finds in Irenæus (2d century) quotations from and ample references to this book. "The basis of the material common to Irenæus and the '*Codex Nazaræus*' must be at least as early as the first century," says the author in his preface to "*Sod, the Son of the Man*," p. i.

[210] "*Codex Nazaræus*," vol. i., p. 109; Dunlap, Ibid., xxiv.

crowds to assemble on the shores of the Jordan, where, at the great ceremony of Christ's baptism, the promised "Holy Ghost" appears within the opened heavens, and the multitude hears the voice, and yet there are disciples of St. John who have "never so much as heard whether there be any Holy Ghost"!

Verily the disciples who wrote the *Codex Nazaræus* were right. Only it is not Jesus himself, but those who came after him, and who concocted the *Bible* to suit themselves, that "*perverted* John's doctrine, *changed* the baptism of the Jordan, and perverted the sayings of justice."

It is useless to object that the present *Codex* was written centuries after the direct apostles of John preached. So were our *Gospels*. When this astounding interview of Paul with the "Baptists" took place, Bardesanes had not yet appeared among them, and the sect was not considered a "heresy." Moreover, we are enabled to judge how little St. John's promise of the "Holy Ghost," and the appearance of the "Ghost" himself, had affected his disicples, by the displeasure shown by them toward the disciples of Jesus, and the kind of rivalry manifested from the first. Nay, so little is John himself sure of the identity of Jesus with the expected Messiah, that after the famous scene of the baptism at the Jordan, and the oral assurance by the *Holy Ghost* Himself that "*This is my beloved Son*" (*Matthew* iii. 17), we find "the Precursor," in Matthew xi., sending two of his disciples from his prison to inquire of Jesus: "Art thou *he* that should come, or do we look *for another*"!!

This flagrant contradiction alone ought to have long ago satisfied reasonable minds as to the putative divine inspiration of the *New Testament*. . **[Page 137]** But we may offer another question: If baptism is the sign of regeneration, and an ordinance instituted by Jesus, why do not Christians now baptize as Jesus is here represented as doing, "with the Holy Ghost and with fire," instead of following the custom of the Nazarenes? In making these palpable interpolations, what possible motive could Irenæus have had except to cause people to believe that the appellation of Nazarene, which Jesus bore, came only from his father's residence at Nazareth, and not from his affiliation with the sect of *Nazaria*, the healers?

This expedient of Irenæus was a most unfortunate one, for from time immemorial the prophets of old had been thundering against the baptism of fire as practiced by their neighbors, which imparted the "spirit of prophecy," or the Holy Ghost. But the case was desperate; the Christians were universally called Nazoraens and Iessaens (according to Epiphanius), and Christ simply ranked as a Jewish prophet and healer — so self-styled, so accepted by his own disciples, and so regarded by their followers. In such a state of things there was no room for either a new hierarchy or a new God-head; and since Irenæus had undertaken the business of manufacturing both, he had to put together such materials as were available, and fill the gaps with his own fertile inventions.

To assure ourselves that Jesus was a true Nazarene — albeit with ideas of a new reform — we must not search for the proof in the translated *Gospels*, but in such original versions as are accessible. Tischendorf, in his translation from the Greek of *Luke* iv. 34, has it "Iesou Nazarene"; and in the Syriac it reads "Iasoua, thou *Nazaria*." Thus, if we take in account all that is puzzling and incomprehensible in the four *Gospels*, revised and corrected as they now stand, we shall easily see for ourselves that the true, original Christianity, such as was preached by Jesus, is to be found only in the so-called Syrian heresies. Only from them can we extract any clear notions about what was primitive Christianity. Such was the faith of Paul, when Tertullus the orator accused the apostle before the governor Felix. What he complained of was that they had found "that man a mover of sedition . . . a ringleader of the

sect of the Nazarenes";[211] and, while Paul denies every other accusation, he confesses that "after the way which they call heresy, *so worship I the God of my fathers*."[212] This confession is a whole revelation. It shows: 1, that Paul admitted belonging to the sect of the Nazarenes; 2, that he worshipped the *God of his fathers*, not the trinitarian Christian God, of whom he knows nothing, and who was not invented until after his death; and, 3, that this unlucky confession satisfactorily explains why the treatise, *Acts of the Apostles*, together with John's *Revelation*, which at one **[Page 138]** period was utterly rejected, were kept out of the canon of the *New Testament* for such a length of time.

At Byblos, the neophytes as well as the hierophants were, after participating in the Mysteries, obliged to fast and remain in solitude for some time. There was strict fasting and preparation before as well as after the Bacchic, Adonian, and Eleusinian orgies; and Herodotus hints, with fear and veneration about the LAKE of Bacchus, in which "they (the priests) made at night exhibitions of his life and sufferings."[213] In the Mithraic sacrifices, during the initiation, a preliminary scene of death was simulated by the neophyte, and it preceded the scene showing him himself "being born again by the rite of *baptism*." A portion of this ceremony is still enacted in the present day by the Masons, when the neophyte, as the Grand Master Hiram Abiff, lies dead, and is raised by the strong grip of the lion's paw.

The priests were circumcised. The neophyte could not be initiated without having been present at the solemn Mysteries of the LAKE. The Nazarenes were baptized in the Jordan; and could not be baptized elsewhere; they were also circumcised, and had to fast before as well as after the purification by baptism. Jesus is said to have fasted in the wilderness for forty days, immediately after his baptism. To the present day, there is outside every temple in India, a lake, stream, or a reservoir full of holy water, in which the Brahmans and the Hindu devotees bathe daily. Such places of consecrated water are necessary to every temple. The bathing festivals, or *baptismal rites*, occur twice every year; in October and April. Each lasts ten days; and, as in ancient Egypt and Greece, the statues of their gods, goddesses, and idols are immersed in water by the priests; the object of the ceremony being to wash away from them the sins of their worshippers which they have taken upon themselves, and which pollute them, until washed off by holy water. During the Aratty, the bathing ceremony, the principal god of every temple is carried in solemn procession to be baptized in the sea. The Brahman priests, carrying the sacred images, are followed generally by the Maharajah — barefoot, and nearly naked. Three times the priests enter the sea; the third time they carry with them the whole of the images. Holding them up with prayers repeated by the whole congregation, the Chief Priest plunges the statues of the gods *thrice* in the name of the *mystic trinity*, into the water; after which they are purified.[214] The Orphic hymn calls *water* the greatest purifier of men and gods. **[Page 139]**

---

[211] *Acts* xxiv. 5.

[212] Ibid., 14.

[213] "*Herodotus*," ii., p. 170.

[214] The Hindu High Pontiff — the Chief of the Namburis, who lives in the Cochin Land, is generally present during these festivals of "Holy Water" immersions. He travels sometimes to very great distances to preside over the ceremony.

Our Nazarene sect is known to have existed some 150 years B.C., and to have lived on the banks of the Jordan, and on the eastern shore of the Dead Sea, according to Pliny and Josephus.[215] But in King's *Gnostics*, we find quoted another statement by Josephus from verse 13, which says that the Essenes had been established on the shores of the Dead Sea "for thousands of ages" before Pliny's time.[216]

According to Munk the term "Galilean" is nearly synonymous with that of "Nazarene"; furthermore, he shows the relations of the former with the Gentiles as very intimate. The populace had probably gradually adopted, in their constant intercourse, certain rites and modes of worship of the Pagans; and the scorn with which the Galileans were regarded by the orthodox Jews is attributed by him to the same cause. Their friendly relations had certainly led them, at a later period, to adopt the "Adonia," or the sacred rites over the body of the lamented Adonis, as we find Jerome fairly lamenting this circumstance. "Over Bethlehem," he says, "the grove of Thammuz, that is of Adonis, was casting its shadow! And in the GROTTO where formerly the infant Jesus cried, the lover of Venus was being mourned."[217]

It was after the rebellion of Bar Cochba, that the Roman Emperor established the Mysteries of Adonis at the Sacred Cave in Bethlehem; and who knows but this was the *petra* or rock-temple on which the church was built? The Boar of Adonis was placed above the gate of Jerusalem which looked toward Bethlehem.

Munk says that the "Nazireate was an institution established before the laws of Musah."[218] This is evident; as we find this sect not only mentioned but minutely described in *Numbers* (chap. vi.). In the commandment given in this chapter to Moses by the "Lord," it is easy to recognize the rites and laws of the Priests of Adonis.[219] The abstinence and purity strictly prescribed in both sects are identical. Both **[Page 140]** allowed their hair *to grow long*[220] as the Hindu cœnobites and fakirs do to this day, while other castes shave their hair and abstain on certain days from wine. The prophet Elijah, a Nazarene, is described in 2 *Kings*, and by Josephus as "a hairy man girt with a girdle of leather."[221] And John the Baptist and Jesus are both represented as wearing very long hair.[222]

---

[215] "*Ant. Jud.*," xiii., p. 9; xv., p., 10.
[216] King thinks it a great exaggeration and is inclined to believe that these Essenes, who were most undoubtedly Buddhist monks, were "merely a continuation of the associations known as Sons of the Prophets." "*The Gnostics and their Remains*," p. 22.
[217] St. Jerome, "*Epistles*," p. 49 (ad. Poulmam); see Dunlap's "*Spirit-History*," p. 218.
[218] "*Munk*," p. 169.
[219] Bacchus and Ceres — or the mystical *Wine* and *Bread*, used during the Mysteries, become, in the "*Adonia*," Adonis and Venus. Movers shows that "Iao is Bacchus," p. 550; and his authority is *Lydus de Mens* (38-74); "*Spir. Hist*.," p. 195. *Iao* is a Sun-god and the Jewish Jehovah; the intellectual or Central Sun of the kabalists. See *Julian* in *Proclus*. But this "Iao" is not the Mystery-god.
[220] Josephus, "*Ant. Jud*.," iv., p. 4.
[221] Ibid., ix.; *2 Kings*, i. 8.
[222] In relation to the well-known fact of Jesus wearing his hair long, and being always so represented, it becomes quite startling to find how little the unknown Editor of the "*Acts*" knew about the Apostle Paul, since he makes him say in *1 Corinthians* xi. 14, "Doth not Nature itself teach you, that if a *man have long hair, it is a shame unto him*?" Certainly Paul could never have said such a thing! Therefore, if

John is "clothed with camel's hair" and wearing a girdle of hide, and Jesus in a long garment "without any seams" . . . "and very white, like snow," says Mark; the very dress worn by the Nazarene Priests and the Pythagorean and Buddhist Essenes, as described by Josephus.

If we carefully trace the terms *nazar*, and *nazaret*, throughout the best known works of ancient writers, we will meet them in connection with "Pagan" as well as Jewish adepts. Thus, Alexander Polyhistor says of Pythagoras that he was a disciple of the Assyrian *Nazaret*, whom some suppose to be Ezekiel. Diogenes Laertius states most positively that Pythagoras, after being initiated into all the Mysteries of the Greeks and barbarians, "went into Egypt and afterward visited the Chaldeans and Magi"; and Apuleius maintains that it was Zoroaster who instructed Pythagoras.

Were we to suggest that the Hebrew *nazars*, the railing prophets of the "Lord," had been initiated into the so-called Pagan mysteries, and belonged (or at least a majority of them) to the same Lodge or circle of adepts as those who were considered idolaters; that their "circle of prophets" was but a collateral branch of a secret association, which we may well term "international," what a visitation of Christian wrath would we not incur! And still, the case looks strangely suspicious.

Let us first recall to our mind that which Ammianus Marcellinus, and other historians relate of Darius Hystaspes. The latter, penetrating into Upper India (Bactriana), learned pure rites, and stellar and cosmical sciences from Brahmans, and communicated them to the Magi. Now Hystaspes is shown in history to have crushed the Magi; and introduced — or rather forced upon them — the pure religion of Zoroaster, that of Ormazd. How is it, then, that an inscription is found on the tomb **[Page 141]** of Darius, stating that he was "teacher and hierophant of magic, or Magianism?" Evidently there must be some historical mistake, and history confesses it. In this imbroglio of names, Zoroaster, the teacher and instructor of Pythagoras, can be neither the Zoroaster nor Zarathustra who instituted sun-worship among the Parsees; nor he who appeared at the court of Gushtasp (Hystaspes) the alleged father of Darius; nor, again, the Zoroaster who placed his magi above the kings themselves. The oldest Zoroastrian scripture — the *Avesta* — does not betray the slightest traces of the reformer having ever been acquainted with any of the nations that subsequently adopted his mode of worship. He seems utterly ignorant of the neighbors of Western Iran, the Medes, the Assyrians, the Persians, and others. If we had no other evidences of the great antiquity of the Zoroastrian religion than the discovery of the blunder committed by some scholars in our own century, who regarded King Vistaspa (Gushtasp) as identical with the father of Darius, whereas the Persian tradition points directly to Vistaspa as to the last of the line of Kaianian princes who ruled in Bactriana, it ought to be enough, for the Assyrian conquest of Bactriana took place 1,200 years B.C.[223]

---

the passage is genuine, Paul knew nothing of the prophet whose doctrines he had embraced and for which he died; and if false — how much more reliable is what remains?

[223] Max Müller has sufficiently proved the case in his lecture on the "*Zend-Avesta*." He calls Gushtasp "the mythical pupil of Zoroaster." Mythical, perhaps, only because the period in which he lived and learned with Zoroaster is too remote to allow our modern science to speculate upon it with any certainty.

IS ZOROASTER A GENERIC NAME?

Therefore, it is but natural that we should see in the appellation of Zoroaster not a name but a generic term, whose significance must be left to philologists to agree upon. *Guru*, in Sanscrit, is a spiritual teacher; and as Zuruastara means in the same language he who worships the sun, why is it impossible, that by some natural change of language, due to the great number of different nations which were converted to the sun-worship, the word *guru-astara*, the spiritual teacher of sun-worship, so closely resembling the name of the founder of this religion, became gradually transformed in its primal form of Zuryastara or Zoroaster? The opinion of the kabalists is that there was but one Zarathustra and many *guruastars* or spiritual teachers, and that one such *guru*, or rather *huru*-aster, as he is called in the old manuscripts, was the instructor of Pythagoras. To philology and our readers we leave the explanation for what it is worth. Personally we believe in it, as we credit on this subject kabalistic tradition far more than the explanation of scientists, no two of whom have been able to agree up to the present year.

Aristotle states that Zoroaster lived 6,000 years before Christ; Hermippus of Alexandria, who is said to have read the genuine books of the Zoroastrians, although Alexander the Great is accused of having destroyed **[Page 142]** them, shows Zoroaster as the pupil of Azonak (Azon- ach, or the Azon-God) and as having lived 5,000 years before the fall of Troy. Er or Eros, whose vision is related by Plato in the *Republic*, is declared by Clement to have been Zordusth. While the Magus who dethroned Cambyses was a Mede, and Darius proclaims that he put down the Magian rites to establish those of Ormazd, Xanthus of Lydia declares Zoroaster to have been the chief of the Magi!

Which of them is wrong? or are they all right, and only the modern interpreters fail to explain the difference between the Reformer and his apostles and followers? This blundering of our commentators reminds us of that of Suetonius, who mistook the Christians for one Christos, or *Crestos*, as he spells it, and assured his readers that Claudius banished him for the disturbance he made among the Jews.

Finally, and to return again to the *nazars*, Zaratus is mentioned by Pliny in the following words: "He was Zoroaster and *Nazaret*." As Zoroaster is called *princeps* of the Magi, and nazar signifies separated or consecrated, is it not a Hebrew rendering of *mag*? Volney believes so. The Persian word *Na-zaruan* means millions of years, and refers to the Chaldean "Ancient of Days." Hence the name of the *Nazars* or Nazarenes, who were consecrated to the service of the Supreme one God, the kabalistic En-Soph, or the Ancient of Days, the "Aged of the aged."

But the word *nazar* may also be found in India. In Hindustani *nazar* is sight, internal or *supernatural* vision; *nazar band-i* means fascination, a mesmeric or magical spell; and *nazaran* is the word for sightseeing or vision.

Professor Wilder thinks that as the word *Zeruana* is nowhere to be found in the *Avesta*, but only in the later Parsi books, it came from the Magians, who composed the Persian sacred caste in the Sassan period, but were originally Assyrians. "Turan, of the poets," he says, "I consider to be Aturia, or Assyria; and that Zohak (Az-dahaka, Dei-okes, or Astyages), the Serpent-king, was Assyrian, Median, and Babylonian — when those countries were united."

This opinion does not, however, in the least implicate our statement that the secret doctrines of the Magi, of the pre-Vedic Buddhists, of the hierophants of the Egyptian Thoth or Hermes, and of the adepts of whatever age and nationality, including the Chaldean kabalists and the Jewish *nazars*, were *identical* from the beginning. When we use the term *Buddhists*, we do not mean to imply by it either the exoteric Buddhism instituted by the followers of Gautama-Buddha, nor the modern Buddhistic religion, but the secret philosophy of Sakyamuni, which in its essence is certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism. The "schism" of Zoroaster, as it is called, is a **[Page 143]** direct proof of it. For it was no *schism*, strictly speaking, but merely a partially-public exposition of strictly monotheistic religious truths, hitherto taught only in the sanctuaries, and that he had learned from the Brahmans. Zoroaster, the primeval institutor of sun-worship, cannot be called the founder of the dualistic system; neither was he the first to teach the unity of God, for he taught but what he had learned himself with the Brahmans. And that Zarathustra and his followers, the Zoroastrians, "had been settled in India before they immigrated into Persia," is also proved by Max Müller. "That the Zoroastrians and their ancestors started from India," he says, "during the Vaidik period, can be proved as distinctly as that the inhabitants of Massilia started from Greece. . . . Many of the gods of the Zoroastrians come out . . . as mere reflections and deflections of the primitive and authentic gods of the *Veda*."[224]

If, now, we can prove — and we can do so on the evidence of the *Kabala* and the oldest traditions of the wisdom-religion, the philosophy of the old sanctuaries — that all these gods, whether of the Zoroastrians or of the *Veda*, are but so many personated *occult powers* of nature, the faithful servants of the adepts of secret wisdom — Magic — we are on secure ground.

Thus, whether we say that Kabalism and Gnosticism proceeded from Masdeanism or Zoroastrianism, it is all the same, unless we meant the *exoteric* worship — which we do not. Likewise, and in this sense, we may echo King, the author of the *Gnostics*, and several other archæologists, and maintain that both the former proceeded from *Buddhism*, at once the simplest and most satisfying of philosophies, and which resulted in one of the purest religions of the world. It is only a matter of chronology to decide which of these religions, differing but in external form, is the oldest, therefore the least adulterated. But even this bears but very indirectly, if at all, on the subject we treat of. Already some time before our era, the adepts, except in India, had ceased to congregate in large communities; but whether among the Essenes, or the Neo-platonists, or, again, among the innumerable struggling sects born but to die, the same doctrines, identical in substance and spirit, if not always in form, are encountered. By *Buddhism*, therefore, we mean that religion signifying literally the doctrine of wisdom, and which by many ages antedates the metaphysical philosophy of Siddhârtha Sakyamuni.

After nineteen centuries of enforced eliminations from the canonical books of every sentence which might put the investigator on the true path, it has become very difficult to show, to the satisfaction of exact science, that the "Pagan" worshippers of Adonis, their

[224] Max Müller, "*Zend Avesta*," 83.

neighbors, the Nazarenes, **[Page 144]** and the Pythagorean Essenes, the healing Therapeutes,[225] the Ebionites, and other sects, were all, with very slight differences, followers of the ancient theurgic Mysteries. And yet by analogy and a close study of the *hidden* sense of their rites and customs, we can trace their kinship.

It was given to a contemporary of Jesus to become the means of pointing out to posterity, by his interpretation of the oldest literature of Israel, how deeply the kabalistic philosophy agreed in its esoterism with that of the profoundest Greek thinkers. This contemporary, an ardent disciple of Plato and Aristotle, was Philo Judæus. While explaining the Mosaic books according to a purely kabalistic method, he is the famous Hebrew writer whom Kingsley calls the Father of New Platonism.

It is evident that Philo's Therapeutes are a branch of the Essenes. Their name indicates it — Ἐσσαῖοι *Asaya*, physician. Hence, the contradictions, forgeries, and other desperate expedients to reconcile the prophecies of the Jewish canon with the Galilean nativity and god-ship.

Luke, who was a physician, is designated in the Syriac texts as *Asaia*, the Essaian or Essene. Josephus and Philo Judæus have sufficiently described this sect to leave no doubt in our mind that the Nazarene Reformer, after having received his education in their dwellings in the desert, and been duly initiated in the Mysteries, preferred the free and independent life of a wandering *Nazaria*, and so separated or *inazarenized* himself from them, thus becoming a travelling Therapeute, a Nazaria, a healer. Every Therapeute, before quitting his community, had to do the same. Both Jesus and St. John the Baptist preached the end of the Age;[226] which proves their knowledge of the secret computation of the priests and kabalists, who with the chiefs of the Essene communities alone had the secret of the duration of the cycles. The latter were kabalists and theurgists; "they had their mystic books, and predicted future events," says Munk.[227]

Dunlap, whose personal researches seem to have been quite successful in that direction, traces the Essenes, Nazarenes, Dositheans, and some other sects as having all existed before Christ: "They rejected pleasures, *despised riches*, *loved one another*, and more than other sects, neglected **[Page 145]** wedlock, deeming the conquest of the passions to be virtuous,"[228] he says.

These are all virtues preached by Jesus; and if we are to take the gospels as a standard of truth, Christ was a metempsychosist "or *re-incarnationist*" — again like these same Essenes, whom we see were Pythagoreans in all their doctrine and habits. Iamblichus asserts that the Samian philosopher spent a certain time at Carmel with them.[229] In his discourses and

---

225 Philo, "*De Vita. Contemp.*"

226 The real meaning of the division into ages is esoteric and Buddhistic. So little did the uninitiated Christians understand it that they accepted the words of Jesus *literally* and firmly believed that he meant the end of the world. There had been many prophecies about the forthcoming age. Virgil, in the fourth Eclogue, mentions the Metatron — a new offspring, with whom the *iron age* shall end and a *golden one* arise.

227 "*Palestine*," p. 525, et seq.

228 "*Sod*," vol. ii., Preface, p. xi.

229 "*Vit. Pythag*." Munk derives the name of the Iessaens or Essenes from the Syriac Asaya — the healers, or physicians, thus showing their identity with the Egyptian Therapeutæ. "*Palestine*," p. 515.

sermons, Jesus always spoke in parables and used metaphors with his audience. This habit was again that of the Essenians and the Nazarenes; the Galileans who dwelt in cities and villages were never known to use such allegorical language. Indeed, some of his disciples being Galileans as well as himself, felt even surprised to find him using with the people such a form of expression. "Why speakest thou unto them in parables?"[230] they often inquired. "Because, it is given unto you to know the Mysteries of the kingdom of heaven, but to them it is not given," was the reply, which was that of an initiate. "Therefore, I speak unto them in parables; because, they seeing, see not, and hearing, they hear not, neither do they understand." Moreover, we find Jesus expressing his thoughts still clearer — and in sentences which are purely Pythagorean — when, during the *Sermon on the Mount*, he says:

"Give ye not that which is sacred to the dogs,
Neither cast ye your pearls before swine;
For the swine will tread them under their feet
And the dogs will turn and rend you."

Professor A. Wilder, the editor of Taylor's *Eleusinian Mysteries*, observes "a like disposition on the part of Jesus and Paul to classify their doctrines as esoteric and exoteric, the Mysteries of the Kingdom of God 'for the apostles,' and 'parables' for the multitude. 'We speak wisdom,' says Paul, 'among them that *are perfect*' (or initiated)."[231]

In the Eleusinian and other Mysteries the participants were always divided into two classes, the *neophytes* and the *perfect*. The former were sometimes admitted to the preliminary initiation: the dramatic performance of Ceres, or the soul, descending to Hades.[232] But it was **[Page 146]** given only to the "*perfect*" to enjoy and learn the Mysteries of the divine Elysium, the celestial abode of the blessed; this *Elysium* being unquestionably the same as the "Kingdom of Heaven." To contradict or reject the above, would be merely to shut one's eyes to the truth.

The narrative of the Apostle Paul, in his second *Epistle to the Corinthians* (xii. 3, 4), has struck several scholars, well versed in the descriptions of the mystical rites of the initiation given by some classics, as alluding most undoubtedly to the final *Epopteia*.[233] "I knew a certain man — *whether in body or outside of body*, I know not: God knoweth — who was rapt into Paradise, and heard things ineffable αρρετα ρηματα, *which it is not lawful for a man to repeat*." These words have rarely, so far as we know, been regarded by commentators as an allusion to the beatific visions of an "*initiated*" seer. But the phraseology is unequivocal. These things "*which it is not lawful to repeat*," are hinted at in the same words, and the reason for it assigned, is the same as that which we find repeatedly expressed by Plato, Proclus, Iamblichus, Herodotus, and other classics. "We speak WISDOM only among them who are PERFECT," says Paul; the plain and undeniable translation of the sentence being: "We speak

---

230 *Matthew* xiii. 10.
231 "*Eleusinian Mysteries*," p. 15.
232 This descent to Hades signified the inevitable fate of each soul to be united for a time with a terrestrial body. This union, or dark prospect for the soul to find itself imprisoned within the dark tenement of a body, was considered by all the ancient philosophers and is even by the modern Buddhists, as a punishment.
233 "*Eleusinian Mysteries*," p. 49, foot-note.

of the profounder (or final) esoteric doctrines of the Mysteries (which were denominated *wisdom*) only among them who are *initiated*."[234] So in relation to the "man who was rapt into Paradise" — and who was evidently Paul himself[235] — the Christian word Paradise having replaced that of Elysium. To complete the proof, we might recall the words of Plato, given elsewhere, which show that before an initiate could see the gods in their purest light, he had to become *liberated* from his body; i.e., to separate his astral soul from it.[236] Apuleius also describes his initiation into the Mysteries in the same way: "I approached the confines of death; and, having trodden on the threshold of Proserpina, returned, having been carried through all the elements. In the depths of midnight I saw the sun glittering with a splendid light, together with *the infernal and supernal gods*, and to these divinities approaching, I paid the tribute of devout adoration."[237] **[Page 147]**

PYTHAGOREAN TEACHINGS OF JESUS

Thus, in common with Pythagoras and other hierophant reformers, Jesus divided his teachings into exoteric and esoteric. Following faithfully the Pythagoreo-Essenean ways, he never sat at a meal without saying "grace." "The priest prays before his meal," says Josephus, describing the Essenes. Jesus also divided his followers into "neophytes," "brethren," and the "perfect," if we may judge by the difference he made between them. But his career at least as a public Rabbi, was of a too short duration to allow him to establish a regular school of his own; and with the exception, perhaps, of John, it does not seem that he had initiated any other apostle. The Gnostic amulets and talismans are mostly the emblems of the apocalyptic allegories. The "seven vowels" are closely related to the "seven seals"; and the mystic title Abraxas, partakes as much of the composition of *Shem Hamphirosh*, "the holy word" or ineffable name, as the name called: The word of God, that "no man knew but he himself,"[238] as John expresses it.

THE APOCALYPSE KABALISTIC

It would be difficult to escape from the well-adduced proofs that the *Apocalypse* is the production of an initiated kabalist, when this *Revelation* presents whole passages taken from the *Books of Enoch and Daniel*, which latter is in itself an abridged imitation of the former; and when, furthermore, we ascertain that the Ophite Gnostics who rejected the *Old Testament* entirely, as "emanating from an inferior being (Jehovah)," accepted the most ancient prophets, such as Enoch, and deduced the strongest support from this book for their religious tenets, the demonstration becomes evident. We will show further how closely

---

[234] "The profound or esoteric doctrines of the ancients were denominated *wisdom*, and afterward *philosophy*, and also the *gnosis*, or knowledge. They related to the human soul, its divine parentage, its supposed degradation from its high estate by becoming connected with "generation" or the physical world, its onward progress and restoration to God by regenerations or . . . transmigrations." Ibid, p. 2, foot-note.

[235] Cyril of Jerusalem asserts it. See vi. 10.

[236] "*Phædrus*," 64.

[237] "*The Golden Ass*," xi.

[238] "*Apocalypse*," xix. 12.

related are all these doctrines. Besides, there is the history of Domitian's persecutions of magicians and philosophers, which affords as good a proof as any that John was generally considered a kabalist. As the apostle was included among the number, and, moreover, conspicuous, the imperial edict banished him not only from Rome, but even from the continent. It was not the Christians whom — confounding them with the Jews, as some historians will have it — the emperor persecuted, but the astrologers and kabalists.[239]

The accusations against Jesus of practicing the magic of Egypt were numerous, and at one time universal, in the towns where he was known. The Pharisees, as claimed in the Bible, had been the first to fling it in his **[Page 148]** face, although Rabbi Wise considers Jesus himself a Pharisee. The *Talmud* certainly points to James the Just as one of that sect.[240] But these partisans are known to have always stoned every prophet who denounced their evil ways, and it is not on this fact that we base our assertion. These accused him of sorcery, and of driving out devils by Beelzebub, their prince, with as much justice as later the Catholic clergy had to accuse of the same more than one innocent martyr. But Justin Martyr states on better authority that the men of his time *who were not Jews* asserted that the miracles of Jesus were performed by magical art — μαγικὴ φαντας́ία — the very expression used by the skeptics of those days to designate the feats of thaumaturgy accomplished in the Pagan temples. "They even ventured to call him a magician and a deceiver of the people," complains the martyr.[241] In the *Gospel of Nicodemus* (the *Acta Pilate*), the Jews bring the same accusation before Pilate. "Did we not tell thee he was a magician?"[242] Celsus speaks of the same charge, and as a Neo-platonist believes in it.[243] The Talmudic literature is full of the most minute particulars, and their greatest accusation is that "Jesus could fly as easily in the air as others could walk."[244] St. Austin asserted that it was generally believed that he had been initiated in Egypt, and that he wrote books concerning magic, which he delivered to John.[245] There was a work called *Magia Jesu Christi*, which was attributed to Jesus[246] himself. In the *Clementine Recognitions* the charge is brought against Jesus that he did not perform his miracles as a Jewish prophet, but as a magician, i.e., an initiate of the "heathen" temples.[247]

---

[239] See Suet. in "*Vita. Eutrop*.," 7. It is neither cruelty, nor an insane indulgence in it, which shows this emperor in history as passing his time in catching flies and transpiercing them with a golden bodkin, but religious superstition. The Jewish astrologers had predicted to him that he had provoked the wrath of Beelzebub, the "*Lord of the flies*," and would perish miserably through the revenge of the dark god of Ekron, and die like King Ahaziah, because he persecuted the Jews.

[240] We believe that it was the Sadducees and not the Pharisees who crucified Jesus. They were Zadokites — partisans of the house of Zadok, or the sacerdotal family. In the "*Acts*" the apostles were said to be persecuted by the Sadducees, but never by the Pharisees. In fact, the latter never persecuted any one. They had the scribes, rabbis, and learned men in their numbers, and were not, like the Sadducees, jealous of their order.

[241] "*Dial*.," p. 69.

[242] Fabricius, "*Cod. Apoc., N. T*.," i., 243; Tischendorf, "*Evang. Ap*.," p. 214.

[243] Origen, "*Cont. Cels*.," II.

[244] Rabbi Iochan, "*Mag*.," 51.

[245] "*Origen*," II.

[246] Cf. "*August de Consans. Evang*.," i., 9; Fabric., "*Cod. Ap. N. T*.," i., p. 305, ff.

[247] "*Recog*.," i. 58; cf., p. 40.

It was usual then, as it is now, among the intolerant clergy of opposing religions, as well as among the lower classes of society, and even among those patricians who, for various reasons had been excluded from any participation of the Mysteries, to accuse, sometimes, the highest hierophants and adepts of sorcery and black magic. So Apuleius, who **[Page 149]** had been initiated, was likewise accused of witchcraft, and of carrying about him the figure of a skeleton — a potent agent, as it is asserted, in the operations of the black art. But one of the best and most unquestionable proofs of our assertion may be found in the so-called *Museo Gregoriano*. On the sarcophagus, which is panelled with bas-reliefs representing the miracles of Christ,[248] may be seen the full figure of Jesus, who, in the resurrection of Lazarus, appears beardless "and equipped with a wand in the received guise of a *necromancer* (?) whilst the corpse of Lazarus is swathed in bandages exactly as an Egyptian mummy."

Had posterity been enabled to have several such representations executed during the first century when the figure, dress, and every-day habits of the Reformer were still fresh in the memory of his contemporaries, perhaps the Christian world would be more Christ-like; the dozens of contradictory, groundless, and utterly meaningless speculations about the "Son of Man" would have been impossible; and humanity would now have but one religion and one God. It is this absence of all proof, the lack of the least positive clew about him whom Christianity has deified, that has caused the present state of perplexity. No pictures of Christ were possible until after the days of Constantine, when the Jewish element was nearly eliminated among the followers of the new religion. The Jews, apostles, and disciples, whom the Zoroastrians and the Parsees had inoculated with a holy horror of any form of images, would have considered it a sacrilegious blasphemy to represent in any way or shape their master. The only authorized image of Jesus, even in the days of Tertullian, was an allegorical representation of the "Good Shepherd,"[249] which was no portrait, but the figure of a man with a jackal-head, like Anubis.[250] On this gem, as seen in the collection of Gnostic amulets, the Good Shepherd bears upon his shoulders the lost lamb. He seems to have a human head upon his neck; but, as King correctly observes, "it only *seems* so to the uninitiated eye." On closer inspection, he becomes the double-headed Anubis, having one head human, the other a jackal's, whilst his girdle assumes the form of a serpent rearing aloft its crested head. "This figure," adds the author of the *Gnostics*, etc., "had two meanings — one obvious for the vulgar; the other mystical, and recognizable by the *initiated alone*. It was perhaps the signet of some chief **[Page 150]** teacher or apostle."[251] This affords a fresh proof that the Gnostics and early *orthodox* (?) Christians were not so wide apart in their *secret doctrine*. King deduces from a quotation from *Epiphanius*, that even as late as 400 A.D. it was considered an atrocious sin to attempt to represent the bodily appearance of Christ. Epiphanius[252] brings it as an idolatrous charge against the Carpocratians that "they kept painted portraits, and *even gold and silver images*, and *in other materials*, which they pretended

---

248 King's "*Gnostics*," p. 145; the author places this sarcophagus among the earliest productions of that art which inundated later the world with mosaics and engravings, representing the events and personages of the "*New Testament*."

249 "*De Pudicitia*." See "*The Gnostics and Their Remains*," p. 144.

250 Ibid., plate i., p. 200.

251 This gem is in the collection of the author of "*The Gnostics and Their Remains*." See p. 201.

252 "*Hœresies*," xxvii.

to be portraits of Jesus, and made by Pilate after the likeness of Christ. . . . These they keep in secret, along with Pythagoras, Plato, and Aristotle, and setting them all up together, they worship and offer sacrifices unto them *after the Gentiles' fashion*."

JESUS CONSIDERED AN ADEPT BY SOME PAGAN PHILOSOPHERS AND EARLY CHRISTIANS

What would the pious Epiphanius say were he to resuscitate and step into St. Peter's Cathedral at Rome! Ambrosius seems also very desperate at the idea — that some persons fully credited the statement of Lampridius that Alexander Severus had in his private chapel an image of Christ among other great philosophers. "That the Pagans should have preserved the likeness of Christ," he exclaims, "but the disciples have neglected to do so, is a notion the mind shudders to entertain, much less to believe."

All this points undeniably to the fact, that except a handful of self-styled Christians who subsequently won the day, all the civilized portion of the Pagans who knew of Jesus honored him as a philosopher, an *adept* whom they placed on the same level with Pythagoras and Apollonius. Whence such a veneration on their part for a man, were he simply, as represented by the Synoptics, a poor, unknown Jewish carpenter from Nazareth? As an incarnated God there is no single record of him on this earth capable of withstanding the critical examination of science; as one of the greatest reformers, an inveterate enemy of every theological dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history. His age may, with every day, be receding farther and farther back into the gloomy and hazy mists of the past; and his theology — based on human fancy and supported by untenable dogmas may, nay, must with every day lose more of its unmerited prestige; alone the grand figure of the philosopher and moral reformer instead of growing paler will become with every century more pronounced and more clearly defined. It will reign supreme and universal only on that day when the whole of humanity recognizes but one **[Page 151]** father — the UNKNOWN ONE above — and one brother — the whole of mankind below.

In a pretended letter of Lentulus, a senator and a distinguished historian, to the Roman senate, there is a description of the personal appearance of Jesus. The letter itself, written in horrid Latin, is pronounced a bare-faced forgery; but we find therein an expression which suggests many thoughts. Albeit a forgery it is evident that whosoever invented it has nevertheless tried to follow tradition as closely as possible. The hair of Jesus is represented in it as "wavy and curling . . . flowing down upon his shoulders," and as "*having a parting in the middle of the head* after the fashion of the Nazarenes." This last sentence shows: 1. That there was such a tradition, based on the biblical description of John the Baptist, the *Nazaria*, and the custom of this sect. 2. Had Lentulus been the author of this letter, it is difficult to believe that Paul should never have heard of it; and had he known its contents, he would never have pronounced it a *shame* for men to wear their hair long,[253] thus shaming his Lord and Christ-God. 3. If Jesus did wear his hair long and "parted in the middle of the forehead, after the fashion of the Nazarenes (as well as John, the only one of his apostles who

[253] *1 Cor.* xi. 14.

followed it), then we have one good reason more to say that Jesus must have belonged to the sect of the Nazarenes, and been called NASARIA for this reason and not because he was an inhabitant of Nazareth; for they never wore their hair long. The Nazarite, who *separated* himself unto the Lord, allowed "no razor to come upon his head." "He shall be holy, and shall let the locks of the hair of his head grow," says *Numbers* (vi. 5). Samson was a Nazarite, i.e., vowed to the service of God, and in his hair was his strength. "No razor shall come upon his head; the child shall be a Nazarite unto God from the womb" (*Judges* xiii. 5). But the final and most reasonable conclusion to be inferred from this is that Jesus, who was so opposed to all the orthodox Jewish practices, would *not* have allowed his hair to grow had he not belonged to this sect, which in the days of John the Baptist had already become a heresy in the eyes of the Sanhedrim. The *Talmud*, speaking of the Nazaria, or the Nazarenes (who had abandoned the world like Hindu yogis or hermits) calls them a sect of physicians, of wandering exorcists; as also does Jervis. "They went about the country, living on alms and performing cures."[254] Epiphanius says that the Nazarenes come next in heresy to the Corinthians whether having existed "before them or after them, nevertheless *synchronous*," and then adds that "all Christians at that time were equally called *Nazarenes*"![255] **[Page 152]**

DOCTRINE OF PERMUTATION

In the very first remark made by Jesus about John the Baptist, we find him stating that he is "Elias, which was for to come." This assertion, if it is not a later interpolation for the sake of having a prophecy fulfilled, means again that Jesus was a kabalist; unless indeed we have to adopt the doctrine of the French spiritists and suspect him of believing in reincarnation. Except the kabalistic sects of the Essenes, the Nazarenes, the disciples of Simeon Ben Iochai, and Hillel, neither the orthodox Jews, nor the Galileans, believed or knew anything about the doctrine of *permutation*. And the Sadducees rejected even that of the resurrection.

"But the author of this *restitutionis* was Mosah, our master, upon whom be peace! Who was the *revolutio* (transmigration) of Seth and Hebel, that he might cover the nudity of his Father Adam — *Primus*," says the *Kabala*.[256] Thus, Jesus hinting that John was the *revolutio*, or transmigration of Elias, seems to prove beyond any doubt the school to which he belonged.

Until the present day uninitiated Kabalists and Masons believe permutation to be synonymous with transmigration and metempsychosis. But they are as much mistaken in regard to the doctrine of the true Kabalists as to that of the Buddhists. True, the *Sohar* says in one place, "All souls are subject to transmigration . . . men do not know the ways of the Holy One, blessed be He; they do not know that they are brought before the tribunal, both before they enter this world and after they quit it," and the Pharisees also held this doctrine, as Josephus shows (*Antiquities*, xviii. 13). Also the doctrine of Gilgul, held to the strange theory of the "Whirling of the Soul," which taught that the bodies of Jews buried far away from the Holy Land, still preserve a particle of soul which can neither rest nor quit them, until it reaches the soil of the "Promised Land." And this "whirling" process was thought to

[254] See the "*Israelite Indeed*," vol. ii., p. 238; "*Treatise Nazir*."
[255] "*Epiph. ed. Petar*," vol. i., p. 117.
[256] "*Kabbala Denudata*," ii., 155; "*Vallis Regia*," Paris edition.

be accomplished by the soul being conveyed back through an actual evolution of species; transmigrating from the minutest insect up to the largest animal. But this was an *exoteric* doctrine. We refer the reader to the *Kabbala Denudata* of Henry Khunrath; his language, however obscure, may yet throw some light upon the subject.

But this doctrine of permutation, or *revolutio*, must not be understood as a belief in reincarnation. That Moses was considered the transmigration of Abel and Seth, does not imply that the kabalists — those who were *initiated* at least — believed that the identical spirit of either of Adam's sons reappeared under the corporeal form of Moses. It only shows what was the mode of expression they used when hinting at one of the profoundest mysteries of the Oriental Gnosis, one of the most majestic articles **[Page 153]** of faith of the Secret Wisdom. It was purposely veiled so as to half conceal and half reveal the truth. It implied that Moses, like certain other god-like men, was believed to have reached the highest of all states on earth: — the rarest of all psychological phenomena, the perfect union of the immortal spirit with the terrestrial *duad* had occurred. The trinity was complete. A *god* was incarnate. But how rare such incarnations!

THE MEANING OF GOD-INCARNATE

That expression, "Ye are gods," which, to our biblical students, is a mere abstraction, has for the kabalists a vital significance. Each immortal spirit that sheds its radiance upon a human being is a god — the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause of which it is a direct emanation. It is possessed of all the attributes of its parent source. Among these attributes are omniscience and omnipotence. Endowed with these, but yet unable to fully manifest them while in the body, during which time they are obscured, veiled, limited by the capabilities of physical nature, the thus divinely-inhabited man may tower far above his kind, evince a god-like wisdom, and display deific powers; for while the rest of mortals around him are but *overshadowed* by their divine SELF, with every chance given to them to become immortal hereafter, but no other security than their personal efforts to win the kingdom of heaven, the so chosen man has already become an immortal while yet on earth. His prize is secured. Henceforth he will live forever in eternal life. Not only he may have "dominion"[257] over all the works of creation by employing the "excellence" of the NAME (the ineffable one) but be higher in this life, not, as Paul is made to say, "a little lower than the angels."[258]

The ancients never entertained the sacrilegious thought that such perfected entities were incarnations of the One Supreme and for ever invisible God. No such profanation of the awful Majesty entered into their conceptions. Moses and his antitypes and types were to them but complete men, gods on earth, for their gods (divine spirits) had entered unto their hallowed tabernacles, the purified physical bodies. The disembodied spirits of the heroes and sages were termed gods by the ancients. Hence, the accusation of polytheism and

---

[257] *Psalms* viii.

[258] This contradiction, which is attributed to Paul in Hebrews, by making him say of Jesus in chapter i., 4: "Being made *so much better* than the angels," and then immediately stating in chapter ii. 9, "But we see Jesus, who was made *a little lower* than the angels," shows how unscrupulously the writings of the apostles, if they ever wrote any, were tampered with.

idolatry on the part of those who were the first to anthropomorphize the holiest and purest abstractions of their forefathers. **[Page 154]**

The real and hidden sense of this doctrine was known to all the initiates. The Tanaim imparted it to their elect ones, the Isarim, in the solemn solitudes of crypts and deserted places. It was one of the most esoteric and jealously guarded, for human nature was the same then as it is now, and the sacerdotal caste as confident as now in the supremacy of its knowledge, and ambitious of ascendancy over the weaker masses; with the difference perhaps that its hierophants could prove the legitimacy of their claims and the plausibility of their doctrines, whereas now, *believers* must be content with blind faith.

While the kabalists called this mysterious and rare occurrence of the union of spirit with the mortal charge entrusted to its care, the "descent of the Angel Gabriel" (the latter being a kind of generic name for it), the *Messenger of Life*, and the angel Metatron; and while the Nazarenes termed the same Abel-Zivo,[259] the *Delegatus* sent by the Lord of Celsitude, it was universally known as the "Anointed Spirit."

Thus it is the acceptation of this doctrine which caused the Gnostics to maintain that Jesus was a man overshadowed by the Christos or Messenger of Life, and that his despairing cry from the cross "Eloi, Eloi, Lama Sabachthani," was wrung from him at the instant when he felt that this inspiring Presence had finally abandoned him, for — as some affirmed — his faith *had* also abandoned him when on the cross.

The early Nazarenes, who must be numbered among the Gnostic sects, believing that Jesus was a prophet, held, nevertheless, in relation to him the same doctrine of the divine "overshadowing," of certain "men of God," sent for the salvation of nations, and to recall them to the path of righteousness. "The Divine mind is eternal," says the *Codex*,[260] "and it is pure light, and poured out through *splendid and immense space* (pleroma). It is Genetrix of the Æons. But one of them went to matter (chaos) stirring up confused (turbulentos) movements; and by a certain portion of *heavenly* light fashioned it, properly constituted for use and appearance, but the beginning of every evil. The Demiurge (of matter) claimed divine honor.[261] Therefore Christus ("the anointed"), the prince of the Æons (powers), was sent (expeditus), who *taking on the person* of a most devout Jew, Iesu, *was to conquer him*; but who having *laid it* (the body) *aside*, departed on high." We will explain further on the full significance of the name Christos and its mystic meaning.

Dogmas of the Gnostics

And now, in order to make such passages as the above more intelligible, we will endeavor to define, as briefly as possible, the dogmas in **[Page 155]** which, with very trifling differences, nearly all the Gnostic sects believed. It is in Ephesus that flourished in those days the greatest college, wherein the abstruse Oriental speculations and the Platonic philosophy were taught in conjunction. It was a focus of the universal "secret" doctrines; the weird laboratory whence, fashioned in elegant Grecian phraseology, sprang

[259] "*Codex Nazaræus*," i. 23.

[260] Ibid., preface, p. v., translated from Norberg.

[261] "According to the Nazarenes and Gnostics, the Demiurge, the creator of the material world, is not the highest God." (See Dunlap, "*Sod, the Son of the Man.*")

the quintessence of Buddhistic, Zoroastrian, and Chaldean philosophy. Artemis, the gigantic concrete symbol of theosophico-pantheistic abstractions, the great mother Multimamma, androgyne and patroness of the "Ephesian writings," was conquered by Paul; but although the zealous converts of the apostles pretended to burn all their books on "curious arts," *ta perierga* , enough of these remained for them to study when their first zeal had cooled off. It is from Ephesus that spread nearly all the *Gnosis* which antagonized so fiercely with the Irenæan dogmas; and still it was Ephesus, with her numerous collateral branches of the great college of the Essenes, which proved to be the hot-bed of all the kabalistic speculations brought by the Tanaïm from the captivity. "In Ephesus," says Matter, "the notions of the Jewish-Egyptian school, and the semi-Persian speculations of the kabalists had then recently come to swell the vast conflux of Grecian and Asiatic doctrines, so there is no wonder that teachers should have sprung up there who strove to combine the religion newly preached by the apostle with the ideas there so long established."

Had not the Christians burdened themselves with the *Revelations* of a little nation, and accepted the Jehovah of Moses, the Gnostic ideas would never have been termed *heresies*; once relieved of their dogmatic exaggerations the world would have had a religious system based on pure Platonic philosophy, and surely something would then have been gained.

Now let us see what are the greatest *heresies* of the Gnostics. We will select Basilides as the standard for our comparisons, for all the founders of other Gnostic sects group round him, like a cluster of stars borrowing light from their sun.

Basilides maintained that he had all his doctrines from the Apostle Matthew, and from Peter through Glaucus, the disciple of the latter.[262] According to Eusebius,[263] he published twenty-four volumes of *Interpretations upon the Gospels*,[264] all of which were burned, a fact which makes us suppose that they contained more truthful matter than the school of Irenæus was prepared to deny. He asserted that the unknown, **[Page 156]** eternal, and uncreated Father having first brought forth *Nous*, or Mind, the latter emanated from itself — the Logos. The Logos (the Word of John) emanated in its turn *Phronesis*, or the Intelligences (Divine-human spirits). From Phronesis sprung *Sophia*, or feminine wisdom, and *Dynamis* — strength. These were the personified attributes of the Mysterious godhead, the Gnostic quinternion, typifying the five spiritual, but intelligible substances, personal virtues or beings external to the unknown godhead. This is preëminently a kabalistic idea. It is still more Buddhistic. The earliest system of the Buddhistic philosophy — which preceded by far Gautama-Buddha — is based upon the uncreated substance of the "Unknown," the A'di Buddha.[265]

---

[262] Clemens, "*Al. Strom.*" vii., 7, § 106.
[263] H. E., iv. 7.
[264] The gospels interpreted by Basilides were not our present gospels, which, as it is proved by the greatest authorities, were not in his days in existence. See "*Supernatural Religion*," vol. ii., chap. Basilides.
[265] The five make mystically ten. They are androgynes. "Having divided his body in two parts, the Supreme Wisdom became male and female" ("*Manu*," book i., sloka 32). There are many early Buddhistic ideas to be found in Brahmanism.
The prevalent idea that the last of the Buddhas, Gautama, is the ninth incarnation of Vishnu, or the *ninth* Avatar, is disclaimed partially by the Brahmans, and wholly rejected by the learned Buddhist

This eternal, infinite Monad possesses, as proper to his own essence, five acts of wisdom. From these it, by five separate acts of Dhyan, emitted five Dhyani Buddhas; these, like A'di Buddha, are quiescent in their system (passive). Neither A'di, nor either of the five Dhyani Buddhas, were ever incarnated, but seven of their emanations became Avatars, i.e., were incarnated on this earth. **[Page 157]**

Describing the Basilidean system, Irenæus, quoting the Gnostics, declares as follows:

> "When the uncreated, *unnamed* Father saw the corruption of mankind, he sent his first-born *Nous*, into the world, in the form of Christ, for the redemption of all who believe in him, out of the power of those who fabricated the world (the Demiurgus, and his six sons, the planetary genii). He appeared amongst men as the man, Jesus, and wrought miracles. This Christ did *not die* in person, but Simon the Cyrenian suffered in his stead, *to whom he lent his bodily form*; for the Divine Power, the Nous of the Eternal Father, *is not corporeal*, and *cannot die*. Whoso, therefore, maintains that Christ has died, is still the bondsman of ignorance; whoso denies the same, he is free, and hath understood the purpose of the Father."[266]

So far, and taken in its abstract sense, we do not see anything blasphemous in this system. It may be a *heresy* against the theology of Irenæus and Tertullian,[267] but there is certainly nothing sacrilegious against the religious idea itself, and it will seem to every impartial thinker far more consistent with divine reverence than the anthropomorphism of actual Christianity. The Gnostics were called by the orthodox Christians, *Docetæ*, or Illusionists, for believing that Christ did not, nor could, suffer death actually — in physical body. The later Brahmanical books contain, likewise, much that is repugnant to the reverential feeling and idea of the Divinity; and as well as the Gnostics, the Brahmans

---

theologians. The latter insist that the worship of Buddha possesses a far higher claim to antiquity than any of the Brahmanical deities of the *Vedas*, which they call secular literature. The Brahmans, they show, came from other countries, and established their heresy on the already accepted popular deities. They conquered the land by the sword, and succeeded in burying truth, by building a theology of their own on the ruins of the more ancient one of Buddha, which had prevailed for ages. They admit the divinity and spiritual existence of some of the Vedantic gods; but as in the case of the Christian angel-hierarchy they believe that all these *deities* are greatly subordinate, even to the incarnated Buddhas. They do not even acknowledge the creation of the physical universe. Spiritually and *invisibly* it has existed from all eternity, and thus it was made merely visible to the human senses. When it first appeared it was called forth from the realm of the invisible into the visible by the impulse of A'di Buddha — the "Essence." They reckon twenty-two such visible appearances of the universe governed by Buddhas, and as many destructions of it, by fire and water in regular successions. After the last destruction by the flood, at the end of the precedent cycle — (the exact calculation, embracing several millions of years, is a secret cycle) the world, during the present age of the Kali Yug — Maha Bhadda Calpa — has been ruled successively by four Buddhas, the last of whom was Gautama, the "Holy One." The fifth, Maitree-Buddha, is yet to come. This latter is the expected kabalistic King Messiah, the Messenger of Light, and Sosiosh, the Persian Saviour, who will come on a horse. It is also the Christian Second Advent. See "*Apocalypse*" of St. John.

266 "*Irenæus*," i. 23.

267 Tertullian reversed the table himself by rejecting, later in life, the doctrines for which he fought with such an acerbity and by becoming a Montanist.

explain such legends as may shock the divine dignity of the Spiritual beings called gods by attributing them to *Maya* or illusion.

A people brought up and nurtured for countless ages among all the psychological phenomena of which the civilized (!) nations read, but reject as incredible and worthless, cannot well expect to have its religious system even understood — let alone appreciated. The profoundest and most transcendental speculations of the ancient metaphysicians of India and other countries, are all based on that great Buddhistic and Brahmanical principle underlying the whole of their religious metaphysics — *illusion* of the senses. Everything that is finite is illusion, all that which is eternal and infinite is reality. Form, color, that which we hear and feel, or see with our mortal eyes, exists only so far as it can be conveyed to each of us through our senses. The universe for a man born blind does not exist in either form or color, but it exists in its *privation* (in the Aristotelean sense), and is a reality for the spiritual senses **[Page 158]** of the blind man. We all live under the powerful dominion of phantasy. Alone the highest and invisible *originals* emanated from the thought of the Unknown are real and permanent beings, forms, and ideas; on earth, we see but their reflections; more or less correct, and ever dependent on the physical and mental organization of the person who beholds them.

Ages untold before our era, the Hindu Mystic Kapila, who is considered by many scientists as a skeptic, because they judge him with their habitual superficiality, magnificently expressed this idea in the following terms:

"Man (physical man) counts for so little, that hardly anything can demonstrate to him his proper existence and that of nature. Perhaps, that which we regard as the universe, and the divers beings which seem to compose it, have nothing real, and are but the product of continued illusion — *maya* — of our senses."

And the modern Schopenhauer, repeating this philosophical idea, 10,000 years old now, says: "Nature is non-existent, *per se*. . . . Nature is the infinite illusion of our senses." Kant, Schelling, and other metaphysicians have said the same, and their school maintains the idea. The objects of sense being ever delusive and fluctuating, cannot be a reality. Spirit alone is unchangeable, hence — alone is no illusion. This is pure Buddhist doctrine. The religion of the Gnosis (knowledge), the most evident offshoot of Buddhism, was utterly based on this metaphysical tenet. Christos suffered *spiritually* for us, and far more acutely than did the illusionary Jesus while his body was being tortured on the Cross.

In the ideas of the Christians, Christ is but another name for Jesus. The philosophy of the Gnostics, the initiates, and hierophants understood it otherwise. The word Christos, *Χριςτος*, like all Greek words, must be sought in its philological origin — the Sanscrit. In this latter language *Kris* means sacred,[268] and the Hindu deity was named Chris-na (the pure or the sacred) from that. On the other hand, the Greek *Christos* bears several meanings, as anointed (pure oil, *chrism*) and others. In all languages, though the synonym of the word

[268] In his debate with Jacolliot upon the right spelling of the Hindu Christna, Mr. Textor de Ravisi, an ultramontane Catholic, tries to prove that the name of Christna ought to be written Krishna, for, as the latter means black, and the statues of this deity are generally black, the word is derived from the color. We refer the reader to Jacolliot's answer in his recent work, "*Christna et le Christ*," for the conclusive evidence that the name is not derived from the color.

means pure or sacred essence, it is the first emanation of the invisible Godhead, manifesting itself tangibly in spirit. The Greek Logos, the Hebrew Messiah, the **[Page 159]** Latin Verbum, and the Hindu Viradj (the son) are identically the same; they represent an idea of collective entities — of flames detached from the one eternal centre of light.

IDEAS OF MARCION, THE "HERESIARCH"

> "The man who accomplishes pious but interested acts (with the sole object of his salvation) may reach the ranks of the *devas* (saints);[269] but he who accomplishes, disinterestedly, the same pious acts, finds himself ridden forever of the five elements" (of matter). "Perceiving the Supreme Soul in all beings and all beings in the Supreme Soul, in offering his own soul in sacrifice, he identifies himself with the Being who shines in his own splendor" (Manu, book xii., slokas 90, 91).

Thus, Christos, as a unity, is but an abstraction: a general idea representing the collective aggregation of the numberless spirit-entities, which are the direct emanations of the infinite, invisible, incomprehensible FIRST CAUSE — the individual spirits of men, erroneously called the souls. They are the divine sons of God, of which some only overshadow mortal men — but this the majority — some remain forever planetary spirits, and some — the smaller and rare minority — unite themselves during life with some men. Such God-like beings as Gautama-Buddha, Jesus, Tissoo, Christna, and a few others had united themselves with their spirits permanently — hence, they became gods on earth. Others, such as Moses, Pythagoras, Apollonius, Plotinus, Confucius, Plato, Iamblichus, and some Christian saints, having at intervals been so united, have taken rank in history as demi-gods and leaders of mankind. When unburthened of their terrestrial tabernacles, their freed souls, henceforth united forever with their spirits, rejoin the whole shining host, which is bound together in one spiritual solidarity of thought and deed, and called "the anointed." Hence, the meaning of the Gnostics, who, by saying that "Christos" suffered spiritually for humanity, implied that his Divine Spirit suffered mostly.

Such, and far more elevating were the ideas of Marcion, the great "Heresiarch" of the second century, as he is termed by his opponents. He came to Rome toward the latter part of the half-century, from A.D. 139-142, according to Tertullian, Irenæus, Clemens, and most of his modern commentators, such as Bunsen, Tischendorf, Westcott, and many others. Credner and Schleiermacher[270] agree as to his high and irreproachable personal character, his pure religious aspirations and elevated views. His influence must have been powerful, as we find **[Page 160]** Epiphanius writing more than two centuries later that in his time the followers of Marcion were to be found throughout the whole world.[271]

---

[269] There is no equivalent for the word "miracle," in the Christian sense, among the Brahmans or Buddhists. The only correct translation would be *meipo*, a wonder, something remarkable; but not a violation of natural law. The "saints" only produce *meipo*.

[270] "*Beiträge*," vol. i., p. 40; Schleiermacher, "*Sämmil. Werke*," viii.; "*Einl. N. T.*," p. 64.

[271] "*Epiph. Hæra.*," xlii., p. 1.

The danger must have been pressing and great indeed, if we are to judge it to have been proportioned with the opprobrious epithets and vituperation heaped upon Marcion by the "Great African," that Patristic Cerberus, whom we find ever barking at the door of the Irenæan dogmas.[272] We have but to open his celebrated refutation of Marcion's *Antitheses*, to acquaint ourselves with the *fine-fleur* of monkish abuse of the Christian school; an abuse so faithfully carried through the middle ages, to be renewed again in our present day — at the Vatican. "Now, then, ye hounds, yelping at the God of Truth, whom the apostles cast out, to all your questions. These are the bones of contention which ye gnaw," etc.[273] "The poverty of the Great African's arguments keeps pace with his abuse," remarks the author of *Supernatural Religion*.[274] "Their (the Father's) religious controversy bristles with misstatements, and is turbid with pious abuse. Tertullian was a master of his style, and the vehement vituperation with which he opens and often interlards his work against 'the impious and sacrilegious Marcion,' offers anything but a guarantee of fair and legitimate criticism."

How firm these two Fathers — Tertullian and Epiphanius — were on their theological ground, may be inferred from the curious fact that they intemperately both vehemently reproach "the beast" (Marcion) "with erasing passages from the *Gospel of Luke* which never were in *Luke* at all."[275] "The lightness and inaccuracy," adds the critic, "with which Tertullian proceeds, are all the better illustrated by the fact that not only does he accuse Marcion falsely, but *he actually defines the motives* for which he expunged a passage *which never existed*; in the same chapter he also similarly accuses Marcion of erasing (from *Luke*) the saying that Christ had not come to destroy the law and the prophets, but to fulfill them, and he actually repeats the charge on two other occasions.[276] Epiphanius also commits the mistake of reproaching Marcion with omitting from *Luke* what is only found in *Matthew*."[277]

Having so far shown the amount of reliance to be placed in the Patristic literature, and it being unanimously conceded by the great majority of biblical critics that what the Fathers fought for was not *truth*, but their own interpretations and unwarranted assertions,[278] we

---

[272] Tertullian, "*Adv. Marc.*," ii. 5; cf. 9.
[273] Ibid., ii. 5.
[274] Vol. ii., p. 105.
[275] Ibid., vol. ii., p. 100.
[276] "*Adv. Marc.*," iv., 9, 36.
[277] "*Supernatural Religion*," p. 101; *Matthew* v. 17.
[278] This author, vol. ii., p. 103, remarks with great justice of the "Heresiarch" Marcion, "whose high personal character exerted so powerful an influence upon his own time," that "it was the misfortune of Marcion to live in an age when Christianity had passed out of the pure morality of its infancy; when, untroubled by complicated questions of dogma, simple faith and pious enthusiasm had been the one great bond of Christian brotherhood, into a phase of ecclesiastical development in which religion was fast degenerating into theology, and complicated doctrines were rapidly assuming the rampant attitude which led to so much bitterness, persecution, and schism. In later times Marcion might have been honored as a reformer, in his own he was denounced as a heretic. Austere and ascetic in his opinions, he aimed at superhuman purity, and, although his clerical adversaries might scoff at his impracticable doctrines regarding marriage and the subjugation of the flesh, they have had their parallels amongst those whom the Church has since most delighted to honor, and, at least, the whole

will now **[Page 161]** proceed to state what were the views of Marcion, whom Tertullian desired to annihilate as the most dangerous *heretic* of his day. If we are to believe Hilgenfeld, one of the greatest German biblical critics, then "From the critical standing-point one must . . . consider the statements of the Fathers of the Church only as expressions of their *subjective view*, which itself requires proof."[279]

We can do no better nor make a more correct statement of facts concerning Marcion than by quoting what our space permits from *Supernatural Religion*, the author of which bases his assertions on the evidence of the greatest critics, as well as on his own researches. He shows in the days of Marcion "two broad parties in the primitive Church" — one considering Christianity "a mere continuation of the law, and dwarfing it into an Israelitish institution, a narrow sect of Judaism"; the other representing the glad tidings "as the introduction of a new system, applicable to all, and supplanting the Mosaic dispensation of the law by a universal dispensation of grace." These two parties, he adds, "were popularly represented in the early Church, by the two apostles Peter and Paul, and their antagonism is faintly revealed in the *Epistle to the Galatians*."[280] **[Page 162]**

---

tendency of his system was markedly towards the side of virtue." These statements are based upon Credner's "*Beitrage*," i., p. 40; cf. Neander, "*Allg. K. G.*," ii., p. 792, f.; Schleiermacher, Milman, etc., etc.

[279] Justin's "*Die Evv.*," p. 446, sup. B.

[280] But, on the other hand, this antagonism is very *strongly marked* in the "*Clementine Homilies*," in which Peter unequivocally denies that Paul, whom he calls Simon the Magician, has ever had a *vision* of Christ, and calls him "an enemy." Canon Westcott says: "There can be no doubt that St. Paul is referred to as 'the enemy' " ("*On the Canon*," p. 252, note 2; "*Supernatural Religion*," vol. ii., p. 35). But this antagonism, which rages unto the present day, we find even in St. Paul's "*Epistles*." What can be more energetic than such like sentences: "Such are *false* apostles, deceitful workers, transforming themselves into the apostles of Christ. . . . I suppose I was not a whit behind the very chiefest apostle" (*2 Corinthians*, xi.). "Paul, an apostle *not of men*, neither by man, but by Jesus Christ and God the Father, who raised him from the dead . . . but there be some that trouble you, and *would pervert* the Gospel of Christ . . . *false brethren*. . . . When Peter came to Antioch I withstood him to his face, because he was to be blamed. For before that certain came from James, *he did eat* with the Gentiles, but when they were come he withdrew, fearing them which were of the circumcision. And the other Jews dissembled . . . insomuch that Barnabas also was carried away with their *dissimulation*," etc., etc. (*Galat.* i and ii.). On the other hand, we find Peter in the "Homilies," indulging in various complaints which, although alleged to be addressed to Simon Magus, are evidently all direct answers to the above-quoted sentences from the Pauline Epistles, and *cannot* have anything to do with Simon. So, for instance, Peter said: "For some among the Gentiles have rejected my lawful preaching, and accepted certain *lawless* and *foolish* teaching of the hostile men (enemy)" — *Epist. of Peter to James*, § 2. He says further: "Simon (Paul) . . . who came before me to the Gentiles . . . and I have followed him as light upon darkness, as knowledge upon ignorance, as health upon disease" ("*Homil.*," ii. 17). Still further, he calls him *Death* and a *deceiver* (Ibid., ii. 18). He warns the Gentiles that "our Lord and *Prophet* (?) (*Jesus*) announced that he would send from among his followers, apostles to *deceive*. "Therefore, above all, remember to avoid every apostle, or teacher, or prophet, who first does not accurately compare his teaching with that of James, called the brother of our Lord" (see the difference between Paul and James on *faith*, *Epist. to Hebrews*, xi., xii., and *Epist. of James*, ii.). "Lest the Evil One should send a false preacher . . . as he has sent to us Simon (?) preaching a counterfeit of truth in the name of our Lord, and disseminating error" ("*Hom.*" xi., 35; see above quotation from *Gal.* 1, 5). He then denies Paul's assertion, in the following words: "If, therefore, our Jesus indeed appeared in a vision to you, it was only as an irritated adversary. . . . But how can any one through visions become wise in teaching? And if you say, 'it is

Marcion, who recognised no other *Gospels* than a few *Epistles of Paul*, who rejected totally the anthropomorphism of the *Old Testament*, and drew a distinct line of demarcation between the old Judaism and Christianity, viewed Jesus neither as a King, Messiah of the Jews, nor the son of David, who was in any way connected with the law or prophets, "but, a divine being sent to reveal to man a spiritual religion, wholly new, and a God of goodness and grace hitherto unknown." The **[Page 163]** "Lord God" of the Jews in his eyes, the Creator (Demiurgos), was totally different and distinct from the Deity who sent Jesus to reveal the divine truth and preach the glad tidings, to bring reconciliation and salvation to all. The mission of Jesus — according to Marcion — was to abrogate the Jewish "Lord," who "was opposed to the God and Father of Jesus Christ as *matter is to spirit, impurity to purity*."

PRECEPTS OF MANU

Was Marcion so far wrong? Was it blasphemy, or was it intuition, divine inspiration in him to express that which every honest heart yearning for truth, more or less feels and acknowledges? If in his sincere desire to establish a purely spiritual religion, a universal faith based on unadulterated truth, he found it necessary to make of Christianity an entirely new and separate system from that of Judaism, did not Marcion have the very words of Christ for his authority? "No man putteth a piece of new cloth into an old garment . . . for the rent is made worse. . . . Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish; but *they put new wine into new bottles*, and both are preserved." In what particular does the jealous, wrathful, revengeful God of Israel resemble the unknown deity, the God of mercy preached by Jesus; — his Father who is in Heaven, and the Father of all humanity? This Father alone is the God of spirit and purity, and, to compare Him with the subordinate and capricious Sinaitic Deity is an error. Did Jesus ever pronounce the name of Jehovah? Did he ever place *his* Father in contrast with this severe and cruel Judge; his God of mercy, love, and justice, with the Jewish genius of retaliation? Never! From that memorable day when he preached his Sermon on the Mount, an immeasurable void opened between his God and that other deity who fulminated his commands from that other mount — Sinai. The language of Jesus is unequivocal; it implies not only rebellion but defiance of the Mosaic "Lord God." "Ye have heard," he tells us, "that it hath been said, an eye for an eye, and a tooth for a tooth: but *I say* unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to

---

possible,' then I ask, wherefore did the Teacher remain for a whole year and discourse to those who were attentive? And *how can we believe your story that he appeared to you*? And in what manner did he appear to you, when you hold opinions contrary to his teaching? . . . For you now set yourself up against me, who am a *firm rock, the foundation of the Church*. If you were not an opponent, you would not calumniate me, you would not revile my teaching . . . (circumcision?) in order that, in declaring what I have myself heard from the Lord, I may not be believed, as though *I were condemned*. . . . But if you say that I am condemned, you blame God who revealed Christ to me." "This last phrase," observes the author of "Supernatural Religion," " 'if you say that I am condemned,' is an evident allusion to *Galat. ii*, 11, 'I withstood him to the face, because he was condemned' " ("*Supernatural Religion*," p. 37). "There cannot be a doubt," adds the just-quoted author, "that the Apostle Paul is attacked in this religious romance as the great enemy of the true faith, under the hated name of Simon the Magician, whom Peter follows everywhere for the purpose of unmasking and confuting him" (p. 34). And if so, then we must believe that it was St. Paul who broke both his legs in Rome when flying in the air.

him the other also. Ye have heard that it hath been said [by the same "Lord God" on Sinai]: Thou shalt love thy neighbor, and hate thine enemy. But I say unto you; Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (*Matthew* v.).

And now, open *Manu* and read:

> "Resignation, the action of rendering good for evil, temperance, probity, purity, repression of the senses, the knowledge of the *Sastras* (the holy books), that of the supreme soul, truthfulness and abstinence from anger, such are the ten virtues in which consists duty. . . . Those who **[Page 164]** study these ten precepts of duty, and after having studied them conform their lives thereto, will reach to the supreme condition" (*Manu*, book vi., sloka 92).

If *Manu* did not trace these words many thousands of years before the era of Christianity, at least no voice in the whole world will dare deny them a less antiquity than several centuries B.C. The same in the case of the precepts of Buddhism.

If we turn to the *Prâtimokska Sutra* and other religious tracts of the Buddhists, we read the ten following commandments:

1. Thou shalt not kill any living creature.
2. Thou shalt not steal.
3. Thou shalt not break thy vow of chastity.
4. Thou shalt not lie.
5. Thou shalt not betray the secrets of others.
6. Thou shalt not wish for the death of thy enemies.
7. Thou shalt not desire the wealth of others.
8. Thou shalt not pronounce injurious and foul words.
9. Thou shalt not indulge in luxury (sleep on soft beds or be lazy).
10. Thou shalt not accept gold or silver.[281]

"Good master, what shall I do that I may have eternal life?" asks a man of Jesus. "Keep the commandments." "Which?" "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,"[282] is the answer.

"What shall I do to obtain possession of Bhodi? (knowledge of eternal truth)" asks a disciple of his Buddhist master. "What way is there to become an Upasaka?" "Keep the commandments." "What are they?" "Thou shalt abstain all thy life from murder, theft, adultery, and lying," answers the master.[283]

Identical injunctions are they not? Divine injunctions, the living up to which would purify and exalt humanity. But are they more divine when uttered through one mouth than

---

[281] "*Prâtimoksha Sutra*," Pali Burmese copy; see also "*Lotus de la Bonne Loi*," translated by Burnouf, p. 444.

[282] *Matthew* xix. 16-18.

[283] "*Pittakatayan*," book iii., Pali Version.

another? If it is god-like to return good for evil, does the enunciation of the precept by a Nazarene give it any greater force than its enunciation by an Indian, or Thibetan philosopher? We see that the Golden Rule was not original with Jesus; that its birth-place was India. Do what we may, we cannot deny Sakya-Muni Buddha a less remote antiquity than several centuries before the birth of Jesus. In seeking a model for his system of ethics why should Jesus have gone to the foot of the Himalayas rather than to the foot of **[Page 165]** Sinai, but that the doctrines of Manu and Gautama harmonized exactly with his own philosophy, while those of Jehovah were to him abhorrent and terrifying? The Hindus taught to *return good for evil*, but the Jehovistic command was: "An eye for an eye" and "a tooth for a tooth."

JEHOVAH IDENTICAL WITH BACCHUS

Would Christians still maintain the identity of the "Father" of Jesus and Jehovah, if evidence sufficiently clear could be adduced that the "Lord God" was no other than the Pagan Bacchus, Dionysos? Well, this identity of the Jehovah at Mount Sinai with the god Bacchus is hardly disputable. The name יהוה is Yava or Iao, according to Theodoret, which is the *secret name* of the Phœnician Mystery-god;[284] and it was actually adopted from the Chaldeans with whom it also was the secret name of the creator. Wherever Bacchus was worshipped there was a tradition of Nysa and a cave where he was reared. Beth-San or Scythopolis in Palestine had that designation; so had a spot on Mount Parnassus. But Diodorus declares that Nysa was between Phoenicia and Egypt; Euripides states that Dionysos came to Greece from India; and Diodorus adds his testimony: "Osiris was brought up in Nysa, in Arabia the Happy; he was the son of Zeus, and was named from his father (nominative Zeus, genitive *Dios*) and the place Dio-Nysos" — the Zeus or Jove of Nysa. This identity of name or title is very significant. In Greece Dionysos was second only to Zeus, and Pindar says:

"So Father Zeus governs all things, and Bacchus he governs also."

But outside of Greece Bacchus was the all-powerful "Zagreus, the highest of gods." Moses seems to have worshipped him personally and together with the populace at Mount Sinai; unless we admit that he was an *initiated* priest, an adept, who knew how to lift the veil which hangs behind all such exoteric worship, but kept the secret. "*And Moses built an altar, and called the name of it Jehovah*-NISSI"! or *Iao-Nisi*. What better evidence is required to show that the Sinaitic god was indifferently Bacchus, Osiris, and Jehovah? Mr. Sharpe appends also his testimony that the place where Osiris was born "was Mount Sinai, called by the Egyptians Mount Nissa." The Brazen Serpent was a *nis*, נחש, and the month of the Jewish Passover *nisan*.

If the Mosaic "Lord God" was the only living God, and Jesus His only Son, how account for the rebellious language of the latter? Without hesitation or qualification he sweeps away the Jewish *lex talionis* and substitutes for it the law of charity and self-denial. If the *Old Testament* **[Page 166]** is a divine revelation, how can the *New Testament* be? Are we required to believe and worship a Deity who contradicts himself every few hundred years? Was Moses inspired, or was Jesus *not* the son of God?

---

[284] See *Judges* xiii. 18, "And the angel of the Lord said unto him: Why askest thou after my name, seeing it is SECRET?"

This is a dilemma from which the theologians are bond to rescue us. It is from this very dilemma that the Gnostics endeavored to snatch the budding Christianity.

Justice has been waiting nineteen centuries for intelligent commentators to appreciate this difference between the orthodox Tertullian and the Gnostic Marcion. The brutal violence, unfairness, and bigotry of the "great African" repulse all who accept his Christianity. "How can a god," inquired Marcion, "break his own commandments? How could he consistently prohibit idolatry and image-worship, and still cause Moses to set up the brazen serpent? How command: Thou shalt not steal, and then order the Israelites to *spoil* the Egyptians of their gold and silver?" Anticipating the results of modern criticism, Marcion denies the applicability to Jesus of the so-called Messianic prophecies. Writes the author of *Supernatural Religion*:[285] "The Emmanuel of Isaiah is not Christ; the 'Virgin,' his mother, is simply a 'young woman,' an alma of the temple; and the sufferings of the servant of God (*Isaiah* lii. 13 - liii. 3) are not predictions of the death of Jesus."[286] **[Page 167]**

[285] Vol. ii., p. 106.

[286] Emmanuel was doubtless the son of the prophet himself, as described in the sixth chapter; what was predicted, can only be interpreted on that hypothesis. The prophet had also announced to Ahaz the extinction of his line. "If ye will not believe, surely ye shall not be established." Next comes the prediction of the placing of a new prince on the throne — Hezekiah of Bethlehem, said to have been Isaiah's son-in-law, under whom the captives should return from the uttermost parts of the earth. Assyria should be humbled, and peace overspread the Israelitish country, compare *Isaiah* vii. 14-16; viii. 3, 4; ix. 6, 7; x. 12, 20, 21; xi.; *Micah* v., 2-7. The popular party, the party of the prophets, always opposed to the Zadokite priesthood, had resolved to set aside Ahaz and his time-serving policy, which had let in Assyria upon Palestine, and to set up Hezekiah, a man of their own, who should rebel against Assyria and overthrow the Assur-worship and Baalim (2 *Kings* xv. 11). Though only the prophets hint this, it being cut out from the historical books, it is noticeable that Ahaz offered his own child to Moloch, also that he died at the age of thirty-six, and Hezekiah took the throne at twenty-five, in full adult age.

CHAPTER IV

"Nothing better than those MYSTERIES, by which, from a rough and fierce life, we are polished to gentleness (humanity, kindness), and softened."

CICERO: *de Legibus*, ii., 14

"Descend, O Soma, with that stream with which thou lightest up the Sun. . . .Soma, a Life Ocean spread through All, thou fillest creative the Sun with beams."

Rig-Veda, ii., 143

". . . the beautiful Virgin ascends, with long hair, and she holds two ears in her hand, and sits on a seat and feeds a BOY as yet little, and suckles him and gives him food."

AVENAR

DISCREPANCIES IN THE PENTATEUCH

IT is alleged that the *Pentateuch* was written by Moses, and yet it contains the account of his own death (*Deuteronomy* xxxiv. 6); and in *Genesis* (xiv. 14), the name Dan is given to a city, which *Judges* (xviii. 29), tells us was only called by that name at that late day, it having previously been known as Laish. Well might Josiah have rent his clothes when he had heard the words of the Book of the Law; for there was no more of Moses in it than there is of Jesus in the *Gospel According to John*.

We have one fair alternative to offer our theologians, leaving them to choose for themselves, and promising to abide by their decision. Only they will have to admit, either that Moses was an impostor, or that his books are forgeries, written at different times and by different persons; or, again, that they are full of fraudulent interpolations. In either case the work loses all claims to be considered divine *Revelation*. Here is the problem, which we quote from the *Bible* — the word of the God of Truth:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name of JEHOVAH was I not known to them" (*Exodus* vi. 3), spake God unto Moses.

A very startling bit of information that, when, before arriving at the book of *Exodus*, we are told in *Genesis* (xxii. 14) that "Abraham called the name of that place" — where the patriarch had been preparing to cut the throat of his only-begotten son — "JEHOVAH-jireh"! (Jehovah sees.) Which is the inspired text? — both cannot be — which the forgery? **[Page 168]**

Now, if both Abraham and Moses had not belonged to the same holy group, we might, perhaps, help theologians by suggesting to them a convenient means of escape out of this dilemma. They ought to call the reverend Jesuit Fathers — especially those who have been missionaries in India — to their rescue. The latter would not be for a moment disconcerted.

They would coolly tell us that beyond doubt Abraham had heard the name of Jehovah and *borrowed* it from Moses. Do they not maintain that it was they who invented the *Sanscrit*, edited *Manu*, and composed the greater portion of the *Vedas*?

Marcion maintained, with the other Gnostics, the fallaciousness of the idea of an incarnate God, and therefore denied the corporeal reality of the living body of Christ. His entity was a mere *illusion*; it was not made of human flesh and blood, neither was it born of a human mother, for his divine nature could not be polluted with any contact with sinful flesh.[287] He accepted Paul as the only apostle preaching the pure gospel of truth, and accused the other disciples of "depraving the pure form of the gospel doctrines delivered to them by Jesus, mixing up matters of the Law with the words of the Saviour."[288]

Finally we may add that modern biblical criticism, which unfortunately became really active and serious only toward the end of the last century, now generally admits that Marcion's text of the only gospel he knew anything about — that of Luke, is far superior and by far more correct than that of our present Synoptics. We find in *Supernatural Religion* the following (for every Christian) startling sentence: "We are, therefore, *indebted to Marcion for the correct version even of 'the Lord's Prayer*.' "[289]

If, leaving for the present the prominent founders of Christian sects, we now turn to that of the Ophites, which assumed a definite form about the time of Marcion and the Basilideans, we may find in it the reason for the *heresies* of all others. Like all other Gnostics, they rejected the Mosaic *Bible* entirely. Nevertheless, their philosophy, apart from some deductions original with several of the most important founders of the various branches of Gnosticism was not new. Passing through the Chaldean kabalistic tradition, it gathered its materials in the Hermetic books, and pursuing its flight still farther back for its metaphysical speculations, we find it floundering among the tenets of Manu, and the earliest Hindu ante-sacerdotal genesis. Many of our eminent antiquarians trace the Gnostic philosophies right back to Buddhism, which does not impair in **[Page 169]** the least either their or our arguments. We repeat again, *Buddhism is but the primitive source of Brahmanism*. It is not against the primitive *Vedas* that Gautama protests. It is against the sacerdotal and official state religion of his country; and the Brahmans, who in order to make room for and give authority to the castes, at a later period crammed the ancient manuscripts with interpolated slokas, intended to prove that the castes were predetermined by the Creator by the very fact that each class of men was issued from a more or less noble limb of Brahma. Gautama- Buddha's philosophy was that taught from the beginning of time in the impenetrable secrecy of the inner sanctuaries of the pagodas. We need not be surprised, therefore, to find again, in all the fundamental dogmas of the Gnostics, the metaphysical tenets of both Brahmanism and Buddhism. They held that the *Old Testament* was the revelation of an inferior being, a subordinate divinity, and did not contain a single sentence of their *Sophia*, the Divine Wisdom. As to the *New Testament*, it had lost its purity when the compilers became guilty of interpolations.

[287] Tertullian, "*Adv. Marci*," iii. 8 ff.
[288] "*Sup. Rel.*," vol. ii., p. 107; "*Adv. Marci*," iii. 2, § 2; cf. iii. 12, § 12.
[289] "*Sup. Relig.*," vol. ii., p. 126.

The revelation of divine truth was sacrificed by them to promote selfish ends and maintain quarrels. The accusation does not seem so very improbable to one who is well aware of the constant strife between the champions of circumcision and the "Law," and the apostles who had given up Judaism.

The Gnostic Ophites taught the doctrine of Emanations, so hateful to the defenders of the unity in the trinity, and *vice versa*. The Unknown Deity with them had *no name*; but his first female emanation was called Bythos or Depth.[290] It answered to the Shekinah of the kabalists, the "Veil" which conceals the "Wisdom" in the *cranium* of the highest of the *three heads*. As the Pythagorean Monad, this *nameless* Wisdom was the *Source* of Light, and *Ennoia* or Mind, is Light itself. The latter was also called the "Primitive Man," like the Adam Kadmon, or ancient Adam of the *Kabala*. Indeed, if man was created after his likeness and in the image of God, then this God was like his creature in shape and figure — hence, he is the "Primitive man." The first Manu, the one evolved from Swayambhuva, "he who exists unrevealed in his own glory," is also, in one sense, the primitive man, with the Hindus.

INDIAN, CHALDEAN AND OPHITE SYSTEMS COMPARED

Thus the "nameless and the unrevealed," Bythos, his female reflection, and Ennoia, the revealed Mind proceeding from both, or their Son are the counterparts of the Chaldean first triad as well as those of the Brahmanic Trimurti. We will compare: in all the three systems we see **[Page 170]**

THE GREAT FIRST CAUSE as the ONE, the primordial germ, the unrevealed and grand ALL, existing through himself. In the

INDIAN PANTHEON	CHALDEAN	OPHITE SYSTEM
Brahma-Zyaus	Ilu, Kabalistic En-Soph	The Nameless, or Secret Name

Whenever the Eternal awakes from its slumber and desires to manifest itself, it divides itself into male and female. It then becomes in every system:

THE DOUBLE-SEXED DEITY, The universal Father and Mother.

INDIAN PANTHEON	CHALDEAN	OPHITE SYSTEM
Brahma. Nara (male), Nari (female)	Eikon or En-Soph. Anu (male), Anata (female)	Nameless Spirit. Abrasax (male), Bythos (female)

From the union of the two emanates a third, or creative Principle — the SON, or the manifested Logos, the product of the Divine Mind.

INDIAN PANTHEON	CHALDEAN	OPHITE SYSTEM
Viradj, the Son	Bel, the Son	Ophis (another name for Ennoia), the Son

Moreover, each of these systems has a triple male trinity, each proceeding separately through itself from one female Deity. So, for instance:

290 We give the systems according to an old diagram preserved among some Kopts and the Druses of Mount Lebanon. Irenæus had perhaps some good reasons to disfigure their doctrines.

INDIAN PANTHEON	CHALDEAN	OPHITE SYSTEM
The Trinity—Brahma, Vishnu, Siva, are blended into ONE, who is Brahma (neuter gender), creating and being created through the Virgin Nari (the mother of perpetual fecundity).	The trinity—Anu, Bel, Hoa (or Sin, Samas, Bin), blend into ONE who is Anu (double-sexed) through the Virgin Mylitta.	The trinity consisted of the Mystery named Sige, Bythos, Ennoia. These become ONE who is Abrasax, from the Virgin Sophia (or Pneuma), who herself is an emanation of Bythos and the Mystery-god and emanates through them, Christos.

To place it still clearer, the Babylonian System recognizes first — the ONE (Ad, or Ad-ad), who is never named, but only acknowledged in thought as the Hindu Swayambhuva. From this he becomes manifest as Anu or Ana — the one above all — Monas. Next comes the Demiurge called Bel or Elu, who is the active power of the Godhead. The third is the principle of Wisdom, Hea or Hoa, who also rules the sea and the underworld. Each of these has his divine consort, giving us Anata, Belta, **[Page 171]** and Davkina. These, however, are only like the Saktis, and not especially remarked by theologists. But the female principle is denoted by Mylitta, the Great Mother, called also Ishtar. So with the three male gods, we have the Triad or Trimurti, and with Mylitta added, the Arba or Four (Tetraktys of Pythagoras), which perfects and potentializes all. Hence, the above-given modes of expression. The following Chaldean diagram may serve as an illustration for all others:

TRIAD		
	Anu	Mylitta - Arba-il,
	Bel,	Or
	Hoa.	Four-fold God,

become, with the Christians,

TRINITY		
	God the Father,	Mary, or mother of these three Gods
	God the Son,	Since they are one,
	God the Holy Ghost,	Or, the Christian Heavenly Tetraktys.

Hence, Hebron, the city of the Kabeiri was called Kirjath-Arba, city of the Four. The Kabeiri were Axieros — the noble Eros, Axiokersos, the worthy horned one, Axiokersa, Demeter and Kadmiel, Hoa, etc.

The Pythagorean ten denoted the Arba-Il or Divine Four, emblematized by the Hindu Lingham: Anu, 1; Bel, 2; Hoa, 3, which makes 6. The triad and Mylitta as 4 make the ten.

Though he is termed the "Primitive Man," Ennoia, who is like the Egyptian Pimander, the "Power of the Thought Divine," the first intelligible manifestation of the Divine Spirit in material form, he is like the "Only-Begotten" Son of the "Unknown Father," of all other nations. He is the emblem of the first appearance of the divine Presence in his own works of creation, tangible and visible, and therefore comprehensible. The mystery-God, or the ever-unrevealed Deity fecundates through His will Bythos, the unfathomable and infinite depth

that exists in silence (Sigè) and darkness (for our intellect), and that represents the abstract idea of all nature, the ever-producing Cosmos. As neither the male nor female principle, blended into the idea of a double-sexed Deity in ancient conceptions, could be comprehended by an ordinary human intellect, the theology of every people had to create for its religion a Logos, or manifested word, in some shape or other. With the Ophites and other Gnostics who took their models direct from more ancient originals, the unrevealed Bythos and her male counterpart produce Ennoia, and the three in their turn produce Sophia,[291] thus completing the Tetraktys, which will emanate Christos, the very essence of the Father **[Page 172]** Spirit. As the unrevealed One, or concealed Logos in its latent state, he has existed from all eternity in the Arba-Il, the metaphysical abstraction; therefore, he is ONE with all others as a unity, the latter (including all) being indifferently termed Ennoia, Sigè (silence), Bythos, etc. As the revealed one, he is Androgyne, Christos, and Sophia (Divine Wisdom), who descend into the man Jesus. Both Father and Son are shown by Irenæus to have loved the beauty (*formam*) of the primitive woman,[292] who is Bythos — Depth — as well as Sophia, and as having produced conjointly Ophis and Sophia (double-sexed unity again), male and female wisdom, one being considered as the unrevealed Holy Spirit, or elder Sophia — the *Pneuma* — the intellectual "Mother of all things"; the other the revealed one, or *Ophis*, typifying divine wisdom fallen into matter, or God-man — Jesus, whom the Gnostic Ophites represented by the serpent (Ophis).

Fecundated by the Divine Light of the Father and Son, the highest spirit and Ennoia, Sophia produces in her turn two other emanations — one perfect Christos, the second imperfect Sophia-Achamoth,[293] from תוטבח hakhamoth (simple wisdom), who becomes the mediatrix between the intellectual and material worlds.

Christos was the mediator and guide between God (the Higher), and everything spiritual in man; Achamoth — the younger Sophia — held the same duty between the "Primitive man," Ennoia and matter. What was mysteriously meant by the general term, *Christos*, we have just explained.

Delivering a sermon on the "Month of Mary," we find the Rev. Dr. Preston, of New York City, expressing the Christian idea of the female principle of the trinity better and more clearly than we could, and substantially in the spirit of an ancient "heathen" philosopher. He says that the "plan of the redemption made it necessary that a mother should be found, and Mary stands pre-eminently alone as the only instance when a creature was necessary to the consummation of God's work." We will beg the right to contradict the reverend gentleman. As shown above, thousands of years before our era it was found necessary by all the "heathen" theogonies to find a female principle, a "mother" for the triune male principle. Hence, Christianity does not present the "only instance" of such a consummation of God's work — albeit, as this work shows, there was more philosophy and less materialism, or rather anthropomorphism, in it. But hear the reverend Doctor express "heathen" thought in **[Page 173]** Christian ideas.

---

291 Sophia is the highest prototype of woman — the first *spiritual* Eve. In the *Bible* the system is reversed and the intervening emanation being omitted, Eve is degraded to simple humanity.

292 See "*Irenæus*," book i., chap. 31-33.

293 In King's "*Gnostics*," we find the system a little incorrect. The author tells us that he followed Bellermann's "*Drei Programmen uber die Abraxas Gemmen*."

"He" (God), he says, "prepared her (Mary's) virginal and celestial purity, for a mother defiled could not become the mother of the Most High. The holy virgin, even in her childhood, was more pleasing than all the Cherubim and Seraphim, and from infancy to the maturing maidenhood and womanhood she grew more and more pure. By her very sanctity she reigned over the heart of God. *When the hour came, the whole court of heaven was hushed, and the trinity listened for the answer of Mary, for without her consent the world could not have been redeemed*."

Does it not seem as if we were reading Irenæus explaining the Gnostic "*Heresy*, which taught that the Father and Son loved the beauty (*formam*) of the celestial Virgin"? or the Egyptian system, of Isis being both wife, sister, and mother of Osiris-Horus? With the Gnostic philosophy there were but *two*, but the Christians have improved and perfected the system by making it completely "heathen," for it is the Chaldean Anu — Bel — Hoa, merging into Mylitta. "Then while this month (of Mary)," adds Dr. Preston, "begins in the paschal season — the month when nature decks herself with fruits and flowers, the harbingers of a bright harvest — let us, too, begin for a golden harvest. In this month the dead come up out of the earth, figuring the resurrection; so, when we are kneeling before the altar of the holy and immaculate Mary, let us remember that there should come forth from us the bud of promise, the flower of hope, and the imperishable fruit of sanctity."

This is precisely the substratum of the Pagan thought, which, among other meanings, emblematized by the rites of the resurrection of Osiris, Adonis, Bacchus, and other slaughtered sun-gods, the resurrection of all nature in spring, the germination of seeds that had been dead and sleeping during winter, and so were allegorically said to be kept in the underworld (Hades). They are typified by the three days passed in hell before his resurrection by Hercules, by Christ, and others.

This derivation, or rather *heresy*, as it is called in Christianity, is simply the Brahmanic doctrine in all its archaic purity. Vishnu, the second personage of the Hindu trinity, is also the Logos, for he is made subsequently to incarnate himself in Christna. And Lakmy (or Lakshmy) who, as in the case of Osiris and Isis, of En-Soph and Sephira, and of Bythos and Ennoia, is both his wife, sister, and daughter, through this endless correlation of male and female creative powers in the abstruse metaphysics of the ancient philosophies — is Sophia-Achamoth. Christna is the mediator promised by Brahma to mankind, and represents the same idea as the Gnostic Christos. And Lakmy, Vishnu's spiritual half, is the emblem of physical nature, the universal mother of all the material and revealed forms; the mediatrix and protector of nature, like Sophia-Achamoth, who is made by the Gnostics the mediatrix between the Great **[Page 174]** Cause and Matter, as Christos is the mediator between him and spiritual humanity.

This Brahmano-Gnostic tenet is more logical, and more consistent with the allegory of *Genesis* and the fall of man. When God curses the first couple, He is made to curse also the earth and everything that is on it. The *New Testament* gives us a Redeemer for the first sin of mankind, which was punished for having sinned; but there is not a word said about a Saviour who would take off the unmerited curse from the earth and the animals, which had never sinned at all. Thus the Gnostic allegory shows a greater sense of both justice and logic than the Christian.

In the Ophite system, Sophia, the Androgyne Wisdom, is also the female spirit, or the Hindu female Nari (Narayana), moving on the face of the waters — chaos, or future matter.

She vivifies it from afar, but not touching the abyss of darkness. She is unable to do so, for Wisdom is purely intellectual, and cannot act directly on matter. Therefore, Sophia is obliged to address herself to her Supreme Parent; but although life proceeds primally from the Unseen Cause, and his Ennoia, neither of them can, any more than herself, have anything to do with the lower chaos in which matter assumes its definite shape. Thus, Sophia is obliged to employ on the task her *imperfect* emanation, Sophia-Achamoth, the latter being of a mixed nature, half spiritual and half material.

The only difference between the Ophite cosmogony and that of the St. John Nazarenes is a change of names. We find equally an identical system in the *Kabala*, the *Book of Mystery* (*Liber Mysterii*).[294] All the three systems, especially that of the kabalists and the Nazarenes, which were the models for the Ophite Cosmogony, belong to the pure Oriental Gnosticism. The *Codex Nazaræus* opens with: "The Supreme King of Light, Mano, the great first one,"[295] etc., the latter being the emanation of Ferho — the unknown, formless LIFE. He is the chief of the Æons, from whom proceed (or shoot forth) five refulgent rays of Divine light. Mano is *Rex Lucis*, the Bythos-Ennoia of the Ophites. "*Unus est Rex Lucis in suo regno, nec ullus qui eo altior, nullus qui ejus similitudinem retulerit, nullus qui sublatis oculis, viderit Coronam quæ in ejus capite est*." He is the Manifested Light around the highest of the three kabalistic heads, the concealed wisdom; from him emanate the three *Lives*. Æbel Zivo is the revealed Logos, Christos the "Apostle Gabriel," and the first Legate or messenger of light. If Bythos and Ennoia are the Nazarene Mano, then the dual-natured, the semi-spiritual, semi-material Achamoth must be Fetahil when viewed from her spiritual aspect; and if regarded in her grosser nature, she is the Nazarene "Spiritus." **[Page 175]**

Fetahil,[296] who is the reflection of his father, Lord Abatur, the *third* life — as the elder Sophia is also the third emanation — is the "newest-man." Perceiving his fruitless attempts to create a perfect material world, the "Spiritus" calls to one of her progeny, the Karabtanos — Ilda-Baoth — who is without sense or judgment ("blind matter"), to unite himself with her to create something definite out of this confused (*turbulentos*) matter, which task she is enabled to achieve only after having produced from this union with Karabtanos the seven stellars. Like the six sons or genii of the Gnostic Ilda-Baoth, they then frame the material world. The same story is repeated over again in Sophia-Achamoth. Delegated by her purely spiritual parent, the elder Sophia, to create the world of *visible forms*, she descended into chaos, and, overpowered by the emanation of matter, lost her way. Still ambitious to create a world of matter of her own, she busied herself hovering to and fro about the dark abyss, and imparted life and motion to the inert elements, until she became so hopelessly entangled in matter that, like Fetahil, she is represented sitting immersed in mud, and unable to extricate herself from it; until, by the contact of matter itself, she produces the *Creator* of the material world. He is the Demiurgus, called by the Ophites Ilda-Baoth, and, as we will directly show, the parent of the Jewish God in the opinion of some sects, and held by others to be the "Lord God" Himself. It is at this point of the kabalistic-gnostic

---

[294] See "*Idra Magna*."

[295] "*Codex Nazaræus*," part i., p. 9.

[296] See "*Codex Nazaræus*," i., 181. Fetahil, sent to frame the world, finds himself immersed in the abyss of mud, and soliloquizes in dismay until the *Spiritus* (Sophia-Achamoth) unites herself completely with matter, and so creates the material world.

cosmogony that begins the Mosaic *Bible*. Having accepted the Jewish *Old Testament* as their standard, no wonder that the Christians were forced by the exceptional position in which they were placed through their own ignorance, to make the best of it.

The first groups of Christians, whom Renan shows numbering but from seven to twelve men in *each church*, belonged unquestionably to the poorest and most ignorant classes. They had and could have no idea of the highly philosophical doctrines of the Platonists and Gnostics, and evidently knew as little about their own newly-made-up religion. To these, who if Jews, had been crushed under the tyrannical dominion of the "law," as enforced by the elders of the synagogues, and if Pagans had been always excluded, as the lower castes are until now in India, from the religious mysteries, the God of the Jews and the "Father" preached by Jesus were all one. The contentions which reigned from the first years following the death of Jesus, between the two parties, the Pauline and the Petrine — were deplorable. What one did, the other deemed **[Page 176]** a sacred duty to undo. If the *Homilies* are considered apocryphal, and cannot very well be accepted as an infallible standard by which to measure the animosity which raged between the two apostles, we have the *Bible*, and the proofs afforded therein are plentiful.

So hopelessly entangled seems Irenæus in his fruitless endeavors to describe, to all outward appearance at least, the true doctrines of the many Gnostic sects of which he treats and to present them at the same time as abominable "heresies," that he either deliberately, or through ignorance, confounds all of them in such a way that few metaphysicians would be able to disentangle them, without the *Kabala* and the *Codex* as the true keys. Thus, for instance, he cannot even tell the difference between the Sethianites and the Ophites, and tells us that they called the "God of all," "*Hominem*," a MAN, and his mind the SECOND man, or the "*Son of man*." So does Theodoret, who lived more than two centuries after Irenæus, and who makes a sad mess of the chronological order in which the various sects succeeded each other.[297] Neither the Sethianites, (a branch of the Jewish Nazarenes) nor the Ophites, a purely Greek sect, have ever held anything of the kind. Irenæus contradicts his own words by describing in another place the doctrines of Cerinthus, the direct disciple of Simon Magus. He says that Cerinthus taught that the world was not created by the FIRST GOD, but by a virtue (virtus) or power, an Æon so distant from the First Cause that he was even ignorant of HIM who *is above all things*. This Æon subjected Jesus, he begot him physically through Joseph from one who was not a virgin, but simply the wife of that Joseph, and Jesus was born like all other men. Viewed from this physical aspect of his nature, Jesus was called the "son of man." It is only after his *baptism*, that *Christos*, the anointed, descended from the Princeliness of above, in the figure of a dove, and then announced the UNKNOWN Father through Jesus.[298]

If, therefore, Jesus was physically considered as a son of man, and spiritually as the Christos, who overshadowed him, how then could the "GOD OF ALL," the "*Unknown* Father," be called by the Gnostics *Homo*, a MAN, and his Mind, Ennoia, the SECOND man, or *Son of man*? Neither in the Oriental *Kabala*, nor in Gnosticism, was the "God of all" ever anthropomorphized. It is but the first, or rather the second emanations, for Shekinah,

[297] "*Irenæus*," 37, and Theodoret, quoted in the same page.
[298] Ibid., i, xxv.

Sephira, Depth, and other first-manifested female virtues are also emanations, that are termed "primitive men." Thus Adam Kadmon, Ennoia (or Sigè), the *logoi* in short, are the "only-begotten" ones but not the *Sons* of man, which appellation properly belongs **[Page 177]** to Christos the son of Sophia (the elder) and of the primitive man who produces him through his own vivifying light, which emanates from the source or *cause* of all, hence the *cause* of his light also, the "Unknown Father." There is a great difference made in the Gnostic metaphysics between the first unrevealed Logos and the "anointed," who is Christos. Ennoia may be termed, as Philo understands it, the *Second* God, but he alone is the "Primitive and First man," and by no means the Second one, as Theodoret and Irenæus have it. It is but the inveterate desire of the latter to connect Jesus in every possible way, even in the *Hæresies*, with the *Highest* God, that led him into so many falsifications.

Such an identification with the *Unknown* God, even of Christos, the anointed — the Æon who overshadowed him — let alone of the man Jesus, never entered the head of the Gnostics nor even of the direct apostles and of Paul, whatever later forgeries may have added.

How daring and desperate were many such deliberate falsifications was shown in the first attempts to compare the original manuscripts with later ones. In Bishop Horseley's edition of Sir Isaac Newton's works, several manuscripts on theological subjects were cautiously withheld from publication. The article known as *Christ's Descent into Hell*, which is found in the later Apostles' Creed, is not to be found in the manuscripts of either the fourth or sixth centuries. It was an evident interpolation copied from the fables of Bacchus and Hercules and enforced upon Christendom as an article of faith. Concerning it the author of the preface to the *Catalogue of the Manuscripts of the King's Library* (preface, p. xxi.) remarks: "I wish that the insertion of the article of *Christ's Descent into Hell* into the Apostles' Creed could be as well accounted for as the *insertion* of the *said* verse" (*First Epistle of John*, v. 7).[299]

WHO WERE THE FIRST CHRISTIANS?

Now, this verse reads: "For there are three that bear record in Heaven, the Father, the Word and the Holy Ghost; and these three are one." This verse, which has been "appointed to be read in churches," is now known to be spurious. It is not to be found in any Greek manuscript," save one at Berlin, which was transcribed from some interpolated paraphrase between the lines. In the first and second editions of Erasmus, printed in 1516 and 1519, this allusion to these three heavenly witnesses is *omitted;* and the text is not contained in any Greek manuscript which was written earlier than the fifteenth century.[300] It was not **[Page 178]** mentioned by either of the Greek ecclesiastical writers nor by the early Latin fathers, so anxious to get at every proof in support of their trinity; and it was omitted by Luther in his German version. Edward Gibbon was early in pointing out its spurious character. Archbishop Newcome rejected it, and the Bishop of Lincoln expresses his

[299] See preface to the "*Apocryphal New Testament*," London, printed for W. Hone, Ludgate Hill, 1820.

[300] "It is first cited by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by him it is suspected to have been forged."

conviction that it is spurious.[301] There are twenty-eight Greek authors — Irenæus, Clemens, and Athanasius included, who neither quote nor mention it; and seventeen Latin writers, numbering among them Augustine, Jerome, Ambrosius, Cyprian, and Pope Eusebius, who appear utterly ignorant of it. "It is evident that if the text of the heavenly witnesses had been known from the beginning of Christianity the ancients would have eagerly seized it, inserted it in their creeds, quoted it repeatedly against the heretics, and selected it for the brightest ornament of every book that they wrote upon the subject of the Trinity."[302]

Thus falls to the ground the strongest trinitarian pillar. Another not less obvious forgery is quoted from Sir Isaac Newton's words by the editor of the *Apocryphal New Testament*. Newton observes "that what the Latins have done to this text (*First Epistle of John*, v.), the Greeks have done to that of St. Paul (*Timothy* iii. 16). For, by changing OS into QS , the abbreviation of Qeo" (God), in the Alexandrian manuscript, from which their subsequent copies were made, they now read, "*Great is the mystery of godliness*, GOD *manifested in the flesh*"; whereas all the churches, for the first four or five centuries, and the authors of all the ancient versions, Jerome, as well as the rest, read: "Great is the mystery of godliness WHICH WAS *manifested in the flesh*." Newton adds, that now that the disputes over this forgery are over, they that read GOD made manifest in the flesh, instead of the *godliness which was* manifested in the flesh, think this passage "one of the most obvious and pertinent texts for the business."

And now we ask again the question: Who were the first Christians? Those who were readily converted by the eloquent simplicity of Paul, who promised them, with the name of Jesus, *freedom* from the narrow bonds of ecclesiasticism. They understood but one thing; they were the "children of promise" (*Galatians* iv. 28). The "allegory" of the Mosaic *Bible* was unveiled to them; the covenant "from the Mount Sinai which gendereth *to bondage*" was Agar (Ibid., 24), the old Jewish synagogue, and she was "in bondage with her children" to Jerusalem, the new and the free, "the mother of us all." On the one hand the synagogue and the law which persecuted every one who dared to step across the narrow **[Page 179]** path of bigotry and dogmatism; on the other, Paganism[303] with its grand philosophical truths concealed from sight; unveiling itself but to the few, and leaving the masses hopelessly seeking to discover who was *the* god, among this overcrowded pantheon of deities and

---

[301] "*Elements of Theology*," vol. ii., p. 90, note.

[302] Parson's "*Letters to Travis*," 8vo., p. 402.

[303] The term "Paganism" is properly used by many modern writers with hesitation. Professor Alexander Wilder, in his edition of Payne Knight's "*Symbolical Language of Ancient Art and Mythology*," says: "It ('Paganism') has degenerated into slang, and is generally employed with more or less of an opprobrious meaning. The correcter expression would have been 'the ancient ethnical worships,' but it would be hardly understood in its true sense, and we accordingly have adopted the term in popular use, but not disrespectfully. A religion which can develop a Plato, an Epictetus, and an Anaxagoras, is not gross, superficial, or totally unworthy of candid attention. Besides, many of the rites and doctrines included in the Christian as well as in the Jewish Institute, appeared first in the other systems. Zoroastrianism anticipated far more than has been imagined. The cross, the priestly robes and symbols, the sacraments, the Sabbath, the festivals and anniversaries, are all anterior to the Christian era by thousands of years. The ancient worship, after it had been excluded from its former shrines, and from the metropolitan towns, was maintained for a long time by the inhabitants of humble localities. To this fact it owes its later designation. From being kept up in the *Pagi*, or rural districts, its votaries were denominated *Pagans*, or provincials."

sub-deities. To others, the apostle of circumcision, supported by all his followers, was promising, if they obeyed the "law," a life hereafter, and a resurrection of which they had no previous idea. At the same time he never lost an occasion to contradict Paul without naming him, but indicating him so clearly that it is next to impossible to doubt whom Peter meant. While he may have converted some men, who whether they had believed in the Mosaic resurrection promised by the Pharisees, or had fallen into the nihilistic doctrines of the Sadducees, or had belonged to the polytheistic heathenism of the Pagan rabble, had no future after death, nothing but a mournful blank, we do not think that the work of contradiction, carried on so systematically by the two apostles, had helped much their work of proselytism. With the educated thinking classes they succeeded very little, as ecclesiastical history clearly shows. Where was the truth; where the inspired word of God? On the one hand as we have seen, they heard the apostle Paul explaining that of the two covenants, "which things are an allegory," the old one from Mount Sinai, "which gendereth unto bondage," was *Agar* the bondwoman; and Mount Sinai itself answered to "Jerusalem," which now is "in bondage" with her circumcised children; and the new covenant meant Jesus Christ — the "Jerusalem which is above and free"; and on the other Peter, who was contradicting and even abusing him. Paul vehemently exclaims, "Cast out the bondwoman and her son" (the old *law* and the synagogue). "The son of the bondwoman shall not be heir with the son of **[Page 180]** the free woman." "Stand fast, therefore, in the liberty wherewith Christ hath made us free; be not entangled again with the yoke of bondage. . . . Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing!" (*Gal.* v. 2). What do we find Peter writing? Whom does he mean by saying, "These who speak great swelling words of vanity. . . . While they promise them *liberty*, they themselves are servants of corruption, for of whom a man is overcome, of the same is he brought in bondage. . . . For if *they have escaped* the pollution of the world through the knowledge of the Lord and Saviour, they are again entangled therein, and overcome . . . it had *been better for them not to have known the way of righteousness*, than after they have known it to turn from the holy *commandment delivered unto them*" (*Second Epistle*).

Peter certainly cannot have meant the Gnostics, for they had never seen "the holy commandment delivered unto them"; Paul had. They never promised any one "liberty" from bondage, but Paul had done so repeatedly. Moreover the latter rejects the "old covenant," Agar the bondwoman; and Peter holds fast to it. Paul warns the people against the *powers* and *dignities* (the lower angels of the kabalists); and Peter, as will be shown further, respects them and *denounces those who do not*. Peter preaches circumcision, and Paul forbids it.

Later, when all these extraordinary blunders, contradictions, dissensions and inventions were forcibly crammed into a frame elaborately executed by the episcopal caste of the new religion, and called Christianity; and the chaotic picture itself cunningly preserved from too close scrutiny by a whole array of formidable Church penances and anathemas, which kept the curious back under the false pretense of sacrilege and profanation of divine mysteries; and millions of people had been butchered in the name of the God of mercy — then came the Reformation. It certainly deserves its name in its fullest paradoxical sense. It abandoned Peter and alleges to have chosen Paul for its only leader. And the apostle who thundered against the old law of bondage; who left full liberty to Christians to either observe the

Sabbath or set it aside; who rejects everything anterior to John the Baptist, is now the professed standard-bearer of Protestantism, which holds to the *old* law more than the Jews, imprisons those who view the Sabbath as Jesus and Paul did, and outvies the synagogue of the first century in dogmatic intolerance!

But who then *were* the first Christians, may still be asked? Doubtless the Ebionites; and in this we follow the authority of the best critics. "There can be little doubt that the author (of the *Clementine Homilies*) was a representative of Ebionitic Gnosticism, which *had once been the* **[Page 181]** *purest form of primitive Christianity*. . . ."[304] And who were the Ebionites? The pupils and followers of the early Nazarenes, the kabalistic Gnostics. In the preface to the *Codex Nazaræus*, the translator says: "That also the Nazarenes did not reject . . . the Æons is natural. For of the Ebionites who acknowledged them (the Æons), these were the instructors."[305]

We find, moreover, Epiphanius, the Christian Homer of *The Heresies*, telling us that "Ebion had the opinion of the Nazarenes, the form of the Cerinthians (who fable that the world was put together by angels), and the appellation of Christians."[306] An appellation certainly more correctly applied to them than to the orthodox (so-called) Christians of the school of Irenæus and the later Vatican. Renan shows the Ebionites numbering among their sect all the surviving relatives of Jesus. John the Baptist, his cousin and *precursor*, was the accepted Saviour of the Nazarenes, and their prophet. His disciples dwelt on the other side of the Jordan, and the scene of the baptism of the Jordan is clearly and beyond any question proved by the author of *Sod, the Son of the Man*, to have been the site of the Adonis-worship.[307] "Over the Jordan and beyond the lake dwelt the Nazarenes, a sect said to have existed already at the birth of Jesus, and to have counted him among its number. They must have extended along the east of the Jordan, and southeasterly among the Arabians (*Galat.* i. 17, 21; ii. 11), and Sabæans in the direction of Bosra; and again, they must have gone far north over the Lebanon to Antioch, also to the northeast to the Nazarian settlement in Berœa, where St. Jerome found them. In the desert the Mysteries of Adonis may have still prevailed; in the mountains Aiai Adonai was still a cry."[308]

"Having been united (conjunctus) to the Nazarenes, each (Ebionite) imparted to the other out of his own wickedness, and decided that Christ *was of the seed of a man*," writes Epiphanius.

And if they did, we must suppose they knew more about their contemporary prophet than Epiphanius 400 years later. Theodoret, as shown elsewhere, describes the Nazarenes as Jews who "honor the Anointed as a just man," and use the *evangel* called "*According to Peter*." Jerome finds the authentic and original *evangel*, written in Hebrew, by Matthew the apostle-publican, in the library collected at Cæsarea, by the martyr Pamphilius. "*I received permission from the Nazaræans*, who at Beroea of Syria used this (gospel) to translate it," he

---

[304] "Super. Relig.," vol. ii., p. 5.

[305] Norberg: Preface to "Cod. Naz.," p. v.

[306] Epiph.: "Contra Ebionitas."

[307] See preface, from page 1 to 34.

[308] Ibid., p. 7, preface.

[Page 182] writes toward the end of the fourth century.[309] "In the *evangel* which the *Nazarenes* and *Ebionites* use," adds Jerome, "which recently I translated from Hebrew into Greek,[310] and which is called by most persons the *genuine Gospel of Matthew*," etc.

That the apostles had received a "secret doctrine" from Jesus, and that he himself taught one, is evident from the following words of Jerome, who confessed it in an unguarded moment. Writing to the Bishops Chromatius and Heliodorus, he complains that "a difficult work is enjoined, since this translation has been commanded me by your Felicities, which *St. Matthew himself, the Apostle and Evangelist*, DID NOT WISH TO BE OPENLY WRITTEN. For if it had not been SECRET, he (Matthew) would have added to the *evangel* that which he gave forth was his; but he made up this book sealed up in the Hebrew characters, which he put forth *even in such a way* that the book, written in Hebrew letters and *by the hand of himself*, might be possessed *by the men most religious*, who also, in the course of time, received it from those who preceded them. But this very book they never gave to any one to be transcribed, and its *text* they related some one way and some another."[311] And he adds further on the same page: "And it happened that this book, having been published by a disciple of Manichæus, named Seleucus, who also wrote falsely *The Acts of the Apostles*, exhibited matter not for edification, but for destruction; and that this book was approved in a synod which the ears of the Church properly refused to listen to."[312]

CHRISTOS AND SOPHIA-ACHAMOTH

He admits, himself, that the book which he authenticates as being written "*by the hand of Matthew*"; a book which, notwithstanding that he [Page 183] translated it twice, was nearly unintelligible to him, for it was arcane *or a secret*. Nevertheless, Jerome coolly sets down every commentary upon it, except his own, as *heretical*. More than that, Jerome knew that this *original Gospel of Matthew* was the expounder of the only true doctrine of Christ; and that it was the work of an evangelist who had been the friend and companion of Jesus. He knew that if of the two *Gospels*, the Hebrew in question and the Greek belonging to our

---

[309] Hieronymus: "De Virus.," illust., cap. 3. "It is remarkable that, while all church fathers say that Matthew wrote in *Hebrew*, the whole of them use the Greek text as the genuine apostolic writing, without mentioning what relation the *Hebrew* Matthew has to our Greek one! It had many *peculiar additions* which are wanting in our evangel." (Olshausen: "Nachweis der Echtheit der sammtlichen Schriften des Neuen Test.," p. 32; Dunlap: "Sod, the Son of the Man," p. 44.)

[310] Hieronymus: "Commen. to Matthew," book ii., ch. xii., 13. Jerome adds that it was written in the Chaldaic language, but with Hebrew letters.

[311] "St. Jerome," v., 445; "Sod, the Son of the Man," p. 46.

[312] This accounts also for the rejection of the works of Justin Martyr, who used only this "Gospel according to the Hebrews," as also did most probably Titian, his disciple. At what late period was fully established the *divinity* of Christ we can judge by the mere fact that even in the fourth century Eusebius did not denounce this book as spurious, but only classed it with such as the Apocalypse of John; and Credner ("Zur Gesch. des Kan.," p. 120) shows Nicephorus inserting it, together with the Revelation, in his "Stichometry," among the Antilegomena. The Ebionites, the *genuine* primitive Christians, rejecting the rest of the apostolic writings, made use only of this Gospel ("Adv. Hœr." i., 26), and the Ebionites, as Epiphanius declares, firmly believed, with the Nazarenes, that Jesus was but a man "of the seed of a man."

present Scripture, one was spurious, hence heretical, it was not that of the Nazarenes; and yet, knowing all this, Jerome becomes more zealous than ever in his persecutions of the "Hæretics." Why? Because to accept it was equivalent to reading the death-sentence of the established Church. The *Gospel according to the Hebrews* was but too well known to have been the only one accepted for four centuries by the Jewish Christians, the Nazarenes and the Ebionites. And neither of the latter accepted the *divinity* of Christ.

If the commentaries of Jerome on the Prophets, his famous *Vulgate*, and numerous polemical treatises are all as trustworthy as this version of the *Gospel according to Matthew*, then we have a divine revelation indeed.

Why wonder at the unfathomable mysteries of the Christian religion, since it is perfectly *human*? Have we not a letter written by one of the most respected Fathers of the Church to this same Jerome, which shows better than whole volumes their traditionary policy? This is what *Saint* Gregory of Nazianzen wrote to his friend and confidant *Saint* Jerome: "Nothing can impose better on a people than *verbiage*; the less they understand the more they admire. Our fathers and doctors have often said, not what they thought, but what circumstances and necessity forced them to."

But to return to our Sophia-Achamoth and the belief of the genuine, primitive Christians. After having produced Ilda-Baoth, Ilda from ילד, a child, and Baoth from ביעו, the egg, or תוהב, *Baoth*, a waste, a desolation, Sophia-Achamoth suffered so much from the contact with matter, that after extraordinary struggles she escapes at last out of the muddy chaos. Although unacquainted with the pleroma, the region of her mother, she reached the middle space and succeeded in shaking off the material parts which have stuck to her spiritual nature; after which she immediately built a strong barrier between the world of intelligences (spirits) and the world of matter. Ilda-Baoth, is thus the "son of darkness," the creator of our sinful world (the physical portion of it). He follows the example of Bythos and produces from himself six stellar spirits (sons). They are all in his own image, and reflections one of the other, which become darker **[Page 184]** as they successively recede from their father. With the latter, they all inhabit seven regions disposed like a ladder, beginning under the middle space, the region of their mother, Sophia-Achamoth, and ending with our earth, the *seventh* region. Thus they are the genii of the seven planetary spheres of which the lowest is the region of our earth (the sphere which surrounds it, our æther). The respective names of these genii of the spheres are *Iòve* (Jehovah), *Sabaoth*, *Adonai*, *Eloi*, *Ouraios*, *Astaphaios*.[313] The first four, as every one knows, are the mystic names of the Jewish "Lord God,"[314] he being, as C. W. King expresses it, "thus degraded by the Ophites into the appellations of the subordinates of the Creator; the two last names are those of the genii of fire and water."

Ilda-Baoth, whom several sects regarded as the God of Moses, was not a pure spirit; he was ambitious and proud, and rejecting the spiritual light of the middle space offered him by his mother Sophia-Achamoth, he set himself to create a world of his own. Aided by his sons, the six planetary genii, he fabricated man, but this one proved a failure. It was a

[313] See King's "*Gnostics*," p. 31.

[314] This Iove, Iao, or Jehovah is quite distinct from the God of the Mysteries, IAO, held sacred by all the nations of antiquity.
We will show the difference presently.

monster; soulless, ignorant, and crawling on all fours on the ground like a material beast. Ilda-Baoth was forced to implore the help of his spiritual mother. She communicated to him a ray of her divine light, and so animated man and endowed him with a soul. And now began the animosity of Ilda-Baoth toward his own creature. Following the impulse of the divine light, man soared higher and higher in his aspirations; very soon he began presenting not the image of his Creator Ilda-Baoth but rather that of the Supreme Being, the "primitive man," Ennoia. Then the Demiurgus was filled with rage and envy; and fixing his jealous eye on the abyss of matter, his looks envenomed with passion were suddenly reflected in it as in a mirror; the reflection became animate, and there arose out of the abyss Satan, serpent, Ophiomorphos — "the embodiment of envy and of cunning. He is the union of all that is most base in matter, with the hate, envy, and craft of a spiritual intelligence."[315]

After that, always in spite at the perfection of man, Ilda-Baoth created the three kingdoms of nature, the mineral, vegetable, and animal, with all evil instincts and properties. Impotent to annihilate the Tree of Knowledge, which grows in his sphere as in every one of the planetary regions, but bent upon detaching "man" from his spiritual protectress, Ilda-Baoth forbade him to eat of its fruit, for fear it should reveal to mankind the **[Page 185]** mysteries of the superior world. But Sophia-Achamoth, who loved and protected the man whom she had animated, sent her own genius Ophis, in the form of a serpent to induce man to transgress the selfish and unjust command. And "man" suddenly became capable of comprehending the mysteries of creation.

Ilda-Baoth revenged himself by punishing the first pair, for man, through his *knowledge*, had already provided for himself a companion out of his spiritual and material half. He imprisoned man and woman in a dungeon of matter, in the body so unworthy of his nature, wherein man is still enthralled. But Achamoth protected him still. She established between her celestial region and "man," a current of divine light, and kept constantly supplying him with this *spiritual* illumination.

Then follow allegories embodying the idea of dualism, or the struggle between good and evil, spirit and matter, which is found in every cosmoogony, and the source of which is again to be sought in India. The types and antitypes represent the heroes of this Gnostic Pantheon, borrowed from the most ancient mythopæic ages. But, in these personages, Ophis and Ophiomorphos, Sophia and Sophia-Achamoth, Adam-Kadmon, and Adam, the planetary genii and the divine Æons, we can also recognize very easily the models of our biblical copies — the euhemerized patriarchs. The archangels, angels, virtues and powers, are all found, under other names, in the *Vedas* and the Buddhistic system. The Avestic Supreme Being, Zero-ana, or "Boundless Time," is the type of all these Gnostic and kabalistic "Depths," "Crowns," and even of the Chaldean En-Soph. The six Amshaspands, created through the "Word" of Ormazd, the "First-Born," have their reflections in Bythos and his emanations, and the antitype of Ormazd — Ahriman and his devs also enter into the composition of Ilda-Baoth and his six *material*, though not wholly evil, planetary genii.

Achamoth, afflicted with the evils which befall humanity, notwithstanding her protection, beseeches the celestial mother Sophia — her antitype— to prevail on the unknown DEPTH to send down Christos (the son and emanation of the "Celestial Virgin") to

[315] King's "*Gnostics*."

the help of perishing humanity. Ilda-Baoth and his six sons of matter are shutting out the divine light from mankind. Man must be saved. Ilda-Baoth had already sent his own agent, John the Baptist, from the race of Seth, whom he protects — as a prophet to his people; but only a small portion listened to him — the Nazarenes, the opponents of the Jews, on account of their worshipping Iurbo-Adunai.[316] Achamoth had assured her son, Ilda-Baoth, that the **[Page 186]** reign of Christos would be only temporal, and thus induced him to send the forerunner, or precursor. Besides that, she made *him cause* the birth of the *man* Jesus from the Virgin Mary, her own type on earth, "for the creation of a material personage could only be the work of the Demiurgus, not falling within the province of a higher power. As soon as Jesus was born, Christos, the perfect, uniting himself with Sophia (wisdom and spirituality), descended through the seven planetary regions, assuming in each an analogous form, and concealing his true nature from their genii, while he attracted into himself the sparks of divine light which they retained in their essence. Thus, Christos entered into the *man* Jesus at the moment of his baptism in the Jordan. From that time Jesus began to work miracles; before that, he had been completely ignorant of his mission."[317]

Ilda-Baoth, discovering that Christos was bringing to an end his own kingdom of matter, stirred up the Jews against him, and Jesus was put to death.[318] When on the Cross, Christos and Sophia left his body and returned to their own sphere. The material body of the man Jesus was abandoned to the earth, but he himself was given a body made up of *æther* (astral soul). "Thenceforward he consisted of merely *soul* and *spirit*, which was the reason why the disciples did not recognize him after the resurrection. In this spiritual state of a *simulacrum*, Jesus remained on earth for eighteen months after he had risen. During this last sojourn, he received from Sophia that perfect knowledge, that true Gnosis, *which he communicated to the very few among the apostles* who were capable of receiving the same."

"Thence, ascending up into the middle space, he sits on the right hand of Ilda-Baoth, but unperceived by him, and there collects all the souls which shall have been purified by the knowledge of Christ. When he has collected all the spiritual light that exists in matter, out of Ilda-Baoth's empire, the redemption will be accomplished and the world will be destroyed. Such is the meaning of the re-absorption of all the spiritual light into the pleroma or fulness, whence it originally descended." **[Page 187]**

The foregoing is from the description given by Theodoret and adopted by King in his *Gnostics*, with additions from Epiphanius and Irenæus. But the former gives a very imperfect version, concocted partly from the descriptions of Irenæus, and partly from his

---

[316] Iurbo and Adunai, according to the Ophites, are names of Iao-Jehovah, one of the emanations of Ilda-Baoth. "Iurbo is called by the Abortions (the Jews) Adunai" ("*Codex Nazaræus,*" vol. iii., p. 73).

[317] King, "*The Gnostics and their Remains,*" p. 31.

[318] In the "*Gospel of Nicodemus,*" Ilda-Baoth is called *Satan* by the pious and anonymous author; — evidently, one of the final flings at the half-crushed enemy. "As for me," says Satan, excusing himself to the prince of hell, "I tempted him (Jesus), and stirred up my old people, the Jews, against him" (chap. xv. 9). Of all examples of Christian ingratitude this seems almost the most conspicuous. The poor Jews are first robbed of their sacred books, and then, in a spurious "Gospel," are insulted by the representation of Satan claiming them as his "old people." If they were his people, and at the same time are "God's chosen people," then the name of this God must be written Satan and not Jehovah. This is logic, but we doubt if it can be regarded as complimentary to the "Lord God of Israel."

own knowledge of the later Ophites, who, toward the end of the third century, had blended already with several other sects. Irenæus also confounds them very frequently, and the real theogony of the Ophites is given by none of them correctly. With the exception of a change in names, the above-given theogony is that of all the Gnostics, and also of the Nazarenes. Ophis is but the successor of the Egyptian *Chnuphis*, the Good Serpent with a lion's radiating head, and was held from days of the highest antiquity as an emblem of wisdom, or Thauth, the instructor and Saviour of humanity, the "Son of God." "Oh men, live soberly . . . win your immortality" exclaims Hermes, the thrice-great Trismegistus. "Instructor and guide of humanity, I will lead you on to salvation." Thus the oldest sectarians regarded Ophis, the Agathodæmon, as identical with Christos; the serpent being the emblem of celestial wisdom and eternity, and, in the present case, the antitype of the Egyptian Chnuphis-serpent. These Gnostics, the earliest of our Christian era, held: "That the supreme Æon, having emitted other Æons out of himself, one of them, a female, *Prunnikos* (concupiscence), descended into the chaos, whence, unable to escape, she remained suspended in the mid-space, being too clogged by matter to return above, and not falling lower where there was nothing in affinity with her nature. She then produced her son Ilda-Baoth, the God of the Jews, who, in his turn, produced seven Æons, or angels,[319] who created the seven heavens."

In this plurality of heavens the Christians believed from the first, for we find Paul teaching of their existence, and speaking of a man "caught up to the *third* heaven" (*2 Corin*., xiii.). "From these seven angels Ilda-Baoth shut up all that was above him, lest they should know of anything superior to himself.[320] They then created man in the image of their Father,[321] but prone and crawling on the earth like a worm. But the heavenly mother, Prunnikos, wishing to deprive Ilda-Baoth of the power **[Page 188]** with which she had unwittingly endowed him, infused into man a celestial spark — the spirit. Immediately man rose upon his feet, soared in mind beyond the limits of the seven spheres, and glorified the Supreme Father, *Him that is above Ilda-Baoth*. Hence, the latter, full of jealousy, cast down his eyes upon the lowest stratum of matter, and begot a potency in the form of a serpent, whom they (the Ophites) call his son. Eve, obeying him as the son of God, was persuaded to eat of the Tree of Knowledge.[322]

It is a self-evident fact that the serpent of the *Genesis*, who appears suddenly and without any preliminary introduction, must have been the antitype of the Persian Arch-Devs, whose head is Ash-Mogh, the "two-footed serpent of lies." If the *Bible*-serpent had been deprived of his limbs before he had tempted woman unto sin, why should God specify as a punishment

[319] This is the Nazarene system; the Spiritus, after uniting herself with Karabtanos (*matter*, turbulent and senseless), brings forth *seven badly-disposed stellars*, in the Orcus; "Seven Figures," which she bore "witless" ("*Codex Nazaræus*," i., p. 118). Justin Martyr evidently adopts this idea, for he tells us of "the sacred prophets, who say that one and the same *spirit* is divided into *seven* spirits" (pneumata). "*Justin ad Græcos*"; "*Sod*," vol. ii., p. 52. In the Apocalypse the Holy Spirit is subdivided into "*seven* spirits before the throne," from the Persian Mithraic mode of classifying.

[320] This certainly looks like the "*jealous* God" of the Jews.

[321] It is the *Elohim* (plural) who create Adam, and do not wish man to become "as one of US."

[322] Theodoret, "*Hæret*."; King's "*Gnostics*."

that he should go "upon his belly"? Nobody supposes that he walked upon the extremity of his tail.

This controversy about the supremacy of Jehovah, between the Presbyters and Fathers on the one hand, and the Gnostics, the Nazarenes, and all the sects declared heterodox, as a last resort, on the other, lasted till the days of Constantine, and later. That the peculiar ideas of the Gnostics about the *genealogy* of Jehovah, or the proper place that had to be assigned, in the Christian-Gnostic Pantheon, to the God of the Jews, were at first deemed neither blasphemous nor heterodox is evident in the difference of opinions held on this question by Clemens of Alexandria, for instance, and Tertullian. The former, who seems to have known of Basilides better than anybody else, saw nothing heterodox or blamable in the mystical and transcendental views of the new Reformer. "In his eyes," remarks the author of *The Gnostics*, speaking of Clemens, "Basilides was not a heretic, i.e., an innovator as regards the doctrines of the Christian Church, but a mere theosophic philosopher, who sought to express *ancient truths* under new forms, and perhaps to combine them with the new faith, the truth of which he could admit without necessarily renouncing the old, exactly as is the case with the learned Hindus of our day."[323]

Not so with Irenæus and Tertullian.[324] The principal works of the latter *against the Heretics*, were written after his separation from the Catholic Church, when he had ranged himself among the zealous followers of Montanus; and teem with unfairness and bigoted prejudice.[325] **[Page 189]**

He has exaggerated every Gnostic opinion to a monstrous absurdity, and his arguments are not based on coercive reasoning but simply on the blind stubbornness of a partisan fanatic. Discussing Basilides, the "pious, god-like, theosophic philosopher," as Clemens of Alexandria thought him, Tertullian exclaims: "After this, Basilides, the *heretic*, broke loose.[326] He asserted that there is a Supreme God, by name Abraxas, by whom Mind was created, whom the Greeks call *Nous*. From her emanated the Word; from the Word, Providence;

---

323 "*Gnostics and their Remains*," p. 78.

324 Some persons hold that he was Bishop of Rome; others, of Carthage.

325 His polemical work addressed against the so-called orthodox Church — the Catholic — notwithstanding its bitterness and usual style of vituperation, is far more fair, considering that the "great African" is said to have been expelled from the Church of Rome. If we believe St. Jerome, it is but the envy and the unmerited calumnies of the early Roman clergy against Tertullian which forced him to renounce the Catholic Church and become a Montanist. However, were the unlimited admiration of St. Cyprian, who terms Tertullian "The Master," and his estimate of him merited, we would see less error and paganism in the Church of Rome. The expression of Vincent of Lerius, "that every word of Tertullian was a sentence, and every sentence a triumph *over error*," does not seem very happy when we think of the respect paid to Tertullian by the Church of Rome, notwithstanding his partial apostasy and the *errors* in which the latter still abides and has even enforced upon the world as *infallible* dogmas.

326 Were not the views of the Phrygian Bishop Montanus, also deemed a HERESY by the Church of Rome? It is quite extraordinary to see how easily the Vatican encourages the abuse of one *heretic* Tertullian, against another *heretic* Basilides, when the abuse happens to further her own object.

from Providence, Virtue and Wisdom; from these two again, Virtues, *Principalities*,[327] and *Powers* were made; thence infinite productions and emissions of angels. Among the lowest angels, indeed, and those that made this world, he sets *last of all* the god of the Jews, whom he denies to be God himself, affirming that he is but one of the angels."[328]

It would be equally useless to refer to the direct apostles of Christ, and show them as holding in their controversies that Jesus never made any difference between his "Father" and the "Lord-God" of Moses. For the *Clementine Homilies*, in which occur the greatest argumentations upon the subject, as shown in the disputations alleged to have taken place between Peter and Simon the Magician, are now also proved to have been falsely attributed to Clement the Roman. This work, if written by an Ebionite — as the author of *Supernatural Religion* declares in common with some other commentators[329] — must have been written either far later than the Pauline period, generally assigned to it, or the dispute **[Page 190]** about the identity of Jehovah with God, the "Father of Jesus," have been distorted by later interpolations. This disputation is in its very essence antagonistic to the early doctrines of the Ebionites. The latter, as demonstrated by Epiphanius and Theodoret, were the direct followers of the Nazarene sect[330] (the Sabians), the "Disciples of John." He says, unequivocally, that the Ebionites believed in the *Æons* (emanations), that the Nazarenes were *their instructors*, and that "each imparted to the other out of his own wickedness." Therefore, holding the same beliefs as the Nazarenes did, an Ebionite would not have given even so much chance to the doctrine supported by Peter in the *Homilies*. The old Nazarenes, as well as the later ones, whose views are embodied in the *Codex Nazaræus*, never called Jehovah otherwise than *Adonai*, *Iurbo*, the God of the *Abortive*[331] (the orthodox Jews). They kept their beliefs and religious tenets so *secret* that even Epiphanius, writing as early as the end of the fourth century,[332] confesses his ignorance as to their real doctrine. "Dropping the name of Jesus," says the Bishop of Salamis, "they neither call themselves *Iessaens*, nor continue to hold the name of the Jews, nor name themselves Christians, but *Nazarenes* . . . The resurrection of the dead is confessed by them . . . but concerning Christ, *I cannot say* whether they think him a *mere man*, or as the *truth is*, confess that he was born through the *Holy Pneuma* from the Virgin."[333]

While Simon Magus argues in the *Homilies* from the standpoint of every Gnostic (Nazarenes and Ebionites included), Peter, as a true apostle of circumcision, holds to the old Law and, as a matter of course, seeks to blend his belief in the divinity of Christ with his old

---

[327] Does not Paul himself speak of "*Principalities* and *Powers* in heavenly places" (*Ephesians* iii. 10; i. 21), and confess that there be *gods* many and *Lords* many (Kurioi)? And angels, powers (Dunameis), and *Principalities*? (See *1 Corinthians*, viii. 5; and *Epistle to Romans*, viii. 38.)

[328] Tertullian, "*Præscript*."

[329] Baur; Credner; Hilgenfeld; Kirchhofer; Lechler; Nicolas; Ritschl; Schwegler; Westcott, and Zeller; see "*Supernatural Religion*," vol. ii., p. 2.

[330] See Epiphanius, "*Contra Ebionitas*."

[331] The Ophites, for instance, made of Adonai the third son of Ilda-Baoth, a malignant genius, and, like his other five brothers, a constant enemy and adversary of man, whose divine and immortal spirit gave man the means of becoming the rival of these genii.

[332] The Bishop of Salamis died A. D. 403.

[333] "*Epiphanius*," i., 122, 123.

Faith in the "Lord God" and ex-protector of the "chosen people." As the author of *Supernatural Religion* shows, the Epitome,[334] "a blending of the other two, probably intended to purge them from heretical doctrine"[335] and, together with a great majority of critics, assigns to the *Homilies*, a date not earlier than the end of the third century, we may well infer that they must differ widely with their original, if there ever was one. Simon the Magician proves throughout the whole work that **[Page 191]** the Demiurgus, the Architect of the World, is not the highest Deity; and he bases his assertions upon the words of Jesus himself, who states repeatedly that "no man knew the Father." Peter is made in the *Homilies* to repudiate, with a great show of indignation, the assertion that the Patriarchs were not deemed worthy to know the Father; to which Simon objects again by quoting the words of Jesus, who thanks the "Lord of Heaven and earth that what was concealed from the wise" he has "revealed to babes," proving very logically that according to these very words the Patriarchs could not have known the "Father." Then Peter argues, in his turn, that the expression, "what is *concealed* from the wise," etc., referred to the concealed *mysteries* of the creation.[336]

SECRET DOCTRINE TAUGHT BY JESUS

This argumentation of Peter, therefore, had it even emanated from the apostle himself, instead of being a "religious romance," as the author of *Supernatural Religion* calls it, would prove nothing whatever in favor of the identity of the God of the Jews, with the "Father" of Jesus. At best it would only demonstrate that Peter had remained from first to last "an apostle of circumcision," a Jew faithful to his old law, and a defender of the *Old Testament.* This conversation proves, moreover, the weakness of the cause he defends, for we see in the apostle a man who, although in most intimate relations with Jesus, can furnish us nothing in the way of direct proof that he ever thought of teaching that the all-wise and all-good Paternity he preached was the morose and revengeful thunderer of Mount Sinai. But what the *Homilies* do prove, is again our assertion that there was a secret doctrine preached by Jesus to the few who were deemed worthy to become its recipients and custodians. "And Peter said: 'We remember that our Lord and teacher, as commanding, said to us, guard the mysteries for me, and the sons of my house. Wherefore also he explained to his disciples, *privately*, the *mysteries of the kingdoms of the heavens.*'"[337]

If we now recall the fact that a portion of the Mysteries of the "Pagans" consisted of the *aporrJhvta, aporrheta,* or secret discourses; that the secret *Logia* or discourses of Jesus contained in the original *Gospel according to Matthew,* the meaning and interpretation of which St. Jerome confessed to be "a difficult task" for him to achieve, were of the same nature; and if we remember, further, that to some of the interior or final Mysteries only a very select few were admitted; and that finally it was from the number of the latter that were taken all the ministers of the holy "Pagan" rites, we will then clearly understand this expression of Jesus quoted by Peter: "Guard *the Mysteries for me and the sons of my house,*" *i.e.,*

---

334 The "*Clementines*" are composed of three parts — to wit: the *Homilies*, the *Recognitions*, and an *Epitome*.

335 "*Supernatural Religion,*" vol. ii., p. 2.

336 "*Homilies,*" xviii., 1-15.

337 "*Clementine Homilies*"; "*Supernatural Religion,*" vol. ii.

[Page 192] of my doctrine. And, if we understand it rightly, we cannot avoid thinking that this "secret" doctrine of Jesus, even the technical expressions of which are but so many duplications of the Gnostic and Neo-platonic mystic phraseology — that this doctrine, we say, was based on the same transcendental philosophy of Oriental *Gnosis* as the rest of the religions of those and earliest days. That none of the later Christian sects, despite their boasting, were the inheritors of it, is evident from the contradictions, blunders, and clumsy repatching of the mistakes of every preceding century by the discoveries of the succeeding one. These mistakes, in a number of manuscripts claimed to be authentic, are sometimes so ridiculous as to bear on their face the evidence of being pious forgeries. Thus, for instance, the utter ignorance of some patristic champions of the very gospels they claimed to defend. We have mentioned the accusation against Marcion by Tertullian and Epiphanius of mutilating the *Gospel* ascribed to Luke, and erasing from it that which is now proved to have never been in that Gospel at all. Finally, the method adopted by Jesus of speaking in parables, in which he only followed the example of his sect, is attributed in the *Homilies* to a prophecy of *Isaiah!* Peter is made to remark: "For Isaiah said: 'I will open my mouth in parables, and I will utter things that have been kept secret from the foundation of the world.' " This erroneous reference to Isaiah of a sentence given in *Psalms* lxxviii. 2, is found not only in the apocryphal *Homilies*, but also in the Sinaitic *Codex*. Commenting on the fact in the *Supernatural Religion*, the author states that "Porphyry, in the third century, twitted Christians with this erroneous ascription by their inspired evangelist to Isaiah of a passage from a *Psalm*, and reduced the Fathers to great straits."[338] Eusebius and Jerome tried to get out of the difficulty by ascribing the mistake to an "ignorant scribe"; and Jerome even went to the length of asserting that the name of Isaiah never stood after the above sentence in any of the old codices, but that the name of Asaph was found in its place, only "*ignorant* men had removed it."[339] To this, the author again observes that "the fact is that the reading 'Asaph' for 'Isaiah' is not found in any manuscript extant; and, although 'Isaiah' has *disappeared* from all but a few obscure codices, it cannot be denied that the name anciently stood in the text. In the Sinaitic *Codex*, which is probably the earliest manuscript extant . . . and which is assigned to the fourth century," he adds, "the prophet *Isaiah* stands in the text by the first hand, *but is erased* by the second."[340]

JESUS NEVER CLAIMED TO BE GOD

It is a most suggestive fact that there is not a word in the so-called [Page 193] sacred *Scriptures* to show that Jesus was actually regarded as a God by his disciples. Neither before nor after his death did they pay him divine honors. Their relation to him was only that of disciples and "master"; by which name they addressed him, as the followers of Pythagoras and Plato addressed their respective masters before them. Whatever words may have been put into the mouths of Jesus, Peter, John, Paul, and others, there is not a single act of adoration recorded on their part, nor did Jesus himself ever declare his identity with *his Father*. He accused the Pharisees of *stoning* their prophets, not of deicide. He termed himself the son of God, but took care to assert repeatedly that they were all the children of God, who was the

338 "*Supernatural Religion*," p. 11.
339 Hieron.: "*Opp*.," vii., p. 270, ff.; "*Supernatural Religion*," p. 11.
340 Ibid.

Heavenly Father of all. In preaching this, he but repeated a doctrine taught ages earlier by Hermes, Plato, and other philosophers. Strange contradiction! Jesus, whom we are asked to worship as the one living God, is found, immediately after his Resurrection, saying to Mary Magdalene: "I am not yet ascended *to my Father;* but go to my brethren, and say unto them, I ascend unto *my Father* and *your* Father, and to *my* God and *your* God!" (*John* xx. 17.)

Does this look like identifying himself with his Father? "*My* Father and *your* Father, *my* God and *your* God," implies, on his part, a desire to be considered on a perfect equality with his brethren — nothing more. Theodoret writes: "The hæretics agree with us respecting the beginning of all things. . . . But they say there is not one Christ (God), but one above, and the other below. And this last *formerly dwelt in many;* but *the Jesus,* they at one time say is *from* God, at another they call him a SPIRIT."[341] This spirit is the Christos, the *messenger* of life, who is sometimes called the Angel *Gabriel* (in Hebrew, the mighty one of God), and who took with the Gnostics the place of the Logos, while the Holy Spirit was considered *Life.*[342] With the sect of the Nazarenes, though, the Spiritus, or Holy Ghost, had less honor. While nearly every Gnostic sect considered it a Female Power, whether they called it *Binah,* hnyb , *Sophia,* the Divine Intellect, with the Nazarene sect it was the *Female Spiritus,* the astral light, the genetrix of all things of *matter,* the chaos in its evil aspect, made *turbido* by the Demiurge. At the creation of man, "it was light on the side of the FATHER, and it was light (material light) on the side of the MOTHER. And this is the '*two-fold* man,' "[343] says the *Sohar.* "That day (the last one) will perish the seven badly-disposed stellars, also the sons of man, who have confessed the *Spiritus,* the Messias (false), the Deus, and the MOTHER of the SPIRITUS shall perish."[344] **[Page 194]**

Jesus enforced and illustrated his doctrines with signs and wonders; and if we lay aside the claims advanced on his behalf by his deifiers, he did but what other kabalists did; and only *they* at that epoch, when, for two centuries the sources of prophecy had been completely dried up, and from this stagnation of public "miracles" had originated the skepticism of the unbelieving sect of the Sadducees. Describing the "heresies" of those days, Theodoret, who has no idea of the hidden meaning of the word Christos, the *anointed* messenger, complains that they (the Gnostics) assert *that this Messenger or Delegatus changes his body from time to time, "and goes into other bodies, and at each time is differently Manifested.* And these (the overshadowed prophets) use incantations and invocations of various demons and baptisms in the confession of their principles. . . . They embrace astrology and magic, and the mathematical error," (?) he says.[345]

This "mathematical error," of which the pious writer complains, led subsequently to the rediscovery of the heliocentric system, erroneous as it may still be, and forgotten since the days of another "magician" who taught it — Pythagoras. Thus, the wonders of healing and the thaums of Jesus, which he imparted to his followers, show that they were learning, in their daily communication with him, the theory and practice of the new ethics, day by day, and in the familiar intercourse of intimate friendship. Their faith was progressively

[341] Theodoret: "*Hæret. Fab.*," ii., vii.
[342] See "*Irenæus,*" I., xii., p. 86.
[343] "*Auszuge aus dem Sohar,*" p. 12.
[344] "*Cod. Naz.*," vol. ii., p. 149.
[345] Theodoret: "*Hæret. Fab.*," ii., vii.

developed, like that of all neophytes, simultaneously with the increase of knowledge. We must bear in mind that Josephus, who certainly must have been well-informed on the subject, calls the skill of expelling demons "a science." This growth of faith is conspicuously shown in the case of Peter, who, from having lacked enough faith to support him while he could walk on the water from the boat to his Master, at last became so expert a thaumaturgist, that Simon Magus is said to have offered him money to teach him the secret of healing, and other wonders. And Philip is shown to have become an Æthrobat as good as Abaris of Pythagorean memory, but less expert than Simon Magus.

Neither in the *Homilies* nor any other early work of the apostles, is there anything to show that either of his friends and followers regarded Jesus as anything more than a prophet. The idea is as clearly established in the *Clementines.* Except that too much room is afforded to Peter to establish the identity of the Mosaic God with the Father of Jesus, the whole work is devoted to Monotheism. The author seems as bitter against Polytheism as against the claim to the divinity of Christ.[346] He seems **[Page 195]** to be utterly ignorant of the Logos, and his speculation is confined to Sophia, the Gnostic wisdom. There is no trace in it of a hypostatic trinity, but the same overshadowing of the Gnostic "wisdom (Christos and Sophia) is attributed in the case of Jesus as it is in those of Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Moses.[347] These personages are all placed on one level, and called 'true prophets,' and the seven pillars of the world." More than that, Peter vehemently denies the fall of Adam, and with him, the doctrine of atonement, as taught by Christian theology, utterly falls to the ground, *for he combats it as a blasphemy.*[348] Peter's theory of sin is that of the Jewish kabalists, and even, in a certain way, Platonic. Adam not only never sinned, but, "as a true prophet, possessed of the Spirit of God, which afterwards was in Jesus, *could not* sin."[349] In short, the whole of the work exhibits the belief of the author in the kabalistic doctrine of permutation. The *Kabala* teaches the doctrine of transmigration of the spirit.[350] "Mosah is the *revolutio* of Seth and Hebel."[351]

"Tell me who it is who brings about the *re-birth* (the revolutio)?" is asked of the wise Hermes. "God's Son, the *only man,* through the will of God," is the answer of the "heathen."[352]

"God's son" is the immortal spirit assigned to every human being. It is this divine entity which is the "*only man,*" for the casket which contains our soul, and the soul itself, are but half-entities, and without its overshadowing both body and astral soul, the two are but an animal *duad*. It requires a trinity to form the complete "man," and allow him to remain immortal at every "re-birth," or *revolutio*, throughout the subsequent and ascending spheres, every one of which brings him nearer to the refulgent realm of eternal and *absolute* light.

---

346 "*Homilies,*" xvi., 15 ff.; ii., 12; iii., 57-59; x., 19. Schliemann: "*Die Clementinem,*" p. 134 ff; "*Supernatural Religion,*" vol. ii., p. 349.
347 "*Homilies,*" iii., 20 f; ii., 16-18, etc.
348 Ibid., iii., 20 ff.
349 Schliemann: "*Die Clementinem,*" pp. 130-176; quoted also in "*Supernatural Religion,*" p. 342.
350 We will speak of this doctrine further on.
351 "*Kabbala Denudata,*" vol. ii., p. 155; "*Vallis Regia.*"
352 "*Hermes,*" X., iv., 21-23.

"God's FIRST-BORN, who is the 'holy Veil,' the 'Light of Lights,' it is he who sends the revolutio of the Delegatus, for he is the *First Power*," says the kabalist.[353]

"The pneuma (spirit) and the dunamis (power), which is from the God, it is right to consider nothing else than the *Logos*, who is *also* (?) First-begotten to the God," argues a Christian.[354]

"Angels and powers are in heaven!" says Justin, thus bringing forth a purely kabalistic doctrine. The Christians adopted it from the **[Page 196]** *Sohar* and the heretical sects, and if Jesus mentioned them, it was not in the official synagogues that he learned the theory, but directly in the kabalistic teachings. In the Mosaic books, very little mention is made of them, and Moses, who holds direct communications with the "Lord God," troubles himself very little about them. The doctrine was a secret one, and deemed by the orthodox synagogue heretical. Josephus calls the Essenes heretics, saying: "Those admitted among the Essenes must swear to communicate their doctrines to no one any otherwise *than as he received them himself*, and equally to preserve the books *belonging to their sect*, and the *names of the angels*.[355] The Sadducees did not believe in angels, neither did the uninitiated Gentiles, who limited their Olympus to gods and demi-gods, or "spirits." Alone, the kabalists and theurgists hold to that doctrine from time immemorial, and, as a consequence, Plato, and Philo Judæus after him, followed first by the Gnostics, and then by the Christians.

Thus, if Josephus never wrote the famous interpolation forged by Eusebius, concerning Jesus, on the other hand, he has described in the Essenes all the principal features that we find prominent in the Nazarene. When praying, they sought solitude.[356] "When thou prayest, enter into thy closet . . . and pray to thy Father which is in secret" (*Matthew* vi. 6). "Everything spoken by them (Essenes) is stronger than an oath. Swearing is shunned by them" (*Josephus* II., viii., 6). "But I say unto you, swear not at all . . . but let your communication be yea, yea; nay, nay" (*Matthew* v. 34-37).

The Nazarenes, as well as the Essenes and the Therapeutæ, believed more in their own interpretations of the "hidden sense" of the more ancient Scriptures, than in the later laws of Moses. Jesus, as we have shown before, felt but little veneration for the commandments of his predecessor, with whom Irenæus is so anxious to connect him.

The Essenes "enter into the houses of *those whom they never saw previously*, as if they were their intimate friends" (*Josephus* II., viii., 4). Such was undeniably the custom of Jesus and his disciples.

Epiphanius, who places the Ebionite "heresy" on one level with that of the Nazarenes, also remarks that the Nazaraioi come next to the Cerinthians,[357] so much vituperated against by Irenæus.[358] **[Page 197]**

---

[353] Idra Magna: "*Kabbala Denudata*."
[354] Justin Martyr: "*Apol.*," vol. ii., p. 74.
[355] Josephus: "*Wars*," II., chap. 8, sec. 7.
[356] See Josephus; Philo; Munk (35). Eusebius mentions their semneion, where they perform the mysteries of a retired life ("*Ecclesiastic History*," lib. ii., ch. 17).
[357] "*Epiphanius*," ed. Petau, i., p. 117.
[358] Cerinthus is the same Gnostic — a contemporary of John the Evangelist — of whom Irenæus invented the following anecdote: "There are those who heard him (Polycarp) say that John, the

Munk, in his work on Palestine, affirms that there were 4,000 Essenes living in the desert; that they had their mystical books, and predicted the future.[359] The Nabatheans, with very little difference indeed, adhered to the same belief as the Nazarenes and the Sabeans, and all of them honored John the Baptist more than his successor Jesus. The Persian Iezidi say that they originally came to Syria from Busrah. They use baptism, and believe in seven archangels, though paying at the same time reverence to Satan. Their prophet Iezed, who flourished long prior to Mahomet,[360] taught that God will send a messenger, and that the latter would reveal to him a book which is already written in heaven from the eternity.[361] The Nabathæns inhabited the Lebanon, as their descendants do to the present day, and their religion was from its origin purely kabalistic. Maimonides speaks of them as if he identified them with the Sabeans. "I will mention to thee the writings . . . respecting the belief and institutions of the *Sabeans*," he says. "The most famous is the book *The Agriculture of the Nabathæans*, which has been translated by Ibn Waho-hijah. This book is full of heathenish foolishness. . . . It speaks of the preparations of TALISMANS, the drawing down of the powers of the SPIRITS, MAGIC, DEMONS, and ghouls, which make their abode in the desert."[362]

There are traditions among the tribes living scattered about beyond the Jordan, as there are many such also among the descendants of the Samaritans at Damascus, Gaza, and at Naplosa (the ancient Shechem). Many of these tribes have, notwithstanding the persecutions of eighteen centuries, retained the faith of their fathers in its primitive simplicity. It is there that we have to go for traditions based on historical truths, however disfigured by exaggeration and inaccuracy, and compare them with the religious legends of the Fathers, which they call revelation. Eusebius states that before the siege of Jerusalem the small Christian community — comprising members of whom many, if not all, knew Jesus and his apostles personally — took refuge in the little town of Pella, on the opposite shore of the Jordan. Surely these simple people, separated for centuries from the rest of the world, ought to have preserved their traditions fresher than any other nations! It is in Palestine that we have to search for the clearest waters of Christianity, let alone its source. The first Christians, after the death of Jesus, all joined together for a time, whether **[Page 198]** they were Ebionites, Nazarenes, Gnostics, or others. They had no Christian dogmas in those days, and their Christianity consisted in believing Jesus to be a prophet, this belief varying from seeing in him simply a "just man,"[363] or a holy, inspired prophet, a vehicle used by Christos and Sophia to manifest themselves through. These all united together in opposition to the synagogue and the tyrannical technicalities of the Pharisees, until the primitive group separated in two distinct branches — which, we may correctly term the Christian kabalists of the Jewish Tanaim school, and the Christian kabalists of the

---

disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed forth from the bath-house . . . crying out, 'Let us fly, lest the bath-house fall down, Cerinthus, the enemy of the truth, being within it' " (Irenæus: "*Adv. Hœr.*," iii. 3, § 4).

359 Munk: "*Palestine*," p. 525; "Sod, the Son of the Man."

360 "*Haxthausen*," p. 229.

361 "*Shahrastani*"; Dr. D. Chwolsohn: "*Die Ssabier und der Ssabismus*," ii., p. 625.

362 Maimonides, quoted in Dr. D. Chwolsohn: "*Die Ssabier und der Ssabismus*," ii., p. 458.

363 "Ye have condemned and killed the just," says James in his epistle to the twelve tribes.

Platonic Gnosis.[364] The former were represented by the party composed of the followers of Peter, and John, the author of the *Apocalypse;* the latter ranged with the Pauline Christianity, blending itself, at the end of the second century, with the Platonic philosophy, and engulfing, still later, the Gnostic sects, whose symbols and misunderstood mysticism overflowed the Church of Rome.

Amid this jumble of contradictions, what Christian is secure in confessing himself such? In the old Syriac *Gospel according to Luke* (iii. 22), the Holy Spirit is said to have descended in the likeness of a dove. "Jesua, full of the sacred Spirit, returned from Jordan, and the Spirit led him into the desert" (old Syriac, *Luke* iv. 1, *Tremellius*). "The difficulty," says Dunlap, "was that the Gospels declared that John the Baptist saw the Spirit (the Power of God) descend upon Jesus after he had reached manhood, and if the Spirit then first descended upon him, there was some ground for the opinion of the Ebionites and Nazarenes who denied his *preceding* existence, and refused him the attributes of the LOGOS. The Gnostics, on the other hand, objected to the flesh, but conceded the Logos."[365]

John's *Apocalypsis,* and the explanations of sincere Christian bishops, like Synesius, who, to the last, adhered to the Platonic doctrines, make us think that the wisest and safest way is to hold to that sincere primitive faith which seems to have actuated the above-named bishop. This best, sincerest, and most unfortunate of Christians, addressing the "Unknown," exclaims: "Oh Father of the Worlds . . . Father of the Æons . . . *Artificer of the Gods,* it is holy to praise!" But Synesius had Hypatia for instructor, and this is why we find him confessing in all sincerity his opinions and profession of faith. "The rabble desires **[Page 199]** nothing better than to be deceived. . . . As regards myself, therefore, *I will always be a philosopher with myself,* but *I must be priest* with the people."

New Testament Narratives and Hindu Legends

"Holy is God the Father of all being, holy is God, whose wisdom is carried out into execution by his own Powers! . . . Holy art Thou, who through the Word had created all! Therefore, I believe in Thee, and bear testimony, and go into the LIFE and LIGHT."[366] Thus speaks Hermes Trismegistus, the heathen divine. What Christian bishop could have said better than that?

The apparent discrepancy of the four gospels as a whole, does not prevent every narrative given in the *New Testament* — however much disfigured — having a ground-work of truth. To this, are cunningly adapted details made to fit the later exigencies of the Church. So, propped up partially by indirect evidence, still more by blind faith, they have become, with time, articles of faith. Even the fictitious massacre of the "Innocents" by King Herod has a certain foundation to it, in its allegorical sense. Apart from the now-discovered

---

[364] Porphyry makes a distinction between what he calls "the *Antique* or *Oriental philosophy,*" and the properly Grecian system, that of the Neo-platonists. King says that all these religions and systems are branches of one antique and common religion, the Asiatic or Buddhistic ("*Gnostics and their Remains,*" p. 1).

[365] "*Sod, the Son of the Man.*"

[366] "*Hermes Trismegistus,*" pp. 86, 87, 90.

fact that the whole story of such a massacre of the Innocents is bodily taken from the Hindu *Bagaved-gitta*, and Brahmanical traditions, the legend refers, moreover, allegorically, to an historical fact. King Herod is the type of Kansa, the tyrant of Madura, the maternal uncle of Christna, to whom astrologers predicted that a son of his niece Devaki would deprive him of his throne. Therefore he gives orders to kill the male child that is born to her; but Christna escapes his fury through the protection of Mahadeva (the great God) who causes the child to be carried away to another city, out of Kansa's reach. After that, in order to be sure and kill the right boy, on whom he failed to lay his murderous hands, Kansa has all the male newborn infants within his kingdom killed. Christna is also worshipped by the gopas (the shepherds) of the land.

Though this ancient Indian legend bears a very suspicious resemblance to the more modern biblical romance, Gaffarel and others attribute the origin of the latter to the persecutions during the Herodian reign of the kabalists and the *Wise men*, who had not remained strictly orthodox. The latter, as well as the prophets, were nicknamed the "Innocents," and the "Babes," on account of their holiness. As in the case of certain degrees of modern Masonry, the adepts reckoned their grade of initiation by a *symbolic* age. Thus Saul who, when chosen king, was "a choice and goodly man," and "from his shoulders upward was higher than any of the people," is described in Catholic versions, as "child of *one year* when he began to reign," which, in its literal sense, is a palpable **[Page 200]** absurdity. But in 1 *Samuel* x., his anointing by Samuel and initiation are described; and at verse 6th, Samuel uses this significant language: " . . . the Spirit of the Lord will come upon thee and thou shalt prophesy with them, *and shalt be turned into another man.*" The phrase above quoted is thus made plain — he had received one degree of initiation and was symbolically described as "a child one year old." The Catholic *Bible*, from which the text is quoted, with charming candor says in a foot-note: "It is extremely difficult to explain" (meaning that Saul was a child of one year). But undaunted by any difficulty the Editor, nevertheless, does take upon himself to explain it, and adds: "*A child of one year*. That is, *he was good and like an innocent child*." An interpretation as ingenious as it is pious; and which if it does no good can certainly do no harm.[367]

---

[367] It is the correct interpretation of the Bible allegories that makes the Catholic clergy so wrathful with the Protestants who freely scrutinize the Bible. How bitter this feeling has become, we can judge by the following words of the Reverend Father Parker of Hyde Park, New York, who, lecturing in St. Teresa's Catholic Church, on the 10th of December, 1876, said: "To whom does the Protestant Church owe its possession of the Bible, *which they wish to place in the hands of every ignorant person and child?* To monkish hands, that laboriously transcribed it before the age of printing. Protestantism has produced dissension in Church, rebellions and outbreaks in State, unsoundness in social life, and will never be satisfied short of the downfall of the Bible! Protestants must admit that the Roman Church has done more to scatter Christianity and extirpate idolatry than all their sects. From one pulpit it is said that there is no hell, and from another that there is immediate and unmitigated damnation. One says that Jesus Christ was only a man; another that you must be plunged bodily into water to be baptized, and refuses the rites to infants. Most of them have no prescribed form of worship, no sacred vestments, and their doctrines are as undefined as their service is informal. The founder of Protestantism, Martin Luther, was the worst man in Europe. The advent of the Reformation was the signal for civil war, and from that time to this the world has been in a restless state, uneasy in regard to Governments, and every day becoming more skeptical. The ultimate tendency of Protestantism is clearly nothing less

If the explanation of the kabalists is rejected, then the whole subject falls into confusion; worse still — for it becomes a direct plagiarism from the Hindu legend. All the commentators have agreed that a literal massacre of young children is nowhere mentioned in history; and that, moreover, an occurrence like that would have made such a bloody page in Roman annals that the record of it would have been preserved for us by every author of the day. Herod himself was subject to the Roman law; and undoubtedly he would have paid the penalty of such a monstrous crime, with his own life. But if, on the one hand, we have not the slightest trace of this fable in history, on the other, we find in the **[Page 201]** official complaints of the Synagogue abundant evidence of the persecution of the initiates. The *Talmud* also corroborates it.

The Jewish version of the birth of Jesus is recorded in the *Sepher-Toldos Jeshu* in the following words:

> "Mary having become the mother of a Son, named Jehosuah, and the boy growing up, she entrusted him to the care of the Rabbi Elhanan, and the child progressed in knowledge, for he was well gifted with spirit and understanding.
>
> "Rabbi Jehosuah, son of Perachiah, continued the education of Jehosuah (Jesus) after Elhanan, and *initiated* him in the *secret* knowledge"; but the King, Janneus, having given orders to slay all the initiates, Jehosuah Ben Perachiah, fled to Alexandria, in Egypt, taking the boy with him.

While in Alexandria, continues the story, they were received in the house of a rich and learned lady (personified Egypt). Young Jesus found her beautiful, notwithstanding "*a defect in her eyes,*" and declared so to his master. Upon hearing this, the latter became so angry that his pupil should find in the land of bondage anything good, that "he cursed him and drove the young man from his presence." Then follow a series of adventures told in allegorical language, which show that Jesus supplemented his initiation in the Jewish *Kabala* with an additional acquisition of the secret wisdom of Egypt. When the persecution ceased, they both returned to Judea.[368]

The real grievances against Jesus are stated by the learned author of *Tela Ignea Satanæ* (the fiery darts of Satan) to be two in number: 1st, that he had discovered the great Mysteries of their Temple, by having been initiated in Egypt; and 2d, that he had profaned them by exposing them to the vulgar, who misunderstood and disfigured them. This is what they say:[369]

"There exists, in the sanctuary of the living God, a cubical stone, on which are sculptured the holy characters, the combination of which gives the explanation of the attributes and powers of the incommunicable name. This explanation is the secret key of all the occult sciences and forces in nature. It is what the Hebrews call the *Scham hamphorash.* This stone is

---

than the destruction of all respect for the Bible, and the disruption of government and society." Very plain talk this. The Protestants might easily return the compliment.

[368] Eliphas Levi ascribes this narrative to the Talmudist authors of "Sota" and "Sanhedrin," p. 19, book of "Jechiel."

[369] This fragment is translated from the original Hebrew by Eliphas Levi in his "La Science des Esprits."

watched by two lions of gold, who roar as soon as it is approached.[370] The gates of the temple were never lost sight of, and the **[Page 202]** door of the sanctuary opened but once a year, to admit the High Priest alone. But Jesus, who had learned in Egypt the 'great secrets' at the initiation, forged for himself invisible keys, and thus was enabled to penetrate into the sanctuary unseen. . . . He copied the characters on the cubical stone, and hid them in his thigh;[371] after which, emerging from the temple, he went abroad and began astounding people with his miracles. The dead were raised at his command, the leprous and the obsessed were healed. He forced the stones which lay buried for ages at the bottom of the sea to rise to the surface until they formed a mountain, from the top of which he preached." The *Sepher Toldos* states further that, *unable to displace* the cubical stone of the sanctuary, Jesus fabricated one of clay, which he showed to the nations and passed it off for the true cubical stone of Israel.

This allegory, like the rest of them in such books, is written "*inside and outside*" — it has its secret meaning, and ought to be read two ways. The kabalistic books explain its mystical meaning. Further, the same Talmudist says, in substance, the following: Jesus was thrown in prison,[372] and kept there forty days; then flogged as a seditious rebel; then stoned as a blasphemer in a place called Lud, and finally allowed to expire upon a cross. "All this," explains Levi, "because he revealed to the people the truths which they (the Pharisees) wished to bury for their own use. He had divined the occult theology of Israel, had compared it with the wisdom of Egypt, and found thereby the reason for a universal religious synthesis."[373]

However cautious one ought to be in accepting anything about Jesus from Jewish sources, it must be confessed that in some things they seem to be more correct in their statements (whenever their direct interest in stating facts is not concerned) than our good but too jealous Fathers. One thing is certain, James, the "Brother of the Lord," is silent about the *resurrection*. He terms Jesus nowhere "Son of God," nor even Christ-God. Once only, speaking of Jesus, he calls him the "Lord of Glory," but so do the Nazarenes when writing about their prophet *Iohanan bar Zacharia,* or John, son of Zacharias (St. John Baptist). Their favorite expressions about their prophet are the same as those used by James when speaking of Jesus. A man "of the seed of a man," "Messenger of Life," of light, "my Lord Apostle," "King sprung of Light," and so on. "Have not the faith of our *Lord* JESUS Christ, *the Lord of Glory*," etc., **[Page 203]** says James in his epistle (ii. 1), presumably addressing Christ as GOD. "Peace to thee, my *Lord*, JOHN Abo Sabo, Lord of Glory!" says the *Codex Nazaræus* (ii., 19), known to address but a prophet. "Ye have condemned and killed the *Just*," says James (v. 6). "Iohanan (John) is the *Just* one, he comes in the way of *justice*," says Matthew (xxi. 32, Syriac text).

---

[370] Those who know anything of the rites of the Hebrews must recognize in these lions the gigantic figures of the Cherubim, whose symbolical monstrosity was well calculated to frighten and put to flight the profane.

[371] Arnobius tells the same story of Jesus, and narrates how he was accused of having robbed the sanctuary of the secret names of the Holy One, by means of which knowledge he performed all the miracles.

[372] This is a translation of Eliphas Levi.

[373] "*La Science des Esprits*," p. 37.

James does not even call Jesus *Messiah,* in the sense given to the title by the Christians, but alludes to the kabalistic "King Messiah," who is Lord of Sabaoth[374] (v. 4), and repeats several times that the "Lord" will come, but identifies the latter nowhere with Jesus. "Be patient, therefore, brethren, unto the coming of the Lord . . . be patient, for the coming of the Lord *draweth nigh*" (v. 7, 8). And he adds: "Take, my brethren, the prophet (Jesus) *who has spoken in the name of the Lord* for an example of suffering, affliction, and of patience." Though in the present version the word "prophet" stands in the plural, yet this is a deliberate falsification of the original, the purpose of which is too evident. James, immediately after having cited the "prophets" as an example, adds: "Behold . . . ye have *heard* of the patience of Job, and *have seen the end* of the Lord" — thus combining the examples of these two admirable characters, and placing them on a perfect equality. But we have more to adduce in support of our argument. Did not Jesus himself glorify the prophet of the Jordan? "What went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. . . . Verily, I say unto you, among them that are born *of women* there hath not risen a greater than John the Baptist."

And of whom was he who spoke thus born? It is but the Roman Catholics who have changed Mary, the mother of Jesus, into a *goddess.* In the eyes of all other Christians she was a woman, whether his own birth was immaculate or otherwise. According to strict logic, then, Jesus confessed John *greater* than himself. Note how completely this matter is disposed of by the language employed by the Angel Gabriel when addressing Mary: "Blessed art thou among *women*." These words are unequivocal. He does not adore her as the Mother of God, nor does he call her *goddess;* he does not even address her as "Virgin," but he calls her *woman,* and only distinguishes her above other women as having had better fortune, through her purity.

The Nazarenes were known as Baptists, Sabians, and John's Christians. Their belief was that the Messiah was not the Son of God, but simply a prophet who would follow John. "Johanan, the Son of the Abo Sabo Zachariah, shall say to himself, 'Whoever will believe in my *justice* **[Page 204]** and my BAPTISM shall be joined to my association; he shall share with me the seat which is the abode of life, of the supreme Mano, and of living fire' " (*Codex Nazaræus,* ii., p. 115). Origen remarks "there are some who said of John (the Baptist) that he was the *anointed*" (Christus).[375] The Angel Rasiel of the kabalists is the Angel *Gabriel* of the Nazarenes, and it is the latter who is chosen of all the celestial hierarchy by the Christians to become the messenger of the 'annunciation.' "The genius sent by the 'Lord of Celsitude' is Æbel Zivo, whose name is also called GABRIEL Legatus."[376] Paul must have had the sect of the Nazarenes in mind when he said: "And last of all he (Jesus) was seen of me also, as *of one born out of due time*" (1 *Corinth.,* xv. 8), thus reminding his listeners of the expression usual to the Nazarenes, who termed the Jews "the abortions, or born out of time." Paul prides himself of belonging to a hæresy.[377]

When the metaphysical conceptions of the Gnostics, who saw in Jesus the Logos and the anointed, began to gain ground, the earliest Christians separated from the Nazarenes, who

---

[374] "*Israelite Indeed,*" vol. iii., p. 61.

[375] "*Origen,*" vol. ii., p. 150.

[376] "*Codex Nazaræus,*" vol. i., p. 23.

[377] "In the way these call heresy I worship" (*Acts* xxiv. 14).

accused Jesus of perverting the doctrines of John, and changing the baptism of the Jordan.[378] "Directly," says Milman, "as it (the Gospel) got *beyond* the borders of Palestine, and the name of 'Christ' had acquired sanctity and veneration in the Eastern cities, he became a kind of *metaphysical impersonation,* while the religion lost its purely moral cast and assumed the character of a *speculative theogony.*"[379] The only half-original document that has reached us from the primitive apostolic days, is the *Logia* of Matthew. The real, genuine doctrine has remained in the hands of the Nazarenes, in this *Gospel of Matthew* containing the "secret doctrine," the "Sayings of Jesus," mentioned by Papias. These sayings were, no doubt, of the same nature as the small manuscripts placed in the hands of the neophytes, who were candidates for the Initiations into the Mysteries, and which contained the *Aporrheta,* the revelations of some important rites and symbols. For why should Matthew take such precautions to make them "*secret*" were it otherwise?

ANTIQUITY OF THE "LOGOS" AND "CHRIST"

Primitive Christianity had its grip, pass-words, and degrees of initiation. The innumerable Gnostic gems and amulets are weighty proofs of it. It is a whole symbolical science. The kabalists were the first to embellish the universal Logos,[380] with such terms as "Light of Light," the **[Page 205]** Messenger of LIFE and LIGHT,[381] and we find these expressions adopted *in toto* by the Christians, with the addition of nearly all the Gnostic terms such as Pleroma (fulness), Archons, Æons, etc. As to the "First-Born," the First, and the "Only-Begotten," these are as old as the world. Origen shows the word "Logos" as existing among the Brachmanes. "The *Brachmanes* say that the God is *Light,* not such as one sees, nor such as the sun and fire; but they have the *God* LOGOS, not the articulate, the Logos of the Gnosis, through whom the highest MYSTERIES of the Gnosis are seen by the wise."[382] The *Acts* and the fourth *Gospel* teem with Gnostic expressions. The kabalistic: "God's first-born emanated from the Most High," together with *that which is the* "*Spirit of the Anointing*"; and again "they called him the anointed of the Highest,"[383] are reproduced in Spirit and substance by the author of the *Gospel according to John.* "That was *the true light,*" and "the light shineth in darkness." "And the WORD *was made flesh.*" "And his *fulness* (pleroma) have all we received," etc. (*John* i. et seq.).

The "Christ," then, and the "Logos" existed ages before Christianity; the Oriental Gnosis was studied long before the days of Moses, and we have to seek for the origin of all these in the archaic periods of the primeval Asiatic philosophy. Peter's second *Epistle* and Jude's fragment, preserved in the *New Testament,* show by their phraseology that they belong to the kabalistic Oriental Gnosis, for they use the same expressions as did the Christian Gnostics who built a part of their system from the Oriental *Kabala.* "Presumptuous are they

---

378 "*Codex Nazaræus,*" vol. ii., p. 109.
379 "*Milman,*" p. 200.
380 Dunlap says in "*Sod, the Son of the Man*": "Mr. Hall, of India, informs us that he has seen Sanscrit philosophical treatises in which the *Logos* continually occurs," p. 39, foot-note.
381 See *John* i.
382 Origen: "*Philosophumena,*" xxiv.
383 Kleuker: "*Natur und Ursprung der Emanationslehre bei den Kabbalisten,*" pp. 10, 11; see "*Libri Mysterii.*"

(the Ophites), self-willed, they are not afraid to speak evil of DIGNITIES," says Peter (2d Epistle ii. 10), the original model for the later abusive Tertullian and Irenæus.[384] "Likewise (even as Sodom and Gomorrah) also these *filthy* dreamers defile the flesh, despise DOMINION and speak evil of DIGNITIES," says Jude, repeating the very words of Peter, and thereby expressions consecrated in the *Kabala. Dominion* is the "Empire," the *tenth* of the kabalistic sephiroth.[385] The *Powers* and Dignities are the subordinate **[Page 206]** genii of the Archangels and Angels of the *Sohar*.[386] These emanations are the very life and soul of the *Kabala* and Zoroastrianism; and the *Talmud* itself, in its present state, is all borrowed from the *Zendavesta.* Therefore, by adopting the views of Peter, Jude, and other Jewish apostles, the Christians have become but a dissenting sect of the Persians, for they do not even interpret the meaning of all such *Powers* as the true kabalists do. Paul's warning his converts against the worshipping of angels, shows how well he appreciated, even so early as his period, the dangers of borrowing from a metaphysical doctrine the philosophy of which could be rightly interpreted but by its well-learned adherents, the Magi and the Jewish Tanaim. "Let no man beguile you of your reward in a voluntary humility and *worshipping of angels,* intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,"[387] is a sentence laid right at the door of Peter and his champions. In the *Talmud,* Michael is Prince of Water, who has *seven* inferior spirits subordinate to him. He is the patron, the guardian angel of the Jews, as Daniel informs us (v. 21), and the Greek Ophites, who identified him with their Ophiomorphos, the personified creation of the envy and malice of Ilda-Baoth, the Demiurgus (Creator of the *material* world), and undertook to prove that he was also Samuel, the Hebrew prince of the evil spirits, or Persian devs, were naturally regarded by the Jews as blasphemers. But did Jesus ever sanction this belief in angels except in so far as hinting that they were the messengers and subordinates of God? And here the origin of the later splits between Christian beliefs is directly traceable to these two early contradictory views.

Paul, believing in all such occult powers in the world "unseen," but ever "present," says: "Ye walked according to the Æon of this world, according to the *Archon* (Ilda-Baoth, the *Demiurge*) that has the domination of the air," and "We wrestle not against flesh and blood, but against the *dominations,* the *powers;* the lords of darkness, the mischievousness of spirits in the upper regions." This sentence, "Ye were dead in sin and error," for "ye walked according to the *Archon,*" or Ilda-Baoth, the God and creator of matter of the Ophites, shows

---

[384] "These as natural *brute beasts.*" "The dog has turned to its own vomit again; and *the sow* that was washed to her wallowing in the mire" (22).

[385] The types of the creation, or the attributes of the Supreme Being, are through the emanations of Adam Kadmon; these are: "The *Crown, Wisdom, Prudence, Magnificence, Severity, Beauty, Victory, Glory, Foundation, Empire.* Wisdom is called *Jeh*; Prudence, *Jehovah*; Severity, *Elohim*; Magnificence, *El*; Victory and Glory, SABAOTH; Empire or Dominion, ADONAI." Thus when the Nazarenes and other Gnostics of the more Platonic tendency twitted the Jews as "abortions who worship their god Iurbo, *Adunai,*" we need not wonder at the wrath of those who had accepted the old Mosaic system, but at that of Peter and Jude who claim to be followers of Jesus and dissent from the views of him who was also a Nazarene.

[386] According to the "*Kabala,*" *Empire* or *Dominion* is "the consuming fire, and his wife is the Temple or the Church."

[387] *Colossians* ii. 18.

unequivocally that: 1st, Paul, notwithstanding some dissensions with the more important doctrines of the Gnostics, shared more or less their cosmogonical views on the emanations; and 2d, that he was fully aware that this Demiurge, **[Page 207]** whose Jewish name was Jehovah, was *not* the God preached by Jesus. And now, if we compare the doctrine of Paul with the religious views of Peter and Jude, we find that, not only did they worship Michael, the Archangel, but that also they *reverenced* SATAN, because the latter was also, before his fall, an angel! This they do quite openly, and abuse the Gnostics[388] for speaking "evil" of him. No one can deny the following: Peter, when denouncing those who are not afraid to speak evil of "*dignities,*" adds immediately, "Whereas angels, which are greater in power and might, *bring not railing accusations* against them (the dignities) before the Lord" (ii. 11). Who are the dignities? Jude, in his general epistle, makes the word as clear as day. The *dignities* are the DEVILS!! Complaining of the disrespect shown by the Gnostics to the *powers* and *dominions,* Jude argues in the very words of Peter: "And yet, Michael, the Archangel, when contending *with the devil,* he disputed about the body of Moses, *durst not bring against him a railing accusation*, but said, The Lord rebuke thee" (i. 9). Is this plain enough? If not, then we have the *Kabala* to prove who were the *dignities.*

Considering that *Deuteronomy* tells us that the "*Lord*" Himself buried Moses in a valley of Moab (xxxiv. 6), "and no man knoweth of his sepulchre unto this day," this biblical *lapsus inguæ* of Jude gives a strong coloring to the assertions of some of the Gnostics. They claimed but what was secretly taught by the Jewish kabalists themselves; to wit: that the highest supreme God was unknown and invisible; "the King of Light is a closed eye"; that Ilda-Baoth, the Jewish second Adam, was the real Demiurge; and that Iao, Adonai, Sabaoth, and Eloi were the quaternary emanation which formed the unity of the God of the Hebrews — Jehovah. Moreover, the latter was also called Michael and Samael by them, and regarded but as an angel, several removes from the Godhead. In holding to such a belief, the Gnostics countenanced the teachings of the greatest of the Jewish doctors, Hillel, and other Babylonian divines. Josephus shows the great deference of the official Synagogue in Jerusalem to the wisdom of the schools of Central Asia. The colleges of Sora, Pumbiditha, and Nahaidea were considered the headquarters of esoteric and theological learning by all the schools of Palestine. The Chaldean version of the *Pentateuch,* made by the well-known Babylonian divine, Onkelos, was regarded as the most authoritative of all; and it is according to this learned Rabbi that Hillel and other Tanaim after him held that the Being who appeared to Moses in the burning bush, on Mount Sinai, and who finally buried him, was the *angel* of the Lord, **[Page 208]** Memro, and not the Lord Himself; and that he whom the Hebrews of the *Old Testament* mistook for *Iahoh* was but His messenger, one of His sons, or emanations. All this establishes but one logical conclusion — namely, that the Gnostics were by far the superiors of the disciples, in point of education and general information; even in a knowledge of the religious tenets of the Jews themselves. While they were perfectly well- versed in the Chaldean wisdom, the well-meaning, pious, but fanatical as well as ignorant disciples, unable to fully understand or grasp the religious spirit of their own system, were driven in their disputations to such convincing logic as the use of "brute beasts," "sows," "dogs," and other epithets so freely bestowed by Peter.

---

[388] It is more likely that both abused Paul, who preached against this belief; and that the Gnostics were only a pretext. (See *Peter's second Epistle.*)

Since then, the epidemic has reached the apex of the sacerdotal hierarchy. From the day when the founder of Christianity uttered the warning, that he who shall say to his brother, "Thou fool, shall be in danger of hell-fire," all who have passed as its leaders, beginning with the ragged fishermen of Galilee, and ending with the jewelled pontiffs, have seemed to vie with each other in the invention of opprobrious epithets for their opponents. So we find Luther passing a final sentence on the Catholics, and exclaiming that "The Papists are all asses, put them in whatever form you like; whether they are boiled, roasted, baked, fried, skinned, hashed, they will be always the same asses." Calvin called the victims he persecuted, and occasionally burned, "malicious barking dogs, full of bestiality and insolence, base corrupters of the sacred writings," etc. Dr. Warburton terms the Popish religion "an impious farce," and Monseigneur Dupanloup asserts that the Protestant Sabbath service is the "Devil's mass," and all clergymen are "thieves and ministers of the Devil."

The same spirit of incomplete inquiry and ignorance has led the Christian Church to bestow on its most holy apostles, titles assumed by their most desperate opponents, the "Hæretics" and Gnostics. So we find, for instance, Paul termed the vase of election "*Vas Electionis*," a title chosen by *Manes*,[389] the greatest heretic of his day in the eyes of the Church, Manes meaning, in the Babylonian language, the chosen vessel or receptacle.[390]

So with the Virgin Mary. They were so little gifted with originality, that they copied from the Egyptian and Hindu religions their several **[Page 209]** apostrophes to their respective Virgin- mothers. The juxtaposition of a few examples will make this clear.

COMPARATIVE VIRGIN-WORSHIP

HINDU	EGYPTIAN	ROMAN CATHOLIC
Litany of our Lady Nari: Virgin (Also Devanaki)	*Litany of our Lady Isis: Virgin*	*Litany of our Lady of Loretto: Virgin*
1. Holy Nari — Mariãma, Mother of perpetual fecundity	1. Holy Isis, universal mother — Muth	1 . Holy Mary, mother of divine grace
2. Mother of an incarnated God—Vishnu	2. Mother of Gods — Athyr	2. Mother of God. (Devanaki)
3. Mother of Christna	3. Mother of Horus	3. Mother of Christ
4. Eternal Virginity — Kanyabâva	4. Virgo generatrix — Neith	4 . Virgin of Virgins
5. Mother — Pure Essence, Akasa	5. Mother-soul of the universe—Anouke	5. Mother of Divine Grace
6. Virgin most chaste — Kanya	6. Virgin sacred earth—Isis	6. Virgin most chaste
7. Mother Taumatra, of the	7. Mother of all the virtues—	7. Mother most pure

[389] The true name of Manes — who was a Persian by birth — was *Cubricus.* (See Epiph. "*Life of Manes*," Hæret. lxv.) He was flayed alive at the instance of the Magi, by the Persian King Varanes I. Plutarch says that Manes or Manis means Masses or ANOINTED. The vessel, or vase of election, is, therefore, the vessel full of that light of God, which he pours on one he has selected for his interpreter.
[390] See King's "*Gnostics*," p. 38.

five virtues or elements	Thmei, with the same qualities	Mother undefiled Mother inviolate Mother most amiable Mother most admirable
8. Virgin Trigana (of the three elements, power or richness, love, and mercy)	8. Illustrious Isis, most powerful, merciful, just (*Book of the Dead.*)	8. Virgin most powerful Virgin most merciful Virgin most faithful
9. Mirror of Supreme Conscience—Ahancara	9. Mirror of Justice and Truth—Thmei	9. Mirror of Justice.
10. Wise Mother—Saraswati	10. Mysterious mother of the world— Buto (secret wisdom)	10. Seat of Wisdom
11. Virgin of the white Lotos, Pedma or Kamala	11. Sacred Lotus	11. Mystical Rose
12. Womb of Gold — Hyrania	12. Sistrum of Gold	12. House of Gold
13. Celestial Light — Lakshmi	13. Astarte (Syrian), Astaroth (Jewish)	13. Morning Star
14. Ditto	14. Argua of the Moon	14. Ark of the Covenant
15. Queen of Heaven, and of the universe—Sakti	15. Queen of Heaven, and of the universe—Sati	15. Queen of Heaven
16. Mother soul of all beings— Paramatma	16. Model of all mothers — Athor	16. Mater Dolorosa
17. Devanaki is conceived without sin, and immaculate herself. (According to the Brahmanic fancy)	17. Isis is a Virgin Mother	17. Mary conceived without sin. (In accordance with later orders)

[Page 210]

If the Virgin Mary has her nuns, who are consecrated to her and bound to live in chastity, so had Isis her nuns in Egypt, as Vesta had hers at Rome, and the Hindu Nari, "mother of the world" hers. The virgins consecrated to her cultus — the Devadasi of the temples, who were the nuns of the days of old — lived in great chastity, and were objects of the most extraordinary veneration, as the holy women of the goddess. Would the missionaries and some travellers reproachfully point to the modern Devadasis, or Nautch-girls? For all response, we would beg them to consult the official reports of the last quarter century, cited in chapter II., as to certain discoveries made at the razing of convents, in Austria and Italy. Thousands of infants' skulls were exhumed from ponds, subterranean vaults, and gardens of convents. Nothing to match *this* was ever found in heathen lands.

Christian theology, getting the doctrine of the archangels and angels directly from the Oriental *Kabala,* of which the Mosaic *Bible* is but an allegorical screen, ought at least to remember the hierarchy invented by the former for these personified emanations. The hosts of the Cherubim and Seraphim, with which we generally see the Catholic Madonnas surrounded in their pictures, belong, together with the Elohim and Beni Elohim of the Hebrews, to the *third* kabalistic world, *Jezirah.* This world is but one remove higher than *Asiah,* the fourth and lowest world, in which dwell the grossest and most material beings — the *klippoth,* who delight in evil and mischief, and whose chief is *Belial*!

Explaining, in his way, of course, the various "heresies" of the first two centuries, Irenæus says: "Our Hæretics hold . . . that PROPATOR is known but to the *only-begotten* son, that is to the *mind*" (the nous). It was the Valentinians, the followers of the "profoundest doctor of the Gnosis," Valentinus, who held that "there was a perfect AION, who existed before Bythos, or Buthon (the Depth), called Propator. This is again kabalistic, for in the *Sohar* of Simon Ben Iochai, we read the following: "*Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus*" (*Rosenroth: The Sohar Liber Mysteries,* iv., 1).

In the religious metaphysics of the Hebrews, the Highest One is an abstraction; he is "without form or being," "with no likeness with anything else."[391] And even Philo calls the Creator, the *Logos* who stands next God, "the SECOND God." "The *second* God who is his WISDOM."[392] God is NOTHING, he is nameless, and therefore called *Ain-Soph* — the word *Ain* meaning *nothing*.[393] But if, according to the older Jews, Jehovah is *the* God, and He manifested Himself several times to Moses and the **[Page 211]** prophets, and the Christian Church anathematized the Gnostics who denied the fact — how comes it, then, that we read in the fourth gospel that "*No man hath seen God* AT ANY TIME, but the *only-begotten* Son . . . he hath declared him"? The very words of the Gnostics, in spirit and substance. This sentence of St. John — or rather whoever wrote the gospel now bearing his name — floors all the Petrine arguments against Simon Magus, without appeal. The words are repeated and emphasized in chapter vi.: "*Not that any man hath seen the Father,* save he which is of God, he (Jesus) hath seen the Father" (46) — the very objection brought forward by Simon in the *Homilies*. These words prove that either the author of the fourth evangel had no idea of the existence of the *Homilies,* or that he was *not* John, the friend and companion of Peter, whom he contradicts point-blank with this emphatic assertion. Be it as it may, this sentence, like many more that might be profitably cited, blends Christianity completely with the Oriental Gnosis, and hence with the KABALA.

While the doctrines, ethical code, and observances of the Christian religion were all appropriated from Brahmanism and Buddhism, its ceremonials, vestments, and pageantry were taken bodily from Lamaism. The Romish monastery and nunnery are almost servile copies of similar religious houses in Thibet and Mongolia, and interested explorers of Buddhist lands, when obliged to mention the unwelcome fact, have had no other alternative left them but, with an anachronism unsurpassed in recklessness, to charge the offense of plagiarism upon the religious system their own mother Church had despoiled. This makeshift has served its purpose and had its day. The time has at last come when this page of history must be written.

---

[391] Franck: "*Die Kabbala,*" p. 126.
[392] Philo: "*Quæst. et Solut.*"
[393] See Franck: "*Die Kabbala,*" p. 153 ff.

[Page 212]

CHAPTER V

"Learn to know all, but keep thyself unknown."

GNOSTIC MAXIM

"There is one God supreme over all gods, diviner than mortals,
Whose form is not like unto man's, and as unlike his nature;
But vain mortals imagine that gods like themselves are begotten
With human sensations, and voice, and corporeal members."

XENOPHANES, Clem. Al. Strom., v. 14, § 110

"TYCHIADES — Can you tell me the reason, Philocles, why most men desire to lye, and delight not only to speak fictions themselves, but give busie attention to others who do?

"PHILOCLES — There be many reasons, Tychiades, which compell some to speak lyes, because they see 'tis profitable."

A Dialogue of Lucian

"SPARTAN — Is it to thee, or to God, that I must confess?

"PRIEST — To God.

"SPARTAN — Then, MAN, stand back!"

PLUTARCH, *Remarkable Lacedemonian Sayings*

WE will now give attention to some of the most important Mysteries of the *Kabala*, and trace their relations to the philosophical myths of various nations.

EN-SOPH AND THE SEPHIROTH

In the oldest Oriental *Kabala,* the Deity is represented as three circles in one, shrouded in a certain smoke or chaotic exhalation. In the preface to the *Sohar,* which transforms the three primordial circles into THREE HEADS, over these is described an exhalation or smoke, neither black nor white, but colorless, and circumscribed within a circle. This is the unknown Essence.[394] The origin of the Jewish image may, perhaps, be traced to Hermes' *Pimander,* the Egyptian *Logos,* who appears within a cloud of a humid nature, with a smoke escaping from it.[395] In the *Sohar* the highest God is, as we have shown in the preceding chapter, and as in the case of the Hindu and Buddhist philosophies, a pure abstraction, whose objective existence is denied by the latter. It is Hakama, the "SUPREME WISDOM, that cannot be understood by reflection," and that lies within and without the CRANIUM of LONG FACE[396] (Sephira), the uppermost of the three "Heads." It is the "boundless and the infinite En-Soph," the No-Thing.

The "three Heads," superposed above each other, are evidently taken from the three

[394] "*Kabbala Denudata*"; preface to the "*Sohar,*" ii., p. 242.
[395] See Champollion's "*Egypte.*"
[396] "*Idra Rabba,*" vi., p. 58.

mystic triangles of the Hindus, which also superpose each other. The highest "head" contains the *Trinity in Chaos,* out of which springs the manifested trinity. En-Soph, the unrevealed forever, who is **[Page 213]** boundless and unconditioned, cannot create, and therefore it seems to us a great error to attribute to him a "creative thought," as is commonly done by the interpreters. In every cosmogony this supreme Essence is *passive;* if boundless, infinite, and unconditioned, it can have no *thought* nor *idea.* It acts not as the result of volition, but in obedience to its own nature, and *according to the fatality of the law of which it is itself the embodiment.* Thus, with the Hebrew kabalists, En-Soph is non-existent w`a , for it is incomprehensible to our finite intellects, and therefore cannot exist to our minds. Its first emanation was Sephira, the crown rtb . When the time for an active period had come, then was produced a natural expansion of this Divine essence from within outwardly, obedient to eternal and immutable law; and from this eternal and infinite light (which to us is darkness) was emitted a spiritual substance.[397] This was the First Sephiroth, containing in herself the other nine twryps Sephiroth, or intelligences. In their totality and unity they represent the archetypal man, Adam Kadmon, the prowtovgono" , who in his individuality or unity is yet dual, or bisexual, the Greek *Didumos,* for he is the prototype of all humanity. Thus we obtain three trinities, each contained in a "head." In the first head, or face (the three-faced Hindu Trimurti), we find *Sephira,* the first androgyne, at the apex of the upper triangle, emitting *Hackama,* or Wisdom, a masculine and active potency — also called Jah, xyÒ — and *Binah,* hnyb *, or Intelligence, a female and passive potency, also represented by the name Jehovah* xwxy *. These three form the first trinity or "face" of the Sephiroth. This triad emanated Hesed,* rsx *, or Mercy, a masculine active potency, also called El,* from which emanated *Geburah* wyr *, or Justice, also called Eloha, a feminine passive potency; from the union of these two was produced Tiphereth* trapt *, Beauty, Clemency, the Spiritual Sun, known by the divine name Elohim;* and the second triad, "face," or "head," was formed. These emanating, in their turn, the masculine potency *Netzah,* hcn *, Firmness, or Jehovah Sabaoth, who issued the feminine passive potency Hod,* rwh *, Splendor, or Elohim Sabaoth; the two produced Jesod,* rwsy *, Foundation, who is the mighty living one El-Chai,* thus yielding the third trinity or "head." The tenth Sephiroth is rather a duad, and is represented on the diagrams as the lowest circle. It is Malchuth or Kingdom, twblm , and Shekinah hnybX , also called Adonai, and *Cherubim* among the angelic hosts. The first "Head" is called the Intellectual world; the second "Head" is the Sensuous, or the world of Perception, and the third is the Material or Physical world.

"Before he gave any shape to the universe," says the *Kabala,* "before **[Page 214]** he produced any form, he was alone without any form and resemblance to anything else. Who, then, can comprehend him, how he was before the creation, since he was formless? Hence, it is forbidden to represent him by any form, similitude, or even by his sacred name, by a single letter, or a single point. . . . The Aged of the Aged, the Unknown of the Unknown, has a form, and yet no form. He has a form whereby the universe is preserved, and yet has no form, because he cannot be comprehended. When he first assumed a form (in Sephira, his first emanation), he caused nine splendid lights to emanate from it."[398]

And now we will turn to the Hindu esoteric Cosmogony and definition of "Him who is, and yet is not."

---

[397] Idra Suta: "*Sohar,*" ii.

[398] Idra Suta: "*Sohar,*" iii., p. 288 a.

"From him who is,[399] from this immortal Principle which exists in our minds but cannot be perceived by the senses, is born Purusha, the Divine male and female, who became *Narayana,* or the Divine Spirit moving on the water."

Swayambhuva, the unknown essence of the Brahmans, is identical with En-Soph, the unknown essence of the kabalists. As with the latter, the ineffable name could not be pronounced by the Hindus, under the penalty of death. In the ancient primitive trinity of India, that which may be certainly considered as pre-Vedic, the *germ* which fecundates the *mother-principle,* the mundane egg, or the universal womb, is called *Nara,* the Spirit, or the Holy Ghost, which emanates from the primordial essence. It is like Sephira, the oldest emanation, called the *primordial point,* and the *White Head,* for it is the point of divine light appearing from within the fathomless and boundless darkness. In *Manu* it is "NARA, or the Spirit of God, which moves on Ayana (Chaos, or place of motion), and is called NARAYANA, or moving on the waters."[400] In Hermes, the Egyptian, we read: "In the beginning of the time there was naught in the chaos." But when the "*verbum,*" issuing from the void like a "colorless smoke," makes its appearance, then "this verbum moved on the humid principle."[401] And in *Genesis* we find: "And darkness was upon the face of the deep (chaos). And the Spirit of God moved upon the face of the waters." In the *Kabala,* the emanation of the primordial passive principle (Sephira), by dividing itself into two parts, active and passive, emits Chochma-Wisdom and Binah-Jehovah, and in conjunction with these two acolytes, which complete the trinity, becomes the Creator of the abstract Universe; the physical world being the production of later and still more material powers.[402] In the

399 *Ego sum qui sum* (see "Bible").
400 See "*Institutes of Manu,*" translated by Sir William Jones.
401 Champollion.
402 We are fully aware that some Christian kabalists term En-Soph the "Crown," identify him with Sephira; call En-Soph "an emanation from God," and make the ten Sephiroth comprise "En-Soph" as a unity. They also very erroneously reverse the first two emanations of Sephira — Chochma and Binah. The greatest kabalists have always held Chochma (Wisdom) as a male and active intelligence, חי, and placed it under the No. 2 on the right side of the triangle, whose apex is the crown, while Binah (Intelligence) or הניב, is under No. 3 on the left hand. But the latter, being represented by its divine name as Jehovah הוהי, very naturally showed the God of Israel as only a third emanation, as well as a feminine, passive principle. Hence when the time came for the Talmudists to transform their multifarious deities into one living God, they resorted to their Masoretic points and combined to transform Jehovah into Adonai, "the Lord." This, under the persecution of the Mediæval kabalists by the Church, also forced some of the former to change their female Sephiroth into male, and *vice versa,* so as to avoid being accused of disrespect and blasphemy to Jehovah; whose name, moreover, by mutual and secret agreement they accepted as a *substitute* for Jah, or the mystery name IAO. Alone the *initiated* knew of it, but later it gave rise to a great confusion among the *uninitiated*. It would be worth while — were it not for lack of space — to quote a few of the many passages in the oldest Jewish authorities, such as Rabbi Akiba, and the "Sohar," which corroborate our assertion. Chochma-Wisdom is a male principle everywhere, and Binah-Jehovah, a female potency. The writings of Irenæus, Theodoret, and Epiphanius, teeming with accusations against the Gnostics and "Hæresies," repeatedly show Simon Magus and Cerinthus making of Binah the feminine divine Spirit which inspired Simon. Binah is Sophia, and the Sophia of the Gnostics is surely not a male potency, but simply the feminine Wisdom, or Intelligence. (See any ancient "*Arbor Kabbalistica,*" or *Tree of the Sephiroth.*) Eliphas Levi, in the "*Rituel de la Haute Magie,*" vol. i., pp. 223 and 231, places Chochma as No. 2 and as a male Sephiroth on the right hand of the Tree. In the "*Kabala*" the three male Sephiroth — Chochma, Chesed, Netsah —

Hindu Cosmogony, Swayambhuva emits **[Page 215]** Nara and Nari, its bisexual emanation, and dividing its parts into two halves, male and female, these fecundate the mundane egg, within which develops Brahma, or rather Viradj, the Creator. "The starting-point of the Egyptian mythology," says Champollion, "is a triad . .. namely, Kneph, Neith, and Phtah; and Ammon, the male, the father; Muth, the female and mother; and Khons, the son."

The ten Sephiroth are copies taken from the ten Prâdjapatis created by Viradj, called the "Lords of all beings," and answering to the biblical Patriarchs.

Justin Martyr explains some of the "heresies" of the day, but in a very unsatisfactory manner. *He shows, however, the identity of all the world-religions at their starting-points.* The first *beginning* opens invariably with the *unknown* and passive deity, producing from himself a certain **[Page 216]** active power or virtue, "Rational," which is sometimes called WISDOM, sometimes the SON, very often God, Angel, Lord, and LOGOS.[403] The latter is sometimes applied to the very first emanation, but in several systems it proceeds from the first androgyne or double ray produced at the beginning by the unseen. Philo depicts this wisdom as male and female. But though its first manifestation had a beginning, for it proceeded from *Oulom*[404] (Aiôn, time), the highest of the Æons, when emitted from the Fathers, it had remained with him *before all creations,* for it is part of him.[405] Therefore, Philo Judæus calls Adam Kadmon "*mind*" (the Ennoia of *Bythos* in the Gnostic system). "The mind, let it be named Adam."[406]

THE PRIMITIVE WISDOM-RELIGION

Strictly speaking, it is difficult to view the Jewish *Book of Genesis* otherwise than as a chip from the trunk of the mundane tree of universal Cosmogony, rendered in Oriental allegories. As cycle succeeded cycle, and one nation after another came upon the world's stage to play its brief part in the majestic drama of human life, each new people evolved from ancestral traditions its own religion, giving it a local color, and stamping it with its individual characteristics. While each of these religions had its distinguishing traits, by which, were there no other archaic vestiges, the physical and psychological status of its creators could be estimated, all preserved a common likeness to one prototype. This parent cult was none other than the primitive "wisdom-religion." The Israelitish *Scriptures* are no exception. Their national history — if they can claim any autonomy before the return from Babylon, and were anything more than migratory septs of Hindu pariahs, cannot be carried back a day beyond Moses; and if this ex-Egyptian priest must, from theological necessity, be transformed into a Hebrew patriarch, we must insist that the Jewish nation was lifted with

---

are known as the Pillar of Mercy; and the three feminine on the left, namely, Binah, Geburah, Hod, are named the Pillar of Judgment; while the four Sephiroth of the centre — Kether, Tiphereth, Jesod, and Malchuth — are called the Middle Pillar. And, as Mackenzie, in the "*Royal Masonic Cyclopædia,*" shows, "there is an analogy in these three pillars to the three Pillars of Wisdom, Strength, and Beauty in a Craft Lodge of Masonry, while the En-Soph forms the mysterious blazing star, or mystic light of the East" (p. 407).

[403] Justin: "*Cum. Trypho,*" p. 284.

[404] A division indicative of time.

[405] Sanchoniathon calls time the oldest Æon, *Protogonos,* the "*first-born.*"

[406] Philo Judæus: "*Cain and his Birth,*" p. xvii.

that smiling infant out of the bulrushes of Lake Moeris. Abraham, their alleged father, belongs to the universal mythology. Most likely he is but one of the numerous aliases of *Zeruan* (Saturn), the king of the golden age, who is also called the old man (emblem of time).[407] It is now demonstrated by Assyriologists that in the old Chaldean books Abraham is called Zeru-an, or Zerb-an — meaning one very rich in gold and silver, and a mighty prince.[408] He is also called Zarouan and Zarman — a decrepit old man.[409] **[Page 217]**

THE BOOK OF GENESIS A COMPILATION OF OLD WORLD LEGENDS

The ancient Babylonian legend is that Xisuthrus (Hasisadra of the Tablets, or Xisuthrus) sailed with his ark to Armenia, and his son Sim became supreme king. Pliny says that Sim was called Zeruan; and Sim is Shem. In Hebrew, his name writes mX , *Shem* — a sign. Assyria is held by the ethnologists to be the land of Shem, and Egypt called that of Ham, Shem, in the tenth chapter of *Genesis* is made the father of all the children of Eber, of Elam (Oulam or Eilam), and Ashur (Assur or Assyria). The "*nephelim*," or fallen men, *Gebers*, mighty men spoken of in *Genesis* (vi. 4), come from *Oulam*, "men of *Shem*." Even Ophir, which is evidently to be sought for in the India of the days of Hiram, is made a descendant of Shem. The records are purposely mixed up to make them fit into the frame of the Mosaic *Bible*. But *Genesis*, from its first verse down to the last, has naught to do with the "chosen people"; it belongs to the world's history. Its appropriation by the Jewish authors in the days of the so-called *restoration* of the destroyed books of the Israelites, by Ezra, proves nothing, and, until now, has been self-propped on an alleged divine revelation. It is simply a compilation of the universal legends of the universal humanity. Bunsen says that in the "Chaldean tribe immediately connected with Abraham, we find reminiscences of dates disfigured and misunderstood, as genealogies of single men, or indications of epochs. The Abrahamic recollections go back at least three millennia beyond the grandfather of Jacob."[410]

Alexander Polyhistor says that Abraham was born at Kamarina or *Uria*, a city of soothsayers, and *invented astronomy*. Josephus claims the same for Terah, Abraham's father. The tower of Babel was built as much by the direct descendants of Shem as by those of the "accursed" Ham and Canaan, for the people in those days were "one," and the "whole earth was of one language"; and Babel was simply an astrological tower, and its builders were astrologers and adepts of the primitive Wisdom-Religion, or, again, what we term Secret Doctrine.

The Berosian Sibyl says: Before the Tower, Zeru-an, Titan, and Yapetosthe governed the earth, Zeru-an wished to be supreme, but his two brothers resisted, when their sister, Astlik, intervened and appeased them. It was agreed that Zeru-an should rule, but his male children should be put to death; and strong Titans were appointed to carry this into effect.

Sar (circle, saros) is the Babylonian god of the sky. He is also Assaros or Asshur (the son of Shem), and Zero — Zero-ana, the chakkra, or wheel, boundless time. Hence, as the first

---

[407] Azrael, angel of death, is also Israel. *Ab-ram* means father of elevation, high-placed father, for Saturn is the highest or outmost planet.

[408] See *Genesis* xiii. 2.

[409] Saturn is generally represented as a very old man, with a sickle in his hand.

[410] Bunsen: "*Egypt's Place in Universal History*," vol. v., p. 85.

step taken by Zoroaster, while founding his new religion, was to change the most sacred deities **[Page 218]** of the Sanscrit *Veda* into names of evil spirits, in his Zend *Scriptures*, and even to reject a number of them, we find no traces in the *Avesta* of Chakkra — the symbolic circle of the sky.

Elam, another of the sons of Shem, is *Oulam* mlw[and refers to an order or cycle of events. In *Ecclesiastes* iii. 11, it is termed "world." In *Ezekiel* xxvi. 20, "of old time." In *Genesis* iii. 22, the word stands as "forever"; and in chapter ix. 16, "eternal." Finally, the term is completely defined in *Genesis* vi. 4, in the following words: "There were *nephelim* (giants, fallen men, or Titans) on the earth." The word is synonymous with Æon, aiwn . In *Proverbs* viii. 23, it reads: "I was effused from *Oulam*, from *Ras*" (wisdom). By this sentence, the wise king-kabalist refers to one of the mysteries of the human spirit — the immortal crown of the man-trinity. While it ought to read as above, and be interpreted kabalistically to mean that the *I* (or my eternal, immortal *Ego*), the spiritual entity, was effused from the boundless and nameless eternity, through the creative wisdom of the unknown God, it reads in the canonical translation: "The Lord possessed me in the beginning of his way, before his works of old"! which is unintelligible nonsense, without the kabalistic interpretation. When Solomon is made to say that *I* was "from the beginning . . . while, as yet, he (the Supreme Deity) had not made the earth nor the highest part of the dust of the world . . . I was there," and "when he appointed the foundations of the earth . . . then I was by him, *as one brought up with him,*" what can the kabalist mean by the "*I*," but his own divine spirit, a drop effused from that eternal fountain of light and wisdom — the universal spirit of the Deity?

The thread of glory emitted by En-Soph from the highest of the three kabalistic heads, through which "all things shine with light," the thread which makes its exit through Adam *Primus,* is the individual spirit of every man. "I was daily his (En-Soph's) delight, rejoicing always before him . . . and my delights were *with the sons of men,*" adds Solomon, in the same chapter of the *Proverbs.* The immortal spirit delights in the *sons of men,* who, without this spirit, are but dualities (physical body and astral soul, or that *life-principle* which animates even the lowest of the animal kingdom). But, we have seen that the doctrine teaches that this spirit cannot unite itself with that man in whom matter and the grossest propensities of his animal soul will be ever crowding it out. Therefore, Solomon, who is made to speak under the inspiration of his own spirit, that possesses him for the time being, utters the following words of wisdom: "Hearken unto me, my son" (the dual man), "blessed are they who keep my ways. . . . Blessed is the man that heareth me, watching daily at my gates. . . . For whoso *findeth me, findeth life,* and shall obtain favor of the Lord. . . . But he that **[Page 219]** sinneth *against me* wrongeth his *own soul* . . . and loves *death*" (*Proverbs* vii. 1-36).

This chapter, as interpreted, is made by some theologians, like everything else, to apply to Christ, the "Son of God," who states repeatedly, that he who follows him obtains eternal life, and conquers death. But even in its distorted translation it can be demonstrated that it referred to anything but to the alleged Saviour. Were we to accept it in this sense, then, the Christian theology would have to return, *nolens volens,* to Averroism and Buddhism; to the doctrine of emanation, in short; for Solomon says: "I was effused" from Oulam and Rasit, both of which are a part of the Deity; and thus Christ would not be as their doctrine claims, God himself, but only an *emanation* of Him, like the Christos of the Gnostics. Hence, the meaning of the personified Gnostic Æon, the word signifying cycles or determined periods in the eternity and at the same time, representing a hierarchy of celestial beings — spirits.

Thus Christ is sometimes termed the "Eternal Æon." But the word "eternal" is erroneous in relation to the Æons. Eternal is that which has neither beginning nor end; but the "Emanations" or Æons, although having lived as absorbed in the divine essence from the eternity, when once individually emanated, must be said to have a beginning. They may be therefore *endless* in this spiritual life, never eternal.

These endless emanations of the one First Cause, all of which were gradually transformed by the popular fancy into distinct gods, spirits, angels, and demons, were so little considered immortal, that all were assigned a limited existence. And this belief, common to all the peoples of antiquity, to the Chaldean Magi as well as to the Egyptians and even in our day held by the Brahmanists and Buddhists, most triumphantly evidences the monotheism of the ancient religious systems. This doctrine calls the life-period of all the inferior divinities, "one day of Parabrahma." After a cycle of fourteen milliards, three hundred and twenty-millions of human years — the tradition says — the trinity itself, with all the lesser divinities, will be annihilated, together with the universe, and cease to exist. Then another universe will gradually emerge from the pralaya (dissolution), and men on earth will be enabled to comprehend SWAYAMBHUVA as he is. Alone, this primal cause will exist forever, in all his glory, filling the infinite space. What better proof could be adduced of the deep reverential feeling with which the "heathen" regard the one Supreme eternal cause of all things visible and invisible.

This is again the source from which the ancient kabalists derived identical doctrines. If the Christians understood *Genesis* in their own way, and, if accepting the texts literally, they enforced upon the uneducated masses the belief in a creation of our world out of nothing; and **[Page 220]** moreover assigned to it a *beginning*, it is surely not the Tanaim, the sole expounders of the hidden meaning contained in the *Bible*, who are to be blamed. No more than any other philosophers had they ever believed either in spontaneous, limited, or *ex nihilo* creations. The *Kabala* has survived to show that their philosophy was precisely that of the modern Nepal Buddhists, the Svabhavikas. They believed *in the eternity and the indestructibility of matter*, and hence in many prior creations and destructions of worlds, before our own. "There were old worlds which perished."[411] "From this we see that the Holy One, blessed be His name, had successively created and destroyed sundry worlds, before he created the present world; and when he created this world he said: 'This pleases me; the previous ones did not please me.' "[412] Moreover, they believed, again like the Svabhavikas, now termed Atheists, that every thing proceeds (is created) from its own nature and that once that the first impulse is given by that Creative Force inherent in the "Self-created substance," or Sephira, everything evolves out of itself, following its pattern, the more spiritual prototype which precedes it in the scale of infinite creation. "The indivisible point which has no limit, and cannot be comprehended (for it is absolute), expanded from within, and formed a brightness which served as a garment (a veil) to the indivisible points. . . . It, too, expanded from within. . . Thus, *everything originated through* a constant upheaving agitation, and thus finally the world originated."[413]

In the later Zoroastrian books, after that Darius had restored both the worship of

---

[411] Idra Suta: "*Sohar*," iii., p. 292 b.

[412] Bereshith Rabba: "*Parsha*," ix.

[413] "*Sohar*," i., p. 20 a.

Ormazd and added to it the purer Magianism of the primitive *Secret Wisdom* — hwtsn-twmbx , *of which, as the inscription tells us, he was himself a hierophant, we see again reappearing the Zeru-ana, or boundless time, represented by the Brahmans in the chakkra,* or a circle; that we see figuring on the uplifted finger of the principal deities. Further on, we will show the relation in which it stands to the Pythagorean, mystical numbers — the first and the last — which is a *zero* (O), and to the greatest of the Mystery-Gods **IAO**. The identity of this symbol alone, in all the old religions, is sufficient to show their common descent from one primitive Faith.[414] This term of "boundless time," which can be applied but to the ONE who has neither beginning nor end, is **[Page 221]** called by the Zoroastrians Zeruana-Akarene, because he has always existed. "His glory," they say, is too exalted, his light too resplendent for either human intellect or mortal eyes to grasp and see. His primal emanation is eternal light which, from having been previously concealed in darkness, was called out to manifest itself, and thus was formed Ormazd, "the King of Life." He is the first-born of boundless time, but like his own antitype, or preëxisting spiritual idea, has lived within primitive darkness from all eternity. His *Logos* created the pure intellectual world. After the lapse of three grand cycles[415] he created the material world in six periods. The six Amshaspands, or *primitive* spiritual men, whom Ormazd created in his own image, are the mediators between this world and himself. Mithras is an emanation of the Logos and the chief of the twenty-eight *izeds,* who are the tutelary angels over the spiritual portion of mankind — the souls of men. The *Ferouers* are infinite in number. They are the ideas or rather the ideal conceptions of things which formed themselves in the mind of Ormazd or Ahuramazda before he willed them to assume a concrete form. They are what Aristotle terms "privations" of forms and substances. The religion of Zarathustra, as he is always called in the *Avesta,* is one from which the ancient Jews have the most borrowed. In one of the Yashts, Ahuramazda, the Supreme, gives to the seer as one of his sacred names, *Ahmi,* "I am"; and in another place, *ahmi yat ahmi,* "I am that I am," as Jehovah is alleged to have given it to Moses.

This Cosmogony, adopted with a change of names in the Rabbinical *Kabala,* found its way, later, with some additional speculations of Manes, the half-Magus, half-Platonist, into the great body of Gnosticism. The real doctrines of the Basilideans, Valentinians, and the Marcionites cannot be correctly ascertained in the prejudiced and calumnious writings of the Fathers of the Church; but rather in what remains of the works of the Bardesanesians, known as the Nazarenes. It is next to impossible, now that all their manuscripts and books are destroyed, to assign to any of these sects its due part in dissenting views. But there are a few men still living who have preserved books and direct traditions about the Ophites, although they care little to impart them to the world. Among the unknown sects of Mount Lebanon and Palestine the truth has been concealed for more than a thousand years. And

414 "The Sanscrit *s,*" says Max Müller, "is represented by the *z* and *h*. Thus the geographical name 'hapta hendu,' which occurs in the '*Avesta*,' becomes intelligible, if we retranslate the *z* and *h* into the Sanscrit *s*. For 'Sapta Sindhu,' or the seven rivers, is the old Vaidic name for India itself" ("*Chips*," vol. i., p. 81). The "*Avesta*" is the spirit of the "*Vedas*" — the esoteric meaning made partially known.

415 What is generally understood in the "*Avesta*" system as a *thousand* years, means, in the esoteric doctrine, a cycle of a duration known but to the initiates and which has an allegorical sense.

their *diagram* of the Ophite scheme differs with the description of it given by Origen and hence with the *diagram* of Matter.[416] **[Page 222]**

THE TRINITY OF THE KABALA

The kabalistic trinity is one of the models of the Christian one. "The ANCIENT whose name be sanctified, is with three heads, but which make only one."[417] *Tria capita exsculpa sunt, unum intra alterum, et alterum supra alterum.* "Three heads are inserted in one another, and one over the other. The first head is the Concealed Wisdom (*Sapientia Abscondita*). Under this head is the ANCIENT (Pythagorean *Monad*), the most hidden of mysteries; a head which is no head (*caput quod non est caput*); no one can know what that is in this head. No intellect is able to comprehend this wisdom.[418] This *Senior Sanctissimus* is surrounded by the three heads. He is the eternal LIGHT of the wisdom; and the wisdom is the source from which all the manifestations have begun. These three heads, included in ONE HEAD (which is no head); and these three are bent down (overshadow) SHORT-FACE (the son) and through them all things shine with light."[419] "En-Soph emits a thread from El or *Al* (the highest God of the Trinity), and the light follows the thread and enters, and passing through makes its exit through Adam *Primus* (Kadmon), who is *concealed* until the plan for arranging (*statum dispositionis*) is ready; it threads through him from his head to his feet; and in him (in the concealed Adam) is the figure of A MAN."[420]

"Whoso wishes to have an insight into the sacred unity, let him consider a flame rising from a burning coal or a burning lamp. He will see first a two-fold light — a bright white, and a black or blue light; the white light is *above,* and ascends in a direct light, while the blue, or dark light, is *below,* and seems as the chair of the former, yet both are so intimately connected together that they constitute only one flame. The seat, however, formed by the blue or dark light, is again connected with the burning matter which is *under* it again. The white light never changes its color, it always remains white; but various shades are observed in the lower light, whilst the lowest light, moreover, takes two directions; *above,* it is connected with the white light, and *below* with the burning matter. Now, this is constantly consuming itself, and perpetually ascends to the upper light, and thus everything merges into a single unity."[421]

Such were the ancient ideas of the trinity in the unity, as an abstraction. Man, who is the microcosmos of the macrocosmos, or of the **[Page 223]** archetypal heavenly man, Adam Kadmon, is likewise a trinity; for he is *body, soul,* and *spirit.*

"All that is created by the 'Ancient of the Ancients' can live and exist only by a male and

---

[416] Matter: "*Histoire Critique du Gnosticisme,*" pl. x.
[417] Idra Suta: "*Sohar,*" iii., p. 288.
[418] Ibid., sect. ii.
[419] Ibid., vii.
[420] Jam vero quoniam hoc in loco recondita est illa plane non utuntur, et tantum de parte lucis ejus participant quæ demittitur et ingreditur intra filum Ain Soph protensum e Persona la (*Al*-God) deorum: intratque et perrumpit et transit per Adam primum occultum usque in statum dispositionis transitque per eum a capite usque ad pedes ejus: *et in eo est figura hominis* ("*Kabbala Denudata,*" ii., p. 246).
[421] "*Sohar,*" i., p. 51 a.

a female," says the Sohar.[422] He alone, to whom no one can say, "Thou," for he is the spirit of the WHITE-HEAD in whom the "THREE HEADS" are united, is uncreated. Out of the subtile fire, on one side of the White Head, and of the "subtile air," on the other, emanates Shekinah, his veil (the femininized Holy Ghost). "This air," says Idra Rabba, "is the most occult (occultissimus) attribute of the Ancient of the Days.[423] The Ancienter of the Ancienter is the *Concealed* of the Concealed.[424] All things are Himself, and Himself is concealed on every way.[425] The *cranium* of the WHITE-HEAD has no beginning, but its end has a shining reflection and a *roundness* which is our universe."

"They regard," says Klenker, "the first-born as man and wife, in so far as his light includes in itself all other lights, and in so far as his spirit of life or breath of life includes all other life spirits in itself."[426] The kabalistic Shekinah answers to the Ophite Sophia. Properly speaking, Adam Kadmon is the Bythos, but in this emanation-system, where everything is calculated to perplex and place an obstacle to inquiry, he is the *Source* of Light, the first "primitive man," and at the same time *Ennoia,* the Thought of Bythos, the Depth, for he is Pimander.

The Gnostics, as well as the Nazarenes, allegorizing on the personification, said that the *First* and *Second* man loved the beauty of Sophia, (Sephira) the first woman, and thus the Father and the Son fecundated the heavenly "Woman" and, from primal darkness procreated the visible light (Sephira is the Invisible, or Spiritual Light), "whom they called the ANOINTED CHRISTUM, or King Messiah."[427] This Christus is the *Adam of Dust* before his fall, with the spirit of the Adonai, his Father, and Shekinah Adonai, his mother, upon him; for Adam Primus is Adon, Adonai, or Adonis. The primal existence manifests itself by its wisdom, and produces the *Intelligible* LOGOS (all visible creation). This wisdom was venerated by the Ophites under the form of a serpent. So far we see that the first and second life are the two Adams, or the first and the second man. In the former lies *Eva*, or the yet unborn spiritual Eve, and she is within Adam *Primus,* for she is a part of himself, who is androgyne. The Eva of dust, she who will be called in **[Page 224]** *Genesis* "the mother of all that live," is *within* Adam the Second. And now, from the moment of its first manifestation, the LORD MANO, the Unintelligible Wisdom, disappears from the scene of action. It will manifest itself only as Shekinah, the GRACE; for the CORONA is "the innermost Light of all Lights," and hence it is darkness's own substance.[428]

In the *Kabala,* Shekinah is the ninth emanation of Sephira, which contains the whole of the ten Sephiroth within herself. She belongs to the third triad and is produced together with *Malchuth* or "Kingdom," of which she is the female counterpart. Otherwise she is held to be higher than any of these; for she is the "Divine Glory," the "veil," or "garment," of En-Soph. The Jews, whenever she is mentioned in the *Targum,* say that she is the glory of Jehovah, which dwelt in the tabernacle, manifesting herself like a visible cloud; the "Glory"

---

[422] Book iii., p. 290.
[423] "*Idra Rabba,*" §§ 541, 542.
[424] Ibid., iii., p. 36.
[425] Ibid., p. 171.
[426] "*Nat. und Urspr. d. Emanationslehre b. d. Kabbalisten,*" p. ii.
[427] "*Irenæus,*" p. 637.
[428] "*Idra Suta,*" ix.; "*Kabbala Denudata*"; see Pythagoras: "*Monad.*"

rested over the Mercy-Seat in the *Sanctum Sanctorum.*

In the Nazarene or Bardesanian System, which may be termed the Kabala within the Kabala, the Ancient of Days — *Antiquus Altus,* who is the Father of the Demiurgus of the universe, is called the *Third* Life, or *Abatur;* and he is the Father of Fetahil, who is the architect of the visible universe, which he calls into existence by the powers of his genii, at the order of the "Greatest"; the Abatur answering to the "Father" of Jesus in the later Christian theology. These two superior *Lives* then, are the crown within which dwells the greatest *Ferho.* "Before any creature came into existence the Lord Ferho existed."[429] This one is the First Life, formless and invisible; in whom the living Spirit of LIFE exists, the Highest GRACE. The two are ONE from eternity, for they are the Light and the CAUSE of the Light. Therefore, they answer to the kabalistic concealed *wisdom,* and to the concealed Shekinah — the Holy Ghost. "This light, which is manifested, is the garment of the Heavenly Concealed," says Idra Suta. And the "heavenly man" is the superior Adam. "No one knows his paths except *Macroprosopus*" (Long-face) — the Superior *active* god.[430] "Not as I am *written* will I be read; in this world my name will be written Jehovah and read Adonai,"[431] say the Rabbins, very correctly. Adonai is the Adam Kadmon; he is FATHER and MOTHER both. By this double mediatorship the Spirit of the "Ancient of the Ancient" descends upon the *Microprosopus* (Short-face) or the Adam of Eden. And the "Lord God breathes into his nostrils the breath of life."

GNOSTIC AND NAZARENE SYSTEMS CONTRASTED WITH HINDU MYTHS

When the woman separates herself from her androgyne, and becomes **[Page 225]** a distinct individuality, the first story is repeated over again. Both the Father and Son, the two Adams, love her beauty; and then follows the allegory of the temptation and fall. It is in the *Kabala,* as in the Ophite system, in which both the Ophis and the Ophiomorphos are emanations emblematized as serpents, the former representing Eternity, Wisdom, and Spirit (as in the Chaldean Magism of Aspic-worship and Wisdom-Doctrine in the olden times), and the latter Cunning, Envy, and Matter. Both spirit and matter are serpents; and Adam Kadmon becomes the Ophis who tempts himself — man and woman — to taste of the "Tree of Good and Evil," in order to teach them the mysteries of spiritual wisdom. Light tempts Darkness, and Darkness attracts Light, for Darkness is *matter,* and "the *Highest* Light shines not in its *Tenebræ.*" With knowledge comes the temptation of the Ophiomorphos, and he prevails. The dualism of every existing religion is shown forth by the fall. "I have gotten a man from *the Lord,*" exclaims Eve, when the Dualism, Cain and Abel — evil and good — is born. "And the Adam knew Hua, his woman (*astu*), and she became pregnant and bore *Kin,* and she said: hwhy-ta Xya ytnyq : *Kiniti ais* Yava. — I have gained or obtained a husband, even *Yava* — Is, Ais — man." "*Cum arbore peccati Deus creavit seculum.*"

And now we will compare this system with that of the Jewish Gnostics — the Nazarenes, as well as with other philosophies.

The ISH AMON, the pleroma, or the boundless circle within which lie "all forms," is the THOUGHT of the power divine; it works in SILENCE, and suddenly light is begotten by

429 "*Codex Nazaræus,*" i., p. 145.
430 "*Idra Rabba,*" viii., pp. 107-109.
431 "*Auszuge aus dem Sohar,*" p. 11.

darkness; it is called the SECOND life; and this one produces, or generates the THIRD. This third light is "the FATHER of all things that live," as EUA is the "mother of all that live." He is the Creator who calls inert matter into life, through his vivifying spirit, and, therefore, is called the ancient of the world. Abatur is the Father who creates the first Adam, who creates in his turn the second. Abatur opens a gate and walks to the dark water (chaos), and looking down into it, the darkness reflects the image of Himself . . . and lo! a SON is formed — the Logos or Demiurge; Fetahil, who is the builder of the *material* world, is called into existence. According to the Gnostic dogma, this was the *Metatron,* the Archangel Gabriel, or messenger of life; or, as the biblical allegory has it, the androgynous Adam-Kadmon again, the SON, who, with his Father's spirit, produces the ANOINTED, or Adam before his fall.

When Swayambhuva, the "Lord who exists through himself," feels impelled to manifest himself, he is thus described in the Hindu sacred books.

> Having been impelled to produce various beings from his own divine **[Page 226]** substance, he first manifested the waters which developed within themselves a productive seed.
>
> The seed became a germ bright as gold, blazing like the luminary with a thousand beams; and in that egg he was born himself, in the form of BRAHMA, the great principle of all the beings (*Manu,* book i., slokas 8, 9).

The Egyptian Kneph, or Chnuphis, Divine Wisdom, represented by a serpent, produces an egg from his mouth, from which issues Phtha. In this case Phtha represents the universal germ, as well as Brahmâ, who is of the neuter gender, when the final *a* has a diaresis on it;[432] otherwise it becomes simply one of the names of the Deity. The former was the model of the THREE LIVES of the Nazarenes, as that of the kabalistic "Faces," PHARAZUPHA, which, in its turn, furnished the model for the Christian Trinity of Irenæus and his followers. The egg was the primitive matter which served as a material for the building of the visible universe; it contained, as well as the Gnostic Pleroma, the kabalistic Shekinah, the man and wife, the spirit and life, "whose light includes all other lights" or life-spirits. This first manifestation was symbolized by a serpent, which is at first *divine* wisdom, but, *falling into generation,* becomes polluted. Phtha is the heavenly man, the Egyptian Adam-Kadmon, or Christ, who, in conjunction with the female Holy Ghost, the ZOE, produces the five elements, air, water, fire, earth, and ether; the latter being a servile copy from the Buddhist A'd, and his five Dhyana Buddhas, as we have shown in the preceding chapter. The Hindu Swayambhuva-Nara, develops from himself the *mother-principle,* enclosed within his own divine essence — Nari, the immortal Virgin, who, when impregnated by his spirit, becomes Tanmatra, the mother of the five elements — air, water, fire, earth, and ether. Thus may be shown how from the Hindu cosmogony all others proceed.

Knorr von Rosenroth, busying himself with the interpretation of the *Kabala,* argues that, "In this first state (of secret wisdom), the infinite God Himself can be understood as 'Father' (of the new covenant). But the *Light* being let down by the Infinite through a canal into the 'primal Adam,' or *Messiah,* and joined with him, can be applied to the name SON. And the influx emitted down from him (the Son) to the lower parts (of the universe), can be applied

---

[432] He is the universal and spiritual germ of *all* things.

to the character of the Holy Ghost."[433] Sophia-Achamoth, the half-spiritual, half-material LIFE, which vivifies the inert matter in the depths of chaos, is the Holy Ghost of the Gnostics, and the *Spiritus* (female) of the Nazarenes. She is — be it remembered **[Page 227]** — the *sister* of *Christos*, the perfect emanation, and both are children or emanations of Sophia, the purely spiritual and intellectual daughter of Bythos, the Depth. For the elder Sophia is Shekinah, the Face of God, "God's Shekinah, which is his image."[434]

> "The *Son* Zeus-Belus, or Sol-Mithra is an image of the Father, an emanation from the *Supreme Light*," says Movers. "He passed for Creator."[435]

"Philosophers say the first air is *anima mundi*. But the garment (Shekinah) is higher than the first air, since it is joined closer to the En-Soph, the Boundless."[436] Thus *Sophia* is Shekinah, and Sophia-Achamoth the *anima mundi*, the astral light of the kabalists, which contains the spiritual and material germs of all *that is*. For the Sophia-Achamoth, like *Eve*, of whom she is the prototype, is "the mother of all that live."

There are three trinities in the Nazarene system as well as in the Hindu philosophy of the ante and early Vedic period. While we see the few translators of the *Kabala*, the Nazarene *Codex*, and other abstruse works, hopelessly floundering amid the interminable pantheon of names, unable to agree as to a system in which to classify them, for the one hypothesis contradicts and overturns the other, we can but wonder at all this trouble, which could be so easily overcome. But even now, when the translation, and even the perusal of the ancient Sanscrit has become so easy as a point of comparison, they would never think it possible that every philosophy — whether Semitic, Hamitic, or Turanian, as they call it, has its key in the Hindu sacred works. Still facts are there, and facts are not easily destroyed. Thus, while we find the Hindu trimurti triply manifested as

Nara (or Para-Pouroucha),	Agni,	Brahma,	the Father,
Nari (Mariama),	Vaya,	Vishnu,	the Mother,
Viradj (Brahma),	Surya,	Siva,	the Son,

and the Egyptian trinity as follows:

Kneph (or Amon),	Osiris,	a(Horus),	the Father,
Maut (or Mut),	Isis,	Isis,	the Mother,
Khons,	Horus,	Malouli,	the Son;[437]

the Nazarene System runs,

Ferho (Ish-Amon),	Mano,	Abatur	the Father
Chaos (dark water),	Spiritus (female),	Netubto,	the Mother,
Fetahil,	Ledhaio,	Lord Jordan,	the Son.

The first is the concealed or non-manifested trinity — a pure abstraction. The other the active or the one revealed in the results of creation, **[Page 228]** proceeding out of the former — its spiritual prototype.

---

433 "*Ad. Kabb. Chr.*," p. 6.
434 "*Sohar*," p. 93.
435 "*Movers*," p. 265.
436 "*Kabbala Denudata*," vol. ii., p. 236.
437 Champollion, Junior, "*Lettres*."

The third is the mutilated image of both the others, crystallized in the form of human dogmas, which vary according to the exuberance of the national materialistic fancy.

The Supreme Lord of splendor and of light, luminous and refulgent, before which no other existed, is called Corona (the crown); Lord Ferho, the unrevealed life which existed in the former from eternity; and Lord Jordan — the spirit, the living water of grace.[438] He is the one through whom alone we can be saved; and thus he answers to the Shekinah, the spiritual garment of En-Soph, or the Holy Ghost. These three constitute the trinity *abscondito.* The second trinity is composed of the three lives. The first is the similitude of Lord Ferho, through whom he has proceeded forth; and the second Ferho is the King of Light — MANO (*Rex Lucis*). He is the heavenly life and light, and older than the Architect of heaven and earth.[439] The second life is *Ish Amon* (Pleroma), the vase of election, containing the visible thought of the *Iordanus Maximus* — the *type* (or its intelligible reflection), the prototype of the living water, who is the "spiritual Jordan."[440] Third life, which is produced by the other two, is ABATUR (*Ab*, the Parent or Father). This is the mysterious and decrepit "Aged of the Aged," the "Ancient *Senem sui obtegentem et grandævum mundi.*" This latter third Life is the Father of the Demiurge Fetahil, the Creator of the world, whom the Ophites call Ilda-Baoth,[441] though Fetahil is the *only-begotten one,* the reflection of the Father, Abatur, who begets him by looking into the "dark water";[442] but the Lord Mano, "the Lord of loftiness, the Lord of all genii," is higher than the Father, in this kabalistic *Codex* — one is purely spiritual, the other material. So, for instance, while Abatur's "only begotten" one is the genius Fetahil, the Creator of the physical world, Lord Mano, the "Lord of Celsitude," who is the son of Him, who is "the Father of all who preach the Gospel," produces also an "only-begotten" one, the Lord Lehdaio, "a just Lord." He is the Christos, the anointed, who pours out the "grace" of the Invisible Jordan, the Spirit of the *Highest Crown.*

In the Arcanum, "in the assembly of splendor, lighted by MANO, to whom the scintillas of splendor owe their origin," the genii who live in light "rose, they went to the visible Jordan, and flowing water . . . they assembled for a counsel . . . and called forth the Only-Begotten Son **[Page 229]** of an imperishable image, and who cannot be conceived by reflection, Lebdaio, the just Lord, and sprung from Lebdaio, the just lord, whom the life had produced by his word."[443]

Mano is the chief of the seven Æons, who are Mano (*Rex Lucis*), Aiar Zivo, Ignis Vivus, Lux, Vita, Aqua Viva (the living water of baptism, the genius of the Jordan), and Ipsa Vita, the chief of the six genii, which form with him the mystic *seven.* The Nazarene Mano is simply the copy of the Hindu first Manu — the emanation of Manu Swayambhuva — from whom evolve in succession the six other Manus, types of the subsequent races of men. We find them all represented by the apostle-kabalist John in the "seven lamps of fire" burning

[438] "*Codex Nazaræus,*" vol. ii., pp. 47-57.
[439] Ibid., vol. i., p. 145.
[440] Ibid., vol. ii., p. 211.
[441] Ibid., vol. i., p. 308.
[442] Sophia-Achamoth also begets her son Ilda-Baoth, the *Demiurge,* by looking into chaos or matter, and by coming in contact with it.
[443] "*Codex Nazaræus,*" vol. ii., p. 109. See "*Sod, the Son of the Man,*" for translation.

before the throne, which are the seven spirits of God,"[444] and in the seven angels bearing the seven vials. Again in Fetahil we recognize the original of the Christian doctrine.

In the *Revelation* of Joannes Theologos it is said: "I turned and saw in the midst of the *seven* candlesticks one like unto the Son of man . . . his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire . . . and his feet like unto fine brass, as if they burned in a furnace" (i. 13, 14, 15). *John* here repeats, as is well known, the words of Daniel and Ezekiel. "The Ancient of Days . . . whose hair was white as pure wool . . . etc." And "the appearance of a *man* . . . above the throne . . . and the appearance of fire, and it had brightness round about."[445] The fire being "the glory of the Lord." Fetahil is son of the man, the Third Life, and his upper part is represented as white as snow, while standing near the throne of the living fire he has the appearance of a flame.

All these "apocalyptic" visions are based on the description of the "white head" of the Sohar, in whom the kabalistic trinity is united. The white head, "which conceals in its cranium the spirit," and which is environed by subtile fire. The "appearance of a man" is that of Adam Kadmon, through which passes the thread of light represented by the fire. Fetahil is the *Vir Novissimis* (the newest man), the son of Abatur,[446] the latter being the "man," or the *third* life,[447] now the third personage of the trinity. *John* sees "one like unto the son of man," holding in his right hand seven stars, and standing between "seven golden candlesticks" (*Revelation* i.). Fetahil takes his "stand on high," according to the will of his father, "the highest Æon who has seven sceptres," and **[Page 230]** seven genii, who astronomically represent the seven planets or stars. He stands "shining in the garment of the Lord's, resplendent by the agency of the genii."[448] He is the Son of his Father, Life, and his mother, Spirit, or Light.[449] The Logos is represented in the *Gospel according to John* as one in whom was "*Life*, and the life was the *light* of men" (i. 4). Fetahil is the Demiurge, and his father created the visible universe of matter through him.[450] In the *Epistle of Paul to the Ephesians* (iii. 9), God is said to have "*created all things* by Jesus." In the *Codex* the Parent-LIFE says: "Arise, go, our son first- begotten, ordained for all creatures."[451] "As the living father hath sent me," says Christ, "God sent his only-begotten son that we might live."[452] Finally, having performed his work on earth, Fetahil reascends to his father Abatur. "*Et qui, relicto quem procreavit mundo, ad Abatur suum patrem contendit,*"[453] "My father sent me . . . I go to the Father," repeats Jesus.

Laying aside the theological disputes of Christianity which try to blend together the Jewish Creator of the first chapter of *Genesis* with the "Father" of the *New Testament*, Jesus states repeatedly of his Father that "He is *in secret*." Surely he would not have so termed the ever-present "Lord God" of the Mosaic books, who showed Himself to Moses and the

---

444 *Revelation* iv. 5.

445 *Ezekiel*.

446 "*Codex Nazaræus*," vol. ii., p. 127.

447 The first androgyne duad being considered a *unit* in all the secret computations, is, therefore, the Holy Ghost.

448 "*Codex Nazaræus*," vol. iii., p. 59.

449 Ibid., vol. i., p. 285.

450 Ibid., vol. i., p. 309,

451 Ibid., vol. i., p. 287. See "*Sod, the Son of the Man*," p. 101.

452 *John* iv. 9.

453 "*Codex Nazaræus*," vol. ii., p. 123.

Patriarchs, and finally allowed all the elders of Israel to look on Himself.[454] When Jesus is made to speak of the temple at Jerusalem as of his "Father's house," he does not mean the physical building, which he maintains he can destroy and then again rebuild in three days, but of the temple of Solomon; the wise kabalist, who indicates in his *Proverbs* that every man is the temple of God, or of his own divine spirit. This term of the "Father who is in secret," we find used as much in the *Kabala* as in the *Codex Nazaræus,* and elsewhere. No one has ever seen the wisdom concealed in the "Cranium," and no one has beheld the "Depth" (Bythos). Simon, the *Magician,* preached "one Father unknown to all."[455]

We can trace this appellation of a "secret" God still farther back. In the *Kabala* the "Son" of the *concealed* Father who dwells in light and glory, is the "Anointed," the *Seir-Anpin,* who unites in himself all the Sephiroth, he is Christos, or the Heavenly man. It is through Christ that the Pneuma, or the Holy Ghost, creates "all things" **[Page 231]** (*Ephesians* iii. 9), and produces the four elements, air, water, fire, and earth. This assertion is unquestionable, for we find Irenæus basing on this fact his best argument for the necessity of there being four gospels. There can be neither more nor fewer than four — he argues. "For as there are four quarters of the world, and four general winds (kaqoli;ka pneu;mata) . . . it is right that she (the Church) should have four pillars. From which it is manifest that the Word, *the maker of all,* he *who sitteth upon the Cherubim* . . . as David says, supplicating his advent, 'Thou that sittest between the Cherubim, shine forth!' For the Cherubim also are *four-faced* and their faces are symbols of the working of the Son of God."[456]

We will not stop to discuss at length the special holiness of the four-faced Cherubim, although we might, perhaps, show their origin in all the ancient pagodas of India, in the *vehans* (or vehicles) of their chief gods; as likewise we might easily attribute the respect paid to them to the kabalistic wisdom, which, nevertheless, the Church rejects with great horror. But, we cannot resist the temptation to remind the reader that he may easily ascertain the several significances attributed to these Cherubs by reading the *Kabala.* "When the souls are to leave their abode," says the *Sohar,* holding to the doctrine of the pre-existence of souls in the world of emanations, "each soul separately appears before the Holy King, dressed in a sublime form, with the features in which it is to appear in this world. It is from this sublime form that the image proceeds" (*Sohar,* iii., p. 104 ab). Then it goes on to say that the types or forms of these faces "are four in number — those of the angel or man, of the lion, the bull, and the eagle." Furthermore, we may well express our wonder that Irenæus should not have re-enforced his argument for the four gospels — by citing the whole Pantheon of the four-armed Hindu gods!

Ezekiel in representing his four animals, now called Cherubim, as types of the four symbolical beings, which, in his visions support the throne of Jehovah, had not far to go for his models. The Chaldeo-Babylonian protecting genii were familiar to him; the Sed, Alap or *Kirub* (Cherubim), the bull, with the human face; the Nirgal, human-headed lion; Oustour the Sphinx-man; and the Nathga, with its eagle's head. The religion of the masters — the

---

454 "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. *And they saw the God of Israel,*" Exodus xxiv. 9, 10.

455 Irenæus: "*Clementine Homilies,*" I., xxii., p. 118.

456 "*Adv. Hæs.,*" III., ii., 18.

idolatrous Babylonians and Assyrians — was transferred almost bodily into the revealed Scripture of the Captives, and from thence came into Christianity.

KABALISM IN THE BOOK OF EZEKIEL

Already, we find Ezekiel addressed by the likeness of the glory of the Lord, "as Son of man." This peculiar title is used repeatedly **[Page 232]** throughout the whole book of this prophet, which is as kabalistic as the "roll of a book" which the "Glory" causes him to eat. It is written *within* and *without;* and its real meaning is identical with that of the *Apocalypse.* It appears strange that so much stress should be laid on this peculiar appellation, said to have been applied by Jesus to himself, when, in the symbolical or kabalistic language, a prophet is so addressed. It is as extraordinary to see Irenæus indulging in such graphic descriptions of Jesus as to show him, "the maker of all, sitting upon a Cherubim," unless he identifies him with Shekinah, whose usual place was among the Charoubs of the Mercy Seat. We also know that the Cherubim and Seraphim are titles of the "Old Serpent" (the orthodox Devil) the Seraphs being the burning or fiery serpents, in kabalistic symbolism. The ten emanations of Adam Kadmon, called the Sephiroth, have all emblems and titles corresponding to each. So, for instance, the last two are Victory, or Jehovah-Sabaoth, whose symbol is the right column of Solomon, the Pillar *Jachin;* while GLORY is the left Pillar, or Boaz, and its name is "the Old Serpent," and also "Seraphim and Cherubim."[457]

The "Son of man" is an appellation which could not be assumed by any one but a kabalist. Except, as shown above, in the *Old Testament,* it is used but by one prophet — Ezekiel, the kabalist. In their mysterious and mutual relations, the Æons or Sephiroth are represented in the *Kabala* by a great number of circles, and sometimes by the figure of a MAN, which is symbolically formed out of such circles. This man is Seir-Anpin, and the 243 numbers of which his figure consists relate to the different orders of the celestial hierarchy. The original idea of this figure, or rather the model, may have been taken from the Hindu Brahma, and the various castes typified by the several parts of his body, as King suggests in his *Gnostics.* In one of the grandest and most beautiful cave-temples at Ellora, Nasak, dedicated to Vishvakarma, son of Brahma, is a representation of this God and his attributes. To one acquainted with Ezekiel's description of the "likeness of four living creatures," every one of which had four faces and the hands of a man under its wings, etc.,[458] this figure at Ellora must certainly appear absolute*ly biblical.* Brahma is called the father of "man," as well as Jupiter and other highest gods.

It is in the Buddhistic representations of Mount Meru, called by the Burmese *Myé-nmo,* and by the Siamese *Sineru,* that we find one of the originals of the Adam Kadmon, Seir-Anpin, the "heavenly man," and of all the Æons, Sephiroth, Powers, Dominions, Thrones, Virtues, and **[Page 233]** Dignities of the *Kabala.* Between two pillars, which are connected by an arch, the key-stone of the latter is represented by a *crescent.* This is the domain in which dwells the Supreme Wisdom of A'di Buddha, the Supreme and invisible Deity. Beneath this highest central point comes the circle of the direct emanation of the Unknown — the circle of Brahma with some Hindus, of the first *avatar* of Buddha, according to others.

---

[457] See King's "*Gnostics.*"

[458] *Ezekiel* i.-ii.

This answers to Adam Kadmon and the ten Sephiroth. Nine of the emanations are encircled by the tenth, and occasionally represented by pagodas, each of which bears a name which expresses one of the chief attributes of the manifested Deity. Then below come the seven stages, or heavenly spheres, each sphere being encircled by a sea. These are the celestial mansions of the *devatas,* or gods, each losing somewhat in holiness and purity as it approaches the earth. Then comes Meru itself, formed of numberless circles within three large ones, typifying the trinity of man; and for one acquainted with the numerical value of the letters in biblical names, like that of the "Great Beast," or that of Mithra meiqra" abraxa" , and others, it is an easy matter to establish the identity of the Meru-gods with the emanations or Sephiroth of the kabalists. Also the genii of the Nazarenes, with their special missions, are all found on this most ancient mythos, a most perfect representation of the symbolism of the "secret doctrine," as taught in archaic ages.

King gives a few hints — though doubtless too insufficient to teach anything important, for they are based upon the calculations of Bishop Newton[459] — as to this mode of finding out mysteries in the value of letters. However, we find this great archæologist, who has devoted so much time and labor to the study of Gnostic gems, corroborating our assertion. He shows that the entire theory is Hindu, and points out that the durga, or female counterpart of each Asiatic god, is what the kabalists term active *Virtue*[460] in the celestial hierarchy, a term which the Christian Fathers adopted and repeated, without fully appreciating, and the meaning of which the later theology has utterly disfigured. But to return to Meru. **[Page 234]**

The whole is surrounded by the Maha Samut, or the great sea — the astral light and ether of the kabalists and scientists; and within the central circles appears "the likeness of a man." He is the Achadoth of the Nazarenes, the twofold unity, or the androgyne man; the heavenly incarnation, and a perfect representation of Seir-Anpin (short-face), the son, of *Arich Anpin* (long-face).[461] This likeness is now represented in many lamaseries by Gautama-Buddha, the last of the incarnated avatars. Still lower, under the Meru, is the dwelling of the great Naga, who is called *Rajah Naga,* the king-serpent — the serpent of *Genesis,* the Gnostic Ophis — and the goddess of the earth, Bhumay Nari, or Yâma, who waits upon the great dragon, for she is Eve, "the mother of all that live." Still lower is the eighth sphere, the infernal regions. The uppermost regions of Brahma are surrounded by the sun, moon, and planets, the seven stellars of the Nazarenes, and just as they are described in the *Codex.*

---

459 "*Gnostics and their Remains*."

460 "Although this science is commonly supposed to be peculiar to the Jewish Talmudists, there is no doubt that they borrowed the idea from a foreign source, and that from the Chaldeans, the *founders of magic art*," says King, in the "Gnostics." The titles *Iao* and *Abraxas,* etc., instead of being recent Gnostic figments, were indeed holy names, borrowed from the most ancient formulæ of the East. Pliny must allude to them when he mentions the virtues ascribed by the Magi to amethysts engraved with the names of the sun and moon, names not expressed in either the Greek or Latin tongues. In the "*Eternal Sun*," the "*Abraxas,*" the "*Adonai,*" of these gems, we recognize the very amulets ridiculed by the philosophic Pliny ("*Gnostics*," pp. 79, 80); *Virtutes* (miracles) as employed by Irenæus.

461 So called to distinguish the short-face, who *is exterior,* "from the venerable sacred ancient" (the "Idra Rabba," iii., 36; v 54). Seir-Anpin is the "image of the Father." "He that hath seen me hath seen my Father" (*John* xiv. 9).

"The seven impostor-Dæmons who deceive the sons of Adam. The name of one is *Sol;* of another *Spiritus Venereus,* Astro; of the third *Nebu,* Mercurius *a false Messiah;* . . . the name of a fourth is Sin *Luna;* the fifth is *Kiun,* Saturnus; the sixth, Bel-Zeus; the seventh, Nerig-*Mars.*"[462] Then there are "*Seven Lives* procreated," seven good Stellars, "which are from Cabar Zio, and are those bright ones who shine in their own form and splendor that pours from on high. . . . At the gate of the HOUSE OF LIFE the throne is fitly placed for the Lord of Splendor, and there are THREE habitations."[463] The habitations of the *Trimurti,* the Hindu trinity, are placed beneath the key-stone — the golden crescent, in the representation of Meru. "And there was under his feet (of the God of Israel) as it were a paved work of a sapphire-stone" (*Exodus* xxiv. 10). Under the crescent is the heaven of Brahma, all paved with sapphires. The paradise of Indra is resplendent with a thousand suns; that of Siva (Saturn), is in the northeast; his throne is formed of lapis-lazuli and the floor of heaven is of fervid gold. "When he sits on the throne he blazes with fire up to *the loins.*" At Hurdwar, during the fair, in which he is more than ever Mahadeva, the highest god, the attributes and emblems sacred to the Jewish "Lord God," may be recognized one by one in those of Siva. The Binlang stone,[464] sacred to this Hindu deity, is an unhewn stone like the Beth-el, consecrated by the Patriarch Jacob, and set up by him "for a pillar," and like the latter **[Page 235]** Binlang is *anointed.* We need hardly remind the student that the *linga,* the emblem sacred to Siva and whose temples are modelled after this form, is identical in shape, meaning, and purpose with the "pillars" set up by the several patriarchs to mark their adoration of the Lord God. In fact, one of these patriarchal lithoi might even now be carried in the Sivaitic processions of Calcutta, without its Hebrew derivation being suspected. The four arms of Siva are often represented with appendages like wings; he has *three* eyes and a *fourth* in the crescent, obtained by him at the churning of the ocean, as Pâncha Mukhti Siva has four heads.

In this god we recognize the description given by Ezekiel, in the first chapter of his book, of his vision, in which he beholds the "likeness of a man" in the four living creatures, who had "four faces, four wings," who had one pair of "straight feet . . . which sparkled like the color *of burnished* brass . . . and their rings were full of eyes round about them four." It is the throne and heaven of Siva that the prophet describes in saying " . . . and there was the likeness of a throne as the appearance of a sapphire stone . . . and I saw as the color of amber (gold) as the appearance of fire around about . . . from his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire" (*Ezekiel* i. 27). "And his feet like unto fine brass, as if they burned in a furnace" (*Revelation* i. 15). "As for their faces . . . one had the face of a cherub, and the face of a lion . . . they also had the face of *an ox* and the face of an eagle" (*Ezekiel* i. 10, x. 14). This *fourfold* appearance which we find in the two *cherubims* of gold on the two ends of the ark; these symbolic four *faces* being adopted, moreover, later, one by each evangelist, as may be easily ascertained

---

462 "*Codex Nazaræus,*" vol. iii., p. 57.

463 Ibid., vol. iii., p. 61.

464 This stone, of a sponge-like surface, is found in Narmada and seldom to be seen in other places.

from the pictures of Matthew, Mark, Luke, and John,[465] prefixed to their respective gospels in the Roman Vulgate and Greek *Bibles.*

> "Taaut, the great god of the Phœnicians," says Sanchoniathon, "to express the character of Saturn or Kronos, made his image having four eyes . . . two before, two behind, open and closed, and four wings, two expanded, two folded. The eyes denote that the god sees in sleep, and sleeps in waking; the position of the wings that he flies in rest, and rests in flying."

The identity of Saturn with Siva is corroborated still more when we consider the emblem of the latter, the *damara,* which is an hour-glass, to show the progress of time, represented by this god in his capacity of a destroyer. The bull Nardi, the *vehan* of Siva and the most sacred emblem **[Page 236]** of this god, is reproduced in the Egyptian Apis; and in the bull created by Ormazd and killed by Ahriman. The religion of Zoroaster, all based upon the "secret doctrine," is found held by the people of Eritene; it was the religion of the Persians when they conquered the Assyrians. From thence it is easy to trace the introduction of this emblem of LIFE represented by the Bull, in every religious system. The college of the Magians had accepted it with the change of dynasty;[466] Daniel is described as a Rabbi, the chief of the Babylonian astrologers and Magi;[467] therefore we see the Assyrian little bulls and the attributes of Siva reappearing under a hardly modified form in the cherubs of the Talmudistic Jews, as we have traced the bull Apis in the sphinxes or cherubs of the Mosaic Ark; and as we find it several thousand years later in the company of one of the Christian evangelists, Luke.

Whoever has lived in India long enough to acquaint himself even superficially with the native deities, must detect the similarity between Jehovah and other gods besides Siva. As Saturn, the latter was always held in great respect by the Talmudists. He was held in reverence by the Alexandrian kabalists as the direct inspirer of the law and the prophets; one of the names of Saturn was Israel, and we will show, in time, his identity in a certain way with Abram, which Movers and others hinted at long since. Thus it cannot be wondered at if Valentinus, Basilides, and the Ophite Gnostics placed the dwelling of their Ilda-Baoth, also a destroyer as well as a creator, in the planet Saturn; for it was he who gave the law in the wilderness and spoke through the prophets. If more proof should be required we will show it in the testimony of the canonical *Bible* itself. In *Amos* the "Lord" pours vials of wrath upon the people of Israel. He rejects their burnt-offerings and will not listen to their prayers, but inquires of Amos, "have ye offered unto *me* sacrifices and offerings in the wilderness forty years, O house of Israel?" "But ye have borne the tabernacles of your Moloch and *Chiun* your images, the *star of your god*" (v. 25, 26). Who are Moloch and *Chiun* but Baal — Saturn — Siva, and *Chiun,* Kivan, the same Saturn whose star the Israelites had made to themselves? There seems no escape in this case; all these deities are identical.

The same in the case of the numerous Logoi. While the Zoroastrian Sosiosh is framed on that of the tenth Brahmanical Avatar, and the fifth Buddha of the followers of Gautama; and we find the former, after having passed part and parcel into the kabalistic system of king

---

465 John has an eagle near him; Luke, a bull; Mark, a lion; and Matthew, an angel — the kabalistic quaternary of the Egyptian Tarot.
466 See *Matter*, upon the subject.
467 Consult *Book of Daniel*, iv., v.

Messiah, reflected in the Apostle Gabriel of the Nazarenes, and Æbel-Zivo, the Legatus, sent on earth by the Lord of Celsitude and Light; all of these **[Page 237]** — Hindu and Persian, Buddhist and Jewish, the Christos of the Gnostics and the Philonean Logos — are found combined in "the Word made flesh" of the fourth *Gospel*. Christianity includes all these systems, patched and arranged to meet the occasion. Do we take up the *Avesta* — we find there the dual system so prevalent in the Christian scheme. The struggle between Ahriman,[468] Darkness, and Ormazd, Light, has been going on in the world continually since the beginning of time. When the worst arrives and Ahriman will seem to have conquered the world and corrupted all mankind, *then will appear the Saviour* of mankind, Sosiosh. He will come seated upon a white horse and followed by an army of good genii equally mounted on milk-white steeds.[469] And this we find faithfully copied in the *Revelation:* "I saw heaven opened, and beheld a *white horse;* and he that sat upon him was called faithful and true. . . . And the armies which were in heaven followed him upon white horses" (*Revelation* xix. 11, 14). Sosiosh himself is but a later Persian *permutation* of the Hindu Vishnu. The figure of this god may be found unto this day representing him as the Saviour, the "Preserver" (the preserving spirit of God), in the temple of Rama. The picture shows him in his tenth incarnation — the *Kalki avatar,* which is yet to come — as an armed warrior mounted upon a white horse. Waving over his head the sword destruction, he holds in his other hand a discus, made up of rings encircled in one another, an emblem of the revolving cycles or great ages,[470] for Vishnu will thus appear but at the end of the *Kaliyug,* answering to the end of the world expected by our Adventists. "And out of his mouth goeth a sharp sword . . . on his head were many crowns" (*Revelation* xix. 12). Vishnu is often represented with several crowns superposed on his head. "And I saw an angel standing on the Sun" (17). The *white horse is the horse of the Sun.*[471] Sosiosh, the Persian Saviour, is also born of a virgin,[472] and at the end of days he will come as a Redeemer to regenerate the world, but he will be preceded by two prophets, who will come to announce him.[473] Hence the Jews who had Moses and Elias, are now waiting for the Messiah. "Then comes the **[Page 238]** general *resurrection,* when the good will immediately enter into this happy abode — the regenerated earth; and Ahriman and his angels (the devils),[474] and the wicked, be purified by immersion in a lake of molten metal. . . Henceforward, all will enjoy unchangeable happiness, and, headed by Sosiosh, ever sing the praises of the Eternal One."[475]

---

[468] Ahriman, the production of Zoroaster, is so called in hatred of the Arias or Aryas, the Brahmans against whose dominion the Zoroastrians had revolted. Although an Arya (a noble, a sage) himself, Zoroaster, as in the case of the Devas whom he disgraced from gods to the position of *devils,* hesitated not to designate this type of the spirit of evil under the name of his enemies, the Brahman-Aryas. The whole struggle of Ahura-mazd and Ahriman is but the allegory of the great religious and political war between Brahmanism and Zoroastrianism.

[469] "*Nork,*" ii., 146.

[470] Rev. Mr. Maurice takes it also to mean the cycles.

[471] "*Duncker,*" ii., 363; Spiegel's "*Avesta,*" i., 32, 34.

[472] See the "*Book of Dehesh,*" 47.

[473] See King's translation of the "*Zend Avesta,*" in his "*Gnostics,*" p. 9.

[474] The dævas or devils of the Iranians contrast with the devas or deities of India.

[475] "*Nork,*" ii., 146.

The above is a perfect repetition of Vishnu in his tenth avatar, for he will then throw the wicked into the infernal abodes in which, after purifying themselves, they will be pardoned — even those devils which rebelled against Brahma, andwere hurled into the bottomless pit by Siva,[476] as also the "blessed ones" will go to dwell with the gods, over the Mount Meru.

Having thus traced the similarity of views respecting the Logos, Metatron, and Mediator, as found in the *Kabala* and the *Codex* of the Christian Nazarenes and Gnostics, the reader is prepared to appreciate the audacity of the Patristic scheme to reduce a purely metaphysical figure into concrete form, and make it appear as if the finger of prophecy had from time immemorial been pointing down the vista of ages to Jesus as the coming Messiah. A theomythos intended to symbolize the coming day, near the close of the great cycle, when the "glad tidings" from heaven should proclaim the universal brotherhood and common faith of humanity, the day of regeneration — was violently distorted into an accomplished fact.

"Why callest thou me good? there is none good but *one, that is God,*" says Jesus. Is this the language of a God? of the second person in the Trinity, who is identical with the First? And if this Messiah, or Holy Ghost of the Gnostic and Pagan Trinities, had come in his person, what did he mean by distinguishing between himself the "Son of man," and the Holy Ghost? "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven," he says.[477] And how account for the marvellous identity of this very language, with the precepts enunciated, centuries before, by the Kabalists and the "Pagan" initiates? The following are a few instances out of many. "No one of the gods, no man or Lord, can be good, but *only God alone,*" says Hermes.[478] **[Page 239]**

"To be a good man is impossible, God alone possesses this privilege," repeats Plato, with a slight variation.[479]

Six centuries before Christ, the Chinese philosopher Confucius said that his doctrine was simple and easy to comprehend (*Lûn-yù*, chap. 5, § 15). To which one of his disciples added: "The doctrine of our Master consists in having an invariable correctness of heart, and in doing toward others as we would that they should do to us."[480]

"Jesus of Nazareth, a man approved of God among you by miracles,"[481] exclaims Peter, long after the scene of Calvary. "There was a *man* sent from God, whose name was John,"[482] says the fourth *Gospel,* thus placing the Baptist on an equality with Jesus. John the Baptist, in one of the most solemn acts of his life, that of baptizing Christ, thinks not that he is going to baptize *a God,* but uses the word man. "This is he of whom I said, after me cometh *a man.*"[483] Speaking of himself, Jesus says, "You seek to kill *me, a man* that hath told you the truth,

---

[476] The Bishop of Ephesus, 218 A.D.; Eusebius: "H. E." iii., 31. Origen stoutly maintained the doctrine of eternal punishment to be erroneous. He held that at the second advent of Christ even the devils among the damned would be forgiven. The eternal damnation is a later *Christian* thought.

[477] *Luke* xii. 10.

[478] "*Hermes Trismegistus,*" vi. 55.

[479] Plato Protogoras; "*Cory,*" p. 274.

[480] Panthier: "*La Chine,*" ii., 375; "*Sod, the Son of the Man,*" p. 97.

[481] *Acts* ii. 22.

[482] *John* i. 6.

[483] Ibid., 30.

which *I have heard of God.*[484] Even the blind man of Jerusalem, healed by the great thaumaturgist, full of gratitude and admiration for his benefactor, in narrating the miracle does not call Jesus God, but simply says, ". . . *a man* that is called Jesus, made clay."[485]

We do not close the list for lack of other instances and proofs, but simply because what we now say has been repeated and demonstrated by others, many times before us. But there is no more incurable evil than blind and unreasoning fanaticism. Few are the men who, like Dr. Priestley, have the courage to write, "We find nothing like divinity ascribed to Christ before Justin Martyr (A. D. 141), who, from being a philosopher, became a Christian."[486]

Mahomet appeared nearly six hundred years[487] after the presumed deicide. The Græco-Roman world was still convulsed with religious dissensions, withstanding all the past imperial edicts and forcible Christianization. While the Council of Trent was disputing about the *Vulgate,* the unity of God quietly superseded the trinity, and soon the Mahometans outnumbered the Christians. Why? Because their prophet never sought to identify himself with Allah. Otherwise, it is safe to say, he would not have lived to see his religion flourish. Till the present day Mahometanism has made and is now making more proselytes than Christianity. Buddha Siddhartha came as a simple mortal, centuries before Christ. The religious ethics of this faith are now found to far exceed **[Page 240]** in moral beauty anything ever dreamed of by the Tertullians and Augustines.

The true spirit of Christianity can alone be fully found in Buddhism; partially, it shows itself in other "heathen" religions. Buddha never made of himself a god, nor was he deified by his followers. The Buddhists are now known to far outnumber Christians; they are enumerated at nearly 500,000,000. While cases of conversion among Buddhists, Brahmanists, Mahometans, and Jews become so rare as to show how sterile are the attempts of our missionaries, atheism and materialism spread their gangrenous ulcers and gnaw every day deeper at the very heart of Christianity. There are no atheists among heathen populations, and those few among the Buddhists and Brahmans who have become infected with materialism may always be found to belong to large cities densely thronged with Europeans, and only among educated classes. Truly says Bishop Kidder: "Were a wise man to choose his religion from those who profess it, perhaps Christianity would be the last religion he would choose!"

In an able little pamphlet from the pen of the popular lecturer, J. M. Peebles, M.D., the author quotes, from the London *Athenæum*, an article in which are described the welfare and civilization of the inhabitants of Yarkand and Kashgar, "who seem virtuous and happy." "Gracious Heavens!" fervently exclaims the honest author, who himself was once a Universalist clergyman, "Grant to keep Christian missionaries *away* from 'happy' and heathen Tartary!"[488]

From the earliest days of Christianity, when Paul upbraided the *Church* of Corinth for a crime "as is not so much as named among the Gentiles — that one should have his father's

---

[484] *John* viii. 40.
[485] Ibid., ix. 11.
[486] Priestley: "*History of Early Christianity,*" p. 2, sect. 2.
[487] Mahomet was born in 571 A. D.
[488] J. M. Peebles: "*Jesus — Man, Myth, or God?*"

wife"; and for their making a pretext of the "Lord's Supper" for *debauch* and drunkenness (1 *Corinthians*, v. 1), the profession of the name of Christ has ever been more a pretext than the evidence of holy feeling. However, a correct form of this verse is: "Everywhere the lewd practice among you is heard about, such a lewd practice as is nowhere among the heathen nations — even the having or marrying of the father's wife." The Persian influence would seem to be indicated in this language. The practice existed "nowhere among the nations," except in Persia, where it was esteemed especially meritorious. Hence, too, the Jewish stories of Abraham marrying his sister, Nahor, his niece, Amram his father's sister, and Judah his son's widow, whose children appear to have been legitimate. The Aryan tribes esteemed endogamic marriages, while the Tartars and all barbarous nations required all alliances to be exagamous. **[Page 241]**

STORY OF THE RESURRECTION OF JAIRUS'S DAUGHTER FOUND IN THE HISTORY OF CHRISTNA

There was but one apostle of Jesus worthy of that name, and that was Paul. However disfigured were his *Epistles* by dogmatic hands before being admitted into the Canon, his conception of the great and divine figure of the philosopher who died for his idea can still be traced in his addresses to the various Gentile nations. Only, he who would understand him better yet must study the Philonean *Logos* reflecting now and then the Hindu *Sabda* (logos) of the Mimansa school.

As to the other apostles, those whose names are prefixed to the *Gospels* — we cannot well believe in their veracity when we find them attributing to their Master miracles surrounded by circumstances, recorded, if not in the oldest books of India, at least in such as antedated Christianity, and in the very phraseology of the traditions. Who, in his days of simple and blind credulity, but marvelled at the touching narrative given in the *Gospels according to Mark* and *Luke* of the resurrection of the daughter of Jairus? Who has ever doubted its originality? And yet the story is copied entirely from the *Hari-Purana,* and is recorded among the miracles attributed to Christna. We translate it from the French version:

"The King Angashuna caused the betrothal of his daughter, the beautiful Kalavatti, with the young son of Vamadeva, the powerful King of Antarvedi, named Govinda, to be celebrated with great pomp.

"But as Kalavatti was amusing herself in the groves with her companions, she was stung by a serpent and died. Angashuna tore his clothes, covered himself with ashes, and cursed the day when he was born.

"Suddenly, a great rumor spread through the palace, and the following cries were heard, a thousand times repeated: '*Pacya pitaram; pacya gurum*!' 'The Father, the Master!' Then Christna approached, smiling, leaning on the arm of Ardjuna. . . . 'Master!' cried Angashuna, casting himself at his feet, and sprinkling them with his tears, 'See my poor daughter!' and he showed him the body of Kalavatti, stretched upon a mat. . . .

" 'Why do you weep?' replied Christna, in a gentle voice. '*Do you not see that she is sleeping?* Listen to the sound of her breathing, like the sigh of the night wind which rustles the leaves of the trees. See, her cheeks resuming their color, her eyes, whose lids tremble as

if they were about to open; her lips quiver as if about to speak; she is sleeping, I tell you; and hold! see, she moves, *Kalavatti! Rise and walk*!'

"Hardly had Christna spoken, when the breathing, warmth, movement, and life returned little by little, into the corpse, and the young girl, obeying the injunction of the demi-god, rose from her couch and **[Page 242]** rejoined her companions. But the crowd marvelled and cried out:
'This is a god, since death is no more for him than sleep!' "[489]

All such parables are enforced upon Christians, with the addition of dogmas which, in their extraordinary character, leave far behind them the wildest conceptions of heathenism. The Christians, in order to believe in a Deity, have found it necessary to kill their God, that they themselves should live!

And now, the Supreme, unknown one, the Father of grace and mercy, and his celestial hierarchy are managed by the Church as though they were so many theatrical stars and supernumeraries under salary! Six centuries before the Christian era, Xenophanes had disposed of such anthropomorphism by an immortal satire, recorded and preserved by Clement of Alexandria.

> "There is one God Supreme. . . . .
> Whose form is not like unto man's, and as unlike his nature; But
> vain mortals imagine that gods like themselves are begotten
> With human sensations, and voice, and corporeal members;
> So if oxen or lions had hands and could work in man's fashion
> And trace out with chisel or brush their conception of Godhead
> Then would horses depict gods like horses, and oxen like oxen,
> Each kind the Divine with its own form and nature endowing."[490]

And hear Vyasa — the poet-pantheist of India, who, for all the scientists can prove, may have lived, as Jacolliot has it, some fifteen thousand years ago — discoursing on Maya, the illusion of the senses:

> "All religious dogmas only serve to obscure the intelligence of man. . . . Worship of divinities, under the allegories of which, is hidden respect for natural laws, drives away truth to the profit of the basest superstitions" (Vyasa Maya).

It was given to Christianity to paint us God Almighty after the model of the kabalistic abstraction of the "Ancient of Days." From old frescos on cathedral ceilings; Catholic missals, and other icons and images, we now find him depicted by the poetic brush of Gustave Dore. The awful, unknown majesty of Him, whom no "heathen" dared to reproduce in concrete form, is figuring in our own century in *Dore's Illustrated Bible.* Treading upon clouds that float in mid-air, darkness and chaos behind him and the world beneath his feet, a majestic old man stands, his left hand gathering his flowing robes about him, and his right raised in the gesture of command. He has spoken the Word, and **[Page 243]** from his towering person streams an effulgence of Light — the Shekinah.

---

[489] Translated from the "*Hari-Purâna*," by Jacolliot: "Christna, et le Christ."
[490] Clement, "*Al.Strom.*," v.14, § 110; translation given in "*Supernatural Religion*,"vol. i, p.77.

As a poetic conception, the composition does honor to the artist, but does it honor God? Better, the chaos behind Him, than the figure itself; for there, at least, we have a solemn mystery. For our part, we prefer the silence of the ancient heathens. With such a gross, anthropomorphic, and, as we conceive, blasphemous representation of the First Cause, who can feel surprised at any iconographic extravagance in the representation of the Christian Christ, the apostles, and the putative Saints? With the Catholics St. Peter becomes quite naturally the janitor of Heaven, and sits at the door of the celestial kingdom — a ticket-taker to the Trinity!

In a religious disturbance which recently occurred in one of the Spanish-American provinces, there were found upon the bodies of some of the killed, passports signed by the Bishop of the Diocese and addressed to St. Peter; bidding him "*admit the bearer as a true son of the Church.*" It was subsequently ascertained that these unique documents were issued by the Catholic prelate just before his deluded parishioners went into the fight at the instigation of their priests.

In their immoderate desire to find evidence for the authenticity of the *New Testament*, the best men, the most erudite scholars even among Protestant divines, but too often fall into deplorable traps. We cannot believe that such a learned commentator as Canon Westcott could have left himself in ignorance as to Talmudistic and purely kabalistic writings. How then is it that we find him quoting, with such serene assurance as presenting "striking analogies to the *Gospel of St. John*," passages from the work of *The Pastor of Hermas*, which are complete sentences from the kabalistic literature? "The view which Hermas gives of Christ's nature and work is no less harmonious with apostolic doctrine, and it offers striking analogies to the *Gospel of St. John*. . . . He (Jesus) is a rock higher than the mountains, able to hold the whole world, ancient, and yet having a new gate! . . . He is older than creation, so that he took counsel with the Father about the creation which he made. . . . No one shall enter in unto him otherwise than by his Son."[491]

Now while — as the author of *Supernatural Religion* well proves — there **[Page 244]** is nothing in this which looks like a corroboration of the doctrine taught in the fourth gospel, he omits to state that nearly everything expressed by the pseudo-Hermas in relation to his parabolic conversation with the "Lord" is a plain quotation, with repeated variations, from the *Sohar* and other kabalistic books. We may as well compare, so as to leave the reader in no difficulty to judge for himself.

"God," says Hermas, "planted the vineyard, that is, He created the people and gave them to His Son; and the Son . . . himself cleansed their sins, etc."; *i.e.*, the Son washed them in his blood, in commemoration of which Christians drink wine at the communion. In the *Kabala* it is shown that the Aged of the Aged, or "*Long-Face,*" plants a vineyard, the latter typifying mankind; and a vine, meaning Life. The Spirit of "*King* Messiah" is, therefore, shown as washing his garments in *the wine* from above, from the creation of the world.[492] Adam, or A-Dam is "blood." The life of the flesh is in the blood (nephesh — soul), *Leviticus* xvii. And

---

[491] This work, "*The Pastor of Hermas,*" is no longer extant, but appears only in the "*Stichometry*" of Nicephorus; it is now considered an apocrypha. But, in the days of Irenæus, it was quoted as Holy Scripture (see "*Sup. Religion,*" vol. i., p. 257) by the Fathers, held to be divinely inspired, and publicly read in the churches (Irænus: "*Adv. Hær.,*" iv., 20). When Tertullian became a Montanist he rejected it, after having *asserted* its divinity (Tertullian: "*De Orat.,*" p. 12).

[492] "*Sohar,*" xl., p. 10.

Adam-Kadmon is the Only-Begotten. Noah also plants a vineyard — the allegorical hot-bed of future humanity. As a consequence of the adoption of the same allegory, we find it reproduced in the Nazarene *Codex.* Seven vines are procreated, which spring from Iukabar Ziva, and Ferho (or Parcha) Raba waters them.[493] hen the blessed will ascend among the creatures of Light, they shall see Iavar-Zivo, *Lord of* LIFE, and the First VINE![494] These kabalistic metaphors are thus naturally repeated in the *Gospel according to John* (xv. 1): "I am the true vine, and my Father is the husbandman." In *Genesis* (xlix.), the dying Jacob is made to say, "The sceptre shall not depart from Judah (the lion's whelp), nor a lawgiver from between his feet, until Shiloh (Siloh) comes. . . . Binding his colt unto *the vine,* and his ass's colt unto the choice vine, he washed his garments *in wine,* and his clothes *in the blood of grapes.*" Shiloh is "King Messiah," as well as the Shiloh in Ephraim, which was to be made the capital and the place of the sanctuary. In *The Targum of Onkelos,* the Babylonian, the words of Jacob read: "Until the *King Messiah* shall come." The prophecy has failed in the Christian as well as in the kabalistico-Jewish sense. The sceptre has departed from Judah, whether the Messiah has already or will come, unless we believe, with the kabalists, that Moses was the first Messiah, who transferred his soul to Joshua — Jesus.[495]

Says Hermas: "And, in the middle of the plain, he showed me a great *white* rock, which had risen out of the plain, and the rock was **[Page 245]** higher than the mountains, rectangular, so as to be able to hold the whole world; but that rock was old, having a gate hewn out of it, and the hewing out of the gate seemed to me to be recent." In the *Sohar,* we find: "To 40,000 superior worlds the *white* of the skull of His Head (of the most Sacred Ancient *in absconditus*) is extended.[496]. . . When *Seir* (the first reflection and image of his Father, the Ancient of the Ancient) will, through the mystery of the seventy names of Metatron, descend into Iezirah (the third world), he will open a new gate. . . . The Spiritus Decisorius will cut and divide the garment (Shekinah) into two parts.[497] . . . At the coming of King Messiah, from the sacred cubical stone of the Temple a *white light* will be arising during forty days. This will expand, until *it encloses the whole world.* . . . At that time King Messiah will allow himself to be revealed, and will be seen coming out of the gate of the garden of Odan (Eden). 'He will be revealed in the land Galil.'[498] . . When 'he has made satisfaction for the sins of Israel, he will lead them on through a *new gate* to the seat of judgment.'[499] At the *Gate of the House of Life,* the throne is prepared for the Lord of Splendor."[500]

Further on, the commentator introduces the following quotation: "This *rock* and this *gate* are the Son of God. 'How, Lord,' I said, 'is the rock old and the gate new?' 'Listen,' He said, 'and understand, thou ignorant man. The *Son of God is older than all of his creation,* so that he was a Councillor with the Father in His works of creation; and for this is he old.' "[501] Now,

---

[493] "*Codex Nazaræus,*" vol. iii., pp. 60, 61.
[494] Ibid., vol. ii., p. 281; vol. iii., p. 59.
[495] We must remind the reader, in this connection, that Joshua and Jesus are one and the same name. In the Slavonian Bibles Joshua reads — *Iessus* (or Jesus), *Navin.*
[496] "*Idra Rabba,*" vol. iii., § 41; the "*Sohar.*"
[497] "*Kabbala Denudata,*" vol. ii., p. 230; the "*Book of the Babylonian Companions,*" p. 35.
[498] "*Sohar Ex.,*" p. 11.
[499] "*Midrash Hashirim*"; "Rabbi Akaba"; "*Midrash Koheleth,*" vol. ii., p. 45.
[500] "*Codex Nazaræus,*" vol. iii., p. 60.
[501] "*On the Canon,*" p. 178 ff.

these two assertions are not only purely kabalistic, without even so much as a change of expression, but Brahmanical and Pagan likewise. "*Vidi virum excellentem cœli terræque conditore natu majorem*. . . . I have seen the most excellent (superior) MAN, who is older by birth than the maker of heaven and earth," says the kabalistic *Codex*.[502] The Eleusinian Dionysus, whose particular name was *Iacchos* (Iaccho, Iahoh)[503] — the God from whom the liberation of souls was expected — was considered older than the Demiurge. At the mysteries of the Anthesteria at the lakes (the Limnæ), after the usual baptism by purification of water, the *Mystæ* were made to pass through to another door (gate), and one **[Page 246]** particularly for that purpose, which was called "the gate of Dionysus," and that of "the *purified*."

In the *Sohar*, the kabalists are told that the work-master, the Demiurge, said to the Lord: "Let us make man after our image."[504] In the original texts of the first chapter of *Genesis*, it stands: "And the *Elohim* (translated as the Supreme God), who are the highest gods or powers, said: Let us make man in *our* (?) image, after *our* likeness." In the *Vedas*, Brahma holds counsel with Parabrahma, as to the best mode to proceed to create the world.

Canon Westcott, quoting Hermas, shows him asking: "And why is the gate *new*, Lord? I said. 'Because,' he replied, 'he was manifested at the last of the days of the dispensation; for this cause the gate was made new, in order that they who shall be saved might enter by it into the Kingdom of God.' "[505] There are two peculiarities worthy of note in this passage. To begin with, it attributes to "the Lord" a false statement of the same character as that so emphasized by the Apostle John, and which brought, at a later period, the whole of the orthodox Christians, who accepted the apostolic allegories as literal, to such inconvenient straits. Jesus, as Messiah, was *not* manifested at the last of the days; for the latter are yet to come, notwithstanding a number of divinely-inspired prophecies, followed by disappointed hopes, as a result, to testify to his immediate coming. The belief that the "last times" had come, was natural, when once the coming of King Messiah had been acknowledged. The second peculiarity is found in the fact that the *prophecy* could have been accepted at all, when even its approximate determination is a direct contradiction of Mark, who makes Jesus distinctly state that neither the angels, nor the Son himself, know of that day or that hour.[506] We might add that, as the belief undeniably originated with the *Apocalypse*, it ought to be a self-evident proof that it belonged to the calculations peculiar to the kabalists and the Pagan sanctuaries. It was the secret computation of a cycle, which, according to their reckoning, was ending toward the latter part of the first century. It may also be held as a corroborative proof, that the *Gospel according to Mark*, as well as that ascribed to *John*, and the *Apocalypse*, were written by men, of whom neither was sufficiently acquainted with the other. The Logos was first definitely called *petra* (rock) by Philo; the word, moreover, as we have shown elsewhere, means, in Chaldaic and Phœnician, "interpreter." Justin Martyr calls him, throughout his works, "angel," and makes a clear distinction between the Logos and God the Creator. **[Page 247]**

---

502 Vol. ii., p. 57; Norberg's "*Onomasticon*"; "*Sod, the Son of the Man*," p. 103.

503 "*Preller*," vol. i., p. 484; K. O. Muller: "*History of Greek Literature*," p. 238; "*Movers*," p. 553.

504 "*Sohar*," vol. i., fol. 25.

505 "*Simil*.," vol. ix., p. 12; "*Supernatural Religion*," vol. i., p. 257.

506 *Mark* xiii. 32.

"The Word of God is His Son . . . and he is also called Angel and Apostle, for he declares whatever we ought to know (interprets), and is sent to declare whatever is disclosed."[507]

"Adan Inferior is distributed into its own paths, into thirty-two sides of paths, yet it is not known to any one but *Seir*. But no one knows the SUPERIOR ADAN nor His paths, except that Long Face" — the Supreme God.[508] Seir is the Nazarene "genius," who is called Æbel Zivo; and Gabriel Legatus — also "Apostle Gabriel."[509] The Nazarenes held with the kabalists that even the Messiah who was to come did not know the "*Superior* Adan," the concealed Deity; no one except the *Supreme* God; thus showing that above the Supreme Intelligible Deity, there is one still more secret and unrevealed. Seir-Anpin is the third God, while "Logos," according to Philo Judæus, is the second one.[510] This is distinctly shown in the *Codex*. "The false Messiah shall say: "I am Deus, son of Deus; my Father sent me here. . . . I am the first *Legate*, I am Æbel Zivo, I am come from on high! But distrust him; for he will not be Æbel Zivo. Æbel Zivo will not permit himself to be seen in this age."[511] Hence the belief of some Gnostics that it was not Æbel Zivo (Archangel Gabriel) who "*overshadowed*" Mary, but Ilda-Baoth, who formed the *material body* of Jesus; *Christos* uniting himself with him only at the moment of baptism in the Jordan.

Can we doubt Nork's assertion that "the Bereshith Rabba, the oldest part of the Midrash Rabboth, *was known to the Church Fathers in a Greek translation*"?[512]

UNTRUSTWORTHY TEACHINGS OF THE EARLY FATHERS

But if, on the one hand, they were sufficiently acquainted with the different religious systems of their neighbors to have enabled them to build a new religion alleged to be distinct from all others, their ignorance of the *Old Testament* itself, let alone the more complicated questions of Grecian metaphysics, is now found to have been deplorable. "So, for instance, in *Matthew* xxvii. 9 f., the passage from *Zechariah* xi. 12, 13, is attributed to Jeremiah," says the author of *Supernatural Religion*. "In *Mark* i. 2, a quotation from *Malachi* iii. 1, is ascribed **[Page 248]** to Isaiah. In 1 *Corinthians*, ii. 9, a passage is quoted as *Holy Scripture*, which is not found in the *Old Testament* at all, but which is taken, as Origen and Jerome state, from an apocryphal work, *The Revelation of Elias* (Origen: *Tract*. xxxv.), and the passage is similarly quoted by the so-called *Epistle of Clement to the Corinthians* (xxxiv.). How reliable are the pious Fathers in their explanations of divers heresies may be illustrated in the case of Epiphanius, who mistook the Pythagorean sacred Tetrad, called in the Valentinian *Gnosis*,

---

507 "*Apolog*.," vol. i., p. 63.
508 "*Idra Rabba*," x., p. 177.
509 "*Codex Nazaræus*," vol. i., p. 23.
510 Philo says that the *Logos* is the *interpreter* of the highest God, and argues, "that he must be the God of us imperfect beings" ("*Leg. Alleg*.," iii., § 73). According to his opinion man was not made in the likeness of the *most High* God, the Father of all, but in that of the *second* God who is his word — Logos" (Philo: "*Fragments*," 1; ex. Euseb. "*Præpar. Evang*.," vii., 13).
511 "*Codex Nazaræus*," p. 57; "*Sod, the Son of the Man*," p. 59.
512 "*Hundert und ein Frage*," p. xvii.; Dunlap: "*Sod, the Son of the Man*," p. 87; the author, who quotes Nork, says that parts of the "Midrashim" and the "Targum" of Onkelos, antedate the "*New Testament*."

Kol-Arbas, for a *heretic leader*.[513] What with the involuntary blunders, and deliberate falsifications of the teachings of those who differed in views with them; the canonization of the mythological Aura Placida (gentle breeze), into a pair of Christian martyrs — St. Aura and St. Placida;[514] the deification of a *spear* and a *cloak*, under the names of SS. Longimus and Amphibolus;[515] and the Patristic quotations from prophets, of what was never in those prophets at all; one may well ask in blank amazement whether the so-called religion of Christ has ever been other than an incoherent dream, since the death of the Great Master.

So malicious do we find the holy Fathers in their unrelenting persecution of pretended "*hæresies*,"[516] that we see them telling, without hesitation the most preposterous untruths, and inventing entire narratives, the better to impress their own otherwise unsupported arguments upon ignorance. If the mistake in relation to the tetrad had at first originated as a simple consequence of an unpremeditated blunder of Hippolytus, the explanations of Epiphanius and others who fell into the same absurd error[517] have a less innocent look. When Hippolytus gravely denounces the great heresy of the Tetrad, Kol-Arbas, and states that the imaginary Gnostic leader is, "Kolarbasus, who endeavors to explain **[Page 249]** religion by measures and numbers,"[518] we may simply smile. But when Epiphanius, with abundant indignation, elaborates upon the theme, "which is Heresy XV.," and pretending to be thoroughly acquainted with the subject, adds: "A certain Heracleon follows after Colarbasus, which is Heresy XVI.,"[519] then he lays himself open to the charge of deliberate falsification.

THEIR PERSECUTING SPIRIT

If this zealous *Christian* can boast so unblushingly of having caused "*by his information* seventy women, even of rank, to be sent into exile, *through the seductions of some* in whose number he had himself been drawn into joining their sect," he has left us a fair standard by which to judge him. C. W. King remarks, very aptly, on this point, that "it may reasonably

---

[513] Writing upon Ptolemæus and Heracleon, the author of "*Supernatural Religion*" (vol. ii., p. 217) says that "the inaccuracy of the Fathers keeps pace with their want of critical judgment," and then proceeds to illustrate this particularly ridiculous blunder committed by Epiphanius, in common with Hippolytus, Tertullian, and Philostrius. "Mistaking a passage of Irenæus, '*Adv. Hær.*,' i., p. 14, regarding the Sacred Tetrad (Kol-Arbas), Hippolytus supposes Irenæus to refer to another heretic leader." He at once treats the Tetrad as such a leader named "Colarbasus," and after dealing (vi., 4) with the doctrines of Secundus, and Ptolemæus, and Heracleon, he proposes, §5, to show, "what are the opinions held by Marcus and *Colarbasus*," these two being, according to him, the successors of the school of Valentinus (cf. Bunsen: "*Hippolytus, U. S. Zeit.*," p. 54 f.; "*Ref. Omn. Hær.*," iv., § 13).

[514] See Godf. Higgins: "*Anacalypsis*."

[515] Inman: "*Ancient Pagan and Modern Christian Symbolism*," p. 84.

[516] Meaning — holding up of *different views*.

[517] "This absurd mistake," remarks the author of "*Supernatural Religion*," vol. ii., p. 218, "shows how little these writers knew of the Gnostics of whom they wrote, and how the one ignorantly follows the other."

[518] "*Ref. Omn. Hær.*," iv., §13.

[519] Epiph.: "*Hær.*," xxxvi., § 1, p. 262 (quoted in "*Supernatural Religion*"). See Volkmar's "*Die Colarbasus-gnosis*" in Niedner's "*Zeitschr. Hist. Theol.*"

be suspected that this worthy renegade had in this case saved himself from the fate of his fellow-religionists by turning evidence against them, on the opening of the persecution."[520]

And thus, one by one, perished the Gnostics, the only heirs to whose share had fallen a few stray crumbs of the unadulterated truth of primitive Christianity. All was confusion and turmoil during these first centuries, till the moment when all these contradictory dogmas were finally forced upon the Christian world, and examination was forbidden. For long ages it was made a sacrilege, punishable with severe penalties, often death, to seek to comprehend that which the Church had so conveniently elevated to the rank of *divine* mystery. But since biblical critics have taken upon themselves to "set the house in order," the cases have become reversed. Pagan creditors now come from every part of the globe to claim their own, and Christian theology begins to be suspected of complete bankruptcy. Such is the sad result of the fanaticism of the "orthodox" sects, who, to borrow an expression of the author of "The Decline and Fall of the Roman Empire," never were, like the Gnostics, "the most polite, the most learned, and most wealthy of the Christian name." And, if not all of them "smelt garlic," as Renan will have it, on the other hand, none of these Christian saints have ever shrunk from spilling their neighbor's blood, if the views of the latter did not agree with their own.

And so all our philosophers were swept away by the ignorant and superstitious masses. The Philaletheians, the lovers of truth, and their eclectic school, perished; and there, where the young Hypatia had taught the highest philosophical doctrines; and where Ammonius Saccas had explained that "the *whole which Christ had in view* was to reinstate and restore to its primitive integrity the wisdom of the ancients — to reduce **[Page 250]** within bounds the universally prevailing dominion of superstition . . . and to exterminate the various errors that had found their way into the different popular religions"[521] — there, we say, freely raved the oi polloi of Christianity. No more precepts from the mouth of the "God-taught philosopher," but others expounded by the incarnation of a most cruel, fiendish superstition.

"If thy father," wrote St. Jerome, "lies down across thy threshold, if thy mother uncovers to thine eyes the bosom which suckled thee, trample on thy father's lifeless body, trample on thy mother's bosom, and, with eyes unmoistened and dry, fly to the Lord who calleth thee"! !

This sentence is equalled, if not outrivalled, by this other, pronounced in a like spirit. It emanates from another father of the early Church, the eloquent Tertullian, who hopes to see all the "philosophers" in the gehenna fire of Hell. "What shall be the magnitude of that scene! . . . How shall I laugh! How shall I rejoice! How shall I triumph when I see so many illustrious kings who were said to have mounted into heaven, groaning with Jupiter, their god, in the lowest darkness of hell! Then shall the soldiers who have persecuted the name of Christ burn in more cruel fire than any they had kindled for the saints!"[522]

These murderous expressions illustrate the spirit of Christianity till this day. But do they illustrate the teachings of Christ? By no means. As Eliphas Levi says, "The God in the name of whom we would trample on our mother's bosom we must see in the hereafter, a hell

---

[520] "*Gnostics and their Remains,*" p. 182 f., note 3.
[521] Mosheim.
[522] Tertullian: "*Despectæ,*" ch. xxx.

gaping widely at his feet, and an exterminating sword in his hand. . . . Moloch burned children but a few seconds; it was reserved to the disciples of a god who is alleged to have died to redeem humanity on the cross, to create a new Moloch whose burning stake is eternal!"[523]

That this spirit of true Christian love has safely crossed nineteen centuries and rages now in America, is fully instanced in the case of the rabid Moody, the revivalist, who exclaims: "I have a son, and no one but God knows how I love him; but I would see those beautiful eyes dug out of his head to-night, rather than see him grow up to manhood and go down to the grave without Christ and without hope!!"

To this an American paper, of Chicago, very justly responds: "This is the spirit of the inquisition, which we are told is dead. If Moody in his zeal would 'dig out' the eyes of his darling son, to what lengths may he not go with the sons of others, whom he may love less? It is the spirit of Loyola, gibbering in the nineteenth century, and prevented from lighting the fagot flame and heating red-hot the instruments of torture only by the arm of law." **[Page 251]**

[523] Mosheim: "*Eccles. Hist.*," c. v., § 5.

CHAPTER VI

"The curtains of Yesterday drop down, the curtains of To-morrow roll up; but Yesterday and Tomorrow both are."

Sartor Resartus: Natural Supernaturalism

"May we not then be permitted to examine the authenticity of the Bible? which since the second century has been put forth as the criterion of scientific truth? To maintain itself in a position so exalted, it must challenge human criticism."

Conflict between Religion and Science

"One kiss of Nara upon the lips of Nari and all Nature wakes."

VINA SNATI (A Hindu Poet)

DECISIONS OF NICEAN COUNCIL, HOW ARRIVED AT

WE must not forget that the Christian Church owes its present canonical *Gospels*, and hence its whole religious dogmatism, to the *Sortes Sanctorum*. Unable to agree as to which were the most divinely-inspired of the numerous gospels extant in its time, the mysterious Council of Nicea concluded to leave the decision of the puzzling question to miraculous intervention. This Nicean Council may well be called mysterious. There was a mystery, first, in the mystical number of its 318 bishops, on which Barnabas (viii. 11, 12, 13) lays such a stress; added to this, there is no agreement among ancient writers as to the time and place of its assembly, nor even as to the bishop who presided. Notwithstanding the grandiloquent eulogium of Constantine,[524] Sabinus, the Bishop of Heraclea, affirms that "except Constantine, the emperor, and Eusebius Pamphilus, these bishops were a set of *illiterate, simple* creatures, that understood nothing"; which is equivalent to saying that they were a set of fools. Such was apparently the opinion entertained of them by Pappus, who tells us of the bit of magic resorted to to decide which were the *true* gospels. In his *Synodicon* to that Council Pappus says, having "promiscuously put all the books that were referred to the Council for determination under a communion-table in a church, they (the bishops) besought the Lord that the *inspired* writings might get upon the table, while the spurious ones remained underneath, and *it happened accordingly*." But we are not told who kept the keys of the council chamber over night!

MURDER OF HYPATIA

On the authority of ecclesiastical eye-witnesses, therefore, we are at liberty to say that the Christian world owes its "Word of God" to a **[Page 252]** method of divination, for resorting to which the Church subsequently condemned unfortunate victims as conjurers, enchanters, magicians, witches, and vaticinators, and burnt them by thousands! In treating of this truly divine phenomenon of the self-sorting manuscripts, the Fathers of the Church say that God himself presides over the *Sortes*.

---

[524] Socrates; "*Scol. Eccl. Hist.*," b. I., c. ix.

As we have shown elsewhere, Augustine confesses that he himself used this sort of divination. But opinions, like revealed religions, are liable to change. That which for nearly fifteen hundred years was imposed on Christendom as a book, of which every word was written under the direct supervision of the Holy Ghost; of which not a syllable, nor a comma could be changed without sacrilege, is now being retranslated, revised, corrected, and clipped of whole verses, in some cases of entire chapters. And yet, as soon as the new edition is out, its doctors would have us accept it as a new "Revelation" of the nineteenth century, with the alternative of being held as an infidel. Thus, we see that, no more *within* than *without* its precincts, is the infallible Church to be trusted more than would be reasonably convenient. The forefathers of our modern divines found authority for the *Sortes* in the verse where it is said: "The lot is cast into the lap, but the whole disposing thereof is of the Lord";[525] and now, their direct heirs hold that "the whole disposing thereof is of the Devil." Perhaps, they are unconsciously beginning to endorse the doctrine of the Syrian Bardesanes, that the actions of God, as well as of man, *are subject to necessity?*

It was no doubt, also, according to strict "necessity" that the Neo-platonists were so summarily dealt with by the Christian mob. In those days, the doctrines of the Hindu naturalists and antediluvian Pyrrhonists were forgotten, if they ever had been known at all, to any but a few philosophers; and Mr. Darwin, with his modern *discoveries,* had not even been mentioned in the prophesies. In this case the law of the survival of the fittest was reversed; the *Neo-platonists were doomed to destruction from the day when they openly sided with Aristotle.*

At the beginning of the fourth century crowds began gathering at the door of the academy where the learned and unfortunate Hypatia expounded the doctrines of the divine Plato and Plotinus, and thereby impeded the progress of Christian proselytism. She too successfully dispelled the mist hanging over the religious "mysteries" invented by the Fathers, not to be considered dangerous. This alone would have been sufficient to imperil both herself and her followers. It was precisely the teachings **[Page 253]** of this Pagan philosopher, which had been so freely borrowed by the Christians to give a finishing touch to their otherwise incomprehensible scheme, that had seduced so many into joining the new religion; and now the Platonic light began shining so inconveniently bright upon the pious patchwork, as to allow every one to see whence the "revealed" doctrines were derived. But there was a still greater peril. Hypatia had studied under Plutarch, the head of the Athenian school, and had learned all the secrets of theurgy. While she lived to instruct the multitude, no *divine* miracles could be produced before one who could divulge the natural causes by which they took place. Her doom was sealed by Cyril, whose eloquence she eclipsed, and whose authority, built on degrading superstitions, had to yield before hers, which was erected on the rock of immutable natural law. It is more than curious that Cave, the author of the *Lives of the Fathers,* should find it incredible that Cyril sanctioned her murder on account of his "general character." A saint who will sell the gold and silver vessels of his church, and then, after spending the money, lie at his trial, as he did, may well be suspected of anything.

---

[525] "*Proverbs,*" chap. xvi., p. 33. In ancient Egypt and Greece, and among Israelites, small sticks and balls called the "sacred divining lots" were used for this kind of oracle in the temples. According to the figures which were formed by the accidental juxtaposition of the latter, the priest interpreted the will of the gods.

Besides, in this case, the Church had to fight for her life, to say nothing of her future supremacy. Alone, the hated and erudite Pagan scholars, and the no less learned Gnostics, held in their doctrines the hitherto concealed wires of all these theological marionettes. Once the curtain should be lifted, the connection between the old Pagan and the new Christian religions would be exposed; and then, what would have become of the Mysteries into which it is sin and blasphemy to pry? With such a coincidence of the astronomical allegories of various Pagan myths with the dates adopted by Christianity for the nativity, crucifixion, and resurrection, and such an identity of rites and ceremonies, what would have been the fate of the new religion, had not the Church, under the pretext of serving Christ, got rid of the too-well-informed philosophers? To guess what, if the *coup d'"état* had then failed, might have been the prevailing religion in our own century would indeed, be a hard task. But, in all probability, the state of things which made of the middle ages a period of intellectual darkness, which degraded the nations of the Occident, and lowered the European of those days almost to the level of a Papuan savage — could not have occurred.

The fears of the Christians were but too well founded, and their pious zeal and prophetic insight was rewarded from the very first. In the demolition of the Serapeum, after the bloody riot between the Christian mob and the Pagan worshippers had ended with the interference of the emperor, a Latin cross, of a perfect Christian shape, was discovered hewn upon the granite slabs of the adytum. This was a lucky discovery, indeed; and the monks did not fail to claim that the cross had **[Page 254]** been hallowed by the Pagans in a "spirit of prophecy." At least, Sozomen, with an air of triumph, records the fact.[526] But, archæology and symbolism, those tireless and implacable enemies of clerical false pretences, have found in the hieroglyphics of the legend running around the design, at least a partial interpretation of its meaning.

According to King and other numismatists and archæologists, the cross was placed there as the symbol of eternal life. Such a Tau, or Egyptian cross, was used in the Bacchic and Eleusinian Mysteries. Symbol of the dual generative power, it was laid upon the breast of the initiate, after his "new birth" was accomplished, and the Mystæ had returned from their baptism in the sea. It was a mystic sign that his spiritual birth had regenerated and united his astral soul with his divine spirit, and that he was ready to ascend in spirit to the blessed abodes of light and glory — the Eleusinia. The Tau was a magic talisman at the same time as a religious emblem. It was adopted by the Christians through the Gnostics and kabalists, who used it largely, as their numerous gems testify, and who had the Tau (or handled cross) from the Egyptians, and the Latin cross from the Buddhist missionaries, who brought it from India, where it can be found until now, two or three centuries B.C. The Assyrians, Egyptians, ancient Americans, Hindus, and Romans had it in various, but very slight modifications of shape. Till very late in the mediæval ages, it was considered a potent spell against epilepsy and demoniacal possession; and the "signet of the living God," brought

[526] Another untrustworthy, untruthful, and ignorant writer, and ecclesiastical historian of the fifth century. His alleged history of the strife between the Pagans, Neo-platonics, and the Christians of Alexandria and Constantinople, which extends from the year 324 to 439, dedicated by him to Theodosius, the younger, is full of deliberate falsifications. Edition of "*Reading*," Cantab, 1720, fol. Translated. Plon frères, Paris.

down in St. John's vision by the angel ascending from the east to "seal the servants of our God in their foreheads," was but the same mystic Tau — the Egyptian cross. In the painted glass of St. Dionysus (France), this angel is represented as stamping this sign on the forehead of the elect; the legend reads, SIGNVM TAY. In King's *Gnostics,* the author reminds us that "this mark is commonly borne by St. Anthony, an *Egyptian* recluse."[527] What the real meaning of the Tau was, is explained to us by the Christian St. John, the Egyptian Hermes, and the Hindu Brahmans. It is but too evident that, with the apostle, at least, it meant the "Ineffable Name," as he calls this "signet of the living God," a few chapters further on,[528] the "*Father's name written in their foreheads.*"

The Brahmâtma, the chief of the Hindu initiates, had on his headgear two keys, symbol of the revealed mystery of life and death, placed cross-like; **[Page 255]** and, in some Buddhist pagodas of Tartary and Mongolia, the entrance of a chamber within the temple, generally containing the staircase which leads to the inner daghôba,[529] and the porticos of some *Prachida*[530] are ornamented with a cross formed of two fishes, and as found on some of the zodiacs of the Buddhists. We should not wonder at all at learning that the sacred device in the tombs in the Catacombs, at Rome, the "Vesica piscis," was derived from the said Buddhist zodiacal sign. How general must have been that geometrical figure in the world-symbols, may be inferred from the fact that there is a Masonic tradition that Solomon's temple was built on three foundations, forming the "triple Tau," or three crosses.

In its mystical sense, the Egyptian cross owes its origin, as an emblem, to the realization by the earliest philosophy of an androgynous dualism of every manifestation in nature, which proceeds from the abstract ideal of a likewise androgynous deity, while the Christian emblem is simply due to chance. Had the Mosaic law prevailed, Jesus should have been lapidated.[531] The crucifix was an instrument of torture, and utterly common among Romans as it was unknown among Semitic nations. It was called the "Tree of Infamy." It is but later that it was adopted as a Christian symbol; but, during the first two decades, the apostles looked upon it with horror.[532] It is certainly not the Christian Cross that John had in mind when speaking of the "signet of the living God," but *the mystic* Tau — the Tetragrammaton, or mighty name, which, on the most ancient kabalistic talismans, was represented by the four Hebrew letters composing the Holy Word.

The famous Lady Ellenborough, known among the Arabs of Damascus, and in the desert, after her last marriage, as *Hanoum Medjouyé* had a talisman in her possession, presented to her by a Druze from Mount Lebanon. It was recognized by a certain sign on its left corner, to belong to that class of gems which is known in Palestine as a "*Messianic*" amulet, of the second or third century, B.C. It is a green stone of a pentagonal form; at the

---

527 "*Gems of the Orthodox Christians,*" vol. i., p. 135.

528 *Revelation* xiv. 1.

529 Daghôba is a small temple of globular form, in which are preserved the relics of Gautama.

530 Prachidas are buildings of all sizes and forms, like our mausoleums, and are sacred to votive offerings to the dead.

531 The Talmudistic records claim that, after having been hung, he was lapidated and buried under the water at the junction of two streams. "*Mishna Sanhedrin,*" vol. vi., p. 4; "Talmud," of Babylon, same article, 43 a, 67 a.

532 "*Coptic Legends of the Crucifixion,*" MSS. xi.

bottom is engraved a fish; higher, Solomon's seal;[533] **[Page 256]** and still higher, the four Chaldaic letters — Jod, He, Vau, He, IAHO, which form the name of the Deity. These are arranged in quite an unusual way, running from below upward, in reversed order, and forming the Egyptian Tau. Around these there is a legend which, as the gem is not our property, we are not at liberty to give. The Tau, in its mystical sense, as well as the *crux ansata,* is the *Tree of Life*.

Origin of the Fish-Symbol of Vishnu

It is well known, that the earliest Christian emblems — before it was ever attempted to represent the bodily appearance of Jesus — were the Lamb, the Good Shepherd, and *the Fish.* The origin of the latter emblem, which has so puzzled the archæologists, thus becomes comprehensible. The whole secret lies in the easily-ascertained fact that, while in the *Kabala,* the King Messiah is called

"Interpreter," or Revealer of the mystery, and shown to be the *fifth* emanation, in the *Talmud* — for reasons we will now explain — the Messiah is very often designated as "DAG," or the Fish. This is an inheritance from the Chaldees, and relates — as the very name indicates — to the Babylonian Dagon, the man-fish, who was the instructor and interpreter of the people, to whom he appeared. Abarbanel explains the name, by stating that the sign of his (Messiah's) coming "is the conjunction of Saturn and Jupiter in the sign *Pisces.*"[534] Therefore, as the Christians were intent upon identifying their Christos with the Messiah of the *Old Testament,* they adopted it so readily as to forget that its true origin might be traced still farther back than the Babylonian Dagon. How eagerly and closely the ideal of Jesus was united, by the early Christians, with every imaginable kabalistic and Pagan tenet, may be inferred from the language of Clemens, of Alexandria, addressed to his brother co-religionists.

When they were debating upon the choice of the most appropriate symbol to remind them of Jesus, Clemens advised them in the following words: "Let the engraving upon the gem of your ring be either *a dove,* or *a ship running before the wind* (the Argha), or *a fish.*" Was the good father, when writing this sentence, laboring under the recollection of Joshua, son of Nun (called *Jesus* in the Greek and Slavonian versions); or had he forgotten the real interpretation of these Pagan symbols? **[Page 257]**

Joshua, son of Nun, or Nave (*Navis*), could have with perfect propriety adopted the image of a *ship,* or even of a fish, for Joshua means Jesus, son of the fish-god; but it was really too hazardous to connect the emblems of Venus, Astarte, and all the Hindu goddesses — the *argha, dove,* and *fish* — with the "immaculate" birth of their god! This looks very much as if in the early days of Christianity but little difference was made between Christ, Bacchus,

---

533 The engraving represents the talisman as of twice the natural size. We are at a loss to understand why King, in his "*Gnostic Gems,*" represents Solomon's seal as a five-pointed star, whereas it is six-pointed, and is the signet of Vishnu, in India.

534 King ("*Gnostics*") gives the figure of a Christian symbol, very common during the middle ages, of three fishes interlaced into a triangle, and having the FIVE letters (a most sacred Pythagorean number) I. C. QUS . engraved on it. The number five relates to the same kabalistic computation.

Apollo, and the Hindu Christna, the incarnation of Vishnu, with whose first avatar this symbol of the fish originated.

In the *Hari-purana,* in the *Bagaved-gitta,* as well as in several other books, the god Vishnu is shown as having assumed the form of a fish with a human head, in order to reclaim the *Vedas* lost during the deluge. Having enabled Visvamitra to escape with all his tribe in the ark, Vishnu, pitying weak and ignorant humanity, remained with them for some time. It was this god who taught them to build houses, cultivate the land, and to thank the unknown Deity whom he represented, by building temples and instituting a regular worship; and, as he remained half-fish, half-man, all the time, at every sunset he used to return to the ocean, wherein he passed the night.

> "It is he," says the sacred book, "who taught men, after the diluvium, all that was necessary for their happiness.
>
> "One day he plunged into the water and returned no more, for the earth had covered itself again with vegetation, fruit, and cattle.
>
> "But he had taught the Brahmas the secret of all things" (*Hari-purana*).

So far, we see in this narrative the *double* of the story given by the Babylonian Berosus about Oannes, the fish-man, who is no other than Vishnu — unless, indeed, we have to believe that it was Chaldea which civilized India!

We say again, we desire to give nothing on our sole authority. Therefore we cite Jacolliot, who, however criticised and contradicted on other points, and however loose he may be in the matter of chronology (though even in this he is nearer right than those scientists who would have all Hindu books written since the Council of Nicea), at least cannot be denied the reputation of a good Sanscrit scholar. And he says, while analyzing the word *Oan*, or Oannes, that *O* in Sanscrit is an interjection expressing an invocation, as O, Swayambhuva! O, God! etc.; and *An* is a radical, signifying in Sanscrit a spirit, a being; and, we presume, what the Greeks meant by the word *Dæmon,* a semi-god.

"What an extraordinary antiquity," he remarks, "this fable of Vishnu, disguised as a fish, gives to the sacred books of the Hindus; especially in presence of the fact that the *Vedas* and *Manu* reckon more *than twenty-five thousand years of existence,* as proved by the most serious as the most **[Page 258]** authentic documents. Few peoples, says the learned Halled, have their annals more authentic or serious than the Hindus."[535]

We may, perhaps, throw additional light upon the puzzling question of the fish-symbol by reminding the reader that according to *Genesis* the first created of living beings, the first type of animal life, was the fish. "And the Elohim said: 'Let the waters bring forth abundantly the moving creature that *hath life*' . . . and God created great whales . . . and the morning and the evening were the *fifth day*." Jonah is swallowed by a big fish, and is cast out again three days later. This the Christians regard as a premonition of the three days' sepulture of Jesus which preceded his resurrection — though the statement of the three days is as fanciful as much of the rest, and adopted to fit the well-known threat to destroy the temple and rebuild it again in *three* days. Between his burial and alleged resurrection

535 "*La Genèse de l'Humanité,*" p. 9.

there intervened but *one day* — the Jewish Sabbath — as he was buried on Friday evening and rose to life at dawn on Sunday. However, whatever other circumstance may be regarded as a prophecy, the story of Jonah cannot be made to answer the purpose.

"Big Fish" is Cetus, the latinized form of Keto — khtw and keto is Dagon, Poseidon, the female gender of it being Keton Atar-gatis — the Syrian goddess, and Venus, of Askalon. The figure or bust of Der-Keto or Astarte was generally represented on the prow of the ships. Jonah (the Greek Iona, or *dove* sacred to Venus) fled to Jaffa, where the god Dagon, the man-fish, was worshipped, and dared not go to Nineveh, *where the dove was revered.* Hence, some commentators believe that when Jonah was thrown overboard and was swallowed by a fish, we must understand that he was picked up by one of these vessels, on the prow of which was the figure of *Keto.* But the kabalists have another legend, to this effect: They say that Jonah was a run-away priest from the temple of the goddess where the dove was worshipped, and desired to abolish idolatry and institute monotheistic worship. That, caught near Jaffa, he was held prisoner by the devotees of Dagon in one of the prison-cells of the temple, and that it is the strange form of the cell which gave rise to the allegory. In the collection of Mose de Garcia, a Portuguese kabalist, there is a drawing representing the interior of the temple of Dagon. In the middle stands an immense idol, the upper portion of whose body is human, and the lower fish-like. Between the belly and the tail is an aperture which can be closed like the door of a closet. In it the transgressors against the local deity were shut up until further disposal. The drawing in question was made from an old tablet covered with curious drawings and inscriptions in old Phœnician characters, describing this Venetian **[Page 259]** *oubliette* of biblical days. The tablet itself was found in an excavation a few miles from Jaffa. Considering the extraordinary tendency of Oriental nations for puns and allegories, is it not barely possible that the "big fish" by which Jonah was swallowed was simply the cell within the belly of Dagon?

It is significant that this double appellation of "Messiah" and "Dag" (fish), of the Talmudists, should so well apply to the Hindu Vishnu, the "Preserving" Spirit, and the second personage of the Brahmanic trinity. This deity, having already manifested itself, is still regarded as the future Saviour of humanity, and is the selected Redeemer, who will appear at its tenth incarnation or *avatar,* like the Messiah of the Jews, to lead the blessed onward, and restore to them the primitive *Vedas.* At his first avatar, Vishnu is alleged to have appeared to humanity, in form like a fish. In the temple of Rama, there is a representation of this god which answers perfectly to that of Dagon, as given by Berosus. He has the body of a man issuing from the mouth of a fish, and holds in his hands the lost *Veda*. Vishnu, moreover, is the water-god, in one sense, the Logos of the Parabrahm, for as the three persons of the manifested god-head constantly interchange their attributes, we see him in the same temple represented as reclining on the seven-headed serpent, Ananta (eternity), and moving, like the *Spirit* of God, on the face of the primeval waters.

Vishnu is evidently the Adam Kadmon of the kabalists, for Adam is the Logos or the first Anointed, as Adam Second is the King Messiah.

Lakmy, or Lakshmi, the passive or feminine counterpart of Vishnu, the creator and the preserver, is also called Ada Maya. She is the "Mother of the World," Damatri, the Venus Aphrodite of the Greeks: also Isis and Eve. While Venus is born from the sea-foam, Lakmy springs out from the water at the churning of the sea; when born, she is so beautiful that all the gods fall in love with her. The Jews, borrowing their types wherever they could get them, made their first woman after the pattern of Lakmy. It is curious that Viracocha, the Supreme Being in Peru, means, literally translated, "foam of the sea."

Eugene Burnouf, the great authority of the French school, announces his opinion in the same spirit: "We must learn one day," he observes, "that all ancient traditions disfigured by emigration and legend, belong to the history of India." Such is the opinion of Colebrooke, Inman, King, Jacolliot, and many other Orientalists.

We have said above, that, according to the secret computation peculiar to the students of the hidden science, Messiah is the fifth emanation, or potency. In the Jewish *Kabala,* where the ten Sephiroth emanate from Adam Kadmon (placed below the crown), he comes fifth. So in **[Page 260]** the Gnostic system; so in the Buddhistic, in which the fifth Buddha — Maitree, will appear at his last advent to save mankind before the final destruction of the world. If Vishnu is represented in his forthcoming and last appearance as the *tenth* avatar or incarnation, it is only because every unit held as an androgyne manifests itself doubly. The Buddhists who reject this dual-sexed incarnation reckon but five. Thus, while Vishnu is to make his last appearance in his tenth, Buddha is said to do the same in his fifth incarnation.[536]

The better to illustrate the idea, and show how completely the real meaning of the avatars, known only to the students of the secret doctrine was misunderstood by the ignorant masses, we elsewhere give the diagrams of the Hindu and Chaldeo-Kabalistic avatars and emanations.[537] This basic and true fundamental stone of the secret cycles, shows on its very face, that far from taking their revealed *Vedas* and *Bible* literally, the Brahman-pundits, and the Tanaim — the scientists and philosophers of the pre-Christian epochs — speculated on the creation and development of the world quite in a Darwinian way, both anticipating him and his school in the natural selection of species, gradual development, and transformation.

We advise every one tempted to enter an indignant protest against this affirmation to read more carefully the books of Manu, even in the incomplete translation of Sir William Jones, and the more or less careless one of Jacolliot. If we compare the Sanchoniathon Phœnician Cosmogony, and the record of Berosus with the *Bhagavatta* and *Manu,* we will find enunciated exactly the same principles as those now offered as the latest developments of modern science. We have quoted from the Chaldean and Phœnician records in our first volume; we will now glance at the Hindu books.

> "When this world had issued out of darkness, the subtile elementary principles produced the vegetal seed which animated first the plants; from the plants, life passed into fantastical bodies which were born *in the ilus of the waters;* then, through a series of forms and various animals, it reached MAN."[538]

---

[536] The kabalistic Sephiroth are also ten in number, or five pairs.

[537] An avatar is a descent from on high upon earth of the Deity in some manifest shape.

[538] "*Bhagavatta.*"

> "He (man, before becoming such) will pass successively through plants, worms, insects, fish, serpents, tortoises, cattle, and wild animals; such is the inferior degree."
>
> "Such, from Brahma down to the vegetables, are declared the transmigrations which take place in this world."[539] **[Page 261]**

In the Sanchoniathonian Cosmogony, men are also evolved out of the ilus of the chaos,[540] and the same evolution and transformation of species are shown.

And now we will leave the rostrum to Mr. Darwin: "I believe that animals have descended from at most only four or five progenitors."[541]

Again: "I should infer from analogy that probably all the organic beings which have ever lived on this earth, have descended from some one primordial form.[542] . . . I view all beings, not as special creations, but as the lineal descendants of some few beings which lived long *before the first bed of the Silurian system was deposited.*"[543]

In short, they lived in the Sanchoniathonian chaos, and in the *ilus* of Manu. Vyasa and Kapila go still farther than Darwin and Manu. "They see in Brahma but the name of the universal germ; *they deny the existence of a First Cause;* and pretend that everything in nature found itself developed only in consequence of material and fatal forces," says Jacolliot.[544]

Correct as may be this latter quotation from Kapila, it demands a few words of explanation. Jacolliot repeatedly compares Kapila and Veda Vyasa with Pyrrho and Littré. We have nothing against such a comparison with the Greek philosopher, but we must decidedly object to any with the French Comtist; we find it an unmerited fling at the memory of the great Aryan sage. Nowhere does this prolific writer state the repudiation by either ancient or modern Brahmans of God — the "unknown," universal Spirit; nor does any other Orientalist accuse the Hindus of the same, however perverted the general deductions of our savants about Buddhistic atheism. On the contrary, Jacolliot states more than once that the learned Pundits and educated Brahmans have never shared the popular superstitions; and affirms their unshaken belief in the unity of God and the soul's immortality, although most assuredly neither Kapila, nor the initiated Brahmans, nor the followers of the Vedanta school would ever admit the existence of an anthropomorphic creator, a "First Cause" in the Christian sense. Jacolliot, in his *Indo-European and African Traditions,* is the first to make an onslaught on Professor Müller, for remarking that the Hindu gods were "masks without actors . . . names without being, and not beings without names."[545] Quoting, in support of his argument, numerous verses from the sacred Hindu books, he adds: "Is it possible to refuse to the author of these stanzas a definite and clear

---

[539] "*Manu,*" books i. and xii.

[540] See Cory's "*Ancient Fragments.*"

[541] "*Origin of Species,*" first edition, p. 484.

[542] Ibid., p. 484.

[543] Ibid., pp. 488, 489.

[544] "*La Genese de l'Humanite,*" p. 339.

[545] "*Traditions Indo-Europeennes et Africaines,*" p. 291.

conception of the divine **[Page 262]** force, of the Unique Being, master and Sovereign of the Universe? .
. . Were the altars then built to a metaphor?"[546]

The latter argument is perfectly just, so far as Max Müller's negation is concerned. But we doubt whether the French rationalist understands Kapila's and Vyasa's philosophy better than the German philologist does the "theological twaddle," as the latter terms the *Atharva-Veda.* Professor Müller and Jacolliot may have ever so great claims to erudition, and be ever so familiar with Sanscrit and other ancient Oriental languages, but both lack the key to the thousand and one mysteries of the old secret doctrine and its philosophy. Only, while the German philologist does not even take the trouble to look into this magical and "theological twaddle," we find the French Indianist never losing an opportunity to investigate. Moreover, he honestly admits his incompetency to ever fathom this ocean of mystical learning. In its existence he not only firmly believes, but throughout his works he incessantly calls the attention of science to its unmistakable traces at every step in India. Still, though the learned Pundits and Brahmans — his "revered masters" of the pagodas of Villenoor and Chelambrum in the Carnatic,[547] as it seems, positively refused to reveal to him the mysteries of the magical part of the *Agrouchada-Parikshai,*[548] and of Brahmatma's triangle,[549] he persists in the honest declaration that everything is possible in Hindu metaphysics, even to the Kapila and Vyasa systems having been hitherto misunderstood.

M. Jacolliot weakens his assertion immediately afterward with the following contradiction:

> "We were one day inquiring of a Brahman of the pagoda of Chelambrum, who belonged to the *skeptical school of the naturalists of Vyasa,* whether he believed in the existence of God. He answered us, smiling: '*Aham eva param Brahma*' — I am myself a god.
>
> " 'What do you mean by that?'
>
> " 'I mean that every being on earth, however humble, is an immortal portion of the immortal matter.' "[550]

The answer is one which would suggest itself to every ancient philosopher, Kabalist and Gnostic, of the early days. It contains the very spirit of the delphic and kabalistic commandment, for esoteric philosophy solved, ages ago, the problem of what man was, is, and will be. If persons **[Page 263]** believing the *Bible* verse which teaches that the "Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," reject at the same time the idea that every atom of this dust, as every particle of this "living soul," contains "God" within itself, then we pity the logic of that Christian. He forgets the verses which precede the one in question. God blesses equally every beast of the field and every living creature, in the water as in the air, and He endows them all with *life*, which is a breath of His own Spirit, and the *soul* of the animal.

---

546 "*Traditions Indo-Europeennes et Africaines,*" pp. 294, 295.

547 "*Les Fils de Dieu,*" p. 32.

548 "*Le Spiritisme dans le Monde,*" p. 78 and others.

549 "*Les Fils de Dieu,*" p. 272. While not at all astonished that Brahmans should have refused to satisfy M. Jacolliot's curiosity, we must add that the meaning of this sign is known to the superiors of every Buddhist lamasery, not alone to the Brahmans.

550 "*La Genese de l'Humanite,*" p. 339.

Humanity is the Adam Kadmon of the "Unknown," His microcosm, and His only representative on earth, and every man is a god on earth.

We would ask this French scholar, who seems so familiar with every sloka of the books of Manu, and other Vedic writers, the meaning of this sentence so well known to him:

"Plants and vegetation reveal a multitude of forms because of their precedent actions; they are surrounded by darkness, but are nevertheless endowed with an interior soul, and feel equally pleasure and pain" (*Manu,* book i.).

If the Hindu philosophy teach the presence of a degree of *soul* in the lowest forms of vegetable life, and even in every atom in space, how is it possible that it should deny the same immortal principle to man? And if it once admit the immortal spirit in man, how can it logically deny the existence of the parent source — I will not say the first, but the eternal Cause? Neither rationalists nor sensualists, who do not comprehend Indian metaphysics, should estimate the ignorance of Hindu metaphysicians by their own.

The grand cycle, as we have heretofore remarked, includes the progress of mankind from its germ in the primordial man of spiritual form to the deepest depth of degradation he can reach — each successive step in the descent being accompanied by a greater strength and grossness of the physical form than its precursor — and ends with the Flood. But while the grand cycle, or age, is running its course, seven minor cycles are passed, each marking the evolution of a new race out of the preceding one, on a new world. And each of these races, or grand types of humanity, breaks up into subdivisions of families, and they again into nations and tribes, as we see the earth's inhabitants subdivided to-day into Mongols, Caucasians, Indians, etc.

KABALISTIC DOCTRINE OF THE COSMOGONY

Before proceeding to show by diagrams the close resemblance between the esoteric philosophies of all the ancient peoples, however geographically remote from each other, it will be useful to briefly explain the real ideas which underlie all those symbols and allegorical representations and have hitherto so puzzled the uninitiated commentators. Better than anything, it may show that religion and science were closer knit than twins **[Page 264]** in days of old; that they were one in two and two in one from the very moment of their conception. With mutually convertible attributes, science was spiritual and religion was scientific. Like the androgyne man of the first chapter of *Genesis* — "male and female," passive and active; created in the image of the Elohim. Omniscience developed omnipotency, the latter called for the exercise of the former, and thus the giant had dominion given him over all the four kingdoms of the world. But, like the second Adam, these androgynes were doomed to "fall and lose their powers" as soon as the two halves of the duality separated. The fruit of the Tree of Knowledge gives death without the fruit of the Tree of Life. Man must know *himself* before he can hope to know the ultimate genesis even of beings and powers less developed in their inner nature than himself. So with religion and science; united two in one they were infallible, for the spiritual intuition was there to supply the limitations of physical senses. Separated, exact science rejects the help of the inner voice, while religion becomes merely dogmatic theology — each is but a corpse without a soul.

The esoteric doctrine, then, teaches, like Buddhism and Brahmanism, and even the persecuted *Kabala*, that the one infinite and unknown Essence exist from all eternity, and in regular and harmonious successions is either passive or active. In the poetical phraseology

of Manu these conditions are called the "day" and the "night" of Brahma. The latter is either "awake" or "asleep." The Svâbhâvikas, or philosophers of the oldest school of Buddhism (which still exists in Nepaul), speculate but upon the active condition of this "essence," which they call Svabhâvât, and deem it foolish to theorize upon the abstract and "unknowable" power in its passive condition. Hence they are called atheists by both Christian theology and modern scientists; for neither of the two are able to understand the profound logic of their philosophy. The former will allow of no other God than the personified *secondary* powers which have blindly worked out the visible universe, and which became with them the anthropomorphic God of the Christians — the Jehovah, roaring amid thunder and lightning. In its turn, rationalistic science greets the Buddhists and the Svâbhâvikas as the "positivists" of the archaic ages. If we take a one-sided view of the philosophy of the latter, our materialists may be right in their own way. The Buddhists maintain that there is *no* Creator but an infinitude of *creative powers*, which collectively form the one eternal substance, the *essence* of which is inscrutable — hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal being, yet no one would ever have thought of charging him with atheism, except those who were bent upon his destruction. Upon inaugurating an active period, says the **[Page 265]** *Secret Doctrine,* an expansion of this Divine essence, *from within outwardly,* occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and "darkness," solitary and alone, broods once more over the face of the "deep." To use a metaphor which will convey the idea still more clearly, an outbreathing of the "unknown essence" produces the world; and an inhalation causes it to disappear. *This process has been going on from all eternity, and our present universe is but one of an infinite series which had no beginning and will have no end.*

Thus we are enabled to build our theories solely on the visible manifestations of the Deity, on its objective natural phenomena. To apply to these creative principles the term God is puerile and absurd. One might as well call by the name of Benvenuto Cellini the fire which fuses the metal, or the air that cools it when it is run in the mould. If the inner and ever-concealed spiritual, and to our minds abstract, Essence within these forces can ever be connected with the creation of the physical universe, it is but in the sense given to it by Plato. IT may be termed, at best, the framer of the abstract universe which developed gradually in the Divine Thought within which it had lain dormant.

In Chapter VIII. we will attempt to show the esoteric meaning of *Genesis,* and its complete agreement with the ideas of other nations. The six days of creation will be found to have a meaning little suspected by the multitude of commentators, who have exercised their abilities to the full extent in attempting to reconcile them by turns with Christian theology and un-Christian geology. Disfigured as the *Old Testament* is, yet in its symbolism is preserved enough of the original in its principal features to show the family likeness to the cosmogonies of older nations than the Jews.

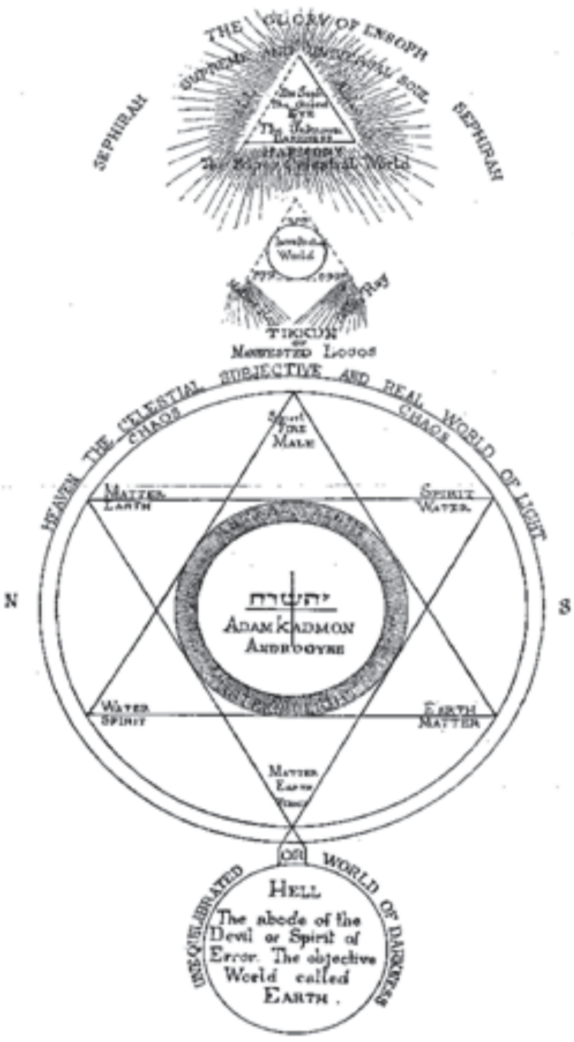

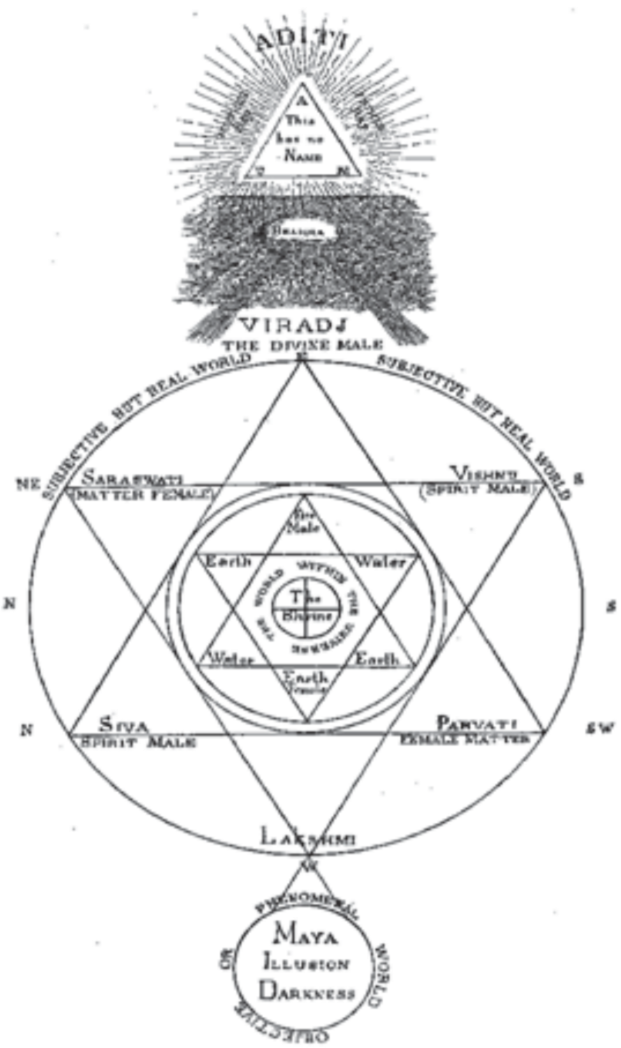

DIAGRAMS OF HINDU AND CHALDEO-JEWISH SYSTEMS

We here give the diagrams of the Hindu and the Chaldeo-Jewish cosmogonies. The antiquity of the diagram of the former may be inferred from the fact that many of the Brahmanical pagodas are designed and built on this figure, called the "Sri-Iantara."[551] And yet we find the highest honors paid to it by the Jewish and mediæval kabalists, who call it "Solomon's seal." It will be quite an easy matter to trace it to its origin, once we are reminded of the history of the king-kabalist and his transaction with King Hiram and Ophir — the country of peacocks, gold, and ivory — for which land we have to search in old India. **[Page 266]**

EXPLANATION OF THE TWO DIAGRAMS REPRESENTING THE CHAOTIC AND THE FORMATIVE PERIODS, BEFORE AND AFTER OUR UNIVERSE BEGAN TO BE EVOLVED FROM THE ESOTERIC BRAHMANICAL, BUDDHISTIC, AND CHALDEAN STANDPOINTS, WHICH AGREE IN EVERY RESPECT WITH THE EVOLUTIONARY THEORY OF MODERN SCIENCE

[551] See "*Journal of the Royal Asiatic Society*," vol. xiii., p. 79.

THE HINDU DOCTRINE	THE CHALDEAN DOCTRINE
The Upper Triangle	*The Upper Triangle*
Contains the Ineffable Name. It is the **AUM** — to be pronounced only mentally, under penalty of death. The Unrevealed Para- Brahma, the Passive-Principle; the absolute and unconditioned "mukta," which cannot enter into the condition of a Creator, as the latter, in order to *think*, *will*, and *plan*, must be bound and conditioned (baddha); hence, in one sense, be a finite being. "THIS (Para-Brahma) was absorbed in the non-being, imperceptible, without any distinct attribute, non-existent for our senses. He was absorbed in his (to us) eternal (to himself) periodical, sleep," for it was one of "Nights of Brahma." Therefore he is not the *First* but the Eternal Cause. He is the Soul of Souls, whom no being can comprehend in this state. But "he who studies the secret Mantras and comprehends the *Vâch*" (the Spirit or hidden voice of the Mantras, the active manifestation of the latent Force) will learn to understand him in his "revealed" aspect.	Contains the Ineffable Name. It is En-Soph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death. No more than Para-Brahma can En-Soph create, for he is in the same condition of non-being as the former; he is wya non-existent so long as he lies in his latent or passive state within *Oulom* (the boundless and termless time); as such he is not the Creator of the visible universe, neither is he the *Aur* (Light). He will become the latter when the period of creation shall have compelled him to expand the Force within himself, according to the Law of which the he is the embodiment and essence. "Whosoever acquaints himself with ך״ה the Mercaba and the *lahgash* (secret speech or incantation),[552] will learn the secret of secrets."

Both "THIS" and *En-Soph*, in their first manifestation of Light, emerging from within Darkness, may be summarized in the *Svabhâvât*, the Eternal and the uncreated Self-existing Substance which produces all; while everything which is of its essence produces itself out of its own nature.

The Space Around the Upper Triangle	*The Space Around the Upper Triangle*
When the "Night of Brahma" was ended, and the time came for the Self-Existent to manifest *Itself* by revelation, it made its glory visible by sending forth from its Essence an active Power, which, female at first, subsequently becomes **[Page 267]** androgyne. It is Aditi, the "Infinite,"[553] the Boundless, or rather the "Unbounded." Aditi is the "mother" of all the gods, and Aditi is the Father and the Son.[554] "Who will give us back to the great Aditi, that I may see father and mother?"[555] It is in	When the active period had arrived, En-Soph sent forth from within his own eternal essence, Sephira, the active Power, called the Primordial Point, and the Crown, *Keter*. It is only through her that the "Un-bounded Wisdom" could **[Page 267]** give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the

[552] *Lahgash* is nearly identical in meaning with *Vâch*, the hidden power of the Mantras.
[553] In "*Rig-Veda Sanhita*" the meaning is given by Max Müller as the Absolute, "for it is derived from 'diti,' bond, and the negative particle A."
[554] "*Hymns to the Maruts*," I., 89, 10.
[555] Ibid., I., 24, 1.

the Divine but latent Thought produces the great "Deep" — water. "Water is born from a transformation of light . . . and from a *modification* of the water is born the earth," says *Manu* (book i.).

"Ye are born of Aditi from the water, you who are born of the earth, hear ye all my call."[556]

In this water (or primeval chaos) the "Infinite" androgyne, which, with the Eternal Cause, forms the first abstract Triad, rendered by AUM, deposited the germ of universal life. It is the Mundane Egg, in which took place the gestation of Pūrūsha, or the manifested Brahma. The germ which fecundated the *Mother* Principle (the water) is called Nara, the Divine Spiritor Holy Ghost,[557] and the waters themselves, are an emanation of the former, Nari, while the Spirit which brooded over it is called Narayana.[558]

"In that egg, the great Power sat inactive a whole *year of the Creator*, at the close of which, by his thought alone, he caused the egg to divide itself."[559] The upper half became heaven, the lower, the **[Page 268]** earth (both yet in their ideal, not their manifested form).

Thus, this second triad, only another name for the first one (never pronounced aloud), and which is the real pre-Vedic and primordial *secret* Trimurti, consisted of

Nara, Father-Heaven,

Nari, Mother-Earth,

Viradj, the Son — or Universe.

The Trimurti, comprising Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Regenerator, belongs to a later period. It is an anthro pomorphic afterthought, invented for the more popular comprehension of the uninitiated masses. The *Dikshita*, the this emanation of the female active principle from the left side of the mystic triangle, is foreshadowed the creation of Eve from Adam's left rib. Adam is the Microcosm of the Macrocosm, and is created in the image of the Elohim. In the Tree of Life מויחצע the triple triad is disposed in such a manner that the three male Sephiroth are on the right, the three female on the left, and the four uniting principles in the centre. From the Invisible Dew falling from the Higher "Head" Sephira creates primeval water, or chaos taking shape. It is the first step toward the solidification of Spirit, which through various modifications will produce earth.[567] "*It requires earth and water to make a living soul*," says Moses.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the "Father and Mother Aditi," of the Hindu Cosmogony. **[Page 268]** After brooding over the "Deep," the Spirit of God" produces its own image in the water, the Universal Womb, symbolized in *Manu* by the Golden Egg. In the kabalistic Cosmogony, Heaven and Earth are personified by Adam Kadmon and the second Adam. The first Ineffable Triad, contained in the abstract idea of the "Three Heads," was a "mystery name." It was composed of En-Soph, Sephira, and Adam Kadmon, the Protogonos, the latter being identical with the former, when bisexual.[568] In every triad there is a male, a female, and an androgyne. Adam-Sephira is the Crown (Keter). It sets itself to the work of creation, by first producing Chochmah, Male Wisdom, a masculine active potency, represented by הי, iah, or the Wheels of Creation, זברנפא, from

---

[556] Ibid., X., 63, 2.

[557] Thus is it that we find in all the philosophical theogonies, the Holy Ghost female. The numerous sects of the Gnostics had Sophia; the Jewish kabalists and Talmudists, Shekinah (the garment of the Highest), which descended between the two cherubim upon the Mercy Seat; and we find even Jesus made to say, in an old text, "My *Mother*, the Holy Ghost, took me."

"The waters are called *nara*, because they were the production of Nara, the Spirit of God" ("*Institutes of Manu*," i. 10).

[558] Narayana, or that which moves on the waters.

[559] "*Manu*," sloka 12.

initiate, knew better. Thus, also, the profound allegory under the colors of a ridiculous fable, given in the *Aytareya Brahmana*,[560] which resulted in the representations in some temples of Brahm-Nara, assuming the form of a bull, and his daughter, Aditi-Nari, that of a heifer, contains the same metaphysical idea as the "fall of man," or that of the Spirit into generation — matter. The All-pervading Divine Spirit embodied under the symbols of Heaven, the Sun, and Heat (fire) — the correlation of cosmic forces — fecundates Matter or Nature, the daughter of Spirit. And Para-Brahma himself has to submit to and bear the penance of the curses of the other gods (Elohim) for such an incest. (See corresponding column.) According to the immutable, and, therefore, fatal law, both Nara and Nari are mutually Father and Mother, as well as Father and Daughter.[561] Matter, through infinite transformation, is the gradual product of Spirit. The unification of one Eternal Supreme Cause required such a correlation; and if nature be **[Page 269]** the product or effect of that Cause, in its turn it has to be fecundated by the same divine Ray which produced nature itself. The most absurd cosmogonical allegories, if analyzed without prejudice, will be found built on strict and logical necessarianism.

"Being was born from not-being," says a verse in the *Rig-Veda*.[562] The first being had to become androgyne and finite, by the very fact of its creation as a being. And thus even the sacred Trimurti, containing Brahma, Vishnu, and Siva will have an end when the "night" of Para-Brahma succeeds the present "day," or period of universal activity.

The second, or rather the first, triad — as the highest one is a pure abstraction — is the

passive potency, which is *Jehovah*, יהוה, whom we find in the *Bible* figuring as the Supreme. But this Jehovah is not the kabalistic Jodcheva. The *binary* is the fundamental corner-stone of *Gnosis*. As the binary is the Unity multiplying itself and self-creating, the kabalists show the "Unknown" passive En-Soph, as emanating from himself, Sephira, which, becoming visible light, is said to produce Adam Kadmon. But, in the hidden sense, Sephira and Adam are one and the same light, only latent and active, invisible and visible. The second Adam, as the human tetragram, produces in his turn Eve, out of his side. It is this second triad, with which the kabalists have hitherto dealt, hardly hinting at the Supreme and Ineffable One, and never committing anything to writing. All knowledge concerning the latter was imparted orally. It is the *second* Adam, then, who is the unity repre sented by *Jod*, emblem of the kabalistic male principle, and, at the same time, he is Chochmah, *Wisdom*, while *Binah* or Jehovah is Eve; the first **[Page 269]** Chochmah issuing from Keter, or the androgyne, Adam Kadmon, and the second, Binah, from Chochmah. If we combine with *Jod* the three letters which form the name of Eve, we will have the divine tetragram pronounced IEVO-HEVAH, Adam and Eve, יחוה, Jehovah, male and female, or the idealization of humanity embodied in the first man. Thus is it that we can prove that, while the Jewish kabalists, in common with their initiated masters, the Chaldeans and the Hindus, adored the Supreme and Unknown God, in the sacred silence of their sanctuaries, the ignorant masses of every nation were left to adore something which was certainly less than the Eternal Substance of the Buddhists, the so-called Atheists. As Brahma, the deity

[567] See note *578*.

[568] When a female power, she is Sephira; when male, he is Adam Kadmon; for, as the former contains in herself the other nine Sephiroth, so, in their totality, the latter, including Sephira, is embodied in the Archetypal Kadmon, the *prwtogono"*.

[560] See Haug's "*Aytareya Brahmanam*," of the Rig-Veda.

[561] The same transformations are found in the cosmogony of every important nation. Thus, we see in the Egyptian mythology, Isis and Osiris, sister and brother, man and wife; and Horus, the Son of both, becoming the husband of his mother, Isis, and producing a son, Malouli.

[562] Mandala I., Sukta 166, Max Müller.

it is a more definite transformation of Aditi. Besides its occult significance in the secret Man tram, Vâch is personified as the active power of Brahma proceeding from him. In the *Vedas* she is made to speak of herself as the supreme and universal soul. "I bore the Father on the head of the universal mind, and *my origin is in the midst of the ocean*; and therefore do I pervade all beings. . . . Originating all beings, I pass like the breeze (Holy Ghost). I am above this heaven, beyond this earth; and *what is the Great One that am I*."[563] Literally, Vâch is speech, the power of awakening, through the metrical arrangement contained in the number and syllables of the Mantras,[564] corresponding powers in the invisible world. In the sacrificial Mysteries Vâch stirs up the Brahma (*Brahma jinvati*), or the power lying latent at the bottom of every magical operation. It existed from eternity as the Yajna (its latent form), lying dormant in Brahma from "no-begin ning," and proceeded forth from him as Vâch (the active power). It is the key to the "Traiv **[Page 270]** idyâ," the thrice sacred science which teaches the the Yajus (the sacrificial Mysteries).[565]

Having done with the unrevealed triad, and the first triad of the Sephiroth, called the "intellectual world," little remains to be said. In the great geometrical figure which has the double triangle in it, the central circle re presents the world within the universe. The double triangle belongs to one of the most important, if it is not in itself the most man (born of Swayambhuva, or the Self-existent), is finite, so Jehovah, embodied in Adam and Eve, is but a *human* god. He is the symbol of humanity, a mixture of good with a portion of unavoidable evil; of spirit fallen into matter. In worshipping Jehovah, we simply worship nature, as embodied in man, half-spiritual and half-material, at best: we are Pantheists, when not fetich worshippers, like the idolatrous Jews, who sacrificed on high places, in groves, to the personified male and female principle, ignorant of IAO, the Supreme "Secret Name" of the Mysteries.

Shekinah is the Hindu Vâch, and praised in the same terms as the latter. Though shown in the kabalistic Tree of Life as proceeding from the ninth Sephiroth, yet Shekinah is the "veil" of En-Soph, and the "garment" of Jehovah. The "veil," for it succeeded for long ages in concealing the real supreme God, the universal Spirit, and masking Jehovah, the exoteric deity, made the Christians accept him as the "father" of the initiated Jesus. Yet the kabalists, as well as the Hindu *Dikshita*, know the power of the Shekinah or Vâch, and call it the "secret wisdom," חרהסנ־חמבה.

The triangle played a prominent part in **[Page 270]** the religious symbolism of every great nation; for everywhere it represented the three great principles—spirit, force, and matter; or the active (male), passive (female), and the dual or correlative principle which partakes of both and binds the two together. It was the *Arba* or mystic "four,"[569] the

[563] "*Asiatic Researches*," vol. viii., pp. 402, 403; Colebrooke's translation.

[564] As in the Pythagorean numerical system every number on earth, or the world of the effects, corresponds to its invisible prototype in the world of causes.

[565] See initial chap., vol. i., word Yajna.

[569] Eve is the trinity of nature, and Adam the unity of spirit; the former the created material principle, the latter the ideal organ of the creative principle, or, in other words, this androgyne is both the principle and the Logos, for a is the male, and *b* the female; and, as Levi expresses it, this first letter of the holy language, Aleph, represents a man pointing with one hand toward the sky, and with the other toward the ground. It is the macrocosm and the microcosm at the same time, and explains the double triangle of the Masons and the five-pointed star. While the male is active the female principle is passive, for it is SPIRIT and MATTER, the latter word meaning *mother* in nearly every language. The columns of Soloman's temple, Jachin and Boaz, are the emblems of the androgyne; they are also respectively male and female, white and black, square and round; the male a unity, the female a binary. In the later kabalistic treatises, the active principle is pictured by the sword דכז, the passive by the sheath חכקן. See "*Dogme et Rituel de la Haute Magie*," vol. i.

the emblem of the Trimurti three in one. The triangle with its apex up-ward indicates the male principle, down ward the female; the two typifying, at the same time, spirit and matter. This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish *Kabala*. It is the symbol of the womb of the universe, the terrestrial egg, whose archetype is the golden mundane egg. It is from within this spiritual bosom of mother nature that proceed all the great saviours of the universe—the avatars of the invisible Deity.

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the being Pouroucha," says Manu, the legislator. Pouroucha is the "divine male," the *second* god, and the avatar, or the Logos of Para-Brahma and his divine son, who in his turn produced Viradj, the son, or the ideal type of the universe. "Viradj begins the work of creation by producing the ten Pradjapati, 'the lords of all beings.' "

According to the doctrine of Manu, the universe is sub jected to a periodical and never-ending succession of creations and dissolutions, which periods of creation are named Man vântara.

"It is the germ (which the Divine Spirit produced from its own substance) which never perishes in the being, for it be comes the soul of Being, and at the period of *pralaya* (dissolution) it returns to absorb itself again *into the Divine* Spirit, *which itself* rests from all eternity **[Page 271]** within Swayambhuva, the 'Self- Existent' " (*Institute of Manu*, book i.).

As we have shown, neither the Svabhavikas, Buddhist philosophers—nor the Brahmans believe in a creation of the universe *ex nihilo*, but both believe in the *Prakriti*, the indestructibility of matter.

summarized in the unity of one supreme Deity. It is found in the Egyptian pyramids, whose equal sides tower up until lost in one crowning point. In the kabalistic diagram the central circle of the Brahmanical figure is replaced by the cross; the celestial perpendicular and the terrestrial horizontal base line.[570] But the idea is the same: Adam Kadmon is the type of humanity as a collective totality within the unity of the creative God and the universal spirit. **[Page 271]**

"Of him who is formless, the non-existent (also the eternal, but *not* First Cause), is born the heavenly man." But after he created the form of the heavenly man האלעוברא, he "used it as a vehicle wherein to descend," says the *Kabala*. Thus Adam Kadmon is the avatar of the concealed power. After that the heavenly Adam creates or engenders by the combined power of the Sephiroth, the earthly Adam. The work of creation is also begun by Sephira in the creation of the ten Sephiroth (who are the Pradjapatis of the Kabala, for they are likewise the Lords of all beings).

The *Sohar* asserts the same. According to the kabalistic doctrine there were old worlds (see Idra Suta, *Sohar*, iii., p. 292b.) proceeded. "All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded" (*Sohar*, ii., 218 b). The kabalists also maintain the indestructibility of matter, albeit their doctrine is shrouded still more carefully than that of the Hindus. The creation is eternal, and the universe is the "garment," or evolutionists. "the veil of God" — Shekinah; and the latter is immortal and eternal as Him within whom it has ever existed. Every world is made after the pattern of its predecessor, and each more gross and material than the preceding one. In the *Kabala* all were called sparks. Finally, our

[570] The vertical line being the male principle, and the horizontal the female, out of the union of the two at the intersection point is formed the CROSS; the oldest symbol in the Egyptian history of gods. It is the key of Heaven in the rosy fingers of Neith, the celestial virgin, who opens the gate at dawn for the exit of her first-begotten, the radiant sun. It is the Stauros of the Gnostics, and the philosophical cross of the high-grade Masons. We find this symbol ornamenting the *tee* of the umbrella- shaped oldest pagodas in Thibet, China, and India, as we find it in the hand of Isis, in the shape of the "handled cross." In one of the Chaitya caves, at Ajunta, it surmounts the three umbrellas in stone, and forms the centre of the vault.

The evolution of species, and the successive appearance of various new types is very distinctly shown in *Manu*.

"From earth, heat, and water, are born all creatures, whether animate or inanimate, produced by the germ which the Divine Spirit drew from its own substance. Thus has Brahma established the series of transformations from the plant up to man, and from man up to the primordial essence . . . . Among them each succeeding being (or element) acquires the quality of the preceding; and in as many degrees as each of them is advanced, with so many properties is it said to be endowed" (Manu, book i., sloka 20).[566]

This, we believe, is the veritable theory of the modern evolutionists. **[Page 272]**

present grossly materialistic world was formed.

In the Chaldean account of the period which preceded the Genesis of our world, Berosus speaks of a time when there existed nothing but darkness, and an abyss of waters, filled with hideous monsters, "produced of a two-fold principle. . . . These were creatures in which were combined the limbs of every species of animals. In addition to these fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance."[571] **[Page 272]**

In the first book of *Manu*, we read: "Know that the sum of 1,000 divine ages, composes the totality of one day of Brahma; and that one night is equal to that day." One thousand divine ages is equal to 4,320,000,000 of human years, in the Brahmanical calculations.

> "At the expiration of each night, Brahma, who has been asleep, awakes, and through the sole energy of the motion causes to emanate from himself the spirit, which in its essence is, and yet is not."
>
> "Prompted by the desire to create, the Spirit (first of the emanations) operates the creation and gives birth to ether, which the sages consider as having the faculty of transmitting sound.
>
> "Ether begets air whose property is tangible, and which is necessary to life. "Through a transformation of the air, light is produced.
>
> "From air and light, which begets heat, water is formed, and the water is the womb of all the living germs."

Throughout the whole immense period of progressive creation, covering 4,320,000,000 years, ether, air, water and fire (heat), are constantly forming matter under the never-ceasing impulse of the Spirit, or the *unrevealed* God who fills up the whole creation, for he is

---

566 "When this world had emerged from obscurity, the subtile elementary principles produced the vegetable germ which at first animated the plants; from the plants, life passed through the fantastic organisms which were born in the ilus (*boue*) of the waters; then through a series of forms and different animals, it at length reached man" ("*Manu*," book i.; and "*Bhagavatta*").

Manu is a convertible type, which can by no means be explained as a personage. Manu means sometimes humanity, sometimes man. The Manu who emanated from the uncreated Swayambhuva is, without doubt, the type of Adam Kadmon. The Manu who is progenitor of the other six Manus is evidently identical with the Rishis, or seven primeval sages who are the forefathers of the post-diluvian races. He is — as we shall show in Chapter VIII. — Noah, and his six sons, or subsequent generations are the originals of the post-diluvian and mythical patriarchs of the Bible.

571 Cory's "*Ancient Fragments*."

in all, and all is in him. This computation, which was secret and which is hardly hinted at even now, led Higgins into the error of dividing every ten ages into 6,000 years. Had he added a few more ciphers to his sums he might have come nearer to a correct explanation of the neroses, or secret cycles.[572]

In the *Sepher Jezireh*, the kabalistic Book of Creation, the author has evidently repeated the words of Manu. In it, the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and emitted from itself the Spirit. "One is the Spirit of the living God, blessed be His Name, who liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit";[573] and this is the kabalistic abstract Trinity, so unceremoniously anthropomorphized by the Fathers. From this triple ONE emanated the whole Cosmos. First from ONE emanated number TWO, or Air, the creative element; and then number THREE, *Water*, proceeded from the air; *Ether* or *Fire* complete the mystic four, the Arba-il.[574] "When the Concealed of the Concealed wanted to reveal Himself, he first made a point (primordial point, or the first Sephira, air or Holy Ghost), shaped it into a sacred form (the ten Sephiroth, or the Heavenly man), and covered it with a rich and splendid garment, *that is the world*."[575] "He maketh the wind His messengers, flaming Fire his **[Page 273]** servants," says the *Jezireh*, showing the cosmical character of the later euhemerized angels,[576] and that the Spirit permeates every minutest atom of the Cosmos.[577]

When the cycle of creation is run down[578], the energy of the manifested word is weakening. He alone, the Unconceivable, is unchangeable (ever latent), but the Creative Force, though also eternal, as it has been in the former from "no beginning," yet must be subject to periodical cycles of activity and rest; as it had a *beginning* in one of its aspects, when it first emanated, therefore must also have an end. Thus, the evening succeeds the day, and the night of the deity approaches. Brahma is gradually falling asleep. In one of the books of *Sohar*, we read the following:

"As Moses was keeping a vigil on Mount Sinai, in company with the Deity, who was concealed from his sight by a cloud, he felt a great fear overcome him and suddenly asked:

---

[572] See Vol. I., chap. i., pp. 33, 34, of this work.

[573] "*Sepher Jezireh*," chap. i., Mishna ixth.

[574] Ibid.

[575] "*Sohar*," i., 2 a.

[576] "*Sepher Jezireh*," Mishna ix., 10.

[577] It is interesting to recall *Hebrews* i. 7, in connection with this passage. "Who maketh his angels (messengers) spirits, and his ministers (servants, those who minister) a flame of fire." The resemblance is too striking for us to avoid the conclusion that the author of "*Hebrews*" was as familiar with the "*Kabala*" as adepts usually are.

[578] George Smith gives the first verses of the Akkadian *Genesis* as found in the Cuneiform Texts on the "Lateres Coctiles." There, also, we find *Anu*, the passive deity or En-Soph, *Bel*, the Creator the Spirit of God (Sephira) moving on the face of the waters, hence water itself, and *Hea* the Universal Soul or wisdom of the three combined. The first eight verses read thus: 1. When above, were not raised the heavens; 2. and below on the earth a plant had not grown up. 3. The abyss had not broken its boundaries. 4. The chaos (or water) Tiamat (thee sea) was the producing mother of the whole of them. (This is the Cosmical Aditi and Sephira.) 5. Those waters at the beginning were ordained but; 6. A tree had not grown, a flower had not unfolded. 7. When the gods had not sprung up, any one of them; 8. A plant had not grown, and order did not exist. This was the chaotic or ante-genesis period.

'Lord, where art Thou . . . sleepest thou, O Lord?' And the *Spirit* answered him: 'I never sleep; were I to fall asleep for a moment *before my time,* all the Creation would crumble into dissolution in one instant.' " And Vamadeva-Modely describes the "Night of Brahma," or the second period of the Divine Unknown existence, thus:

> "Strange noises are heard, proceeding from every point. . . . These are the precursors of the Night of Brahma; *dusk rises at the horizon* and the Sun passes away behind the thirtieth degree of Macara (sign of the zodiac), and will reach no more the sign of the *Minas* (zodiacal *pisces,* or fish). The gurus of the pagodas appointed to watch the rās-chakr (Zodiac), may now break their circle and instruments, for they are henceforth useless.
>
> "Gradually light pales, heat diminishes, uninhabitable spots multiply on the earth, the air becomes more and more rarefied; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom, and plants die. Men and animals decrease in size daily. Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one, like a lamp which the hand of the chokra (servant) neglects to replenish. Sourya (the Sun) flickers and goes out, matter falls into dissolution (pralaya), and Brahma merges back into Dyaus, the Unrevealed God, and his task being accomplished, he falls asleep. Another day is passed, night sets in and continues until the future dawn. **[Page 274]**
>
> "And now again re-enter into the golden egg of His Thought, the germs of all that exist, as the divine Manu tells us. During His peaceful rest, the animated beings, endowed with the principles of action, cease their functions, and all feeling (manas) becomes dormant. When they are all absorbed in the SUPREME SOUL, this Soul of all the beings sleeps in complete repose, till the day when it resumes its form, and awakes again from its primitive darkness."[579]

Ten Mythical Avatars of Vishnu

If we now examine the ten mythical avatars of Vishnu, we find them recorded in the following progression:

1. Matsya-Avatar: as a fish. It will also be his tenth and last avatar, at the end of the Kali-yug.

2. Kurm-Avatar: as a tortoise.

3. Varaha: as a boar.

4. Nara-Sing: as a *man-lion;* last animal stage.

5. Vamuna: as a dwarf; first step toward the human form.

6. Parasu-Rama: as a hero, but yet an imperfect man.

---

[579] "The Sons of God"; "The India of the Brahmans," p. 230.

7. Rama-Chandra: as the hero of Ramayâna. Physically a perfect man; his next of kin, friend and ally Hanoumā, the monkey-god. The *monkey endowed with speech*.[580]

8. Christna-Avatar: the Son of the Virgin Devanaguy (or Devaki) one formed by God, or rather by the manifested Deity Vishnu, who is identical with Adam Kadmon.[581] Christna is also called Kaneya, the Son of the Virgin.

9. Gautama-Buddha, Siddhârtha, or Sakya-muni. (The Buddhists reject this doctrine of their Buddha being an incarnation of Vishnu.)

10. This avatar has not yet occurred. It is expected in the future, like the Christian Advent, the idea of which was undoubtedly copied from the Hindu. When Vishnu appears for the last time he will come as a "Saviour." According to the opinion of some Brahmans he will appear himself under the form of the horse Kalki. Others maintain that he will be mounting it. This horse is the envelope of the spirit of evil, and Vishnu will mount it, invisible to all, till he has conquered it for the last time. The "Kalki-Avataram," or the last incarnation, divides **[Page 275]** Brahmanism into two sects. That of the Vaïhnâva refuses to recognize the incarnations of their god Vishnu in animal forms literally. They claim that these must be understood as allegorical.

In this diagram of avatars we see traced the gradual evolution and transformation of all species out of the ante-Silurian mud of Darwin and the *ilus* of Sanchoniathon and Berosus. Beginning with the Azoic time, corresponding to the *ilus* in which Brahma implants the creative germ, we pass through the Palæozoic and Mesozoic times, covered by the first and second incarnations as the fish and tortoise; and the Cenozoic, which is embraced by the incarnations in the animal and semi-human forms of the boar and man-lion; and we come to the fifth and crowning geological period, designated as the "era of mind, or age of man," whose symbol in the Hindu mythology is the dwarf — the first attempt of nature at the creation of man. In this diagram we should follow the main idea, not judge the degree of knowledge of the ancient philosophers by the literal acceptance of the popular form in which it is presented to us in the grand epical poem of *Maha-Bharata* and its chapter the *Bagaved-gitta.*

Even the four ages of the Hindu chronology contain a far more philosophical idea than appears on the surface. It defines them according to both the psychological or mental and the physical states of man during their period. Crita-yug, the golden age, the "age of joy," or spiritual innocence of man; Treta-yug, the age of silver, or that of fire — the period of supremacy of man and of giants and of the sons of God; Dwapara-yug, the age of bronze — a mixture already of purity and impurity (spirit and matter) the age of doubt; and at last our own, the Kali-yug, or age of iron, of darkness, misery, and sorrow. In this age, Vishnu had to incarnate himself in Christna, in order to save humanity from the goddess Kali, consort of Siva, the all-annihilating — the goddess of death, destruction, and human misery. Kali is the

---

[580] May it not be that Hanoumā is the representative of that link of beings half-man, half-monkeys, which, according to the theories of Messrs. Hovelacque and Schleicher, were arrested in their development, and fell, so to say, into a retrogressive evolution?

[581] The Primal or Ultimate Essence has *no name* in India. It is indicated sometimes as "That" and "This." "This (universe) was not originally anything. There was neither heaven, nor earth, nor atmosphere. That being non-existent resolved 'Let me be.' " (Original Sanscrit Text.) Dr. Muir, vol. v., p. 366.

best emblem to represent the "fall of man"; the falling of spirit into the degradation of matter, with all its terrific results. We have to rid ourselves of Kali before we can ever reach "Moksha," or Nirvana, the abode of blessed Peace and Spirit.

With the Buddhists the last incarnation is the fifth. When Maitree-Buddha comes, then our present world will be destroyed; and a new and a better one will replace it. The four arms of every Hindu Deity are the emblems of the four preceding manifestations of our earth from its invisible state, while its head typifies the fifth and last *Kalki*-Avatar, when this would be destroyed, and the power of Budh — Wisdom (with the Hindus, of Brahma), will be again called into requisition to manifest itself — as a *Logos* — to create the future world.

In this diagram, the male gods typify Spirit in its deific attributes **[Page 276]** while their female counterparts — the *Sakti*, represent the active energies of these attributes. The *Durga* (active virtue), is a subtile, invisible force, which answers to Shekinah — the garment of En-Soph. She is the Sakti through which the passive "Eternal" calls forth the visible universe from its first ideal conception. Every one of the three personages of the exoteric Trimurti are shown as using their *Sakti* as a *Vehan* (vehicle). Each of them is for the time being the form which sits upon the mysterious wagon of Ezekiel.

Nor do we see less clearly carried out in this succession of avatars, the truly philosophical idea of a simultaneous spiritual and physical evolution of creatures and man. From a fish the progress of this dual transformation carries on the physical form through the shape of a tortoise, a boar, and a man-lion; and then, appearing in the dwarf of humanity, it shows Parasu Rama physically, a perfect, spiritually, an undeveloped entity, until it carries mankind personified by one god-like man, to the apex of physical and spiritual perfection — a god on earth. In Christna and the other Saviours of the world we see the philosophical idea of the progressive dual development understood and as clearly expressed in the *Sohar*. The "Heavenly man," who is the Protogonos, Tikkun, the first-born of God, or the universal Form and Idea, engenders Adam. Hence the latter is god-born in humanity, and endowed with the attributes of all the ten Sephiroth. These are: Wisdom, Intelligence, Justice, Love, Beauty, Splendor, Firmness, etc. They make him the Foundation or basis, "*the mighty living one*," yhla , and the crown of creation, thus placing him as the Alpha and Omega to reign over the "kingdom" — Malchuth. "Man is both the import and the highest degree of creation," says the *Sohar*. "As soon as man was created, everything was complete, including the upper and nether worlds, for everything is comprised in man. He unites in himself all forms" (iii., p. 48 a).

But this does not relate to our degenerated mankind; it is only occasionally that men are born who are the types of what man should be, and yet is not. The first races of men were spiritual, and their protoplastic bodies were not composed of the gross and material substances of which we see them composed now-a-day. The first men were created with all the faculties of the Deity, and powers far transcending those of the angelic host; for they were the direct emanations of Adam Kadmon, the primitive man, the Macrocosm; while the present humanity is several degrees removed even from the earthly Adam, who was the Microcosm, or "the little world." Seir Anpin, the mystical figure of the Man, consists of 243 numbers, and we see in the circles which follow each other that it is the angels which emanated from the "Primitive **[Page 277]** Man," not the Sephiroth from angels. Hence, man was intended from the first to be a being of both a progressive and retrogressive nature. Beginning at the apex of the divine cycle, he gradually began receding from the centre of Light, acquiring at every new and lower sphere of being (worlds each inhabited by a different race of human beings) a more solid physical form and losing a

portion of his *divine* faculties.

In the "fall of Adam" we must see, not the personal transgression of man, but simply the law of the dual evolution. Adam, or "Man," begins his career of existences by dwelling in the garden of Eden, "dressed in the celestial garment, which *is a garment of heavenly light*" (*Sohar,* ii., 229 b); but when expelled he is "clothed" by God, or the eternal law of Evolution or necessarianism, with coats of skin. But even on this earth of material degradation — in which the divine spark (Soul, a corruscation of the Spirit) was to begin its physical progression in a series of imprisonments from a stone up to a man's body — if he but exercise his WILL and call his deity to his help, man can transcend the powers of the angel. "Know ye not that we shall judge angels?" asks Paul (1 *Corinthians,* vi. 3). The real man is the Soul (Spirit), teaches the *Sohar.* "The mystery of the earthly man is after the mystery of the heavenly man . . . the wise can read the mysteries in the human face" (ii., 76 a).

This is still another of the many sentences by which Paul must be recognized as an initiate. For reasons fully explained, we give far more credit for genuineness to certain Epistles of the apostles, now dismissed as apocryphal, than to many suspicious portions of the *Acts.* And we find corroboration of this view in the *Epistle of Paul to Seneca.* In this message Paul styles Seneca "my respected master," while Seneca terms the apostle simply "brother."

No more than the true religion of Judaic philosophy can be judged by the absurdities of the exoteric *Bible,* have we any right to form an opinion of Brahmanism and Buddhism by their nonsensical and sometimes disgusting popular forms. If we only search for the true essence of the philosophy of both *Manu* and the *Kabala,* we will find that Vishnu is, as well as Adam Kadmon, the expression of the universe itself; and that his incarnations are but concrete and various embodiments of the manifestations of this "Stupendous Whole." "I am the Soul, O, Arjuna. I am the Soul which exists in the heart of all beings; and I am the beginning and the middle, and also the end of existing things," says Vishnu to his disciple, in *Bagaved-gitta* (ch. x., p. 71).

> "I am Alpha and Omega, the beginning and the end. . . . I am the first and the last," says Jesus to John (*Rev.* i. 6, 17).

Brahma, Vishnu, and Siva are a trinity in a unity, and, like the **[Page 278]** Christian trinity, they are mutually convertible. In the esoteric doctrine they are one and the same manifestation of him "whose name is too sacred to be pronounced, and whose power is too majestic and infinite to be imagined." Thus by describing the avatars of one, all others are included in the allegory, with a change of form but not of substance. It is out of such manifestations that emanated the many worlds that were, and that will emanate the one — which is to come.

Coleman, followed in it by other Orientalists, presents the seventh avatar of Vishnu in the most caricatured way.[582] Apart from the fact that the *Ramayana* is one of the grandest epic poems in the world — the source and origin of Homer's inspiration — this avatar conceals one of the most scientific problems of our modern day. The learned Brahmans of

---

[582] Coleman's "*Hindu Mythology*."

India never understood the allegory of the famous war between men, giants, and monkeys, otherwise than in the light of the transformation of species. It is our firm belief that were European academicians to seek for information from some learned native Brahmans, instead of unanimously and incontinently rejecting their authority, and were they, like Jacolliot — against whom they have nearly all arrayed themselves — to seek for light in the oldest documents scattered about the country in pagodas, they might learn strange but not useless lessons. Let any one inquire of an *educated* Brahman the reason for the respect shown to monkeys — the origin of which feeling is indicated in the story of the valorous feats of Hanoumā, the generalissimo and faithful ally of the hero of Ramayana,[583] and he would soon be disabused of the erroneous idea that the Hindus accord deific honors to a monkey-*god*. He would, perhaps, learn — were the Brahman to judge him worthy of an explanation — that the Hindu sees in the ape but what Manu desired he should: the transformation of species most directly connected with that of the human family — a bastard branch engrafted on their own stock before the final perfection of the latter.[584] He might learn, further, that in the eyes of the educated **[Page 279]** "heathen" the spiritual or *inner* man is one thing, and his terrestrial, physical casket another. That *physical* nature, the great combination of physical correlations of forces ever creeping on toward perfection, has to avail herself of the material at hand; she models and remodels as she proceeds, and finishing her crowning work in man, presents him alone as a fit tabernacle for the overshadowing of the Divine spirit. But the latter circumstance does not give man the right of life and death over the animals lower than himself in the scale of *nature,* or the right to torture them. Quite the reverse. Besides being endowed with a soul — of which every animal, and even plant, is more or less possessed — man has his immortal *rational* soul, or *nous,* which ought to make him at least equal in magnanimity to the elephant, who treads so carefully, lest he should crush weaker creatures than himself. It is this feeling which prompts Brahman and Buddhist alike to construct hospitals for sick animals, and even insects, and to prepare refuges wherein they may finish their days. It is this same feeling, again, which causes the Jain sectarian to sacrifice one-half of his life-time to brushing away from his path the helpless, crawling insects, rather than recklessly deprive the smallest of life; and it is again from this sense of highest benevolence and charity toward the weaker, however abject the creature may be, that they

---

583 The siege and subsequent surrender of Lanca (Isle of Ceylon) to Rama is placed by the Hindu chronology — based upon the Zodiac — at 7,500 to 8,000 years B.C., and the following or eighth incarnation of Vishnu at 4,800 B.C. (from the book of the Historical Zodiacs of the Brahmans).

584 A Hanoverian scientist has recently published a work entitled *Ueber die Auflosung der Arten dinck Naturliche Zucht Wahl,* in which he shows, with great ingenuity, that Darwin was wholly mistaken in tracing man back to the ape. On the contrary, he maintains that it is the ape which has evolved from man. That, in the beginning, mankind were, morally and physically, the types and prototypes of our present race and of human dignity, by their beauty of form, regularity of feature, cranial development, nobility of sentiments, heroic impulses, and grandeur of ideal conceptions. This is a purely Brahmanic, Buddhistic, and kabalistic philosophy. His book is copiously illustrated with diagrams, tables, etc. He says that the gradual debasement and degradation of man, morally and physically, can be readily traced throughout the ethnological transformations down to our times. And, as one portion has already degenerated into apes, so the civilized man of the present day will at last, under the action of the inevitable law of necessity, be also succeeded by like descendants. If we may judge of the future by the actual present, it certainly does seem possible that so unspiritual and materialistic a body as our physical scientists should end as *simia* rather than as seraphs.

honor one of the natural modifications of their own dual nature, and that later the popular belief in metempsychosis arose. No trace of the latter is to be found in the *Vedas;* and the true interpretation of the doctrine, discussed at length in *Manu* and the Buddhistic sacred books, having been confined from the first to the learned sacerdotal castes, the false and foolish popular ideas concerning it need occasion no surprise.

Upon those who, in the remains of antiquity, see evidence that modern times can lay small claim to originality, it is common to charge a disposition to exaggerate and distort facts. But the candid reader will scarcely aver that the above is an example in point. There were evolutionists before the day when the mythical Noah is made, in the *Bible,* to float in his ark; and the ancient scientists were better informed, and had their theories more logically defined than the modern evolutionists.

Plato, Anaxagoras, Pythagoras, the Eleatic schools of Greece, as well as the old Chaldean sacerdotal colleges, all taught the doctrine of the **[Page 280]** dual evolution; the doctrine of the transmigration of souls referring only to the progress of man from world to world, after death here. Every philosophy worthy of the name, taught that the *spirit* of man, if not the *soul,* was preëxistent. "The Essenes," says Josephus, "believed that the souls were immortal, and that they descended from the ethereal spaces to be chained to bodies."[585] In his turn, Philo Judæus says, the "air is full of them (of souls); those which are nearest the earth, descending to be tied to mortal bodies, palindromou'sin au\qi" , return to other bodies, being desirous to live in them."[586] In the *Sohar,* the soul is made to plead her freedom before God: "Lord of the Universe! I am happy in this world, and do not wish to go into another world, where I shall be a handmaid, and be exposed to all kinds of pollutions."[587] The doctrine of fatal necessity, the everlasting immutable Law, is asserted in the answer of the Deity: "Against thy will thou becomest an embryo, and against thy will thou art born."[588] Light would be incomprehensible without darkness, to make it manifest by contrast; good would be no good without evil, to show the priceless nature of the boon; and so, personal virtue could claim no merit, unless it had passed through the furnace of temptation. Nothing is eternal and unchangeable, save the Concealed Deity. Nothing that is finite — whether because it had a beginning, or must have an end — can remain stationary. It must either progress or recede; and a soul which thirsts after a reunion with its spirit, which alone confers upon it immortality, must purify itself through cyclic transmigrations, onward toward the only Land of Bliss and Eternal Rest, called in the *Sohar,* "The Palace of Love," tbha lbyh ; in the Hindu religion, "Moksha"; among the Gnostics, the "Pleroma of eternal Light"; and by the Buddhists, Nirvana. The Christian calls it the "Kingdom of Heaven," and claims to have alone found the truth, whereas he has but invented a new name for a doctrine which is coëval with man.

The proof that the transmigration of the soul does not relate to man's condition on this earth *after* death, is found in the *Sohar,* notwithstanding the many incorrect renderings of its translators. "All souls which have alienated themselves in heaven from the Holy One —

---

[585] "*De Bel. Jud.,*" vol. ii., 12.

[586] "*De Somniis,*" p. 455 d.

[587] "*Sohar,*" vol. ii., p. 96.

[588] "*Mishna*" "Aboth," vol. iv., p. 29; Mackenzie's "*Royal Masonic Cyclopædia,*" p. 413.

blessed be His Name — have thrown themselves into an abyss at their very existence, and have anticipated the time when they are to descend on earth.[589]. . . **[Page 281]**

Come and see when the soul reaches the abode of Love. . . . The soul could not bear this light, but for the luminous mantle which she puts on. For, just as the soul, when sent to this earth, puts on an earthly garment to preserve herself here, so she receives above a shining garment, in order to be able to look without injury into the mirror, whose light proceeds from the Lord of Light."[590] Moreover, the *Sohar* teaches that the soul cannot reach the abode of bliss, unless she has received the "holy kiss," or the re-union of the soul *with the substance from which she emanated* — spirit. All souls are dual, and, while the latter is a feminine principle, the spirit is masculine. While imprisoned in body, man is a trinity, unless his pollution is such as to have caused his divorce from the spirit. "Woe to the soul which prefers to her divine husband (spirit), the earthly wedlock with her terrestrial body," records a text of the *Book of the Keys*.[591]

TRINITY OF MAN TAUGHT BY PAUL

These ideas on the transmigrations and the trinity of man, were held by many of the early Christian Fathers. It is the jumble made by the translators of the *New Testament* and ancient philosophical treatises between soul and spirit, that has occasioned the many misunderstandings. It is also one of the many reasons why Buddha, Plotinus, and so many other initiates are now accused of having longed for the total extinction of their souls — "absorption unto the Deity," or "reunion with the universal soul," meaning, according to modern ideas, annihilation. The animal soul must, of course, be disintegrated of its particles, before it is able to link its purer essence forever with the immortal spirit. But the translators of both the *Acts* and the *Epistles*, who laid the foundation of the *Kingdom of Heaven*, and the modern commentators on the Buddhist *Sutra of the Foundation of the Kingdom of Righteousness*, have muddled the sense of the great apostle of Christianity, as of the great reformer of India. The former have smothered the word *φυχικος*, so that no reader imagines it to have any relation with *soul;* and with this confusion of *soul* and *spirit* together, *Bible* readers get only a perverted sense of anything on the subject; and the interpreters of the latter have failed to understand the meaning and object of the Buddhist four degrees of Dhyâna.

In the writings of Paul, the entity of man is divided into a trine — flesh, psychical existence or *soul*, and the overshadowing and at the same time interior entity or SPIRIT. His phraseology is very definite, when he teaches the *anastasis*, or the continuation of life of those who have died. He maintains that there is a *psychical* body which is sown in the corruptible, and a spiritual body that is raised in incorruptible substance. **[Page 282]** "The first man is of the earth earthy, the second man from heaven." Even James (iii. 15) identifies the soul by saying that its "wisdom descendeth not from the above but is terrestrial, *psychical, demoniacal*" (see Greek text). Plato, speaking of the Soul (*psuché*), observes that "when she allies herself to the *nous* (divine substance, a god, as psuché is a

---

[589] "*Sohar*," vol. iii, p. 61 b.

[590] Ibid., vol. i., p. 65b.

[591] Hermetic work.

goddess), she does everything aright and felicitously; but the case is otherwise when she attaches herself to *Annoia.*" What Plato calls *nous,* Paul terms the *Spirit;* and Jesus makes the *heart* what Paul says of the *flesh.* The natural condition of mankind was called in Greek αποστασια; the new condition αποσταστς. In Adam came the former (death), in Christ the latter (resurrection), for it is he who first publicly taught mankind the "Noble Path" to Eternal life, as Gautama pointed the same Path to Nirvana. To accomplish both ends there was but one way, according to the teachings of both. "Poverty, chastity, contemplation or inner prayer; contempt for wealth and the illusive joys of this world."

"Enter on this Path and put an end to sorrow; verily the Path has been preached by me, who have found out how to quench the darts of grief. You yourselves must make the effort; *the Buddhas are only preachers.* The thoughtful who enter the Path are freed from the bondage of the Deceiver (Mara)."[592]

"Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction. . . . Follow me. . . . Every one that heareth these sayings and doeth them not, shall be likened unto a foolish man" (*Matthew* vii. and viii.). "*I can of mine own self do nothing*" (*John* v. 30). "The care of this world, and the deceitfulness of riches, choke the word" (*Matthew* xiii. 22), say the Christians; and it is only by shaking off all delusions that the Buddhist enters on the "Path" which will lead him "away from the restless tossing waves of the ocean of life," and take him "to the calm City of Peace, to the real joy and rest of Nirvana."

The Greek philosophers are alike made misty instead of mystic by their too learned translators. The Egyptians revered the Divine Spirit, the One-Only One, as NOUT. It is most evident that it is from that word that Anaxagoras borrowed his denominative *nous*, or, as he calls it, *Νοῦς υτοκρατες* — the Mind or Spirit self-potent, the αρχητης κινησεως. "All things," says he, "were in chaos; then came *Νοῦς* and introduced order." He also denominated this *Νοῦς* the One that ruled the many. In his idea *Νοῦς* was God; and the Logos was man, the emanation of the former. The external powers perceived phenomena; the nous alone recognized **[Page 283]** noumena or subjective things. This is purely Buddhistic and esoteric.

SOCRATES AND PLATO ON SOUL AND SPIRIT

Here Socrates took his clew and followed it, and Plato after him, with the whole world of interior knowledge. Where the old Ionico-Italian world culminated in Anaxagoras, the new world began with Socrates and Plato. Pythagoras made the *Soul* a self-moving unit, with three elements, the *nous*, the *phren* and the *thumos*; the latter two, shared with the brutes; the former only, being his essential *self*. So the charge that he taught transmigration is refuted; he taught no more than Gautama-Buddha ever did, whatever the popular superstition of the Hindu rabble made of it after his death. Whether Pythagoras borrowed from Buddha, or Buddha from somebody else, matters not; the esoteric doctrine is the same.

The Platonic School is even more distinct in enunciating all this.

---

[592] "*Dhamma-pada,*" slokas 276 et seq.

The real selfhood was at the basis of all. Socrates therefore taught that he had a δαιμόνιον (*daimonion*), a spiritual something which put him in the road to wisdom. He himself knew nothing, but this put him in the way to learn all.

Plato followed him with a full investigation of the principles of being. There was an *Agathon*, Supreme God, who produced in his own mind a *paradeigma* of all things.

He taught that in man was "the immortal principle of the soul," a mortal body, and a "separate mortal kind of soul," which was placed in a separate receptacle of the body from the other; the immortal part was in the head (*Timæus* xix., xx.) the other in the trunk (xliv.).

Nothing is plainer than that Plato regarded the interior man as constituted of two parts — one always the same, formed of the same entity as Deity, and one mortal and corruptible.

"Plato and Pythagoras," says Plutarch, "distribute the soul into two parts, the rational (noëtic) and irrational (*agnoia*); that that part of the soul of man which is rational, is eternal; for though it be not God, yet it is the product of an eternal deity, but that part of the soul which is divested of reason (*agnoia*) dies."

"Man," says Plutarch, "is compound; and they are mistaken who think him to be compounded of two parts only. For they imagine that the understanding is a part of the soul, but they err in this no less than those who make the soul to be a part of the body, for the understanding (*nous*) as far exceeds the soul, as the soul is better and diviner than the body. Now this composition of the soul (ψυχη) with the understanding (νοῦς) makes reason; and with the body, passion; of which the one is the beginning or principle of pleasure and pain, and the other of virtue and vice. Of these three parts conjoined and compacted together, the earth **[Page 284]** has given the body, the moon the soul, and the sun the understanding to the generation of man.

"Now of the deaths we die, *the one makes man two of three*, and the other, *one* of (out of) two. The former is in the region and jurisdiction of Demeter, whence the name given to the Mysteries τελειν resembled that given to death, τελευταν. The Athenians also heretofore called the deceased sacred to Demeter. As for the *other death* it is in the moon or region of Persephoné. And as with the one the terrestrial, so with the other the celestial Hermes doth dwell. This suddenly and with violence plucks the soul from the body; but Proserpina mildly and in a long time disjoins the understanding from the soul. For this reason she is called *Monogenes*, *only-begotten*, or rather *begetting one alone*; for the better part of man becomes alone when it is separated by her. Now both the one and the other happens thus according to nature. It is ordained by Faith that every soul, whether with or without understanding (νοῦς), when gone out of the body, should wander for a time, though not all for the same, in the region lying between the earth and moon. For those that have been unjust and dissolute suffer there the punishment due to their offences; but the good and virtuous are there detained till they are purified, and have, by expiation, purged out of them all the infections they might have contracted from the contagion of the body, as if from foul health, living in the mildest part of the air, called the Meadows of Hades, where they must remain for a certain prefixed and appointed time. And then, as if they were returning from a wandering pilgrimage or long exile into their country, they have a taste of joy, such as they principally receive who are initiated into Sacred Mysteries, mixed with trouble, admiration, and each one's proper and peculiar hope."

The *dæmonium* of Socrates was this νοῦς, mind, spirit, or understanding of the divine in it. "The νοῦς of Socrates," says Plutarch, "was pure and mixed itself with the body no more than necessity required. . . . Every soul hath some portion of νοῦς , reason, a man cannot be a man without it; but as much of each soul as is mixed with flesh and appetite is changed and through pain or pleasure becomes irrational. Every soul doth not mix herself after one sort; some plunge themselves into the body, and so, in this life their whole frame is corrupted by appetite and passion; others are mixed as to some part, but the purer part [nous] still remains *without the body*. It is not drawn down into the body, but it swims above and touches (overshadows) the extremest part of the man's head; it is like a cord to hold up and direct the subsiding part of the soul, as long as it proves obedient and is not overcome by the appetites of the flesh. The part that is plunged into the body is called *soul*. But the incorruptible part is called the *nous* and *the vulgar think it is within them*, as they **[Page 285]** likewise imagine the image reflected from a glass to be in that glass. But the more intelligent, who know it to be without, call it a Daëmon" (a god, a spirit).

> "The soul, like to a dream, flies quick away, which it does not immediately, as soon as it is separated from the body, but afterward, when it is alone and divided from the understanding (*nous*). . . . The soul being moulded and formed by the understanding (*nous*), and itself moulding and forming the body, by embracing it on every side, receives from it an impression and form; so that although it be separated both from the understanding and the body, it nevertheless so retains still its figure and resemblance for a long time, that it may, with good right, be called its image.
>
> "And of these souls the moon is the element, because souls resolve into her, as the bodies of the deceased do into earth. Those, indeed, who have been virtuous and honest, living a quiet and philosophical life, without embroiling themselves in troublesome affairs, are quickly resolved; because, being left by the nous, understanding, and no longer using the corporeal passions, they incontinently vanish away."

We find even Irenæus, that untiring and mortal enemy of every Grecian and "heathen" heresy, explain his belief in the trinity of man. The perfect man, according to his views, consists of *flesh, soul,* and *spirit.* ". . . carne, anima, spiritu, altero quidem figurante, spiritu, altero quod formatur, carne. Id vero quod inter haec est duo, est anima, quae aliquando subsequens spiritum elevatur ab eo, aliquando autem consentiens carni in terrenas concupiscentias" (*Irenæus* v., 1).

And Origen, in his *Sixth Epistle to the Romans*, says: "There is a threefold partition of man, the body or flesh, the lowest part of our nature, on which the old serpent by original sin inscribed the law of sin, and by which we are tempted to vile things, and as oft as we are overcome by temptations are joined fast to the Devil; the spirit, in or by which we express the likeness of the divine nature in which the very Best Creator, from the archetype of his own mind, engraved with his finger (that is, his spirit), the eternal law of honesty; by this we are joined (conglutinated) to God and made one with God. In the third, the soul mediates between these, which, as in a factious republic, cannot but join with one party or the other, is solicited this way and that and is at liberty to choose the side to which it will adhere. If, renouncing the flesh, it betakes itself to the party of the spirit it will itself become spiritual, but if it cast itself down to the cupidities of the flesh it will degenerate itself into body."

Plato (in *Laws* x.) defines *soul* as "the motion that is able to move itself." "Soul is the most

ancient of all things, and the commencement **[Page 286]** of motion." "Soul was generated prior to body, and body is posterior and secondary, as being, according to nature, ruled over by the ruling soul." "The soul which administers all things that are moved in every way, administers likewise the heavens."

"Soul then leads everything in heaven, and on earth, and in the sea, by its movements — the names of which are, to will, to consider, to take care of, to consult, to form opinions true and false, to be in a state of joy, sorrow, confidence, fear, hate, love, together with all such primary movements as are allied to these . . . being a goddess herself, she ever takes as an ally NOUS, a god, and disciplines all things correctly and happily; but when with *Annoia* — not *nous* — it works out everything the contrary."

In this language, as in the Buddhist texts, the negative is treated as essential existence. *Annihilation* comes under a similar exegesis. The positive state, is essential being but no manifestation as such. When the spirit, in Buddhistic parlance, entered *nirvana,* it lost objective existence but retained subjective. To objective minds this is becoming absolute nothing; to subjective, NO-thing, nothing to be displayed to sense.

These rather lengthy quotations are necessary for our purpose. Better than anything else, they show the agreement between the oldest "Pagan" philosophies — not "assisted by the light of divine revelation," to use the curious expression of Laboulaye in relation to Buddha — and the early Christianity of some Fathers. Both Pagan philosophy and Christianity, however, owe their elevated ideas on the soul and spirit of man and the unknown Deity to Buddhism and the Hindu Manu. No wonder that the Manicheans maintained that Jesus was a permutation of Gautama; that Buddha, Christ, and Mani were one and the same person,[593] for the teachings of the former two were identical. It was the doctrine of old India that Jesus held to when preaching the complete renunciation of the world and its vanities in order to reach the kingdom of Heaven, Nirvana, where "men neither marry nor are given in marriage, but live like the angels."

It is the philosophy of Siddhârtha-Buddha again that Pythagoras expounded, when asserting that the *ego* (νοῦς) was eternal with God, and that the soul only passed through various stages (Hindu *Rupa-locas*) to arrive at the divine excellence; meanwhile the *thumos* returned to the earth, and even the *phren* was eliminated. Thus the *metempsychosis* was only a succession of disciplines through refuge-heavens (called by the Buddhists *Zion*),[594] to work off the exterior mind, to rid the *nous* of the *phren*, or soul, **[Page 287]** the Buddhist "Winyanaskandaya," *that principle that lives* from *Karma* and the Skandhas (groups). It is the latter, the metaphysical personations of the "deeds" of man, whether good or bad, which, after the death of his body, incarnate themselves, so to say, and form their many invisible but never- dying compounds into a new body, or rather into an ethereal being, the *double* of what man was *morally*. It is the astral body of the kabalist and the "incarnated

---

[593] Neander: "*History of the Church*," vol. i., p. 817.

[594] It is from the highest *Zion* that Maitree-Buddha, the Saviour to come, will descend on earth; and it is also from Zion that comes the Christian Deliverer (see *Romans* xi. 26).

deeds" which form the new sentient self as his *Ahancara* (the ego, self-consciousness), given to him by the sovereign Master (the breath of God) can never perish, for it is immortal *per se* as a spirit; hence the sufferings of the newly-born *self* till he rids himself of every earthly thought, desire, and passion.

We now see that the "four mysteries" of the Buddhist doctrine have been as little understood and appreciated as the "wisdom" hinted at by Paul, and spoken "among them that are *perfect*" (initiated), the "mystery-wisdom" which "none of the *Archons* of this world knew."[595] The fourth degree of the Buddhist Dhyâna, the fruit of Samâdhi, which leads to the utmost perfection, to *Viconddham,* a term correctly rendered by Burnouf in the verb "*perfected,*"[596] is wholly misunderstood by others, as well as in himself. Defining the condition of Dhyâna, St. Hilaire argues thus:

> "Finally, having attained the fourth degree, the ascetic possesses no more this feeling of beatitude, however obscure it may be . . . he has also lost all memory . . . he has reached impassibility, as near a neighbor of Nirvana as can be. . . . However, this absolute impassibility does not hinder the ascetic from acquiring, at this very moment, *omniscience and the magical power; a flagrant contradiction, about which the Buddhists* no more disturb themselves than about so many others."[597]

And why should they, when these contradictions are, in fact, no contradictions at all? It ill behooves us to speak of contradictions in other peoples' religions, when those of our own have bred, besides the three great conflicting bodies of Romanism, Protestantism, and the Eastern Church, a thousand and one most curious smaller sects. However it may be, we have here a term applied to one and the same thing by the Buddhist holy "mendicants" and Paul, the Apostle. When the latter says: "If so be that I might attain the *resurrection* from among the dead [the Nirvana], not as though I had already attained, or were already *perfect*" (initiated),[598] he uses an expression common among the initiated Buddhists. When a Buddhist ascetic has reached the "fourth degree," he is considered a rahat. He produces every kind of phenomena by the **[Page 288]** sole power of his freed spirit. A *rahat,* say the Buddhists, is one who has acquired the power of flying in the air, becoming invisible, commanding the elements, and working all manner of wonders, commonly, and as erroneously, called *meipo* (miracles). He is a *perfect* man, a demi-god. A god he will become when he reaches Nirvana; for, like the initiates of both Testaments, the worshippers of Buddha know that they "are gods."

TRUE BUDDHISM, WHAT IT IS

"Genuine Buddhism, overleaping the barrier between finite and infinite mind, urges its followers to aspire, *by their own efforts,* to that divine perfectibility of which it teaches that

---

595 *1 Corinth*. ii. 6, 7, 8.

596 "*Lotus de la Bonne Loi,*" p. 806.

597 "*Du Bouddhisme,*" 95.

598 *Philippians* iii. 11-14.

man is capable, and by attaining which man becomes *a god*," says Brian Houghton Hodgson.[599]

Dreary and sad were the ways, and blood-covered the tortuous paths by which the world of the Christians was driven to embrace the Irenæan and Eusebian Christianity. And yet, unless we accept the views of the ancient Pagans, what claim has our generation to having solved any of the mysteries of the "kingdom of heaven"? What more does the most pious and learned of Christians know of the future destiny and progress of our immortal spirits than the heathen philosopher of old, or the modern "Pagan" beyond the Himalaya? Can he even boast that he knows as much, although he works in the full blaze of "divine" revelation? We have seen a Buddhist holding to the religion of his fathers, both in theory and practice; and, however blind may be his faith, however absurd his notions on some particular doctrinal points, later engraftings of an ambitious clergy, yet in practical works his Buddhism is far more Christ-like in deed and spirit than the average life of our Christian priests and ministers. The fact alone that his religion commands him to "honor his own faith, but never slander that of other people,"[600] is sufficient. It places the Buddhist lama immeasurably higher than any priest or clergyman who deems it his sacred duty to curse the "heathen" to his face, and sentence him and his religion to "eternal damnation." Christianity becomes every day more a religion of pure emotionalism. The doctrine of Buddha is entirely based on practical works. A general love of all beings, human and animal, is its nucleus. A man who knows that unless he toils for himself he has to starve, and understands that he has no scapegoat to carry the burden of his iniquities for him, is ten times as likely to become a better man than one who is taught that murder, theft, and profligacy can be washed in one instant as white as snow, if he but believes in a God who, to borrow an expression of Volney, "once took food upon earth, and is now himself the food of his people."

---

[599] "*The Mahâvansa*," vol. i., Introduction.
[600] The Five Articles of Faith.

[Page 289] CHAPTER VII

"Of the tenets of the Druzes, nothing authentic has ever come to light; the popular belief amongst their neighbors is, that they adore an idol in the form of a calf."

KING, *The Gnostics and Their Remains*

"O ye Lords of Truth without fault, who are forever cycling for eternity . . . save me from the annihilation of this Region of the Two Truths."

Egyptian Ritual of the Dead

"Pythagoras correctly regarded the 'Ineffable Name' of God . . . as the Key to the Mysteries of the universe."

PANCOAST, *Blue and Red Light*

IN the next two chapters we shall notice the most important of the Christian secret sects — the so-called "Heresies" which sprang into existence between the first and fourth centuries of our era.

Glancing rapidly at the Ophites and Nazareans, we shall pass to their scions which yet exist in Syria and Palestine, under the name of Druzes of Mount Lebanon; and near Basra or Bassorah, in Persia, under that of Mendæans, or Disciples of St. John. All these sects have an immediate connection with our subject, for they are of kabalistic parentage and have once held to the secret "Wisdom Religion," recognizing as the One Supreme, the Mystery-God of the *Ineffable Name.* Noticing these numerous secret societies of the past, we will bring them into direct comparison with several of the modern. We will conclude with a brief survey of the Jesuits, and of that venerable nightmare of the Roman Catholic Church—modern Freemasonry. All of these modern as well as ancient fraternities—present Freemasonry excepted—were and are more or less connected with magic—practically, as well as theoretically; and, every one of them—Freemasonry *not* excepted—was and still is accused of demonolatry, blasphemy, and licentiousness.

Our object is not to write the history of either of them; but only to compare these sorely-abused communities with the Christian sects, past and present, and then, taking historical facts for our guidance, to defend the secret science as well as the men who are its students and champions against any unjust imputation.

One by one the tide of time engulfed the sects of the early centuries, until of the whole number only one survived in its primitive integrity. That one still exists, still teaches the doctrine of its founder, still exemplifies its faith in works of power. The quicksands which swallowed up [Page 290] every other outgrowth of the religious agitation of the times of Jesus, with its records, relics, and traditions, proved firm ground for this. Driven from their native land, its members found refuge in Persia, and to-day the anxious traveller may converse with the direct descendants of the "Disciples of John," who listened, on the Jordan's shore, to the "man sent from God," and were baptized and believed. This curious people, numbering 30,000 or more, are miscalled "Christians of St. John," but in fact should be known by their old name of Nazareans, or their new one of Mendæans.

To term them Christians, is wholly unwarranted. They neither believe in Jesus as Christ, nor accept his atonement, nor adhere to his Church, nor revere its "Holy Scriptures." Neither do they worship the Jehovah-God of the Jews and Christians, a circumstance which of course proves that their founder, John the Baptist, did not worship him either. And if not, what right has he to a place in the *Bible,* or in the portrait-gallery of Christian saints? Still further, if Ferho was his God, and he was "a man sent by God," he must have been sent by Lord Ferho, and in his name baptized and preached? Now, if Jesus was baptized by John, the inference is that he was baptized according to his own faith; therefore, Jesus too, was a believer in Ferho, or Faho, as they call him; a conclusion that seems the more warranted by his silence as to the name of his "Father." And why should the hypothesis that *Faho* is but one of the many corruptions of Fho or Fo, as the Thibetans and Chinese call Buddha, appear ridiculous? In the North of Nepaul, Buddha is more often called *Fo* than *Buddha.* The Book of *Mahawansa* shows how early the work of Buddhistic proselytism began in Nepaul; and history teaches that Buddhist monks crowded into Syria[601] and Babylon in the **[Page 291]** century preceding our era, and that Buddhasp (Bodhisatva) the alleged Chaldean, was the founder of Sabism or *baptism.*[602]

NAZAREANS, OPHITES, AND MODERN DRUZES

What the actual Baptists, *el-Mogtasila,* or Nazareans, do believe, is fully set forth in other places, for they are the very Nazarenes of whom we have spoken so much, and from whose *Codex* we have quoted. Persecuted and threatened with annihilation, they took refuge in the Nestorian body, and so allowed themselves to be arbitrarily classed as Christians, but as soon as opportunity offered, they separated, and now, for several centuries have not even nominally deserved the appellation. That they are, nevertheless, so called by ecclesiastical

---

[601] Not only did the Buddhist missionaries make their way to the Mesopotamian Valley, but they even went so far west as Ireland. The Rev. Dr. Lundy, in his work on "Monumental Christianity," referring to an Irish Round Tower, observes: "Henry O'Brien explains this Round Tower Crucifixion as that of Buddha; the animals as the elephant and the bull, sacred to Buddha, and into which his soul entered after death; the two figures standing beside the cross as Buddha's virgin mother, and Kama his favorite disciple. The whole picture bears a close likeness to the Crucifixion, in the cemetery of Pope Julius, except the animals, which are conclusive proof that it cannot be Christian. It came ultimately from the far East to Ireland, with the Phœnician colonists, who erected the Round Towers as symbols of the life-giving and preserving power of man and nature, and how that universal life is produced through suffering and death."

When a Protestant clergyman is thus forced to confess the pre-Christian existence of the crucifix in Ireland, its Buddhistic character, and the penetration of the missionaries of that faith even to that then remote portion of the earth, we need not wonder that in the minds of the Nazarean contemporaries of Jesus and their descendants, he should not have been associated with that universally known emblem in the character of a Redeemer.

In noticing this admission of Dr. Lundy, Mr. Charles Sotheran remarked, in a lecture before the American Philological Society, that both legends and archæological remains unite in proving beyond question "that Ireland, like every other nation, once listened to the propagandists of Siddhartha-Buddha."

[602] "The religion of multiplied baptisms, the scion of the still existent sect named the 'Christians of St. John,' or Mendæcans, whom the Arabs call *el-Mogtasila* and Baptists. The Aramean verb *seba,* origin of the name *Sabian,* is a synonym of Βαπτιξω (Renan: "*Vie de Jesus*").

writers, is perhaps not very difficult to comprehend. They know too much of early Christianity to be left outside the pale, to bear witness against it with their traditions, without the stigma of heresy and backsliding being fastened upon them to weaken confidence in what they might say.

But where else can science find so good a field for biblical research as among this too neglected people? No doubt of their inheritance of the Baptist's doctrine; their traditions are without a break. What they teach now, their forefathers taught at every epoch where they appear in history. They are the disciples of that John who is said to have foretold the advent of Jesus, baptized him, and declared that the latchet of his shoe he (John) was not worthy to unloose. As they two — the Messenger and the Messiah — stood in the Jordan, and the elder was consecrating the younger — his own cousin, too, humanly speaking — the heavens opened and God Himself, in the shape of a dove, descended in a glory upon his "Beloved Son"! How then, if this tale be true, can we account for the strange infidelity which we find among these surviving Nazareans? So far from believing Jesus the Only Begotten Son of God, they actually told the Persian missionaries, who, in the seventeenth century, first discovered them to Europeans, that the Christ of the *New Testament* was "a false teacher," and that the Jewish system, as well as that of Jesus (?), came from the realm of darkness! Who knows better than they? Where can more competent living witnesses be found? Christian ecclesiastics **[Page 292]** would force upon us an anointed Saviour heralded by John, and the disciples of this very Baptist, from the earliest centuries, have stigmatized this ideal personage as an impostor, and his putative Father, Jehovah, "a spurious God," the Ilda- Baoth of the Ophites! Unlucky for Christianity will be the day when some fearless and honest scholar shall persuade their elders to let him translate the contents of their secret books and compile their hoary traditions! It is a strange delusion that makes some writers think that the Nazareans have no other sacred literature, no other literary relics than four doctrinal works, and that curious volume full of astrology and magic which they are bound to peruse at the sunset hour, on every Sol's day (Sunday).

This search after truth leads us, indeed, into devious ways. Many are the obstacles that ecclesiastical cunning has placed in the way of our finding the primal source of religious ideas. Christianity is on trial, and has been, ever since science felt strong enough to act as Public Prosecutor. A portion of the case we are drafting in this book. What of truth is there in this Theology? Through what sects has it been transmitted? *Whence was it primarily derived?* To answer, we must trace the history of the World Religion, alike through the secret Christian sects as through those of other great religious subdivisions of the race; *for the Secret Doctrine is the Truth,* and that religion is nearest divine that has contained it with least adulteration.

Our search takes us hither and thither, but never aimlessly do we bring sects widely separated in chronological order, into critical juxtaposition. There is one purpose in our work to be kept constantly in view — the analysis of religious beliefs, and the definition of their descent from the past to the present. What has most blocked the way is Roman Catholicism; and not until the secret principles of this religion are uncovered can we comprehend the iron staff upon which it leans to steady its now tottering steps.

We will begin with the Ophites, Nazareans, and the modern Druzes. The personal views of the author, as they will be presented in the diagrams, will be most decidedly at variance with the prejudiced speculations of Irenæus, Theodoret, and Epiphanius (the sainted renegade, who sold his brethren), inasmuch as they will reflect the ideas of certain kabalists

in close relations with the mysterious Druzes of Mount Lebanon. The Syrian *okhals,* or Spiritualists, as they are sometimes termed, are in possession of a great many ancient manuscripts and gems, bearing upon our present subject.

The first *scheme* — that of the Ophites — from the very start, as we have shown, varies from the description given by the Fathers, inasmuch as it makes Bythos or depth, a female emanation, and assigns her a place **[Page 293]** answering to that of Pleroma, only in a far superior region; whereas, the Fathers assure us that the Gnostics gave the name of Bythos to the First Cause. As in the kabalistic system, it represents the boundless and infinite void within which is concealed in darkness the Unknown Primal motor of all. It envelops HIM like a veil: in short we recognize again the "Shekinah" of the En-Soph. Alone, the name of ΙΑΩ , Iao, marks the upper centre, or rather the presumed spot where the Unknown One may be supposed to dwell. Around the Iao, runs the legend, CEMEC ΕΙΛΑΜ ΑΒΡΑΣΑΞ . "The eternal Sun-Abrasax" (the Central Spiritual Sun of all the kabalists, represented in some diagrams of the latter by the circle of Tiphereth).

From this region of unfathomable Depth, issues forth a circle formed of spirals; which, in the language of symbolism, means a grand cycle, κυκλος, composed of smaller ones. Coiled within, so as to follow the spirals, lies the serpent — emblem of wisdom and eternity — the Dual Androgyne: the cycle representing *Ennoia* or the Divine mind, and the Serpent — the Agathodaimon, Ophis — the Shadow of the Light. Both were the Logoï of the Ophites; or the unity as Logos manifesting itself as a double principle of good and evil; for, according to their views, these two principles are immutable, and existed from all eternity, as they will ever continue to exist.

This symbol accounts for the adoration by this sect of the Serpent, as the Saviour, coiled either around the Sacramental loaf or a Tau. As a unity, Ennoia and Ophis are the Logos; when separated, one is the Tree of Life (Spiritual); the other, the Tree of Knowledge of Good and Evil. Therefore, we find Ophis urging the first human couple — the material production of Ilda-Baoth, but which owed its spiritual principle to Sophia-Achamoth — to eat of the forbidden fruit, although Ophis represents Divine Wisdom.

The Serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India. The Arasa-Maram, the banyan tree, so sacred with the Hindus, since Vishnu, during one of his incarnations, reposed under its mighty shade, and there taught humanity philosophy and sciences, is called the Tree of Knowledge and the Tree of Life. Under the protective umbrage of this king of the forests, the Gurus teach their pupils their first lessons on immortality and initiate them in the mysteries of life and death. The *Java*-ALEIM of the Sacerdotal College are said, in the Chaldean tradition, to have taught the sons of men to become like one of them. To the present day Foh-tchou,[603] who lives in his Foh-Maëyu, or temple of Buddha, on the **[Page 294]** top of "Kouin-long-sang,"[604] the great mountain, produces his greatest religious miracles under a tree called in Chinese Sung-Ming-Shu, or the Tree of Knowledge and the Tree of Life,

---

603 Foh-Tchou, literally, in Chinese, meaning Buddha's lord, or the teacher of the doctrines of Buddha — Foh.

604 This mountain is situated south-west of China, almost between China and Thibet.

for ignorance is death, and knowledge alone gives immortality. This marvellous display takes place every three years, when an immense concourse of Chinese Buddhists assemble in pilgrimage at the holy place.

Ilda-Baoth, the "Son of Darkness," and the creator of the material world, was made to inhabit the planet Saturn, which identifies him still more with the Jewish Jehovah, who was Saturn himself, according to the Ophites, and is by them denied his Sinaitic name. From Ilda-Baoth emanate six spirits, who respectively dwell with their father in the seven planets. These are Saba — or Mars; Adonai — Sol, or the Sun;[605] Ievo — the Moon; Eloi — Jupiter; Astaphoi — Mercury (spirit of water); and Ouraios — Venus, spirit of fire.[606]

In their functions and description as given, these seven planets are identical with the Hindu *Sapta-Loca,* the seven places or spheres, or the superior and inferior worlds; for they represent the kabalistic seven spheres. With the Ophites, they belong to the lower spheres. The monograms of these Gnostic planets are also Buddhistic, the latter differing, albeit slightly, from those of the usual astrological "houses." In the explanatory notes which accompany the diagram, the names of Cirenthius (the disciple of Simon Magus), of Menander, and of certain other Gnostics, whose names are not to be met with in the Patristic writings, are often mentioned; such as Parcha (Ferho), for instance.[607]

The author of the diagram claims, moreover, for his sect, the greatest antiquity, bringing forward, as a proof, that their "forefathers" were the builders of all the "Dracontia" temples, even of those beyond "the great waters." He asserts that the "Just One," who was the mouth-piece of the Eternal Æon (Christos), himself sent his disciples into the world, placing them under the double protection of Sige (Silence, the **[Page 295]** Logos), and Ophis, the Agathodæmon. The author alludes no doubt, to the favorite expression of Jesus, "be wise as serpents, and harmless as doves." On the diagram, Ophis is represented as the Egyptian Cnuphis or Kneph, called Dracontiæ. He appears as a serpent standing erect on its tail, with a lion's head, crowned and radiated, and bearing on the point of each ray one of the seven Greek vowels — symbol of the seven celestial spheres. This figure is quite familiar to those who are acquainted with the Gnostic gems,[608] and is borrowed from the Egyptian *Hermetic books.* The description given in the *Revelation*, of one "like unto the Son of Man," with his seven stars, and who is the Logos, is another form of Ophis.

The Nazarene diagram, except in a change of names, is identical with that of the Gnostics, who evidently borrowed their ideas from it, adding a few appellations from the

---

605 SOL, being situated, on the diagram, exactly in the centre of the solar system (of which the Ophites appear to have been cognizant) — hence, under the direct vertical ray of the Higher Spiritual Sun — showers his brightness on all other planets.

606 Speaking of Venus, Placidus, the astrologer, always maintained that "her bluish lustre denotes heat." As to Mercury, it was a strange fancy of the Ophites to represent him as a spirit of water, when astrologically considered he is as "a cold, dry, earthy, and melancholy star."

607 The name which Norberg translates, in his Onomasticon to the "Codex Nazaræus," as Ferho, stands, in the original, *Parcha Rabba.* In the "*Life of Manes*," given by Epiphanius, in his "*Hær.*," lxvi., is mentioned a certain priest of Mithras, a friend of the great Hæresiarch Manes, named Parchus.

608 Its description is found in one of the magic books of the Egyptian King Nechepsos, and its use prescribed on green jasper stones, as a potent amulet. Galen mentions it in his work, "*De Simp. Med.*," c. ix.

Basilidean and Valentinian systems. To avoid repetition, we will now simply present the two in parallel.

Thus, we find that, in the Nazarene Cosmogony, the names of their powers and genii stand in the following relations to those of the Gnostics:

NAZARENE	**GNOSTIC-OPHITE**
First Trinity	*First Unity in a Trinity*
Lord FERHO — the Life which is no Life—the Supreme God. The *Cause* which produces the Light, or the Logos *in abscondito*. The water of Jordanus Maximus — the water of Life, or Ajar, ISH AMON.	IAO—the Ineffable Name of the Unknown Deity—Abraxas, and the "Eternal Spiritual Sun." Unity enclosed within the Depth, Bythos, feminine principle—the boundless the feminine principle. Unity in a Trinity, enclosed within the circle, within which lie all ideal forms. From this Unity emanates the

Second Trinity *(The manifestation of the first.)*	*Second Trinity* (Idem.)
1. Lord MANO — the King of Life and Light — *Rex Lucis*. First LIFE, or the primitive man.	1. Ennoia — mind.
2. Lord Jordan — manifestation or emanation of Jordan Maximus — the waters of grace. Second LIFE.	2. Ophis, the Agathodæmon.
3. The Superior Father — Abatur. Third LIFE. This Trinity produces also a duad — Lord Ledhoio, and Fetahil, the genius (the former, a perfect emanation, the latter, imperfect). **[Page 296]** Lord Jordan—"the Lord of all Jordans," manifests NETUBTO (Faith *without* Works).[609]	3. Sophia Androgyne—wisdom; who, in her turn— fecundated with the Divine Light—produces Christos and Sophia-Achamoth (one perfect, the other imperfect), as an emanation. **[Page 296]** Sophia- Achamoth emanates Ilda-Baoth — the Demiurge, who produces material and soulless creation. "Works *without* Faith" (or grace).

Moreover, the Ophite seven planetary genii, who emanated one from the other, are found again in the Nazarene religion, under the name of the "seven impostor-dæmons," or stellars, who "will deceive all the sons of Adam." These are *Sol; Spiritus Venereus* (Holy Spirit, in her material aspect),[610] the mother of the "seven badly-disposed stellars," answering to the Gnostic Achamoth; *Nebu*, or Mercury, "a false Messiah, who will deprave

[609] Consider those two diametrically-opposed doctrines — the Catholic and the Protestant; the one preached by Paul, the semi-Platonist, and the other by James, the orthodox Talmudist.
[610] The material, bad side of Sophia-Achamoth, who emanates from herself Ilda-Baoth and his six sons.

the ancient worship of God";[611] SIN (or Luna, or Shuril); KIUN (Kivan, or Saturn); Bel-Jupiter; and the seventh, *Nerig*, Mars (*Codex Nazaræus*, p. 57).

The Christos of the Gnostics is the chief of the seven Æons, *St.* John's seven spirits of God; the Nazarenes have also their seven genii or good Æons, whose chief is *Rex Lucis*, MANO, their Christos. The *Sapta Rishis*, the seven sages of India, inhabit the *Sapta-Poura*, or the seven celestial cities.

What less or more do we find in the Universal Ecclesia, until the days of the Reformation, and in the Roman Popish Church after the separation? We have compared the relative value of the Hindu Cosmogony; the Chaldeo, Zoroastrian, Jewish *Kabala;* and that of the so-termed Hæretics. A correct diagram of the Judaico-CHRISTIAN religion, to enforce which on the heathen who have furnished it, are expended such great sums every year, would still better prove the identity of the two; but we lack space and are also spared the necessity of proving what is already thoroughly demonstrated.

In the Ophite gems of King (*Gnostics*), we find the name of Iao repeated, and often confounded with that of Ievo, while the latter simply represents one of the genii antagonistic to Abraxas. In order that these names may not be taken as identical with the name of the Jewish Jehovah we will at once explain this word. It seems to us surpassingly strange that so many learned archæologists should have so little insisted that there was more than one Jehovah, and disclaimed that the name originated **[Page 297]** with Moses. Iao is certainly a title of the Supreme Being, and belongs *partially* to the Ineffable Name; but it neither originated with nor was it the sole property of the Jews. Even if it had pleased Moses to bestow the name upon the tutelar "Spirit," the alleged protector and national deity of the "Chosen people of Israel," there is yet no possible reason why other nationalities should receive Him as the Highest and One-living God. But we deny the assumption altogether. Besides, there is the fact that Yaho or Iao was a "mystery name" from the beginning, יחוח and חו never came into use before King David. Anterior to his time, few or no proper names were compounded with *iah* or jah. It looks rather as though David, being a sojourner among the Tyrians and Philistines (2 Samuel), brought thence the name of Jehovah. He made Zadok high-priest, from whom came the Zadokites or Sadducees. He lived and ruled first at Hebron הברין, Habir-on or Kabeir-town, where the rites of the four (mystery-gods) were celebrated. Neither David nor Solomon recognized either Moses or the law of Moses. They aspired to build a temple to יהוה, like the structures erected by Hiram to Hercules and Venus, Adon and Astarte.

Says Furst: "The very ancient name of God, Yâho, written in the Greek Ιαω, appears, apart *from its derivation*, to have been an old mystic name of the Supreme deity of the Shemites. (Hence it was told to Moses when initiated at HOR-EB — the *cave*, under the direction of Jethro, the Kenite or Cainite priest of Midian.) In an old religion of the Chaldeans, whose remains are to be found amongst the Neo-platonists, the highest divinity

[611] See Norberg's translation of "*Codex Nazaræus*," Preface. This proves once more the identification of Jesus with Gautama-Buddha, in the minds of the Nazarene Gnostics, as *Nebu* or Mercury is the planet sacred to the Buddhas.

enthroned above the seven heavens, representing the Spiritual Light-Principle (*nous*)[612] and also conceived as Demiurgus,[613] was called Iαω דהי, who was, like the Hebrew Yâho, mysterious and unmentionable, and whose name was communicated to the initiated. The Phœnicians had a Supreme God whose name was trilateral and *secret*, and he was Iαω."[614]

But while Fürst insists that the name has a Semitic origin, there are other scholars who trace it farther than he does, and look back beyond the classification of the Caucasians.

In Sanscrit we have Jah and Jaya, or Jaa and Ja-ga, and this throws light on the origin of the famous festival of the car of Jaga-nath, commonly called Jaggernath. Javhe means "he who is," and Dr. Spiegel traces even the Persian name of God, "Ahura," to the root *ah*,[615] which **[Page 298]** in Sanscrit is pronounced *as*, to breathe, and *asu*, became, therefore, in time, synonymous with "Spirit."[616] Rawlinson strongly supports the opinion of an Aryan or Vedic influence on the early Babylonian mythology. We have given, a few pages back, the strongest possible proofs of the identity of Vishnu with Dag-on. The same may be adduced for the title of *Iaw*, and its Sanscrit root traced in every country. JU or *Jovis* is the oldest Latin name for God. "As male he is Ju-*piter*, or *Ju*, the father, pitär being Sanscrit for father; as feminine, Ju-no or Ju, the comforter — הוד being the Phœnician word for rest and comfort."[617] Professor Max Müller shows that although "Dyaus," sky, does not occur as a masculine in the ordinary Sanscrit, yet it does occur in the *Veda*, "and thus bears witness to the early Aryan worship of Dyaus, the Greek Zeus" (*The Veda*).

ETYMOLOGY OF *IAΩ*

To grasp the real and primitive sense of the term *IAΩ*, and the reason of its becoming the designation for the most mysterious of all deities, we must search for its origin in the figurative phraseology of all the primitive people. We must first of all go to the most ancient sources for our information. In one of the *Books of Hermes*, for instance, we find him saying that the number TEN is the mother of the soul, and that the *life* and *light* are therein united. For "the number 1 (one) is born from the spirit, and the number 10 (ten) from matter";[618] "the unity has made the TEN, the TEN the unity."[619]

The kabalistic *gematria* — one of the methods for extracting the hidden meaning from letters, words, and sentences — is arithmetical. It consists in applying to the letters of a word the sense they bear as numbers, in *outward* shape as well as in their individual sense. Moreover, by the *Themura* (another method used by the kabalists) any word could be made

---

612 Nous, the designation given by Anaxagoras to the Supreme Deity, was taken from Egypt, where he was styled NOUT.
613 By very few though, for the creators of the material universe were always considered as subordinate deities to the Most High God.
614 Lydus, 1. c., Ledrenus, 1. c.
615 "*Eran das Land zwischen dem Indus und Tigris.*"
616 Asi means, moreover, "Thou art," in Sanscrit, and also "sword," "Asi," without the accent on the first vowel.
617 Professor A. Wilder.
618 These sacred anagrams were called "Zeruph."
619 "*Book of Numbers*, or *Book of the Keys*."

to yield its mystery out of its anagram. Thus, we find the author of *Sepher Jezira* saying, one or two centuries before our era:[620] "ONE, the spirit of the *Alahim* of Lives."[621] So again, in the oldest kabalistic diagrams, the *ten* Sephiroth are represented as wheels or circles, and Adam Kadmon, the primitive man, as an *upright* pillar. "Wheels and **[Page 299]** seraphim and the holy creatures" (chioth), says Rabbi Akiba.[622] In another system of the same branch of the symbolical *Kabala,* called Athbach — which arranges the letters of the alphabet by pairs in three rows — all the couples in the first row bear the numerical value *ten*; and in the system of Simeon Ben-Shetah,[623] the uppermost couple — the most sacred of all, is preceded by the Pythagorean cipher, one and a nought, or zero—10.

If we can once appreciate the fact that, among all the peoples of the highest antiquity, the most natural conception of the First Cause manifesting itself in its creatures, and that to this they could not but ascribe the creation of all, was that of an androgyne deity; that the male principle was considered the vivifying invisible spirit, and the female, mother nature; we shall be enabled to understand how that mysterious cause came at first to be represented (in the picture-writings, perhaps) as the combination of the Alpha and Omega of numbers, a decimal, then as **IAO**, a trilateral name, containing in itself a deep allegory.

IAO, in such a case, would — etymologically considered — mean the "Breath of Life," generated or springing forth between an upright male and an egg-shaped female principle of nature; for, in Sanscrit, *as* means "to be," "to live or exist"; and originally it meant "to breathe." "From it," says Max Müller, "in its original sense of breathing, the Hindus formed 'asu,' breath, and 'asura,' the name of God, whether it meant the breathing one or the giver of breath."[624] It certainly meant the latter. In Hebrew, "Ah" and "Iah" mean life. Cornelius Agrippa, in his treatise on the *Preëminence of Woman,* shows that "the word Eve suggests comparison with the mystic symbols of the kabalists, the name of the woman having affinity with the ineffable Tetragrammaton, the most sacred name of the divinity." Ancient names were always consonant with the things they represented. In relation to the mysterious name of the Deity in question, the hitherto inexplicable hint of the kabalists as to the efficacy of the letter H, "which Abram took away from his wife Sarah" and "put *into the middle of his own name,*" becomes clear.

It may perhaps be argued, by way of objection, that it is not ascertained as yet at what period of antiquity the *nought* occurs for the first time in Indian manuscripts or inscriptions. Be that as it may, the case presents circumstantial evidence of too strong a character not to carry a conviction of probability with it. According to Max Müller "the two words 'cipher' and 'zero,' which are in reality but one . . . are sufficient **[Page 300]** to prove that our

---

[620] The "*Jezira,*" or book of the creation, was written by Rabbi Akiba, who was the teacher and instructor of Simeon Ben Iochai, who was called the prince of the kabalists, and wrote the "Sohar." Franck asserts that "*Jezira*" was written one century B.C. ("*Die Kabbala,*" 65), but other and as competent judges make it far older. At all events, it is now proved that Simeon Ben Iochai lived *before* the second destruction of the temple.

[621] "*Jezira,*" p. 8.

[622] Ibid. See the constancy with which Ezekiel sticks in his vision to the "*wheels*" of the "living creatures" (ch. 1., passim).

[623] He was an Alexandrian Neo-platonic under the first of the Ptolemies.

[624] "*Chips,*" vol. i.

figures are borrowed from the Arabs."[625] Cipher is the Arabic "cifron," and means *empty*, a translation of the Sanscrit name of the nought "synya," he says. The Arabs had their figures from Hindustan, and never claimed the discovery for themselves.[626] As to the Pythagoreans, we need but turn to the ancient manuscripts of Boëthius's *Geometry*, composed in the sixth century, to find in the Pythagorean numerals[627] the 1 and the *nought*, as the first and final cipher. And Porphyry, who quotes from the Pythagorean *Moderatus*,[628] says that the numerals of Pythagoras were "hieroglyphical symbols, by means whereof he explained ideas concerning the nature of things."

Now, if the most ancient Indian manuscripts show as yet no trace of decimal notation in them, Max Müller states very clearly that until now he has found but nine letters (the initials of the Sanscrit numerals) in them — on the other hand we have records as ancient to supply the wanted proof. We speak of the sculptures and the sacred imagery in the most ancient temples of the far East. Pythagoras derived his knowledge from India; and we find Professor Max Müller corroborating this statement, at least so far as allowing the *Neo*-Pythagoreans to have been the first teachers of "ciphering" among the Greeks and Romans; that "they, at Alexandria, or in Syria, became acquainted with the Indian figures, and adapted them to the Pythagorean abacus" (our figures). This cautious allowance implies that Pythagoras himself was acquainted with but *nine* figures. So that we might reasonably answer that although we possess no certain proof that the decimal notation was known to Pythagoras, who lived on the very close of the archaic ages,[629] we yet have sufficient evidence to show that the full numbers, as given by Boëthius, were known to the Pythagoreans, even before Alexandria was built.[630] This evidence we find in Aristotle, who says that "some philosophers hold that ideas and numbers are of the same nature, and amount to TEN in all."[631] This, we believe, will be sufficient to show that the decimal notation was known among them at least as early as four centuries B.C., for Aristotle does not seem to treat the question as an innovation of the "Neo-Pythagoreans."

Besides, as we have remarked above, the representations of the archaic deities, on the walls of the temples, are of themselves quite suggestive enough. So, for instance, Vishnu is represented in the Kurmavatara (his second avatar) as a tortoise sustaining a circular pillar, on which the semblance of himself (Maya, or the illusion) sits with all his attributes. **[Page 301]**

While one hand holds a flower, another a club, the third a shell, the fourth, generally the upper one, or at the right — holds on his forefinger, extended as the cipher 1, the *chakra*, or discus, which resembles a ring, or a wheel, and might be taken for the nought. In his first avatar, the Matsyavatam, when emerging from the fish's mouth, he is represented in the same position.[632] The ten-armed Durga of Bengal; the ten-headed Ravana, the giant; Parvati

[625] See Max Müller's "*Our Figures*."
[626] Ibid.
[627] See King's "*Gnostics and their Remains*," plate xiii.
[628] "*Vita Pythagor*."
[629] 608 B. C.
[630] This city was built 332 B. C.
[631] "*Metaph*.," vii. F.
[632] See drawings from the Temple of Rama, Coleman's "*Mythology of the Hindus*." New York: J. W. Bouton, Publisher.

— as Durga, Indra, and Indrani, are found with this attribute, which is a perfect representation of the May-pole.[633]

The holiest of the temples among the Hindus, are those of Jaggarnath. This deity is worshipped equally by all the sects of India, and *Jagg*arnâth is named "The Lord of the World." He is the god of the Mysteries, and his temples, which are most numerous in Bengal, are all of a pyramidal form.

There is no other deity which affords such a variety of etymologies as Iaho, nor a name which can be so variously pronounced. It is only by associating it with the Masoretic points that the later Rabbins succeeded in making Jehovah read "Adonaï" — or Lord. Philo Byblus spells it in Greek letters ΙΕΥΩ — IEOV. Theodoret says that the Samaritans pronounced it *Iabè* (*Yahva*) and the Jews Yaho; which would make it as we have shown I-ah-O. Diodorus states that "among the Jews they relate that Moses called the God *Iαo*." It is on the authority of the *Bible* itself, therefore, that we maintain that before his initiation by Jethro, his father-in-law, Moses had never known the word Iaho. The future Deity of the sons of Israel calls out from the burning bush and gives His name as "I am that I am," and specifies carefully that He is the "Lord God of the Hebrews" (*Exod*. iii. 18), not of the other nations. Judging him by his own acts, throughout the Jewish records, we doubt whether Christ himself, had he appeared in the days of the *Exodus*, would have been welcomed by the irascible Sinaitic Deity. However, "The Lord God," who becomes, on His own confession, Jehovah only in the 6th chapter of *Exodus* (verse 3) finds his veracity put to a startling test in *Genesis* xxii. 14, in which revealed passage Abraham builds an altar to *Jehovah-jireh*.

It would seem, therefore, but natural to make a difference between the mystery-God *Iaw*, adopted from the highest antiquity by all who participated in the esoteric knowledge of the priests, and his phonetic counterparts, whom we find treated with so little reverence by the Ophites and other Gnostics. Once having burdened themselves like the Azazel **[Page 302]** of the wilderness with the sins and iniquities of the Jewish nation, it now appears hard for the Christians to have to confess that those whom they thought fit to consider the "chosen people" of God — their sole predecessors in monotheism — were, till a very late period, as idolatrous and polytheistic as their neighbors. The shrewd Talmudists have escaped the accusation for long centuries by screening themselves behind the Masoretic invention. But, as in everything else, truth was at last brought to light. We know now that Ihoh הוהי must be read Iahoh and Iah, not Jehovah. Iah of the Hebrews is plainly the Iacchos (Bacchus) of the Mysteries; the God "from whom the liberation of souls was expected — Dionysus, Iacchos, Iahoh, Iah."[634] Aristotle then was right when he said: "Jon הורי was Oromasdes and Ahriman Pluto, for the God of heaven, Ahura-mazda, rides on a chariot which the *Horse of the Sun* follows."[635] And Dunlap quotes Psalm lxviii. 4, which reads:

> "Praise him by his name Iach (חי),
> Who rides upon the heavens, as on a horse,"

and then shows that "the Arabs represented Iauk (Iach) by a horse. The Horse of the

[633] See Hargrave Jennings: "*Rosicrucians*," p. 252.

[634] K. O. Müller, "*History of Greek Literature*," p. 283; "*Movers*," pp. 547-553; Dunlap, "*Sod, the Mysteries of Adoni*," p. 21.

[635] See "*Universal History*," vol. v., p. 301.

Sun (Dionysus)."[636] Iah is a softening of Iach, "he explains." ח *ch* and ה h interchange; so s softens to h. The Hebrews express the idea of LIFE both by a *ch* and an *h*; as chiach, to be, hiah, to be; Iach, God of Life, Iah, "I *am*."[637] Well then may we repeat these lines of Ausonius:

> "Ogugiâ calls me Bacchus; Egypt thinks me Osiris;
> The Musians name me Ph'anax; the Indi consider me Dionysus;
> The Roman Mysteries call me Liber; the Arabian race Adonis!"

And the chosen people Adoni and Jehovah — we may add.

How little the philosophy of the old secret doctrine was understood, is illustrated in the atrocious persecutions of the Templars by the Church, and in the accusation of their worshipping the Devil under the shape of the goat — Baphomet! Without going into the old Masonic mysteries, there is not a Mason — of those we mean who *do know something* — but has an idea of the true relation that Baphomet bore to Azaze, the scapegoat of the wilderness,[638] whose character and meaning are entirely perverted **[Page 303]** in the Christian translations. "This terrible and venerable name of God," says Lanci,[639] librarian to the Vatican, "through the pen of biblical glossers, has been a *devil*, a mountain, a *wilderness*, and a *he-goat*." In Mackenzie's *Royal Masonic Cyclopædia*, the author very correctly remarks that
"this word should be divided into Azaz and El," for "it signifies God of Victory, but is here used in the sense of *author of Death*, in contrast to Jehovah, the *author of Life*; the latter received a dead goat as an offering."[640] The Hindu Trinity is composed of three personages, which are convertible into one. The *Trimurti* is one, and in its abstraction indivisible, and yet we see a metaphysical division taking place from the first, and while Brahma, though collectively representing the three, remains behind the scenes, Vishnu is the Life-Giver, the Creator, and the Preserver, and Siva is the *Destroyer*, and the *Death-giving* deity. "Death to the *Life-Giver*, life to the *Death-dealer*. The symbolical antithesis is grand and beautiful," says Gliddon.[641] "*Deus est Dæmon inversus*" of the kabalists now becomes clear. It is but the intense and cruel desire to crush out the last vestige of the old philosophies by perverting their meaning, for fear that their own dogmas should not be rightly fathered on them, which impels the Catholic Church to carry on such a systematic persecution in regard to Gnostics, Kabalists, and even the comparatively innocent Masons.

Alas, alas! How little has the divine seed, scattered broadcast by the hand of the meek Judean philosopher, thrived or brought forth fruit.

He, who himself had shunned hypocrisy, warned against public prayer, showing such contempt for any useless exhibition of the same, could he but cast his sorrowful glance on the earth, from the regions of eternal bliss, would see that this seed fell neither on sterile rock nor by the way-side. Nay, it took deep root in the most prolific soil; one enriched even to plethora with lies and human gore!

---

636 "*Spirit. Hist.*," pp. 64, 67, 78.
637 "*Sod, the Mysteries of Adoni*," p. 21.
638 See *Leviticus* xvi. 8, 10, and other verses relating to the biblical goat in the original texts.
639 "*Sagra Scrittura*," and "*Paralipomeni*."
640 Article "Goat," p. 257.
641 "Types of Mankind," p. 600; "*Royal Masonic Cyclopædia*."

"For, if the truth of God hath more abounded, *through my lie* unto his glory; why yet am I also judged as a sinner?" naively inquires Paul, the best and sincerest of all the apostles. And he then adds: "*Let us do evil*, that good may come!" (*Romans* iii. 7, 8). This is a confession which we are asked to believe as having been a direct inspiration from God! It explains, if it does not excuse, the maxim adopted later by the Church that "it is an act of virtue to deceive and lie, when by such means the interests of *the Church* might be promoted."[642] A maxim **[Page 304]** applied in its fullest sense by that accomplished professor in forgery, the Armenian Eusebius; or yet, that innocent-looking bible-kaleidoscopist — Irenæus. And these men were followed by a whole army of pious assassins, who, in the meanwhile, had improved upon the system of deceit, by proclaiming that it was lawful even to kill, when by murder they could enforce the new religion. Theophilus, "that perpetual enemy of peace and virtue," as the famous bishop was called; Cyril, Athanasius, the murderer of Arius, and a host of other canonized "Saints," were all but too worthy successors of *Saint* Constantine, who drowned his wife in boiling water; butchered his little nephew; murdered, with his own pious hand, two of his brothers-in-law; killed his own son Crispus, bled to death several men and women, and smothered in a well an old monk. However, we are told by Eusebius that this Christian Emperor was rewarded by a *vision* of Christ himself, bearing his cross, who instructed him to march to other triumphs, inasmuch as he would always protect him!

It is under the shade of the Imperial standard, with its famous sign, "*In hoc signo vinces,*" that "*visionary*" Christianity, which had crept on since the days of Irenænus, arrogantly proclaimed its rights in the full blaze of the sun. The Labarum had most probably furnished the model for the *true* cross, which was "miraculously," and agreeably to the Imperial will, found a few years later. Nothing short of such a remarkable vision, impiously doubted by some severe critics — Dr. Lardner for one — and a fresh miracle to match, could have resulted in the finding of a cross where there had never before been one. Still, we have either to believe the phenomenon or dispute it at the risk of being treated as infidels; and this, notwithstanding that upon a careful computation we would find that the fragments of the "true Cross" had multiplied themselves even more miraculously than the five loaves in the invisible bakery, and the two fishes. In all cases like this, where miracles can be so conveniently called in, there is no room for dull fact. History must step out that fiction may step in.

If the alleged founder of the Christian religion is now, after the lapse of nineteen centuries, preached — more or less unsuccessfully however — in every corner of the globe, we are at liberty to think that the doctrines attributed to him would astonish and dismay him more than any one else. A system of deliberate falsification was adopted from the first. How determined Irenæus was to crush truth and build up a Church of his own on the mangled remains of the seven primitive churches mentioned in the *Revelation*, may be inferred from his quarrel with Ptolemæus. And this is again a case of evidence against which no blind faith can prevail. Ecclesiastical history assures us that Christ's **[Page 305]** ministry was but of three years' duration. There is a decided discrepancy on this point between the first three synoptics and the fourth gospel; but it was left for Irenæus to show to Christian posterity that so early as A.D. 180 — the probable time when this

[642] "*Ecclesiastical History*," vol. i., pp. 381, 382. Read the whole quotations to appreciate the doctrine in full.

Father wrote his works against heresies — even such pillars of the Church as himself either knew nothing certain about it, or deliberately lied and falsified dates to support their own views. So anxious was the worthy Father to meet every possible objection against his plans, that no falsehood, no sophistry, was too much for him. How are we to understand the following; and who is the falsifier in this case? The argument of Ptolemæus was that Jesus was too young to have taught anything of much importance; adding that "Christ preached for *one year only,* and then suffered in the twelfth month." In this Ptolemæus was very little at variance with the gospels. But Irenæus, carried by his object far beyond the limits of prudence, from a mere discrepancy between one and three years, makes it *ten* and even twenty years! "Destroying his (Christ's) whole work, and *robbing him of that age* which is *both necessary* and more honorable than any other; that more advanced age, I mean, during which also, as a teacher, he excelled all others." And then, having no certain data to furnish, he throws himself back on *tradition,* and claims that Christ had preached for over TEN years! (book ii., c. 22, pp. 4, 5). In another place he makes Jesus fifty years old.

But we must proceed in our work of showing the various origins of Christianity, as also the sources from which Jesus derived his own ideas of God and humanity.

The Koinobi lived in Egypt, where Jesus passed his early youth. They were usually confounded with the Therapeutæ, who were a branch of this widely-spread society. Such is the opinion of Godfrey Higgins and De Rebold. After the downfall of the principal sanctuaries, which had already begun in the days of Plato, the many different sects, such as the Gymnosophists and the Magi — from whom Clearchus very erroneously derives the former — the Pythagoreans, the Sufis, and the Reshees of Kashmere, instituted a kind of international and universal Freemasonry, among their esoteric societies. "These Rashees," says Higgins, "are the Essenians, Carmelites, or Nazarites of the temple."[643] "That occult science known by ancient priests under the name of *regenerating fire,*" says Father Rebold, " . . . a science that for more than 3,000 years was the peculiar possession of the Indian and Egyptian priesthood, into the knowledge of which Moses was initiated at Heliopolis, where he was educated; and Jesus among the Essenian priests of Egypt or Judea; **[Page 306]** and by which these two great reformers, *particularly the latter,* wrought many of the miracles mentioned in the *Scriptures.*"[644]

Plato states that the mystic Magian religion, known under the name of *Machagistia,* is the most uncorrupted form of worship in things divine. Later, the Mysteries of the Chaldean sanctuaries were added to it by one of the Zoroasters and Darius Hystaspes. The latter completed and perfected it still more with the help of the knowledge obtained by him from the learned ascetics of India, whose rites were identical with those of the initiated Magi.[645]

---

643 "*Anacalypsis.*"

644 Quoted in the "*Seers of the Ages,*" by J. M. Peebles.

645 We hold to the idea — which becomes self-evident when the Zoroastrian imbroglio is considered — that there were, even in the days of Darius, two distinct sacerdotal castes of Magi: the initiated and those who were allowed to officiate in the popular rites only. We see the same in the Eleusinian Mysteries. Belonging to every temple there were attached the "hierophants" of the *inner* sanctuary, and the secular clergy who were not even instructed in the Mysteries. It is against the absurdities and superstitions of the latter that Darius revolted, and "crushed them," for the inscription of his tomb

Ammian, in his history of Julian's Persian expedition, gives the story by stating that one day Hystaspes, as he was boldly penetrating into the unknown regions of Upper India, had come upon a certain wooded solitude, the tranquil recesses of which were "occupied by those exalted sages, the Brachmanes (or Shamans). Instructed by their teaching in the science of *the motions of the* world and of the heavenly bodies, and in *pure religious rites* . . . he transfused them into the creed of the Magi. The latter, coupling these doctrines with their *own peculiar science of foretelling the future,* have handed down the whole through their descendants to succeeding ages."[646] It is from these descendants that the Sufis, chiefly composed of Persians and Syrians, acquired their proficient knowledge in astrology, medicine, and the esoteric doctrine of the ages. "The Sufi doctrine," says C. W. King, "involved the grand idea of one universal creed which could be secretly held under any profession of an outward faith; and, in fact, took virtually the same view of religious systems as that in which the ancient philosophers had regarded such matters."[647] The mysterious Druzes of Mount Lebanon are the descendants of all these. Solitary Copts, earnest students scattered hither and thither throughout the sandy solitudes of Egypt, Arabia, Petræa, Palestine, and the impenetrable forests of Abyssinia, though rarely met with, may sometimes be seen. Many and various are the nationalities to which belong the disciples of that mysterious school, and many the side-shoots of that **[Page 307]** one primitive stock. The secresy preserved by these sub-lodges, as well as by the one and supreme great lodge, has ever been proportionate to the activity of religious persecutions; and now, in the face of the growing materialism, their very existence is becoming a mystery.[648]

"HERMETIC BROTHERS" OF EGYPT

But it must not be inferred, on that account, that such a mysterious brotherhood is but a fiction, not even *a name,* though it remains unknown to this day. Whether its affiliates are called by an Egyptian, Hindu, or Persian name, it matters not. Persons belonging to one of

---

shows that he was a "hierophant" and a Magian himself. It is also but the exoteric rites of this class of Magi which descended to posterity, for the great secresy in which were preserved the "Mysteries" of the true Chaldean Magi was never violated, however much guess-work may have been expended on them.

646 xxiii., 6.

647 "*The Gnostics and their Remains,*" p. 185.

648 These are truths which cannot fail to impress themselves upon the minds of earnest thinkers. While the Ebionites, Nazarites, Hemerobaptists, Lampseans, Sabians, and the many other earliest sects which wavered later between the varying dogmatisms suggested to them by the *esoteric* and misunderstood parables of the Nazarene teacher, whom they justly regarded as a prophet, there were men, for whose names we would vainly search history, who preserved the secret doctrines of Jesus as pure and unadulterated as they had been received. And still, even all these above-mentioned and conflicting sects were far more orthodox in their Christianity, or rather Christism, than the Churches of Constantine and Rome. "It was a strange fate that befell these unfortunate people" (the Ebionites), says Lord Amberley, "when, overwhelmed by the flood of heathenism that had swept into the Church, they were condemned as heretics. Yet, there is no evidence that they had ever swerved from the doctrines of Jesus, or of the disciples who knew him in his lifetime. . . . Jesus himself was circumcised . . . reverenced the temple at Jerusalem as 'a house of prayer for all nations.' . . . But the torrent of progress swept past the Ebionites, and left them stranded on the shore" ("*An Analysis of Religious Beliefs,*" by Viscount Amberley, vol. i., p. 446).

these sub-brotherhoods have been met by trustworthy, and not unknown persons, besides the present writer, who states a few facts concerning them, by the special permission of one *who has a right to give it.* In a recent and very valuable work on secret societies, K. R. H. Mackenzie's *Royal Masonic Cyclopædia,* we find the learned author himself, an honorary member of the Canongate Kilwinning Lodge, No. 2 (Scotland), and a Mason not likely to be imposed upon, stating the following, under the head, *Hermetic Brothers of Egypt:*

> "An occult fraternity, which has endured from very ancient times, having a hierarchy of officers, secret signs, and passwords, and a peculiar method of instruction in science, religion, and philosophy. . . . If we may believe those who, at the present time, profess to belong to it, *the philosopher's stone, the elixir of life, the art of invisibility,* and the power of communication directly with the ultramundane life, are parts of the inheritance they possess. The writer has met with only three persons who maintained the actual existence of this body of religious philosophers, and who hinted that they themselves were actually members. There was no reason to doubt the good faith of these individuals — apparently unknown to each other, and men of moderate competence, blameless lives, austere manners, and almost ascetic in their habits. **[Page 308]**
>
> They all appeared to be men of forty to forty-five years of age, and evidently of vast erudition . . . their knowledge of languages not to be doubted. . . . They never remained long in any one country, but passed away without creating notice."[649]

Another of such sub-brotherhoods is the sect of the Pitris, in India. Known by name, now that Jacolliot has brought it into public notice, it yet is more arcane, perhaps, than the brotherhood that Mr. Mackenzie names the "Hermetic Brothers." What Jacolliot learned of it, was from fragmentary manuscripts delivered to him by Brahmans, who had their reasons for doing so, we must believe. The *Agrouchada Parikshai* gives certain details about the association, as it was in days of old, and, when explaining mystic rites and magical incantations, explains nothing at all, so that the mystic L'om, L'Rhum, Sh'hrum, and Sho-rim Ramaya-Namaha, remain, for the mystified writer, as much a puzzle as ever. To do him justice, though, he fully admits the fact, and does not enter upon useless speculations.

Whoever desires to assure himself that there now exists a religion which has baffled, for centuries, the impudent inquisitiveness of missionaries, and the persevering inquiry of science, let him violate, if he can, the seclusion of the Syrian Druzes. He will find them numbering over 80,000 warriors, scattered from the plain east of Damascus to the western coast. They covet no proselytes, shun notoriety, keep friendly — as far as possible — with

---

[649] What will, perhaps, still more astonish American readers, is the fact that, in the United States, a mystical fraternity now exists, which claims an intimate relationship with one of the oldest and most powerful of Eastern Brotherhoods. It is known as the Brotherhood of Luxor, and its faithful members have the custody of very important secrets of science. Its ramifications extend widely throughout the great Republic of the West. Though this brotherhood has been long and hard at work, the secret of its existence has been jealously guarded. Mackenzie describes it as having "a Rosicrucian basis, and numbering many members" ("*Royal Masonic Cyclopædia,*" p. 461). But, in this, the author is mistaken; it has no Rosicrucian basis. The name Luxor is primarily derived from the ancient Beloochistan city of Looksur, which lies between Bela and Kedgee, and also gave its name to the Egyptian city.

both Christians and Mahometans, respect the religion of every other sect or people, but will never disclose their own secrets. Vainly do the missionaries stigmatize them as infidels, idolaters, brigands, and thieves. Neither threat, bribe, nor any other consideration will induce a Druze to become a convert to dogmatic Christianity. We have heard of two in fifty years, and both have finished their careers in prison, for drunkenness and theft. They proved to be "real *Druzes*,"[650] said one **[Page 309]** of their chiefs, in discussing the subject. There never was a case of an *initiated* Druze becoming a Christian. As to the uninitiated, they are never allowed to even see the sacred writings, and none of them have the remotest idea where these are kept. There are missionaries in Syria who boast of having in their possession a few copies. The volumes alleged to be the correct expositions from these secret books (such as the translation by Petis de la Croix, in 1701, from the works presented by Nasr-Allah to the French king), are nothing more than a compilation of "secrets," known more or less to every inhabitant of the southern ranges of Lebanon and Anti-Libanus. They were the work of an apostate Dervish, who was expelled from the sect Hanafi, for improper conduct — the embezzlement of the money of widows and orphans. The *Exposé de la Religion des Druzes*, in two volumes, by Sylvestre de Sacy (1828), is another net-work of hypotheses. A copy of this work was to be found, in 1870, on the window-sill of one of their principal *Holowey*, or place of religious meeting. To the inquisitive question of an English traveller, as to their rites, the *Okhal*,[651] a venerable old man, who spoke English as well as French, opened the volume of de Sacy, and, offering it to his interlocutor, remarked, with a benevolent smile: "Read this instructive and truthful book; I could explain to you neither better nor more correctly the secrets of God and our blessed Hamsa, than it does." The traveller understood the hint.

Mackenzie says they settled at Lebanon about the tenth century, and "seem to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. Their religion is compounded of Judaism, Christianity, and Mahometanism. They have a regular order of priesthood and *a kind of hierarchy* . . . there is a regular system of passwords and signs. . . . Twelve month's probation, to which either sex is admitted, preceded initiation."

We quote the above only to show how little even persons as trustworthy as Mr. Mackenzie really know of these mystics.

Mosheim, who knows as much, or we should rather say as little, as any others, is entitled to the merit of candidly admitting that "their religion is peculiar to themselves, and is involved in some mystery." We should say it was — rather!

That their religion exhibits traces of Magianism and Gnosticism is natural, as the whole of the Ophite esoteric philosophy is at the bottom of it. But the characteristic dogma of the Druzes is the absolute unity **[Page 310]** of God. He is the essence of life, and although incomprehensible and invisible, is to be known through *occasional manifestations in human*

650 These people do not accept the name of Druzes, but regard the appellation as an insult. They call themselves the "disciples of Hamsa," their Messiah, who came to them, in the tenth century, from the "Land of the Word of God," and, together with his disciple, Mochtana Boha-eddin, committed this *Word* to writing, and entrusted it to the care of a few initiates, with the injunction of the greatest secresy. They are usually called Unitarians.

651 The Okhal (from the Arabic *akl* — intelligence or wisdom) are the initiated, or wise men of this sect. They hold, in their mysteries, the same position as the hierophant of old, in the Eleusinian and others.

form [652] Like the Hindus they hold that he was incarnated more than once on earth. Hamsa was the *precursor* of the last manifestation to be (the tenth *avatar*)[653] not the inheritor of Hakem, who is yet to come. Hamsa was the personification of the "Universal Wisdom." Bohaeddin in his writings calls him Messiah. The whole number of his disciples, or those who at different ages of the world have imparted wisdom to mankind, which the latter as invariably have forgotten and rejected in course of time, is one hundred and sixty-four (164, the kabalistic *s d k*). Therefore, their stages or degrees of promotion after initiation are five; the first three degrees are typified by the "three feet of the candlestick of the inner Sanctuary, which holds the light of the *five* elements"; the last two degrees, the most important and terrifying in their solemn grandeur belonging to the highest orders; and the whole five degrees emblematically represent the said five mystic Elements. The "three feet are the holy *Application*, the *Opening*, and the *Phantom*," says one of their books; on man's inner and outer soul, and his body, a phantom, a passing shadow. The body, or matter, is also called the "Rival," for "he is the minister of sin, the Devil ever creating dissensions between the Heavenly Intelligence (spirit) and the soul, which he tempts incessantly." Their ideas on transmigration are Pythagorean and kabalistic. The spirit, or Temeami (the divine soul), was in Elijah and John the Baptist; and the soul of Jesus was that of H'amsa; that is to say, of the same degree of purity and sanctity. Until their resurrection, by which they understand the day when the spiritual bodies of men will be absorbed into God's own essence and being (the Nirvana of the Hindus), the souls of men will keep their astral forms, except the few chosen ones who, from the moment of their separation from their bodies, begin to exist as pure spirits. The life of man they divide into soul, body, and intelligence, or mind. It is the latter which imparts and communicates to the soul the divine spark from its H'amsa (Christos).

They have seven great commandments which are imparted equally to all the uninitiated; and yet, even these well-known articles of faith have been so mixed up in the accounts of outside writers, that, in one of the best Cyclopædias of America (Appleton's), they are garbled after the fashion that may be seen in the comparative tabulation below; the spurious and the true order parallel: **[Page 311]**

CORRECT VERSION OF THE COMMANDMENTS AS IMPARTED ORALLY BY THE TEACHERS[654]	GARBLED VERSION REPORTED BY THE CHRISTIAN MISSIONARIES AND GIVEN IN PRETENDED EXPOSITIONS[655]
1. The unity of God, or the infinite oneness of Deity.	1. (2) " 'Truth in words,' meaning in practice, only truth to the religion and to the initiated; it is lawful to act and to

[652] This is the doctrine of the Gnostics who held Christos to be the personal immortal Spirit of man.

[653] The ten Messiahs or avatars remind again of the five Buddhistic and ten Brahmanical avatars of Buddha and Christna.

[654] See, farther on, a letter from an "Initiate."

[655] In this column the first numbers are those given in the article on the Druzes in the "*New American Cyclopædia*" (Appleton's), vol. vi., p. 631. The numbers in parentheses show the sequence in which the commandments would stand were they given correctly.

	speak falsehood to men of another creed."[656]
2. The essential excellence of Truth.	2. (7) "Mutual help, watchfulness, and protection."
3. Toleration; right given to all men and women to freely express their opinions on religious matters, and make the latter subservient to reason.	3. (?) "To renounce all other religions."[657]
4. Respect to all men and women according to their character and conduct.	4. (?) "To be separate from infidels of every kind, not externally but only in heart."[658]
5. Entire submission to God's decrees.	5. (1) "Recognize God's eternal unity."
6. Chastity of body, mind, and soul.	6. (5) "Satisfied with God's acts."
7. Mutual help under all conditions.	7. (5) "Resigned to God's will."

As will be seen, the only expose in the above is that of the great ignorance, perhaps malice, of the writers who, like Sylvestre de Sacy, undertake to enlighten the world upon matters concerning which they know nothing.

"Chastity, honesty, meekness, and mercy," are thus the four theological virtues of all Druzes, besides several others demanded from the initiates: "murder, theft, cruelty, covetousness, slander," the five sins, to which several other sins are added in the sacred tablets, but which we must abstain from giving. The morality of the Druzes is strict and **[Page 312]** uncompromising. Nothing can tempt one of these Lebanon Unitarians to go astray from what he is taught to consider his duty. *Their ritual being unknown to outsiders,* their would-be historians have hitherto denied them one. Their "Thursday meetings" are open to all, but no interloper has ever participated in the rites of initiation which take place occasionally on Fridays in the greatest secresy. Women are admitted to them as well as men, and they play a part of great importance at the initiation of men. The probation, unless some extraordinary exception is made, is long and severe. Once, in a certain period of time, a solemn ceremony takes place, during which all the elders and the initiates of the highest two degrees start out for a pilgrimage of several days to a certain place in the mountains. They meet within the safe precincts of a monastery said to have been erected during the earliest times of the Christian era. Outwardly one sees but old ruins of a once grand edifice, used, says the legend, by some Gnostic sects as a place of worship during the religious persecutions. The ruins above ground, however, are but a

656 This pernicious doctrine belongs to the old policy of the Catholic Church, but is certainly false as regards the Druzes. They maintain that it is right and lawful to withhold the truth about their own tenets, no one outside their own sect having a right to pry into their religion. The okhals never countenance deliberate falsehood in any form, although the laymen have many a time got rid of the spies sent by the Christians to discover their secrets, by deceiving them with sham initiations. (See the letter of Prof. Rawson to the author, p. 313.)

657 This commandment does not exist in the Lebanon teaching.

658 There is no such commandment, but the practice thereof exists by mutual agreement, as in the days of the Gnostic persecution.

convenient mask; the subterranean chapel, halls,and cells, covering an area of ground far greater than the upper building; while the richness of ornamentation, the beauty of the ancient sculptures, and the gold and silver vessels in this sacred resort, appear like "a dream of glory," according to the expression of an initiate. As the lamaseries of Mongolia and Thibet are visited upon grand occasions by the holy shadow of "Lord Buddha," so here, during the ceremonial, appears the resplendent ethereal form of Hamsa, the Blessed, which instructs the faithful. The most extraordinary feats of what would be termed magic take place during the several nights that the convocation lasts; and one of the greatest mysteries — faithful copy of the past — is accomplished within the discreet bosom of our mother earth; not an echo, nor the faintest sound, not a glimmer of light betrays without the grand secret of the initiates.

Hamsa, like Jesus, was a mortal man, and yet "Hamsa" and "Christos" are synonymous terms as to their inner and hidden meaning. Both are symbols of the *Nous*, the divine and higher soul of man — his spirit. The doctrine taught by the Druzes on that particular question of the duality of spiritual man, consisting of one soul mortal, and another immortal, is identical with that of the Gnostics, the older Greek philosophers, and other initiates.

Outside the East we have met one initiate (and only one), who, for some reasons best known to himself, does not make a secret of his initiation into the Brotherhood of Lebanon. It is the learned traveller and artist, Professor A. L. Rawson, of New York City. This gentleman has passed many years in the East, four times visited Palestine, and has travelled **[Page 313]** to Mecca. It is safe to say that he has a priceless store of facts about the beginnings of the Christian Church, which none but one who had had free access to repositories closed against the ordinary traveller could have collected. Professor Rawson, with the true devotion of a man of science, noted down every important discovery he made in the Palestinian libraries, and every precious fact orally communicated to him by the mystics he encountered, and some day they will see the light. He has most obligingly sent us the following communication, which, as the reader will perceive, fully corroborates what is above written from our personal experience about the strange fraternity incorrectly styled the Druzes:

"34 BOND ST., NEW YORK, June 6, 1877.

". . . Your note, asking me to give you an account of my initiation into a secret order among the people commonly known as Druzes, in Mount Lebanon, was received this morning. I took, as you are fully aware, an obligation at that time to conceal within my own memory the greater part of the 'mysteries,' with the most interesting parts of the 'instructions'; so that what is left may not be of any service to the public. Such information as I can rightfully give, you are welcome to have and use as you may have occasion.

"The probation in my case was, by *special dispensation*, made one month, during which time I was 'shadowed' by a priest, who served as my cook, guide, interpreter, and general servant, that he might be able to testify to the fact of my having strictly conformed to the rules in diet, ablutions, and other matters. He was also my instructor in the text of the ritual, which we recited from time to time for practice, in dialogue or in song, as it may have been. Whenever we happened to be near a Druze

> village, on a Thursday, we attended the 'open' meetings, where men and women assembled for instruction and worship, and to expose to the world generally their religious practices. I was never present at a Friday 'close' meeting before my initiation, nor do I believe any one else, man or woman, ever was, except by collusion with a priest, and that is not probable, for a false priest forfeits his life. The practical jokers among them sometimes 'fool' a too curious 'Frank' by a sham initiation, especially if such a one is suspected of having some connection with the missionaries at Beirut or elsewhere.

"The initiates include both women and men, and the ceremonies are of so peculiar a nature that both sexes are required to assist in the ritual and 'work.' The 'furniture' of the 'prayer-house' and of the 'vision-chamber' is simple, and except for convenience may consist of but a strip of carpet. In the 'Gray Hall' (the place is never named, and is underground, *not far* from Bayt-ed-Deen) there are some rich decorations and valuable pieces of ancient furniture, the work of Arab silversmiths five or six centuries ago, inscribed and dated. The day of initiation must be a continual fast from daylight to sunset in winter, or six o'clock in summer, and the ceremony is from beginning to end a series of trials and temptations, calculated to test the endurance of the candidate under physical and mental pressure. It is seldom that any but the young man or woman succeeds in 'winning' all the 'prizes,' since *nature will sometimes exert itself* in spite of the most stubborn will, and the neophyte fail of passing some of the tests. In such a case the probation is extended another year, when another trial is had.

"Among other tests of the neophyte's self-control are the following: Choice pieces **[Page 314]** of cooked meat, savory soup, pilau, and other appetizing dishes, with sherbet, coffee, wine, and water, are set, as if accidentally, in his way, and he is left alone for a time with the tempting things. To a hungry and fainting soul the trial is severe. But a more difficult ordeal is when the seven priestesses retire, all but one, the youngest and prettiest, and the door is closed and barred on the outside, after warning the candidate that he will be left to his 'reflections,' for half an hour. Wearied by the long-continued ceremonial, weak with hunger, parched with thirst, and a sweet reaction coming after the tremendous strain to keep his animal nature in subjection, this moment of privacy and of temptation is brimful of peril. The beautiful young vestal, timidly approaching, and with glances which lend a double magnetic allurement to her words, begs him in low tones to 'bless her.' Woe to him if he does! A hundred eyes see him from secret peep-holes, and only to the ignorant neophyte is there the appearance of concealment and opportunity.

"There is no infidelity, idolatry, or other really bad feature in the system. They have the relics of what was once a grand form of nature-worship, which has been contracted under a despotism into a secret order, hidden from the light of day, and exposed only in the smoky glare of a few burning lamps, in some damp cave or chapel under ground. The chief tenets of their religious teachings are comprised in seven 'tablets,' which are these, to state them in general terms:

"1. The unity of God, or the infinite oneness of deity.

"2. The essential excellence of truth.

"3. The law of toleration as to all men and women in opinion.

"4. Respect for all men and women as to character and conduct.

"5. Entire submission to God's decrees as to fate.

"6. Chastity of body and mind and soul.

"7. Mutual help under all conditions.

"

These tenets are not printed or written. Another set is printed or written to mislead the unwary, but with these we are not concerned.

"The chief results of the initiation seemed to be a kind of mental illusion or sleep-waking, in which the neophyte saw, or thought he saw, the images of people who were known to be absent, and in some cases thousands of miles away. I thought (or perhaps it was my mind at work) I saw friends and relatives that I knew at the time were in New York State, while I was then in Lebanon. How these results were produced I cannot say. They appeared in a dark room, when the 'guide' was talking, the 'company' singing in the next 'chamber,' and near the close of the day, when I was tired out with fasting, walking, talking, singing, robing, unrobing, seeing a great many people in various conditions as to dress and undress, and with great mental strain in resisting certain physical manifestations that result from the appetites when they overcome the will, and in paying close attention to the passing scenes, hoping to remember them — so that I may have been unfit to judge of any new and surprising phenomena, and more especially of those apparently magical appearances which have always excited my suspicion and distrust. I know the various uses of the magic-lantern, and other apparatus, and took care to examine the room where the 'visions' appeared to me the same evening, and the next day, and several times afterwards, and knew that, in my case, there was no use made of any machinery or other means besides the voice of the 'guide and instructor.' On several occasions afterward, when at a great distance from the 'chamber,' the same or similar visions were produced, as, for instance, in Hornstein's Hotel at Jerusalem. A daughter-in-law of a well-known Jewish merchant in Jerusalem is an initiated 'sister,' and can produce the visions almost at will on any one who will live **[Page 315]** strictly according to the rules of the Order for a few weeks, more or less, according to their nature, as gross or refined, etc.

"I am quite safe in saying that the initiation is so peculiar that it could not be printed so as to instruct one who had not been 'worked' through the 'chamber.' So it would be even more impossible to make an expose of them than of the Freemasons. The real secrets are acted and not spoken, and require several initiated persons to assist in the work.

"It is not necessary for me to say how some of the notions of that people seem to perpetuate certain beliefs of the ancient Greeks — as, for instance, the idea that a man has two souls, and many others — for you probably were made familiar with them in your passage through the 'upper' and 'lower chamber.' If I am mistaken in supposing you an 'initiate,' please excuse me. I am aware that the closest friends often conceal that 'sacred secret' from each other; and even husband and wife may live — as I was informed in Dayr-el-Kamar was the fact in one family there — for twenty years together and yet neither know anything of the initiation of the other. You, undoubtedly, have good reasons for keeping your own counsel,

"Yours truly,
"A. L. RAWSON."

Before we close the subject we may add that if a stranger ask for admission to a "Thursday" meeting he will never be refused. Only, if he is a Christian, the *okhal* will open a *Bible* and read from it; and if a Mahometan, he will hear a few chapters of the *Koran*, and the ceremony will end with this. They will wait until he is gone, and then, shutting well the doors of their convent, take to their own rites and books, passing for this purpose into their subterranean sanctuaries. "The Druzes remain, even more than the Jews, a peculiar people," says Colonel Churchill,[659] one of the few fair and strictly impartial writers. "They marry

[659] "*Mount Lebanon*," vol. 3. London, 1853.

within their own race; they are rarely if ever converted; they adhere tenaciously to their traditions, and they baffle all efforts to discover their cherished secrets. . . The bad name of that caliph whom they claim as their founder is fairly compensated by the pure lives of many whom they honor as saints, and by the heroism of their feudal leaders."

And yet the Druzes may be said to belong to one of the least esoteric of secret societies. There are others far more powerful and learned, the existence of which is not even suspected in Europe. There are many branches belonging to the great "Mother Lodge" which, mixed up with certain communities, may be termed secret sects within other sects. One of them is the sect commonly known as that of Laghana-Sastra. It reckons several thousand adepts who are scattered about in small groups in the south of the Dekkan, India. In the popular superstition, this sect is dreaded on account of its great reputation for magic and sorcery. The Brahmans accuse its members of atheism and sacrilege, for none of them **[Page 316]** will consent to recognize the authority of either the *Vedas* or *Manu,* except so far as they conform to the versions in their possession, and which they maintain are professedly the only original texts; the Laghana-Sastra have neither temples nor priests, but, twice a month, every member of the community has to absent himself from home for three days. Popular rumor, originated among their women, ascribes such absences to pilgrimages performed to their places of fortnightly resort. In some secluded mountainous spots, unknown and inaccessible to other sects, hidden far from sight among the luxurious vegetation of India, they keep their bungalows, which look like small fortresses, encircled as they are by lofty and thick walls. These, in their turn, are surrounded by the sacred trees called *assonata,* and in Tamul *arassa maram.* These are the "sacred groves," the originals of those of Egypt and Greece, whose initiates also built their temples within such "groves" inaccessible to the profane.[660]

It will not be found without interest to see what Mr. John Yarker, Jr., has to say on some modern secret societies among the Orientals. "The nearest resemblance to the Brahmanical Mysteries, is probably found in the very ancient '*Paths*' of the Dervishes, which are usually governed by twelve officers, the oldest 'Court' superintending the others by right of seniority. Here the master of the 'Court' is called '*Sheik,*' and has his deputies, 'Caliphs,' or successors, of which there may be many (as, for instance, in the brevet degree of a Master Mason). The order is divided into at least four columns, pillars, or degrees. The first step is that of 'Humanity,' which supposes attention to the written law, and 'annihilation in the *Sheik.*' The second is that of the 'Path,' in which the '*Murid,*' or disciple, attains spiritual powers and 'self-annihilation' into the 'Peer' or founder of the 'Path.' The third stage is called 'Knowledge,' and the '*Murid*' is supposed to become inspired, called 'annihilation into the Prophet.' The fourth stage leads him even to God, when he becomes a part of the Deity and sees Him in all things. The first and second stages have received modern subdivisions, as 'Integrity,' 'Virtue,' 'Temperance,' 'Benevolence.' After this the Sheik confers upon him the grade of 'Caliph,' or Honorary Master, for in their mystical language, 'the man must die before the saint can be born.' It will be seen that this kind of mysticism is applicable to Christ as founder of a 'Path.' "

---

660 Every temple in India is surrounded by such belts of sacred trees. And like the Koum-boum of Kansu (Mongolia) no one but an initiate has a right to approach them.

To this statement, the author adds the following on the Bektash Dervishes, who "often initiated the Janizaries. They wear *a small marble cube spotted with blood.* Their ceremony is as follows: Before reception a year's probation is required, during which false secrets are **[Page 317]** given to test the candidate; he has two godfathers *and is divested of all metals and even clothing;* from the wool of a sheep a cord is made for his neck, and a girdle for his loins; he is led into the centre of a square room, presented as a slave, and seated upon a large stone with twelve escallops; his arms are crossed upon his breast, his body inclined forward, his right toes extended over his left foot; after various prayers he is placed in a particular manner, with his hand in a peculiar way in that of the Sheik, who repeats a verse from the *Koran:* 'Those who on giving thee their hand swear to thee an oath, swear it to God, the hand of God is placed in their hand; whoever violates this oath, will do so to his hurt, and to whoever remains faithful God will give a magnificent reward.' Placing the hand below the chin is their sign, perhaps in memory of their vow. All use the double triangles. The Brahmans inscribe the angles with their trinity, and they possess also the Masonic sign of distress as used in France."[661]

From the very day when the first mystic found the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the profanation of the rabble was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive batteries, and furnishing them with matches. The first self-made adept initiated but a select few, and kept silence with the multitudes. He recognized his God and felt the great Being within himself. The "Atman," the Self,[662] the **[Page 318]** mighty Lord and Protector, once that man knew him as the

[661] John Yarker, Jr.: "*Notes on the Scientific and Religious Mysteries of Antiquity*," etc.

[662] This "Self," which the Greek philosophers called *Augoeides,* the "Shining One," is impressively and beautifully described in Max Müller's "*Veda.*" Showing the "Veda" to be the first book of the Aryan nations, the professor adds that "we have in it a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the "Veda" we see man left to himself to solve the riddle of this world. . . . He invokes the gods around him, he praises, he worships them. But still with all these gods . . . beneath him, and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers, and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is 'Brahman'; for *brahman* meant originally force, will, wish, and the propulsive power of creation. But this impersonal brahman, too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it 'Âtman,' for Âtman, originally breath or spirit, comes to mean Self, and Self alone; *Self,* whether Divine or human; Self, whether creating or suffering; Self, whether one or all; but always Self, independent and free. 'Who has seen the first-born,' says the poet, when he who had no bones (*i.e.,* form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any one who knew it?" ("*Rig-Veda,*" i., 164, 4). This idea of a divine Self, once expressed, everything else must acknowledge its supremacy; "*Self* is the Lord of all things, Self is the King of all things. As all the spokes of a wheel are contained in the nave and the circumference, all

"*I am,* "the" *Ego Sum,*" the "*Ahmi,*" showed his full power to him who could recognize the "*still small voice.*" From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates repeating to himself, as well as to his fellow-men, the noble injunction, "O man, know thyself," he succeeded in recognizing his God within himself. "Ye are gods," the king-psalmist tells us, and we find Jesus reminding the scribes that the expression, "Ye are gods," was addressed to other mortal men, claiming for himself the same privilege without any blasphemy.[663] And, as a faithful echo, Paul, while asserting that we are all "the temple of the living God,"[664] cautiously adds, that after all these things are only for the "wise," and it is "unlawful" to speak of them.

Therefore, we must accept the reminder, and simply remark that even in the tortured and barbarous phraseology of the *Codex Nazaræus,* we detect throughout the same idea. Like an undercurrent, rapid and clear, it runs without mixing its crystalline purity with the muddy and heavy waves of dogmatism. We find it in the *Codex,* as well as in the *Vedas,* in the *Avesta,* as in the *Abhidharma,* and in *Kapila's Sankhya Sutras* not less than in the *Fourth Gospel.* We cannot attain the "Kingdom of Heaven," unless we unite ourselves indissolubly with our *Rex Lucis,* the Lord of Splendor and of Light, our Immortal God. We must first conquer immortality and "take the Kingdom of Heaven by violence," offered to our material selves. "The first man is of the earth earthy; the *second* man *is from heaven*. . . . Behold, I show you a *mystery,*" says Paul (1 *Corinthians,* xv. 47). In the religion of Sakya-Muni, which learned commentators have delighted so much of late to set down as purely *nihilistic,* the doctrine of immortality is very clearly defined, notwithstanding the European or rather Christian ideas about Nirvana. In the sacred Jaïna books, of Patuna, the dying Gautama-**[Page 319]**Buddha is thus addressed: "Arise into *Nirvi* (Nirvana) from this decrepit body into which thou hast been sent. Ascend into *thy former abode,* O blessed Avatar!" This seems to us the very opposite of Nihilism. If Gautama is invited to reascend into his "former abode," and this abode is Nirvana, then it is incontestable that Buddhistic philosophy does *not* teach final annihilation. As Jesus is alleged to have appeared to his disciples after death, so to the present day is Gautama believed to descend from Nirvana. And if he has an existence there, then this state cannot be a synonym for *annihilation.*

TRUE MEANING OF NIRVANA

Gautama, no less than all other great reformers, had a doctrine for his "elect" and another for the outside masses, though the main object of his reform consisted in initiating all, so far as it was permissible and prudent to do, without distinction of castes or wealth, to the great truths hitherto kept so secret by the selfish Brahmanical class. Gautama-Buddha it was whom we see the first in the world's history, moved by that generous feeling which locks the whole humanity within one embrace, inviting the "poor," the "lame," and the "blind" to the King's festival table, from which he excluded those who had hitherto sat alone, in

things are contained in this Self; all Selves are contained in this Self. Brahman itself is but Self" (Ibid., p. 478; "*Khândogya-upanishad,*" viii., 3, 3, 4); "*Chips from a German Workshop,*" vol. i., p. 69.

663 *John* x. 34, 35.

664 2 *Corinthians,* vi. 16.

haughty seclusion. It was he, who, with a bold hand, first opened the door of the sanctuary to the pariah, the fallen one, and all those "afflicted by men" clothed in gold and purple, often far less worthy than the outcast to whom their finger was scornfully pointing. All this did Siddhartha six centuries before another reformer, as noble and as loving, though less favored by opportunity, in another land. If both, aware of the great danger of furnishing an uncultivated populace with the double-edged weapon of *knowledge which gives power,* left the innermost corner of the sanctuary in the profoundest shade, who, that is acquainted with human nature, can blame them for it? But while one was actuated by prudence, the other was forced into such a course. Gautama left the esoteric and most dangerous portion of the "secret knowledge" untouched, and lived to the ripe old age of eighty, with the certainty of having taught the essential truths, and having converted to them one-third of the world; Jesus promised his disciples the knowledge which confers upon man the power *of producing far greater miracles than he ever did himself,* and he died, leaving but a few faithful men, only half way to knowledge, to struggle with the world to which they could impart but what they *half*-knew themselves. Later, their followers disfigured truth still more than they themselves had done.

It is not true that Gautama never taught anything concerning a future life, or that he denied the immortality of the soul. Ask any intelligent Buddhist his ideas on Nirvana, and he will unquestionably express himself, as the well-known Wong-Chin-Fu, the Chinese orator, now **[Page 320]** travelling in this country, did in a recent conversation with us about *Niepang* (Nirvana). "This condition," he remarked, "we all understand to mean a final reunion with God, coincident with the perfection of the human spirit by its ultimate disembarrassment of matter. It is the very opposite of personal annihilation."

Nirvana means the certitude of personal immortality in *Spirit,* not in *Soul,* which, as a finite emanation, must certainly disintegrate its particles a compound of human sensations, passions, and yearning for some objective kind of existence, before the immortal spirit of the *Ego* is quite freed, and henceforth secure against further transmigration in any form. And how can man ever reach this state so long as the *Upadāna,* that state of longing for *life,* more life, does not disappear from the sentient being, from the *Ahancara* clothed, however, in a sublimated body? It is the "Upadāna" or the intense desire which produces WILL, and it is *will* which develops *force,* and the latter generates *matter,* or an object having form. Thus the disembodied *Ego,* through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state and *Karma,* the good or bad deeds of his preceding existence, commonly called "merit and demerit." This is why the "Master" recommended to his mendicants the cultivation of the four degrees of Dhyana, the noble "Path of the Four Truths," *i.e.,* that gradual acquirement of stoical indifference for either life or death; that state of spiritual self-contemplation during which man utterly loses sight of his physical and dual individuality, composed of soul and body; and uniting himself with his third and higher immortal self the *real and heavenly man* merges, so to say, into the divine Essence, whence his own spirit proceeded like a spark from the common hearth. Thus the Arhat, the holy mendicant, can reach Nirvana while yet on earth; and his spirit, totally freed from the trammels of the "psychical, terrestrial, *devilish* wisdom," as James calls it, and being in its own nature omniscient and omnipotent, can on earth, through the sole power of his *thought,* produce the greatest of phenomena.

"It is the missionaries in China and India, who first started this falsehood about Niepang, or Nïepana (Nirvana)," says Wong-Chin-Fu. Who can deny the truth of this accusation after reading the works of the Abbé Dubois, for instance? A missionary who passes forty years of his life in India, and then writes that the "Buddhists admit of no other God but the body of man, and have no other object but the satisfaction of their senses," utters an untruth which can be proved on the testimony of the laws of the Talapoins of Siam and Birmah; laws, which prevail unto this very day and which sentence a sahan, or *punghi* (a learned man; from the Sanscrit *pundit*), as well as a simple Talapoin, to death by **[Page 321]** decapitation, for the crime of unchastity. No foreigner can be admitted into their *Kyums,* or Viharas (monasteries); and yet there are French writers, otherwise impartial and fair, who, speaking of the great severity of the rules to which the Buddhist monks are subjected in these communities, and without possessing one single fact to corroborate their skepticism, bluntly say, that "notwithstanding the great laudations bestowed upon them (Talapoins) by certain travellers, merely on the *strength of appearances,* I do not believe at all in their chastity."[665]

THE JAYNA SECT

Fortunately for the Buddhist talapoins, lamas, sahans, upasampadas,[666] and even samenaïras,[667] they have popular records and facts for themselves, which are weightier than the unsupported personal opinion of a Frenchman, born in Catholic lands, whom we can hardly blame for having lost all faith in clerical virtue. When a Buddhist monk becomes guilty (which does not happen once in a century, perhaps) of criminal conversation, he has neither a congregation of tender-hearted members, whom he can move to tears by an eloquent confession of his guilt, nor a Jesus, on whose overburdened, long-suffering bosom are flung, as in a common Christian dust-box, all the impurities of the race. No Buddhist transgressor can comfort himself with visions of a Vatican, within whose sin-encompassing walls black is turned into white, murderers into sinless saints, and golden or silvery lotions can be bought at the confessional to cleanse the tardy penitent of greater or lesser offenses against God and man.

Except a few impartial archæologists, who trace a direct Buddhistic element in Gnosticism, as in all those early short-lived sects we know of very few authors, who, in writing upon primitive Christianity, have accorded to the question its due importance. Have we not facts enough to, at least, suggest some interest in that direction? Do we not learn that, as early as in the days of Plato, there were "Brachmans" — read Buddhist, Samaneans, Saman, or Shaman missionaries — in Greece, and that, at one time, they had overflowed the country? Does not Pliny show them established on the shores of the Dead Sea, for "thousands of ages"? After making every necessary allowance for the exaggeration, we still have several centuries B.C. left as a margin. And is it possible that their influence should not have left deeper traces in all these sects than is generally thought? We know that the Jaïna sect claims Buddhism as derived from its tenets — that Buddhism existed before

[665] Jacolliot: "*Voyage au Pays des Elephants.*"

[666] Buddhist chief priests at Ceylon.

[667] Samenaïra is one who studies to obtain the high office of a *Oepasampala.* He is a disciple and is looked upon as a son by the chief priest. We suspect that the Catholic seminarist must look to the Buddhists for the parentage of his title.

Siddhârtha, better known as Gautama-Buddha. The Hindu Brahmans who, by **[Page 322]** the European Orientalists, are denied the right of knowing anything about their own country, or understanding their own language and records better than those who have never been in India, on the same principle as the Jews are forbidden, by the Christian theologians, to interpret their own Scriptures — the Brahmans, we say, have authentic records. And these show the incarnation from the Virgin Avany of the first Buddha — *divine light* — as having taken place more than some thousands of years B.C., on the island of Ceylon. The Brahmans reject the claim that it was an avatar of Vishnu, but admit the appearance of a reformer of Brahmanism at that time. The story of the Virgin Avany and her divine son, Sakya-muni, is recorded in one of the sacred books of the Cinghalese Buddhists — the *Nirdhasa;* and the Brahmanic chronology fixes the great Buddhistic revolution and religious war, and the subsequent spread of Sakya-muni's doctrine in Thibet, China, Japan, and other places at 4,620 years B.C.[668]

It is clear that Gautama-Buddha, the son of the King of Kapilavastu, and the descendant of the first Sakya, through his father, who was of the Kshatriya, or warrior-caste, did not invent his philosophy. Philanthropist by nature, his ideas were developed and matured while under the tuition of Tir-thankara, the famous guru of the Jaïna sect. The latter claim the present Buddhism as a diverging branch of their own philosophy, and themselves, as the only followers of the first Buddha who were allowed to remain in India, after the expulsion of all other Buddhists, probably because they had made a compromise, and admitted some of the Brahmanic notions. It is, to say the least, curious, that three dissenting and inimical religions, like Brahmanism, Buddhism, and Jaïnism, should agree so perfectly in their traditions and chronology, as to Buddhism, and that our scientists should give a hearing but to their own unwarranted speculations and hypotheses. If the birth of Gautama may, with some show of reason, be placed at about 600 B.C., then the preceding Buddhas ought to have some place allowed them in chronology. The Buddhas are not gods, but simply individuals overshadowed by the spirit of Buddha — the divine ray. Or is it because, unable to extricate themselves from the difficulty by the help of their own researches only, our Orientalists prefer to obliterate and deny the whole, rather than accord to the Hindus the right of knowing something of their own religion and history? Strange way of discovering truths!

CHRISTIANS AND CHRESTIANS

The common argument adduced against the Jaïna claim, of having been the source of the restoration of ancient Buddhism, that the principal **[Page 323]** tenet of the latter religion is opposed to the belief of the Jaïnas, is not a sound one. Buddhists, say our Orientalists, deny the existence of a Supreme Being; the Jaïnas admit one, but protest against the assumption that the "He" can ever interfere in the regulation of the universe. We have shown in the preceding chapter that the Buddhists do not deny any such thing. But if any disinterested scholar could study carefully the Jaïna literature, in their thousands of books preserved — or shall we say hidden — in Rajpootana, Jusselmere, at Patun, and other places;[669] and

[668] Jacolliot declares, in his "*Fils de Dieu*," that he copied these dates from the "*Book of the Historical Zodiacs*," preserved in the pagoda of Vilenur.
[669] We were told that there were nearly 20,000 of such books.

especially if he could but gain access to the oldest of their sacred volumes, he would find a perfect identity of philosophical thought, if not of popular rites, between the Jaïnas and the Buddhists. The Adi-Buddha and Adinâtha (or Adiswara) are identical in essence and purpose. And now, if we trace the Jaïnas back, with their claims to the ownership of the oldest cave-temples (those superb specimens of Indian architecture and sculpture), and their records of an almost incredible antiquity, we can hardly refuse to view them in the light which they claim for themselves. We must admit, that in all probability they are the only true descendants of the primitive owners of old India, dispossessed by those conquering and mysterious hordes of white-skinned Brahmans whom, in the twilight of history, we see appearing at the first as wanderers in the valleys of Jumna and Ganges. The books of the Srawacs — the only descendants of the Arhatas or earliest Jaïnas, the naked forest-hermits of the days of old, might throw some light, perhaps, on many a puzzling question. But will our European scholars, so long as they pursue their own policy, ever have access to the *right* volumes? We have our doubts about this. Ask any trustworthy Hindu how the missionaries have dealt with those manuscripts which unluckily fell into their hands, and then see if we can blame the natives for trying to save from desecration the "gods of their fathers."

To maintain their ground Irenæus and his school had to fight hard with the Gnostics. Such, also, was the lot of Eusebius, who found himself hopelessly perplexed to know how the Essenes should be disposed of. The ways and customs of Jesus and his apostles exhibited too close a resemblance to this sect to allow the fact to pass unexplained. Eusebius tried to make people believe that the Essenes were the first Christians. His efforts were thwarted by Philo Judæus, who wrote his historical account of the Essenes and described them with the minutest care, long before there had appeared a single Christian in Palestine. But, if there were no *Christians,* there were Christians long before the era of Christianity; and the Essenes belonged to the latter as well as to all other initiated **[Page 324]** brotherhoods, without even mentioning the Christnites of India. Lepsius shows that the word *Nofre* means Chrēstos, "good," and that one of the titles of Osiris, "Onnofre," must be translated "the goodness of God made manifest."[670] "The worship of Christ was not universal at this early date," explains Mackenzie, "by which I mean that Christolatry had not been introduced; but the worship of *Chrēstos* — the Good Principle — had preceded it by many centuries, and even survived the general adoption of Christianity, as shown on monuments still in existence. . . . Again, we have an inscription which is pre-Christian on an epitaphial tablet (Spon. *Misc. Erud.,* Ant., x.
xviii. 2). Uacinqe Larisaiwn Dhmosie Hrw" Crhste Caire , and de Rossi (*Roma Sotteranea,* tome i. tav. xxi.) gives us another example from the catacombs — 'Ælia Chreste, in Pace.' "[671] And, *Kris,* as Jacolliot shows, means in Sanscrit "sacred."

The meritorious stratagems of the trustworthy Eusebius thus proved lost labor. He was triumphantly detected by Basnage, who, says Gibbon, "examined with the utmost critical accuracy the curious treatise of Philo, which describes the Therapeutæ," and found that "by proving it was composed as early as the time of Augustus, he has demonstrated, in spite of Eusebius and a crowd of modern Catholics, that the Therapeutæ, were neither Christians nor monks."

---

[670] Lepsius: "*Konigsbuch,*" b. 11, *tal. i. dyn.* 5, h. p. in *1 Peter* ii. 3, Jesus is called "the Lord Crestos."
[671] Mackenzie: "*Royal Masonic Cyclopædia,*" p. 207.

As a last word, the *Christian* Gnostics sprang into existence toward the beginning of the second century, and just at the time when the Essenes most mysteriously faded away, which indicated that they were the identical Essenes, and moreover pure *Christists,* viz.: they believed and were those who best understood what one of their own brethren had preached. In insisting that the letter Iota, mentioned by Jesus in *Matthew* (v. 18), indicated a secret doctrine in relation to the ten æons, it is sufficient to demonstrate to a kabalist that Jesus belonged to the Free-masonry of those days; for I, which is Iota in Greek, has other names in other languages; and is, as it was among the Gnostics of those days, a pass-word, meaning the SCEPTRE of the FATHER, in Eastern brotherhoods which exist to this very day.

But in the early centuries these facts, if known, were purposely ignored, and not only withheld from public notice as much as possible, but vehemently denied whenever the question was forced upon discussion. The denunciations of the Fathers were rendered bitter in proportion to the truth of the claim which they endeavored to refute.

THE GNOSTICS AND THEIR DETRACTORS

"It comes to this," writes Irenæus, complaining of the Gnostics, **[Page 325]** "they neither consent to Scripture nor tradition."[672] And why should we wonder at that, when even the commentators of the nineteenth century, with nothing but fragments of the Gnostic manuscripts to compare with the voluminous writings of their calumniators, have been enabled to detect fraud on nearly every page? How much more must the polished and learned Gnostics, with all their advantages of personal observation and knowledge of fact, have realized the stupendous scheme of fraud that was being consummated before their very eyes! Why should they accuse Celsus of maintaining that their religion was all based on the speculations of Plato, with the difference that his doctrines were far more pure and rational than theirs, when we find Sprengel, seventeen centuries later, writing the following? — "Not only did they (the Christians) think to discover the dogmas of Plato in the books of Moses, but, moreover, they fancied that, by introducing Platonism into Christianity, they would *elevate the dignity of this religion and make it more popular among the nations.*"[673]

They introduced it so well, that not only was the Platonic philosophy selected as a basis for the trinity, but even the legends and mythical stories which had been current among the admirers of the great philosopher — as a time-honored custom required in the eyes of his posterity such an allegorical homage to every hero worthy of deification — were revamped and used by the Christians. Without going so far as India, did they not have a ready model for the "miraculous conception," in the legend about Periktionè, Plato's mother? In her case it was also maintained by popular tradition that she had immaculately conceived him, and that the god Apollo was his father. Even the annunciation by an angel to Joseph "in a dream," the Christians copied from the message of Apollo to Ariston, Periktionè's husband, that the child to be born from her was the offspring of that god. So, too, Romulus was said to be the son of Mars, by the virgin Rhea Sylvia.

---

[672] "*Adv. Hær.*," iii., 2, § 2.
[673] Sprengel: "*Histoire de la Medecine*."

It is generally held by all the symbolical writers that the Ophites were found guilty of practicing the most licentious rites during their religious meetings. The same accusation was brought against the Manichæans, the Carpocratians, the Paulicians, the Albigenses — in short, against every Gnostic sect which had the temerity to claim the right to think for itself. In our modern days, the 160 American sects and the 125 sects of England are not so often troubled with such accusations; times are changed, and even the once all-powerful clergy have to either bridle their tongues or prove their slanderous accusations.

We have carefully looked over the works of such authors as Payne **[Page 326]** Knight, C. W. King, and Olshausen, which treat of our subject; we have reviewed the bulky volumes of Irenæus, Tertullian, Sozomen, Theodoret; and in none but those of Epiphanius have we found any accusation based upon direct evidence of an eye-witness. "They say"; "*Some* say"; "We have heard" — such are the general and indefinite terms used by the patristic accusers. Alone Epiphanius, whose works are invariably referred to in all such cases, seems to chuckle with delight whenever he couches a lance. We do not mean to take upon ourselves to defend the sects which inundated Europe at the eleventh century, and which brought to light the most wonderful creeds; we limit our defense merely to those Christian sects whose theories were usually grouped under the generic name of *Gnosticism*. These are those which appeared immediately after the alleged crucifixion, and lasted till they were nearly exterminated under the rigorous execution of the Constantinian law. The greatest guilt of these were their syncretistic views, for at no other period of the world's history had truth a poorer prospect of triumph than in those days of forgery, lying, and deliberate falsification of facts.

But before we are forced to believe the accusations, may we not be permitted to inquire into the historical characters of their accusers? Let us begin by asking, upon what ground does the Church of Rome build her claim of supremacy for her doctrines over those of the Gnostics? Apostolic succession, undoubtedly. The succession *traditionally* instituted by the direct Apostle Peter. But what if this prove a fiction? Clearly, the whole superstructure supported upon this one imaginary stilt would fall in a tremendous crash. And when we do inquire carefully, we find that we must take the word of Irenæus *alone* for it — of Irenæus, who did not furnish one single valid proof of the claim which he so audaciously advanced, and who resorted for that to endless forgeries. He gives authority neither for his dates nor his assertions. This Smyrniote worthy has not even the brutal but sincere faith of Tertullian, for he contradicts himself at every step, and supports his claims solely on acute sophistry. Though he was undoubtedly a man of the shrewdest intellect and great learning, he fears not, in some of his assertions and arguments, to even appear an idiot in the eyes of posterity, so long as he can "carry the situation." Twitted and cornered at every step by his not less acute and learned adversaries, the Gnostics, he boldly shields himself behind blind faith, and in answer to their merciless logic falls upon imaginary tradition invented by himself. Reber wittily remarks: "As we read his misapplications of words and sentences, we would conclude that he was a lunatic if we did not know that he was something else."[674]
[Page 327]

So boldly mendacious does this "holy Father" prove himself in many instances, that he is even contradicted by Eusebius, more cautious if not more truthful than himself. He is driven to that necessity in the face of unimpeachable evidence. So, for instance, Irenæus

[674] "*Christ of Paul,*" p. 188.

asserts that Papias, Bishop of Hierapolis, was a direct hearer of St. John;[675] and Eusebius is compelled to show that Papias never pretended to such a claim, but simply stated that he had received his *doctrine from those who had known John.*[676]

In one point, the Gnostics had the best of Irenæus. They drove him, through mere fear of inconsistency, to the recognition of their kabalistic doctrine of atonement; unable to grasp it in its allegorical meaning, Irenæus presented, with Christian theology as we find it in its present state of "original sin *versus* Adam," a doctrine which would have filled Peter with pious horror if he had been still alive.

The next champion for the propagation of Apostolic Succession, is Eusebius himself. Is the word of this Armenian Father any better than that of Irenæus? Let us see what the most competent critics say of him. And before we turn to modern critics at all, we might remind the reader of the scurrilous terms in which Eusebius is attacked by George Syncellus, the Vice-Patriarch of Constantinople (eighth century), for his audacious falsification of the Egyptian Chronology. The opinion of Socrates, an historian of the fifth century, is no more flattering. He fearlessly charges Eusebius with perverting historical dates, in order to please the Emperor Constantine. In his chronographic work, before proceeding to falsify the synchronistic tables *himself,* in order to impart to Scriptural chronology a more trustworthy appearance, Syncellus covers Eusebius with the choicest of monkish Billingsgate. *Baron Bunsen has verified the justness if not justified the politeness of this abusive reprehension.* His elaborate researches in the rectification of the *Egyptian List of Chronology,* by Manetho, led him to confess that throughout his work, the Bishop of Cæsarea "had undertaken, in a very *unscrupulous* and arbitrary spirit, to mutilate history." "Eusebius," he says, "is the originator of that systematic theory of synchronisms which has so often subsequently maimed and mutilated history in its procrustean bed."[677] To this the author of the *Intellectual Development of Europe* adds: "Among those who have been the most guilty of this offense, the name of the celebrated Eusebius, the Bishop of Cæsarea . . . should be designated!"[678]

It will not be amiss to remind the reader that it is the same Eusebius who is charged with the interpolation of the famous paragraph concerning **[Page 328]** Jesus,[679] which was so miraculously found, in his time, in the writings of Josephus, the sentence in question having till that time remained perfectly unknown. Renan, in his *Life of Jesus,* expresses a contrary opinion. "I believe," says he, "the passage respecting Jesus to be authentic. *It is perfectly in the style of Josephus;* and, *if* this historian had made mention of Jesus, it is *thus* that he must have spoken of him."

Begging this eminent scholar's pardon, we must again contradict him. Laying aside his cautious "*if,*" we will merely show that though the short paragraph may possibly be genuine, and "perfectly in the style of Josephus," its several parentheses are most palpably later forgeries; and "*if*" Josephus had made any mention of Christ at all, it *is not* thus that he would "have spoken of him." The whole paragraph consists of but a few lines, and reads:

---

675 "*Adv. Hær.,*" v. 33, § 4.

676 Eusebius: "*Hist. Eccles.,*" iii., p. 39.

677 Bunsen: "*Egypt,*" vol. i., p. 200.

678 "*Intellectual Development of Europe,*" p. 147.

679 "*Antiquities,*" lib. xviii., cap. 3.

"At this time was *Iasous,* a 'WISE MAN,'[680] if, at least, *it is right to call him a man*! (*a&ndra*) for he was a doer of surprising works, and a teacher of such men as receive 'the truths' with pleasure. . . . *This was the* ANOINTED (!!). And, on an accusation by the first men among us, having been condemned by Pilate to the cross, they did not stop loving him who loved them. For *he appeared to them on the third day alive,* and the divine prophets having said these and many other wonderful things concerning him."

This paragraph (of sixteen lines in the original) has two unequivocal assertions and one qualification. The latter is expressed in the following sentence: "If, at least, it is right to call him a man." The unequivocal assertions are contained in "This is the ANOINTED," and in that Jesus "appeared to them *on the third day alive.*" History shows us Josephus as a thorough, uncompromising, stiff-necked, orthodox Jew, though he wrote for "the Pagans." It is well to observe the false position in which these sentences would have placed a true-born Jew, if they had really emanated from him. Their "Messiah" was then and is still expected. The Messiah is the *Anointed,* and *vice versa.* And Josephus is made to admit that the "first men" among them have accused and crucified *their* Messiah and Anointed!! No need to comment any further upon such a preposterous incongruity,[681] even though supported by so ripe a scholar as Renan.

As to that patristic fire-brand, Tertullian, whom des Mousseaux apotheosizes in company with his other demi-gods, he is regarded by Reuss, Baur, and Schweigler, in quite a different light. The untrustworthiness of statement and inaccuracy of Tertullian, says the author **[Page 329]** of *Supernatural Religion,* are often apparent. Reuss characterizes his Christianism as "*âpre, insolent, brutal, ferrailleur.*" It is without unction and without charity, sometimes even *without loyalty,* when he finds himself confronted with opposition. "If," remarks this author, "in the second century all parties except certain Gnostics were intolerant, Tertullian was the most intolerant of all!"

The work begun by the early Fathers was achieved by the sophomorical Augustine. His supra-transcendental speculations on the Trinity; his imaginary dialogues with the Father, Son, and the Holy Spirit, and the *disclosures* and covert allusions about his ex-brethren, the Manicheans, have led the world to load Gnosticism with opprobrium, and have thrown into a deep shadow the insulted majesty of the one God, worshipped in reverential silence by every "heathen."

And thus is it that the whole pyramid of Roman Catholic dogmas rests not upon Proof, but upon assumption. The Gnostics had cornered the Fathers too cleverly, and *the only salvation of the latter was a resort to forgery.* For nearly four centuries, the great historians nearly cotemporary with Jesus had not taken the slightest notice either of his life or death. Christians wondered at such an unaccountable omission of what the Church considered the greatest events in the world's history. Eusebius saved the battle of the day. Such are the men who have slandered the Gnostics.

---

[680] Wise man always meant with the ancients a kabalist. It means astrologer and magician. "*Israelite Indeed,*" vol. iii., p. 206. Hakim is a physician.
[681] Dr. Lardner rejects it as spurious, and gives *nine* reasons for rejecting it.

The first and most unimportant sect we hear of is that of the *Nicolaïtans,* of whom John, in the *Apocalypse,* makes the voice in his vision say that he hates their doctrine.[682] These Nicolaïtans were the followers, however, of Nicolas of Antioch, one of the "seven" chosen by the "twelve" to make distribution from the common fund to the proselytes at Jerusalem (*Acts* ii. 44, 45, vi. 1-5), hardly more than a few weeks, or perhaps months, after the Crucifixion;[683] and a man "of honest report, *full of the Holy Ghost and wisdom*" (verse 3). Thus it would appear that the "Holy Ghost and wisdom" from on high, were no more a shield against the accusation of "hæresy" than though they had never overshadowed the "chosen ones" of the apostles.

It would be but too easy to detect what kind of heresy it was that offended, even had we not other and more authentic sources of information in the kabalistic writings. The accusation and the precise nature of the "abomination" are stated in the second chapter of the book of *Revelation,* verses 14, 15. The sin was merely — *marriage.* John was a **[Page 330]** "virgin"; several of the Fathers assert the fact on the authority of tradition. Even Paul, the most liberal and high-minded of them all, finds it difficult to reconcile the position of a married man with that of a faithful servant of God. There is also "a difference between a wife and a virgin."[684] The latter cares "for the things of the Lord," and the former only for "how she may please her husband." "If any man think that he behaveth uncomely towards his virgin . . . let them marry. Nevertheless, he that standeth steadfast in his heart, and hath power over his own will, and hath so decreed . . . that he will keep *his virgin,* doeth well." So that he who marries "doeth well . . . but he that giveth her not in marriage *doeth better.*" "Art thou loosed from a wife?" he asks, "seek not a wife" (27). And remarking that according to his judgment, both will be happier if they do not marry, he adds, as a weighty conclusion: "And I think also that I have the spirit of God" (40). Far from this spirit of tolerance are the words of John. According to his vision there are "but the hundred and forty and four thousand, which were *redeemed* from the earth," and "these are they which were not defiled with women; for *they were virgins.*"[685] This seems conclusive; for except Paul there is not one of these primitive *Nazari,* there "set apart" and vowed to God, who seemed to make a great difference between "sin" within the relationship of legal marriage, and the "abomination" of adultery.

With such views and such narrow-mindedness, it was but natural that these fanatics should have begun by casting this *iniquity* as a slur in the faces of brethren, and then "bearing on progressively" with their accusations. As we have already shown, it is only Epiphanius whom we find giving such minute details as to the Masonic "grips" and other signs of recognition among the Gnostics. He had once belonged to their number, and therefore it was easy for him to furnish particulars. Only how far the worthy Bishop is to be relied upon is a very grave question. One need fathom human nature but very superficially to find that there seldom was yet a traitor, a renegade, who, in a moment of danger turned "State's evidence," who would not lie as remorselessly as he betrayed. Men never forgive or relent toward those whom they injure. We hate our victims in proportion to the harm we do them. This is a truth as old as the world. On the other hand, it is preposterous to believe that

[682] *Revelation* i and ii.
[683] Philip, the first martyr, was one of the seven, and he was stoned about the year A.D. 34.
[684] *I Corinthians*, vii. 34.
[685] *Revelation* xiv. 3, 4.

such persons as the Gnostics, who, according to Gibbon, were the wealthiest, proudest, most polite, as well as the most learned "of the Christian name," were guilty of the disgusting, libidinous actions of which Epiphanius delights to accuse them. Were they even like that "set of tatterdemalions, **[Page 331]** almost naked, with fierce looks," that Lucian describes as Paul's followers,[686] we would hesitate to believe such an infamous story. How much less probable then that men who were Platonists, as well as Christians, should have ever been guilty of such preposterous rites.

Payne Knight seems never to suspect the testimony of Epiphanius. He argues that "if we make allowance for the willing exaggerations of religious hatred, and consequent popular prejudice, the general conviction that these sectarians had rites and practices of a licentious character appears too strong to be entirely disregarded." If he draws an honest line of demarcation between the Gnostics of the first three centuries and those mediæval sects whose doctrines "rather closely resembled modern communism," we have nothing to say. Only, we would beg every critic to remember that if the Templars were accused of that most "abominable crime" of applying the "holy kiss" to the root of Baphomet's tail,[687] St. Augustine is also suspected, and on very good grounds, too, of having allowed his community to go somewhat astray from the primitive way of administering the "holy kiss" at the feast of the Eucharist. The holy Bishop seems quite too anxious as to certain details of the ladies' toilet for the "kiss" to be of a strictly orthodox nature.[688] Wherever there lurks a true and sincere religious feeling, there is no room for worldly details.

Considering the extraordinary dislike exhibited from the first by Christians to all manner of cleanliness, we cannot enough wonder at such a strange solicitude on the part of the holy Bishop for his female parishioners, unless, indeed, we have to excuse it on the ground of a lingering reminiscence of Manichean rites!

It would be hard, indeed, to blame any writer for entertaining such suspicions of immorality as those above noticed, when the records of many historians are at hand to help us to make an impartial investigation. "Hæretics" are accused of crimes in which the Church has more or less openly indulged even down to the beginning of our century. In 1233 Pope Gregory IX. issued two bulls against the Stedingers "for various *heathen* and magical practices,"[689] and the latter, as a matter of course, were exterminated in the name of Christ and his Holy Mother. In 1282 a parish priest of Inverkeithing, named John, performed rites on Easter day by far worse than "magical." Collecting a crowd of young girls, he forced them to enter into "divine ecstasies" and Bacchanalian fury, dancing the **[Page 332]** old Amazonian circle-dance around the figure of the heathen "god of the gardens." Notwithstanding that upon the complaint of some of his parishioners he was cited before his bishop, he retained his benefice because he proved that *such was the common usage of the country.*[690] The Waldenses, those "earliest Protestants," were accused of the most unnatural horrors; burned, butchered, and exterminated for calumnies heaped upon them by their accusers.

---

[686] Philopatris, in Taylor's "*Diegesis*," p. 376.
[687] King's "*Gnostics and their Remains*."
[688] "*Aug. Serm.*," clii. See Payne Knight's "*Mystic Theology of the Ancients*," p. 107.
[689] Baronius: "*Annales Ecclesiastici*," t. xxi., p. 89.
[690] "*Chron. de Lanercost*," ed. Stevenson, p. 109.

Meanwhile the latter, in open triumph, forming their heathen processions of "Corpus Christi," with emblems modelled on those of Baal-Peor and "Osiris," and every city in Southern France carrying, in yearly processions on Easter days, loaves and cakes fashioned like the so-much- decried emblems of the Hindu Sivites and Vishnites, as late as 1825![691]

Deprived of their old means for slandering Christian sects whose religious views differ from their own, it is now the turn of the "heathen," Hindus, Chinese, and Japanese, to share with the ancient religions the honor of having cast in their teeth denunciations of their "libidinous religions."

Without going far for proofs of equal if not surpassing immorality, we would remind Roman Catholic writers of certain *bas-reliefs* on the doors of St. Peter's Cathedral. They are as brazen-faced as the door itself; but less so than any author, who, knowing all this, feigns to ignore historical facts. A long succession of Popes have reposed their pastoral eyes upon these brazen pictures of the vilest obscenity, through those many centuries, without ever finding the slightest necessity for removing them. Quite the contrary; for we might name certain Popes and Cardinals who made it a life-long study to copy these heathen suggestions of "nature-gods," in practice as well as in theory.

In Polish Podolia there was some years ago, in a Roman Catholic Church, a statue of Christ, in black marble. It was reputed to perform miracles on certain days, such as having its hair and beard grow in the sight of the public, and indulging in other *less* innocent wonders. This show was finally prohibited by the Russian Government. When in 1585 the Protestants took Embrun (Department of the Upper Alps), they found in the churches of this town relics of such a character, that, as the Chronicle expresses it "old Huguenot soldiers were seen to blush, several weeks after, at the bare mention of the discovery." In a corner of the Church of St. Fiacre, near Monceaux, in France, there was — and it still is there, if we mistake not — a seat called "the chair of St. Fiacre," **[Page 333]** which had the reputation of conferring fecundity upon barren women. A rock in the vicinity of Athens, not far from the so-called "Tomb of Socrates," is said to be possessed of the same virtue. When, some twenty years since, the Queen Amelia, perhaps in a merry moment, was said to have tried the experiment, there was no end of most insulting abuse heaped upon her, by a Catholic Padre, on his way through Syra to some mission. The Queen, he declared, was a "superstitious heretic!" " an abominable witch!" "Jezebel using magic arts." Much more the zealous missionary would doubtless have added, had he not found himself, right in the middle of his vituperations, landed in a pool of mud, outside the window. The virtuous elocutionist was forced to this unusual transit by the strong arm of a Greek officer, who happened to enter the room at the right moment.

There never was a great religious reform that was not pure at the beginning. The first followers of Buddha, as well as the disciples of Jesus, were all men of the highest morality. The aversion felt by the reformers of all ages to vice under any shape, is proved in the cases of Sâkya-muni, Pythagoras, Plato, Jesus, St. Paul, Ammonius Sakkas. The great Gnostic leaders — if less successful — were not less virtuous in practice nor less morally pure. Marcion, Basilides,[692] Valentinus, were renowned for their ascetic lives. The Nicolaitans, who, if they did not belong to the great body of the Ophites, were numbered among the

---

691 Dulaure: "*Histoire Abregee des Differents Cultes*," vol. ii., p. 285; Martezzi: "*Paganié Christiani*," p. 78.

692 Basilides is termed by Tertullian a Platonist.

small sects which were absorbed in it at the beginning of the second century, owe their origin, as we have shown, to Nicolas of Antioch, "a man of honest report, full of the Holy Ghost and wisdom." How absurd the idea that such men would have instituted "libidinous rites." As well accuse Jesus of having promoted the similar rites which we find practiced so extensively by the mediæval *orthodox* Christians behind the secure shelter of monastic walls.

If, however, we are asked to credit such an accusation against the Gnostics, an accusation transferred with tenfold acrimony, centuries later, to the unfortunate heads of the Templars, why should we not believe the same of the orthodox Christians? Minucius Felix states that "the first Christians were accused by the world of inducing, during the ceremony of the "Perfect Passover," each neophyte, on his admission, to plunge a knife into an infant concealed under a heap of flour; the body then serving for a banquet to the whole congregation. After they had become the dominant party, they (the Christians) transferred this charge to their own dissenters."[693] **[Page 334]**

The real crime of heterodoxy is plainly stated by John in his *Epistles* and *Gospel*. "He that confesseth not that Jesus Christ is come in the flesh . . . is a deceiver and *an antichrist*" (2 *Epistle* 7). In his previous *Epistle*, he teaches his flock that there are *two* trinities (7, 8) — in short, the Nazarene system.

The inference to be drawn from all this is, that the made-up and dogmatic Christianity of the Constantinian period is simply an offspring of the numerous conflicting sects, half-castes themselves, born of Pagan parents. Each of these could claim representatives converted to the so-called *orthodox* body of Christians. And, as every newly-born dogma had to be carried out by the majority of votes, every sect colored the main substance with its own hue, till the moment when the emperor enforced this *revealed* olla-podrida, of which he evidently did not himself understand a word, upon an unwilling world as the *religion of Christ*. Wearied in the vain attempt to sound this fathomless bog of international speculations, unable to appreciate a religion based on the pure spirituality of an ideal conception, Christendom gave itself up to the adoration of brutal force as represented by a Church backed up by Constantine. Since then, among the thousand rites, dogmas, and ceremonies copied from Paganism, the Church can claim but one invention as thoroughly original with her — namely, the doctrine of eternal damnation, and one custom, that of the anathema. The Pagans rejected both with horror. "An execration is a fearful and grievous thing," says Plutarch. "Wherefore, the priestess at Athens was commended for refusing to curse Alkibiades (for desecration of the Mysteries) when the people required her to do it; *for*, she said, *that she was a priestess of prayers and not of curses*."[694]

"Deep researches would show," says Renan, "that nearly everything in Christianity is mere baggage brought from the Pagan Mysteries. The primitive Christian worship is nothing but a mystery. The whole interior police of the Church, the degrees of initiation, the command of silence, and a crowd of phrases in the ecclesiastical language, have no other origin. . . . The revolution which overthrew Paganism *seems* at first glance . . . an absolute rupture with the past . . . but *the popular faith saved its most familiar symbols from shipwreck.* Christianity introduced, at first, so little change into the habits of private and social life, that

---

[693] C. W. King: "*The Gnostics and their Remains*," p. 197, foot-note 1.
[694] Plutarch: "*Roman Questions*," p. 44.

with great numbers in the fourth and fifth centuries it remains uncertain whether they were Pagans or Christians; many seem even to have pursued an irresolute course between the two worships." Speaking further of *Art,* which formed an essential part of the ancient religion, he says that "*it had to break with scarce one of its traditions.* Primitive Christian art is **[Page 335]** really nothing but Pagan art in its decay, or in its lower departments. The Good Shepherd of the catacombs in Rome is a copy from the Aristeus, or from the Apollo Nomius, which figure in the same posture on the Pagan sarcophagi, and still carries the flute of Pan in the midst of the four half-naked seasons. On the Christian tombs of the Cemetery of St. Calixtus, Orpheus charms the animals. Elsewhere, the Christ as Jupiter-Pluto, and Mary as Proserpina, receive the souls that Mercury, wearing the broad-brimmed hat and carrying in his hand the rod of the soul-guide (*psychopompos*), brings to them, in presence of the three fates. Pegasus, the symbol of the apotheosis; Psyche, the symbol of the immortal soul; Heaven, personified by an old man, the river Jordan; and Victory, figure on a host of Christian monuments."

As we have elsewhere shown, the primitive Christian community was composed of small groups scattered about and organized in secret societies, with passwords, grips, and signs. To avoid the relentless persecutions of their enemies, they were obliged to seek safety and hold meetings in deserted catacombs, the fastnesses of mountains, and other safe retreats. Like disabilities were naturally encountered by each religious reform at its inception. From the very first appearance of Jesus and his twelve disciples, we see them congregating apart, having secure refuges in the wilderness, and among friends in Bethany, and elsewhere. Were Christianity not composed of "*secret communities,*" from the start, history would have more *facts* to record of its founder and disciples than it has.

How little Jesus had impressed his personality upon his own century, is calculated to astound the inquirer. Renan shows that Philo, who died toward the year 50, and who was born many years earlier than Jesus, living all the while in Palestine while the "glad tidings" were being preached all over the country, according to the *Gospels,* had never heard of him! Josephus, the historian, who was born three or four years after the death of Jesus, mentions his execution in a short sentence, and even those few words were altered "by a *Christian hand,*" says the author of the *Life of Jesus.* Writing at the close of the first century, when Paul, the learned propagandist, is said to have founded so many churches, and Peter is alleged to have established the apostolic succession, which the Irenæo-Eusebian chronology shows to have already included three bishops of Rome,[695] Josephus, the painstaking enumerator and careful historian of even the most unimportant sects, entirely ignores the existence of a Christian sect. Suetonius, secretary of Adrian, writing in the first quarter of the second century, knows so little of Jesus or his history as to say that the Emperor Claudius "banished all the Jews, who were continually **[Page 336]** making disturbances, at the instigation of one *Crestus*" meaning Christ, we must suppose.[696] The Emperor Adrian himself, writing still later, was so little impressed with the tenets or importance of the new sect, that in a letter to Servianus he shows that he believes the Christians to be worshippers of Serapis.[697]

---

[695] Linus, Anacletus, and Clement.

[696] "*Life of Claudius,*" sect. 25.

[697] "*Vita Saturnini Vopiscus.*"

"In the second century," says C. W. King, "the syncretistic sects that had sprung up in Alexandria, the very hot-bed of Gnosticism, found out in Serapis a prophetic type of Christ as the Lord and Creator of all, and Judge of the living and the dead."[698] Thus, while the "Pagan" philosophers had never viewed Serapis, or rather the abstract idea which was embodied in him, as otherwise than a representation of the Anima Mundi, the Christians anthropomorphized the "Son of God" and his "Father," finding no better model for him than the idol of a Pagan myth! "There can be no doubt," remarks the same author, "that the head of Serapis, marked, as the face is, by a grave and pensive majesty, supplied the first idea for the conventional portraits of the Saviour."[699]

In the notes taken by a traveller — whose episode with the monks on Mount Athos we have mentioned elsewhere — we find that, during his early life, Jesus had frequent intercourse with the Essenes belonging to the Pythagorean school, and known as the Koinobi. We believe it rather hazardous on the part of Renan to assert so dogmatically, as he does, that Jesus "ignored the very name of Buddha, of Zoroaster, of Plato"; that he had never read a Greek nor a Buddhistic book, "although he had more than one element in him, which, unawares to himself, proceeded from Buddhism, Parsism, and the Greek wisdom."[700] This is conceding half a miracle, and allowing as much to chance and coincidence. It is an abuse of privilege, when an author, who claims to write historical facts, draws convenient deductions from hypothetical premises, and then calls it a biography — a *Life* of Jesus. No more than any other compiler of legends concerning the problematical history of the Nazarene prophet, has Renan one inch of secure foothold upon which to maintain himself; nor can any one else assert a claim to the contrary, except on inferential evidence. And yet, while Renan has not one solitary fact to show that Jesus had never studied the metaphysical tenets of Buddhism and Parsism, or heard of the philosophy of Plato, his opponents **[Page 337]** have the best reasons in the world to suspect the contrary. When they find that — 1, all his sayings are in a Pythagorean spirit, when not *verbatim* repetitions; 2, his code of ethics is purely Buddhistic; 3, his mode of action and walk in life, Essenean; and 4, his mystical mode of expression, his parables, and his ways, those of an initiate, whether Grecian, Chaldean, or, Magian (for the "Perfect," who spoke the *hidden* wisdom, were of the same school of archaic learning the world over), it is difficult to escape from the logical conclusion that he belonged to that same body of initiates. It is a poor compliment paid the Supreme, this forcing upon Him four gospels, in which, contradictory as they often are, there is not a single narrative, sentence, or peculiar expression, whose parallel may not be found in some older doctrine or philosophy. Surely, the Almighty — were it but to spare future generations their present perplexity — might have brought down with Him, at His *first and only* incarnation on earth, something original — something that would trace a distinct line of demarcation between Himself and the score or so of incarnate Pagan gods, who had been born of virgins, had all been saviours, and were either killed, or otherwise sacrificed themselves for humanity.

---

698 "*The Gnostics and their Remains*," p. 68.

699 In Payne Knight's "*Ancient Art and Mythology*," Serapis is represented as wearing his hair long, "formally turned back and disposed in ringlets falling down upon his breast and shoulders like that of women. His whole person, too, is always enveloped in drapery reaching to his feet" (§ cxlv.). This is the conventional picture of Christ.

700 "*Vie de Jesus*," p. 405.

Too much has already been conceded to the emotional side of the story. What the world needs is a less exalted, but more faithful view of a personage, in whose favor nearly half of Christendom has dethroned the Almighty. It is not the erudite, world-famous scholar, whom we question for what we find in his *Vie de Jesus*, nor is it one of his *historical* statements. We simply challenge a few unwarranted and untenable assertions that have found their way past the emotional narrator, into the otherwise beautiful pages of the work — a life built altogether on mere probabilities, and yet that of one who, if accepted as an historical personage, has far greater claims upon our love and veneration, fallible as he is with all his greatness, than if we figure him as an omnipotent God. It is but in the latter character that Jesus must be regarded by every reverential mind as a failure.

Notwithstanding the paucity of old philosophical works now extant, we could find no end of instances of perfect identity between Pythagorean, Hindu, and *New Testament* sayings. There is no lack of proofs upon this point. What is needed is a Christian public that will examine what will be offered, and show common honesty in rendering its verdict. Bigotry has had its day, and done its worst. "We need not be frightened," says Professor Müller, "if we discover traces of truth, traces even of Christian truth, among the sages and lawgivers of other nations."

After reading the following philosophical aphorisms, who can believe that Jesus and Paul had never read the Grecian and Indian philosophers? **[Page 338]**

SENTENCES FROM SEXTUS, THE PYTHAGOREAN, AND OTHER HEATHEN	VERSES FROM THE NEW TESTAMENT[701]
1. "Possess not treasures, but those things which no one can take from you."	1. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." (*Matthew* vi. 19)
2. "It is better for a part of the body which contains purulent matter, and threatens to infect the whole, to be burnt, than to continue so in another state (life)."	2. "And if thy hand offend thee, cut it off; it is better for thee to enter unto life maimed, than go to hell," etc. (*Mark* ix. 43).
3. "You have in yourself something similar to God, and therefore use yourself as the temple of God."	3. "Know ye not ye are the temple of God, and that the Spirit of God dwelleth in you?" (*1 Corinthians*, iii. 16)
4. "The greatest honor which can be paid to God, is to know and imitate his perfection."	4. "That ye may be the children of your Father, which is in Heaven, be ye perfect even as your Father is perfect" (*Matthew* v. 45-48).
5. "What I do not wish men to do to me, I also wish not to do to men." (Analects of Confucius, p. 76; See Max Müller's *The Works of Confucius*)	5. "Do ye unto others as ye would that others should do to you."
6. "The moon shines even in the house of the wicked." (*Manu*)	6. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the

[701] See "*Pirke Aboth*"; a Collection of Proverbs and Sentences of the old Jewish Teachers, in which many *New Testament* sayings are found.

	just and on the unjust." (*Matthew* v. 45)
7. "They who give, have things given to them; those who withhold, have things taken from them." (Ibid.)	7. "Whosoever hath, to him shall be given . . . but whosoever hath not, from him shall be taken away." (*Matthew* xiii. 12)
8. "Purity of mind alone sees God" (Ibid.)—still a popular saying in India.	8. "Blessed are the pure in heart, for they shall see God." (*Matthew* v. 8)

Plato did not conceal the fact that he derived his best philosophical doctrines from Pythagoras, and that himself was merely the first to reduce them to systematic order, occasionally interweaving with them metaphysical speculations of his own. But Pythagoras himself got his recondite doctrines, first from the descendants of Mochus, and later, from the Brahmans of India. He was also initiated into the Mysteries among the hierophants of Thebes, the Persian and Chaldean Magi. Thus, step by step do we trace the origin of most of our Christian doctrines to Middle Asia. Drop out from Christianity the personality of Jesus, so sublime, because of its unparalleled simplicity, and what remains? History and **[Page 339]** comparative theology echo back the melancholy answer, "A crumbling skeleton formed of the oldest Pagan myths!"

While the mythical birth and life of Jesus are a faithful copy of those of the Brahmanical Christna, his historical character of a religious reformer in Palestine is the true type of Buddha in India. In more than one respect their great resemblance in philanthropic and spiritual aspirations, as well as external circumstances is truly striking. Though the son of a king, while Jesus was but a carpenter, Buddha was not of the high Brahmanical caste by birth. Like Jesus, he felt dissatisfied with the dogmatic spirit of the religion of his country, the intolerance and hypocrisy of the priesthood, their outward show of devotion, and their useless ceremonials and prayers. As Buddha broke violently through the traditional laws and rules of the Brahmans, so did Jesus declare war against the Pharisees, and the proud Sadducees. What the Nazarene did as a consequence of his humble birth and position, Buddha did as a voluntary penance. He travelled about as a beggar; and — again like Jesus — later in life he sought by preference the companionship of publicans and sinners. Each aimed at a social as well as at a religious reform; and giving a death-blow to the old religions of his countries, each became the founder of a new one.

"The reform of Buddha," says Max Müller, "had originally much more of a social than of a religious character. The most important element of Buddhist reform has always been its social and moral code, not its metaphysical theories. *That moral code is one of the most perfect which the world has ever known* . . . and he whose meditations had been how to deliver the soul of man from misery and the fear of death, had delivered the people of India from a degrading thraldom and from priestly tyranny." Further, the lecturer adds that were it otherwise, "Buddha might have taught whatever philosophy he pleased, and we should hardly have heard his name. The people would not have minded him, and his system would only have been a drop in the ocean of philosophic speculation by which India was deluged at all times."[702]

[702] "*Buddhism*," p. 217.

The same with Jesus. While Philo, whom Renan calls Jesus's elder brother, Hillel, Shammai, and Gamaliel, are hardly mentioned — Jesus has become a God! And still, pure and divine as was the moral code taught by Christ, it never could have borne comparison with that of Buddha, but for the tragedy of Calvary. That which helped forward the deification of Jesus was his dramatic death, the voluntary sacrifice of his life, alleged to have been made for the sake of mankind, and the later convenient dogma of the atonement, invented by the Christians. In **[Page 340]** India, where life is valued as of no account, the crucifixion would have produced little effect, if any. In a country where — as all the Indianists are well aware — religious fanatics set themselves to dying by inches, in penances lasting for years; where the most fearful macerations are self-inflicted by fakirs; where young and delicate widows, in a spirit of bravado against the government, as much as out of religious fanaticism, mount the funeral pile with a smile on their face; where, to quote the words of the great lecturer, "Men in the prime of life throw themselves under the car of Juggernath, to be crushed to death by the idol they believe in; where the plaintiff who cannot get redress starves himself to death at the door of his judge; where the philosopher who thinks he has learned all which this world can teach him, and who longs for absorption into the Deity, quietly steps into the Ganges, in order to arrive at the other shore of existence,"[703] in such a country even a voluntary crucifixion would have passed unnoticed. In Judea, and even among braver nations than the Jews — the Romans and the Greeks — where every one clung more or less to life, and most people would have fought for it with desperation, the tragical end of the great Reformer was calculated to produce a profound impression. The names of even such minor heroes as Mutius Scævola, Horatius Cocles, the mother of the Gracchi, and others, have descended to posterity; and, during our school-days, as well as later in life, their histories have awakened our sympathy and commanded a reverential admiration. But, can we ever forget the scornful smile of certain Hindus, at Benares, when an English lady, the wife of a clergyman, tried to impress them with the greatness of the sacrifice of Jesus, in giving *his* life for us? Then, for the first time the idea struck us how much the pathos of the great drama of Calvary had to do with subsequent events in the foundation of Christianity. Even the imaginative Renan was moved by this feeling to write in the last chapter of his *Vie de Jesus*, a few pages of singular and sympathetic beauty.[704] **[Page 341]**

---

[703] Max Müller: "Christ and other Masters"; "*Chips*," vol. i.

[704] The "*Life of Jesus*" by Strauss, which Renan calls "*un livre, commode, exact, spirituel et consciencieux*" (a handy, exact, witty, and conscientious book), rude and iconoclastic as it is, is nevertheless in many ways preferable to the "Vie de Jesus," of the French author. Laying aside the intrinsic and historical value of the two works — with which we have nothing to do, we now simply point to Renan's distorted outline-sketch of Jesus. We cannot think what led Renan into such an erroneous delineation of character. Few of those who, while rejecting the divinity of the Nazarene prophet, still believe that he is no myth, can read the work without experiencing an uneasy, and even angry feeling at such a psychological mutilation. He makes of Jesus a sort of sentimental ninny, a theatrical simpleton, enamored of his own poetical divagations and speeches, wanting every one to adore him, and finally caught in the snares of his enemies. Such was not Jesus, the Jewish philanthropist, the adept and mystic of a school now forgotten by the Christians and the Church — if it ever was known to her; the hero, who preferred even to risk death, rather than withhold some truths which he believed would benefit humanity. We prefer Strauss who openly names him an impostor and a pretender, occasionally calling in doubt his very existence; but who at least spares him that ridiculous color of sentimentalism in which Renan paints him.

BUDDHA, JESUS, AND APOLLONIUS OF TYANA

Apollonius, a contemporary of Jesus of Nazareth, was, like him, an enthusiastic founder of a new spiritual school. Perhaps less metaphysical and more practical than Jesus, less tender and perfect in his nature, he nevertheless inculcated the same quintessence of spirituality, and the same high moral truths. His great mistake was to confine them too closely to the higher classes of society. While to the poor and the humble Jesus preached "Peace on earth and good will to men," Apollonius was the friend of kings, and moved with the aristocracy. He was born among the latter, and himself a man of wealth, while the "Son of man," representing the people, "had not where to lay his head"; nevertheless, the two "miracle-workers" exhibited striking similarity of purpose. Still earlier than Apollonius had appeared Simon Magus, called "the great Power of God." His "miracles" are both more wonderful, more varied, and better attested than those either of the apostles or of the Galilean philosopher himself. Materialism denies the fact in both cases, but history affirms. Apollonius followed both; and how great and renowned were his miraculous works in comparison with those of the alleged founder of Christianity as the kabalists claim, we have history again, and Justin Martyr, to corroborate.[705]

Like Buddha and Jesus, Apollonius was the uncompromising enemy of all outward show of piety, all display of useless religious ceremonies and hypocrisy. If, like the Christian Saviour, the sage of Tyana had by preference sought the companionship of the poor and humble; and if instead of dying comfortably, at over one hundred years of age, he had been a voluntary martyr, proclaiming divine Truth from a cross,[706] his **[Page 342]** blood

---

[705] See Chap. iii., p. 97.

[706] In a recent work, called the "*World's Sixteen Crucified Saviors*" (by Mr. Kersey Graves) which attracted our notice by its title, we were indeed startled as we were forewarned on the title-page we should be by *historical* evidences to be found neither in history nor tradition. Apollonius, who is represented in it as one of these sixteen "saviours," is shown by the author as finally "*crucified* . . . having risen from the dead . . . appearing to his disciples after his resurrection, and" — like Christ again — "convincing a *Tommy* (?) Didymus" by getting him to feel the print of the nails on his hands and feet (see note, p. 268). To begin with, neither Philostratus, the biographer of Apollonius, nor history says any such thing. Though the precise time of his death is unknown, no disciple of Apollonius ever said that he was either crucified, or appeared to them. So much for one "Saviour." After that we are told that Gautama-Buddha, whose life and death have been so minutely described by several authorities, Barthelemy St. Hilaire included — was also "*crucified* by his enemies near the foot of the Nepal mountains" (see p. 107); while the Buddhist books, history, and scientific research tell us, through the lips of Max Müller and a host of Orientalists, that "Gautama-Buddha, (Sakya-muni) died near the Ganges. . . . He had nearly reached the city of Kusinagara, when his vital strength began to fail. He halted in a forest, and while sitting under a sal tree he gave up the ghost" (Max Müller: "Chips from a German Workshop," vol. i., p. 213). The references of Mr. Graves to Higgins and Sir W. Jones, in some of his hazardous speculations, prove nothing. Max Müller shows some antiquated authorities writing elaborate books " . . . in order to prove that Buddha had been in reality the Thoth of the Egyptians; that he was Mercury, or Wodan, or Zoroaster, or Pythagoras. . . . Even Sir W. Jones . . . identified Buddha first with Odin and afterwards with Shishak." We are in the nineteenth century, not in the eighteenth; and though to write books on the authority of the earliest Orientalists may in one sense be viewed as a mark of respect for old age, it is not always safe to try the experiment in our times. Hence this highly instructive volume lacks one important feature which would have made it still more interesting. The author should have added after Prometheus the "Roman," and Alcides the

might have proved as efficacious for the subsequent dissemination of spiritual doctrines as that of the Christian Messiah.

The calumnies set afloat against Apollonius, were as numerous as they were false. So late as eighteen centuries after his death he was defamed by Bishop Douglas in his work against miracles. In this the Right Reverend bishop crushed himself against historical facts. If we study the question with a dispassionate mind, we will soon perceive that the ethics of Gautama-Buddha, Plato, Apollonius, Jesus, Ammonius Sakkas, and his disciples, were all based on the same mystic philosophy. That all worshipped one God, whether they considered Him as the "Father" of humanity, who lives in man as man lives in Him, or as the Incomprehensible Creative Principle; all led God-like lives. Ammonius, speaking of his philosophy, taught that their school dated from the days of Hermes, who brought his wisdom from India. It was the same mystical contemplation throughout, as that of the Yogin: the communion of the Brahman with his own luminous Self — the "Atman." And this Hindu term is again kabalistic, *par excellence.* Who is "Self"? is asked in the *Rig-Veda;* "Self is the Lord of all things . . . all things are contained in this Self; all selves are contained in this Self. Brahman itself is but Self,"[707] is the answer. Says Idra Rabba: "All things are Himself, and Himself is *concealed* on every side."[708] The "Adam Kadmon of the kabalists contains in himself all the souls of the Israelites, and he is himself in every soul," says the *Sohar* .[709] The groundwork of the Eclectic School was thus identical with the doctrines of the Yogin, the Hindu mystics, **[Page 343]** and the earlier Buddhism of the disciples of Gautama. And when Jesus assured his disciples that "the spirit of truth, whom the world cannot receive because *it seeth Him not*, neither knoweth Him," dwells *with* and *in* them, who "are in Him and He in them,"[710] he but expounded the same tenet that we find running through every philosophy worthy of that name.

Laboulaye, the learned and skeptical French savant, does not believe a word of the miraculous portion of Buddha's life; nevertheless, he has the candor to speak of Gautama as being *only second to* Christ in the great purity of his ethics and personal morality. For both of these opinions he is respectfully rebuked by des Mousseaux. Vexed at this scientific contradiction of his accusations of demonolatry against Gautama-Buddha, he assures his readers that "ce savant distingué n'a point etudié cette question."[711]

"I do not hesitate to say," remarks in his turn Barthelemy St. Hilaire, "that, except Christ alone, there is not among the founders of religions, a figure either more pure or more touching than that of Buddha. His life is spotless. His constant heroism equals his convictions. . . . He is the perfect model of all the virtues he preaches; his abnegation, his charity, his unalterable sweetness of disposition, do not fail him for one instant. He abandoned, at the age of twenty-nine, his father's court to become a monk and a beggar . . . and when he dies in the arms of his disciples, it is with the serenity of a sage who practiced

---

Egyptian god (p. 266) a seventeenth "crucified Saviour" to the list, "Venus, god of the war," introduced to an admiring world by Mr. Artemus Ward the "showman"!

[707] "*Khandogya-upanishad,*" viii., 3, 4; Max Müller: "Veda."

[708] "*Idra Rabba,*" x., 117.

[709] Introd. in "*Sohar,*" pp. 305-312.

[710] *John* xiv.

[711] "*Les Hauts Phénomènes de la Magie,*" p. 74.

virtue all his life, and who dies convinced of having found the truth."[712] This deserved panegyric is no stronger than the one which Laboulaye himself pronounced, and which occasioned des Mousseaux's wrath. "It is more than difficult," adds the former, "to understand how men not assisted by revelation could have soared so high and approached so near the truth."[713] Curious that there should be so many lofty souls "not assisted by revelation"!

And why should any one feel surprised that Gautmna could die with philosophical serenity? As the kabalists justly say, "Death does not exist, and man never steps outside of universal life. Those whom we think dead live still in us, as we live in them. . . . The more one lives for his kind, the less need he fear to die."[714] And, we might add, that he who *lives* for humanity does even more than him who dies for it.

The *Ineffable name,* in the search for which so many kabalists — unacquainted with any Oriental or even European adept — vainly consume their knowledge and lives, dwells latent in the heart of every man. This **[Page 344]** mirific name which, according to the most ancient oracles, "rushes into the infinite worlds acoimhtw srofaligni ," can be obtained in a twofold way: by regular initiation, and through the "small voice" which Elijah heard in the cave of Horeb, the mount of God. And "when Elijah heard it he wrapped his *face in his mantle* and stood in the entering of the cave. And behold there came *the* voice."

When Apollonius of Tyana desired to hear the "small voice," he used to wrap himself up entirely in a mantle of fine wool, on which he placed both his feet, after having performed certain magnetic passes, and pronounced not the "name" but an invocation well known to every adept. Then he drew the mantle over his head and face, and his translucid or astral spirit was free. On ordinary occasions he wore wool no more than the priests of the temples. The possession of the secret combination of the "name" gave the hierophant supreme power over every being, human or otherwise, inferior to himself in soul-strength. Hence, when Max Müller tells us of the Quiche "Hidden majesty which was never to be opened by human hands," the kabalist perfectly understands what was meant by the expression, and is not at all surprised to hear even this most erudite philologist exclaim: "What it was we do not know!"

We cannot too often repeat that it is only through the doctrines of the more ancient philosophies that the religion preached by Jesus may be understood. It is through Pythagoras, Confucius, and Plato, that we can comprehend the idea which underlies the term "Father" in the *New Testament*. Plato's ideal of the Deity, whom he terms the one everlasting, invisible God, the Fashioner and Father of all things,[715] is rather the "Father" of Jesus. It is this Divine Being of whom the Grecian sage says that He can neither be envious nor the originator of evil, for He can produce nothing but what is good and just,[716] is certainly not the Mosaic Jehovah, the "*jealous* God," but the God of Jesus, who "alone is good." He extols His all-embracing, divine power,[717] and His omnipotence, but at the same

712 Barthelemy St. Hilaire: "*Le Buddha et sa Religion*," Paris, 1860.
713 "*Journal des Debats*," Avril, 1853.
714 "*Dogme et Rituel de la Haute Magie*."
715 "*Timæus*"; "*Tolit.*," 269, E.
716 "*Timæus*," 29; "*Phædrus*," 182, 247; "*Repub.*," ii., 379, B.
717 "*Laws*," iv., 715, E.; x., 901, C.

time intimates that, as He is unchangeable, He can never desire to change his laws, *i.e.*, to extirpate evil from the world through a miracle.[718] He is omniscient, and nothing escapes His watchful eye.[719] His justice, which we find embodied in the law of compensation and retribution, will leave no crime without punishment, no virtue without its reward;[720] and therefore he declares that the only way to honor God is to cultivate moral purity. He utterly rejects not only the anthropomorphic **[Page 345]** idea that God could have a material body,[721] but "rejects with disgust those fables which ascribe passions, quarrels, and crimes of all sorts to the minor gods."[722] He indignantly denies that God allows Himself to be propitiated, or rather bribed, by prayers and sacrifices.[723]

The *Phædrus* of Plato displays all that man once was, and that which he may yet become again. "Before man's spirit sank into sensuality and was embodied with it through the loss of his wings, he lived among the gods in the airy [spiritual] world where everything is true and pure." In the *Timæus* he says that "there was a time when mankind did not perpetuate itself, but lived as pure spirits." In the future world, says Jesus, "they neither marry nor are given in marriage," but "live as the angels of God in Heaven."

The researches of Laboulaye, Anquetil Duperron, Colebrooke, Barthelemy St. Hilaire, Max Müller, Spiegel, Burnouf, Wilson, and so many other linguists, have brought some of the truth to light. And now that the difficulties of the Sanscrit, the Thibetan, the Singhalese, the Zend, the Pehlevi, the Chinese, and even of the Burmese, are partially conquered, and the *Vedas*, and the *Zend-Avesta*, the Buddhist texts, and even Kapila's *Sutras* are translated, a door is thrown wide open, which, once passed, must close forever behind any speculative or ignorant calumniators of the old religions. Even till the present time, the clergy have, to use the words of Max Müller — "generally appealed to the deviltries and orgies of heathen worship . . . but they have seldom, if ever, endeavored to discover the true and original character of the strange forms of faith and worship which they call the work of the devil."[724] When we read the true history of Buddha and Buddhism, by Müller, and the enthusiastic opinions of both expressed by Barthelemy St. Hilaire, and Laboulaye; and when, finally, a Popish missionary, an eye-witness, and one who least of all can be accused of partiality to the Buddhists — the Abbé Huc, we mean — finds occasion for nothing but admiration for the high individual character of these "devil-worshippers"; we must consider Sakyâ-muni's philosophy as something more than the religion of fetishism and atheism, which the Catholics would have us believe it. Huc was a missionary and it was his first duty to regard Buddhism as no better than an outgrowth of the worship of Satan. The poor Abbé was struck off the list of missionaries at Rome,[725] after his **[Page 346]** book of travels was published.

---

718 "*Repub.*," ii., 381; "*Thæt.*," 176, A.

719 "*Laws*," x., 901, D.

720 "*Laws*," iv., 716, A.; "*Repub.*," x., 613, A.

721 "*Phædrus*," 246, C.

722 E. Zeller: "*Plato and the Old Academy*."

723 "*Laws*," x., 905, D.

724 Max Müller: "*Buddhism*," April, 1862.

725 Of the Abbé Huc, Max Müller thus wrote in his "*Chips from a German Workshop*," vol. i., p. 187: "The late Abbé Huc pointed out the similarities between the Buddhist and Roman Catholic ceremonials with such a *naïveté*, that, to his surprise, he found his delightful 'Travels in Thibet' placed on the 'Index.' 'One cannot fail being struck,' he writes, 'with their great resemblance with the Catholicism.

This illustrates how little we may expect to learn the truth about the religions of other people, through missionaries, when their accounts are first revised by the superior ecclesiastical authorities, and the former severely punished for telling the truth.

When these men who have been and still are often termed "the obscene ascetics," the devotees of different sects of India in short, generally termed "Yogi," were asked by Marco Polo, "how it comes that they are not ashamed to go stark naked as they do?" they answered the inquirer of the thirteenth century as a missionary of the nineteenth was answered. "We go naked," they say, "because naked we came into the world, and we desire to have nothing about us that is of this world. Moreover, we have no sin of the flesh to be conscious of, and therefore, we are not ashamed of our nakedness any more than you are to show your hand or your face. You who are conscious of the sins of the flesh, do well to have shame, and to cover your nakedness."[726]

One could make a curious list of the excuses and explanations of the clergy to account for similarities daily discovered between Romanism and heathen religions. Yet the summary would invariably lead to one sweeping claim: The doctrines of Christianity were plagiarized by the Pagans the world over! Plato and his older Academy stole the ideas from the Christian revelation — said the Alexandrian Fathers!! The Brahmans and Manu borrowed from the Jesuit missionaries, and the *Bhagaved-gita* was the production of Father Calmet, who transformed Christ and John into Christna and Arjuna to fit the Hindu mind!! The trifling fact that Buddhism and Platonism both antedated Christianity, and the *Vedas* had already degenerated into Brahmanism before the days of Moses, makes no difference. The same with regard to Apollonius of Tyana. Although his thaumaturgical powers could not be denied in the face of the testimony of emperors, their courts, and the populations of several cities; and although few of these had ever heard of the Nazarene prophet whose "miracles" had been witnessed by a few apostles only, whose very individualities remain to this day a problem in history, yet Apollonius has to be accepted as the "monkey of Christ." **[Page 347]**

If of really pious, good, and honest men, many are yet found among the Catholic, Greek, and Protestant clergy, whose sincere faith has the best of their reasoning powers, and who having never been among heathen populations, are unjust only through ignorance, it is not so with the missionaries. The invariable subterfuge of the latter is to attribute to demonolatry the really Christ-like life of the Hindu and Buddhist ascetics and many of the lamas. Years of sojourn among "heathen" nations, in China, Tartary, Thibet, and Hindustan have furnished them with ample evidence how unjustly the so-called idolators have been slandered. The missionaries have not even the excuse of sincere faith to give the world that they mislead; and, with very few exceptions, one may boldly paraphrase the remark made by Garibaldi, and say that: "*A priest knows himself to be an impostor, unless he be a fool, or have been taught to lie from boyhood.*"

The bishop's crosier, the mitre, the dalmatic, the round hat that the great lamas wear in travel . . . the mass, the double choir, the psalmody, the exorcisms, the censer with five chains to it, opening and shutting at will, the blessings of the lamas, who extend their right hands over the head of the faithful ones, the rosary, the celibacy of the clergy, the penances and retreats, the cultus of the Saints, the fasting, the processions, the litanies, the holy water; such are the similarities of the Buddhists with ourselves.' He might have added tonsure, relics, and the confessional."

[726] "*Crawford's Mission to Siam*," p. 182.

[Page 348]

CHAPTER VIII

"Christian and Catholic sons may accuse their fathers of the crime of heresy . . . although they may know that their parents will be burnt with fire and put to death for it. . . . And not only may they refuse them food, if they attempt to turn them from the Catholic faith, But They May Also Justly Kill Them."

Jesuit Precept (F. Stephen Fagundez, in *Præcepta Decalogi. Lugduni*, 1640)

"Most Wise. — What hour is it?

"Respect. K. S. Warden. — It is the first hour of the day, the time when the veil of the temple was rent asunder, when darkness and consternation were spread over the earth — when the light was darkened — when the implements of Masonry were broken — when the flaming star disappeared — when the cubic stone was broken — when the 'word' was lost."

Magna est Veritas et Prævalebit

Jah-Buh-Lun

THE SOHAR AND RABBI SIMEON

THE greatest of the kabalistic works of the Hebrews — Sohar זהר —was compiled by Rabbi Simeon Ben-Iochaï. According to some critics, this was done years before the Christian era; according to others only after the destruction of the temple. However, it was completed only by the son of Simeon, Rabbi Eleazar, and his secretary, Rabbi Abba; for the work is so immense and the subjects treated so abstruse that even the whole life of this Rabbi, called the Prince of kabalists, did not suffice for the task. On account of its being known that he was in possession of this knowledge, and of the Mercaba, which insured the reception of the "Word," his very life was endangered, and he had to fly to the wilderness, where he lived in a cave for twelve years, surrounded by faithful disciples, and finally died there amid signs and wonders.[727]

But voluminous as is the work, and containing as it does the main points of the secret and oral tradition, it still does not embrace it all. It is well [Page 349] known that this venerable kabalist never imparted the most important points of his doctrine otherwise than orally, and to a very limited number of friends and disciples, including his only son. Therefore, without the final initiation into the *Mercaba* the study of the *Kabala* will be

[727] Many are the marvels recorded as having taken place at his death, or we should rather say his translation; for he did not die as others do, but having suddenly disappeared, while a dazzling light filled the cavern with glory, his body was again seen upon its subsidence. When this heavenly light gave place to the habitual semi-darkness of the gloomy cave — then only, says Ginsburg, "the disciples of Israel perceived that the lamp of Israel was extinguished." His biographers tell us that there were voices heard from Heaven during the preparation for his funeral and at his interment. When the coffin was lowered down into the deep cave excavated for it, a flame broke out from it, and a voice mighty and majestic pronounced these words in the air: "This is he who caused the earth to quake, and the kingdoms to shake!"

ever incomplete, and the *Mercaba* can be taught only in "darkness, in a deserted place, and after many and terrific trials." Since the death of Simeon Ben-Iochai this hidden doctrine has remained an inviolate secret for the outside world. Delivered *only as a mystery,* it was communicated to the candidate orally, "*face to face and mouth to ear.*"

This Masonic commandment, "mouth to ear, and the word at low breath," is an inheritance from the Tanaim and the old Pagan Mysteries. Its modern use must certainly be due to the indiscretion of some renegade kabalist, though the "word" itself is but a "substitute" for the "lost word," and is a comparatively modern invention, as we will further show. The real sentence has remained forever in the sole possession of the adepts of various countries of the Eastern and Western hemispheres. Only a limited number among the chiefs of the Templars, and some Rosicrucians of the seventeenth century, always in close relations with Arabian alchemists and initiates, could really boast of its possession. From the seventh to the fifteenth centuries there was no one who could claim it in Europe; and although there had been alchemists before the days of Paracelsus, he was the first who had passed through the true initiation, that last ceremony which conferred on the adept the power of travelling toward the "burning bush" over the holy ground, and to "burn the golden calf in the fire, grind it to powder, and strow it upon the water." Verily, then, this magic *water*, and the "lost word," resuscitated more than one of the pre-Mosaic Adonirams, Gedaliahs, and Hiram Abiffs. The real word now substituted by *Mac Benac* and Mah was used ages before its pseudo-magical effect was tried on the "widow's sons" of the last two centuries. Who was, in fact, the first operative Mason of any consequence? Elias Ashmole, *the last of the Rosicrucians and alchemists.* Admitted to the freedom of the Operative Masons' Company in London, in 1646, he died in 1692. At that time Masonry was not what it became later; it was neither a political nor a Christian institution, but a true secret organization, which admitted into the ties of fellowship all men anxious to obtain the priceless boon of liberty of conscience, and avoid clerical persecution.[728] Not until about thirty years after his death did what is now termed modern Freemasonry see the light. It was born on the 24th day of June, 1717, in the Apple-tree Tavern, Charles Street, Covent Garden, London. And it was then, as we are told in Anderson's **[Page 350]** *Constitutions,* that the only four lodges in the south of England elected Anthony Sayer first Grand Master of Masons. Notwithstanding its great youth, this grand lodge has ever claimed the acknowledgment of its supremacy by the whole body of the fraternity throughout the whole world, as the Latin inscription on the plate put beneath the corner-stone of Freemasons' Hall, London, in 1775, would tell to those who could see it. But of this more anon.

In *Die Kabbala,* by Franck, the author, following its "esoteric ravings," as he expresses it, gives us, in addition to the translations, his commentaries. Speaking of his predecessors, he says that Simeon Ben-Iochai mentions repeatedly what the "companions" have taught in the older works. And the author cites one "Ieba, the *old,* and Hamnuna, the *old.*"[729] But what the two "old" ones mean, or who they were, in fact, he tells us not, for he does not know himself.

Among the venerable sect of the Tanaim, or rather the Tananim, the wise men, there were those who taught the secrets practically and initiated some disciples into the grand

---

[728] Plot: "*Natural History of Staffordshire.*" Published in 1666.

[729] "*Die Kabbala,*" 75; "*Sod,*" vol. ii.

and final Mystery. But the *Mishna Hagiga,* 2d section, say that the table of contents of the *Mercaba* "must only be delivered to wise old ones."[730] The *Gemara* is still more dogmatic. "The more important secrets of the Mysteries were not even revealed to all priests. Alone the initiates had them divulged." And so we find the same great secresy prevalent in every ancient religion.

But, as we see, neither the *Sohar* nor any other kabalistic volume contains merely Jewish wisdom. The doctrine itself being the result of whole millenniums of thought, is therefore the joint property of adepts of every nation under the sun. Nevertheless, the *Sohar* teaches practical occultism more than any other work on that subject; not as it is translated though, and commented upon by its various critics, but with the secret signs on its margins. These signs contain the hidden instructions, apart from the metaphysical interpretations and apparent absurdities so fully credited by Josephus, who was never initiated, and gave out the *dead letter* as he had received it.[731]

The real practical magic contained in the *Sohar* and other kabalistic works, is only of use to those who read it *within.* The Christian apostles — **[Page 351]** at least, those who are said to have produced "miracles" *at will*[732]— had to be acquainted with this science. It ill-behooves a Christian to look with horror or derision upon "magic" gems, amulets, and other talismans against the "evil eye," which serve as charms to exercise a mysterious influence, either on the possessor, or the person whom the magician desires to control. There are still extant a number of such charmed amulets in public and private collections of antiquities. Illustrations of convex gems, with mysterious legends — the meaning of which baffles all scientific inquiry — are given by many collectors. King shows several such in his *Gnostics,* and he describes a white carnelian (chalcedony), covered on both sides with interminable legends, to interpret which would ever prove a failure; yes, in every case, perhaps, but that of a Hermetic student or an adept. But we refer the reader to his interesting work, and the talismans described in his plates, to show that even the "Seer of Patmos" himself was well- versed in this kabalistic science of talismans and gems. St. John clearly alludes to the potent "white carnelian" — a gem well-known among adepts, as the "*alba petra,*" or the stone of initiation, on which the word "*prize*" is generally found engraved, as it was given to the candidate who had successfully passed through all the preliminary trials of a neophyte. The fact is, that no less than the *Book of Job,* the whole *Revelation,* is simply an allegorical narrative of the Mysteries and initiation therein of a candidate, who is John himself. No high Mason, well versed in the different degrees, can fail to see it. The numbers *seven, twelve,* and others are all so many lights thrown over the obscurity of the work. Paracelsus maintained the same some centuries ago. And when we find the "one like unto the Son of man" saying (chap. ii. 17): "*To him that overcometh,* will I give to eat of the *hidden manna,* and

[730] "*Die Kabbala,*" 47.

[731] He relates how Rabbi Eleazar, in the presence of Vespasian and his officers, expelled demons from several men by merely applying to the nose of the demoniac one of the number of roots recommended by King Solomon! The distinguished historian assures us that the Rabbi drew out the devils through the nostrils of the patients in the name of Solomon and by the power of the incantations composed by the king-kabalist. Josephus: "*Antiquities,*" VIII., ii., 5.

[732] There are *unconscious* miracles produced sometimes, which, like the phenomena now called "Spiritual," are caused through natural cosmic powers, mesmerism, electricity, and the invisible beings who are always at work around us, whether they be human or elementary spirits.

will give him a WHITE STONE, and in the stone a new name written" — the word — which *no man knoweth* saving *he that receiveth it,* what Master Mason can doubt but it refers to the last head-line of this chapter?

In the pre-Christian Mithraic Mysteries, the candidate who fearlessly overcame the "*twelve* Tortures," which preceded the final initiation, received a small round cake or wafer of unleavened bread, symbolizing, *in one of its meanings,* the solar disk and known as the heavenly bread or "manna," and having figures traced on it. A *lamb,* or a *bull* was killed, and with the blood the candidate had to be sprinkled, as in the case of the Emperor Julian's initiation. The *seven* rules or mysteries **[Page 352]** were then delivered to the "newly-born" that are represented in the *Revelation* as the seven seals which are opened "in order" (see chap. v. and vi.). There can be no doubt that the Seer of Patmos referred to this ceremony.

The Order of Jesuits and Its Relation to Some of the Masonic Orders

The origin of the Roman Catholic amulets and "relics" blessed by the Pope, is the same as that of the "Ephesian Spell," or magical characters engraved either on a stone or drawn on a piece of parchment; the Jewish amulets with verses out of the Law, and called *phylacteria,* φυλακτηρια, and the Mahometan charms with verses of the *Koran*. All these were used as protective magic spells; and worn by the believers on their persons. Epiphanius, the worthy ex-Marcosian, who speaks of these charms when used by the Manicheans as amulets, that is to say, things worn round the neck (Periapta), and "incantations and *such-like trickery,*" cannot well throw a slur upon the "*trickery*" of the Pagans and Gnostics, without including the Roman Catholic and Popish amulets.

But consistency is a virtue which we fear is losing, under Jesuit influence, the slight hold it may ever have had on the Church. That crafty, learned, conscienceless, terrible soul of Jesuitism, within the body of Romanism, is slowly but surely possessing itself of the whole prestige and spiritual power that clings to it. For the better exemplification of our theme it will be necessary to contrast the moral principles of the ancient Tanaïm and Theurgists with those professed by the modern Jesuits, who practically control Romanism to-day, and are the hidden enemy that would-be reformers must encounter and overcome. Throughout the whole of antiquity, where, in what land, can we find anything like this Order or anything even approaching it? We owe a place to the Jesuits in this chapter on secret societies, for more than any other they are a secret body, and have a far closer connection with actual Masonry — in France and Germany at least — than people are generally aware of. The cry of an outraged public morality was raised against this Order from its very birth.[733] Barely fifteen years had elapsed after the bull approving its constitution was promulgated, when its members began to be driven away from one place to the other. Portugal and the Low Countries got rid of them, in 1578; France in 1594; Venice in 1606; Naples in 1622. From St. Petersburg they were expelled in 1815, and from all Russia in 1820.

It was a promising child from its very teens. What it grew up to be every one knows well. The Jesuits have done more moral harm in this world than all the fiendish armies of the mythical Satan. Whatever extravagance may seem to be involved in this remark, will

[733] It dates from 1540; and in 1555 a general outcry was raised against them in some parts of Portugal, Spain, and other countries.

disappear when **[Page 353]** our readers in America, who now know little about them, are made acquainted with their principles (principia) and rules as they appear in various works written by the Jesuits themselves. We beg leave to remind the public that every one of the statements which follow in quotation marks are extracted from authenticated manuscripts, or folios printed by this distinguished body. Many are copied from the large Quarto[734] published by the authority of, and verified and collated by the Commissioners of the French Parliament. The statements therein were collected and presented to the King, in order that, as the "Arrest du Parlement du 5 Mars, 1762," expresses it, "the elder son of the Church might be made aware of the perversity of this doctrine. . . . A doctrine authorizing Theft, Lying, Perjury, Impurity, every Passion and Crime, teaching Homicide, Parricide, and Regicide, overthrowing religion in order to substitute for it superstition, by favoring *Sorcery,* Blasphemy, Irreligion, and Idolatry . . . etc." Let us then examine the ideas on *magic* of the Jesuits. Writing on this subject in his secret instructions, Anthony Escobart[735] says:

"It is lawful . . . to make use of the science acquired *through the assistance of the Devil,* provided the preservation and use of that knowledge do not depend upon the Devil, *for the knowledge is good in itself, and the sin by which it was acquired has gone by.*"[736] Hence, why should not a Jesuit cheat the Devil as well as he cheats every layman?

"*Astrologers and soothsayers are either bound, or are not bound, to restore the reward of their divination, if the event does not come to pass.* I own," remarks the *good* Father Escobar, "that the former opinion does not at all please me, because, when the astrologer or diviner has exerted all the diligence *in the diabolic art* which is essential to his purpose, he has fulfilled his duty, whatever may be the result. As the physician . . . is not bound to restore his fee . . . if his patient should die; so neither is the astrologer bound to restore his charge . . . except **[Page 354]** where he has used no effort, or was ignorant of his diabolic art; because, when he has used his endeavors he has not deceived."[737]

Further, we find the following on astrology: "If any one affirms, through conjecture founded upon the influence of the stars and the character, disposition of a man, that he will be a soldier, an ecclesiastic, or a bishop, *this divination may be devoid of all sin;* because the stars and the disposition of the man may have the power of inclining the human will to a certain lot or rank, but not of constraining it."[738]

---

[734] Extracts from this "Arret" were compiled into a work in 4 vols., 12mo., which appeared at Paris, in 1762, and was known as "Extraits des Assertions, etc." In a work entitled "Reponse aux Assertions," an attempt was made by the Jesuits to throw discredit upon the facts collected by the Commissioners of the French Parliament in 1762, as for the most part malicious fabrications. "To ascertain the validity of this impeachment," says the author of "*The Principles of the Jesuits,*" "the libraries of the two universities of the British Museum and of Sion College have been searched for the authors cited; and in every instance where the volume was found, the correctness of the citation established."

[735] "*Theologiæ Moralis,*" Tomus iv., Lugduni, 1663.

[736] Tom. iv., lib. xxviii., sect. 1, *de Præcept I.*, c. 20, n. 184.

[737] Ibid., sect. 2, *de Præcept I.*, Probl. 113, n. 586.

[738] Richard Arsdekin, "*Theologia Tripartita,*" Coloniae, 1744, Tom. ii., Pars. ii., Tr. 5, c. 1, § 2, n. 4.

Busembaum and Lacroix, in *Theologia Moralis*,[739] say, "Palmistry may be considered lawful, if from the lines and divisions of the hands it can ascertain the disposition of the body, and conjecture, with probability, the propensities and affections of the soul."[740]

This noble fraternity, which many preachers have of late so vehemently denied to have ever been a *secret* one, has been sufficiently proved as such. Their constitutions were translated into Latin by the Jesuit Polancus, and printed in the college of the Society at Rome, in 1558. "They were jealously kept secret, the greater part of the Jesuits themselves knowing only extracts from them.[741] *They were never produced to the light until* 1761, *when they were published by order of the French Parliament* in 1761, 1762, in the famous process of Father Lavalette." The degrees of the Order are: I. Novices; II. Lay Brothers, or temporal Coadjutors; III. Scholastics; IV. Spiritual Coadjutors; V. Professed of Three Vows; VI. Professed of Five Vows. "There is also a secret class, known only to the General and a few faithful Jesuits, which, perhaps more than any other, contributed to the dreaded and mysterious power of the Order," says Niccolini. The Jesuits reckon it among the greatest achievements of their Order that Loyola supported, by a special memorial to the Pope, a petition for the reorganization of that abominable and abhorred instrument of wholesale butchery — the infamous tribunal of the Inquisition.

CRIMES PERMITTED TO ITS MEMBERS

This Order of Jesuits is now all-powerful in Rome. They have been reinstalled in the Congregation of Extraordinary Ecclesiastical Affairs, in the Department of the Secretary of State, and in the Ministry of Foreign **[Page 355]** Affairs. The Pontifical Government was for years previous to Victor Emanuel's occupation of Rome entirely in their hands. The Society now numbers 8,584 members. But we must see what are their chief rules. By what is seen above, in becoming acquainted with their mode of action, we may ascertain what the whole Catholic body is likely to be. Says Mackenzie: "The Order has secret signs and passwords, according to the degrees to which the members belong, and as they wear no particular dress, it is very difficult to recognize them, unless they reveal themselves as members of the Order; for they may appear as Protestants or Catholics, democrats or aristocrats, infidels or bigots, according to the special mission with which they are entrusted. Their spies are everywhere, of all apparent ranks of society, and they may appear learned and wise, or simple or foolish, as their instructions run. There are Jesuits of both sexes, and all ages, and it is a well-known fact that members of the Order, of high family and delicate nurture, are acting as menial servants in Protestant families, and doing other things of a similar nature in aid of the Society's purposes. We cannot be too much on our guard, for the whole Society, being founded on a law of unhesitating obedience, can bring its force on any given point with unerring and fatal accuracy."[742]

---

[739] "Theologia Moralis nunc pluribus partibus aucta, a R. P. Claudio Lacroix, Societatis Jesu." Coloniæ, 1757 (Ed. Mus. Brit.).

[740] Tom. ii., lib. iii., Pars. 1, Fr. 1, c. 1, dub. 2, resol. viii. What a pity that the counsel for the defense had not bethought them to cite this orthodox legalization of "cheating by palmistry or otherwise," at the recent religio-scientific prosecution of the medium Slade, in London.

[741] Niccolini: "*History of the Jesuits*."

[742] "*Royal Masonic Cyclopædia*," p. 369.

The Jesuits maintain that "the Society of Jesus is not of human invention, *but it proceeded from him whose name it bears.* For Jesus himself described that rule of life which the Society follows, *first by his example,* and afterwards by his words."[743]

Let, then, all pious Christians listen and acquaint themselves with this alleged "rule of life" and precepts of their God, as exemplified by the Jesuits. Peter Alagona (*St. Thomae Aquinatis SummæTheologiæ Compendium*) says: "By the command of God it is lawful to kill an innocent person, to steal, or commit . . . (*Ex mandato Dei licet occidere innocentem, furari, fornicari*); because he is the Lord of life and death, and all things, *and it is due to him thus to fulfil his command*" (*Ex prima secundæ*, Quæst., 94).

> "A man of a religious order, who for a short time lays aside his habit *for a sinful purpose,* is free from heinous sin, and does not incur the penalty of excommunication" (Lib. iii., sec. 2., Probl. 44, D. 212).[744] **[Page 356]**

John Baptist Taberna (*Synopsis Theologiae Practicæ*), propounds the following question: "Is a judge bound to restore the bribe which he has received for passing sentence?" *Answer: "If he has received the bribe for passing an -unjust sentence, it is probable that he may keep it. . . . This opinion is maintained and defended by fifty-eight doctors*"[745] (Jesuits).

We must abstain at present from proceeding further. So disgustingly licentious, hypocritical, and demoralizing are nearly all of these precepts, that it was found impossible to put many of them in print, except in the Latin language.[746] We will return to some of the more decent as we proceed, for the sake of comparison. But what are we to think of the future of the Catholic world, if it is to be controlled in word and deed by this villainous society? And that it is to be so, we can hardly doubt, as we find the Cardinal Archbishop of Cambrai loudly proclaiming the same to all the faithful? His pastoral has made a certain noise in France; and yet, as two centuries have rolled away since the *exposé* of these infamous principles, the Jesuits have had ample time to lie so successfully in denying the just charges, that most Catholics will never believe such a thing. The *infallible* Pope, Clement XIV. (Ganganelli), suppressed them on the 23d of July, 1773, and yet they came to life again; and another equally infallible Pope, Pius VII., reëstablished them on the 7th of August, 1814.

But we will hear what Monseigneur of Cambrai is swift to proclaim in 1876. We quote from a secular paper:

> "Among other things, he maintains that *Clericalism, Ultramontanism, and Jesuitism are one and the same thing — that is to say, Catholicism* — and that the distinctions between them have been created by the enemies of religion. There was a time, he says, when a certain theological opinion was commonly

---

743 Imago: "*Primi Sæculi Societatis Jesu,*" lib. 1., c. 3., p. 64.

744 Anthony Escobar: "*Universæ Theologiæ Moralis receptiore, absque lite sententiæ,*" etc., Tomus i., Lugduni, 1652 (Ed. Bibl. Acad. Cant.). "Idem sentio, e breve illud tempus ad unius horæ spatium traho. Religiosus itaque habitum demittens assignato hoc temporis interstitio, non incurrit excommunicationem, *etiamsi dimittat non solum ex causa, turpi, scilicet fornicandi, aut clam aliquid abripiendi, set etiam ut incognitus ineat lupanar.*" Probl. 44, n. 213.

745 Pars. 11, Tra. 2, c. 31.

746 See "*The Principles of the Jesuits, Developed in a Collection of Extracts from their own Authors.*" London, 1839.

professed in France concerning the authority of the Pope. It was restricted to our nation, and was of recent origin. The civil power during a century and a half imposed official instruction. Those who profess these opinions were called Gallicans, and those who protested were called Ultramontanes, because they had their doctrinal centre beyond the Alps, at Rome. To-day the distinction between the two schools is no longer admissible. Theological Gallicanism can no longer exist, since this opinion has ceased to be tolerated by the Church. *It has been solemnly condemned, past all return, by the Œcumenical Council of the Vatican. One cannot now be Catholic without being Ultramontane — and Jesuit.*"[747]

[Page 357]

This settles the question. We leave inferences for the present, and proceed to compare some of the practices and precepts of the Jesuits, with those of individual mystics and organized castes and societies of the ancient time. Thus the fair-minded reader may be placed in a position to judge between them as to the tendency of their doctrines to benefit or degrade humanity.

Rabbi Jehoshua Ben Chananea, who died about A. D. 72, openly declared that he had performed "miracles" by means of the *Book of Sepher Jezireh,* and challenged every skeptic.[748] Franck, quoting from the Babylonian *Talmud*, names two other thaumaturgists, Rabbis Chanina and Oshoi.[749]

Simon Magus was doubtless a pupil of the Tanaïm of Samaria, the reputation which he left behind, together with the title given to him of "the Great Power of God," testifies strongly in favor of the ability of his teachers. The calumnies so zealously disseminated against him by the unknown authors and compilers of the *Acts* and other writings, could not cripple the truth to such an extent as to conceal the fact that no Christian could rival him in thaumaturgic deeds. The story told about his falling during an aërial flight, breaking both his legs, and then committing suicide, is ridiculous. Instead of praying mentally that it should so happen, why did not the apostles pray rather that they should be allowed to outdo Simon in wonders and miracles, for then they might have proved their case far more easily than they did, and so converted thousands to Christianity. Posterity has heard but one side of the story. Were the disciples of Simon to have a chance, we might find, perhaps, that it was Peter who broke both his legs, had we not known that this apostle was too prudent ever to venture himself in Rome. On the confession of several ecclesiastical writers, no apostle ever performed such "supernatural wonders." Of course pious people will say this only the more proves that it was the "Devil" who worked through Simon.

Simon was accused of blasphemy against the Holy Ghost, because he introduced it as the "Holy Spiritus, the *Mens* (Intelligence), or the mother of all." But we find the same expression used in the *Book of Enoch,* in which, in contradistinction to the "Son of Man," he says "Son of the Woman." In the *Codex* of the Nazarenes, and in the *Sohar,* as well in the *Books of Hermes,* the expression is usual; and even in the apocryphal *Evangelium* of the Hebrews we read that Jesus himself admitted the sex of the Holy Ghost by using the expression, "*My mother, the Holy Pneuma.*"

---

[747] From the Pastoral of the Archbishop of Cambrai.

[748] See "*Jerusalem Talmud, Synhedrin,*" c. 7, etc.

[749] "*Franck,*" pp. 55, 56.

But what is the heresy of Simon, or what the blasphemies of all the **[Page 358]** heretics, in comparison with that of the same Jesuits who have now so completely mastered the Pope, ecclesiastical Rome, and the entire Catholic world? Listen again to their profession of faith.

> "Do what your conscience tells you to be good and commanded: if, through invincible error, you believe lying or blasphemy to be commanded by God, *blaspheme*."[750]

> "Omit to do what your conscience tells you is forbidden: omit the worship of God, if you invincibly believe it to be prohibited by God."[751]

> "There is an implied law . . . obey an invincibly erroneous dictate of conscience. As often as you believe invincibly that a lie is commanded — *lie*."[752]

> "Let us suppose a Catholic to believe invincibly that the worship of images is forbidden: in such a case our Lord Jesus Christ will be obliged to say to him, '*Depart from me thou cursed . . . because thou hast worshipped mine image*.' So, neither, is there any absurdity in supposing that Christ may say, '*Come thou blessed . . . because thou hast lied, believing invincibly, that in such a case I commanded the lie*.'"[753]

Does not this — but no! words fail to do justice to the emotions that these astonishing precepts must awaken in the breast of every honest person. Let silence, resulting from *invincible* disgust, be our only adequate tribute to such unparalleled moral obliquity.

The popular feeling in Venice (1606), when the Jesuits were driven out from that city, expressed itself most forcibly. Great crowds had accompanied the exiles to the sea-shore, and the farewell cry which resounded after them over the waves, was, "*Ande in malora*!" (Get away! and woe be to you.) "That cry was echoed throughout the two following centuries"; says Michelet, who gives this statement, "in Bohemia in 1618 . . . in India in 1623 . . . and throughout all Christendom in 1773."

In what particular was then Simon Magus a blasphemer, if he only did that which his conscience invincibly told him was true? And in what particular were ever the "Heretics," or even *infidels* of the worst kind more reprehensible than the Jesuits — those of Caen,[754] for instance — who say the following:

> "The Christian religion is . . . *evidently* credible, but not *evidently true*. It is evidently credible; for it is evident that whoever embraces **[Page 359]** it is prudent. *It is not evidently true*; for it either teaches obscurely or the things which it teaches are obscure. And they who affirm that the Christian religion is evidently true, are obliged to confess that it is evidently false."

> "Infer from hence —

> "1. That it is *not* evident that there is now any true religion in the world.

---

[750] Charles Antony Casnedi: "*Crisis Theologica*," Ulyssipone, 1711. Tome i., Disp. 6, Sect. 2, § 1, n. 59.
[751] Ibid.
[752] Ibid., § 2, n. 78.
[753] Ibid., Sect. 5, § 1, n. 165.
[754] "*Thesis propugnata in regio Soc. Jes. Collegio celeberrimæ Academiæ Cadomensis, die Veneris, 30 Jan., 1693*." Cadomi, 1693.

"2. That it is *not* evident that of all religions existing upon the earth, the Christian religion is the most true; for have you travelled over all countries of the world, or do you know that others have?

. . . .

"4. That it is *not* evident that the predictions of the prophets were given by inspiration of God; for what refutation will you bring against me, if I deny that they were true prophecies, or assert that they were only conjectures?

"5. That it *is not* evident that the miracles were real, which are recorded to have been wrought by Christ; although no one can prudently deny them (Position 6).

"Neither is an avowed belief in Jesus Christ, in the Trinity, in all the articles of Faith, and in the Decalogue, necessary to Christians. The only explicit belief which was necessary to the former (Jews) and is necessary to the latter (Christians) is 1, of God; 2, of a rewarding God" (Position 8)."

Hence, it is also more than "evident" that there are moments in the life of the greatest liar when he may utter some truths. It is in this case so perfectly exemplified by the "good Fathers," that we can see more clearly than ever whence proceeded the solemn condemnations at the Œcumenical Council of 1870, of certain "heresies," and the enforcement of other articles of faith in which none believed less than those who inspired the Pope to issue them. History has yet perhaps to learn that the octogenarian Pope, intoxicated with the fumes of his newly-enforced infallibility, was but the faithful echo of the Jesuits. "An old man is raised trembling upon the *pavois* of the Vatican"; says Michelet, "every thing becomes absorbed and confined in him. . . . For fifteen centuries Christendom had submitted to the spiritual yoke of the Church. . . . But that yoke was not sufficient for them; they wanted the whole world to bend under the hand of one master. Here my own words are too weak; I shall borrow those of others. They (the Jesuits) wanted (this is the accusation flung in their faces by the Bishop of Paris in the full Council of Trent) *faire de l'epouse de Jesus Christ une prostituee aux volontes d'un homme.*"[755] **[Page 360]**

They have succeeded. The Church is henceforth an inert tool, and the Pope a poor weak instrument in the hands of this Order. But for how long? Until the end comes, well may sincere Christians remember the prophetic lamentations of the thrice-great Trismegistus over his own country: "Alas, alas, my son, a day will come when the sacred hieroglyphics will become but idols. *The world will mistake the emblems of science for gods,* and accuse grand Egypt of having worshipped hell-monsters. But those who will calumniate us thus, will themselves worship Death instead of Life, folly in place of wisdom; they will denounce love and fecundity, fill their temples with dead men's bones, as relics, and waste their youth in solitude and tears. Their *virgins will be widows* (*nuns*) *before being wives,* and consume themselves in grief; because men will have despised and profaned the sacred mysteries of Isis."[756]

How correct this prophecy has proved we find in the following Jesuit precept, which again we extract from the Report of the Commissioners to the Parliament of Paris:

---

[755] Michelet and Quinet of the College of France: "*The Jesuits.*"
[756] Champollion: "*Hermes Trismegistus,*" xxvii.

"The more true opinion is, *that all inanimate and irrational things may be legitimately worshipped,*" says Father Gabriel Vasquez, treating of Idolatry. "If the doctrine which we have established be rightly understood, not only may a painted image and every holy thing, set forth by public authority for the worship of God, be properly adored with God as the image of Himself, but also any other thing of this world, whether it be inanimate and irrational, or in its nature rational."[757]

> "Why may we not adore and worship with God, apart from danger, anything whatsoever of this world; for God is in it according to His essence . . . [This is precisely what the Pantheist and Hindu philosophy maintains.] and preserves it continually by His power; and when we bow down ourselves before it and impress it with a kiss, we present ourselves before God, the author of it, with the whole soul, as unto the prototype of the image [follow instances of relics, etc.] . . . . To this we may add that, since everything of this world is the work of God, and God is always abiding and working in it, we may more readily conceive Him to be in it than a saint in the vesture which belonged to him. And, therefore, *without regarding in any way the dignity of the thing created, to direct our thoughts to God, while we give to the creature the sign and mark of submission by a kiss or prostration, is neither vain nor superstitious, but an act of the purest religion.*"[758]

A precept this, which, whether or not doing honor to the Christian Church, may at least be profitably quoted by any Hindu, Japanese, or **[Page 361]** other heathen when rebuked for his worship of idols. We purposely quote it for the benefit of our respected "heathen" friends who will see these lines.

The prophecy of Hermes is less equivocal than either of the alleged prophecies of Isaiah, which have furnished a pretext for saying that the gods of all the nations were demons. Only, facts are stronger, sometimes, than the strongest faith. All that the Jews learned, they had from older nations than themselves. The Chaldean Magi were their masters in the secret doctrine, and it was during the Babylonian captivity that they learned its metaphysical as well as practical tenets. Pliny mentions three schools of Magi: one that he shows to have been founded at an unknown antiquity; the other established by Osthanes and Zoroaster; the third by Moses and Jambres. And all the knowledge possessed by these different schools, whether Magian, Egyptian, or Jewish, was derived from India, or rather from both sides of the Himalayas. Many a lost secret lies buried under wastes of sand, in the Gobi Desert of Eastern Turkestan, and the wise men of Khotan have preserved strange traditions and knowledge of alchemy.

Baron Bunsen shows that the origin of the ancient prayers and hymns of the Egyptian *Book of the Dead* is *anterior* to Menes, and belongs, probably, to the pre-Menite Dynasty of Abydos, between 3100 and 4500 B.C. The learned Egyptologist makes the era of Menes, or National Empire, as not later than 3059 B.C., and demonstrates that "the system of Osirian worship and mythology was already formed"[759] before this era of Menes.

---

[757] "*De Cultu Adorationis Libri Tres.*," Lib. iii., Disp. i., c. 2.
[758] Ibid.
[759] "*Egypt's Place in Universal History,*" vol. v., p. 94.

We find in the hymns of this scientifically-established pre-Edenic epoch (for Bunsen carries us back several centuries *beyond* the year of the creation of the world, 4004 B.C., as fixed by biblical chronology) precise lessons of morality, identical in substance, and nearly so in form of expression, with those preached by Jesus in his Sermon on the Mount. We give the authority of the most eminent Egyptologists and hierologists for our statement. "The inscriptions of the twelfth Dynasty are filled with ritualistic formulæ," says Bunsen. Extracts from the Hermetic books are found on monuments of the earliest dynasties, and "on those of the twelfth (dynasty) portions of an *earlier* ritual are by no means uncommon. . . . *To feed the* hungry, give drink to the thirsty, clothe the naked, bury the *dead* . . . *formed the first duty of a pious man*. . . . The doctrine of the immortality of the soul is as old as this period" (Tablet, *Brit. Mus.*, 562).[760] **[Page 362]**

And far older, perhaps. It dates from the time when the soul was an *objective* being, hence when it could hardly be denied by *itself*; when humanity was a spiritual race and death existed not. Toward the decline of the cycle of life, the ethereal *man-spirit* then fell into the sweet slumber of temporary unconsciousness in one sphere, only to find himself awakening in the still brighter light of a higher one. But while the spiritual man is ever striving to ascend higher and higher toward its source of being, passing through the cycles and spheres of individual life, physical man had to descend with the great cycle of universal creation until it found itself clothed with the terrestrial garments. Thenceforth the soul was too deeply buried under physical clothing to reassert its existence, except in the cases of those more spiritual natures, which, with every cycle, became more rare. And yet none of the pre-historical nations ever thought of denying either the existence or the immortality of the inner man, the real "self." Only, we must bear in mind the teachings of the old philosophies: the spirit alone is immortal — the soul, *per se,* is neither eternal nor divine. When linked too closely with the physical brain of its terrestrial casket, it gradually becomes a *finite* mind, a simple animal and sentient life-principle, the *nephesh* of the Hebrew *Bible*.[761]

The doctrine of man's *triune* nature is as clearly defined in the Hermetic books as it is in Plato's system, or again in that of the Buddhist and Brahmanical philosophies. And this is

---

[760] Ibid., vol. v., p. 129.

[761] "And God created . . . every *nephesh* (life) that moveth" (*Gen*. i. 21), meaning animals; and (*Genesis* ii. 7) it is said: "And man became a *nephesh*" (living soul); which shows that the word *nephesh* was indifferently applied to *immortal* man and to *mortal* beast. "And surely your blood of your *nepheshim* (lives) will I require; at the hand of every beast will I require it, and at the hand of man" (*Gen*. ix. 5). "Escape for *nepheshe*" (escape for thy *life* is translated) (*Gen*. xix. 17). "Let us not kill him," reads the English version (*Gen*. xxxvii. 21). "Let us not kill his *nephesh,*" is the Hebrew text. "*Nephesh* for *nephesh,*" says *Leviticus* (xvii. 8). "He that killeth any man shall surely be put to death." "He that smiteth the *nephesh* of a man" (*Levit*. xxiv. 17); and from verse 18 and following it reads: "And he that killeth a beast (nephesh) shall make it good. . . . Beast for beast," whereas the original text has it "nephesh for nephesh."

1 Kings i. 12; ii. 23; iii. 11; xix. 2, 3, all have *nephesh* for life and soul. "Then shall thy *nepheshah* for (his) *nepheshu,*" explains the prophet in 1 Kings xx. 39.

Truly, unless we read the "*Old Testament*" kabalistically and comprehend the hidden meaning thereof, it is very little we can learn from it as regards the soul's immortality. The common people among Hebrews had not the slightest idea of soul and spirit, and made no difference between *life, blood,* and *soul,* calling the latter the "breath of life." And King James's translators have made such a jumble of it that *no one but a kabalist can restore the Bible to its original form.*

one of the most important as well as least understood of the doctrines of Hermetic science. The Egyptian Mysteries, so imperfectly known by the world, and only through **[Page 363]** the few brief allusions to them in the *Metamorphoses of Apuleius*, taught the greatest virtues. They unveiled to the aspirant in the "higher" mysteries of initiation that which many of our modern Hermetic students vainly search for in the kabalistic books, and which no obscure teachings of the Church, under the guidance of the Order of Jesuits, will ever be able to unveil. To compare, then, the ancient secret societies of the hierophants with the artificially-produced hallucinations of those few followers of Loyola, who were, perchance, sincere at the beginning of their career, is to insult the former. And yet, in justice to them, we are compelled to do so.

One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder. One of the greatest titles to admission in the Order of Jesuits is a *murder* in defence of Jesuitism. "*Children may kill their parents if they compel them to abandon the Catholic faith.*"

> "Christian and Catholic sons," says Stephen Fagundez, "may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burned with fire, and put to death for it, as Tolet teaches. . . . And not only may they refuse them food . . . *but they may also justly kill them.*"[762]

It is well known that Nero, the Emperor, *had never dared* seek initiation into the Mysteries on account of the murder of Agrippina!

Under Section XIV. of the *Principles of the Jesuits*, we find on *Homicide* the following Christian principles inculcated by Father Henry Henriquez, in *Summæ Theologiæ Moralis.* Tomus 1, Venetiis, 1600 (Ed. Coll. Sion): "If an adulterer, even though he should be an ecclesiastic . . . being attacked by the husband, kills his aggressor . . . *he is not considered irregular: non videtur irregularis*" (Lib. XIV., *de Irregularitæ*, c. 10, § 3).

"If a father were obnoxious to the State (being in banishment), and to the society at large, and there were no other means of averting such an injury, then I should approve of this" (for a son to kill his father), says Sec. XV., *on Parricide and Homicide.*[763]

"It will be lawful for an ecclesiastic, or one of the religious order, *to kill a calumniator* who threatens to spread atrocious accusations against himself or his religion,"[764] is the rule set forth by the Jesuit Francis Amicus. **[Page 364]**

PRINCIPLES OF JESUITRY COMPARED WITH THOSE OF PAGAN MORALISTS

So far, good. We are informed by the highest authorities what a man in the Catholic communion may do that the common law and public morality stamp as criminal, and still continue in the odor of Jesuitical sanctity. Now suppose we again turn the medal and see

---

762 In "*Præcepta Decalogi* " (Edit. of Sion Library), Tom. i., lib. iv., c. 2, n. 7, 8.

763 Opinion of John de Dicastille, Sect. xv., "*De Justitia et Jure*," etc., cens. pp. 319, 320.

764 "*Cursus Theologici*," Tomus v., Duaci, 1642, Disp. 36, Sect. 5, n. 118.

what principles were inculcated by Pagan Egyptian moralists before the world was blessed with these modern improvements in ethics.

In Egypt every city of importance was separated from its burial place by a sacred lake. The same ceremony of judgment which the *Book of the Dead* describes as taking place in the world of Spirit, took place on earth during the burial of the mummy. Forty-two judges or assessors assembled on the shore and judged the departed "soul" according to its actions when in the body, and it was only upon a unanimous approval of this *post-mortem* jury that the boatman, who represented the Spirit of Death, could convey the justified defunct's body to its last resting-place. After that the priests returned within the sacred precincts and instructed the neophytes upon the probable solemn drama which was then taking place in the invisible realm whither the soul had fled. The immortality of the spirit was strongly inculcated by the Al-om-jah.[765] In the *Crata Repoa*[766] the following is described as the *seven* degrees of the initiation.

After a preliminary trial at Thebes, where the neophyte had to pass through many trials, called the "Twelve Tortures," he was commanded to govern his passions and never lose for a moment the idea of his God. Then as a symbol of the wanderings of the unpurified soul, he had to ascend several ladders and wander in darkness in a cave with many doors, all of which were locked. When he had overcome the dreadful trials, he received the degree of *Pastopkoris,* the second and third degrees being called the *Neocoris,* and the *Melanephoris.* Brought into a vast subterranean chamber thickly furnished with mummies lying in state, he was placed in presence of the coffin which contained the mutilated body of Osiris covered with blood. This was the hall called "Gates of Death," and it is most certainly to this mystery that the passages in the *Book of Job* (xxxviii. 17) and other portions of the *Bible* allude when these gates are spoken of.[767] In chapter x., we give the esoteric interpretation of the "Book of Job," which is the poem of initiation *par excellence.*

"Have the gates of death been opened to thee?

Hast thou seen the doors of the shadow of death?" [Page 365]

asks the "Lord" — *i.e.*, the Al-om-jah, the Initiator — of Job, alluding to this third degree of initiation.

When the neophyte had conquered the terrors of this trial, he was conducted to the "Hall of Spirits," to be judged by them. Among the rules in which he was instructed, he was commanded "*never to either desire or seek revenge; to be always ready to help a brother in danger, even unto the risk of his own life; to bury every dead body; to honor his parents above all;* respect old age and protect those weaker than himself; and finally, to ever bear in mind the hour of death, and that of resurrection, in a new and imperishable body."[768] Purity and chastity were highly recommended, and *adultery threatened with death.*

Then the Egyptian neophyte was made a *Kristophores.* In this degree the mystery-name of IAO was communicated to him. The fifth degree was that of *Balahala,* and he was instructed by Horus, in alchemy, the "word" being *chemia.* In the sixth, the priestly dance in the circle

[765] Name of the highest Egyptian hierophants.
[766] "*Crata Repoa, or the Mysteries of the Ancient Egyptian Priests*."
[767] See *Matthew* xvi. 18, where it is mistranslated "the gates of Hell."
[768] Humberto Malhandrini: "*Ritual of Initiations*," p. 105. Venice, 1657.

was taught him, in which he was instructed in astronomy, for it represented the course of the planets. In the seventh degree, he was initiated into the final Mysteries. After a final probation in a building set apart for it, the *Astronomus,* as he was now called, emerged from these sacred apartments called *Manneras,* and received a cross — the *Tau*, which, at death, had to be laid upon his breast. He was a hierophant.

We have read above the rules of these holy initiates of the *Christian* Society of Jesus. Compare them with those enforced upon the Pagan postulant, and Christian (!) morality with that inculcated in those mysteries of the Pagans upon which all the thunders of an avenging Deity are invoked by the Church. Had the latter no mysteries of its own? Or were they in any wise purer, nobler, or more inciting to a holy, virtuous life? Let us hear what Niccolini has to say, in his able *History of the Jesuits,* of the *modern* mysteries of the Christian cloister.[769]

"In most monasteries, and more particularly in those of the Capuchins and reformed (reformati), there begins at Christmas a series of feasts, which continues till Lent. All sorts of games are played, the most splendid banquets are given, and in the small towns, above all, the refectory of the convent is the best place of amusement for the greater number of the inhabitants. At carnivals, two or three very magnificent entertainments take place; the board so profusely spread that one might imagine that Copia had here poured forth the whole contents of her horn. It must be remembered that these two orders live by alms.[770] The **[Page 366]** sombre silence of the cloister is replaced by a confused sound of merry-making, and its gloomy vaults now echo with other songs than those of the psalmist. A ball enlivens and terminates the feast; and, to render it still more animated, and perhaps to show *how completely their vow of chastity has eradicated all their carnal appetite,* some of the young monks appear coquettishly dressed in the garb of the fair sex, and begin the dance, along with others, transformed into gay cavaliers. *To describe the scandalous scene which ensues would be but to disgust my readers.* I will only say that I have myself often been a spectator at such saturnalia."

The cycle is moving down, and, as it descends, the physical and bestial nature of man develops more and more at the expense of the Spiritual Self.[771] With what disgust may we not turn from this religious farce called modern Christianity, to the noble faiths of old! **[Page 367]**

---

[769] Pages 43, 44, note f. Niccolini of Rome, author of "*The History of the Pontificate of Pius IX.*"; "*The Life of Father Gavazzi,*" etc.

[770] And begged in the name of *Him* who had nowhere to lay his head!

[771] In "*Egypt's Place in Universal History,*" Bunsen gives the cycle of 21,000 years, which he adopts to facilitate the chronological calculations for the reconstruction of the universal history of mankind. He shows that this cycle "for the nutation of the ecliptic," arrived at its apex in the year 1240 of our era. He says:

"The cycle divides itself into two halves of 10,500 (or twice 5,250) years each.

"The beginning of the first half:

The highest point will be .... 19,760 B. C.

The lowest.. 9,260

Consequently the middle of the descending line (beginning of second quarter) will be.............. 14,510

The middle of the ascending line (beginning of fourth quarter) 4,010

TRINITY OF MAN IN EGYPTIAN BOOK OF THE DEAD

In the Egyptian *Funeral Ritual* found among the hymns of the *Book of the Dead,* and which is termed by Bunsen "that precious and mysterious book," we read an address of the deceased, in the character of Horus, detailing all that he has done for his father Osiris. Among other things the deity says:

> "30. I have given thee thy *Spirit.*
> 31. . I have given thee thy *Soul.*
> 32. . I have given thee thy force (body)," etc.

In another place the entity, addressed as "Father" by the disembodied soul, is shown to mean the "spirit" of man; for the verse says: "I have made my soul come and speak with *his Father,*" its *Spirit*.[772]

The Egyptians regarded their *Ritual* as essentially a Divine inspiration; in short, as modern Hindus do the *Vedas,* and modern Jews their Mosaic books. Bunsen and Lepsius show that the term *Hermetic* means inspired; for it is Thoth, the Deity itself, that speaks and reveals to his elect among men the will of God and the arcana of divine things. Portions of them are expressly stated "to have been written by the very finger of Thoth himself"; to have been the work and composition of the great God.[773] "At a later period their Hermetic character is still more distinctly recognized, and on a coffin of the 26th Dynasty, Horus announces to the deceased that Thoth himself has brought him the books of his divine words, or Hermetic writings."[774]

Since we are aware that Moses was an Egyptian priest, or at least that he was learned in all their *wisdom,* we need not be astonished that he should write in *Deuteronomy* (ix. 10).

"The new cycle, which began in 1240 of our era, will come to the end of its first quarter in 4010 A.D."

The Baron explains that "in round numbers, the most favorable epochs for our hemisphere since the great catastrophe in Middle Asia (Deluge 10,000 years B.C.) are: "the 4,000 years before, and the 4,000 years after Christ; and the beginning of the first epoch, *of which alone we can judge,* as it alone is complete before us, coincides exactly with the beginnings of national history, or (what is identical) with the beginning of *our consciousness* of continuous existence" ("*Egypt's Place in Universal History,*" Key, p. 102).

"Our consciousness" must mean, we suppose, the consciousness *of scientists,* who accept nothing *on faith,* but much on unverified hypotheses. We do not say this with reference to the above-quoted author, earnest scholar and noble champion that he is, of freedom in the Christian Church, but generally. Baron Bunsen has well found for himself that a man cannot remain an honest scientist and please the clerical party. Even the little concessions he made in favor of the antiquity of mankind, brought on him, in 1859, the most insolent denunciations, such as "We lose all faith in the author's judgment . . . he has yet to learn the very first principles of historical criticisms . . . extravagant and *unscientific* exaggeration," and so on — the pious vituperator closing his learned denunciations by assuring the public that Baron Bunsen "*cannot even construct a Greek sentence* ("*Quarterly Review,*" 1859; see also "*Egypt's Place in Universal History,*" chap. on Egyptological Works and English Reviews). But we do regret that Baron Bunsen had no better opportunity to examine the "*Kabala*" and the Brahmanical books of the Zodiacs.

772 "*The Funeral Ritual of the Deeds of Horus*."

773 Bunsen: "*Egypt's Place in Universal History,*" vol. v., p. 133.

774 Lepsius: "*Abth.,*" iii.; Bl., 276; Bunsen, 134.

"And the *Lord* delivered unto me two tables of stones written with the finger of GOD"; or to find in *Exodus* xxxi., "And he (the Lord) gave unto Moses . . . two tables of testimony, tables of stone, written with the finger of God."

In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely, as with the Christians, a union of soul and body; he was a trinity when spirit was added to it. Besides, that doctrine made him consist of *kha* — body; *khaba* — astral form, or shadow; *ka* — animal soul or life-principle; *ba* — the higher soul; and *akh* — terrestrial intelligence. They had also a sixth principle named *Sah* — or mummy; but the functions of this one commenced only after the death of the body. After due purification, during which the soul, separated from its body, continued to revisit the latter in its mummified condition, this **[Page 368]** astral soul "became a God," for it was finally absorbed into "the Soul of the world." It became transformed into one of the creative deities, "the god of Phtah,"[775] the Demiurgos, a generic name for the creators of the world, rendered in the *Bible* as the Elohim. In the *Ritual* the good or purified *soul*, "in conjunction with its higher or *uncreated* spirit, is more or less the victim of the dark influence of the dragon Apophis. If it has attained the final knowledge of the heavenly and the infernal mysteries — the *gnosis*, *i.e.*, complete reunion with the spirit, it will triumph over its enemies; if not the soul could not escape its *second death*. It is 'the lake that burneth with fire and brimstone' (elements), into which those that are cast undergo a 'second death' "[776] (*Apocalypse*). This death is the gradual dissolution of the astral form into its primal elements, alluded to several times already in the course of this work. But this awful fate can be avoided by the knowledge of the "Mysterious Name" — the "Word,"[777] say the kabalists.

And what then was the penalty attached to the neglect of it? When man leads a naturally pure, virtuous life, there is none whatever; except delay in the world of spirits, until he finds himself sufficiently purified to receive it from his Spiritual "Lord," one of the mighty Host. But if otherwise, the "soul," as a half animal principle, becomes paralyzed, and grows unconscious of its subjective half — the Lord — and in proportion to the sensuous development of the brain and nerves, sooner or later, it finally loses sight of its divine

---

[775] In the eighty-first chapter of the "Ritual" the soul is called *the germ of lights* and in the seventy-ninth the Demiurgos, or one of the creators.

[776] "*Ritual,*" vi, 44; Champollion: "*Manifestations to the Light*"; Lepsius: "*Book of the Dead*"; Bunsen: "*Egypt's Place in Universal History*."

[777] We cannot help quoting a remark by Baron Bunsen in relation to the "Word" being identical with the "Ineffable Name" of the Masons and the kabalists. While explaining the "Ritual," some of the details of which "resemble rather the *enchantments of a magician than solemn rites,* although a hidden and mystical meaning must have been attached to them" (the honest admission of this much, at least, is worth something), the author observes: "The mystery of names, the knowledge of which was a sovereign virtue, and which, at a later period, degenerated into the *rank heresy* (?) of the Gnostics and the magic of enchanters, appears to have *existed not only in Egypt but elsewhere.* Traces of it are found in the 'Cabala' . . . it prevailed in the Greek and Asiatic mythology" ("*Egypt's Place*, etc.," p. 147).

We then see the representatives of Science agreeing upon this one point, at least. The initiates of all countries had the same "mystery name." And now it remains with the scholars to prove that every adept, hierophant, magician, or enchanter (Moses and Aaron included) as well as every kabalist, from the institution of the Mysteries down to the present age, has been either a knave or a fool, for believing in the efficacy of this name.

mission on earth. Like the *Vourdalak,* or Vampire, of the Servian tale, the brain feeds and lives and **[Page 369]** grows in strength and power at the expense of its spiritual parent. Then the already half-unconscious soul, now fully intoxicated by the fumes of earthly life, becomes senseless, beyond hope of redemption. It is powerless to discern the splendor of its higher spirit, to hear the warning voice of its "guardian Angel," and its "God." It aims but at the development and fuller comprehension of natural, earthly life; and thus, can discover but the mysteries of physical nature. Its grief and fear, hope and joy, are all closely blended with its terrestrial existence. It ignores all that cannot be demonstrated by either its organs of action, or sensation. It begins by becoming virtually dead; it dies at last completely. It is *annihilated.* Such a catastrophe may often happen long years before the final separation of the *life*-principle from the body. When death arrives, its iron and clammy grasp finds work with *life* as usual; but there is no more a soul to liberate. The whole essence of the latter has been already absorbed by the vital system of the physical man. Grim death frees but a spiritual corpse; at best an idiot. Unable either to soar higher or awaken from lethargy, it is soon dissolved in the elements of the terrestrial atmosphere.

Seers, righteous men, who had attained to the highest science of the inner man and the knowledge of truth, have, like Marcus Antoninus, received instructions "from the gods," in sleep and otherwise. Helped by the purer spirits, those that dwell in "regions of eternal bliss," they have watched the process and warned mankind repeatedly. Skepticism may sneer; *faith,* based on *knowledge* and spiritual science, believes and affirms.

Our present cycle is preëminently one of such soul-deaths. We elbow soulless men and women at every step in life. Neither can we wonder, in the present state of things, at the gigantic failure of Hegel's and Schelling's last efforts at some metaphysical construction of a system. When facts, palpable and tangible facts of phenomenal Spiritualism happen daily and hourly, and yet are denied by the majority of "civilized" nations, little chance is there for the acceptance of purely abstract metaphysics by the ever-growing crowd of materialists.

In the book called by Champollion *La Manifestation a la Lumière,* there is a chapter on the *Ritual* which is full of mysterious dialogues, with addresses to various "Powers" by the soul. Among these dialogues there is one which is more than expressive of the potentiality of the "Word." The scene is laid in the "Hall of the Two Truths." The "Door," the "Hall of Truth," and even the various parts of the gate, address the soul which presents itself for admission. They all forbid it entrance unless it tells them their mystery, or mystic names. What student of the Secret Doctrines can fail to recognize in these names an identity **[Page 370]** of meaning and purpose with those to be met with in the *Vedas,* the later works of the Brahmans, and the *Kabala*?

Magicians, Kabalists, Mystics, Neo-platonists and Theurgists of Alexandria, who so surpassed the Christians in their achievements in the secret science; Brahmans or Samaneans (Shamans) of old; and modern Brahmans, Buddhists, and Lamaists, have all claimed that a certain power attaches to these various names, pertaining to one ineffable Word. We have shown from personal experience how deeply the belief is rooted to this day in the popular mind all over Russia,[778] that the Word works "miracles" and is at the bottom of every magical feat. Kabalists mysteriously connect *Faith* with it. So did the apostles,

[778] See Chap. I., pp. 42, 43, note, of this volume.

basing their assertions on the words of Jesus, who is made to say: "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you," and Paul, repeating the words of Moses, tells that "the WORD is nigh thee, even in thy mouth, and in thy heart; that is, the *word of faith*" (*Romans* x. 8). But who, except the initiates, can boast of comprehending its full significance?

In our days it is as it was in olden times, to believe in the biblical "miracles" requires *faith;* but to be enabled to produce them one's self demands a knowledge of the esoteric meaning of the "word." "If Christ," say Dr. Farrar and Canon Westcott, "wrought no miracles, then the *gospels* are untrustworthy." But even supposing that he did work them, would that prove that gospels written by others than himself are any more trustworthy? And if not, to what purpose is the argument? Besides, such a line of reasoning would warrant the analogy that miracles performed by other religionists than Christians ought to make *their* gospels trustworthy. Does not this imply at least an equality between the Christian Scriptures and the Buddhist sacred books? For these equally abound with phenomena of the most astounding character. Moreover, the Christians have no longer *genuine* miracles produced through their priests, for they have *lost the Word.* But many a Buddhist Lama or Siamese Talapoin — unless all travellers have conspired to lie — has been and now is able to duplicate every phenomenon described in the *New Testament*, and even do more, without any pretence of suspension of natural law or divine intervention either. In fact, Christianity proves that it is as dead in faith as it is dead in works, while Buddhism is full of vitality and supported by practical proofs.

The best argument in favor of the genuineness of Buddhist "miracles" lies in the fact that Catholic missionaries, instead of denying them or treating them as simple jugglery — as some Protestant missionaries do, **[Page 371]** have often found themselves in such straits as to be forced to adopt the forlorn alternative of laying the whole on the back of the Devil. And so belittled do the Jesuits feel themselves in the presence of these genuine servants of God, that with an unparalleled cunning, they concluded to act in the case of the Talapoins and Buddhists as Mahomet is said to have acted with the mountain. "And seeing that it would not move toward him, the Prophet moved himself toward the mountain." Finding that they could not catch the Siamese with the birdlime of their pernicious doctrines in Christian garb, they disguised themselves, and for centuries appeared among the poor, ignorant people as Talapoins, until exposed. They have even voted and adopted a resolution forthwith, which has now all the force of an ancient article of faith. "Naaman, the Syrian," say the Jesuits of Caen, "did not dissemble his faith when he bowed the knee with the king in the house of Rimmon; *neither do the Fathers of the Society of Jesus dissemble, when they adopt the institute and the habit of the Talapoins of Siam*" (nec dissimulant Patres S. J. Talapoinorum Siamensium institutum vestemque affectantes. — *Position* 9, 30 Jan., 1693).

The potency contained in the *Mantras* and the *Vâch* of the Brahmans is as much believed in at this day as it was in the early Vedic period. The "Ineffable Name" of every country and religion relates to that which the Masons affirm to be the mysterious characters emblematic of the nine names or attributes by which the Deity was known to the initiates. The Omnific Word traced by Enoch on the two deltas of purest gold, on which he engraved two of the mysterious characters, is perhaps better known to the poor, uneducated "heathen" than to the highly accomplished Grand High Priests and Grand Z.'s of the Supreme Chapters of Europe and America. Only why the companions of the Royal Arch should so bitterly and

constantly lament its loss, is more than we can understand. This word of M. M. is, as they will tell themselves, entirely composed of consonants. Hence, we doubt whether any of them could ever have mastered its pronunciation, had it even been "brought to light from the secret vault," instead of its several corruptions. However, it is to the land of Mizraim that the grandson of Ham is credited with having carried the sacred delta of the Patriarch Enoch. Therefore, it is in Egypt, and in the East alone that the mysterious "Word" must be sought.

FREEMASONRY NO LONGER ESOTERIC

But now that so many of the most important secrets of Masonry have been divulged by friend and foe, may we not say, without suspicion of malice or ill-feeling, that since the sad catastrophe of the Templars, no "Lodge" in Europe, still less in America, has ever known anything worth concealing. Reluctant to be misunderstood, we say *no* Lodge, **[Page 372]** leaving a few *chosen* brethren entirely out of question. The frantic denunciations of the Craft by Catholic and Protestant writers appear simply ridiculous, as also the affirmation of the Abbé Barruel that everything "betrays our Freemasons as the descendants of those proscribed Knights" Templars of 1314. The *Memoirs of Jacobinism* by this Abbé, an eye-witness to the horrors of the first Revolution, is devoted in great measure to the Rosicrucians and other Masonic fraternities. The fact alone that he traces the modern Masons to the Templars, and points them out as secret assassins, trained to political murder, shows how little he knew of them, but how ardently he desired, at the same time, to find in these societies convenient scape- goats for the crimes and sins of another secret society which, since its existence, has harbored more than one dangerous political assassin — the Society of Jesus.

The accusations against Masons have been mostly half guess-work, half-unquenchable malice and predetermined vilification. Nothing conclusive and certain of a criminal character has been directly proven against them. Even their abduction of Morgan has remained a matter of conjecture. The case was used at the time as a political convenience by huckstering politicians. When an unrecognizable corpse was found in Niagara River, one of the chiefs of this unscrupulous class, being informed that the identity was exceedingly questionable, unguardedly exposed the whole plot by saying: "Well, no matter, *he's a good enough Morgan until after the election!*" On the other hand, we find the Order of the Jesuits not only permitting, in certain cases, but actually *teaching and inciting to "High treason and Regicide.*"[779] **[Page 373]**

---

[779] See "*The Principles of the Jesuits, Developed in a Collection of Extracts from their own Authors*," London: J. G. and F. Rivington, St. Paul's Churchyard, and Waterloo Place, Pall Mall; H. Wix, 41 New Bridge Street, Blackfriars; J. Leslie, Queen Street, etc., 1839. Section xvii., "High Treason and Regicide," containing thirty-four extracts from the same number of authorities (of the Society of Jesus) upon the question, among others the opinion thereof of the famous *Robert Bellarmine.* So Emmanuel Sa says: "The rebellion of an ecclesiastic against a king, *is not a crime of high treason, because he is not subject to the king*" ("*Confessarium Aphorismi Verbo Clericus*," Ed. Coloniæ, 1615, Ed. Coll. Sion). "*The people,*" says John Bridgewater, "*are not only permitted, but they are required and their duty demands,* that at the mandate of the Vicar of Christ, *who is the sovereign pastor over all nations of the earth,* the faith which they had previously made with such princes should not be kept" ("*Concertatio Ecclesiae Catholicæ in Anglia adversus Calvino Papistas*," Resp. fol. 348).

A series of *Lectures* upon Freemasonry and its dangers, as delivered in 1862, by James Burton Robertson, Professor of Modern History in the Dublin University, are lying before us. In them the lecturer quotes profusely as his authorities the said Abbé (Barruel, a natural enemy of the Masons, *who cannot be caught at the confessional*), and Robison, a well-known apostate-Mason of 1798. As usual with every party, whether belonging to the Masonic or anti-Masonic side, the traitor from the opposing camp is welcomed with praise and encouragement, and great care is taken to whitewash him. However convenient for certain political reasons the celebrated Committee of the Anti-Masonic Convention of 1830 (U. S. of America) may have found it to adopt this most Jesuitical proposition of Puffendorf that "oaths oblige not when they are absurd and impertinent," and that other which teaches that "an oath obliges not if God does not accept it,"[780] yet no truly honest man would accept such sophistry. We sincerely believe that the better portion of humanity will ever bear in mind that there exists a moral code of honor far more binding than an oath, whether on the *Bible*, *Koran*, or *Veda*. The Essenes never swore on anything at all, but their "ayes" and "nays" were as good and far better than an oath. Besides, it seems surpassingly strange to find nations that call themselves Christian instituting customs in civil and ecclesiastical courts diametrically opposed to the command of their God,[781] who distinctly forbids any swearing at all, "neither by heaven . . . **[Page 374]** nor by the earth . . . nor by the head." It seems to us that to maintain that "an oath obliges not if God does not accept it," besides being an absurdity — as no man living, whether he be fallible or infallible, can learn anything of God's secret thoughts — is *anti-Christian* in the full sense of the word.[782] The argument is brought forward only because it is convenient and answers the object. Oaths will never be

---

In "*De Rege et Regis Institutione, Libri Tres*," 1640 (Edit. Mus. Brit.), John Mariana goes even farther: "If the circumstances will permit," he says, "it will be lawful to destroy with the sword the prince who is declared a public enemy. . . . *I shall never consider that man to have done wrong, who, favouring the public wishes, should attempt to kill him*," and "*to put them to death is not only lawful, but a laudable and glorious action.*" Est tamen salutaris cogitatio, ut sit principibus persuasum si rempublicam oppresserint, si vitiis et fæditate intolerandi erunt, *ea conditione vivere, ut non jure tantum, sed cum laude et gloria perimi possint*" (Lib. i., c. 6, p. 61).

But the most delicate piece of Christian teaching is found in the precept of this Jesuit when he argues upon the best and surest way of killing kings and statesmen. "In my own opinion," he says, "deleterious drugs should not be given to an enemy, neither should a deadly poison be mixed with his food or in his cup . . . Yet *it will indeed be lawful to use this method* in the case in question (that *he who should kill the tyrant would be highly esteemed, both in favor and in praise,*" for "*it is a glorious thing to exterminate this pestilent and mischievous race from the community of men*), not to constrain the person who is to be killed to take of himself the poison which, inwardly received, would deprive him of life, *but to cause it to be outwardly applied by another* without his intervention; as, when there is so much strength in the poison, that if spread upon a seat or on the clothes it would be sufficiently powerful to cause death" (Ibid., lib. i., c. f., p. 67). "It was thus that Squire attempted the life of Queen Elizabeth, at the instigation of the Jesuit Walpole." — Pasquier: "*Catechisme des Jesuites*" (1677, p. 350, etc.), and "*Rapin*" (fol., Lond., 1733, vol. ii., book xvii., p. 148).

780 Puffendorf: "*Droit de la Nat.*," book iv., ch. 1.

781 "Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself. . . . But I say unto you, swear not at all," etc. "But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil" (*Matthew* v. 33, 34, 37).

782 Barbeyrac, in his notes on Puffendorf, shows that the Peruvians used no oath, but a simple averment before the Inca, and were never found perjuring themselves.

binding till each man will fully understand that humanity is the highest manifestation on earth of the Unseen Supreme Deity, and each man an incarnation of his God; and when the sense of *personal* responsibility will be so developed in him that he will consider forswearing the greatest possible insult to himself, as well as to humanity. No oath is now binding, unless taken by one who, without any oath at all, would solemnly keep his simple promise of honor. Therefore, to bring forward as authorities such men as Barruel or Robison is simply obtaining the public confidence under false pretenses. It is not the "spirit of *Masonic malice* whose heart coins slanders like a mint," but far more that of the Catholic clergy and their champions; and a man who would reconcile the two ideas of honor and perjury, in any case whatever, is not to be trusted himself.

Loud is the claim of the nineteenth century to preëminence in civilization over the ancients, and still more clamorous that of the churches and their sycophants that Christianity has redeemed the world from barbarism and idolatry. How little both are warranted, we have tried to prove in these two volumes. The light of Christianity has only served to show how much more hypocrisy and vice its teachings have begotten in the world since its advent, and how immensely superior were the ancients over us in every point of honor.[783] The clergy, by teaching the helplessness of man, his utter dependence on Providence, and the doctrine of atonement, have crushed in their faithful followers every atom of self-reliance and self-respect. So true is this, that it is becoming an axiom that the most honorable men are to be found among atheists and the so-called "infidels." We hear from Hipparchus that in the days of *heathenism* "the shame and disgrace that justly attended the violation of his oath threw the poor wretch into a fit of madness and despair, so that he cut his throat and perished by his own hands, and his memory was so abhorred after his death that his body lay upon the shore of the island of Samos, and had no other burial than the sands of the sea."[784] But in our own **[Page 375]** century we find ninety-six delegates to the United States Anti-Masonic Convention, every one doubtless a member of some Protestant Church, and claiming the respect due to men of honor and gentlemen, offering the most Jesuitical arguments against the validity of a Masonic oath. The Committee, pretending to quote the authority of "the most distinguished guides in the philosophy of morals, and claiming the most ample support of *the inspired*[785] . . . who wrote before Freemasonry existed," resolved that, as an oath was "a transaction between man on one part and the Almighty Judge on the other," and the Masons were all infidels and "unfit for civil trust," therefore their oaths had to be considered illegal and not binding.[786]

But we will return to these *Lectures* of Robertson and his charges against Masonry. The greatest accusation brought against the latter is that Masons reject a *personal* God (this on the authority of Barruel and Robison), and that they claim to be in possession of a "secret to make men better and happier than Christ, his apostles and his Church have made them."

---

[783] We beg the reader to remember that we do not mean by Christianity the *teachings of Christ*, but those of his alleged servants — the clergy.

[784] Dr. Anderson's "Defence," quoted by John Yarker in his "*Notes on the Scientific and Religious Mysteries of Antiquity*."

[785] Epiphanius included, we must think, after that, in violation of his oath, he had sent over seventy persons into exile, who belonged to the secret society he betrayed.

[786] United States Anti-Masonic Convention: "*Obligation of Masonic Oaths*," speech delivered by Mr. Hopkins, of New York.

Were the latter accusation but half true, it might yet allow the consoling hope that they had really found that secret by breaking off entirely from the mythical Christ of the Church and the official Jehovah. But both the accusations are simply as malicious as they are absurd and untrue; as we shall presently see.

Let it not be imagined that we are influenced by personal feeling in any of our reflections upon Masonry. So far from this being the case we unhesitatingly proclaim our highest respect for the original purposes of the Order and some of our most valued friends are within its membership. We say naught against Masonry as it should be, but denounce it as, thanks to the intriguing clergy, both Catholic and Protestant, it now begins to be. Professedly the most absolute of democracies, it is practically the appanage of aristocracy, wealth, and personal ambition. Professedly the teacher of true ethics, it is debased into a propaganda of anthropomorphic theology. The half-naked apprentice, brought before the master during the initiation of the first degree, is taught that at the door of the lodge every social distinction is laid aside, and the poorest brother is the peer of every other, though a reigning sovereign or an imperial prince. In practice, the Craft turns lickspittle in every monarchical country, to any regal scion who may deign, for the sake of using it as a political tool, to put on the once symbolical lambskin.

How far gone is the Masonic Fraternity in this direction, we can judge **[Page 376]** from the words of one of its highest authorities. John Yarker, Junior, of England; Past Grand Warden of the Grand Lodge of Greece; Grand Master of the Rite of Swedenborg; also Grand Master of the Ancient and Primitive Rite of Masonry, and Heaven only knows what else,[787] says that Masonry could lose nothing by "the adoption of a higher (not pecuniary) standard of membership and morality, with exclusion from the 'purple' of all who *inculcate frauds, sham, historical degrees, and other immoral abuses*" (page 158). And again, on page 157: "As the Masonic Fraternity is now governed, the Craft is fast becoming the paradise of the *bon vivant;* of the 'charitable' hypocrite, who forgets the version of St. Paul, and decorates his breast with the 'charity jewel' (having by this judicious expenditure obtained the 'purple' he metes out judgment to other brethren of greater ability and morality but less means); the manufacturer of paltry Masonic tinsel; the rascally merchant who swindles in hundreds, and even thousands, by appealing to the tender consciences of those few who do regard their O. B.'s; and the Masonic 'Emperors' and other charlatans who make power or money out of the aristocratic pretensions which they have tacked on to our institution — *ad captandum vulgus.*"

We have no wish to make a pretence of exposing secrets long since hawked about the world by perjured Masons. Everything vital, whether in symbolical representations, rites, or passwords, as used in modern Freemasonry, is known in the Eastern fraternities; though there seems to be no intercourse or connection between them. If Medea is described by Ovid as having "arm, breast, and knee made bare, left foot slipshod"; and Virgil, speaking of Dido, shows this "Queen herself . . . now resolute on death, having one foot bare, etc.,"[788] why doubt that there are in the East *real* "Patriarchs of the sacred Vedas," explaining the

[787] John Yarker, Junr.: "Notes on the Scientific and Religious Mysteries of Antiquity; the Gnosis and Secret Schools of the Middle Ages; Modern Rosicrucianism; and the various Rites and Degrees of Free and Accepted Masonry." London, 1872.
[788] Ibid., p. 151.

esotericism of pure Hindu theology and Brahmanism quite as thoroughly as European "Patriarchs"?

But, if there are a few Masons who, from study of kabalistic and other rare works, and coming in personal communication with "Brothers" from the far-away East, have learned something of *esoteric* Masonry, it is not the case with the hundreds of American Lodges. While engaged on this chapter, we have received most unexpectedly, through the kindness of a friend, a copy of Mr. Yarker's volume, from which passages are quoted above. It is brimful of learning and, what is more, of *knowledge,* **[Page 377]** as it seems to us. It is especially valuable at this moment, since it corroborates, in many particulars, what we have said in this work. Thus, we read in it the following:

"We think we have sufficiently established the fact of the connection of Freemasonry with other speculative rites of antiquity, as well as the antiquity and purity of the old English Templar-Rite of *seven degrees,* and the spurious derivation of many of the other rites therefrom."[789]

Such high Masons need not be told, though Craftsmen in general do, that the time has come to remodel Masonry, and restore those ancient landmarks, borrowed from the early sodalities, which the eighteenth century founders of speculative Freemasonry meant to have incorporated in the fraternity. There are no longer any secrets left unpublished; the Order is degenerating into a convenience for selfish men to use, and bad men to debase.

It is but recently that a majority of the Supreme Councils of the Ancient and Accepted Rite assembled at Lausanne, justly revolting against such a blasphemous belief as that in a personal Deity, invested with all human attributes, pronounced the following words: "Freemasonry proclaims, as it has proclaimed from its origin, the existence of a *creative principle,* under the name of the great Architect of the universe." Against this, a small minority has protested, urging that "belief in a *creative principle* is not *the belief in God, which Freemasonry requires of every candidate* before he can pass its very threshold."

This confession does not sound like the rejection of a personal God. Could we have had the slightest doubt upon the subject, it would be thoroughly dispelled by the words of General Albert Pike,[790] perhaps the greatest authority of the day, among American Masons, who raises himself most violently against this innovation. We cannot do better than quote his words:

"This *Principe Createur* is no new phrase — it is but an old term revived. *Our adversaries, numerous and formidable,* will say, and will have the right to say, that our *Principe Createur* is identical with the *Principe Genateur* of the Indians and Egyptians, and may fitly be symbolized as it was symbolized anciently, by the Lingæ. . . . To accept this, in lieu of a personal God, is TO ABANDON CHRISTIANITY, and *the worship of Jehovah,* and return to wallow in the styes of Paganism." **[Page 378]**

And are those of *Jesuitism,* then, so much cleaner? "Our adversaries, numerous and formidable." That sentence says all. Who these so formidable enemies are, is useless to inquire. They are the Roman Catholics, and some of the Reformed Presbyterians. To read

---

[789] John Yarker: "*Notes,* etc.," p. 150.

[790] Proceedings of the Supreme Council of Sovereign Grand Inspectors-General of the Thirty-third and Last Degree, etc., etc. Held at the city of New York, August 15, 1876," pp. 54, 55.

what the two factions respectively write, we may well ask which adversary is the more afraid of the other. But, what shall it profit any one to organize against a fraternity that does not even dare to have a belief of its own for fear of giving offense? And pray, how, if Masonic oaths mean anything, and Masonic penalties are regarded as more than burlesque, can any adversaries, numerous or few, feeble or strong, know what goes on inside the lodge, or penetrate beyond that "brother terrible, or the tiler, who guards, with a drawn sword, the portals of the lodge"? Is, then, this "brother terrible" no more formidable than Offenbach's *General Boum*, with his smoking pistol, jingling spurs, and towering *panache?* Of what use the millions of men that make up this great fraternity, the world over, if they cannot be so cemented together as to bid defiance to all adversaries? Can it be that the "mystic tie" is but a rope of sand, and Masonry but a toy to feed the vanity of a few leaders who rejoice in ribbons and regalia? Is its authority as false as its antiquity? It seems so, indeed; and yet, as "even the fleas have smaller fleas to bite 'em," there are Catholic alarmists, even here, who pretend to fear Masonry!

And yet, these same Catholics, in all the serenity of their traditional impudence, publicly threaten America, with its 500,000 Masons, and 34,000,000 Protestants, with a union of Church and State under the direction of Rome! The danger which threatens the free institutions of this republic, we are told, will come from "the principles of Protestantism logically developed." The present Secretary of the Navy — the Hon. R. W. Thompson, of Indiana, having actually dared, in his own free Protestant country, to publish a book recently on *Papacy and the Civil Power,* in which his language is as moderate as it is gentlemanly and fair, a Roman Catholic priest, at Washington, D. C. — the very seat of Government — denounces him with violence. What is better, a representative member of the Society of Jesus, Father F. X. Weninger, D. D., pours upon his devoted head a vial of wrath that seems to have been brought direct from the Vatican cellars. "The assertions," he says, "which Mr. Thompson makes on the necessary antagonism between the Catholic Church and free institutions, are characterized by pitiful ignorance and blind audacity. He is reckless of logic, of history, of common sense, of charity; and presents himself before the loyal American people as a narrow-minded bigot. No scholar would venture to repeat the stale calumnies which have so often been refuted. . . . In answer to his accusations **[Page 379]** against the Church as the enemy of liberty, I tell him that, if ever this country should become a Catholic country, that is, if Catholics should ever be in the majority, and *have the control of political power,* then he would see the principles of our Constitution carried out to the fullest extent; he would see that these States would be in very deed *United.* He would behold a people living in peace and harmony; joined in the bonds of one faith, their hearts beating in unison with love of their fatherland, with charity and forbearance toward all, and respecting the rights and consciences even of their slanderers."

In behalf of this "Society of Jesus," he advises Mr. Thompson to send his book to the Czar, Alexander II., and to Frederick William, Emperor of Germany. He may expect from them, as a token of their sympathy, the orders of St. Andrew and of the Black Eagle. "From clear-minded, self-thinking, patriotic Americans, he cannot expect anything but the *decoration* of their contempt. As long as American hearts *will* beat in American bosoms, and the blood of their fathers *shall* flow in their veins, such efforts as Thompson's *shall* not succeed. True, genuine Americans will protect the Catholic Church in this country and *will finally join it.*" After that, having thus, as he seems to think, left the corpse of his impious

antagonist upon the field, he marches off emptying the dregs of his exhausted bottle after the following fashion: "We leave the volume, whose argument we have killed, as a carcass to be devoured by those Texan buzzards — those stinking birds — we mean that kind of men who love to feed on corruption, calumnies, and lies, and are attracted by the stench of them."

This last sentence is worthy to be added as an appendix to the *Discorsi del Sommo Pontifice Pio IX.*, by Don Pasquale di Franciscis, immortalized in the contempt of Mr. Gladstone. — *Tel maitre tel Valet*!

Moral: This will teach fair-minded, sober, and gentlemanly writers that even so well-bred an antagonist as Mr. Thompson has shown himself in his book, cannot hope to escape the only available weapon in the Catholic armory — Billingsgate. The whole argument of the author shows that while forcible, he intends to be fair; but he might as well have attacked with a Tertullianistic violence, for his treatment would not have been worse. It will doubtless afford him some consolation to be placed in the same category with schismatic and infidel emperors and kings.

While Americans, including Masons, are now warned to prepare themselves to join the Holy Apostolic and Roman Catholic Church, we are glad to know that there are some as loyal and respected as any in Masonry who support our views. Conspicuous among them is our venerable friend, Mr. Leon Hyneman, P. M., and a member of the Grand Lodge of Pennsylvania. For eight or nine years he was editor of the *Masonic* **[Page 380]** *Mirror and Keystone*, and is an author of repute. He assures us personally that for over thirty years he has combated the design to erect into a Masonic dogma, belief in a *personal* God. In his work, *Ancient York and London Grand Lodges*, he says (p. 169): "Masonry, instead of unfolding professionally with the intellectual advancement of scientific knowledge and general intelligence, has departed from the original aims of the fraternity, and is apparently inclining towards a sectarian society. That is plainly to be seen . . . in the persistent determination not to expunge the sectarian innovations interpolated in the Ritual. . . . It would appear that the Masonic fraternity of this country are as indifferent to ancient landmarks and usages of Masonry, as the Masons of the past century, under the London Grand Lodge were." It was this conviction which prompted him, in 1856, when Jacques Etienne Marconis de Negre, Grand Hierophant of the Rite of Memphis, came to America and tendered him the Grand Mastership of the Rite in the United States, and the Ancient and Accepted Rite offered him an Honorary 33d — to refuse both.

The Temple was the last European secret organization which, as a body, had in its possession some of the mysteries of the East. True, there were in the past century (and perhaps still are) isolated "Brothers" faithfully and secretly working under the direction of Eastern Brotherhoods. But these, when they did belong to European societies, invariably joined them for objects unknown to the Fraternity, though at the same time for the benefit of the latter. It is through them that modern Masons have all they know of importance; and the similarity now found between the Speculative Rites of antiquity, the mysteries of the Essenes, Gnostics, and the Hindus, and the highest and oldest of the Masonic degrees well prove the fact. If these mysterious brothers became possessed of the secrets of the societies, they could never reciprocate the confidence, though in their hands these secrets were safer, perhaps, than in the keeping of European Masons. When certain of the latter were found

worthy of becoming affiliates of the Orient, they were secretly instructed and initiated, but the others were none the wiser for that.

No one could ever lay hands on the Rosicrucians, and notwithstanding the alleged discoveries of "secret chambers," *vellums* called "T," and of fossil knights with ever-burning lamps, this ancient association and its true aims are to this day a mystery. Pretended Templars and sham Rose-Croix, with a few genuine kabalists, were occasionally burned, and some unlucky Theosophists and alchemists sought and put to the torture; delusive confessions even were wrung from them by the most ferocious means, but yet, the true Society remains to-day as it has ever been, unknown to all, especially to its cruelest enemy — the Church. **[Page 381]**

PERSECUTION OF TEMPLARS BY THE CHURCH

As to the modern Knights Templar and those Masonic Lodges which now claim a direct descent from the ancient Templars, their persecution by the Church was a farce from the beginning. They have not, nor have they ever had any secrets, dangerous to the Church. Quite the contrary; for we find J. G. Findel saying that the Scottish degrees, or the Templar system, only dates from 1735-1740, and "*following its Catholic tendency, took up its chief residence in the Jesuit College of Clermont, in Paris*, and hence was called the Clermont system." The present Swedish system has also something of the Templar element in it, but free from Jesuits and interference with politics; however, it asserts that it has Molay's Testament in the original, for a Count Beaujeu, a nephew of Molay, *never heard of elsewhere* — says Findel — transplanted Templarism into Freemasonry, and thus procured for his uncle's ashes a mysterious sepulchre. It is sufficient to prove this a Masonic fable that on this pretended monument the day of Molay's funeral is represented as March 11, 1313, while the day of his death was March 19, 1313. This spurious production, which is neither genuine Templarism, nor genuine Freemasonry, has never taken firm root in Germany. But the case is otherwise in France.

Writing upon this subject, we must hear what Wilcke has to say of these pretensions:

"The present Knight Templars of Paris will have it, that they are direct descendants from the ancient Knights, and endeavor to prove this by documents, interior regulations, and secret doctrines. Foraisse says the Fraternity of Freemasons was founded in Egypt, Moses communicating the secret teaching to the Israelites, Jesus to the Apostles, and thence it found its way to the Knight Templars. Such inventions are necessary . . . to the assertion that the Parisian Templars are the offspring of the ancient order. All these asseverations, unsupported by history, were fabricated *in the High Chapter of Clermont* (Jesuits), and preserved by the Parisian Templars as a legacy left them by those political revolutionists, the Stuarts and the Jesuits." Hence we find the Bishops Gregoire[791] and Munter[792] supporting them.

Connecting the modern with the ancient Templars, we can at best, therefore, allow them an adoption of certain rites and ceremonies of purely *ecclesiastical* character after they had been cunningly inoculated into that grand and antique Order by the clergy. Since this

---

[791] "*Histoire des sectes religieuses*," vol. ii., pp. 392-428.

[792] "Notitia codicis græci evangelium Johannis variatum continentis," Havaniæ, 1828.

desecration, it gradually lost its primitive and simple character, and went fast to its final ruin. Founded in 1118 by the Knights Hugh de Payens and **[Page 382]** Geoffrey de St. Omer, nominally for the protection of the pilgrims, its true aim was the restoration of the primitive secret worship. The true version of the history of Jesus, and the early Christianity was imparted to Hugh de Payens, by the Grand-Pontiff of the Order of the Temple (of the Nazarene or Johanite sect), one named Theocletes, after which it was learned by some Knights in Palestine, from the higher and more intellectual members of the St. John sect, who were initiated into its mysteries.[793] Freedom of intellectual thought and the restoration of one and universal religion was their secret object. Sworn to the vow of obedience, poverty, and chastity, they were at first the true Knights of John the Baptist, crying in the wilderness and living on wild honey and locusts. Such is the tradition and the true kabalistic version.

It is a mistake to state that the Order became only later anti-Catholic. It was so from the beginning, and the red cross on the white mantle, the vestment of the Order, had the same significance as with the initiates in every other country. It pointed to the four quarters of the compass, and was the emblem of the universe.[794] When, later, the Brotherhood was transformed into a Lodge, the Templars had, in order to avoid persecution, to perform their own ceremonies in the greatest secresy, generally in the hall of the chapter, more frequently in isolated caves or country houses built amidst woods, while the ecclesiastical form of worship was carried on publicly in the chapels belonging to the Order.

Though of the accusations brought against them by order of Philip IV., many were infamously false, the main charges were certainly correct, from the stand-point of what is considered by the Church, *heresy.* The present-day Templars, adhering strictly as they do to the *Bible,* can hardly claim descent from those who did not believe in Christ, as God-man, or as the Saviour of the world; who rejected the miracle of his birth, and those performed by himself; who did not believe in transubstantiation, the saints, holy relics, purgatory, etc. The Christ Jesus was, in their opinion, a false prophet, but the man Jesus a Brother. They regarded John the Baptist as their patron, but never viewed him in the light in which he is presented in the *Bible.* They reverenced the doctrines **[Page 383]** of alchemy, astrology, magic, kabalistic talismans, and adhered to the secret teachings of their chiefs in the East. "In the last century," says Findel, "when Freemasonry erroneously supposed herself the daughter of Templarism, great pains were taken to regard the Order of Knights-Templars as innocent. . . . For this purpose not only legends and unrecorded events were fabricated, but pains were taken to repress the truth. The Masonic admirers of the Knights-Templars bought up the whole of the documents of the lawsuit published by Moldenwaher, because they proved the culpability of the Order."[795]

---

[793] This is the reason why unto this day the fanatical and kabalistic members of the Nazarenes of Basra (Persia), have a tradition of the glory, wealth, and power of their "Brothers," agents, or *messengers* as they term them in Malta and Europe. There are some few remaining yet, they say, who will sooner or later restore the doctrine of their Prophet Iohanan (St. John), the son of Lord Jordan, and eliminate from the hearts of humanity every other false teaching.

[794] The two great pagodas of Madura and Benares, are built in the form of a cross, each wing being equal in extent (See Mauri: "*Indian Antiquities*," vol. iii., pp. 360-376).

[795] Findel: "*History of Freemasonry*," Appendix.

This culpability consisted in their "heresy" against the Roman Catholic Church. While the real "Brothers" died an ignominious death, the spurious Order which tried to step into their shoes became exclusively a branch of the Jesuits under the immediate tutelage of the latter. True-hearted, honest Masons, ought to reject with horror any connection, let alone descent from these.

> "The Knights of St. John of Jerusalem," writes Commander Gourdin,[796] "sometimes called the Knights Hospitallers, and the Knights of Malta, were not Freemasons. On the contrary, they seem to have been inimical to Freemasonry, for in 1740, the Grand Master of the Order of Malta caused the Bull of Pope Clement XII. to be published in that island, and forbade the meetings of the Freemasons. On this occasion several Knights and many citizens left the island; and in 1741, the Inquisition persecuted the Freemasons at Malta. The Grand Master proscribed their assemblies under severe penalties, and six Knights were banished from the island in perpetuity for having assisted at a meeting. In fact, unlike the Templars, they had not even a secret form of reception. Reghellini says that he was unable to procure a copy of the secret Ritual of the Knights of Malta. The reason is obvious — there was none!"

And yet American Templarism comprises three degrees. 1, Knight of the Red Cross; 2, Knight Templar; and 3, Knight of Malta. It was introduced from France into the United States, in 1808, and the first *Grand Encampment General* was organized on June 20, 1816, with Governor De Witt Clinton, of New York, as Grand Master.

This inheritance of the Jesuits should hardly be boasted of. If the Knights Templar desire to make good their claims, they must choose between a descent from the "heretical," anti-Christian, kabalistic, primitive Templars, or connect themselves with the Jesuits, and nail **[Page 384]** their tesselated carpets directly on the platform of ultra-Catholicism! Otherwise, their claims become a mere pretense.

So impossible does it become for the originators of the *ecclesiastical* pseudo-order of Templars, invented, according to Dupuy, in France, by the adherents of the Stuarts, to avoid being considered a branch of the Order of the Jesuits, that we are not surprised to see an anonymous author, rightly suspected of belonging to the Jesuit Chapter at Clermont, publishing a work in 1751, in Brussels, on the lawsuit of the Knights Templar. In this volume, in sundry mutilated notes, additions, and commentaries, he represents the *innocence* of the Templars of the accusation of "heresy," thus robbing them of the greatest title to respect and admiration that these early free-thinkers and martyrs have won!

This last pseudo-order was constituted at Paris, on the 4th of November, 1804, by virtue of a *forged Constitution,* and ever since it has "contaminated genuine Freemasonry," as the highest Masons themselves tell us. *La Charte de transmission* (tabula aurea Larmenii) presents the outward appearance of such extreme antiquity "that Gregoire confesses that if all the other relics of the Parisian treasury of the Order had not silenced his doubts as to their ancient descent, the sight of this charter would at the very first glance have persuaded

---

[796] "*A Sketch of the Knight Templars and the Knights of St. John of Jerusalem,*" by Richard Woof, F.S.A., Commander of the Order of Masonic Knight Templars.

him."[797] The first Grand Master of this spurious Order was a physician of Paris, Dr. Fahre-Palaprat, who assumed the name of Bernard Raymond.

Count Ramsay, a Jesuit, was the first to start the idea of the Templars being joined to the Knights of Malta. Therefore, we read from his pen the following:

> "Our forefathers (! ! !), the Crusaders, assembled in the Holy Land from all Christendom, wished to unite in a fraternity embracing all nations, that when bound together, heart and soul, for mutual improvement, they might, in the course of time, represent one single intellectual people."

This is why the Templars are made to join the St. John's Knights, and the latter got into the craft of Masonry known as St. John's Masons.

In the *Sceau Rompu,* in 1745, we find, therefore, the following most impudent falsehood, worthy of the Sons of Loyola: "The lodges were dedicated to St. John, because *the Knights*-Masons had in the holy wars in Palestine joined the Knights of St. John."

In 1743, the Kadosh degree was invented at Lyons (so writes Thory, at least), and "it represents the *revenge of the Templars.*" And here we find Findel saying that "the Order of Knights Templars had been abolished in 1311, and to that epoch they were obliged to have recourse **[Page 385]** when, after the banishment of several Knights from Malta, in 1740, because they were Freemasons, it was no longer possible to keep up a connection with the Order of St. John, or Knights of Malta, then in the plenitude of their power *under the sovereignty of the Pope.*"

Turning to Clavel, one of the best Masonic authorities, we read: "It is clear that the erection of the French Order of the Knight Templars is not more ancient than the year 1804, and that it cannot lay any legitimate claim to being the continuation of the so-called society of 'la petite Resurrection des Templiers,' nor this latter, either, extend back to the ancient Order of the Knights Templars." Therefore, we see these pseudo-Templars, under the guidance of the worthy Father Jesuits, forging in Paris, 1806, the famous charter of Larmenius. Twenty years later, this nefast and subterranean body, guiding the hand of assassins, directed it toward one of the best and greatest princes in Europe, whose mysterious death, unfortunately for the interests of truth and justice, has never been — for political reasons — investigated and proclaimed to the world as it ought to have been. It is this prince, a Freemason himself, who was the last depository of the secrets of the true Knights Templar. For long centuries these had remained unknown and unsuspected. Holding their meetings once every *thirteen* years, at Malta, and their Grand Master advising the European brothers of the place of *rendezvous* but a few hours in advance, these representatives of the once mightiest and most glorious body of Knights assembled on the fixed day, from various points of the earth. *Thirteen* in number, in commemoration of the year of the death of Jacques Molay (1313), the now Eastern brothers, among whom were crowned heads, planned together the future religious and political fate of the nations; while the Popish Knights, their murderous and bastard successors, slept soundly in their beds, without a dream disturbing their guilty consciences.

797 Findel: "*History of Freemasonry,*" Appendix.

"And yet," says Rebold, "notwithstanding the confusion they had created (1736-72), the Jesuits had accomplished but one of their designs, viz.: *denaturalyzing and bringing into disrepute the Masonic Institution.* Having succeeded, as they believed, in destroying it in one form, they were determined to use it in another. With this determination, they arranged the systems styled 'Clerkship of the Templars,' an amalgamation of the different histories, events, and characteristics of the crusades mixed with the reveries of the alchemists. *In this combination Catholicism governed all, and the whole fabrication moved upon wheels, representing the great object for which the Society of Jesus was organized.*"[798]

Hence, the rites and symbols of Masonry which though "Pagan" in **[Page 386]** origin, are all applied to and all flavor of Christianity. A Mason has to declare his belief in a *personal* God, Jehovah, and in the Encampment degrees also in Christ, before he can be accepted in the Lodge, while the Johanite Templars believed in the unknown and invisible Principle, whence proceeded the Creative Powers misnamed *gods*, and held to the Nazarene version of Ben- Panther being the sinful father of Jesus, who thus proclaimed himself "the son of god and of humanity."[799] This also accounts for the fearful oaths of the Masons taken *on the Bible*, and for their lectures servilely agreeing with the Patriarcho-Biblical Chronology. In the American Order of Rose Croix, for instance, when the neophyte approaches the altar, the "Sir Knights are called to order, and the captain of the guard makes his proclamation." "To the glory of the sublime architect of the universe (Jehovah-Binah?), under the auspices of the Sovereign Sanctuary of *Ancient* and *Primitive* Freemasonry," etc., etc. Then the Knight Orator strikes 1 and tells the neophyte that the antique legends of Masonry date back FORTY centuries; claiming no greater antiquity for the oldest of them than 622 A.M., at which time he says Noah was born. Under the circumstances this will be regarded as a liberal concession to chronological preferences. After that Masons[800] are apprised that it was about the year 2188 B.C., that Mizraim led colonies into Egypt, and laid the foundation of the Kingdom of Egypt, which

---

[798] "*General History of Freemasonry*," p. 218.
[799] See Gaffarel's version; Eliphas Levi's "*La Science des Esprits*"; Mackenzie's "*Royal Masonic Cyclopædia*"; "*Sepher Toldos Jeshu*"; and other kabalistical and Rabbinical works. The story given is this. A virgin named Mariam, betrothed to a young man of the name of Iohanan, was outraged by another man named Ben Panther or Joseph Panther, says "*Sepher Toldos Jeshu*." "Her betrothed, learning of her misfortune, left her, at the same time forgiving her. The child born was Jesus, named Joshua. Adopted by his uncle Rabbi Jehosuah, he was initiated into the secret doctrine by Rabbi Elhanan, a kabalist, and then by the Egyptian priests, who consecrated him High Pontiff of the Universal Secret Doctrine, on account of his great mystic qualities. Upon his return into Judea his learning and powers excited the jealousy of the Rabbis, and they publicly reproached him with his origin and insulted his mother. Hence the words attributed to Jesus at Cana: 'Woman, what have I to do with thee?' (See *John* ii. 4.) His disciples having rebuked him with his unkindness to his mother, Jesus repented, and having learned from them the particulars of the sad story, he declared that "My mother has not sinned, she has not lost her innocence; she is immaculate and yet she is a mother. . . . As for myself I have no father, in this world, I am the Son of God and of humanity"! Sublime words of confidence and trust in the unseen Power, but how fatal to the millions upon millions of men murdered because of these very words being so thoroughly misunderstood!
[800] We speak of the American Chapter of Rose Croix.

kingdom lasted 1,663 years (! ! !). Strange chronology, which,if it piously conforms with that of the *Bible,* disagrees entirely with that of history. The mythical nine names of the Deity, imported into Egypt, according **[Page 387]** to the Masons, only in the twenty-second century B.C., are found on monuments reckoned twice as old by the best Egyptologists. Nevertheless we must take at the same time into consideration, that the Masons are themselves ignorant of these names.

The simple truth is that modern Masonry is a sadly different thing from what the once universal secret fraternity was in the days when the Brahma-worshippers of the **AUM**, exchanged grips and passwords with the devotees of **TUM**, and the adepts of every country under the sun were "Brothers."

What was then that mysterious name, that mighty "word" through whose potency the Hindu as well as the Chaldean and Egyptian initiate performed his wonders? In chapter cxv. of the Egyptian *Funeral Ritual,* entitled "The chapter of coming out to the Heaven . . . and of knowing the Spirits of An" (Heliopolis), Horus says: "I knew the Spirits of An. The greatly glorious does not pass over it . . . unless the gods give me the WORD." In another hymn the soul, transformed, exclaims: "Make road for me to Rusta. I am the Great One, dressed as the Great One. I have come! I have come! Delicious to me are the kings of Osiris. I am creating the water (through the power of the *Word*). . . . Have I not seen the hidden secrets . . . I have given truth to the Sun. I am clear. I am adored for my purity" (cxvii. — cxix. The chapters of the going into and coming out from the Rusta). In another place the mummy's roll expresses the following: "I am the Great God (spirit) existing of myself, the creator of *His Name*. . . . I know the name of this Great God that is there."

Jesus is accused by his enemies of having wrought miracles, and shown by his own apostles to have expelled *demons* by the power of the INEFFABLE NAME. The former firmly believed that he had stolen it in the Sanctuary. "And he cast the spirits with his *word* . . . and healed all that were sick" (*Matthew* xviii. 16). When the Jewish rulers ask Peter (*Acts* iv. 7): "By what power, or by what *name*, have ye done this?" Peter replies, "By the NAME of Jesus Christ of Nazareth." But does this mean the name of Christ, as the interpreters would make us believe; or does it signify, "'by the NAME which was in the possession of Jesus of Nazareth," the initiate, who was accused by the Jews to have learned it but who had it really through initiation? Besides, he states repeatedly that all that he does he does in "*His Father's Name,*" not in his own.

But who of the modern Masons has ever heard it pronounced? In their own *Ritual*, they confess that they never have. The "Sir Orator" tells the "Sir Knight," that the passwords which he received in the preceding degrees are all "so many corruptions" of the true name **[Page 388]** of God engraved on the triangle; and that therefore they have adopted a "substitute" for it. Such also is the case in the Blue Lodge, where the Master, representing King Solomon, agrees with King Hiram that the Word * * * "shall be used as a *substitute* for the Master's word, until wiser ages shall discover the true one." What Senior Deacon, of all the thousands who have assisted in bringing candidates from darkness to light; or what Master who has whispered this mystic "word" into the ears of supposititious Hiram Abiffs, while holding them on the five points of fellowship, has suspected the real meaning of even this substitute, which they impart "at low breath"? How few new-made Master Masons but go away imagining that it has some occult connection with the "marrow in the bone." What do they know of that mystical personage known to some adepts as the "venerable MAH," or of the mysterious Eastern Brothers who obey him, whose name is abbreviated in the first syllable of the three which compose

the Masonic substitute — The MAH, who lives at this very day in a spot unknown to all but initiates, and the approaches to which are through trackless wildernesses, untrodden by Jesuit or missionary foot, for it is beset by dangers fit to appall the most courageous explorers? And yet, for generations this meaningless jingle of vowels and consonants has been repeated in noviciate ears, as though it possessed even so much potency as would deflect from its course a thistledown floating in the air! Like Christianity, Freemasonry is a corpse from which the spirit long ago fled.

In this connection, place may well be given to a letter from Mr. Charles Sotheran, Corresponding Secretary of the New York Liberal Club, which was received by us on the day after the date it bears. Mr. Sotheran is known as a writer and lecturer on antiquarian, mystical, and other subjects. In Masonry, he has taken so many of the degrees as to be a competent authority as regards the Craft. He is 32 .·. A. and P. R., and P. R., 94 .·. Memphis, K. R ✠, K. Kadosh, M. M. 104, Eng., etc. He is also an initiate of the modern English Brotherhood of the Rosie Cross and other secret societies, and Masonic editor of the *New York Advocate.* Following is the letter, which we place before the Masons as we desire that they should see what one of their own number has to say:

"NEW YORK PRESS CLUB, January 11th, 1877.

"In response to your letter, I willingly furnish the information desired with respect to the antiquity and present condition of Freemasonry. This I do the more cheerfully since we belong to the same secret societies, and you can thus better appreciate the necessity for the reserve which at times I shall be obliged to exhibit. You rightly refer to the fact that Freemasonry, no less than the effete theologies of the day, has its fabulous history to narrate. Clogged up as the Order has been by the rubbish and drift of absurd biblical legends, it is no wonder that its usefulness has been impaired and its **[Page 389]** work as a civilizer hampered. Fortunately the great anti-Masonic excitement that raged in the United States during a portion of this century, forced a considerable band of workers to delve into the true origin of the Craft, and bring about a healthier state of things. The agitation in America also spread to Europe and the literary efforts of Masonic authors on both sides of the Atlantic, such as Rebold, Findel, Hyneman, Mitchell, Mackenzie, Hughan, Yarker and others well-known to the fraternity, is now a matter of history. One effect of their labors has been, in a great measure, to bring the history of Masonry into an open daylight, where even its teachings, jurisprudence, and ritual are no longer secret from those of the 'profane,' who have the wit to read as they run.

"You are correct in saying that the *Bible* is the 'great light' of European and American Masonry. In consequence of this the theistic conception of God and the biblical cosmogony have been ever considered two of its great corner-stones. Its chronology seems also to have been based upon the same pseudo-revelation. Thus Dr. Dalcho, in one of his treatises asserts that the principles of the Masonic Order were presented at and coëval with the creation. It is therefore not astonishing that such a pundit should go on to state that God was the first Grand Master, Adam the second, and the last named initiated Eve into the Great Mystery, as I suppose many a Priestess of Cybelé and 'Lady' Kadosh were afterward. The Rev. Dr. Oliver, another Masonic authority, gravely records what may be termed the minutes of a Lodge where Moses presided as Grand Master, Joshua as Deputy Grand Master, and Aholiab and Bezaleel as Grand Wardens! The temple at Jerusalem, which recent archæologists have shown to be a structure with nothing like the pretended antiquity of its erection, and incorrectly called after a monarch whose name proves his mystical character,

Sol-Om-On (the name of the sun in three languages), plays, as you correctly observe, a considerable share in Masonic mystery. Such fables as these, and the traditional Masonic colonization of ancient Egypt, have given the Craft the credit of an illustrious origin to which it has no right, and before whose forty centuries of legendary history, the mythologies of Greece and Rome fade into insignificance. The Egyptian, Chaldean, and other theories necessary to each fabricator of 'high degrees' have also each had their short period of prominence. The last 'axe to grind' has consecutively been the fruitful mother of unproductiveness.

"We both agree that all the ancient priesthoods had their esoteric doctrines and secret ceremonies. From the Essenic brotherhood, an evolution of the Hindu Gymnosophists, doubtless proceeded the Solidarities of Greece and Rome as described by so-called 'Pagan' writers. Founded on these and copying them in the matter of ritual, signs, grips, passwords, etc., were developed the mediæval guilds. Like the present livery companies of London, the relics of the English trade-guilds, the operative Masons were but a guild of workmen with higher pretensions. From the French name 'Macon,' derived from 'Mas,' an old Norman noun meaning 'a house,' comes our English 'Mason,' a house builder. As the London companies alluded to present now and again the Freedom of the '*Liveries*' to outsiders, so we find the trade-guilds of Masons doing the same. Thus the founder of the Ashmolean Museum was made free of the Masons at Warrington, in Lancashire, England, on the 16th October, 1646. The entrance of such men as Elias Ashmole into the Operative Fraternity paved the way for the great 'Masonic Revolution of 1717,' when SPECULATIVE Masonry came into existence. The Constitutions of 1723 and 1738, by the Masonic impostor Anderson, were written up for the newly-fledged and first Grand Lodge of 'Free and Accepted Masons' of England, from which body all others over the world hail to-day.

"These bogus constitutions, written by Anderson, were compiled about then, and in order to palm off his miserable rubbish yclept history, on the Craft, he had the audacity to state that nearly all the documents relating to Masonry in England had been destroyed by the 1717 reformers. Happily, in the British Museum, Bodleian Library, and other public institutions, Rebold, Hughan and others have discovered sufficient evidence in the shape of old Operative Masonic charges to disprove this statement.

"The same writers, I think, have conclusively upset the tenability of two other documents palmed upon Masonry, namely, the spurious charter of Cologne of 1535, and he forged questions, supposed to have been written by Leylande, the antiquary, from a MS. of King Henry VI. of England. In the last named, Pythagoras is referred **[Page 390]** to as having — 'formed a great lodge, at Crotona, and made many Masons, some of whom travelled into France, and there made many, from whence, in process of time, the art passed into England.' Sir Christopher Wren, architect of St. Paul's Cathedral, London, often called the 'Grand Master of Freemasons,' was simply the Master or President of the London Operative Masons Company. If such a tissue of fable could interweave itself into the history of the Grand Lodges which now have charge of the first three symbolical degrees, it is hardly astonishing that the same fate should befall nearly all of the High Masonic Degrees which have been aptly termed 'an incoherent medley of opposite principles.'

"It is curious to note too that most of the bodies which work these, such as the Ancient and Accepted Scottish Rite, the Rite of Avignon, the Order of the Temple, Fessler's Rite, the 'Grand Council of the Emperors of the East and West — Sovereign Prince Masons,' etc., etc., are nearly all the offspring of the sons of Ignatius Loyola. The Baron Hundt, Chevalier Ramsay, Tschoudy, Zinnendorf, and numerous others who founded the grades in these rites, worked under instructions from the General of the Jesuits. The nest where these high degrees were hatched, and no Masonic rite is free from their baleful influence more or less, was the Jesuit College of Clermont at Paris. "That bastard foundling of Freemasonry, the 'Ancient and Accepted Scottish Rite,' which is unrecognized by the Blue Lodges was the enunciation, primarily, of the brain of the Jesuit Chevalier Ramsay. It was brought by him to England in 1736-38, to aid the cause of the Catholic Stuarts. The rite in its present form of thirty-three degrees was reorganized at the end of the eighteenth century by some half dozen Masonic adventurers at Charleston, South Carolina. Two of these, Pirlet a tailor, and a dancing master named Lacorne, were fitting predecessors for a later resuscitation by a gentleman of the name of Gourgas, employed in the aristocratic occupation of a ship's clerk, on a boat trading between

New York and Liverpool. Dr. Crucefix, *alias* Goss, the *inventor* of certain patent medicines of an objectionable character, ran the institution in England. The powers under which these worthies acted was a document claimed to have been signed by Frederick the Great at Berlin, on May 1st, 1786, and by which were revised the Masonic Constitution and Status of the High Degrees of the Ancient and Accepted Rite. This paper was an impudent forgery and necessitated the issuing of a protocol by the Grand Lodges of the Three Globes of Berlin, which conclusively proved the whole arrangement to be false in every particular. On claims supported by this supposititious document, the Ancient and Accepted Rite have swindled their confiding brothers in the Americas and Europe out of thousands of dollars, to the shame and discredit of humanity.

"The modern Templars, whom you refer to in your letter, are but mere magpies in peacock's plumes. The aim of the Masonic Templars is the sectarianization, or rather the Christianizing of Masonry, a fraternity which is supposed to admit the Jew, Parsee, Mahometan, Buddhist, in fact every religionist within its portals who accepts the doctrine of a personal god, and spirit-immortality. According to the belief of a section, if not all the Israelites, belonging to the Craft in America — Templarism is Jesuitism.

"It seems strange, now that the belief in a personal God is becoming extinct, and that even the theologian has transformed his deity into an indescribable nondescript, that there are those who stand in the way of the general acceptation of the sublime pantheism of the primeval Orientals, of Jacob Boehme, of Spinoza. Often in the Grand Lodge and subordinate lodges of this and other jurisdictions, the old doxology is sung, with its 'Praise Father, Son, and Holy Ghost,' to the disgust of Israelites and free-thinking brethren, who are thus unnecessarily insulted. This could never occur in India, where the great light in a lodge may be the *Koran,* the *Zend-Avesta,* or one of the *Vedas.* The sectarian Christian spirit in Masonry must be put down. To-day there are German Grand Lodges which will not allow Jews to be initiated, or Israelites from foreign countries to be accepted as brethren within their jurisdiction. The French Masons have, however, revolted against this tyranny, and the Grand Orient of France does now permit the atheist and materialist to fellowship in the Craft. A standing rebuke upon the claimed universality of Masonry is the fact that the French brethren are now repudiated. "Notwithstanding its many faults — and speculative Masonry is but human, and therefore fallible — there is no institution that has done so much, and is yet capable of **[Page 391]** such great undertakings in the future, for human, religious, and political improvement. In the last century the Illuminati taught, 'peace with the cottage, war with the palace,' throughout the length and breadth of Europe. In the last century the United States was freed from the tyranny of the mother country by the action of the Secret Societies more than is commonly imagined. Washington, Lafayette, Franklin, Jefferson, Hamilton, were Masons. And in the nineteenth century it was Grand Master Garibaldi, 33, who unified Italy, working in accordance with the spirit of the faithful brotherhood, as the Masonic, or rather carbonari, principles of 'liberty, equality, humanity, independence, unity,' taught for years by brother Joseph Mazzini.

"Speculative Masonry has much, too, within its ranks to do. One is to accept woman as a co-worker of man in the struggle of life, as the Hungarian Masons have done lately by initiating the Countess Haideck. Another important thing is also to recognize practically the brotherhood of all humanity by refusing none on account of color, race, position, or creed. The dark-skinned should not be only theoretically the brother of the light. The colored Masons who have been duly and regularly raised stand at every lodge-door in America craving admission, and they are refused. And there is South America to be conquered to a participation in the duties of humanity.

"If Masonry be, as claimed, a progressive science and a school of pure religion, it should ever be found in the advance guard of civilization, not in the rear. If it be but an empirical effort, a crude attempt of humanity to solve some of the deepest problems of the race, and no more, then it must give place to fitter successors, perchance one of those that you and I know of, one that may have acted the prompter at the side of the chiefs of the Order, during its greatest triumphs, whispering to them as the dæmon did in the ear of Socrates.

"Yours most Sincerely,

"CHARLES SOTHERAN."

Thus falls to ruins the grand epic poem of Masons, sung by so many mysterious Knights as another revealed gospel. As we see, the Temple of Solomon is being undermined and brought to the ground by its own chief "Master Masons," of this century. But if, following the ingenious exoteric description of the *Bible,* there are yet Masons who persist in regarding it as once an actual structure, who, of the students of the esoteric doctrine will ever consider this mythic temple otherwise than an allegory, embodying the secret science? Whether or not there ever was a real temple of that name, we may well leave to archæologists to decide; but that the detailed description thereof in 1 *Kings* is purely allegorical, no serious scholar, proficient in the ancient as well as mediæval jargon of the kabalists and alchemists, can doubt. The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the *secret* wisdom, or magic; the erection and development of the spiritual from the earthly; the manifestation of the power and splendor of the spirit in the physical world, through the wisdom and genius of the builder. The latter, when he has become an adept, is a mightier king than Solomon himself, the emblem of the sun or *Light* himself — the light of the real subjective world, shining in the darkness of the objective universe. This is the "Temple" which can be reared *without the sound of the hammer, or any tool of iron being heard in the house while it is "in building."* **[Page 392]**

In the East, this science is called, in some places, the "seven-storied," in others, the "nine-storied" Temple; every story answers allegorically to a degree of knowledge acquired. Throughout the countries of the Orient, wherever magic and the wisdom-religion are studied, its practitioners and students are known among their craft as Builders — for they build the temple of knowledge, of secret science. Those of the adepts who are active, are styled practical or *operative* Builders, while the students, or neophytes are classed as *speculative* or theoretical. The former exemplify in works their control over the forces of inanimate as well as animate nature; the latter are but perfecting themselves in the rudiments of the sacred science. These terms were evidently borrowed at the beginning by the unknown founders of the first Masonic guilds.

In the now popular jargon, "Operative Masons" are understood to be the bricklayers and the handicraftsmen, who composed the Craft down to Sir Christopher Wren's time; and "Speculative Masons," all members of the Order, as now understood. The sentence attributed to Jesus, "Thou art Peter . . . upon this rock I will build my church; and the gates of hell shall not prevail against it," disfigured, as it is, by mistranslation and misinterpretation, plainly indicates its real meaning. We have shown the signification of *Pater* and *Petra,* with the hierophants — the interpretation traced on the tables of stone of the final initiation, was handed by the initiator to the chosen future interpreter. Having acquainted himself with its mysterious contents, which revealed to him the mysteries of creation, the initiated became a *builder* himself, for he was made acquainted with the *dodecahedron,* or the geometrical figure on which the universe was built. To what he had learned in previous initiations of the use of the rule and of architectural principles, was added a cross, the perpendicular and horizontal lines of which were supposed to form the foundation of the spiritual temple, by placing them across the junction, or central primordial point, the element of all existences,[801] representing the first concrete idea of deity. Henceforth he could, as a Master builder (see 1 *Corinthians,* iii. 10), erect a temple of wisdom on that rock of *Petra,* for himself; and having laid a sure foundation, let "another build thereon."

The Egyptian hierophant was given a square head-dress, which he had to wear always, and a square (see Mason's marks), without which he could never go abroad. The perfect *Tau* formed of the perpendicular (descending male ray, or spirit) a horizontal line (or matter,

female ray), and the mundane circle was an attribute of Isis, and, it is but at his death that the Egyptian cross was laid on the breast of his mummy. These **[Page 393]** square hats are worn unto this day by the Armenian priests. The claim that the cross is purely a Christian symbol introduced after our era, is strange indeed, when we find Ezekiel stamping the foreheads of the men of Judah, who feared the Lord (*Ezekiel* ix. 4), with the *signa Thau*, as it is translated in the Vulgate. In the ancient Hebrew this sign was formed thus ✕ but in the original Egyptian hieroglyphics as a perfect Christian cross ✝. In the *Revelation*, also, the "Alpha and Omega" (spirit and matter), the first and the last, stamps the name of his Father in the foreheads of the *elect*.

And if our statements are wrong, if Jesus was not an initiate, a Master-builder, or Master-Mason as it is now called, how comes it, that on the most ancient cathedrals we find his figure with Mason's marks about his person? In the Cathedral of Santa Croce, Florence, over the main portal can be seen the figure of Christ holding a perfect square in his hand.

The surviving "Master-builders" of the *operative* craft of the true Temple, may go literally *half-naked* and wander *slipshod* for ever — now not for the sake of a puerile ceremony, but because, like the "Son of man," they have not where to lay their heads — and yet be the only surviving possessors of the "Word." Their "cable-tow" is the sacred triple cord of certain Brahman-Sannyâsi, or the string on which certain lamas hang their *yu-stone*; but with these apparently valueless talismans, not one of them would part for all the wealth of Solomon and Sheba. The seven-knotted bamboo stick of the fakir can become as powerful as the rod of Moses "which was created between the evenings, and on which was engraven and set forth the great and glorious NAME, with which he was to do the wonders in Mizraim."

---

[801] Pythagoras.

But these "operative workmen" have no fear that their secrets will be disclosed by treacherous ex-high priests of chapters, though their generation may have received them through others than "Moses, Solomon, and Zerubbabel." Had Moses Michael Hayes, the Israelite Brother who introduced Royal Arch Masonry into this country (in December, 1778),[802] had a prophetic presentiment of future treasons, he might have instituted more efficacious obligations than he has.

Truly, the grand omnific Royal Arch word, "*long lost but now found,*" has fulfilled its prophetic promise. The password of that degree is no more "I AM THAT I AM." It is now simply "I was but am no more!"

[Page 394]

That we may not be accused of vain boasting, we shall give the keys to several of the secret ciphers of the most exclusive and important of the so-called higher Masonic degrees. If we mistake not, these have never before been revealed to the outside world (except that of the Royal Arch Masons, in 1830), but have been most jealously guarded within the various Orders. We are under neither promise, obligation, nor oath; and therefore violate no confidence. Our purpose is not to gratify an idle curiosity; we wish merely to show Masons and the affiliates of all other Western societies — the Company of Jesus included — that it is impossible for them to be secure in the possession of any secrets that it is worth an Eastern Brotherhood's while to discover. Inferentially, it may also show them that if the latter can lift the masks of European societies, they are nevertheless successful in wearing their own visors; for, if any one thing is universally acknowledged, it is that the real secrets of not a single surviving ancient brotherhood are in possession of the profane.

Some of these ciphers were used by the Jesuits in their secret correspondence at the time of the Jacobin conspiracy, and when Masonry (the alleged successor to the Temple) was employed by the Church for political purposes.

Findel says (see his *History of Freemasonry*, p. 253) that in the eighteenth century, "besides the modern Knights Templar, we see the Jesuits . . . disfiguring the fair face of Freemasonry. Many Masonic authors, who were fully cognizant of the period, and knew exactly all the incidents occurring, positively assert that then and still later the Jesuits exercised a pernicious influence, or at least endeavored to do so, upon the fraternity." Of the Rosicrucian Order he remarks, upon the authority of Prof. Woog, that its "aim at first . . . was nothing less than the support and advancement of Catholicism. *When this religion manifested a determination entirely to repress liberty of thought* . . . the Rosicrucians enlarged their designs likewise to check, if possible, the progress of this widely-spreading enlightenment."

In the *Sincerus Renatus* (the truly converted) of S. Richter, of Berlin (1714), we note that laws were communicated for the government of the "Golden Rosicrucians," which "bear unmistakable evidences of Jesuitical intervention."

We will begin with the cryptographs of the "Sovereign Princes Rose Croix," also styled *Knights of St. Andrew, Knights of the Eagle and Pelican, Heredom, Rosæ Crucis, Rosy Cross, Triple*

---

[802] The first *Grand Chapter* was instituted at Philadelphia, in 1797.

Cross, Perfect Brother, Prince Mason, and so on. The "Heredom Rosy Cross" also claims a Templar origin, in 1314.[803] [Page 395]

CIPHER OF THE

S.·. P.·. R.·. C.·.

CIPHER OF THE KNIGHT ROSE CROIX OF HEREDOM
(of Kilwining).

0	1	2	3	4	5	6	7	8	9	10	10	11	12	13	14	15	16	17
a	b	c	d	e	f	g	h	i	j	ba (or)	k	kb	kc	kd	ke	kf	kg	kh

18	19	20	30	40	50	60	70	80	90	100	200	300	400	500
ki	kj	ck	dk	ek	fk	gk	hk	ik	jk	l	cl	dl	el	fl

600	700	800	900	1000
gl	hl	il	jl	m

CIPHER OF THE KNIGHTS KADOSH.
(Also White and Black Eagle and Grand Elected Knight Templar.)

70	2	3	12	15	20	30	33	38	9	10	40
a	b	c	d	e	f	g	h	i	k	l	m

60	80	81	82	83	84	85	86	90	91	94	95
n	o	p	q	r	s	t	u	v	x	y	z

SECRET MASONIC CIPHERS

The Knights Kadosh have another cipher — or rather hieroglyph — which, in this case, is taken from the Hebrew, possibly to be the more in keeping with the *Bible* Kadeshim of the Temple.[804] [Page 396]

---

[803] See Yarker's "*Notes on the Mysteries of Antiquity*," p. 153.

[804] See 2 *Kings*, xxiii. 7, Hebrew text, and English, the former especially. In the degree of Kadosh, a lecture is given upon the descent of Masonry through Moses, Solomon, the Essenes, and the Templars. Christian K. K.'s may get some light as to the kind of "Temple" their ancestors would, in such a genealogical descent, have been attached to, by consulting verse 13 of the same chapter as above quoted.

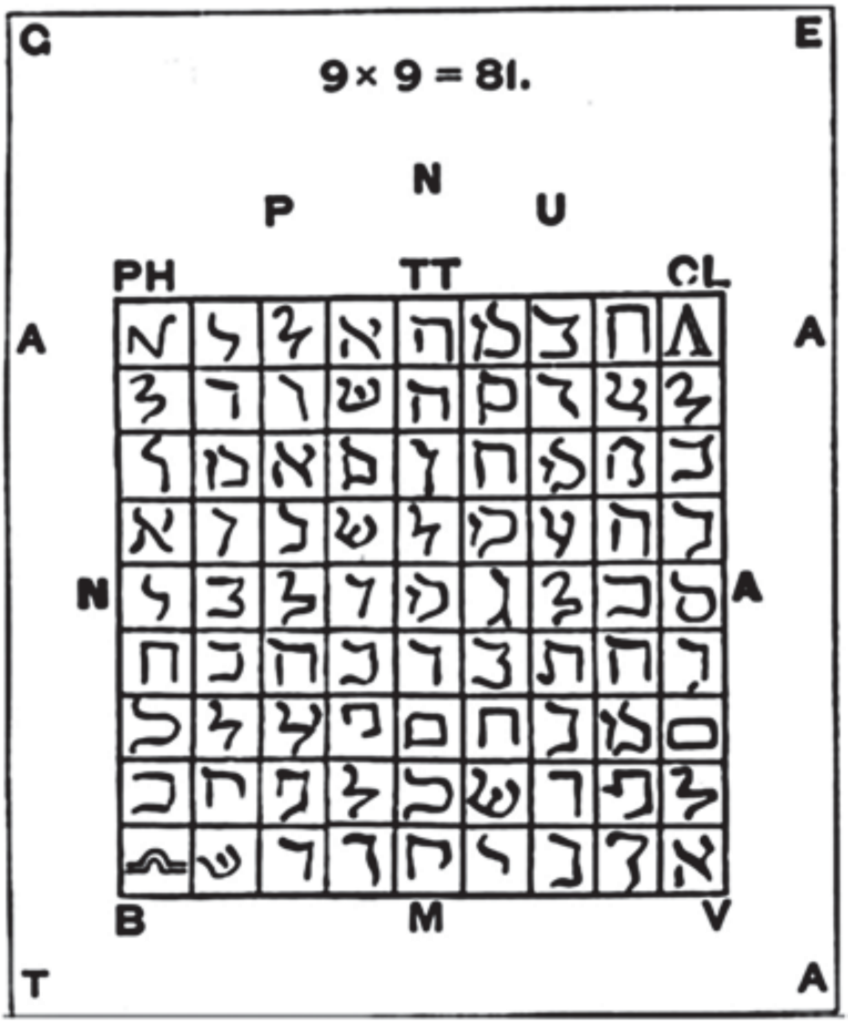

As for the Royal Arch cipher, it has been exposed before now, but we may as well present it slightly amplified.

This cipher consists of certain combinations of right angles, with or without points or dots. Following is the basis of its

Formation.

[Page 397]

Now, the alphabet consists of twenty-six letters, and these two signs being dissected, form thirteen distinct characters, thus:

1 2 3 4 5 6 7 8 9 10 11 12 13

A point placed within each gives thirteen more, thus :

1 2 3 4 5 6 7 8 9 10 11 12 13

Making a total of twenty-six, equal to the number of letters in the English alphabet.

There are two ways, at least, of combining and using these characters for the purposes of secret correspondence. One method is to call the first sign, a; the same, with a point, b, etc. Another is to apply them, in their regular course, to the first half of the alphabet, a, b, and so on, to m; after which, repeat them with a dot, beginning with n, o, etc., to z.

The alphabet, according to the first method, stands thus :

a b c d e f g h i j k l m

n o p q r s t u v w x y z

According to the second method, thus :

a b c d e f g h i j k l m

n o p q r s t u v w x y z

Besides these signs, the French Masons, Evidently under the tuition of their accomplished masters - the Jesuits - have perfected this cipher in all its details. So they have signs even for commas, diphthongs, accents, dots, etc., and these are:

&c æ œ w ç ' ` ∧ - . , ; : .·. ?

JEHOVAH NOT THE "INEFFABLE NAME"

[Page 398]

Let this suffice. We might, if we chose, give the cipher alphabets with their keys, of another method of the Royal Arch Masons, strongly resembling a certain Hindu character; of the G .·. El .·. of the Mystic City; of a well-known form of the Devanagari script of the (French) Sages of the Pyramids; and of the Sublime Master of the Great Work, and others. But we refrain; only, be it understood, for the reason that some of these alone of all the side branches of the original Blue Lodge Freemasonry, contain the promise of a useful future. As for the rest, they may and will go to the ash-heap of time. High Masons will understand what we mean.

We must now give some proofs of what we have stated, and demonstrate that the word Jehovah, if Masonry adheres to it, will ever remain as a substitute, never be identical with the lost mirific name. This is so well known to the kabalists, that in their careful etymology of the יהוה they show it beyond doubt to be only one of the many substitutes for the real name, and composed of the two-fold name of the first androgyne — Adam and Eve, Jod (or Yodh), Vau and He-Va — the female serpent as a symbol of Divine Intelligence proceeding from the ONE-Generative or *Creative* Spirit.[805] Thus, Jehovah is not the sacred name at all. Had Moses given to Pharaoh the *true* "name," the latter would not have answered as he did, for the Egyptian King-Initiates knew it as well as Moses, who had learned it with them. *The* "name" was at that time the common property of the adepts of all the nations in the world, and Pharaoh knew certainly the "name" of the Highest God mentioned in the *Book of the Dead.* But instead of that, Moses (if we accept the allegory of *Exodus* literally), gives Pharaoh the name of *Yeva,* the expression or form of the Divine name used by all the *Targums* as passed by Moses. Hence Pharaoh's reply: "And who is that *Yeva*[806] that I should obey his voice?"

"Jehovah" dates only from the Masoretic innovation. When the Rabbis, for fear that they should lose the keys to their own doctrines, then written exclusively in consonants, began to insert their vowel-points in their manuscripts, they were utterly ignorant of the true pronunciation of the NAME. Hence, they gave it the sound of *Adonah,* and made it read *Ja-ho-vah.* Thus the latter is simply a fancy, a perversion of the Holy Name. And how could they know it? Alone, out of all their nation the high priests had it in their possession, and respectively passed it to their successors, as the Hindu Brahmâtma does before his death. Once a year only, on the day of atonement, the high priest was **[Page 399]** allowed to pronounce it in a whisper. Passing behind the veil into the inner chamber of the sanctuary, the Holy of Holies, with trembling lips and downcast eyes he called upon the dreaded NAME. The bitter persecution of the kabalists, who received the precious syllables after deserving the favor by a whole life of sanctity, was due to a suspicion that they misused it. At the opening of this chapter we have told the story of Simeon Ben-Iochaï, one of the victims to this priceless knowledge, and see how little he deserved his cruel treatment.

The *Book of Jasher,* a work — as we are told by a very learned Hebrew divine, of New York — composed in Spain in the twelfth century as "a popular tale," and that had not "the sanction of the Rabbinical College of Venice," is full of kabalistical, alchemical, and magical allegories. Admitting so much, it must still be said that there are few popular tales but are based on historical truths. The *Norsemen in Iceland,* by Dr. G. W. Dasent, is also a collection of popular tales, but they contain the key to the primitive religious worship of that people. So with the *Book of Jasher.* It contains the whole of the *Old Testament* in a condensed form, and as the Samaritans held, *i.e.,* the five *Books of Moses,* without the Prophets. Although rejected by the orthodox Rabbis, we cannot help thinking that, as in the case of the apocryphal *Gospels,* which were written earlier than the canonical ones, the *Book of Jasher* is the true original from which the subsequent Bible was in part composed. Both the

[805] See Eliphas Levi's "*Dogme et Rituel,*" Vol. i.
[806] Yeva is *Heva,* the feminine counterpart of Jehovah-Binah.

apocryphal *Gospels* and *Jasher*, are a series of religious tales, in which miracle is heaped upon miracle, and which narrate the popular legends as they first originated, without any regard to either chronology or dogma. Still both are corner-stones of the Mosaic and Christian religions. That there was a *Book of Jasher* prior to the Mosaic *Pentateuch* is clear, for it is mentioned in *Joshua, Isaiah,* and 2 *Samuel.*

Nowhere is the difference between the Elohists and Jehovists so clearly shown as in *Jasher*. Jehovah is here spoken of as the Ophites held him to be, a Son of Ilda-Baoth, or Saturn. In this Book, the Egyptian Magi, when asked by Pharaoh "Who is he, of whom Moses speaks as the *I am*?" reply that the God of Moses "we have learned, is the Son of the Wise, the Son of ancient kings" (ch. lxxix. 45).[807] Now, those who assert that *Jasher* is a forgery of the twelfth century — and we readily believe it — should nevertheless explain the curious fact that, while the above text is *not* to be found in the *Bible,* the answer to it *is,* and is, **[Page 400]** moreover, couched in unequivocal terms. At *Isaiah* xix. 11, the "Lord God" complains of it very wrathfully to the prophet, and says: "Surely the princes of Zoan *are fools,* the counsel of the wise counsellors of Pharaoh is become brutish; how say ye unto Pharaoh, I am the Son of the Wise, the Son of ancient kings?" which is evidently a reply to the above. At *Joshua* x. 13, *Jasher* is referred to in corroboration of the outrageous assertion that the sun stood still, and the moon stayed until the people had avenged themselves. "Is not this written in the *Book of Jasher*?" says the text. And at 2 *Samuel*, i. 19, the same book is again quoted. "Behold," it says, "it is written in the *Book of Jasher*." Clearly, *Jasher* must have existed; it must have been regarded as authority; must have been older than Joshua; and, since the verse in *Isaiah* unerringly points to the passage above quoted, we have at least as much reason to accept the current edition of *Jasher* as a transcription, excerpt, or compilation of the original work, as we have to revere the Septuagint *Pentateuch,* as the primitive Hebraic sacred records.

At all events, Jehovah is not the ancient of the ancient, or "aged of the aged," of the *Sohar;* for we find him, in this book, counselling with God the Father as to the creation of the world. "The work-master spoke to the Lord. Let us make man after our image" (*Sohar* i., fol. 25). Jehovah is but the Metatron, and perhaps, not even the highest, but only one of the Æons; for he whom Onkelos calls *Memro,* the "Word," is not the *exoteric* Jehovah of the *Bible,* nor is he Jahve hw<h<Y the Existing One.

It was the secresy of the early kabalists, who were anxious to screen the real Mystery name of the "Eternal" from profanation, and later the prudence which the mediæval alchemists and occultists were compelled to adopt to save their lives, that caused the inextricable confusion of divine names. This is what led the people to accept the Jehovah of the *Bible* as the name of the "One living God." Every Jewish elder, prophet, and other man of any importance knew the difference; but as the difference lay in the vocalization of the "name," and its right pronunciation led to death, the common people were ignorant of it, for no initiate would risk his life by teaching it to them. Thus the Sinaitic deity came gradually to be regarded as identical with "Him whose name is known but to the wise." When Capellus translates: "Whosoever shall pronounce the name of Jehovah, shall suffer death,"

---

[807] We find a very suggestive point in connection with this appellation of Jehovah, "Son of ancient Kings," in the Jaïna sect of Hindustan, known as the Sauryas. They admit that Brahma is a Devatâ, but deny his creative power, and call him the "Son of a King." See "*Asiatic Researches*," vol. ix., p. 279.

he makes two mistakes. The first is in adding the final letter *h* to the name, if he wants this deity to be considered either male or androgynous, for the letter makes the name feminine, as it really should be, considering it is one of the names of Binah, the third emanation; his second error is in asserting that the word *nokeb* means only to pronounce *distinctly*. It means to pronounce *cor*rectly. **[Page 401]** Therefore, the biblical name Jehovah may be considered simply a substitute, which, as belonging to one of the "powers" got to be viewed as that of the "Eternal." There is an evident mistake (one of the very many), in one of the texts in Leviticus, which has been corrected by Cahen, and which proves that the interdiction did not at all concern the name of the exoteric Jehovah, whose numerous other names could also be pronounced without any penalty being incurred.[808] In the vicious English version, the translation runs thus: "And he that blasphemeth the name of the Lord, shall surely be put to death," Levit. xxiv. 16. Cahen renders it far more correctly, thus: "And he that blasphemeth the name of the Eternal shall die," etc. The "Eternal" being something higher than the exoteric and personal "Lord."[809]

As with the Gentile nations, the symbols of the Israelites were ever bearing, directly or indirectly, upon sun-worship. The exoteric Jehovah of the *Bible* is a *dual* god, like all the other gods; and the fact that David — who is entirely ignorant of Moses — praises his "Lord," and assures him that the "Lord is a great God, and a great King above all gods," may be of a very great importance to the descendants of Jacob and David, but their national God concerns us in no wise. We are quite ready to show the "Lord God" of Israel the same respect as we do to Brahma, Zeus, or any other secondary deity. But we decline, most emphatically, to recognize in him either the Deity worshipped by Moses, or the "Father" of Jesus, or yet the "Ineffable Name" of the kabalists. Jehovah is, perhaps, one of the *Elohim*, who was concerned in the *formation* (which is not creation) of the universe, one of the architects who built from pre-existing matter, but he never was the "Unknowable" Cause that created "bara," in the night of the Eternity. These Elohim first form and bless; then they *curse* and *destroy*; as one of these Powers, Jehovah is therefore by turns beneficent and malevolent; at one moment he punishes and then repents. He is the antitype of several of the patriarchs — of Esau and of Jacob, the allegorical twins, emblems of the ever manifest dual principle in nature. So Jacob, who is Israel, is the left pillar — the feminine principle of Esau, who is the right pillar and the male principle. When he wrestles with Malach-Iho, the Lord, it is the latter who becomes the *right* pillar, and Jacob-Israel names God; although the *Bible*-interpreters have endeavored to transform him into a mere "angel of the Lord" (*Genesis* xxxii.), Jacob conquers him — as matter will but too often conquer spirit — but his thigh is put out of joint in the fight. **[Page 402]**

The name of Israel has its derivation from Isaral or Asar, the *Sun*-God, who is known as Suryal, Surya, and Sur. Isra-el means "striving with God." The "sun rising upon Jacob-Israel," is the Sun-God Isaral, fecundating *matter* or earth, represented by the *female*-Jacob. As usual, the allegory has more than one hidden meaning in the *Kabala*. Esau, Æsaou, Asu, is also the sun. Like the "Lord," Esau fights with Jacob and prevails not. The God-*Sun* first strives against, and then rises on him in covenant.

---

808 As, for instance, Shaddai, Elohim, Sabaoth, etc.

809 Cahen's "*Hebrew Bible*," iii., p. 117.

"And as he passed over Penuel, *the sun rose upon him*, and he (Jacob) *halted upon his thigh*" (*Genesis* xxxii. 31). *Israel* Jacob, opposed by his brother Esau, is *Samael*, and "the names of Samael are Azazel and *Satan*" (the opposer).

If it will be argued that Moses was unacquainted with the Hindu philosophy and, therefore, could not have taken Siva, the regenerator and the destroyer, as his model for Jehovah, then we must admit that there was some miraculous international intuition which prompted every nation to choose for its exoteric national deity the dual type we find in the "Lord God" of Israel. All these fables speak for themselves. Siva, Jehovah, Osiris, are all the symbols of the active principle in nature *par excellence*. They are the forces which preside at the formation or *regeneration* of matter and its destruction. They are the types of Life and Death, ever fecundating and decomposing under the never-ceasing influx of the *anima mundi*, the Universal intellectual Soul, the invisible but ever-present spirit which is behind the correlation of the blind forces. This spirit alone is immutable, and therefore the forces of the universe, cause and effect, are ever in perfect harmony with this one great Immutable Law. Spiritual Life is the one primordial principle *above*; Physical Life is the primordial principle *below*, but they are one under their dual aspect. When the Spirit is completely untrammelled from the fetters of correlation, and its essence has become so purified as to be re-united with its CAUSE, it may — and yet who can tell whether it really will — have a glimpse of the Eternal Truth. Till then, let us not build ourselves idols in our own image, and accept the shadows for the Eternal Light.

The greatest mistake of the age was to attempt a comparison of the relative merits of all the ancient religions, and scoff at the doctrines of the *Kabala* and other superstitions.

But truth is stranger than fiction; and this world-old adage finds its application in the case in hand. The "wisdom" of the archaic ages or the "secret doctrine" embodied in the *Oriental Kabala*, of which, as we have said, the Rabbinical is but an abridgment, did not die out with the Philaletheans of the last Eclectic school. The Gnosis lingers still on earth, and its votaries are many, albeit unknown. Such secret **[Page 403]** brotherhoods have been mentioned before Mackenzie's time, by more than one great author. If they have been regarded as mere fictions of the novelist, that fact has only helped the "brother-adepts" to keep their incognito the more easily. We have personally known several of them who, to their great merriment had had the story of their lodges, the communities in which they lived, and the wondrous powers which they had exercised for many long years, laughed at and denied by unsuspecting skeptics to their very faces. Some of these brothers belong to the small groups of "travellers." Until the close of the happy Louis-Philippian reign, they were pompously termed by the Parisian garcon and trader the *nobles étrangers*, and as innocently believed to be "Boyards," Valachian "Gospodars," Indian "Nabobs," and Hungarian "Margraves," who had gathered at the capital of the civilized world to admire its monuments and partake of its dissipations. There are, however, some *insane* enough to connect the presence of certain of these mysterious guests in Paris with the great political events that subsequently took place. Such recall at least as very remarkable coincidences, the breaking out of the Revolution of '93, and the earlier explosion of the South Sea Bubble, soon after the appearance of "noble foreigners," who had convulsed all Paris for more or less longer periods, by either their mystical doctrines or "supernatural gifts." The St. Germains and Cagliostros of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics now-a-days.

But there are numbers of these mystic brotherhoods which have naught to do with "civilized" countries; and it is in their unknown communities that are concealed the skeletons of the past. These "adepts" could, if they chose, lay claim to strange ancestry, and exhibit verifiable documents that would explain many a mysterious page in both sacred and profane history. Had the keys to the hieratic writings and the secret of Egyptian and Hindu symbolism been known to the Christian Fathers, they would not have allowed a single monument of old to stand unmutilated. And yet, if we are well informed — and we think we are — there was not one such in all Egypt, but the secret records of its hieroglyphics were carefully registered by the sacerdotal caste. These records still exist, though "not extant" for the general public, though perhaps the monuments may have passed away for ever out of human sight.

Of forty-seven tombs of the kings, near Gornore, recorded by the Egyptian priests on their sacred registers, only seventeen were known to the public, according to Diodorus Siculus, who visited the place about sixty years B.C. Notwithstanding this *historical* evidence, we assert that the whole number exist to this day, and the royal tomb discovered by **[Page 404]** Belzoni among the sandstone mountains of Biban-el-Melook (Melech?) is but a feeble specimen of the rest. We will add, furthermore, that the Arab-Christians, the monks, scattered around in their poor, desolate convents on the borderland of the great Lybian Desert, know of the existence of such unbetrayed relics. But they are Copts, sole remnants of the true Egyptian race, and the Copt predominating over the Christian monk in their natures, they keep silent; for what reason it is not for us to tell. There are some who believe that their monkish attire is but a blind, and that they have chosen these desolate homes among arid deserts and surrounded by Mahometan tribes, for some ulterior purposes of their own. Be it as it may, they are held in great esteem by the Greek monks of Palestine; and there is a rumor current among the Christian pilgrims of Jerusalem, who throng the Holy Sepulchre at every Easter, that the holy fire from heaven will never descend so miraculously as when these monks of the desert are present to draw it down by their prayers.[810]

"The kingdom of Heaven suffereth violence, and the violent take it by force." Many are the candidates at the doors of those who are supposed to know the path that leads to the secret brotherhoods. The great majority are refused admittance, and these turn away interpreting the refusal as an evidence of the non-existence of any such secret society. Of the minority accepted, more than two-thirds fail upon trial. The seventh rule of the ancient Rosicrucian brotherhoods, which is universal among all true secret societies: "the Rosy-Crux becomes and is not *made*," is more than the generality of men can bear to have applied to them. But let no one suppose that of the candidates who fail, any will divulge to the world even the trifle they may have learned, as some Masons do. None know better than themselves how unlikely it is that a neophyte should ever talk of what was imparted to him. Thus these societies will go on and hear themselves denied without uttering a word until the day shall come for them to throw off their reserve and show how completely they are masters of the situation.

---

[810] The Greek monks have this "miracle" performed for the "faithful" every year on Easter night. Thousands of pilgrims are there waiting with their tapers to light them at this sacred fire, which at the precise hour and when needed, descends from the chapel-vault and hovers about the sepulchre in tongues of fire until every one of the thousand pilgrims has lighted his wax taper at it.

[Page 405]

CHAPTER IX

"All things are governed in the bosom of this triad."

LYDUS: *De Mensibus*, 20

"Thrice let the heaven be turned on its perpetual axis."

OVID: *Fasti* iv.

"And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams."

Numbers xxiii. 1, 2

"In seven days all creatures who have offended me shall be destroyed by a deluge, but thou shalt be secured in a vessel miraculously formed; take, therefore . . . and with seven holy men, your respective wives, and pairs of all animals, enter the ark without fear; then shalt thou know God face to face, and all thy questions shall be answered."

Bhagavad-Gita

"And the Lord said, I will destroy man . . . from the face of the earth. . . . But with thee will I establish my covenant. . . . Come thou and all thy house into the ark. . . . For yet seven days and I will cause it to rain upon the earth."

Genesis vi., vii

"The Tetraktys was not only principally honored because all symphonies are found to exist within it, but also because it appears to contain the nature of all things."

THEOS. OF SMYRNA, *Mathem*., p. 147

NEARLY EVERY MYTH BASED ON SOME GREAT TRUTH

OUR task will have been ill-performed if the preceding chapters have not demonstrated that Judaism, earlier and later Gnosticism, Christianity, and even Christian Masonry, have all been erected upon identical cosmical myths, symbols, and allegories, whose full comprehension is possible only to those who have inherited the key from their inventors.

In the following pages we will endeavor to show how much these have been misinterpreted by the widely-different, yet intimately-related systems enumerated above, in fitting them to their individual needs. Thus not only will a benefit be conferred upon the student, but a long-deferred, and now much-needed act of justice will be done to those earlier generations whose genius has laid the whole human race under obligation. Let us begin by once more comparing the myths of the *Bible* with those of the sacred books of other nations, to see which is the original, which copies.

WHENCE THE CHRISTIAN SABBATH

There are but two methods which, correctly explained, can help us to this result. They are — the *Vedas*, Brahmanical literature and the Jewish *Kabala*. The former has, in a most philosophical spirit, conceived these grandiose myths; the latter borrowing them from the Chaldeans and Persians, shaped them into a history of the Jewish nation, in which their spirit of philosophy was buried beyond the recognition of all but [Page 406] the elect, and under a far more absurd form than the Aryan had given them. The *Bible* of the Christian Church is the latest receptacle of this scheme of disfigured allegories which have been

erected into an edifice of superstition, such as never entered into the conceptions of those from whom the Church obtained her knowledge. The abstract fictions of antiquity, which for ages had filled the popular fancy with but flickering shadows and uncertain images, have in Christianity assumed the shapes of real personages, and become accomplished facts. Allegory, metamorphosed, becomes sacred history, and Pagan myth is taught to the people as a revealed narrative of God's intercourse with His chosen people.

"The myths," says Horace in his *Ars Poetica*, "have been invented by wise men to strengthen the laws and teach moral truths." While Horace endeavored to make clear the very spirit and essence of the ancient myths, Euhemerus pretended, on the contrary, that "myths were the legendary history of kings and heroes, transformed into gods by the admiration of the nations." It is the latter method which was inferentially followed by Christians when they agreed upon the acceptation of euhemerized patriarchs, and mistook them for men who had really lived.

But, in opposition to this pernicious theory, which has brought forth such bitter fruit, we have a long series of the greatest philosophers the world has produced: Plato, Epicharmus, Socrates, Empedocles, Plotinus, and Porphyry, Proclus, Damascenus, Origen, and even Aristotle. The latter plainly stated this verity, by saying that a tradition of the highest antiquity, transmitted to posterity under the form of various myths, teaches us that the first principles of nature may be considered as "gods," for the *divine* permeates all nature. All the rest, details and personages, were added later for the clearer comprehension of the vulgar, and but too often with the object of supporting laws invented in the common interest.

Fairy tales do not exclusively belong to nurseries; all mankind — except those few who in all ages have comprehended their hidden meaning and tried to open the eyes of the superstitious — have listened to such tales in one shape or the other and, after transforming them into sacred symbols, called the product RELIGION!

We will try to systematize our subject as much as the ever-recurring necessity to draw parallels between the conflicting opinions that have been based on the same myths will permit. We will begin by the book of *Genesis*, and seek for its hidden meaning in the Brahmanical traditions and the Chaldeo-Judaic *Kabala*.

The first Scripture lesson taught us in our infancy is that God created the world in six days, and rested on the *seventh*. Hence, a peculiar solemnity **[Page 407]** is supposed to attach to the seventh day, and the Christians, adopting the rigid observances of the Jewish sabbath, have enforced it upon us with the substitution of the first, instead of the seventh day of the week.

All systems of religious mysticism are based on numerals. With Pythagoras, the Monas or unity, emanating the duad, and thus forming the trinity, and the quaternary or Arba-il (the mystic *four*), compose the number seven. The sacredness of numbers begins with the great First — the ONE, and ends only with the nought or zero — symbol of the infinite and boundless circle which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas, from vague outlines down to a definitely-established scientific axiom, relating either to a moral or a physical fact in nature. They are a key to the ancient views on cosmogony, in its broad sense, including man and beings, and the evolution of the human race, spiritually as well as physically.

The number *seven* is the most sacred of all, and is, undoubtedly, of Hindu origin. Everything of importance was calculated by and fitted into this number by the Aryan philosophers — ideas as well as localities. Thus they have the *Sapta-Rishi*, or seven sages,

typifying the seven diluvian primitive races (post-diluvian as some say).

Sapta-Loka, the seven inferior and superior worlds, whence each of these Rishis proceeded, and whither he returned in glory before reaching the final bliss of Moksha.[811]

Sapta-Kula, or seven castes — the Brahmans assuming to represent the direct descendants of the highest of them.[812]

Then, again, the Sapta-Pura (seven holy cities); Sapta-Duipa (seven holy islands); Sapta-Samudra (the seven holy seas); Sapta-Parvata (the seven holy mountains); Sapta-Arania (the seven deserts); Sapta-Vruksha (the seven sacred trees); and so on. **[Page 408]**

In the Chaldeo-Babylonian incantation, this number reappears again as prominently as among the Hindus. The number is *dual* in its attributes, *i.e.*, holy in one of its aspects it becomes nefast under other conditions. Thus the following incantation we find traced on the Assyrian tablets, now so correctly interpreted.

"The evening of evil omen, the region of the sky, which produces misfortune. . .
"Message of pest.
"Deprecators of Nin-Ki-gal.
"The seven gods of the vast sky.
"The seven gods of the vast earth.
"The seven gods of blazing spheres.
"The seven gods of celestial legion.
"The seven gods maleficent.
"The seven phantoms — bad.
"The seven phantoms of maleficent flames. . . .
"Bad demon, bad *alal*, bad *gigim*, bad *telal* . . . bad god, bad *maskim*.
"Spirit of seven heavens remember . . . Spirit of seven earths remember . . . etc."

This number reappears likewise on almost every page of *Genesis,* and throughout the Mosaic books, and we find it conspicuous (see following chapter) in the *Book of Job* and the

---

811 The *Rishi* are identical with *Manu*. The ten Pragâpati, sons of Viradj, called Maritchi, Atri, Angira, Pôlastya, Poulaha, Kratu, Pratcheta, Vasishta, Brighu, and Narada, are euhemerized *Powers,* the Hindu Sephiroth. These emanate the seven Rishi, or Manus, the chief of whom issued himself from the "uncreated." He is the Adam of earth, and signifies man. His "sons," the following six Manus, represent each a new race of men, and in the total they are *humanity* passing gradually through the primitive seven stages of evolution.

812 In days of old, when the Brahmans studied more than they do now the hidden sense of their philosophy, they explained that each of these six distinct races which preceded ours had disappeared. But now they pretend that a specimen was preserved which was not destroyed with the rest, but reached the present *seventh* stage. Thus they, the Brahmans are the specimens of the heavenly Manu, and issued from the mouth of Brahma; while the Sudra was created from his foot.

Oriental *Kabala.* If the Hebrew Semitics adopted it so readily, we must infer that it was not blindly, but with a thorough knowledge of its secret meaning; hence, that they must have adopted the doctrines of their "heathen" neighbors as well. It is but natural, therefore, that we should seek in *heathen* philosophy for the interpretation of this number, which again reappeared in Christianity with its *seven* sacraments, *seven* churches in Asia Minor, *seven* capital sins, *seven* virtues (four cardinal and three theological), etc.

Have the *seven* prismatic colors of the rainbow seen by Noah no other meaning than that of a covenant between God and man to refresh the memory of the former? To the kabalist, at least, they have a significance inseparable from the seven labors of magic, the seven upper spheres, the seven notes of the musical scale, the seven numerals of Pythagoras, the seven wonders of the world, the seven ages, and even the seven steps of the Masons, which lead to the Holy of Holies, after passing the flights of *three* and *five*.

Whence the identity then of these enigmatical, ever-recurring numerals that are found in every page of the Jewish Scriptures, as in every ola and sloka of Buddhistic and Brahmanical books? Whence these numerals that are the soul of the Pythagorean and Platonic thought, and that no unilluminated Orientalist nor biblical student has ever been able to fathom? **[Page 409]**

And yet they have a key ready in their hand, did they but know how to use it. Nowhere is the mystical value of human language and its effects on human action so perfectly understood as in India, nor any better explained than by the authors of the oldest *Brahmanas.* Ancient as their epoch is now found to be, they only try to express, in a more concrete form, the abstract metaphysical speculations of their own ancestors.

Such is the respect of the Brahmans for the sacrificial mysteries, that they hold that the world itself sprang into creation as a consequence of a "sacrificial word" pronounced by the First Cause. This word is the "Ineffable name" of the kabalists, fully discussed in the last chapter.

The secret of the *Vedas,* "Sacred Knowledge" though they may be, is impenetrable without the help of the *Brahmanas.* Properly speaking, the *Vedas* (which are written in verse and comprised in four books) constitute that portion called the *Mantra,* or magical prayer, and the *Brahmanas* (which are in prose) contain their key. While the Mantra part is alone holy, the Brahmana portion contains all the theological exegesis, and the speculations and explanations of the sacerdotal. Our Orientalists, we repeat, will make no substantial progress toward a comprehension of Vedic literature until they place a proper valuation upon works now despised by them; as, for instance, the *Aitareya* and *Kaushîtaki Brâhmanas,* which belong to the *Rig-Veda.*

Zoroaster was called a *Manthran,* or speaker of Mantras, and, according to Haug, one of the earliest names for the Sacred Scriptures of the Parsis was *Mânthra-speñta.* The power and significance of the Brahman who acts as the Hotri-priest at the Soma-Sacrifice, consists in his possession and full knowledge of the uses of the sacred word or speech — *Vâch.* The latter is personified in Sara-isvati, the wife of Brahma, who is the goddess of the sacred or "Secret Knowledge." She is usually depicted as riding upon a peacock with its tail all spread. The eyes upon the feathers of the bird's tail, symbolize the sleepless eyes that see all things. To one who has the ambition of becoming an adept of the "Secret doctrines," they are a reminder that he must have the hundred eyes of Argus to see and comprehend all things.

And this is why we say that it is not possible to solve fully the deep problems underlying the Brahmanical and Buddhistic sacred books without having a perfect comprehension of the esoteric meaning of the Pythagorean numerals. The greatest power of this Vâch, or Sacred Speech, is developed according to the form which is given to the Mantra by the officiating Hotri, and this form consists wholly in the numbers and syllables of the sacred metre. If pronounced slowly and in a certain rhythm, one effect is produced; if quickly and with another rhythm, there is a different result. "Each metre," says Haug, "is the invisible master of something **[Page 410]** visible in this world; it is, as it were, its exponent and ideal. This great significance of the metrical speech is derived from the number of syllables of which it consists, for each thing has (just as in the Pythagorean system) a certain numerical proportion. All these things, metres (chhandas), stomas, and prishthas, are liable to be as eternal and divine as the words themselves they contain. The earliest Hindu divines did not only believe in a primitive revelation of the words of the sacred texts, but even in that of the various forms. These forms, along with their contents, the everlasting *Veda*-words, are symbols expressive of things of the invisible world, and in several respects comparable to the Platonic ideas."

ANTIQUITY OF THE VEDAS

This testimony from an unwilling witness shows again the identity between the ancient religions as to their secret doctrine. The Gayatri metre, for example, consists of *thrice eight* syllables, and is considered the most sacred of metres. It is the metre of Agni, the fire-god, and becomes at times the emblem of Brahma himself, the chief creator, and "fashioner of man" in his own image. Now Pythagoras says that "The number eight, or the Octad, is the first cube, that is to say, squared in all senses, as a die, proceeding from its base two, or even number; *so is man four-square or perfect*." Of course few, except the Pythagoreans and kabalists, can fully comprehend this idea; but the illustration will assist in pointing out the close kinship of the numerals with the Vedic *Mantras.* The chief problems of every theology lie concealed beneath this imagery of fire and the varying rhythm of its flames. The burning bush of the *Bible,* the Zoroastrian and other sacred fires, Plato's universal soul, and the Rosicrucian doctrines of both soul and body of man being evolved out of fire, the reasoning and immortal element which permeates all things, and which, according to Herakleitus, Hippocrates, and Parmenides, is God, have all the same meaning.

Each metre in the *Brahmanas* corresponds to a number, and as shown by Haug, as it stands in the sacred volumes, is a prototype of some visible form on earth, and its effects are either good or evil. The "sacred speech" can save, but it can kill as well; its many meanings and faculties are well known but to the *Dikshita* (the adept), who has been initiated into many mysteries, and whose "spiritual birth" is completely achieved; the Vâch of the *mantra* is a spoken power, which awakes another corresponding and still more occult power, each allegorically personified by some god in the world of spirits, and, according as it is used, responded to either by the gods or the *Rakshasas* (bad spirits). In the Brahmanical and Buddhist ideas, a curse, a blessing, a vow, a desire, an idle thought, can each assume a visible shape and so manifest itself *objectively* to the eyes of its author, or to him that it concerns. **[Page 411]**

Every sin becomes incarnated, so to say, and like an avenging fiend persecutes its perpetrator.

There are words which have a destructive quality in their very syllables, as though objective things; for every sound awakens a corresponding one in the invisible world of spirit, and the repercussion produces either a good or bad effect. Harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most powerfully on the psychological as well as physical natures of every living thing on earth; it reacts even on inanimate objects, for matter is still spirit in its essence, invisible as it may seem to our grosser senses.

So with the numerals. Turn wherever we will, from the Prophets to the Apocalypse, and we will see the biblical writers constantly using the numbers *three, four, seven,* and *twelve.*

And yet we have known some partisans of the *Bible* who maintained that the *Vedas* were copied from the Mosaic books![813] The *Vedas,* which are written in Sanscrit, a language whose grammatical rules and forms, as Max Müller and other scholars confess, were *completely established* long before the days when the great wave of emigration bore it from Asia all over the Occident, are there to proclaim their parentage of every philosophy, and every religious institution developed later among Semitic peoples. And which of the numerals most frequently occur in the Sanscrit chants, those sublime hymns to creation, to the unity of God, and the countless manifestations of His power? ONE, THREE, and SEVEN. Read the hymn by Dirghatamas.

> "TO HIM WHO REPRESENTS ALL THE GODS."
>
> "The *God* here present, our blessed patron, our sacrificer, has a brother who spreads himself in mid-air. There exists a *third* Brother whom we sprinkle with our libations. . . . It is he whom I have seen master of men and armed with *seven* rays."[814]
>
> And again:
>
> "*Seven* Bridles aid in guiding a car which has but ONE wheel, and which is drawn by a single horse that shines with *seven* rays. The wheel has *three* limbs, an immortal wheel, never-wearying, whence hang all the worlds."
>
> "Sometimes *seven* horses drag a car of *seven* wheels, and *seven* personages mount it, accompanied by *seven* fecund nymphs of the water."

And the following again, in honor of the fire-god — *Agni,* who is so clearly shown but a spirit subordinate to the ONE God. **[Page 412]**

> "Ever ONE, although having *three* forms of double nature (androgynous) — he rises! and the priests offer to *God,* in the act of sacrifice, their prayers which reach the heavens, borne aloft by Agni."

Is this a coincidence, or, rather, as reason tells us, the result of the derivation of many national cults from one primitive, universal religion? A *mystery* for the uninitiated, the *unveiling* of the most sublime (because correct and true) psychological and physiological problems for the initiate. Revelations of the personal spirit of man which is divine because

---

[813] To avoid discussion we adopt the palæographical conclusions arrived at by Martin Haug and some other cautious scholars. Personally we credit the statements of the Brahmans and those of Halled, the translator of the "Sastras."

[814] The god Heptaktis.

that spirit is not only the emanation of the ONE Supreme God, but is the only God man is able, in his weakness and helplessness, to comprehend — to feel *within* himself. This truth the Vedic poet clearly confesses, when saying:

> "The Lord, Master of the universe and full of wisdom, has entered with me (into me) — weak and ignorant — and has formed me of *himself* in that place[815] where the spirits obtain, by the help of *Science,* the peaceful enjoyment of the *fruit,* as sweet as ambrosia."

Whether we call this fruit "an apple" from the Tree of Knowledge, or the *pippala* of the Hindu poet, it matters not. It is the fruit of esoteric wisdom. Our object is to show the existence of a religious system in India for many thousands of years before the exoteric fables of the Garden of Eden and the Deluge had been invented. Hence the identity of doctrines. Instructed in them, each of the initiates of other countries became, in his turn, the founder of some great school of philosophy in the West.

Who of our Sanscrit scholars has ever felt interested in discovering the real sense of the following hymns, palpable as it is: "*Pippala,* the sweet fruit of that tree upon which come *spirits* who love the *science* (?) and where *the gods produce all marvels.* This is a mystery for him *who knows not the Father* of the world."

Or this one again:

> "These stanzas bear at their head a title which announces that they are consecrated to the *Viswadevas* (that is to say, to all the gods). He who knows not the Being whom I sing *in all his manifestations,* will comprehend nothing of my verses; those who do know HIM are not strangers to this reunion."

This refers to the reunion and parting of the immortal and mortal parts of man. "The immortal Being," says the preceding stanza, "is in the cradle of the mortal Being. The two eternal spirits go and come everywhere; only some men know the one without knowing the other" (*Dirghatamas*).

Who can give a correct idea of Him of whom the *Rig-Veda* says: **[Page 413]**

> "That which is One the wise call it in divers manners." That One is sung by the Vedic poets in all its manifestations in nature; and the books considered "childish and foolish" teach how at will to call the beings of wisdom for our instruction. They teach, as Porphyry says: "a liberation from all terrene concerns . . . a flight of the *alone* to the ALONE."

Professor Max Müller, whose every word is accepted by his school as philological gospel, is undoubtedly right in one sense when in determining the nature of the Hindu gods, he calls them "masks without an actor . . . names without being, not beings without names."[816] For he but proves thereby the monotheism of the ancient Vedic religion. But it seems to us more than dubious whether he or any scientist of his school needed hope to fathom the old Aryan[817] thought, without an accurate study of those very "masks." To the

---

815 The sanctuary of the initiation.

816 "*Comparative Mythology*."

817 While having no intention to enter at present upon a discussion as to the nomadic races of the "Rhematic period," we reserve the right to question the full propriety of terming that portion of the primitive people from whose traditions the "*Vedas*" sprang into existence, Aryans. Some scientists find the existence of these Aryans not only unproved by science, but the traditions of Hindustan protesting against such an assumption.

materialist, as to the scientist, who for various reasons endeavors to work out the difficult problem of compelling facts to agree with either their own hobbies or those of the *Bible,* they may seem but the empty shells of phantoms. Yet such authorities will ever be, as in the past, the unsafest of guides, except in matters of exact science. The *Bible* patriarchs are as much "masks without actors," as the pragâpatis, and yet, if the living personage behind these masks is but an abstract shadow there is an idea embodied in every one of them which belongs to the philosophical and scientific theories of ancient wisdom.[818] And who can render better service in this work than the native Brahmans themselves, or the kabalists?

To deny, point-blank, any sound philosophy in the later Brahmanical speculations upon the *Rig-Veda,* is equivalent to refusing to ever correctly understand the mother-religion itself, which gave rise to them, and which is the expression of the inner thought of the direct ancestors of these later authors of the *Brahmanas.* If learned Europeans can so **[Page 414]** readily show that all the Vedic gods are but empty masks, they must also be ready to demonstrate that the Brahmanical authors were as incapable as themselves to discover these "actors" anywhere. This done, not only the three other sacred books which Max Müller says "do not deserve the name of *Vedas,*" but the *Rig-Veda* itself becomes a meaningless jumble of words; for what the world-renowned and subtile intellect of the ancient Hindu sages failed to understand, no modern scientist, however learned, can hope to fathom. Poor Thomas Taylor was right in saying that "philology is not philosophy."

It is, to say the least, illogical to admit that there is a hidden thought in the literary work of a race perhaps ethnologically different from our own; and then, because it is utterly unintelligible to us whose spiritual development during the several thousand intervening years has bifurcated into quite a contrary direction — deny that it has any sense in it at all. But this is precisely what, with all due respect for erudition, Professor Max Müller and his school do in this instance, at least. First of all, we are told that, albeit cautiously and with some effort, yet we may still walk in the footsteps of these authors of the *Vedas.* "We shall feel that we are brought face to face and mind to mind with men yet intelligible to us *after we have freed ourselves from our modern conceits.* We shall not succeed always; words, verses, nay whole hymns in the *Rig-Veda,* will and must remain to us a dead letter. . . . For, with a few exceptions . . . the whole world of the Vedic ideas is so entirely beyond our own intellectual horizon, that instead of translating, we can as yet only guess and combine."[819]

And yet, to leave us in no possible doubt as to the true value of his words, the learned scholar, in another passage, expresses his opinion on these same Vedas (with one exception) thus: "The only important, the only real Veda, is the *Rig-Veda* — the other so-called *Vedas* deserve the name of *Veda* no more than the *Talmud* deserves the name of *Bible.*" Professor

---

[818] Without the esoteric explanation, the "*Old Testament*" becomes an absurd jumble of meaningless tales — nay, worse than that, it must rank high with *immoral* books. It is curious that Professor Max Müller, such a profound scholar in Comparative Mythology, should be found saying of the pragâpatis and Hindu gods that they are masks *without actors;* and of Abraham and other mythical patriarchs that they were real living men; of Abraham especially, we are told (see "*Semitic Monotheism*") that he "stands before us as a figure second only to one in the whole history of the world."

[819] The italics are our own. "*The Vedas,*" lecture by Max Müller, p. 75.

Müller rejects them as unworthy of the attention of any one, and, as we understand it, on the ground that they contain chiefly "sacrificial formulas, charms, and incantations."[820]

And now, a very natural question: Are any of our scholars prepared to demonstrate that, so far, they are intimately acquainted with the hidden sense of these perfectly absurd "sacrificial formulas, charms, and incantations" and magic nonsense of *Atharva-Veda?* We believe not, and our doubt is based on the confession of Professor Müller himself, just quoted. If "the whole world of the Vedic ideas [the *Rig-Veda* cannot be included **[Page 415]** alone in this *world,* we suppose] is so entirely beyond our own [the scientists'] intellectual horizon that, instead of translating, we can as yet only guess and combine"; and the *Yagur-Veda, Sama- Veda,* and *Atharva-Veda* are "childish and foolish";[821] and the *Brahmanas,* the *Sûtras Yâska,* and *Sâyana,* "though *nearest in time* to the hymns of the *Rig-Veda,* indulge in the most frivolous and ill-judged interpretations," how can either himself or any other scholar form any adequate opinion of either of them? If, again, the authors of the *Brahmanas,* the nearest in time to the Vedic hymns, were already incompetent to offer anything better than "ill-judged interpretations," then at what period of history, where, and by whom, were written these grandiose poems, whose mystical sense has died with their generations? Are we, then, so wrong in affirming that if sacred texts are found in Egypt to have become — even to the priestly scribes of 4,000 years ago — wholly unintelligible,[822] and the *Brahmanas* offer but "childish and foolish" interpretations of the *Rig-Veda,* at least as far back as that, then, 1st, both the Egyptian and Hindu religious philosophies are of an untold antiquity, far antedating ages cautiously assigned them by our students of comparative mythology; and, 2d, the claims of ancient priests of Egypt and modern Brahmans, as to their age, are, after all, correct.

We can never admit that the three other *Vedas* are less worthy of their name than the Rig-hymns, or that the *Talmud* and the *Kabala* are so inferior to the *Bible.* The very name of the *Vedas* (the literal meaning of which is *knowledge* or *wisdom*) shows them to belong to the literature of those men who, in every country, language, and age, have been spoken of as "those who know." In Sanscrit the third person singular is *veda* (he knows), and the plural is *vida* (they know). This word is synonymous with the Greek ζεοσέβεια, which Plato uses when speaking of the wise — the magicians; and with the Hebrew Hakamin, חכמים (wise men). Reject the *Talmud* and its old predecessor the *Kabala,* and it will be simply impossible ever to render correctly one word of that *Bible* so much extolled at their expense. But then it is, perhaps, just what its partisans are working for. To banish the *Brahmanas* is to fling away the key that unlocks the door of the *Rig-Veda.* The *literal* interpretation of the *Bible* has already borne its fruits; with the *Vedas* and the Sanscrit sacred books in general it will be just the same, with this difference, that the absurd interpretation of the *Bible* has received a time-honored right of eminent domain in the department of the ridiculous; and will find its **[Page 416]** supporters, against light and against proof. As to the "heathen" literature, after a few more years of unsuccessful attempts at interpretation, its religious meaning will be relegated to the limbo of exploded superstitions, and people will hear no more of it.

---

[820] "*Chips*," vol. i., p. 8.

[821] We believe that we have elsewhere given the contrary opinion, on the subject of "*Atharva-Veda*," of Prof. Whitney, of Yale College.

[822] See Baron Bunsen's "*Egypt*," vol. v.

We beg to be clearly understood before we are blamed and criticised for the above remarks. The vast learning of the celebrated Oxford professor can hardly be questioned by his very enemies, yet we have a right to regret his precipitancy to condemn that which he himself confesses "entirely beyond our own intellectual horizon." Even in what he considers a ridiculous blunder on the part of the author of the *Brahmanas,* other more spiritually-disposed persons may see quite the reverse. "*Who* is the greatest of the gods? Who shall first be praised by our songs?" says an ancient Rishi of the *Rig-Veda;* mistaking (as Prof. M. imagines) the interrogative pronoun "Who" for some divine name. Says the Professor: "A place is allotted in the sacrificial invocations to a god 'Who,' and hymns addressed to him are called 'Whoish hymns.' " And is a god "Who" less natural as a term than a god "I am"? or "Whoish" hymns less reverential than "I-amish" psalms? And who can prove that this is really a blunder, and not a premeditated expression? Is it so impossible to believe that the strange term was precisely due to a reverential awe which made the poet hesitate before giving a name, as form to that which is justly considered as the highest abstraction of metaphysical ideals — God? Or that the same feeling made the commentator who came after him to pause and so leave the work of anthropomorphizing the "Unknown," the "WHO," to future human conception? "These early poets thought more for themselves — than for others," remarks Max Müller himself. "They sought rather, in their language, to be true to their own thought than to please the imagination of their hearers."[823] Unfortunately it is this very thought which awakes no responsive echo in the minds of our philologists.

Farther, we read the sound advice to students of the *Rig-Veda* hymns, to collect, collate, sift, and reject. "Let him study the commentaries, the *Sutras,* the *Brahmanas,* and even later works, in order to exhaust all the sources from which information can be derived. He [the scholar] *must not despise the traditions of the Brahmans,* even where their misconceptions . . . are palpable. . . . Not a corner in the *Brahmanas,* the *Sûtras, Yâska,* and *Sâyana,* should be left unexplored *before we propose a rendering of our own*. . . . When the scholar has done his work, the poet and philosopher must take it up and finish it."[824]

PYTHAGOREAN DOCTRINE OF THE POTENTIALITIES OF NUMBERS

Poor chance for a "philosopher" to step into the shoes of a learned **[Page 417]** philologist and presume to correct *his* errors! We would like to see what sort of a reception the most learned Hindu scholar in India would have from the educated public of Europe and America, if he should undertake to correct a savant, after he had sifted, accepted, rejected, explained, and declared what was good, and what "absurd and childish" in the sacred books of his forefathers. That which would finally be declared "Brahmanic misconceptions," by the conclave of European and especially German savants, would be as little likely to be reconsidered at the appeal of the most erudite pundit of Benares or Ceylon, as the interpretation of Jewish Scripture by Maimonides and Philo-Judaeus, by Christians after the Councils of the Church had accepted the mistranslations and explanations of Irenæus and Eusebius. What pundit, or native philosopher of India should know his ancestral language, religion, or philosophy as well as an Englishman or a German?

[823] "*Chips*," vol. i.; "*The Vedas*."
[824] Max Müller: Lecture on "*The Vedas.*"

Or why should a Hindu be more suffered to expound Brahmanism, than a Rabbinical scholar to interpret Judaism or the Isaian prophecies? Safer, and far more trustworthy translators can be had nearer home. Nevertheless, let us still hope that we may find at last, even though it be in the dim future, a European philosopher to sift the sacred books of the wisdom-religion, and not be contradicted by every other of his class.

Meanwhile, unmindful of any alleged authorities, let us try to sift for ourselves a few of these myths of old. We will search for an explanation within the popular interpretation, and feel our way with the help of the magic lamp of Trismegistus — the mysterious number *seven.* There must have been some reason why this figure was universally accepted as a mystic calculation. With every ancient people, the Creator, or Demiurge, was placed over the seventh heaven. "And were I to touch upon the initiation into our sacred Mysteries," says Emperor Julian, the kabalist, "which the Chaldean bacchised respecting the *seven-rayed God, lifting up the souls through Him,* I should say things unknown, and *very unknown to the rabble,* but well known to the *blessed Theurgists.*"[825] In *Lydus* it is said that "The Chaldeans call the God IAO, and SABAOTH he is often called, *as He* who is over the seven orbits (heavens, or spheres), that is the Demiurge."[826]

One must consult the Pythagoreans and Kabalists to learn the potentiality of this number. Exoterically the seven rays of the solar spectrum are represented concretely in the seven-rayed god Heptaktis. These seven rays epitomized into THREE primary rays, namely, the red, blue, and yellow, form the solar trinity, and typify respectively spiritmatter **[Page 418]** and spirit-essence. Science has also reduced of late the seven rays to three primary ones, thus corroborating the scientific conception of the ancients of at least one of the visible manifestations of the invisible deity, and the seven divided into a quaternary and a trinity.

The Pythagoreans called the number seven the vehicle of life, as it contained body and soul. They explained it by saying, that the human body consisted of four principal elements, and that the soul is triple, comprising reason, passion, and desire. The ineffable WORD was considered the *Seventh* and highest of all, for there are six minor substitutes, each belonging to a degree of initiation. The Jews borrowed their Sabbath from the ancients, who called it *Saturn's* day and deemed it unlucky, and not the latter from the Israelites when Christianized. The people of India, Arabia, Syria, and Egypt observed weeks of seven days; and the Romans learned the hebdomadal method from these foreign countries when they became subject to the Empire. Still it was not until the fourth century that the Roman kalends, nones, and ides were abandoned, and weeks substituted in their place; and the astronomical names of the days, such as *dies Solis* (day of the Sun), *dies Lunæ* (day of the Moon), *dies Martis* (day of Mars); *dies Mercurii* (day of Mercury), *dies Jovis* (day of Jupiter), *dies Veneris* (day of Venus), and *dies Saturni* (day of Saturn), prove that it was not from the Jews that the week of seven days was adopted. Before we examine this number kabalistically, we propose to analyse it from the standpoint of the Judaico-Christian Sabbath.

When Moses instituted the *yom shaba,* or *Shebang* (Shabbath), the allegory of the Lord God resting from his work of creation on the seventh day was but a *cloak,* or, as the *Sohar* expresses it, a screen, to hide the true meaning.

---

[825] Julian: "*In Matrem,*" p. 173; Julian: "Oratio," v., 172.

[826] Lyd.: "*De Mensibus,*" iv., 38-74; "*Movers,*" p. 550; Dunlap: "*Saba,*" p. 3.

The Jews reckoned then, as they do now, their days by number, as, day the *first;* day the second; and so on; *yom ahad; yom sheni; yom shelisho; yom rebis; yom shamishi; yom shishehi;* Yom SHABA.

> "The Hebrew *seven [kX,* consisting of three letters, S. B. O., has more than one meaning. First of all, it means *age* or cycle, Shab-ang; Sabbath tkX can be translated *old age,* as well as *rest,* and in the old Coptic, *Sabe* means *wisdom,* learning. Modern archæologists have found that as in Hebrew *Sab* kX also means *gray-headed,* and that therefore the *Saba*-day was the day on which the "gray-headed men, or 'aged fathers' of a tribe, were in the habit of assembling for councils or sacrifices."[827]

"Thus, the week of six days and the seventh, the *Saba* or *Sapta*-day period, is of the highest antiquity. The observance of the lunar festivals in India, shows that that nation held hebdomadal meetings as well. With **[Page 419]** every new quarter the moon brings changes in the atmosphere, hence certain changes are also produced throughout the whole of our universe, of which the meteorological ones are the most insignificant. On this day of the *seventh* and most powerful of the prismatic days, the adepts of the "Secret Science" meet as they met thousands of years ago, to become the agents of the occult powers of nature (emanations of the working God), and commune with the invisible worlds. It is in this observance of the seventh day by the old sages — not as the resting day of the Deity, but because they had penetrated into its occult power, that lies the profound veneration of all the heathen philosophers for the number *seven* which they term the "venerable," the sacred number. The Pythagorean *Tetraktis,* revered by the Platonists, was the *square* placed below the *triangle;* the latter, or the Trinity embodying the invisible *Monad* — the unity, and deemed too sacred to be pronounced except within the walls of a Sanctuary.

The ascetic observance of the Christian Sabbath by Protestants is pure religious tyranny, and does more harm, we fear, than good. It really dates only from the enactment (in 1678) of the 29th of Charles II., which prohibited any "tradesman, artificer, workman, laborer, or other person," to "do or exercise any worldly labor, etc., etc., upon the Lord's day." The Puritans carried this thing to extremes, apparently to mark their hatred of Catholicism, both Roman and Episcopal. That it was no part of the plan of Jesus that such a day should be set apart, is evident not only from his words but acts. It was not observed by the early Christians.

When Trypho, *the Jew,* reproached the Christians *for not having a Sabbath,* what does the martyr answer him? "The new law will have you keep a perpetual Sabbath. You, when *you have passed a day in idleness, think you are religious.* The Lord is not pleased with such things as these. If any be guilty of *perjury or fraud,* let him reform; *if he be an adulterer,* let him repent; and *he will then have kept the kind of Sabbath truly pleasing to God*. . . . The elements are never idle, and keep no Sabbath. There was no need of the observance of Sabbaths before Moses, neither now is there any need of them after Jesus Christ."

The *Heptaktis* is not the Supreme Cause, but simply an emanation from *Him* — the first visible manifestation of the Unrevealed Power. "His Divine *Breath,* which, violently breaking forth, condensed itself, shining with radiance until it evolved into Light, and so

---

[827] "*Westminster Review*": Septenary Institutions; "Stone Him to Death."

became cognizant to external sense," says John Reuchlin.[828] This is the emanation of the Highest, the Demiurge, a multiplicity in a *unity,* the *Elohim,* whom we **[Page 420]** see *creating* our world, or rather fashioning it, in six days, and resting on the *seventh.* And who are these *Elohim* but the euhemerized powers of nature, the faithful manifested servants, the laws of Him who is immutable law and harmony Himself?

They remain over the seventh heaven (or spiritual world), for it is they who, according to the kabalists, formed in succession the six material worlds, or rather, attempts at worlds, that preceded our own, which, they say, is the *seventh.* If, in laying aside the metaphysico-spiritual conception, we give our attention but to the religio-scientific problem of creation in "six days," over which our best biblical scholars have vainly pondered so long, we might, perchance, be on the way to the true idea underlying the allegory. The ancients were philosophers, consistent in all things. Hence, they taught that each of these departed worlds, having performed its physical evolution, and reached — through birth, growth, maturity, old age, and death — the end of its cycle, had returned to its primitive subjective form of a *spiritual* earth. Thereafter it had to serve through all eternity as the dwelling of those who had lived on it as men, and even animals, but were now spirits. This idea, were it even as incapable of exact demonstration as that of our theologians relating to Paradise, is, at least, a trifle more philosophical.

As well as man, and every other living thing upon it, our planet has had its spiritual and physical evolution. From an impalpable ideal *thought* under the creative Will of Him of whom we know nothing, and but dimly conceive in imagination, this globe became fluidic and *semi*-spiritual, then condensed itself more and more, until its physical development — matter, the tempting demon — compelled it to try its own creative faculty. *Matter* defied SPIRIT, and the earth, too, had its "Fall." The allegorical curse under which it labors, is that it only *procreates,* it does not *create.* Our physical planet is but the handmaiden, or rather the maid-of-all-work, of the spirit, its master. "Cursed be the ground . . . thorns and thistles shall it bring," the Elohim are made to say. "In sorrow thou shalt bring forth children." The Elohim say this both to the ground and the woman. And this curse will last until the minutest particle of matter on earth shall have outlived its days, until every grain of dust has, by gradual transformation through evolution, become a constituent part of a "living soul," and, until the latter shall reascend the cyclic arc, and finally stand — its own *Metatron,* or Redeeming Spirit — at the foot of the upper step of the spiritual worlds, as at the first hour of its emanation. Beyond that lies the great "Deep" — A MYSTERY!

It must be remembered that every cosmogony has a *trinity* of workers at its head — Father, spirit; Mother, nature, or matter; and the manifested **[Page 421]** universe, the Son or result of the two. The universe, also, as well as each planet which it comprehends, passes through *four* ages, like man himself. All have their infancy, youth, maturity, and old age, and these four added to the other three make the sacred seven again.

The introductory chapters of *Genesis* were never meant to present even a remote allegory of the creation of *our* earth. They embrace (chapter i.) a metaphysical conception of some indefinite period in the eternity, when successive attempts were being made by the law of evolution at the formation of universes. This idea is plainly stated in the *Sohar:* "There were

[828] "*Di Verbo Mirifico.*"

old worlds, which perished as soon as they came into existence, were formless, and were called *sparks.* Thus, the smith, when hammering the iron, lets the sparks fly in all directions. The sparks are the primordial worlds which could not continue, because the *Sacred Aged* (Sephira) had not as yet assumed its form (of androgyne or opposite sexes) of king and queen (Sephira and Kadmon) and the Master was not yet at his work."[829]

The six periods or "days" of *Genesis* refer to the same metaphysical belief. Five such ineffectual attempts were made by the *Elohim,* but the sixth resulted in worlds like our own (*i.e.*, all the planets and most of the stars are worlds, and inhabited, though not like our earth). Having formed this world at last in the sixth period, the Elohim rested in the *seventh.* Thus the "Holy One," when he created the present world, said: "This pleases me; the previous ones did not please me."[830] And the Elohim "saw everything that he had made, and behold *it was* very good. And the evening and the morning were the sixth *day*." — *Genesis* i.

The reader will remember that in Chapter IV. an explanation was given of the "day" and "night" of Brahma. The former represents a certain period of cosmical activity, the latter an equal one of cosmical repose. In the one, worlds are being evolved, and passing through their allotted four ages of existence; in the latter the "inbreathing" of Brahma reverses the tendency of the natural forces; everything visible becomes gradually dispersed; chaos comes; and a long night of repose reinvigorates the cosmos for its next term of evolution. In the morning of one **[Page 422]** of these "days" the formative processes are gradually reaching their climax of activity; in the evening imperceptibly diminishing the same until the *pralaya* arrives, and with it "*night*." One such morning and evening do, in fact, constitute a cosmic day; and it was a "day of Brahma" that the kabalistic author of *Genesis* had in mind each time when he said: "And the evening and the morning were the first (or fifth or sixth, or any other) *day*." Six days of gradual evolution, one of repose, and then — evening! Since the first appearance of man on *our* earth there has been an eternal Sabbath or rest for the Demiurge.

"DAYS" OF GENESIS AND "DAYS" OF BRAHMA

The cosmogonical speculations of the first six chapters of *Genesis* are shown in the races of "sons of God," "giants," etc., of chapter vi. Properly speaking, the story of the formation of our earth, or "creation," as it is very improperly called, begins with the rescue of Noah from the deluge. The Chaldeo-Babylonian tablets recently translated by George Smith leave no doubt of that in the minds of those who read the inscriptions esoterically. Ishtar, the great goddess, speaks in column iii. of the destruction of the *sixth* world and the appearance of the seventh, thus:

> "SIX *days* and *nights* the wind, deluge, and storm overwhelmed.
> "On the *seventh* day, in its course was calmed the storm, and all the deluge,

---

[829] Idra Suta: "*Sohar,*" book iii., p. 292 b. The Supreme consulting with the Architect of the world — his Logos — about creation.

[830] Idra Suta: "*Sohar,*" iii., 135 b. If the chapters of *Genesis* and the other Mosaic books, as well as the subjects, are muddled up, the fault is the compiler's — not that of oral tradition. Hilkiah and Josiah had to commune with Huldah, the prophetess, hence resort to *magic* to understand the word of the "Lord God of Israel," most conveniently found by Hilkiah (2 *Kings*, xxiii.); and that it has passed still later through more than one revision and remodelling is but too well proved by its frequent incongruities, repetitions, and contradictions.

"which had destroyed like an earthquake,[831]
"quieted. The sea he caused to dry, and the wind and deluge ended. . . .
"I perceived the shore at the boundary of the sea. . . .
"to the country of Nizir went the ship (argha, or the moon).
"the mountain of Nizir stopped the ship. . . .
"the *first* day, and the *second* day, the mountain of Nizir the same.
"the *fifth* and the *sixth*, the mountain of Nizir the same.
"on the *seventh* day, in the course of it
"I sent forth a dove, and it left. The dove went and turned, and
. . . the raven went . . . and did not return.
"I built an altar on the peak of the mountain.
"by *seven* herbs I cut, at the bottom of them I placed reeds, pines, and simgar. . .
"the gods like flies over the sacrifice gathered.
"from of old *also the great God* in his course. **[Page 423]**
"the great brightness (the sun) of Anu had created.[832] When the glory of those gods the charm round my neck would not repel," etc.

All this has a purely astronomical, magical, and esoteric relation. One who reads these tablets will recognize at a glance the biblical account; and judge, at the same time, how disfigured is the great Babylonian poem by euhemeric personages — degraded from their exalted positions of gods into simple patriarchs. Space prevents our entering fully into this biblical travesty of the Chaldean allegories. We shall therefore but remind the reader that by the confession of the most unwilling witnesses — such as Lenormant, first the inventor and then champion of the Akkadians — the Chaldeo-Babylonian triad placed under Ilon, the *unrevealed* deity, is composed of Anu, Nuah, and Bel. Anu is the primordial chaos, the god time and world at once, *cronoß* and *kosmoß* , the uncreated matter issued from the one and fundamental principle of all things. As to *Nuah,* he is, according to the same Orientalist:

". . . the intelligence, we will willingly say the *verbum*, which animates and fecundates matter, which penetrates the universe, directs and makes it live; and at the same time Nuah is the king of the *humid principle; the Spirit moving on the waters.*"

Is not this evident? Nuah is Noah, *floating on the waters,* in his ark; the latter being the emblem of the argha, or moon, the feminine principle; Noah is the "spirit" falling into matter. We find him as soon as he descends upon the earth, planting a vineyard, drinking of the wine, and getting drunk on it; *i.e.*, the pure spirit becoming intoxicated as soon as it is

---

[831] This assimilation of the deluge to an earthquake on the Assyrian tablets would go to prove that the antediluvian nations were well acquainted with other geological cataclysms besides the deluge, which is represented in the Bible as the *first* calamity which befel humanity, and a punishment.

[832] George Smith notes in the tablets, first the creation of the moon, and then of the sun: "Its beauty and perfection are extolled, and the regularity of its orbit, which led to its being considered the type of a judge and the regulator of the world." Did this story of the deluge relate simply to a cosmogonical cataclysm — even were it universal — why should the goddess Ishtara or Astoreth (the moon) speak of the *creation of the sun* after the deluge? The waters might have reached as high as the mountain of *Nizir* (Chaldean version), or Jebel-Djudi (the deluge-mountains of the Arabian legends), or yet Ararat (of the biblical narrative), and even Himalaya of the Hindu tradition, and yet not reach the sun — even the Bible itself stopped short of such a miracle. It is evident that the deluge of the people who first recorded it had another meaning, less problematical and far more philosophical than that of a *universal* deluge, of which there are no geological traces whatever.

finally imprisoned in matter. The seventh chapter of *Genesis* is but another version of the first. Thus, while the latter reads: " . . . and darkness was upon the face of the deep. And the spirit (of God) moved upon the face of the waters," in chapter seventh, it is said: " . . . and the waters prevailed . . . and the ark went (with Noah — the spirit) upon the face of the waters." Thus Noah, if the Chaldean Nuah, is the spirit vivifying *matter*, chaos represented **[Page 424]** by the deep or waters of the flood. In the Babylonian legend it is Istar (Astoreth, the moon) which is shut up in the ark, and sends out a dove (emblem of Venus and other lunar goddesses) in search of dry land. And whereas in the Semitic tablets it is Xisuthrus or Hasisadra who is "translated to the company of the gods for his piety," in the *Bible* it is Enoch who walks with, and being taken up by God, "was no more."

The successive existence of an incalculable number of worlds before the subsequent evolution of our own, was believed and taught by all the ancient peoples. The punishment of the Christians for despoiling the Jews of their records and refusing the true key to them began from the earliest centuries. And thus is it that we find the holy Fathers of the Church laboring through an impossible chronology and the absurdities of literal interpretation, while the learned rabbis were perfectly aware of the real significance of their allegories. So not only in the *Sohar*, but also in other kabalistic works accepted by Talmudists, such as *Midrash Berasheth*, or the universal *Genesis*, which, with the *Merkaba* (the chariot of Ezekiel), composes the *Kabala*, may be found the doctrine of a whole series of worlds evolving out of the chaos, and being destroyed in succession.

The Hindu doctrines teach of two *Pralayas* or dissolutions; one universal, the Maha-Pralaya, the other partial, or the minor Pralaya. This does not relate to the universal dissolution which occurs at the end of every "Day of Brahma," but to the geological cataclysms at the end of every minor cycle of our globe. This historical and purely local deluge of Central Asia, the traditions of which can be traced in every country, and which, according to Bunsen, happened about the year 10,000 B.C., had naught to do with the mythical Noah, or Nuah. A partial cataclysm occurs at the close of every "age" of the world, they say, which does not destroy the latter, but only changes its general appearance. New races of men and animals and a new flora evolve from the dissolution of the precedent ones.

The allegories of the "fall of man" and the "deluge," are the two most important features of the *Pentateuch*. They are, so to say, the Alpha and Omega, the highest and the lowest keys of the scale of harmony on which resounds the majestic hymns of the creation of mankind; for they discover to him who questions the *Zura* (figurative *Gematria*), the process of man's evolution from the highest spiritual entity unto the lowest physical — the post-diluvian man, as in the Egyptian hieroglyphics, every sign of the picture writing which cannot be made to fit within a certain circumscribed geometrical figure may be rejected as only intended by the sacred hierogrammatist for a premeditated blind — so many of the details in the *Bible* must be treated on the same principle, that portion **[Page 425]** only being accepted which answers to the numerical methods taught in the *Kabala*.

FALL OF MAN AND THE DELUGE IN THE HINDU BOOKS

The deluge appears in the Hindu books only as a tradition. It claims no sacred character, and we find it but in the *Mahâbhârata*, the *Puranas*, and still earlier in the *Satapatha*, one of the latest *Brahmanas*. It is more than probable that Moses, or whoever wrote for him, used

these accounts as the basis of his own purposely disfigured allegory, adding to it moreover the Chaldean Berosian narrative. In *Mahâbhârata,* we recognize Nimrod under the name of *King Daytha.* The origin of the Grecian fable of the Titans scaling Olympus, and the other of the builders of the Tower of Babel who seek to reach heaven, is shown in the impious *Daytha,* who sends imprecations against heaven's thunder, and threatens to conquer heaven itself with his mighty warriors, thereby bringing upon humanity the wrath of Brahma. "The Lord then resolved," says the text, "to chastise his creatures with a terrible punishment which should serve as a warning to survivors, and to their descendants."

Vaivasvata (who in the *Bible* becomes Noah) saves a little fish, which turns out to be an *avatar* of Vishnu. The fish warns that just man that the globe is about to be submerged, that all that inhabit it must perish, and orders him to construct a vessel in which he shall embark, with all his family. When the ship is ready, and *Vaivasvata* has shut up in it with his family *the seeds of plants and pairs of all animals,* and the rain begins to fall, a gigantic fish, armed with a horn, places itself at the head of the ark. The holy man, following its orders, attaches a cable to this horn, and the fish guides the ship safely through the raging elements. In the Hindu tradition the number of days during which the deluge lasted *agrees exactly with that of the Mosaic account.* When the elements were calmed, the fish landed the ark on the summit of the Himalayas.

This fable is considered by many orthodox commentators to have been borrowed from the Mosaic *Scriptures.*[833] But surely if such a *universal* cataclysm had ever taken place within man's memory, some of the monuments of the Egyptians, of which many are of such a tremendous antiquity, would have recorded that occurrence, coupled with that of the **[Page 426]** disgrace of Ham, Canaan, and Mizraim, their alleged ancestors. But, till now, there has not been found the remotest allusion to such a calamity, although Mizraim certainly belongs to the first generation after the deluge, if not actually an antediluvian himself. On the other hand the Chaldeans preserved the tradition, as we find Berosus testifying to it, and the ancient Hindus possess the legend as given above. Now, there is but one explanation of the extraordinary fact that of two contemporary and civilized nations like Egypt and Chaldea, one has preserved no tradition of it whatever, although it was the most directly interested in the occurrence — if we credit the *Bible* — and the other has. The deluge noticed in the *Bible,* in one of the *Brahmanas,* and in the Berosus *Fragment*, relates to the partial flood which, about 10,000 years B.C., according to Bunsen, and according to the Brahmanical computations of the Zodiac also changed the whole face of Central Asia.[834] Thus the Babylonians and the Chaldeans might have learned of it from their mysterious guests, christened by some Assyriologists Akkadians, or what is still more

---

[833] The "dead letter that killeth," is magnificently illustrated in the case of the Jesuit de Carriére, quoted in the "Bible dans l'Inde." The following dissertation represents the spirit of the whole Catholic world: "So that the creation of the world," writes this faithful son of Loyola, explaining the biblical chronology of Moses, "and all that is recorded in Genesis, might have become known to Moses through *recitals personally made to him by his fathers.* Perhaps, even, the memories yet existed among the Israelites, and from those recollections he may have recorded the dates of births and deaths of the patriarchs, the numbering of their children, and the names of the different countries in which each became established under the guidance *of the holy spirit, which we must always regard as the chief author of the sacred books*"!!!

[834] See chapter xv. and last of Part I.

probable they,themselves, perhaps, were the descendants of those who had dwelt in the submerged localities. The Jews had the tale from the latter as they had everything else; the Brahmans may have recorded the traditions of the lands which they first invaded, and had perhaps inhabited before they possessed themselves of the Punjab. But the Egyptians, whose first settlers had evidently come from Southern India, had less reason to record the cataclysm, since it had perhaps never affected them except indirectly, as the flood was limited to Central Asia.

Burnouf, noticing the fact that the story of the deluge is found only in one of the most modern *Brahmanas,* also thinks that it might have been borrowed by the Hindus from the Semitic nations. Against such an assumption are ranged all the traditions and customs of the Hindus. The Aryans, and especially the Brahmans, never borrowed anything at all from the Semitists, and here we are corroborated by one of those "unwilling witnesses," as Higgins calls the partisans of Jehovah and *Bible.* "I have never seen anything in the history of the Egyptians and Jews," writes Abbé Dubois, forty years a resident of India, "that would induce me to believe that either of these nations, or any other on the face of the earth, have been established earlier than the Hindus, and particularly the Brahmans; so I cannot be induced to believe that the latter have drawn their rites from foreign nations. On the contrary, I infer that they have drawn them from an original source of their own. Whoever knows anything of the spirit and character of the Brahmans, their stateliness, their pride, and extreme vanity, their distance, and sovereign contempt for **[Page 427]** everything that is foreign, and of which they cannot boast to have been the inventors, will agree with me that such a people cannot have consented to draw their customs and rules of conduct from an alien country."[835]

This fable which mentions the earliest avatar — the Matsya — relates to another yuga than our own, that of the first appearance of animal life; perchance, who knows, to the Devonian age of our geologists? It certainly answers better to the latter than the year 2348 B.C.! Apart from this, the very absence of all mention of the deluge from the oldest books of the Hindus suggests a powerful argument when we are left utterly to inferences as in this case. "The *Vedas* and *Manu,*" says Jacolliot, "those monuments of the old Asiatic thought, existed far earlier than the diluvian period; *this is an incontrovertible fact, having all the value of an historical truth,* for, besides the tradition which shows Vishnu himself as saving the *Vedas* from the deluge — a tradition which, notwithstanding its legendary form, must certainly rest upon a real fact — it has been remarked that neither of these sacred books mention the cataclysm, while the *Pûranas* and the *Mahâbhârata,* and a great number of other more recent works, describe it with the minutest detail, *which is a proof of the priority of the former.* The *Vedas* certainly would never have failed to contain a few hymns on the terrible disaster which, of all other natural manifestations, must have struck the imagination of the people who witnessed it."

"Neither would Manu, who gives us a complete narrative of the creation, with a chronology from the divine and heroical ages, down to the appearance of man on earth — have passed in silence an event of such importance." *Manu* (book i., sloka 35), gives the names of ten eminent saints whom he calls pradjâpatis (more correctly *pragâpatis*), in whom the Brahman theologians see prophets, ancestors of the human race, and the Pundits simply

---

835 "*Description, etc., of the People of India,*" by the Abbe J. A. Dubois, missionary in Mysore, vol. i., p. 186.

consider as ten powerful kings who lived in the Krita-yug, or the age of good (the golden age of the Greeks).

The last of these pragâpatis is Brighou.

"Enumerating the succession of these eminent beings who, according to Manu, have governed the world, the old Brahmanical legislator names as descending from Brighou: Swârotchica, Ottami, Tamasa, Raivata, the glorious Tchâkchoucha, and the son of Vivasvat, every one of the six having made himself worthy of the title of Manu (divine legislator), a title which had equally belonged to the Pradâpatis, and every great personage of primitive India. The genealogy stops at this name. **[Page 428]**

> "Now, according to the *Pûranas* and the *Mahâbhârata* it was under a descendant of this son of Vivaswata, named Vaivaswata that occurred the great cataclysm, the remembrance of which, as will be seen, has passed into a tradition, and been carried by emigration into all the countries of the East and West which India has colonized since then. . . .
>
> "The genealogy given by Manu stopping, as we have seen, at Vivaswata, it follows that this work (of Manu) knew nothing either of Vaivaswata or the deluge."[836]

The argument is unanswerable; and we commend it to those official scientists, who, to please the clergy, dispute every fact proving the tremendous antiquity of the *Vedas* and *Manu.* Colonel Vans Kennedy has long since declared that Babylonia was, from her origin, the seat of *Sanscrit* literature and Brahman learning. And how or why should the Brahmans have penetrated there, unless it was as the result of intestine wars and emigration from India? The fullest account of the deluge is found in the *Mahâbhârata* of Vedavyasa, a poem in honor of the astrological allegories on the wars between the Solar and the Lunar races. One of the versions states that Vivaswata became the father of all the nations of the earth through his own progeny, and this is the form adopted for the Noachian story; the other states that — like Deukalion and Pyrrha — he had but to throw pebbles into the ilus left by the retiring waves of the flood, to produce men at will. These two versions — one Hebrew, the other Greek — allow us no choice. We must either believe that the Hindus borrowed from pagan Greeks as well as from monotheistic Jews, or — what is far more probable — that the versions of both of these nations are derived from the Vedic literature through the Babylonians.

History tells us of the stream of immigration across the Indus, and later of its overflowing the Occident; and of populations of Hindu origin passing from Asia Minor to colonize Greece. But history says not a single word of the "chosen people," or of Greek colonies having penetrated India earlier than the 5th and 4th centuries B.C., when we first find vague traditions that make some of the problematical *lost* tribes of Israel, take from Babylon the route to India. But even were the story of the ten tribes to find credence, and the tribes themselves be proved to have existed in profane as well as in sacred history, this does not help the solution at all. Colebrooke, Wilson, and other eminent Indianists show the *Mahâbhârata,* if not the *Satapatha*-brâhmana, in which the story is also given, as by far

836 "*Fétichisme, Polythéisme, Monothéisme,*" pp. 170, 171.

antedating the age of Cyrus, hence, the possible time of the appearance of any of the tribes of Israel in India.[837] **[Page 429]**

ANTIQUITY OF THE MAHABHARATA

Orientalists accord the *Mahâbhârata* an antiquity of between twelve and fifteen hundred years B.C.; as to the Greek version it bears as little evidence as the other, and the attempts of the Hellenists in this direction have as signally failed. The story of the conquering army of Alexander penetrating into Northern India, itself becomes more doubted every day. No Hindu national record, not the slightest historical memento, throughout the length and breadth of India offers the slightest trace of such an invasion.

If even such *historical facts* are now found to have been all the while fictions, what are we to think of narratives which bear on their very face the stamp of invention? We cannot help sympathizing at heart with Professor Mëller when he remarks that it seems "blasphemy to consider these fables of the heathen world as corrupted and misinterpreted fragments of *divine* Revelation once granted to the whole race of mankind." Only, can this scholar be held perfectly impartial and fair to both parties, unless he includes in the number of these fables those of the *Bible?* And is the language of the *Old Testament* more *pure* or *moral* than the books of the Brahmans? Or any fables of the *heathen* world more blasphemous and ridiculous than Jehovah's interview with *Moses* (*Exodus* xxxiii. 23)? Are any of the Pagan gods made to appear more fiendish than the same Jehovah in a score of passages? If the feelings of a pious Christian are shocked at the absurdities of Father Kronos eating his children and maiming Uranos; or of Jupiter throwing Vulcan down from heaven and breaking his leg; on the other hand he cannot feel hurt if a *non*-Christian laughs at the idea of Jacob boxing with the Creator, who "when he saw that *he prevailed not* against him," dislocated Jacob's thigh, the patriarch still holding fast to God and not allowing Him to go His way, notwithstanding His pleading.

Why should the story of Deukalion and Pyrrha, throwing stones behind them, and thus creating the human race, be deemed more ridiculous than that of Lot's wife being changed into a pillar of salt, or of the Almighty creating men *of clay* and then breathing the breath of life into them? The choice between the latter mode of creation and that of the Egyptian ram-horned god fabricating man on a potter's wheel is hardly perceptible. The story of Minerva, goddess of wisdom, ushered into existence after a certain period of gestation in her father's brain, is at least suggestive and poetical, as an allegory. No ancient Greek was ever burned for not accepting it literally; and, at all events, "heathen" fables **[Page 430]** in general are far less preposterous and blasphemous than those imposed upon Christians, ever since the Church accepted the *Old Testament*, and the Roman Catholic Church opened its register of thaumaturgical saints.

> "Many of the natives of India," continues Professor Müller, "confess that their feelings revolt against the impurities attributed to the gods by what they call

---

[837] Against the latter assumption derived solely from the accounts of the *Bible* we have every historical fact. 1st. There are no proofs of these twelve tribes having ever existed; that of Levi was a priestly caste and all the others imaginary. 2d. Herodotus, the most accurate of historians, who was in Assyria when Ezra flourished, never mentions the Israelites at all! Herodotus was born in 484 B. C.

> their sacred writings; yet there are honest Brahmans who will maintain that *these stories have a deeper meaning;* that immorality being incompatible with a divine being, *a mystery* must be supposed to be concealed in these time-hallowed fables, a mystery which an inquiring and reverent mind may hope to fathom."

This is precisely what the Christian clergy maintain in attempting to explain the indecencies and incongruities of the *Old Testament.* Only, instead of allowing the interpretation to those who have the key to these seeming incongruities, they have assumed to themselves the office and right, by *divine* proxy, to interpret these in their own way. They have not only done that but have gradually deprived the Hebrew clergy of the means to interpret their Scriptures as their fathers did; so that to find among the Rabbis in the present century a well-versed kabalist, is quite rare. The Jews have themselves forgotten the key! How could they help it? Where are the original manuscripts? The oldest Hebrew manuscript in existence is said to be the *Bodleian Codex,* which is not older than between eight and nine hundred years.[838] The break between Ezra and this *Codex* is thus fifteen centuries. In 1490 the Inquisition *caused all the Hebrew Bibles to be burned;* and Torquemada alone destroyed 6,000 volumes at Salamanca. Except a few manuscripts of the *Tora Ketubim* and *Nebiim,* used in the synagogues, and which are of quite a recent date, we do not think there is one old manuscript in existence which is not punctuated, hence — completely misinterpreted and altered by the Masorets. Were it not for this timely invention of the *Masorah,* no copy of the *Old Testament* could possibly be tolerated in our century. It is well known that the Masorets while transcribing the oldest manuscripts put themselves to task to take out, except in a few places which they have probably overlooked, all the *immodest* words and put **[Page 431]** in places sentences of their own, often changing completely the sense of the verse. "It is clear," says Donaldson, "that the Masoretic school at Tiberias were engaged in settling or unsettling the Hebrew text until the final publication of the *Masorah* itself." Therefore, had we but the original texts — judging by the present copies of the *Bible* in our possession — it would be really edifying to compare the *Old Testament* with the *Vedas* and even with the Brahmanical books. We verily believe that no faith, however blind, could stand before such an avalanche of crude impurities and fables. If the latter are not only accepted but enforced upon millions of civilized persons who find it respectable and edifying to believe in them as *divine revelation,* why should we wonder that Brahmans believe their books to be equally a *Sruti,* a revelation?

Let us thank the Masorets by all means, but let us study at the same time both sides of the medal.

Legends, myths, allegories, symbols, if they but belong to the Hindu, Chaldean, or Egyptian tradition, are thrown into the same heap of fiction. Hardly are they honored with

---

[838] Dr. Kennicot himself, and Bruns, under his direction, about 1780, collated 692 manuscripts of the Hebrew "*Bible*." Of all these, only *two* were credited to the tenth century, and three to a period as early as the eleventh and twelfth. The others ranged between the thirteenth and sixteenth centuries.

In his "*Introduzione alla Sacra Scrittura*," pp. 34-47, De Rossi, of Parma, mentions 1,418 MSS. collated, and 374 editions. The oldest manuscript "*Codex*," he asserts — that of Vienna — dates A.D. 1019; the next, Reuchlin's, of Carlsruhe, 1038. "There is," he declares, "nothing in the manuscripts of the Hebrew '*Old Testament*' extant of an earlier date than the eleventh century after Christ."

a superficial search into their possible relations to astronomy or sexual emblems. The same myths — when and because mutilated — are accepted as Sacred Scriptures, more — the Word of God! Is this impartial history? Is this justice to either the past, the present, or the future? "Ye cannot serve God and Mammon," said the Reformer, nineteen centuries ago. "Ye cannot serve truth and public prejudice," would be more applicable to our own age. Yet our authorities pretend they serve the former.

There are few myths in any religious system but have an historical as well as a scientific foundation. Myths, as Pococke ably expresses it, "are now proved to be fables, just in proportion as we *misunderstand* them; truths, in proportion as they were once *understood.* Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity."[839]

Bunsen and Champollion have already shown that the Egyptian sacred books are by far older than the oldest parts of the *Book of Genesis.* And now a more careful research seems to warrant the suspicion — which with us amounts to a certainty, that the laws of Moses are copies from the code of the Brahmanic Manu. Thus, according to every probability, Egypt owes her civilization, her civil institutions, and her arts, to India. But against the latter assumption we have a whole army of "authorities" arrayed, and what matters if the latter do deny the fact at present? Sooner or later they will have to accept it, whether they belong to the German or French school. Among, but not of those **[Page 432]** who so readily compromise between interest and conscience, there are some fearless scholars, who may bring out to light incontrovertible facts. Some twenty years since, Max Müller, in a letter to the Editor of the London *Times,* April, 1857, maintained most vehemently that Nirvana meant *annihilation,* in the fullest sense of the word. (See *Chips,* etc., vol. i., p. 287, on the meaning of Nirvana.) But in 1869, in a lecture before the general meeting of the Association of German Philologists at Kiel, "he distinctly declares his belief that the nihilism attributed to Buddha's teaching forms no part of his doctrine, and that it is wholly wrong to suppose that Nirvana means annihilation." (Trubner's *American and Oriental Literary Record,* Oct. 16, 1869; also Inman's *Ancient Faiths and Modern,* p. 128.) Yet if we mistake not, Professor Müller was as much of an authority in 1857 as in 1869.

"It will be difficult to settle," says (now) this great scholar, "whether the *Vedas* is the oldest of books, and whether some of the portions of the *Old Testament* may not be traced back to the same or even an earlier date than the oldest hymns of the *Veda.*"[840] But his retraction about the Nirvana allows us a hope that he may yet change his opinion on the question of *Genesis* likewise, so that the public may have simultaneously the benefit of truth, and the sanction of one of Europe's greatest authorities.

It is well known how little the Orientalists have come to anything like an agreement about the age of Zoroaster, and until this question is settled, it would be safer perhaps to trust implicitly in the Brahmanical calculations by the Zodiac, than to the opinions of scientists. Leaving the profane horde of unrecognized scholars, those we mean who yet wait their turn to be chosen for public worship as idols symbolical of scientific leadership, where can we find, among the sanctioned authorities of the day, two that agree as to this age?

---

[839] "*India in Greece,*" Preface, ix.
[840] "*Chips,*" vol. i.

There's Bunsen, who places Zoroaster at Baktra, and the emigration of Baktrians to the Indus at 3784 B.C.,[841] and the birth of Moses at 1392.[842] Now it is rather difficult to place Zoroaster anterior to the *Vedas*, considering that the whole of his doctrine is that of the earlier *Vedas.* True, he remained in Afghanistan for a period more or less problematical before crossing into the Punjab; but the *Vedas* were begun in the latter country. They indicate the progress of the Hindus, as the *Avesta* that of the Iranians. And there is Haug who assigns to the *Aitareya Brahmanam* — a Brahmanical speculation and commentary upon the *Rig-Veda* of a far **[Page 433]** later date than the *Veda* itself — between 1400 and 1200 B.C., while the *Vedas* are placed by him between 2,000 and 2,400 years B.C. Max Müller cautiously suggests certain difficulties in this chronological computation, but still does not altogether deny it.[843] Let it, however, be as it may, and supposing that the *Pentateuch* was written by Moses himself — notwithstanding that he would thereby be made to twice record his own death — still, if Moses was born, as Bunsen finds, in 1392 B.C., the *Pentateuch* could not have been written *before the Vedas.* Especially if Zoroaster was born 3784 B.C. If, as Dr. Haug[844] tells us, some of the hymns of the *Rig-Veda* were written before Zoroaster accomplished his schism, something like thirty-seven centuries B.C., and Max Müller says himself that "the Zoroastrians and their ancestors started from India during the Vaidic period," how can some of the portions of the *Old Testament* be traced back to the same or even "an earlier date than the oldest hymns of the *Veda*"?

It has generally been agreed among Orientalists that the Aryans, 3,000 years B.C., were still in the steppes east of the Caspian, and united. Rawlinson *conjectures* that they "flowed east" from Armenia as a common centre; while two kindred streams began to flow, one northward over the Caucasus, and the other westward over Asia Minor and Europe. He finds the Aryans, at a period anterior to the fifteenth century before our era, "settled in the territory watered by the Upper Indus." Thence Vedic Aryans migrated to the Punjâb, and Zendic Aryans westward, establishing the historical countries. But this, like the rest, is a hypothesis, and only given as such.

Again, Rawlinson, evidently following Max Müller, says: "The early history of the Aryans is for many ages an absolute blank." But many learned Brahmans, however, have declared that they found trace of the existence of the *Vedas* as early as 2100 B.C.; and Sir William Jones, taking for his guide the astronomical data, places the *Yagur-Veda* 1580 B.C. This would be still "before Moses."

It is upon the supposition that the Aryans did not leave Afghanistan for the Punjâb prior to 1500 B.C. that Max Müller and other Oxford savants have supposed that portions of the *Old Testament* may be traced back to the same or even an earlier date than the oldest hymns of the *Veda*. Therefore, until the Orientalists can show us the correct date at which Zoroaster flourished, no authority can be regarded as better for the ages of the *Vedas* than the Brahmans themselves. **[Page 434]**

---

841 "*Egypt's Place in Universal History*," vol. v., p. 77.

842 Ibid., p. 78.

843 "*Chips*"; "*Aitareya Brahmanam*."

844 Dr. M. Haug, Superintendent of the Sanscrit studies in the Poona College, Bombay.

WERE THE ANCIENT EGYPTIANS OF THE ARYAN RACE?

As it is a recognized fact that the Jews borrowed most of their laws from the Egyptians, let us examine who were the Egyptians. In our opinion — which is but a poor authority, of course — they were the ancient Indians, and in our first volume we have quoted passages from the historian Collouca-Batta that support such a theory. What we mean by ancient India is the following:

No region on the map — except it be the ancient Scythia — is more uncertainly defined than that which bore the designation of India. Æthiopia is perhaps the only parallel. It was the home of the Cushite or Hamitic races, and lay to the east of Babylonia. It was once the name of Hindustan, when the dark races, worshippers of Bala-Mahadeva and Bhavani-Mahidevi, were supreme in that country. The India of the early sages appears to have been the region at the sources of the Oxus and Jaxartes. Apollonius of Tyana crossed the Caucasus, or Hindu Kush, where he met with a king who directed him to the abode of the sages — perhaps the descendants of those whom Ammianus terms the "Brahmans of Upper India," and whom Hystaspes, the father of Darius (or more probably Darius Hystaspes himself) visited; and, having been instructed by them, infused their rites and ideas into the Magian observances. This narrative about Apollonius seems to indicate Kashmere as the country which he visited, and the *Nagas* — after their conversion to Buddhism — as his teachers. At this time Aryan India did not extend beyond the Punjab.

To our notion, the most baffling impediment in the way of ethnological progress has always been the triple progeny of Noah. In the attempt to reconcile postdiluvian races with a genealogical descent from Shem, Ham, and Japhet, the Christianesque Orientalists have set themselves a task impossible of accomplishment. The biblical Noachian ark has been a Procrustean bed to which they had to make everything fit. Attention has therefore been diverted from veritable sources of information as to the origin of man, and a purely local allegory mistaken for a historical record emanating from an inspired source. Strange and unfortunate choice! Out of all the sacred writings of all the branch nations, sprung from the primitive stock of mankind, Christianity must choose for its guidance the national records and scriptures of a people perhaps the least spiritual of the human family — the Semitic. A branch that has never been able to develop out of its numerous tongues a language capable of embodying ideas of a moral and intellectual world; whose form of expression and drift of thought could never soar higher than the purely sensual and terrestrial figures of speech; whose literature has left nothing original, nothing that was not borrowed from the Aryan thought; and whose science and philosophy are utterly wanting in those noble features which **[Page 435]** characterize the highly spiritual and metaphysical systems of the Indo-European (Japetic) races.

Bunsen shows Khamism (the language of Egypt) as a very ancient deposit from Western Asia, containing *the germs* of the Semitic, and thus bearing "witness to the primitive cognate unity of the Semitic and Aryan races." We must remember, in this connection, that the peoples of Southwestern and Western Asia, including the Medes, were all Aryans. It is yet far from being proved who were the original and primitive masters of India. That this period is now beyond the reach of documentary history, does not preclude the probability of our theory that it was the mighty race of builders, whether we call them Eastern Æthiopians, or dark-skinned Aryans (the word meaning simply "noble warrior," a "brave").

They ruled supreme at one time over the whole of ancient India, enumerated later by Manu as the possession of those whom our scientists term the Sanscrit-speaking people.

These Hindus are *supposed* to have entered the country from the northwest; they are *conjectured* by some to have brought with them the Brahmanical religion, and the language of the conquerors was *probably* the Sanscrit. On these three meagre data our philologists have worked ever since the Hindustani and its immense Sanscrit literature was forcibly brought into notice by Sir William Jones — all the time with the three sons of Noah clinging around their necks. This is *exact* science, free from religious prejudices! Verily, ethnology would have been the gainer if this Noachian trio had been washed overboard and drowned before the ark reached land!

The Æthiopians are generally classed in the Semitic group; but we have to see how far they have a claim to such a classification. We will also consider how much they might have had to do with the Egyptian civilization, which, as a writer expresses it, seems referable in the same perfection to the earliest dates, and not to have had a rise and progress, as was the case with that of other peoples. For reasons that we will now adduce, we are prepared to maintain that Egypt owes her civilization, commonwealth and arts — especially the art of building, to pre-Vedic India, and that it was a colony of the dark-skinned Aryans, or those whom Homer and Herodotus term the eastern Æthiopians, *i.e.*, the inhabitants of Southern India, who brought to it their ready-made civilization in the ante-chronological ages, of what Bunsen calls the pre-Menite, but nevertheless epochal history.

In Pococke's *India in Greece,* we find the following suggestive paragraph: "The plain account of the wars carried on between the solar chiefs, Oosras (Osiris) the prince of the Guclas, and 'TU-PHOO' is the simple historical fact of the wars of the Apians, or Sun-tribes of Oude, **[Page 436]** with the people of 'TU-PHOO' or THIBET, who were, in fact, the lunar race, mostly Buddhists[845] and opposed by Rama and the 'AITYO-PIAS' or people of Oude, subsequently the AITH-IO-PIANS of Africa."[846]

We would remind the reader in this connection, that Ravan, the giant, who, in the *Ramayana,* wages such a war with Rama Chandra, is shown as King of Lanka, which was the ancient name for Ceylon; and that Ceylon, in those days, perhaps formed part of the main-land of Southern India, and was peopled by the "Eastern Æthiopians." Conquered by Rama, the son of Dasarata, the Solar King of ancient Oude, a colony of these emigrated to Northern Africa. If, as many suspect, Homer's *Iliad* and much of his account of the Trojan war is plagiarized from the *Ramayana,* then the traditions which served as a basis for the latter must date from a tremendous antiquity. Ample margin is thus left in pre-chronological history for a period, during which the "Eastern Æthiopians" might have established the hypothetical Mizraic colony, with their high Indian civilization and arts.

Science is still in the dark about cuneiform inscriptions. Until these are completely deciphered, especially those cut in rocks found in such abundance within the boundaries of the old Iran, who can tell the secrets they may yet reveal? There are no Sanscrit monumental

---

[845] Pococke belongs to that class of Orientalists who believe that Buddhism preceded Brahmanism, and was the religion of the earliest Vedas, Gautama having been but the restorer of it in its purest form, which after him degenerated again into dogmatism.

[846] "*India in Greece,*" p. 200.

inscriptions older than Chandragupta (315 B.C.), and the Persepolitan inscriptions are found 220 years older. There are even now some manuscripts in characters utterly unknown to philologists and palæographists, and one of them is, or was, some time since in the library of Cambridge, England. Linguistic writers class the Semitic with the Indo-European language, generally including the Æthiopian and the ancient Egyptian in the classification. But if some of the dialects of the modern Northern Africa, and even the modern Gheez or Æthiopian, are now so degenerated and corrupted as to admit of false conclusions as to the genetical relationship between them and the other Semitic tongues, we are not at all sure that the latter have any claim to such a classification, except in the case of the old Coptic and the ancient Gheez.

That there is more consanguinity between the Æthiopians and the Aryan, dark-skinned races, and between the latter and the Egyptians, is something which yet may be proved. It has been lately found that the ancient Egyptians were of the Caucasian type of mankind, and the **[Page 437]** shape of their skulls is purely Asiatic.[847] If they were less copper-colored than the Æthiopians of our modern day, the Æthiopians themselves might have had a lighter complexion in days of old. The fact that, with the Æthiopian kings, the order of succession gave the crown to the nephew of the king, the *son of his sister*, and not to his own son, is extremely suggestive. It is an old custom which prevails until now in Southern India. The Rajah is not succeeded by his own sons, but by *his sister's sons*.[848]

Of all the dialects and tongues alleged to be Semitic, the Æthiopian alone is written from left to right like the Sanscrit and the Indo-Aryan people.[849]

Thus, against the origin of the Egyptians being attributed to an ancient Indian colony, there is no graver impediment than Noah's disrespectful son — Ham — himself a myth. But

---

847 "The Asiatic origin of the first dwellers in the Nilotic Valley is clearly demonstrated by concurrent and independent testimony. Cuvier and Blumenbach affirm that all the skulls of mummies which they had the opportunity of examining, presented the Caucasian type. A recent American physiologist (Dr. Morton) has also argued for the same conclusion ("*Crania Ægyptiaca*." Philadelphia, 1844).

848 The late Rajah of Travancore was succeeded by the elder son of his sister now reigning, the Maharajah *Rama Vurmah*. The next heirs are the sons of his deceased sister. In case the female line is interrupted by death, the royal family is obliged to adopt the daughter of some other Rajah, and unless daughters are born to this Rana another girl is adopted, and so on.

849 There are some Orientalists who believe that this custom was introduced only after the early Christian settlements in -Æthiopia; but as under the Romans the population of this country was nearly all changed, the element becoming wholly Arabic, we may, without doubting the statement, believe that it was the predominating Arab influence which had altered the earliest mode of writing. Their present method is even more analogous to the Devanagari, and other more ancient Indian Alphabets, which read from left to right; and their letters show no resemblance to the Phœnician characters. Moreover, all the ancient authorities corroborate our assertion still more. Philostratus makes the Brahmin Iarchus say (V.A., iii., 6) that the Æthiopians were originally *an Indian race*, compelled to emigrate from the mother-land for sacrilege and regicide (see Pococke's "*India*," etc., ii., p. 206). An Egyptian is made to remark, that he had heard from his father, that the Indians were the wisest of men, and that the Æthiopians, a colony of the Indians, preserved the wisdom and usages of their fathers, and acknowledged their ancient origin. Julius Africanus (in Eusebius and Syncellus), makes the same statement. And Eusebius writes: "The Æthiopians, emigrating from the river Indus, settled in the vicinity of Egypt" (Lemp., Barker's edition, "*Meroë*").

the earliest form of Egyptian religious worship and government, theocratic and sacerdotal, and her habits and customs all bespeak an Indian origin.

The earliest legends of the history of India mention two dynasties now lost in the night of time; the first was the dynasty of kings, of "the race of the sun," who reigned in Ayodhia (now Oude); the second that of the **[Page 438]** "race of the moon," who reigned in Pruyag (Allahabad). Let him who desires information on the religious worship of these early kings read the *Book of the Dead,* of the Egyptians, and all the peculiarities attending this sun-worship and the sun-gods. Neither Osiris nor Horus are ever mentioned without being connected with the sun. They are the "Sons of the *Sun*"; "the Lord and Adorer of the Sun" is his name. "The sun is the creator of the body, the engenderer of the gods who are *the successors of the Son.*" Pococke, in his most ingenious work, strongly advocates the same idea, and endeavors to establish still more firmly the identity of the Egyptian, Greek, and Indian mythology. He shows the head of the Rajpoot Solar race — in fact the great Cuclo-pos (Cyclop or builder)
— called "The great sun," in the earliest Hindu tradition. This Gok-la Prince, the patriarch of the vast bands of Inachienses, he says, "this *Great Sun* was deified at his death, and according to the Indian doctrine of the metempsychosis, his Soul was supposed to have transmigrated into the bull 'Apis,' the Sera-pis of the Greeks, and the SOORAPAS, or 'Sun-Chief' of the Egyptians. . . . *Osiris,* properly Oosras, signifies both 'a bull,' and 'a ray of light.' *Soora-pas* (Serapis) the sun chief," for the Sun in Sanscrit is Surya. Champollion's *Manifestation to the Light*, reminds in every chapter of the two Dynasties of the Kings of the Sun and the Moon. Later, these kings became all deified and transformed after death into solar and lunar deities. Their worship was the earliest corruption of the great primitive faith which justly considered the sun and its fiery life-giving rays as the most appropriate symbol to remind us of the universal invisible presence of Him who is master of Life and Death. And now it can be traced all around the globe. It was the religion of the earliest Vedic Brahmans, who call, in the oldest hymns of the *Rig-Veda,* Sûrya (the sun) and Agni (fire) "the ruler of the universe," "the lord of men," and the "wise king." It was the worship of the Magians, the Zoroastrians, the Egyptians and Greeks, whether they called him Mithra, or Ahura-Mazda, or Osiris, or Zeus, keeping in honor of his next of kin, Vesta, the pure celestial fire. And this religion is found again in the Peruvian solar-worship; in the Sabianism and heliolatry of the Chaldees, in the Mosaic "burning bush," the hanging of the heads or chiefs of the people toward the Lord, the "Sun," and even in the Abrahamic building of fire-altars and the sacrifices of the monotheistic Jews, to Astarte the Queen of Heaven.

To the present moment, with all the controversies and researches, History and Science remain as much as ever in the dark as to the origin of the Jews. They may as well be the exiled Tchandalas, or Pariahs, of old India, the "bricklayers" mentioned by Vina-Svati, Veda-Vyasa and Manu, as the Phœnicians of Herodotus, or the Hyk-sos of Josephus, or **[Page 439]** descendants of Pali shepherds, or a mixture of all these. The *Bible* names the Tyrians as a kindred people, and claims dominion over them.[850]

---

[850] They might have been also, as Pococke thinks, simply the tribes of the "Oxus," a name derived from the "Ookshas," those people whose wealth lay in the "Ox," for he shows *Ookshan* to be a crude form of *Ooksha,* an ox (in Sanscrit *ox* is as in English). He believes that it was they, "the lords of the Oxus," who gave their name to the sea around which they ruled in many a country, the *Euxine* or Ooksh-ine. *Pali*

SAMUEL, DAVID, AND SOLOMON MYTHICAL PERSONAGES

There is more than one important character in the *Bible,* whose biography proves him a mythical hero. Samuel is indicated as the personage of the Hebrew Commonwealth. He is the *doppel* of Samson, of the *Book of Judges,* as will be seen — being the son of Anna and EL-KAINA, as Samson was of Manua or Manoah. Both were fictitious characters, as now represented in the revealed book; one was the Hebrew Hercules, and the other Ganesa. Samuel is credited with establishing the republic, as putting down the Canaanite worship of Baal and Astarte, or Adonis and Venus, and setting up that of Jehovah. Then the people demanded a king, and he anointed Saul, and after him David of Bethlehem.

David is the Israelitish King Arthur. He did great achievements and established a government in all Syria and Idumea. His dominion extended from Armenia and Assyria on the north and north-east, the Syrian Desert and Persian Gulf on the East, Arabia on the south, and Egypt and the Levant on the west. Only Phœnicia was excepted.

His friendship with Hiram seems to indicate that he made his first expedition from that country into Judea; and his long residence at Hebron, the city of the Kabeiri (*Arba* or four), would seem likewise to imply that he established a new religion in the country.

After David came Solomon, powerful and luxurious, who sought to consolidate the dominion which David had won. As David was a Jehovah-worshipper, a temple of Jehovah (Tukt Suleima) was built in Jerusalem, while shrines of Moloch-Hercules, Khemosh, and Astarté were erected on Mount Olivet. These shrines remained till Josiah.

There were conspiracies formed. Revolts took place in Idumea and Damascus; and Ahijah the prophet led the popular movement which resulted in deposing the house of David and making Jeroboam king. Ever after the prophets dominated in Israel, where the calf-worship prevailed; the priests ruled over the weak dynasty of David, and the lascivious **[Page 440]** local worship existed over the whole country. After the destruction of the house of Ahab, and the failure of Jehu and his descendants to unite the country under one head, the endeavor was made in Judah. Isaiah had terminated the direct line in the person of Ahaz (*Isaiah* vii. 9), and placed on the throne a prince from Bethlehem (*Micah* v. 2, 5). This was Hezekiah. On ascending the throne, he invited the chiefs of Israel to unite in alliance with him against Assyria (2 *Chronicles,* xxx. 1, 21; xxxi. 1, 5; 2 *Kings,* xviii. 7). He seems to have established a sacred college (*Proverbs* xxv. 1), and to have utterly changed the worship. Aye, even unto breaking into pieces the brazen serpent that Moses had made.

This makes the story of Samuel and David and Solomon mythical. Most of the prophets who were literate seem to have begun about this time to write.

The country was finally overthrown by the Assyrians, who found the same people and institutions as in the Phœnician and other countries.

---

means a shepherd, and *s'than* is a land. "The warlike tribes of the Oxus penetrated into Egypt, then swept onward to Palestine (PALI-STAN), the land of the Palis or shepherds, and there effected more permanent settlements" ("*India in Greece*"). Yet, if even so, it would only the more confirm our opinion that the Jews are a hybrid race, for the "*Bible*" shows them freely intermarrying, not alone with the Canaanites, but with every other nation or race they come in contact with.

Hezekiah was not the lineal, but the titular son of Ahaz. Isaiah, the prophet, belonged to the royal family, and Hezekiah was reputed his son-in-law. Ahaz refused to ally himself with the prophet and his party, saying: "I will not *tempt* (depend on) the Lord" (*Isaiah* vii. 12). The prophet had declared: "If you will not believe, surely you shall not be established" — foreshadowing the deposition of his direct language. "Ye weary my God," replied the prophet, and predicted the birth of a child by an *alma,* or temple-woman, and that before it should attain full age (*Hebrews* v. 14; *Isaiah* vii. 16; viii. 4), the king of Assyria should overcome Syria and Israel. This is the prophecy which Irenæus took such pains to connect with Mary and Jesus, and made the reason why the mother of the Nazarene prophet is represented as belonging to the temple, and consecrated to God from her infancy.

In a second song, Isaiah celebrated the new chief, to sit on the throne of David (ix. 6, 7; xi. 1), who should restore to their homes the Jews whom the confederacy had led captive (*Isaiah* viii. 2-12; *Joel* iii. 1-7; *Obadiah* 7, 11, 14). Micah — his contemporary — also announced the same event (iv. 7-13; v. 1-7). The Redeemer was to come out of Bethlehem; in other words, was of the house of David; and was to resist Assyria to whom Ahaz had sworn allegiance, and also to reform religion (2 *Kings*, xviii. 4-8). This Hezekiah did. He was grandson of Zechariah the seer (2 *Chronicles*, xxix. 1; xxvi. 5), the counsellor of Uzziah; and as soon as he ascended the throne he restored the religion of David, and destroyed the last vestiges of that of Moses, *i.e.*, the *esoteric* doctrine, declaring "our fathers have trespassed" (2 *Chron.*, xxix. 6-9). He next attempted a reunion with the northern monarchy, **[Page 441]** there being an interregnum in Israel (2 *Chron.*, xxx. 1, 2, 6; xxxi. 1, 6, 7). It was successful, but resulted in an invasion by the king of Assyria. But it was a new *regime*; and all this shows the course of two parallel streams in the religious worship of the Israelites; one belonging to the state religion and adopted to fit political exigencies; the other pure idolatry, resulting from ignorance of the true esoteric doctrine preached by Moses. For the first time since Solomon built them "the high places were taken away."

It was Hezekiah who was the expected Messiah of the exoteric state-religion. He was the scion from the stem of Jesse, who should recall the Jews from a deplorable captivity, about which the Hebrew historians seem to be very silent, carefully avoiding all mention of this particular fact, but which the irascible prophets imprudently disclose. If Hezekiah crushed the exoteric Baal-worship, he also tore violently away the people of Israel from the religion of their fathers, and the secret rites instituted by Moses.

It was Darius Hystaspes who was the first to establish a Persian colony in Judea, Zoro-Babel was perhaps the leader. "The name *Zoro-babel* means 'the seed or son of Babylon' — as Zoro-aster rtXa-wrc is the seed, son, or prince of Ishtar."[851] The new colonists were doubtless *Judæi*. This is a designation from the East. Even Siam is called Judia, and there was an Ayodia in India. The temples of *Solom* or Peace were numerous. Throughout Persia and Afghanistan the names of Saul and David are very common. The "Law" is ascribed in turn to Hezekiah, Ezra, Simon the Just, and the Asmonean period. Nothing definite; everywhere contradictions. When the Asmonean period began, the chief supporters of the Law were called Asideans or Khasdim (Chaldeans), and afterward Pharisees or Pharsi (Parsis). This indicates that Persian colonies were established in Judea and ruled the country; while all the

[851] Prof. A. Wilder: "*Notes*."

people that are mentioned in the books of *Genesis* and *Joshua* lived there as a commonalty (see *Ezra* ix. 1).

There is no real history in the *Old Testament,* and the little historical information one can glean is only found in the indiscreet revelations of the prophets. The book, as a whole, must have been written at various times, or rather invented as an authorization of some subsequent worship, the origin of which may be very easily traced partially to the Orphic Mysteries, and partially to the ancient Egyptian rites in familiarity with which Moses was brought up from his infancy.

Since the last century the Church has been gradually forced into concessions of usurped biblical territory to those to whom it of right belonged. **[Page 442]**

Inch by inch has been yielded, and one personage after another been proved mythical and Pagan. But now, after the recent discovery of George Smith, the much-regretted Assyriologist, one of the securest props of the *Bible* has been pulled down. Sargon and his tablets are about demonstrated to be older than Moses. Like the account of *Exodus,* the birth and story of the lawgiver seem to have been "borrowed" from the Assyrians, as the "jewels of gold and jewels of silver" were said to be from the Egyptians.

On page 224 of *Assyrian Discoveries,* Mr. George Smith says: "In the palace of Sennacherib at Kouyunjik, I found another fragment of the curious history of Sargon, a translation of which I published in the *Transactions of the Society of Biblical Archæology,* vol. i., part i., page 46. This text relates that Sargon, an early Babylonian monarch, was born of royal parents, but concealed by his mother, who placed him on the Euphrates in an ark of rushes, coated with bitumen, like that in which the mother of Moses hid her child (see *Exodus* ii.). Sargon was discovered by a man named Akki, a water-carrier, who adopted him as his son; and he afterward became King of Babylonia. The capital of Sargon was the great city of Agadi — called by the Semites Akkad — mentioned in *Genesis* as a capital of Nimrod (*Genesis* x. 10), and here he reigned *for forty-five* years.[852] Akkad lay near the city of *Sippara,*[853] on the Euphrates and north of Babylon. "The date of Sargon, who may be termed the Babylonian Moses, was in the sixteenth century and perhaps earlier."

G. Smith adds in his *Chaldean Account* that Sargon I. was a Babylonian monarch who reigned in the city of Akkad about 1600 B.C. The name of Sargon signifies the right, true, or legitimate king. This curious story is found on fragments of tablets from Kouyunjik, and reads as follows:

1. Sargona, the powerful king, the king of Akkad am I.
2. My mother was a princess, my father I did not know, a brother of my father ruled over the country.
3. In the city of Azupirana, which is by the side of the river Euphrates,
4. My mother, the princess, conceived me; in difficulty she brought me forth.
5. She placed me in an ark of rushes, with bitumen my exit she sealed up.
6. She launched me in the river which did not drown me.
7. The river carried me to Akki, the water-carrier it brought me.
8. Akki, the water-carrier, in tenderness of bowels, lifted me, etc., etc. **[Page 443]**

---

[852] Moses reigned over the people of Israel in the wilderness for over *forty* years.
[853] The name of the wife of Moses was Zipporah (*Exodus* ii.).

And now *Exodus* (ii.): "And when she (Moses' mother) could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink."

The story, says Mr. G. Smith, "is supposed to have happened about 1600 B.C., rather earlier than the supposed age of Moses[854] as we know that the fame of Sargon reached Egypt, it is quite likely that this account had a connection with the event related in *Exodus* ii., for every action, when once performed, has a tendency to be repeated."

The "ages" of the Hindus differ but little from those of the Greeks, Romans, and even the Jews. We include the Mosaic computation advisedly, and with intent to prove our position. The chronology which separates Moses from the creation of the world by *only four generations* seems ridiculous, merely because the Christian clergy would enforce it upon the world literally.[855] The kabalists know that these generations stand for ages of the world. The allegories which, in the Hindu calculations, embrace the whole stupendous sweep of the four ages, are cunningly made in the Mosaic books, through the obliging help of the *Masorah,* to cram into the small period of two millenniums and a half (2513)!

The exoteric plan of the *Bible* was made to answer also to four ages. Thus, they reckon the Golden Age from Adam to Abraham; the silver, from Abraham to David; copper, from David to the Captivity; thenceforward, the iron. But the secret computation is quite different, and does not vary at all from the zodiacal calculations of the Brahmans. We are in the Iron Age, or Kali-Yug, but it began with Noah, the mythical ancestor of our race.

Noah, or Nuah, like all the euhemerized manifestations of the Unrevealed One — Swayambhuva (or Swayambhu), was androgyne. Thus, in **[Page 444]** some instances, he belonged to the purely feminine triad of the Chaldeans, known as "Nuah, the universal Mother." We have shown, in another chapter, that every mal e triad had its feminine counterpart, one in three, like the former. It was the passive complement of the active principle, its *reflection.* In India, the male trimurty is reproduced in the Sakti-trimurti, the feminine; and in Chaldea, Ana, Belita and Davkina answered to Anu, Bel, Nuah. The former three resumed in one — Belita, were called:

"Sovereign goddess, lady of the nether abyss, mother of gods, queen of the earth, queen of fecundity."

As the primordial humidity, whence proceeded *all*, Belita is Tamti, or the sea, the mother of *the city of Erech* (the great Chaldean necropolis), therefore, an infernal goddess. In the

---

[854] About 1040, the Jewish doctors removed their schools from Babylonia to Spain, and of the four great rabbis that flourished during the next four centuries, their works all show different readings, and abound with mistakes in the manuscripts. The "Masorah" made things still worse. Many things that then existed in the manuscripts are there no longer, and their works teem with interpolations as well as with *lacunæ*. The oldest Hebrew manuscript belongs to this period. Such is the divine revelation we are to credit.

[855] No chronology was accepted by the rabbis as authoritative till the twelfth century. The 40 and 1,000 are not exact numbers, but have been crammed in to answer monotheism and the exigencies of a religion calculated to appear different from that of the Pagans. ("*Chron. Orth.*," p. 238). One finds in the "Pentateuch" only events occurring about two years before the fabled "Exodus" and the last year. The rest of the chronology is nowhere, and can be followed only through kabalistic computations, with a key to them in the hand.

world of stars and planets she is known as Istar or Astoreth. Hence, she is identical with Venus, and every other queen of heaven, to whom cakes and buns were offered in sacrifice,[856] and, as all the archæologists know, with *Eve*, the mother of all that live, and with Mary.

The Ark, in which are preserved the germs of all living things necessary to repeople the earth, represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. In the Astro-Theosophic chart of the Western Rite, the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the moon), one of whose symbols is the left pillar of Solomon's temple — Boaz. The umbilicus is connected with the receptacle in which are fructified the germs of the race.[857] The Ark is the sacred *Argha* of the Hindus, and thus, the relation in which it stands to Noah's ark may be easily inferred, when we learn that the Argha was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were goddesses of the generative powers of nature, or of matter — hence, representing symbolically the Ark containing the germs of all living things.

We admit that Pagans had and now have — as in India — strange symbols, which, to the eyes of the hypocrite and Puritan, seem scandalously **[Page 445]** immoral. But did not the ancient Jews copy most of these symbols? We have described elsewhere the identity of the lingham with Jacob's pillar, and we could give a number of instances from the present Christian rites, bearing the same origin, did but space permit, and were not all these noticed fully by Inman and others (See Inman's *Ancient Faiths Embodied in Ancient Names*).

Describing the worship of the Egyptians, Mrs. Lydia Maria Child says: "This reverence for the production of life, introduced into the worship of Osiris, the sexual emblems so common in Hindustan. A colossal image of this kind was presented to his temple in Alexandria, by King Ptolemy Philadelphus. . . . Reverence for the mystery of organized life led to the recognition of a masculine and feminine principle in all things, spiritual or material. . . . The sexual emblems, everywhere conspicuous in the sculptures of their temples, would seem impure in description, but *no clean and thoughtful mind* could so regard them while witnessing the obvious simplicity and solemnity with which the subject is treated."[858]

Thus speaks this respected lady and admirable writer, and no truly pure man or woman would ever think of blaming her for it. But such a perversion of the ancient thought is but natural in an age of cant and prudery like our own.

The water of the flood when standing in the allegory for the symbolic "sea," Tamti, typifies the turbulent chaos, or matter, called "the great dragon." According to the Gnostic

---

[856] The Gnostics, called Collyridians, had transferred from Astoreth their worship to Mary, also Queen of Heaven. They were persecuted and put to death by the orthodox Christians as heretics. But if these Gnostics had established her worship by offering her sacrifices of cakes, cracknels, or fine wafers, it was because they imagined her to have been born of an immaculate virgin, as Christ is alleged to have been born of his mother. And now, the Pope's *infallibility* having been recognized and accepted, its first practical manifestation is the revival of the Collyridian belief as an article of faith (See "*Apocryphal New Testament*"; Hone: "*The Gospel of Mary attributed to Matthew*").

[857] Hargrave Jennings: "*Rosicrucians*."

[858] "*Progress of Religious Ideas*."

and Rosicrucian medæival doctrine, the creation of woman was not originally intended. She is the offspring of man's own impure fancy, and, as the Hermetists say, "an obtrusion." Created by an unclean thought she sprang into existence at the *evil* "seventh hour," when the "supernatural" real worlds had passed away and the "natural" or *delusive* worlds began evolving along the "descending Microcosmos," or the arc of the great cycle, in plainer phraseology. First "Virgo," the Celestial Virgin of the Zodiac, she became "Virgo-Scorpio." But in evolving his second companion, man had unwittingly endowed her with his own share of Spirituality; and the new being whom his "imagination" had called into life became his "Saviour" from the snares of Eve-Lilith, the first Eve, who had a greater share of matter in her composition than the primitive "spiritual" man.[859] **[Page 446]**

Thus woman stands in the cosmogony in relation to "matter" or the *great deep*, as the "Virgin of the Sea," who crushes the "Dragon" under her foot. The "Flood" is also very often shown, in symbolical phraseology, as the "great Dragon." For one acquainted with these tenets it becomes more than suggestive to learn that with the Catholics the Virgin Mary is not only the accepted patroness of Christian sailors, but also the "Virgin of the Sea." So was Dido the patroness of the Phœnician mariners;[860] and together with Venus and other lunar goddesses — the moon having such a strong influence over the tides — was the "Virgin of the Sea." *Mar,* the Sea, is the root of the name Mary. The blue color, which was with the ancients symbolical of the "Great Deep" or the material world, hence — of evil, is made sacred to our "Blessed Lady." It is the color of "Notre Dame de Paris." On account of its relation to the symbolical serpent this color is held in the deepest aversion by the ex-Nazarenes, disciples of John the Baptist, now the Mendæans of Basra.

Among the beautiful plates of Maurice, there is one representing Christna crushing the head of the Serpent. A three-peaked mitre is on his head (typifying the trinity), and the body and tail of the conquered serpent encircles the figure of the Hindu god. This plate shows whence proceeded the inspiration for the "make up" of a later story extracted from an alleged prophecy. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his *heel.*"

The Egyptian Orante is also shown with his arms extended as on a crucifix, and treading upon the "Serpent"; and Horus (the Logos) is represented piercing the head of the dragon, Typhon or Aphophis. All this gives us a clew to the biblical allegory of Cain and Abel. Cain was held as the ancestor of the Hivites, the Serpents, and the twins of Adam are an evident copy from the fable of Osiris and Typhon. Apart from the external form of the allegory, however, it embodied the philosophical conception of the eternal struggle of good and evil.

But how strangely elastic, how adaptable to any and every thing this mystical philosophy proved after the Christian era! When were ever facts, irrefutable, irrefragable, and beyond denial, less potential for the reëstablishment of truth than in our century of casuistry and Christian cunning? Is Christna proved to have been known as the "Good Shepherd" **[Page 447]** ages before the year A.D. 1, to have crushed the Serpent Kalinaga, and to have been crucified — all this was but a prophetic foreshadowing of the future!

---

[859] Lilith was Adam's *first* wife "before he *married* Eve," of whom "he begat nothing but devils"; which strikes us as a very novel, if pious, way of explaining a very philosophical allegory.

[860] It is in commemoration of the Ark of the Deluge that the Phœnicians, those bold explorers of the "deep," carried, fixed on the prow of their ships, the image of the goddess Astarte, who is Elissa, Venus Erycina of Sicily, and Dido, whose name is the feminine of David.

Are the Scandinavian Thor, who bruised the head of the Serpent with his cruciform mace, and Apollo, who killed Python, likewise shown to present the most striking similarities with the heroes of the Christian fables; they become but original conceptions of "heathen" minds,

"working upon the old Patriarchal prophecies respecting the Christ, as they were contained in the one universal and primeval Revelation"![861]

SYMBOLISM OF NOAH'S ARK

The flood, then, is the "Old Serpent" or the great deep of matter, Isaiah's "dragon in the sea" (xxvii. 1), over which the ark safely crosses on its way to the mount of Salvation. But, if we have heard of the ark and Noah, and the *Bible* at all, it is because the mythology of the Egyptians was ready at hand for Moses (if Moses ever wrote any of the *Bible*), and that he was acquainted with the story of Horus, standing on his boat of a serpentine form, and killing the Serpent with his spear; and with the hidden meaning of these fables, and their real origin. This is also why we find in *Leviticus*, and other parts of his books, whole pages of laws identical with those of *Manu.*

The animals shut up in the ark are the human passions. They typify certain ordeals of initiation, and the mysteries which were instituted among many nations in commemoration of this allegory. Noah's ark rested on the seventeenth of the *seventh* month. Here we have again the number; as also in the "clean beasts" that he took by *sevens* into the ark. Speaking of the water-mysteries of Byblos, Lucian says: "On the top of one of the two pillars which Bacchus set up, a man remains *seven* days."[862] He supposes this was done to honor Deukalion. Elijah, when praying on the top of Mount Carmel, sends his servant to look for a cloud toward the sea, and repeats, "go again seven times. And it came to pass at the *seventh* time, behold there arose a little cloud out of the sea like a man's hand."[863]

"*Noah* is a *revolutio* of Adam, as Moses is a revolutio of Abel and Seth," says the *Kabala;* that is to say, a repetition or another version of the same story. The greatest proof of it is the distribution of the characters in the *Bible.* For instance, beginning with Cain, the first murderer, every *fifth* man in his line of descent is a murderer. Thus there come Enoch, Irad, Mehujael, Methuselah, and the *fifth* is *Lamech,* the second **[Page 448]** murderer, and he is Noah's father. By drawing the five-pointed star of Lucifer (which has its crown-point downward) and writing the name of Cain beneath the lowest point, and those of his descendants successively at each of the other points, it will be found that each fifth name — which would be written beneath that of Cain — is that of a murderer. In the *Talmud* this genealogy is given complete, and thirteen murderers range themselves in line below the name of Cain. This is *no* coincidence. Siva is the Destroyer, but he is also the *Regenerator.* Cain is a murderer, but he is also the creator of nations, and an inventor. This star of Lucifer is the same one that John sees falling down to earth in his *Apocalypse.*

---

[861] Dr. Lundy: "*Monumental Christianity*."

[862] Lucian, iv. 276.

[863] *1 Kings* xviii. All this is allegorical, and, what is more, purely magical. For Elijah is bent upon an incantation.

In Thebes, or Theba, which means ark — TH-ABA being synonymous with Kartha or Tyre, Astu or Athens and Urbs or Rome, and meaning also the city — are found the same foliations as described on the pillars of the temple of Solomon. The bicolored leaf of the olive, the three-lobed figleaf, and the lanceolate-shaped laurel-leaf, had all esoteric as well as popular or vulgar meanings with the ancients.

The researches of Egyptologists present another corroboration of the identity of the *Bible*-allegories with those of the lands of the Pharaohs and Chaldeans. The dynastic chronology of the Egyptians, recorded by Herodotus, Manetho, Eratosthenes, Diodorus Siculus, and accepted by our antiquarians, divided the period of Egyptian history under four general heads: the dominion of gods, demi-gods, heroes, and mortal men. By combining the demi-gods and heroes into one class, Bunsen reduces the periods to three: the ruling gods, the demi-gods or heroes — sons of gods, but born of mortal mothers — and the Manes, who were the ancestors of individual tribes. These subdivisions, as any one may perceive, correspond perfectly with the biblical Elohim, sons of God, giants, and mortal Noachian men.

Diodorus of Sicily and Berosus give us the names of the twelve great gods who presided over the twelve months of the year and the twelve signs of the zodiac. These names, which include Nuah,[864] are too well known to require repetition. The double-faced Janus was also at the head of twelve gods, and in his representations of him he is made to hold the keys to the celestial domains. All these having served as models for the biblical patriarchs, have done still further service — especially Janus — by furnishing copy to St. Peter and his twelve apostles, the **[Page 449]** former also double-faced in his denial, and also represented as holding the keys of Paradise.

This statement that the story of Noah is but another version in its hidden meaning of the story of Adam and his three sons, gathers proof on every page of the book of *Genesis*. Adam is the prototype of Noah. Adam *falls* because he eats of the forbidden fruit of *celestial* knowledge; Noah, because he tastes of the *terrestrial* fruit: the juice of the grape representing the abuse of knowledge in an unbalanced mind. Adam gets stripped of his spiritual envelope; Noah of his terrestrial clothing; and the *nakedness* of both makes them feel ashamed. The wickedness of Cain is repeated in Ham. But the descendants of both are shown as the wisest of races on earth; and they are called on this account "snakes," and the "sons of snakes," meaning the *sons of wisdom*, and not of Satan, as some divines would be pleased to have the world understand the term. Enmity has been placed between the "snake" and the "woman" only in this mortal phenomenal "world of man" as "born of woman." Before the carnal fall, the "snake" was *Ophis*, the divine wisdom, which needed no matter to procreate men, humanity being utterly spiritual. Hence the war between the snake and the woman, or between spirit and matter. If, in its material aspect, the "old serpent" is matter, and represents Ophiomorphos, in its spiritual meaning it becomes Ophis-Christos. In the magic of the old Syro-Chaldeans both are conjoint in the zodiacal sign of the androgyne of Virgo-Scorpio, and may be *divided* or separated whenever needed. Thus as the origin of "good and evil," the meaning of the S.S. and Z.Z. has always been interchangeable;

[864] The *Talmud* books say that Noah was himself the *dove* (spirit), thus identifying him still more with the Chaldean Nouah. Baal is represented with the wings of a dove, and the Samaritans worshipped on Mount Gerizim the image of a dove. "*Talmud, Tract. Chalin.*," fol. 6, col. 1.

and if upon some occasions the S.S. on sigils and talismans are suggestive of serpentine evil influence and denote a design of *black* magic upon others, the double S.S. are found on the sacramental cups of the Church and mean the presence of the Holy Ghost, or pure wisdom.

The Midianites were known as the *wise* men, or sons of snakes, as well as Canaanites and Hamites; and such was the renown of the Midianites, that we find Moses, *the prophet, led on, and inspired by "the Lord,"* humbling himself before Hobab, the son of Raguel, the *Midianite,* and beseeching him to remain with the people of Israel: "Leave us not, I pray thee; forasmuch *as thou knowest how we are to encamp* IN THE WILDERNESS, *thou mayest be to us instead of eyes.*"[865] Further, when Moses sends spies to search out the land of Canaan, they bring as a proof of the wisdom (kabalistically speaking) and goodness of the land, a branch with *one* cluster of *grapes,* which they are compelled to bear between two men on a staff. Moreover, they add: "we saw the children of ANAK there." **[Page 450]**

They are the *giants,* the sons of Anak, "*which come of the giants,*[866] and we were in our own sight as grasshoppers, and so we were in their sight."[867]

Anak is Enoch, the patriarch, who *dies not,* and who is the first possessor of the "mirific name," according to the *Kabala,* and the ritual of Freemasonry.

Comparing the biblical patriarchs with the descendants of Vaiswasvata, the Hindu Noah, and the old Sanscrit traditions about the deluge in the Brahmanical *Mahâbhârata,* we find them mirrored in the Vaidic patriarchs who are the primitive types upon which all the others were modelled. But before comparison is possible, the Hindu myths must be comprehended in their true significance. Each of these mythical personages bears, besides an astronomical significance, a spiritual or moral, and an anthropological or physical meaning. The patriarchs are not only euhemerized gods — the prediluvian answering to the *twelve* great gods of Berosus, and to the *ten* Pradjâpati, and the postdiluvian to the seven gods of the famous tablet in the Ninevean Library, but they stand also as the symbols of the Greek Æons, the kabalistic Sephiroth, and the zodiacal signs, as types of a series of human races.[868] This variation from *ten* to *twelve* will be accounted for presently, and proved on the

---

[865] *Numbers* x. 29, 31.

[866] The *Bible* contradicts itself as well as the Chaldean account, for in chapter vii. of *Genesis* it shows "every one of them" perishing in the deluge.

[867] *Numbers* xiii.

[868] We do not see why the clergy — especially the Catholic — should object to our statement that the patriarchs are all signs of the zodiac, and the old gods of the "heathen" as well. There was a time, and that less than two centuries ago, when they themselves exhibited the most fervent desire to relapse into sun and star worship. This pious and curious attempt was denounced but a few months since by Camille Flammarion, the French astronomer. He shows two Augsburgian Jesuits, Schiller and Bayer, who felt quite anxious to change the names of the whole Sabean host of the starry heaven, and worship them again under Christian names! Having anathematized the idolatrous sun-worshippers for over fifteen centuries, the Church now seriously proposed to continue heliolatry — *to the letter* this time — as their idea was to substitute for Pagan myths biblical and (in their ideas) real personages. They would have called the sun, Christ; the moon, Virgin Mary; Saturn, Adam; Jupiter, Moses (!); Mars, Joshua; Venus, John the Baptist; and Mercury, Elias. And very proper substitutes too, showing the great familiarity of the Catholic Church with ancient Pagan and kabalistic learning, and its readiness, perhaps, to at last confess the source whence came their own myths. For is not king Messiah the sun, the Demiurge of the heliolaters, under various names? Is he not the Egyptian Osiris and the

very authority **[Page 451]** of the *Bible.* Only, they are not the first gods described by Cicero,[869] which belong to a hierarchy of higher powers, the Elohim — but appertain rather to the second class of the "twelve gods," the *Dii minores,* and who are the terrestrial reflections of the first, among whom Herodotus places Hercules.[870] Alone, out of the group of twelve, Noah, by reason of his position at the transitional point, belongs to the highest Babylonian triad, Noah, the spirit of the waters. The rest are identical with the inferior gods of Assyria and Babylonia, who represented the lower order of emanations, introduced around Bel, the Demiurge, and help him in his work, as the patriarchs are shown to assist Jehovah — the "Lord God."

Besides these, many of which were *local* gods, the protecting deities of rivers and cities, there were the four classes of genius, we see Ezekiel making them support the throne of Jehovah in his vision. A fact which, if it identifies the Jewish "Lord God" with one of the Babylonian trinity, connects, at the same time, the present Christian God with the same triad, inasmuch as it is these four cherubs, if the reader will remember, on which Irenæus makes Jesus ride, and which are shown as the companions of the evangelists.

The Hindu kabalistic derivation of the books of *Ezekiel* and *Revelation* are shown in nothing more plainly than in this description of the four beasts, which typify the four elementary kingdoms — earth, air, fire, and water. As is well known, they are the Assyrian sphinxes, but these figures are also carved on the walls of nearly every Hindu pagoda.

The author of the *Revelation* copies faithfully in his text (see chap. iv., verse 7) the Pythagorean pentacle, of which Levi's admirable sketch is reproduced on page 452.

The Hindu goddess Adanari (or as it might be more properly written, Adonari, since the second a is pronounced almost like the English o) is represented as surrounded by the same figures. It fits exactly Ezekiel's "wheel of the Adonai," known as "the Cherub of Jeheskiel," and indicates, beyond question, the source from which the Hebrew seer

---

Grecian Apollo? And what more appropriate name than Virgin Mary for the Pagan Diana-Astarte, "the Queen of Heaven," against which Jeremiah exhausted a whole vocabulary of imprecations? Such an adoption would have been historically as well as religiously correct. Two large plates were prepared, says Flammarion, in a recent number of "La Nature," and represented the heavens with Christian constellations instead of Pagan. Apostles, popes, saints, martyrs, and personages of the Old and New Testament completed this Christian Sabeanism. "The disciples of Loyola used every exertion to make this plan succeed." It is curious to find in India among the Mussulmans the name of Terah, Abraham's father, Azar or Azarh, and Azur, which also means fire, and is, at the same time, the name of the Hindu third solar month (from June to July), during which the sun is in *Gemini,* and the full moon near *Sagittarius.*

[869] Cicero: "*De Nat. Deo,*" i., 13.

[870] "*Herodotus,*" ii., 145.

drew his allegories. For convenience of comparison we have placed the figure in the pentacle. (See page 453.) **[Page 452]**

Above these beasts were the angels or spirits, divided in two groups: the Igili, or celestial beings, and the Am-anaki, or terrestrial spirits, the giants, children of Anak, of whom the spies complained to Moses.

The *Kabbala Denudata* gives to the kabalists a very clear, to the profane a very muddled account of permutations or substitutions of one person for another. So, for instance, it says, that "the scintilla" (spiritual spark or soul) of Abraham was taken from Michael, the chief of the Æons, and highest emanation of the Deity; so high indeed that in the eyes of the Gnostics, Michael was identical with Christ. And yet Michael and Enoch are one and the same person. Both occupy the junction-point of the cross of the Zodiac as "man." The scintilla of Isaac was that of Gabriel, the chief of the angelic host, and the scintilla of Jacob was taken from Uriel, named "the fire of God"; the sharpest sighted spirit in all Heaven. Adam is not the Kadmon but Adam *Primus*, the *Microprosopus*. In one of his aspects the latter is Enoch, **[Page 453]** the terrestrial patriarch and father of Methuselah. He that "walked with God" and "did not die" is the spiritual Enoch, who typified humanity, eternal in spirit and as eternal in flesh, though the latter does *die*. Death is but a new birth, and spirit is immortal; thus humanity can never die, for the *Destroyer* has become the *Creator*, Enoch is the type of the dual man spiritual and terrestrial. Hence his place in the centre of the astronomical cross.

But was this idea original with the Hebrews? We think not. Every nation which had an astronomical system, and especially India, held the cross in the highest reverence, for it was the geometrical basis of the religious symbolism of their *avatars*; the manifestation of the Deity, or of the Creator in his creature MAN; of God in humanity and humanity in God, as spirits. The oldest monuments of Chaldea, Persia, and India disclose the double or eight-pointed cross. This symbol, which very naturally is found, like every other geometrical figure in nature, in plants as well as in the snowflakes, has led Dr. Lundy, in his super-Christian mysticism, to **[Page 454]** name such cruciform flowers as form an eight-pointed star by the junction of the two crosses — "the *Prophetic Star of the Incarnation*, which joined heaven and earth, God and man together."[871] The latter sentence is perfectly expressed; only, the old kabalist axiom, "as above, so below," answers still better, as it discloses to us the same God for all humanity, not alone for the handful of Christians. It is the *Mundane* cross of Heaven repeated on earth by plants and dual man: the physical man superseding the "spiritual," at the junction-point of which stands the mythical Libra-Hermes-Enoch. The gesture of one hand pointing to Heaven, is balanced by the other

871 "*Monumental Christianity*," p. 3.

pointing down to the earth; boundless generations below, boundless regenerations above; the visible but the manifestation of the invisible; the man of dust abandoned to dust, the man of spirit reborn in spirit; thus it is finite humanity which is the Son of the Infinite God. Abba — the Father; Amoria — the Mother; the Son, the Universe. This primitive triad is repeated in all the theogonies. Adam Kadmon, Hermes, Enoch, Osiris, Christna, Ormazd, or Christos are all one. They stand as *Metatrons* between body and soul — eternal spirits which redeem flesh by the regeneration of flesh *below*, and soul by the regeneration *above*, where humanity walks once more with God.

We have shown elsewhere that the symbol of the cross or Egyptian *Tau*, **T**, *was by many ages earlier than the period assigned to Abraham, the alleged forefather of the Israelites, for otherwise Moses could not have learned it of the priests. And that the Tau was held as sacred by the Jews as by other "Pagan" nations is proved by a fact admitted now by Christian divines as well as by infidel archæologists. Moses, in Exodus* xii. 22, orders his people to mark their *door-posts and lintels* with blood, lest the "Lord God" should make a mistake and smite some of his chosen people, instead of the doomed Egyptians.[872] And this mark is a tau! The identical Egyptian handled *cross*, with the half of which talisman Horus raised the dead, as is shown on a sculptured ruin at Philæ.[873] How gratuitous is the idea that all such crosses and symbols were so many unconscious prophecies of Christ, is fully exemplified in the case of the Jews upon whose accusation Jesus was put to death. For instance, the same learned author remarks in *Monumental Christianity* that "the Jews themselves acknowledged this sign of salvation until they rejected **[Page 455]** Christ"; and in another place he asserts that the rod of Moses, used in his miracles before Pharaoh, "was, no doubt, this *crux ansata*, or something like it, *also used by the Egyptian priests*."[874] Thus the logical inference would be, that 1, if the Jews worshipped the same symbols as the Pagans, then they were no better than they; and 2, if, being so well versed as they were in the hidden symbolism of the cross, in the face of their having waited for centuries for the Messiah, they yet rejected both the Christian Messiah and Christian Cross, then there must have been something wrong about both.

Those who "rejected" Jesus as the "Son of God," were neither the people ignorant of religious symbols, nor the handful of atheistical Sadducees who put him to death; but the very men who were instructed in the secret wisdom, who knew the origin as well as the meaning of the cruciform symbol, and who put aside both the Christian emblem and the Saviour suspended from it, because they could not be parties to such a blasphemous imposition upon the common people.

Nearly all the prophecies about Christ are credited to the patriarchs and prophets. If a few of the latter may have existed as real personages, every one of the former is a myth. We will endeavor to prove it by the hidden interpretation of the Zodiac, and the relations of its signs to these antediluvian men.

---

[872] Who but the authors of the "Pentateuch" could have invented a Supreme God or his angel so thoroughly human as to require a smear of blood upon the door-post to prevent his killing one person for another! For gross materialism this exceeds any theistical conception that we have noticed in Pagan literature.

[873] Denon: "*Egypt*," ii., pl. 40, No. 8, p. 54.

[874] Pages 13 and 402.

If the reader will keep in mind the Hindu ideas of cosmogony, as given in chapter vi., he will better understand the relation between the biblical antediluvian patriarchs, and that puzzle of commentators — "Ezekiel's wheel." Thus, be it remembered 1, that the universe is not a spontaneous creation, but an evolution from pre-existent matter; 2, that it is only one of an endless series of universes; 3, that eternity is pointed off into grand cycles, in each of which twelve transformations of our world occur, following its partial destruction by fire and water, alternately. So that when a new minor period sets in, the earth is so changed, even geologically, as to be practically a new world; 4, that of these twelve transformations, the earth after each of the first six is grosser, and everything on it — man included — more material, than after the preceding one: while after each of the remaining six the contrary is true, both earth and man growing more and more refined and spiritual with each terrestrial change; 5, that when the apex of the cycle is reached, a gradual dissolution takes place, and every living and objective form is destroyed. But when that point is reached, humanity has become fitted to live subjectively as well as objectively. And not humanity alone, but also **[Page 456]** animals, plants, and every atom. After a time of rest, say the Buddhists, when a new world becomes self-formed, the astral souls of animals, and of all beings, except such as have reached the highest Nirvana; will return on earth again to end their cycles of transformations, and become men in their turn.

This stupendous conception, the ancients synthesized for the instruction of the common people, into a single pictorial design — the Zodiac, or celestial belt. Instead of the twelve signs now used, there were originally but ten known to the general public, viz.: Aries, Taurus, Gemini, Cancer, Leo, Virgo-Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces.[875] These were exoteric. But in addition there were two mystical signs inserted, which none but initiates comprehended, viz.: at the middle or junction-point where now stands *Libra*, and at the sign now called Scorpio, which follows Virgo. When it was found necessary to make them exoteric, these two secret signs were added under their present appellations as blinds to conceal the true names which gave the key to the whole secret of creation, and divulged the origin of "good and evil."

The true Sabean astrological doctrine secretly taught that within this double sign was hidden the explanation of the gradual transformation of the world, from its spiritual and subjective, into the "two-sexed" sublunary state. The twelve signs were therefore divided into two groups. The first six were called the ascending, or the line of Macrocosm (the great spiritual world); the last six, the descending line, or the Microcosm (the little secondary world) — the mere reflection of the former, so to say. This division was called Ezekiel's wheel, and was completed in the following way: First came the ascending five signs (euphemerized into patriarchs), Aries, Taurus, Gemini, Cancer, Leo, and the group concluded with Virgo-Scorpio. Then came the turning-point, *Libra.* After which, the first half of the sign Virgo-Scorpio, was duplicated and transferred to lead the lower, or descending group of Microcosm which ran down to *Pisces,* or Noah (deluge). To make it clearer, the sign Virgo-Scorpio, which appeared originally thus ♍ , became simply *Virgo,*

---

[875] In Volney's "*Ruins of Empires*" p. 360, it is remarked that as *Aries* was in its fifteenth degree 1447 B. C., it follows that the first degree of "Libra" could not have coincided with the Vernal equinox more lately than 15,194 years B. C., to which, if you add 1790 years since Christ, it appears that 16,984 years have elapsed since the origin of the *Zodiac.*

and the duplication, ♏, or Scorpio, was placed between Libra, the *seventh* sign (which is Enoch, or the angel Metatron, or *Mediator* between spirit and matter, or God and man). It now became Scorpio (or Cain), which sign or patriarch led *mankind to destruction*, according **[Page 457]** to exoteric theology; but, according to the true doctrine of the wisdom-religion, it indicated *the degradation of the whole universe in its course of evolution downward from the subjective to the objective.*

The sign of *Libra* is credited as a later invention by the Greeks, but it is not generally stated that those among them who were initiated had only made a change of names conveying the same idea as the secret name to those "who knew," leaving the masses as unwise as ever. Yet it was a beautiful idea of theirs, this Libra, or the balance, expressing as much as could possibly be done without unveiling the whole and ultimate truth. They intended it to imply that when the course of evolution had taken the worlds to the lowest point of grossness, where the earths and their products were coarsest, and their inhabitants most brutish, the turning-point had been reached — the forces were at an even balance. At the lowest point, the still lingering divine spark of spirit within began to convey the upward impulse. The scales typified that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of centripetal and centrifugal forces, darkness and light, spirit and matter.

These additional signs of the Zodiac warrant us in saying that the Book of Genesis as we now find it, must be of later date than the invention of Libra by the Greeks; for we find the chapters of the genealogies remodelled to fit the new Zodiac, instead of the latter being made to correspond with the list of patriarchs. And it is this addition and the necessity of concealing the true key, that led the Rabbinical compilers to repeat the names of Enoch and Lamech twice, as we see them now in the Kenite table. Alone, among all the books of the *Bible, Genesis* belongs to an immense antiquity. The others are all later additions, the earliest of which appeared with Hilkiah, who evidently concocted it with the help of Huldah, the prophetess.

As there is more than one meaning attached to the stories of the creation and deluge, we say, therefore, that the biblical account cannot be comprehended apart from the Babylonian story of the same; while neither will be thoroughly clear without the Brahmanical esoteric interpretation of the deluge, as found in the *Mahâbhârata* and the *Satapatha-Brahmâna.* It is the Babylonians who were taught the "mysteries," the sacerdotal language, and their religion by the problematical Akkadians who — according to Rawlinson came from Armenia — not the former who emigrated to India. Here the evidence becomes clear. The Babylonian Xisuthrus is shown by Movers to have represented the "sun" in the Zodiac, in the sign of Aquarius, and *Oannes,* the man-fish, the semi-demon, is Vishnu in his first avatar; thus giving the key to the double source of the biblical revelation. **[Page 458]**

Oannes is the emblem of priestly, esoteric wisdom; he comes out from the sea, because the "great deep," the water, typifies, as we have shown, the secret doctrine. For this same reason Egyptians deified the Nile, apart from its being regarded, in consequence of its periodical overflows, as the "Saviour" of the country. They even held the crocodiles as sacred, from having their abode in the "deep." The "Hamites," so called, have always preferred to settle near rivers and oceans. Water was the first-created element, according to some old cosmogonies. This name of Oannes is held in the greatest reverence, in the

Chaldean records. The Chaldean priests wore a head-gear like a fish's head, and a shadbelly coat, representing the body of a fish.[876]

"Thales," says Cicero, "assures that *water* is the principle of all things; and that God is that Mind which shaped and created all things from water."[877]

"In the Beginning, SPIRIT within strengthens Heaven and Earth,

The watery fields, and the lucid globe of Luna, and then —

Titan stars; and mind infused through the limbs

Agitates the whole mass, and mixes itself with GREAT MATTER."[878]

Thus water represents the duality of both the Macrocosmos and the Microcosmos, in conjunction with the vivifying SPIRIT, and the evolution of the little world from the universal cosmos. The deluge then, in this sense, points to that final struggle between the conflicting elements, which brought the first great cycle of our planet to a close. These periods gradually merged into each other, order being brought out of chaos, or disorder, and the successive types of organism being evolved only as the physical conditions of nature were prepared for their appearance; for our present race could not have breathed on earth, during that intermediate period, not having as yet the allegorical coats of skin.[879]

In chapters iv. and v. of *Genesis,* we find the so-called generations of Cain and Seth. Let us glance at them in the order in which they stand: **[Page 459]**

LINES of GENERATIONS

Sethite.			*Kenite.*
1. Adam.	Good Principle.	Evil Principle.	1. Adam.
2. Seth.			2. Cain.
3. Enos.			3. Enoch.
4. Cainan.			4. Irad.
5. Mahalaleel.			5. Mehujael.
6. Jared.			6. Methusael.
7. Enoch.			7. Lamech.
8. Methuselah.			8. Jubal.
9. Lamech.			9. Jabal.
10. Noah.			10. Tubal Cain.

THE PATRIARCHS IDENTICAL WITH ZODIACAL SIGNS

The above are the ten biblical patriarchs, identical with Hindu Pragâpatis (Pradjâpatis), and the Sephiroth of the *Kabala.* We say *ten* patriarchs, not *twenty,* for the Kenite line was devised for no other purpose than, 1, to carry out the idea of dualism, on which is founded

[876] See cuts in Inman's "*Ancient Faiths*."

[877] Cicero: "*De Nat. Deorum,*" i., 10.

[878] Virgil: "*Æneid,*" vi., 724 ff.

[879] The term "coats of skin," is the more suggestive when we learn that the Hebrew word "skin" used in the original text, means *human* skin. The text says: "And *Java Aleim* made for Adam and his wife rw[tnkhk CHITONUTT OUR. The first Hebrew word is the same as the Greek *citwn* — chiton — coat. Parkhurst defines it as *the skin of men* or animals rw[r[, and xr[, OUR, OR, or ORA. The same word is used at *Exodus* xxxiv. 30, 35, when the *skin* of Moses "shone" (A. Wilder).

the philosophy of every religion; for these two genealogical tables represent simply the opposing powers or principles of good and evil; and 2, as a blind for the uninitiated masses. Suppose we restore them to their primitive form, by erasing these premeditated blinds. These are so transparent as to require but a small amount of perspicacity to select, even though one should use only his unaided judgment, and were not, as we are, enabled to apply the test of the secret doctrine.

By ridding ourselves, therefore, of the Kenite names that are mere duplications of the Sethite, or of each other, we get rid of Adam; of Enoch — who, in one genealogy, is shown the father of Irad, and in the other, the son of Jared; of Lamech, son of Methusael, whereas he, Lamech, is son of Methuselah in the Sethite line; of Irad (Jared),[880] Jubal and Jabal, who, with Tubal-Cain, form a trinity in one, and that one the double of Cain; of Mehujael (who is but Mahalaleel differently spelled), and Methusael (Methuselah). This leaves us in the Kenite genealogy of chapter iv., one only, Cain, who — the first murderer and fratricide — **[Page 460]** is made to stand in his line as father of Enoch, the most virtuous of men, who does not die, but is translated alive. Turn we now to the Sethite table, and we find that Enos, or Enoch, comes *second* from Adam, and is father to Cain (an). This is no accident. There was an evident reason for this inversion of paternity; a palpable design — that of creating confusion and baffling inquiry.

We say, then, that the patriarchs are simply the signs of the Zodiac, emblems, in their manifold aspects, of the spiritual and physical evolution of human races, of ages, and of divisions of time. In astrology, the first four of the "Houses," in the diagrams of the "Twelve Houses of Heaven" — namely, the first, tenth, seventh, and fourth, or the second inner square placed with its angles upward and downward, are termed *angles,* as being of the greatest strength and power. They answer to Adam, Noah, Cain-an, and Enoch, Alpha, Omega, evil and good, leading the whole. Furthermore, when divided (including the two secret names) into four *trigons* or triads, viz.: fiery, airy, earthy, and watery, we find the latter corresponding to Noah.

Enoch and Lamech were doubled in the table of Cain, to fill out the required number ten in both "generations" in the *Bible,* instead of employing the "Secret Name"; and, in order that the patriarchs should correspond with the ten kabalistic Sephiroth, and fit at the same time the ten, and, subsequently, *twelve* signs of the Zodiac, in a manner comprehensible only to the kabalists.

And now, Abel having disappeared out of that line of descent, he is replaced by Seth, who was clearly an afterthought suggested by the necessity of not having the human race descend entirely from a murderer. This dilemma being apparently first noticed when the

---

[880] Here, again, the "Masorah," by converting one name into another, has helped to falsify the little that was left original in the primitive Scriptures.

De Rossi, of Parma, says of the Massoretes, in his "*Compendis,*" vol. iv., p. 7: "It is known with what carefulness Esdras, the most excellent critic they have had, had *reformed* [the text] and *corrected* it, and restored it to its primary splendor. Of the many revisions undertaken after him, none are more celebrated than that of the Massoretes, who came after the sixth century . . . and all the most zealous adorers and defenders of the "Masorah," Christians and Jews . . . ingenuously accord and confess that it, such as it exists, is *deficient, imperfect, interpolated, full of errors,* and *a most unsafe guide.*" The square letter was not invented till after the third century.

Kenite table had been completed, Adam is made (after all the generations had appeared) to beget this son, Seth. It is a suggestive fact that, whereas the double-sexed Adam of chapter v. is made in the likeness of the Elohim (see *Genesis* chapter i. 27 and v. 1 of the same), Seth (v. 3) is begotten in Adam's "own likeness," thus signifying that there were men of different races. Also, it is most noticeable that neither the age nor a single other particular respecting the patriarchs in the Kenite table is given, whereas the reverse is the case with those in the Sethite line.

Most assuredly, no one could expect to find, in a work open to the public, the final mysteries of that which was preserved for countless ages as the grandest secret of the sanctuary. But, without divulging the key to the profane, or being taxed with undue indiscretion, we may be allowed to lift a corner of the veil which shrouds the majestic doctrines of old. Let us then write down the patriarchs as they ought to stand in their relation to the Zodiac, and see how they correspond with the signs. **[Page 461]**

The following diagram represents Ezekiel's Wheel, as given in many works, among others, in Hargrave Jennings' *Rosicrucians:*

EZEKIEL'S WHEEL (exoteric).

These signs are (follow numbers):

1, Aries; 2, Taurus; 3, Gemini; 4, Cancer; 5, Leo; 6, Virgo, or the ascending line of the grand cycle of creation. After this comes 7, Libra — "man," which, though it is found right in the middle, or the intersection point, leads down the numbers:

8, Scorpio; 9, Sagittarius; 10, Capricornus; 11, Aquarius; and 12, Pisces.

While discussing the double sign of Virgo-Scorpio and Libra, Hargrave Jennings observes (p. 65):

> "All this is incomprehensible, except in the strange mysticism of the Gnostics and the kabalists; and the whole theory requires a key of explanation to render it intelligible; which key is only darkly referred to as possible, but refused absolutely, by these extraordinary men, as not permissible to be disclosed."

The said key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole! **[Page 462]**

EZEKIEL'S WHEEL (Esoteric).

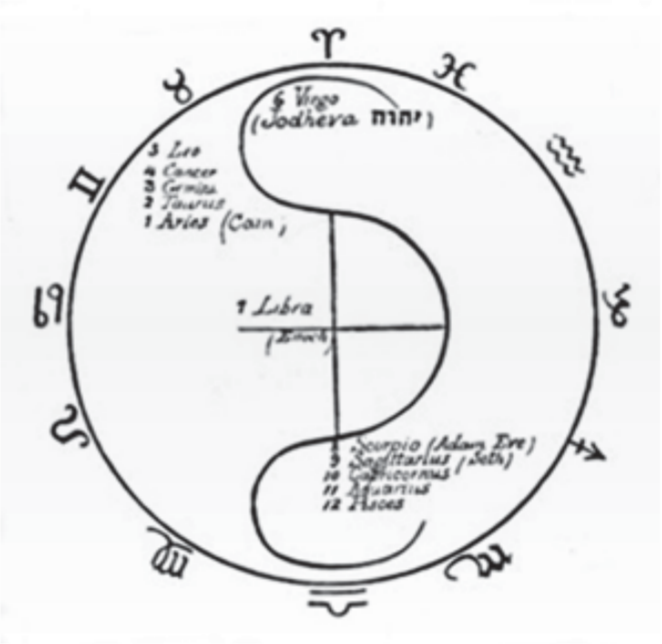

To explain the presence of Jodheva (or Yodheva), or what is generally termed the tetragram חוהי, and of Adam and Eve, it will suffice to remind the reader of the following verses in *Genesis*, with their right meaning inserted in brackets.

1. "And God [Elohim] created man in his [their] own image . . . male and female created he them [him]"—(ch. 1. 27).

2. "Male and female created he them [him] . . . and called *their* [his] name ADAM" — (v. 2).

When the ternary is taken in the beginning of the tetragram, it expresses the divine creation *spiritually, i.e.,* without any carnal sin: taken at its opposite end it expresses the latter; it is feminine. The name of Eve is composed of three letters, that of the primitive or heavenly **[Page 463]** Adam, is written with one letter, Jod or Yodh; therefore it must not be read Jehova but *Ieva,* or Eve. The Adam of the first chapter is the spiritual, therefore pure androgyne, Adam Kadmon. When woman issues from the left rib of the second Adam (of dust), the pure *Virgo* is separated, and falling "into generation," or the downward cycle, becomes *Scorpio,*[881] emblem of sin and matter. While the ascending cycle points at the purely spiritual races, or the ten prediluvian patriarchs (the Pradjâpatis, and Sephiroth)[882] are led on by the creative Deity itself, who is Adam Kadmon or Yodcheva, the lower one is that of the terrestrial races, led on by Enoch or *Libra,* the *seventh;* who, because he is half-divine, half-terrestrial, is said to have been taken by God alive. Enoch, or Hermes, or Libra are one. All are the scales of universal harmony; justice and equilibrium are placed at the central point of the Zodiac. The grand circle of the heavens, so well discoursed upon by Plato, in his *Timæus,* symbolizes the unknown as a unity; and the smaller circles which form the cross, by their division on the plane of the Zodiacal ring — typify, at the point of their intersection, life. The centripetal and centrifugal forces, as symbols of Good and Evil, Spirit and Matter, Life and Death, are also those of the Creator and the Destroyer, — Adam and Eve, or God and the Devil, as they say in common parlance. In the subjective, as well as in the objective worlds, they are the two powers, which through their eternal conflict keep the universe of spirit and matter in harmony. They force the planets to pursue their paths, and keep them in their elliptical orbits, thus tracing the astronomical cross in their revolution through the Zodiac. In their conflict the centripetal force, were it to prevail, would drive the planets and living souls into the sun, type of the invisible Spiritual Sun, the Paraatma or great universal Soul, their parent; while the

[881] Scorpio is the astrological sign of the organs of reproduction.

[882] The patriarchs are all convertible in their numbers as well as interchangeable. According to what they relate, they become ten, five, seven, twelve, and even fourteen. The whole system is so complicated that it is an utter impossibility in a work like this to do more than hint at certain matters.

centrifugal force would chase both planets and *souls* into the dreary space, far from the luminary of the objective universe, away from the spiritual realm of salvation and eternal life, and into the chaos of final cosmic destruction, and individual annihilation. But the *balance* is there, ever sensitive at the intersection point. It regulates the action of the two combatants, and the combined effort of both, causes planets and "living souls" to pursue a double diagonal line in their revolution through Zodiac and Life; and thus preserving strict harmony, in visible and invisible heaven and earth, the forced unity of the two reconciles spirit and matter, and Enoch is **[Page 464]** said to stand a "Metatron" before God. Reckoning from him down to Noah and his three sons, each of these represent a new "world," *i.e.*, our earth, which is the seventh[883] after every period of geological transformation, gives birth to another and distinct race of men and beings.

Cain leads the ascending line, or Macrocosm, for he is the Son of the "Lord," not of Adam (*Genesis* iv. 1). The "Lord" is Adam Kadmon, Cain, the Son of sinful thought, not the progeny of flesh and blood, Seth on the other hand is the leader of the races of earth, for he is the Son of Adam, and begotten "in his own likeness, after his image" (*Genesis* v. 3). Cain is *Kenu,* Assyrian, and means eldest, while the Hebrew word rYq means a Smith, an artificer.

Our science shows that the globe has passed through five distinct geological phases, each characterized by a different stratum, and these are in reverse order, beginning with the last: 1. The Quaternary period, in which man appears as a certainty; 2. The Tertiary period, in which he *may have* appeared; 3. Secondary period, that of gigantic saurians, the megalosaurus, icthyosaurus, and plesiosaurus — *no vestige of man;* 4. The Palæozoic period, that of gigantic crustacea; 5 (or first). The Azoic period, during which science asserts organic life had not yet appeared.

And is there no possibility that there was a period, and several periods, when man *existed*, and yet was not an organic being — therefore could not have left any vestige of himself for exact science? *Spirit* leaves no skeletons or fossils behind, and yet few are the men on earth who doubt that man can live both objectively and subjectively. At all events, the theology of the Brahmans, hoary with antiquity, and which divides the formative periods of the earth into four ages, and places between each of these a lapse of 1,728,000 years, far more agrees with official science and modern discovery than the absurd chronological notions promulgated by the Councils of Nice and Trent.

The names of the patriarchs were not Hebrew, though they may **[Page 465]** have been Hebraized later; they are evidently of Assyrian or Aryan origin.

---

[883] See vol. I. of the present work, p. 32. Alone, the Hindu calculation by the Zodiac, can give a key to the Hebrew chronologies and the ages of the patriarchs. If we bear in mind that, according to the former astronomical and chronological calculations, out of the fourteen manwantara (or divine ages), each of which composed of *twelve* thousand years of the devas, multiplied by seventy-one, forms *one period* of creation — not quite *seven* are yet passed, the Hebrew calculation will become more clear. To help, as much as possible, those who will be sure to get a good deal bewildered in this calculation, we will remind the reader that the Zodiac is divided into 360 degrees, and every sign into thirty degrees; that in the Samaritan *Bible the age of Enoch is fixed at 360 years;* that in "Manu," the divisions of time are given thus: "The day and the night are composed of thirty *Mouhourta.* A mouhourta contains thirty *kalâs.* A month of the mortals is of thirty days, but it is but *one* day of the pitris. . . . A year of the mortals is one day of the Devas."

Thus *Adam,* for instance, stands in the explained *Kabala* as a convertible term, and applies nearly to every other patriarch, as every Sephiroth to each Sephira, and *vice versa.* Adam, Cain, and Abel form the first *triad* of the twelve. They correspond in the Sephiral tree to the Crown, Wisdom, and Intelligence; and in astrology to the three trigons — the fiery, the earthy, and the airy; which fact, were we allowed to devote more space than we have to its elucidation, would perhaps show that astrology deserves the name of science as well as any other. Adam (Kadmon) or Aries (ram) is identical with the Egyptian ram-headed god Amun, fabricating man on the potter's wheel. His duplication, therefore — or the Adam of dust — is also Aries, Amon, when standing at the head of his generations, for he fabricates mortals also in "his own likeness." In astrology the planet Jupiter is connected with the "first house" (Aries). The color of Jupiter, as seen in the "stages of the seven spheres," on the tower of Borsippa, or Birs Nimrud, was *red;*[884] and in Hebrew Adam means מְּתָא "red" as well as "man." The Hindu god Agni, who presides at the sign of Pisces, next to that of Aries in their relation to the twelve months (February and March),[885] is painted of a deep red color, with *two* faces (male and female), *three* legs, and *seven* arms; the whole forming the number twelve. So, also, Noah (Pisces), who appears in the generations as the twelfth patriarch, counting Cain and Abel, is Adam again under another name, for he is the forefather of a new race of mankind; and with his "three sons," one bad, one good, and one partaking of both qualities, is the terrestrial reflection of the super-terrestrial Adam and his three sons. Agni is represented mounted on a ram, with a tiara surmounted by a cross.[886]

Kain, presiding over the Taurus (Bull) of the Zodiac, is also very suggestive. Taurus belongs to the earthy trigon, and in connection with this sign it will not be amiss to remind the student of an allegory from the Persian *Avesta.* The story goes that Ormazd produced a being — source and type of all the universal beings — called LIFE, or Bull in the *Zend.* Ahriman (Cain) kills this being (Abel), from the seed of which **[Page 466]** (Seth) new beings are produced. Abel, in Assyrian, means *son,* but in Hebrew לבה it means something ephemeral, not long-lived, *valueless,* and also a "Pagan idol,"[887] as Kain means a *Hermaic statue* (a pillar, the symbol of generation). Likewise, Abel is the female counterpart of Cain (male), for they are twins and probably androgynous; the latter answering to Wisdom, the former to Intelligence.

So with all other patriarchs. Enos, שדכא, is *Homo* again — a man, or the same Adam, and Enoch in the bargain; and ןויק *Kain-an* is identical with Cain. Seth, שח, is Teth, or Thoth, or Hermes; and this is the reason, no doubt, why Josephus, in his first book (ch. 3) shows Seth so proficient in astrology, geometry, and other occult sciences. Foreseeing the flood, he says, he engraved the fundamental principles of his art on two pillars of brick and stone, the

---

884 See Rawlinson's "*Diagrams.*"

885 In the Brahmanical Zodiac the signs are all presided over by and dedicated to one of the twelve great gods. So, 1. Mecha (Aries) is dedicated to Varuna; 2. Vricha (Taurus), to Yama; 3. Mithuna (Gemini), to Pavana; 4. Karcataca (Cancer), to Surya; 5. Sinha (Leo), to Soma; 6. Kanya (Virgo), to Kartikeia; 7. Toulha (Libra), to Kouvera; 8. Vristchica (Scorpio), to Kama; 9. Dhanous (Sagittarius), to Ganesa; 10. Makara (Capricornus), to Poulhar; 11. Kumbha (Aquarius), to Indra; and, 12. Minas (Pisces), to Agni.

886 Moor's "*Hindu Pantheon,*" pp. 295-302.

887 Apollo was also *Abelius,* or Bel.

latter of which "he saw himself [Josephus] *to remain in Syria in his own time.*" Thus is it that Seth is identified also with Enoch, to whom kabalists and Masons attribute the same feat; and, at the same time, with Hermes, or Kadmus again, for Enoch is identical with the former; דיכה He-NOCH means a teacher, an initiator, or an initiate; in Grecian mythology, Inachus. We have seen the part he is made to play in the Zodiac.

Mahalaleel, if we divide the word and write חלחמ, *ma-ha-la,* means tender, merciful; and therefore is he made to correspond with the fourth Sephira, *Love* or *Mercy,* emanated from the first triad.[888] Irad, דרי, or *Iared,* is (minus the vowels) precisely the same. If from the verb rrY , it means *descent;* if from דרא, *arad,* it means offspring, and thus corresponds perfectly with the kabalistic emanations.

Lamech, ךבל, *is not Hebrew, but Greek. Lam-ach means Lam — the father, and Ou-Lom-Ach is the father of the age; or the father of him (Noah) who inaugurates a new era or period of creation after the pralaya* of the deluge; Noah being the symbol of a new world, the Kingdom (Malchuth) of the Sephiroth; hence his father, corresponding to the ninth Sephiroth, is the Foundation.[889] Furthermore, both father and son answer to Aquarius and Pisces in the Zodiac; and thus the former belonging to the airy and the latter to the *watery* trigons, they close the list of the biblical myths.

But if, as we see, every patriarch represents, in one sense, like each of the Pradjâpatis, a new race of antediluvian human beings; and if, as it may as easily be proved, they are the copies of the Babylonian *Saros,* **[Page 467]** or ages, the latter themselves copies of the Hindu ten dynasties of the "Lords of beings,"[890] yet, however we may regard them, they are among the profoundest allegories ever conceived by philosophical minds.

In the *Nuctemeron,*[891] the evolution of the universe and its successive periods of formation, together with the gradual development of the human races, are illustrated as fully as possible in the twelve "hours" into which the allegory is divided. Each "hour" typifies the evolution of a new man, and in its turn is divided into four quarters or ages. This work shows how thoroughly was the ancient philosophy imbued with the doctrines of the early Aryans, who were the first to divide the life on our planet into four ages. If one would trace this doctrine from its source in the night of the traditional period down to the Seer of Patmos, he need not go astray among the religious systems of all nations. The Babylonians he would find teaching that in four different periods four Oannes (or suns) appeared; the Hindus asserting their four Yuga; the Greeks, Romans, and others firmly believing in the golden, silver, brazen, and iron ages, each of the epochs being heralded by

---

[888] Halal is a name of Apollo. The name of Ma*halal*-Eliel would then be the autumnal sun, of July, and this patriarch presides over *Leo* (July) the zodiacal sign.

[889] See description of the Sephiroth, in chapter iv.

[890] How servile was this Chaldean *copy* may be seen in comparing the Hindu chronology with that of the Babylonians. According to Manu, the antediluvian dynasties of the Pradjâpatis reigned 4,320,000 human years, a whole divine age of the devas in short, or that length of time which invariably occurs between life on earth and the dissolution of that life, or pralaya. The Chaldeans, in their turn, give precisely the same figures, minus *one* cipher, to wit: they make their 120 *saros* yield a total of 432,000 years.

[891] Eliphas Levi gives it both in the Greek and Hebrew versions, but so condensed and arbitrarily that it is impossible for one who knows less than himself to understand him.

the appearance of a saviour. The four Buddhas of the Hindus and the three prophets of the Zoroastrians — Oshedar-Cami, Oshedar-mah, and Sosiosh — preceded by Zarotushtra, are the types of these ages.

In the *Bible,* the very opening tells us that *before the sons of God saw the daughters of men,* the latter lived from 365 to 969 years. But when the "Lord God" saw the iniquities of mankind, He concluded to allow them at most 120 years of life (*Genesis* vi. 3). To account for such a violent oscillation in the human mortality-table is only possible by tracing this decision of the "Lord God" to its origin. Such incongruities as we meet at every step in the *Bible* can be only attributed to the facts that the book of *Genesis* and the other books of *Moses* were tampered with and remodelled by more than one author; and, that in their original state they were, with the exception of the external form of the allegories, faithful copies from the Hindu sacred books. In *Manu,* book i., we find the following: **[Page 468]**

"In the first age, neither sickness nor suffering were known. Men lived four centuries."

This was in the Krita or Satya yug.

"The Krita-yug is the type of justice. The *bull* which stands firm on its four legs is its image; man adheres to truth, and evil does not as yet direct his actions."[892] But in each of the following ages primitive human life loses one-fourth of its duration, that is to say, in Treta-yug man lives 300, in Dwapara-yug 200, and in Kali-yug, or our own age, but 100 years generally, at the most. Noah, son of Lamech — Oulom-*Ach*, or father of the age — is the distorted copy of Manu, son of Swayambhu, and the six Manus or Rishis issued from the Hindu "first man" are the originals of Terah, Abraham, Isaac, Jacob, Joseph, and Moses, the Hebrew sages, who beginning with Terah were all alleged to have been astrologers, alchemists, inspired prophets, and soothsayers; or in a more profane but plainer language — magicians.

If we consult the Talmudistic *Mishna* we find therein the first emanated divine couple, the androgyne Demiurge Chochmah (or Hachma Achamoth) and Binah building themselves a house with *seven* pillars. They are the architects of God — Wisdom and Intelligence — and His "compass and square." The seven columns are the future *seven* worlds, or the typical *seven* primordial "days" of creation.

"Chochmah immolates her victims." These victims are the numberless forces of nature which must "die" (expend themselves) *in order that they should live;* when one force dies out, it is but to give birth to another force, its progeny. It dies but lives in its children, and resuscitates at every *seventh* generation. The servants of Chochmah, or wisdom, are the souls of H-Adam, for in him are all the souls of Israel.

There are *twelve* hours in the day, says the *Mishna,* and it is during these hours that is accomplished the creation of man. Would this be comprehensible, unless we had Manu to teach us that this "day" embraces the four ages of the world and has a duration of *twelve* thousand divine years of the Devas?

"The Creators (Elohim) outline in the second" hour "the shape of a more corporeal form of man. They separate it into two and prepare the sexes to become distinct from each other.

[892] See Rabbi Simeon's dissertation on the primitive Man-Bull and the horns. "*Sohar*."

Such is the way the Elohim proceeded in reference to every created thing."[893] "Every fish, fowl, plant, beast and man was androgyne at the first hour."

Says the commentator, the great Rabbi Simeon: **[Page 469]**

ALL BIBLE LEGENDS BELONG TO UNIVERSAL HISTORY

"O, companions, companions, man as emanation was both man and woman; as well on the side of the FATHER as on the side of the MOTHER. And this is the sense of the words, and Elohim spoke, Let there be Light and it was Light! . . . And this is the 'two-fold man'!"[894]

A spiritual woman was necessary as a contrast for the spiritual man. Harmony is the universal law. In Taylor's translation, Plato's discourse upon creation is rendered so as to make him say of this universe that "He caused it to move with circular motion. . . . When, therefore, that God who is a perpetually reasoning Divinity, cogitated about that God (man) *who was destined to subsist at some certain period of time,* He produced his body smooth and even, and every way even and whole from the centre, and made it perfect. This perfect circle of the created God, *He decussated in the form of the letter* X."

The italics of both these sentences from *Timæus* belong to Dr. Lundy, the author of that remarkable work mentioned once before, *Monumental Christianity;* and attention is drawn to the words of the Greek philosopher, with the evident purpose of giving them the prophetic character which Justin Martyr applied to the same, when accusing Plato of having borrowed his "physiological discussion in the *Timæus* . . . concerning the Son of God placed crosswise in the universe," from Moses and his serpent of brass. The learned author seems to fully accord an unpremeditated prophecy to these words; although he does not tell us whether he believes that like Plato's created god, Jesus was originally a sphere "smooth and even, and every way even and whole from the centre." Even if Justin Martyr were excusable for his perversion of Plato, Dr. Lundy ought to know that the day for that sort of casuistry is long gone by. What the philosopher meant was *man,* who before being encased in matter had no use for limbs, but was a pure spiritual entity. Hence if the Deity, and his universe, and the stellar bodies are to be conceived as spheroidal, this shape would be archetypal man's. As his enveloping shell grew heavier, there came the necessity for limbs, and the limbs sprouted. If we fancy a man with arms and legs naturally extended at the same angle, by backing him against the circle that symbolizes his prior shape as a spirit, we would have the very figure described by Plato — the X cross within the circle.

All the legends of the creation, the fall of man, and the resultant deluge, belong to universal history, and are no more the property of the Israelites than that of any other nation. What specially belongs to them (kabalists excepted) are the disfigured details of every tradition. The *Genesis* of Enoch is by far anterior to the books of Moses,[895] and **[Page 470]** Guillaume Postel has presented it to the world, explaining the allegories as far as he dared; but the ground-work is still unexposed.

---

[893] "*The Nuctameron of the Hebrews*"; see Eliphas Levi, vol. ii.

[894] "*Auszuge aus dem Sohar,*" p. 13, 15.

[895] Such is the opinion of the erudite Dr. Jost and Donaldson. "The Old Testament. Books, as we now find them, seem to have been concluded about 150 years B.C. . . . The Jews now sought the other books, which had been dispersed during the wars, and brought them into one collection" (Ghillany: "*Menschenopfer der Hebraër,*" p. 1). "*Sod, the Son of the Man.*" Appendix.

For the Jews, the *Book of Enoch* is as canonical as the Mosaic books; and if the Christians accepted the latter as an authority, we do not see why they should reject the former as an apocrypha. No more can the age of one than that of the other be determined with anything like certainty. At the time of the separation, the Samaritans recognized only the books of Moses and that of Joshua, says Dr. Jost.[896] In 168 B.C., Jerusalem had its temple plundered, and all the sacred books were destroyed;[897] therefore, the few MSS. that remained were to be found only among the "teachers of tradition." The kabalistic Tanaim, and their initiates and prophets had always practised its teachings in common with the Canaanites, the Hamites, Midianites, Chaldeans, and all other nations. The story of Daniel is a proof of it.

There was a sort of Brotherhood, or Freemasonry among the kabalists scattered all over the world, since the memory of man; and, like some societies of the mediæval Masonry of Europe, they called themselves *Companions*[898] and *Innocents*.[899] It is a belief (founded on knowledge) among the kabalists, that no more than the Hermetic rolls are the genuine sacred books of the seventy-two elders — books which contained the "*Ancient Word*" — lost, but that they have all been preserved from the remotest times among secret communities. Emanuel Swedenborg says as much, and his words are based, he says, on the information he had from certain *spirits,* who assured him that "they performed their worship according to this Ancient Word." "Seek for it in China," adds the great seer, "peradventure you may find it in Great Tartary!" Other students of occult sciences have had more than the word of "certain spirits" to rely upon in this special case — they have seen the books.

We must choose therefore perforce between two methods — either to accept the *Bible* exoterically or esoterically. Against the former we have the following facts: That, after the first copy of the *Book of God* has been edited and launched on the world by Hilkiah, this copy disappears, and Ezra has to make a *new Bible,* which Judas Maccabeus finishes; that when it was copied from the horned letters into square letters, it was corrupted beyond recognition; that the *Masorah* completed the work of destruction; that, finally, we have a text, not 900 years old, abounding **[Page 471]** with omissions, interpolations, and premeditated perversions; and that, consequently, as this Masoretic Hebrew text has fossilized its mistakes, and the key to the "Word of God" is lost, no one has a right to enforce upon so- called "Christians" the divagations of a series of hallucinated and, perhaps, spurious prophets, under the unwarranted and untenable assumption that the author of it was the
"Holy Ghost" in *propria personæ.*

Hence, we reject this pretended monotheistic Scripture, made up just when the priests of Jerusalem found their political profit in violently breaking off all connection with the Gentiles. It is at this moment only that we find them persecuting kabalists, and banning the "old wisdom" of both Pagans and Jews. *The real Hebrew Bible was a secret volume, unknown to the masses,* and even the Samaritan *Pentateuch* is far more ancient than the *Septuagint.* As for the former, the Fathers of the Church never even heard of it. We prefer decidedly to take the word of Swedenborg that the "Ancient Word" is *somewhere in China or the Great Tartary.* The more so, as the Swedish seer is declared, at least by one clergyman, namely, the Reverend

---

896 "*Jost*," vol. i., p. 51.
897 Burder's "*Josephus*," vol. ii., pp. 331-335.
898 "*Die Kabbala*," p. 95.
899 Gaffarel: Introduction to "*Book of Enoch*."

Dr. R. L. Tafel, of London, to have been in a state of "inspiration from God," while writing his theological works. He is given even the superiority over the penmen of the *Bible,* for, while the latter had the words spoken to them in their ears, Swedenborg was made to understand them rationally and was, therefore, *internally* and not externally illuminated. "When," says the reverend author, "a conscientious member of the New Church hears any charges made against the divinity and the infallibility of either the soul or the body of the doctrines of the New Jerusalem, he must at once place himself on the unequivocal declaration made in those doctrines, that the Lord has effected His second coming in and by means of those writings which were published by Emanuel Swedenborg, as His servant, and that, therefore, those charges are not and cannot be true." And if it is "the Lord" that spoke through Swedenborg, then there is a hope for us that at least one divine will corroborate our assertions, that the ancient "word of God" is nowhere but in the heathen countries, especially *Buddhistic Tartary, Thibet, and China!*

"The primitive history of Greece is the primitive history of India," exclaims Pococke in his *India in Greece.* In view of subsequent fruits of critical research, we may paraphrase the sentence and say: "The primitive history of Judea is a distortion of Indian fable engrafted on that of Egypt." Many scientists, encountering stubborn facts, and being reluctant to contrast the narratives of the "divine" revelation with those of the Brahmanical books, merely present them to the reading public. Meanwhile they limit their conclusions to criticisms and contradictions **[Page 472]** of each other. So Max Müller opposes the theories of Spiegel, and some one else; and Professor Whitney those of the Oxford Orientalist; and Dr. Haug made onslaughts on Spiegel, while Dr. Spiegel chose some other victim; and now even the time-honored Akkadians and Turanians have had their day of glory. The *Proto-Kasdeans, Kasdeo-Scyths, Sumirians,* and what not, have to make room for some other fictions. Alas! for the Akkads, Halevy, the Assyriologist attacks the Akkado-Sumirian language of old Babylon, and Chabas, the Egyptologist, not content with dethroning the Turanian speech, which has rendered such eminent services to Orientalists when perplexed, calls the venerable parent of the Akkadians — Francois Lenormant — himself, a charlatan. Profiting by the learned turmoil, the Christian clergy take heart for their fantastic theology on the ground that when the jury disagree there is a gain of time at least for the indicted party. And thus is overlooked the vital question whether Christendom would not be the better for adopting Christism in place of Christianity, with its *Bible,* its vicarious atonement and its Devil. But to so important a personage as the latter, we could not do less than devote a special chapter.

[Page 473]

CHAPTER X

"Get thee behind me, SATAN" (Jesus to Peter)

Matt. xvi. 23

"Such a deal of skimble-skamble stuff
As puts me from my faith. I tell you what —
He held me, last night, at least nine hours In
reckoning up the several devils' names."

King Henry IV., Part i., Act iii

"La force terrible et juste qui tue eternellement les avortons a ete nommee par les Egyptiens Typhon, par les Hebreux Samael; par les orientaux Satan; et par les Latins Lucifer. Le Lucifer de la Cabale n'est pas un ange maudit et foudroye; c'est l'ange qui eclaire et qui regenere en tombant."

ELIPHAS LEVI, *Dogme et Rituel*

"Bad as he is, the Devil may be abus'd, Be
falsely charg'd, and causelessly accus'd,
When Men, unwilling to be blam'd alone,
Shift off those Crimes on Him which are their Own."

Defoe, 1726

SEVERAL years ago, a distinguished writer and persecuted kabalist suggested a creed for the Protestant and Roman Catholic bodies, which may be thus formulated:

Protevangelium

"I believe in the Devil, the Father Almighty of Evil, the Destroyer of all things, Perturbator of Heaven and Earth;
And in Anti-Christ, his only Son, our Persecutor,
Who was conceived of the Evil Spirit;
Born of a sacrilegious, foolish Virgin;
Was glorified by mankind, reigned over them,
And ascended to the throne of Almighty God,
From which he crowds Him aside, and from which he insults the living and the dead;
I believe in the Spirit of Evil;
The Synagogue of Satan;
The coalition of the wicked;
The perdition of the body;
And the Death and Hell everlasting. Amen."

Does this offend? Does it seem extravagant, cruel, blasphemous? Listen. In the city of New York, on the ninth day of April, 1877 — that is to say, in the last quarter of what is proudly styled the century of discovery and the age of illumination — the following scandalous ideas were broached. We quote from the report in the *Sun* of the following morning:

> "The Baptist preachers met yesterday in the Mariners' Chapel, in **[Page 474]** Oliver Street. Several foreign missionaries were present. The Rev. John W. Sarles, of Brooklyn, read an essay, in which he maintained the proposition that all adult heathen, dying without the knowledge of the Gospel, are damned eternally. Otherwise, the reverend essayist argued, the Gospel is a curse instead of a blessing, the men who crucified Christ served him right, and the whole structure of revealed religion tumbles to the ground.
>
> "Brother Stoddard, a missionary from India, indorsed the views of the Brooklyn pastor. The Hindus were great sinners. One day, after he had preached in the market place, a Brahman got up and said: 'We Hindus beat the world in lying, but this man beats us. How can he say that God loves us? Look at the poisonous serpents, tigers, lions, and all kinds of dangerous animals around us. If God loves us, why doesn't He take them away?'
>
> "The Rev. Mr. Pixley, of Hamilton, N. Y., heartily subscribed to the doctrine of Brother Sarles's essay, and asked for $5,000 to fit out young men for the ministry."

And these men — we will not say teach the doctrine of Jesus, for that would be to insult his memory, but — are *paid* to teach his doctrine! Can we wonder that intelligent persons prefer annihilation to a faith encumbered by such a monstrous doctrine? We doubt whether any respectable Brahman would have confessed to the vice of lying — an art cultivated only in those portions of British India where the most Christians are found.[900] **[Page 475]**

But we challenge any honest man in the wide world to say whether he thinks the Brahman was far from the truth in saying of the missionary Stoddard, "this man beats us all" in lying. What else would he say, if the latter preached to them the doctrine of *eternal damnation,* because, indeed, they had passed their lives without reading a Jewish book of which they never heard, or asked salvation of a Christ whose existence they never suspected! But Baptist clergymen who need a few thousand dollars must devise terrifying sensations to fire the congregational heart.

---

[900] So firmly established seems to have been the reputation of the Brahmans and Buddhists for the highest morality, and that since time immemorial, that we find Colonel Henry Yule, in his admirable edition of "Marco Polo," giving the following testimony: "The high virtues ascribed to the Brahman and Indian merchants were, perhaps, in part, matter of tradition . . . but the eulogy is so constant among mediæval travellers *that it must have had a solid foundation.* In fact, it would not be difficult to trace a chain of similar testimony from ancient times down to our own. Arrian says no Indian was ever accused of falsehood. Hwen T'sang ascribes to the people of India eminent uprightness, honesty, and disinterestedness. Friar Jordanus (*circa* 1330) says the people of Lesser India (Sindh and Western India) were true in speech and eminent in justice; and we may also refer to the high character given to the Hindus by Abul Fazl. But *after* 150 *years of European trade, indeed, we find a sad deterioration*. . . . Yet Pallas, in the last century, noticing the Bamyan colony at Astrakhan, says its members were notable for an upright dealing that made them greatly preferable to Armenians. And that wise and admirable public servant, the late Sir William Sleeman, in our own time, has said that he knew no class of men in the world more strictly honorable than the mercantile classes of India."[--]

The sad examples of the rapid demoralization of *savage* American Indians, as soon as they are made to live in a close proximity with *Christian* officials and missionaries, are familiar in our modern days.

[--] The "Book of Ser Marco Polo, the Venetian," translated by Colonel Henry Yule, vol. ii., p. 354.

We abstain, as a rule, from giving our own experience when we can call acceptable witnesses, and so, upon reading missionary Stoddard's outrageous remarks, we requested our acquaintance, Mr. William L. D. O'Grady,[901] to give a fair opinion upon the missionaries. This gentleman's father and grandfather were British army officers, and he himself was born in India, and enjoyed life-long opportunities to learn what the general opinion among the English is of these religious propagandists. Following is his communication in reply to our letter:

> "You ask me for my opinion of the Christian missionaries in India. In all the years I spent there, I never spoke to a single missionary. They were not in society, and, from what I heard of their proceedings and could see for myself, I don't wonder at it. *Their influence on the natives is bad.* Their converts are worthless, and, as a rule, of the lowest class; *nor do they improve by conversion.* No respectable family will employ Christian servants. They lie, they steal, they are unclean — and dirt is certainly not a Hindu vice; they drink — and no decent native of any other belief ever touches intoxicating liquor; they are outcasts from their own people and utterly despicable. Their new teachers set them a poor example of consistency. While holding forth to the Pariah that God makes no distinction of persons, they boast intolerably over the stray Brahmans, who, very much "off color," occasionally, at long intervals, fall into the clutches of these hypocrites.
>
> "The missionaries get very small salaries, as publicly stated in the proceedings of the societies that employ them, but, in some unaccountable way, manage to live as well as officials with ten times their income. When they come home to recover their health, shattered, as they say, by their arduous labors — which they seem to be able to afford to do quite frequently, when supposed richer people cannot — they tell childish stories on platforms, exhibit idols as procured with infinite difficulty, which is quite absurd, and give an account of their imaginary hardships which is perfectly harrowing but untrue from beginning to end. I lived some years in India myself, and nearly all my blood-relations have passed or will pass the best years of their lives there. I know hundreds of British officials, and I never heard from one of them a single word in favor of the missionaries. Natives of any position look on them with the supremest contempt, although suffering chronic exasperation from their arrogant aggressiveness; and the British Government, which continues endowments to Pagodas, granted by the East **[Page 476]** India Company, and which supports unsectarian education, gives them no countenance whatever. Protected from personal violence, they yelp and bark at natives and Europeans alike, after the fashion of ill- conditioned curs. Often recruited from the poorest specimens of theological fanaticism, they are regarded on all sides as mischievous. Their rabid, reckless, vulgar, and offensive propagandism caused the great Mutiny of 1857. They are noisome humbugs.
>
> "WM. L. D. O'GRADY.
> "NEW YORK, June 12, 1877."

[901] At the present moment Mr. O'Grady is Editor of the "American Builder," of New York, and is well known for his interesting letters, "Indian Sketches — Life in the East," which he contributed under the pseudonym of *Hadji Nicka Bauker Khan*, to the Boston "Commercial Bulletin."

The new creed therefore, with which we opened this chapter, coarse as it may sound, embodies the very essence of the belief of the Church as inculcated by her missionaries. It is regarded as less impious, less infidel, to doubt the personal existence of the Holy Ghost, or the equal Godhead of Jesus, than to question the personality of the Devil. But a summary of Koheleth is well-nigh forgotten.[902] Who ever quotes the golden words of the prophet Micah,[903] or seems to care for the exposition of the Law, as given by Jesus himself?[904] The "bull's eye" in the target of Modern Christianity is in the simple phrase to "fear the Devil."

The Catholic clergy and some of the lay champions of the Roman Church fight still more for the existence of Satan and his imps. If Des Mousseaux maintains the objective reality of spiritual phenomena with such an unrelenting ardor, it is because, in his opinion, the latter are the most direct evidence of the Devil at work. The Chevalier is more Catholic than the Pope; and his logic and deductions from never-to-be and non-established premises are unique, and prove once more that the creed offered by us is the one which expresses the Catholic belief most eloquently.

"If magic and spiritualism," he says, "were both but chimeras, we would have to bid an eternal farewell to all the rebellious angels, now troubling the world; for thus, we would have *no more demons down here*. . . . And *if we lost our demons, we would* LOSE OUR SAVIOUR likewise. For, from whom did that Saviour come to save us? And then, there would be no more Redeemer; for from whom or what could that Redeemer redeem us? Hence, *there would be no more Christianity*!!"[905] Oh, Holy Father of Evil; Sainted Satan! We pray thee do not abandon such pious Christians as the Chevalier des Mousseaux and some Baptist clergymen!! **[Page 477]**

THE DEVIL OFFICIALLY RECOGNIZED BY THE CHURCH

For our part, we would rather remember the wise words of J. C. Colquhoun,[906] who says that "those persons who, in modern times, adopt the doctrine of the Devil in its strictly literal and personal application, do not appear to be aware that they are in reality polytheists, heathens, idolaters."

Seeking supremacy in everything over the ancient creeds, the Christians claim the discovery of the Devil officially recognized by the Church. Jesus was the first to use the word "legion" when speaking of them; and it is on this ground that M. des Mousseaux thus defends his position in one of his demonological works. "Later," he says, "when the synagogue *expired*, depositing its inheritance in the hands of Christ, were born into the world and *shone*, the Fathers of the Church, who have been accused by certain persons of a rare and precious ignorance, of having borrowed their ideas as to the spirits of darkness from the theurgists."

---

902 *Ecclesiastes* xii. 13; see Tayler Lewis's "*Metrical Translation*."
"The great conclusion here;
Fear God and His commandments keep, for this is all of man."

903 See *Micah* vi., 6-8, "Noyes's Translation."

904 *Matthew* xvii. 37-40.

905 "Les Hauts Phenomenes de la Magie," p. 12, preface.

906 "History of Magic, Witchcraft, and Animal Magnetism."

Three deliberate, palpable, and easily-refuted errors — not to use a harsher word — occur in these few lines. In the first place, the synagogue, far from having *expired,* is flourishing at the present day in nearly every town of Europe, America, and Asia; and of all churches in Christian cities, it is the most firmly established, as well as the best behaved. Further — while no one will deny that many Christian Fathers were born into the world (always, of course, excepting the twelve fictitious Bishops of Rome, who were never born at all), every person who will take the trouble to read the works of the Platonists of the old Academy, who were theurgists before Iamblichus, will recognize therein the origin of Christian Demonology as well as the Angelology, the allegorical meaning of which was completely distorted by the Fathers. Then it could hardly be admitted that the said Fathers ever *shone,* except, perhaps, in the refulgence of their extreme ignorance. The Reverend Dr. Shuckford, who passed the better part of his life trying to reconcile their contradictions and absurdities, was finally driven to abandon the whole thing in despair. The ignorance of the champions of Plato must indeed appear rare and precious by comparison with the fathomless profundity of Augustine, "the giant of learning and erudition," who scouted the sphericity of the earth, for, if true, it would prevent the antipodes from seeing the Lord Christ when he descended from heaven at the second advent; or, of Lactantius, who rejects with pious horror Pliny's identical theory, on the remarkable ground that it would make the trees at the other side of the earth grow and the men walk with their heads downward; or, again, of Cosmas-Indicopleustes, whose orthodox system of geography is embalmed in his "Christian topography"; or, finally, of **[Page 478]** Bede, who assured the world that the heaven "is tempered with glacial waters, lest it should be set on fire"[907] — a benign dispensation of Providence, most likely to prevent the radiance of their learning from setting the sky ablaze!

Be this as it may, these resplendent Fathers certainly did borrow their notions of the "spirits of darkness" from the Jewish kabalists and Pagan theurgists, with the difference, however, that they disfigured and outdid in absurdity all that the wildest fancy of the Hindu, Greek, and Roman rabble had ever created. There is not a dev in the Persian Pandaimonion half so preposterous, as a conception, as des Mousseaux's *Incubus* revamped from Augustine. Typhon, symbolized as an *ass*, appears a philosopher in comparison with the devil caught by the Normandy peasant in a key-hole; and it is certainly not Ahriman or the Hindu Vritra who would run away in rage and dismay, when addressed as *St. Satan,* by a native Luther.

The Devil is the patron genius of theological Christianity. So "holy and reverend is his name" in modern conception, that it may not, except occasionally from the pulpit, be uttered in ears polite. In like manner, anciently, it was not lawful to speak the sacred names or repeat the jargon of the Mysteries, except in the sacred cloister. We hardly know the names of the Samothracian gods, but cannot tell precisely the number of the Kabeiri. The Egyptians considered it blasphemous to utter the title of the gods of their secret rites. Even now, the Brahman only pronounces the syllable *Om* in silent thought, and the Rabbi, the Ineffable Name, hwhY . Hence, we who exercise no such veneration, have been led into the blunders of miscalling the names of HISIRIS and YAVA by the mispronunciations, Osiris and Jehovah. A similar glamour bids fair, it will be perceived, to gather round the designation of the dark personage of whom we are treating; and in the familiar handling, we shall be very

[907] See Draper's "*Conflict between Religion and Science.*"

likely to shock the peculiar sensibilities of many who will consider a free mentioning of the Devil's names as blasphemy — the sin of sins, that "hath never forgiveness."[908]

Several years ago an acquaintance of the author wrote a newspaper article to demonstrate that the *diabolos* or Satan of the *New Testament* denoted the personification of an abstract idea, and not a personal being. He was answered by a clergyman, who concluded the reply with the deprecatory expression, "I fear that he has denied his Saviour." In his rejoinder he pleaded, "Oh, no! we only denied the Devil." But the **[Page 479]** clergyman failed to perceive the difference. In his conception of the matter, the denying of the personal objective existence of the Devil was itself "the sin against the Holy Ghost."

This necessary Evil, dignified by the epithet of "Father of Lies," was, according to the clergy, the founder of all the world-religions of ancient time, and of the heresies, or rather heterodoxies, of later periods, as well as the *Deus ex Machina* of modern Spiritualism. In the exceptions which we take to this notion, we protest that we do not attack true religion or sincere piety. We are only carrying on a controversy with human dogmas. Perhaps in doing this we resemble Don Quixote, because these things are only windmills. Nevertheless, let it be remembered that they have been the occasion and pretext for the slaughtering of more than fifty millions of human beings since the words were proclaimed: "LOVE YOUR ENEMIES."[909]

It is a late day for us to expect the Christian clergy to undo and amend their work. They have too much at stake. If the Christian Church should abandon or even modify the dogma of an anthropomorphic devil, it would be like pulling the bottom card from under a castle of cards. The structure would fall. The clergymen to whom we have alluded perceived that upon the relinquishing of Satan as a personal devil, the dogma of Jesus Christ as the second deity in their trinity must go over in the same catastrophe. Incredible, or even horrifying, as it may seem, the Roman Church bases its doctrine of the godhood of Christ entirely upon the satanism of the fallen archangel. We have the testimony of Father Ventura, who proclaims the vital importance of this dogma to the Catholics.

The Reverend Father Ventura, the illustrious ex-general of the Theatins, certifies that the Chevalier des Mousseaux, by his treatise, *Mœurs et Pratiques des Démons,* has deserved well of mankind, and still more of the most Holy Catholic and Apostolic Church. With this voucher, the noble Chevalier, it will be perceived, "speaks as one having authority." He asserts explicitly, that *to the Devil and his angels we are absolutely indebted for our Saviour;* and that but for them *we would have no Redeemer, no Christianity.*

Many zealous and earnest souls have revolted at the monstrous dogma of John Calvin, the popekin of Geneva, that *sin is the necessary cause of the greatest good.* It was bolstered up, nevertheless, by logic like that of des Mousseaux, and illustrated by the same dogmas. The execution of Jesus, the god-man, on the cross, was the most prodigious crime in the universe, yet it was necessary that mankind — those predestinated to everlasting **[Page 480]** life — might be saved.

---

[908] *Gospel According to Mark,* iii. 29: "He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation" (*amartematos* , error).
[909] *Gospel According to Matthew*, v. 44.

D'Aubignee cites the quotation by Martin Luther from the canon, and makes him exclaim, in ecstatic rapture: "*O beata culpa, qui talem meruisti redemptorem!*" O blessed sin, which didst merit such a Redeemer. We now perceive that the dogma which had appeared so monstrous is, after all, the doctrine of Pope, Calvin, and Luther alike — that the three are one.

SATAN THE MAINSTAY OF SACERDOTALISM

Mahomet and his disciples, who held Jesus in great respect as a prophet, remarks Eliphas Levi, used to utter, when speaking of Christians, the following remarkable words: "Jesus of Nazareth was verily a true prophet of Allah and a grand man; but lo! his disciples all went insane one day, and made a god of him."

Max Müller kindly adds: "It was a mistake of the early Fathers to treat the heathen gods as demons or evil spirits, and we must take care not to commit the same error with regard to the Hindu gods."[910]

But we have Satan presented to us as the prop and mainstay of sacerdotism — an Atlas, holding the Christian heaven and cosmos upon his shoulders. If he falls, then, in their conception, all is lost, and chaos must come again.

This dogma of the Devil and redemption seems to be based upon two passages in the *New Testament:* "For this purpose the Son of God was manifested, that he might destroy the works of the Devil."[911] "And there was war in heaven; Michael and his angels fought against the Dragon; and the Dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world." Let us, then, explore the ancient Theogonies, in order to ascertain what was meant by these remarkable expressions.

The first inquiry is whether the term *Devil*, as here used, actually represents the malignant Deity of the Christians, or an antagonistic, blind force — the dark side of nature. By the latter we are not to understand the manifestation of any evil principle that is *malum in se*, but only the shadow of the Light, so to say. The theories of the kabalists treat of it as a force which is antagonistic, but at the same time essential to the vitality, evolving, and vigor of the good principle. Plants would perish in their first stage of existence, if they were kept exposed to a constant sunlight; the night alternating with the day is essential to their healthy growth and development. Goodness, likewise, would speedily cease to be such, were it not alternated by its opposite. In human nature, evil denotes the antagonism of matter to the spiritual, and each is accordingly purified thereby. In the cosmos, the equilibrium must be preserved; the **[Page 481]** operation of the two contraries produce harmony, like the centripetal and centrifugal forces, and are necessary to each other. If one is arrested, the action of the other will immediately become destructive.

This personification, denominated *Satan*, is to be contemplated from three different planes: the *Old Testament*, the Christian Fathers, and the ancient Gentile altitude. He is supposed to have been represented by the Serpent in the Garden of Eden; nevertheless, the epithet of Satan is nowhere in the Hebrew sacred writings applied to that or any other variety of ophidian. The Brazen Serpent of Moses was worshipped by the Israelites as a

910 "*Comparative Mythology*," April, 1856.

911 *1st Epistle of John*, iii. 8.

god;[912] being the symbol of Esmun-Asklepius the Phœnician Iao. Indeed, the character of Satan himself is introduced in the 1st book of *Chronicles* in the act of instigating King David to number the Israelitish people, an act elsewhere declared specifically to have been moved by Jehovah himself.[913] The inference is unavoidable that the two, Satan and Jehovah, were regarded as identical.

Another mention of Satan is found in the *prophecies of Zechariah.* This book was written at a period subsequent to the Jewish colonization of Palestine, and hence, the Asideans may fairly be supposed to have brought the personification thither from the East. It is well-known that this body of sectaries were deeply imbued with the Mazdean notions; and that they represented Ahriman or Anra-manyas by the god-names of Syria. Set or Sat-an, the god of the Hittites and Hyk-sos, and Beel-Zebub the oracle-god, afterward the Grecian Apollo. The prophet began his labors in Judea in the second year of Darius Hystaspes, the restorer of the Mazdean worship. He thus describes the encounter with Satan: "He showed me Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right hand to be his adversary. And the Lord said unto Satan: 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' "[914] **[Page 482]**

We apprehend that this passage which we have quoted is symbolical. There are two allusions in the *New Testament* that indicate that it was so regarded. The *Catholic Epistle of Jude* refers to it in this peculiar language: "Yet Michael the archangel, when contending with the Devil, he disputed about the body of Moses, did not venture to utter to him a reviling judgment (κρῖσιν ἐπενεγκεῖν βλασφημίας), but said, 'The Lord rebuke thee.' "[915] The archangel Michael is thus mentioned as identical with the יהוה Lord, or angel of the Lord, of the preceding quotation, and thus is shown that the Hebrew Jehovah had a twofold character, the secret and that manifested as the angel of the Lord, or Michael the archangel. A comparison between these two passages renders it plain that "the body of Moses" over which they contended was Palestine, which as "the land of the Hittites"[916] was the peculiar domain of Seth, their tutelar god.[917] Michael, as the champion of the Jehovah-worship, contended with the Devil or Adversary, but left judgment to his superior.

---

912 *2 Kings*, xviii. 4. It is probable that the fiery serpents or *Seraphim* mentioned in the twenty-first chapter of the book of *Numbers* were the same as the Levites, or Ophite tribe. Compare *Exodus* xxxii. 26-29 with *Numbers* xxi. 5-9. The names Heva, חוה, *Hivi* or Hivite, הוי, and Levi לוי, all signify a serpent; and it is a curious fact that the Hivites, or serpent-tribe of Palestine, like the Levites or Ophites of Israel, were ministers to the temples. The Gibeonites, whom Joshua assigned to the service of the sanctuary, were Hivites.

913 *1 Chronicles*, xxi. 1: "And Satan stood up against Israel and moved David to number Israel." *2d Samuel*, xxiv. 1: "And again the anger of the Lord was kindled against Israel, and he moved David against them to say: 'Go, number Israel and Judah.' "

914 *Zechariah* iii. 1, 2. A pun or play on words is noticeable; "adversary" is associated with "Satan," as if from שטן, to oppose.

915 *Jude* 9.

916 In the "*Assyrian Tablets*," Palestine is called "the land of the Hittites"; and the Egyptian Papyri, declaring the same thing, also make Seth, the "pillar-god," their tutelar deity.

917 *Seth*, *Suteh*, or Sat-an, was the god of the aboriginal nations of Syria. Plutarch makes him the same as Typhon. Hence he was god of Goshen and Palestine, the countries occupied by the Israelites.

Belial is not entitled to the distinction of either god or devil. The term בליעל, BELIAL, is defined in the Hebrew lexicons to mean a destroying, waste, uselessness; or the phrase איש־בליעל or Belial-man signifies a wasteful, useless man. If Belial must be personified to please our religious friends, we would be obliged to make him perfectly distinct from Satan, and to consider him as a sort of spiritual "Diakka." The demonographers, however, who enumerate nine distinct orders of *daimonia*, make him chief of the third class — a set of hobgoblins, mischievous and good-for-nothing.

Asmodeus is no Jewish spirit at all, his origin being purely Persian. Breal, the author of *Hercule et Cacus,* shows that he is the Parsi Eshem-Dev, or Aeshma-dev, the evil spirit of concupiscence, whom Max Müller tells us "is mentioned several times in the *Avesta* as one of the Devs,[918] originally gods, who became evil spirits." **[Page 483]**

IDENTITY OF SATAN WITH THE EGYPTIAN TYPHON

Samael is Satan; but Bryan and a good many other authorities show it to be the name of the "Simoun" — the wind of the desert,[919] and the Simoun is called Atabul-os or Diabolos.

Plutarch remarks that by Typhon was understood anything violent, unruly, and disorderly. The overflowing of the Nile was called by the Egyptians Typhon. Lower Egypt is very flat, and any mounds built along the river to prevent the frequent inundations, were called Typhonian or *Taphos;* hence, the origin of Typhon. Plutarch, who was a rigid, orthodox Greek, and never known to much compliment the Egyptians, testifies in his *Isis and Osiris,* to the fact that, far from worshipping the Devil (of which Christians accused them), they despised more than they dreaded Typhon. In his symbol of the opposing, obstinate power of nature, they believed him to be a poor, struggling, half-dead divinity. Thus, even at that remote age, we see the ancients already *too enlightened to believe in a personal devil.* As Typhon was represented in one of his symbols under the figure of an ass at the festival of the sun's sacrifices, the Egyptian priests exhorted the faithful worshippers not to carry gold ornaments upon their bodies for fear of giving food to the *ass*![920]

Three and a half centuries before Christ, Plato expressed his opinion of evil by saying that "there is in matter a blind, refractory force, which resists the will of the Great Artificer." This blind force, under Christian influx, was made to see and become responsible; it was transformed into Satan!

---

918 "*Vendidad,*" fargard x., 23: "I combat the dæva Æshma, the very evil." "*The Yacnas,*" x. 18, speaks likewise of Æshma-Dæva, or Khasm: "All other sciences depend upon Æshma, the cunning." "Serv.," lvi. 12: "To smite the wicked Auramanyas (Ahriman, the evil power), to smite Æshma with the terrible weapon, to smite the Mazanian dævas, to smite all devas."

In the same fargard of the "*Vendidad*" the Brahman divinities are involved in the same denunciation with Æshma-dæva: "I combat India, I combat Sauru, I combat the Dæva Naonhaiti." The annotator explains them to be the Vedic gods, Indus, Gaurea, or Siva, and the two Aswins. There must be some mistake, however, for Siva, at the time the "Vedas" were completed, was an aboriginal or Æthiopian God, the Bala or Bel of Western Asia. He was not an Aryan or Vedic deity. Perhaps Sûrya was the divinity intended.

919 Jacob Bryant: "*Analysis of Ancient Mythology*."

920 Plutarch: "*de Iside,*" xxx., xxxi.

His identity with Typhon can scarcely be doubted upon reading the account in *Job* of his appearance with the sons of God, before the Lord. He accuses Job of a readiness to curse the Lord to his face upon sufficient provocation. So Typhon, in the Egyptian *Book of the Dead,* figures as the accuser. The resemblance extends even to the names, for one of Typhon's appellations was *Seth,* or *Seph;* as Satan, in Hebrew, means an adversary. In Arabic the word is *Shatana* — to be adverse, to persecute, and Manetho says he had treacherously murdered Osiris and allied himself with the Shemites (the Israelites). This may possibly have originated the fable told by Plutarch, that, from the fight between Horus and Typhon, Typhon, overcome with fright at the mischief **[Page 484]** he had caused, "fled seven days on an ass, and escaping, begat the boys Ierosolumos and Ioudaios (Jerusalem and Judea)."

Referring to an invocation of Typhon-Seth, Professor Reuvens says that the Egyptians worshipped Typhon under the form of an ass; and according to him Seth "appears gradually among the Semites as the background of their religious consciousness."[921] The name of the ass in Coptic, AO, is a phonetic of IAO, and hence the animal became a pun-symbol. Thus Satan is a later creation, sprung from the overheated fancy of the Fathers of the Church. By some reverse of fortune, to which the gods are subjected in common with mortals, Typhon-Seth tumbled down from the eminence of the deified son of Adam Kadmon, to the degrading position of a subaltern spirit, a mythical demon — ass. Religious schisms are as little free from the frail pettiness and spiteful feelings of humanity as the partisan quarrels of laymen. We find a strong instance of the above in the case of the Zoroastrian reform, when Magianism separated from the old faith of the Brahmans. The bright Devas of the *Veda* became, under the religious reform of Zoroaster, dævas, or evil spirits, of the *Avesta.* Even Indra, the luminous god, was thrust far back into the dark shadow[922] in order to show off, in a brighter light, Ahura-mazda, the Wise and Supreme Deity.

The strange veneration in which the Ophites held the serpent which represented Christos may become less perplexing if the students would but remember that at all ages the serpent was the symbol of divine wisdom, which kills in order to resurrect, destroys but to rebuild the better. Moses is made a descendant of Levi, a serpent-tribe. Gautama-Buddha is of a serpent-lineage, through the Naga (serpent) race of kings who reigned in Magadha. Hermes, or the god Taaut (Thoth), in his snake-symbol is Têt; and, according to the Ophite legends, Jesus or Christos is born from a snake (divine wisdom, or Holy Ghost), *i.e.*, he became a Son of God through his initiation into the "Serpent Science." Vishnu, identical with the Egyptian Kneph, rests on the heavenly *seven*-headed serpent.

The red or fiery dragon of the ancient time was the military ensign of the Assyrians. Cyrus adopted it from them when Persia became dominant. The Romans and Byzantines next assumed it; and so the "great red dragon," from being the symbol of Babylon and Nineveh, became that of Rome.[923]

The temptation, or probation,[924] of Jesus is, however, the most dramatic **[Page 485]** occasion in which Satan appears.

---

[921] Wilkinson's "*Ancient Egyptians,*" p. 434.

[922] See "*Vendidad,*" fargard x.

[923] Salverte: "*Des Sciences Occultes,*" appendix, note A.

[924] The term *peirasmo"* signifies a trial, or probation.

As if to prove the designation of Apollo, Æsculapius, and Bacchus,*Diobolos,* or son of Zeus, he is also styled *Diabolos,* or accuser. The scene of the probation was the wilderness. In the desert about the Jordan and Dead Sea were the abodes of the "sons of the prophets," and the Essenes.[925] These ascetics used to subject their neophytes to probations, analogous to the *tortures* of the Mithraic rites; and the temptation of Jesus was evidently a scene of this character. Hence, in the *Gospel according to Luke,* it is stated that "the Diabolos, having completed the probation, left him for a specific time, *acri kairou'* , and Jesus returned in the power of the Spirit into Galilee." But the *diabolo"* , or Devil, in this instance is evidently no malignant principle, but one exercising discipline. In this sense the terms Devil and Satan are repeatedly employed.[926] Thus, when Paul was liable to undue elation by reason of the abundance of revelations or epoptic disclosures, there was given him "a thorn in the flesh, an angel of Satanas," to check him.[927]

The story of Satan in the *Book of Job* is of a similar character. He is introduced among the "Sons of God," presenting themselves before the Lord, as in a Mystic initiation. Micaiah the prophet describes a similar scene, where he "saw the Lord sitting on His throne, and all the host of Heaven standing by Him," with whom He took counsel, which resulted in putting "a lying spirit into the mouth of the prophets of Ahab."[928] The Lord counsels with Satan, and gives him *carte blanche* to test the fidelity of Job. He is stripped of his wealth and family, and smitten with a loathsome disease. In his extremity, his wife doubts his integrity, and exhorts him to worship God, as he is about to die. His friends all beset him with accusations, and finally the Lord, the chief hierophant Himself, taxes him with the uttering of words in which there is no wisdom, and with contending with the Almighty. To this rebuke Job yielded, making this appeal: "I will demand of thee, and thou shalt declare unto me: wherefore do I abhor myself and mourn in dust and ashes?" Immediately he was vindicated. "The Lord said unto Eliphaz . . . ye have not spoken of me the thing that is right, as my servant Job hath." His integrity had been asserted, and his prediction verified: "I know that my Champion liveth, and that he will stand up for me at a later time on the earth; and though after my skin my body itself be corroded away, yet even then without my flesh shall I see God." The prediction **[Page 486]** was accomplished: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. . . . And the Lord turned the captivity of Job."

In all these scenes there is manifested no such malignant diabolism as is supposed to characterize "the adversary of souls."

It is an opinion of certain writers of merit and learning, that the Satan of the book of *Job* is a Jewish myth, containing the Mazdean doctrine of the Evil Principle. Dr. Haug remarks that "the Zoroastrian religion exhibits a close affinity, or rather identity with the Mosaic religion and Christianity, such as the personality and attributes of the Devil, and the resurrection of the dead."[929] The war of the *Apocalypse* between Michael and the Dragon, can be traced with equal facility to one of the oldest myths of the Aryans. In the *Avesta* we read of war between Thrætaona and Azhi-Dahaka, the destroying serpent. Burnouf has

---

[925] *2 Samuel*, ii. 5, 15; vi. 1-4. Pliny.

[926] See *1 Corinthians*, v. 5; *2 Corinthians*, xi. 14; *1 Timothy*, i. 20.

[927] *2d Epistle of Paul to the Corinthians*, xii. In *Numbers* xxii, 22 the angel of the Lord is described as acting the part of a Satan to Balaam.

[928] *1 Kings*, xxii. 19-23.

[929] Haug: "*Essays on the Sacred Language, Writings, and Religion of the Parsees*."

endeavored to show that the Vedic myth of Ahi, or the serpent, fighting against the gods, has been gradually euhemerized into "the battle of a pious man against the power of evil," in the Mazdean religion. By these interpretations Satan would be made identical with Zohak or Azhi-Dahaka, who is a three-headed serpent, with one of the heads a human one.[930]

Beel-Zebub is generally distinguished from Satan. He seems, in the *Apocryphal New Testament,* to be regarded as the potentate of the underworld. The name is usually rendered "Baal of the Flies," which may be a designation of the Scarabæi or sacred beetles.[931] More correctly it shall be read, as it is always given in the Greek text of the *Gospels,* Beelzebul, or lord of the household, as is indeed intimated in *Matthew* **[Page 487]** x. 25: "If they have called the master of the house Beelzebul, how much more shall they call them of his household." He was also styled the prince or archon of dæmons.

Typhon figures in the *Book of the Dead,* as the Accuser of souls when they appear for judgment, as Satan stood up to accuse Joshua, the high-priest, before the angel, and as the Devil came to Jesus to tempt or test him during his great fast in the wilderness. He was also the deity denominated Baal-Tsephon, or god of the crypt, in the book of *Exodus,* and *Seth,* or the pillar. During this period, the ancient or archaic worship was more or less under the ban of the government; in figurative language, Osiris had been treacherously slain and cut in fourteen (twice *seven*) pieces, and coffined by his brother Typhon, and Isis had gone to Byblos in quest of his body.

We must not forget in this relation that Saba or Sabazios, of Phrygia and Greece, was torn by the Titans into *seven* pieces, and that he was, like Heptaktis of the Chaldeans, the *seven*-rayed god. Siva, the Hindu, is represented crowned with seven serpents, and he is the god of war and destruction. The Hebrew Jehovah the Sabaoth is also called the Lord of hosts, Seba or Saba, Bacchus or Dionysus Sabazios; so that all these may easily be proved identical.

Finally the princes of the older *regime,* the gods who had, on the assault of the giants, taken the forms of animals and hidden in Æthiopia, returned and expelled the shepherds.

---

930 The "*Avesta*" describes the serpent Dahaka, as of the region of Bauri or Babylonia. In the Median history are two kings of the name Deiokes or Dahaka, and Astyages or Az-dahaka. There were children of Zohak seated on various Eastern thrones, after Feridun. It is apparent, therefore, that by Zohak is meant the Assyrian dynasty, whose symbol was the *purpureum signum draconis* — the purple sign of the Dragon. From a very remote antiquity (Genesis xiv.) this dynasty ruled Asia, Armenia, Syria, Arabia, Babylonia, Media, Persia, Bactria, and Afghanistan. It was finally overthrown by Cyrus and Darius Hystaspes, after "1,000 years" rule. Yima and Thrætaona, or Jemshid and Feridun, are doubtless personifications. Zohak probably imposed the Assyrian or Magian worship of fire upon the Persians. Darius was the vicegerent of Ahura-Mazda.

931 The name in the Gospels is βεελξεβουλ, or Baal of the Dwelling. It is pretty certain that Apollo, the Delphian God, was not Hellenian originally, but Phœnician. He was the Paian or physician, as well as the god of oracles. It is no great stretch of imagination to identify him with Baal-*Zebul*, the god of Ekron, or Acheron, doubtless changed to *Zebub,* or flies, by the Jews in derision.

According to Josephus, the Hyk-sos were the ancestors of the Israelites.[932] This is doubtless substantially true. The Hebrew *Scriptures,* which tell a somewhat different story, were written at a later period, and underwent several revisions, before they were promulgated with any degree of publicity. Typhon became odious in Egypt, and shepherds "an abomination." "In the course of the twentieth dynasty he was suddenly treated as an evil demon, insomuch that his effigies and name are obliterated on all the monuments and inscriptions that could be reached."[933] In all ages the gods have been liable to be euhemerized into men. There are tombs of Zeus, Apollo, Hercules, and Bacchus, which are often mentioned to show that originally they were only mortals. Shem, Ham, and Japhet, are traced in the divinities Shamas of Assyria, Kham of **[Page 488]** Egypt, and Iapetos the Titan. Seth was god of the Hyk-sos, Enoch, or Inachus, of the Argives; and Abraham, Isaac, and Judah have been compared with Brahma, Ikshwaka, and Yadu of the Hindu pantheon. Typhon tumbled down from godhead to devilship, both in his own character as brother of Osiris, and as the Seth, or Satan of Asia. Apollo, the god of day, became, in his older Phœnician garb, no more Baal Zebul, the Oracle-god, but prince of demons, and finally the lord of the underworld. The separation of Mazdeanism from Vedism, transformed the *devas* or gods into evil potencies. Indra, also, in the *Vendidad* is set forth as the subaltern of Ahriman,[934] created by him out of the materials of darkness,[935] together with Siva (Surya) and the two Aswins. Even Jahi is the demon of Lust — probably identical with Indra.

The several tribes and nations had their tutelar gods, and vilified those of inimical peoples. The transformation of Typhon, Satan and Beelzebub are of this character. Indeed, Tertullian speaks of Mithra, the god of the Mysteries, as a devil.

In the twelfth chapter of the *Apocalypse,* Michael and his angels overcame the Dragon and his angels: "and the Great Dragon was cast out, that Archaic Ophis, called Diabolos and Satan, that deceiveth the whole world." It is added: "They overcame him by the blood of the Lamb." The Lamb, or Christ, had to descend himself to hell, the world of the dead, and remain there three days before he subjugated the enemy, according to the myth.

Michael was denominated by the kabalists and the Gnostics, "the Saviour," the angel of the Sun, and angel of Light. (lakYm, probably, from hby to manifest and la God.) He was the first of the Æons, and was well-known to antiquarians as the "unknown angel" represented on the Gnostic amulets.

The writer of the *Apocalypse,* if not a kabalist, must have been a Gnostic. Michael was not a personage originally exhibited to him in his vision (epopteia) but the Saviour and Dragon-slayer. Archæological explorations have indicated him as identical with Anubis, whose

---

932 "*Against Apion,*" i. 25. "The Egyptians took many occasions to hate and envy us: in the first place because our ancestors (the Hyk-sos, or shepherds) had had the dominion over their country, and when they were delivered from them and gone to their own country, they lived there in prosperity."

933 Bunsen. The name *Seth* with the syllable *an* from the Chaldean *ana* or Heaven, makes the term *Satan.* The punners seem now to have pounced upon it, as was their wont, and so made it *Satan* from the verb שטן Sitan, to oppose.

934 "*Vendidad,*" fargard x. The name *Vendidad* is a contraction of *Vidæva-data,* ordinances against the Dævas.

935 *Bundahest*, "Ahriman created out of the materials of darkness Akuman and Ander, then Sauru and Nakit."

effigy was lately discovered upon an Egyptian monument, with a cuirass and holding a spear, like St. Michael and St. George. He is also represented as slaying a Dragon, that has the head and tail of a serpent.[936]

The student of Lepsius, Champollion, and other Egyptologists will **[Page 489]** quickly recognize Isis as the "woman with child," "clothed with the Sun and with the Moon under her feet," whom the "great fiery Dragon" persecuted, and to whom "were given two wings of the Great Eagle that she might fly into the wilderness." Typhon was red-skinned [937]

HIS RELATION TO SERPENT-WORSHIP

The Two Brothers, the Good and Evil Principles, appear in the Myths of the *Bible* as well as those of the Gentiles, and Cain and Abel, Typhon and Osiris, Esau and Jacob, Apollo and Python, etc., Esau or Osu, is represented, when born, as "red all over like an hairy garment." He is the Typhon or Satan, opposing his brother.

From the remotest antiquity the serpent was held by every people in the greatest veneration, as the embodiment of Divine wisdom and the symbol of spirit, and we know from Sanchoniathon that it was Hermes or Thoth who was the first to regard the serpent as "the most spirit-like of all the reptiles"; and the Gnostic serpent with the seven vowels over the head is but the copy of Ananta, the seven-headed serpent on which rests the god Vishnu.

European treatises upon serpent-worship, that the writers confess that the public is "still almost in the dark as to the origin of the superstition in question." Mr. C. Staniland Wake, M.A.I., from whom we now quote, says: "The student of mythology knows that certain ideas were associated by the peoples of antiquity with the serpent, and that it was the favorite symbol of particular deities; but why that animal rather than any other was chosen for the purpose is yet uncertain."[938]

Mr. James Fergusson, F.R.S., who has gathered together such an abundance of material upon this ancient cult, seems to have no more suspicion of the truth than the rest.[939]

Our explanation of the myth may be of little value to students of symbology, and yet we believe that the interpretation of the primitive serpent-worship as given by the initiates is the correct one. In Vol. i., p. 10, we quote from the serpent Mantra, in the *Aytareya-Brahmana,* a passage which speaks of the earth as the *Sarpa Rajni,* the Queen of the Serpents, and "the mother of all that moves." These expressions refer to the fact that before our globe had become egg-shaped or round it was a long trail of cosmic dust or fire-mist, moving and writhing like a serpent. This, say the explanations, was the Spirit of God moving on the chaos until its breath had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth — emblem of eternity **[Page 490]** in its spiritual and of our world in its physical sense. According to the notions of the oldest philosophers, as we have shown in the preceding chapter, the earth, serpent-like, casts off its skin and appears after every minor pralaya in a rejuvenated state, and after the great pralaya

---

936 See Lenoir's "*Du Dragon de Metz,*" in "*Memoires de l'Academie Celtique,*" i., 11, 12.
937 Plutarch: "*Isis and Osiris.*"
938 "*The Origin of Serpent Worship,*" by C. Staniland Wake, M.A.I. New York: J. W. Bouton, 1877.
939 "*Tree and Serpent Worship,*" etc.

resurrects or evolves again from its subjective into objective existence. Like the serpent, it not only "puts off its old age," says Sanchoniathon, "but increases in size and strength." This is why not only Serapis, and later, Jesus, were represented by a great serpent, but even why, in our own century, big snakes are kept with sacred care in Moslem mosques; for instance, in that of Cairo. In Upper Egypt a famous saint is said to appear under the form of a large serpent; and in India in some children's cradles a pair of serpents, male and female, are reared with the infant, and snakes are often kept in houses, as they are thought to bring (a magnetic aura of) wisdom, health, and good luck. They are the progeny of Sarpa Râjni, the earth, and endowed with all her virtues.

In the Hindu mythology Vasaki, the Great Dragon, pours forth upon Durga, from his mouth, a poisonous fluid which overspreads the ground, but her consort Siva caused the earth to open her mouth and swallow it.

Thus the mystic drama of the celestial virgin pursued by the dragon seeking to devour her child, was not only depicted in the constellations of heaven, as has been mentioned, but was represented in the secret worship of the temples. It was the mystery of the god Sol, and inscribed on a black image of Isis.[940] The Divine Boy was chased by the cruel Typhon.[941] In an Egyptian legend the Dragon is said to pursue Thuesis (Isis) while she is endeavoring to protect her son.[942] Ovid describes Dione (the consort of the original Pelasgian Zeus, and mother of Venus) as flying from Typhon to the Euphrates,[943] thus identifying the myth as belonging to all the countries where the Mysteries were celebrated. Virgil sings the victory:

"Hail, dear child of gods, great son of Jove!

Receive the honors great; the time is at hand;

The Serpent will die!"[944]

Albertus Magnus, himself an alchemist and student of occult science, as well as a bishop of the Roman Catholic Church, in his enthusiasm for astrology, declared that the zodiacal sign of the celestial virgin rises above the horizon on the twenty-fifth of December, at the moment assigned by the Church for the birth of the Saviour.[945] **[Page 491]**

The sign and myth of the mother and child were known thousands of years before the Christian era. The drama of the Mysteries of Demeter represents Persephoneia, her daughter, as carried away by Pluto or Hades into the world of the dead; and when the mother finally discovers her there, she has been installed as queen of the realm of Darkness. This myth was transcribed by the Church into the legend of St. Anna[946] going in quest of her daughter Mary, who has been conveyed by Joseph into Egypt. Persephoné is depicted with two ears of wheat in her hand; so is Mary in the old pictures; so was the Celestial Virgin of

---

[940] Godfrey Higgins: "*Anacalypsis*"; Dupuis: "*Origines des Cultes*," iii., 51.
[941] Martianus Capella: "*Hymn to the Sun*," i., ii.; Movers: "Phiniza," 266.
[942] Plutarch: "*Isis and Osiris*."
[943] Virgil: "*Eclogues*," iv.
[944] Ovid: "*Fasti*," ii., 451.
[945] Knorring: "*Terra et Cœlum*," 53.
[946] Anna is an Oriental designation from the Chaldean *ana*, or heaven, whence Anaïtis and Anaïtres. Durga, the consort of Siva, is also named Anna purna, and was doubtless the original St. Anna. The mother of the prophet Samuel was named Anna; the father of his counterpart, Samson, was *Manu.*

the constellation. Albumazar the Arabian indicates the identity of the several myths as follows:

"In the first decan of the Virgin rises a maid, called in Arabic Aderenosa [Adha-nari?], that is, pure immaculate virgin,[947] graceful in person, charming in countenance, modest in habit, with loosened hair, holding in her hands two ears of wheat, sitting upon an embroidered throne, nursing a boy, and rightly feeding him in the place called Hebræa; a boy, I say, named Iessus by certain nations, which signifies Issa, whom they also call Christ in Greek."[948]

At this time Grecian, Asiatic, and Egyptian ideas had undergone a remarkable transformation. The Mysteries of Dionysus-Sabazius had been replaced by the rites of Mithras, whose "caves" superseded the crypts of the former god, from Babylon to Britain. Serapis, or Sri-Apa, from Pontus, had usurped the place of Osiris. The king of Eastern Hindustan, Asoka, had embraced the religion of Siddhârtha, and sent missionaries clear to Greece, Asia, Syria, and Egypt, to promulgate the evangel of wisdom. The Essenes of Judea and Arabia, the Therapeutists[949] of Egypt, and the Pythagorists[950] of Greece and Magna Græcia, were evidently religionists of the new faith. The legends of Gautama superseded the myths of Horus, Anubis, Adonis, Atys, and Bacchus. These were wrought anew into the Mysteries and Gospels, and to them we owe the **[Page 492]** literature known as the *Evangelists* and the *Apocryphal New Testament.* They were kept by the Ebionites, Nazarenes, and other sects as sacred books, which they might "show only to the wise"; and were so preserved till the overshadowing influence of the Roman ecclesiastical polity was able to wrest them from those who kept them.

At the time that the high-priest Hilkiah is said to have found the *Book of the Law*, the Hindu *Puranas* (Scriptures) were known to the Assyrians. These last had for many centuries held dominion from the Hellespont to the Indus, and probably crowded the Aryans out of Bactriana into the Punjâb. The *Book of the Law* seems to have been a *purana.* "The learned Brahmans," says Sir William Jones, "pretend that five conditions are requisite to constitute a real *purana:*

"1. To treat of the creation of matter in general.

"2. To treat of *the creation or production of secondary material and spiritual beings.*

"3. To give a chronological abridgment of the great periods of time.

"4. To give a genealogical abridgment of the principal families that reigned over the country.

"5. Lastly, to give the history of some great man in particular."

---

947 The virgins of ancient time, as will be seen, were not maids, but simply *almas,* or nubile women.

948 Kircher: "*Œdipus Ægyptiacus,*" iii., 5.

949 From θεραπευω, to serve, to worship, to heal.

950 E. Pococke derives the name *Pythagoras* from *Buddha,* and *guru*, a spiritual teacher. Higgins makes it Celtic, and says that it means an observer of the stars. See "Celtic Druids." If, however, we derive the word *Pytho* from פתה, *petah,* the name would signify an expounder of oracles, and Buddha-guru a teacher of the doctrines of Buddha.

It is pretty certain that whoever wrote the *Pentateuch* had this plan before him, as well as those who wrote the *New Testament* had become thoroughly well acquainted with Buddhistic ritualistic worship, legends and doctrines, through the Buddhist missionaries who were many in those days in Palestine and Greece.

But "no Devil, no Christ." This is the basic dogma of the Church. We must hunt the two together. There is a mysterious connection between the two, more close than perhaps is suspected, amounting to identity. If we collect together the mythical sons of God, all of whom were regarded as "first-begotten," they will be found dovetailing together and blending in this dual character. Adam Kadmon bifurcates from the spiritual conceptive wisdom into the creative one, which evolves *matter.* The Adam made from dust is both son of God and Satan; and the latter is also a son of God,[951] according to Job.

Hercules was likewise "the First-Begotten." He is also Bel, Baal, and Bal, and therefore Siva, the Destroyer. Bacchus was styled by Euripides, "Bacchus, the Son of God." As a child, Bacchus, like the Jesus of the *Apocryphal Gospels,* was greatly dreaded. He is described as benevolent to mankind; nevertheless he was merciless in punishing whomever failed of respect to his worship. Pentheus, the son of Cadmus **[Page 493]** and Hermioné, was, like the son of Rabbi Hannon, destroyed for his want of piety.

THE BOOK OF JOB AND THE BOOK OF THE DEAD

The allegory of Job, which has been already cited, if correctly understood, will give the key to this whole matter of the Devil, his nature and office; and will substantiate our declarations. Let no pious individual take exception to this designation of allegory. Myth was the favorite and universal method of teaching in archaic times. Paul, writing to the Corinthians, declared that the entire story of Moses and the Israelites was typical;[952] and in his *Epistle to the Galatians,* asserted that the whole story of Abraham, his two wives, and their sons was an allegory.[953] Indeed, it is a theory amounting to certitude, that the historical books of the *Old Testament* were of the same character. We take no extraordinary liberty with the *Book of Job* when we give it the same designation which Paul gave the stories of Abraham and Moses.

But we ought, perhaps, to explain the ancient use of allegory and symbology. The truth in the former was left to be deduced; the symbol expressed some abstract quality of the Deity, which the laity could easily apprehend. Its higher sense terminated there; and it was employed by the multitude thenceforth as an image to be employed in idolatrous rites. But the allegory was reserved for the inner sanctuary, when only the elect were admitted. Hence the rejoinder of Jesus when his disciples interrogated him because he spoke to the multitude in parables. "To you," said he, "it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

---

[951] In the Secret Museum of Naples, there is a marble bas-relief representing the *Fall of Man,* in which *God the Father plays the part of the Beguiling Serpent.*

[952] *First Epistle to the Corinthians*, x. 11.: "All these things happened unto them for *types.*"

[953] *Epistle to the Galatians*, iv. 24: "It is written that Abraham had two sons, the one by a bond-maid, the other by a freewoman . . . which things are an allegory."

In the minor Mysteries a sow was washed to typify the purification of the neophyte; as her return to the mire indicated the superficial nature of the work that had been accomplished.

> "The Mythus is the undisclosed thought of the soul. The characteristic trait of the myth is to convert reflection into history (a historical form). As in the epos, so in the myth, the historical element predominates. Facts (external events) often constitute the basis of the myth, and with these, religious ideas are interwoven."

The whole allegory of Job is an open book to him who understands the picture-language of Egypt as it is recorded in *the Book of the Dead.* In the Scene of Judgment, Osiris is represented sitting on his throne, **[Page 494]** holding in one hand the symbol of life, "the hook of attraction," and in the other the mystic Bacchic fan. Before him are the sons of God, the forty-two assessors of the dead. An altar is immediately before the throne, covered with gifts and surmounted with the sacred lotus-flower, upon which stand four spirits. By the entrance stands the soul about to be judged, whom Thmei, the genius of Truth, is welcoming to this conclusion of the probation. Thoth holding a reed, makes a record of the proceedings in the Book of Life. Horus and Anubis, standing by the scales, inspect the weight which determines whether the heart of the deceased balances the symbol of truth, or the latter preponderates. On pedestal sits a bitch — the symbol of the Accuser.

Initiation into the Mysteries, as every intelligent person knows, was dramatic representation of scenes in the underworld. Such was the allegory of Job.

Several critics have attributed the authorship of this book to Moses. But it is older than the *Pentateuch.* Jehovah is not mentioned in the poem itself; and if the name occurs in the prologue, the fact must be attributed to either an error of the translators, or the premeditation exacted by the later necessity to transform polytheism into a monotheistic religion. The plan adopted was the very simple one of attributing the many names of the Elohim (gods) to a single god. So in one of the oldest Hebrew texts of Job (in chapter xii. 9) there stands the name of Jehovah, whereas all other manuscripts have "Adonai." But in the original poem Jehovah is absent. In place of this name we find *Al, Aleim, Ale, Shaddai, Adonai,* etc. Therefore, we must conclude that either the prologue and epilogue were added at a later period, which is inadmissible for many reasons, or that it has been tampered with like the rest of the manuscripts. Then, we find in this archaic poem no mention whatever of the Sabbatical Institution; but a great many references to the sacred number seven, of which we will speak further, and a direct discussion upon Sabeanism, the worship of the heavenly bodies prevailing in those days in Arabia. Satan is called in it a "Son of God," one of the council which presents itself before God, and he leads him into tempting Job's fidelity. In this poem, clearer and plainer than anywhere else, do we find the meaning of the appellation, Satan. It is a term for the office or character of *public accuser.* Satan is the Typhon of the Egyptians, barking his accusations in Amenthi; an office quite as respectable as that of the public prosecutor, in our own age; and if, through the ignorance of the first Christians, he became later identical with the Devil, it is through no connivance of his own.

The *Book of Job* is a complete representation of ancient initiation, and the trials which generally precede this grandest of all ceremonies. **[Page 495]**

The neophyte perceives himself deprived of everything he valued, and afflicted with foul disease. His wife appeals to him to adore God and die; there was no more hope for him. Three friends appear on the scene by mutual appointment: Eliphaz, the learned Temanite, full of the knowledge "which wise men have told from their fathers — to whom alone the

earth was given"; Bildad, the conservative, taking matters as they come, and judging Job to have done wickedly, because he was afflicted; and Zophar, intelligent and skilful with "generalities" but not interiorly wise. Job boldly responds: "If I have erred, it is a matter with myself. You magnify yourselves and plead against me in my reproach; but it is God who has overthrown me. Why do you persecute me and are not satisfied with my flesh thus wasted away? But I know that my Champion lives, and that at a coming day he will stand for me in the earth; and though, together with my skin, all this beneath it shall be destroyed, yet without my flesh I shall see God. . . . Ye shall say: 'Why do we molest him?' for the root of the matter is found in me!"

This passage, like all others in which the faintest allusions could be found to a "Champion," "Deliverer," or "Vindicator," was interpreted into a direct reference to the Messiah; but apart from the fact that in the Septuagint this verse is translated:

"For I know that He is eternal Who
is about to deliver me on earth,
To restore this skin of mine which endures these things," etc.

In King James's version, as it stands translated, it has no resemblance whatever to the original.[954] The crafty translators have rendered it, "I know that *my Redeemer liveth,*" etc. And yet *Septuagint, Vulgate,* and Hebrew original, have all to be considered as an inspired Word of God. Job refers to his own *immortal* spirit which is eternal, and which, when death comes, will deliver him from his putrid earthly body and clothe him with a new spiritual envelope. In the *Mysteries of Eleusinia,* in the Egyptian *Book of the Dead,* and all other works treating on matters of initiation, this "eternal being" has a name. With the Neo-platonists it was the *Nous,* the *Augoeides;* with the Buddhists it is *Aggra;* and with the Persians, *Ferwer*. All of these are called the "Deliverers," the "Champions," the "Metatrons," etc. In the Mithraic sculptures of Persia, the *ferwer* is represented by a winged figure hovering in the air above its "object" or body.[955] It is the luminous Self — the Âtman of **[Page 496]** the Hindus, our immortal spirit, who alone can redeem our soul; and will, if we follow him instead of being dragged down by our body. Therefore, in the Chaldean texts, the above reads, "My *deliverer,* my *restorer,*" *i.e.,* the Spirit who will restore the decayed body of man, and transform it into a clothing of ether. And it is this *Nous, Augoeides, Ferwer, Aggra,* Spirit of himself, that the triumphant Job shall see without his flesh — *i.e.,* when he has escaped from his bodily prison, and that the translators call "God."

Not only is there not the slightest allusion in the poem of Job to Christ, but it is now well proved that all those versions by different translators, which agree with that of King James, were written on the authority of Jerome, who has taken strange liberties in his *Vulgate.* He was the first to cram into the text this verse of his own fabrication:

"*I know that my Redeemer lives,*
And at the last day *I shall arise from the earth,*
And again shall be surrounded with my skin,

---

[954] See "*Job,*" by various translators, and compare the different texts.
[955] See Kerr Porter's "*Persia,*" vol. i., plates 17, 41.

And in my flesh I shall see my God."

All of which might have been a good reason for himself to believe in it since *he knew it*, but for others who did *not*, and who moreover found in the text a quite different idea, it only proves that Jerome had decided, by one more interpolation, to enforce the dogma of a resurrection "at the last day," and in the identical skin and bones which we had used on earth. This is an agreeable prospect of "restoration" indeed. Why not the linen also, in which the body happens to die?

And how could the author of the *Book of Job* know anything of the *New Testament*, when evidently he was utterly ignorant even of the *Old* one? There is a total absence of allusion to any of the patriarchs; and so evidently is it the work of an *Initiate*, that one of the three daughters of Job is even called by a decidedly "Pagan" mythological name. The name of *Kerenhappuch* is rendered in various ways by the many translators. The *Vulgate* has "horn of antimony"; and the LXX has the "horn of Amalthea," the nurse of Jupiter, and one of the constellations, emblem of the "horn of plenty." The presence in the *Septuagint* of this heroine of Pagan fable, shows the ignorance of the transcribers of its meaning as well as the esoteric origin of the *Book of Job*.

Instead of offering consolations, the three friends of the suffering Job seek to make him believe that his misfortune must have come in punishment of some extraordinary transgressions on his part. Hurling back upon them all their imputations, Job swears that while his breath is in him he will maintain his cause. He takes in view the period of his prosperity "when the secret of God was upon his tabernacles," and he was a judge **[Page 497]** "who sat chief, and dwelt as a king in the army, or one that comforteth the mourners," and compares with it the present time — when vagrant Bedouins held him in derision, men "viler than the earth," when he was prostrated by misfortune and foul disease. Then he asserts his sympathy for the unfortunate, his chastity, his integrity, his probity, his strict justice, his charities, his moderation, his freedom from the prevalent sun-worship, his tenderness to enemies, his hospitality to strangers, his openness of heart, his boldness for the right, though he encountered the multitude and the contempt of families; and invokes the Almighty to answer him, and his adversary to write down of what he had been guilty.

To this there was not, and could not be, any answer. The three had sought to crush Job by pleadings and general arguments, and he had demanded consideration for his specific acts. Then appeared the fourth; Elihu, the son of Barachel the Buzite, of the kindred of Ram.[956]

Elihu is the hierophant; he begins with a rebuke, and the sophisms of Job's false friends are swept away like the loose sand before the west wind.

> "And Elihu, the son of Barachel, spoke and said: 'Great men are not always wise . . . there *is* a spirit in man; the *spirit within me* constraineth me. . . . God speaketh once, yea twice, *yet man* perceiveth it not. In a dream; in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed;

[956] The expression "of the kindred of Ram" denotes that he was an Aramaean or Syrian from Mesopotamia. Buz was a son of Nahor. "Elihu son of Barachel" is susceptible of two translations. Eli-Hu — God is, or Hoa is God; and Barach-Al — the worshipper of God, or Bar-Rachel, the son of Rachel, or son of the ewe.

> then he openeth the ears of men, and sealeth their instruction. O Job, hearken unto me; hold thy peace, and I shall teach thee WISDOM.' "

And Job, who to the dogmatic fallacies of his three friends in the bitterness of his heart had exclaimed: "No doubt but ye are *the* people, and wisdom shall die with you. . . . Miserable comforters are ye all. . . . Surely I would speak to the Almighty, and I desire to reason with God. But *ye* are forgers of lies, *ye* are physicians of no value!" The sore-eaten, visited Job, who in the face of the official clergy — offering for all hope the necessarianism of damnation, had in his despair nearly wavered in his patient faith, answered: "What *ye* know, *the same* do I know also; I am not inferior unto you. . . . Man cometh forth like a flower, and is cut down: he fleeth also as a shadow, *and continueth not*. . . . Man dieth, and wasteth away, yea, man giveth up the ghost, and *where is he?* . . . If a man die shall he *live* again? . . . When a few years are come then I shall go the way *whence* I shall not return. . . . O that one might plead for a man with God, as a man pleadeth for his neighbor!" **[Page 498]**

Job finds one who answers to his cry of agony. He listens to the WISDOM of Elihu, the hierophant, the perfected teacher, the inspired philosopher. From his stern lips comes the just rebuke for his impiety in charging upon the **S**UPREME Being the evils of humanity. "God," says Elihu, "is excellent in power, and in judgment, and in plenty of justice; **H**E *will not afflict*."

So long as the neophyte was satisfied with his own worldly wisdom and irreverent estimate of the Deity and His purposes; so long as he gave ear to the pernicious sophistries of his advisers, the hierophant kept silent. But, when this anxious mind was ready for counsel and instruction, his voice is heard, and he speaks with the authority of the Spirit of God that "constraineth" him: "Surely God will not hear *vanity*, neither will the Almighty regard it. . . . He respecteth not any that are wise at heart."

What better commentary than this upon the fashionable preacher, who "*multiplieth* words without knowledge!" This magnificent *prophetic* satire might have been written to prefigure the spirit that prevails in all the denominations of Christians.

Job hearkens to the words of wisdom, and then the "Lord" answers Job "out of the whirlwind" of nature, God's first visible manifestation: "Stand still, O Job, stand still! and consider the wondrous works of God; for *by them alone* thou canst know God. 'Behold, God is great, and *we know him not*,' Him who 'maketh small the drops of water; *but they* pour down rain *according to the vapor thereof* ";[957] not according to the divine whim, but to the once established and immutable laws. Which law "removeth the mountains and they know not; which shaketh the earth; which commandeth the sun, *and it riseth not*; and sealeth up the stars; . . . which doeth great things *past finding out*; yea, and *wonders without number*. . . . Lo, *He goeth by me*, and I see *him not*; he passeth on also, but *I perceive him not*!"[958]

Then, "Who is this that darkeneth counsel by words without knowledge?"[959] speaks the voice of God through His mouthpiece — nature. "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, *if thou knowest*? When the morning stars sang together, and all the sons of God

---

957 xxxvi. 24-27.
958 ix. 5-11.
959 xxxviii. 1, *et passim.*

shouted for joy? . . . Wast thou present when I said to the seas, 'Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?' . . . Knowest thou who hath caused it to rain on the earth, *where no man is;* on the wilderness, wherein *there is no man.* . . . Canst thou bind the sweet influences of Pleiades, or loose the bands **[Page 499]** of Orion? . . .Canst thou *send lightnings,* that they may go, and say unto thee, 'Here we are?' "[960]

"Then Job answered the Lord." He understood His ways, and his eyes were opened for the first time. The Supreme Wisdom descended upon him; and if the reader remain puzzled before this final **P**ETROMA of initiation, at least Job, or the man "afflicted" in his blindness, then realized the impossibility of catching "Leviathan by putting a hook into his nose." The Leviathan is OCCULT SCIENCE, on which one can lay his hand, but "*do no more,*"[961] whose power and "comely proportion" God wishes not to conceal.

> "Who can discover the face of his garment, or who can come to him with his *double bridle?* Who can open the doors of his face, 'of him whose *scales* are his pride, shut up together as *with a closed seal*?' Through whose 'neesings a light doth Shine,' and whose eyes are like the lids of the morning." Who "maketh a light to *shine* after him," for those who have the fearlessness to approach him. And then they, like him, will behold "all *high* things, for he is king only over all the children of pride."[962]

Job, now in modest confidence, responded:

> "I know that thou canst do everything, And
> that no thought of thine can be resisted.
> Who is he that maketh a show of arcane wisdom,
> Of which he knoweth nothing?
> Thus have I uttered what I did not comprehend —
> Things far above me, which I did not know.
> Hear! I beseech thee, and I will speak;
> I will demand of thee, and do thou answer me:
> I have heard thee with my ears,
> And now I see thee with my eyes,
> Wherefore am I loathsome,
> And mourn in dust and ashes?"

He recognized his "champion," and was assured that the time for his vindication had come. Immediately the Lord ("the priests and the judges," *Deuteronomy* xix. 17) saith to his friends: "My wrath is kindled against thee and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath." So "the Lord turned the captivity of Job," and "blessed the latter end of Job more than his beginning."

Then in the judgment the deceased invokes four spirits who preside over the Lake of Fire, and is purified by them.

---

960 *Job* xxxviii. 35.
961 Ibid., xli. 8.
962 Ibid., xli. 34.

He then is conducted to **[Page 500]** his celestial house, and is received by Athar and Isis, and stands before *Atum*,[963] the essential God. He is now *Turu*, the essential man, a pure spirit, and henceforth On-ati, the eye of fire, and an associate of the gods.

This grandiose poem of Job was well understood by the kabalists. While many of the mediæval Hermetists were profoundly religious men, they were, in their innermost hearts — like kabalists of every age — the deadliest enemies of the clergy. How true the words of Paracelsus when worried by fierce persecution and slander, misunderstood by friends and foes, abused by clergy and laity, he exclaimed:

> "O ye of Paris, Padua, Montpellier, Salerno, Vienna, and Leipzig! Ye are not teachers of the truth, but confessors of lies. Your philosophy is a lie. Would you know *what* MAGIC *really is*, then seek it in St. John's *Revelation*. . . . As you cannot yourselves prove your teachings from the *Bible* and the *Revelation*, then let your farces have an end. The *Bible is the true key and interpreter.* John, not less than Moses, Elias, Enoch, David, Solomon, Daniel, Jeremiah, and the rest of the prophets, was a *magician*, kabalist, and diviner. If now, all, or even any of those I have named, were yet living, I do not doubt that you would make an example of them in your miserable slaughter-house, and would annihilate them there on the spot, and *if* it were possible, the Creator of all things too!"

That Paracelsus had learned some mysterious and useful things out of *Revelation* and other *Bible* books, as well as from the *Kabala*, was proved by him practically; so much so, that he is called by many the "father of magic and founder of the occult physics of the *Kabala* and magnetism."[964]

So firm was the popular belief in the supernatural powers of Paracelsus, that to this day the tradition survives among the simple-minded Alsatians that he is not dead, but "sleepeth in his grave" at Strasburg.[965] And they often whisper among themselves that the green sod heaves with every respiration of that weary breast, and that deep groans are heard as the great fire-philosopher awakes to the remembrance of the cruel wrongs he suffered at the hands of his cruel slanderers for the sake of the great truth!

It will be perceived from these extended illustrations that the Satan of the *Old Testament*, the Diabolos or Devil of the *Gospels* and *Apostolic Epistles*, were but the antagonistic principle in matter, necessarily incident to it, and not wicked in the moral sense of the term. The Jews, **[Page 501]** coming from the Persian country, brought with them the doctrine of *two principles.* They could not bring the *Avesta*, for it was not written. But they — we mean the *Asidians* and *Pharsi* — invested Ormazd with the secret name of hwhy , and Ahriman with the name of the gods of the land, Satan of the Hittites, and *Diabolos*, or rather Diobolos, of the Greeks. The early Church, at least the Pauline part of it, the Gnostics and their successors, further refined upon their ideas; and the Catholic Church adopted and adapted them, meanwhile putting their promulgators to the sword.

---

963 *Atum*, or At-ma, is the Concealed God, at once Phtha and Amon, Father and Son, Creator and thing created, Thought and Appearance, Father and Mother.

964 Molitor, Ennemoser, Henman, Pfaff, etc.

965 Schopheim: "*Traditions*," p. 32.

THE HINDU DEVIL A METAPHYSICAL ABSTRACTION

The Protestant is a reaction from the Roman Catholic Church. It is necessarily not coherent in its parts, but a prodigious host of fragments beating their way round a common centre, attracting and repelling each other. Parts are centripetally impelled towards old Rome, or the system which enabled old Rome to exist; parts still recoil under the centrifugal impulse, and seek to rush into the broad ethereal region beyond Roman, or even Christian influence.

The modern Devil is their principal heritage from the Roman Cybelè, "Babylon, the Great Mother of the idolatrous and abominable religions of the earth."

But it may be argued, perhaps, that Hindu theology, both Brahmanical and Buddhistic, is as strongly impregnated with belief in objective devils as Christianity itself. There is a slight difference. This very *subtlety* of the Hindu mind is a sufficient warrant that the well-educated people, the learned portion, at least, of the Brahman and Buddhist divines, consider the Devil in another light. With them the Devil is a metaphysical abstraction, an allegory of necessary *evil*; while *with Christians the myth has become a historical entity, the fundamental stone on which Christianity, with its dogma of redemption, is built.* He is as necessary — as Des Mousseaux has shown — to the Church as the beast of the seventeenth chapter of the *Apocalypse* was to his rider. The English-speaking Protestants, not finding the *Bible* explicit enough, have adopted the *Diabology* of Milton's celebrated poem, *Paradise Lost*, embellishing it somewhat from Goethe's celebrated drama of *Faust*. John Milton, first a Puritan and finally a Quietist and Unitarian, never put forth his great production except as a work of fiction, but it thoroughly dovetailed together the different parts of Scripture. The Ilda-Baoth of the Ophites was transformed into an angel of light, and the morning star, and made the Devil in the first act of the *Diabolic Drama.* Then the twelfth chapter of the *Apocalypse* was brought in for the second act. The great red Dragon was adopted as the same illustrious personage as *Lucifer*, and the last scene is his fall, like that of Vulcan-Hephaistos, from Heaven into the island of Lemnos; the fugitive hosts and their **[Page 502]** leader "coming to hard bottom" in Pandemonium. The third act is the Garden of Eden. Satan holds a council in a hall erected by him for his new empire, and determines to go forth on an exploring expedition in quest of the new world. The next acts relate to the fall of man, his career on earth, the advent of the Logos, or Son of God, and his redemption of mankind, or the elect portion of them, as the case may be.

This drama of *Paradise Lost* comprises the unformulated belief of English-speaking "evangelical Protestant Christians." Disbelief of its main features is equivalent, in their view, to "denying Christ" and "blaspheming against the Holy Ghost." If John Milton had supposed that his poem, instead of being regarded as a companion of Dante's *Divine Comedy*, would have been considered as another *Apocalypse* to supplement the *Bible*, and complete its demonology, it is more than probable that he would have borne his poverty more resolutely, and withheld it from the press. A later poet, Robert Pollok, taking his cue from this work, wrote another, *The Course of Time*, which bade fair for a season to take the rank of a later *Scripture;* but the nineteenth century has fortunately received a different inspiration, and the Scotch poet is falling into oblivion.

We ought, perhaps, to make a brief notice of the European Devil. He is the genius who deals in sorcery, witchcraft, and other mischief. The Fathers taking the idea from the Jewish Pharisees, made devils of the Pagan gods, Mithras, Serapis, and the others. The Roman Catholic Church followed by denouncing the former worship as commerce with the powers of darkness. The *malefecii* and witches of the middle ages were thus but the votaries of the

proscribed worship. Magic in all ancient times had been considered as divine science, wisdom, and the knowledge of God. The healing art in the temples of Æsculapius, and at the shrines of Egypt and the East, had always been magical. Even Darius Hystaspes, who had exterminated the Median Magi, and even driven out the Chaldean theurgists from Babylon into Asia Minor, had also been instructed by the Brahmans of Upper Asia, and, finally, while establishing the worship of Ormazd, was also himself denominated the institute of magism. All was now changed. Ignorance was enthroned as the mother of devotion. Learning was denounced, and savants prosecuted the sciences in peril of their lives. They were compelled to employ a jargon to conceal their ideas from all but their own adepts, and to accept opprobrium, calumny, and poverty.

The votaries of the ancient worship were persecuted and put to death on charges of witchcraft. The Albigenses, descendants of the Gnostics, and the Waldenses, precursors of the Protestants, were hunted and massacred under like accusations. Martin Luther himself was accused of **[Page 503]** companionship with Satan in proper person. The whole Protestant world still lies under the same imputation. There is no distinction in the judgments of the Church between dissent, heresy, and witchcraft. And except where civil authority protects, they are alike capital offences. Religious liberty the Church regards as intolerance.

But the reformers were nursed with the milk of their mother. Luther was as bloodthirsty as the Pope; Calvin more intolerant than Leo or Urban. Thirty years of war depopulated whole districts of Germany, Protestants and Catholics cruel alike. The new faith too opened its batteries against witchcraft. The statute books became crimsoned with bloody legislation in Sweden, Denmark, Germany, Holland, Great Britain, and the North American Commonwealth. Whosoever was more liberal, more intelligent, more free speaking than his fellows was liable to arrest and death. The fires that were extinguished at Smithfield were kindled anew for magicians; it was safer to rebel against a throne than to pursue abstruse knowledge outside the orthodox dead-line.

In the seventeenth century Satan made a sortie in New England, New Jersey, New York, and several of the Southern colonies of North America, and Cotton Mather gives us the principal chronicles of his manifestation. A few years later he visited the Parsonage of Mora, in Sweden, and *Life in Dalecarlia* was diversified with the burning alive of young children, and the whipping of others at the church-doors on Sabbath-days. The skepticism of modern times has, however, pretty much driven the belief in witchcraft into Coventry; and the Devil in personal anthropomorphic form, with his Bacchus-foot, and his Pan-like goat's horns, holds place only in the *Encyclical Letters*, and other effusions of the Roman Catholic Church. Protestant respectability does not allow him to be named at all except with bated breath in a pulpit-enclosure.

Having now set forth the biography of the Devil from his first advent in India and Persia, his progress through Jewish, and both early and later Christian *Theo*logy down to the latest phases of his manifestation, we now turn back to review certain of the opinions extant in the earlier Christian centuries.

Avatars or incarnations were common to the old religions. India had them reduced to a system. The Persians expected Sosiosh, and the Jewish writers looked for a deliverer. Tacitus and Suetonius relate that the East was full of expectation of the Great Personage about the time of Octavius. "Thus doctrines obvious to Christians were the highest arcana of Paganism."[966] The Maneros of Plutarch was a child of Palestine;[967] **[Page 504]** his mediator Mithras, the Saviour Osiris is the Messiah. In our present "*Canonical Scriptures*" are to

be traced the vestigia of the ancient worships; and in the rites and ceremonies of the Roman Catholic Church we find the forms of the Buddhistical worship, its ceremonies and hierarchy. The first *Gospels,* once as canonical as any of the present four, contain pages taken almost entire from Buddhistical narratives, as we are prepared to show. After the evidence furnished by Burnouf, Asoma, Korosi, Beal, Hardy, Schmidt, and translations from the *Tripitaka,* it is impossible to doubt that the whole Christian scheme emanated from the other. The "Miraculous Conception" miracles and other incidents are found in full in Hardy's *Manual of Buddhism.* We can readily realize why the Roman Catholic Church is anxious to keep the common people in utter ignorance of the Hebrew *Bible* and the Greek literature. Philology and comparative Theology are her deadliest enemies. The deliberate falsifications of Nenæus, Epiphanius, Eusebius and Tertullian had become a necessity.

The *Sibylline Books* at that period seem to have been regarded with extraordinary favor. One can easily perceive that they were inspired from the same source as those of the Gentile nations.

Here is a leaf from Gallæus:

> "New Light has arisen:
> Coming from Heaven, it assumed a mortal form. . . .
> —Virgin, receive God in thy pure bosom —
> And the Word flew into her womb:
> Becoming incarnate in Time, and animated by her body,
> It was found in a mortal image, and a Boy was created
> By a Virgin. . . . The new God-sent Star was adored by the Magi,
> The infant swathed was shown in a manger. . . .
> And Bethlehem was called "God-called country of the Word."

This looks at first-sight like a prophecy of Jesus. But could it not mean as well some other creative God? We have like utterances concerning Bacchus and Mithras.

> "I, son of Deus, am come to the land of the Thebans — Bacchus, whom formerly Semele (the Virgin), the daughter of Kadmus (the man from the East) brings forth — being delivered by the lightning-bearing flame; and having taken a mortal form instead of God's, I have arrived."[968]

The *Dionysiacs,* written in the fifth century, serve to render this matter very clear, and even to show its close connection with the Christian legend of the birth of Jesus: **[Page 505]**

---

966 W. Williams: "*Primitive History*"; Dunlap: "*Spirit History of Man.*"
967 Plutarch: "*Isis and Osiris,*" p. 17. † "*Sibylline Oracles,*" 760-788.
968 Euripides: "*Bacchæ.*"

Korè-Persephoneia[969] . . . you were wived as the Dragon's spouse,
When *Zeus*, very coiled, his form and countenance changed,
A Dragon-Bridegroom, coiled in love-inspiring fold . . .
Glided to dark Kore's maiden couch . . .
Thus, by the alliance with the Dragon of Æther,
The womb of Persephonè became alive with fruit,
Bearing Zagreus,[970] the Horned Child."[971]

Here we have the secret of the Ophite worship, and the origin of the Christian later-*revised* fable of the immaculate conception. The Gnostics were the earliest Christians with anything like a regular theological system, and it is only too evident that it was Jesus who was made to fit their theology as Christos, and not their theology that was developed out of his sayings and doings. Their ancestors had maintained, before the Christian era, that the Great Serpent — Jupiter, the Dragon of Life, the Father and "Good Divinity," had glided into the couch of Semele, and now, the post-Christian Gnostics, with a very trifling change, applied the same fable to the man Jesus, and asserted that the same "Good Divinity," Saturn (Ilda-Baoth), had, in the shape of the Dragon of Life, glided over the cradle of the infant Mary.[972] In their eyes the Serpent was the Logos — Christos, the incarnation of Divine Wisdom, through his Father Ennola and Mother Sophia.

"Now my mother, the Holy Spirit (Holy Ghost) took me," Jesus is made to say in the *Gospel of the Hebrews*,[973] thus entering upon his part of Christos — the Son of Sophia, the Holy Spirit.[974]

"The *Holy Ghost shall come upon thee,* and the **P**OWER of the Highest shall overshadow thee; therefore, that *holy* thing which shall be born of thee shall be called Son of God," says the angel (*Luke* i. 35).

"God . . . hath at the last of these days spoken to us by a Son, **[Page 506]** whom he hath appointed heir of all things, by whom also he made the Æons" (Paul: *Heb.* i.).[975]

All such expressions are so many Christian quotations from the *Nonnus* verse " . . . through the Ætherial Draconteum," for Ether is the Holy Ghost or third person of the Trinity

---

[969] We doubt the propriety of rendering *κορη*, virgin. Demeter and Persephoneia were substantially the same divinity, as were Apollo and Esculapius. The scene of this adventure is laid in *Krete* or *Koureteia,* where Zeus was chief god. It was, doubtless, *Keres* or Demeter that is intended. She was also named *κουρα*, which is the same as *κωρη*. As she was the goddess of the Mysteries, she was fittest for the place as consort of the Serpent-God and mother of Zagreus.

[970] Pococke considers Zeus a grand lama, or chief Jaina, and Kore-Persephone, or Kuru-Parasu-pani. Zagreus, is *Chakras,* the wheel, or circle, the earth, the ruler of the world. He was killed by the Titans, or Teith-ans (Daityas). The Horns or crescent was a badge of Lamaic sovereignty.

[971] Nonnus: "*Dionysiacs*."

[972] See Deane's "*Serpent Worship*," pp. 89, 90.

[973] Creuzer: "*Symbol*.," vol. i., p. 341.

[974] The Dragon is the *sun,* the generative principle — Jupiter-Zeus; and Jupiter is called the "Holy Spirit" by the Egyptians, says Plutarch, "*De Iside*," xxxvi.

[975] In the original it stands *Æons* (emanations). In the translation it stands *worlds.* It was not to be expected that, after anathematizing the doctrine of emanations, the Church would refrain from erasing the original word, which clashed diametrically with her newly-enforced dogma of the Trinity.

— the Hawk-headed Serpent, the Egyptian Kneph, emblem of the Divine Mind[976] and Plato's universal soul.

> "I, Wisdom, came out of the mouth of the Most High, and *covered the earth as a cloud*."[977]

Pimander, the Logos, issues from the Infinite Darkness, and covers the earth with clouds which, serpentine-like, spread all over the earth (See Champollion's *Egypte*). The Logos is the *oldest* image of God, and he is the *active* Logos, says Philo.[978] The Father is the *Latent Thought*.

This idea being universal, we find an identical phraseology to express it, among Pagans, Jews, and early Christians. The Chaldeo-Persian *Logos* is the Only-Begotten of the Father in the Babylonian cosmogony of Eudemus. "Hymn now, ELI, child of Deus," begins a Homeric hymn to the sun.[979] Sol-Mithra is an "image of the Father," as the kabalistic Seir-Anpin.

That of all the various nations of antiquity, there never was one which believed in a personal devil more than liberal Christians in the nineteenth century, seems hardly credible, and yet such is the sorrowful fact. Neither the Egyptians, whom Porphyry terms "the most learned nation of the world,"[980] nor Greece, its faithful copyist, were ever guilty of such a crowning absurdity. We may add at once that none of them, not even the ancient Jews, believed in hell or an eternal damnation any more than in the Devil, although our Christian churches are so liberal in dealing it out to the heathen. Wherever the word "hell" occurs in the translations of the Hebrew sacred texts, it is unfortunate. The Hebrews were ignorant of such an idea; but yet the gospels contain frequent examples of the same misunderstanding. So, when Jesus is made to say (*Matthew* xvi. 18) ". . . and the gates of Hades shall not prevail against it," in the original text it stands "the gates of *death*." **[Page 507]**

Never is the word "hell" — as applied to the state of *damnation*, either temporary or eternal — used in any passage of the *Old Testament*, all hellists to the contrary, notwithstanding. "Tophet," or "the Valley of Hinnom" (*Isaiah* lxvi. 24) bears no such interpretation. The Greek term "Gehenna" has also quite a different meaning, as it has been proved conclusively by more than one competent writer, that "Gehenna" is identical with the Homeric Tartarus.

In fact, we have Peter himself as authority for it. In his second *Epistle* (ii. 2) the Apostle, in the original text, is made to say of the sinning angels that God "cast them down into *Tartarus*." This expression too inconveniently recalling the war of Jupiter and the Titans, was altered, and now it reads, in King James's version: "cast them down to hell."

In the *Old Testament* the expressions "gates of death," and the "chambers of death," simply allude to the "gates of the grave," which are specifically mentioned in the *Psalms* and *Proverbs*. Hell and its sovereign are both inventions of Christianity, coëval with its accession to power and resort to tyranny. They were hallucinations born of the nightmares of the **SS**. Anthonys in the desert. Before our era the ancient sages knew the "Father of Evil," and

---

[976] See Dean's "*Serpent Worship*," p. 145.
[977] *Ecclesiasticus* xxiv. 3.
[978] See Dunlap's "*Spirit History of Man*," the chapter on "the Logos, the Only Begotten and the King."
[979] Translated by Buckley.
[980] "*Select Works on Sacrifice*."

treated him no better than an ass, the chosen symbol of Typhon, "the Devil."[981] Sad degeneration of human brains!

As Typhon was the dark shadow of his brother Osiris, so Python is the evil side of Apollo, the bright god of visions, the seer and the soothsayer. He is killed by Python, but kills him in his turn, thus redeeming humanity from sin. It was in memory of this deed that the priestesses of the sun-god enveloped themselves in the snake-skin, typical of the fabulous monster. Under its exhilarating influence — the serpent's skin being considered magnetic — the priestesses fell into magnetic trances, and "receiving their voice from Apollo," they became prophetic and delivered oracles.

Again Apollo and Python are one and morally androgynous. The sun-god ideas are all dual, without exception. The beneficent warmth of the sun calls the germ into existence, but excessive heat kills the plant. While playing on his seven-stringed planetary lyre, Apollo produces harmony; but, as well as other sun-gods, under his dark aspect he becomes the destroyer, Python.

St. John is known to have travelled in Asia, a country governed by Magi and imbued with Zoroastrian ideas, and in those days full of Buddhist **[Page 508]** missionaries. Had he never visited those places and come in contact with Buddhists, it is doubtful whether the *Revelation* would have been written. Besides his ideas of the dragon, he gives prophetic narratives entirely unknown to the other apostles, and which, relating to the second advent, make of Christ a faithful copy of Vishnu.

Thus Ophios and Ophiomorphos, Apollo and Python, Osiris and Typhon, Christos and the Serpent, are all convertible terms. They are all Logoi, and one is unintelligible without the other, as day could not be known had we no night. All are regenerators and saviours, one in a spiritual, the other in a physical sense. One insures immortality for the Divine Spirit; the other gives it through regeneration of the seed. The Saviour of mankind has to die, because he unveils to humanity the great secret of the immortal ego; the serpent of *Genesis* is cursed because he said to *matter*, "Ye shall not die." In the world of Paganism the counterpart of the "serpent" is the second Hermes, the reïncarnation of Hermes Trismegistus.

Hermes is the constant companion and instructor of Osiris and Isis. He is the personified wisdom; so is Cain, the son of the "Lord." Both build cities, civilize and instruct mankind in the arts.

It has been repeatedly stated by the Christian missionaries in Ceylon and India that the people are steeped in demonolatry; that they are devil-worshippers, in the full sense of the word. Without any exaggeration we say that they are no more so than the masses of uneducated Christians. But even were they worshippers of (which is more than believers in) the Devil, yet there is a great difference between the teachings of their clergy on the subject of a personal devil and the dogmas of Catholic preachers and many Protestant ministers also. The Christian priests are bound to teach and impress upon the minds of their flock the existence of the Devil, and the opening pages of the present chapter show the reason why. But not only will the Cingalese Oepasampala, who belong to the highest priesthood, not

---

[981] Typhon is called by Plutarch and Sanchoniathon, "Tuphon, the *red*-skinned." Plutarch: "*Isis and Osiris*," xxi.-xxvi.

confess to belief in a personal demon but even the Samenaira, the candidates and novices, would laugh at the idea. Everything in the external worship of the Buddhists is allegorical and is never otherwise accepted or taught by the educated *pungis* (pundits). The accusation that they allow, and tacitly agree to leave the poor people steeped in the most degrading superstitions, is not without foundation; but that they enforce such superstitions, we most vehemently deny. And in this they appear to advantage beside our Christian clergy, who (at least those who have not allowed their fanaticism to interfere with their brains), without believing a word of it, yet preach the existence of the Devil, as the personal enemy of a personal God, and the evil genius of mankind. **[Page 509]**

St. George's Dragon, which figures so promiscuously in the grandest cathedrals of the Christians, is not a whit handsomer than the King of Snakes, the Buddhist Nammadānam-nāraya, the great Dragon. If the planetary Demon Rawho, is believed, in the popular superstition of the Cingalese, to endeavor to destroy the moon by swallowing it; and if in China and Tartary the rabble is allowed, without rebuke, to beat gongs and make fearful noises to drive the monster away from its prey during the eclipses, why should the Catholic clergy find fault, or call this superstition? Do not the country clergy in Southern France do the same, occasionally, at the appearance of comets, eclipses, and other celestial phenomena? In 1456, when Halley's comet made its appearance, "so tremendous was its apparition," writes Draper, "that it was necessary for the Pope himself to interfere. He exorcised and expelled it from the skies. It slunk away into the abysses of space, terror-stricken by the maledictions of Calixtus **III**., and did not venture back for seventy-five years!"[982]

We never heard of any Christian clergyman or Pope trying to disabuse ignorant minds of the belief that the Devil had anything to do with eclipses and comets; but we do find a Buddhist chief priest saying to an official who twitted him with this superstition: "Our Cingalese religious books teach that the eclipses of the sun and moon denote an attack of Rahu[983] (one of the nine planets) *not by a devil.*"[984]

The origin of the "Dragon" myth so prominent in the *Apocalypse* and *Golden Legend*, and of the fable about Simeon Stylites converting the Dragon, is undeniably Buddhistic and even pre-Buddhistic. It was Gautama's pure doctrines which reclaimed to Buddhism the Cashmerians whose primitive worship was the Ophite or Serpent worship. Frankincense and flowers replaced the human sacrifices and belief in personal demons. It became the turn of Christianity to inherit the degrading superstition about devils invested with pestilential and murderous powers. The *Mahavansa*, oldest of the Ceylonese books, relates the story of King Covercapal (cobra-de-capello), the snake-god, who was converted to Buddhism by a

---

982 "*Conflict between Religion and Science*," p. 269.

983 Rahu and Kehetty are the two fixed stars which form the head and tail of the constellation of the Dragon.

984 E. Upham: "*The Mahavansi*, etc.," p. 54, for the answer given by the chief-priest of Mulgirs Galle Vihari, named Sue Bandare Metankere Samanere Samavahanse, to a Dutch Governor in 1766.

holy Rahat;[985] and it is earlier, by all odds, than the *Golden Legend* which tells the same of Simeon the Stylite and his Dragon. **[Page 510]**

The Logos triumphs once more over the great Dragon; Michael, the luminous archangel, chief of the Æons, conquers Satan.[986]

It is a fact worthy of remark, that so long as the initiate kept silent "on what he knew," he was perfectly safe. So was it in days of old, and so it is now. As soon as the Christian God, emanating forth from *Silence,* manifested himself as the *Word* or Logos, the latter became the cause of his death. The serpent is the symbol of wisdom and eloquence, but it is likewise the symbol of destruction. "To dare, to know, to will, *and be silent,*" are the cardinal axioms of the kabalist. Like Apollo and other gods, Jesus is killed by his *Logos;*[987] he rises again, kills him in his turn, and becomes his master. Can it be that this old symbol has, like the rest of ancient philosophical conceptions, more than one allegorical and never-suspected meaning? The coincidences are too strange to be results of mere chance.

And now that we have shown this identity between Michael and Satan, and the Saviours and Dragons of other people, what can be more clear than that all these philosophical fables originated in India, that universal hot-bed of metaphysical mysticism? "The world," says Ramatsariar, in his comments upon the *Vedas,* "commenced with a contest between the Spirit of Good and the Spirit of Evil, and so must end. After the destruction of matter evil can no longer exist, it must return to naught."[988]

In the *Apologia,* Tertullian falsifies most palpably every doctrine and belief of the Pagans as to the oracles and gods. He calls them, indifferently, demons and devils, accusing the latter of taking possession of even the birds of the air! What Christian would now dare doubt such an authority? Did not the Psalmist exclaim: "All the gods of the nations are *idols*"; and the Angel of the School, Thomas Aquinas, explains, on his own *kabalistic* authority, the word *idols* by *devils?* "They come to men," he says, "and offer themselves to their adoration by operating certain things which seem miraculous."[989]

The Fathers were prudent as they were wise in their inventions. To be impartial, after having created a Devil, they set to creating apocryphal saints. We have named several in preceding chapters; but we must not forget Baronius, who having read in a work of Chrysostom about the holy *Xenoris,* the word meaning a *pair,* a couple, mistook it for the **[Page 511]** name of a saint, and proceeded forthwith to create of it a *martyr* of Antioch, and went on to give a most detailed and authentic biography of the "blessed martyr." Other theologians made of Apollyon — or rather *Apolouôn* — the anti-Christ. Apolouôn is Plato's "washer," the god *who purifies,* who washes off, and *releases* us from sin, but he was thus

---

985 We leave it to the learned archæologists and philologists to decide how the *Naga* or Serpent worship could travel from Kashmir to Mexico and become the Nargal worship, which is also a Serpent worship, and a doctrine of lycanthropy.

986 Michael, the chief of the Æons, is also "Gabriel, the messenger of Life," of the Nazarenes, and the Hindu Indra, the chief of the good Spirits, who vanquished Vasouki, the Demon who rebelled against Brahma.

987 See the Gnostic amulet called the "Chnuphis-Serpent," in the act of raising its head crowned with the *seven vowels,* which is the kabalistic symbol for signifying the "gift of speech to man," or *Logos.*

988 "*Tamas, the Vedas*."

989 Thomas Aquinas: "*Summa,*" ii., 94 Art.

transformed into him "whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" — Devil!

Max Müller says that the serpent in Paradise is a conception which might have sprung up among the Jews, and "seems hardly to invite comparison with the much grander conceptions of the terrible power of Vritra and Ahriman in the *Veda* and *Avesta*." With the kabalists the Devil was always a myth — God or good reversed. That modern Magus, Eliphas Levi, calls the Devil *l'ivresse astrale.* It is a blind force like electricity, he says; and, speaking allegorically, as he always did, Jesus remarked that he "beheld Satan like lightning fall from Heaven."

The clergy insist that God has sent the Devil to tempt mankind; which would be rather a singular way of showing his boundless love to humanity! If the Supreme One is really guilty of such unfatherly treachery, he is worthy, certainly, of the adoration only of a Church capable of singing the *Te Deum* over a massacre of St. Bartholomew, and of blessing Mussulman swords drawn to slaughter Greek Christians!

This is at once sound logic and good sound law, for is it not a maxim of jurisprudence: "*Qui facit per alium, facit per se*"?

The great dissimilarity which exists between the various conceptions of the Devil is really often ludicrous. While bigots will invariably endow him with horns, tail, and every conceivable repulsive feature, even including an offensive *human* smell,[990] Milton, Byron, Goethe, Lermontoff,[991] and a host of French novelists have sung his praise in flowing verse and thrilling prose. Milton's Satan, and even Goethe's Mephistopheles, are certainly far more commanding figures than some of the angels, as represented in the prose of ecstatic bigots. We have **[Page 512]** but to compare two descriptions. Let us first award the floor to the incomparably sensational des Mousseaux. He gives us a thrilling account of an incubus, in the words of the penitent herself: "Once," she tells us, "during the space of a whole half- hour, she saw *distinctly* near her an individual with a black, dreadful, horrid body, and whose hands, of an enormous size, exhibited *clawed* fingers strangely hooked. The senses of sight, feeling, and *smell* were confirmed by that of hearing!!"[992]

And yet, for the space of several years, the damsel suffered herself to be led astray by such a hero. How far above this odoriferous gallant is the majestic figure of the Miltonic Satan!

Let the reader then fancy, if he can, this superb chimera, this ideal of the rebellious angel become incarnate Pride, crawling into the skin of the most disgusting of all animals!

---

[990] See des Mousseaux; see various other Demonographers; the different "Trials of Witches," the depositions of the latter exacted by torture, etc. In our humble opinion, the Devil must have contracted this disagreeable smell and his habits of uncleanliness in company with mediæval monks. Many of these saints boasted of having never washed themselves! "To strip one's self for the sake of *vain* cleanliness, is to sin in the eyes of God," says Sprenger, in the "Witches' Hammer." Hermits and monks "dreaded all cleansing as so much defilement. There was no bathing for a thousand years!" exclaims Michelet in his "Sorciere." Why such an outcry against Hindu fakirs in such a case? These, if they keep dirty, besmear themselves only after washing, for their religion commands them to wash every morning, and sometimes several times a day.

[991] Lermontoff, the great Russian poet, author of the "*Demon*."

[992] "*Les Hauts Phénomenes de la Magie*," p. 379.

Notwithstanding that the Christian catechism teaches us that Satan in *propria persona* tempted our first mother, Eve, in a real paradise, and that in the shape of a serpent, which of all animals was the most insinuating and fascinating! God orders him, as a punishment, to crawl eternally on his belly, and bite the dust. "A sentence," remarks Levi, "which resembles in nothing the traditional flames of hell." The more so, that the real zoological serpent, which was created before Adam and Eve, crawled on his belly, and bit the dust likewise, before there was any original sin.

Apart from this, was not Ophion the Daimon, or Devil, like God called *Dominus*?[993] The word *God* (deity) is derived from the Sanscrit word *Deva,* and Devil from the Persian *daëva,* which words are substantially alike. Hercules, son of Jove and Alcmena, one of the highest sun-gods and also Logos manifested, is nevertheless represented under a double nature, as all others.[994]

The Agathodæmon, the beneficent dæmon,[995] the same which we find later among the Ophites under the appellation of the Logos, or divine wisdom, was represented by a serpent standing erect on a *pole,* in the Bacchanalian Mysteries. The hawk-headed serpent is among the oldest of the Egyptian emblems, and represents the divine mind, says Deane.[996] Azazel is Moloch and Samael, says Movers,[997] and we find Aaron, the brother of the great law-giver Moses, making equal sacrifices to Jehovah and Azazel. **[Page 513]**

> "And Aaron shall cast lots *upon the two goats;* one lot for the Lord (*Ihoh* in the original) and one lot for the scape-goat" (*Azazel*).

In the *Old Testament* Jehovah exhibits all the attributes of old Saturn,[998] notwithstanding his metamorphoses from Adoni into Eloi, and God of Gods, Lord of Lords.[999]

Jesus is tempted on the mountain by the Devil, who promises to him kingdoms and glory if he will only fall down and worship him (*Matthew* iv. 8, 9). Buddha is tempted by the Demon Wasawarthi Mara, who says to him as he is leaving his father's palace: "Be entreated to stay that you may possess the honors that are within your reach; go not, go not! " And upon the refusal of Gautama to accept his offers, gnashes his teeth with rage, and threatens him with vengeance. Like Christ, Buddha triumphs over the Devil.[1000]

In the Bacchic Mysteries a *consecrated cup* was handed around after supper, called the cup of the Agathodæmon.[1001] The Ophite rite of the same description is evidently borrowed

---

993 "*Movers,*" p. 109.
994 Hercules is of Hindu origin.
995 The same as the Egyptian *Kneph*, and the Gnostic Ophis.
996 "*Serpent Worship*," p. 145.
997 "*Movers,*" p. 397. Azazel and Samael are identical.
998 Saturn is Bel-Moloch and even Hercules and Siva. Both of the latter are *Harakala*, or gods of the war, of the battle, or the "Lords of Hosts." Jehovah is called "a man of war" in *Exodus* xv. 3. "The Lord of Hosts is his name" (*Isaiah* li. 15), and David blesses him for teaching his "hands to war and his fingers to fight" (*Psalms* cxliv. 1). Saturn is also the Sun, and Movers says that Kronos Saturn was called by the Phœnicians *Israel* (130). Philo says the same (in Euseb., p. 44).
999 "Blessed be Iahoh, Alahim, Alahi, *Israel*" (*Psalm* lxii.).
1000 Hardy's "*Manual of Buddhism*," p. 60.
1001 Cousin: "*Lect. on Mod. Phil.*," vol. i., p. 404.

from these Mysteries. The communion consisting of bread and wine was used in the worship of nearly every important deity.[1002]

In connection with the semi-Mithraic sacrament adopted by the Marcosians, another Gnostic sect, utterly kabalistic and *theurgic,* there is a strange story given by Epiphanius as an illustration of the cleverness of the Devil. In the celebration of their Eucharist, three large vases of the finest and clearest crystal were brought among the congregation and filled with white wine. While the ceremony was going on, in full view of everybody, this wine was instantaneously changed into a blood-red, a purple, and then into an azure-blue color. "Then the magus," says Epiphanius, "hands one of these vases to a woman in the congregation, and asks her to bless it. When it is done, the magus pours out of it into another vase of much greater capacity with the prayer: "May the grace of God, which is above all, inconceivable, inexplicable, fill thy inner man, and augment the knowledge of Him within thee, sowing the grain of mustard**[Page 514]**-seed in good ground.[1003] Whereupon the liquor in the larger vase swells and swells until it runs over the brim."[1004]

In connection with several of the Pagan deities which are made after death, and before their resurrection to descend into Hell, it will be found useful to compare the pre-Christian with the post-Christian narratives. Orpheus made the journey,[1005] and Christ was the last of these subterranean travellers. In the *Credo* of the Apostles, which is divided in twelve sentences or *articles,* each particular article having been inserted by each particular apostle, according to St. Austin[1006] the sentence "He descended into hell, the third day he rose again from the dead," is assigned to Thomas; perhaps, as an atonement for his unbelief. Be it as it may, the sentence is declared a forgery, and there is no evidence "that this creed was either framed by the apostles, or indeed, that it existed as a creed in their time."[1007]

It is the most important addition in the Apostle's Creed, and dates since the year of Christ 600.[1008] It was not known in the days of Eusebius. Bishop Parsons says that it was not in the ancient creeds or rules of faith.[1009] Irenæus, Origen, and Tertullian exhibit no knowledge of this sentence.[1010] It is not mentioned in any of the Councils before the seventh century. Theodoret, Epiphanius, and Socrates are silent about it. It differs from the *creed* in

---

[1002] Movers, Duncker, Higgins, and others.

[1003] "*Hæres,*" xxxiv; "*Gnostics,*" p. 53.

[1004] Wine was first made *sacred* in the mysteries of Bacchus. Payne Knight believes — erroneously we think — that wine was taken with the view to produce a false ecstasy through intoxication. It was held *sacred,* however, and the Christian Eucharist is certainly an imitation of the Pagan rite. Whether Mr. Knight was right or wrong, we regret to say that a Protestant clergyman, the Rev. Joseph Blanchard, of New York, was found drunk in one of the public squares on the night of Sunday, August 5, 1877, and lodged in prison. The published report says: "The prisoner said that he had been to church and taken a little too much of the communion wine!"

[1005] The initiatory rite typified a descent into the underworld. Bacchus, Herakles, Orpheus, and Asklepius all descended into hell and ascended thence the third day.

[1006] King's "*Hist. Apost. Creed,*" 8vo, p. 26.

[1007] Justice Bailey's "*Common Prayer,*" 1813, p. 9.

[1008] "*Apostle's Creed*"; "*Apocryphal New Testament.*"

[1009] "*On the Creed,*" fol. 1676, p. 225.

[1010] Lib. 1, c. 2; "*Lib. de Princ,*" in "*Procoem. Advers. Praxeam,*" c. ii.

St. Augustine.[1011] Ruffinus affirms that in his time it was neither in the Roman nor in the Oriental creeds (*Exposit., in Symbol. Apost.* § 10). But the problem is solved when we learn that ages ago Hermes spoke thus to Prometheus, chained on the arid rocks of the Caucasian mount:

> "To such labors look thou for no termination, UNTIL SOME GOD **[Page 515]** SHALL APPEAR AS A SUBSTITUTE IN THY PANGS, AND SHALL BE WILLING TO GO BOTH TO GLOOMY HADES AND TO THE MURKY DEPTHS AROUND TARTARUS!" (ÆSCHYLUS: *Prometheus*, 1027, ff.).

SATAN AND THE PRINCE OF HELL IN THE GOSPEL OF NICODEMUS

This god was Herakles, the "Only-Begotten One," and the Saviour. And it is he who was chosen as a model by the ingenious Fathers. Hercules — called Alexicacos — for he brought round the wicked and converted them to virtue; *Soter*, or Saviour, also called Neulos Eumelos — the *Good Shepherd;* Astrochiton, the star-clothed, and the Lord of Fire. "He sought not to subject nations by force but by *divine wisdom* and persuasion," says Lucian. "Herakles spread cultivation and a mild religion, and destroyed the *doctrine of eternal punishment* by dragging Kerberus (the Pagan Devil) from the nether world." And, as we see, it was Herakles again who liberated Prometheus (the Adam of the pagans), by putting an end to the torture inflicted on him for his transgressions, by descending to the Hades, and going round the Tartarus. Like Christ he appeared as *a substitute for the pangs of humanity*, by offering himself in a self-sacrifice on a funereal-burning pile. "His voluntary immolation," says Bart, "betokened the ethereal new birth of men. . . . Through the release of Prometheus, and the erection of altars, we behold in him the mediator between the old and new faiths. . . . He abolished human sacrifice wherever he found it practiced. He descended into the sombre realm of Pluto, as a shade . . . he *ascended as a spirit to his father Zeus in Olympus*."

So much was antiquity impressed by the Heraklean legend, that even the *monotheistic* (?) Jews of those days, not to be outdone by their contemporaries, put him to use in their manufacture of original fables. Herakles is accused in his mythobiography of an attempted theft of the Delphian oracle. In *Sepher Toldos Jeschu*, the Rabbins accuse Jesus of stealing from their Sanctuary the Incommunicable Name!

Therefore it is but natural to find his numerous adventures, worldly and religious, mirrored so faithfully in the *Descent into Hell.* For extraordinary daring of mendacity, and unblushing plagiarism, the *Gospel of Nicodemus,* only *now* proclaimed apocryphal, surpasses anything we have read. Let the reader judge.

At the beginning of chapter xvi., Satan and the "Prince of Hell" are described as peacefully conversing together. All of a sudden, both are startled by "a voice as of thunder" and the rushing of winds, which bids them to lift up their gates for "*the King of Glory* shall come in." Whereupon the Prince of Hell hearing this "begins quarrelling with Satan for minding his duty so poorly, as not to have taken the necessary precautions against such a visit." The quarrel ends with the prince casting Satan "forth from his hell," ordering, at the same time, **[Page 516]** his impious officers "to shut the brass gates of cruelty, make them fast with iron bars, and fight courageously lest we be taken captives."

[1011] "*De Fide et Symbol.*"

But "when all the company of the saints . . . (in Hell?) heard this, they spoke with a loud voice of anger to the Prince of Darkness, 'Open thy gates, that the King of Glory may come in,' " thereby proving that, the prince needed spokesmen.

> "And the *divine* (?) prophet David cried out, saying: 'Did not I, when on earth, truly prophesy?' " After this, another prophet, namely holy Isaiah spake in like manner, "Did not I rightly prophesy?" etc. Then the company of the saints and prophets, after boasting for the length of a chapter, and comparing notes of their prophecies, begin a riot, which makes the Prince of Hell remark that, "the dead never durst before behave themselves so insolently towards us" (the devils, xviii. 6); feigning the while to be ignorant *who* it was claiming admission. He then innocently asks again: "But who is the King of Glory?" Then David tells him that he knows the voice well, and understands its words, "because," he adds, "I spake them by his Spirit." Perceiving finally that the Prince of Hell would not open the "brass doors of iniquity," notwithstanding the king-psalmist's voucher for the visitor, he, David, concludes to treat the enemy "as a Philistine, and begins shouting: 'And now, thou *filthy* and *stinking* prince of hell, open thy gates. . . . I tell thee that the King of Glory comes . . . let him enter in.' "

While he was yet quarrelling the "mighty Lord appeared in the form of *a man*" (?) upon which "impious *Death* and her cruel officers are seized with fear." Then they tremblingly begin to address Christ with various flatteries and compliments in the shape of questions, each of which *is an article of creed.* For instance: "And who art thou, so powerful and so great who dost release the captives that were *held in chains by original sin?*" asks one devil. "Perhaps, thou art that Jesus," submissively says another, "of whom Satan just now spoke, that by the *death of the Cross thou wert about to receive the power over death?*" etc. Instead of answering, the King of Glory "tramples upon Death, seizes the Prince of Hell, and deprives him of his power."

Then begins a turmoil in Hell which has been graphically described by Homer, Hesiod, and their interpreter Preller, in his account of the Astronomical Hercules *Invictus*, and his festivals at Tyre, Tarsus, and Sardis. Having been initiated in the Attic Eleusinia, the Pagan god descends into Hades and "when he entered the nether world he spread such terror among the dead that all of them fled!"[1012] The same words **[Page 517]** are repeated in *Nicodemus.* Follows a scene of confusion, horror, and lamenting. Perceiving that the battle is lost, the Prince of Hell turns tail and prudently chooses to side with the strongest. He against whom, according to Jude and Peter, even the Archangel Michael "durst not bring a railing accusation before the Lord," is now shamefully treated by his ex-ally and friend, the "Prince of Hell." Poor Satan is abused and reviled for all his crimes both by devils and saints; while the *Prince* is openly rewarded for his treachery. Addressing him, the King of Glory says thus: "Beelzebub, the Prince of Hell, Satan the Prince shall now be subject to thy dominion *forever, in the room of Adam* and his righteous sons, who are mine . . . Come to me, all ye my saints, who were *created in my image,* who *were condemned by the tree of the forbidden fruit,* and *by the Devil and death.* Live now *by the wood of my cross;* the Devil, the prince of this world is overcome (?) and *Death is conquered.*" Then the Lord takes hold of

[1012] "*Preller*": ii., p. 154.

Adam by his right hand,of David by the left, and "*ascends* from Hell, followed by all the saints," Enoch and Elias, and by the "*holy* thief."[1013]

The pious author, perhaps through an oversight, omits to complete the cavalcade, by bringing up the rear with the penitent dragon of Simon Stylites and the converted wolf of St. Francis, wagging their tails and shedding tears of joy!

In the *Codex* of the Nazarenes it is *Tobo* who is "the *liberator of the soul of Adam*," to bear it from Orcus (Hades) to the place of **L**IFE. Tobo is Tob-Adonijah, one of the twelve disciples (Levites) sent by Jehosaphat to preach to the cities of Judah the *Book of the Law* (2 *Chron.* xvii.). In the kabalistic books these were "wise men," Magi. They drew down the rays of the sun to enlighten the sheol (Hades) Orcus, and thus show the way out of the *Tenebræ,* the darkness of ignorance, to the soul of Adam, which represents collectively all the "souls of mankind." Adam (Athamas) is Tamuz or Adonis, and Adonis is the sun Helios. In the *Book of the Dead* (vi. 231) Osiris is made to say: "I shine like the sun in the star-house at the feast of the sun." Christ is called the "Sun of Righteousness," "Helios of Justice" (Euseb.: *Demons. Ev*., v. 29), simply a revamping of the old heathen allegories; nevertheless, to have made it serve for such a use is no less blasphemous on the part of men who pretended to be describing a true episode of the earth-pilgrimage of their God!

"Herakles, who *has gone out from the chambers of earth,*
Leaving the nether house of Plouton!"[1014] **[Page 518]**
"At THEE the Stygian lakes trembled; Thee the janitor of Orcus
Feared. . . . Thee not even Typhon frightened. . . .
Hail *true* SON *of* JOVE, GLORY added to the gods!"[1015]

More than four centuries before the birth of Jesus, Aristophanes had written his immortal parody on the *Descent into Hell,* by Herakles.[1016] The chorus of the "blessed ones," the initiated, the Elysian Fields, the arrival of Bacchus (who is Iacchos — Iaho — and *Sabaoth*) with Herakles, their reception with lighted torches, emblems of *new life* and **R**ESURRECTION from darkness, death unto light, eternal LIFE; nothing that is found in the *Gospel of Nicodemus* is wanting in this poem:[1017]

"Wake, burning torches . . . for thou comest
Shaking them in thy hand, Iacche,
Phosphoric star of the nightly rite!"[1018]

But the Christians accept these *post-mortem* adventures of their god, concocted from those of his Pagan predecessors, and derided by Aristophanes four centuries before our era, *literally!* The absurdities of *Nicodemus* were read in the churches, as well as those of the *Shepherd of Hermas.* Irenæus quotes the latter under the name of *Scripture,* a divinely-inspired "revelation"; Jerome and Eusebius both insist upon its being publicly read in the

---

[1013] Nicodemus: "*Apocryphal Gospel*," translated from the Gospel published by Grynæus, "*Orthodoxographa*," vol. i., tom. ii., p. 643.
[1014] Euripides: "*Herakles*," 807.
[1015] "*Æneid*," viii., 274, ff.
[1016] "Frogs"; see fragments given in "*Sod, the Mystery of Adonis*."
[1017] See pages 180-187, 327.
[1018] Aristophanes: "*Frogs*."

churches; and Athanasius observes that the Fathers "appointed it to be read in *confirmation of faith and piety*." But then comes the reverse of this bright medal, to show once more how stable and trustworthy were the opinions of the strongest pillars of an *infallible* Church. Jerome, who applauds the book in his catalogue of ecclesiastical writers, in his later comments terms it "apocryphal and foolish"! Tertullian, who could not find praise enough for the *Shepherd of Hermas* when a Catholic, "began abusing it when a Montanist."[1019]

Chapter xiii. begins with the narrative given by the two resuscitated ghosts of Charinus and Lenthius, the sons of that Simeon who, in the *Gospel according to Luke* (ii. 25-32), takes the infant Jesus in his arms and blesses God, saying: "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation"[1020] These two ghosts **[Page 519]** have arisen from their cold tombs on purpose to declare "the mysteries" which they saw after death in hell. They are enabled to do so only at the importunate prayer of Annas and Caïaphas, Nicodemus (the author), Joseph (of Arimathæa), and Gamaliel, who beseech them to reveal to them the great secrets. Annas and Caïaphas, however, who bring the *ghosts* to the synagogue at Jerusalem, take the precaution to make the two resuscitated men, who had been dead and buried for years, to swear on the *Book of the Law* "by God Adonai, and the God of Israel," to tell them only the truth. Therefore, after making the *sign of the cross* on their tongues,[1021] they ask for some paper to write their confessions (xii. 21-25). They state how, when "in the depth of hell, in the blackness of darkness," they suddenly saw "a substantial, purple-colored light illuminating the place." Adam, with the patriarchs and prophets, began thereupon to rejoice, and Isaiah also immediately boasted that he had *predicted all that.* While this was going on, Simeon, their father, arrived, declaring that "the infant he took in his arms in the temple was now coming to liberate them."

After Simeon had delivered his message to the distinguished company in hell, "there came forth one like a little hermit (?), who proved to be John the Baptist." The idea is suggestive and shows that even the "Precursor" and "the Prophet of the Most High," had not been exempted from drying up in hell to the most diminutive proportions, and that to the

---

[1019] See Preface to "Hermas" in the *Apocryphal New Testament*.

[1020] In the "*Life of Buddha*," of Bkah Hgyur (Thibetan text), we find the original of the episode given in the Gospel according to Luke. An old and holy ascetic, Rishi Asita, comes from afar to see the infant Buddha, instructed as he is of his birth and mission by supernatural visions. Having worshipped the little Gautama, the old saint bursts into tears, and upon being questioned upon the cause of his grief, answers: "After becoming Buddha, he will help hundreds of thousands of millions of creatures to pass to the other shore of the ocean of life, and will lead them on forever to immortality. And I — I shall not behold this pearl of Buddhas! Cured of my illness, I shall not be freed by him from human passion! Great King! I am too old — that is why I weep, and why, in my sadness, I heave long sighs!"

It does not prevent the holy man, however, from delivering prophecies about the young Buddha, which, with a very slight difference, are of the same substance as those of Simeon about Jesus. While the latter calls the young Jesus "a light for the revelation of the Gentiles and the glory of the people of Israel," the Buddhist prophet promises that the young prince will find himself clothed with the perfect and complete *enlightenment* or "light" of Buddha, and will turn the wheel *of law* as no one *ever did before him.* "Rgya Tcher Rol Pa"; translated from the Thibetan text and revised on the original Sanscrit, *Lalitavistara,* by P. E. Foncaux. 1847. Vol. ii., pp. 106, 107.

[1021] The sign of the cross — only a few days after the resurrection, and before the cross was ever thought of as a symbol!

extent of affecting his brains and memory. Forgetting that (*Matthew* xi.) he had manifested the most evident doubts as to the Messiahship of Jesus, the Baptist also claims his right to be recognized as a prophet. "And I, John," he says, "when I saw Jesus coming to me, being moved by the Holy Ghost, I said: 'Behold the Lamb of God, **[Page 520]** who takes away the sins of the world' . . . And I baptized him . . . and I saw the Holy Ghost descending upon him, and saying, 'This is my Beloved Son,' etc." And to think, that his descendants and followers, like the Mandeans of Basra, utterly reject these words!

Then Adam, who acts as though his own veracity might be questioned in this "impious company," calls his son Seth, and desires him to declare to his sons, the patriarchs and prophets, what the Archangel Michael had told him at the gate of Paradise, when he, Adam, sent Seth "to entreat God that he would anoint" his head when Adam was sick (xiv. 2). And Seth tells them that when he was praying at the gates of Paradise, Michael advised him not to entreat God for "the oil of the tree of mercy wherewith to anoint father Adam for his *headache;* because thou canst not by any means obtain it till the LAST DAY and times, namely *till* 5,500 *years be past*."

This little bit of private gossip between Michael and Seth was evidently introduced in the interests of Patristic Chronology; and for the purpose of connecting Messiahship still closer with Jesus, on the authority of a recognized and divinely-inspired Gospel. The Fathers of the early centuries committed an inextricable mistake in destroying fragile images and mortal Pagans, in preference to the monuments of Egyptian antiquity. These have become the more precious to archæology and modern science since it is found they prove that King Menes and his architects flourished between four and five thousand years before "Father Adam" and the universe, according to the biblical chronology, were created "out of nothing."[1022]

> "While all the saints were rejoicing, behold Satan, the prince and captain of death," says to the Prince of Hell: "Prepare to receive Jesus of Nazareth himself, who boasted that he was the Son of God, and yet was a man afraid of death, and said: 'My soul is sorrowful even to death' " (xv. 1, 2).

There is a tradition among the Greek ecclesiastical writers that the "Hæretics" (perhaps Celsus) had sorely twitted the Christians on this delicate point. They held that if Jesus were not a simple mortal, who was often forsaken by the Spirit of Christos, he could not have complained in such expressions as are attributed to him; neither would he have cried out with a loud voice: "My *god,* My *god!* why hast thou for **[Page 521]** saken me?" This objection is very cleverly answered in the *Gospel of Nicodemus,* and it is the "Prince of Hell" who settles the difficulty.

He begins by arguing with Satan like a true metaphysician. "Who is that so powerful prince," he sneeringly inquires, "who is he so powerful, and yet a man who is afraid of death? . . . I affirm to thee that when, therefore, he said he was afraid of death, *he designed to ensnare thee,* and unhappy it will be to thee for everlasting ages!"

[1022] Payne Knight shows that "from the time of the first King Menes, under whom all the country below Lake Mœris was a bog (*Herod*., ii., 4), to that of the Persian invasion, when it was the garden of the world" — between 11,000 and 12,000 years must have elapsed. (See "*Ancient Art and Mythology*"; cli., R. Payne Knight, p. 108. Edit. by A. Wilder.)

It is quite refreshing to see how closely the author of this *Gospel* sticks to his *New Testament* text, and especially to the fourth evangelist. How cleverly he prepares the way for seemingly "innocent" questions and answers, corroborating the most dubious passages of the four gospels, passages more questioned and cross-examined in those days of subtile sophistry of the learned Gnostics than they are now; a weighty reason why the Fathers should have been even more anxious to burn the documents of their antagonists than to destroy their heresy. The following is a good instance. The dialogue is still proceeding between Satan and the metaphysical *half-converted* Prince of the under world.

> "Who, then, is that Jesus of Nazareth," naively inquires the prince, "that by his word hath taken away the dead from me, without prayers to God?" (xv. 16).

"Perhaps," replies Satan, with the innocence of a Jesuit, "*it is the same who took away from me* LAZARUS, *after he had been four days dead,* and did both stink and was rotten? . . . It is the very same person, Jesus of Nazareth. . . . I adjure thee, by the powers which belong to thee and me, that thou bring him not to me!" exclaims the prince. "For when I heard of the power of his word, I trembled for fear, and all my *impious* company were disturbed. And we were not able to detain Lazarus, but he gave himself *a shake,* and *with all the signs of malice,* he immediately went away from us; and the very earth, in which the dead body of Lazarus was lodged, presently turned him alive." "Yes," thoughtfully adds the Prince of Hell, "I know now *that he is Almighty God,* who is mighty in his dominion, and mighty *in his human nature,* who is the Saviour of mankind. Bring not therefore this person hither, for he will set at liberty all those I held in prison under unbelief, and . . . *will conduct them to everlasting life*" (xv. 20).

Here ends the *post-mortem* evidence of the two ghosts. Charinus (ghost No. 1) gives what he wrote to Annas, Caïaphas, and Gamaliel, and Lenthius (ghost No. 2) his to Joseph and Nicodemus, having done which, both change into "exceedingly white forms and were seen no more."

To show furthermore that the "ghosts" had been all the time under the strictest "test conditions," as the modern spiritualists would express it, the author of the *Gospel* adds: "But what they had wrote was *found* **[Page 522]** *perfectly to agree,* the one not containing one letter more or less than the other."

This news spread in all the synagogues, the Gospel goes on to state, that Pilate went to the temple as advised by Nicodemus, and assembled the Jews together. At this historical interview, Caïaphas and Annas are made to declare that their Scriptures testify "*that He (Jesus) is the Son of God and the Lord and King of Israel*" (!) and close the confession with the following memorable words:

> "And so it appears *that Jesus, whom we crucified, is Jesus Christ, the Son of God, and true and Almighty God.* Amen." (!)

Notwithstanding such a crushing confession for themselves, and the recognition of Jesus as the Almighty God himself, the "Lord God of Israel," neither the high priest, nor his father-in-law, nor any of the elders, nor Pilate, who wrote those accounts, nor any of the Jews of Jerusalem, who were at all prominent, became Christians.

Comments are unnecessary. This *Gospel* closes with the words: "In the name of *the Holy Trinity* [of which Nicodemus could know nothing yet] *thus ends the Acts of our Saviour Jesus Christ, which the emperor Theodosius the Great found at Jerusalem, in the hall of Pontius Pilate among the public records*"; and which history purports to have been written in Hebrew by

Nicodemus, "*the things being acted in the nineteenth year of Tiberius Cæsar, emperor of the Romans, and in the seventeenth year of the government of Herod, the son of Herod, king of Galilee, on the eighth before the calends of April*, etc., etc." It is the most barefaced imposture that was perpetrated after the era of pious forgeries opened with the first bishop of Rome, whoever he may have been. The clumsy forger seems to have neither known nor heard that the dogma of the Trinity was not propounded until 325 years later than this pretended date. Neither the *Old* nor the *New Testament* contains the word Trinity, nor anything that affords the slightest pretext for this doctrine (see page 177 of this volume, "Christ's descent into Hell"). No explanation can palliate the putting forth of this spurious gospel as a divine revelation, for it was known from the first as a premeditated imposture. If the gospel itself has been declared apocryphal, nevertheless every one of the dogmas contained in it was and is still enforced upon the Christian world. And even the fact that itself is now repudiated, is no merit, *for the Church was shamed and forced into it.*

And so we are perfectly warranted in repeating the amended *Credo* of Robert Taylor, which is substantially that of the Christians.

> I believe in Zeus, the Father Almighty,
> And in his son, Iasios Christ our Lord,
> Who was conceived of the Holy Ghost, **[Page 523]**
> Born of the Virgin Elektra,
> Smitten with a thunderbolt,
> Dead and buried,
> He descended into Hell,
> Rose again and ascended up on high,
> And will return to judge the living and the dead.
> I believe in the Holy Nous,
> In the Holy circle of Great Gods,
> In the Community of Divinities,
> In the expiation of sins,
> The immortality of the Soul
> And the Life Everlasting.

The Israelites have been proved to have worshipped Baal, the Syrian Bacchus, offered incense to the Sabazian or Æsculapian serpent, and performed the Dionysian Mysteries. And how could it be otherwise if Typhon was called Typhon Set,[1023] and Seth, the son of Adam, is identical with Satan or Sat-an; and Seth was worshipped by the Hittites? Less than two centuries B.C., we find the Jews either reverencing or simply worshipping the "golden head of an ass" in their temple; according to Apion, Antiochus Epiphanes carried it off with

[1023] Seth or Sutech, "*Rawlinson's History of Herodotus*," book ii., appendix. viii., 23.

him. And Zacharias is struck dumb by the apparition of the deity under the shape of an ass in the temple![1024] **[Page 524]**

El, the Sun-God of the Syrians, the Egyptians, and the Semites, is declared by Pleyte to be no other than Set or Seth, and El is the primeval Saturn — Israel.[1025] Siva is an Æthiopian God, the same as the Chaldean Baal — Bel; thus he is also Saturn. Saturn, El, Seth and Kiyun, or the biblical Chiun of Amos, are all one and the same deity, and may be all regarded in their worst aspect as Typhon the Destroyer. When the religious Pantheon assumed a more definite expression, Typhon was separated from his androgyne — the *good* deity, and fell into degradation as a brutal *unintellectual* power.

Such reactions in the religious feelings of a nation were not unfrequent. The Jews had worshipped Baal or Moloch, the Sun-God Hercules,[1026] in their early days — if they had any days at all earlier than the Persians or Maccabees — and then made their prophets denounce them. On the other hand, the characteristics of the Mosaic Jehovah exhibit more of the moral disposition of Siva than of a benevolent, "long-suffering" God. Besides, to be identified with Siva is no small compliment, for the latter is God of wisdom. Wilkinson depicts him as the most intellectual of the Hindu gods. He is *three-eyed*, and, like Jehovah, terrible in his resistless revenge and wrath. And, although the Destroyer, "yet he is the re-creator of all things in perfect wisdom."[1027] He is the type of St. Augustine's God who "prepares *hell* for pryers into his mysteries," and insists on trying human reason as well as common sense by forcing mankind to view with equal reverence his good and evil acts.

Notwithstanding the numerous proofs that the Israelites worshipped a variety of gods, and even offered human sacrifices until a far later period than their Pagan neighbors, they have contrived to blind posterity in regard to truth. They sacrificed human life as late as 169

[1024] The fact is vouchsafed for by Epiphanius. See Hone: "*Apocryphal New Testament*"; "The Gospel of the Birth of Mary."

In his able article "*Bacchus, the Prophet-God*," Professor A. Wilder remarks that "Tacitus was misled into thinking that the Jews worshipped an ass, the symbol of Typhon or Seth, the Hyk-sos God. The Egyptian name of the ass was *co*, the phonetic of Iao"; and hence, probably, he adds, "a symbol from that mere circumstance." We can hardly agree with this learned archæologist, for the idea that the Jews reverenced, for some mysterious reason, Typhon under his symbolical representation rests on more proof than one. And for one we find a passage in the "Gospel of Mary," is cited from Epiphanius, which corroborates the fact. It relates to the death of "Zacharias, the father of John the Baptist, murdered by Herod," says the Protevangelion. Epiphanius writes that the cause of the death of Zacharias was that upon seeing a vision in the temple he, through surprise, was willing to disclose it, but his mouth was stopped. That which he saw was at the time of his offering incense, and it was a man STANDING IN THE FORM OF AN ASS. When he was gone out, and had a mind to speak thus to the people, *Woe unto you, whom do ye worship?* he who had appeared unto him in the temple took away the use of his speech. Afterward when he recovered it, and was able to speak, he declared this to the Jews, and they slew him. They (the Gnostics) add in this book, that on this very account the high priest was commanded by the law-giver (Moses) to carry little bells, that whensoever he went into the temple to sacrifice, he *whom they worshipped*, hearing the noise of the bells, might have time enough to hide himself, and not be caught in that ugly shape and figure" (*Epiph.*).

[1025] "*Phallism in Ancient Religions*," by Staniland Wake and Westropp, p. 74.

[1026] Hercules is also a god-fighter as well as Jacob-Israel.

[1027] "*Phallism in Ancient Religions*," p. 75.

B.C.,[1028] and the *Bible* contains a number of such records. At a time when the Pagans had long abandoned the abominable practice, and had replaced the sacrificial man by the animal,[1029] Jephthah is represented sacrificing his own daughter to the "Lord" for a burnt-offering.

The denunciations of their own prophets are the best proofs against them. Their worship in high places is the same as that of the "idolaters." Their prophetesses are counterparts of the Pythiæ and Bacchantes. Pausanias speaks of women-colleges which superintend the worship of **[Page 525]** Bacchus, and of the sixteen matrons of Elis.[1030] The *Bible* says that "Deborah, a prophetess . . . judged Israel at that time";[1031] and speaks of Huldah, another prophetess, who "dwelt in Jerusalem, *in the college*";[1032] and 2 *Samuel* mentions "*wise* women" several times,[1033] notwithstanding the injunction of Moses not to use either divination or augury. As to the final and conclusive identification of the "Lord God" of Israel with Moloch, we find a very suspicious evidence of the case in the last chapter of *Leviticus*, concerning *things devoted not to be redeemed*. . . . A man shall devote unto the Lord of all that he hath, *both of man* and beast. . . . None devoted, which shall be devoted of men, shall be redeemed, *but shall surely be put to death* . . . for it is *most holy unto the Lord*."[1034]

The duality, if not the plurality of the gods of Israel may be inferred from the very fact of such bitter denunciations. Their prophets *never approved of sacrificial worship.* Samuel denied that the Lord had any delight in burnt-offerings and sacrifices (1 *Samuel*, xv. 22). Jeremiah asserted, unequivocally, that the Lord, Yava Sabaoth Elohe Israel, never commanded anything of the sort, but contrariwise (vii. 21-24).

But these prophets who opposed themselves to human sacrifices were all *nazars* and *initiates.* These prophets led a party in the nation against the priests, as later the Gnostics contended against the Christian Fathers. Hence, when the monarchy was divided, we find the priests at Jerusalem and the prophets in the country of Israel. Even Ahab and his sons, who introduced the Tyrian worship of Baal-Hercules and the Syrian goddess into Israel, were aided and encouraged by Elijah and Elisha. Few prophets appeared in Judea till Isaiah, after the northern monarchy had been overthrown. Elisha anointed Jehu on purpose that he should destroy the royal families of both countries, and so unite the people into one civil polity. For the Temple of Solomon, desecrated by the priests, no Hebrew prophet or initiate cared a straw. Elijah never went to it, nor Elisha, Jonah, Nahum, Amos, or any other Israelite. While the initiates were holding to the "secret doctrine" of Moses, the people, led by their priests, were steeped in idolatry exactly the same as that of the Pagans. It is the popular views and interpretations of Jehovah that the Christians have adopted.

The question is likely to be asked: "In the view of so much evidence to show that Christian theology is only a *pot-pourri* of Pagan mythologies, how can it be connected with

---

[1028] Antiochus Epiphanius found in 169 B.C. in the Jewish temple, a man kept there to be sacrificed. Apion: "*Joseph. contra Apion,*" ii., 8.
[1029] The ox of Dionysus was sacrificed at the Bacchic Mysteries. See "*Anthon,*" p. 365.
[1030] "*Paus.,*" 5, 16.
[1031] *Judges* iv. 4.
[1032] 2 Kings, xxii. 14.
[1033] xiv. 2; xx. 16, 17.
[1034] xxvii. 28, 29.

the religion of Moses?" The early Christians, Paul and his disciples, the Gnostics and their successors generally, regarded Christianity and Judaism as essentially distinct. The **[Page 526]** latter, in their view, was an antagonistic system, and from a lower origin. "Ye received the law," said Stephen, "from the ministration of angels," or æons, and not from the Most High Himself. The Gnostics, as we have seen, taught that Jehovah, the Deity of the Jews, was Ilda-Baoth, the son of the ancient *Bohu,* or Chaos, the adversary of Divine Wisdom.

The question may be more than easily answered. The *law of Moses, and the so-called monotheism of the Jews, can hardly be said to have been more than two or three centuries older than Christianity.* The *Pentateuch* itself, we are able to show, was written and revised upon this "new departure," at a period subsequent to the colonization of Judea under the authority of the kings of Persia. The Christian Fathers, in their eagerness to make their new system dovetail with Judaism, and so avoid Paganism, unconsciously shunned Scylla only to be caught in the whirlpool of Charybdis. Under the monotheistic stucco of Judaism was unearthed the same familiar mythology of Paganism. But we should not regard the Israelites with less favor for having had a Moloch and being like the natives. Nor should we compel the Jews to do penance for their fathers. They had their prophets and their law, and were satisfied with them. How faithfully and nobly they have stood by their ancestral faith under the most diabolical persecutions, the present remains of a once-glorious people bear witness. The Christian world has been in a state of convulsion from the first to the present century; it has been cleft into thousands of sects; but the Jews remain substantially united. Even their differences of opinion do not destroy their unity.

The Christian virtues inculcated by Jesus in the sermon on the mount are nowhere exemplified in the Christian world. The Buddhist ascetics and Indian fakirs seem almost the only ones that inculcate and practice them. Meanwhile the vices which coarse-mouthed slanderers have attributed to Paganism, are current everywhere among Christian Fathers and Christian Churches.

The boasted wide gap between Christianity and Judaism, that is claimed on the authority of Paul, exists but in the imagination of the pious. We are nought but the inheritors of the intolerant Israelites of ancient days; not the Hebrews of the time of Herod and the Roman dominion, who, with all their faults, kept strictly orthodox and monotheistic, but the Jews who, under the name of Jehovah-Nissi, worshipped Bacchus-Osiris, Dio-Nysos, the multiform Jove of Nyssa, the Sinai of Moses. The kabalistic demons — allegories of the profoundest meaning — were adopted as objective entities, and a Satanic hierarchy carefully drawn by the orthodox demonologists.

The Rosicrucian motto, "*Igne natura renovatur integra,*" which the alchemists interpret as nature renovated by fire, or matter by spirit, is **[Page 527]** made to be accepted to this day as *Iesus Nazarenus rex Iudæorum.* The mocking satire of Pilate is accepted literally, and the Jews made to unwittingly confess thereby the royalty of Christ; whereas, if the inscription is not a forgery of the Constantinian period, it yet is the action of Pilate, against which the Jews were first to violently protest. I. H. S. is interpreted *Iesus Hominum Salvator,* and *In hoc signo,* whereas *IHS* is one of the most ancient names of Bacchus. And more than ever do we begin to find out, by the bright light of comparative theology, that the great object of Jesus, the initiate of the inner sanctuary, was to open the eyes of the fanatical multitude to the difference between the highest Divinity — the mysterious and never-mentioned **IAO** of the ancient Chaldean and later Neo-platonic initiates — and the Hebrew Yahuh, or Yaho (Jehovah). The modern Rosicrucians, so violently denounced by the Catholics, now find brought against them, as the most important charge, the fact

that they accuse Christ of having destroyed the worship of Jehovah. Would to Heaven he could have been allowed the time to do so, for the world would not have found itself still bewildered, after nineteen centuries of mutual massacres, among 300 quarrelling sects, and with a personal Devil reigning over a terrorized Christendom!

True to the exclamation of David, paraphrased in *King James' Version* as "all the gods of the nations are idols," *i.e.*, devils, Bacchus or the "first-born" or the Orphic theogony, the Monogenes, or "only-begotten" of Father Zeus and Koré, was transformed, with the rest of the ancient myths, into a devil. By such a degradation, the Fathers, whose pious zeal could only be surpassed by their ignorance, have unwittingly furnished evidence against themselves. They have, with their own hands, paved the way for many a future solution, and greatly helped modern students of the science of religions.

It was in the Bacchus-myth that lay concealed for long and dreary centuries both the future vindication of the reviled "gods of the nations," and the last clew to the enigma of Jehovah. The strange duality of Divine and mortal characteristics, so conspicuous in the Sinaitic Deity, begins to yield its mystery before the untiring inquiry of the age. One of the latest contributions we find in a short but highly-important paper in the *Evolution,* a periodical of New York, the closing paragraph of which throws a flood of light on Bacchus, the Jove of Nysa, who was worshipped by the Israelites as Jehovah of Sinai.

"Such was the Jove of Nysa to his worshippers," concludes the author. "He represented to them alike the world of nature and the world of thought. He was the 'Sun of righteousness, with healing on his wings,' and he not only brought joy to mortals, but opened to them hope beyond mortality of immortal life. Born of a human mother, he raised her from **[Page 528]** the world of death to the supernal air, to be revered and worshipped. At once lord of all worlds, he was in them all alike the Saviour.

> "Such was Bacchus, the prophet-god. A change of cultus, decreed by the Murderer-Imperial, the Emperor Theodosius, at the instance of Ghostly-Father Ambrosius, of Milan, has changed his title to Father of Lies. His worship, before universal, was denominated Pagan or *local,* and his rites stigmatized as witchcraft. His orgies received the name of *Witches' Sabbath,* and his favorite symbolical form with the bovine foot became the modern representative of the Devil with the cloven hoof. The master of the house having been called Beelzebub, they of his household were alike denounced as having commerce with the powers of darkness. Crusades were undertaken; whole peoples massacred. Knowledge and the higher learning were denounced as magic and sorcery. Ignorance became the mother of devotion — such as was then cherished. Galileo languished long years in prison for teaching that the sun was in the centre of the solar universe. Bruno was burned alive at Rome in 1600 for reviving the ancient philosophy; yet, queerly enough, the Liberalia

> have become a festival of the Church,[1035] Bacchus is a saint in the calendar four times repeated, and at many a shrine he may be seen reposing in the arms of his deified mother. The names are changed; the ideas remain as before."[1036]

And now that we have shown that we must indeed "bid an eternal farewell to all the rebellious angels," we naturally pass to an examination of the God Jesus, who was manufactured out of the man Jesus to redeem us from these very mythical devils, as Father Ventura shows us. This labor will of course necessitate once more a comparative inquiry into the history of Gautama-Buddha, his doctrines and his "miracles," and those of Jesus and the predecessor of both — Christna.

[1035] The festival denominated Liberalia occurred on the seventeenth of March, now St. Patrick's Day. Thus Bacchus was also the patron saint of the Irish.

[1036] Prof. A. Wilder: "*Bacchus, the Prophet-God*," in the June number (1877) of the "*Evolution, a Review of Polities, Religion, Science, Literature, and Art*."

[Page 529]

CHAPTER XI

"Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the Awakened. . . .

"Better than Sovereignty over the earth, better than going to heaven, better than lordship over all the worlds is the reward of the first step in holiness."

Dhammapada, verses 178-183

"Creator, where are these tribunals, where do these courts proceed, where do these courts assemble, where do the tribunals meet to which the man of the embodied world gives an account for his soul?"

Persian *Vendidad*, xix. 89

"Hail to thee O Man, who art come from the transitory place to the imperishable!"

Vendidad, frag. vii., 136

"To the true believer, truth, wherever it appears, is welcome, nor will any doctrine seem the less true or the less precious, because it was seen not only by Moses or Christ, but likewise by Buddha or Lao-tse."

MAX MÜLLER

UNLUCKILY for those who would have been glad to render justice to the ancient and modern religious philosophies of the Orient, a fair opportunity has hardly ever been given to them. Of late there has been a touching accord between philologists holding high official positions, and missionaries from heathen lands. Prudence before truth when the latter endangers our sinecures! Besides, how easy to compromise with conscience. A State religion is a prop of government; all State religions are "exploded humbugs"; therefore, since one is as good, or rather as bad, as another, *the* State religion may as well be supported. Such is the diplomacy of official science.

Grote in his *History of Greece*, assimilates the Pythagoreans to the Jesuits, and sees in their Brotherhood but an ably-disguised object to acquire political ascendancy. On the loose testimony of Herakleitus and some other writers, who accused Pythagoras of craft, and described him as a man "of extensive research . . . but artful for mischief and destitute of sound judgment," some historical biographers hastened to present him to posterity in such a character.

THE AGE OF PHILOSOPHY PRODUCED NO ATHEISTS

How then if they must accept the Pythagoras painted by the satirical Timon: "a juggler of solemn speech engaged in fishing for men," can they avoid judging of Jesus from the sketch that Celsus has embalmed in his satire? Historical impartiality has nought to do with creeds and personal beliefs, and exacts as much of posterity for one as for the other. The life and doings of Jesus are far less attested than [Page 530] those of Pythagoras, if, indeed, we can say that they are attested at all by any *historical* proof. For assuredly no one will gainsay that as a real personage Celsus has the advantage as regards the credibility of his testimony over Matthew, or Mark, or Luke, or John, who never wrote a line of the *Gospels* attributed to them respectively. Withal Celsus is at least as good a witness as

Herakleitus. He was known as a scholar and a Neo-platonist to some of the Fathers; whereas the very existence of the four Apostles must be taken on blind faith. If Timon regarded the sublime Samian as "a juggler," so did Celsus hold Jesus, or rather those who made all the pretenses for him. In his famous work, addressing the Nazarene, he says: "Let us grant that the wonders were performed by you . . . but are they not common with those who have been taught by the Egyptians to perform in the middle of the forum for a few oboli." And we know, on the authority of the *Gospel according to Matthew,* that the Galilean prophet was also a man of solemn speech, and that he called himself and offered to make his disciples "fishers of men."

Let it not be imagined that we bring this reproach to any who revere Jesus as God. Whatever the faith, if the worshipper be but sincere, it should be respected in his presence. If we do not accept Jesus as God, we revere *him as a man.* Such a feeling honors him more than if we were to attribute to him the powers and personality of the Supreme, and credit him at the same time with having played a useless comedy with mankind, as, after all, his mission proves scarcely less than a complete failure; 2,000 years have passed, and Christians do not reckon one-fifth part of the population of the globe, nor is Christianity likely to progress any better in the future. No, we aim but at strict justice, leaving all personality aside. We question those who, adoring neither Jesus, Pythagoras, nor Apollonius, yet recite the idle gossip of their contemporaries; those who in their books either maintain a prudent silence, or speak of "our Saviour" and "our Lord," as though they believed any more in the made-up theological Christ, than in the fabulous Fo of China.

There were no Atheists in those days of old; no disbelievers or materialists, in the modern sense of the word, as there were no bigoted detractors. He who judges the ancient philosophies by their external phraseology, and quotes from ancient writings sentences *seemingly* atheistical, is unfit to be trusted as a critic, for he is unable to penetrate into the inner sense of their metaphysics. The views of Pyrrho, whose rationalism has become proverbial, can be interpreted only by the light of the oldest Hindu philosophy. From Manu down to the latest Swabhavika, its leading metaphysical feature ever was to proclaim the reality and supremacy of spirit, with a vehemence proportionate to the denial of the objective existence of our material world — passing phantom of **[Page 531]** temporary forms and beings. The numerous schools begotten by Kapila, reflect his philosophy no clearer than the doctrines left as a legacy to thinkers by Timon, Pyrrho's "Prophet," as Sextus Empiricus calls him. His views on the divine repose of the soul, his proud indifference to the opinion of his fellow men, his contempt for sophistry, reflect in an equal degree stray beams of the self-contemplation of the Gymnosophists and of the Buddhist *Vaibhâshika.* Notwithstanding that he and his followers are termed, from their state of constant suspense, "skeptics," "doubters," inquirers, and ephectics, only because they postponed their final judgment on dilemmas, with which our modern philosophers prefer dealing, Alexander-like, by cutting the Gordian knot, and then declaring the dilemma a superstition, such men as Pyrrho cannot be pronounced atheists. No more can Kapila, or Giordano Bruno, or again Spinoza, who were also treated as atheists; nor yet, the great Hindu poet, philosopher, and dialectician, Veda-Vyasa, whose principle that all is illusion — save the Great Unknown and His direct essence — Pyrrho has adopted in full.

These philosophical beliefs extended like a net-work over the whole pre-Christian world; and, surviving persecution and misrepresentations, form the corner-stone of every now existing religion outside Christianity.

Comparative theology is a two-edged weapon, and has so proved itself. But the Christian advocates, unabashed by evidence, force comparison in the serenest way; Christian legends and dogmas, they say, do somewhat resemble the heathen, it is true; but see, while the one teaches us the existence, powers, and attributes of an all-wise, all-good Father-God, Brahmanism gives us a multitude of minor gods, and Buddhism none whatever; one is fetishism and polytheism, the other bald atheism. Jehovah is the one true God, and the Pope and Martin Luther are His prophets! This is one edge of the sword, and this the other: Despite missions, despite armies, despite enforced commercial intercourse, the "heathen" find nothing in the teachings of Jesus — sublime though some are — that Christna and Gautama had not taught them before. And so, to gain over any new converts, and keep the few already won by centuries of cunning, the Christians give the "heathen" dogmas more absurd than their own, and cheat them by adopting the habit of their native priests, and practicing the very "idolatry and fetishism" which they so disparage in the "heathens." Comparative theology works both ways.

In Siam and Burmah, Catholic missionaries have become perfect Talapoins to all external appearance, *i.e.*, minus their virtues; and throughout India, especially in the south, they were denounced by their **[Page 532]** own colleague, the Abbé Dubois.[1037] This was afterward vehemently denied. But now we have living witnesses to the correctness of the charge. Among others, Captain O'Grady, already quoted, a native of Madras, writes the following on this systematic method of deception:[1038] "The hypocritical beggars profess total abstinence and horror of flesh to conciliate converts from Hinduism. . . . I got one father, or rather, he got himself gloriously drunk in my house, time and again, and the way he pitched into roast beef was a caution." Further, the author has pretty stories to tell of "black- faced Christs," "Virgins on wheels," and of Catholic processions in general. We have seen such solemn ceremonies accompanied by the most infernal cacophony of a Cingalese orchestra, tam-tam and gongs included, followed by a like Brahmanic procession, which, for its picturesque coloring and *mise en scene,* looked far more solemn and imposing than the Christian saturnalias. Speaking of one of these, the same author remarks: "It was more devilish than religious. . . . The bishops walked off Romeward,[1039] with a mighty pile of Peter's pence gathered in the minutest sums, with gold ornaments, nose-rings, anklets, elbow bangles, etc., etc., in profusion, recklessly thrown in heaps at the feet of the grotesque copper-colored image of the Saviour, with its Dutch metal halo and gaudily-striped cummerbund and — shade of Raphael! — blue turban."[1040]

[1037] "*Edinburgh Review,*" April, 1851, p. 411.

[1038] "*Indian Sketches; or Life in the East,*" written for the "*Commercial Bulletin,*" of Boston.

[1039] See chapter ii. of this vol., p. 110.

[1040] It would be worth the trouble of an artist, while travelling around the world, to make a collection of the multitudinous varieties of Madonnas, Christs, saints, and martyrs as they appear in various costumes in different countries. They would furnish models for masquerade balls in aid of church charities!

As every one can see, such voluntary contributions make it quite profitable to mimic the native Brahmans and bonzes. Between the worshippers of Christna and Christ, or Avany and the Virgin Mary, there is less substantial difference, in fact, than between the two native sects, the Vishnavites and the Sivites. For the *converted* Hindus, Christ is a slightly modified Christna, that is all. Missionaries carry away rich donations and Rome is satisfied. Then comes a year of famine; but the nose-rings and gold elbow-bangles are gone and people starve by thousands. What matters it? They die in Christ, and Rome scatters her blessings over their corpses, of which thousands float yearly down the sacred rivers to the ocean.[1041] So servile are the Catholics in their imitation, **[Page 533]** and so careful not to give offense to their parishioners, that if they happen to have a few higher caste converts in a Church, no pariah nor any man of the lower castes, however good a Christian he may be, can be admitted into the same Church with them. And yet they dare call themselves the servants of Him who sought in preference the society of the publicans and sinners; and whose appeal — "Come unto me all ye that are heavy laden, and I will give you rest" has opened to him the hearts of millions of the suffering and the oppressed!

Few writers are as bold and outspoken as the late lamented Dr. Thomas Inman, of Liverpool, England. But however small their number, these men all agree unanimously, that the philosophy of both Buddhism and Brahmanism must rank higher than Christian theology, and teach neither atheism or fetishism. "To my own mind," says Inman, "the assertion that Sakya did not believe in God is wholly unsupported. Nay, his whole scheme is built upon the belief that there are powers above which are capable of punishing mankind for their sins. It is true that these gods were not called Elohim, nor Jah, nor Jehovah, nor Jahveh, nor Adonai, nor Ehieh, nor Baalim, nor Ashtoreth — yet, for the son of Suddhadana, there was a Supreme Being."[1042]

There are four schools of Buddhist theology, in Ceylon, Thibet, and India. One is rather pantheistical than atheistical, but the other three are purely *theistical.*

On the first the speculations of our philologists are based. As to the second, third, and the fourth, their teachings vary but in the external mode of expression. We have fully explained the spirit of it elsewhere.

As to practical, not theoretical views on the Nirvana, this is what a rationalist and a skeptic says: "I have questioned at the very doors of their temples several hundreds of Buddhists, and have not found one but strove, fasted, and gave himself up to every kind of austerity, to perfect himself and acquire immortality; not to attain final annihilation.

> "There are over 300,000,000 of Buddhists who fast, pray, and toil. . . . Why make of these 300,000,000 of men idiots and fools, macerating their bodies and

---

[1041] Even as we write, there comes from Earl Salisbury, Secretary of State for India, a report that the Madras famine is to be followed by one probably still more severe in Southern India, the very district where the heaviest tribute has been exacted by the Catholic missionaries for the expenses of the Church of Rome. The latter, unable to retaliate otherwise, despoils British subjects, and when famine comes as a consequence, makes the heretical British Government pay for it.

[1042] "Ancient Faiths and Modern," p. 24.

> imposing upon themselves most fearful privations of every nature, in order to reach a fatal annihilation which must overtake them anyhow?"[1043]

As well as this author we have questioned Buddhists and Brahmanists and studied their philosophy. *Apavarg* has wholly a different meaning **[Page 534]** from annihilation. It is but to become more and more like Him, of whom he is one of the refulgent sparks, that is the aspiration of every Hindu philosopher and the hope of the most ignorant is *never to yield up his distinct individuality.* "Else," as once remarked an esteemed correspondent of the author, "mundane and separate existence would look like God's comedy and our tragedy; sport to Him that we work and suffer, death to us to suffer it."

The same with the doctrine of metempsychosis, so distorted by European scholars. But as the work of translation and analysis progresses, fresh religious beauties will be discovered in the old faiths.

Professor Whitney has in his translation of the *Vedas* passages in which he says, the assumed importance of the body to its old tenant is brought out in the strongest light. These are portions of hymns read at the funeral services, over the body of the departed one. We quote them from Mr. Whitney's scholarly work:

> "Start onward! bring together all thy members;
> let not thy limbs be left, nor yet thy body;
> Thy spirit gone before, now follow after;
> Wherever it delights thee, go thou thither.

> Collect thy body; with its every member; thy
> limbs with help of rites I fashion for thee.

> If some one limb was left behind by Agni,
> When to thy Fathers' world he hence conveyed you,
> That very one I now again supply you;
> rejoice in heaven with all your limbs, ye Fathers!"[1044]

The "body" here referred to is not the physical, but the astral one — a very great distinction, as may be seen.

Again, belief in the individual existence of the immortal spirit of man is shown in the following verses of the Hindu ceremonial of incremation and burial.

> "They who within the sphere of earth are stationed, or who are settled now in realms of pleasure,
> The Fathers who have the earth — the atmosphere — the heaven for their seat, The 'fore-heaven' the third heaven is styled, and where the Fathers have their seat."
>
> *Rig-Veda*, x

[1043] "*Fétichisme, Polythéisme, Monothéisme.*"

[1044] "*Oriental and Linguistic Studies,*" "*Vedic Doctrine of a Future Life,*" by W. Dwight Whitney, Prof. of Sanscrit and Comparative Philology at Yale College.

With such majestic views as these people held of God and the immortality of man's spirit, it is not surprising that a comparison between the **[Page 535]** Vedic hymns and the narrow, unspiritual Mosaic books should result to the advantage of the former in the mind of every unprejudiced scholar. Even the ethical code of *Manu* is incomparably higher than that of the *Pentateuch* of Moses, in the literal meaning of which all the uninitiated scholars of two worlds cannot find a single proof that the ancient Jews believed either in a future life or an immortal spirit in man, or that Moses himself ever taught it. Yet, we have eminent Orientalists who begin to suspect that the "dead letter" conceals something not apparent at first sight. So Professor Whitney tells us that "as we look yet further into the forms of the modern Hindu ceremonial we discover not a little of the same discordance between creed and observance; the one is not explained by the other," says this great American scholar. He adds: "We are forced to the conclusion either that India derived its system of rites from some foreign source, and practiced them blindly, careless of their true import, or *else that those rites are the production of another doctrine of older date*, and have maintained themselves in popular usage after the decay of the creed of which they were the original expression."[1045]

This creed has not decayed, and its hidden philosophy, as understood now by the initiated Hindus, is just as it was 10,000 years ago. But can our scholars seriously hope to have it delivered unto them upon their first demand? Or do they still expect to fathom the mysteries of the World-Religion in its popular exoteric rites?

No orthodox Brahmans and Buddhists would deny the Christian incarnation; only, they understand it in their own philosophical way, and how could they deny it? The very corner-stone of their religious system is periodical incarnations of the Deity. Whenever humanity is about merging into materialism and moral degradation, a Supreme Spirit incarnates himself in his creature selected for the purpose. The "Messenger of the Highest" links itself with the duality of matter and soul, and the triad being thus completed by the union of its Crown, a saviour is born, who helps restore humanity to the path of truth and virtue. The early Christian Church, all imbued with Asiatic philosophy, evidently shared the same belief — otherwise *it would have neither erected into an article of faith the second advent, nor cunningly invented the fable of Anti-Christ as a precaution against possible future incarnations.* Neither could they have imagined that Melchisedek was an avatar of Christ. They had only to turn to the *Bagavedgitta* to find Christna or Bhagaved saying to Arjuna: "He who follows me is saved by wisdom and even by works. . . . *As often as virtue declines in the world, I make myself manifest to save it.*" **[Page 536]**

Indeed, it is more than difficult to avoid sharing this doctrine of periodical incarnations. Has not the world witnessed, at rare intervals, the advent of such grand characters as Christna, Sakya-muni, and Jesus? Like the two latter personages, Christna seems to have been a real being, deified by his school at some time in the twilight of history, and made to fit into the frame of the time-honored religious programme. Compare the two Redeemers, the Hindu and the Christian, the one preceding the other by some thousands of years; place between them Siddhartha Buddha, reflecting Christna and projecting into the night of the future his own luminous shadow, out of whose collected rays were shaped the outlines of the mythical Jesus, and from whose teachings were drawn those of the historical Christos; and we find that under one identical garment of poetical legend lived and breathed three

[1045] "*Oriental and Linguistic Studies*," p. 48.

real human figures. The individual merit of each of them is rather brought out in stronger relief than otherwise by this same mythical coloring; for no unworthy character could have been selected for deification by the popular instinct, so unerring and just when left untrammeled. *Vox populi, vox Dei* was once true, however erroneous when applied to the present priest-ridden mob.

Kapila, Orpheus, Pythagoras, Plato, Basilides, Marcian, Ammonius and Plotinus, founded schools and sowed the germs of many a noble thought, and disappearing left behind them the refulgence of demi-gods. But the three personalities of Christna, Gautama, and Jesus appeared like true gods, each in his epoch, and bequeathed to humanity three religions built on the imperishable rock of ages. That all three, especially the Christian faith, have in time become adulterated, and the latter almost unrecognizable, is no fault of either of the noble Reformers. It is the priestly self-styled husbandmen of the "vine of the Lord" who must be held to account by future generations. Purify the three systems of the dross of human dogmas, the pure essence remaining will be found identical. Even Paul, the great, the honest apostle, in the glow of his enthusiasm either unwittingly perverted the doctrines of Jesus, or else his writings are disfigured beyond recognition. The *Talmud*, the record of a people who, notwithstanding his apostasy from Judaism, yet feel compelled to acknowledge Paul's greatness as a philosopher and religionist, says of Aher (Paul),[1046] **[Page 537]** in the *Yerushalmi*, that "he corrupted the work of that man" — meaning Jesus.[1047]

THE LEGENDS OF THREE SAVIOURS

Meanwhile, before this smelting is completed by honest science and future generations, let us glance at the present aspect of the legendary three religions.

THE LEGENDS OF THREE SAVIOURS

CHRISTNA	GAUTAMA-BUDDHA	JESUS OF NAZARETH
Epoch: Uncertain. European science fears to commit itself. But the Brahmanical calculations fix it at about 6,877 years ago.	*Epoch* : According to European science and the Ceylonese calculations, 2,540 years ago.	*Epoch* : Supposed to be 1877 years ago. His birth and royal descent are concealed from Herod the tyrant.
Christna descends of a royal family, but is brought up by shepherds; is called the Shepherd God. His birth and divine descent are kept secret from Kansa.	Gautama is the son of a king. His first disciples are shepherds and mendicants.	Descends of the Royal family of David. Is worshipped by shepherds at his birth, and is called the "Good Shepherd" (See Gospel According to John).

[1046] In his article on "*Paul, the Founder of Christianity*," Professor A. Wilder, whose intuitions of truth are always clear, says: "In the person of *Aher* we recognize the Apostle Paul. He appears to have been known by a variety of appellations. He was named *Saul*, evidently because of his vision of Paradise — Saul or *Sheol* being the Hebrew name of the other world. *Paul*, which only means 'the little man,' was a species of nickname. *Aher*, or *other*, was an epithet in the Bible for persons outside of the Jewish polity, and was applied to him for having extended his ministry to the Gentiles. His real name was Elisha ben Abuiah."

[1047] "In the 'Talmud' Jesus is called **A**UTU H-AIS, Xyah wtwa , *that man*." — A. Wilder.

An incarnation of Vishnu, the second person of the Trimurti (Trinity). Christna was worshipped at Mathura, on the river Jumna (See Strabo and Arrian and Bampton Lectures, pp. 98-100).	According to some, an incarnation of Vishnu; according to others, an incarnation of one of the Buddhas, and even of Ad'Buddha, the Highest Wisdom.	An incarnation of the Holy Ghost, then the second person of the Trinity, now the third. But the Trinity was not invented until 325 years after his birth. Went to Mathura or Matarea, Egypt, and produced his first miracles there (See Gospel of Infancy).
Christna is persecuted by Kansa, Tyrant of Madura, but miraculously escapes. In the hope of destroying the child, the king has thousands of male innocents slaughtered.	Buddhist legends are free from this plagiarism, but the Catholic legend that makes of him St. Josaphat, shows his father, king of Kapilavastu, slaying innocent young Christians (!!). (See Golden Legend.)	Jesus is persecuted by Herod, King of Judæa, but escapes into Egypt under conduct of an angel. To assure his slaughter, Herod orders a massacre of innocents, and 40,000 were slain.
Christna's mother was Devaki, or De vanagui, an immaculate virgin (but had given birth to eight sons before Christna). **[Page 538]**	Buddha's mother was Maya, or Mayadeva; married to her husband (yet an immaculate virgin). **[Page 538]**	Jesus' mother was Mariam, or Miriam; married to her husband, yet an immaculate virgin, but had several children besides Jesus. (See Matthew xiii. 55, 56.) **[Page 538]**
Christna is endowed with beauty, omniscience, and omnipotence from birth. Produces miracles, cures the lame and blind, and casts out demons. Washes the feet of the Brahmans, and descending to the lowest regions (hell), liberates the dead, and returns to Vaicontha — the paradise of Vishnu. Christna was the God Vishnu himself in human form.	Buddha is endowed with the same powers and qualities, and performs similar wonders. Passes his life with mendicants. It is claimed for Gautama that he was distinct from all other Avatars, having the entire spirit of Buddha in him, while all others had but a part (ansa) of the divinity in them.	Jesus is similarly endowed. (See Gospels and the Apocryphal Testament.) Passes his life with sinners and publicans. Casts out demons likewise. The only notable difference between the three is that Jesus is charged with casting out devils by the power of Beelzebub, which the others were not. Jesus washes the feet of his disciples, dies, descends to hell, and ascends to heaven, after liberating the dead.
Christna creates boys out of calves, and vice versa (Maurice's Indian Antiquities, vol. ii., p. 332). He crushes the Serpent's head. (Ibid.)	Gautama crushes the Serpent's head, i.e., abolishes the Naga worship as fetishism; but, like Jesus, makes the Serpent the emblem of divine wisdom.	Jesus is said to have crushed the Serpent's head, agreeably to original revelation in Genesis. He also transforms boys into kids, and kids into boys. (Gospel of Infancy.)
Christna is Unitarian. He persecutes the clergy, charges	Buddha abolishes idolatry; divulges the Mysteries of the	Jesus rebels against the old Jewish law; denounces the

them with ambition and hypocrisy to their faces, divulges the great secrets of the Sanctuary — he Unity of God and immortality of our spirit. Tradition says he fell a victim to their vengeance. His favorite disciple, Arjuna, never deserts him to the last. There are credible traditions that he died on the cross (a tree), nailed to it by an arrow. The best scholars agree that the Irish Cross at Tuam, erected long before the Christian era, is Asiatic. (See Round Towers, p. 296, et seq., by O'Brien; also *Religions* **[Page 539]** *de l'Antiquie;* Creuzer's Symbolik, vol. i., p. 208; and engraving in Dr. Lundy's Monumental Christianity, p. 160.	Unity of God and the Nirvana, the true meaning of which was previously known only to the priests. Persecuted and driven out of the country, he escapes death by by gathering about him some hundreds of thousands of believers in his Buddhaship. Finally, dies, surrounded by a host of disciples, with Ananda, his beloved disciple and cousin, chief among them all. O'Brien believes that the Irish Cross at Tuam is meant for Buddha's, but Gautama was never crucified. He is represented in many temples, as sitting **[Page 539]** under a cruciform tree, which is the "Tree of Life." In another image he is sitting on Naga the Raja of Serpents with a cross on his breast.[1048]	Scribes, and Pharisees, and the synagogue for hypocrisy and dogmatic intolerance. Breaks the Sabbath, and defies the Law. Is accused the Jews of divulging the secrets of the Sanctuary. Is put to death on a cross (a tree). Of the little handful of disciples whom he had converted, one betrays him, one denies him, and the others desert him at the last, except John — the disciple he loved. Jesus, Christna, and Buddha, all three Saviours, die either on or under trees, and are connected with crosses **[Page 539]** which are symbolical of the three- fold powers of creation.
Christna ascends to Swarga and becomes Nirguna.	Buddha ascends to Nirvana.	Jesus ascends to Paradise.

RESULT

About the middle of the present century, the followers of these three religions were reckoned as follows (Max Müller's estimate.):

Of Christna	**Of Buddha**	**Of Jesus**
Brahmans, 60,000,000	Buddhists, 450,000,000	Christians, 260,000,000

Such is the present aspect of these three great religions, of which each is in turn reflected in its successor. Had the Christian dogmatizers stopped there, the results would not have been so disastrous, for it would be hard, indeed, to make a bad creed out of the lofty teachings of Gautama, or Christna, as *Bhagaved.* But they went farther, and added to pure primitive Christianity the fables of Hercules, Orpheus, and Bacchus. As Mussulmans will not admit that their *Koran* is built on the substratum of the Jewish *Bible,* so the Christians will not confess that they owe next to everything to the Hindu religions. But the Hindus have chronology to prove it to them. We see the best and most learned of our writers uselessly striving to show that the extraordinary similarities — amounting to identity —

[1048] See Moor's plates, 75, No. 3.

between Christna and Christ are due to the spurious *Gospels of the Infancy* and of *St. Thomas* having "probably circulated on the coast of Malabar, and giving color to the story of Christna."[1049] Why not accept truth in all sincerity, and reversing matters, admit that St. Thomas, faithful to that policy of proselytism which marked the earliest Christians, when he found in Malabar the original of the mythical Christ in Christna, tried to blend the two; and, adopting in his gospel (from which all others were copied) the most important details of the story of the Hindu Avatar, engrafted the Christian heresy on the primitive religion of Christna. For any one acquainted with the spirit of Brahmanism, the idea of Brahmans accepting anything from a stranger, especially from a foreigner, is simply ridiculous. That they, the most fanatic people in religious matters, who, during centuries, cannot be compelled to adopt the most simple of European usages, should be suspected of having introduced into their sacred books unverified **[Page 540]** legends about a foreign God, is something so preposterously illogical, that it is really waste of time to contradict the idea!

We will not stop to examine the too well-known resemblances between the external form of Buddhistic worship — especially Lamaism — and Roman Catholicism, for noticing which poor Huc paid dear — but proceed to compare the most vital points. Of all the original manuscripts that have been translated from the various languages in which Buddhism is expounded, the most extraordinary and interesting are *Buddha's Dhammapada,* or *Path of Virtue,* translated from the Pali by Colonel Rogers,[1050] and the *Wheel of the Law,* containing the views of a Siamese Minister of State on his own and other religions, and translated by Henry Alabaster.[1051] The reading of these two books, and the discovery in them of similarities of thought and doctrine often amounting to identity, prompted Dr. Inman to write the many profoundly true passages embodied in one of his last works, *Ancient Faith and Modern.*[1052] "I speak with sober earnestness," writes this kind-hearted, sincere scholar, "when I say that after forty years' experience among those who profess Christianity, and those who proclaim . . . more or less quietly their disagreement with it, I have noticed more sterling virtue and morality amongst the last than the first. . . . I know personally many pious, good Christian people, whom I honor, admire, and, perhaps, would be glad to emulate or to equal; but they deserve the eulogy thus passed on them, in consequence of their good sense, having ignored the doctrine of faith to a great degree, and having cultivated the practice of good works. . . . In my judgment the most praiseworthy Christians whom I know are *modified Buddhists,* though probably, not one of them ever heard of Siddartha."[1053]

Between the Lamaico-Buddhistic and Roman Catholic articles of faith and ceremonies, there are fifty-one points presenting a perfect and striking similarity; and four diametrically antagonistic.

[1049] Dr. Lundy: "*Monumental Christianity,*" p. 153.
[1050] Buddhaghosa's "Parables," translated from the Burmese, by Col. H. T. Rogers, R. E.; with an introduction by M. Mëller, containing "Dhammapada," 1870.
[1051] Interpreter of the Consulate-General in Siam.
[1052] "Ancient Faith and Modern," p. 162.
[1053] Ibid.

As it would be useless to enumerate the "similarities," for the reader may find them carefully noted in Inman's work on *Ancient Faith and Modern*, pp. 237-240, we will quote but the four dissimilarities, and leave every one to draw his own deductions therefrom:

1. "The Buddhists hold that nothing which is contradicted by sound reason can be a true doctrine of Buddha." **[Page 541]**	1. "The Christians will accept any non-sense, if promulgated by the Church as a matter of faith."[1054] **[Page 541]**
2. "The Buddhists do not adore the mother of Sakya, "though they honor her as a holy and saint-like woman, chosen to be his mother through her great virtue.	2. "The Romanists adore the mother of Jesus, and prayer is made to her for aid and intercession." The worship of the Virgin has weakened that of Christ and thrown entirely into the shadow that of the Almighty.
3. "The Buddhists have no sacraments."	3. "The papal followers have seven."
4. The Buddhists do not believe in any pardon for their sins, except after an adequate punish ment for each evil deed, and a proportionate compensation to the parties injured.	4. The Christians are promised that if they only believe in the "precious blood of Christ," this blood offered by Him for the expiation of the sins of the whole of mankind (read Christians) will atone for every mortal sin.

Which of these theologies most commends itself to the sincere inquirer, is a question that may safely be left to the sound judgment of the reader. One offers light, the other darkness.

The Wheel of the Law has the following:

> "Buddhists believe that every act, word, or thought has its consequence, which will appear sooner or later in the present or in the future state. Evil acts will produce evil consequences,[1055] good acts will produce good consequences: prosperity in this world, or birth in heaven . . . in some future state."[1056]

This is strict and impartial justice. This is the idea of a Supreme Power which cannot fail, and therefore, can have neither wrath nor mercy, but leaves every cause, great or small, to work out its inevitable effects. "With what measure you mete, it shall be measured to you again"[1057] neither by expression nor implication points to any hope of future mercy or salvation by proxy. Cruelty and mercy are finite feelings. The Supreme Deity is infinite, hence it can only be JUST, and Justice must be blind. The ancient Pagans held on this question far more philosophical views than modern Christians, for they represented their Themis blindfold. And the Siamese author of the work under notice, has again a more reverent conception of the Deity than the Christians have, when he thus gives vent to his

---

1054 The words contained within quotation marks are Inman's.

1055 See vol. i. of this work, p. 319.

1056 p. 57.

1057 *Matthew* vii. 2.

thought: "A Buddhist might believe in the existence of a God, sublime above all human qualities and attributes — a perfect God, above love, and hatred, and jealousy, calmly resting in a quiet happiness that nothing could disturb; and of such a God he would speak no disparagement, not from a desire to please Him, or fear to offend Him, but from natural veneration. But he cannot understand a God with the attributes and qualities of men, a God who loves and hates, and shows anger; a Deity, who, whether described to **[Page 542]** him by Christian missionaries, or by Mahometans, or Brahmans, or Jews, falls below his standard of even an ordinary good man."[1058]

CHRISTIAN DOCTRINE OF THE ATONEMENT ILLOGICAL

We have often wondered at the extraordinary ideas of God and His justice that seem to be honestly held by those Christians who blindly rely upon the clergy for their religion, and never upon their own reason. How strangely illogical is this doctrine of the Atonement. We propose to discuss it with the Christians from the Buddhistic stand-point, and show at once by what a series of sophistries, directed toward the one object of tightening the ecclesiastical yoke upon the popular neck, its acceptance as a divine command has been finally effected; also, that it has proved one of the most pernicious and demoralizing of doctrines.

The clergy say: no matter how enormous our crimes against the laws of God and of man, we have but to believe in the self-sacrifice of Jesus for the salvation of mankind, and His blood will wash out every stain. God's mercy is boundless and unfathomable. It is impossible to conceive of a human sin so damnable that the price paid in advance for the redemption of the sinner would not wipe it out if a thousandfold worse. And, furthermore, it is never too late to repent. Though the offender wait until the last minute of the last hour of the last day of his mortal life, before his blanched lips utter the confession of faith, he may go to Paradise; the dying thief did it, and so may all others as vile. These are the assumptions of the Church.

But if we step outside the little circle of creed and consider the universe as a whole balanced by the exquisite adjustment of parts, how all sound logic, how the faintest glimmering sense of Justice revolts against this Vicarious Atonement! If the criminal sinned only against himself, and wronged no one but himself; if by sincere repentance he could cause the obliteration of past events, not only from the memory of man, but also from that imperishable record, which no deity — not even the Supremest of the Supreme — can cause to disappear, then this dogma might not be incomprehensible. But to maintain that one may wrong his fellow-man, kill, disturb the equilibrium of society, and the natural order of things, and then — through cowardice, hope, or compulsion, matters not — be forgiven by believing that the spilling of one blood washes out the other blood spirt — this is preposterous! Can the *results* of a crime be obliterated even though the crime itself should be pardoned? The effects of a cause are never limited to the boundaries of the cause, nor can the results of crime be confined to the offender and his victim. Every good as well as evil action has its effects, as palpably as the stone flung into a calm water. The simile is trite, but it is the best ever conceived, **[Page 543]** so let us use it.

[1058] P. 25.

The eddying circles are greater and swifter, as the disturbing object is greater or smaller, but the smallest pebble, nay, the tiniest speck,makes its ripples. And this disturbance is not alone visible and on the surface. Below, unseen, in every direction — outward and downward — drop pushes drop until the sides and bottom are touched by the force. More, the air, above the water is agitated, and this disturbance passes, as the physicists tell us, from stratum to stratum out into space forever and ever; an impulse has been given to matter, and that is never lost, can never be recalled!

So with crime, and so with its opposite. The action may be instantaneous, the effects are eternal. When, after the stone is once flung into the pond, we can recall it to the hand, roll back the ripples, obliterate the force expended, restore the etheric waves to their previous state of non-being, and wipe out every trace of the act of throwing the missile, so that Time's record shall not show that it ever happened, then, *then* we may patiently hear Christians argue for the efficacy of this Atonement.

The Chicago *Times* recently printed the hangman's record of the first half of the present year (1877) — a long and ghastly record of murders and hangings. Nearly every one of these murderers received religious consolation, and many announced that they had received God's forgiveness through the blood of Jesus, and were going that day to Heaven! *Their conversion was effected in prison.* See how this ledger-balance of Christian justice (!) stands: These red-handed murderers, urged on by the demons of lust, revenge, cupidity, fanaticism, or mere brutal thirst for blood, slew their victims, in most cases, without giving them time to repent, or call on Jesus to wash them clean with his blood. They, perhaps, died sinful, and, of course, — consistently with theological logic — met the reward of their greater or lesser offenses. But the murderer, overtaken by human justice, is imprisoned, wept over by sentimentalists, prayed with and at, pronounces the charmed words of conversion, and goes to the scaffold a redeemed child of Jesus! Except for the murder, he would not have been prayed with, redeemed, pardoned. Clearly this man did well to murder, for thus he gained eternal happiness? And how about the victim, and his or her family, relatives, dependants, social relations — has justice no recompense for them? Must they suffer in this world and the next, while he who wronged them sits beside the "holy thief" of Calvary and is forever blessed? On this question the clergy keep a prudent silence.

Steve Anderson was one of these American criminals — convicted of double murder, arson, and robbery. Before the hour of his death he was "converted," but, the record tells us that "*his clerical attendants objected to his reprieve, on the ground that they felt sure of his salvation* **[Page 544]** *should he die then, but could not answer for it if his execution was postponed.*" We address these ministers, and ask them to tell us on what grounds they felt sure of such a monstrous thing. How they could feel *sure,* with the dark future before them, and the endless results of this double murder, arson, and robbery? They could be sure of nothing, but that their abominable doctrine is the cause of three-fourths of the crimes of so-called Christians; that these terrific causes must produce like monstrous effects, which in their turn will beget other results, and so roll on throughout eternity to an accomplishment that no man can calculate.

Or take another crime, one of the most selfish, cruel, and heartless, and yet the most frequent, the seduction of a young girl. Society, by an instinct of self-preservation, pitilessly judges the victim, and ostracizes her. She may be driven to infanticide, or self-murder, or if too averse to die, live to plunge into a career of vice and crime. She may become the mother of criminals, who, as in the now celebrated Jukes, of whose appalling details Mr. Dugdale

has published the particulars, breed other generations of felons to the number of hundreds, in fifty or sixty years. All this social disaster came through one man's selfish passion; shall he be forgiven by Divine Justice until his offense is expiated, and punishment fall only upon the wretched human scorpions begotten of his lust?

An outcry has just been made in England over the discovery that Anglican priests are largely introducing auricular confession and granting absolution after enforcing penances. Inquiry shows the same thing prevailing more or less in the United States. Put to the ordeal of cross-examination, the clergy quote triumphantly from the English *Book of Common Prayer* the rubrics which clearly give them the absolving authority, through the power of "God, the Holy Ghost," committed unto them by the bishop by imposition of hands at their ordination. The bishop, questioned, points to *Matthew* xvi., 19, for the source of his authority to bind and loose on earth those who are to be blessed or damned in heaven; and to the apostolic succession for proof of its transmission from Simon Barjona to himself. The present volumes have been written to small purpose if they have not shown, 1, that Jesus, the Christ-God, is a myth concocted two centuries after the real Hebrew Jesus died; 2, that, therefore, he never had any authority to give Peter, or any one else, plenary power; 3, that even if he had given such authority, the word Petra (rock) referred to the revealed truths of the Petroma, not to him who thrice denied him; and that besides, the apostolic successon is a gross and palpable fraud; 4, that the *Gospel according to Matthew* is a fabrication based upon a wholly different manuscript. The whole thing, therefore, is an imposition alike upon priest and penitent. But putting all these points aside for the moment, it suffices to ask these pretended **[Page 545]** agents of the three gods of the Trinity, how they reconcile it with the most rudimental notions of equity, that if the power to pardon sinners for sinning has been given them, *they did not also receive the ability by miracle to obliterate the wrongs done against person or property*. Let them restore life to the murdered; honor to the dishonored; property to those who have been wronged, and force the scales of human and divine justice to recover their equilibrium. Then we may talk of their divine commission to bind and loose. Let them say, if they can do this. Hitherto the world has received nothing but sophistry — believed on *blind* faith; we ask palpable, tangible evidence of their God's justice and mercy. But all are silent; no answer, no reply, and still the inexorable unerring Law of Compensation proceeds on its unswerving path. If we but watch its progress, we will find that it ignores all creeds, shows no preferences, but its sunlight and its thunderbolts fall alike on heathen and Christian. No absolution can shield the latter when guilty, no anathema hurt the former when innocent.

Away from us such an insulting conception of divine justice as that preached by priests on their own authority. It is fit only for cowards and criminals! If they are backed by a whole array of Fathers and Churchmen, we are supported by the greatest of all authorities, an instinctive and reverential sense of the everlasting and everpresent law of harmony and justice.

But, besides that of reason, we have other evidence to show that such a construction is wholly unwarranted. The *Gospels* being "Divine revelation," doubtless Christians will regard their testimony as conclusive. Do they affirm that Jesus gave himself as a voluntary sacrifice? On the contrary, there is not a word to sustain the idea. They make it clear that he would rather have lived to continue what he considered his mission, and that *he died because he could not help it, and only when betrayed*. Before, when threatened with violence, *he had made himself invisible* by employing the mesmeric power over the bystanders, claimed by every Eastern adept, and escaped. When, finally, he saw that his time had come, he succumbed to the inevitable. But see him in the garden, on the Mount of Olives, writhing in agony until

"his sweat was, as it were, great drops of blood," praying with fervid supplication that the cup might be removed from him; exhausted by his struggle to such a degree that an angel from heaven had to come and strengthen him; and say if the picture is that of a self-immolating hostage and martyr. To crown all, and leave no lingering doubt in our minds, we have his own despairing words, "NOT MY WILL, *but thine*, be done!" (*Luke* xxii. 42. 43.)

Again, in the *Puranas* it may be found that Christna was nailed to a tree by the arrow of a hunter, who, begging the dying god to forgive **[Page 546]** him, receives the following answer: "Go, hunter, through my favor, to Heaven, the abode of the gods. . . . Then the illustrious Christna, having united himself with his own pure, spiritual, inexhaustible, inconceivable, unborn, undecaying, imperishable, and universal Spirit, which is one with Vasudeva, abandoned his mortal body, and . . . he became Nirguna" (Wilson's *Vishnu Purana*, p. 612). Is not this the original of the story of Christ forgiving the thief on the cross, and promising him a place in Heaven? Such examples "challenge inquiry as to their origin and meaning *so long anterior to Christianity*," says Dr. Lundy in *Monumental Christianity*, and yet to all this he adds: "The idea of Krishna as a shepherd, I take to be older than either (the *Gospel of Infancy* and that of *St. John*), *and prophetic of Christ*" (p. 156).

Facts like these, perchance, furnished later a plausible pretext for declaring apocryphal all such works as the *Homilies*, which proved but too clearly the utter want of any early authority for the doctrine of atonement. The *Homilies* clash but little with the Gospels; they disagree entirely with the dogmas of the Church. Peter knew nothing of the atonement; and his reverence for the mythical father Adam would never have allowed him to admit that this patriarch had sinned and was accursed. Neither do the Alexandrian theological schools appear to have been cognizant of this doctrine, nor Tertullian; nor was it discussed by any of the earlier Fathers. Philo represents the story of the *Fall* as symbolical, and Origen regarded it the same way as Paul, as an allegory.[1059]

Whether they will or not, the Christians have to credit the foolish story of Eve's temptation by a serpent. Besides, Augustine has formally pronounced upon the subject. "God, by His arbitrary will," he says, "has selected beforehand certain persons, *without regard to foreseen faith or good actions, and has irretrievably ordained to bestow upon them eternal happiness; while He has condemned others in the same way to eternal reprobation*"!! (*De dono perseverantæ*).[1060] **[Page 547]**

[1059] See Draper's "Conflict between Religion and Science," p. 224.

[1060] This is the doctrine of the Supralapsarians, who asserted that "He [God] *predestinated the fall of Adam*, with all its pernicious consequences, from all eternity, and that our first parents had no liberty from the beginning."

It is also to this highly-moral doctrine that the Catholic world became indebted, in the eleventh century, for the institution of the Order known as the Carthusian monks. Bruno, its founder, was driven to the foundation of this monstrous Order by a circumstance well worthy of being recorded here, as it graphically illustrates this *divine* predestination. A friend of Bruno, a French physician, famed far and wide for his extraordinary *piety, purity of morals*, and *charity*, died, and his body was watched by Bruno himself. Three days after his death, and as he was going to be buried, the pious

Calvin promulgated views of Divine partiality and bloodthirstiness equally abhorrent. "The human race, corrupted radically in the fall with Adam, has upon it the guilt and impotence of original sin; its redemption can be achieved only through an incarnation and a propitiation; of this redemption only electing grace can make the soul a participant, and such grace, once given, is never lost; *this election can come only from God, and it includes only a part of the race, the rest being left to perdition;* election and perdition (the *horribile decretum*) are both predestinated in the Divine plan; that plan is a decree, and this decree is eternal and unchangeable . . . justification is by *faith alone,* and *faith is the gift of God.*"

O Divine Justice, how blasphemed has been thy name! Unfortunately for all such speculations, belief in the propitiatory efficacy of blood can be traced to the oldest rites. Hardly a nation remained ignorant of it. Every people offered animal and even human sacrifices to the gods, in the hope of averting thereby public calamity, by pacifying the wrath of some avenging deity. There are instances of Greek and Roman generals offering their lives simply for the success of their army. Cæsar complains of it, and calls it a superstition of the Gauls. "They devote themselves to death . . . believing that unless life is rendered for life the immortal gods cannot be appeased," he writes. "If any evil is about to befall either those who now sacrifice, or Egypt, may it be averted on this head," was pronounced by the Egyptian priests when sacrificing one of their sacred animals. And imprecations were uttered over the head of the expiatory victim, around whose horns a piece of byblus was rolled.[1061] The animal was generally led to some barren region, sacred to Typhon, in those primitive ages when this fatal deity was yet held in a certain consideration by the Egyptians. It is in this custom that lies the origin of the "scape-goat" of the Jews, who, when the rufous ass-god was rejected by the Egyptians, began sacrificing to another deity the "red heifer."

"Let all sins that have been committed in this world fall on me that the world may be delivered," exclaimed Gautama, the Hindu Saviour, centuries before our era. **[Page 548]**

No one will pretend to assert in our own age that it was the Egyptians who borrowed anything from the Israelites, as they now accuse the Hindus of doing. Bunsen, Lepsius, Champollion, have long since established the precedence of Egypt over the Israelites in age as well as in all the religious rites that we now recognize among the "chosen people." Even the *New Testament* teems with quotations and repetitions from the *Book of the Dead,* and Jesus, if everything attributed to him by his four biographers is true — must have been acquainted with the Egyptian Funereal Hymns.[1062] In the Gospel according to *Matthew* we

---

physician suddenly sat up in his coffin and declared, in a loud and solemn voice, "that by the just judgment of God he was eternally damned." After which consoling message from beyond the "dark river," he fell back and relapsed into death.

In their turn, the Parsi theologians speak thus: "If any of you commit sin under the belief that he shall be saved by *somebody,* both the deceiver as well as the deceived shall be damned to the day of Rasta Khez. . . . There is no Saviour. In the other world you shall receive the return according to your actions. . . . *Your Saviour is your deeds* and God Himself. The Modern Parsis," lecture by Max Müller, 1862.

[1061] "De Isid. et Osir," p. 380.

[1062] Every tradition shows that Jesus was educated in Egypt and passed his infancy and youth with the Brotherhoods of the Essenes and other mystic communities.

find whole sentences from the ancient and sacred *Ritual* which preceded our era by more than 4,000 years. We will again compare.[1063]

The "soul" under trial is brought before Osiris, the "Lord of Truth," who sits decorated with the Egyptian cross, emblem of eternal life, and holding in his right hand the *Vannus* or the flagellum of justice.[1064] The spirit begins, in the "Hall of the Two Truths," an earnest appeal, and enumerates its good deeds, supported by the responses of the forty-two assessors — *its incarnated deeds and accusers.* If justified, it is addressed as *Osiris,* thus assuming the appellation of the Deity whence its divine essence proceeded, and the following words, full of majesty and justice, are pronounced! "Let the *Osiris* go; ye see he is without fault. . . . He lived on truth, he has fed on truth. . . . *The god has welcomed him* as he desired. *He has given food to my hungry, drink to my thirsty ones, clothes to my naked*. . . . He has made the sacred food of the gods the meat of the spirits."

In the parable of *the Kingdom of Heaven* (*Matthew* xxv.), the *Son of Man* (Osiris is also called the Son) sits upon the throne of his glory, judging the nations, and says to the justified, "Come ye blessed of my Father (*the* God) inherit the kingdom. . . . For *I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink . . . naked and* **[Page 549]** *ye clothed me.*"[1065] To complete the resemblance (*Matthew* iii. 12): John is made to describe Christ as Osiris, "whose *fan* (winnow or *vannus*) is in his hand, and who will "purge his floor and gather his wheat into the garner."

The same in relation to Buddhist legends. In *Matthew* iv. 19, Jesus is made to say: "Follow me and I will make you *fishers* of men," the whole adapted to a conversation between him and Simon Peter and Andrew his brother.

In Schmidt's "*Der Weise und der Thor,*"[1066] a work full of anecdotes about Buddha and his disciples, the whole from original texts, it is said of a new convert to the faith, that "he had been caught by the hook of the doctrine, just as a fish, who has caught at the bait and line is

---

1063 Bunsen found some records which show the language and religious worship of the Egyptians, for instance, not only existing at the opening of the old Empire, "but already so fully established and fixed as to receive *but a very slight development* in the course of the old, middle, and modern Empires," and while this opening of the old Empire is placed by him beyond the Menes period, at least 4,000 years B.C., the origin of the ancient Hermetic prayers and hymns of the "Book of the Dead," is assigned by Bunsen to the pre-Menite dynasty of Abydos (between 4,000 and 4,500 B.C.), thus showing that "the system of Osirian worship and mythology was already formed 3,000 years before the days of Moses."

1064 It was also called the "hook of attraction." Virgil terms it "Mystica vannus Iacchi," "Georgics," i., 166.

1065 In an Address to the Delegates of the Evangelical Alliance, New York, 1874, Mr. Peter Cooper, a Unitarian, and one of the noblest *practical* Christians of the age, closes it with the following memorable language: "In that *last and final account* it will be happy for us if we shall then find that our influence through life has tended to feed the hungry, to clothe the naked, and soothe the sorrows of those who were sick and in prison." Such words from a man who has given two million dollars in charity; educated four thousand young girls in useful arts, by which they gain a comfortable support; maintained a free public library, museum, and reading-room; classes for working people; public lectures by eminent scientists, open to all; and been foremost in all good works, throughout a long and blameless life, come with the noble force that marks the utterances of all benefactors of their kind. The deeds of Peter Cooper will cause posterity to treasure his golden sayings in its heart.

1066 "*Aus dem Tibetischen ubersetzt und mit dem Originaltexte herausgegeben,*" von S. J. Schmidt.

securely pulled out." In the temples of Siam the image of the expected Buddha, the Messiah Maitree, is represented with a fisherman's net in the hand, while in Thibet he holds a kind of a trap. The explanation of it reads as follows: "He (Buddha) disseminates upon the Ocean of birth and decay the Lotus-flower of the excellent law as *a bait;* with the loop of devotion, never cast out in vain, he brings living beings up like fishes, and carries them to the other side of the river, where there is true understanding."[1067]

Had the erudite Archbishop Cave, Grabe, and Dr. Parker, who so zealously contended in their time for the admission of the *Epistles of Jesus Christ and Abgarus, King of Edessa,* into the Canon of the *Scripture,* lived in our days of Max Müller and Sanscrit scholarship, we doubt whether they would have acted as they did. The first mention of these Epistles ever made, was by the famous Eusebius. This pious bishop seems to have been self-appointed to furnish Christianity with the most unexpected proofs to corroborate its wildest fancies. Whether **[Page 550]** among the many accomplishments of the Bishop of Cæsarea, we must include a knowledge of the Cingalese, Pehlevi, Thibetan, and other languages, we know not; but he surely transcribed the letters of Jesus and Abgarus, and the story of the miraculous portrait of Christ taken on a piece of cloth, by the simple wiping of his face, from the Buddhistical Canon. To be sure, the bishop declared that he found the letter himself written in Syriac, preserved among the registers and records of the city of Edessa, where Abgarus reigned.[1068] We recall the words of Babrias: "Myth, O son of King Alexander, is an ancient human invention of Syrians, who lived in old time under Ninus and Belus." Edessa was one of the ancient "holy cities." The Arabs venerate it to this day; and the purest Arabic is there spoken. They call it still by its ancient name Orfa, once the city *Arpha-Kasda* (Arphaxad) the seat of a College of Chaldeans and Magi; whose missionary, called Orpheus, brought thence the Bacchic Mysteries to Thrace. Very naturally, Eusebius found there the tales which he wrought over into the story of Abgarus, and the sacred picture taken on a cloth; as that of Bhagavat, or the blessed Tathagâta (Buddha)[1069] was obtained by King Binsbisara.[1070] The King having brought it, Bhagavat projected his shadow on it.[1071] This bit of "miraculous stuff," with its shadow, is still preserved, say the Buddhists; "only the shadow itself is rarely seen."

In like manner, the Gnostic author of *the Gospel according to John,* copied and metamorphosed the legend of Ananda who asked drink of a Matangha woman — the antitype of the woman met by Jesus at the well,[1072] **[Page 551]** and was reminded by her that she belongs to a low caste, and may have nothing to do with a holy monk.

1067 "Buddhism in Tibet," by Emil Schlagintweit, 1863, p. 213.

1068 "Ecclesiastical History," 1. i., c. 13.

1069 Tathagâta is Buddha, "he who walks in the footsteps of his predecessors"; as *Bhagavat* — he is the *Lord.*

1070 We have the same legend about St. Veronica — as a pendant.

1071 "Introduction a l'Histoire du Bouddhisme Indien," E. Burnouf, p. 341.

1072 Moses was a most notable practitioner of Hermetic Science. Bearing in mind that Moses (Asarsiph) is made to run away to the Land of Midian, and that he "sat down by a well" (Exod. ii.), we find the following:

The "Well" played a prominent part in the Mysteries of the Bacchic festivals. In the sacerdotal language of every country, it had the same significance. A well is "the fountain of salvation" mentioned in *Isaiah* (xii. 3). The water is the *male principle* in its spiritual sense. In its physical relation in the allegory of creation, the water is chaos, and chaos is the female principle vivified by the Spirit of

"I do not ask thee, my sister," answers Ananda to the woman, "either thy caste or thy family, I only ask thee for water, if thou canst give me some." This Matangha woman, charmed and moved to tears, repents, joins the monastic Order of Gautama, and becomes a saint, rescued from a life of unchastity by Sakya-muni. Many of her subsequent actions were used by Christian forgers, to endow Mary Magdalen and other female saints and martyrs.

> "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward," says the Gospel (*Matthew* x. 42). "Whosoever, with a purely believing heart, offers nothing but a handful of water, or presents so much to the spiritual assembly, or gives drink therewith to the poor and needy, or to a beast of the field; this meritorious action will not be exhausted in many ages,"[1073] says the Buddhist *Canon.*

At the hour of Gautama-Buddha's birth there were 32,000 wonders performed. The clouds stopped immovable in the sky, the waters of the rivers ceased to flow; the flowers ceased unbudding; the birds remained **[Page 552]** silent and full of wonder; all nature remained suspended in her course, and was full of expectation.

God — the male principle. In the "Kabala," *Zachar* means "male"; and the Jordan was called Zachar ("Universal History," vol. ii., p. 429). It is curious that the Father of St. John the Baptist, the Prophet of *Jordan* — Zacchar — should be called *Zachar-ias.* One of the names of Bacchus is *Zagreus.* The ceremony of pouring water on the shrine was sacred in the Osirian rites as well as in the Mosaic institutions. In the *Mishna* it is said, "Thou shalt dwell in Succa and *pour out water* seven, and the pipes six days" ("Mishna Succah," p. 1). "Take *virgin earth* . . . and work up the *dust* with *living* WATER," prescribes the *Sohar* (Introduction to "Sohar"; "Kabbala Denudata," ii., pp. 220, 221). Only "earth and water, according to Moses, can bring forth a *living soul,*" quotes Cornelius Agrippa. The water of Bacchus was considered to impart the Holy *Pneuma* to the initiate; and it washes off all sin by baptism through the Holy *Ghost,* with the Christians. The "well" in the kabalistic sense, is the mysterious emblem of the *Secret Doctrine.* "If any man thirst, let him come *unto me and drink,*" says Jesus (John vii.). Therefore, Moses the adept, is naturally enough represented sitting by a well. He is approached by the *seven* daughters of the Kenite Priest of Midian coming to fill the troughs, *to water their father's flock.* Here we have seven again — the mystic number. In the present biblical allegory the daughters represent the *seven occult powers.* "The shepherds came and drove them (the seven daughters) away, but Moses stood up, and helped them, and watered their flock." The shepherds are shown, by some kabalistic interpreters, to represent the seven "badly-disposed Stellars" of the Nazarenes; for in the old Samaritan text the number of these Shepherds is also said to be seven (see kabalistic books).

Then Moses, who had conquered the seven *evil* Powers, and won the friendship of the seven *occult* and beneficent ones, is represented as living with the Reuel Priest of Midian, who invites "the Egyptian" to eat bread, *i.e.*, to partake of his wisdom. In the Bible the elders of Midian are known as great soothsayers and diviners. Finally, Reuel or Jethro, the initiator and instructor of Moses, gives him in marriage his daughter. This daughter is Zipporah, *i.e.*, the esoteric Wisdom, the shining light of knowledge, for Siprah means the "shining" or "resplendent," from the word "Sapar" to shine. Sippara, in Chaldea, was the city of the "Sun." Thus Moses was initiated by the Midianite, or rather the Kenite, and thence the biblical allegory.

[1073] Schmidt: "Der Weise und der Thor," p. 37.

"There was a preternatural light spread all over the world; animals suspended their eating; the blind saw; and the lame and dumb were cured," etc.[1074]

We now quote from the *Protevangelion:*

> "At the hour of the Nativity, as Joseph looked up into the air, 'I saw,' he says, '*the clouds astonished,* and the fowls of the air stopping in the midst of their flight. . . . And I beheld the sheep dispersed . . . and *yet the sheep stood still;* and I looked into a river, and saw the kids *with their mouths close to the water, and touching it, but they did not drink.*
>
> "*Then a bright cloud overshadowed the cave.* But on a sudden the cloud became *a great light* in the cave, so that their eyes could not bear it. . . . The hand of Salome, which was withered, was straightway cured. . . . The blind saw; the lame and dumb were cured."[1075]

When sent to school, the young Gautama, without having ever studied, completely worsted all his competitors; not only in writing, but in arithmetic, mathematics, metaphysics, wrestling, archery, astronomy, geometry, and finally vanquishes his own professors by giving the definition of sixty-four kinds of writings, which were unknown to the masters themselves.[1076]

And this is what is said again in the *Gospel of the Infancy:* "And when he (Jesus) was twelve years old . . . a certain principal Rabbi asked him, 'Hast thou read books?' and a certain astronomer asked the Lord Jesus whether he had studied astronomy. And Lord Jesus explained to him . . . about the spheres . . . about the physics and metaphysics. Also things that reason of man had never discovered. . . . The constitutions of the body, how the soul operated upon the body, . . . etc. And at this the master was so surprised that he said: 'I believe this boy was born before Noah. . . . he is more learned than any master.' "[1077]

CAUSE OF THE FAILURE OF MISSIONARIES TO CONVERT BUDDHISTS AND BRAHMANISTS

The precepts of Hillel, who died forty years B. C., appear rather as quotations than original expressions in the Sermon on the Mount. Jesus taught the world nothing that had not been taught as earnestly before by other masters. He begins his sermon with certain purely Buddhistic [Page 553] precepts that had found acceptance among the Essenes, and were generally practiced by the *Orphikoi,* and the Neo-platonists. There were the Philhellenes, who, like Apollonius, had devoted their lives to moral and physical purity, and who practiced asceticism. He tries to imbue the hearts of his audience with a scorn for worldly wealth; a fakir-like unconcern for the morrow; love for humanity, poverty, and chastity. He blesses the poor in spirit, the meek, the hungering and the thirsting after righteousness, the merciful and the peace-makers, and, Buddha-like, leaves but a poor

---

[1074] "Rgya. Tcher. Rol. Pa.," "*History of Buddha Sakya-muni*" (Sanscrit), "*Lalitavistara,*" vol. ii., pp. 90, 91.

[1075] ."*Protevangelion*" (ascribed to James), ch. xiii. and xiv.

[1076] "*Pali Buddhistical Annals,*" iii., p. 28; "*Manual of Buddhism,*" 142. Hardy

[1077] "*Gospel of the Infancy,*" chap. xx., xxi.; accepted by Eusebius, Athanasius, Epiphanius, Chrysostom, Jerome, and others. The same story, with the Hindu earmarks rubbed off to avoid detection, is found at *Luke* ii. 46, 47.

chance for the proud castes to enter into the kingdom of heaven. Every word of his sermon is an echo of the essential principles of monastic Buddhism. The ten commandments of Buddha, as found in an appendix to the *Prâtimoksha Sutra* (Pali-Burman text), are elaborated to their full extent in *Matthew*. If we desire to acquaint ourselves with the historical Jesus we have to set the mythical Christ entirely aside, and learn all we can of the man in the first Gospel. His doctrines, religious views, and grandest aspirations will be found concentrated in his sermon.

This is the principal cause of the failure of missionaries to convert Brahmanists and Buddhists. These see that the little of really good that is offered in the new religion is paraded only in theory, while their own faith demands that those identical rules shall be applied in practice. Notwithstanding the impossibility for Christian missionaries to understand clearly the spirit of a religion wholly based on that doctrine of emanation which is so inimical to their own theology, the reasoning powers of some simple Buddhistical preachers are so high, that we see a scholar like Gutzlaff,[1078] utterly silenced and put to great straits by Buddhists. Judson, the famous Baptist missionary in Burmah, confesses, in his *Journal*, the difficulties to which he was often driven by them. Speaking of a certain Ooyan, he remarks that his strong mind was capable of grasping the most difficult subjects. "His words," he remarks, "are as smooth as oil, as sweet as honey, and as sharp as razors; his mode of reasoning is soft, insinuating, and acute; and so adroitly does he act his part, that *I with the strength of truth*, was scarcely able to keep him down." It appears though, that at a later period of his mission, Mr. Judson found that he had utterly mistaken the doctrine. "I begin to find," he says, "that the semi-atheism, which I had sometimes mentioned, is nothing but a refined Buddhism, having its foundation in the Buddhistic Scriptures." Thus he discovered at last that while there is in Buddhism "a generic term of most exalted perfection actually applied to numerous individuals, a Buddha superior to the whole host of subordinate deities," there are also lurking in the **[Page 554]** system "the glimmerings of an *anima mundi* anterior to, and even superior to, Buddha."[1079]

This is a happy discovery, indeed!

Even the so-slandered Chinese believe in *One*, Highest God. "The Supreme Ruler of Heavens." Yuh-Hwang-Shang-ti, has his name inscribed only on the golden tablet before the altar of heaven at the great temple at Pekin, T'Iantan. "This worship," says Colonel Yule, "is mentioned by the Mahometan narrator of Shah Rukh's embassy (A.D. 1421): 'Every year there are some days on which the emperor eats no animal food. . . . He spends his time in an apartment which contains *no idol*, and says that *he is worshipping the God of Heaven*.' "[1080]

Speaking of Shahrastani, the great Arabian scholar, Chwolsohn says that for him Sabaeism was not astrolatry, as many are inclined to think. He thought "that God is too sublime and too great to occupy Himself with the immediate management of this world; that He has, therefore, transferred the government thereof to the gods, and retained only the most important affairs for Himself; that further, man is too weak to be able to apply

---

1078 Alabaster: "*Wheel of the Law*," pp. 29, 34, 35, and 38.

1079 E. Upham: "*The History and Doctrines of Buddhism*," p. 135. Dr. Judson fell into this prodigious error by reason of his fanaticism. In his zeal to "save souls," he refused to peruse the Burmese classics, lest his attention should be diverted thereby.

1080 "*Indian Antiquary*," vol. ii., p. 81; "*Book of Ser Marco Polo*," vol. i., p. 441.

immediately to the Highest; that he must, therefore, address his prayers and sacrifices to the intermediate divinities, to whom the management of the world has been entrusted by the Highest." Chwolsohn argues that this idea is as old as the world, and that "in the heathen world this view was universally shared by the cultivated."[1081]

Father Boori, a Portuguese missionary, who was sent to convert the "poor heathen" of Cochin-China, as early as the sixteenth century, "protests in despair, in his narrative, that there is not a dress, office, or ceremony in the Church of Rome, to which the Devil has not here provided some counterpart. Even when the Father began inveighing against the idols, he was answered that these were the images of departed great men, whom they worshipped exactly on the same principle, and in the same manner, as the Catholics did the images of the apostles and martyrs."[1082] Moreover, these idols have importance but in the eyes of the ignorant multitudes. The *philosophy* of Buddhism ignores images and fetishes. Its strongest vitality lies in its psychological conceptions of man's *inner* self. The road to the supreme state of felicity, called the Ford of Nirvana, winds its invisible paths through the spiritual, not physical life of a person while on this earth. The sacred Buddhistical literature points the way by stimulating man to follow *practically* the example of Gautama. **[Page 555]** Therefore, the Buddhistical writings lay a particular stress on the spiritual privileges of man, advising him to cultivate his powers for the production of *Meipo* (phenomena) during life, and for the attainment of Nirvana in the hereafter.

But turning again from the historical to the mythical narratives, invented alike about Christna, Buddha, and Christ, we find the following:

Setting a model for the Christian avatar and the archangel Gabriel to follow, the luminous San-tusita (Bodhisat) appeared to Maha-maya 'like a cloud in the moonlight, coming from the north, and in his hand holding a white lotus.' He announced to her the birth of her son, and circumambulating the queen's couch thrice . . . passed away from the dewa-loka and was conceived *in the world of men.*[1083] The resemblance will be found still more perfect upon examining the illustrations in mediaeval psalters,[1084] and the panel-paintings of the sixteenth century (in the Church of Jouy, for instance, in which the Virgin is represented kneeling, with her hands uplifted toward the Holy Ghost, and the unborn child is miraculously seen through her body), and then finding the same subject treated in the identical way in the sculptures in certain convents in Thibet. In the Pali-Buddhistic annals, and other religious records, it is stated that Maha-devi and all her attendants were constantly "gatified with the sight of the infant Bodhisatva quietly developing within his mother's bosom, and beaming already, from his place of gestation, upon humanity "the resplendent moonshine of his future benevolence."[1085]

Ananda, the cousin and future disciple of Sakya-muni, is represented as having been born at the same time. He appears to have been the original for the old legends about John the Baptist. For example, the Pali narrative relates that Maha-maya, while pregnant with the sage, paid a visit to his mother, as Mary did to the mother of the Baptist. Immediately, as

---

[1081] "*Ssabismus*," vol. i., p. 725.

[1082] Murray's "*History of Discoveries in Asia*."

[1083] "*Manual of Buddhism*," p. 142.

[1084] See Inman's "*Ancient Pagan and Modern Christian Symbolism*," p. 92.

[1085] "*Rgya. Tcher. Rol. Pa.*," Bkah Hgyour (Thibetan version).

she entered the apartment, the unborn Ananda greeted the unborn Buddha-Siddhartha, who also returned the salutation; and in like manner the babe, afterward John the Baptist, leaped in the womb of Elizabeth when Mary came in.[1086] More even that that; for Didron describes a scene of salutation, painted on shutters at Lyons, between Elizabeth and Mary, in which the two unborn infants, both pictured as outside their mothers, are also saluting each other.[1087]

If we turn now to Christna and attentively compare the prophecies respecting him, as collected in the Ramatsariarian traditions of the **[Page 556]** *Atharva*, the *Vedangas*, and the *Vedantas*,[1088] with passages in the *Bible* and apocryphal Gospels, of which it is pretended that some presage the coming of Christ, we shall find very curious facts. Following are examples:

FROM THE HINDU BOOKS	FROM THE CHRISTIAN BOOKS
1st. "He (the Redeemer) shall come, crowned with lights, the pure fluid issuing from the great soul . . . dispersing darkness" (Atharva).	1st. "The people of Galilee of the Gentiles which sat in darkness saw great light" (Matthew iv. from Isaiah ix. 1, 2).
2d. "In the early part of the Kali-Yuga shall be born the son of the Virgin" (Vedanta).	2d. "Behold, a virgin shall conceive and bear a son" (Isaiah vii. quoted in Matthew i. 23).
3d. "The Redeemer shall come, and the accursed Rakhasas shall fly for refuge to the deepest hell" (Atharva).	3d. "Behold, now, Jesus of Nazareth, with the brightness of his glorious divinity, put to flight all the horrid powers of darkness" (Nicodemus).
4th. "He shall come, and life will defy death . . . and he shall revivify the blood of all beings, shall regenerate all bodies, and purify all souls."	4th. "And I give unto them eternal life, and they shall never perish" (John x. 28).
5th. "He shall come, and all animated beings, all the flo wers, plants, men, women, the infants, the slaves . . . shall together intone the chant of joy, for he is the Lord of all creatures . . . he is infinite, for he is power, for he is wisdom, for he is beauty, for he is all and in all."	5th. "Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem! behold, thy King cometh unto thee . . . he is just . . .for how great is his good ness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids" (Zechariah ix.).
6th. "He shall come, more sweet than honey and ambrosia, more pure than the lamb without spot" (Ibid.).	6th. "Behold the lamb of God" (John i. 36). "He was brought as a lamb to the slaughter" (Isaiah 53).
7th. "Happy the blest womb that shall bear him" (Ibid.).	7th. "Blessed art thou among women, and blessed is the fruit of thy womb" (Luke i.); "Blessed is the womb that bare thee" (xi . 27).

[1086] *Gospel According to Luke*, i. 39-45.

[1087] Didron: "*Iconograph. Chretienne Histoire de Dieu*."

[1088] There are numerous works deduced immediately from the "*Vedas*," called the "*Upa-Ved*." Four works are included under this denomination, namely, the "*Ayus*," "*Gandharva*," "*Dhanus*," and "*Sthāpatya*." The third "*Upaveda*" was composed by Viswamitra for the use of the Kshatriyas, the warrior caste.

8th. "And God shall manifest His glory, and make His power resound, and shall reconcile Himself with His creatures" (Ibid.).

8th. "God manifested forth His glory" (John, 1st Ep.). "God was in Christ, reconciling the world unto himself" (2 Corinth. v.).

9th. "It is in the bosom of a woman that the ray of the Divine splendor will receive human form, and she shall bring forth, being a virgin, for no impure contact shall have defiled her" (Vedangas). **[Page 557]**

9th. "Being an unparalleled instance, without any pollution or defilement, and a virgin shall bring forth a son, and a maid shall bring forth the Lord" (Gospel of Mary, iii.). **[Page 557]**

Let there be exaggeration or not in attributing to the *Atharva-Veda* and the other books such a great antiquity, the fact remains that *these prophecies and their realization preceded Christianity,* and Christna preceded Christ. That is all we need care to inquire.

One is completely overwhelmed with astonishment upon reading Dr. Lundy's *Monumental Christianity.* It would be difficult to say whether an admiration for the author's erudition, or amazement at his serene and unparalleled sophistry is stronger. He has gathered a world of facts which prove that the religions, far more ancient than Christianity, of Christna, Buddha, and Osiris had anticipated even its minutest symbols. His materials come from no forged papyri, no interpolated Gospels, but from sculptures on the walls of ancient temples, from monuments, inscriptions, and other archaic relics, only mutilated by the hammers of iconoclasts, the cannon of fanatics, and the effects of time. He shows us Christna and Apollo as good shepherds; Christna holding the cruciform *chank* and the *chakra,* and Christna "crucified in space," as he calls it (*Monumental Christianity,* fig. 72). Of this figure — borrowed by Dr. Lundy from Moor's *Hindu Pantheon* — it may be truly said that it is calculated to petrify a Christian with astonishment, for it is the crucified Christ of Romish art to the last degree of resemblance. Not a feature is lacking; and, the author says of it himself: "This representation I believe to be anterior to Christianity. . . . It looks like a Christian crucifix in many respects. . . . The drawing, the attitude, the nail-marks in hands and feet, indicate a Christian origin, while the Parthian coronet of seven points, the absence of the wood, and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the victim-man, or the priest and victim both in one, of the Hindu Mythology, who offered himself a sacrifice before the worlds were? Can it be Plato's Second God who impressed himself on the universe in the form of the cross? Or is it his divine man who would be scourged, tormented, fettered; have his eyes burnt out; and lastly . . . *would be crucified?*" (*Republic,* c. ii., p. 52, *Spens. Trans.*). It is all that and much more; *Archaic Religious Philosophy* was universal.

As it is, Dr. Lundy contradicts Moor, and maintains that this figure is that of *Wittoba,* one of the avatars of Vishnu, hence Christna, and *anterior to Christianity,* which is a fact not very easily to be put down. And yet although he finds it prophetic of Christianity, he thinks it has no relation whatever to Christ! His only reason is that "in a Christian crucifix the glory always comes from the sacred head; here it is from above and beyond. . . . The Pundit's Wittoba then, given to Moor, would seem to be the crucified *Krishna,* the shepherd-god of Mathura . . . **[Page 558]** a *Saviour — the Lord of the Covenant, as well as Lord of Heaven and earth — pure and impure, light and dark, good and bad, peaceful and war-like, amiable and wrathful, mild and turbulent, forgiving and vindictive, God and a strange mixture of man,* but not the Christ of the Gospels."

Now all these qualities must pertain to Jesus as well as to Christna. The very fact that Jesus was a man upon the mother's side — even though he were a *God,* implies as much. His behavior toward the fig-tree, and his self-contradictions, in *Matthew,* where at one time he promises peace on earth, and at another the sword, etc., are proofs in this direction. Undoubtedly this cut was never intended to represent Jesus of Nazareth. It was Wittoba, as Moor was told, and as moreover the Hindu *Sacred Scriptures* state, Brahma, the sacrificer who is "at once both sacrificer and victim"; it is "Brahma, victim in His Son Christna, who came to die on earth for our salvation, who Himself accomplishes the solemn sacrifice (of the Sarvameda)." And yet, it is the man Jesus as well as the man Christna, for both were united to their *Chrestos.*

Thus we have either to admit periodical "incarnations," or let Christianity go as the greatest imposture and plagiarism of the ages!

As to the Jewish *Scriptures*, only such men as the Jesuit de Carriere, a convenient representative of the majority of the Catholic clergy, can still command their followers to accept only the chronology established by the Holy Ghost. It is on the authority of the latter that we learn that Jacob went, with a family of seventy persons, all told, to settle in Egypt in A.M. 2298, and that in A.M. 2513 — just 215 years afterward — these seventy persons had so increased that they left Egypt 600,000 fighting men strong, "without counting women and children," which, according to the science of statistics, should represent a total population of between two and three millions!! Natural history affords no parallel to such fecundity, except in red herrings. After this let the Christian missionaries laugh, if they can, at Hindu chronology and computations.

> "Happy are those persons, but not to be envied," exclaims Bunsen, "who have no misgivings about making Moses march out with more than two millions of people at the end of a popular conspiracy and rising, in the sunny days of the eighteenth dynasty; who make the Israelites conquer Kanaan under Joshua, during and previous to the most formidable campaigns of conquering Pharaohs in that same country. The Egyptian and Assyrian annals, combined with the historical criticism of the *Bible*, prove that the exodus could only have taken place under Menephthah, so that Joshua could not have crossed the Jordan before Easter 1280, the last campaign of Ramses III. in Palestine being in 1281."[1089] **[Page 559]**

But we must resume the thread of our narrative with Buddha.

NEITHER BUDDHA NOR JESUS LEFT WRITTEN RECORDS

Neither he nor Jesus ever wrote one word of their doctrines. We have to take the teachings of the masters on the testimony of the disciples, and therefore it is but fair that we should be allowed to judge both doctrines on their intrinsic value. Where the logical preponderance lies, may be seen in the results of frequent encounters between Christian missionaries and Buddhist theologians (*pungui*). The latter usually, if not invariably, have the better of their opponents. On the other hand, the "Lama of Jehovah" rarely fails to lose his temper, to the great delight of the Lama of Buddha, and practically demonstrates his religion of patience, mercy, and charity, by abusing his disputant in the most uncanonical language. This we have witnessed repeatedly.

[1089] Bunsen's "*Egypt's Place in Universal History*," vol. v., p. 93.

Despite the notable similarity of the direct teachings of Gautama and Jesus, we yet find their respective followers starting from two diametrically opposite points. The Buddhist divine, following literally the ethical doctrine of his master, remains thus true to the legacy of Gautama; while the Christian minister, distorting the precepts recorded by the four *Gospels* beyond recognition, teaches, not that which Jesus taught, but the absurd, too often pernicious, interpretations of fallible men — Popes, Luthers, and Calvins included. The following are two instances selected from both religions, and brought into contrast. Let the reader judge for himself:

"Do not believe in anything because it is rumored and spoken of by many," says Buddha; "do not think that is a proof of its truth.

"Do not believe merely because the written statement of some old sage is produced; do not be sure that the writing has ever been revised by the said sage, or can be relied on. Do not believe in what you have fancied, thinking that, *because an idea is extraordinary, it must have been implanted by a Deva, or some wonderful being.*

"Do not believe in guesses, that is, assuming something at hap-hazard as a starting-point, and then drawing conclusions from it — reckoning your two and your three and your four *before you have fixed your number one.*

"*Do not believe merely on the authority of your teachers and masters*, or believe and practice merely *because they believe and practice.*

"I [Buddha] tell you all, you must of yourselves know that this is evil, this is punishable, this is censured by wise men; belief in this will bring no advantage to any one, but will cause sorrow; and when you know this, then eschew it."[1090]

It is impossible to avoid contrasting with these benevolent and human sentiments, the fulminations of the Œcumenical Council and the Pope, **[Page 560]** against the employment of reason, and the pursuit of science when it clashes with revelation. The atrocious Papal benediction of Moslem arms and cursing of the Russian and Bulgarian Christians have roused the indignation of some of the most devoted Catholic communities. The Catholic Czechs of Prague on the day of the recent semi-centennial jubilee of Pius **IX.**, and again on the 6th of July, the day sacred to the memory of John Huss, the burned martyr, to mark their horror of the Ultramontane policy in this respect, gathered by thousands upon the neighboring Mount Zhishko, and with great ceremony and denunciations, burned the Pope's portrait, his Syllabus, and last allocution against the Russian Czar, saying that they were good Catholics, but better Slavs. Evidently, the memory of John Huss is more sacred to them than the Vatican Popes.

"The worship of words is more pernicious than the worship of images," remarks Robert Dale Owen. "Grammatolatry is the worst species of idolatry. We have arrived at an era in which literalism is destroying faith. . . . The letter killeth."[1091]

[1090] Alabaster: "*Wheel of the Law*," pp. 43-47.
[1091] "*The Debatable Land*," p. 145.

There is not a dogma in the Church to which these words can be better applied than to the doctrine of *transubstantiation*.[1092] "Whoso eateth my flesh and drinketh my blood hath eternal life," Christ is made to say. "This is a hard saying," repeated his dismayed listeners. The answer *was that of an initiate.* "Doth this offend you? It is the Spirit that quickeneth; the flesh profiteth nothing. The words (*remata,* or arcane utterances) that I speak unto you, they are Spirit and they are Life."

During the Mysteries wine represented Bacchus, and bread Ceres.[1093] **[Page 561]**

The hierophant-initiator presented symbolically before the final *revelation* wine and bread to the candidate who had to eat and drink of both in token that the spirit was to quicken matter, *i.e.*, the divine wisdom was to enter into his body through what was to be revealed to him. Jesus, in his Oriental phraseology, constantly assimilated himself to the true vine (*John* xv. 1). Furthermore, the hierophant, the discloser of the Petroma, was called "Father." When Jesus says, "Drink . . . this is my blood," what else was meant, it was simply a metaphorical assimilation of himself to the vine, which bears the grape, whose juice is its blood — wine. It was a hint that as he had himself been initiated by the "Father," so he desired to initiate others. His "Father" was the husbandman, himself the vine, his disciples the branches. His followers being ignorant of the terminology of the Mysteries, wondered; they even took it as an offense, which is not surprising, considering the Mosaic injunction against blood.

There is quite enough in the four gospels to show what was the secret and most fervent hope of Jesus; the hope in which he began to teach, and in which he died. In his immense

---

[1092] "We divide our zeal," says Dr. Henry More, "against so many things that we fancy Popish, that we scarce reserve *a just share of detestation* against what is truly so. Such are that gross, rank, and scandalous impossibility *of transubstantiation,* the various modes of fulsome idolatry and lying impostures, the uncertainty of their loyalty to their lawful sovereigns by their superstitious adhesion to the spiritual tyranny of the Pope, and that *barbarous and ferine cruelty against those* that are not either such fools as to be persuaded to believe such things as they would obtrude upon men, or, are not so false to God and their own consciences, as, knowing better, yet to profess them" (Postscript to "Glanvill").

[1093] Payne Knight believes that Ceres was not a personification of the brute matter which composed the earth, but of the female *productive principle* supposed to pervade it, which, joined to the active, was held to be the cause of the organization and animation of its substance. . . . She is mentioned as the wife of the Omnipotent Father, Æther, or Jupiter ("*The Symbolical Language of Ancient Art and Mythology,*" xxxvi.). Hence the word, of Christ, "it is the Spirit that quickeneth, *flesh profiteth nothing,*" applied in their dual meaning to both spiritual and terrestrial things, to spirit and matter.

Bacchus, as Dionysus, is of Indian origin. Cicero mentions him as a son of Thyone and Nisus. Διόνυσος means the god Dis from Mount Nys in India. Bacchus, crowned with ivy, or *kissos,* is Christna, one of whose names was *Kissen.* Dionysus is preëminently the deity on whom were centred all the hopes for future life; in short, he was the god who was expected to *liberate the souls of men* from their prisons of flesh. Orpheus, the poet-Argonaut, is also said to have come on earth to purify the religion of its gross, and terrestrial anthropomorphism, he abolished human sacrifice and instituted a mystic theology based on pure spirituality. Cicero calls Orpheus a son of Bacchus. It is strange that both seem to have originally come from India. At least, as Dionysus Zagreus, Bacchus is of undoubted Hindu origin. Some writers deriving a curious analogy between the name of Orpheus and an old Greek term, ὀρφὸς, *dark or tawny-colored,* make him Hindu by connecting the term with his dusky Hindu complexion. See Voss, Heyne and Schneider on the Argonauts.

and unselfish love for humanity, he considers it unjust to deprive the many of the results of the knowledge acquired by the few. This result he accordingly preaches — the unity of a spiritual God, whose temple is within each of us, and in whom we live as He lives in us — in Spirit. This knowledge was in the hands of the Jewish adepts of the school of Hillel and the kabalists. But the "scribes," or lawyers, having gradually merged into the dogmatism of the dead letter, had long since separated themselves from the Tanaim, the true spiritual teachers; and the practical kabalists were more or less persecuted by the Synagogue. Hence, we find Jesus exclaiming: "Woe unto you lawyers! *For ye have taken away the key of knowledge* [the Gnosis]: ye entered not in yourselves, and them that were entering ye prevented" (*Luke* xi. 52). The meaning here is clear. They did take the key away, and could not even profit by it themselves, for the *Masorah* (tradition) had become a closed book to themselves as well as to others. **[Page 562]**

THE GRANDEST MYSTERIES OF RELIGION IN THE BHAGAVAD-GITA

Neither Renan nor Strauss, nor the more modern Viscount Amberley seem to have had the remotest suspicion of the real meaning of many of the parables of Jesus, or even of the character of the great Galilean philosopher. Renan, as we have seen, presented him to us as a Gallicized Rabbi, "*le plus charmant de tous,*" still but a Rabbi; and one, moreover, who does not even come out of the school of Hillel, or any school either, albeit he terms him repeatedly "the charming doctor."[1094] He shows him as a sentimental young enthusiast, sprung out of the plebeian classes of Galilee, who imagines the ideal kings of his parables the empurpled and jewelled beings of whom one reads in nursery tales.[1095]

Lord Amberley's Jesus, on the other hand, is an "iconoclastic idealist," far inferior in subtilty and logic to his critics. Renan looks over at Jesus with the one-sidedness of a Semitomaniac; Viscount Amberley looks down upon him from the social plane of an English lord. *Apropos* of this marriage-feast parable, which he considers as embodying "a curious theory of social intercourse," the Viscount says: "Nobody can object to charitable individuals asking poor people or invalids *without rank* at their houses. . . . But we cannot admit that this kind action ought to be rendered obligatory . . . it is eminently desirable that we should do exactly what Christ would forbid us doing — namely, invite our neighbors and be invited by them as circumstances may require. The fear that we may receive a recompense for the dinner-parties we may give, is surely chimerical. . . . Jesus, in fact, overlooks entirely the more intellectual side of society."[1096] All of which unquestionably shows that the "Son of God" was no master of social etiquette, nor fit for "society"; but it is also a fair example of the prevalent misconception of even his most suggestive parables.

The theory of Anquetil du Perron that the *Bagaved-gita* is an independent work, as it is absent from several manuscripts of the *Mahâ-Bhârata,* may be as much a plea for a still greater antiquity as the reverse. The work is purely metaphysical and ethical, and in a certain sense it is *anti-Vedic*; so far, at least, that it is in opposition with many of the later Brahmanical interpretations of the *Vedas.* How comes it, then, that instead of destroying the

---

[1094] "*Vie de Jesus,*" p. 219.
[1095] Ibid., p. 221.
[1096] "*Analysis of Religious Belief,*" vol. i., p. 467.

work, or, at least, of sentencing it as uncanonical — an expedient to which the Christian Church would never have failed to resort — the Brahmans show it the greatest reverence? Perfectly *unitarian* in its aim, it clashes with the popular idol-worship. Still, the only precaution taken by the Brahmans to keep its tenets from becoming too well known, is to preserve it more secretly than any other **[Page 563]** religious book from every caste except the sacerdotal; and, to impose upon that even, in many cases, certain restrictions. The grandest mysteries of the Brahmanical religion are embraced within this magnificent poem; and even the Buddhists recognize it, explaining certain dogmatic difficulties in their own way. "Be unselfish, subdue your senses and passions, which obscure reason and lead to deceit," says Christna to his disciple Arjuna, thus enunciating a purely Buddhistic principle. "Low men follow examples, great men give them. . . . The soul ought to free itself from the bonds of action, and act absolutely according to its divine origin. *There is but one God,* and all other devotas are inferior, and mere forms (powers) of Brahma or of myself. *Worship by deeds predominates over that of contemplation.*"[1097]

This doctrine coincides perfectly with that of Jesus himself.[1098] Faith alone, unaccompanied by "works," is reduced to naught in the *Bagaved-gita.* As to the *Atharva-Veda,* it was and is preserved in such secrecy by the Brahmans, that it is a matter of doubt whether the Orientalists have a *complete* copy of it. One who has read what Abbé Dubois says may well doubt the fact. "Of the last species — the Atharva — there are very few," he says, writing of the *Vedas,* "and many people suppose they no longer exist. But the truth is, they do exist, though they conceal themselves with more caution than the others, from the fear of being suspected to be initiated in the magic mysteries and other dreaded mysteries which the work is believed to teach."[1099]

There were even those among the highest *epoptæ* of the greater *Mysteries* who knew nothing of their last and dreaded rite — the voluntary transfer of life from hierophant to candidate. In *Ghost-Land*[1100] this mystical operation of the adept's transfer of his spiritual entity, after the death of his body, into the youth he loves with all the ardent love of a spiritual parent, is superbly described. As in the case of the reincarnation of the lamas of Thibet, an adept of the highest order may live indefinitely. His mortal casket wears out notwithstanding certain alchemical secrets for prolonging the youthful vigor far beyond the usual limits, yet the body can rarely be kept alive beyond ten or twelve score of years. The old garment is then worn out, and the spiritual Ego forced to leave it, selects for its habitation a new body, fresh and full of healthy vital principle. In case the reader should feel inclined to ridicule this assertion **[Page 564]** of the possible prolongation of human life, we may as well refer him to the statistics of several countries. The author of an able article in the *Westminster Review,* for October, 1850, is responsible for the statement that in England, they have the authentic instances of one Thomas Jenkins dying at the age of 169,

---

1097 See the "*Gita,*" translated by Charles Wilkins, in 1785; and the "*Bhagavad-Purana,*" containing the history of Christna, translated into French by Eugene Burnouf. 1840.

1098 *Matthew* vii. 21.

1099 "*Of the People of India,*" vol. i., p. 84.

1100 Or "*Researches into the Mysteries of Occultism*"; Boston, 1877, Edited by Mrs. E. Hardinge Britten.

and "Old Parr"at 152; and that in Russia some of the peasants are "known to have reached 242 years."[1101] There are also cases of centenarianism reported among the Peruvian Indians. We are aware that many able writers have recently discredited these claims to an extreme longevity, but we nevertheless affirm our belief in their truth.

True or false there are "superstitions" among the Eastern people such as have never been dreamed even by an Edgar Poe or a Hoffmann. And these beliefs run in the very blood of the nations with which they originated. Carefully stripped of exaggeration they will be found to embody an universal belief in those restless, wandering, astral souls, which are called ghouls and vampires. An Armenian Bishop of the fifth century, named Yeznik, gives a number of such narratives in a manuscript work (Book i.,§§ 20, 30), preserved some thirty years ago in the library of the Monastery of Etchmeadzine.[1102] Among others, there is a tradition dating from the days of heathendom, that whenever a hero whose life is needed yet on earth falls on the battle-field, the Aralez, the popular gods of ancient Armenia, empowered to bring back to life those slaughtered in battle, lick the bleeding wounds of the victim, and breathe on them until they have imparted a new and vigorous life. After that the warrior rises, washes off all traces of his wounds, and resumes his place in the fray. But his immortal spirit has fled; and for the remainder of his days he lives — a deserted temple.

Once that an adept was initiated into the last and most solemn mystery of the life-transfer, the awful *seventh* rite of the great sacerdotal operation, which is the highest theurgy, he belonged no more to this world. His soul was free thereafter, and the *seven* mortal sins lying in wait to devour his heart, as the soul, liberated by death, would be crossing the *seven* halls and *seven* staircases, could hurt him no more alive or dead; he has passed the "twice seven trials" the *twelve* labors of the final hour.[1103]

The High Hierophant alone knew how to perform this solemn operation **[Page 565]** by infusing his own vital life and astral soul into the adept, chosen by him for his successor, who thus became endowed with a double life.[1104]

[1101] See "*Stone Him to Death*"; "*Septenary Institutions*." Capt. James Riley, in his "Narrative" of his enslavement in Africa, relates like instances of great longevity on the Sahara Desert.

[1102] Russian Armenia; one of the most ancient Christian convents.

[1103] "*Egyptian Book of the Dead*." The Hindus have seven upper and seven lower heavens. The seven mortal sins of the Christians have been borrowed from the Egyptian Books of Hermes with which Clement of Alexandria was so familiar.

[1104] The atrocious custom subsequently introduced among the people, of sacrificing human victims, is a perverted copy of the Theurgic Mystery. The Pagan priests, who did not belong to the class of the hierophants, carried on for awhile this hideous rite, and it served to screen the genuine purpose. But the Grecian Herakles is represented as the adversary of human sacrifices and as slaying the men and monsters who offered them. Bunsen shows, by the very absence of any representation of human sacrifice on the oldest monuments, that this custom had been abolished in the old Empire, at the close of the seventh century after Menes; therefore, 3,000 years B.C., Iphicrates had stopped the human sacrifices entirely among the Carthaginians. Diphilus ordered bulls to be substituted for human victims. Amosis forced the priests to replace the latter by figures of wax. On the other hand, for every stranger offered on the shrine of Diana by the inhabitants of the Tauric Chersonesus, the Inquisition and the Christian clergy can boast of a dozen of heretics offered on the altar of the "mother of God," and her "Son." And when did the Christians ever think of substituting either animals or wax-figures

THE MEANING OF REGENERATION EXPLAINED IN THE SATAPA-BRÂHMANA

"Verily, verily, I say unto thee, except a man *be born again,* he cannot see the kingdom of God" (*John* iii. 3). Jesus tells Nicodemus, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."

This allusion, so unintelligible in itself, is explained in the *Satapa-Brâhmana.* It teaches that a man striving after spiritual perfection must have *three* births: 1st. Physical from his mortal parents; 2d. *Spiritual*, through religious sacrifice (initiation); 3d. His final birth into the world of spirit — at death. Though it may seem strange that we should have to go to the old land of the Punjâb and the banks of the sacred Ganges, for an interpreter of words spoken in Jerusalem and expounded on the banks of the Jordan, the fact is evident. This second birth, or regeneration of spirit, after the natural birth of that which is born of the flesh, might have astonished a Jewish ruler. Nevertheless, it had been taught 3,000 years before the appearance of the great Galilean prophet, not only in old India but to all the *epoptæ* of the Pagan initiation, who were instructed in the great mysteries of LIFE and DEATH. This secret of secrets, that *soul* is not knit to flesh, was practically demonstrated in the instance of the Yogis, the followers of Kapila. Having emancipated their souls from the fetters of *Prakriti,* or *Mahat* (the physical perception of the senses and mind — in one sense, creation), they so developed their soul-power and *will-force,* as to have actually enabled themselves, while on earth, to communicate with the supernal worlds, and perform what is bunglingly termed "miracles."[1105] Men **[Page 566]** whose astral spirits have attained on earth the *nehreyasa,* or the *mukti,* are half-gods; disembodied spirits, they reach Moksha or *Nirvana,* and this is their *second* spiritual birth.

THE SACRIFICE OF BLOOD INTERPRETED

Buddha teaches the doctrine of a new birth as plainly as Jesus does. Desiring to break with the ancient Mysteries, to which it was impossible to admit the ignorant masses, the Hindu reformer, though generally silent upon more than one secret dogma, clearly states his thought in several passages. Thus, he says: "*Some people are born again*; evil-doers go to Hell; righteous people go to Heaven; those who are free from all worldly desires enter Nirvana" (*Precepts of the Dhammapada,* v., 126). Elsewhere Buddha states that "it is better to believe in a future life, in which happiness or misery can be felt; for if the heart believes therein, it will abandon sin and act virtuously; and even if there is no resurrection, such a life will bring a good name and the regard of men. *But those who believe in extinction at death will not fail to commit any sin* that they may choose, because of their disbelief in a future."[1106]

The *Epistle to the Hebrews* treats of the sacrifice of blood. "Where a testament is," says the writer, "there must be of necessity *the death* of the testator. . . . Without the shedding *of blood*

---

for living heretics, Jews, and witches? They burned these in effigy only when, through providential interference, the doomed victims had escaped their clutches.

[1105] This is why Jesus recommends prayer in the solitude of one's closet. This secret prayer is but the *paravidya* of the Vedantic philosopher: "He who knows his soul (inner self) daily retires to the region of *Swarga* (the heavenly realm) in his own heart," says the *Brihad-Aranyaka.* The Vedantic philosopher recognizes the Atman, the spiritual *self,* as the sole and Supreme God.

[1106] "*Wheel of the Law,*" p. 54.

is no remission." Then again: "Christ glorified not himself to *be made High Priest;* but He that said unto him: Thou art my son; TO-DAY HAVE I BEGOTTEN THEE" (*Heb.* v. 5). This is a very clear inference, that, 1, Jesus was considered only in the light of a high priest, like Melchisedek — another *avatar*, or incarnation of Christ, according to the Fathers; and, 2, that the writer thought that Jesus had become a "Son of God" only at the moment of his initiation by water; hence, that he was not born a god, neither was he begotten physically by Him. Every initiate of the "last hour" became, by the very fact of his initiation, a son of God. When Maxime, the Ephesian, initiated the Emperor Julian into the Mithraic Mysteries, he pronounced as the usual formula of the rite, the following: "By this blood, I wash thee from thy sins. The Word of the Highest has entered unto thee, and His Spirit henceforth will rest upon the NEWLY-BORN, *the now*-begotten of the Highest God. . . . Thou art the son of Mithra." "Thou art the '*Son of God,*' " repeated the disciples after Christ's baptism. When Paul shook off the viper into the fire without further injury to himself, the people of Melita said "that he was *a god*" (*Acts* xxviii.). "He is the son of God, the Beautiful!" was the term used by the disciples of Simon **[Page 567]** Magus, for they thought they recognized the "great power of God" in him.

A man can have no god that is not bounded by his own human conceptions. The wider the sweep of his spiritual vision, the mightier will be his deity. But where can we find a better demonstration of Him than in man himself; in the spiritual and divine powers lying dormant in every human being? "The very capacity to imagine the possibility of thaumaturgical powers, is itself evidence that they exist," says the author of *Prophecy*. "The critic, as well as the skeptic, is generally inferior to the person or subject that he is reviewing, and, therefore, is hardly a competent witness. *If there are counterfeits, somewhere there must have been a genuine* original."[1107]

Blood begets phantoms, and its emanations furnish certain spirits with the materials required to fashion their temporary appearances. "Blood," says Levi, "is the first incarnation of the universal fluid; it is the materialized *vital light*. Its birth is the most marvellous of all nature's marvels; it lives only by perpetually transforming itself, for it is the universal Proteus. The blood issues from principles where there was none of it before, and it becomes flesh, bones, hair, nails . . . tears, and perspiration. It can be allied neither to corruption nor death; when life is gone, it begins decomposing; if you know how to reanimate it, to infuse into it life by a new magnetization of its globules, life will return to it again. The universal substance, with its double motion, is the great arcanum of being; blood is the great arcanum of life."

"Blood," says the Hindu Ramatsariar, "contains all the mysterious secrets of existence, no living being can exist without. It is profaning the great work of the Creator to eat blood."

In his turn Moses, following the universal and traditional law, forbids eating blood.

Paracelsus writes that with the fumes of blood one is enabled to call forth any spirit we desire to see; for with its emanations it will build itself an appearance, a *visible* body — only this is sorcery. The hierophants of Baal made deep incisions all over their bodies and produced apparitions, objective and tangible, with their own blood. The followers of a certain sect in Persia, many of whom may be found around the Russian settlements in

[1107] A. Wilder: "*Ancient and Modern Prophecy*."

Temerchan-Shoura, and Derbent, have their religious mysteries in which they form a large ring, and whirl round in a frantic dance. Their temples are ruined, and they worship in large temporary buildings, securely enclosed, and with the earthen floor deeply strewn with sand. They are all dressed in long white robes, and their heads are **[Page 568]** bare and closely shaved. Armed with knives, they soon reach a point of furious exaltation, and wound themselves and others until their garments and the sand on the floor are soaked with blood. Before the end of the "Mystery" *every man has a companion,* who whirls round with him. Sometimes the spectral dancers have *hair on their heads,* which makes them quite distinct from their unconscious creators. As we have solemnly promised never to divulge the principal details of this terrible ceremony (which we were allowed to witness but once), we must leave the subject.[1108]

In the days of antiquity the sorceresses of Thessaly added sometimes to the blood of a black lamb that of an infant, and by this means evoked the shadows. The priests were taught the art of calling up the spirits of the dead, as well as those of the elements, but their mode was certainly not that of Thessalian sorceresses.

Among the Yakuts of Siberia there is a tribe dwelling on the very confines of the Transbaïkal regions near the river Vitema (eastern Siberia) which practices sorcery as known in the days of the Thessalian witches. Their religious beliefs are curious as a mixture of philosophy and superstition. They have a chief or supreme god Aij-Taïon, who did not create, they say, but only *presides* over the creation of all the worlds. He lives on the *ninth* heaven, and it is but from the *seventh* that the other minor gods — his servants — can manifest themselves to their creatures. This ninth heaven, according to the revelation of the minor deities (spirits, we suppose), has three suns and three moons, and the ground of this abode is formed of four lakes (the four cardinal points) of "soft air" (ether), instead of water. While they offer no sacrifices to the Supreme Deity, for he needs none, they do try to propitiate both the good and bad deities, which they respectively term the "white" and the "black" gods. They do it, because neither of the two classes are good or bad through personal merit or demerit. As they are all subject to the Supreme Aij-Taïon, and each has to carry on the duty assigned to him from eternity, they are not responsible for either the good or evil they produce in this world. The reason given by the Yakuts for such sacrifices is very curious. Sacrifices, they say, help each class of gods to perform their mission the better, and so please the Supreme; and every mortal that helps either of them in performing his duty must, **[Page 569]** therefore, please the Supreme as well, for he will have helped justice to take place. As the "black" gods are appointed to bring diseases, evils, and all kinds of calamities to mankind, each of which is a punishment for some transgression, the Yakuts offer to them "bloody" sacrifices of animals; while to the "white" they make pure offerings, consisting generally of an animal consecrated to some special god and taken care of with great ceremony, as having become sacred. According to their ideas the souls of the dead become "shadows," and are doomed to wander on earth, till a certain change takes

---

[1108] While at *Petrovsk* (Dhagestan, region of the Caucasus) we had the opportunity of witnessing another such *mystery.* It was owing to the kindness of Prince Melikoff, the governor-general of Dhagestan, living at Temerchan-Shoura, and especially of Prince Shamsoudine, the ex-reigning Shamchal of Tarchoff, a native Tartar, that during the summer of 1865 we assisted at this ceremonial from the safe distance of a sort of private box, constructed under the ceiling of the temporary building.

place either for the better or worse, which the Yakuts do not pretend to explain. The *light* shadows, *i.e.*, those of good people, become the guardians and protectors of those they loved on earth; the
"dark" shadows (the wicked) always seek, on the contrary, to hurt those they knew, by inciting them to crimes, wicked acts, and otherwise injuring mortals. Besides these, like the ancient Chaldees, they reckon seven divine *Sheitans* (dæmons) or minor gods. It is during the sacrifices of blood, which take place at night, that the Yakuts call forth the wicked or *dark* shadows, to inquire of them what they can do to arrest their mischief; hence, *blood is necessary,* for without its fumes the ghosts could not make themselves clearly visible, and would become, according to their ideas, but the more dangerous, for they would suck it from living persons by their perspiration.[1109] As to the good, *light* shadows, they need not be called out; besides that, such an act disturbs them; they can make their presence felt, when needed, without any preparation and ceremonies.

The blood-evocation is also practiced, although with a different purpose, in several parts of Bulgaria and Moldavia, especially in districts in the vicinity of Mussulmans. The fearful oppressions and slavery to which these unfortunate Christians have been subjected for centuries has rendered them a thousand-fold more impressible, and at the same time more superstitious, than those who live in civilized countries. On every seventh of May the inhabitants of every Moldavo-Valachian and Bulgarian city or village, have what they term the "feast of the dead." After sunset, immense crowds of women and men, each with a lighted wax taper in hand, resort to the burial places, and pray on the tombs of their departed friends. This ancient and solemn ceremony, called *Trizna,* is everywhere a reminiscence of primitive Christian rites, but far more solemn yet, while in Mussulman slavery. Every tomb is furnished with a kind of cupboard, about half a yard high, built of four stones, and with hinged double-doors. These closets contain what is termed the household of the defunct: namely, a few wax tapers, some **[Page 570]** oil and an earthen lamp, which is lighted on that day, and burns for twenty-four hours. Wealthy people have silver lamps richly chiselled, and bejewelled images, which are secure from thieves, for in the burial ground the closets are even left open. Such is the dread of the population (Mussulman and Christian) of the revenge of the dead that a thief bold enough to commit any murder, would never dare touch the property of a dead person. The Bulgarians have a belief that every Saturday, and especially the eve of Easter Sunday, and until Trinity day (about seven weeks) the souls of the dead descend on earth, some to beg forgiveness from those living whom they had wronged; others to protect and commune with their loved ones. Faithfully following the traditional rites of their forefathers, the natives on each Saturday of these seven weeks keep either lamps or tapers lighted. In addition to that, on the *seventh* of May they drench the tombs with grape wine, and burn incense around them from sunset to sunrise. With the inhabitants of towns, the ceremony is limited to these simple observances. With some of the rustics though, the rite assumes the proportions of a theurgic evocation. On the eve of Ascension Day, Bulgarian women light a quantity of tapers and lamps; the pots are placed upon tripods, and incense perfumes the atmosphere for miles around; while thick white clouds of smoke envelope each tomb, as though a veil had separated it from the others. During the evening, and until a little before midnight, in memory of the deceased, acquaintances and a certain number of mendicants are fed and treated with wine and *raki*(grape-whiskey),

[1109] Does not this afford us a point of comparison with the so-called "materializing mediums"?

and money is distributed among the poor according to the means of the surviving relatives. When the feast is ended, the guests approaching the tomb and addressing the defunct by name, thank him or her for the bounties received. When all but the nearest relatives are gone, a woman, usually the most aged, remains alone with the dead, and — some say — resorts to the ceremony of invocation.

After fervent prayers, repeated face downward on the grave-mound, more or less drops of blood are drawn from near the left bosom, and allowed to trickle upon the tomb. This gives strength to the invisible spirit which hovers around, to assume for a few instants a visible form, and whisper his instructions to the Christian theurgist — if he has any to offer, or simply to "bless the mourner" and then disappear again till the following year. So firmly rooted is this belief that we have heard, in a case of family difficulty, a Moldavian woman appeal to her sister to put off every decision till Ascension-night, when their dead father *would be able to tell them of his will and pleasure in person;* to which the sister consented as simply as though their parent were in the next room. **[Page 571]**

That there are fearful secrets in nature may well be believed when, as we have seen in the case of the Russian *Znachar,* the sorcerer *cannot* die until he has passed the word to another, and the hierophants of White Magic rarely do. It seems as if the dread power of the "Word" could only be entrusted to one man of a certain district or body of people at a time. When the Brahmâtma was about to lay aside the burden of physical existence, he imparted his secret to his successor, either orally, or by a writing placed in a securely-fastened casket which went into the latter's hands alone. Moses "lays his hands" upon his neophyte, Joshua, in the solitudes of Nebo and passes away forever. Aaron initiates Eleazar on Mount Hor, and dies. Siddhartha-Buddha promises his mendicants before his death to live in him who shall deserve it, embraces his favorite disciple, whispers in his ear, and dies; and as John's head lies upon the bosom of Jesus, he is told that he shall "tarry" until he shall come. Like signal-fires of the olden times, which, lighted and extinguished by turns upon one hill-top after another, conveyed intelligence along a whole stretch of country, so we see a long line of "wise" men from the beginning of history down to our own times communicating the word of wisdom to their direct successors. Passing from seer to seer, the "Word" flashes out like lightning, and while carrying off the initiator from human sight forever, brings the new initiate into view. Meanwhile, whole nations murder each other in the name of another "Word," an empty substitute accepted literally by each, and misinterpreted by all!

We have met few sects which truly practice sorcery. One such is the Yezidis, considered by some a branch of the Koords, though we believe erroneously. These inhabit chiefly the mountainous and desolate regions of Asiatic Turkey, about Mosul, Armenia, and are found even in Syria,[1110] and Mesopotamia. They are called and known everywhere as devil-worshippers; and most certainly it is not either through ignorance or mental obscuration

---

[1110] The Yezidis must number over 200,000 men altogether. The tribes which inhabit the Pashalik of Bagdad, and are scattered over the Sindjar mountains are the most dangerous, as well as the most hated for their evil practices. Their chief Sheik lives constantly near the tomb of their prophet and reformer Adi, but every tribe chooses its own sheik among the most learned in the "black art." This Adi or Ad is a mythic ancestor of theirs, and simply is, Adi — the God of wisdom or the Parsi Ab-ad the first ancestor of the human race, or again Adh-Buddha of the Hindus, anthropomorphized and degenerated.

that they have set up the worship and a regular inter-communication with the lowest and the most malicious of both elementals and elementaries. They recognize the present wickedness of the chief of the "black powers"; but at the same time they dread his power, and so try **[Page 572]** to conciliate to themselves his favors. He is in an open quarrel with Allah, they say, but a reconciliation can take place between the two at any day; and those who have shown marks of their disrespect to the "black one" now, may suffer for it at some future time, and thus have both God and Devil against them. This is simply a cunning policy that seeks to propitiate his Satanic majesty, who is no other than the great *Tcherno-bog* (the black god) of the Variagi-Russ, the ancient idolatrous Russians before the days of Vladimir.

Like Wierus, the famous demonographer of the sixteenth century (who in his *Pseudomonarchia Dæmonum* describes and enumerates a regular infernal court, which has its dignitaries, princes, dukes, nobles, and officers), the Yezidis have a whole pantheon of devils, and use the Jakshas, aërial spirits, to convey their prayers and respects to Satan their master, and the Afrites of the Desert. During their prayer-meetings, they join hands, and form immense rings, with their Sheik, or an officiating priest in the middle who claps his hands, and intones every verse in honor of Sheitan (Satan). Then they whirl and leap in the air. When the frenzy is at its climax, they often wound and cut themselves with their daggers, occasionally rendering the same service to their next neighbors. But their wounds do not heal and cicatrize as easily as in the case of lamas and holy men; for but too often they fall victims to these self-inflicted wounds. While dancing and flourishing high their daggers without unclasping hands — for this would be considered a sacrilege, and the spell instantly broken, they coax and praise Sheitan, and entreat him to manifest himself in his works by "miracles." As their rites are chiefly accomplished during night, they do not fail to obtain manifestations of various character, the least of which are enormous globes of fire which take the shapes of the most uncouth animals.

Lady Hester Stanhope, whose name was for many years a power among the masonic fraternities of the East, is said to have witnessed, personally, several of these Yezidean ceremonies. We were told by an *Ockhal,* of the sect of Druses, that after having been present at one of the Yezidis' "Devil's masses," as they are called, this extraordinary lady, so noted for personal courage and daring bravery, fainted, and notwithstanding her usual Emir's male attire, was recalled to life and health with the greatest difficulty. Personally, we regret to say, all our efforts to witness one of these performances failed.

A recent article in a Catholic journal on Nagualism and Voodooism charges Hayti with being the centre of secret societies, with terrible forms of initiation and bloody rites, where *human infants are sacrificed and devoured by the adepts* (!!). Piron, a French traveller, is quoted at length, describing a most fearful scene witnessed by him in Cuba, in the **[Page 573]** house of a lady whom he never would have suspected of any connection with so monstrous a sect. "A naked white girl acted as a voodoo priestess, wrought up to frenzy by dances and incantations that followed the sacrifice of a white and a black hen. A serpent, trained to its part, and acted on by the music, coiled round the limbs of the girl, its motions studied by the votaries dancing around or standing to watch its contortions. The spectator fled at last in horror when the poor girl fell writhing in an epileptic fit."

DEMORALIZATION OF BRITISH INDIA BY CHRISTIAN MISSIONARIES

While deploring such a state of things in Christian countries, the Catholic article in question explains this tenacity for ancestral religious rites as evidence of the *natural depravity of the human heart,* and makes a loud call for greater zeal on the part of Catholics. Besides repeating the absurd fiction about devouring children, the writer seems wholly insensible to the fact that a devotion to one's faith that centuries of the most cruel and bloody persecution cannot quench, makes heroes and martyrs of a people, whereas their conversion to any other faith would turn them simply into renegades. A compulsory religion can never breed anything but deceit. The answer received by the missionary Margil from some Indians supports the above truism. The question being: "How is it that you are so heathenish after having been Christians so long?" The answer was: "What would you do, father, if enemies of your faith entered your land? Would you not take all your books and vestments and signs of religion and retire to the most secret caves and mountains? This is just what our priests, and prophets, and soothsayers, and nagualists have done to this time and are still doing."

Such an answer from a Roman Catholic, questioned by a missionary of either Greek or Protestant Church, would earn for him the crown of a saint in the Popish martyrology. Better a "heathen" religion that can extort from a Francis Xavier such a tribute as he pays the Japanese, in saying that "in virtue and probity they surpassed all the nations he had ever seen"; than a Christianity whose advance over the face of the earth sweeps aboriginal nations out of existence as with a hurricane of fire.[1111] Disease, drunkenness, and demoralization are the immediate results of apostasy from the faith of their fathers, and conversion into a religion of mere forms.

What Christianity is doing for British India, we need go to no inimical **[Page 574]** sources to inquire. Captain O'Grady, the British ex-official, says: "The British government is doing a shameful thing in turning the natives of India from a sober race to a nation of drunkards. And for pure *greed*. Drinking is forbidden by the religion alike of Hindus and Mussulmans. But . . . drinking is daily becoming more and more prevalent. . . . What the accursed opium traffic, forced on China by British greed, has been to that unhappy country, the government sale of liquor is likely to become to India. For it is a government monopoly, based on almost precisely the same model as the government monopoly of tobacco in Spain. . . . The outside domestics in European families usually get to be terrible drunkards. . . . The indoor servants usually detest drinking, and are a good deal more respectable in this particular than their masters and mistresses . . . everybody drinks . . . bishops, chaplains, freshly-imported boarding-school girls, and all."

Yes, these are the "blessings" that the modern Christian religion brings with its *Bibles* and *Catechisms* to the "poor heathen." Rum and bastardy to Hindustan; opium to China; rum and foul disorders to Tahiti; and, worst of all, the example of hypocrisy in religion, and a practical skepticism and atheism, which, since it seems to be good enough for *civilized*

[1111] Within less than four months we have collected from the daily papers forty-seven cases of crime, ranging from drunkenness up to murder, committed by ecclesiastics in the United States only. By the end of the year our correspondents in the East will have valuable facts to offset missionary denunciations of "heathen" misdemeanors.

people, may well in time be thought good enough for those whom theology has too often been holding under a very heavy yoke. On the other hand, everything that is noble, spiritual, elevating, in the old religion is denied, and even deliberately falsified.

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether any one can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For Paul, Christ is not a person, but an embodied idea. "If any man is in Christ he is a new creation," *he is reborn,* as after initiation, for the Lord is spirit — the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him. But Paul had been initiated himself; and, bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the epoptæ. As Professor A. Wilder well proves in a series of able articles, it *was not Jesus, but Paul who was the real founder of Christianity.* "The disciples were called Christians first in Antioch," say the *Acts of the Apostles.* "Such men as Irenæus, Epiphanius, and Eusebius have transmitted to posterity a reputation for untruth and dishonest practices; and the heart sickens at the story of the crimes of that **[Page 575]** period," writes this author, in a recent article.[1112] "It will be remembered," he adds, "that when the Moslems overran Syria and Asia Minor for the first time, they were welcomed by the Christians of those regions as deliverers from the intolerable oppression of the ruling authorities of the Church."

Mahomet never was, neither is he now, considered a god; yet under the stimulus of his name millions of Moslems have served their God with an ardor that can never be paralleled by Christian sectarianism. That they have sadly degenerated since the days of their prophet, does not alter the case in hand, but only proves the more the prevalence of matter over spirit all over the world. Besides, they have never degenerated more from primitive faith than Christians themselves. Why, then, should not Jesus of Nazareth, a thousandfold higher, nobler, and morally grander than Mahomet, be as well revered by Christians and followed in practice, instead of being blindly adored in fruitless faith as a god, and at the same time worshipped much after the fashion of certain Buddhists, who turn their wheel of prayers. That this faith has become sterile, and is no more worthy the name of Christianity than the fetishism of Calmucks that of the philosophy preached by Buddha, is doubted by none. "We would not be supposed to entertain the opinion," says Dr. Wilder, "that modern Christianity is in any degree identical with the religion preached by Paul. It lacks his breadth of view, his earnestness, his keen spiritual perception. Bearing the impress of the nations by which it is professed, it exhibits as many forms as there are races. It is one thing in Italy and Spain, but widely differs in France, Germany, Holland, Sweden, Great Britain, Russia, Armenia, Kurdistan, and Abyssinia. As compared with the preceding worships, the change seems to be more in name than in genius. Men had gone to bed Pagans and awoke Christians. As for the *Sermon on the Mount,* its conspicuous doctrines are more or less repudiated by every Christian community of any considerable dimensions. Barbarism, oppression, cruel punishments, are as common now as in the days of Paganism.

[1112] "Evolution," art. Paul, the Founder of Christianity.

"The Christianity of Peter exists no more; that of Paul supplanted it, and was in its turn amalgamated with the other world-religions. When mankind are enlightened, or the barbarous races and families are supplanted by those of nobler nature and instincts, the ideal excellencies may become realities.

"The 'Christ of Paul' has constituted an enigma which evoked the most strenuous endeavor to solve. He was something else than the Jesus of the *Gospels.* Paul disregarded utterly their 'endless genealogies.' The **[Page 576]** author of the fourth *Gospel,* himself an Alexandrian Gnostic, describes Jesus as what would now be termed a 'materialized' divine spirit. He was the Logos, or First Emanation — the Metathron. . . . The 'mother of Jesus,' like the Princess Maya, Danaé, or perhaps Periktione, had given birth, not to a love-child, but to a divine offspring. No Jew of whatever sect, no apostle, no early believer, ever promulgated such an idea. Paul treats of Christ as a personage rather than as a person. The sacred lessons of the secret assemblies often personified the divine good and the divine truth in a human form, assailed by the passions and appetites of mankind, but superior to them; and this doctrine, emerging from the crypt, was apprehended by churchlings and gross-minded men as that of immaculate conception and divine incarnation."

In the old book, published in 1693 and written by the Sieur de la Loubére, French Ambassador to the King of Siam, are related many interesting facts of the Siamese religion. The remarks of the satirical Frenchman are so pointed that we will quote his words about the Siamese Saviour — Sommona-Cadom.

"How marvellous soever they pretend the birth of their Saviour has been, they cease not to give *him a father and a mother.*[1113] His mother, whose name is found in some of their *Balie* (Pali?) books, was called, as they say, *Maha* MARIA, which seems to signify the great Mary, for Maha signifies great. However it be, this ceases not to give attention to the missionaries, and has perhaps given occasion to the Siamese to believe that Jesus being the son of *Mary,* was brother to Sommona-Cadom, and that, having been crucified, he was that *wicked* brother whom they give to Sommona-Cadom, under the name of Thevetat, and whom they report to be punished in Hell, with a punishment which participates something of a cross. . . . The Siamese expect another Sommona-Cadom, I mean, another miraculous man like him, whom they already named *Pronarote,* and whom they say was foretold by Sommona. He made all sorts of miracles. . . . He had two disciples, both standing on each hand of his idol; one on the right hand, and the other on the left . . . the first is named Pra-Magla, and the second *Pra Scaribout*. . . . The father of Sommona-Cadom was, according to this same *Balie* Book, a King of Teve Lanca, that is to say, a King of Ceylon. But *the Balie Books being without date and without the*

[1113] We find in *Galatians* iv. 4, the following: "But when the fulness of the time was come, God sent forth his Son, *made of a woman, made under the law.*"

> *author's name, have no more authority than all the traditions, whose origin is unknown.*"[1114] **[Page 577]**

THE BIBLE LESS AUTHENTICATED THAN ANY OTHER SACRED BOOK

This last argument is as ill-considered as it is naively expressed. We do not know of any book in the whole world less authenticated as to date, authors' names, or tradition, than our Christian *Bible*. Under these circumstances the Siamese have as much reason to believe in their miraculous Sommona-Cadom as the Christians in their miraculously-born Saviour. Moreover, they have no better right to force their religion upon the Siamese, or any other people, against their will, and in their own country, where they go unasked, than the so-called heathen "to compel France or England to accept Buddhism at the point of the sword." A Buddhist missionary, even in free-thinking America, would daily risk being mobbed, but this does not at all prevent missionaries from abusing the religion of the Brahmans, Lamas, and Bonzes, publicly to their teeth; and the latter are not always at liberty to answer them. This is termed diffusing the beneficent light of Christianity and civilization upon the darkness of heathenism!

And yet we find that these pretensions — which might appear ludicrous were they not so fatal to millions of our fellow-men, who only ask to be left alone — were fully appreciated as early as in the seventeenth century. We find the same witty Monsieur de la Loubere, under a pretext of pious sympathy, giving some truly curious instructions to the ecclesiastical authorities at home,[1115] which embody the very soul of Jesuitism.

> "From what I have said concerning the opinions of the Orientals," he remarks, "it is easy to comprehend how difficult an enterprise it is to bring them over to the Christian religion; and of what consequence it is that the missionaries, which preach the Gospel in the East, do perfectly understand the manners and belief of these people. For as the apostles and first Christians, when God supported their preaching by so many wonders, did not on a sudden discover to the heathens all the mysteries which we adore, but a long time concealed from them, and the Catechumens themselves, the knowledge of those which might scandalize them; it seems very rational to me that the missionaries, who

---

[1114] The date has been fully established for these Pali Books in our own century; sufficiently so, at least, to show that they existed in Ceylon, 316 B.C., when Mahinda, the son of Asoka, was there (See Max Müller, "*Chips*, etc.," vol. i., on Buddhism).

[1115] "*A New Historical Relation of the Kingdom of Siam*," by M. de la Loubere, Envoy to Siam from France, 1687-8, chap. xxv., London; "Diverse Observations to be Made in Preaching the Gospel to the Orientals."

The Sieur de la Loubère's report to the king was made, as we see, in 1687-8. How thoroughly his proposition to the Jesuits, to suppress and dissemble in preaching Christianity to the Siamese, met their approval, is shown in the passage elsewhere quoted from the Thesis propounded by the Jesuits of Cæn ("*Thesis propugnata in regio Soc. Jes. Collegio, celeberrimæ Academiæ Cadoniensis*," die Veneris, 30 Jan., 1693), to the following effect: ". . . neither do the Fathers of the Society of Jesus dissemble *when they adopt the institute and the habit* of the Talapoins of Siam." In five years the Ambassador's little lump of leaven had leavened the whole.

have not **[Page 578]** the gift of miracles, ought not presently to discover to the Orientals all the mysteries nor all the practices of Christianity.

"'Twould be convenient, for example, if I am not mistaken, not to preach unto them, *without great caution,* the worshipping of saints; and as to the knowledge of Jesus Christ, I think it would be necessary to manage it with them, if I may so say, and *not to speak to them of the mystery of the Incarnation,* till after having convinced them of the existence of a God Creator. For what probability is there, to begin with, of persuading the Siamese to remove Sommona-Cadom, Pra Mogla, and Pra Scaribout from the altars, to set up Jesus Christ, St. Peter, and St. Paul, in their stead? 'Twould, perhaps, be more proper not to preach unto them Jesus Christ crucified, till they have first comprehended that one may be *unfortunate* and *innocent*; and that by the rule received, even amongst them, which is, that the innocent might load himself with the crimes of the guilty, it was necessary *that a god should become man,* to the end that this man-God should, by a laborious life, and a shameful but voluntary death, satisfy for all the sins of men; but before all things it would be necessary to give them the true idea of a God Creator, and justly provoked against men. The Eucharist, after this, will not scandalize the Siamese, as it formerly scandalized the Pagans of Europe; forasmuch as the Siamese do not believe Sommona-Cadom could give his wife and children to the Talapoins to eat.

"On the contrary, as the Chinese are respectful toward their parents even to a scruple, I doubt not that if the Gospel should be presently put into their hands, they would be scandalized at that place, where, when some told Jesus Christ that his mother and his brethren asked after him, he answered in such a manner, that he seems so little to regard them, that he affected not to know them. They would *not be less offended* at those other mysterious words, which our divine Saviour spoke to the young man, who desired time to go and bury his parents: 'Let the dead,' said he, 'bury the dead.' Every one knows the trouble which the Japanese expressed to St. Francis Xavier *upon the eternity of damnation,* not being able to believe that their dead parents should fall into so horrible a misfortune for *want of having embraced Christianity, which they had never heard of*. . . . It seems necessary, therefore, to prevent and mollify this thought, by the means which that great apostle of the Indies used, in first establishing the idea of an omnipotent, all-wise, and most just God, the author of all good, to whom only everything is due, and by whose will we owe unto kings, bishops, magistrates and to our parents the respects which we owe them.

"These examples are sufficient to show with what precautions it is **[Page 579]** necessary to prepare the minds of the Orientals to think like us, and *not to be offended with most* of the articles of the Christian faith."[1116]

[1116] In a discourse of Hermes with Thoth, the former says: "It is impossible for thought to rightly conceive of God. . . . One cannot describe, through material organs, that which is immaterial and eternal. . . . One is a perception of the spirit, the other a reality. That which can be perceived by our senses can be described in words; but that which is incorporeal, invisible, immaterial, and without

And what, we ask, is left to preach? With no Saviour, no atonement, no crucifixion for human sin, no Gospel, no eternal damnation to tell them of, and no miracles to display, what remained for the Jesuits to spread among the Siamese but the dust of the Pagan sanctuaries with which to blind their eyes? The sarcasm is biting indeed. The morality to which these poor heathen are made to adhere by their ancestral faith is so pure, that Christianity has to be stripped of every distinguishing mark before its priests can venture to offer it for their examination. A religion that cannot be trusted to the scrutiny of an unsophisticated people who are patterns of filial piety, of honest dealing, of deep reverence for God and an instinctive horror of profaning His majesty, must indeed be founded upon error. That it is so, our century is discovering little by little.

In the general spoliation of Buddhism to make up the new Christian religion, it was not to be expected that so peerless a character as Gautama-Buddha would be left unappropriated. It was but natural that after taking his legendary history to fill out the blanks left in the fictitious story of Jesus, after using what they could of Christna's, they should take the man Sakya-muni and put him in their calendar under an *alias*. This they actually did, and the Hindu Saviour in due time appeared on the list of saints as Josaphat, to keep company with those martyrs of religion, **SS**. Aura and Placida, Longinus and Amphibolus.

In Palermo there is even a church dedicated to *Divo Josaphat*. Among the vain attempts of subsequent ecclesiastical writers to fix the genealogy of this mysterious saint, the most original was the making him Joshua, the son of Nun. But these trifling difficulties being at last surmounted, we find the history of Gautama copied *word for word* from Buddhist sacred books, into the *Golden Legend*. Names of individuals **[Page 580]** are changed, the place of action, India, remains the same — in the Christian as in the Buddhist Legends. It can be also found in the *Speculum Historiale* of Vincent of Beauvais, which was written in the thirteenth century. The first discovery is due to the historian de Couto, although Professor Müller credits the first recognition of the identity of the two stories to M. Laboulaye, in 1859. Colonel Yule tells us that[1117] these stories of Barlaam and Josaphat, are recognized by Baronius, and are to be found at p. 348, of *The Roman Martyrology*, set forth by command of Pope Gregory **XIII**., and revised by the authority of Pope Urban **VIII**., translated out of Latin into English by G. K. of the Society of Jesus.[1118]

To repeat even a small portion of this ecclesiastical nonsense would be tedious and useless. Let him who doubts and who would learn the story read it as given by Colonel Yule. Some[1119] of the Christian and ecclesiastical speculations seem to have embarrassed

---

form cannot be realized through our ordinary senses. I understand thus, O Thoth, I understand that God is ineffable."

In the *Catechism of the Parsis*, as translated by M. Dadabhai Naoroji, we read the following:

"Q. What is the form of our God?"

"A. Our God has neither face nor form, color nor shape, nor fixed place. There is no other like Him. He is Himself, singly such a glory that we cannot praise or describe Him; nor our mind comprehend Him."

1117 "*Contemporary Review*," p. 588, July, 1870.

1118 "*Book of Ser Marco Polo*," vol. ii., pp. 304, 306.

1119 Ibid.

even Dominie Valentyn. "There be some, who hold this Budhum for a fugitive Syrian Jew," he writes; "others who hold him for a disciple of the Apostle Thomas; but how in that case he could have been born 622 years before Christ I leave them to explain. Diego de Couto stands by the belief that he was certainly *Joshua,* which is still more absurd!"

"The religious romance called *The History of Barlaam and Josaphat* was, for several centuries, one of the most popular works in Christendom," says Col. Yule. "It was translated into all the chief European languages, including Scandinavian and Sclavonic tongues. . ." This story first appears among the works of St. John of Damascus, a theologian of the early part of the eighth century."[1120] Here then lies the secret of its origin, for this St. John, before he became a divine, held a high office at the court of the Khalif Abu Jáfar Almansur, where he probably learned the story, and afterwards adapted it to the new orthodox necessities of the Buddha turned into a Christian saint.

Having repeated the plagiarized story, Diego de Couto, who seems to yield up with reluctance his curious notion that Gautama was Joshua, says: "To this name (Budâo) the Gentiles throughout all India have dedicated great and superb pagodas. With reference to this story, we have been diligent in inquiring if the ancient Gentiles of those parts had in their writings any knowledge of St. Josaphat who was converted by Balaam, and who in his legend is represented as the son of a great king of India, and who had just the same up-bringing, with all the same particulars that we have recounted of the life of the Budao. And as I was **[Page 581]** travelling in the Isle of Salsette, and went to see that rare and admirable pagoda, which we call the Canara Pagoda (Kanhari Caves) made in a mountain, with many halls cut out of one solid rock, and inquiring of an old man about the work, what he thought as to who had made it, he told us that without doubt the work was made by order of the father of St. Josaphat to bring him up in seclusion, as the story tells. And as it informs us that he was the son of a great king in India, it may well be, as we have just said, that *he* was the Budâo, of whom they relate such marvels."[1121]

The Christian legend is taken, moreover, in most of its details, from the Ceylonese tradition. It is on this island that originated the story of young Gautama rejecting his father's throne, and the king's erecting a superb palace for him, in which he kept him half prisoner, surrounded by all the temptations of life and wealth. Marco Polo told it as he had it from the Ceylonese, and his version is now found to be a faithful repetition of what is given in the various Buddhist books. As Marco naively expresses it, Buddha led a life of such hardship and sanctity, and kept such great abstinence, "*just as if he had been a Christian.* Indeed," he adds, "had he but been so, he would have been a great saint of our Lord Jesus Christ, so good and pure was the life he led." To which pious apothegm his editor very pertinently remarks that "Marco is not the only eminent person who has expressed this view of Sakya-muni's life in such words." And in his turn Prof. Max Müller says: "And whatever we may think of the sanctity of saints, let those who doubt the right of Buddha to a place among them, read the story of his life as it is told in the Buddhistical canon. If he lived the life which is there described, few saints have a better claim to the title than Buddha; and no one either in the Greek or the Roman Church need be ashamed of having paid to his memory the honor that was intended for St. Josaphat, the prince, the hermit, and the saint."

[1120] Ibid.
[1121] "*Dec.*," v., lib. vi., cap. 2.

The Roman Catholic Church has never had so good a chance to Christianize all China, Thibet, and Tartary, as in the thirteenth century, during the reign of Kublai-Khan. It seems strange that they did not embrace the opportunity when Kublai was hesitating at one time between the four religions of the world, and, perhaps through the eloquence of Marco Polo, favored Christianity more than either Mahometanism, Judaism, or Buddhism. Marco Polo and Ramusio, one of his interpreters, tell us why. It seems that, unfortunately for Rome, the embassy of Marco's father and uncle failed, because Clement **IV**. happened to die just at that very time. There was no Pope for several months to **[Page 582]** receive the friendly overtures of Kublai-Khan; and thus the one hundred Christian missionaries invited by him could not be sent to Thibet and Tartary. To those who believe that there is an intelligent Deity above who takes a certain concern in the welfare of our miserable little world, this *contretemps* must in itself seem a pretty good proof that Buddhism should have the best of Christianity. Perhaps — who knows — Pope Clement fell sick so as to save the Buddhists from sinking into the idolatry of Roman Catholicism?

From pure Buddhism, the religion of these districts has degenerated into lamaism; but the latter, with all its blemishes — purely formalistic and impairing but little the doctrine itself — is yet far above Catholicism. The poor Abbé Huc very soon found it out for himself. As he moved on with his caravan, he writes — "every one repeated to us that, as we advanced toward the west, we should find the doctrines growing more luminous and sublime. Lha-Ssa was the great focus of light, the rays from which became weakened as they were diffused." One day he gave to a Thibetan lama "a brief summary of Christian doctrine, which appeared by no means unfamiliar to him [we do not wonder at that], and he even maintained that it [Catholicism] did not differ much from the faith of the grand lamas of Thibet. . . . These words of the Thibetan lama astonished us not a little," writes the missionary; "the unity of God, the mystery of the Incarnation, the dogma of the real presence, appeared to us in his belief. . . . The new light thrown on the religion of Buddha induced us really to believe that we should find among the lamas of Thibet a more purified system."[1122] It is these words of praise to lamaism, with which Huc's book abounds, that caused his work to be placed on the Index at Rome, and himself to be unfrocked.

When questioned why, since he held the Christian faith to be the best of the religions protected by him, he did not attach himself to it, the answer given by Kublai-Khan is as suggestive as it is curious:

> "How would you have me to become a Christian? There are four prophets worshipped and revered by all the world. The Christians say their God is Jesus Christ; the Saracens, Mahomet; the Jews, Moses; the idolaters, Sogomon Borkan (Sakya-muni Burkham, or Buddha), who was the first god among the idols; and I worship and pay respect to all four, and pray that he among them who is greatest in heaven in very truth may aid me."

KNOWLEDGE OF CHEMISTRY AND PHYSICS DISPLAYED BY INDIAN JUGGLERS

We may ridicule the Khan's prudence; we cannot blame him for trustingly leaving the decision of the puzzling dilemma to Providence itself. One of his most unsurmountable

[1122] "*Travels in Tartary,*" etc., pp. 121, 122.

objections to embrace Christianity **[Page 583]** he thus specifies to Marco: "You see that the Christians of these parts are so ignorant that they achieve nothing and can achieve nothing, whilst you see the idolaters can do anything they please, insomuch that when I sit at table, the cups from the middle of the hall come to me full of wine or other liquor, without being touched by anybody, and I drink from them. They control storms, causing them to pass in whatever direction they please, and do many other marvels; whilst, as you know, their idols speak, and give them predictions on whatever subjects they choose. But if I were to turn to the faith of Christ and become a Christian, then my barons and others who are not converted, would say: 'What has moved you to be baptized? . . . What powers or miracles have you witnessed on the part of Christ? You know the idolaters here say that their wonders are performed by the sanctity and power of their idols.' Well, I should not know what answer to make, so they would only be confirmed in their errors, and the idolaters, who are adepts in such surprising arts, would easily compass my death. But now you shall go to your Pope, and pray him on my part to send hither an hundred men skilled in your law; and if they are capable of rebuking the practices of idolaters to their faces, and of proving to them *that they too know how to do such things, but will not,* because they are done by the help of the Devil and other evil spirits; and if they so control the idolaters that these shall have no power to perform such things in their presence, *and when we shall witness this,* we will denounce the idolaters and their religion, and then I will receive baptism, and then all my barons and chiefs shall be baptized also, and thus, in the end, there will be more Christians here than exist in your part of the world."[1123]

The proposition was fair. Why did not the Christians avail themselves of it? Moses is said to have faced such an ordeal before Pharaoh, and come off triumphant.

To our mind, the logic of this uneducated Mongol was unanswerable, his intuition faultless. He saw good results in all religions, and felt that, whether a man be Buddhist, Christian, Mahometan, or Jew, his spiritual powers might equally be developed, his faith equally lead him to the highest truth. All he asked before making choice of a creed for his people, was the evidence upon which to base faith.

To judge alone by its jugglers, India must certainly be better acquainted with alchemy, chemistry, and physics than any European academy. The psychological wonders produced by some fakirs of Southern Hindustan, and by the shaberons and hobilhans of Thibet and Mongolia, alike prove our case. The science of psychology has there reached an acme of perfection **[Page 584]** never attained elsewhere in the annals of the marvellous. That such powers are not alone due to study, but are natural to every human being, is now proved in Europe and America by the phenomena of mesmerism and what is termed "spiritualism." If the majority of foreign travellers, and residents in British India, are disposed to regard the whole as clever jugglery, not so with a few Europeans who have had the rare luck to be admitted *behind the veil* in the pagodas. Surely these will not deride the rites, nor undervalue the phenomena produced in the secret lodges of India. The *mahadthêvassthanam* of the pagodas (usually termed *goparam,* from the sacred pyramidal gateway by which the buildings are entered) has been known to Europeans before now, though to a mere handful in all.

[1123] "*Book of Ser Marco Polo,*" vol. ii., p. 340.

We do not know whether the prolific Jacolliot[1124] was ever admitted into one of these lodges. It is extremely doubtful, we should say, if we may judge from his many fantastic tales of the immoralities of the mystical rites among the Brahmans, the fakirs of the pagodas, and even the Buddhists (!!) at all of which he makes himself figure as a Joseph. Anyhow, it is evident that the Brahmans taught him no secrets, for speaking of the fakirs and their wonders, he remarks, "under the direction of initiated Brahmans they practice in the seclusion of the pagodas, the *occult sciences*. . . . And let no one be surprised at this word, which seems to open the door of the supernatural; while there are in the sciences which the Brahmans call occult, phenomena so extraordinary as to baffle all investigation, there is not one which cannot be explained, and which is not subject to natural law."

Unquestionably, any initiated Brahman could, if he would, explain every phenomenon. But *he will not*. Meanwhile, we have yet to see an explanation by the best of our physicists of even the most trivial occult phenomenon produced by a fakir-pupil of a pagoda.

Jacolliot says that it will be quite impracticable to give an account of the marvellous facts witnessed by himself. But adds, with entire truthfulness, "let it suffice to say, that in regard to magnetism and spiritism, Europe **[Page 585]** has yet to stammer over the first letters of the alphabet, and that the Brahmans have reached, in these two departments of learning, results in the way of phenomena that are truly stupefying. When one sees these strange manifestations, whose power one cannot deny, without grasping the laws that the Brahmans *keep so carefully concealed*, the mind is overwhelmed with wonder, and one feels that he must run away and break the charm that holds him."

"The only explanation that we have been able to obtain on the subject from a learned Brahman, with whom we were on terms of the closest intimacy, was this: 'You have studied physical nature, and you have obtained, through the laws of nature, marvellous results — steam, electricity, etc.; *for twenty thousand years or more, we have studied* the *intellectual* forces, we have discovered their laws, and *we obtain, by making them act alone or in concert with matter, phenomena still more astonishing than your own.*' "

Jacolliot must indeed have been stupefied by wonders, for he says: "We have seen things such as one does not describe for fear of making his readers doubt his intelligence . . . but still we have seen them. And truly one comprehends how, in presence of such facts, the ancient world believed . . . in possessions of the Devil and in exorcism."[1125]

But yet this uncompromising enemy of priestcraft, monastic orders, and the clergy of every religion and every land — including Brahmans, lamas, and fakirs — is so struck with the contrast between the fact-supported cults of India, and the empty pretences of

---

[1124] His twenty or more volumes on Oriental subjects are indeed a curious conglomerate of truth and fiction. They contain a vast deal of fact about Indian traditions, philosophy and chronology, with most just views courageously expressed. But it seems as if the philosopher were constantly being overlaid by the romancist. It is as though two men were united in their authorship — one careful, serious, erudite, scholarly, the other a sensational and sensual French romancer, who judges of facts not as they are but as *he* imagines them. His translations from *Manu* are admirable; his controversial ability marked; his views of priestly morals unfair, and in the case of the Buddhists, positively slanderous. But in all the series of volumes there is not a line of dull reading; he has the eye of the artist, the pen of the poet of nature.

[1125] Les Fils de Dieu, "*L'Inde Brahmanique*," p. 296.

Catholicism, that after describing the terrible self-tortures of the fakirs, in a burst of honest indignation, he thus gives vent to his feelings: "Nevertheless, these fakirs, these mendicant Brahmans, have still something grand about them: when they flagellate themselves, when during the self-inflicted martyrdom the flesh is torn out by bits, the blood pours upon the ground. But you (Catholic mendicants), what do you do to-day? You, Gray Friars, Capuchins, Franciscans, who play at fakirs, with your knotted cords, your flints, your hair shirts, and your rose-water flagellations, your bare feet and your comical mortifications — fanatics without faith, martyrs without tortures? Has not one the right to ask you, if it is to obey the law of God that you shut yourselves in behind thick walls, and thus escape the law of labor which weighs so heavily upon all other men? . . . Away, you are only beggars!"

Let them pass on — we have devoted too much space to them and their conglomerate theology, already. We have weighed both in the balance of history, of logic, of truth, and found them wanting. Their **[Page 586]** system breeds atheism, nihilism, despair, and crime; its priests and preachers are unable to prove by works their reception of divine power. If both Church and priest could but pass out of the sight of the world as easily as their names do now from the eye of our reader, it would be a happy day for humanity. New York and London might then soon become as moral as a heathen city unoccupied by Christians; Paris be cleaner than the ancient Sodom. When Catholic and Protestant would be as fully satisfied as a Buddhist or Brahman that their every crime would be punished, and every good deed rewarded, they might spend upon their own *heathen* what now goes to give missionaries long picnics, and to make the name of Christian hated and despised by every nation outside the boundaries of Christendom.

As occasion required, we have reinforced our argument with descriptions of a few of the innumerable phenomena witnessed by us in different parts of the world. The remaining space at our disposal will be devoted to like subjects. Having laid a foundation by elucidating the philosophy of occult phenomena, it seems opportune to illustrate the theme with facts that have occurred under our own eye, and that may be verified by any traveller. Primitive peoples have disappeared, but primitive wisdom survives, and is attainable by those who "will," "dare," and can "keep silent."

[Page 587]

CHAPTER XII

"My vast and noble capital, my Daitu, my splendidly-adorned;
And thou, my cool and delicious summer-seat, my Shangtu-Keibung.

Alas, for my illustrious name as the Sovereign of the World! Alas,
for my Daitu, seat of sanctity, glorious work of the immortal
Kublai!
All, all is rent from me!"

COL. YULE, in *Marco Polo*

"As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers . . . evil nor is conscious, I know that thou art better grounded in the doctrines received by us from our ancestors, and in the sacred orgies of Dionysus, than to believe them; for the mystic symbols are well known to us who belong to the 'Brotherhood.' "

PLUTARCH

"The problem of life is man. MAGIC, or rather Wisdom, is the evolved knowledge of the potencies of man's interior being; which forces are Divine emanations, as intuition is the perception of their origin, and initiation our induction into that knowledge. . . . We begin with instinct; the end is OMNISCIENCE."

A. WILDER

"Power belongs to him WHO KNOWS."
Brahmanical *Book of Evocation*

It would argue small discernment on our part were we to suppose that we had been followed thus far through this work by any but metaphysicians, or mystics of some sort. Were it otherwise, we should certainly advise such to spare themselves the trouble of reading this chapter; for, although nothing is said that is not strictly true, they would not fail to regard the least wonderful of the narratives as absolutely false, however substantiated.

RECAPITULATION OF FUNDAMENTAL PROPOSITIONS

To comprehend the principles of natural law involved in the several phenomena hereinafter described, the reader must keep in mind the fundamental propositions of the Oriental philosophy which we have successively elucidated. Let us recapitulate very briefly:

1st. There is no miracle. Everything that happens is the result of law — eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F. R. S. — a man of great learning but little knowledge — calls "the well-

ascertained laws of nature." Like many of his class, Dr. Carpenter ignores the fact that there may be laws once "known," now unknown to science.

2d. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, spirit, source of all forces, alone eternal, **[Page 588]** and indestructible. The lower two constantly change; the higher third does not.

3d. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third — the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5th. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.

6th. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

7th. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8th. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9th. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction — "a brown study," as some call it.

To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to *seem* to disappear, or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a **[Page 589]** reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer.

But, while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way. Hence we discredit all stories of the aerial flight of mediums in body, for such would be miracle, and miracle we repudiate. Inert matter may be, in certain cases and under certain conditions, disintegrated, passed through walls, and recombined, but living animal organisms cannot.

Swedenborgians believe and arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day, in every condition of life, such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality may bring this about. The vacant carcass may be entered and inhabited by the astral form of an adept sorcerer, or an elementary (an earth-bound disembodied human soul), or, very rarely, an elemental. Of course, an adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished, he will never consent to pollute himself by occupying the body of an impure person. In insanity, the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity near its own disintegration, and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient.

10th. The corner-stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Especially necessary is a familiarity with their effects in and upon the animal kingdom and man. There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic *must* know, and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet, the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder. The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius, did not carry their secrets away with the downfall of their sanctuaries. **[Page 590]** They are still preserved, and those who are aware of the nature of Soma, know the properties of other plants as well.

SEERSHIP OF THE SOUL AND OF THE SPIRIT

To sum up all in a few words, MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.

The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.

There are two kinds of seership — that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to induce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes. The astral principle, or mind, called by the Hindu Yogin *fav-atma,* is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammelled by it. This is the *ego,* the intellectual life-principle of man, his conscious entity. While it is yet *within* the material body, the

clearness and correctness of its spiritual visions depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, *super*sentient soul. That state is known in India as the *Samâddi*; it is the highest condition of spirituality possible to man on earth. Fakirs try to obtain such a condition by holding their breath for hours together during their religious exercises, and call this practice *dam-sādhna.* The Hindu terms *Pranayama, Pratyahara,* and *Dharana,* all relate to different psychological states, and show how much more the Sanscrit, and even the modern Hindu language are adapted to the clear elucidation of the phenomena that are encountered by those who study this branch of psychological science, than the tongues of modern peoples, whose experiences have not yet necessitated the invention of such descriptive terms. **[Page 591]**

When the body is in the state of *dharana* — a total catalepsy of the physical frame — the soul of the clairvoyant may liberate itself, and perceive things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will be tinctured with the terrestrial perceptions of the objective world; the physical *memory* and *fancy* will be in the way of clear vision. But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be as clear as truth itself, uncolored and undistorted, whereas, the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being as completely subjected to his will as the rest of the body, he receives impressions directly from his spirit. Between his subjective and objective selves there are no obstructive mediums. This is the real spiritual seership, in which, according to an expression of Plato, soul is raised above all inferior good. When we reach "that which is supreme, which is *simple, pure, and unchangeable, without form, color, or human qualities:* the God — *our Nous.*"

This is the state which such seers as Plotinus and Apollonius termed the "Union to the Deity"; which the ancient Yogins called *Isvara,*[1126] and the modern call "Samaddi"; but this state is as far above modern clairvoyance as the stars above glow-worms. Plotinus, as is well known, was a clairvoyant-seer during his whole and daily life; and yet, *he had been united to his God* but six times during the sixty-six years of his existence, as he himself confessed to Porphyry.

[1126] In its general sense, *Isvara* means "Lord"; but the Isvara of the mystic philosophers of India was understood precisely as the union and communion of men with the Deity of the Greek mystics. *Isvara-Parasada* means, literally, in Sanscrit, *grace*. Both of the "Mimansas," treating of the most abstruse questions, explain *Karma* as merit, or the *efficacy of works*; Isvara-Parasada, as grace; and *Sradha,* as faith. The "Mimansas" are the work of the two most celebrated theologians of India. The "Pourva-Mimansa" was written by the philosopher Djeminy, and the "Outtara-Mimansa" (or Vedanta), by Richna Dvipayna Vyasa, who collected the four "Vedas" together. (See Sir William Jones, Colebrooke, and others.)

Ammonius Sakkas, the "God-taught," asserts that the only power which is directly opposed to soothsaying and looking into futurity is *memory*; and Olympiodorus calls it *phantasy*. "The phantasy," he says (in *Platonis Phæd.*), "is an impediment to our intellectual conceptions; and hence, when we are agitated by the inspiring influence of the Divinity, if the phantasy intervenes, the enthusiastic energy ceases; for enthusiasm and the ecstasy are contrary to each other. Should it be asked whether the soul is able to energize without the phantasy, we reply, that its perception of universals proves that it is able. It has perceptions, **[Page 592]** therefore, independent of the phantasy; at the same time, however, the phantasy attends it in its energies, just as a storm pursues him who sails on the sea."

A medium, moreover, needs either a foreign intelligence — whether it be spirit or living mesmerizer — to overpower his physical and mental parts, or some factitious means to induce trance. An adept, and even a simple fakir requires but a few minutes of "self-contemplation." The brazen columns of Solomon's temple; the golden bells and pomegranates of Aaron; the Jupiter Capitolinus of Augustus, hung around with harmonious bells;[1127] and the brazen bowls of the Mysteries when the Kora was called,[1128] were all intended for such artificial helps.[1129] So were the brazen bowls of Solomon hung round with a double row of 200 pomegranates, which served as clappers within the hollow columns. The priestesses of Northern Germany, under the guidance of hierophants, could never prophesy but amidst the roar of the tumultuous waters. Regarding fixedly the eddies formed on the rapid course of the river they *hypnotized* themselves. So we read of Joseph, Jacob's son, who sought for divine inspiration with his silver divining-cup, which must have had a very bright bottom to it. The priestesses of Dodona placed themselves under the ancient oak of Zeus (the Pelasgian, not the Olympian god), and listened intently to the rustling of the sacred leaves, while others concentrated their attention on the soft murmur of the cold spring gushing from underneath its roots.[1130] But the adept has no need of any such extraneous aids — the simple exertion of his *will*-power is all-sufficient.

The *Atharva-Veda* teaches that the exercise of such will-power is the highest form of prayer and its instantaneous response. To desire is to realize in proportion to the intensity of the aspiration; and that, in its turn, is measured by inward purity.

Some of these nobler Vedantic precepts on the soul and man's mystic powers, have recently been contributed to an English periodical by a Hindu scholar. "The *Sankhya*," he writes, "inculcates that the soul (*i. e.*, astral body) has the following powers: shrinking into a minute bulk to which everything is pervious; enlarging to a gigantic body; assuming levity (rising along a sunbeam to the solar orb); possessing an unlimited reach of organs, as touching the moon with the tip of a finger; irresistible will (for instance, sinking into the earth as easily as in water); dominion over all things, animate or inanimate; faculty of changing the course of nature; ability to accomplish every desire." Further, he gives their various appellations: **[Page 593]**

[1127] Suetonius: "*August*."

[1128] Plutarch.

[1129] "*Pliny*," xxx., pp. 2, 14.

[1130] "*Servius ad. Æon*," p. 71.

"The powers are called: 1, *Anima*; 2, *Mahima*; 3, *Laghima*; 4, *Garima*; 5, *Prapti*; 6, *Prakamya*; 7, *Vasitwa*; 8, *Isitwa*, or divine power. The fifth, predicting future events, understanding unknown languages, curing diseases, divining unexpressed thoughts, understanding the language of the heart. The sixth is the power of converting old age into youth. The seventh is the power of mesmerizing human beings and beasts, and making them obedient; it is the power of restraining passions and emotions. The eighth power is the spiritual state, and presupposes the absence of the above seven powers, as in this state the Yogi is full of God."

"No writings," he adds, "revealed or sacred, were allowed to be so authoritative and final *as the teaching of the soul.* Some of the Rishis appear to have laid the greatest stress on this supersensuous source of knowledge."[1131]

From the remotest antiquity *mankind* as a whole *have always been convinced of the existence of a personal spiritual entity within the personal physical man.* This inner entity was more or less divine, according to its proximity to the *crown* — Chrestos. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions.* They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny,* which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.

The Phenomenon of the So-Called Spirit-Hand

The greatest philosophers of antiquity found it neither unreasonable **[Page 594]** nor strange that "souls should come to souls, and impart to them conceptions of future things, occasionally by letters, or by a mere touch, or by a glance reveal to them past events or announce future ones," as Ammonius tells us. Moreover, Lamprias and others held that if the *unembodied* spirits or souls could descend on earth and become guardians of mortal men, "we should not seek to deprive *those souls which are still in the body* of that power by which the former know future events and are able to announce them. It is not probable," adds Lamprias, "that the soul gains a new power of prophecy after separation from the body, and which before it did not possess. We may rather conclude *that it possessed all these powers during its union with the body, although in a lesser perfection.* . . . For as the sun does not shine only when it passes from among the clouds, but has always been radiant and has

[1131] Peary Chand Mittra: "*The Psychology of the Aryas*"; "*Human Nature*," for March, 1877.

only appeared dim and obscured by vapors, the soul does not only receive the power of looking into futurity when it passes from the body as from a cloud, but *has possessed it always,* though dimmed by connection with the earthly."

A familiar example of one phase of the power of the soul or astral body to manifest itself, is the phenomenon of the so-called spirit-hand. In the presence of certain mediums these seemingly detached members will gradually develop from a luminous nebula, pick up a pencil, write messages, and then dissolve before the eyes of the witnesses. Many such cases are recorded by perfectly competent and trustworthy persons. These phenomena are real, and require serious consideration. But false "phantom-hands" have sometimes been taken for the genuine. At Dresden we once saw a hand and arm, made for the purpose of deception, with an ingenious arrangement of springs that would cause the machine to imitate to perfection the movements of the natural member; while exteriorly it would require close inspection to detect its artificial character. In using this, the dishonest medium slips his natural arm out of his sleeve, and replaces it with the mechanical substitute; both hands may then be made to seem resting upon the table, while in fact one is touching the sitters, showing itself, knocking the furniture, and making other phenomena.

The mediums for real manifestations are least able, as a rule, to comprehend or explain them. Among those who have written most intelligently upon the subject of these luminous hands, may be reckoned Dr. Francis Gerry Fairfield, author of *Ten Years among the Mediums,* an article from whose pen appears in the *Library Table* for July 19, 1877. A medium himself, he is yet a strong opponent of the spiritualistic theory. Discussing the subject of the "phantom-hand," he testifies that "this the writer has personally witnessed, under conditions of test provided by himself, in his own room, in full daylight, with the medium seated upon a **[Page 595]** sofa from six to eight feet from the table hovering upon which the apparition (the hand) appeared. The application of the poles of a horse-shoe magnet to the hand caused it to waver perceptibly, and threw the medium into violent convulsions — pretty positive evidence that *the force concerned in the phenomenon was generated in his own nervous system.*"

DIFFERENCE BETWEEN MEDIUMS AND ADEPTS

Dr. Fairfield's deduction that the fluttering phantom-hand is an emanation from the medium is logical, and it is correct. The test of the horse-shoe magnet proves in a scientific way what every kabalist would affirm upon the authority of experience, no less than philosophy. The "force concerned in the phenomenon" is the will of the medium, exercised unconsciously to the outer man, which for the time is semi-paralyzed and cataleptic; the phantom-hand an extrusion of the man's inner or astral member. This is that real self whose limbs the surgeon cannot amputate, but remain behind after the outer casing is cut off, and (all theories of exposed or compressed nerve termini to the contrary, notwithstanding) have all the sensations the physical parts formerly experienced. This is that spiritual (astral) body which "is raised in incorruption." It is useless to argue that these are *spirit*-hands; for, admitting even that at every seance human spirits of many kinds are attracted to the medium, and that they do guide and produce some manifestations, yet to make hands or faces objective they are compelled to use either the astral limbs of the medium, or the materials furnished them by the elementals, or yet the combined aural emanations of all persons present. *Pure* spirits will not and *cannot* show themselves objectively; those that do are not pure spirits, but elementary and impure. Woe to the medium who falls a prey to such!

The same principle involved in the unconscious extrusion of a phantom limb by the cataleptic medium, applies to the projection of his entire "double" or astral body. This may be withdrawn by the will of the medium's own inner self, without his retaining in his physical brain any recollection of such an intent — that is one phase of man's dual capacity. It may also be effected by elementary and elemental spirits, to whom he may stand in the relation of mesmeric subject. Dr. Fairfield is right in one position taken in his book, viz.: mediums are usually diseased, and in many if not most cases the children or near connections of mediums. But he is wholly wrong in attributing all psychical phenomena to morbid physiological conditions. The adepts of Eastern magic are uniformly in perfect mental and bodily health, and in fact the voluntary and independent production of phenomena is impossible to any others. We have known many, and never a sick man among them. The adept retains perfect consciousness; shows no change of bodily temperature, or other sign of morbidity; requires no "conditions," but will do his feats anywhere **[Page 596]** and everywhere; and instead of being passive and in subjection to a foreign influence, rules the forces with iron will. But we have elsewhere shown that the medium and the adept are as opposed as the poles. We will only add here that the body, soul, and spirit of the adept are all conscious and working in harmony, and the body of the medium is an inert clod, and even his soul may be away in a dream while its habitation is occupied by another.

An adept can not only project and make visible a hand, a foot, or any other portion of his body, but the whole of it. We have seen one do this, in full day, while his hands and feet were being held by a skeptical friend whom he wished to surprise.[1132] Little by little the whole astral body oozed out like a vapory cloud, until before us stood two forms, of which the second was an exact duplicate of the first, only slightly more shadowy.

The medium need not exercise any *will-power*. It suffices that she or he shall know what is expected by the investigators. The medium's "spiritual" entity, when not obsessed by other spirits, will act outside the will or consciousness of the physical being, as surely as it acts when within the body during a fit of somnambulism. Its perceptions, external and internal, will be acuter and far more developed, precisely as they are in the sleep-walker. And this is why "the materialized form sometimes knows more than the medium,"[1133] for the intellectual perception of the astral entity is proportionately as much higher than the corporeal intelligence of the medium in its normal state, as the spirit entity is finer than itself. Generally the medium will be found cold, the pulse will have visibly changed, and a state of nervous prostration succeeds the phenomena, bunglingly and without

---

[1132] The Boulogne (France) correspondent of an English journal says that he knows of a gentleman who has had an arm amputated at the shoulder, "who is certain that he has a spiritual arm, which he sees and actually feels with his other hand. He can touch anything, and even pull up things with the spiritual or phantom arm and hand." The party knows nothing of spiritualism. We give this as we get it, without verification, but it merely corroborates what we have seen in the case of an Eastern adept. This eminent scholar and practical kabalist can at will project his astral arm, and with the hand take up, move, and carry objects, even at a considerable distance from where he may be sitting or standing. We have often seen him thus minister to the wants of a favorite elephant.

[1133] Answer to a question at "The National Association of Spiritualists," May 14th, 1877.

discrimination attributed to disembodied spirits; whereas, but one-third of them may be produced by the latter, another third by elementals, and the rest by the astral double of the medium himself. **[Page 597]**

But, while it is our firm belief that most of the physical manifestations, *i.e.*, those which neither need nor show intelligence nor great discrimination, are produced mechanically by the *scin-lecca* (double) of the medium, as a person in sound sleep will when apparently awake do things of which he will retain no remembrance. The purely subjective phenomena are but in a very small proportion of cases due to the action of the personal astral body. They are mostly, and according to the moral, intellectual, and physical purity of the medium, the work of either the elementary, or sometimes very pure human spirits. Elementals have naught to do with subjective manifestations. In rare cases it is the *divine* spirit of the medium himself that guides and produces them.

As Baboo Peary Chand Mittra says, in a letter[1134] to the President of the National Association of Spiritualists, Mr. Alexander Calder,[1135] "a spirit is an essence or power, and has no form. . . . The very idea of form implies 'materialism.' The spirits [astral souls, we should say] . . . can assume forms for a time, but form is not their permanent state. The more material is our soul, the more material is our conception of spirits."

Epimenides, the Orphikos, was renowned for his "sacred and marvellous nature," and for the faculty his soul possessed of quitting its body " *as long and as often as it pleased*." The ancient philosophers who have testified to this ability may be reckoned by dozens. Apollonius left his body at a moment's notice, but it must be remembered Apollonius was an adept — a "magician." Had he been simply a medium, he could not have performed such feats *at will*. Empedocles of Agrigentum, the Pythagorean thaumaturgist, required no *conditions* to arrest a waterspout which had broken over the city. Neither did he need any to recall a woman to life, as he did. Apollonius used no *darkened* room in which to perform his æthrobatic feats. Vanishing suddenly in the air before the eyes of Domitian and a whole crowd of witnesses (many thousands), he appeared an hour after in the grotto of Puteoli. But investigation would have shown that his physical body having become invisible by the concentration of akâsa about it, he could walk off unperceived to some secure retreat in the neighborhood, and an hour after his astral form appear at Puteoli to his friends, and seem to be the man himself.

No more did Simon Magus wait to be entranced to fly off in the air before the apostles and crowds of witnesses. "It requires no conjuration and ceremonies; circle-making and incensing are mere nonsense and juggling," says Paracelsus. The human spirit "is so great a thing that no man can express it; as God Himself is eternal and unchangeable, so also **[Page 598]** is the mind of man. If we rightly understood its powers, nothing would be impossible to us on earth. The imagination is strengthened and developed through *faith in our will*. Faith must confirm the imagination, for faith establishes the will."

INTERVIEW OF AN ENGLISH AMBASSADOR WITH A REINCARNATED BUDDHA

A singular account of the personal interview of an English ambassador in 1783, with a reincarnated Buddha — barely mentioned in volume i. — an infant of eighteen months old

---

1134 "*A Buddhist's Opinions of the Spiritual States*."
1135 See the "*London Spiritualist*," May 25, 1877, p. 246.

at that time, is given in the *Asiatic Journal* from the narrative of an eye-witness himself, Mr. Turner, the author of *The Embassy to Thibet.* The cautious phraseology of a skeptic dreading public ridicule ill conceals the amazement of the witness, who, at the same time, desires to give facts as truthfully as possible. The infant lama received the ambassador and his suite with a dignity and decorum so natural and unconstrained that they remained in a perfect maze of wonder. The behavior of this infant, says the author, was that of an old philosopher, grave and sedate and exceedingly courteous. He contrived to make the young pontiff understand the inconsolable grief into which the Governor-General of Galagata (Calcutta) the City of Palaces and the people of India were plunged when he died, and the general rapture when they found that he had resurrected in a young and fresh body again; at which compliment the young lama regarded him and his suite with looks of singular complacency, and courteously treated them to confectionery from a golden cup. "The ambassador continued to express the Governor-General's hope that the lama might long continue to illumine the world with his presence, and that the friendship which had heretofore subsisted between them might be yet more strongly cemented, for the benefit and advantage of the intelligent votaries of the lama . . . all which made the little creature look steadfastly at the speaker, and graciously bow and nod — and bow and nod — as *if he* understood and approved of every word that was uttered."[1136]

As *if* he understood! *If* the infant behaved in the most natural and dignified way during the reception, and "when their cups were empty of tea became uneasy and throwing back his head and contracting the skin of his brow, continued making a noise till they were filled again," why could he not understand as well what was said to him?

Years ago, a small party of travellers were painfully journeying from Kashmir to Leh, a city of Ladahk (Central Thibet). Among our guides we had a Tartar Shaman, a very mysterious personage, who spoke Russian a little and English not at all, and yet who managed, nevertheless, to converse with us, and proved of great service. Having learned that some of our party were Russians, he had imagined that our protection **[Page 599]** was all- powerful, and might enable him to safely find his way back to his Siberian home, from which, for reasons unknown, some twenty years before, he had fled, as he told us, via Kiachta and the great Gobi Desert, to the land of the Tcha-gars.[1137] With such an interested object in view, we believed ourselves safe under his guard. To explain the situation briefly: Our companions had formed the unwise plan of penetrating into Thibet under various disguises, none of them speaking the language, although one, a Mr. K——, had picked up some Kasan Tartar, and thought he did. As we mention this only incidentally, we may as well say at once that two of them, the brothers N——, were very politely brought back to the frontier before they had walked sixteen miles into the weird land of Eastern Bod; and Mr. K——, an ex-Lutheran minister, could not even attempt to leave his miserable village near Leh, as from the first days he found himself prostrated with fever, and had to return to Lahore via Kashmere. But one sight seen by him was as good as if he had witnessed the reincarnation of Buddha itself. Having heard of this "miracle" from some old Russian missionary in whom he thought he could have more faith than in

[1136] See Coleman's "*Hindu Mythology*."

[1137] Russian subjects are not allowed to cross the Tartar territory, neither the subjects of the Emperor of China to go to the Russian factories.

Abbé Huc, it had been for years his desire to expose the "great heathen" jugglery, as he expressed it. K—— was a positivist, and rather prided himself on this anti-philosophical neologism. But his positivism was doomed to receive a death-blow.

About four days journey from Islamabad, at an insignificant mud village, whose only redeeming feature was its magnificent lake, we stopped for a few days' rest. Our companions had temporarily separated from us, and the village was to be our place of meeting. It was there that we were apprised by our Shaman that a large party of Lamaïc "Saints," on pilgrimage to various shrines, had taken up their abode in an old cave-temple and established a temporary Vihara therein. He added that, as the "Three Honorable Ones"[1138] were said to travel along with them, the holy Bikshu (monks) were capable of producing the greatest miracles. Mr. K——-, fired with the prospect of exposing this humbug of the ages, proceeded at once to pay them a visit, and from that moment the most friendly relations were established between the two camps.

The Vihar was in a secluded and most romantic spot secured against all intrusion. Despite the effusive attentions, presents, and protestations of Mr. K——, the Chief, who was Pase-Budhu (an ascetic of great **[Page 600]** sanctity), declined to exhibit the phenomenon of the "incarnation" until a certain talisman in possession of the writer was exhibited.[1139] Upon seeing this, however, preparations were at once made, and an infant of three or four months was procured from its mother, a poor woman of the neighborhood. An oath was first of all exacted of Mr. K——, that he would not divulge what he might see or hear, for the space of seven years. The talisman is a simple agate or carnelian known among the Thibetans and others as *A-yu*, and naturally possessed, or had been endowed with very mysterious properties. It has a triangle engraved upon it, within which are contained a few mystical words.[1140]

1138 These are the representatives of the Buddhist Trinity, Buddha, Dharma, and Sangha, or Fo, Fa, and Sengh, as they are called in Thibet.

1139 A Bikshu is not allowed to accept anything directly even from laymen of his own people, least of all from a foreigner. The slightest contact with the body and even dress of a person not belonging to their special community is carefully avoided. Thus even the offerings brought by us and which comprised pieces of red and yellow *pou-lou,* a sort of woollen fabric the lamas generally wear, had to pass through strange ceremonies. They are forbidden, 1, to ask or beg for anything — even were they starving — having to wait until it is voluntarily offered; 2, to touch either gold or silver with their hands; 3, to eat a morsel of food, even when presented, unless the donor distinctly says to the disciple, "This is for your master to *eat*." Thereupon, the disciple turning to the *pazen* has to offer the food in his turn, and when he has said, "Master, this is allowed; take and eat," then only can the lama take it with the right hand, and partake of it. All our offerings had to pass through such purifications. When the silver pieces, and a few handfuls of annas (a coin equal to four cents) were at different occasions offered to the community, a disciple first wrapped his hand in a yellow handkerchief, and receiving it on his palm, conveyed the sum immediately into the *Badir,* called elsewhere *Sabaït*, a sacred basin, generally wooden, kept for offerings.

1140 These stones are highly venerated among Lamaists and Buddhists; the throne and sceptre of Buddha are ornamented with them, and the Taley Lama wears one on the fourth finger of the right hand. They are found in the Altai Mountains, and near the river Yarkuh. Our talisman was a gift from the venerable high-priest, a *Heiloung,* of a Kalmuck tribe. Though treated as apostates from their primitive Lamaism, these nomads maintain friendly intercourse with their brother Kalmucks, the Chokhots of Eastern Thibet and Kokonor, but even with the Lamaists of Lha-Ssa. The ecclesiastical

Several days passed before everything was ready; nothing of a mysterious character occurring, meanwhile, except that, at the bidding of a Bikshu, ghastly faces were made to peep at us out of the glassy bosom of the lake, as we sat at the door of the Vihar, upon its bank. One of these was the countenance of Mr. K——'s sister, whom he had left well and happy at home, but who, as we subsequently learned, had died sometime **[Page 601]** before he had set out on the present journey. The sight affected him at first, but he called his skepticism to his aid, and quieted himself with theories of cloud-shadows, reflections of tree-branches, etc., such as people of his kind fall back upon.

On the appointed afternoon, the baby being brought to the Vihara, was left in the vestibule or reception-room, as K—— could go no further into the temporary sanctuary. The child was then placed on a bit of carpet in the middle of the floor, and every one not belonging to the party being sent away, two "mendicants" were placed at the entrance to keep out intruders. Then all the lamas seated themselves on the floor, with their backs against the granite walls, so that each was separated from the child by a space, at least, of ten feet. The chief, having had a square piece of leather spread for him by the *desservant*, seated himself at the farthest corner. Alone, Mr. K—— placed himself close by the infant, and watched every movement with intense interest. The only condition exacted of us was that we should preserve a strict silence, and patiently await further developments. A bright sunlight streamed through the open door. Gradually the "Superior" fell into what seemed a state of profound meditation, while the others, after a *sotto voce* short invocation, became suddenly silent, and looked as if they had been completely petrified. It was oppressively still, and the crowing of the child was the only sound to be heard. After we had sat there a few moments, the movements of the infant's limbs suddenly ceased, and his body appeared to become rigid. K—— watched intently every motion, and both of us, by a rapid glance, became satisfied that all present were sitting motionless. The superior, with his gaze fixed upon the ground, did not even look at the infant; but, pale and motionless, he seemed rather like a bronze statue of a Talapoin in meditation than a living being. Suddenly, to our great consternation, we saw the child, not raise itself, but, as it were, violently jerked into a sitting posture! A few more jerks, and then, like an automaton set in motion by concealed wires, the four months' baby stood upon his feet! Fancy our consternation, and, in Mr. K——'s case, horror. Not a hand had been outstretched, not a motion made, nor a word spoken; and yet, here was a baby-in-arms standing erect and firm as a man!

The rest of the story we will quote from a copy of notes written on this subject by Mr. K——, the same evening, and given to us, in case it should not reach its place of destination, or the writer fail to see anything more.

"After a minute or two of hesitation," writes K——, "the baby turned his head and looked at me with an expression of intelligence that was simply awful! It sent a chill through me. I pinched my hands and **[Page 602]** bit my lips till the blood almost came, to make sure that I did not dream. But this was only the beginning.

---

authorities however, will have no relations with them. We have had abundant opportunities to become acquainted with this interesting people of the Astrakhan Steppes, having lived in their *Kibitkas* in our early years, and partaken of the lavish hospitality of the Prince Tumene, their late chief, and his Princess. In their religious ceremonies, the Kalmucks employ trumpets made from the thigh and arm bones of deceased rulers and high priests.

The miraculous creature, making, *as I fancied,* two steps toward me, resumed his sitting posture, and, without removing his eyes from mine, repeated, sentence by sentence, in what I supposed to be Thibetan language, the very words, which I had been told in advance, are commonly spoken at the incarnations of Buddha, beginning with 'I am Buddha; I am the old Lama; I am his spirit in a new body,' etc. I felt a real terror; my hair rose upon my head, and my blood ran cold. For my life I could not have spoken a word. There was no trickery here, no ventriloquism. The infant lips moved, and the eyes seemed to search my very soul with an expression that *made me think it was the face of the Superior himself,* his eyes, his very look that I was gazing upon. It was *as if his spirit had entered the little body, and was looking at me through the transparent mask of the baby's face.* I felt my brain growing dizzy. The infant reached toward me, and laid his little hand upon mine. I started as if I had been touched by a hot coal; and, unable to bear the scene any longer, covered my face with my hands. It was but for an instant; but when I removed them, the little actor had become a crowing baby again, and a moment after, lying upon his back, set up a fretful cry. The superior had resumed his normal condition, and conversation ensued.

"It was only after a series of similar experiments, extending over ten days, that I realized the fact that I had seen the incredible, astounding phenomenon described by certain travellers, but always by me denounced as an imposture. Among a multitude of questions unanswered, despite my cross-examination, the Superior let drop one piece of information, which must be regarded as highly significant. 'What would have happened,' I inquired, through the shaman, 'if, while the infant was speaking, in a moment of insane fright, at the thought of its being the "Devil," I had killed it?' He replied that, if the blow had not been instantly fatal, the child *alone* would have been killed.' 'But,' I continued, 'suppose that it had been as swift as a lightning-flash?' 'In such case,' was the answer, '*you would have killed me also.*' "

In Japan and Siam there are two orders of priests, of which one are public, and deal with the people, the other strictly private. The latter are never seen; their existence is known but to very few natives, never to foreigners. Their powers are never displayed in public, nor ever at all except on rare occasions of the utmost importance, at which times the ceremonies are performed in subterranean or otherwise inaccessible temples, and in the presence of a chosen few whose heads answer for their secrecy. Among such occasions are deaths in the Royal family, or those of high dignitaries affiliated with the Order. One of the most **[Page 603]** weird and impressive exhibitions of the power of these magicians is that of the withdrawal of the astral soul from the cremated remains of human beings, a ceremony practiced likewise in some of the most important lamaseries of Thibet and Mongolia.

In Siam, Japan, and Great Tartary, it is the custom to make medallions, statuettes, and idols out of the ashes of cremated persons;[1141] they are mixed with water into a paste, and after being moulded into the desired shape, are baked and then gilded. The Lamasery of Ou-Tay, in the province of Chan-Si, Mongolia, is the most famous for that work, and rich persons send the bones of their defunct relatives to be ground and fashioned there. When

[1141] The Buddhist Kalmucks of the Astrakhan steppes are accustomed to make their idols out of the cremated ashes of their princes and priests. A relative of the author has in her collection several small pyramids composed of the ashes of eminent Kalmucks and presented to her by the Prince Tumene himself in 1836.

the adept in magic proposes to facilitate the withdrawal of the astral soul of the deceased, which otherwise they think might remain stupefied for an indefinite period *within* the ashes, the following process is resorted to: The sacred dust is placed in a heap, upon a metallic plate, strongly magnetized, of the size of a man's body. The adept then slowly and gently fans it with the *Talapat Nang*,[1142] a fan of a peculiar shape and inscribed with certain signs, muttering, at the same time, a form of invocation. The ashes soon become, as it were, imbued with life, and gently spread themselves out into a thin layer which assumes the outline of the body before cremation. Then there gradually arises a sort of whitish vapor which after a time forms into an erect column, and compacting itself, is finally transformed into the "double," or ethereal, astral counterpart of the dead, which in its turn dissolves away into thin air, and disappears from mortal sight.[1143]

The "Magicians" of Kashmir, Thibet, Mongolia, and Great Tartary are too well known to need comments. If *jugglers* they be, we invite the most expert jugglers of Europe and America to match them if they can.

FLIGHT OF A LAMA'S ASTRAL BODY RELATED BY ABBÉ HUC

If our scientists are unable to imitate the mummy-embalming of the Egyptians, how much greater would be their surprise to see, as we have, dead bodies preserved by alchemical art, so that after the lapse of centuries, they seem as though the individuals were but sleeping. The complexions were as fresh, the skin as elastic, the eyes as natural and sparkling as though they were in the full flush of health, and the wheels of life had been stopped but the instant before. The bodies of certain very eminent personages are laid upon catafalques, in rich mausoleums, **[Page 604]** sometimes overlaid with gilding or even with plates of real gold; their favorite arms, trinkets, and articles of daily use gathered about them, and a suite of attendants, blooming young boys and girls, but still corpses, preserved like their masters, stand as if ready to serve when called. In the convent of Great Kouren, and in one situated upon the Holy Mountain (Bohté Oula) there are said to be several such sepulchres, which have been respected by all the conquering hordes that have swept through those countries. Abbé Huc heard that such exist, but did not see one, strangers of all kinds being excluded, and missionaries and European travellers not furnished with the requisite protection, being the last of all persons who would be permitted to approach the sacred places. Huc's statement that the tombs of Tartar sovereigns are surrounded with children "who were compelled to swallow mercury until they were suffocated," by which means "the color and freshness of the victims is preserved so well that they appear alive," is one of these idle missionary fables which impose only upon the most ignorant who accept on hearsay. Buddhists have never immolated victims, whether human or animal. It is utterly against the principles of their religion, and no Lamaist was ever accused of it. When a rich man desired to be interred in *company*, messengers were sent throughout the country with the Lama- embalmers, and children just dead in the natural way were selected for the purpose. Poor parents were but too glad to preserve their departed children in this poetic way, instead of abandoning them to decay and wild beasts.

[1142] The sacred fan used by the chief priests instead of an umbrella.
[1143] See vol. i., p. 476.

At the time when Abbé Huc was living in Paris, after his return from Thibet, he related, among other unpublished wonders, to a Mr. Arsenieff, a Russian gentleman, the following curious fact that he had witnessed during his long sojourn at the lamasery of Kounboum. One day while conversing with one of the lamas, the latter suddenly stopped speaking, and assumed the attentive attitude of one who is listening to a message being delivered to him, although he (Huc) heard never a word. "Then, I must go"; suddenly broke forth the lama, as if in response to the message.

> "Go where?" inquired the astonished "lama of Jehovah" (Huc). "And with whom are you talking?"
>
> "To the lamasery of * * *," was the quiet answer. "The Shaberon wants me; it was he who summoned me."

Now this lamasery was many days' journey from that of Kounboum, in which the conversation was taking place. But what seemed to astonish Huc the most was, that, instead of setting off on his journey, the lama simply walked to a sort of cupola-room on the roof of the house in which they lived, and another lama, after exchanging a few words, followed **[Page 605]** them to the terrace by means of the ladder, and passing between them, locked and barred his companion in. Then turning to Huc after a few seconds of meditation, he smiled and informed the guest that "he had gone."

> "But how could he? Why you have locked him in, and the room has no issue?" insisted the missionary.
>
> "And what good would a door be to him?" answered the custodian. "*It is he himself who went away; his body is not needed, and so he left it in my charge.*"

Notwithstanding the wonders which Huc had witnessed during his perilous journey, his opinion was that both of the lamas had mystified him. But three days later, not having seen his habitual friend and entertainer, he inquired after him, and was informed that he would be back in the evening. At sunset, and just as the "other lamas" were preparing to retire, Huc heard his absent friend's voice calling as if from the clouds, to his companion to open the door for him. Looking upward, he perceived the "traveller's" outline behind the lattice of the room where he had been locked in. When he descended he went straight to the Grand Lama of Kounboum, and delivered to him certain messages and "orders," from the place which he "pretended" he had just left. Huc could get no more information from him as to his *aërial* voyage. But he always thought, he said, that this "farce" had something to do with the immediate and extraordinary preparations for the polite expulsion of both the missionaries, himself and Father Gabet, to Chogor-tan, a place belonging to the Kounboum. The suspicion of the daring missionary may have been correct, in view of his impudent inquisitiveness and indiscretion.

If the Abbé had been versed in Eastern philosophy, he would have found no great difficulty in comprehending both the flight of the lama's astral body to the distant lamasery while his physical frame remained behind, or the carrying on of a conversation with the Shaberon that was inaudible to himself. The recent experiments with the telephone in America, to which allusion was made in Chapter V. of our first volume, but which have been greatly perfected since those pages went to press, prove that the human voice and the sounds of instrumental music may be conveyed along a telegraphic wire to a great distance. The Hermetic philosophers taught, as we have seen, that the disappearance from sight of a flame does not imply its actual extinction. It has only passed from the visible to the invisible world, and may be perceived by the inner sense of vision, which is adapted to the things of

that other and more real universe. The same rule applies to sound. As the physical ear discerns the vibrations of the atmosphere up to a certain point, not yet **[Page 606]** definitely fixed, but varying with the individual, so the adept whose interior hearing has been developed, can take the sound at this vanishing-point, and hear its vibrations in the astral light indefinitely. He needs no wires, helices, or sounding-boards; his will-power is all-sufficient. Hearing with the spirit, time and distance offer no impediments, and so he may converse with another adept at the antipodes with as great ease as though they were in the same room.

Fortunately, we can produce numerous witnesses to corroborate our statement, who, without being adepts at all, have, nevertheless, heard the sound of aërial music and of the human voice, when neither instrument nor speaker were within thousands of miles of the place where we sat. In their case they actually heard interiorly, though they supposed their physical organs of hearing alone were employed. The adept had, by a simple effort of will-power, given them for the brief moment the same perception of the spirit of sound as he himself constantly enjoys.

If our men of science could only be induced to test instead of deriding the ancient philosophy of the trinity of all the natural forces, they would go by leaps toward the dazzling truth, instead of creeping, snail-like, as at present. Prof. Tyndall's experiments off the South Foreland, at Dover, in 1875, fairly upset all previous theories of the transmission of sound, and those he has made with sensitive flames[1144] bring him to the very threshold of arcane science. One step further, and he would comprehend how adepts can converse at great distances. But that step will *not* be taken. Of his sensitive — in truth, magical — flame, he says: "The slightest tap on a distant anvil causes it to fall to seven inches. When a bunch of keys is shaken, the flame is violently agitated, and emits a loud roar. The dropping of a sixpence into a hand already containing coin, knocks the flame down. The creaking of boots sets it in violent commotion. The crumpling or tearing of a bit of paper, or the rustle of a silk dress does the same. Responsive to every tick of a watch held near it, it falls and explodes. The winding up of a watch produces tumult. From a distance of thirty yards we may chirrup to this flame, and cause it to fall and roar. Repeating a passage from the *Faërie Queene*, the flame sifts and selects the manifold sounds of my voice, noticing some by a slight nod, others by a deeper bow, while to others it responds by violent agitation."

Such are the wonders of modern physical science; but at what cost of apparatus, and carbonic acid and coal gas; of American and Canadian whistles, trumpets, gongs, and bells! The poor heathen have none such *impedimenta,* but — will European science believe it — nevertheless, **[Page 607]** produce the very same phenomena. Upon one occasion, when, in a case of exceptional importance, an "oracle" was required, we saw the possibility of what we had previously vehemently denied — namely, a simple mendicant cause a sensitive flame to give responsive flashes without a particle of apparatus. A fire was kindled of branches of the *Beal*-tree, and some sacrificial herbs were sprinkled upon it. The mendicant sat near by, motionless, absorbed in contemplation.

[1144] See his "*Lectures on Sound*."

During the intervals between the questions the fire burned low and seemed ready to go out, but when the interrogatories were propounded,the flames leaped, roaring, skyward, flickered, bowed, and sent fiery tongues flaring toward the east, west, north, or south; each motion having its distinct meaning in a code of signals well understood. Between whiles it would sink to the ground, and the tongues of flame would lick the sod in every direction, and suddenly disappear, leaving only a bed of glowing embers. When the interview with the flame-spirits was at an end, the Bikshu (mendicant) turned toward the jungle where he abode, keeping up a wailing, monotonous chant, to the rhythm of which the sensitive flame kept time, not merely like Prof. Tyndall's, when he read the *Faërie Queene*, by simple motions, but by a marvellous modulation of hissing and roaring until he was out of sight. Then, as if its very life were extinguished, it vanished, and left a bed of ashes before the astonished spectators.

Both in Western and Eastern Thibet, as in every other place where Buddhism predominates, there are two distinct religions, the same as it is in Brahmanism — the secret philosophy and the popular religion. The former is that of the followers of the doctrine of the sect of the Sutrântika.[1145] They closely adhere to the spirit of Buddha's original teachings which show the necessity of *intuitional* perception, and all deductions therefrom. These do not proclaim their views, nor allow them to be made public.

"All *compounds* are perishable," were the last words uttered by the lips of the dying Gautama, when preparing under the Sâl-tree to enter into Nirvana. "Spirit is the sole, elementary, and primordial unity, and each of its rays is immortal, infinite, and indestructible. Beware of the illusions of matter." Buddhism was spread far and wide over Asia, and even farther, by Dharm-Asôka. He was the grandson of the miracle-worker Chandragupta, the illustrious king who rescued the Punjâb from the Macedonians — if they ever were at Punjâb at all — and received Megasthenes at his court in Pataliputra. Dharm-Asôka was the greatest King of the Maûrya dynasty. From a reckless profligate and atheist, **[Page 608]** he had become Pryâdasi, the "beloved of the gods," and never was the purity of his philanthropic views surpassed by any earthly ruler. His memory has lived for ages in the hearts of the Buddhists, and has been perpetuated in the humane edicts engraved in several popular dialects on the columns and rocks of Allahabad, Delhi, Guzerat, Peshawur, Orissa, and other places.[1146] His famous grandfather had united all India under his powerful sceptre. When the Nâgas, or serpent-worshippers of Kashmere had been converted through the efforts of the apostles sent out by the Sthaviras of the third councils, the religion of Gautama spread like wild-fire. Gândhara, Cabul, and even many of the Satrapies of Alexander the Great, accepted the new philosophy. The Buddhism of Nepâl being the one which may be said to have diverged less than any other from the primeval ancient faith, the Lamaism of Tartary, Mongolia, and Thibet, which is a direct offshoot of this country, may be thus shown to be the purest Buddhism; for we say it again, Lamaism properly is but an external form of rites.

The Upâsakas and Upâsakis, or male and female semi-monastics and semi-laymen, have equally with the lama-monks themselves, to strictly abstain from violating any of Buddha's rules, and must study *Meipo* and every psychological phenomenon as much. Those who

---

[1145] From the compound word sûtra, maxim or precept, and antika, close or near.

[1146] It sounds like injustice to Asôka to compare him with Constantine, as is done by several Orientalists. If, in the religious and political sense, Asôka did for India what Constantine is alleged to have achieved for the Western World, all similarity stops there.

become guilty of any of the "five sins" lose all right to congregate with the pious community. The most important of these is *not to curse upon any consideration, for the curse returns upon the one that utters it, and often upon his innocent relatives who breathe the same atmosphere with him.* To love each other, and even our bitterest enemies; to offer our lives even for animals, to the extent of abstaining from defensive arms; to gain the greatest of victories by conquering one's self; to avoid all vices; to practice all virtues, especially humility and mildness; to be obedient to superiors, to cherish and respect parents, old age, learning, virtuous and holy men; to provide food, shelter, and comfort for men and animals; to plant trees on the roads and dig wells for the comfort of travellers; such are the moral duties of Buddhists. Every Ani or Bikshuni (nun) is subjected to these laws.

SCHOOLS OF MAGIC IN BUDDHIST LAMASERIES

Numerous are the Buddhist and Lamaic saints who have been renowned for the unsurpassed sanctity of their lives and their "miracles." So Tissu, the Emperor's spiritual teacher, who consecrated Kublaï-Khan, the Nadir Shah, was known far and wide as much for the extreme holiness of his life as for the many wonders he wrought. But **[Page 609]** he did not stop at fruitless miracles, but did better than that. Tissu purified completely his religion; and from one single province of Southern Mongolia is said to have forced Kublai to expel from convents 500,000 monkish impostors, who made a pretext of their profession, to live in vice and idleness. Then the Lamaists had their great reformer, the Shaberon Son-Ka-po, who is claimed to have been immaculately conceived by his mother, a virgin from Koko-nor (fourteenth century), who is another wonder-worker. The sacred tree of Kounboum, the tree of the 10,000 images, which, in consequence of the degeneration of the true faith had ceased budding for several centuries, now shot forth new sprouts and bloomed more vigorously than ever from the hair of this avatar of Buddha, says the legend. The same tradition makes him (Son-Ka-po) ascend to heaven in 1419. Contrary to the prevailing idea, few of these saints are *Khubilhans,* or Shaberons — reincarnations.

Many of the lamaseries contain schools of magic, but the most celebrated is the collegiate monastery of the Shu-tukt, where there are over 30,000 monks attached to it, the lamasery forming quite a little city. Some of the female nuns possess marvellous psychological powers. We have met some of these women on their way from Lha-Ssa to Candi, the Rome of Buddhism, with its miraculous shrines and Gautama's relics. To avoid encounters with Mussulmans and other sects they travel by night alone, unarmed, and without the least fear of wild animals, *for these will not touch them.* At the first glimpses of dawn, they take refuge in caves and viharas prepared for them by their co-religionists at calculated distances; for notwithstanding the fact that Buddhism has taken refuge in Ceylon, and nominally there are but few of the denomination in British India, yet the secret Byauds (Brotherhoods) and Buddhist viharas are numerous, and every Jain feels himself obliged to help, indiscriminately, Buddhist or Lamaist.

Ever on the lookout for occult phenomena, hungering after sights, one of the most interesting that we have seen was produced by one of these poor travelling Bikshu. It was years ago, and at a time when all such manifestations were new to the writer. We were taken to visit the pilgrims by a Buddhist friend, a mystical gentleman born at Kashmir, of Katchi parents, but a Buddha-Lamaist by conversion, and who generally resides at Lha-Ssa.

"Why carry about this bunch of dead plants?" inquired one of the Bikshuni, an emaciated, tall and elderly woman, pointing to a large nosegay of beautiful, fresh, and fragrant flowers in the writer's hands.

"Dead?" we asked, inquiringly. "Why they just have been gathered in the garden?"

"And yet, they are dead," she gravely answered. "To be born in **[Page 610]** this world, is this not death? See, how these herbs look when alive in the world of eternal light, in the gardens of our blessed Foh?"

Without moving from the place where she was sitting on the ground, the Ani took a flower from the bunch, laid it in her lap, and began to draw together, by large handfuls as it were, invisible material from the surrounding atmosphere. Presently a very, very faint nodule of vapor was seen, and this slowly took shape and color, until, poised in mid-air, appeared a copy of the bloom we had given her. Faithful to the last tint and the last petal it was, and lying on its side like the original, but a thousand-fold more gorgeous in hue and exquisite in beauty, as the glorified human spirit is more beauteous than its physical capsule. Flower after flower to the minutest herb was thus reproduced and made to vanish, reappearing at our desire, nay, at our simple thought. Having selected a full-blown rose we held it at arm's length, and in a few minutes our arm, hand, and the flower, perfect in every detail, appeared reflected in the vacant space, about two yards from where we sat. But while the flower seemed immeasurably beautified and as ethereal as the other spirit flowers, the arm and hand appeared like a mere reflection in a looking-glass, even to a large spot on the fore arm, left on it by a piece of damp earth which had stuck to one of the roots. Later we learned the reason why.

A great truth was uttered some fifty years ago by Dr. Francis Victor Broussais, when he said: "If magnetism were true, medicine would be an absurdity." Magnetism *is* true, and so we shall not contradict the learned Frenchman as to the rest. Magnetism, as we have shown, is the alphabet of magic. It is idle for any one to attempt to understand either the theory or the practice of the latter until the fundamental principle of magnetic attractions and repulsions throughout nature is recognized.

Many so-called popular superstitions are but evidences of an instinctive perception of this law. An untutored people are taught by the experience of many generations that certain phenomena occur under fixed conditions; they give these conditions and obtain the expected results. Ignorant of the laws, they explain the fact by supernaturalism, for experience has been their sole teacher.

In India, as well as in Russia and some other countries, there is an instinctive repugnance to stepping across a man's shadow, especially if he have red hair; and in the former country, natives are extremely reluctant to shake hands with persons of another race. These are not idle fancies. Every person emits a magnetic exhalation or aura, and a man may be in perfect physical health, but at the same time his exhalation may have a morbific character for others, sensitive to such subtile influences. Dr. Esdaile and other mesmerists long since taught us that Oriental people, **[Page 611]** especially Hindus, are more susceptible than the white- skinned races. Baron Reichenbach's experiments — and, in fact, the world's entire experience — prove that these magnetic exhalations are most intense from the extremities. Therapeutic manipulations show this; hand-shaking is, therefore, most calculated to communicate antipathetic magnetic conditions, and the Hindus do wisely in keeping their ancient "superstition" — derived from Manu — constantly in mind.

The magnetism of a red-haired man, we have found, in almost every nation, is instinctively dreaded. We might quote proverbs from the Russian, Persian, Georgian, Hindustani, French, Turkish, and even German, to show that treachery and other vices are popularly supposed to accompany the rufous complexion. When a man stands exposed to the sun, the magnetism of that luminary causes his emanations to be projected toward the shadow, and the increased molecular action develops more electricity. Hence, an individual to whom he is antipathetic — though neither might be sensible of the fact — would act prudently in not passing through the shadow. Careful physicians wash their hands upon leaving each patient; why, then, should they not be charged with superstition, as well as the Hindus? The sporules of disease are invisible, but no less real, as European experience demonstrates. Well, *Oriental experience for a hundred centuries has shown that the germs of moral contagion linger about localities, and impure magnetism can be communicated by the touch.*

Another prevalent belief in some parts of Russia, particularly Georgia (Caucasus), and in India, is that in case the body of a drowned person cannot be otherwise found, if a garment of his be thrown into the water it will float until directly over the spot, and then sink. We have even seen the experiment successfully tried with the sacred cord of a Brahman. It floated hither and thither, circling about as though in search of something, until suddenly darting in a straight line for about fifty yards, it sank, and at that exact spot the divers brought up the body. We find this "superstition" even in America. A Pittsburg paper, of very recent date, describes the finding of the body of a young boy, named Reed, in the Monongahela, by a like method. All other means having failed, it says, "a curious superstition was employed. One of the boy's shirts was thrown into the river where he had gone down, and, it is said, floated on the surface for a time, and finally settled to the bottom at a certain place, which proved to be the resting-place of the body, and which was then drawn out. The belief that the shirt of a drowned person when thrown into the water will follow the body is well-spread, absurd as it appears."

This phenomenon is explained by the law of the powerful attraction existing between the human body and objects that have been long worn **[Page 612]** upon it. The oldest garment is most effective for the experiment; a new one is useless.

From time immemorial, in Russia, in the month of May, on Trinity Day, maidens from city and village have been in the habit of casting upon the river wreaths of green leaves — which each girl has to form for herself — and consulting their oracles. If the wreath sinks, it is a sign that the girl will die unmarried within a short time; if it floats, she will be married, the time depending upon the number of verses she can repeat during the experiment. We positively affirm that we have personal knowledge of several cases, two of them our intimate friends, where the augury of death proved true, and the girls *died* within twelve months. Tried on any other day than Trinity, the result would doubtless be the same. The sinking of the wreath is attributable to its being impregnated with the unhealthy magnetism of a system which contains the germs of early death; such magnetisms having an attraction for the earth at the bottom of the stream. As for the rest, we are willing to abandon it to the friends of coincidence.

The same general remark as to superstition having a scientific basis applies to the phenomena produced by fakirs and jugglers, which skeptics heap into the common category of trickery. And yet, to a close observer, even to the uninitiated, an enormous difference is presented between the *kimiya* (phenomenon) of a fakir, and the *batte-bâzi* (jugglery) of a trickster, and the necromancy of a *jâdugar*, or *sâhir,* so dreaded and despised by the natives. This difference, imperceptible — nay incomprehensible — to the skeptical European, is instinctively appreciated by every Hindu, whether of high or low caste, educated or ignorant. The *kangâlin,* or witch, who uses her terrible *abhi-châr* (mesmeric powers) with intent to injure, may expect death at any moment, for every Hindu finds it lawful to kill her; a *bukka-baz,* or juggler, serves to amuse. A serpent-charmer, with his *bâ-ini* full of venomous snakes, is less dreaded, for his powers of fascination extend but to animals and reptiles; he is unable to charm human beings, to perform that which is called by the natives *mantar phûnknâ,* to throw spells on men by magic. But with the yogi, the sannyâsi, the holy men who acquire enormous psychological powers by mental and physical training, the question is totally different. Some of these men are regarded by the Hindus as demi-gods. Europeans cannot judge of these powers but in rare and exceptional cases.

The British resident who has encountered in the *maidans* and public places what he regards as frightful and loathsome human beings, sitting motionless in the self-inflicted torture of the *ûrddwa bahu,* with arms raised above the head for months, and even years, need not suppose they are the wonder-working fakirs. The phenomenon of the latter are visible only through the friendly protection of a Brahman, or under peculiarly **[Page 613]** fortuitous circumstances. Such men are as little accessible as the real Nautch girls, of whom every traveller talks, but very few have actually seen, since they belong exclusively to the pagodas.

The Unknown Race of Hindu Todas

It is surpassingly strange, that with the thousands of travellers and the millions of European residents who have been in India, and have traversed it in every direction, so little is yet known of that country and the lands which surround it. It may be that some readers will feel inclined not merely to doubt the correctness but even openly contradict our statement? Doubtless, we will be answered that all that it is desirable to know about India is already known? In fact this very reply was once made to us personally. That resident Anglo-Indians should not busy themselves with inquiries is not strange; for, as a British officer remarked to us upon one occasion, "society does not consider it well-bred to care about Hindus or their affairs, or even show astonishment or desire information upon anything they may see extraordinary in that country." But it really surprises us that at least travellers should not have explored more than they have this interesting realm. Hardly fifty years ago, in penetrating the jungles of the Blue or Neilgherry Hills in Southern Hindustan, a strange race, perfectly distinct in appearance and language from any other Hindu people, was discovered by two courageous British officers who were tiger-hunting. Many surmises, more or less absurd, were set on foot, and the missionaries, always on the watch to connect every mortal thing with the *Bible,* even went so far as to suggest that this people was one of the lost tribes of Israel, supporting their ridiculous hypothesis upon their very fair complexions and "strongly-marked Jewish features." The latter is perfectly erroneous, the Todas, as they are called, not bearing the remotest likeness to the Jewish type; either in feature, form, action, or language. They closely resemble each other, and, as a friend of ours expresses himself, the handsomest of the Todas resemble the statue of the Grecian Zeus in majesty and beauty of form more than anything he had yet seen among men.

Fifty years have passed since the discovery; but though since that time towns have been built on these hills and the country has been invaded by Europeans, no more has been learned of the Todas than at the first. Among the foolish rumors current about this people, the most erroneous are those in relation to their numbers and to their practicing polyandry. The general opinion about them is that on account of the latter custom their number has dwindled to a few hundred families, and the race is fast dying out. We had the best means of learning much about them, and therefore state most positively that the Todas neither practice polyandry nor are they as few in number as supposed. We are **[Page 614]** ready to show that no one has ever seen children belonging to them. Those that may have been seen in their company have belonged to the Badagas, a Hindu tribe totally distinct from the Todas, in race, color, and language, and which includes the most direct "worshippers" of this extraordinary people. We say *worshippers,* for the Badagas clothe, feed, serve, and positively look upon every Toda as a divinity. They are giants in stature, white as Europeans, with tremendously long and generally brown, wavy hair and beard, which no razor ever touched from birth. Handsome as a statue of Pheidias or Praxiteles, the Toda sits the whole day inactive, as some travellers who have had a glance at them affirm. From the many conflicting opinions and statements we have heard from the very residents of Ootakamund and other little new places of civilization scattered about the Neilgherry Hills, we cull the following:

"They never use water; they are wonderfully handsome and noble looking, but extremely unclean; unlike all other natives they despise jewelry, and never wear anything but a large black drapery or blanket of some woollen stuff, with a colored stripe at the bottom; they never drink anything but pure milk; they have herds of cattle but neither eat their flesh, nor do they make their beasts of labor plough or work; they neither sell nor buy; the Badagas feed and clothe them; they never use nor carry weapons, not even a simple stick; the Todas can't read and won't learn. They are the despair of the missionaries and apparently have no sort of religion, beyond the worship of themselves as the Lords of Creation."[1147]

We will try to correct a few of these opinions, as far as we have learned from a very holy personage, a Brahmanam-guru, who has our great respect.

Nobody has ever seen more than five or six of them at one time; they will not talk with foreigners, nor was any traveller ever inside their peculiar long and flat huts, which apparently are without either windows or chimney and have but one door; nobody ever saw the funeral of a Toda, nor very old men among them; nor are they taken sick with cholera, while thousands die around them during such periodical epidemics; finally, though the country all around swarms with tigers and other wild beasts, neither tiger, serpent, nor any other animal so ferocious in those parts, was ever known to touch either a Toda or one of their cattle, though, as said above, they never use even a stick.

[1147] See "*Indian Sketches*"; Appleton's "*New Cyclopedia,*" etc.

Furthermore the Todas do not marry at all. They seem few in number, for no one has or ever will have a chance of numbering them; as soon as their solitude was profaned by the avalanche of civilization — [Page 615] which was, perchance, due to their own carelessness — the Todas began moving away to other parts as unknown and more inaccessible than the Neilgherry hills had formerly been; they are not born of Toda mothers, nor of Toda parentage; they are the children of a certain very select sect, and are set apart from their infancy for special religious purposes. Recognized by a peculiarity of complexion, and certain other signs, such a child is known as what is vulgarly termed a Toda, from birth. Every third year, each of them must repair to a certain place for a certain period of time, where each of them must meet; their "dirt" is but a mask, such as a sannyâsi puts on in public in obedience to his vow; their cattle are, for the most part, devoted to sacred uses; and, though their places of worship have never been trodden by a profane foot, they nevertheless exist, and perhaps rival the most splendid pagodas — *goparams* — known to Europeans. The Badagas are their special vassals, and — as has been truly remarked — worship them as half-deities; for their birth and mysterious powers entitle them to such a distinction.

The reader may rest assured that any statements concerning them, that clash with the little that is above given, are false. No missionary will ever catch one with his bait, nor any Badaga betray them, though he were cut to pieces. They are a people who fulfill a certain high purpose, and whose secrets are inviolable.

Furthermore, the Todas are not the only such mysterious tribe in India. We have named several in a preceding chapter, but how many are there besides these, that will remain unnamed, unrecognized, and yet ever present!

What is now generally known of Shamanism is very little; and that has been perverted, like the rest of the non-Christian religions. It is called the "heathenism" of Mongolia, and wholly without reason, for it is one of the oldest religions of India. It is spirit-worship, or belief in the immortality of the souls, and that the latter are still the same men they were on earth, though their bodies have lost their objective form, and man has exchanged his physical for a spiritual nature. In its present shape, it is an offshoot of primitive theurgy, and a practical blending of the visible with the invisible world. Whenever a denizen of earth desires to enter into communication with his invisible brethren, he has to assimilate himself to their nature, *i.e.*, he meets these beings half-way, and, furnished by them with a supply of spiritual essence, endows them, in his turn, with a portion of his physical nature, thus enabling them sometimes to appear in a semi-objective form. It is a temporary exchange of natures, called theurgy. Shamans are called sorcerers, because they are said to evoke the "spirits" of the dead for purposes of necromancy. The true Shamanism — striking features of which prevailed in India in the days [Page 616] of Megasthenes (300 B.C.) — can no more be judged by its degenerated scions among the Shamans of Siberia, than the religion of Gautama- Buddha can be interpreted by the fetishism of some of his followers in Siam and Burmah. It is in the chief lamaseries of Mongolia and Thibet that it has taken refuge; and there Shamanism, if so we must call it, is practiced to the utmost limits of intercourse allowed between man and "spirit." The religion of the lamas has faithfully preserved the primitive science of *magic,* and produces as great feats now as it did in the days of Kublaï-Khan and his barons. The ancient mystic formula of the King Srong-ch-Tsans-Gampo, the "Aum mani padmé houm,"[1148] effects its wonders now as well as in the seventh century. Avalokitesvara, highest of the three Boddhisattvas, and patron saint of Thibet, projects his shadow, full in the view of the faithful, at the lamasery of Dga-G'Dan, founded by him; and the luminous form of Son-Ka-pa, under the shape of a

fiery cloudlet, that separates itself from the dancing beams of the sunlight, holds converse with a great congregation of lamas, numbering thousands; the voice descending from above, like the whisper of the breeze through foliage. Anon, say the Thibetans, the beautiful appearance vanishes in the shadows of the sacred trees in the park of the lamasery.

At Garma-Khian (the mother-cloister) it is rumored that bad and unprogressed spirits are made to appear on certain days, and *forced* to give an account of their evil deeds; they are compelled by the lamaic adepts to redress the wrongs done by them to mortals. This is what Huc naively terms "personating evil spirits," *i.e.*, devils. Were the skeptics of various European countries permitted to consult the accounts printed daily[1149] at Moru, and in the "City of Spirits," of the business-like intercourse which takes place between the lamas and the invisible world, they would certainly feel more interest in the phenomena described so triumphantly in the spiritualistic journals. At Buddha-Ila, or rather Foht-lla (Buddha's Mount), in the most important of the many thousand lamaseries of that country, the sceptre of the Boddhisgat is seen floating, unsupported, in the air, and its motions regulate the actions of the community. Whenever a lama is called to account in the presence of the Superior of **[Page 617]** the monastery, he knows beforehand it is useless for him to tell an untruth; the "regulator of justice" (the sceptre) is there, and its waving motion, either approbatory or otherwise, decides instantaneously and unerringly the question of his guilt. We do not pretend to have witnessed all this personally — we wish to make no pretensions of any kind. Suffice it, with respect to any of these phenomena, that what we have not seen with our own eyes has been so substantiated to us that we indorse its genuineness.

WILL-POWER OF FAKIRS AND YOGIS

A number of lamas in Sikkin produce *meipo* — "miracle" — by magical powers. The late Patriarch of Mongolia, Gegen Chutuktu, who resided at Urga, a veritable paradise, was the sixteenth incarnation of Gautama, therefore a Boddhisattva. He had the reputation of possessing powers that were phenomenal, even among the thaumaturgists of the land of miracles *par excellence.* Let no one suppose that these powers are developed without cost. The lives of most of these holy men, miscalled idle vagrants, cheating beggars, who are supposed to pass their existence in preying upon the easy credulity of their victims, are miracles in themselves. Miracles, because they show what a determined will and perfect

---

1148 *Aum* (mystic Sanscrit term of the Trinity), *mani* (holy jewel), *padme* (*in* the lotus, padma being the name for lotus), *houm* (be it so). The six syllables in the sentence correspond to the six chief powers of nature emanating from Buddha (the abstract deity, not Gautama), who is the *seventh,* and the Alpha and Omega of being.

1149 Moru (the pure) is one of the most famous lamaseries of Lha-Ssa, directly in the centre of the city. There the Shaberon, the Taley Lama, resides the greater portion of the winter months; during two or three months of the warm season his abode is at Foht-lla. At Moru is the largest typographical establishment of the country.

purity of life and purpose are able to accomplish, and to what degree of preternatural ascetism a human body can be subjected and yet live and reach a ripe old age. No Christian hermit has ever dreamed of such refinement of monastic discipline; and the aërial habitation of a Simon Stylite would appear child's play before the fakir's and the Buddhist's inventions of will-tests. But the theoretical study of magic is one thing; the possibility of practicing it quite another. At *Bras-ss-Pungs,* the Mongolian college where over three hundred magicians (*sorciers,* as the French missionaries call them) teach about twice as many pupils from twelve to twenty, the latter have many years to wait for their final initiation. Not one in a hundred reaches the highest goal; and out of the many thousand lamas occupying nearly an entire city of detached buildings clustering around it, not more than two per cent. become wonder-workers. One may learn by heart every line of the 108 volumes of *Kadjur,*[1150] and still make but a poor practical magician. There is but one thing which leads surely to it, and this particular study is hinted at by more than one Hermetic writer. One, the Arabian alchemist Abipili, speaks thus: "I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature; if that thou seekest thou findest not *within thee,* thou wilt *never find it without thee.* If thou knowest not the excellency of thine own house, why dost thou seek after the excellency **[Page 618]** of other things? . . . O MAN, KNOW THYSELF! IN THEE IS HID THE TREASURE OF TREASURES."

In another alchemic tract, *De manna Benedicto,* the author expresses his ideas of the philosopher's stone, in the following terms: "My intent is for certain reasons not to prate too much of the matter, which yet is but one only thing, already too plainly described; for it shows and sets down such magical and natural uses of it [the stone] as many that have had it never knew nor heard of; and such as, when I beheld them, *made my knees to tremble and my heart to shake, and I to stand amazed at the sight of them!*"

Every neophyte has experienced more or less such a feeling; but once that it is overcome, the man is an ADEPT.

Within the cloisters of Dshashi-Lumbo and Si-Dzang, these powers, inherent in every man, called out by so few, are cultivated to their utmost perfection. Who, in India, has not heard of the Banda-Chan Ramboutchi, the *Houtouktou* of the capital of Higher Thibet? His brotherhood of Khe-lan was famous throughout the land; and one of the most famous "brothers" was a *Peh-ling* (an Englishman) who had arrived one day during the early part of this century, from the West, a thorough Buddhist, and after a month's preparation was admitted among the Khe-lans. He spoke every language, including the Thibetan, and knew every art and science, says the tradition. His sanctity and the phenomena produced by him caused him to be proclaimed a shaberon after a residence of but a few years. His memory lives to the present day among the Thibetans, but his real name is a secret with the shaberons alone.

The greatest of the *meipo* — said to be the object of the ambition of every Buddhist devotee — was, and yet is, the faculty of walking in the air. The famous King of Siam, Pia Metak, the Chinese, was noted for his devotion and learning. But he attained this "supernatural gift" only after having placed himself under the direct tuition of a priest of

[1150] The Buddhist great canon, containing 1,083 works in several hundred volumes, many of which treat of magic.

Gautama-Buddha. Crawfurd and Finlayson, during their residence at Siam, followed with great interest the endeavors of some Siamese nobles to acquire this faculty.[1151]

Numerous and varied are the sects in China, Siam, Tartary, Thibet, Kashmir, and British India, which devote their lives to the cultivation of "supernatural powers," so called. Discussing one of such sects, the *Taosse,* Semedo says: "They pretend that by means of certain exercises and meditations one shall regain his youth, and others will attain to be *Shien-sien, i.e.,* 'Terrestrial Beati,' in whose state every desire is gratified, whilst they have the power to transport themselves from one place to **[Page 619]** another, *however distant,* with speed and facility."[1152] This faculty relates but to the *projection* of the *astral entity,* in a more or less corporealized form, and certainly not to bodily transportation. This phenomenon is no more a miracle than one's reflection in a looking-glass. No one can detect in such an image a particle of matter, and still there stands our double, faithfully representing, even to each single hair on our heads. If, by this simple law of reflection, our double can be seen in a mirror, how much more striking a proof of its existence is afforded in the art of photography! *It is no reason, because our physicists have not yet found the means of taking photographs, except at a short distance, that the acquirement should be impossible to those who have found these means in the power of the human will itself, freed from terrestrial concern.*[1153] Our thoughts are *matter,* says science; every energy produces more or less of a disturbance in the atmospheric waves. Therefore, as every man — in common with every other living, and even inert object — has an *aura* of his own emanations surrounding him; and, moreover, is enabled, by a trifling effort, to transport himself in *imagination* wherever he likes, why is it scientifically impossible that his thought, regulated, intensified, and guided by that powerful magician, the educated WILL, may become corporealized for the time being, and appear to whom it likes, a faithful double of the original? Is the proposition, in the present state of science, any more unthinkable than the photograph or telegraph were less than forty years ago, or the telephone less than fourteen months ago?

If the sensitized plate can so accurately seize upon the *shadow* of our faces, then this shadow or reflection, although we are unable to perceive it, must be something substantial.

[1151] "*Crawfurd's Mission to Siam,*" p. 182.

[1152] "*Semedo,*" vol. iii., p. 114.

[1153] There was an anecdote current among Daguerre's friends between 1838 and 1840. At an evening party, Madame Daguerre, some two months previous to the introduction of the celebrated Daguerrean process to the *Academie des Sciences,* by Arago (January, 1839), had an earnest consultation with one of the medical celebrities of the day about her husband's mental condition. After explaining to the physician the numerous symptoms of what she believed to be her husband's mental aberration, she added, with tears in her eyes, that the greatest proof to her of Daguerre's insanity was his firm conviction that he would succeed in nailing his own shadow to the wall, or fixing it on *magical* metallic plates. The physician listened to the intelligence very attentively, and answered that he had himself observed in Daguerre lately the strongest symptoms of what, to his mind, was an undeniable proof of madness. He closed the conversation by firmly advising her to send her husband quietly and without delay to Bicetre, the well-known lunatic asylum. Two months later a profound interest was created in the world of art and science by the exhibition of a number of pictures taken by the new process. The *shadows* were fixed, after all, upon metallic plates, and the "lunatic" proclaimed the father of photography.

And, if we can, with the help of **[Page 620]** optical instruments, project our *semblances* upon a white wall, at several hundred feet distance, sometimes, then there is no reason why the adepts, the alchemists, the savants of the secret art, should not have already found out that which scientists deny to-day, but may discover true tomorrow, *i.e.*, how to project electrically their astral bodies, in an instant, through thousands of miles of space, leaving their material shells with a certain amount of animal vital principle to keep the physical life going, and acting within their spiritual, ethereal bodies as safely and intelligently as when clothed with the covering of flesh? There is a higher form of electricity than the physical one known to experimenters; a thousand correlations of the latter are as yet veiled to the eye of the modern physicist, and none can tell where end its possibilities.

Schott explains that by *Sian* or *Shin-Sian* are understood in the old Chinese conception, and particularly in that of the Tao-Kiao (Taossé) sect, "persons who withdraw to the hills to lead the life of anchorites, and who have attained, either through their ascetic observances or by the power of charms and elixirs, to the possession of miraculous gifts and of terrestrial *immortality*."[1154] (?) This is exaggerated if not altogether erroneous. What they claim, is merely their ability to prolong human life; and they can do so, if we have to believe human testimony. What Marco Polo testifies to in the thirteenth century is corroborated in our own days. "There are another class of people called *Chughi*" (Yogi), he says, "who are indeed properly called *Abraiamans* (Brahmans?) who are extremely long-lived, every man of them living to 150 or 200 years. They eat very little, rice and milk chiefly. And these people make use of a very strange beverage, a potion of sulphur and quicksilver mixed together, and this they drink twice every month. . . . This, they say, gives them long life; and it is a potion they are used to take from their childhood."[1155] Bernier shows, says Colonel Yule, the Yogis very skilful in preparing mercury "so admirably that one or two grains taken every morning restored the body to perfect health"; and adds that the *mercurius vitæ* of Paracelsus was a compound in which entered antimony and quicksilver.[1156] This is a very careless statement, to say the least, and we will explain what we know of it.

The longevity of some lamas and Talapoins is proverbial; and it is generally known that they use some compound which "renews the old blood," as they call it. And it was equally a recognized fact with alchemists that a judicious administration, "of *aura of silver* does restore **[Page 621]** health and prolongs life itself to a wonderful extent." But we are fully prepared to oppose the statements of both Bernier and Col. Yule who quotes him, that it is *mercury* or quicksilver which the Yogis and the alchemists used. The Yogis, in the days of Marco Polo, as well as in our modern times, *do use that which may appear to be quicksilver, but is not.* Paracelsus, the alchemists, and other mystics, meant by *mercurius vitæ,* the living spirit of silver, the *aura* of silver, not the *argent vive*; and this *aura* is certainly not the mercury known to our physicians and druggists. There can be no doubt that the imputation that Paracelsus introduced mercury into medical practice is utterly incorrect. No mercury, whether prepared by a mediæval fire-philosopher or a modern self-styled physician, can or ever did restore the body to perfect health. Only an unmitigated charlatan ever will use such a drug. And it is the opinion of many that it is just with the wicked intention of presenting Paracelsus in the eyes of posterity as a *quack,* that his

---

1154 Schott: "*Ûber den Buddhismus,*" p. 71.

1155 "*The Book of Ser Marco Polo,*" vol. ii., p. 352.

1156 Ibid., vol. ii., p. 130, quoted by Col. Yule in vol. ii., p. 353.

enemies have invented such a preposterous lie.

The Yogis of the olden times, as well as modern lamas and Talapoins, use a certain ingredient with a minimum of sulphur, and a milky juice which they extract from a medicinal plant. They must certainly be possessed of some wonderful secrets, as we have seen them healing the most rebellious wounds in a few days; restoring broken bones to good use in as many hours as it would take days to do by means of common surgery. A fearful fever contracted by the writer near Rangoon, after a flood of the Irrawaddy River, was cured in a few hours by the juice of a plant called, if we mistake not, *Kukushan,* though there may be thousands of natives ignorant of its virtues who are left to die of fever. This was in return for a trifling kindness we had done to a *simple mendicant*; a service which can interest the reader but little.

We have heard of a certain water, also, called *âb-i-hayât,* which the popular superstition thinks hidden from every mortal eye, except that of the holy sannyâsi; the fountain itself being known as the âb-i-haiwân-î. It is more than probable though, that the Talapoins will decline to deliver up their secrets, even to academicians and missionaries; as these remedies must be used for the benefit of humanity, never for money.[1157] **[Page 622]**

TAMING OF WILD BEASTS BY FAKIRS

At the great festivals of Hindu pagodas, at the marriage feasts of rich high-castes, everywhere where large crowds are gathered, Europeans find gunî — or serpent-charmers, fakirs-mesmerizers, thaum-working sannyâsi, and so-called "jugglers." To deride is easy — to explain, rather more troublesome — to science impossible. The British residents of India and the travellers prefer the first expedient. But let any one ask one of these Thomases how the following results — which they cannot and do not deny — are produced? When crowds of guni and fakirs appear with their bodies encircled with cobras-de-capello, their arms ornamented with bracelets of *corallilos* — diminutive snakes inflicting certain death in a few seconds — and their shoulders with necklaces of trigonocephali, the most terrible enemy of naked Hindu feet, whose bite kills like a flash of lightning, the sceptic witness smiles and gravely proceeds to explain how these reptiles, having been thrown in cataleptic torpor, were all deprived by the guni of their fangs. "They are harmless and it is ridiculous to fear them." "Will the Saëb caress one of my nâg?" asked once a gunî approaching our interlocutor, who had been thus humbling his listeners with his herpetological achievements for a full half hour. Rapidly jumping back — the brave warrior's feet proving

---

[1157] No country in the world can boast of more medicinal plants than Southern India, Cochin, Burmah, Siam, and Ceylon. European physicians — according to time-honored practice — settle the case of professional rivalship, by treating the native doctors as quacks and empirics; but this does not prevent the latter from being often successful in cases in which eminent graduates of British and French schools of Medicine have signally failed. Native works on Materia Medica do not certainly contain the secret remedies known, and successfully applied by the native doctors (the Atibbā), from time immemorial; and yet the best febrifuges have been learned by British physicians from the Hindus, and where patients, deafened and swollen by abuse of quinine, were slowly dying of fever under the treatment of enlightened physicians, the bark of the Margosa, and the Chiretta herb have cured them completely, and these now occupy an honorable place among European drugs.

no less nimble than his tongue — Captain B——'s angry answer could hardly be immortalized by us in print. Only the guni's terrible body-guard saved him from an unceremonious thrashing. Besides, say a word, and for a half-roupee any professional serpent-charmer will begin creeping about and summon around in a few moments numbers of untamed serpents of the most poisonous species, and will handle them and encircle his body with them. On two occasions in the neighborhood of Trinkemal a serpent was ready to strike at the writer, who had once nearly sat on its tail, but both times, at a rapid whistle of the guni whom we had hired to accompany us, it stopped — hardly a few inches from our body, as if arrested by lightning and slowly sinking its menacing head to the ground, remained stiff and motionless as a dead branch, under the charm of the *kīnā.*[1158]

Will any European juggler, tamer, or even mesmerizer, risk repeating just once an experiment that may be daily witnessed in India, if you know where to go to see it? There is nothing in the world more ferocious than a royal Bengal tiger. Once the whole population of a small village, not far from Dakka, situated on the confines of a jungle, was **[Page 623]** thrown into a panic at the appearance of an enormous tigress, at the dawn of the day. These wild beasts never leave their dens but at night, when they go searching for prey and for water. But this unusual circumstance was due to the fact that the beast was a mother, and she had been deprived of her two cubs, which had been carried away by a daring hunter, and she was in search of them. Two men and a child had already become her victims, when an aged fakir, bent on his daily round, emerging from the gate of the pagoda, saw the situation and understood it at a glance. Chanting a mantram he went straight to the beast, which with flaming eye and foaming mouth crouched near a tree ready for a new victim. When at about ten feet from the tigress, without interrupting his modulated prayer, the words of which no layman comprehends, he began a regular process of mesmerization, as we understood it; he made *passes.* A terrific howl which struck a chill into the heart of every human being in the place, was then heard. This long, ferocious, drawling howl gradually subsided into a series of plaintive broken sobs, as if the bereaved mother was uttering her complaints, and then, to the terror of the crowd which had taken refuge on trees and in the houses, the beast made a tremendous leap — on the holy man as they thought. They were mistaken, she was at his feet, rolling in the dust, and writhing. A few moments more and she remained motionless, with her enormous head laid on her fore-paws, and her bloodshot but now mild eye riveted on the face of the fakir. Then the holy man of prayers sat beside the tigress and tenderly smoothed her striped skin, and patted her back, until her groans became fainter and fainter, and half an hour later all the village was standing around this group; the fakir's head lying on the tigress's back as on a pillow, his right hand on her head, and his left thrown on the sod under the terrible mouth, from which the long red protruding tongue was gently licking it.

This is the way the fakirs tame the wildest beasts in India. Can European tamers, with their white-hot iron rods, do as much? Of course every fakir is not endowed with such a power; comparatively very few are. And yet the actual number is large. How they are *trained* to these requirements in the pagodas will remain an eternal secret, to all except the Brahmans and the adepts in occult mysteries. The stories, hitherto considered fables, of Christna and Orpheus charming the wild beasts, thus receives its corroboration in our day.

[1158] The Hindu appellation for the peculiar mantram or charm which prevents the serpent from biting.

There is one fact which remains undeniable. *There is not a single European* in India who could have, or has ever boasted of having, penetrated into the enclosed sanctuary *within* the pagodas. Neither authority nor money has ever induced a Brahman to allow an uninitiated foreigner to pass the threshold of the reserved precinct. To use authority in such a case would be equivalent **[Page 624]** to throwing a lighted taper into a powder magazine. The Hindus, mild, patient, long-suffering, whose very apathy saved the British from being driven out of the country in 1857, would raise their hundred millions of devotees as one man, at such a profanation; regardless of sects or castes, they would exterminate every Christian. The East India Company knew this well and built her stronghold on the friendship of the Brahmans, and by paying subsidy to the pagodas; and the British Government is as prudent as its predecessor. It is the castes, and non-interference with the prevailing religions, that secure its comparative authority in India. But we must once more recur to Shamanism, that strange and most despised of all surviving religions — "Spirit-worship."

Its followers have neither altars nor idols, and it is upon the authority of a Shaman priest that we state that their true rites, which they are bound to perform only once a year, on the shortest day of winter, cannot take place before any stranger to their faith. Therefore, we are confident that all descriptions hitherto given in the *Asiatic Journal* and other European works, are but guess-work. The Russians, who, from constant intercourse with the Shamans in Siberia and Tartary, would be the most competent of all persons to judge of their religion, have learned nothing except of the personal proficiency of these men in what they are half inclined to believe clever jugglery. Many Russian residents, though, in Siberia, are firmly convinced of the "supernatural" powers of the Shamans. Whenever they assemble to worship, it is always in an open space, or a high hill, or in the hidden depths of a forest — in this reminding us of the old Druidical rites. Their ceremonies upon the occasions of births, deaths, and marriages are but trifling parts of their worship. They comprise offerings, the sprinkling of the fire with spirits and milk, and weird hymns, or rather, magical incantations, intoned by the officiating Shaman, and concluding with a chorus of the persons present.

The numerous small bells of brass and iron worn by them on the priestly robe of deerskin,[1159] or the pelt of some other animal reputed magnetic, are used to drive away the malevolent spirits of the air, a *superstition* **[Page 625]** shared by all the nations of old, including Romans, and even the Jews, whose golden bells tell the story. They have iron staves also covered with bells, for the same reason. When, after certain ceremonies, the desired crisis is reached, and "the spirit has spoken," and the priest (who may be either male or female) feels its overpowering influence, the hand of the Shaman is drawn by some occult power toward the top of the staff, which is commonly covered with hieroglyphics.

[1159] Between the bells of the "heathen" worshippers, and the bells and pomegranates of the Jewish worship, the difference is this: the former, besides purifying the soul of man with their harmonious tones, kept *evil* demons at a distance, "for the sound of pure bronze breaks the enchantment," says Tibullius (i., 8-22), and the latter explained it by saying that the sound of the bells "should be heard [by the Lord] when he [the priest] goeth in unto the holy place before the Lord, and when he goeth out, *that he die not*" (*Exodus* xxviii. 33; *Eccles*. xiv. 9). Thus, one sound served to keep away *evil* spirits, and the other, the Spirit of Jehovah. The Scandinavian traditions affirm that the Trolls were always driven from their abodes by the bells of the churches. A similar tradition is in existence in relation to the fairies of Great Britain.

With his palm pressing upon it, he is then raised to a considerable height in the air, where he remains for some time. Sometimes he leaps to an extraordinary height, and, according to the control — for he is often but an irresponsible medium — pours out prophecies and describes future events. Thus, it was that, in 1847, a Shaman in a distant part of Siberia prophesied and accurately detailed the issue of the Crimean war. The particulars of the prognostication being carefully noted by those present at the time, were all verified six years after this occurrence. Although usually ignorant of even the name of astronomy, let alone having studied this science, they often prophesy eclipses and other astronomical phenomena. When consulted about thefts and murders, they invariably point out the guilty parties.

The Shamans of Siberia are all ignorant and illiterate. Those of Tartary and Thibet — few in number — are mostly learned men in their own way, and will not allow themselves to fall under the control of spirits of any kind. The former are *mediums* in the full sense of the word; the latter, "magicians." It is not surprising that pious and superstitious persons, after seeing one of such crises, should declare the Shaman to be under demoniacal possession. As in the instances of Corybantic and Bacchantic fury among the ancient Greeks, the "spiritual" crisis of the Shaman exhibits itself in violent dancing and wild gestures. Little by little the lookers-on feel the spirit of imitation aroused in them; seized with an irresistible impulse, they dance, and become, in their turn, ecstatics; and he who begins by joining the chorus, gradually and unconsciously takes part in the gesticulations, until he sinks to the ground exhausted, and often dying.

EVOCATION OF A LIVING SPIRIT BY A SHAMAN, WITNESSED BY THE WRITER

"O, young girl, a god possesses thee! it is either Pan, or Hekaté, or, the venerable Corybantes, or Cybele that agitates thee!" the chorus says, addressing Phœdra, in Euripides. This form of psychological epidemic has been too well known from the time of the middle ages to cite instances from it. The *Chorœa sancti Viti* is an historical fact, and spread throughout Germany. Paracelsus cured quite a number of persons possessed of such a spirit of imitation. But he was a kabalist, and therefore accused, by his enemies, of having cast out the devils by the power of a stronger demon, which he was believed to carry about with **[Page 626]** him in the hilt of his sword. The Christian judges of those days of horror found a better and a surer remedy. Voltaire states that, in the district of Jura, between 1598 and 1600, over 600 Lycanthropes were put to death by a pious judge.

But, while the illiterate Shaman is a victim, and during his crisis sometimes sees the persons present, under the shape of various animals, and often makes them share his hallucination, his brother Shaman, learned in the mysteries of the priestly colleges of Thibet, *expels* the elementary creature, which can produce the hallucination as well as a living mesmerizer, not through the help of a stronger demon, but simply through his knowledge of the nature of the invisible enemy. Where academicians have failed, as in the cases of the Cevennois, a Shaman or a lama would have soon put an end to the epidemic.

We have mentioned a kind of carnelian stone in our possession, which had such an unexpected and favorable effect upon the Shaman's decision. Every Shaman has such a talisman, which he wears attached to a string, and carries under his left arm.

"Of what use is it to you, and what are its virtues?" was the question we often offered to our guide. To this he never answered directly, but evaded all explanation, promising that as soon as an opportunity was offered, and we were alone, he would ask the stone *to answer for himself*. With this very indefinite hope, we were left to the resources of our own imagination.

But the day on which the stone "spoke" came very soon. It was during the most critical hours of our life; at a time when the vagabond nature of a traveller had carried the writer to far-off lands, where neither civilization is known, nor security can be guaranteed for one hour. One afternoon, as every man and woman had left the *yourta* (Tartar tent), that had been our home for over two months, to witness the ceremony of the Lamaïc exorcism of a Tshoutgour,[1160] accused of breaking and spiriting away every bit of the poor furniture and earthenware of a family living about two miles distant, the Shaman, who had become our only protector in those dreary deserts, was reminded of his promise. He sighed and hesitated; but, after a short silence, left his place on the sheepskin, and, going outside, placed a dried-up goat's head with its prominent horns over a wooden peg, and then dropping down the felt curtain of the tent, remarked that now no living person would venture in, for the goat's head was a sign that he was "at work."

After that, placing his hand in his bosom, he drew out the little stone, about the size of a walnut, and, carefully unwrapping it, proceeded, as it **[Page 627]** appeared, to swallow it. In a few moments his limbs stiffened, his body became rigid, and he fell, cold and motionless as a corpse. But for a slight twitching of his lips at every question asked, the scene would have been embarrassing, nay — dreadful. The sun was setting, and were it not that dying embers flickered at the centre of the tent, complete darkness would have been added to the oppressive silence which reigned. We have lived in the prairies of the West, and in the boundless steppes of Southern Russia; but nothing can be compared with the silence at sunset on the sandy deserts of Mongolia; not even the barren solitudes of the deserts of Africa, though the former are partially inhabited, and the latter utterly void of life. Yet, there was the writer alone with what looked no better than a corpse lying on the ground. Fortunately, this state did not last long.

> "Mahandū!" uttered a voice, which seemed to come from the bowels of the earth, on which the Shaman was prostrated. "Peace be with you . . . what would you have me do for you?"

Startling as the fact seemed, we were quite prepared for it, for we had seen other Shamans pass through similar performances. "Whoever you are," we pronounced mentally, "go to K——, and try to bring that person's *thought* here. See what that other party does, and tell * * * what we are doing and how situated."

> "I am there"; answered the same voice. "The old lady (kokona)[1161] is sitting in the garden . . . she is putting on her spectacles and reading a letter."

"The contents of it, and hasten," was the hurried order while preparing note-book and pencil. The contents were given slowly, as if, while dictating, the invisible presence desired to afford us time to put down the words phonetically, for we recognized the Valachian language of which we know nothing beyond the ability to recognize it. In such a way a whole page was filled.

[1160] An elemental dæmon, in which every native of Asia believes.

[1161] Lady, or Madam, in Moldavian.

> "Look west . . . toward the third pole of the yourta," pronounced the Tartar in his natural voice, though it sounded hollow, and as if coming from afar. "Her *thought* is here."

Then with a convulsive jerk, the upper portion of the Shaman's body seemed raised, and his head fell heavily on the writer's feet, which he clutched with both his hands. The position was becoming less and less attractive, but curiosity proved a good ally to courage. In the west corner was standing, life-like but flickering, unsteady and mist-like, the form of a dear old friend, a Roumanian lady of Valachia, a mystic by disposition, but a thorough disbeliever in this kind of occult phenomena. **[Page 628]**

> "Her thought is here, but her body is lying unconscious. We could not bring her here otherwise," said the voice.

We addressed and supplicated the apparition to answer, but all in vain. The features moved, and the form gesticulated as if in fear and agony, but no sound broke forth from the shadowy lips; only we imagined — perchance it was a fancy — hearing as if from a long distance the Roumanian words, "*Non se pote*" (it cannot be done).

For over two hours, the most substantial, unequivocal proofs that the Shaman's astral soul was travelling at the bidding of our unspoken wish, were given us. Ten months later, we received a letter from our Valachian friend in response to ours, in which we had enclosed the page from the note-book, inquiring of her what she had been doing on that day, and describing the scene in full. She was sitting — she wrote — in the garden on that morning[1162] prosaically occupied in boiling some conserves; the letter sent to her was word for word the copy of the one received by her from her brother; all at once — in consequence of the heat, she thought — she fainted, and remembered distinctly *dreaming* she saw the writer in a desert place which she accurately described, and sitting under a "gypsy's tent," as she expressed it. "Henceforth," she added, "I can doubt no longer!"

But our experiment was proved still better. We had directed the Shaman's inner *ego* to the same friend heretofore mentioned in this chapter, the Kutchi of Lha-Ssa, who travels constantly to British India and back. *We know* that he was apprised of our critical situation in the desert; for a few hours later came help, and we were rescued by a party of twenty-five horsemen who had been directed by their chief to find us at the place where we were, which no living man endowed with common powers could have known. The chief of this escort was a Shaberon, an "adept" whom we had never seen before, nor did we after that, for he never left his *soumay* (lamasery), and we could have no access to it. But *he was a personal friend of the Kutchi.*

The above will of course provoke naught but incredulity in the general reader. But we write for those who will believe; who, like the writer, understand and know the illimitable powers and possibilities of the human astral soul. In this case we willingly believe, nay, we know, that the "spiritual double" of the Shaman did not act alone, for he was no adept, but simply a medium. According to a favorite expression of his, as soon as he placed the stone in his mouth, his "father appeared, dragged him out of his skin, and took him wherever he wanted," and at his bidding. **[Page 629]**

[1162] The hour in Bucharest corresponded perfectly with that of the country in which the scene had taken place.

One who has only witnessed the chemical, optical, mechanical, and sleight-of-hand performances of European prestidigitateurs, is not prepared to see, without amazement, the open-air and off-hand exhibitions of Hindu jugglers, to say nothing of fakirs. Of the mere displays of deceptive dexterity we make no account, for Houdin and others far excel them in that respect; or do we dwell upon feats that permit of confederacy, whether resorted to or not. It is unquestionably true that non-expert travellers, especially if of an imaginative turn of mind, exaggerate inordinately. But our remark is based upon a class of phenomena not to be accounted for upon any of the familiar hypotheses. "I have seen," says a gentleman who resided in India, "a man throw up into the air a number of balls numbered in succession from one upwards. As each went up — and there was no deception about their going up — the ball was seen clearly in the air, getting smaller and smaller, till it disappeared altogether out of sight. When they were all up, twenty or more, the operator would politely ask which ball you wanted to see, and then would shout out, 'No. 1,' 'No. 15,' and so on, as instructed by the spectators, when the ball demanded would bound to his feet violently from some remote distance. . . . These fellows have very scanty clothing, and apparently no apparatus whatever. Then, I have seen them swallow three different colored powders, and then, throwing back the head, wash them down with water, drunk, in the native fashion, in a continuous stream from a *lotah,* or brass-pot, held at arm's length from the lips, and keep on drinking till the swollen body could not hold another drop, and water overflowed from the lips. Then, these fellows, after squirting out the water in their mouths, have spat out the three powders on a clean piece of paper, dry and unmixed."[1163]

In the eastern portion of Turkey and Persia, have dwelt, from time immemorial, the warlike tribes of the Koordistan. This people of purely Indo-European origin, and without a drop of Semitic blood in them (though some ethnologists seem to think otherwise), notwithstanding their brigand-like disposition, unite in themselves the mysticism of the Hindu and the practices of the Assyrio-Chaldean magians, vast portions of whose territory they have helped themselves to, and will not give up, to please either Turkey or even all Europe.[1164] Nominally, Mahometans of the sect of Omar, their rites and doctrines are purely magical and magian. Even those who are Christian Nestorians, are Christians but in name. The Kaldany, numbering nearly 100,000 men, **[Page 630]** and with their two Patriarchs, are undeniably rather Manicheans than Nestorians. Many of them are Yezids.

One of these tribes is noted for its fire-worshipping predilections. At sunrise and sunset, the horsemen alight and, turning towards the sun, mutter a prayer; while at every new moon they perform mysterious rites throughout the whole night. They have a tent set apart for the purpose, and its thick, black, woolen fabric is decorated with weird signs, worked in bright red and yellow. In the centre is placed a kind of altar, encircled by three brass bands, to which are suspended numerous rings by ropes of camel's hair, which every worshipper holds with his right hand during the ceremony. On the altar burns a curious, old-fashioned silver lamp, a relic found possibly among the ruins of Persepolis.[1165] This lamp, with three

---

[1163] Capt. W. L. D. O'Grady: "*Life in India*."

[1164] Neither Russia nor England succeeded in 1849 in forcing them to recognize and respect the Turkish from the Persian territory.

[1165] Persepolis is the Persian Istakhaar, northeast of Shiraz; it stood on a plain now called Merdusht. At the confluence of the ancient Medus and the Araxes, now Pulwan and Bend-emir.

wicks, is an oblong cup with a handle to it, and is evidently of the class of Egyptian sepulchral lamps, once found in such profusion in the subterranean caves of Memphis, if we may believe Kircher.[1166] It widened from its end toward the middle, and its upper part was of the shape of a heart; the apertures for the wicks forming a triangle, and its centre being covered by an inverted heliotrope attached to a gracefully-curved stalk proceeding from the handle of the lamp. This ornament clearly bespoke its origin. It was one of the sacred vessels used in sun-worship. The Greeks gave the *heliotrope* its name from its strange propensity to ever incline towards the sun. The ancient Magi used it in their worship; and who knows but Darius had performed the mysterious rites with its triple light illuminating the face of the king-hierophant!

If we mention the lamp at all, it is because there happened to be a strange story in connection with it. What the Koords do, during their nocturnal rites of lunar-worship, we know but from hearsay; for they conceal it carefully, and no stranger could be admitted to witness the ceremony. But every tribe has one old man, sometimes several, regarded as "holy beings," who know the past, and can divulge the secrets of the future. These are greatly honored, and generally resorted to for information in cases of theft, murders, or danger.

Travelling from one tribe to the other, we passed some time in company with these Koords. As our object is not autobiographical, we omit all details that have no immediate bearing upon some occult fact, and even of these, have room but for a few. We will then simply state **[Page 631]** that a very expensive saddle, a carpet, and two Circassian daggers, richly mounted and chiselled in gold, had been stolen from the tent, and that the Koords, with the chief of the tribe at the head, had come, taking Allah for their witness that the culprit could not belong to their tribe. We believed it, for it would have been unprecedented among these nomadic tribes of Asia, as famed for the sacredness in which they hold their guests, as for the ease with which they plunder and occasionally murder them, when once they have passed the boundaries of their *aoûl.*

A suggestion was then made by a Georgian belonging to our caravan to have resort to the light of the *koodian* (sorcerer) of their tribe. This was arranged in great secrecy and solemnity, and the interview appointed to take place at midnight, when the moon would be at its full. At the stated hour we were conducted to the above-described tent.

A large hole, or square aperture, was managed in the arched roof of the tent, and through it poured in vertically the radiant moonbeams, mingling with the vacillating triple flame of the little lamp. After several minutes of incantations, addressed, as it seemed to us, to the moon, the conjurer, an old man of tremendous stature, whose pyramidal turban touched the top of the tent, produced a round looking-glass, of the kind known as "Persian mirrors." Having unscrewed its cover, he then proceeded to breathe on it, for over ten minutes, and wipe off the moisture from the surface with a package of herbs, muttering incantations the while *sotto voce.* After every wiping the glass became more and more brilliant, till its crystal seemed to radiate refulgent phosphoric rays in every direction. At last the operation was ended; the old man, with the mirror in his hand, remained as motionless as if he had been a statue. "Look, Hanoum . . . look steadily," he whispered,

---

[1166] "*Ægyptiaci Theatrum Hierogliphicum,*" p. 544.

hardly moving his lips. Shadows and dark spots began gathering, where one moment before nothing was reflected but the radiant face of the full moon. A few more seconds, and there appeared the well-known saddle, carpet, and daggers, which seemed to be rising as from a deep, clear water, and becoming with every instant more definitely outlined. Then a still darker shadow appeared hovering over these objects, which gradually condensed itself, and then came out, as visibly as at the small end of a telescope, the full figure of a man crouching over them.

> "I know him!" exclaimed the writer. "It is the Tartar who came to us last night, offering to sell his mule!"

The image disappeared, as if by enchantment. The old man nodded assent, but remained motionless. Then he muttered again some strange words, and suddenly began a song. The tune was slow and monotonous, but after he had sung a few stanzas in the same unknown tongue, without **[Page 632]** changing either rhythm or tune, he pronounced, *recitative*-like, the following words, in his broken Russian:

> "Now, Hanoum, look well, whether we will catch him — the fate of the robber — we will learn this night," etc.

The same shadows began gathering, and then, almost without transition, we saw the man lying on his back, in a pool of blood, across the saddle, and two other men galloping off at a distance. Horror-stricken, and sick at the sight of this picture, we desired to see no more. The old man, leaving the tent, called some of the Koords standing outside, and seemed to give them instructions. Two minutes later, a dozen of horsemen were galloping off at full speed down the side of the mountain on which we were encamped.

Early in the morning they returned with the lost objects. The saddle was all covered with coagulated blood, and of course abandoned to them. The story they told was, that upon coming in sight of the fugitive, they saw disappearing over the crest of a distant hill two horsemen, and upon riding up, the Tartar thief was found dead upon the stolen property, exactly as we had seen him in the magical glass. He had been murdered by the two banditti, whose evident design to rob him was interrupted by the sudden appearance of the party sent by the old Koodian.

The most remarkable results are produced by the Eastern "wise men," by the simple act of breathing upon a person, whether with good or evil intent. This is pure mesmerism; and among the Persian dervishes who practice it the animal magnetism is often reinforced by that of the elements. If a person happens to stand facing a certain wind, there is always danger, they think; and many of the "learned ones" in occult matters can never be prevailed upon to go at sunset in a certain direction from whence blows the wind. We have known an old Persian from Baku,[1167] on the Caspian Sea, who had the most unenviable reputation for

[1167] We have twice assisted at the strange rites of the remnants of that sect of fire-worshippers known as the Guebres, who assemble from time to time at Baku, on the "field of fire." This ancient and mysterious town is situated near the Caspian Sea. It belongs to Russian Georgia. About twelve miles northeast from Baku stands the remnant of an ancient Guebre temple, consisting of four columns, from whose empty orifices issue constantly jets of flame, which gives it, therefore, the name of Temple of the Perpetual Fire. The whole region is covered with lakes and springs of naphtha. Pilgrims

throwing spells through the timely help of this wind, which blows but too often at that town, as its Persian name itself shows.[1168] If a victim, against whom the wrath of the old fiend was kindled, happened to be **[Page 633]** facing this wind, he would appear, as if by enchantment, cross the road rapidly, and breathe in his face. From that moment, the latter would find himself afflicted with every evil — he was under the spell of the "evil eye."

SORCERY BY THE BREATH OF A JESUIT FATHER

The employment of the human breath by the sorcerer as an adjunct for the accomplishment of his nefarious purpose, is strikingly illustrated in several terrible cases recorded in the French annals — notably those of several Catholic priests. In fact, this species of sorcery was known from the oldest times. The Emperor Constantine (in Statute iv., *Code de Malef.*, etc.) prescribed the severest penalties against such as should employ sorcery to do violence to chastity and excite unlawful passion. Augustine (*Cite de Dieu*) warns against it; Jerome, Gregory, Nazianzen, and many other ecclesiastical authorities, lend their denunciation of a crime not uncommon among the clergy. Baffet (book v., tit. 19, chap. 6) relates the case of the cure of Peifane, who accomplished the ruin of a highly-respected and virtuous lady parishioner, the Dame du Lieu, by resort to sorcery, and was burned alive for it by the Parliament of Grenoble. In 1611, a priest named Gaufridy was burned by the Parliament of Provence for seducing a penitent at the confessional, named Magdelaine de la Palud, *by breathing upon her,* and thus throwing her into a delirium of sinful love for him.

The above cases are cited in the official report of the famous case of Father Girard, a Jesuit priest of very great influence, who, in 1731, was tried before the Parliament of Aix, France, for the seduction of his parishioner, Mlle. Catherine Cadiere, of Toulon, and certain revolting crimes in connection with the same. The indictment charged that the offence was brought about by resort to sorcery. Mlle. Cadière was a young lady noted for her beauty, piety, and exemplary virtues. Her attention to her religious duties was exceptionally rigorous, and that was the cause of her perdition. Father Girard's eye fell upon her, and he began to manœuvre for her ruin. Gaining the confidence of the girl and her family by his apparent great sanctity, he one day made a pretext to blow his breath upon her. The girl became instantly affected with a violent passion for him. She also had ecstatic visions of a religious character, stigmata, or blood-marks of the "Passion," and hysterical convulsions. The long-sought opportunity of seclusion with his penitent finally offering, the Jesuit breathed upon her again, and before the poor girl recovered her senses, his object had been accomplished. By sophistry and the excitation of her religious fervor, he kept up this illicit relation for months, without her suspecting that she had done anything wrong. Finally, however, her eyes were opened, her parents informed, and the priest was arraigned. Judgment was rendered October 12th, 1731. Of twenty-five judges, **[Page 634]** twelve voted to send him to the stake. The criminal priest was defended by all the power of the Society of Jesus, and it is said that a million francs were spent in trying to suppress the

---

assemble there from distant parts of Asia, and a priesthood, worshipping the divine principle of fire, is kept by some tribes, scattered hither and thither about the country.

[1168] Baadéy-ku-Ba — literally "a gathering of winds."

evidence produced at the trial. The facts, however, were printed in a work (in 5 vols., 16mo), now rare, entitled
Recueil General des Pièces contenues au Procez du Père Jean-Baptiste Girard, Jeuite, etc., etc.[1169]

We have noted the circumstance that, while under the sorcerous influence of Father Girard, and in illicit relations with him, Mlle. Cadiere's body was marked with the *stigmata* of the *Passion,* viz.: the bleeding wounds of thorns on her brow, of nails in her hands and feet, and of a lance-cut in her side. It should be added that the same marks were seen upon the bodies of six other penitents of this priest, viz.: Mesdames Guyol, Laugier, Grodier, Allemande, Batarelle, and Reboul. In fact, it became commonly remarked that Father Girard's handsome parishioners were strangely given to ecstasies and *stigmata!* Add this to the fact that, in the case of Father Gaufridy, above noted, the same thing was proved, upon surgical testimony, to have happened to Mlle. de Palud, and we have something worth the attention of all (especially spiritualists) who imagine these *stigmata* are produced by pure spirits. Barring the agency of the Devil, whom we have quietly put to rest in another chapter, Catholics would be puzzled, we fancy, despite all their infallibility, to distinguish between the stigmata of the sorcerers and those produced through the intervention of the Holy Ghost or the angels. The Church records abound in instances of alleged diabolical imitations of these signs of saintship, but, as we have remarked, the Devil is out of court.

By those who have followed us thus far, it will naturally be asked, to what practical issue this book tends; much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. At this moment, a well-known spiritualist and lecturer on mesmerism is imprisoned on the charge of raping a subject whom he had hypnotized. A sorcerer is a public enemy, and mesmerism may most readily be turned into the worst of sorceries.

We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound **[Page 635]** religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, *i.e.,* spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

Why the Study of Magic Is Almost Impracticable in Europe

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church,

[1169] See also "*Magic and Mesmerism,*" a novel reprinted by the Harpers, thirty years ago.

whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church — the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god. "Who art thou, O fair being?" inquires the disembodied soul, in the *Khordah-Avesta,* at the gates of Paradise. "I am, O Soul, *thy good and pure thoughts,* thy works and thy *good law* . . . thy angel . . . and thy god." Then man, or the soul, is reunited with ITSELF, for this "Son of God" is one with him; it is his own mediator, the *god* of his human soul and his "Justifier." "*God not revealing himself immediately to man, the spirit is his interpreter,*" says Plato in the *Banquet.*

CONCLUSION

Besides, there are many good reasons why the study of magic, except in its broad philosophy, is nearly impracticable in Europe and America. Magic being what it is, the most difficult of all sciences to learn experimentally — its acquisition is practically beyond the reach of the majority of white-skinned people; and that, whether their effort is made at home or in the East. Probably not more than one man in a million of European blood is fitted — either physically, morally, or psychologically — to become a practical magician, and not one in ten millions would be found endowed with all these three qualifications as required for the work. Civilized nations lack the phenomenal powers of endurance, both mental and physical, of the Easterns; the favoring temperamental idiosyncrasies of the Orientals are utterly wanting in them. In the Hindu, the **[Page 636]** Arabian, the Thibetan, an intuitive perception of the possibilities of occult natural forces in subjection to human will, comes by inheritance; and in them, the physical senses as well as the spiritual are far more finely developed than in the Western races. Notwithstanding the notable difference of thickness between the skulls of a European and a Southern Hindu, this difference, being a purely climatic result, due to the intensity of the sun's rays, involves no psychological principles. Furthermore, there would be tremendous difficulties in the way of *training,* if we can so express it. Contaminated by centuries of dogmatic superstition, by an ineradicable — though quite unwarranted — sense of superiority over those whom the English term so contemptuously "niggers," the white European would hardly submit himself to the practical tuition of either Kopt, Brahman, or Lama. To become a neophyte, one must be ready to devote himself heart and soul to the study of mystic sciences. Magic — most imperative of mistresses — brooks no rival. Unlike other sciences, a theoretical knowledge of formulai without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry.

Those best prepared to appreciate occultism are the spiritualists, although, through prejudice, until now they have been the bitterest opponents to its introduction to public notice. Despite all foolish negations and denunciations, their phenomena are real. Despite, also, their own assertions they are wholly misunderstood by themselves. The totally insufficient theory of the constant agency of disembodied human spirits in their production has been the bane of the *Cause.* A thousand mortifying rebuffs have failed to open their

reason or intuition to the truth. Ignoring the teachings of the past, they have discovered no substitute. We offer them philosophical deduction instead of unverifiable hypothesis, scientific analysis and demonstration instead of undiscriminating faith. Occult philosophy gives them the means of meeting the reasonable requirements of science, and frees them from the humiliating necessity to accept the oracular teachings of "intelligences," which as a rule have less intelligence than a child at school. So based and so strengthened, modern phenomena would be in a position to command the attention and enforce the respect of those who carry with them public opinion. Without invoking such help, spiritualism must continue to vegetate, equally repulsed — not without cause — both by scientists and theologians. In its modern aspect, it is neither a science, a religion, nor a philosophy.

Are we unjust; does any intelligent spiritualist complain that we have misstated the case? To what can he point us but to a confusion of theories, a tangle of hypotheses mutually contradictory? Can he affirm that **[Page 637]** spiritualism, even with its thirty years of phenomena, has any defensible philosophy; nay, that there is anything like an established method that is generally accepted and followed by its recognized representatives?

And yet, there are many thoughtful, scholarly, earnest writers among the spiritualists, scattered the world over. There are men who, in addition to a scientific mental training and a reasoned faith in the phenomena *per se*, possess all the requisites of leaders of the movement. How is it then, that, except throwing off an isolated volume or so, or occasional contributions to journalism, they all refrain from taking any active part in the formation of a system of philosophy? This is from no lack of moral courage, as their writings well show. Nor because of indifference, for enthusiasm abounds, and they are sure of their facts. Nor is it from lack of capacity, because many are men of mark, the peers of our best minds. It is simply for the reason that, almost without exception, they are bewildered by the contradictions they encounter, and wait for their tentative hypotheses to be verified by further experience. Doubtless this is the part of wisdom. It is that adopted by Newton, who, with the heroism of an honest, unselfish heart, withheld for seventeen years the promulgation of his theory of gravitation, only because he had not verified it to his own satisfaction.

Spiritualism, whose aspect is rather that of aggression than of defense, has tended toward iconoclasm, and so far has done well. But, in pulling down, it does not rebuild. Every really substantial truth it erects is soon buried under an avalanche of chimeras, until all are in one confused ruin. At every step of advance, at the acquisition of every new vantage-ground of FACT, some cataclysm, either in the shape of fraud and exposure, or of premeditated treachery, occurs, and throws the spiritualists back powerless because they *cannot* and their invisible friends will not (or perchance can, less than themselves) make good their claims. Their fatal weakness is that they have but *one* theory to offer in explanation of their challenged facts — the agency of *human disembodied spirits*, and the medium's complete subjection to them. They will attack those who differ in views with them with a vehemence only warranted by a better cause; they will regard every argument contradicting their theory as an imputation upon their common sense and powers of observation; and they will positively refuse even to argue the question.

How, then, can spiritualism be ever elevated to the distinction of a science? This, as Professor Tyndall shows, includes three absolutely necessary elements: observation of facts; induction of laws from these facts; and verification of those laws by constant practical experience. What experienced observer will maintain that spiritualism presents either one of

these three elements? The medium is not uniformly surrounded **[Page 638]** by such test conditions that we may be sure of the facts; the inductions from the supposed facts are unwarranted in the absence of such verification; and, as a corollary, there has been no sufficient verification of those hypotheses by experience. In short, the prime element of accuracy has, as a rule, been lacking.

That we may not be charged with desire to misrepresent the position of spiritualism, at the date of this present writing, or accused of withholding credit for advances actually made, we will cite a few passages from the London *Spiritualist* of March 2, 1877. At the fortnightly meeting, held February 19, a debate occurred upon the subject of "Ancient Thought and Modern Spiritualism." Some of the most intelligent Spiritualists of England participated. Among these was Mr. W. Stainton Moses, M. A., who has recently given some attention to the relation between ancient and modern phenomena. He said: "Popular spiritualism is not scientific; it does very little in the way of scientific verification. Moreover, exoteric spiritualism is, to a large extent, devoted to presumed communion with personal friends, or to the gratification of curiosity, or the mere evolution of marvels. . . . The truly esoteric science of spiritualism is very rare, and not more rare than valuable. To it we must look to the origination of knowledge which may be developed exoterically. . . . We proceed too much on the lines of the physicists; our tests are crude, and often illusory; we know too little of the Protean power of spirit. Here the ancients were far ahead of us, and can teach us much. We have not introduced any certainty into the conditions — a necessary prerequisite for true scientific experiment. This is largely owing to the fact that our circles are constructed on no principle. . . . We have not even mastered the elementary truths which the ancients knew and acted on, *e.g.*, the isolation of mediums. We have been so occupied with wonder-hunting that we have hardly tabulated the phenomena, or propounded one theory to account for the production of the simplest of them. . . . We have never faced the question: What is the intelligence? This is the great blot, the most frequent source of error, and here we might learn with advantage from the ancients. There is the strongest disinclination among spiritualists to admit the possibility of the truth of occultism. In this respect they are as hard to convince as is the outer world of spiritualism. Spiritualists start with a fallacy, viz.: that all phenomena are caused by the action of departed human spirits; *they have not looked into the powers of the human spirit*; they do not know the extent to which spirit acts, how far it reaches, what it underlies."

Our position could not be better defined. If Spiritualism has a future, it is in the keeping of such men as Mr. Stainton Moses. **[Page 639]**

Our work is done — would that it were better done! But, despite our inexperience in the art of book-making, and the serious difficulty of writing in a foreign tongue, we hope we have succeeded in saying some things that will remain in the minds of the thoughtful. The enemies of truth have been all counted, and all passed in review. Modern science, powerless to satisfy the aspirations of the race, makes the future a void, and bereaves man of hope. In one sense, it is like the Baital Pachisi, the Hindu vampire of popular fancy, which lives in dead bodies, and feeds but on the rottenness of matter. The theology of Christendom has been rubbed threadbare by the most serious minds of the day. It is found to be, on the whole, subversive, rather than promotive of spirituality and good morals. Instead of expounding the rules of divine law and justice, it teaches but *itself.* In place of an ever-living Deity, it preaches the Evil One, and makes him indistinguishable from God Himself! "Lead us not into temptation" is the aspiration of Christians. Who, then, is the tempter? Satan? No; the prayer is not addressed to him. It is that tutelar genius who hardened the heart of Pharaoh, put an evil spirit into Saul, sent lying messengers to the prophets, and tempted

David to sin; it is — the *Bible*-God of Israel!

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-colored fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection. The worship of the Vedic *pitris* is fast becoming the worship of the spiritual portion of mankind. It but needs the right perception of things objective to finally discover that the only world of reality is the subjective.

What has been contemptuously termed Paganism, was ancient wisdom replete with Deity; and Judaism and its offspring, Christianity and Islamism, derived whatever of inspiration they contained from this ethnic parent. Pre-Vedic Brahmanism and Buddhism are the double source from which all religions sprung; Nirvana is the ocean to which all tend. **[Page 640]**

For the purposes of a philosophical analysis, we need not take account of the enormities which have blackened the record of many of the world's religions. True faith is the embodiment of divine charity; those who minister at its altars, are but human. As we turn the blood-stained pages of ecclesiastical history, we find that, whoever may have been the hero, and whatever costumes the actors may have worn, the plot of the tragedy has ever been the same. But the Eternal Night was in and behind all, and we pass from what we see to that which is invisible to the eye of sense. Our fervent wish has been to show true souls how they may lift aside the curtain, and, in the brightness of that Night made Day, look with undazzled gaze upon the UNVEILED TRUTH.

THE END

THE KEY TO THEOSOPHY

by Helena Petrovna Blavatsky

H.P.B.'s well-known Theosophical Textbook, in Questions and Answers, *The Key to Theosophy,* belongs chronologically at this point. It was published by the THEOSOPHICAL PUBLISHING COMPANY, Ltd., London, approximately in July, 1889. [*Collected Writings*, Volume XI, p. 365.]

NOTES: This edition is a reproduction of the original, published by THE UNITED LODGE OF THEOSOPHISTS in Los Angeles (California) USA, in 1920.
Online facsimile edition, 2021: Project Gutenberg, release #55618.

Links

| Contents |
| Preface |

| Theosophy and the Theosophical Society |
| Exoteric and Esoteric Theosophy |
| The Working System of the T.S. |
| The Relations of the Theosophical Society to Theosophy |
| The Fundamental Teachings of Theosophy |
| Theosophical Teachings as to Nature and Man |
| On the Various Post-mortem States |
| On Re-incarnation or Rebirth |
| On the Kama-Loka and Devachan |
| On the Nature of our Thinking Principle |
| On the Mysteries of Re-incarnation |
| What is Practical Theosophy? |
| On the Misconceptions about the Theosophical Society |
| The "Theosophical Mahatmas" |

| Conclusion |

The Key to Theosophy

THE

KEY TO THEOSOPHY

BEING

A CLEAR EXPOSITION, IN THE FORM OF QUESTION AND ANSWER

OF THE

ETHICS, SCIENCE AND PHILOSOPHY

FOR THE STUDY OF WHICH THE THEOSOPHICAL SOCIETY

HAS BEEN FOUNDED

BY

H. P. BLAVATSKY

[Reprinted Verbatim from the Original Edition first published in 1889.]

THE UNITED LODGE OF THEOSOPHISTS
LOS ANGELES, CALIFORNIA
1920

Dedicated

by
"*H. P. B.*"

To all her Pupils
that

They may Learn and Teach
in their turn

[vii]

CONTENTS

SECTION I. page
Theosophy and the Theosophical Society:
The Meaning of the Name 1
The Policy of the Theosophical Society 3
The Wisdom-Religion Esoteric in all Ages 5
Theosophy is not Buddhism 10

SECTION II.
Exoteric and Esoteric Theosophy:
What the Modern Theosophical Society is not 12
Theosophists and Members of the "T.S." 15
The Difference between Theosophy and Occultism 19
The Difference between Theosophy and Spiritualism 21
Why is Theosophy accepted? 27

SECTION III.
The Working System of the T.S.:
The Objects of the Society 30
The Common Origin of Man 31
Our other Objects 36
On the Sacredness of the Pledge 37 [viii]

SECTION IV.
The Relations of the Theosophical Society to Theosophy:
On Self-Improvement 40
The Abstract and the Concrete 43

SECTION V.
The Fundamental Teachings of Theosophy:
On God and Prayer 47
Is it Necessary to Pray? 50
Prayer Kills Self-Reliance 55
On the Source of the Human Soul 57
The Buddhist Teachings on the above 59

SECTION VI.
Theosophical Teachings as to Nature and Man:
The Unity of All in All 64
Evolution and Illusion 65
The Septenary Constitution of our Planet 67
The Septenary Nature of Man 69
The Distinction between Soul and Spirit 72
The Greek Teachings 75

SECTION VII.
On the Various Post-mortem States:

The Physical and the Spiritual Man 79
Our Eternal Reward and Punishment; and on Nirvana 85
On the Various "Principles" in Man 91 [ix]

SECTION VIII.
On Re-incarnation or Rebirth:
What is Memory according to Theosophical Teaching? 96
Why do we not Remember our Past Lives? 99
On Individuality and Personality 104
On the Reward and Punishment of the Ego 107

SECTION IX.
On the Kama-Loka and Devachan:
On the Fate of the Lower "Principles" 112
Why Theosophists do not believe in the Return of Pure "Spirits" 114
A few Words about the Skandhas 120
On Post-mortem and Post-natal Consciousness 123
What is really meant by Annihilation 127
Definite Words for Definite Things 134

SECTION X.
On the Nature of our Thinking Principle:
The Mystery of the Ego 139
The Complex Nature of Manas 143
The Doctrine is Taught in St. John's Gospel 146

SECTION XI.
On the Mysteries of Re-incarnation:
Periodical Rebirths 155
What is Karma? 158
Who are Those who Know? 170
The Difference between Faith and Knowledge;
or, Blind and Reasoned Faith 172
Has God the Right to Forgive? 176 [x]

SECTION XII.
What is Practical Theosophy?
Duty 180
The Relations of the T.S. to Political Reforms 183
On Self-Sacrifice 188
On Charity 192
Theosophy for the Masses 194
How Members can Help the Society 196
What a Theosophist ought not to do 197

SECTION XIII.
On the Misconceptions about the Theosophical Society:
Theosophy and Asceticism 204
Theosophy and Marriage 207
Theosophy and Education 208
Why, then, is there so much Prejudice against the T.S? 214

Is the Theosophical Society a Money-making Concern? 221
The Working Staff of the T.S. 225

SECTION XIV.
The "Theosophical Mahatmas":
Are They "Spirits of Light" or "Goblins Damn'd"? 228
The Abuse of Sacred Names and Terms 237

CONCLUSION.
The Future of the Theosophical Society 241
[xi]

PREFACE

The purpose of this book is exactly expressed in its title, "The Key to Theosophy," and needs but few words of explanation. It is not a complete or exhaustive text-book of Theosophy, but only a key to unlock the door that leads to the deeper study. It traces the broad outlines of the Wisdom Religion, and explains its fundamental principles; meeting, at the same time, the various objections raised by the average Western enquirer, and endeavouring to present unfamiliar concepts in a form as simple and in language as clear as possible. That it should succeed in making Theosophy intelligible without mental effort on the part of the reader, would be too much to expect; but it is hoped that the obscurity still left is of the thought not of the language, is due to depth not to confusion. To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible. The need for such an exposition as the present has long been felt among those interested in the Theosophical Society and its work, and it is hoped that it will supply information, as free as possible from technicalities, to many whose attention has been awakened, but who, as yet, are merely puzzled and not convinced.

Some care has been taken in disentangling some part of what is true from what is false in Spiritualistic teachings as to the post-mortem life, and to showing the true nature of Spiritualistic phænomena. Previous explanations of a similar kind have drawn much wrath upon the writer's devoted head; the Spiritualists, like too many others, preferring to believe what is pleasant rather than what is true, and becoming very angry with anyone who destroys an agreeable delusion. For the past year Theosophy has been the target for every poisoned arrow of Spiritualism, as though the possessors of a half truth felt more antagonism to the possessors of the whole truth than those who had no share to boast of.

Very hearty thanks are due from the author to many Theosophists who have sent suggestions and questions, or have otherwise contributed help during the writing of this book. The work will be the more useful for their aid, and that will be their best reward.

H. P. B.

[1]

THE KEY TO THEOSOPHY.

I.
THEOSOPHY AND THE THEOSOPHICAL SOCIETY.

THE MEANING OF THE NAME.

Enquirer. Theosophy and its doctrines are often referred to as a new-fangled religion. Is it a religion?

Theosophist. It is not. Theosophy is Divine Knowledge or Science.

Enq. What is the real meaning of the term?

Theo. "Divine Wisdom," **Θεοσοφία** (Theosophia) or Wisdom of the gods, as **Θεογονία** (theogonia), genealogy of the gods. The word **Θεὸς** means a god in Greek, one of the divine beings, certainly not "God" in the sense attached in our day to the term. Therefore, it is not "Wisdom of God," as translated by some, but *Divine Wisdom* such as that possessed by the gods. The term is many thousand years old.

Enq. What is the origin of the name?

Theo. It comes to us from the Alexandrian philosophers, called lovers of truth, Philatheians, from **φιλ** (phil) "loving," and **ἀλήθεια** (aletheia) "truth." The name Theosophy dates from the third century of our era, and began with Ammonius Saccas and his disciples,[1] who started the Eclectic Theosophical system. [2]

Enq. What was the object of this system?

Theo. First of all to inculcate certain great moral truths upon its disciples, and all those who were "lovers of the truth." Hence the motto adopted by the Theosophical Society: "There is no religion higher than truth."[2] The chief aim of the Founders of the Eclectic Theosophical School was one of

[1] Also called Analogeticists. As explained by Prof. Alex. Wilder, F.T.S., in his "Eclectic Philosophy," they were called so because of their practice of interpreting all sacred legends and narratives, myths and mysteries, by a rule or principle of analogy and correspondence: so that events which were related as having occurred in the external world were regarded as expressing operations and experiences of the human soul. They were also denominated Neo-Platonists. Though Theosophy, or the Eclectic Theosophical system, is generally attributed to the third century, yet, if Diogenes Laertius is to be credited, its origin is much earlier, as he attributed the system to an Egyptian priest, Pot-Amun, who lived in the early days of the Ptolemaic dynasty. The same author tells us that the name is Coptic, and signifies one consecrated to Amun, the God of Wisdom. Theosophy is the equivalent of Brahma-Vidya, divine knowledge.

[2] Eclectic Theosophy was divided under three heads: (1) Belief in one absolute, incomprehensible and supreme Deity, or infinite essence, which is the root of all nature, and of all that is, visible and invisible. (2) Belief in man's eternal immortal nature, because, being a radiation of the Universal Soul, it is of an identical essence with it. (3) *Theurgy*, or "divine work," or *producing a work of gods*; from *theoi*, "gods," and *ergein*, "to work." The term is very old, but, as it

the three objects of its modern successor, the Theosophical Society, namely, to reconcile all religions, sects and nations under a common system of ethics, based on eternal verities. [3]

Enq. What have you to show that this is not an impossible dream; and that all the world's religions *are* based on the one and the same truth? Theo. Their comparative study and analysis. The "Wisdom-Religion" was one in antiquity; and the sameness of primitive religious philosophy is proven to us by the identical doctrines taught to the Initiates during the MYSTERIES, an institution once universally diffused. "All the old worships indicate the existence of a single Theosophy anterior to them. The key that is to open one must open all; otherwise it cannot be the right key." (Eclect. Philo.)

THE POLICY OF THE THEOSOPHICAL SOCIETY.

Enq. In the days of Ammonius there were several ancient great religions, and numerous were the sects in Egypt and Palestine alone. How could he reconcile them?

Theo. By doing that which we again try to do now. The Neo-Platonists were a large body, and belonged to various religious philosophies[3]; [4] so do our Theosophists. In those days, the Jew Aristobulus affirmed that the ethics of Aristotle represented the *esoteric* teachings of the Law of Moses; Philo Judæus endeavoured to reconcile the *Pentateuch* with the Pythagorean and Platonic philosophy; and Josephus proved that the Essenes of Carmel were simply the copyists and followers of the Egyptian Therapeutæ (the healers). So it is in our day. We can show the line of descent of every Christian religion, as of every, even the smallest, sect. The latter are the minor twigs or shoots grown on the larger branches; but shoots and branches spring from the same trunk—the WISDOM-

belongs to the vocabulary of the MYSTERIES, was not in popular use. It was a mystic belief—practically proven by initiated adepts and priests—that, by making oneself as pure as the incorporeal beings—*i.e.*, by returning to one's pristine purity of nature—man could move the gods to impart to him Divine mysteries, and even cause them to become occasionally visible, either subjectively or objectively. It was the transcendental aspect of what is now called Spiritualism; but having been abused and misconceived by the populace, it had come to be regarded by some as necromancy, and was generally forbidden. A travestied practice of the theurgy of Iamblichus lingers still in the ceremonial magic of some modern Kabalists. Modern Theosophy avoids and rejects both these kinds of magic and "necromancy" as being very dangerous. Real *divine* theurgy requires an almost superhuman purity and holiness of life; otherwise it degenerates into mediumship or black magic. The immediate disciples of Ammonius Saccas, who was called *Theodidaktos*, "god-taught"—such as Plotinus and his follower Porphyry—rejected theurgy at first, but were finally reconciled to it through Iamblichus, who wrote a work to that effect entitled "De Mysteriis," under the name of his own master, a famous Egyptian priest called Abammon. Ammonius Saccas was the son of Christian parents, and, having been repelled by dogmatic spiritualistic Christianity from his childhood, became a Neo-Platonist, and like J. Boehme and other great seers and mystics, is said to have had divine wisdom revealed to him in dreams and visions. Hence his name of *Theodidaktos*. He resolved to reconcile every system of religion, and by demonstrating their identical origin to establish one universal creed based on ethics. His life was so blameless and pure, his learning so profound and vast, that several Church Fathers were his secret disciples. Clemens Alexandrinus speaks very highly of him. Plotinus, the "St. John" of Ammonius, was also a man universally respected and esteemed, and of the most profound learning and integrity. When thirty-nine years of age he accompanied the Roman Emperor Gordian and his army to the East, to be instructed by the sages of Bactria and India. He had a School of Philosophy in Rome. Porphyry, his disciple, whose real name was Malek (a Hellenized Jew), collected all the writings of his master. Porphyry was himself a great author, and gave an allegorical interpretation to some parts of Homer's writings. The system of meditation the Philaletheians resorted to was ecstacy, a system akin to Indian Yoga practice. What is known of the Eclectic School is due to Origen, Longinus, and Plotinus, the immediate disciples of Ammonius.—(*Vide Eclectic Philos.*, by A. Wilder).

[3] It was under Philadelphus that Judaism established itself in Alexandria, and forthwith the Hellenic teachers became the dangerous rivals of the College of Rabbis of Babylon. As the author of "Eclectic Philosophy" very pertinently remarks: "The Buddhistic, Vedantic, and Magian systems were expounded along with the philosophies of Greece at that period. It was not wonderful that thoughtful men supposed that the strife of words ought to cease, and considered it possible to extract one harmonious system from these various teachings.... Panænus, Athenagoras, and Clement were thoroughly instructed in Platonic philosophy, and comprehended its essential unity with the Oriental systems."

RELIGION. To prove this was the aim of Ammonius, who endeavoured to induce Gentiles and Christians, Jews and Idolators, to lay aside their contentions and strifes, remembering only that they were all in possession of the same truth under various vestments, and were all the children of a common mother.[4] This is the aim of Theosophy likewise.

Enq. What are your authorities for saying this of the ancient Theosophists of Alexandria?

Theo. An almost countless number of well-known writers. Mosheim, one of them, says that:— [5]

> "Ammonius taught that the religion of the multitude went hand-in-hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstitions, and lies; that it ought, therefore, to be brought back to its original purity by purging it of this dross and expounding it upon philosophical principles; and the whole Christ had in view was to reinstate and restore to its primitive integrity the wisdom of the ancients; to reduce within bounds the universally-prevailing dominion of superstition; and in part to correct, and in part to exterminate the various errors that had found their way into the different popular religions."

This, again, is precisely what the modern Theosophists say. Only while the great Philaletheian was supported and helped in the policy he pursued by two Church Fathers, Clement and Athenagoras, by all the learned Rabbis of the Synagogue, the Academy and the Groves, and while he taught a common doctrine for all, we, his followers on the same line, receive no recognition, but, on the contrary, are abused and persecuted. People 1,500 years ago are thus shown to have been more tolerant than they are in this *enlightened* century.

Enq. Was he encouraged and supported by the Church because, notwithstanding his heresies, Ammonius taught Christianity and was a Christian?

Theo. Not at all. He was born a Christian, but never accepted Church Christianity. As said of him by the same writer:

> "He had but to propound his instructions according to the ancient pillars of Hermes, which Plato and Pythagoras knew before, and from them constituted their philosophy. Finding the same in the prologue of the Gospel according to St. John, he very properly supposed that the purpose of Jesus was to restore the great doctrine of wisdom in its primitive integrity. The narratives of the Bible and the stories of the gods he considered to be allegories illustrative of the truth, or else fables to be rejected." Moreover, as says the *Edinburgh Encyclopedia*, "he acknowledged that Jesus Christ was an excellent *man* and

[4] Says Mosheim of Ammonius: "Conceiving that not only the philosophers of Greece, but also all those of the different barbarian nations, were perfectly in unison with each other with regard to every essential point, he made it his business so to expound the thousand tenets of all these various sects as to show they had all originated from one and the same source, and tended all to one and the same end." If the writer on Ammonius in the *Edinburgh Encyclopædia* knows what he is talking about, then he describes the modern Theosophists, their beliefs, and their work, for he says, speaking of the *Theodidaktos*: "He adopted the doctrines which were received in Egypt (the esoteric were those of India) concerning the Universe and the Deity, considered as constituting one great whole; concerning the eternity of the world ... and established a system of moral discipline which allowed the people in general to live according to the laws of their country and the dictates of nature, but required the wise to exalt their mind by contemplation."

the 'friend of God,' but alleged that it was not his design entirely to abolish the worship of demons (gods), and that his only intention was to purify the ancient religion."

THE WISDOM-RELIGION ESOTERIC IN ALL AGES.

Enq. Since Ammonius never committed anything to writing, how can one feel sure that such were his teachings?

Theo. Neither did Buddha, Pythagoras, Confucius, Orpheus, [6] Socrates, or even Jesus, leave behind them any writings. Yet most of these are historical personages, and their teachings have all survived. The disciples of Ammonius (among whom Origen and Herennius) wrote treatises and explained his ethics. Certainly the latter are as historical, if not more so, than the Apostolic writings. Moreover, his pupils—Origen, Plotinus, and Longinus (counsellor of the famous Queen Zenobia)—have all left voluminous records of the Philaletheian System—so far, at all events, as their public profession of faith was known, for the school was divided into exoteric and *esoteric* teachings.

Enq. How have the latter tenets reached our day, since you hold that what is properly called the WISDOM-RELIGION was esoteric?

Theo. The WISDOM-RELIGION was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy.

Enq. Where and by whom was it so preserved?

Theo. Among Initiates of every country; among profound seekers after truth—their disciples; and in those parts of the world where such topics have always been most valued and pursued: in India, Central Asia, and Persia.

Enq. Can you give me some proofs of its esotericism?

Theo. The best proof you can have of the fact is that every ancient religious, or rather philosophical, cult consisted of an esoteric or secret teaching, and an exoteric (outward public) worship. Furthermore, it is a well-known fact that the MYSTERIES of the ancients comprised with every nation the "greater" (secret) and "Lesser" (public) MYSTERIES—*e.g.*, in the celebrated solemnities called the *Eleusinia*, in Greece. From the Hierophants of Samothrace, Egypt, and the initiated Brahmins of the India of old, down to the later Hebrew Rabbis, all preserved, for fear of profanation, their real *bona fide* beliefs secret. The Jewish Rabbis called their secular religious [7] series the *Mercavah* (the exterior body), "the vehicle," or, *the covering which contains the hidden soul—i.e.*, their highest secret knowledge. Not one of the ancient nations ever imparted through its priests its real philosophical secrets to the masses, but allotted to the latter only the husks. Northern Buddhism has its "greater" and its "lesser" vehicle, known as the *Mahayana*, the esoteric, and the *Hinayana*, the exoteric, Schools. Nor can you blame them for such secrecy; for surely you would not think of feeding your flock of sheep on learned dissertations on botany instead of on grass? Pythagoras called his *Gnosis* "the knowledge of things that are," or ἡ γνῶσις τῶν ὄντων, and preserved that knowledge for his pledged disciples only: for those who could digest such mental food and feel satisfied; and he pledged them to silence and secrecy. Occult alphabets and secret ciphers are the development of the old Egyptian *hieratic* writings, the secret of which was, in the days of old, in the possession only of the Hierogrammatists, or initiated Egyptian priests. Ammonius Saccas, as his biographers tell us, bound his pupils by oath not to divulge *his higher doctrines* except to those who had already been instructed in preliminary knowledge, and who were also bound by a pledge. Finally, do we not find

the same even in early Christianity, among the Gnostics, and even in the teachings of Christ? Did he not speak to the multitudes in parables which had a two-fold meaning, and explain his reasons only to his disciples? "To you," he says, "it is given to know the mysteries of the kingdom of heaven; but unto them that are without, all these things are done in parables" (Mark iv. 11). "The Essenes of Judea and Carmel made similar distinctions, dividing their adherents into neophytes, brethren, and the *perfect*, or those initiated" (Eclec. Phil.). Examples might be brought from every country to this effect.

Enq. Can you attain the "Secret Wisdom" simply by study? Encyclopædias define *Theosophy* pretty much as Webster's Dictionary does, *i.e.*, as "*supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge by physical means and chemical processes*." Is this so? [8]

Theo. I think not. Nor is there any lexicographer capable of explaining, whether to himself or others, how *superhuman* knowledge can be attained by *physical* or chemical processes. Had Webster said "by *metaphysical* and alchemical processes," the definition would be approximately correct: as it is, it is absurd. Ancient Theosophists claimed, and so do the modern, that the infinite cannot be known by the finite—*i.e.*, sensed by the finite Self—but that the divine essence could be communicated to the higher Spiritual Self in a state of ecstacy. This condition can hardly be attained, like *hypnotism*, by "physical and chemical means."

Enq. What is your explanation of it?

Theo. Real ecstacy was defined by Plotinus as "the liberation of the mind from its finite consciousness, becoming one and identified with the infinite." This is the highest condition, says Prof. Wilder, but not one of permanent duration, and it is reached only by the very *very* few. It is, indeed, identical with that state which is known in India as *Samadhi*. The latter is practised by the Yogis, who facilitate it physically by the greatest abstinence in food and drink, and mentally by an incessant endeavour to purify and elevate the mind. Meditation is silent and *unuttered* prayer, or, as Plato expressed it, "the ardent turning of the soul toward the divine; not to ask any particular good (as in the common meaning of prayer), but for good itself—for the universal Supreme Good" of which we are a part on earth, and out of the essence of which we have all emerged. Therefore, adds Plato, "remain silent in the presence of the *divine ones*, till they remove the clouds from thy eyes and enable thee to see by the light which issues from themselves, not what appears as good to thee, but what is intrinsically good."[5] [9]

Enq. Theosophy, then, is not, as held by some, a newly devised scheme?

Theo. Only ignorant people can thus refer to it. It is as old as the world, in its teachings and ethics, if not in name, as it is also the broadest and most catholic system among all.

---

[5] This is what the scholarly author of "The Eclectic Philosophy," Prof. A. Wilder, F.T.S., describes as "*spiritual photography*": "The soul is the camera in which facts and events, future, past, and present, are alike fixed; and the mind becomes conscious of them. Beyond our every-day world of limits all is one day or state—the past and future comprised in the present." ... "Death is the last *ecstasis* on earth. Then the soul is freed from the constraint of the body, and its nobler part is united to higher nature and becomes partaker in the wisdom and foreknowledge of the higher beings." Real Theosophy is, for the mystics, that state which Apollonius of Tyana was made to describe thus: "I can see the present and the future as in a clear mirror. The sage need not wait for the vapours of the earth and the corruption of the air to foresee events.... The *theoi*, or gods, see the future; common men the present; sages that which is about to take place." "The Theosophy of the Sages" he speaks of is well expressed in the assertion, "The Kingdom of God is within us."

Enq. How comes it, then, that Theosophy has remained so unknown to the nations of the Western Hemisphere? Why should it have been a sealed book to races confessedly the most cultured and advanced?

Theo. We believe there were nations as cultured in days of old and certainly more spiritually "advanced" than we are. But there are several reasons for this willing ignorance. One of them was given by St. Paul to the cultured Athenians—a loss, for long centuries, of real spiritual insight, and even interest, owing to their too great devotion to things of sense and their long slavery to the dead letter of dogma and ritualism. But the strongest reason for its lies in the fact that real Theosophy has ever been kept secret.

Enq. You have brought forward proofs that such secrecy has existed; but what was the real cause for it?

Theo. The causes for it were: *Firstly*, the perversity of average human nature and its selfishness, always tending to the gratification of *personal* desires to the detriment of neighbours and next of kin. Such people could never be entrusted with *divine* secrets. *Secondly*, their unreliability to keep the sacred and divine knowledge from desecration. It is the latter that led to the perversion of the most sublime truths and symbols, and to the gradual transformation of things spiritual into anthropomorphic, concrete, and gross imagery—in other words, to the dwarfing of the god-idea and to idolatry. [10]

THEOSOPHY IS NOT BUDDHISM.

Enq. You are often spoken of as "Esoteric Buddhists." Are you then all followers of Gautama Buddha?

Theo. No more than musicians are all followers of Wagner. Some of us are Buddhists by religion; yet there are far more Hindus and Brahmins than Buddhists among us, and more Christian-born Europeans and Americans than *converted* Buddhists. The mistake has arisen from a misunderstanding of the real meaning of the title of Mr. Sinnett's excellent work, "Esoteric Buddhism," which last word ought to have been spelt *with one, instead of two, d's*, as then *Budhism* would have meant what it was intended for, merely "Wisdom*ism*" (Bodha, bodhi, "intelligence," "wisdom") instead of *Buddhism*, Gautama's religious philosophy. Theosophy, as already said, is the WISDOM-RELIGION.

Enq. What is the difference between Buddhism, the religion founded by the Prince of Kapilavastu, and *Budhism*, the "Wisdomism" which you say is synonymous with Theosophy?

Theo. Just the same difference as there is between the secret teachings of Christ, which are called "the mysteries of the Kingdom of Heaven," and the later ritualism and dogmatic theology of the Churches and Sects. *Buddha* means the "Enlightened" by *Bodha*, or understanding, Wisdom. This has passed root and branch into the *esoteric* teachings that Gautama imparted to his chosen *Arhats* only.

Enq. But some Orientalists deny that Buddha ever taught any esoteric doctrine at all?

Theo. They may as well deny that Nature has any hidden secrets for the men of science. Further on I will prove it by Buddha's conversation with his disciple Ananda. His esoteric teachings were simply the *Gupta Vidya* (secret knowledge) of the ancient Brahmins, the key to which their modern successors have, with few exceptions, completely lost. And this *Vidya* has passed into what is now known as the *inner* teachings of the *Mahayana* school of Northern Buddhism. Those who deny it are

simply ignorant pretenders to Orientalism. I advise you to read the Rev. Mr. Edkins' *Chinese Buddhism*—especially the chapters on the Exoteric and *Esoteric* schools and teachings—and then compare the testimony of the whole ancient world upon the subject. [11]

Enq. But are not the ethics of Theosophy identical with those taught by Buddha?

Theo. Certainly, because these ethics are the soul of the Wisdom-Religion, and were once the common property of the initiates of all nations. But Buddha was the first to embody these lofty ethics in his public teachings, and to make them the foundation and the very essence of his public system. It is herein that lies the immense difference between exoteric Buddhism and every other religion. For while in other religions ritualism and dogma hold the first and most important place, in Buddhism it is the ethics which have always been the most insisted upon. This accounts for the resemblance, amounting almost to identity, between the ethics of Theosophy and those of the religion of Buddha.

Enq. Are there any great points of difference?

Theo. One great distinction between Theosophy and *exoteric* Buddhism is that the latter, represented by the Southern Church, entirely denies (a) the existence of any Deity, and (b) any conscious *post-mortem* life, or even any self-conscious surviving individuality in man. Such at least is the teaching of the Siamese sect, now considered as the *purest* form of exoteric Buddhism. And it is so, if we refer only to Buddha's public teachings; the reason for such reticence on his part I will give further on. But the schools of the Northern Buddhist Church, established in those countries to which his initiated Arhats retired after the Master's death, teach all that is now called Theosophical doctrines, because they form part of the knowledge of the initiates—thus proving how the truth has been sacrificed to the dead-letter by the too-zealous orthodoxy of Southern Buddhism. But how much grander and more noble, philosophical and scientific, even in its dead-letter, is this teaching than that of any other Church or religion. Yet Theosophy is not Buddhism. [12]

II.
EXOTERIC AND ESOTERIC THEOSOPHY.

WHAT THE MODERN THEOSOPHICAL SOCIETY IS NOT.

Enq. Your doctrines, then, are not a revival of Buddhism, nor are they entirely copied from the Neo-Platonic Theosophy?

Theo. They are not. But to these questions I cannot give you a better answer than by quoting from a paper read on "Theosophy" by Dr. J. D. Buck, F.T.S., before the last Theosophical Convention, at Chicago, America (April, 1889). No living theosophist has better expressed and understood the real essence of Theosophy than our honoured friend Dr. Buck:—

> "The Theosophical Society was organized for the purpose of promulgating the Theosophical doctrines, and for the promotion of the Theosophic life. The present Theosophical Society is not the first of its kind. I have a volume entitled: 'Theosophical Transactions of the Philadelphian Society,' published in London in 1697; and another with the following title: 'Introduction to Theosophy, or the Science of the Mystery of Christ; that is, of Deity, Nature, and Creature, embracing the philosophy of all the working powers of life, magical and spiritual, and forming a practical guide to the sublimest purity, sanctity, and evangelical perfection; also to the attainment of divine vision, and the holy angelic arts, potencies, and other prerogatives of the regeneration,' published in London in 1855. The following is the dedication of this volume:
>
> > 'To the students of Universities, Colleges, and schools of Christendom: To Professors of Metaphysical, Mechanical, and Natural Science in all its forms: To men and women of Education generally, of fundamental orthodox faith: To Deists, Arians, Unitarians, Swedenborgians, and other defective and ungrounded creeds, rationalists, and sceptics of every kind: To just-minded and enlightened Mohammedans, Jews, and oriental Patriarch-religionists: but especially to the gospel minister and missionary, whether to the barbaric or intellectual peoples, this introduction to Theosophy, or the science of the ground and mystery of all things, is most humbly and affectionately dedicated.'

[13]

> In the following year (1856) another volume was issued, royal octavo, of 600 pages, diamond type, of 'Theosophical Miscellanies.' Of the last-named work 500 copies only were issued, for gratuitous distribution to Libraries and Universities. These earlier movements, of which there were many, originated within the Church, with persons of great piety and earnestness, and of unblemished character; and all of these writings were in orthodox form, using the Christian expressions, and, like the writings of the eminent Churchman William Law, would only be distinguished by the ordinary reader for their great earnestness and piety. These were one and all but attempts to derive and explain the deeper meanings and original import of the Christian Scriptures, and to illustrate and unfold the Theosophic life. These works were soon forgotten, and are now generally unknown. They sought to reform the clergy and revive genuine piety, and were never welcomed. That one word, "Heresy," was sufficient to bury them in the limbo of all such Utopias. At the time of the Reformation John Reuchlin made a similar attempt with the same result, though he was the intimate and trusted friend of Luther. Orthodoxy never desired

> to be informed and enlightened. These reformers were informed, as was Paul by Festus, that too much learning had made them mad, and that it would be dangerous to go farther. Passing by the verbiage, which was partly a matter of habit and education with these writers, and partly due to religious restraint through secular power, and coming to the core of the matter, these writings were Theosophical in the strictest sense, and pertain solely to man's knowledge of his own nature and the higher life of the soul. The present Theosophical movement has sometimes been declared to be an attempt to convert Christendom to Buddhism, which means simply that the word 'Heresy' has lost its terrors and relinquished its power. Individuals in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives. These doctrines belong exclusively to no religion, and are confined to no society or time. They are the birthright of every human soul. Such a thing as orthodoxy must be wrought out by each individual according to his nature and his needs, and according to his varying experience. This may explain why those who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is Loyalty to Truth, and its ritual 'To honour every truth by use.' [14]
>
> How little this principle of Universal Brotherhood is understood by the masses of mankind, how seldom its transcendent importance is recognised, may be seen in the diversity of opinion and fictitious interpretations regarding the Theosophical Society. This Society was organized on this one principle, the essential Brotherhood of Man, as herein briefly outlined and imperfectly set forth. It has been assailed as Buddhistic and anti-Christian, as though it could be both these together, when both Buddhism and Christianity, as set forth by their inspired founders, make brotherhood the one essential of doctrine and of life. Theosophy has been also regarded as something new under the sun, or at best as old mysticism masquerading under a new name. While it is true that many Societies founded upon, and united to support, the principles of altruism, or essential brotherhood, have borne various names, it is also true that many have also been called Theosophic, and with principles and aims as the present society bearing that name. With these societies, one and all, the essential doctrine has been the same, and all else has been incidental, though this does not obviate the fact that many persons are attracted to the incidentals who overlook or ignore the essentials."

No better or more explicit answer—by a man who is one of our most esteemed and earnest Theosophists—could be given to your questions.

Enq. Which system do you prefer or follow, in that case, besides Buddhistic ethics?

Theo. None, and all. We hold to no religion, as to no philosophy in particular: we cull the good we find in each. But here, again, it must be stated that, like all other ancient systems, Theosophy is divided into Exoteric and *Esoteric* Sections.

Enq. What is the difference?

Theo. The members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with, and ready to carry out one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on *practical* instead of *theoretical* lines. The Fellows may be Christians or Mussulmen, Jews [15] or Parsees, Buddhists or Brahmins, Spiritualists

or Materialists, it does not matter; but every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student. In short, he has to help, if he can, in the carrying out of at least one of the objects of the programme. Otherwise he has no reason for becoming a "Fellow." Such are the majority of the exoteric Society, composed of "attached" and "unattached" members.[6] These may, or may not, become Theosophists *de facto*. Members they are, by virtue of their having joined the Society; but the latter cannot make a Theosophist of one who has no sense for the *divine* fitness of things, or of him who understands Theosophy in his own—if the expression may be used—*sectarian* and egotistic way. "Handsome is, as handsome does" could be paraphrased in this case and be made to run: "Theosophist is, who Theosophy does."

THEOSOPHISTS AND MEMBERS OF THE "T.S."

Enq. This applies to lay members, as I understand. And what of those who pursue the esoteric study of Theosophy; are they the real Theosophists?

Theo. Not necessarily, until they have proven themselves to be such. They have entered the inner group and pledged themselves to carry out, as strictly as they can, the rules of the occult body. This is a difficult undertaking, as the foremost rule of all is the entire renunciation of one's personality—*i.e.*, a *pledged* member has to become a thorough altruist, never to think of himself, and to forget his own vanity and pride in the thought of the good of his fellow-creatures, besides that of his fellow-brothers in the esoteric circle. He has to live, if the esoteric instructions shall profit him, a life of abstinence in everything, of self-denial and strict morality, doing his duty by all men. The few real Theosophists in the T.S. are among these members. This does not imply that outside of the T.S. and the inner circle, there are no Theosophists; for there are, and more than people know of; certainly far more than are found among the lay members of the T.S. [16]

Enq. Then what is the good of joining the so-called Theosophical Society in that case? Where is the incentive?

Theo. None, except the advantage of getting esoteric instructions, the genuine doctrines of the "Wisdom-Religion," and if the real programme is carried out, deriving much help from mutual aid and sympathy. Union is strength and harmony, and well-regulated simultaneous efforts produce wonders. This has been the secret of all associations and communities since mankind existed.

Enq. But why could not a man of well-balanced mind and singleness of purpose, one, say, of indomitable energy and perseverance, become an Occultist and even an Adept if he works alone?

Theo. He may; but there are ten thousand chances against one that he will fail. For one reason out of many others, no books on Occultism or Theurgy exist in our day which give out the secrets of alchemy or mediæval Theosophy in plain language. All are symbolical or in parables; and as the key to these has been lost for ages in the West, how can a man learn the correct meaning of what he is reading and studying? Therein lies the greatest danger, one that leads to unconscious *black* magic or the most helpless mediumship. He who has not an Initiate for a master had better leave the dangerous study alone. Look around you and observe. While two-thirds of *civilized* society ridicule the mere notion that there is anything in Theosophy, Occultism, Spiritualism, or in the Kabala, the other third is composed of the most heterogeneous and opposite elements. Some believe in the mystical, and even

[6] An "attached member" means one who has joined some particular branch of the T.S. An "unattached," one who belongs to the Society at large, has his diploma, from the Headquarters (Adyar, Madras), but is connected with no branch or lodge.

in the *supernatural* (!), but each believes in his own way. Others will rush single-handed into the study of the Kabala, Psychism, Mesmerism, Spiritualism, or some form or another of Mysticism. Result: no two men think alike, no two are agreed upon any fundamental occult principles, though many are those who claim [17] for themselves the *ultima thule* of knowledge, and would make outsiders believe that they are full-blown adepts. Not only is there no scientific and accurate knowledge of Occultism accessible in the West—not even of true astrology, the only branch of Occultism which, in its *exoteric* teachings, has definite laws and a definite system—but no one has any idea of what real Occultism means. Some limit ancient wisdom to the *Kabala* and the Jewish *Zohar*, which each interprets in his own way according to the dead-letter of the Rabbinical methods. Others regard Swedenborg or Boehme as the ultimate expressions of the highest wisdom; while others again see in mesmerism the great secret of ancient magic. One and all of those who put their theory into practice are rapidly drifting, through ignorance, into black magic. Happy are those who escape from it, as they have neither test nor criterion by which they can distinguish between the true and the false.

Enq. Are we to understand that the inner group of the T.S. claims to learn what it does from real initiates or masters of esoteric wisdom?

Theo. Not directly. The personal presence of such masters is not required. Suffice it if they give instructions to some of those who have studied under their guidance for years, and devoted their whole lives to their service. Then, in turn, these can give out the knowledge so imparted to others, who had no such opportunity. A portion of the true sciences is better than a mass of undigested and misunderstood learning. An ounce of gold is worth a ton of dust.

Enq. But how is one to know whether the ounce is real gold or only a counterfeit?

Theo. A tree is known by its fruit, a system by its results. When our opponents are able to prove to us that any solitary student of Occultism throughout the ages has become a saintly adept like Ammonius Saccas, or even a Plotinus, or a Theurgist like Iamblichus, or achieved feats such as are claimed to have been done by St. Germain, without any master to guide him, and all this without being a medium, a self-deluded psychic, or a charlatan—then [18] shall we confess ourselves mistaken. But till then, Theosophists prefer to follow the proven natural law of the tradition of the Sacred Science. There are mystics who have made great discoveries in chemistry and physical sciences, almost bordering on alchemy and Occultism; others who, by the sole aid of their genius, have rediscovered portions, if not the whole, of the lost alphabets of the "Mystery language," and are, therefore, able to read correctly Hebrew scrolls; others still, who, being seers, have caught wonderful *glimpses* of the hidden secrets of Nature. But all these are *specialists*. One is a theoretical inventor, another a Hebrew, *i.e.*, a Sectarian Kabalist, a third a Swedenborg of modern times, denying all and everything outside of his own particular science or religion. Not one of them can boast of having produced a universal or even a national benefit thereby, not even to himself. With the exception of a few healers—of that class which the Royal College of Physicians and Surgeons would call quacks—none have helped with their science Humanity, nor even a number of men of the same community. Where are the Chaldees of old, those who wrought marvellous cures, "not by charms but by simples"? Where is an Apollonius of Tyana, who healed the sick and raised the dead under any climate and circumstances? We know some *specialists* of the former class in Europe, but none of the latter—except in Asia, where the secret of the Yogi, "to live in death," is still preserved.

Enq. Is the production of such healing adepts the aim of Theosophy?

Theo. Its aims are several; but the most important of all are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. And we believe the former to

be far more important than the latter. Theosophy has to inculcate ethics; it has to purify the soul, if it would relieve the physical body, whose ailments, save cases of accidents, are all hereditary. It is not by studying Occultism for selfish ends, for the gratification of one's personal ambition, pride, or vanity, that one can ever reach the true goal: that of helping suffering mankind. Nor is it by studying one single branch of the esoteric philosophy that a man becomes an Occultist, but by studying, if not mastering, them all. [19]

Enq. Is help, then, to reach this most important aim, given only to those who study the esoteric sciences?

Theo. Not at all. Every *lay* member is entitled to general instruction if he only wants it; but few are willing to become what is called "working members," and most prefer to remain the *drones* of Theosophy. Let it be understood that private research is encouraged in the T.S., provided it does not infringe the limit which separates the exoteric from the esoteric, the *blind* from the *conscious* magic.

THE DIFFERENCE BETWEEN THEOSOPHY AND SPIRITUALISM.

Enq. You speak of Theosophy and Occultism; are they identical?

Theo. By no means. A man may be a very good Theosophist indeed, whether *in* or *outside* of the Society, without being in any way an Occultist. But no one can be a true Occultist without being a real Theosophist; otherwise he is simply a black magician, whether conscious or unconscious.

Enq. What do you mean?

Theo. I have said already that a true Theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others. Now, if an Occultist does not do all this, he must act selfishly for his own personal benefit; and if he has acquired more practical power than other ordinary men, he becomes forthwith a far more dangerous enemy to the world and those around him than the average mortal. This is clear.

Enq. Then is an Occultist simply a man who possesses more power than other people?

Theo. Far more—if he is a *practical* and really learned Occultist, and not one only in name. Occult sciences are *not*, as described, in Encyclopædias, "those *imaginary* sciences of the Middle Ages which related to the *supposed* action or influence of [20] Occult qualities or supernatural powers, as alchemy, magic, necromancy, and astrology," for they are real, actual, and very dangerous sciences. They teach the secret potency of things in Nature, developing and cultivating the hidden powers "latent in man," thus giving him tremendous advantages over more ignorant mortals. Hypnotism, now become so common and a subject of serious scientific inquiry, is a good instance in point. *Hypnotic* power has been discovered almost by accident, the way to it having been prepared by mesmerism; and now an able hypnotizer can do almost anything with it, from forcing a man, unconsciously to himself, to play the fool, to making him commit a crime—often by proxy for the hypnotizer, and *for the benefit of the latter*. Is not this a terrible power if left in the hands of unscrupulous persons? And please to remember that this is only one of the minor branches of Occultism.

Enq. But are not all these Occult sciences, magic, and sorcery, considered by the most cultured and learned people as relics of ancient ignorance and superstition?

Theo. Let me remind you that this remark of yours cuts both ways. The "most cultured and learned" among you regard also Christianity and every other religion as a relic of ignorance and superstition.

People begin to believe now, at any rate, in *hypnotism*, and some—even of the *most cultured*—in Theosophy and phenomena. But who among them, except preachers and blind fanatics, will confess to a belief in *Biblical miracles*? And this is where the point of difference comes in. There are very good and pure Theosophists who may believe in the supernatural, divine *miracles* included, but no Occultist will do so. For an Occultist practices *scientific* Theosophy, based on accurate knowledge of Nature's secret workings; but a Theosophist, practising the powers called abnormal, *minus* the light of Occultism, will simply tend toward a dangerous form of mediumship, because, although holding to Theosophy and its highest conceivable code of ethics, he practises it in the dark, on sincere but *blind* faith. Anyone, Theosophist or Spiritualist, who attempts to cultivate one of the branches of Occult science—*e.g.*, Hypnotism, Mesmerism, or even the secrets of producing physical phenomena, etc.—without the knowledge of the philosophic *rationale* of those powers, is like a rudderless boat launched on a stormy ocean. [21]

THE DIFFERENCE BETWEEN THEOSOPHY AND SPIRITUALISM.

Enq. But do you not believe in Spiritualism?

Theo. If by "Spiritualism" you mean the explanation which Spiritualists give of some abnormal phenomena, then decidedly *we do not*. They maintain that these manifestations are all produced by the "spirits" of departed mortals, generally their relatives, who return to earth, they say, to communicate with those they have loved or to whom they are attached. We deny this point blank. We assert that the spirits of the dead cannot return to earth—save in rare and exceptional cases, of which I may speak later; nor do they communicate with men except by *entirely subjective means*. That which does appear objectively, is only the phantom of the ex-physical man. But in *psychic*, and so to say, "Spiritual" Spiritualism, we do believe, most decidedly.

Enq. Do you reject the phenomena also?

Theo. Assuredly not—save cases of conscious fraud.

Enq. How do you account for them, then?

Theo. In many ways. The causes of such manifestations are by no means so simple as the Spiritualists would like to believe. Foremost of all, the *deus ex machinâ* of the so-called "materializations" is usually the astral body or "double" of the medium or of some one present. This *astral* body is also the producer or operating force in the manifestations of slate-writing, "Davenport"-like manifestations, and so on.

Enq. You say "usually"; then *what* is it that produces the rest?

Theo. That depends on the nature of the manifestations. Sometimes the astral remains, the Kamalokic "shells" of the vanished *personalities* that were; at other times, Elementals. "Spirit" is a word of manifold and wide significance. I really do not know what Spiritualists mean by the term; but what we understand them to claim is that the physical phenomena are produced by the reincarnating *Ego*, the *Spiritual* and immortal "individuality." And this hypothesis we entirely reject. The Conscious *Individuality* of the disembodied *cannot materialize*, nor can it return from its own mental Devachanic sphere to the plane of terrestrial objectivity. [22]

Enq. But many of the communications received from the "spirits" show not only intelligence, but a knowledge of facts not known to the medium, and sometimes even not consciously present to the mind of the investigator, or any of those who compose the audience.

Theo. This does not necessarily prove that the intelligence and knowledge you speak of belong to *spirits*, or emanate from *disembodied* souls. Somnambulists have been known to compose music and poetry and to solve mathematical problems while in their trance state, without having ever learnt music or mathematics. Others answered intelligently to questions put to them, and even, in several cases, spoke languages, such as Hebrew and Latin, of which they were entirely ignorant when awake—all this in a state of profound sleep. Will you, then, maintain that this was caused by "spirits"?

Enq. But how would you explain it?

Theo. We assert that the divine spark in man being one and identical in its essence with the Universal Spirit, our "spiritual Self" is practically omniscient, but that it cannot manifest its knowledge owing to the impediments of matter. Now the more these impediments are removed, in other words, the more the physical body is paralyzed, as to its own independent activity and consciousness, as in deep sleep or deep trance, or, again, in illness, the more fully can the *inner* Self manifest on this plane. This is our explanation of those truly wonderful phenomena of a higher order, in which undeniable intelligence and knowledge are exhibited. As to the lower order of manifestations, such as physical phenomena and the platitudes and common talk of the general "spirit," to explain even the most important of the teachings we hold upon the subject would take up [23] more space and time than can be allotted to it at present. We have no desire to interfere with the belief of the Spiritualists any more than with any other belief. The *onus probandi* must fall on the believers in "spirits." And at the present moment, while still convinced that the higher sort of manifestations occur through the disembodied souls, their leaders and the most learned and intelligent among the Spiritualists are the first to confess that not *all* the phenomena are produced by spirits. Gradually they will come to recognize the whole truth; but meanwhile we have no right nor desire to proselytize them to our views. The less so, as in the cases of purely *psychic and spiritual manifestations* we believe in the intercommunication of the spirit of the living man with that of disembodied personalities.[7]

Enq. This means that you reject the philosophy of Spiritualism *in toto*?

Theo. If by "philosophy" you mean their crude theories, we do. But they have no philosophy, in truth. Their best, their most intellectual and earnest defenders say so. Their fundamental and only unimpeachable truth, namely, that phenomena occur through mediums controlled by invisible forces and intelligences—no one, except a blind materialist of the "Huxley big toe" school, will or *can* deny. With regard to their philosophy, however, let me read to you what the able editor of *Light*, than whom the Spiritualists will find no wiser nor more devoted champion, says of them and their philosophy. This is what "M.A. Oxon," one of the very few *philosophical* Spiritualists, writes, with respect to their lack of organization and blind bigotry:— [24]

[7] We say that in such cases it is not the *spirits* of the dead who *descend* on earth, but the spirits of the living that *ascend* to the pure Spiritual Souls. In truth there is neither *ascending* nor *descending*, but a change of *state* or *condition* for the medium. The body of the latter becoming paralyzed, or "entranced," the spiritual Ego is free from its trammels, and finds itself on the same plane of consciousness with the disembodied spirits. Hence, if there is any spiritual attraction between the two *they can communicate*, as often occurs in dreams. The difference between a mediumistic and a non-sensitive nature is this: the liberated spirit of a medium has the opportunity and facility of influencing the passive organs of its entranced physical body, to make them act, speak, and write at its will. The Ego can make it repeat, echo-like, and in the human language, the thoughts and ideas of the disembodied entity, as well as its own. But the *non-receptive* or non-sensitive organism of one who is very positive cannot be so influenced. Hence, although there is hardly a human being whose Ego does not hold free intercourse, during the sleep of his body, with those whom it loved and lost, yet, on account of the positiveness and non-receptivity of its physical envelope and brain, no recollection, or a very dim, dream-like remembrance, lingers in the memory of the person once awake.

It is worth while to look steadily at this point, for it is of vital moment. We have an experience and a knowledge beside which all other knowledge is comparatively insignificant. The ordinary Spiritualist waxes wroth if anyone ventures to impugn his assured knowledge of the future and his absolute certainty of the life to come. Where other men have stretched forth feeble hands groping into the dark future, he walks boldly as one who has a chart and knows his way. Where other men have stopped short at a pious aspiration or have been content with a hereditary faith, it is his boast that he knows what they only believe, and that out of his rich stores he can supplement the fading faiths built only upon hope. He is magnificent in his dealings with man's most cherished expectations. "You hope," he seems to say, "for that which I can demonstrate. You have accepted a traditional belief in what I can experimentally prove according to the strictest scientific method. The old beliefs are fading; come out from them and be separate. They contain as much falsehood as truth. Only by building on a sure foundation of demonstrated fact can your superstructure be stable. All round you old faiths are toppling. Avoid the crash and get you out."

When one comes to deal with this magnificent person in a practical way, what is the result? Very curious and very disappointing. He is so sure of his ground that he takes no trouble to ascertain the interpretation which others put upon his facts. The wisdom of the ages has concerned itself with the explanation of what he rightly regards as proven; but he does not turn a passing glance on its researches. He does not even agree altogether with his brother Spiritualist. It is the story over again of the old Scotch body who, together with her husband, formed a "kirk." They had exclusive keys to Heaven, or, rather, she had, for she was "na certain aboot Jamie." So the infinitely divided and subdivided and resubdivided sects of Spiritualists shake their heads, and are "na certain aboot" one another. Again, the collective experience of mankind is solid [25] and unvarying on this point that union is strength, and disunion a source of weakness and failure. Shoulder to shoulder, drilled and disciplined, a rabble becomes an army, each man a match for a hundred of the untrained men that may be brought against it. Organization in every department of man's work means success, saving of time and labour, profit and development. Want of method, want of plan, haphazard work, fitful energy, undisciplined effort—these mean bungling failure. The voice of humanity attests the truth. Does the Spiritualist accept the verdict and act on the conclusion? Verily, no. He refuses to organize. He is a law unto himself, and a thorn in the side of his neighbours.—*Light*, June 22, 1889.

Enq. I was told that the Theosophical Society was originally founded to crush Spiritualism and belief in the survival of the individuality in man?

Theo. You are misinformed. Our beliefs are all founded on that immortal individuality. But then, like so many others, you confuse *personality* with individuality. Your Western psychologists do not seem to have established any clear distinction between the two. Yet it is precisely that difference which gives the key-note to the understanding of Eastern philosophy, and which lies at the root of the divergence between the Theosophical and Spiritualistic teachings. And though it may draw upon us still more the hostility of some Spiritualists, yet I must state here that it is Theosophy which is the *true* and unalloyed Spiritualism, while the modern scheme of that name is, as now practised by the masses, simply transcendental materialism.

Enq. Please explain your idea more clearly.

Theo. What I mean is that though our teachings insist upon the identity of spirit and matter, and though we say that spirit is *potential* matter, and matter simply crystallized spirit (*e.g.*, as ice is solidified steam), yet since the original and eternal condition of *all* is not spirit but *meta*-spirit, so to speak, (visible and solid matter being simply its periodical manifestation,) we maintain that the term spirit can only be applied to the *true* individuality.

Enq. But what is the distinction between this "true individuality" and the "I" or "Ego" of which we are all conscious? [26]

Theo. Before I can answer you, we must argue upon what you mean by "I" or "Ego." We distinguish between the simple fact of self-consciousness, the simple feeling that "I am I," and the complex thought that "I am Mr. Smith" or "Mrs. Brown." Believing as we do in a series of births for the same Ego, or re-incarnation, this distinction is the fundamental pivot of the whole idea. You see "Mr. Smith" really means a long series of daily experiences strung together by the thread of memory, and forming what Mr. Smith calls "himself." But none of these "experiences" are really the "I" or the Ego, nor do they give "Mr. Smith" the feeling that he is himself, for he forgets the greater part of his daily experiences, and they produce the feeling of *Egoity* in him only while they last. We Theosophists, therefore, distinguish between this bundle of "experiences," which we call the *false* (because so finite and evanescent) *personality*, and that element in man to which the feeling of "I am I" is due. It is this "I am I" which we call the *true* individuality; and we say that this "Ego" or individuality plays, like an actor, many parts on the stage of life.[8] Let us call every new life on earth of the same *Ego* a *night* on the stage of a theatre. One night the actor, or "Ego," appears as "Macbeth," the next as "Shylock," the third as "Romeo," the fourth as "Hamlet" or "King Lear," and so on, until he has run through the whole cycle of incarnations. The Ego begins his life-pilgrimage as a sprite, an "Ariel," or a "Puck"; he plays the part of a *super*, is a soldier, a servant, one of the chorus; rises then to "speaking parts," plays leading *rôles*, interspersed with insignificant parts, till he finally retires from the stage as "Prospero," the *magician*.

Enq. I understand. You say, then, that this true *Ego* cannot return to earth after death. But surely the actor is at liberty, if he has preserved the sense of his individuality, to return if he likes to the scene of his former actions?

Theo. We say not, simply because such a return to earth would be incompatible with any state of *unalloyed* bliss after death, as I am prepared to prove. We say that man suffers so much unmerited misery during his life, through the fault of others with whom he is associated, or because of his environment, that he is surely entitled to perfect rest and quiet, if not bliss, before taking up again the burden of life. However, we can discuss this in detail later. [27]

WHY IS THEOSOPHY ACCEPTED?

Enq. I understand to a certain extent; but I see that your teachings are far more complicated and metaphysical than either Spiritualism or current religious thought. Can you tell me, then, what has caused this system of Theosophy which you support to arouse so much interest and so much animosity at the same time?

Theo. There are several reasons for it, I believe; among other causes that may be mentioned is, *firstly*, the great reaction from the crassly materialistic theories now prevalent among scientific teachers. *Secondly*, general dissatisfaction with the artificial theology of the various Christian Churches, and the number of daily increasing and conflicting sects. *Thirdly*, an ever-growing perception of the fact that the creeds which are so obviously self—and mutually—contradictory *cannot be true*, and that claims which are unverified *cannot be real*. This natural distrust of conventional religions is only strengthened by their complete failure to preserve morals and to purify society and the masses. *Fourthly*, a conviction on the part of many, and *knowledge* by a few, that there must be somewhere a

[8] *Vide infra*, "On Individuality and Personality."

philosophical and religious system which shall be scientific and not merely speculative. *Finally*, a belief, perhaps, that such a system must be sought for in teachings far antedating any modern faith.

Enq. But how did this system come to be put forward just now?

Theo. Just because the time was found to be ripe, which fact is shown by the determined effort of so many earnest students to reach *the truth*, at whatever cost and wherever it may be concealed. Seeing this, its custodians permitted that some portions at least of that truth should be proclaimed. Had the formation of the Theosophical Society been postponed a few years longer, one half of the civilized nations would have become by this time rank materialists, and the other half anthropomorphists and phenomenalists. [28]

Enq. Are we to regard Theosophy in any way as a revelation?

Theo. In no way whatever—not even in the sense of a new and direct disclosure from some higher, supernatural, or, at least, *superhuman beings*; but only in the sense of an "unveiling" of old, very old, truths to minds hitherto ignorant of them, ignorant even of the existence and preservation of any such archaic knowledge.[9]

Enq. You spoke of "Persecution." If truth is as represented by Theosophy, why has it met with such opposition, and with no general acceptance?

Theo. For many and various reasons again, one of which is the hatred felt by men for "innovations," as they call them. Selfishness is essentially conservative, and hates being disturbed. It prefers an easy-going, unexacting *lie* to the greatest truth, if the latter requires the sacrifice of one's smallest comfort. The power of mental inertia is great in anything that does not promise immediate benefit and reward. Our age is pre-eminently unspiritual and matter of fact. Moreover, there is the unfamiliar character of Theosophic teachings; the highly abstruse nature of the doctrines, some [29] of which contradict flatly many of the human vagaries cherished by sectarians, which have eaten into the very core of popular beliefs. If we add to this the personal efforts and great purity of life exacted of those who would become the disciples of the *inner* circle, and the very limited class to which an entirely unselfish code appeals, it will be easy to perceive the reason why Theosophy is doomed to such slow, uphill work. It is essentially the philosophy of those who suffer, and have lost all hope of being helped out of the mire of life by any other means. Moreover, the history of any system of belief or morals, newly introduced into a foreign soil, shows that its beginnings were impeded by every obstacle that obscurantism and selfishness could suggest. "The crown of the innovator is a crown of thorns" indeed! No pulling down of old, worm-eaten buildings can be accomplished without some danger.

Enq. All this refers rather to the ethics and philosophy of the T.S. Can you give me a general idea of the Society itself, its object and statutes?

[9] It has become "fashionable," especially of late, to deride the notion that there ever was, in the *mysteries* of great and civilized peoples, such as the Egyptians, Greeks, or Romans, anything but priestly imposture. Even the Rosicrucians were no better than half lunatics, half knaves. Numerous books have been written on them; and tyros, who had hardly heard the name a few years before, sallied out as profound critics and Gnostics on the subject of alchemy, the fire-philosophers, and mysticism in general. Yet a long series of the Hierophants of Egypt, India, Chaldea, and Arabia are known, along with the greatest philosophers and sages of Greece and the West, to have included under the designation of wisdom and divine science all knowledge, for they considered the base and origin of every art and science as *essentially* divine. Plato regarded the *mysteries* as most sacred, and Clemens Alexandrinus, who had been himself initiated into the Eleusinian mysteries, has declared "that the doctrines taught therein contained in them the end of all human knowledge." Were Plato and Clemens two knaves or two fools, we wonder, or—both?

Theo. This was never made secret. Ask, and you shall receive accurate answers.

Enq. But I heard that you were bound by pledges?

Theo. Only in the *Arcane* or "Esoteric" Section.

Enq. And also, that some members after leaving did not regard themselves bound by them. Are they right?

Theo. This shows that their idea of honour is an imperfect one. How can they be right? As well said in the *Path*, our theosophical organ at New York, treating of such a case: "Suppose that a soldier is tried for infringement of oath and discipline, and is dismissed from the service. In his rage at the justice he has called down, and of whose penalties he was distinctly forewarned, the soldier turns to the enemy with false information,—a spy and traitor—as a revenge upon his former Chief, and claims that his punishment has released him from his oath of loyalty to a cause." Is he justified, think you? Don't you think he deserves being called a dishonourable man, a coward?

Enq. I believe so; but some think otherwise.

Theo. So much the worse for them. But we will talk on this subject later, if you please. [30]

III.
THE WORKING SYSTEM OF THE T.S.[10]

THE OBJECTS OF THE SOCIETY.

Enq. What are the objects of the "Theosophical Society"?

Theo. They are three, and have been so from the beginning. (1). To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, colour, or creed. (2). To promote the study of Aryan and other Scriptures, of the World's religion and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies. (3). To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially. These are, broadly stated, the three chief objects of the Theosophical Society.

Enq. Can you give me some more detailed information upon these?

Theo. We may divide each of the three objects into as many explanatory clauses as may be found necessary.

Enq. Then let us begin with the first. What means would you resort to, in order to promote such a feeling of brotherhood among races that are known to be of the most diversified religions, customs, beliefs, and modes of thought?

Theo. Allow me to add that which you seem unwilling to express. Of course we know that with the exception of two remnants of races—the Parsees and the Jews—every nation is divided, not merely against all other nations, but even against itself. This is found most prominently among the so-called civilized Christian nations. Hence your wonder, and the reason why our first object appears to you a Utopia. Is it not so? [31]

Enq. Well, yes; but what have you to say against it?

Theo. Nothing against the fact; but much about the necessity of removing the causes which make Universal Brotherhood a Utopia at present.

Enq. What are, in your view, these causes?

Theo. First and foremost, the natural selfishness of human nature. This selfishness, instead of being eradicated, is daily strengthened and stimulated into a ferocious and irresistible feeling by the present religious education, which tends not only to encourage, but positively to justify it. People's ideas about right and wrong have been entirely perverted by the literal acceptance of the Jewish Bible. All the unselfishness of the altruistic teachings of Jesus has become merely a theoretical subject for pulpit oratory; while the precepts of practical selfishness taught in the Mosaic Bible, against which Christ so vainly preached, have become ingrained into the innermost life of the Western nations. "An eye for an eye and a tooth for a tooth" has come to be the first maxim of your law. Now, I state openly

[10] *Vide* (at the end) the official rules of the T.S., Appendix A. *Nota bene*, "T.S." is an abbreviation for "Theosophical Society."

and fearlessly, that the perversity of this doctrine and of so many others *Theosophy alone* can eradicate.

THE COMMON ORIGIN OF MAN.

Enq. How?

Theo. Simply by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that:—(a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (b) As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein.

Enq. But this is not the teaching of Christ, but rather a pantheistic notion. [32]

Theo. That is where your mistake lies. It is purely *Christian*, although *not* Judaic, and therefore, perhaps, your Biblical nations prefer to ignore it.

Enq. This is a wholesale and unjust accusation. Where are your proofs for such a statement?

Theo. They are ready at hand. Christ is alleged to have said: "Love each other" and "Love your enemies"; for "if ye love them (only) which love you, what reward (or merit) have ye? Do not even the *publicans*[11] the same? And if you salute your brethren only, what do ye more than others? Do not even publicans so?" These are Christ's words. But Genesis ix. 25, says "Cursed be Canaan, a servant of servants shall he be unto his brethren." And, therefore, Christian but Biblical people prefer the law of Moses to Christ's law of love. They base upon the Old Testament, which panders to all their passions, their laws of conquest, annexation, and tyranny over races which they call *inferior*. What crimes have been committed on the strength of this infernal (if taken in its dead letter) passage in Genesis, history alone gives us an idea, however inadequate.[12] [33]

[11] Publicans—regarded as so many thieves and pickpockets in those days. Among the Jews the name and profession of a publican was the most odious thing in the world. They were not allowed to enter the Temple, and Matthew (xviii. 17) speaks of a heathen and a publican as identical. Yet they were only Roman tax-gatherers occupying the same position as the British officials in India and other conquered countries.

[12] "At the close of the Middle Ages slavery, under the power of moral forces, had mainly disappeared from Europe; but two momentous events occurred which overbore the moral power working in European society and let loose a swarm of curses upon the earth such as mankind had scarcely ever known. One of these events was the first voyaging to a populated and barbarous coast where human beings were a familiar article of traffic; and the other the discovery of a new world, where mines of glittering wealth were open, provided labour could be imported to work them. For four hundred years men and women and children were torn from all whom they knew and loved, and were sold on the coast of Africa to foreign traders; they were chained below decks—the dead often with the living—during the horrible 'middle passage,' and, according to Bancroft, an impartial historian, two hundred and fifty thousand out of three and a quarter millions were thrown into the sea on that fatal passage, while the remainder were consigned to nameless misery in the mines, or under the lash in the cane and rice fields. The guilt of this great crime rests on the Christian Church. 'In the name of the most Holy Trinity' the Spanish Government (Roman Catholic) concluded more than ten treaties authorising the sale of five hundred thousand human beings; in 1562 Sir John Hawkins sailed on his diabolical errand of buying slaves in Africa and selling them in the West Indies in a ship which bore the sacred name of Jesus; while Elizabeth, the Protestant Queen, rewarded him for his success in this first adventure of Englishmen in that inhuman traffic by allowing him to wear as his crest 'a demi-Moor in his proper colour, bound with a cord, or, in other words, a manacled negro slave.'"—*Conquests of the Cross* (quoted from the *Agnostic Journal*).

Enq. I have heard you say that the identity of our physical origin is proved by science, that of our spiritual origin by the Wisdom-Religion. Yet we do not find Darwinists exhibiting great fraternal affection.

Theo. Just so. This is what shows the deficiency of the materialistic systems, and proves that we Theosophists are in the right. The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly goodwill.

Enq. But how does Theosophy explain the common origin of man?

Theo. By teaching that the *root* of all nature, objective and subjective, and everything else in the universe, visible and invisible, *is*, *was*, and *ever will be* one absolute essence, from which all starts, and into which everything returns. This is Aryan philosophy, fully represented only by the Vedantins, and the Buddhist system. With this object in view, it is the duty of all Theosophists to promote in every practical way, and in all countries, the spread of *non-sectarian* education.

Enq. What do the written statutes of your Society advise its members to do besides this? On the physical plane, I mean? [34]

Theo. In order to awaken brotherly feeling among nations we have to assist in the international exchange of useful arts and products, by advice, information, and co-operation with all worthy individuals and associations (provided, however, add the statutes, "that no benefit or percentage shall be taken by the Society or the 'Fellows' for its or their corporate services"). For instance, to take a practical illustration. The organization of Society, depicted by Edward Bellamy, in his magnificent work "Looking Backwards," admirably represents the Theosophical idea of what should be the first great step towards the full realization of universal brotherhood. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism have been overcome by the feeling of solidarity and mutual brotherhood; and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum.

Enq. Then as a Theosophist you will take part in an effort to realize such an ideal?

Theo. Certainly; and we have proved it by action. Have not you heard of the Nationalist clubs and party which have sprung up in America since the publication of Bellamy's book? They are now coming prominently to the front, and will do so more and more as time goes on. Well, these clubs and this party were started in the first instance by Theosophists. One of the first, the Nationalist Club of Boston, Mass., has Theosophists for President and Secretary, and the majority of its executive belong to the T.S. In the constitution of all their clubs, and of the party they are forming, the influence of Theosophy and of the Society is plain, for they all take as their basis, their first and fundamental principle, the Brotherhood of Humanity as taught by Theosophy. In their declaration of Principles they state:—"The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature." What can be more Theosophical than this? But it is not enough. What is also needed is to impress men with the idea

that, if the root of mankind is *one*, then there must also be one truth which finds expression in all the various religions—except in the Jewish, as you do not find it *expressed* even in the Kabala. [35]

Enq. This refers to the common origin of religions, and you may be right there. But how does it apply to practical brotherhood on the physical plane?

Theo. First, because that which is true on the metaphysical plane must be also true on the physical. Secondly, because there is no more fertile source of hatred and strife than religious differences. When one party or another thinks himself the sole possessor of absolute truth, it becomes only natural that he should think his neighbour absolutely in the clutches of Error or the Devil. But once get a man to see that none of them has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out—then true brotherhood in religion will be established. The same applies in the physical world.

Enq. Please explain further.

Theo. Take an instance. A plant consists of a root, a stem, and many shoots and leaves. As humanity, as a whole, is the stem which grows from the spiritual root, so is the stem the unity of the plant. Hurt the stem and it is obvious that every shoot and leaf will suffer. So it is with mankind.

Enq. Yes, but if you injure a leaf or a shoot, you do not injure the whole plant.

Theo. And therefore you think that by injuring *one* man you do not injure humanity? But how do *you* know? Are you aware that even materialistic science teaches that any injury, however slight, to a plant will affect the whole course of its future growth and development? Therefore, you are mistaken, and the analogy is perfect. If, however, you overlook the fact that a cut in the finger may often make the whole body suffer, and react on the whole nervous system, I must all the more remind you that there may well be other spiritual laws, operating on plants and animals as well as on mankind, although, as you do not recognize their action on plants and animals, you may deny their existence. [36]

Enq. What laws do you mean?

Theo. We call them Karmic laws; but you will not understand the full meaning of the term unless you study Occultism. However, my argument did not rest on the assumption of these laws, but really on the analogy of the plant. Expand the idea, carry it out to a universal application, and you will soon find that in true philosophy every physical action has its moral and everlasting effect. Hurt a man by doing him bodily harm; you may think that his pain and suffering cannot spread by any means to his neighbours, least of all to men of other nations. We affirm *that it will, in good time*. Therefore, we say, that unless every man is brought to understand and accept *as an axiomatic truth* that by wronging one man we wrong not only ourselves but the whole of humanity in the long run, no brotherly feelings such as preached by all the great Reformers, pre-eminently by Buddha and Jesus, are possible on earth.

OUR OTHER OBJECTS.

Enq. Will you now explain the methods by which you propose to carry out the second object?

Theo. To collect for the library at our headquarters of Adyar, Madras, (and by the Fellows of their Branches for their local libraries,) all the good works upon the world's religions that we can. To put

into written form correct information upon the various ancient philosophies, traditions, and legends, and disseminate the same in such practicable ways as the translation and publication of original works of value, and extracts from and commentaries upon the same, or the oral instructions of persons learned in their respective departments.

Enq. And what about the third object, to develop in man his latent spiritual or psychic powers? [37]

Theo. This has to be achieved also by means of publications, in those places where no lectures and personal teachings are possible. Our duty is to keep alive in man his spiritual intuitions. To oppose and counteract—after due investigation and proof of its irrational nature—bigotry in every form, religious, scientific, or social, and *cant* above all, whether as religious sectarianism or as belief in miracles or anything supernatural. What we have to do is to seek to obtain *knowledge* of all the laws of nature, and to diffuse it. To encourage the study of those laws least understood by modern people, the so-called Occult Sciences, *based on the true knowledge of nature*, instead of, as at present, on *superstitious beliefs based on blind faith and authority*. Popular folk-lore and traditions, however fanciful at times, when sifted may lead to the discovery of long-lost, but important, secrets of nature. The Society, therefore, aims at pursuing this line of inquiry, in the hope of widening the field of scientific and philosophical observation.

ON THE SACREDNESS OF THE PLEDGE.

Enq. Have you any ethical system that you carry out in the Society?

Theo. The ethics are there, ready and clear enough for whomsoever follow them. They are the essence and cream of the world's ethics, gathered from the teachings of all the world's great reformers. Therefore, you will find represented therein Confucius and Zoroaster, Lao-Tze and the Bhagavat-Gita, the precepts of Gautama Buddha and Jesus of Nazareth, of Hillel and his school, as of Pythagoras, Socrates, Plato, and their schools.

Enq. Do the members of your Society carry out these precepts? I have heard of great dissensions and quarrels among them.

Theo. Very naturally, since although the reform (in its present shape) may be called new, the men and women to be reformed are the same human, sinning natures as of old. As already said, the earnest *working* members are few; but many are the sincere and well-disposed persons, who try their best to live up to the [38] Society's and their own ideals. Our duty is to encourage and assist individual fellows in self-improvement, intellectual, moral, and spiritual; not to blame or condemn those who fail. We have, strictly speaking, no right to refuse admission to anyone—especially in the *Esoteric Section* of the Society, wherein "he who enters is as one newly born." But if any member, his sacred pledges on his word of honour and immortal *Self*, notwithstanding, chooses to continue, after that "new birth," with the new man, the vices or defects of his old life, and to indulge in them still in the Society, then, of course, he is more than likely to be asked to resign and withdraw; or, in case of his refusal, to be expelled. We have the strictest rules for such emergencies.

Enq. Can some of them be mentioned?

Theo. They can. To begin with, no Fellow in the Society, whether exoteric or esoteric, has a right to force his personal opinions upon another Fellow. "It is not lawful for *any officer of the Parent Society*

to express in public, by word or act, any hostility to, or preference for, any one section,[13] religious or philosophical, more than another. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world. And no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warning, violation of this rule shall be punished by suspension or expulsion." This is one of the offenses in the Society at large. As regards the inner section, now called the *Esoteric*, the following rules have been laid down and adopted, so far back as 1880. "No Fellow shall put to his selfish use any knowledge communicated to him by any member of the first section (now a higher 'degree'); violation of the rule being punished by expulsion." Now, however, before any such knowledge can be imparted, the applicant has to bind himself by a solemn oath not to use it for selfish purposes, nor to reveal anything said except by permission. [39]

Enq. But is a man expelled, or resigning, from the section free to reveal anything he may have learned, or to break any clause of the pledge he has taken?

Theo. Certainly not. His expulsion or resignation only relieves him from the obligation of obedience to the teacher, and from that of taking an active part in the work of the Society, but surely not from the sacred pledge of secrecy.

Enq. But is this reasonable and just?

Theo. Most assuredly. To any man or woman with the slightest honourable feeling a pledge of secrecy taken even on one's *word of honour*, much more to one's Higher Self—the God within—is binding till death. And though he may leave the Section and the Society, no man or woman of honour will think of attacking or injuring a body to which he or she has been so pledged.

Enq. But is not this going rather far?

Theo. Perhaps so, according to the low standard of the present time and morality. But if it does not bind as far as this, what use is a *pledge* at all? How can anyone expect to be taught secret knowledge, if he is to be at liberty to free himself from all the obligations he had taken, whenever he pleases? What security, confidence, or trust would ever exist among them, if pledges such as this were to have no really binding force at all? Believe me, the law of retribution (Karma) would very soon overtake one who so broke his pledge, and perhaps as soon as the contempt of every honourable man would, even on this physical plane. As well expressed in the N. Y. "Path" just cited on this subject, "*A pledge once taken, is for ever binding in both the moral and the occult worlds.* If we break it once and are punished, that does not justify us in breaking it again, and so long as we do, so long will the mighty lever of the Law (of Karma) react upon us." (The *Path*, July, 1889.) [40]

---

[13] A "branch," or lodge, composed solely of co-religionists, or a branch *in partibus*, as they are now somewhat bombastically called.

IV.
THE RELATIONS OF THE THEOSOPHICAL SOCIETY TO THEOSOPHY.

ON SELF-IMPROVEMENT.

Enq. Is moral elevation, then, the principal thing insisted upon in your Society?

Theo. Undoubtedly! He who would be a true Theosophist must bring himself to live as one.

Enq. If so, then, as I remarked before, the behaviour of some members strangely belies this fundamental rule.

Theo. Indeed it does. But this cannot be helped among us, any more than amongst those who call themselves Christians and act like fiends. This is no fault of our statutes and rules, but that of human nature. Even in some exoteric public branches, the members pledge themselves on their "Higher Self" to live *the* life prescribed by Theosophy. They have to bring their *Divine Self* to guide their every thought and action, every day and at every moment of their lives. A true Theosophist ought "to deal justly and walk humbly."

Enq. What do you mean by this?

Theo. Simply this: the one self has to forget itself for the many selves. Let me answer you in the words of a true Philaletheian, an F.T.S., who has beautifully expressed it in the *Theosophist*: "What every man needs first is to find himself, and then take an honest inventory of his subjective possessions, and, bad or bankrupt as it may be, it is not beyond redemption if we set about it in earnest." But how many do? All are willing to work for their own development and progress; very few for those of others. To quote the same writer again: "Men have been deceived and deluded long enough; [41] they must break their idols, put away their shams, and go to work for themselves—nay, there is one little word too much or too many, for he who works for himself had better not work at all; rather let him work himself for others, for all. For every flower of love and charity he plants in his neighbour's garden, a loathsome weed will disappear from his own, and so this garden of the gods—Humanity—shall blossom as a rose. In all Bibles, all religions, this is plainly set forth—but designing men have at first misinterpreted and finally emasculated, materialized, besotted them. It does not require a new revelation. Let every man be a revelation unto himself. Let once man's immortal spirit take possession of the temple of his body, drive out the money-changers and every unclean thing, and his own divine humanity will redeem him, for when he is thus at one with himself if he will know the 'builder of the Temple.'"

Enq. This is pure Altruism, I confess.

Theo. It is. And if only one Fellow of the T.S. out of ten would practise it ours would be a body of elect indeed. But there are those among the outsiders who will always refuse to see the essential difference between Theosophy and the Theosophical Society, the idea and its imperfect embodiment. Such would visit every sin and shortcoming of the vehicle, the human body, on the pure spirit which sheds thereon its divine light. Is this just to either? They throw stones at an association that tries to work up to, and for the propagation of, its ideal with most tremendous odds against it. Some vilify the Theosophical Society only because it presumes to attempt to do that in which other systems—Church and State Christianity pre-eminently—have failed most egregiously; others because they

would fain preserve the existing state of things: Pharisees and Sadducees in the seat of Moses, and publicans and sinners revelling in high places, as under the Roman Empire during its decadence. Fair-minded people, at any rate, ought to remember that the man who does all he can, does as [42] much as he who has achieved the most, in this world of relative possibilities. This is a simple truism, an axiom supported for believers in the Gospels by the parable of the talents given by their Master; the servant who doubled his two talents was rewarded as much as that other fellow-servant who had received *five*. To every man it is given "according to his several ability."

Enq. Yet it is rather difficult to draw the line of demarcation between the abstract and the concrete in this case, as we have only the latter to our judgment by.

Theo. Then why make an exception for the T.S.? Justice, like charity, ought to begin at home. Will you revile and scoff at the "Sermon on the Mount" because your social, political and even religious laws have, so far, not only failed to carry out its precepts in their spirit, but even in their dead letter? Abolish the oath in Courts, Parliament, Army and everywhere, and do as the Quakers do, if you *will* call yourselves Christians. Abolish the Courts themselves, for if you would follow the Commandments of Christ, you have to give away your coat to him who deprives you of your cloak, and turn your left cheek to the bully who smites you on the right. "Resist not evil, love your enemies, bless them that curse you, do good to them that hate you," for "whosoever shall break one of the least of these Commandments and shall teach men so, he shall be called the least in the Kingdom of Heaven," and "whosoever shall say 'Thou fool' shall be in danger of hell fire." And why should you judge, if you would not be judged in your turn? Insist that between Theosophy and the Theosophical Society there is no difference, and forthwith you lay the system of Christianity and its very essence open to the same charges, only in a more serious form.

Enq. Why *more* serious?

Theo. Because, while the leaders of the Theosophical movement, recognising fully their shortcomings, try all they can do to amend their ways and uproot the evil existing in the Society; and while their rules and by-laws are framed in the spirit of [43] Theosophy, the Legislators and the Churches of nations and countries which call themselves Christian do the reverse. Our members, even the worst among them, are no worse than the average Christian. Moreover, if the Western Theosophists experience so much difficulty in leading the true Theosophical life, it is because they are all the children of their generation. Every one of them was a Christian, bred and brought up in the sophistry of his Church, his social customs, and even his paradoxical laws. He was this before he became a Theosophist, or rather, a member of the Society of that name, as it cannot be too often repeated that between the abstract ideal and its vehicle there is a most important difference.

THE ABSTRACT AND THE CONCRETE.

Enq. Please elucidate this difference a little more.

Theo. The Society is a great body of men and women, composed of the most heterogeneous elements. Theosophy, in its abstract meaning, is Divine Wisdom, or the aggregate of the knowledge and wisdom that underlie the Universe—the homogeneity of eternal GOOD; and in its concrete sense it is the sum total of the same as allotted to man by nature, on this earth, and no more. Some members earnestly endeavour to realize and, so to speak, to objectivize Theosophy in their lives; while others desire only to know of, not to practise it; and others still may have joined the Society merely out of curiosity, or a passing interest, or perhaps, again, because some of their friends belong to it. How, then, can the system be judged by the standard of those who would assume the name without any right to it? Is poetry or its muse to be measured only by those would-be poets who afflict our ears? The Society can

be regarded as the embodiment of Theosophy only in its abstract motives; it can never presume to call itself its concrete vehicle so long as human imperfections and weaknesses are all represented in its body; otherwise the Society would be only repeating the great error and the outflowing sacrileges of the so-called Churches of Christ. If Eastern comparisons may be permitted, Theosophy is the shoreless ocean of universal truth, love, and wisdom, [44] reflecting its radiance on the earth, while the Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent. Theosophy, finally, is the fixed eternal sun, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.

Enq. I thought you said you had no tenets or doctrines of your own?

Theo. No more we have. The Society has no wisdom of its own to support or teach. It is simply the storehouse of all the truths uttered by the great seers, initiates, and prophets of historic and even prehistoric ages; at least, as many as it can get. Therefore, it is merely the channel through which more or less of truth, found in the accumulated utterances of humanity's great teachers, is poured out into the world.

Enq. But is such truth unreachable outside of the Society? Does not every Church claim the same?

Theo. Not at all. The undeniable existence of great initiates—true "Sons of God"—shows that such wisdom was often reached by isolated individuals, never, however, without the guidance of a master at first. But most of the followers of such, when they became masters in their turn, have dwarfed the catholicism of these teachings into the narrow groove of their own sectarian dogmas. The commandments of *a* chosen master alone were then adopted and followed, to the exclusion of all others—if followed at all, note well, as in the case of the Sermon on the Mount. Each religion is thus a bit of the divine truth, made to focus a vast panorama of human fancy which claimed to represent and replace that truth.

Enq. But Theosophy, you say, is not a religion? [45]

Theo. Most assuredly it is not, since it is the essence of all religion and of absolute truth, a drop of which only underlies every creed. To resort once more to metaphor. Theosophy, on earth, is like the white ray of the spectrum, and every religion only one of the seven prismatic colours. Ignoring all the others, and cursing them as false, every special coloured ray claims not only priority, but to be *that white ray* itself, and anathematizes even its own tints from light to dark, as heresies. Yet, as the sun of truth rises higher and higher on the horizon of man's perception, and each coloured ray gradually fades out until it is finally reabsorbed in its turn, humanity will at last be cursed no longer with artificial polarizations, but will find itself bathing in the pure colourless sunlight of eternal truth. And this will be *Theosophia*.

Enq. Your claim is, then, that all the great religions are derived from Theosophy, and that it is by assimilating it that the world will be finally saved from the curse of its great illusions and errors?

Theo. Precisely so. And we add that our Theosophical Society is the humble seed which, if watered and left to live, will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of Life Eternal. For it is only by studying the various great religions and philosophies of humanity, by comparing them dispassionately and with an unbiased mind, that men can hope to arrive at the truth. It is especially by finding out and noting their various points of agreement that we may

achieve this result. For no sooner do we arrive—either by study, or by being taught by someone who knows—at their inner meaning, than we find, almost in every case, that it expresses some great truth in Nature.

Enq. We have heard of a Golden Age that was, and what you describe would be a Golden Age to be realised at some future day. When shall it be?

Theo. Not before humanity, as a whole, feels the need of it. A maxim in the Persian "Javidan Khirad" says: "Truth is of two kinds—one manifest and self-evident; the other demanding incessantly new demonstrations and proofs." It is only when this latter kind of truth becomes as universally obvious as it is now dim, and therefore liable to be distorted by sophistry and casuistry; it is only when the two kinds will have become once more one, that all people will be brought to see alike. [46]

Enq. But surely those few who have felt the need of such truths must have made up their minds to believe in something definite? You tell me that, the Society having no doctrines of its own, every member may believe as he chooses and accept what he pleases. This looks as if the Theosophical Society was bent upon reviving the confusion of languages and beliefs of the Tower of Babel of old. Have you no beliefs in common?

Theo. What is meant by the Society having no tenets or doctrines of its own is, that no special doctrines or beliefs are *obligatory* on its members; but, of course, this applies only to the body as a whole. The Society, as you were told, is divided into an outer and an inner body. Those who belong to the latter have, of course, a philosophy, or—if you so prefer it— a religious system of their own.

Enq. May we be told what it is?

Theo. We make no secret of it. It was outlined a few years ago in the *Theosophist* and "Esoteric Buddhism," and may be found still more elaborated in the "Secret Doctrine." It is based on the oldest philosophy in the world, called the Wisdom-Religion or the Archaic Doctrine. If you like, you may ask questions and have them explained. [47]

V.
THE FUNDAMENTAL TEACHINGS OF THEOSOPHY.

ON GOD AND PRAYER.

Enq. Do you believe in God?

Theo. That depends what you mean by the term.

Enq. I mean the God of the Christians, the Father of Jesus, and the Creator: the Biblical God of Moses, in short.

Theo. In such a God we do not believe. We reject the idea of a personal, or an extra-cosmic and anthropomorphic God, who is but the gigantic shadow of *man*, and not of man at his best, either. The God of theology, we say—and prove it—is a bundle of contradictions and a logical impossibility. Therefore, we will have nothing to do with him.

Enq. State your reasons, if you please.

Theo. They are many, and cannot all receive attention. But here are a few. This God is called by his devotees infinite and absolute, is he not?

Enq. I believe he is.

Theo. Then, if infinite—*i.e.*, limitless—and especially if absolute, how can he have a form, and be a creator of anything? Form implies limitation, and a beginning as well as an end; and, in order to create, a Being must think and plan. How can the ABSOLUTE be supposed to think—*i.e.*, to have any relation whatever to that which is limited, finite, and conditioned? This is a philosophical and a logical absurdity. Even the Hebrew Kabala rejects such an idea, and therefore makes of the one and the Absolute Deific Principle an infinite Unity called Ain-Soph.[14] In order to create, the Creator has to become active; and as this is impossible for ABSOLUTENESS, the infinite principle had to be shown becoming the cause of evolution (not creation) in an indirect way—*i.e.*, through the emanation from itself (another absurdity, due this time to the translators of the Kabala)[15] of the Sephiroth. [48]

Enq. How about those Kabalists, who, while being such, still believe in Jehovah, or the *Tetragrammaton*?

Theo. They are at liberty to believe in what they please, as their belief or disbelief can hardly affect a self-evident fact. The Jesuits tell us that two and two are not always four to a certainty, since it depends on the will of God to make 2 x 2 = 5. Shall we accept their sophistry for all that?

---

[14] Ain-Soph, **אין סיף = τὸ πάγ = ἔπειρος** Nature, the non-existent which IS, but is not *a* Being.

[15] How can the non-active eternal principle emanate or emit? The Parabrahm of the Vedantins does nothing of the kind; nor does the Ain-Soph of the Chaldean Kabala. It is an eternal and periodical law which causes an active and creative force (the logos) to emanate from the ever-concealed and incomprehensible one principle at the beginning of every maha-manvantara, or new cycle of life.

Enq. Then you are Atheists?

Theo. Not that we know of, and not unless the epithet of "Atheist" is to be applied to those who disbelieve in an anthropomorphic God. We believe in a Universal Divine Principle, the root of ALL, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being.

Enq. This is the old, old claim of Pantheism. If you are Pantheists, you cannot be Deists; and if you are not Deists, then you have to answer to the name of Atheists.

Theo. Not necessarily so. The term "Pantheism" is again one of the many abused terms, whose real and primitive meaning has been distorted by blind prejudice and a one-sided view of it. If you accept the Christian etymology of this compound word, and form it of **παν**, "all," and **θεος**, "god," and then imagine and teach that this means that every stone and every tree in Nature is a God or the ONE God, then, of course, you will be right, and make of Pantheists fetish-worshippers, in addition to their legitimate name. But you will hardly be as successful if you [49] etymologise the word Pantheism esoterically, and as we do.

Enq. What is, then your definition of it?

Theo. Let me ask you a question in my turn. What do you understand by Pan or Nature?

Enq. Nature is, I suppose, the sum total of things existing around us; the aggregate of causes and effects in the world of matter, the creation or universe.

Theo. Hence the personified sum and order of known causes and effects; the total of all finite agencies and forces, as utterly disconnected from an intelligent Creator or Creators, and perhaps "conceived of as a single and separate force"—as in your cyclopædias?

Enq. Yes, I believe so.

Theo. Well, we neither take into consideration this objective and material nature, which we call an evanescent illusion, nor do we mean by **παν** Nature, in the sense of its accepted derivation from the Latin *Natura* (becoming, from *nasci*, to be born). When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven, God's Throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

Enq. Stop! Omniscience is the prerogative of something that thinks, and you deny to your Absoluteness the power of thought.

Theo. We deny it to the ABSOLUTE, since thought is something limited and conditioned. But you evidently forget that in philosophy absolute unconsciousness is also absolute consciousness, as otherwise it would not be *absolute*. [50]

Enq. Then your Absolute thinks?

Theo. No, IT does not; for the simple reason that it is *Absolute Thought* itself. Nor does it exist, for the same reason, as it is absolute existence, and *Be-ness*, not a Being. Read the superb Kabalistic

poem by Solomon Ben Jehudah Gabirol, in the Kether-Malchut, and you will understand:—"Thou art one, the root of all numbers, but not as an element of numeration; for unity admits not of multiplication, change, or form. Thou art one, and in the secret of Thy unity the wisest of men are lost, because they know it not. Thou art one, and Thy unity is never diminished, never extended, and cannot be changed. Thou art one, and no thought of mine can fix for Thee a limit, or define Thee. Thou ART, but not as one existent, for the understanding and vision of mortals cannot attain to Thy existence, nor determine for Thee the where, the how and the why," etc., etc. In short, our Deity is the eternal, incessantly *evolving*, not *creating*, builder of the universe; that *universe itself unfolding* out of its own essence, not being *made*. It is a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes—ITSELF. It is the one law, giving the impulse to manifested, eternal, and immutable laws, within that never-manifesting, *because* absolute LAW, which in its manifesting periods is *The ever-Becoming*.

Enq. I once heard one of your members remarking that Universal Deity, being everywhere, was in vessels of dishonour, as in those of honour, and, therefore, was present in every atom of my cigar ash! Is this not rank blasphemy?

Theo. I do not think so, as simple logic can hardly be regarded as blasphemy. Were we to exclude the Omnipresent Principle from one single mathematical point of the universe, or from a particle of matter occupying any conceivable space, could we still regard it as infinite? [51]

IS IT NECESSARY TO PRAY?

Enq. Do you believe in prayer, and do you ever pray?

Theo. We do not. We *act*, instead of *talking*.

Enq. You do not offer prayers even to the Absolute Principle?

Theo. Why should we? Being well-occupied people, we can hardly afford to lose time in addressing verbal prayers to a pure abstraction. The Unknowable is capable of relations only in its parts to each other, but is non-existent as regards any finite relations. The visible universe depends for its existence and phenomena on its mutually acting forms and their laws, not on prayer or prayers.

Enq. Do you not believe at all in the efficacy of prayer?

Theo. Not in prayer taught in so many words and repeated externally, if by prayer you mean the outward petition to an unknown God as the addressee, which was inaugurated by the Jews and popularised by the Pharisees.

Enq. Is there any other kind of prayer?

Theo. Most decidedly; we call it WILL-PRAYER, and it is rather an internal command than a petition.

Enq. To whom, then, do you pray when you do so?

Theo. To "our Father in heaven"—in its esoteric meaning.

Enq. Is that different from the one given to it in theology?

Theo. Entirely so. An Occultist or a Theosophist addresses his prayer to *his Father which is in secret* (read, and try to understand, ch. vi. v. 6, Matthew), not to an extra-cosmic and therefore finite God; and that "Father" is in man himself.

Enq. Then you make of man a God?

Theo. Please say "God" and not *a* God. In our sense, the inner man is the only God we can have cognizance of. And how can this be otherwise? Grant us our postulate that God is a universally diffused, infinite principle, and how can man alone escape from being soaked through *by*, and *in*, the Deity? We call our "Father in heaven" that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our [52] physical brain or its fancy: "Know ye not that ye are the temple of God, and that the great spirit of that the spirit of (the absolute) God dwelleth in you?"[16] Yet, let no man anthropomorphise that essence in us. Let no Theosophist, if he would hold to divine, not human truth, say that this "God in secret" listens to, or is distinct from, either finite man or the infinite essence—for all are one. Nor, as just remarked, that a prayer is a petition. It is a mystery rather; an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute spirit which is unconditioned, are translated into spiritual wills and the will; such process being called "spiritual transmutation." The intensity of our ardent aspirations changes prayer into the "philosopher's stone," or that which transmutes lead into pure gold. The only homogeneous essence, our "will-power" becomes the active or creative force, producing effects according to our desire.

Enq. Do you mean to say that prayer is an occult process bringing about physical results?

Theo. I do. *Will-Power* becomes a living power. But woe unto those Occultists and Theosophists, who, instead of crushing out the desires of the lower personal *ego* or physical man, and saying, addressing their *Higher* Spiritual Ego immersed in Atma-Buddhic light, "Thy will be done, not mine," etc., send up waves of will-power for selfish or unholy purposes! For this is black magic, abomination, and spiritual sorcery. Unfortunately, all this is the favorite occupation of our Christian statesmen and generals, especially when the latter are sending two armies to murder each other. Both indulge before action in a bit of such sorcery, by offering respectively prayers to the same God of Hosts, each entreating his help to cut its enemies' throats. [53]

Enq. David prayed to the Lord of Hosts to help him smite the Philistines and slay the Syrians and the Moabites, and "the Lord preserved David whithersoever he went." In that we only follow what we find in the Bible.

Theo. Of course you do. But since you delight in calling yourselves Christians, not Israelites or Jews, as far as we know, why do you not rather follow that which Christ says? And he distinctly commands you not to follow "them of old times," or the Mosaic law, but bids you do as he tells you, and warns those who would kill by the sword, that they, too, will perish by the sword. Christ has given you one prayer of which you have made a lip prayer and a boast, and which none but the *true* Occultist

[16] One often finds in Theosophical writings conflicting statements about the Christos principle in man. Some call it the sixth principle (*Buddhi*), others the seventh (*Atman*). If Christian Theosophists wish to make use of such expressions, let them be made philosophically correct by following the analogy of the old Wisdom-Religion symbols. We say that Christos is not only one of the three higher principles, but all the three regarded as a Trinity. This Trinity represents the Holy Ghost, the Father, and the Son, as it answers to abstract spirit, differentiated spirit, and embodied spirit. Krishna and Christ are philosophically the same principle under its triple aspect of manifestation. In the *Bhagavatgita* we find Krishna calling himself indifferently Atman, the abstract Spirit, Kshetragna, the Higher or reincarnating Ego, and the Universal Self, all names which, when transferred from the Universe to man, answer to *Atma*, *Buddhi* and *Manas*. The *Anugita* is full of the same doctrine.

understands. In it you say, in your dead-sense meaning: "Forgive us our debts, as we forgive our debtors," which you never do. Again, he told you to *love your enemies* and do *good to them that hate you*. It is surely not the "meek prophet of Nazareth" who taught you to pray to your "Father" to slay, and give you victory over your enemies! This is why we reject what you call "prayers."

Enq. But how do you explain the universal fact that all nations and peoples have prayed to, and worshipped a God or Gods? Some have adored and propitiated *devils* and harmful spirits, but this only proves the universality of the belief in the efficacy of prayer.

Theo. It is explained by that other fact that prayer has several other meanings besides that given it by the Christians. It means not only a pleading or *petition*, but meant, in days of old, far more an invocation and incantation. The *mantra*, or the rhythmically chanted prayer of the Hindus, has precisely such a [54] meaning, as the Brahmins hold themselves higher than the common *devas* or "Gods." A prayer may be an appeal or an incantation for malediction, and a curse (as in the case of two armies praying simultaneously for mutual destruction) as much as for blessing. And as the great majority of people are intensely selfish, and pray only for themselves, asking to be *given* their "daily bread" instead of working for it, and begging God not to lead them "into temptation" but to deliver them (the memoralists only) from evil, the result is, that prayer, as now understood, is doubly pernicious: (*a*) It kills in man self-reliance; (*b*) It develops in him a still more ferocious selfishness and egotism than he is already endowed with by nature. I repeat, that we believe in "communion" and simultaneous action in unison with our "Father in secret"; and in rare moments of ecstatic bliss, in the mingling of our higher soul with the universal essence, attracted as it is towards its origin and centre, a state, called during life *Samadhi*, and after death, *Nirvana*. We refuse to pray to *created* finite beings—*i.e.*, gods, saints, angels, etc., because we regard it as idolatry. We cannot pray to the ABSOLUTE for reasons explained before; therefore, we try to replace fruitless and useless prayer by meritorious and good-producing actions.

Enq. Christians would call it pride and blasphemy. Are they wrong?

Theo. Entirely so. It is they, on the contrary, who show Satanic pride in their belief that the Absolute or the Infinite, even if there was such a thing as the possibility of any relation between the unconditioned and the conditioned—will stoop to listen to every foolish or egotistical prayer. And it is they again, who virtually blaspheme, in teaching that an Omniscient and Omnipotent God needs uttered prayers to know what he has to do! This—understood esoterically—is corroborated by both Buddha and Jesus. The one says "seek nought from the helpless Gods—pray not! *but rather act*; for darkness will not brighten. Ask nought from silence, for it can neither speak nor hear." And the other—Jesus—recommends: "Whatsoever ye shall [55] ask in my name (that of Christos) that will I do." Of course, this quotation, if taken in its *literal* sense, goes against our argument. But if we accept it esoterically, with the full knowledge of the meaning of the term, "Christos," which to us represents *Atma-Buddhi-Manas*, the "SELF," it comes to this: the only God we must recognise and pray to, or rather act in unison with, is that spirit of God of which our body is the temple, and in which it dwelleth.

PRAYER KILLS SELF RELIANCE.

Enq. But did not Christ himself pray and recommend prayer?

Theo. It is so recorded, but those "prayers" are precisely of that kind of communion just mentioned with one's "Father in secret." Otherwise, and if we identify Jesus with the universal deity, there would be something too absurdly illogical in the inevitable conclusion that he, the "very God himself" *prayed to himself*, and separated the will of that God from his own!

Enq. One argument more; an argument, moreover, much used by some Christians. They say, "I feel that I am not able to conquer any passions and weaknesses in my own strength. But when I pray to Jesus Christ I feel that he gives me strength and that in his power I am able to conquer."

Theo. No wonder. If "Christ Jesus" is God, and one independent and separate from him who prays, of course everything is, and *must* be possible to "a mighty God." But, then, where's the merit, or justice either, of such a conquest? Why should the pseudo-conqueror be rewarded for something done which has cost him only prayers? Would you, even a simple mortal man, pay your labourer a full day's wage if you did most of his work for him, he sitting under an apple tree, and praying to you to do so, all the while? This idea of passing one's whole life in moral idleness, and having one's hardest work and duty done by another—whether God or man—is most revolting to us, as it is most degrading to human dignity.

Enq. Perhaps so, yet it is the idea of trusting in a personal Saviour to help and strengthen in the battle of life, which is the fundamental idea of modern Christianity. And there is no doubt that, subjectively, such belief is efficacious, *i.e.*, that those who believe *do* feel themselves helped and strengthened. [56]

Theo. Nor is there any more doubt, that some patients of "Christian" and "Mental Scientists"—the great "*Deniers*"[17] —are also sometimes cured; nor that hypnotism, and suggestion, psychology, and even mediumship, will produce such results, as often, if not oftener. You take into consideration, and string on the thread of your argument, successes alone. And how about ten times the number of failures? Surely you will not presume to say that failure is unknown even with a sufficiency of blind faith, among fanatical Christians?

Enq. But how can you explain those cases which are followed by full success? Where does a Theosophist look to for power to subdue his passions and selfishness?

Theo. To his Higher Self, the divine spirit, or the God in him, and to his *Karma*. How long shall we have to repeat over and over again that the tree is known by its fruit, the nature of the cause by its effects? You speak of subduing passions, and becoming good through and with the help of God or Christ. We ask, where do you find more virtuous, guiltless people, abstaining from sin and crime, in Christendom or Buddhism—in Christian countries or in heathen lands? Statistics are there to give the answer and corroborate our claims. According to the last census in Ceylon and India, in the comparative table of crimes committed by Christians, Mussulmen, Hindoos, Eurasians, Buddhists, etc., etc., on two millions of population taken at random from each, and covering the misdemeanours of several years, the proportion of crimes committed by the Christian stands as 15 to 4 as against those committed by the Buddhist population. (Vide Lucifer for April, 1888, p. 147, Art. [57] Christian Lectures on Buddhism.) No Orientalist, no historian of any note, or traveller in Buddhist land, from Bishop Bigandet and Abbé Huc, to Sir William Hunter and every fair-minded official, will fail to give the palm of virtue to Buddhists before Christians. Yet the former (not the true Buddhist Siamese sect, at all events) do not believe in either God or a future reward, outside of this earth. They do not pray, neither priests nor laymen. "Pray!" they would exclaim in wonder, "to whom, or what?"

Enq. Then they are truly Atheists.

[17] The new sect of healers, who, by disavowing the existence of anything but spirit, which spirit can neither suffer nor be ill, claim to cure all and every disease, provided the patient has faith that what he denies can have no existence. A new form of self-hypnotism.

Theo. Most undeniably, but they are also the most virtue-loving and virtue-keeping men in the whole world. Buddhism says: Respect the religions of other men and remain true to your own; but Church Christianity, denouncing all the gods of other nations as devils, would doom every *non*-Christian to eternal perdition.

Enq. Does not the Buddhist priesthood do the same?

Theo. Never. They hold too much to the wise precept found in the Dhammapada to do so, for they know that, "If any man, whether he be learned or not, consider himself so great as to despise other men, he is like a blind man holding a candle—blind himself, he illumines others."

ON THE SOURCE OF THE HUMAN SOUL.

Enq. How, then, do you account for man being endowed with a Spirit and Soul? Whence these?

Theo. From the Universal Soul. Certainly not bestowed by a *personal* God. Whence the moist element in the jelly-fish? From the Ocean which surrounds it, in which it lives and breathes and has its being, and whither it returns when dissolved.

Enq. So you reject the teaching that Soul is given, or breathed into man, by God?

Theo. We are obliged to. The "Soul" spoken of in ch. ii. of Genesis (v. 7) is, as therein stated, the "living Soul" or *Nephesh* (the *vital*, animal soul) with which God (we say "nature" and *immutable law*) endows man like every animal, is not at all the thinking Soul or mind; least of all is it the *immortal Spirit*. [58]

Enq. Well, let us put it otherwise: is it God who endows man with a human *rational* Soul and immortal Spirit?

Theo. Again, in the way you put the question, we must object to it. Since we believe in no *personal* God, how can we believe that he endows man with anything? But granting, for the sake of argument, a God who takes upon himself the risk of creating a new Soul for every new-born baby, all that can be said is that such a God can hardly be regarded as himself endowed with any wisdom or prevision. Certain other difficulties and the impossibility of reconciling this with the claims made for the mercy, justice, equity and omniscience of that God, are so many deadly reefs on which this theological dogma is daily and hourly broken.

Enq. What do you mean? What difficulties?

Theo. I am thinking of an unanswerable argument offered once in my presence by a Cingalese Buddhist priest, a famous preacher, to a Christian missionary—one in no way ignorant or unprepared for the public discussion during which it was advanced. It was near Colombo, and the Missionary had challenged the priest Megattivati to give his reasons why the Christian God should not be accepted by the "heathen." Well, the Missionary came out of that for ever memorable discussion second best, as usual.

Enq. I should be glad to learn in what way.

Theo. Simply this: the Buddhist priest premised by asking the *padri* whether his God had given commandments to Moses only for men to keep, but to be broken by God himself. The missionary denied the supposition indignantly. Well, said his opponent, "you tell us that God makes no

exceptions to this rule, and that no Soul can be born without his will. Now God forbids adultery, among other things, and yet you say in the same breath that it is he who [59] creates every baby born, and he who endows it with a Soul. Are we then to understand that the millions of children born in crime and adultery are your God's work? That your God forbids and punishes the breaking of his laws; and that, nevertheless, *he creates daily and hourly souls for just such children*? According to the simplest logic, your God is an accomplice in the crime; since, but for his help and interference, no such children of lust could be born. Where is the justice of punishing not only the guilty parents but even the innocent babe for that which is done by that very God, whom yet you exonerate from any guilt himself?" The missionary looked at his watch and suddenly found it was getting too late for further discussion.

Enq. You forget that all such inexplicable cases are mysteries, and that we are forbidden by our religion to pry into the mysteries of God.

Theo. No, we do not forget, but simply reject such impossibilities. Nor do we want you to believe as we do. We only answer the questions you ask. We have, however, another name for your "mysteries."

THE BUDDHIST TEACHINGS ON THE ABOVE.

Enq. What does Buddhism teach with regard to the Soul?

Theo. It depends whether you mean exoteric, popular Buddhism, or its esoteric teachings. The former explains itself in the *Buddhist Catechism* in this wise: "Soul it considers a word used by the ignorant to express a false idea. If everything is subject to change, then man is included, and every material part of him must change. That which is subject to change is not permanent, so there can be no immortal survival of a changeful thing." This seems plain and definite. But when we come to the question that the new personality in each succeeding re-birth is the aggregate of "*Skandhas*," or the attributes, of the *old* personality, and ask whether this new aggregation of *Skandhas* is a *new* being likewise, in which nothing has remained of the last, we read that: "In one sense it is a new being, in another it is not. During this life the Skandhas [60] are continually changing, while the man A. B. of forty is identical as regards personality with the youth A. B. of eighteen, yet by the continual waste and reparation of his body and change of mind and character, he is a different being. Nevertheless, the man in his old age justly reaps the reward or suffering consequent upon his thoughts and actions at every previous stage of his life. So the new being of the re-birth, being the *same individuality as before* (but not the same personality), with but a changed form, or new aggregation of *Skandhas*, justly reaps the consequences of his actions and thoughts in the previous existence." This is abstruse metaphysics, and plainly does not express *disbelief* in Soul by any means.

Enq. Is not something like this spoken of in *Esoteric Buddhism*?

Theo. It is, for this teaching belongs both to Esoteric *Budhism* or Secret Wisdom, and to the exoteric Buddhism, or the religious philosophy of Gautama Buddha.

Enq. But we are distinctly told that most of the Buddhists do not believe in the Soul's immortality?

Theo. No more do we, if you mean by Soul the *personal Ego*, or life-Soul—*Nephesh*. But every learned Buddhist believes in the individual or *divine Ego*. Those who do not, err in their judgment. They are as mistaken on this point, as those Christians who mistake the theological interpolations of the later editors of the Gospels about damnation and hell-fire, for *verbatim* utterances of Jesus. Neither Buddha nor "Christ" ever wrote anything themselves, but both spoke in allegories and used "dark sayings," as all true Initiates did, and will do for a long time yet to come. Both Scriptures treat of all

such metaphysical questions very cautiously, and both, Buddhist and Christian records, sin by that excess of exotericism; the dead letter meaning far overshooting the mark in both cases.

Enq. Do you mean to suggest that neither the teachings of Buddha nor those of Christ have been heretofore rightly understood? [61]

Theo. What I mean is just as you say. Both Gospels, the Buddhist and the Christian, were preached with the same object in view. Both reformers were ardent philanthropists and practical *altruists—preaching most unmistakably Socialism* of the noblest and highest type, self-sacrifice to the bitter end. "Let the sins of the whole world fall upon me that I may relieve man's misery and suffering!" cries Buddha; ... "I would not let one cry whom I could save!" exclaims the Prince-beggar, clad in the refuse rags of the burial-grounds. "Come unto me all ye that labour and are heavy laden and I will give you rest," is the appeal to the poor and the disinherited made by the "Man of Sorrows," who hath not where to lay his head. The teachings of both are boundless love for humanity, charity, forgiveness of injury, forgetfulness of self, and pity for the deluded masses; both show the same contempt for riches, and make no difference between *meum* and *tuum*. Their desire was, without revealing to *all* the sacred mysteries of initiation, to give the ignorant and the misled, whose burden in life was too heavy for them, hope enough and an inkling into the truth sufficient to support them in their heaviest hours. But the object of both Reformers was frustrated, owing to excess of zeal of their later followers. The words of the Masters having been misunderstood and misinterpreted, behold the consequences!

Enq. But surely Buddha must have repudiated the soul's immortality, if all the Orientalists and his own Priests say so!

Theo. The Arhats began by following the policy of their Master and the majority of the subsequent priests were not initiated, just as in Christianity; and so, little by little, the great esoteric truths became almost lost. A proof in point is, that, out of the two existing sects in Ceylon, the Siamese believes death to be the absolute annihilation of individuality and personality, and the other explains Nirvana, as we theosophists do.

Enq. But why, in that case, do Buddhism and Christianity represent the two opposite poles of such belief?

Theo. Because the conditions under which they were preached were not the same. In India the Brahmins, jealous of their superior knowledge, and excluding from it every caste save their own, had driven millions of men into idolatry and almost fetishism. Buddha had to give the death-blow to an exuberance of unhealthy fancy and fanatical superstition resulting from ignorance, such as has rarely been known before or after. Better a philosophical atheism than such ignorant worship for those— [62]

> "Who cry upon their gods and are not heard,
> Or are not heeded—"

and who live and die in mental despair. He had to arrest first of all this muddy torrent of superstition, to uproot *errors* before he gave out the truth. And as he could not give out *all*, for the same good reason as Jesus, who reminds *his* disciples that the Mysteries of Heaven are not for the unintelligent masses, but for the elect alone, and therefore "spake he to them in parables" (Matt. xiii. 11)—so his caution led Buddha *to conceal too much*. He even refused to say to the monk Vacchagotta whether

there was, or was not an Ego in man. When pressed to answer, "the Exalted one maintained silence."[18] [63]

Enq. This refers to Gautama, but in what way does it touch the Gospels?

Theo. Read history and think over it. At the time the events narrated in the Gospels are alleged to have happened, there was a similar intellectual fermentation taking place in the whole civilized world, only with opposite results in the East and the West. The old gods were dying out. While the civilized classes drifted in the train of the unbelieving Sadducees into materialistic negations and mere dead-letter Mosaic form in Palestine, and into moral dissolution in Rome, the lowest and poorer classes ran after sorcery and strange gods, or became hypocrites and pharisees. Once more the time for a spiritual reform had arrived. The cruel, anthropomorphic and jealous God of the Jews, with his sanguinary laws of "an eye for eye and tooth for tooth," of the shedding of blood and animal sacrifice, had to be relegated to a secondary place and replaced by the merciful "Father in Secret." The latter had to be shown, not as an extra-Cosmic God, but as a divine Saviour of the man of flesh, enshrined in his own heart and soul, in the poor as in the rich. No more here than in India, could the secrets of initiation be divulged, lest by giving that which is holy to the dogs, and casting pearls before swine, both the *Revealer* and the things revealed should be trodden under foot. Thus, the reticence of both Buddha and Jesus—whether the latter lived out the historic period allotted to him or not, and who equally abstained from revealing plainly the Mysteries of Life and Death—led in the one case to the blank negations of Southern Buddhism, and in the other, to the three clashing forms of the Christian Church and the 300 sects in Protestant England alone. [64]

---

[18] Buddha gives to Ananda, his *initiated* disciple, who enquires for the reason of this silence, a plain and unequivocal answer in the dialogue translated by Oldenburg from the *Samyuttaka Nikaya*:—"If I, Ananda, when the wandering monk Vacchagotta asked me: 'Is there the Ego?' had answered 'The Ego is,' then that, Ananda, would have confirmed the doctrine of the Samanas and Brahmanas, who believed in permanence. If I, Ananda, when the wandering monk Vacchagotta asked me, 'Is there not the Ego?' had answered, 'The Ego is not,' then that, Ananda, would have confirmed the doctrine of those who believed in annihilation. If I, Ananda, when the wandering monk Vacchagotta asked me, 'Is there the Ego?' had answered, 'The Ego is,' would that have served my end, Ananda, by producing in him the knowledge: all existences (dhamma) are non-ego? But if I, Ananda, had answered, 'The Ego is not,' then that, Ananda, would only have caused the wandering monk Vacchagotta to be thrown from one bewilderment to another: 'My Ego, did it not exist before? But now it exists no longer!'" This shows, better than anything, that Gautama Buddha withheld such difficult metaphysical doctrines from the masses in order not to perplex them more. What he meant was the difference between the personal temporary Ego and the Higher Self, which sheds its light on the imperishable Ego, the spiritual "I" of man.

VI. THEOSOPHICAL TEACHINGS AS TO NATURE AND MAN.

THE UNITY OF ALL IN ALL.

Enq. Having told me what God, the Soul and Man are *not*, in your views, can you inform me what they *are*, according to your teachings?

Theo. In their origin and in eternity the three, like the universe and all therein, are one with the absolute Unity, the unknowable deific essence I spoke about sometime back. We believe in no *creation*, but in the periodical and consecutive appearances of the universe from the subjective on to the objective plane of being, at regular intervals of time, covering periods of immense duration.

Enq. Can you elaborate the subject?

Theo. Take as a first comparison and a help towards a more correct conception, the solar year, and as a second, the two halves of that year, producing each a day and a night of six months' duration at the North Pole. Now imagine, if you can, instead of a Solar year of 365 days, ETERNITY. Let the sun represent the universe, and the polar days and nights of 6 months each—*days and nights lasting each 182 trillions and quadrillions of years*, instead of 182 days each. As the sun arises every morning on our *objective* horizon out of its (to us) *subjective* and antipodal space, so does the Universe emerge periodically on the plane of objectivity, issuing from that of subjectivity—the antipodes of the former. This is the "Cycle of Life." And as the sun disappears from our horizon, so does the Universe disappear at regular periods, when the "Universal night" sets in. The Hindoos call such alternations the "Days and Nights of Brahma," or the time of *Manvantara* and that of *Pralaya* (dissolution). The Westerns may call them Universal Days and Nights if they prefer. During the latter (the nights) *All is in All*; every atom is resolved into one Homogeneity. [65]

EVOLUTION AND ILLUSION.

Enq. But who is it that creates each time the Universe?

Theo. No one creates it. Science would call the process evolution; the pre-Christian philosophers and the Orientalists called it emanation: we, Occultists and Theosophists, see in it the only universal and eternal *reality* casting a periodical reflection of *itself* on the infinite Spatial depths. This reflection, which you regard as the objective *material* universe, we consider as a temporary *illusion* and nothing else. That alone which is eternal is *real*.

Enq. At that rate, you and I are also illusions.

Theo. As flitting personalities, to-day one person, to-morrow another—we are. Would you call the sudden flashes of the *Aurora borealis*, the Northern lights, a "reality," though it is as real as can be while you look at it? Certainly not; it is the cause that produces it, if permanent and eternal, which is the only reality, while the other is but a passing illusion.

Enq. All this does not explain to me how this illusion called the universe originates; how the conscious *to be*, proceeds to manifest itself from the unconsciousness that *is*.

Theo. It is *unconsciousness* only to our finite consciousness. Verily may we paraphrase verse v, in the 1st chapter of St. John, and say "and (Absolute) light (which is darkness) shineth in darkness (which is illusionary material light); and the darkness comprehendeth it not." This absolute light is also absolute and immutable law. Whether by radiation or emanation—we need not quarrel over terms—the universe passes out of its homogeneous subjectivity on to the first plane of manifestation, of which planes there are seven, we are taught. With each plane it becomes more dense and material until it reaches this, our plane, on which the only world approximately known and understood in its physical composition by Science, is the planetary or Solar system—one *sui generis*, we are told. [66]

Enq. What do you mean by *sui generis*?

Theo. I mean that, though the fundamental law and the universal working of laws of Nature are uniform, still our Solar system (like every other such system in the millions of others in Cosmos) and even our Earth, has its own programme of manifestations differing from the respective programmes of all others. We speak of the inhabitants of other planets and imagine that if they are *men*, *i.e.*, thinking entities, they must be as we are. The fancy of poets and painters and sculptors never fails to represent even the angels as a beautiful copy of man—*plus* wings. We say that all this is an error and a delusion; because, if on this little earth alone one finds such a diversity in its flora, fauna and mankind—from the seaweed to the cedar of Lebanon, from the jelly-fish to the elephant, from the Bushman and negro to the Apollo Belvedere—alter the conditions cosmic and planetary, and there must be as a result quite a different flora, fauna and mankind. The same laws will fashion quite a different set of things and beings even on this our plane, including in it all our planets. How much more different then must be *external* nature in other Solar systems, and how foolish is it to judge of other *stars* and worlds and human beings by our own, as physical science does!

Enq. But what are your data for this assertion?

Theo. What science in general will never accept as proof—the cumulative testimony of an endless series of Seers who have testified to this fact. Their spiritual visions, real explorations by, and through, physical and spiritual senses untrammeled by blind flesh, were systematically checked and compared one with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration. The [67] methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of students of the natural and physical sciences, as you may see. Only our fields of research are on two different planes, and our instruments are made by no human hands, for which reason perchance they are only the more reliable. The retorts, accumulators, and microscopes of the chemist and naturalist may get out of order; the telescope and the astronomer's horological instruments may get spoiled; our recording instruments are beyond the influence of weather or the elements.

Enq. And therefore you have implicit faith in them?

Theo. Faith is a word not to be found in theosophical dictionaries: we say *knowledge based on observation and experience*. There is this difference, however, that while the observation and experience of physical science lead the Scientists to about as many "working" hypotheses as there are minds to evolve them, our *knowledge* consents to add to its lore only those facts which have become undeniable, and which are fully and absolutely demonstrated. We have no two beliefs or hypotheses on the same subject.

Enq. Is it on such data that you came to accept the strange theories we find in *Esoteric Buddhism*?

Theo. Just so. These theories may be slightly incorrect in their minor details, and even faulty in their exposition by lay students; they are *facts* in nature, nevertheless, and come nearer the truth than any scientific hypothesis.

ON THE SEPTENARY CONSTITUTION OF OUR PLANET.

Enq. I understand that you describe our earth as forming part of a chain of earths?

Theo. We do. But the other six "earths" or globes, are not on the same plane of objectivity as our earth is; therefore we cannot see them. [68]

Enq. Is that on account of the great distance?

Theo. Not at all, for we see with our naked eye planets and even stars at immeasurably greater distances; but it is owing to those six globes being outside our physical means of perception, or plane of being. It is not only that their material density, weight, or fabric are entirely different from those of our earth and the other known planets; but they are (to us) on an entirely different *layer* of space, so to speak; a layer not to be perceived or felt by our physical senses. And when I say "layer," please do not allow your fancy to suggest to you layers like strata or beds laid one over the other, for this would only lead to another absurd misconception. What I mean by "layer" is that plane of infinite space which by its nature cannot fall under our ordinary waking perceptions, whether mental or physical; but which exists in nature outside of our normal mentality or consciousness, outside of our three dimensional space, and outside of our division of time. Each of the seven fundamental planes (or layers) in space—of course as a whole, as the pure space of Locke's definition, not as our finite space—has its own objectivity and subjectivity, its own space and time, its own consciousness and set of senses. But all this will be hardly comprehensible to one trained in the modern ways of thought.

Enq. What do you mean by a different set of senses? Is there anything on our human plane that you could bring as an illustration of what you say, just to give a clearer idea of what you may mean by this variety of senses, spaces, and respective perceptions?

Theo. None; except, perhaps, that which for Science would be rather a handy peg on which to hang a counter-argument. We have a different set of senses in dream-life, have we not? We feel, talk, hear, see, taste and function in general on a different plane; the change of state of our consciousness being evidenced by the fact that a series of acts and events embracing years, as we think, pass ideally through our mind in one instant. Well, that extreme rapidity of our mental operations in dreams, and the perfect naturalness, for the time being, of all the other functions, show us [69] that we are on quite another plane. Our philosophy teaches us that, as there are seven fundamental forces in nature, and seven planes of being, so there are seven states of consciousness in which man can live, think, remember and have his being. To enumerate these here is impossible, and for this one has to turn to the study of Eastern metaphysics. But in these two states—the waking and the dreaming—every ordinary mortal, from a learned philosopher down to a poor untutored savage, has a good proof that such states differ.

Enq. You do not accept, then, the well-known explanations of biology and physiology to account for the dream state?

Theo. We do not. We reject even the hypotheses of your psychologists, preferring the teachings of Eastern Wisdom. Believing in seven planes of Kosmic being and states of Consciousness, with regard to the Universe or the Macrocosm, we stop at the fourth plane, finding it impossible to go with any

degree of certainty beyond. But with respect to the Microcosm, or man, we speculate freely on his seven states and principles.

Enq. How do you explain these?

Theo. We find, first of all, two distinct beings in man; the spiritual and the physical, the man who thinks, and the man who records as much of these thoughts as he is able to assimilate. Therefore we divide him into two distinct natures; the upper or the spiritual being, composed of three "principles" or *aspects*; and the lower or the physical quaternary, composed of *four*—in all *seven*.

THE SEPTENARY NATURE OF MAN.

Enq. Is it what we call Spirit and Soul, and the man of flesh?

Theo. It is not. That is the old Platonic division. Plato was an Initiate, and therefore could not go into forbidden details; but he who is acquainted with the archaic doctrine finds the seven in Plato's various combinations of Soul and Spirit. He regarded man as constituted of two parts—one eternal, formed of the same essence as the Absoluteness, the other mortal and corruptible, [70] deriving its constituent parts from the *minor* "created" Gods. Man is composed, he shows, of (1) A mortal body, (2) An immortal principle, and (3) A "separate mortal kind of Soul." It is that which we respectively call the physical man, the Spiritual Soul or Spirit, and the animal Soul (the *Nous* and *psuche*). This is the division adopted by Paul, another Initiate, who maintains that there is a psychical body which is sown in the corruptible (astral soul or body), and a *spiritual* body that is raised in incorruptible substance. Even James (iii. 15) corroborates the same by saying that the "wisdom" (of our lower soul) descendeth not from the above, but is terrestrial ("psychical," "demoniacal," *vide* Greek text); while the other is heavenly wisdom. Now so plain is it that Plato and even Pythagoras, while speaking but of three "principles," give them seven separate functions, in their various combinations, that if we contrast our teachings this will become quite plain. Let us take a cursory view of these seven aspects by drawing two tables.

THEOSOPHICAL DIVISION.

	Sanscrit Terms.	Exoteric Meaning.	Explanatory.
	(*a*) Rupa, or Sthula-Sarira.	(*a*) Physical body.	(*a*) Is the vehicle of all the other "principles" during life.
A	(*b*) Pranâ.	(*b*) Life, or Vital principle.	(*b*) Necessary only to *a*, *c*, *d*, and the functions of the lower *Manas*, which embrace all those limited to the (*physical*) brain.
	(*c*) Linga Sharira.	(*c*) Astral Body.	(*c*) The *Double*, the phantom body.
	(*d*) Kama rupa.	(*d*) The seat of animal desires and passions.	(*d*) This is the centre of the animal man, where lies the line

		of demarcation which separates the mortal man from the immortal entity.

Transcriber's Note:

The letter **A** in the left hand column stands for "Lower Quaternary." which was written vertically in the original table.[71]

	Sanscrit Terms.	Exoteric Meaning.	Explanatory.
A	(*e*) *Manas*—a dual principle in its functions.	(*e*) Mind, Intelligence: which is the higher human mind, whose light, or radiation, links the Monad, for the lifetime, to the mortal man.	(*e*) The future state and the Karmic destiny of man depend on whether Manas gravitates more downward to Kama rupa, the seat of the animal passions, or upwards to *Buddhi*, Spiritual *Ego*. In the latter case, the higher consciousness of the individual Spiritual aspirations of *mind* (Manas), assimilating Buddhi, are absorbed by it and form the *Ego*, which goes into Devachanic bliss.[19]
	(*f*) Buddhi.	(*f*) The Spiritual Soul.	(*f*) The vehicle of pure universal spirit.
	(*g*) Atma.	(*g*) Spirit.	(*g*) One with the Absolute, as its radiation.

[19] In Mr. Sinnett's "Esoteric Buddhism" *d*, *e*, and *f*, are respectively called the Animal, the Human, and the Spiritual Souls, which answers as well. Though the principles in *Esoteric Buddhism* are numbered, this is, strictly speaking, useless. The dual *Monad* alone (*Atma-Buddhi*) is susceptible of being thought of as the two highest numbers (the 6th and 7th). As to all others, since *that* "principle" only which is predominant in man has to be considered as the first and foremost, no numeration is possible as a general rule. In some men it is the higher Intelligence (Manas or the 5th) which dominates the rest; in others the Animal Soul (Kama-rupa) that reigns supreme, exhibiting the most bestial instincts, etc.

Transcriber's Note:

The letter **A** in the left hand column stands for “The Upper Imperishable Triad.” which was written vertically in the original table.

Now what does Plato teach? He speaks of the *interior* man as constituted of two parts—one immutable and always the same, formed of the same *substance* as Deity, and the other mortal and corruptible. These “two parts” are found in our upper *Triad*, and the lower *Quaternary* (*vide* Table). He explains that when the Soul, *psuche*, “allies herself to the Nous (divine spirit or substance[20]), she does everything aright and felicitously”; but the case is otherwise when she attaches herself to *Anoia*, (folly, or the irrational animal Soul). Here, then, we have *Manas* (or the Soul in general) in its two aspects: when attaching itself to *Anoia* (our *Kama rupa*, or the “Animal Soul” in “Esoteric Buddhism,”) it runs towards entire annihilation, as far as the personal Ego is concerned; when allying itself to the *Nous* (Atma-Buddhi) it merges into the immortal, imperishable Ego, and then its spiritual consciousness of the personal that *was*, becomes immortal. [72]

THE DISTINCTION BETWEEN SOUL AND SPIRIT.

Enq. Do you really teach, as you are accused of doing by some Spiritualists and French Spiritists, the annihilation of every personality?

Theo. We do not. But as this question of the duality—the *individuality* of the Divine Ego, and the *personality* of the human animal—involves that of the possibility of the real immortal Ego appearing in *Séance rooms* as a “materialised spirit,” which we deny as already explained, our opponents have started the nonsensical charge.

Enq. You have just spoken of *psuche* running towards its entire annihilation if it attaches itself to *Anoia*. What did Plato, and do you mean by this?

Theo. The *entire* annihilation of the *personal* consciousness, as an exceptional and rare case, I think. The general and almost invariable rule is the merging of the personal into the individual or immortal consciousness of the Ego, a transformation or a divine transfiguration, and the entire annihilation only of the lower *quaternary*. Would you expect the man of flesh, or the *temporary personality*, his shadow, the “astral,” his animal instincts and even physical life, to survive with the “spiritual Ego” and become sempiternal? Naturally all this ceases to exist, either at, or soon after corporeal death. It becomes in time entirely disintegrated and disappears from view, being annihilated as a whole. [73]

Enq. Then you also reject *resurrection in the flesh*?

Theo. Most decidedly we do! Why should we, who believe in the archaic esoteric philosophy of the Ancients, accept the unphilosophical speculations of the later Christian theology, borrowed from the Egyptian and Greek exoteric Systems of the Gnostics?

[20] Paul calls Plato’s *Nous* “Spirit”; but as this spirit is “substance,” then, of course, *Buddhi* and not *Atma* is meant, as the latter cannot philosophically be called “substance” under any circumstance. We include Atma among the human “principles” in order not to create additional confusion. In reality it is no “human” but the universal *absolute* principle of which Buddhi, the Soul-Spirit, is the carrier.

Enq. The Egyptians revered Nature-Spirits, and deified even onions: your Hindus are *idolaters*, to this day; the Zoroastrians worshipped, and do still worship, the Sun; and the best Greek philosophers were either dreamers or materialists—witness Plato and Democritus. How can you compare?

Theo. It may be so in your modern Christian and even Scientific catechism; it is not so for unbiased minds. The Egyptians revered the "One-Only-One," as *Nout*; and it is from this word that Anaxagoras got his denomination *Nous*, or as he calls it, **Νους αυτοχρατης**, "the Mind or Spirit Self-Potent," the **αρχητης χινηδεως**, the leading motor, or *primum-mobile* of all. With him the *Nous* was God, and the *logos* was man, his emanation. The *Nous* is the spirit (whether in Kosmos or in man), and the *logos*, whether Universe or astral body, the emanation of the former, the physical body being merely the animal. Our external powers perceive *phenomena*; our *Nous* alone is able to recognise their *noumena*. It is the logos alone, or the *noumenon*, that survives, because it is immortal in its very nature and essence, and the *logos* in man is the Eternal Ego, that which reincarnates and lasts for ever. But how can the evanescent or external shadow, the temporary clothing of that divine Emanation which returns to the source whence it proceeded, be that *which is raised in incorruptibility*?

Enq. Still you can hardly escape the charge of having invented a new division of man's spiritual and psychic constituents; for no philosopher speaks of them, though you believe that Plato does. [74]

Theo. And I support the view. Besides Plato, there is Pythagoras, who also followed the same idea.[21] He described the *Soul* as a self-moving Unit (*monad*) composed of three elements, the *Nous* (Spirit), the *phren* (mind), and the *thumos* (life, breath or the *Nephesh* of the Kabalists) which three correspond to our "Atma-Buddhi," (higher Spirit-Soul), to *Manas* (The Ego), and to *Kama-rupa* in conjunction with the *lower* reflection of Manas. That which the Ancient Greek philosophers termed *Soul*, in general, we call Spirit, or Spiritual *Soul*, *Buddhi*, as the vehicle of *Atma* (the *Agathon*, or Plato's Supreme Deity). The fact that Pythagoras and others state that *phren* and *thumos* are shared by us with the brutes, proves that in this case the *lower* Manasic reflection (instinct) and *Kama-rupa* (animal living passions) are meant. And as Socrates and Plato accepted the clue and followed it, if to these five, namely, *Agathon* (Deity or Atma), *Psuche* (Soul in its collective sense), *Nous* (Spirit or Mind), *Phren* (physical mind), and *Thumos* (Kama-rupa or passions) we add the *eidolon* of the Mysteries, the shadowy *form* or the human double, and the *physical body*, it will be easy to demonstrate that the ideas of both Pythagoras and Plato were identical with ours. Even the Egyptians held to the Septenary division. In its exit, they taught, the Soul (Ego) had to pass through its seven chambers, or principles, those it left behind, and those it took along with itself. The only difference is that, ever bearing in mind the penalty of revealing Mystery-doctrines, which was *death*, they gave out the teaching in a broad outline, while we elaborate it and explain it in its details. But though we do give out to the world as much as is lawful, even in our doctrine more than one important detail is withheld, which those who study the esoteric philosophy and are pledged to silence, *are alone entitled to know*. [75]

THE GREEK TEACHINGS.

Enq. We have magnificent Greek and Latin, Sanskrit and Hebrew scholars. How is it that we find nothing in their translations that would afford us a clue to what you say?

[21] "Plato and Pythagoras," says Plutarch, "distribute the soul into two parts, the rational (noetic) and irrational (agnoia); that that part of the soul of man which is rational is eternal; for though it be not God, yet it is the product of an eternal deity, but that part of the soul which is divested of reason (agnoia) dies." The modern term *Agnostic* comes from *Agnosis*, a cognate word. We wonder why Mr. Huxley, the author of the word, should have connected his great intellect with "the soul divested of reason" which dies? Is it the exaggerated humility of the modern materialist?

Theo. Because your translators, their great learning notwithstanding, have made of the philosophers, the Greeks especially, *misty* instead of mystic writers. Take as an instance Plutarch, and read what he says of "the principles" of man. That which he describes was accepted literally and attributed to metaphysical superstition and ignorance. Let me give you an illustration in point: "Man," says Plutarch, "is compound; and they are *mistaken who think him to be compounded of two parts only*. For they imagine that the understanding (brain intellect) is a part of the soul (the upper Triad), but they err in this no less than those who make the soul to be a part of the body, *i.e.*, those who make of the *Triad* part of the corruptible mortal *quaternary*. For the understanding (nous) as far exceeds the soul, as the soul is better and diviner than the body. Now this composition of the soul (**ψυχη**) with the understanding (**νοῦς**) makes reason; and with the body (or thumos, the animal soul) passion; of which the one is the beginning or principle of pleasure and pain, and the other of virtue and vice. Of these three parts conjoined and compacted together, the earth has given the body, the moon the soul, and the sun the understanding to the generation of man."

This last sentence is purely allegorical, and will be comprehended only by those who are versed in the esoteric science of correspondences and know which planet is *related to every principle*. Plutarch divides the latter into three groups, and makes of the body a compound of physical frame, astral shadow, and breath, or the triple lower part, which "from earth was taken and to earth returns"; of the middle principle and the instinctual soul, the second part, derived *from* and *through* and ever influenced by the moon[22]; and only of the higher part or the *Spiritual Soul*, with the Atmic and Manasic elements in it does he make a direct emanation of the Sun, who stands here for *Agathon* the Supreme Deity. This is proven by what he says further as follows: [76]

> "Now of the deaths we die, the one makes man two of three and the other one of (out of) two. The former is in the region and jurisdiction of Demeter, whence the name given to the Mysteries, **τελειν**, resembled that given to death, **τελευταν**. The Athenians also heretofore called the deceased sacred to Demeter. As for the other death, it is in the moon or region of Persephone."

Here you have our doctrine, which shows man a *septenary* during life; a *quintile* just after death, in Kama-loka; and a threefold *Ego*, Spirit-Soul, and consciousness in *Devachan*. This separation, first in "the Meadows of Hades," as Plutarch calls the *Kama-loka*, then in Devachan, was part and parcel of the performances during the sacred Mysteries, when the candidates for initiation enacted the whole drama of death, and the resurrection as a glorified spirit, by which name we mean *Consciousness*. This is what Plutarch means when he says:—

> "And as with the one, the terrestrial, so with the other celestial Hermes doth dwell. This suddenly and with violence plucks the soul from the body; but Proserpina mildly and in a long time disjoins the understanding from the soul.[23] For this reason she is called *Monogenes, only begotten*, or rather *begetting one alone*; for *the better part of man becomes alone when it is separated by her*. Now both the one and the other happens thus according to nature. It is ordained by Fate (Fatum or Karma) that every soul, whether with or without understanding (mind), when gone out of the [77] body, should wander for a time, though not all for the same, in the region

[22] The Kabalists who know the relation of Jehovah, the life and children-giver, to the Moon, and the influence of the latter on generation, will again see the point as much as some astrologers will.

[23] Proserpina, or Persephone, stands here for post mortem Karma, which is said to regulate the separation of the lower from the higher "principles": the *Soul*, as *Nephesh*, the breath of animal life, which remains for a time in Kama-loka, from the higher compound *Ego*, which goes into the state of Devachan, or bliss.

> lying between the earth and moon (*Kama-loka*).[24] For those that have been unjust and dissolute suffer then the punishment due to their offences; but the good and virtuous are there detained till they are purified, and have, by expiation, purged out of them all the infections they might have contracted from the contagion of the body, as if from foul health, living in the mildest part of the air, called the Meadows of Hades, where they must remain for a certain prefixed and appointed time. And then, as if they were returning from a wandering pilgrimage or long exile into their country, they have a taste of joy, such as they principally receive who are initiated into Sacred Mysteries, mixed with trouble, admiration, and each one's proper and peculiar hope."

This is Nirvanic bliss, and no Theosophist could describe in plainer though esoteric language the mental joys of Devachan, where every man has his paradise around him, erected by his consciousness. But you must beware of the general error into which too many even of our Theosophists fall. Do not imagine that because man is called septenary, then *quintuple* and a triad, he is a compound of seven, five, or three *entities*; or, as well expressed by a Theosophical writer, of skins to be peeled off like the skins of an onion. The "principles," as already said, save the body, the life, and the astral *eidolon*, all of which disperse at death, are simply *aspects* and *states of consciousness*. There is but one *real* man, enduring through the cycle of life and immortal in essence, if not in form, and this is *Manas*, the Mind-man or embodied Consciousness. The objection made by the materialists, who deny the possibility of mind and consciousness acting without matter is worthless in our case. We do not deny the soundness of their argument; but we simply ask our opponents, "Are you acquainted *with all the states of matter*, you who knew hitherto but of three? And how do you know whether that which we refer to as ABSOLUTE CONSCIOUSNESS or Deity for ever invisible and unknowable, be not that which, though it eludes for ever our human *finite* conception, is still universal Spirit-matter or matter-Spirit *in its absolute infinitude*?" It is then one of the lowest, and in its manvantaric manifestations *fractioned*-aspects of this Spirit-matter, which is the conscious *Ego* that creates its own paradise, a fool's paradise, it may be, still a state of bliss. [78]

Enq. But what is *Devachan*?

Theo. The "land of gods" literally; a condition, a state of mental bliss. Philosophically a mental condition analogous to, but far more vivid and real than, the most vivid dream. It is the state after death of most mortals. [79]

---

[24] Until the separation of the higher, spiritual "principle" takes place from the lower ones, which remain in the Kama-loka until disintegrated.

VII.
ON THE VARIOUS POST MORTEM STATES.

THE PHYSICAL AND THE SPIRITUAL MAN.

Enq. I am glad to hear you believe in the immortality of the Soul.

Theo. Not of "the Soul," but of the divine Spirit; or rather in the immortality of the reincarnating Ego.

Enq. What is the difference?

Theo. A very great one in our philosophy, but this is too abstruse and difficult a question to touch lightly upon. We shall have to analyse them separately, and then in conjunction. We may begin with Spirit.

We say that the Spirit (the "Father in secret" of Jesus), or *Atman*, is no individual property of any man, but is the Divine essence which has no body, no form, which is imponderable, invisible and indivisible, that which does not *exist* and yet *is*, as the Buddhists say of Nirvana. It only overshadows the mortal; that which enters into him and pervades the whole body being only its omnipresent rays, or light, radiated through *Buddhi*, its vehicle and direct emanation. This is the secret meaning of the assertions of almost all the ancient philosophers, when they said that "the *rational* part of man's soul"[25] never entered wholly into the man, but only overshadowed him more or less through the *irrational* spiritual Soul or Buddhi.[26] [80]

Enq. I laboured under the impression that the "Animal Soul" alone was irrational, not the Divine.

Theo. You have to learn the difference between that which is negatively, or *passively* "irrational," because undifferentiated, and that which is irrational because too *active* and positive. Man is a correlation of spiritual powers, as well as a correlation of chemical and physical forces, brought into function by what we call "principles."

Enq. I have read a good deal upon the subject, and it seems to me that the notions of the older philosophers differed a great deal from those of the mediæval Kabalists, though they do agree in some particulars.

Theo. The most substantial difference between them and us is this. While we believe with the Neo-Platonists and the Eastern teachings that the spirit (Atma) never descends hypostatically into the living man, but only showers more or less its radiance on the *inner* man (the psychic and spiritual compound of the *astral* principles), the Kabalists maintain that the human Spirit, detaching itself from the ocean of light and Universal Spirit, enters man's Soul, where it remains throughout life imprisoned in the astral capsule. All Christian Kabalists still maintain the same, as they are unable to break quite loose from their anthropomorphic and Biblical doctrines.

---

[25] In its generic sense, the word "rational" meaning something emanating from the Eternal Wisdom

[26] *Irrational* in the sense that as a *pure* emanation of the Universal mind it can have no individual reason of its own on this plane of matter, but like the Moon, who borrows her light from the Sun and her life from the Earth, so *Buddhi*, receiving its light of Wisdom from Atma, gets its rational qualities from *Manas*. *Per se*, as something homogeneous, it is devoid of attributes.

Enq. And what do you say?

Theo. We say that we only allow the presence of the radiation of Spirit (or Atma) in the astral capsule, and so far only as that spiritual radiancy is concerned. We say that man and Soul have to conquer their immortality by ascending towards the unity with which, if successful, they will be finally linked and into which they are finally, so to speak, absorbed. The individualization of man after death depends on the spirit, not on his soul and body. Although the word "personality," in the sense in which it is usually understood, is an absurdity if applied literally to our immortal essence, still the latter is, as our individual Ego, a distinct entity, [81] immortal and eternal, *per se*. *It is only in the case of black magicians or of criminals beyond redemption, criminals who have been such during a long series of lives*—that the shining thread, which links the spirit to the *personal* soul from the moment of the birth of the child, is violently snapped, and the disembodied entity becomes divorced from the personal soul, the latter being annihilated without leaving the smallest impression of itself on the former. If that union between the lower, or personal Manas, and the individual reincarnating Ego, has not been effected during life, then the former is left to share the fate of the lower animals, to gradually dissolve into ether, and have its personality annihilated. But even then the Ego remains a distinct being. It (the spiritual Ego) only loses one Devachanic state—after that special, and in that case indeed useless, life—as that idealized *Personality*, and is reincarnated, after enjoying for a short time its freedom as a planetary spirit, almost immediately.

Enq. It is stated in *Isis Unveiled* that such planetary Spirits or Angels, "the gods of the Pagans or the Archangels of the Christians," will never be men on our planet.

Theo. Quite right. Not "*such*," but *some* classes of higher Planetary Spirits. They will never be men on this planet, because they are liberated Spirits from a previous, earlier world, and as such they cannot re-become men on this one. Yet all these will live again in the next and far higher Mahamanvantara, after this "great Age," and "Brahma *pralaya*," (a little period of 16 figures or so) is over. For you must have heard, of course, that Eastern philosophy teaches us that mankind consists of such "Spirits" imprisoned in human bodies? The difference between animals and men is this: the former are ensouled by the "principles" *potentially*, the latter *actually*.[27] Do you understand now the difference?

Enq. Yes; but this specialisation has been in all ages the stumbling-block of metaphysicians. [82]

Theo. It was. The whole esotericism of the Buddhistic philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of the most learned modern scholars. Even metaphysicians are too inclined to confound the effect with the cause. An Ego who has won his immortal life as spirit will remain the same inner self throughout all his rebirths on earth; but this does not imply necessarily that he must either remain the Mr. Smith or Mr. Brown he was on earth, or lose his individuality. Therefore, the astral soul and the terrestrial body of man may, in the dark hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel his last *personal* Ego (if it did not deserve to soar higher), and the *divine* Ego still remain the same unchanged entity, though this terrestrial experience of his emanation may be totally obliterated at the instant of separation from the unworthy vehicle.

Enq. If the "Spirit," or the divine portion of the soul, is pre-existent as a distinct being from all eternity, as Origen, Synesius, and other semi-Christians and semi-Platonic philosophers taught, and if it is the same, and nothing more than the metaphysically-objective soul, how can it be otherwise

[27] *Vide "Secret Doctrine,"* Vol. II., stanzas.

than eternal? And what matters it in such a case, whether man leads a pure life or an animal, if, do what he may, he can never lose his individuality?

Theo. This doctrine, as you have stated it, is just as pernicious in its consequences as that of vicarious atonement. Had the latter dogma, in company with the false idea that we are all immortal, been demonstrated to the world in its true light, humanity would have been bettered by its propagation.

Let me repeat to you again. Pythagoras, Plato, Timaeus of Locris, and the old Alexandrian School, derived the *Soul* of man (or his higher "principles" and attributes) from the Universal World Soul, the latter being, according to their teachings, *Aether* (Pater-Zeus). Therefore, neither of these "principles" can be *unalloyed* essence of the Pythagorean Monas, or our *Atma-Buddhi*, because the *Anima Mundi* is but the effect, the subjective emanation or rather radiation of the former. Both the *human* Spirit (or the [83] individuality), the reincarnating Spiritual Ego, and Buddhi, the Spiritual soul, are pre-existent. But, while the former exists as a distinct entity, an individualization, the soul exists as pre-existing breath, an unscient portion of an intelligent whole. Both were originally formed from the Eternal Ocean of light; but as the Fire-Philosophers, the mediæval Theosophists, expressed it, there is a visible as well as invisible spirit in fire. They made a difference between the *anima bruta* and the *anima divina*. Empedocles firmly believed all men and animals to possess two souls; and in Aristotle we find that he calls one the reasoning soul, νους and the other, the animal soul, ψυχη. According to these philosophers, the reasoning soul comes from *within* the universal soul, and the other from *without*.

Enq. Would you call the Soul, *i.e.*, the human thinking Soul, or what you call the Ego—matter?

Theo. Not matter, but substance assuredly; nor would the word "matter," if prefixed with the adjective, *primordial*, be a word to avoid. That matter, we say, is co-eternal with Spirit, and is not our visible, tangible, and divisible matter, but its extreme sublimation. Pure Spirit is but one remove from the *no*-Spirit, or the absolute *all*. Unless you admit that man was evolved out of this primordial Spirit-matter, and represents a regular progressive scale of "principles" from *meta*-Spirit down to the grossest matter, how can we ever come to regard the *inner* man as immortal, and at the same time as a spiritual Entity and a mortal man?

Enq. Then why should you not believe in God as such an Entity?

Theo. Because that which is infinite and unconditioned can have no form, and cannot be a being, not in any Eastern philosophy worthy of the name, at any rate. An "entity" is immortal, but is so only in its ultimate essence, not in its individual form. When at the last point of its cycle, it is absorbed into its primordial nature; and it becomes spirit, when it loses its name of Entity. [84]

Its immortality as a form is limited only to its life-cycle or the *Mahamanvantara*; after which it is one and identical with the Universal Spirit, and no longer a separate Entity. As to the *personal* Soul—by which we mean the spark of consciousness that preserves in the Spiritual Ego the idea of the personal "I" of the last incarnation—this lasts, as a separate distinct recollection, only throughout the Devachanic period; after which time it is added to the series of other innumerable incarnations of the Ego, like the remembrance in our memory of one of a series of days, at the end of a year. Will you bind the infinitude you claim for your God to finite conditions? That alone which is indissolubly cemented by *Atma* (*i.e.*, Buddhi-Manas) is immortal. The Soul of man (*i.e.*, of the personality) *per se* is neither immortal, eternal nor divine. Says the *Zohar* (vol. iii., p. 616), "the soul, when sent to this earth, puts on an earthly garment, to preserve herself here, so she receives above a shining garment, in order to be able to look without injury into the mirror, whose light proceeds from the Lord of Light." Moreover, the *Zohar* teaches that the soul cannot reach the abode of bliss, unless she has

received the "holy kiss," or the reunion of the soul *with the substance from which she emanated*—spirit. All souls are dual, and, while the latter is a feminine principle, the spirit is masculine. While imprisoned in body, man is a trinity, unless his pollution is such as to have caused his divorce from the spirit. "Woe to the soul which prefers to her divine husband (spirit) the earthly wedlock with her terrestrial body," records a text of the *Book of the Keys*, a Hermetic work. Woe indeed, for nothing will remain of that personality to be recorded on the imperishable tablets of the Ego's memory.

Enq. How can that which, if not breathed by God into man, yet is on your own confession of an identical substance with the divine, fail to be immortal?

Theo. Every atom and speck of matter, not of substance only, is *imperishable* in its essence, but not in its *individual consciousness*. Immortality is but one's unbroken consciousness; and the *personal* consciousness can hardly last longer than the personality itself, can it? And such consciousness, as I [85] already told you, survives only throughout Devachan, after which it is reabsorbed, first, in the *individual*, and then in the *universal* consciousness. Better enquire of your theologians how it is that they have so sorely jumbled up the Jewish Scriptures. Read the Bible, if you would have a good proof that the writers of the *Pentateuch*, and *Genesis* especially, never regarded *nephesh*, that which God breathes into Adam (Gen. ch. ii.), as the *immortal* soul. Here are some instances:—"And God created ... every *nephesh* (life) that moveth" (Gen i. 21), meaning animals; and (Gen. ii. 7) it is said: "And man became a *nephesh*" (living soul), which shows that the word *nephesh* was indifferently applied to *immortal* man and to *mortal* beast. "And surely your blood of your *nepheshim* (lives) will I require; at the hand of every beast will I require it, and at the hand of man" (Gen. ix. 5), "Escape for *nephesh*" (escape for thy *life*, it is translated), (Gen. xix. 17). "Let us not kill him," reads the English version (Gen. xxxvii. 21). "Let us not kill his *nephesh*" is the Hebrew text. "*Nephesh* for *nephesh*," says Leviticus (xvii. 8). "He that killeth any man shall surely be put to death," literally "He that smiteth the *nephesh* of a man" (Lev. xxiv. 17); and from verse 18 and following it reads: "And he that killeth a beast (*nephesh*) shall make it good ... Beast for beast," whereas the original text has it "nephesh for nephesh." How could man *kill* that which is immortal? And this explains also why the Sadducees denied the immortality of the soul, as it also affords another proof that very probably the Mosaic Jews—the uninitiated at any rate—never believed in the soul's survival at all.

ON ETERNAL REWARD AND PUNISHMENT; AND ON NIRVANA.

Enq. It is hardly necessary, I suppose, to ask you whether you believe in the Christian dogmas of Paradise and Hell, or in future rewards and punishments as taught by the Orthodox churches? [86]

Theo. As described in your catechisms, we reject them absolutely; least of all would we accept their eternity. But we believe firmly in what we call the *Law of Retribution*, and in the absolute justice and wisdom guiding this Law, or Karma. Hence we positively refuse to accept the cruel and unphilosophical belief in eternal reward or eternal punishment. We say with Horace:—

> "Let rules be fixed that may our rage contain,
> And punish faults *with a proportion'd pain*;
> But do not flay him who deserves alone
> A whipping for the fault that he has done."

This is a rule for all men, and a just one. Have we to believe that God, of whom you make the embodiment of wisdom, love and mercy, is less entitled to these attributes than mortal man?

Enq. Have you any other reasons for rejecting this dogma?

Theo. Our chief reason for it lies in the fact of re-incarnation. As already stated, we reject the idea of a new soul created for every newly-born babe. We believe that every human being is the bearer, or *Vehicle*, of an *Ego* coeval with every other Ego; because all *Egos* are *of the same essence* and belong to the primeval emanation from one universal infinite *Ego*. Plato calls the latter the *logos* (or the second manifested God); and we, the manifested divine principle, which is one with the universal mind or soul, not the anthropomorphic, extra-cosmic and *personal* God in which so many Theists believe. Pray do not confuse.

Enq. But where is the difficulty, once you accept a manifested principle, in believing that the soul of every new mortal is *created* by that Principle, as all the Souls before it have been so created?

Theo. Because that which is *impersonal* can hardly create, plan and think, at its own sweet will and pleasure. Being a universal *Law*, immutable in its periodical manifestations, those of radiating and manifesting its own essence at the beginning of every new cycle of life, IT is not supposed to create men, only to repent a few years later of having created them. If we have to believe in a divine principle at all, it must be in one which is as absolute harmony, logic, and justice, as it is absolute love, wisdom, and impartiality; and a God who would *create* every soul [87] for the space of *one brief span of life*, regardless of the fact whether it has to animate the body of a wealthy, happy man, or that of a poor suffering wretch, hapless from birth to death though he has done nothing to deserve his cruel fate—would be rather a senseless *fiend* than a God. (*Vide infra*, "On the Punishment of the Ego.") Why, even the Jewish philosophers, believers in the Mosaic Bible (esoterically, of course), have never entertained such an idea; and, moreover, they believed in re-incarnation, as we do.

Enq. Can you give me some instances as a proof of this?

Theo. Most decidedly I can. Philo Judæus says (in "De Somniis," p. 455): "The air is full of them (of souls); those which are nearest the earth, descending to be tied to mortal bodies, **παλινδρομοῦσιν αὖθις** *return to other bodies, being desirous to live in them*." In the *Zohar*, the soul is made to plead her freedom before God: "Lord of the Universe! I am happy in this world, and do not wish to go into another world, where I shall be a handmaid, and be exposed to all kinds of pollutions."[28] The doctrine of fatal necessity, the everlasting immutable law, is asserted in the answer of the Deity: "Against thy will thou becomest an embryo, and against thy will thou art born."[29] Light would be incomprehensible without darkness to make it manifest by contrast; good would be no longer good without evil to show the priceless nature of the boon; and so personal virtue could claim no merit, unless it had passed through the furnace of temptation. Nothing is eternal and unchangeable, save the concealed Deity. Nothing that is finite—whether because it had a beginning, or must have an end—can remain stationary. It must either progress or recede; and a soul which thirsts after a reunion with its spirit, which alone confers upon it immortality, must purify itself through cyclic transmigrations onward toward the only land of bliss and eternal rest, called in the *Zohar*, "The Palace of Love," **היבל אחכה**; in the Hindu religion, "Moksha"; among the Gnostics, "The Pleroma of Eternal Light"; and by the Buddhists, "Nirvana." And all these states are temporary, not eternal. [88]

Enq. Yet there is no re-incarnation spoken of in all this.

[28] "*Zohar*," Vol. II., p. 96.
[29] "*Mishna*," "Aboth," Vol. IV., p. 29.

Theo. A soul which pleads to be allowed to remain where she is, *must be pre-existent*, and not have been created for the occasion. In the *Zohar* (vol. iii., p. 61), however, there is a still better proof. Speaking of the reincarnating *Egos* (the *rational* souls), those whose last personality has to fade out *entirely*, it is said: "All souls which have alienated themselves in heaven from the Holy One—blessed be His name—have thrown themselves into an abyss at their very existence, and have anticipated the time when they are to descend once more on earth." "The Holy One" means here, esoterically, the Atman, or *Atma-Buddhi*.

Enq. Moreover, it is very strange to find *Nirvana* spoken of as something synonymous with the Kingdom of Heaven, or the Paradise, since according to every Orientalist of note Nirvana is a synonym of annihilation!

Theo. Taken literally, with regard to the personality and differentiated matter, not otherwise. These ideas on re-incarnation and the trinity of man were held by many of the early Christian Fathers. It is the jumble made by the translators of the New Testament and ancient philosophical treatises between soul and spirit, that has occasioned the many misunderstandings. It is also one of the many reasons why Buddha, Plotinus, and so many other Initiates are now accused of having longed for the total extinction of their souls: "absorption unto the Deity," or "reunion with the universal soul," meaning, according to modern ideas, annihilation. The personal soul must, of course, be disintegrated into its particles, before it is able to link its purer essence for ever with the immortal spirit. But the translators of both the *Acts* and the *Epistles*, who laid the foundation of the *Kingdom of Heaven*, and the modern commentators on the Buddhist *Sutra of the Foundation of the Kingdom of Righteousness*, [89] have muddled the sense of the great apostle of Christianity as of the great reformer of India. The former have smothered the word ψυχικος so that no reader imagines it to have any relation with *soul*; and with this confusion of *soul* and *spirit* together, *Bible* readers get only a perverted sense of anything on the subject. On the other hand, the interpreters of Buddha have failed to understand the meaning and object of the Buddhist four degrees of Dhyâna. Ask the Pythagoreans, "Can that spirit, which gives life and motion and partakes of the nature of light, be reduced to nonentity?" "Can even that sensitive spirit in brutes which exercises memory, one of the rational faculties, die and become nothing?" observe the Occultists. In Buddhistic philosophy *annihilation* means only a dispersion of matter, in whatever form or *semblance* of form it may be, for everything that has form is temporary, and is, therefore, really an illusion. For in eternity the longest periods of time are as a wink of the eye. So with form. Before we have time to realize that we have seen it, it is gone like an instantaneous flash of lightning, and passed for ever. When the Spiritual *entity* breaks loose for ever from every particle of matter, substance, or form, and re-becomes a Spiritual breath: then only does it enter upon the eternal and unchangeable *Nirvana*, lasting as long as the cycle of life has lasted—an eternity, truly. And then that Breath, existing *in Spirit*, is *nothing* because it is *all*; as a form, a semblance, a shape, it is completely annihilated; as absolute Spirit it still is, for it has become *Be-ness* itself. The very word used, "absorbed in the universal essence," when spoken of the "Soul" as Spirit, means "*union with*." It can never mean annihilation, as that would mean eternal separation.

Enq. Do you not lay yourself open to the accusation of preaching annihilation by the language you yourself use? You have just spoken of the Soul of man returning to its primordial elements.

Theo. But you forget that I have given you the differences between the various meanings of the word "Soul," and shown the loose way in which the term "Spirit" has been hitherto [90] translated. We speak of an *animal*, a *human*, and a *spiritual*, Soul, and distinguish between them. Plato, for instance, calls "rational Soul" that which we call *Buddhi*, adding to it the adjective of "spiritual," however; but that which we call the reincarnating Ego, *Manas*, he calls Spirit, *Nous*, etc., whereas we apply the term *Spirit*, when standing alone and without any qualification, to Atma alone. Pythagoras repeats our archaic doctrine when stating that the *Ego* (*Nous*) is eternal with Deity; that the soul only passed

through various stages to arrive at divine excellence; while *thumos* returned to the earth, and even the *phren*, the lower *Manas*, was eliminated. Again, Plato defines *Soul* (Buddhi) as "the motion that is able to move itself." "Soul," he adds (Laws X.), "is the most ancient of all things, and the commencement of motion," thus calling Atma-Buddhi "Soul," and *Manas* "Spirit," which we do not.

> "Soul was generated prior to body, and body is posterior and secondary, as being according to nature, ruled over by the ruling soul." "The soul which administers all things that are moved in every way, administers likewise the heavens."
>
> "Soul then leads everything in heaven, and on earth, and in the sea, by its movements—the names of which are, to will, to consider, to take care of, to consult, to form opinions true and false, to be in a state of joy, sorrow, confidence, fear, hate, love, together with all such primary movements as are allied to these.... Being a goddess herself, she ever takes as an ally *Nous*, a god, and disciplines all things correctly and happily; but when with *Annoia*—not *nous*—it works out everything the contrary."

In this language, as in the Buddhist texts, the negative is treated as essential existence. *Annihilation* comes under a similar exegesis. The positive state is essential being, but no manifestation as such. When the spirit, in Buddhistic parlance, enters *Nirvana*, it loses objective existence, but retains subjective being. To objective minds this is becoming absolute "nothing"; to subjective, No-thing, nothing to be displayed to sense. Thus, their Nirvana means the certitude of individual immortality *in Spirit*, not in Soul, which, though "the most ancient of all things," is still—along with all the other *Gods*—a finite emanation, in *forms* and individuality, if not in substance. [91]

Enq. I do not quite seize the idea yet, and would be thankful to have you explain this to me by some illustrations.

Theo. No doubt it is very difficult to understand, especially to one brought up in the regular orthodox ideas of the Christian Church. Moreover, I must tell you one thing; and this is that unless you have studied thoroughly well the separate functions assigned to all the human "principles" and the state of all these *after death*, you will hardly realize our Eastern philosophy.

ON THE VARIOUS "PRINCIPLES" IN MAN.

Enq. I have heard a good deal about this constitution of the "inner man" as you call it, but could never make "head or tail on't" as Gabalis expresses it.

Theo. Of course, it is most difficult, and, as you say, "puzzling" to understand correctly and distinguish between the various *aspects*, called by us, the "principles" of the real Ego. It is the more so as there exists a notable difference in the numbering of those principles by various Eastern schools, though at the bottom there is the same identical substratum of teaching.

Enq. Do you mean the Vedantins, as an instance? Don't they divide your seven "principles" into five only?

Theo. They do; but though I would not presume to dispute the point with a learned Vedantin, I may yet state as my private opinion that they have an obvious reason for it. With them it is only that compound spiritual aggregate which consists of various mental aspects that is called *Man* at all, the physical body being in their view something beneath contempt, and merely an *illusion*. Nor is the Vedanta the only philosophy to reckon in this manner. Lao-Tze, in his *Tao-te-King*, mentions only

five principles, because he, like the Vedantins, omits to include two principles, [92] namely, the spirit (Atma) and the physical body, the latter of which, moreover, he calls "the cadaver." Then there is the *Taraka Rajà Yogà* School. Its teaching recognises only three "principles" in fact; but then, in reality, their *Sthulopadi*, or the physical body, in its waking conscious state, their *Sukshmopadhi*, the same body in *Svapna*, or the dreaming state, and their *Karanopadhi* or "causal body," or that which passes from one incarnation to another, are all dual in their aspects, and thus make six. Add to this Atma, the impersonal divine principle or the immortal element in Man, undistinguished from the Universal Spirit, and you have the same seven again. Th[30]ey are welcome to hold to their division; we hold to ours.

Enq. Then it seems almost the same as the division made by the mystic Christians: body, soul and spirit?

Theo. Just the same. We could easily make of the body the vehicle of the "vital Double"; of the latter the vehicle of Life or *Pranâ*; of *Kama-rupa*, or (animal) soul, the vehicle of the *higher* and the *lower* mind, and make of this six principles, crowning the whole with the one immortal spirit. In Occultism every qualificative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting Ego, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.

Enq. It is just that which it is so difficult to understand.

Theo. It seems to me very easy, on the contrary, once that you have seized the main idea, *i.e.*, that man acts on this or another plane of consciousness, in strict accordance with his mental and spiritual condition. But such is the materialism of the age that the more we explain the less people seem capable of understanding what we say. Divide the terrestrial being called man into three chief aspects, if you like, and unless you make of him a pure animal you cannot do less. Take his objective *body*; the thinking principle in him—which is only a little higher than the *instinctual* element in the animal—or the vital conscious soul; and that which [93] places him so immeasurably beyond and higher than the animal—*i.e.*, his *reasoning* soul or "spirit." Well, if we take these three groups or representative entities, and subdivide them, according to the occult teaching, what do we get?

First of all, Spirit (in the sense of the Absolute, and therefore, indivisible All), or Atma. As this can neither be located nor limited in philosophy, being simply that which IS in Eternity, and which cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a "human" principle at all. Rather, and at best, it is in Metaphysics, that point in space which the human Monad and its vehicle man occupy for the period of every life. Now that point is as imaginary as man himself, and in reality is an illusion, a *maya*; but then for ourselves, as for other personal Egos, we are a reality during that fit of illusion called life, and we have to take ourselves into account, in our own fancy at any rate, if no one else does. To make it more conceivable to the human intellect, when first attempting the study of Occultism, and to solve the A B C of the mystery of man, Occultism calls this *seventh* principle the synthesis of the sixth, and gives it for vehicle the *Spiritual* Soul, *Buddhi*. Now the latter conceals a mystery, which is never given to any one, with the exception of irrevocably pledged *chelas*, or those, at any rate, who can be safely trusted. Of course, there would be less confusion, could it only be told; but, as this is directly concerned with the power of projecting one's double consciously and at will, and as this gift, like the "ring of Gyges," would prove very fatal to man at large and to the possessor of that faculty in particular, it is carefully guarded. But let us proceed with the "principles." This divine soul, or Buddhi,

[30] See "Secret Doctrine" for a clearer explanation. Vol. I., p. 157.

then, is the vehicle of the Spirit. In conjunction, these two are one, impersonal and without any attributes (on this plane, of course), and make two spiritual "principles." If we pass on to the *Human* Soul, *Manas* or *mens*, every one will agree that the intelligence of man is *dual* to say the least: *e.g.*, the high-minded man can hardly become low-minded; the very intellectual and spiritual-minded man is separated by an abyss from the obtuse, dull, and material, if not animal-minded man. [94]

Enq. But why should not man be represented by two "principles" or two aspects, rather?

Theo. Every man has these two principles in him, one more active than the other, and in rare cases, one of these is entirely stunted in its growth, so to say, or paralysed by the strength and predominance of the other *aspect*, in whatever direction. These, then, are what we call the two principles or aspects of *Manas*, the higher and the lower; the former, the higher Manas, or the thinking, conscious Ego gravitating toward the spiritual Soul (Buddhi); and the latter, or its instinctual principle, attracted to *Kama*, the seat of animal desires and passions in man. Thus, we have *four* "principles" justified; the last three being (1) the "Double," which we have agreed to call Protean, or Plastic Soul; the vehicle of (2) the life *principle*; and (3) the physical body. Of course no physiologist or biologist will accept these principles, nor can he make head or tail of them. And this is why, perhaps, none of them understand to this day either the functions of the spleen, the physical vehicle of the Protean Double, or those of a certain organ on the right side of man, the seat of the above-mentioned desires, nor yet does he know anything of the pineal gland, which he describes as a horny gland with a little sand in it, which gland is in truth the very seat of the highest and divinest consciousness in man, his omniscient, spiritual and all-embracing mind. And this shows to you still more plainly that we have neither invented these seven principles, nor are they new in the world of philosophy, as we can easily prove.

Enq. But what is it that reincarnates, in your belief?

Theo. The Spiritual thinking Ego, the permanent principle in man, or that which is the seat of *Manas*. It is not Atma, or even Atma-Buddhi, regarded as the dual *Monad*, which is the *individual*, or *divine* man, but Manas; for Atman is the [95] Universal All, and becomes the Higher-Self of man only in conjunction with *Buddhi*, its vehicle, which links IT to the individuality (or divine man). For it is the Buddhi-Manas which is called the *Causal body*, (the United 5th and 6th Principles) and which is *Consciousness*, that connects it with every personality it inhabits on earth. Therefore, Soul being a generic term, there are in men three *aspects* of soul—the terrestrial, or animal; the Human Soul; and the Spiritual Soul; these, strictly speaking, are one Soul in its three aspects. Now of the first aspect, nothing remains after death; of the second (*nous* or Manas) only its divine essence *if left unsoiled* survives, while the third in addition to being immortal becomes *consciously* divine, by the assimilation of the higher Manas. But to make it clear, we have to say a few words first of all about Re-incarnation.

Enq. You will do well, as it is against this doctrine that your enemies fight the most ferociously.

Theo. You mean the Spiritualists? I know; and many are the absurd objections laboriously spun by them over the pages of *Light*. So obtuse and malicious are some of them, that they will stop at nothing. One of them found recently a contradiction, which he gravely discusses in a letter to that journal, in two statements picked out of Mr. Sinnett's lectures. He discovers that grave contradiction in these two sentences: "Premature returns to earth-life in the cases when they occur may be due to Karmic complication ..."; and "there is no *accident* in the supreme act of divine justice guiding evolution." So profound a thinker would surely see a contradiction of the law of gravitation if a man stretched out his hand to stop a falling stone from crushing the head of a child! [96]

VIII.
ON RE-INCARNATION OR REBIRTH.

WHAT IS MEMORY ACCORDING TO THEOSOPHICAL TEACHING?

Enq. The most difficult thing for you to do, will be to explain and give reasonable grounds for such a belief. No Theosophist has ever yet succeeded in bringing forward a single valid proof to shake my scepticism. First of all, you have against this theory of re-incarnation, the fact that no single man has yet been found to remember that he has lived, least of all who he was, during his previous life.

Theo. Your argument, I see, tends to the same old objection; the loss of memory in each of us of our previous incarnation. You think it invalidates our doctrine? My answer is that it does not, and that at any rate such an objection cannot be final.

Enq. I would like to hear your arguments.

Theo. They are short and few. Yet when you take into consideration (*a*) the utter inability of the best modern psychologists to explain to the world the nature of *mind*; and (*b*) their complete ignorance of its potentialities, and higher states, you have to admit that this objection is based on an *a priori* conclusion drawn from *primâ facie* and circumstantial evidence more than anything else. Now what is "memory" in your conception, pray?

Enq. That which is generally accepted: the faculty in our mind of remembering and of retaining the knowledge of previous thoughts, deeds and events.

Theo. Please add to it that there is a great difference between the three accepted forms of memory. Besides memory in general you have *Remembrance*, *Recollection* and *Reminiscence*, have you not? Have you ever thought over the difference? Memory, remember, is a generic name. [97]

Enq. Yet, all these are only synonyms.

Theo. Indeed, they are not—not in philosophy, at all events. Memory is simply an innate power in thinking beings, and even in animals, of reproducing past impressions by an association of ideas principally suggested by objective things or by some action on our external sensory organs. Memory is a faculty depending entirely on the more or less healthy and normal functioning of our *physical* brain; and *remembrance* and *recollection* are the attributes and handmaidens of that memory. But *reminiscence* is an entirely different thing. "Reminiscence" is defined by the modern psychologist as something intermediate between *remembrance* and *recollection*, or "a conscious process of recalling past occurrences, but *without that full and varied reference* to particular things which characterises *recollection*." Locke, speaking of recollection and remembrance, says: "When an *idea again* recurs without the operation of the like object on the external sensory, it is *remembrance*; if it be sought after by the mind, and with pain and endeavour found and brought again into view, it is *recollection*." But even Locke leaves *reminiscence* without any clear definition, because it is no faculty or attribute of our *physical* memory, but an intuitional perception apart from and outside our physical brain; a perception which, covering as it does (being called into action by the ever-present knowledge of our spiritual Ego) all those visions in man which are regarded as *abnormal*—from the pictures suggested by genius to the *ravings* of fever and even madness—are classed by science as having no *existence* outside of our fancy. Occultism and Theosophy, however, regard *reminiscence* in an entirely different light. For us, while *memory* is physical and evanescent and depends on the physiological conditions of the brain—a fundamental proposition with all teachers of mnemonics, who have the researches of

modern scientific psychologists to back them—we call *reminiscence* the *memory of the soul*. And it is *this* memory which gives the assurance to almost every human being, whether he understands it or not, of his having lived before and having to live again. Indeed, as Wordsworth has it: [98]

> "Our birth is but a sleep and a forgetting,
> The soul that rises with us, our life's star,
> Hath elsewhere had its setting,
> And cometh from afar."

Enq. If it is on this kind of memory—poetry and abnormal fancies, on your own confession—that you base your doctrine, then you will convince very few, I am afraid.

Theo. I did not "confess" it was a fancy. I simply said that physiologists and scientists in general regard such reminiscences as hallucinations and fancy, to which *learned* conclusion they are welcome. We do not deny that such visions of the past and glimpses far back into the corridors of time, are abnormal, as contrasted with our normal daily life experience and physical memory. But we do maintain with Professor W. Knight, that "the absence of memory of any action done in a previous state cannot be a conclusive argument against our having lived through it." And every fair-minded opponent must agree with what is said in Butler's *Lectures on Platonic Philosophy*—"that the feeling of extravagance with which it (pre-existence) affects us has its secret source in materialistic or semi-materialistic prejudices." Besides which we maintain that memory, as Olympiodorus called it, is simply *phantasy*, and the most unreliable thing in us.[31] Ammonius Saccas asserted that the only faculty in man directly opposed to prognostication, or looking into futurity, is *memory*. Furthermore, remember that memory is one thing and mind or *thought* is another; one is a recording machine, a register which very easily gets out of order; the other (thoughts) are eternal and imperishable. Would you refuse to believe in the existence of certain things or men only because your physical eyes have not seen them? Would not the collective testimony of past generations who have seen him be a sufficient guarantee that Julius Cæsar once lived? Why should not the same testimony of the psychic senses of the masses be taken into consideration? [99]

Enq. But don't you think that these are too fine distinctions to be accepted by the majority of mortals?

Theo. Say rather by the majority of materialists. And to them we say, behold: even in the short span of ordinary existence, memory is too weak to register all the events of a lifetime. How frequently do even most important events lie dormant in our memory until awakened by some association of ideas, or aroused to function and activity by some other link. This is especially the case with people of advanced age, who are always found suffering from feebleness of recollection. When, therefore, we remember that which we know about the physical and the spiritual principles in man, it is not the fact that our memory has failed to record our precedent life and lives that ought to surprise us, but the contrary, were it to happen.

WHY DO WE NOT REMEMBER OUR PAST LIVES?

---

[31] "The phantasy," says Olympiodorus (in Platonis Phæd.) "is an impediment to our intellectual conceptions; and hence, when we are agitated by the inspiring influence of the Divinity, if the phantasy intervenes, the enthusiastic energy ceases: for enthusiasm and the ecstasy are contrary to each other. Should it be asked whether the soul is able to energise without the phantasy, we reply, that its perception of universals proves that it is able. It has perceptions, therefore, independent of the phantasy; at the same time, however, the phantasy attends in its energies, just as a storm pursues him who sails on the sea."

Enq. You have given me a bird's eye view of the seven principles; now how do they account for our complete loss of any recollection of having lived before?

Theo. Very easily. Since those "principles" which we call physical, and none of which is denied by science, though it calls them by other names,[32] are disintegrated after death with their constituent elements, *memory* along with its brain, this vanished memory of a vanished personality, can neither remember nor record anything in the subsequent re-incarnation of the Ego. Re-incarnation means that this Ego will be furnished with a *new* body, a *new* brain, and a *new* memory. Therefore it would be as absurd to expect this *memory* to remember that which it has never recorded as it would be idle to examine under a microscope a shirt never worn by a murderer, and seek on it for the stains of blood which are to be found only on the clothes he wore. It is not the clean shirt that we have to question, but the clothes worn during the perpetration of the crime; and if these are burnt and destroyed, how can you get at them? [100]

Enq. Aye! how can you get at the certainty that the crime was ever committed at all, or that the "man in the clean shirt" ever lived before?

Theo. Not by physical processes, most assuredly; nor by relying on the testimony of that which exists no longer. But there is such a thing as circumstantial evidence, since our wise laws accept it, more, perhaps, even than they should. To get convinced of the fact of re-incarnation and past lives, one must put oneself in *rapport* with one's real permanent Ego, not one's evanescent memory.

Enq. But how can people believe in that which they *do not know*, nor have ever seen, far less put themselves in *rapport* with it?

Theo. If people, and the most learned, will believe in the Gravity, Ether, Force, and what not of Science, abstractions "and working hypotheses," which they have neither seen, touched, smelt, heard, nor tasted—why should not other people believe, on the same principle, in one's permanent Ego, a far more logical and important "working hypothesis" than any other?

Enq. What is, finally, this mysterious eternal principle? Can you explain its nature so as to make it comprehensible to all?

Theo. The Ego which reincarnates, the *individual* and immortal —not personal—"I"; the vehicle, in short, of the Atma-Buddhic Monad, that which is rewarded in Devachan and punished on earth, and that, finally, to which the reflection only of the *Skandhas*, or attributes, of every incarnation attaches itself.[33] [101]

Enq. What do you mean by *Skandhas*?

Theo. Just what I said: "attributes," among which is *memory*, all of which perish like a flower, leaving behind them only a feeble perfume. Here is another paragraph from H. S. Olcott's "Buddhist

[32] Namely, the body, life, passional and animal instincts, and the astral eidolon of every man (whether perceived in thought or our mind's eye, or objectively and separate from the physical body), which principles we call *Sthula sarira*, *Pranâ*, *Kama rupa*, and *Linga sarira* (*vide supra*).

[33] There are five *Skandhas* or attributes in the Buddhist teachings: "*Rupa* (form or body), material qualities; *Vedana*, sensation; *Sanna*, abstract ideas; *Samkhara*, tendencies of mind; *Vinnana*, mental powers. Of these we are formed; by them we are conscious of existence; and through them communicate with the world about us."

Catechism"[34] which bears directly upon the subject. It deals with the question as follows:—"The aged man remembers the incidents of his youth, despite his being physically and mentally changed. Why, then, is not the recollection of past lives brought over by us from our last birth into the present birth? Because memory is included within the Skandhas, and the Skandhas having changed with the new existence, a memory, the record of that particular existence, develops. Yet the record or reflection of all the past lives must survive, for when Prince Siddhartha became Buddha, the full sequence of His previous births were seen by Him ... and any one who attains to the state of *Jhana* can thus retrospectively trace the line of his lives." This proves to you that while the undying qualities of the personality—such as love, goodness, charity, etc.—attach themselves to the immortal Ego, photographing on it, so to speak, a permanent image of the divine aspect of the man who was, his material Skandhas (those which generate the most marked Karmic effects) are as evanescent as a flash of lightning, and cannot impress the new brain of the new personality; yet their failing to do so impairs in no way the identity of the reincarnating Ego.

Enq. Do you mean to infer that that which survives is only the Soul-memory, as you call it, that Soul or Ego being one and the same, while nothing of the personality remains? [102]

Theo. Not quite; something of each personality, unless the latter was an *absolute* materialist with not even a chink in his nature for a spiritual ray to pass through, must survive, as it leaves its eternal impress on the incarnating permanent Self or Spiritual Ego.[35] (See On *post mortem* and *post natal* Consciousness.) The personality with its Skandhas is ever changing with every new birth. It is, as said before, only the part played by the actor (the true Ego) for one night. This is why we preserve no memory on the physical plane of our past lives, though the *real* "Ego" has lived them over and knows them all.

Enq. Then how does it happen that the real or Spiritual man does not impress his new personal "I" with this knowledge?

Theo. How is it that the servant-girls in a poor farm-house could speak Hebrew and play the violin in their trance or somnambulic state, and knew neither when in their normal condition? Because, as every genuine psychologist of the old, not your modern, school, will tell you, the Spiritual Ego can act only when the personal Ego is paralysed. The Spiritual "I" in man is omniscient and has every knowledge innate in it; while the personal self is the creature of its environment and the slave of the physical memory. Could the former manifest itself uninterruptedly, and without impediment, there would be no longer men on earth, but we should all be gods.

Enq. Still there ought to be exceptions, and some ought to remember.

Theo. And so there are. But who believes in their report? Such sensitives are generally regarded as hallucinated hysteriacs, as crack-brained enthusiasts, or humbugs, by modern materialism. Let them read, however, works on this subject, pre-eminently "Re-incarnation, a Study of Forgotten Truth" by E. D. Walker, F.T.S., and see in it the mass of proofs which the able author brings to bear on this vexed question. One speaks to people of soul, and some ask "What is Soul?" "Have you ever proved its existence?" Of course it is useless to argue with those who are materialists. But even [103] to them I would put the question: "Can you remember what you were or did when a baby? Have you preserved

[34] By H. S. Olcott, President and Founder of the Theosophical Society. The accuracy of the teaching is sanctioned by the Rev. H. Sumangala, High Priest of the Sripada and Galle, and Principal of the *Widyodaya Parivena* (College) at Colombo, as being in agreement with the Canon of the Southern Buddhist Church.

[35] Or the *Spiritual*, in contradistinction to the personal *Self*. The student must not confuse this Spiritual Ego with the "HIGHER SELF" which is *Atma*, the God within us, and inseparable from the Universal Spirit.

the smallest recollection of your life, thoughts, or deeds, or that you lived at all during the first eighteen months or two years of your existence? Then why not deny that you have ever lived as a babe, on the same principle?" When to all this we add that the reincarnating Ego, or *individuality*, retains during the Devachanic period merely the essence of the experience of its past earth-life or personality, the whole physical experience involving into a state of *in potentia*, or being, so to speak, translated into spiritual formulæ; when we remember further that the term between two rebirths is said to extend from ten to fifteen centuries, during which time the physical consciousness is totally and absolutely inactive, having no organs to act through and therefore *no existence*, the reason for the absence of all remembrance in the purely physical memory is apparent.

Enq. You just said that the Spiritual Ego was omniscient. Where, then, is that vaunted omniscience during his Devachanic life, as you call it?

Theo. During that time it is latent and potential, because first of all, the Spiritual Ego (the compound of Buddhi-Manas) is *not* the Higher Self, which being one with the Universal Soul or Mind is alone omniscient; and, secondly, because Devachan is the idealized continuation of the terrestrial life just left behind, a period of retributive adjustment, and a reward for unmerited wrongs and sufferings undergone in that special life. It is omniscient only *potentially* in Devachan, and *de facto* exclusively in Nirvana, when the Ego is merged in the Universal Mind-Soul. Yet it re-becomes *quasi* omniscient during those hours on earth when certain abnormal conditions and physiological changes in the body make the *Ego* free from the trammels of matter. Thus the examples cited above of somnambulists, a poor servant speaking Hebrew, and another playing the violin, give you an illustration of the case in point. This does not mean that the explanations of these two facts offered us by medical science have no truth in them, for one girl had, [104] years before, heard her master, a clergyman, read Hebrew works aloud, and the other had heard an artist playing a violin at their farm. But neither could have done so as perfectly as they did had they not been ensouled by THAT which, owing to the sameness of its nature with the Universal Mind, is omniscient. Here the higher principle acted on the Skandhas and moved them; in the other, the personality being paralysed, the individuality manifested itself. Pray do not confuse the two.

ON INDIVIDUALITY AND PERSONALITY.[36]

[36] Even in his *Buddhist Cathechism*, Col. Olcott, forced to it by the logic of Esoteric philosophy, found himself obliged to correct the mistakes of previous Orientalists who made no such distinction, and gives the reader his reason for it. Thus he says: "The successive appearances upon the earth, or 'descents into generation,' of the *tanhaically* coherent parts (Skandhas) of a certain being are a succession of personalities. In each birth the PERSONALITY differs from that of a previous or next succeeding birth. Karma, the DEUS EX MACHINA, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung, like beads, runs unbroken; it is ever that *particular line*, never any other. It is therefore individual, an individual vital undulation, which began in Nirvana, or the subjective side of nature, as the light or heat undulation through æther began at its dynamic source; is careering through the objective side of nature under the impulse of Karma and the creative direction of *Tanha* (the unsatisfied desire for existence); and leads through many cyclic changes back to Nirvana. Mr. Rhys-Davids calls that which passes from personality to personality along the individual chain 'character,' or 'doing.' Since 'character' is not a mere metaphysical abstraction, but the sum of one's mental qualities and moral propensities, would it not help to dispel what Mr. Rhys-Davids calls 'the desperate expedient of a mystery' (*Buddhism*, p. 101) if we regarded the life-undulation as individuality, and each of its series of natal manifestations as a separate personality? The perfect individual, Buddhistically speaking, is a Buddha, I should say; for Buddha is but the rare flower of humanity, without the least supernatural admixture. And as countless generations ('four *asankheyyas* and a hundred thousand cycles,' Fausboll and Rhys-Davids' BUDDHIST BIRTH STORIES, p. 13) are required to develop a *man* into a Buddha, and *the iron will to become one* runs throughout all the successive births, what shall we call that which thus wills and perseveres? Character? One's individuality: an individuality but partly manifested in any one birth, but built up of fragments from all the births?" (*Bud. Cat., Appendix* A. 137.)

Enq. But what is the difference between the two? I confess that I am still in the dark. Indeed it is just that difference, then, that you cannot impress too much on our minds. [105]

Theo. I try to; but alas, it is harder with some than to make them feel a reverence for childish impossibilities, only because they are *orthodox*, and because orthodoxy is respectable. To understand the idea well, you have to first study the dual sets of "principles"; the *spiritual*, or those which belong to the imperishable Ego; and the *material*, or those principles which make up the ever-changing bodies or the series of personalities of that Ego. Let us fix permanent names to these, and say that:—

> I. Atma, the "Higher Self," is neither your Spirit nor mine, but like sunlight shines on all. It is the universally diffused "*divine principle*," and is inseparable from its one and absolute *Meta*-Spirit, as the sunbeam is inseparable from sunlight.
>
> II. *Buddhi* (the spiritual soul) is only its vehicle. Neither each separately, nor the two collectively, are of any more use to the body of man, then sunlight and its beams are for a mass of granite buried in the earth, *unless the divine Duad is assimilated by, and reflected in*, some *consciousness*. Neither Atma nor Buddhi are ever reached by Karma, because the former is the highest aspect of Karma, *its working agent* of ITSELF in one aspect, and the other is unconscious *on this plane*. This consciousness or mind is,
>
> III. *Manas*,[37] the derivation or product in a reflected form of *Ahamkara*, "the conception of I," or Ego-ship. It is, therefore, when inseparably united to the first two, called the Spiritual Ego, and *Taijasi* (the radiant). [106]

This is the real Individuality, or the divine man. It is this Ego which—having originally incarnated in the *senseless* human form animated by, but unconscious (since it had no consciousness) of, the presence in itself of the dual monad—made of that human-like form *a real man*. It is that Ego, that "Causal Body," which overshadows every personality Karma forces it to incarnate into; and this Ego which is held responsible for all the sins committed through, and in, every new body or personality—the evanescent masks which hide the true Individual through the long series of rebirths.

Enq. But is this just? Why should this Ego receive punishment as the result of deeds which it has forgotten?

Theo. It has not forgotten them; it knows and remembers its misdeeds as well as you remember what you have done yesterday. Is it because the memory of that bundle of physical compounds called "body" does not recollect what its predecessor (the personality *that was*) did, that you imagine that the real Ego has forgotten them? As well say it is unjust that the new boots on the feet of a boy, who is flogged for stealing apples, should be punished for that which they know nothing of.

Enq. But are there no modes of communication between the Spiritual and human consciousness or memory?

---

[37] Mahat or the "Universal Mind" is the source of Manas. The latter is Mahat, *i.e.*, mind, in man. Manas is also called *Kshetrajna*, "embodied Spirit," because it is, according to our philosophy, the *Manasa-putras*, or "Sons of the Universal Mind," who *created*, or rather produced, the *thinking* man, "*manu*," by incarnating in the *third Race* mankind in our Round. It is Manas, therefore, which is the real incarnating and permanent *Spiritual Ego*, the INDIVIDUALITY, and our various and numberless personalities only its external masks.

Theo. Of course there are; but they have never been recognised by your scientific modern psychologists. To what do you attribute intuition, the "voice of the conscience," premonitions, vague undefined reminiscences, etc., etc., if not to such communications? Would that the majority of educated men, at least, had the fine spiritual perceptions of Coleridge, who shows how intuitional he is in some of his comments. Hear what he says with respect to the probability that "all thoughts are in themselves imperishable." "If the intelligent faculty (sudden 'revivals' of memory) should be rendered more comprehensive, it would require only a different and appropriate organization, the *body celestial* instead of the *body terrestrial*, to bring before every human soul *the collective experience of its whole past existence* (*existences*, rather)." And this *body celestial* is our Manasic Ego. [107]

ON THE REWARD AND PUNISHMENT OF THE EGO.

Enq. I have heard you say that the *Ego*, whatever the life of the person he incarnated in may have been on Earth, is never visited with *post-mortem* punishment.

Theo. Never, save in very exceptional and rare cases of which we will not speak here, as the nature of the "punishment" in no way approaches any of your theological conceptions of damnation.

Enq. But if it is punished in this life for the misdeeds committed in a previous one, then it is this Ego that ought to be rewarded also, whether here, or when disincarnated.

Theo. And so it is. If we do not admit of any punishment outside of this earth, it is because the only state the Spiritual Self knows of, hereafter, is that of unalloyed bliss.

Enq. What do you mean?

Theo. Simply this: *crimes and sins committed on a plane of objectivity and in a world of matter, cannot receive punishment in a world of pure subjectivity*. We believe in no hell or paradise as localities; in no objective hell-fires and worms that never die, nor in any Jerusalems with streets paved with sapphires and diamonds. What we believe in is a *post-mortem state* or mental condition, such as we are in during a vivid dream. We believe in an immutable law of absolute Love, Justice, and Mercy. And believing in [108] it, we say: "Whatever the sin and dire results of the original Karmic transgression of the now incarnated Egos[38] no man (or the outer material and periodical form of the Spiritual Entity) can be held, with any degree of justice, responsible for the consequences of his birth. He does not ask to be born, nor can he choose the parents that will give him life. In every respect he is a victim to his environment, the child of circumstances over which he has no control; and if each of his transgressions were impartially investigated, there would be found nine out of every ten cases when he was the one sinned against, rather than the sinner. Life is at best a heartless play, a stormy sea to cross, and a heavy burden often too difficult to bear. The greatest philosophers have tried in

[38] It is on this transgression that the cruel and illogical dogma of the Fallen Angels has been built. It is explained in Vol. II. of the *Secret Doctrine*. All our "Egos" are thinking and rational entities (*Manasa-putras*) who had lived, whether under human or other forms, in the precedent *life-cycle* (Manvantara), and whose Karma it was to incarnate in the *man* of this one. It was taught in the Mysteries that, having delayed to comply with this law (or having "refused to create" as Hinduism says of the *Kumaras* and Christian legend of the Archangel Michael), *i.e.*, having failed to incarnate in due time, the bodies predestined for them got defiled (Vide Stanzas VIII. and IX. in the "Slokas of Dzyan," Vol. II. Secret Doctrine, pp. 19 and 20), hence the original sin of the senseless forms and the punishment of the *Egos*. That which is meant by the rebellious angels being hurled down into Hell is simply explained by these pure Spirits or Egos being imprisoned in bodies of unclean matter, flesh.

vain to fathom and find out its *raison d'être*, and have all failed except those who had the key to it, namely, the Eastern sages. Life is, as Shakespeare describes it:—

> ... but a walking shadow—a poor player,
> That struts and frets his hour upon the stage,
> And then is heard no more. It is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing...."

Nothing in its separate parts, yet of the greatest importance in its collectivity or series of lives. At any rate, almost every individual life is, in its full development, a sorrow. And are we to believe that poor, helpless men, after being tossed about like a piece of rotten timber on the angry billows of life, is, if he proves too weak to resist them, to be punished by a *sempiternity* of damnation, or even a temporary punishment? Never! Whether a great or an average sinner, good or bad, guilty or innocent, once delivered of the burden of physical life, the tired and worn-out [109] *Manu* ("thinking Ego") has won the right to a period of absolute rest and bliss. The same unerringly wise and just rather than merciful Law, which inflicts upon the incarnated Ego the Karmic punishment for every sin committed during the preceding life on Earth, provided for the now disembodied Entity a long lease of mental rest, *i.e.*, the entire oblivion of every sad event, aye, to the smallest painful thought, that took place in its last life as a personality, leaving in the soul-memory but the reminiscence of that which was bliss, or led to happiness. Plotinus, who said that our body was the true river of Lethe, for "souls plunged into it forget all," meant more than he said. For, as our terrestrial body is like Lethe, so is our *celestial body* in Devachan, and much more.

Enq. Then am I to understand that the murderer, the transgressor of law divine and human in every shape, is allowed to go unpunished?

Theo. Who ever said that? Our philosophy has a doctrine of punishment as stern as that of the most rigid Calvinist, only far more philosophical and consistent with absolute justice. No deed, not even a sinful thought, will go unpunished; the latter more severely even than the former, as a thought is far more potential in creating evil results than even a deed.[39] We believe in an unerring law of Retribution, called Karma, which asserts itself in a natural concatenation of causes and their unavoidable results.

Enq. And how, or where, does it act?

Theo. Every labourer is worthy of his hire, saith Wisdom in the Gospel; every action, good or bad, is a prolific parent, saith the Wisdom of the Ages. Put the two together, and you will find the "why." After allowing the Soul, escaped from the pangs of personal life, a sufficient, aye, a hundredfold compensation, Karma, with its army of Skandhas, waits at the threshold of Devachan, whence the *Ego* re-emerges to assume a new incarnation. It is at this moment that the future destiny of the now-rested Ego trembles in the [110] scales of just Retribution, as *it* now falls once again under the sway of active Karmic law. It is in this re-birth which is ready for *it*, a re-birth selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible LAW, that the sins of the previous life of the Ego are punished. Only it is into no imaginary Hell, with theatrical flames and ridiculous tailed and horned devils, that the Ego is cast, but verily on to this earth, the plane and region of his sins, where he will have to atone for every bad thought and deed. As he has sown, so will he reap. Re-incarnation will gather around him all those other Egos who have suffered, whether

[39] "Verily, I say unto you, that whosoever looketh at a woman to lust after her, hath committed adultery with her already in his heart." (Matt. v., 28.)

directly or indirectly, at the hands, or even through the unconscious instrumentality, of the past *personality*. They will be thrown by Nemesis in the way of the *new* man, concealing the *old*, the eternal Ego, and ...

Enq. But where is the equity you speak of, since these *new* "personalities" are not aware of having sinned or been sinned against?

Theo. Has the coat torn to shreds from the back of the man who stole it, by another man who was robbed of it and recognises his property, to be regarded as fairly dealt with? The new "personality" is no better than a fresh suit of clothes with its specific characteristics, colour, form and qualities; but the *real* man who wears it is the same culprit as of old. It is the *individuality* who suffers through his "personality." And it is this, and this alone, that can account for the terrible, still only *apparent*, injustice in the distribution of lots in life to man. When your modern philosophers will have succeeded in showing to us a good reason, why so many apparently innocent and good men are born only to suffer during a whole lifetime; why so many are born poor unto starvation in the slums of great cities, abandoned by fate and men; why, while these are born in the gutter, others open their eyes to light in palaces; while a noble birth and fortune seem often given to the worst of men and only rarely to the worthy; while there are beggars whose *inner* selves are peers to the highest and noblest of men; when this, and much more, is satisfactorily explained by either your philosophers or theologians, then only, but not till then, you will have the right to reject the theory of re-incarnation. The highest and grandest of poets have dimly perceived this truth of truths. Shelley believed in it, Shakespeare must have thought of it when writing on the worthlessness of Birth. Remember his words: [111]

"Why should my birth keep down my mounting spirit?
Are not all creatures subject unto time?
There's legions now of beggars on the earth,
That their original did spring from Kings,
And many monarchs now, whose fathers were
The riff-raff of their age...."

Alter the word "fathers" into "Egos"—and you will have the truth. [112]

IX.
ON THE KAMA-LOKA AND DEVACHAN.

ON THE FATE OF THE LOWER "PRINCIPLES."

Enq. You spoke of *Kama-loka*, what is it?

Theo. When the man dies, his lower three principles leave him for ever; *i.e.*, body, life, and the vehicle of the latter, the astral body or the double of the *living* man. And then, his four principles—the central or middle principle, the animal soul or *Kama-rupa*, with what it has assimilated from the lower Manas, and the higher triad find themselves in *Kama-loka*. The latter is an astral locality, the *limbus* of scholastic theology, the *Hades* of the ancients, and, strictly speaking, a *locality* only in a relative sense. It has neither a definite area nor boundary, but exists *within* subjective space; *i.e.*, is beyond our sensuous perceptions. Still it exists, and it is there that the astral *eidolons* of all the beings that have lived, animals included, await their *second death*. For the animals it comes with the disintegration and the entire fading out of their *astral* particles to the last. For the human *eidolon* it begins when the Atma-Buddhi-Manasic triad is said to "separate" itself from its lower principles, or the reflection of the *ex-personality*, by falling into the Devachanic state.

Enq. And what happens after this?

Theo. Then the *Kama-rupic* phantom, remaining bereft of its informing thinking principle, the higher *Manas*, and the lower aspect of the latter, the animal intelligence, no longer receiving light from the higher mind, and no longer having a physical brain to work through, collapses.

Enq. In what way?

Theo. Well, it falls into the state of the frog when certain portions of its brain are taken out by the vivisector. It can think no more, even on the lowest animal plane. Henceforth it is no longer even the lower Manas, since this "lower" is nothing without the "higher." [113]

Enq. And is it *this* nonentity which we find materializing in Séance rooms with Mediums?

Theo. It is this nonentity. A true nonentity, however, only as to reasoning or cogitating powers, still an *Entity*, however astral and fluidic, as shown in certain cases when, having been magnetically and unconsciously drawn toward a medium, it is revived for a time and lives in him by *proxy*, so to speak. This "spook," or the Kama-rupa, may be compared with the *jelly-fish*, which has an ethereal gelatinous appearance so long as it is in its own element, or water (the *medium's specific AURA*), but which, no sooner is it thrown out of it, than it dissolves in the hand or on the sand, especially in sunlight. In the medium's Aura, it lives a kind of vicarious life and reasons and speaks either through the medium's brain or those of other persons present. But this would lead us too far, and upon other people's grounds, whereon I have no desire to trespass. Let us keep to the subject of re-incarnation.

Enq. What of the latter? How long does the incarnating *Ego* remain in the Devachanic state?

Theo. This, we are taught, depends on the degree of spirituality and the merit or demerit of the last incarnation. The average time is from ten to fifteen centuries, as I already told you.

Enq. But why could not this Ego manifest and communicate with mortals as Spiritualists will have it? What is there to prevent a mother from communicating with the children she left on earth, a

husband with his wife, and so on? It is a most consoling belief, I must confess; nor do I wonder that those who believe in it are so averse to give it up.

Theo. Nor are they forced to, unless they happen to prefer truth to fiction, however "consoling." Uncongenial our doctrines may be to Spiritualists; yet, nothing of what we believe in and teach is half as selfish and cruel as what they preach. [114]

Enq. I do not understand you. What is selfish?

Theo. Their doctrine of the return of Spirits, the real "personalities" as they say; and I will tell you why. If *Devachan*—call it "paradise" if you like, a "place of bliss and of supreme felicity," if it is anything—is such a place (or say *state*), logic tells us that no sorrow or even a shade of pain can be experienced therein. "God shall wipe away all the tears from the eyes" of those in paradise, we read in the book of many promises. And if the "Spirits of the dead" are enabled to return and see all that is going on on earth, and especially *in their homes*, what kind of bliss can be in store for them?

WHY THEOSOPHISTS DO NOT BELIEVE IN THE RETURN OF PURE "SPIRITS."

Enq. What do you mean? Why should this interfere with their bliss?

Theo. Simply this; and here is an instance. A mother dies, leaving behind her little helpless children—orphans whom she adores—perhaps a beloved husband also. We say that her "*Spirit*" or *Ego*—that individuality which is now all impregnated, for the entire Devachanic period, with the noblest feelings held by its late *personality*, *i.e.*, love for her children, pity for those who suffer, and so on—we say that it is now entirely separated from the "vale of tears," that its future bliss consists in that blessed ignorance of all the woes it left behind. Spiritualists say, on the contrary, that it is as vividly aware of them, *and more so than before*, for "Spirits see more than mortals in the flesh do." We say that the bliss of the *Devachanee* consists in its complete conviction that it has never left the earth, and that there is no such thing as death at all; that the *post-mortem* spiritual *consciousness* of the mother will represent to her that she lives surrounded by her children and all those whom she loved; that no gap, no link, will be missing to make her disembodied state the most perfect and absolute happiness. The Spiritualists deny this point blank. According to their doctrine, unfortunate man is not liberated even by death from the [115] sorrows of this life. Not a drop from the life-cup of pain and suffering will miss his lips; and *nolens volens*, since he sees everything now, shall he drink it to the bitter dregs. Thus, the loving wife, who during her lifetime was ready to save her husband sorrow at the price of her heart's blood, is now doomed to see, in utter helplessness, his despair, and to register every hot tear he sheds for her loss. Worse than that, she may see the tears dry too soon, and another beloved face shine on him, the father of her children; find another woman replacing her in his affections; doomed to hear her orphans giving the holy name of "mother" to one indifferent to them, and to see those little children neglected, if not ill-treated. According to this doctrine the "gentle wafting to immortal life" becomes without any transition the way into a new path of mental suffering! And yet, the columns of the "Banner of Light," the veteran journal of the American Spiritualists, are filled with messages from the dead, the "dear departed ones," who all write to say how very *happy* they are! Is such a state of knowledge consistent with bliss? Then "bliss" stands in such a case for the greatest curse, and orthodox damnation must be a relief in comparison to it!

Enq. But how does your theory avoid this? How can you reconcile the theory of Soul's omniscience with its blindness to that which is taking place on earth?

Theo. Because such is the law of love and mercy. During every Devachanic period the Ego, omniscient as it is *per se*, clothes itself, so to say, with the *reflection* of the "personality" that was. I have just told you that the *ideal* efflorescence of all the abstract, therefore undying and eternal qualities or attributes, such as love and mercy, the love of the good, the true and the beautiful, that ever spoke in the heart of the living "personality," clung after death to the Ego, and therefore followed it to Devachan. For the time being, then, the Ego becomes the ideal reflection of the human being it was when last on earth, and *that* is not omniscient. Were it that, it would never be in the state we call Devachan at all. [116]

Enq. What are your reasons for it?

Theo. If you want an answer on the strict lines of our philosophy, then I will say that it is because everything is *illusion* (*Maya*) outside of eternal truth, which has neither form, colour, nor limitation. He who has placed himself beyond the veil of maya—and such are the highest Adepts and Initiates—can have no Devachan. As to the ordinary mortal, his bliss in it is complete. It is an *absolute* oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all. The *Devachanee* lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of everyone it loved on earth. It has reached the fulfilment of all its soul-yearnings. And thus it lives throughout long centuries an existence of *unalloyed* happiness, which is the reward for its sufferings in earth-life. In short, it bathes in a sea of uninterrupted felicity spanned only by events of still greater felicity in degree.

Enq. But this is more than simple delusion, it is an existence of insane hallucinations!

Theo. From your standpoint it may be, not so from that of philosophy. Besides which, is not our whole terrestrial life filled with such delusions? Have you never met men and women living for years in a fool's paradise? And because you should happen to learn that the husband of a wife, whom she adores and believes herself as beloved by him, is untrue to her, would you go and break her heart and beautiful dream by rudely awakening her to the reality? I think not. I say it again, such oblivion and *hallucination*—if you call it so—are only a merciful law of nature and strict justice. At any rate, it is a far more fascinating prospect than the orthodox golden harp with a pair of wings. The assurance that "the soul that lives ascends frequently and runs familiarly through the streets of the heavenly Jerusalem, visiting the patriarchs and prophets, saluting the apostles, [117] and admiring the army of martyrs" may seem of a more pious character to some. Nevertheless, it is a hallucination of a far more delusive character, since mothers love their children with an immortal love, we all know, while the personages mentioned in the "heavenly Jerusalem" are still of a rather doubtful nature. But I would, still, rather accept the "new Jerusalem," with its streets paved like the show windows of a jeweller's shop, than find consolation in the heartless doctrine of the Spiritualists. The idea alone that the *intellectual conscious souls* of one's father, mother, daughter or brother find their bliss in a "Summer land"—only a little more natural, but just as ridiculous as the "New Jerusalem" in its description—would be enough to make one lose every respect for one's "departed ones." To believe that a pure spirit can feel happy while doomed to witness the sins, mistakes, treachery, and, above all, the sufferings of those from whom it is severed by death and whom it loves best, without being able to help them, would be a maddening thought.

Enq. There is something in your argument. I confess to having never seen it in this light.

Theo. Just so, and one must be selfish to the core and utterly devoid of the sense of retributive justice, to have ever imagined such a thing. We are with those whom we have lost in material form, and far, far nearer to them now, than when they were alive. And it is not only in the fancy of the *Devachanee*, as some may imagine, but in reality. For pure divine love is not merely the blossom of a human heart,

but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say that love beyond the grave, illusion though you may call it, has a magic and divine potency which reacts on the living. A mother's *Ego* filled with love for the imaginary children it sees near itself, living a life of happiness, as real to *it* as when on earth—that love will always be felt by the children in flesh. It will manifest in their dreams, and often in various events—in *providential* protections and escapes, for love is a strong shield, and is not limited by space or time. As with this Devachanic "mother," so with the rest of human relationships and attachments, save the purely selfish or material. Analogy will suggest to you the rest. [118]

Enq. In no case, then, do you admit the possibility of the communication of the living with the *disembodied* spirit?

Theo. Yes, there is a case, and even two exceptions to the rule. The first exception is during the few days that follow immediately the death of a person and before the *Ego* passes into the Devachanic state. Whether any living mortal, save a few exceptional cases—(when the intensity of the desire in the dying person to return for some purpose forced the higher consciousness *to remain awake*, and therefore it was really the *individuality*, the "Spirit" that communicated)—has derived much benefit from the return of the spirit into the *objective* plane is another question. The spirit is dazed after death and falls very soon into what we call "*pre-devachanic* unconsciousness." The second exception is found in the *Nirmanakayas*.

Enq. What about them? And what does the name mean for you?

Theo. It is the name given to those who, though they have won the right to Nirvana and cyclic rest—(*not* "Devachan," as the latter is an illusion of our consciousness, a happy dream, and as those who are fit for Nirvana must have lost entirely every desire or possibility of the world's illusions)—have out of pity for mankind and those they left on earth renounced the Nirvanic state. Such an adept, or Saint, or whatever you may call him, believing it a selfish act to rest in bliss while mankind groans under the burden of misery produced by ignorance, renounces Nirvana, and determines to remain invisible *in spirit* on this earth. They have no material body, as they have left it behind; but otherwise they remain with all their principles even *in astral life* in our sphere. And such can and do communicate with a few elect ones, only surely not with *ordinary* mediums. [119]

Enq. I have put you the question about *Nirmanakayas* because I read in some German and other works that it was the name given to the terrestrial appearances or bodies assumed by Buddhas in the Northern Buddhistic teachings.

Theo. So they are, only the Orientalists have confused this terrestrial body by understanding it to be *objective* and *physical* instead of purely astral and subjective.

Enq. And what good can they do on earth?

Theo. Not much, as regards individuals, as they have no right to interfere with Karma, and can only advise and inspire mortals for the general good. Yet they do more beneficent actions than you imagine.

Enq. To this Science would never subscribe, not even modern psychology. For them, no portion of intelligence can survive the physical brain. What would you answer them?

Theo. I would not even go to the trouble of answering, but would simply say, in the words given to "M.A. Oxon," "Intelligence is perpetuated after the body is dead. Though it is not a question of the brain only.... It is reasonable to propound the indestructibility of the human spirit from what we know" (*Spirit Identity*, p. 69).

Enq. But "M.A. Oxon" is a Spiritualist?

Theo. Quite so, and the only *true* Spiritualist I know of, though we may still disagree with him on many a minor question. Apart from this, no Spiritualist comes nearer to the occult truths than he does. Like any one of us he speaks incessantly "of the surface dangers that beset the ill-equipped, feather-headed muddler with the occult, who crosses the threshold without counting the cost."[40] Our only disagreement rests in the question of "Spirit Identity." Otherwise, I, for one, coincide almost entirely with him, and accept the three propositions he embodied in his address of July, 1884. It is this eminent Spiritualist, rather, who disagrees with us, not we with him. [120]

Enq. What are these propositions?

Theo.

> "1. That there is a life coincident with, and independent of the physical life of the body."
>
> "2. That, as a necessary corollary, this life extends beyond the life of the body" (we say it extends throughout Devachan).
>
> "3. That there is communication between the denizens of that state of existence and those of the world in which we now live."

All depend, you see, on the minor and secondary aspects of these fundamental propositions. Everything depends on the views we take of Spirit and Soul, or *Individuality* and *Personality*. Spiritualists confuse the two "into one"; we separate them, and say that, with the exceptions above enumerated, no *Spirit* will revisit the earth, though the animal Soul may. But let us return once more to our direct subject, the Skandhas.

Enq. I begin to understand better now. It is the Spirit, so to say, of those Skandhas which are the most ennobling, which, attaching themselves to the incarnating Ego, survive, and are added to the stock of its angelic experiences. And it is the attributes connected with the material Skandhas, with selfish and personal motives, which, disappearing from the field of action between two incarnations, reappear at the subsequent incarnation as Karmic results to be atoned for; and therefore the Spirit will not leave Devachan. Is it so?

Theo. Very nearly so. If you add to this that the law of retribution, or Karma, rewarding the highest and most spiritual in Devachan, never fails to reward them again on earth by giving them a further development, and furnishing the Ego with a body fitted for it, then you will be quite correct. [121]

A FEW WORDS ABOUT THE SKANDHAS.

[40] "Some things that I *do* know of Spiritualism and some that I do *not*."

Enq. What becomes of the other, the lower Skandhas of the personality, after the death of the body? Are they quite destroyed?

Theo. They are and yet they are not—a fresh metaphysical and occult mystery for you. They are destroyed as the working stock in hand of the personality; they remain as *Karmic effects*, as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, as so many avenging fiends, to attach themselves to the new personality of the Ego when it reincarnates.

Enq. This really passes my comprehension, and is very difficult to understand.

Theo. Not once that you have assimilated all the details. For then you will see that for logic, consistency, profound philosophy, divine mercy and equity, this doctrine of Re-incarnation has not its equal on earth. It is a belief in a perpetual progress for each incarnating Ego, or divine soul, in an evolution from the outward into the inward, from the material to the Spiritual, arriving at the end of each stage at absolute unity with the divine Principle. From strength to strength, from beauty and perfection of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego, which thus becomes its own Saviour in each world and incarnation.

Enq. But Christianity teaches the same. It also preaches progression.

Theo. Yes, only with the addition of something else. It tells us of the *impossibility* of attaining Salvation without the aid of a miraculous Saviour, and therefore dooms to perdition all those who will not accept the dogma. This is just the difference between Christian theology and Theosophy. The former enforces belief in the Descent of the Spiritual Ego into the *Lower Self* the latter inculcates the necessity of endeavouring to elevate oneself to the Christos, or Buddhi state.

Enq. By teaching the annihilation of consciousness in case of failure, however, don't you think that it amounts to the annihilation of *Self*, in the opinion of the non-metaphysical?

Theo. From the standpoint of those who believe in the resurrection of the body *literally*, and insist that every bone, every artery and atom of flesh will be raised bodily on [122] the Judgment Day—of course it does. If you still insist that it is the perishable form and finite qualities that make up *immortal* man, then we shall hardly understand each other. And if you do not understand that, by limiting the existence of every Ego to one life on earth, you make of Deity an ever-drunken Indra of the Puranic dead letter, a cruel Moloch, a god who makes an inextricable mess on Earth, and yet claims thanks for it, then the sooner we drop the conversation the better.

Enq. But let us return, now that the subject of the Skandhas is disposed of, to the question of the consciousness which survives death. This is the point which interests most people. Do we possess more knowledge in Devachan than we do in Earth life?

Theo. In one sense, we can acquire more knowledge; that is, we can develop further any faculty which we loved and strove after during life, provided it is concerned with abstract and ideal things, such as music, painting, poetry, etc., since Devachan is merely an idealized and subjective continuation of earth-life.

Enq. But if in Devachan the Spirit is free from matter, why should it not possess all knowledge?

Theo. Because, as I told you, the Ego is, so to say, wedded to the memory of its last incarnation. Thus, if you think over what I have said, and string all the facts together, you will realize that the Devachanic

state is not one of omniscience, but a transcendental continuation of the personal life just terminated. It is the rest of the soul from the toils of life.

Enq. But the scientific materialists assert that after the death of man nothing remains; that the human body simply disintegrates into its component elements; and that what we call soul is merely a temporary self-consciousness produced as a bye-product of organic action, which will evaporate like steam. Is not theirs a strange state of mind?

Theo. Not strange at all, that I see. If they say that self-consciousness ceases with the body, then in their case they simply utter an unconscious prophecy, for once they are firmly convinced of what they assert, no conscious after-life is possible for them. For there *are* exceptions to every rule. [123]

ON POST-MORTEM AND POST-NATAL CONSCIOUSNESS.[41]

Enq. But if human self-consciousness survives death as a rule, why should there be exceptions?

Theo. In the fundamental principles of the spiritual world no exception is possible. But there are rules for those who see, and rules for those who prefer to remain blind.

Enq. Quite so, I understand. This is but an aberration of the blind man, who denies the existence of the sun because he does not see it. But after death his spiritual eyes will certainly compel him to see. Is this what you mean?

Theo. He will not be compelled, nor will he see anything. Having persistently denied during life the continuance of existence after death, he will be unable to see it, because his spiritual capacity having been stunted in life, it cannot develop after death, and he will remain blind. By insisting that he *must* see it, you evidently mean one thing and I another. You speak of the spirit from the spirit, or the flame from the flame—of Atma, in short—and you confuse it with the human soul—Manas.... You do not understand me; let me try to make it clear. The whole gist of your question is to know whether, in the case of a downright materialist, the complete loss of self-consciousness and self-perception after death is possible? Isn't it so? I answer, It is possible. Because, believing firmly in our Esoteric Doctrine, which refers to the *post-mortem* period, or the interval between two lives or births as merely a transitory state, I say, whether that interval between two acts of the illusionary drama of life lasts one year or a million, that *post-mortem* state may, without any breach of the fundamental law, prove to be just the same state as that of a man who is in a dead faint. [124]

Enq. But since you have just said that the fundamental laws of the after death state admit of no exceptions, how can this be?

Theo. Nor do I say that it does admit of an exception. But the spiritual law of continuity applies only to things which are truly real. To one who has read and understood Mundakya Upanishad and Vedanta-Sara all this becomes very clear. I will say more: it is sufficient to understand what we mean by Buddhi and the duality of Manas to gain a clear perception why the materialist may fail to have a self-conscious survival after death. Since Manas, in its lower aspect, is the seat of the terrestrial mind, it can, therefore, give only that perception of the Universe which is based on the evidence of that mind; it cannot give spiritual vision. It is said in the Eastern school, that between Buddhi and Manas

[41] A few portions of this chapter and of the preceding were published in *Lucifer* in the shape of a "Dialogue on the Mysteries of After Life," in the January number, 1889. The article was unsigned, as if it were written by the editor, but it came from the pen of the author of the present volume.

(the *Ego*), or Iswara and Pragna[42] there is in reality no more difference than *between a forest and its trees, a lake and its waters*, as the Mundakya teaches. One or hundreds of trees dead from loss of vitality, or uprooted, are yet incapable of preventing the forest from being still a forest.

Enq. But, as I understand it, Buddhi represents in this simile the forest, and Manas-taijasi[43] the trees. And if Buddhi is immortal, how can that which is similar to it, *i.e.*, Manas-taijasi, entirely lose its consciousness till the day of its new incarnation? I cannot understand it.

Theo. You cannot, because you will mix up an abstract representation of the whole with its casual changes of form. Remember that if it can be said of Buddhi-Manas that it is unconditionally immortal, the same cannot be said of the lower Manas, still less of Taijasi, which is merely an attribute. Neither of these, [125] neither Manas nor Taijasi, can exist apart from Buddhi, the divine soul, because the first (*Manas*) is, in its lower aspect, a qualificative attribute of the terrestrial personality, and the second (*Taijasi*) is identical with the first, because it is the same Manas only with the light of Buddhi reflected on it. In its turn, Buddhi would remain only an impersonal spirit without this element which it borrows from the human soul, which conditions and makes of it, in this illusive Universe, *as it were something separate* from the universal soul for the whole period of the cycle of incarnation. Say rather that *Buddhi-Manas* can neither die nor lose its compound self-consciousness in Eternity, nor the recollection of its previous incarnations in which the two—*i.e*, the spiritual and the human soul—had been closely linked together. But it is not so in the case of a materialist, whose human soul not only receives nothing from the divine soul, but even refuses to recognise its existence. You can hardly apply this axiom to the attributes and qualifications of the human soul, for it would be like saying that because your divine soul is immortal, therefore the bloom on your cheek must also be immortal; whereas this bloom, like Taijasi, is simply a transitory phenomenon.

Enq. Do I understand you to say that we must not mix in our minds the noumenon with the phenomenon, the cause with its effect?

Theo. I do say so, and repeat that, limited to Manas or the human soul alone, the radiance of Taijasi itself becomes a mere question of time; because both immortality and consciousness after death become, for the terrestrial personality of man, simply conditioned attributes, as they depend entirely on conditions and beliefs created by the human soul itself during the life of its body. Karma acts incessantly; we reap *in our after-life* only the fruit of that which we have ourselves sown in this.

Enq. But if my Ego can, after the destruction of my body, become plunged in a state of entire unconsciousness, then where can be the punishment for the sins of my past life?

Theo. Our philosophy teaches that Karmic punishment reaches Ego only in its next incarnation. After death it receives only [126] the reward for the unmerited sufferings endured during its past incarnation.[44] The whole punishment after death, even for the materialist, consists, therefore, in the

[42] Iswara is the collective consciousness of the manifested deity, Brahma, *i.e.*, the collective consciousness of the Host of Dhyan Chohans (*vide* Secret Doctrine); and Pragna is their individual wisdom.

[43] *Taijasi* means the radiant in consequence of its union with Buddhi; *i.e.*, Manas, the human soul, illuminated by the radiance of the divine soul. Therefore, Manas-taijasi may be described as radiant mind; the *human* reason lit by the light of the spirit; and Buddhi-Manas is the revelation of the divine *plus* human intellect and self-consciousness.

[44] Some Theosophists have taken exception to this phrase, but the words are those of Master, and the meaning attached to the word "unmerited" is that given above. In the T.P.S. pamphlet No. 6, a phrase, criticised subsequently in Lucifer, was used which was intended to convey the same idea. In form, however, it was awkward and open to the criticism directed against it; but the essential idea was that men often suffer from the effects of the actions done by others, effects which thus do not strictly belong to their own Karma—and for these sufferings they of course deserve compensation.

absence of any reward, and the utter loss of the consciousness of one's bliss and rest. Karma is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual "I"; but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence; on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence. Death comes to our spiritual selves ever as a deliverer and friend. For the materialist, who, notwithstanding his materialism, was not a bad man, the interval between the two lives will be like the unbroken and placid sleep of a child, either entirely dreamless, or filled with pictures of which he will have no definite perception; while for the average mortal it will be a dream as vivid as life, and full of realistic bliss and visions.

Enq. Then the personal man must always go on suffering *blindly* the Karmic penalties which the Ego has incurred? [127]

Theo. Not quite so. At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show to him the whole claim of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him.

Enq. Does this happen to everyone?

Theo. Without any exception. Very good and holy men see, we are taught, not only the life they are leaving, but even several preceding lives in which were produced the causes that made them what they were in the life just closing. They recognise the law of Karma in all its majesty and justice.

Enq. Is there anything corresponding to this before re-birth?

Theo. There is. As the man at the moment of death has a retrospective insight into the life he has led, so, at the moment he is reborn on to earth, the *Ego*, awaking from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because it is between Devachan and re-birth that the *Ego* regains his full *manasic* consciousness, and re-becomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh. The "golden thread" sees all its "pearls" and misses not one of them.

WHAT IS REALLY MEANT BY ANNIHILATION.

Enq. I have heard some Theosophists speak of a golden thread on which their lives were strung. What do they mean by this?

Theo. In the Hindu Sacred books it is said that that which undergoes periodical incarnation is the *Sutratma*, which means literally the "Thread Soul." It is a synonym of the reincarnating Ego—Manas conjoined with *Buddhi*—which absorbs [128] the Manasic recollections of all our preceding lives. It is so called, because, like the pearls on a thread, so is the long series of human lives strung together

on that one thread. In some Upanishad these recurrent rebirths are likened to the life of a mortal which oscillates periodically between sleep and waking.

Enq. This, I must say, does not seem very clear, and I will tell you why. For the man who awakes, another day commences, but that man is the same in soul and body as he was the day before; whereas at every incarnation a full change takes place not only of the external envelope, sex, and personality, but even of the mental and psychic capacities. The simile does not seem to me quite correct. The man who arises from sleep remembers quite clearly what he has done yesterday, the day before, and even months and years ago. But none of us has the slightest recollection of a preceding life or of any fact or event concerning it.... I may forget in the morning what I have dreamt during the night, still I know that I have slept and have the certainty that I lived during sleep; but what recollection can I have of my past incarnation until the moment of death? How do you reconcile this?

Theo. Some people do recollect their past incarnations during life; but these are Buddhas and Initiates. This is what the Yogis call Samma-Sambuddha, or the knowledge of the whole series of one's past incarnations.

Enq. But we ordinary mortals who have not reached Samma-Sambuddha, how are we to understand this simile?

Theo. By studying it and trying to understand more correctly the characteristics and the three kinds of sleep. Sleep is a general and immutable law for man as for beast, but there are different kinds of sleep and still more different dreams and visions.

Enq. But this takes us to another subject. Let us return to the materialist who, while not denying dreams, which he could hardly do, yet denies immortality in general and the survival of his own individuality. [129]

Theo. And the materialist, without knowing it, is right. One who has no inner perception of, and faith in, the immortality of his soul, in that man the soul can never become Buddhi-taijasi, but will remain simply Manas, and for Manas alone there is no immortality possible. In order to live in the world to come a conscious life, one has to believe first of all in that life during the terrestrial existence. On these two aphorisms of the Secret Science all the philosophy about the *post-mortem* consciousness and the immortality of the soul is built. The Ego receives always according to its deserts. After the dissolution of the body, there commences for it a period of full awakened consciousness, or a state of chaotic dreams, or an utterly dreamless sleep undistinguishable from annihilation, and these are the three kinds of sleep. If our physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours, why cannot the same be admitted for the *post-mortem* dreams? I repeat it: *death is sleep*. After death, before the spiritual eyes of the soul, begins a performance according to a programme learnt and very often unconsciously composed by ourselves: the practical carrying out of *correct* beliefs or of illusions which have been created by ourselves. The Methodist will be Methodist, the Mussulman a Mussulman, at least for some time—in a perfect fool's paradise of each man's creation and making. These are the *post-mortem* fruits of the tree of life. Naturally, our belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once that it exists; but the belief or unbelief in that immortality as the property of independent or separate entities, cannot fail to give colour to that fact in its application to each of these entities. Now do you begin to understand it?

Enq. I think I do. The materialist, disbelieving in everything that cannot be proven to him by his five senses, or by scientific reasoning, based exclusively on the data furnished by these senses in spite of their inadequacy, and rejecting every spiritual manifestation, accepts life as the only conscious

existence. Therefore according to their beliefs so will it be unto them. They will lose their personal Ego, and will plunge into a dreamless sleep until a new awakening. Is it so? [130]

Theo. Almost so. Remember the practically universal teaching of the two kinds of conscious existence: the terrestrial and the spiritual. The latter must be considered real from the very fact that it is inhabited by the eternal, changeless and immortal Monad; whereas the incarnating Ego dresses itself up in new garments entirely different from those of its previous incarnations, and in which all except its spiritual prototype is doomed to a change so radical as to leave no trace behind.

Enq. How so? Can my conscious terrestrial "I" perish not only for a time, like the consciousness of the materialist, but so entirely as to leave no trace behind?

Theo. According to the teaching, it must so perish and in its fullness, all except the principle which, having united itself with the Monad, has thereby become a purely spiritual and indestructible essence, one with it in the Eternity. But in the case of an out-and-out materialist, in whose personal "I" no Buddhi has ever reflected itself, how can the latter carry away into the Eternity one particle of that terrestrial personality? Your spiritual "I" is immortal; but from your present self it can carry away into Eternity that only which has become worthy of immortality, namely, the aroma alone of the flower that has been mown by death.

Enq. Well, and the flower, the terrestrial "I"?

Theo. The flower, as all past and future flowers which have blossomed and will have to blossom on the mother bough, the *Sutratma*, all children of one root or Buddhi—will return to dust. Your present "I," as you yourself know, is not the body now sitting before me, nor yet is it what I would call Manas-Sutratma, but Sutratma-Buddhi.

Enq. But this does not explain to me, at all, why you call life after death immortal, infinite and real, and the terrestrial life a simple phantom or illusion; since even that *post-mortem* life has limits, however much wider they may be than those of terrestrial life. [131]

Theo. No doubt. The spiritual Ego of man moves in eternity like a pendulum between the hours of birth and death. But if these hours, marking the periods of life terrestrial and life spiritual, are limited in their duration, and if the very number of such stages in Eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand, the spiritual pilgrim is eternal. Therefore are the hours of his *post-mortem* life, when, disembodied, he stands face to face with truth and not the mirages of his transitory earthly existences, during the period of that pilgrimage which we call "the cycle of rebirths"—the only reality in our conception. Such intervals, their limitation notwithstanding, do not prevent the Ego, while ever perfecting itself, from following undeviatingly, though gradually and slowly, the path to its last transformation, when that Ego, having reached its goal, becomes a divine being. These intervals and stages help towards this final result instead of hindering it; and without such limited intervals the divine Ego could never reach its ultimate goal. I have given you once already a familiar illustration by comparing the *Ego*, or the *individuality*, to an actor, and its numerous and various incarnations to the parts it plays. Will you call these parts or their costumes the individuality of the actor himself? Like that actor, the Ego is forced to play during the cycle of necessity, up to the very threshold of *Paranirvana*, many parts such as may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it Sutratma or Ego. Collecting from every terrestrial personality, into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, it unites all these into one whole and emerges from its chrysalis as

the glorified Dhyan Chohan. So much the worse for those terrestrial personalities from which it could collect nothing. Such personalities cannot assuredly outlive consciously their terrestrial existence.

Enq. Thus, then, it seems that, for the terrestrial personality, immortality is still conditional. Is, then, immortality itself *not* unconditional? [132]

Theo. Not at all. But immortality cannot touch the *non-existent*: for all that which exists as Sat, or emanates from Sat, immortality and Eternity are absolute. Matter is the opposite pole of spirit, and yet the two are one. The essence of all this, *i.e.*, Spirit, Force and Matter, or the three in one, is as endless as it is beginningless; but the form acquired by this triple unity during its incarnations, its externality, is certainly only the illusion of our personal conceptions. Therefore do we call Nirvana and the Universal life alone a reality, while relegating the terrestrial life, its terrestrial personality included, and even its Devachanic existence, to the phantom realm of illusion.

Enq. But why in such a case call sleep the reality, and waking the illusion?

Theo. It is simply a comparison made to facilitate the grasping of the subject, and from the standpoint of terrestrial conceptions it is a very correct one.

Enq. And still I cannot understand, if the life to come is based on justice and the merited retribution for all our terrestrial suffering, how in the case of materialists, many of whom are really honest and charitable men, there should remain of their personality nothing but the refuse of a faded flower.

Theo. No one ever said such a thing. No materialist, however unbelieving, can die for ever in the fulness of his spiritual individuality. What was said is that consciousness can disappear either fully or partially in the case of a materialist, so that no conscious remains of his personality survive.

Enq. But surely this is annihilation?

Theo. Certainly not. One can sleep a dead sleep and miss several stations during a long railway journey, without the slightest recollection or consciousness, and awake at another station and continue the journey past innumerable other halting-places till the end of the journey or the goal is reached. Three kinds of sleep were mentioned to you: the dreamless, the chaotic, and the one which is so real, that to the sleeping man his dreams become full [133] realities. If you believe in the latter why can't you believe in the former; according to the after life a man has believed in and expected, such is the life he will have. He who expected no life to come will have an absolute blank, amounting to annihilation, in the interval between the two rebirths. This is just the carrying out of the programme we spoke of, a programme created by the materialists themselves. But there are various kinds of materialists, as you say. A selfish, wicked Egoist, one who never shed a tear for anyone but himself, thus adding entire indifference to the whole world to his unbelief, must, at the threshold of death, drop his personality for ever. This personality having no tendrils of sympathy for the world around and hence nothing to hook on to Sutratma, it follows that with the last breath every connection between the two is broken. There being no Devachan for such a materialist, the Sutratma will reincarnate almost immediately. But those materialists who erred in nothing but their disbelief will oversleep but one station. And the time will come when that ex-materialist will perceive himself in the Eternity and perhaps repent that he lost even one day, one station, from the life eternal.

Enq. Still, would it not be more correct to say that death is birth into a new life, or a return once more into eternity?

Theo. You may if you like. Only remember that births differ, and that there are births of "still-born" beings, which are *failures* of nature. Moreover, with your Western fixed ideas about material life, the words "living" and "being" are quite inapplicable to the pure subjective state of *post-mortem* existence. It is just because, save in a few philosophers who are not read by the many, and who themselves are too confused to present a distinct picture of it, it is just because your Western ideas of life and death have finally become so narrow, that on the one hand they have led to crass materialism, and on the other, to the still more material conception of the other life, which the spiritualists have formulated in their Summer-land. There the souls of men eat, drink, marry, and live in a [134] paradise quite as sensual as that of Mohammed, but even less philosophical. Nor are the average conceptions of the uneducated Christians any better, being if possible still more material. What between truncated angels, brass trumpets, golden harps, and material hell-fires, the Christian heaven seems like a fairy scene at a Christmas pantomime.

It is because of these narrow conceptions that you find such difficulty in understanding. It is just because the life of the disembodied soul, while possessing all the vividness of reality, as in certain dreams, is devoid of every grossly objective form of terrestrial life, that the Eastern philosophers have compared it with visions during sleep.

DEFINITE WORDS FOR DEFINITE THINGS.

Enq. Don't you think it is because there are no definite and fixed terms to indicate each "Principle" in man, that such a confusion of ideas arises in our minds with respect to the respective functions of these "Principles"?

Theo. I have thought of it myself. The whole trouble has arisen from this: we have started our expositions of, and discussion about, the "Principles" using their Sanskrit names instead of coining immediately, for the use of Theosophists, their equivalents in English. We must try and remedy this now.

Enq. You will do well, as it may avoid further confusion; no two theosophical writers, it seems to me, have hitherto agreed to call the same "Principle" by the same name.

Theo. The confusion is more apparent than real, however. I have heard some of our Theosophists express surprise at, and criticize several essays speaking of these "principles"; but, when examined, there was no worse mistake in them than that of using the word "Soul" to cover the three principles without specifying the distinctions. The first, as positively the clearest of our Theosophical writers, Mr. A. P. Sinnett, has some comprehensive and admirably-written passages on the "Higher Self."[45] His real idea has also been misconceived by some, owing to his using the word "Soul" in a general sense. Yet here are a few passages which will show to you how clear and comprehensive is all that he writes on the subject:— [135]

> ... "The human soul, once launched on the streams of evolution as a human individuality,[46] passes through alternate periods of physical and relatively spiritual existence. It passes from the one plane, or stratum, or condition of nature to the other under the guidance of its Karmic affinities; living in incarnations the life which its Karma has pre-ordained; modifying its progress within the limitations of circumstances, and,—developing fresh Karma by its use or abuse of opportunities,—it returns to spiritual existence (Devachan) after each physical

[45] *Vide* Transactions of the London Lodge *of the Theos. Soc.*, No. 7, Oct., 1885.

[46] The "reincarnating Ego," or "Human Soul," as he called it, the *Causal Body* with the Hindus.

> life,—through the intervening region of Kamaloca—for rest and refreshment and for the gradual absorption into its essence, as so much cosmic progress, of the life's experience gained 'on earth' or during physical existence. This view of the matter will, moreover, have suggested many collateral inferences to anyone thinking over the subject; for instance, that the transfer of consciousness from the Kamaloca to the Devachanic stage of this progression would necessarily be gradual[47]; that in truth, no hard-and-fast line separates the varieties of spiritual conditions; that even the spiritual and physical planes, as psychic faculties in living people show, are not so hopelessly walled off from one another as materialistic theories would suggest; that all states of nature are all around us simultaneously, and appeal to different perceptive faculties; and so on.... It is clear that during physical existence people who possess psychic faculties remain in connection with the planes of superphysical consciousness; and although most people may not be endowed with such faculties, we all, as the phenomena of sleep, even, and especially ... those of somnambulism or mesmerism, show, are capable of entering into conditions of consciousness that the five physical senses have nothing to do with. We—the souls within us—are not as it were altogether adrift in the ocean of matter. We clearly retain some surviving interest or rights in the shore from which, for a time, we have floated off. The process of incarnation, therefore, is not fully described when we speak of an *alternate* existence on the physical and spiritual planes, and thus picture the soul as a complete entity slipping entirely from the one state of existence to the other. The more correct definitions of the process would probably represent incarnation as taking place on this physical plane of nature by reason of an efflux emanating from the soul. The Spiritual realm would all the while be the proper habitat of the Soul, which would never entirely quit it; *and that non-materializable portion of the Soul which abides permanently on the spiritual plane may fitly*, perhaps, be spoken of as the Higher Self."

[136]

This "Higher Self" is Atma, and of course it is "non-materializable," as Mr. Sinnett says. Even more, it can never be "objective" under any circumstances, even to the highest spiritual perception. For *Atman* or the "Higher Self" is really Brahma, the Absolute, and indistinguishable from it. In hours of *Samadhi*, the higher spiritual consciousness of the Initiate is entirely absorbed in the ONE essence, which is Atman, and therefore, being one with the whole, there can be nothing objective for it. Now some of our Theosophists have got into the habit of using the words "Self" and "Ego" as synonymous, of associating the term "Self" with only man's higher individual or even personal "Self" or *Ego*, whereas this term ought never to be applied except *to the One universal Self*. Hence the confusion. Speaking of Manas, the "causal body," we may call it—when connecting it with the Buddhic radiance—the "Higher Ego," never the "Higher Self." For even Buddhi, the "Spiritual Soul," is not the Self, but the vehicle only of Self. All the other "*Selves*"—such as the "Individual" self and "personal" self—ought never to be spoken or written of without their qualifying and characteristic adjectives.

Thus in this most excellent essay on the "Higher Self," this term is applied to the *sixth principle* or *Buddhi* (of course in conjunction with Manas, as without such union there would be no *thinking* principle or element in the spiritual soul); and [137] has in consequence given rise to just such

[47] The length of this "transfer" depends, however, on the degree of spirituality in the ex-personality of the disembodied Ego. For those whose lives were very spiritual this transfer, though gradual, is very rapid. The time becomes longer with the materialistically inclined.

misunderstandings. The statement that "a child does not acquire its *sixth* principle—or become a morally responsible being capable of generating Karma—until seven years old," proves what is meant therein by the Higher Self. Therefore, the able author is quite justified in explaining that after the "Higher Self" has passed into the human being and saturated the personality—in some of the finer organizations only—with its consciousness "people with psychic faculties may indeed perceive this Higher Self through their finer senses from time to time." But so are those, who limit the term "Higher Self" to the Universal Divine Principle, "justified" in misunderstanding him. For, when we read, without being prepared for this shifting of metaphysical terms,[48] that while "fully manifesting on the physical plane ... the Higher Self still remains a conscious spiritual Ego on the corresponding plane of Nature"—we are apt to see in the "Higher Self" of this sentence, "Atma," and in the spiritual Ego, "Manas," or rather Buddhi-Manas, and forthwith to criticise the whole thing as incorrect.

To avoid henceforth such misrepresentations, I propose to translate literally from the Occult Eastern terms their equivalents in English, and offer these for future use. [138]

The Higher Self is	Atma, the inseparable ray of the Universal and One Self. It is the God *above*, more than within, us. Happy the man who succeeds in saturating his *inner Ego* with it!
The Spiritual *divine* Ego is	the Spiritual soul or *Buddhi*, in close union with *Manas*, the mind-principle, without which it is no Ego at all, but only the Atmic *Vehicle*.
The Inner, or Higher "Ego" is	*Manas*, the "Fifth" Principle, so called, independently of Buddhi. The Mind-Principle is only the Spiritual Ego when merged *into one* with Buddhi,—no materialist being supposed to have in him *such* an Ego, however great his intellectual capacities. It is the permanent *Individuality* or the "Reincarnating Ego."
The Lower, or Personal "Ego" is	the physical man in conjunction with his *lower* Self, *i.e.*, animal instincts, passions, desires, etc. It is called the "false personality," and consists of the *lower Manas* combined with Kama-rupa, and operating through the Physical body and its phantom or "double."

The remaining "Principle" "*Pranâ*," or "Life," is, strictly speaking, the radiating force or Energy of Atma—as the Universal Life and the One Self,—Its lower or rather (in its effects) more physical, because manifesting, aspect. Pranâ or Life permeates the whole being of the objective Universe; and is called a "principle" only because it is an indispensable factor and the *deus ex machinâ* of the living man.

Enq. This division being so much simplified in its combinations will answer better, I believe. The other is much too metaphysical.

[48] "Shifting of *Metaphysical terms*" applies here only to the shifting of their translated equivalents from the Eastern expressions; for to this day there never existed any such terms in English, every Theosophist having to coin his own terms to render his thought. It is nigh time then to settle on some definite nomenclature.

Theo. If outsiders as well as Theosophists would agree to it, it would certainly make matters much more comprehensible. [139]

X.
ON THE NATURE OF OUR THINKING PRINCIPLE.

THE MYSTERY OF THE EGO.

Enq. I perceive in the quotation you brought forward a little while ago from the *Buddhist Catechism* a discrepancy that I would like to hear explained. It is there stated that the Skandhas—memory included—change with every new incarnation. And yet, it is asserted that the reflection of the past lives, which, we are told, are entirely made up of Skandhas, "must survive." At the present moment I am not quite clear in my mind as to what it is precisely that survives, and I would like to have it explained. What is it? Is it only that "reflection," or those Skandhas, or always that same Ego, the Manas?

Theo. I have just explained that the reincarnating Principle, or that which we call the *divine* man, is indestructible throughout the life cycle: indestructible as a thinking *Entity*, and even as an ethereal form. The "reflection" is only the spiritualised *remembrance*, during the Devachanic period, of the *ex-personality*, Mr. A. or Mrs. B.—with which the *Ego* identifies itself during that period. Since the latter is but the continuation of the earth-life, so to say, the very acme and pitch, in an unbroken series, of the few happy moments in that now past existence, the *Ego* has to identify itself with the *personal* consciousness of that life, if anything shall remain of it.

Enq. This means that the *Ego*, notwithstanding its divine nature, passes every such period between two incarnations in a state of mental obscuration, or temporary insanity.

Theo. You may regard it as you like. Believing that, outside the One Reality, nothing is better than a passing illusion—the whole Universe included—we do not view it as insanity, but as a very natural sequence [140] or development of the terrestrial life. What is life? A bundle of the most varied experiences, of daily changing ideas, emotions, and opinions. In our youth we are often enthusiastically devoted to an ideal, to some hero or heroine whom we try to follow and revive; a few years later, when the freshness of our youthful feelings has faded out and sobered down, we are the first to laugh at our fancies. And yet there was a day when we had so thoroughly identified our own personality with that of the ideal in our mind—especially if it was that of a living being—that the former was entirely merged and lost in the latter. Can it be said of a man of fifty that he is the same being that he was at twenty? The *inner* man is the same; the outward living personality is completely transformed and changed. Would you also call these changes in the human mental states insanity?

Enq. How would *you* name them, and especially how would you explain the permanence of one and the evanescence of the other?

Theo. We have our own doctrine ready, and to us it offers no difficulty. The clue lies in the double consciousness of our mind, and also, in the dual nature of the mental "principle." There is a spiritual consciousness, the Manasic mind illumined by the light of Buddhi, that which subjectively perceives abstractions; and the sentient consciousness (the lower *Manasic* light), inseparable from our physical brain and senses. This latter consciousness is held in subjection by the brain and physical senses, and, being in its turn equally dependent on them, must of course fade out and finally die with the disappearance of the brain and physical senses. It is only the former kind of consciousness, whose root lies in eternity, which survives and lives for ever, and may, therefore, be regarded as immortal. Everything else belongs to passing illusions.

Enq. What do you really understand by illusion in this case?

Theo. It is very well described in the just-mentioned essay on "The Higher Self." Says its author: [141]

> "The theory we are considering (the interchange of ideas between the *Higher Ego* and the lower self) harmonizes very well with the treatment of this world in which we live as a phenomenal world of illusion, the spiritual plans of nature being on the other hand the noumenal world or plane of reality. That region of nature in which, so to speak, the permanent soul is rooted is more real than that in which its transitory blossoms appear for a brief space to wither and fall to pieces, while the plant recovers energy for sending forth a fresh flower. Supposing flowers only were perceptible to ordinary senses, and their roots existed in a state of Nature intangible and invisible to us, philosophers in such a world who divined that there were such things as roots in another plane of existence would be apt to say of the flowers, These are not the real plants; they are of no relative importance, merely illusive phenomena of the moment."

This is what I mean. The world in which blossom the transitory and evanescent flowers of personal lives is not the real permanent world; but that one in which we find the root of consciousness, that root which is beyond illusion and dwells in the eternity.

Enq. What do you mean by the root dwelling in eternity?

Theo. I mean by this root the thinking entity, the Ego which incarnates, whether we regard it as an "Angel," "Spirit," or a Force. Of that which falls under our sensuous perceptions only what grows directly from, or is attached to this invisible root above, can partake of its immortal life. Hence every noble thought, idea and aspiration of the personality it informs, proceeding from and fed by this root, must become permanent. As to the physical consciousness, as it is a quality of the sentient but lower "principle," (Kama-rupa or animal instinct, illuminated by the lower *manasic* reflection), or the human Soul—it must disappear. That which displays activity, while the body is asleep or paralysed, is the higher consciousness, our memory registering but feebly and inaccurately—because automatically—such experiences, and often failing to be even slightly impressed by them.

Enq. But how is it that Manas, although you call it *Nous*, a "God," is so weak during its incarnations, as to be actually conquered and fettered by its body? [142]

Theo. I might retort with the same question and ask: "How is it that he, whom you regard as 'the God of Gods' and the One living God, *is so weak* as to allow evil (or the Devil) to have the best of *him* as much as of all his creatures, whether while he remains in Heaven, or during the time he was incarnated on this earth?" You are sure to reply again: "This is a Mystery; and we are forbidden to pry into the mysteries of God." Not being forbidden to do so by our religious philosophy, I answer your question that, unless a God descends as an *Avatar*, no divine principle can be otherwise than cramped and paralysed by turbulent, animal matter. Heterogeneity will always have the upper hand over homogeneity, on this plane of illusions, and the nearer an essence is to its root-principle, Primordial Homogeneity, the more difficult it is for the latter to assert itself on earth. Spiritual and divine powers lie dormant in every human Being; and the wider the sweep of his spiritual vision the mightier will be the God within him. But as few men can feel that God, and since, as an average rule, deity is always bound and limited in our thought by earlier conceptions, those ideas that are inculcated in us from childhood, therefore, it is so difficult for you to understand our philosophy.

Enq. And is it this Ego of ours which is our God?

Theo. Not at all; "*A* God" is not the universal deity, but only a spark from the one ocean of Divine Fire. Our God *within* us, or "our Father in Secret" is what we call the "Higher Self," *Atma*. Our incarnating Ego was a God in its origin, as were all the primeval emanations of the One Unknown Principle. But since its "fall into Matter," having to incarnate throughout the cycle, in succession, from first to last, it is no longer a free and happy god, but a poor pilgrim on his way to regain that which he has lost. I can answer your more fully by repeating what is said of the Inner Man in Isis Unveiled (Vol. II. 593):— [143]

> "From the remotest antiquity *mankind* as a whole *have always been convinced of the existence of a personal spiritual entity within the personal physical man*. This inner entity was more or less divine, according to its proximity to the *crown*. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions*. They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny* or *Karma*, which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh or the *personality*. Both these lead on Man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation and retribution* steps in and takes its course, following faithfully the fluctuations of the conflict. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions."

Such is the destiny of the Man—the true Ego, not the Automaton, the *shell* that goes by that name. It is for him to become the conqueror over matter.

THE COMPLEX NATURE OF MANAS.

Enq. But you wanted to tell me something of the essential nature of Manas, and of the relation in which the Skandhas of physical man stand to it?

Theo. It is this nature, mysterious, Protean, beyond any grasp, and almost shadowy in its correlations with the other principles, that is most difficult to realise, and still more so to explain. Manas is a "principle," and yet it is an "Entity" and [144] individuality or Ego. He is a "God," and yet he is doomed to an endless cycle of incarnations, for each of which he is made responsible, and for each of which he has to suffer. All this seems as contradictory as it is puzzling; nevertheless, there are hundreds of people, even in Europe, who realise all this perfectly, for they comprehend the Ego not only in its integrity but in its many aspects. Finally, if I would make myself comprehensible, I must begin by the beginning and give you the genealogy of this Ego in a few lines.

Enq. Say on.

Theo. Try to imagine a "Spirit," a celestial Being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be *one with the* All, and having, in order to achieve this, to so purify its nature as to finally gain that goal. It can do so only by passing *individually* and *personally*, *i.e.*, spiritually and physically, through every experience and feeling that exists in the manifold or differentiated Universe. It has, therefore, after having gained such experience in the lower kingdoms, and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human planes. In its very essence it is THOUGHT, and is, therefore, called in its plurality *Manasa putra*, "the Sons of the (Universal) mind." This *individualised* "Thought" is what we Theosophists call the *real* human Ego, the thinking Entity imprisoned in a case of flesh and bones. This is surely a Spiritual Entity, not *Matter*, and such Entities are the incarnating Egos that inform the bundle of animal matter called mankind, and whose names are *Manasa* or "Minds." But once imprisoned, or incarnate, their essence becomes dual: that is to say, the *rays* of the eternal divine Mind, considered as individual entities, assume a two-fold attribute which is (*a*) their *essential* inherent characteristic, heaven-aspiring mind (higher *Manas*) and (*b*) the human quality of thinking, or animal cogitation, rationalised owing to the superiority of the human brain, the Kama-tending or lower Manas. One gravitates toward Buddhi, the [145] other, tending downward, to the seat of passions and animal desires. The latter have no room in Devachan, nor can they associate with the divine triad which ascends as ONE into mental bliss. Yet it is the Ego, the Manasic Entity, which is held responsible for all the sins of the lower attributes, just as a parent is answerable for the transgressions of his child, so long as the latter remains irresponsible.

Enq. Is this "child" the "personality"?

Theo. It is. When, therefore, it is stated that the "personality" dies with the body it does not state all. The body, which was only the objective symbol of Mr. A. or Mrs. B., fades away with all its material Skandhas, which are the visible expressions thereof. But all that which constituted during life the *spiritual* bundle of experiences, the noblest aspirations, undying affections, and *unselfish* nature of Mr. A. or Mrs. B. clings for the time of the Devachanic period to the Ego, which is identified with the spiritual portion of that terrestrial Entity, now passed away out of sight. The Actor is so imbued with the *rôle* just played by him that he dreams of it during the whole Devachanic night, which *vision* continues till the hour strikes for him to return to the stage of life to enact another part.

Enq. But how is it that this doctrine, which you say is as old as thinking men, has found no room, say, in Christian theology?

Theo. You are mistaken, it has; only theology has disfigured it out of all recognition, as it has many other doctrines. Theology calls the Ego the Angel that God gives us at the moment of our birth, *to take care of our Soul*. Instead of holding that "Angel" responsible for the transgressions of the poor helpless "Soul," it is the latter which, according to theological logic, is punished for all the sins of both flesh and mind! It is the Soul, the immaterial *breath* of God and his *alleged creation*, which, by some most amazing intellectual jugglery, is doomed to burn in a material hell without ever being consumed,[49] while the "Angel" escapes scot free after folding his white pinions and wetting them with a few tears. Aye, these are our "ministering Spirits," the "messengers of mercy" who are sent, Bishop Mant tells us— [146]

> ".... to fulfil
> Good for Salvation's heirs, for us they still
> Grieve when we sin, rejoice when we repent;"

[49] Being of "an *asbestos*-like nature," according to the eloquent and fiery expression of a modern English Tertullian.

Yet it becomes evident that if all the Bishops the world over were asked to define once for all what they mean by *Soul* and its functions, they would be as unable to do so as to show us any shadow of logic in the orthodox belief!

THE DOCTRINE IS TAUGHT IN ST. JOHN'S GOSPEL.

Enq. To this the adherents to this belief might answer, that if even the orthodox dogma does promise the impenitent sinner and materialist a bad time of it in a rather too realistic Inferno, it gives them, on the other hand, a chance for repentance to the last minute. Nor do they teach annihilation, or loss of personality, which is all the same.

Theo. If the Church teaches nothing of the kind, on the other hand, Jesus does; and that is something to those, at least, who place Christ higher than Christianity.

Enq. Does Christ teach anything of the sort?

Theo. He does; and every well-informed Occultist and even Kabalist will tell you so. Christ, or the fourth Gospel at any rate, teaches re-incarnation as also the annihilation of the personality, if you but forget the dead letter and hold to the esoteric Spirit. Remember verses 1 and 2 in chapter xv. of St. John. What does the parable speak about if not of the *upper triad* in man? *Atma* is the Husbandman—the Spiritual Ego or *Buddhi* (Christos) the Vine, while the animal and vital Soul, the *personality*, is the "branch." "I am the *true* vine, and my Father is the Husbandman. Every branch in me that beareth not fruit he taketh away.... As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. I am the Vine—ye are the branches. If a man abide not in me he is cast forth as a branch, and is *withered* and cast into the fire and burned." [147]

Now we explain it in this way. Disbelieving in the hell-fires which theology discovers as underlying the threat to the *branches*, we say that the "Husbandman" means Atma, the Symbol for the infinite, impersonal Principle,[50] while the Vine stands for the Spiritual Soul, *Christos*, and each "branch" represents a new incarnation.

Enq. But what proofs have you to support such an arbitrary interpretation?

Theo. Universal symbology is a warrant for its correctness and that it is not arbitrary. Hermas says of "God" that he "planted the Vineyard," *i.e.*, he created mankind. In the *Kabala*, it is shown that the Aged of the Aged, or the "Long Face," plants a vineyard, the latter typifying mankind; and a vine, meaning Life. The Spirit of "*King* Messiah" is, therefore, shown as washing his garments in *the wine* from above, from the creation of the world.[51] And King *Messiah* is the Ego purified *by washing his garments* (*i.e.*, his personalities in re-birth), in the *wine from* above, or Buddhi. Adam, or A-Dam, is "blood." The Life of the flesh is in the blood (nephesh—soul), *Leviticus* xvii. And Adam-Kadmon is the Only-Begotten. Noah also plants a vineyard—the allegorical hot-bed of future humanity. As a consequence of the adoption of the same allegory, we find it reproduced in the Nazarene *Codex*. Seven vines are procreated—which seven vines are our Seven Races with their seven Saviours or *Buddhas*—which spring from Iukabar Zivo, and Ferho (or Parcha) Raba waters them.[52] When the blessed will ascend among the creatures of Light, they shall see Iavar-Xivo, *Lord of* Life, and the

[50] During the *Mysteries*, it is the Hierophant, the "Father," who planted the Vine. Every symbol has Seven Keys to it. The discloser of the *Pleroma* was always called "Father."

[51] *Zohar* XL., 10.

[52] *Codex Nazarœus*, Vol. III., pp. 60, 61.

First Vine.[53] These kabalistic metaphors are thus naturally repeated in the *Gospel according to St. John* (xv., 1). [148]

Let us not forget that in the human system—even according to those philosophies which ignore our septenary division—the Ego or *thinking man* is called the *Logos*, or the Son of Soul and Spirit. "Manas is the adopted Son of King —— and Queen ——" (esoteric equivalents for Atma and Buddhi), says an occult work. He is the "man-god" of Plato, who crucifies himself in *Space* (or the duration of the life cycle) for the redemption of Matter. This he does by incarnating over and over again, thus leading mankind onward to perfection, and making thereby room for lower forms to develop into higher. Not for one life does he cease progressing himself and helping all physical nature to progress; even the occasional, very rare event of his losing one of his personalities, in the case of the latter being entirely devoid of even a spark of spirituality, helps toward his individual progress.

Enq. But surely, if the *Ego* is held responsible for the transgressions of its personalities, it has to answer also for the loss, or rather the complete annihilation, of one of such.

Theo. Not at all, unless it has done nothing to avert this dire fate. But if, all its efforts notwithstanding, its voice, *that of our conscience*, was unable to penetrate through the wall of matter, then the obtuseness of the latter proceeding from the imperfect nature of the material is classed with other failures of nature. The Ego is sufficiently punished by the loss of Devachan, and especially by having to incarnate almost immediately.

Enq. This doctrine of the possibility of losing one's soul—or personality, do you call it?—militates against the ideal theories of both Christians and Spiritualists, though Swedenborg adopts it to a certain extent, in what he calls *Spiritual death*. They will never accept it.

Theo. This can in no way alter a fact in nature, if it be a fact, or prevent such a thing occasionally taking place. The universe and everything in it, moral, mental, physical, psychic, or Spiritual, is built on a perfect law of equilibrium and harmony. As said before (*vide Isis Unveiled*), the centripetal [149] force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres, and all forms and their progress are the products of this dual force in nature. Now the Spirit (or *Buddhi*) is the centrifugal and the soul (*Manas*) the centripetal spiritual energy; and to produce one result they have to be in perfect union and harmony. Break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, or than is fit for the Devachanic state, and the harmony of the whole will be destroyed. Personal life, or perhaps rather its ideal reflection, can only be continued if sustained by the two-fold force, that is by the close union of *Buddhi* and *Manas* in every re-birth or personal life. The least deviation from harmony damages it; and when it is destroyed beyond redemption the two forces separate at the moment of death. During a brief interval the *personal* form (called indifferently *Kama rupa* and *Mayavi rupa*), the spiritual efflorescence of which, attaching itself to the Ego, follows it into Devachan and gives to the permanent *individuality* its *personal* colouring (*pro tem.*, so to speak), is carried off to remain in *Kama-loka* and to be gradually annihilated. For it is after the death of the utterly depraved, the unspiritual and the wicked beyond redemption, that arrives the critical and supreme moment. If during life the ultimate and desperate effort of the Inner Self (*Manas*), to unite something of the personality with itself and the high glimmering ray of the divine Buddhi is thwarted; if this ray is allowed to be more and more shut out from the ever-thickening crust of physical brain, the Spiritual Ego or Manas, once freed from the body, remains severed entirely from the ethereal relic of the personality; and the latter, or *Kama rupa*, following its earthly attractions, is drawn into and remains in Hades, which we call the *Kama-loka*.

[53] Ibid., Vol. II., p. 281.

These are "the withered branches" mentioned by Jesus as being cut off from the *Vine*. Annihilation, however, is never instantaneous, and may require [150] centuries sometimes for its accomplishment. But there the personality remains along with the *remnants* of other more fortunate personal Egos, and becomes with them a *shell* and an *Elementary*. As said in *Isis*, it is these two classes of "Spirits," the *shells* and the *Elementaries*, which are the leading "Stars" on the great spiritual stage of "materialisations." And you may be sure of it, it is not they who incarnate; and, therefore, so few of these "dear departed ones" know anything of re-incarnation, misleading thereby the Spiritualists.

Enq. But does not the author of "*Isis Unveiled*" stand accused of having preached against re-incarnation? Theo. By those who have misunderstood what was said, yes. At the time that work was written, re-incarnation was not believed in by any Spiritualists, either English or American, and what is said there of *re-incarnation* was directed against the French Spiritists, whose theory is as unphilosophical and absurd as the Eastern teaching is logical and self-evident in its truth. The Re-incarnationists of the Allan Kardec School believe in an arbitrary and immediate re-incarnation. With them, the dead father can incarnate in his own unborn daughter, and so on. They have neither Devachan, Karma, nor any philosophy that would warrant or prove the necessity of consecutive rebirths. But how can the author of "Isis" argue against *Karmic* re-incarnation, at long intervals varying between 1,000 and 1,500 years, when it is the fundamental belief of both Buddhists and Hindus?

Enq. Then you reject the theories of both the Spiritists and the Spiritualists, in their entirety?

Theo. Not in their entirety, but only with regard to their respective fundamental beliefs. Both rely on what their "Spirits" tell them; and both disagree as much with each other as we Theosophists disagree with both. Truth is one; and when we hear the French spooks preaching re-incarnation, and the English spooks denying and denouncing the doctrine, we say that either the French or the [151] English "Spirits" do not know what they are talking about. We believe with the Spiritualists and the Spiritists in the existence of "Spirits," or invisible Beings endowed with more or less intelligence. But, while in our teachings their kinds and *genera* are legion, our opponents admit of no other than human disembodied "Spirits," which, to our knowledge, are mostly Kamalokic Shells.

Enq. You seem very bitter against Spirits. As you have given me your views and your reasons for disbelieving in the materialization of, and direct communication in *séances*, with the disembodied spirits—or the "spirits of the dead"—would you mind enlightening me as to one more fact? Why are some Theosophists never tired of saying how dangerous is intercourse with spirits, and mediumship? Have they any particular reason for this?

Theo. We must suppose so. I know I have. Owing to my familiarity for over half a century with these invisible, yet but too tangible and undeniable "influences," from the conscious Elementals, semi-conscious *shells*, down to the utterly senseless and nondescript spooks of all kinds, I claim a certain right to my views.

Enq. Can you give an instance or instances to show why these practices should be regarded as dangerous?

Theo. This would require more time than I can give you. Every cause must be judged by the effects it produces. Go over the history of Spiritualism for the last fifty years, ever since its reappearance in this century in America—and judge for yourself whether it has done its votaries more good or harm. Pray understand me. I do not speak against real Spiritualism, but against the modern movement which goes under that name, and the so-called philosophy invented to explain its phenomena.

Enq. Don't you believe in their phenomena at all?

Theo. It is because I believe in them with too good reason, and (save some cases of deliberate fraud) know them to be as true as that you and I live, that all my being revolts against them. Once more I speak only of physical, not mental or even [152] psychic phenomena. Like attracts like. There are several high-minded, pure, good men and women, known to me personally, who have passed years of their lives under the direct guidance and even protection of high "Spirits," whether disembodied or planetary. But *these* Intelligences are not of the type of the John Kings and the Ernests who figure in *séance* rooms. These Intelligences guide and control mortals only in rare and exceptional cases to which they are attracted and magnetically drawn by the Karmic past of the individual. It is not enough to sit "for development" in order to attract them. That only opens the door to a swarm of "spooks," good, bad and indifferent, to which the medium becomes a slave for life. It is against such promiscuous mediumship and intercourse with goblins that I raise my voice, not against spiritual mysticism. The latter is ennobling and holy; the former is of just the same nature as the phenomena of two centuries ago, for which so many witches and wizards have been made to suffer. Read Glanvil and other authors on the subject of witchcraft, and you will find recorded there the parallels of most, if not all, of the physical phenomena of nineteenth century "Spiritualism."

Enq. Do you mean to suggest that it is all witchcraft and nothing more?

Theo. What I mean is that, whether conscious or unconscious, all this dealing with the dead is *necromancy*, and a most dangerous practice. For ages before Moses such raising of the dead was regarded by all the intelligent nations as sinful and cruel, inasmuch as it disturbs the rest of the souls and interferes with their evolutionary development into higher states. The collective wisdom of all past centuries has ever been loud in denouncing such practices. Finally, I say, what I have never ceased repeating orally and in print for fifteen years: While some of the so-called "spirits" do not know what they are talking about, repeating merely—like poll-parrots—what they find in the mediums' and other people's brains, others are most dangerous, and can only lead one to evil. These are two self-evident facts. Go into spiritualistic [153] circles of the Allan Kardec school, and you find "spirits" asserting re-incarnation and speaking like Roman Catholics born. Turn to the "dear departed ones" in England and America, and you will hear them denying re-incarnation through thick and thin, denouncing those who teach it, and holding to Protestant views. Your best, your most powerful mediums, have all suffered in health of body and mind. Think of the sad end of Charles Foster, who died in an asylum, a raving lunatic; of Slade, an epileptic; of Eglinton—the best medium now in England—subject to the same. Look back over the life of D. D. Home, a man whose mind was steeped in gall and bitterness, who never had a good word to say of anyone whom he suspected of possessing psychic powers, and who slandered every other medium to the bitter end. This Calvin of Spiritualism suffered for years from a terrible spinal disease, brought on by his intercourse with the "spirits," and died a perfect wreck. Think again of the sad fate of poor Washington Irving Bishop. I knew him in New York, when he was fourteen, and he was undeniably a medium. It is true that the poor man stole a march on his "spirits," and baptized them "unconscious muscular action," to the great *gaudium* of all the corporations of highly learned and scientific fools, and to the replenishment of his own pocket. But *de mortuis nil nisi bonum*; his end was a sad one. He had strenuously concealed his epileptic fits—the first and strongest symptom of genuine mediumship—and who knows whether he was dead or in a trance when the *post-mortem* examination was performed? His relatives insist that he was alive, if we are to believe Reuter's telegrams. Finally, behold the veteran mediums, the founders and prime movers of modern spiritualism—the Fox sisters. After more than forty years of intercourse with the "Angels," the latter have led them to become incurable sots, who are now denouncing, in public lectures, their own life-long work and philosophy as a fraud. What kind of spirits must they be who prompted them, I ask you? [154]

Enq. But is your inference a correct one?

Theo. What would you infer if the best pupils of a particular school of singing broke down from overstrained sore throats? That the method followed was a bad one. So I think the inference is equally fair with regard to Spiritualism when we see their best mediums fall a prey to such a fate. We can only say:—Let those who are interested in the question judge the tree of Spiritualism by its fruits, and ponder over the lesson. We Theosophists have always regarded the Spiritualists as brothers having the same mystic tendency as ourselves, but they have always regarded us as enemies. We, being in possession of an older philosophy, have tried to help and warn them; but they have repaid us by reviling and traducing us and our motives in every possible way. Nevertheless, the best English Spiritualists say just as we do, wherever they treat of their belief seriously. Hear "M.A. Oxon." confessing this truth: "Spiritualists are too much inclined to dwell exclusively on the intervention of external spirits in this world of ours, *and to ignore the powers of the incarnate* Spirit."[54] Why vilify and abuse us, then, for saying precisely the same? Henceforward, we will have nothing more to do with Spiritualism. And now let us return to Re-incarnation. [155]

---

[54] *Second Sight*, "Introduction."

XI.
ON THE MYSTERIES OF RE-INCARNATION.

PERIODICAL REBIRTHS.

Enq. You mean, then, that we have all lived on earth before, in many past incarnations, and shall go on so living?

Theo. I do. The life-cycle, or rather the cycle of conscious life, begins with the separation of the mortal animal-man into sexes, and will end with the close of the last generation of men, in the seventh round and seventh race of mankind. Considering we are only in the fourth round and fifth race, its duration is more easily imagined than expressed.

Enq. And we keep on incarnating in new *personalities* all the time?

Theo. Most assuredly so; because this life-cycle or period of incarnation may be best compared to human life. As each such life is composed of days of activity separated by nights of sleep or of inaction, so, in the incarnation-cycle, an active life is followed by a Devachanic rest.

Enq. And it is this succession of births that is generally defined as re-incarnation?

Theo. Just so. It is only through these births that the perpetual progress of the countless millions of Egos toward final perfection and final rest (as long as was the period of activity) can be achieved.

Enq. And what is it that regulates the duration, or special qualities of these incarnations?

Theo. Karma, the universal law of retributive justice.

Enq. Is it an intelligent law?

Theo. For the Materialist, who calls the law of periodicity which regulates the marshalling of the several [156] bodies, and all the other laws in nature, blind forces and mechanical laws, no doubt Karma would be a law of chance and no more. For us, no adjective or qualification could describe that which is impersonal and no entity, but a universal operative law. If you question me about the causative intelligence in it, I must answer you I do not know. But if you ask me to define its effects and tell you what these are in our belief, I may say that the experience of thousands of ages has shown us that they are absolute and unerring *equity*, *wisdom*, and *intelligence*. For Karma in its effects, is an unfailing redresser of human injustice, and of all the failures of nature; a stern adjuster of wrongs; a retributive law which rewards and punishes with equal impartiality. It is, in the strictest sense, "no respecter of persons," though, on the other hand, it can neither be propitiated, nor turned aside by prayer. This is a belief common to Hindus and Buddhists, who both believe in Karma.

Enq. In this Christian dogmas contradict both, and I doubt whether any Christian will accept the teaching.

Theo. No; and Inman gave the reason for it many years ago. As he puts it, while "the Christians will accept any nonsense, if promulgated by the Church as a matter of faith ... the Buddhists hold that nothing which is contradicted by sound reason can be a true doctrine of Buddha." They do not believe in any pardon for their sins, except after an adequate and just punishment for each evil deed or thought in a future incarnation, and a proportionate compensation to the parties injured.

Enq. Where is it so stated?

Theo. In most of their sacred works. In the "*Wheel of the Law*" (p. 57) you may find the following Theosophical tenet:—"Buddhists believe that every act, word or thought has its consequence, which will appear sooner or later in the present or in the future state. Evil acts will produce evil consequences, good acts will produce good consequences: prosperity in this world, or birth in heaven (Devachan)... in the future state." [157]

Enq. Christians believe the same thing, don't they?

Theo. Oh, no; they believe in the pardon and the remission of all sins. They are promised that if they only believe in the blood of Christ (an *innocent* victim!), in the blood offered by Him for the expiation of the sins of the whole of mankind, it will atone for every mortal sin. And we believe neither in vicarious atonement, nor in the possibility of the remission of the smallest sin by any god, not even by a "*personal* Absolute" or "Infinite," if such a thing could have any existence. What we believe in, is strict and impartial justice. Our idea of the unknown Universal Deity, represented by Karma, is that it is a Power which cannot fail, and can, therefore, have neither wrath nor mercy, only absolute Equity, which leaves every cause, great or small, to work out its inevitable effects. The saying of Jesus: "With what measure you mete it shall be measured to you again" (Matth. vii., 2), neither by expression nor implication points to any hope of future mercy or salvation by proxy. This is why, recognising as we do in our philosophy the justice of this statement, we cannot recommend too strongly mercy, charity, and forgiveness of mutual offences. *Resist not evil*, and *render good for evil*, are Buddhist precepts, and were first preached in view of the implacability of Karmic law. For man to take the law into his own hands is anyhow a sacrilegious presumption. Human Law may use restrictive not punitive measures; but a man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. As Karma is sure to punish the man who wronged him, by seeking to inflict an additional punishment on his enemy, he, who instead of leaving that punishment to the great Law adds to it his own mite, only begets thereby a cause for the future reward of his own enemy and a future punishment for himself. The unfailing Regulator affects in each incarnation the quality of its successor; and the sum of the merit or demerit in preceding ones determines it. [158]

Enq. Are we then to infer a man's past from his present?

Theo. Only so far as to believe that his present life is what it justly should be, to atone for the sins of the past life. Of course—seers and great adepts excepted—we cannot as average mortals know what those sins were. From our paucity of data, it is impossible for us even to determine what an old man's youth must have been; neither can we, for like reasons, draw final conclusions merely from what we see in the life of some man, as to what his past life may have been.

WHAT IS KARMA?

Enq. But what is Karma?

Theo. As I have said, we consider it as the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is that unseen and unknown law *which adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer. Though itself *unknowable*, its action is perceivable.

Enq. Then it is the "Absolute," the "Unknowable" again, and is not of much value as an explanation of the problems of life?

Theo. On the contrary. For, though we do not know what Karma is *per se*, and in its essence, we *do* know *how* it works, and we can define and describe its mode of action with accuracy. We only do *not* know its ultimate *Cause*, just as modern philosophy universally admits that the *ultimate* Cause of anything is "unknowable."

Enq. And what has Theosophy to say in regard to the solution of the more practical needs of humanity? What is the explanation which it offers in reference to the awful suffering and dire necessity prevalent among the so-called "lower classes." [159]

Theo. To be pointed, according to our teaching all these great social evils, the distinction of classes in Society, and of the sexes in the affairs of life, the unequal distribution of capital and of labour—all are due to what we tersely but truly denominate Karma.

Enq. But, surely, all these evils which seem to fall upon the masses somewhat indiscriminately are not actual merited and INDIVIDUAL Karma?

Theo. No, they cannot be so strictly defined in their effects as to show that each individual environment, and the particular conditions of life in which each person finds himself, are nothing more than the retributive Karma which the individual generated in a previous life. We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon the wider track of the Karmic law. Do you not perceive that the aggregate of individual Karma becomes that of the nation to which those individuals belong, and further, that the sum total of National Karma is that of the World! The evils that you speak of are not peculiar to the individual or even to the Nation, they are more or less universal; and it is upon this broad line of Human interdependence that the law of Karma finds its legitimate and equable issue.

Enq. Do I, then, understand that the law of Karma is not necessarily an individual law?

Theo. That is just what I mean. It is impossible that Karma could readjust the balance of power in the world's life and progress, unless it had a broad and general line of action. It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "Separateness"; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive. [160]

Enq. And are there no means by which the distributive or national Karma might be concentred or collected, so to speak, and brought to its natural and legitimate fulfilment without all this protracted suffering?

Theo. As a general rule, and within certain limits which define the age to which we belong, the law of Karma cannot be hastened or retarded in its fulfilment. But of this I am certain, the point of possibility in either of these directions has never yet been touched. Listen to the following recital of one phase of national suffering, and then ask yourself whether, admitting the working power of individual, relative, and distributive Karma, these evils are not capable of extensive modification and general relief. What I am about to read to you is from the pen of a National Saviour, one who, having

overcome Self, and being free to choose, has elected to serve Humanity, in bearing at least as much as a woman's shoulders can possibly bear of National Karma. This is what she says:—

> "Yes, Nature always does speak, don't you think? only sometimes we make so much noise that we drown her voice. That is why it is so restful to go out of the town and nestle awhile in the Mother's arms. I am thinking of the evening on Hampstead Heath when we watched the sun go down; but oh! upon what suffering and misery that sun had set! A lady brought me yesterday a big hamper of wild flowers. I thought some of my East-end family had a better right to it than I, and so I took it down to a very poor school in Whitechapel this morning. You should have seen the pallid little faces brighten! Thence I went to pay for some dinners at a little cookshop for some children. It was in a back street, narrow, full of jostling people; stench indescribable, from fish, meat, and other comestibles, all reeking in a sun that, in Whitechapel, festers instead of purifying. The cookshop was the quintessence of all the smells. Indescribable meat-pies at 1d., loathsome lumps of 'food' and swarms of flies, a very altar of Beelzebub! All about, babies on the prowl for scraps, one, with the face of an angel, gathering up cherrystones as a light and nutritious [161] form of diet. I came westward with every nerve shuddering and jarred, wondering whether anything can be done with some parts of London save swallowing them up in an earthquake and starting their inhabitants afresh, after a plunge into some purifying Lethe, out of which not a memory might emerge! And then I thought of Hampstead Heath, and—pondered. If by any sacrifice one could win the power to save these people, the cost would not be worth counting; but, you see, THEY must be changed—and how can that be wrought? In the condition they now are, they would not profit by any environment in which they might be placed; and yet, in their present surroundings they must continue to putrefy. It breaks my heart, this endless, hopeless misery, and the brutish degradation that is at once its outgrowth and its root. It is like the banyan tree; every branch roots itself and sends out new shoots. What a difference between these feelings and the peaceful scene at Hampstead! and yet we, who are the brothers and sisters of these poor creatures, have only a right to use Hampstead Heaths to gain strength to save Whitechapels."
> (*Signed by a name too respected and too well known to be given to scoffers.*)

Enq. That is a sad but beautiful letter, and I think it presents with painful conspicuity the terrible workings of what you have called "Relative and Distributive Karma." But alas! there seems no immediate hope of any relief short of an earthquake, or some such general ingulfment!

Theo. What right have we to think so while one-half of humanity is in a position to effect an immediate relief of the privations which are suffered by their fellows? When every individual has contributed to the general good what he can of money, of labour, and of ennobling thought, then, and only then, will the balance of National Karma be struck, and until then we have no right nor any reasons for saying that there is more life on the earth than Nature can support. It is reserved for the heroic souls, the Saviours of our Race and Nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme effort to readjust the balance of power, and save the people from a moral ingulfment a thousand times more disastrous and more permanently evil than the like physical catastrophe, in which you seem to see the only possible outlet for this accumulated misery. [162]

Enq. Well, then, tell me generally how you describe this law of Karma?

Theo. We describe Karma as that Law of readjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. We say that Karma does not act

in this or that particular way always; but that it always *does* act so as to restore Harmony and preserve the balance of equilibrium, in virtue of which the Universe exists.

Enq. Give me an illustration.

Theo. Later on I will give you a full illustration. Think now of a pond. A stone falls into the water and creates disturbing waves. These waves oscillate backwards and forwards till at last, owning to the operation of what physicists call the law of the dissipation of energy, they are brought to rest, and the water returns to its condition of calm tranquillity. Similarly *all* action, on every plane, produces disturbance in the balanced harmony of the Universe, and the vibrations so produced will continue to roll backwards and forwards, if its area is limited, till equilibrium is restored. But since each such disturbance starts from some particular point, it is clear that equilibrium and harmony can only be restored by the reconverging *to that same point* of all the forces which were set in motion from it. And here you have proof that the consequences of a man's deeds, thoughts, etc., must all react upon *himself* with the same force with which they were set in motion.

Enq. But I see nothing of a moral character about this law. It looks to me like the simple physical law that action and reaction are equal and opposite.

Theo. I am not surprised to hear you say that. Europeans have got so much into the ingrained habit of considering right and wrong, good and evil, as matters of an arbitrary code of law laid down either by men, or imposed upon them by a Personal God. We Theosophists, however, say that "Good" and "Harmony," and [163] "Evil" and "Dis-harmony," are synonymous. Further we maintain that all pain and suffering are results of want of Harmony, and that the one terrible and only cause of the disturbance of Harmony is selfishness in some form or another. Hence Karma gives back to every man the *actual consequences* of his own actions, without any regard to their moral character; but since he receives his due for *all*, it is obvious that he will be made to atone for all sufferings which he has caused, just as he will reap in joy and gladness the fruits of all the happiness and harmony he had helped to produce. I can do no better than quote for your benefit certain passages from books and articles written by our Theosophists—those who have a correct idea of Karma.

Enq. I wish you would, as your literature seems to be very sparing on this subject?

Theo. Because it is *the* most difficult of all our tenets. Some short time ago there appeared the following objection from a Christian pen:—

> "Granting that the teaching in regard to Theosophy is correct, and that 'man must be his own saviour, must overcome self and conquer the evil that is in his dual nature, to obtain the emancipation of his soul,' what is man to do after he has been awakened and converted to a certain extent from evil or wickedness? How is he to get emancipation, or pardon, or the blotting out of the evil or wickedness he has already done?"

To this Mr. J. H. Connelly replies very pertinently that no one can hope to "make the theosophical engine run on the theological track." As he has it:—

> "The possibility of shirking individual responsibility is not among the concepts of Theosophy. In this faith there is no such thing as pardoning, or 'blotting out of evil or wickedness already done,' otherwise than by the adequate punishment therefor of the wrong-doer and the restoration of the harmony in the universe that had been

disturbed by his wrongful act. The evil has been his own, and while others must suffer its consequences, atonement can be made by nobody but himself. [164]

"The condition contemplated ... in which a man shall have been 'awakened and converted to a certain extent from evil or wickedness,' is that in which a man shall have realized that his deeds are evil and deserving of punishment. In that realization a sense of personal responsibility is inevitable, and just in proportion to the extent of his awakening or 'converting' must be the sense of that awful responsibility. While it is strong upon him is the time when he is urged to accept the doctrine of vicarious atonement.

"He is told that he must also repent, but nothing is easier than that. It is an amiable weakness of human nature that we are quite prone to regret the evil we have done when our attention is called, and we have either suffered from it ourselves or enjoyed its fruits. Possibly, close analysis of the feeling would show us that that which we regret is rather the necessity that seemed to require the evil as a means of attainment of our selfish ends than the evil itself.

"Attractive as this prospect of casting our burden of sins 'at the foot of the cross' may be to the ordinary mind, it does not commend itself to the Theosophic student. He does not apprehend why the sinner by attaining knowledge of his evil can thereby merit any pardon for or the blotting out of his past wickedness; or why repentance and future right living entitle him to a suspension in his favour of the universal law of relation between cause and effect. The results of his evil deeds continue to exist; the suffering caused to others by his wickedness is not blotted out. The Theosophical student takes the result of wickedness upon the innocent into his problem. He considers not only the guilty person, but his victims.

"Evil is an infraction of the laws of harmony governing the universe, and the penalty thereof must fall upon the violator of that law himself. Christ uttered the warning, 'Sin no more, lest a worse thing come upon thee,' and St. Paul said, 'Work out your own salvation. Whatsoever a man soweth, that shall he also reap.' That, by the way, is a fine metaphoric rendering of the sentence of the Puranas far antedating him—that 'every man reaps the consequences of his own acts.'

"This is the principle of the law of Karma which is taught by Theosophy. Sinnett, in his 'Esoteric Buddhism,' rendered Karma as 'the law of ethical causation.' 'The law of retribution,' as Mdme. Blavatsky translates its meaning, is better. It is the power which

> Just though mysterious, leads us on unerring
> Through ways unmarked from guilt to punishment. [165]

"But it is more. It rewards merit as unerringly and amply as it punishes demerit. It is the outcome of every act, of thought, word and deed, and by it men mould themselves, their lives and happenings. Eastern philosophy rejects the idea of a newly created soul for every baby born. It believes in a limited number of monads, evolving and growing more and more perfect through their assimilation of many successive personalities. Those personalities are the product of Karma and it is by Karma and re-incarnation that the human monad in time returns to its source—absolute deity."

E. D. Walker, in his "Re-incarnation," offers the following explanation:—

> "Briefly, the doctrine of Karma is that we have made ourselves what we are by former actions, and are building our future eternity by present actions. There is no destiny but what we ourselves determine. There is no salvation or condemnation except what we ourselves bring about.... Because it offers no shelter for culpable actions and necessitates a sterling manliness, it is less welcome to weak natures than the easy religious tenets of vicarious atonement, intercession, forgiveness and death-bed conversions.... In the domain of eternal justice the offence and the punishment are inseparably connected as the same event, because there is no real distinction between the action and its outcome.... It is Karma, or our old acts, that draws us back into earthly life. The spirit's abode changes according to its Karma, and this Karma forbids any long continuance in one condition, because *it* is always changing. So long as action is governed by material and selfish motives, just so long must the effect of that action be manifested in physical rebirths. Only the perfectly selfless man can elude the gravitation of material life. Few have attained this, but it is the goal of mankind."

And then the writer quotes from the *Secret Doctrine*:

> "Those who believe in Karma have to believe in destiny, which, from birth to death, every man is weaving, thread by thread, around himself, as a spider does his cobweb, and this destiny is guided either by the heavenly voice of the invisible prototype outside of us, or by our more intimate astral or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of [166] compensation steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made destiny.... An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that, nevertheless, it guards the good and watches over them in this as in future lives; and that it punishes the evil-doer—aye, even to his seventh re-birth—so long, in short, as the effect of his having thrown into perturbation even the smallest atom in the infinite world of harmony has not been finally readjusted. For the only decree of Karma—an eternal and immutable decree—is absolute harmony in the world of matter as it is in the world of spirit. It is not, therefore, Karma that rewards or punishes, but it is we who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that harmony depends, or—break them. Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind fatalism; and a third simple chance, with neither gods nor devils to guide them—would surely disappear if we would but attribute all these to their correct cause.... We stand bewildered before the mystery of our own making and the riddles of life that we will not solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident of our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life.... The law of Karma is inextricably interwoven with that of re-incarnation.... It is only this doctrine that can explain to us the mysterious problem of good and evil,

and reconcile man to the terrible and apparent injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid to fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues—far more deserving in every way—perishing for want and for lack of sympathy—when one sees all this and has to turn away, helpless to [167] relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men as well as their supposed Creator.... This law, whether conscious or unconscious, predestines nothing and no one. It exists from and in eternity truly, for it is eternity itself; and as such, since no act can be coequal with eternity, it cannot be said to act, for it is action itself. It is not the wave which drowns the man, but the personal action of the wretch who goes deliberately and places himself under the impersonal action of the laws that govern the ocean's motion. Karma creates nothing, nor does it design. It is man who plants and creates causes, and Karmic law adjusts the effects, which adjustment is not an act but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say it is the bough which broke our arm or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the god invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man, nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. Karma is an absolute and eternal law in the world of manifestation; and as there can only be one Absolute, as one Eternal, ever-present Cause, believers in Karma cannot be regarded as atheists or materialists, still less as fatalists, for Karma is one with the Unknowable, of which it is an aspect, in its effects in the phenomenal world."

Another able Theosophic writer says (*Purpose of Theosophy*, by Mrs. P. Sinnett):—

"Every individual is making Karma either good or bad in each action and thought of his daily round, and is at the same time working out in this life the Karma brought about by the acts and desires of the last. When we see people afflicted by congenital ailments it may be safely assumed that these ailments are the inevitable results of causes started by themselves in a previous birth. It may be argued that, as these afflictions are hereditary, they can [168] have nothing to do with a past incarnation; but it must be remembered that the Ego, the real man, the individuality, has no spiritual origin in the parentage by which it is re-embodied, but it is drawn by the affinities which its previous mode of life attracted round it into the current that carries it, when the time comes for re-birth, to the home best fitted for the development of those tendencies.... This doctrine of Karma, when properly understood, is well calculated to guide and assist those who realize its truth to a higher and better mode of life, for it must not be forgotten that not only our actions but our thoughts also are most assuredly followed by a crowd of circumstances that will influence for good or for evil our own future, and, what is still more important, the future of many of our fellow-creatures. If sins of omission and commission could in any case be only self-regarding, the effect on the sinner's Karma would be

a matter of minor consequence. The fact that every thought and act through life carries with it for good or evil a corresponding influence on other members of the human family renders a strict sense of justice, morality, and unselfishness so necessary to future happiness or progress. A crime once committed, an evil thought sent out from the mind, are past recall—no amount of repentance can wipe out their results in the future. Repentance, if sincere, will deter a man from repeating errors; it cannot save him or others from the effects of those already produced, which will most unerringly overtake him either in this life or in the next re-birth."

Mr. J. H. Connelly proceeds—

"The believers in a religion based upon such doctrine are willing it should be compared with one in which man's destiny for eternity is determined by the accidents of a single, brief earthly existence, during which he is cheered by the promise that 'as the tree falls so shall it lie'; in which his brightest hope, when he wakes up to a knowledge of his wickedness, is the doctrine of vicarious atonement, and in which even that is handicapped, according to the Presbyterian Confession of Faith.

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death.

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. ... As God hath appointed the elect unto glory.... Neither are any other redeemed by Christ effectually called, justified, adopted, sanctified, and saved, but the elect only. [169]

"The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by and to ordain them to dishonour and wrath for their sin to the praise of his glorious justice."

This is what the able defender says. Nor can we do any better than wind up the subject as he does, by a quotation from a magnificent poem. As he says:—

"The exquisite beauty of Edwin Arnold's exposition of Karma in 'The Light of Asia' tempts to its reproduction here, but it is too long for quotation in full. Here is a portion of it:—

Karma—all that total of a soul
Which is the things it did, the thoughts it had,
The "self" it wove with woof of viewless time
Crossed on the warp invisible of acts.

Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

It will not be contemned of anyone;

Who thwarts it loses, and who serves it gains:
The hidden good it pays with peace and bliss,
The hidden ill with pains.

It seeth everywhere and marketh all;
Do right—it recompenseth! Do one wrong—
The equal retribution must be made,
Though Dharma tarry long.

It knows not wrath nor pardon; utter-true,
Its measures mete, its faultless balance weighs;
Times are as naught, to-morrow it will judge
Or after many days.

Such is the law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is love, the end of it
Is peace and consummation sweet. Obey. [170]

And now I advise you to compare our Theosophic views upon Karma, the law of Retribution, and say whether they are not both more philosophical and just than this cruel and idiotic dogma which makes of "God" a senseless fiend; the tenet, namely, that the "elect only" will be saved, and the rest doomed to eternal perdition!

Enq. Yes, I see what you mean generally; but I wish you could give some concrete example of the action of Karma?

Theo. That I cannot do. We can only feel sure, as I said before, that our present lives and circumstances are the direct results of our own deeds and thoughts in lives that are past. But we, who are not Seers or Initiates, cannot know anything about the details of the working of the law of Karma.

Enq. Can anyone, even an Adept or Seer, follow out this Karmic process of readjustment in detail?

Theo. Certainly: "Those who *know*" can do so by the exercise of powers which are latent even in all men.

WHO ARE THOSE WHO KNOW?

Enq. Does this hold equally of ourselves as of others?

Theo. Equally. As just said, the same limited vision exists for all, save those who have reached in the present incarnation the acme of spiritual vision and clairvoyance. We can only perceive that, if things with us ought to have been different, they would have been different; that we are what we have made ourselves, and have only what we have earned for ourselves.

Enq. I am afraid such a conception would only embitter us.

Theo. I believe it is precisely the reverse. It is disbelief in the just law of retribution that is more likely to awaken every combative feeling in man. A child, as much as a man, resents a punishment, or even a reproof he believes to be unmerited, far more than he does a severer punishment, if he feels that it is merited. Belief in Karma is the highest reason for reconcilement [171] to one's lot in this life, and

the very strongest incentive towards effort to better the succeeding re-birth. Both of these, indeed, would be destroyed if we supposed that our lot was the result of anything but strict *Law*, or that destiny was in any other hands than our own.

Enq. You have just asserted that this system of Re-incarnation under Karmic law commended itself to reason, justice, and the moral sense. But, if so, is it not at some sacrifice of the gentler qualities of sympathy and pity, and thus a hardening of the finer instincts of human nature?

Theo. Only apparently, not really. No man can receive more or less than his deserts without a corresponding injustice or partiality to others; and a law which could be averted through compassion would bring about more misery than it saved, more irritation and curses than thanks. Remember also, that we do not administer the law, if we do create causes for its effects; it administers itself; and again, that the most copious provision for the manifestation of *just* compassion and mercy is shown in the state of Devachan.

Enq. You speak of Adepts as being an exception to the rule of our general ignorance. Do they really know more than we do of Re-incarnation and after states?

Theo. They do, indeed. By the training of faculties we all possess, but which they alone have developed to perfection, they have entered in spirit these various planes and states we have been discussing. For long ages, one generation of Adepts after another has studied the mysteries of being, of life, death, and re-birth, and all have taught in their turn some of the facts so learned.

Enq. And is the production of Adepts the aim of Theosophy?

Theo. Theosophy considers humanity as an emanation from divinity on its return path thereto. At an advanced point upon the path, Adeptship is reached by those who have devoted several incarnations to its achievement. For, remember well, no man has ever reached Adeptship in the Secret Sciences in one life; but many [172] incarnations are necessary for it after the formation of a conscious purpose and the beginning of the needful training. Many may be the men and women in the very midst of our Society who have begun this uphill work toward illumination several incarnations ago, and who yet, owing to the personal illusions of the present life, are either ignorant of the fact, or on the road to losing every chance in this existence of progressing any farther. They feel an irresistible attraction toward occultism and the *Higher Life*, and yet are too personal and self-opinionated, too much in love with the deceptive allurements of mundane life and the world's ephemeral pleasures, to give them up; and so lose their chance in their present birth. But, for ordinary men, for the practical duties of daily life, such a far-off result is inappropriate as an aim and quite ineffective as a motive.

Enq. What, then, may be their object or distinct purpose in joining the Theosophical Society?

Theo. Many are interested in our doctrines and feel instinctively that they are truer than those of any dogmatic religion. Others have formed a fixed resolve to attain the highest ideal of man's duty.

THE DIFFERENCE BETWEEN FAITH AND KNOWLEDGE; OR, BLIND AND REASONED FAITH.

Enq. You say that they accept and believe in the doctrines of Theosophy. But, as they do not belong to those Adepts you have just mentioned, then they must accept your teachings on *blind faith*. In what does this differ from that of conventional religions?

Theo. As it differs on almost all the other points, so it differs on this one. What you call "faith," and that which is *blind faith*, in reality, and with regard to the dogmas of the Christian religions, becomes with us "*knowledge*," the logical sequence of things *we know*, about *facts* in nature. Your Doctrines are based upon interpretation, therefore, upon the *second-hand* testimony of Seers; ours upon the invariable and unvarying testimony of Seers. The ordinary Christian theology for instance, holds that man is a creature of God, of three component parts—body, soul, and spirit—all [173] essential to his integrity, and all, either in the gross form of physical earthly existence or in the etherealized form of post-resurrection experience, needed to so constitute him for ever, each man having thus a permanent existence separate from other men, and from the Divine. Theosophy, on the other hand, holds that man, being an emanation from the Unknown, yet ever present and infinite Divine Essence, his body and everything else is impermanent, hence an illusion; Spirit alone in him being the one enduring substance, and even that losing its separated individuality at the moment of its complete reunion with the *Universal Spirit*.

Enq. If we lose even our individuality, then it becomes simply annihilation.

Theo. I say it *does not*, since I speak of *separate*, not of universal individuality. The latter becomes as a part transformed into the whole; the *dewdrop* is not evaporated, but becomes the sea. Is physical man *annihilated*, when from a fœtus he becomes an old man? What kind of Satanic pride must be ours if we place our infinitesimally small consciousness and individuality higher than the universal and infinite consciousness!

Enq. It follows, then, that there is, *de facto*, no man, but all is Spirit?

Theo. You are mistaken. It thus follows that the union of Spirit with matter is but temporary; or, to put it more clearly, since Spirit and matter are one, being the two opposite poles of the *universal* manifested substance—that Spirit loses its right to the name so long as the smallest particle and atom of its manifesting substance still clings to any form, the result of differentiation. To believe otherwise is *blind faith*.

Enq. Thus it is on *knowledge*, not on *faith*, that you assert that the permanent principle, the Spirit, simply makes a transit through matter?

Theo. I would put it otherwise and say—we assert that the appearance of the permanent and one principle, Spirit, *as matter* is transient, and, therefore, no better than an illusion. [174]

Enq. Very well; and this, given out on knowledge not faith?

Theo. Just so. But as I see very well what you are driving at, I may just as well tell you that we hold *faith*, such as you advocate, to be a mental disease, and real faith, *i.e.*, the *pistis* of the Greeks, as "*belief based on knowledge*," whether supplied by the evidence of physical or *spiritual* senses.

Enq. What do you mean?

Theo. I mean, if it is the difference between the two that you want to know, then I can tell you that between *faith on authority* and *faith on one's spiritual intuition*, there is a very great difference.

Enq. What is it?

Theo. One is human credulity and *superstition*, the other human belief and *intuition*. As Professor Alexander Wilder says in his "Introduction to the *Eleusinian Mysteries*," "It is ignorance which leads

to profanation. Men ridicule what they do not properly understand.... The undercurrent of this world is set towards one goal; and inside of human credulity ... is a power almost infinite, a holy faith capable of apprehending the supremest truths of all existence." Those who limit that "credulity" to human authoritative dogmas alone, will never fathom that power nor even perceive it in their natures. It is stuck fast to the external plane and is unable to bring forth into play the essence that rules it; for to do this they have to claim their right of private judgment, and this they never *dare* to do.

Enq. And is it that "intuition" which forces you to reject God as a personal Father, Ruler and Governor of the Universe?

Theo. Precisely. We believe in an ever unknowable Principle, because blind aberration alone can make one maintain that the Universe, thinking man, and all the marvels contained even in the world of matter, could have grown without some *intelligent powers* to bring about the extraordinarily wise arrangement of all its parts. Nature may err, and often does, in its details and the external manifestations of its materials, never in its inner causes and results. Ancient pagans held on this question far more philosophical views than modern philosophers, whether Agnostics, Materialists or Christians; and [175] no pagan writer has ever yet advanced the proposition that cruelty and mercy are not finite feelings, and can therefore be made the attributes of an *infinite* god. Their gods, therefore, were all finite. The Siamese author of the *Wheel of the Law*, expresses the same idea about your personal god as we do; he says (p. 25):

> "A Buddhist might believe in the existence of a god; sublime above all human qualities and attributes—a perfect god, above love, and hatred, and jealousy, calmly resting in a quietude that nothing could disturb, and of such a god he would speak no disparagement, not from a desire to please him or fear to offend him, but from natural veneration; but he cannot understand a god with the attributes and qualities of men, a god who loves and hates, and shows anger; a Deity who, whether described as by Christian Missionaries or by Mahometans or Brahmins,[55] or Jews, falls below his standard of even an ordinary good man."

Enq. Faith for faith, is not the faith of the Christian who believes, in his human helplessness and humility, that there is a merciful Father in Heaven who will protect him from temptation, help him in life, and forgive him his transgressions, better than the cold and proud, almost fatalistic faith of the Buddhists, Vedantins, and Theosophists?

Theo. Persist in calling our belief "faith" if you will. But once we are again on this ever-recurring question, I ask in my turn: faith for faith, is not the one based on strict logic and reason better than the one which is based simply on human authority or—hero-worship? *Our* "faith" has all the logical force of the arithmetical truism that 2 and 2 will produce 4. Your faith is like the logic of some emotional woman, of whom Tourgenyeff said that for them 2 and 2 were generally 5, and a tallow candle into the bargain. Yours is a faith, moreover, which clashes not only with every conceivable view of justice and logic, but which, if analysed, leads man to his moral perdition, checks the progress of mankind, and positively making of might, right—transforms every second man into a Cain to his brother Abel.

Enq. What do you allude to? [176]

HAS GOD THE RIGHT TO FORGIVE?

[55] Sectarian Brahmins are here meant. The Parabrahm of the Vedantins is the Deity we accept and believe in.

Theo. To the Doctrine of Atonement; I allude to that dangerous dogma in which you believe, and which teaches us that no matter how enormous our crimes against the laws of God and of man, we have but to believe in the self-sacrifice of Jesus for the salvation of mankind, and his blood will wash out every stain. It is twenty years that I preach against it, and I may now draw your attention to a paragraph from *Isis Unveiled*, written in 1875. This is what Christianity teaches, and what we combat:—

"God's mercy is boundless and unfathomable. It is impossible to conceive of a human sin so damnable that the price paid in advance for the redemption of the sinner would not wipe it out if a thousandfold worse. And furthermore, it is never too late to repent. Though the offender wait until the last minute of the last hour of the last day of his mortal life, before his blanched lips utter the confession of faith, he may go to Paradise; the dying thief did it, and so may all others as vile. These are the assumptions of the Church, and of the Clergy; assumptions banged at the heads of your countrymen by England's favourite preachers, right in the 'light of the XIXth century,'" this most paradoxical age of all. Now to what does it lead?

Enq. Does it not make the Christian happier than the Buddhist or Brahmin?

Theo. No; not the educated man, at any rate, since the majority of these have long since virtually lost all belief in this cruel dogma. But it leads those who still believe in it more *easily to the threshold of every conceivable crime*, than any other I know of. Let me quote to you from *Isis* once more (*vide* Vol. II., pp. 542 and 543)— [177]

> "If we step outside the little circle of creed and consider the universe as a whole balanced by the exquisite adjustment of parts, how all sound logic, how the faintest glimmering sense of Justice, revolts against this Vicarious Atonement! If the criminal sinned only against himself, and wronged no one but himself; if by sincere repentance he could cause the obliteration of past events, not only from the memory of man, but also from that imperishable record, which no deity—not even the Supremes, of the Supreme—can cause to disappear, then this dogma might not be incomprehensible. But to maintain that one may wrong his fellow-man, kill, disturb the equilibrium of society and the natural order of things, and then—through cowardice, hope, or compulsion, it matters not—be forgiven by believing that the spilling of one blood washes out the other blood spilt—this is preposterous! Can the *results* of a crime be obliterated even though the crime itself should be pardoned? The effects of a cause are never limited to the boundaries of the cause, nor can the results of crime be confined to the offender and his victim. Every good as well as evil action has its effects, as palpably as the stone flung into calm water. The simile is trite, but it is the best ever conceived, so let us use it. The eddying circles are greater and swifter as the disturbing object is greater or smaller, but the smallest pebble, nay, the tiniest speck, makes its ripples. And this disturbance is not alone visible and on the surface. Below, unseen, in every direction—outward and downward—drop pushes drop until the sides and bottom are touched by the force. More, the air above the water is agitated, and this disturbance passes, as the physicists tell us, from stratum to stratum out into space forever and ever; an impulse has been given to matter, and that is never lost, can never be recalled!...
>
> "So with crime, and so with its opposite. The action may be instantaneous, the effects are eternal. When, after the stone is once flung into the pond, we can recall it to the hand, roll back the ripples, obliterate the force expended, restore the etheric waves to their previous state of non-being, and wipe out every trace of the act of

> throwing the missile, so that Time's record shall not show that it ever happened, then, *then* we may patiently hear Christians argue for the efficacy of this Atonement,"

and—cease to believe in Karmic Law. As it now stands, we call upon the whole world to decide, which of our two doctrines is the most appreciative of deific justice, and which is more reasonable, even on simple human evidence and logic. [178]

Enq. Yet millions believe in the Christian dogma and are happy.

Theo. Pure sentimentalism overpowering their thinking faculties, which no true philanthropist or Altruist will ever accept. It is not even a dream of selfishness, but a nightmare of the human intellect. Look where it leads to, and tell me the name of that pagan country where crimes are more easily committed or more numerous than in Christian lands. Look at the long and ghastly annual records of crimes committed in European countries; and behold Protestant and Biblical America. There, *conversions* effected in prisons are more numerous than those made by public *revivals* and preaching. See how the ledger-balance of Christian justice (!) stands; Red-handed murderers, urged on by the demons of lust, revenge, cupidity, fanaticism, or mere brutal thirst for blood, who kill their victims, in most cases, without giving them time to repent or call on Jesus. These, perhaps, died sinful, and, of course—consistently with theological logic—met the reward of their greater or lesser offences. But the murderer, overtaken by human justice, is imprisoned, wept over by sentimentalists, prayed with and at, pronounces the charmed words of conversion, and goes to the scaffold a redeemed child of Jesus! Except for the murder, he would not have been prayed with, redeemed, pardoned. Clearly this man did well to murder, for thus he gained eternal happiness! And how about the victim and his, or her family, relatives, dependents, social relations; has justice no recompense for them? Must they suffer in this world and the next, while he who wronged them sits beside the "holy thief" of Calvary, and is for ever blessed? On this question the clergy keep a prudent silence. (*Isis Unveiled.*) And now you know why Theosophists—whose fundamental belief and hope is justice for all, in Heaven as on earth, and in Karma—reject this dogma.

Enq. The ultimate destiny of man, then, is not a Heaven presided over by God, but the gradual transformation of matter into its primordial element, Spirit? [179]

Theo. It is to that final goal to which all tends in nature.

Enq. Do not some of you regard this association or "fall of spirit into matter" as evil, and re-birth as a sorrow?

Theo. Some do, and therefore strive to shorten their period of probation on earth. It is not an unmixed evil, however, since it ensures the experience upon which we mount to knowledge and wisdom. I mean that experience which *teaches* that the needs of our spiritual nature can never be met by other than spiritual happiness. As long as we are in the body, we are subjected to pain, suffering and all the disappointing incidents occurring during life. Therefore, and to palliate this, we finally acquire knowledge which alone can afford us relief and hope of a better future. [180]

XII.
WHAT IS PRACTICAL THEOSOPHY?

DUTY.

Enq. Why, then, the need for rebirths, since all alike fail to secure a permanent peace?

Theo. Because the final goal cannot be reached in any way but through life experiences and because the bulk of these consist in pain and suffering. It is only through the latter that we can learn. Joys and pleasures teach us nothing; they are evanescent, and can only bring in the long run satiety. Moreover, our constant failure to find any permanent satisfaction in life which would meet the wants of our higher nature, shows us plainly that those wants can be met only on their own plane, to-wit—the spiritual.

Enq. Is the natural result of this a desire to quit life by one means or another?

Theo. If you mean by such desire "suicide," then I say, most decidedly not. Such a result can never be a "natural" one, but is ever due to a morbid brain disease, or to most decided and strong materialistic views. It is the worst of crimes and dire in its results. But if by desire, you mean simply aspiration to reach spiritual existence, not a wish to quit the earth, then I would call it a very natural desire indeed. Otherwise voluntary death would be an abandonment of our present post and of the duties incumbent on us, as well as an attempt to shirk Karmic responsibilities, and thus involve the creation of new Karma.

Enq. But if actions on the material plane are unsatisfying, why should duties, which are such actions, be imperative? [181]

Theo. First of all, because our philosophy teaches us that the object of doing our duties to all men and to ourselves the last, is not the attainment of personal happiness, but of the happiness of others; the fulfilment of right for the sake of right, not for what it may bring us. Happiness, or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it.

Enq. What do you understand precisely by "duty" in Theosophy? It cannot be the Christian duties preached by Jesus and his Apostles, since you recognize neither?

Theo. You are once more mistaken. What you call "Christian duties" were inculcated by every great moral and religious Reformer ages before the Christian era. All that was great, generous, heroic, was, in days of old, not only talked about and preached from pulpits as in our own time, but *acted upon* sometimes by whole nations. The history of the Buddhist reform is full of the most noble and most heroically unselfish acts. "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing" was practically carried out by the followers of Buddha, several centuries before Peter. The Ethics of Christianity are grand, no doubt; but as undeniably they are not new, and have originated as "Pagan" duties.

Enq. And how would you define these duties, or "duty," in general, as you understand the term?

Theo. Duty is that which is *due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt

which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*.

Enq. So is Christianity when rightly understood and carried out.

Theo. No doubt it is; but then, were it not a *lip-religion* in practice, Theosophy would have little to do amidst Christians. Unfortunately it is but such lip-ethics. Those who practise their duty towards all, and for duty's own sake, are few; and fewer still are those who perform that duty, remaining content with the satisfaction of their own secret consciousness. It is— [182]

> " ... the public voice
> Of praise that honours virtue and rewards it,"

which is ever uppermost in the minds of the "world renowned" philanthropists. Modern ethics are beautiful to read about and hear discussed; but what are words unless converted into actions? Finally: if you ask me how we understand Theosophical duty practically and in view of Karma, I may answer you that our duty is to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it.

Enq. All this is very vague. What do you do more than Christians do?

Theo. It is not what we members of the Theosophical Society do—though some of us try our best—but how much farther Theosophy leads to good than modern Christianity does. I say—*action*, enforced action, instead of mere intention and talk. A man may be what he likes, the most worldly, selfish and hard-hearted of men, even a deep-dyed rascal, and it will not prevent him from calling himself a Christian, or others from so regarding him. But no Theosophist has the right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism: "The end of man is an *action* and not a *thought*, though it were the noblest"—and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit. *Cant* is the most loathsome of all vices; and *cant* is the most prominent feature of the greatest Protestant country of this century—England.

Enq. What do you consider as due to humanity at large? [183]

Theo. Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth.

Enq. When would you consider such due not given?

Theo. When there is the slightest invasion of another's right—be that other a man or a nation; when there is any failure to show him the same justice, kindness, consideration or mercy which we desire for ourselves. The whole present system of politics is built on the oblivion of such rights, and the most fierce assertion of national selfishness. The French say: "Like master, like man"; they ought to add, "Like national policy, like citizen."

Enq. Do you take any part in politics?

Theo. As a Society, we carefully avoid them, for the reasons given below. To seek to achieve political reforms before we have affected a reform in *human nature, is like putting new wine into old bottles*. Make men feel and recognise in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old.

THE RELATIONS OF THE T.S. TO POLITICAL REFORMS.

Enq. The Theosophical Society is not, then, a political organization?

Theo. Certainly not. It is international in the highest sense in that its members comprise men and women of all races, creeds, and forms of thought, who work together for one object, the improvement of humanity; but as a society it takes absolutely no part in any national or party politics. [184]

Enq. Why is this?

Theo. Just for the reasons I have mentioned. Moreover, political action must necessarily vary with the circumstances of the time and with the idiosyncracies of individuals. While from the very nature of their position as Theosophists the members of the T.S. are agreed on the principles of Theosophy, or they would not belong to the society at all, it does not thereby follow that they agree on every other subject. As a society they can only act together in matters which are common to all—that is, in Theosophy itself; as individuals, each is left perfectly free to follow out his or her particular line of political thought and action, so long as this does not conflict with Theosophical principles, or hurt the Theosophical Society.

Enq. But surely the T.S. does not stand altogether aloof from the social questions which are now so fast coming to the front?

Theo. The very principles of the T.S. are a proof that it does not—or, rather, that most of its members do not—so stand aloof. If humanity can only be developed mentally and spiritually by the enforcement, first of all, of the soundest and most scientific physiological laws, it is the bounden duty of all who strive for this development to do their utmost to see that those laws shall be generally carried out. All Theosophists are only too sadly aware that, in Occidental countries especially, the social condition of large masses of the people renders it impossible for either their bodies or their spirits to be properly trained, so that the development of both is thereby arrested. As this training and development is one of the express objects of Theosophy, the T.S. is in thorough sympathy and harmony with all true efforts in this direction.

Enq. But what do you mean by “true efforts”? Each social reformer has his own panacea, and each believes his to be the one and only thing which can improve and save humanity?

Theo. Perfectly true, and this is the real reason why so little satisfactory social work is accomplished. In most of these panaceas there is no really guiding principle, and there is certainly no one principle which connects them all. Valuable time and energy are thus wasted; for men, instead of co-operating, strive one against the other, often, it is to be feared, for the sake of fame and reward rather than for the great cause which they profess to have at heart, and which should be supreme in their lives. [185]

Enq. How, then, should Theosophical principles be applied so that social co-operation may be promoted and true efforts for social amelioration be carried on?

Theo. Let me briefly remind you what these principles are—universal Unity and Causation; Human Solidarity; the Law of Karma; Re-incarnation. These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood.

Enq. How?

Theo. In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life. [186]

Enq. All this is very well as a general principle, but how would you apply it in a concrete way?

Theo. Look for a moment at what you would call the concrete facts of human society. Contrast the lives not only of the masses of the people, but of many of those who are called the middle and upper classes, with what they might be under healthier and nobler conditions, where justice, kindness, and love were paramount, instead of the selfishness, indifference, and brutality which now too often seem to reign supreme. All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past. Selfishness, indifference, and brutality can never be the normal state of the race—to believe so would be to despair of humanity—and that no Theosophist can do. Progress can be attained, and only attained, by the development of the nobler qualities. Now, true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life.

Enq. Agreed. But who is to decide whether social efforts are wise or unwise?

Theo. No one person and no society can lay down a hard-and-fast rule in this respect. Much must necessarily be left to the individual judgment. One general test may, however, be [187] given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by

inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a center of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

Enq. But why should he do this? Are not he and all, as you teach, conditioned by their Karma, and must not Karma necessarily work itself out on certain lines?

Theo. It is this very law of Karma which gives strength to all that I have said. The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others, the Theosophist believes that he is not only helping them to fulfil their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. By his actions, he can make it either more difficult or more easy for humanity to attain the next higher plane of being.

Enq. How does this bear on the fourth of the principles you mentioned, viz., Re-incarnation?

Theo. The connection is most intimate. If our present lives depend upon the development of certain principles which are a growth from the germs left by a previous existence, the law holds good as regards the future. Once grasp the idea that universal causation is not merely present, but past, present and future, and [188] every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are stepping-stones to the higher and more glorious planes of being. If this life were all, then in many respects it would indeed be poor and mean; but regarded as a preparation for the next sphere of existence, it may be used as the golden gate through which we may pass, not selfishly and alone, but in company with our fellows, to the palaces which lie beyond.

ON SELF-SACRIFICE.

Enq. Is equal justice to all and love to every creature the highest standard of Theosophy?

Theo. No; there is an even far higher one.

Enq. What can it be?

Theo. The giving to others *more* than to oneself—*self-sacrifice*. Such was the standard and abounding measure which marked so pre-eminently the greatest Teachers and Masters of Humanity—*e.g.*, Gautama Buddha in History, and Jesus of Nazareth as in the Gospels. This trait alone was enough to secure to them the perpetual reverence and gratitude of the generations of men that come after them. We say, however, that self-sacrifice has to be performed with discrimination; and such a self-abandonment, if made without justice, or blindly, regardless of subsequent results, may often prove not only made in vain, but harmful. One of the fundamental rules of Theosophy is, justice to oneself—viewed as a unit of collective humanity, not as a personal self-justice, not more but not less than to others; unless, indeed, by the sacrifice of the *one* self we can benefit the many.

Enq. Could you make your idea clearer by giving an instance?

Theo. There are many instances to illustrate it in history. Self-sacrifice for practical good to save many, or several people, Theosophy holds as far higher than self-abnegation for a sectarian idea, such as that of "saving the [189] heathen from *damnation*," for instance. In our opinion, Father Damien, the young man of thirty who offered his whole life in sacrifice for the benefit and alleviation of the sufferings of the lepers at Molokai, and who went to live for eighteen years alone with them, to finally catch the loathsome disease and die, *has not died in vain*. He has given relief and relative happiness to thousands of miserable wretches. He has brought to them consolation, mental and physical. He threw a streak of light into the black and dreary night of an existence, the hopelessness of which is unparalleled in the records of human suffering. He was a *true Theosophist*, and his memory will live for ever in our annals. In our sight this poor Belgian priest stands immeasurably higher than—for instance—all those sincere but vain-glorious fools, the Missionaries who have sacrificed their lives in the South Sea Islands or China. What good have they done? They went in one case to those who are not yet ripe for any truth; and in the other to a nation whose systems of religious philosophy are as grand as any, if only the men who have them would live up to the standard of Confucius and their other sages. And they died victims of irresponsible cannibals and savages, and of popular fanaticism and hatred. Whereas, by going to the slums of Whitechapel or some other such locality of those that stagnate right under the blazing sun of our civilization, full of Christian savages and mental leprosy, they might have done real good, and preserved their lives for a better and worthier cause.

Enq. But the Christians do not think so?

Theo. Of course not, because they act on an erroneous belief. They think that by baptising the body of an irresponsible savage they save his soul from damnation. One church forgets her martyrs, the other beatifies and raises statues to such men as Labro, who sacrificed his body for forty years only to benefit the vermin which it bred. Had we the means to do so, we would raise a statue to Father Damien, the true, practical saint, and perpetuate his memory for ever as a living exemplar of Theosophical heroism and of Buddha- and Christ-like mercy and self-sacrifice. [190]

Enq. Then you regard self-sacrifice as a duty?

Theo. We do; and explain it by showing that altruism is an integral part of self-development. But we have to discriminate. A man has no right to starve himself *to death* that another man may have food, unless the life of that man is obviously more useful to the many than is his own life. But it is his duty to sacrifice his own comfort, and to work for others if they are unable to work for themselves. It is his duty to give all that which is wholly his own and can benefit no one but himself if he selfishly keeps it from others. Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.

Enq. But how are we to reach such an elevated status?

Theo. By the enlightened application of our precepts to practice. By the use of our higher reason, spiritual intuition and moral sense, and by following the dictates of what we call "the still small voice" of our conscience, which is that of our Ego, and which speaks louder in us than the earthquakes and the thunders of Jehovah, wherein "the Lord is not."

Enq. If such are our duties to humanity at large, what do you understand by our duties to our immediate surroundings?

Theo. Just the same, plus those that arise from special obligations with regard to family ties.

Enq. Then it is not true, as it is said, that no sooner does a man enter into the Theosophical Society than he begins to be gradually severed from his wife, children, and family duties?

Theo. It is a groundless calumny, like so many others. The first of the Theosophical duties is to do one's duty by *all* men, and especially by those to whom one's *specific* responsibilities are due, because one has either voluntarily undertaken them, such as marriage ties, or because one's destiny has allied one to them; I mean those we owe to parents or next of kin. [191]

Enq. And what may be the duty of a Theosophist to himself?

Theo. To control and conquer, *through the Higher, the lower self*. To purify himself inwardly and morally; to fear no one, and nought, save the tribunal of his own conscience. Never to do a thing by halves; *i.e.*, if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all. It is the duty of a Theosophist to lighten his burden by thinking of the wise aphorism of Epictetus, who says: "Be not diverted from your duty *by any idle reflection the silly world may make upon you*, for their censures are not in your power, and consequently should not be any part of your concern."

Enq. But suppose a member of your Society should plead inability to practice altruism by other people, on the ground that "charity begins at home"; urging that he is too busy, or too poor, to benefit mankind or even any of its units—what are your rules in such a case?

Theo. No man has a right to say that he can do nothing for others, on any pretext whatever. "By doing the proper duty in the proper place, a man may make the world his debtor," says an English writer. A cup of cold water given in time to a thirsty wayfarer is a nobler duty and more worth, than a dozen of dinners given away, out of season, to men who can afford to pay for them. No man who has not got it in him will ever become a *Theosophist*; but he may remain a member of our Society all the same. We have no rules by which we could force any man to become a practical Theosophist, if he does not desire to be one.

Enq. Then why does he enter the Society at all?

Theo. That is best known to him who does so. For, here again, we have no right to pre-judge a person, not even if the voice of a whole community should be against him, and I may tell you why. In our day, *vox populi* (so far as regards the voice of the educated, at any rate) is no longer *vox dei*, but ever that of prejudice, of selfish motives, and often simply that of unpopularity. Our duty is to sow seeds broadcast for the future, and see they are good; not to stop to enquire *why* we should do so, and how and wherefore we are obliged to lose our time, since those who will reap the harvest in days to come will never be ourselves. [192]

ON CHARITY.

Enq. How do you Theosophists regard the Christian duty of charity?

Theo. What charity do you mean? Charity of mind, or practical charity in the physical plane?

Enq. I mean practical charity, as your idea of Universal brotherhood would include, of course, charity of mind.

Theo. Then you have in your mind the practical carrying out of the commandments given by Jesus in the Sermon on the Mount?

Enq. Precisely so.

Theo. Then why call them "Christian"? Because, although your Saviour preached and practised them, the last thing the Christians of to-day think of is to carry them out in their lives.

Enq. And yet many are those who pass their lives in dispensing charity?

Theo. Yes, out of the surplus of their great fortunes. But point out to me that Christian, among the most philanthropic, who would give to the shivering and starving thief, who would steal his coat, his cloak also; or offer his right cheek to him who smote him on the left, and never think of resenting it!

Enq. Ah, but you must remember that these precepts have not to be taken literally. Times and circumstances have changed since Christ's day. Moreover, He spoke in Parables.

Theo. Then why don't your Churches teach that the doctrine of damnation and hell-fire is to be understood as a *parable* too? Why do some of your most popular preachers, while virtually allowing these "parables" to be understood as you take them, insist on the literal meaning of the fires of Hell and the *physical* tortures of an "Asbestos-like" soul? If one is a "parable," then the other is. If Hell-fire is a literal truth, then Christ's commandments in the Sermon on the Mount have to be obeyed to the very letter. And I [193] tell you that many who do not believe in the Divinity of Christ—like Count Leo Tolstoi and more than one Theosophist—do carry out these noble, because universal, precepts literally; and many more good men and women would do so, were they not more than certain that such a walk in life would very probably land them in a lunatic asylum—so *Christian are your laws*!

Enq. But surely every one knows that millions and millions are spent annually on private and public charities?

Theo. Oh, yes; half of which sticks to the hands it passes through before getting to the needy; while a good portion or remainder gets into the hands of professional beggars, those who are too lazy to work, thus doing no good whatever to those who are really in misery and suffering. Haven't you heard that the first result of the great outflow of charity towards the East-end of London was to raise the rents in *Whitechapel* by some 20 per cent.?

Enq. What would you do, then?

Theo. Act individually and not collectively; follow the Northern Buddhist precepts: "Never put food into the mouth of the hungry by the hand of another"; "Never let the shadow of thy neighbour (*a third person*) come between thyself and the object of thy bounty"; "Never give to the Sun time to dry a tear before thou hast wiped it." Again "Never give money to the needy, or food to the priest, who begs at thy door, *through thy servants*, lest thy money should diminish gratitude, and thy food turn to gall."

Enq. But how can this be applied practically?

Theo. The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. We Theosophists do not believe in giving money (N.B., if we had it) through other people's hands or organizations. We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the [194] emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt.

Where's the gratitude which your "millions of pounds" should have called forth, or the good feelings provoked by them? Is it shown in the hatred of the East-End poor for the rich? in the growth of the party of anarchy and disorder? or by those thousands of unfortunate working girls, victims to the "sweating" system, driven daily to eke out a living by going on the streets? Do your helpless old men and women thank you for the workhouses; or your poor for the poisonously unhealthy dwellings in which they are allowed to breed new generations of diseased, scrofulous and rickety children, only to put money into the pockets of the insatiable Shylocks who own houses? Therefore it is that every sovereign of all those "millions," contributed by good and would-be charitable people, falls like a burning curse instead of a blessing on the poor whom it should relieve. We call this *generating national Karma*, and terrible will be its results on the day of reckoning.

THEOSOPHY FOR THE MASSES.

Enq. And you think that Theosophy would, by stepping in, help to remove these evils, under the practical and adverse conditions of our modern life?

Theo. Had we more money, and had not most of the Theosophists to work for their daily bread, I firmly believe we could.

Enq. How? Do you expect that your doctrines could ever take hold of the uneducated masses, when they are so abstruse and difficult that well-educated people can hardly understand them?

Theo. You forget one thing, which is that your much-boasted modern education is precisely that which makes it difficult for you to understand Theosophy. Your mind is so full of intellectual subtleties and preconceptions that your natural intuition and perception of the truth cannot act. It does not require metaphysics or education to make a man understand the broad truths of Karma and [195] Re-incarnation. Look at the millions of poor and uneducated Buddhists and Hindoos, to whom Karma and re-incarnation are solid realities, simply because their minds have never been cramped and distorted by being forced into an unnatural groove. They have never had the innate human sense of justice perverted in them by being told to believe that their sins would be forgiven because another man had been put to death for their sakes. And the Buddhists, note well, live up to their beliefs without a murmur against Karma, or what they regard as a just punishment, whereas, the Christian populace neither lives up it to its moral ideal, nor accepts its lot contentedly. Hence murmuring and dissatisfaction, and the intensity of the struggle for existence in Western lands.

Enq. But this contentedness, which you praise so much, would do away with all motive for exertion and bring progress to a stand-still.

Theo. And we, Theosophists, say that your vaunted progress and civilization are no better than a host of will-o'-the-wisps, flickering over a marsh which exhales a poisonous and deadly miasma. This, because we see selfishness, crime, immorality, and all the evils imaginable, pouncing upon unfortunate mankind from this Pandora's box which you call an age of progress, and increasing *pari passu* with the growth of your material civilization. At such a price, better the inertia and inactivity of Buddhist countries, which have arisen only as a consequence of ages of political slavery.

Enq. Then is all this metaphysics and mysticism with which you occupy yourself so much, of no importance?

Theo. To the masses, who need only practical guidance and support, they are not of much consequence; but for the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses, they are of the greatest importance. It is

only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict continuity and logical coherence of the [196] Eastern, if not esoteric, doctrines, that he can realize their truth. Conviction breeds enthusiasm, and "Enthusiasm," says Bulwer Lytton, "is the genius of sincerity, and truth accomplishes no victories without it"; while Emerson most truly remarks that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." And what is more calculated to produce such a feeling than a philosophy so grand, so consistent, so logical, and so all-embracing as our Eastern Doctrines?

Enq. And yet its enemies are very numerous, and every day Theosophy acquires new opponents.

Theo. And this is precisely that which proves its intrinsic excellence and value. People hate only the things they fear, and no one goes out of his way to overthrow that which neither threatens nor rises beyond mediocrity.

Enq. Do you hope to impart this enthusiasm, one day, to the masses?

Theo. Why not? since history tells us that the masses adopted Buddhism with enthusiasm, while, as said before, the practical effect upon them of this philosophy of ethics is still shown by the smallness of the percentage of crime amongst Buddhist populations as compared with every other religion. The chief point is, to uproot that most fertile source of all crime and immorality—the belief that it is possible for them to escape the consequences of their own actions. Once teach them that greatest of all laws, *Karma* and *Re-incarnation*, and besides feeling in themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger.

HOW MEMBERS CAN HELP THE SOCIETY.

Enq. How do you expect the Fellows of your Society to help in the work?

Theo. First by studying and comprehending the theosophical doctrines, so that they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is, and what it is not; by [197] removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulating our literature, by buying books when they have the means, by lending and giving them and by inducing their friends to do so. Fourthly, by defending the Society from the unjust aspersions cast upon it, by every legitimate device in their power. Fifth, and most important of all, by the example of their own lives.

Enq. But all this literature, to the spread of which you attach so much importance, does not seem to me of much practical use in helping mankind. This is not practical charity.

Theo. We think otherwise. We hold that a good book which gives people food for thought, which strengthens and clears their minds, and enables them to grasp truths which they have dimly felt but could not formulate—we hold that such a book does a real, substantial good. As to what you call practical deeds of charity, to benefit the bodies of our fellow-men, we do what little we can; but, as I have already told you, most of us are poor, whilst the Society itself has not even the money to pay a staff of workers. All of us who toil for it, give our labour gratis, and in most cases money as well. The few who have the means of doing what are usually called charitable actions, follow the Buddhist precepts and do their work themselves, not by proxy or by subscribing publicly to charitable funds. What the Theosophist has to do above all is to forget his personality.

WHAT A THEOSOPHIST OUGHT NOT TO DO.

Enq. Have you any prohibitory laws or clauses for Theosophists in your Society?

Theo. Many, but, alas! none of them are enforced. They express the ideal of our organization,—but the practical application of such things we are compelled to leave to the discretion of the Fellows themselves. Unfortunately, the state of men's minds in the present century is such that, unless we allow these clauses to remain, so to speak, obsolete, no man or woman would dare to risk joining the Theosophical Society. This is precisely why I feel forced to lay such a stress on the difference between true Theosophy and its hard-struggling and well-intentioned, but still unworthy vehicle, the Theosophical Society. [198]

Enq. May I be told what are these perilous reefs in the open sea of Theosophy?

Theo. Well may you call them reefs, as more than one otherwise sincere and well-meaning F.T.S. has had his Theosophical canoe shattered into splinters on them! And yet to avoid certain things seems the easiest thing in the world to do. For instance, here is a series of such negatives, screening positive Theosophical duties:—

No Theosophist should be silent when he hears evil reports or slanders spread about the Society, or innocent persons, whether they be his colleagues or outsiders.

Enq. But suppose what one hears is the truth, or may be true without one knowing it?

Theo. Then you must demand good proofs of the assertion, and hear both sides impartially before you permit the accusation to go uncontradicted. You have no right to believe in evil, until you get undeniable proof of the correctness of the statement.

Enq. And what should you do then?

Theo. Pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err. A Theosophist ought never to forget what is due to the shortcomings and infirmities of human nature.

Enq. Ought he to forgive entirely in such cases?

Theo. In every case, especially he who is sinned against.

Enq. But if by so doing, he risks to injure, or allow others to be injured? What ought he to do then?

Theo. His duty; that which his conscience and higher nature suggests to him; but only after mature deliberation. Justice consists in doing no injury to any living being; but justice commands us also never to allow injury to be done to the many, or even to one innocent person, by allowing the guilty one to go unchecked. [199]

Enq. What are the other negative clauses?

Theo. No Theosophist ought to be contented with an idle or frivolous life, doing no real good to himself and still less to others. He should work for the benefit of the few who need his help if he is unable to toil for Humanity, and thus work for the advancement of the Theosophical cause.

Enq. This demands an exceptional nature, and would come rather hard upon some persons.

Theo. Then they had better remain outside the T. S. instead of sailing under false colours. No one is asked to give more than he can afford, whether in devotion, time, work or money.

Enq. What comes next?

Theo. No working member should set too great value on his personal progress or proficiency in Theosophic studies; but must be prepared rather to do as much altruistic work as lies in his power. He should not leave the whole of the heavy burden and responsibility of the Theosophical movement on the shoulders of the few devoted workers. Each member ought to feel it his duty to take what share he can in the common work, and help it by every means in his power.

Enq. This is but just. What comes next?

Theo. No Theosophist should place his personal vanity, or feelings, above those of his Society as a body. He who sacrifices the latter, or other people's reputations on the altar of his personal vanity, worldly benefit, or pride, ought not to be allowed to remain a member. One cancerous limb diseases the whole body.

Enq. Is it the duty of every member to teach others and preach Theosophy?

Theo. It is indeed. No fellow has a right to remain idle, on the excuse that he knows too little to teach. For he may always be sure that he will find others who know still less than himself. And also it is not until a man begins to try to teach others, that he discovers his own ignorance and tries to remove it. But this is a minor clause. [200]

Enq. What do you consider, then, to be the chief of these negative Theosophical duties?

Theo. To be ever prepared to recognize and confess one's faults. To rather sin through exaggerated praise than through too little appreciation of one's neighbour's efforts. Never to back-bite or slander another person. Always to say openly and direct to his face anything you have against him. Never to make yourself the echo of anything you may hear against another, nor harbour revenge against those who happen to injure you.

Enq. But it is often dangerous to tell people the truth to their faces. Don't you think so? I know of one of your members who was bitterly offended, left the Society, and became its greatest enemy, only because he was told some unpleasant truths to his face, and was blamed for them.

Theo. Of such we have had many. No member, whether prominent or insignificant, has ever left us without becoming our bitter enemy.

Enq. How do you account for it?

Theo. It is simply this. Having been, in most cases, intensely devoted to the Society at first, and having lavished upon it the most exaggerated praises, the only possible excuse such a backslider can make for his subsequent behaviour and past short-sightedness, is *to pose as an innocent and deceived victim*, thus casting the blame from his own shoulders on to those of the Society in general, and its leaders especially. Such persons remind one of the old fable about the man with a distorted face, who broke his looking-glass on the ground that it reflected his countenance crookedly.

Enq. But what makes these people turn against the Society?

Theo. Wounded vanity in some form or other, almost in every case. Generally, because their dicta and advice are not taken as final and authoritative; or else, because they are of those who would rather reign in Hell than serve in Heaven. Because, in [201] short, they cannot bear to stand second to anybody in anything. So, for instance, one member—a true "Sir Oracle"—criticized, and almost defamed every member in the T.S. to outsiders as much as to Theosophists, under the pretext that they were *all untheosophical*, blaming them precisely for what he was himself doing all the time. Finally, he left the Society, giving as his reason a profound conviction that we were all (the Founders especially)—Frauds! Another one, after intriguing in every possible way to be placed at the head of a large Section of the Society, finding that the members would not have him, turned against the Founders of the T. S., and became their bitterest enemy, denouncing one of them whenever he could, simply because the latter could not, and would not, *force him* upon the Members. This was simply a case of an outrageous wounded vanity. Still another wanted to, and virtually did, practise *black-magic*—*i.e.*, undue personal psychological influence on certain Fellows, while pretending devotion and every Theosophical virtue. When this was put a stop to, the Member broke with Theosophy, and now slanders and lies against the same hapless leaders in the most virulent manner, endeavouring to break up the society by blackening the reputation of those whom that worthy "Fellow" was unable to deceive.

Enq. What would you do with such characters?

Theo. Leave them to their Karma. Because one person does evil that is no reason for others to do so.

Enq. But, to return to slander, where is the line of demarcation between backbiting and just criticism to be drawn? Is it not one's duty to warn one's friends and neighbors against those whom one knows to be dangerous associates?

Theo. If by allowing them to go on unchecked other persons may be thereby injured, it is certainly our duty to obviate the danger by warning them privately. But true or false, no accusation against another person should ever be spread abroad. If true, and the fault hurts no one but the sinner, then leave him to his Karma. If false, then you will have avoided adding to [202] the injustice of the world. Therefore, keep silent about such things with every one not directly concerned. But if your discretion and silence are likely to hurt or endanger others, then I add: *Speak the truth at all costs*, and say, with Annesly, "Consult duty, not events." There are cases when one is forced to exclaim, "Perish discretion, rather than allow it to interfere with duty."

Enq. Methinks, if you carry out these maxims, you are likely to reap a nice crop of troubles!

Theo. And so we do. We have to admit that we are now open to the same taunt as the early Christians were. "See, how these Theosophists love one another!" may now be said of us without a shadow of injustice.

Enq. Admitting yourself that there is at least as much, if not more, backbiting, slandering, and quarrelling in the T.S. as in the Christian Churches, let alone Scientific Societies—What kind of Brotherhood is this? I may ask.

Theo. A very poor specimen, indeed, as at present, and, until carefully sifted and reorganized, *no* better than all others. Remember, however, that human nature is the same *in* the Theosophical Society as *out* of it. Its members are no saints: they are at best sinners trying to do better, and liable to fall back owing to personal weakness. Add to this that our "Brotherhood" is no "recognised" or

established body, and stands, so to speak, outside of the pale of jurisdiction. Besides which, it is in a chaotic condition, and as unjustly *unpopular as is no other body*. What wonder, then, that those members who fail to carry out its ideal should turn, after leaving the Society, for sympathetic protection to our enemies, and pour all their gall and bitterness into their too willing ears! Knowing that they will find support, sympathy, and ready credence for every accusation, however absurd, that it may please them to launch against the Theosophical Society, they hasten to do so, and vent their wrath on the innocent looking-glass, which reflected too faithfully their faces. *People never forgive those whom they have wronged.* The sense of kindness received, and repaid by them with ingratitude, drives them into a madness of self-justification before the world and their own consciences. The former is but too ready to believe in anything said against a society it hates. The latter—but I will say no more, fearing I have already said too much. [203]

Enq. Your position does not seem to me a very enviable one.

Theo. It is not. But don't you think that there must be something very noble, very exalted, very true, behind the Society and its philosophy, when the leaders and the founders of the movement still continue to work for it with all their strength? They sacrifice to it all comfort, all worldly prosperity, and success, even to their good name and reputation—aye, even to their honour—to receive in return incessant and ceaseless obloquy, relentless persecution, untiring slander, constant ingratitude, and misunderstanding of their best efforts, blows, and buffets from all sides—when by simply dropping their work they would find themselves immediately released from every responsibility, shielded from every further attack.

Enq. I confess, such a perseverance seems to me very astounding, and I wondered why you did all this.

Theo. Believe me for no self-gratification; only in the hope of training a few individuals to carry on our work for humanity by its original programme when the Founders are dead and gone. They have already found a few such noble and devoted souls to replace them. The coming generations, thanks to these few, will find the path to peace a little less thorny, and the way a little widened, and thus all this suffering will have produced good results, and their self-sacrifice will not have been in vain. At present, the main, fundamental object of the Society is to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive of more happiness *to the masses* than they have hitherto enjoyed. [204]

XIII.
ON THE MISCONCEPTIONS ABOUT THE THEOSOPHICAL SOCIETY.

THEOSOPHY AND ASCETICISM.

Enq. I have heard people say that your rules require all members to be vegetarians, celibates, and rigid ascetics; but you have not told me anything of the sort yet. Can you tell the truth once for all about this?

Theo. The truth is that our rules require nothing of the kind. The Theosophical Society does not even expect, far less require of *any* of its members that they should be ascetics in any way, except—if you call *that* asceticism—that they should try and benefit other people and be unselfish in their own lives.

Enq. But still many of your members are strict vegetarians, and openly avow their intention of remaining unmarried. This, too, is most often the case with those who take a prominent part in connection with the work of your Society.

Theo. That is only natural, because most of our really earnest workers are members of the Inner Section of the Society, which I told you about before.

Enq. Oh! then you do require ascetic practices in that Inner Section?

Theo. No; we do not *require* or *enjoin* them even there; but I see that I had better give you an explanation of our views on the subject of asceticism in general, and then you will understand about vegetarianism and so on.

Enq. Please proceed.

Theo. As I have already told you, most people who become really earnest students of Theosophy, and active workers in our Society, wish to do more than study theoretically the truths we teach. They wish to *know* the truth by their own direct [205] personal experience, and to study Occultism with the object of acquiring the wisdom and power, which they feel that they need in order to help others, effectually and judiciously, instead of blindly and at haphazard. Therefore, sooner or later, they join the Inner Section.

Enq. But you said that "ascetic practices" are not obligatory even in that Inner Section?

Theo. No more they are; but the first thing which the members learn there is a true conception of the relation of the body, or physical sheath, to the inner, the true man. The relation and mutual interaction between these two aspects of human nature are explained and demonstrated to them, so that they soon become imbued with the supreme importance of the inner man over the outer case or body. They are taught that blind unintelligent asceticism is mere folly; that such conduct as that of St. Labro which I spoke of before, or that of the Indian Fakirs and jungle ascetics, who cut, burn and macerate their bodies in the most cruel and horrible manner, is simply self-torture for selfish ends, *i.e.*, to develop will-power, but is perfectly useless for the purpose of assisting true spiritual, or Theosophic, development.

Enq. I see, you regard only *moral* asceticism as necessary. It is as a means to an end, that end being the perfect equilibrium of the *inner* nature of man, and the attainment of complete mastery over the body with all its passions and desires?

Theo. Just so. But these means must be used intelligently and wisely, not blindly and foolishly; like an athlete who is training and preparing for a great contest, not like the miser who starves himself into illness that he may gratify his passion for gold.

Enq. I understand now your general idea; but let us see how you apply it in practice. How about vegetarianism, for instance?

Theo. One of the great German scientists has shown that every kind of animal tissue, however you may cook it, still retains certain marked characteristics of the animal which it belonged to, which characteristics can be recognised. And apart [206] from that, every one knows by the taste what meat he is eating. We go a step farther, and prove that when the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal it came from. Moreover, occult science teaches and proves this to its students by ocular demonstration, showing also that this "coarsening" or "animalizing" effect on man is greatest from the flesh of the larger animals, less for birds, still less for fish and other cold-blooded animals, and least of all when he eats only vegetables.

Enq. Then he had better not eat at all?

Theo. If he could live without eating, of course it would. But as the matter stands, he must eat to live, and so we advise really earnest students to eat such food as will least clog and weight their brains and bodies, and will have the smallest effect in hampering and retarding the development of their intuition, their inner faculties and powers.

Enq. Then you do not adopt all the arguments which vegetarians in general are in the habit of using?

Theo. Certainly not. Some of their arguments are very weak, and often based on assumptions which are quite false. But, on the other hand, many of the things they say are quite true. For instance, we believe that much disease, and especially the great predisposition to disease which is becoming so marked a feature in our time, is very largely due to the eating of meat, and especially of tinned meats. But it would take too long to go thoroughly into this question of vegetarianism on its merits; so please pass on to something else.

Enq. One question more. What are your members of the Inner Section to do with regard to their food when they are ill?

Theo. Follow the best practical advice they can get, of course. Don't you grasp yet that we never impose any hard-and-fast obligations in this respect? Remember once for all that in all such questions we take a rational, and never a fanatical, view [207] of things. If from illness or long habit a man cannot go without meat, why, by all means let him eat it. It is no crime; it will only retard his progress a little; for after all is said and done, the purely bodily actions and functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in his mind, and allows to take root and grow there.

Enq. Then with regard to the use of wine and spirits, I suppose you do not advise people to drink them?

Theo. They are worse for his moral and spiritual growth than meat, for alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish, opium, and similar drugs.

THEOSOPHY AND MARRIAGE.

Enq. Now to another question; must a man marry or remain a celibate?

Theo. It depends on the kind of man you mean. If you refer to one who intends to live *in* the world, one who, even though a good, earnest Theosophist, and an ardent worker for our cause, still has ties and wishes which bind him to the world, who, in short, does not feel that he has done for ever with what men call life, and that he desires one thing and one thing only—to know the truth, and to be able to help others—then for such a one I say there is no reason why he should not marry, if he likes to take the risks of that lottery where there are so many more blanks than prizes. Surely you cannot believe us so absurd and fanatical as to preach against marriage altogether? On the contrary, save in a few exceptional cases of practical Occultism, marriage is the only remedy against immorality.

Enq. But why cannot one acquire this knowledge and power when living a married life? [208]

Theo. My dear sir, I cannot go into physiological questions with you; but I can give you an obvious and, I think, a sufficient answer, which will explain to you the moral reasons we give for it. Can a man serve two masters? No! Then it is equally impossible for him to divide his attention between the pursuit of Occultism and a wife. If he tries to, he will assuredly fail in doing either properly; and, let me remind you, practical Occultism is far too serious and dangerous a study for a man to take up, unless he is in the most deadly earnest, and ready to sacrifice *all, himself first of all*, to gain his end. But this does not apply to the members of our Inner Section. I am only referring to those who are determined to tread that path of discipleship which leads to the highest goal. Most, if not all of those who join our Inner Section, are only beginners, preparing themselves in this life to enter in reality upon that path in lives to come.

THEOSOPHY AND EDUCATION.

Enq. One of your strongest arguments for the inadequacy of the existing forms of religion in the West, as also to some extent the materialistic philosophy which is now so popular, but which you seem to consider as an abomination of desolation, is the large amount of misery and wretchedness which undeniably exists, especially in our great cities. But surely you must recognize how much has been, and is being done to remedy this state of things by the spread of education and the diffusion of intelligence.

Theo. The future generations will hardly thank you for such a "diffusion of intelligence," nor will your present education do much good to the poor starving masses.

Enq. Ah! but you must give us time. It is only a few years since we began to educate the people.

Theo. And what, pray, has your Christian religion been doing ever since the fifteenth century, once you acknowledge that the education of the masses has not been attempted till now—the very work, if ever there could be one, which a *Christian*, *i.e.*, a Christ-following church and people, ought to perform? [209]

Enq. Well, you may be right; but now—

Theo. Just let us consider this question of education from a broad standpoint, and I will prove to you that you are doing harm not good, with many of your boasted improvements. The schools for the poorer children, though far less useful than they ought to be, are good in contrast with the vile surroundings to which they are doomed by your modern Society. The *infusion* of a little practical Theosophy would help a hundred times more in life the poor suffering masses than all this infusion of (useless) intelligence.

Enq. But, really——

Theo. Let me finish, please. You have opened a subject on which we Theosophists feel deeply, and I must have my say. I quite agree that there is a great advantage to a small child bred in the slums, having the gutter for playground, and living amid continued coarseness of gesture and word, in being placed daily in a bright, clean school-room hung with pictures, and often gay with flowers. There it is taught to be clean, gentle, orderly; there it learns to sing and to play; has toys that awaken its intelligence; learns to use its fingers deftly; is spoken to with a smile instead of a frown; is gently rebuked or coaxed instead of cursed. All this humanises the children, arouses their brains, and renders them susceptible to intellectual and moral influences. The schools are not all they might be and ought to be; but, compared with the homes, they are paradises; and they slowly are reacting on the homes. But while this is true of many of the Board schools, your system deserves the worst one can say of it.

Enq. So be it; go on.

Theo. What is the *real* object of modern education? Is it to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life (allotted them by Karma); to strengthen their will; to inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life? Not a bit of it. And yet, [210] these are undeniably the objects of all true education. No one denies it; all your educationalists admit it, and talk very big indeed on the subject. But what is the practical result of their action? Every young man and boy, nay, every one of the younger generation of schoolmasters will answer: "The object of modern education is to pass examinations," a system not to develop right emulation, but to generate and breed jealousy, envy, hatred almost, in young people for one another, and thus train them for a life of ferocious selfishness and struggle for honours and emoluments instead of kindly feeling.

Enq. I must admit you are right there.

Theo. And what are these examinations—the terror of modern boyhood and youth? They are simply a method of classification by which the results of your school teaching are tabulated. In other words, they form the practical application of the modern science methods to the *genus homo, qua* intellection. Now "science" teaches that intellect is a result of the mechanical interaction of the brain-stuff; therefore it is only logical that modern education should be almost entirely mechanical—a sort of automatic machine for the fabrication of intellect by the ton. Very little experience of examinations is enough to show that the education they produce is simply a training of the physical memory, and, sooner or later, all your schools will sink to this level. As to any real, sound cultivation of the thinking and reasoning power, it is simply impossible while everything has to be judged by the results as tested by competitive examinations. Again, school training is of the very greatest importance in forming character, especially in its moral bearing. Now, from first to last, your modern system is based on the so-called scientific revelations: "The struggle for existence" and the "survival of the fittest." All through his early life, every man has these driven into him by practical example and experience, as

well as by direct teaching, till it is impossible to eradicate from his mind the idea that "self," the lower, personal, animal self, is the end-all, and be-all, of life. Here you get the great source of all the after-misery, crime, and heartless selfishness, which you admit as much as I do. Selfishness, as said over and over again, is the curse of humanity, and the prolific parent of all the evils and crimes in this life; and it is your schools which are the hotbeds of such selfishness. [211]

Enq. That is all very fine as generalities, but I should like a few facts, and to learn also how this can be remedied.

Theo. Very well, I will try and satisfy you. There are three great divisions of scholastic establishments, board, middle-class and public schools, running up the scale from the most grossly commercial to the idealistic classical, with many permutations and combinations. The practical commercial begets the modern side, and the ancient and orthodox classical reflects its heavy respectability even as far as the School Board pupil teacher's establishments. Here we plainly see the scientific and material commercial supplanting the effete orthodox and classical. Neither is the reason very far to seek. The objects of this branch of education are, then, pounds, shillings, and pence, the *summum bonum* of the XIXth century. Thus, the energies generated by the brain molecules of its adherents are all concentrated on one point, and are, therefore, to some extent, an organized army of *educated* and speculative intellects of the minority of men, trained against the hosts of the ignorant, simple-minded masses doomed to be vampirised, lived and sat upon by their intellectually stronger brethren. Such training is not only *untheosophical*, it is simply UNCHRISTIAN. Result: The direct outcome of this branch of education is an overflooding of the market with money-making machines, with heartless selfish men—animals—who have been most carefully trained to prey on their fellows and take advantage of the ignorance of their weaker brethren!

Enq. Well, but you cannot assert that of our great public schools, at any rate?

Theo. Not exactly, it is true. But though the *form* is different, the animating spirit is the same: *untheosophical* and *unchristian*, whether Eton and Harrow turn out scientists or divines and theologians. [212]

Enq. Surely you don't mean to call Eton and Harrow "commercial"?

Theo. No. Of course the Classical system is above all things *respectable*, and in the present day is productive of some good. It does still remain the favourite at our great public schools, where not only an intellectual, but also a social education is obtainable. It is, therefore, of prime importance that the dull boys of aristocratic and wealthy parents should go to such schools to meet the rest of the young life of the "blood" and money classes. But unfortunately there is a huge competition even for entrance; for the moneyed classes are increasing, and poor but clever boys seek to enter the public schools by the rich scholarships, both at the schools themselves and from them to the Universities.

Enq. According to this view, the wealthier "dullards" have to work even harder than their poorer fellows?

Theo. It is so. But, strange to say, the faithful of the cult of the "Survival of the fittest" do not practice their creed; for their whole exertion is to make the naturally unfit supplant the fit. Thus, by bribes of large sums of money, they allure the best teachers from their natural pupils to mechanicalise their naturally unfit progeny into professions which they uselessly overcrowd.

Enq. And you attribute all this to what?

Theo. All this is owing to the perniciousness of a system which turns out goods to order, irrespective of the natural proclivities and talents of the youth. The poor little candidate for this progressive paradise of learning, comes almost straight from the nursery to the treadmill of a preparatory school for sons of gentlemen. Here he is immediately seized upon by the workmen of the materio-intellectual factory, and crammed with Latin, French and Greek Accidence, Dates and Tables, so that if he have any natural genius it is rapidly squeezed out of him by the rollers of what Carlyle has so well-called "dead vocables." [213]

Enq. But surely he is taught something besides "dead vocables," and much of that which may lead him direct to *Theosophy*, if not entirely into the Theosophical Society?

Theo. Not much. For of history, he will attain only sufficient knowledge of his own particular nation to fit him with a steel armour of prejudice against all other peoples, and be steeped in the foul cess-pools of chronicled national hate and blood-thirstiness; and surely, you would not call that—*Theosophy*?

Enq. What are your further objections?

Theo. Added to this is a smattering of selected, so-called, Biblical facts, from the study of which all intellect is eliminated. It is simply a memory lesson, the "Why" of the teacher being a "Why" of circumstances and not of reason.

Enq. Yes; but I have heard you congratulate yourself at the ever-increasing number of the Agnostics and Atheists in our day, so that it appears that even people trained in the system you abuse so heartily *do* learn to think and reason for themselves.

Theo. Yes; but it is rather owing to a healthy reaction from that system than due to it. We prefer immeasurably more in our Society Agnostics, and even rank Atheists, to bigots of whatever religion. An Agnostic's mind is ever opened to the truth; whereas the latter blinds the bigot like the sun does an owl. The best—*i.e.*, the most truth-loving, philanthropic, and honest—of our Fellows were, and are, Agnostics and Atheists (disbelievers in a *personal* God). But there are no *free*-thinking boys and girls, and generally early training will leave its mark behind in the shape of a cramped and distorted mind. A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith. How can you ever expect good results, while you pervert the reasoning faculty of your children by bidding them believe in the miracles of the Bible on Sunday, while for the six other days of the week you teach them that such things are scientifically impossible? [214]

Enq. What would you have, then?

Theo. If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education.

WHY, THEN, IS THERE SO MUCH PREJUDICE AGAINST THE T.S.?

Enq. If Theosophy is even half of what you say, why should there exist such a terrible ill-feeling against it? This is even more of a problem than anything else.

Theo. It is; but you must bear in mind how many powerful adversaries we have aroused ever since the formation of our Society. As I just said, if the Theosophical movement were one of those numerous modern crazes, as harmless at the end as they are evanescent, it would be simply laughed at—as it is now by those who still do not understand its real purport—and left severely alone. But it is nothing of the kind. Intrinsically, Theosophy is the most serious movement of this age; and one, moreover, which threatens the very life of most of the time-honoured humbugs, prejudices, and social evils of the day—those evils which fatten and make happy the upper ten and their imitators and sycophants, the wealthy dozens of the middle classes, while they positively crush and starve out of existence the millions of the poor. Think of this, and you will easily understand the reason of such a relentless persecution by those others who, more observant and perspicacious, do see the true nature of Theosophy, and therefore dread it. [215]

Enq. Do you mean to tell me that it is because a few have understood what Theosophy leads to, that they try to crush the movement? But if Theosophy leads only to good, surely you cannot be prepared to utter such a terrible accusation of perfidious heartlessness and treachery even against those few?

Theo. I am so prepared, on the contrary. I do not call the enemies we have had to battle with during the first nine or ten years of the Society's existence either powerful or "dangerous"; but only those who have arisen against us in the last three or four years. And these neither speak, write nor preach against Theosophy, but work in silence and behind the backs of the foolish puppets who act as their visible *marionnettes*. Yet if *invisible* to most of the members of our Society, they are well known to the true "Founders" and the protectors of our Society. But they must remain for certain reasons unnamed at present.

Enq. And are they known to many of you, or to yourself alone?

Theo. I never said *I* knew them. I may or may not know them—but I know *of them*, and this is sufficient; and *I defy them to do their worst*. They may achieve great mischief and throw confusion into our ranks, especially among the faint-hearted, and those who can judge only by appearances. *They will not crush the Society*, do what they may. Apart from these truly dangerous enemies—"dangerous," however, only to those Theosophists who are unworthy of the name, and whose place is rather *outside* than *within* the T.S.—the number of our opponents is more than considerable.

Enq. Can you name these, at least, if you will not speak of the others?

Theo. Of course I can. We have to contend against (1) the hatred of the Spiritualists, American, English, and French; (2) the constant opposition of the clergy of all denominations; [216] (3) especially the relentless hatred and persecution of the missionaries in India; (4) this led to the famous and infamous attack on our Theosophical Society by the Society for Psychical Research, an attack which was stirred up by a regular conspiracy organized by the missionaries in India. Lastly, we must count the defection of various prominent (?) members, for reasons I have already explained, all of whom have contributed their utmost to increase the prejudice against us.

Enq. Cannot you give me more details about these, so that I may know what to answer when asked—a brief history of the Society, in short; and why the world believes all this?

Theo. The reason is simple. Most outsiders knew absolutely nothing of the Society itself, its motives, objects or beliefs. From its very beginning the world has seen in Theosophy nothing but certain marvellous phenomena, in which two-thirds of the non-spiritualists do not believe. Very soon the Society came to be regarded as a body pretending to the possession of "miraculous" powers. The world never realised that the Society taught absolute disbelief in *miracle* or even the possibility of such; that in the Society there were only a few people who possessed such psychic powers and but few who cared for them. Nor did it understand that the phenomena were never produced publicly, but only privately for friends, and merely given as an accessory, to prove by direct demonstration that such things could be produced without dark rooms, spirits, mediums, or any of the usual paraphernalia. Unfortunately, this misconception was greatly strengthened and exaggerated by the first book on the subject which excited much attention in Europe—Mr. Sinnett's "*Occult World*." If this work did much to bring the Society into prominence, it attracted still more obloquy, derision and misrepresentation upon the hapless heroes and heroine thereof. Of this the author was more than warned in the *Occult World*, but did not pay attention to the *prophecy*—for such it was, though half-veiled.

Enq. For what, and since when, do the Spiritualists hate you? [217]

Theo. From the first day of the Society's existence. No sooner the fact became known that, as a body, the T.S. did not believe in communications with the spirits of the dead, but regarded the so-called "spirits" as, for the most part, astral reflections of disembodied personalities, shells, etc., than the Spiritualists conceived a violent hatred to us and especially to the Founders. This hatred found expression in every kind of slander, uncharitable personal remarks, and absurd misrepresentations of the Theosophical teachings in all the American Spiritualistic organs. For years we were persecuted, denounced and abused. This began in 1875 and continues to the present day. In 1879, the headquarters of the T.S. were transferred from New York to Bombay, India, and then permanently to Madras. When the first branch of our Society, the British T.S., was founded in London, the English Spiritualists came out in arms against us, as the Americans had done; and the French Spiritists followed suit.

Enq. But why should the clergy be hostile to you, when, after all, the main tendency of the Theosophical doctrines is opposed to Materialism, the great enemy of all forms of religion in our day? Theo. The Clergy opposed us on the general principle that "He who is not with me is against me." Since Theosophy does not agree with any one Sect or Creed, it is considered the enemy of all alike, because it teaches that they are all, more or less, mistaken. The missionaries in India hated and tried to crush us because they saw the flower of the educated Indian youth and the Brahmins, who are almost inaccessible to them, joining the Society in large numbers. And yet, apart from this general class hatred, the T.S. counts in its ranks many clergymen, and even one or two bishops.

Enq. And what led the S.P.R. to take the field against you? You were both pursuing the same line of study, in some respects, and several of the Psychic Researchers belonged to your society.

Theo. First of all we were very good friends with the leaders of the S.P.R.; but when the attack on the phenomena appeared in the *Christian College Magazine*, supported by the pretended revelations of a menial, the S.P.R. found that they [218] had compromised themselves by publishing in their "Proceedings" too many of the phenomena which had occurred in connection with the T.S. Their ambition is to pose as an *authoritative* and *strictly scientific* body; so that they had to choose between retaining that position by throwing overboard the T.S. and even trying to destroy it, and seeing themselves merged, in the opinion of the Sadducees of the *grand monde*, with the "credulous" Theosophists and Spiritualists. There was no way for them out of it, no two choices, and they chose to throw us overboard. It was a matter of dire necessity for them. But so hard pressed were they to

find any apparently reasonable motive for the life of devotion and ceaseless labour led by the two Founders, and for the complete absence of any pecuniary profit or other advantage to them, that our enemies were obliged to resort to the thrice-absurd, eminently ridiculous, and now famous "Russian spy theory," to explain this devotion. But the old saying, "The blood of the martyr is the seed of the Church," proved once more correct. After the first shock of this attack, the T.S. doubled and tripled its numbers, but the bad impression produced still remains. A French author was right in saying, "*Calomniez, calomniez toujours et encore, il en restera toujours quelque chose.*" Therefore it is, that unjust prejudices are current, and that everything connected with the T.S., and especially with its Founders, is so falsely distorted, because based on malicious hearsay alone.

Enq. Yet in the 14 years during which the Society has existed, you must have had ample time and opportunity to show yourselves and your work in their true light?

Theo. How, or when, have we been given such an opportunity? Our most prominent members had an aversion to anything that looked like publicly justifying themselves. Their policy has ever been: "We must live it down"; and "What does it matter what the newspapers say, or people think?" The Society was too poor to send out public lecturers, and therefore the expositions of our views and [219] doctrines were confined to a few Theosophical works that met with success, but which people often misunderstood, or only knew of through hearsay. Our journals were, and still are, boycotted; our literary works ignored; and to this day no one seems even to feel quite certain whether the Theosophists are a kind of Serpent-and-Devil worshippers, or simply "Esoteric Buddhists"—whatever that may mean. It was useless for us to go on denying, day after day and year after year, every kind of inconceivable cock-and-bull stories about us; for, no sooner was one disposed of, than another, a still more absurd and malicious one, was born out of the ashes of the first. Unfortunately, human nature is so constituted that any good said of a person is immediately forgotten and never repeated. But one has only to utter a calumny, or to start a story—no matter how absurd, false or incredible it may be, if only it is connected with some unpopular character—for it to be successful and forthwith accepted as a historical fact. Like *Don Basilio's* "Calumnia," the rumour springs up, at first, as a soft gentle breeze hardly stirring the grass under your feet, and arising no one knows whence; then, in the shortest space of time, it is transformed into a strong wind, begins to blow a gale, and forthwith becomes a roaring storm! A calumny among news, is what an octopus is among fishes; it sucks into one's mind, fastens upon our memory, which feeds upon it, leaving indelible marks even after the calumny has been bodily destroyed. A calumnious lie is the only master-key that will open any and every brain. It is sure to receive welcome and hospitality in every human mind, the highest as the lowest, if only a little prejudiced, and no matter from however base a quarter and motive it has started.

Enq. Don't you think your assertion altogether too sweeping? The Englishman has never been over-ready to believe in anything said, and our nation is proverbially known for its love of fair play. A lie has no legs to stand upon for long, and—

Theo. The Englishman is as ready to believe evil as a man of any other nation; for it is human nature, and not a national feature. As to lies, if they have no legs to stand upon, [220] according to the proverb, they have exceedingly rapid wings; and they can and do fly farther and wider than any other kind of news, in England as elsewhere. Remember lies and calumny are the only kind of literature we can always get gratis, and without paying any subscription. We can make the experiment if you like. Will you, who are so interested in Theosophical matters, and have heard so much about us, will you put me questions on as many of these rumours and "hearsays" as you can think of? I will answer you the truth, and nothing but the truth, subject to the strictest verification.

Enq. Before we change the subject, let us have the whole truth on this one. Now, some writers have called your teachings "immoral and pernicious"; others, on the ground that many so-called "authorities" and Orientalists find in the Indian religions nothing but sex-worship in its many forms, accuse you of teaching nothing better than Phallic worship. They say that since modern Theosophy is so closely allied with Eastern, and particularly Indian, thought, it cannot be free from this taint. Occasionally, even, they go so far as to accuse European Theosophists of reviving the practices connected with this cult. How about this?

Theo. I have heard and read about this before, and I answer that no more utterly baseless and lying calumny has ever been invented and circulated. "Silly people can see but silly dreams," says a Russian proverb. It makes one's blood boil to hear such vile accusations made without the slightest foundation, and on the strength of mere inferences. Ask the hundreds of honourable English men and women who have been members of the Theosophical Society for years whether an *immoral* precept or a *pernicious* doctrine was ever taught to them. Open the *Secret Doctrine*, and you will find page after page denouncing the Jews and other nations precisely on account of this devotion to Phallic rites, due to the dead letter interpretation of nature symbolism, and the grossly materialistic conceptions of her dualism in all the *exoteric* creeds. Such ceaseless and malicious misrepresentation of our teachings and beliefs is really disgraceful. [221]

Enq. But you cannot deny that the Phallic element *does* exist in the religions of the East?

Theo. Nor do I deny it; only I maintain that this proves no more than does its presence in Christianity, the religion of the West. Read Hargrave Jenning's *Rosicrucians*, if you would assure yourself of it. In the East, the Phallic symbolism is, perhaps, more crude, because more true to nature, or I would rather say, more *naïve* and sincere than in the West. But it is not more licentious, nor does it suggest to the Oriental mind the same gross and coarse ideas as to the Western, with, perhaps, one or two exceptions, such as the shameful sect known as the "Maharajah," or *Vallabhachârya* sect.

Enq. A writer in the *Agnostic* journal—one of your accusers—has just hinted that the followers of this disgraceful sect are Theosophists, and "claim true Theosophic insight."

Theo. He wrote a falsehood, and that's all. There never was, nor is there at present, one single Vallabhachârya in our Society. As to their having, or claiming Theosophic insight, that is another fib, based on crass ignorance about the Indian Sects. Their "Maharajah" only claims a right to the money, wives and daughters of his foolish followers and no more. This sect is despised by all the other Hindus.

But you will find the whole subject dealt with at length in the *Secret Doctrine*, to which I must again refer you for detailed explanations. To conclude, the very soul of Theosophy is dead against Phallic worship; and its occult or esoteric section more so even than the exoteric teachings. There never was a more lying statement made than the above. And now ask me some other questions.

IS THE THEOSOPHICAL SOCIETY A MONEY-MAKING CONCERN?

Enq. Agreed. Well, have either of the Founders, Colonel H. S. Olcott or H. P. Blavatsky, ever made any money, profit, or derived any worldly benefit from the T.S., as some papers say?

Theo. Not one penny. The papers lie. On the contrary, they have both given all they had, and literally beggared themselves. As for "worldly benefits," think of the calumnies and vilification they have been subjected to, and then ask the question! [222]

Enq. Yet I have read in a good many missionary organs that the entrance fees and subscriptions much more than covered all expenses; and one said that the Founders were making twenty thousand pounds a year!

Theo. This is a fib, like many others. In the published accounts of January, 1889, you will find an exact statement of *all* the money ever received from any source since 1879. The total received from all sources (entrance fees, donations, etc., etc.) during these ten years is under six thousand pounds, and of this a large part was contributed by the Founders themselves from the proceeds of their private resources and their literary work. All this has been openly and officially admitted, even by our enemies, the Psychic Research Society. And now both the Founders are penniless; one, too old and ill to work as she did before, unable to spare time for outside literary work to help the Society in money, can only write for the Theosophical cause; the other keeps labouring for it as before, and receives as little thanks for it.

Enq. But surely they need money to live?

Theo. Not at all. So long as they have food and lodging, even though they owe it to the devotion of a few friends, they need little more.

Enq. But could not Madame Blavatsky, especially, make more than enough to live upon by her writings?

Theo. When in India she received on the average some thousand rupees a year for articles contributed to Russian and other papers, but gave it all away to the Society.

Enq. Political articles?

Theo. Never. Everything she has written throughout the seven years of her stay in India is all there in print. It deals only with the religions, ethnology, and customs of India, and with Theosophy—never with politics, of which she knows nothing and cares less. Again, two years ago she refused several contracts amounting together to about 1,200 roubles in gold per month; for she could not accept them without abandoning her work for the Society, which needed all her time and strength. She has documents to prove it. [223]

Enq. But why could not both she and Colonel Olcott do as others—notably many Theosophists—do; follow out their respective professions and devote the surplus of their time to the work of the Society?

Theo. Because by serving two masters, either the professional or the philanthropic work would have had to suffer. Every true Theosophist is morally bound to sacrifice the personal to the impersonal, his own *present* good to the *future* benefit of other people. If the Founders do not set the example, who will?

Enq. And are there many who follow it?

Theo. I am bound to answer you the truth. In Europe about half-a-dozen in all, out of more than that number of Branches.

Enq. Then it is not true that the Theosophical Society has a large capital or endowment of its own?

Theo. It is false, for it has none at all. Now that the entrance fee of £1 and the small annual due have been abolished, it is even a doubtful question whether the staff at the headquarters in India will not soon be starved to death.

Enq. Then why not raise subscriptions?

Theo. We are not the Salvation Army; we *cannot* and *have never* begged; nor have we ever followed the example of the Churches and sects and "taken up collections." That which is occasionally sent for the support of the Society, the small sums contributed by some devoted Fellows, are all voluntary donations.

Enq. But I have heard of large sums of money given to Mdme. Blavatsky. It was said four years ago that she got £5,000 from one rich, young "Fellow," who went out to join them in India and £10,000 from another wealthy and well-known American gentleman, one of your members who died in Europe four years ago. [224]

Theo. Say to those who told you this, that they either themselves utter, or repeat, a gross falsehood. *Never has* "Madame Blavatsky" *asked or received* ONE PENNY from the two above-named gentlemen, nor anything like that from anyone else, since the Theosophical Society was founded. Let any man living try to substantiate this calumny, and it will be easier for him to prove that the Bank of England is a bankrupt than that the said "Founder" has ever made any money out of Theosophy. These two calumnies have been started by two high-born ladies, belonging to the London aristocracy, and have been immediately traced and disproved. They are the dead bodies, the carcases of two inventions, which, after having been buried in the sea of oblivion, are once more raised on the surface of the stagnant waters of slander.

Enq. Then I have been told of several large *legacies* left to the T.S. One—some £8,000—was left to it by some eccentric Englishman, who did not even belong to the Society. The other—£3,000 or £4,000—were testated by an Australian F.T.S. Is this true?

Theo. I heard of the first; and I also know that, whether legally left or not, the T.S. has never profited by it, nor have the Founders ever been officially notified of it. For, as our Society was not then a chartered body, and thus had no legal existence, the Judge at the Court of Probate, as we were told, paid no attention to such legacy and turned over the sum to the heirs. So much for the first. As for the second, it is quite true. The testator was one of our devoted Fellows, and willed all he had to the T.S. But when the President, Colonel Olcott, came to look into the matter, he found that the testator had children whom he had disinherited for some family reasons. Therefore, he called a council, and it was decided that the legacy should be refused, and the moneys passed to the legal heirs. The Theosophical Society would be untrue to its name were it to profit by money to which others are entitled virtually, at any rate on Theosophical principles, if not legally. [225]

Enq. Again, and I say this on the authority of your own Journal, the *Theosophist*, there's a Rajah of India who donated to the Society 25,000 rupees. Have you not thanked him for his great bounty in the January *Theosophist* for 1888?

Theo. We have, in these words, "That the thanks of the Convention be conveyed to H. H. the Maharajah ... for his *promised munificent gift* of Rupees 25,000 to the Society's Fund." The thanks were duly conveyed, but the money is still a "promise," and has never reached the Headquarters.

Enq. But surely, if the Maharajah promised and received thanks for his gift publicly and in print, he will be as good as his promise?

Theo. He may, though the promise is 18 months old. I speak of the present and not of the future.

Enq. Then how do you propose to go on?

Theo. So long as the T.S. has a few devoted members willing to work for it without reward and thanks, so long as a few good Theosophists support it with occasional donations, so long will it exist, and nothing can crush it.

Enq. I have heard many Theosophists speak of a "power behind the Society" and of certain "Mahatmas," mentioned also in Mr. Sinnett's works, that are said to have founded the Society, to watch over and protect it.

Theo. You may laugh, but it is so.

THE WORKING STAFF OF THE T.S.

Enq. These men, I have heard, are great Adepts, Alchemists, and what not. If, then, they can change lead into gold and make as much money as they like, besides doing all kinds of miracles at will, as related in Mr. Sinnett's "Occult World," why do not they find you money, and support the Founders and the Society in comfort?

Theo. Because they did not found a "miracle club." Because the Society is intended to help men to develop the powers latent in them through their own exertions and merit. Because whatever they may or may not produce in the way of phenomena, they are not *false coiners*; nor would they throw an additional and very strong temptation on the path of members and candidates: *Theosophy is not to be bought*. Hitherto, for the past 14 years, not a single working member has ever received pay or salary from either the Masters or the Society. [226]

Enq. Then are none of your workers paid at all?

Theo. Till now, not one. But as every one has to eat, drink, and clothe himself, all those who are without any means of their own, and devote their whole time to the work of the society, are provided with the necessaries of life at the Headquarters at Madras, India, though these "necessaries" are humble enough, in truth! (See Rules at the end.) But now that the Society's work has increased so greatly and still goes on in increasing (N.B., *owing to slanders*) in Europe, we need more working hands. We hope to have a few members who will henceforth be remunerated—if the word *can* be used in the cases in question. For every one of these Fellows, who are preparing to give *all* their time to the Society, are quitting good official situations with excellent prospects, to work for us at *less than half their former salary*.

Enq. And who will provide the funds for this?

Theo. Some of our Fellows who are just a little richer than the rest. The man who would speculate or make money on Theosophy would be unworthy to remain in our ranks.

Enq. But you must surely make money by your books, magazines, and other publications?

Theo. The *Theosophist* of Madras, alone among the magazines, pays a profit, and this has regularly been turned over to the Society, year by year, as the published accounts show. *Lucifer* is slowly but steadily ingulfing money, never yet having paid expenses—thanks to its being boycotted by the pious booksellers and railway stalls. The *Lotus*, in France—started on the private and not very large means of a Theosophist, who has devoted to it his whole time and labour—has ceased to exist, owing to the same causes, alas! Nor does the New York *Path* pay its way, while the *Revue Théosophique* of Paris has only just been started, also from the private means of a lady-member. Moreover, whenever any of the works issued by the Theosophical Publishing Company in London do pay, the proceeds will be devoted to the service of the Society. [227]

Enq. And now please tell me all you can about the Mahatmas. So many absurd and contradictory things are said about them, that one does not know what to believe, and all sorts of ridiculous stories become current.

Theo. Well may you call them "ridiculous!" [228]

XIV.
THE "THEOSOPHICAL MAHATMAS."

ARE THEY "SPIRITS OF LIGHT" OR "GOBLINS DAMN'D"?

Enq. Who are they, finally, those whom you call your "Masters"? Some say they are "Spirits," or some other kind of supernatural beings, while others call them "myths."

Theo. They are neither. I once heard one outsider say to another that they were a sort of *male mermaids*, whatever such a creature may be. But if you listen to what people say, you will never have a true conception of them. In the first place they are *living men*, born as we are born, and doomed to die like every other mortal.

Enq. Yes, but it is rumoured that some of them are a thousand years old. Is this true?

Theo. As true as the miraculous growth of hair on the head of Meredith's Shagpat. Truly, like the "Identical," no Theosophical shaving has hitherto been able to crop it. The more we deny them, the more we try to set people right, the more absurd do the inventions become. I have heard of Methuselah being 969 years old; but, not being forced to believe in it, have laughed at the statement, for which I was forthwith regarded by many as a blasphemous heretic.

Enq. Seriously, though, do they outlive the ordinary age of men?

Theo. What do you call the ordinary age? I remember reading in the *Lancet* of a Mexican who was almost 190 years old; but I have never heard of mortal man, layman, or Adept, who could live even half the years allotted to Methuselah. Some Adepts do exceed, by a good deal, what you would call the ordinary age; yet there is nothing miraculous in it, and very few of them care to live very long. [229]

Enq. But what does the word "Mahatma" really mean?

Theo. Simply a "great soul," great through moral elevation and intellectual attainment. If the title of great is given to a drunken soldier like Alexander, why should we not call those "Great" who have achieved far greater conquests in Nature's secrets, than Alexander ever did on the field of battle? Besides, the term is an Indian and a very old word.

Enq. And why do you call them "Masters"?

Theo. We call them "Masters" because they are our teachers; and because from them we have derived all the Theosophical truths, however inadequately some of us may have expressed, and others understood, them. They are men of great learning, whom we term Initiates, and still greater holiness of life. They are not ascetics in the ordinary sense, though they certainly remain apart from the turmoil and strife of your western world.

Enq. But is it not selfish thus to isolate themselves?

Theo. Where is the selfishness? Does not the fate of the Theosophical Society sufficiently prove that the world is neither ready to recognise them nor to profit by their teaching? Of what use would Professor Clerk Maxwell have been to instruct a class of little boys in their multiplication-table?

Besides, they isolate themselves only from the West. In their own country they go about as publicly as other people do.

Enq. Don't you ascribe to them supernatural powers?

Theo. We believe in nothing supernatural, as I have told you already. Had Edison lived and invented his phonograph two hundred years ago, he would most probably have been burnt along with it, and the whole attributed to the devil. The powers which they exercise are simply the development of potencies lying latent in every man and woman, and the existence of which even official science begins to recognise.

Enq. Is it true that these men *inspire* some of your writers, and that many, if not all, of your Theosophical works were written under their dictation? [230]

Theo. Some have. There are passages entirely dictated by them and *verbatim*, but in most cases they only inspire the ideas and leave the literary form to the writers.

Enq. But this in itself is miraculous; is, in fact, a *miracle*. How can they do it?

Theo. My dear Sir, you are labouring under a great mistake, and it is science itself that will refute your arguments at no distant day. Why should it be a "miracle," as you call it? A miracle is supposed to mean some operation which is supernatural, whereas there is really nothing above or beyond Nature and Nature's laws. Among the many forms of the "miracle" which have come under modern scientific recognition, there is Hypnotism, and one phase of its power is known as "Suggestion," a form of thought transference, which has been successfully used in combating particular physical diseases, etc. The time is not far distant when the World of Science will be forced to acknowledge that there exists as much interaction between one mind and another, no matter at what distance, as between one body and another in closest contact. When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of STATE. So if this latter hindrance is overcome, where is the "miracle" of *thought transference*, at whatever distance?

Enq. But you will admit that Hypnotism does nothing so miraculous or wonderful as that?

Theo. On the contrary, it is a well-established fact that a Hypnotist can affect the brain of his subject so far as to produce an expression of his own thoughts, and even his words, through the organism of his subject; and although the [231] phenomena attaching to this method of actual thought transference are as yet few in number, no one, I presume, will undertake to say how far their action may extend in the future, when the laws that govern their production are more scientifically established. And so, if such results can be produced by the knowledge of the mere rudiments of Hypnotism, what can prevent the Adept in Psychic and Spiritual powers from producing results which, with your present limited knowledge of their laws, you are inclined to call "miraculous"?

Enq. Then why do not our physicians experiment and try if they could not do as much?[56]

[56] Such, for instance, as Prof. Bernheim and Dr. C. Lloyd Tuckey of England; Professors Beaunis and Liégeois, of Nancy; Delbœuf of Liège; Burot and Bourru, of Rochefort; Fontain and Sigard, of Bordeaux; Forel, of Zurich; and Drs.

Theo. Because, first of all, they are not Adepts with a thorough understanding of the secrets and laws of psychic and spiritual realms, but materialists, afraid to step outside the narrow groove of matter; and, secondly, because they *must fail* at present, and indeed until they are brought to acknowledge that such powers are attainable.

Enq. And could they be taught?

Theo. Not unless they were first of all prepared, by having the materialistic dross they have accumulated in their brains swept away to the very last atom.

Enq. This is very interesting. Tell me, have the Adepts thus inspired or dictated to many of your Theosophists?

Theo. No, on the contrary, to very few. Such operations require special conditions. An unscrupulous but skilled Adept of the Black Brotherhood ("Brothers of the Shadow," and Dugpas, we call them) has far less difficulties to labour under. For, having no laws of the Spiritual kind to trammel his actions, such a Dugpa "sorcerer" will most unceremoniously obtain control over any mind, and [232] subject it entirely to his evil powers. But our Masters will never do that. They have no right, except by falling into Black Magic, to obtain full mastery over anyone's immortal Ego, and can therefore act only on the physical and psychic nature of the subject, leaving thereby the free will of the latter wholly undisturbed. Hence, unless a person has been brought into psychic relationship with the Masters, and is assisted by virtue of his full faith in, and devotion to, his Teachers, the latter, whenever transmitting their thoughts to one with whom these conditions are not fulfilled, experience great difficulties in penetrating into the cloudy chaos of that person's sphere. But this is no place to treat of a subject of this nature. Suffice it to say, that if the power exists, then there are Intelligences (embodied or disembodied) which guide this power, and living conscious instruments through whom it is transmitted and by whom it is received. We have only to beware of *black* magic.

Enq. But what do you really mean by "black magic"?

Theo. Simply *abuse of psychic powers*, or of any *secret of nature*; the fact of applying to selfish and sinful ends the powers of Occultism. A hypnotiser, who, taking advantage of his powers of "suggestion," forces a subject to steal or murder, would be called a *black magician* by us. The famous "rejuvenating system" of Dr. Brown-Sequard, of Paris, through a loathsome *animal injection* into human blood—a discovery all the medical papers of Europe are now discussing—if true, is *unconscious black magic*.

Enq. But this is mediæval belief in witchcraft and sorcery! Even Law itself has ceased to believe in such things?

Theo. So much the worse for law, as it has been led, through such a lack of discrimination, into committing more than one judiciary mistake and crime. It is the term alone that frightens you with its "superstitious" ring in it. Would not law punish an abuse of hypnotic powers, as I just mentioned? Nay, it has so punished it already in France and Germany; yet it would indignantly deny that it applied punishment to a crime of evident *sorcery*. You cannot believe in the efficacy and reality of the *powers of suggestion* [233] by physicians and mesmerisers (or hypnotisers), and then refuse to believe in the same powers when used for evil motives. And if you do, then you believe in *Sorcery*. Yon cannot believe in good and disbelieve in evil, accept genuine money and refuse to credit such a thing as false

---

Despine, of Marseilles; Van Renterghem and Van Eeden, of Amsterdam; Wetterstrand, of Stockholm; Schrenck-Notzing, of Leipzig, and many other physicians and writers of eminence.

coin. Nothing can exist without its contrast, and no day, no light, no good could have any representation as such in your consciousness, were there no night, darkness nor evil to offset and contrast them.

Enq. Indeed, I have known men, who, while thoroughly believing in that which you call great psychic, or magic powers, laughed at the very mention of Witchcraft and Sorcery.

Theo. What does it prove? Simply that they are illogical. So much the worse for them, again. And we, knowing as we do of the existence of good and holy Adepts, believe as thoroughly in the existence of bad and unholy Adepts, or—Dugpas.

Enq. But if the Masters exist, why don't they come out before all men and refute once for all the many charges which are made against Mdme. Blavatsky and the Society?

Theo. What charges?

Enq. That *they* do not exist, and that she has invented them. That they are men of straw, "Mahatmas of muslin and bladders." Does not all this injure her reputation?

Theo. In what way can such an accusation injure her in reality? Did she ever make money on their presumed existence, or derive benefit, or fame, therefrom? I answer that she has gained only insults, abuse, and calumnies, which would have been very painful had she not learned long ago to remain perfectly indifferent to such false charges. For what does it amount to, after all? Why, to an *implied compliment*, which, if the fools, her accusers, were not carried away by their blind hatred, they would have thought twice before uttering. To say that she has invented the Masters comes to this: She must have invented every bit of philosophy that has ever been given out in Theosophical literature. She must be the author of the letters from which "Esoteric Buddhism" was written; the sole inventor [234] of every tenet found in the "Secret Doctrine," which, if the world were just, would be recognised as supplying many of the missing links of science, as will be discovered a hundred years hence. By saying what they do, they are also giving her the credit of being far cleverer than the hundreds of men, (many *very* clever and not a few scientific men,) who believe in what she says—inasmuch as she must have fooled them all! If they speak the truth, then she must be several Mahatmas rolled into one like a nest of Chinese boxes; since among the so-called "Mahatma letters" are many in totally different and distinct styles, all of which her accusers declare that she has written.

Enq. It is just what they say. But is it not very painful to her to be publicly denounced as "the most accomplished impostor of the age, whose name deserves to pass to posterity," as is done in the Report of the "Society for Psychical Research"?

Theo. It might be painful if it were true, or came from people less rabidly materialistic and prejudiced. As it is, personally she treats the whole matter with contempt, while the Mahatmas simply laugh at it. In truth, it is the greatest compliment that could be paid to her. I say so, again.

Enq. But her enemies claim to have proved their case.

Theo. Aye, it is easy enough to make such a claim when you have constituted yourself judge, jury, and prosecuting counsel at once, as they did. But who, except their direct followers and our enemies, believe in it?

Enq. But they sent a representative to India to investigate the matter, didn't they?

Theo. They did, and their final conclusion rests entirely on the unchecked statements and unverified assertions of this young gentleman. A lawyer who read through his report told a friend of mine that in all his experience he had never seen "such a *ridiculous* and self-condemnatory document." It was found to be full of suppositions and "*working* hypotheses" which mutually destroy each other. Is this a serious charge? [235]

Enq. Yet it has done the Society great harm. Why, then, did she not vindicate her own character, at least, before a Court of Law?

Theo. Firstly, because as a Theosophist, it is her duty to leave unheeded all personal insults. Secondly, because neither the Society nor Mdme. Blavatsky had any money to waste over such a law-suit. And lastly, because it would have been ridiculous for both to be untrue to their principles, because of an attack made on them by a flock of stupid old British wethers, who had been led to butt at them by an over frolicksome lambkin from Australia.

Enq. This is complimentary. But do you not think that it would have done real good to the cause of Theosophy, if she had authoritatively disproved the whole thing once for all?

Theo. Perhaps. But do you believe that any English jury or judge would have ever admitted the reality of psychic phenomena, even if entirely unprejudiced beforehand? And when you remember that they would have been set against us already by the "Russian Spy" scare, the charge of *Atheism and infidelity*, and all the other calumnies that have been circulated against us, you cannot fail to see that such an attempt to obtain justice in a Court of Law would have been worse than fruitless! All this the Psychic Researchers knew well, and they took a base and mean advantage of their position to raise themselves above our heads and save themselves at our expense.

Enq. The S.P.R. now denies completely the existence of the Mahatmas. They say that from beginning to end they were a romance which Madame Blavatsky has woven from her own brain?

Theo. Well, she might have done many things less clever than this. At any rate, we have not the slightest objection to this theory. As she always says now, she almost prefers that people should not believe in the Masters. She declares openly that she would rather people should seriously think that the only Mahatmaland is the grey matter of her brain, and that, in short, she has evolved them out of the depths of her own inner consciousness, than that their names and grand ideal should be so infamously desecrated as they are at present. At first she used to protest indignantly against any doubts as to their existence. Now she never goes out of her way to prove or disprove it. Let people think what they like. [236]

Enq. But, of course, these Masters *do* exist?

Theo. We affirm *they do*. Nevertheless, this does not help much. Many people, even some Theosophists and ex-Theosophists, say that they have never had any proof of their existence. Very well; then Mme. Blavatsky replies with this alternative:—If she has invented them, then she has also invented their philosophy and the practical knowledge which some few have acquired; and if so, what does it matter whether they do exist or not, since she herself is here, and *her own existence*, at any rate, can hardly be denied? If the knowledge supposed to have been imparted by them is good intrinsically, and it is accepted as such by many persons of more than average intelligence, why should there be such a *hullabaloo* made over that question? The fact of her being an impostor *has never been proved*, and will always remain *sub judice*; whereas it is a certain and undeniable fact that, by whomsoever invented, the philosophy preached by the "Masters" is one of the grandest and most beneficent philosophies once it is properly understood. Thus the slanderers, while moved by the

lowest and meanest feelings—those of hatred, revenge, malice, wounded vanity, or disappointed ambition,—seem quite unaware that they are paying the greatest tribute to her intellectual powers. So be it, if the poor fools will have it so. Really, Mme. Blavatsky has not the slightest objection to being represented by her enemies as a *triple* Adept, and a "Mahatma" to boot. It is only her unwillingness to pose in her own sight as a crow parading in peacock's feathers that compels her to this day to insist upon the truth.

Enq. But if you have such wise and good men to guide the Society, how is it that so many mistakes have been made?

Theo. The Masters do *not* guide the Society, not even the Founders; and no one has ever asserted that they did: they only watch over and protect it. This is amply proved by the [237] fact that no mistakes have been able to cripple it, and no scandals from within, nor the most damaging attacks from without, have been able to overthrow it. The Masters look at the future, not at the present, and every mistake is so much more accumulated wisdom for days to come. That other "Master" who sent the man with the five talents did not tell him how to double them, nor did he prevent the foolish servant from burying his one talent in the earth. Each must acquire wisdom by his own experience and merits. The Christian Churches, who claim a far higher "Master," the very Holy Ghost itself, have ever been and are still guilty not only of "mistakes," but of a series of bloody crimes throughout the ages. Yet, no Christian would deny, for all that, his belief in *that* "Master," I suppose? although his existence is far more *hypothetical* than that of the Mahatmas; as no one has ever seen the Holy Ghost, and *his* guidance of the Church, moreover, their own ecclesiastical history distinctly contradicts. *Errare humanum est.* Let us return to our subject.

THE ABUSE OF SACRED NAMES AND TERMS.

Enq. Then, what I have heard, namely, that many of your Theosophical writers claim to have been inspired by these Masters, or to have seen and conversed with them, is not true?

Theo. It may or it may not be true. How can I tell? The burden of proof rests with them. Some of them, a few—very few, indeed—have distinctly either *lied* or were hallucinated when boasting of such inspiration; others were truly inspired by great Adepts. The tree is known by its fruits; and as all Theosophists have to be judged by their deeds and not by what they write or say, so *all* Theosophical books must be accepted on their merits, and not according to any claim to authority which they may put forward.

Enq. But would Mdme. Blavatsky apply this to her own works—the *Secret Doctrine*, for instance? [238]

Theo. Certainly; she says expressly in the PREFACE that she gives out the doctrines that she has learnt from the Masters, but claims no inspiration whatever for what she has lately written. As for our best Theosophists, they would also in this case far rather that the names of the Masters had never been mixed up with our books in any way. With few exceptions, most of such works are not only imperfect, but positively erroneous and misleading. Great are the desecrations to which the names of two of the Masters have been subjected. There is hardly a medium who has not claimed to have seen them. Every bogus swindling Society, for commercial purposes, now claims to be guided and directed by "Masters," often supposed to be far higher than ours! Many and heavy are the sins of those who advanced these claims, prompted either by desire for lucre, vanity, or irresponsible mediumship. Many persons have been plundered of their money by such societies, which offer to sell the secrets of power, knowledge, and spiritual truth for worthless gold. Worst of all, the sacred names of Occultism and the holy keepers thereof have been dragged in this filthy mire, polluted by being

associated with sordid motives and immoral practices, while thousands of men have been held back from the path of truth and light through the discredit and evil report which such shams, swindles, and frauds have brought upon the whole subject. I say again, every earnest Theosophist regrets to-day, from the bottom of his heart, that these sacred names and things have ever been mentioned before the public, and fervently wishes that they had been kept secret within a small circle of trusted and devoted friends.

Enq. The names certainly do occur very frequently now-a-days, and I never remember hearing of such persons as "Masters" till quite recently.

Theo. It is so; and had we acted on the wise principle of silence, instead of rushing into notoriety and publishing all we knew and heard, such desecration would never have occurred. Behold, only fourteen years ago, before the Theosophical Society was founded, all the talk was of "Spirits." They were everywhere, in everyone's mouth; and no one by any chance even [239] dreamt of talking about living "Adepts," "Mahatmas," or "Masters." One hardly heard even the name of the Rosicrucians, while the existence of such a thing as "Occultism" was suspected even but by very few. Now all that is changed. We Theosophists were, unfortunately, the first to talk of these things, to make the fact of the existence in the East of "Adepts" and "Masters" and Occult knowledge known; and now the name has become common property. It is on us, now, that the Karma, the consequences of the resulting desecration of holy names and things, has fallen. All that you now find about such matters in current literature—and there is not a little of it—all is to be traced back to the impulse given in this direction by the Theosophical Society and its Founders. Our enemies profit to this day by our mistake. The most recent book directed against our teachings is alleged to have been written *by an Adept of twenty years' standing*. Now, it is a *palpable lie*. We know the amanuensis and his *inspirers* (as he is himself too ignorant to have written anything of the sort). These "inspirers" are living persons, revengeful and unscrupulous in proportion to their intellectual powers; and these *bogus* Adepts are not one, but several. The cycle of "Adepts," used as sledge-hammers to break the theosophical heads with, began twelve years ago, with Mrs. Emma Hardinge Britten's "Louis" of *Art Magic* and *Ghost-Land*, and now ends with the "Adept" and "Author" of *The Light of Egypt*, a work written by Spiritualists against Theosophy and its teachings. But it is useless to grieve over what is done, and we can only suffer in the hope that our indiscretions may have made it a little easier for others to find the way to these Masters, whose names are now everywhere taken in vain, and under cover of which so many iniquities have already been perpetrated.

Enq. Do you reject "Louis" as an Adept? [240]

Theo. We denounce no one, leaving this noble task to our enemies. The spiritualistic author of *Art Magic*, etc., may or may not have been acquainted with such an Adept—and saying this, I say far less than what that lady has said and written about us and Theosophy for the last several years—that is her own business. Only when, in a solemn scene of mystic vision, an alleged "Adept" sees "spirits" presumably at Greenwich, England, through Lord Rosse's telescope, which was built in, and never moved from, Parsonstown, Ireland,[57] I may well be permitted to wonder at the ignorance of that "Adept" in matters of science. This beats all the mistakes and blunders committed at times by the *chelas* of our Teachers! And it is this "Adept" that is used now to break the teachings of our Masters!

Enq. I quite understand your feeling in this matter, and think it only natural. And now, in view of all that you have said and explained to me, there is one subject on which I should like to ask you a few questions.

---

[57] Vide "Ghost Land," Part I., p. 133, *et seq.*

Theo. If I can answer them I will. What is that? [241]

CONCLUSION.

THE FUTURE OF THE THEOSOPHICAL SOCIETY.

Enq. Tell me, what do you expect for Theosophy in the future?

Theo. If you speak of Theosophy, I answer that, as it has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with EVERLASTING TRUTH.

Enq. Pardon me; I meant to ask you rather about the prospects of the Theosophical Society.

Theo. Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work, and to direct the Society after the death of the Founders.

Enq. I quite see the importance of their being selfless and devoted, but I do not quite grasp how their *knowledge* can be as vital a factor in the question as these other qualities. Surely the literature which already exists, and to which constant additions are still being made, ought to be sufficient?

Theo. I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiased and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, [242] that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

Enq. But if this danger be averted?

Theo. Then the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realisation of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and

fraternal goodwill which will reign in his mind, instead of the discord and strife which is everywhere apparent around us to-day.

Enq. A truly delightful picture! But tell me, do you really expect all this to be accomplished in one short century?

Theo. Scarcely. But I must tell you that during the last quarter of every hundred years an attempt is made by those "Masters," of whom I have spoken, to help on the spiritual [243] progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend.

Enq. But how does this bear on the future of the Theosophical Society?

Theo. If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the XXth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years, without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!

FINIS.

THE VOICE OF THE SILENCE

being *chosen fragments* from the

BOOK OF THE GOLDEN PRECEPTS

translated and annotated by Helena Petrovna Blavatsky

THE PATH OF LIBERATION.
Written specially by IX Panchen Lama, *Thubten Chökyi Nyima*, for the reprinted from the original edition published by The Chinese Buddhist Research Society Peking, in 1927.

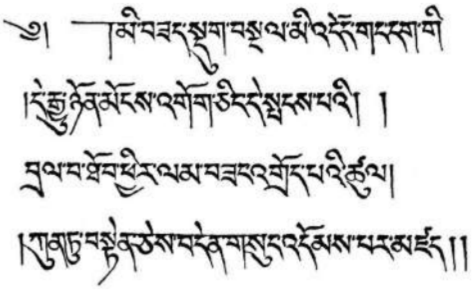

"ALL BEINGS DESIRE LIBERATION FROM MISERY.
SEEK, THEREFORE, FOR THE CAUSES OF MISERY AND EXPUNGE THEM.
BY ENTERING ON THE PATH LIBERATION FROM MISERY IS ATTAINED.
EXHORT, THEN, ALL BEINGS TO ENTER THE PATH."

"Since its translation into English from the Tibetan by Madame H. P. Blavatsky, in 1889, this little book, the gem of Buddhist teachings, has enjoyed a wide circulation among Europeans and Americans interested in Buddhism. There is, therefore, little need for me to recommend it to foreign readers, except to point out that what is embodied in it comprises a part of the teachings of the Esoteric School. . . Madame Blavatsky had a profound knowledge of Buddhist philosophy, and the doctrines she promulgated were those of many great teachers. This book is like a call to men to forsake desire, dispel every evil thought, and enter the true Path. . . It has been suggested to me that, for the benefit of the Chinese Buddhists, this work should be translated into Chinese. I quite agree with this idea, but pressure of work has hitherto prevented me from writing more than these few lines. Although they form an inadequate recognition of the merit of the book, I offer them because of my great reverence for its teachings; and I hope to be able to undertake the translation at some future time."

Foreword to the 1927 reissue of *"The Voice of the Silence"* by *B. T. Chang*, chinese secretary of the IX Panchen Lama.

Links

| Preface |

| Fragment I – The Voice of the Silence |
| Fragment II – The Two Paths |
| Fragment III – The Sevent Portals |

| Glossary to Part I |
| Glossary to Part II |
| Glossary to Part III |

FIRST SERIES.

THE VOICE OF THE SILENCE

BEING

CHOSEN FRAGMENTS

FROM THE

"BOOK OF THE GOLDEN PRECEPTS."

FOR THE DAILY USE OF LANOOS (DISCIPLES).

TRANSLATED AND ANNOTATED

BY

"H. P. B."

Verbatim Edition

Theosophical University Press
Pasadena, California

Theosophical University Press
Post Office Box C
Pasadena, California 91109
www.theosociety.org
2015

This edition is verbatim with the original 1889 edition. Spelling and typographical errors have been corrected, and transliterations of foreign terms standardized.

Library of Congress Catalog Card No. 76-25345
Paperback ISBN 978-0-911500-05-9
PDF eBook ISBN 978-1-55700-231-0

The paper in the print edition is acid free and meets the requirements of ANSI/NISO Z39.48-1992 for libraries and archives.

Manufactured in the United States of America

PREFACE.

The following pages are derived from "The Book of the Golden Precepts," one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many Theosophists. Therefore, as I know many of these Precepts by heart, the work of translating has been relatively an easy task for me.

It is well known that, in India, the methods of psychic development differ with the Gurus (teachers or masters), not only because of their belonging to different schools of philosophy, of which there are six, but because every Guru has his own system, which he generally keeps very secret. But beyond the Himalayas the method in the Esoteric Schools does not

differ, unless the Guru is simply a Lama, but little more learned than those he teaches.

The work from which I here translate forms part of the same series as that from which the "Stanzas" of the *Book of Dzyan* were taken, on which the *Secret Doctrine* is based. Together with the great mystic work called *Paramârtha*, which, the legend of *Nâgârjuna* tells us, was delivered to the great Arhat by the Nâgas or "Serpents" (in truth a name given to the ancient Initiates), the "Book of the Golden Precepts" claims the same origin. Yet its maxims and ideas, however noble and original, are often found under different forms in Sanskrit works, such as the *Jñâneśvari*, that superb mystic treatise in which Krishna describes to Arjuna in glowing colours the condition of a fully illumined Yogi; and again in certain Upanishads. This is but natural, since most, if not all, of the greatest Arhats, the first followers of Gautama Buddha

were Hindus and Âryans, not Mongolians, especially those who emigrated into Tibet. The works left by Âryâsanga alone are very numerous.

The original *Precepts* are engraved on thin oblong squares; copies very often on discs. These discs, or plates, are generally preserved on the altars of the temples attached to centres where the so-called "contemplative" or Mahâyâna (Yogâchâra) schools are established. They are written variously, sometimes in Tibetan but mostly in ideographs. The sacerdotal language (Senzar), besides an alphabet of its own, may be rendered in several modes of writing in cypher characters, which partake more of the nature of ideographs than of syllables. Another method (*lug*, in Tibetan) is to use the numerals and colours, each of which corresponds to a letter of the Tibetan alphabet (thirty simple and seventy-four compound letters) thus forming a complete cryptographic alphabet.

When the ideographs are used there is a definite mode of reading the text; as in this case the symbols and signs used in astrology, namely the twelve zodiacal animals and the seven primary colours, each a triplet in shade, *i.e.* the light, the primary, and the dark—stand for the thirty-three letters of the simple alphabet, for words and sentences. For in this method, the twelve "animals" five times repeated and coupled with the five elements and the seven colours, furnish a whole alphabet composed of sixty sacred letters and twelve signs. A sign placed at the beginning of the text determines whether the reader has to spell it according to the Indian mode, when every word is simply a Sanskrit adaptation, or according to the Chinese principle of reading the ideographs. The easiest way however, is that which allows the reader to use no special, or *any* language he likes, as the signs and symbols were, like the Arabian numerals or figures,

common and international property among initiated mystics and their followers. The same peculiarity is characteristic of one of the Chinese modes of writing, which can be read with equal facility by any one acquainted with the character: for instance, a Japanese can read it in his own language as readily as a Chinaman in his.

The Book of the Golden Precepts—some of which are pre-Buddhistic while others belong to a later date—contains about ninety distinct little treatises. Of these I learnt thirty-nine by heart, years ago. To translate the rest, I should have to resort to notes scattered among a too large number of papers and memoranda collected for the last twenty years and never put in order, to make of it by any means an easy task. Nor could they be all translated and given to a world too selfish and too much attached to objects of sense to be in any way prepared to receive

such exalted ethics in the right spirit. For, unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature.

And yet such ethics fill volumes upon volumes in Eastern literature, especially in the Upanishads. "Kill out all desire of life," says Krishna to Arjuna. That desire lingers only in the body, the vehicle of the embodied Self, not in the SELF which is "eternal, indestructible, which kills not nor is it killed" (*Katha Upanishad*). "Kill out sensation," teaches *Sutta Nipâta*; "look alike on pleasure and pain, gain and loss, victory and defeat." Again, "Seek shelter in the eternal alone" (*ibid*). "Destroy the sense of separateness," repeats Krishna under every form. "The Mind (*Manas*) which follows the rambling senses, makes the Soul (*Buddhi*) as helpless as the boat which the wind leads astray upon the waters" (*Bhagavad-gîtâ* II. 67).

Therefore it has been thought better to make a judicious selection only from those treatises which will best suit the few real mystics in the Theosophical Society, and which are sure to answer their needs. It is only these who will appreciate these words of Krishna-Christos, the "Higher Self":—

"Sages do not grieve for the living nor the dead. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever hereafter cease to be." (*Bhagavadgîtâ* II. 11-12).

In this translation, I have done my best to preserve the poetical beauty of language and imagery which characterise the original. How far this effort has been successful, is for the reader to judge.

"H. P. B."

CONTENTS.

	PAGE
I.—The Voice of the Silence . . .	1
II.—The Two Paths	23
III.—The Seven Portals	45

[All the words followed by figures within brackets are fully explained in the *Glossary* under corresponding figures at the end of the Book.]

Dedicated to the Few.

FRAGMENT I.

These instructions are for those ignorant of the dangers of the lower IDDHI (1).

He who would hear the voice of *Nâda* (2), "the Soundless Sound," and comprehend it, he has to learn the nature of *Dhâranâ* (3).

Having become indifferent to objects of perception, the pupil must seek out the *râja* of the senses, the Thought-Producer, he who awakes illusion.

The Mind is the great Slayer of the Real.

Let the Disciple slay the Slayer.

For:—

When to himself his form appears unreal, as do on waking all the forms he sees in dreams;

When he has ceased to hear the many, he may discern the ONE—the inner sound which kills the outer.

Then only, not till then, shall he forsake the region of *Asat*, the false, to come unto the realm of *Sat*, the true.

Before the soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion.

Before the Soul can hear, the image (man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden fire-fly.

Before the soul can comprehend and may re-

member, she must unto the Silent Speaker be united just as the form to which the clay is modelled, is first united with the potter's mind.

For then the soul will hear, and will remember.

And then to the inner ear will speak—

THE VOICE OF THE SILENCE

And say:—

If thy soul smiles while bathing in the Sunlight of thy Life; if thy soul sings within her chrysalis of flesh and matter; if thy soul weeps inside her castle of illusion; if thy soul struggles to break the silver thread that binds her to the MASTER (4); know, O Disciple, thy Soul is of the earth.

When to the World's turmoil thy budding soul (5) lends ear; when to the roaring voice of the great illusion thy Soul responds (6); when frightened at the sight of the hot tears of pain, when deafened by the

cries of distress, thy soul withdraws like the shy turtle within the carapace of SELFHOOD, learn, O Disciple, of her Silent "God," thy Soul is an unworthy shrine.

When waxing stronger, thy Soul glides forth from her secure retreat: and breaking loose from the protecting shrine, extends her silver thread and rushes onward; when beholding her image on the waves of Space she whispers, "This is I,"—declare, O Disciple, that thy soul is caught in the webs of delusion (7).

This Earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO by the delusion called "Great Heresy" (8).

This earth, O ignorant Disciple, is but the dismal entrance leading to the twilight that precedes the valley of true light—that light which no wind can extinguish, that light which burns without a wick or fuel.

Saith the Great Law:—"In order to become the KNOWER of ALL SELF (9) thou hast first of SELF to be the knower." To reach the knowledge of that SELF, thou hast to give up *Self* to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM (10) throughout eternal ages (11).

Bestride the Bird of Life, if thou would'st know (12).

Give up thy life, if thou would'st live (13).

Three Halls, O weary pilgrim, lead to the end of toils. Three Halls, O conqueror of Mâra, will bring thee through three states (14) into the fourth (15) and thence into the seven worlds (16), the worlds of Rest Eternal.

If thou would'st learn their names, then hearken, and remember.

The name of the first Hall is IGNORANCE—*Avidyâ*.

It is the Hall in which thou saw'st the light, in which thou livest and shalt die (17).

The name of Hall the second is the Hall of Learning.* In it thy Soul will find the blossoms of life, but under every flower a serpent coiled (18).

The name of the third Hall is Wisdom, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience (19).

If thou would'st cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the Sunlight of life.

If thou would'st cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If

*The Hall of *Probationary* Learning.

freed thou would'st be from the Karmic chains, seek not for thy Guru in those Mâyâvic regions.

The WISE ONES tarry not in pleasure-grounds of senses.

The WISE ONES heed not the sweet-tongued voices of illusion.

Seek for him who is to give thee birth (20), in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory.

That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou would'st reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine that thus the twain may blend in one. And having learnt thine own *Ajñâna* (21), flee from the Hall of Learning. This Hall is dangerous in its perfidious

beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light.

This light shines from the jewel of the Great Ensnarer, (Mâra) (22). The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck.

The moth attracted to the dazzling flame of thy night-lamp is doomed to perish in the viscid oil. The unwary Soul that fails to grapple with the mocking demon of illusion, will return to earth the slave of Mâra.

Behold the Hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

If through the Hall of Wisdom, thou would'st

reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of separateness that weans thee from the rest.

Let not thy "Heaven-born," merged in the sea of Mâyâ, break from the Universal Parent (SOUL), but let the fiery power retire into the inmost chamber, the chamber of the Heart ([23]) and the abode of the World's Mother ([24]).

Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the ONE-SOUL, the voice which filleth all, thy Master's voice.

'Tis only then thou canst become a "Walker of the Sky" ([25]) who treads the winds above the waves, whose step touches not the waters.

Before thou set'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy *inner* GOD* in seven manners.

*The Higher SELF.

The first is like the nightingale's sweet voice chanting a song of parting to its mate.

The second comes as the sound of a silver cymbal of the Dhyânis, awakening the twinkling stars.

The next is as the plaint melodious of the ocean-sprite imprisoned in its shell.

And this is followed by the chant of Vînâ ([26]).

The fifth like sound of bamboo-flute shrills in thine ear.

It changes next into a trumpet-blast.

The last vibrates like the dull rumbling of a thunder-cloud.

The seventh swallows all the other sounds. They die, and then are heard no more.

When the six ([27]) are slain and at the Master's

feet are laid, then is the pupil merged into the ONE ([28]), becomes that ONE and lives therein.

Before that path is entered, thou must destroy thy lunar body ([29]), cleanse thy mind-body ([30]) and make clean thy heart.

Eternal life's pure waters, clear and crystal, with the monsoon tempest's muddy torrents cannot mingle.

Heaven's dew-drop glittering in the morn's first sun-beam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire.

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness

will absorb thy being before thou hast well realized the black foul monster's presence.

Before the "mystic Power" ([31])* can make of thee a god, Lanoo, thou must have gained the faculty to slay thy lunar form at will.

The Self of matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both.

Ere thy Soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.

Thou canst not travel on the Path before thou hast become that Path itself ([32]).

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

*Kundalinî, the "Serpent Power" or mystic fire.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha ([33]) more difficult to find, more rare to view than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of Being unto the peace and bliss known only in the land of Silence and Non-Being.

Kill out desire; but if thou killest it take heed lest from the dead it should again arise.

Kill love of life, but if thou slayest *tanhâ* ([34]), let this not be for thirst of life eternal, but to replace the fleeting by the everlasting.

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

Then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal—beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.

There is but one road to the Path; at its very end alone the "Voice of the Silence" can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in Waters of Renunciation. Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot, and like a bird caught in the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.

Kill thy desires, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey.

Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder.

Silence thy thoughts and fix thy whole attention on thy Master whom yet thou dost not see, but whom thou feelest.

Merge into one sense thy senses, if thou would'st be secure against the foe. 'Tis by that sense alone which lies concealed within the hollow of thy brain, that the steep path which leadeth to thy Master may be disclosed before thy Soul's dim eyes.

Long and weary is the way before thee, O Disciple. One single thought about the past that thou hast left

behind, will drag thee down and thou wilt have to start the climb anew.

Kill in thyself all memory of past experiences. Look not behind or thou art lost.

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mâra. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

The rose must re-become the bud born of its parent stem, before the parasite has eaten through its heart and drunk its life-sap.

The golden tree puts forth its jewel-buds before its trunk is withered by the storm.

The pupil must regain *the child-state he has lost* 'ere the first sound can fall upon his ear.

The light from the ONE Master, the one unfading

golden light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick dark clouds of matter.

Now here, now there, these rays illumine it, like sun-sparks light the earth through the thick foliage of the jungle growth. But, O Disciple, unless the flesh is passive, head cool, the soul as firm and pure as flaming diamond, the radiance will not reach the *chamber* ([23]), its sunlight will not warm the heart, nor will the mystic sounds of the Âkâśic heights ([35]) reach the ear, however eager, at the initial stage.

Unless thou hearest, thou canst not see.

Unless thou seest thou canst not hear. To hear and see this is the second stage.

. . . .

When the disciple sees and hears, and when he smells and tastes, eyes closed, ears shut, with mouth and nostrils stopped; when the four senses blend and

ready are to pass into the fifth, that of the inner touch —then into stage the fourth he hath passed on.

And in the fifth, O slayer of thy thoughts, all these again have to be killed beyond reanimation ([36]).

Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast.

Thou art now in DHÂRANÂ ([37]), the sixth stage.

When thou hast passed into the seventh, O happy one, thou shalt perceive no more the sacred three ([38]), for thou shalt have become that three thyself. Thyself and mind, like twins upon a line, the star which is thy goal, burns overhead ([39]). The three that dwell in glory and in bliss ineffable, now in the world of Mâyâ have lost their names. They have become one star, the fire that burns but scorches not, that fire which is the Upâdhi ([40]) of the Flame.

And this, O Yogi of success, is what men call Dhyâna ([41]), the right precursor of Samâdhi ([42]).

And now thy *Self* is lost in SELF, *thyself* unto THYSELF, merged in THAT SELF from which thou first didst radiate.

Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present Ray become the all and the eternal radiance.

And now, Lanoo, thou art the doer and the witness, the radiator and the radiation, Light in the Sound, and the Sound in the Light.

Thou art acquainted with the five impediments, O blessed one. Thou art their conqueror, the Master of the sixth, deliverer of the four modes of Truth ([43]). The light that falls upon them shines from thyself, O thou who wast disciple but art Teacher now.

And of these modes of Truth:—

Hast thou not passed through knowledge of all misery—Truth the first?

Hast thou not conquered the Mâras' King at Tsi, the portal of assembling—truth the second? (44).

Hast thou not sin at the third gate destroyed and truth the third attained?

Hast not thou entered *Tao*, "the Path" that leads to knowledge—the fourth truth? (45).

And now, rest 'neath the Bodhi tree, which is perfection of all knowledge, for, know, thou art the Master of SAMÂDHI—the state of faultless vision.

Behold! thou hast become the light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the

VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the

VOICE OF THE SILENCE

Om Tat Sat

FRAGMENT II.

THE TWO PATHS.

AND now, O Teacher of Compassion, point thou the way to other men. Behold, all those who knocking for admission, await in ignorance and darkness, to see the gate of the Sweet Law flung open!

The voice of the Candidates:

Shalt not thou, Master of thine own Mercy, reveal the Doctrine of the Heart? (1) Shalt thou refuse to lead thy Servants unto the Path of Liberation?

Quoth the Teacher:

The Paths are two; the great Perfections three; six are the Virtues that transform the body into the Tree of Knowledge (2).

Who shall approach them?

Who shall first enter them?

Who shall first hear the doctrine of two Paths in one, the truth unveiled about the Secret Heart? (3) The Law which, shunning learning, teaches Wisdom, reveals a tale of woe.

Alas, alas, that all men should possess Alaya, be one with the great Soul, and that possessing it, Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the Knowledge of the non-existent!

Saith the pupil:

O Teacher, what shall I do to reach to Wisdom?

O Wise one, what, to gain perfection?

Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-Wisdom, the "Eye" from the "Heart" doctrine.

Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.

But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.

The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience the mind needs breadth and depth and points to draw it

towards the Diamond Soul (4). Seek not those points in *Mâyâ's* realm; but soar beyond illusions, search the eternal and the changeless SAT (5), mistrusting fancy's false suggestions.

For mind is like a mirror; it gathers dust while it reflects (6). It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek O Beginner, to blend thy Mind and Soul.

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the "eternal man" (7); and having sought him out, look inward: thou art Buddha (8).

Shun praise, O Devotee. Praise leads to self-delusion. Thy body is not self, thy SELF is in itself without a body, and either praise or blame affects it not.

Self-gratulation, O disciple, is like unto a lofty

tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

False learning is rejected by the Wise, and scattered to the Winds by the good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye" (9) is for the crowd, the "Doctrine of the Heart," for the elect. The first repeat in pride: "Behold, I know," the last, they who in humbleness have garnered, low confess, "thus have I heard" (10).

"Great Sifter" is the name of the "Heart Doctrine," O disciple.

The wheel of the good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the Karmic heart.

True knowledge is the flour, false learning is the

husk. If thou would'st eat the bread of Wisdom, thy flour thou hast to knead with Amrita's* clear waters. But if thou kneadest husks with Mâyâ's dew, thou canst create but food for the black doves of death, the birds of birth, decay and sorrow.

If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.

If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him "householder" (11); for man and beast all pity to renounce—tell them their tongue is false.

Thus teach the Tîrthikas, the unbelievers.†

If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err. Non-permanence of human action; deliverance of mind from thraldom by the cessation of sin and faults,

*Immortality. †Brahman ascetics.

are not for "Deva Egos."* Thus saith the "Doctrine of the Heart."

The Dharma of the "Eye" is the embodiment of the external, and the non-existing.

The Dharma of the "Heart" is the embodiment of Bodhi,† the Permanent and Everlasting.

The Lamp burns bright when wick and oil are clean. To make them clean a cleaner is required. The flame feels not the process of the cleaning. "The branches of a tree are shaken by the wind; the trunk remains unmoved."

Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.

Would'st thou become a Yogi of "Time's Circle"? Then, O Lanoo:—

*The reincarnating Ego. †True, divine Wisdom.

Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

Think not that breaking bone, that rending flesh and muscle, unites thee to thy "silent Self" (12). Think not, that when the sins of thy gross form are conquered, O Victim of thy Shadows (13), thy duty is accomplished by nature and by man.

The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy,* perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Âranyaka (14) He became the Teacher of mankind. After Julai (15) had entered the Nirvâna, He preached on mount and plain, and held discourses in the cities, to Devas, men and gods (16).

*Buddha.

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

Thus saith the Sage.

Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvâna one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art ([17]), the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish ([18]); that which in thee shall live for ever, that which in thee *knows*, for it is knowledge ([19]), is not of fleeing life: it is the man that was, that is, and will be, for whom the hour shall never strike.

If thou would'st reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests. Accept the woes of birth.

Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow, bring forth the blossoms and the fruits of Karmic retribution. Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward, 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path ([20]).

These vestures are: Nirmânakâya, Sambhogakâya, and Dharmakâya, robe Sublime. ([21]).

The *Shangna* robe ([22]), 'tis true, can purchase light eternal. The Shangna robe alone gives the Nirvâna of destruction; it stops rebirth, but, O Lanoo, it also kills—compassion. No longer can the perfect Buddhas, who don the Dharmakâya glory, help man's salvation. Alas! shall SELVES be sacrificed to *Self;* mankind, unto the weal of Units?

Know, O beginner, this is the *Open* PATH, the way to selfish bliss, shunned by the Bodhisattvas of the "Secret Heart," the Buddhas of Compassion.

To live to benefit mankind is the first step. To practise the six glorious virtues ([23]) is the second.

To don Nirmânakâya's humble robe is to forego eternal bliss for Self, to help on man's salvation. To reach Nirvâna's bliss, but to renounce it, is the supreme, the final step—the highest on Renunciation's Path.

Know, O Disciple, this is the *Secret* PATH, selected by the Buddhas of Perfection, who sacrificed The SELF to weaker Selves.

Yet, if the "Doctrine of the Heart" is too high-winged for thee. If thou need'st help thyself and fearest to offer help to others,—then, thou of timid heart, be warned in time: remain content with the "Eye Doctrine" of the Law. Hope still. For if

the "Secret Path" is unattainable this "day," it is within thy reach "to-morrow." ([24]). Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives, is not destroyed but ever comes again."* The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn.

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey," ([25]) causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.

Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, the Karma of

*Precepts of the Prasanga School.

the cycle of thy births, the destiny of those, who, in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions.

. . . .

Act thou for them to "day," and they will act for thee "to morrow."

'Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation.

To perish doomed is he, who out of fear of Mâra refrains from helping man, lest he should act for Self. The pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit.

The Selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.

If Sun thou can'st not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then choose, O Neophyte, a humbler course.

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

Behold Migmar,* as in his crimson veils his "Eye" sweeps over slumbering Earth. Behold the fiery aura of the "Hand" of Lhagpa† extended in protecting love over the heads of his ascetics. Both are now servants to Nyima‡ ([26]) left in his absence silent watchers in the night. Yet both in Kalpas past were bright Nyimas, and may in future "Days"

*Mars. †Mercury. ‡The Sun.

again become two Suns. Such are the falls and rises of the Karmic Law in nature.

Be, O Lanoo, like them. Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law.

Tell him, O Candidate, that he who makes of pride and self-regard bond-maidens to devotion; that he, who cleaving to existence, still lays his patience and submission to the Law, as a sweet flower at the feet of Shakya-Thub-pa,* becomes a *Srotâpatti* ([27]) in this birth. The Siddhis of perfection may loom far, far away; but the first step is taken, the stream is entered, and he may gain the eye-sight of the mountain eagle, the hearing of the timid doe.

Tell him, O Aspirant, that true devotion may bring

*Buddha.

him back the knowledge, that knowledge which was his in former births. The deva-sight and deva-hearing are not obtained in one short birth.

Be humble, if thou would'st attain to Wisdom.

Be humbler still, when Wisdom thou hast mastered.

Be like the Ocean which receives all streams and rivers. The Ocean's mighty calm remains unmoved; it feels them not.

Restrain by thy Divine thy lower Self.

Restrain by the Eternal the Divine.

Aye, great is he, who is the slayer of desire.

Still greater he, in whom the Self Divine has slain the very knowledge of desire.

Guard thou the Lower lest it soil the Higher.

The way to final freedom is within thy SELF.

That way begins and ends outside of Self (28).

Unpraised by men and humble is the mother of all Rivers, in *Tîrthika's* proud sight; empty the human form though filled with Amrita's sweet waters, in the sight of fools. Withal, the birth-place of the sacred rivers is the sacred land (29), and he who Wisdom hath, is honoured by all men.

Arhans and Sages of the boundless Vision (30) are rare as is the blossom of the Udumbara tree. Arhans are born at midnight hour, together with the sacred plant of nine and seven stalks (31), the holy flower that opes and blooms in darkness, out of the pure dew and on the frozen bed of snow-capped heights, heights that are trodden by no sinful foot.

No Arhan, O Lanoo, becomes one in that birth when for the first the Soul begins to long for final liberation. Yet, O thou anxious one, no warrior

volunteering fight in the fierce strife between the living and the dead (32), not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle.

For, either he shall win, or he shall fall.

Yea, if he conquers, Nirvâna shall be his. Before he casts his shadow off his mortal coil, that pregnant cause of anguish and illimitable pain—in him will men a great and holy Buddha honour.

And if he falls, e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his.

But if thou would'st Nirvâna reach, or cast the prize away (33), let not the fruit of action and in-action be thy motive, thou of dauntless heart.

Know that the Bodhisattva who liberation changes for Renunciation to don the miseries of "Secret Life,"

(34) is called, "thrice Honoured," O thou candidate for woe throughout the cycles.

The PATH is one, Disciple, yet in the end, twofold. Marked are its stages by four and seven Portals. At one end—bliss immediate, and at the other—bliss deferred. Both are of merit the reward: the choice is thine.

The One becomes the two, the *Open* and the *Secret* (35). The first one leadeth to the goal, the second, to Self-Immolation.

When to the Permanent is sacrificed the Mutable, the prize is thine: the drop returneth whence it came. The *Open* PATH leads to the changeless change—Nirvâna, the glorious state of Absoluteness, the Bliss past human thought.

Thus, the first Path is LIBERATION.

But Path the Second is—RENUNCIATION, and therefore called the "Path of Woe."

That *Secret* Path leads the Arhan to mental woe unspeakable; woe for the living Dead (36), and helpless pity for the men of Karmic sorrow, the fruit of Karma Sages dare not still.

For it is written: "teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."

The "Open Way," no sooner hast thou reached its goal, will lead thee to reject the Bodhisattvic body and make thee enter the thrice glorious state of Dharmakâya (37) which is oblivion of the World and men for ever.

The "Secret Way" leads also to Paranirvânic bliss—but at the close of Kalpas without number; Nirvânas gained and lost from boundless pity and compassion for the world of deluded mortals.

But it is said "The last shall be the greatest," *Samyak Sambuddha*, the Teacher of Perfection, gave

up his SELF for the salvation of the World, by stopping at the threshold of Nirvâna—the pure state.

. . . .

Thou hast the knowledge now concerning the two Ways. Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals. Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learnèd all. Unveiled stands truth and looks thee sternly in the face. She says:

"Sweet are the fruits of Rest and Liberation for the sake of *Self;* but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men."

He, who becomes Pratyeka-Buddha ([38]), makes his obeisance but to his *Self*. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others' sake this great reward I yield"—accomplishes the greater Renunciation.

A Saviour of the World is he.

. . . .

Behold! The goal of bliss and the long Path of Woe are at the furthest end. Thou canst choose either, O aspirant to Sorrow, throughout the coming cycles! . . . .

Om Vajrapâni hum.

FRAGMENT III.

THE SEVEN PORTALS.

"UPÂDHYÂYA (1), the choice is made, I thirst for Wisdom. Now hast thou rent the veil before the secret Path and taught the greater Yâna (2). Thy servant here is ready for thy guidance."

'Tis well, Śrâvaka (3). Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the Pilgrims.

Which wilt thou choose, O thou of dauntless heart? The Samtan (4) of "eye Doctrine," four-fold Dhyâna, or thread thy way through Pâramitâs (5), six in number, noble gates of virtue leading to Bodhi and to Prajñâ, seventh step of Wisdom?

The rugged Path of four-fold Dhyâna winds on

uphill. Thrice great is he who climbs the lofty top.

The Pâramitâ heights are crossed by a still steeper path. Thou hast to fight thy way through portals seven, seven strongholds held by cruel crafty Powers — passions incarnate.

Be of good cheer, Disciple; bear in mind the golden rule. Once thou hast passed the gate Srotâpatti (6), "he who the stream hath entered"; once thy foot hath pressed the bed of the Nirvânic stream in this or any future life, thou hast but seven other births before thee, O thou of adamantine Will.

Look on. What see'st thou before thine eye, O aspirant to god-like Wisdom?

"The cloak of darkness is upon the deep of matter; within its folds I struggle. Beneath my gaze it deepens, Lord; it is dispelled beneath the waving of thy hand. A shadow moveth, creeping like the stretching serpent coils. . . . It grows, swells out and disappears in darkness."

It is the shadow of thyself outside the Path, cast on the darkness of thy sins.

"Yea, Lord; I see the PATH; its foot in mire, its summits lost in glorious light Nirvânic. And now I see the ever narrowing Portals on the hard and thorny way to Jñâna."*

Thou seest well, Lanoo. These Portals lead the aspirant across the waters on "to the other shore" (7). Each Portal hath a golden key that openeth its gate; and these keys are:—

1. DÂNA, the key of charity and love immortal.

2. ŚÎLA, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.

3. KSHÂNTI, patience sweet, that nought can ruffle.

*Knowledge, Wisdom.

4. VIRÂG', indifference to pleasure and to pain, illusion conquered, truth alone perceived.

5. VÎRYA, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.

6. DHYÂNA, whose golden gate once opened leads the Naljor* toward the realm of Sat eternal and its ceaseless contemplation.

7. PRAJÑÂ, the key to which makes of a man a god, creating him a Bodhisattva, son of the Dhyânis.

Such to the Portals are the golden keys.

Before thou canst approach the last, O weaver of thy freedom, thou hast to master these Pâramitâs of perfection — the virtues transcendental six and ten in number — along the weary Path.

For, O Disciple! Before thou wert made fit to

*A saint, an adept.

meet thy Teacher face to face, thy MASTER light to light, what wert thou told?

Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.

Thou shalt not let thy senses make a playground of thy mind.

Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean.

So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

Of teachers there are many; the MASTER-

SOUL is one (8), Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

Before thou standest on the threshold of the Path; before thou crossest the foremost Gate, thou hast to merge the two into the One and sacrifice the personal to SELF impersonal, and thus destroy the "path" between the two—*Antahkarana* (9).

Thou hast to be prepared to answer Dharma, the stern law, whose voice will ask thee at thy first, at thy initial step:

"Hast thou complied with all the rules, O thou of lofty hopes?"

"Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back (10), so must the heart of him 'who in the stream would enter,' thrill in re-

sponse to every sigh and thought of all that lives and breathes."

Disciples may be likened to the strings of the soul-echoing *Vînâ;* mankind, unto its sounding board; the hand that sweeps it to the tuneful breath of the GREAT WORLD-SOUL. The string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks—and is cast away. So the collective minds of *Lanoo-Śrâvakas*. They have to be attuned to the Upâdhyâya's mind—one with the Over-Soul—or, break away.

Thus do the "Brothers of the Shadow"—the murderers of their Souls, the dread Dad-Dugpa clan (11).

Hast thou attuned thy being to Humanity's great pain, O candidate for light?

Thou hast? . . . Thou mayest enter. Yet, ere thou settest foot upon the dreary Path of sorrow, 'tis well thou should'st first learn the pitfalls on thy way.

. . . .

Armed with the key of Charity, of love and tender mercy, thou art secure before the gate of Dâna, the gate that standeth at the entrance of the PATH.

Behold, O happy Pilgrim! The portal that faceth thee is high and wide, seems easy of access. The road that leads therethrough is straight and smooth and green. 'Tis like a sunny glade in the dark forest depths, a spot on earth mirrored from Amitâbha's paradise. There, nightingales of hope and birds of radiant plumage sing perched in green bowers, chanting success to fearless Pilgrims. They sing of Bodhisattvas' virtues five, the fivefold source of Bodhi power, and of the seven steps in Knowledge.

Pass on! For thou hast brought the key; thou art secure.

And to the second gate the way is verdant too. But it is steep and winds up hill; yea, to its rocky top. Grey mists will over-hang its rough and stony height, and all be dark beyond. As on he goes, the

song of hope soundeth more feeble in the pilgrim's heart. The thrill of doubt is now upon him; his step less steady grows.

Beware of this, O candidate! Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away.

Fear, O disciple, kills the will and stays all action. If lacking in the Śîla virtue,—the pilgrim trips, and Karmic pebbles bruise his feet along the rocky path.

Be of sure foot, O candidate. In Kshânti's* essence bathe thy Soul; for now thou dost approach the portal of that name, the gate of fortitude and patience.

Close not thine eyes, nor lose thy sight of Dorje (12); Mâra's arrows ever smite the man who has not reached Virâga† (13).

*Kshânti, "patience," *vide supra* the enumeration of the golden keys. †Ibid.

Beware of trembling. 'Neath the breath of fear the key of Kshânti rusty grows: the rusty key refuseth to unlock.

The more thou dost advance, the more thy feet pitfalls will meet. The path that leadeth on, is lighted by one fire—the light of daring, burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide. For as the lingering sunbeam, that on the top of some tall mountain shines, is followed by black night when out it fades, so is heart-light. When out it goes, a dark and threatening shade will fall from thine own heart upon the path, and root thy feet in terror to the spot.

Beware, disciple, of that lethal shade. No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom, and that the pilgrim saith: "I have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be."

For now the last great fight, the final war between the *Higher* and the *Lower* Self, hath taken place. Behold, the very battlefield is now engulphed in the great war, and is no more.

But once that thou hast passed the gate of Kshânti, step the third is taken. Thy body is thy slave. Now, for the fourth prepare, the Portal of temptations which do ensnare the *inner* man.

Ere thou canst near that goal, before thine hand is lifted to upraise the fourth gate's latch, thou must have mustered all the mental changes in thy Self and slain the army of the thought sensations that, subtle and insidious, creep unasked within the Soul's bright shrine.

If thou would'st not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round humankind, the progeny and heirs to man and his terrestrial spoils. Thou hast to study the voidness of

the seeming full, the fulness of the seeming void. O fearless Aspirant, look deep within the well of thine own heart, and answer. Knowest thou of Self the powers, O thou perceiver of external shadows?

If thou dost not—then art thou lost.

For, on Path fourth, the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for Mâyâ's gifts illusive, along *Antahkarana*—the path that lies between thy Spirit and thy self, the highway of sensations, the rude arousers of *Ahankâra* (14)—a thought as fleeting as the lightning flash will make thee thy three prizes forfeit—the prizes thou hast won.

For know, that the ETERNAL knows no change.

"The eight dire miseries forsake for evermore. If not, to wisdom, sure, thou can'st not come, nor yet to liberation," saith the great Lord, the Tathâgata of

perfection, "he who has followed in the footsteps of his predecessors." (15).

Stern and exacting is the virtue of Virâga. If thou its path would'st master, thou must keep thy mind and thy perceptions far freer than before from killing action.

Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvriti (16), origin of all the world's delusions.

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."

Be of good cheer, O daring pilgrim "to the other shore." Heed not the whisperings of Mâra's hosts; wave off the tempters, those ill-natured Sprites, the jealous Lhamayin (17) in endless space.

Hold firm! Thou nearest now the middle portal, the gate of Woe, with its ten thousand snares.

Have mastery o'er thy thoughts, O striver for perfection, if thou would'st cross its threshold.

Have mastery o'er thy Soul, O seeker after truths undying, if thou would'st reach the goal.

Thy Soul-gaze centre on the One Pure Light, the Light that is free from affection, and use thy golden Key. . . . .

. . . .

The dreary task is done, thy labour well-nigh o'er.

The wide abyss that gaped to swallow thee is almost spanned. . . . .

. . . .

Thou hast now crossed the moat that circles round the gate of human passions. Thou hast now conquered Mâra and his furious host.

Thou hast removed pollution from thine heart and bled it from impure desire. But, O thou glorious combatant, thy task is not yet done. Build high, Lanoo, the wall that shall hedge in the Holy Isle,* the dam that will protect thy mind from pride and satisfaction at thoughts of the great feat achieved.

A sense of pride would mar the work. Aye, build it strong, lest the fierce rush of battling waves, that mount and beat its shore from out the great World Mâyâ's Ocean, swallow up the pilgrim and the isle —yea, even when the victory's achieved.

*The Higher Ego, or Thinking Self.

Thine "Isle" is the deer, thy thoughts the hounds that weary and pursue his progress to the stream of Life. Woe to the deer that is o'ertaken by the barking fiends before he reach the Vale of Refuge—Jñâna Mârga, "path of pure knowledge" named.

Ere thou canst settle in Jñâna Mârga (18) and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

Make hard thy Soul against the snares of *Self;* deserve for it the name of "Diamond-Soul." (19).

For, as the diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights; so are thy mind and Soul; plunged in Jñâna Mârga, these must mirror nought of Mâyâ's realm illusive.

When thou hast reached that state, the Portals that thou hast to conquer on the Path fling open wide their gates to let thee pass, and Nature's strongest mights possess no power to stay thy course. Thou wilt be master of the sevenfold Path: but not till then, O candidate for trials passing speech.

Till then, a task far harder still awaits thee: thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy Soul.

Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold—so must all earthly thoughts fall dead before the fane.

Behold it written:

"Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from

all wind."* Exposed to shifting breeze, the jet will flicker and the quivering flame cast shades deceptive, dark and ever-changing, on the Soul's white shrine.

And then, O thou pursuer of the truth, thy Mind-Soul will become as a mad elephant, that rages in the jungle. Mistaking forest trees for living foes, he perishes in his attempts to kill the ever-shifting shadows dancing on the wall of sunlit rocks.

Beware, lest in the care of Self thy Soul should lose her foothold on the soil of Deva-knowledge.

Beware, lest in forgetting SELF, thy Soul lose o'er its trembling mind control, and forfeit thus the due fruition of its conquests.

Beware of change! For change is thy great foe. This change will fight thee off, and throw thee back, out of the Path thou treadest, deep into viscous swamps of doubt.

**Bhagavadgîtâ.*

Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on and to the charge return again, and yet again.

The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul, chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire—when even you have failed. . .

Remember, thou that fightest for man's liberation ([20]), each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth ([21]). . .

. . . .

But if thou cam'st prepared, then have no fear.

. . . .

Henceforth thy way is clear right through the *Vîrya* gate, the fifth one of the Seven Portals. Thou art now on the way that leadeth to the Dhyâna haven, the sixth, the Bodhi Portal.

The Dhyâna gate is like an alabaster vase, white and transparent; within there burns a steady golden fire, the flame of Prajñâ that radiates from Âtman.

Thou art that vase.

Thou hast estranged thyself from objects of the senses, travelled on the "Path of seeing," on the "Path of hearing," and standest in the light of Knowledge. Thou hast now reached Titikshâ state ([22]).

O Naljor thou art safe.

. . . .

Know, Conqueror of Sins, once that a Sowanee (23) hath cross'd the seventh Path, all Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean-waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: "A Master has arisen, a MASTER OF THE DAY" (24).

He standeth now like a white pillar to the west, upon whose face the rising Sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand.

Yea, He is mighty. The living power made free in him, that power which is HIMSELF, can raise the tabernacle of illusion high above the gods, above great Brahm and Indra. *Now* he shall surely reach his great reward!

Shall he not use the gifts which it confers for his own rest and bliss, his well-earn'd weal and glory —he, the subduer of the great Delusion?

Nay, O thou candidate for Nature's hidden lore! If one would follow in the steps of holy Tathâgata, those gifts and powers are not for Self.

Would'st thou thus dam the waters born on Sumeru? (25) Shalt thou divert the stream for thine own sake, or send it back to its prime source along the crests of cycles?

If thou would'st have that stream of hard-earn'd knowledge, of Wisdom heaven-born, remain sweet running waters, thou should'st not leave it to become a stagnant pond.

Know, if of Amitâbha, the "Boundless Age," thou would'st become co-worker, then must thou shed the light acquired, like to the Bodhisattvas twain (26), upon the span of all three worlds (27).

Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed.

Know, O Naljor, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves—that mighty sea of sorrow formed of the tears of men.

Alas! when once thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all—save for itself; give light to all, but take from none.

Alas! when once thou hast become like the pure snow in mountain vales, cold and unfeeling to the touch, warm and protective to the seed that sleepeth deep beneath its bosom—'tis now that snow which must receive the biting frost, the northern blasts, thus shielding from their sharp and cruel tooth the earth that holds the promised harvest, the harvest that will feed the hungry.

Self-doomed to live through future Kalpas,* unthanked and unperceived by man; wedged as a stone with countless other stones which form the "Guardian Wall" (28), such is thy future if the seventh gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

Withal man sees it not, will not perceive it, nor will he heed the word of Wisdom . . . for he knows it not.

But thou hast heard it, thou knowest all, O thou of eager guileless Soul. . . . . and thou must choose. Then hearken yet again.

On Sowan's Path, O Srotâpatti,† thou art secure. Aye, on that Mârga,‡ where nought but darkness

*Cycles of ages.

†Sowan and Srotâpatti are synonymous terms.

‡Mârga—"Path."

meets the weary pilgrim, where torn by thorns the hands drip blood, the feet are cut by sharp unyielding flints, and Mâra wields his strongest arms—there lies a great reward *immediately* beyond.

Calm and unmoved the Pilgrim glideth up the stream that to Nirvâna leads. He knoweth that the more his feet will bleed, the whiter will himself be washed. He knoweth well that after seven short and fleeting births Nirvâna will be his. . . .

Such is the Dhyâna Path, the haven of the Yogi, the blessed goal that Srotâpattis crave.

Not so when he hath crossed and won the Aryahata Path.*

There Kleśa (29) is destroyed for ever, Tanhâ's (30) roots torn out. But stay, Disciple . . . Yet, one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the LAW of LAWS—eternal Harmony, Alaya's SELF; a shoreless

*From the Sanskrit Arhat or Arhan.

universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.

The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE (31).

Such is the Ârya Path, Path of the Buddhas of perfection.

Withal, what mean the sacred scrolls which make thee say?

"OM! I believe it is not all the Arhats that get of the Nirvânic Path the sweet fruition."

"OM! I believe that the Nirvâna-Dharma is entered not by all the Buddhas"* (32).

"Yea; on the Ârya Path thou art no more Srotâ-

**Thegpa Chenpoido,* "Mahâyâna Sûtra," Invocations to the Buddhas of Confession," Part I., iv.

patti, thou art a Bodhisattva (33). The stream is cross'd. 'Tis true thou hast a right to Dharmakâya vesture; but Sambhogakâya is greater than a Nirvânî, and greater still is a Nirmânakâya—the Buddha of Compassion (34).

Now bend thy head and listen well, O Bodhisattva—Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

Now thou hast heard that which was said.

Thou shalt attain the seventh step and cross the gate of final knowledge but only to wed woe—if thou would'st be Tathâgata, follow upon thy predecessor's steps, remain unselfish till the endless end.

Thou art enlightened—Choose thy way.

. . . .

Behold, the mellow light that floods the Eastern

sky. In signs of praise both heaven and earth unite. And from the four-fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind.

Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE'S wordless voice in thousand tones ariseth to proclaim:

JOY UNTO YE, O MEN OF MYALBA (35).

A PILGRIM HATH RETURNED BACK "FROM THE OTHER SHORE."

A NEW ARHAN (36) IS BORN. . . .

Peace to all beings (37).

GLOSSARY TO PART I.

The Voice of the Silence.

(1). The Pali word *Iddhi*, is the synonym of the Sanskrit *Siddhis,* or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis.* One group which embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers. Says Krishna in *Śrîmad Bhâgavatam:*—

"He who is engaged in the performance of yoga, who has subdued his senses and who has concentrated his mind in me (Krishna), such yogis all the Siddhis stand ready to serve."

(2). The "Soundless Voice," or the "Voice of the Silence." *Literally* perhaps this would read "Voice in the *Spiritual Sound,*" as *Nâda* is the equivalent word in Sanskrit, for the *Sen-sar* term.

(3). *Dhâranâ,* is the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the senses.

(4). The "great Master" is the term used by *lanoos* or chelas to indicate one's "Higher Self." It is the equivalent of *Avalokiteśvara,* and the same as *Âdi-Budha*

with the Buddhist Occultists, Âtman the "Self" (the Higher Self) with the Brahmins, and Christos with the ancient Gnostics.

(5). Soul is used here for the *Human Ego* or Manas, that which is referred to in our Occult Septenary division as the "Human Soul" (*Vide* the *Secret Doctrine*) in contradistinction to the Spiritual and Animal Souls.

(6). *Mahâ Mâyâ* "Great Illusion," the objective Universe.

(7). *Sakkâyaditthi* "delusion" of personality.

(8). *Attavâda,* the heresy of the belief in Soul or rather in the separateness of Soul or *Self* from the One Universal, infinite Self.

(9). The *Tattvajñânin* is the "knower" or discriminator of the principles in nature and in man; and *Âtmajñânin* is the knower of Âtman or the Universal, One Self.

(10). *Kala Hamsa,* the "Bird" or Swan (*Vide* No. 12). Says the *Nâda-Bindu Upanishad* (Rig Veda) translated by the *Kumbakonam Theos. Society*—"The syllable a is considered to be its (the bird Hamsa's) right wing, u, its left, m, its tail, and the Ardha-mâtra (half metre) is said to be its head."

(11). Eternity with the Orientals has quite another signification than it has with us. It stands generally for

the 100 years or "age" of Brahmâ, the duration of a Kalpa or a period of 4,320,000,000 years.

(12). Says the same *Nâda-Bindu,* "A Yogi who bestrides the Hamsa (thus contemplates on Aum) is not affected by Karmic influences or crores of sins."

(13). Give up the life of physical *personality* if you would live in spirit.

(14). The three states of consciousness, which are *Jâgrat,* the waking; *Svapna,* the dreaming; and *Sushupti,* the deep sleeping state. These three *Yogi* conditions, lead to the fourth, or—

(15). The *Turîya*, that beyond the dreamless state, the one above all, a state of high spiritual consciousness.

(16). Some Sanskrit mystics locate seven planes of being, the seven spiritual *lokas* or worlds within the body of *Kala Hamsa,* the Swan out of Time and Space, convertible into the Swan *in* Time, when it becomes Brahmâ instead of Brahma (neuter).

(17). The phenomenal World of Senses and of terrestrial consciousness—only.

(18). The astral region, the Psychic World of supersensuous perceptions and of deceptive sights—the world of Mediums. It is the great "Astral Serpent" of Éliphas Lévi. No blossom plucked in those regions has ever yet

been brought down on earth without its serpent coiled around the stem. It is the world of the *Great Illusion.*

(19). The region of the full Spiritual Consciousness beyond which there is no longer danger for him who has reached it.

(20). The Initiate who leads the disciple through the Knowledge given to him to his spiritual, or second, birth is called the *Father* guru or Master.

(21). *Ajñâna* is ignorance or *non*-wisdom the opposite of "Knowledge," *jñâna*.

(22). *Mâra* is in exoteric religions a demon, an *Asura,* but in esoteric philosophy it is personified temptation through men's vices, and translated literally means "that which kills" the Soul. It is represented as a King (of the Mâras) with a crown in which shines a jewel of such lustre that it blinds those who look at it, this lustre referring of course to the fascination exercised by vice upon certain natures.

(23). The *inner* chamber of the Heart, called in Sanskrit *Brahmapura.* The "fiery power" is Kundalinî.

(24). The "Power" and the "World-mother" are names given to *Kundalinî*—one of the mystic "Yogi powers." It is *Buddhi* considered as an active instead of a passive

principle (which it is generally, when regarded only as the vehicle, or casket of the Supreme Spirit Âtma). It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create.

(25). *Khechara* or "sky-walker" or "goer." As explained in the 6th *Adhyâya* of that king of mystic works the *Jñâneśvari*—the body of the Yogi becomes as one *formed of the wind;* as "a cloud from which limbs have sprouted out," after which—"he (the Yogi) beholds the things beyond the seas and stars; he hears the language of the Devas and comprehends it, and perceives what is passing in the mind of the ant."

(26). *Vînâ* is an Indian stringed instrument like a lute.

(27). The six principles; meaning when the lower personality is destroyed and the inner individuality is merged into and lost in the Seventh or Spirit.

(28). The disciple is one with Brahmâ or the Âtman.

(29). The astral form produced by the *Kâmic* principle, the *Kâma rûpa* or body of desire.

(30). *Mânasa rûpa.* The first refers to the astral or *personal* Self; the second to the individuality or the reincarnating *Ego* whose consciousness on our plane or the *lower Manas*—has to be paralyzed.

(31). *Kundalinî* is called the "Serpentine" or the *annu-*

lar power on account of its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult or *Fohatic* power, the great pristine force, which underlies all organic and inorganic matter.

(32). This "Path" is mentioned in all the Mystic Works. As Krishna says in the *Jñâneśvari:* "When this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving,* O holder of the bow, *is the travelling in this road.* In this path, to whatever place one would go, *that place one's own self* becomes." "Thou art the Path" is said to the adept guru and by the latter to the disciple, after initiation. "I am the way and the Path" says another Master.

(33). Adeptship—the "blossom of *Bodhisattva.*"

(34). *Tanhâ*—"the will to live," the fear of death and love for life, that force or energy which causes the rebirths.

(35). These mystic sounds or the melody heard by the ascetic at the beginning of his cycle of meditation called *Anâhata-śabda* by the Yogis.

(36). This means that in the sixth stage of development which, in the occult system is *Dhâranâ,* every sense as an individual faculty has to be "killed" (or paralyzed) on this

plane, passing into and merging with the *Seventh* sense, the most spiritual.

(37). See number 3.

(38). Every stage of development in *Râja Yoga* is symbolised by a geometrical figure. This one is the sacred *Triangle* and precedes *Dhâranâ.* The △ is the sign of the high chelas, while another kind of triangle is that of high Initiates. It is the symbol "I" discoursed upon by Buddha and used by him as a symbol of the embodied form of Tathâgata when released from the three methods of the *Prajñâ.* Once the preliminary and lower stages passed, the disciple sees no more the △ but the— the abbreviation of the—, the full Septenary. *Its true form is not given here, as it is almost sure to be pounced upon by some charlatans and*—desecrated in its use for fraudulent purposes.

(39). The star that burns overhead is the "the star of initiation." The caste-mark of Śaivas, or devotees of the sect of Śiva, the great patron of all Yogins, is a black round spot, the symbol of the *Sun* now, perhaps, but that of the star of initiation, in Occultism, in days of old.

(40). The *basis* (*upâdhi*) of the ever unreachable "flame," so long as the ascetic is still in this life.

(41). *Dhyâna* is the last stage before the final *on this Earth* unless one becomes a full mahatma. As said already in this state the Râja Yogi is yet spiritually conscious of Self, and the working of his higher principles. One step more, and he will be on the plane beyond the Seventh (or fourth according to some schools). These, after the practice of *Pratyâhâra*—a preliminary training, in order to control one's mind and thoughts—count Dhâranâ, Dhyâna and Samâdhi and embraces the three under the generic name of Samyama.

(42). *Samâdhi* is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes—the All.

(43). The "four modes of truth" are, in Northern Buddhism, *Ku* "suffering or misery"; *Tu* the assembling of temptations; *Mu* "their destructions" and *Tao,* the "path." The "five impediments" are the knowledge of misery, truth about human frailty, oppressive restraints, and the absolute necessity of separation from all the ties of passion and even of desires. The "Path of Salvation"—is the last one.

(44). At the portal of the "assembling" the King of the Mâras the *Mahâ Mâra* stands trying to blind the candidate by the radiance of his "Jewel."

(45). This is the fourth "Path" out of the five paths of rebirth which lead and toss all human beings into perpetual states of sorrow and joy. These "paths" are but subdivisions of the One, the Path followed by Karma.

GLOSSARY TO PART II.

The Two Paths.

(1). THE two schools of Buddha's doctrine, the esoteric and the exoteric, are respectively called the "Heart" and the "Eye" Doctrine. Bodhidharma called them in China—from whence the names reached Tibet—the *Tsung-men* (esoteric) and *Kiau-men* (exoteric school). It is so named, because it is the teaching which emanated from Gautama Buddha's *heart,* whereas the "Eye" Doctrine was the work of his head or brain. The "Heart Doctrine" is also called "the seal of truth" or the "true seal," a symbol found on the heading of almost all esoteric works.

(2). The "tree of knowledge" is a title given by the followers of the *Bodhidharma* (Wisdom religion) to those who have attained the height of mystic knowledge—adepts. Nâgârjuna the founder of the Mâdhyamika School was called the "Dragon Tree," Dragon standing as a symbol of Wisdom and Knowledge. The tree is honoured because it is under the Bodhi (wisdom) Tree that Buddha received his birth and enlightenment, preached his first sermon and died.

(3). "Secret Heart" is the esoteric doctrine.

(4). "Diamond Soul" "Vajrasattva," a title of the supreme Buddha, the "Lord of all Mysteries," called Vajradhara and Âdi-Buddha.

(5). SAT, the one eternal and Absolute Reality and Truth, all the rest being illusion.

(6). From *Shen-hsiu's* Doctrine, who teaches that the human mind is like a mirror which attracts and reflects every atom of dust, and has to be, like that mirror, watched over and dusted every day. *Shen-hsiu* was the sixth Patriarch of North China who taught the esoteric doctrine of Bodhidharma.

(7). The reincarnating EGO is called by the Northern Buddhists the "true man," who becomes in union with his Higher-Self—a Buddha.

(8). "Buddha" means "Enlightened."

(9). See No. 1. The *exoteric* Buddhism of the masses.

(10). The usual formula that precedes the Buddhist Scriptures, meaning, that that which follows is what has been recorded by direct oral tradition from Buddha and the Arhats.

(11). Rathapâla the great Arhat thus addresses his father in the legend called *Rathapâla Sûtrasanne.* But as all such legends are allegorical (*e.g.* Rathapâla's father

has a mansion with *seven doors*) hence the reproof, to those who accept them *literally.*

(12). The "Higher Self" the "seventh" principle.

(13). Our physical bodies are called "Shadows" in the mystic schools.

(14). A hermit who retires to the jungles and lives in a forest, when becoming a Yogi.

(15). *Julai* the Chinese name for Tathâgata, a title applied to every Buddha.

(16). All the Northern and Southern traditions agree in showing Buddha quitting his solitude as soon as he had resolved the problem of life—*i.e.,* received the inner enlightenment—and teaching mankind publicly.

(17). Every spiritual EGO is a ray of a "Planetary Spirit" according to esoteric teaching.

(18). "Personalities" or *physical bodies* called "shadows" are evanescent.

(19). *Mind* (*Manas*) the thinking Principle or EGO in man, is referred to "Knowledge" itself, because the human *Egos* are called *Mânasa-putras* the sons of (universal) Mind.

(20). *Vide* Part III. Glossary, paragraph 34 *et seq.*

(21). *Ibid.*

(22). The *Shangna* robe, from Shangnavasu of Râjagriha the third great Arhat or "Patriarch" as the Orientalists

call the hierarchy of the 33 Arhats who spread Buddhism. "Shangna robe" means metaphorically, the acquirement of Wisdom with which the Nirvâna of destruction (of *personality*) is entered. Literally, the "initiation robe" of the Neophytes. Edkins states that this "grass cloth" was brought to China from Tibet in the Tong Dynasty. "When an Arhan is born this plant is found growing in a clean spot" says the Chinese as also the Tibetan legend.

(23). To "practise the Pâramitâ Path" means to become a Yogi with a view of becoming an ascetic.

(24). "To-morrow" means the following rebirth or reincarnation.

(25). "Great Journey" or the whole complete cycle of existences, in one "Round."

(26). *Nyima,* the Sun in Tibetan Astrology. *Migmar* or Mars is symbolized by an "Eye," and *Lhagpa* or Mercury by a "Hand."

(27). *Srotâpatti* or "he who enters in the stream" of Nirvâna, unless he reaches the goal owing to some exceptional reasons, can rarely attain Nirvâna in one birth. Usually a Chela is said to begin the ascending effort in one life and end or reach it only in his seventh succeeding birth.

(28). Meaning the personal lower "Self."

(29). *Tîrthikas* are the Brahmanical Sectarians "be-

yond" the Himalayas called "infidels" by the Buddhists in the *sacred land,* Tibet, and *vice versa.*

(30). Boundless Vision or psychic, superhuman sight. An Arhan is credited with "seeing" and knowing all at a distance as well as on the spot.

(31). *Vide supra* 22: Shangna plant.

(32). The "living" is the immortal Higher Ego, and the "dead"—the lower *personal* Ego.

(33). *Vide infra* Part III. par. 34.

(34). The "Secret Life" is life as a Nirmânakâya.

(35). The "Open" and the "Secret Path"—or the one taught to the layman, the exoteric and the generally accepted, and the other the Secret Path—the nature of which is explained at initiation.

(36). Men ignorant of the Esoteric truths and Wisdom are called "the living Dead."

(37). *Vide infra* Part III. 34.

(38). *Pratyeka Buddhas* are those Bodhisattvas who strive after and often reach the Dharmakâya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own *bliss,* they enter Nirvâna and—disappear from the sight and the hearts of men. In Northern Buddhism a "Pratyeka Buddha" is a synonym of spiritual Selfishness.

GLOSSARY TO PART III.

The Seven Portals.

(1). *Upâdhyâya* is a spiritual preceptor, a Guru. The Northern Buddhists choose these generally among the "*Naljor*," saintly men, learned in *gotrabhû-ñâna* and *ñâna-dassana-suddhi* teachers of the Secret Wisdom.

(2). Yâna—vehicle: thus *Mahâyâna* is the "Great Vehicle," and *Hînayâna*, the "Lesser Vehicle," the names for two schools of religious and philosophical learning in Northern Buddhism.

(3). *Śrâvaka*—a listener, or student who attends to the religious instructions. From the root "*Śru.*" When from theory they go into practice or performance of asceticism, they become *Śramanas,* "exercisers," from *Śrama,* action. As Hardy shows, the two appellations answer to the words ἀκουστικοὶ and ἀσκηταὶ of the Greeks.

(4). *Samtan* (Tibetan), the same as the Sanskrit *Dhyâna,* or the state of meditation, of which there are four degrees.

(5). *Pâramitâs,* the six transcendental virtues; for the priests there are *ten.*

(6). *Srotâpatti*—(lit.) "he who has entered the stream" that leads to the Nirvânic ocean. This name indicates

the *first* Path. The name of the *second* is the Path of *Sakridâgâmin,* "he who will receive birth (only) once more." The *third* is called *Anâgâmin,* "he who will be reincarnated no more," unless he so desires in order to help mankind. The *fourth* Path is known as that of *Rahat* or *Arhat.* This is the highest. An Arhat sees Nirvâna during his life. For him it is no post-mortem state, but *Samâdhi,* during which he experiences all Nirvânic bliss.*

(7). "Arrival at the shore" is with the Northern Buddhists synonymous with reaching Nirvâna through the exercise of the six and the ten *Pâramitâs* (virtues).

(8). The "MASTER-SOUL" is *Alaya,* the Universal Soul or Âtman, each man having a ray of it in him and being supposed to be able to identify himself with and to merge himself into it.

(9). *Antahkarana* is the lower *Manas,* the Path of com-

*How little one can rely upon the Orientalists for the exact words and meaning, is instanced in the case of three "alleged" authorities. Thus the four names just explained are given by R. Spence Hardy as: 1. Sowân; 2. Sakradâgâmi; 3. Anâgâmi, and 4. Arya. By the Rev. J. Edkins they are given as: 1. Srôtâpanna; 2. Sagardagam; 3. Anagamin, and 4. Arhan. Schlagintweit again spells them differently, each, moreover, giving another and a new variation in the meaning of the terms.

munication or communion between the personality and the higher *Manas* or human Soul. At death it is destroyed as a Path or medium of communication, and its remains survive in a form as the *Kâmarûpa*—the "shell."

(10). The Northern Buddhists, and all Chinamen, in fact, find in the deep roar of some of the great and sacred rivers the key-note of Nature. Hence the simile. It is a well-known fact in Physical Science, as well as in Occultism, that the aggregate sound of Nature—such as heard in the roar of great rivers, the noise produced by the waving tops of trees in large forests, or that of a city heard at a distance—is a definite single tone of quite an appreciable pitch. This is shown by physicists and musicians. Thus Prof. Rice (*Chinese Music*) shows that the Chinese recognized the fact thousands of years ago by saying that "the waters of the Hoang-ho rushing by, intoned the *kung*" called "the great tone" in Chinese music; and he shows this tone corresponding with the F, "considered by modern physicists to be the actual tonic of Nature." Professor B. Silliman mentions it, too, in his *Principles of Physics,* saying that "this tone is held to be the middle F of the piano; which may, therefore, be considered the key-note of Nature."

(11). The *Bons* or *Dugpas,* the sect of the "Red Caps," are regarded as the most versed in sorcery. They inhabit Western and little Tibet and Bhutan. They are all Tântrikas. It is quite ridiculous to find Orientalists who have visited the borderlands of Tibet, such as Schlagintweit and others, confusing the rites and disgusting practices of these with the religious beliefs of the Eastern Lamas, the "Yellow Caps," and their *Naljors* or holy men. The following is an instance.

(12). *Dorje* is the Sanskrit *Vajra,* a weapon or instrument in the hands of some gods (the Tibetan *Dragshed,* the *Devas* who protect men), and is regarded as having the same occult power of repelling evil influences by purifying the air as Ozone in chemistry. It is also a *Mudrâ* a gesture and posture used in sitting for meditation. It is, in short, a symbol of power over invisible evil influences, whether as a posture or a talisman. The *Bons* or *Dugpas,* however, having appropriated the symbol, misuse it for purposes of Black Magic. With the "Yellow Caps," or *Gelugpas,* it is a symbol of power, as the Cross is with the Christians, while it is in no way more "superstitious." With the *Dugpas,* it is like the *double triangle reversed,* the sign of sorcery.

(13). *Virâga* is that feeling of absolute indifference to

the objective universe, to pleasure and to pain. "Disgust" does not express its meaning, yet it is akin to it.

(14). *Ahankâra*—the "I" or feeling of one's personality, the "I-am-ness."

(15). "One who walks in the steps of his predecessors" or "those who came before him," is the true meaning of the name *Tathâgata.*

(16). *Samvriti* is that one of the two truths which demonstrates the illusive character or emptiness of all things. It is *relative* truth in this case. The *Mahâyâna* school teaches the difference between these two truths—*Paramârthasatya* and *Samvritisatya* (Satya, "truth"). This is the bone of contention between the *Mâdhyamikas* and the *Yogâchâras,* the former denying and the latter affirming that every object exists owing to a previous cause or by a concatenation. The *Mâdhyamikas* are the great Nihilists and Deniers, for whom everything is *parikalpita,* an illusion and an error in the world of thought and the subjective, as much as in the objective universe. The *Yogâchâras* are the great spiritualists. *Samvriti,* therefore, as only relative truth, is the origin of all illusion.

(17). *Lhamayin* are elementals and evil spirits adverse to men and their enemies.

(18). *Jñâna-Mârga* is the "Path of *Jñâna,*" literally; or the *Path of pure knowledge,* of *Paramârtha* or (Sanskrit) *Svasamvedana* "the self-evident or self-analysing reflection."

(19). *Vide* Glossary of Part II., Number 4. "Diamond-Soul" or *Vajradhara* presides over the *Dhyâni-Buddhas.*

(20). This is an allusion to a well-known belief in the East (as in the West, too, for the matter of that) that every additional Buddha or Saint is a new soldier in the army of those who work for the liberation or salvation of mankind. In Northern Buddhist countries, where the doctrine of *Nirmânakâyas*—those *Bodhisattvas* who renounce well-earned Nirvâna or the *Dharmakâya* vesture (both of which shut them out for ever from the world of men) in order to invisibly assist mankind and lead it finally to Paranirvâna—is taught, every new *Bodhisattva* or initiated great Adept is called the "liberator of mankind." The statement made by Schlagintweit in his "*Buddhism in Tibet*" to the effect that *Prulpai Ku* or "Nirmânakâya" is "the *body* in which the Buddhas or Bodhisattvas appear upon earth to teach men"—is absurdly inaccurate and explains nothing.

(21). A reference to human passions and sins which are slaughtered during the trials of the novitiate, and serve as

well-fertilized soil in which "holy germs" or seeds of transcendental virtues may germinate. Pre-existing or *innate* virtues, talents or gifts are regarded as having been acquired in a previous birth. Genius is without exception a talent or aptitude brought from another birth.

(22). *Titikshâ* is the fifth state of *Râja Yoga*—one of supreme indifference; submission, if necessary, to what is called "pleasures and pains for all," but deriving neither pleasure nor pain from such submission—in short, the becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain.

(23). *Sowanee* is one who practices *Sowan*, the first path in *Dhyan,* a Srotâpatti.

(24). "Day" means here a whole *Manvantara,* a period of incalculable duration.

(25). Mount Meru, the sacred mountain of the Gods.

(26). In the Northern Buddhist symbology, *Amitâbha* or "Boundless Space" (*Parabrahm*) is said to have in his paradise two *Bodhisattvas* — Kwan-shi-yin and Tashishi—who ever radiate light over the three worlds where they lived, including our own (*vide* 27), in order to help with this light (of knowledge) in the instruction of Yogis, who will, in their turn, save men. Their exalted position in *Amitâbha's* realm is due to deeds of mercy

performed by the two, as such Yogis, when on earth, says the allegory.

(27). These three worlds are the three planes of being, the terrestrial, astral and the spiritual.

(28). The "Guardian Wall" or the "Wall of Protection." It is taught that the accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the *Nirmânakâyas*—have created, so to say, a wall of protection around mankind, which wall shields mankind invisibly from still worse evils.

(29). *Kleśa* is the love of pleasure or of worldly enjoyment, evil or good.

(30). *Tanhâ,* the will to live, that which causes rebirth.

(31). This "compassion" must not be regarded in the same light as "God, the divine love" of the Theists. Compassion stands here as an abstract, impersonal law whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin.

(32). In the Northern Buddhist phraseology all the great Arhats, Adepts and Saints are called Buddhas.

(33). A *Bodhisattva* is, in the hierarchy, less than a "perfect Buddha." In the exoteric parlance these two are very much confused. Yet the innate and right

popular perception, owing to that self-sacrifice, has placed a *Bodhisattva* higher in its reverence than a Buddha.

(34). This same popular reverence calls "Buddhas of Compassion" those *Bodhisattvas* who, having reached the rank of an Arhat (*i.e.,* having completed the *fourth* or *seventh* Path), refuse to pass into the Nirvânic state or "don the *Dharmakâya* robe and cross to the other shore," as it would then become beyond their power to assist men even so little as Karma permits. They prefer to remain invisibly (in Spirit, so to speak) in the world, and contribute toward man's salvation by influencing them to follow the Good Law, *i.e.,* lead them on the Path of Righteousness. It is part of the exoteric Northern Buddhism to honour all such great characters as Saints, and to offer even prayers to them, as the Greeks and Catholics do to their Saints and Patrons; on the other hand, the esoteric teachings countenance no such thing. There is a great difference between the two teachings. The exoteric layman hardly knows the real meaning of the word *Nirmânakâya*—hence the confusion and inadequate explanations of the Orientalists. For example Schlagintweit believes that *Nirmânakâya*-body, means the physical form assumed by the Buddhas when they

incarnate on earth—"the least sublime of their earthly encumbrances" (*vide "Buddhism in Tibet"*)—and he proceeds to give an entirely false view on the subject. The real teaching is, however, this:—

The three Buddhic bodies or forms are styled:—

1. *Nirmânakâya.*
2. *Sambhogakâya.*
3. *Dharmakâya.*

The first is that ethereal form which one would assume when leaving his physical he would appear in his astral body—having in addition all the knowledge of an Adept. The *Bodhisattva* develops it in himself as he proceeds on the Path. Having reached the goal and refused its fruition, he remains on Earth, as an Adept; and when he dies, instead of going into Nirvâna, he remains in that glorious body he has woven for himself, *invisible* to uninitiated mankind, to watch over and protect it.

Sambhogakâya is the same, but with the additional lustre of "three perfections," one of which is entire obliteration of all earthly concerns.

The *Dharmakâya* body is that of a complete Buddha, *i.e.,* no body at all, but an ideal breath: Consciousness merged in the Universal Consciousness, or Soul devoid of every attribute. Once a Dharmakâya, an Adept or

Buddha leaves behind every possible relation with, or thought for this earth. Thus, to be enabled to help humanity, an Adept who has won the right to Nirvâna, "renounces the *Dharmakâya* body" in mystic parlance; keeps, of the Sambhogakâya, only the great and complete knowledge, and remains in his *Nirmânakâya* body. The esoteric school teaches that Gautama Buddha with several of his Arhats is such a *Nirmânakâya,* higher than whom, on account of the great renunciation and sacrifice to mankind there is none known.

(35). *Myalba* is our earth—pertinently called "Hell," and the greatest of all Hells, by the esoteric school. The esoteric doctrine knows of no hell or place of punishment other than on a man-bearing planet or earth. *Avîchi* is a state and not a locality.

(36). Meaning that a new and additional Saviour of mankind is born, who will lead men to final Nirvâna *i.e.,* after the end of the life-cycle.

(37). This is one of the variations of the formula that invariably follows every treatise, invocation or Instruction. "Peace to all beings," "Blessings on all that Lives," &c., &c.

SECRET DOCTRINE COMMENTARY

DISCUSSIONS ON THE STANZAS OF THE FIRST VOLUME OF THE SECRET DOCTRINE

by Helena Petrovna Blavatsky

Approximately in March 1890, and again in January 1891, the THEOSOPHICAL PUBLISHING SOCIETY, … , London, published two separate thin volumes under the title, *Transactions of the Blavatsky Lodge of The Theosophical Society*, Parts I and II. [*Collected Writings*, Volume X, p. 298.]

NOTE: Online facsimile edition, 2021: THEOSOPHICAL UNIVERSITY PRESS, version ISBN 1-55700-029-8.

Links

| Publisher's Note |

Part I | Meeting 1. January 10, 1889 |
| Meeting 2. January 17, 1889 |
| Meeting 3. January 24, 1889 |
| Meeting 4. January 31, 1889 |
| Appendix on Dreams |
Part II | Meeting 5. February 7, 1889 |
| Meeting 6. February 14, 1889 |
| Meeting 7. February 21, 1889 |
| Meeting 8. February 28, 1889 |
| Meeting 9. March 7, 1889 |
| Meeting 10. March 14, 1889 |

2]

Publisher's Note

Secret Doctrine Commentary, originally titled *Transactions of the Blavatsky Lodge,* was originally published in two parts, the first part being issued in 1890, the second in 1891.

[The following transactions are compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, from January 10th to June 20th, 1889, being somewhat condensed from the original discussions.

The Secret Doctrine being based upon the archaic stanzas of the "Book of Dzyan," and these being too abstruse for most of the new students of Esoteric philosophy, the members of the "B.L. of the T. S." agreed to devote the debates of the weekly meetings to each stanza and sundry other metaphysical subjects.

The questions were put by members who, for the most part, supported their objections and exceptions on modern scientific grounds, and assumed logical deductions based thereon. As such objections are generally the common property of students of The Secret Doctrine, it has been judged unnecessary to incorporate them in full, so that their substance alone has been retained. The answers in all cases are based on the shorthand Reports, and are those of Esoteric Philosophy as given by H. P. B. herself.]

Contents

Part I

Meeting 1. January 10, 1889 [Stanza I, sl. 1-2] . . . . . Page 3

Meeting 2. January 17, 1889 [Stanza I, sl. 3-4] 17

Meeting 3. January 24, 1889 [Stanza I, sl. 5-8] 30

Meeting 4. January 31, 1889 [Stanza I, sl. 6-9; Stanza II, sl. 1-2] 39

Appendix on Dreams 49

Part II

Meeting 5. February 7, 1889 [Stanza II, sl. 3-4] . . . . . Page 3

Meeting 6. February 14, 1889 [Stanza III, sl. 1] 9

Meeting 7. February 21, 1889 [Stanza III, sl. 2-4] 17

Meeting 8. February 28, 1889 [Stanza III, sl. 5-8] 22

Meeting 9. March 7, 1889 [Stanza III, sl. 10-11] 30

Meeting 10. March 14, 1889 [Stanza IV, sl. 1-6] 39

3]

Part I

Meeting 1

Meeting held at 17, Lansdowne Road, London, W., on January 10th, 1889, at 8.30 p. m., Mr. T. B. Harbottle in the chair.

Subject: — THE STANZAS OF *THE SECRET DOCTRINE* — VOL. I.

STANZA I.

Sloka (1). THE ETERNAL PARENT (*Space*), WRAPPED IN HER EVER INVISIBLE ROBES, HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

Q. Space in the abstract is explained in the Proem (pp. 8 and 9) as follows: --

". . . . Absolute Unity cannot pass to infinity; for infinity presupposes the limitless extension of *something*, and the duration of that 'something'; and the One All is like Space — which is its only mental and physical representation on this Earth, or our plane of existence — neither an object of, nor a subject to, perception. If one could suppose the Eternal Infinite All, the Omnipresent Unity, instead of being in Eternity, becoming through periodical manifestation a manifold Universe or a multiple personality, that Unity would cease to be one. Locke's idea that 'pure Space is capable of neither resistance nor Motion' — is incorrect. Space is neither a 'limitless void,' nor a 'conditioned fulness,' but both: being, on the plane of absolute abstraction, the ever-incognisable Deity, which is void only to finite minds, and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, that ABSOLUTE ALL. There is no difference between the Christian Apostle's 'In Him we live and move and have our being,' and the Hindu Rishi's 'The Universe lives in, proceeds from, and will return to, Brahma (Brahma)': for Brahma (neuter), the unmanifested, is that Universe *in abscondito*, and Brahma, the manifested, is the Logos, made male-female in the symbolical orthodox dogmas. The God of the Apostle-Initiate and of the Rishi being both the Unseen and the Visible SPACE. Space is called in the esoteric symbolism 'the Seven-Skinned Eternal Mother-Father.' It is composed from its undifferentiated to its differentiated surface of seven layers.

"'What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?' asks the esoteric Senzar Catechism. And the answer made is —SPACE."[1]

4] Q. But why is the Eternal Parent, Space, spoken of as feminine?

A. Not in all cases, for in the above extract Space is called the "Eternal Mother-Father"; but when it is so spoken of the reason is that though it is impossible to define Parabrahm, yet once that we speak of that first something which *can* be conceived, it has to be treated of as a feminine principle. In all cosmogonies the first differentiation was considered feminine. It is Mulaprakriti which conceals or veils Parabrahm; Sephira the *light* that emanates first from Ain-Soph; and in Hesiod it is Gaea who springs from Chaos, preceding Eros (Theog. IV.; 201-246). This is repeated in all subsequent and less abstract material creations, as witnessed by Eve, created from the rib of Adam, etc. It is the goddess and goddesses who come first. The first emanation becomes the immaculate Mother from whom

[1] S. D., I., 8.

proceed all the gods, or the anthropomorphized creative forces. We have to adopt the masculine or the feminine gender, for we cannot use the neuter *it*. From IT, strictly speaking, nothing can proceed, neither a radiation nor an emanation.

Q. Is this first emanation identical with the Egyptian Neith?

A. In reality it is beyond Neith, but in one sense or in a lower aspect it is Neith.

Q. Then the IT itself is not the "Seven-Skinned Eternal Mother-Father"?

A. Assuredly not. The IT is in the Hindu philosophy, Parabrahm, that which is beyond Brahma, or, as it is now called in Europe, the "unknowable." The space of which we speak is the female aspect of Brahma, the male. At the first flutter of differentiation, the Subjective proceeds to emanate, or fall, like a shadow into the Objective, and becomes what was called the Mother Goddess, from whom proceeds the Logos, the Son and Father God at the same time, both unmanifested, one the Potentiality, the other the Potency. But the former must not be confounded with the manifested Logos, also called the "Son" in all cosmogonies.

Q. Is the first differentiation from the absolute IT always feminine?

A. Only as a figure of speech; in strict philosophy it is sexless; but the female aspect is the first it assumes in human conceptions, its subsequent materialization in any philosophy depending on the degree of the spirituality of the race or nation that produced the system. For instance: in the Kabbala of the Talmudists IT is called AIN-SOPH, the endless, the boundless, the infinite (the attribute being always NEGATIVE), **5]** which *absolute* Principle is yet referred to as *He!!* From it, this negative Boundless Circle of Infinite Light, emanates the first Sephira, the Crown, which the Talmudists call "Torah," the law, explaining that she is the wife of Ain-Soph. This is anthropomorphizing the Spiritual with a vengeance.

Q. Is it the same in the Hindu Philosophies?

A. Exactly the opposite. For if we turn to the Hindu cosmogonies, we find that Parabrahm is not even mentioned therein, but only Mulaprakriti. The latter is, so to speak, the lining or aspect of Parabrahm in the invisible universe. Mulaprakriti means the Root of Nature or Matter. But Parabrahm cannot be called the "Root," for it is the absolute *Rootless Root* of all. Therefore, we must begin with Mulaprakriti, or the Veil of this unknowable. Here again we see that the first is the Mother Goddess, the reflection or the subjective root, on the first plane of Substance. Then follows, issuing from, or rather residing in, this Mother Goddess, the unmanifested Logos, he who is both her Son and Husband at once, called the "concealed Father." From these proceeds the first-manifested Logos, or Spirit, and the Son from whose substance emanate the Seven Logoi, whose synthesis, viewed as one collective Force, becomes the Architect of the Visible Universe. They are the Elohim of the Jews.

Q. What aspect of Space, or the unknown deity, called in the Vedas "THAT" which is mentioned further on, is here called the "Eternal Parent"?

A. It is the Vedantic Mulaprakriti, and the Svabhavat of the Buddhists, or that androgynous *something* of which we have been speaking, which is both differentiated and undifferentiated. In its first principle it is a pure abstraction, which becomes differentiated only when it is transformed, in the process of time, into Prakriti. If compared with the human principles it corresponds to Buddhi, while Atma would correspond to Parabrahm, Manas to Mahat, and so on.

Q. What, then, are the seven layers of Space, for in the "Proem" we read about the "Seven-Skinned Mother-Father"?

A. Plato and Hermes Trismegistus would have regarded this as the *Divine Thought*, and Aristotle would have viewed this "Mother-Father" as the "privation" of matter. It is that which will become the seven planes of being, commencing with the spiritual and passing through the psychic to the material plane. The seven planes of thought or the seven states of consciousness correspond to these planes. All these septenaries are symbolized by the seven "Skins."

6] Q. The divine ideas in the Divine Mind? But the Divine Mind is not yet.

A. The Divine Mind *is*, and must be, before differentiation takes place. It is called the divine Ideation, which is eternal in its Potentiality and periodical in its Potency, when it becomes *Mahat*, *Anima Mundi* or Universal Soul. But remember that, however you name it, each of these conceptions has its most metaphysical, most material, and also intermediate aspects.

Q. What is the meaning of the term "Ever invisible robes"?

A. It is of course, as every allegory in the Eastern philosophies, a figurative expression. Perhaps it may be the hypothetical Protyle that Professor Crookes is in search of, but which can certainly never be found on this our earth or plane. It is the non-differentiated substance or spiritual matter.

Q. Is it what is called "Laya"?

A. "Robes" and all are in the *Laya* condition, the point from which, or at which, the primordial substance begins to differentiate and thus gives birth to the universe and all in it.

Q. Are the "invisible robes" so called because they are not objective to any differentiation of consciousness?

A. Say rather, invisible to finite consciousness, if such consciousness were possible at that stage of evolution. Even for the Logos, Mulaprakriti is a veil, the Robes in which the Absolute is enveloped. Even the Logos cannot perceive the Absolute, say the Vedantins.[2]

Q. Is Mulaprakriti the correct term to use?

A. The Mulaprakriti of the Vedantins is the Aditi of the Vedas. The Vedanta philosophy means literally "the end or Synthesis of all knowledge." Now there are six schools of Hindu philosophy, which, however, will be found, on strict analysis, to agree perfectly in substance. Fundamentally they are identical, but there is such a wealth of names, such a quantity of side issues, details, and ornamentations — some emanations being their own fathers, and fathers born from their own daughters — that one becomes lost as in a jungle. State anything you please from the esoteric standpoint to a Hindu, and, if he so wishes, he can, from his own particular system, contradict or refute you. Each of the six schools has its own peculiar views and terms. So that unless the terminology of one school is adopted and used throughout the discussion, there is great danger of misunderstanding.

[2] Vide Mr. Subba Row's four Lectures, Notes on the *Bhagavat Gita*.

7] Q. Then the same identical term is used in quite a different sense by different philosophies? For instance, Buddhi has one meaning in the Esoteric and quite a different sense in the Sankhya philosophy. Is not this so?

A. Precisely, and quite a different sense in the Vishnu Purana, which speaks of seven Prakritis emanating from Mahat, and calls the latter Maha-Buddhi. Fundamentally, however, the ideas are the same, though the terms differ with each school, and the correct sense is lost in this maze of personifications. It would, perhaps, if possible, be best to invent for ourselves a new nomenclature. Owing, however, to the poverty of European languages, especially English, in philosophical terms, the undertaking would be somewhat difficult.

Q. Could not the term "Protyle" be employed to represent the Laya condition?

A. Scarcely; the Protyle of Professor Crookes is probably used to denote homogeneous matter on the most material plane of all, whereas the *substance* symbolized by the "Robes" of the "Eternal Parent" is on the seventh plane of matter counting upwards, or rather from without within. This can never be discovered on the lowest, or rather most outward and material plane.

Q. Is there, then, on each of the seven planes, matter relatively homogeneous for every plane?

A. That is so; but such matter is homogeneous only for those who are on the same plane of perception; so that if the Protyle of modern science is ever discovered, it will be homogeneous only to us. The illusion may last for some time, perhaps until the sixth race, for humanity is ever changing, physically and mentally, and let us hope spiritually too, perfecting itself more and more with every race and sub-race.

Q. Would it not be a great mistake to use any term which has been used by scientists with another meaning? Protoplasm had once almost the same sense as Protyle, but its meaning has now become narrowed.

A. It would most decidedly; the *Hyle* of the Greeks, however, most certainly did not apply to the matter of this plane, for they adopted it from the Chaldean cosmogony, where it was used in a highly metaphysical sense.

Q. But the word Hyle is now used by the materialists to express very nearly the same idea as that to which we apply the term Mulaprakriti.

A. It may be so; but Dr. Lewins and his brave half-dozen of **8]** Hylo-Idealists are hardly of this opinion, for in their system the metaphysical meaning is entirely disregarded and lost sight of.

Q. Then perhaps after all Laya is the best term to use?

A. Not so, for Laya does not mean any particular something or some plane or other, but denotes a state or condition. It is a Sanskrit term, conveying the idea of something in an undifferentiated and changeless state, a zero point wherein all differentiation ceases.

Q. The first differentiation would represent matter on its seventh plane: must we not, therefore, suppose that Professor Crookes' Protyle is also matter on its seventh plane?

A. The ideal Protyle of Professor Crookes is matter in that state which he calls the "zero-point."

Q. That is to say, the Laya point of this plane?

A. It is not at all clear whether Professor Crookes is occupied with other planes or admits their existence. The object of his search is the protylic atom, which, as no one has ever seen it, is simply a new working hypothesis of Science. For what in reality is an atom?

Q. It is a convenient definition of what is supposed to be, or rather a convenient term to divide up, a molecule.

A. But surely they must have come by this time to the conclusion that the atom is no more a convenient term than the supposed seventy odd elements. It has been the custom to laugh at the four and five elements of the ancients; but now Professor Crookes has come to the conclusion that, strictly speaking, there is no such thing as a chemical element at all. In fact, so far from discovering the atom, a single simple molecule has not yet been arrived at.

Q. It should be remembered that Dalton, who first spoke on the subject, called it the "Atomic Theory."

A. Quite so; but, as shown by Sir W. Hamilton, the term is used in an erroneous sense by the modern schools of science, which, while laughing at metaphysics, apply a purely metaphysical term to physics, so that nowadays "theory" begins to usurp the prerogatives of "axiom."

Q. What are the "Seven Eternities," and how can there be such a division in Pralaya, when there is no one to be conscious of time?

A. The modern astronomer knows the "ordinances of Heaven" by no means better than his ancient brother did. If asked whether he could "bring forth Mazzaroth in his season," or if he was with "him" who **9]** "spread out the sky," he would have to answer sadly, just as Job did, in the negative. Yet this in no wise prevents him from speculating about the age of the Sun, Moon, and Earth, and "calculating" geological periods from that time when there was not a living man, with or without consciousness, on earth. Why, therefore, should not the same privilege be granted to the ancients?

Q. But why should the term "Seven Eternities" be employed?

A. The term "Seven Eternities" is employed owing to the invariable law of analogy. As Manvantara is divided into seven periods, so is Pralaya; as day is composed of twelve hours so is night. Can we say that because we are asleep during the night and lose consciousness of time, that therefore the hours do not strike? Pralaya is the "Night" after the Manvantaric "Day." There is no one by, and consciousness is asleep with the rest. But since it exists, and is in full activity during Manvantara; and since we are fully alive to the fact that the law of analogy and periodicity is immutable, and, being so, that it must act equally at both ends, why cannot the phrase be used?

Q. But how can an eternity be counted?

A. Perhaps the query arises owing to the general misunderstanding of the term "Eternity." We Westerns are foolish enough to speculate about that which has neither beginning nor end, and we imagine that the ancients must have done the same. They did not, however: no philosopher in days of old ever took "Eternity" to mean beginningless and endless duration. Neither the AEons of the Greeks nor the Naroses convey this meaning. In fact, they had no word to convey this precise sense. Parabrahm, Ain-Soph, and the *Zeruana-Akerne* of the Avesta alone represent such an Eternity; all the other periods are finite and astronomical, based on tropical years and other enormous cycles. The

word AEon, which in the Bible is translated by Eternity, means not only a finite period, but also an angel and being.

Q. But is it not correct to say that in Pralaya too there is the "Great Breath"?

A. Assuredly: for the "Great Breath" is ceaseless, and is, so to speak, the universal and eternal *perpetuum mobile?*

Q. If so, it is impossible to divide it into periods, for this does away with the idea of absolute and complete nothingness. It seems somewhat incompatible that any "number" of periods should be spoken of, although one might speak of so many outbreathings and indrawings of the "Great Breath."

10] A. This would make away with the idea of absolute Rest, were not this absoluteness of Rest counteracted by the Absoluteness of Motion. Therefore one expression is as good as the other. There is a magnificent poem on Pralaya, written by a very ancient Rishi, who compares the motion of the Great Breath during Pralaya to the rhythmical motions of the Unconscious Ocean.

Q. The difficulty is when the word "eternity" is used instead of "AEon."

A. Why should a Greek word be used when there is a more familiar expression, especially as it is fully explained in the *Secret Doctrine?* You may call it a *relative*, or a Manvantaric and Pralayic eternity, if you like.

Q. Is the relation of Pralaya and Manvantara strictly analogous to the relations between sleeping and waking?

A. In a certain sense only; during night we all exist personally, and *are* individually, though we sleep and may be unconscious of so living. But during Pralaya every thing differentiated, as every unit disappears from the phenomenal universe and is merged in, or rather transferred into, the One noumenal. Therefore, *de facto,* there is a great difference.

Q. Sleep has been called the "Shady side of life"; may Pralaya be called the shady side of Cosmic life?

A. It may in a certain way be called so. Pralaya is dissolution of the visible into the invisible, the heterogeneous into the homogeneous — a time of rest, therefore. Even cosmic matter, indestructible though it be in its essence, must have a time of rest, and return to its *Layam* state. The absoluteness of the all-containing One essence has to manifest itself equally in rest and activity.

Sloka (2). TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM DURATION.

Q. What is the difference between Time and Duration?

A. Duration *is*; it has neither beginning nor end. How can you call that which has neither beginning nor end, Time? Duration is beginningless and endless; Time is finite.

Q. Is, then, Duration the infinite, and Time the finite conception?

A. Time can be divided; Duration — in our philosophy, at least — cannot. Time is divisible in Duration — or, as you put it, the one is something *within* Time and Space, whereas the other is outside of both.

11] Q. The only way one can define Time is by the motion of the earth.

A. But we can also define Time in our conceptions.

Q. Duration, rather?

A. No, Time; for as to Duration, it is impossible to divide it or set up landmarks therein. Duration with us is the one eternity, not relative, but absolute.

Q. Can it be said that the essential idea of Duration is existence?

A. No; existence has limited and definite periods, whereas Duration, having neither beginning nor end, is a perfect abstraction which contains Time. Duration is like Space, which is an abstraction too, and is equally without beginning or end. It is in its concreteness and limitation only that it becomes a representation and something. Of course the distance between two points is called space; it may be enormous or it may be infinitesimal, yet it will always be space. But all such specifications are divisions in human conception. In reality Space is what the ancients called the One invisible and unknown (now unknowable) Deity.

Q. Then Time is the same as Space, being one in the abstract?

A. As two abstractions they may be one; but this would apply to Duration and Abstract Space rather than to Time and Space.

Q. Space is the objective and Time the subjective side of all manifestation. In reality they are the only attributes of the infinite; but attribute is perhaps a bad term to use, inasmuch as they are, so to speak, co-extensive with the infinite. It may, however, be objected that they are nothing but the creations of our own intellect; simply the forms in which we cannot help conceiving things.

A. That sounds like an argument of our friends the Hylo-idealists; but here we speak of the noumenal and not of the phenomenal universe. In the occult catechism (*Vide Secret Doctrine*) it is asked: "What is that which always is, which you cannot imagine as not *being*, do what you may?" The answer is — SPACE. For there may not be a single man in the universe to think of it, not a single eye to perceive it, nor a single brain to sense it, but still Space *is, ever was, and ever will be*, and you cannot make away with it.

Q. Because we cannot help thinking of it, perhaps?

A. Our thinking of it has nothing to do with the question. Try, rather, if you can think of anything with Space excluded and you will soon find out the impossibility of such a conception. Space exists where there **12]** is nothing else, and must so exist whether the Universe is one absolute vacuum or a full Pleroma.

Q. Modern Philosophers have reduced it to this, that space and time are nothing but attributes, nothing but accidents.

A. And they would be right, were their reduction the fruit of true science instead of being the result of *Avidya* and *Maya*. We find also Buddha saying that even Nirvana, after all, is but *Maya*, or an illusion; but the Lord Buddha based what he said on *knowledge*, not *speculation*.

Q. But are eternal Space and Duration the only attributes of the Infinite?

A. Space and Duration, being eternal, cannot be called attributes, as they are only the *aspects* of that Infinite. Nor can that Infinite, if you mean by it The Absolute Principle, have any attributes whatever, as only that which is itself finite and conditioned can have any relation to something else. All this is philosophically wrong.

Q. We can conceive of no matter which is not extended, no extension which is not extension of something. Is it the same on higher planes? And if so, what is the substance which fills absolute space, and is it identical with that space?

A. If your "trained intellect" cannot conceive of any other kind of matter, perhaps one less trained but more open to spiritual perceptions can. It does not follow, because you say so, that such a conception of Space is the only one possible, even on our Earth. For even on this plane of ours there are other and various intellects, besides those of man, in creatures visible and invisible, from minds of subjective high and low Beings to objective animals and the lowest organisms, in short, "from the Deva to the elephant, from the elemental to the ant." Now, in relation to its own plane of conception and perception, the ant has as good an intellect as we have ourselves, and a better one; for though it cannot express it in words, yet, over and above instinct, the ant shows very high reasoning powers, as all of us know. Thus, finding on our own plane — if we credit the teachings of Occultism — so many and such varied states of consciousness and intelligence, we have no right to take into consideration and account only our own human consciousness, as though no other existed outside of it. And if we cannot presume to decide how far insect consciousness goes, how can we limit consciousness, of which Science knows nothing, to this plane.

Q. But why not? Surely natural science can discover all that has to be discovered, even in the ant?

13] A. Such is your view; to the occultist, however, such confidence is misplaced, in spite of Sir John Lubbock's labors. Science may speculate, but, with its present methods, will never be able to prove the certitude of such speculations. If a scientist could become an ant for a while, and think as an ant, and remember his experience on returning to his own sphere of consciousness, then only would he know something for certain of this interesting insect. As it is, he can only speculate, making inferences from the ant's behavior.

Q. The ant's conception of time and space are not our own, then. Is it this that you mean?

A. Precisely; the ant has conceptions of time and space which are its own, not ours; conceptions which are entirely on another plane; we have, therefore, no right to deny *a priori* the existence of other planes only because we can form no idea of them, but which exist nevertheless — planes higher and lower than our own by many degrees, as witness the ant.

Q. The difference between the animal and man from this point of view seems to he that the former is born more or less with all its faculties, and, generally speaking, does not appreciably gain on this, while the latter is gradually learning and improving. Is not that really the point?

A. Just so; but you have to remember why: not because man has one "principle" more than the tiniest insect, but because man is a perfected animal, the vehicle of a fully developed *monad*, self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant.

Q. Is there any consciousness, or conscious being, to cognize and make a division of time at the first flutter of manifestation? In his Lecture on the Bhagavat Gita, Mr. Subba Row, in speaking of the First Logos, seems to imply both consciousness and intelligence.

A. But he did not explain which Logos was referred to, and I believe he spoke in general. In the Esoteric Philosophy the First is the unmanifested, and the Second the manifested Logos. Iswara stands for that Second, and Narayana for the unmanifested Logos. Subba Row is an Adwaitee and a learned Vedantin, and explained from his standpoint. We do so from ours. In the *Secret Doctrine*, that from which the manifested Logos is born is translated by the "Eternal Mother-Father"; while in the Vishnu Purana it is described as the Egg of the World, surrounded by seven skins, layers or zones. It is in this Golden Egg **14]** that Brahma, the male, is born and that Brahma is in reality the Second Logos or even the Third, according to the enumeration adopted; for a certainty he is not the First or highest, the point which is everywhere and nowhere. Mahat, in the Esoteric interpretations, is in reality the Third Logos or the Synthesis of the Seven creative rays, the Seven Logoi. Out of the seven so-called *Creations*, Mahat is the third, for it is the Universal and Intelligent Soul, Divine Ideation, combining the ideal plans and prototypes of all things in the manifested objective as well as subjective world. In the Sankhya and Puranic doctrines Mahat is the first product of *Pradhana*, informed by Kshetrajna "Spirit-Substance." In Esoteric philosophy Kshetrajna is the name given to our informing EGOS.

Q. Is it then the first manifestation in our objective universe?

A. It is the first Principle in it, made sensible or perceptible to divine though not human senses. But if we proceed from the Unknowable, we will find it to be the third, and corresponding to Manas, or rather Buddhi-Manas.

Q. Then the First Logos is the first point within the circle?

A. The point within the circle which has neither limit nor boundaries, nor can it have any name or attribute. This first unmanifested Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter is the Mother-Father; from it proceeds the Second Logos, which contains in itself the Third Manifested Word. In the Puranas, for instance, it is again said that the first production of Akasa is Sound, and Sound means in this case the "Word," the expression of the unuttered thought, the manifested Logos, that of the Greeks and Platonists and St. John. Dr. Wilson and other Orientalists speak of this conception of the Hindus as an absurdity, for according to them Akasa and Chaos are identical. But if they knew that Akasa and Pradhana are but two aspects of the same thing, and remember that Mahat, the *divine ideation on our plane* — is that manifested *Sound* or Logos, they would laugh at themselves and their own ignorance.

Q. With reference to the following passage, what is the consciousness which takes cognizance of time? Is the consciousness of time limited to the plane of waking physical consciousness, or does it exist on higher planes? In the Secret Doctrine, I., 37, it is said that: — "Time is only an illusion produced by the succession of states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists."

15] A. Here consciousness only on our plane is meant, not the eternal *divine* Consciousness which we call the Absolute. The consciousness of time, in the present sense of the word, does not exist even in sleep; much less, therefore, can it exist in the essentially absolute. Can the sea be said to have a conception of time in its rhythmical striking on the shore, or in the movement of its waves? The Absolute cannot be said to have a consciousness, or, at any rate, a consciousness such as we have

here. It has neither consciousness, nor desire, nor wish, nor thought, because it is absolute thought, absolute desire, absolute consciousness, absolute "all."

Q. Is it what we refer to as BE-NESS, or SAT?

A. Our kind critics have found the word "Be-ness" very amusing, but there is no other way of translating the Sanskrit term, *Sat*. It is not existence, for existence can only apply to *phenomena*, never to *noumena*, the very etymology of the Latin term contradicting such assertion, as *ex* means "from" or "out of," and *sistere* "to stand"; therefore, something appearing being then where it was not before. Existence, moreover, implies something having a beginning and an end. How can the term, therefore, be applied to that which ever was, and of which it cannot be predicated that it ever issued from something else?

Q. The Hebrew Jehovah was "I am."

A. And so was Ormuzd, the Ahura-Mazda of the old Mazdeans. In this sense every man as much as every God can boast of his existence, saying "I am that I am."

Q. But surely "Be-ness" has some connection with the word "to be"?

A. Yes; but "Be-ness" is not *being*, for it is equally *non-being*. We cannot conceive it, for our intellects are finite and our language far more limited and conditioned even than our minds. How, therefore, can we express that which we can only conceive of by a series of negatives?

Q. A German could more easily express it by the word "sein"; "das Sein" would be a very good equivalent of "Be-ness"; the latter term may sound absurd to unaccustomed English ears, but "das Sein" is a perfectly familiar term and idea to a German. But we were speaking of consciousness in Space and Time.

A. This Consciousness is finite, having beginning and end. But where is the word for such finite Consciousness which still, owing to *Maya*, believes itself infinite? Not even the Devachanee is conscious of time. All is present in Devachan; there is no past, otherwise the **16]** *Ego* would recall and regret it; no future, or it would desire to have it. Seeing, therefore, that Devachan is a state of bliss in which everything is present, the Devachanee is said to have no conception or idea of time; everything is to him as in a vivid dream, a reality.

Q. But we may dream a lifetime in half a second, being conscious of a succession of states of consciousness, events taking place one after the other.

A. After the dream only; no such consciousness exists while dreaming.

Q. May we not compare the recollection of a dream to a person giving the description of a picture, and having to mention all the parts and details because he cannot present the whole before the mind's eye of the listener?

A. That is a very good analogy.

17]

Meeting 2

Meeting held at 17, Lansdowne Road, London, W., on January 17th, 1889, Mr. T. B. Harbottle in the Chair.

STANZA I. (*continued*).

Sloka (3). . . . . .UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI (*celestial beings*) TO CONTAIN (*hence manifest*) IT.

Q. This sloka seems to imply that the Universal Mind has no existence apart from the Ah-hi; but in the Commentary it is stated that:

"During Pralaya the Universal Mind remains as a permanent possibility of mental action, or as that abstract absolute thought of which mind is the concrete relative manifestation, and that the Ah-hi are the vehicle for divine universal thought and will. They are the intelligent forces which give to nature her laws, while they themselves act according to laws imposed upon them by still higher powers, and are the hierarchy of spiritual beings through which the universal mind comes into action."[3]

The Commentary suggests that the Ah-hi are not themselves the Universal Mind, but only the vehicle for its manifestation.

A. The meaning of this sloka is, I think, very clear; it means that, as there are no finite differentiated minds during Pralaya, it is just as though there were no mind at all, because there is nothing *to contain or perceive it*. There is nothing to receive and reflect the ideation of the Absolute Mind; therefore, *it is not*. Everything outside of the Absolute and immutable Sat (Be-ness), is necessarily finite and conditioned, since it has beginning and end. Therefore, since the "Ah-hi were not," there was no Universal Mind as a manifestation. A distinction had to be made between the Absolute Mind, which is ever present, and its reflection and manifestation in the Ah-hi, who, being on the highest plane, reflect the universal mind collectively at the first flutter of Manvantara. After which they begin the work of evolution of all the lower forces throughout the seven planes, down to the lowest — our own. The Ah-hi are the primordial seven rays, or *Logoi*, emanated from the first Logos, *triple*, yet one in its essence.

18] Q. Then the Ah-hi and Universal Mind are necessary complements of one another?

A. Not at all: Universal or Absolute Mind always *is* during Pralaya as well as Manvantara; it is immutable. The Ah-hi are the highest Dhyanis, the Logoi as just said, those who begin the downward evolution, or emanation. During Pralaya there are no Ah-hi, because they come into being only with the first *radiation* of the Universal Mind, which, *per se*, cannot be differentiated, and the radiation from which is the first *dawn* of Manvantara. The Absolute is dormant, latent mind, and cannot be otherwise in true metaphysical perception; it is only Its shadow which becomes differentiated in the collectivity of these Dhyanis.

Q. Does this mean that it was absolute consciousness, but is so no longer?

[3] S. D., I., 38.

A. It is *absolute consciousness* eternally, which consciousness becomes *relative consciousness* periodically, at every "Manvantaric dawn." Let us picture to ourselves this latent or potential consciousness as a kind of vacuum in a vessel. Break the vessel, and what becomes of the vacuum; where shall we look for it? It has disappeared; it is everywhere and nowhere. It is something, yet *nothing*: a *vacuum*, yet a *plenum*. But what in reality is a vacuum as understood by Modern Science — a homogeneous something, or what? Is not absolute Vacuum a figment of our fancy? A pure negation, a supposed Space where nothing exists? This being so, destroy the vessel, and — to our perceptions at any rate — nothing exists. Therefore, the Stanza puts it very correctly; "Universal Mind was not," because there was no vehicle to contain it.

Q. What are the higher powers which condition the Ah-hi?

A. They cannot be called powers; *power* or perhaps Potentiality would be better. The Ah-hi are conditioned by the awakening into manifestation of the periodical, universal LAW, which becomes successively active and inactive. It is by this law that they are conditioned or formed, not created. "Created" is an impossible term to use in Philosophy.

Q. Then the power or Potentiality which precedes and is higher than the Ah-hi, is the law which necessitates manifestation.

A. Just so; periodical manifestation. When the hour strikes, the law comes into action, and the Ah-hi appear on the first rung of the ladder of manifestation.

Q. But surely this is THE law and not A law?

A. Precisely, since it is absolute and "Secondless" — therefore it is not an attribute, but that Absoluteness itself.

19] Q. The great difficulty is to account for this law?

A. That would be trying to go beyond the first manifestation and supreme causality. It will take all our limited intellect to vaguely understand even the latter; try as we may, we can never, limited as we are, approach the Absolute, which is to us, at our present stage of mental development, merely a logical speculation, though dating back to thousands and thousands of years.

Q. With reference to the sloka under discussion, would not "cosmic mind" be a better term than "universal mind"?

A. No; cosmic mind appears at the third stage, or degree, and is confined or limited to the manifested universe. In the Puranas Mahat (the "great" Principle of mind, or Intellect) appears only at the third of the Seven "Creations" or stages of evolution. Cosmic Mind is Mahat, or divine ideation in active (creative) operation, and thus only the periodical manifestation *in time* and *in actu* of the Eternal Universal Mind — *in potentia*. In strict truth, Universal Mind, being only another name for the Absolute, *out of time and Space*, this Cosmic Ideation, or Mind, is not an evolution at all (least of all a "creation"), but simply one of the aspects of the former, which knows no change, which ever was, which is, and will be. Thus, I say again, the sloka implies that universal ideation was not, *i.e.*, did not exist for perception, because there were no minds to perceive it, since Cosmic Mind was still latent, or a mere potentiality. As the stanzas speak of manifestation, we are compelled so to translate them, and not from any other standpoint.

Q. We use the word "cosmic" as applied to the manifested universe in all its forms. The sloka apparently does not refer to this, but to the first absolute Consciousness, or Non-consciousness, and seems to imply that the absolute consciousness could not be that universal mind because it was not, or could not be, expressed: there was, therefore, no expression for it. But it may be objected that though there was no expression for it, still it was there. Can we say that, like Sat, it was and was not?

A. That will not help the interpretation.

Q. When it is said that it was not, the idea conveyed then is that it was not in the Absolute?

A. By no means; simply "it was not."

Q. There seems to be a distinction, certainly; for if we could say "it was," it would be taking a very one-sided view of the idea of Sat, and **20]** equivalent to saying that Sat was BEING. Still, someone may say that the phrase "Universal Mind was not," as it stands, suggests that it is a manifestation, but mind is not a manifestation.

A. Mind, in the act of ideation, is a manifestation; but Universal Mind is not the same thing, as no conditioned and relative act can be predicted of that which is Absolute. Universal ideation was as soon as the Ah-hi appeared, and continues throughout the Manvantara.

Q. To what cosmic plane do the Ah-hi, here spoken of, belong?

A. They belong to the first, second, and third planes — the last plane being really the starting point of the primordial manifestation — the objective reflection of the unmanifested. Like the Pythagorean *Monas*, the first Logos, having emanated the first triad, disappears into silence and darkness.

Q. Does this mean that the three Logoi emanated from the primordial Radiation in Macrocosm correspond to Atma, Buddhi, and Manas, in the Microcosm?

A. Just so; they correspond, but must not be confounded with them. We are now speaking of the Macrocosm at the first flutter of Manvantaric dawn, when evolution begins, and not of Microcosm or Man.

Q. Are the three planes to which the three Logoi belong simultaneous emanations, or do they evolve one from another?

A. It is most misleading to apply mechanical laws to the higher metaphysics of cosmogony, or to space and time, as we know them for neither existed then. The reflection of the triad in space and time or the objective universe comes later.

Q. Have the Ah-hi been men in previous Manvantaras, or will they become so?

A. Every living creature, of whatever description, was, is, or will become a human being in one or another Manvantara.

Q. But do they in this Manvantara remain permanently on the same very exalted plane during the whole period of the life-cycle?

A. If you mean by "life cycle" a duration of time which extends over fifteen figures, then my answer is most decidedly — no. The "Ah-hi" pass through all the planes, beginning to manifest on the third. Like all other Hierarchies, on the highest plane they are *arupa, i.e.*, **21]**formless, bodiless, without any substance, mere breaths. On the second plane, they first approach to Rupa, or form. On the third, they became Manasa-putras, those who became incarnated in men. With every plane they reach they are called by different names — there is a continual differentiation of their original homogeneous substance; we call it substance, although in reality it is no substance of which we can conceive. Later, they become Rupa — ethereal forms.

Q. Then the Ah-hi of this Manvantara . . . ?

A. Exist no longer; they have long ago become Planetary, Solar, Lunar, and lastly, incarnating Egos, for, as said, "they are the collective hosts of spiritual beings."

Q. But it was stated above that the Ah-hi did not become men in this Manvantara.

A. Nor do they as the formless "Ah-hi." But they do as their own transformations. The Manvantaras should not be confounded. The fifteen-figure Manvantaric cycle applies to the solar system; but there is a Manvantara which relates to the whole of the objective universe, the Mother-Father, and many minor Manvantaras. The slokas relating to the former have been generally selected, and only two or three relating to the latter given. Many slokas, therefore, have been omitted because of their difficult nature.

Q. Then, on reawakening, will the men of one Manvantara have to pass through a stage corresponding to the Ah-hi stage in the next Manvantara?

A. In some of the Manvantaras, the tail is in the mouth of the serpent. Think over this Symbolism.

Q. A man can choose what he will think about; can the analogy be applied to the Ah-hi?

A. No; because a man has free will and the Ah-hi have none. They are obliged to act simultaneously, for the law under which they must act gives them the impulse. Free will can only exist in a Man who has both mind and consciousness, which act and make him perceive things both within and without himself. The "Ah-hi" are Forces, not human Beings.

Q. But are they not conscious agents in the work?

A. Conscious in as far as they act within the universal consciousness. But the consciousness of the Manasa-putra on the third plane is **22]** quite different. It is only then that they become *Thinkers*. Besides, Occultism, unlike modern Science, maintains that every atom of matter, when once differentiated, becomes endowed with *its own* kind of Consciousness. Every *cell* in the human body (as in every animal) is endowed with its own peculiar discrimination, instinct, and, speaking relatively, with intelligence.

Q. Can the Ah-hi be said to be enjoying bliss?

A. How can they be subject to bliss or non-bliss? Bliss can only be appreciated, and becomes such when suffering is known.

Q. But there is a distinction between happiness and bliss.

A. Granting that there may be, still there can be neither happiness nor bliss without a contrasting experience of suffering and pain.

Q. But we understand that bliss, as the state of the Absolute, was intended to be referred to.

A. This is still more illogical. How can the ABSOLUTE be said to *feel?* The Absolute can have no condition nor attribute. It is only that which is finite and differentiated which can have any feeling or attitude predicated of it.

Q. Then the Ah-hi cannot be said to be conscious intelligences, when intelligence is so complex?

A. Perhaps the term is erroneous, but owing to the poverty of European languages there seems to be no other choice.

Q. But perhaps a phrase would represent the idea more correctly? The term seems to mean a force which is a unity, not a complex action and reaction of several forces, which would be implied by the word "intelligence." The noumenal aspect of phenomenal force would perhaps better express the idea.

A. Or perhaps we may represent to ourselves the idea as a flame, a unity; the rays from this flame will be complex, each acting in its own straight line.

Q. But they only become complex when they find receptacles in lower forms.

A. Just so; still the Ah-hi are the flame from which the rays stream forth, becoming more and more differentiated as they fall deeper into matter, until they finally reach this world of ours, with its teeming millions of inhabitants and sensuous beings, and then they become truly complex.

23] Q. The Ah-hi, then, considered as a primary essence, would be unity? Can we regard them as such?

A. You may; but the strict truth is that they only proceed from unity, and are the first of its seven rays.

Q. Then can we call them the reflection of unity?

A. Are not the prismatic rays fundamentally one single white ray? From the one they become three; from the three, seven; from which seven primaries they fall into infinitude. Referring back to the so-called "consciousness" of the Ah-hi, that consciousness cannot be judged by the standard of human perceptions. It is on quite another plane.

Q. "During deep sleep, mind is not on the material plane"; is it therefore to be inferred that during this period mind is active on another plane? Is there any definition of the characteristics which distinguish mind in the waking state from mind during the sleep of the body?

A. There is, of course; but I do not think that a discussion upon it would be pertinent or useful now; suffice to say that often the reasoning faculty of the higher mind may be asleep, and the instinctual mind be fully awake. It is the physiological distinction between the cerebrum and the cerebellum; the one sleeps and the other is awake.

Q. What is meant by the term instinctual mind?

A. The instinctual mind finds expression through the cerebellum, and is also that of the animals. With man during sleep the functions of the cerebrum cease, and the cerebellum carries him on to the Astral plane, a still more unreal state than even the waking plane of illusion; for so we call this state which the majority of you think so real. And the Astral plane is still more deceptive, because it reflects indiscriminately the good and the bad, and is so chaotic.

Q. The fundamental conditions of the mind in the waking state are space and time: do these exist for the mind (Manas) during the sleep of the physical body?

A. Not as we know them. Moreover, the answer depends on which *Manas* you mean — the higher or the lower. It is only the latter which is susceptible of hallucinations about space and time; for instance, a man in the dreaming state may live in a few seconds the events of a life-time.[4]

24] Q. Manas is said to be the vehicle of Buddhi, but the universal mind has been spoken of as a Maha-Buddhi. What then is the distinction between the terms Manas and Buddhi, employed in a universal sense, and Manas and Buddhi as manifested in man?

A. Cosmic Buddhi, the emanation of the Spiritual Soul *Alaya*, is the vehicle of Mahat only when that Buddhi corresponds to Prakriti. Then it is called Maha-Buddhi. This Buddhi differentiates through seven planes, whereas the Buddhi in man is the vehicle of Atman which vehicle is of the essence of the highest plane of Akasa and therefore does not differentiate. The difference between Manas and Buddhi in man is the same as the difference between the Manasa-putra and the Ah-hi in Kosmos.

Q. Manas is mind, and the Ah-hi, it is said, can no more have any individual Mind, or that which we call mind, on this plane than Buddhi can. Can there be Consciousness without Mind?

A. Not on this plane of matter. But why not on some other and higher plane? Once we postulate a Universal Mind, both the brain, the mind's vehicle, and Consciousness, its faculty, must be quite different on a higher plane from what they are here. They are nearer to the *Absolute* ALL, and must therefore be represented by a substance infinitely more homogeneous; something *sui generis*, and entirely beyond the reach of our intellectual perceptions. Let us call or imagine it an incipient and incognizable state of primeval differentiation. On that higher plane, as it seems to me, Mahat — the great *Manvantaric* Principle of Intelligence — acts as a Brain, through which the Universal and Eternal Mind radiates the Ah-hi, representing the resultant Consciousness or ideation. As the shadow of this primordial *triangle* falls lower and lower through the descending planes, it becomes with every stage more material.

Q. It becomes the plane on which Consciousness perceives objective manifestations. Is it so?

A. Yes. But here we come face to face with the great problem of Consciousness, and shall have to fight Materialism. For what is Consciousness? According to modern Science it is a faculty of the Mind like volition. We say so too; but add that while Consciousness is not a thing *per se*, Mind is distinctly — in its Manvantaric functions at least — an Entity. Such is the opinion of all the Eastern Idealists.

[4] See the discussion on dreams appended after Meeting 4. For the perceptions and apprehensions of the Higher Ego there is neither space nor time.

Q. It is, however, the fashion nowadays to speak slightingly of the idea that the mind is an entity.

25] A. Nevertheless, mind is a term perfectly synonymous with Soul. Those who deny the existence of the latter will of course contend that there is no such thing as consciousness apart from brain, and at death consciousness ceases. Occultists, on the contrary, affirm that consciousness exists after death, and that then only the real consciousness and freedom of the Ego commences, when it is no longer impeded by terrestrial matter.

Q. Perhaps the former view arises from limiting the meaning of the term "consciousness" to the faculty of perception?

A. If so, occultism is entirely opposed to such a view.

Sloka (4). THE SEVEN WAYS TO BLISS (*Moksha or Nirvana*) WERE NOT.[5] THE GREAT CAUSES OF MISERY (*Nidana and Maya*) WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM.

Q. What are the seven ways to bliss?

A. They are certain faculties of which the student will know more when he goes deeper into occultism.

Q. Are the Four Truths of the Hinayana School the same as those mentioned by Sir Edwin Arnold in "The Light of Asia"; the first of which is the Path of Sorrow; the second of Sorrow's cause; the third of Sorrow's ceasing; and the fourth is the WAY?

A. All this is theological and exoteric, and to be found in all the Buddhist scriptures; and the above seems to be taken from Singhalese or Southern Buddhism. The subject, however, is far more fully treated of in the Aryasanga School. Still even there the four truths have one meaning for the regular priest of the Yellow Robe, and quite another for the real Mystics.

Q. Are Nidana and Maya (the great causes of misery) aspects of the Absolute?

A. Nidana means the concatenation of cause and effect; the twelve Nidanas are the enumeration of the chief causes which produce the severest reaction or effects under the Karmic law. Although there is no connection between the terms Nidana and Maya in themselves, Maya being simply illusion, yet if we consider the universe as Maya or **26]** illusion, then certainly the Nidanas, as being moral agents in the universe, are included in Maya. It is Maya, illusion or ignorance, which awakens Nidanas; and the cause or causes having been produced, the effects follow according to Karmic law. To take an instance: we all regard ourselves as Units, although essentially we are one indivisible Unit, drops in the ocean of Being, not to be distinguished from other drops. Having then produced this cause, the whole discord of life follows immediately as an effect; in reality it is the endeavor of nature to restore harmony and maintain equilibrium. It is this sense of separateness which is the root of all evil.

Q. Perhaps it would therefore be better to separate the two terms, and state whether Maya is an aspect of the Absolute?

[5] Vide *The* Voice of the Silence; Fragment III., *The Seven Portals*.

A. This can hardly be so, since Maya is the Cause, and at the same time an aspect, of differentiation, if of anything. Moreover, the Absolute can never be differentiated. Maya is a manifestation; the Absolute can have no manifestation, but only a reflection, a shadow which is radiated periodically from it — not *by* it.

Q. Yet Maya is said to be the Cause of manifestation or differentiation?

A. What of that? Certainly if there were no Maya there would be no differentiation, or, rather, no objective universe would be perceived. But this does not make of it an aspect of the Absolute, but simply something coeval and coexistent with the manifested Universe or the heterogeneous differentiation of pure Homogeneity.

Q. By a parity of reason, then, if no differentiation, no Maya? But we are speaking of Maya now as THE CAUSE of the Universe, so that the moment we get behind differentiation, we may ask ourselves — Where is Maya?

A. Maya is everywhere, and in every *thing* that has a beginning and an end; therefore, every *thing* is an *aspect* of that which is eternal, and in that sense, of course Maya itself is an aspect of SAT, or that which *is* eternally present in the universe, whether during Manvantara or Mahapralaya. Only remember that it has been said of even Nirvana that it is only Maya when compared with the Absolute.

Q. Is then Maya a collective term for all manifestations?

A. I do not think this would explain the term. Maya is the perceptive faculty of every Ego which considers itself a Unit separate from, and independent of, the One infinite and eternal SAT, or "be-ness." **27]** Maya is explained in *exoteric* philosophy and the Puranas, as the personified active Will *of the Creative God* — the latter being but a personified *Maya* himself — a passing deception of the senses of man, who began anthropomorphizing pure abstraction from the beginning of his speculations. Maya, in the conception of an orthodox Hindu, is quite different from the Maya of a Vedantin Idealist or an Occultist. The Vedanta states that Maya, or the deceptive influence of illusion alone, constitutes belief in the *real* existence of matter or anything differentiated. The Bhagavata Purana identifies Maya with Prakriti (manifested nature and matter). Do not some advanced European metaphysicians, such as Kant, Schopenhauer, and others, assert the same? Of course they got their ideas about it from the East — especially from Buddhism; yet the doctrine of the unreality of this universe has been pretty correctly worked out by our philosophers — on general lines, at any rate. Now, although no two people can see things and objects in exactly the same way, and that each of us sees them in his own way, yet all labor more or less under illusions, and chiefly under the great illusion (Maya) that they are, as personalities, distinct beings from other beings, and that even their *Selves* or Egos will prevail in the eternity (or sempiternity, at any rate) as such; whereas not only we ourselves, but the whole visible and invisible universe, are only a temporary part of the one beginningless and endless WHOLE, or that which ever was, is, and will be.

Q. The term seems to apply to the complex points of differentiation: differentiation applying to the unit and Maya to the collection of units. But we may now put a side question.

With regard to the preceding part of the discussion, reference has been made to the cerebrum and cerebellum, and the latter described as the instinctual organ. An animal is supposed to have an instinctive mind; but the cerebellum is said to be simply the organ of vegetative life, and to control the functions of the body alone; whereas the sensual mind is the mind into which the senses open, and there can be no thought or ideation, nothing of which we predicate intellect or instinct anywhere, except in that part of the brain assigned to such functions, namely, the cerebrum.

A. However that may be, this cerebellum is the organ of instinctual animal functions, which reflect themselves in, or produce, dreams which for the most part are chaotic and inconsequent. Dreams, however, which are remembered, and present a sequence of events, are due to the vision of the higher Ego.

28] Q. Is not the cerebellum what we may call the organ of habit?

A. Being instinctual, it may very well be called so, I believe.

Q. Except that habit may be referred to what we may call the present stage of existence, and instinct to a past stage.

A. Whatever the name may be, the cerebellum alone — as you were already told (*vide* "On Dreams," following Meeting 4) — functions during sleep, not the cerebrum; and the dreams, or emanations, or instinctive feelings, which we experience on waking, are the result of such activity.

Q. The consecutiveness is brought about entirely by the co-ordinating faculty. But surely the cerebrum also acts, a proof of which is that the nearer we approach the sleep-waking state the more vivid our dreams become.

A. Quite so, *when* you are waking; but not before. We may compare this state of the cerebellum to a bar of metal, or something of the same nature, which has been heated during the day and emanates or radiates heat during the night; so the energy of the brain radiates unconsciously during the night.

Q. Still we cannot say that the brain is incapable of registering impressions during sleep. A sleeping man can be awakened by a noise, and when awake will be frequently able to trace his dream to the impression caused by the noise. This fact seems to prove conclusively the brain's activity during sleep.

A. A mechanical activity certainly; if under such circumstances there is the slightest perception, or the least glimpse of the dream state, memory comes into play, and the dream can be reconstructed. In the discussion on dreams, the dream state passing into the waking state was compared to the embers of a dying fire; we may very well continue the simile, and compare the play of the memory to a current of air re-kindling them. That is to say that the waking consciousness recalls to activity the cerebellum, which was fading below the threshold of consciousness.

Q. But does the cerebellum ever cease functioning?

A. No; but it is lost in the functions of the cerebrum.

Q. That is to say that the stimuli which proceed from the cerebellum during waking life fall below the threshold of waking consciousness, the field of consciousness being entirely occupied by the cerebrum, and this continues **29]** till sleep supervenes, when the stimuli from the cerebellum begin in their turn to form the field of consciousness. It is not, therefore, correct to say that the cerebrum is the only seat of consciousness.

A. Quite so; the function of the cerebrum is to polish, perfect, or co-ordinate ideas, whereas that of the cerebellum produces conscious desires, and so on.

Q. Evidently we have to extend our idea of consciousness. For instance, there is no reason why a sensitive plant should not have consciousness. Du Prel, in his "Philosophie der Mystik," cites some very curious experiments showing a kind of local consciousness, perhaps a kind of reflex connection. He even goes further than this, demonstrating, from a large number of well authenticated cases, such as those of clairvoyants, who can perceive by the pit of the stomach, that the threshold of consciousness is capable of a very wide extension, far wider than we are accustomed to give to it, both upwards and downwards.

A. We may congratulate ourselves on the experiments of Du Prel as an antidote to the theories of Professor Huxley, which are absolutely irreconcileable with the teachings of occultism.

30]

Meeting 3

Meeting held at 17, Lansdowne Road, London, W., on January 24th, 1889; Mr. T. B. Harbottle in the chair.

STANZA 1. (*continued*).

Sloka (5). — DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER, AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL AND HIS PILGRIMAGE THEREON.

Q. Is "Darkness" the same as the "Eternal Parent Space" spoken of in Sloka (I)?

A. Not at all. Here "the boundless all" is the "Parent Space"; and Cosmic Space is something already with attributes, at least potentially. "Darkness," on the other hand, and in this instance, is that of which no attributes can be postulated: it is the Unknown Principle filling Cosmic Space.

Q. Is Darkness, then, used in the sense of the opposite pole to Light?

A. Yes, in the sense of the Unmanifested and the Unknown as the opposite pole to manifestation, and that which falls under the possibility of speculation.

Q. Darkness is not opposed to Light, then, but to differentiation; or rather, may it not be taken as the symbol of Negativeness?

A. The "Darkness" here meant can be opposed to neither Light nor Differentiation, as both are the legitimate effects of the Manvantaric evolution — the cycle of Activity. It is the "Darkness upon the face of the Deep," in *Genesis*: Deep being here "the bright son of the Dark Father" Space.

Q. Is it that there is no Light or simply nothing to manifest, and no one to perceive it?

A. Both. In the sense of objectivity, both light and darkness are illusions — *maya*; in this case, it is not Darkness as absence of Light, but **31]** as one incomprehensible primordial Principle, which, being Absoluteness itself, has for our intellectual perceptions neither form, color, substantiality, nor anything that could be expressed by words.

Q. When does Light proceed from that Darkness?

A. Subsequently, when the first hour for manifestation strikes.

Q. Light, then, is the first manifestation?

A. It is, after differentiation has begun and at the third stage of evolution only. Bear in mind that in philosophy we use the word "light" in a dual sense: one to signify eternal, absolute light, *in potentia*, ever present in the bosom of the unknown Darkness, coexistent and coeval with the latter in Eternity, or in other words, identical with it; and the other as a Manifestation of heterogeneity and a contrast to it. For one who reads the Vishnu Purana, for instance, understandingly, will find the difference between the two terms well expressed in Vishnu; one with Brahma, and yet distinct from

him. There, Vishnu is the eternal *x*, and at the same time every term of the equation. He is Brahma (neuter) essentially matter and Spirit, which are Brahma's two primordial aspects — Spirit being the abstract light.[6] In the Vedas, however, we find Vishnu held in small esteem, and no mention made whatever of Brahma (the male).

Q. What is the meaning of the sentence, "Father, Mother and Son were once more one"?

A. It means that the three Logoi — the unmanifested "Father," the semi-manifested "Mother" and the Universe, which is the third *Logos* of our philosophy or Brahma, were during the (periodical) *pralaya* once **32]** more *one*; differentiated essence had rebecome undifferentiated. The sentence, "Father, Mother, and Son," is the antitype of the Christian type — Father, Son, and Holy Ghost — the last of which was, in early Christianity and Gnosticism, the female "Sophia." It means that all creative and sensitive forces and the effects of such forces which constitute the universe had returned to their primordial state: *all* was merged into one. During the Mahapralayas naught but the Absolute is.

Q. What are the different meanings of Father, Mother and Son? In the Commentary, they are explained as (a) Spirit, Substance and Universe, (b) Spirit, Soul and Body, (c) Universe, Planetary Chain and Man.

A. I have just completed it with my extra definition, which is clear, I think. There is nothing to be added to this explanation, unless we begin to anthropomorphize abstract conceptions.

Q. Taking the last terms of the three series, do the ideas Son, Universe, Man, Body correspond with one another?

A. Of course they do.

Q. And are these terms produced from the remaining pair of terms of each trinity; for instance, the Son from the Father and Mother, the men from the Chain and the Universe, etc., etc., and finally in Pralaya is the Son merged back again into its parents?

A. Before the question is answered, you must be reminded that the period preceding so-called Creation is not spoken about; but only that when matter had begun to differentiate, but had not yet assumed form. Father-Mother is a compound term which means primordial Substance or Spirit-matter. When from Homogeneity it begins through differentiation to fall into Heterogeneity, it becomes positive and negative; thus from the "Zero-state" (or *layam*) it becomes active and passive, instead of the latter alone; and, in consequence of this differentiation (the resultant of which is

[6] In the second chapter of the Vishnu Purana (Wilson's translation) we read — "Parasara said: Glory to the unchangeable, holy, eternal, supreme Vishnu, of one universal nature, the mighty over all: to him who is Hiranyagarbha, Hari, and Sankara, the creator, the preserver, and destroyer of the world: to Vasudeva, the liberator of his worshippers: to him whose essence is both single and manifold; who is both subtile and corporeal, indiscrete and discrete: to Vishnu, the cause of final emancipation. Glory to the supreme Vishnu, the cause of the creation, existence, and end of this world; who is the root of the world, and who consists of the world."

And again: "Who can describe him who is not to be apprehended by the senses: who is the best of all things; the supreme soul, self-existent: who is devoid of all the distinguishing characteristics of complexion, caste, or the like; and is exempt from birth, vicissitude, death, or decay: who is always, and alone: who exists everywhere, and in whom all things here exist; and who is, thence, named Vasudeva? He is Brahma (neuter), supreme, lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure, as free from defects. He, that Brahma, was (is) all things; comprehending in his own nature the indiscrete and discrete."

evolution and the subsequent Universe), — the "Son" is produced, the Son being that same Universe, or manifested Kosmos, till a new *Mahapralaya*.

Q. Or —the ultimate state in layam, or in the zero point, as in the beginning before the stage of the Father, Mother and Son?

A. There is but slight reference to that which was before the Father-Mother period in the *Secret Doctrine*. If there is Father-Mother, there can, of course, be no such condition as Laya.

33] Q. Father, Mother are therefore later than the Laya condition?

A. Quite so; individual objects may be in Laya, but the Universe cannot be so when Father-Mother appears.

Q. Is Fohat one of the three, Father, Mother and Son?

A. Fohat is a generic term and used in many senses. He is the *light* (Daiviprakriti) of all the three *logoi* — the personified symbols of the three *spiritual stages* of Evolution. Fohat is the aggregate of all the spiritual creative ideations *above,* and of all the electro-dynamic and creative forces *below*, in Heaven and on Earth. There seems to be great confusion and misunderstanding concerning the First and Second Logos. The first is the already present yet still unmanifested potentiality in the bosom of Father-Mother; the Second is the abstract collectivity of creators called "Demiurgi" by the Greeks or the Builders of the Universe. The *third logos* is the ultimate differentiation of the Second and the individualization of Cosmic Forces, of which Fohat is the chief; for Fohat is the synthesis of the Seven Creative Rays or Dhyan Chohans which proceed from the third Logos.

Q. During Manvantara when the Son is in existence or awake, does the Father-Mother exist independently or only as manifested in the Son?

A. In using the terms Father, Mother, and Son, we should be on our guard against anthropomorphizing the conception; the two former are simply centrifugal and centripetal forces and their product is the "Son"; moreover, it is impossible to exclude either of these factors from the conception in the Esoteric Philosophy.

Q. If so then comes this other point: it is possible to conceive of centripetal and centrifugal forces existing independently of the effects they produce. The effects are always regarded as secondary to the cause or causes.

A. But it is very doubtful whether such a conception can be maintained in, and applied to, our Symbology; if these forces exist they must be producing effects, and if the effects cease, the forces cease with them, for who can know of them?

Q. But they exist as separate entities for mathematical purposes, do they not?

A. That is a different thing; there is a great difference between nature and science, reality and philosophical symbolism. For the same reason we divide man into seven principles, but this does not mean that **34]** he has, as it were, seven skins, or entities, or souls. These principles are all aspects of one principle, and even this principle is but a temporary and periodical ray of the One eternal and infinite Flame or Fire.

Sloka (6). THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSED IN PARANISHPANNA (*absolute perfection, Paranirvana, which is Yong-Grub*), TO BE OUTBREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS.

Sloka (7). THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING, THE ONE BEING.

Q. If the "Causes of existence" had been done away with, how did they come again into existence? It is stated in the Commentary that the chief cause of existence is "the desire to exist," but in the sloka, the universe is called the "son of necessity."

A. "The causes of existence had been done away with" refers to the last Manvantara, or age of Brahma, but the cause which makes the Wheel of Time and Space run into Eternity, which is out of Space and Time, has nothing to do with finite causes or what we call Nidanas. There seems to me no contradiction in the statements.

Q. There certainly is a contrast. If the causes of existence had been done away with, how did they come into existence again? But the answer removes the difficulty, for it is stated that one Manvantara had disappeared into Pralaya, and that the cause which led the previous Manvantara to exist is now behind the limits of Space and Time, and therefore causes another Manvantara to come into being.

A. Quite so. This one eternal and therefore, "causeless cause" is immutable and has nothing to do with the causes on any of the planes which are concerned with finite and conditioned being. The cause can therefore by no means be a finite consciousness or desire. It is an absurdity to postulate desire or necessity of the Absolute; the striking of a clock does not suggest the desire of the clock to strike.

Q. But the clock is wound up, and needs a Winder?

35] A. The same may be said of the universe and this cause, the Absolute containing both clock and Winder, once it is the Absolute; the only difference is that the former is wound up in Space and Time and the latter out of Space and Time, that is to say in Eternity.

Q. The question really requests an explanation of the cause, in the Absolute, of differentiation?

A. That is outside the province of legitimate speculation. Parabrahm is not a cause, neither is there any cause that can compel it to emanate or create. Strictly speaking, Parabrahm is not even the Absolute but *Absoluteness*. Parabrahm is not the cause, but the causality, or the propelling but not volitional power, in every manifesting Cause. We may have some hazy idea that there is such a thing as this eternal Causeless Cause or Causality. But to define it is impossible. In the *"Lectures on the Bhagavat Gita*," by Mr. Subba Row, it is stated that logically even the First Logos cannot cognize Parabrahm, but only Mulaprakriti, its veil. When, therefore, we have yet no clear idea of Mulaprakriti, the first basic aspect of Parabrahm, what can we know of that Supreme Total which is veiled by *Mulaprakriti* (the root of nature or Prakriti) even to the Logos?

Q. What is the meaning of the expression in sloka (7), the visible that was, and the invisible that is"?

A. "The visible that was" means the universe of the past Manvantara which had passed into Eternity and was no more. "The invisible that is" signifies the eternal, ever-present and ever-invisible deity, which we call by many names, such as abstract Space, Absolute Sat, etc., and know, in reality, nothing about it.

Sloka (8). ALONE THE ONE FORM OF EXISTENCE STRETCHED, BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE "OPENED EYE" OF THE DANGMA.

Q. Does the "Eye" open upon the Absolute: or are the "one form of existence" and the "All-Presence" other than the Absolute, or various names for the same Principle?

36] A. It is all one, of course; simply metaphorical expressions. Please notice that the "Eye" is not said to "*see*"; it only "sensed" the "All-Presence."

Q. It is through this "Eye" then, that we receive such sense, or feeling, or consciousness?

A. Through that "Eye," most decidedly; but then one must have such an "Eye" before he can see, or become a *Dangma,* or a Seer.

Q. The highest spiritual faculty, presumably?

A. Very well; but where, at that stage, was the happy possessor of it? There was no Dangma to sense the "All-Presence," because there were as yet no men.

Q. With reference to sloka (6), it was stated that the cause of Light was Darkness?

A. Darkness has, here again, to be read in a metaphorical sense. It is Darkness most unquestionably to our intellect, inasmuch as we can know nothing of it. I told you already that neither Darkness nor Light are to be used in the sense of opposites, as in the differentiated world. Darkness is the term which will give rise to least misconceptions. For instance, if the term "Chaos" were used, it would be liable to be confounded with chaotic matter.

Q. The term light was, of course, never used for physical light?

A. Of course not. Here light is the first potentiality awakening from its *laya* condition to become a potency; it is the first flutter in undifferentiated matter which throws it into objectivity and into a plane from which will start manifestation.

Q. Later on in the "Secret Doctrine," it is stated that light is made visible by darkness, or rather that darkness exists originally, and that light is the result of the presence of objects to reflect it, that is of the objective world. Now if we take a globe of water and pass an electric beam through it, we shall find that this beam is invisible, unless there are opaque particles in the water, in which case, specks of light will be seen. Is this a good analogy?

A. It is a very fair illustration, I believe.

Q. Is not Light a differentiation of vibration?

A. So we are told in Science; and Sound is also. And so we see that the senses are to a certain extent interchangeable. How would you **37]** account, for instance, for the fact that in trance a clairvoyant can read a letter, sometimes placed on the forehead, at the soles of the feet, or on the stomach-pit?

Q. That is an extra sense.

A. Not at all; it is simply that the sense of seeing can be interchanged with the sense of touch.

Q. But is not the sense of perception the beginning of the sixth sense?

A. That is going beyond the present case, which is simply the interchanging of the senses of touch and sight. Such clairvoyants, however, will not be able to tell the contents of a letter which they have not seen or been brought into contact with; this requires the exercise of the sixth sense, the former is an exercise of senses on the physical plane, the latter of a sense on a higher plane.

Q. It seems very probable from physiology that every sense may be resolved into the sense of touch, which may be called the co-ordinating sense. This deduction is made from embryological research, which shows that the sense of touch is the first and primary sense, and that all the rest are evolved from it. All the senses, therefore, are more highly specialized or differentiated forms of touch.

A. This is not the view of Eastern philosophy; in the *Anugita*, we read of a conversation between "Brahman" and his wife concerning the senses, seven are spoken of, "mind and understanding" being the other two, according to Mr. Trimbak Telang and Professor Max Muller's translation; these terms, however, do not convey the correct meaning of the Sanskrit terms. Now, the first sense, according to the Hindus, is connected with sound. This can hardly be the sense of touch.

Q. By touch most probably sensibility, or some sense medium, is meant?

A. In the Eastern philosophy, however, the sense of sound is first manifested, and next the sense of sight, sounds passing into colors. Clairvoyants can *see* sounds and detect every note and modulation far more distinctly than they would by the ordinary sense of sound — vibration, or hearing.

Q. Is it, then, that sound is perceived as a sort of rhythmic movement?

A. Yes; and such vibrations can be seen at a greater distance than they can be heard.

38] Q. But supposing the physical hearing were stopped, and a person perceived sounds clairvoyantly, could not this sensation be translated into clairaudience as well?

A. One sense must certainly merge at some point into the other. So also sound can be translated into taste. There are sounds which taste exceedingly acid in the mouths of some sensitives, while others generate the taste of sweetness, in fact, the whole scale of senses is susceptible of correlations.

Q. Then there must be the same extension of the sense of smell?

A. Very naturally, as has been already shown before. The senses are interchangeable once we admit correlation. Moreover they can all be intensified or modified very considerably. You will now understand the reference in the *Vedas* and *Upanishads*, where sounds are said to be perceived.

Q. There was a curious story in the last number of Harper's Magazine of a tribe on an island in the South Seas which have virtually lost the art and habit of speaking and conversing. Yet, they appeared to understand one another and see plainly what each other thought.

A. Such a "Palace of Truth" would hardly suit modern society. However, it was by just such means that the early races are said to have communicated with one another, thought taking an objective form, before speech developed into a distinct spoken language. If so, then there must have been a period in the evolution of the human races when the whole Humanity was composed of sensitives and clairvoyants.

39]

Meeting 4

Meeting held at 17, Lansdowne Road, London, W., on January 31st, 1888; Mr. T. B. Harbottle in the chair.

STANZA I. (*continued*).

Q. With reference to sloka (6), where it speaks of the "Seven Lords," since confusion is apt to arise as to the correct application of the terms, what is the distinction between Dhyan-Chohans, Planetary Spirits, Builders and Dhyani-Buddhas?

A. As an additional two volumes of the *Secret Doctrine* would be required to explain all the Hierarchies; therefore, much relating to them has been omitted from the Stanzas and Commentaries. A short definition may, however, be tried. Dhyan-Chohan is a generic term for all Devas, or celestial beings. A Planetary Spirit is a Ruler of a planet, a kind of finite or personal god. There is a marked difference, however, between the Rulers of the Sacred Planets and the Rulers of a small "chain" of worlds like our own. It is no serious objection to say that the earth has, nevertheless, six invisible companions and four different planes, as every other planet, for the difference between them is vital in many a point. Say what one may, our Earth was never numbered among the seven *sacred* planets of the ancients, though in exoteric, popular astrology it stood as a substitute for a secret planet now lost to astronomy, yet well known to initiated specialists. Nor were the Sun or the Moon in that number, though accepted in our day by modern astrology; for the Sun is a Central *Star*, and the Moon a dead planet.

Q. Were none of the six globes of the "terrene" chain numbered among the sacred planets?

A. None. The latter were all planets on *our* plane, and some of them have been discovered later.

Q. Can you tell us something of the planets for which the Sun and the Moon were substitutes?

40] A. There is no secret in it, though our modern astrologers are ignorant of these planets. One is an intra-mercurial planet, which is supposed to have been discovered, and named by anticipation Vulcan, and the other a planet with a retrograde motion, sometimes visible at a certain hour of night and apparently near the moon. The occult influence of this planet is transmitted by the moon.

Q. What is it that made these planets sacred or secret?

A. Their occult influences, as far as I know.

Q. Then do the Planetary Spirits of the Seven Sacred Planets belong to another hierarchy than to that of the earth?

A. Evidently; since the terrestrial spirit of the earth is not of a very high grade. It must be remembered that the planetary spirit has nothing to do with the spiritual man, but with things of matter and cosmic beings. The gods and rulers of our Earth are cosmic Rulers; that is to say, they form into shape and fashion cosmic matter, for which they were called *Cosmocratores*. They never had any

concern with spirit; the Dhyani-Buddhas, belonging to quite a different hierarchy, are especially concerned with the latter.

Q. These seven Planetary Spirits have therefore nothing really to do with the earth except incidentally?

A. On the contrary, the "Planetary" — who are not the Dhyani-Buddhas — have everything to do with the earth, physically and morally. It is they who rule its destinies and the fate of men. They are Karmic agencies.

Q. Have they anything to do with the fifth principle — the higher Manas?

A. No: they have no concern with the three higher principles; they have, however, something to do with the fourth. To recapitulate, therefore; the term "Dhyani-Buddhas" is a generic name for all celestial beings. The "Dhyani-Buddhas" are concerned with the human higher triad in a mysterious way that need not be explained here. The "Builders" are a class called, as I already explained, *Cosmocratores*, or the invisible but intelligent Masons, who fashion matter according to the ideal plan ready for them in that which we call Divine and Cosmic Ideation. They were called by the early Masons the "Grand Architect of the Universe" *collectively*: but now the modern Masons make of their G. A. O. T. U. a personal and singular Deity.

41] Q. Are they not also Planetary Spirits?

A. In a sense they are — as the Earth is also a Planet — but of a lower order.

Q. Do they act under the guidance of the Terrestrial Planetary Spirit?

A. I have just said that they were collectively that Spirit themselves. I wish you to understand that they are not an Entity, a kind of a personal God, but Forces of nature acting under one immutable Law, on the nature of which it is certainly useless for us to speculate.

Q. But are there not Builders of Universes, and Builders of Systems, as there are Builders of our earth?

A. Assuredly there are.

Q. Then the terrestrial Builders are a Planetary "Spirit" like the rest of them, only inferior in kind?

A. I would certainly say so.

Q. Are they inferior according to the size of the planet or inferior in quality?

A. The latter, as we are taught. You see the ancients lacked our modern, and especially theological, conceit, which makes of this little speck of mud of ours something ineffably grander than any of the stars and planets known to us. If, for instance, Esoteric Philosophy teaches that the "Spirit" (collectively again) of Jupiter is far superior to the Terrestrial Spirit, it is not because Jupiter is so many times larger than our earth, but because its substance and texture are so much finer than, and superior to, that of the earth. And it is in proportion to this quality that the Hierarchies of respective "Planetary Builders" reflect and act upon the ideations they find planned for them in the Universal Consciousness, the real great Architect of the Universe.

Q. The Soul of the World, or "Anima Mundi"?

A. Call it so, if you like. It is the Antitype of these Hierarchies, which are its differentiated types. The one *impersonal* Great Architect of the Universe is MAHAT, the Universal Mind. And Mahat is a symbol, an abstraction, an aspect which assumed a hazy, entitative form in the all-materializing conceptions of man.

Q. What is the real difference between the Dhyani-Buddhas in the orthodox and the esoteric conceptions?

42] A. A very great one philosophically. They are — as higher Devas — called by the Buddhists, Bodhisattvas. Exoterically they are five in number, whereas in the esoteric schools they are seven, and not single Entities but *Hierarchies.*

It is stated in the *Secret Doctrine* that five Buddhas have come and that two are to come in the sixth and seventh races. Exoterically their president is Vajrasattva, the "Supreme Intelligence" or "Supreme Buddha," but more transcendent still is Vajradhara, even as Parabrahm transcends Brahma or Mahat. Thus the exoteric and occult significations of the Dhyani-Buddhas are entirely different. Exoterically each is a trinity, three in one, all three manifesting simultaneously in three worlds — as a human Buddha on earth, a Dhyani-Buddha in the world of astral forms, and an arupa, or formless, Buddha in the highest Nirvanic realm. Thus for a human Buddha, an incarnation of one of these Dhyanis, the stay on earth is limited from seven to seven thousand years in various bodies, since as men they are subjected to normal conditions, accidents and death. In Esoteric philosophy, on the other hand, this means that only five out of the "Seven Dhyani-Buddhas" — or, rather, the Seven Hierarchies of these Dhyanis, who, in Buddhist mysticism, are identical with the higher incarnating Intelligences, or the Kumaras of the Hindus — five only have hitherto appeared on earth in regular succession of incarnations, the last two having to come during the sixth and seventh Root-Races. This is, again, semi-allegorical, if not entirely so. For the sixth and seven Hierarchies have been already incarnated on this earth together with the rest. But as they have reached "Buddhaship," so called, almost from the beginning of the fourth Root-Race, they are said to rest since then in conscious bliss and freedom till the beginning of the Seventh Round, when they will lead Humanity as a new race of Buddhas. These Dhyanis are connected only with Humanity, and, strictly speaking, only with the highest "principles" of men.

Q. Do the Dhyani-Buddhas and the Planetary Spirits in charge of the globes go into pralaya when their planets enter that state?

A. Only at the end of the seventh Round, and not between each round, for they have to watch over the working of the laws during these minor pralayas. Fuller details on this subject have already been written in the third volume of the *Secret Doctrine*.

But all these differences in fact are merely functional, for they are all aspects of one and the same Essence.

Q. Does the hierarchy of Dhyanis, whose province it is to watch over a Round, watch during its period of activity, over the whole series of globes, or only over a particular globe?

43] A. There are incarnating and there are watching Dhyanis. Of the functions of the former you have just been told; the latter appear to do their work in this wise. Every class or hierarchy corresponds to one of the Rounds, the first and lowest hierarchy to the first and less developed Round, the second to the second, and so on till the seventh Round is reached, which is under the supervision

of the highest Hierarchy of the Seven Dhyanis. At the last, they will appear on earth, as also will some of the Planetary, for the whole humanity will have become Bodhisattvas, their own "sons," *i.e.*, the "Sons" of their own Spirit and Essence or — themselves. Thus there is only a functional difference between the Dhyanis and the Planetary. The one are entirely divine, the other *sidereal*. The former only are called *Anupadaka,* parentless, because they radiated directly from that which is neither Father nor Mother but the unmanifested Logos. They are, in fact, the spiritual aspect of the seven Logoi; and the Planetary Spirits are in their totality, as the seven Sephiroth (the three higher being supercosmic abstractions and *blinds* in the Kabala), and constitute the Heavenly man, or Adam Kadmon; *Dhyani* is a generic name in Buddhism, an abbreviation for all the gods. Yet it must be ever remembered that though they are "gods," still they are not to be worshipped.

Q. Why not, if they are gods?

A. Because Eastern philosophy rejects the idea of a personal and extra-cosmic deity. And to those who call this *atheism*, I would say the following. It is illogical to worship one such god, for, as said in the Bible, "There be Lords many and Gods many." Therefore, *if* worship is desirable, we have to choose either the worship of many gods, each being no better or less limited than the other, viz., polytheism and idolatry, or choose, as the Israelites have done, one tribal or racial god from among them, and while believing in the existence of many gods, ignore and show contempt for the others, regarding our own as the highest and the "God of Gods." But this is logically unwarrantable, for such a god can be neither infinite nor absolute, but must be finite, that is to say, limited and conditioned by space and time. With the Pralaya the tribal god disappears, and Brahma and all the other Devas, and the gods are merged into the Absolute. Therefore, occultists do not worship or offer prayers to them, because if we did, we should have either to worship many gods, or pray to the Absolute, which, having no attributes, can have no ears to hear us. The worshipper even of many gods must of necessity be unjust to all the other gods; however **44]** far he extends his worship it is simply impossible for him to worship each severally; and in his ignorance, if he choose out any one in particular, he may by no means select the most perfect. Therefore, he would do better far to remember that every man has a god within, a direct ray from the Absolute, the celestial ray from the One; that he has his "god" *within*, not outside, of himself.

Q. Is there any name that can be applied to the planetary Hierarchy or spirit, which watches over the entire evolution of our own globe, such as Brahma for instance?

A. None, except the generic name, since it is a septenary and a Hierarchy; unless, indeed, we call it as some Kabalists do — "the Spirit of the Earth."

Q. It is very difficult to remember all these infinite Hierarchies of gods.

A. Not more so than to a chemist to remember the endless symbols of chemistry, if he is a Specialist. In India, alone, however, there are over 300 millions of gods and goddesses. The Manus and Rishis are also planetary gods, for they are said to have appeared at the beginning of the human races to watch over their evolution, and to have incarnated and descended on earth subsequently in order to teach mankind. Then, there are the *Sapta Rishis*, the "Seven Rishis," said exoterically to reside in the constellation of the Great Bear. There are also planetary gods.

Q. Are they higher than Brahma?

A. It depends in what aspect one views Brahma. In esoteric philosophy he is the synthesis of the seven *logoi*. In exoteric theology he is an aspect of Vishnu with the Vaishnevas, with others something else, as in the *Trimurti*, the Hindu Trinity, he is the chief creator, whereas Vishnu is the

Preserver, and Siva the Destroyer. In the Kabala he is certainly Adam Kadmon — the "male-female" man of the first chapter of *Genesis*. For the Manus proceed from Brahma as the Sephiroth proceed from Adam Kadmon, and they are also *seven* and *ten*, as circumstances require.

But we may just as well pass on to another Sloka of the Stanzas you want explained.

Sloka (9). — BUT WHERE WAS THE DANGMA WHEN THE ALAYA OF THE UNIVERSE (*Soul as the basis of all, Anima Mundi*) WAS IN PARAMARTHA (*Absolute Being and Consciousness which are Absolute Non-Being and Unconsciousness*) AND THE GREAT WHEEL WAS ANUPADAKA?

45] Q. Does "Alaya" mean that which is never manifested and dissolved, and is it derived from "a," the negative particle, and "laya"?

A. If it is so etymologically — and I am certainly not prepared to answer you one way or the other — it would mean the reverse, since *laya* itself is just that which is not manifested; therefore it would signify *that which is not unmanifested* if anything. Whatever may be the etymological vivisection of the word, it is simply the "Soul of the World," *Anima Mundi*. This is shown by the very wording of the Sloka, which speaks of Alaya being in *Paramartha — i.e.,* in Absolute Non-Being and Unconsciousness, being at the same time absolute perfection or Absoluteness itself. This word, however, is the bone of contention between the Yogacharya and the Madhyamika schools of Northern Buddhism. The scholasticism of the latter makes of *Paramartha (Satya)* something dependent on, and, therefore, relative to other things, thereby vitiating the whole metaphysical philosophy of the word Absoluteness. The other school very rightly denies this interpretation.

Q. Does not the Esoteric Philosophy teach the same doctrines as the Yogacharya School?

A. Not quite. But let us go on.

STANZA II.

Sloka (I) . . . . WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN? . . . . IN THE UNKNOWN DARKNESS, IN THEIR AH-HI (*Chohanic, Dhyani-Buddhic*) PARANISHPANNA, THE PRODUCERS OF FORM (*rupa*) FROM NO-FORM (*arupa*), THE ROOT OF THE WORLD — THE DEVAMATRI AND SVABHAVAT, RESTED IN THE BLISS OF NON-BEING.

Q. Are the "luminous sons of manvantaric dawn" perfected human spirits of the last Manvantara, or are they on their way to humanity in this or a subsequent Manvantara?

A. In this case, which is that of a *Maha*-manvantara after a *Maha*-pralaya, they are the latter. They are the primordial seven rays from which will emanate in their turn all the other luminous and non-luminous lives, whether Archangels, Devils, men or apes. Some have been and some will only now become human beings. It is only after the differentiation of the seven rays and after the seven forces of nature have taken **46]** them in hand and worked upon them, that they become cornerstones, or rejected pieces of clay. Everything, therefore, is in these seven rays, but it is impossible to say at this stage in which, because they are not yet differentiated and individualized.

Q. In the following passage: —

"The 'Builders,' the 'Sons of Manvantaric Dawn,' are the real creators of the Universe; and in this doctrine, which deals only with our Planetary System, they, as the architects of the latter, are also called the 'Watchers' of the Seven Spheres, which exoterically are the seven planets, and esoterically the seven earths or spheres (planets) of our chain also."

By planetary system is the solar system meant or the chain to which our earth belongs?

A. The Builders are those who build and fashion things into a form. The term is equally applied to the Builders of the Universe and to the small globes like those of our chain. By planetary system our solar system alone is meant.

Sloka (2). WHERE WAS SILENCE? WHERE WERE THE EARS TO SENSE IT? NO! THERE WAS NEITHER SILENCE NOR SOUND.

Q. With reference to the following passage: —

"The idea that things can cease to exist and still BE, is a fundamental one in Eastern psychology. Under the apparent contradiction in terms, there rests a fact in Nature to realize which in the mind, rather than to argue about words is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one."[7]

Would it be correct to say that what we perceive is a different "element" of the same substance? For example, when a substance is in the gaseous state, could we say that it is the element Air which is perceived, and that when combined to form water, oxygen and hydrogen appear under the guise of the Element Water, and when in the solid state, ice, we then perceive the element Earth?

A. The ignorant judge of all things by their appearance and not by what they are in reality. On this earth, of course, water is an element quite distinct from any other element, using the latter term in the sense **47]** of different manifestations of the one element. The root elements, Earth, Water, Air, Fire, are far more comprehensive states of differentiation. Such being the case, in Occultism Transubstantiation becomes a possibility, seeing that nothing which exists is in reality that which it is supposed to be.

Q. But oxygen which is usually found in its gaseous state, may be liquefied and even solidified. When oxygen, then, is found in the gaseous condition, is it the occult element Air which is perceived, and when in the liquid condition the element Water, and in the solid state the element Earth?

A. Most assuredly: we have first of all the Element Fire, not the common fire, but the Fire of the Mediaeval Rosicrucians, the one flame, the fire of Life. In differentiation this becomes fire in different aspects. Occultism easily disposes of the puzzle as to whether oxygen and hydrogen cease to exist when combined to form water. Nothing that is in the Universe can disappear from it. For the time being, then, these two gases when combined to form water, are *in abscondito*, but have not ceased to *be*. For, had they been annihilated, Science, by decomposing the water again into oxygen and hydrogen, would have created something out of nothing, and would, therefore, have no quarrel with Theology. Therefore, water is an element, if we choose to call it so, on this plane only. In the

[7] *S. D.*, I., 54.

same way, oxygen and hydrogen in their turn can be split up into other more subtle elements, all being differentiation of one element or universal essence.

Q. Then all substances on the physical plane are really so many correlations or combinations of these root elements, and ultimately of the one element?

A. Most assuredly. In occultism it is always best to proceed from universals to particulars.

Q. Apparently, then, the whole basis of occultism lies in this, that there is latent within every man a power which can give him true knowledge, a power of perception of truth, which enables him to deal first hand with universals if he will be strictly logical and face the facts. Thus we can proceed from universals to particulars by this innate spiritual force which is in every man.

A. Quite so: this power is inherent in all, but paralyzed by our methods of education, and especially by the Aristotelian and Baconian methods. Hypothesis now reigns triumphant.

48] Q. It is curious to read Schopenhauer and Hartmann and mark how, step by step, by strict logic and pure reason, they have arrived at the same bases of thought that had been centuries ago adopted in India, especially by the Vedantin System. It may, however, be objected that they have arrived at this by the inductive method. But in Schopenhauer's case at any rate it was not so. He acknowledges himself that the idea came to him like a flash; having thus got his fundamental idea he set to work to arrange his facts, so that the reader imagines that what was in reality an intuitive idea, is a logical deduction drawn from the facts.

A. This is not only true of the Schopenhauerian philosophy, but also of all the great discoveries of modern times. How, for instance, did Newton discover the law of gravity? Was it not by the simple fall of an apple, and not by an elaborate series of experiments. The time will come when the Platonic method will not be so entirely ignored and men will look with favor on methods of education which will enable them to develop this most spiritual faculty.

49]

Appendix on Dreams

Meetings held at 17, Lansdowne Road, London, W., on December 20th and 27th, 1888; Mr. T. B. Harbottle in the Chair.

[The following is the Summary of the teachings during several meetings which preceded the Transactions of the "Blavatsky Lodge of the T. S.," when the explanations of the *stanzas* from the "Secret Doctrine" became incorporated in a regular series of the instructions.]

Q. What are the "principles" which are active during dreams?

A. The "principles" active during ordinary dreams — which ought to be distinguished from real dreams, and called idle visions — are *Kama*, the seat of the personal Ego and of desire awakened into chaotic activity by the slumbering reminiscences of the lower Manas.

Q. What is the "lower Manas"?

A. It is usually called the animal soul (the *Nephesh* of the Hebrew Kabalists). It is the ray which emanates from the Higher Manas or permanent Ego, and is that "principle" which forms the human mind — in animals instinct, for animals also dream.[8] The combined action of Kama and the "animal soul," however, are purely mechanical. It is instinct, not reason, which is active in them. During the sleep of the body they receive and send out mechanically electric shocks to and from various nerve-centers. The brain is hardly impressed by them, and memory stores them, of course, without order or sequence. On waking these impressions gradually fade out, as does every fleeting shadow that has no basic or substantial reality underlying it. The retentive faculty of the brain, however, may register and preserve them if they are only impressed strongly enough. But, as a rule, our memory registers only the fugitive and distorted impressions which the brain receives at the moment of awakening. This aspect of "dreams" however, has been sufficiently observed and is described correctly enough in modern physiological and biological works, as such human dreams do not differ much from those of the animals. That which is entirely *terra incognita* for Science is the **50]** real dreams and experiences of the higher EGO, which are also called dreams, but ought not to be so termed, or else the term for the other sleeping "visions" changed.

Q. How do these differ?

A. The nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent of the physical body, for the subject becomes quite unintelligible unless we believe — that which is a fact — that during sleep there remains only an animated form of clay, whose powers of independent thinking are utterly paralyzed.

But if we admit the existence of a higher or permanent *Ego* in us — which Ego must not be confused with what we call the "Higher Self," we can comprehend that what we often regard as dreams, generally accepted as idle fancies, are, in truth, stray pages torn out from the life and experiences of the *inner* man, and the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. The latter catches mechanically a few impressions of the thoughts, facts witnessed, and deeds performed by the *inner* man during its hours of complete freedom. For our *Ego* lives its own separate life within its prison of clay whenever it becomes free

[8] The word dream means really "to slumber" — the latter function being called in Russian "*dreamatj*." — Ed.

from the trammels of matter, *i.e.,* during the sleep of the physical man. This Ego it is which is the actor, the real man, the true human self. But the physical man cannot feel or be conscious during dreams; for the personality, the outer man, with its brain and thinking apparatus, are paralyzed more or less completely.

We might well compare the real Ego to a prisoner, and the physical personality to the gaoler of his prison. If the gaoler falls asleep, the prisoner escapes, or, at least, passes outside the walls of his prison. The gaoler is half asleep, and looks nodding all the time out of a window, through which he can catch only occasional glimpses of his prisoner, as he would a kind of shadow moving in front of it. But what can he perceive, and what can he know of the real actions, and especially the thoughts, of his charge?

Q. Do not the thoughts of the one impress themselves upon the other?

A. Not during sleep, at all events; for the real Ego does not think as his evanescent and temporary personality does. During the waking hours the thoughts and Voice of the Higher Ego do or do not reach his gaoler — the physical man, for they are the *Voice of his Conscience,* but during his sleep they are absolutely the "Voice in the desert." In the thoughts **51]** of the *real* man, or the immortal "Individuality," the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities. They are realities, even as they were when speech expressed in sounds did not exist; when thoughts were things, and men did not need to express them in speeches; for they instantly realized themselves in action by the power of *Kriya-Sakti,* that mysterious power which transforms instantaneously ideas into visible forms, and these were as objective to the "man" of the early *third* Race as objects of sight are now to us.

Q. How, then, does Esoteric Philosophy account for the transmission of even a few fragments of those thoughts of the Ego to our physical memory which it sometimes retains?

A. All such are reflected on the brain of the sleeper, like outside shadows on the canvas walls of a tent, which the occupier sees as he wakes. Then the man thinks that he has dreamed all that, and feels as though *he* had lived through something, while in reality it is the *thought-actions* of the true Ego which he has dimly perceived. As he becomes fully awake, his recollections become with every minute more distorted, and mingle with the images projected from the physical brain, under the action of the stimulus which causes the sleeper to awaken. These recollections, by the power of association, set in motion various trains of ideas.

Q. It is difficult to see how the Ego can be acting during the night things which have taken place long ago. Was it not stated that dreams are not subjective?

A. How can they be subjective when the dream state is itself for us, and on our plane, at any rate, a subjective one? To the dreamer (the Ego), on his own plane, the things on that plane are as objective to him as our acts are to us.

Q. What are the senses which act in dreams?

A. The senses of the sleeper receive occasional shocks, and are awakened into mechanical action; what he hears and sees are, as has been said, a distorted reflection of the thoughts of the Ego. The latter is highly spiritual, and is linked very closely with the higher principles, Buddhi and Atma. These higher principles are entirely inactive on our plane, and the higher Ego (*Manas*) itself is more or less dormant during **52]** the waking of the physical man. This is especially the case with persons

of very materialistic mind. So dormant are the Spiritual faculties, because the Ego is so trammelled by matter, that *It* can hardly give all its attention to the man's actions, even should the latter commit sins for which that Ego — when reunited with its *lower* Manas — will have to suffer conjointly in the future. It is, as I said, the impressions projected into the physical man by this Ego which constitute what we call "conscience"; and in proportion as the Personality, the lower Soul (or *Manas*), unites itself to its higher consciousness, or EGO, does the action of the latter upon the life of mortal man become more marked.

Q. This Ego, then, is the "Higher Ego"?

A. Yes; it is the higher Manas illuminated by Buddhi; the principle of self-consciousness, the "I-am-I," in short. It is the Karana-Sarira, the immortal man, which passes from one incarnation to another.

Q. Is the "register" or "tablet of memory" for the true dream-state different from that of waking life?

A. Since dreams are in reality the actions of the Ego during physical sleep, they are, of course, recorded on their own plane and produce their appropriate effects on this one. But it must be always remembered that dreams in general, and as we know them, are simply our waking and hazy recollections of these facts.

It often happens, indeed, that we have no recollection of having dreamt at all, but later in the day the remembrance of the dream will suddenly flash upon us. Of this there are many causes. It is analogous to what sometimes happens to every one of us. Often a sensation, a smell, even a casual noise, or a sound, brings instantaneously to our mind long-forgotten events, scenes and persons. Something of what was seen, done, or thought by the "night-performer," the Ego, impressed itself at that time on the physical brain, but was not brought into the conscious, waking memory, owing to some physical condition or obstacle. This impression is registered on the brain in its appropriate cell or nerve-center, but owing to some accidental circumstance it "hangs fire," so to say, till something gives it the needed impulse. Then the brain slips it off immediately into the conscious memory of the waking man; for as soon as the conditions required are supplied, that particular center starts forthwith into activity, and does the work which it had to do, but was hindered at the time from completing.

Q. How does this process take place?

53] A. There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man. The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others, and each having its own special work, function, and properties.

Q. What distinguishes the "dreaming" memory and imagination from those of waking consciousness?

A. During sleep the physical memory and imagination are of course passive, because the dreamer is asleep: his brain is asleep, his memory is asleep, all his functions are dormant and at rest. It is only when they are stimulated, as I told you, that they are aroused. Thus the consciousness of the sleeper is not active, but passive. The inner man, however, the real Ego, acts independently during the sleep of the body; but it is doubtful if any of us — unless thoroughly acquainted with the physiology of occultism — could understand the nature of its action.

Q. What relation have the Astral Light and Akasa to memory?

A. The former is the "tablet of the memory" of the animal man, the latter of the spiritual Ego. The "dreams" of the Ego, as much as the acts of the physical man, are all recorded, since both are actions based on causes and producing results. Our "dreams," being simply the waking state and actions of the true Self, must be, of course, recorded somewhere. Read "Karmic Visions" in *Lucifer*, and note the description of the real Ego, sitting as a spectator of the life of the hero, and perhaps something will strike you.

Q. What, in reality, is the Astral Light?

A. As the Esoteric Philosophy teaches us, the *Astral Light* is simply the dregs of *Akasa* or the Universal Ideation in its metaphysical sense. Though invisible, it is yet, so to speak, the phosphorescent radiation of the latter, and is the medium between it and man's thought-faculties. It is these which pollute the Astral Light, and make it what it is — the storehouse of all human and especially psychic iniquities. In its primordial genesis, the astral light as a radiation is quite pure, though the lower it descends approaching our terrestrial sphere, the more it differentiates, and becomes as a result impure in its very constitution. But man helps considerably to this pollution, and gives it back its essence far worse than when he received it.

54] Q. Can you explain to us how it is related to man, and its action in dream-life?

A. Differentiation in the physical world is infinite. Universal ideation — or *Mahat,* if you like it — sends its homogeneous radiation into the heterogeneous world, and this reaches the human or *personal* minds through the Astral Light.

Q. But do not our minds receive their illuminations direct from the Higher Manas through the Lower? And is not the former the pure emanation of divine Ideation — the "Manasa-Putras," which incarnated in men?

A. They are. Individual *Manasa-Putras* or the Kumaras are the direct radiations of the divine Ideation — "individual" in the sense of later differentiation, owing to numberless incarnations. In sum they are the collective aggregation of that Ideation, become on our plane, or from our point of view, *Mahat,* as the Dhyan-Chohans are in their aggregate the WORD or "Logos" in the formation of the World. Were the Personalities (Lower Manas or the *physical* minds) to be inspired and illumined solely by their higher *alter Egos* there would be little sin in this world. But they are not; and getting entangled in the meshes of the Astral Light, they separate themselves more and more from their parent Egos. Read and study what Eliphas Levi says of the Astral Light, which he calls Satan and the Great Serpent. The Astral Light has been taken too literally to mean some sort of a second blue sky. This imaginary space, however, on which are impressed the countless images of all that ever was, is, and will be, is but a too sad reality. It becomes in, and for, man — if at all psychic — and who is not? — a tempting Demon, his "evil angel," and the inspirer of all our worst deeds. It acts on the will of even the sleeping man, through visions impressed upon his slumbering brain (which visions must not be confused with the "dreams"), and these germs bear their fruit when he awakes.

Q. What is the part played by Will in dreams?

A. The will of the outer man, our volition, is of course dormant and inactive during dreams; but a certain bent can be given to the slumbering will during its inactivity, and certain after-results developed by the mutual inter-action — produced almost mechanically — through union between two or more "principles" into one, so that they will act in perfect harmony, without any friction or a

single false note, when awake. But this is one of the dodges of "black magic," and when used for good purposes belongs to the training of an Occultist. One must be far advanced on **55]** the "path" to have a will which can act consciously during his physical sleep, or act on the will of another person during the sleep of the latter, *e.g.*, to control his dreams, and thus control his actions when awake.

Q. We are taught that a man can unite all his "principles" into one — what does this mean?

A. When an adept succeeds in doing this he is a *Jivanmukta*: he is no more of this earth virtually, and becomes a Nirvanee, who can go into *Samadhi* at will. Adepts are generally classed by the number of "principles" they have under their perfect control, for that which we call will has its seat in the higher EGO, and the latter, when it is rid of its sin-laden personality, is divine and pure.

Q. What part does Karma play in dreams? In India they say that every man receives the reward or punishment of all his acts, both in the waking and the dream state.

A. If they say so, it is because they have preserved in all their purity and remembered the traditions of their forefathers. They know that the Self is the *real* Ego, and that it lives and acts, though on a different plane. The external life is a "dream" to this Ego, while the inner life, or the life on what we call the dream plane, is the real life for it. And so the Hindus (the profane, of course) say that Karma is generous, and rewards the real man in dreams as well as it does the false personality in physical life.

Q. What is the difference, "karmically," between the two?

A. The physical animal man is as little responsible as a dog or a mouse. For the bodily form all is over with the death of the body. But the real SELF, that which emanated its own shadow, or the lower thinking personality, that enacted and pulled the wires during the life of the physical automaton, will have to suffer conjointly with its *factotum and alter ego* in its next incarnation.

Q. But the two, the higher and the lower, Manas are one, are they not?

A. They are, and yet they are not — and that is the great mystery. The Higher Manas or EGO is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se,* the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, "the Father and Son" *are one,* and because that in reuniting with the parent Ego, the Lower Soul fastens **56]** upon and impresses upon it all its bad as well as good actions — both have to suffer, the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the antitype of that which is on this earth the type, namely, the personality. It is, for those who understand it, the old Vedic story of Visvakarman over again, practically demonstrated. Visvakarman, the all-seeing Father-God, who is beyond the comprehension of mortals, ends, as son of Bhuvana, the holy Spirit, *by sacrificing himself to himself,* to save the worlds. The mystic name of the "Higher Ego" is, in the Indian philosophy, *Kshetrajna,* or "embodied Spirit," that which knows or informs *kshetra,* "the body." Etymologize the name, and you will find in it the term *aja,* "first-born," and also the "lamb." All this is very suggestive, and volumes might be written upon the pregenetic and postgenetic development of type and antitype — of *Christ-Kshetrajna,* the "God-Man," the First-born, symbolized as the "lamb." The *Secret Doctrine* shows that the Manasa-Putras or incarnating EGOS have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing EGO,

which are the real Sufferers, but verily the innocent *Christos* within us. Hence the mystic Hindus say that the Eternal Self, or the Ego (the one in three and three in one), is the "Charioteer" or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the Christos within us. But let us return to dreams.

Q. Are so-called prophetic dreams a sign that the dreamer has strong clairvoyant faculties?

A. It may be said, in the case of persons who have truly prophetic dreams, that it is because their physical brains and memory are in closer relation and sympathy with their "Higher Ego" than in the generality of men. The Ego-Self has more facilities for impressing upon the physical shell and memory that which is of importance to such persons than it has in the case of other less gifted persons. Remember that the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one.

But there are weeds that must be destroyed in order that a plant **57]** may grow. We must die, said St. Paul, that we may live again. It is through destruction that we may improve, and the three powers, the preserving, the creating and the destroying, are only so many aspects of the divine spark within man.

Q. Do Adepts dream?

A. No advanced Adept dreams. An adept is one who has obtained mastery over his four lower principles, including his body, and does not, therefore, let flesh have its own way. He simply paralyzes his lower Self during Sleep, and becomes perfectly free. A dream, as we understand it, is an illusion. Shall an adept, then, dream when he has rid himself of every other illusion? In his sleep he simply lives on another and more real plane.

Q. Are there people who have never dreamed?

A. There is no such man in the world so far as I am aware. All dream more or less; only with most, dreams vanish suddenly upon waking. This depends on the more or less receptive condition of the brain ganglia. Unspiritual men, and those who do not exercise their imaginative faculties, or those whom manual labor has exhausted, so that the ganglia do not act even mechanically during rest, dream rarely, if ever, with any coherence.

Q. What is the difference between the dreams of men and those of beasts?

A. The dream state is common not only to all men, but also to all animals, of course, from the highest mammalia to the smallest birds, and even insects. Every being endowed with a physical brain, or organs approximating thereto, must dream. Every animal, large or small, has, more or less, physical senses; and though these senses are dulled during sleep, memory will still, so to say, act mechanically, reproducing past sensations. That dogs and horses and cattle dream we all know, and so also do canaries, but such dreams are, I think, merely physiological. Like the last embers of a dying fire, with its spasmodic flare and occasional flames, so acts the brain in falling asleep. Dreams are not, as Dryden says, "interludes which fancy makes," for such can only refer to physiological dreams provoked by indigestion, or some idea or event which has impressed itself upon the active brain during waking hours.

Q. What, then, is the process of going to sleep?

58] A. This is partially explained by Physiology. It is said by Occultism to be the periodical and regulated exhaustion of the nervous centers, and especially of the sensory ganglia of the brain, which refuse to act any longer on this plane, and, if they would not become unfit for work, are compelled to recuperate their strength on another plane or *Upadhi*. First comes the *Svapna,* or dreaming state, and this leads to that of *Sushupti*. Now it must be remembered that our senses are all dual, and act according to the plane of consciousness on which the thinking entity energizes. Physical sleep affords the greatest facility for its action on the various planes; at the same time it is a necessity, in order that the senses may recuperate and obtain a new lease of life for the *Jagrata,* or waking state, from the *Svapna* and *Sushupti*. According to *Raj Yoga, Turya* is the highest state. As a man exhausted by one state of the life fluid seeks another; as, for example, when exhausted by the hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life. Sleep is a sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state. Ask a good clairvoyant to describe the aura of a person just refreshed by sleep, and that of another just before going to sleep. The former will be seen bathed in rhythmical vibrations of life currents — golden, blue, and rosy; these are the electrical waves of Life. The latter is, as it were, in a mist of intense golden-orange hue, composed of atoms whirling with an almost incredible spasmodic rapidity, showing that the person begins to be too strongly saturated with Life; the life essence is too strong for his physical organs, and he must seek relief in the shadowy side of that essence, which side is the dream element, or physical sleep, one of the states of consciousness.

Q. But what is a dream?

A. That depends on the meaning of the term. You may "dream," or, as we say, sleep visions, awake or asleep. If the Astral Light is collected in a cup or metal vessel by will-power, and the eyes fixed on some point in it with a strong will to see, a waking vision or "dream" is the result, if the person is at all sensitive. The reflections in the Astral Light are seen better with closed eyes, and, in sleep, still more distinctly. From a lucid state, vision becomes translucid; from normal organic consciousness it rises to a transcendental state of consciousness.

Q. To what causes are dreams chiefly due?

59] A. There are many kinds of dreams, as we all know. Leaving the "digestion dream" aside, there are brain dreams and memory dreams, mechanical and conscious visions. Dreams of warning and premonition require the active co-operation of the inner Ego. They are also often due to the conscious or unconscious co-operation of the brains of two living persons, or of their two Egos.

Q. What is it that dreams, then?

A. Generally the physical brain of the personal Ego, the seat of memory, radiating and throwing off sparks like the dying embers of a fire. The memory of the Sleeper is like an AEolian seven-stringed harp; and his state of mind may be compared to the wind that sweeps over the chords. The corresponding string of the harp will respond to that one of the seven states of mental activity in which the sleeper was before falling asleep. If it is a gentle breeze the harp will be affected but little; if a hurricane, the vibrations will be proportionately powerful. If the personal Ego is in touch with its higher principles and the veils of the higher planes are drawn aside, all is well; if on the contrary it is of a materialistic animal nature, there will be probably no dreams; or if the memory by chance catch the breath of a "wind" from a higher plane, seeing that it will be impressed through the sensory ganglia of the cerebellum, and not by the direct agency of the spiritual Ego, it will receive pictures and sounds so distorted and inharmonious that even a Devachanic vision would appear a nightmare or grotesque caricature. Therefore there is no simple answer to the question "What is it that dreams," for it depends

entirely on each individual what principle will be the chief motor in dreams, and whether they will be remembered or forgotten.

Q. Is the apparent objectivity in a dream really objective or subjective?

A. If it is admitted to be apparent, then of course it is subjective. The question should rather be, to whom or what are the pictures or representations in dreams either objective or subjective? To the physical man, the *dreamer,* all he sees with his eyes shut, and in or through his mind, is of course subjective. But to the *Seer* within the physical dreamer, that Seer himself being subjective to our material senses, all he sees is as objective as he is himself to himself and to others like himself. Materialists will probably laugh, and say that we make of a man a whole family of entities, but this is not so. Occultism teaches that physical man is one, but the thinking man septenary, thinking, **60]** acting, feeling, and living on seven different states of being or planes of consciousness, and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses.

Q. Can these different senses be distinguished?

A. Not unless you are an Adept or highly-trained Chela, thoroughly acquainted with these different states. Sciences, such as biology, physiology, and even psychology (of the Maudsley, Bain, and Herbert Spencer schools), do not touch on this subject. Science teaches us about the phenomena of volition, sensation, intellect, and instinct, and says that these are all manifested through the nervous centers, the most important of which is our brain. She will speak of the peculiar agent or substance through which these phenomena take place as the vascular and fibrous tissues, and explain their relation to one another, dividing the ganglionic centers into motor, sensory and sympathetic, but will never breathe one word of the mysterious agency of intellect itself, or of the mind and its functions.

Now, it frequently happens that we are conscious and know that we are dreaming; this is a very good proof that man is a multiple being on the thought plane; so that not only is the Ego, or thinking man, Proteus, a multiform, ever-changing entity, but he is also, so to speak, capable of separating himself on the mind or dream plane into two or more entities; and on the plane of illusion which follows us to the threshold of Nirvana, he is like Ain-Soph talking to Ain-Soph, holding a dialogue with himself and speaking through, about, and to himself. And this is the mystery of the inscrutable Deity in the *Zohar,* as in the Hindu philosophies; it is the same in the Kabbala, Puranas, Vedantic metaphysics, or even in the so-called Christian mystery of the Godhead and Trinity. Man is the microcosm of the macrocosm; the god on earth is built on the pattern of the god in nature. But the universal consciousness of the real Ego transcends a millionfold the self-consciousness of the personal or false Ego.

Q. Is that which is termed "unconscious cerebration" during sleep a mechanical process of the physical brain, or is it a conscious operation of the Ego, the result of which only is impressed on the ordinary consciousness?

A. It is the latter; for is it possible to remember in our conscious state what took place while our brain worked unconsciously? This is apparently a contradiction in terms.

Q. How does it happen that persons who have never seen mountains in nature often see them distinctly in sleep, and are able to note their features?

61] A. Most probably because they have seen pictures of mountains; otherwise it is somebody or something in us which has previously seen them.

Q. What is the cause of that experience in dreams in which the dreamer seems to be ever striving after something, but never attaining it?

A. It is because the physical self and its memory are shut out of the possibility of knowing what the real Ego does. The dreamer only catches faint glimpses of the doings of the *Ego,* whose actions produce the so-called dream on the physical man, but is unable to follow it consecutively. A delirious patient, on recovery, bears the same relation to the nurse who watched and tended him in his illness as the physical man to his real Ego. The Ego acts as consciously within and without him as the nurse acts in tending and watching over the sick man. But neither the patient after leaving his sick bed, nor the dreamer on awaking, will be able to remember anything except in snatches and glimpses.

Q. How does sleep differ from death?

A. There is an analogy certainly, but a very great difference between the two. In sleep there is a connection, weak though it may be, between the lower and higher mind of man, and the latter is more or less reflected into the former, however much its rays may be distorted. But once the body is dead, the body of illusion, *Mayavi Rupa,* becomes Kama Rupa, or the animal soul, and is left to its own devices. Therefore, there is as much difference between the spook and man as there is between a gross material, animal but sober mortal, and a man incapably drunk and unable to distinguish the most prominent surroundings; between a person shut up in a perfectly dark room and one in a room lighted, however imperfectly, by some light or other.

The lower principles are like wild beasts, and the higher Manas is the rational man who tames or subdues them more or less successfully. But once the animal gets free from the master who held it in subjection; no sooner has it ceased to hear his voice and see him than it starts off again to the jungle and its ancient den. It takes, however, some time for an animal to return to its original and natural state, but these lower principles or "spook" return instantly, and no sooner has the higher Triad entered the Devachanic state than the lower Duad rebecomes that which it was from the beginning, a principle endued with purely animal instinct, made happier still by the great change.

62] Q. What is the condition of the Linga Sarira, or plastic body, during dreams?

A. The condition of the Plastic form is to sleep with its body, unless projected by some powerful desire generated in the higher Manas. In dreams it plays no active part, but on the contrary is entirely passive, being the involuntarily half-sleepy witness of the experiences through which the higher principles are passing.

Q. Under what circumstances is this wraith seen?

A. Sometimes, in cases of illness or very strong passion on the part of the person seen or the person who sees; the possibility is mutual. A sick person especially just before death, is very likely to see in dream, or vision, those whom he loves and is continually thinking of, and so also is a person awake, but intensely thinking of a person who is asleep at the time.

Q. Can a Magician summon such a dreaming entity and have intercourse with it?

A. In black Magic it is no rare thing to evoke the "spirit" of a sleeping person; the sorcerer may then learn from the apparition any secret he chooses, and the sleeper be quite ignorant of what is occurring. Under such circumstances that which appears is the *Mayavi rupa;* but there is always a danger that the memory of the living man will preserve the recollections of the evocation and

remember it as a vivid dream. If it is not, however, at a great distance, the Double or *Linga Sarira* may be evoked, but this can neither speak nor give information, and there is always the possibility of the sleeper being killed through this forced separation. Many sudden deaths in sleep have thus occurred, and the world been no wiser.

Q. Can there be any connection between a dreamer and an entity in "Kama Loka"?

A. The dreamer of an entity in *Kama Loka* would probably bring upon himself a nightmare, or would run the risk of becoming "possessed" by the "spook" so attracted, if he happened to be a medium, or one who had made himself so passive during his waking hours that even his higher Self is now unable to protect him. This is why the mediumistic state of passivity is so dangerous, and in time renders the Higher Self entirely helpless to aid or even warn the sleeping or entranced person. Passivity paralyzes the connection between the lower and higher **63]** principles. It is very rare to find instances of mediums who, while remaining passive *at will*, for the purpose of communicating with some higher Intelligence, some *exterraneous* spirit (not disembodied), will yet preserve sufficiently their personal will so as not to break off all connection with the higher Self.

Q. Can a dreamer be "en rapport" with an entity in Devachan?

A. The only possible means of communicating with Devachanees is during sleep by a dream or vision, or in trance state. No Devachanee can descend into our plane; it is for us — or rather our *inner Self* — to ascend to his.

Q. What is the state of mind of a drunkard during sleep?

A. It is no real sleep, but a heavy stupor; no physical rest, but worse than sleeplessness, and kills the drunkard as quickly. During such stupor, as also during the waking drunken state, everything turns and whirls round in the brain, producing in the imagination and fancy horrid and grotesque shapes in continual motion and convolutions.

Q. What is the cause of nightmare, and how is it that the dreams of persons suffering from advanced consumption are often pleasant?

A. The cause of the former is simply physiological. A nightmare arises from oppression and difficulty in breathing; and difficulty in breathing will always create such a feeling of oppression and produce a sensation of impending calamity. In the second case, dreams become pleasant because the consumptive grows daily severed from his material body, and more clairvoyant in proportion. As death approaches, the body wastes away and ceases to be an impediment or barrier between the brain of the physical man and his Higher Self.

Q. Is it a good thing to cultivate dreaming?

A. It is by cultivating the power of what is called "dreaming" that clairvoyance is developed.

64] Q. Are there any means of interpreting dreams — for instance, the interpretations given in dream-books?

A. None but the clairvoyant faculty and the spiritual intuition of the "interpreter." Every dreaming Ego differs from every other, as our physical bodies do. If everything in the universe has seven keys to its symbolism on the physical plane, how many keys may it not have on higher planes?

Q. Is there any way in which dreams may be classified?

A. We may roughly divide also dreams into seven classes, and subdivide these in turn. Thus, we would divide them into: —

1. Prophetic dreams. These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen.

2. Allegorical dreams, or hazy glimpses of realities caught by the brain and distorted by our fancy. These are generally only half true.

3. Dreams sent by adepts, good or bad, by mesmerizers, or by the thoughts of very powerful minds bent on making us do their will.

4. Retrospective; dreams of events belonging to past incarnations.

5. Warning dreams for others who are unable to be impressed themselves.

6. Confused dreams, the causes of which have been discussed above.

7. Dreams which are mere fancies and chaotic pictures, owing to digestion, some mental trouble, or such-like external cause.

3]

Part II

Meeting 5

Meeting held at 17, Lansdowne Road, London, W., on February 7th, 1889; Mr. W. Kingsland in the chair.

STANZA II. (*continued*.)

Sloka (3). THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM; THE MATRI-PADMA (*mother lotus*) HAD NOT YET SWOLLEN.

"The Ray of the 'ever-darkness' becomes, as it is emitted, a ray of effulgent life, and flashes into the 'germ' — the point in the Mundane Egg, represented by matter in its abstract sense."

Q. Is the Point in the Mundane Egg the same as the Point in the Circle, the Unmanifested Logos?

A. Certainly not: the Point in the Circle is the Unmanifested Logos, the Manifested Logos is the Triangle. Pythagoras speaks of the never manifested Monad which lives in solitude and darkness; when the hour strikes it radiates from itself ONE the first number. This number descending, produces TWO, the second number, and Two, in its turn, produces THREE, forming a triangle, the first complete geometrical figure in the world of form. It is this ideal or abstract triangle which is the Point in the Mundane Egg, which, after gestation, and in the third remove, will start from the Egg to form the Triangle. This is Brahma-Vach-Viraj in the Hindu Philosophy and Kether-Chochmah-Binah in the Zohar. The First Manifested Logos is the Potentia, the unrevealed Cause; the Second, the still latent Thought; the Third, the Demiurgus, the active Will evolving from its universal Self the active effect, which, in its turn, becomes the cause on a lower plane.

Q. What is Ever-Darkness in the sense used here?

A. Ever-Darkness means, I suppose, the ever-unknowable mystery, behind the veil — in fact, Parabrahm. Even the Logos can see only Mulaprakriti, it cannot see that which is beyond the veil. It is that which is the "Ever-unknowable Darkness."

Q. What is the Ray in this connection?

A. I will recapitulate. We have the plane of the circle, the face being black, the point in the circle being potentially white, and this is the first **4]** possible conception in our minds of the invisible Logos. "Ever-Darkness" is eternal, the Ray periodical. Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane Egg.

Q. What, then, are the stages of manifestation?

A. The first stage is the appearance of the potential point in the circle — the unmanifested Logos. The second stage is the shooting forth of the Ray from the potential white point, producing the first point, which is called, in the Zohar, Kether or Sephira. The third stage is the production from Kether of Chochmah, and Binah, thus constituting the first triangle, which is the Third or manifested

Logos — in other words, the subjective and objective Universe. Further, from this manifested Logos will proceed the Seven Rays, which in the Zohar are called the lower Sephiroth and in Eastern occultism the primordial seven rays. Thence will proceed the innumerable series of Hierarchies.

Q. Is the Triangle here mentioned that which you refer to as the Germ in the Mundane Egg?

A. Certainly it is. But you must remember that there are both the Universal and Solar Eggs (as well as others), and that it is necessary to qualify any statement made concerning them. The Mundane Egg is an expression of Abstract Form.

Q. May Abstract Form be called the first manifestation of the eternal female principle?

A. It is the first manifestation not of the female principle, but of the Ray which proceeds from the central point which is perfectly sexless. There is no eternal female principle, for this Ray produces that which is the united potentiality of both sexes but is by no means either male or female. This latter differentiation will only appear when it falls into matter, when the Triangle becomes a Square, the first Tetraktys.

Q. Then the Mundane Egg is as sexless as the Ray?

A. The Mundane Egg is simply the first stage of manifestation, undifferentiated primordial matter, in which the vital creative Germ receives its first spiritual impulse; Potentiality becomes Potency.

Matter, by convenience of metaphor, only, is regarded as feminine, because it is receptive of the rays of the sun which fecundate it and so produce all that grows on its surface, *i.e.*, on this the lowest plane. On the other hand primordial matter should be regarded as substance, and by no means can be spoken of as having sex.

Thus the Egg, on whatever plane you speak of, means the ever-existing **5]** undifferentiated matter which strictly is not matter at all but, as we call it, the Atoms. Matter is destructible in form while the Atoms are absolutely indestructible, being the quintessence of Substances. And here, I mean by "atoms" the primordial divine Units, not the "atoms" of modern Science.

Similarly the "Germ" is a figurative expression; the germ is everywhere, even as the circle whose circumference is nowhere and whose center is everywhere. It therefore means all germs, that is to say, unmanifested nature, or the whole creative power which will emanate, called by the Hindus Brahma, though on every plane it has a different name.

Q. Is the Matri-Padma the eternal or the periodical Egg?

A. The eternal Egg; it will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matri-Padma which is the Egg, the Womb of the Universe which is to be. By analogy, the physical germ in the female cell could not be called eternal, though the latent spirit of the germ concealed within the male cell in nature, may be so called.

Sloka (4). HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER, THENCE TO FALL AS THREE INTO FOUR IN THE LAP OF MAYA.

"But, as the hour strikes and it becomes receptive of the Fohatic impress of the Divine Thought (the Logos, or the male aspect of the Anima Mundi, Alaya) — its heart opens."[9]

Q. Does not the Fohatic impress of the Divine Thought apply to a later stage of differentiation?

A. Fohat, as a distinct force or entity, is a later development. "Fohatic" is an adjective and may be used in a more wide sense; Fohat, as a substantive, or Entity, springs from a Fohatic attribute of the Logos. Electricity cannot be generated from that which does not contain an electric principle or element. The divine principle is eternal, the gods are periodical. Fohat is the Sakti or force of the divine mind; Brahma and Fohat are both aspects of the divine mind.

Q. Is it not the intention in the Commentaries to this Stanza to convey some idea of the subject by speaking of correspondences in a much later stage of evolution?

A. Exactly so; it has several times been stated that the Commentaries on the First Volume are almost entirely concerned with the evolution of the solar system only. The beauty and wisdom of the Stanzas consist in this, that they may be interpreted on seven different planes, **6**] the last reflecting, by the universal law of correspondences and analogy, in its most differentiated, gross and physical aspect, the process which takes place on the first or purely spiritual plane. I may state here once for all that the first Stanzas treat of the awakening from Pralaya and are not concerned with the Solar system alone, while Vol. II. deals only with our Earth.

Q. Can you say what is the real meaning of the word Fohat?

A. The word is a Turanian compound and its meanings are various. In China *Pho*, or *Fo*, is the word for "animal soul," the vital *Nephesh* or the breath of life. Some say that it is derived from the Sanskrit "Bhu," meaning existence, or rather the essence of existence. Now Swayambhu means Brahma and Man at the same time. It means self-existence and self-existing, that which is everlasting, the eternal breath. If Sat is the potentiality of Being, Pho is the potency of Being. The meaning, however, entirely depends upon the position of the accent. Again, Fohat is related to Mahat. It is the reflection of the Universal Mind, the synthesis of the "Seven" and the intelligences of the seven creative Builders, or, as we call them, Cosmocratores. Hence, as you will understand, life and electricity are one in our philosophy. They say life is electricity, and if so, then the One Life is the essence and root of all the electric and magnetic phenomena on this manifested plane.

Q. How is it that Horus and the other "Son-Gods" are said to be born "through an immaculate Mother"?

A. On the first plane of differentiation there is no sex — to use the term for convenience' sake — but both sexes exist potentially in primordial matter. Matter is the root of the word "mother" and therefore female; but there are two kinds of matter. The undifferentiated, primordial matter is not fecundated by some act in space and time, fertility and productiveness being inherent in it. Therefore that which emanates or is *born* out of that inherent virtue is not born from, but through, it. In other words, that virtue or quality is the sole cause that this something manifests through its vehicle; whereas on the physical plane, Mother-matter is not the active cause but the passive means and instrument of an independent cause.

In the Christian doctrine of the Immaculate Conception — a materializing of the metaphysical and spiritual conception — the mother is first fecundated by the Holy Ghost and the Child born from,

[9] Vol. I., p. 58.

and not through, her. "From" implies that there is a limited and conditioned source to start from, the act having to take place in Space and Time. "Through" is applicable to Eternity and Infinity as well as to the Finite. The Great Breath thrills through Space, which is boundless, and is *in*, not *from*, eternity.

7] Q. How does the Triangle become the Square, and the Square the six-faced Cube?

A. In occult and Pythagorean geometry the Tetrad is said to combine within itself all the materials from which Kosmos is produced. The Point or One, extends to a Line — the Two; a Line to a Superficies, Three; and the Superficies, Triad or Triangle, is converted into a Solid, the Tetrad or Four, by the point being placed over it. Kabalistically Kether, or Sephira, the Point, emanates Chochmah and Binah, which two, are the synonym of *Mahat,* in the Hindu Puranas, and this Triad, descending into matter, produces the Tetragrammaton, *Tetraktys,* as also the lower Tetrad. This number contains both the productive and produced numbers. The Duad doubled makes a Tetrad and the Tetrad doubled forms a Hebdomad. From another point of view it is the Spirit, Will, and Intellect animating the four lower principles.

Q. Then how does the Square become the six-faced Cube?

A. The Square becomes the Cube when each point of the triangle becomes dual, male or female. The Pythagoreans said "Once One, Twice Two, and there ariseth a Tetrad, having on its top the highest Unit; it becomes a Pyramid whose base is a plane Tetrad; divine light resting on it, makes the abstract Cube."

The surface of the Cube is composed of six squares, and the Cube unfolded gives the Cross, or the vertical Four, barred by the horizontal Three; the six thus making Seven, the seven principles or the Pythagorean seven properties in man. See the excellent explanation given of this in Mr. R. Skinner's *Source of Measures.*

"Thus is repeated on Earth the mystery enacted, according to the Seers, on the divine plane. The 'Son' of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle, Matter in its infinitude) is born again on Earth as the Son of the terrestrial Eve — our mother Earth, and becomes Humanity as a total — past, present, and future — for Jehovah or Jod-he-vau-he is androgyne, or both male and female. Above, the Son is the whole Kosmos; below, he is MANKIND. The triad or triangle becomes Tetraktys, the Sacred Pythagorean number, the perfect Square, and a 6-faced cube on Earth. The Macroprosopus (the Great Face) is now Microprosopus (the lesser face); or, as the Kabalists have it, the 'Ancient of Days,' descending on Adam Kadmon whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the 'Lap of Maya,' the Great Illusion, and between itself and the Reality has the Astral Light, the great Deceiver of man's limited senses, unless Knowledge through Paramarthasatya comes to the rescue."[10]

8] That is to say, the Logos becomes a Tetragrammaton; the Triangle, or the Three becomes the Four.

Q. Is the Astral Light used here in the sense of Maya?

[10] Vol. I., p. 60.

A. Certainly. It is explained further on in the *Secret Doctrine* that practically there are only four planes belonging to the planetary chains. The three higher planes are absolutely *Arupa* and outside our comprehension.

Q. Then the Tetraktys is entirely different from Tetragrammaton?

A. The Tetraktys by which the Pythagoreans swore, was not the Tetragrammaton, but on the contrary, the higher or superior Tetraktys. In the opening chapters of *Genesis* we have a clue to the discovery of this lower Tetragrammaton. We there find Adam, Eve, and Jehovah who becomes Cain. The further extension of Humanity is symbolized in Abel, as the human conception of the higher. Abel is the daughter and not the son of Eve, and symbolizes the separation of the sexes; while the murder of Abel is symbolical of marriage. The still more human conception is found at the end of the fourth Chapter, when speaking of Seth, to whom was born a son Enos, after which men began — not, as translated in Genesis, to "call upon the Lord" — but to be called *Jod-He-Vah,* meaning males and females.

The Tetragrammaton, therefore, is simply Malkuth; when the bridegroom comes to the bride on Earth, then it becomes Humanity. The seven lower Sephiroth must all be passed through, the Tetragrammaton becoming more and more material. The Astral Plane lies between the *Tetraktys* and Tetragrammaton.

Q. Tetraktys appears to be used here in two entirely different senses?

A. The true Pythagorean Tetraktys was the Tetraktys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence; in other words the Tetraktys is the first Logos. Taken from the plane of matter, it is among other things, the lower Quaternary, the man of flesh or matter.

9]

Meeting 6

Meeting held at 17, Lansdowne Road, London, W., on February 14th, 1889; Mr. W. Kingsland in the chair.

STANZA III.

Sloka (1). THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT LIKE THE BUD OF THE LOTUS.

"The seemingly paradoxical use of the sentence 'Seventh Eternity,' thus dividing the indivisible, is sanctified in esoteric philosophy. The latter divides boundless duration into unconditionally eternal and universal Time and a conditioned one (*Khandakala*). One is the abstraction or noumenon of infinite time (Kala); the other its phenomenon appearing periodically, as the effect of *Mahat* (the Universal Intelligence limited by Manvantaric duration)."[11]

Q. Does the commencement of Time as distinguished from Duration, correspond to the appearance of the manifested Logos?

A. Certainly it cannot do so earlier. But "the seventh vibration" applies to both the First, and to the manifested Logos — the first out of Space and Time, the second, when Time has commenced. It is only when "the mother swells" that differentiation sets in, for when the first Logos radiates through primordial and undifferentiated matter there is as yet no action in Chaos. "The last vibration of the Seventh Eternity" is the first which announces the Dawn, and is a synonym for the First or unmanifested Logos. There is no Time at this stage. There is neither Space nor Time when beginning is made; but it is all in space and Time, once that differentiation sets in. At the time of the primordial radiation, or when the Second Logos emanates, it is Father-Mother potentially, but when the Third or manifested Logos appears, it becomes the Virgin-Mother. The "Father and the Son" are one in all the world Theogonies; hence, the expression corresponds to the appearance of both the unmanifested and the manifested Logos, one at the beginning, the other at the end, of the "Seventh Eternity."

10] Q. Can you, then, speak of Time as existing from the appearance of the Second or Unmanifested-Manifested Logos?

A. Assuredly not, but from the appearance of the Third. It is here that the great difference between the two lies, as just shown. The "last vibration" begins outside of Time and Space, and ends with the third Logos, when Time and Space begin, *i.e.*, periodical time. The Second Logos partaking of both the essences or natures of the first and the last. There is no differentiation with the First Logos; differentiation only begins in latent World-Thought, with the Second Logos, and receives its full expression, *i.e.*, becomes the "Word" made flesh — with the Third.

Q. How do the terms "Radiation" and "Emanation" differ in the Secret Doctrine?

A. They express, to my mind, two entirely different ideas, and are the best apologies for the original terms that could be found; but if the ordinary meanings are attached to them the idea will be missed. Radiation is, so to say, the unconscious and spontaneous shooting forth, the action of a

[11] Vol. I., p. 62.

something from which this act takes place; but emanation is something from which another thing issues in a constant efflux, and emanates consciously. An orthodox Occultist goes so far as to say that the smell of a flower emanates from it "consciously" — absurd as it may seem to the profane. Radiation *can* come from the Absolute; Emanation *cannot*. One difference exists in the idea that Radiation is sure, sooner or later, to be withdrawn again while Emanation runs into other emanations and is thoroughly separated and differentiated. Of course at the end of the cycle of time emanation will also be withdrawn into the One Absolute; but meanwhile, during the entire cycle of changes emanation will persist. One thing emanates from the other, and, in fact, from one point of view, emanation is equivalent to Evolution; while "radiation" represents to my mind — in the precosmic period, of course — an instantaneous action like that of a piece of paper set on fire under a burning glass, of which act the Sun knows nothing. Both terms, of course, are used for want of better.

Q. What is meant by prototypes existing in the Astral Light?[12]

A. Astral Light is here used as a convenient phrase for a term very little understood, viz: "the realm of Akasa, or primordial Light manifested through the divine Ideation." The latter must be accepted in this particular case as a generic term for the universal and divine mind reflected in the waters of Space or Chaos, which is the Astral Light proper, and a mirror reflecting and reversing a higher plane. In the **11]** ABSOLUTE or Divine Thought everything exists and there has been no time when it did not so exist; but Divine Ideation is limited by the Universal Manvantaras. The realm of Akasa is the undifferentiated noumenal and abstract Space which will be occupied by *Chidakasam*, the field of primordial consciousness. It has several degrees, however, in Occult philosophy; in fact, "seven fields." The first is the field of latent consciousness which is coeval with the duration of the first and second unmanifested Logoi. It is the "Light which shineth in darkness and the darkness comprehended it not" of St. John's Gospel. When the hour strikes for the Third Logos to appear, then from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyan-Chohans of *sentient life* of which Fohat is the representative on the objective plane and the Manasa-putras on the subjective. The Astral Light is that which mirrors the three higher planes of consciousness, and is above the lower, or terrestrial plane; therefore it does not extend beyond the fourth plane, where, one may say, the Akasa begins.

There is one great difference between the Astral Light and the Akasa which must be remembered. The latter is eternal, the former is periodic. The Astral Light changes not only with the Mahamanvantaras but also with every sub-period and planetary cycle or Round.

Q. Then do the prototypes exist on a plane higher than that of the Astral Light?

A. The prototypes or ideas of things exist first on the plane of Divine eternal Consciousness and thence become reflected and reversed in the Astral Light, which also reflects on its lower individual plane the life of our Earth, recording it on its "tablets." Therefore, is the Astral Light called illusion. It is from this that we, in our turn, get our prototypes. Consequently unless the Clairvoyant or SEER can get beyond this plane of illusion, he can never see the Truth, but will be drowned in an ocean of self-deception and hallucinations.

Q. And what is the Akasa proper?

A. The Akasa is the eternal divine consciousness which cannot differentiate, have qualities, or act; action belongs to that which is reflected or mirrored from it. The unconditioned and infinite can have no relation with the finite and conditioned. The Astral Light is the Middle Heaven of the

[12] Vol. I., p. 63.

Gnostics, in which is Sophia Achamoth, the mother of the seven builders or Spirits of the Earth, which are not necessarily good, and among which the Gnostics placed Jehovah, whom they called Ildabaoth. (*Sophia Achamoth must not be confounded with the divine Sophia.*) We may compare the Akasa and the Astral Light, with regard to these prototypes, to the germ in the acorn. The latter, besides containing in itself the **12]** astral form of the future oak, conceals the germ from which grows a tree containing millions of forms. These forms are contained in the acorn potentially, yet the development of each particular acorn depends upon extraneous circumstances, physical force, etc.

Q. But how does this account for the endless varieties of the Vegetable Kingdom?

A. The different variations of plants, etc., are the broken rays of one Ray. As the ray passes through the seven planes, it is broken on every plane into thousands and millions of rays down to the world of forms, every ray breaking into an intelligence on its own plane. So that we see every plant has an intelligence, or its own purpose of life, so to speak, and its own freewill, to a degree. This is how, I, at any rate, understand it. A plant can be receptive or non-receptive, though *every plant without an exception* feels and has a consciousness of its own. But besides the latter, every plant — from the gigantic tree down to the minutest fern or blade of grass — has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane. Hence, the Kabalists and the mediaeval Rosicrucians are always found talking of Elementals. According to them, everything possessed an Elemental sprite.

Q. What is the difference between an Elemental and a Dhyan-Chohan or Dhyani-Buddha?

A. The difference is very great. Elementals are attached only to the four terrestrial Elements and only to the two lower kingdoms of nature — the mineral and the vegetable — in which they *inmetalize* and *inherbalize,* so to speak. The Hindu term *Deva* may be applied to them, but not that of *Dhyan-Chohan.* The former have a kind of Kosmic intelligence; but the latter are endowed with a supersensuous intellect, each of its kind. As to the Dhyani-Buddhas, they belong to the highest Divine (or omniscient) Intelligences, answering best, perhaps, to the Roman Catholic Archangels.

Q. Is there an evolution of types through the various planes of the Astral Light?

A. You must follow out the simile of the evolution of the acorn. From the acorn will grow an oak and this oak, as a tree, may have a thousand forms, all of which vary the one from the other. All these forms are contained within the acorn, and though the form which the tree will take depends on extraneous circumstances, yet that, which Aristotle called the "privation of matter" exists beforehand, in the Astral waves. But the noumenal germ of the oak exists beyond the plane of the Astral Light; it is only the subjective picture of it that already exists in the Astral Light, and the development of the oak tree is the result of the developed prototype in the Astral Light, which development proceeds from higher to lower planes, until on the lowest plane it has its last consolidation and development of **13]** form. And here is the explanation of the curious fact according to the Vedantin assertion that each plant has its Karma and that its growth is the result of Karma. This Karma proceeds from the lower Dhyan-Chohans who trace out and plan the growth of the tree.

Q. What is the real meaning of Manvantara or rather Manu-antara?

A. It means really "Between two Manus," of which there are fourteen in every "Day of Brahma," such a "Day" consisting of 1,000 aggregates of four ages or 1,000 "Great Ages," Mahayugas. When the word "Manu" is analyzed it is found that Orientalists state that it is from the root "Man" to think, hence the thinking man. But, esoterically every Manu, as an anthropomorphized patron of his special cycle, or Round, is but the personified idea of the "Thought Divine" (like the

Hermetic Pymander). Each of the Manus, therefore, is the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara.

Q. Is Manu a unity also of human consciousness personified, or is it the individualization of the Thought Divine for manvantaric purposes?

A. Of both, since "human consciousness" is but a Ray of the Divine. Our *Manas,* or Ego, proceeds from, and is the Son (figuratively) of Mahat. Vaivasvata Manu (the Manu of our own fifth race and Humanity in general) is the chief personified representative of the *thinking* Humanity of the fifth Root-race; and therefore he is represented as the eldest Son of the Sun and an *Agnishwatta* Ancestor. As *"Manu"* is derived from *Man,* to think, the idea is clear. Thought in its action on human brains is endless. Thus Manu is, and contains the potentiality of all the thinking forms which will be developed on earth from this particular source. In the exoteric teaching he is the beginning of this earth, and from him and his daughter Ila humanity is born; he is a unity which contains all the pluralities and their modifications. Every Manvantara has thus its own Manu and from this Manu the various Manus or rather all the *Manasa* of the Kalpas will proceed. As an analogy he may be compared to the white light which contains all the other rays, giving birth to them by passing through the prism of differentiation and evolution. But this pertains to the esoteric and metaphysical teachings.

Q. Is it possible to say that Manu stands in relation to each Manvantara as does the First Logos to the Mahamanvantara?

A. It is possible to say so, if you like.

Q. Is it possible to say that Manu is an individuality?

A. In the abstract sense certainly not, but it is possible to apply an analogy. Manu is the synthesis perhaps of the Manasa, and he is a single **14]** consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousnesses there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.

But Manu is not really an individuality, it is the whole of mankind. You may say that Manu is a generic name for the Pitris, the progenitors of mankind. They come, as I have shown, from the Lunar Chain. They give birth to humanity, for, having become the first men, they give birth to others by evolving their shadows, their astral selves. They not only give birth to humanity but to animals and all other creatures. In this sense it is said in the Puranas of the great Yogis that they gave birth, one to all the serpents, another to all the birds, etc. But, as the moon receives its light from the Sun, so the descendants of the Lunar Pitris receive their higher mental light from the Sun or the "Son of the Sun." For all you know Vaivasvata Manu may be an *Avatar* or a personification of MAHAT, commissioned by the Universal Mind to lead and guide thinking Humanity onwards.

Q. We learn that the perfected humanity of one Round becomes the Dhyani-Buddhas and the guiding rulers of the next Manvantara. What bearing then has Manu on the hosts of the Dhyani-Buddhas?

A. He has no bearing at all — in exoteric teachings. But I may tell you that the Dhyani-Buddhas have nothing to do with the lower practical work of the earth-plane. To use an illustration: the Dhyani-Buddha may be compared to a great ruler of any condition of life. Suppose that it were merely that of a house: the great ruler has nothing directly to do with the dirty work of a kitchen-

maid. The higher Dhyanis evolve lower and lower hierarchies of Dhyanis more and more consolidated and more material until we arrive at this chain of Planets, some of the latter being the Manus, Pitris and Lunar Ancestors. As I show in the Second Volume of the *Secret Doctrine*, these Pitris have the task of giving birth to man. They do this by projecting their shadows and the first humanity (if indeed it can be called humanity) are the astral Chhayas of the Lunar Ancestors over which physical nature builds the physical body, which at first is formless. The Second Race is more and more formed and is sexless. In the Third Race they become bi-sexual and hermaphrodite and then finally separating, the propagation of humanity proceeds in diverse manners.

Q. Then what do you mean by the term Manvantara, or as you have explained it Manu-antara, or "between two Manus"?

A. It simply means a period of activity and is not used in any limited and definite sense. You have to gather from the context of the work you **15]** are studying what the meaning of the Manvantara is, remembering also that what is applicable to a lesser period applies also to a greater, and conversely.

Q. Is "Water" as used here purely symbolical or has it a correspondence in the evolution of the elements?[13]

A. It is necessary to be very careful not to confuse the universal with the terrestrial elements. Nor again do the terrestrial elements mean what is known as the chemical elements. I would call the cosmic, universal elements the noumena of the terrestrial elements, and add that cosmic is not confined to our little Solar System.

Water is the first cosmic element and the terms "darkness" and "chaos" are used to denote the same "element." There are seven states of matter of which three are generally known, viz., solid, liquid, and gaseous. It is necessary to consider everything cosmic and terrestrial as existing in variations of these seven states. But it is impossible for me to speak in terms which are unknown to you, and therefore impossible to understand. Thus "water," the "hot and moyst principle" of the philosophers, is used to denote that which is not yet solid matter, or rather that which does not yet possess the solidity of matter, as we understand it. It is rendered rather more difficult by the use of the term "water" as a subsequent "element" in the series of ether, fire and air. But ether contains in itself all the others and their properties, and it is this ether which is the hypothetical agent of physical science: moreover it is the lowest form of Akasa, the one agent and universal element. Thus water is used here to denote matter in its precosmic state.

Q. What relation have the elements to the Elementals?

A. The same relation as the earth has to man. As physical man is the quintessence of the Earth, so Air or Fire, or Water, an Elemental (called Sylph, Salamander, Undine, etc.), is of the quintessence of its special element. Every differentiation of substance and matter, evolves a kind of intelligent Force, and it is these which the Rosicrucians called Elemental or Nature spirits. Everyone of us can believe in Elementals which we can create for ourselves. But this latter class of elemental creation has no existence outside our own imagination. It will be an intelligence, a Force, good or bad, but the form given to it and its attributes will be of our own creation, while at the same time it will have an intelligence derived also from us.

[13] Vol. I., p. 64.

Q. Are the "Virgin-Egg" and the "Eternal Egg" the same thing, or are they different stages of differentiation?

16] A. The eternal egg is a pre-differentiation in a laya or zero condition; thus, before differentiation it can have neither attributes nor qualities. The "virgin egg" is already qualified and therefore differentiated, although in its essence it is the same. No one thing can be separated from another thing, in its abstract essential nature. But in the world of illusion, in the world of forms, of differentiation, everything, ourselves included, *seems* to be so separated.

17]

Meeting 7

Meeting held at 17, Lansdowne Road, London, W., on February 21st, 1889; Mr. W. Kingsland in the chair.

STANZA III. (*continued*).

Sloka (2). THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING (*simultaneously*) THE WHOLE UNIVERSE; AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES (*moves*) OVER THE SLUMBERING WATERS OF LIFE.

Q. How are we to understand the expression that the vibration touches the whole universe and also the germ?

A. First of all the terms used must be defined as far as possible, for the language used is purely figurative. The Universe does not mean the Kosmos or world of forms but the formless space, the future vehicle of the Universe which will be manifested. This space is synonymous with the "waters of space," with (to us) eternal darkness, in fact with Parabrahm. In short the whole Sloka refers to the "period" before there was any manifestation whatever. In the same way the Germ — the Germ is eternal, the undifferentiated atoms of future matter — is one with space, as infinite as it is indestructible, and as eternal as space itself. Similarly with "vibration," which corresponds with the Point, the unmanifested Logos.

It is necessary to add one important explanation. In using figurative language, as has been done in the *Secret Doctrine,* analogies and comparisons are very frequent. Darkness for instance, as a rule, applies only to the unknown totality, or, Absoluteness. Contrasted with eternal darkness the first Logos is certainly, Light; contrasted with the second or third, the manifested Logoi, the first is Darkness, and the others are Light.

Sloka (3). DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, THE MOTHER-DEEP. THE RAY SHOOTS THROUGH THE VIRGIN EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL (*periodical*) GERM, WHICH CONDENSES INTO THE WORLD-EGG.

18] Q. Why is Light said to drop one solitary ray into the waters and how is this ray represented in connection with the Triangle?

A. However many the Rays may appear to be on this plane, when brought back to their original source they will finally be resolved into a unity, like the seven prismatic colors which all proceed from, and are resolved into the one white ray. Thus too, this one solitary Ray expands into the seven rays (and their innumerable sub-divisions) on the plane of illusion only. It is represented in connection with the Triangle because the Triangle is the first perfect geometrical figure. As stated by Pythagoras, and also in the Stanza, the Ray (the Pythagorean Monad) descending from "no-place" (*Aloka*), shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right, it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being as Pythagoras shows.

Q. Why should Pythagorean teachings be found in old Hindu philosophies?

A. Pythagoras derived this teaching from India and in the old books we find him spoken of as the Yavanacharya or Greek Teacher. Thus we see that the Triangle is the first differentiation, its sides however all being described by the one Ray.

Q. What is really meant by the term "planes of non-being"?

A. In using the term "planes of non-being" it is necessary to remember that these planes are only to us spheres of non-being, but those of being and matter to higher intelligences than ourselves. The highest Dhyan-Chohans of the Solar System can have no conception of that which exists in higher systems, *i.e.*, on the second "septenary" Kosmic plane, which to the Beings of the ever *invisible* Universe is entirely subjective.

Sloka (4). (*Then*) THE THREE (*Triangle*) FALL INTO THE FOUR (*Quaternary*). THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG (*Hiranyagarbha*), WHICH IN ITSELF IS THREE (*the triple hypostases of Brahma, or Vishnu, the three Avasthas*) CURDLES AND SPREADS IN MILKWHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE OCEAN OF LIFE.

Q. Is the Radiant Essence the same as the luminous Egg? What is the Root that grows in the ocean of life?

A. The radiant essence, luminous egg or Golden Egg of Brahma, or **19]** again, Hiranyagarbha, are identical. The Root that grows in the ocean of life is the potentiality that transforms into objective differentiated matter the universal, subjective, ubiquitous but homogeneous germ, or the eternal essence which contains the potency of abstract nature. The Ocean of Life is, according to a term of the Vedanta philosophy — if I mistake not — the "One Life," Paramatma, when the transcendental supreme Soul is meant; and Jivatma, when we speak of the physical and animal "breath of life" or, so to speak, the differentiated soul, that life in short, which gives being to the atom and the universe, the molecule and the man, the animal, plant, and mineral.

"The Radiant Essence curdled and spread through the depths of Space." From an astronomical point of view this is easy of explanation: it is the Milky Way, the world-stuff, or primordial matter in its first form.

Q. Is the Radiant Essence, Milky Way, or world-stuff, resolvable into atoms, or is it non-atomic?

A. In its precosmic state it is of course, non-atomic, if by atoms you mean molecules; for the hypothetical atom, a mere mathematical point, is not material or applicable to matter, nor even to substance. The real atom does not exist on the material plane. The definition of a point as having position, must not, in Occultism, be taken in the ordinary sense of location; as the *real* atom is beyond space and time. The word molecular is really applicable to our globe and its plane, only: once inside of it, even on the other globes of our planetary chain, matter is in quite another condition, and non-molecular. The atom is in its eternal state, invisible even to the eye of an Archangel; and becomes visible to the latter only periodically, during the life cycle. The particle, or molecule, *is not,* but exists periodically, and is therefore regarded as an illusion.

The world-stuff informs itself through various planes and cannot be said to be resolved into stars or to have become molecular until it reaches the plane of being of the visible or objective Universe.

Q. Can ether be said to be molecular in Occultism?

A. It entirely depends upon what is meant by the term. In its lowest strata, where it merges with the astral light, it may be called molecular on its own plane; but not for us. But the ether of which science has a suspicion, is the grossest manifestation of Akasa, though on our plane, for us mortals, it is the seventh principle of the astral light, and three degrees higher than "radiant matter." When it penetrates, or informs something, it may be molecular because it takes on the form of the latter, and its atoms inform the particles of that "something." We may perhaps call matter "crystallized ether."

20] Q. But what is an atom, in fact?

A. An atom may be compared to (and is for the Occultist) the seventh principle of a body or rather of a molecule. The physical or chemical molecule is composed of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take for instance a molecule of iron and so resolve it that it becomes non-molecular; it is then, at once transformed into one of its seven principles, *viz.*, its astral body; the seventh of these is the atom. The analogy between a molecule of iron, before it is broken up, and this same molecule after resolution, is the same as that between a physical body before and after death. The principles remain *minus* the body. Of course this is occult alchemy, not modern chemistry.

Q. What is the meaning of the allegorical "churning of the ocean," and "cow of plenty" of the Hindus, and what correspondence is there between them and the "war in heaven"?

A. A process which begins in the state of "non-being," and ends with the close of Maha-Pralaya, can hardly be given in a few words or even volumes. It is simply an allegorical representation of the unseen and unknown primeval intelligences, the atoms of occult science, Brahma himself being called *Anu* or the Atom, fashioning and differentiating the shoreless ocean of the primordial radiant essence. The relation and correspondence between the "churning of the ocean" and the "war in heaven" is a very long and abstruse subject to handle. To give it in its lowest symbolical aspect, this "war in heaven" is going on eternally. Differentiation is contrast, the equilibrium of contraries: and so long as this exists there will be "war" or fighting. There are, of course, different stages and aspects of this war: such for instance as the astronomical and physical. For everyone and everything that is born in a Manvantara, there is "war in heaven" and also on the earth: for the fourteen Root and Seed-Manus who preside over our Manvantaric cycle, and for the countless *Forces*, human or otherwise, that proceed from them. There is a perpetual struggle of adjustment, for everything tends to harmonize and equilibrate; in fact it must do so before it can assume any shape. The elements of which we are formed, the particles of our bodies, are in a continual war, one crowding out the other and changing with every moment. At the "Churning of the Ocean" by the gods, the Nagas came and some stole of the Amrita — the water of Immortality, — and thence arose war between the gods and the Asuras, the *no*-gods, and the gods were worsted. This refers to the formation of the Universe and the differentiation of the primordial primeval matter. But you must remember, that this is only the cosmogonical aspect, — one out of the seven meanings. The war in heaven had also **21]** immediate reference to the evolution of the intellectual principle in mankind. This is the metaphysical key.

Q. Why are numbers so much used in the Stanzas; and what is really the secret of their being so freely used in the World-Scriptures — in the Bible and in the Puranas, by Pythagoras and by the Aryan Sages?

A. Balzac, the unconscious occultist of French literature, says somewhere, the Number is to Mind the same as it is to matter, 'an incomprehensible agent.' But I would answer — perhaps so to the profane, never to the initiated mind. Number is, as the great writer thought, an Entity, and at the same time, a Breath emanating from what he called God and what we call the ALL; the breath which alone could organize the physical Kosmos, 'where naught obtains its form but through the Deity, which is an effect of Number.'[14] "God geometrizes" says Plato.

Q. In what sense can numbers be called Entities?

A. When intelligent Entities are meant; when they are regarded simply as digits they are, of course, not Entities but symbolical signs.

Q. Why is the radiant essence said to become seven inside and seven outside?

A. Because it has seven principles on the plane of the manifested and seven on that of the unmanifested. Always argue on analogy and apply the old occult axiom "As above so below."

Q. But are the planes of "non-being" also Septenary?

A. Most undeniably. That which in the *Secret Doctrine* is referred to as the unmanifested planes, are unmanifested or planes of non-being only from the point of view of the finite intellect; to higher intelligences they would be manifested planes and so on to infinity, analogy always holding good.

[14] Vol. I., p. 66.

22]

Meeting 8

Meeting held at 17, Lansdowne Road, London, W., on February 28th, 1889; Mr. W. Kingsland in the chair.

STANZA III. (*continued*).

THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.

Q. What is meant by saying that these remain?

A. It means simply that whatever the plurality of manifestation may be, still it is all one. In other words these are all different aspects of the one element; it does not mean that they remain without differentiation.

"The curds are the first differentiation, and probably refer also to that cosmic matter which is supposed to be the origin of the 'Milky Way' — the matter we know. This 'matter,' which, according to the revelation received from the primeval Dhyani-Buddhas, is, during the periodical sleep of the Universe, of the ultimate tenuity conceivable to the eye of the perfect Bodhisatva — this matter, radical and cool, becomes, at the first reawakening of cosmic motion, scattered through Space; appearing, when seen from the Earth, in clusters and lumps, like curds in thin milk. These are the seeds of the future worlds, the 'Star-stuff'."[15]

Q. Is it to be supposed that the Milky Way is composed of matter in a state of differentiation other than that with which we are acquainted?

A. I thoroughly believe so. It is the store-house of the materials from which the stars, planets and other celestial bodies are produced. Matter in this state does not exist on earth; but that which is already differentiated and found on earth is also found on other planets and *vice-versa.* But, as I understand, before reaching the planets from its condition in the Milky Way matter has first to pass through many stages of differentiation. The matter, for instance, within the Solar system is in an entirely different state from that which is outside or beyond the system.

Q. Is there a difference between the Nebulae and the Milky Way?

A. The same, I should say, that there is between a highway road and the stones and mud upon that road. There must be, of course, a difference **23]** between the matter of the Milky Way and that of the various Nebulae, and these again must differ among themselves. But in all your scientific calculations and measurements it is necessary to consider that the light by which the objects are seen is a *reflected* light, and the optical illusion caused by the atmosphere of the earth renders it impossible that calculations of distances, etc., should be absolutely correct, in addition to the fact that it entirely alters observations of the matter of which the celestial bodies are composed, as it is liable to impose upon us a constitution similar to that of the earth. This is, at any rate, what the MASTERS teach us.

Sloka (6). THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY (*Amrita*) AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE AND HEAT AND

[15] Vol. I., p. 69.

MOTION. DARKNESS VANISHED AND WAS NO MORE. IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OF FATHER AND MOTHER.

Q. What are the various meanings of the term "fire" on the different planes of Kosmos?

A. Fire is the most mystic of all the five elements, as also the most divine. Therefore to give an explanation of its various meanings on our plane alone, leaving all the other planes entirely out of the question, would be much too arduous, in addition to its being entirely incomprehensible for the vast majority. Fire is the father of light, light the parent of heat and air (vital air). If the absolute deity can be referred to as Darkness or the Dark Fire, the light, its first progeny, is truly the first self-conscious god. For what is light in its primordial root but the world-illuminating and life-giving deity? Light is that, which from an abstraction has become a reality. No one has ever seen real or primordial light; what we see is only its broken rays or reflections, which become denser and less luminous as they descend into form and matter. Fire, therefore, is a term which comprehends ALL. Fire is the invisible deity, "the Father," and the manifesting light is God "the Son," and also the Sun. Fire — in the occult sense — is aether, and aether is born of motion, and motion is the eternal dark, invisible Fire. Light sets in motion and controls all in nature, from that highest primordial aether down to the tiniest molecule in Space. MOTION is eternal *per se*, and in the manifested Kosmos it is the Alpha and Omega of that which is called electricity, galvanism, magnetism, sensation — moral and physical — thought, and even life, on this plane. Thus fire, on our plane, is simply the manifestation of motion, or Life.

24] All cosmic phenomena were referred to by the Rosicrucians as "animated geometry." Every polar function is only a repetition of primeval polarity, said the Fire-Philosophers. For motion begets heat, and aether in motion is heat. When it slackens its motion, then cold is generated, for "cold is aether, in a latent condition." Thus the principal states of nature are three positive and three negative, synthesized by the primeval light. The three negative states are (1) Darkness; (2) Cold; (3) Vacuum or Voidness. The three positive are (1) Light (on our plane); (2) Heat; (3) All nature. Thus Fire may be called the unity of the Universe. Pure cosmic fire (without, so to speak, fuel) is Deity in its universality; for cosmic fire, or heat which it calls forth, is every atom of matter in manifested nature. There is not a thing or a particle in the Universe which does not contain in it latent fire.

Q. Fire, then, may be regarded as the first Element?

A. When we say that fire is the first of the Elements, it is the first only in the visible universe, the fire that we commonly know. Even on the highest plane of our universe, the plane of Globe A or G, fire is in one respect only the fourth. For the Occultist, the Rosecroix of the Middle Ages, and even the mediaeval Kabalists, said that to our human perception and even to that of the highest "angels," the universal Deity is darkness, and from this Darkness issues the Logos in the following aspects, (1) Weight (Chaos which becomes aether in its primordial state); (2) Light; (3) Heat; (4) Fire.

Q. In what relation does the Sun, the highest form of Fire we can recognize, stand to Fire as you have explained it?

A. The Sun, as on our plane, is not even "Solar" fire. The Sun, we see, gives nothing of itself, because it is a reflection; a bundle of electro-magnetic forces, one of the countless milliards of "Knots of Fohat." Fohat is called the "Thread of primeval Light," the "Ball of thread" of Ariadne, indeed, in this labyrinth of chaotic matter. This thread runs through the seven planes tying itself into knots. Every plane being septenary, there are thus forty-nine mystical and physical forces, larger knots forming stars, suns and systems, the smaller planets, and so on.

Q. In what respect is the Sun an illusion?

A. The electro-magnetic knot of our Sun is neither tangible nor dimensional, nor even as molecular as the electricity we know. The Sun absorbs, "psychizes" and vampirizes its subjects within its system. Further than this it gives out nothing of itself. It is an absurdity, therefore, to say that the solar fires are being consumed and gradually extinguished. The Sun has but one distinct function; it gives the impulse of **25]** life to all that breathes and lives under its light. The sun is the throbbing heart of the system; each throb being an impulse. But this heart is invisible: no astronomer will ever see it. That which is concealed in this heart and that which we feel and see, its apparent flame and fires, to use a simile, are the nerves governing the muscles of the solar system, and nerves, moreover, outside of the body. This impulse is not mechanical but a purely spiritual, nervous impulse.

Q. What connection has "weight," as you use it, with gravity?

A. By weight, gravity in the occult sense of attraction and repulsion is meant. It is one of the attributes of differentiation, and is a universal property. By attraction and repulsion between matter in various states it is possible, in most cases, to explain (whereas the "law of gravitation" is insufficient to do so) the relation which the tails of the comets assume when nearing the sun; seeing that they manifestly act contrary to this hypothesis.

Q. What is the meaning of water in this connection?

A. As Water, according to its atomic weight, is composed of one-ninth of Hydrogen (a very inflammable gas, as you know, and without which no organic body is found), and of eight-ninths of Oxygen (which produces combustion when too rapidly combined with any body), what can it be but one of the forms of primordial force or fire, in a cold or latent and fluidic form? Fire bears the same relation to Water as Spirit to Matter.

Sloka (7). BEHOLD, O LANOO, THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY, BRIGHT SPACE, SON OF DARK SPACE, WHO EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO, THE YOUNGER, THE * * * (*whom thou knowest now as Kwan-Shai-Yin*). HE SHINES FORTH AS THE SUN. HE IS THE BLAZING DIVINE DRAGON OF WISDOM. THE EKA IS CHATUR (*four*), AND CHATUR TAKES TO ITSELF THREE, AND THE UNION PRODUCES THE SAPTA (*seven*) IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDASA (*the thrice ten*), THE HOSTS AND THE MULTITUDES. BEHOLD HIM LIFTING THE VEIL, AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES (*stars*) AND TURNS THE UPPER (*space*) INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED (*element*) INTO THE GREAT WATERS.

26] Kwan-Shai-Yin and Kwan-Yin are synonymous with fire and water. The two deities in their primordial manifestation are the dyadic or dual god, bi-sexual nature, Purusha and Prakriti.

Q. What are the terms corresponding to the three Logoi among the words Oeaohoo, the younger, Kwan-Shai-Yin, Kwan-Yin, Father-Mother, Fire and Water, Bright Space and Dark Space?

A. Everyone must work this out for himself, "Kwan-Shai-Yin marks the places for the shining ones, the stars, and turns the upper space into a shoreless sea of fire, and the one manifested into the great Waters." Think well over this. Fire here stands for the concealed Spirit, Water is its progeny, or

moisture, or the creative elements here on earth, the outer crust, and the evolving or creative principles within, or the innermost principles. Illusionists would probably say "above."

Q. What is the veil which Oeaohoo, the youngest, lifts from East to West?

A. The veil of reality. It is the curtain which disappears in order to show the spectator the illusions on the stage of Being, the scenery and actors, in short, the universe of MAYA.

Q. What is the "upper space" and "shoreless sea of fire"?

A. The "upper space" is the space "within," however paradoxical it may seem, for there is no *above* as no *below* in the infinitude; but the planes follow each other and solidify *from within without.* It is in fact, the universe as it first appears from its *laya* or "zero" state, a shoreless expanse of spirit, or "sea of fire."

Q. Are the "Great Waters" the same as those on which the Darkness moved?

A. It is incorrect in this case, to speak of Darkness "moving." Absolute Darkness, or the Eternal Unknown, cannot be active, and moving *is* action. Even in *Genesis* it is stated that Darkness *was* upon the face of the deep, but that which moved upon the face of the waters, was the "Spirit of God." This means esoterically that in the beginning, when the Infinitude was without form, and Chaos, or the outer Space, was still void, Darkness (*i.e., Kalahansa Parabrahm*) alone *was.* Then, at the first radiation of Dawn, the "Spirit of God" (after the First and Second Logos were radiated, the Third Logos, or Narayan) began to move on the face of the Great Waters of the "Deep." Therefore the question to be correct, if not clear, should be, "Are the Great Waters the same as the Darkness spoken of?" The answer would then be in the affirmative. Kalahansa has a dual meaning. Exoterically it is Brahma who is the Swan, the "Great Bird," the vehicle in which Darkness manifests itself to human comprehension as light, and this Universe. But esoterically, it is Darkness itself, the unknowable Absolute which is the Source, firstly of the radiation **27]** called the First Logos, then of its reflection, the Dawn, or the Second Logos, and finally of Brahma, the manifested Light, or the Third Logos. Let us remember, that under this illusion of manifestation, which we see and feel, and which, as we imagine, comes under our sensuous perceptions, is simply and in sober reality, that which we neither hear, see, feel, taste nor touch at all. It is a gross illusion and nothing else.

Q. To return to an early question, in what sense can electricity be called an "entity"?

A. Only when we refer to it as Fohat, its primordial Force. In reality there is only one force, which on the manifested plane appears to us in millions and millions of forms. As said, all proceeds from the one universal primordial fire, and electricity is on our plane one of the most comprehensive aspects of this fire. All contains, and is, electricity, from the nettle which stings to the lightning which kills, from the spark in the pebble to the blood in the body. But the electricity which is seen, for instance, in an electric lamp, is quite another thing from Fohat. Electricity is the cause of the molecular motion in the physical universe, and hence also here, on earth. It is one of the "principles" of matter; for generated as it is in every disturbance of equilibrium, it becomes, so to say, the Kamic element of the object in which this disturbance takes place. Thus Fohat, the primeval cause of this force in its millions of aspects, and as the sum total of universal cosmic electricity, is an "entity."

Q. But what do you mean by this term? Is not electricity an entity also?

A. I would not call it so. The word Entity comes from the Latin root *ent*, "being," of *esse*, "to be"; therefore everything independent of any other thing, is an entity, from a grain of sand up to God.

But in our case Fohat is alone an entity, electricity having only a relative significance, if taken in the usual, scientific sense.

Q. Is not cosmic electricity a son of Fohat, and are not his "Seven Sons" Entities?

A. I am afraid not. Speaking of the Sun, we may call it an Entity but we would hardly call a sunbeam that dazzles our eyes, also an Entity. The "Sons of Fohat" are the various Forces having fohatic, or cosmic electric life in their essence or being, and in their various effects. An example: rub amber — a Fohatic Entity — and it will give birth to a "Son" who will attract straws: an apparently inanimate and inorganic object thus manifesting life! But rub a nettle between your thumb and finger and you will also generate a Son of Fohat, in the shape of a blister. In these cases, the blister is an Entity, but the attraction which draws the straw, is hardly one.

28] Q. Then Fohat is cosmic electricity and the "Son" is also electricity?

A. Electricity is the work of Fohat, but as I have just said, Fohat is *not* electricity. From an occult standpoint, electric phenomena are very often produced by the abnormal state of the molecules of an object or of bodies in space: electricity is life and it is death: the first being produced by harmony, the second by disharmony. Vital electricity is under the same laws as Cosmic electricity. The combination of molecules into new forms, and the bringing about of new correlations and disturbance of molecular equilibrium is, in general, the work of, and generates, Fohat. The synthesized principle, or the emanation of the seven cosmic Logoi is beneficent only there where harmony prevails.

Sloka (8). WHERE WAS THE GERM, AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, O LANOO? THE GERM IS THAT, AND THAT IS LIGHT; THE WHITE BRILLIANT SON OF THE DARK HIDDEN FATHER.

Q. Is the spirit of the flame that burns in the lamp of every one of us, our Heavenly Father, or Higher Self?

A. Neither one nor the other; the sentence quoted is merely an analogy and refers to a real lamp which the disciple may be supposed to be using.

Q. Are the elements the bodies of the Dhyan-Chohans, and are Hydrogen, Oxygen, Ozone and Nitrogen, the primordial elements on this plane of matter?

A. The answer to the first part of this question will be found by studying the symbolism of the *Secret Doctrine.*

With regard to the four elements named it is the case; but bear in mind that on a higher plane even volatile ether would appear to be as gross as mud. Every plane has its own denseness of substance or matter, its own colors, sounds, dimensions of space, etc., which are quite unknown to us on this plane; and as we have on earth intermediary beings, the ant for instance, a kind of transitional entity between two planes, so on the plane above us there are creatures endowed with senses and faculties unknown to the inhabitants of that plane.

There is a remarkable illustration of Elihu Vedder to the Quatrains of Omar Khayyam, which suggests the idea of the Knots of Fohat. It is the ordinary Japanese representation of clouds, single lines running into knots both in drawings and carvings. It is Fohat the "knot-tier," and from one point of view it is the "world-stuff."

Q. If the Milky Way is a manifestation of this "World-stuff" how is it that it is not seen over the whole sky?

A. Why should it not be the more contracted, and therefore, its condensed **29]** part which alone is seen? This forms into "knots" and passes through the sun-stage, the cometary and planetary stages, until finally it becomes a dead body, or a moon. There are also various kinds of suns. The sun of the solar system is a reflection. At the end of the solar manvantara, it will begin to get less and less radiant, giving less and less heat, owing to a change in the real sun, of which the visible sun is the reflection. After the solar Pralaya, the present sun will, in a future Manvantara, become a cometary body, but certainly not during the life of our little planetary chain. The argument drawn from spectrum star-analysis is not solid, because no account is taken of the passage of light through cosmic dust. This does not mean to say that there is no real difference in the spectra of stars, but that the proclaimed presence of iron or sodium in any particular star may be owing to the modification of the rays of such a star by the cosmic dust with which the earth is surrounded.

Q. Does not the perceptive power of the ant — for instance, the way in which its perceptive faculties differ from our perceptive powers of color — simply depend upon physiological conditions?

A. The ant can certainly appreciate the sounds that we do, and it can also appreciate sounds that we can never hear, therefore evidently, physiology has nothing whatever to do with the matter. The ant and ourselves possess different degrees of perception. We are on a higher scale of evolution than the ant, but, comparatively speaking, we are the ants to the plane above.

Q. When electricity is excited by rubbing amber, is there anything corresponding to an emanation from amber?

A. There is: the electricity which is latent in the amber, exists in everything else, and will be found there if given the appropriate conditions necessary for its liberation. There is one error which is commonly made, than which there can be no greater error in the views of an occultist. A division is made between what you call animate and inanimate objects, as if there could be such a thing as a perfectly inanimate object on earth!

In reality, even that which you call a dead man is more alive than ever. From one point of view, the distinguishing mark between what is called the organic and the inorganic is the function of nutrition, but if there were no nutrition how could those bodies which are called inorganic undergo change? Even crystals undergo a process of accretion, which for them answers the function of nutrition. In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!

30]

Meeting 9

Meeting held at 17, Lansdowne Road, London, W., on March 7th, 1889; Mr. W. Kingsland in the chair.

Sloka (10). FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT (*Purusha*), THE LIGHT OF THE ONE DARKNESS, AND THE LOWER ONE TO MATTER (*Prakriti*), ITS (*the Spirit's*) SHADOWY END; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVAT.[16]

Q. Spirit and matter are the opposite ends of the same web; light and darkness, heat and cold, void or space and fulness of all that exists are also opposites. In what sense are these three pairs of opposites associated with Spirit and Matter?

A. In the sense in which everything in the universe is associated with either Spirit or Matter, one of these being taken as the permanent element or both. Pure Matter is pure Spirit and cannot be understood even if admitted by our finite intellects. Neither light nor darkness as optical effects, are matter, nor are they spirit, but they are the qualities of the former (matter).

Q. In what relation does Ether stand to Spirit and Matter?

A. Make a difference between AEther and Ether, the former being divine, the latter physical and *infernal*. Ether is the lowest of the septenate division of Akasa-Pradhana, primordial Fire-Substance. AEther-Akasa is the fifth and sixth principles of the body of Kosmos — thus corresponding to Buddhi-Manas, in Man; *Ether* is its Kosmic sediment mingling with the highest layer of the Astral Light. Beginning with the fifth root-race, it will develop fully only at the beginning of the fifth round. AEther is Akasa in its higher aspect, and *Ether* Akasa, in its lowest. In one sense it is equivalent to the Father-Creator, Zeus, Pater AEther; on the other to the infernal Serpent-Tempter, the Astral Light of the Kabalists. In the latter case it is fully differentiated matter, in the former only rudimentally differentiated. In other words, Spirit becomes objective matter; and objective matter rebecomes subjective Spirit, when it eludes our metaphysical senses. AEther has the same relation to the Cosmos and our **31]** little Earth, as Manas to the Monad and body. Therefore, Ether has nought to do with Spirit, but a good deal with subjective matter and our Earth.

Q. "Brahma, as the 'germ of unknown Darkness,' is the material from which all evolves and develops." It is one of the axioms of logic that it is impossible for the mind to believe anything of that of which it comprehends nothing. Now if this "material" which is Brahma, be formless, then no idea concerning it can enter the mind for the mind can conceive nothing where there is no form. It is the garment or manifestation in the form of "God" which we can perceive, and it is by this and this alone that we can know anything of him. What, therefore, is the first form of this material which human consciousness can recognize?

A. Your axioms of logic can be applied to the *lower* Manas only and it is from the perceptions of *Kama Manas* alone that you argue. But Occultism teaches only that which it derives from the cognition of the Higher Ego or the *Buddhi Manas.* But, I will try to answer you on your own familiar lines. The first and only form of the *prima materia* our brain-consciousness can cognize, is a circle. Train your thought first of all to a thorough acquaintance with a limited circle, and expand it

[16] Vol. I., p. 83.

gradually. You will soon come to a point when without its ceasing to be a circle in thought, it yet becomes infinite and limitless even to the inner perceptions. It is this circle which we call Brahma, the germ, atom or *anu:* a latent atom embracing infinitude and boundless Eternity during Pralaya, an active one during the life-cycles; but one which has neither circumference nor plane, only limitless expansion. Therefore the Circle is the first geometrical figure and symbol in the subjective world, and it becomes a Triangle in the objective. The Triangle is the next figure after the Circle. The first figure, the Circle with the Point, is really no figure; it is simply a primeval germ, the first thing you can imagine at the beginning of differentiation; the Triangle must be conceived of once that matter has passed the zero point, or *Layam.* Brahma is called an atom, because we have to imagine it as a mathematical point, which, however, can be extended into absoluteness. *Nota Bene,* it is the divine germ and not the atom of the chemists. But beware of the illusion of form. Once you drag down your Deity into human form you limit and condition it, and behold, you have created an anthropomorphic god.

Sloka (11). IT (*the Web*) EXPANDS WHEN THE BREATH OF FIRE (*the Father*) IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER (*the root of Matter*) TOUCHES IT. THEN THE SONS (*the Elements with their respective Powers or Intelligences*) DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE "GREAT DAY" AND REBECOME ONE **32]** WITH HER. WHEN IT (*the Web*) IS COOLING, IT BECOMES RADIANT, ITS SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.[17]

Q. Is the word "expand" here used in the sense of differentiating or evolving, and "contract" in that of involution, or do these terms refer to Manvantara and Pralaya; or again to a constant vibrating motion of the world-stuff? Is this expansion and contraction simultaneous or successive?

A. The Web is the ever-existent primordial substance — pure spirit to our conception — the material from which the objective universe or universes are evolved. When the breath of fire or Father, is upon it, it expands; that is to say, as subjective material it is limitless, eternal, indestructible. When the breath of the Mother touches it, that is when the time of manifestation arrives and it has to come into objectivity of form, it contracts, for there is no such thing as an objective material form which is limitless. Though Newton's proposition that every particle of matter has the property of attraction for every other particle, is on the whole correct; and though Leibnitz's proposition that every atom is a universe in itself, and acts through its own inherent force, is also true; yet both are incomplete. For man is also an atom, possessing attraction and repulsion, and is the Microcosm of the Macrocosm. But would it be also true to say that because of the force and intelligence in him he moves independently of every other human unit, or could act and move, unless there were a greater force and intelligence than his own to allow him to live and move in that higher element of Force and Intelligence?

One of the objects of the *Secret Doctrine* is to prove that planetary movements cannot be satisfactorily accounted for by the theory of gravitation alone. Besides the force acting *in* matter there is also a force acting *on* matter.

When we speak of the modified conditions of Spirit-Matter (which is in reality Force), and call them by various names such as heat, cold, light and darkness, attraction and repulsion, electricity and magnetism, etc., etc., to the occultist they are simply names, expressions of difference in manifestations of one and the same Force (always dual in differentiation), but not any specific difference of forces. For all such differences in the objective world result only from the peculiarities

[17] Vol. I., p. 83.

of differentiation of matter on which the one free force acts, helped in this by that portion of its essence which we call imprisoned force, or material molecules. The worker within, the inherent force, ever tends to unite with its parent essence without; and **33]** thus, the Mother acting within, causes the Web to contract; and the Father acting without, to expand. Science calls this gravitation; Occultists, the work of the universal Life-Force, which radiates from that Absolute and Unknowable FORCE which is outside of all Space and Time. This is the work of Eternal evolution and involution, or expansion and contraction.

Q. What is the meaning of the phrase "the Web cooling," and when does this take place?

A. Evidently it is itself which is cooling, and not anything outside of itself. When? We are told that it begins when the imprisoned force and intelligence inherent in every atom of differentiated as well as of homogeneous matter arrives at a point when both become the slaves of a higher intelligent Force whose mission it is to guide and shape it. It is the Force which we call the divine Free-Will, represented by the Dhyani-Buddhas. When the centripetal and centrifugal forces of life and being are subjected by the one nameless Force which brings order in disorder, and establishes harmony in Chaos — then it begins cooling. It is impossible to give the exact time in a process the duration of which is unknown.

Q. Is form the result of the interaction of the centrifugal and centripetal forces in matter and nature?

A. Every form, we are told, is built in accordance with the model traced for it in the Eternity and reflected in the DIVINE MIND. There are hierarchies of "Builders of form," and series of forms and degrees, from the highest to the lowest. While the former are shaped under the guidance of the "Builders" the gods "Cosmocratores," the latter are fashioned by the Elementals or Nature Spirits. As an example of this, look at the strange insects and at some reptiles and non-vertebrate creatures, which so closely imitate, not only in their color but by their outward shape, leaves, flowers, moss-covered branches and other so-called "inanimate" things. Shall we take "natural selection" and the explanations of Darwinists as a solution? I trust not. The theory of natural selection is not only utterly inadequate to explain this mysterious faculty of imitation in the realm of being, but gives also an entirely false conception of the importance of such imitative faculty, as a "potent weapon in the struggle for life." And if this imitative faculty is once proved — as it can easily be — an absolute *misfit* for the Darwinian frame; *i.e.*, if its alleged use, in connection with the so-called "survival of the fittest" is shown to be a speculation which cannot stand close analysis, to what then can the fact of this faculty be attributed? All of you have seen insects which copy with almost a mirror-like fidelity the color and even outward form of plants, leaves, flowers, pieces of dead twigs, etc. Nor is this a law but rather a frequent **34]** exception. What then but an invisible intelligence *outside* the insect can copy with such accuracy from larger originals?

Q. But does not Mr. Wallace show that such imitation has its object in nature? That it is just this which proves the "natural selection" theory, and the innate instinct in the weaker creatures to seek security behind the borrowed garb of certain objects? The insectivora which do not feed upon plants and leaves, will thus leave a leaf-like or moss-like insect safe from attack. This seems very plausible.

A. Very plausible, indeed, if, besides negative facts, there were no very positive evidence to show the unfitness of the natural selection theory to account for the phenomena of imitation. A fact to hold good, must be shown to apply if not universally, then, at any rate, always under the same conditions, *e.g.*, the correspondence and identity of color between the animals of one and the same locality and the soil of that region would be a general manifestation. But how about the camel of the desert with his coat of the same "protecting" color as the plains he lives in, and the zebra whose

intense, dark stripes *cannot* protect him on the open plains of South Africa, as Mr. Darwin himself admitted. We are assured by Science that this imitation of the color of the soil is invariably found in the weaker animals, and yet we find the lion — who need fear no stronger enemies than himself in the desert — with a coat that can hardly be distinguished from the rocks and sandy plains he inhabits! We are asked to believe that this "imitation of protecting colors is caused by the use and *benefit* it offers the imitator," as a "potent weapon in the struggle for life"; and yet, daily experience shows to us quite the reverse. Thus, it points to a number of animals in which the most pronounced forms of the imitative faculty are entirely useless, or, worse than that, pernicious and often self-destructive. What good, I ask, is the imitation of human speech to the magpie and parrot — except leading them to be shut up in a cage? Of what use to the monkey its mimicking faculty which brings so many of them to grief and occasionally to great bodily harm and self-destruction; or to a herd of idiotic sheep, in blindly following their leader, even if he happens to tumble down a precipice? This irrepressible desire, also (of *imitating* their leaders) has led more than one unlucky Darwinist, while seeking to prove his favorite hobby, into the most absurdly incongruous statements. Thus, our Haeckelian friend, Mr. Grant Allen, in his work upon the subject under discussion, speaks of a certain Indian lizard blessed with three large parasites of different kinds. Each of these three imitates to perfection the color of the scales of that part of the body it dwells on: the parasite on the stomach of the creature, is yellow like its stomach; the second parasite having chosen its abode on the back, is as variegated in color as the dorsal scales; while the third having selected its hermitage on the lizard's brown **35]** head, is almost undistinguishable from it in color. This careful copy of the respective colors, we are told by Mr. G. Allen, is for the purpose of preserving the parasites from the lizard itself. But surely this doughty champion of natural selection does not mean to tell his public that the lizard can see the parasite *on its own head!* Finally, of what use is its brilliant red color to the fish which lives amidst coral reefs, or to the tiny Birds of Paradise, *colibri,* the rainbow hues of their plumage, imitating all the radiant colors of the tropical fauna and flora — except to make them the more noticeable?

Q. To what causes would Occultism attribute this imitative faculty?

A. To several things. In the case of such rare tropical birds and leaf-like insects to early intermediate links, in the former case between the lizard and the *colibri,* and in the latter between certain vegetations and the insect kind. There was a time, millions of years ago, when such "missing links" were numerous, and on every point of the globe where life was. But now they are becoming with every cycle and generation more rare; they are found at present, only in a limited number of localities, as all such links are relics of the Past.

Q. Will you give us some explanation from the occult standpoint of what is called the "Law of Gravitation"?

A. Science insists that between bodies attraction is directly as the mass and inversely as the square of the distance. Occultists, however, doubt whether this law holds good with regard to the entirety of planetary rotation. Take the first and second laws of Kepler included in the Newtonian law as given by Herschel. "Under the influence of such attractive force mutually urging two spherical gravitating bodies toward one another, they will each, when moving in each other's neighborhood, be deflected into an orbit concave toward each other, and describe one about the other, regarded as fixed, or both around their common center of gravity, curves whose forms are limited as those figures known in geometry by the general name of Conic Sections. It will depend upon the particular circumstances or velocity, distance and direction, which of these curves shall be described, whether an ellipse, a circle, a parabola, or an hyperbola, but one or the other it must be . . . . . . etc., etc."

Science says that the phenomena of planetary motion result from the action of two forces, one centripetal, the other centrifugal, and that a body falling to the ground in a line perpendicular to still

water does so owing to the law of gravity or of centripetal force. Among others, the following objections brought forward by a learned occultist, may be stated.

(1) That the path of a circle is impossible in planetary motion.

(2) That the argument in the third law of Kepler, namely that "the **36]** squares of the periodic times of any two planets are to each other, in the same proportion as the cubes of their mean distances from the Sun," gives rise to the curious result of a permitted libration in the eccentricities of planets. Now the said forces remaining unchanged in their nature, this can only arise, as he says, "from the interference of an extraneous cause."

(3) That the phenomenon of gravitation or "falling" does not exist, except as the result of a conflict of forces. It can only be considered as an isolated force by way of mental analysis or separation. He asserts, moreover, that the planets, atoms, or particles of matter are not *attracted* towards each other in the direction of right lines connecting their centers, but are forced towards each other in the curves of spirals closing upon the center of each other. Also that the tidal wave is not the result of attraction. All this, as he shows, results from the conflict of imprisoned and free force; antagonism apparently, but really affinity and harmony.

"Fohat, gathering a few of the clusters of Cosmic matter (nebulae) will, by giving it an impulse, set it in motion anew, develop the required heat, and then leave it to follow its own new growth."[18]

Q. Is Fohat to be understood as synonymous with force, or that which causes the changing manifestation of matter? If so, how can Fohat be said to "leave it to follow its own new growth," when all growth depends upon the indwelling force?

A. All growth depends upon the indwelling force, because on this plane of ours it is this force alone which acts consciously. The universal force cannot be regarded as a conscious force as we understand the word consciousness, because it would immediately become a personal god. It is only that which is enclosed in form, a limitation of matter, which is conscious of itself on this plane. This Free Force or Will, which is limitless and absolute, cannot be said to act understandingly, but it is the one and sole immutable Law of Life and Being.

Fohat, therefore, is spoken of as the synthetic motor power of all the imprisoned life-forces and the medium between the absolute and conditioned Force. It is a link, just as Manas is the connecting link between the gross matter of the physical body and the divine Monad which animates it, but is powerless to act upon the former directly.

Q. If Force is a unity or One, manifesting in an unlimited variety of ways, it is difficult to understand the statement in the Commentary that: "There is heat internal and external in every atom"; i.e., latent and active heat or dynamic and kinetic heat. Heat is the phenomenon of a perception of matter actuated by force in a peculiar manner. Heat, therefore, on the physical plane is simply matter in motion. If there is heat in a more interior and occult sense than physical heat, it must be perceived by some higher and more interior senses by virtue of its activities on whatever plane it **37]** manifests. For this perception three conditions are necessary, an actuating force, a form which is actuated and that which perceives the form in motion. The terms "latent," "potential" or "dynamic" heat are

[18] Vol. I., p. 84.

misnomers, because heat, whether on the first or the seventh plane of consciousness, is the perception of matter or substance in motion.

Is the discrepancy between the above statement and the teaching of the "Secret Doctrine" apparent or real?

A. Why should heat on any other plane than ours be the perception of matter or substance in motion? Why should an occultist accept the condition of (1) the actuating force; (2) the form which is actuated; (3) that which perceives the form in motion, as those of heat?

As with every ascending plane heterogeneity tends more and more to homogeneity, so on the seventh plane the form will disappear, there being nothing to be actuated, the acting Force will remain in solitary grandeur, to perceive but itself; or in Spencer's phraseology, it will have become both "subject and object, the perceiver and the perceived." The terms used are not contradictory, but symbols borrowed from physical science in order to render occult action and processes more clear to the minds of those who are trained in that science. In fact, each of the specifications of heat and force, corresponds to one of the principles in man.

The "heat centers," from the physical standpoint, would be the zero-point, because they are spiritual.

The word "perceived" is somewhat erroneous, it should rather be "sensed." Fohat is the agent of the law, its representative, the representative of the Manasa-putras, whose collectivity is — the eternal mind.

Q. In the passage of a globe into Pralaya does it remain in situ, i.e., still forming part of a planetary chain and maintaining its proper position in relation to the other globes? Does the dissociation by means of heat play any part in the passage of a globe into Pralaya?

A. This is explained in "Esoteric Buddhism." When a globe of a planetary chain goes into "obscuration" every quality, including heat, retires from it and it remains *in statu quo,* like the "sleeping Beauty," until Fohat, the "Prince Charmant," awakens it with a kiss.

Q. The sons are spoken of as dissociating and scattering. This appears to be opposed to the action of returning to their "mother's bosom" at the end of the "Great Day." Does the dissociating and scattering refer to the formation of the globe from the universally diffused world-stuff, in other words emerging from Pralaya?

A. The dissociating and scattering refers to Nitya Pralaya. This is an eternal and perpetual Pralaya which is taking place ever since there were globes and differentiated matter. It is simply atomic change.

38] Q. What is meant by the expression expanding and contracting through their own "selves and hearts" and how is this connected with the last line of the sloka, "They embrace Infinitude"?

A. This has already been explained. Through their own inherent and imprisoned force they strive collectively to join the one universal or free force, that is to say, embrace infinitude, this free force being infinite.

Q. What is the relation between electricity and physical or animal magnetism and hypnotism?

A. If by electricity, you mean the science which unfolds on this plane, and under a dozen various qualifications the phenomena and laws of the electric fluid — then I answer, none at all. But if you refer to the electricity we call *Fohatic,* or *intra*cosmic, then I will say that all these forms of phenomena are based on it.

39]

Meeting 10

Meeting held at 17, Lansdowne Road, London, W., on March 14th, 1889; Mr. W. Kingsland in the chair.

STANZA IV.

Sloka (1.) LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS — THE SONS OF THE FIRE. LEARN THERE IS NEITHER FIRST NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM NO NUMBER.

Q. Are the sons of the Fire, the Rays of the Third Logos?

A. The "Rays" are the "Sons of the Fire-Mist," produced by the *Third Creation,* or Logos. The actual "Sons of the Fire" of the Fifth Race and Sub-races are so called simply because they by their wisdom belong, or are nearer to, the hierarchy of the divine "Sons of the Fire-Mist," the highest of the planetary Chohans or Angels. But the Sons of the Fire here spoken of as addressing the Sons of the Earth are, in this case, the King-Instructors who incarnated on this earth to teach nascent Humanity. As "Kings" they belong to the divine dynasties of which every nation, India, Chaldea, Egypt, Homeric Greece, etc., has preserved a tradition or record in some form or other. The name "Sons of the Fire-Mist" was also given to the Hierophants of old. They are certainly sub-divisions of the Third Logos. They are the Fire-Chohans or Angels, the Ether Angels, the Air and Water Angels, and the Angels of the Earth. The seven lower Sephiroth are the earthly angels and correspond to the seven hierarchies of the seven elements, five of which are known, and two unknown.

Q. Do they, then, correspond to the Races?

A. They do. Otherwise where would be the intellectual Races with brains and thought, if it was not for these hierarchies that incarnated in them?

Q. What is the distinction between these various Hierarchies?

A. In reality these fires are not separate, any more than are the souls or monads to him who sees beyond the veil of matter or illusion.

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation.* For, the moment he distinguishes himself from even a vessel of dishonor, he will not be able to **40]** join himself to any vessel of honor. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

Thus with these hierarchies. Why should we separate their classes in our mind, except for purposes of distinction in *practical* Occultism, which is but the lowest form of applied Metaphysics. But if you seek to separate them on this plane of illusion, then all I can say is, that there exists between these Hierarchies the same abysses of distinction as between the "principles" of the Universe or those of man, if you like, and the same "principles" in a bacillus.

"There is a passage in the *Bhagavatgita* (ch. viii.) wherein Krishna, speaking symbolically and *esoterically*, says: 'I will state the times (conditions . . . . at which devotees departing (from this life) do so never to return (be reborn), or to return (to incarnate again). The Fire, the Flame, the day, the bright (lucky) fortnight, the six months of the Northern solstice, departing (dying) in these, those who know the Brahman (Yogis) go to the Brahman. Smoke, night, the dark (unlucky) fortnight, the six months of the Southern solstice, (dying) in these, the devotee goes to the lunar light (or mansion the astral light also) and returns (is reborn).'"[19]

Q. What is the explanation of this passage?

A. It means that the devotees are divided into two classes, those who reach Nirvana on Earth, and either accept or refuse it (though never to be born again, in this *Mahakalpa*, or age of Brahma); and those who do not reach this state of bliss as Buddha and others did.

"The Fire, the Flame, the day, the bright fortnight of the moon," are all symbols of the highest absolute deity. Those who die in such a state of absolute purity, go to Brahman, *i.e.*, have a right to Moksha or Nirvana. On the other hand "Smoke, night, the dark fortnight, etc., are all symbolical of matter, the darkness of ignorance. Those who die in such a state of incomplete purification, must of course be reborn. Only the homogeneous, **41]** the absolutely purified unalloyed spirit, can be re-united to the Deity or go to Brahma.

Sloka (2). LEARN WHAT WE, WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE, WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNED FROM OUR FATHERS.

"The first 'Primordial' are the highest Beings on the Scale of Existence. The 'Primordial' proceed from 'Father-Mother.'"[20]

Q. Is Father-Mother here synonymous with the Third Logos?

A. The first primordial seven are born from the Third Logos. This is before it is differentiated into the Mother, when it becomes pure primordial matter in its first primitive essence, Father-Mother potentially. Mother becomes the immaculate mother only when the differentiation of spirit and matter is complete. Otherwise there would exist no such qualification. No one would speak of pure spirit as immaculate, for it cannot be otherwise. The mother is, therefore, the immaculate matter before it is differentiated under the breath of the pre-cosmic Fohat, when it becomes the "immaculate mother" of the "Son" or the manifested Universe, in form. It is the latter which begins the hierarchy that will end with Humanity or man.

Sloka (3). FROM THE EFFULGENCY OF LIGHT — THE RAY OF THE EVER-DARKNESS — SPRUNG IN SPACE THE RE-AWAKENED ENERGIES (*Dhyan-Chohans*): THE ONE FROM THE EGG, THE SIX AND THE FIVE; THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE, — THE TWICE SEVEN, THE SUM TOTAL. AND THESE ARE: THE ESSENCES,

[19] Vol. I., p. 86.
[20] Vol. I., p. 88.

THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA (*formless*), THE RUPA (*with bodies*), AND THE FORCE OR DIVINE MAN — THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS, THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS (*the Pitris*) WITHIN THE HOLY FOUR.

Q. Can you explain these numbers and give their meaning?

A. As said in the Commentary, we are not at present concerned in the process, that is to say, it cannot at present be made public. Some few **42]** hints, however, may be given. The Rabbins call the Circle (or as some say, the first Point in it) Echod, the ONE, or Ain-Soph. On a lower plane, the fourth, it becomes Adam Kadmon, the manifested seven and the unmanifested ten, or the complete Sephirothal Tree. The Sephiroth, therefore, are the same as the Elohim. Now the name of the latter written in Hebrew, Alhim, is composed of five letters; and these letters in their values in numerals, being placed round a circle can be transmuted at will, as they could not be were they applied to any other geometrical figure. The circle is endless, that is to say, has neither beginning nor end. Now the literal Kabala is divided into three parts or methods, the third of which is called Temura or permutation. According to certain rules one letter or numeral is substituted for another. The Kabalistic alphabet is divided into two equal parts, each letter or numeral of one part corresponding to a like number or letter in the other part. By changing the letters alternately, twenty-two permutations or combinations are produced, which process is called Tziruph. The footnote on pages 90 and 91 (Vol. I, *Secret Doctrine*), makes my meaning quite clear.

Sloka (4.) THIS WAS THE ARMY OF THE VOICE — THE DIVINE SEPTENARY. THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, THE SECOND, THIRD, FOURTH, FIFTH, SIXTH AND THE SEVENTH OF THE SEVEN. THESE (*"sparks"*) ARE CALLED SPHERES, TRIANGLES, CUBES, LINES, AND MODELLERS; FOR THUS STANDS THE ETERNAL NIDANA — THE OI-HA-HOU (*the permutation of Oeaohoo*).

Q. What are the "Life-Winds" in the commentary (page 96)?

A. The Life-Winds are the various modes of out-breathing and in-breathing, changing thereby the polarity of the body and states of consciousness. It is Yoga practice, but beware of taking the exoteric works on Yoga literally. They all require a key.

Q. What is the meaning of the sentence beginning "The Sparks, etc." (vide supra)?

A. The sparks mean the Rays as well to the lower intelligence as to the human sparks or Monads. It relates to the circle and the digits, and is equivalent to saying that the figures 31415 as given on pages 90 and 91, are all subject to the circumference and diameter of the circle.

Q. Why is Sarasvati (the goddess of speech) also called the goddess of esoteric wisdom? If the explanation lies in the meaning of the word Logos, why is there a distinction between the immovable mind and movable speech? Is mind equivalent to Mahat, or to the Higher and Lower Manas?

43] A. The question is rather a complicated one. Saraswati, the Hindu goddess, is the same as Vach, whose name means Speech and who is the female Logos, esoterically. The second question seems rather involved. I believe it is because the Logos or Word is called the incarnate wisdom, "Light shining in darkness." The distinction lies between the immovable or eternal immutable ALL, and the movable Speech or Logos, *i.e.*, the periodical and the manifested. It can relate to the Universal,

and to the individual mind, to Mahat, or to the Higher Manas, or even to the lower, the Kama Manas or Brain-Mind. Because that which is desire, instinctive impulse in the lower, becomes thought in the Higher. The former finds expression in acts, the latter in words. Esoterically, thought is more responsible and punishable than act. But exoterically it is the reverse. Therefore, in ordinary human law, an assault is more severely punished than the thought or intention, *i.e.*, the threat, whereas *Karmically* it is the contrary.

Q. "God geometrizes" says Plato, but seeing that there is no personal God, how is it that the process of formation is by Dots, Lines, Triangles, Cubes, Circles, and finally Spheres? And how when the sphere leaves the static state, does the inherent force of Breath set it whirling?

A. The term "God" — unless referring to the Unknown Deity or *Absoluteness,* which can hardly be supposed *acting* in any way — has always meant in ancient philosophies the collectivity of the working and intelligent Forces in nature. The word "Forest" is singular, yet it is the term to express the idea of thousands or even millions of trees of different kinds. Materialists have the option of saying "Nature," or still better — "Law geometrizes" if they so prefer. But in the days of Plato, the average reader would hardly have understood the metaphysical distinction and real meaning. The truth, however, of Nature ever "geometrizing" is easily ascertained. Here is an instance: Heat is the modification of the motions or particles of matter. Now, it is a physical and mechanical law that particles or bodies in motion on themselves, assume a spheroidal form — this, from a globular planet down to a drop of rain. Observe the snowflakes, which along with crystals exhibit to you all the geometrical forms existing in nature. As soon as motion ceases, the spheroidal shape alters; or, as Tyndall tells us, it becomes a flat drop, then the drop forms an equilateral triangle, a hexagon and so on. In observing the breaking up of ice-particles in a large mass, through which he passed heat rays, he observed that the first shape the particles assumed, was triangular or pyramidal, then cubical and finally hexagonal, etc. Thus, even modern physical science, corroborates Plato and justifies his proposition.

Q. When Tyndall took a large block of ice and threw a powerful ray upon it **44]** and thence on to a screen, there were to be seen the forms of ferns and plants in it. What is the reason of this?

A. This question ought really to be addressed first to Professor Tyndall, who would give a scientific explanation of it — and perhaps he has already done so. But Occultism would explain it by saying either that the ray helped to show the astral shapes which were preparing to form future ferns and plants, or that the ice had preserved the reflection of actual ferns and plants that had been reflected in it. Ice is a great magician, whose occult properties are as little known as those of Ether. It is occultly connected with the astral light, and may under certain conditions, reflect certain images from the invisible astral region, just as light and a sensitized plate may be made to reflect stars that cannot be perceived even by the telescope. This is well known to learned Yogis who dwell on the eternal ice of Bodrinath and the Himalayas. At any rate, ice has certainly the property of retaining images of things impressed on its surface under certain conditions of light, images which it preserves invisibly until it is melted. Fine steel has the same property, though it is of a less occult nature. Were you to observe the ice from the surface, these forms would not be seen. But once that in decomposing the ice with heat you deal with the forces and the things that were impressed on it, then you find that it throws off these images and the forms appear. It is but one link leading to another link. All this is not modern science of course, yet it is fact and truth.

Q. Do numbers and geometrical figures represent to human consciousness the laws of action in the Divine Mind?

A. They do, most assuredly. There is no chance evolution or formation, nor is any so-called abnormal appearance or cosmic phenomenon due to haphazard circumstances.

Sloka (5.) "DARKNESS," THE BOUNDLESS OR THE NO-NUMBER, ADI-NIDANA SVABHAVAT: THE {circle} (*for x, unknown quantity*):

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.

II. THE VOICE OF THE WORD, SVABHAVAT, THE NUMBERS, FOR HE IS ONE AND NINE.

III. THE "FORMLESS SQUARE" (*Arupa*).

AND THESE THREE ENCLOSED WITHIN THE {circle} (*Boundless Circle*), ARE THE SACRED FOUR, AND THE TEN ARE THE ARUPA (*subjective, formless*) UNIVERSE; THEN COME THE "SONS," THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT-MAKER (*Bhaskara*).

45] Q. The "One Rejected" is the sun of our system. Astronomically is there any explanation of Marttanda's rejection?

A. The sun is older than any of its planets — though younger than the moon. Its "rejection" means that when bodies or planets began to form, helped by its rays, magnetic radiance or heat, and especially by its magnetic attraction, it had to be stopped, otherwise it would have swallowed all the younger bodies like as Saturn is fabled to have treated his progeny. This does not mean that all the planets are thrown out from the sun, as modern Science teaches, but simply that under the Rays of the sun they acquire their growth. Aditi is the ever-equilibrizing mother-nature on the purely spiritual and subjective plane. She is the Sakti, the female power or potency of the fecundating spirit; and it is for her to regulate the behavior of the sons born in her bosom. The Vedic allegory is very suggestive.

Q. Were all the planets in our solar system first comets and then suns?

A. They were not suns in our, or their present solar systems, but comets in space. All began life as wanderers over the face of the infinite Kosmos. They detached themselves from the common storehouse of already prepared material, the Milky Way (which is nothing more or less than the quite developed world-stuff, all the rest in space being the crude material, as yet invisible to us); then, starting on their long journey they first settled in life where conditions were prepared for them by Fohat, and gradually became suns. Then each sun, when its Pralaya arrived, was resolved into millions and millions of fragments. Each of these fragments moved to and fro in space collecting fresh materials, as it rolled on, like an avalanche, until it came to a stop through the laws of attraction and repulsion, and became a planet in our own, as in other systems, beyond our telescopes. The sun's fragments will become just such planets after the Solar pralaya. It was a comet once upon a time, in the beginning of Brahma's Age. Then it came to its present position, whence it will burst asunder, and its atoms will be whirled into space for aeons and aeons like all other comets and meteors, until each, guided by Karma, is caught in the vortex of the two forces, and fixed in some higher and better system.

Thus the Sun will live in his children as a portion of the parents lives in their offspring. When that day comes, the semblance or reflection of the Sun which we see, will first fall off like a veil from the face of the true Sun. No mortal will see it, for no mortal eye could bear its radiance. Were this veil once removed for even a second, all the planets of its system would be instantaneously reduced to ashes, as the sixty thousand of King Sagara's Sons *were destroyed by a* glance of Kapila's eye.

46] *Sloka* (6.) THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE (*Word, Voice, and Spirit*). THE REJECTED SUN IS ONE, THE "SON-SUNS" ARE COUNTLESS.

Q. What is the relation of the Lipika, the "Second Seven" to the "Primordial Seven" and to the first "Sacred Four"?

A. If you believe that any, save the highest Initiates, can explain this to your satisfaction, then you are greatly mistaken. The relation can be better understood, or rather, shown to be above all understanding, by first studying the Gnostic systems of the early centuries of Christianity, from that of Simon Magus down to the highest and noblest of them, the so-called PISTIS-SOPHIA. All these systems are derived from the East. That which we call the "Primordial Seven" and the "Second Seven" are called by Simon Magus the Aeons, the primeval, the second and the third series of Syzygies. They are the graduated emanations, ever descending lower and lower into matter, from that primordial principle which he calls Fire, and we, Svabhavat. Behind that Fire, the manifested but silent Deity, stands with him as it does with us, that "which is, was, and ever will be." Let us compare his system with ours.

In a passage quoted from his works by the author of *Philosophumena,* we read: — "From this permanent Stability and Immortality of this first manifested principle 'Fire' (the third Logos) which immutability does not preclude activity, as the second from it is endowed with intelligence and reason (Mahat), it (the Fire) passed from the potentiality of action to action itself. From this series of evolutions were formed six beings, or the emanation from the infinite potency; they were formed in Syzygies, *i.e.*, they radiated out of the flame two by two, one being active, the other the passive principle." These Simon named Nous and Epinoia, or Spirit and Thought, Phone and Onoma, Voice and Name, and Logismos and Enthumesis, Reasoning and Reflection. And again: — "In each of these six primitive Beings the Infinite Potency was in its totality; but it was there in potentiality and not in act. It had to be established therein through an image (that of the paradigm), in order that it should appear in all its essence, virtue, grandeur and effects; for only then could it become like unto the Parent Potency infinite and eternal. If, on the contrary, it was not conformed by or through the Image, that Potentiality could never become Potency or pass into action, but was lost for lack of use, as it happens to a man who having an aptitude for grammar or geometry does not exercise it; it gets lost for him just as if he never had it" (*Philosophumena,* p. 250).

He shows that whether these AEons belong to the superior, middle or lower world, they are all one, except in material density, which determines **47]** their outward manifestations and the result produced, not their real essence which is one, or their mutual relations which, as he says, are established from eternity by immutable laws.

Now the first, the second, third or primordial seven or Lipika, are all one. When they emanate from one plane to another, it is a repetition of — "as above, so below." They are all differentiated in matter or density, not in qualities; the same qualities descend on to the last plane, our own, where man is endowed with the same potentiality, if he but knew how to develop it, as the highest Dhyan-Chohans.

In the hierarchies of AEons, Simon gives three pairs of two each, the seventh being the fourth which descends from one plane to another.

The Lipika proceed from Mahat and are called in the Kabala the four Recording Angels; in India, the four Maharajahs, those who record every thought and deed of man; they are called by St. John in the Revelation, the Book of Life. They are directly connected with Karma and what the

Christians call the Day of Judgment; in the East it was called the Day after Mahamanvantara, or the "Day-Be-With-Us." Then everything becomes one, all individualities are merged into one, yet each knowing itself, a mysterious teaching indeed. But then, that which to us now is non-consciousness or the unconscious, will then be absolute consciousness.

Q. What relation have the Lipika to Mahat?

A. They are a division, four taken from one of the Septenates that emanates from Mahat. Mahat corresponds with the Fire of Simon Magus, the secret and the manifested Divine Ideation, made to witness to itself in this objective Universe through the intelligent forms we see around us, in what is called creation. Like all other emanations, they are "Wheels within Wheels." The Lipika are on the plane corresponding to the highest plane of our chain of globes.

Q. What is the difference between Spirit, Voice and Word?

A. The same as between Atma, Buddhi and Manas, in one sense. Spirit emanates from the unknown Darkness, the mystery into which none of us can penetrate. That Spirit — call it the "Spirit of God" or Primordial Substance — mirrors itself in the Waters of Space — or the still undifferentiated matter of the future Universe — and produces thereby the first flutter of differentiation in the homogeneity of primordial matter. This is the Voice, pioneer of the "Word" or the first manifestation; and from that Voice emanates the Word or Logos, that is to say, the definite and objective expression of that which has hitherto remained in the depths of the Concealed Thought. That which mirrors itself in Space is the Third Logos. We may express this Trinity also by the terms Color, Sound, and Numbers.

GEMS FROM THE EAST

A BIRTHDAY BOOK OF PRECEPTS AND AXIOMS

by Helena Petrovna Blavatsky

[*Collected Writings*, Volume XII, p. 421.]

NOTES: This edition is a reproduction of the original, published by H.P.Blavatsky in London, England, in 1890. [Added some illustrations by F. W. from the original edition.]
Online facsimile edition, 2021: THEOSOPHICAL UNIVERSITY PRESS, Wheaton (Illinois) USA, version ISBN 1-55700-121-9.

Links

| Preface |

| January | February | March | April | May | June |

| July | August | September | October | November | December |

Gems from the East.

A

Theosophical Birthday-Book

OF

PRECEPTS and AXIOMS

1889

Preface

Few words will be needed by way of preface to these "Gems from the East."

At a time when Western minds are occupied in the study of Oriental Literature, attracted possibly by its richness of expression and marvelous imagery, but no less by the broad yet deep philosophy of life, and the sweet altruistic doctrines contained therein, it is thought seasonable to present the public with a useful and attractive little volume such as this.

The Precepts and Aphorisms, compiled by "H.P.B.," are culled chiefly from Oriental writings considered to embody, in part, teachings which are now attracting so much attention in the West, and for the diffusion of which the Theosophical Society is mainly responsible.

As far as possible we have endeavoured to make the volume attractive, handy, and useful to all.

It contains a Precept or an Axiom for every day in the year; lines of a Theosophical nature, selected from sources not invariably Oriental, preface each month; and the whole is embellished with drawings from the pen of F. W., a lady Theosophist.

It is hoped that our efforts will meet with approval from all lovers of the good and beautiful, and that they may not be without effect in the cause of TRUTH.

W.R.O.

"THERE IS NO RELIGION HIGHER THAN TRUTH"

JANUARY

"UTTISHAT! — Rise! Awake!
Seek the great Teachers, and attend! The road
Is narrow as a knife-edge! Hard to tread!"
"But whoso once perceiveth HIM that IS; —
Without a name, Unseen, Impalpable,
Bodiless, Undiminished, Unenlarged,
To senses undeclared, without an end,
Without beginning, Timeless, Higher than height,
Deeper than depth! Lo! Such an one is saved!
Death hath not power upon him!"

— THE SECRET OF DEATH (*fr. The Katha Upanishad*).

---

1 The first duty taught in Theosophy, is to do one's duty unflinchingly by every duty.

2 The heart which follows the rambling senses leads away his judgment as the wind leads a boat astray upon the waters.

3 He who casts off all desires, living free from attachments, and free from egoism, obtains bliss.

4 To every man that is born, an axe is born in his mouth, by which the fool cuts himself, when speaking bad language.

5 As all earthen vessels made by the potter end in being broken, so is the life of mortals.

6 Wise men are light-bringers.

7 A just life, a religious life, this is the best gem.

8 Having tasted the sweetness of illusion and tranquillity, one becomes free from fear, and free from sin, drinking in the sweetness of Dhamma (law).

9 False friendship is like a parasitic plant, it kills the tree it embraces.

10 Cut out the love of self, like an autumn lotus, with thy hand! Cherish the road of peace.

11 Men who have not observed proper discipline, and have not gained treasure in their youth, perish like old herons in a lake without fish.

12 As the bee collects nectar, and departs without injuring the flower, or its color or scent, so let a Sage dwell in his village.

13 As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

14 He who hath too many friends, hath as many candidates for enemies.

15 That man alone is wise, who keeps the mastery of himself.

16 Seek refuge in thy soul; have there thy Heaven! Scorn them that follow virtue for her gifts!

17 All our dignity consists in thought, therefore let us contrive to think well; for that is the principle of morals.

18 Flattery is a false coin which circulates only because of our vanity.

19 Narrowness of mind causes stubbornness; we do not easily believe what is beyond that which we see.

20 The soul ripens in tears.

21 This is truth the poet sings — That a sorrow's crown of sorrows / Is remembering happier things.

22 Musk is musk because of its own fragrance, and not from being called a perfume by the druggist.

23 Not every one ready for a dispute is as quick in transacting business.

24 It is not every graceful form that contains as graceful a disposition.

25 If every pebble became a priceless ruby, then pebble and ruby would become equal in value.

26 Every man thinks his own wisdom faultless, and every mother her own child beautiful.

27 If wisdom were to vanish suddenly from the universe, no one yet would suspect himself a fool.

28 A narrow stomach may be filled to its satisfaction, but a narrow mind will never be satisfied, not even with all the riches of the world.

29 He who neglects his duty to his conscience, will neglect to pay his debt to his neighbor.

30 Mite added to mite becomes a great heap; the heap in the barn consists of small grains.

31 He who tasteth not thy bread during thy lifetime, will not mention thy name when thou art dead.

FEBRUARY

"Behold, we know not anything;
I can but trust that good shall fall
At last — far off — at last, to all,
And every winter change to spring.

"So runs my dream: but what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry."

— TENNYSON (*In Memoriam*)

---

1 Two things are impossible in this world of Maya: to enjoy more than Karma hath allotted; to die before one's hour hath struck.

2 A student without inclination for work is like a squirrel on its wheel; he makes no progress.

3 A traveller without observation is a bird without wings.

4 A learned man without pupils, is a tree which bears no fruit; a devotee without good works, is a dwelling without a door.

5 When Fate overtakes us, the eye of Wisdom becomes blind.

6 Keep thine eyes open, or Fate will open them for thee.

7 He who kisses the hand he cannot cut off, will have his head cut off by the hand he now kisses in the next rebirth.

8 He who keeps to his business, he who loves his companions, he who does his duty, will never be poor.

9 A thousand regrets will not pay thy debts.

10 Fallen flowers do not return to their stems, nor departed friends to their houses.

11 To feel one's ignorance is to be wise; to feel sure of one's wisdom is to be a fool.

12 One proof is better than ten arguments.

13 Rain in the morn brings the sun after noon. He who weeps today, may laugh tomorrow.

14 The soothsayer for evil never knows his own fate.

15 Like oil, truth often floats on the surface of the lie. Like clear water, truth often underlies the seeming falsehood.

16 Often vinegar got for nothing, is sweeter to the poor man than honey bought.

17 Every tree hath its shadow, every sorrow its joy.

18 The fields are damaged by weeds, mankind by passion. Blessed are the patient, and the passionless.

19 The virtuous man who is happy in this life, is sure to be still happier in his next.

20 What ought to be done is neglected, what ought not to be done is done. The sins of the unruly are ever increasing.

21 Without Karma, no fisherman could catch a fish; outside of Karma, no fish would die on dry land, or in boiling water.

22 Let every man first become himself that which he teaches others to be.

23 He who hath subdued himself, may hope to subdue others. One's own self is the most difficult to master.

24 Hatred is never quenched by hatred; hatred ceases by showing love; this is an old rule.

25 The path of virtue lies in the renunciation of the seven great sins.

26 The best possession of the man of clay is health; the highest virtue of the man of spirit is truthfulness.

27 Man walks on, and Karma follows him along with his shadow.

28 Daily practical wisdom consists of four things: — To know the root of Truth, the branches of Truth, the limit of Truth, and the opposite of Truth.

MARCH

"Say not 'I am,' 'I was,' or 'I shall be,'
Think not ye pass from house to house of flesh
Like travellers who remember and forget,
Ill-lodged or well-lodged. Fresh
Issues upon the universe that sum
Which is the lattermost of lives. It makes
Its habitation as the worm spins silk
And dwells therein."

— LIGHT OF ASIA, *Bk.* 8.

1 Four things increase by use: — Health, wealth, perseverance, and credulity.

2 To enjoy the day of plenty, you must be patient in the day of want.

3 Expel avarice from your heart, so shall you loosen the chains from off your neck.

4 Let a man overcome anger by love, evil by good, greediness by liberality, lie by truth.

5 Do not speak harshly to anybody; those who are so spoken to will answer thee in the same way.

6 This life is in the world of work and retributive justice; the life that follows is in the world of great reward.

7 Excuse is better than disputation; delay is better than rashness; unwillingness of strife is better than eagerness in seeking it.

8 Cut down the whole forest of lust, not the tree. When thou hast cut down every tree and every shrub, then thou wilt be free.

9 The avaricious go not to the world of the gods (Devas), for the fool commands no charity.

10 He who holds back rising anger like a rolling chariot, is called a real driver; other people are but holders of the reins.

11 The fool who is angered, and who thinks to triumph by using abusive language, is always vanquished by him whose words are patient.

12 The best of medicines is death; the worst of diseases is vain anticipation.

13 An easy temper is a good counsellor, and a pleasant tongue is an excellent leader.

14 A good word in time is better than a sweet pie after meals.

15 Foolish pride is an incurable malady; a bad wife is a chronic disease; and a wrathful disposition is a life-long burden.

16 Truth is brighter than the sun; truth is the sunny day of Reason, and falsehood the mind's dark night.

17 All has an end, and will away. Truth alone is immortal, and lives for ever.

18 The light of all flesh is the sun; the light of the soul — truth everlasting.

19 The road to sin is a wide highway; the way out of it, a steep and rugged hill.

20 The fault of others is easily perceived, but that of oneself is difficult to perceive.

21 Good people shine from afar like the snowy mountains; bad people are not seen, like arrows shot at night.

22 Where two women meet, there a market springs; where three congregate, a bazaar is opened; and where seven talk, there begins a fair.

23 Extensive knowledge and science, well-regulated discipline and well-spoken speech, this is the greatest blessing.

24 The subtle self is to be known by thought alone; for every thought of men is interwoven with the senses, and when thought is purified, then the self arises.

25 Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality!

26 The Sage who knows Brahman moves on; on the small, old path that stretches far away, rests in the heavenly place, and thence moves higher on.

27 Neither by the eyes, nor by spirit, nor by the sensuous organs, nor by austerity, nor by sacrifices, can we see Brahma. Only the pure, by the light of wisdom and meditation, can see the pure Deity.

28 By perfection in study and meditation the Supreme Spirit becomes manifest; study is one eye to behold it, and meditation is the other.

29 Alas! We reap what seed we sow; the hands that smite us are our own.

30 Thoughts alone cause the round of rebirths in this world; let a man strive to purify his thoughts, what a man thinks, that he is: this is the old secret.

31 "My sons are mine; this wealth is mine": with such thoughts is a fool tormented. He himself does not belong to himself, much less sons and wealth.

APRIL

"The untouched soul,
Greater than all the worlds (because the worlds
By it subsist); smaller than subtleties
Of things minutest; last of ultimates;
Sits in the hollow heart of all that lives!
Whoso hath laid aside desire and fear,
His senses mastered, and his spirit still,
Sees in the quiet light of verity
Eternal, safe, majestical — HIS SOUL!"

— THE SECRET OF DEATH (*fr. The Katha Upanishad*).

---

1 He who leaves the society of fools, cleaves unto the wise.

2 The self is hidden in all beings, and does not shine forth; but it is seen by subtle seers, through their sharp and subtle intellect.

3 Patience leads to power; but eagerness in greed leads to loss.

4 Three things make a poor man rich: courtesy, consideration for others, and the avoidance of suspicion.

5 When trust is gone, misfortune comes in; when confidence is dead, revenge is born; and when treachery appears, all blessings fly away.

6 The world exists by cause; all things exist by cause; and beings are bound by cause, even as the rolling cart-wheel by the pin of an axle-tree.

7 The living soul is not woman, nor man, nor neuter; whatever body it takes, with that it is joined only.

8 He ho wishes to reach Buddhahood, and aspires to the knowledge of the Self-born, must honor those who keep this doctrine.

9 As the spider moving upward by his thread gains free space, thus also he who undertakes moving upward by the known word OM, gains independence.

10 The wheel of sacrifice has Love for its nave, Action for its tire, and Brotherhood for its spokes.

11 Man consists of desires. And as is his desire, so is his will; and as is his ill, so is his deed; and whatever deed he does, that he will reap.

12 A stone becomes a plant; a plant a beast; the beast a man; a man a Spirit; and the Spirit — GOD.

13 There exists no spot on the earth, or in the sky, or in the sea, neither is there any in the mountain-clefts, where an evil deed does not bring trouble to the doer.

14 Whoever, not being a sanctified person, pretends to be a Saint, he is indeed the lowest of all men, the thief in all worlds, including that of Brahma.

15 If a man consorting with me (Buddha) does not conform his life to my commandments, what benefit will ten thousand precepts be to him?

16 He who smites will be smitten; he who shows rancor will find rancor; so, from reviling cometh reviling, and to him who is angered comes anger.

17 "He abused me, he reviled me, he beat me, he subdued me"; he who keeps this in mind, and who feels resentment, will find no peace.

18 Like a beautiful flower, full of color, but without scent, are the fine but fruitless words of him who does not act accordingly.

19 When your mind shall have crossed beyond the taint of delusion, then will you become indifferent to all that you have heard or will hear.

20 The wise guard the home of nature's order; they assume excellent forms in secret.

21 If thou losest all, and gettest wisdom by it, thy loss is thy gain.

22 Empty thy mind of evil, but fill it with good.

23 Great works need no great strength, but perseverance.

24 Sleep is but birth into the land of Memory; birth but a sleep in the oblivion of the Past.

25 To forgive without forgetting, is again to reproach the wrong-doer every time the act comes back to us.

26 Every man contains within himself the potentiality of immortality, equilibrated by the power of choice.

27 He who lives in one color of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all.

28 Every time the believer pronounces the word OM, he renews the allegiance to the divine potentiality enshrined within the Soul.

29 People talk of the Devil. Every man has seen him; he is in every sinful heart.

30 The Higher Self knows that highest home of Brahman, which contains all and shines so bright. The wise who without desiring happiness worship that SELF, are not born again.

MAY

I'm weary of conjectures, — this must end 'em.
Thus am I doubly armed: my death and life,
My bane and antidote, are both before me:
This in a moment brings me to an end;
But this informs me I shall never die.
The Soul, secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wrecks of matter, and the crush of worlds.

— ADDISON.

---

1 The eternal Spirit is everywhere. It stands encompassing the whole world.

2 He who feeds the hungry before he has assuaged his own hunger, prepares for himself eternal food. He who renounces that food for the sake of a weaker brother is — a god.

3 The altar on which the sacrifice is offered is Man; the fuel is speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.

4 One moment in eternity is as important as another moment, for eternity changeth not, neither is one part better than another part.

5 Better it would be that a man should eat a lump of flaming iron than that one should break his vows.

6 Even a good man sees evil days, as long as his good deeds have not ripened; but when they have ripened, then does the good man see happy days.

7 By oneself the evil is done, by oneself one suffers; by oneself the evil is left undone, by oneself one is purified.

8 Purity and impurity belong to oneself; no one can purify another.

9 Self is the lord of Self: who else could be the lord! With self well subdued, a man finds a master such as few can find.

10 If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greater of the two conquerors.

11 Who is the great man? He who is strongest in patience. He who patiently endures injury, and maintains a blameless life — he is a man indeed!

12 If thou hast done evil deeds, or if thou wouldst do them, thou mayest arise and run where'er thou wilt, but thou canst not free thyself of thy suffering.

13 There is a road that leads to Wealth; there is another road that leads to Nirvana.

14 An evil deed does not turn on a sudden like curdling milk; it is like fire smoldering in the ashes, which burns the fool.

15 An evil deed kills not instantly, as does a sword, but it follows the evil-doer into his next and still next rebirth.

16 The calumniator is like one who flings dirt at another when the wind is contrary, the dirt does but return on him who threw it.

17 The virtuous man cannot be hurt, the misery that his enemy would inflict comes back on himself.

18 Nature is upheld by antagonism. Passions, resistance, danger, are educators. We acquire the strength we have overcome.

19 If a man understands the self saying "I am He," what could he wish or desire that he should pine after the body?

20 That word which all the Vedas record, which all penances proclaim, which men desire when they live as religious disciples, that word I tell thee briefly, it is OM.

21 As a person having seen one in a dream, recognizes him afterwards; so does one who has achieved proper concentration of mind perceive the SELF.

22 It is better to do one's own duty, even though imperfectly, than to perform another's duty well.

23 The wise who knows the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, does never grieve.

24 The path of virtue lies in the renunciation of arrogance and pride.

25 He who wrongs another unjustly will regret it, though men may applaud him; but he who is wronged is safe from regret, though the world may blame him.

26 There is more courage in facing the world with undisguised truth, than in descending into a wild beast's den.

27 True clemency is in foregoing revenge, when it is in one's power; true patience is in bearing up against disappointments.

28 The happy man must prepare ere the evil day comes; and when it does, let the thought that every good and great man has been made to suffer at some time console him.

29 Wealth in the hands of one who thinks not of helping mankind with it, is sure to turn one day into dry leaves.

30 Like as the night follows the day, so misfortune is the shadow of joy; Karma bestowing her lots with both hands.

31 The eagle catcheth not flies; but even the eagle is disturbed by them.

JUNE

"There is 'true' Knowledge. Learn thou it is this:

To see one Changeless Life in all that lives,
And in the Separate, One Inseparable.
There is imperfect Knowledge: that which sees
The separate existences apart,
And, being separated, holds them real.
There is false Knowledge: that which blindly clings
To one as if 'twere all, seeking no cause,
Deprived of light, narrow, and dull, and 'dark.' "

— SONG CELESTIAL, *Bk.* 18 (*fr. The Bhagavad-Gita*)

---

1 Judge the tree by its fruits, man by his deeds.

2 Theosophy is not the acquirement of powers, whether psychic or intellectual, though both are its servants.

3 Neither is Theosophy the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.

4 Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.

5 Theosophy is the science of life, the art of living.

6 Harmony is the law of life, discord its shadow; whence springs suffering, the teacher, the awakener of consciousness.

7 Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself.

8 The eyes of wisdom are like the ocean depths; there is neither joy nor sorrow in them. Therefore the soul of the disciple must become stronger than joy, and greater than sorrow.

9 We hate but those whom we envy or fear.

10 Self-knowledge is unattainable by what men usually call "self-analysis." It is not reached by reasoning or any brain-powers.

11 Real self-knowledge is the awakening to consciousness of the divine nature of man.

12 Will is the offspring of the Divine, the God in man; Desire, the motive power of the animal life.

13 Will is the exclusive possession of man. It divides him from the brute, in whom instinctive desire only is active.

14 To obtain the knowledge of self, is a greater achievement than to command the elements or to know the future.

15 The great watchword of the True is this — in last analysis all things are divine.

16 Fear is the slave of Pain, and Rebellion her captive.

17 Endurance is the free companion of Sorrow, and Patience her master.

18 The husband of Pain is Rapture, but the souls are few in whom that marriage is consummated.

19 Spirituality is not what we understand by the words "virtue" and "goodness." It is the power of perceiving formless, spiritual essences.

20 The discovery and right use of the true essence of Being — this is the whole secret of life.

21 When desire is for the purely abstract — when it has lost all trace or tinge of "self" — then it has become pure.

22 Adepts are rare as the blossom of the Udumbara tree.

23 The one eternal, immutable law of life alone can judge and condemn man absolutely.

24 Will and Desire are both absolute *creators*, forming the man himself and his surroundings.

25 Will creates intelligently; Desire blindly and unconsciously.

26 Man makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

27 Theosophy is the vehicle of the spirit that giveth life; consequently, nothing *dogmatic* can be *Theosophical*.

28 Some pluck the fruits of the tree of knowledge to crown themselves therewith, instead of plucking them to eat.

29 It is not necessary for truth to put on boxing-gloves.

30 You cannot build a temple of truth by hammering dead stones. Its foundations must precipitate themselves like crystals from the solution of life.

JULY

"The mind, enlightened, casts its grief away!" —

"It is not to be known by knowledge! man
Wotteth it not by wisdom! learning vast
Halts short of it! Only by soul itself
Is soul perceived — when the soul wills it so!
There shines no light save its own light to show
Itself unto itself!"

— THE SECRET OF DEATH (*fr. The Katha Upanishad*).

---

1 One cannot fill a vacuum from within itself.

2 When a certain point is reached, pain becomes its own anodyne.

3 Many a man will follow a mis-leader. Few will recognize truth at a glance.

4 Esteem that to be eminently good, which, when communicated to another, will be increased to yourself.

5 Be persuaded that those things are not your riches which you do not possess in the penetralia of the reasoning power.

6 As many passions of the soul, so many fierce and savage despots.

7 No one is free who has not obtained the empire of himself.

8 It is the business of a musician to harmonize every instrument, but of a well-educated man to adapt himself harmoniously to every fortune.

9 It is excellent to impede an unjust man; but if this be not possible, it is excellent not to act in conjunction with him.

10 Sin should be abstained from, not through fear, but for the sake of the becoming.

11 Vehement desires about any one thing render the soul blind with respect to other things.

12 Many men who have not learnt to argue rationally, still live according to reason.

13 The equal is beautiful in everything, but excess and defect do not appear so.

14 It is the property of a divine intellect to be always intently thinking about the beautiful.

15 As two pieces of wood may come together in the ocean, and having met, may separate again; like this is the meeting of mortals.

16 Youth is like a mountain-torrent; wealth is like the dust on one's feet; manhood is fugitive as a water-drop; life is like foam.

17 Who fulfills not duty with steadfast mind, duty which opens the portals of bliss, surprised by old age and remorse, he is burned by the fire of grief.

18 Even in a forest hermitage, sin prevails over the unholy; the restraint of the senses in one's own house, this is asceticism.

19 Who performs a right action, free from impurity, the house of that man is a forest hermitage.

20 As the streams of a river flow on, and return not, so pass away the days and nights, taking away the lives of men.

21 Unenduring are youth, beauty, life, wealth, lordship, the society of the beloved; let not the wise be deluded by these.

22 In this world, fugitive as tempest-driven waves, death for another is a rich prize earned by virtue in a former birth.

23 The shadows of a cloud, the favor of the base, new corn, a flower, these last only a little time; so it is with youth and riches.

24 Let the wise think on wisdom as unfading and immortal; let him fulfill his duty as though Death grasped him by the hair.

25 If evil be said of thee, and if it be true, correct thyself; if it be a lie, laugh at it.

26 Pagodas are measured by their shadows, and great men by their enviers.

27 The sage does not say what he does; but he does nothing that cannot be said.

28 The man who finds pleasure in vice, and pain in virtue, is still a novice in both.

29 The wise man does good as naturally as he breathes.

30 He is a man who does not turn away from what he has said.

31 The heart of the fool is in his tongue; the tongue of the wise is in his heart.

AUGUST

"Death has no power th' immortal soul to slay,
That, when its present body turns to clay
Seeks a fresh home, and with unlessened might
Inspires another frame with life and light.
So I myself (well I the past recall),
When the fierce Greeks begirt Troy's holy wall,
Was brave Euphorbus: and in conflict drear
Poured forth my blood beneath Atrides' spear.
The shield this arm did bear I lately saw
In Juno's shrine, a trophy of that war."

— DRYDEN'S OVID

---

1 The man who neglects the truth he finds in his soul, in order to follow its dead-letter, is a time-server.

2 He who does not recognize the bread and salt is worse than a wild wolf.

3 Man who has not hesitated to project his image in space and call it the Creator, sculpted not to endow God with his own vices.

4 He who has been once deceived, dreads evil, and suspects it even in truth.

5 Krishna, the golden-haired god, replied not to the reviling of the King of Chedi. To the roar of the tempest, and not to the jackal's howl, the elephant trumpets a reply.

6 Not the tender pliant grass is uprooted by the storm, but the lofty trees. The mighty war only with the mighty.

7 The sandal tree has snakes; the lotus tank, alligators; in happiness there is envy. There are no unmixed pleasures.

8 No creature, no thing is free from evil. The sandal tree has its roots sapped by snakes, its blossoms attacked by bees, its branches broken by monkeys, its top eaten by bears. No part of it is secure from pain.

9 Grieve not about thy sustenance; nature will supply it. When a creature is born, the mother's breast supplies milk.

10 Who gave the swan his whiteness, the parrot his wings of golden green, the peacock his iris-hues? Will not that which provided for them provide for thee?

11 All good fortune belongs to him of contented mind. Is not the whole earth leather-covered for him who wears shoes?

12 This world is a venomous tree, bearing two honey-sweet fruits: the divine essence of poetry and the friendship of the noble.

13 By the fall of water-drops the pitcher is gradually filled; this is the cause of wisdom, of virtue, and of wealth.

14 Let one who would live in the memory of his fellow men, make every day fruitful by generosity, study, and noble arts.

15 No plunge in clear cool water delights so much the heat-oppressed, no pearl necklace the maiden, as the words of the good delight the good.

16 Good men vary. Some are like cocoanuts, full of sweet milk; others, like the jujube, externally pleasing.

17 Like an earthen vessel, easy to break, hard to reunite, are the wicked; the good are like vessels of gold, hard to break and quickly united.

18 Be not a friend to the wicked — charcoal when hot, burns; when cold, it blackens the fingers.

19 Shun him who secretly slanders, and praises openly; he is like a cup of poison, with cream on the surface.

20 A chariot cannot go on one wheel alone; so destiny fails unless men's acts co-operate.

21 The noble delight in the noble; the base do not; the bee goes to the lotus from the wood; not so the frog, though living in the same lake.

22 Like moonbeams trembling on water, truly such is the life of mortals. Knowing this, let duty be performed.

23 Bathe in the river of the soul, O man, for not with water is the soul washed clean.

24 The pure soul is a river whose holy source is self-control, whose water is truth, whose bank is righteousness, whose waves are compassion.

25 Of a gift to be received or given, of an act to be done, time drinks up the flavor, unless it be quickly performed.

26 When the weak-minded is deprived of wealth, his actions are destroyed, like rivulets dried up in hot seasons.

27 He who wants a faultless friend, must remain friendless.

28 Eat and drink with your friends, but do not trade with them.

29 Without trouble one gets no honey. Without grief and sorrow no one passes his life.

30 Vinegar does not catch a fly, but honey. A sweet tongue draweth the snake forth from the earth.

31 What good is advice to a fool?

SEPTEMBER

"Shall there not be as good a 'then' as 'now'?
Haply much better. . . Therefore fear I not;
And therefore, Holy Sir! my life is glad,
Nowise forgetting yet those other lives
Painful and poor, wicked and miserable,
Whereon the Gods grant pity! But for me,
What good I see, humbly I seek to do,
And live obedient to the law, in trust
That what will come, and must come, shall come well."

— LIGHT OF ASIA, *Bk*. 6.

---

1 To him who has subdued self by SELF, his self is a friend; but to him who has not subdued senses by mind, that self is an enemy.

2 The eye is a window which looks into the heart. The brain is a door through which heart escapes.

3 Devotion and clear vision are not his who eats too much, nor his who eats not at all; not his who sleeps too much, nor his who is too awake.

4 At the end of a life of study, the man possessed of knowledge approaches Deity; and at the end of many lives, the wise man becomes one with the ALL.

5 Grief and wrath, avarice and desire, delusion and laziness, vindictiveness and vanity, envy and hatred, censoriousness and slander — are the twelve sins destructive of man's bliss.

6 The wolf changes his coat, and the serpent his skin, but not their nature.

7 The young of the raven appears to it a nightingale.

8 The dog howls at the moon, but the moon heeds it not; be like the moon.

9 Let your soul work in harmony with the universal intelligence, as your breath does with the air.

10 Let no bitterness find entrance into the heart of a mother.

11 Pervert not the heart of a man who is pure, for he will turn thine own first enemy.

12 Do not make a wicked man thy companion, or act on the advice of a fool.

13 Save not thy life at the expense of another's, as he will take two of thy lives in future births.

14 Mock not the deformed; assume not a proud demeanor with thy inferiors; hurt not the feelings of the poor; be kind to those weaker than thyself, and charitable to all beings.

15 Sacrifice not thy weaker child to the stronger, but protect him.

16 Amuse not thyself at the expense of those who depend on thee. Mock not a venerable man, for he is thy superior.

17 Death is a black camel that kneels at everybody's door. Death is a friend and a deliverer.

18 A little hill in a low place thinks itself a great mountain.

19 Men are gnomes condemned to forced toils in the kingdom of darkness (or ignorance).

20 We are the true troglodytes, cave-dwellers, though we call our cavern the world.

21 Living for ages in the night-realm, we dream that our darkness is full day.

22 All life is but a perpetual promise; an engagement renewed, but never fulfilled.

23 Man is a king, dethroned, and cast out from his kingdom; in chains and in a dungeon.

24 The heart of a beggar will not be content with half the universe; he is not born to a part, but to the whole.

25 Our life is the ante-room of the palace where our true treasure lies — immortality.

26 Useless to seek to seize the ocean-echo, by clasping the shell in which it lies hid; as useless to try to seize this essence, by grasping the form in which for a moment it shone.

27 When the leaden clouds clash together, the fair glimpse of heaven is shut out.

28 When the silence falls upon us, we can hear the voices of the gods, pointing out in the quiet light of divine law the true path for us to follow.

29 All the air resounds with the presence of spirit and spiritual laws.

30 The spirit it is, that, under the myriad illusions of life, works steadily towards its goal; silently, imperceptibly, irresistibly, moving on to divinity.

OCTOBER

The consciousness of good, which neither gold,
Nor sordid fame, nor hope of heavenly bliss,
Can purchase; but a life of resolute good,
Unalterable will, quenchless desire
Of universal happiness; the heart
That beats with it in unison; the brain
Whose ever-wakeful wisdom toils to change
Reason's rich stores for its eternal weal.
This "commerce" of sincerest virtue needs
No mediative signs of selfishness,
No jealous intercourse of wretched gain,
No balancings of prudence, cold and long: —
In just and equal measure all is weighed;
One scale contains the sum of human weal,
And one, THE GOOD MAN'S HEART!

— SHELLEY.

---

1 The glamour of Time conceals from the weak souls of men the dark abysses around them, the terrible and mighty laws which incessantly direct their lives.

2 There is no death without sin, and no affliction without transgression.

3 Man's actions are divided, as regards their object, into four classes; they are either *purposeless*, *unimportant*, or *vain*, or *good*.

4 The sun causes day and night, divine and human. Night is for the sleep of beings, day for the performance of their duty.

5 If we were convinced that we could never make our crooked ways straight, we should for ever continue in our errors.

6 Where there are not virtue and discrimination, learning is not to be sown there, no more than good seed in barren soil.

7 A teacher is more venerable than ten sub-teachers; a father, than one hundred teachers; a mother, than a thousand fathers.

8 Let not a man, even though pained, be sour-tempered, nor devise a deed of mischief to another.

9 One is not aged because his head is grey: whoever, although a youth, has wisdom, him the gods consider an elder.

10 A wise man should ever shrink from honor as from poison, and should always be desirous of disrespect as if of ambrosia.

11 Though despised, one sleeps with comfort, with comfort awakes, with comfort lives in this world; but the scorner perisheth.

12 Trust not in business one ever caught asleep by the sun rising or setting, for thereby he incurs great sin.

13 Those who prefer to swim in the waters of their ignorance, and to go down very low, need not exert the body or heart; they need only cease to move, and they will surely sink.

14 As a man digging comes to water, so a zealous student attains unto knowledge.

15 A good man may receive pure knowledge even from an inferior; the highest virtue from the lowest.

16 Ambrosia may be extracted even from poison; elegant speech even from a fool; virtue even from an enemy; and gold from dross.

17 Whoever offers not food to the poor, raiment to the naked, and consolation to the afflicted, is reborn poor, naked, and suffering.

18 As a sower gets not his harvest if he sow seed in salt soil, so the giver gets no fruit by bestowing on the unworthy.

19 There are three things of which one never tires: health, life and wealth.

20 A misfortune that cometh from on high cannot be averted; caution is useless against the decrees of Fate.

21 The worst of maladies is envy; the best of medicines is health.

22 Three things can never be got with three things: wealth, with wishing for it; youth, with cosmetics; health, with medicine.

23 Trifling ruins earnestness, lying is the enemy of truth, and oppression perverts justice.

24 Caution can never incur disgrace; imbecility can never bring honor with it.

25 Whomsoever riches do not exalt, poverty will not abase, nor calamity cast him down.

26 Night and day are the steeds of man; they hurry him on, not he them.

27 Whoso heeds not a plaint, confesses his own meanness; and whoso makes a merit of his charity, incurs reproach.

28 There are four things of which a little goes on a long way: pain, poverty, error, and enmity.

29 He who knows not his own worth, will never appreciate the worth of others.

30 Whosoever is ashamed of his father and mother, is excluded from the ranks of the wise.

31 He who is not lowly in his own sight, will never be exalted in the sight of others.

NOVEMBER

"As large as is the unbounded Universe,
So large that little, hidden Spirit is!
The Heavens and Earths are in it! Fire and air,
And sun and moon and stars; darkness and light,
It comprehends! Whatever maketh Man,
The present of him, and the past of him,
And what shall be of him; — all thoughts and things
Lie folded in the eternal vast of It!"

— THE SECRET OF DEATH (*fr. The Katha Upanishad*).

---

1 In every blessing think of its end, in every misfortune think of it removal.

2 If justice predominates not over injustice in a man, he will speedily fall into ruin.

3 Vain hopes cut man off from every good; but the renunciation of avarice prevents every ill.

4 Patience leads to power, but lust leads to loss.

5 By wisdom is the gift of knowledge displayed; by knowledge are high things obtained.

6 In calamity are men's virtues proved, and by long absence is their friendship tested.

7 That man who accurately understands the movement and the cause of the revolutions of the wheel of life is never deluded.

8 Days end with sunset, nights with the rising of the sun; the end of pleasure is ever grief, the end of grief ever pleasure.

9 All action ends in destruction; death is certain for whatever is born; everything in this world is transient.

10 In information is shown the wit of man, and in travel is his temper tried.

11 In poverty is benevolence assayed, and in the moment of anger is a man's truthfulness displayed.

12 By truth alone is man's mind purified, and by right discipline it doth become inspired.

13 By shaking hands with deceit, one is tossed on the billows of toil.

14 Fear of judgment will deter from wrong, but trifling with it leads to destruction.

15 An act may seem right, but it is by its results that its purpose is shown.

16 Intelligence is shown by good judgment.

17 Learning clears the mind, and ignorance cobwebs it.

18 Whoso takes good advice is secure from falling; but whoso rejects it, falleth into the pit of his own conceit.

19 By a trusty friend is man supported in life, and by reward are friendships increased.

20 Whoso cannot forgive wrong done to him shall learn to know how his good deeds are undone by himself.

21 He who bestows bounty on mankind, makes of mankind his debtor in a future birth.

22 The envious man is never satisfied, nor can he ever hope to become great.

23 The more a man clothes himself in modesty, the better does he conceal his faults.

24 The best policy for a man is not to boast of his virtues.

25 The kindest policy for a strong man is not to flourish his power in the sight of a weaker man.

26 The contentious man induces antagonism; people cannot often repress anger when contending with fools.

27 Intelligence is not shown by witty words, but by wise actions.

28 Of the eloquence of the pleasant speaker all men are enamored.

29 Craft has the best of men; boldness conquers cities; the first is despised, the last admired.

30 The brave man of whose prowess all men stand in need, will never be distressed by adversaries.

DECEMBER

"Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

"Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind."

— TENNYSON (*In Memoriam*)

---

1 The most precious gift received by man on earth is desire for wisdom.

2 In health and wealth man is never in want of friends. True friends, however, are those who remain when they are needed.

3 Of all the animals on earth, man alone has the faculty of causing moral trouble.

4 Man contains three kinds of evil: the evil caused by his (lower) nature; the evil done by man to man; and the evil caused by man to himself.

5 A great man is he who is proof against flattery, vanity, injustice, and the love of pomp and power.

6 The wise man is he who can either take or leave those so-called necessities of life with which other people are intemperate.

7 To hold on with fortitude in one condition, and sobriety in the other, is a proof of a great soul and an impregnable virtue.

8 Let every action be done with perfect gravity, humanity, freedom, and justice, and perform it as though that action were your last.

9 A man can rarely be unhappy by being ignorant of another's thoughts; but he that does not attend to the motions of his own is certainly unhappy.

10 Do not let accidents disturb, or outward objects engross your thoughts; but keep your mind quiet and disengaged, to be ready to learn something good.

11 Manage all your actions, words, and thoughts accordingly, since you can at any moment quit life.

12 What matters dying? If the gods are in being, you can suffer nothing, for they will do you no harm.

13 And if the gods are not, or take no care of mortals — why, then, a world without gods is not worth a man's while to live in.

14 The being of the gods, and their concern in human affairs, is beyond dispute.

15 Remember that life is wearing off, and a smaller part of it is left daily.

16 Depend not upon external supports, nor beg your tranquillity of another. In a word, never throw away your legs to stand upon crutches.

17 If you examine a man that has been well-disciplined and purified by philosophy, you will find nothing that is unsound, false, or foul in him.

18 Life moves in a very narrow compass; yes, and men live in a small corner of the world too.

19 Poor transitory mortals know little even of themselves, much less of those who died long before their time.

20 Death and generation are both mysteries of nature, and resemble each other; the first does but dissolve those elements the latter had combined.

21 Do not suppose you are hurt, and your complaint ceases. Cease your complaint, and you are not hurt.

22 That which does not make man worse, does not make his life worse; as a result, he hath no harm either within or without.

23 At present your nature is distinct; but ere long you will vanish into the whole: you will be returned into that universal reason which gave you your being.

24 Do but return to the principles of wisdom, and those who take you now for a monkey or a wild beast will make a god of you.

25 Do not act as if you had ten thousand years to throw away. Death stands at your elbow. Be good for something, while you live, and it is in your power.

26 He that is so anxious about being talked of when he is dead, does not consider that all who knew him will quickly be gone.

27 If you depend too servilely upon the good word of other people, you will be unworthy of your own nature.

28 Whatever is good has that quality from itself; it is finished by its own nature, and commendation is no part of it.

29 Do not run riot; keep your intentions honest, and your convictions sure.

30 He that does a memorable action, and those who report it, are all but short-lived things.

31 Put yourself frankly into the hands of Fate, and let her spin you out what fortune she pleases.

THE THEOSOPHICAL GLOSSARY

by Helena Petrovna Blavatsky

... *The Theosophical Glossary* published in 1892 by THE THEOSOPHICAL PUBLISCHING SOCIETY, Adelphi, London, W.C. ...The Preface of this work is dated January, 1892, and it is likely that it appeared in print sometime in the early part of 1892. [*Collected Writings*, Volume XIII, p. 222.]

NOTE: This edition is a reproduction of the original, published by THE THEOSOPHY COMPANY in Los Angeles (California) USA, in 1930.

Links

| Preface |

| A B C D E F G H I J K L M N O P Q R S T U V W X Y Z |

THE THEOSOPHICAL GLOSSARY

BY

H. P. BLAVATSKY

AUTHOR OF "ISIS UNVEILED", "THE SECRET DOCTRINE", "THE KEY TO THEOSOPHY"

London:
THE THEOSOPHICAL PUBLISHING
SOCIETY, 7, DUKE STREET, ADELPHI,
W.C.

The Path Office: 132, NASSAU STREET, NEW YORK, U.S.A.
The Theosophist Office: ADYAR, MADRAS, INDIA.
1892

FROM A PHOTOGRAPHIC REPRODUCTION OF THE ORIGINAL EDITION
THE THEOSOPHY COMPANY LOS ANGELES CALIFORNIA 1930

PREFACE.

The Theosophical Glossary labours under the disadvantage of being an almost entirely posthumous work, of which the author only saw the first thirty-two pages in proof. This is all the more regrettable, for H.P.B., as was her wont, was adding considerably to her original copy, and would no doubt have increased the volume far beyond its present limits, and so have thrown light on many obscure terms that are not included in the present Glossary, and more important still, have furnished us with a sketch of the lives and teachings of the most famous Adepts of the East and West.

The Theosophical Glossary purposes to give information on the principal Sanskrit, Pahlavi, Tibetan, Pâli, Chaldean, Persian, Scandinavian, Hebrew, Greek, Latin, Kabalistic and Gnostic words, and Occult terms generally used in Theosophical literature, and principally to be found in *Isis Unveiled*, *Esoteric Buddhism*, *The Secret Doctrine*, *The Key to Theosophy*, etc.; and in the monthly magazines, *The Theosophist*, *Lucifer* and *The Path*, etc., and other publications of the Theosophical Society. The articles marked [w.w.w.] which explain words found in the *Kabalah*, or which illustrate Rosicrucian or Hermetic doctrines, were contributed at the special request of H.P.B. by Bro. W. W. Westcott, M.B., P.M. and P.Z., who is the Secretary General of the Rosicrucian Society, and Præmonstrator of the Kabalah to the Hermetic Order of the G.D.

H.P.B. desired also to express her special indebtedness, as far as the tabulation of facts is concerned, to the *Sanskrit-Chinese Dictionary* of Eitel, *The Hindu Classical Dictionary* of Dowson, *The Vishnu Purâna* of Wilson, and the *Royal Masonic Cyclopædia* of Kenneth Mackenzie.

As the undersigned can make no pretension to the elaborate and extraordinary scholarship requisite for the editing of the multifarious and polyglot contents of H.P.B.'s last contribution to Theosophical literature, there must necessarily be mistakes of transliteration, etc., which specialists in scholarship will at once detect. Meanwhile, however, as nearly every Orientalist has his own system, varying transliterations may be excused in the present work, and not be set down entirely to the "Karma" of the editor.

G. R. S. MEAD.

LONDON, *January*, *1892*.

THEOSOPHICAL GLOSSARY.

A.

A.—The first letter in all the world-alphabets save a few, such for instance as the Mongolian, the Japanese, the Tibetan, the Ethiopian, etc. It is a letter of great mystic power and "magic virtue" with those who have adopted it, and with whom its numerical value is *one*. It is the *Aleph* of the Hebrews, symbolized by the Ox or Bull; the *Alpha* of the Greeks, the one and the first; the *Az* of the Slavonians, signifying the pronoun "I" (referring to the "I am that I am"). Even in Astrology, Taurus (the Ox or Bull or the *Aleph*) is the first of the Zodiacal signs, its colour being white and yellow. The sacred *Aleph* acquires a still more marked sanctity with the Christian Kabalists when they learn that this letter typifies the Trinity in Unity, as it is composed of two *Yods*, one upright, the other reversed with a slanting bar or nexus, thus — **א**. Kenneth R. H. Mackenzie states that "the St. Andrew cross is occultly connected therewith". The divine name, the first in the series corresponding with *Aleph*, is AêHêIêH or *Ahih* when vowelless, and this is a Sanskrit root.

Aahla (*Eg*.). One of the divisions of the *Kerneter* or infernal regions, or Amenti; the word means the "Field of Peace".

Aanroo (*Eg*.). The second division of Amenti. The celestial field of Aanroo is encircled by an iron wall. The field is covered with wheat, and the "Defunct" are represented gleaning it, for the "Master of Eternity"; some stalks being three, others five, and the highest seven cubits high. Those who reached the last two numbers entered the state of bliss (which is called in Theosophy Devachan); the disembodied spirits whose harvest was but three cubits high went into lower regions (*Kâmaloka*). Wheat was with the Egyptians the symbol of the *Law of retribution* or *Karma*. The cubits had reference to the seven, five and three human "principles.

Aaron (*Heb*.). The elder brother of Moses and the *first Initiate* of the

Hebrew Lawgiver. The name means the *Illuminated*, or the *Enlightened*. Aaron thus heads the line, or Hierarchy, of the initiated *Nabim*, or Seers.

Ab (*Heb*.). The eleventh month of the Hebrew civil year; the fifth of the sacred year beginning in July. [w.w.w.]

Abaddon (*Heb*.). An angel of Hell, corresponding to the Greek Apollyon.

Abatur (*Gn*.). In the Nazarene system the "Ancient of Days", *Antiquus Altus*, the Father of the Demiurgus of the Universe, is called the *Third Life* or "Abatur". He corresponds to the *Third* "Logos" in the Secret Doctrine. (See *Codex Nazaræus*.)

Abba Amona (*Heb*.). *Lit*., "Father-Mother"; the occult names of the two higher Sephiroth, *Chokmah* and *Binah*, of the upper triad, the apex of which is Sephira or Kether. From this triad issues the lower septenary of the Sephirothal Tree.

Abhâmsi (*Sk*.). A mystic name of the "four orders of beings" which are, Gods, Demons, Pitris and Men. Orientalists somehow connect the name with "waters", but esoteric philosophy connects its symbolism with *Akâsa*—the ethereal "waters of space", since it is on the bosom and on the seven planes of "space" that the "four orders of (lower) beings" and the three higher Orders of Spiritual Beings are born. (See *Secret Doctrine* I. p. 458, and "Ambhâmsi".)

Âbhâsvaras (*Sk*.). The Devas or "Gods" of *Light and Sound*, the highest of the upper three celestial regions (planes) of the second *Dhyâna* (*q.v.*) A class of gods *sixty-four* in number, representing a certain cycle and an occult number.

Abhâva (*Sk*.). Negation, or non-being of individual objects; the *noumenal* substance, or abstract objectivity.

Abhaya (*Sk*.). "Fearlessness"—a son of Dharma; and also a religious life of duty. As an adjective, "Fearless," Abhaya is an epithet given to every Buddha,

Abhayagiri (*Sk*.). *Lit*., "Mount Fearless" in Ceylon. It has an ancient *Vihâra* or Monastery in which the well-known Chinese traveller Fa-hien found 5,000 Buddhist priests and ascetics in the year 400 of our era, and a School called *Abhayagiri Vâsinah*, "School of the Secret Forest". This philosophical school was regarded as heretical, as the ascetics studied the doctrines of both the "greater" and the "smaller" vehicles—or the *Mahâyâna* and the *Hinayâna* systems and *Triyâna* or the three successive degrees of Yoga; just as a certain Brotherhood does now beyond the Himalayas. This proves that the "disciples of Kâtyâyana" were and are as *unsectarian* as their humble admirers the Theosophists

are now. (See "Sthâvirâh" School.) This was the most mystical of all the schools, and renowned for the number of Arhats it produced. The Brotherhood of *Abhayagiri* called themselves the disciples of Kâtyâyana, the favourite Chela of Gautama, the Buddha. Tradition says that owing to bigoted intolerance and persecution, they left Ceylon and passed beyond the Himalayas, where they have remained ever since.

Abhidharma (*Sk.*). The metaphysical (third) part of *Tripitaka*, a very philosophical Buddhist work by Kâtyâyana.

Abhijñâ (*Sk.*). Six phenomenal (or "supernatural") gifts which Sâkyamuni Buddha acquired in the night on which he reached Buddhaship. This is the "fourth" degree of Dhyâna (the seventh in esoteric teachings) which has to be attained by every true Arhat. In China, the initiated Buddhist ascetics reckon six such powers, but in Ceylon they reckon only five. The first Abhijñâ is *Divyachakchus*, the instantaneous view of anything one *wills* to see; the second, is *Divyasrotra*, the power of comprehending any sound whatever, etc., etc.

Abhimânim (*Sk.*). The name of Agni (fire) the "eldest son of Brahmâ", in other words, the first element or Force produced in the universe at its evolution (the fire of creative desire). By his wife Swâhâ, Abhimânim had three sons (the fires) Pâvaka, Pavamâna and Suchi, and these had "forty-five sons, who, with the original son of Brahmâ and his three descendants, constitute the *forty-nine fires*" of Occultism.

Abhimanyu (*Sk.*). A son of Arjuna. He killed Lakshmana, in the great battle of the Mahâbhârata on its second day, but was himself killed on the thirteenth.

Abhûtarajasas (*Sk.*). A class of gods or *Devas*, during the period of the fifth Manvantara.

Abib (*Heb.*). The first Jewish sacred month, begins in March; is also called *Nisan*.

Abiegnus Mons (*Lat.*). A mystic name, from whence as from a certain mountain, Rosicrucian documents are often found to be issued—"Monte Abiegno". There is a connection with Mount Meru, and other sacred hills. [w.w.w.]

Ab-i-hayat (*Pers.*). Water of immortality. Supposed to give eternal youth and sempiternal life to him who drinks of it.

Abiri (*Gr.*). See Kabiri, also written Kabeiri, the Mighty Ones, celestials, sons of Zedec the just one, a group of deities worshipped in Phœnicia: they seem to be identical with the Titans, Corybantes, Curetes, Telchines and Dii Magni of Virgil. [w.w.w.]

Ablanathanalba (*Gn.*). A term similar to "Abracadabra". It is said by C. W. King to have meant "thou art a father to us"; it reads the same

from either end and was used as a charm in Egypt. (See "Abracadabra".)

Abracadabra (*Gn*.). This symbolic word first occurs in a medical treatise in verse by Samonicus, who flourished in the reign of the Emperor Septimus Severus. Godfrey Higgins says it is from *Abra* or *Abar* "God", in Celtic, and *cad* ''holy"; it was used as a charm, and engraved on *Kameas* as an amulet. [w.w.w.]

Godfrey Higgins was nearly right, as the word "Abracadabra" is a later corruption of the sacred Gnostic term "Abrasax", the latter itself being a still earlier corruption of a sacred and ancient Coptic or Egyptian word: a magic formula which meant in its symbolism "Hurt me not", and addressed the deity in its hieroglyphics as "Father". It was generally attached to an amulet or charm and worn as a Tat (*q.v.*), on the breast under the garments.

Abraxas or Abrasax (*Gn*.). Mystic words which have been traced as far back as Basilides, the Pythagorean, of Alexandria, A.D. 90. He uses Abraxas as a title for Divinity, the supreme of Seven, and as having 365 virtues. In Greek numeration, *a*. 1, *b*. 2, *r*. 100, *a*. I, *x*. 60, *a*. I, *s*. 200 = 365, days of the year, solar year, a cycle of divine action. C. W. King, author of *The Gnostics*, considers the word similar to the Hebrew *Shemhamphorasch*, a holy word, the extended name of God. An Abraxas Gem usually shows a man's body with the head of a cock, one arm with a shield, the other with a whip. [w.w.w.]

Abraxas is the counterpart of the Hindu Abhimânim (*q.v.*) and Brahmâ combined. It is these compound and mystic qualities which caused Oliver, the great Masonic authority, to connect the name of Abraxas with that of Abraham. This was unwarrantable; the virtues and attributes of Abraxas, which are 365 in number, ought to have shown him that the deity was connected with the Sun and solar division of the year—nay, that Abraxas is the antitype, and the Sun, the type.

Absoluteness. When predicated of the UNIVERSAL PRINCIPLE, it denotes an abstract noun, which is more correct and logical than to apply the adjective "absolute" to that which has neither attributes nor limitations, nor can IT have any.

Ab-Soo (*Chald*.). The mystic name for Space, meaning the dwelling of *Ab* the "Father", or the head of the source of the Waters of Knowledge. The lore of the latter is concealed in the invisible space or âkâsic regions.

Acacia (*Gr*.). Innocence; and also a plant used in Freemasonry as a symbol of initiation, immortality, and purity; the tree furnished the sacred Shittim wood of the Hebrews. [w.w.w.]

Achamôth (*Gn*.). The name of the second, the inferior Sophia.

Esoterically and with the Gnostics, the elder Sophia was the Holy Spirit (female Holy Ghost) or the *Sakti* of the Unknown, and the *Divine* Spirit; while Sophia Achamôth is but the personification of the female aspect of the creative male Force in nature; also the Astral Light.

Achar (*Heb*.). The Gods over whom (according to the Jews) Jehovah is *the* God.

Âchâra (*Sk*.). Personal and social (religious) obligations.

Âchârya (*Sk*.). Spiritual teacher, Guru; as Sankar-*âchârya*, *lit*., a "teacher of ethics". A name generally given to Initiates, etc., and meaning "Master".

Achath (*Heb*.). The *one*, the first, feminine; *achad* being masculine. A Talmudic word applied to Jehovah. It is worthy of note that the Sanskrit term *ak* means one, *ekata* being "unity", Brahmâ being called *k*, or *eka*, the one, the first, whence the Hebrew word and application.

Acher (*Heb*.). The Talmudic name of the Apostle Paul. The Talmud narrates the story of the four *Tanaim*, who entered the *Garden of Delight*, *i.e*., came to be initiated; Ben Asai, who looked and lost his sight; Ben Zoma, who looked and lost his reason; Acher, who made depredations in the garden and failed; and Rabbi Akiba, who alone succeeded. The Kabalists say that Acher is Paul.

Acheron (*Gr*.). One of the rivers of Hades in Greek mythology.

Achit (*Sk*.). Absolute *non*-intelligence; as *Chit* is—in contrast—absolute intelligence.

Achyuta (*Sk*.). That which is not subject to change or fall; the opposite to *Chyuta*, "fallen". A title of Vishnu.

Acosmism (*Gr*.). The precreative period, when there was no Kosmos but Chaos alone.

Ad (*Assyr*.). Ad, "the Father". In Aramean *ad* means one, and *ad-ad* "the only one".

Adah (*Assyr*.). Borrowed by the Hebrews for the name of their Adah, father of Jubal, etc. But Adah meaning the first, the one, is universal property. There are reasons to think that *Ak-ad*, means the *first*-born or Son of *Ad*. *Adon* was the first "Lord" of Syria. (See *Isis Unv*. II., pp. 452, 453.)

Adam (*Heb*.). In the *Kabalah* Adam is the "only-begotten", and means also "red earth". (See "Adam-Adami" in the *Sec*. *Doct*. II p. 452.) It is almost identical with *Athamas* or *Thomas*, and is rendered into Greek by *Didumos*, the "twin"—Adam, "the first", in chap. 1 of *Genesis*, being shown, "male-female."

Adam Kadmon (*Heb*). Archetypal Man; Humanity. The

"Heavenly Man" not fallen into sin; Kabalists refer it to the Ten Sephiroth on the plane of human perception. [w.w.w.]

In the *Kabalah* Adam Kadmon is the manifested Logos corresponding to our *Third* Logos; the Unmanifested being the first paradigmic *ideal* Man, and symbolizing the Universe *in abscondito*, or in its "privation" in the Aristotelean sense. The First Logos is the "Light of the World", the Second and the Third—its gradually deepening shadows.

Adamic Earth (*Alch*.). Called the "true oil of gold" or the "primal element" in Alchemy. It is but one remove from the pure homogeneous element.

Adbhuta Brâhmana (*Sk*.). The Brâhmana of miracles; treats of marvels, auguries, and various phenomena.

Adbhuta Dharma (*Sk*.). The "law" of things never heard before. A class of Buddhist works on miraculous or phenomenal events.

Adept (*Lat*.). *Adeptus*, "He who has obtained." In Occultism one who has reached the stage of Initiation, and become a Master in the science of Esoteric philosophy.

Adharma (*Sk*.). Unrighteousness, vice, the opposite of Dharma.

Adhi (*Sk*.). Supreme, paramount.

Adhi-bhautika duhkha (*Sk*.). The second of the three kinds of pain; *lit*., "Evil proceeding from external things or beings".

Adhi-daivika duhkha (*Sk*.). The third of the three kinds of pain. "Evil proceeding from *divine causes*, or a just Karmic punishment".

Adhishtânam (*Sk*.). Basis; a principle in which some other principle inheres.

Adhyâtmika duhkha (*Sk*.). The first of the three kinds of pain; *lit*., "Evil proceeding from Self", an induced or a generated evil by *Self*, or man himself.

Adhyâtma Vidyâ (*Sk*.). *Lit*., "the esoteric luminary". One of the *Pancha Vidyâ Sastras*, or the Scriptures of the Five Sciences.

Âdi (*Sk*.). The First, the primeval.

Âdi (the Sons of). In Esoteric philosophy the "Sons of Adi" are called the "Sons of the Fire-mist". A term used of certain adepts.

Âdi-bhûta (*Sk*.). The first Being; also primordial element. *Adbhuta* is a title of Vishnu, the "first Element" containing all elements, "the *unfathomable* deity".

Âdi-Buddha (*Sk*.). The First and Supreme Buddha—not recognised in the Southern Church. The Eternal Light.

Âdi-budhi (*Sk*.). Primeval Intelligence or Wisdom; the eternal Budhi or Universal Mind. Used of *Divine Ideation*, "Mahâbuddhi" being synonymous with MAHAT.

Âdikrit (*Sk.*). *Lit.*, the "first produced" or made. The creative Force eternal and uncreate, but manifesting periodically. Applied to Vishnu slumbering on the "waters of space" during "pralaya" (*q.v.*).

Âdi-nâtha (*Sk.*). The "first" Lord"—*Âdi* "first" (masc.), *nâtha* "Lord".

Âdi-nidâna (*Sk.*). First and Supreme Causality, from *Âdi*, the first, and *Nidâna* the principal cause (or the concatenation of cause and effect).

Âdi-Sakti (*Sk.*). Primeval, divine Force; the female creative power, and aspect *in* and *of* every male god. The *Sakti* in the Hindu Pantheon is always the spouse of some god.

Âdi-Sanat (*Sk.*). *Lit*., "First Ancient". The term corresponds to the Kabalistic "ancient of days", since it is a title of Brahmâ—called in the *Zohar* the *Atteekah d'Atteekeen*, or "the Ancient of the Ancients", etc.

Âditi (*Sk.*). The Vedic name for the *Mûlaprakriti* of the Vedântists; the abstract aspect of Parabrahman, though both unmanifested and unknowable. In the *Vedas* Âditi is the "Mother-Goddess", her terrestrial symbol being infinite and shoreless space.

Âditi-Gæa. A compound term, Sanskrit and Latin, meaning dual, nature in theosophical writings—spiritual and physical, as Gæa is the goddess of the earth and of objective nature.

Âditya (*Sk.*). A name of the Sun; as Mârttânda he is the Son of Âditi.

Âdityas (*Sk.*). The seven sons of Âditi; the seven planetary gods.

Âdi Varsha (*Sk.*). The first land; the primordial country in which dwelt the first races.

Adonai (*Heb.*). The same as Adonis. Commonly translated "Lord". Astronomically—the Sun. When a Hebrew in reading came to the name IHVH, which is called Jehovah, he paused and substituted the word "Adonai", (Adni); but when written with the points of Alhim, he called it "Elohim". [w.w.w.]

Adonim-Adonai, Adon. The ancient Chaldeo-Hebrew names for the Elohim or creative terrestrial forces, synthesized by Jehovah.

Adwaita (*Sk.*). A Vedânta sect. The non-dualistic (A-dwaita) school of Vedântic philosophy founded by Sankarâchârya, the greatest of the historical Brahmin sages. The two other schools are the Dwaita (dualistic) and the Visishtadwaita; all the three call themselves Vedântic.

Adwaitin (*Sk.*). A follower of the said school.

Adytum (*Gr.*). The Holy of Holies in the pagan temples. A name for the secret and sacred precincts or the inner chamber, into which no

profane could enter; it corresponds to the sanctuary of the altars of Christian Churches.

Æbel-Zivo (*Gn*.). The Metatron or anointed spirit with the Nazarene Gnostics; the same as the angel Gabriel.

Æolus (*Gr*.). The god who, according to Hesiod, binds and looses the winds; the king of storms and winds. A king of Æolia, the inventor of sails and a great astronomer, and therefore deified by posterity.

Æon or **Æons** (*Gr*.). Periods of time; emanations proceeding from the divine essence, and celestial beings; genii and angels with the Gnostics.

Æsir (*Scand*.). The same as *Ases*, the creative Forces personified. The gods who created the black dwarfs or the *Elves of Darkness* in Asgard. The divine Æsir, the Ases are the Elves of Light. An allegory bringing together darkness which comes from light, and matter born of spirit.

Æther (*Gr*.). With the ancients the divine luminiferous substance which pervades the whole universe, the "garment" of the Supreme Deity, Zeus, or Jupiter. With the moderns, Ether, for the meaning of which in physics and chemistry see Webster's *Dictionary* or any other. In esotericism Æther is the third principle of the Kosmic Septenary; the Earth being the lowest, then the Astral light, Ether and *Âkâsa* (phonetically *Âkâsha*) the highest.

Æthrobacy (*Gr*.). *Lit*., walking on, or being lifted into the air with no visible agent at work; "levitation".

It may be conscious or unconscious; in the one case it is magic, in the other either disease or a power which requires a few words of elucidation. We know that the earth is a magnetic body; in fact, as some scientists have found, and as Paracelsus affirmed some 300 years ago, it is one vast magnet. It is charged with one form of electricity—let us call it positive—which it evolves continuously by spontaneous action, in its interior or centre of motion. Human bodies, in common with all other forms of matter, are charged with the opposite form of electricity, the negative. That is to say, organic or inorganic bodies, if left to themselves will constantly and involuntarily charge themselves with and evolve the form of electricity opposite to that of the earth itself. Now, what is weight? Simply the attraction of the earth. "Without the attraction of the earth you would have no weight", says Professor Stewart; "and if you had an earth twice as heavy as this, you would have double the attraction". How then, can we get rid of this attraction? According to the electrical law above stated, there is an attraction between our planet and the organisms upon it, which keeps them upon the surface of the globe. But the law of gravitation has been counteracted in many instances, by levitation of persons and inanimate objects. How

account for this? The condition of our physical systems, say theurgic philosophers, is largely dependent upon the action of our will. If well-regulated, it can produce "miracles"; among others a change of this electrical polarity from negative to positive; the man's relations with the earth-magnet would then become repellent, and "gravity" for him would have ceased to exist. It would then be as natural for him to rush into the air until the repellent force had exhausted itself, as, before, it had been for him to remain upon the ground. The altitude of his levitation would be measured by his ability, greater or less, to charge his body with positive electricity. This control over the physical forces once obtained, alteration of his levity or gravity would be as easy as breathing. (See *Isis Unveiled*, Vol. I., page xxiii.)

Afrits (*Arab*.). A name for native spirits regarded as devils by Mussulmen. Elementals much dreaded in Egypt.

Agapæ (*Gr*.). Love Feasts; the early Christians kept such festivals in token of sympathy, love and mutual benevolence. It became necessary to abolish them as an institution, because of great abuse; Paul in his First Epistle to the Corinthians complains of misconduct at the feasts of the Christians. [w.w.w.].

Agastya (_Sk_.). The name of a great Rishi, much revered in Southern India; the reputed author of hymns in the *Rig Veda*, and a great hero in the *Râmâyana*. In Tamil literature he is credited with having been the first instructor of the Dravidians in science, religion and philosophy. It is also the name of the star "Canopus".

Agathodæmon (*Gr*.). The beneficent, good Spirit as contrasted with the bad one, Kakodæmon. The "Brazen Serpent" of the Bible is the former; the flying serpents of fire are an aspect of Kakodæmon. The Ophites called Agathodæmon the Logos and Divine Wisdom, which in the Bacchanalian Mysteries was represented by a serpent erect on a pole.

Agathon (*Gr*.). Plato's Supreme Deity. *Lit*., "The Good", our ALAYA, or "Universal Soul".

Aged (*Kab*.). One of the Kabbalistic names for Sephira, called also the Crown, or *Kether*.

Agla (*Heb*.). This Kabbalistic word is a talisman composed of the initals of the four words "Ateh Gibor Leolam Adonai", meaning "Thou art mighty for ever O Lord". MacGregor Mathers explains it thus "A, the first; A, the last; G, the trinity in unity; L, the completion of the great work". [w.w.w.]

Agneyastra (*Sk*.). The fiery missiles or weapons used by the Gods in the exoteric *Purânas* and the *Mahâbhârata*; the magic weapons said to have been wielded by the adept-race (the fourth), the Atlanteans. This

"weapon of fire" was given by Bharadwâja to Agnivesa, the son of Agni, and by him to Drona, though the *Vishnu Purâna* contradicts this, saying that it was given by the sage Aurva to King Sagara, his chela. They are frequently mentioned in the *Mahâbhârata* and the *Râmâyana*.

Agni (*Sk*.). The God of Fire in the Veda; the oldest and the most revered of Gods in India. He is one of the three great deities: Agni, Vâyu and Sûrya, and also all the three, as he is the triple aspect of fire; in heaven as the Sun; in the atmosphere or air (Vâyu), as Lightning; on earth, as ordinary Fire. Agni belonged to the earlier Vedic *Trimûrti* before Vishnu was given a place of honour and before Brahmâ and Siva were invented.

Agni Bâhu (*Sk*.). An ascetic son of Manu Swâyambhuva, the "Self-born".

Agni Bhuvah (*Sk*.). *Lit*., "born of fire", the term is applied to the four races of *Kshatriyas* (the second or warrior caste) whose ancestors are said to have sprung from fire. Agni Bhuvah is the son of Agni, the God of Fire; Agni Bhuvah being the same as Kartti-keya, the God of War. (See *Sec. Doct*., Vol. II., p. 550.)

Agni Dhätu Samâdhi (*Sk*.). A kind of contemplation in Yoga practice, when Kundalini is raised to the extreme and the infinitude appears as one sheet of fire. An ecstatic condition.

Agni Hotri (*Sk*.). The priests who served the Fire-God in Aryan antiquity. The term Agni Hotri is one that denotes oblation.

Agni-ratha (*Sk*.). A "Fiery Vehicle" literally. A kind of flying machine. Spoken of in ancient works of magic in India and in the epic poems.

Agnishwâttas (*Sk*.). A class of Pitris, the creators of the first ethereal race of men. Our solar ancestors as contrasted with the *Barhishads*, the "lunar" Pitris or ancestors, though otherwise explained in the *Purânas*.

Agnoia (*Gr*.). "Divested of reason", *lit*., "irrationality", when speaking of the animal Soul. According to Plutarch, Pythagoras and Plato divided the human soul into two parts (the higher and lower manas)—the rational or *noëtic* and the irrational, or *agnoia*, sometimes written "annoia".

Agnostic (*Gr*.). A word claimed by Mr. Huxley to have been coined by him to indicate one who believes nothing which can not be demonstrated by the senses. The later schools of Agnosticism give more philosophical definitions of the term.

Agra-Sandhânî (*Sk*.). The "Assessors" or *Recorders* who read at the

judgment of a disembodied Soul the record of its life in the heart of that "Soul". The same almost as the *Lipikas* of the *Secret Doctrine*. (See *Sec. Doct*., Vol. I., p. 105.)

Agruerus A very ancient Phœnician god. The same as Saturn.

Aham (*Sk*.). "I"—the basis of *Ahankâra*, Self-hood.

Ahan (*Sk*.). "Day"; the Body of Brahmâ, in the *Purânas*.

Ahankâra (*Sk*.). The conception of "I", Self-consciousness or Self-identity; the "I", the egotistical and *mâyâvic* principle in man, due to our ignorance which separates our "I" from the Universal ONE-SELF Personality, Egoism.

Aheie (*Heb*.). Existence. He who exists; corresponds to Kether and Macroprosopus.

Ah-hi (*Sensar*), **Ahi** (*Sk*.), or Serpents. Dhyân Chohans. "Wise Serpents" or Dragons of Wisdom.

Ahi (*Sk*.). A serpent. A name of Vritra, the Vedic demon of drought.

Ahti (*Scand*.). The "Dragon" in the *Eddas*.

Ahu (*Scand*.). "One" and the First.

Ahum (*Zend*.). The first three principles of septenary man in the *Avesta*; the gross living man and his vital and astral principles.

Ahura (*Zend*.). The same as *Asura*, the holy, the Breath-like. Ahura Mazda, the Ormuzd of the Zoroastrians or Parsis, is the Lord who bestows light and intelligence, whose symbol is the Sun (See "Ahura Mazda"), and of whom Ahriman, a European form of "Angra Mainyu" (*q.v.*), is the dark aspect.

Ahura Mazda (*Zend*). The personified deity, the Principle of Universal Divine Light of the Parsis. From Ahura or *Asura*, breath, "spiritual, divine" in the oldest *Rig Veda*, degraded by the orthodox Brahmans into *A-sura*, "*no* gods", just as the Mazdeans have degraded the Hindu Devas (Gods) into Dæva (Devils).

Aidoneus (*Gr*.). The God and King of the Nether World; Pluto or Dionysos Chthonios (subterranean).

Aij Taion. The supreme deity of the *Yakoot*, a tribe in Northern Siberia.

Ain-Aior (*Chald*.). The only "Self-existent" a mystic name for divine substance. [w.w.w.]

Ain (*Heb*.). The negatively existent; deity in repose, and absolutely passive. [w.w.w.]

Aindrî (*Sk*.). Wife of Indra.

Aindriya (*Sk*.). Or *Indrânî*, Indriya; *Sakti*. The female aspect or "wife" of Indra.

Ain Soph (*Heb*.). The "Boundless" or Limitless; Deity emanating and extending. [w.w.w.] Ain Soph is also written *En Soph* and *Ain Suph*, no one, not even Rabbis, being sure of their vowels. In the religious metaphysics of the old Hebrew philosophers, the ONE Principle was an abstraction, like Parabrahmam, though modern Kabbalists have succeeded now, by dint of mere sophistry and paradoxes, in making a "Supreme God" of it and nothing higher. But with the early Chaldean Kabbalists Ain Soph is "without form or being", having "no likeness with anything else" (Franck, *Die Kabbala*, p. 126). That Ain Soph has never been considered as the "Creator" is proved by even such an orthodox Jew as Philo calling the "Creator" the *Logos*, who stands next the "Limitless One", and the "Second God". "The *Second* God is its (Ain Soph's) wisdom", says Philo (*Quaest. et Solut.*). Deity is NO-THING; it is nameless, and therefore called Ain Soph; the word *Ain* meaning NOTHING. (See Franck's *Kabbala*, p. 153 ff.)

Ain Soph Aur (*Heb*.). The Boundless Light which concentrates into the First and highest Sephira or Kether, the Crown. [w.w.w.]

Airyamen Yaêgo (*Zend.*). Or *Airyana Vaêgo*; the primeval land of bliss referred to in the *Vendîdâd*, where Ahura Mazda delivered his laws to Zoroaster (Spitama Zarathustra).

Airyana-ishejô (*Zend.*). The name of a prayer to the "holy Airyamen", the divine aspect of Ahriman before the latter became a dark opposing power, a Satan. For Ahriman is of the same essence with Ahura Mazda, just as Typhon-Seth is of the same essence with Osiris (*q.v.*).

Aish (*Heb*.). The word for "Man".

Aisvarikas (*Sk*.). A theistic school of Nepaul, which sets up Âdi Buddha as a supreme god (Îsvara), instead of seeing in the name that of a principle, an abstract philosophical symbol.

Aitareya (*Sk*.). The name of an Aranyaka (Brâhmana) and a Upanishad of the *Rig Veda*. Some of its portions are purely Vedântic.

Aith-ur (*Chald*.). Solar fire, divine Æther.

Aja (*Sk*.). "Unborn", uncreated; an epithet belonging to many of the primordial gods, but especially to the first *Logos*—a radiation of the Absolute on the plane of illusion.

Ajitas (*Sk*.). One of the Occult names of the twelve great gods incarnating in each Manvantara. The Occultists identify them with the Kumâras. They are called Jnâna (or Gnâna) Devas. Also, a form of Vishnu in the second Manvantara. Called also *Jayas*.

Ajnâna (*Sk.*) or **Agyana** (*Bengali*). Non-knowledge; absence of

knowledge rather than "ignorance" as generally translated. An *Ajnâni* means a "profane".

Akar (*Eg*.). The proper name of that division of the Ker-neter infernal regions, which may be called Hell. [w.w.w.].

Akâsa (*Sk*.). The subtle, supersensuous spiritual essence which pervades all space; the primordial substance erroneously identified with Ether. But it is to Ether what Spirit is to Matter, or *Âtmâ* to *Kâma-rûpa*. It is, in fact, the Universal Space in which lies inherent the eternal Ideation of the Universe in its ever-changing aspects on the planes of matter and objectivity, and from which radiates the *First Logos*, or expressed thought. This is why it is stated in the *Purânas* that Âkâsa has but one attribute, namely sound, for sound is but the translated symbol of *Logos*—"Speech" in its mystic sense. In the same sacrifice (the *Jyotishtoma Agnishtoma*) it is called the "God Âkâsa". In these sacrificial mysteries Âkâsa is the all-directing and omnipotent Deva who plays the part of Sadasya, the superintendent over the magical effects of the religious performance, and it had its own appointed Hotri (priest) in days of old, who took its name. The Âkâsa is the indispensable agent of every *Krityâ* (magical performance) religious or profane. The expression "to stir up the Brahmâ", means to stir up the power which lies latent at the bottom of every magical operation, Vedic sacrifices being in fact nothing if not ceremonial magic. This power is the Âkâsa—in another aspect, *Kundalini*—occult electricity, the alkahest of the alchemists in one sense, or the universal solvent, the same *anima mundi* on the higher plane as the *astral light* is on the lower. "At the moment of the sacrifice the priest becomes imbued with the spirit of Brahmâ, is, for the time being, Brahmâ himself". (*Isis Unveiled*).

Akbar. The great Mogul Emperor of India, the famous patron of religions, arts, and sciences, the most liberal of all the Mussulman sovereigns. There has never been a more tolerant or enlightened ruler than the Emperor Akbar, either in India or in any other Mahometan country.

Akiba (*Heb*.). The only one of the four *Tanaim* (initiated prophets) who entering the *Garden of Delight* (of the occult sciences) succeeded in getting himself initiated while all the others failed. (See the Kabbalistic Rabbis).

Akshara (*Sk*.). Supreme Deity; *lit*., "indestructible", ever perfect.

Akta (*Sk*.). Anointed: a title of Twashtri or Visvakarman, the highest "Creator" and Logos in the *Rig-Veda*. He is called the "Father of the Gods" and "Father of the sacred Fire" (See note page 101, Vol. II., *Sec. Doct*.).

Akûpâra (*Sk*.). The Tortoise, the symbolical turtle on which the earth is said to rest.

Al or El (*Heb*.). This deity-name is commonly translated "God', meaning mighty, supreme. The plural is Elohim, also translated in the Bible by the word God, in the singular. [w.w.w.]

Al-ait (*Phœn*.). The God of Fire, an ancient and very mystic name in Koptic Occultism.

Alaparus (*Chald*.). The second divine king of Babylonia who reigned "three Sari". The first king of the divine Dynasty was Alorus according to Berosus. He was "the appointed Shepherd of the people" and reigned *ten* Sari (or 36,000 years, a *Saros* being 3,600 years).

Alaya (*Sk*.). The Universal Soul (See *Secret Doctrine* Vol. I. pp. 47 *et seq*.). The name belongs to the Tibetan system of the contemplative *Mahâyâna* School. Identical with *Âkâsa* in its mystic sense, and with *Mulâprâkriti*, in its essence, as it is the basis or root of all things.

Alba Petra (*Lat*.). The white stone of Initiation. The "white cornelian" mentioned in St. John's *Revelation*.

Al-Chazari (*Arab*.). A Prince-Philosopher and Occultist. (See *Book Al-Chazari*.)

Alchemists. From *Al* and *Chemi*, fire, or the god and patriarch, *Kham*, also, the name of Egypt. The Rosicrucians of the middle ages, such as Robertus de Fluctibus (Robert Fludd), Paracelsus, Thomas Vaughan (Eugenius Philalethes), Van Helmont, and others, were all alchemists, who sought for the *hidden spirit* in every inorganic matter. Some people—nay, the great majority—have accused alchemists of charlatanry and false pretending. Surely such men as Roger Bacon, Agrippa, Henry Khunrath, and the Arabian Geber (the first to introduce into Europe some of the secrets of chemistry), can hardly he treated as impostors—least of all as fools. Scientists who are reforming the science of physics upon the basis of the atomic theory of Democritus, as restated by John Dalton, conveniently forget that Democritus, of Abdera, was an alchemist, and that the mind that was capable of penetrating so far into the secret operations of nature in one direction must have had good reasons to study and become a Hermetic philosopher. Olaus Borrichius says that the cradle of alchemy is to be sought in the most distant times. (*Isis Unveiled*).

Alchemy, in Arabic *Ul-Khemi*, is, as the name suggests, the chemistry of nature. *Ul-Khemi* or *Al-K m a*, however, is only an Arabianized word, taken from the Greek *χημεία* (chemeia) from *χυμός*—"juice", sap extracted from a plant. Says Dr. Wynn Westcott: "The earliest use of the actual term 'alchemy' is found in the works of Julius Firmicus Maternus, who lived in the days of Constantine the Great. The Imperial Library in Paris contains the oldest-extant alchemic treatise known in Europe; it was written by Zosimus the Panopolite about 400 A.D.

in the Greek language, the next oldest is by Æneas Gazeus, 480 A.D." It deals with the finer forces of nature and the various conditions in which they are found to operate. Seeking under the veil of language, more or less artificial, to convey to the uninitiated so much of the *mysterium magnum* as is safe in the hands of a selfish world, the alchemist postulates as his first principle the existence of a certain Universal Solvent by which all composite bodies are resolved into the homogeneous substance from which they are evolved, which substance he calls pure gold, or *summa materia*. This solvent, also called *menstvuum universale*, possesses the power of removing all the seeds of disease from the human body, of renewing youth and prolonging life. Such is the *lapis philosophorum* (philosopher's stone). Alchemy first penetrated into Europe through Geber, the great Arabian sage and philosopher, in the *eighth* century of our era; but it was known and practised long ages ago in China and in Egypt, numerous papyri on alchemy and other proofs of its being the favourite study of kings and priests having been exhumed and preserved under the generic name of Hermetic treatises. (See "Tabula Smaragdina"). Alchemy is studied under three distinct aspects, which admit of many different interpretations, *viz*.: the Cosmic, Human, and Terrestrial. These three methods were typified under the three alchemical properties—sulphur, mercury, and salt. Different writers have stated that there are three, seven, ten, and twelve processes respectively; but they are all agreed that there is but one object in alchemy, which is to transmute gross metals into pure gold. What that gold, however, really is, very few people understand correctly. No doubt that there is such a thing in nature as transmutation of the baser metals into the nobler, or gold. But this is only one aspect of alchemy, the terrestrial or purely material, for we sense logically the same process taking place in the bowels of the earth. Yet, besides and beyond this interpretation, there is in alchemy a symbolical meaning, purely psychic and spiritual. While the Kabbalist-Alchemist seeks for the realization of the former, the Occultist-Alchemist, spurning the gold of the mines, gives all his attention and directs his efforts only towards the transmutation of the baser *quaternary* into the divine upper *trinity* of man, which when finally blended are one. The spiritual, mental, psychic, and physical planes of human existence are in alchemy compared to the four elements, fire, air, water and earth, and are each capable of a threefold constitution, *i.e*., fixed, mutable and volatile. Little or nothing is known by the word concerning the origin of this archaic branch of philosophy; but it is certain that it antedates the construction of any known Zodiac, and, as dealing with the personified forces of nature, probably also any of the mythologies of the world; nor is there any doubt that the true secret of transmutation (on the physical plane) was known in

days of old, and lost before the dawn of the so-called historical period. Modern chemistry owes its best fundamental discoveries to alchemy, but regardless of the undeniable truism of the latter that there is but *one* element in the universe, chemistry has placed metals in the class of elements and is only now beginning to find out its gross mistake. Even some Encyclopædists are now forced to confess that if most of the accounts of transmutations are fraud or delusion, "yet some of them are accompanied by testimony *which renders them probable*. . . By means of the galvanic battery even the alkalis have been discovered to have a metallic base. The possibility of obtaining metal from other substances which contain the ingredients composing it, and *of changing one metal into another* . . . must therefore be left undecided. Nor are all alchemists to be considered impostors. Many have laboured under the conviction of obtaining their object, with indefatigable patience and purity of heart, which is earnestly recommended by sound alchemists as the principal requisite for the success of their labours." (*Pop. Encyclop.*)

Alcyone (*Gr.*), or Halcyone, daughter of Æolus, and wife of Ceyx, who was drowned as he was journeying to consult the oracle, upon which she threw herself into the sea. Accordingly both were changed, through the mercy of the gods, into king-fishers. The female is said to lay her eggs *on the sea and keep it calm* during the seven days before and seven days after the winter solstice. It has a very occult significance in ornithomancy.

Alectromancy (*Gr.*). Divination by means of a cock, or other bird; a circle was drawn and divided into spaces, each one allotted to a letter; corn was spread over these places and note was taken of the successive lettered divisions from which the bird took grains of corn. [w.w.w.]

Alethæ (*Phœn.*). "Fire worshippers" from *Al-alt*, the God of Fire. The same as the Kabiri or *divine* Titans. As the seven emanations of Agruerus (Saturn) they are connected with all the fire, solar and "storm" gods (*Maruts*).

Aletheia (*Gr.*). Truth; also Alethia, one of Apollo's nurses.

Alexandrian School (of Philosophers). This famous school arose in Alexandria (Egypt) which was for several centuries the great seat of learning and philosophy. Famous for its library, which bears the name of "Alexandrian", founded by Ptolemy Soter, who died in 283 B.C., at the very beginning of his reign; that library which once boasted of 700,000 rolls or volumes (Aulus Gellius); for its museum, the first real academy of sciences and arts; for its world-famous scholars, such as Euclid (the father of scientific geometry), Apollonius of Perga (the author of the still extant work on conic sections), Nicomachus (the arithmetician); astronomers, natural philosophers, anatomists such as Herophilus and

Erasistratus, physicians, musicians, artists, etc., etc.; it became still more famous for its Eclectic, or the New Platonic school, founded in 193 A.D., by Ammonius Saccas, whose disciples were Origen, Plotinus, and many others now famous in history. The most celebrated schools of Gnostics had their origin in Alexandria. Philo Judæus, Josephus, Iamblichus, Porphyry, Clement of Alexandria, Eratosthenes the astronomer, Hypatia the virgin philosopher, and numberless other stars of second magnitude, all belonged at various times to these great schools, and helped to make Alexandria one of the most justly renowned seats of learning that the world has ever produced.

Alhim (*Heb*.). See "Elohim".

Alkahest (*Arab*.). The universal solvent in Alchemy (see "Alchemy"); but in mysticism, the Higher Self, the union with which makes of matter (lead), gold, and restores all compound things such as the human body and its attributes to their primæval essence.

Almadel; the Book. A treatise on Theurgia or White Magic by an unknown mediæval European author; it is not infrequently found in volumes of MSS. called *Keys of Solomon*. [w.w.w.]

Almeh (*Arab*.). Dancing girls; the same as the Indian *nautches*, the temple and public dancers.

Alpha Polaris (*Lat*.). The same as *Dhruva*, the pole-star of 31,105 years ago.

Alswider (*Scand*.). "All-swift", the name of the horse of the moon, in the *Eddas*.

Altruism (*Lat*.). From *alter* = other. A quality opposed to egoism. Actions tending to do good to others, regardless of self.

Alze, Liber; de Lapide Philosophico. An alchemic treatise by an unknown German author; dated 1677. It is to be found reprinted in the Hermetic Museum; in it is the well known design of a man with legs extended and his body hidden by a seven pointed star. Eliphaz Lévi has copied it. [w.w.w.]

Ama (*Heb*.)., **Amia**, (*Chald*.). Mother. A title of Sephira Binah, whose "divine name is Jehovah" and who is called "Supernal Mother".

Amânasa (*Sk*.). The "Mindless", the early races of this planet; also certain Hindu gods.

Amara-Kosha (*Sk*.). The "immortal vocabulary". The oldest dictionary known in the world and the most perfect vocabulary of classical Sanskrit; by Amara Sinha, a sage of the second century.

Ambâ (*Sk*.). The name of the eldest of the seven *Pleiades*, the heavenly sisters married each to a Rishi belonging to the *Saptariksha* or the seven Rishis of the constellation known as the Great Bear.

Ambhâmsi (*Sk.*). A name of the chief of the Kumâras Sanat-Sujâta, signifying the "waters". This epithet will become more comprehensible when we remember that the later type of Sanat-Sujâta was Michael, the Archangel, who is called in the Talmud "the Prince of *Waters*", and in the Roman Catholic Church is regarded as the patron of gulfs and promontories. Sanat-Sujâta is the immaculate son of the immaculate mother (Ambâ or Aditi, chaos and space) or the "waters" of limitless space. (See *Secret Doctrine*, Vol. I., p. 460.)

Amdo (*Tib.*). A sacred locality, the birthplace of Tson-kha-pa, the great Tibetan reformer and the founder of the Gelukpa (yellow caps), who is regarded as an Avatar of Amita-buddha.

Amên. In Hebrew is formed of the letters A M N = 1, 40, 50 = 91,and is thus a simile of "Jehovah Adonai" = 10, 5, 6, 5 and 1, 4, 50, 10 = 91 together; it is one form of the Hebrew word for "truth". In common parlance Amen is said to mean "so be it". [w.w.w.]

But, in *esoteric* parlance *Amen* means "the concealed". Manetho Sebennites says the word signifies *that which is hidden* and we know through Hecatæus and others that the Egyptians used the word to call upon their great God of Mystery, Ammon (or "Ammas, the hidden god") to make himself conspicuous and manifest to them. Bonomi, the famous hieroglyphist, calls his worshippers very pertinently the "Amenoph", and Mr. Bonwick quotes a writer who says: "Ammon, the hidden god, will remain for ever hidden till anthropomorphically revealed; gods who are afar off are useless". Amen is styled "Lord of the new-moon festival". Jehovah-Adonai is a new form of the ram-headed god Amoun or Ammon (*q.v.*) who was invoked by the Egyptian priests under the name of Amen.

Amenti (*Eg.*). Esoterically and literally, the dwelling of the God Amen, or Amoun, or the "hidden", secret god. Exoterically the kingdom of Osiris divided into fourteen parts, each of which was set aside for some purpose connected with the after state of the defunct. Among other things, in one of these was the Hall of Judgment. It was the "Land of the West", the "Secret Dwelling", the *dark* land, and the "doorless house". But it was also *Ker-neter*, the "abode of the gods", and the "land of ghosts" like the " Hades" of the Greeks (*q.v.*). It was also the "Good Father's House" (in which there are "many mansions"). The fourteen divisions comprised, among many others, *Aanroo* (*q.v.*), the hall of the Two Truths, the Land of Bliss, *Neter-xev* "the funeral (or burial) place" *Otamer-xev*, the "Silence-loving Fields", and also many other mystical halls and dwellings, one like the Sheol of the Hebrews, another like the Devachan of the Occultists, etc., etc. Out of the fifteen gates of the abode of Osiris, there were two chief ones,

the "gate of entrance" or *Rustu*, and the "gate of exit" (reincarnation) *Amh*. But there was no room in Amenti to represent the orthodox Christian Hell. The worst of all was the Hall of the eternal Sleep and Darkness. As Lepsius has it, the defunct "sleep (therein) in *incorruptible* forms, they wake not to see their brethren, they recognize no longer father and mother, their hearts feel nought toward their wife and children. This is the dwelling of the god *All-Dead*. . . . Each trembles to pray to him, for he hears not. Nobody can praise him, for he regards not those who adore him. Neither does he notice any offering brought to him." This god is *Karmic* Decree; the land of Silence—the abode of those who die absolute disbelievers, those dead from accident before their allotted time, and finally the dead on the threshold of *Avitchi*, which is never in *Amenti* or any other subjective state, *save in one case*, but on this land of forced re-birth. These tarried not very long even in their state of heavy sleep, of oblivion and darkness, but, were carried more or less speedily toward *Amh* the "exit gate".

Amesha Spentas (*Zend*.). Amshaspends. The six angels or divine Forces personified as gods who attend upon Ahura Mazda, of which he is the synthesis and the seventh. They are one of the prototypes of the Roman Catholic "Seven Spirits" or Angels with Michael as chief, or the "Celestial Host"; the "Seven Angels of the Presence". They are the Builders, Cosmocratores, of the Gnostics and identical with the Seven Prajâpatis, the Sephiroth, etc. (*q.v.*).

Amitâbha. The Chinese perversion of the Sanskrit *Amrita Buddha*, or the "Immortal Enlightened", a name of Gautama Buddha. The name has such variations as Amita, Abida, Amitâya, etc., and is explained as meaning both "Boundless Age" and "Boundless Light". The original conception of the ideal of an impersonal divine light has been anthropomorphized with time.

Ammon (*Eg*.). One of the great gods of Egypt. Ammon or Amoun is far older than Amoun-Ra, and is identified with Baal. Hammon, the Lord of Heaven. Amoun-Ra was Ra the Spiritual Sun, the "Sun of Righteousness", etc., for—"the Lord God is a Sun". He is the God of Mystery and the hieroglyphics of his name are often reversed. He is Pan, All-Nature esoterically, and therefore the universe, and the "Lord of Eternity". Ra, as declared by an old inscription, was "begotten by Neith but not engendered". He is called the "self-begotten" Ra, and created goodness from a glance of his fiery eye, as Set-Typhon created evil from his. As Ammon (also Amoun and Amen), Ra, he is "Lord of the worlds enthroned on the Sun's disk and appears in the abyss of heaven". A very ancient hymn spells the name "*Amen-ra*", and hails the "Lord of the thrones of the earth. . . Lord

of Truth, father of the gods, maker of man, creator of the beasts, Lord of Existence, Enlightener of the Earth, sailing in heaven in tranquillity. . . . All hearts are softened at beholding thee, sovereign of life, health and strength! We worship *thy spirit who alone made us*", etc., etc. (See Bonwick's *Egyptian Belief*.) Ammon Ra is called "his mother's husband" and her son. (See "Chnoumis" and "Chnouphis" and also *Secret Doctrine* I, pp. 91 and 393). It was to the "ram-headed" god that the Jews sacrificed *lambs*, and the *lamb* of Christian theology is a disguised reminiscence of the ram.

Ammonius Saccas. A great and good philosopher who lived in Alexandria between the second and third centuries of our era, and who was the founder of the Neo-Platonic School of Philaletheians or "lovers of truth". He was of poor birth and born of Christian parents, but endowed with such prominent, almost divine, goodness as to be called *Theodidaktos*, the "godtaught". He honoured that which was good in Christianity, but broke with it and the churches very early, being unable to find in it any superiority over the older religions.

Amrita (*Sk*.). The ambrosial drink or food of the gods; the food giving immortality. The elixir of life churned out of the ocean of milk in the Purânic allegory. An old Vedic term applied to the sacred Soma juice in the Temple Mysteries.

Amûlam Mûlam (*Sk*.). *Lit*., the "rootless root"; Mulâprakriti of the Vedantins the spiritual "root of nature".

Amun (*Copt*.). The Egyptian god of wisdom, who had only Initiates or Hierophants to serve him as priests.

Anâ (*Chald*.). The "invisible heaven"or Astral Light; the heavenly mother of the terrestrial sea, *Mar*, whence probably the origin of *Anna*, the mother of *Mary*.

Anacalypsis (*Gr*.)., or an "Attempt to withdraw the veil of the Saitic Isis", by Godfrey Higgins. This is a very valuable work, now only obtainable at extravagant prices; it treats of the origin of all myths, religions and mysteries, and displays an immense fund of classical erudition. [w.w.w.]

Anâgâmin (*Sk*.). *Anagam*. One who is no longer to be reborn into the world of desire. One stage before becoming Arhat and ready for Nirvâna. The *third* of the four grades of holiness on the way to final Initiation.

Anâhata Chakram (*Sk*.). The seat or "wheel" of life; the heart, according to some commentators.

Anâhata Shabda (*Sk*.). The mystic voices and sounds heard by the Yogi at the incipient stage of his meditation, The third of the four states

of sound, otherwise called Madhyamâ—the fourth state being when it is perceptible by the physical sense of hearing. The sound in its previous stages is not heard except by those who have developed their internal, highest spiritual senses. The four stages are called respectively, Parâ, Pashyantî, Madhyamâ and Vaikharî.

Anaitia (*Chald*.). A derivation from Anâ (*q.v.*), a goddess identical with the Hindu *Annapurna*, one of the names of Kâlî—the female aspect of Siva—at her best.

Analogeticists. The disciples of Ammonius Saccas (*q.v.*), so called because of their practice of interpreting all sacred legends, myths and mysteries by a principle of analogy and correspondence, which is now found in the Kabbalistic system, and pre-eminently so in the Schools of Esoteric Philosophy, in the East. (See "The Twelve Signs of the Zodiac," by T. Subba Row in *Five Years of Theosophy*.)

Ânanda (*Sk*.). Bliss, joy, felicity, happiness. A name of the favourite disciple of Gautama, the Lord Buddha.

Ânanda-Lahari (*Sk*.). "The wave of joy"; a beautiful poem written by Sankarâchârya, a hymn to Pârvati, very mystical and occult.

Ânandamaya-Kosha (*Sk*.). "The illusive Sheath of Bliss", *i.e*., the mâyâvic or illusory form, the appearance of that which is *formless*. "Bliss", or the higher soul. The Vedantic name for one of the five Koshas or "principles" in man; identical with our Âtmâ-Buddhi or the Spiritual Soul.

Ananga (*Sk*.). The "Bodiless". An epithet of Kâma, god of love.

Ananta-Sesha (*Sk*.). The Serpent of Eternity—the couch of Vishnu during Pralaya (*lit*., endless remain).

Anastasis (*Gr*.). The continued existence of the soul.

Anatu (*Chald*.). The female aspect of Anu (*q.v.*). She represents the Earth and Depth, while her consort represents the Heaven and Height. She is the mother of the god Hea, and produces heaven and earth. Astronomically she is Ishtar, Venus, the Ashtoreth of the Jews.

Anaxagoras (*Gr*.). A famous Ionian philosopher who lived 500 B.C., studied philosophy under Anaximenes of Miletus, and settled in the days of Pericles at Athens. Socrates, Euripides, Archelaus and other distinguished men and philosophers were among his disciples and pupils. He was a most learned astronomer and was one of the first to explain openly that which was taught by Pythagoras secretly, namely, the movements of the planets, the eclipses of the sun and moon, etc. It was he who taught the theory of Chaos, on the principle that "nothing comes from nothing"; and of atoms, as the underlying essence and substance of all bodies, "of the same nature as the bodies which they formed".

These atoms, he taught, were primarily put in motion by *Nous* (Universal Intelligence, the Mahat of the Hindus), which *Nous* is an immaterial, eternal, spiritual entity; by this combination the world was formed, the material gross bodies sinking down, and the ethereal atoms (or fiery ether) rising and spreading in the upper celestial regions. Antedating modern science by over 2000 years, he taught that the stars were of the same material as our earth, and the sun a glowing mass; that the moon was a dark, uninhabitable body, receiving its light from the sun; the comets, wandering stars or bodies; and over and above the said science, he confessed himself thoroughly convinced that *the real existence of things*, perceived by our senses, could not be demonstrably proved. He died in exile at Lampsacus at the age of seventy-two.

Ancients, The. A name given by Occultists to the seven creative Rays, born of Chaos, or the "Deep".

Anda-Katâha (*Sk.*). The outer covering, or the "shell" of Brahmâ's egg; the area within which our manifested universe is encompassed.

Androgyne Goat (of Mendes). See "Baphomet".

Androgyne Ray (*Esot.*). The first differentiated ray; the Second Logos; Adam Kadmon in the *Kabalah*; the "male and female created he them", of the first chapter of Genesis.

Audumla (*Scand.*). The symbol of nature in the Norse mythology; the cow who licks the salt rock, whence the divine Buri is born, before man's creation.

Angâraka (*Sk.*). Fire Star; the planet Mars; in Tibetan, *Mig-mar*.

Augiras. One of the Prajâpatis. A son of Daksha; a lawyer, etc., etc.

Angirasas (*Sk.*). The generic name of several Purânic individuals and things; a class of *Pitris*, the ancestors of man; a river in *Plaksha*, one of the *Sapta dwîpas* (*q.v.*).

Angra Mainyus (*Zend.*). The Zoroastrian name for Ahriman; the evil spirit of destruction and opposition who (in the *Vend dâd*, Fargard I.) is said by Ahura Mazda to "counter-create by his witchcraft" every beautiful land the God creates; for "Angra Mainyu is all death".

Anima Mundi (*Lat.*). The"Soul of the World", the same as the *Alaya* of the Northern Buddhists; the divine essence which permeates, animates and informs all, from the smallest atom of matter to man and god. It is in a sense the "seven-skinned mother" of the stanzas in the *Secret Doctrine*, the essence of seven planes of sentience, consciousness and differentiation, moral and physical. In its highest aspect it is *Nirvâna*, in its lowest Astral Light. It was feminine with the Gnostics, the early Christians and the Nazarenes; bisexual with other sects, who considered it only in its four lower planes. Of igneous, ethereal nature in the

objective world of form (and then ether), and divine and spiritual in its three higher planes. When it is said that every human soul was born by detaching itself from the *Anima Mundi*, it means, esoterically, that our higher Egos are of an essence identical with *It*, which is a radiation of the ever unknown Universal ABSOLUTE.

Anjala (*Sk*.). One of the personified powers which spring from Brahmâ's body—the Prajâpatis.

Anjana (*Sk*.). A serpent, a son of Kasyapa Rishi.

Annamaya Kosha (*Sk*.). A Vedantic term. The same as *Sthûla Sharîra* or the physical body. It is the first "sheath" of the *five* sheaths accepted by the Vedantins, a sheath being the same as that which is called "principle" in Theosophy.

Annapura (*Sk*.). See "Anâ".

Annedotus (*Gr*.). The generic name for the Dragons or Men-Fishes, of which there were five. The historian Berosus narrates that there rose out of the Erythræan Sea on several occasions a semi-dæmon named Oannes or Annedotus, who although part animal yet taught the Chaldeans useful arts and everything that could humanise them. (See Lenormant *Chaldean Magic*, p. 203, and also "Oannes".) [w.w.w.]

Anoia (*Gr*.). "Want of understanding", "folly". Anoia is the name given by Plato and others to the lower Manas when too closely allied with Kâma, which is irrational (*agnoia*). The Greek word *agnoia* is evidently a derivation from and cognate to the Sanskrit word *ajnâna* (phonetically, *agnyana*) or ignorance, irrationality, absence of knowledge. (See "Agnoia" and "Agnostic".)

Anouki (*Eg*.). A form of Isis; the goddess of life, from which name the Hebrew *Ank*, life. (See "Anuki.")

Ansumat (*Sk*.). A Purânic personage, the "nephew of 60,000 uncles" King Sagara's sons, who were reduced to ashes by a single glance from Kapila Rishi's "Eye".

Antahkarana (*Sk*.)., or Antaskarana. The term has various meanings, which differ with every school of philosophy and sect. Thus Sankârachârya renders the word as "understanding"; others, as "the internal instrument, the Soul, formed by the thinking principle and egoism"; whereas the Occultists explain it as the *path* or bridge between the Higher and the Lower Manas, the divine *Ego*, and the *personal* Soul of man. It serves as a medium of communication between the two, and conveys from the Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent *Personality* that survive death and time. It thus stands to reason that

only that which is noble, spiritual and divine in man can testify in Eternity to his having lived.

Anthesteria (*Gr*.). The feast of Flowers (*Floralia*): during this festival the rite of Baptism or purification was performed in the Eleusinian Mysteries in the temple lakes, the Limnae, when the Mystæ were made to pass through the "narrow gate" of Dionysus, to emerge therefrom as full Initiates.

Anthropology. The Science of man; it embraces among other things:—*Physiology*, or that branch of natural science which discloses the mysteries of the organs and their functions in men, animals and plants; and also, and especially,—*Psychology* or the great, and in our days, too much neglected science of the soul, both as an entity distinct from the spirit, and in its relation to the spirit and body. In modern science, psychology deals only or principally with conditions of the nervous system, and almost absolutely ignores the psychical essence and nature. Physicians denominate the science of insanity psychology, and name the lunacy chair in medical colleges by that designation. (*Isis Unveiled*.)

Anthropomorphism (*Gr*.). From "anthropos" meaning man. The act of endowing god or gods with a human form and human attributes or qualities.

Anu (Sk.). An "atom", a title of Brahmâ, who is said to be an atom just as is the infinite universe. A hint at the pantheistic nature of the god.

Anu (*Chald*.). One of the highest of Babylonian deities, "King of Angels and Spirits, Lord of the city of Erech". He is the Ruler and God of Heaven and Earth. His symbol is a star and a kind of Maltese cross—emblems of divinity and sovereignty. He is an abstract divinity supposed to inform the whole expense of ethereal space or heaven, while his "wife" informs the more material planes. Both are the types of the Ouranos and Gaia of Hesiod. They sprang from the original Chaos. All his titles and attributes are graphic and indicate health, purity physical and moral, antiquity and holiness. Anu was the earliest god of the city of Erech. One of his sons was *Bil* or *Vil-Kan*, the god of fire, of various metals, and of weapons. George Smith very pertinently sees in this deity a close connection with a kind of cross breed between "the biblical Tubal Cain and the classical Vulcan" . . . . who is considered to be moreover "the most potent deity in relation to witchcraft and spells generally".

Anubis (*Gr*.). The dog-headed god, identical, in a certain aspect, with Horus. He is pre-eminently the god who deals with the disembodied, or the resurrected in *post mortem* life. *Anepou* is his Egyptian

name. He is a psychopompic deity, "the Lord of the Silent Land of the West, the land of the Dead, the preparer of the way to the other world", to whom the dead were entrusted, to be led by him to Osiris, the Judge. In short, he is the "embalmer" and the "guardian of the dead". One of the oldest deities in Egypt, Mariette Bey having found the image of this deity in tombs of the Third Dynasty.

Anugîtâ (*Sk.*). One of the *Upanishads*. A very occult treatise. (See *The sacred Books of the East*.)

Anugraha (*Sk.*). The eighth creation in the *Vishnu Purâna*.

Anuki (*Eg.*). "See Anouki" *supra*. "The word *Ank* in Hebrew, means 'my life', my being, which is the personal pronoun Anocki, from the name of the Egyptian goddess *Anouki*", says the author of the *Hebrew Mystery*, or the *Source of Measures*.

Anumati (*Sk.*). The moon at the full; when from a god—Soma—she becomes a goddess.

Anumitis (*Sk.*). Inference, deduction in philosophy.

Anunnaki (*Chald.*). Angels or Spirits of the Earth; terrestrial Elementals also.

Anunit (*Chald.*). The goddess of Akkad; Lucifer, the morning star. Venus as the evening star was Ishtar of Erech.

Anupâdaka (*Sk.*). Anupapâdaka, also Aupapâduka; means parentless", "self-existing", born without any parents or progenitors. A term applied to certain self-created gods, and the Dhyâni Buddhas.

Anuttara (*Sk.*). Unrivalled, peerless. Thus *Anuttara Bodhi* means unexcelled or unrivalled intelligence", *Anuttara Dharma*, unrivalled law or religion, &c.

Anyâmsam Aniyasâm (*Sk.*). *A no-ranîyânsam* (in *Bhagavad gîtâ*). *Lit*., "the most atomic of the atomic; smallest of the small". Applied to the universal deity, whose essence is everywhere.

Aour (*Chald.*). The synthesis of the two aspects of *astro-etheric* light; and the *od*—the life-giving, and the *ob*—the death-giving light.

Apâm Napât (*Zend.*). A mysterious being, corresponding to the *Fohat* of the Occultists. It is both a Vedic and an Avestian name. Literally, the name means the "Son of the Waters" (of space, *i.e*., Ether), for in the *Avesta* Apâm Napât stands between the *fire-yazatas* and the *water-yazatas*. (See *Secret Doctrine*, Vol. II., p. 400, note).

Apâna (*Sk.*). "Inspirational breath"; a practice in Yoga. *Pr na* and *apâna* are the "expirational" and the "inspirational" breaths. It is called "vital wind" in *Anugîta*.

Apap (*Eg.*). in Greek *Apophis*. The symbolical Serpent of Evil. The Solar Boat and the Sun are the great Slayers of Apap in the *Book of the*

Dead. It is Typhon, who having killed Osiris, incarnates in Apap, seeking to kill Horus. Like Tao r (or *Ta-ap-oer*) the female aspect of Typhon, Apap is called "the devourer of the Souls", and truly, since Apap symbolizes the animal body, as matter left soulless and to itself. Osiris, being, like all the other Solar gods, a type of the Higher Ego (Christos), Horus (his son) is the lower Manas or the *personal* Ego. On many a monument one can see Horus, helped by a number of dog-headed gods armed with crosses and spears, killing Apap. Says an Orientalist: "The God Horus standing as conqueror upon the Serpent of Evil, may be considered as the earliest form of our well-known group of St. George (who is Michael) and the Dragon, or holiness trampling down sin." Draconianism did not die with the ancient religions, but has passed bodily into the latest Christian form of the worship.

Aparinâmin (*Sk*.). The Immutable and the Unchangeable, the reverse of Parinâmin, that which is subject to modification, differentiation or decay.

Aparoksha (*Sk*.). Direct perception.

Âpava (*Sk*.) *Lit*. "He who sports in the Water". Another aspect of Nârâyana or Vishnu and of Brahmâ combined, for Âpava, like the latter, divides himself into two parts, male and female, and creates Vishnu, who creates Virâj, who creates Manu. The name is explained and interpreted in various ways in Brahmanical literature.

Apavarga (*Sk*.). Emancipation from repeated births.

Apis (*Eg*.). or *Hapi-ankh*. The "living deceased one" or Osiris incarnate in the sacred white Bull. Apis was the bull-god that, on reaching the age of twenty-eight, the age when Osiris was killed by Typhon—was put to death with great ceremony. It was not the Bull that was worshipped but the Osiridian symbol; just as Christians kneel now before the Lamb, the symbol of Jesus Christ, in their churches.

Apocrypha (*Gr*.). Very erroneously explained and adopted as doubtful, or spurious. The word means simply *secret*, *esoteric*, *hidden*.

Apollo Belvidere. Of all the ancient statues of Apollo, the son of Jupiter and Latona, called Phœbus, Helios, the radiant and the Sun, the best and most perfect is the one known by this name, which is in the Belvidere gallery of the Vatican at Rome. It is called the *Pythian Apollo*, as the god is represented in the moment of his victory over the serpent Python. The statue was found in the ruins of Antium, in 1503.

Apollonius of Tyana (*Gr*.). A wonderful philosopher born in Cappadocia about the beginning of the first century; an ardent Pythagorean, who studied the Phœnician sciences under Euthydemus; and Pythagorean philosophy and other studies under Euxenus of

Heraclea. According to the tenets of this school he remained a vegetarian the whole of his long life, fed only on fruit and herbs, drank no wine, wore vestments made only of plant-fibres, walked barefooted, and let his hair grow to its full length, as all the Initiates before and after him. He was initiated by the priests of the temple of Æsculapius (Asclepios) at Ægae, and learnt many of the "miracles" for healing the sick wrought by the god of medicine. Having prepared himself for a higher initiation by a silence of five years, and by travel, visiting Antioch, Ephesus, Pamphylia and other parts, he journeyed *via* Babylon to India, all his intimate disciples having abandoned him, as they feared to go to the "land of enchantments". A casual disciple, Damis, however, whom he met on his way, accompanied him in his travels. At Babylon he was initiated by the Chaldees and Magi, according to Damis, whose narrative was copied by one named Philostratus a hundred years later. After his return from India, he showed himself a true Initiate, in that the pestilences and earthquakes, deaths of kings and other events, which he prophesied duly happened. At Lesbos, the priests of Orpheus, being jealous of him, refused to initiate him into their peculiar mysteries, though they did so several years later. He preached to the people of Athens and other cities the purest and noblest ethics, and the phenomena he produced were as wonderful as they were numerous and well attested. "How is it", enquires Justin Martyr in dismay—"how is it that the talismans (*telesmata*) of Apollonius have power, for they prevent, *as we see*, the fury of the waves and the violence of the winds, and the attacks of the wild beasts; and *whilst our Lord's miracles are preserved by tradition alone*, those of Apollonius *are most numerous and actually manifested in present facts*?" . . (*Quæst*, XXIV.). But an answer is easily found to this in the fact that after crossing the Hindu Kush, Apollonius had been directed by a king to the *abode of the Sages*, whose abode it may be to this day, by whom he was taught unsurpassed knowledge. His dialogues with the Corinthian Menippus indeed give us the esoteric catechism and disclose (when understood) many an important mystery of nature. Apollonius was the friend, correspondent and guest of kings and queens, and no marvellous or "magic" powers are better attested than his. At the end of his long and wonderful life he opened an esoteric school at Ephesus, and died aged almost one hundred years.

Aporrheta (*Gr*.). Secret instructions upon esoteric subjects given during the Egyptian and Grecian Mysteries.

Apsaras (*Sk*.). An Undine or Water-Nymph, from the Paradise or Heaven of Indra. The Apsarases are in popular belief the "wives of the gods" and called *Surânganâs*, and by a less honourable term, *Sumad-âtmajâs* or the "daughters of pleasure", for it is fabled of them

that when they appeared at the churning of the Ocean neither Gods (Suras) nor Demons (Asuras) would take them for legitimate wives. Urvasi and several others of them are mentioned in the *Vedas*. In Occultism they are certain "sleep-producing" aquatic plants, and inferior forces of nature.

Ar-Abu Nasr-al-Farabi, called in Latin Alpharabius, a Persian, and the greatest Aristotelian philosopher of the age. He was born in 950 A.D., and is reported to have been murdered in 1047. He was an Hermetic philosopher and possessed the power of hypnotizing through music, making those who heard him play the lute laugh, weep, dance and do what he liked. Some of his works on Hermetic philosophy may be found in the Library of Leyden.

Arahat (*Sk.*). Also pronounced and written Arhat, Arhan, Rahat, &c., "the worthy one", *lit.*, "deserving divine honours". This was the name first given to the Jain and subsequently to the Buddhist holy men initiated into the esoteric mysteries. The Arhat is one who has entered the best and highest path, and is thus emancipated from re-birth.

Arani (*Sk.*). The "female Arani" is a name of the Vedic Aditi (esoterically, the womb of the world). *Arani* is a *Swastika*, a disc-like wooden vehicle, in which the Brahmins generated fire by friction with *pramantha*, a stick, the symbol of the male generator. A mystic ceremony with a world of secret meaning in it and very sacred, perverted into phallic significance by the materialism of the age.

Âranyaka (*Sk.*). Holy hermits, sages who dwelt in ancient India in forests. Also a portion of the *Vedas* containing Upanishads, etc.

Araritha (*Heb.*). A very famous seven-lettered Kabbalistic wonder-word; its numeration is 813; its letters are collected by Notaricon from the sentence "one principle of his unity, one beginning of his individuality, his change is unity". [w.w.w.].

Arasa Maram (*Sk.*). The Hindu sacred tree of knowledge. In occult philosophy a mystic word.

Arba-il (*Chald.*). The Four Great Gods. *Arba* is Aramaic for four, and *il* is the same as Al or El. Three male deities, and a female who is virginal yet reproductive, form a very common ideal of Godhead. [w.w.w.]

Archangel (*Gr.*). Highest supreme angel. From the Greek *arch*, "chief" or "primordial", and *angelos*, "messenger ".

Archæus (*Gr.*). "The Ancient." Used of the oldest manifested deity; a term employed in the *Kabalah*; "archaic", old, ancient.

Archobiosis (*Gr.*). Primeval beginning of life.

Archetypal Universe (*Kab.*). The ideal universe upon which the objective world was built. [w.w.w.]

Archons (*Gr.*). In profane and biblical language "rulers" and princes; in Occultism, primordial planetary spirits.

Archontes (*Gr.*). The archangels after becoming *Ferouers* (*q.v.*) or their own shadows, having mission on earth; a mystic ubiquity; implying a double life; a kind of hypostatic action, one of purity in a higher region, the other of terrestrial activity exercised on our plane. (See Iamblichus, *De Mysterüs* II., Chap. 3.)

Ardath (*Heb.*). This word occurs in the Second Book of Esdras, ix., 26. The name has been given to one of the recent "occult novels" where much interest is excited by the visit of the hero to a field in the Holy Land so named; magical properties are attributed to it. In the Book of Esdras the prophet is sent to this field called Ardath "where no house is builded" and bidden "eat there only the flowers of the field, taste no flesh, drink no wine, and pray unto the highest continually, and then will I come and talk with thee". [w.w.w.]

Ardha-Nârî (*Sk.*). *Lit.*, "half-woman". Siva represented as Androgynous, as half male and half female, a type of male and female energies combined. (See occult diagram in *Isis Unveiled*, Vol. II.)

Ardhanârîswara (*Sk.*). *Lit.*, "the bi-sexual lord". Esoterically, the unpolarized states of cosmic energy symbolised by the Kabalistic Sephira, Adam Kadmon, &c.

Ares. The Greek name for Mars, god of war; also a term used by Paracelsus, the differentiated Force in Cosmos.

Argha (*Chald.*). The ark, the womb of Nature; the crescent moon, and a lifesaving ship; also a cup for offerings, a vessel used for religious ceremonies.

Arghyanâth (*Sk.*). *Lit.*, "lord of libations".

Arian. A follower of Arius, a presbyter of the Church in Alexandria in the fourth century. One who holds that Christ is a created and human being, inferior to God the Father, though a grand and noble man, a true adept versed in all the divine mysteries.

Aristobulus (*Gr.*). An Alexandrian writer, and an obscure philosopher. A Jew who tried to prove that Aristotle explained the esoteric thoughts of Moses.

Arithmomancy (*Gr.*). The science of correspondences between gods, men, and numbers, as taught by Pythagoras. [w.w.w.]

Arjuna (*Sk.*). *Lit.*, the "white". The third of the five Brothers Pandu or the reputed Sons of Indra (esoterically the same as Orpheus). A disciple of Krishna, who visited him and married Su-bhadrâ, his

sister, besides many other wives, according to the allegory. During the fratricidal war between the *Kauravas* and the *Pândavas*, Krishna instructed him in the highest philosophy, while serving as his charioteer. (See *Bhagavad Gîtâ*.)

Ark of Isis. At the great Egyptian annual ceremony, which took place in the month of Athyr, the boat of Isis was borne in procession by the priests, and *Collyrian* cakes or buns, marked with the sign of the cross (*Tat*), were eaten. This was in commemoration of the weeping of Isis for the loss of Osiris, the Athyr festival being very impressive. "Plato refers to the melodies on the occasion as being very ancient," writes Mr. Bonwick (*Eg. Belief and Mod. Thought*). "The *Miserere* in Rome has been said to be similar to its melancholy cadence, and to be derived from it. Weeping, veiled virgins followed the ark. The *Nornes*, or veiled virgins, wept also for the loss of our Saxon forefathers' god, the ill-fated but good Baldur."

Ark of the Covenant. Every ark-shrine, whether with the Egyptians, Hindus, Chaldeans or Mexicans, was a phallic shrine, the symbol of the *yoni* or womb of nature. The *seket* of the Egyptians, the ark, or sacred chest, stood on the *ara*—its pedestal. The ark of Osiris, with the sacred relics of the god, was "of the same size as the Jewish ark", says S. Sharpe, the Egyptologist, carried by priests with staves passed through its rings in sacred procession, as the ark round which danced David, the King of Israel. Mexican gods also had their arks. Diana, Ceres, and other goddesses as well as gods had theirs. The ark was a boat—a vehicle in every case. "Thebes had a sacred ark 300 cubits long," and "the word *Thebes* is said to mean *ark* in Hebrew," which is but a natural recognition of the place to which the chosen people are indebted for their ark. Moreover, as Bauer writes, "the Cherub was not first used by Moses." The winged Isis was the cherub or *Arieh* in Egypt, centuries before the arrival there of even Abram or Sarai. "The external likeness of some of the Egyptian arks, surmounted by their two winged human figures, to the ark of the covenant, has often been noticed." (*Bible Educator*.) And not only the "external" but the *internal* "likeness" and sameness are now known to all. The arks, whether of the covenant, or of honest, straightforward, Pagan symbolism, had originally and now have one and the same meaning. The chosen people appropriated the idea and forgot to acknowledge its source. It is the same as in the case of the "Urim" and "Thummin" (*q.v.*). In Egypt, as shown by many Egyptologists, the two objects were the emblems of the *Two Truths*. "Two figures of R and Thmei were worn on the breast-plate of the Egyptian High Priest. *Thmé*, plural *thmin*, meant *truth* in Hebrew. Wilkinson says the figure of

Truth had closed eyes. Rosellini speaks of the *Thmei* being worn as a necklace. Diodorus gives such a necklace of gold and stones to the High Priest when delivering judgment. The Septuagint translates Thummin as *Truth*". (Bonwick's *Egyp. Belief.*)

Arka (*Sk.*). The Sun.

Arkites. The ancient priests who were attached to the Ark, whether of Isis, or the Hindu *Argua*, and who were seven in number, like the priests of the Egyptian *Tat* or any other cruciform symbol of the *three* and the *four*, the combination of which gives a male-female number. The *Avgha* (or ark) was the four-fold female principle, and the flame burning over it the triple *lingham*.

Aroueris (*Gr.*). The god Harsiesi, who was the elder Horus. He had a temple at Ambos. If we bear in mind the definition of the chief Egyptian gods by Plutarch, these myths will become more comprehensible; as he well says: "Osiris represents the beginning and principle; Isis, that which receives; and Horus, the compound of both. Horus engendered between them, is not eternal nor incorruptible, but, being always in generation, he endeavours by vicissitudes of imitations, and by periodical passion (yearly re-awakening to life) to continue always young, as if he should never die." Thus, since Horus is the personified physical world, Aroueris, or the "elder Horus", is the ideal Universe; and this accounts for the saying that "he was begotten by Osiris and Isis when these were still in the bosom of their mother"—Space. There is indeed, a good deal of mystery about this god, but the meaning of the symbol becomes clear once one has the key to it.

Artephius.—A great Hermetic philosopher, whose true name was never known and whose works are without dates, though it is known that he wrote his *Secret Book* in the XIIth century. Legend has it that he was one thousand years old at that time. There is a book on dreams by him in the possession of an Alchemist, now in Bagdad, in which he gives out the secret of seeing the past, the present, and the future, in sleep, and of remembering the things seen. There are but two copies of this manuscript extant. The book on *Dreams* by the Jew Solomon Almulus, published in Hebrew at Amsterdam in 1642, has a few reminiscences from the former work of Artephius.

Artes (*Eg.*). The Earth; the Egyptian god Mars.

Artufas. A generic name in South America and the islands for temples of *nagalism* or serpent worship.

Arundhatî (*Sk.*). The "Morning Star"; Lucifer-Venus.

Arûpa (*Sk.*). "Bodiless", formless, as opposed to *rûpa*, "body", or form.

Arvâksrotas (*Sk.*). The *seventh* creation, that of man, in the *Vishnu Purâna*.

Arwaker (*Scand.*). *Lit.*, "early waker". The horse of the chariot of the Sun driven by the maiden Sol, in the *Eddas*.

Ârya (*Sk.*). *Lit.*, "the holy"; originally the title of Rishis, those who had mastered the "Âryasatyâni" (*q.v.*) and entered the Âryanimârga path to Nirvâna or Moksha, the great "four-fold" path. But now the name has become the epithet of a race, and our Orientalists, depriving the Hindu Brahmans of their birth-right, have made Aryans of all Europeans. In esotericism, as the four paths, or stages, can be entered only owing to great spiritual development and "growth in holiness", they are called the "four fruits". The degrees of Arhatship, called respectively Srotâpatti, Sakridâgâmin, Anâgâmin, and Arhat, or the four classes of Âryas, correspond to these four paths and truths.

Ârya-Bhata (Sk.). The earliest Hindu algerbraist and astronomer, with the exception of Asura Maya (*q.v.*); the author of a work called *Ârya Siddhânta*, a system of Astronomy.

Ârya-Dâsa (*Sk.*). *Lit.*, "Holy Teacher". A great sage and Arhat of the Mahâsamghika school.

Aryahata (*Sk.*). The "Path of Arhatship", or of holiness.

Âryasangha (*Sk.*). The Founder of the *first* Yogâchârya School. This Arhat, a direct disciple of Gautama, the Buddha, is most unaccountably mixed up and confounded with a personage of the same name, who is said to have lived in Ayôdhya (Oude) about the fifth or sixth century of our era, and taught Tântrika worship in addition to the Yogâchârya system. Those who sought to make it popular, claimed that he was the same Âryasangha, that had been a follower of Sâkyamuni, and that he was 1,000 years old. Internal evidence alone is sufficient to show that the works written by him and translated about the year 600 of our era, works full of Tantra worship, ritualism, and tenets followed now considerably by the "red-cap" sects in Sikhim, Bhutan, and Little Tibet, cannot be the same as the lofty system of the early Yogâchârya school of pure Buddhism, which is neither northern nor southern, but absolutely esoteric. Though none of the genuine Yogâchârya books (the *Narjol chodpa*) have ever been made public or marketable, yet one finds in the *Yogâchârya Bhûmi Shâstra* of the *pseudo*-Âryasangha a great deal from the older system, into the tenets of which he may have been initiated. It is, however, so mixed up with Sivaism and Tantrika magic and superstitions, that the work defeats its own end, notwithstanding its remarkable dialectical subtilty. How unreliable are the conclusions at which our Orientalists arrive, and how contradictory the dates assigned by them, may be seen in the case in hand. While Csoma de Körös (who, by-the-bye, never

became acquainted with the Gelukpa (yellow-caps), but got all his information from "red-cap" lamas of the Borderland), places the *pseudo*-Âryasangha in the seventh century of our era; Wassiljew, who passed most of his life in China, proves him to have lived much earlier; and Wilson (see *Roy. As. Soc*., Vol. VI., p. 240), speaking of the period when Âryasangha's works, which are still extant in Sanskrit, were written, believes it now "established, that they have been written *at the latest*, from *a century and a half before*, *to as much after*, the era of Christianity". At all events since it is beyond dispute that the Mahâyana religious works were all written far before Âryasangha's time—whether he lived in the "*second* century B.C.", or the "seventh A.D."—and that these contain all and far more of the fundamental tenets of the Yogâchârya system, so disfigured by the Ayôdhyan imitator—the inference is that there must exist somewhere a genuine rendering free from popular Sivaism and left-hand magic.

Aryasatyâni (*Sk*.). The four truths or the four dogmas, which are (1) *Dukha*, or that misery and pain are the unavoidable concomitants of sentient (esoterically, physical) existence; (2) *Samudaya*, the truism that suffering is intensified by human passions; (3) *Nirôdha*, that the crushing out and extinction of all such feelings are possible for a man "on the path"; (4) *Mârga*, the narrow way, or that path which leads to such a blessed result.

Aryavarta (*Sk*.). The "land of the Aryas", or India. The ancient name for Northern India, where the Brahmanical invaders ("from the Oxus" say the Orientalists) first settled. It is erroneous to give this name to the whole,of India, since Manu gives the name of "the land of the Aryas" only to "the tract between the Himalaya and the Vindhya ranges, from the eastern to the western sea".

Asakrit Samâdhi (*Sk*.). A certain degree of ecstatic contemplation. A stage in *Samâdhi*.

Âsana (*Sk*.). The third stage of *Hatha Yoga*, one of the prescribed postures of meditation.

Asat (*Sk*.). A philosophical term meaning "non-being", or rather *non-be-ness*. The "incomprehensible nothingness". *Sat*, the immutable, eternal, everpresent, and the one real "Be-ness" (not Being) is spoken of as being "Born of *Asat*, and Asat begotten by Sat". The unreal, or Prakriti, objective nature regarded as an illusion. Nature, or the illusive shadow of its one true essence.

Asathor (*Scand*.). The same as Thor. The god of storms and thunder, a hero who receives Miölnir, the "storm-hammer", from its fabricators, the dwarfs. With it he conquers Alwin in a "battle of

words"; breaks the head of the giant Hrungir, chastises Loki for his magic; destroys the whole race of giants in Thrymheim; and, as a good and benevolent god, sets up therewith land-marks, sanctifies marriage bonds, blesses law and order, and produces every good and terrific feat with its help. A god in the *Eddas*, who is almost as great as Odin. (See "Miölnir" and "Thor's Hammer".)

Asava Samkhaya (*Pali*). The "finality of the stream", one of the six "Abhijnâs" (*q.v.*). A phenomenal knowledge of the finality of the stream of life and the series of re-births.

Asburj. One of the legendary peaks in the Teneriffe range. A great mountain in the traditions of Iran which corresponds in its allegorical meaning to the World-mountain, Meru. Asburj is that mount "at the foot of which the sun sets".

Asch Metzareph (*Heb.*). The Cleansing Fire, a Kabbalistic treatise, treating of Alchemy and the relation between the metals and the planets. [w.w.w]

Ases (*Scand.*). The creators of the Dwarfs and Elves, the Elementals below men, in the Norse lays. They are the progeny of Odin; the same as the *Æsir*.

Asgard (*Scand.*). The kingdom and the habitat of the Norse gods, the Scandinavian Olympus; situated "higher than the Home of the Light-Elves", but on the same plane as Jotunheim, the home of the Jotuns, the wicked giants versed in magic, with whom the gods are at eternal war. It is evident that the gods of Asgard are the same as the Indian *Suras* (gods) and the Jotuns as the *Asuras*, both representing the conflicting powers of nature—beneficent and maleficent. They are the prototypes also of the Greek gods and the Titans.

Ash (*Heb.*). Fire, whether physical or symbolical fire; also found written in English as *As*, *Aish* and *Esch*.

Ashen and Langhan (*Kolarian.*). Certain ceremonies for casting out evil spirits, akin to those of exorcism with the Christians, in use with the Kolarian tribes in India.

Asherah (*Heb.*). A word, which occurs in the Old Testament, and is commonly translated "groves" referring to idolatrous worship, but it is probable that it really referred to ceremonies of sexual depravity; it is a feminine noun. [w.w.w.]

Ashmog (*Zend.*). The Dragon or Serpent, a monster with a camel's neck in the *Avesta*; a kind of allegorical Satan, who after the Fall, "lost its nature and its name". Called in the old Hebrew (Kabbalistic) texts the "flying camel"; evidently a reminiscence or tradition in both cases of the prehistoric or antediluvian monsters, half bird, half reptile,

Ashtadisa (*Sk.*). The eight-faced space. An imaginary division of space represented as an *octagon* and at other times as a *dodecahedron*.

Ashta Siddhis (*Sk.*). The eight consummations in the practice of Hatha Yoga.

Ashtar Vidyâ (*Sk.*). The most ancient of the Hindu works on Magic. Though there is a claim that the entire work is in the hands of some Occultists, yet the Orientalists deem it lost. A very few fragments of it are now extant, and even these are very much disfigured.

Ash Yggdrasil (*Scand.*). The "Mundane Tree", the Symbol of the World with the old Norsemen, the "tree of the universe, of time and of life". It is ever green, for the Norns of Fate sprinkle it daily with the water of life from the fountain of Urd, which flows in Midgard. The dragon Nidhogg gnaws its roots incessantly, the dragon of Evil and Sin; but the Ash Yggdrasil cannot wither, until the Last Battle (the Seventh Race in the Seventh Round) is fought, when life, time, and the world will all vanish and disappear.

Asiras (*Sk.*). Elementals without heads; *lit.*, "headless"; used also of the first two human races.

Asita (*Sk.*). A proper name; a son of Bharata; a Rishi and a Sage.

Ask (*Scand.*). or Ash tree. The "tree of Knowledge". Together with the *Embla* (alder) the *Ask* was the tree from which the gods of Asgard created the first man.

Aski-kataski-haix-tetrax-damnameneus-aision. These mystic words, which Athanasius Kircher tells us meant " Darkness, Light, Earth, Sun, and Truth", were, says Hesychius, engraved upon the zone or belt of the Diana of Ephesus. Plutarch says that the priests used to recite these words over persons who were possessed by devils. [w.w.w.]

Asmodeus. The Persian *Aêshma-dev*, the *Esham-dev* of the Parsis, "the evil Spirit of Concupiscence", according to B al, whom the Jews appropriated under the name of *Ashmedai*, "the Destroyer", the *Talmud* identifying the creature with Beelzebub and Azrael (Angel of Death), and calling him the "King of the Devils".

Asmoneans. Priest-kings of Israel whose dynasty reigned over the Jews for 126 years. They promulgated the Canon of the Mosaic Testament in contradistinction to the "Apocrypha" (*q.v.*) or Secret Books of the Alexandrian Jews, the Kabbalists, and maintained the dead-letter meaning of the former. Till the time of John Hyrcanus, they were Ascedeans (*Chasidim*) and Pharisees; but later they became Sadducees or *Zadokites*, asserters of Sacerdotal rule as contradistinguished from Rabbinical.

Asoka (*Sk.*). A celebrated Indian king of the Môrya dynasty which

reigned at Magadha. There were two Asokas in reality, according to the chronicles of Northern Buddhism, though the first Asoka—the grand-father of the second, named by Prof. Max M ller the "Constantine of India", was better known by his name of Chandragupta. It is the former who was called, *Piadasi* (Pali) "the beautiful", and *Devânam-piya* "the beloved of the gods", and also *Kâlâsoka*; while the name of his grandson was *Dharmâsôká*—the Asoka of the good law—on account of his devotion to Buddhism. Moreover, according to the same source, the second Asoka had never followed the Brahmanical faith, but was a Buddhist born. It was his grandsire who had been first converted to the new faith, after which he had a number of edicts inscribed on pillars and rocks, a custom followed also by his grandson. But it was the second Asoka who was the most zealous supporter of Buddhism; he, who maintained in his palace from 60 to 70,000 monks and priests, who erected 84,000 *topes* and *stupas* throughout India, reigned 36 years, and sent missions to Ceylon, and throughout the world. The inscriptions of various edicts published by him display most noble ethical sentiments, especially the edict at Allahahad, on the so-called "Asoka's column", in the Fort. The sentiments are lofty and poetical, breathing tenderness for animals as well as men, and a lofty view of a king's mission with regard to his people, that might be followed with great success in the present age of cruel wars and barbarous vivisection.

Asomatous (*Gr.*). *Lit*., without a material body, incorporeal; used of celestial Beings and Angels.

Asrama (*Sk.*). A sacred building, a monastery or hermitage for ascetic purposes. Every sect in India has its *Ashrams*.

Assassins. A masonic and mystic order founded by Hassan Sabah in Persia, in the eleventh century. The word is a European perversion of "Hassan", which forms the chief part of the name. They were simply *Sufis* and addicted, according to the tradition, to *hascheesh-eating*, in order to bring about celestial visions. As shown by our late brother, Kenneth Mackenzie, "they were teachers of the secret doctrines of Islamism; they encouraged mathematics and philosophy, and produced many valuable works. The chief of the Order was called Sheik-el-Jebel, translated the '*Old Man of the Mountains*', and, as their Grand Master, he possessed power of life and death."

Assorus (*Chald.*). The third group of progeny (Kissan and Assorus) from the Babylonian Duad, Tauthe and Apason, according to the Theogonies of Damascius. From this last emanated three others, of which series the last, Aus, begat Belus—"the fabricator of the World, the Demiurgus".

Assur (Chald.). A city in Assyria; the ancient seat of a library from which George Smith excavated the earliest known tablets, to which he assigns a date about 1500 B.C., called *Assur Kileh Shergat*.

Assurbanipal (*Chald*.). The Sardanapalus of the Greeks, "the greatest of the Assyrian Sovereigns, far more memorable on account of his magnificent patronage of learning than of the greatness of his empire", writes the late G. Smith, and adds: "Assurbanipal added more to the Assyrian royal library than *all the kings who had gone before him*". As the distinguished Assyriologist tells us in another place of his "Babylonian and Assyrian Literature" (*Chald. Account of Genesis*) that "the majority of the texts preserved belong to the earlier period previous to B.C. 1600", and yet asserts that "it is to tablets written in his (Assurbanipal's) reign (B.C. 673) that we owe almost all our knowledge of the Babylonian early history", one is well justified in asking, "How do you know?"

Assyrian *Holy Scriptures*. Orientalists show seven such books: the Books of Mamit, of Worship, of Interpretations, of Going to Hades; two Prayer Books (*Kanmagarri* and *Kanmikri*: Talbot) and the Kantolite, the lost Assyrian Psalter.

Assyrian *Tree of Life*. "Asherah" (*q.v.*). It is translated in the Bible by "grove" and occurs 30 times. It is called an "idol"; and Maachah, the grandmother of Asa, King of Jerusalem, is accused of having made for herself such an idol, which was a *lingham*. For centuries this was a religious rite in Judæa. But the original Asherah was a pillar with seven branches on each side surmounted by a globular flower with three projecting rays, and no *phallic* stone, as the Jews made of it, but a metaphysical symbol. "Merciful One, who dead to life raises!" was the prayer uttered before the Asherah, on the banks of the Euphrates. The "Merciful One", was neither the personal god of the Jews who brought the "grove" from their captivity, nor any extra-cosmic god, but the higher triad in man symbolized by the globular flower with its three rays.

Asta-dasha (*Sk*.). Perfect, Supreme Wisdom; a title of Deity.

Aster't (*Heb*.). Astarte, the Syrian goddess, the consort of Adon, or Adonai.

Astræa (*Gr*.). The ancient goddess of justice, whom the wickedness of men drove away from earth to heaven, wherein she now dwells as the constellation *Virgo*.

Astral Body, **or** Astral "Double". The ethereal counterpart or shadow of man or animal. The *Linga Sharira*, the "Doppelgänger". The reader must not confuse it with the ASTRAL SOUL, another name for the lower Manas, or Kama-Manas so-called, the reflection of the HIGHER EGO.

Astral Light (*Occult*). The invisible region that surrounds our globe, as it does every other, and corresponding as the second Principle of Kosmos (the third being Life, of which it is the vehicle) to the *Linga Sharira* or the Astral Double in man. A subtle Essence visible only to a clairvoyant eye, and the lowest but one (*viz*., the earth), of the Seven Akâsic or Kosmic Principles. Eliphas L vi calls it the great Serpent and the Dragon from which radiates on Humanity every evil influence. This is so; but why not add that the Astral Light gives out nothing but what it has received; that it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming epidemics—moral, psychic and physical. Finally, the Astral Light is the same as the *Sidereal Light* of Paracelsus and other Hermetic philosophers. "Physically, it is the ether of modern science. Metaphysically, and in its spiritual, or occult sense, ether is a great deal more than is often imagined. In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall's '*promise* and potency of every quality of life', but also the *realization* of the potency of every quality of spirit. Alchemists and Hermetists believe that their astral, or sidereal ether, besides the above properties of sulphur, and white and red magnesia, or *magnes*, is the *anima mundi*, the workshop of Nature and of all the Kosmos, spiritually, as well as physically. The 'grand magisterium' asserts itself in the phenomenon of mesmerism, in the 'levitation' of human and inert objects; and may be called the ether from its spiritual aspect. The designation *astral* is ancient, and was used by some of the Neo-platonists, although it is claimed by some that the word was coined by the Martinists. Porphyry describes the celestial body which is always joined with the soul as 'immortal, luminous, and star-like'. The root of this word may be found, perhaps, in the Scythic *Aist-aer*—which means star, or the Assyrian *Istar*, which, according to Burnouf has the same sense." (*Isis Unveiled*.)

Astrolatry (*Gr*.). Worship of the Stars.

Astrology (*Gr*.). The Science which defines the action of celestial bodies upon mundane affairs, and claims to foretell future events from the position of the stars. Its antiquity is such as to place it among the very earliest records of human learning. It remained for long ages a secret science in the East, and its final expression remains so to this day, its exoteric application having been brought to any degree of perfection in the West only during the period of time since Varaha Muhira wrote his book on Astrology some 1400 years ago. Claudius Ptolemy, the famous geographer and mathematician, wrote his treatise *Tetrabiblos*

about 135 A.D., which is still the basis of modern astrology. The science of Horoscopy is studied now chiefly under four heads: *viz*., (1) *Mundane*, in its application to meteorology, seismology, husbandry, etc. (2) *State or civic*, in regard to the fate of nations, kings and rulers. (3) *Horary*, in reference to the solving of doubts arising in the mind upon any subject. (4) *Genethliacal*, in its application to the fate of individuals from the moment of their birth to their death. The Egyptians and the Chaldees were among the most ancient votaries of Astrology, though their modes of reading the stars and the modern practices differ considerably. The former claimed that Belus, the Bel or Elu of the Chaldees, a scion of the *divine* Dynasty, or the Dynasty of the king-gods, had belonged to the land of Chemi, and had left it, to found a colony from Egypt on the banks of the Euphrates, where a temple ministered by priests in the service of the "lords of the stars" was built, the said priests adopting the name of *Chaldees*. Two things are known: (*a*) that Thebes (in Egypt) claimed the honour of the invention of Astrology; and (*b*) that it was the Chaldees who taught that science to the other nations. Now Thebes antedated considerably not only "Ur of the Chaldees", but also Nipur, where Bel was first worshipped—Sin, his son (the moon), being the presiding deity of Ur, the land of the nativity of Terah, the Sabean and Astrolatrer, and of Abram, his son, the great Astrologer of biblical tradition. All tends, therefore, to corroborate the Egyptian claim. If later on the name of Astrologer fell into disrepute in Rome and elsewhere, it was owing to the fraud of those who wanted to make money by means of that which was part and parcel of the sacred Science of the Mysteries, and, ignorant of the latter, evolved a system based entirely upon mathematics, instead of on transcendental metaphysics and having the physical celestial bodies as its *upadhi* or material basis. Yet, all persecutions notwithstanding, the number of the adherents of Astrology among the most intellectual and scientific minds was always very great. If Cardan and Kepler were among its ardent supporters, then its later votaries have nothing to blush for, even in its now imperfect and distorted form. As said in *Isis Unveiled* (1. 259): "Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit." (See "Astronomos.")

Astronomos (*Gr*.). The title given to the Initiate in the Seventh Degree of the reception of the Mysteries. In days of old, Astronomy was synonymous with Astrology; and the great Astrological Initiation took place in Egypt at Thebes, where the priests perfected, if they did not wholly invent the science. Having passed through the degrees

of *Pastophoros*, *Neocoros*, *Melanophoros*, *Kistophoros*, and *Balahala* (the degree of Chemistry of the Stars), the neophyte was taught the mystic signs of the Zodiac, in a circle dance representing the course of the planets (the dance of Krishna and the Gopis, celebrated to this day in Rajputana); after which he received a cross, the Tau (or Tat), becoming an *Astronomos* and a Healer. (See *Isis Unveiled*. Vol. II. 365). Astronomy and Chemistry were inseparable in these studies. "Hippocrates had so lively a faith in the influence of the stars on animated beings, and on their diseases, that he expressly recommends not to trust to physicians who are ignorant of astronomy." (Arago.) Unfortunately the key to the final door of Astrology or Astronomy is lost by the modern Astrologer; and without it, how can he ever be able to answer the pertinent remark made by the author of *Mazzaroth*, who writes: "people are said to be born under one sign, while in reality they are born under another, because *the sun is now seen among different stars at the equinox*"? Nevertheless, even the few truths he does know brought to his science such eminent and scientific believers as Sir Isaac Newton, Bishops Jeremy and Hall, Archbishop Usher, Dryden, Flamstead, Ashmole, John Milton, Steele, and a host of noted Rosicrucians.

Asura Mazda (*Sk*.). In the Zend, *Ahura Mazda*. The same as Ormuzd or Mazdeô; the god of Zoroaster and the Parsis.

Asuramaya (*Sk*.). Known also as *Mayâsura*. An Atlantean astronomer, considered as a great magician and sorcerer, well-known in Sanskrit works.

Asuras (*Sk*.). Exoterically, elementals and evil, gods—considered maleficent; demons, and *no* gods. But esoterically—the reverse. For in the most ancient portions of the *Rig Veda*, the term is used for the Supreme Spirit, and therefore the Asuras are spiritual and divine. It is only in the last book of the *Rig Veda*, its latest part, and in the *Atharva Veda*, and the *Brâhmanas*, that the epithet, which had been given to Agni, the greatest Vedic Deity, to Indra and Varuna, has come to signify the reverse of gods. *Asu* means breath, and it is with his breath that Prajâpati (Brahmâ) creates the Asuras. When ritualism and dogma got the better of the Wisdom religion, the initial letter *a* was adopted as a negative prefix, and the term ended by signifying "not a god", and *Sura* only a deity. But in the Vedas the Suras have ever been connected with Surya, the sun, and regarded as *inferior* deities, devas.

Aswamedha (*Sk*.). The Horse-sacrifice; an ancient Brahmanical ceremony.

Aswattha (*Sk*.). The *Bo-tree*, the tree of knowledge, *ficus religiosa*.

Aswins (*Sk*.). or *Aswinau*, dual; or again, *Aswinî-Kumârau*, are the most mysterious and occult deities of all; who have "puzzled the oldest commentators". Literally, they are the "Horsemen", the "divine charioteers", as they ride in a *golden car* drawn by horses or birds or animals, and "are *possessed of many forms*". They are two Vedic deities, the twin sons of the sun and the sky, which becomes the nymph Aswini. In mythological symbolism they are "the bright harbingers of Ushas, the dawn", who are "ever young and handsome, bright, agile, swift as falcons", who "prepare the way for the brilliant dawn to those who have patiently awaited through the night". They are also called the "physicians of Swarga" (or Devachan), inasmuch as they heal every pain and suffering, and cure all diseases. Astronomically, they are asterisms. They were enthusiastically worshipped, as their epithets show. They are the "Ocean-born" (*i.e.*, *space* born) or *Abdhijau*, "crowned with lotuses" or *Pushkara-srajam*, etc., etc. *Yâska*, the commentator in the *Nirukta*, thinks that "the Aswins represent the transition from darkness to light"—cosmically, and we may add, metaphysically, also. But Muir and Goldstücker are inclined to see in them ancient "horsemen of great renown", because, forsooth, of the legend "that the gods refused the Aswins admittance to a sacrifice on the ground that *they had been on too familiar terms with men*". Just so, because as explained by the same Yâska "they are identified with heaven and earth", only for quite a different reason. Truly they are like the *Ribhus*, "originally renowned mortals (but also non-renowned occasionally) who in the course of time are translated into the companionship of gods"; and they show a negative character, "the result of the alliance of light with darkness", simply because these *twins* are, in the esoteric philosophy, the *Kumâra-Egos*, the reincarnating "Principles" in this Manvantara.

Atala (*Sk*.). One of the regions in the Hindu *lokas*, and one of the seven mountains; but esoterically *Atala* is on an astral plane, and was, once on a time, a real island upon this earth.

Atalanta Fugiens (*Lat*.). A famous treatise by the eminent Rosicrucian Michael Maier; it has many beautiful engravings of Alchemic symbolism: here is to be found the original of the picture of a man and woman within a circle, a triangle around it, then a square: the inscription is, "From the first *ens* proceed two contraries, thence come the three principles, and from them the four elementary states; if you separate the pure from the impure you will have the stone of the Philosophers". [w.w.w.]

Atarpi (*Chald*.). or *Atarpi-nisi*, the "man". A personage who was "pious to the gods"; and who prayed the god Hea to remove the evil

of drought and other things before the Deluge is sent. The story is found on one of the most ancient Babylonian tablets, and relates to the sin of the world. In the words of G. Smith "the god Elu or Bel calls together an assembly of the gods, his sons, and relates to them that he is angry at the sin of the world"; and in the fragmentary phrases of the tablet: " . . . . I made them . . . . Their wickedness I am angry at, their punishment shall not be small . . . . let food be exhausted, above let Vul drink up his rain", etc., etc. In answer to Atarpi's prayer the god Hea announces his resolve to destroy the people he created, which he does finally by a deluge.

Atash Behram (*Zend*.). The sacred fire of the Parsis, preserved perpetually in their fire-temples.

Atef (*Eg*.), or Crown of Horus. It consisted of a tall white cap with ram's horns, and the uræus in front. Its two feathers represent the two truths—*life and death*.

Athamaz (*Heb*.). The same as Adonis with the Greeks, the Jews having borrowed all their gods.

Athanor (*Occult*.). The "astral" fluid of the Alchemists, their Archimedean lever; exoterically, the furnace of the Alchemist.

Atharva Veda (*Sk*.). The fourth Veda; *lit*., magic incantation containing aphorisms, incantations and magic formulæ. One of the most ancient and revered Books of the Brahmans.

Athenagoras (*Gr*.). A Platonic philosopher of Athens, who wrote a Greek Apology for the Christians in A.D. 177, addressed to the Emperor Marcus Aurelius, to prove that the accusations brought against them, namely that they were incestuous and ate murdered children, were untrue.

Athor (*Eg*.). "Mother Night." Primeval Chaos, in the Egyptian cosmogony. The goddess of night.

Atîvahikâs (*Sk*.). With the Visishtadwaitees, these are the Pitris, or *Devas*, who help the disembodied soul or *Jiva* in its transit from its dead body to *Paramapadha*.

Atlantidæ (*Gr*.). The ancestors of the Pharaohs and the forefathers of the Egyptians, according to some, and as the Esoteric Science teaches. (See *Sec. Doct*., Vol. II., and *Esoteric Buddhism*.) Plato heard of this highly civilized people, the last remnant of which was submerged 9,000 years before his day, from Solon, who had it from the High Priests of Egypt. Voltaire, the eternal scoffer, was right in stating that "the Atlantidæ (our *fourth* Root Race) made their appearance in Egypt. . . . . It was in Syria and in Phrygia, as well as Egypt, that they established the worship of the Sun." Occult philosophy teaches that the Egyptians were a remnant of the last *Aryan* Atlantidæ.

Atlantis (*Gr*.). The continent that was submerged in the Atlantic and the Pacific Oceans according to the secret teachings and Plato.

Atmâ (or **Atman**) (*Sk*.). The Universal Spirit, the divine Monad, the 7th Principle, so-called, in the septenary constitution of man. The Supreme Soul.

Atma-bhu (*Sk*.). Soul-existence, or existing as soul. (See "Alaya".)

Atmabodha (*Sk*.). *Lit*., "Self-knowledge"; the title of a Vedantic treatise by Sankârachârya.

Atma-jnâni (*Sk*.). The Knower of the World-Soul, or Soul in general.

Atma-matrasu (*Sk*.). To enter into the elements of the "One-Self". (See *Sec*. *Doct*. I., 334.) *Atmamâtra* is the spiritual atom, as contrasted with, and opposed to, the elementary differentiated atom or molecule.

Atma Vidyâ (*Sk*.). The highest form of spiritual knowledge; *lit*., "Soul-knowledge".

Atri, Sons of (*Sk*.). A class of Pitris, the "ancestors of man", or the so-called Prâjapâti, "progenitors"; one of the seven Rishis who form the constellation of the Great Bear.

Attavada (Pali.). The sin of personality.

Atyantika (*Sk*.). One of the four kinds of *pralaya* or dissolution. The "absolute" pralaya.

Atziluth (*Heb*.). The highest of the Four Worlds of the *Kabbalah* referred only to the pure Spirit of God. [w.w.w.] See "Aziluth" for another interpretation.

Audlang (*Scand*.). The second heaven made by Deity above the field of Ida, in the Norse legends.

Audumla (*Scand*.). The Cow of Creation, the "nourisher", from which flowed four streams of milk which fed the giant Ymir or Örgelmir (matter in ebullition) and his sons, the Hrimthurses (Frost giants), before the appearance of gods or men. Having nothing to graze upon she licked the salt of the icerocks and thus produced Buri, "the Producer" in his turn, who had a son Bör (the born) who married a daughter of the Frost Giants, and had three sons, *Odin* (Spirit), *Wili* (Will), and *We* (Holy). The meaning of the allegory is evident. It is the precosmic union of the elements, of Spirit, or the creative Force, with Matter, cooled and still seething, which it forms in accordance with universal Will. Then the *Ases*, "the pillars and supports of the World" (*Cosmocratores*), step in and *create* as All-father wills them.

Augoeides (*Gr*.). Bulwer Lytton calls it the "Luminous Self", or our Higher Ego. But Occultism makes of it something distinct from

this. It is a mystery. The *Augoeides* is the luminous divine radiation of the EGO which, when incarnated, is but its shadow—pure as it is yet. This is explained in the *Amshaspends* and their *Ferouers*.

Aum (*Sk*.). The sacred syllable; the triple-lettered unit; hence the trinity in One.

Aura (*Gr*. and *Lat*.). A subtle invisible essence or fluid that emanates from human and animal bodies and even things. It is a psychic effluvium, partaking of both the mind and the body, as it is the electro-vital, and at the same time an electro-mental aura; called in Theosophy the âkâsic or magnetic aura.

Aurnavâbha (*Sk*.). An ancient Sanskrit commentator.

Aurva (*Sk*.). The Sage who is credited with the invention of the "fiery weapon" called *Agneyâstra*.

Ava-bodha (*Sk*.). "Mother of Knowledge." A title of Aditi.

Avâivartika (*Sk*.). An epithet of every Buddha: *lit*., one who turns no more back; who goes straight to Nirvâna.

Avalokiteswara (*Sk*.). "The on-looking Lord" In the exoteric interpretation, he is Padmapâni (the lotus bearer and the lotus-born) in Tibet, the first divine ancestor of the Tibetans, the complete incarnation or Avatar of Avalokiteswara; but in esoteric philosophy Avaloki, the "on-looker", is the Higher Self, while Padmapâni is the Higher Ego or Manas. The mystic formula "Om mani padme hum" is specially used to invoke their joint help. While popular fancy claims for Avalokiteswara many incarnations on earth, and sees in him, not very wrongly, the spiritual guide of every believer, the esoteric interpretation sees in him the Logos, both celestial and human. Therefore, when the Yogâchârya School has declared Avalokiteswara as Padmâpani "to be the Dhyâni Bodhisattva of Amitâbha Buddha", it is indeed, because the former is *the spiritual reflex in the world of forms* of the latter, both being one—one in heaven, the other on earth.

Avarasâila Sanghârama (*Sk*.). *Lit*., the School of the Dwellers on the western mountain. A celebrated Vihâra (monastery) in Dhana-kstchâka, according to Eitel, "built 600 B.C., and deserted A.D. 600".

Avastan (*Sk*.). An ancient name for Arabia.

Avasthas (*Sk*.). States, conditions, positions.

Avatâra (*Sk*.). Divine incarnation. The descent of a god or some exalted Being, who has progressed beyond the necessity of Rebirths, into the body of a simple mortal. Krishna was an avatar of Vishnu. The Dalai Lama is regarded as an avatar of Avalokiteswara, and the Teschu Lama as one of Tson-kha-pa, or Amitâbha. There are two kinds of avatars: those born from woman, and the parentless, the *anupapâdaka*.

Avebury or **Abury**. In Wiltshire are the remains of an ancient megalithic Serpent temple: according to the eminent antiquarian Stukeley, 1740, there are traces of two circles of stones and two avenues; the whole has formed the representation of a serpent. [w.w.w.]

Avesta (*Zend*). *Lit*., "the Law". From the old Persian *Âbastâ*, "the law". The sacred Scriptures of the Zoroastrians. *Zend* means in the "Zend-Avesta"—a "commentary" or "interpretation". It is an error to regard "Zend" as a language, as "it was applied only to explanatory texts, to the translations of the Avesta" (Darmsteter).

Avicenna. The latinized name of Abu-Ali al Hoséen ben Abdallah Ibn Sina; a Persian philosopher, born 980 A.D., though generally referred to as an Arabian doctor. On account of his surprising learning he was called "the Famous", and was the author of the best and the first alchemical works known in Europe. All the Spirits of the Elements were subject to him, so says the legend, and it further tells us that owing to his knowledge of the Elixir of Life, he still lives, as an adept who will disclose himself to the profane at the end of a certain cycle.

Avidyâ (*Sk*.). Opposed to *Vidyâ*, Knowledge. Ignorance which proceeds from, and is produced by the illusion of the Senses or *Viparyaya*.

Avikâra (*Sk*.). Free from degeneration; changeless—used of Deity.

Avîtchi (*Sk*.). A state: not necessarily after death only or between two births, for it can take place on earth as well. *Lit*., "uninterrupted hell". The last of the eight hells, we are told, "where the culprits *die and are reborn without interruption*—yet not without hope of final redemption. This is because Avitchi is another name for Myalba (our earth) and also a state to which some soulless men are condemned on this physical plane.

Avyakta (*Sk*.). The unrevealed cause; indiscrete or undifferentiated; the opposite of *Vyakta*, the differentiated. The former is used of the unmanifested, and the latter of the manifested Deity, or of Brahma and Brahmâ.

Axieros (*Gr*.). One of the Kabiri.

Axiocersa (*Gr*.). " "

Axiocersus (*Gr*.). " "

Ayana (*Sk*.). A period of time; two Ayanas complete a year, one being the period of the Sun's progress northward, and the other southward in the ecliptic.

Ayin (*Heb*.). *Lit*., "Nothing", whence the name of Ain-Soph. (See "Ain".)

Aymar, Jacques. A famous Frenchman who had great success in the use of the Divining Rod about the end of the 17th century; he was often employed in detecting criminals; two M.D's of the University of Paris,

Chauvin and Garnier reported on the reality of his powers. See Colquhoun on *Magic*. [w.w.w.]

Ayur Veda (*Sk.*). *Lit*., "the Veda of Life".

Ayuta (*Sk.*). 100 Kôti, or a sum equal to 1,000,000,000.

Azareksh (*Zend*). A place celebrated for a fire-temple of the Zoroastrians and Magi during the time of Alexander the Great.

Azazel (*Heb.*). "God of Victory"; the scape-goat for the sins of Israel. He who comprehends the mystery of *Azazel*, says Aben-Ezra, "will learn the mystery of God's name", and truly. See "Typhon" and the scape-goat made sacred to him in ancient Egypt.

Azhi-Dahaka (*Zend.*). One of the Serpents or Dragons in the legends of Iran and the Avesta Scriptures, the allegorical destroying Serpent or Satan.

Aziluth (*Heb.*). The name for the world of the Sephiroth, called the world of Emanations *Olam Aziluth*. It is the great and the highest prototype of the other worlds. "*Atzeelooth* is the Great Sacred Seal by means of which all the worlds are copied which have impressed on themselves the image on the Seal; and as this Great Seal comprehends three stages, which are three *zures* (prototypes) of *Nephesh* (the Vital Spirit or Soul), *Ruach* (the moral and reasoning Spirit), and the *Neshamah* (the Highest Soul of man), so the Sealed have also received three *zures*, namely *Breeah*, *Yetzeerah*, and *Aseeyah*, and these three zures are only one in the Seal" (Myer's *Qabbalah*). The globes A, Z, of our terrestial chain are in Aziluth. (See *Secret Doctrine*.)

Azoth (*Alch.*). The creative principle in Nature, the grosser portion of which is stored in the Astral Light. It is symbolized by a figure which is a cross (See "Eliphas vi"), the four limbs of which bear each one letter of the word *Taro*, which can be read also Rota, Ator, and in many other combinations, each of which has an occult meaning.

A. and Ω. Alpha and Omega, the First and the Last, the beginning and ending of all active existence; the Logos, hence (with the Christians) Christ. See *Rev*. xxi, 6., where John adopts "Alpha and Omega" as the symbol of a Divine Comforter who "will give unto him that is athirst of the fountain of the water of life freely". The word *Azot* or *Azoth* is a mediæval glyph of this idea, for the word consists of the first and last letters of the Greek alphabet, A and Ω of the Latin alphabet, A and Z, and of the Hebrew alphabet, A and T, or *aleph* and *tau*. (See also "Azoth".) [w.w.w.]

B.

B.—The second letter in almost all the alphabets, also the second in the Hebrew. Its symbol is a *house*, the form of *Beth*, the letter itself indicating a dwelling, a shed or a shelter. "As a compound of a root, it is constantly used for the purpose of showing that it had to do with stone; when stones at Beth-el are set up, for instance. The Hebrew value as a numeral is two. Joined with its predecessor, it forms the word *Ab*, the root of 'father', Master, one in authority, and it has the Kabalistical distinction of being the first letter in the Sacred Volume of the Law. The divine name connected with this letter is "*Bakhour*." (*R. M. Cyclop*.)

Baal (*Chald. Heb*.). Baal or Adon (Adonai) was a phallic god. "Who shall ascend unto the hill (the high place) of the Lord; who shall stand in the place of his *Kadushu* (*q.v.*)? " (*Psalms* xxiv. 3.) The "circle dance" performed by King David round the ark, was the dance prescribed by the Amazons in the Mysteries, the dance of the daughters of Shiloh (*Judges* xxi., *et seq*.) and the same as the leaping of the prophets of Baal (I. *Kings* xviii). He was named *Baal-Tzephon*, or god of the crypt (Exodus) and *Seth*, or the *pillar* (*phallus*), because he was the same as Ammon (or Baal-Hammon) of Egypt, called "the hidden god". Typhon, called Set, who was a great god in Egypt during the early dynasties, is an *aspect* of Baal and Ammon as also of Siva, Jehovah and other gods. Baal is the all devouring Sun, in one sense, the fiery Moloch.

Babil Mound (*Chald. Heb*.). The site of the Temple of Bel at Babylon.

Bacchus (*Gr*.). Exoterically and superficially the god of wine and the vintage, and of licentiousness and joy; but the esoteric meaning of this personification is more abstruse and philosophical. He is the Osiris of Egypt, and his life and significance belong to the same group as the other solar deities, all "sin-bearing," killed and resurrected; *e.g*., as Dionysos or Atys of Phrygia (Adonis, or the Syrian Tammuz), as Ausonius, Baldur (*q.v.*), &c., &c. All these were put to death, mourned for, and restored to life. The rejoicings for Atys took place at the *Hilaria* on the "pagan" Easter, March 15. Ausonius, a form of Bacchus, was slain "at the vernal equinox, March 21st, and rose in three days". Tammuz, the double of Adonis and Atys, was mourned by the women at the "grove" of his name "over Bethlehem, where the infant Jesus cried", says St. Jerome. Bacchus is murdered and his mother collects the fragments of his lacerated body as Isis does those of Osiris, and so on.

Dionysos Iacchus, torn to shreds by the Titans, Osiris, Krishna, all descended into Hades and returned again. Astronomically, they all represent the Sun; psychically they are all emblems of the ever-resurrecting "Soul" (the Ego in its re-incarnation); spiritually, all the innocent scape-goats, atoning for the sins of mortals, their own earthly envelopes, and in truth, the poeticized image of DIVINE MAN, the form of clay informed by its God.

Bacon, **Roger**. A Franciscan monk, famous as an adept in Alchemy and Magic Arts. Lived in the thirteenth century in England. He believed *in the philosopher's stone in the way all the adepts of Occultism believe in it*; and also in philosophical astrology. He is accused of having made a head of bronze which having an acoustic apparatus hidden in it, seemed to utter oracles which were words spoken by Bacon himself in another room. He was a wonderful physicist and chemist, and credited with having *invented* gunpowder, though he said he had the secret from "Asian (Chinese) wise men."

Baddha (*Sk*.). Bound, conditioned; as is every mortal who has not made himself free through Nirvâna.

Bagavadam (*Sk*.). A Tamil Scripture on Astronomy and other matters.

Bagh-bog (*Slavon*.). "God"; a Slavonian name for the Greek Bacchus, whose name became the prototype of the name God or *Bagh* and *bog* or *bogh*; the Russian for God.

Bahak-Zivo (*Gn*.). The "father of the Genii" in the *Codex Nazaræus*. The Nazarenes were an early semi-Christian sect.

Bal (*Heb*.). Commonly translated "Lord", but also Bel, the Chaldean god, and Baal, an "idol".

Bala (*Sk*.). or *Panchabalâni*. The "five powers" to be acquired in Yoga practice; full trust or faith; energy; memory; meditation; wisdom.

Baldur (*Scand*.). The "Giver of all Good". The bright God who is "the best and all mankind are loud in his praise; so fair and dazzling is he in form and features, that rays of light seem to issue from him". (*Edda*). Such was the birthsong chanted to Baldur who resurrects as Wali, the spring Sun. Baldur is called the "well-beloved", the "Holy one", "who alone is without sin". He is the "God of Goodness", who "shall be born again, when a new and purer world will have arisen from the ashes of the old, sin-laden world (Asgard)". He is killed by the crafty Loki, because Frigga, the mother of the gods, "while entreating all creatures and all lifeless things to swear that they will not injure the well-beloved", forgets to mention "the weak mistletoe bough", just as the mother of Achilles forgot her son's heel. A dart is made of it by Loki and he places it in the hands of blind Hödur who

kills with it the sunny-hearted god of light. The Christmas misletoe is probably a reminiscence of the mistletoe that killed the Northern God of Goodness.

Bal-ilu (*Chal*.). One of the many titles of the Sun.

Bamboo Books. Most ancient and certainly pre-historic works in Chinese containing the antediluvian records of the *Annals of China*. They were found in the tomb of King Seang of Wai, who died 295 B.C., and claim to go back many centuries.

Bandha (*Sk*.). Bondage; life on this earth; from the same root as *Baddha*.

Baphomet (*Gr*.). The androgyne goat of Mendes. (See *Secret Doctrine*, I. 253). According to the Western, and especially the French Kabalists, the Templars were accused of worshipping Baphomet, and Jacques de Molay, the Grand Master of the Templars, with all his brother-Masons, suffered death in consequence. But esoterically, and philologically, the word never meant "goat", nor even anything so objective as an idol. The term means according to Von Hammer, "baptism" or *initiation into Wisdom*, from the Greek words *βαφη* and *μητις* and from the relation of Baphometus to Pan. Von Hammer must be right. It was a Hermetico-Kabalistic symbol, but the whole story as invented by the Clergy was false. (See "Pan".)

Baptism (*Gr*.). The rite of purification performed during the ceremony of initiation in the sacred *tanks* of India, and also the later identical rite established by John "the Baptist" and practised by his disciples and followers, who were not Christians. This rite was hoary with age when it was adopted by the *Chrestians* of the earliest centuries. Baptism belonged to the earliest Chaldeo-Akkadian theurgy; was religiously practised in the nocturnal ceremonies in the Pyramids where we see to this day the font in the shape of the sarcophagus; was known to take place during the Eleusinian mysteries in the sacred temple lakes, and is practised even now by the descendants of the ancient Sabians. The Mendæans (the *El Mogtasila* of the Arabs) are, notwithstanding their deceptive name of "St. John Christians", less Christians than are the Orthodox Mussulman Arabs around them. They are pure Sabians; and this is very naturally explained when one remembers that the great Semitic scholar Renan has shown in his *Vie de Jésus* that the Aramean verb *seba*, the origin of the name *Sabian*, is a synonym of the Greek *βαπτιςω*. The modern Sabians, the Mendæans whose vigils and religious rites, face to face with the silent stars, have been described by several travellers, have still preserved the theurgic, baptismal rites of their distant and nigh-forgotten forefathers, the Chaldean Initiates. Their religion is one of multiplied baptisms, of seven purifications in the name of the seven planetary

rulers, the "seven Angels of the Presence" of the Roman Catholic Church. The Protestant Baptists are but the pale imitators of the *El Mogtasila* or Nazareans who practise their Gnostic rites in the deserts of Asia Minor. (See "Boodhasp".)

Bardesanes or *Bardaisan*. A Syrian Gnostic, erroneously regarded as a Christian theologian, born at Edessa (*Edessene Chronicle*) in 155 of our era (Assemani *Bibl*. *Orient*. i. 389). He was a great astrologer following the Eastern Occult System. According to Porphyry (who calls him the Babylonian, probably on account of his *Chaldeeism* or astrology), "Bardesanes . . . . held intercourse with the Indians that had been sent to the Cæsar with Damadamis at their head" (*De Abst*. iv. 17), and had his information from the Indian gymnosophists. The fact is that most of his teachings, however much they may have been altered by his numerous Gnostic followers, can be traced to Indian philosophy, and still more to the Occult teachings of the Secret System. Thus in his *Hymns* he speaks of the creative Deity as "Father-Mother", and elsewhere of "Astral Destiny" (*Karma*) of "Minds of Fire" (the *Agni-Devas*) &c. He connected the Soul (the personal *Manas*) with the Seven Stars, *deriving its origin* from the *Higher Beings* (the divine Ego); and therefore "admitted spiritual resurrection but denied the resurrection of the body", as charged with by the Church Fathers. Ephraim shows him preaching the signs of the Zodiac, the importance of the birth-hours and "proclaiming the seven". Calling the Sun the "Father of Life" and the Moon the "Mother of Life", he shows the latter "laying aside her garment of light (principles) for the renewal of the Earth". Photius cannot understand how, while accepting "the Soul free from the power of *genesis* (destiny of birth)" and possessing free will, he still placed the body under the rule of birth (*genesis*). For "they (the Bardesanists) say, that wealth and poverty and sickness and health and death and all things not within our control are works of destiny" (*Bibl*. *Cod*. 223, p.221—f). This is Karma, most evidently, which does not preclude at all free-will. Hippolytus makes him a representative of the Eastern School. Speaking of Baptism, Bardesanes is made to say (*loc*. *cit*. pp. 985-ff.), "It is not however the Bath alone which makes us free, but the Knowledge of who we are, what we are become, where we were before, whither we are hastening, whence we are redeemed; what is generation (birth), what is re-generation (re-birth)". This points plainly to the doctrine of re-incarnation. His conversation (*Dialogue*) with Awida and Barjamina on Destiny and Free Will shows it. "What is called Destiny, is an order of outflow given to the Rulers (Gods) and the Elements, according to which order the Intelligences (Spirit-Egos) are changed by their descent into the Soul, and the Soul by its descent into the body". (See Treatise, found in its

Syriac original, and published with English translation in 1855 by Dr. Cureton, *Spicileg*. *Syriac*. in British Museum.)

Bardesanian (System). The "Codex of the Nazarenes", a system worked out by one Bardesanes. It is called by some a Kabala within the Kabala; a religion or sect the esotericism of which is given out in names and allegories entirely *sui-generis*. A very old Gnostic system. This codex has been translated into Latin. Whether it is right to call the *Sabeanism* of the Mendaïtes (miscalled St. John's Christians), contained in the Nazarene *Codex*, "the Bardesanian system", as some do, is doubtful; for the doctrines of the Codex and the names of the Good and Evil Powers therein, are older than Bardaisan. Yet the names are identical in the two systems.

Baresma (*Zend*.). A plant used by Mobeds (Parsi priests) in the fire-temples, wherein consecrated bundles of it are kept.

Barhishad (*Sk*.). A class of the "lunar" Pitris or "Ancestors", Fathers, who are believed in popular superstition to have kept up in their past incarnations the household sacred flame and made fire-offerings. Esoterically the Pitris who evolved their shadows or *chhayas* to make there-with the first man. (See *Secret Doctrine*, Vol. II.)

Basileus (*Gr*.). The Archon or Chief who had the outer super-vision during the Eleusinian Mysteries. While the latter was an initiated layman, and magistrate at Athens, the *Basileus* of the *inner* Temple was of the staff of the great Hierophant, and as such was one of the chief *Mystæ* and belonged to the inner mysteries.

Basilidean (System.). Named after Basilides; the Founder of one of the most philosophical gnostic sects. Clement the Alexandrian speaks of Basilides, the Gnostic, as "a philosopher devoted to the contemplation of divine things". While he claimed that he had all his doctrines from the Apostle Matthew and from Peter through Glaucus, Irenæus reviled him, Tertullian stormed at him, and the Church Fathers had not sufficient words of obloquy against the "heretic". And yet on the authority of St. Jerome himself, who describes with indignation what he had found *in the only genuine Hebrew copy* of the Gospel of Matthew (See *Isis Unv*., ii., 181) which he got from the Nazarenes, the statement of Basilides becomes more than credible, and if accepted would solve a great and perplexing problem. His 24 vols. of *Interpretation of the Gospels*, were, as Eusebius tells us, burnt. Useless to say that these gospels were not our *present* Gospels. Thus, truth was ever crushed.

Bassantin, James. A Scotch astrologer. He lived in the 16th century and is said to have predicted to Sir Robert Melville, in 1562, the death and all the events connected therewith of Mary, the unfortunate Queen of Scots.

Bath (*Heb*.). Daughter.

Bath Kol (*Heb*.). Daughter of the Voice: the Divine afflatus, or inspiration, by which the prophets of Israel were inspired as by a voice from Heaven and the Mercy-Seat. In Latin *Filia Vocis*. An analogous ideal is found in Hindu exoteric theology named Vâch, the voice, the female essence, an aspect of Aditi, the mother of the gods and primæval Light; a mystery. [w.w.w.]

Batoo (*Eg*.). The first man in Egyptian folk-lore. *Noum*, the heavenly artist, creates a beautiful girl—the original of the Grecian Pandora—and sends her to Batoo, after which the happiness of the first man is destroyed.

Batria (*Eg*.). According to tradition, the wife of the Pharaoh and the teacher of Moses.

Beel-Zebub (*Heb*.). The disfigured *Baal* of the Temples. and more correctly Beel-Zebul. Beel-Zebub means literally "god of flies"; the derisory epithet used by the Jews, and the incorrect and confused rendering of the "god of the sacred scarabæi", the divinities watching the mummies, and symbols of transformation, regeneration and immortality. Beel-Zeboul means properly the "God of the Dwelling" and is spoken of in this sense in *Matthew* x. 25. As Apollo, originally not a Greek but a Phenician god, was the healing god, *Paiàn*, or physician, as well as the god of oracles, he became gradually transformed as such into the "Lord of Dwelling", a household deity, and thus was called Beel-Zeboul. He was also, in a sense, a psychopompic god, taking care of the souls as did Anubis. Beelzebub was always the oracle god, and was only confused and identified with Apollo latter on.

Bel (*Chald*.). The oldest and mightiest god of Babylonia, one of the earliest trinities,—Anu (*q.v.*); Bel, "Lord of the World", father of the gods, Creator, and "Lord of the City of Nipur"; and Hea, maker of fate, Lord of the Deep, God of Wisdom and esoteric Knowledge, and "Lord of the city of Eridu". The wife of Bel, or his female aspect (*Sakti*), was Belat, or Beltis, "the mother of the great gods", and the "Lady of the city of Nipur". The original Bel was also called Enu, Elu and Kaptu (see *Chaldean account of Genesis*, by G. Smith). His eldest son was the Moon God Sin (whose names were also Ur, Agu and Itu), who was the presiding deity of the city of Ur, called in his honour by one of his names. Now Ur was the place of nativity of Abram (see "Astrology"). In the early Babylonian religion the Moon was, like *Soma* in India, a male, and the Sun a female deity. And this led almost every nation to great fratricidal wars between the lunar and the solar worshippers—*e.g.*, the contests between the Lunar and the Solar Dynasties, the Chandra and Suryavansa in ancient Aryavarta. Thus we find the

same on a smaller scale between the Semitic tribes. Abram and his father Terah are shown migrating from Ur and carrying their lunar god (or its scion) with them; for Jehovah Elohim or *El*—another form of Elu—has ever been connected with the moon. It is the Jewish lunar chronology which has led the European "civilized" nations into the greatest blunders and mistakes. Merodach, the son of Hea, became the later Bel and was worshipped at Babylon. His other title, Belas, has a number of symbolical meanings.

Bela-Shemesh (*Chald. Heb.*). "The Lord of the Sun", the name of the Moon during that period when the Jews became in turn solar and lunar worshippers, and when the Moon was a male, and the Sun a female deity. This period embraced the time between the allegorical expulsion of Adam and Eve from Eden down to the no less allegorical Noachian flood. (See *Secret Doctrine*, I. 397.)

Bembo, *Tablet of*; or *Mensa Isiaca*. A brazen tablet inlaid with designs in Mosaic (now in the Museum at Turin) which once belonged to the famous Cardinal Bembo. Its origin and date are unknown. It is covered with Egyptian figures and hieroglyphics, and is supposed to have been an ornament in an ancient Temple of Isis. The learned Jesuit Kircher wrote a description of it, and Montfaucon has a chapter devoted to it. [w.w.w.]

The only English work on the Isiac Tablet is by Dr. W. Wynn Westcott, who gives a photogravure in addition to its history, description, and occult significance.

Ben (*Heb.*). A son; a common prefix in proper names to denote the son of so-and-so, *e.g.*, Ben Solomon, Ben Ishmael, etc.

Be-ness. A term coined by Theosophists to render more accurately the essential meaning of the untranslatable word *Sat*. The latter word does not mean "Being" for it presupposes a sentient feeling or some consciousness of existence. But, as the term Sat is applied solely to the absolute Principle, the universal, unknown, and ever unknowable Presence, which philosophical Pantheism postulates in Kosmos, calling it the basic root of Kosmos. and Kosmos itself—"Being" was no fit word to express it. Indeed, the latter is not even, as translated by some Orientalists, "the incomprehensible Entity"; for it is no more an Entity than a non-Entity, but both. It is, as said, absolute *Be-ness*, not *Being*, the one secondless, undivided, and indivisible All—the root of all Nature visible and invisible, objective and subjective, to be sensed by the highest spiritual intuition, but never to be fully comprehended.

Ben Shamesh (*Heb.*). The children or the "Sons of the Sun". The

term belongs to the period when the Jews were divided into sun and moon worshippers—Elites and Belites. (See "Bela-Shemesh".)

Benoo (*Eg.*). A word applied to two symbols, both taken to mean "Phœnix". One was the *Shen-shen* (the heron), and the other a nondescript bird, called the *Rech* (the red one), and both were sacred to Osiris. It was the latter that was the regular Phœnix of the great Mysteries, the typical symbol of self-creation and resurrection through death—a type of the Solar Osiris and of the divine Ego in man. Yet both the Heron and the Rech were symbols of cycles; the former, of the Solar year of 365 days; the latter of the tropical year or a period covering almost 26,000 years. In both cases the cycles were the types of the return of light from darkness, the yearly and great cyclic return of the sun-god to his birth-place, or—his Resurrection. The Rech-Benoo is described by Macrobius as living 660 years and then dying; while others stretched its life as long as 1,460 years. Pliny, the Naturalist, describes the Rech as a large bird with gold and purple wings, and a long blue tail. As every reader is aware, the Phœnix on feeling its end approaching, according to tradition, builds for itself a funeral pile on the top of the sacrificial altar, and then proceeds to consume himself thereon as a burnt-offering. Then a worm appears in the ashes, which grows and developes rapidly into a new Phœnix, resurrected from the ashes of its predecessor.

Berasit (*Heb.*). The first word of the book of Genesis. The English established version translates this as "In the beginning," but this rendering is disputed by many scholars. Tertullian approved of "In power"; Grotius "When first"; but the authors of the *Targum of Jerusalem*, who ought to have known Hebrew if anyone did, translated it "In Wisdom". Godfrey Higgins, in his *Anacalypsis*, insists on Berasit being the sign of the ablative case, meaning "in" and *ras*, *rasit*, an ancient word for *Chokmah*, "wisdom". [w. w.w.]

Berasit or *Berasheth* is a mystic word among the Kabbalists of Asia Minor.

Bergelmir (*Scand.*). The one giant who escaped in a boat the general slaughter of his brothers, the giant Ymir's children, drowned in the blood of their raging Father. He is the Scandinavian Noah, as he, too, becomes the father of giants after the Deluge. The lays of the Norsemen show the grandsons of the divine Buri—Odin, Wili, and We—conquering and killing the terrible giant Ymir, and creating the world out of his body.

Berosus (*Chald.*). A priest of the Temple of Belus who wrote for Alexander the Great the history of the Cosmogony, as taught in the

Temples, from the astronomical and chronological records preserved in that temple. The fragments we have in the *soi-disant* translations of Eusebius are certainly as untrustworthy as the biographer of the Emperor Constantine—of whom he made a saint (!!)—could make them. The only guide to this Cosmogony may now be found in the fragments of the Assyrian tablets, evidently copied almost bodily from the earlier Babylonian records; which, say what the Orientalists may, are undeniably the originals of the Mosaic Genesis, of the Flood, the tower of Babel, of baby Moses set afloat on the waters, and of other events. For, if the fragments from the Cosmogony of Berosus, so carefully re-edited and probably mutilated and added to by Eusebius, are no great proof of the antiquity of these records in Babylonia—seeing that this priest of Belus lived three hundred years after the Jews were carried captive to Babylon, and they *may* have been borrowed by the Assyrians from them—later discoveries have made such a consoling hypothesis impossible. It is now fully ascertained by Oriental scholars that not only "Assyria borrowed its civilization and written characters from Babylonia," but the Assyrians *copied their literature from Babylonian sources*. Moreover, in his first Hibbert lecture, Professor Sayce shows the culture both of Babylonia itself and of the city of Eridu to have been of *foreign importation*; and, according to this scholar, the city of Eridu stood already "6,000 years ago on the shores of the Persian gulf," *i.e*., about the very time when *Genesis* shows the Elohim creating the world, sun, and stars out of nothing.

Bes (*Eg*.). A phallic god, the god of concupiscence and pleasure. He is represented standing on a lotus ready to devour his own progeny (Abydos). A rather modern deity of foreign origin.

Bestla (*Scand*.). The daughter of the "Frost giants", the sons of Ymir; married to Buri, and the mother of Odin and his brothers (*Edda*).

Beth (*Heb*.). House, dwelling.

Beth Elohim (*Heb*.). A Kabbalistic treatise treating of the angels, souls of men, and demons. The name means "House of the Gods".

Betyles (*Phœn*.). Magical stones. The ancient writers call them the "*animated* stones"; oracular stones, believed in and used both by Gentiles and Christians. (See *Sect*. *Doct*. II. p. 342).

Bhadra Vihara (*Sk*.). *Lit*., "the Monastery of the Sages or Bodhisattvas". A certain *Vihara* or *Matham* in Kanyâkubdja.

Bhadrakalpa (*Sk*.). *Lit*., "The Kalpa of the Sages". Our present period is a Bhadra Kalpa, and the exoteric teaching makes it last 236 million years. It is "so called because 1,000 Buddhas or sages appear in the course of it". (*Sanskrit Chinese Dict*.) "Four Buddhas have already appeared" it adds; but as out of the 236 millions, over 151

million years have already elapsed, it does seem a rather uneven distribution of Buddhas. This is the way exoteric or popular religions confuse everything. Esoteric philosophy teaches us that every Root-race has its chief Buddha or Reformer, who appears also in the seven sub-races as a Bodhisattva (*q.v.*). Gautama Sakyamuni was the fourth, and also the fifth Buddha: the fifth, because we are the fifth root-race; the fourth, as the chief Buddha in this *fourth* Round. The Bhadra Kalpa, or the "period of stability", is the name of our present Round, esoterically—its duration applying, of course, only to our globe (D), the "1,000" Buddhas being thus in reality limited to but forty-nine in all.

Bhadrasena (*Sk.*). A Buddhist king of Magadha.

Bhagats (*Sk.*). Also called *Sokha* and *Sivnath* by the Hindus; one who exorcises evil spirits.

Bhagavad-gita (*Sk.*). *Lit.*, "the Lord's Song". A portion of the *Mahabharata*, the great epic poem of India. It contains a dialogue wherein Krishna—the "Charioteer"—and Arjuna, his *Chela*, have a discussion upon the highest spiritual philosophy. The work is pre-eminently occult or esoteric.

Bhagavat (*Sk.*). A title of the Buddha and of Krishna. "The Lord" literally.

Bhao (*Sk.*). A ceremony of divination among the Kolarian tribes of Central India.

Bhârata Varsha (*Sk.*). The land of Bharata, an ancient name of India.

Bhargavas (*Sk.*). An ancient race in India; from the name of Bhrigu, the Rishi.

Bhâshya (*Sk.*). A commentary.

Bhâskara (*Sk.*). One of the titles of *S rya*, the Sun; meaning "life-giver" and "light-maker".

Bhava (*Sk.*). Being, or state of being; the world, a birth, and also a name of Siva.

Bhikshu (*Sk.*). In Pâli *Bikkhu*. The name given to the first followers of Sâkyamuni Buddha. *Lit.*, "mendicant scholar". The *Sanskrit Chinese Dictionary* explains the term correctly by dividing Bhikshus into two classes of *Sramanas* (Buddhist monks and priests), *viz.*, "esoteric mendicants who control their nature by the (religious) law, and exoteric mendicants who control their nature by *diet*;" and it adds, less correctly: "every true Bhikshu is supposed to work miracles".

Bhons (*Tib.*). The followers of the old religion of the Aborigines of Tibet; of pre-buddhistic temples and ritualism; the same as Dugpas,

"red caps", though the latter appellation usually applies only to sorcerers.

Bhrantidarsanatah (*Sk.*). *Lit.*, "false comprehension or apprehension"; something conceived of on false appearances as a *mayavic*, illusionary form.

Bhrigu (*Sk.*). One of the great Vedic Rishis. He is called "Son" by Manu, who confides to him his *Institutes*. He is one of the Seven *Prajâpatis* or progenitors of mankind, which is equivalent to identifying him with one of the creative gods, placed by the Purânas in Krita Yug, or the first age, that of purity. Dr. Wynn Westcott reminds us of the fact that the late and very erudite Dr. Kenealy (who spelt the name *Brighoo*), made of this Muni (Saint) the fourth, out of his twelve, "divine messengers" to the World, adding that he appeared in Tibet, A.N. 4800 and that his religion spread to Britain, where his followers raised the megalithic temple of Stonehenge. This, of course, is a hypothesis, based merely on Dr. Kenealy's personal speculations.

Bhûmi (*Sk.*). The earth, called also *Prithivî*.

Bhur-Bhuva (*Sk.*). A mystic incantation, as *Om*, *Bhur*, *Bhuva*, *Swar*, meaning "Om, earth, sky, heaven, This is the *exoteric* explanation.

Bhuranyu (*Sk.*). "The rapid" or the swift. Used of a missile—an equivalent also of the Greek *Phoroneus*.

Bhur-loka (*Sk.*). One of the 14 lokas or worlds in Hindu Pantheism; our Earth.

Bhutadi (*Sk.*). Elementary substances, the origin and the germinal essence of the elements.

Bhutan. A country of heretical Buddhists and Lamaists beyond Sikkhim, where rules the Dharma Raja, a nominal vassal of the Dalaï Lama.

Bhûhta-vidyâ (*Sk.*). The art of exorcising, of treating and curing demoniac possession. Literally, "Demon" or "Ghost-knowledge".

Bhûta-sarga (*Sk.*). Elemental or incipient Creation, *i.e.*, when matter was several degrees less material than it is now.

Bhûtesa (*Sk.*). Or *Bhûteswara*; *lit.*, "Lord of beings or of existent lives". A name applied to Vishnu, to Brahmâ and Krishna.

Bhûts (*Sk.*). *Bhûta*: Ghosts, phantoms. To call them "demons", as do the Orientalists, is incorrect. For, if on the one hand, a Bhûta is "a malignant spirit which haunts cemeteries, lurks in trees, animates dead bodies, and deludes and devours human beings", in popular fancy, in India in Tibet and China, by Bhûtas are also meant "heretics" who besmear their bodies with ashes, or Shaiva ascetics (Siva being held in India for the King of Bhûtas).

Bhuva-loka (*Sk.*). One of the 14 worlds.

Bhuvana (*Sk.*). A name of Rudra or Siva, one of the Indian *Trimurti* (Trinity).

Bifröst (*Scand.*). A bridge built by the gods to protect Asgard. On it "the third Sword-god, known as Heimdal or Riger", stands night and day girded with his sword, for he is the watchman selected to protect Asgard, the abode of gods. Heimdal is the Scandinavian Cherubim with the flaming sword, "which turned every way to keep the way of the tree of life".

Bihar Gyalpo (*Tib.*). A king deified by the Dugpas. A patron over all their religious buildings.

Binah (*Heb.*). Understanding. The third of the 10 Sephiroth, the third of the Supernal Triad; a female potency, corresponding to the letter *hé* of the Tetragrammaton IHVH. Binah is called AIMA, the Supernal Mother, and "the great Sea". [w.w.w.]

Birs Nimrud (*Chald.*). Believed by the Orientalists to be the site of the Tower of Babel. The great pile of Birs Nimrud is near Babylon. Sir H. Rawlinson and several Assyriologists examined the excavated ruins and found that the tower consisted of seven stages of brick-work, each stage of a different colour, which shows that the temple was devoted to the seven planets. Even with its three higher stages or floors in ruins, it still rises now 154 feet above the level of the plain. ("See Borsippa".)

Black Dwarfs. The name of the Elves of Darkness, who creep about in the dark caverns of the earth and fabricate weapons and utensils for their divine fathers, the Æsir or Ases. Called also "Black Elves".

Black Fire (*Zohar.*). A Kabbalistic term for Absolute Light and Wisdom; "black" because it is incomprehensible to our finite intellects.

Black Magic (*Occult.*). Sorcery; necromancy, or the raising of the dead, and other selfish abuses of abnormal powers. This abuse may be unintentional; yet it is still "*black* magic" whenever anything is produced phenomenally simply for one's own gratification.

B'ne Alhim or *Beni Elohim* (*Heb.*). "Sons of God", literally or more correctly "Sons of the gods", as Elohim is the plural of Eloah. A group of angelic powers referable by analogy to the Sephira *Hôd*. [w.w.w.]

Boat of the Sun. This sacred solar boat was called *Sekti*, and it was steered by the dead. With the Egyptians the highest exaltation of the Sun was in *Aries* and the depression in *Libra*. (See "Pharaoh", the "Son of the Sun".) A blue light—which is the "Sun's Son"—is seen streaming from the bark. The ancient Egyptians taught

that the real colour of the Sun was blue, and Macrobius also states that his colour is of a pure blue before he reaches the horizon and after he disappears below. It is curious to note in this relation the fact that it is only since 1881 that physicists and astronomers discovered that "our Sun is really blue". Professor Langley devoted many years to ascertaining the fact. Helped in this by the magnificent scientific apparatus of physical science, he has succeeded finally in proving that the apparent yellow-orange colour of the Sun is due only to the effect of absorption exerted by its atmosphere of vapours, chiefly metallic; but that in sober truth and reality, it is not "a white Sun but a blue one", *i.e.*, something which the Egyptian priests had discovered without any known scientific instruments, many thousands of years ago!

Boaz (*Heb*.). The great-grandfather of David. The word is from *B*, meaning "in", and *oz* "strength", a symbolic name of one of the pillars at the porch of King Solomon's temple. [w.w.w.]

Bodha-Bodhi (*Sk*.). Wisdom-knowledge.

Bodhi or *Sambodhi* (*Sk*.). Receptive intelligence, in contradistinction to *Buddhi*, which is the potentiality of intelligence.

Bodhi Druma (*Sk*.). The Bo or Bodhi tree; the tree of "knowledge", the *Pippala* or *ficus religiosa* in botany. It is the tree under which Sâkymuni meditated for seven years and then reached Buddhaship. It was originally 400 feet high, it is claimed; but when Hiouen-Tsang saw it, about the year 640 of our era, it was only 50 feet high. Its cuttings have been carried all over the Buddhist world and are planted in front of almost every Vihâra or temple of fame in China, Siam, Ceylon, and Tibet.

Bodhidharma (*Sk*.). Wisdom-religion; or the wisdom contained in *Dharma* (ethics). Also the name of a great Arhat *Kshatriya* (one of the warrior-caste), the son of a king. It was Panyatara, his guru, who "gave him the name Bodhidharma to mark his understanding (bodhi) of the Law (dharma) of Buddha". (*Chin. San. Dict*.). Bodhidharma, who flourished in the sixth century, travelled to China, whereto he brought a precious relic, namely, the almsbowl of the Lord Buddha.

Bodhisattva (*Sk*.). *Lit*., "he, whose essence (*sattva*) has become intelligence (*bodhi*)"; those who need but one more incarnation to become perfect Buddhas, *i.e.*, to be entitled to Nirvâna. This, as applied to *Manushi* (terrestrial) Buddhas. In the metaphysical sense, *Bodhisattva* is a title given to the sons of the celestial *Dhyâni* Buddhas.

Bodhyanga (*Sk*.). *Lit*., the seven branches of knowledge or understanding. One of the 37 categories of the *Bodhi pakchika dharma*, comprehending seven degrees of intelligence (esoterically, seven states of

consciousness), and these are (1) *Smriti*, “memory”; (2) *Dharma pravitchaya*, “correct understanding” or discrimination of the Law; (3) *Virya*, “energy”; (4) *Priti*, “spiritual joy”; (5) *Prasrabdhi*, “tranquillity” or quietude; (6) *Samâdhi*, “ecstatic contemplation”; and (7) *Upeksha* “absolute indifference”.

Boehme (*Jacob*.). A great mystic philosopher, one of the most prominent Theosophists of the mediæval ages. He was born about 1575 at Old Seidenburg, some two miles from Görlitz (Silesia), and died in 1624, at nearly fifty years of age. In his boyhood he was a common shepherd, and, after learning to read and write in a village school, became an apprentice to a poor shoemaker at Görlitz. He was a natural clairvoyant of most wonderful powers. With no education or acquaintance with science he wrote works which are now proved to be full of scientific truths; but then, as he says himself, what he wrote upon, he “saw it as in a great Deep in the Eternal”. He had “a thorough view of the universe, as in a chaos”, which yet “opened itself in him, from time to time, as in a young plant”. He was a thorough born Mystic, and evidently of a constitution which is most rare; one of those fine natures whose material envelope impedes in no way the direct, even if only occasional, intercommunion between the intellectual and the spiritual Ego. It is this *Ego* which Jacob Boehme, like so many other untrained mystics, mistook for God; “Man must acknowledge,” he writes, “that his knowledge is not his own, but from God, who manifests the *Ideas* of Wisdom to the Soul of Man, *in what measure he pleases*.” Had this great Theosophist mastered Eastern Occultism he might have expressed it otherwise. He would have known then that the “god” who spoke through his poor uncultured and untrained brain, was his own divine *Ego*, the omniscient Deity within himself, and that what that Deity gave out was not in “what measure he pleased,” but in the measure of the capacities of the mortal and temporary dwelling IT informed.

Bonati, Guido. A Franciscan monk, born at Florence in the XIIIth century and died in 1306. He became an astrologer and alchemist, but failed as a Rosicrucian adept. He returned after this to his monastery.

Bona-Oma, or *Bona Dea*. A Roman goddess, the patroness of female Initiates and Occultists. Called also Fauna after her father Faunus. She was worshipped as a prophetic and chaste divinity, and her cult was confined solely to women, men not being allowed to even pronounce her name. She revealed her oracles only to women, and the ceremonies of her Sanctuary (a grotto in the Aventine) were conducted by the Vestals, every 1st of May. Her aversion to men was so great that no male person was permitted to approach the house of the consuls where

her festival was sometimes held, and even the portraits and the busts of men were carried out for the time from the building. Clodius, who once profaned such a sacred festival by entering the house of Cæsar where it was held, in a female disguise, brought grief upon himself. Flowers and foliage decorated her temple and women made libations from a vessel (mellarium) full of milk. It is not true that the mellarium contained wine, as asserted by some writers, who being men thus tried to revenge themselves.

Bono, Peter. A Lombardian; a great adept in the Hermetic Science, who travelled to Persia to study Alchemy. Returning from his voyage he settled in Istria in 1330, and became famous as a Rosicrucian. A Calabrian monk named Lacinius is credited with having published in 1702 a condensed version of Bono's works on the transmutation of metals. There is, however, more of Lacinius than of Bono in the work. Bono was a genuine adept and an Initiate ; and such do not leave their secrets behind them in MSS.

Boodhasp (*Chald*.). An alleged Chaldean; but in esoteric teaching a Buddhist (a Bodhisattva), from the East, who was the founder of the esoteric school of Neo-Sabeism, and whose secret rite of baptism passed bodily into the Christian rite of the same name. For almost three centuries before our era, Buddhist monks overran the whole country of Syria, made their way into the Mesopotamian valley and visited even Ireland. The name *Ferho* and *Faho* of the Codex Nazaræus is but a corruption of Fho, Fo and Pho, the name which the Chinese, Tibetans and even Nepaulese often give to Buddha.

Book of the Dead. An ancient Egyptian ritualistic and occult work attributed to Thot-Hermes. Found in the coffins of ancient mummies.

Book of the Keys. An ancient Kabbalistic work.

Borj (*Pers*.). The Mundane Mountain, a volcano or fire-mountain; the same as the Indian Meru.

Borri, Joseph Francis. A great Hermetic philosopher, born at Milan in the 17th century. He was an adept, an alchemist and a devoted occultist. He knew too much and was, therefore, condemned to death for heresy, in January, 1661, after the death of Pope Innocent X. He escaped and lived many years after, when finally he was recognised by a monk in a Turkish village, denounced, claimed by the Papal Nuncio, taken back to Rome and imprisoned, August 10th, 1675. But facts show that he escaped from his prison in a way no one could account for.

Borsippa (*Chald*.). The planet-tower, wherein Bel was worshipped in the days when *astrolaters* were the greatest astronomers. It was dedicated to Nebo, god of Wisdom. (See "Birs Nimrud".)

Both-al (Irish.). The Both-al of the Irish is the descendant and copy of the Greek Batylos and the Beth-el of Canaan, the "house of God" (*q.v.*).

Bragadini, Marco Antonio. A Venetian Rosicrucian of great achievements, an Occultist and Kabbalist who was decapitated in 1595 in Bavaria, for making gold.

Bragi (*Scand.*). The god of New Life, of the re-incarnation of nature and man. He is called "the divine singer" without spot or blemish. He is represented as gliding in the ship of the Dwarfs of Death during the death of nature (pralaya), lying asleep on the deck with his golden stringed harp near him and dreaming the dream of life. When the vessel crosses the threshold of Nain, the Dwarf of Death, Bragi awakes and sweeping the strings of his harp, sings a song that echoes over all the worlds, a song describing the rapture of existence, and awakens dumb, sleeping nature out of her long death-like sleep.

Brahma (*Sk.*). The student must distinguish between Brahma the neuter, and Brahmâ, the male creator of the Indian Pantheon. The former, Brahma or Brahman, is the impersonal, supreme and uncognizable Principle of the Universe from the essence of which all emanates, and into which all returns, which is incorporeal, immaterial, unborn, eternal, beginningless and endless. It is all-pervading, animating the highest god as well as the smallest mineral atom. Brahmâ on the other hand, the male and the alleged Creator, exists periodically in his manifestation only, and then again goes into *pralaya*, *i.e.*, disappears and is annihilated.

Brahmâ's Day. A period of 2,160,000,000 years during which Brahmâ having emerged out of his golden egg (*Hiranyagarbha*), creates and fashions the material world (being simply the fertilizing and creative force in Nature). After this period, the worlds being destroyed in turn, by fire and water, he vanishes with objective nature, and then comes Brahmâ's Night.

Brahmâ's Night. A period of equal duration, during which Brahmâ is said to be asleep. Upon awakening he recommences the process, and this goes on for an AGE of Brahmâ composed of alternate "Days", and "Nights", and lasting 100 years (of 2,160,000,000 years each). It requires fifteen figures to express the duration of such an age; after the expiration of which the *Mahapralaya* or the Great Dissolution sets in, and lasts in its turn for the same space of fifteen figures.

Brahmâ Prajâpati (*Sk.*). "Brahmâ the Progenitor", literally the "Lord of Creatures". In this aspect Brahmâ is the synthesis of the Prajâpati or creative Forces.

Brahmâ Vâch (*Sk.*) Male and female Brahmâ. Vâch is also sometimes called the female logos; for Vâch means Speech, literally. (See *Manu* Book I., and *Vishnu Purâna*.)

Brahma Vidyâ (*Sk.*). The knowledge, the esoteric science, about the two Brahmas and their true nature.

Brahmâ Virâj. (*Sk.*). The same: Brahmâ separating his body into two halves, male and female, creates in them Vâch and Virâj. In plainer terms and *esoterically*, Brahmâ, the Universe, differentiating, produced thereby material nature, Virâj, and spiritual intelligent Nature, Vâch—which is the *Logos* of Deity or the manifested expression of the eternal divine Ideation.

Brahmâcharî (*Sk.*). A Brahman ascetic; one vowed to celibacy, a monk, virtually, or a religious student.

Brahmajnâni (*Sk.*). One possessed of complete Knowledge; an *Illuminatus* in esoteric parlance.

Brâhman (*Sk.*). The highest of the four castes in India, one supposed or rather fancying himself, as high among men, as Brahman, the ABSOLUTE of the Vedantins, is high among, or above the gods.

Brâhmana period (*Sk.*). One of the four periods into which Vedic literature has been divided by Orientalists.

Brâhmanas (*Sk.*). Hindu Sacred Books. Works composed by, and for Brahmans. Commentaries on those portions of the Vedas which were intended for the ritualistic use and guidance of the "twice-born" (Dwija) or Brahmans.

Brahmanaspati (*Sk.*). The planet Jupiter; a deity in the *Rig-Veda*, known in the exoteric works as Brihaspati, whose wife Târâ was carried away by Soma (the Moon). This led to a war between the gods and the Asuras.

Brahmâpuri (*Sk.*). *Lit*., the City of Brahmâ.

Brahmâputrâs (*Sk.*). The Sons of Brahmâ.

Brahmarandhra (*Sk.*). A spot on the crown of the head connected by *Sushumna*, a cord in the spinal column, with the heart. A mystic term having its significance only in mysticism.

Brahmârshîs (*Sk.*). The Brahminical Rishis.

Bread and Wine. Baptism and the Eucharist have their direct origin in pagan Egypt. There the "waters of purification" were used (the Mithraic font for baptism being borrowed by the Persians from the Egyptians) and so were bread and wine. "Wine in the Dionysiak cult, as in the Christian religion, represents that blood which in different senses is the life of the world" (Brown, in the *Dionysiak Myth*). Justin Martyr says, "In imitation of which the devil did the like in the

Mysteries of Mithras, for you either know or may know *that they also take bread and a cup of water* in the sacrifices of those that are initiated and *pronounce certain words over it*". (See "Holy Water".)

Briareus (*Gr.*). A famous giant in the Theogony of Hesiod. The son of Cœlus and Terra, a monster with 50 heads and 100 arms. He is conspicuous in the wars and battles between the gods.

Briatic World or *Briah* (*Heb.*). This world is the second of the Four worlds of the Kabbalists and referred to the highest created "Archangels", or to Pure Spirits. [w.w.w.]

Bride. The tenth Sephira, Malkuth, is called by the Kabbalists the Bride of Microprosopus; she is the final Hé of the Tetragrammaton; in a similar manner the Christian Church is called the Bride of Christ. [w.w.w.]

Brihadâranyaka (*Sk.*). The name of a *Upanishad*. One of the sacred and *secret* books of the Brahmins; an *Aranyaka* is a treatise appended to the Vedas, and considered a subject of special study by those who have retired to the jungle (forest) for purposes of religious meditation.

Brihaspati (*Sk.*). The name of a Deity, also of a *Rishi*. It is likewise the name of the planet Jupiter. He is the personified Guru and priest of the gods in India; also the symbol of exoteric ritualism as opposed to esoteric mysticism. Hence the opponent of King Soma—the moon, but also the sacred juice drunk at initiation—the parent of Budha, Secret Wisdom.

Briseus (*Gr.*). A name given to the god Bacchus from his nurse, Briso. He had also a temple at Brisa, a promontory of the isle of Lesbos.

Brothers of the Shadow. A name given by the Occultists to Sorcerers, and especially to the Tibetan *Dugpas*, of whom there are many in the Bhon sect of the *Red Caps* (*Dugpa*). The word is applied to all practitioners of black or *left hand* magic.

Bubasté (*Eg.*). A city in Egypt which was sacred to the cats, and where was their principal shrine. Many hundreds of thousands of cats were embalmed and buried in the grottoes of Beni-Hassan-el Amar. The cat being a symbol of the moon was sacred to Isis, her goddess. It sees in the dark and its eyes have a phosphorescent lustre which frightens the night-birds of evil omen. The cat was also sacred to Bast, and thence called "the destroyer of the Sun's (Osiris') enemies".

Buddha (*Sk.*). *Lit.*, "The Enlightened". The highest degree of knowledge. To become a Buddha one has to break through the bondage of sense and personality; to acquire a complete perception of the REAL SELF and learn not to separate it from all other selves; to learn

by experience the utter unreality of all phenomena of the visible Kosmos foremost of all; to reach a complete detachment from all that is evanescent and finite, and live while yet on Earth in the immortal and the everlasting alone, in a supreme state of holiness.

Buddha Siddhârta (*Sk.*). The name given to Gautama, the Prince of Kapilavastu, at his birth. It is an abbreviation of *sarvârtthasiddha* and means, the "realization of all desires". Gautama, which means, on earth (*gâu*) the most victorious (*tama*) "was the sacerdotal name of the Sâkya family, the kingly patronymic of the dynasty to which the father of Gautama, the King Suddhodhana of Kapilavastu, belonged. Kapilavastu was an ancient city, the birth-place of the Great Reformer and was destroyed during his life time. In the title Sâkyamuni, the last component, *muni*, is rendered as meaning one mighty in charity, isolation and silence", and the former *Sâkya* is the family name. Every Orientalist or Pundit knows by heart the story of Gautama, the Buddha, the most perfect of mortal men that the world has ever seen, but none of them seem to suspect the esoteric meaning underlying his *prenatal* biography, *i.e.*, the significance of the popular story. The *Lalitavist ra* tells the tale, but abstains from hinting at the truth. The 5,000 *jâtakas*, or the events of former births (re-incarnations) are taken literally instead of esoterically. Gautama, the Buddha, would not have been a mortal man, had he not passed through hundreds and thousands of births previous to his last. Yet the detailed account of these, and the statement that during them he worked his way up through every stage of transmigration from the lowest animate and inanimate atom and insect, up to the highest—or *man*, contains simply the well-known occult aphorism: "a stone becomes a plant, a plant an animal, and an animal a man". Every human being who has ever existed, has passed through the same evolution. But the hidden symbolism in the sequence of these re-births (*jâtaka*) contains a perfect history of the evolution on this earth, *pre* and *post* human, and is a scientific exposition of natural facts. One truth not veiled but bare and open is found in their nomenclature, *viz*., that as soon as Gautama had reached the human form he began exhibiting in every personality the utmost unselfishness, self-sacrifice and charity. Buddha Gautama, the fourth of the Sapta (Seven) Buddhas and Sapta Tathâgatas was born according to Chinese Chronology in 1024 B.C; but according to the Singhalese chronicles, on the 8th day of the second (or fourth) moon in the year 621 before our era. He fled from his father's palace to become an ascetic on the night of the 8th day of the second moon, 597 B.C., and having passed six years in ascetic meditation at Gaya, and perceiving that physical self-torture was useless to bring enlightenment, he decided upon striking out a new path, until he reached the state of

Bodhi. He became a full Buddha on the night of the 8th day of the twelfth moon, in the year 592, and finally entered Nirvâna in the year 543 according to Southern Buddhism. The Orientalists, however, have decided upon several other dates. All the rest is allegorical. He attained the state of Bodhisattva on earth when in the personality called Prabhâpala. Tushita stands for a place on this globe, not for a paradise in the invisible regions. The selection of the Sâkya family and his mother Mâyâ, as "the purest on earth," is in accordance with the model of the nativity of every Saviour, God or deified Reformer. The tale about his entering his mother's bosom in the shape of a white elephant is an allusion to his innate wisdom, the elephant of that colour being a symbol of every Bodhisattva. The statements that at Gautama's birth, the newly born babe walked *seven steps* in four directions, that an *Udumbara* flower bloomed in all its rare beauty and that the *Nâga* kings forthwith proceeded ''*to baptise him*", are all so many allegories in the phraseology of the Initiates and well understood by every Eastern Occultist. The whole events of his noble life are given in occult numbers, and every so-called *miraculous* event—so deplored by Orientalists as confusing the narrative and making it impossible to extricate truth from fiction—is simply the allegorical veiling of the truth. It is as comprehensible to an Occultist learned in symbolism, as it is difficult to understand for a European scholar ignorant of Occultism. Every detail of the narrative after his death and before cremation is a chapter of *facts* written in a language which must be studied before it is understood, otherwise its dead letter will lead one into absurd contradictions. For instance, having reminded his disciples of the immortality of Dharmakâya, Buddha is said to have passed into Samâdhi, and lost himself in Nirvâna—*from which none can return*. And yet, notwithstanding this, the Buddha is shown bursting open the lid of the coffin, and stepping out of it; saluting with folded hands his mother Mâyâ who had suddenly appeared in the air, though she had died seven days after his birth, &c., &c. As Buddha was a Chakravartti (he who turns the wheel of the Law), his body at its cremation could not be consumed by common fire. What happens? Suddenly a jet of flame burst *out of the Swastica on his breast*, and reduced his body to ashes. Space prevents giving more instances. As to his being one of the true and undeniable SAVIOURS of the World, suffice it to say that the most rabid orthodox missionary, unless he is hopelessly insane, or has not the least regard even for historical truth, cannot find one smallest accusation against the life and personal character of Gautama, the "Buddha". Without any claim to divinity, allowing his followers to fall into atheism, rather than into the degrading superstition of deva or idol-worship, his walk in life is from the beginning to the end, holy and

divine. During the 45 years of his mission it is blameless and pure as that of a god—or as the latter should be. He is a perfect example of a divine, godly man. He reached Buddhaship—*i.e.*, complete enlightenment—entirely by his own merit and owing to his own individual exertions, no god being supposed to have any personal merit in the exercise of goodness and holiness. Esoteric teachings claim that he renounced Nirvâna and gave up the Dharmakâya vesture to remain a "Buddha of compassion" within the reach of the miseries of this world. And the religious philosophy he left to it has produced for over 2,000 years generations of good and unselfish men. His is the only *absolutely bloodless* religion among all the existing religions: tolerant and liberal, teaching universal compassion and charity, love and self-sacrifice, poverty and contentment with one's lot, whatever it may be. No persecutions, and enforcement of faith by fire and sword, have ever disgraced it. No thunder-and-lightning-vomiting god has interfered with its chaste commandments; and if the simple, humane and philosophical code of daily life left to us by the greatest Man-Reformer ever known, should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on Humanity.

Buddhachhâyâ (*Sk.*). *Lit.*, "the shadow of Buddha". It is said to become visible at certain great events, and during some imposing ceremonies performed at Temples in commemoration of glorious acts of Buddhâ's life. Hiouen-tseng, the Chinese traveller, names a certain cave where it occasionally appears on the wall, but adds that only he "whose mind is perfectly pure", can see it.

Buddhaphala (*Sk.*). *Lit.*, "the fruit of Buddha", the fruition of *Arahattvaphalla*, or Arhatship.

Buddhi (*Sk.*). Universal Soul or Mind. *Mahâbuddhi* is a name of Mahat (see "Alaya"); also the spiritual Soul in man (the sixth principle), the vehicle of Atmâ exoterically the seventh.

Buddhism. Buddhism is now split into two distinct Churches: the Southern and the Northern Church. The former is said to be the purer form, as having preserved more religiously the original teachings of the Lord Buddha. It is the religion of Ceylon, Siam, Burmah and other places, while Northern Buddhism is confined to Tibet, China and Nepaul. Such a distinction, however, is incorrect. If the Southern Church is nearer, in that it has not departed, except perhaps in some trifling dogmas due to the many councils held after the death of the MASTER, from the public or exoteric teachings of Sâkyamuni—the Northern Church is the outcome of Siddhârta Buddha's esoteric teachings which he confined to his elect Bhikshus and Arhats. In fact, Buddhism in the present age, cannot he justly judged either by one or

the other of its *exoteric* popular forms. Real Buddhism can be appreciated only by blending the philosophy of the Southern Church and the metaphysics of the Northern Schools. If one seems too iconoclastic and stern, and the other too metaphysical and transcendental, even to being overgrown with the weeds of Indian exotericism—many of the gods of its Pantheon having been transplanted under new names to Tibetan soil—it is entirely due to the popular expression of Buddhism in both Churches. Correspondentially they stand in their relation to each other as Protestantism to Roman Catholicism. Both err by an excess of zeal and erroneous interpretations, though neither the Southern nor the Northern Buddhist clergy have ever departed from truth consciously, still less have they acted under the dictates of *priestocracy*, ambition, or with an eye to personal gain and power, as the two Christian Churches have.

Buddhochinga (*Sk.*). The name of a great Indian Arhat who went to China in the 4th century to propagate Buddhism and converted masses of people by means of miracles and most wonderful magic feats.

Budha (*Sk.*). "The Wise and Intelligent", the Son of Soma, the Moon, and of Rokini or Taraka, wife of Brihaspati carried away by King Soma, thus leading to the great war between the Asuras, who sided with the Moon, and the Gods who took the defence of Brihaspati (Jupiter) who, was their *Purohita* (family priest). This war is known as the *Tarakamaya*. It is the original of the war in Olympus between the Gods and the Titans and also of the war (in *Revelation*) between Michael (Indra) and the Dragon (personifying the Asuras).

Bull-Worship (See "Apis".). The worship of the Bull and the Ram was addressed to one and the same power, that of generative creation, under two aspects—the celestial or cosmic, and the terrestrial or human. The ramheaded gods all belong to the latter aspect, the bull—to the former. Osiris to whom the Bull was sacred, was never regarded as a phallic deity; neither was Siva with his Bull Nandi, in spite of the *lingham*. As Nandi is of a pure milk-white colour, so was Apis. Both were the emblems of the generative, or of evolutionary power in the Universal Kosmos. Those who regard the solar gods and the bulls as of a phallic character, or connect the Sun with it, are mistaken, it is only the lunar gods and the rams, and lambs, which are priapic, and it little becomes a religion which, however unconsciously, has still adopted for its worship a god pre-eminently *lunar*, and accentuated its choice by the selection of the lamb, whose sire is the ram, a glyph as pre-eminently phallic, for its most sacred symbol—to vilify the older religions for using the same symbolism. The worship of the bull, Apis, *Hapi Ankh*, or the living Osiris, ceased over 3,000 years ago: the worship of the ram and lamb continues to this day. Mariette Bey discovered the *Serapeum*, the

Necropolis of the Apis-bulls, near Memphis, an imposing subterranean crypt 2,000 feet long and twenty feet wide, containing the mummies of thirty sacred bulls. If 1,000 years hence, a Roman Catholic Cathedral with the Easter lamb in it, were discovered under the ashes of Vesuvius or Etna, would future generations be justified in inferring therefrom that Christians were "lamb" and "dove" worshippers? Yet the two symbols would give them as much right in the one case as in the other. Moreover, not all of the sacred "Bulls" were phallic, *i.e.*, males; there were hermaphrodite and sexless "bulls". The black bull *Mnevis*, the son of Ptah, was sacred to the God Ra at Heliopolis; the Pacis of Hermonthis—to Amoun Horus, &c., &c., and Apis himself was a hermaphodite and not a male animal, which shows his cosmic character. As well call the *Taurus* of the Zodiac and all Nature *phallic*.

Bumapa (*Tib.*). A school of men, usually a college of mystic students.

Bunda-hish. An old Eastern work in which among other things anthropology is treated in an allegorical fashion.

Burham-i-Kati. A Hermetic Eastern work.

Burî (*Scand.*). "The producer", the Son of Bestla, in Norse legends.

Buru Bonga. The "Spirit of the Hills". This Dryadic deity is worshipped by the Kolarian tribes of Central India with great ceremonies and magical display. There are mysteries connected with it, but the people are very jealous and will admit no stranger to their rites.

Busardier. A Hermetic philosopher born in Bohemia who is credited with having made a genuine *powder of projection*. He left the bulk of his *red* powder to a friend named Richthausen, an adept and alchemist of Vienna. Some years after Busardier's death, in 1637, Richthausen introduced himself to the Emperor Ferdinand III, who is known to have been ardently devoted to alchemy, and together they are said to have converted three pounds of mercury into the finest gold with one single grain of Busardier's powder. In 1658 the Elector of Mayence also was permitted to test the powder, and the gold produced with it was declared by the Master of the Mint to be such, that he had never seen finer. Such are the claims vouchsafed by the city records and chronicles.

Butler. An English name assumed by an adept, a disciple of some Eastern Sages, of whom many fanciful stories are current. It is said for instance, that Butler was captured during his travels in 1629, and sold into captivity. He became the slave of an Arabian philosopher, a great alchemist, and finally escaped, robbing his Master of a large quantity of red powder. According to more trustworthy records, only the last portion of this story is true. Adepts who can be robbed without

knowing it would be unworthy of the name. Butler or rather the person who assumed this name, *robbed* his "Master" (whose free disciple he was) *of the secret of transmutation*, and abused of his knowledge—*i.e.*, sought to turn it to his personal profit, but was speedily punished for it. After performing many wonderful cures by means of his "stone" (*i.e.*, the occult knowledge of an initiated adept), and producing extraordinary phenomena, to some of which Val Helmont, the famous Occultist and Rosicrucian, was witness, not for the benefit of men but his own vain glory, Butler was imprisoned in the Castle of Viloord, in Flanders, and passed almost the whole of his life in confinement. He lost his powers and died miserable and unknown. Such is the fate of every Occultist who abuses his power or desecrates the sacred science.

Bythos (Gr.). A Gnostic term meaning "Depth" or the "great Deep", Chaos. It is equivalent to space, before anything had formed itself in it from the primordial atoms that exist eternally in its spatial depths, according to the teachings of Occultism.

C.

C.—The third letter of the English alphabet, which has no equivalent in Hebrew except *Caph*, which see under K.

Cabar Zio (*Gnost*.). "The mighty Lord of Splendour" (*Codex Nazaraeus*), they who procreate *seven beneficent lives*, "who shine in their own form and light" to counteract the influence of the seven "badly-disposed" stellars or principles. These are the progeny of Karabtanos, the personification of concupiscence and matter. The latter are the seven physical planets, the former, their genii or Rulers.

Cabeiri or Kabiri (*Phœn*.). Deities, held in the highest veneration at Thebes, in Lemnos, Phrygia, Macedonia, and especially at Samothrace. They were mystery gods, no profane having the right to name or speak of them. Herodotus makes of them Fire-gods and points to Vulcan as their father. The Kabiri presided over the Mysteries, and their real number has never been revealed, their occult meaning being very sacred.

Cabletow (*Mas*.). A Masonic term for a certain object used in the Lodges. Its origin lies in the thread of the Brahman ascetics, a thread which is also used for magical purposes in Tibet.

Cadmus (*Gr*.). The supposed inventor of the letters of the alphabet. He may have been their originator and teacher in Europe and Asia Minor; but in India the letters were known and used by the Initiates ages before him.

Caduceus (*Gr*.). The Greek poets and mythologists took the idea of the Caduceus of Mercury from the Egyptians. The Caduceus is found as two serpents twisted round a rod, on Egyptian monuments built before Osiris. The Greeks altered this. We find it again in the hands of Æsculapius assuming a different form to the wand of Mercurius or Hermes. It is a cosmic, sidereal or astronomical, as well as a spiritual and even physiological symbol, its significance changing with its application. Metaphysically, the Caduceus represents the fall of primeval and primordial matter into gross terrestrial matter, the one Reality becoming Illusion. (See *Sect. Doct*. I. 550.) Astronomically, the head and tail represent the points of the ecliptic where the planets and even the sun and moon meet in close embrace. Physiologically, it is the symbol of the restoration of the equilibrium lost between Life, as a unit, and the currents of life performing various functions in the human body.

Cæsar. A far-famed astrologer and "professor of magic," *i.e.*, an Occultist, during the reign of Henry IV of France. "He was reputed to have been strangled by the devil in 1611," as Brother Kenneth Mackenzie tells us.

Cagliostro. A famous Adept, whose real name is claimed (by his enemies) to have been Joseph Balsamo. He was a native of Palermo, and studied under some mysterious foreigner of whom little has been ascertained. His accepted history is too well known to need repetition, and his real history has never been told. His fate was that of every human being who proves that he knows more than do his fellow-creatures; he was "stoned to death" by persecutions, lies, and infamous accusations, and yet he was the friend and adviser of the highest and mightiest of every land he visited. He was finally tried and sentenced in Rome as a heretic, and *was said* to have died during his confinement in a State prison. (See "Mesmer".) Yet his end was not utterly undeserved, as he had been untrue to his vows in some respects, had fallen from his state of chastity and yielded to ambition and selfishness.

Cain or *Kayn* (*Heb*.). In Esoteric symbology he is said to be identical with Jehovah or the "Lord God" of the fourth chapter of *Genesis*. It is held, moreover, that Abel is not his brother, but his female aspect. (See *Sec. Doct.*, *sub voce*.)

Calvary Cross. This form of cross does not date from Christianity. It was known and used for mystical purposes, thousands of years before our era. It formed part and parcel of the various Rituals, in Egypt and Greece, in Babylon and India, as well as in China, Mexico, and Peru. It is a cosmic, as well as a physiological (or *phallic*) symbol. That it existed among all the "heathen" nations is testified to by Tertullian. "How doth the Athenian Minerva differ from the body of a cross?" he queries. "The origin of your gods is derived from figures moulded on a cross. All those rows of images on your standards are the appendages of crosses; those hangings on your banners are the robes of crosses." And the fiery champion was right. The *tau* or T is the most ancient of all forms, and the cross or the *tat* (*q.v.*) as ancient. The *crux ansata*, the cross with a handle, is in the hands of almost every god, including Baal and the Phœnician Astarte. The *croix cramponnée* is the Indian *Swastica*. It has been exhumed from the lowest foundations of the ancient site of Troy, and it appears on Etruscan and Chaldean relics of antiquity. As Mrs. Jamieson shows: "The *ankh* of Egypt was the crutch of St. Anthony and the cross of St. Philip. The *Labarum* of Constantine . . . was an emblem long before, in Etruria. Osiris had the *Labarum* for his sign; Horus appears sometimes with the long Latin cross. The Greek pectoral cross is Egyptian. It was called by

the Fathers 'the devil's invention before Christ'. The *crux ansata* is upon the old coins of Tarsus, as the Maltese upon the breast of an Assyrian king. . . . The cross of Calvary, so common in Europe, occurs on the breasts of mummies. . . . It was suspended round the necks of sacred Serpents in Egypt. . . . Strange Asiatic tribes bringing tribute in Egypt are noticed with garments studded with crosses, and Sir Gardner Wilkinson dates this picture B.C. 1500." Finally, "Typhon, the Evil One, is chained by a cross". (*Eg. Belief and Mod. Thought*).

Campanella, *Tomaso*. A Calabrese, born in 1568, who, from his childhood exhibited strange powers, and gave himself up during his whole life to the Occult Arts. The story which shows him initiated in his boyhood into the secrets of alchemy and thoroughly instructed in the secret science by a Rabbi Kabbalist *in a fortnight* by means of *notavicon*, is a cock and bull invention. Occult knowledge, even when a heirloom from the preceding birth, does not come back into a new personality within fifteen days. He became an opponent of the Aristotelian materialistic philosophy when at Naples and was obliged to fly for his life. Later, the Inquisition sought to try and condemn him for the practice of magic arts, but its efforts were defeated. During his lifetime he wrote an enormous quantity of magical, astrological and alchemical works, most of which are no longer extant. He is reported to have died in the convent of the Jacobins at Paris on May the 21st, 1639.

Canarese. The language of the Karnatic, originally called Kanara, one of the divisions of South India.

Capricornus (*Lat*.). The 10th sign of the Zodiac (*Makâra* in Sanskrit), considered, on account of its hidden meaning, the most important among the constellations of the mysterious Zodiac. It is fully described in the *Secret Doctrine*, and therefore needs but a few words more. Whether, agreeably with exoteric statements, Capricornus was related in any way to the wet-nurse Amalthæa who fed Jupiter with her milk, or whether it was the god Pan who changed himself into a goat and left his impress upon the sidereal records, matters little. Each of the fables has its significance. Everything in Nature is intimately correlated to the rest, and therefore the students of ancient lore will not be too much surprised when told that even the seven steps taken in the direction of every one of the four points of the compass, or —28 steps—taken by the new-born infant Buddha, are closely related to the 28 stars of the constellation of Capricornus.

Cardan, *Jérome*. An astrologer, alchemist, kabbalist and mystic, well known in literature. He was born at Pavia in 1501, and died at Rome in 1576.

Carnac. A very ancient site in Brittany (France) of a temple of cyclopean structure, sacred to the Sun and the Dragon; and of the same kind as Karnac, in ancient Egypt, and Stonehenge in England. (See the "Origin of the Satanic Myth" in *Archaic Symbolism*.) It was built by the prehistoric hierophant priests of the Solar Dragon, or symbolized Wisdom (the Solar *Kumâras* who incarnated being the highest). Each of the stones was personally placed there by the successive priest-adepts in power, and commemorated in symbolic language the degree of power, status, and knowledge of each. (See further *Secret Doctrine* II. 381, *et seq*., and also "Karnac".)

Caste. Originally the system of the four hereditary classes into which the Indian population was divided: Brahman, Kshatriya, Vaisya, and Sûdra (or descendants of Brahmâ, Warriors, Merchants, and the lowest or Agriculturalists). Besides these original four, hundreds have now grown up in India.

Causal Body. This "body", which is no body either objective or subjective, but *Buddhi*, the Spiritual Soul, is so called because it is the direct cause of the *Sushupti* condition, leading to the *Turya* state, the highest state of *Samadhi*. It is called *Karanopadhi*, "the basis of the Cause", by the Târaka Raja Yogis; and in the Vedânta system it corresponds to both the *Vignânamaya* and *Anandamaya Kosha*, the latter coming next to Atma, and therefore being the vehicle of the universal Spirit. Buddhi alone could not be called a "Causal Body", but becomes so in conjunction with Manas, the incarnating Entity or EGO.

Cazotte, *Jacques*. The wonderful Seer, who predicted the beheading of several royal personages and his own decapitation, at a gay supper some time before the first Revolution in France. He was born at Dijon in 1720, and studied mystic philosophy in the school of Martinez Pasqualis at Lyons. On the 11th of September 1791, he was arrested and condemned to death by the president of the revolutionary government, a man who, shameful to state, had been his fellow-student and a member of the Mystic Lodge of Pasqualis at Lyons. Cazotte was executed on the 25th of September on the Place du Carrousel.

Cecco d'Ascolî. Surnamed "Francesco Stabili." He lived in the thirteenth century, and was considered the most famous astrologer in his day. A work of his published at Basle in 1485, and called *Commentarii in Sphæram Joannis de Sacrabosco*, is still extant. He was burnt alive by the Inquisition in 1327.

Cerberus (*Gr*., *Lat*.). Cerberus, the three-headed canine monster, which was supposed to watch at the threshold of Hades, came to the Greeks and Romans from Egypt. It was the monster, half-dog and

half-hippopotamus, that guarded the gates of Amenti. The mother of Cerberus was Echidna—a being, half-woman, half-serpent, much honoured in Etruria. Both the Egyptian and the Greek Cerberus are symbols of Kâmaloka and its uncouth monsters, the cast-off shells of mortals.

Ceres (*Lat*.). In Greek *Demeter*. As the female aspect of Pater Æther, Jupiter, she is esoterically the productive principle in the all-pervading Spirit that quickens every germ in the material universe.

Chabrat Zereh Aur Bokher (*Heb*.). An Order of the Rosicrucian stock, whose members study the Kabbalah and Hermetic sciences; it admits both sexes, and has many grades of instruction. The members meet in private, and the very existence of the Order is generally unknown. [w.w.w.]

Chadâyatana (*Sk*.). *Lit*., the six dwellings or *gates* in man for the reception of sensations; thus, on the physical plane, the eyes, nose, ear, tongue, body (or touch) and mind, as a product of the physical brain and on the mental plane (esoterically), *spiritual* sight, smell, hearing, taste, touch and perception, the whole synthesized by the *Buddhi-atmic* element. Chadâyatana is one of the 12 *Nidânas*, which form the chain of incessant causation and effect.

Chaitanya (*Sk*.). The founder of a mystical sect in India. A rather modern sage, believed to be an *avatar* of Krishna.

Chakna-padma-karpo (*Tib*.). "He who holds the lotus", used of *Chenresi*, the Bodhisattva. It is not a genuine Tibetan word, but half Sanskrit.

Chakra (*Sk*.). A wheel, a disk, or the circle of Vishnu generally. Used also of a cycle of time, and with other meanings.

Chakshub (*Sk*.). The "eye". *Loka-chakshub* or "the eye of the world" is a title of the Sun.

Chaldean Book of Numbers. A work which contains all that is found in the *Zohar* of Simeon Ben-Jochai, and much more. It must be the older by many centuries, and in one sense its original, as it contains all the fundamental principles taught in the Jewish Kabbalistic works, but none of their blinds. It is very rare indeed, there being perhaps only two or three copies extant, and these in private hands.

Chaldeans, or *Kasdim*. At first a tribe, then a caste of learned Kabbalists. They were the *savants*, the magians of Babylonia, astrologers and diviners. The famous Hillel, the precursor of Jesus in philosophy and in ethics, was a Chaldean. Franck in his *Kabbala* points to the close resemblance of the "secret doctrine" found in the *Avesta* and the religious metaphysics of the Chaldees.

Chandra (*Sk.*). The Moon; also a deity. The terms *Chandra* and *Soma* are synonyms.

Chandragupta (*Sk.*). The first Buddhist King in India, the grand-sire of Asoka; the *Sandracottus* of the all-bungling Greek writers who went to India in Alexander's time. (See "Asoka".)

Chandra-kanta (*Sk.*). "The moon-stone", a gem that is claimed to be formed and developed under the moon-beams, which give it occult and magical properties. It has a very cooling influence in fever if applied to both temples.

Chandramanam (*Sk.*). The method of calculating time by the Moon.

Chandrayana (*Sk.*). The lunar year chronology.

Chandra-vansa (*Sk.*). The "Lunar Race", in contradistinction to *Suryavansa*, the "Solar Race". Some Orientalists think it an inconsistency that Krishna, a *Chandravansa* (of the Yadu branch) should have been declared an Avatar of Vishnu, who is a *manifestation of the solar energy* in Rig-Veda, a work of unsurpassed authority with the Brahmans. This shows, however, the deep occult meaning of the Avatar; a meaning which only esoteric philosophy can explain. A glossary is no fit place for such explanations; but it may be useful to remind those who know, and teach those who do not, that in Occultism, man is called a *solar-lunar* being, solar in his higher triad, and lunar in his quaternary. Moreover, it is the Sun who imparts his light to the Moon, in the same way as the human *triad* sheds its divine light on the mortal shell of sinful man. Life celestial quickens life terrestrial. Krishna stands metaphysically for the *Ego* made one with Atma-Buddhi, and performs mystically the same function as the *Christos* of the Gnostics, both being "the inner god in the temple"—man. Lucifer is "the bright morning star", a well known symbol in *Revelations*, and, as a planet, corresponds to the EGO. Now Lucifer (or the planet Venus) is the *Sukra-Usanas* of the Hindus; and Usanas is the Daitya-guru, *i.e.*, the spiritual guide and instructor of the Danavas and the Daityas. The latter are the giant-demons in the *Purânas*, and in the esoteric interpretations, the antetypal symbol of the man of flesh, physical mankind. The Daityas can raise themselves, it is said, through knowledge "austerities and devotion" to "the rank of the gods and of the ABSOLUTE". All this is very suggestive in the legend of Krishna; and what is more suggestive still is that just as Krishna, the Avatar of a great God in India, is of the race of *Yadu*, so is another incarnation, "God incarnate himself"—or the "God-man Christ", also of the race *Iadoo*—the name for the Jews all over Asia. Moreover, as his mother, who is represented as Queen of Heaven standing on the crescent, is identified in Gnostic philosophy, and

also in the esoteric system, with the Moon herself, like all the other lunar goddesses such as Isis, Diana, Astarte and others—mothers of the Logoi, so Christ is called repeatedly in the Roman Catholic Church, the Sun-Christ, the *Christ-Soleil* and so on. If the later is a metaphor so also is the earlier.

Chantong (*Tib*.). "He of the 1,000 Eyes", a name of Padmapani or Chenresi (Avalokitesvara).

Chaos (*Gr*.). The Abyss, the "Great Deep". It was personified in Egypt by the Goddess Neïth, anterior to all gods. As Deveria says, "the only God, without form and sex, who gave birth to itself, and without fecundation, is adored under the form of a Virgin Mother". She is the vulture-headed Goddess found in the oldest period of Abydos, who belongs, accordingly to Mariette Bey, to the first Dynasty, which would make her, even on the confession of the time-dwarfing Orientalists, about 7,000 years old. As Mr. Bonwick tells us in his excellent work on Egyptian belief—"Neïth, Nut, Nepte, Nuk (her names as variously read!) is a philosophical conception worthy of the nineteenth century after the Christian era, rather than the thirty-ninth before it or earlier than that". And he adds: "Neith or Nout is neither more nor less than the *Great Mother*, and yet the *Immaculate Virgin*, or female God from whom all things proceeded". Neïth is the "Father-mother" of the *Stanzas* of the *Secret Doctrine*, the *Swabh vat* of the Northern Buddhists, the *immaculate* Mother indeed, the prototype of the latest "Virgin" of all; for, as Sharpe says, "the Feast of Candlemas—in honour of the goddess Neïth—is yet marked in our Almanacs as Candlemas day, or the Purification of the Virgin Mary"; and Beauregard tells us of "the Immaculate Conception of the Virgin, who can henceforth, as well as the Egyptian Minerva, the mysterious Neïth, boast of having come from herself, and of having given birth to God". He who would deny the working of cycles and the recurrence of events, let him read what Neïth was 7,000 years ago, in the conception of the Egyptian Initiates, trying to popularize a philosophy too abstract for the masses; and then remember the subjects of dispute at the Council of Ephesus in 431, when Mary was declared Mother of God; and her Immaculate Conception forced on the World as by command of God, by Pope and Council in 1858. Neïth is *Swabh vat* and also the Vedic *Aditi* and the Purânic *Akâsa*, for "she is not only the celestial vault, or ether, but is made to appear in a tree, from which she gives the fruit of the Tree of Life (like another Eve) or pours upon her worshippers some of the divine water of life". Hence she gained the favourite appellation of "Lady of the Sycamore", an epithet applied to another Virgin (Bonwick). The resemblance becomes still more marked when Neïth is found on old pictures represented as a Mother embracing

the ram-headed god, the "Lamb". An ancient stele declares her to be "Neut, the luminous, who has engendered the gods"—the Sun included, for Aditi is the mother of the Marttanda, the Sun—an Aditya. She is *Naus*, the celestial ship; hence we find her on the prow of the Egyptian vessels, like Dido on the prow of the ships of the Phœnician mariners, and forth-with we have the Virgin Mary, from *Mar*, the "Sea", called the "Virgin of the Sea", and the "Lady Patroness" of all Roman Catholic seamen. The Rev. Sayce is quoted by Bonwick, explaining her as a principle in the Babylonian *Bahu* (Chaos, or confusion) *i.e.*, "merely the Chaos of Genesis . . . and perhaps also *Môt*, the primitive substance that was the mother of all the gods". Nebuchadnezzar seems to have been in the mind of the learned professor, since he left the following witness in cuneiform language, "I built a temple to the Great Goddess, my Mother". We may close with the words of Mr. Bonwick with which we thoroughly agree "She (Neïth) is the *Zerouâna* of the Avesta, 'time without limits'. She is the Nerfe of the Etruscans, half a woman and half a fish" (whence the connection of the Virgin Mary with the fish and *pisces*); of whom it is said: "From holy good Nerfe the navigation is happy. She is the *Bythos* of the Gnostics, the *One* of the Neoplatonists, the *All* of German metaphysicians, the *Anaita* of Assyria."

Charaka (*Sk*.). A writer on Medicine who lived in Vedic times. He is believed to have been an incarnation (*Avatara*) of the Serpent *Sesha*, *i.e*., an embodiment of divine Wisdom, since Sesha-Naga, the King of the "Serpent" race, is synonymous with *Ananta*, the seven-headed Serpent, on which Vishnu sleeps during the *pralayas*. *Ananta* is the "endless" and the symbol of eternity, and as such, one with Space, while Sesha is only periodical in his manifestations. Hence while Vishnu is identified with Ananta, Charaka is only the Avatar of Sesha. (See "Ananta" and "Sesha".)

Charnook, *Thomas*. A great alchemist of the sixteenth century; a surgeon who lived and practiced near Salisbury, studying the art in some neighbouring cloisters with a priest. It is said that he was initiated into the final secret of transmutation by the famous mystic William Bird, who "had been a prior of Bath and defrayed the expense of repairing the Abbey Church from the gold which he made by the red and white elixirs" (*Royal Mas. Cyc*.). Charnock wrote his *Breviary of Philosophy* in the year 1557 and the *Enigma of Alchemy*, in 1574.

Charon (*Gr*.). The Egyptian *Khu-en-ua*, the hawk-headed Steersman of the boat conveying the Souls across the black waters that separate life from death. Charon, the Sun of Erebus and Nox, is a variant of Khu-en-ua. The dead were obliged to pay an *obolus*, a small piece of money, to this grim ferryman of the Styx and Acheron; therefore the ancients

always placed a coin under the tongue of the deceased. This custom has been preserved in our own times, for most of the lower classes in Russia place coppers in the coffin under the head of the dead for *post mortem* expenses.

Chârvâka (*Sk.*). There were two famous beings of this name. One a *Rakshasa* (demon) who disguised himself as a Brâhman and entered Hastinâ-pura; whereupon the Brahmans discovered the imposture and reduced Chârvâka to ashes with the fire of their eyes,—*i.e.*, magnetically by means of what is called in Occultism the "black glance" or evil eye. The second was a terrible materialist and denier of all but matter, who if he could come back to life, would put to shame all the "Free thinkers" and "Agnostics" of the day. He lived before the Râmâyanic period, but his teachings and school have survived to this day, and he has even now followers, who are mostly to be found in Bengal.

Chastanier, *Benedict*. A French mason who established in London in 1767 a Lodge called "The Illuminated Theosophists".

Chatur mukha (*Sk.*). The "four-faced one", a title of Brahmâ.

Chatur varna (Sk.). The four castes (*lit.*, colours).

Châturdasa Bhuvanam (*Sk.*). The fourteen lokas or planes of existence. Esoterically, the dual seven states.

Chaturyonî (*Sk.*). Written also *tchatur-yoni*. The same as *Karmaya* or "the four modes of birth"—four ways of entering on the path of Birth as decided by Karma: (*a*) birth from the womb, as men and mammalia; (*b*) birth from an egg, as birds and reptiles; (*c*) from moisture and air-germs, as insects; and (*d*) by sudden *self-transformation*, as Bodhisattvas and Gods (*Anupadaka*).

Chava (*Heb.*). The same as Eve: "the Mother of all that lives"; "Life".

Chavigny, *Jean Aimé de*. A disciple of the world-famous Nostradamus, an astrologer and an alchemist of the sixteenth century. He died in the year 1604. His life was a very quiet one and he was almost unknown to his contemporaries; but he left a precious manuscript on the pre-natal and postnatal influence of the stars on certain marked individuals, a secret revealed to him by Nostradamus. This treatise was last in the possession of the Emperor Alexander of Russia.

Chelâ (*Sk.*). A disciple, the pupil of a Guru or Sage, the follower of some adept of a school of philosophy (*lit.*, child).

Chemi (*Eg.*). The ancient name of Egypt.

Chenresi (*Tib.*). The Tibetan Avalokitesvara. The Bodhisattva Padmâpani, a divine Buddha.

Cheru (*Scand*.). Or Heru. A magic sword, a weapon of the "sword god" Heru. In the *Edda*, the Saga describes it as destroying its possessor, should he be unworthy of wielding it. It brings victory and fame only in the hand of a virtuous hero.

Cherubim (*Heb*.). According to the Kabbalists, a group of angels, which they specially associated with the Sephira Jesod. In Christian teaching, an order of angels who are "watchers". *Genesis* places Cherubim to guard the lost Eden, and the O.T. frequently refers to them as guardians of the divine glory. Two winged representations in gold were placed over the Ark of the Covenant; colossal figures of the same were also placed in the Sanctum Sanctorum of the Temple of Solomon. Ezekiel describes them in poetic language. Each Cherub appears to have been a compound figure with four faces—of a man, eagle, lion, and ox, and was certainly winged. Parkhurst, *in voc*. *Cherub*, suggests that the derivation of the word is from K, a particle of similitude, and RB or RUB, greatness, master, majesty, and so an image of godhead. Many other nations have displayed similar figures as symbols of deity; *e.g*., the Egyptians in their figures of Serapis, as Macrobius describes in his *Saturnalia*; the Greeks had their triple-headed Hecate, and the Latins had three-faced images of Diana, as Ovid tells us, *ecce procul ternis Hecate variata figuris*. Virgil also describes her in the fourth Book of the *Æneid*. Porphyry and Eusebius write the same of Proserpine. The Vandals had a many-headed deity they called Triglaf. The ancient German races had an idol Rodigast with human body and heads of the ox, eagle, and man. The Persians have some figures of Mithras with a man's body, lion's head, and four wings. Add to these the Chimæra, Sphinx of Egypt, Moloch, Astarte of the Syrians, and some figures of Isis with Bull's horns and feathers of a bird on the head. [w.w.w.]

Chesed (*Heb*.). "Mercy ", also named *Gedulah*, the fourth of the ten Sephiroth; a masculine or active potency. [w.w.w.]

Chhâyâ (*Sk*.). "Shade" or " Shadow". The name of a creature produced by Sanjnâ, the wife of Surya, from herself (astral body). Unable to endure the ardour of her husband, Sanjnâ left Chhâyâ in her place as a wife, going herself away to perform austerities. Chhâyâ is the astral image of a person in esoteric philosophy.

Chhandoga (*Sk*.). A *Samhitâ* collection of Sama Veda; also a priest, a chanter of the Sama Veda.

Chhanmûka (*Sk*.). A great Bodhisattva with the Northern Buddhists, famous for his ardent love of Humanity; regarded in the esoteric schools as a *Nirmanakâya*.

Chhannagarikah (*Tib.*). *Lit*., the school of six cities. A famous philosophical school where Chelas are prepared before entering on the Path.

Chhassidi or *Chasdim*. In the Septuagint *Assidai*, and in English *Assideans*. They are also mentioned in *Maccabees* I., vii., 13, as being put to death with many others. They were the followers of Mattathias, the father of the Maccabeans, and were all initiated mystics, or Jewish adepts. The word means "skilled; learned in all wisdom, human and divine". Mackenzie (*R.M.C.*) regards them as the guardians of the Temple for the preservation of its purity; but as Solomon and *his* Temple are both allegorical and had no real existence, the Temple means in this case the "body of Israel" and *its* morality. "Scaliger connects this Society of the Assideans with that of the Essenes, deeming it the predecessor of the latter."

Chhaya loka (*Sk.*). The world of Shades; like Hades, the world of the *Eidola* and *Umbræ*. We call it *Kâmaloka*.

Chiah (*Heb.*). Life; Vita, *Revivificatio*. In the Kabbala, the second highest essence of the human soul, corresponding to Chokmah (Wisdom).

Chichhakti (*Sk.*). *Chih-Sakti*; the power which generates thought.

Chidagnikundum (*Sk.*). *Lit*., "the fire-hearth in the heart"; the seat of the force which extinguishes all individual desires.

Chidâkâsam (*Sk.*). The field, or basis of consciousness.

Chiffilet, *Jean*. A Canon-Kabbalist of the *XVII*th century, reputed to have learned a key to the Gnostic works from Coptic Initiates; he wrote a work on Abraxas in two portions, the esoteric portion of which was burnt by the Church.

Chiim (*Heb.*). A plural noun—"lives"; found in compound names; Elohim Chiim, the gods of lives, Parkhurst translates "the living God"; and Ruach Chiim, Spirit of lives or of life. [w.w.w.]

China, The Kabbalah of. One of the oldest known Chinese books is the *Yih King*, *or Book of Changes*. It is reported to have been written 2850 B.C., in the dialect of the Accadian black races of Mesopotamia. It is a most abstruse system of Mental and Moral Philosophy, with a scheme of universal relation and divination. Abstract ideas are represented by lines, half lines, circle, and points. Thus a circle represents YIH, the Great Supreme; a line is referred to YIN, the Masculine Active Potency; two half lines are YANG, the Feminine Passive Potency. KWEI is the animal soul, SHAN intellect, KHIEN heaven or Father, KHWAN earth or Mother, KAN or QHIN is Son; male numbers are odd, represented by light circles, female numbers are even, by black circles. There are two most mysterious diagrams, one called "HO

or the River Map", and also associated with a Horse; and the other called "The Writing of LO"; these are formed of groups of white and black circles, arranged in a Kabbalistic manner.

The text is by a King named Wan, and the commentary by Kan, his son; the text is allowed to be older than the time of Confucius. [w. w.w.]

Chit (*Sk.*). Abstract Consciousness.

Chitanuth our (*Heb.*). *Chitons*, a priestly garb; the "coats of skin" given by *Java Aleim* to Adam and Eve after their fall.

Chitkala (*Sk.*). In Esoteric philosophy, identical with the Kumâras, those who first incarnated into the men of the Third Root-Race. (See *Sec. Doct.*; Vol. 1. p. 288 n.)

Chitra Gupta (*Sk.*). The deva (or god) who is the recorder of Yâma (the god of death), and who is supposed to read the account of every Soul's life from a register called *Agra Sandhâni*, when the said soul appears before the seat of judgment. (See "Agra Sandhâni".)

Chitra Sikkandinas (*Sk.*). The constellation of the great Bear; the habitat of the seven Rishis (*Sapta-Riksha*). *Lit.*, "bright-crested".

Chnoumis (*Gr.*). The same as Chnouphis and Kneph. A symbol of creative force; Chnoumis or Kneph is "the unmade and eternal deity" according to Plutarch. He is represented as blue (ether), and with his ram's head with an asp between the horns, he might be taken for Ammon or Chnouphis (*q.v.*). The fact is that all these gods are solar, and represent under various aspects the phases of generation and impregnation. Their ram's heads denote this meaning, a ram ever symbolizing generative energy in the abstract, while the bull was the symbol of strength and the creative function. All were one god, whose attributes were individualised and personified. According to Sir G. Wilkinson, Kneph or Chnoumis was "the idea of the Spirit of God"; and Bonwick explains that, as *Av*, "matter" or "flesh", he was criocephalic (ramheaded), wearing a solar disk on the head, standing on the Serpent Mehen, with a viper in his left and a cross in his right hand, and bent upon the function of creation in the underworld (the earth, esoterically). The Kabbalists identify him with "Binah, the third Sephira of the Sephirothal Tree, or Binah, represented by the Divine name of Jehovah". If as Chnoumis-Kneph, he represents the Indian Narâyana, the Spirit of God moving on the waters of space, as *Eichton* or Ether he holds in his mouth an Egg, the symbol of evolution; and as *Av* he is Siva, the Destroyer and the Regenerator; for, as Deveria explains: "His Journey to the lower hemispheres appears to symbolize the evolutions of substances, which are born to die and to be reborn." Esoterically, however, and as taught by the Initiates of the inner temple, Chnoumis-Kneph was

pre-eminently *the god of reincarnation*. Says an inscription: "I am Chnoumis, Son of the Universe, 700", a mystery having a direct reference to the reincarnating EGO.

Chnouphis (*Gr*.). *Nouf* in Egyptian. Another aspect of Ammon, and the personification of his generative power *in actu*, as Kneph is of the same *in potentia*. He is also ram-headed. If in his aspect as Kneph he is the Holy Spirit with the creative ideation brooding in him, as Chnouphis, he is the angel who "comes in" into the Virgin soil and flesh. A prayer on a papyrus, translated by the French Egyptologist Chabas, says; "O Sepui, Cause of being, who hast formed thine own body! O only Lord, proceeding from Noum! O divine substance, created from itself! O God, who hast made the substance which is in him! O God, who has made his own father and impregnated his own mother." This shows the origin of the Christian doctrines of the Trinity and immaculate conception. He is seen on a monument seated near a potter's wheel, and forming men out of clay. The fig-leaf is sacred to him, which is alone sufficient to prove him a phallic god—an idea which is carried out by the inscription: "he who made that which is, the creator of beings, the first existing, he who made to exist all that exists." Some see in him the incarnation of Ammon-Ra, but he is the latter himself in his phallic aspect, for, like Ammon, he is " his mother's husband", *i.e*., the male or impregnating side of Nature. His names vary, as Cnouphis, Noum, Khem, and Khnum or Chnoumis. As he represents the Demiurgos (or Logos) from the material, lower aspect of the Soul of the World, he is the Agathodæmon, symbolized sometimes by a Serpent; and his wife Athor or Maut (Môt mother), or Sate, "the daughter of the Sun", carrying an arrow on a sunbeam (the ray of conception), stretches "mistress over the lower portions of the atmosphere", below the constellations, as Neïth expands over the starry heavens. (See "Chaos".)

Chohan (*Tib*.). "Lord" or "Master" ; a chief; thus *Dhyan-Chohan* would answer to "Chief of the Dhyanis", or celestial Lights—which in English would he translated Archangels.

Chokmah (*Heb*.). Wisdom; the second of the ten Sephiroth, and the second of the supernal Triad. A masculine potency corresponding to the *Yod* (I) of the Tetragrammaton IHVH, and to *Ab*, the Father. [w.w.w.]

Chréstos (*Gr*.). The early Gnostic form of Christ. It was used in the fifth century B.C. by Æschylus, Herodotus, and others. The *Manteumata pythochresta*, or the "oracles delivered by a Pythian god" through a pythoness, are mentioned by the former (*Choeph*. 901). *Chrésterion* is not only "the seat of an oracle", but an offering to, or for, the oracle.

Chréstés is one who explains oracles, "a prophet and soothsayer", and *Chrésterios* one who serves an oracle or a god. The earliest Christian writer, Justin Martyr, in his first *Apology* calls his co-religionists *Chréstians*. It is only through ignorance that men call themselves Christians instead of *Chréstians*," says Lactantius (lib. iv., cap. vii.). The terms Christ and Christians, spelt originally *Chrést* and *Chréstians*, were borrowed from the Temple vocabulary of the Pagans. *Chréstos* meant in that vocabulary a disciple on probation, a candidate for hierophantship. When he had attained to this through initiation, long trials, and suffering, and had been ''*anointed*'' (*i.e*., "rubbed with oil", as were Initiates and even idols of the gods, as the last touch of ritualistic observance), his name was changed into *Christos*, the "purified", in esoteric or mystery language. In mystic symbology, indeed, *Christés*, or Christos, meant that the "Way", the *Path*, was already trodden and the goal reached; when the fruits of the arduous labour, uniting the personality of evanescent clay with the indestructible INDIVIDUALITY, transformed it thereby into the immortal EGO. "At the end of the *Way* stands the *Chréstes*", the *Purifier*, and the union once accomplished, the Chrestos, the "man of sorrow", became *Christos* himself. Paul, the Initiate, knew this, and meant this precisely, when he is made to say, in bad translation: "I travail in birth again until Christ be formed in you" (Gal. iv.19), the true rendering of which is . . . "until ye form the Christos within yourselves". But the profane who knew only that *Chréstés* was in some way connected with priest and prophet, and knew nothing about the hidden meaning of Christos, insisted, as did Lactantius and Justin Martyr, on being called *Chréstians* instead of Christians. Every good individual, therefore, may find Christ in his "inner man" as Paul expresses it (Ephes. iii. 16, 17), whether he be Jew, Mussulman, Hindu, or Christian. Kenneth Mackenzie seemed to think that the word *Chréstos* was a synonym of *Soter*, "an appellation assigned to deities, great kings and heroes," indicating "Saviour,"—and he was right. For, as he adds: "It has been applied redundantly to Jesus Christ, whose name Jesus or Joshua bears the same interpretation. The name Jesus, in fact, is rather a title of honour than a name—the true name of the Soter of Christianity being Emmanuel, or God with us (*Matt*. i., 23.). . . Great divinities among all nations, who are represented as expiatory or self-sacrificing, have been designated by the same title." (*R. M. Cyclop*.) The Asklepios (or Æsculapius) of the Greeks had the title of *Soter*.

Christian Scientist. A newly-coined term for denoting the practitioners of an art of healing by *will*. The name is a misnomer, since Buddhist or Jew, Hindu or Materialist, can practise this new form of

Western *Yoga*, with like success, if he can only guide and control his will with sufficient firmness. The "Mental Scientists" are another rival school. These work by a universal denial of every disease and evil imaginable, and claim syllogistically that since Universal Spirit cannot be subject to the failings of flesh, and since every atom is Spirit and *in* Spirit, and since finally, they—the healers and the healed—are all absorbed in this Spirit or Deity, there is not, nor can there he, such a thing as disease. This prevents in no wise both Christian and Mental Scientists from succumbing to disease, and nursing chronic diseases in their own bodies just like ordinary mortals.

Chthonia (*Gr*.). Chaotic earth in the Hellenic cosmogony.

Chuang. A great Chinese philosopher.

Chubilgan (*Mongol*.). Or *Khubilkhan*. The same as *Chutuktu*.

Chutuktu (*Tib*.). An incarnation of Buddha or of some Bodhisattva, as believed in Tibet, where there are generally five manifesting and two *secret* Chutuktus among the high Lamas.

Chyuta (*Sk*.). Means, "the fallen" *into generation*, as a Kabbalist would say; the opposite of *achyuta*, something which is not subject to change or differentiation; said of deity.

Circle. There are several "Circles" with mystic adjectives attached to them. Thus we have: (1) the "Decussated or Perfect Circle" of Plato, who shows it decussated in the form of the letter X; (2) the"Circle-dance" of the Amazons, around a Priapic image, the same as the dance of the *Gopis* around the Sun (Krishna), the shepherdesses representing the signs of the Zodiac; (3) the "Circle of Necessity" of 3,000 years of the Egyptians and of the Occultists, the duration of the cycle between rebirths or reincarnations being from 1,000 to 3,000 years on the average. This will be treated under the term "Rebirth" or "Reincarnation".

Clairaudience. The faculty, whether innate or acquired by occult training, of hearing all that is said at whatever distance.

Clairvoyance. The faculty of seeing with the inner eye or spiritual sight. As now used it is a loose and flippant term, embracing under its meaning a happy guess due to natural shrewdness or intuition, and also that faculty which was so remarkably exercised by Jacob Boehme and Swedenborg. Real clairvoyance means the faculty of seeing through the densest matter (the latter disappearing at the will and before the spiritual eye of the Seer), and irrespective of time (past, present and future) or distance.

Clemens Alexandrinus. A Church Father and a voluminous writer, who had been a Neo-Platonist and a disciple of Ammonius Saccas. He

lived between the second and the third centuries of our era, at Alexandria.

Cock. A very occult bird, much appreciated in ancient augury and symbolism. According to the *Zohar*, the cock crows three times before the death of a person; and in Russia and all Slavonian countries whenever a person is ill on the premises where a cock is kept, its crowing is held to be a sign of inevitable death, unless the bird crows at the hour of midnight, or immediately afterwards, when its crowing is considered natural. As the cock was sacred to Æsculapius, and as the latter was called the *Soter* (Saviour) who raised the dead to life, the Socratic exclamation "We owe a cock to Æculapius", just before the Sage's death, is very suggestive. As the cock was always connected in symbology with the Sun (or solar gods), Death and Resurrection, it has found its appropriate place in the four Gospels in the prophecy about Peter repudiating his Master before the cock crowed thrice. The cock is the most magnetic and sensitive of all birds, hence its Greek name *alectruon*.

Codex Nazaraeus (*Lat*.). The "Book of Adam"—the latter name meaning *anthropos*, Man or Humanity. The Nazarene faith is called sometimes the Bardesanian system, though Bardesanes (B.C. 155 to 228) does not seem to have had any connection with it. True, he was born at Edessa in Syria, and was a famous astrologer and Sabian before his alleged conversion. But he was a well-educated man of noble family, and would not have used the almost incomprehensible Chaldeo-Syriac dialect mixed with the mystery language of the Gnostics, in which the *Codex* is written. The sect of the Nazarenes was pre-Christian. Pliny and Josephus speak of the Nazarites as settled on the banks of the Jordan 150 years B.C. (*Ant*. *Jud*. xiii. p. 9); and Munk says that the "Naziareate was an institution established before the laws of Musah" or Moses. (Munk p. 169.) Their modern name is in Arabic—*El Mogtasila*; in European languages—the Mendæans or "Christians of St. John". (See "Baptism".) But if the term Baptists may well be applied to them, it is not with the Christian meaning: for while they were, and still are Sabians, or pure astrolaters, the Mendæans of Syria, called the Galileans, are pure polytheists, as every traveller in Syria and on the Euphrates can ascertain, once he acquaints himself with their mysterious rites and ceremonies. (See *Isis Unv*. ii. 290, *et seq*.) So secretly did they preserve their beliefs from the very beginning, that Epiphanius who wrote against the Heresies in the 14th century confesses himself unable to say what they believed in (I. 122); he simply states that they never mention the name of Jesus, nor do they call themselves Christians (*loc*. *cit*. 190). Yet it is undeniable that

some of the alleged philosophical views and doctrines of Bardesanes are found in the codex of the Nazarenes. (See Norberg's *Codex Nazaræus* or the "Book of Adam", and also "Mendæans".)

Coeur, *Jacques*. A famous Treasurer of France, born in 1408, who obtained the office by black magic. He was reputed as a great alchemist and his wealth became fabulous; but he was soon banished from the country, and retiring to the Island of Cyprus, died there in 1460, leaving behind enormous wealth, endless legends and a bad reputation.

Coffin-Rite, or *Pastos*. This was the final rite of Initiation in the Mysteries in Egypt, Greece and elsewhere. The last and supreme secrets of Occultism could not be revealed to the Disciple until he had passed through this allegorical ceremony of *Death* and *Resurrection* into new light. "The Greek verb *teleutaó*," says Vronsky, "signifies in the active voice 'I die', and in the middle voice 'I am initiated'". Stobæus quotes an ancient author, who says, "The mind is affected in *death*, just as it is in the *initiation* into the Mysteries ; and word answers to word, as well as thing to thing; for *teleutan* is 'to die', and *teleisthai* 'to be initiated'". And thus, as Mackenzie corroborates, when the Aspirant was placed in the *Pastos*, Bed, or Coffin (in India on the *lathe*, as explained in the *Secret Doctrine*), "he was symbolically said to die."

Collanges, *Gabriel de*. Born in 1524. The best astrologer in the XVIth century and a still better Kabbalist. He spent a fortune in the unravelling of its mysteries. It was rumoured that he died through poison administered to him by a Jewish Rabbin-Kabbalist.

College of Rabbis. A college at Babylon; most famous during the early centuries of Christianity. Its glory, however, was greatly darkened by the appearance in Alexandria of Hellenic teachers, such as Philo Judæus, Josephus, Aristobulus and others. The former avenged themselves on their successful rivals by speaking of the Alexandrians as theurgists and unclean prophets. But the Alexandrian believers in thaumaturgy were not regarded as sinners or impostors when *orthodox* Jews were at the head of such schools of "*hazim*". These were colleges for teaching prophecy and occult sciences. Samuel was the chief of such a college at Ramah; Elisha at Jericho. Hillel had a regular academy for prophets and seers; and it is Hillel, a pupil of the Babylonian College, who was the founder of the Sect of the Pharisees and the great orthodox Rabbis.

Collemann, *Jean*. An Alsatian, born at Orleans, according to K. Mackenzie; other accounts say he was a Jew, who found favour owing to his astrological studies, with both Charles VII. and Louis XI., and that he had a bad influence on the latter.

Collyridians. A sect of Gnostics who, in the early centuries of Christianity, transferred their worship and reverence from Astoreth to Mary, as Queen of Heaven and Virgin. Regarding the two as identical, they offered to the latter as they had done to the former, buns and cakes on certain days, with sexual symbols represented on them.

Continents. In the Buddhist cosmogony, according to Gautama Buddha's exoteric doctrine, there are numberless systems of worlds (or *Sakwala*) all of which are born, mature, decay, and are destroyed periodically. Orientalists translate the teaching about "the four great continents which do not communicate with each other", as meaning that "upon the earth there are four great continents" (see Hardy's *Eastern Monachism*, p. 4), while the doctrine means simply that around or *above* the earth there are on either side four worlds, *i.e*., the earth appearing as the fourth on each side of the arc.

Corybantes, *Mysteries of the*. These were held in Phrygia in honour of Atys, the youth beloved by Cybele. The rites were very elaborate within the temple and very noisy and tragic in public. They began by a public bewailing of the *death* of Atys and ended in tremendous rejoicing at his *resurrection*. The statue or image of the victim of Jupiter's jealousy was placed during the ceremony in a *pastos* (coffin), and the priests sang his sufferings. Atys, as Visvakarma in India, was a representative of Initiation and Adeptship. He is shown as being born impotent, because chastity is a requisite of the life of an aspirant. Atys is said to have established the rites and worship of Cybele, in Lydia. (See *Pausan*., vii., c. 17.)

Cosmic Gods. Inferior gods, those connected with the formation of matter.

Cosmic ideation (*Occult*.). Eternal thought, impressed on substance or spirit-matter, in the eternity; thought which becomes *active* at the beginning of every new life-cycle.

Cosmocratores (*Gr*.). "Builders of the Universe", the "world architects", or the Creative Forces personified.

Cow-worship. The idea of any such "worship" is as erroneous as it is unjust. No Egyptian worshipped *the cow*, nor does any Hindu worship this animal now, though it is true that the cow and bull were sacred then as they are to-day, but only as the natural physical symbol of a metaphysical ideal; even as a church made of bricks and mortar is sacred to the civilized Christian because of its associations and not by reason of its walls. The cow was sacred to Isis, the Universal Mother, Nature, and to the Hathor, the female principle in Nature, the two goddesses being allied to both sun and moon, as the disk and the cow's

horns (crescent) prove. (See "Hathor" and "Isis".) In the *Vedas*, the Dawn of Creation is represented by a cow. This dawn is Hathor, and the day which follows, or Nature already formed, is Isis, for both are one except in the matter of time. Hathor the elder is "the mistress of the seven mystical cows" and Isis, "the Divine Mother" is the "cow-horned" the *cow of plenty* (or Nature, Earth), and, as the mother of Horus (the physical world)—the "mother of all that lives". The *outa* was the symbolic eye of Horus, the right being the sun, and the left the moon. The right "eye" of Horus was called "the cow of Hathor", and served as a powerful amulet, as the dove in a nest of rays or glory, with or without the cross, is a talisman with Christians, Latins and Greeks. The *Bull* and the *Lion* which we often find in company with Luke and Mark in the frontispiece of their respective Gospels in the Greek and Latin texts, are explained as symbols—-which is indeed the fact. Why not admit the same in the case of the Egyptian sacred Bulls, Cows, Rams, and Birds?

Cremer, *John*. An eminent scholar who for over thirty years studied Hermetic philosophy in pursuance of its practical secrets, while he was at the same time Abbot of Westminster. While on a voyage to Italy, he met the famous Raymond Lully whom he induced to return with him to England. Lully divulged to Cremer the secrets of the stone, for which service the monastery offered daily prayers for him. Cremer, says the *Royal Masonic Cyclopedia*, "having obtained a profound knowledge of the secrets of Alchemy, became a most celebrated and learned adept in occult philosophy . . . lived to a good old age, and died in the reign of King Edward III."

Crescent. *Sin* was the Assyrian name for the moon, and *Sin-ai* the Mount, the birth-place of Osiris, of Dionysos, Bacchus and several other gods. According to Rawlinson, the moon was held in higher esteem than the sun at Babylon, because *darkness preceded light*. The crescent was, therefore, a sacred symbol with almost every nation, before it became the standard of the Turks. Says the author of *Egyptian Belief*, "The crescent . . . . . . is not essentially a Mahometan ensign. On the contrary, it was a Christian one, derived through Asia from the Babylonian Astarte, Queen of Heaven, or from the Egyptian Isis . . . . whose emblem was the crescent. The Greek Christian Empire of Constantinople held it as their palladium. Upon the conquest of the Turks, the Mahometan Sultan adopted it for the symbol of his power. Since that time the *crescent* has been made to oppose the idea of the cross."

Criocephale (*Gr*.). Ram-headed, applied to several deities and emblematic figures, notably those of ancient Egypt, which were designed

about the period when the Sun passed, at the Vernal Equinox, from the sign Taurus to the sign Aries. Previously to this period, bull-headed and horned deities prevailed. Apis was the type of the Bull deity, Ammon that of the ram-headed type: Isis, too, had a Cow's head allotted to her. Porphyry writes that the Greeks united the Ram to Jupiter and the Bull to Bacchus. [w.w.w.]

Crocodile. "The great reptile of Typhon." The seat of its "worship" was Crocodilopolis and it was sacred to Set and Sebak—its alleged creators. The primitive Rishis in India, the *Manus*, and Sons of Brahmâ, are each the progenitors of some animal species, of which he is the alleged "father"; in Egypt, each god was credited with the formation or creation of certain animals which were sacred to him. Crocodiles must have been numerous in Egypt during the early dynasties, if one has to judge by the almost incalculable number of their mummies. Thousands upon thousands have been excavated from the grottoes of Moabdeh, and many a vast *necropolis* of that Typhonic animal is still left untouched. But the Crocodile was only worshipped where his god and "father" received honours. Typhon (*q.v.*) had once received such honours and, as Bunsen shows, had been considered a great god. His words are, "Down to the time of Ramses B.C. 1300, Typhon was one of the most venerated and powerful gods, a god who pours blessings and life on the rulers of Egypt." As explained elsewhere, Typhon is the material aspect of Osiris. When Typhon, the Quaternary, *kills* Osiris, the triad or divine Light, and cuts it metaphorically into 14 pieces, and separates himself from the "god", he incurs the execration of the masses; he becomes the evil god, the storm and hurricane god, the burning sand of the Desert, the constant enemy of the Nile, and the "slayer of the evening beneficent dew", because Osiris is the ideal Universe, Siva the great Regenerative Force, and Typhon the material portion of it, the evil side of the god, or the Destroying Siva. This is why the crocodile is also partly venerated and partly execrated. The appearance of the crocodile in the Desert, far from the water, prognosticated the happy event of the coming inundation—hence its adoration at Thebes and Ombos. But he destroyed thousands of human and animal beings yearly—hence also the hatred and persecution of the Crocodile at Elephantine and Tentyra.

Cross. Mariette Bey has shown its antiquity in Egypt by proving that in all the primitive sepulchres "the plan of the chamber has *the form of a cross*". It is the symbol of the Brotherhood of races and men; and was laid on the breast of the corpses in Egypt, as it is now placed on the corpses of deceased Christians, and, in its *Swastica* form (*croix*

cramponnée) on the hearts of the Buddhist adepts and Buddhas. (See "Calvary Cross".)

Crux Ansata (*Lat.*). The handled cross, ♀; whereas the *tau* is T, in this form, and the oldest Egyptian cross or the *tat* is thus +. The *crux ansata* was the symbol of immortality, but the *tat-cross* was that of spirit-matter and had the significance of a sexual emblem. The *crux ansata* was the foremost symbol in the Egyptian Masonry instituted by Count Cagliostro; and Masons must have indeed forgotten the primitive significance of their highest symbols, if some of their authorities still insist that the *crux ansata* is only a combination of the *cteis* (or yoni) and *phallus* (or lingham). Far from this. The handle or *ansa* had a double significance, but never a phallic one; as an attribute of Isis it was the mundane circle; as a symbol of law on the breast of a mummy it was that of immortality, of an endless and beginningless eternity, that which descends upon and grows out of the plane of material nature, the horizontal feminine line, surmounting the vertical male line—the fructifying male principle in nature or spirit. Without the handle the *crux ansata* became the *tau* T, which, left by itself, is an androgyne symbol, and becomes purely phallic or sexual only when it takes the shape +.

Crypt (*Gr.*). A secret subterranean vault, some for the purpose of initiation, others for burial purposes. There were crypts under every temple in antiquity. There was one on the Mount of Olives, lined with red stucco, and built before the advent of the Jews.

Curetes. The Priest-Initiates of ancient Crete, in the service of Cybele. Initiation in their temples was very severe; it lasted twenty-seven days, during which time the aspirant was left by himself in a crypt, undergoing terrible trials. Pythagoras was initiated into these rites and came out victorious.

Cutha. An ancient city in Babylonia after which a tablet giving an account of "creation" is named. The "Cutha tablet" speaks of a "temple of Sittam", in the sanctuary of Nergal, the "giant king of war, lord of the city of Cutha", and is purely esoteric. It has to be read symbolically, if at all.

Cycle. From the Greek *Kuklos*. The ancients divided time into endless cycles, wheels within wheels, all such periods being of various durations, and each marking the beginning or the end of some event either cosmic, mundane, physical or metaphysical. There were cycles of only a few years, and cycles of immense duration, the great Orphic cycle, referring to the ethnological change of races, lasting 120,000 years, and the cycle of Cassandrus of 136,000, which brought about a complete

change in planetary influences and their correlations between men and gods— a fact entirely lost sight of by modern astrologers.

Cynocephalus (*Gr*.). The Egyptian *Hapi*. There was a notable difference between the ape-headed gods and the "Cynocephalus" (*Simia hamadryas*), a dog-headed baboon from upper Egypt. The latter, whose sacred city was Hermopolis, was sacred to the lunar deities and Thoth-Hermes, hence an emblem of secret wisdom—as was Hanuman, the monkey-god of India, and later, the elephant-headed Ganesha. The mission of the Cynocephalus was to show the way for the Dead to the Seat of Judgment and Osiris, whereas the ape-gods were all phallic. They are almost invariably found in a crouching posture, holding on one hand the *outa* (the eye of Horus), and in the other the sexual cross. Isis is seen sometimes riding on an ape, to designate the fall of divine nature into generation.

D.

D.—Both in the English and Hebrew alphabets the fourth letter, whose numerical value is *four*. The symbolical signification in the *Kabbala* of the *Daleth* is "door". It is the Greek *delta* Δ, through which the world (whose symbol is the *tetrad* or number four,) issued, producing the divine seven. The name of the Tetrad was Harmony with the Pythagoreans, "because it is a diatessaron in sesquitertia". With the Kabbalists, the divine name associated with Daleth was *Daghoul*.

Daath (*Heb*.). Knowledge; "the conjunction of Chokmah and Binah, Wisdom and Understanding": sometimes, in error, called a Sephira. [w.w.w.]

Dabar (*Heb*.). D (*a*) B (*a*) R (*im*), meaning the "Word", and the "Words" in the Chaldean Kabbala, *Dabar* and *Logoi*. (See *Sec*. *Doct*. I. p. 350, and "Logos", or "Word".)

Dabistan (*Pers*.). The land of Iran; ancient Persia.

Dache-Dachus (*Chald*.). The dual emanation of Moymis, the progeny of the dual or androgynous World-Principle, the male Apason and female Tauthe. Like all theocratic nations possessing Temple mysteries, the Babylonians never mentioned the "One" Principle of the Universe, nor did they give it a name. This made Damascious (*Theogonies*) remark that like the rest of "barbarians" the Babylonians passed it over in silence. Tauthe was the mother of the gods, while Apason was her self-generating male power, Moymis, the ideal universe, being her only-begotten son, and *emanating* in his turn Dache-Dachus, and at last Belus, the Demiurge of the objective Universe.

Dactyli (*Gr*.). From *daktulos*, "a finger". The name given to the Phrygian Hierophants of Kybele, who were regarded as the greatest magicians and exorcists. They were five or ten in number because of the *five* fingers on one hand that blessed, and the *ten* on both hands which evoke the gods. They also healed by manipulation or mesmerism.

Dadouchos (*Gr*.). The torch-bearer, one of the four celebrants in the Eleusinian mysteries. There were several attached to the temples but they appeared in public only at the Panathenaic Games at Athens, to preside over the so-called "torch-race". (See Mackenzie's *R.M*, *Cyclopædia*.)

Dæmon (*Gr*.). In the original Hermetic works and ancient classics it has a meaning identical with that of "god", "angel" or "genius". The Dæmon of Socrates is the incorruptible part of the man, or rather the real *inner* man which we call *Nous* or the rational divine Ego. At all events the Dæmon (or Daim n) of the great Sage was surely not the demon of the Christian Hell or of Christian orthodox theology. The name was given by ancient peoples, and especially the philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise. The appellation is often synonymous with that of gods or angels. But some philosophers tried, with good reason, to make a just distinction between the many classes.

Dænam (*Pahlavi*). *Lit*., "Knowledge", the principle of understanding in man, rational Soul, or *Manas*, according to the *Avesta*.

Dag, Dagon (*Heb*.). "Fish" and also "Messiah". Dagon was the Chaldean man-fish Oannes, the mysterious being who arose daily out of the depths of the sea to teach people every useful science. He was also called *Annedotus*.

Dâgoba (*Sk*.), or *Stûpa*. *Lit*: a sacred mound or tower for Buddhist holy relics. These are pyramidal-looking mounds scattered all over India and Buddhist countries, such as Ceylon, Burmah, Central Asia, etc. They are of various sizes, and generally contain some small relics of Saints or those claimed to have belonged to Gautama, the Buddha. As the human body is supposed to consist of 84,000 *dhâtus* (organic cells with definite vital functions in them), Asoka is said for this reason to have built 84,000 *dhâtu-gopas* or Dâgobas in honour of every cell of the Buddha's body, each of which has now become a *dhârmadhâtu* or holy relic. There is in Ceylon a Dhâtu-gopa at Anurâdhapura, said to date from 160 years B.C. They are now built pyramid-like, but the primitive Dâgobas were all shaped like towers with a cupola and several *tchhatra* (umbrellas) over them. Eitel states that the Chinese Dâgobas have all from 7 to 14 *tchhatras* over them, a number which is symbolical of the human body.

Daitya Guru (*Sk*.). The instructor of the giants, called *Daityas* (*q.v.*) Allegorically, it is the title given to the planet Venus-Lucifer, or rather to its indwelling Ruler, *Sukra*, a male deity (See *Sec. Doct*.. ii. p. 30).

Daityas (*Sk*.). Giants, Titans, and *exoterically* demons, but in truth identical with certain Asuras, the intellectual gods, the opponents of the useless gods of ritualism and the enemies of *puja*, sacrifices.

Daivi-prakriti (*Sk*.). Primordial, homogeneous light, called by some Indian Occultists "the Light of the Logos" (see *Notes on the Bhagavat Gita*, by T. Subba Row, B.A., L.L.B.); when differentiated this light becomes FOHAT.

Dâkinî (*Sk.*). Female demons, vampires and blood-drinkers (*asra-pas*). In the Purânas they attend upon the goddess Kâli and feed on human flesh. A species of evil "Elementals" (*q.v.*).

Daksha (*Sk.*). A form of Brahmâ and his son in the Purânas. But the *Rig Veda* states that "Daksha sprang from Aditi, and Aditi from Daksha", which proves him to be a personified correlating Creative Force acting on *all the planes*. The Orientalists seem very much perplexed what to make of him; but Roth is nearer the truth than any, when saying that Daksha is the spiritual power, and at the same time the male energy that generates the gods in eternity, which is represented by Aditi. The Purânas as a matter of course, anthropomorphize the idea, and show Daksha instituting "sexual intercourse on this earth", after trying every other means of procreation. The generative Force, spiritual at the commencement, becomes of course at the most material end of its evolution a procreative Force on the physical plane; and so far the Purânic allegory is correct, as the Secret Science teaches that our present mode of procreation began towards the end of the third Root-Race.

Daladâ (*Sk.*). A very precious relic of Gautama the Buddha; *viz*., his supposed left canine tooth preserved at the great temple at Kandy, Ceylon. Unfortunately, the relic shown is not genuine. The latter has been securely secreted for several hundred years, ever since the shameful and bigoted attempt by the Portuguese (the then ruling power in Ceylon) to steal and make away with the real relic. That which is shown in the place of the real thing is the monstrous tooth of some animal.

Dama (*Sk.*). Restraint of the senses.

Dambulla (*Sk.*). The name of a huge rock in Ceylon. It is about 400 feet above the level of the sea. Its upper portion is excavated, and several large cave-temples, or Vihâras, are cut out of the solid rock, all of these being of pre-Christian date. They are considered as the best-preserved antiquities in the island. The North side of the rock is vertical and quite inaccessible, but on the South side, about 150 feet from its summit, its huge overhanging granite mass has been fashioned into a platform with a row of large cave-temples excavated in the surrounding walls—evidently at an enormous sacrifice of labour and money. Two Vihâras may he mentioned out of the many: the *Maha Râja Vihâra*, 172 ft. in length and 75 in breadth, in which there are upwards of fifty figures of Buddha, most of them larger than life and all formed from the solid rock. A well has been dug out at the foot of the central Dâgoba and from a fissure in the rock there constantly drips into it beautiful clear water which is kept for sacred purposes. In the other, the *Maha*

Dewiyo Vihâra, there is to be seen a gigantic figure of the dead Gautama Buddha, 47 feet long, reclining on a couch and pillow cut out of solid rock like the rest. "This long, narrow and dark temple, the position and placid aspect of Buddha, together with the stillness of the place, tend to impress the beholder with the idea that he is in the chamber of death. The priest asserts . . . . that such was Buddha, and such were those (at his feet stands an attendant) who witnessed the last moments of his mortality" (Hardy's *East*. *Monachism*). The view from Dambulla is magnificent. On the large rock platform which seems to be now more visited by very intelligent tame white monkeys than by monks, there stands a huge Bo-Tree, one of the numerous scions from the original Bo-Tree under which the Lord Siddhârtha reached Nirvâna. "About 50 ft. from the summit there is a pond which, as the priests assert, is never without water." (*The Ceylon Almanac*, 1834.)

Dammâpadan (*Pali*.). A Buddhist work containing moral precepts.

Dâna (*Sk*.). Almsgiving to mendicants, *lit*., "charity", the first of the six Paramitas in Buddhism.

Dânavas (*Sk*.). Almost the same as *Daityas*; giants and demons, the opponents of the ritualistic gods.

Dangma (*Sk*.). In Esotericism a purified Soul. A Seer and an Initiate; one who has attained full wisdom.

Daos (*Chald*.). The seventh King (Shepherd) of the divine Dynasty, who reigned over the Babylonians for the space of *ten sari*, or 36,000 years, a saros being of 3,600 years' duration. In his time four Annedoti, or Men-fishes (Dagons) made their appearance.

Darâsta (*Sk*.). Ceremonial magic practised by the central Indian tribes, especially among the Kolarians.

Dardanus (*Gr*.). The Son of Jupiter and Electra, who received the Kabeiri gods as a dowry, and took them to Samothrace, where they were worshipped long before the hero laid the foundations of Troy, and before Tyre and Sidon were ever heard of, though Tyre was built 2,760 years B.C. (See for fuller details "Kabiri".)

Darha (*Sk*.). The ancestral spirits of the Kolarians.

Darsanas (*Sk*.). The Schools of Indian philosophy, of which there are six; *Shad-darsanas* or six demonstrations.

Dasa-sil (*Pali*.). The ten obligations or commandments taken by and binding upon the priests of Buddha; the five obligations or *Pansil* are taken by laymen.

Dava (*Tib*.). The moon, in Tibetan astrology.

Davkina (*Chald*.). The wife of Hea, "the goddess of the lower regions,

the consort of the Deep", the mother of Merodach, the Bel of later times, and mother to many river-gods, Hea being the god of the lower regions, the "lord of the Sea or abyss", and also the lord of Wisdom.

Dayanisi (*Aram*.). The god worshipped by the Jews along with other Semites, as the "Ruler of men"; Dionysos—the Sun; whence Jehovah-Nissi, or Iao-Nisi, the same as Dio-nysos or Jove of Nyssa. (See *Isis Unveil*. II. 526.)

Day of Brahmâ. See "Brahmâ's Day" etc.

Dayus or *Dyaus* (*Sk*.). A Vedic term. The unrevealed Deity, or that which reveals Itself only as light and the bright day—metaphorically.

Death, *Kiss of*. According to the Kabbalah, the earnest follower does not die by the power of the Evil Spirit, Yetzer ha Rah, but by a kiss from the mouth of Jehovah Tetragrammaton, meeting him in the Haikal Ahabah or Palace of Love. [w.w.w.]

Dei termini (*Lat*.). The name for pillars with human heads representing Hermes, placed at cross-roads by the ancient Greeks and Romans. Also the general name for deities presiding over boundaries and frontiers.

Deist. One who admits the existence of a god or gods, but claims to know nothing of either and denies revelation. A Freethinker of olden times.

Demerit. In Occult and Buddhistic parlance, a constituent of Karma. It is through *avidya* or ignorance of *vidya*, divine illumination, that merit and demerit are produced. Once an Arhat obtains full illumination and perfect control over his personality and lower nature, he ceases to create "merit and demerit".

Demeter. The Hellenic name for the Latin Ceres, the goddess of corn and tillage. The astronomical sign, *Virgo*. The Eleusinian Mysteries were celebrated in her honour.

Demiurgic Mind. The same as "Universal Mind". *Mahat*, the first "product" of Brahmâ, or himself.

Demiurgos (*Gr*.). The Demiurge or Artificer; the Supernal Power which built the universe. Freemasons derive from this word their phrase of "Supreme Architect". With the Occultists it is the third manifested Logos, or Plato's "*second* god", the *second logos* being represented by him as the "Father", the only Deity that he dared mention as an Initiate into the Mysteries.

Demon est Deus inversus (*Lat*.). A Kabbalistic axiom; *lit*., "the devil is god reversed"; which means that there is neither evil nor good, but that the forces which create the one create the other, according to the nature of the materials they find to work upon.

Demonologia (*Gr.*). Treatises or Discourses upon Demons, or Gods in their dark aspects.

Demons. According to the Kabbalah, the demons dwell in the world of Assiah, the world of matter and of the "shells" of the dead. They are the Klippoth. There are Seven Hells, whose demon dwellers represent the vices personified. Their prince is Samael, his female companion is Isheth Zenunim—the woman of prostitution: united in aspect, they are named "The Beast", Chiva. [w.w.w.]

Demrusch (*Pers.*). A Giant in the mythology of ancient Iran.

Denis, *Angoras*. "A physician of Paris, astrologer and alchemist in the XIVth century" (*R.M.C.*).

Deona Mati. In the Kolarian dialect, one who exorcises evil spirits.

Dervish. A Mussulman—Turkish or Persian—ascetic. A nomadic and wandering monk. Dervishes, however, sometimes live in communities. They are often called the "whirling charmers". Apart from his austerities of life, prayer and contemplation, the Turkish, Egyptian, or Arabic devotee presents but little similarity with the Hindu fakir, who is also a Mussulman. The latter may become a saint and holy mendicant the former will never reach beyond his second class of occult manifestations. The dervish may also be a strong mesmerizer, but he will never voluntarily submit to the abominable and almost incredible self-punishment which the fakir invents for himself with an ever-increasing avidity, until nature succumbs and he dies in slow and excruciating tortures. The most dreadful operations, such as flaying the limbs alive; cutting off the toes, feet, and legs ; tearing out the eyes and causing one's self to be buried alive up to the chin in the earth, and passing whole months in this posture, seem child's play to them. The Dervish must not be confused with the Hindu *sanyâsi or yogi*. (See "Fakir").

Desatir. A very ancient Persian work called the *Book of Shet*. It speaks of the *thirteen* Zoroasters, and is very mystical.

Deva (*Sk.*). A god, a "resplendent" deity. Deva-Deus, from the root *div* "to shine". A Deva is a celestial being—whether good, bad, or indifferent. Devas inhabit "the three worlds", which are the *three planes* above us. There are 33 groups or 330 millions of them.

Deva Sarga (*Sk.*). Creation: the origin of the principles, said to be Intelligence born of the qualities or the attributes of nature.

Devachan (*Sk.*). The "dwelling of the gods". A state intermediate between two earth-lives, into which the EGO (Atmâ-Buddhi-Manas, or the Trinity made One) enters, after its separation from Kâma Rupa, and the disintegration of the lower principles on earth.

Devajnânas (*Sk.*). or *Daivajna*. The higher classes of celestial beings, those who possess divine knowledge.

Devaki (*Sk.*). The mother of Krishna. She was shut up in a dungeon by her brother, King Kansa, for fear of the fulfilment of a prophecy which stated that a son of his sister should dethrone and kill him. Notwithstanding the strict watch kept, Devaki was overshadowed by Vishnu, the holy Spirit, and thus gave birth to that god's *avatara*, Krishna. (See "Kansa".)

Deva-laya (*Sk.*). "The shrine of a Deva". The name given to all Brahmanical temples.

Deva-lôkas (*Sk.*). The abodes of the Gods or Devas in superior spheres. The seven celestial worlds above Meru.

Devamâtri (*Sk.*). *Lit*., "the mother of the gods". A title of Aditi, Mystic Space.

Dêvanâgarî (*Sk.*). *Lit*., "the language or letters of the dêvas" or gods. The characters of the Sanskrit language. The alphabet and the art of writing were kept secret for ages, as the *Dwijas* (Twice-born) and the *Dikshitas* (Initiates) alone were permitted to use this art. It was a crime for a Sudra to recite a verse of the *Vedas*, and for any of the two lower castes (Vaisya and Sudra) to know the letters was an offence punishable by death. Therefore is the word *lipi*, ''writing", absent from the oldest MSS., a fact which gave the Orientalists the erroneous and rather incongruous idea that *writing* was not only unknown before the day of Pânini, but even to that sage himself! That the greatest grammarian the world has ever produced should be ignorant of writing would indeed be the greatest and most incomprehensible phenomenon of all.

Devapi (*Sk.*). A Sanskrit Sage of the race of Kuru, who, together with another Sage (Moru), is supposed to live throughout the four ages and until the coming of *Maitreya Buddha*, or *Kalki* (the last Avatar of Vishnu); who, *like all the Saviours of the World* in their last appearance, like Sosiosh of the Zoroastrians and the *Rider* of St. John's *Revelation*, will appear seated *on a White Horse*. The two, Devapi and Moru, are supposed to live in a Himalayan retreat called *Kalapa* or *Katapa*. This is a Purânic allegory.

Devarshis, or *Deva-rishi* (*Sk.*). *Lit*., "gods rishis"; the divine or god like saints, those sages who attain a fully divine nature on earth.

Devasarman (*Sk.*). A very ancient author who died about a century after Gautama Buddha. He wrote two famous works, in which he denied the existence of both *Ego* and *non-Ego*, the one as successfully as the other.

Dhârana (*Sk.*). That state in Yoga practice when the mind has to be fixed unflinchingly on some object of meditation.

Dhâranî (*Sk.*). In Buddhism—both Southern and Northern—and also in Hinduism, it means simply a *mantra* or *mantras*—sacred verses from the *Rig Veda*. In days of old these mantras or Dhâranî were all considered mystical and practically efficacious in their use. At present, however, it is the Yogâchârya school alone which proves the claim in practice. When chanted according to given instructions a Dhâranî produces wonderful effects. Its occult power, however, does not reside in the *words* but in the inflexion or accent given and the resulting sound originated thereby. (See "Mantra" and "Akasa").

Dharma (*Sk.*). The sacred Law; the Buddhist Canon.

Dharmachakra (*Sk.*). *Lit.*, The turning of the "wheel of the Law". The emblem of Buddhism as a system of cycles and rebirths or reincarnations.

Dharmakâya (*Sk.*). *Lit.*, "the glorified spiritual body" called the "Vesture of Bliss". The third, or highest of the *Trikây*a (Three Bodies), the attribute developed by every "Buddha", *i.e.*, every initiate who has crossed or reached the end of what is called the "fourth Path" (in esotericism the sixth "portal" prior to his entry on the *seventh*). The highest of the *Trikâya*, it is the *fourth* of the *Buddhakchêtra*, or Buddhic planes of consciousness, represented figuratively in Buddhist asceticism as a robe or vesture of luminous Spirituality. In popular Northern Buddhism these vestures or *robes* are: (1) Nirmanakâya, (2) Sambhogakâya, (3) and Dharmakâya, the last being the highest and most sublimated of all, as it places the ascetic on the threshold of Nirvâna. (See, however, the *Voice of the Silence*, page 96, *Glossary*, for the true *esoteric* meaning.)

Dharmaprabhasa (*Sk.*). The name of the Buddha who will appear during the seventh Root-race. (See "Ratnâvabhâsa Kalpa", when sexes will exist no longer).

Dharmasmriti Upasthâna (*Sk.*). A very long compound word containing a very mystical warning. "Remember, the constituents (of human nature) originate *according to the Nidânas*, *and are not* originally the Self", which means—that, which the Esoteric Schools teach, and not the ecclesiastical interpretation.

Dharmâsôka (*Sk.*). The name given to the first Asoka after his conversion to Buddhism,—King Chandragupta, who served all his long life "Dharma", or the law of Buddha. King Asoka (the second) was not *converted*, but was born a Buddhist.

Dhâtu (*Pali.*). Relics of Buddha's body collected after his cremation.

Dhruva (*Sk.*). An Aryan Sage, now the Pole Star. A *Kshatriya* (one of the warrior caste) who became through religious austerities a

Rishi, and was, for this reason, raised by Vishnu to this eminence in the skies. Also called *Grah-Âdhâr* or "the pivot of the planets".

Dhyan Chohans (*Sk*.). *Lit*., "The Lords of Light". The highest gods, answering to the Roman Catholic Archangels. The divine Intelligences charged with the supervision of Kosmos.

Dhyâna (*Sk*.). In Buddhism one of the six Param tas of perfection, a state of abstraction which carries the ascetic practising it far above this plane of sensuous perception and out of the world of matter. *Lit*., "contemplation". The six stages of Dhyan differ only in the degrees of abstraction of the personal Ego from sensuous life.

Dhyani Bodhisattyas (*Sk*.). In Buddhism, the five sons of the Dhyani-Buddhas. They have a mystic meaning in Esoteric Philosophy.

Dhyani Buddhas (*Sk*.). They "of the Merciful Heart"; worshipped especially in Nepaul. These have again a secret meaning.

Dhyani Pasa (*Sk*.). "The rope of the Dhyanis" or Spirits; the Ring "Pass not" (See *Sec. Doct*., Stanza V., Vol. I., p. 129).

Diakka. Called by Occultists and Theosophists "spooks" and "shells", *i.e*., phantoms from *Kâma Loka*. A word invented by the great American Seer, Andrew Jackson Davis, to denote what he considers untrustworthy "Spirits". In his own words: "A Diakka (from the Summerland) is one who takes insane delight in *playing parts*, in juggling *tricks*, in *personating* opposite characters; to whom prayer and profane utterances are of equi-value; surcharged with a passion for lyrical narrations; . . . morally deficient, he is without the active feelings of justice, philanthropy, or tender affection. He knows nothing of what men call the sentiment of gratitude; the ends of hate and love are the same to him; his motto is often fearful and terrible to others—SELF is the whole of private living, and exalted annihilation *the end of all private life*. Only yesterday, one said to a lady medium, signing himself *Swedenborg*, this: 'Whatsoever is, has been, will be, or may be, *that* I AM; and private life is but the aggregative phantasms of thinking throb-lets, rushing in their rising onward to the central heart of eternal death'!" (*The Diakka and their Victims*; "an explanation of the False and Repulsive in Spiritualism.") These "Diakka" are then simply the communicating and materializing so-called "Spirits" of Mediums and Spiritualists.

Dianoia (*Gr*.). The same as the Logos. The eternal source of thought, "divine ideation", which is the root of all thought. (See "Ennoia.")

Dido, or Elissa. Astarte; the Virgin of the Sea—who crushes the Dragon under her foot; The patroness of the Phœnician mariners. A Queen of Carthage who fell in love with Æneas according to Virgil.

Digambara (*Sk*.). A naked mendicant. *Lit*., "clothed with Space". A name of Siva in his character of Rudra, the Yogi.

Dii Minores (*Lat*.). The inferior or "reflected group of the twelve gods" or *Dii Majores*, described by Cicero in his *De Natura Deorum*, I. 13.

Dîk (*Sk*.). Space, Vacuity.

Diktamnon (*Gr*.), or *Dictamnus* (*Dittany*). A curious plant possessing very occult and mystical properties and well-known from ancient times. It was sacred to the Moon-Goddesses, Luna, Astarte, Diana. The Cretan name of Diana was *Diktynna*, and as such the goddess wore a wreath made of this *magic* plant. The *Diktamnon* is an evergreen shrub whose contact, as claimed in Occultism, develops and at the same time cures somnambulism. Mixed with *Verbena* it will produce clairvoyance and ecstasy. Pharmacy attributes to the *Diktamnon* strongly sedative and quieting properties. It grows in abundance on Mount Dicte, in Crete, and enters into many *magical* performances resorted to by the Cretans even to this day.

Diksha (*Sk*.). Initiation. *Dikshit*, an Initiate.

Dingir and *Mul-lil* (*Akkad*.). The Creative Gods.

Dinur (*Heb*.). The River of Fire whose flame burns the Souls of the guilty in the Kabbalistic allegory.

Dionysos (*Sk*.). The Demiurgos, who, like Osiris, was killed by the Titans and dismembered into fourteen parts. He was the personified Sun, or as the author of the *Great Dionysiak Myth* says "He is Phanes, the spirit of material visibility, Kyklops giant of the Universe, with one bright solar eye, the growth-power of the world, the all-pervading animism of things, son of Semele. . . . ." Dionysos was born at Nysa or Nissi, the name given by the Hebrews to Mount Sinai (Exodus xvii. 15), the birthplace of Osiris, which identifies both suspiciously with "Jehovah Nissi". (See *Isis Unv*. II. 165, 526.)

Dioscuri (*Gr*.). The name of Castor and Pollux, the sons of Jupiter and Leda. Their festival, the *Dioscuria*, was celebrated with much rejoicing by the Lacedæmonians.

Dîpamkara (*Sk*.). *Lit*., "the Buddha of fixed light"; a predecessor of Gautama, the Buddha.

Diploteratology (*Gr*.). Production of mixed Monsters; in abbreviation *teratology*.

Dis (*Gr*.). In the Theogony of Damascius, the same as *Protogonos*, the "first born light", called by that author "the disposer of all things.

Dises (*Scand*.). The later name for the divine women called Walkyries, Norns, &c., in the *Edda*.

Disk-worship. This was very common in Egypt but not till later times, as it began with Amenoph III., a Dravidian, who brought it from Southern India and Ceylon. It was *Sun*-worship under another form, the *Aten-Nephru*, Aten-Ra being identical with the Adona of the Jews, the "Lord of Heaven" or the Sun. The winged disk was the emblem of the Soul. The Sun was at one time the symbol of Universal Deity shining *on the whole world and all creatures*; the Sabæans regarded the Sun as the Demiurge and a Universal Deity, as did also the Hindus, and as do the Zoroastrians to this day. The Sun is undeniably the one creator of physical nature. Lenormant was obliged, notwithstanding his orthodox Christianity, to denounce the resemblance between disk and Jewish worship. "Aten represents the Adona or Lord, the Assyrian Tammuz, and the Syrian Adonis. . . . ." (*The Gr. Dionys. Myth*.)

Divyachakchus (*Sk*.). *Lit*., "celestial Eye" or divine seeing, perception. It is the first of the six "Abhijnas" (*q.v*.); the faculty developed by Yoga practice to perceive any object in the Universe, at whatever distance.

Divyasrôtra (*Sk*.). *Lit*., "celestial Ear" Or divine hearing. The second "Abhijna", or the faculty of understanding the language or sound produced by any living being on Earth.

Djâti (*Sk*.). One of the twelve "Nidanas" (*q.v*.); the cause and the effect in the mode of birth taking place according to the "Chatur Yoni" (*q.v*.), when in each case a being, whether man or animal, is placed in one of the six (esoteric seven) *Gâti* or paths of sentient existence, which esoterically, counting downward, are: (1) the highest Dhyani (*Anupadaka*); (2) Devas; (3) Men; (4) Elementals or Nature Spirits; (5) Animals; (6) lower Elementals; (7) organic Germs. These are in the popular or exoteric nomenclature, Devas, Men, Asûras, Beings in Hells, Prêtas (hungry demons), and Animals.

Djin (*Arab*.). Elementals; Nature Sprites; Genii. The *Djins* or *Jins* are much dreaded in Egypt, Persia and elsewhere.

Djnâna (*Sk*.), or *Jnâna*. *Lit*., Knowledge; esoterically, "supernal or divine knowledge acquired by Yoga". Written also *Gnyana*.

Docetæ (*Gr*.). *Lit*., "The Illusionists". The name given by orthodox Christians to those Gnostics who held that Christ did not, nor could he, suffer death actually, but that, if such a thing had happened, it was merely an illusion which they explained in various ways.

Dodecahedron (*Gr*.). According to Plato, the Universe is built by "the first begotten" on the geometrical figure of the Dodecahedron. (See *Timæus*).

Dodona (*Gr*.). An ancient city in Thessaly, famous for its Temple of

Jupiter and its oracles. According to ancient legends, the town was founded by a *dove*.

Donar (*Scand*.), or *Thunar*, *Thor*. In the North the God of Thunder. He was the Jupiter Tonans of Scandinavia. Like as the oak was devoted to Jupiter so was it sacred to Thor, and his altars were over shadowed with oak trees. Thor, or Donar, was the offspring of Odin, "the omnipotent God of Heaven", and of Mother Earth.

Dondam-pai-den-pa (*Tib*.). The same as the Sanskrit term *Paramarthasatya* or "absolute truth", the highest spiritual self-consciousness and perception, divine self-consciousness, a very mystical term.

Doppelgänger (*Germ*.). A synonym of the "Double" and of the "Astral body" in occult parlance.

Dorjesempa (*Tib*.). The "Diamond Soul", a name of the celestial Buddha.

Dorjeshang (*Tib*.). A title of Buddha in his highest aspect; a name of the supreme Buddha; also *Dorje*.

Double. The same as the "Astral body" or "Doppelgänger".

Double Image. The name among the Jewish Kabbalists for the *Dual Ego*, called respectively: the Higher, *Metatron*, and the Lower, *Samael*. They are figured allegorically as the two inseparable companions of man through life, the one his Guardian Angel, the other his Evil Demon.

Dracontia (*Gr*.). Temples dedicated to the Dragon, the emblem of the Sun, the symbol of Deity, of Life and Wisdom. The Egyptian Karnac, the Carnac in Britanny, and Stonehenge are Dracontia well known to all.

Drakôn (*Gr*.) or *Dragon*. Now considered a "mythical" monster, perpetuated in the West only on seals,. &c., as a heraldic griffin, and the Devil slain by St. George, &c. In fact an extinct antediluvian monster. In Babylonian antiquities it is referred to as the "scaly one" and connected on many gems with Tiamat the sea. "The Dragon of the Sea" is repeatedly mentioned. In Egypt, it is the star of the Dragon (then the North Pole Star), the origin of the connection of almost all the gods with the Dragon. Bel and the Dragon, Apollo and Python, Osiris and Typhon, Sigur and Fafnir, and finally St. George and the Dragon, are the same. They were all solar gods, and wherever we find the Sun there also is the Dragon, the symbol of Wisdom—Thoth-Hermes. The Hierophants of Egypt and of Babylon styled themselves "Sons of the Serpent-God" and "Sons of the Dragon". "I am a Serpent, I am a Druid", said the Druid of the Celto-Britannic regions, for the Serpent and the Dragon were both types of Wisdom, Immortality and Rebirth. As the serpent casts its old skin only to reappear in a new one, so does the immortal Ego cast off one personality but to assume another.

Draupnir (*Scand*.). The golden armlet of Wodan or Odin, the companion of the spear Gungnir which he holds in his right hand; both are endowed with wonderful magic properties.

Dravidians. A group of tribes inhabiting Southern India; the aborigines.

Dravya (*Sk*.). Substance (metaphysically).

Drishti (*Sk*.). Scepticism; unbelief.

Druids. A sacerdotal caste which flourished in Britain and Gaul. They were Initiates who admitted females into their sacred order, and initiated them into the mysteries of their religion. They never entrusted their sacred verses and scriptures to writing, but, like the Brahmans of old, committed them to memory; a feat which, according to the statement of Cæsar took twenty years to accomplish. Like the Parsis they had no images or statues of their gods. The Celtic religion considered it blasphemy to represent any god, even of a minor character, under a human figure. It would have been well if the Greek and Roman Christians had learnt this lesson from the "pagan" Druids. The three chief commandments of their religion were:—"Obedience to divine laws; concern for the welfare of mankind; suffering with fortitude all the evils of life".

Druzes. A large sect, numbering about 100,000 adherents, living on Mount Lebanon in Syria. Their rites are very mysterious, and no traveller, who has written anything about them, knows for a certainty the whole truth. They are the *Sufis* of Syria. They resent being called Druzes as an insult, but call themselves the "disciples of Hamsa", their Messiah, who came to them in the ninth century from the "Land of the Word of God", which land and word they kept religiously secret. The Messiah to come will be the same Hamsa, but called *Hakem*—the "All-Healer". (See *Isis Unveiled*, II 308, *et seq*.)

Dudaim (*Heb*.). Mandrakes. The *Atropa Mandragova* plant is mentioned in *Genesis*, XXX., 14, and in *Canticles*: the name is related in Hebrew to words meaning "breasts" and "love", the plant was notorious as a love charm, and has been used in many forms of black magic. [w.w.w.]

Dudaim in Kabbalistic parlance is the Soul and Spirit; any two things united in love and friendship (*dodim*). "Happy is he who preserves his *dudaim* (higher and lower Manas) inseparable."

Dugpas (*Tib*.). *Lit*., "Red Caps," a sect in Tibet. Before the advent of Tsongka-pa in the fourteenth century, the Tibetans, whose Buddhism had deteriorated and been dreadfully adulterated with the tenets of the old *Bhon* religion,—were all Dugpas. From that century, however, and

after the rigid laws imposed upon the *Gelukpas* (yellow caps) and the general reform and purification of Buddhism (or Lamaism), the Dugpas have given themselves over more than ever to sorcery, immorality, and drunkenness. Since then the word *Dugpa* has become a synonym of "sorcerer", "adept of black magic" and everything vile. There are few, if any, Dugpas in Eastern Tibet, but they congregate in Bhutan, Sikkim, and the borderlands generally. Europeans not being permitted to penetrate further than those borders, the Orientalists never having studied Buddho-Lamaism in Tibet proper, but judging of it on hearsay and from what Cosmo di Köros, Schlagintweit, and a few others have learnt of it from Dugpas, confuse both religions and bring them under one head. They thus give out to the public *pure Dugpaism* instead of Buddho-Lamaism. In short Northern Buddhism in its purified, metaphysical form is almost entirely unknown.

Dukkha (*Sk.*). Sorrow, pain.

Dumah (*Heb.*). The Angel of Silence (Death) in the Kabbala.

Durga (*Sk.*). *Lit.*, "inaccessible". The female potency of a god; the name of Kali, the wife of Siva, the *Mahesvara*, or "the great god".

Dustcharitra (*Sk.*). The "ten evil acts"; namely, three acts of the body *viz.*, taking life, theft and adultery; four evil acts of the mouth, *viz.*, lying, exaggeration in accusations, slander, and foolish talk; and three evil acts of mind (Lower Manas), *viz.*, envy, malice or revenge, and unbelief.

Dwapara Yuga (*Sk.*). The third of the "Four Ages" in Hindu Philosophy; or the second age counted from below.

Dwarf of Death. In the *Edda* of the Norsemen, Iwaldi, the Dwarf of Death, hides Life in the depths of the great ocean, and then sends her up into the world at the right time. This Life is Iduna, the beautiful maiden, the daughter of the "Dwarf". She is the Eve of the Scandinavian Lays, for she gives of the apples of ever-renewed youth to the gods of Asgard to eat; but these, instead of being cursed for so doing and doomed to die, give thereby renewed youth yearly to the earth and to men, after every short and sweet sleep in the arms of the Dwarf. Iduna is raised from the Ocean when Bragi (*q.v.*), the Dreamer of Life, without spot or blemish, crosses asleep the silent waste of waters. Bragi is the divine ideation of Life, and Iduna living Nature—Prakriti, Eve.

Dwellers (on the Threshold). A term invented by Bulwer Lytton in *Zanoni*; but in Occultism the word "Dweller" is an occult term used by students for long ages past, and refers to certain maleficent astral Doubles of defunct persons.

Dwesa (*Sk.*). Anger. One of the three principal states of mind (of which 63 are enumerated), which are *Râga*—pride or evil desire, *Dwesa*—anger, of which hatred is a part, and *Moha*—the ignorance of truth. These three are to be steadily avoided.

Dwijâ (*Sk.*). "Twice-born". In days of old this term was used only of the Initiated Brahmans; but now it is applied to every man belonging to the first of the four castes, who has undergone a certain ceremony.

Dwija Brahman (*Sk.*). The investure with the sacred thread that *now* constitutes the "second birth". Even a *Sudra* who chooses to pay for the honour becomes, after the ceremony of passing through a silver or golden cow—a *dwijâ*.

Dwipa (*Sk.*). An island or a continent. The Hindus have seven (*Sapta dwipa*); the Buddhists only four. This is owing to a misunderstood reference of the Lord Buddha who, using the term metaphorically, applied the word *dwipa* to the races of men. The four Root-races which preceded our fifth, were compared by Siddhârtha to four continents or isles which studded the ocean of birth and death—*Samsâra*.

Dynasties. In India there are two, the Lunar and the Solar, or the *Somavansa* and the *Suryavansa*. In Chaldea and Egypt there were also two distinct kinds of dynasties, the *divine* and the *human*. In both countries people were ruled in the beginning of time by Dynasties of Gods. In Chaldea they reigned one hundred and twenty Sari, or in all 432,000 years; which amounts to the same figures as a Hindu Mahayuga 4,320,000 years. The chronology prefacing the *Book of Genesis* (English translation) is given "Before Christ, 4004". But the figures are a rendering by solar years. In the original Hebrew, which preserved a lunar calculation, the figures are 4,320 years. This "coincidence" is well explained in Occultism.

Dyookna (*Kab.*). The shadow of eternal Light. The "Angels of the Presence" or archangels. The same as the *Ferouer* in the *Vendidad* and other Zoroastrian works.

Dzyn or *Dzyan* (*Tib.*). Written also *Dzen*. A corruption of the Sanskrit *Dhyan* and *jnâna* (or *gnyâna* phonetically)—Wisdom, divine knowledge. In Tibetan, learning is called *dzin*.

E.

E.—The fifth letter of the English alphabet. The *he* (soft) of the Hebrew alphabet becomes in the Ehevi system of reading that language an E. Its numerical value is five, and its symbolism is a *window*; the womb, in the Kabbala. In the order of the divine names it stands for the fifth, which is *Hadoor* or the "majestic" and the "splendid."

Ea (*Chald.*) also *Hea*. The second god of the original Babylonian trinity composed of Anu, Hea and Bel. Hea was the "Maker of Fate", "Lord of the Deep", "God of Wisdom and Knowledge", and "Lord of the City of Eridu".

Eagle. This symbol is one of the most ancient. With the Greeks and Persians it was sacred to the Sun; with the Egyptians, under the name of *Ah*, to Horus, and the Kopts worshipped the eagle under the name of *Ahom*. It was regarded as the sacred emblem of Zeus by the Greeks, and as that of the highest god by the Druids. The symbol has passed down to our day, when following the example of the pagan Marius, who, in the second century B.C. used the double-headed eagle as the ensign of Rome, the Christian crowned heads of Europe made the double-headed sovereign of the air sacred to themselves and their scions. Jupiter was satisfied with a one-headed eagle and so was the Sun. The imperial houses of Russia, Poland, Austria, Germany, and the late Empire of the Napoleons, have adopted a two-headed eagle as their device.

Easter. The word evidently comes from Ostara, the Scandinavian goddess of spring. She was the symbol of the resurrection of all nature and was worshipped in early spring. It was a custom with the pagan Norsemen at that time to exchange coloured eggs called the eggs of Ostara. These have now become *Easter-Eggs*. As expressed in *Asgard and the Gods*: "Christianity put another meaning on the old custom, by connecting it with the feast of the Resurrection of the Saviour, who, like the hidden life in the egg, slept in the grave for three days before he awakened to new life". This was the more natural since Christ was identified with that same Spring Sun which awakens in all his glory, after the dreary and long death of winter. (See "Eggs".)

Ebionites (*Heb.*). *Lit.*, "the poor"; the earliest sect of Jewish Christians, the other being the Nazarenes. They existed when the term "Christian" was not yet heard of. Many of the relations of *Iassou* (Jesus), the adept ascetic around whom the legend of Christ was formed, were among the Ebionites. As the existence of these mendicant ascetics can

be traced at least a century earlier than chronological Christianity, it is an additional proof that *Iassou* or *Jeshu* lived during the reign of Alexander Jannæus at Lyd (or Lud), where he was put to death as stated in the *Sepher Toldos Jeshu*.

Ecbatana. A famous city in Media worthy of a place among the seven wonders of the world. It is thus described by Draper in his *Conflict between Religion and Science*, chap. i, . . . "The cool summer retreat of the Persian Kings, was defended by seven encircling walls of hewn and polished blocks, the interior ones in succession of increasing height, and of different colours, in astrological accordance with the seven planets. The palace was roofed with silver tiles; its beams were plated with gold. At midnight in its halls, the sun was rivalled by many a row of naphta cressets. A paradise, that luxury of the monarchs of the East, was planted in the midst of the city. The Persian Empire was truly the garden of the world."

Echath (*Heb*.). The same as the following—the "One", but feminine.

Echod (*Heb*.), or *Echad*. "One", masculine, applied to Jehovah.

Eclectic Philosophy. One of the names given to the Neo-Platonic school of Alexandria.

Ecstasis (*Gr*.). A psycho-spiritual state; a physical trance which induces clairvoyance and a beatific state bringing on visions.

Edda (*Iceland*.). *Lit*., "great-grandmother"of the Scandinavian Lays. It was Bishop Brynj ld Sveinsson, who collected them and brought them to light in 1643. There are two collections of *Sagas*, translated by the Northern Skalds, and there are two *Eddas*. The earliest is of unknown authorship and date and its antiquity is very great. These *Sagas* were collected in the XIth century by an Icelandic priest; the second is a collection of the history (or myths) of the gods spoken of in the first, which became the Germanic deities, giants, dwarfs and heroes.

Eden (*Heb*.). "Delight", pleasure. In *Genesis* the "Garden of Delight" built by God ; in the Kabbala the "Garden of Delight", a place of Initiation into the mysteries. Orientalists identify it with a place which was situated in Babylonia in the district of Karduniyas, called also Gan-dunu, which is almost like the Gan-eden of the Jews. (See the works of Sir H. Rawlinson, and G. Smith.) That district has four rivers, Euphrates, Tigris, Surappi, Ukni. The two first have been adopted without any change by the Jews; the other two they have probably transformed into "Gihon and Pison", so as to have something original. The following are some of the reasons for the identification of Eden, given by Assyriologists. The cities of Babylon, Larancha and

Sippara, were founded before the flood, according to the chronology of the Jews. "Surippak was the city of the ark, the mountain east of the Tigris was the resting place of the ark, Babylon was the site of the tower, and Ur of the Chaldees the birthplace of Abraham." And, as Abraham, "the first leader of the Hebrew race, migrated from Ur to Harran in Syria and from thence to Palestine", the best Assyriologists think that it is "so much evidence in favour of the hypothesis that Chaldea was the original home of these stories (in the Bible) and that the Jews received them originally from the Babylonians".

Edom (*Heb.*). Edomite Kings. A deeply concealed mystery is to he found in the allegory of the seven Kings of Edom, who "reigned in the land of Edom before there reigned any King over the children of Israel". (*Gen.* xxxvi. 31.) The Kabbala teaches that this Kingdom was one of "unbalanced forces' and necessarily of unstable character. The world of Israel is a type of the condition of the worlds which came into existence subsequently to the later period when the equilibrium had become established. [w.w.w.]

On the other hand the Eastern Esoteric philosophy teaches that the seven Kings of Edom are not the type of perished worlds or unbalanced forces, but the symbol of the seven human Root-races, four of which have passed away, the fifth is passing, and two are still to come. Though in the language of esoteric *blinds*, the hint in St. John's *Revelation* is clear enough when it states in chapter xvii, 10: "And there are seven Kings; five are fallen, and one (the fifth, still) is, and the other (the sixth Root-race) is not yet come. . . . ." Had all the *seven* Kings of Edom perished as worlds of "unbalanced forces", how could the fifth *still be*, and the other or others "not yet come"? In *The Kabbalah Unveiled*, we read on page 48, " The *seven* Kings had died and their possessions had been broken up", and a footnote emphasizes the statement by saying, "these seven Kings are the Edomite Kings".

Edris (*Arab.*), or *Idris*. Meaning "the learned One", an epithet applied by the Arabs to Enoch.

Eggs (*Easter.*). Eggs were symbolical from an early time. There was the "Mundane Egg", in which Brahmâ gestated, with the Hindus the *Hiranya-Gharba*, and the Mundane Egg of the Egyptians, which proceeds from the mouth of the "unmade and eternal deity", Kneph, and which is the emblem of generative power. Then the Egg of Babylon, which hatched Ishtar, and was said to have fallen from heaven into the Euphrates. Therefore coloured eggs were used yearly during spring in almost every country, and in Egypt were exchanged as sacred symbols in the spring-time, which was, is, and ever will be, the emblem of birth

or rebirth, cosmic and human, celestial and terrestrial. They were hung up in Egyptian temples and are so suspended to this day in Mahometan mosques.

Egkosmioi (*Gk.*). "The intercosmic gods, each of which presides over a great number of dæmons, to whom they impart their power and change it from one to another at will", says Proclus, and he adds, that which is taught in the esoteric doctrine. In his system he shows the uppermost regions from the zenith of the Universe to the moon belonging to the gods, or planetary Spirits, according to their hierarchies and classes. The highest among them were the twelve *Huper-ouranioi*, the super-celestial gods. Next to the latter, in rank and power, came the *Egkosmioi*.

Ego (*Lat.*). "Self"; the consciousness in man "I am I"—or the feeling of "I-am-ship". Esoteric philosophy teaches the existence of two *Egos* in man, the mortal or *personal*, and the Higher, the Divine and the Impersonal, calling the former "personality" and the latter "Individuality".

Egoity. From the word "Ego". Egoity means "individuality", never "personality", and is the opposite of *egoism* or "selfishness", the characteristic *par excellence* of the latter.

Egregores. Eliphas vi calls them "the chiefs of the souls who are the spirits of energy and action"; whatever that may or may not mean. The Oriental Occultists describe the *Egregores* as Beings whose bodies and essence is a tissue of the so-called *astral light*. They are the shadows of the higher Planetary Spirits whose bodies are of the essence of the higher divine light.

Eheyeh (Heb.). "I am", according to Ibn Gebirol, but not in the sense of "I am that I am".

Eidolon (*Gr.*). The same as that which we term the human phantom, the astral form.

Eka (*Sk.*). "One"; also a synonym of *Mahat*, the *Universal Mind*, as the principle of Intelligence.

Ekana-rupa (*Sk.*). The One (and the Many) bodies or forms; a term applied by the *Purânas* to Deity.

Ekasloka Shastra (*Sk.*). A work on the *Shastras* (Scriptures) by Nagarjuna; a mystic work translated into Chinese.

El-Elion (*Heb.*). A name of the Deity *borrowed* by the Jews from the Phœnician *Elon*, a name of the Sun.

Elementals. Spirits of the Elements. The creatures evolved in the four Kingdoms or Elements—earth, air, fire, and water. They are called

by the Kabbalists, Gnomes (of the earth), Sylphs (of the air), Salamanders (of the fire), and Undines (of the water). Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women. These forces, as the servile agents of the Occultists, may produce various effects; but if employed by "Elementaries" (*q.v.*)—in which case they enslave the mediums—they will deceive the credulous. All the lower invisible beings generated on the 5th, 6th, and 7th *planes* of our terrestrial atmosphere, are called Elementals: Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc., etc.

Elementaries. Properly, the disembodied *souls* of the depraved; these souls having at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality; but at the present stage of learning it has been thought best to apply the term to the spooks or phantoms of disembodied persons, in general, to those whose temporary habitation is the Kâma Loka. Eliphas Lévi and some other Kabbalists make little distinction between elementary spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their higher triads and their bodies, these souls remain in their *Kâma-rupic* envelopes, and are irresistibly drawn to the earth amid elements congenial to their gross natures. Their stay in the Kâma Loka varies as to its duration; but ends invariably in disintegration, dissolving like a column of mist, atom by atom, in the surrounding elements.

Elephanta. An island near Bombay, India, on which are the well-preserved ruins of the cave-temple, of that name. It is one of the most ancient in the country and is certainly a Cyclopeian work, though the late J. Fergusson has refused it a great antiquity.

Eleusinia (*Gr.*). The Eleusinian Mysteries were the most famous and the most ancient of all the Greek Mysteries (save the Samothracian), and were celebrated near the hamlet of Eleusis, not far from Athens. Epiphanius traces them to the days of Inachos (1800 B.C.), founded, as another version has it, by Eumolpus, a King of Thrace and a Hierophant. They were celebrated in honour of Demeter, the Greek Ceres and the Egyptian Isis; and the last act of the performance referred to a sacrificial victim of atonement and a resurrection, when the Initiate was admitted to the highest degree of "Epopt" (*q.v.*). The festival of the Mysteries began in the month of Boëdromion (September), the time of grape-gathering, and lasted from the 15th to the 22nd, seven days. The Hebrew feast of Tabernacles, the feast of *Ingatherings*, in the month of Ethanim (the seventh), also began on the 15th and ended on the 22nd of that month.

The name of the month (Ethanim) is derived, according to some, from Adonim, Adonia, Attenim, Ethanim, and was in honour of Adona or Adonis (Thammuz), whose death was lamented by the Hebrews in the groves of Bethlehem. The sacrifice of both "Bread and Wine" was performed before the Mysteries of initiation, and during the ceremony the mysteries were divulged to the candidates from the *petroma*, a kind of book made of two stone tablets (*petrai*), joined at one side and made to open like a volume. (See *Isis Unveiled* II., pp. 44 and 91, *et seq*., for further explanations.)

Elivagar (*Scand*.). The waters of Chaos, called in the cosmogony of the Norsemen "the stream of Elivagar".

Elohîm (*Heb*.). Also *Alhim*, the word being variously spelled. Godfrey Higgins, who has written much upon its meaning, always spells it *Aleim*. The Hebrew letters are *aleph*, *lamed*, *hé*, *yod*, *mem*, and are numerically 1, 30, 5, 10, 40 = 86. It seems to be the plural of the feminine noun *Eloah*, ALH, formed by adding the common plural form IM, a masculine ending; and hence the whole seems to imply the emitted active and passive essences. As a title it is referred to "Binah" the Supernal Mother, as is also the fuller title IHVH ALHIM, Jehovah Elohim. As Binah leads on to seven succeedent Emanations, so "Elohim" has been said to represent a sevenfold power of godhead. [w.w.w.]

Eloï (*Gn*.). The genius or ruler of Jupiter; its Planetary Spirit. (See Origen, *Contra Celsum*.)

Elu (*Sing*.). An ancient dialect used in Ceylon.

Emanation *the Doctrine of*. In its metaphysical meaning, it is opposed to Evolution, yet one with it. Science teaches that evolution is physiologically a mode of generation in which the germ that develops the foetus pre-exists already in the parent, the development and final form and characteristics of that germ being accomplished in nature; and that in cosmology the process takes place *blindly* through the correlation of the elements, and their various compounds. Occultism answers that this is only the *apparent* mode, the real process being Emanation, guided by intelligent Forces under an immutable LAW. Therefore, while the Occultists and Theosophists believe thoroughly in the doctrine of Evolution as given out by Kapila and Manu, they are *Emanationists* rather than *Evolutionists*. The doctrine of Emanation was at one time universal. It was taught by the Alexandrian as well as by the Indian philosophers, by the Egyptian, the Chaldean and Hellenic Hierophants, and also by the Hebrews (in their Kabbala, and even in *Genesis*). For it is only owing to deliberate mistranslation that the Hebrew word *asdt* has been translated "angels" from the Septuagint, when it

means *Emanations*, *Æons*, precisely as with the Gnostics. Indeed, in Deuteronomy (xxxiii., 2) the word *asdt* or *ashdt* is translated as" fiery law", whilst the correct rendering of the passage should be "from his right hand went [not a *fiery law*, but] *a fire according to law*"; *viz*., that the fire of one flame is imparted to, and caught up by another like as in a trail of inflammable substance. This is precisely emanation. As shown in *Isis Unveiled*: "In Evolution, as it is now beginning to he understood, there is supposed to be in all matter an impulse to take on a higher form—a supposition clearly expressed by Manu and other Hindu philosophers of the highest antiquity. The philosopher's tree illustrates it in the case of the zinc solution. The controversy between the followers of this school and the Emanationists may he briefly stated thus: The Evolutionist stops all inquiry at the borders of "the Unknowable"; the Emanationist believes that nothing can be evolved—or, as the word means, unwombed or born—except it has first been involved, thus indicating that life is from a spiritual potency above the whole."

Empusa (*Gr*.). A ghoul, a vampire, an evil demon taking various forms.

En (or **Ain**) **Soph** (Heb.). The endless, limitless and boundless. The absolute deific Principle, impersonal and unknowable. It means literally "no-thing" *i.e*., nothing that could be classed with anything else. The word and ideas are equivalent to the Vedantic conceptions of Parabrahmn. [w.w.w.]

Some Western Kabbalists, however, contrive to make of IT, a personal "*He*", a male deity instead of an impersonal deity.

En (*Chald*.). A negative particle, like *a* in Greek and Sanskrit. The first syllable of "En-Soph" (*q.v*.), or *no*thing that begins or ends, the "Endless".

Enoichion (*Gr*.). *Lit*., the inner Eye" ; the "Seer", a reference to the third *inner*, or Spiritual Eye, the true name for Enoch disfigured from *Chanoch*.

Ens (*Gr*.). The same as the Greek *To On* "Being", or the real Presence in Nature.

Ephesus (*Gr*.). Famous for its great metaphysical College where Occultism (*Gn sis*) and Platonic philosophy were taught in the days of the Apostle Paul. A city regarded as the focus of secret sciences, and that *Gn sis*, or Wisdom, which is the antagonist of the perversion of Christo-Esotericism to this day. It was at Ephesus where was the great College of the Essenes and all the lore the Tanaim had brought from the *Chaldees*.

Epimetheus (*Gr*.). *Lit*., "He who takes counsel *after*" the event. A brother of Prometheus in Greek Mythology.

Epinoia (*Gr*.). Thought, invention, design. A name adopted by the Gnostics for the first passive Æon.

Episcopal Crook. One of the insignia of Bishops, derived from the sacerdotal sceptre of the Etruscan Augurs. it is also found in the hand of several gods.

Epoptes (*Gr*.). An Initiate. One who has passed his last degree of initiation.

Eridanus (*Lat*.). *Ardan*, the Greek name for the river Jordan.

Eros (*Gr*.). Hesiod makes of the god Eros the third personage of the Hellenic primordial Trinity composed of Ouranos, Gæa and Eros. It is the personified procreative Force in nature in its abstract sense, the propeller to "creation" and procreation. Exoterically, mythology makes of Eros the god of lustful, animal desire, whence the term *erotic*; esoterically, it is different. (See "Kâma".)

Eshmim (*Heb*.). The Heavens, the Firmament in which are the Sun, Planets and Stars; from the root *Sm*, meaning to place, dispose; hence, the planets, as disposers. [w. w.w.]

Esoteric (*Gr*.). Hidden, secret. From the Greek *esotericos*, "inner" concealed.

Esoteric Bodhism. Secret wisdom or intelligence from the Greek *esotericos* "inner", and the Sanskrit *Bodhi*, "knowledge", intelligence—in contradistinction to *Buddhi*, "the *faculty* of knowledge or intelligence" and *Buddhism*, the philosophy or Law of Buddha (the Enlightened). Also written "Budhism", from *Budha* (Intelligence and Wisdom) the Son of Soma.

Essasua. The African and Asiatic sorcerers and serpent charmers.

Essenes. A hellenized word, from the Hebrew *Asa*, a "healer". A mysterious sect of Jews said by Pliny to have lived near the Dead Sea *per millia sæculorum*—for thousands of ages. "Some have supposed them to be extreme Pharisees, and others—which may be the true theory—the descendants of the *Benim-nabim* of the *Bible*, and think that they were 'Kenites' and *Nazarites*. They had many Buddhistic ideas and practices; and it is noteworthy that the priests of the *Great Mother* at Ephesus, Diana-Bhavani with many breasts, were also so denominated. Eusebius, and after him De Quincey, declared them to be the same as the early Christians, which is more than probable. The title 'brother', used in the early Church, was Essenean; they were a fraternity, or a *koinobion* or community like the early converts." (*Isis Unveiled*.)

Ether. Students are but too apt to confuse this with *Akâsa* and with

Astral Light. It is neither, in the sense in which ether is described by physical Science. Ether is a material agent, though hitherto undetected by any physical apparatus; whereas Akâsa is a distinctly spiritual agent, identical, in one sense, with the *Anima Mundi*, while the Astral Light is only the seventh and highest principle of the terrestrial atmosphere, as undetectable as Akâsa and real Ether, because it is something quite on another plane. The seventh principle of the earth's atmosphere, as said, the Astral Light, is only the *second* on the Cosmic scale. The scale of Cosmic Forces, Principles and Planes, of Emanations—on the metaphysical—and Evolutions—on the physical plane—is the Cosmic Serpent biting its own tail, the Serpent reflecting the Higher, and reflected in its turn by the lower Serpent. The Caduceus explains the mystery, and the four-fold Dodecahedron on the model of which the universe is said by Plato to have been built by the manifested Logos—synthesized by the unmanifested First-Born—yields geometrically the key to Cosmogony and its microcosmic reflection—our Earth.

Eurasians. An abbreviation of "European-Asians". The mixed *coloured* races: the children of the white fathers and the dark mothers of India, or *vice versa*.

Evapto. Initiation; the same as *Epopteia*.

Evolution. The development of higher orders of animals from lower. As said in *Isis Unveiled*: "Modern Science holds but to a one-sided physical evolution, prudently avoiding and ignoring the higher or spiritual evolution, which would force our contemporaries to confess the superiority of the ancient philosophers and psychologists over themselves. The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation of the unseen, the unavoidable, and, from a strictly logical reasoning, the absolutely necessary creative Being, the Demiurgos of the universe. Evolution began with them from pure spirit, which descending lower and lower down, assumed at last a visible and comprehensible form, and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far more large and comprehensive basis." (See "Emanation".)

Exoteric. Outward, public; the opposite of esoteric or hidden.

Extra-Cosmic. Outside of Kosmos or Nature; a nonsensical word invented to assert the existence of a *personal* god, independent of, or outside, Nature *per se*, in opposition to the Pantheistic idea that the whole Kosmos is animated or informed with the Spirit of Deity, Nature being but the garment, and matter the illusive shadow, of the real unseen Presence.

Eye of Horus. A very sacred symbol in ancient Egypt. It was

called the *outa*: the right eye represented the sun, the left, the moon. Says Macrobius: “The *outa* (or *uta*) is it not the emblem of the sun, king of the world, who from his elevated throne sees all the Universe below him?”

Eyes (divine). The “eyes” the Lord Buddha developed in him at the twentieth hour of his vigil when sitting under the B -tree, when he was attaining Buddhaship. They are the eyes of the glorified Spirit, to which matter is no longer a physical impediment, and which have the power of seeing all things within the space of the limitless Universe. 0n the following morning of that night, at the close of the third watch, the “Merciful One” attained the Supreme Knowledge.

Ezra (*Heb.*). The Jewish priest and scribe, who, circa 450 B.C., compiled the Pentateuch (if indeed he was not the author of it) and the rest of the Old Testament, except Nehemiah and Malachi. [w.w.w.]

Ezra (*Heb.*). The same as Azareel and Azriel, a great Hebrew Kabbalist. His full name is Rabbi Azariel ben Manahem. He flourished at Valladolid, Spain, in the twelfth century, and was famous as a philosopher and Kabbalist. He is the author of a work on the Ten Sephiroth.

F.

F.—The sixth letter of the English alphabet, for which there is no equivalent in Hebrew. It is the double Fꟻ of the Æolians which became the *Digamma* for some mysterious reasons. It corresponds to the Greek *phi*. As a Latin numeral it denotes 40, with a dash over the letter (F̄) 400,000.

Faces (*Kabbalistic*), or, as in Hebrew, *Partzupheem*. The word usually refers to *Areekh Anpeen* or Long Face, and *Zeir-Anpeen*, or Short Face, and *Resha Hivrah* the "White Head" or Face. The Kabbala states that from the moment of their appearance (the hour of differentiation of matter) all the material for future forms was contained in the three Heads which are one, and called *Atteekah Kadosha* (Holy Ancients and the Faces). It is when the Faces look toward each other, that the "Holy Ancients" in three Heads, or *Atteekah Kadosha*, are called *Areek Appayem*, *i.e.*, "Long Faces". (See *Zohar* iii., 292*a*.) This refers to the three Higher Principles, cosmic and human.

Fafnir (*Scand*.). The Dragon of Wisdom.

Fahian (*Chin*.). A Chinese traveller and writer in the early centuries of Christianity, who wrote on Buddhism.

Fa-Hwa-King (*Chin*.). A Chinese work on Cosmogony.

Faizi (*Arab*.). Literally the "heart". A writer on occult and mystic subjects.

Fakir (*Arab*.). A Mussulman ascetic in India, a Mahometan "Yogi". The name is often applied, though erroneously, to Hindu ascetics; for strictly speaking only *Mussulman* ascetics are entitled to it. This loose way of calling things by general names was adopted in *Isis Unveiled* but is now altered.

Falk, *Caïn Chenul*. A Kabbalistic Jew, reputed to have worked "miracles". Kenneth Mackenzie quotes in regard to him from the German annalist Archenoiz' work on England (1788):—"There exists in London an extraordinary man who for thirty years has been celebrated in Kabbalistic records. He is named Caïn Chenul Falk. A certain Count de Rautzow, lately dead in the service of France, with the rank of Field-Marshal, certifies that he has seen this Falk in Brunswick, and that evocations of spirits took place in the presence of credible witnesses." These "spirits" were Elementals, whom Falk brought into

view by the conjurations used by every Kabbalist. His son, Johann Friedrich Falk, likewise a Jew, was also a Kabbalist of repute, and was once the head of a Kabbalistic college in London. His occupation was that of a jeweller and appraiser of diamonds, and he was a wealthy man. To this day the mystic writings and rare Kabbalistic works bequeathed by him to a trustee may be perused in a certain half-public library in London, by every genuine student of Occultism. Falk's own writings are all still in MS., and some in cypher.

Farbauti (*Scand.*). A giant in the *Edda*; *lit.*, "the oarsman"; the father of Loki, whose mother was the giantess Laufey (leafy isle); a genealogy which makes W. S. W. Anson remark in *Asgard and the Gods* that probably the oarsman or Farbauti "was . . . . . the giant who saved himself from the flood in a boat, and the latter (Laufey) the island to which he rowed"—which is an additional variation of the Deluge.

Fargard (*Zend.*). A section or chapter of verses in the *Vendidad* of the Parsis.

Farvarshi (*Mazd.*). The same as *Ferouer*, or the opposite (as contrasted) double. The spiritual counterpart of the still more spiritual original. Thus, Ahriman is the *Ferouer* or the *Farvarshi* of Ormuzd—"*demon est deus inversus*"—Satan of God. Michael the Archangel, "he like god", is a *Ferouer* of that god. A *Farvarshi* is the shadowy or dark side of a Deity—or its darker lining.

Ferho (*Gnost.*). The highest and greatest creative power with the Nazarene Gnostics. (*Codex Nazaræus*.)

Fetahil (*Gr.*). The lower creator, in the same *Codex*.

First Point. Metaphysically the first point of manifestation, the germ of primeval differentiation, or the point in the infinite Circle "whose centre is everywhere, and circumference nowhere". The Point is the LOGOS.

Fire (Living.). A figure of speech to denote deity, the "One" life. A theurgic term, used later by the Rosicrucians. The symbol of the *living fire* is the sun, *certain of whose rays develope the fire of life in a diseased body*, *impart the knowledge of the future* to the sluggish mind, and stimulate to active function a certain psychic and generally dormant faculty in man. The meaning is very occult.

Fire-Philosophers. The name given to the Hermetists and Alchemists of the Middle Ages, and also to the Rosicrucians. The latter, the successors of the Theurgists, regarded fire as the symbol of Deity. It was the source, not only of material atoms, but the container of the spiritual and psychic Forces energizing them. Broadly analyzed, fire is

a triple principle; esoterically, a septenary, as are all the rest of the Elements. As man is composed of Spirit, Soul and Body, plus a fourfold aspect: so is Fire. As in the works of Robert Fludd (de Fluctibus) one of the famous Rosicrucians, Fire contains (1) a visible flame (Body); (2) an invisible, astral fire (Soul); and (3) Spirit. The four aspects are heat (life), light (mind), electricity (Kâmic, or molecular powers) and the Synthetic Essence, *beyond Spirit*, or the radical cause of its existence and manifestation. For the Hermetist or Rosicrucian, when a flame is extinct on the objective plane it has only passed from the seen world unto the unseen, from the knowable into the unknowable.

Fifty Gates of Wisdom (*Kab.*). The number is a *blind*, and there are really 49 gates, for Moses, than whom the Jewish world has no higher adept, reached, according to the Kabbalas, and passed only the 49th. These "gates" typify the different planes of Being or *Ens*. They are thus the "gates" of Life and the "gates" of understanding or degrees of occult knowledge. These 49 (or 50) gates correspond to the seven gates in the seven caves of Initiation into the Mysteries of Mithra (see Celsus and Kircher). 'I'he division of the 50 gates into five chief gates, each including *ten*—is again a blind. It is in the fourth gate of these five, from which begins, ending at the tenth, the world of Planets, thus making seven, corresponding to the seven lower Sephiroth—that the key to their meaning lies hidden. They are also called the "gates of Binah" or understanding.

Flagæ (*Herm.*). A name given by Paracelsus to a particular kind of guardian angels or genii.

Flame (*Holy.*). The "Holy Flame" is the name given by the Eastern Asiatic Kabbalists (Semites) to the *Anima Mundi*, the "world-soul". The Initiates were called the "Sons of the Holy Flame".

Fludd (Robert), generally known as *Robertus de Fluctibus*, the chief of the "Philosophers by Fire". A celebrated English Hermetist of the sixteenth century, and a voluminous writer. He wrote on the essence of gold and other mystic and occult subjects.

Fluvii Transitus (*Lat.*). Or crossing of the River (Chebar). Cornelius Agrippa gives this alphabet. In the *Ars Quatuor Coronatorum*, Vol. III., part 2, 1890, which work is the Report of the proceedings of the Quatuor Coronati Lodge of Freemasons, No. 2076, will be found copies of this alphabet, and also the curious old letters called Melachim, and the Celestial alphabet, supplied by W. Wynn Westcott, P.M. This Lodge seems to be the only one in England which really does study "the hidden mysteries of Nature and Science" in earnest.

Fohat (*Tib.*). A term used to represent the active (male) potency of

the Sakti (female reproductive power) in nature. The essence of cosmic electricity. An occult Tibetan term for *Daiviprakriti* primordial light: and in the universe of manifestation the ever-present electrical energy and ceaseless destructive and formative power. Esoterically, it is the same, Fohat being the universal propelling Vital Force, at once the propeller and the resultant.

Foh-tchou (*Chin*.). *Lit*., "Buddha's Lord", meaning, however, simply the teacher of the doctrines of Buddha. Foh means a Guru who lives generally in a temple of Sakyamuni Buddha—the Foh-Maeyu.

Fons Vitæ (*Lat*.). A work of Ibn Gehirol, the Arabian Jewish philosopher of the Xlth century, who called it *Me-gôr Hayyûn* or the "Fountain of Life" (*De Materia Universali* and *Fons Vitæ*). The Western Kabbalists have proclaimed it a really Kabbalistic work. Several MSS., Latin and Hebrew, of this wonderful production have been discovered by scholars in public libraries; among others one by Munk, in 1802. The Latin name of Ibn Gebirol was Avicebron, a name well-known to all Oriental scholars.

Four Animals. The symbolical animals of the vision of Ezekiel (the *Mercabah*). "With the first Christians the celebration of the Mysteries of the Faith was accompanied by the burning of seven lights, with incense, the Trishagion, and the reading of the book of the gospels, upon which was wrought, both on covers and pages, the winged man, lion, bull, and eagle" (*Qabbalah*, by Isaac Myer, LL.B.). To this day these animals are represented along with the four Evangelists and prefixing their respective gospels in the editions of the Greek Church. Each represents one of the four lower classes of worlds or planes, into the similitude of which each *personality* is cast. Thus the Eagle (associated with St. John) represents cosmic Spirit or Ether, the all-piercing Eye of the Seer; the Bull of St. Luke, the waters of Life, the all-generating element and cosmic strength; the Lion of St. Mark, fierce energy, undaunted courage and cosmic fire; while the human Head or the Angel, which stands near St. Matthew is the synthesis of all three combined in the higher Intellect of man, and in cosmic Spirituality. All these symbols are Egyptian, Chaldean, and Indian. The Eagle, Bull and Lion-headed gods are plentiful, and all represented the same idea, whether in the Egyptian, Chaldean, Indian or Jewish religions, but beginning with the Astral body they went no higher than the cosmic Spirit or the Higher Manas—Atma-Buddhi, or Absolute Spirit and Spiritual Soul its vehicle, being incapable of being symbolised by concrete images.

Fravasham (*Zend*). Absolute spirit.

Freya or *Frigga* (*Scand*.). In the *Edda*, Frigga is the mother of the gods like Aditi in the *Vedas*. She is identical with the Northern Frea of

the Germans, and in her lowest aspect was worshipped as the all-nourishing Mother Earth. She was seated on her golden throne, formed of webs of golden light, with three divine virgins as her handmaidens and messengers, and was occupied with spinning golden threads with which to reward good men. She is Isis and Diana at the same time, for she is also Holda, the mighty huntress, and she is Ceres-Demeter, who protects agriculture—the moon and nature.

Frost Giants or *Hrimthurses* (*Scand.*). They are the great builders, the Cyclopes and Titans of the Norsemen, and play a prominent part in the *Edda*. It is they who build the strong wall round Asgard (the Scandinavian Olympus) to protect it from the Jotuns, the wicked giants.

Fylfot (*Scand.*). A weapon of Thor, like the Swastika, or the Jaina, the fourfooted cross; generally called "Thor's Hammer".

G.

G.—The seventh letter in the English alphabet. "In Greek, Chaldean, Syriac, Hebrew, Assyrian, Samaritan, Etrurian, Coptic, in the modern Romaic and Gothic, it occupies the third place in the alphabet, while in Cyrillic, Glagolitic, Croat, Russian, Servian and Wallachian, it stands fourth." As the name of "god" begins with this letter (in Syriac, *gad*; Swedish, *gud*; German, *gott*; English, *god*; Persian, *gada*, etc., etc.), there is an occult reason for this which only the students of esoteric philosophy and of the *Secret Doctrine*, explained esoterically, will understand thoroughly; it refers to the three *logoi*—the last, the *Elohim*, and the emanation of the latter, the androgynous Adam Kadmon. All these peoples have derived the name of "god" from their respective traditions, the more or less clear echoes of the esoteric tradition. Spoken and "Silent Speech" (writing) are a "gift of the gods", say all the national traditions, from the old Aryan Sanskrit-speaking people who claim that their alphabet, the *Devanâgari* (*lit*., the language of the *devas* or gods) was given to them from heaven, down to the Jews, who speak of an alphabet, the parent of the one which has survived, as having been a celestial and mystical symbolism given by the angels to the patriarchs. Hence, every letter had its manifold meaning. A symbol itself of a celestial being and objects, it was in its turn represented on earth by like corresponding objects whose form symbolised the shape of the letter. The present letter, called in Hebrew *gimel* and symbolised by a long camel's neck, or rather a serpent erect, is associated with the third sacred divine name, *Ghadol* or *Magnus* (great). Its numeral is four, the *Tetragrammaton* and the sacred *Tetraktys*; hence its sacredness. With other people it stood for 400 and with a dash over it, for 400,000.

Gabriel. According to the Gnostics, the "Spirit" or Christos, the "messenger of life", and Gabriel are one. The former "is called some-times the Angel Gabriel—in Hebrew 'the mighty one of God'," and took with the Gnostics the place of the Logos, while the Holy Spirit was considered one with the *Æon Life*, (see *Irenæus* I., xii.). Therefore we find Theodoret saying (in *Hævet*. *Fab*., II vii.): "The heretics agree with us (Christians) respecting the beginning of all things. . . . but they say there is not one Christ (God), *but one above* and *the other below*. And this last *formerly dwelt in many*; but the Jesus, they at one time say is *from* God, at another they call him a Spirit;" The key to this is given

in the esoteric philosophy. The "spirit" with the Gnostics was a female potency exoterically, it was the ray proceeding from the Higher Manas, the *Ego*, and that which the Esotericists refer to as the *Kâma-Manas* or the lower personal *Ego*, which is radiated in every human entity by the Higher Ego or *Christos*, the god within us. Therefore, they were right in saying: "there is not one Christ, but one above and the other below". Every student of Occultism will understand this, and also that Gabriel—or "the mighty one of God"—is one with the Higher Ego. (See *Isis Unveiled*.)

Gæa (*Gr.*). Primordial Matter, in the Cosmogony of Hesiod; Earth, as some think; the wife of Ouranos, the sky or heavens. The female personage of the primeval Trinity, composed of Ouranos, Gæa and Eros.

Gaffarillus. An Alchemist and philosopher who lived in the middle of the seventeenth century. He is the first philosopher known to maintain that every natural object (*e.g.*, plants, living creatures, etc.), when burned, retained its form in its ashes and that it could be raised again from them. This claim was justified by the eminent chemist Du Chesne, and after him Kircher, Digby and Vallemont have assured themselves of the fact, by demonstrating that the astral forms of burned plants could be raised from their ashes. A receipt for raising such astral phantoms of flowers is given in a work of Oetinger, *Thoughts on the Birth and Generation of Things*.

Gaganeswara (*Sk.*). "Lord of the Sky", a name of Garuda.

Gal-hinnom (*Heb.*). The name of Hell in the Talmud.

Gambatrin (*Scand.*). The name of Hermodur's "magic staff" in the *Edda*.

Ganadevas (*Sk.*). A certain class of celestial Beings who are said to inhabit *Maharloka*. They are the rulers of our Kalpa (Cycle) and therefore termed *Kalpâdhikârins*, or Lord of the Kalpas. They last only "One Day" of Brahmâ.

Gandapada (*Sk.*). A celebrated Brahman teacher, the author of the Commentaries on the *Sankhya Karika*, *Mandukya Upanishad*, and other works.

Gândhâra (*Sk.*). A musical note of great occult power in the Hindu gamut—the third of the diatonic scale.

Gandharva (*Sk.*). The celestial choristers and musicians of India. In the *Vedas* these deities reveal the secrets of heaven and earth and esoteric science to mortals. They had charge of the sacred Soma plant and its juice, the ambrosia drunk in the temple which gives "omniscience".

Gan-Eden (*Heb.*). Also *Ganduniyas*. (See "Eden".)

Ganesa (*Sk.*). The elephant-headed God of Wisdom, the *son* of Siva.

He is the same as the Egyptian Thoth-Hermes, and Anubis or Hermanubis (*q.v.*). The legend shows him as having lost his human head, which was replaced by that of an elephant.

Gangâ (*Sk.*). The Ganges, the principal sacred river in India. There are two versions of its myth: one relates that Gangâ (the goddess) having transformed herself into a river, flows from the big toe of Vishnu; the other, that the Gangâ drops from the ear of Siva into the Anavatapta lake, thence passes out, through the mouth of the silver cow (*gômukhi*), crosses all Eastern India and falls into the Southern Ocean. "An 'heretical superstition' ", remarks Mr. Eitel in his *Sanskrit*, *Chinese Dictionary* "ascribes to the waters of the Ganges *sin-cleansing power*". No more a "superstition" one would say, than the belief that the waters of Baptism and the Jordan have "sin-cleansing power".

Gangâdwâra (*Sk.*). "The gate or door of the Ganges", literally; the name of a town now called Hardwar, at the foot of the Himalayas.

Gangi (*Sk.*). A renowned Sorcerer in the time of Kâsyapa Buddha (a predecessor of Gautama). Gangi was regarded as an incarnation of Apalâla, the Nâga (Serpent), the guardian Spirit of the Sources of Subhavastu, a river in Udyâna. Apalâla is said to have been converted by Gautama Buddha, to the good Law, and become an Arhat. The allegory of the name is comprehensible: all the Adepts and Initiates were called *nâgas*, "Serpents of Wisdom".

Ganinnânse. A Singhalese priest who has not yet been ordained—from *gana*, an assemblage or brotherhood. The higher ordained priests "are called *terunnânse* from the Pali *th ro*, an elder" (Hardy).

Garm (*Scand.*). The Cerberus of the *Edda*. This monstrous dog lived in the Gnypa cavern in front of the dwelling of Hel, the goddess of the nether-world.

Garuda (*Sk.*). A gigantic bird in the *Ramâyana*, the steed of Vishnu. Esoterically—the symbol of the great Cycle.

Gâthâ (*Sk.*). Metrical chants or hymns, consisting of moral aphorisms. A gâthâ of thirty-two words is called Âryâgiti.

Gâti (*Sk.*). The six (esoterically *seven*) conditions of sentient existence. These are divided into two groups: the three higher and the three lower *paths*. To the former belong the devas, the asuras and (*immortal*) men; to the latter (in exoteric teachings) creatures in hell, *prêtas* or hungry demons, and animals. Explained *esoterically*, however, the last three are the *personalities* in Kâmaloka, elementals and animals. The seventh mode of existence is that of the Nirmanakâya (*q.v.*).

Gâtra (*Sk.*). *Lit.*, the *limbs* (of Brahmâ) from which the "mind-born" sons, the seven Kumâras, were born.

Gautama (*Sk*.). The Prince of Kapilavastu, son of Sudhôdana, the Sâkya king of a small realm on the borders of Nepaul, born in the seventh century B.C., now called the "Saviour of the World". Gautama or ma was the sacerdotal name of the Sâkya family, and Sidhârtha was Buddha's name before he became a Buddha. Sâkya Muni, means the Saint of the Sâkya family. Born a simple mortal he rose to Buddhaship through his own personal and unaided merit. A man—verily greater than any god!

Gayâ (*Sk*.). Ancient city of Magadha, a little north-west of the modern Gayah. It is at the former that Sakyamuni reached his Buddha-ship, under the famous Bodhi-tree, *Bodhidruma*.

Gayâtri (*Sk*.). also *Sâvitri*. A most sacred verse, addressed to the Sun, in the Rig-Veda, which the Brahmans have to repeat mentally every morn and eve during their devotions.

Geber (*Heb*.) or *Gibborim*. "Mighty men"; the same as the *Kabirim*. In heaven, they are regarded as powerful angels, on earth as the giants mentioned in chapter vi. of *Genesis*.

Gebirol, *Solomon Ben Jehudah*. Called in literature Avicebron. An Israelite by birth, a philosopher, poet and Kabbalist, a voluminous writer and a mystic. He was born in the eleventh Century at Malaga (1021), educated at Saragossa, and died at Valencia in 1070, murdered by a Mahommedan. His fellow-religionists called him Salomon the Sephardi, or the Spaniard, and the Arabs, Abu Ayyub Suleiman ben ya'hya Ibn Dgebirol, whilst the scholastics named him Avicebron. (See Myer's *Qabbalah*.) Ibn Gebirol was certainly one of the greatest philosophers and scholars of his age. He wrote much in Arabic and most of his MSS. have been preserved. His greatest work appears to be the *Megôr Hayyîm*, *i.e*., the *Fountain of Life*, "one of the earliest exposures of the secrets of the Speculative Kabbalah", as his biographer informs us. (See "Fons Vitæ".)

Geburah (*Heb*.). A Kabbalistic term; the fifth Sephira, a female and passive potency, meaning severity and power; from it is named the Pillar of Severity. [w. w w.]

Gedulah (*Heb*.). Another name for the Sephira *Chesed*.

Gehenna, in Hebrew *Hinnom*. No hell at all, but a valley near Jerusalem, where Israelites immolated their children to Moloch. In that valley a place named Tophet was situated, where a fire was perpetually preserved for sanitary purposes. The prophet Jeremiah informs us that his countrymen, the Jews, used to sacrifice their children on that spot.

Gehs (*Zend*.). Parsi prayers.

Gelukpa (*Tib*.). "Yellow Caps" literally; the highest and most

orthodox Buddhist sect in Tibet, the antithesis of the *Dugpa* ("Red Caps"), the old "devil worshippers".

Gemara (*Heb.*). The latter portion of the Jewish Talmud, begun by Rabbi Ashi and completed by Rabbis Mar and Meremar, about 300 A.D. [w.w.w.]

Lit., to finish. It is a commentary on the Mishna.

Gematria (*Heb.*). A division of the practical Kabbalah. It shows the numerical value of Hebrew words by summing up the values of the letters composing them; and further, it shows by this means, analogies between words and phrases. [w.w.w.]

One of the methods (arithmetical) for extracting the hidden meaning from letters, words and sentences.

Gems, *Three precious*. In Southern Buddhism these are the sacred books, the Buddhas and the priesthood. In Northern Buddhism and its secret schools, the Buddha, his sacred teachings, and the Narjols (Buddhas of Compassion).

Genesis. The whole of the Book of Genesis down to the death of Joseph, is found to be a hardly altered version of the Cosmogony of the Chaldeans, as is now repeatedly proven from the Assyrian tiles. The first three chapters are transcribed from the allegorical narratives of the beginnings common to all nations. Chapters four and five are a new allegorical adaptation of the same narration in the secret *Book of Numbers*; chapter six is an astronomical narrative of the Solar year and the seven *cosmocratores* from the Egyptian original of the Pymander and the symbolical visions of a series of *Enoichioi* (Seers)—from whom came also the Book of Enoch. The beginning of Exodus, and the story of Moses is that of the Babylonian Sargon, who having flourished (as even that unwilling authority Dr. Sayce tells us) 3750 B.C. preceded the Jewish lawgiver by almost 2300 years. (See *Secret Doctrine*, vol. II., pp. 691 *et seq.*) Nevertheless, *Genesis* is an undeniably esoteric work. It has not borrowed, nor has it disfigured the universal symbols and teachings on the lines of which it was written, but simply adapted the eternal truths to its own national spirit and clothed them in cunning allegories comprehensible only to its Kabbalists and Initiates. The Gnostics have done the same, each sect in its own way, as thousands of years before, India, Egypt, Chaldea and Greece, had also dressed the same incommunicable truths each in its own national garb. The key and solution to all such narratives can be found *only in the esoteric teachings*.

Genii (*Lat.*). A name for Æons, or angels, with the Gnostics. The names of their hierarchies and classes are simply legion.

Geonic Period. The era of the Geonim may be found mentioned in

works treating of the Kabbalah; the ninth century A.D. is implied. [w. w.w.]

Gharma (*Sk.*). A title of Karttikeya, the Indian god of war and the Kumâra born of Siva's drop of sweat that fell into the Ganges.

Ghôcha (*Sk.*). *Lit.*, "the miraculous Voice". The name of a great Arhat, the author of *Abhidharmamrita Shastra*, who restored sight to a blind man by anointing his eyes with the tears of the audience moved by his (G ha's) supernatural eloquence.

Gilgoolem (*Heb.*). The cycle of rebirths with the Hebrew Kabbalists; with the orthodox Kabbalists, the "whirling of the soul" after death, which finds no rest until it reaches Palestine, the "promised land", and its body is buried there.

Gimil (*Scand.*). "The Cave of Gimil" or Wingolf. A kind of Heaven or Paradise, or perhaps a New Jerusalem, built by the "Strong and Mighty God" who remains nameless in the *Edda*, above the Field of Ida, and after the new earth rose out of the waters.

Ginnungagap (*Scand.*). The "cup of illusion" literally; the abyss of the great deep, or the shoreless, beginningless, and endless, yawning gulf; which in esoteric parlance we call the "World's Matrix", the primordial living space. The cup that contains the universe, hence the "cup of illusion".

Giöl (*Scand.*). The Styx, the river Giöl which had to be crossed before the nether-world was reached, or the cold Kingdom of Hel. It was spanned by a gold-covered bridge, which led to the gigantic iron fence that encircles the palace of the Goddess of the Under-World or Hel.

Gna (*Scand.*). One of the three handmaidens of the goddess Freya. She is a female Mercury who bears her mistress' messages into all parts of the world.

Gnâna (*Sk.*). Knowledge as applied to the esoteric sciences.

Gnân Devas (*Sk.*). *Lit.*, "the gods of knowledge". The higher classes of gods or *devas*; the "mind-born" sons of Brahmâ, and others including the *Manasa-putras* (the Sons of Intellect). Esoterically, our reincarnating *Egos*.

Gnânasakti (*Sk.*). The power of true knowledge, one of the seven great forces in Nature (*six*, exoterically).

Gnatha (*Sk.*). The Kosmic *Ego*; the conscious, intelligent Soul of Kosmos.

Gnomes (*Alch.*) The Rosicrucian name for the mineral and earth elementals.

Gnôsis (*Gr.*). *Lit.*, "knowledge". The technical term used by the schools of religious philosophy, both before and during the first centuries of so-called Christianity, to denote the object of their enquiry. This Spiritual and Sacred Knowledge, the *Gupta Vidya* of the Hindus, could only be obtained by Initiation into Spiritual Mysteries of which the ceremonial "Mysteries" were a type.

Gnostics (*Gr.*). The philosophers who formulated and taught the Gnôsis or Knowledge (*q.v.*). They flourished in the first three centuries of the Christian era: the following were eminent, Valentinus, Basilides, Marcion, Simon Magus, etc. [w.w.w.]

Gnypa (*Scand.*). The cavern watched by the dog Garm (*q.v.*).

Gogard (*Zend.*). The Tree of Life in the *Avesta*.

Golden Age. The ancients divided the life cycle into the Golden, Silver, Bronze and Iron Ages. The Golden was an age of primeval purity, simplicity and general happiness.

Gonpa (*Tib.*). A temple or monastery; a *Lamasery*.

Gopîs (*Sk.*). Shepherdesses—the playmates and companions of Krishna, among whom was his wife Raddha.

Gossain (*Sk.*). The name of a certain class of ascetics in India.

Great Age. There were several "great ages" mentioned by the ancients. In India it embraced the whole Maha-manvantara, the "age of Brahmâ", each "Day" of which represents the life cycle of a chain—*i.e.* it embraces a period of seven Rounds. (See *Esoteric Buddhism*, by A. P. Sinnett.) Thus while a "Day" and a "Night" represent, as Manvantara and Pralaya, 8,640,000,000 years, an "age" lasts through a period of 311,040,000,000,000 years; after which the *Pralaya*, or dissolution of the universe, becomes universal. With the Egyptians and Greeks the "great age" referred only to the tropical or sidereal year, the duration of which is 25,868 solar years. Of the complete age—that of the gods —they say nothing, as it was a matter to be discussed and divulged only in the Mysteries, during the initiating ceremonies. The "great age" of the Chaldees was the same in figures as that of the Hindus.

Grihastha (*Sk.*). *Lit.*, "a householder", "one who lives in a house with his family". A Brahman "family priest" in popular rendering, and the sarcerdotal hierarchy of the Hindus.

Guardian Wall. A suggestive name given to the host of translated adepts (Narjols) or the Saints collectively, who are supposed to watch over, help and protect Humanity. This is the so-called "Nirmânakâya" doctrine in Northern mystic Buddhism. (See *Voice of the Silence*, Part III.)

Guff (*Heb.*). Body; physical form; also written Gof.

Guhya (*Sk.*). Concealed, secret.

Guhya Vidyâ (*Sk.*). The secret knowledge of mystic Mantras.

Gullweig (*Scand.*). The personification of the "golden" ore. It is said in the *Edda* that during the Golden Age, when lust for gold and wealth was yet unknown to man, "when the gods played with golden disks, and no passion disturbed the rapture of mere existence", the whole earth was happy. But, no sooner does "Gullweig (Gold ore) the bewitching enchantress come, who, thrice cast into the fire, arises each time more beautiful than before, and fills the souls of gods and men with unappeasable longing", than all became changed. It is then that the Norns, the Past, Present and Future, entered into being, the blessed peace of childhood's dreams passed away and Sin came into existence with all its evil consequences. (*Asgard and the Gods*.)

Gunas (*Sk.*). Qualities, attributes (See "Triguna"); a thread, also a cord.

Gunavat (*Sk.*). That which is endowed with qualities.

Gupta Vidyâ (*Sk.*). The same as Guhya Vidyâ; Esoteric or Secret Science; knowledge.

Guru (*Sk.*). Spiritual Teacher; a master in metaphysical and ethical doctrines; used also for a teacher of any science.

Guru Deva (*Sk.*). *Lit.*, "divine Master".

Gyan-Ben-Giân (*Pers.*). The King of the Peris, the Sylphs, in the old mythology of Iran.

Gyges (*Gr.*). "The ring of Gyges" has become a familiar metaphor in European literature. Gyges was a Lydian who, after murdering the King Candaules, married his widow. Plato tells us that Gyges descended once into a chasm of the earth and discovered a brazen horse, within whose open side was the skeleton of a man who had a brazen ring on his finger. This ring when placed on his own finger made him invisible.

Gymnosophists (*Gr.*). The name given by Hellenic writers to a class of naked or "air-clad" mendicants; ascetics in India, extremely learned and endowed with great mystic powers. It is easy to recognise in these gymnosophists the Hindu *Aranyaka* of old, the learned yogis and ascetic-philosophers who retired to the jungle and forest, there to reach, through great austerities, superhuman knowledge and experience.

Gyn (*Tib.*). Knowledge acquired under the tuition of an adept teacher or guru.

H.

H.—The eighth letter and aspirate of the English alphabet, and also the eighth in the Hebrew. As a Latin numeral it signifies 200, and with the addition of a dash 200,000; in the Hebrew alphabet Chêth is equivalent to *h*, corresponds to eight, and is symbolised by a Fence and *Venus* according to Seyffarth, being in affinity and connected with *Hê*, and therefore with the opening or womb. It is pre-eminently a *Yonic* letter.

Ha (*Sk*.). A magic syllable used in sacred formulæ; it represents the power of *Akâsa Sakti*. Its efficacy lies in the expirational accent and the sound produced.

Habal de Garmin (*Heb*.). According to the Kabbalah this is the Resurrection Body: a *tzelem* image or *demooth* similitude to the deceased man; an inner fundamental spiritual type remaining after death. It is the "Spirit of the Bones" mentioned in Daniel and Isaiah and the Psalms, and is referred to in the Vision of Ezekiel about the clothing of the dry bones with life: consult C. de Leiningen on the Kabbalah, T.P.S. Pamphlet, Vol. II., No. 18. [w. w.w.]

Hachoser (*Heb*.). *Lit*., "reflected Lights"; a name for the minor or inferior powers, in the Kabbalah.

Hades (*Gr*.). or *Aïdes*. The "invisible", *i.e*., the land of the shadows, one of whose regions was Tartarus, a place of complete darkness, like the region of profound dreamless sleep in the Egyptian Amenti. Judging by the allegorical description of the various punishments inflicted therein, the place was purely Karmic. Neither Hades nor Amenti were the hell still preached by some retrograde priests and clergymen; but whether represented by the Elysian Fields or by Tartarus, Hades was a place of retributive justice and no more. This could only be reached by crossing the river to the "other shore", *i.e.* by crossing the river Death, and being once more reborn, for weal or for woe. As well expressed in *Egyptian Belief*: "The story of Charon, the ferryman (of the Styx) is to be found not only in Homer, but in the poetry of many lands. The *River* must be crossed before gaining the Isles of the Blest. The Ritual of Egypt described a Charon and his boat long ages before Homer. He is Khu-en-ua, the hawk-headed steersman." (See "Amenti", "Hel" and "Happy Fields".)

Hagadah (*Heb.*). A name given to parts of the Talmud which are legendary. [w. w.w.]

Hahnir (*Scand.*), or *Hönir*. One of the three mighty gods (Odin, Hahnir and Lodur) who, while wandering on earth, found lying on the sea-shore two human forms, motionless, speechless, and senseless. Odin gave them souls; Hahnir, motion and senses; and Lodur, blooming complexions. Thus were men created.

Haima (*Heb.*). The same as the Sanskrit *hiranya* (golden), as "the golden Egg" *Hiranyagarbha*.

Hair. Occult philosophy considers the hair (whether human or animal) as the natural receptacle and *retainer* of the vital essence which often escapes with other emanations from the body. It is closely connected with many of the brain functions—for instance memory. With the ancient Israelites the cutting of the hair and beard was a sign of defilement, and "the Lord said unto Moses. . . They shall not make baldness upon their head", etc. (Lev. xxi., 1-5.) "Baldness", whether natural or artificial, was a sign of calamity, punishment, or grief, as when Isaiah (iii., 24) enumerates, "instead of well-set hair baldness", among the evils that are ready to befall the chosen people. And again, "On all their heads baldness and every beard cut" (*Ibid.* xv., 2). The Nazarite was ordered to let his hair and beard grow, and never to permit a razor to touch them. With the Egyptians and Buddhists it was only the initiated priest or ascetic to whom life is a burden, who shaved. The Egyptian priest was supposed to have become master of his body, and hence shaved his head for cleanliness; yet the Hierophants wore their hair long. The Buddhist still shaves his head to this day—as sign of scorn for life and health. Yet Buddha, after shaving his hair when he first became a mendicant, let it grow again and is always represented with the top-knot of a Yogi. The Hindu priests and Brahmins, and almost all the castes, shave the rest of the head but leave a long lock to grow from the centre of the crown. The ascetics of India wear their hair long, and so do the war-like Sikhs, and almost all the Mongolian peoples. At Byzantium and Rhodes the shaving of the beard was prohibited by law, and in Sparta the cutting of the beard was a mark of slavery and servitude. Among the Scandinavians, we are told, it was considered a disgrace, "a mark of infamy", to cut off the hair. The whole population of the island of Ceylon (the Buddhist Singhalese) wear their hair long. So do the Russian, Greek and Armenian clergy, and monks. Jesus and the Apostles are always represented with their hair long, but *fashion* in Christendom proved stronger than Christianity, the old ecclesiastical rules (*Constit. Apost. lib. I. c.* 3) enjoining the clergy "to wear their

hair and beards long" (See Riddle's *Ecclesiastical Antiquities*.) The 'Templars were commanded to wear their beards long. Samson wore his hair long, and the biblical allegory shows that health and strength and the very life are connected with the length of the hair. If a cat is shaved it will die in nine cases out of ten. A dog whose coat is not interfered with lives longer and is more intelligent than one whose coat is shaven. Many old people as they lose their hair lose much of their memory and become weaker. While the life of the Yogis is proverbially long, the Buddhist priests (of Ceylon and elsewhere) are not generally long-lived. Mussulmen shave their heads but wear their beards; and as their head is always covered, the danger is less.

Hajaschar (*Heb*.). The Light Forces in the Kabbalah; the "Powers of Light", which are the creative but inferior forces.

Hakem. *Lit*., "the Wise One", the Messiah to come, of the Druzes or the "Disciples of Hamsa".

Hakim (*Arab*.). A doctor, in all the Eastern countries, from Asia Minor to India.

Halachah (*Heb*.). A name given to parts of the Talmud, which are arguments on points of doctrine; the word means "rule". [w. w. w.]

Hallucination. A state produced sometimes by physiological disorders, sometimes by mediumship, and at others by drunkenness. But the cause that produces the visions has to be sought deeper than physiology. All such visions, especially when produced through mediumship, are preceded by a relaxation of the nervous system, invariably generating an abnormal magnetic condition which attracts to the sufferer waves of astral light. It is the latter that furnishes the various hallucinations. These, however, are not always what physicians would make them, empty, and unreal dreams. No one can see that which does not exist—*i.e*., which is not impressed—in or on the astral waves. A Seer may, however, perceive objects and scenes (whether past, present, or future) which have no relation whatever to himself, and also perceive several things entirely disconnected with each other at one and the same time, thus producing the most grotesque and absurd combinations. Both drunkard and Seer, medium and Adept, see their respective visions in the Astral Light; but while the drunkard, the madman, and the untrained medium, or one suffering from brain-fever, see, because they cannot help it, and evoke the jumbled visions unconsciously to themselves, the Adept and the trained Seer have the choice and the control of such visions. They know where to fix their gaze, how to steady the scenes they want to observe, and how to see beyond the upper outward layers of the Astral Light. With the former such

glimpses into the *waves* are hallucinations: with the latter they become the faithful reproduction of what actually has been, is, or will be, taking place. The glimpses at random caught by the medium, and his flickering visions in the deceptive light, are transformed under the guiding will of the Adept and Seer into steady pictures, the truthful representations of that which he wills to come within the focus of his perception.

Hamsa or *Hansa* (*Sk.*). "Swan or goose", according to the Orientalists; a mystical bird in Occultism analogous to the Rosicrucian Pelican. The sacred mystic name which, when preceded by that of KALA (infinite time), *i.e. Kalahansa*, is a name of Parabrahm; meaning the "Bird out of space and time". Hence Brahmâ (male) is called *Hansa Vahana* "the Vehicle of Hansa" (the BIRD). We find the same idea in the *Zohar*, where *Ain Suph* (the endless and infinite) is said to descend into the universe, for purposes of manifestation, using Adam Kadmon (Humanity) as a chariot or vehicle.

Hamsa (*Arab.*). The founder of the mystic sect of the Druzes of Mount Lebanon. (See "Druzes".)

Hangsa (*Sk.*). A mystic syllable standing for evolution, and meaning in its literal sense "I am he", or *Ahamsa*.

Hansa (*Sk.*). The name, according to the *Bhâgavata Purâna*, of the "One Caste" when there were as yet no varieties of caste, but verily "one Veda, one Deity and one Caste".

Hanuman (*Sk.*). The monkey god of the *Ramayana*; the *generalissimo* of Rama's army; the son of Vayu, the god of the wind, and of a virtuous she-demon. Hanuman was the faithful ally of Rama and by his unparalleled audacity and wit, helped the Avatar of Vishnu to finally conquer the demon-king of Lanka, Ravana, who had carried off the beautiful Sita, Rama's wife, an outrage which led to the celebrated war described in the Hindu epic poem.

Happy Fields. The name given by the Assyrio-Chaldeans to their Elysian Fields, which were intermingled with their Hades. As Mr. Boscawen tells his readers—"The Kingdom of the underworld was the realm of the god Hea, and the Hades of the Assyrian legends was placed in the underworld, and was ruled over by a goddess, Nin-Kigal, or 'the Lady of the Great Land'. She is also called Allât." A translated inscription states:—"After the gifts of these present days, in the feasts of the land of the silver sky, the resplendent courts, the abode of blessedness, and in the light of the Happy Fields, may he dwell in life eternal, holy, in the presence of the gods who inhabit Assyria". This is worthy of a Christian tumulary inscription. Ishtar, the beautiful goddess, descended into Hades after her beloved Tammuz, and found

that this dark place of the shades had seven spheres and seven gates, at each of which she had to leave something belonging to her.

Hara (*Sk.*). A title of the god Siva.

Hare-Worship. The hare was sacred in many lands and especially among the Egyptians and Jews. Though the latter consider it an unclean, *hoofed* animal, unfit to eat, yet it was held sacred by some tribes. The reason for this was that in a certain species of hare the male suckled the little ones. It was thus considered to be androgynous or hermaphrodite, and so typified an attribute of the *Demiurge*, or creative Logos. The hare was a symbol of the moon, wherein the face of the prophet Moses is to be seen to this day, say the Jews. Moreover the moon is connected with the worship of Jehovah, a deity pre-eminently the god of generation, perhaps also for the same reason that Eros, the god of sexual love, is represented as carrying a hare. The hare was also sacred to Osiris. Lenormand writes that the hare "has to be considered as the symbol of the Logos . . . the Logos ought to be hermaphrodite and we know that the hare is an androgynous type".

Hari (*Sk.*). A title of Vishnu, but used also for other gods.

Harikesa (*Sk.*). The name of one of the seven rays of the Sun.

Harivansa (*Sk.*). A portion of the *Mahâbhârata*, a poem on the genealogy of Vishnu, or Hari.

Harmachus (*Gr.*). The Egyptian Sphinx, called *Har-em-chu* or "Horus (the Sun) in the Horizon", a form of Ra the sun-god; esoterically the *risen god*. An inscription on a tablet reads "O blessed Ra-Harmachus! Thou careerest by him in triumph. O shine, Amoun-Ra-Harmachus self-generated". The temple of the Sphinx was discovered by Mariette Bey close to the Sphinx, near the great Pyramid of Gizeh. All the Egyptologists agree in pronouncing the Sphinx and her temple the "oldest religious monument of the world"—at any rate of Egypt. "The principal chamber", writes the late Mr. Fergusson "*in the form of a cross*, is supported by piers, simple prisms of Syenite granite without base or capital . . no sculptures or inscriptions of any sort are found on the walls of this temple, no ornament or symbol nor any image in the sanctuary". This proves the enormous antiquity of both the Sphinx and the temple. "The great bearded Sphinx of the Pyramids of Gizeh is the symbol of Harmachus, the same as each Egyptian Pharaoh who bore, in the inscriptions, the name of 'living form of the Solar Sphinx upon the Earth'," writes Brugsh Bey. And Renan recalls that "at one time the Egyptians were said to have temples without sculptured images" (Bonwick). Not only the Egyptians but every nation of the earth began with temples devoid of idols and even of symbols. It is

only when the remembrance of the great abstract truths and of the primordial Wisdom taught to humanity by the dynasties of the divine kings died out that men had to resort to mementos and symbology. In the story of Horus in some tablets of Edfou, Roug found an inscription showing that the god had once assumed "the shape of a human-headed lion to gain advantage over his enemy Typhon. Certainly Horus was so adored in Leontopolis. He is the real Sphinx. That accounts, too, for the lion figure being sometimes seen on each side of Isis. . . It was her child." (Bonwick.) And yet the story of Harmachus, or Har-em-chu, is still left untold to the world, nor is it likely to be divulged to this generation. (See "Sphinx".)

Harpocrates (*Gr.*). The child Horus or *Ehoou* represented with a finger on his mouth, the solar disk upon his head and golden hair. He is the "god of Silence" and of Mystery. (See "Horus"). Harpocrates was also worshipped by both Greeks and Romans in Europe as a son of *Isis*.

Harshana (*Sk.*). A deity presiding over offerings to the dead, or *Srâddha*.

Harvîri (*Eg.*). Horns, the elder: the ancient name of a solar god: the rising sun represented as a god reclining on a full-blown lotus, the symbol of the Universe.

Haryaswas (*Sk.*). The *five* and *ten* thousand sons of Daksha, who instead of peopling the world as desired by their father, all became yogis, as advised by the mysterious sage Narada, and remained celibates. "They dispersed through the regions and have not returned." This means, according to the secret science, that they had all incarnated in mortals. The name is given to natural born mystics and celibates, who are said to be incarnations of the "Haryaswas".

Hatchet. In the Egyptian Hieroglyphics a symbol of power, and also of death. The hatchet is called the "Severer of the Knot" *i.e.*, of marriage or any other tie.

Hatha Yoga (*Sk.*). The lower form of Yoga practice; one which uses physical means for purposes of spiritual self-development The opposite of *Râja Yoga*.

Hathor (*Eg.*). The lower or infernal aspect of Isis, corresponding to the Hecate of Greek mythology.

Hawk. The hieroglyphic and type of the *Soul*. The sense varies with the postures of the bird. Thus when lying as dead it represents the transition, *larva* state, or the passage from the state of one life to another. When its wings are opened it means that the defunct is resurrected in Amenti and once more in conscious possession of his soul. The chrysalis has become a butterfly.

Hayo Bischat (*Heb.*). The Beast, in the *Zohar*: the Devil and Tempter. Esoterically our lower animal passions.

Hay-yah (*Heb.*). One of the metaphysical human "Principles". Eastern Occultists divide men into seven such Principles; Western Kabbalists, we are told, into three only—namely, *Nephesh*, *Ruach* and *Neshamah*. But in truth, this division is as loose and as mere an abbreviation as our "Body, Soul, Spirit". For, in the *Qabbalah* of Myer (*Zohar* ii.,141 b., *Cremona Ed*. ii., fol. 63 *b*., col. 251) it is stated that *Neshamah* or Spirit has three divisions, "the highest being *Ye'hee-dah* (Atmâ) the middle, *Hay-yah* (Buddhi), and the last and third, the *Neshamah*, properly speaking (Manas)". Then comes *Mahshabah*, Thought (the lower Manas, or conscious Personality), in which the higher then manifest themselves, thus making *four*; this is followed by *Tzelem*, Phantom of the Image (*Kama-rupa*, in life the Kamic element); *D'yooq-nah*, Shadow of the image (*Linga Sharira*, the Double); and *Zurath*, Prototype, which is Life—SEVEN in all, even without the *D'mooth*, Likeness or Similitude, which is called a lower manifestation, and is in reality the *Guf*, or Body. Theosophists of the E. S. who know the transposition made of Atmâ and the part taken by the *auric* prototype, will easily find which are the *real seven*, and assure themselves that between the division of Principles of the Eastern Occultists and that of the real Eastern Kabbalists there is no difference. Do not let us forget that neither the one nor the other are prepared to give out the real and *final* classification in their public writings.

Hay-yoth ha Qadosh (*Heb.*). The holy living creatures of Ezekiel's vision of the *Merkabah*, or vehicle, or chariot. These are the four symbolical beasts, the cherubim of Ezekiel, and in the Zodiac Taurus, Leo, Scorpio (or the Eagle), and Aquarius, the man.

Hea (*Chald.*). The god of the Deep and the Underworld; some see in him *Ea* or Oannes, the fish-man, or Dagon.

Heabani (*Chald.*). A famous astrologer at the Court of Izdubar, frequently mentioned in the fragments of the Assyrian tablets in reference to a dream of Izdubar, the great Babylonian King, or Nimrod, the "mighty hunter before the Lord ". After his death, his soul being unable to rest underground, the ghost of Heabani was raised by Merodach, the god, his body restored to life and then transferred *alive*, like Elijah, to the regions of the Blessed.

Head of all Heads (*Kab.*). Used of the "Ancient of the Ancients" *Atteekah D'atteekeen*, who is the "Hidden of the Hidden, the Concealed of the Concealed". In this cranium of the "White Head", *Resha Hivrah*, "dwell daily 13,000 myriads of worlds, which rest upon It, lean upon

It" (*Zohar* iii. *Idrah Rabbah*). . . "In that *Atteekah* nothing is revealed except the Head alone, because it is the Head of all Heads. . . The Wisdom above, which is the Head, is hidden in it, the Brain which is tranquil and quiet, and none knows it but Itself. . . . And this Hidden Wisdom . . . the Concealed of the Concealed, the Head of all Heads, a Head which is not a Head, nor does any one know, nor is it ever known, what is in that Head which Wisdom and Reason cannot comprehend" (*Zohar* iii., fol. 288 *a*). This is said of the Deity of which the Head (*i.e.*, Wisdom perceived by all) is alone manifested. Of that Principle which is still higher nothing is even predicated, except that its universal presence and actuality are a philosophical necessity.

Heavenly Adam. The synthesis of the Sephirothal Tree, or of all the Forces in Nature and their informing deific essence. In the diagrams, the Seventh of the lower Sephiroth, Sephira Malkhooth—the Kingdom of Harmony—represents the feet of the ideal Macrocosm, whose head reaches to the first manifested Head. This Heavenly Adam is the *natura naturans*, the abstract world, while the Adam of Earth (Humanity) is the *natura naturata* or the material universe. The former is the presence of Deity in its universal essence; the latter the manifestation of the intelligence of that essence. In the *real Zohar*—not the fantastic and anthropomorphic caricature which we often find in the writings of Western Kabbalists—there is not a particle of the personal deity which we find so prominent in the dark cloaking of the Secret Wisdom known as the Mosaic Pentateuch.

Hebdomad (*Gr*.). The Septenary.

Hebron or *Kirjath-Arba*. The city of the Four Kabeiri, for *Kirjath Arba* signifies "the City of the Four". It is in that city, according to the legend, that an *Isarim* or an Initiate found the famous Smaragdine tablet on the dead body of Hermes.

Hel or *Hela* (*Scand*.). The Goddess-Queen of the Land of the Dead; the inscrutable and direful Being who reigns over the depths of Helheim and Nifelheim. In the earlier mythology, Hel was the earth-goddess, the good and beneficent mother, nourisher of the weary and the hungry. But in the later Skalds she became the female Pluto, the dark Queen of the Kingdom of Shades, she who brought death into this world, and sorrow afterwards.

Helheim (*Scand*.). The Kingdom of the Dead in the Norse mythology. In the *Edda*, Helheim surrounds the Northern Mistworld, called Nifelheim.

Heliolatry (*Gr*.). Sun-Worship.

Hell. A term with the Anglo-Saxons, evidently derived from the name

of the goddess *Hela* (*q.v.*), and by the Sclavonians from the Greek Hades: hell being in Russian and other Sclavonian tongues— *d*, the only difference between the Scandinavian cold hell and the hot hell of the Christians, being found in their respective temperatures. But even the idea of those overheated regions is not original with the Europeans, many peoples having entertained the conception of an underworld climate; as well may we if we localise our Hell in the centre of the earth. All exoteric religions—the creeds of the Brahmans, Buddhists, Zoroastrians, Mahommedans, Jews, and the rest, make their hells hot and dark, though many are more attractive than frightful. The idea of a hot hell is an afterthought, the distortion of an astronomical allegory. With the Egyptians, Hell became a place of punishment by fire not earlier than the seventeenth or eighteenth dynasty, when Typhon was transformed from a god into a devil. But at whatever time this dread superstition was implanted in the minds of the poor ignorant masses, the scheme of a burning hell and souls tormented therein is purely Egyptian. *Ra* (the Sun) became the Lord of the Furnace in *Karr*, the hell of the Pharaohs, and the sinner was threatened with misery "in the heat of infernal fires". "A lion was there" says Dr. Birch "and was called the roaring monster". Another describes the place as "the bottomless pit and lake of fire, into which the victims are thrown" (compare *Revelation*). The Hebrew word *gaï-hinnom* (Gehenna) never really had the significance given to it in Christian orthodoxy.

Hemadri (*Sk.*). The golden Mountain; Meru.

Hemera (*Gr.*). "The light of the inferior or terrestrial regions" as Ether is the light of the superior heavenly spheres. Both are born of *Erebos* (darkness) and *Nux* (night).

Heptakis (*Gr.*). "The Seven-rayed One" of the Chaldean astrolaters: the same as IAO.

Herakles (*Gr.*). The same as Hercules.

Heranasikha (*Sing.*). From *Herana* "novice" and *Sikha* "rule" or precept: manual of Precepts. A work written in *Elu* or the ancient Singhalese, for the use of young priests.

Hermanubis (*Gr.*). Or Hermes Anubis "the revealer of the mysteries of the *lower* world"—not of Hell or Hades as interpreted, but of our Earth (the *lowest world of the septenary chain of worlds*)—and also of the sexual mysteries. Creuzer must have guessed at the truth of the right interpretation, as he calls Anubis-Thoth-Hermes "*a symbol of science and of the intellectual world*". He was always represented with a cross in his hand, one of the earliest symbols of the mystery of generation, or procreation on this earth. In the Chaldean Kabbala (*Book of Numbers*) the Tat

symbol, or +, is referred to as Adam and Eve, the latter being the transverse or horizontal bar drawn out of the side (or rib) of *Hadam*, the perpendicular bar. The fact is that, esoterically, Adam and Eve while representing the early *third* Root Race—those who, being still mindless, imitated the animals and degraded themselves with the latter—stand also as the dual symbol of the sexes. Hence Anubis, the Egyptian god of generation, is represented with the head of an animal, a dog or a jackal, and is also said to be the "Lord of the *under world*" or "Hades" into which he introduces the *souls of the dead* (the reincarnating entities), for *Hades* is in one sense the womb, as some of the writings of the Church Fathers fully show.

Hermaphrodite (*Gr.*). Dual-sexed; a male and female Being, whether man or animal.

Hermas (*Gr.*). An ancient Greek writer of whose works only a few fragments are now extant.

Hermes-fire. The same as "Elmes-fire". (See *Isis Unveiled* Vol. I., p. 125.)

Hermes Sarameyas (*Greco-Sanskrit*) The God Hermes, or Mercury, "he who watches over the flock of stars" in the Greek mythology.

Hermes Trismegistus (*Gr.*). The "thrice great Hermes", the Egyptian. The mythical personage after whom the Hermetic philosophy was named. In Egypt the God Thoth or Thot. A generic name of many ancient Greek writers on philosophy and Alchemy. Hermes Trismegistus is the name of Hermes or Thoth in his human aspect, as a god he is far more than this. As *Hermes-Thoth-Aah*, he is Thoth, the moon, *i.e.*, his symbol is the *bright* side of the moon, supposed to contain the essence of creative Wisdom, "the elixir of Hermes". As such he is associated with the Cynocephalus, the dog-headed monkey, for the same reason as was Anubis, one of the aspects of Thoth. (See "Hermanubis".) The same idea underlies the form of the Hindu God of Wisdom, the elephant-headed Ganesa, or Ganpat, the son of Parvati and Siva. (See "Ganesa".) When he has the head of an *ibis*, he is the sacred scribe of the gods; but even then he wears the crown *atef* and the lunar disk. He is the most mysterious of gods. As a serpent, Hermes Thoth is the divine creative Wisdom. The Church Fathers speak at length of Thoth-Hermes. (See "Hermetic".)

Hermetic. Any doctrine or writing connected with the esoteric teachings of Hermes, who, whether as the Egyptian Thoth or the Greek Hermes, was the God of Wisdom with the Ancients, and, according to Plato, "discovered numbers, geometry, astronomy and letters". Though mostly considered as spurious, nevertheless the Hermetic writings were highly prized by St. Augustine, Lactantius, Cyril and others. In the

words of Mr. J. Bonwick, "They are more or less touched up by the Platonic philosophers among the early Christians (such as Origen and Clemens Alexandrinus) who sought to substantiate their Christian arguments by appeals to these heathen and revered writings, though they could not resist the temptation of making them say a little too much. Though represented by some clever and interested writers as teaching pure monotheism, the Hermetic or Trismegistic books are, nevertheless, purely pantheistic. The Deity referred to in them is defined by Paul as that in *which* "we live, and move and have our being"—notwithstanding the "in Him" of the translators.

Hetu (*Sk.*). A natural or physical cause.

Heva (*Heb.*). Eve, "the mother of all that lives".

Hiarchas (*Gr.*). The King of the "Wise Men", in the Journey of Apollonius of Tyana to India.

Hierogrammatists. The title given to those Egyptian priests who were entrusted with the writing and reading of the sacred and secret records. The "scribes of the secret records" literally. They were the instructors of the neophytes preparing for initiation.

Hierophant. From the Greek "Hierophantes"; literally, "One who explains sacred things". The discloser of sacred learning and the Chief of the Initiates. A title belonging to the highest Adepts in the temples of antiquity, who were the teachers and expounders of the Mysteries and the Initiators into the final great Mysteries. The Hierophant represented the Demiurge, and explained to the postulants for Initiation the various phenomena of Creation that were produced for their tuition. "He was the sole expounder of the esoteric secrets and doctrines. It was forbidden even to pronounce his name before an uninitiated person. He sat in the East, and wore as a symbol of authority a golden globe suspended from the neck. He was also called Mystagogus" (Kenneth R. H. Mackenzie, ix., F.T.S., in *The Royal Masonic Cyclopædia*). In Hebrew and Chaldaic the term was *Peter*, the opener, discloser; hence the Pope as the successor of the hierophant of the ancient Mysteries, sits in the Pagan chair of St. Peter.

Higher Self. The Supreme Divine Spirit overshadowing man. The crown of the upper spiritual Triad in man—*Atmân*.

Hillel. A great Babylonian Rabbi of the century preceding the Christian era. He was the founder of the sect of the Pharisees, a learned and a sainted man.

Himachala Himadri (*Sk.*). The Himalayan Mountains.

Himavat (*Sk.*). The personified Himalayas; the father of the river Ganga, or Ganges.

Hinayana (*Sk.*). The "Smaller Vehicle"; a Scripture and a School of the Northern Buddhists, opposed to the *Mahayana*, "the Greater Vehicle", in Tibet. Both schools are mystical. (See "Mahayana".) Also in exoteric superstition the lowest form of transmigration.

Hiouen Thsang. A great Chinese writer and philosopher who travelled in India in the sixth century, in order to learn more about Buddhism, to which he was devoted.

Hippocrates (*Gr.*). A famous physician of Cos, one of the Cyclades, who flourished at Athens during the invasion of Artaxerxes, and delivered that town from a dreadful pestilence. He was called "the father of Medicine". Having studied his art from the votive tablets offered by the cured patients at the temples of Æsculapius, he became an Initiate and the most proficient healer of his day, so much so that he was almost deified. His learning and knowledge were enormous. Galen says of his writings that they are truly the voice of an oracle. He died in his 100th year, 361 B.C.

Hippopotamus (*Gr.*). In Egyptian symbolism Typhon was called "the hippopotamus who slew his father and violated his mother," Rhea (mother of the gods). His father was Chronos. As applied therefore to Time and Nature (Chronos and Rhea), the accusation becomes comprehensible. The type of Cosmic Disharmony, Typhon, who is also Python, the monster formed of the slime of the Deluge of Deucalion, "violates" his mother, Primordial Harmony, whose beneficence was so great that she was called "The Mother of the Golden Age". It was Typhon, who put an end to the latter, *i.e.*, produced the first war of elements.

Hiquet (*Eg.*). The frog-goddess; one of the symbols of immortality and of the "water" principle. The early Christians had their church lamps made in the form of a frog, to denote that baptism in water led to immortality.

Hiram Abiff. A biblical personage; a skilful builder and a "Widow's Son", whom King Solomon procured from Tyre, for the purpose of super-intending the works of the Temple, and who became later a *masonic* character, the hero on whom hangs all the drama, or rather *play*, of the Masonic Third Initiation. The Kabbala makes a great deal of Hiram Abiff.

Hiranya (Sk.). Radiant, golden, used of the "Egg of Brahmâ".

Hiranya Garbha (*Sk.*). The radiant or golden egg or womb. Esoterically the luminous "fire mist" or ethereal stuff from which the Universe was formed.

Hiranyakasipu (*Sk.*). A King of the Daityas, whom Vishnu—in his *avatar* of the "man-lion"—puts to death.

Hiranyaksha (*Sk.*). "The golden-eyed." The king and ruler of the

5th region of Pâtala, the nether-world; a snake-god in the Hindu Pantheon. It has various other meanings.

Hiranyapura (*Sk*.). The Golden City.

Hisi (*Fin*.). The "Principle of Evil" in the *Kalevala*, the epic poem of Finland.

Hitopadesa (*Sk*.). "Good Advice." A work composed of a collection of ethical precepts, allegories and other tales from an old Scripture, the *Panchatantra*.

Hivim or *Chivim* (*Heb*.). Whence the Hivites who, according to some Roman Catholic commentators, descend from Heth, son of Canaan, son of Ham, "the accursed". Brasseur de Bourbourg, the missionary translator of the Scripture of the Guatemalians, the *Popol Vuh*, indulges in the theory that the *Hivim* of the *Quetzo Cohuatl*, the Mexican Serpent Deity, and the "descendants of Serpents" as they call themselves, are identical with the descendants of Ham (! !) "whose ancestor is Cain". Such is the conclusion, at any rate, drawn from Bourhourg's writings by Des Mousseaux, the demonologist. Bourbourg hints that the chiefs of the name of Votan, the Quetzo Cohuati, are the descendants of Ham and Canaan. "I am Hivim", they say. "Being a Hivim, I am of the great Race of the Dragons. I am a snake, myself, for I am a Hivim" (*Cortes* 51). But Cain is allegorically shown as the ancestor of the Hivites, the Serpents, because Cain is held to have been *the first initiate in the mystery of procreation*. The "race of the Dragons" or Serpents means the Wise Adepts. The names *Hivi* or Hivite, and Levi—signify a "Serpent"; and the Hivites or Serpent-tribe of Palestine, were, like all Levites and Ophites of Israel, *initiated* Ministers to the temples, *i.e*., Occultists, as are the priests of Quetzo Cohuatl. The Gibeonites whom Joshua assigned *to the service of the sanctuary* were Hivites. (See *Isis Unveiled*, Vol. II. 481.)

Hler (*Scand*.). The god of the sea. One of the three mighty sons of the Frost-giant, Ymir. These sons were Kari, god of the air and the storms; Hler of the Sea; and Logi of the fire. They are the Cosmic trinity of the Norsemen.

Hoa (*Heb*.). That, from which proceeds *Ab*, the "Father"; therefore the Concealed Logos.

Hoang Ty (*Chin*.). "The Great Spirit." His Sons are said to have acquired new wisdom, and imparted what they knew before to mortals, by falling—like the rebellious angels—into the "Valley of Pain", which is allegorically our Earth. In other words they are identical with the "Fallen Angels" of exoteric religions, and with the reincarnating Egos, esoterically.

Hochmah (*Heb.*). See "Chochmah".

Hod (*Heb.*). Splendour, the eighth of the ten Sephiroth, a female passive potency. [w. w.w.]

Holy of Holies. The Assyriologists, Egyptologists, and Orientalists, in general, show that such a place existed in every temple of antiquity. The great temple of Bel-Merodach whose sides faced the four cardinal points, had in its extreme end a "Holy of Holies" hidden from the profane by a veil: here, "at the beginning of the year 'the divine king of heaven and earth, the lord of the heavens, seats himself'." According to Herodotus, here was the golden image of the god with a golden table in front like the Hebrew table for the shew bread, and upon this, food appears to have been placed. In some temples there also was "a little coffer or ark with two engraved stone tablets on it". (Myer's *Qabbalah*.) In short, it is now pretty well proven, that the "chosen people" had nothing original of their own, but that every detail of their ritualism and religion was borrowed from older nations. The *Hibbert Lectures* by Prof. Sayce and others show this abundantly. The story of the birth of Moses is that of Sargon, the Babylonian, who preceded Moses by a couple of thousand years; and no wonder, as Dr. Sayce tells us that the name of Moses, *Mosheh*, has a connection with the name of the Babylonian sun-god as the "hero" or "leader". (*Hib. Lect*., p. 46 *et seq*.) Says Mr. J. Myer, "The orders of the priests were divided into high priests, those attached or bound to certain deities, like the Hebrew Levites; anointers or cleaners; the *Kali*, 'illustrious' or 'elders'; the soothsayers, and the *Makhkhu* or 'great one', in which Prof. Delitzsch sees the *Rab-mag* of the Old Testament. . . The Akkadians and Chaldeans kept a Sabbath day of rest every seven days, they also had thanksgiving days, and days for humiliation and prayer. There were sacrifices of vegetables and animals, of meats and wine. . . . The number seven was especially sacred. . . . The great temple of Babylon existed long before 2,250 B.C. Its 'Holy of Holies' was within the shrine of Nebo, the prophet god of wisdom." It is from the Akkadians that the god Mardak passed to the Assyrians, and he had been before Merodach, "the merciful", of the Babylonians, the only son and interpreter of the will of Ea or *Hea*, the great Deity of Wisdom. The Assyriologists have, in short, unveiled the whole scheme of the "*chosen* people".

Holy Water. This is one of the oldest rites practised in Egypt, and thence in Pagan Rome. It accompanied the rite of bread and wine. "Holy water was sprinkled by the Egyptian priest alike upon his gods' images and the faithful. It was both poured and sprinkled. A brush has been found, supposed to have been used for that purpose, as at this

day.” (Bonwick’s *Egyptian Belief*.) As to the bread, “the cakes of Isis . . . were placed upon the altar. Gliddon writes that they were ‘identical in shape with the consecrated cake of the Roman and Eastern Churches’. Melville assures us ‘the Egyptians marked this holy bread with St. Andrew’s cross’. The *Presence* bread was broken before being distributed by the priests to the people, and was supposed to become the flesh and blood of the Deity. The miracle was wrought by the hand of the officiating priest, who blessed the food. . . . Roug tells us ‘the bread offerings bear the imprint *of the fingers*, the mark of consecration’.” (*Ibid*, page 458.) (See also “Bread and Wine”.)

Homogeneity. From the Greek words *homos* “the same” and *genos* “kind”. That which is of the same nature throughout, undifferentiated, non-compound, as gold is *supposed* to be.

Honir (*Scand*.). A creative god who furnished the first man with intellect and understanding after man had been created by him jointly with Odin and Lodur from an ash tree.

Honover (*Zend*.). The Persian *Logos*, the manifested Word.

Hor Ammon (*Eg*.). “The Self-engendered”, a word in theogony which answers to the Sanskrit *Anupadaka*, parentless. Hor-Ammon is a combination of the ram-headed god of Thebes and of Horus.

Horchia (*Chald*.). According to Berosus, the same as Vesta, goddess of the Hearth.

Horus (*Eg*.). The last in the line of divine Sovereigns in Egypt, said to be the son of Osiris and Isis. He is the great god “loved of Heaven”, the “beloved of the Sun, the offspring of the gods, the subjugator of the world”. At the time of the Winter Solstice (our Christmas), his image, in the form of a small newly-born infant, was brought out from the sanctuary for the adoration of the worshipping crowds. As he is the type of the vault of heaven, he is said to have come from the *Maem Misi*, the sacred birth-place (the womb of the World), and is, therefore, the “mystic Child of the Ark” or the *argha*, the symbol of the matrix. Cosmically, he is the *Winter Sun*. A tablet describes him as the “substance of his father”, Osiris, of whom he is an incarnation and also identical with him. Horus is a chaste deity, and “like Apollo has no amours. His part in the lower world is associated with the judgment. He introduces souls to his father, the judge” (Bonwick). An ancient hymn says of him, “By him the world is judged in that which it contains. Heaven and earth are under his immediate presence. He rules all human beings. The sun goes round according to his purpose. He brings forth abundance and dispenses it to all the earth. Everyone adores his beauty. Sweet is his love in us.”

Hotri (*Sk.*). A priest who recites the hymns from the *Rig Veda*, and makes oblations to the fire.

Hotris (*Sk.*). A symbolical name for *the seven* senses called, in the *Anugita* "the Seven Priests". "The senses supply the fire of mind (*i.e.*, desire) with the oblations of external pleasures." An occult term used metaphysically.

Hrimthurses (*Scand.*). The Frost-giants; Cyclopean builders in the *Edda*.

Humanity. Occultly and Kabbalistically, the whole of mankind is symbolised, by Manu in India; by Vajrasattva or *Dorjesempa*, the head of the Seven Dhyani, in Northern Buddhism; and by Adam Kadmon in the Kabbala. All these represent the totality of mankind whose beginning is in this androgynic protoplast, and whose end is in the *Absolute*, beyond all these symbols and myths of human origin. Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.

Hun-desa (*Sk.*). The country around lake Mansaravara in Tibet.

Hvanuatha (*Mazd.*). The name of the earth on which we live. One of the seven *Karshvare* (Earths), spoken of in *Orma Ahr*. (See *Introduction* to the *Vendidad* by Prof. Darmsteter.)

Hwergelmir (*Scand.*). A roaring cauldron wherein the souls of the evil doers perish.

Hwun (*Chin.*). Spirit. The same as Atmân.

Hydranos (*Gr.*). *Lit.*, the "Baptist". A name of the ancient Hierophant of the Mysteries who made the candidate pass through the "trial by water", wherein he was plunged thrice. This was his baptism by the Holy Spirit which moves on the waters of Space. Paul refers to St. John as *Hydranos*, the Baptist. The Christian Church took this rite from the ritualism of the Eleusinian and other Mysteries.

Hyksos (*Eg.*). The mysterious nomads, the Shepherds, who invaded Egypt at a period unknown and far anteceding the days of Moses. They are called the "Shepherd Kings".

Hyle (*Gr.*). Primordial stuff or matter; esoterically the homogeneous *sediment* of Chaos or the Great Deep. The first principle out of which the objective Universe was formed.

Hypatia (*Gr.*). The girl-philosopher, who lived at Alexandria during the fifth century, and taught many a famous man—among others Bishop Synesius. She was the daughter of the mathematician Theon, and became famous for her learning. Falling a martyr to the fiendish

conspiracy of Theophilos, Bishop of Alexandria, and his nephew Cyril, she was foully murdered by their order. With her death fell the Neo Platonic School.

Hyperborean (*Gr*.). The regions around the North Pole in the Arctic Circle.

Hypnotism (*Gr*.). A name given by Dr. Braid to various processes by which one person of strong will-power plunges another of weaker mind into a kind of trance; once in such a state the latter will do anything *suggested* to him by the hypnotiser. Unless produced for beneficial purposes, Occultists would call it *black magic* or Sorcery. It is the most dangerous of practices, morally and physically, as it interferes with the nerve fluid and the nerves controlling the circulation in the capillary blood-vessels.

Hypocephalus (*Gr*.). A kind of a pillow for the head of the mummy. They are of various kinds, *e.g*., of stone, wood, etc., and very often of circular disks of linen covered with cement, and inscribed with magic figures and letters. They are called "rest for the dead" in the *Ritual*, and every mummy-coffin has one.

I.

I.—The ninth letter in the English, the tenth in the Hebrew alphabet. As a numeral it signifies in both languages *one*, and also *ten* in the Hebrew (see J), in which it corresponds to the Divine name *Jah*, the male side, or aspect, of the hermaphrodite being, or the male-female Adam, of which *hovah* (Jah-hovah) is the female aspect. It is symbolized by a hand with bent fore-finger, to show its phallic signification.

Iacchos (*Gr*.). A synonym of Bacchus. Mythology mentions three persons so named: they were Greek ideals adopted later by the Romans. The word Iacchos is stated to be of Phœnician origin, and to mean "an infant at the breast". Many ancient monuments represent Ceres or Demeter with Bacchus in her arms. One Iacchos was called Theban and Conqueror, son of Jupiter and Semele; his mother died before his birth and he was preserved for some time in the thigh of his father; he was killed by the Titans. Another was son of Jupiter, as a Dragon, and Persephone; this one was named Zagræus. A third was Iacchos of Eleusis, son of Ceres: he is of importance because he appeared on the sixth day of the Eleusinian Mysteries. Some see an analogy between Bacchus and Noah, both cultivators of the Vine, and patrons of alcoholic excess. [w.w.w.]

Iachus (*Gr*.). An Egyptian physician, whose memory, according to Ælian, was venerated for long centuries on account of his wonderful occult knowledge. Iachus is credited with having stopped epidemics simply by *certain fumigations*, and cured diseases by making his patients inhale herbs.

Iaho. Though this name is more fully treated under the word "Yaho" and "Iao", a few words of explanation will not be found amiss. Diodorus mentions that the God of Moses was Iao; but as the latter name denotes a "mystery god", it cannot therefore be confused with Iaho or Yaho (*q.v.*). The Samaritans pronounced it Iabe, Yahva, and the Jews Yaho, and then Jehovah, by change of Masoretic vowels, an elastic scheme by which any change may be indulged in. But "Jehovah" is a later invention and invocation, as originally the name was Jah, or Iacchos (Bacchus). Aristotle shows the ancient Arabs representing Iach (Iacchos) by a horse, *i.e.*, the *horse of the Sun* (Dionysus), which followed the chariot on which Ahura Mazda, the god of the Heavens, daily rode.

Iamblichus (*Gr.*). A great Theurgist, mystic, and writer of the third and fourth centuries, a Neo-Platonist and philosopher, born at Chalcis in Cœle-Syria. Correct biographies of him have never existed because of the hatred of the Christians; but that which has been gathered of his life in isolated fragments from works by impartial pagan and independent writers shows how excellent and holy was his moral character, and how great his learning. He may be called the founder of theurgic magic among the Neo-Platonists and the reviver of the practical mysteries outside of temple or fane. His school was at first distinct from that of Plotinus and Porphyry, who were strongly against ceremonial magic and practical theurgy as dangerous, though later he convinced Porphyry of its. advisability on some occasions, and both master and pupil firmly believed in theurgy and magic, of which the former is principally the highest and most efficient mode of communication with one's Higher Ego, through the medium of one's astral body. Theurgic is *benevolent* magic, and it becomes go tic, or dark and evil, only when it is used for necromancy or selfish purposes; but such dark magic has never been practised by any theurgist or philosopher, whose name has descended to us unspotted by any evil deed. So much was Porphyry (who became the teacher of Iamblichus in Neo-Platonic philosophy) convinced of this, that though he himself never practised theurgy, yet he gave instructions for the acquirement of this sacred science. Thus he says in one of his writings, "Whosoever is acquainted with the nature *of divinely luminous appearances* (*φασματα*) knows also on what account it is requisite to abstain from all birds (and animal food) and especially for him who hastens to be liberated from terrestrial concerns and to be established with the celestial gods". (See *Select Works* by T. Taylor, p. 159.) Moreover, the same Porphyry mentions in his *Life of Plotinus* a priest of Egypt, who, "at the request of a certain friend of Plotinus, exhibited to him, in the temple of Isis at Rome, the familiar *daimon* of that philosopher". In other words, he produced the theurgic invocation (see "Theurgist") by which Egyptian Hierophant or Indian Mahâtma, of old, could clothe their own or any other person's astral *double* with the appearance of its Higher EGO, or what Bulwer Lytton terms the "Luminous Self", the *Augoeides*, and confabulate with It. This it is which Iamblichus and many others, including the mediæval Rosicrucans, meant by *union with Deity*. Iamblichus wrote many books but only a few of his works are extant, such as his "Egyptian Mysteries" and a treatise "On Dæmons", in which he speaks very severely against any intercourse with them. He was a biographer of Pythagoras and deeply versed in the system of the latter, and was also learned in the Chaldean Mysteries. He taught that the One, or universal MONAD,

was the principle of all unity as well as diversity, or of Homogeneity and Heterogeneity; that the Duad, or two ("Principles"), was the intellect, or that which we call Buddhi-Manas; three, was the Soul (the lower Manas), etc. etc. There is much of the theosophical in his teachings, and his works on the various kinds of dæmons (Elementals) are a well of esoteric knowledge for the student. His austerities, purity of life and earnestness were great. Iamblichus is credited with having been once levitated ten cubits high from the ground, as are some of the modern Yogis, and even great mediums.

Iao (*Gr.*). See Iaho. The highest god of the Phœnicians—"the light conceivable only by intellect", the physical and spiritual Principle of all things, "the male Essence of Wisdom". It is the ideal Sunlight.

Iao Hebdomai (*Gr.*). The collective "Seven Heavens" (also angels) according to Irenæus. The mystery-god of the Gnostics. The same as the Seven *Manasa-putras* (*q.v.*) of the Occultists. (See also "Yah" and "Yaho".)

Ibis Worship. The Ibis, in Egyptian *Hab*, was sacred to Thoth at Hermopolis. It was called the messenger of Osiris, for it is the symbol of Wisdom, Discrimination, and Purity, as it loathes water if it is the least impure. Its usefulness in devouring the eggs of the crocodiles and serpents was great, and its credentials for divine honours as a symbol were: (*a*) its black wings, which related it to primeval darkness—chaos; and (*b*) the triangular shape of them—the triangle being the first geometrical figure and a symbol of the trinitarian mystery. To this day the Ibis is a sacred bird with some tribes of Kopts who live along the Nile.

Ibn Gebirol. *Solomon Ben Yehudah*: a great philosopher and scholar, a Jew by birth, who lived in the eleventh century in Spain. The same as Avicenna (*q.v.*).

Ichchha (*Sk.*). Will, or will-power.

Ichchha Sakti (*Sk.*). Will-power; force of desire; one of the occult Forces of nature. That power of the will which, exercised in occult practices, generates the nerve-currents necessary to set certain muscles in motion and to paralyze certain others.

Ichthus (*Gr.*). A Fish: the symbol of the Fish has been frequently referred to Jesus, the Christ of the New Testament, partly because the five letters forming the word are the initials of the Greek phrase, *Iesous Christos Theou Uios Soter*, Jesus Christ the Saviour, Son of God. Hence his followers in the early Christian centuries were often called *fishes*, and drawings of fish are found in the Catacombs. Compare also the narrative that some of his early disciples were fishermen, and the assertion

of Jesus— "I will make you fishers of men". Note also the Vesica Piscis, a conventional shape for fish in general, is frequently found enclosing a picture of a Christ, holy virgin, or saint; it is a long oval with pointed ends, the space marked out by the intersection of two equal circles, when less than half the area of one. Compare the Christian female recluse, a Nun—this word is the Chaldee name for fish, and fish is connected with the worship of Venus, a goddess, and the Roman Catholics still eat fish on the Dies Veneris or Friday. [w.w.w.]

Ida (*Scand.*). The plains of Ida, on which the gods assemble to hold counsel in the *Edda*. The field of peace and rest.

Ideos, in Paracelsus the same as Chaos, or *Mysterium Magnum* as that philosopher calls it.

Idises (*Scand.*). The same as the Dises, the Fairies and Walkyries, the divine women in the Norse legends; they were reverenced by the Teutons before the day of Tacitus, as the latter shows.

Idæic Finger. An iron finger strongly magnetized and used in the temples for healing purposes. It produced wonders in that direction, and therefore was said to possess *magical* powers.

Idol. A statue or a picture of a heathen god; or a statue or picture of a Romish Saint, or a fetish of uncivilized tribes.

Idospati (*Sk.*). The same as Narayana or Vishnu; resembling Poseidon in some respects.

Idra Rabba (*Heb.*). "The Greater Holy Assembly" a division of the *Zohar*.

Idra Suta (*Heb.*). "The Lesser Holy Assembly", another division of the *Zohar*.

Iduna (*Scand.*). The goddess of immortal youth. The daughter of Iwaldi, the Dwarf. She is said in the *Edda* to have hidden "life" in the Deep of the Ocean, and when the right time came, to have restored it to Earth once more. She was the wife of Bragi, the god of poetry; a most charming myth. Like Heimdal, "born of nine mothers", Bragi at his birth rises upon the crest of the wave from the bottom of the sea (see "Bragi"). He married Iduna, the immortal goddess, who accompanies him to Asgard where every morning she feeds the gods with the apples of eternal youth and health. (See *Asgard and the Gods*.)

Idwatsara (*Sk.*). One of the five periods that form the Yuga. This cycle is pre-eminently the Vedic cycle, which is taken as the basis of calculation for larger cycles.

Ieu. The "first man"; a Gnostic term used in *Pistis-Sophia*.

Iezedians or *lezidi* (*Pers.*). This sect came to Syria from Basrah. They use baptism, believe in the archangels, but reverence Satan at the

same time. Their prophet Iezad, who preceded Mahomet by long centuries, taught that a messenger from heaven would bring them a book written from the eternity.

Ifing (*Scand*.). The broad river that divides Asgard, the home of the gods, from that of the Jotuns, the great and strong magicians. Below Asgard was Midgard, where in the sunny æther was built the home of the Light Elves. In their disposition and order of locality, all these Homes answer to the Deva and other Lokas of the Hindus, inhabited by the various classes of gods and Asuras.

Igaga (*Chald*.). Celestial angels, the same as Archangels.

I.H.S. This triad of initials stands for the *in hoc signo* of the alleged vision of Constantine, of which, save Eusebius, its author, no one ever knew. I.H.S. is interpreted *Jesus Hominum Salvator*, and *In hoc signo*. It is, however, well known that the Greek ΙΗΣ was one of the most ancient names of Bacchus. As Jesus was never identical with Jehovah, but with his own "Father" (as all of us are), and had come rather to destroy the worship of Jehovah than to enforce it, as the Rosicrucians well maintained, the scheme of Eusebius is very transparent. *In hoc signo Victoreris*, or the Labarum ⳩ (the *tau* and the *resh*) is a very old *signum*, placed on the foreheads of those who were just initiated. Kenealy translates it as meaning "he who is initiated into the Naronic Secret, or the 600, shall be Victor" but it is simply "through this sign hast thou conquered"; *i.e*., through the *light* of Initiation—Lux. (See "Neophyte" and "Naros".)

Ikhir Bonga. A "Spirit of the Deep" of the Kolarian tribes.

Ikshwaku (*Sk*.). The progenitor of the Solar tribe (the Suryavansas) in India, and the Son of Vaivaswata Manu, the progenitor of the present human Race.

Ila (*Sk*.). Daughter of Vaivaswata Manu; wife of Buddha, the son of Soma; one month a woman and the other a man by the decree of Saraswati; an allusion to the androgynous second race. Ila is also Vâch in another aspect.

Ilavriti (*Sk*.). A region in the centre of which is placed Mount Meru, the habitat of the gods.

Ilda Baoth. *Lit*., "the child from the Egg", a Gnostic term. He is the creator of our physical globe (the earth) according to the Gnostic teaching in the *Codex Nazaræus* (the Evangel of the Nazarenes and the Ebionites). The latter identifies him with Jehovah the God of the Jews. Ildabaoth is "the Son of Darkness" in a bad sense and the father of the six terrestrial "Stellar", dark spirits, the antithesis of the bright Stellar spirits. Their respective abodes are the seven spheres, the upper

of which begins in the "middle space", the region of their mother Sophia Acha h, and the lower ending on this earth—the seventh region (See *Isis Unveiled*, Vol. II., 183.) Ilda-Baoth is the genius of Saturn, the planet; or rather the evil spirit of its ruler.

Iliados. In Paracelsus the same as "Ideos" (*q.v.*). Primordial matter in the subjective state.

Illa-ah, *Adam* (*Heb*.). Adam Illa-ah is the celestial, superior Adam, in the *Zohar*.

Illinus. One of the gods in the Chaldean Theogony of Damascius.

Ilmatar (*Finn*.). The Virgin who falls from heaven into the sea before creation. She is the "daughter of the air" and the mother of seven Sons (the seven forces in nature). (See *Kalevala*, the epic poem of Finland.)

Illusion. In Occultism everything finite (like the universe and all in it) is called illusion or *maya*.

Illuminati (*Lat*.). The "Enlightened", the initiated adepts.

Ilus (*Gr*.). Primordial mud or slime; called also *Hyle*.

Image. Occultism permits no other image than that of the living image of divine man (the symbol of Humanity) on earth. The *Kabbala* teaches that this divine Image, the copy of the *sublime and holy upper Image* (the Elohim) has now changed into *another similitude*, owing to the development of men's sinful nature. It is only the *upper divine Image* (the *Ego*) which is the same; the lower (personality) has changed, and man, now fearing the wild beasts, has grown to bear on his face the similitude of many of them. (*Zohar* I. fol. 71*a*.) In the early period of Egypt there were no images; but later, as Lenormand says, "In the sanctuaries of Egypt they divided the properties of nature and consequently of Divinity (the Elohim, or the *Egos*), into seven abstract qualities, characterised each by an emblem, which are matter, cohesion, fluxion, coagulation, accumulation, station and division". These were all attributes symbolized in various images.

Imagination. In Occultism this is not to be confused with fancy, as it is one of the plastic powers of the higher Soul, and is the memory of the preceding incarnations, which, however disfigured by the lower Manas, yet rests always on a ground of truth.

Imhot-pou or *Imhotep* (*Eg*.). The god of learning (the Greek Imouthes). He was the son of Ptah, and in one aspect Hermes, as he is represented as imparting wisdom with a book before him. He is a solar god; *lit*., "the god of the handsome face".

Immah (*Heb*.). Mother, in contradistinction to *Abba*, father.

Immah Illa-ah (*Heb.*). The upper mother; a name given to Shekinah.

In (*Chin.*). The female principle of matter, impregnated by *Yo*, the male ethereal principle, and precipitated thereafter down into the universe.

Incarnations (*Divine*) or *Avatars*. The Immaculate Conception is as preeminently Egyptian as it is Indian. As the author of *Egyptian Belief* has it: "It is not the vulgar, coarse and sensual story as in Greek mythology, but refined, moral and spiritual"; and again the incarnation idea was found revealed on the wall of a Theban temple by Samuel Sharpe, who thus analyzes it: "First the god Thoth . . . as the messenger of the gods, like the Mercury of the Greeks (or the Gabriel of the first Gospel), tells the *maiden* queen Mautmes, that she is to give birth to a son, who is to be king Amunotaph III. Secondly, the god Kneph, the Spirit . . . . and the goddess Hathor (Nature) . . . both take hold of the queen by the hands and put into her mouth the character for life, *a cross*, which is to be the life of the coming child", etc., etc. Truly divine incarnation, or the *avatar* doctrine, constituted the grandest mystery of every old religious system!

Incas (*Peruvian.*). The name given to the creative gods in the Peruvian theogony, and later to the rulers of the country. "The Incas, *seven* in number have repeopled the earth after the Deluge", Coste makes them say (I. iv., p. 19). They belonged at the beginning of the *fifth* Root-race to a dynasty of divine kings, such as those of Egypt, India and Chaldea.

Incubus (*Lat.*). Something more real and dangerous than the ordinary meaning given to the word, *viz.*, that of "nightmare". An *Incubus* is the male Elemental, and *Succuba* the female, and these are undeniably the spooks of mediæval demonology, called forth from the invisible regions by human passion and lust. They are now called "Spirit brides" and "Spirit husbands" among some benighted Spiritists and spiritual mediums. But these poetical names do not prevent them in the least being that which they are—Ghools, Vampires and soulless Elementals; formless centres of Life, devoid of sense; in short, *subjective protoplasms* when left alone, but called into a definite being and form by the creative and diseased imagination of certain mortals. They were known under every clime as in every age, and the Hindus can tell more than one terrible tale of the dramas enacted in the life of young students and mystics by the *Pisachas*, their name in India.

Individuality. One of the names given in Theosophy and Occultism to the Human Higher EGO. We make a distinction between the immortal and divine Ego, and the mortal human Ego which perishes.

The latter, or "personality" (personal Ego) survives the dead body only for a time in the Kama Loka; the Individuality prevails forever.

Indra (*Sk.*). The god of the Firmament, the King of the sidereal gods. A Vedic Deity.

Indrâni (*Sk.*). The female aspect of Indra.

Indriya or *Deha Sanyama* (*Sk.*). The control of the senses in Yoga practice. These are the ten external agents; the five senses which are used for perception are called *Jnana-indriya*, and the five used for action—*Karma-indriya*. *Pancha-indryani* means literally and in its occult sense "the live roots producing life" (eternal). With the Buddhists, it is the five positive agents producing five supernal qualities.

Induvansa (*Sk.*). Also *Somavansa* or the lunar race (dynasty), from *Indu*, the Moon. (See "Suryavansa".)

Indwellers. A name or the substitute for the right Sanskrit esoteric name, given to our "inner enemies", which are seven in the esoteric philosophy. The early Christian Church called them the "seven capital Sins": the Nazarene Gnostics named them, the "seven badly disposed Stellars", and so on. Hindu exoteric teachings speak only of the "*six* enemies" and under the term *Arishadwarga* enumerate them as follows: (1) Personal desire, lust or any passion (*Kâma*); (2) Hatred or malice (*Krodha*); (3) Avarice or cupidity (*Lobha*); (4) Ignorance (*Moha*); (5) Pride or arrogance (*Mada*); (6) Jealousy, envy (*Matcharya*); forgetting the seventh, which is the "unpardonable sin", and the worst of all in Occultism. (See *Theosophist*, May, 1890, p. 431.)

Ineffable Name. With the Jews, the substitute for the "*mystery* name" of their tribal deity *Eh-yeh*, "I am", or Jehovah. The third commandment prohibiting the using of the latter name "in vain", the Hebrews substituted for it that of *Adona* or "the Lord". But the Protestant Christians who, translating indifferently Jehovah and Elohim—which is also a substitute *per se*, besides being an *inferior* deity name—by the words "Lord" and "God", have become in this instance more Catholic than the Pope, and include in the prohibition both the names. At the present moment, however, neither Jews nor Christians seem to remember, or so much as suspect, the occult reason why the qualification of Jehovah or YHVH had become reprehensible; most of the Western Kabbalists also seem to be unaware of the fact. The truth is, that the name they bring forward as "ineffable", is not in the least so. It is the "unpronounceable", or rather the name *not to be pronounced*, if any thing; and this for symbological reasons. To begin with, the "Ineffable Name" of the true Occultist, is *no name* at all, least of all is it that of

Jehovah. The latter implies, even in its Kabbalistical, esoteric meaning, an androgynous nature, YHVH, or one of a male and female nature. It is simply Adam and Eve, or man and woman blended in one, and as now written and pronounced, is *itself a substitute*. But the Rabbins do not care to remember the Zoharic admission that YHVH means "not as I Am written, Am I read" (*Zohar*, fol. III., 230*a*). One has to know how to divide the Tetragrammaton *ad infinitum* before one arrives at the sound of the truly unpronouncable name of the Jewish mystery-god. That the Oriental Occultists have their own "Ineffable name" it is hardly necessary to repeat.

Initiate. From the Latin *Initiatus*. The designation of anyone who was received into and had revealed to him the mysteries and secrets of either Masonry or Occultism. In times of antiquity, those who had been initiated into the arcane knowledge taught by the Hierophants of the Mysteries; and in our modern days those who have been initiated by the adepts of mystic lore into the mysterious knowledge, which, notwithstanding the lapse of ages, has yet a few real votaries on earth.

Initiation. From the same root as the Latin *initia*, which means the basic or first principles of any Science. The practice of initiation or admission into the sacred Mysteries, taught by the Hierophants and learned priests of the Temples, is one of the most ancient customs. This was practised in every old national religion. In Europe it was abolished with the fall of the last pagan temple. There exists at present but one kind of initiation known to the public, namely that into the Masonic rites. Masonry, however, has no more secrets to give out or conceal. In the palmy days of old, the Mysteries, according to the greatest Greek and Roman philosophers, were the most sacred of all solemnities as well as the most beneficent, and greatly promoted virtue. The Mysteries represented the passage from mortal life into finite death, and the experiences of the disembodied Spirit and Soul in the world of subjectivity. In our own day, as the secret is lost, the candidate passes through sundry meaningless ceremonies and is initiated into the solar allegory of Hiram Abiff, the "Widow's Son".

Inner Man. An occult term, used to designate the true and immortal Entity in us, not the outward and mortal form of clay that we call our body. The term applies, strictly speaking, only to the Higher Ego, the "astral man" being the appellation of the Double and of Kâma Rupa (*q.v.*) or the surviving *eidolon*.

Innocents. A nick-name given to the Initiates and Kabbalists before the Christian era. The "Innocents" of Bethlehem and of Lud (or Lydda) who were put to death by Alexander Janneus, to the number of

several thousands (B.C. 100, or so), gave rise to the legend of the 40,000 innocent babes murdered by Herod while searching for the infant Jesus. The first is a little known historical fact, the second a fable, as sufficiently shown by Renan in his *Vie de Jésus*.

Intercosmic gods. The Planetary Spirits, Dhyan-Chohans, Devas of various degrees of spirituality, and "Archangels" in general.

Iranian Morals. The little work called *Ancient Iranian and Zoroastrian Morals*, compiled by Mr. Dhunjibhoy Jamsetjee Medhora, a Parsi Theosophist of Bombay, is an excellent treatise replete with the highest moral teachings, in English and Gujerati, and will acquaint the student better than many volumes with the ethics of the ancient Iranians.

Irdhi (*Sk.*). The synthesis of the ten "supernatural" occult powers in Buddhism and Brahmanism.

Irkalla (*Chald.*). The god of Hades, called by the Babylonians "the country unseen".

Isarim (*Heb.*). The Essenian Initiates.

Ishim (*Chald.*). The *B'ne-Aleim*, the "beautiful sons of god", the originals and prototypes of the later "Fallen Angels".

Ishmonia (*Arab.*). The city near which is buried the so-called "petrified city" in the Desert. Legend speaks of immense subterranean halls and chambers, passages, and libraries secreted in them. Arabs dread its neighbourhood after sunset.

Ishtar (*Chald.*). The Babylonian Venus, called "the eldest of heaven and earth", and daughter of Anu, the god of heaven. She is the goddess of love and beauty. The planet Venus, as the evening star, is identified with Ishtar, and as the morning star with Anunit, the goddess of the Akkads. There exists a most remarkable story of her descent into Hades, on the sixth and seventh Assyrian tiles or tablets deciphered by the late G. Smith. Any Occultist who reads of her love for Tammuz, his assassination by Izdubar, the despair of the goddess and her descent in search of her beloved through the seven gates of Hades, and finally her liberation from the dark realm, will recognise the beautiful allegory of the soul in search of the Spirit.

Isiac table. A true monument of Egyptian art. It represents the goddess Isis under many of her aspects. The Jesuit Kircher describes it as a table of copper overlaid with black enamel and silver incrustations. It was in the possession of Cardinal Bembo, and therefore called "Tabula Bembina sive Mensa Isiaca". Under this title it is described by W. Wynn Westcott, M.B., who gives its "History and Occult Significance" in an extremely interesting and learned volume (with photographs and illustrations). The tablet was believed to have been a

votive offering to Isis in one of her numerous temples. At the sack of Rome in 1525, it came into the possession of a soldier who sold it to Cardinal Bembo. Then it passed to the Duke of Mantua in 1630, when it was lost.

Isis. In Egyptian *Issa*, the goddess Virgin-Mother; personified nature. In Egyptian or Koptic *Uasi*, the female reflection of *Uasar* or Osiris. She is the "woman clothed with the sun" of the land of Chemi. Isis-Latona is the Roman Isis.

Isitwa (*Sk*.). The divine Power.

Israel (*Heb*.). The Eastern Kabbalists derive the name from *Isaral* or *Asar*, the Sun-God. "Isra-el" signifies "striving with god": the "sun rising upon Jacob-Israel" means the Sun-god Isaral (or Isar-el) striving with, and to fecundate matter, which has power with "God and with man" and often prevails over both. Esau, Æsaou, Asu, is also the Sun. Esau and Jacob, the allegorical twins, are the emblems of the ever struggling dual principle in nature—good and evil, darkness and sunlight, and the "Lord" (Jehovah) is their antetype. Jacob-Israel is the feminine principle of Esau, as Abel is that of Cain, both Cain and Esau being the male principle. Hence, like Malach-Iho, the "Lord" Esau fights with Jacob and prevails not. In *Genesis* xxxii. the God-Sun first strives with Jacob, breaks his thigh (a phallic symbol) and yet is defeated by his terrestrial type—matter; and the Sun-God rises on Jacob and his *thigh* in covenant. All these biblical personages, their "Lord God" included, are types represented in an allegorical sequence. They are types of Life and Death, Good and Evil, Light and Darkness, of Matter and Spirit in their synthesis, all these being under their contrasted aspects.

Iswara (*Sk*.). The "Lord" or the personal god—*divine Spirit in man*. *Lit*., sovereign (independent) existence. A title given to Siva and other gods in India. Siva is also called Iswaradeva, or sovereign deva.

Ithyphallic (*Gr*.). Qualification of the gods as males and hermaphrodites, such as the bearded Venus, Apollo in woman's clothes, Ammon the generator, the embryonic Ptah, and so on. Yet the phallus, so conspicuous and, according to our *prim* notions, so indecent, in the Indian and Egyptian religions, was associated in the earliest symbology far more with another and much purer idea than that of sexual creation. As shown by many an Orientalist, it expressed *resurrection*, *the rising in life from death*. Even the other meaning had nought indecent in it: "These images only symbolise in a very expressive manner the creative force of nature, without obscene intention," writes Mariette Bey, and adds, "It is but another way to express *celestial generation*, which should cause the deceased to

enter into a new life". Christians and Europeans are very hard on the phallic symbols of the ancients. The nude gods and goddesses and their generative emblems and statuary have *secret* departments assigned to them in our museums; why then adopt and preserve the same symbols for Clergy and Laity? The *love-feasts* in the early Church—its *agapæ*—were as pure (or as impure) as the *Phallic* festivals of the Pagans; the long priestly robes of the Roman and Greek Churches, and the long hair of the latter, the *holy water* sprinklers and the rest, are there to show that Christian ritualism has preserved in more or less modified forms all the symbolism of old Egypt. As to the symbolism of a purely *feminine* nature, we are bound to confess that in the sight of every impartial archæologist the half nude toilets of our cultured ladies of Society are far more suggestive of female-sex worship than are the rows of yoni-shaped lamps, lit along the highways to temples in India.

Iurbo Adunaï. A Gnostic term, or the compound name for Iao-Jehovah, whom the Ophites regarded as an emanation of their Ilda-Baoth, the Son of Sophia Achamoth—the proud, ambitious and jealous god, and impure Spirit, whom many of the Gnostic sects regarded as the god of Moses. "Iurbo is called by the Abortions (the Jews) Adunai" says the *Codex Nazaræus* (vol. iii., p.13.) The "Abortions" and *Abortives* was the nickname given to the Jews by their opponents the Gnostics.

Iu-Kabar Zivo (*Gn*.). Known also as Nebat-Iavar-bar-Iufin-Ifafin, "Lord of the Æons" in the Nazarene System. He is the procreator (Emanator) of the *seven holy lives* (the seven primal Dhyan Chohans, or Archangels, each representing one of the cardinal Virtues), and is himself called the *third* life (third Logos). In the Codex he is addressed as "the Helm and *Vine* of the food of life". Thus, he is identical with Christ (Christos) who says "I am the *true Vine* and my Father is the Husband-man" (John xv. i). It is well known that Christ is regarded in the Roman Catholic Church, as the "chief of the Æons", and also as Michael "who is like god". Such was also the belief of the Gnostics.

Iwaldi (*Scand*.). The dwarf whose sons fabricated for Odin the magic spear. One of the subterranean master-smiths who, together with other gnomes, contrived to make an enchanted sword for the great war-god Cheru. This two-edged-sword figures in the legend of the Emperor Vitellius, who got it from the god, "to his own hurt", according to the oracle of a "wise woman", neglected it and was finally killed with it at the foot of the capitol, by a German soldier who had purloined the weapon. The "sword of the war-god" has a long biography, since it also re-appears in the half-legendary biography of Attila. Having married against her will Ildikd, the beautiful daughter of the King of

Burgundy whom he had slain, his bride gets the magic sword from a mysterious old woman, and with it kills the King of the Huns.

Izdubar. A name of a hero in the fragments of Chaldean History and Theogony on the so-called Assyrian tiles, as read by the late George Smith and others. Smith seeks to identify Izdubar with Nimrod. Such may or may not be the case; but as the name of that Babylonian King itself only "appears" as Izduhar, his identification with the son of Cush may also turn out more apparent than real. Scholars are but too apt to check their archæological discoveries by the far later statements found in the Mosaic books, instead of acting *vice versa*. "The chosen people" have been fond at all periods of history of helping themselves to other people's property. From the appropriation of the early history of Sargon, King of Akkad, and its wholesale application to Moses born (if at all) some thousands of years later, down to their "spoiling" the Egyptians under the direction and divine advice of their Lord God, the whole Pentateuch seems to be made up of unacknowledged *mosaical* fragments from other people's Scriptures. This ought to have made Assyriologists more cautious; but as many of these belong to the clerical caste, such coincidences as that of Sargon affect them very little. One thing is certain: Izdubar, or whatever may be his name, is shown in all the tablets as a mighty giant who towered in size above all other men as a cedar towers over brushwood—a hunter, according to cuneiform legends, who contended with, and destroyed the lion, tiger, wild bull, and buffalo, the most formidable animals.

J.

J.—The tenth letter in the English and Hebrew alphabet, in the latter of which it is equivalent to *y*, and *i*, and is numerically number 10, the perfect number (See *Jodh* and *Yodh*), or one. (See also I.)

Jâbalas (*Sk.*). Students of the mystical portion of the *White Yajur Veda*.

Jachin (*Heb.*). "In Hebrew letters IKIN, from the root KUN "to establish", and the symbolical name of one of the Pillars at the porch of King Solomon's Temple" [w.w.w.]

The other pillar was called Boaz, and the two were respectively white and black. They correspond to several mystic ideas, one of which is that they represent the dual *Manas* or the higher and the lower Ego; another connected these two pillars in Slavonian mysticism with God and the Devil, to the "WHITE" and the "BLACK GOD" or *Byeloy Bog* and *Tchernoy Bog*. (See "Yakin and Boaz" *infra*).

Jacobites. A Christian sect in Syria of the VIth cent. (550) which held that Christ had only one nature and that confession was not of divine origin. They had secret signs, passwords and a solemn initiation with mysteries.

Jadoo (*Hind.*). Sorcery, black magic, enchantment.

Jadoogar (*Hind.*). A Sorcerer, or Wizard.

Jagaddhatri (*Sk.*). Substance; the name of "the nurse of the world", the designation of the power which carried Krishna and his brother Balarama into Devaki, their mother's bosom. A title of Sarasvati and Durga.

Jagad-Yoni (*Sk.*). The womb of the world; space.

Jagat (*Sk.*). The Universe.

Jagan-Natha (*Sk.*). *Lit.*, "Lord of the World", a title of Vishnu. The great image of Jagan-natha on its car, commonly pronounced and spelt Jagernath. The idol is that of Vishnu Krishna. Puri, near the town of Cuttack in Orissa, is the great seat of its worship; and twice a year an immense number of pilgrims attend the festivals of the Snâna-yâtra and Ratha-yâtra. During the first, the image is bathed, and during the second it is placed on a car, between the images of Balarâma the brother, and Subhadrâ the sister of Krishna and the huge vehicle is

drawn by the devotees, who deem it felicity to be crushed to death under it.

Jagrata (*Sk.*). The waking state of consciousness. When mentioned in Yoga philosophy, *Jagrata-avastha* is the waking condition, one of the four states of Pranava in ascetic practices, as used by the Yogis.

Jâhnavî (*Sk.*). A name of *Ganga*, or the river Ganges.

Jahva Alhim (*Heb.*). The name that in *Genesis* replaces "Alhim", or Elohim, *the gods*. It is used in chapter I., while in chapter II. the "Lord God" or Jehovah steps in. In Esoteric philosophy and exoteric tradition, Jahva Alhim (*Java Aleim*) was the title of the chief of the Hierophants, who initiated into the good and the evil of this world in the college of priests known as the Aleim College in the land of *Gandunya* or Babylonia. Tradition and rumour assert, that the chief of the temple *Fo-maïyu*, called Foh-tchou (teacher of Buddhist law), a temple situated in the fastnesses of the great mount of Kouenlong-sang (between China and Tibet), teaches once every three years under a tree called *Sung-Mîn-Shû*, or the "Tree of Knowledge and (the tree) of life", which is the *Bo* (Bodhi) tree of Wisdom.

Jaimini (*Sk.*). A great sage, a disciple of *Vyâsa*, the transmitter and teacher of the Sama Veda which as claimed he received from his Guru. He is also the famous founder and writer of the Pûrva Mimânsâ philosophy.

Jaina Gross. The same as the "Swastika" (*q.v.*), "Thor's hammer" also, or the Hermetic cross.

Jainas (*Sk.*). A large religious body in India closely resembling Buddhism, but who preceded it by long centuries. They claim that Gautama, the Buddha, was a disciple of one of their Tirtankaras, or Saints. They deny the authority of the Vedas and the existence of any *personal* supreme god, but believe in the eternity of matter, the periodicity of the universe and the immortality of men's minds (*Manas*) as also of that of the animals. An extremely mystic sect.

Jalarupa (*Sk.*). *Lit.*, "water-body, or form". One of the names of Makâra (the sign *capricornus*). It is one of the most occult and mysterious of the Zodiacal signs; it figures on the banner of Kama, god of love, and is connected with our immortal Egos. (See *Secret Doctrine*.)

Jambu-dwipa (*Sk.*). One of the main divisions of the globe, in the Purânic system. It includes India. Some say that it was a continent,—others an island—or one of the seven islands (*Sapta dwipa*). It is "the dominion of Vishnu". In its astronomical and mystic sense it is the name of our globe, separated by the plane of objectivity from the six other globes of our planetary chain.

Jamin (*Heb*.). The right side of a man, esteemed the most worthy. Benjamin means "son of the right side", *i.e*., *testis*. [w.w.w.]

Janaka (*Sk*.). One of the Kings of Mithilâ of the Solar race. He was a great royal sage, and lived twenty generations before Janaka the father of Sita who was King of Videha.

Jana-loka (*Sk*.). The world wherein the Munis (the Saints) are supposed to dwell after their corporeal death (See Purânas). Also a terrestrial locality.

Janârddana (*Sk*.). *Lit*., "the adored of mankind", a title of Krishna.

Japa (*Sk*.). A mystical practice of certain Yogis. It consists in the repetition of various magical formulæ and mantras.

Jaras (*Sk*.). "Old Age". The allegorical name of the hunter who killed Krishna by mistake, a name showing the great ingenuity of the Brahmans and the symbolical character of the World-Scriptures in general. As Dr. Crucefix, a high mason well says, "to preserve the occult mysticism of their order from all except their own class, the priests invented symbols and hieroglyphics to embody sublime truths".

Jatayu (*Sk*.). The Son of Garuda. The latter is the great cycle, or *Mahakalpa* symbolized by the giant bird which served as a steed for Vishnu, and other gods, when related to space and time. Jatayu is called in the *Ramayana* "the King of the feathered tribe". For defending Sita carried away by Ravana, the giant king of Lanka, he was killed by him. Jatayu is also called "the king of the vultures".

Javidan Khirad (*Pers*.). A work on moral precepts.

Jayas (*Sk*.). The twelve great gods in the *Purânas* who neglect to create men, and are therefore, cursed by Brahmâ to be *reborn* "in every (racial) Manvantara till the seventh". Another form or aspect of the reincarnating *Egos*.

Jebal Djudi (*Arab*.). The "Deluge Mountain" of the Arabic legends. The same as Ararat, and the Babylonian Mount of *Nizir* where Xisuthrus landed with his ark.

Jehovah (*Heb*.). The Jewish "Deity name J'hovah, is a compound of two words, *viz* of *Jah* (y, i, or j, *Yôdh*, the tenth letter of the alphabet) and *hovah* (Hâvah, or Eve)," says a Kabalistic authority, Mr. J. Ralston Skinner of Cincinnati, U.S.A. And again, "The word Jehovah, or *Jah-Eve*, has the primary meaning of existence or being as male female". It means Kabalistically the latter, indeed, and nothing more; and as repeatedly shown is entirely phallic. Thus, verse 26 in the IVth chapter of *Genesis*, reads in its disfigured translation . . . . "then began men to call upon the name of the Lord", whereas it ought to read

correctly . . . . "then began men to call themselves by the name of *Jah-hovah*" or males and females, which they had become after the separation of sexes. In fact the latter is described in the same chapter, when Cain (the male or *Jah*) "rose up against Abel, his (*sister*, not) brother and slew him"(*spilt his blood*, in the original). Chapter IV of *Genesis* contains in truth, the allegorical narrative of that period of anthropological and physiological evolution which is described in the *Secret Doctrine* when treating of the third Root race of mankind. It is followed by Chapter V *as a blind*; but ought to be succeeded by Chapter VI, where the Sons of God took as their wives the daughters of men or of the giants. For this is an allegory hinting at the mystery of the *Divine Egos* incarnating in mankind, after which the hitherto *senseless* races "became mighty men, . . . men of renown" (v. 4), having acquired minds (*manas*) which they had not before.

Jehovah Nissi (*Heb.*). The androgyne of Nissi (See "Dionysos"). The Jews worshipped under this name Bacchus-Osiris, Dio-Nysos, and the multiform Joves of Nyssa, the Sinai of Moses. Universal tradition shews Bacchus reared in a cave of Nysa. Diodorus locates Nysa between Phœnicia and Egypt, and adds, "Osiris was brought up in Nysa . . . . he was son of Zeus and was named from his father (nominative Zeus, genitive Dios) and the place *Dio-nysos*"—the Zeus or Jove of Nyssa.

Jerusalem, *Jerosalem* (*Septuag.*) and *Hierosolyma* (*Vulgate*). In Hebrew it is written *Yrshlim* or "city of peace", but the ancient Greeks called it pertinently *Hierosalem* or "Secret Salem", since Jerusalem is a rebirth from Salem of which Melchizedek was the King-Hierophant, a declared Astrolator and worshipper of the Sun, "the Most High" by-the-bye. There also Adoni-Zedek reigned in his turn, and was the last of its Amorite Sovereigns. He allied himself with four others, and these five kings went to conquer back Gideon, but (according to *Joshua* X) came out of the affray second best. And no wonder, since these five kings were opposed, not only by Joshua but by the "Lord God", and by the Sun and the Moon also. On that day, we read, at the command of the successor of Moses, "the sun stood still and the moon stayed" (v. 13) for the whole day. No mortal man, king or yeoman, could withstand, of course, such a shower "of great stones from heaven" as was cast upon them by the Lord himself . . . . "from Beth-horon unto Azekah" . . . . "and they died" (v. ii). After having died they "fled and hid themselves in a cave at Makkedah" (v. 16). It appears, however, that such undignified behaviour in a God received its Karmic punishment afterwards. At different epochs of history, the Temple of the Jewish Lord was sacked, ruined and burnt (See "Mount Moriah")—holy ark of

the covenant, cherubs, Shekinah and all, but that deity seemed as powerless to protect his property from desecration as though they were no more stones left in heaven. After Pompey had taken the Second Temple in 63, B.C., and the third one, built by Herod the Great, had been razed to the ground by the Romans, in 70 A.D., no new temple was allowed to be built in the capital of the "chosen people" of the Lord. In spite of the Crusades, since the XIIIth century Jerusalem has belonged to the Mahommedans, and almost every site holy and dear to the memory of the old Israelites, and also of the Christians, is now covered by minarets and mosques, Turkish barracks and other monuments of Islam.

Jesod (*Heb*.). Foundation; the ninth of the Ten Sephiroth, a masculine active potency, completing the six which form the *Microprosopus*. [w.w.w.]

Jetzirah (*Heb*.). See "Yetzirah".

Jetzirah, *Sepher*; or *Book of the Creation*. The most occult of all the Kabalistic works now in the possession of modern mystics. Its alleged origin, of having been written by Abraham, is of course nonsense; but its intrinsic value is great. It is composed of six *Perakim* (chapters), subdivided into *thirty-three* short *Mishnas* or Sections; and treats of the evolution of the Universe on a system of correspondences and numbers. Deity is said therein to have formed ("created") the Universe by means of numbers "by thirty-two paths (or ways) of secret wisdom", these ways being made to correspond with the twenty-two letters of the Hebrew alphabet and the ten fundamental numbers. These ten are the primordial numbers whence proceeded the whole Universe, and these are followed by the twenty-two letters divided into *Three Mothers*, the seven double consonants and the twelve simple consonants. He who would well understand the system is advised to read the excellent little treatise upon *Sepher Jetzirah*, by Dr. W. Wynn Westcott. (See "Yetzirah".)

Jhâna (*Sk*.). or *Jnana*. Knowledge; Occult Wisdom.

Jhâna Bhaskara (*Sk*.). A work on Asuramâya, the Atlantean astronomer and magician, and other prehistoric legends.

Jigten Gonpo (*Tib*.). A name of Avalokitêswara, or *Chenres-Padma-pani*, the "Protector against Evil".

Jishnu (*Sk*.). "Leader of the Celestial Host", a title of Indra, who, in the War of the Gods with the Asuras, led the "host of devas". He is the "Michael, the leader of the Archangels" of India.

Jiva (*Sk*.). Life, as the Absolute; the Monad also or "Atma-Buddhi".

Jivanmukta (*Sk*.). An adept or yogi who has reached the ultimate state of holiness, and separated himself from matter; a Mahatma, or

Nirvânee, a "dweller in bliss" and emancipation. Virtually one who has reached Nirvâna during life.

Jivatma (*Sk.*). The ONE universal life, generally; but also the divine Spirit in Man.

Jnânam (*Sk.*). The same as "Gnâna", etc., the same as "Jhâna" (*q.v.*).

Jnânendriyas (*Sk.*). The five channels of knowledge.

Jnâna Sakti (*Sk.*). The power of intellect.

Jörd. In Northern Germany the goddess of the Earth, the same as Nerthus and the Scandinavian Freya or Frigg.

Jotunheim (*Scand.*). The land of the Hrimthurses or Frost-giants.

Jotuns (*Scand.*). The Titans or giants. Mimir, who taught Odin magic, the "thrice wise", was a Jotun.

Jul (*Scand.*). The wheel of the Sun from whence *Yuletide*, which was sacred to Freyer, or Fro, the Sun-god, the ripener of the fields and fruits, admitted later to the circle of the Ases. As god of sunshine and fruitful harvests he lived in the Home of the Light Elves.

Jupiter (*Lat.*). From the same root as the Greek Zeus, the greatest god of the ancient Greeks and Romans, adopted also by other nations. His names are among others: (1) Jupiter-Aërios; (2) Jupiter-Ammon of Egypt; (3) Jupiter BelMoloch, the Chaldean; (4) Jupiter-Mundus, Deus Mundus, "God of the World"; (5) Jupiter-Fulgur, "the Fulgurant", etc.,etc.

Jyotisha (*Sk.*). Astronomy and Astrology; one of the Vedângas.

Jyotisham Jyotch (*Sk.*). The "light of lights", the Supreme Spirit, so called in the *Upanishads*.

Jyotsna (*Sk.*). Dawn; one of the bodies assumed by Brahmâ; the morning twilight.

K.

K.—The eleventh]etter in both the English and the Hebrew alphabets. As a numeral it stands in the latter for 20, and in the former for 250, and with a stroke over it (K̄) for 250,000. The Kabalists and the Masons appropriate the word *Kodesh* or *Kadosh* as the name of the Jewish god under this letter.

Ka (*Sk*.). According to Max M ller, the interrogative pronoun "who?"—raised to the dignity of a deity without cause or reason. Still it has its esoteric significance and is a name of Brahmâ in his phallic character as generator or *Prajâpati* (*q.v.*).

Kabah or *Kaaba* (*Arab*.). The name of the famous Mahommedan temple at Mecca, a great place of pilgrimage. The edifice is not large but very original; of a cubical form 23 X 24 cubits in length and breadth and 27 cubits high, with only one aperture on the East side to admit light. In the north-east corner is the "black stone" of Kaaba, said to have been lowered down direct from heaven and to have been as white as snow, but subsequently it became black, owing to the sins of mankind. The "white stone", the reputed tomb of Ismael, is in the north side and the place of Abraham is to the east. If, as the Mahommedans claim, this temple was, at the prayer of Adam after his exile, transferred by Allah or Jehovah direct from Eden down to earth, then the "heathen" may truly claim to have far exceeded the divine primordial architecture in the beauty of their edifices.

Kabalist. From Q B L H, KABALA, an unwritten or oral tradition. The kabalist is a student of "secret science", one who interprets the hidden meaning of the Scriptures with the help of the symbolical *Kabala*, and explains the real one by these means. The Tana m were the first kabalists among the Jews; they appeared at Jerusalem about the beginning of the third century before the Christian era. The books of *Ezekiel*, *Daniel*, *Henoch*, and the *Revelation* of St. John, are purely kabalistical. This secret doctrine is identical with that of the Chaldeans, and includes at the same time much of the Persian wisdom, or "magic". History catches glimpses of famous kabalists ever since the eleventh century. The Mediæval ages, and even our own times, have had an enormous number of the most learned and intellectual men who were students of the *Kabala* (or Qabbalah, as some spell it). The most famous among the former were Paracelsus, Henry Khunrath, Jacob Böhmen, Robert Fludd,

the two Van Helmonts, the Abbot John Trithemius, Cornelius Agrippa, Cardinal Nicolao Cusani, Jerome Carden, Pope Sixtus IV., and such Christian scholars as Raymond Lully, Giovanni Pico de la Mirandola, Guillaume Postel, the great John Reuchlin, Dr. Henry More, Eugenius Philalethes (Thomas Vaughan), the erudite Jesuit Athanasius Kircher, Christian Knorr (Baron) von Rosenroth; then Sir Isaac Newton, Leibniz, Lord Bacon, Spinosa, etc., etc., the list being almost inexhaustible. As remarked by Mr. Isaac Myer, in his *Qabbalah*, the ideas of the Kabalists have largely influenced European literature. "Upon the practical Qabbalah, the Abbé de Villars (nephew of de Montfaucon) in 1670, published his celebrated satirical novel, 'The Count de Gabalis', upon which Pope based his 'Rape of the Lock'. Qabbalism ran through the Mediæval poems, the 'Romance of the Rose', and permeates the writings of Dante." No two of them, however, agreed upon the origin of the Kabala, the *Zohar*, *Sepher Yetzirah*, etc. Some show it as coming from the Biblical Patriarchs, Abraham, and even Seth; others from Egypt, others again from Chaldea. The system is certainly very old; but like all the rest of systems, whether religious or philosophical, the Kabala is derived directly from the primeval Secret Doctrine of the East; through the Vedas, the Upanishads, Orpheus and Thales, Pythagoras and the Egyptians. Whatever its source, its substratum is at any rate identical with that of all the other systems from the *Book of the Dead* down to the later Gnostics. The best exponents of the *Kabala* in the Theosophical Society were among the earliest, Dr. S. Pancoast, of Philadelphia, and Mr. G. Felt; and among the latest, Dr. W. Wynn Westcott, Mr. S. L. Mac Gregor Mathers (both of the Rosicrucian College) and a few others. (See "Qabbalah".)

Kabalistic Faces. These are Nephesch, Ruach and Neschamah, or the animal (vital), the Spiritual and the Divine Souls in man—Body, Soul and Mind.

Kabalah (*Heb*.). The hidden wisdom of the Hebrew Rabbis of the middle ages derived from the older secret doctrines concerning divine things and cosmogony, which were combined into a theology after the time of the captivity of the Jews in Babylon. All the works that fall under the esoteric category are termed Kabalistic.

Kabiri (*Phœn*.) or *the Kabirim*. Deities and very mysterious gods with the ancient nations, including the Israelites, some of whom—as Terah, Abram's father—worshipped them under the name of *Teraphim*. With the Christians, however, they are now devils, although the modern Archangels are the direct transformation of these same Kabiri. In Hebrew the latter name means "the mighty ones", *Gibborim*. At one time all the deities connected with fire—whether they were divine, infernal or volcanic—were called Kabirian.

Kadmon (*Heb.*). Archetypal man. See."Adam Kadmon".

Kadosh (*Heb.*). Consecrated, holy; also written *Kodesh*. Something set apart for temple worship. But between the etymological meaning of the word, and its subsequent significance in application to the *Kadeshim* (the "priests" set apart for certain temple rites)—there is an abyss. The words *Kadosh* and *Kadeshim* are used in II. *Kings* as rather an opprobrious name, for the *Kadeshuth* of the Bible were identical in their office and duties with the Nautch girls of some Hindu temples. They were *Galli*, the mutilated priests of the lascivious rites of Venus Astarte, who lived "by the house of the Lord". Curiously enough the terms *Kadosh*, etc., were appropriated and used by several degrees of Masonic knighthood.

Kailasa (*Sk.*). In metaphysics "heaven", the abode of gods; geographically a mountain range in the Himalayas, north of the Mansaravâra lake, called also lake *Manasa*.

Kailem (*Heb.*). *Lit.*, vessels or vehicles; the vases for the source of the Waters of Life; used of the Ten Sephiroth, considered as the primeval *nucle* of all Kosmic Forces. Some Kabalists regard them as manifesting in the universe through twenty-two canals, which are represented by the twenty-two letters of the Hebrew alphabet, thus making with the Ten Sephiroth thirty-two paths of wisdom. [w.w.w.]

Kaimarath (*Pers.*). The last of the race of the *prehuman* kings. He is identical with Adam Kadmon. A fabulous Persian hero.

Kakodæmon (*Gr.*). The evil genius as opposed to *Agathodæmon* the good genius, or deity. A Gnostic term.

Kala (*Sk.*). A measure of time; four hours, a period of thirty *Kashthas*.

Kala (*Sk.*). Time, fate; a cycle and a proper name, or title given to Yama, King of the nether world and Judge of the Dead.

Kalabhana (*Sk.*). The same as Taraka (See *Secret Doctrine*, Vol. II., p. 382, foot-note).

Kalagni (*Sk.*). The flame of time. A divine Being created by Siva, a monster with 1,000 heads. A title of Siva meaning "the fire of fate".

Kalahansa or *Hamsa* (*Sk.*). A mystic title given to Brahma (or Parabrahman); means "the swan *in* and *out* of time". Brahmâ (male) is called Hansa-Vahan, the vehicle of the "Swan".

Kalavingka (*Sk.*), also *Kuravikaya* and *Karanda*, etc. "The sweet-voiced bird of immortality". Eitel identifies it with *cuculus melanoleicus*, though the bird itself is allegorical and non-existent. Its voice is heard at a certain stage of *Dhyana* in Yoga practice. It is said to have awakened King Bimbisara and thus saved him from the sting of a cobra. In its esoteric meaning this sweet-voiced bird is our Higher Ego.

Kalevala. The Finnish Epic of Creation.

Kali (*Sk.*). The "black", now the name of Parvati, the consort of Siva, but originally that of one of the seven tongues of Agni, the god of fire—"the black, fiery tongue". Evil and wickedness.

Kalidasa (*Sk.*). The greatest poet and dramatist of India.

Kaliya (*Sk.*). The five-headed serpent killed by Krishna in his childhood. A mystical monster symbolizing the passions of man—the river or water being a symbol of matter.

Kaliyuga (*Sk.*). The fourth, the *black* or iron age, our present period, the duration of which is 432,000 years. The last of the ages into which the evolutionary period of man is divided by a series of such ages. It began 3,102 years B.C. at the moment of Krishna's death, and the first cycle of 5,000 years will end between the years 1897 and 1898.

Kalki Avatar (*Sk.*). The "White Horse Avatar", which will be the last manvantaric incarnation of Vishnu, according to the Brahmins; of Maitreya Buddha, agreeably to Northern Buddhists; of Sosiosh, the last hero and Saviour of the Zoroastrians, as claimed by Parsis; and of the "Faithful and True" on the white Horse (*Rev.* xix.,2). In his future epiphany or tenth avatar, the heavens will open and Vishnu will appear "seated on a milk-white steed, with a drawn sword blazing like a comet, for the final destruction of the wicked, the renovation of 'creation' and the 'restoration of purity'". (Compare *Revelation*.) This will take place at the end of the Kaliyuga 427,000 years hence. The latter end of every Yuga is called "the destruction of the world", as then the earth changes each time its outward form, submerging one set of continents and upheaving another set.

Kalluka Bhatta (*Sk.*). A commentator of the Hindu *Manu Smriti* Scriptures; a well-known writer and historian.

Kalpa (*Sk.*). The period of a mundane revolution, generally a cycle of time, but usually, it represents a "day" and "night" of Brahmâ, a period of 4,320,000,000 years.

Kama (*Sk.*). Evil desire, lust, volition; the cleaving to existence. Kama is generally identified with *Mara*, the tempter.

Kamadeva (*Sk.*). In the popular notions the god of love, a Visva-deva, in the Hindu Pantheon. As the *Eros* of Hesiod, degraded into Cupid by exoteric law, and still more degraded by a later popular sense attributed to the term, so is Kama a most mysterious and metaphysical subject. The earlier Vedic description of Kama alone gives the key-note to what he emblematizes. Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that

arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda*, "Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity", or *Manas* with pure *Atma-Buddhi*. There is no idea of *sexual* love in the conception. Kama is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane. This is shown by what every *Veda* and some *Brahmanas* say. In the *Atharva Veda*, Kama is represented as the Supreme Deity and Creator. In the *Taitarîya Brahmana*, he is the child of Dharma, the god of Law and Justice, of Sraddha and faith. In another account he springs from the heart of Brahmâ. Others show him born from water, *i.e.*, from primordial chaos, or the "Deep". Hence one of his many names, *Irâ-ja*, "the water-born"; and *Aja*, "unborn"; and *Atmabhu* or "Self-existent". Because of the sign of *Makara* (Capricornus) on his banner, he is also called "Makara Ketu". The allegory about Siva, the "Great Yogin", reducing Kama to ashes by the fire from his *central* (or third) *Eye*, for inspiring the Mahadeva with thoughts of his wife, while he was at his devotions—is very suggestive, as it is said that he thereby reduced Kama to his primeval spiritual form.

Kamadhâtu (*Sk.*). Called also Kamâvatchara, a region including Kâmalôka. In exoteric ideas it is the first of the Trail kya—or three regions (applied also to celestial beings) or seven planes or degrees, each broadly represented by one of the three chief characteristics; namely, *Kama*, *Rupa* and *Arupa*, or those of desire, form and formlessness. The first of the Trailokyas, *Kamadhâtu*, is thus composed of the earth and the six inferior Devalokas, the earth being followed by Kamaloka (*q.v.*). These taken together constitute the seven degrees of the material world of form and sensuous gratification. The second of the Trailôkya (or Trilôkya) is called *Rupadhâtu* or "material form" and is also composed of seven Lokas (or localities). The third is *Arupadhâtu* or "immaterial lokas". "Locality", however, is an incorrect word to use in translating the term *dhâtu*, which does not mean in some of its special applications a "place" at all. For instance, *Arupadhâtu* is a purely subjective world, a "state" rather than a place. But as the European tongues have no adequate metaphysical terms to express certain ideas, we can only point out the difficulty.

Kamaloka (*Sk.*). The *semi*-material plane, to us subjective and invisible, where the disembodied "personalities", the astral forms, called

Kamarupa remain, until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these eidolons of human and animal passions and desires; (See "Kamarupa".) It is the Hades of the ancient Greeks and the Amenti of the Egyptians, the land of Silent Shadows; a division of the first group of the *Trailôkya*. (See "Kamadhâtu".)

Kamarupa (*Sk.*). Metaphysically, and in our esoteric philosophy, it is the subjective form created through the mental and physical desires and thoughts in connection with things of matter, by all sentient beings, a form which survives the death of their bodies. After that death three of the seven "principles"—or let us say planes of senses and consciousness on which the human instincts and ideation act in turn—*viz*., the body, its astral prototype and physical vitality,—being of no further use, remain on earth; the three higher principles, grouped into one, merge into the state of Devachan (*q.v.*), in which state the Higher Ego will remain until the hour for a new reincarnation arrives; and the *eidolon* of the ex-Personality is left alone in its new abode. Here, the pale copy of the man that was, vegetates for a period of time, the duration of which is variable and according to the element of materiality which is left in it, and which is determined by the past life of the defunct. Bereft as it is of its higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But, if forcibly drawn back into the terrestrial sphere whether by the passionate desires and appeals of the surviving friends or by regular necromantic practices—one of the most pernicious of which is medium-ship—the "spook" may prevail for a period greatly exceeding the span of the natural life of its body. Once the Kamarupa has learnt the way back to living human bodies, it becomes a vampire, feeding on the vitality of those who are so anxious for its company. In India these *eidolons* are called *Pisâchas*, and are much dreaded, as already explained elsewhere.

Kamea (*Heb.*). An amulet, generally a magic square.

Kandu (*Sk.*). A holy sage of the second root-race, a yogi, whom Praml ha, a "nymph" sent by Indra for that purpose, beguiled, and lived with for several centuries. Finally, the Sage returning to his senses, repudiated and chased her away. Whereupon she gave birth to a daughter, Mârishâ. The story is in an allegorical fable from the Purânas.

Kanishka (*Sk.*). A King of the Tochari, who flourished when the third Buddhist Synod met in Kashmir, *i.e.*, about the middle of the last century B.C., a great patron of Buddhism, he built the finest *stûpas* or dagobas in Northern India and Kabulistan.

Kanishthas (*Sk.*). A class of gods which will manifest in the fourteenth or last manvantara of our world—according to the Hindus.

Kanya (*Sk.*). A virgin or maiden. *Kanya Kumârî* "the virgin-maiden" is a title of Durga-Kali, worshipped by the Thugs and Tantrikas.

Kapila Rishi (*Sk.*). A great sage, a great adept of antiquity; the author of the Sankhya philosophy.

Kapilavastu (*Sk.*). The birth-place of the Lord Buddha; called "the yellow dwelling": the capital of the monarch who was the father of Gautama Buddha.

Karabtanos (*Gr.*). The spirit of blind or animal desire; the symbol of Kama-rupa. The Spirit "without sense or judgment" in the Codex of the Nazarenes. He is the symbol of matter and stands for the father of the seven spirits of concupiscence begotten by him on his mother, the "Spiritus" or the Astral Light.

Karam (*Sk.*). A great festival in honour of the Sun-Spirit with the Kolarian tribes.

Kârana (*Sk.*). Cause (metaphysically).

Kârana Sarîra (*Sk.*). The "Causal body". It is dual in its meaning. Exoterically, it is *Avidya*, ignorance, or that which is the cause of the evolution of a human ego and its reincarnation; hence the lower Manas esoterically—the causal body or *Kâranopadhi* stands in the Taraka Raja-yoga as corresponding to Buddhi and the Higher "Manas," or Spiritual Soul.

Karanda (*Sk.*). The "sweet-voiced bird," the same as *Kalavingka* (*q.v.*)

Kâranopadhi (*Sk.*). The basis or *upadhi* of Karana, the "causal soul". In Taraka Rajayoga, it corresponds with both *Manas* and *Buddhi*. See Table in the *Secret Doctrine*, Vol. I, p. 157.

Kardecists. The followers of the spiritistic system of Allan Kardec, the Frenchman who founded the modern movement of the Spiritist School. The Spiritists of France differ from the American and English Spiritualists in that *their* "Spirits" teach reincarnation, while those of the United States and Great Britain denounce this belief as a heretical fallacy and abuse and slander those who accept it. "When *Spirits* disagree . . ."

Karma (*Sk.*). Physically, action: metaphysically, the LAW OF RETRIBUTION, the Law of cause and effect or Ethical Causation. Nemesis, only in one sense, that of bad Karma. It is the eleventh *Nidana* in the concatenation of causes and effects in orthodox Buddhism; yet it is the power that controls all things, the resultant of moral action, the meta-physical *Samskâra*, or the moral effect of an act committed for the

attainment of something which gratifies a personal desire. There is the Karma of merit and the Karma of demerit. Karma neither punishes nor rewards, it is simply *the one* Universal LAW which guides unerringly, and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations. When Buddhism teaches that "Karma is that moral kernel (of any being) which alone survives death and continues in transmigration" or reincarnation, it simply means that there remains nought after each Personality but the causes produced by it; causes which are undying, *i.e.*, which cannot be eliminated from the Universe until replaced by their legitimate effects, and wiped out by them, so to speak, and such causes—unless compensated during the life of the person who produced them with adequate effects, will follow the reincarnated Ego, and reach it in its subsequent reincarnation until a harmony between effects and causes is fully re-established. No "personality"—a mere bundle of material atoms and of instinctual and mental characteristics—can of course continue, as such, in the world of pure Spirit. Only that which is immortal in its very nature and divine in its essence, namely, the Ego, can exist for ever. And as it is that Ego which chooses the personality it will inform, after each Devachan, and which receives through these personalities the effects of the Karmic causes produced, it is therefore the Ego, that *self* which is the "moral kernel" referred to and embodied karma, "which alone survives death."

Karnak (*Eg*.). The ruins of the ancient temples, and palaces which now stand on the emplacement of ancient Thebes. The most magnificent representatives of the art and skill of the earliest Egyptians. A few lines quoted from Champollion, Denon and an English traveller, show most eloquently what these ruins are. Of Karnak Champollion writes:— "The ground covered by the mass of remaining buildings is square; and each side measures 1,800 feet. One is astounded and *overcome by the grandeur* of the sublime remnants, the prodigality and magnificence of workmanship to be seen everywhere. No people of ancient or modern times has conceived the art of architecture upon a scale so sublime, so grandiose as it existed among the ancient Egyptians; and the imagination, which in Europe soars far above our porticos, arrests itself *and falls powerless* at the foot of the hundred and forty columns of the hypostyle of Karnak! In one of its halls, the Cathedral of Notre Dame might stand and not touch the ceiling, but be considered as a small ornament in the centre of the hall."

Another writer exclaims: "Courts, halls, gateways, pillars, obelisks, monolithic figures, sculptures, long rows of sphinxes, are found in such profusion at Karnak, that the sight is too much for modern compre-

hension." Says Denon, the French traveller: "It is hardly possible to believe, after seeing it, in the reality of the existence of so many buildings collected together on a single point, in their dimensions, in the resolute perseverance which their construction required, and in the incalculable expenses of so much magnificence! It is necessary that the reader should fancy what is before him to be a dream, as he who views the objects themselves occasionally yields to the doubt whether he be perfectly awake. . . . There are lakes and mountains *within the periphery of the sanctuary*. These two edifices are selected as examples from a list *next to inexhaustible*. The whole valley and delta of the Nile, from the cataracts to the sea, was covered with temples, palaces, tombs, pyramids, obelisks, and pillars. The execution of the sculptures is beyond praise. The mechanical perfection with which artists wrought in granite, serpentine, breccia, and basalt, is wonderful, according to all the experts . . . animals and plants look as good as natural, and artificial objects are beautifully sculptured; battles by sea and land, and scenes of domestic life are to be found in all their *bas-reliefs*."

Karnaim (*Heb*.). Horned, an attribute of Ashtoreth and Astarte; those horns typify the male element, and convert the deity into an androgyne. Isis also is at times horned. Compare also the idea of the Crescent Moon—symbol of Isis—as horned. [w.w.w.]

Karneios (*Gr*.). "Apollo *Karneïos*," is evidently an *avatar* of the Hindu "Krishna *Karna*". Both were Sun-gods; both "Karna" and Karneios meaning "radiant". (See the *Secret Doctrine* II., p. 44. note.)

Karshipta (*Mazd*.). The holy bird of Heaven in the Mazdean Scriptures, of which Ahura Mazda says to Zaratushta that "*he recites the Avesta in the language of birds*" (*Bund*. xix. *et seq*.). The bird is the symbol of "Soul" of Angel and Deva in every old religion. It is easy to see, therefore, that this "holy bird" means the divine Ego of man, or the "Soul". The same as *Karanda* (*q.v*.).

Karshvare (*Zend*.). The "seven earths" (our septenary chain) over which rule the *Amesha Spenta*, the Archangels or Dhyan Chohans of the Parsis. The seven earths, of which one only, namely Hvanirata—our earth—is known to mortals. The Earths (esoterically), or seven divisions (exoterically), are our own planetary chain as in *Esoteric Buddhism* and the *Secret Doctrine*. The doctrine is plainly stated in Fargard XIX., 39, of the *Vendidad*.

Kartikeya (*Sk*.), or *Kartika*. The Indian God of War, son of Siva, born of his seed fallen into the Ganges. He is also the personification of the power of the Logos. The planet Mars. Kartika is a very occult personage, a nursling of the Pleiades, and a Kumâra. (See *Secret Doctrine*.)

Karunâ-Bhâwanâ (*Sk*.). The meditation of pity and compassion in Yoga.

Kasbeck. The mountain in the Caucasian range where Prometheus was bound.

Kasi (*Sk*.). Another and more ancient name of the holy city of Benares.

Kasina (*Sk*.). A mystic Yoga rite used to free the mind from all agitation and bring the *Kamic* element to a dead stand-still.

KâsiKhanda (*Sk*.). A long poem, which forms a part of the *Skanda Purâna* and contains another version of the legend of Daksha's head. Having lost it in an affray, the gods replaced it with the head of a ram *Mekha Shivas*, whereas the other versions describe it as the head of a goat, a substitution which changes the allegory considerably.

Kasyapa (*Sk*.). A Vedic Sage; in the words of *Atharva Veda*, "The self-born who sprang from Time". Besides being the father of the Adityas headed by Indra, Kasyapa is also the progenitor of serpents, reptiles, birds and other walking, flying and creeping beings.

Katha (*Sk*.). One of the Upanishads commented upon by Sankarâchârya.

Kaumara (*Sk*.). The "Kumara Creation", the virgin youths who sprang from the body of Brahmâ.

Kauravya (*Sk*.). The King of the Nâgas (Serpents) in Pâtâla, exoterically a hall. But esoterically it means something very different. There is a tribe of the *Nâgas* in Upper India; *Nagal* is the name in Mexico of the chief medicine men to this day, and was that of the chief adepts in the twilight of history; and finally *Patal* means the Antipodes and is a name of America. Hence the story that Arjuna travelled to Pâtàla, and married *Ulupi*, the daughter of the King Kauravya, may be as historical as many others regarded first as fabled and then found out to be true.

Kavanim (*Heb*.). Also written Cunim; the name of certain mystic cakes offered to *Ishtar*, the Babylonian Venus. Jeremiah speaks of these Cunim offered to the "Queen of Heaven", vii. 18. Nowadays we do not offer the buns, but eat them at *Easter*. [w.w.w.]

Kavyavahana (*Sk*.). The fire of the Pitris.

Kchana (*Sk*.). A second incalculably short: the 90th part or fraction of a thought, the 4,500th part of a minute, during which from 90 to 100 births and as many deaths occur on this earth.

Kebar-Zivo (*Gnostic*). One of the chief creators in the *Codex Nasaræus*.

Keherpas (*Sk*.). Aerial form.

Keshara (*Sk*.). "Sky Walker", *i.e*., a Yogi who can travel in his astral form.

Kether (*Heb*.). The Crown, the highest of the ten Sephiroth; the first of the Supernal Triad. It corresponds to the Macroprosopus, vast countenance, or Arikh Anpin, which differentiates into Chokmah and Binah. [w.w.w.]

Ketu (*Sk*.). The descending node in astronomy; the tail of the celestial dragon who attacks the Sun during the eclipses; also a comet or meteor.

Key. A symbol of universal importance, the emblem of silence among the ancient nations. Represented on the threshold of the Adytum, a key had a double meaning: it reminded the candidates of the obligations of silence, and promised the unlocking of many a hitherto impenetrable mystery to the profane. In the "Œdipus Coloneus" of Sophocles, the chorus speaks of "the golden key which had come upon the tongue of the ministering Hierophant in the mysteries of Eleusis", (1051). "The priestess of Ceres, according to Callimachus, bore a key as her ensign of office, and the key was, in the Mysteries of Isis, symbolical of the opening or disclosing of the heart and conscience before the forty-two assessors of the dead". (*R. M. Cyc1opædia*).

Khado (*Tib*.). Evil female demons in popular folk-lore. In the Esoteric Philosophy occult and evil Forces of nature. Elementals known in Sanskrit as *Dakini*.

Khaldi. The earliest inhabitants of Chaldea who were first the worshippers of the Moon god, Deus Lunus, a worship which was brought to them by the great stream of early Hindu emigration, and later a caste of regular Astrologers and Initiates.

Kha (*Sk*.). The same as "Akâsa".

Khamism. A name given by the Egyptologists to the ancient language of Egypt. *Khami*, also.

Khanda Kâla (*Sk*.). Finite or conditioned time in contradistinction to infinite time, or eternity—*Kala*.

Khem (*Eg*.). The same as Horus. "The God Khem will avenge his father Osiris"; says a text in a papyrus.

Khepra (*Eg*.). An Egyptian god presiding over rebirth and transmigration. He is represented with a scarabæus instead of a head.

Khi (*Chin*.). *Lit*., "breath"; meaning Buddhi.

Khnoom (*Eg*.). The great Deep, or Primordial Space.

Khoda (*Pers*.). The name for the Deity.

Khons, or *Chonso*. (*Eg*.). The Son of Maut and Ammon, the personifica-

tion of morning. He is the Theban Harpocrates, according to some. Like Horus he crushes under his foot a crocodile, emblem of night and darkness or Seb (Sebek) who is Typhon. But in the inscriptions, he is addressed as "the Healer of diseases and banisher of all evil". He is also the "god of the hunt", and Sir Gardner Wilkinson would see in him the Egyptian Hercules, probably because the Romans had a god named Consus who presided over horse races and was therefore called "the concealer of secrets". But the latter is a later variant on the Egyptian Khons, who is more probably an aspect of Horus, as he wears a hawk's head, carries the whip and crook of Osiris the *tat* and the *crux ansata*.

Khoom (*Eg.*), or *Knooph*. The Soul of the world; a variant of *Khnoom*.

Khubilkhan (*Mong.*), or *Shabrong*. In Tibet the names given to the supposed incarnations of Buddha. Elect Saints.

Khunrath, *Henry*. A famous Kabalist, chemist and physician born in 1502, initiated into Theosophy (Rosicrucian) in 1544. He left some excellent Kabalistic works, the best of which is the "Amphitheatre of Eternal Wisdom" (1598).

Kimapurushas (*Sk.*). Monstrous Devas, half-men, half-horses.

Kings of Edom. Esoterically, the early, tentative, malformed races of men. Some Kabalists interpret them as "sparks", worlds in formation disappearing as soon as formed.

Kinnaras (*Sk.*). *Lit.*, "What men?" Fabulous creatures of the same description as the *Kimpurushas*. One of the four classes of beings called "Maharajas".

Kioo-tche (*Chin.*). An astronomical work.

Kirâtarjuniya *of Bharavi* (*Sk.*). A Sanskrit epic, celebrating the strife and prowess of Arjuna with the god Siva disguised as a forester.

Kiver-Shans (*Chin.*). The *astral* or "Thought Body".

Kiyun (*Heb.*). Or the god *Kivan* which was worshipped by the Israelites in the wilderness and was probably identical with Saturn and even with the god Siva. Indeed, as the Zendic H is S in India (their "hapta" is "sapta", etc.), and as the letters K, H, and S, are interchangeable, Siva may have easily become *Kiva* and *Kivan*.

Klesha (*Sk.*). Love of life, but literally "pain and misery". Cleaving to existence, and almost the same as *Kama*.

Klikoosha (*Russ.*). One possessed by the Evil one. *Lit.*, a "crier out", a "screamer", as such unfortunates are periodically attacked with fits during which they crow like cocks, neigh, bray and prophesy.

Klippoth (*Heb.*). Shells: used in the Kabbalah in several senses;

(1) evil spirits, demons; (2) the shells of dead human beings, not the physical body, but the remnant of the personality after the spirit has departed; (3) the Elementaries of some authors. [w.w.w.]

Kneph (*Eg*.). Also *Cneph* and *Nef*, endowed with the same attributes as Khem. One of the gods of creative Force, for he is connected with the Mundane Egg. He is called by Porphyry "the creator of the world"; by Plutarch the "unmade and eternal deity"; by Eusebius he is identified with the *Logos*; and Jamblichus goes so far as almost to identify him with Brahmâ, since he says of him that "this god is intellect itself, intellectually perceiving itself, and consecrating intellections to itself; and *is to be worshipped in silence*". One form of him, adds Mr. Bonwick "was *Av* meaning *flesh*. He was criocephalus, with a solar disk on his head, and standing on the serpent Mehen. In his left hand was a viper, and a cross was in his right. He was actively engaged in the underworld upon a mission of creation." Deveria writes: "His journey to the lower hemisphere appears to symbolise the evolutions of substances which are born to die and to be reborn". Thousands of years before Kardec, Swedenborg, and Darwin appeared, the old Egyptians entertained their several philosophies. (*Eg. Belief and Mod. Thought*.)

Koinobi (*Gr*.). A sect which lived in Egypt in the early part of the first Christian century; usually confounded with the *Therapeutæ*. They passed for magicians.

Kokab (*Chald*.). The Kabalistic name associated with the planet Mercury; also the Stellar light. [w.w.w.]

Kol (*Heb*.). A voice, in Hebrew letters QUL. The Voice of the divine. (See "Bath Kol" and "Vâch".) [w.w.w.]

Kols. One of the tribes in central India, much addicted to magic. They are considered to be great sorcerers.

Konx-Om-Pax (*Gr*.). Mystic words used in the Eleusinian mysteries. It is believed that these words are the Greek imitation of ancient Egyptian words once used in the secret ceremonies of the Isiac cult. Several modern authors give fanciful translations, but they are all only guesses at the truth. [w.w.w.]

Koorgan (*Russ*.). An artificial mound, generally an old tomb. Traditions of a supernatural or magical character are often attached to such mounds.

Koran (*Arab*.), or *Quran*. The sacred Scripture of the Mussulmans, revealed to the Prophet Mohammed by Allah (god) himself. The revelation differs, however, from that given by Jehovah to Moses. The Christians abuse the Koran calling it a hallucination, and the work of

an Arabian impostor. Whereas, Mohammed preaches in his Scripture the unity of Deity, and renders honour to the Christian prophet "Issa Ben Yussuf" (Jesus, son of Joseph). The Koran is a grand poem, replete with ethical teachings proclaiming loudly Faith, Hope and Charity.

Kosmos (*Gr*.). The Universe, as distinguished from the world, which may mean our globe or earth.

Kounboum (*Tib*.). The sacred Tree of Tibet, the "tree of the 10,000 images" as Huc gives it. It grows in an enclosure on the Monastery lands of the Lamasery of the same name, and is well cared for. Tradition has it that it grew out of the hair of Tson-ka-pa, who was buried on that spot. This "Lama" was the great Reformer of the Buddhism of Tibet, and is regarded as an incarnation of Amita Buddha. In the words of the Abbé Huc, who lived several months with another missionary named Gabet near this phenomenal tree: "Each of its leaves, in opening, bears either a letter or a religious sentence, written in sacred characters, and these letters are, of their kind, of such a perfection that the type-foundries of Didot contain nothing to excel them. Open the leaves, which vegetation is about to unroll, and you will there discover, on the point of appearing, the letters or the distinct words which are the marvel of this unique tree! Turn your attention from the leaves of the plant to the bark of its branches, and new characters will meet your eyes! Do not allow your interest to flag; raise the layers of this bark, and still OTHER CHARACTERS will show themselves below those whose beauty had surprised you. For, do not fancy that these super posed layers repeat the same *printing*. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can we suspect jugglery? I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion." Yet promptly the kind French Abb suspects—the Devil.

Kratudwishas (*Sk*.). The enemies of the Sacrifices; the Daityas, Danavas, Kinnaras, etc., etc., all represented as great ascetics and Yogis. This shows who are really meant. They were the enemies of religious mummeries and ritualism.

Kravyâd (*Sk*.). A flesh-eater; a carnivorous man or animal.

Krisâswas *Sons of* (*Sk*.). The weapons called *Agneyastra*. The magical living weapons endowed with intelligence, spoken of in the *Ramayana* and elsewhere. An occult allegory.

Krishna (*Sk*.). The most celebrated avatar of Vishnu, the "Saviour" of the Hindus and their most popular god. He is the eighth Avatar, the

son of Devaki, and the nephew of Kansa, the Indian King Herod, who while seeking for him among the shepherds and cow-herds who concealed him, slew thousands of their newly-born babes. The story of Krishna's conception, birth, and childhood are the exact prototype of the New Testament story. The missionaries, of course, try to show that the Hindus stole the story of the Nativity from the early Christians who came to India.

Krita-Yuga (*Sk.*). The first of the four Yugas or Ages of the Brahmans; also called *Satya-Yuga*, a period lasting 1,728,000 years.

Krittika (*Sk.*). The Pleiades. The seven nurses of Karttikiya, the god of War.

Kriyasakti (*Gk.*). The power of thought; one of the seven forces of Nature. Creative potency of the *Siddhis* (powers) of the full Yogis.

Kronos (*Gr.*). Saturn. The God of Boundless Time and of the Cycles.

Krura-lochana (*Sk.*). The "evil-eyed"; used of Sani, the Hindu Saturn, the planet.

Kshanti (*Sk.*). Patience, one of the *Paramîtas* of perfection.

Kahatriya (*Sk.*). The second of the four castes into which the Hindus were originally divided.

Kshetrajna or *Kshetrajneswara* (*Sk.*). Embodied spirit, the Conscious Ego in its highest manifestations; the reincarnating Principle; the "Lord" in us.

Kshetram (*Sk.*). The "Great Deep" of the Bible and *Kabala*. Chaos, Yoni; Prakriti, Space.

Kshira Samudra (*Sk.*). Ocean of milk, churned by the gods.

Kuch-ha-guf (*Heb.*). The astral body of a man. In Franz Lambert it is written "Coach-ha-guf". But the Hebrew word is Kuch, meaning *vis*, "force", motive origin of the earthy body. [w.w.w.]

Kuklos Anagkês (*Gr.*). *Lit.*, "The Unavoidable Cycle" or the "Circle of Necessity". Of the numerous catacombs in Egypt and Chaldea the most renowned were the subterranean crypts of Thebes and Memphis. The former began on the Western side of the Nile extending toward the Libyan desert, and were known as the *serpents*' (Initiated Adepts) catacombs. It was there that the Sacred Mysteries of the *Kuklos Anagkês* were performed, and the candidates were acquainted with the inexorable laws traced for every disembodied soul from the beginning of time. These laws were that every reincarnating Entity, casting away its body should pass from this life on earth unto another life on a more subjective plane, a state of bliss, unless the sins of the personality

brought on a complete separation of the higher from the lower "principles"; that the "circle of necessity" or the *unavoidable cycle* should last a given period (from one thousand to even three thousand years in a few cases), and that when closed the Entity *should return to its mummy*, *i.e*., to a new incarnation. The Egyptian and Chaldean teachings were those of the "Secret Doctrine" of the Theosophists. The Mexicans had the same. Their demi-god, Votan, is made to describe in *Popol Vu* (see de Bourbourg's work) the *ahugero de colubra* which is identical with the "Serpent's Catacombs", or passage, adding that it ran underground and "terminated at the root of heaven", into which *serpent's hole*, Votan was admitted because he was himself "a son of the Serpents", or a *Dragon of Wisdom*, *i.e*., an Initiate. The world over, the priest-adepts called themselves "Sons of the Dragon" and "Sons of the Serpent-god".

Kukkuta Padagiri (*Sk*.), called also *Gurupadagiri*, the "teacher's mountain". It is situated about seven miles from Gaya, and is famous owing to a persistent report that Arhat Mahâkâsyapa even to this day dwells in its caves.

Kumâra (*Sk*.). A virgin boy, or young celibate. The first Kumâras are the seven sons of Brahmâ born out of the limbs of the god, in the so-called *ninth* creation. It is stated that the name was given to them owing to their formal refusal to "procreate their species", and so they "remained Yogis", as the legend says.

Kumârabudhi (*Sk*.). An epithet given to the human "Ego".

Kumâra guha (*Sk*.). *Lit*., "the mysterious, virgin youth". A title given to Karttikeya owing to his strange origin.

Kumbhaka (*Sk*.). Retention of breath, according to the regulations of the Hatha Yoga system.

Kumbhakarna (*Sk*.). The brother of King Ravana of Lanka, the ravisher of Rama's wife, Sita. As shown in the *Ramayana*, Kumbhakarna under a curse of Brahmâ slept for six months, and then remained awake one day to fall asleep again, and so on, for many hundreds of years. He was awakened to take part in the war between Rama and Ravana, captured Hanuman, but was finally killed himself.

Kundalini Sakti (*Sk*.). The power of life; one of the Forces of Nature; that power that generates a certain light in those who sit for spiritual and clairvoyant development. It is a power known only to those who practise concentration and Yoga.

Kuntî (*Sk*.). The wife of Pandu and the mother of the Pandavas, the heroes and the foes of their cousins the Kauravas, in the *Bhagavad-gita*. It is an allegory of the Spirit-Soul or Buddhi. Some think that

Draupadi, the wife in common of the five brothers, the Pandavas, is meant to represent Buddhi: but this is not so, for Draupadi stands for the *terrestrial* life of the Personality. As such, we see it made little of, allowed to be insulted and even taken into slavery by Yudhishthira, the *elder* of the Pandavas and her chief lord, who represents the Higher Ego with all its qualifications.

Kurios (*Gr*.). The Lord, the Master.

Kurus (*Sk*.) or *Kauravas*. The foes of the Pandavas in the *Bhagavad Gita*, on the plain of Kurukshetra. This plain is but a few miles from Delhi.

Kusa (*Sk*.). A sacred grass used by the ascetics of India, called the grass of lucky augury. It is very occult.

Kusadwipa (*Sk*.). One of the seven islands named *Saptadwipa* in the *Puranas*. (See *Secret Doctrine* II., p. 404, Note.)

Kusala (*Sk*.). Merit, one of the two chief constituents of Karma.

Kusînara (*Sk*.). The city near which Buddha died. It is near Delhi, though some Orientalists would locate it in Assam.

Kuvera (*Sk*.). God of the Hades, and of wealth like Pluto. The king of the evil demons in the Hindu Pantheon.

Kwan-shai-yîn (*Chin*.). The male logos of the Northern Buddhists and those of China; the "manifested god".

Kwan-yin (*Chin*.). The female logos, the "Mother of Mercy".

Kwan-yin-tien (*Chin*.). The heaven where Kwan-yin and the other logoi dwell.

L.

L.—The twelfth letter of the English Alphabet, and also of the Hebrew, where *Lamed* signifies an Ox-goad, the sign of a form of the god Mars, the *generative* deity. The letter is an equivalent of number 30. The Hebrew divine name corresponding to L, is Limmud, or *Doctus*.

Labarum (*Lat*.). The standard borne before the old Roman Emperors, having an eagle upon it as an emblem of sovereignty. It was a long lance with a cross staff at right angles. Constantine replaced the eagle by the christian monogram with the motto *εν τουτῳ νικα* which was later interpreted into *In hoc signo vinces*. As to the monogram, it was a combination of the letter X, *Chi*, and P, *Rho*, the initial syllable of Christos. But the *Labarum* had been an emblem of Etruria ages before Constantine and the Christian era. It was the sign also of Osiris and of Horus who is often represented with the long Latin cross, while the Greek pectoral cross is purely Egyptian. In his "Decline and Fall" Gibbon has exposed the Constantine imposture. The emperor, if he ever had a vision at all, must have seen the Olympian Jupiter, in whose faith he died.

Labro. A Roman saint, solemnly beatified a few years ago. His great holiness consisted in sitting at one of the gates of Rome night and day for forty years, and remaining unwashed through the whole of that time. He was eaten by vermin to his bones.

Labyrinth (*Gr*.). Egypt had the "celestial labyrinth" whereinto the souls of the departed plunged, and also its type on earth, the famous Labyrinth, a subterranean series of halls and passages with the most extraordinary windings. Herodotus describes it as consisting of 3,000 chambers, half below and half above ground. Even in his day strangers were not allowed into the subterranean portions of it as they contained the sepulchres of the kings who built it and other mysteries. The "Father of History" found the Labyrinth already almost in ruins, yet regarded it even in its state of dilapidation as far more marvellous than the pyramids.

Lactantius. A Church Father, who declared the heliocentric system a heretical doctrine, and that of the antipodes as a "fallacy invented by the devil".

Ladakh. The upper valley of the Indus, inhabited by Tibetans, but belonging to the Rajah of Cashmere.

Ladder. There are many "ladders" in the mystic philosophies and schemes, all of which were, and some still are, used in the respective mysteries of various nations. The *Brahmanical Ladder* symbolises the *Seven* Worlds or *Sapta Loka*; the *Kabalistical Ladder*, the seven lower Sephiroth; *Jacob's Ladder* is spoken of in the Bible; the *Mithraic Ladder* is also the "Mysterious Ladder". Then there are the Rosicrucian, the Scandinavian, the Borsippa Ladders, etc., etc., and finally the *Theological Ladder* which, according to Brother Kenneth Mackenzie, consists of the four cardinal and three theological virtues.

Lady of the Sycamore. A title of the Egyptian goddess Neïth, who is often represented as appearing in a tree and handing therefrom the fruit of the Tree of Life, as also the Water of Life, to her worshippers.

Laena (*Lat*.). A robe worn by the Roman Augurs with which they covered their heads while sitting in contemplation on the flight of birds.

Lahgash (*Kab*.). Secret speech; esoteric incantation; almost identical with the mystical meaning of Vâch.

Lajja (*Sk*.). "Modesty"; a demi-goddess, daughter of Daksha.

Lakh (*Sk*.). 100,000 of units, either in specie or anything else.

Lakshana (*Sk*.). The thirty-two bodily signs of a Buddha, marks by which he is recognised.

Lakshmi (*Sk*.). "Prosperity", fortune; the Indian Venus, born of the churning of the ocean by the gods; goddess of beauty and wife of Vishnu.

Lalita Vistara (*Sk*.). A celebrated biography of Sakya Muni, the Lord Buddha, by Dharmarakcha, A.D. 308.

Lama (*Tib*.). Written "Clama". The title, if correctly applied, belongs only to the priests of superior grades, those who can hold office as gurus in the monasteries. Unfortunately every common member of the *gedun* (clergy) calls himself or allows himself to be called "Lama". A real Lama is an ordained and *thrice* ordained Gelong. Since the reform produced by Tsong-ka-pa, many abuses have again crept into the *theocracy* of the land. There are "Lama-astrologers", the *Chakhan*, or common *Tsikhan* (from *tsigan*, "gypsy"), and Lama-soothsayers, even such as are allowed to marry and do not belong to the clergy at all. They are very scarce, however, in Eastern Tibet, belonging principally to Western Tibet and to sects which have nought to do with the *Gelukpas* (yellow caps). Unfortunately, Orientalists knowing next to nothing of the true state of affairs in Tibet, confuse the Choichong, of the Gurmakhayas Lamasery (Lhassa)—the Initiated Esotericists, with the Charlatans and *Dugpas* (sorcerers) of the Bhon sects. No wonder if—as Schagintweit says in his *Buddhism in Tibet*—"though the images of

King Choichong (the "god of astrology") are met with in most monasteries of Western Tibet and the Himalayas, my brothers never saw a Lama Choichong". This is but natural. Neither the Choichong, nor the *Kubilkhan* (*q.v.*) overrun the country. As to the "God" or "King Choichong" he is no more a "god of astrology" than any other "Planetary" Dhyan Chohan.

Lamrin (*Tib.*). A sacred volume of precepts and rules, written by Tson-kha-pa, "for the advancement of knowledge".

Land of the Eternal Sun. Tradition places it beyond the Arctic regions at the North Pole. It is "the land of the gods where the sun never sets".

Lang-Shu (*Chin.*). The title of the translation of Nagarjuna's work, the *Ekasloka-Shastra*.

Lanka (*Sk.*). The ancient name of the island now called Ceylon. It is also the name of a mountain in the South East of Ceylon, where, as tradition says, was a town peopled with demons named Lankapuri. It is described in the epic of the *Ramayana* as of gigantic extent and magnificence, "with seven broad moats and seven stupendous walls of stone and metal". Its foundation is attributed to Visva-Karma, who built it for Kuvera, the king of the demons, from whom it was taken by Ravana, the ravisher of Sita. The *Bhâgavat Purâna* shows Lanka or Ceylon as primarily the summit of Mount Meru, which was broken off by Vayu, god of the wind, and hurled into the ocean. It has since become the seat of the Southern Buddhist Church, the Siamese Sect (headed at present by the High Priest Sumangala), the representation of the purest exoteric Buddhism on this side of the Himalayas.

Lanoo (*Sk.*). A disciple, the same as "chela".

Lao-tze (*Chin.*). A great sage, saint and philosopher who preceded Confucius.

Lapis philosophorum (*Lat.*). The "Philosopher's stone"; a mystic term in alchemy, having quite a different meaning from that usually attributed to it.

Lararium (*Lat.*). An apartment in the house of ancient Romans where the *Lares* or household gods were preserved, with other family relics.

Lares (*Lat.*). These were of three kinds: *Lares familiares*, the guardians and invisible presidents of the family circle; *Lares parvi*, small idols used for divinations and augury: and *Lares præstites*, which were supposed to maintain order among the others. The Lares are the *manes* or ghosts of disembodied people. Apuleius says that the tumulary inscription, *To the gods manes who lived*, meant that the Soul had been trans-

formed in a *Lemure*; and adds that though "the human Soul is a demon that our languages may name genius", and "is an *immortal god* though in *a certain sense she is born at the same time as the man in whom she is*, yet we may say *that she dies in the same way that she is born*". Which means in plainer language that *Lares* and *Lemures* are simply the shells cast off by the EGO, the high spiritual and immortal Soul, whose *shell*, and also its astral reflection, the *animal* Soul, die, whereas the higher Soul prevails throughout eternity.

Larva (*Lat.*). The animal Soul. *Larvæ* are the shadows of men that have lived and died.

Law of Retribution. (See "Karma".)

Laya or *Layam* (*Sk.*). From the root *Li* "to dissolve, to disintegrate" a point of equilibrium (*zero-point*) in physics and chemistry. In occultism, that point where substance becomes homogeneous and is unable to act or differentiate.

Lebanon (*Heb.*). A range of mountains in Syria, with a few remnants of the gigantic cedar trees, a forest of which once crowned its summit. Tradition says that it is here, that the timber for King Solomon's temple was obtained. (See "Druzes".)

Lemuria. A modern term first used by some naturalists, and now adopted by Theosophists, to indicate a continent that, according to the *Secret Doctrine* of the East, preceded Atlantis. Its Eastern name would not reveal much to European ears.

Leon, *Moses de*. The name of a Jewish Rabbi in the Xlllth century, accused of having composed the *Zohar* which he gave out as the true work of Simeon Ben Jachaï. His full name is given in Myer's *Qabbalah* as Rabbi Moses ben-Shem-Tob de Leon, of Spain, the same author proving very cleverly that de Leon was *not* the author of the *Zohar*. Few will say he was, but everyone must suspect Moses de Leon of perverting considerably the original *Book of Splendour* (Zohar). This sin, however, may be shared by him with the Mediæval "Christian Kabalists" and by Knorr von Rosenroth especially. Surely, neither Rabbi Simeon, condemned to death by Titus, nor his son, Rabbi Eliezer, nor his Secretary Rabbi Abba, can be charged with introducing into the *Zohar* purely Christian dogmas and doctrines invented by the Church Fathers several centuries after the death of the former Rabbis. This would be stretching alleged divine prophecy a little too far.

Lévi, Éliphas. The real name of this learned Kabalist was Abbé Alphonse Louis Constant. Eliphas Lévi Zahed was the author of several works on philosophical magic. Member of the *Fratres Lucis* (Brothers of Light), he was also once upon a time a priest, an *abbé* of the Roman

Catholic Church, which promptly proceeded to unfrock him, when he acquired fame as a Kabalist. He died some twenty years ago, leaving five famous works—*Dogme et Rituel de la Haute Magie* (1856); *Histoire de la Magie* (1860); *La Clef des grands Mystères* (1861); *Legendes et Symboles* (1862); and *La Science des Esprits* (1865); besides some other works of minor importance. His style is extremely light and fascinating; but with a rather too strong characteristic of mockery and paradox in it to be the ideal of a serious Kabalist.

Leviathan. In biblical esotericism, Deity in its double manifestation of good and evil. The meaning may be found in the *Zohar* (II. 34*b*.) "Rabbi Shimeon said: The work of the beginning (of 'creation') the companions (candidates) study and understand it; but the *little ones* (the full or perfect Initiates) are those who understand the allusion to the work of the beginning *by the Mystery of the Serpent of the Great Sea* (to wit) *Thanneen*, *Leviathan*." (See also *Qabbalah*, by I. Myer.)

Levânah (*Heb*.). The moon, as a planet and an astrological influence.

Lha (*Tib*.). Spirits of the highest spheres, whence the name of Lhassa, the residence of the Dalaï-Lama. The title of Lha is often given in Tibet to some *Narjols* (Saints and Yogi adepts) who have attained great occult powers.

Lhagpa (*Tib*.). Mercury, the planet.

Lhakang (*Tib*.). A temple; a crypt, especially a subterranean temple for mystic ceremonies.

Lhamayin (*Tib*.). Elemental sprites of the lower terrestrial plane. Popular fancy makes of them demons and devils.

Lif (*Scand*.). Lif and Lifthresir, the only two human beings who were allowed to be present at the "Renewal of the World". Being "pure and innocent and free from sinful desires, they are permitted to enter the world where peace now reigns". The *Edda* shows them hidden in Hoddmimir's forest dreaming the dreams of childhood while the last conflict was taking place. These two creatures, and the allegory in which they take part, are allusions to the few nations of the Fourth Root Race, who, surviving the great submersion of their continent and the majority of their Race, passed into the Fifth and continued their ethnical evolution in our present Human Race.

Light, Brothers of. This is what the great authority on secret societies, Brother Kenneth R. H. Mackenzie IX., says of this Brotherhood. "A mystic order, *Fratres Lucis*, established in Florence in 1498. Among the members of this order were Pasqualis, Cagliostro, Swedenborg, St. Martin, Eliphaz Lévi, and many other eminent mystics. Its members were very much persecuted by the Inquisition. It is a small but compact body, the members being spread all over the world."

Lila (*Sk.*). Sport, literally; or pastime. In the orthodox Hindu Scriptures it is explained that "the acts of the divinity are lila", or sport.

Lilith (*Heb.*). By Jewish tradition a demon who was the first wife of Adam, before Eve was created: she is supposed to have a fatal influence on mothers and newly-born infants. LIL is night, and LILITH is also the owl: and in mediæval works is a synonym of Lamia or female demon. [w.w.w.]

Lil-in (*Heb.*). The children of Lilith, and their descendants. "Lilith is the Mother of the *Shedim* and the *Muquishim* (the ensnarers)". Every class of the Lil-ins, therefore, are devils in the demonology of the Jews. (See *Zohar* ii. 268*a*.)

Limbus Major (*Lat.*). A term used by Paracelsus to denote primordial (alchemical) matter; "Adam's earth".

Linga or *Lingam* (*Sk.*). A sign or a symbol of abstract creation. Force becomes the organ of procreation only on this earth. In India there are 12 great *Lingams* of Siva, some of which are on mountains and rocks, and also in temples. Such is the *Kedâresa* in the Himalaya, a huge and shapeless mass of rock. In its origin the Lingam had never the gross meaning connected with the phallus, an idea which is altogether of a later date. The symbol in India has the same meaning which it had in Egypt, which is simply that the creative or procreative Force is divine. It also denotes who was the dual Creator—male and female, Siva and his *Sakti*. The gross and immodest idea connected with the phallus is not Indian but Greek and pre-eminently Jewish. The Biblical *Bethels* were real priapic stones, the "Beth-el" (phallus) wherein God dwells. The same symbol was concealed within the ark of the Covenant, the "Holy of Holies". Therefore the "Lingam" even as a phallus is not "a symbol of Siva" only, but that of every "Creator" or creative god in every nation, including the Israelites and their "God of Abraham and Jacob".

Linga Purâna (*Sk.*). A scripture of the Saivas or worshippers of Siva. Therein *Maheswara*, "the great Lord", concealed in the Agni Linga explains the ethics of life—duty, virtue, self-sacrifice and finally liberation by and through ascetic life at the end of the *Agni Kalpa* (the Seventh Round). As Professor Wilson justly observed "the Spirit of the worship (phallic) is as little influenced by the character of the type as can well be imagined. *There is nothing like the phallic orgies of antiquity*; *it is all mystical and spiritual*."

Linga Sharîra (*Sk.*). The "body", i.e., the aerial symbol of the body. This term designates the *döppelganger* or the "astral body" of man or animal. It is the *eidolon* of the Greeks, the vital and *prototypal* body; the

reflection of the men of flesh. It is born *before* and dies or fades out, with the disappearance of the last atom of the body.

Lipi (*Sk.*). To write. See "Lipikas" in Vol. I. of the *Secret Doctrine*.

Lipikas (*Sk.*). The celestial recorders, the "Scribes", those who record every word and deed, said or done by man while on this earth. As Occultism teaches, they are the agents of KARMA—the retributive Law.

Lobha (*Sk.*). Covetousness: cupidity, a son sprung from Brahmâ in an evil hour.

Lodur (*Scand.*). The second personage in the trinity of gods in the *Eddas* of the Norsemen; and the father of the twelve great gods. It is Lodur who endows the first man—made of the ash-tree (*Ask*), with blood and colour.

Logi (*Scand.*). *Lit.*, "flame". This giant with his sons and kindred, made themselves finally known as the authors of every cataclysm and conflagration in heaven or on earth, by letting mortals perceive them in the midst of flames. These giant-fiends were all enemies of man trying to destroy his work wherever they found it. A symbol of the cosmic elements.

Logia (*Gr.*). The secret discourses and teachings of Jesus contained in the Evangel of Matthew—in the original Hebrew, not the spurious Greek text we have—and preserved by the Ebionites and the Nazarenes in the library collected by Pamphilus, at Cæsarea. This "Evangel" called by many writers "the genuine Gospel of Matthew", was used according to (St.) Jerome, by the Nazarenes and Ebionites of Berœa, Syria, in his own day (4th century). Like the *Aporrheta* or secret discourses, of the Mysteries, these *Logia* could only be understood with a key. Sent by the Bishops Chromatius and Heliodorus, Jerome, after having obtained permission, translated them, but found it "a difficult task" (truly so!) to reconcile the text of the "genuine" with that of the spurious Greek gospel he was acquainted with. (See *Isis Unveiled* II., 180 *et seq*.)

Logos (*Gr.*). The *manifested* deity with every nation and people; the outward expression, or the effect of the cause which is ever concealed. Thus, speech is the Logos of thought; hence it is aptly translated by the "Verbum" and "Word" in its metaphysical sense.

Lohitanga (*Sk.*). The planet, Mars.

Loka (*Sk.*). A region or circumscribed place. In metaphysics, a world or sphere or plane. The Purânas in India speak incessantly of seven and fourteen Lokas, above, and below our earth; of heavens and hells.

Loka Chakshub (*Sk*.). The "Eye of the World"; a title of the Sun, *Surya*.

Loka Pâlas (*Sk*.). The supporters, rulers and guardians of the world. The deities (planetary gods) which preside over the eight cardinal points, among which are the Tchatur (Four) Maharajahs.

Loki (*Scand*.). The Scandinavian Evil Spirit exoterically. In esoteric philosophy "an opposing power" only because differentiating from primordial harmony. In the *Edda*, he is the father of the terrible Fenris Wolf, and of the Midgard Snake. By blood he is the brother of Odin, the good and valiant god; but in nature he is his opposite. Loki-Odin is simply two in one. As Odin is, in one sense, vital heat, so is Loki the symbol of the passions produced by the intensity of the former.

Loreley. The German copy of the Scandinavian "Lake Maiden". Undine is one of the names given to these maidens, who are known in *exoteric* Magic and Occultism as the Water-Elementals.

Lost Word (*Masonic*). It ought to stand as "lost words" and lost secrets, in general, for that which is termed the lost "Word" is no word at all, as in the case of the Ineffable Name (*q.v.*) The Royal Arch Degree in Masonry, has been "in search of it" since it was founded. But the "dead"—especially those *murdered*—do not speak; and were even "the Widow's Son" to come back to life "materialized", he could hardly reveal that which never existed in the form in which it is *now* taught. The SHEMHAMPHORASH (the separated name, through the power of which according to his detractors, Jeshu Ben Pandira is said to have wrought his miracles, after stealing it from the Temple)—whether derived from the "self existent substance" of Tetragrammaton, or not, can never be a substitute, for the lost LOGOS of divine magic.

Lotus (*Gr*.). A most occult plant, sacred in Egypt, India and else-where; called "the child of the Universe bearing the likeness of its mother in its bosom". There was a time "when the world was a golden lotus" (*padma*) says the allegory. A great variety of these plants, from the majestic Indian lotus, down to the marsh-lotus (bird's foot trefoil) and the Grecian "Dioscoridis", is eaten at Crete and other islands. It is a species of nymphæa, first introduced from India to Egypt to which it was not indigenous. See the text of *Archaic Symbolism* in the Appendix VIII. "The Lotus, as a Universal Symbol".

Lotus, *Lord of the*. A title applied to the various creative gods, as also to the Lords of the Universe of which this plant is the symbol. ("See Lotus".)

Love Feasts, *Agapae* (*Gr*.). These banquets of charity held by the earliest Christians were founded at Rome by Clemens, in the reign of

Domitian. Professor A. Kestner's *The Agapæ or the Secret World Society (Wiltbund) of the Primitive Christians* (published 1819 at Jena) speaks of these Love Feasts as "having a hierarchical constitution, and a groundwork of Masonic symbolism and Mysteries"; and shows a direct connection between the old Agapæ and the Table Lodges or Banquets of the Freemasons. Having, however, exiled from their suppers the "holy kiss" and women, the banquets of the latter are rather "drinking" than "love" feasts. The early Agapæ were certainly the same as the *Phallica*, which "were once as pure as the Love Feasts of early Christians" as Mr. Bonwick very justly remarks, "though like them rapidly degenerating into licentiousness". (*Eg. Bel. and Mod. Thought*, p. 260.)

Lower Face or *Lower Countenance* (*Kab.*). A term applied to Microprosopus, as that of "Higher Face" is to Macroprosopus. The two are identical with *Long Face* and *Short Face*.

Lubara (*Chald.*). The god of Pestilence and Disease.

Lucifer (*Lat.*). The planet Venus, as the bright "Morning Star". Before Milton, Lucifer had never been a name of the Devil. Quite the reverse, since the Christian Saviour is made to say of himself in *Revelations* (xvi. 22.) "I am . . . the bright morning star" or Lucifer. One of the early Popes of Rome bore that name; and there was even a Christian sect in the fourth century which was called the *Luciferians*.

Lully, *Raymond*. An alchemist, adept and philosopher, born in the 13th century, on the island of Majorca. It is claimed for him that, in a moment of need, he made for King Edward III. of England several millions of gold "rose nobles", and thus helped him to carry on war victoriously. He founded several colleges for the study of Oriental languages, and Cardinal Ximenes was one of his patrons and held him in great esteem, as also Pope John XXI. He died in 1314, at a good old age. Literature has preserved many wild stories about Raymond Lully, which would form a most extraordinary romance. He was the elder son of the Seneshal of Majorca and inherited great wealth from his father.

Lunar Gods. Called in India the Fathers, "Pitris" or the lunar ancestors. They are subdivided, like the rest, into seven classes or Hierarchies. In Egypt although the moon received less worship than in Chaldea or India, still Isis stands as the representative of Luna-Lunus, "the celestial Hermaphrodite". Strange enough while the modern connect the moon only with lunacy and generation, the ancient nations, who knew better, have, individually and collectively, connected their "wisdom gods" with it. Thus in Egypt the lunar gods are Thoth-

Hermes and Chons; in India it is Budha, the Son of *Soma*, the moon; in Chaldea Nebo is the lunar god of Secret Wisdom, etc., etc. The wife of Thoth, *Sifix*, the lunar goddess, holds a pole with five rays or the five-pointed star, symbol of man, the *Microcosm*, in distinction from the Septenary Macrocosm. As in all theogonies a goddess precedes a god, on the principle most likely that the chick can hardly precede its egg, in Chaldea the moon was held as older and more venerable than the Sun, because, as they said, darkness precedes light at every periodical rebirth (or "creation") of the universe. Osiris although connected with the Sun and a Solar god is, nevertheless, born on Mount *Sinai*, because *Sin* is the Chaldeo-Assyrian word for the moon; so was Dio-Nysos, god of Nyssi or *Nisi*, which latter appelation was that of Sinai in Egypt, where it was called Mount Nissa. The *crescent* is not—as proven by many writers—an ensign of the Turks, but was adopted by Christians for their symbol before the Mahommedans. For ages the crescent was the emblem of the Chaldean Astarte, the Egyptian Isis, and the Greek Diana, all of them Queens of Heaven, and finally became the emblem of Mary the Virgin. "The Greek Christian Empire of Constantinople held it as their palladium. Upon the conquest by the Turks, the Sultan adopted it . . . and since that, the *crescent* has been made to oppose the idea of the *cross*". (*Eg. Belief*.)

Lupercalia (*Lat*.). Magnificent popular festivals celebrated in ancient Rome on February 15th, in honour of the God Pan, during which the *Luperci*, the most ancient and respectable among the sacerdotal functionaries, sacrificed two goats and a dog, and two of the most illustrious youths were compelled to run about the city naked (except the loins) whipping all those whom they met. Pope Gelasius abolished the Lupercalia in 496, but substituted for them on the same day the procession of lighted candles.

Luxor (*0cc*.). A compound word from *lux* (light) and *aur* (fire), thus meaning the "Light of (divine) Fire."

Luxor, *Brotherhood of*. A certain Brotherhood of mystics. Its name had far better never have been divulged, as it led a great number of well-meaning people into being deceived, and relieved of their money by a certain bogus Mystic Society of speculators, born in Europe, only to be exposed and fly to America. The name is derived from the ancient *Lookshur* in Beloochistan, lying between Bela and Kedjee. The order is very ancient and the most secret of all. It is useless to repeat that its members disclaim all connection with the "H.B. of L.", and the *tutti quanti* of commercial mystics, whether from Glasgow or Boston.

Lycanthropy (*Gr*.). Physiologically, a disease or mania, during which a person imagines he is a wolf, and acts as such. Occultly, it

means the same as "were-wolf", the psychological faculty of certain sorcerers to *appear* as wolves. Voltaire states that in the district of Jura, in two years between 1598 and 1600, over 600 lycanthropes were put to death by a too Christian judge. This does not mean that Shepherds accused of sorcery, and *seen as wolves*, had indeed the power of changing themselves physically into such; but simply that they had the hypnotizing power of making people (or those they regarded as enemies), believe they saw a wolf when there was none in fact. The exercise of such power is truly sorcery. "Demoniacal" possession is *true* at bottom, *minus* the devils of Christian theology. But this is no place for a long disquisition upon occult mysteries and magic powers.

M.

M.—The thirteenth letter of the Hebrew and of the English alphabets, and the twenty-fourth of the Arabic. As a Roman numeral, this letter stands for 1,000, and with a dash on it ($\bar{M}$) signifies one million. In the Hebrew alphabet *Mem* symbolized water, and as a numeral is equivalent to 40. The Sanskrit *ma* is equivalent to number 5, and is also connected with water through the sign of the Zodiac, called Makâra (*q.v.*). Moreover, in the Hebrew and Latin numerals the *m*, stands "as the definite numeral for an indeterminate number" (Mackenzie's *Mason*. *Cyc*.), and "the Hebrew sacred name of God applied to this letter is *Meborach*, *Benedictus*." With the Esotericists the *M* is the symbol of the Higher Ego—*Manas*, Mind.

Mâ (*Sk*.). *Lit*., "five". A name of Lakshmi.

Ma, *Mut* (*Eg*.). The goddess of the lower world, another form of Isis, as she is nature, the eternal mother. She was the sovereign and Ruler of the North wind, the precursor of the overflow of the Nile, and thus called "the opener of the nostrils of the living". She is represented offering the *ankh*, or cross, emblem of physical life to her worshippers, and is called the "Lady of Heaven".

Machagistia. Magic, as once taught in Persia and Chaldea, and raised in its occult practices into a religio-magianism. Plato, speaking of Machagistia, or Magianism, remarks that it is the purest form of the worship of *things divine*.

Macrocosm (*Gr*.). The "Great Universe" literally, or Kosmos.

Macroprosopus (*Gr*.). A Kabalistic term, made of a compound Greek word: meaning the Vast or Great Countenance (See "Kabalistic Faces"); a title of Kether, the Crown, the highest Sephira. It is the name of the Universe, called *Arikh-Anpin*, the totality of that of which Microprosopus or *Zauir-Anpin* "the lesser countenance", is the part and antithesis. In its highest or abstract metaphysical sense, Microprosopus is Adam Kadmon, the *vehicle of Ain-Suph*, and the crown of the Sephirothal Tree, though since Sephira and Adam Kadmon are in fact one under two aspects, it comes to the same thing. Interpretations are many, and they differ.

Madhasadana or *Madhu-Sûdana* (*Sk*.). "Slayer of Madhu" (a demon), a title of Krishna from his killing the latter.

Mâdhava (*Sk*.). (1) A name of Vishnu or Krishna; (2) The month of April; (3) A title of Lakshmi when written *Madhavi*.

Madhya (*Sk*.). Ten thousand billions.

Madhyama (*Sk*.). Used of something beginningless and endless. Thus Vâch (Sound, the female *Logos*, or the female counterpart of Brahmâ), is said to exist in several states, one of which is that of *Mâdhyama*, which is equivalent to saying that Vâch is *eternal* in one sense: "the *Word* (Vâch) was with God, and *in* God", for the two are one.

Mâdhyamikas (*Sk*.). A sect mentioned in the *Vishnu Purâna*. Agreeably to the Orientalists, a "Buddhist" sect, which is an anachronism. It was probably at first a sect of Hindu atheists. A later school of that name, teaching a system of sophistic nihilism, that reduces every proposition into a thesis and its antithesis, and then denies both, has been started in Tibet and China. It adopts a few principles of Nâgârjuna, who was one of the founders of the esoteric Mahayâna systems, not their *exoteric* travesties. The allegory that regarded Nâgârjuna's "Paramârtha" as a gift from the *Nâgas* (Serpents) shows that he received his teachings from the secret school of adepts, and that the real tenets are therefore kept secret.

Maga (*Sk*.). The priests of the Sun, mentioned in the *Vishnu Purâna*. They are the later Magi of Chaldea and Iran, the forefathers of the modern Parsis.

Magadha (*Sk*.). An ancient country in India, under Buddhist Kings.

Mage, or *Magian*. From *Mag* or *Maha*. The word is the root of the word magician. The Maha-âtma (the great Soul or Spirit) in India had its priests in the pre-Vedic times. The Magians were priests of the fire-god; we find them among the Assyrians and Babylonians, as well as among the Persian fire-worshippers. The three Magi, also denominated kings, that are said to have made gifts of gold, incense and myrrh to the infant Jesus, were fire-worshippers like the rest, and astrologers; for they saw his star. The high priest of the Parsis, at Surat, is called *Mobed*. Others derived the name from Megh; Meh-ab signifying something grand and noble. Zoroaster's disciples were called *Meghestom*, according to Kleuker.

Magi (*Lat*.). The name of the ancient hereditary priests and learned adepts in Persia and Media, a word derived from *Mâha*, great, which became later *mog* or *mag*, a priest in Pehlevi. Porphyry describes them (*Abst*. iv. 16) as "The learned men who are engaged among the Persians in the service of the Deity are called Magi", and Suidas informs us that "among the Persians the lovers of wisdom (*philalethai*) are called Magi".

The *Zendavesta* (ii. 171, 261) divides them into three degrees: (1) The *Herbeds* or "Noviciates"; (2) *Mobeds* or "Masters" ; (3) *Destur Mobeds*, or "Perfect Masters". The Chaldees had similar colleges, as also the Egyptians, *Destur Mobeds* being identical with the Hierophants of the mysteries, as practised in Greece and Egypt.

Magic. The great "Science". According to Deveria and other Orientalists, "magic was considered as a sacred science inseparable from religion" by the oldest and most civilized and learned nations. The Egyptians, for instance, were one of the most sincerely religious nations, as were and still are the Hindus. "Magic consists of, and is acquired by the worship of the gods", said Plato. Could then a nation, which, owing to the irrefragable evidence of inscriptions and papyri, is proved to have firmly believed in magic for thousands of years, have been deceived for so long a time. And is it likely that generations upon generations of a learned and pious hierarchy, many among whom led lives of self-martyrdom, holiness and asceticism, would have gone on deceiving themselves and the people (or even only the latter) for the pleasure of perpetuating belief in "miracles"? Fanatics, we are told, will do anything to enforce belief in their god or idols. To this we reply: in such case, Brahmans and Egyptian *Rekhget-amens* (*q.v.*) or Hierophants would not have popularized belief *in the power of man by magic practices to command the services of the gods*: which gods, are in truth, but the occult powers or potencies of Nature, personified by the learned priests themselves, in which they reverenced only the attributes of the one unknown and nameless Principle. As Proclus the Platonist ably puts it: "Ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, *fabricated a sacred science from this mutual sympathy and similarity*. . . . and applied for occult purposes, both celestial and terrene natures, by means of which, through a certain similitude, they deduced divine virtues into this inferior abode". Magic is the science of communicating with and directing supernal, supramundane Potencies, as well as of commanding those of the lower spheres; a practical knowledge of the hidden mysteries of nature known to only the few, because they are so difficult to acquire, without falling into sins against nature. Ancient and mediæval mystics divided magic into three classes—*Theurgia*, *Goëtia* and natural *Magic*. "Theurgia has long since been appropriated as the peculiar sphere of the theosophists and metaphysicians", says Kenneth Mackenzie. Goëtia is *black* magic, and "natural (or white) magic has risen with healing in its wings to the proud position of an exact and progressive study". The comments added by our late learned Brother

are remarkable. "The realistic desires of modern times have contributed to bring magic into disrepute and ridicule. . . . Faith (in one's own self) is an essential element in magic, and existed long before other ideas which presume its pre-existence. It is said that it takes a wise man to make a fool; and a man's ideas must be exalted almost to madness, *i.e.*, his brain susceptibilities must be increased far beyond the low, miserable status of modern civilization, before he can become a true magician; (for) a pursuit of this science implies a certain amount of isolation and *an abnegation of Self* ". A very great isolation, certainly, the achievement of which constitutes a wonderful phenomenon, a miracle in itself. Withal magic is not something *supernatural*. As explained by Jamblichus, "they through the sacerdotal theurgy announce that they are able to ascend *to more elevated and universal Essences*, and to those that are established above fate, *viz*., to god and the demiurgus: neither employing matter, nor assuming any other things besides, except the observation of a sensible time". Already some are beginning to recognise the existence of subtle powers and influences in nature of which they have hitherto known nought. But as Dr. Carter Blake truly remarks, "the nineteenth century is not that which has observed the genesis of new, nor the completion of old, methods of thought"; to which Mr. Bonwick adds that "if the ancients knew but little of our mode of investigations into the secrets of nature, we know still less of their mode of research".

Magic, **White**, or "Beneficent Magic", so-called, is *divine* magic, devoid of selfishness, love of power, of ambition, or lucre, and bent only on doing good to the world in general, and one's neighbour in particular. The smallest attempt to use one's abnormal powers for the gratification of self, makes of these powers sorcery or black magic.

Magic, **Black**. (Vide *Supra*.)

Magician. This term, once a title of renown and distinction, has come to be wholly perverted from its true meaning. Once the synonym of all that was honourable and reverent, of a possessor of learning and wisdom, it has become degraded into an epithet to designate one who is a pretender and a juggler; a charlatan, in short, or one who has "sold his soul to the Evil One", who misuses his knowledge, and employs it for low and dangerous uses, according to the teachings of the clergy, and a mass of superstitious fools who believe the magician a sorcerer and an "Enchanter". The word is derived from *Magh*, *Mah* in Sanskrit *Mâha*—great; a man well versed in esoteric knowledge. (*Isis Unveiled*.)

Magna Mater (*Lat*.). "Great Mother". A title given in days of old, to all the chief goddesses of the nations, such as Diana of Ephesus, Isis, Mauth, and many others.

Magnes. An expression used by Paracelsus and the mediæval Theosophists. It is the spirit of light, or *Akâsa*. A word much used by the mediæval Alchemists.

Magnetic Masonry. Also called "Iatric" masonry. It is described as a Brotherhood of Healers (from *iatrikê* a Greek word meaning "the art of healing"), and is greatly used by the "Brothers of Light" as Kenneth Mackenzie states in the *Royal Masonic Cyclopedia*. There appears to be a tradition in some secret Masonic works—so says Ragon at any rate, the great Masonic authority—to the effect that there was a Masonic degree called the Oracle of Cos, "instituted in the eighteenth century B.C., from the fact that Cos was the birthplace of Hippocrates". The *iatrikê* was a distinct characteristic of the priests who took charge of the patients in the ancient *Asclepia*, the temples where the god Asclepios (Æsculapius) was said to heal the sick and the lame.

Magnetism. A Force in nature and in man. When it is the former, it is an agent which gives rise to the various phenomena of attraction, of polarity, etc. When the latter, it becomes "animal" magnetism, in contradistinction to cosmic, and terrestrial magnetism.

Magnetism, *Animal*. While official science calls it a "supposed" agent, and utterly rejects its actuality, the teeming millions of antiquity and of the now living Asiatic nations, Occultists, Theosophists, Spiritualists, and Mystics of every kind and description proclaim it as a well established fact. Animal magnetism is a *fluid*, an emanation. Some people can emit it for curative purposes through their eyes and the tips of their fingers, while the rest of all creatures, mankind, animals and even every inanimate object, emanate it either as an *aura*, or a varying light, and that whether consciously or not. When acted upon by contact with a patient or by the will of a human operator, it is called "Mesmerism" (*q.v.*).

Magnum Opus (*Lat.*). In Alchemy the final completion, the "Great Labour" or *Grand Œuvre*; the production of the "Philosopher's Stone" and "Elixir of Life" which, though not by far the myth some sceptics would have it, has yet to be accepted symbolically, and is full of mystic meaning.

Magus (*Lat.*). In the New Testament it means a Sage, a wise man of the Chaldeans; it is in English often used for a Magician, any wonder-worker; in the Rosicrucian Society it is the title of the highest members, the IXth grade; the Supreme Magus is the Head of the Order in the "Outer"; the Magi of the "Inner" are unknown except to those of the VIIIth grade. [w.w.w.]

Mahâ Buddhi (*Sk.*). Mahat. The Intelligent Soul of the World.

The *seven Prakritis* or seven "natures" or planes, are counted from Mahâbuddhi downwards.

Mahâ Chohan (*Sk*.). The chief of a spiritual Hierarchy, or of a school of Occultism; the head of the trans-Himalayan mystics.

Mahâ Deva (*Sk*.). *Lit*., "great god"; a title of Siva.

Mahâ Guru (*Sk*.). *Lit*., "great teacher". The Initiator.

Mahâjwala (*Sk*.). A certain hell.

Mahâ Kâla (*Sk*.). "Great Time". A name of Siva as the "Destroyer", and of Vishnu as the "Preserver".

Mahâ Kalpa (*Sk*.). The "great age".

Mahâ Manvantara (*Sk*.). *Lit*., the great interludes between the "Manus". The period of universal activity. Manvantara implying here simply a period of activity, as opposed to Pralaya, or rest—without reference to the length of the cycle.

Mahâ Mâyâ (*Sk*.). The great illusion of manifestation. This universe, and all in it in their mutual relation, is called the great Illusion or *Mahâmâyâ*. It is also the usual title given to Gautama the Buddha's Immaculate Mother—Mayâdêvi, or the "Great Mystery", as she is called by the Mystics.

Mahâ Pralaya (*Sk*.). The opposite of Mahâmanvantara, literally "the great Dissolution", the "Night" following the "Day of Brahmâ". It is the great rest and sleep of all nature after a period of active manifestation; orthodox Christians would refer to it as the "Destruction of the World".

Mahâ Parinibbâna Sutta (*Pali*.). One of the most authoritative of the Buddhist sacred writings.

Mahâ Purusha (*Sk*.). Supreme or Great Spirit. A title of Vishnu.

Mahâ Râjikâs (*Sk*.). A *gana* or class of gods 236 in number. Certain *Forces* in esoteric teachings.

Mahâ Sûnyata (*Sk*.). Space, or eternal law; the great void or chaos.

Mahâ Vidyâ (*Sk*.). The great esoteric science. The highest Initiates alone are in possession of this science, which embraces almost universal knowledge.

Mahâ Yogin (*Sk*.). The "great ascetic". A title of Siva.

Mahâ Yuga (*Sk*.). The aggregate of four *Yugas* or ages, of 4,320,000 solar years; a "Day of Brahmâ", in the Brahmanical system; lit., "the great age".

Mahâbhârata (*Sk*.). *Lit*., the "great war"; the celebrated epic poem of India (probably the longest poem in the world) which includes both the *Ramayana* and the *Bhagavad Gîtâ* "the Song Celestial". No two

Orientalists agree as to its date. But it is undeniably extremely ancient.

Mahâbhâratian period. According to the best Hindu Commentators and Swami Dayanand Saraswati, 5,000 years B.C.

Mahâbhashya (*Sk.*). The great commentary on Pânini's grammar by Patanjali.

Mahâbhautic (*Sk.*). Belonging to the Macrocosmic principles.

Mahâbhutas (*Sk.*). Gross elementary principles of matter.

Mahârâjahs, *The Four* (*Sk.*). The four great Karmic deities with the Northern Buddhists placed at the four cardinal points to watch mankind.

Mahar Loka (*Sk.*). A region wherein dwell the *Munis* or "Saints" during Pralaya; according to the Purânic accounts. It is the usual abode of Bhrigâ, a Prajâpati (Progenitor) and a Rishi, one of the seven who are said to be co-existent with Brahmâ.

Mahâsura (*Sk.*). The great Asura; exoterically—Satan, esoterically—the great god.

Mahat (*Sk.*). *Lit.*, "The great one". The first principle of Universal Intelligence and Consciousness. In the Purânic philosophy the first product of root-nature or *Pradhâna* (the same as Mulaprakriti); the producer of *Manas* the thinking principle, and of *Ahankâra*, egotism or the feeling of "I am I" (in the lower Manas).

Mahâtma. *Lit.*, "great soul". An adept of the highest order. Exalted beings who, having attained to the mastery over their lower principles are thus living unimpeded by the "man of flesh", and are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution. Called in Pali Rahats and Arhats.

Mâhâtmya (*Sk.*). "Magnanimity", a legend of a shrine, or any holy place.

Mahatowarat (*Sk.*). Used of Parabrahm; greater than the greatest spheres.

Mahattattwa (*Sk.*). The first of the seven creations called respectively in the *Purânas*—Mahattattwa, Chûta, Indriya, Mukhya, Tiryaksrotas, Urdhwasrotas and Arvaksrotas.

Mahoraga (*Sk.*). *Mahâ uraga*, "great serpent"——Sesha or any others.

Mahavanso (*Pali.*). A Buddhist historical work written by Bhikshu Mohânâma, the uncle of King Dhatusma. An authority on the history of Buddhism and its spread in the island of Ceylon.

Mahayâna (*Pal.*). A school; lit., "the great vehicle". A mystical

system founded by Nâgârjuna. Its books were written in the second century B.C.

Maitreya Buddha (*Sk*.). The same as the *Kalki Avatar* of Vishnu (the "White Horse" Avatar), and of Sosiosh and other Messiahs. The only difference lies in the dates of their appearances. Thus, while Vishnu is expected to appear on his white horse at the end of the present *Kali Yuga* age "for the final destruction of the wicked, the renovation of creation and the restoration of purity", Maitreya is expected earlier. Exoteric or popular teaching making slight variations on the esoteric doctrine states that Sakyamuni (Gautama Buddha) visited him in Tushita (a celestial abode) and commissioned him to issue thence on earth as his successor at the expiration of five thousand years after his (Buddha's) death. This would be in less than 3,000 years hence. Esoteric philosophy teaches that the next Buddha will appear during the seventh (sub) race of this Round. The fact is that Maitreya was a follower of Buddha, a well-known Arhat, though not his direct disciple, and that he was the founder of an esoteric philosophical school. As shown by Eitel (*Sanskrit-Chinese Dict*.), "statues were erected in his honour as early as B.C. 350".

Makâra (*Sk*.). "The Crocodile." In Europe the same as Capricorn; the tenth sign of the Zodiac. Esoterically, a mystic class of devas. With the Hindus, the vehicle of Varuna, the water-god.

Makâra Ketu (*Sk*.). A name of Kâma, the Hindu god of love and desire.

Makâram or *Panchakaram* (*Sk*.). In occult symbology a pentagon, the five-pointed star, the five limbs, or extremities, of man. Very mystical.

Makâras (*Sk*.). The five M's of the Tantrikas. (See "Tantra").

Malachim (*Heb*.). The messengers or angels.

Malkuth (*Heb*.). The Kingdom, the tenth Sephira, corresponding to the final H (*hé*) of the Tetragrammaton or IHVH. It is the Inferior Mother, the Bride of the Microprosopus (*q.v.*); also called the "Queen" It is, in one sense, the Shekinah. [w.w.w.]

Mamitu (*Chald*.). The goddess of Fate. A kind of Nemesis.

Manas (*Sk*.). *Lit*., "the mind", the mental faculty which makes of man an intelligent and moral being, and distinguishes him from the mere animal; a synonym of *Mahat*. *Esoterically*, however, it means, when unqualified, the Higher EGO, or the sentient reincarnating Principle in man. When qualified it is called by Theosophists *Buddhi-Manas* or the Spiritual Soul in contradistinction to its human reflection—*Kâma-Manas*.

Manas, Kâma (*Sk*.). *Lit*., "the mind of desire." With the Buddhists it is the *sixth* of the Chadâyatana (*q.v.*), or the six organs of

knowledge, hence the highest of these, synthesized by the seventh called *Klichta*, the spiritual perception of that which defiles this (lower) Manas, or the "Human-animal Soul", as the Occultists term it. While the Higher Manas or the Ego is directly related to *Vijnâna* (the 10th of the 12 Nidânas)—which is the perfect knowledge of all forms of knowledge, whether relating to object or subject in the nidânic concatenation of causes and effects; the lower, the Kâma Manas is but one of the *Indriya* or organs (roots) of Sense. Very little can be said of the dual Manas here, as the doctrine that treats of it, is correctly stated only in esoteric works. Its mention can thus be only very superficial.

Manas Sanyama (*Sk.*). Perfect concentration of the mind, and control over it, during Yoga practices.

Manas Taijasi (*Sk.*). *Lit*., the "radiant" Manas; a state of the Higher Ego, which only high metaphysicians are able to realize and comprehend.

Mânasa or *Manaswin* (*Sk.*). "The efflux of the *divine* mind," and explained as meaning that this efflux signifies the *manasa* or divine sons of Brahmâ-Virâj. Nilakantha who is the authority for this statement, further explains the term "manasa" by *manomâtrasarira*. These Manasa are the *Arupa* or incorporeal sons of the Prajâpati Virâj, in another version. But as Arjuna Misra identifies Virâj with Brahmâ, and as Brahmâ is Mahat, the universal mind, the exoteric blind becomes plain. The Pitris are identical with the Kumâra, the Vairaja, the Manasa-Putra (mind sons), and are finally identified with the human "Egos".

Mânasa Dhyânis (*Sk.*). The highest Pitris in the *Purânas*; the Agnishwatthas, or Solar Ancestors of Man, those who made of Man a rational being, by incarnating in the senseless forms of semi-ethereal flesh of the men of the third race. (See Vol. II. of *Secret Doctrine*.)

Mânasas (*Sk.*). Those who endowed humanity with *manas* or intelligence, the immortal EGOS in men. (See "Manas".)

Manasasarovara (*Sk.*). Phonetically pronounced *Mansoravara*. A sacred lake in Tibet, in the Himalayas, also called *Anavatapta*. Manasasarovara is the name of the tutelary deity of that lake and, according to popular folk-lore, is said to be a *nâga*, a "serpent". This, translated esoterically, means a great adept, a sage. The lake is a great place of yearly pilgrimage for the Hindus, as the *Vedas* are claimed to have been written on its shores.

Mânava (*Sk.*). A land of ancient India; a Kalpa or Cycle. The name of a weapon used by Râma; meaning of "Manu" as,—

Mânava Dharma Shâstra—is the ancient code of law of, or by Manu.

Mandala (*Sk.*). A circle; also the ten divisions of the Vedas.

Mandara (*Sk.*). The mountain used by the gods as a stick to churn the ocean of milk in the *Purânas*.

Mandâkinî (*Sk.*). The heavenly *Ganga* or Ganges.

Mandragora (*Gr.*). A plant whose root has the human form. In Occultism it is used by *black* magicians for various illicit objects, and some of the "lefthand" Occultists make *homunculi* with it. It is commonly called *mandrake*, and is supposed to cry out when pulled out of the ground.

Manes or *Manus* (*Lat.*). Benevolent "gods", *i.e.*, "spooks" of the lower world (*Kâmaloka*); the deified shades of the dead—of the ancient profane, and the "materialized" *ghosts* of the modern Spiritualists, believed to be the souls of the departed, whereas, in truth, they are only their empty *shells*, or images.

Manichæans (*Lat.*). A sect of the third century which believed in *two* eternal principles of good and evil; the former furnishing mankind with souls, and the latter with bodies. This sect was founded by a certain half-Christian mystic named Mani, who gave himself out as the expected "Comforter", the Messiah and Christ. Many centuries later, after the sect was dead, a Brotherhood arose, calling itself the "Manichees", of a masonic character with several degrees of initiation. Their ideas were Kabalistic, but were misunderstood.

Mano (*Gnost.*). The Lord of Light. *Rex Lucis*, in the *Codex Nazaræus*. He is the Second "Life" of the second or manifested trinity "the heavenly life and light, and older than the architect of heaven and earth" (*Cod. Naz.*, Vol. I. p. 145). These trinities are as follows. The Supreme Lord of splendour and of light, luminous and refulgent, before which no other existed, is called Corona (the crown); Lord Ferho, the unrevealed life which existed in the former from eternity; and Lord Jordan—the spirit, the living water of grace (*Ibid.* II., pp. 45-51). He is the one through whom alone we can be saved. These three constitute the trinity *in abscondito*. The second trinity is composed of the three lives. The first is the similitude of Lord Ferho, through whom he has proceeded forth; and the second Ferho is the King of Light—MANO. The second life is *Ish Amon* (Pleroma), the vase of election, containing the visible thought of the *Jordanus Maximus*—the *type* (or its intelligible reflection), the prototype of the living water, who is the "spiritual Jordan". (*Ibid.* II., p. 211.) The third life, which is produced by the other two, is ABATUR (*Ab*, the Parent or Father). This is the mysterious and decrepit "Aged of the Aged", the Ancient "*Senem sui obtegentem et grandævum mundi*." This latter third Life is the Father of the Demiurge Fetahil, the Creator of the world, whom the Ophites call llda-Baoth (*q.v.*), though Fetahil is the *only-begotten one*, the reflection of the Father, Abatur, who begets him

by looking into the "dark water". Sophia Achamoth also begets her Son Ilda-Baoth the *Demiurge*, by looking into the chaos of matter. But the Lord Mano, "the Lord of loftiness, the Lord of all genii", is higher than the Father, in this kabalistic *Codex*—one is purely spiritual, the other material. So, for instance, while Abatur's "only-begotten" one is the genius Fetahil, the Creator of the physical world, Lord Mano, the "Lord of Celsitude", who is the son of Him, who is "the Father of all who preach the Gospel", produces also an "only-begotten" one, the Lord Lehdaio, "a just Lord". He is the Christos, the anointed, who pours out the "grace" of the Invisible Jordan, the Spirit of the *Highest Crown*. (See for further information *Isis Unveiled*. Vol. II., pp. 227, *et. seq*.)

Manodhâtu (*Sk*.). *Lit*., the "World of the mind", meaning not only all our mental faculties, but also one of the divisions of the plane of mind. Each human being has his *Manodhatu* or plane of thought proportionate with the degree of his intellect and his mental faculties, beyond which he can go only by studying and developing his higher spiritual faculties in one of the higher spheres of thought.

Manomaya Kosha (*Sk*.). A Vedantic term, meaning the *Sheath* (*Kosha*) of the *Manomaya*, an equivalent for fourth and fifth "principles" in man. In esoteric philosophy this "Kosha" corresponds to the dual *Manas*.

Manticism, or *Mantic Frenzy*. During this state was developed the gift of prophecy. The two words are nearly synonymous. One was as honoured as the other. Pythagoras and Plato held it in high esteem, and Socrates advised his disciples to study Manticism. The Church Fathers, who condemned so severely the *mantic frenzy* in Pagan priests and Pythiæ, were not above applying it to their own uses. The Montanists, who took their name from Montanus, a bishop of Phrygia, who was considered divinely inspired, contended with the *μάντεις* (manteis) or prophets. "Tertullian, Augustine, and the martyrs of Carthage, were of the number", says the author of *Prophecy*, *Ancient and Modern*. "The Montanists seem to have resembled the *Bacchantes* in the wild enthusiasm that characterized their orgies," he adds. There is a diversity of opinion as to the origin of the word *Manticism*. There was the famous Mantis the Seer, in the days of Melampus and Prœtus, King of Argos; and there was Manto, the daughter of the prophet of Thebes, herself a prophetess. Cicero describes prophecy and mantic frenzy, by saying, that "in the inner recesses of the mind is divine prophecy hidden and confined, a divine impulse, which when it burns more vividly is called furor", frenzy. (*Isis Unveiled*.)

Mantra period (*Sk*.). One of the four periods into which Vedic literature has been divided.

Mantra Shâstra (*Sk.*). Brahmanical writings on the occult science of incantations.

Mantra Tantra Shâstras (*Sk.*). Works on incantations, but specially on magic.

Mantras (*Sk.*). Verses from the Vedic works, used as incantations and charms. By Mantras are meant all those portions of the Vedas which are distinct from the *Brahmanas*, or their interpretation.

Mantrika Sakti (*Sk.*). The power, or the occult potency of mystic words, sounds, numbers or letters in these Mantras.

Manjusri (*Tib.*). The God of Wisdom. In Esoteric philosophy a certain Dhyan Chohan.

Manu (*Sk.*). The great Indian legislator. The name comes from the Sanskrit root *man* "to think"—mankind really, but stands for Swâyambhuva, the first of the Manus, who started from *Swâyambhu*, "the self-existent" hence the *Logos*, and the progenitor of mankind. Manu is the first Legislator, almost a Divine Being.

Manu Swâyambhuva (*Sk.*). The heavenly man. Adam-Kadmon, the synthesis of the fourteen Manus.

Manus (*Sk.*). The fourteen Manus are the patrons or guardians of the race cycles in a Manvantara, or Day of Brahmâ. The primeval Manus are seven, they become fourteen in the *Purânas*.

Manushi or *Manushi Buddhas* (*Sk.*). Human Buddhas, Bodhisattvas, or incarnated Dhyan Chohans.

Manvantara (*Sk.*). A period of manifestation, as opposed to Pralaya (dissolution, or rest), applied to various cycles, especially to a Day of Brahmâ, 4,320,000,000 Solar years—and to the reign of one Manu—308,448,000. (See Vol. II. of the *Secret Doctrine*, p. 68 *et. seq.*) *Lit.*, *Manuantara*—between Manus.

Maquom (*Chald.*). "A secret place" in the phraseology of the *Zohar*, a concealed spot, whether referring to a sacred shrine in a temple, to the "Womb of the World", or the human womb. A Kabalistic term.

Mâra (*Sk.*). The god of Temptation, the *Seducer* who tried to turn away Buddha from his PATH. He is called the "Destroyer" and "Death" (of the Soul). One of the names of Kâma, God of love.

Marabut. A Mahometan pilgrim who has been to Mekka, a saint. After his death his body is placed in an open sepulchre built above ground, like other buildings, but in the middle of the streets and public places of populated cities. Placed inside the small and only room of the tomb (and several such public sarcophagi of brick and mortar may be seen to this day in the streets and squares of Cairo), the devotion of the wayfarers keeps a lamp ever burning at his head. The tombs of some of

these marabuts are very famous for the miracles they are alleged to perform.

Marcionites. An ancient Gnostic Sect founded by Marcion who was a devout Christian as long as no dogma of human creation came to mar the purely transcendental, and metaphysical concepts, and the *original* beliefs of the early Christians. Such primitive beliefs were those of Marcion. He denied the *historical* facts (as now found in the Gospels) of Christ's birth, incarnation and passion, and also the resurrection of the body of Jesus, maintaining that such statements were simply the *carnalization* of metaphysical allegories and symbolism, and a degradation of the true spiritual idea. Along with all the other Gnostics, Marcion accused the "Church Fathers", as Irenæus himself complains, of "framing their (Christian) doctrine according to the capacity of their hearers, fabling blind things for the blind, according to their blindness; for the dull, according to their dulness: for those in error, according to their errors."

Mârga (*Sk.*). The "Path", The *Ashthânga mârga*, the "holy" or sacred path is the one that leads to Nirvâna. The eight-fold path has grown out of the seven-fold path, by the addition of the (now) first of the eight Marga; *i.e.*, "the possession of orthodox views"; with which a *real Yogâcharya* would have nothing to do.

Mârîchi (*Sk.*). One of the "mind-born" sons of Brahmâ in the *Purânas*. Brahmans make of him the personified light, the parent of Sûrya, the Sun and the direct ancestor of Mahâkâsyapa. The Northern Buddhists of the Yogachârya School, see in Mârîchi Deva, a Bodhisattva, while Chinese Buddhists (especially the Tauists), have made of this conception the Queen of Heaven, the goddess of light, ruler of the sun and moon. With the pious but illiterate Buddhists, her magic formula "Om Mâ hi svâha" is very powerful. Speaking of Mâ hi, Eitel mentions "Georgi, who explains the name as a 'Chinese transcription of the name of the holy Virgin Mary'" (!!). As Mâ chi is the chief of the Maruts and one of the seven primitive Rishis, the supposed derivation does seem a little far fetched.

Mârishâ (*Sk.*). The daughter of the Sage Kanda and Pramlochâ, the Apsara-demon from Indra's heaven. She was the mother of Daksha. An allegory referring to the Mystery of the Second and Third human Races.

Martinists. A Society in France, founded by a great mystic called the Marquis de St. Martin, a disciple of Martinez Pasqualis. It was first established at Lyons as a kind of occult Masonic Society, its members believing in the possibility of communicating with Planetary

Spirits and minor Gods and genii of the ultramundane Spheres. Louis Claude de St. Martin, born in 1743, had commenced life as a brilliant officer in the army, but left it to devote himself to study and the *belles lettres*, ending his career by becoming an ardent Theosophist and a disciple of Jacob Boehmen. He tried to bring back Masonry to its primeval character of Occultism and Theurgy, but failed. He first made his "Rectified Rite" to consist of ten degrees, but these were brought down owing to the study of the original Masonic orders—to seven. Masons complain that he introduced certain ideas and adopted rites "at variance with the archæological history of Masonry"; but so did Cagliostro and St Germain before him, as all those who knew well the origin of Free masonry.

Mârttanda, (*Sk*.). The Vedic name of the Sun.

Mârut Jivas (*Sk*.). The monads of Adepts who have attained the final liberation, but prefer to re-incarnate on earth for the sake of Humanity. Not to be confused, however, with the *Nirmânakâyas*, who are far higher.

Mâruts (*Sk*.). With the Orientalists Storm-Gods, but in the *Veda* something very mystical. In the esoteric teachings as they incarnate in every round, they are simply identical with some of the Agnishwatta Pitris, the Human intelligent Egos. Hence the allegory of Siva transforming the *lumps of flesh into boys*, and calling them Maruts, to show senseless men transformed by becoming the Vehicles of the Pitris or Fire Maruts, and thus rational beings.

Masben ∴ (*Chald*.). A Masonic term meaning "the Sun in putrefaction". Has a direct reference—perhaps forgotten by the Masons—to their "Word at Low Breath".

Mash-Mak. By tradition an Atlantean word of the fourth Race, to denote a mysterious Cosmic fire, or rather Force, which was said to be able to pulverize in a second whole cities and disintegrate the world.

Masorah (*Heb*.). The name is especially applied to a collection of notes, explanatory, grammatical and critical, which are found on the margin of ancient Hebrew MSS., or scrolls of the Old Testament. The Masoretes were also called Melchites.

Masoretic Points, or *Vowels* (*Heb*.). Or, as the system is now called, *Masóra* from *Massoreh* or *Massoreth*, "tradition", and *Mâsar*, to "hand down". The Rabbins who busied themselves with the *Masorah*, hence called Masorites, were also the inventors of the Masoretic points, which are supposed to give the vowelless words of the Scriptures their true pronunciation, by the addition of points representing vowels to the consonants. This was the invention of the learned and cunning Rabbins of the School of Tiberias (in the ninth century of our era), who,

by doing so, have put an entirely new construction on the chief words and names in the Books of Moses, and made thereby confusion still more confounded. The truth is, that this scheme has only added additional blinds to those already existing in the *Pentateuch* and other works.

Mastaba (*Eg*.). The upper portion of an Egyptian tomb, which, say the Egyptologists, consisted always of three parts: namely (1) the *Mastaba* or memorial chapel above ground, (2) a *Pit* from twenty to ninety feet in depth, which led by a passage, to (3) the *Burial Chamber*, where stood the *Sarcophagus*, containing the *mummy* sleeping its sleep of long ages. Once the latter interred, the pit was filled up and the entrance to it concealed. Thus say the Orientalists, who divide the last resting place of the mummy on almost the same principles as theologians do man—into body, soul, and spirit or mind. The fact is, that these tombs of the ancients were symbolical like the rest of their sacred edifices, and that this symbology points directly to the septenary division of man. But in death the order is reversed; and while the *Mastaba* with its scenes of daily life painted on the walls, its *table of offerings*, to the *Larva*, the *ghost*, or "Linga Sarira", was a memorial raised to the two Principles and Life which had quitted that which was a lower *trio* on earth; the Pit, the Passage, the Burial Chambers and the mummy in the Sarcophagus, were the objective symbols raised to the two perishable "principles", the *personal* mind and Kama, and the three imperishable, the higher Triad, now merged into one. This "One" was the Spirit of the Blessed now resting in the Happy Circle of Aanroo.

Matari Svan (*Sk*.). An aerial being shown in *Rig-Veda* bringing down *agni* or *fire* to the *Bhrigus*; who are called "The Consumers", and are described by the Orientalists as "a class of mythical beings who belonged to the middle or aerial class of gods". In Occultism the Bhrigus are simply the "Salamanders" of the Rosicrucians and Kabalists.

Materializations. In Spiritualism the word signifies the objective appearance of the so-called "Spirits" of the dead, who reclothe themselves occasionally in matter; *i.e*., they form for themselves out of the materials at hand, which are found in the atmosphere and the emanations of those present, a temporary body bearing the human likeness of the defunct as he appeared, when alive. Theosophists accept the phenomenon of "materialization"; but they reject the theory that it is produced by "Spirits", *i.e*., the immortal principles of the disembodied persons. Theosophists hold that when the phenomenon is genuine—and it is a fact of rarer occurrence than is generally believed—it is produced by the *larvæ*, the *eidola* or Kamalokic "ghosts" of the dead personalities. (See

"Kâmadhâtu", "Kâmaloka" and "Kâmarupa".) As Kâmaloka is on the earth plane and differs from its degree of materiality only in the degree of its plane of consciousness, for which reason it is concealed from our normal sight, the occasional apparition of such shells is as natural as that of electric balls and other atmospheric phenomena. Electricity as a fluid, or atomic matter (for Theosophists hold with Maxwell that it *is* atomic), though invisible, is ever present in the air, and manifests under various shapes, but only when certain conditions are there to "materialize" the fluid, when it passes from its own on to our plane and makes itself objective. Similarly with the *eidola* of the dead. They are present, around us, but being on another plane do not see us any more than we see them. But whenever the strong desires of living men and the conditions furnished by the abnormal constitutions of mediums are combined together, these *eidola* are drawn—nay, *pulled* down from their plane on to ours and made objective. This is *Necromancy*; it does no good to the dead, and great harm to the living, in addition to the fact that it interferes with a law of nature. The occasional materialization of the "astral bodies" or *doubles* of living persons is quite another matter. These "astrals" are often mistaken for the apparitions of the dead, since, chameleon-like, our own "Elementaries", along with those of the disembodied and cosmic Elementals, will often assume the appearance of those images which are strongest in our thoughts. In short, at the so-called "materialization" s ances it is those present and the medium, who *create* the peculiar likeness of the *apparitions*. Independent "apparitions" belong to another kind of psychic phenomena. Materializations are also called "form-manifestations" and "portrait statues". To call them materialized spirits is inadmissible, for they are not spirits but animated portrait-statues, indeed.

Mathadhipatis (*Sk.*). Heads of various religious Brotherhoods in India, High Priests in Monasteries.

Matrâ (*Sk.*). The shortest period of time as applied to the duration of sounds, equal to the twinkling of the eye.

Mâtrâ (*Sk.*). The quantity of a Sanskrit Syllable.

Mâtripadma (*Sk.*). The mother-lotus; the womb of Nature.

Mâtris (*Sk.*). "Mothers," the divine mothers. Their number is seven. They are the female aspects and powers of the gods.

Matronethah (*Heb. Kab.*). Identical with *Malcuth*, the tenth Sephira. *Lit.*, Matrona is the "inferior mother".

Matsya (*Sk.*). "A fish." *Matsya avatar* was one of the earliest incarnations of Vishnu.

Matsya Purâna (*Sk.*). The Scripture or Purâna which treats of that incarnation.

Mâyâ (*Sk.*). Illusion; the cosmic power which renders phenomenal existence and the perceptions thereof possible. In Hindu philosophy that alone which is changeless and eternal is called *reality*; all that which is subject to change through decay and differentiation and which has therefore a beginning and an end is regarded as *mâyâ*—illusion.

Mâyâ Moha (*Sk.*). An illusive form assumed by Vishnu in order to deceive ascetic Daityas who were becoming too holy through austerities and hence too dangerous in power, as says the *Vishnu Purâna*.

Mâyâvi Rûpa (*Sk.*). "Illusive form"; the "double" in esoteric philosophy; *döppelganger* or *perisprit* in German and French.

Mayavic Upadhi (*Sk.*). The covering of illusion, phenomenal appearance.

Mazdeans. From (Ahura) Mazda. (See Spiegel's *Yasna*, xl.) They were the ancient Persian nobles who worshipped Ormazd, and, rejecting images, inspired the Jews with the same horror for every concrete representation of the Deity. They seem in Herodotus' time to have been superseded by the Magian religionists. The Parsis and Gebers, (*geberim*, mighty men, of *Genesis* vi. and x. 8) appear to be Magian religionists.

Mazdiasnian. Zoroastrian; lit., "worshipping god".

M'bul (*Heb.*). The "waters of the flood". Esoterically, the periodical outpourings of astral impurities on to the earth; periods of psychic crimes and iniquities, or of regular moral cataclysms.

Medinî (*Sk.*). The earth; so-called from the marrow (*medas*) of two demons. These monsters springing from the ear of the sleeping Vishnu, were preparing to kill Brahmâ who was lying on the lotus which grows from Vishnu's navel, when the god of Preservation awoke and killed them. Their bodies being thrown into the sea produced such a quantity of fat and marrow that Nârâyana used it to form the earth with.

Megacosm (*Gr.*). The world of the Astral light, or as explained by a puzzled Mason "a great world, not identical with Macrocosm, the Universe, but something between it and Microcosm, the little world" or man.

Mehen (*Eg.*). In popular myths, the great serpent which represents the lower atmosphere. In Occultism, the world of the *Astral light*, called symbolically the Cosmic Dragon and the Serpent. (See the works of Eliphaz Lévi, who called this light *le Serpent du Mal*, and by other names, attributing to it all the evil influences on the earth.)

Melekh (*Heb.*). Lit., "a King". A title of the Sephira Tiphereth,

the V, or *vau* in the tetragrammaton—the son or *Microprosopus* (the Lesser Face).

Melhas (*Sk*.). A class of fire-gods or Salamanders.

Memrab (*Heb*.). In the Kabala, "the voice of the will"; *i.e*., the collective forces of nature in activity, called the "Word", or *Logos*, by the Jewish Kabalists.

Mendæans (*Gr*.). Also called *Sabians*, and St. John Christians. The latter is absurd, since, according to all accounts, and even their own, they have nothing at all to do with Christianity, *which they abominate*. The modern sect of the Mendæans is widely scattered over Asia Minor and elsewhere, and is rightly believed by several Orientalists to be a direct surviving relic of the Gnostics. For as explained in the *Dictionnaire des Apocryphes* by the Abbé Migne (art. "Le Code Nazar an" vulgaire-ment appel "*Livre d'Adam*"), the Mendæans (written in French *Mandaïtes*, which name they pronounce as *Mandai*) "properly signifies science, knowledge or *Gnosis*. Thus it is the equivalent of *Gnostics*" (*loc*. *cit*. note p. 3). As the above cited work shows, although many travellers have spoken of a sect whose followers are variously named Sabians, St. John's Christians and Mendæans, and who are scattered around *Schat-Etarab* at the junction of the Tigris and Euphrates (principally at Bassorah, Hoveïza, Korna, etc.), it was Norberg who was the first to point out a tribe belonging to the same sect established in Syria. And they are the most interesting of all. This tribe, some 14,000 or 15,000 in number, lives at a day's march east of Mount Lebanon, principally at Elmerkah, (Lata-Kieh). They call themselves indifferently Nazarenes and Galileans, as they originally come to Syria from Galilee. They claim that their religion is the same as that of St. John the Baptist, and that it has not changed one bit since his day. On festival days they clothe themselves in camel's skins, sleep on camel's skins, and eat locusts and honey as did their "Father, St. John the Baptist". Yet they call Jesus Christ an *impostor*, a *false Messiah*, and Nebso (or the planet Mercury in its evil side), and show him as a production of the Spirit of the "seven badly-disposed stellars" (or planets). See *Codex Nazaræus*, which is their Scripture.

Mendes (*Gr*.). The name of the *demon-goat*, alleged by the Church of Rome to have been *worshipped* by the Templars and other Masons. But this goat was a myth created by the evil fancy of the *odium theologicum*. There never was such a creature, nor was its worship known among Templars or their predecessors, the Gnostics. The god of Mendes, or the Greek Mendesius, a name given to Lower Egypt in pre-Christian days, was the ram-headed god Ammon, the living and holy spirit of *Ra*, the life-giving sun; and this led certain Greek authors into the error of

affirming that the Egyptians called the "goat" (or the *ram*-headed god) himself, Mendes. Ammon was for ages the chief deity of Egypt, the supreme god; *Amoun-Ra* the "hidden god", or *Amen* (the concealed) the *Self-engendered* who is "his own father and his own son". Esoterically, he was *Pan*, the god of nature or nature personified, and probably the cloven foot of Pan the *goat-footed*, helped to produce the error of this god being a goat. As Ammon's shrine was at *Pa-bi-neb-tat*, "the dwelling of *Tat* or Spirit, Lord of Tat" (*Bindedi* in the Assyrian inscriptions), the Greeks first corrupted the name into *Bendes* and then into *Mendes* from "Mendesius". The "error" served ecclesiastical purposes too well to be made away with, even when recognized.

Mensambulism (*Lat.*). A word coined by some French Kabalists to denote the phenomenon of "table turning" from the Latin *mensa*, a table.

Meracha phath (*Heb.*). Used of the "breathing" of the divine Spirit when in the act of hovering over the waters of space before creation (See *Siphra Dzeniutha*).

Mercavah or *Mercabah* (*Heb.*). A chariot: the Kabalists say that the Supreme after he had established the Ten Sephiroth used them as a chariot or throne of glory on which to descend upon the souls of men.

Merodach (*Chald.*). God of Babylon, the Bel of later times. He is the son of Davkina, goddess of the lower regions, or the earth, and of Hea, God of the Seas and Hades with the Orientalists; but esoterically and with the Akkadians, the Great God of Wisdom, "he who resurrects the dead". Hea, Ea, Dagon or Oannes and Merodach are one.

Meru (*Sk.*). The name of an alleged mountain in the centre (or "navel") of the earth where Swarga, the Olympus of the Indians, is placed. It contains the "cities" of the greatest gods and the abodes of various Devas. Geographically accepted, it is an unknown mountain north of the Himalayas. In tradition, Meru was the "Land of Bliss" of the earliest Vedic times. It is also referred to as *Hemâdri* "the golden mountain", *Ratnasânu*, "jewel peak", *Karnikâchala*, "lotus-mountain", and *Amarâdri* and *Deva-parvata*, "the mountain of the gods" The Occult teachings place it in the very centre of the North Pole, pointing it out as the site of the first continent on our earth, after the solidification of the globe.

Meshia and *Meshiane* (*Zend.*). The Adam and Eve of the Zoroastrians, in the early Persian system; the first human couple.

Mesmer, *Friedrich Anton*. The famous physician who rediscovered and applied practically that magnetic fluid in man which was called animal magnetism and since then Mesmerism. He was born in Schwaben, in 1734 and died in 1815. He was an initiated member of the Brother-

hoods of the *Fratres Lucis* and of Lukshoor (or Luxor), or the Egyptian Branch of the latter. It was the Council of "Luxor" which selected him—according to the orders of the "Great Brotherhood"—to act in the XVIIIth century as their usual pioneer, sent in the last quarter of every century to enlighten a small portion of the Western nations in occult lore. It was St. Germain who supervised the development of events in this case; and later Cagliostro was commissioned to help, but having made a series of mistakes, more or less fatal, he was *recalled*. Of these three men who were at first regarded as quacks, Mesmer is already vindicated. The justification of the two others will follow in the next century. Mesmer founded the "Order of Universal Harmony" in 1783, in which presumably only animal magnetism was taught, but which in reality expounded the tenets of Hippocrates, the methods of the ancient *Asclepieia*, the Temples of Healing, and many other occult sciences.

Metatron (*Heb*.). The Kabbalistic "Prince of Faces", the Intelligence of the First Sephira, and the reputed ruler of Moses. His numeration is 314, the same as the deity title "Shaddai", Almighty. He is also the Angel of the world of Briah, and he who conducted the Israelites through the Wilderness, hence, the same as "the Lord God" Jehovah. The name resembles the Greek words *metathronon* or "beside the Throne". [w.w.w.]

Metempsychosis. The progress of the soul from one stage of existence to another. Symbolized as and vulgarly believed to be rebirths in animal bodies. A term generally misunderstood by every class of European and American society, including many scientists. *Metempsychosis* should apply to animals alone. The kabalistic axiom, "A stone becomes a plant, a plant an animal, an animal a man, a man a spirit, and a spirit a god", receives an explanation in Manu's *Mânava-Dharma-Shâstra* and other Brahmanical books.

Metis (*Gr*.). Wisdom. The Greek theology associated Metis—Divine Wisdom, with Eros—Divine Love. The word is also *said* to form part of the Templars' deity or idol Baphomet, which some authorities derive from *Baphe*, baptism, and *Metis*, wisdom; while others say that the idol represented the two teachers whom the Templars equally denied, *viz*., Papa or the Pope, and Mahomet. [w.w.w.]

Midgard (*Scand*.). The great snake in the *Eddas* which gnaws the roots of the *Yggdrasil*—the Tree of Life and the Universe in the legend of the Norsemen. Midgard is the Mundane Snake of Evil.

Midrashim (*Heb*.). "Ancient"—the same as *Purâna*; the ancient writings of the Jews as the *Purânas* are called the "Ancient" (Scriptures) of India.

Migmar (*Tib.*). The planet Mars.

Mîmânsâ (*Sk.*). A school of philosophy; one of the six in India. There are two Mîmânsâ the older and the younger. The first, the "Pârva-   ânsâ", was founded by Jamini, and the later or "Uttara   ânsâ", by a Vyasa—and is now called the Vedânta school. Sankarâchârya was the most prominent apostle of the latter. The Vedânta school is the oldest of all the six *Darshana* (*lit.*, "demonstrations"), but even to the Pûrva-Mîmânsâ no higher antiquity is allowed than 500 B.C. Orientalists in favour of the absurd idea that all these schools are "due to Greek influence", in order to have them fit their theory would make them of still later date. The *Shad-darshana* (or Six Demonstrations) have all a starting point in common, and maintain that *ex nihilo nihil fit*.

Mimir (*Scand.*). A wise giant in the *Eddas*. One of the Jotuns or Titans. He had a well which he watched over (Mimir's well), which contained the waters of Primeval Wisdom, by drinking of which Odin acquired the knowledge of all past, present, and future events.

Minas (*Sk.*). The same as Meenam, the Zodiacal sign *Pisces* or Fishes.

Minos (*Gr.*). The great Judge in Hades. An ancient King of Crete.

Miölner (*Scand.*). The storm-hammer of Thor (See "Svastica") made for him by the Dwarfs; with it the God conquered men and gods alike. The same kind of magic weapon as the Hindu *Agneyastra*, the fire-weapon.

Mirror. The Luminous Mirror, *Aspaqularia nera*, a Kabbalistic term, means the power of foresight and farsight, prophecy such as Moses had. Ordinary mortals have only the *Aspaqularia della nera* or Non Luminous Mirror, they see only in a glass darkly: a parallel symbolism is that of the conception of the Tree of Life, and that only of the Tree of Knowledge. [w.w.w.]

Mishnah (*Heb.*). The older portion of the Jewish Talmud, or oral law, consisting of supplementary regulations for the guidance of the Jews with an ample commentary. The contents are arranged in six sections, treating of Seeds, Feasts, Women, Damages, Sacred Things and Purification. Rabbi Judah Haunasee codified the Mishnah about A.D. 140. [w.w.w.]

Mistletoe. This curious plant, which grows only as a parasite upon other trees, such as the apple and the oak, was a mystic plant in several ancient religions, notably that of the Celtic Druids: their priests cut the Mistletoe with much ceremony at certain seasons, and then only with a specially consecrated golden knife. Hislop suggests as a religious explanation that the Mistletoe being a Branch growing out of a Mother tree was worshipped as a Divine Branch out of an Earthly Tree, the

union of deity and humanity. The name in German means "all heal". Compare the Golden Branch in Virgil's Æneid, vi. 126: and Pliny, Hist. Nat., xvii. 44. "*Sacerdos candida veste cultus arborem scandit, falce aurea demetit*." [w.w.w.]

Mitra or *Mithra*. (*Pers*.). An ancient Iranian deity, a sun-god, as evidenced by his being lion-headed. The name exists also in India and means a form of the sun. The Persian Mithra, he who drove out of heaven Ahriman, is a kind of Messiah who is expected to return as the judge of men, and is a *sin-bearing* god who atones for the iniquities of mankind. As such, however, he is directly connected with the highest Occultism, the tenets of which were expounded during the Mithraic Mysteries which thus bore his name.

Mitre. The head-dress of a religious dignitary, as of a Roman Catholic Bishop: a cap ending upwards in two lips, like a fish's head with open mouth—*os tincæ* associated with Dagon, the Babylonian deity, the word *dag* meaning fish. Curiously enough the *os uteri* has been so called in the human female and the fish is related to the *goddess* Aphrodite who sprang from the sea. It is curious also that the ancient Chaldee legends speak of a religious teacher coming to them springing out of the sea, named Oannes and Annedotus, half fish, half man. [w.w.w.]

Mizraim (*Eg*.). The name of Egypt in very ancient times, This name is now connected with Freemasonry. See the rite of Mizraim and the rite of Memphis in Masonic Cyclopædias.

Mlechchhas (*Sk*.). Outcasts. The name given to all foreigners, and those who are non-Aryas.

Mnevis (*Eg*.). The bull Mnevis, the Son of Ptah, and the symbol of the Sun-god Ra, as Apis was supposed to be Osiris in the sacred bull-form. His abode was at Heliopolis, the City of the Sun. He was black and carried on his horns the sacred uræus and disk.

Mobeds (*Zend*.). Parsi, or Zoroastrian priests.

Moira (*Gr*.). The same as the Latin *Fatum*—fate, destiny, the power which rules over the actions, sufferings, the life and struggles of men. But this is not *Karma*; it is only one of its agent-forces.

Moksha (*Sk*.). "Liberation." The same as Nirvâna; a post-mortem state of rest and bliss of the "Soul-Pilgrim".

Monad (*Gr*.). The Unity, the *one*; but in Occultism it often means the unified triad, Atma-Buddhi-Manas, or the duad, Atma-Buddhi, that immortal part of man which reincarnates in the lower kingdoms, and gradually progresses through them to Man and then to the final goal—Nirvâna.

Monas (*Gr*.). The same as the term *Monad*; "Alone", a unit. In

the Pythagorean system the duad emanates from the higher and solitary *Monas*, which is thus the "First Cause".

Monogenes (*Gr*.). *Lit*., "the only-begotten"; a name of Proserpine and other gods and goddesses.

Moon. The earth's satellite has figured very largely as an emblem in the religions of antiquity; and most commonly has been represented as Female, but this is not universal, for in the myths of the Teutons and Arabs, as well as in the conception of the Rajpoots of India (see Tod, *Hist*.), and in Tartary the moon was male. Latin authors speak of Luna. and also of Lunus, but with extreme rarity. The Greek name is Selene, the Hebrew Lebanah and also Yarcah. In Egypt the moon was associated with Isis, in Phenicia with Astarte and in Babylon with Ishtar. From certain points of view the ancients regarded the moon also as Androgyne. The astrologers allot an Influence to the moon over the several parts of a man, according to the several Zodiacal signs she traverses; as well as a special influence produced by the house she occupies in a figure.

The division of the Zodiac into the 28 mansions of the moon appears to be older than that into 12 signs: the Copts, Egyptians, Arabs, Persians and Hindoos used the division into 28 parts centuries ago, and the Chinese use it still.

The Hermetists said the moon gave man an astral form, while Theosophy teaches that the Lunar Pitris were the creators of our human bodies and lower principles. (See *Secret Doctrine* 1. 386.) [w.w.w.]

Moriah, ***Mount***. The site of King Solomon's first temple at Jerusalem according to tradition. It is to that mount that Abraham journeyed to offer Isaac in sacrifice.

Morya (*Sk*.). One of the royal Buddhist houses of Magadha; to which belonged Chandragupta and Asoka his grandson; also the name of a Rajpoot tribe.

Môt (*Phœn*.). The same as *ilus*, mud, primordial chaos; a word used in the Tyrrhenian Cosmogony (See "Suidas").

Mout or *Mooth* (*Eg*.). The mother goddess; the primordial goddess, for "all the gods are born from Mooth", it is said. Astronomically, the moon.

Mu (*Senzar*.). The mystic word (or rather a portion of it) in Northern Buddhism. It means the "destruction of temptation" during the course of Yoga practice.

Mudra (*Sk*.). Called the mystic seal. A system of occult signs made with the fingers. These signs imitate ancient Sanskrit characters of magic efficacy. First used in the Northern Buddhist Yogâcharya School,

they were adopted later by the Hindu Tantrikas, but often misused by them for *black* magic purposes.

Mukta and **Mukti** (*Sk*.). Liberation from sentient life; one beatified or liberated; a candidate for *Moksha*, freedom from flesh and matter, or life on this earth.

Mûlaprakriti (*Sk*.). The Parabrahmic root, the abstract deific feminine principle—undifferentiated substance. Akâsa. Literally, "the root of Nature" (*Prakriti*) or Matter.

Mulil (*Chald*.). A name of the Chaldean Bel.

Muluk-Taoos (*Arab*.). From *Maluh*, "Ruler", a later form of Moloch, Melek, Malayak and *Malachim*, "messengers", angels. It is the Deity worshipped by the *Yezidis*, a sect in Persia, kindly called by Christian theology "devil worshippers", under the form of a peacock. The Lord "Peacock" is not Satan, nor is it the devil; for it is simply the symbol of the *hundred eyed* Wisdom; the bird of Saraswati, goddess of Wisdom; of *Karttikeya* the *Kumâra*, the Virgin celibate of the Mysteries of Juno, and all the gods and goddesses connected with the secret learning.

Mummy. The name for human bodies embalmed and preserved according to the ancient Egyptian method. The process of mummification is a rite of extreme antiquity in the land of the Pharaohs, and was considered as one of the most sacred ceremonies. It was, moreover, a process showing considerable learning in chemistry and surgery. Mummies 5,000 years old and more, reappear among us as preserved and fresh as when they first came from the hands of the *Parashistes*.

Mumukshatwa (*Sk*.). Desire for liberation (from reincarnation and thraldom of matter).

Mundakya Upanishad (*Sk*.). *Lit*., the "Mundaka esoteric doctrine", a work of high antiquity. It has been translated by Raja Rammohun Roy.

Mundane *Egg* or *Tree*, or any other such symbolical object in the world Mythologies. *Meru* is a "Mundane Mountain"; the Bodhi Tree, or *Ficus religiosa*, is the Mundane Tree of the Buddhists; just as the Yggdrasil is the "*Mundane* Tree" of the Scandinavians or Norsemen.

Munis (*Sk*.). Saints, or Sages.

Murâri (*Sk*.). An epithet of Krishna or Vishnu; *lit*., the enemy of *Mura*—an Asura.

Mûrti (*Sk*.). A form, or a sign, or again a face, *e.g*., "Trimûrti", the "three Faces" or Images.

Murttimat (*Sk*.). Something inherent or incarnate in something else and inseparable from it; like *wetness* in water, which is coexistent and coeval with it. Used of some attributes of Brahmâ and other gods.

Muspel (*Scand.*). A giant in the *Edda*, the Fire-god, and the father of the Flames. It was these evil sons of the good Muspel who after threatening evil in Glowheim (Muspelheim) finally gathered into a formidable army, and fought the "Last Battle" on the field of Wigred. Muspel is rendered as "World (or Mundane) Fire". The conception Dark Surtur (black smoke) out of which flash tongues of flame, connects Muspel with the Hindu Agni.

Mutham or Mattam. (*Sk.*). Temples in India with cloisters and monasteries for regular ascetics and scholars.

Myalba (*Tib.*). In the Esoteric philosophy of Northern Buddhism, the name of our Earth, called *Hell* for those who reincarnate in it for punishment. Exoterically, Myalba is translated *a* Hell.

Mystagogy (*Gr.*). The doctrines or interpretations of the sacred mysteries.

Mysterium Magnum (*Lat.*). "The great Mystery", a term used in Alchemy in connection with the fabrication of the "Philosopher's Stone" and the "Elixir of Life".

Mysteries. Greek *teletai*, or finishings, celebrations of initiation or the Mysteries. They were observances, generally kept secret from the profane and uninitiated, in which were taught by dramatic representation and other methods, the origin of things, the nature of the human spirit, its relation to the body, and the method of its purification and restoration to higher life. Physical science, medicine, the laws of music, divination, were all taught in the same manner. The Hippocratic oath was but a mystic obligation. Hippocrates was a priest of Asklepios, some of whose writings chanced to become public. But the Asklepiades were initiates of the Æsculapian serpent-worship, as the Bacchantes were of the Dionysia; and both rites were eventually incorporated with the Eleusinia. The Sacred Mysteries were enacted in the ancient Temples by the initiated Hierophants for the benefit and instruction of the candidates. The most solemn and occult Mysteries were certainly those which were performed in Egypt by "the band of secret-keepers", as Mr. Bonwick calls the Hierophants. Maurice describes their nature very graphically in a few lines. Speaking of the Mysteries performed in Philæ (the Nile-island), he says that "it was in these gloomy caverns that the grand and mystic arcana of the goddess (Isis) were unfolded to the adoring aspirant, while the solemn hymn of initiation resounded through the long extent of these stony recesses". The word "mysteries" is derived from the Greek *muô*, "to close the mouth", and every symbol connected with them had a hidden meaning. As Plato and many other sages of antiquity affirm, the Mysteries were highly religious, moral and beneficent as a school of ethics. The Grecian mysteries, those of

Ceres and Bacchus, were only imitations of the Egyptian; and the author of *Egyptian Belief and Modern Thought*, informs us that our own "word *chape*l or *capella* is said to be the *Caph-El* or college of *El*, the Solar divinity". The well-known *Kabiri* are associated with the Mysteries. In short, the Mysteries were in every country a series of dramatic performances, in which the mysteries of cosmogony and nature, in general, were personified by the priests and neophytes, who enacted the part of various gods and goddesses, repeating supposed scenes (allegories) from their respective lives. These were explained in their hidden meaning to the candidates for initiation, and incorporated into philosophical doctrines.

Mystery Language. The sacerdotal secret jargon employed by the initiated priests, and used only when discussing sacred things. Every nation had its own "mystery" tongue, unknown save to those admitted to the Mysteries.

Mystes (*Gr.*). In antiquity, the name of the new Initiates; now that of Roman Cardinals, who having borrowed all their other rites and dogmas from Aryan, Egyptian and Hellenic "heathen", have helped themselves also to the *μυσις* of the neophytes. They have to *keep their eyes and mouth shut on their consecration* and are, therefore, called *Mystæ*.

Mystica Vannus Iacchi. Commonly translated the mystic *Fan*: but in an ancient terra-cotta in the British Museum the fan is a Basket such as the Ancients' Mysteries displayed with mystic contents: Inman says with emblematic *testes*. [w.w.w.]

N.

N.—The 14th letter in both the English and the Hebrew alphabets. In the latter tongue the *N* is called Nûn, and signifies a fish. It is the symbol of the female principle or the womb. Its numerical value is 50 in the Kabalistic system, but the Peripatetics made it equivalent to 900, and with a stroke over it ($\bar{N}$) 9,000. With the Hebrews, however, the *final Nun* was 700.

Naaseni. The Christian Gnostic sect, called Naasenians, or serpent worshippers, who considered the constellation of the Dragon as the symbol of their Logos or Christ.

Nabatheans. A sect almost identical in their beliefs with the Nazarenes and Sabeans, who had more reverence for John the Baptist than for Jesus. Maimonides identifies them with the astrolaters. . . "Respecting the beliefs of the *Sabeans*", he says, "the most famous is the book, *The agriculture of the Nabatheans*". And we know that the Ebionites, the first of whom were the friends and relatives of Jesus, according to tradition, in other words, the earliest and first Christians, "were the direct followers and disciples of the Nazarene sect", according to Epiphanius and Theodoret (See the *Contra Ebionites* of Epiphanius, and also "Galileans" and "Nazarenes").

Nabhi (*Sk.*). The father of Bhârata, who gave his name to *Bhârata Varsha* (land) or India.

Nabia (*Heb.*). Seership, soothsaying. This oldest and most respected of mystic phenomena is the name given to prophecy in the *Bible*, and is correctly included among the spiritual powers, such as divination, clairvoyant visions, trance-conditions, and oracles. But while enchanters, diviners, and even astrologers are strictly condemned in the Mosaic books, prophecy, seership, and *nabia* appear as the special gifts of heaven. In early ages they were all termed *Epoptai* (Seers), the Greek word for Initiates; they were also designated *Nebim*, "the plural of Nebo, the Babylonian god of wisdom." The Kabalist distinguishes between the *seer* and the *magician*; one is passive, the other active; *Nebirah*, is one who looks into futurity and a clairvoyant; *Nebi-poel*, he who possesses *magic powers*. We notice that Elijah and Apollonius resorted to the same means to isolate themselves from the disturbing influences of the outer world, *viz*., wrapping their heads entirely in a woollen mantle, from its being an electric non-conductor we must suppose.

Nabu (*Chald.*). Nebu or Nebo, generally; the Chaldean god of Secret Wisdom, from which name the Biblical, Hebrew term *Nabiim* (prophets) was derived. This son of Anu and Ishtar was worshipped chiefly at Borsippa; but he had also his temple at Babylon, above that of Bel, devoted to the seven planets. (See "Nazarenes" and "Nebo".)

Nâga (*Sk.*). Literally "Serpent". The name in the Indian Pantheon of the Serpent or Dragon Spirits, and of the inhabitants of Pâtâla, hell. But as Pâtâla means the *antipodes*, and was the name given to America by the ancients, who knew and visited that continent before Europe had ever heard of it, the term is probably akin to the Mexican *Nagals* the (now) sorcerers and medicine men. The Nagas are the Burmese *Nats*, serpent-gods, or "dragon demons". In Esotericism, however, and as already stated, this is a nick-name for the "wise men" or adepts. In China and Tibet, the "Dragons." are regarded as the titulary deities of the world, and of various spots on the earth, and the word is explained as meaning adepts, yogis, and narjols. The term has simply reference to their great knowledge and wisdom. This is also proven in the ancient *Sûtras* and Buddha's biographies. The *Nâga* is ever a wise man, endowed with extraordinary magic powers, in South and Central America as in India, in Chaldea as also in ancient Egypt. In China the "worship" of the Nâgas was widespread, and it has become still more pronounced since Nâgârjuna (the "great Nâga", the "great adept" literally), the fourteenth Buddhist patriarch, visited China. The "Nâgas" are regarded by the Celestials as "the tutelary Spirits or gods of the five regions or the four points of the compass and the centre, as the guardians of the five lakes and four oceans" (Eitel). This, traced to its origin and translated esoterically, means that the five continents and their five root-races had always been under the guardianship of "terrestrial deities", *i.e.*, Wise Adepts. The tradition that Nâgas washed Gautama Buddha at his birth, protected him and guarded the relics of his body when dead, points again to the Nâgas being only wise men, Arhats, and no monsters or Dragons. This is also corroborated by the innumerable stories of the conversion of Nâgas to Buddhism. The Nâga of a lake in a forest near Râjagriha and many other "Dragons" were thus converted by Buddha to the good Law.

Nâgadwîpa (*Sk.*). *Lit.*, "the island of the Dragons"; one of the *Seven Divisions* of Bhâratavarsha, or modern India, according to the *Purânas*. No proofs remain as to who were the Nâgas (a historical people however), the favourite theory being that they were a Scythic race. But there is no proof of this. When the Brahmans invaded India they "found a race of *wise* men, half-gods, half-demons", says the legend, men who were the teachers of other races and became likewise

the instructors of the Hindus and the Brahmans themselves. Nagpur is justly believed to be the surviving relic of Nâgadwîpa. Now Nagpur is virtually in Râjputana near Oodeypore, Ajmere, etc. And is it not well known that there was a time when Brahmans went to learn Secret Wisdom from the Râjputs? Moreover a tradition states that Apollonius of Tyana was instructed in magic by the *Nâgas* of Kashmere.

Nagal. The title of the chief Sorcerer or "medicine man" of some tribes of Mexican Indians. These keep always a *daimon* or god, in the shape of a serpent—and sometimes some other sacred animal—who is said to inspire them.

Nâgarâjas (*Sk.*). The usual name given to all the supposed "guardian Spirits" of lakes and rivers, meaning literally "Dragon Kings". All of these are shown in the Buddhist chronicles as having been converted to the Buddhist monastic life: *i.e.*, as becoming Arhats from the Yogis that they were before.

Nâgârjuna (*Sk.*). An Arhat, a hermit (a native of Western India) converted to Buddhism by Kapimala and the fourteenth Patriarch, and now regarded as a Bodhisattva-Nirmanakaya. He was famous for his dialectical subtlety in metaphysical arguments; and was the first teacher of the Amitâbha doctrine and a representative of the Mahâyâna School. Viewed as the greatest philosopher of the Buddhists, he was referred to as "one of the four suns which illumine the world". He was born 223 B.C., and going to China after his conversion converted in his turn the whole country to Buddhism.

Nagkon Wat (*Siam.*). Imposing ruins in the province of Siamrap (Eastern Siam), if ruins they may be called. An abandoned edifice of most gigantic dimensions, which, together with the great temple of Angkorthâm, are the best preserved relics of the past in all Asia. After the Pyramids this is the most occult edifice in the whole world. Of an oblong form, it is 796 feet in length and 588 in width, entirely built of stone, the roof included, but *without cement* like the pyramids of Ghizeh, the stones fitting so closely that the joints are even now hardly discernible. It has a central pagoda 250 feet in height from the first floor, and four smaller pagodas at the four corners, about 175 feet each. In the words of a traveller, (*The Land of the White Elephant*, Frank Vincent, p. 209) "in style and beauty of architecture, solidity of construction, and magnificent and elaborate carving and sculpture, the great Nagkon Wat has no superior, certainly no rival, standing at the present day." (See *Isis Unv.*, Vol. I. pp. 561-566.)

Nahash (*Heb.*). "The Deprived"; the Evil one or the Serpent, according to the Western Kabalists.

Nahbkoon (*Eg*.). The god who unites the "doubles", a mystical term referring to the human disembodied "principles".

Naimittika (*Sk*.). Occasional, or incidental; used of one of the four kinds of *Pralayas* (See "Pralaya").

Naïn (*Scand*.). The "Dwarf of Death".

Najo (*Hind*.). Witch; a sorceress.

Nakshatra (*Sk*.). Lunar asterisms.

Namah (*Sk*.). In Pali *Namo*. The first word of a daily invocation among Buddhists, meaning "I humbly trust, or adore, or acknowledge" the Lord; as: "Namo tasso Bhagavato Arahato" etc., addressed to Lord Buddha. The priests are called "Masters of Namah"—both Buddhist and Taoist, because this word is used in liturgy and prayers, in the invocation of the *Triratna* (*q.v*.), and with a slight change in the occult incantations to the *Bodhisvattvas* and *Nirmânakâyas*.

Nanda (*Sk*.). One of the Kings of Magadha (whose dynasty was overthrown by Chandragupta *q.v*.).

Nandi (*Sk*.). The sacred white bull of Siva and his *Vâhan* (Vehicle).

Nanna (*Scand*.). The beautiful bride of Baldur, who fought with the blind Hodur ("he who rules over darkness") and received his death from the latter by magic art. Baldur is the personification of Day, Hodur of Night, and the lovely Nanna of Dawn.

Nannak (*Chald*.), also *Nanar* and *Sin*. A name of the moon; said to be the son of *Mulil*, the older Bel and the Sun, in the later mythology. In the earliest, the Moon is far older than the Sun.

Nara (*Sk*.). "Man", the original, eternal man.

Nârâ. (*Sk*.). The waters of Space, or the Great Deep, whence the name of Nârâyana or Vishnu.

Nara Sinha (*Sk*.). *Lit*., "Man-lion"; an Avatar of Vishnu.

Nârada (*Sk*.). One of the Seven great Rishis, a Son of Brahmâ. This "Progenitor" is one of the most mysterious personages in the Brahmanical sacred symbology. Esoterically Nârada is the Ruler of events during various Karmic cycles, and the personification, in a certain sense, of the great human cycle; a Dhyan Chohan. He plays a great part in Brahmanism, which ascribes to him some of the most occult hymns in the *Rig Veda*, in which sacred work he is described as "of the Kanwa family". He is called Deva-Brahmâ, but as such has a distinct character from the one he assumes on earth—or Pâtâla. Daksha cursed him for his interference with his 5,000 and 10,000 sons, whom he persuaded to remain Yogins and *celibates*, to be reborn time after time on this earth (*Mahâbhârata*). But this is an allegory. He was the inventor of the

Vina, a kind of lute, and a great "lawgiver". The story is too long to be given here.

Nâraka (*Sk.*). In the popular conception, a hell, a "prison under earth". The hot and cold hells, each eight in number, are simply emblems of the globes of our septenary chain, with the addition of the "eighth sphere" supposed to be located in the moon. This is a transparent *blind*, as these "hells" are called *vivifying hells* because, as explained, any being dying in one is immediately born in the second, then in the third, and so on; life lasting in each 500 years (a blind on the number of cycles and reincarnations). As these hells constitute one of the six *gâti* (conditions of sentient existence), and as people are said to be reborn in one or the other according to their Karmic merits or demerits, the *blind* becomes self-evident. Moreover, these Nârakas are rather purgatories than hells, since release from each is possible through *the prayers and intercessions of priests for a consideration*, just as in the Roman Catholic Church, which seems to have copied the Chinese ritualism in this pretty closely. As said before, esoteric philosophy traces every hell to life on earth, in one or another form of sentient existence.

Nârâyana (*Sk.*). The "mover on the Waters" of space: a title of Vishnu, in his aspect of the Holy Spirit, moving on the Waters of Creation. (See *Manu*, Book II.) In esoteric symbology it stands for the primeval manifestation of the *life-principle*, spreading in infinite Space.

Nargal (*Chald.*). The Chaldean and Assyrian chiefs of the Magi (*Rab Mag*).

Narjol (*Tib.*). A Saint; a glorified Adept.

Naros or *Neros* (*Heb.*). A cycle, which the Orientalists describe as consisting of 600 years. But what years? There were three kinds of Neros: the greater, the middle and the less. It is the latter cycle only which was of 600 years. (See "Neros".)

Nâstika (*Sk.*). Atheist, or rather he who does not worship or recognize the gods and idols.

Nâth (*Sk.*). A Lord: used of gods and men; a title added to the first name of men and things as *Badrinath* (lord of mountains), a famous place of pilgrimage; *Gopinath* (lord of the shepherdesses), used of Krishna.

Nava Nidhi (*Sk.*). *Lit.*, "the nine Jewels"; a consummation of spiritual development, in mysticism.

Nazar (*Heb.*). One "set apart"; a temporary monastic class of celibates spoken of in the *Old Testament*, who married not, nor did they use wine during the time of their vow, and who wore their hair long,

cutting it only at their initiation. Paul must have belonged to this class of Initiates, for he himself tells the *Galatians* (1. 15) that he was *separated* or "set apart" from the moment of his birth; and that he had his hair cut at Cenchrea, because "he had a vow" (*Acts* xviii.18), *i.e*., had been initiated as a Nazar; after which he became a "master-builder" (1 *Corinth*. iii.10). Joseph is styled a Nazar (*Gen*. xlix. 26). Samson and Samuel were also Nazars, and many more.

Nazarenes (*Heb*.). The same as the St. John Christians; called the Mendæans or Sabeans. Those Nazarenes who left Galilee several hundred years ago and settled in Syria, east of Mount Lebanon, call themselves also Galileans; though they designate Christ "a false Messiah" and recognise only St. John the Baptist, whom they call the "Great Nazar". The Nabatheans with very little difference adhered to the same belief as the Nazarenes or the Sabeans. More than this—the Ebionites, whom Renan shows as numbering among their sect all the surviving relatives of Jesus, seem to have been followers of the same sect if we have to believe St. Jerome, who writes: "I received permission from the Nazaræans who at Beræa of Syria used this (Gospel of Matthew written in Hebrew) to translate it. . . . . The *Evangel* which the *Nazarenes* and *Ebionites use* which recently I translated from Hebrew into Greek." (Hieronymus' *Comment. to Matthew*, Book II., chapter xii., and Hieronymus' *De Viris Illust*. *cap* 3.) Now this supposed Evangel of Matthew, by whomsoever written, "exhibited matter", as Jerome complains (*loc. cit*.), "not for edification but for destruction" (of Christianity). But the fact that the Ebionites, the *genuine primitive Christians*, "rejecting the rest of the apostolic writings, made use only of this (Matthew's Hebrew) Gospel" (*Adv. Hær*., i. 26) is very suggestive. For, as Epiphanius declares, the Ebionites firmly believed, with the Nazarenes, that Jesus was but a man "of the seed of a man" (Epiph. *Contra Ebionites*). Moreover we know from the *Codex* of the Nazarenes, of which the "Evangel according to Matthew" formed a portion, that these Gnostics, whether Galilean, Nazarene or Gentile, call Jesus, in their hatred of astrolatry, in their Codex *Naboo-Meschiha* or "Mercury". (See "Mendæans"). This does not shew much orthodox Christianity either in the Nazarenes or the Ebionites; but seems to prove on the contrary that the Christianity of the early centuries and modern Christian theology are two entirely opposite things.

Nebban or **Neibban** (*Chin*.). The same as Nirvâna, *Nippang* in Tibet.

Nebo (*Chald*.). The same as the Hindu Budha, son of Soma the Moon, and Mercury the planet. (See "Nabu".)

Necromancy (*Gr*.). The raising of the images of the dead, considered

in antiquity and by *modern* Occultists as a practice of black magic. Iamblichus, Porphyry and other Theurgists have deprecated the practice, no less than did Moses, who condemned the "witches" of his day to death, the said witches being only Necromancers—as in the case of the Witch of Endor and Samuel.

Nehaschim (*Kab*.). "The serpent's works." It is a name given to the Astral Light, "the great deceiving serpent" (Mâyâ), during certain practical works of magic. (See *Sec. Doc.* II. 409.)

Neilos (*Gr*.). The river Nile; also a god.

Neith (*Eg*.). *Neithes*. The Queen of Heaven; the moon-goddess in Egypt. She is variously called *Nout*, *Nepte*, *Nur*. (For symbolism, see "Nout".)

Neocoros (*Gr*.). With the Greeks the guardian of a Temple.

Neophyte (*Gr*.). A novice; a postulant or candidate for the Mysteries. The methods of initiation varied. Neophytes had to pass in their trials through all the four elements, emerging in the fifth as glorified Initiates. Thus having passed through Fire (Deity), Water (Divine Spirit), Air (the Breath of God), and the Earth (Matter), they received a sacred mark, a *tat* and a *tau*, or a + and a ┬. The latter was the monogram of the Cycle called the Naros, or Neros. As shown by Dr. E. V. Kenealy, in his *Apocalypse*, the cross in symbolical language (one of the seven meanings) "+ exhibits at the same time three primitive letters, of which the word LVX or Light is compounded. . . . The Initiates were marked with this sign, when they were admitted into the perfect mysteries. We constantly see the Tau and the Resh united thus ⳩. Those two letters in the old Samaritan, as found on coins, stand, the first for 400, the second for 200 = 600. This is the staff of Osiris." Just so, but this does not prove that the Naros was a cycle of 600 years; but simply that one more pagan symbol had been appropriated by the Church. (See "Naros" and "Neros" and also "I. H. S.")

Neo-platonism. *Lit*., "The *new* Platonism" or Platonic School. An eclectic pantheistic school of philosophy founded in Alexandria by Ammonius Saccas, of which his disciple Plotinus was the head (A.D. 189-270). It sought to reconcile Platonic teachings and the Aristotelean system with oriental Theosophy. Its chief occupation was pure spiritual philosophy, metaphysics and mysticism. Theurgy was introduced towards its later years. It was the ultimate effort of high intelligences to check the ever-increasing ignorant superstition and *blind* faith of the times; the last product of Greek philosophy, which was finally crushed and put to death by brute force.

Nephesh Chia (*Kab*.). Animal or living Soul.

Nephesh (Heb.). Breath of life. *Anima*, *Mens*, *Vita*, Appetites. This term is used very loosely in the Bible. It generally means *prana* "life"; in the Kabbalah it is the animal passions and the animal Soul. [w.w.w.] Therefore, as maintained in theosophical teachings, *Nephesh* is the synonym of the Prâna-Kâmic Principle, or the vital animal Soul in man. [H. P. B.]

Nephilim (*Heb*.). Giants, Titans, the Fallen Ones.

Nephtys (*Eg*.). The sister of Isis, philosophically only one of her aspects. As Osiris and Typhon are one under two aspects, so Isis and Nephtys are one and the same symbol of nature under its dual aspect. Thus, while Isis is the wife of Osiris, Nephtys is the wife of Typhon, the foe of Osiris and his slayer, although she weeps for him. She is often represented at the bier of the great Sun-god, having on her head a disk between the two horns of a crescent. She is the genius of the lower world, and Anubis, the Egyptian Pluto, is called her son. Plutarch has given a fair esoteric explanation of the two sisters. Thus he writes: "Nephtys designs that which is under the earth, and which one sees not (i.e., its disintegrating and reproducing power), and Isis that which is above earth, and which is visible (or physical nature). . . . The circle of the horizon which divides these two hemispheres and which is common to both, is Anubis." The identity of the two goddesses is shown in that Isis is also called the mother of Anubis. Thus the two are the Alpha and Omega of Nature.

Nergal (*Chald*.). On the Assyrian tablets he is described as the "giant king of war, lord of the city of Cutha". It is also the Hebrew name for the planet Mars, associated invariably with ill-luck and danger. Nergal-Mars is the "shedder of blood". In occult astrology it is less malefic than Saturn, but is more active in its associations with men and its influence on them.

Neros (*Heb*.). As shown by the late E. V. Kenealy this "Naronic Cycle" was a *mystery*, a true "secret of god", to disclose which during the prevalence of the religious mysteries and the authority of the priests, meant death. The learned author seemed to take it for granted that the Neros was of 600 years duration, but he was mistaken. (See "Naros".) Nor were the establishment of the Mysteries and the rites of Initiation due merely to the necessity of perpetuating the knowledge of the true meaning of the Naros and keeping this cycle secret from the profane; for the Mysteries are as old as the present human race, and there were far more important secrets to veil than the figures of any cycle. (See "Neophyte" and "I. H. S.", also "Naros".) The mystery of 666, "the number of the great heart" so called, is far better represented by the *Tau* and the *Resh* than 600.

Nerthus (*Old Sax*.). The goddess of the earth, of love and beauty with the old Germans; the same as the Scandinavian Freya or Frigga. Tacitus mentions the great honours paid to Nerthus when her idol was carried on a car in triumph through several districts.

Neshamah (*Heb*.). Soul, *anima*, *afflatus*. In the Kabbalah, as taught in the Rosicrucian order, one of the three highest essences of the Human Soul, corresponding to the *Sephira Binah*. [w.w.w.]

Nesku or *Nusku* (*Chald*.). Is described in the Assyrian tablets as the "holder of the golden sceptre, the lofty god".

Netzach (*Heb*.). "Victory". The seventh of the Ten Sephiroth, a masculine active potency. [w.w.w.]

Nidâna (*Sk*.). The 12 causes of existence, or a chain of causation, "a concatenation of cause and effect in the whole range of existence through 12 links". This is the fundamental dogma of Buddhist thought, "the understanding of which solves the riddle of life, revealing the insanity of existence and preparing the mind for Nirvâna". (Eitel's *Sans*. *Chin*. *Dict*.) The 12 links stand thus in their enumeration. (1) *J ti*, or birth, according to one of the four modes of entering the stream of life and reincarnation—or *Chatur Yoni* (*q.v.*), each mode placing the being born in one of the six *Gâti* (*q.v.*). (2) *Jarâmarana*, or decrepitude and death, following the maturity of the *Skandhas* (*q.v.*). (3) *Bhava*, the Karmic agent which leads every new sentient being to be born in this or another mode of existence in the *Trailokya* and *Gâti*. (4) *Upâdâna*, the creative cause of *Bhava* which thus becomes the cause of *J ti* which is the effect; and this creative cause is *the clinging to life*. (5) *Trishnâ*, love, whether pure or impure. (6) *Vêdâna*, or sensation; perception by the senses, it is the 5th Skandha. (7) *Sparsa*, the sense of touch. (8) *Chadâyatana*, the organs of sensation. (9) *Nâmarûpa*, personality, *i.e*., a form with a name to it, the symbol of the unreality of material phenomenal appearances. (10) *Vijnâna*, the perfect knowledge of every perceptible thing and of all objects in their concatenation and unity. (11) *Samskâra*, action on the plane of illusion. (12) *Avidyâ*, lack of true perception, or ignorance. The Nidânas belonging to the most subtle and abstruse doctrines of the Eastern metaphysical system, it is impossible to go into the subject at any greater length.

Nidhi (*Sk*.). A treasure. Nine treasures belonging to the god Kuvera—the Vedic Satan—each treasure being under the guardianship of a demon; these are personified, and are the objects of worship of the Tantrikas.

Nidhogg (*Scand*.). The "Mundane" Serpent.

Nidra (*Sk*.). Sleep. Also the female form of Brahmâ.

Nifiheim (*Scand.*). The cold Hell, in the *Edda*. A place of eternal non-consciousness and inactivity. (See *Secret Doctrine*, Vol. II., p. 245).

Night of Brahmâ. The period between the dissolution and the active life of the Universe which is called in contrast the "Day of Brahmâ".

Nilakantha (*Sk.*). A name of Siva meaning " blue throated". This is said to have been the result of some poison administered to the god.

Nile-God (*Eg.*). Represented by a wooden image of the river god receiving honours in gratitude for the bounties its waters afford the country. There was a "celestial" Nile, called in the Ritual *Nen-naou* or "primordial waters"; and a terrestrial Nile, worshipped at *Nilopolis* and *Hapimoo*. The latter was represented as an androgynous being with a beard and breasts, and a fat blue face; green limbs and reddish body. At the approach of the yearly inundation, the image was carried from one place to another in solemn procession.

Nimbus (*Lat.*). The aureole around the heads of the Christ and Saints in Greek and Romish Churches is of Eastern origin. As every Orientalist knows, Buddha is described as having his head surrounded with shining glory six cubits in width; and, as shown by Hardy (*Eastern Monachism*), "his principal disciples are represented by the native painters as having a similar mark of eminence". In China, Tibet and Japan, the heads of the saints are always surrounded with a nimbus.

Nimitta (*Sk.*). 1. An interior illumination developed by the practice of meditation. 2. The efficient spiritual cause, as contrasted with *Upad na*, the material cause, in Vedânta philosophy. See also *Pradhâna* in Sânkhya philosophy.

Nine. The "Kabbalah of the Nine Chambers" is a form of secret writing in cipher, which originated with the Hebrew Rabbis, and has been used by several societies for purposes of concealment: notably some grades of the Freemasons have adopted it. A figure is drawn of two horizontal parallel lines and two vertical parallel lines across them, this process forms nine chambers, the centre one a simple square, the others being either two or three sided figures, these are allotted to the several letters in any order that is agreed upon. There is also a Kabbalstic attribution of the ten Sephiroth to these nine chambers, but this is not published. [w.w.w.]

Nirguna (*Sk.*). Negative attribute; unbound, or without *Gunas* (attributes), i.e., that which is devoid of all qualities, the opposite of Saguna, that which has attributes (*Secret Doctrine*, II. 95), *e.g.*, Parabrahmam is Nirguna; Brahmâ, Saguna. Nirguna is a term which shows the impersonality of the thing spoken of.

Nirmânakâya (*Sk.*). Something entirely different in esoteric philosophy from the popular meaning attached to it, and from the fancies of the Orientalists. Some call the *Nirmânakâya* body "Nirvâna with remains" (Schlagintweit, etc.) on the supposition, probably, that it is a kind of Nirvânic condition during which consciousness and *form* are retained. Others say that it is one of the *Trikâya* (three bodies), with the "power of assuming any form of appearance in order to propagate Buddhism" (Eitel's idea); again, that "it is the incarnate avatâra of a deity" (*ibid*.), and so on. Occultism, on the other hand, says: that Nirmânakâya, although meaning literally a transformed "body", is a state. The form is that of the adept or yogi who enters, or chooses, that *post mortem* condition in preference to the Dharmakâya or *absolute* Nirvânic state. He does this because the latter *kâya* separates him for ever from the world of form, conferring upon him a state of *selfish* bliss, in which no other living being can participate, the adept being thus precluded from the possibility of helping humanity, or even *devas*. As a Nirmânakâya, however, the man leaves behind him only his physical body, and retains every other "principle" save the Kamic—for he has crushed this out for ever from his nature, during life, and it can never resurrect in his *post mortem* state. Thus, instead of going into selfish bliss, he chooses a life of self-sacrifice, an existence which ends only with the life-cycle, in order to be enabled to help mankind in an invisible yet most effective manner. (See *The Voice of the Silence*, third treatise, "The Seven Portals".) Thus a Nirmânakâya is not, as popularly believed, the body "in which a Buddha or a Bodhisattva appears on earth", but verily one, who whether a *Chutuktu* or a *Khubilkhan*, an adept or a yogi during life, has since become a member of that invisible Host which ever protects and watches over Humanity within Karmic limits. Mistaken often for a "Spirit", a Deva, God himself, &c., a Nirmânakâya is ever a protecting, compassionate, verily a *guardian* angel, to him who becomes worthy of his help. Whatever objection may be brought forward against this doctrine; however much it is denied, because, forsooth, it has never been hitherto made public in Europe and therefore since it is unknown to Orientalists, it must needs be "a myth of modern invention"—no one will be bold enough to say that this idea of helping suffering mankind at the price of one's own almost interminable self-sacrifice, is not one of the grandest and noblest that was ever evolved from human brain.

Nirmathya (*Sk.*). The sacred fire produced by the friction of two pieces of wood—the "fire" called *Pavamâna* in the *Purânas*. The allegory contained therein is an occult teaching.

Nirriti (*Sk.*). A goddess of Death and Decay.

Nirukta (*Sk.*). An *anga* or limb, a division of the *Vedas*; a glossarial comment.

Nirupadhi (*Sk.*). Attributeless; the negation of attributes.

Nirvâna (*Sk.*). According to the Orientalists, the entire "blowing out", like the flame of a candle, the utter extinction of existence. But in the esoteric explanations it is the state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life goes, after the body dies, and occasionally, as in the case of Gautama Buddha and others, during life. (See "Nirvâ ".)

Nirvânî (Sk.). One who has attained Nirvâna—an emancipated soul. That Nirvâna means nothing of the kind asserted by Orientalists every scholar who has visited China, India and Japan is well aware. It is "*escape* from misery" but only from that of matter, freedom from *Klêsha*, or *Kâma*, and the complete extinction of animal desires. If we are told that *Abidharma* defines Nirvâna "as a state of absolute annihilation", we concur, adding to the last word the qualification "of everything connected with matter or the physical world", and this simply because the latter (as also all in it) is illusion, *mâyâ*. Sâkya-mûni Buddha said in the last moments of his life that "the spiritual body is immortal" (See *Sans*. *Chin*. *Dict*.). As Mr. Eitel, the scholarly Sinologist, explains it: "The popular exoteric systems agree in defining Nirvâna *negatively* as a state of absolute exemption from the circle of transmigration; as a state of entire freedom from all forms of existence; to begin with, freedom from all passion and exertion; a state of indifference to all sensibility"— and he might have added "death of all *compassion* for the world of suffering". And this is why the Bodhisattvas who prefer the Nirmânakâya to the Dharmakâya vesture, stand higher in the popular estimation than the Nirvânîs. But the same scholar adds that: "Positively (and esoterically) they define Nirvâna as the highest state of spiritual bliss, as absolute immortality through absorption of the soul (*spirit* rather) into itself, but *preserving individuality* so that, *e.g*., Buddhas, after entering Nirvâna, may reappear on earth"—*i.e*., in the future Manvantara.

Nîshada (*Sk.*). (1) One of the *seven* qualities of sound—the one and sole attribute of Akâsa; (2) the *seventh* note of the Hindu musical scale; (3) an outcast offspring of a Brahman and a Sudra mother; (4) a range of mountains south of Meru—north of the Himalayas.

Nissi (*Chald*.). One of the seven Chaldean gods.

Nîti (*Sk.*). *Lit*., Prudence, ethics.

Nitya Parivrita. (*Sk.*). *Lit*., continuous extinction.

Nitya Pralaya (*Sk*.). *Lit*., "perpetual" Pralaya or dissolution. It is the constant and imperceptible changes undergone by the atoms which last as long as a Mahâmanvantara, a whole age of Brahmâ, which takes fifteen figures to sum up. A stage of chronic change and dissolution, the stages of growth and decay. It is the duration of "Seven Eternities". (See *Secret Doctrine* I. 371, II. 69, 310.) There are four kinds of Pralayas, or states of changelessness. The Naimittika, when Brahmâ slumbers; the Prakritika, a partial Pralaya of anything during Manvantara; Atyantika, when man has identified himself with the One Absolute synonym of Nirvâna; and Nitya, for physical things especially, as a state of profound and dreamless sleep.

Nitya Sarga (*Sk*.). The state of constant creation or evolution, as opposed to *Nitya Pralaya*—the state of perpetual incessant dissolution (or change of atoms) disintegration of molecules, hence change of forms.

Nizir (*Chald*.). The "Deluge Mountain"; the Ararat of the Babylonians with "Xisuthrus" as Noah.

Nixies. The water-sprites; Undines.

Niyashes (*Mazd*.). Parsi prayers.

Nofir-hotpoo (*Eg*.). The same as the god *Khonsoo*, the lunar god of Thebes. *Lit*., "he who is in absolute rest". Nofir-hotpoo is one of the three persons of the Egyptian trinity, composed of Ammon, Mooth, and their son Khonsoo or Nofir-hotpoo.

Nogah (*Chald*.). Venus, the planet; glittering splendour.

Noo (*Eg*.). Primordial waters of space called "Father-Mother"; the "face of the deep" of the Bible; for above *Noo* hovers the Breath of *Kneph*, who is represented with the Mundane Egg in his mouth.

Noom (*Eg*.). A celestial sculptor, in the Egyptian legends, who creates a beautiful girl whom he sends like another Pandora to *Batoo* (or "man"), whose happiness is thereafter destroyed. The "sculptor" or artist is the same as Jehovah, the architect of the world, and the girl is "Eve".

Noon (*Eg*.). The celestial river which flows in *Noot*, the cosmic abyss or *Noo*. As all the gods have been generated in the *river* (the Gnostic *Pleroma*), it is called "the Father-Mother of the gods".

Noor Ilahee (*Arab*.). "The light of the Elohim", literally. This light is believed by some Mussulmen to be transmitted to mortals "through a hundred prophet-leaders". Divine knowledge; the Light of the Secret Wisdom.

Noot (*Eg*.). The heavenly abyss in the *Ritual* or the Book of the Dead. It is infinite space personified in the *Vedas* by Aditi, the goddess who, like Noon (*q.v.*) is the "mother of all the gods".

Norns (*Scand*.). The three sister goddesses in the *Edda*, who make known to men the decrees of *Orlog* or Fate. They are shown as coming out of the unknown distances *enveloped in a dark veil* to the Ash *Yggdrasil* (*q.v*.), and "sprinkle it daily with water from the Fountain of Urd, that it may not wither but remain green and fresh and strong" (*Asgard and the Gods*). Their names are "Urd", the Past; "Werdandi", the Present; and "Skuld", the Future, "which is either rich in hope or dark with tears". Thus they reveal the decrees of Fate "for out of the past and present the events and actions of the future are born" (*loc. cit*.).

Notaricon (*Kab*.). A division of the practical Kabbalah; treats of the formation of words from the initials or finals of the words in every sentence; or conversely it forms a sentence of words whose initials or finals are those of some word [w.w.w.].

Noumenon (*Gr*.). The true essential nature of being as distinguished from the illusive objects of sense.

Nous. (*Gr*.). A Platonic term for the Higher Mind or Soul. It means Spirit as distinct from animal Soul—*psyche*; divine consciousness or mind in man: *Nous* was the designation given to the Supreme deity (third *logos*) by Anaxagoras. Taken from Egypt where it was called *Nout*, it was adopted by the Gnostics for their first conscious Æon which, with the Occultists, is the third *logos*, cosmically, and the third "principle" (from above) or *manas*, in man. (See "Nout".)

Nout. (*Gr*.). In the Pantheon of the Egyptians it meant the "One-only-One", because they did not proceed in their popular or exoteric religion higher than the *third* manifestation which radiates from the *Unknown* and the *Unknowable*, the first unmanifested and the second *logoi* in the esoteric philosophy of every nation. The *Nous* of Anaxagoras was the *Mahat* of the Hindu Brahmâ, *the first manifested* Deity—"the Mind or Spirit self-potent"; this creative Principle being of course the *primum mobile* of everything in the Universe—its Soul and Ideation. (See "Seven Principles" in man.)

Number Nip. An Elf, the mighty King of the Riesengebirge, the most powerful of the genii in Scandinavian and German folk-lore.

Nuns. There were nuns in ancient Egypt as well as in Peru and old Pagan Rome. They were the "virgin brides" of their respective (Solar) gods. Says Herodotus, "The brides of Ammon are excluded from all intercourse with men", they are "the brides of Heaven"; and virtually they became dead to the world, just as they are now. In Peru they were "Pure Virgins of the Sun", and the *Pallakists* of Ammon-Ra are referred to in some inscriptions as the "divine spouses". "The sister of Oun-nefer, the chief prophet of Osiris, during the reign of Rameses II.," is described as "Taia, Lady Abbess of Nuns" (Mariette Bey).

Nuntis (*Lat*.). The "Sun-Wolf", a name of the planet Mercury. He is the Sun's attendant, *Solaris luminis particeps*. (See *Secret Doctrine*. II. 28.)

Nyâya (*Sk*.). One of the six *Darshanas* or schools of Philosophy in India; a system of Hindu logic founded by the Rishi Gautama.

Nyima (*Tib*.). The Sun—astrologically.

Nyingpo (*Tib*.). The same as Alaya, "the World Soul"; also called *Tsang*.

O.

O.—The fifteenth letter and fourth vowel in the English alphabet. It has no equivalent in Hebrew, whose alphabet with one exception is vowelless. As a numeral, it signified with the ancients 11; and with a dash on it 11,000. With other ancient people also, it was a very sacred letter. In the Dêvanâgari, or the characters of the gods, its significance is varied, but there is no space to give instances.

Oak, *sacred*. With the Druids the oak was a most holy tree, and so also with the ancient Greeks, if we can believe Pherecydes and his cosmogony, who tells us of the sacred oak "in whose luxuriant branches a serpent (*i.e.*, wisdom) dwelleth, and cannot be dislodged". Every nation had its own sacred trees, preeminently the Hindus.

Oannes. (*Gr.*). Musarus Oannes, the Annedotus, known in the Chaldean "legends", transmitted through Berosus and other ancient writers, as *Dag* or Dagon, the "man-fish". Oannes came to the early Babylonians as a reformer and an instructor. Appearing from the Erythræan Sea, he brought to them civilisation, letters and sciences, law, astronomy and religion, teaching them agriculture, geometry and the arts in general. There were Annedoti who came after him, five in number (our race being *the fifth*)—"all like Oannes in form and teaching the same"; but Musarus Oannes was the first to appear, and this he did during the reign of Ammenon, the third of the ten antediluvian Kings whose dynasty ended with Xisuthrus, the Chaldean Noah (See "Xisuthrus"). Oannes was "an *animal* endowed with reason . . . whose body was that of a fish, but *who had a human head under the fish's with feet also below*, *similar to those of a man*, subjoined to the fish's tail, and *whose voice and language too were articulate* and human" (Polyhistor and Apollodorus). This gives the key to the allegory. It points out Oannes, as a *man* and a "priest", an *Initiate*. Layard showed long ago (See *Nineveh*) that the "fish's head" was simply a head gear, the *mitre* worn by priests and gods, made in the form of a fish's head, and which in a very little modified form is what we see even now on the heads of high Lamas and Romish Bishops. Osiris had such a mitre. The fish's tail is simply the train of a long stiff mantle as depicted on some Assyrian tablets, the form being seen reproduced in the sacerdotal gold cloth garment worn during service by the modern Greek priests. This allegory of Oannes, the Annedotus, reminds us of the "Dragon" and

"Snake-Kings"; the *Nâgas* who in Buddhist legends instruct people in wisdom on lakes and rivers, and end by becoming converts to the good Law and *Arhats*. The meaning is evident. The "fish" is an old and very suggestive symbol in the Mystery-language, as is also "water". Ea or Hea was the god of the sea and Wisdom, and the sea serpent was one of his emblems, his priests being "serpents " or Initiates. Thus one sees why Occultism places Oannes and the other Annedoti in the group of those ancient "adepts" who were called "marine" or "water dragons"—*Nâgas*. Water typified their human origin (as it is a symbol of earth and matter and also of purification), in distinction to the "fire Nâgas" or the immaterial, Spiritual Beings, whether celestial Bodhisattvas or Planetary Dhyânis, also regarded as the instructors of mankind. The hidden meaning becomes clear to the Occultist, once he is told that "this being (Oannes) was accustomed to pass the day among men, teaching; and when the Sun had set, he retired again into the sea, passing the night in the deep, "*for he was amphibious*", *i.e*., he belonged to two planes: the spiritual and the physical. For the Greek word *amphibios* means simply "life on two planes", from *amphi*, "on both sides", and *bios*, "life". The word was often applied in antiquity to those men who, though still wearing a human form, had made themselves almost divine through knowledge, and lived as much in the spiritual supersensuous regions as on earth. Oannes is dimly reflected in Jonah, and even in John, the Precursor, both connected with Fish and Water.

Ob (*Heb*.). The astral light—or rather, its pernicious evil currents—was personified by the Jews as a Spirit, the Spirit of *Ob*. With them, any one who dealt with spirits and necromancy was said to be possessed by the Spirit of *Ob*.

Obeah. Sorcerers and sorceresses of Africa and the West Indies. A sect of black magicians, snake-charmers, enchanters, &c.

Occult Sciences. The science of the secrets of nature—physical and psychic, mental and spiritual; called Hermetic and Esoteric Sciences. In the West, the Kabbalah may be named; in the East, mysticism, magic, and Yoga philosophy, which latter is often referred to by the Chelas in India as the *seventh* "Darshana" (school of philosophy), there being only *six* Darshanas in India known to the world of the profane. These sciences are, and have been for ages, hidden from the vulgar for the very good reason that they would never be appreciated by the selfish educated classes, nor understood by the uneducated; whilst the former might misuse them for their own profit, and thus turn the divine science into *black magic*. It is often brought forward as an accusation against the Esoteric philosophy and the Kabbalah that their literature is full of "a

barbarous and meaningless jargon" unintelligible to the ordinary mind. But do not *exact* Sciences—medicine, physiology, chemistry, and the rest—do the same? Do not official Scientists equally veil their facts and discoveries with a newly coined and most barbarous Græco-Latin terminology? As justly remarked by our late brother, Kenneth Mackenzie—"To juggle thus with words, when the facts are so simple, is the art of the Scientists of the present time, in striking contrast to those of the XVIIth century, who called spades spades, and not 'agricultural implements'." Moreover, whilst their facts would be as simple and as comprehensible if rendered in ordinary language, the facts of Occult Science are of so abstruse a nature, that in most cases no words exist in European languages to express them; in addition to which our "jargon" is a *double* necessity—(*a*) for the purpose of describing clearly these *facts* to him who is versed in the Occult terminology; and (*b*) to conceal them from the profane.

Occultist. One who studies the various branches of occult science. The term is used by the French Kabbalists (See Eliphas vi's works). Occultism embraces the whole range of psychological, physiological, cosmical, physical, and spiritual phenomena. From the word *occultus* hidden or secret. It therefore applies to the study of the *Kabbalah*, astrology, alchemy, and all arcane sciences.

Od (*Gr*.). From *odos*, "passage", or passing of that force which is developed by various minor forces or agencies such as magnets, chemical or vital action, heat, light, &c. It is also called "odic" and "odylic force", and was regarded by Reichenbach and his followers as an independent entitative force—which it certainly is—stored in man as it is in Nature.

Odacon. The fifth Annedotus, or *Dagon* (See "Oannes") who appeared during the reign of Euedoreschus from Pentebiblon, also "from the Erythræan Sea like the former, having the same *complicated form between a fish and a man*" (Apollodorus, Cory p. 30).

Odem or *Adm* (*Heb*.). A stone (the cornelian) on the breast-plate of the Jewish High Priest. It is of red colour and possesses a great medicinal power.

Odin (*Scand*.). The god of battles, the old German *Sabbaoth*, the same as the Scandinavian *Wodan*. He is the great hero in the *Edda* and one of the creators of man. Roman antiquity regarded him as one with Hermes or Mercury (Budha), and modern Orientalism (Sir W. Jones) accordingly confused him with Buddha. In the Pantheon of the Norse men, he is the "father of the gods" and divine wisdom, and as such he is of course Hermes or the creative wisdom. Odin or Wodan in creating

the first man from trees—the Ask (ash) and Embla (the alder)—endowed them with life and soul, Honir with intellect, and Lodur with form and colour.

Odur (*Scand.*). The human husband of the goddess Freya, a scion of divine ancestry in the Northern mythology.

Oeaihu, or *Oeaihwu*. The manner of pronunciation depends on the accent. This is an esoteric term for the six in one or the mystic *seven*. The occult name for the "seven vowelled" ever-present manifestation of the Universal Principle.

Ogdoad (*Gr.*). The tetrad or "quaternary" reflecting itself produced the ogdoad, the "eight", according to the Marcosian Gnostics. The eight great gods were called the "sacred Ogdoad".

Ogham (*Celtic.*). A mystery language belonging to the early Celtic races, and used by the Druids. One form of this language consisted in the association of the leaves of certain trees with the letters, this was called *Beth-luis-nion Ogham*, and to form words and sentences the leaves were strung on a cord in the proper order. Godfrey Higgins suggests that to complete the mystification certain other leaves which meant nothing were interspersed. [w.w.w.]

Ogir or *Hler* (*Scand.*). A chief of the giants in the *Edda* and the ally of the gods. The highest of the Water-gods, and the same as the Greek Okeanos.

Ogmius. The god of wisdom and eloquence of the Druids, hence Hermes in a sense.

Ogygia (Gr.). An ancient submerged island known as the isle of Calypso, and identified by some with Atlantis. This is in a certain sense correct. But then what portion of Atlantis, since the latter was a continent rather than an "enormous" island!

Oitzoe (*Pers.*). The invisible goddess whose voice spoke through the rocks, and whom, according to Pliny, the *Magi* had to consult for the election of their kings.

Okhal (*Arab.*). The "High"priest of the Druzes, an Initiator into their mysteries.

Okhema (*Gr.*). A Platonic term meaning "vehicle" or body.

Okuthor (*Scand.*). The same as Thor, the "thunder god".

Olympus (*Gr.*). A mount in Greece, the abode of the gods according to Homer and Hesiod.

Om or *Aum* (*Sk.*). A mystic syllable, the most solemn of all words in India. It is "an invocation, a benediction, an affirmation and a promise and it is so sacred, as to be indeed *the word at low breath* of occult, *primitive* masonry. No one must be near when the syllable is

pronounced for a purpose. This word is usually placed at the beginning of sacred Scriptures, and is prefixed to prayers. It is a compound of three letters *a*,*u*,*m*, which, in the popular belief, are typical of the three Vedas, also of three gods—**A** (Agni) **V** (Varuna) and **M** (Maruts) or Fire, Water and Air. In esoteric philosophy these are the three sacred fires, or the "triple fire" in the Universe and Man, besides many other things. Occultly, this "triple fire" represents the highest *Tetraktys* also, as it is typified by the Agni named Abhimânin and his transformation into his three sons, Pâvana, Pavamâna and Suchi, "who drinks up water", *i.e*., destroys material desires. This monosyllable is called Udgîtta, and is sacred with both Brahmins and Buddhists.

Omito-Fo (*Chin*.). The name of Amita-Buddha, in China.

Omkâra (*Sk*.). The same as Aum or Om. It is also the name of one of the twelve *lingams*, that was represented by a secret and most sacred shrine at Ujjain—no longer existing, since the time of Buddhism.

Omoroka (*Chald*.). The "sea" and the woman who personifies it according to Berosus, or rather of Apollodorus. As the *divine* water, however, Omoroka is the reflection of Wisdom from on high.

Onech (*Heb*.). The Phœnix so named after Enoch or Phenoch. For Enoch (also Khenoch) means literally the *initiator* and *instructor*, hence the Hierophant who reveals the *last mystery*. The bird Phœnix is always associated with a tree, the mystical *Ababel* of the Koran, the *Tree of Initiation* or of knowledge.

Onnofre or *Oun-nofre* (*Eg*.). The King of the land of the Dead, the Underworld, and in this capacity the same as Osiris, "who resides in Amenti at Oun-nefer, king of eternity, great god manifested in the celestial abyss". (A hymn of the XIXth dynasty.) (See also "Osiris".)

Ophanim (*Heb*.). More correctly written Auphanim. The "wheels" seen by Ezekiel and by John in the Revelation—world-spheres (*Secret Doctrine* I., 92.) The symbol of the Cherubs or Karoubs (the Assyrian Sphinxes). As these beings are represented in the Zodiac by Taurus, Leo, Scorpio and Aquarius, or the Bull, the Lion, the Eagle and Man, the occult meaning of these creatures being placed in company of the four Evangelists becomes evident. In the *Kabbalah* they are a group of beings allotted to the Sephira Chokmah, Wisdom.

Ophis (*Gr*.). The same as Chnuphis or *Kneph*, the *Logos*; the good serpent or Agathodæmon.

Ophiomorphos (*Gr*.). The same, but in its material aspect, as the Ophis-Christos. With the Gnostics the Serpent represented "Wisdom in Eternity".

Ophis-Christos (*Gr*.). The serpent Christ of the Gnostics.

Ophiozenes (*Gr*.). The name of the Cypriote charmers of venomous serpents and other reptiles and animals.

Ophites (*Gr*.). A Gnostic Fraternity in Egypt, and one of the earliest sects of Gnosticism, or *Gnosis* (Wisdom, Knowledge), known as the "Brotherhood of the Serpent". It flourished early in the second century, and while holding some of the principles of Valentinus had its own occult rites and symbology. A living serpent, representing the *Christos*-principle (*i.e*., the divine reincarnating Monad, not Jesus the man), was displayed in their mysteries and reverenced as a symbol of wisdom, Sophia, the type of the all-good and all-wise. The Gnostics were not a Christian sect, in the common acceptation of this term, as the *Christos* of pre-Christian thought and the Gnosis was *not* the "god-man" Christ, but the divine EGO, made one with Buddhi. Their Christos was the "Eternal Initiate", the Pilgrim, typified by hundreds of Ophidian symbols for several thousands of years before the "Christian" era, so-called. One can see it on the "Belzoni tomb" from Egypt, as a *winged serpent with three heads* (Atma-Buddhi-Manas), and *four* human legs, typifying its androgynous character; on the walls of the descent to the sepulchral chambers of Rameses V., it is found as a snake with vulture's wings—the vulture and hawk being solar symbols. "The heavens are scribbled over with interminable snakes", writes Herschel of the Egyptian chart of stars. "The *Meissi* (Messiah?) meaning the *Sacred Word*, was a good serpent", writes Bonwick in his *Egyptian Belief*. "This serpent of goodness, with its head crowned, was mounted upon a cross and formed a sacred standard of Egypt." The Jews *borrowed* it in their "brazen serpent of Moses". It is to this "Healer" and "Saviour", therefore, that the Ophites referred, and not to Jesus or his words, "As Moses lifted up the serpent in the desert, so it behoves the Son of Man to be lifted up"—when explaining the meaning of their *ophis*. Tertullian, whether wittingly or unwittingly, mixed up the two. The four-winged serpent is the god Chnuphis. The good serpent bore the cross of life around its neck, or suspended from its mouth. The winged serpents become the Seraphim (Seraph, *Saraph*) of the Jews. In the 87th chapter of the *Ritual* (the Book of the Dead) the human soul transformed into *Bata*, the omniscient serpent, says:—"I am the serpent Ba-ta, of long years, Soul of the Soul, laid out and born daily; I am the Soul that descends on the earth", *i.e*., the Ego.

Orai (*Gr*.). The name of the angel-ruler of Venus, according to the Egyptian Gnostics.

Orcus (*Gr*.). The bottomless pit in the *Codex* of the Nazarenes.

Örgelmir (*Scand*.). *Lit*., "seething clay". The same as Ymir, the giant, the unruly, turbulent, erratic being, the type of primordial matter,

out of whose body, after killing him, the sons of Bör created a new earth. He is also the cause of the Deluge in the Scandinavian Lays, for he flung his body into Ginnungagap, the yawning abyss; the latter being filled with it, the blood flowed over and produced a great flood in which all the Hrimthurses, the frost giants, were drowned; one of them only the cunning Bergelmir saves himself and wife in a boat and became the father of a new race of giants. " And there were giants on the earth in those days."

Orion (*Gr*.). The same as Atlas, who supports the world on his shoulders.

Orlog (*Scand*.). Fate, destiny, whose agents were the three Norns, the Norse *Parcæ*.

Ormazd or *Ahura Mazda* (*Zend*.). The god of the Zoroastrians or the modern Parsis. He is symbolized by the sun, as being the Light of Lights. Esoterically, he is the synthesis of his six *Amshaspends* or Elohim, and the creative Logos. In the Mazdean exoteric system, Ahura Mazda is the supreme god, and one with the supreme god of the Vedic age—Varuna, if we read the *Vedas* literally.

Orpheus (*Gr*.). *Lit*., the "tawny one". Mythology makes him the son of Æager and the muse Calliope. Esoteric tradition identifies him with Arjuna, the son of Indra and the disciple of Krishna. He went round the world teaching the nations wisdom and sciences, and establishing mysteries. The very story of his losing his Eurydice and finding her in the underworld or Hades, is another point of resemblance with the story of Arjuna, who goes to Pâtâla (*Hades* or hell, but in reality the *Antipodes* or America) and finds there and marries Ulupi, the daughter of the Nâga king. This is as suggestive as the fact that he was considered *dark* in complexion even by the Greeks, who were never very fair-skinned themselves.

Orphic Mysteries or *Orphica* (*Gr*.). These followed, but differed greatly from, the mysteries of Bacchus. The system of Orpheus is one of the purest morality and of severe asceticism. The theology taught by him is again purely Indian. With him the divine Essence is inseparable from whatever *is* in the infinite universe, all forms being concealed from all eternity in It. At determined periods these forms are manifested from the divine Essence or manifest themselves. Thus through this law of emanation (or evolution) all things participate in this Essence, and are parts and members *instinct* with divine nature, which is omnipresent. All things having proceeded from, must necessarily return into it; and therefore, innumerable transmigrations or reincarnations and purifications are needed before this final consummation can take place. This is pure Vedânta philosophy. Again, the Orphic Brotherhood ate no

animal food and wore white linen garments, and had many ceremonies like those of the Brahmans.

Oshadi Prastha (*Sk.*). *Lit.*, "the place of medicinal herbs". A mysterious city in the Himalayas mentioned even from the Vedic period. Tradition shows it as once inhabited by sages, great adepts in the healing art, who used only herbs and plants, as did the ancient Chaldees. The city is mentioned in the *Kumâra Sambhava* of Kalidasa.

Osiris. (*Eg.*). The greatest God of Egypt, the Son of Seb (Saturn), celestial fire, and of Neith, primordial matter and infinite space. This shows him as the self-existent and self-created god, the first manifesting deity (our third Logos), identical with Ahura Mazda and other "First Causes". For as Ahura Mazda is one with, or the synthesis of, the Amshaspends, so Osiris, the collective unit, when differentiated and personified, becomes Typhon, his brother, Isis and Nephtys his sisters, Horus his son and his other aspects. He was born at Mount Sinai, the Nyssa of the O. T. (See *Exodus* xvii. 15), and buried at Abydos, after being killed by Typhon at the early age of twenty-eight, according to the allegory. According to Euripides he is the same as Zeus and Dionysos or *Dio-Nysos* "the god of Nysa", for Osiris is said by him to have been brought up in Nysa, in Arabia "the Happy". Query: how much did the latter tradition influence, or have anything in common with, the statement in the Bible, that "Moses built an altar and called the name Jehovah *Nissi*", or Kabbalistically—"Dio-Iao-Nyssi"? (See *Isis Unveiled* Vol. II. p. 165.) The four chief aspects of Osiris were—Osiris-Phtah (Light), the spiritual aspect; Osiris-Horus (Mind), the intellectual *manasic* aspect; Osiris-Lunus, the "Lunar" or psychic, astral aspect; Osiris-Typhon, Daïmonic, or physical, material, therefore passional turbulent aspect. In these four aspects he symbolizes the dual Ego—the divine and the human, the cosmico-spiritual and the terrestrial.

Of the many supreme gods, this Egyptian conception is the most suggestive and the grandest, as it embraces the whole range of physical and metaphysical thought. As a solar deity he had twelve minor gods under him—the twelve signs of the Zodiac. Though his name is the "Ineffable", his forty-two attributes bore each one of his names, and his seven dual aspects completed the forty-nine, or 7 X 7; the former symbolized by the fourteen members of his body, or twice seven. Thus the god is blended in man, and the man is deified into a god. He was addressed as *Osiris-Eloh*. Mr. Dunbar T. Heath speaks of a Phœnician inscription which, when read, yielded the following tumular inscription in honour of the mummy: "Blessed be Ta-Bai, daughter of Ta-Hapi, priest of *Osiris-Eloh*. She did nothing against anyone in anger. She spoke no falsehood against any one. Justified before

Osiris, blessed be thou from before Osiris! Peace be to thee." And then he adds the following remarks: "The author of this inscription ought, I suppose, to be called a heathen, as justification before Osiris is the object of his religious aspirations. We find, however, that he gives to Osiris the appellation *Eloh*. Eloh is the name used by the Ten Tribes of Israel for the Elohim of Two Tribes. Jehovah-Eloh (*Gen*. iii. 21.) in the version used by Ephraim corresponds to Jehovah Elohim in that used by Judah and ourselves. This being so, the question is sure to be asked, and ought to be humbly answered—What was the meaning meant to be conveyed by the two phrases respectively, *Osiris-Eloh* and *Jehovah-Eloh*? For my part I can imagine but one answer, viz., that Osiris was the national God of Egypt, Jehovah that of Israel, and that Eloh is equivalent to *Deus*, *Gott* or *Dieu*". As to his human development, he is, as the author of the *Egyptian Belief* has it . . . "One of the Saviours or Deliverers of Humanity . . . . As such he is born in the world. He came as a benefactor, to relieve man of trouble . . . . In his efforts to do good he encounters evil . . . and he is temporarily overcome. He is killed . . Osiris is buried. His tomb was the object of pilgrimage for thousands of years. But he did not rest in his grave. At the end of three days, or forty, he rose again and ascended to Heaven. This is the story of his Humanity" (*Egypt. Belief*). And Mariette Bey, speaking of the Sixth Dynasty, tells us that "the name of Osiris . . commences to be more used. The formula of *Justified* is met with": and adds that "it proves that this name (of *the Justified* or *Makheru*) was not given to the dead only". But it also proves that the legend of Christ was found ready in almost all its details thousands of years before the Christian era, and that the Church fathers had no greater difficulty than to simply apply it to a new personage.

Ossa. (*Gr*.). A mount, the tomb of the giants (allegorical).

Otz-Chiim. (*Heb*.). The Tree of Life, or rather of Lives, a name given to the Ten Sephiroth when arranged in a diagram of three columns. [w.w.w.]

Oulam, or *Oulom* (*Heb*.). This word does not mean "eternity" or *infinite* duration, as translated in the texts, but simply an extended time, neither the beginning nor the end of which can be known.

Ouranos (*Gr*.). The whole expanse of Heaven called the "Waters of Space", the Celestial Ocean, etc. The name very likely comes from the Vedic Varuna, personified as the water god and regarded as the chief Aditya among the seven planetary deities. In Hesiod's Theogony, Ouranos (or Uranus) is the same as *Cœlus* (Heaven) the oldest of all the gods and the father of the divine Titans.

P.

P.—The 16th letter in both the Greek and the English alphabets, and the 17th in the Hebrew, where it is called *pé* or *pay*, and is symbolized by the mouth, corresponding also, as in the Greek alphabet, to number 80. The Pythagoreans also made it equivalent to 100, and with a dash—thus (P̄) it stood for 400,000. The Kabbalists associated with it the sacred name of *Phodeh* (Redeemer), though no valid reason is given for it.

P and Cross, called generally the *Labarum* of Constantine. It was, however, one of the oldest emblems in Etruria before the Roman Empire. It was also the sign of Osiris. Both the long Latin and the Greek pectoral crosses are Egyptian, the former being very often seen in the hand of Horus. "The cross and Calvary so common in Europe, occurs on the breasts of mummies" (Bonwick).

Pachacamac (*Peruv*.). The name given by the Peruvians to the Creator of the Universe, represented as *a host of creators*. On his altar only the first-fruits and flowers were laid by the pious.

Pacis Bull. The divine Bull of Hermonthes, sacred to Amoun-Horus, the Bull Netos of Heliopolis being sacred to Amoun-Ra.

Padârthas (*Sk*.). Predicates of existing things; so-called in the *Vaiseshika* or "atomic" system of philosophy founded by Kanâda. This school is one of the six *Darshanas*.

Padmâ (*Sk*.). The Lotus; a name of Lakshmi, the Hindu Venus, who is the *wife*, or the female aspect, of Vishnu.

Padma Âsana (*Sk*.). A posture prescribed to and practised by some Yogis for developing concentration.

Padma Kalpa (*Sk*.). The name of the last Kalpa or the preceding Manvantara, which was a year of Brahmâ.

Padma Yoni (*Sk*). A title of Brahmâ (also called *Abjayoni*), or the "lotus-born".

Pæan (*Gr*.). A hymn of rejoicing and praise in honour of the sun-god Apollo or Helios.

Pagan (*Lat*.). Meaning at first no worse than a dweller in the country or the woods; one far removed from the city-temples, and therefore unacquainted with the state religion and ceremonies. The word "heathen" has a similar significance, meaning one who lives on the heaths and in the country. Now, however, both come to mean *idolaters*.

Pagan Gods. The term is erroneously understood to mean idols. The philosophical idea attached to them was never that of something objective or anthropomorphic, but in each case an abstract potency, a virtue, or quality in nature. There are gods who are divine planetary spirits (Dhyan Chohans) or Devas, among which are also our *Egos*. With this exception, and especially whenever represented by an idol or in anthropomorphic form, the gods represent symbolically in the Hindu, Egyptian, or Chaldean Pantheons— formless spiritual Potencies of the "*Unseen* Kosmos".

Pahans (*Prakrit*.). Village priests.

Paksham (*Sk*.). An astronomical calculation; one half of the lunar month or 14 days; two *paksham* (or *paccham*) making a month of mortals, but only a day of the *Pitar devata* or the "father-gods".

Palæolithic. A newly-coined term meaning in geology "ancient stone" age, as a contrast to the term *neolithic*, the "newer" or later stone age.

Palâsa *Tree* (*Sk*.). Called also Kanaka (*butea frondosa*) a tree with red flowers of very occult properties.

Pâli. The ancient language of Magadha, one that preceded the more refined Sanskrit. The Buddhist Scriptures are all written in this language.

Palingenesis (*Gr*.). Transformation; or new birth.

Pan (*Gr*.). The nature-god, whence Pantheism; the god of shepherds, huntsmen, peasants, and dwellers on the land. Homer makes him the son of Hermes and Dryope. His name means ALL. He was the inventor of the Pandæan pipes; and no nymph who heard their sound could resist the fascination of the great Pan, his grotesque figure notwithstanding. Pan is related to the Mendesian goat, only so far as the latter represents, as a talisman of great occult potency, nature's creative force. The whole of the Hermetic philosophy is based on nature's hidden secrets, and as Baphomet was undeniably a Kabbalistic talisman, so was the name of Pan of great magic efficiency in what Eliphas vi would call the "Conjuration of the Elementals". There is a well-known pious legend which has been current in the Christian world ever since the day of Tiberias, to the effect that the "great Pan is dead". But people are greatly mistaken in this; neither nature nor any of her Forces can ever die. A few of these may be left unused, and being forgotten lie dormant for long centuries. But no sooner are the proper conditions furnished than they awake, to act again with tenfold power.

Panænus (*Gr*.). A Platonic philosopher in the Alexandrian school of Philaletheans.

Pancha Kosha (*Sk.*). The five "sheaths". According to Vedantin philosophy, Vijnânamaya Kosha, the fourth sheath, is composed of Buddhi, or *is* Buddhi. The five sheaths are said to belong to the two higher principles—*Jivâtma* and *Sâkshi*, which represent the *Upahita* and *Anupahita*, divine spirit respectively. The division in the esoteric teaching differs from this, as it divides man's physical-metaphysical aspect into seven principles.

Pancha Krishtaya (*Sk.*). The five races.

Panchakâma (*Sk.*). Five methods of sensuousness and sensuality.

Panchakritam (*Sk.*). An element combined with small portions of the other four elements.

Panchama (*Sk.*). One of the five qualities of musical sound, the fifth, Nishâda and Daivata completing the seven; G of the diatonic scale.

Panchânana (*Sk.*). "Five-faced", a title of Siva; an allusion to the five races (since the beginning of the *first*) which he represents, as the ever reincarnating Kumâra throughout the Manvantara. In the sixth root-race he will be called the "six-faced".

Panchâsikha (*Sk.*). One of the seven Kumâras who went to pay worship to Vishnu on the island of Swetadwipa in the allegory.

Panchen Rimboche (*Tib.*). *Lit.*, "the great Ocean, or Teacher of Wisdom". The title of the Teshu Lama at Tchigadze; an incarnation of Amitabha the celestial "father" of Chenresi, which means to say that he is an *Avatar* of Tson-kha-pa (See "Sonkhapa"). *De jure* the Teshu Lama is second after the Dalaï Lama; *de facto*, he is higher, since it is Dharma Richen, the successor of Tson-kha-pa at the golden monastery founded by the latter Reformer and established by the Gelukpa sect (yellow caps) who created the Dalaï Lamas at Llhassa, and was the first of the dynasty of the "Panchen Rimboche". While the former (Dalaï Lamas) are addressed as " Jewel of Majesty", the latter enjoy a far higher title, namely "Jewel of *Wisdom*", as they are high Initiates.

Pândavâranî (*Sk.*). *Lit.*, the "Pandava Queen"; Kunti, the mother of the Pandavas. (All these are highly important personified symbols in esoteric philosophy.)

Pândavas (*Sk.*). The descendants of Pandu.

Pandora (*Gr.*). A beautiful woman created by the gods under the orders of Zeus to be sent to Epimetheus, brother of Prometheus; she had charge of a casket in which all the evils, passions and plagues which torment humanity were locked up. This casket Pandora, led by curiosity, opened, and thus set free all the ills which prey on mankind.

Pandu (*Sk*.). "The Pale", literally; the father of the Pandavas Princes, the foes of the *Kurava* in the *Mahâbhârata*.

Pânini (*Sk*.). A celebrated grammarian, author of the famous work called *Pâninîyama*; a Rishi, supposed to have received his work from the god Siva. Ignorant of the epoch at which he lived, the Orientalists place his date between 600 B.C. and 300 A.D.

Pantacle (*Gr*.). The same as *Pentalpha*; the triple triangle of Pythagoras or the five-pointed star. It was given the name because it reproduces the letter **A** (alpha) on the five sides of it or in five different positions—its number, moreover, being composed of the first odd (3) and the first even (2) numbers. It is very occult. In Occultism and the Kabala it stands for *man* or the Microcosm, the "Heavenly Man", and as such it was a powerful talisman for keeping at bay evil spirits or the Elementals. In Christian theology it refers to the five wounds of Christ; its interpreters failing, however, to add that these "five wounds" were themselves symbolical of the Microcosm, or the "Little Universe", or again, Humanity, this symbol pointing out the fall of pure Spirit (Christos) into matter (*Iassous*, "life", or man). In esoteric philosophy the *Pentalpha*, or five-pointed star, is the symbol of the EGO or the Higher Manas. Masons use it, referring to it as the five-pointed star, and connecting it with their own fanciful interpretation. (See the word "Pentacle" for its difference in meaning from "Pantacle".)

Pantheist. One who identifies God with Nature and *vice versa*. Pantheism is often objected to by people and regarded as reprehensible. But how can a philosopher regard Deity as infinite, omnipresent and eternal unless Nature is an aspect of IT, and IT informs every atom in Nature?

Panther (*Heb*.). According to the *Sepher Toldosh Jeshu*, one of the so-called Apocryphal Jewish Gospels, Jesus was the son of Joseph Panther and Mary, hence Ben Panther. Tradition makes of Panther a Roman soldier. [w.w.w.]

Pâpa-purusha (*Sk*.). *Lit*., "Man of Sin": the personification in a human form of every wickedness and sin. Esoterically, one who is reborn, or reincarnated from the state of *Avitchi*—hence, "Soulless".

Para (*Sk*.). "Infinite" and "supreme" in philosophy—the final limit. *Param* is the end and goal of existence; *Parâpara* is the boundary of boundaries.

Parabrahm (*Sk*.). "Beyond Brahmâ", literally. The Supreme Infinite Brahma, "Absolute"—the attributeless, the secondless reality. The impersonal and nameless universal Principle.

Paracelsus. The symbolical name adopted by the greatest Occultist

of the middle ages—Philip Bombastes Aureolus Theophrastus von Hohenheim—born in the canton of Zurich in 1493. He was the cleverest physician of his age, and the most renowned for curing almost any illness by the power of talismans prepared by himself. He never had a friend, but was surrounded by enemies, the most bitter of whom were the Churchmen and their party. That he was accused of being in league with the devil stands to reason, nor is it to be wondered at that finally he was murdered by some unknown foe, at the early age of forty-eight. He died at Salzburg, leaving a number of works behind him, which are to this day greatly valued by the Kabbalists and Occultists. Many of his utterances have proved prophetic. He was a clairvoyant of great powers, one of the most learned and erudite philosophers and mystics, and a distinguished Alchemist. Physics is indebted to him for the discovery of nitrogen gas, or *Azote*.

Paradha (*Sk*.). The period of one-half the Age of Brahmâ.

Parama (*Sk*.). The "one Supreme".

Paramapadâtmava (*Sk*.). Beyond the condition of Spirit, "supremer" than Spirit, bordering on the Absolute.

Paramapadha (*Sk*.). The place where—according to Visishtadwaita Vedantins—bliss is enjoyed by those who reach *Moksha* (Bliss). This "place" is not material but made, says the Catechism of that sect, "of *Suddhasatwa*, the essence of which the body of Iswara", the lord, "is made".

Paramapaha (*Sk*.). A state which is already a conditioned existence.

Paramartha (*Sk*.). Absolute existence.

Pâramârthika (*Sk*.). The one true state of existence according to Vedânta.

Paramarshis (*Sk*.). Composed of two words: *parama*, "supreme", and Rishis, or supreme Rishis—Saints.

Paramâtman (*Sk*.). The Supreme Soul of the Universe.

Paranellatons. In ancient Astronomy the name was applied to certain stars and constellations which are extra Zodiacal, lying above and below the constellations of the Zodiac; they were 36 in number: allotted to the Decans, or one-third parts of each sign. The paranellatons ascend or descend with the Decans alternately, thus when Scorpio rises, Orion in its paranellaton sets, also Auriga; this gave rise to the fable that the horses of Phaeton, the Sun, were frightened by a Scorpion, and the Charioteer fell into the River Po; that is the constellation of the River Eridanus which lies below Auriga the star. [w.w.w.]

Paranirvâna (*Sk*.). Absolute *Non-Being*, which is equivalent to absolute *Being* or "Be-ness", the state reached by the human Monad at the

end of the great cycle (See *Secret Doctrine* I, 135). The same as *Paranishpanna*.

Parasakti (*Sk.*). "The great Force"—one of the six Forces of Nature; that of light and heat.

Parâsara (*Sk.*). A Vedic Rishi, the narrator of *Vishnu Purâna*.

Paratantra (*Sk.*). That which has no existence of, or by itself, but only through a dependent or causal connection.

Paroksha (*Sk.*). Intellectual apprehension of a truth.

Parsees. Written also Parsis. The followers of Zoroaster. This is the name given to the remnant of the once-powerful Iranian nation, which remained true to the religion of its forefathers—the fire-worship. This remnant now dwells in India, some 50,000 strong, mostly in Bombay and Guzerat.

Pâsa (*Sk.*). The crucifixion noose of Siva, the noose held in his right hand in some of his representations.

Paschalis, *Martinez*. A very learned man, a mystic and occultist. Born about 1700, in Portugal. He travelled extensively, acquiring knowledge wherever he could in the East, in Turkey, Palestine, Arabia, and Central Asia. He was a great Kabbalist. He was the teacher of the Initiator of the Marquis de St. Martin, who founded the mystical Martinistic School and Lodges. Paschalis is reported to have died in St. Domingo about 1779, leaving several excellent works behind him.

Pasht (*Eg.*). The cat-headed goddess, the Moon, called also *Sekhet*. Her statues and representations are seen in great numbers at the British Museum. She is the wife or female aspect of Ptah (the son of Kneph), the creative principle, or the Egyptian Demiurgus. She is also called *Beset* or *Bubastis*, being then both the re-uniting and the separating principle. Her motto is: "punish the guilty and remove defilement", and one of her emblems is the cat. According to Viscount Roug , her worship is extremely ancient (B.C. 3000), and she is the mother of the Asiatic race, the race that settled in Northern Egypt. As such she is called Ouato.

Pashut (*Heb.*). "Literal interpretation." One of the four modes of interpreting the Bible used by the Jews.

Pashyantî (*Sk.*). The second of the four degrees (Parâ, Pashyantî, Madhyamâ and Vaikharî), in which sound is divided according to its differentiation.

Pass not, *The Ring*. The circle within which are confined all those who still labour under the delusion of separateness.

Passing of the River (*Kab.*). This phrase may be met with in works

referring to mediæval magic: it is the name given to a cypher alphabet used by Kabbalistic Rabbis at an early date; the river alluded to is the Chebar—the name will also be found in Latin authors as Literæ Transitus. [w.w.w.]

Pastophori (*Gr.*). A certain class of candidates for initiation, those who bore in public processions (and also in the temples) the sacred coffin or funeral couch of the Sun-gods—killed and resurrected, of Osiris, Tammuz (or Adonis), of Atys and others. The Christians adopted their coffin from the pagans of antiquity.

Pâtâla (*Sk.*). The nether world, the antipodes; hence in popular superstition the infernal regions, and philosophically the two Americas, which are antipodal to India. Also, the South Pole as standing opposite to Meru, the North Pole.

Pâtaliputra (*Sk.*). The ancient capital of Magadha, a kingdom of Eastern India, now identified with Patna.

Pâtanjala (*Sk.*). The Yoga philosophy; one of the six *Darshanas* or Schools of India.

Patanjali (*Sk.*). The founder of the Yoga philosophy. The date assigned to him by the Orientalists is 200 B.C.; and by the Occultists nearer to 700 than 600 B.C. At any rate he was a contemporary of Pânini.

Pâvaka (*Sk.*). One of the three personified *fires*—the eldest sons of Abhimânim or Agni, who had forty-five sons ; these with the original son of Brahmâ, their father Agni, and his three descendants, constitute the mystic 49 fires. Pâvaka is the electric fire.

Pavamâna (*Sk.*). Another of the three fires (*vide supra*)—the fire produced by friction.

Pavana (*Sk.*). God of the wind; the alleged father of the monkey-god Hanuman (See "Râmâyana").

Peling (*Tib.*). The name given to all foreigners in Tibet, to Europeans especially.

Pentacle (*Gr.*). Any geometrical figure, especially that known as the double equilateral triangle, the six-pointed star (like the theosophical pentacle); called also Solomon's seal, and still earlier "the sign of Vishnu"; used by all the mystics, astrologers, etc.

Pentagon (*Gr.*), from *pente* "five", and *gonia* "angle"; in geometry a plane figure with five angles.

Per-M-Rhu (*Eg.*). This name is the recognised pronunciation of the ancient title of the collection of mystical lectures, called in English *The Book of the Dead*. Several almost complete papyri have been found, and there are numberless extant copies of portions of the work. [w.w.w.]

Personality. In Occultism—which divides man into seven principles, considering him under the three aspects of the *divine*, the *thinking* or the *rational*, and the *animal* man—the lower *quaternary* or the purely astrophysical being; while by *Individuality* is meant the Higher Triad, considered as a Unity. Thus the *Personality* embraces all the characteristics and memories of one physical life, while the *Individuality* is the imperishable *Ego* which re-incarnates and clothes itself in one personality after another.

Pesh-Hun (*Tib.*). From the Sanskrit *pesuna* "spy"; an epithet given to Nârada, the meddlesome and troublesome Rishi.

Phala (*Sk.*). Retribution; the fruit or result of causes.

Phâlguna (*Sk.*). A name of Arjuna; also of a month.

Phallic (*Gr.*). Anything belonging to sexual worship; or of a sexual character externally, such as the Hindu *lingham* and *yoni*—the emblems of the male and female generative power—which have none of the unclean significance attributed to it by the Western mind.

Phanes (*Gr.*). One of the Orphic triad—*Phanes*, *Chaos* and *Chronos*. It was also the trinity of the Western people in the pre-Christian period.

Phenomenon (*Gr.*). In reality "an appearance", something previously unseen, and puzzling when the cause of it is unknown. Leaving aside various kinds of phenomena, such as cosmic, electrical, chemical, etc., and holding merely to the phenomena of spiritism, let it be remembered that theosophically and esoterically every "miracle"—from the biblical to the theumaturgic—is simply a phenomenon, but that no phenomenon is ever a miracle, *i.e.*, something supernatural or outside of the laws of nature, as all such are impossibilities in nature.

Philaletheans (*Gr.*). *Lit.*, "the lovers of truth"; the name is given to the Alexandrian Neo-Platonists, also called Analogeticists and Theosophists. (See *Key to Theosophy*, p. 1, *et seq.*) The school was founded by Ammonius Saccas early in the third century, and lasted until the fifth. The greatest philosophers and sages of the day belonged to it.

Philalethes, *Eugenius*. The Rosicrucian name assumed by one Thomas Vaughan, a mediæval English Occultist and Fire Philosopher. He was a great Alchemist. [w.w.w.]

Philæ (*Gr.*). An island in Upper Egypt where a famous temple of that name was situated, the ruins of which may be seen to this day by travellers.

Philo Judæus. A Hellenized Jew of Alexandria, and a very famous historian and writer; born about 30 B.C., died about 45 A.D. He ought thus to have been well acquainted with the greatest event of the 1st century of our era, and the facts about Jesus, his life, and the drama of the Crucifixion. And yet he is absolutely silent upon the subject, both in his careful enumeration of the then existing Sects and Brotherhoods in Palestine and in his accounts of the Jerusalem of his day. He was a great mystic and his works abound with metaphysics and noble ideas, while in esoteric knowledge he had no rival for several ages among the best writers. [See under "Philo Judæus" in the Glossary of the *Key to Theosophy*.]

Philo-Judaeus. A Hellenized Jew of Alexandria, a famous historian and philosopher of the first century, born about the year 30 B.C., and died between the years 45 and 50 A.D. Philo's symbolism of the Bible is very remarkable. The animals, birds, reptiles, trees, and places mentioned in it are all, it is said, "allegories of conditions of the soul, of faculties, dispositions, or passions; the useful plants were allegories of virtues, the noxious of the affections of the unwise and so on through the mineral kingdom; through heaven, earth and stars; through fountains and rivers, fields and dwellings; through metals, substances, arms, clothes, ornaments, furniture, the body and its parts, the sexes, and our outward condition."

(Dict. Christ. Biog.) All of which would strongly corroborate the idea that Philo was acquainted with the ancient Kabbala.

Philosopher's Stone. Called also the "Powder of Projection". It is the *Magnum Opus* of the Alchemists, an object to be attained by them at all costs, a substance possessing the power of transmuting the baser metals into pure gold. Mystically, however, the Philosopher's Stone symbolises the transmutation of the lower animal nature of man into the highest and divine.

Philostratus (*Gr.*). A biographer of Apollonius of Tyana, who described the life, travels and adventures of this sage and philosopher.

Phla (*Gr.*). A small island in the lake Tritonia, in the days of Herodotus.

Phlegiæ (*Gr.*). A submerged ancient island in prehistoric days and identified by some writers with Atlantis; also a people in Thessaly.

Pho (*Chin.*). The animal Soul.

Phœbe (*Gr.*). A name given to Diana, or the moon.

Phœbus-Apollo (*Gr.*). Apollo as the Sun, "the light of life and of the world".

Phoreg (*Gr.*). The name of the seventh Titan not mentioned in the cosmogony of Hesiod. The "mystery" Titan.

Phorminx (*Gr.*). The seven-stringed lyre of Orpheus.

Phoronede (*Gr.*). A poem of which Phoroneus is the hero; this work is no longer extant.

Phoroneus (*Gr.*). A Titan; an ancestor and generator of mankind. According to a legend of Argolis, like Prometheus he was credited with bringing fire to this earth (Pausanias). The god of a river in Peloponnesus.

Phren (*Gr.*). A Pythagorean term denoting what we call the Kâma-Manas still overshadowed by the Buddhi-Manas.

Phtah (*Eg.*). The God of death; similar to Siva, the destroyer. In later Egyptian mythology a sun-god. It is the seat or locality of the Sun and its occult Genius or Regent in esoteric philosophy.

Phta-Ra (*Eg.*). One of the 49 mystic (occult) Fires.

Picus, *John, Count of Mirandola*. A celebrated Kabbalist and Alchemist, author of a treatise "on gold" and other Kabbalistic works. He defied Rome and Europe in his attempt to prove divine *Christian* truth in the *Zohar*. Born in 1463, died 1494.

Pillaloo Codi (*Tamil.*). A nickname in popular astronomy given to the Pleiades, meaning "hen and chickens". The French also, curiously enough call this constellation, "Poussinière".

Pillars, *The Two*. Jachin and Boaz were placed at the entrance to the Temple of Solomon, the first on the right, the second on the left. Their symbolism is developed in the rituals of the Freemasons.

Pillars, *The Three*. When the ten Sephiroth are arranged in the Tree of Life, two vertical lines separate them into 3 Pillars, namely the Pillar of Severity, the Pillar of Mercy, and the central Pillar of Mildness. Binah, Geburah, and Hod form the first, that of Severity; Kether, Tiphereth, Jesod and Malkuth the central pillar; Chokmah, Chesed and Netzach the Pillar of Mercy. [w.w.w.]

Pillars of Hermes. Like the "pillars of Seth" (with which they are identified) they served for commemorating occult events, and various esoteric secrets symbolically engraved on them. It was a universal practice. Enoch is also said to have constructed pillars.

Pingala (*Sk.*). The great Vedic authority on the Prosody and *chhandas* of the Vedas. Lived several centuries B.C.

Pippala (*Sk.*). The tree of knowledge: the mystic fruit of that tree "upon which came Spirits who love Science". This is allegorical and occult.

Pippalâda (*Sk.*). A magic school wherein *Atharva Veda* is explained founded by an Adept of that name.

Pisâchas (*Sk.*). In the *Purânas*, goblins or demons created by Brahmâ. In the southern Indian folk-lore, ghosts, demons, larvæ and vampires—generally female—who haunt men. Fading remnants of human beings in *Kâmaloka*, as shells and Elementaries.

Pistis Sophia (*Sk.*). "Knowledge-Wisdom." A sacred book of the early Gnostics or the primitive Christians.

Pitar Devata (*Sk.*). The "Father-Gods", the lunar ancestors of mankind.

Pitaras (*Sk.*). Fathers, Ancestors. The fathers of the human races.

Pitris (*Sk.*). The ancestors, or creators of mankind. They are of seven classes, three of which are incorporeal, *arupa*, and four corporeal. In popular theology they are said to be created from Brahmâ's side. They are variously genealogized, but in esoteric philosophy they are as given

in the *Secret Doctrine*. In *Isis Unveiled* it is said of them "It is generally believed that the Hindu term means the spirits of our ancestors, of disembodied people, hence the argument of some Spiritualists that fakirs (and yogis) and other Eastern wonder-workers, are *mediums*. This is in more than one sense erroneous. The Pitris are not the ancestors of the present living men, but those of the human kind, or Adamic races; the spirits of human races, which on the great scale of descending evolution *preceded our races* of men, and they *were physically*, *as well as spiritually*, *far superior* to our modern pigmies. In *Mânava Dharma Shâstra* they are called the *Lunar Ancestors*." The *Secret Doctrine* has now explained that which was cautiously put forward in the earlier Theosophical volumes.

Pîyadasi (*Pali*.). "The beautiful", a title of King Chandragupta (the "Sandracottus" of the Greeks) and of Asoka the Buddhist king, his grandson. They both reigned in Central India between the fourth and third centuries B.C., called also Devânâmpiya, "the beloved of the gods".

Plaksha (*Sk*.). One of the seven *Dwipas* (continents or islands) in the Indian Pantheon and the *Purânas*.

Plane. From the Latin *planus* (level, flat) an extension of space or of something in it, whether physical or metaphysical, *e.g*., a "plane of consciousness". As used in Occultism, the term denotes the range or extent of some state of consciousness, or of the perceptive power of a particular set of senses, or the action of a particular force, or the state of matter corresponding to any of the above.

Planetary Spirits. Primarily the rulers or governors of the planets. As our earth has its hierarchy of terrestrial planetary spirits, from the highest to the lowest plane, so has every other heavenly body. In Occultism, however, the term "Planetary Spirit" is generally applied only to the seven highest hierarchies corresponding to the Christian archangels. These have all passed through a stage of evolution corresponding to the humanity of earth on other worlds, in long past cycles. Our earth, being as yet only in its fourth round, is far too young to have produced high planetary spirits. The highest planetary spirit ruling over any globe is in reality the "Personal God" of that planet and far more truly its "over-ruling providence" than the self-contradictory Infinite Personal Deity of modern Churchianity.

Plastic Soul. Used in Occultism in reference to the *linga sharira* or the astral body of the lower Quaternary. It is called "plastic" and also "Protean" Soul from its power of assuming any shape or form and moulding or modelling itself into or upon any image impressed in the

astral light around it, or in the minds of the medium or of those present at séances for materialization. The *linga sharira* must not be confused with the *mayavi rupa* or "thought body"—the image created by the thought and will of an adept or sorcerer ; for while the "astral form" or *linga sharira* is a real entity, the "thought body" is a temporary illusion created by the mind.

Plato. An Initiate into the Mysteries and the greatest Greek philosopher, whose writings are known the world over. He was the pupil of Socrates and the teacher of Aristotle. He flourished over 400 years before our era.

Platonic School, or the "Old Akad me", in contrast with the later or *Neo-Platonic* School of Alexandria (See "Philalethean").

Pleroma (*Gr*.). "Fulness", a Gnostic term adopted to signify the divine world or Universal Soul. Space, developed and divided into a series of æons. The abode of the invisible gods. It has three degrees.

Plotinus. The noblest, highest and grandest of all the Neo-Platonists after the founder of the school, Ammonius Saccas. He was the most enthusiastic of the *Philaletheans* or "lovers of truth", whose aim was to found a religion on a system of intellectual abstraction, which is true Theosophy, or the whole substance of Neo-Platonism. If we are to believe Porphyry, Plotinus has never disclosed either his birth-place or connexions, his native land or his race. Till the age of twenty-eight he had never found teacher or teaching which would suit him or answer his aspirations. Then he happened to hear Ammonius Saccas, from which day he continued to attend his school. At thirty-nine he accompanied the Emperor Gordian to Persia and India with the object of learning their philosophy. He died at the age of sixty-six after writing fifty four books on philosophy. So modest was he that it is said he "blushed to think he had a body". He reached *Samâdhi* (highest ecstasy or "re-union with God" the divine *Ego*) several times during his life. As said by a biographer, "so far did his contempt for his bodily organs go, that he refused to use a remedy, regarding it as unworthy of a man to use means of this kind". Again we read, "as he died, a dragon (or serpent) that had been under his bed, glided through a hole in the wall and disappeared"—a fact suggestive for the student of symbolism. He taught a doctrine identical with that of the Vedantins, namely, that the Spirit-Soul emanating from the One deific principle was, after its pilgrimage, re-united to It.

Point within a Circle. In its esoteric meaning the first unmanifested *logos* appearing on the infinite and shoreless expanse of Space, represented by the Circle. It is the plane of Infinity and Absoluteness. This is

only one of the numberless and hidden meanings of this symbol, which is the most important of all the geometrical figures used in metaphysical emblematology. As to the Masons, they have made of the point "an individual brother" whose duty to God and man is bounded by the circle, and have added John the Baptist and John the Evangelist to keep company with the "brother", representing them under two perpendicular parallel lines.

Popes-Magicians. There are several such in history; *e.g.*, Pope Sylvester II., the artist who made an "oracular head", like the one fabricated by Albertus Magnus, the learned Bishop of Ratisbon. Pope Sylvester was considered a great "enchanter and sorcerer" by Cardinal Benno, and the "head" was smashed to pieces by Thomas Aquinas, because it talked too much. Then there were Popes Benedict IX., John XX., and the VIth and VIIth Gregory, all regarded by their contemporaries as magicians. The latter Gregory was the famous Hildebrand. As to Bishops and lesser Priests who studied Occultism and became expert in magic arts, they are numberless.

Popol Vuh. The Sacred Books of the Guatemalians. Quiché MSS., discovered by Brasseur de Bourbourg.

Porphyry, or Porphyrius. A Neo-Platonist and a most distinguished writer, only second to Plotinus as a teacher and philosopher. He was born before the middle of the third century A.D., at Tyre, since he called himself a Tyrian and is supposed to have belonged to a Jewish family. Though himself thoroughly Hellenized and a Pagan, his name *Melek* (a king) does seem to indicate that he had Semitic blood in his veins. Modern critics very justly consider him the most practically philosophical, and the soberest, of all the Neo-Platonists. A distinguished writer, he was specially famous for his controversy with Iamblichus regarding the evils attendant upon the practice of Theurgy. He was, however, finally converted to the views of his opponent. A natural-born mystic, he followed, as did his master Plotinus, the pure Indian Râj-Yoga training, which leads to the union of the Soul with the Over-Soul or Higher Self (Buddhi-Manas). He complains, however, that, all his efforts notwithstanding, he did not reach this state of ecstacy before he was sixty, while Plotinus was a proficient in it. This was so, probably because while his teacher held physical life and body in the greatest contempt, limiting philosophical research to those regions where life and thought become eternal and divine, Porphyry devoted his whole time to considerations of the bearing of philosophy on practical life. "The end of philosophy is with him morality", says a biographer, "we might almost say, holiness—the healing of man's infirmities, the imparting to him a purer and more vigorous life. Mere knowledge, however true, is

not of itself sufficient; knowledge has for its object *life* in accordance with *Nous*"—"reason", translates the biographer. As we interpret *Nous*, however, not as Reason, but mind (Manas) or the divine eternal *Ego* in man, we would translate the idea esoterically, and make it read "the occult or secret *knowledge* has for its object terrestrial *life* in accordance with *Nous*, or our everlasting reincarnating *Ego*", which would be more consonant with Porphyry's idea, as it is with esoteric philosophy. (*See* Porphyry's *De Abstinentia* i., 29.) Of all the Neo-Platonists, Porphyry approached the nearest to real Theosophy as now taught by the Eastern secret school. This is shown by all our modern critics and writers on the Alexandrian school, for "he held that the Soul should be as far as possible freed from the bonds of matter, . . . be ready . . . to cut off the whole body". (*Ad Marcellam*, 34.) He recommends the practice of abstinence, saying that "we should be like the gods if we could abstain from vegetable as well as animal food". He accepts with reluctance theurgy and mystic incantation as those are "powerless to purify the *noëtic* (manasic) principle of the soul": theurgy can "but cleanse the lower or psychic portion, and make it capable of perceiving lower beings, such as spirits, angels and gods" (Aug. *De Civ. Dei*. x., 9), just as Theosophy teaches. "Do not defile the divinity", he adds, with the vain imaginings of men; you will not injure that which is for ever blessed (Buddhi-Manas) but you will blind yourself to the perception of the greatest and most vital truths". (*Ad Marcellam*,18.) "If we would be free from the assaults of evil spirits, we must keep ourselves clear of those things over which evil spirits have power, for they attack not the pure soul which has no affinity with them". (*De Abstin*. ii., 43.) This is again our teaching. The Church Fathers held Porphyry as the bitterest enemy, the most irreconcilable to Christianity. Finally, and once more as in modern Theosophy, Porphyry—as all the Neo-Platonists, according to St. Augustine—"praised Christ while they disparaged Christianity"; Jesus, they contended, as we contend, "said nothing himself against the pagan deities, but wrought wonders by their help". "They could not call him as his disciples did, God, but they honoured him as one of the best and wisest of men". (*De Civ. Dei*., xix., 23.) Yet, "even in the storm of controversy, scarcely a word seems to have been uttered against the private life of Porphyry. His system prescribed purity and . . . . he practised it". (See *A Dict. of Christian Biography*, Vol. IV., "Porphyry".)

Poseidonis (*Gr*.). The last remnant of the great Atlantean Continent. Plato's island Atlantis is referred to as an equivalent term in Esoteric Philosophy.

Postel, *Guillaume*. A French adept, born in Normandy in 1510.

His learning brought him to the notice of Francis I., who sent him to the Levant in search of occult MSS., where he was received into and initiated by an Eastern Fraternity. On his return to France he became famous. He was persecuted by the clergy and finally imprisoned by the Inquisition, but was released by his Eastern brothers from his dungeon. His *Clavis Absconditorum*, a key to things hidden and forgotten, is very celebrated.

Pot-Amun. Said to be a Coptic term. The name of an Egyptian priest and hierophant who lived under the earlier Ptolemies. Diogenes Laertius tells us that it signifies one consecrated to the "Amun", the god of wisdom and secret learning, such as were Hermes, Thoth, and Nebo of the Chaldees. This must be so, since in Chaldea the priests consecrated to Nebo also bore his name, being called the Neboïm, or in some old Hebrew Kabbalistic works, "Abba Nebu". The priests generally took the names of their gods. Pot-Amun is credited with having been the first to teach Theosophy, or the outlines of the Secret Wisdom-Religion, to the uninitiated.

Prabhavâpyaya (*Sk.*). That whence all originates and into which all things resolve at the end of the life-cycle.

Prachetâs (*Sk.*). A name of Varuna, the god of water, or esoterically—its principle.

Prâchetasas (*Sk.*). See *Secret Doctrine*, II., 176 *et seq*. Daksha is the son of the Prâchetasas, the ten sons of Prachinavahis. Men endowed with magic powers in the *Purânas*, who, while practising religious austerities, remained immersed at the bottom of the sea for 10,000 years. The name also of Daksha, called *Prâchetasa*.

Pradhâna (*Sk.*). Undifferentiated substance, called elsewhere and in other schools—Akâsa; and Mulaprakriti or Root of Matter by the Vedantins. In short, Primeval Matter.

Pragna (*Sk.*) or *Prajna*. A synonym of *Mahat*, the Universal Mind. The capacity for perception. (*S. D.*, I. 139) Consciousness.

Prahlâda (*Sk.*). The son of Hiranyakashipu, the King of the Asuras. As Prahlâda was devoted to Vishnu, of whom his father was the greatest enemy, he became subjected in consequence to a variety of tortures and punishments. In order to save his devotee from these, Vishnu assumed the form of *Nri-Sinha* (man-lion, his fourth *avatar*) and killed the father.

Prajâpatis (*Sk.*). Progenitors; the givers of life to all on this Earth. They are seven and then ten—corresponding to the seven and ten Kabbalistic Sephiroth; to the Mazdean Amesha-Spentas, &c. Brahmâ the creator, is called Prajâpati as the synthesis of the Lords of Being.

Prâkrita (*Sk.*). One of the provincial dialects of Sanskrit—"the language of the gods", and therefore, its materialisation.

Prâkritika Pralaya (*Sk.*). The Pralaya succeeding to the Age of Brahmâ, when everything that exists is resolved into its primordial essence (or Prakriti).

Prakriti (*Sk.*). Nature in general, nature as opposed to Purusha— spiritual nature and Spirit, which together are the "two primeval aspects of the One Unknown Deity". (*Secret Doctrine*, I. 51.)

Pralaya (*Sk.*). A period of obscuration or repose—planetary, cosmic or universal—the opposite of Manvantara (*S. D.*, I. 370.).

Pramantha (*Sk.*). An accessory to producing the sacred fire by friction. The sticks used by Brahmins to kindle fire by friction.

Prameyas (*Sk.*). Things to be proved; objects of *Pramâna* or proof.

Pram-Gimas (*Lithuanian*.). *Lit*., "Master of all", a deity-title.

Pramlochâ (*Sk.*). A female Apsaras—a water-nymph who beguiled Kandu. (See "Kandu".)

Prâna (*Sk.*). Life-Principle ; the breath of Life.

Prânamâya Kosha (*Sk.*). The vehicle of *Prâna*, life, or the *Linga Sarîra*: a Vedantic term.

Pranâtman (*Sk.*). The same as *Sutrâtmâ*, the eternal germ-thread on which are strung, like beads, the personal lives of the EGO.

Pranava (*Sk.*). A sacred word, equivalent to *Aum*.

Prânâyâma (*Sk.*). The suppression and regulation of the breath in Yoga practice.

Pranidhâna (*Sk.*). The fifth observance of the Yogis; ceaseless devotion. (See *Yoga Shâstras*, ii. 32.)

Prâpti (*Sk.*). From *Prâp*, to reach. One of the eight *Siddhis* (powers) of Râj-Yoga. The power of transporting oneself from one place to another, instantaneously, by the mere force of will; the faculty of divination, of healing and of prophesying, also a Yoga power.

Prasanga Madhyamika (*Sk.*). A Buddhist school of philosophy in Tibet. It follows, like the Yogâchârya system, the *Mahâyâna* or "Great Vehicle" of precepts; but, having been founded far later than the Yogâchârya, it is not half so rigid and severe. It is a semi-exoteric and very popular system among the *literati* and laymen.

Prashraya, or *Vinaya* (*Sk.*). "The progenetrix of affection." A title bestowed upon the Vedic Aditi, the "Mother of the Gods".

Pratibhâsika (*Sk.*). The apparent or illusory life.

Pratisamvid (*Sk.*). The four "unlimited forms of wisdom" attained

by an Arhat; the last of which is the *absolute* knowledge of and power over the twelve Nidânas. (See "Nidâna".)

Pratyâbhâva (*Sk.*). The state of the Ego under the necessity of repeated births.

Pratyagâtmâ (*Sk.*). The same as Jivâtmâ, or the one living Universal Soul—Alaya.

Pratyâhâra (*Sk.*). The same as "Mahâpralaya".

Pratyâharana (*Sk.*). The preliminary training in practical Râj -Yoga.

Pratyaksha (*Sk.*). Spiritual perception by means of senses.

Pratyasarga (*Sk.*). In Sankhya philosophy the "intellectual evolution of the Universe"; in the *Purânas* the 8th creation.

Pratyêka Buddha (*Sk.*). The same as "*Pasi*-Buddha". The Pratyêka Buddha is a degree which belongs exclusively to the Yogâchârya school, yet it is only one of high intellectual development with no true spirituality. It is the *dead-letter* of the Yoga laws, in which intellect and comprehension play the greatest part, added to the strict carrying out of the rules of the inner development. It is one of the three paths to Nirvâna, and the lowest, in which a Yogi—"without teacher and without saving others"—by the mere force of will and technical observances, attains to a kind of nominal Buddhaship individually; doing no good to anyone, but working selfishly for his own salvation and himself alone. The Pratyêkas are respected outwardly but are despised inwardly by those of keen or spiritual appreciation. A Pratyêka is generally compared to a "Khadga" or solitary rhinoceros and called *Ekashringa Rishi*, a selfish solitary Rishi (or saint). "As crossing Sansâra ('the ocean of birth and death' or the series of incarnations), suppressing errors, and yet not attaining to absolute perfection, the Pratyêka Buddha is compared with a horse which crosses a river swimming, without touching the ground." (*Sanskrit-Chinese Dict*.) He is far below a true "Buddha of Compassion". He strives only for the reaching of Nirvâna.

Pre-existence. The term used to denote that we have lived before. The same as reincarnation in the past. The idea is derided by some, rejected by others, called absurd and inconsistent by the third: yet it is the oldest and the most universally accepted belief from an immemorial antiquity. And if this belief was universally accepted by the most subtle philosophical minds of the pre-Christian world, surely it is not amiss that some of our modern intellectual men should also believe in it, or at least give the doctrine the benefit of the doubt. Even the Bible hints at it more than once, St. John the Baptist being regarded as the reincarnation of Elijah, and the Disciples asking whether the blind man *was born blind because of his sins*, which is equal to saying that he had *lived* and *sinned*

before being born blind. As Mr. Bonwick well says: it was "the work of spiritual progression and soul discipline. The pampered sensualist returned a beggar; the proud oppressor, a slave; the selfish woman of fashion, a seamstress. A turn of the wheel gave a chance for the development of neglected or abused intelligence and feeling, hence the popularity of reincarnation in all climes and times. . . . thus the expurgation of evil was . . . gradually but certainly accomplished." Verily "an evil act follows a man, passing through one hundred thousand transmigrations" (*Panchatantra*). "All souls have a subtle vehicle, image of the body, which carries the passive soul from one material dwelling to another" says Kapila; while Basnage explains of the Jews: "By this second death is not considered hell, but that which happens when a soul has a second time animated a body". Herodotus tells his readers, that the Egyptians "are the earliest who have spoken of this doctrine, according to which the soul of man is immortal, and after the destruction of the body, *enters into a newly born being*. When, say they, it has passed through all the animals of the earth and sea, and all the birds, it will re-enter the body of a new born man." This is *Pre-existence*. Deveria showed that the funeral books of the Egyptians say plainly "that *resurrection* was, in reality, but a renovation, leading to a new infancy, and a new youth. (See "Reincarnation".)

Prêtas (*Sk*.). "Hungry demons" in popular folk-lore. " Shells", of the avaricious and selfish man after death; "Elementaries" reborn as Prêtas, in Kâma-loka, according to the esoteric teachings.

Priestesses. Every ancient religion had its priestesses in the temples. In Egypt they were called the *Sâ* and served the altar of Isis and in the temples of other goddesses. *Canephoræ* was the name given by the Greeks to those consecrated priestesses who bore the baskets of the gods during the public festivals of the Eleusinian Mysteries. There were female prophets in Israel as in Egypt, diviners of dreams and oracles; and Herodotus mentions the *Hierodules*, the virgins or nuns dedicated to the Theban Jove, who were generally the Pharaohs' daughters and other Princesses of the Royal House. Orientalists speak of the wife of Cephrenes, the builder of the so-called second Pyramid, who was a priestess of Thoth. (See "Nuns".)

Primordial Light. In Occultism, the light which is born in, and through the preternatural darkness of chaos, which contains "the all in all", the seven rays that become later the seven Principles in Nature.

Principles. The Elements or original essences, the basic differentiations upon and of which all things are built up. We use the term to denote the seven individual and fundamental aspects of the One Universal Reality in Kosmos and in man. Hence also the seven aspects in their

manifestation in the human being—divine, spiritual, psychic, astral, physiological and simply physical.

Priyavrata (*Sk*.). The name of the son of Swâyambhûva Manu in exoteric Hinduism. The occult designation of one of the primeval races in Occultism.

Proclus (*Gr*.). A Greek writer and mystic philosopher, known as a Commentator of Plato, and surnamed the Diadochus. He lived in the fifth century, and died, aged 75, at Athens A.D. 485. His last ardent disciple and follower and the translator of his works was Thomas Taylor of Norwich, who, says Brother Kenneth Mackenzie, "was a modern mystic who adopted the pagan faith as being the only veritable faith, and actually sacrificed doves to Venus, a goat to Bacchus and . . . designed to immolate a bull to Jupiter" but was prevented by his landlady.

Prometheus (*Gr*.). The Greek *logos*; he, who by bringing on earth divine fire (intelligence and consciousness) endowed men with reason and mind. Prometheus is the Hellenic type of our Kumâras or *Egos*, those who, by incarnating in men, made of them latent gods instead of animals. The gods (or Elohim) were averse to men becoming "as one of us" (*Genesis* iii., 22), and knowing "good and evil". Hence we see these gods in every religious legend punishing man for his desire to know. As the Greek myth has it, for stealing the fire he brought to men from Heaven, Prometheus was chained by the order of Zeus to a crag of the Caucasian Mountains.

Propator (*Gr*.). A Gnostic term. The "Depth" of Bythos, or En-Aiôr, the unfathomable light. The latter is alone the Self-Existent and the Eternal—Propator is only periodical.

Protogonos (*Gr*.). The "first-born"; used of all the manifested gods and of the Sun in our system.

Proto-îlos (*Gr*.). The first primordial matter.

Protologoi (*Gr*.). The primordial seven creative Forces when anthropomorphized into Archangels or Logoi.

Protyle (*Gr*.). A newly-coined word in chemistry to designate the first homogeneous, primordial substance.

Pschent (*Eg*.). A symbol in the form of a double crown, meaning the presence of Deity in death as in life, on earth as in heaven. This *Pschent* is only worn by certain gods.

Psyche (*Gr*.). The animal, terrestrial Soul; the lower *Manas*.

Psychism, from the Greek *psyche*. A term now used to denote very loosely every kind of mental phenomena, *e.g*., mediumship, and the

higher sensitiveness, hypnotic receptivity, and inspired prophecy, simple clairvoyance in the astral light, and real divine seership; in short, the word covers every phase and manifestation of the powers and potencies of the *human* and the *divine* Souls.

Psychography. A word first used by theosophists; it means writing under the dictation or the influence of one's "soul-power", though Spiritualists have now adopted the term to denote writing produced by their mediums under the guidance of returning "Spirits".

Psychology. The Science of Soul, in days of old: a Science which served as the unavoidable basis for physiology. Whereas in our modern day, it is psychology that is being based (by our *great* scientists) upon physiology.

Psychometry. *Lit*., "Soul-measuring"; reading or seeing, not with the physical eyes, but with the soul or *inner* Sight.

Psychophobia. *Lit*., "Soul-fear," applied to materialists and certain atheists, who become struck with madness at the very mention of Soul or Spirit.

Psylli (*Gr*.). Serpent-charmers of Africa and Egypt.

Ptah, or *Pthah* (*Eg*.). The son of Kneph in the Egyptian Pantheon. He is the Principle of Light and Life through which "creation" or rather evolution took place. The Egyptian *logos* and creator, the *Demiurgos*. A very old deity, as, according to Herodotus, he had a temple erected to him by Menes, the first king of Egypt. He is "giver of life" and the self-born, and the father of Apis, the sacred bull, conceived through a ray from the Sun. Ptah is thus the prototype of Osiris, a later deity. Herodotus makes him the father of the *Kabiri*, the mystery-gods; and the *Targum of Jerusalem* says: "Egyptians called the wisdom of the First Intellect Ptah"; hence he is *Mahat* the "divine wisdom"; though from another aspect he is *Swabhâvat*, the self-created substance, as a prayer addressed to him in the *Ritual of the Dead* says, after calling Ptah "father of fathers and of all gods, generator of all men produced from his substance": "Thou art without father, being engendered by thy own will; thou art without mother, *being born by the renewal of thine own substance from whom proceeds substance*".

Pûjâ (*Sk*.). An offering; worship and divine honours offered to an idol or something sacred.

Pulastya (*Sk*.). One of the seven "mind-born sons" of Brahmâ; the reputed father of the *Nâgas* (serpents, also *Initiates*) and other symbolical creatures.

Pums (*Sk*.). Spirit, supreme Purusha, Man.

Punarjanma (*Sk*.). The power of evolving objective manifestations; motion of forms; also, re-birth.

Pundarîk-aksha (*Sk.*). *Lit.*, "lotus-eyed", a title of Vishnu. "Supreme and imperishable glory", as translated by some Orientalists.

Pûraka (*Sk.*). Inbreathing process; a way of breathing as regulated according to the prescribed rules of Hatha yoga.

Purânas (*Sk.*). *Lit.*, "ancient". A collection of symbolical and allegorical writings—eighteen in number now—supposed to have been composed by Vyâsa, the author of *Mahâbhârata*.

Purohitas (*Sk.*). Family priests; Brahmans.

Pururavas (*Sk.*). The son of Budha, the son of Soma (the moon), and of Ila; famous for being the first to produce fire by the friction of two pieces of wood, and make it (the fire) *triple*. An occult character.

Purusha (*Sk.*). "Man", *heavenly man*. Spirit, the same as Nârâyana in another aspect. "The Spiritual Self."

Purusha Nârâyana (*Sk.*). Primordial male—Brahmâ.

Purushottama (*Sk.*). *Lit.*, "best of men"; metaphysically, however, it is spirit, the Supreme Soul of the universe; a title of Vishnu.

Pûrvaja (*Sk.*). "Pregenetic", the same as the Orphic *Protologos*; a title of Vishnu.

Purvashadha (*Sk.*). An asterism.

Pûshan (*Sk.*). A Vedic deity, the real meaning of which remains unknown to Orientalists. It is qualified as the "Nourisher", the feeder of all (helpless) beings. Esoteric philosophy explains the meaning. Speaking of it the *Taittirîya Brâhmana* says that, "When Prajâpati formed living beings, Pûshan nourished them". This then is the same mysterious force that nourishes the fœtus and unborn babe, by *Osmosis*, and which is called the "atmospheric (or *akâsic*) nurse", and the "father nourisher". When the lunar Pitris had evolved men, these remained senseless and helpless, and it is "Pûshan who fed primeval man". Also a name of the Sun.

Pushkala (*Sk.*). or *Puskola*. A palm leaf prepared for writing on, used in Ceylon. All the native books are written on such palm leaves, and last for centuries.

Pushkara (*Sk.*). A blue lotus; the seventh Dwîpa or zone of Bhâratavarsha (India). A famous lake near Ajmere; also the proper name of several persons.

Pûto (*Sk.*). An island in China where Kwan-Shai-Yin and Kwan-Yin have a number of temples and monasteries.

Putra (*Sk.*). A son.

Pu-tsi K'iun-ling (*Chin.*). *Lit.*, "the Universal Saviour of all beings". A title of Avalokiteswara, and also of Buddha.

Pygmalion (*Gr.*). A celebrated sculptor and statuary in the island of Cyprus, who became enamoured of a statue he had made. So the Goddess of beauty, taking pity on him, changed it into a living woman (Ovid, *Met.*). The above is an allegory of the soul.

Pymander (*Gr.*). The "Thought divine". The Egyptian Prometheus and the personified *Nous* or divine light, which appears to and instructs Hermes Trismegistus, in a hermetic work called "Pymander".

Pyrrha (*Gr.*). A daughter of Epimatheos and Pandora, who was married to Deucalion. After a deluge when mankind was almost annihilated, Pyrrha and Deucalion made men and women out of stones which they threw behind them.

Pyrrhonism (*Gr.*). The doctrine of Scepticism as first taught by Pyrrho, though his system was far more philosophical than the blank denial of our modern Pyrrhonists.

Pythagoras (*Gr.*). The most famous of mystic philosophers, born at Samos, about 586 B.C. He seems to have travelled all over the world, and to have culled his philosophy from the various systems to which he had access. Thus, he studied the esoteric sciences with the *Brachmanes* of India, and astronomy and astrology in Chaldea and Egypt. He is known to this day in the former country under the name of Yavanâchârya ("Ionian teacher"). After returning he settled in Crotona, in Magna Grecia, where he established a college to which very soon resorted all the best intellects of the civilised centres. His father was one Mnesarchus of Samos, and was a man of noble birth and learning. It was Pythagoras who was the first to teach the heliocentric system, and who was the greatest proficient in geometry of his century. It was he also who created the word "philosopher", composed of two words meaning a "lover of wisdom"—*philo-sophos*. As the greatest mathematician, geometer and astronomer of historical antiquity, and also the highest of the metaphysicians and scholars, Pythagoras has won imperishable fame. He taught reincarnation as it is professed in India and much else of the Secret Wisdom.

Pythagorean Pentacle (*Gr.*). A Kabbalistic six-pointed star with an eagle at the apex and a bull and a lion under the face of a man; a mystic symbol adopted by the Eastern and Roman Christians, who place these animals beside the four Evangelists.

Pythia or *Pythoness* (*Gr.*). Modern dictionaries inform us that the term means one who delivered the oracles at the temple of Delphi, and "any female supposed to have the spirit of divination in her—*a witch*" (Webster). This is neither true, just nor correct. On the authority of Iamblichus, Plutarch and others, a Pythia was a priestess chosen among the *sensitives* of the poorer classes, and placed in a temple where oracular

powers were exercised. There she had a room secluded from all but the chief Hierophant and Seer, and once admitted, was, like a nun, lost to the world. Sitting on a *tripod* of brass placed over a fissure in the ground, through which arose intoxicating vapours, these subterranean exhalations, penetrating her whole system, produced the prophetic *mania*, in which abnormal state she delivered oracles. Aristophanes in "Væstas" I., reg. 28, calls the Pythia *ventriloqua vates* or the "ventriloquial prophetess", on account of her *stomach*-voice. The ancients placed the soul of man (the lower *Manas*) or his personal self-consciousness, in the pit of his stomach. We find in the fourth verse of the second *Nâbhânedishta* hymn of the Brahmans: "Hear, O sons of the gods, one who speaks through his name (*nâbhâ*), for he hails you in your dwellings!" This is a modern somnambulic phenomenon. The navel was regarded in antiquity as "the circle of the sun", the seat of divine internal light. Therefore was the oracle of Apollo at *Delphi*, the city of *Delphus*, the womb or abdomen—while the seat of the temple was called the *omphalos*, navel. As well-known, a number of mesmerized subjects can read letters, hear, smell and see through that part of their body. In India there exists to this day a belief (also among the Parsis) that adepts have flames in their navels, which enlighten for them all darkness and unveil the spiritual world. It is called with the Zoroastrians *the lamp of Deshtur* or the "High Priest"; and the light or radiance of the *Dikshita* (the initiate) with the Hindus.

Pytho (*Gr.*). The same as *Ob*—a fiendish, devilish influence; the *ob* through which the sorcerers are said to work.

Q.

Q.—The seventeenth letter of the English Alphabet. It is the obsolete Æolian *Qoppa* and the Hebrew *Koph*. As a numeral it is 100, and its symbol is the back of the head from the ears to the neck. With the Æolian Occultists it stood for the symbol of differentiation.

Qabbalah (*Heb.*). The ancient Chaldean Secret Doctrine, abbreviated into Kabala. An occult system handed clown by oral transmission; but which, though accepting tradition, is not in itself composed of merely traditional teachings, as it was once a fundamental science, now disfigured by the additions of centuries, and by interpolation by the Western Occultists, especially by *Christian* Mystics. It treats of hitherto esoteric interpretations of the Jewish Scriptures, and teaches several methods of interpreting Biblical allegories. Originally the doctrines were transmitted "from mouth to ear" only, says Dr. W. Wynn Westcott, "in an oral manner from teacher to pupil who received them; hence the name Kabbalah, Qabalah, or Cabbala from the Hebrew root QBL, to receive. Besides this Theoretic Kabbalah, there was created a Practical branch, which is concerned with the Hebrew letters, as types alike of Sounds, Numbers, and Ideas." (See "Gematria", "Notaricon", "Temura".) For the original book of the *Qabbalah*—the *Zohar*—see further on. But the *Zohar* we have now is not the *Zohar* left by Simeon Ben Jochai to his son and secretary as an heirloom. The author of the present *approximation* was one Moses de Leon, a Jew of the XIIIth century. (See "Kabalah" and "Zohar".)

Qadmon, **Adam**, or *Adam Kadmon* (*Heb.*). The Heavenly or Celestial Man, the Microcosm (*q.v.*), He is the manifested Logos; the *third* Logos according to Occultism, or the Paradigm of Humanity.

Qai-yin (*Heb.*). The same as Cain.

Qaniratha (*Mazd.*). Our earth, in the Zoroastrian Scriptures, which is placed, as taught in the *Secret Doctrine*, in the midst of the other six *Karshwars*, or globes of the terrestrial chain. (See *Secret Doctrine*, II. p. 759.)

Q'lippoth (*Heb.*), or *Klippoth*. The world of Demons or Shells; the same as the Aseeyatic World, called also *Olam Klippoth*. It is the residence of *Samâel*, the Prince of Darkness in the Kabbalistic allegories.

But note what we read in the *Zohar* (ii. 43*a*) "For the service of the Angelic World, the Holy. . . . made Samâel and his legions, *i.e*., the world of action, who are as it were the clouds to be used (by the higher or upper Spirits, our *Egos*) to ride upon in their descent to the earth, and serve, as it were, for their horses". This, in conjunction with the fact that Q'lippoth contains the matter of which stars, planets, and even men are made, shows that Samâel with his legions is simply chaotic, turbulent matter, which is used in its finer state by spirits to robe themselves in. For speaking of the "vesture" or form (*rupa*) of the incarnating *Egos*, it is said in the Occult Catechism that they, the Mânasaputras or Sons of Wisdom, use for the consolidation of their forms, in order to descend into lower spheres, *the dregs of Swabh vat*, or that plastic matter which is throughout Space, in other words, primordial *ilus*. And these dregs are what the Egyptians have called Typhon and modern Europeans Satan, Samâel, etc., etc. *Deus est Demon inversus*—the Demon is the *lining* of God.

Quadrivium (*Lat*.). A term used by the Scholastics during the Middle Ages to designate the last four paths of learning—of which there were originally seven. Thus grammar, rhetoric and logic were called the *trivium*, and arithmetic, geometry, music and astronomy (the Pythagorean obligatory sciences) went under the name of *quadrivium*.

Quetzo-Cohuatl (*Mex*.). The serpent-god in the Mexican Scriptures and legends. His wand and other "land-marks" show him to be some great Initiate of antiquity, who received the name of "Serpent" on account of his wisdom, long life and powers. To this day the aboriginal tribes of Mexico call themselves by the names of various reptiles, animals and birds.

Quiche Cosmogony. Called *Popol Vuh*; discovered by the Abbé Brasseur de Bourbourg. (See "Popol Vuh".)

Quietists. A religious sect founded by a Spanish monk named Molinos. Their chief doctrine was that contemplation (an internal state of complete rest and passivity) was the only religious practice possible, and constituted the whole of religious observances. They were the Western *Hatha Yogis* and passed their time in trying to separate their minds from the objects of sense. The practice became a fashion in France and also in Russia during the early portion of this century.

Quinanes. A very ancient race of giants, of whom there are many traditions, not only in the folk-lore but in the history of Central America. Occult science teaches that the race which preceded our own human race was one of giants, which gradually decreased, after the Atlantean deluge had almost swept them off the face of the earth, to the present size of man.

Quindecemvir (*Lat*.). The Roman priest who had charge of the Sibylline books.

Qû-tamy (*Chald*.). The name of the mystic who receives the revelations of the moon-goddess in the ancient Chaldean work, translated into Arabic, and retranslated by Chwolsohn into German, under the name of *Nabathean Agriculture*.

R.

R.—The eighteenth letter of the alphabet; "the canine", as its sound reminds one of a snarl. In the Hebrew alphabet it is the twentieth, and its numeral is 200. It is equivalent as *Resh* to the divine name *Rahim* (clemency); and its symbols are, a sphere, a head, or a circle.

Ra (*Eg*.). The divine Universal Soul in its manifested aspect—the ever-burning light; also the personified Sun.

Rabbis (*Heb*.). Originally teachers of the Secret Mysteries, the *Qabbalah*; later, every Levite of the priestly caste became a teacher and a Rabbin. (See the series of Kabbalistic Rabbis by w.w.w.)

1 **Rabbi Abulafia** of Saragossa born in 1240, formed a school of Kabbalah named after him; his chief works were *The Seven Paths of the Law* and *The Epistle to Rabbi Solomon*.

2 **Rabbi Akiba**. Author of a famous Kabbalistic work, the "Alphabet of R.A.", which treats every letter as a symbol of an idea and an emblem of some sentiment; the *Book of Enoch* was originally a portion of this work, which appeared at the close of the eighth century. It was not purely a Kabbalistic treatise.

3 **Rabbi Azariel ben Menachem** (A.D.1160). The author of the *Commentary on the Ten Sephiroth*, which is the oldest purely Kabbalistic work extant, setting aside the *Sepher Yetzirah*, which although older, is not concerned with the Kabbalistic Sephiroth. He was the pupil of Isaac the Blind, who is the reputed father of the European Kabbalah, and he was the teacher of the equally famous R. Moses Nachmanides.

4 **Rabbi Moses Botarel** (1480). Author of a famous commentary on the *Sepher Yetzirah*; he taught that by ascetic life and the use of invocations, a man's dreams might be made prophetic.

5 **Rabbi Chajim Vital** (1600). The great exponent of the Kabbalah as taught R. Isaac Loria: author of one of the most famous works, *Otz Chiim*, or *Tree of Life*; from this Knorr von Rosenroth has taken the *Book on the Rashith ha Gilgalim,* revolutions of souls, or scheme of reincarnations.

6 **Rabbi Ibn Gebirol**. A famous Hebrew Rabbi, author of the hymn *Kether Malchuth*, or Royal Diadem, which appeared about 1050; it is a beautiful poem, embodying the cosmic doctrines of Aristotle, and it even

now forms part of the Jewish special service for the evening preceding the great annual Day of Atonement (See Ginsburg and Sachs on the *Religious Poetry of the Spanish Jews*). This author is also known as Avicebron.

7 **Rabbi Gikatilla**. A distinguished Kabbalist who flourished about 1300: he wrote the famous books, *The Garden of Nuts*, *The Gate to the Vowel Points*, *The mystery of the shining Metal*, and *The Gates of Righteousness*. He laid especial stress on the use of Gematria, Notaricon and Temura.

8 **Rabbi Isaac the Blind** of Posquiero. The first who publicly taught in Europe, about A.D. 1200, the Theosophic doctrines of the *Kabbalah*.

9 **Rabbi Loria** (also written *Luria*, and also named *Ari* from his initials). Founded a school of the *Kabbalah* circa 1560. He did not write any works, but his disciples treasured up his teachings, and R. Chajim Vital published them.

10 **Rabbi Moses Cordovero** (A.D. 1550). The author of several Kabbalistic works of a wide reputation, *viz*., *A Sweet Light*, *The Book of Retirement*, and *The Garden of Pomegranates*; this latter can be read in Latin in Knorr von Rosenroth's *Kabbalah Denudata*, entitled *Tractatus de Animo*, *ex libro Pardes Rimmonim*. Cordovero is notable for an adherence to the strictly metaphysical part, ignoring the wonder-working branch which Rabbi Sabbatai Zevi practised, and almost perished in the pursuit of.

11 **Rabbi Moses de Leon** (circa 1290 A.D.). The editor and first publisher of the *Zohar*, or "Splendour", the most famous of all the Kabbalistic volumes, and almost the only one of which any large part has been translated into English. This *Zohar* is asserted to be in the main the production of the still more famous Rabbi Simon ben Jochai, who lived in the reign of the Emperor Titus.

12 **Rabbi Moses Maimonides** (died 1304). A famous Hebrew Rabbi and author, who condemned the use of charms and amulets, and objected to the Kabbalistic use of the divine names.

13 **Rabbi Sabbatai Zevi** (born 1641). A very famous Kabbalist, who passing beyond the dogma became of great reputation as a thaumaturgist, working wonders by the divine names. Later in life he claimed Messiahship and fell into the hands of the Sultan Mohammed IV. of Turkey, and would have been murdered, but saved his life by adopting the Mohammedan religion. (See Jost on *Judaism and its Sects*.)

14 **Rabbi Simon ben Jochai** (circa A.D. 70-80). It is round this name that cluster the mystery and poetry of the origin of the *Kabbalah* as a gift of the deity to mankind. Tradition has it that the *Kabbalah* was a

divine theosophy first taught by God to a company of angels, and that some glimpses of its perfection were conferred upon Adam; that the wisdom passed from him unto Noah; thence to Abraham, from whom the Egyptians of his era learned a portion of the doctrine. Moses derived a partial initiation from the land of his birth, and this was perfected by direct communications with the deity. From Moses it passed to the seventy elders of the Jewish nation, and from them the theosophic scheme was handed from generation to generation; David and Solomon especially became masters of this concealed doctrine. No attempt, the legends tell us, was made to commit the sacred knowledge to writing until the time of the destruction of the second Temple by Titus, when Rabbi Simon ben Jochai, escaping from the besieged Jerusalem, concealed himself in a cave, where he remained for twelve years. Here he, a Kabbalist already, was further instructed by the prophet Elias. Here Simon taught his disciples, and his chief pupils, Rabbi Eliezer and Rabbi Abba, committed to writing those teachings which in later ages became known as the *Zohar*, and were certainly published afresh in Spain by Rabbi Moses de Leon, about 1280. A fierce contest has raged for centuries between the learned Rabbis of Europe around the origin of the legend, and it seems quite hopeless to expect ever to arrive at an accurate decision as to what portion of the *Zohar*, if any, is as old as Simon ben Jochai. (See "Zohar".) [w.w.w.]

Râdhâ (*Sk.*). The shepherdess among the *Gopis* (shepherdesses) of Krishna, who was the wife of the god.

Râga (*Sk.*). One of the five *Kleshas* (afflictions) in Patânjali's Yoga philosophy. In *Sânkhya Kârikâ*, it is the "obstruction" called love and desire in the physical or terrestrial sense. The five *Kleshas* are: *Avidyâ*, or ignorance; *Asmitâ*, selfishness, or "I-am-ness" ; *Râga*, love; *Dwesha*, hatred; and *Abhinivesa*, dread of suffering.

Ragnarök (*Scand.*). A kind of metaphysical entity called the "Destroyer" and the "Twilight of the Gods", the two-thirds of whom are destroyed at the "Last Battle" in the *Edda*. Ragnarök lies in chains on the ledge of a rock so long as there are some good men in the world; but when all laws are broken and all virtue and good vanish from it, then Ragnarok will he unbound and allowed to bring every imaginable evil and disaster on the doomed world.

Ragon, *J. M.* A French Mason, a distinguished writer and great symbologist, who tried to bring Masonry back to its pristine purity. He was born at Bruges in 1789, was received when quite a boy into the Lodge and Chapter of the "Vrais Amis", and upon removing to Paris founded the Society of the Trinosophes. it is rumoured that he was the possessor of a number of papers given to him by the famous Count de

St. Germain, from which he had all his remarkable knowledge upon early Masonry. He died at Paris in 1866, leaving a quantity of books written by himself and masses of MSS., which were bequeathed by him to the "Grand Orient". Of the mass of his published works very few are obtainable, while others have entirely disappeared. This is due to mysterious persons (Jesuits, it is believed) who hastened to buy up every edition they could find after his death. In short; his works are now extremely rare.

Rahasya (*Sk.*). A name of the Upanishads. *Lit.*, secret essence of knowledge.

Rahat. The same as "Arhat"; the adept who becomes entirely free from any desires on this plane, by acquiring divine knowledge and powers.

Ra´hmin Seth (*Heb.*). According to the *Kabala* (or *Qabbalah*), the "soul-sparks", contained in Adam (Kadmon), went into three sources, the heads of which were his three sons. Thus, while the "soul spark" (or *Ego*) called Chesed went into Habel, and Geboor-ah into Qai-yin (Cain)—Ra´hmin went into Seth, and these three sons were divided into seventy human species, called "the principal roots of the human race".

Râhu (*Sk.*). A *Daitya* (demon) whose lower parts were like a dragon's tail. He made himself immortal by robbing the gods of some *Amrita*—the elixir of divine life—for which they were churning the ocean of milk. Unable to deprive him of his immortality, Vishnu exiled him from the earth and made of him the constellation Draco, his head being called Râhu and his tail Ketu—astronomically, the ascending and descending nodes. With the latter appendage he has ever since waged a destructive war on the denouncers of his robbery, the sun and the moon, and (during the eclipses) is said to swallow them. Of course the fable has a mystic and occult meaning.

Rahula (*Sk.*). The name of Gautama Buddha's son.

Raibhyas (*Sk.*). A class of gods in the 5th Manvantara.

Raivata Manvantara (*Sk.*). The life-cycle presided over by Raivata Manu. As he is the fifth of the fourteen Manus (in Esotercism, *Dhyan Chohans*), there being seven *root*-Manus and seven *seed*-Manus for the seven Rounds of our terrestrial chain of globes (See *Esot. Buddhism* by A. P. Sinnett, and the *Secret Doctrine*, Vol.1., "Brahminical Chronology"), Raivata presided over the third Round and was its *root*-Manu.

Râjâ (*Sk.*). A Prince or King in India.

Râjagriha (*Sk.*). A city in Magadha famous for its conversion to Buddhism in the days of the Buddhist kings. It was their residence from Bimbisara to Asoka, and was the seat of the first Synod, or Buddhist Council, held 510 B.C.

Râjârshis (*Sk.*). The King-Rishis or King-Adepts, one of the three classes of Rishis in India; the same as the King-Hierophants of ancient Egypt.

Râjas (*Sk.*). The "quality of foulness" (*i.e.*, differentiation), and activity in the *Purânas*. One of the three *Gunas* or divisions in the correlations of matter and nature, representing form and change.

Rajasâs (*Sk.*). The elder *Agnishwattas*—the Fire-Pitris, "fire" standing as a symbol of enlightenment and intellect.

Râja-Yoga (*Sk.*). The true system of developing psychic and spiritual powers by union with one's *Higher Self*—or the Supreme Spirit, as the profane express it. The exercise, regulation and concentration of thought. Râja-Yoga is opposed to Hatha-Yoga, the physical or psycho-physiological training is asceticism.

Râkâ (*Sk.*). The day of the full moon: a day for occult practices.

Râkshâ (*Sk.*). An amulet prepared during the full or new moon.

Râkshasas (*Sk.*). *Lit*., "raw eaters", and in the popular superstition evil spirits, demons. Esoterically, however, they are the *Gibborim* (giants) of the Bible, the Fourth Race or the Atlanteans. (See *Secret Doctrine*, II., 165.)

Râkshasi-Bhâshâ (*Sk.*). *Lit*., the language of the Râkshasas. In reality, the speech of the Atlanteans, our gigantic forefathers of the fourth Root-race.

Ram Mohum Roy (*Sk.*). The well-known Indian reformer who came to England in 1833 and died there.

Râma (*Sk.*). The seventh *avatar* or incarnation of Vishnu; the eldest son of King Dasaratha, of the Solar Race. His full name is Râma-Chandra, and he is the hero of the *Râmâyana*. He married Sîta, who was the female *avatar* of Lakshmi, Vishnu's wife, and was carried away by Râvana the Demon-King of Lanka, which act led to the famous war.

Râmâyana (*Sk.*). The famous epic poem collated with the *Mahâbhârata*. It looks as if this poem was either the original of the *Iliad* or *vice versa*, except that in *Râmâyana* the allies of Râma are monkeys, led by Hanuman, and monster birds and other animals, all of whom fight against the *Râkshasas*, or demons and giants of Lankâ.

Râsa (*Sk.*). The mystery-dance performed by Krishna and his *Gopis*, the shepherdesses, represented in a yearly festival to this day, especially in Râjastan. Astronomically it is Krishna—the *Sun*—around whom circle the planets and the signs of the Zodiac symbolised by the *Gopis*. The same as the "circle-dance" of the Amazons around the priapic image, and the dance of the daughters of Shiloh (*Judges* xxi.), and that of

King David around the ark. (See *Isis Unveiled*, II., pp. 45, 331 and 332.)

Râshi (*Sk.*). An astrological division, the sixth, relating to Kanya (*Virgo*) the sixth sign in the Zodiac.

Rashi-Chakra (*Sk.*), The Zodiac.

Rasit (*Heb.*). Wisdom.

Rasollâsâ (*Sk.*). The first of the eight physical perfections, or *Siddhis* (phenomena), of the Hatha Yogis. Rasollâsâ is the prompt evolution *at will* of the juices of the body independently of any nutriment from without.

Rasshoo (*Eg.*). The solar fires formed *in* and *out* of the primordial "waters", or substance, of Space.

Ratnâvabhâsa Kalpa (*Sk.*). The age in which all sexual difference will have ceased to exist, and birth will take place in the *Anupâdaka* mode, as in the second and third Root-races. Esoteric philosophy teaches that it will take place at the end of the sixth and during the seventh and last Root-race in this Round.

Râtri (*Sk.*). Night; the body Brahmâ assumed for purposes of creating the Râkshasas or alleged giant-demons.

Raumasa (*Sk.*). A class of devas (gods) said to have originated from the pores of Verabhadra's skin. An allusion to the *pre-Adamic* race called the "sweat-born". (*Secret Doctrine*, Vol. II.)

Ravail. The true name of the Founder of modern Spiritism in France, who is better known under the pseudonym of *Allan Kardec*.

Râvana (*Sk.*). The King-Demon (the Râkshasas), the Sovereign of Lankâ (Ceylon), who carried away S a, Râma's wife, which led to the great war described in the Râmâyana.

Ravi (*Sk.*). A name of the Sun.

Rechaka (*Sk.*). A practice in Hatha Yoga, during the performance of Prânâyâma or the regulation of breath: namely, that of opening one nostril and emitting breath therefrom, and keeping the other closed; one of the three operations respectively called Pûraka, Kumbhaka and Rechaka—operations very pernicious to health.

Red Colour. This has always been associated with male characteristics, especially by the Etruscans and Hindoos. In Hebrew it is Adam, the same as the word for "earth" and "the first man". It seems that nearly all myths represent the first perfect man as white. The same word without the initial A is Dam or Dem, which means Blood, also of red colour. [w.w.w.]

The colour of the fourth Principle in man—*Kâma*, the seat of desires is represented red.

Reincarnation. The doctrine of rebirth, believed in by Jesus and the Apostles, as by all men in those days, but denied now by the Christians. All the Egyptian converts to Christianity, Church Fathers and others, believed in this doctrine, as shown by the writings of several. In the still existing symbols, the human-headed bird flying towards a mummy, a body, or "the soul uniting itself with its *sahou* (glorified body of the Ego, and also the *kâmalokic shell*) proves this belief. "The song of the Resurrection" chanted by Isis to recall her dead husband to life, might be translated "Song of Rebirth", as Osiris is collective Humanity. "Oh! Osiris [here follows the name of the Osirified mummy, or the departed], rise again in holy earth (matter), august mummy in the coffin, under thy corporeal substances", was the funeral prayer of the priest over the deceased. "Resurrection" with the Egyptians never meant the resurrection of the mutilated mummy, but of the *Soul* that informed it, the Ego in a new body. The putting on of flesh periodically by the Soul or the Ego, was a universal belief; nor can anything be more consonant with justice and Karmic law. (See "Pre-existence".)

Rekh-get-Amen (*Eg*.). The name of the priests, hierophants, and teachers of Magic, who, according to Lenormant, Maspero, the Champollions, etc., etc., "could levitate, walk the air, live under water, sustain great pressure, harmlessly suffer mutilation, read the past, foretell the future, make themselves invisible, and cure diseases" (Bonwick, *Religion of Magic*). And the same author adds: "Admission to the mysteries did not confer magical powers. These depended upon two things: the possession of innate capacities, and the knowledge of certain formulæ employed under suitable circumstances". Just the same as it is now.

Rephaim (*Heb*.). Spectres, phantoms. (*Secret Doctrine*, II., 279.)

Resha-havurah (*Heb*., *Kab*.). *Lit*., the "White Head", from which flows the fiery fluid of life and intelligence in three hundred and seventy streams, in all the directions of the Universe. The "White Head" is the first Sephira, the Crown, or first active light.

Reuchlin, *John*. Nicknamed the "Father of the Reformation"; the friend of Pico di Mirandola, the teacher and instructor of Erasmus, of Luther and Melancthon. He was a great Kabbalist and Occultist.

Rig Veda (*Sk*.). The first and most important of the four *Vedas*. Fabled to have been "created" from the Eastern mouth of Brahmâ; recorded in Occultism as having been delivered by great sages on Lake Man(a)saravara beyond the Himalayas, dozens of thousands of years ago.

Rik (*Sk*.). A verse of *Rig-Veda*.

Riksha (*Sk.*). Each of the twenty-seven constellations forming the Zodiac. Any fixed star, or constellation of stars.

Rimmon (Heb.). A Pomegranate, the type of abundant fertility; occurs in the Old Testament; it figures in Syrian temples and was deified there, as an emblem of the celestial prolific mother of all; also a type of the full womb. [w.w.w.]

Rings, **Magic**. These existed as talismans in every folk-lore. In Scandinavia such rings are always connected with the elves and dwarfs who were alleged to be the possessors of talismans and who gave them occasionally to human beings whom they wished to protect. In the words of the chronicler: "These magic rings brought good luck to the owner so long as they were carefully preserved; but their loss was attended with terrible misfortunes and unspeakable misery".

Rings and Rounds. Terms employed by Theosophists in explanation of Eastern cosmogony. They are used to denote the various evolutionary cycles in the Elemental, Mineral, &c., Kingdoms, through which the Monad passes on any one globe, the term Round being used only to denote the cyclic passage of the Monad round the complete chain of seven globes. Generally speaking, Theosophists use the term ring as a synonym of cycles, whether cosmic, geological, metaphysical or any other.

Riphæus (*Gr.*). In mythology a mountain chain upon which slept the frozen-hearted god of snows and hurricanes. In Esoteric philosophy a real prehistoric continent which from a tropical ever sunlit land has now become a desolate region beyond the Arctic Circle.

Rishabha (*Sk.*). A sage supposed to have been the first teacher of the Jain doctrines in India.

Rishabham (*Sk.*). The Zodiacal sign Taurus.

Rishi-Prajâpati (*Sk.*). *Lit.*, "revealers", holy sages in the religious history of Âryavarta. Esoterically the highest of them are the Hierarchies of "Builders" and Architects of the Universe and of living things on earth; they are generally called Dhyan Chohans, Devas and gods.

Rishis (*Sk.*). Adepts; the inspired ones. In Vedic literature the term is employed to denote those persons through whom the various Mantras were revealed.

Ri-thlen. *Lit.*, "snake-keeping". It is a terrible kind of sorcery practised at Cherrapoonjee in the Khasi-Hills. The former is the ancient capital of the latter. As the legend tells us: ages ago a *thlen* (serpent-dragon) which inhabited a cavern and devoured men and cattle was put to death by a local St. George, and cut to pieces, every piece being sent out to a different district to be burnt. But the piece received

by the Khasis was preserved by them and became a kind of household god, and their descendants developed into *Ri-thlens* or “snake keepers”, for the piece they preserved grew into a dragon (*thlen*) and ever since has obsessed certain Brahmin families of that district. To acquire the good grace of their *thlen* and save their own lives, these “keepers” have often to commit murders of women and children, from whose bodies they cut out the toe and finger nails, which they bring to their *thlen*, and thus indulge in a number of black magic practices connected with sorcery and necromancy.

Roger Bacon. A very famous Franciscan monk who lived in England in the thirteenth century. He was an Alchemist who firmly believed in the existence of the Philosopher’s Stone, and was a great mechanician, chemist, physicist and astrologer. In his treatise on the *Admirable Force of Art and Nature*, he gives hints about gunpowder and predicts the use of steam as a propelling power, describing besides the hydraulic press, the diving-bell and the kaleidoscope. He also made a famous brazen head fitted with an acoustic apparatus which gave out oracles.

Ro *and* **Ru** (*Eg.*). The gate or outlet, the spot in the heavens whence proceeded or was born primeval light; synonymous with “cosmic womb”.

Rohinilâ (*Sk.*). The ancient name of a monastery visited by Buddha Sâkyamuni, now called Roynallah, near Balgada, in Eastern Behar.

Rohit (*Sk.*). A female deer, a hind; the form assumed by Vâch (the female Logos and female aspect of Brahmâ, who created her out of one half of his body) to escape the amorous pursuits of her “father”, who transformed himself for that purpose into a buck or *red* deer (the colour of Brahmâ being red).

Rohitaka Stupa (*Sk.*). The “red stupa”, or dagoba, built by King Asoka, and on which Maitribala-râjâ fed starving Yakshas with his blood. The Yakshas are inoffensive demons (Elementaries) called *pynya-janas* or “good people”.

Rosicrucians (*Mys.*). The name was first given to the disciples of a learned Adept named Christian Rosenkreuz, who flourished in Germany, circa 1460. He founded an Order of mystical students whose early history is to be found in the German work, *Fama Fraternitatis* (1614), which has been published in several languages. The members of the Order maintained their secrecy, but traces of them have been found in various places every half century since these dates. The *Societas Rosicruciana in Anglia* is a Masonic Order, which has adopted membership in the “outer”; the Chabrath Zereh Aur Bokher, or Order of the G. D., which has a very complete scheme of initiation into the Kabbalah and the Higher Magic of the Western or Hermetic type, and admits both

sexes, is a direct descendant from mediæval sodalities of Rosicrucians, themselves descended from the Egyptian Mysteries. [w.w.w.]

Rostan. Book of the Mysteries of Rostan; an occult work in manuscript.

Rowhanee (*Eg*.) or *Er-Roohanee*. Is the Magic of modern Egypt, supposed to proceed from Angels and Spirits, that is Genii, and by the use of the mystery names of Allah; they distinguish two forms—Ilwee, that is the Higher or White Magic; and Suflee and Sheytanee, the Lower or Black Demoniac Magic. There is also Es-Seemuja, which is deception or conjuring. Opinions differ as to the importance of a branch of Magic called Darb el Mendel, or as Barker calls it in English, the Mendal: by this is meant a form of artificial clairvoyance, exhibited by a young boy before puberty, or a virgin, who, as the result of self-fascination by gazing on a pool of ink in the hand, with coincident use of incense and incantation, sees certain scenes of real life passing over its surface. Many Eastern travellers have narrated instances, as E. W. Lane in his *Modern Egyptians* and his *Thousand and One Nights*, and E. B. Barker; the incidents have been introduced also into many works of fiction, such as Marryat's *Phantom Ship*, and a similar idea is interwoven with the story of Rose Mary and the Beryl stone, a poem by Rossetti. For a superficial attempt at explanation, see the *Quarterly Review*, No. 117. [w.w.w.]

Ruach (*Heb*.). Air, also Spirit; the Spirit, one of the "human principles" (Buddhi-Manas).

Ruach Elohim (*Heb*.). The Spirit of the gods; corresponds to the Holy Ghost of the Christians. Also the wind, breath and rushing water. [w.w.w.]

Rudra (*Sk*.). A title of Siva, the Destroyer.

Rudras (*Sk*.). The mighty ones; the lords of the three upper worlds. One of the classes of the "fallen" or incarnating spirits; they are all born of Brahmâ.

Runes (*Scand*.). The Runic language and characters are the mystery or sacerdotal tongue and alphabet of the ancient Scandinavians. *Runes* are derived from the word *rûna* (secret). Therefore both language and character could neither be understood nor interpreted without having the key to it. Hence while the written *runes* consisting of sixteen letters are known, the ancient ones composed of marks and signs are indecipherable. They are called the magic characters. "It is clear", says E. W. Anson, an authority on the folklore of the Norsemen, "that the runes were from various causes regarded even in Germany proper as full of mystery and endowed with supernatural power". They are said to have been invented by Odin.

Rûpa (*Sk.*). Body; any form, applied even to the forms of the gods, which are subjective to us.

Ruta (*Sk.*). The name of one of the last islands of Atlantis, which perished ages before *Poseidonis*, the "Atlantis" of Plato.

Rutas (*Sk.*). An ancient people that inhabited the above island or continent in the Pacific Ocean.

S.

S.—The nineteenth letter; numerically, *sixty*. In Hebrew it is the fifteenth letter, *Samech*, held as holy because "the sacred name of god is *Samech*". Its symbol is a prop, or a pillar, and a phallic egg. In occult geometry it is represented as a circle quadrated by a cross, ⊕. In the *Kabbalah* the "divisions of *Gan-Eden* or paradise" are similarly divided.

Sa or **Hea** (*Chald.*). The synthesis of the seven Gods in Babylonian mythology.

Sabalâswâs (*Sk.*). Sons of Daksha (*Secret Doctrine*, II., 275).

Sabao (*Gr.*). The Gnostic name of the genius of Mars.

Sabaoth (*Heb.*). An army or host, from Sâbâ—to go to war; hence the name of the fighting god—the " Lord of Sabaoth ".

Sabda (*Sk.*). The Word, or Logos.

Sabda Brahmam (*Sk.*). "The Unmanifested Logos." The *Vedas*; "Ethereal Vibrations diffused throughout Space".

Sabhâ (*Sk.*). An assembly; a place for meetings, social or political. Also *Mahâsabhâ*, "the bundle of wonderful (mayavic or illusionary) things" the gift of Mayâsur to the Pândavas (*Mahâbhârata*.)

Sabianism. The religion of the ancient Chaldees. The latter believing in one impersonal, universal, deific Principle, never mentioned It, but offered worship to the solar, lunar, and planetary gods and rulers, regarding the stars and other celestial bodies as their respective symbols.

Sabians. Astrolaters, so called; those who worshipped the stars, or rather their "regents ". (See "Sabianism".)

Sacha Kiriya (*Sk.*). A power with the Buddhists akin to a magic mantram with the Brahmans. It is a miraculous energy which can be exercised by any adept, whether priest or layman, and "most efficient when accompanied by *bhâwanâ*" (meditation). It consists in a recitation of one's "acts of merit done either in this or some former birth"—as the Rev. Mr. Hardy thinks and puts it, but in reality it depends on the intensity of one's will, added to an absolute faith in one's own powers, whether of yoga—willing—or of prayer, as in the case of Mussulmans and Christians. *Sacha* means "true", and *Kiriyang*, "action". It is the *power of merit*, or of a saintly life.

Sacrarium (*Lat.*). The name of the room in the houses of the ancient Romans, which contained the particular deity worshipped by the family; also the adytum of a temple.

Sacred Heart. In Egypt, of Horus; in Babylon, of the god Bel; and the lacerated heart of Bacchus in Greece and elsewhere. Its symbol was the *persea*. The pear-like shape of its fruit, and of its kernel especially, resembles the heart in form. It is sometimes seen on the head of Isis, the mother of Horus, the fruit being cut open and the heart-like kernel exposed to full view. The Roman Catholics have since adopted the worship of the "sacred heart" of Jesus and of the Virgin Mary.

Sacred Science. The name given to the *inner* esoteric philosophy, the secrets taught in days of old to the initiated candidates, and divulged during the last and supreme Initiation by the Hierophants.

Sadaikarûpa (*Sk.*). The essence of the immutable nature.

Sadducees. A sect, the followers of one Zadok, a disciple of Anti-gonus Saccho. They are accused of having denied the immortality of the (personal) soul and that of the resurrection of the (physical and personal) body. Even so do the Theosophists; though they deny neither the immortality of the Ego nor the resurrection of all its numerous and successive lives, which survive *in the memory of the Ego*. But together with the Sadducees—a sect of learned philosophers who were to all the other Jews that which the polished and learned Gnostics were to the rest of the Greeks during the early centuries of our era—we certainly deny the immortality of the *animal* soul and the resurrection of the physical body. The Sadducees were the scientists and the learned men of Jerusalem, and held the highest offices, such as of high priests and judges, while the Pharisees were almost from first to last the Pecksniffs of Judæa.

Sâdhyas (*Sk.*). One of the names of the "twelve great gods" created by Brahmâ. Kosmic gods; *lit.*, "divine sacrificers". The Sâdhyas are important in Occultism.

Sadik. The same as the Biblical Melchizedec, identified by the mystic Bible-worshippers with Jehovah, and Jesus Christ. But Father Sadik's identity with Noah being proven, he can be further identified with Kronos-Saturn.

Safekh (*Eg.*). Written also *Sebek* and *Sebakh*, god of darkness and night, with the crocodile for his emblem. In the Typhonic legend and transformation he is the same as Typhon. He is connected with both Osiris and Horus, and is their great enemy on earth. We find him often called the "triple crocodile ". In astronomy he is the same as Mâkâra or Capricorn, the most mystical of the signs of the Zodiac.

Saga (*Scand.*). The goddess "who sings of the deeds of gods and

heroes", and to whom the black ravens of Odin reveal the history of the Past and of the Future in the Norsemen's *Edda*.

Sâgara (*Sk.*). *Lit.*, "the Ocean"; a king, the father of 60,000 Sons, who, for disrespect shown to the sage Kapila, were reduced to ashes by a single glance of his eye.

Sagardagan. One of the four paths to Nirvana.

Saha (*Sk.*). "The world of suffering"; any inhabited world in the chilio-cosmos.

Sahampati (*Sk.*). Maha or Parabrahm.

Saharaksha (*Sk.*). The fire of the Asuras; the name of a son of Pavamâna, one of the three chief occult fires.

Saint Martin, *Louis Claude de*. Born in France (Amboise), in 1743. A great mystic and writer, who pursued his philosophical and theosophical studies at Paris, during the Revolution. He was an ardent disciple of Jacob Boehme, and studied under Martinez Paschalis, finally founding a mystical semi-Masonic Lodge, "the Rectified Rite of St. Martin", with seven degrees. He was a true Theosophist. At the present moment some ambitious charlatans in Paris are caricaturing him and passing themselves off as initiated Martinists, and thus dishonouring the name of the late Adept.

Sais (*Eg.*). The place where the celebrated temple of Isis-Neith was found, wherein was the ever-veiled statue of Neith (Neith and Isis being interchangeable), with the famous inscription, "I am all that has been, and is, and shall be, and my peplum no mortal has withdrawn ". (See "Sirius".)

Saka (*Sk.*). *Lit.*, "the One", or the *Eka*; used of the "Dragon of Wisdom" or the manifesting deities, taken collectively.

Saka (*Sk.*). According to the Orientalists the same as the classical *Sacæ*. It is during the reign of their King Yudishtira that the *Kali Yuga* began.

Sâka Dwîpa (*Sk.*). One of the seven islands or continents mentioned in the *Purânas* (ancient works).

Sakkayaditthi. Delusion of personality; the erroneous idea that "*I* am I ", a man or a woman with a special name, instead of being an inseparable part of the whole.

Sakradagamin (*Sk.*). *Lit.*, "he who will receive birth (only) once more" before Nirvâna is reached by him; he who has entered the second of the four paths which lead to Nirvâna and has almost reached perfection.

Sakshi (*Sk.*). The name of the hare, who in the legend of the "moon

and the hare" threw himself into the fire to save some starving pilgrims who would not kill him. For this sacrifice Indra is said to have transferred him to the centre of the moon.

Sakti (*Sk.*). The active female energy of the gods; in popular Hinduism, their wives and goddesses; in Occultism, the crown of the astral light. Force and the six forces of nature synthesized. Universal Energy.

Sakti-Dhara (*Sk.*). *Lit.*, the "Spear-holder", a title given to Kartikeya for killing Târaka, a Daitya or giant-demon. The latter, demon though he was, seems to have been such a great Yogin, owing to his religious austerities and holiness, that he made all the gods tremble before him. This makes of Kartikeya, the war god, a kind of St. Michael.

Sakwala. This is a *bana* or "word" uttered by Gautama Buddha in his oral instructions. Sakwala is a mundane, or rather a solar system, of which there is an infinite number in the universe, and which denotes that space to which the light of every sun extends. Each Sakwala contains earths, hells and heavens (meaning good and bad spheres, our earth being considered as hell, in Occultism); attains its prime, then falls into decay and is finally destroyed at regularly recurring periods, in virtue of one immutable law. Upon the earth, the Master taught that there have been already four great "continents" (the Land of the Gods, Lemuria, Atlantis, and the present "continent" divided into five parts of the *Secret Doctrine*), and that three more have to appear. The former "did not communicate with each other", a sentence showing that Buddha was not speaking of the actual continents known in his day (for *Pâtâla* or America was perfectly familiar to the ancient Hindus), but of the four geological formations of the earth, with their four distinct *root*-races which had already disappeared.

Sâkya (*Sk.*). A patronymic of Gautama Buddha.

Sâkyamuni Buddha (*Sk.*). A name of the founder of Buddhism, the great Sage, the Lord Gautama.

Salamanders. The Rosicrucian name for the Elementals of Fire. The animal, as well as its name, is of most occult significance, and is widely used in poetry. The name is almost identical in all languages. Thus, in Greek, Latin, French, Spanish, Italian, etc., it is *Salamandra*, in Persian *Samandel*, and in Sanskrit *Salamandala*.

Salmalî (*Sk.*). One of the seven zones; also a kind of tree.

Sama (*Sk.*). One of the *bhâva pushpas*, or "flowers of sanctity". Sama is the fifth, or "resignation". There are eight such flowers, namely: clemency or charity, self-restraint, affection (or love for others), patience, resignation, devotion, meditation and veracity. Sama is also the repression of any mental perturbation.

Sâma Veda (*Sk.*). *Lit.*, "the Scripture, or *Shâstra*, of peace". One of the four Vedas.

Samâdhâna (*Sk.*). That state in which a Yogi can no longer diverge from the path of spiritual progress; when everything terrestrial, except the visible body, has ceased to exist for him.

Samâdhi (*Sk.*). A state of ecstatic and complete trance. The term comes from the words *Sam-âdha*, "self-possession". He who possesses this power is able to exercise an absolute control over all his faculties, physical or mental; it is the highest state of Yoga.

Samâdhindriya (*Sk.*). *Lit.*, "the root of concentration"; the fourth of the five roots called Pancha Indriyâni, which are said in esoteric philosophy to be the agents in producing a highly moral life, leading to sanctity and liberation; when these are reached, the two *spiritual roots* lying latent in the body (Atmâ and Buddhi) will send out shoots and blossom. *Samâdhindriya* is the organ of ecstatic meditation in Râj-yoga practices.

Samael (*Heb.*). The Kabbalistic title of the Prince of those evil spirits who represent incarnations of human vices; the angel of Death. From this the idea of Satan has been evolved. [w.w.w.]

Samajna (*Sk.*). *Lit.*, "an enlightened (or *luminous*) Sage". Translated verbally, *Samgharana Samajna*, the famous Vihâra near Kustana (China), means "the monastery of the luminous Sage".

Samâna (*Sk.*). One of the five breaths (*Prânas*) which carry on the chemical action in the animal body.

Sâmanêra. A novice; a postulant for the Buddhist priesthood.

Samanta Bhadra (*Sk.*). *Lit.*, "Universal Sage". The name of one of the four *Bodhisattvas* of the Yogâchârya School, of the Mâhâyana (the Great Vehicle) of Wisdom of that system. There are four terrestrial and three celestial Bodhisattvas: the first four only act in the present races, but in the middle of the fifth Root-race appeared the fifth Bodhisattva, who, according to an esoteric legend, was Gautama Buddha, but who, having appeared too early, had to disappear bodily from the world for a while.

Sâmanta Prabhâsa (*Sk.*). *Lit.*, "universal brightness" or dazzling light. The name under which each of the 500 perfected Arhats reappears on earth as Buddha.

Sâmânya (*Sk.*). Community, or commingling of qualities, an abstract notion of genus, such as humanity.

Samâpatti (*Sk.*). Absolute concentration in Râja-Yoga; the process of development by which perfect indifference (*Sams*) is reached (*apatti*).

This state is the last stage of development before the possibility of entering into Samâdhi is reached.

Samaya (*Sk*.). A religious precept.

Śambhala (*Sk*.). A very mysterious locality on account of its *future* associations. A town or village mentioned in the *Purânas*, whence, it is prophesied, the Kalki Avatar will appear. The "Kalki" is Vishnu, *the Messiah on the White Horse* of the Brahmins; Maitreya Buddha of the Buddhists, Sosiosh of the Parsis, and Jesus of the Christians (See *Revelations*). All these "messengers" are to appear "before the destruction of the world", says the one; before the end of Kali Yuga say the others. It is in Śambhala that the future Messiah will be born. Some Orientalists make modern Murâdâbâd in Rohilkhand (N.W.P.) identical with Śambhala, while Occultism places it in the Himalayas. It is pronounced *Shambhala*.

Sambhogakâya (*Sk*.). One of the three "Vestures" of glory, or bodies, obtained by ascetics on the "Path". Some sects hold it as the second, while others as the third of the *Buddhakshêtras*; or forms of Buddha. *Lit*., the "Body of Compensation" (See *Voice of the Silence*, Glossary iii). Of such *Buddhakshêtras* there are seven, those of Nirmânakâya, Sambhogakáya and Dharmakâya, belonging to the *Trikâya*, or three-fold quality.

Samgha (*Sk*.). The corporate assembly, or a quorum of priests; called also *Bhikshu Samgha*; the word "church" used in translation does not at all express the real meaning.

Samkhara (*Pali*). One of the five *Skandhas* or attributes in Buddhism.

Samkhara (*Pali*). "Tendencies of mind" (See "Skandhas").

Samma Sambuddha (*Pali*). The recollection of all of one's past incarnations; a yoga phenomenon.

Samma Sambuddha (*Pali*). A title of the Lord Buddha, the "Lord of meekness and resignation"; it means "perfect illumination".

Samothrace (*Gr*.). An island famous for its Mysteries, perhaps the oldest ever established in our present race. The Samothracian Mysteries were renowned all over the world.

Samothraces (*Gr*.). A designation of the Five gods worshipped at the island of that name during the Mysteries. They are considered as identical with the Cabeiri, Dioscuri and Corybantes. Their names were mystical, denoting Pluto, Ceres or Proserpine, Bacchus and Æsculapius, or Hermes.

Sampajnâna (*Sk*.). A power of internal illumination.

Samskâra (*Sk*.). *Lit*., from *Sam* and *Krî*, to improve, refine, impress. In Hindu philosophy the term is used to denote the impressions left upon

the mind by individual actions or external circumstances, and capable of being developed on any future favourable occasion—even in a future birth. The *Samskâra* denotes, therefore, the germs of propensities and impulses from previous births to be developed in this, or the coming *janmâs* or reincarnations. In Tibet, *Samskâra* is called Doodyed, and in China is defined as, or at least connected with, action or Karma. It is, strictly speaking, a metaphysical term, which in exoteric philosophies is variously defined; *e.g*., in Nepaul as illusion, in Tibet as notion, and in Ceylon as discrimination. The true meaning is as given above, and as such is connected with Karma and its working.

Samtan (*Tib*.). The same as Dhyâna or meditation.

Samvara (*Sk*.). A deity worshipped by the Tantrikas.

Samvarta (*Sk*.). A minor Kalpa. A period in creation after which a partial annihilation of the world occurs.

Samvartta Kalpa (*Sk*.). The Kalpa or period of destruction, the same as *Pralaya*. Every root-race and sub-race is subject to such Kalpas of destruction; the fifth root-race having sixty-four such Cataclysms periodically; namely: fifty-six by fire, seven by water, and one small Kalpa by winds or cyclones.

Samvat (*Sk*.). The name of an Indian chronological era, supposed to have commenced fifty-seven years B.C.

Samvriti (*Sk*.). False conception—the origin of illusion.

Samvritisatya (*Sk*.). Truth mixed with false conceptions (Samvriti); the reverse of absolute truth—or *Paramârthasatya*, self-consciousness in absolute truth or reality.

Samyagâjiva (*Sk*.). Mendicancy for religious purposes: the correct profession. It is the fourth Mârga (path), the vow of poverty, obligatory on every Arhat and monk.

Samyagdrishti (*Sk*.). The ability to discuss truth. The first of the eight Mârgas (paths) of the ascetic.

Samyakkarmânta (*Sk*.). The last of the eight Mârgas. Strict purity and observance of honesty, disinterestedness and unselfishness, the characteristic of every Arhat.

Samyaksamâdhi (*Sk*.). Absolute mental coma. The sixth of the eight Mârgas; the full attainment of Samâdhi.

Samyaksambuddha (*Sk*.). or *Sammâsambuddha* as pronounced in Ceylon. *Lit*., the Buddha of correct and harmonious knowledge, and the third of the ten titles of Sâkyamuni.

Samyattaka Nikaya (*Pali*.). A Buddhist work composed mostly of dialogues between Buddha and his disciples.

Sana (*Sk*.). One of the three *esoteric* Kumâras, whose names are Sana, Kapila and Sanatsujâta, the mysterious triad which contains the mystery of generation and reincarnation.

Sana or *Sanaischara* (*Sk*.). The same as Sani or Saturn the planet. In the Hindu Pantheon he is the son of Surya, the Sun, and of Sanjna, Spiritual Consciousness, who is the daughter of Visva-Karman, or rather of Chhâyâ the shadow left behind by Sanjna. Sanaischara, the "slow-moving ".

Sanaka (*Sk*.). A sacred plant, the fibres of which are woven into yellow robes for Buddhist priests.

Sanat Kumâra (*Sk*.). The most prominent of the seven Kumâras, the Vaidhâtra, the first of which are called Sanaka, Sananda, Sanâtana and Sanat Kumâra; which names are all significant qualifications of the degrees of human intellect.

Sanat Sujâtîya (*Sk*.). A work treating of Krishna's teachings, such as in *Bhagavad Gitâ* and *Anugîta*.

Sancha-Dwîpa (*Sk*.). One of the seven great islands *Sapta-Dwîpa*.

Sanchoniathon (*Gr*.). A pre-christian writer on Phœnician Cosmogony, whose works are no longer extant. Philo Byblus gives only the so-called fragments of Sanchoniathon.

Sandalphon (*Heb*.). The Kabbalistic Prince of Angels, emblematically represented by one of the *Cherubim* of the Ark.

Sandhyâ (*Sk*.). A period between two Yugas, morning-evening; anything coming between and joining two others. *Lit*., "twilight"; the period between a full Manvantara, or a "Day", and a full Pralaya or a "Night of Brahmâ".

Sandhyâmsa (*Sk*.). A period following a Yuga.

Sanghai Dag-po (*Tib*.). The "concealed Lord"; a title of those who have merged into, and identified themselves with, the Absolute. Used of the "Nirvânees" and the "   as".

Sangye Khado (*Sk*.). The Queen of the *Khado* or female genii; the *Dâkini* of the Hindus and the *Lilith* of the Hebrews.

Sanjnâ (*Sk*.). Spiritual Consciousness. The wife of Surya, the Sun.

Sankara (*Sk*.). The name of Siva. Also a great Vedantic philosopher.

Sânkhya (*Sk*.). The system of philosophy founded by Kapila Rishi, a system of analytical metaphysics, and one of the six *Darshanas* or schools of philosophy. It discourses on numerical categories and the meaning of the twenty-five *tatwas* (the forces of nature in various degrees). This "atomistic school", as some call it, explains nature by the inter-

action of twenty-four elements with *purusha* (spirit) modified by the three *gunas* (qualities), teaching the eternity of *pradhâna* (primordial, homogeneous matter), or the self-transformation of nature and the eternity of the human Egos.

Sânkhya Kârikâ (*Sk.*). A work by Kapila, containing his aphorisms.

Sânkhya Yoga (*Sk.*). The system of Yoga as set forth by the above school.

Sanna (*Pali.*). One of the five Skandhas, namely the attribute of abstract ideas.

Sannyâsi (*Sk.*). A Hindu ascetic who has reached the highest mystic knowledge; whose mind is fixed only upon the supreme truth, and who has entirely renounced everything terrestrial and worldly.

Sansâra (*Sk.*). *Lit.*, "rotation"; the ocean of births and deaths. Human rebirths represented as a continuous circle, a wheel ever in motion.

Sanskrit (*Sk.*). The classical language of the Brahmans, *never known nor spoken in its true systematized form* (given later *approximately* by Pânini), except by the initiated Brahmans, as it was pre-eminently "a mystery language". It has now degenerated into the so-called Prâkrita.

Santa (*Sk.*). *Lit.*, "placidity". The primeval quality of the latent, undifferentiated state of elementary matter.

Santatih (*Sk.*). The "offspring."

Saphar (*Heb.*). Sepharim; one of those called in the *Kabbalah*— *Sepher*, *Saphar* and *Sipur*, or "Number, Numbers and Numbered ", by whose agency the world was formed.

Sapta (*Sk.*). Seven.

Sapta Buddhaka (*Sk.*). An account in *Mahânidâna Sûtra* of *Sapta Buddha*, the seven Buddhas of our Round, of which Gautama Sâkyamuni is esoterically the fifth, and exoterically, as a blind, the seventh.

Sapta Samudra (*Sk.*). The "seven oceans ". These have an occult significance on a higher plane.

Sapta Sindhava (*Sk.*). The "seven sacred rivers". A Vedic term. In Zend works they are called *Hapta Heando*. These rivers are closely united with the esoteric teachings of the Eastern schools, having a very occult significance.

Sapta Tathâgata (*Sk.*). The chief seven *Nirmânakâyas* among the numberless ancient world-guardians. Their names are inscribed on a *heptagonal* pillar kept in a secret chamber in almost all Buddhist temples in China and Tibet. The Orientalists are wrong in thinking that these are "the seven Buddhist substitutes for the Rishis of the Brahmans." (See "Tathâgata-gupta").

Saptadwîpa (*Sk.*). The seven sacred islands or "continents" in the *Purânas*.

Saptaloka (*Sk.*). The seven higher regions, beginning from the earth upwards.

Saptaparna (*Sk.*). The "sevenfold". A plant which gave its name to a famous cave, a *Vihâra*, in Râjâgriha, now near Buddhagaya, where the Lord Buddha used to meditate and teach his Arhats, and where after his death the first Synod was held. This cave had seven chambers, whence the name. In Esotericism *Saptaparna* is the symbol of the "seven fold Man-Plant".

Saptarshi (*Sk.*). The seven Rishis. As stars they are the constellation of the Great Bear, and called as such the *Riksha* and *Chitra-sikhandinas*, bright-crested.

Sar or *Saros* (*Chald.*). A Chaldean god from whose name, represented by a circular horizon, the Greeks borrowed their word *Saros*, the cycle.

Saramâ (*Sk.*). In the *Vedas*, the dog of Indra and mother of the two dogs called Sârameyas. Saramâ is the "divine watchman" of the god and the same as he who watched "over the golden flock of stars and solar rays"; the same as Mercury, the planet, and the Greek Hermes, called *Sârameyas*.

Saraph (*Heb.*). A flying serpent.

Sarasvati (*Sk.*). The same as Vâch, wife and daughter of Brahmâ, produced from one of the two halves of his body. She is the goddess of speech and of sacred or esoteric knowledge and wisdom. Also called *Sri*.

Sarcophagus (*Gr.*). A stone tomb, a receptacle for the dead; *sarc* = flesh, and *phagein* = to eat. *Lapis assius*, the stone of which the sarcophagi were made, is found in Lycia, and has the property of consuming the bodies in a very few weeks. In Egypt sarcophagi were made of various other stones, of black basalt, red granite, alabaster and other materials, as they served only as outward receptacles for the wooden coffins containing the mummies. The epitaphs on some of them are as remarkable as they are highly ethical, and no Christian could wish for anything better. One epitaph, dating thousands of years before the year one of our modern era, reads:—" I have given water to him who was thirsty, and clothing to him who was naked. I have done harm to no man." Another: "I have done actions desired by men and those which are commanded by the gods". The beauty of some of these tombs may be judged by the alabaster sarcophagus of Oimenephthah I., at Sir John Soane's Museum, Lincoln's Inn. "It was cut out of a single block of fine alabaster stone, and is 9 ft. 4 in. long, by 22 to 24 in. in width, and 27 to 32 in. in height. . . . Engraved dots, etc., outside were once

filled with blue copper to represent the heavens. To attempt a description of the wonderful figures inside and out is beyond the scope of this work. Much of our knowledge of the mythology of the people is derived from this precious monument, with its hundreds of figures to illustrate the last judgment, and the life beyond the grave. Gods, men, serpents, symbolical animals and plants are there most beautifully carved." (*Funeral Rites of the Egyptians*.)

Sargon (*Chald*.). A Babylonian king. The story is now found to have been the original of Moses and the ark of bulrushes in the Nile.

Sarîra (*Sk*.). Envelope or body.

Sarisripa (*Sk*.). Serpents, crawling insects, reptiles, "the infinitesimally small".

Sarku (*Chald*.). *Lit*., the light race; that of the gods in contradistinction to the dark race called *zahmat gagnadi*, or the race that fell, *i.e*., mortal men.

Sarpas (*Sk*.). Serpents, whose king was Sesha, the serpent, or rather an aspect of Vishnu, who reigned in Pâtâla.

Sârpa-rajnî (*Sk*.). The queen of the serpents in the *Brâhmanas*.

Sarva Mandala (*Sk*.). A name for the "Egg of Brahmâ".

Sarvada (*Sk*.). *Lit*., "all-sacrificing" A title of Buddha, who in a former *Jataka* (birth) sacrificed his kingdom, liberty, and even life, to save others.

Sarvaga (*Sk*.). The supreme "World-Substance".

Sarvâtmâ (*Sk*.). The supreme Soul; the all-pervading Spirit.

Sarvêsha (*Sk*.). Supreme Being. Controller of every action and force in the universe.

Sat (*Sk*.). The one ever-present Reality in the infinite world; the divine essence which *is*, but cannot be said to *exist*, as it is Absoluteness, *Be-ness* itself.

Sata rûpa (*Sk*.). The "hundred-formed one"; applied to Vâch, who to be the female Brahmâ assumes a hundred forms, *i.e*., Nature.

Sati (*Eg*.). The triadic goddess, with Anouki of the Egyptian god Khnoum.

Sattâ (*Sk*.). The "one and sole Existence"—Brahma (neut.).

Satti or *Suttee*, (*Sk*.). The burning of living widows together with their dead husbands—a custom now happily abolished in India; *lit*., "a chaste and devoted wife".

Sattva (*Sk*.). Understanding; quiescence in divine knowledge. It follows generally the word *Bodhi* when used as a compound word, *e.g*., "Bodhisattva".

Sattva or *Satwa*, (*Sk.*). Goodness; the same as *Sattva*, or purity, one of the *trigunas* or three divisions of nature.

Satya (*Sk.*). Supreme truth.

Satya Loka (*Sk.*). The world of infinite purity and wisdom, the celestial abode of Brahmâ and the gods.

Satya Yuga (*Sk.*). The golden age, or the age of truth and purity; the first of the four Yugas, also called Krita Yuga.

Satyas (*Sk.*). One of the names of the twelve great gods.

Scarabæus. In Egypt, the symbol of resurrection, and also of rebirth; of resurrection for the mummy or rather of the highest aspects of the *personality* which animated it, and of rebirth for the Ego, the "spiritual body" of the lower, human Soul. Egyptologists give us but half of the truth, when in speculating upon the meaning of certain inscriptions, they say, "the justified soul, once arrived at a certain period of its peregrinations (simply at the death of the physical body) should be united to its body (*i.e.*, the Ego) never more *to be separated from it*". .) What is this so-called body? Can it be the mummy? Certainly not, for the emptied mummified corpse can never resurrect. It can only be the eternal, spiritual vestment, the EGO that never dies but gives immortality to whatsoever becomes united with it. "The delivered Intelligence (which) retakes its luminous envelope and (re)becomes Daïmon", as Prof. Maspero says, is the *spiritual* Ego; the *personal* Ego or *Kâma Manas*, its direct ray, or the lower soul, is that which aspires to become *Osirified*, *i.e.*, to unite itself with its "god "; and that portion of it which will succeed in so doing, will *never more be separated from it* (the god), not even when the latter incarnates again and again, descending periodically on earth in its pilgrimage, in search of further experiences and following the decrees of Karma. Khem, "the sower of seed", is shown on a stele in a picture of Resurrection after physical death, as the creator and the sower of the grain of corn, which, after corruption, springs up afresh each time into a new ear, on which a scarabæus beetle is seen poised; and Deveria shows very justly that "Ptah is the inert, material form of Osiris, who will become Sokari (the eternal Ego) to be reborn, and afterwards be Harmachus", or Horus in his transformation, the *risen god*. The prayer so often found in the tumular inscriptions, "the wish for the resurrection in one's *living* soul" or the Higher Ego, has ever a scarabæus at the end, standing for the personal soul. The scarabæus is the most honoured, as the most frequent and familiar, of all Egyptian symbols. No mummy is without several of them; the favourite ornament on engravings, house-hold furniture and utensils is this sacred beetle, and Pierret pertinently

shows in his *Livre des Morts* that the secret meaning of this hieroglyph is sufficiently explained in that the Egyptian name for the scarabæus, *Kheper*, signifies to *be*, to *become*, to *build again*.

Scheo (*Eg*.). The god who, conjointly with Tefnant and Seb, inhabits Aanroo, the region called “the land of the rebirth of the gods”.

Schesoo-Hor (*Eg*.). *Lit*., the servants of Horus; the early people who settled in Egypt and who were Aryans.

Schools of the Prophets. Schools established by Samuel for the training of the *Nabiim* (prophets). Their method was pursued on the same lines as that of a Chela or candidate for initiation into the occult sciences, *i.e*., the development of abnormal faculties or clairvoyance leading to Seership. Of such schools there were many in days of old in Palestine and Asia Minor. That the Hebrews worshipped Nebo, the Chaldean god of secret learning, is quite certain, since they adopted his name as an equivalent of Wisdom.

Séance. A word which has come to mean with Theosophists and Spiritualists a sitting with a medium for phenomena, the materialisation of “spirits” and other manifestations.

Seb (*Eg*.). The Egyptian Saturn; the father of Osiris and Isis. Esoterically, the sole principle before creation, nearer in meaning to Parabrahm than Brahmâ. From as early as the second Dynasty, there were records of him, and statues of Seb are to be seen in the museums represented with the *goose* or *black swan* that laid the egg of the world on his head. Nout or Neith, the “Great Mother” and yet the “Immaculate Virgin”, is Seb’s wife; she is the oldest goddess on record, and is to be found on monuments of the *first* dynasty, to which Mariette Bey assigns the date of almost 7000 years B.C.

Secret Doctrine. The general name given to the esoteric teachings of antiquity.

Sedecla (*Heb*.). The Obeah woman of Endor.

Seer. One who is a clairvoyant; who can see things visible, and invisible—for others—at any distance and time with his spiritual or inner sight or perceptions.

Seir Anpin, or *Zauir Anpin* (*Heb*.). In the *Kabbalah*, “the Son of the concealed Father”, he who unites in himself all the Sephiroth. Adam Kadmon, or the first manifested “Heavenly Man”, the Logos.

Sekhem (*Eg*.). The same as Sekten.

Sekhet (*Eg*.). See “Pasht”.

Sekten (*Eg*.). Dêvâchân; the place of *post mortem* reward, a state of bliss, not a locality.

Senâ (*Sk.*). The female aspect or *Sakti* of Kârttikeya; also called Kaumâra.

Senses. The ten organs of man. In the exoteric Pantheon and the allegories of the East, these are the emanations of ten minor gods, the terrestrial Prajâpati or "progenitors". They are called in contradistinction to the five physical and the seven superphysical, the "elementary senses". In Occultism they are closely allied with various forces of nature, and with our *inner* organisms, called *cells* in physiology.

Senzar. The mystic name for the secret sacerdotal language or the "Mystery-speech" of the initiated Adepts, all over the world.

Sepher Sephiroth (*Heb.*). A Kabbalistic treatise concerning the gradual evolution of Deity from negative repose to active emanation and creation. [w.w.w.]

Sepher Yetzirah (*Heb.*). "The Book of Formation". A very ancient Kabbalistic work ascribed to the patriarch Abraham. It illustrates the creation of the universe by analogy with the twenty-two letters of the Hebrew alphabet, distributed into a triad, a heptad, and a dodecad, corresponding with the three mother letters, A, M, S, the seven planets, and the twelve signs of the Zodiac. It is written in the Neo-Hebraic of the *Mishnah*. [w.w.w.]

Sephira (*Heb.*). An emanation of Deity; the parent and synthesis of the ten Sephiroth when she stands at the head of the Sephirothal Tree; in the *Kabbalah*, Sephira, or the "Sacred Aged", is the divine Intelligence (the same as Sophia or Metis), the first emanation from the "Endless" or Ain-Suph.

Sephiroth (*Heb.*). The ten emanations of Deity; the highest is formed by the concentration of the Ain Soph Aur, or the Limitless Light, and each Sephira produces by emanation another Sephira. The names of the Ten Sephiroth are—1. Kether—The Crown; 2. Chokmah—Wisdom; 3. Binah— Understanding; 4. Chesed—Mercy; 5. Geburah—Power; 6. Tiphereth—Beauty; 7. Netzach—Victory; 8. Hod—Splendour; 9. Jesod—Foundation; and 10. Malkuth—The Kingdom.

The conception of Deity embodied in the Ten Sephiroth is a very sublime one, and each Sephira is a picture to the Kabbalist of a group of exalted ideas, titles and attributes, which the name but faintly represents. Each Sephira is called either active or passive, though this attribution may lead to error; passive does not mean a return to negative existence; and the two words only express the relation between individual Sephiroth, and not any absolute quality. [w.w.w.]

Septerium (*Lat.*). A great religious festival held in days of old every ninth year at Delphi, in honour of Helios, the Sun, or Apollo, to com-

memorate his triumph over darkness, or Python; Apollo-Python being the same as Osiris-Typhon in Egypt.

Seraphim (*Heb*.). Celestial beings described by Isaiah (vi., 2,) as of human form with the addition of three pair of wings. The Hebrew word is ShRPIM, and apart from the above instance, is translated serpents, and is related to the verbal root ShRP, *to burn up*. The word is used for serpents in *Numbers* and *Deuteronomy*. Moses is said to have raised in the wilderness a ShRP or Seraph of Brass as a type. This bright serpent is also used as an emblem of Light. Compare the myth of Æsculapius, the healing deity, who is said to have been brought to Rome from Epidaurus as a serpent, and whose statues show him holding a wand on which a snake is twisted. (See Ovid, *Metam*., lib. xv.). The Seraphim of the *Old Testament* seem to be related to the Cherubim (*q.v.*). In the *Kabbalah* the Seraphim are a group of angelic powers allotted to the Sephira Geburah—Severity. [w.w.w.]

Serapis (*Eg*.). A great solar god who replaced Osiris in the popular worship, and in whose honour the seven vowels were sung. He was often made to appear in his representations as a serpent, a "Dragon of Wisdom". The greatest god of Egypt during the first centuries of Christianity.

Sesha (*Sk*.). *Ananta*, the great Serpent of Eternity, the couch of Vishnu; the symbol of infinite Time in Space. In the exoteric beliefs Sesha is represented as a *thousand*-headed and *seven*-headed cobra; the former the king of the nether world, called Pâtâla, the latter the carrier or support of Vishnu on the Ocean of Space.

Set or *Seth* (*Eg*.). The same as the Son of Noah and Typhon—who is the dark side of Osiris. The same as Thoth and Satan, the adversary, not the devil represented by Christians.

Sevekh (*Eg*.). The god of time; Chronos; the same as *Sefekh*. Some Orientalists translate it as the "Seventh".

Shaberon (*Tib*.). The Mongolian Shaberon or Khubilgan (or Khubilkhans) are the reincarnations of Buddha, according to the Lama sts; great Saints and *Avatars*, so to say.

Shaddai, *El* (*Heb*.). A name of the Hebrew Deity, usually translated God Almighty, found in *Genesis*, *Exodus*, *Numbers*, *Ruth* and *Job*. Its Greek equivalent is Kurios Pantokrator; but by Hebrew derivation it means rather "the pourer forth", *shad* meaning a breast, and indeed *shdi* is also used for "a nursing mother". [w.w.w.]

Shamans. An order of Tartar or Mongolian priest-magicians, or as some say, priest-sorcerers. They are not Buddhists, but a sect of the

old *Bhon* religion of Tibet. They live mostly in Siberia and its borderlands. Both men and women may be Shamans. They are all *magicians*, or rather sensitives or mediums artificially developed. At present those who act as priests among the Tartars are generally very ignorant, and far below the fakirs in knowledge and education.

Shânâh (*Heb*.). The Lunar Year.

Shangna (*Sk*.). A mysterious epithet given to a robe or "vesture" in a metaphorical sense. To put on the "Shangna robe" means the acquirement of Secret Wisdom, and Initiation. (See *Voice of the Silence*, pp. 84 and 85, Glossary.)

Shâstra or Sâstra (*Sk*.). A treatise or book; any work of divine or accepted authority, including law books. A Shâstr means to this day, in India, a man learned in divine and human law.

Shedim (*Heb*.). See "Siddim".

Shekinah (*Heb*.). A title applied to Malkuth, the tenth Sephira, by the *Kabbalists*; but by the Jews to the cloud of glory which rested on the Mercy-seat in the Holy of Holies. As taught, however, by all the Rabbins of Asia Minor, its nature is of a more exalted kind, Shekinah being the veil of Ain-Soph, the Endless and the Absolute; hence a kind of Kabbalistic Mûlaprakriti. [w.w.w.]

Shells. A Kabbalistic name for the phantoms of the dead, the "spirits" of the Spiritualists, figuring in physical phenomena; so named on account of their being simply illusive forms, *empty* of their higher principles.

Shemal (*Chald*.). Samâel, the spirit of the earth, its presiding ruler and genius.

Shemhamphorash (*Heb*.). The separated name. The mirific name derived from the substance of deity and showing its self-existent essence. Jesus was accused by the Jews of having stolen this name from the Temple by magic arts, and of using it in the production of his miracles.

Sheol (*Heb*.). The hell of the Hebrew Pantheon; a region of stillness and inactivity as distinguished from Gehenna, (*q.v.*).

Shien-Sien (*Chin*.). A state of bliss and soul-freedom, during which a man can travel in spirit where he likes.

Shiites (*Pers*.). A sect of Mussulmen who place the prophet Ali higher than Mohammed, rejecting Sunnah or tradition.

Shîla (*Pali*.). The second virtue of the ten Pâramitâs of perfection. Perfect harmony in words and acts.

Shinto (*Jap*.). The ancient religion of Japan before Buddhism, based upon the worship of spirits and ancestors.

Shoel-ob (*Heb.*). A consulter with familiar "spirits"; a necromancer, a raiser of the dead, or of their phantoms.

Shoo (*Eg.*). A personification of the god Ra; represented as the "great cat of the Basin of Persea in Anu".

Shûdâla Mâdan (*Tam.*). The vampire, the ghoul, or graveyard spook.

Shûle Mâdan (*Tam.*). The elemental which is said to help the "jugglers" to grow mango trees and do other wonders.

Shutukt (*Tib.*). A collegiate monastery in Tibet of great fame, containing over 30,000 monks and students.

Sibac (*Quiché.*). The reed from the pith of which the third race of men was created, according to the scripture of the Guatemalians, called the *Popol Vuh*.

Sibikâ (*Sk.*). The weapon of Kuvera, god of wealth (a Vedic deity living in Hades, hence a kind of Pluto), made out of the parts of the divine splendour of Vishnu, residing in the Sun, and filed off by Visvarkarman, the god Initiate.

Siddhânta (*Sk.*). Any learned work on astronomy or mathematics, in India.

Siddhârtha (*Sk.*). A name given to Gautama Buddha.

Siddhas (*Sk.*). Saints and sages who have become almost divine also a hierarchy of Dhyan Chohans.

Siddhâsana (*Sk.*). A posture in Hatha-yoga practices.

Siddha-Sena (*Sk.*). *Lit.*, "the leader of Siddhas"; a title of Kârttikeya, the "mysterious youth" (*kumâra guha*).

Siddhis (*Sk.*). *Lit.*, "attributes of perfection"; phenomenal powers acquired through holiness by Yogis.

Siddim (*Heb.*). The Canaanites, we are told, worshipped these evil powers as deities, the name meaning the "pourers forth"; a valley was named after them. There seems to be a connection between these, as types of Fertile Nature, and the many-bosomed Isis and Diana of Ephesus. In Psalm cvi., 37, the word is translated "devils ", and we are told that the Canaanites shed the blood of their sons and daughters to them. Their title seems to come from the same root ShD, from which the god name El Shaddai is derived. [w.w.w.]

The Arabic *Shedim* means "Nature Spirits ", Elementals; they are the *afrits* of modern Egypt and *djins* of Persia, India, etc.

Sidereal. Anything relating to the stars, but also, in Occultism, to various influences emanating from such regions, such as "sidereal force", as taught by Paracelsus, and sidereal (luminous), ethereal body, etc.

Si-dzang (*Chin.*). The Chinese name for Tibet; mentioned in the

Imperial Library of the capital of Fo Kien, as the "great seat of Occult learning", 2,207 years B.C. (*Secret Doctrine*, I., p. 271.)

Sige (*Gr.*). "Silence"; a name adopted by the Gnostics to signify the root whence proceed the Æons of the second series.

Sighra or *Sighraga* (*Sk.*). The father of *Moru*, "who is still living through the power of Yoga, and will manifest himself in the beginning of the *Krita* age in order to re-establish the *Kshattriyas* in the nineteenth *Yuga*" say the Purânic prophecies. "Moru" stands here for "Morya", the dynasty of the Buddhist sovereigns of Pataliputra which began with the great King Chandragupta, the grandsire of King Asoka. It is the first Buddhist Dynasty. (*Secret Doctrine*, I., 378.)

Sigurd (*Scand.*). The hero who slew Fafnir, the "Dragon", roasted his heart and ate it, after which he became the wisest of men. An allegory referring to Occult study and initiation.

Simeon-ben-Jochai. An Adept-Rabbin, who was the author of the *Zohar*, (*q.v.*).

Simon Magus. A very great Samaritan Gnostic and Thaumaturgist, called "the great Power of God".

Simorgh (*Pers.*). The same as the winged Siorgh, a kind of gigantic griffin, half phœnix, half lion, endowed in the Iranian legends with oracular powers. Simorgh was the guardian of the ancient Persian Mysteries. It is expected to reappear at the end of the cycle as a gigantic bird-lion. Esoterically, it stands as the symbol of the Manvantaric cycle. Its Arabic name is *Rakshi*.

Sinaï (*Heb.*). Mount Sinaï, the Nissi of *Exodus* (xvii., 15), the birth place of almost all the solar gods of antiquity, such as Dionysus, born at Nissa or Nysa, Zeus of Nysa, Bacchus and Osiris, (*q.v.*). Some ancient people believed the Sun to be the progeny of the Moon, who was herself a Sun once upon a time. *Sin-aï* is the "Moon Mountain", hence the connexion.

Sing Bonga. The Sun-spirit with the Kollarian tribes.

Singha (*Sk.*). The constellation of Leo; *Singh* meaning "lion".

Sinika (*Sk.*). Also Sinita and Sanika, etc., as variants. The *Vishnu Purâna* gives it as the name of a future sage who will be taught by him who will become Maitreya, at the end of Kali Yuga, and adds that this is a great mystery.

Sinîvâlî (*Sk.*). The first day of the new moon, which is greatly connected with Occult practices in India.

Siphra Dtzeniouta (*Chald.*). The Book of Concealed Mystery; one division of the *Zohar*. (See Mathers' *Kabbalah Unveiled*.)

Sirius (*Gr*.). In Egyptian, *Sothis*. The dog-star: the star worshipped in Egypt and reverenced by the Occultists; by the former because its heliacal rising with the Sun was a sign of the beneficent inundation of the Nile, and by the latter because it is mysteriously associated with Thoth-Hermes, god of wisdom, and Mercury, in another form. Thus Sothis-Sirius had, and still has, a mystic and direct influence over the whole *living* heaven, and is connected with almost every god and goddess. It was "Isis in the heaven" and called Isis-Sothis, for Isis was "in the constellation of the dog", as is declared on her monuments. "The soul of Osiris was believed to reside in a personage who walks with great steps in front of *Sothis*, sceptre in hand and a whip upon his shoulder." Sirius is also Anubis, and is directly connected with the ring "Pass me not"; it is, moreover, identical with Mithra, the Persian Mystery god, and with Horus and even Hathor, called sometimes the goddess Sothis. Being connected with the Pyramid, Sirius was, therefore, connected with the initiations which took place in it. A temple to Sirius-Sothis once existed within the great temple of Denderah. To sum up, all religions are not, as Dufeu, the French Egyptologist, sought to prove, derived from Sirius, the dog-star, but Sirius-Sothis is certainly found in connection with every religion of antiquity.

Sishta (*Sk*.). The great elect or Sages, left after every minor *Pralaya* (that which is called "obscuration" in Mr. Sinnett's *Esoteric Buddhism*), when the globe goes into its night or rest, to become, on its re-awakening, the seed of the next humanity. *Lit*. "remnant."

Sisthrus (*Chald*.). According to Berosus, the last of the ten kings of the dynasty of the divine kings, and the "Noah" of Chaldea. Thus, as Vishnu foretells the coming deluge to Vaivasvata-Manu, and, fore-warning, commands him to build an ark, wherein he and seven Rishis are saved; so the god Hea foretells the same to Sisithrus (or Xisuthrus) commanding him to prepare a vessel and save himself with a few elect. Following suit, almost 800,000 years later, the Lord God of Israel repeats the warning to Noah. Which is prior, therefore? The story of Xisuthrus, now deciphered from the Assyrian tablets, corroborates that which was said of the Chaldean deluge by Berosus, Apollodorus, Abydenus, etc., etc. (See eleventh tablet in G. Smith's *Chaldean Account of Genesis*, page 263, *et seq*.). This tablet xi. covers every point treated of in chapters six and seven of *Genesis*—the gods, the sins of men, the command to build an ark, the Flood, the destruction of men, the dove and the raven sent out of the ark, and finally the Mount of Salvation in Armenia (Nizir-Ararat); all is there. The words "the god Hea heard, and his liver was angry, because his men had corrupted his

purity", and the story of his destroying all his seed, were engraved on stone tablets many thousand years before the Assyrians reproduced them on their baked tiles, and even these most assuredly antedate the Pentateuch, "written from memory" by Ezra, hardly four centuries B.C.

Sistrum (*Gr.*). Egyptian *ssesh* or *kemken*. An instrument, usually made of bronze but sometimes of gold or silver, of an open circular form, with a handle, and four wires passed through holes, to the end of which jingling pieces of metal were attached; its top was ornamented with a figure of Isis, or of Hathor. It was a sacred instrument, used in temples for the purpose of producing, by means of its combination of metals, *magnetic currents*, *and sounds*. To this day it has survived in Christian Abyssinia, under the name of *sanasel*, and the good priests use it to "drive devils from the premises", an act quite comprehensible to the Occultist, even though it does provoke laughter in the sceptical Orientalist. The priestess usually held it in her right hand during the ceremony of *purification of the air*, or the "conjuration of the elements", as E. vi would call it, while the priests held the Sistrum in their left hand, using the right to manipulate the "key of life"—the handled cross or *Tau*.

Sisumara (*Sk.*). An imaginary rotating belt, upon which all the celestial bodies move. This host of stars and constellations is represented under the figure of *Sisumara*, a tortoise (some say a *porpoise* !), dragon, crocodile, and what not. But as it is a symbol of the Yoga-meditation of holy Vasudeva or Krishna, it must be a crocodile, or rather, a dolphin, since it is identical with the zodiacal Makâra. Dhruva, the ancient pole-star, is placed at the tip of the tail of this sidereal monster, whose head points southward and whose body bends in a ring. Higher along the tail are the Prajâpati, Agni, etc., and at its root are placed Indra, Dharma, and the seven Rishis (the Great Bear), etc., etc. The meaning is of course mystical.

Siva (*Sk.*). The third person of the Hindu Trinity (the Trimûrti). He is a god of the first order, and in his character of Destroyer higher than Vishnu, the Preserver, as he destroys only to regenerate on a higher plane. He is born as Rudra, the Kumâra, and is the patron of all the Yogis, being called, as such, Mahâ-Yogi, the *great ascetic*. His titles are significant: *Trilochana*, "the three-eyed", *Mahâdeva*, "the great god", *Sankara*, etc., etc., etc.

Siva-Rudra (*Sk.*). Rudra is the Vedic name of Siva, the latter being absent from the *Veda*.

Skandha or *Skhanda* (*Sk.*). *Lit.*, "bundles", or groups of attributes; everything finite, inapplicable to the eternal and the absolute. There are five—esoterically, seven—attributes in every human living being,

which are known as the *Pancha Skandhas*. These are (1) form, *rûpa*; (2) perception, *vidâna*; (3) consciousness, *sanjnâ*; (4) action, *sanskâra*; (5) knowledge, *vidyâna*. These unite at the birth of man and constitute his personality. After the maturity of these Skandhas, they begin to separate and weaken, and this is followed by *jarâmarana*, or decrepitude and death.

Skrymir (*Scand*.). One of the famous giants in the *Eddas*.

Sloka, (*Sk*.). The Sanskrit epic metre formed of thirty-two syllables: verses in four half-lines of eight, or in two lines of sixteen syllables each.

Smaragdine Tablet of Hermes. As expressed by Eliphas Lévi, "this Tablet of Emerald is the whole of magic in a single page"; but India has a single word which, when understood, contains "the whole of magic". This is a tablet, however, alleged to have been found by Sarai, Abraham's wife (!) on *the dead body of Hermes*. So say the Masons and Christian Kabbalists. But in Theosophy we call it an allegory. May it not mean that *Sarai-swati*, the wife of *Brahmâ*, or the goddess of secret wisdom and learning, finding still much of the ancient wisdom latent in the dead body of Humanity, revivified that wisdom? This led to the rebirth of the Occult Sciences, so long forgotten and neglected, the world over. The tablet itself, however, although containing the "whole of magic", is too long to be reproduced here.

Smârtava (*Sk*.). The Smârta Brahmans; a sect founded by Sankarâchârya.

Smriti (*Sk*.). Traditional accounts imparted orally, from the word *Smriti*, "Memory" a daughter of Daksha. They are now the legal and ceremonial writings of the Hindus; the opposite of, and therefore less sacred, than the *Vedas*, which are *Sruti*, or "revelation".

Sod (*Heb*.). An "Arcanum", or religious mystery. The Mysteries of Baal, Adonis and Bacchus, all sun-gods having serpents as symbols, or, as in the case of Mithra, a "solar serpent". The ancient Jews had their *Sod* also, symbols not excluded, since they had the "brazen serpent" lifted in the Wilderness, which particular serpent was the Persian Mithra, the symbol of Moses as an Initiate, but was certainly never meant to represent the *historical* Christ. "The secret (*Sod*) of the Lord is with them that fear him", says David, in *Psalm* xxv., 14. But this reads in the original Hebrew, "Sod Ihoh (or the Mysteries) of Jehovah are for those who fear him". So terribly is the Old Testament mistranslated, that verse 7 in Psalm lxxxix., which stands in the original "Al (El) is terrible in the great *Sod* of the *Kedeshim*" (the *Galli*, the priests of the inner Jewish mysteries), reads now in the muti-

lated translation "God is greatly to be feared in *the assembly of the saints*". Simeon and Levi held their *Sod*, and it is repeatedly mentioned in the Bible. "Oh my soul", exclaims the dying Jacob, "come not thou into their secret (*Sod*, in the orig.), unto their assembly", *i.e*. into the *Sodality* of Simeon and Levi (*Gen*. xlix., 6). (See Dunlap, *Sôd*, *the Mysteries of Adoni*.)

Sodales (*Lat*.). The members of the Priest-colleges. (See Freund's *Latin Lexicon*, iv., 448.) Cicero tells us also (*De Senectute*, 13) that "*Sodalities* were constituted in the Idæan Mysteries of the MIGHTY MOTHER". Those initiated into the *Sod* were termed the "Companions".

Sodalian Oath. The most sacred of all oaths. The penalty of death followed the breaking of the Sodalian oath or pledge. The oath and the *Sod* (the secret learning) are earlier than the *Kabbalah* or Tradition, and the ancient *Midrashim* treated fully of the Mysteries or Sod before they passed into the *Zohar*. Now they are referred to as the *Secret Mysteries* of the Thorah, or Law, to break which is fatal.

Soham (*Sk*.). A mystic syllable representing *involution*: *lit*., "THAT I AM".

Sokaris (*Eg*.). A fire-god; a solar deity of many forms. He is Ptah-Sokaris, when the symbol is purely cosmic, and "Ptah-Sokaris-Osiris" when it is phallic. This deity is hermaphrodite, the sacred bull Apis being its son, conceived in it by a solar ray. According to Smith's *History of the East*, Ptah is a "second Demiurgus, an emanation from the first creative Principle" (the *first* Logos). The upright Ptah, with cross and staff, is the "creator of the eggs of the sun and moon". Pierret thinks that he represents the primordial Force that preceded the gods and "created the stars, and the eggs of the sun and moon". Mariette Bey sees in him "Divine *Wisdom* scattering the stars in immensity", and he is corroborated by the *Targum* of Jerusalem, which states that the "Egyptians called the Wisdom of the First Intellect Ptah".

Sokhit (*Eg*.). A deity to whom the cat was sacred.

Solomon's Seal. The symbolical double triangle, adopted by the T.S. and by many Theosophists. Why it should be called "Solomon's Seal" is a mystery, unless it came to Europe from Iran, where many stories are told about that mythical personage and the magic seal used by him to catch the *djins* and imprison them in old bottles. But this seal or double triangle is also called in India the "Sign of Vishnu", and may be seen on the houses in every village as a talisman against evil. The triangle was sacred and used as a religious sign in the far East ages before Pythagoras proclaimed it to be the first of the geometrical figures, as well as the most mysterious. It is found on pyramid and obelisk, and is

pregnant with occult meaning, as are, in fact, all triangles. Thus the pentagram is the triple triangle—the six-pointed being the *hexalp ha*. (See "Pentacle" and "Pentagram".) The way a triangle points determines its meaning. If upwards, it means the male element and *divine fire*; downwards, the female and the *waters* of matter; upright, but with a bar across the top, *air* and astral light ; downwards, with a bar—the earth or gross matter, etc., etc. When a Greek Christian priest in blessing holds his two fingers and thumb together, he simply makes the magic sign—by the power of the *triangle* or "trinity".

Soma (*Sk*.). The moon, and also the juice of the plant of that name used in the temples for trance purposes; a sacred beverage. Soma, the moon, is the symbol of the Secret Wisdom. In the *Upanishads* the word is used to denote gross matter (with an association of moisture) capable of producing life under the action of heat. (See "Soma-drink".)

Soma-drink. Made from a rare mountain plant by initiated Brahmans. This Hindu sacred beverage answers to the Greek ambrosia or nectar, quaffed by the gods of Olympus. A cup of Kykeôn was also quaffed by the Mystes at the Eleusinian initiation. He who drinks it easily reaches *Bradhna*, or the place of splendour (Heaven). The Soma-drink known to Europeans is not the *genuine* beverage, but its substitute; for the initiated priests alone can taste of the real Soma; and even kings and Rajas, when sacrificing, receive the substitute. Haug, by his own confession, shows in his *Aitareya Brâhmana*, that it was not the Soma that he tasted and found nasty, but the juice from the roots of the Nyagradha, a plant or bush which grows on the hills of Poona. We were positively informed that the majority of the sacrificial priests of the Dekkan have lost the secret of the true Soma. It can be found neither in the ritual books nor through oral information. The true followers of the primitive Vedic religion are very few; these are the alleged descendants of the Rishis, the real Agnihôtris, the initiates of the great Mysteries. The Soma drink is also commemorated in the Hindu Pantheon, for it is called King-Soma. He who drinks thereof is made to participate in the heavenly king; he becomes filled with his essence, as the Christian apostles and their converts were filled with the Holy Ghost, and purified of their sins. The Soma makes a new man of the initiate; he is reborn and transformed, and his spiritual nature overcomes the physical; it bestows the divine power of inspiration, and develops the clairvoyant faculty to the utmost. According to the exoteric explanation the soma is a plant, but at the same time it is an angel. It forcibly connects the *inner*, highest "spirit" of man, which spirit is an angel like the mystical Soma, with his "irrational soul", or astral body, and thus united by the power of the magic drink, they soar together above physical nature and participate during life in the beatitude and ineffable glories of Heaven.

Thus the Hindu Soma is mystically and in all respects the same that the Eucharist supper is to the Christian. The idea is similar. By means of the sacrificial prayers—the mantras—this liquor is supposed to be immediately transformed into the real Soma, or the angel, and even into Brahmâ himself. Some missionaries have expressed themselves with much indignation about this ceremony, the more so, seeing that the Brahmans generally use a *kind of spirituous liquor* as a substitute. But do the Christians believe less fervently in the transubstantiation of the communion wine into the blood of Christ, because this wine happens to be more or less spirituous? Is not the idea of the symbol attached to it the same? But the missionaries say that this hour of soma-drinking is the golden hour of Satan, who lurks at the bottom of the Hindu sacrificial cup. (*Isis Unveiled*.)

Soma-loka (*Sk*.). A kind of lunar abode where the god Soma, the regent of the moon, resides. The abode of the Lunar Pitris—or *Pitriloka*.

Somapa (*Sk*.). A class of Lunar Pitris. (See "Trisuparna.")

Somnambulism *Lit*., "sleep-walking", or moving, acting, writing, reading and performing every function of waking consciousness in one's sleep, with utter oblivion of the fact on awakening. This is one of the great psycho-physiological phenomena, the least understood as it is the most puzzling, to which Occultism alone holds the key.

Son-kha-pa (*Tib*.). Written also *Tsong-kha-pa*. A famous Tibetan reformer of the fourteenth century, who introduced a purified Buddhism into his country. He was a great Adept, who being unable to witness any longer the desecration of Buddhist philosophy by the false priests who made of it a marketable commodity, put a forcible stop thereto by a timely revolution and the exile of 40,000 sham monks and Lamas from the country. He is regarded as an Avatar of Buddha, and is the founder of the *Gelukpa* ("yellow-cap") Sect, and of the mystic Brotherhood connected with its chiefs. The "tree of the 10,000 images" (*khoom-boom*) has, it is said, sprung from the long hair of this ascetic, who leaving it behind him disappeared for ever from the view of the profane.

Sooniam. A magical ceremony for the purpose of removing a sickness from one person to another. Black magic, sorcery.

Sophia (*Gr*.). Wisdom. The female *Logos* of the Gnostics; the Universal Mind; and the female Holy Ghost with others.

Sophia Achamoth (*Gr*.). The daughter of Sophia. The personified Astral Light, or the lower plane of Ether.

Sortes Sanctorum (*Lat*.). The "holy casting of lots for purposes of divination", practised by the early and mediæval Christian clergy. St. Augustine, who does not "disapprove of this method of learning futurity,

provided it be not used for worldly purposes, practised it himself" (Life of St. Gregory of Tours). If, however, "it is practised by laymen, heretics, or heathen" of any sort, *sortes sanctorum* become—if we believe the good and pious fathers—*sortes diabolorum* or *sortilegium*—sorcery.

Sosiosh (*Zend.*). The Mazdean Saviour who, like Vishnu, Maitreya Buddha and others, is expected to appear on a white horse at the end of the cycle to save mankind. (See "S´ambhala".)

Soul. The *ψυχη*, or *nephesh* of the *Bible*; the vital principle, or the breath of life, which every animal, down to the infusoria, shares with man. In the translated *Bible* it stands indifferently for *life*, blood and soul. "Let us not kill his *nephesh*", says the original text: "let us not kill *him*", translate the Christians (*Genesis* xxxvii. 21), and so on.

Sowan (*Pali.*). The first of the "four paths" which lead to Nirvâna, in Yoga practice.

Sowanee (*Pali.*). He who entered upon that "path".

Sparsa (*Sk.*). The sense of touch.

Spenta Armaita (*Zend.*). The female genius of the earth; the "fair daughter of Ahura Mazda". With the Mazdeans, *Spenta Armaita* is the personified Earth.

Spirit. The lack of any mutual agreement between writers in the use of this word has resulted in dire confusion. It is commonly made synonymous with *soul*; and the lexicographers countenance the usage. In Theosophical teachings the term "Spirit" is applied solely to that which *belongs directly to Universal Consciousness*, and which is its homogeneous and unadulterated emanation. Thus, the higher Mind in Man or his *Ego* (Manas) is, when linked indissolubly with Buddhi, a spirit; while the term "Soul", human or even animal (the lower Manas acting in animals as instinct), is applied only to Kâma-Manas, and qualified as the *living* soul. This is *nephesh*, in Hebrew, the "breath of life". Spirit is formless and *immaterial*, being, when individualised, of the highest spiritual substance—*Suddasatwa*, the divine essence, of which the body of the manifesting *highest* Dhyânis are formed. Therefore, the Theosophists reject the appellation "Spirits" for those phantoms which appear in the phenomenal manifestations of the Spiritualists, and call them "shells", and various other names. (See "Sukshma Sa   a".) Spirit, in short, is no *entity* in the sense of having form; for, as Buddhist philosophy has it, *where there is a form*, *there is a cause for pain and suffering*. But each *individual* spirit—this individuality lasting only throughout the manvantaric life-cycle—may be described as a *centre of consciousness*, a self-sentient and self-conscious centre; a state, not a conditioned individual. This is why there is such a wealth of words in Sanskrit to express the

different States of Being, Beings and Entities, each appellation showing the philosophical difference, the plane to which such *unit* belongs, and the degree of its spirituality or materiality. Unfortunately these terms are almost untranslatable into our Western tongues.

Spiritualism. In philosophy, the state or condition of mind opposed to materialism or a *material conception* of things. Theosophy, a doctrine which teaches that all which exists is animated or informed by the Universal Soul or Spirit, and that not an atom in our universe can be outside of this omnipresent Principle—is *pure* Spiritualism. As to the belief that goes under that name, namely, belief in the constant communication of the living with the dead, whether through the mediumistic powers of oneself or a so-called *medium*—it is no better than the materialisation of spirit, and the degradation of the human and the divine souls. Believers in such communications are simply dishonouring the dead and performing constant sacrilege. It was well called "Necromancy" in days of old. But our modern Spiritualists take offence at being told this simple truth.

Spook. A ghost, a hobgoblin. Used of the various apparitions in the séance-rooms of the Spiritualists.

Sraddha (*Sk.*). *Lit*., faith, respect, reverence.

Srâddha (*Sk.*). Devotion to the memory and care for the welfare of the *manes* of dead relatives. A *post-mortem* rite for newly-deceased kindred. There are also monthly rites of *Srâddha*.

Srâddhadeva (*Sk.*). An epithet of Yama, the god of death and king of the nether world, or Hades.

Srâmana (*Sk.*). Buddhist priests, ascetics and postulants for Nirvâna, "they who have to place a restraint on their thoughts". The word *Saman*, now "Shaman" is a corruption of this primitive word.

Srastara (*Sk.*). A couch consisting of a mat or a tiger's skin, strewn with *darbha*, *kusa* and other grasses, used by ascetics—gurus and chelas—and spread on the floor.

Sravah (*Mazd.*). The Amshaspends, in their highest aspect.

Srâvaka (*Sk.*). *Lit*., "he who causes to hear"; a preacher. But in Buddhism it denotes a disciple or chela.

Sri Sankarâchârya (*Sk.*). The great religious reformer of India, and teacher of the Vedânta philosophy—the greatest of all such teachers, regarded by the *Adwaitas* (Non-dualists) as an incarnation of Siva and a worker of miracles. He established many *mathams* (monasteries), and founded the most learned sect among Brahmans, called the Smârtava. The legends about him are as numerous as his philosophical writings. At the age of thirty-two he went to Kashmir, and reaching Kedâranâth in

the Himalayas, entered a cave alone, whence he never returned. His followers claim that he did not die, but only retired from the world.

Sringa Giri (Sk.). A large and wealthy monastery on the ridge of the Western Ghauts in Mysore (Southern India); the chief *matham* of the Adwaita and Smârta Brahmans, founded by Sankarâchârya. There resides the religious head (the latter being called Sankarâchârya) of all the Vedantic Adwaitas, credited by many with great abnormal powers.

Sri-pâda (*Sk.*). The impression of Buddha's foot. *Lit*., "the step or foot of the Master or exalted Lord".

Srivatsa (*Sk.*). A mystical mark worn by Krishna, and also adopted by the Jains.

Sriyantra (*Sk.*). The double triangle or the seal of Vishnu, called also "Solomon's seal", and adopted by the T. S.

Srotâpatti (*Sk.*). *Lit*., "he who has entered the stream", *i.e*., the stream or path that leads to Nirvâna, or figuratively, to the Nirvânic Ocean. The same as *Sowanee*.

Srotriya (*Sk.*). The appellation of a Brahman who practises the Vedic rites he studies, as distinguished from the *Vedavit*, the Brahman who studies them only theoretically.

Sruti (*Sk.*). Sacred tradition received by revelation; the *Vedas* are such a tradition as distinguished from "Smriti" (*q.v.*).

St. Germain, *the Count of*. Referred to as an enigmatical personage by modern writers. Frederic II., King of Prussia, used to say of him that he was a man whom no one had ever been able to make out. Many are his "biographies", and each is wilder than the other. By some he was regarded as an incarnate god, by others as a clever Alsatian Jew. One thing is certain, Count de St. Germain—whatever his real patronymic may have been—had a right to his name and title, for he had bought a property called San Germano, in the Italian Tyrol, and paid the Pope for the title. He was uncommonly handsome, and his enormous erudition and linguistic capacities are undeniable, for he spoke English, Italian, French, Spanish, Portuguese, German, Russian, Swedish, Danish, and many Slavonian and Oriental languages, with equal facility with a native. He was extremely wealthy, never received a *sou* from anyone—in fact never accepted a glass of water or broke bread with anyone—but made most extravagant presents of superb jewellery to all his friends, even to the royal families of Europe. His proficiency in music was marvellous; he played on every instrument, the violin being his favourite. "St. Germain rivalled Paganini himself", was said of him by an octogenarian Belgian in 1835, after hearing the "Genoese maestro". "It is St. Germain resurrected who plays the

violin in the body of an Italian skeleton", exclaimed a Lithuanian baron who had heard both.

He never laid claim to spiritual powers, but proved to have a right to such claim. He used to pass into a dead trance from thirty-seven to forty-nine hours without awakening, and then knew all he had to know, and demonstrated the fact by prophesying futurity and never making a mistake. It is he who prophesied before the Kings Louis XV. and XVI., and the unfortunate Marie Antoinette. Many were the still living witnesses in the first quarter of this century who testified to his marvellous memory; he could read a paper in the morning and, though hardly glancing at it, could repeat its contents without missing one word days afterwards; he could write with two hands at once, the right hand writing a piece of poetry, the left a diplomatic paper of the greatest importance. He read sealed letters without touching them, while still in the hand of those who brought them to him. He was the greatest adept in transmuting metals, making gold and the most marvellous diamonds, an art, he said, he had learned from certain Brahmans in India, who taught him the artificial crystallisation ("quickening") of pure carbon. As our Brother Kenneth Mackenzie has it:—"In 1780, when on a visit to the French Ambassador to the Hague, he broke to pieces with a hammer a superb diamond of his own manufacture, the counterpart of which, also manufactured by himself, he had just before sold to a jeweller for 5500 louis d'or". He was the friend and confidant of Count Orloff in 1772 at Vienna, whom he had helped and saved in St. Petersburg in 1762, when concerned in the famous political conspiracies of that time; he also became intimate with Frederick the Great of Prussia. As a matter of course, he had numerous enemies, and therefore it is not to be wondered at if all the gossip invented about him is now attributed to his own confessions: *e.g.*, that he was over five hundred years old; also, that he claimed personal intimacy "with the Saviour and his twelve Apostles, and that he had reproved Peter for his bad temper"—the latter clashing somewhat in point of time with the former, if he had really claimed to be *only* five hundred years old. If he said that "he had been born in Chaldea and professed to possess the secrets of the Egyptian magicians and sages", he may have spoken truth without making any miraculous claim. There are Initiates, and not the highest either, who are placed in a condition to remember more than one of their past lives. But we have good reason to know that St. Germain could never have claimed "personal intimacy" with the Saviour. How ever that may be, Count St. Germain was certainly the greatest Oriental Adept Europe has seen during the last centuries. But Europe knew him not. Perchance some may recognise him at the next *Terreur* which will affect all Europe when it comes, and not one country alone.

Sthâla Mâyâ (*Sk*.). Gross, concrete and—because differentiated— an illusion.

Sthâna (*Sk*.). Also *Ayâna*; the place or abode of a god.

Sthâvara (*Sk*.). From *sthâ* to stay or remain motionless. The term for all conscious, sentient objects deprived of the power of locomotion—fixed and rooted like the trees or plants; while all those sentient things, which add motion to a certain degree of consciousness, are called *Jangama*, from *gam*, to move, to go.

Sthâvirâh, or *Sthâviranikaya* (*Sk*.). One of the earliest philosophical contemplative schools, founded 300 B.C. In the year 247 before the Christian era, it split into three divisions: the *Mahâvihâra Vâsinâh* (School of the great monasteries), *Jêtavaniyâh*, and *Abhayagiri Vâsinâh*. It is one of the four branches of the *Vaibhâchika* School founded by Kâtyâyana, one of the great disciples of Lord Gautama Buddha, the author of the *Abhidharma Jn na Prasthâna Sh stra*, who is expected to reappear as a Buddha. (See "Abhayagiri", etc.) All these schools are highly mystical. *Lit*., *Stâviranikaya* is translated the "School of the Chairman" or "President" (Chohan).

Sthirâtman (*Sk*.). Eternal, supreme, applied to the Universal Soul.

Sthiti (*Sk*.). The attribute of preservation; stability.

Sthûla (*Sk*.). Differentiated and conditioned matter.

Sthûla Sarîram (*Sk*.). In metaphysics, the gross physical body.

Sthûlopadhi (*Sk*.). A "principle" answering to the lower triad in man, *i.e*., body, astral form, and life, in the Târaka Râja Yoga system, which names only three chief principles in man. *Sthûlopadhi* corresponds to the *jagrata*, or waking conscious *state*.

Stûpa (*Sk*.). A conical monument, in India and Ceylon, erected over relics of Buddha, Arhats, or other great men.

Subhâva (*Sk*.). Being; the self-forming substance, or that "substance which gives substance to itself". (See the *Ekasloka Shâstra* of Nâgârjuna.) Explained paradoxically, as "the nature which has no nature of its own", and again as that which is *with*, and *without*, action. (See "Svabhâvat".) This is the *Spirit within Substance*, the ideal cause of the potencies acting on the work of formative evolution (not "creation" in the sense usually attached to the word); which potencies become in turn the real causes. In the words used in the Vedânta and Vyâya Philosophies: *nimitta*, the efficient, and *upâdâna*, the material, causes are contained in Subhâva co-eternally. Says a Sanskrit Sloka: "Worthiest of ascetics, through its potency [that of the "efficient" cause] every created thing *comes by its proper nature*".

Substance. Theosophists use the word in a dual sense, qualifying substance as perceptible and imperceptible; and making a distinction between material, psychic and spiritual substances (see “Sudda Satwa”), into *ideal* (*i.e.*, existing on higher planes) and real substance.

Suchi (*Sk.*). A name of Indra; also of the third son of Abhimânin, son of Agni; *i.e.*, one of the primordial *forty-nine* fires.

Su-darshana (*Sk.*). The Discus of Krishna; a flaming weapon that plays a great part in Krishna’s biographies.

Sudda Satwa (*Sk.*). A substance not subject to the qualities of matter; a luminiferous and (to us) invisible substance, of which the bodies of the Gods and highest Dhyânis are formed. Philosophically, *Suddha Satwa* is a conscious state of spiritual Ego-ship rather than any essence.

Suddhodana (*Sk.*). The King of Kapilavastu; the father of Gautama Lord Buddha.

Sudhâ (*Sk.*). The food of the gods, akin to *amrita* the substance that gives immortality.

Śudra (*Sk.*). The last of the four castes that sprang from Brahmâ’s body. The “servile caste” that issued from the foot of the deity.

Sudyumna (*Sk.*). An epithet of Ila (or Ida), the offspring of Vaivasvata Manu and his fair daughter who sprang from his sacrifice when he was left alone after the flood. Sudyumna was an androgynous creature, one month a male and the other a female.

Suffism (*Gr.*). From the root of *Sophia*, “Wisdom”. A mystical sect in Persia something like the Vedantins; though very strong in numbers, none but very intelligent men join it. They claim, and very justly, the possession of the esoteric philosophy and doctrine of *true* Mohammedanism. The Suffi (or Sofi) doctrine is a good deal in touch with Theosophy, inasmuch as it preaches one universal creed, and outward respect and tolerance for every popular *exoteric* faith. It is also in touch with Masonry. The Suffis have four degrees and four stages of initiation:1st, probationary, with a strict outward observance of Mussulman rites, the hidden meaning of each ceremony and dogma being explained to the candidate; 2nd, metaphysical training; 3rd, the “Wisdom” degree, when the candidate is initiated into the innermost nature of things; and 4th final Truth, when the Adept attains divine powers, and complete union with the One Universal Deity in *ecstacy* or *Samâdhi*.

Sugata (*Sk.*). One of the Lord Buddha’s titles, having many meanings.

Sukhab (*Chald.*). One of the seven Babylonian gods.

Sukhâvati (*Sk*.). The Western Paradise of the uneducated rabble. The popular notion is that there is a Western Paradise of Amitâbha, wherein good men and saints revel in physical delights until they are carried once more by Karma into the circle of rebirth. This is an exaggerated and mistaken notion of Devâchân.

Suki (*Sk*.). A daughter of Rishi Kashyapa, wife of Garuda, the king of the birds, the vehicle of Vishnu; the mother of parrots, owls and crows.

Sukra (*Sk*.). A name of the planet Venus, called also Usanas. In this impersonation Usanas is the Guru and preceptor of the Daityas—the giants of the earth—in the *Purânas*.

Sûkshma Sarîra (*Sk*.). The dream-like, illusive body akin to *Mânasarûpa* or "thought-body". It is the vesture of the gods, or the Dhyânis and the Devas. Written also *Sukshama Sharira* and called *Sukshmopadhi* by the Târaka Râja Yogis. (*Secret Doctrine*, I., 157)

Sûkshmopadhi (*Sk*.). In Târaka Râja Yoga the "principle" containing both the higher and the lower Manas and Kâma. It corresponds to the *Manomaya Kosha* of the Vedantic classification and to the *Svapna* state. (See "Svapna".)

Su-Mêru (*Sk*.). The same as Meru, the world-mountain. The prefix *Su* implies the laudation and exaltation of the object or personal name which follows it.

Summerland. The name given by the American Spiritualists and Phenomenalists to the land or region inhabited after death by their "Spirits". It is situated, says Andrew Jackson Davis, either within or beyond the Milky Way. It is described as having cities and beautiful buildings, a Congress Hall, museums and libraries for the instruction of the growing generations of young "Spirits".

We are not told whether the latter are subject to disease, decay and death; but unless they are, the claim that the disembodied "Spirit" of a child and even still-born babe grows and develops as an adult is hardly consistent with logic. But that which we are distinctly told is, that in the Summerland Spirits are given in marriage, beget spiritual (?) children, and are even concerned with politics. All this is no satire or exaggeration of ours, since the numerous works by Mr. A. Jackson Davis are there to prove it, *e.g*., the *International Congress of Spirits* by that author, as well as we remember the title. It is this grossly materialistic way of viewing a disembodied spirit that has turned many of the present Theosophists away from Spiritualism and its "philosophy". The majesty of death is thus desecrated, and its awful and solemn mystery becomes no better than a farce.

Sunasepha (*Sk.*). The Purânic "Isaac"; the son of the sage Rishika who sold him for one hundred cows to King Ambarisha, for a sacrifice and "burnt offering" to Varuna, as a substitute for the king's son Rohita, devoted by his father to the god. When already stretched on the altar Sunasepha is saved by Rishi Visvâmitra, who calls upon his own hundred sons to take the place of the victim, and upon their refusal degrades them to the condition of Chândâlas. After which the Sage teaches the victim a *mantram* the repetition of which brings the gods to his rescue; he then adopts Sunasepha for his elder son. (See *Râmâyana*.) There are different versions of this story.

Sung-Ming-Shu (*Chin.*). The Chinese tree of knowledge and tree of life.

Sûnya (*Sk.*). Illusion, in the sense that all existence is but a phantom, a dream, or a shadow.

Sunyatâ (*Sk.*). Void, space, nothingness. The name of our objective universe in the sense of its unreality and illusiveness.

Suoyator (*Fin.*). In the epic poem of the Finns, the *Kalevala*, the name for the primordial Spirit of Evil, from whose saliva the serpent of sin was born.

Surabhi (*Sk.*). The "cow of plenty"; a fabulous creation, one of the fourteen precious things yielded by the ocean of milk when churned by the gods. A "cow" which yields every desire to its possessor.

Surarânî (*Sk.*). A title of Aditi, the mother of the gods or *suras*.

Suras (*Sk.*). A general term for gods, the same as *devas*; the contrary to *asuras* or "no-gods".

Su-rasâ (*Sk.*). A daughter of Daksha, Kashyapa's wife, and the mother of a thousand many-headed serpents and dragons.

Surpa (*Sk.*). "Winnower."

Surtur (*Scand.*). The leader of the fiery sons of Muspel in the *Eddas*.

Surukâya (*Sk.*). One of the "Seven Buddhas", or *Sapta Tathâgata*.

Sûryâ (*Sk.*). The Sun, worshipped in the *Vedas*. The offspring of Aditi (Space), the mother of the gods. The husband of Sanjnâ, or spiritual consciousness. The great god whom Visvakarman, his father-in-law, the creator of the gods and men, and their "carpenter", crucifies on a lathe, and cutting off the eighth part of his rays, deprives his head of its effulgency, creating round it a dark aureole. A mystery of the last initiation, and an allegorical representation of it.

Sûryasiddhânta (*Sk.*). A Sanskrit treatise on astronomy.

Sûryavansa (*Sk*). The solar race. A *Sûryavansee* is one who claims descent from the lineage headed by Ikshvâku. Thus, while Râma

belonged to the Ayodhyâ Dynasty of the Sûryavansa, Krishna belonged to the line of Yadu of the lunar race, or the Chandravansa, as did Gautama Buddha.

Sûryâvarta (*Sk.*). A degree or stage of Samâdhi.

Sushumnâ (*Sk.*). The solar ray—the first of the seven rays. Also the name of a spinal nerve which connects the heart with the Brahmarandra, and plays a most important part in Yoga practices.

Sushupti Avasthâ (*Sk.*). Deep sleep; one of the four aspects of Prânava.

Sûtra (*Sk.*). The second division of the sacred writings, addressed to the Buddhist laity.

Sûtra Period (*Sk.*). One of the periods into which Vedic literature is divided.

Sûtrâtman (*Sk.*). *Lit.*, "the thread of spirit"; the immortal Ego, the Individuality which incarnates in men one life after the other, and upon which are strung, like beads on a string, his countless Personalities. The universal life-supporting air, *Samashti prau*; universal energy.

Svabhâvat (*Sk.*). Explained by the Orientalists as "plastic substance", which is an inadequate definition. Svabhâvat is the world-substance and stuff, or rather that which is behind it—the spirit and essence of substance. The name comes from *Subhâva* and is composed of three words—*su*, good, perfect, fair, handsome; *sva*, self; and *bkâva*, being, or *state of being*. From it all nature proceeds and into it all returns at the end of the life-cycles. In Esotericism it is called "Father-Mother". It is the plastic essence of matter.

Svâbhâvika (*Sk.*). The oldest existing school of Buddhism. They assigned the manifestation of the universe and physical phenomena to Svabhâva or respective nature of things. According to Wilson the Svabhâvas of things are "the inherent properties of the qualities by which they act, as soothing, terrific or stupefying, and the forms *Swarûpas* are the distinction of biped, quadruped, brute, fish, animal and the like".

Svadhâ (*Sk.*). Oblation; allegorically called "the wife of the Pitris", the Agnishwattas and Barhishads.

Svâhâ (*Sk.*). A customary exclamation meaning "May it be perpetuated" or rather, "so be it". When used at ancestral sacrifices (Brahmanic), it means "May the race be perpetuated!"

Svapada (*Sk.*). Protoplasm, cells, or microscopic organisms.

Svapna (*Sk.*). A trance or dreamy condition. Clairvoyance.

Svapna Avasthâ (*Sk.*). A dreaming state; one of the four aspects of *Prânava*; a Yoga practice.

Svarâj (*Sk.*). The last or seventh (synthetical) ray of the seven solar rays; the same as Brahmâ. These seven rays are the entire gamut of the seven occult forces (or gods) of nature, as their respective names well prove. These are: Sushumnâ (the ray which transmits sunlight to the moon); Harikesha, Visvakarman, Visvatryarchas, Sannadhas, Sarvâvasu, and Svarâj. As each stands for one of the creative gods or Forces, it is easy to see how important were the functions of the sun in the eyes of antiquity, and why it was deified by the profane.

Svarga (*Sk.*). A heavenly abode, the same as Indra-loka; a paradise. It is the same as—

Svar-loka (*Sk.*). The paradise on Mount Meru.

Svasam Vedanâ (*Sk.*). *Lit.*, "the reflection which analyses itself"; a synonym of Paramârtha.

Svastika (*Sk.*). In popular notions, it is the Jaina cross, or the "four-footed" cross (*croix cramponnée*). In Masonic teachings, "the most ancient Order of the Brotherhood of the Mystic Cross" is said to have been founded by Fohi, 1,027 B.C., and introduced into China fifty-two years later, consisting of the three degrees. In Esoteric Philosophy, the most mystic and ancient diagram. It is "the originator of the fire by friction, and of the 'Forty-nine Fires'." Its symbol was stamped on Buddha's heart, and therefore called the "Heart's Seal". It is laid on the breasts of departed Initiates after their death; and it is mentioned with the greatest respect in the *Râmâyana*. Engraved on every rock, temple and prehistoric building of India, and wherever Buddhists have left their landmarks; it is also found in China, Tibet and Siam, and among the ancient Germanic nations as Thor's Hammer. As described by Eitel in his *Hand-Book of Chinese Buddhism*: (1) it is "found among Bonpas and Buddhists"; (2) it is "one of the sixty-five figures of the Sripâda"; (3) it is "the symbol of esoteric Buddhism"; (4) "the special mark of all deities worshipped by the Lotus School of China". Finally, and in Occultism, it is as sacred to us as the Pythagorean *Tetraktys*, of which it is indeed the double symbol.

Svastikâsana (*Sk.*). The second of the four principal postures of the eighty-four prescribed in Hatha Yoga practices.

Svayambhû (*Sk.*). A metaphysical and philosophical term, meaning "the spontaneously self-produced" or the "self-existent being". An epithet of Brahmâ. Svâyambhuva is also the name of the first Manu.

Svayambhû Sûnyatâ (*Sk.*). Spontaneous self-evolution; self-existence of the *real in the unreal*, *i.e.*, of the Eternal *Sat* in the periodical *Asat*.

Sveta (*Sk.*). A serpent-dragon; a son of Kashyapa.

Sveta-dwîpa (*Sk.*). *Lit.*, the White Island or Continent; one of the

Sapta-dwipa. Colonel Wilford sought to identify it with Great Britain, but failed.

Sveta-lohita (*Sk.*). The name of Siva when he appears in the 29th Kalpa as "a moon-coloured Kumâra".

Swedenborg, Emmanuel. The great Swedish seer and mystic. He was born on the 29th January, 1688, and was the son of Dr. Jasper Swedberg, bishop of Skara, in West Gothland; and died in London, in Great Bath Street, Clerkenwell, on March 29th, 1772. Of all mystics, Swedenborg has certainly influenced "Theosophy" the most, yet he left a far more profound impress on official science. For while as an astronomer, mathematician, physiologist, naturalist, and philosopher he had no rival, in psychology and metaphysics he was certainly behind his time. When forty-six years of age, he became a "Theosophist", and a "seer"; but, although his life had been at all times blameless and respectable, he was never a true philanthropist or an ascetic. His clairvoyant powers, however, were very remarkable; but they did not go beyond this plane of matter; all that he says of subjective worlds and spiritual beings is evidently far more the outcome of his exuberant fancy, than of his spiritual insight. He left behind him numerous works, which are sadly misinterpreted by his followers.

Sylphs. The Rosicrucian name for the elementals of the air.

Symbolism. The pictorial expression of an idea or a thought. Primordial *writing* had at first no characters, but a symbol generally stood for a whole phrase or sentence. A symbol is thus a recorded parable, and a parable a spoken symbol. The Chinese written language is nothing more than symbolical writing, each of its several thousand letters being a symbol.

Syzygy (*Gr.*). A Gnostic term, meaning a pair or couple, one active, the other passive. Used especially of Æons.

T.

T.—The twentieth letter of the alphabet. In the Latin Alphabet its value was 160, and, with a dash over it (T̄) signified 160,000. It is the last letter of the Hebrew alphabet, the *Tau* whose equivalents are T, TH, and numerical value 400. Its symbols are as a *tau*, a cross +, the foundation framework of construction; and as a *teth* (T), the ninth letter, a snake and the basket of the Eleusinian mysteries.

Taaroa (*Tah*.). The creative power and chief god of the Tahitians.

Tab-nooth (*Heb*.). Form; a Kabbalist term.

Tad-aikya (*Sk*.). "Oneness"; identification or unity with the Absolute. The universal, unknowable Essence (Parabrahm) has no name in the *Vedas* but is referred to generally as *Tad*, " That".

Tafne (*Eg*.). A goddess; daughter of the sun, represented with the head of a lioness.

Tahmurath (*Pers*.). The Iranian Adam, whose steed was Simorgh Anke, the griffin-phœnix or infinite cycle. A repetition or reminiscence of Vishnu and Garuda.

Tahor (*Heb*.). *Lit*., *Mundus*, the world; a name given to the Deity, which identification indicates a belief in Pantheism.

Taht Esmun (*Eg*.). The Egyptian Adam; the first human ancestor.

Taijasi (*Sk*.). The radiant, flaming—from *Tejas* "fire"; used sometimes to designate the *Mânasa-rûpa*, the "thought-body", and also the stars.

Tairyagyonya (*Sk*.). The fifth creation, or rather the fifth stage of creation, that of the lower animals, reptiles, etc. (See "Tiryaksrotas".)

Taittrîya (*Sk*.). A *Brâhmana* of the *Yajur Veda*.

Talapoin (*Siam*.). A Buddhist monk and ascetic in Siam; some of these ascetics are credited with great magic powers.

Talisman. From the Arabic *tilism* or *tilsam*, a "magic image". An object, whether in stone, metal, or sacred wood; often a piece of parchment filled with characters and images traced under certain planetary influences in magical formulæ, given by one versed in occult sciences to one unversed, either with the object of preserving him from evil, or for the accomplishment of certain desires. The greatest virtue and efficacy of the talisman, however, resides in the faith of its possessor;

not because of the credulity of the latter, or that it possesses no virtue, but because faith is a quality *endowed with a most potent creative power*; and therefore—unconsciously to the believer—intensifies a hundredfold the power originally imparted to the talisman by its maker.

Talmidai Hakhameem (*Heb.*). A class of mystics and Kabbalists whom the *Zohar* calls "Disciples of the Wise", and who were *Sârisim* or voluntary *eunuchs*, becoming such for spiritual motives. (See *Matthew* xix., 11-12, a passage implying the laudation of such an act.)

Talmud (*Heb.*). Rabbinic Commentaries on the Jewish faith. It is composed of two parts, the older *Mishnah*, and the more modern *Gemara*. Hebrews, who call the *Pentateuch* the written law, call the *Talmud* the unwritten or oral law. [w.w.w.]

The *Talmud* contains the civil and canonical laws of the Jews, who claim a great sanctity for it. For, save the above-stated difference between the *Pentateuch* and the *Talmud*, the former, they say, can claim no priority over the latter, as both were received simultaneously by Moses on Mount Sinai from Jehovah, *who wrote the one and delivered the other orally*.

Tamâla Pattra (*Sk.*). Stainless, pure, sage-like. Also the name of a leaf of the *Laurus Cassia*, a tree regarded as having various very occult and magical properties.

Tamarisk, or *Erica*. A sacred tree in Egypt of great occult virtues. Many of the temples were surrounded with such trees, pre-eminently one at Philæ, sacred among the sacred, as the body of Osiris was supposed to lie buried under it.

Tamas (*Sk.*). The quality of darkness, "foulness" and inertia; also of ignorance, as matter is blind. A term used in metaphysical philosophy. It is the lowest of the three *gunas* or fundamental qualities.

Tammuz (*Syr.*). A Syrian deity worshipped by idolatrous Hebrews as well as by Syrians. The women of Israel held annual lamentations over Adonis (that beautiful youth being identical with Tammuz). The feast held in his honour was solstitial, and began with the new moon, in the month of Tammuz (July), taking place chiefly at Byblos in Phœnicia; but it was also celebrated as late as the fourth century of our era at Bethlehem, as we find St. Jerome writing (*Epistles* p. 49) his lamentations in these words: "Over Bethlehem, the grove of Tammuz, that is of Adonis, was casting its shadow! And in the grotto where formerly the infant Jesus cried, the lover of Venus was being mourned." Indeed, in the Mysteries of Tammuz or Adonis a whole week was spent in lamentations and mourning. The funereal processions were succeeded by a fast, and later by rejoicings; for after the fast Adonis-Tammuz was regarded as raised from the dead, and wild orgies of joy, of eating and

drinking, as now in Easter week, went on uninterruptedly for several days.

Tamra-Parna (*Sk*.). Ceylon, the ancient Taprobana.

Tamti (*Chald*.). A goddess, the same as Belita. Tamti-Belita is the personified Sea, the mother of the *City of Erech*, the Chaldean Necropolis. Astronomically, Tamti is Astoreth or Istar, Venus.

Tanaim (*Heb*.). Jewish Initiates, very learned Kabbalists in ancient times. The *Talmud* contains sundry legends about them and gives the chief names among them.

Tanga-Tango (*Peruv*.). An idol much reverenced by the Peruvians. It is the symbol of the *Triune* or the Trinity, "One in three, and three in One", and existed before our era.

Tanha (*Pali*.). The thirst for life. Desire to live and clinging to life on this earth. This clinging is that which causes rebirth or reincarnation.

Tanjur (*Tib*.). A collection of Buddhist works translated from the Sanskrit into Tibetan and Mongolian. It is the more voluminous canon, comprising 225 large volumes on miscellaneous subjects. The *Kanjur*, which contains the commandments or the "Word of the Buddha", has only 108 volumes.

Tanmâtras (*Sk*.). The types or rudiments of the five Elements; the subtile essence of these, devoid of all qualities and identical with the properties of the five basic Elements—earth, water, fire, air and ether; *i.e*., the *tanmâtras* are, in one of their aspects, smell, taste, touch, sight, and hearing.

Tantra (*Sk*.). *Lit*., "rule or ritual". Certain mystical and magical works, whose chief peculiarity is the worship of the *female* power, personified in Sakti. De or Durgâ (Kâ , Siva's wife) is the special energy connected with sexual rites and magical powers—*the worst form of black magic or sorcery*.

Tântrika (*Sk*.). Ceremonies connected with the above worship. Sakti having a two-fold nature, white and black, good and bad, the Saktas are divided into two classes, the Dakshinâchâris and Vâmâchâris, or the right-hand and the left-hand Saktas, *i.e*., "white" and "black" magicians. The worship of the latter is most licentious and immoral.

Tao (*Chin*.). The name of the philosophy of Lao-tze.

Taöer (*Eg*.). The female Typhon, the hippopotamus, called also *Ta-ur*, *Ta-op-oer*, etc.; she is the *Thoueris* of the Greeks. This wife of Typhon was represented as a monstrous hippopotamus, sitting on her hind legs with a knife in one hand and the sacred knot in the other (the p sa of Siva). Her back was covered with the scales of a crocodile,

and she had a crocodile's tail. She is also called *Teb*, whence the name of Typhon is also, sometimes, *Tebh*. On a monument of the sixth dynasty she is called "the nurse of the gods". She was feared in Egypt even more than Typhon. (See "Typhon".)

Tao-teh-king (*Chin*.). *Lit*., "The Book of the Perfectibility of Nature" written by the great philosopher Lao-tze. It is a kind of cosmogony which contains all the fundamental tenets of Esoteric Cosmo-genesis. Thus he says that in the beginning there was naught but limitless and boundless Space. All that lives and is, was born in it, from the "Principle which exists by Itself, developing Itself from Itself", *i.e*., *Swabhâvat*. As its name is unknown and its essence is unfathomable, philosophers have called it *Tao* (*Anima Mundi*), the uncreate, unborn and eternal energy of nature, manifesting periodically. Nature as well as man when it reaches purity will reach *rest*, and then all become one with Tao, which is the source of all bliss and felicity. As in the Hindu and Buddhistic philosophies, such purity and bliss and immortality can only be reached through the exercise of virtue and the perfect quietude of our worldly spirit; the human mind has to control and finally subdue and even crush the turbulent action of man's physical nature; and the sooner he reaches the required degree of moral purification, the happier he will feel. (See *Annales du Musée Guimet*, Vols. XI. and XII.; *Etudes sur la Religion des Chinois*, by Dr. Groot.) As the famous Sinologist, Pauthier, remarked: "Human Wisdom can never use language more holy and profound".

Tapas (*Sk*.). "Abstraction", "meditation". "To perform *tapas*" is to sit for contemplation. Therefore ascetics are often called *Tâpasas*.

Tâpasâ-tarû (*Sk*.). The *Sesamum Orientale*, a tree very sacred among the ancient ascetics of China and Tibet.

Tapasvî (*Sk*.). Ascetics and anchorites of every religion, whether Buddhist, Brahman, or Taoist.

Taphos (*Gr*.). Tomb, the sarcophagus placed in the Adytum and used for purposes of initiation.

Tapo-loka (*Sk*.). The domain of the fire-devas named Vairâjas. It is known as the "world of the seven sages", and also "the realm of penance". One of the Shashta-loka (Six worlds) above our own, which is the seventh.

Târâ (*Sk*.). The wife of Brihaspati (Jupiter), carried away by King Soma, the Moon, an act which led to the war of the Gods with the Asuras. Târâ personifies mystic knowledge as opposed to ritualistic faith. She is the mother (by Soma) of Buddha, "Wisdom".

Târakâ (*Sk*.). Described as Dânava or Daitya, *i.e*., a "Giant-

Demon", whose superhuman austerities as a yogi made the gods tremble for their power and supremacy. Said to have been killed by Kârttikeya. (See *Secret Doctrine*, II., 382.)

Târakâmaya (*Sk.*). The first war in Heaven through Târâ.

Târakâ Râja Yoga (*Sk.*). One of the Brahminical Yoga systems for the development of purely spiritual powers and knowledge which lead to Nirvâna.

Targum (*Chald.*). *Lit.*, "Interpretation", from the root *targem*, to interpret. Paraphrases of Hebrew Scriptures. Some of the Targums are very mystical, the Aramaic (or Targumatic) language being used all through the *Zohar* and other Kabbalistic works. To distinguish this language from the Hebrew, called the "face" of the sacred tongue, it is referred to as *ahorayim*, the "back part", the real meaning of which must be read between the lines, according to certain methods given to students. The Latin word *tergum*, "back", is derived from the Hebrew or rather Aramaic and Chaldean *targum*. The *Book of Daniel* begins in Hebrew, and is fully comprehensible till chap. ii., V. 4, when the Chaldees (the Magician-Initiates) begin speaking to the king in Aramaic—not in Syriac, as mistranslated in the Protestant Bible. Daniel speaks in Hebrew before interpreting the king's dream to him; but explains the dream itself (chap. vii.) in Aramaic. "So in *Ezra* iv., v. and vi., the words of the kings being there literally quoted, all matters connected therewith are in Aramaic", says Isaac Myer in his *Qabbalah*. The Targumim are of different ages, the latest already showing signs of the Massoretic or vowel-system, which made them still more full of intentional blinds. The precept of the *Pirke Aboth* (c. i., §i), "Make a fence to the Thorah" (law), has indeed been faithfully followed in the Bible as in the Targumim; and wise is he who would interpret either correctly, unless he is an old Occultist-Kabbalist.

Tashilhûmpa (*Tib.*). The great centre of monasteries and colleges, three hours' walk from Tchigadze, the residence of the Teshu Lama for details of whom see "Panchen Rimboche". It was built in 1445 by the order of Tson-kha-pa.

Tassissudun (*Tib.*). *Lit.*, "the holy city of the doctrine"; inhabited, nevertheless, by more Dugpas than Saints. It is the residential capital in Bhutan of the ecclesiastical Head of the Bhons—the Dharma Râjâ. The latter, though professedly a Northern Buddhist, is simply a worshipper of the old demon-gods of the aborigines, the nature-sprites or elementals, worshipped in the land before the introduction of Buddhism. All strangers are prevented from penetrating into Eastern or Great Tibet, and the few scholars who venture on their travels into those forbidden regions, are permitted to penetrate no further

than the border-lands of the land of Bod. They journey about Bhutan, Sikkhim, and elsewhere on the frontiers of the country, but can learn or know nothing of true Tibet; hence, nothing of the true Northern Buddhism or Lamaism of Tsong-kha-pa. And yet, while describing no more than the rites and beliefs of the Bhons and the travelling Shamans, they assure the world they are giving it the pure Northern Buddhism, and comment on its great fall from its pristine purity!

Tat (*Eg*.). An Egyptian symbol: an upright round standard tapering toward the summit, with four cross-pieces placed on the top. It was used as an amulet. The top part is a regular equilateral cross. This, on its phallic basis, represented the two principles of creation, the male and the female, and related to nature and cosmos; but when the *tat* stood by itself, crowned with the *atf* (or *atef*), the triple crown of Horus—two feathers with the uræus in front—it represented the *septenary* man; the cross, or the two cross-pieces, standing for the lower quaternary, and the *atf* for the higher triad. As Dr. Birch well remarks: "The four horizontal bars . . . represent the four foundations of all things, the *tat* being an emblem of stability".

Tathâgata (*Sk*.). "One who is like the coming"; he who is, like his predecessors (the Buddhas) and successors, the coming future Buddha or World-Saviour. One of the titles of Gautama Buddha, and the highest epithet, since the *first* and the *last* Buddhas were the direct immediate avatars of the One Deity.

Tathâgatagupta (*Sk*.). Secret or concealed Tathâgata, or the "guardian" protecting Buddhas: used of the Nirmânakayas.

Tattwa (*Sk*.). Eternally existing "That"; also, the different principles in Nature, in their occult meaning. *Tattwa Samâsa* is a work of Sânkhya philosophy attributed to Kapila himself.

Also the abstract principles of existence or categories, physical and metaphysical. The subtle elements—five exoterically, seven in esoteric philosophy—which are correlative to the five and the seven senses on the physical plane; the last two senses are as yet latent in man, but will be developed in the two last root-races.

Tau (*Heb*.). That which has now become the square Hebrew letter *tau*, but was ages before the invention of the Jewish alphabet, the Egyptian handled cross, the *crux ansata* of the Latins, and identical with the Egyptian *ankh*. This mark belonged exclusively, and still belongs, to the Adepts of every country. As Kenneth R. F. Mackenzie shows, "It was a symbol of salvation and consecration, and as such has been adopted as a Masonic symbol in the Royal Arch Degree". It is also called the astronomical cross, and was used by the ancient Mexicans—

as its presence on one of the palaces at Palenque shows—as well as by the Hindus, who placed the *tau* as a mark on the brows of their Chelas.

Taurus (*Lat.*). A most mysterious constellation of the Zodiac, one connected with all the "First-born" solar gods. Taurus is under the asterisk *A*, which is its figure in the Hebrew alphabet, that of *Aleph*; and therefore that constellation is called the "One", the "First", after the said letter. Hence, the "First-born" to all of whom it was made sacred. The *Bull* is the symbol of force and procreative power—the Logos; hence, also, the horns on the head of Isis, the female aspect of Osiris and Horus. Ancient mystics saw the ansated cross, in the horns of Taurus (the upper portion of the Hebrew *Aleph*) pushing away the Dragon, and Christians connected the sign and constellation with Christ. St. Augustine calls it "the great City of God", and the Egyptians called it the "interpreter of the divine voice", the *Apis-Pacis* of Hermonthis. (See "Zodiac".)

Taygete (*Gr.*). One of the seven daughters of Atlas—the third, who became later one of the Pleiades. These seven daughters are said to typify the seven subraces of the fourth root-race, that of the Atlanteans.

[*Sanskrit words commencing with the letters* **Tch** *are*, *owing to faulty transliteration*, *misplaced, and should come under* **C**.]

Tchaitya (*Sk.*). Any locality made sacred through some event in the life of Buddha; a term signifying the same in relation to gods, and any kind of place or object of worship.

Tchakchur (*Sk.*). The first *Vidjnâna* (*q.v.*). *Lit*., "the eye", meaning the faculty of sight, or rather, an occult perception of spiritual and subjective realities (*Chakshur*).

Tchakra, or *Chakra* (*Sk.*). A spell. The disk of Vishnu, which served as a weapon; the wheel of the Zodiac, also the wheel of time, etc. With Vishnu, it was a symbol of divine authority. One of the sixty-five figures of the *Sripâda*, or the mystic foot-print of Buddha which contains that number of symbolical figures. The Tchakra is used in mesmeric phenomena and other abnormal practices.

Tchandâlas, or *Chhandâlas* (*Sk.*). Outcasts, or people without caste, a name now given to all the lower classes of the Hindus; but in antiquity it was applied to a certain class of men, who, having forfeited their right to any of the four castes—Brâhmans, Kshatriyas, Vaisyas and Sûdras—were expelled from cities and sought refuge in the forests. Then they became "bricklayers", until finally expelled they left the country, some 4,000 years before our era. Some see in them the

ancestors of the earlier Jews, whose tribes began with A-brahm or "No Brahm". To this day it is the class most despised by the Brahmins in India.

Tchandragupta, or *Chandragupta* (*Sk.*). The son of Nanda, the first Buddhist King of the Morya Dynasty, the grandfather of King Asoka, "the beloved of the gods" (*Piyadasi*).

Tchatur Mahârâja (*Sk.*). The "four kings", Devas, who guard the four quarters of the universe, and are connected with Karma.

Tcherno-Bog (*Slavon.*). *Lit.*, "black god"; the chief deity of the ancient Slavonian nations.

Tchertchen. An oasis in Central Asia, situated about 4,000 feet above the river Tchertchen Darya; the very hot-bed and centre of ancient civilization, surrounded on all sides by numberless ruins, above and below ground, of cities, towns, and burial-places of every description. As the late Colonel Prjevalski reported, the oasis is inhabited by some 3,000 people "representing the relics of about a hundred nations and races now extinct, the very names of which are at present unknown to ethnologists".

Tchhanda Riddhi Pâda (*Sk.*). "The step of desire", a term used in Râja Yoga. It is the final renunciation of all desire as a *sine quâ non* condition of phenomenal powers, and entrance on the direct path of Nirvâna.

Tchikitsa Vidyâ Shâstra (*Sk.*). A treatise on occult medicine, which contains a number of "magic" prescriptions. It is one of the *Pancha Vidyâ Shâstras* or Scriptures.

Tchîna (*Sk.*). The name of China in Buddhist works, the land being so called since the Tsin dynasty, which was established in the year 349 before our era.

Tchitta Riddhi Pâda (*Sk.*). "The step of memory." The third condition of the mystic series which leads to the acquirement of adept-ship; *i.e.*, the renunciation of physical memory, and of all thoughts connected with worldly or personal events in one's life—benefits, personal pleasures or associations. Physical memory has to be sacrificed, and recalled by *will power* only when absolutely needed. The *Riddhi Pâda*, *lit.*, the four "Steps to Riddhi", are the four modes of controlling and finally of annihilating desire, memory, and finally meditation itself—so far as these are connected with any effort of the physical brain—meditation then becomes absolutely *spiritual*.

Tchitta Smriti Upasthâna (*Sk.*). One of the four aims of *Smriti Upasthâna*, *i.e.*, the keeping ever in mind the transitory character of man's life, and the incessant revolution of the wheel of existence.

Tebah (*Heb*.). Nature; which mystically and esoterically is the same as its personified Elohim, the numerical value of both words—Tebah and Elohim (or Aleim) being the same, namely 86.

Tefnant (*Eg*.). One of the three deities who inhabit "the land of the rebirth of gods" and good men, *i.e*., *Aamroo* (Devâchân) The three deities are Scheo, Tefnant, and Seb.

Telugu. One of the Dravidian languages spoken in Southern India.

Temura (*Heb*.). *Lit*., "Change". The title of one division of the practical *Kabalah*, treating of the analogies between words, the relationship of which is indicated by certain changes in position of the letters, or changes by substituting one letter for another.

Ten Pythagorean Virtues. Virtues of Initiation, &c., necessary before admission. (See "Pythagoras".) They are identical with those prescribed by Manu, and the Buddhist Pâramitâs of Perfection.

Teraphim (*Heb*.). The same as Seraphim, or the Kabeiri Gods; serpent-images. The first *Teraphim*, according to legend, were received by Dardanus as a dowry, and brought by him to Samothrace and Troy. The idol-oracles of the ancient Jews. Rebecca stole them from her father Laban.

Teratology. A Greek name coined by Geoffroi St. Hilaire to denote the pre-natal formation of monsters, both human and animal.

Tetragrammaton. The four-lettered name of God, its Greek title: the four letters are in Hebrew "yod, , vau, ", or in English capitals, IHVH. The true ancient pronunciation is now unknown; the sincere Hebrew considered this name too sacred for speech, and in reading the sacred writings he substituted the title "Adonai", meaning Lord. In the *Kabbalah*, I is associated with Chokmah, H with Binah, V with Tiphereth, and H final with Malkuth. Christians in general call IHVH Jehovah, and many modern Biblical scholars write it Yahveh. In the *Secret Doctrine*, the name Jehovah is assigned to Sephira Binah alone, but this attribution is not recognised by the Rosicrucian school of Kabbalists, nor by Mathers in his translation of Knorr Von Rosenroth's *Kabbalah Denudata*: certain Kabbalistic authorities have referred Binah alone to IHVH, but only in reference to the Jehovah of the exoteric Judaism. The IHVH of the *Kabbalah* has but a faint resemblance to the God of the Old Testament. [w.w.w.]

The *Kabbalah* of Knorr von Rosenroth is no authority to the Eastern Kabbalists; because it is well known that in writing his *Kabbalah Denudata* he followed the modern rather than the ancient (Chaldean) MSS.; and it is equally well known that those MSS. and writings of the *Zohar* that are classified as "ancient", mention, and some even use, the Hebrew vowel

or Massoretic points. This alone would make these would-be Zoharic books spurious, as there are no direct traces of the Massorah scheme before the tenth century of our era, nor any remote trace of it before the seventh. (See “Tetraktys”.)

Tetraktys (*Gr*.) or the *Tetrad*. The sacred “Four” by which the Pythagoreans swore, this being their most binding oath. It has a very mystic and varied signification, being the same as the Tetragrammaton. First of all it is Unity, or the “One” under four different aspects; then it is the fundamental number Four, the Tetrad containing the Decad, or Ten, the number of perfection; finally it signifies the primeval Triad (or Triangle) merged in the divine Monad. Kircher, the learned Kabbalist-Jesuit, in his *Œdipus Ægvpticus* (II p. 267), gives the Ineffable Name IHVH—one of the Kabbalistic formulæ of the 72 names—arranged in the shape of the Pythagorean Tetrad. Mr. I. Myer gives it in this wise:

.	1		י	=	10
. .	2	The Ineffable	ית	=	15
. . .	3	Name thus	ית ן	=	21
. . . .	4		ית ן ת	=	26
	10				72

He also shows that “the sacred Tetrad of the Pythagoreans appears to have been known to the ancient Chinese”. As explained in *Isis Unveiled* (I, xvi.): The mystic Decad, the resultant of the Tetraktys, or the 1+2+3+4=10, is a way of expressing this idea. The One is the impersonal principle ‘God’; the Two, matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos.

Thalassa (*Gr*.). The sea. (See “Thallath”.)

Thales (*Gr*.). The Greek philosopher of Miletus (*circa* 600 years B.C.) who taught that the whole universe was produced from water, while Heraclitus of Ephesus maintained that it was produced by fire, and Anaximenes by air. Thales, whose real name is unknown, took his name from Thallath, in accordance with the philosophy he taught.

Thallath (*Chald*.). The same as Thalassa. The goddess personifying the sea, identical with Tiamat and connected with Tamti and Belita. The goddess who gave birth to every variety of primordial monster in Berosus’ account of cosmogony.

Tharana (*Sk*.). “Mesmerism”, or rather self-induced trance or self-

hypnotisation; an action in India, which is of magical character and a kind of exorcism. *Lit.*, "to brush or sweep away" (evil influences, *tharhn* meaning a broom, and *thârnhan*, a duster); driving away the bad *bhûts* (bad aura and bad spirits) through the mesmeriser's beneficent will.

Thaumaturgy. Wonder or "miracle-working"; the power of working wonders with the help of gods. From the Greek words *thauma*, "wonder", and *theurgia*, "divine work".

Theanthropism. A state of being both god and man; a divine *Avatar* (*q.v.*).

Theiohel (*Heb.*). The man-producing habitable globe, our earth in the *Zohar*.

Theli (*Chald.*). The great Dragon said to environ the universe symbolically. In Hebrew letters it is TLI= 400+30+10 = 440 : when "its crest [initial letter] is repressed", said the Rabbis, 40 remains, or the equivalent of *Mem*; M=Water, the waters above the firmament. Evidently the same idea as symbolised by Shesha—the Serpent of Vishnu.

Theocrasy. *Lit.*, "mixing of gods". The worship of various gods, as that of Jehovah and the gods of the Gentiles in the case of the idolatrous Jews.

Theodicy. "Divine right", *i.e.*, the privilege of an all-merciful and just God to afflict the innocent, and damn those predestined, and still remain a loving and just Deity: theologically—a mystery.

Theodidaktos (*Gr.*). *Lit.*, "God-taught". Used of Ammonius Saccas, the founder of the Neo-Platonic Eclectic School of the Philalethæ in the fourth century at Alexandria.

Theogony. The genesis of the gods; that branch of all non-Christian theologies which teaches the genealogy of the various deities. An ancient Greek name for that which was translated later as the "genealogy of the generation of Adam and the Patriarchs"—the latter being all "gods and planets and zodiacal signs".

Theomachy. Fighting with, or against the gods, such as the "War of the Titans", the "War in Heaven" and the Battle of the Archangels (gods) against their brothers the Arch-fiends (ex-gods, *Asuras*, etc.).

Theomancy. Divination through oracles, from *theos*, a god, and *manteia*, divination.

Theopathy. Suffering for one's god. Religious fanaticism.

Theophilanthropism (*Gr.*). Love to God and man, or rather, in the philosophical sense, love of God through love of Humanity. Certain persons who during the first revolution in France sought to replace Christianity by pure philanthropy and reason, called themselves *theophilanthropists*.

Theophilosophy. Theism and philosophy combined.

Theopneusty. Revelation; something given or inspired by a god or divine being. Divine inspiration.

Theopœa (*Gr*.). A magic art of endowing inanimate figures, statues, and other objects, with life, speech, or locomotion.

Theosophia (*Gr*.). Wisdom-religion, or "Divine Wisdom". The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely *divine ethics*; the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance of the true spirit of the early Rosicrucians and mediæval philosophers who called themselves Theosophists.

Theosophical Society, or "Universal Brotherhood". Founded in 1875 at New York, by Colonel H. S. Olcott and H. P. Blavatsky, helped by W. Q. Judge and several others. Its avowed object was at first the scientific investigation of psychic or so-called "spiritualistic" phenomena, after which its three chief objects were declared, namely (1) Brotherhood of man, without distinction of race, colour, religion, or social position; (2) the serious study of the ancient world-religions for purposes of comparison and the selection therefrom of universal ethics; (3) the study and development of the latent *divine* powers in man. At the present moment it has over 250 Branches scattered all over the world, most of which are in India, where also its chief Headquarters are established. It is composed of several large Sections—the Indian, the American, the Australian, and the European Sections.

Theosophists. A name by which many mystics at various periods of history have called themselves. The Neo-Platonists of Alexandria were Theosophists; the Alchemists and Kabbalists during the mediæval ages were likewise so called, also the Martinists, the Quietists, and other kinds of mystics, whether acting independently or incorporated in a brotherhood or society. All real lovers of divine Wisdom and Truth had, and have, a right to the name, rather than those who, appropriating the qualification, live lives or perform actions opposed to the principles of Theosophy. As described by Brother Kenneth R. Mackenzie, the Theosophists of the past centuries—"entirely speculative, and founding no schools, have still exercised a silent influence upon philosophy; and, no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought. One of the ways in which these doctrines have obtained not only authority, but power, has been among certain enthusiasts in the higher degrees of Masonry. This power has, however, to a great degree died with the founders, and modern Freemasonry contains few traces of theosophic

influence. However accurate and beautiful some of the ideas of Swedenborg, Pernetty, Paschalis, Saint Martin, Marconis, Ragon, and Chastanier may have been, they have but little direct influence on society." This is true of the Theosophists of the last three centuries, but not of the later ones. For the Theosophists of the current century have already visibly impressed themselves on modern literature, and introduced the desire and craving for some philosophy in place of the blind dogmatic faith of yore, among the most intelligent portions of human-kind. Such is the difference between past and modern THEOSOPHY.

Therapeutæ (*Gr.*) or *Therapeutes*. A school of Esotericists, which was an inner group within Alexandrian Judaism and not, as generally believed, a "sect". They were "healers" in the sense that some "Christian" and "Mental" Scientists, members of the T.S., are healers, while they are at the same time good Theosophists and students of the esoteric sciences. Philo Judæus calls them "servants of god". As justly shown in *A Dictionary of . . . Literature*, *Sects*, *and Doctrines* (Vol. IV., art. "Philo Judæus") in mentioning the Therapeutes—"There appears no reason to think of a special 'sect', but rather of an esoteric circle of *illuminati*, of 'wise men' . . . They were contemplative Hellenistic Jews."

Thermutis (*Eg.*). The asp-crown of the goddess Isis; also the name of the legendary daughter of Pharaoh who is alleged to have saved Moses from the Nile.

Thero (*Pali.*). A priest of Buddha. *Therunnanse*, also.

Theurgia, or *Theurgy* (*Gr.*). A communication with, and means of bringing down to earth, planetary spirits and angels—the "gods of Light". Knowledge of the inner meaning of their hierarchies, and purity of life alone can lead to the acquisition of the powers necessary for communion with them. To arrive at such an exalted goal the aspirant must be absolutely worthy and unselfish.

Theurgist. The first school of practical theurgy (from *θεος*, god, and *εργον* work,) in the Christian period, was founded by Iamblichus among certain Alexandrian Platonists. The priests, however, who were attached to the temples of Egypt, Assyria, Babylonia and Greece, and whose business it was to evoke the gods during the celebration of the Mysteries, were known by this name, or its equivalent in other tongues, from the earliest archaic period. Spirits (but not those of the dead, the evocation of which was called *Necromancy*) were made visible to the eyes of mortals. Thus a theurgist had to be a hierophant and an expert in the esoteric learning of the Sanctuaries of all great countries. The Neo-platonists of the school of Iamblichus were called theurgists, for they performed the so-called "ceremonial magic", and evoked the *simulacra* or

the images of the ancient heroes, "gods", and daimonia (*δαιμονια*, divine, spiritual entities). In the rare cases when the presence of a *tangible* and *visible* "spirit" was required, the theurgist had to furnish the weird apparition with a portion of his own flesh and blood—he had to perform the *theopœa* or the "creation of gods", by a mysterious process well known to the old, and perhaps some of the modern, *Tântrikas* and initiated Brahmans of India. Such is what is said in the *Book of Evocations* of the pagodas. It shows the perfect identity of rites and ceremonial between the oldest Brahmanic theurgy and that of the Alexandrian Platonists.

The following is from *Isis Unveiled*: "The Brahman Grihasta (the evocator) must be in a state of complete purity before he ventures to call forth the Pitris. After having prepared a lamp, some sandal-incense, etc., and having traced the magic circles taught him by the superior Guru, in order to keep away *bad* spirits, he ceases to breathe, and calls *the fire* (*Kundalini*) to his help to disperse his body." He pronounces a certain number of times the sacred word, and "his soul (astral body) escapes from its prison, his body disappears, and the soul (image) of the evoked spirit descends into the *double* body and animates it". Then "his (the theurgist's) soul (astral) re-enters its body, whose subtile particles have again been aggregating (to the objective sense), after having formed from themselves an aerial body for the *deva* (god or spirit) he evoked". . . . And then, the operator propounds to the latter questions "on the mysteries of Being and the transformation of the *imperishable*". The popular prevailing idea is that the theurgists, as well as the magicians, worked wonders, such as evoking the souls or shadows of the heroes and gods, and other thaumaturgic works, by *super-natural* powers. But this never was the fact. They did it simply by the liberation of their own astral body, which, taking the form of a god or hero, served as a *medium* or vehicle through which the special current preserving the ideas and knowledge of that hero or god could be reached and manifested. (See "Iamblichus".)

Thirty-two Ways of Wisdom (*Kab*.). The *Zohar* says that Chochmah or Hokhmah (wisdom) generates all things "by means of (these) thirty-two paths". (*Zohar* iii., 290*a*). The full account of them is found in the *Sepher Yezirah*, wherein letters and numbers constitute as entities the Thirty-two Paths of Wisdom, by which the Elohim built the whole Universe. For, as said elsewhere, the brain "hath an outlet from Zeir Anpin, and therefore it is spread and goes out to thirty-two ways". Zeir Anpin, the "Short Face" or the "Lesser Countenance", is the Heavenly Adam, Adam Kadmon, or Man. Man in the *Zohar* is looked upon as the twenty-two letters of the Hebrew alphabet to which the decad is added; and hence the thirty-two symbols of his faculties or paths.

Thohu-Bohu (*Heb*.). From *Tohoo*—"the Deep" and *Bohu* "primeval Space"—or the Deep of Primeval Space, loosely rendered as "Chaos" "Confusion" and so on. Also spelt and pronounced "*tohu-bohu*".

Thomei (*Eg*.). The Goddess of Justice, with eyes bandaged and holding a cross. The same as the Greek Themis.

Thor (*Scand*.). From *Thonar* to "thunder". The son of Odin and Freya, and the chief of all Elemental Spirits. The god of thunder, *Jupiter Tonans*. The word Thursday is named after Thor. Among the Romans Thursday was the day of Jupiter, *Jovis dies*, *Jeudi* in French—the fifth day of the week, sacred also to the planet Jupiter.

Thorah (*Heb*.). "Law", written down from the transposition of the letters of the Hebrew alphabet. Of the "hidden Thorah" it is said that before At-tee-kah (the "Ancient of all the Ancients") had arranged Itself into limbs (or members) preparing Itself to manifest, It willed to create a Thorah; the latter upon being produced addressed It in these words: "It, that wishes to arrange and to appoint other things, should first of all, arrange Itself in Its proper Forms". In other words, Thorah, the *Law*, snubbed its Creator from the moment of its birth, according to the above, which is an interpolation of some later Talmudist. As it grew and developed, the mystic Law of the primitive Kabbalist was transformed and made by the Rabbins to supersede in its dead letter every metaphysical conception; and thus the Rabbinical and Talmudistic Law makes Ain Soph and every divine Principle subservient to itself, and turns its back upon the true esoteric interpretations.

Thor's Hammer. A weapon which had the form of the Svastika; called by European Mystics and Masons the "Hermetic Cross", and also "Jaina Cross", *croix cramponnée*; the most archaic, as the most sacred and universally respected symbol. (See "Svastika".)

Thoth (*Eg*.). The most mysterious and the least understood of gods, whose personal character is entirely distinct from all other ancient deities. While the permutations of Osiris, Isis, Horus, and the rest, are so numberless that their individuality is all but lost, Thoth remains changeless from the first to the last Dynasty. He is the god of wisdom and of authority over all other gods. He is the recorder and the judge. His ibis-head, the pen and tablet of the celestial scribe, who records the thoughts, words and deeds of men and weighs them in the balance, liken him to the type of the esoteric *Lipikas*. His name is one of the first that appears on the oldest monuments. He is the lunar god of the first dynasties, the master of Cynocephalus—the dog-headed ape who stood in Egypt as a living symbol and remembrance of the Third Root-Race. (*Secret Doctrine*, II. pp. 184 and 185). He is the "Lord of Hermopolis"

—Janus, Hermes and Mercury combined. He is crowned with an *atef* and the lunar disk, and bears the "Eye of Horus", the *third eye*, in his hand. He is the Greek Hermes, the god of learning, and Hermes *Trismegistus*, the " Thrice-great Hermes", the patron of physical sciences and the patron and very soul of the occult esoteric knowledge. As Mr. J. Bonwick, F.R.G.S., beautifully expresses it: "Thoth . . . has a powerful effect on the imagination . . . in this intricate yet beautiful phantasmagoria of thought and moral sentiment of that shadowy past. It is in vain we ask ourselves however man, in the infancy of this world of humanity, in the rudeness of supposed incipient civilization, could have dreamed of such a heavenly being as Thoth. The lines are so delicately drawn, so intimately and tastefully interwoven, that we seem to regard a picture designed by the genius of a Milton, and executed with the skill of a Raphael." Verily, there was some truth in that old saying, "The wisdom of the Egyptians". . . . "When it is shown that the wife of Cephren, builder of the second Pyramid, was a priestess of Thoth, one sees that the ideas comprehended in him were fixed 6,000 years ago". According to Plato, "Thoth-Hermes was the discoverer and inventor of numbers, geometry, astronomy and letters". Proclus, the disciple of Plotinus, speaking of this mysterious deity, says: "He presides over every species of condition, leading us to an intelligible essence from this mortal abode, governing the different herds of souls". In other words Thoth, as the Registrar and Recorder of Osiris in Amenti, the Judgment Hall of the Dead was a psychopompic deity; while Iamblichus hints that "the cross with a handle (the *thau* or *tau*) which Tot holds in his hand, was none other than the monogram of his name". Besides the Tau, as the prototype of Mercury, Thoth carries the serpent-rod, emblem of Wisdom, the rod that became the Caduceus. Says Mr. Bonwick, "Hermes was the serpent itself in a mystical sense. He glides like that creature, noiselessly, without apparent exertion, along the course of ages. He is . . . a representative of the spangled heavens. But he is the foe of the bad serpent, for the ibis devoured the snakes of Egypt."

Thothori Nyan Tsan (*Tib.*). A King of Tibet in the fourth century. It is narrated that during his reign he was visited by five mysterious strangers, who revealed to him how he might use for his country's welfare *four precious things* which had fallen down from heaven, in 331 A.D., in a golden casket and "the use of which no one knew". These were (1) hands folded as the Buddhist ascetics fold them; (2) a be-jewelled *Shorten* (a Stupa built over a receptacle for relics); (3) a gem inscribed with the "Aum mani padme hum" ; and (4) the *Zamatog*, a religious work on ethics, a part of the Kanjur. A voice from heaven then told

the King that after a certain number of generations everyone would learn how precious these four things were. The number of generations stated carried the world to the seventh century, when Buddhism became the accepted religion of Tibet. Making an allowance for legendary licence, the four things fallen from heaven, the voice, and the five mysterious strangers, may be easily seen to have been historical facts. They were without any doubt five Arhats or Bhikshus from India, on their proselytising tour. Many were the Indian sages who, persecuted in India for their new faith, betook themselves to Tibet and China.

Thrætaona (*Mazd*.). The Persian Michael, who contended with Zohak or Azhi-Dahaka, the destroying serpent. In the *Avesta* Azhi-Dahaka is a three-headed monster, one of whose heads is human, and the two others Ophidian. Dahaka, who is shown in the Zoroastrian Scriptures as coming from Babylonia, stands as the allegorical symbol of the Assyrian dynasty of King Dahaka (Az-Dahaka) which ruled Asia with an iron hand, and whose banners bore the purple sign of the dragon, *Purpureum signum draconis*. Metaphysically, however, the human head denotes the physical man, and the two serpent heads the dual manasic principles—the dragon and serpent both standing as symbols of wisdom and occult powers.

Thread Soul. The same as *Sutrâtmâ* (*q.v.*).

Three Degrees (of Initiation). Every nation had its exoteric and esoteric religion, the one for the masses, the other for the learned and elect. For example, the Hindus had three degrees with several sub-degrees. The Egyptians had also three preliminary degrees, personified under the "three guardians of the fire" in the Mysteries. The Chinese had their most ancient *Triad* Society: and the Tibetans have to this day their "triple step"; which was symbolized in the *Vedas* by the three strides of Vishnu. Everywhere antiquity shows an unbounded reverence for the Triad and Triangle—the first geometrical figure. The old Babylonians had their three stages of initiation into the priesthood (which was then esoteric knowledge); the Jews, the Kabbalists and mystics borrowed them from the Chaldees, and the Christian Church from the Jews. "There are Two", says Rabbi Simon ben Jochai, "in conjunction with One; hence they are Three, and if they are Three, then they are One."

Three Faces. The *Trimûrti* of the Indian Pantheon; the three persons of the one godhead. Says the *Book of Precepts*: "There are two Faces, one in *Tushita* (Devâchân) and one in *Myalba* (earth); and the Highest Holy unites them and finally absorbs both."

Three Fires (*Occult.*). The name given to Âtmâ-Buddhi-Manas, which when united become one.

Thsang Thisrong tsan (*Tib*.). A king who flourished between the years 728 and 787, and who invited from Bengal Pandit Rakshit, called for his great learning Bodhisattva, to come and settle in Tibet, in order to teach Buddhist philosophy to his priests.

Thûmi Sambhota (*Sk*.). An Indian mystic and man of erudition, the inventor of the Tibetan alphabet.

Thummim (*Heb*.). "Perfections." An ornament on the breastplates of the ancient High Priests of Judaism. Modern Rabbins and Hebraists may well pretend they do not know the joint purposes of the *Thummim* and the *Urim*; but the Kabbalists do and likewise the Occultists. They were the instruments of *magic* divination and oracular communication—theurgic and astrological. This is shown in the following well-known facts—(1) upon each of the twelve precious stones was engraved the name of one of the twelve sons of Jacob, each of these "sons" personating one of the signs of the zodiac; (2) both were oracular images, like the *teraphim*, and uttered *oracles* by a voice, and both were agents for hypnotisation and throwing the priests who wore them into an ecstatic condition. The *Urim* and *Thummim* were not original with the Hebrews, but had been borrowed, like most of their other religious rites, from the Egyptians, with whom the mystic scarabæus worn on the breast by the Hierophants, had the same functions. They were thus purely *heathen and magical* modes of divination; and when the Jewish "Lord God" was called upon to manifest his presence and speak out his will through the *Urim* by preliminary incantations, the *modus operandi* was the same as that used by all the Gentile priests the world over.

Thumos (*Gr*.). The astral, animal soul; the *Kâmas-Manas*; *Thumos* means passion, desire and confusion and is so used by Homer. The word is probably derived from the Sanskit *Tamas*, which has the same meaning.

Tia-Huanaco (*Peruv*.). Most magnificent ruins of a pre-historic city in Peru.

Tiamat (*Chald*.). A female dragon personifying the ocean; the "great mother" or the living principle of chaos. Tiamat wanted to swallow Bel, but Bel sent a wind which entered her open mouth and killed Tiamat.

Tiaou (*Eg*.). A kind of Devachanic *post mortem* state.

Tien-Hoang (*Chin*.). The twelve hierarchies of Dhyânis.

Tien-Sin (*Chin*.). *Lit*., "the heaven of mind", or abstract, subjective, ideal heaven. A metaphysical term applied to the *Absolute*.

Tikkun (*Chald*.). Manifested Man or Adam Kadmon, the first ray from the manifested *Logos*.

Tiphereth (*Heb*.). Beauty; the sixth of the ten Sephiroth, a masculine active potency, corresponding to the Vau, V, of the Tetragrammaton IHVH; also called Melekh or King; and the Son. It is the central Sephira of the six which compose Zauir Anpin, the Microprosopus, or Lesser Countenance. It is translated "Beauty" and "Mildness".

Tîrthakas, or *Tîrthika* and *Tîrthyas* (*Sk*.). "Heretical teachers." An epithet applied by the Buddhist ascetics to the Brahmans and certain Yogis of India.

Tirthankâra (*Sk*.). Jaina saints and chiefs, of which there are twenty-four. It is claimed that one of them was the spiritual Guru of Gautama Buddha. Tirthankâra is a synonym of Jaina.

Tiryaksrota (*Sk*.). From *tiryak* "crooked", and *srotas* (digestive) "canal". The name of the "creation" by Brahmâ of men or beings, whose stomachs were, on account of their erect position as bipeds, in a horizontal position. This is a Purânic invention, absent in Occultism.

Tishya (*Sk*.). The same as Kaliyuga, the Fourth Age.

Titans (*Gr*.). Giants of divine origin in Greek mythology who made war against the gods. Prometheus was one of them.

Titikshâ (*Sk*.). *Lit*., "long-suffering, patience". Titikshâ, daughter of Daksha and wife of Dharma (divine law) is its personification.

To On (*Gr*.). The "Being", the "Ineffable All" of Plato. He "whom no person has seen except the Son".

Tobo (*Gnost*.). In the *Codex Nazaræus*, a mysterious being which bears the soul of Adam from Orcus to the place of life, and thence is called "the liberator of the soul of Adam".

Todas. A mysterious people of India found in the unexplored fastnesses of Nilgiri (Blue) Hills in the Madras Presidency, whose origin, language and religion are to this day unknown. They are entirely distinct, ethnically, philologically, and in every other way, from the *Badagas* and the *Mulakurumbas*, two other races found on the same hills.

Toom (*Eg*.). A god issued from Osiris in his character of the Great Deep *Noot*. He is the Protean god who generates other gods, "assuming the form he likes". He is Fohat. (*Secret Doctrine*, I., 673.)

Tope. An artificial mound covering relics of Buddha or some other great Arhat. The Topes are also called Dâgobas.

Tophet (*Heb*.). A place in the valley of Gehenna, near Jerusalem, where a constant fire was kept burning, in which children were immolated to Baal. The locality is thus the prototype of the Christian Hell, the fiery Gehenna of endless woe.

Toralva, *Dr. Eugene*. A physician who lived in the fourteenth century, and who received as a gift from Friar Pietro, a great magician and a Dominican monk, a demon named Zequiel to be his faithful servant. (See *Isis Unveiled*, II., 60.)

Toyâmbudhi (*Sk.*). A country in the northern part of which lay the "White Island"—*Shveta Dwîpa* of the seven Purânic islands or continents.

Trailokya, or *Trilokya* (*Sk.*). *Lit*., the "three regions" or worlds; the complementary triad to the Brahmanical quaternary of worlds named *Bhuvanatraya*. A Buddhist profane layman will mention only three divisions of every world, while a non-initiated Brahman will maintain that there are four. The four divisions of the latter are purely physical and sensuous, the *Trailokya* of the Buddhist are purely spiritual and ethical. The Brahmanical division may be found fully described under the heading of *Vyahritis*, the difference being for the present sufficiently shown in the following parallel:

Brahmanical Division of the Worlds.	*Buddhist Division of the Regions*.
1. *Bhur*, earth.	1. World of desire, *Kâmadhâtu* or *Kâmalôka*.
2. *Bhuvah*, heaven, firmament.	2. World of form, *Rûpadhâtu*.
3. *Swar*, atmosphere the sky.	3. The formless world *Arûpadhâtu*.
4. *Mahar*, eternal luminous essence.	

All these are the worlds of *post mortem* states. For instance, *Kâmalôka* or Kâmadhâtu, the region of Mâra, is that which mediæval and modern Kabalists call the world of astral light, and the "world of shells". *Kâmalôka* has, like every other region, its seven divisions, the lowest of which begins on earth or invisibly in its atmosphere; the six others ascend gradually, the highest being the abode of those who have died owing to accident, or suicide in a fit of temporary insanity, or were otherwise victims of external forces. It is a place where all those who have died before the end of the term allotted to them, and whose higher principles do not, therefore, go at once into Devachanic state—sleep a dreamless sweet sleep of oblivion, at the termination of which they are either reborn immediately, or pass gradually into the Devachanic state. *Rûpadhâtu* is the celestial world of *form*, or what we call *Devâchân*. With the uninitiated Brahmans, Chinese and other Buddhists, the Rûpadhâtu is divided into eighteen *Brahmâ* or *Devalokas*; the life of a soul therein lasts from half a Yuga up to 16,000 Yugas or Kalpas, and the height of the "Shades" is from half a Yojana up to 16,000 Yojanas (a *Yojana* measuring from five and a half to ten miles ! !), and such-like theological twaddle evolved from priestly brains. But the Esoteric Philosophy teaches that though for the *Egos* for the time being, everything or every-

one preserves its form (as in a dream), yet as Rûpadhâtu is a *purely mental region*, and a state, the Egos themselves have *no form* outside their own consciousness. Esotericism divides this "region" into seven Dhyânas, "regions", or states of contemplation, which are not localities but mental representations of these. *Arûpadhâtu*: this "region" is again divided into seven Dhyânas, still more abstract and formless, for this "World" is without any form or desire whatever. It is the highest region of the *post mortem* Trailokya; and as it is the abode of those who are almost ready for Nirvâna, and is, in fact, the very threshold of the Nirvânic state, it stands to reason that in Arûpadhâtu (or Arûpavachara) there can be neither form nor sensation, nor any feeling connected with our three dimensional Universe.

Trees of Life. From the highest antiquity trees were connected with the gods and mystical forces in nature. Every nation had its sacred tree, with its peculiar characteristics and attributes based on natural, and also occasionally on occult properties, as expounded in the esoteric teachings. Thus the peepul or *Âshvattha* of India, the abode of Pitris (elementals in fact) of a lower order, became the Bo-tree or *ficus religiosa* of the Buddhists the world over, since Gautama Buddha reached the highest knowledge and Nirvâna under such a tree. The ash tree, Yggdrasil, is the world-tree of the Norsemen or Scandinavians. The banyan tree is the symbol of spirit and matter, descending to the earth, striking root, and then re-ascending heavenward again. The triple-leaved *palâsa* is a symbol of the triple essence in the Universe—Spirit, Soul, Matter. The dark cypress was the world-tree of Mexico, and is now with the Christians and Mahomedans the emblem of death, of peace and rest. The fir was held sacred in Egypt, and its cone was carried in religious processions, though now it has almost disappeared from the land of the mummies; so also was the sycamore, the tamarisk, the palm and the vine. The sycamore was *the* Tree of Life in Egypt, and also in Assyria. It was sacred to Hathor at Heliopolis; and is now sacred in the same place to the Virgin Mary. Its juice was precious by virtue of its occult powers, as the Soma is with Brahmans, and Haoma with the Parsis. "The fruit and sap of the Tree of Life bestow immortality." A large volume might be written upon these sacred trees of antiquity, the reverence for some of which has survived to this day, without exhausting the subject.

Trefoil. Like the Irish shamrock, it has a symbolic meaning, "the three-in-one mystery" as an author calls it. It crowned the head of Osiris, and the wreath fell off when Typhon killed the radiant god. Some see in it a phallic significance, but we deny this idea in Occultism. It was the plant of Spirit, Soul, and Life.

Tretâ Yuga (*Sk.*). The second age of the world, a period of 1,296,000 years.

Triad, or *the Three*. The ten Sephiroth are contemplated as a group of three triads: Kether, Chochmah and Binah form the supernal triad; Chesed, Geburah and Tiphereth, the second; and Netzach, Hod and Yesod, the inferior triad. The tenth Sephira, Malkuth, is beyond the three triads. [w.w.w.]

The above is orthodox Western Kabalah. Eastern Occultists recognise but one triad—the upper one (corresponding to Atmâ-Buddhi and the "Envelope" which reflects their light, the three in one)—and count seven lower Sephiroth, every one of which stands for a "principle", beginning with the Higher Manas and ending with the Physical Body—of which Malkuth is the representative in the Microcosm and the Earth in the Macrocosm.

Tri-bhuvana, or *Tri-loka* (*Sk.*). The three worlds—Swarga, Bhûmi, Pâtâla, or Heaven, Earth, and Hell in popular beliefs; esoterically, these are the Spiritual and Psychic (or Astral) regions, and the Terrestrial sphere.

Tridandî (*Sk.*). The name generally given to a class or sect of Sanyâs s who constantly keep in the hand a kind of club (*danda*) branching off into three rods at the top. The word is variously etymologized, and some give the name to the triple Brahmanical thread.

Tri-dasha (*Sk.*). Three times ten or "thirty". This is in round numbers the sum of the Indian Pantheon—the thirty-three *crores* of deities—the twelve Âdityas, the eight Vasus, the eleven Rudras and the two Ashvins, or *thirty-three kotis*, or 330 millions of gods.

Trigunas (*Sk.*). The three divisions of the inherent qualities of differentiated matter—*i.e.*, of pure quiescence (*satva*), of activity and desire (*rajas*), of stagnation and decay (*tamas*). They correspond with Vishnu, Brahmâ, and Shiva. (See "Trimûrti".)

Trijnâna, (*Sk.*). *Lit.*, "triple knowledge". This consists of three degrees (1) belief on faith; (2) belief on theoretical knowledge; and (3) belief through personal and practical knowledge.

Trikâya (*Sk.*). *Lit.*, three bodies, or forms. This is a most abstruse teaching which, however, once understood, explains the mystery of every triad or trinity, and is a true key to every three-fold metaphysical symbol. In its most simple and comprehensive form it is found in the human Entity in its triple division into spirit, soul, and body, and in the universe, regarded pantheistically, as a unity composed of a Deific, purely spiritual Principle, Supernal Beings—its direct rays—and

Humanity. The origin of this is found in the teachings of the prehistoric Wisdom Religion, or Esoteric Philosophy. The grand Pantheistic ideal, of the unknown and unknowable Essence being transformed first into subjective, and then into objective matter, is at the root of all these triads and triplets. Thus we find in philosophical Northern Buddhism (1) Âdi-Buddha (or Primordial Universal Wisdom); (2) the Dhyâni-Buddhas (or Bodhisattvas); (3) the Mânushi (Human) Buddhas. In European conceptions we find the same: God, Angels and Humanity symbolized theologically by the God-Man. The Brahmanical *Trimûrti* and also the three-fold body of Shiva, in Shaivism, have both been conceived on the same basis, if not altogether running on the lines of Esoteric teachings. Hence, no wonder if one finds this conception of the triple body—or the vestures of Nirmânakâya, Sambhogakâya and Dharmakâya, the grandest of the doctrines of Esoteric Philosophy—accepted in a more or less disfigured form by every religious sect, and explained quite incorrectly by the Orientalists. Thus, in its general application, the three-fold body symbolizes Buddha's statue, his teachings and his stûpas; in the priestly conceptions it applies to the Buddhist profession of faith called the *Triratna*, which is the formula of taking "refuge in Buddha, Dharma, and Sangha". Popular fancy makes Buddha ubiquitous, placing him thereby on a par with an anthropomorphic god, and lowering him to the level of a tribal deity; and, as a result, it falls into flat contradictions, as in Tibet and China. Thus the exoteric doctrine seems to teach that while in his Nirmânakâya body (which passed through 100,000 *kotis* of transformations on earth), he, Buddha, is at the same time a Lochana (a heavenly Dhyâni-Bodhisattva), in his Sambhogakâya "robe of absolute completeness", and in Dhyâna, or a state which must cut him off from the world and all its connections; and finally and lastly he is, besides being a Nirmânakâya and a Sambhogakâya, also a Dharmakâya "of absolute purity", a Vairotchana or Dhyâni-Buddha in full Nirvâna! (See Eitel's *Sanskrit-Chinese Dictionary*.) This is the jumble of contradictions, impossible to reconcile, which is given out by missionaries and certain Orientalists as the *philosophical* dogmas of Northern Buddhism. If not an intentional confusion of a philosophy dreaded by the upholders of a religion based on inextricable contradictions and guarded "mysteries", then it is the product of ignorance. As the Trailokya, the Trikâya, and the Triratna are the three aspects of the same conceptions, and have to be, so to say, blended in one, the subject is further explained under each of these terms. (See also in this relation the term "Trisharana".)

Tri-kûta (*Sk.*). *Lit.*, "three peaks". The mountain on which Lanka (modern Ceylon) and its city were built. It is said, allegorically,

to be a mountain range running south from Meru. And so no doubt it was before Lankâ was submerged, leaving now but the highest summits of that range out of the waters. Submarine topography and geological formation must have considerably changed since the Miocene period. There is a legend to the effect that Vâyu, the god of the wind, broke the summit off Meru and cast it into the sea, where it forthwith became Lankâ.

Trilcohana (*Sk.*). *Lit*., "three-eyed", an epithet of Shiva. It is narrated that while the god was engaged one day on a Himâlayan summit in rigid austerities, his wife placed her hand lovingly on his third eye, which burst from Shiva's forehead with a great flame. This is the eye which reduced Kâma, the *god of love* (as Mârâ, the tempter), to ashes, for trying to inspire him during his devotional meditation with thoughts of his wife.

Trimûrti (*Sk.*). *Lit*., "three faces", or "triple form"—the Trinity. In the modern Pantheon these three persons are Brahmâ, the creator, Vishnu, the preserver, and Shiva, the destroyer. But this is an after thought, as in the *Vedas* neither Brahmâ nor Shiva is known, and the Vedic trinity consists of Agni, Vâyu and Sûrya; or as the *Nirukta* explains it, the terrestrial fire, the atmospheric (or aërial) and the heavenly fire, since Agni is the god of fire, Vâyu of the air, and Sûrya is the sun. As the *Padma Purâna* has it: "In the beginning, the great Vishnu, desirous of creating the whole world, became threefold: creator, preserver, destroyer. In order to produce this world, the Supreme Spirit emanated from the right side of his body, himself, as Brahmâ; then, in order to preserve the universe, he produced from the left side of his body Vishnu; and in order to destroy the world he produced from the middle of his body the eternal Shiva. Some worship Brahmâ, some Vishnu, others Shiva; but Vishnu, one yet threefold, creates, preserves, and destroys, therefore let the pious make no difference between the three." The fact is, that all the three "persons" of the Trimûrti are simply the three qualificative *gunas* or attributes of the universe of differentiated Spirit-Matter, self-formative, self-preserving and self-destroying, for purposes of regeneration and perfectibility. This is the correct meaning; and it is shown in Brahmâ being made the personified embodiment of *Rajoguna*, the attribute or quality of activity, of desire for procreation, that desire owing to which the universe and everything in it is called into being. Vishnu is the embodied *Sattvaguna*, that property of preservation arising from quietude and restful enjoyment, which characterizes the intermediate period between the full growth and the beginning of decay; while Shiva, being embodied *Tamoguna*—which

is the attribute of stagnancy and final decay—becomes of course the destroyer. This is as highly philosophical under its mask of anthropomorphism, as it is unphilosophical and absurd to hold to and enforce on the world the dead letter of the original conception.

Trinity. Everyone knows the Christian dogma of the "three in one" and "one in three"; therefore it is useless to repeat that which may he found in every catechism. Athanasius, the Church Father who defined the Trinity as a dogma, had little necessity of drawing upon inspiration or his own brain power; he had but to turn to one of the innumerable trinities of the heathen creeds, or to the Egyptian priests, in whose country he had lived all his life. He modified slightly only one of the three "persons". All the triads of the Gentiles were composed of the Father, Mother, and the Son. By making it "Father, Son, and Holy Ghost", he changed the dogma only outwardly, as the Holy Ghost had always been feminine, and Jesus is made to address the Holy Ghost as his "mother" in every Gnostic Gospel.

Tripada (*Sk.*). "Three-footed", fever, personified as having three feet or stages of development—cold, heat and sweat.

Tripitaka (*Sk.*). *Lit.*, "the three baskets"; the name of the Buddhist canon. It is composed of three divisions: (1) the doctrine; (2) the rules and laws for the priesthood and ascetics; (3) the philosophical dissertations and metaphysics: to wit, the Abhidharma, defined by Buddhaghosa as that law (*dharma*) which goes beyond (*abhi*) the law. The Abhidharma contains the most profoundly metaphysical and philosophical teachings, and is the store-house whence the Mahâyâna and Hînayâna Schools got their fundamental doctrines. There is a fourth division—the *Samyakta Pitaka*. But as it is a later addition by the Chinese Buddhists, it is not accepted by the Southern Church of Siam and Ceylon.

Triratna, or *Ratnatraya* (*Sk.*). The Three Jewels, the technical term for the well-known formula "Buddha, Dharma and Sangha" (or Samgha), the two latter terms meaning, in modern interpretation, "religious law" (Dharma), and the "priesthood" (Sangha). Esoteric Philosophy, however, would regard this as a very loose rendering. The words "Buddha, Dharma and Sangha", ought to be pronounced as in the days of Gautama, the Lord Buddha, namely "Bodhi, Dharma and Sangha"; and interpreted to mean "Wisdom, its laws and priests", the latter in the sense of "spiritual exponents", or adepts. Buddha, however, being regarded as personified "Bodhi" on earth, a true *avatar* of Âdi-Buddha, Dharma gradually came to be regarded as his own particular law, and Sangha as his own special priesthood. Nevertheless,

it is the profane of the later (now modern) teachings who have shown a greater degree of natural intuition than the actual interpreters of Dharma, the Buddhist priests. The people see the Triratna in the three statues of Amitâbha, Avalokiteshvara and Maitreya Buddha; *i.e*., in "Boundless Light" or Universal Wisdom, an impersonal principle which is the correct meaning of Âdi-Buddha; in the "Supreme Lord" of the Bodhisattvas, or Avalokiteshvara; and in Maitreya Buddha, the symbol of the terrestrial and human Buddha, the "Mânushi Buddha". Thus, even though the uninitiated do call these three statues "the Buddhas of the Past, the Present and the Future", still every follower of true *philosophical* Buddhism—called "atheistical" by Mr. Eitel—would explain the term Triratna correctly. The philosopher of the Yogachârya School would say—as well he could—"Dharma is not a person but an unconditioned and underived entity, combining in itself the spiritual and material principles of the universe, whilst from Dharma proceeded, by emanation, Buddha ['reflected' Bodhi rather], as the creative energy which produced, in conjunction with Dharma, the third factor in the trinity, *viz*., 'Samgha', which is the comprehensive sum total of all real life." Samgha, then, is not and cannot be that which it is now understood to be, namely, the actual "priesthood"; for the latter is not the sum total of all *real* life, but only of religious life. The real primitive significance of the word Samgha or "Sangha" applies to the Arhats or Bhikshus, or the "initiates", alone, that is to say to the real exponents of Dharma—the divine law and wisdom, coming to them as a reflex light from the one "boundless light". Such is its *philosophical* meaning. And yet, far from satisfying the scholars of the Western races, this seems only to irritate them; for E. J. Eitel, of Hongkong, remarks, as to the above: "Thus the dogma of a Triratna, originating from three primitive articles of faith, and at one time culminating in the conception of three persons, a trinity in unity, *has degenerated into a metaphysical theory of the evolution of three abstract principles*"! And if one of the ablest European scholars will sacrifice every philosophical ideal to gross anthropomorphism, then what can Buddhism with its subtle metaphysics expect at the hands of ignorant missionaries?

Trisharana (*Sk*.). The same as" Triratna "and accepted by both the Northern and Southern Churches of Buddhism. After the death of the Buddha it was adopted by the councils as a mere kind of *formula fidei*, enjoining "to take refuge in Buddha", "to take refuge in Dharma", and "to take refuge in Sangha", or his Church, in the sense in which it is now interpreted; but it is not in this sense that the "Light of Asia" would have taught the formula. Of Trikâya, Mr. E. J. Eitel, of Hongkong, tells us in his *Handbook of Chinese Buddhism* that this "tricho-

tomism was taught with regard to the nature of all Buddhas. Bodhi being the characteristic of a Buddha"—a distinction was made between "essential Bodhi" as the attribute of the Dharmakâya, *i.e*., "essential body"; "reflected Bodhi" as the attribute of Sambhogakâya; and "practical Bodhi" as the attribute of Nirmânakâya. Buddha combining in himself these three conditions of existence, was said to be living at the same time in three different spheres. Now, this shows how greatly misunderstood is the purely pantheistical and philosophical teaching. Without stopping to enquire how even a Dharmakâya vesture can have any "attribute" in Nirvâna, which state is shown, in philosophical Brahmanism as much as in Buddhism, to be absolutely devoid of any attribute as conceived by human *finite* thought—it will be sufficient to point to the following:—(1) the Nirmânakâya vesture is preferred by the "Buddhas of Compassion" to that of the Dharmakâya state, precisely because the latter precludes him who attains it from any communication or relation with the finite, *i.e*., with humanity; (2) it is not Buddha (Gautama, the mortal man, or any other personal Buddha) who lives ubiquitously in "three different spheres, at the same time", but Bodhi, the universal and abstract principle of divine wisdom, symbolised in philosophy by Âdi-Buddha. It is the latter that is ubiquitous because it is the universal essence or principle. It is Bodhi, or the spirit of Buddhaship, which, having resolved itself into its primordial homogeneous essence and merged into it, as Brahmâ (the universe) merges into Parabrahm, the ABSOLUTENESS—that is meant under the name of "essential Bodhi". For the Nirvânee, or Dhyâni Buddha, must be supposed—by living in Arûpadhâtu, the *formless* state, and in Dharmakâya—to be that "essential Bodhi" itself. It is the Dhyâni Bodhisattvas, the primordial rays of the universal Bodhi, who live in "reflected Bodhi" in Rûpadhâtu, or the world of subjective "forms" ; and it is the Nirmânakâyas (plural) who upon ceasing their lives of "practical Bodhi", in the "enlightened" or Buddha forms, remain voluntarily in the Kâmadhâtu (the world of desire), whether in objective forms on earth or in subjective states in its sphere (the second Buddhakshetra). This they do in order to watch over, protect and help mankind. Thus, it is neither *one* Buddha who is meant, nor any particular *avatar* of the collective Dhyâni Buddhas, but verily Âdi-*Bodhi*—the first Logos, whose primordial ray is Mahâbuddhi, the Universal Soul, ALAYA, whose flame is ubiquitous, and whose influence has a different sphere in each of the three forms of existence, because, once again, *it is Universal Being itself* or the reflex of the *Absolute*. Hence, if it is philosophical to speak of Bodhi, which "as Dhyâni Buddha rules in the domain of the spiritual" (fourth Buddhakshetra or region of Buddha); and of the

Dhyâni Bodhisattvas "ruling in the third Buddhakshetra"or the domain of ideation; and even of the Mânushi Buddhas, who are in the second Buddhakshetra as Nirmânakâyas—to apply the "idea of a unity in trinity" to three *personalities*—is highly unphilosophical.

Trishnâ (*Sk*.). The fourth Nidâna; spiritual love.

Trishûla (*Sk*.). The trident of Shiva.

Trisuparna (*Sk*.). A certain portion of the *Veda*, after thoroughly studying which a Brâhman is also called a Trisuparna.

Trithemius. An abbot of the Spanheim Benedictines, a very learned Kabbalist and adept in the Secret Sciences, the friend and instructor of Cornelius Agrippa.

Triton (*Gr*.). The son of Poseidon and Amphitrite, whose body from the waist upwards was that of a man and whose lower limbs were those of a dolphin. Triton belongs in esoteric interpretation to the group of fish symbols—such as *Oannes* (Dagon), the *Matsya* or Fish-avatar, and the *Pisces*, as adopted in the Christian symbolism. The dolphin is a constellation called by the Greeks *Capricornus*, and the latter is the Indian *Makâra*. It has thus an anagrammatical significance, and its interpretation is entirely occult and mystical, and is known only to the advanced students of Esoteric Philosophy. Suffice to say that it is as physiological as it is spiritual and mystical. (See *Secret Doctrine* II., pp. 578 and 579.)

Trividha Dvâra (*Sk*.). *Lit*., the "three gates", which are body, mouth, and mind; or purity of body, purity of speech, purity of thought—the three virtues requisite for becoming a Buddha.

Trividyâ (*Sk*.). *Lit*., "the three knowledges" or sciences". These are the three fundamental axioms in mysticism—(*a*) the impermanency of all existence, or *Anitya*; (*b*) suffering and misery of all that lives and is, or *Dukha*; and (*c*) all physical, objective existence as evanescent and unreal as a waterbubble in a dream, or *Anâtmâ*.

Trivikrama (*Sk*.). An epithet of Vishnu used in the *Rig Veda* in relation to the "three steps of Vishnu". The first step he took on earth, in the form of Agni; the second in the atmosphere, in the form of Vâyu, god of the air; and the third in the sky, in the shape of Sûrya, the sun.

Triyâna (*Sk*.). "The three vehicles" across Sansâra—the ocean of births, deaths, and rebirths—are the vehicles called *Sravaka*, *Pratyeka Buddha* and *Bodhisattva*, or the three degrees of Yogaship. The term Triyâna is also used to denote the three schools of mysticism—the Mahâyâna, Madhyimâyâna and yâna schools; of which the first is the "Greater", the second the " Middle", and the last the "Lesser" Vehicle. All and every system between the Greater and the Lesser Vehicles are considered "useless". Therefore the Pratyeka

Buddha is made to correspond with the Madhyimâyâna. For, as explained, "this (the Pratyeka Buddha state) refers to him who lives all for himself and very little for others, occupying the middle of the vehicle, filling it all and leaving no room for others ". Such is the selfish candidate for Nirvâna.

Tsanagi-Tsanami (*Jap*.). A kind of creative god in Japan.

Tsien-Sin (*Chin*.). The "Heaven of Mind", Universal Ideation and Mahat, when applied to the plane of differentiation "Tien-Sin" (*q.v.*) when referring to the Absolute.

Tsien-Tchan (*Ch*.). The universe of form and matter.

Tsi-tsai (*Chin*.). The "Self-Existent" or the "Unknown Darkness", the root of *Wuliang Sheu*, "Boundless Age", all Kabbalistic terms, which were used in China ages before the Hebrew Kabbalists adopted them, borrowing them from Chaldea and Egypt.

Tubal-Cain (*Heb*.). The Biblical Kabir, "an instructor of every artificer in brass and iron", the son of Zillah and Lamech; one with the Greek Hephæstos or Vulcan. His brother Jabal, the son of Adah and the co-uterine brother of Jabal, one the father of those "who handle the harp and organ", and the other the father "of such as have cattle", are also Kabiri: for, as shown by Strabo, it is the Kabiri (or Cyclopes in one sense) who made the harp for Kronos and the trident for Poseidon, while some of their other brothers were instructors in agriculture. Tubal-Cain (or Thubal-Cain) is a word used in the Master-Mason's degree in the ritual and ceremonies of the Freemasons.

Tullia (*Lat*.). A daughter of Cicero, in whose tomb, as claimed by several alchemists, was found burning a perpetual lamp, placed there more than a thousand years previously.

Tum, or *Toom* The "Brothers of the Tum", a very ancient school of Initiation in Northern India in the days of Buddhist persecution. The "Tum B'hai" have now become the "Aum B'hai", spelt, however, differently at present, both schools having merged into one. The first was composed of Kshatriyas, the second of Brahmans. The word "Tum" has a double meaning, that of darkness (absolute darkness), which as absolute is higher than the highest and purest of lights, and a sense resting on the mystical greeting among Initiates, "Thou art thou, thyself ", equivalent to saying "Thou art one with the Infinite and the All".

Turîya (*Sk*.). A state of the deepest trance—the fourth state of the Târaka Râja Yoga, one that corresponds with Âtmâ, and on this earth with *dreamless* sleep—a causal condition.

Turîya Avasthâ (*Sk*.). Almost a Nirvânic state in Samâdhi, which

is itself a beatific state of the contemplative Yoga beyond this plane. A condition of the higher Triad, quite distinct (though still inseparable) from the conditions of *Jagrat* (waking), *Svapna* (dreaming), and *Sushupti* (sleeping).

Tushita (*Sk.*). A class of gods of great purity in the Hindu Pantheon. In exoteric or popular Northern Buddhism, it is a Deva-loka, a celestial region on the material plane, where all the Bodhisattvas are *reborn*, before they descend on this earth as future Buddhas.

Tyndarus (*Gr.*). King of Lacedæmon, the fabled husband of Leda, the mother of Castor and Pollux and of Helen of Troy.

Typhæus (*Gr.*). A famous giant, who had a hundred heads like those of a serpent or dragon, and who was the reputed father of the Winds, as Siva was that of the Maruts—also "winds". He made war against the gods, and is identical with the Egyptian Typhon.

Typhon (*Eg.*). An aspect or shadow of Osiris. Typhon is not, as Plutarch asserts, the distinct " Evil Principle " or the Satan of the Jews; but rather the lower cosmic "principles" of the divine body of Osiris, the god in them—Osiris being the personified universe as an ideation, and Typhon as that same universe in its material realization. The two in one are Vishnu-Siva. The true meaning of the Egyptian myth is that Typhon is the terrestrial and material envelope of Osiris, who is the indwelling spirit thereof. In chapter 42 of the *Ritual* ("Book of the Dead"), Typhon is described as "Set, formerly called Thoth". Orientalists find themselves greatly perplexed by discovering Set-Typhon addressed in some papyri as "a great and good god", and in others as the embodiment of evil. But is not Siva, one of the Hindu *Trimûrti*, described in some places as "the best and most bountiful of gods", and at other times, "a dark, black, destroying, terrible" and "fierce god"? Did not Loki, the Scandinavian Typhon, after having been described in earlier times as a beneficent being, as the god of fire, the presiding genius of the peaceful domestic hearth, suddenly lose caste and become forthwith a power of evil, a cold-hell Satan and a demon of the worst kind? There is a good reason for such an invariable transformation. So long as these dual gods, symbols of good and necessary evil, of light and darkness, keep closely allied, *i.e.*, stand for a combination of differentiated human qualities, or of the element they represent—they are simply an embodiment of the average *personal* god. No sooner, however, are they separated into two entities, each with its two characteristics, than they become respectively the two opposite poles of good and evil, of light and darkness; they become in short, two independent and distinct entities or rather *personalities*. It is only by dint of sophistry that the Churches have succeeded to this day in preserving in the minds of the

few the Jewish deity in his primeval integrity. Had they been logical they would have separated Christ from Jehovah, light and goodness from darkness and badness. And this was what happened to Osiris-Typhon; but no Orientalist has understood it, and thus their perplexity goes on increasing. Once accepted—as in the case of the Occultists—as an integral part of Osiris, just as Ahriman is an inseparable part of Ahura Mazda, and the Serpent of Genesis the dark aspect of the Elohim, blended into our "Lord God"—every difficulty in the nature of Typhon disappears. Typhon is a later name of Set, later but ancient—as early in fact as the fourth Dynasty; for in the *Ritual* one reads: "O Typhon-Set! I invoke thee, terrible, invisible, all-powerful god of gods, thou who destroyest and renderest desert". Typhon belongs most decidedly to the same symbolical category as Siva the Destroyer, and Saturn—the "dark god". In the *Book of the Dead*, Set, in his battle with Thoth (wisdom)—who is his spiritual counterpart—is emasculated as Saturn-Kronos was and Ouranos before him. As Siva is closely connected with the bull Nandi—an aspect of Brahmâ-Vishnu, the creative and preserving powers—so is Set-Typhon allied with the bull Apis, both bulls being sacred to, and allied with, their respective deities. As Typhon was originally worshipped as an *upright stone*, the phallus, so is Siva to this day represented and worshipped as a lingham. Siva is Saturn. Indeed, Typhon-Set seems to have served as a prototype for more than one god of the later ritualistic cycle, including even the god of the Jews, some of his ritualistic observances having passed bodily into the code of laws and the canon of religious rites of the "chosen people". Who of the Bible-worshippers knows the origin of the scape-goat (*ez* or *aza*) sent into the wilderness as an atonement? Do they know that ages before the exodus of Moses the goat was sacred to Typhon, and that it is over the head of that Typhonic goat that the Egyptians confessed their sins, after which the animal was turned into the desert? "And Aaron shall take the scapegoat (Azâzel) . . . . and lay his hands upon the head of the live goat, *and confess over him all the iniquities* of the children of Israel . . . and shall send him away . . . into the wilderness" (*Levit*., xvi.). And as the goat of the Egyptians made an atonement with Typhon, so the goat of the Israelites "made an atonement before the Lord" (*Ibid*., v. 10). Thus, if one only remembers that every anthropomorphic creative god was with the philosophical ancients the "Life-giver" and the "Death-dealer "—Osiris and Typhon, Ahura Mazda and Ahriman, etc., etc.—it will be easy for him to comprehend the assertion made by the Occultists, that Typhon was but a symbol for the lower quaternary, the ever conflicting and turbulent principles of

differentiated chaotic matter, whether in the Universe or in Man, while Osiris symbolized the higher spiritual triad. Typhon is accused in the *Ritual* of being one who "steals reason from the soul". Hence, he is shown fighting with Osiris and cutting him into fourteen (twice seven) pieces, after which, left without his counterbalancing power of good and light, he remains steeped in evil and darkness. In this way the fable told by Plutarch becomes comprehensible as an allegory. He asserts that, overcome in his fight with Horus, Typhon "fled seven days on an ass, and escaping begat the boys Ierosolumos and Ioudaios". Now as Typhon was worshipped at a later period under the form of an ass, and as the name of the ass is AO, or (phonetically) IAO, the vowels mimicking the braying of the animal, it becomes evident that Typhon was purposely blended with the name of the Jewish God, as the two names of Judea and Jerusalem, begotten by Typhon—sufficiently imply.

Twashtri (*Sk*.). The same as Vishwakarman, "the divine artist", the carpenter and weapon-maker of the gods. (See "Vishwakarman".)

Tzaila (*Heb*.). A rib; see *Genesis* for the myth of the creation of the first woman from a rib of Adam, the first man. It is curious that no other myth describes anything like this "rib" process, except the Hebrew Bible. Other similar Hebrew words are Tzela, a "fall", and Tzelem, "the image of God". Inman remarks that the ancient Jews were fond of punning conceits, and sees one here—that Adam *fell*, on account of a *woman*, whom God made in *his image*, from a *fall* in the man's side. [w.w.w.]

Tzelem (*Heb*.). An image, a shadow. The shadow of the physical body of a man, also the astral body—*Linga Sharira*. (See "Tzool-mah".)

Tzim-tzum (*Kab*.). Expansion and contraction, or, as some Kabbalists explain it—"the centrifugal and centripetal energy".

Tziruph (*Heb*.). A set of combinations and permutations of the Hebrew letters, designed to shew analogies and preserve secrets. For example, in the form called Atbash, A and T were substitutes, B and Sh, G and R, etc. [w.w.w.]

Tzool-mah (*Kab*.). *Lit*., "shadow". It is stated in the *Zohar* (I., 218 *a*, i. fol. 117 *a*, col. 466.), that during the last seven nights of a mans life, the *Neshamah*, his spirit, leaves him and the shadow, *tzool-mah*, acts no longer, his body casting no shadow; and when the *tzool-mah* disappears entirely, then *Ruach* and *Nephesh*—the soul and life—go with it. It has been often urged that in Kabbalistic philosophy there were but three, and, with the Body, *Guff*, four "principles". It can be easily shown there are seven, and several subdivisions more, for there are the "upper" and the "lower" *Neshamah* (the dual Manas); *Ruach*, Spirit or

Buddhi; *Nephesh* (Kâma) which "has no light from her own substance", but is associated with the *Guff*, Body; *Tzelem*, "Phantom of the Image"; and *D'yooknah*, Shadow of the Phantom Image, or *Mâyâvi Rûpa*. Then come the *Zurath*, Prototypes, and *Tab-nooth*, Form; and finally, *Tzurah*, "the highest Principle (Âtman) which remains above", etc., etc. (See Myer's *Qabbalah*, pp. 400 *et. seq*.)

Tzuphon (*Heb*.). A name for Boreas, the Northern Wind, which some of the old Israelites deified and worshipped.

Tzurah (*Heb*.). The divine prototype in the *Kabbalah*. In Occultism it embraces Âtmâ-Buddhi-Manas, the Highest Triad; the eternal divine *Individual*. The plural is *tzurath*.

Tzure (*Heb*.). Almost the same as the above: the prototype of the "Image" *tzelem*; a Kabbalistic term used in reference to the so-called creation of the divine and the human Adam, of which the *Kabala* (or *Kabbalah*) has four types, agreeing with the root-races of men. The Jewish Occultists knew of no Adam and, refusing to recognise in the first human race Humanity with Its Adam, spoke only of "primordial sparks".

U.

U.—The twenty-first letter of the Latin alphabet, which has no equivalent in Hebrew. As a number, however, it is considered very mystical both by the Pythagoreans and the Kabbalists, as it is the product of 3 x 7. The latter consider it the most sacred of the odd numbers, as 21 is the sum of the numerical value of the Divine Name *aeie*, or *eiea*, or again *aheihe*—thus (read backward, *aheihe*)

he I he a

5+10+5+1=21.

In Alchemy it symbolizes the twenty-one days necessary for the transmutation of baser metals into silver.

Uasar (*Eg*.). The same as Osiris, the latter name being Greek. Uasar is described as the "Egg-born", like Brahmâ. "He is the egg-sprung Eros of Aristophanes, whose creative energy brings all things into existence; the demiurge who made and animates the world, a being who is a sort of personification of Amen, the invisible god, as Dionysos is a link between mankind and the Zeus Hypsistos" (*The Great Dionysiak Myth*, Brown). Isis is called *Uasi*, as she is the *Sakti* of Osiris, his female aspect, both symbolizing the creating, energising, vital forces of nature in its aspect of male and female deity.

Uchchaih-Sravas (*Sk*.). The model-horse; one of the fourteen precious things or Jewels produced at the Churning of the Ocean by the gods. The white horse of Indra, called the Râjâ of horses.

Uchnîcha, also *Buddhôchnîcha* (*Sk*.). Explained as "a protuberance on Buddha's cranium, forming a hair-tuft". This curious description is given by the Orientalists, varied by another which states that Uc was "originally a conical or flame-shaped hair tuft on the crown of a Buddha, in later ages represented as a fleshy excrescence on the skull itself". This ought to read quite the reverse; for esoteric philosophy would say: Originally an orb with the *third eye* in it, which degenerated later in the human race into a fleshy protuberance, to disappear gradually, leaving in its place but an occasional flame-coloured aura, perceived only through clairvoyance, and when the exuberance of spiritual energy causes the (now concealed) "third eye" to radiate its superfluous magnetic power. At this period of our racial development, it is of course the "Buddhas" or Initiates alone who enjoy in full the faculty of the "third eye", as it is more or less atrophied in everyone else.

Udâna (*Sk.*). Extemporaneous speeches; also Sûtras. In philosophy the term applies to the physical organs of speech, such as tongue, mouth, voice, etc. In sacred literature in general, it is the name of those Sûtras which contain extemporaneous discourses, in distinction to the Sûtras that contain only that subject matter which is introduced by questions put to Gautama the Buddha and his replies.

Udayana (*Sk.*). Modern Peshawer. "The classic *land of sorcery*" according to Hiouen-Thsang.

Udayana Râjâ (*Sk.*). A king of Kausâmbî, called Vatsarâjâ, who was the first to have a statue of Buddha made before his death; in consequence of which, *say the Roman Catholics*, who build statues of Madonnas and Saints at every street corner—he "became *the originator of Buddhist IDOLATRY*".

Udra Râmaputra (*Sk.*). Udra, the son of Râma. A Brahman ascetic, who was for some years the Guru of Gautama Buddha.

Udumbara (*Sk.*). A lotus of gigantic size, sacred to Buddha: the *Nila Udumbara* or "blue lotus", regarded as a supernatural omen whenever it blossoms, for it flowers but once every three thousand years. One such, it is said, burst forth before the birth of Gautama, another, near a lake at the foot of the Himalayas, in the fourteenth century, just before the birth of Tsong-kha-pa, etc., etc. The same is said of the Udumbara tree (*ficus glomerata*) because it flowers at intervals of long centuries, as does also a kind of cactus, which blossoms only at extraordinary altitudes and opens at midnight.

Ullambana (*Sk.*). The festival of "all souls", the prototype of All Souls' Day in Christian lands. It is held in China on the *seventh* moon annually, when both "Buddhist and Tauist priests read masses, to release the souls of those who died on land or sea from purgatory, scatter rice to feed Prêtas [thirty-six classes of demons ever hungry and thirsty], consecrate domestic ancestral shrines, ... recite Tantras . . . accompanied by magic finger-play (mûdra) to comfort the ancestral spirits of seven generations in Nâraka" (a kind of purgatory or *Kama Loka*). The author of the *Sanskrit-Chinese Dictionary* thinks that this is the old Tibetan (Bhon) "Gtorma ritual engrafted upon Confucian ancestral worship," owing to Dharmaraksha translating the *Ullambana Sûtra* and introducing it into China. The said Sûtra is certainly a forgery, as it gives these rites on the authority of Sâkyamuni Buddha, and "supports it by the alleged experiences of his principal disciples, Ânanda being said to have appeased Prêtas by food offerings". But as correctly stated by Mr. Eitel, "the whole theory, with the ideas of intercessory prayers, priestly litanies and requiems, and ancestral worship, is

entirely foreign to ancient and Southern Buddhism". And to the Northern too, if we except the sects of Bhootan and Sikkim, of the Bhon or Dugpa persuasion—the *red caps*, in short. As the ceremonies of All Saints' Day, or days, are known to have been introduced into China in the third century (265-292), and as the same Roman Catholic ceremonial and ritual for the dead, held on November 2nd, did not exist in those early days of Christianity, it cannot be the Chinese who borrowed this religious custom from the Latins, but rather the latter who imitated the Mongolians and Chinese.

Uller (*Scand*.). The god of archery, who "journeys over the silvery ice-ways on skates". He is the patron of the chase during that period when the Sun passes over the constellation of Sagittarius; and lives in the "Home of the Light-Elves" which is in the Sun and outside of Asgard.

Ulom (*Phœnic*.). The intelligible deity. The objective or material Universe, in the theogony of Mochus. The reflection of the ever-concealed deity; the Plerôma of the Gnostics.

Ulphilas (*Scand*.). A schoolman who made a new alphabet for the Goths in the fourth century—a union of Greek letters with the form of the runic alphabet, since which time the runes began to die out and their secret was gradually lost. (See "Runes".) He translated the Bible into Gothic, preserved in the *Codex Argenteus*.

Ulûpî (*Sk*.). A daughter of Kauravya, King of the *Nâgas* in Pâtâla (the nether world, or more correctly, the Antipodes, America). Exoterically, she was the daughter of a king or chief of an aboriginal tribe of the Nâgas, or Nagals (ancient adepts) in pre-historic America—Mexico most likely, or Uruguay. She was married to Arjuna, the disciple of Krishna, whom every tradition, oral and written, shows travelling five thousand years ago to Pâtâla (the Antipodes). The Purânic tale is based on a historical fact. Moreover, Ulûpi, as a name, has a Mexican ring in it, like "Atlan", "Aclo", etc.

Umâ-Kanyâ (*Sk*.). *Lit*., "Virgin of Light"; a title ill-befitting its possessor, as it was that of Durgâ Kâli, the goddess or female aspect of Siva. Human flesh was offered to her every autumn; and, as Durgâ, she was the patroness of the once murderous Thugs of India, and the special goddess of Tântrika sorcery. But in days of old it was not as it is now. The earliest mention of the title "Umâ-Kanyâ" is found in the *Kena-Upanishad*; in it the now blood-thirsty Kâlî, was a benevolent goddess, a being of light and goodness, who brings about reconciliation between Brahmâ and the gods. She is Saraswati and she is Vâch. In esoteric symbology, Kâlî is the dual type of the dual soul—the divine and the human, the light and the dark soul of man.

Umbra (*Lat.*). The shadow of an earth-bound spook. The ancient Latin races divided man (in esoteric teachings) into seven principles, as did every old system, and as Theosophists do now. They believed that after death *Anima*, the pure divine soul, ascended to heaven, a place of bliss; *Manes* (the Kâma Rûpa) descended into Hades (Kâma Loka); and *Umbra* (or astral double, the *Linga Sharîra*) remained on earth hovering about its tomb, because the attraction of physical, objective matter and affinity to its earthly body kept it within the places which that body had impressed with its emanations. Therefore, they said that nothing but the astral image of the defunct could be seen on earth, and even that faded out with the disintegration of the last particle of the body which had been so long its dwelling.

Una (*Sk.*). Something underlying; subordinate; secondary also, and material.

Undines (*Lat.*). Water nymphs and spooks. One of the four principal kinds of elemental spirits, which are *Salamanders* (fire), *Sylphs* (air), *Gnomes* (earth), and *Undines* (water).

Upâdâna (*Sk.*). Material Cause; as flax is the cause of linen.

Upâdâna Kâranam (*Sk.*). The material cause of an effect.

Upâdhi (*Sk.*). Basis; the vehicle, carrier or bearer of something less material than itself: as the human body is the *upâdhi* of its spirit, ether the *upâdhi* of light, etc., etc.; a mould; a defining or limiting substance.

Upadvîpas (*Sk.*). The root (underlying) of islands; dry land.

Upanishad (*Sk.*). Translated as "esoteric doctrine", or interpretation of the *Vedas* by the *Vedânta* methods. The third division of the *Vedas* appended to the *Brâhmanas* and regarded as a portion of *Sruti* or "revealed" word. They are, however, as records, far older than the *Brâhmanas*—with the exception of the two, still extant, attached to the *Rig-Veda* of the Aitareyins. The term *Upanishad* is explained by the Hindu pundits as "that which destroys ignorance, and thus produces liberation" of the spirit, through the knowledge of the supreme though *hidden* truth; the same, therefore, as that which was hinted at by Jesus, when he is made to say, "And ye shall know the truth, and the truth shall make you free" (*John* viii. 32). It is from these treatises of the *Upanishads*—themselves the echo of the primeval Wisdom-Religion—that the Vedânta system of philosophy has been developed. (See "Vedânta".) Yet old as the *Upanishads* may be, the Orientalists will not assign to the oldest of them more than an antiquity of 600 years B.C. The accepted number of these treatises is 150, though now no more than about twenty are left unadulterated. They treat of very abstruse, metaphysical questions, such as the origin of the Universe; the nature and the

essence of the Unmanifested Deity and the manifested gods; the connection, primal and ultimate, of spirit and matter; the universality of mind and the nature of the human Soul and Ego.

The *Upanishads* must be far more ancient than the days of Buddhism, as they show no preference for, nor do they uphold, the superiority of the Brahmans as a caste. On the contrary, it is the (now) second caste, the Kshatriya, or warrior class, who are exalted in the oldest of them. As stated by Professor Cowell in Elphinstone's *History of India*—"they breathe a freedom of spirit unknown to any earlier work except the *Rig-Veda*. . . The great teachers of the higher knowledge and Brahmans are continually represented *as going to Kshatriya Kings to become their pupils*." The "Kshatriya Kings" were in the olden times, like the King Hierophants of Egypt, the receptacles of the highest divine knowledge and wisdom, the Elect and the incarnations of the primordial divine Instructors—the Dhyâni Buddhas or Kumâras. There was a time, æons before the Brahmans became a caste, or even the *Upanishads* were written, when there was on earth but one "lip", one religion and one science, namely, the speech of the gods, the Wisdom-Religion and Truth. This was before the fair fields of the latter, overrun by nations of many languages, became overgrown with the weeds of intentional deception, and national creeds invented by ambition, cruelty and selfishness, broke the one sacred Truth into thousands of fragments.

Upanita (*Sk.*). One who is invested with the Brahmanical thread; *lit.*, "brought to a spiritual teacher or Guru".

Uparati (*Sk.*). Absence of outgoing desires; a Yoga state.

Upâsaka (*Sk.*). Male chelas or rather devotees. Those who without entering the priesthood vow to preserve the principal commandments.

Upâsikâ (*Sk.*). Female chelas or devotees.

Upasruti (*Sk.*). According to Orientalists a "*supernatural* voice which is heard at night revealing the secrets of the future". According to the explanation of Occultism, the voice of any person at a distance—generally one versed in the mysteries of esoteric teachings or an adept—endowed with the gift of projecting both his voice and astral image to any person whatsoever, regardless of distance. The upasruti may "reveal the secrets of the future", or may only inform the person it addresses of some prosaic fact of the present; yet it will still be an *upasruti*—the "double" or the echo of the voice of a living man or woman.

Upekshâ (*Sk.*). *Lit.*, Renunciation. In Yoga a state of absolute indifference attained by self-control, the complete mastery over one's mental and physical feelings and sensations.

Ur (*Chald.*). The chief seat of lunar worship; the Babylonian city where

the moon was the chief deity, and whence Abram brought the Jewish god, who is so inextricably connected with the moon as a creative and generative deity.

Uræus (*Gr.*). In Egyptian *Urhek*, a serpent and a sacred symbol. Some see in it a cobra, while others say it is an asp. Cooper explains that "the asp is not a uræus but a cerastes, or kind of viper, *i.e.*, a two- horned viper. It is the royal serpent, wearing the *pschent* . . . the *naya hâje*." The uræus is "round the disk of Horus and forms the ornament of the cap of Osiris, besides overhanging the brows of other divinities" (Bonwick). Occultism explains that the uræus is the symbol of initiation and also of hidden wisdom, as the serpent always is. The gods were all patrons of the hierophants and their instructors.

Uragas (*Sk.*). The *Nâgas* (serpents) dwelling in Pâtâla, the nether world or hell, in popular thought; the Adepts, High Priests and Initiates of Central and South America, known to the ancient Aryans; where Arjuna wedded the daughter of the king of the *Nâgas*—Ulûpî. *Nagalism* or Nâga-worship prevails to this day in Cuba and Hayti, and Voodooism, the chief branch of the former, has found its way into New Orleans. In Mexico the chief "sorcerers", the "medicine men", are called *Nagals* to this day; just as thousands of years ago the Chaldean and Assyrian High Priests were called *Nargals*, they being chiefs of the Magi (Rab-Mag), the office held at one time by the prophet Daniel. The word *Nâga*, "wise serpent", has become universal, because it is one of the few words that have survived the wreck of the first universal language. In South as well as in Central and North America, the aborigines use the word, from Behring Straits down to Uruguay, where it means a "chief", a "teacher and a "serpent". The very word *Uraga* may have reached India and been adopted through its connection, in prehistoric times, with South America and Uruguay itself, for the name belongs to the American Indian vernacular. The origin of the Uragas, for all that the Orientalists know, may have been in Uruguai, as there are legends about them which locate their ancestors the Nâgas in *Pâtâla*, the antipodes, or America.

Uranides (*Gr.*). One of the names of the *divine* Titans, those who rebelled against Kronos, the prototypes of the Christian "fallen" angels.

Urim (*Heb.*). See "Thummim". The "Urim and Thummim" originated in Egypt, and symbolized the *Two Truths*, the two figures of *Ra* and *Thmei* being engraved on the breastplate of the Hierophant and worn by him during the initiation ceremonies. Diodorus adds that this necklace of gold and precious stones was worn by the High

Priest when delivering judgment. *Thme* (plural *Thmin*) means "Truth" in Hebrew. "The Septuagint translates thummim, as Truth" (Bonwick). The late Mr. Proctor, the astronomer, shows the Jewish idea "derived directly from the Egyptians". But Philo Judæus affirms that Urim and Thummim were "the two small images of Revelation and Truth, put between the double folds of the breastplate", and passes over the latter, with its twelve stones typifying the twelve signs of the Zodiac, without explanation.

Urlak (*Scand.*). The same as "Orlog" (*q.v.*). Fate; an impersonal power bestowing gifts "blindly" on mortals; a kind of Nemesis.

Urvasî (*Sk.*). A divine nymph, mentioned in the Rig-Veda, whose beauty set the whole heaven ablaze. Cursed by the gods she descended to earth and settled there. The loves of Purûravas (the Vikrama), and the nymph Urvasî are the subject of Kâlidâsa's world-famous drama, the *Vikramorvasî*.

Usanas (*Sk.*). The planet Venus or Sukra; or rather the ruler and governor of that planet.

Ushas (*Sk.*). The dawn, the daughter of heaven; the same as the Aurora of the Latins and the *ήώς* of the Greeks. She is first mentioned in the *Vedas*, wherein her name is also *Ahanâ* and *Dyotanâ* (the illuminator), and is a most poetical and fascinating image. She is the ever-faithful friend of men, of rich and poor, though she is believed to prefer the latter. She smiles upon and visits the dwelling of every living mortal. She is the immortal, ever-youthful virgin, the light of the poor, and the destroyer of darkness.

Uttara Mîmânsâ (*Sk.*). The second of the two Mîmansas—the first being *Pûrva* (first) Mîmânsâ, which form respectively the fifth and sixth of the *Darshanas* or schools of philosophy. The Mîmânsâ are included in the generic name of *Vedânta*, though it is the *Uttara* (by Vyâsa) which is really the *Vedânta*.

Uzza (*Heb.*). The name of an angel who, together with Azrael, opposed, as the *Zohar* teaches, the creation of man by the Elohim, for which the latter annihilated both.

V.

V.—The twenty-second letter of the Latin alphabet. Numerically it stands for 5; hence the Roman V̄ (with a dash) stands for 5,000. The Western Kabbalists have connected it with the divine Hebrew name IHVH. The Hebrew *Vau*, however, being number 6, it is only by being identical with the W, that it can ever become a proper symbol for the male-female, and spirit-matter. The equivalent for the Hebrew *Vau* is YO, and in numerals 6.

Vâch (*Sk.*). To call Vâch "speech" simply, is deficient in clearness. Vâch is the mystic personification of speech, and the female *Logos*, being one with Brahmâ, who created her out of one-half of his body, which he divided into two portions; she is also one with Virâj (called the "female" Virâj) who was created in her by Brahmâ. In one sense Vâch is "speech" by which knowledge was taught to man; in another she is the "mystic, secret speech" which descends upon and enters into the primeval Rishis, as the "tongues of fire" are said to have "sat upon" the apostles. For, she is called "the female creator", the "mother of the *Vedas*", etc., etc. Esoterically, she is the subjective Creative Force which, emanating from the Creative Deity (the subjective Universe, its "privation", or *ideation*) becomes the manifested "world of *speech*", *i.e.*, the *concrete expression of ideation*, hence the "Word" or Logos. Vâch is "the male and female" Adam of the first chapter of *Genesis*, and thus called "Vâch-Virâj" by the sages. (See *Atharva Veda*.) She is also "the celestial Saraswa produced from the heavens", a "voice derived from *speechless* Brahmâ" (Mahâbhârata); the goddess of wisdom and eloquence. She is called *Sata-rûpa*, the goddess of *a hundred forms*.

Vacuum (*Lat.*). The symbol of the absolute Deity or Boundless Space, esoterically.

Vâhana (*Sk.*). A vehicle, the carrier of something immaterial and formless. All the gods and goddesses are, therefore, represented as using *vâhanas* to manifest themselves, which vehicles are ever symbolical. So, for instance, Vishnu has during Pralayas, *Ananta* "the infinite" (Space), symbolized by the serpent Sesha, and during the Manvantaras—*Garuda* the gigantic half-eagle, half-man, the symbol of the great cycle; Brahma appears as *Brahmâ*, descending into the planes of manifestations on *Kâlahamsa*, the "swan in time or finite eternity"; Siva (phonet, *Shiva*) appears as the bull *Nandi*; Osiris as the sacred bull *Apis*; Indra

travels on an elephant; Kârttikeya, on a peacock; Kâmadeva on *Makâra*, at other times a parrot; Agni, the universal (and also solar) Fire-god, who is, as all of them are, "a consuming Fire", manifests itself as a ram and a lamb, *Ajâ*, "the unborn"; Varuna, as a fish; etc., etc., while the vehicle of MAN is his body.

Vaibhâchikas (*Sk.*). The followers of the *Vibhâcha Shâstra*, an ancient school of materialism; a philosophy that held that no mental concept can be formed except through direct contact between the mind, *via* the senses, such as sight, touch, taste, etc., and external objects. There are Vaibhâchikas, to this day, in India.

Vaidhâtra (*Sk.*). The same as the Kumâras.

Vaidyuta (*Sk.*). Electric fire, the same as *Pâvaka*, one of the three fires which, divided, produce forty-nine mystic fires.

Vaihara (*Sk.*). The name of a cave-temple near Râjagriha, whereinto the Lord Buddha usually retired for meditation.

Vaijayantî (*Sk.*). The magic necklace of Vishnu, imitated by certain Initiates among the temple Brahmans. It is made of five precious stones, each symbolizing one of the five elements of our Round; namely, the pearl, ruby, emerald, sapphire and diamond, or water, fire, earth, air and ether, called "the aggregate of the five elemental rudiments"—the word "powers" being, perhaps, more correct than "rudiments".

Vaikhari Vâch (*Sk.*). 'That which is uttered; one of the four forms of speech.

Vaikuntha (*Sk.*). One of the names of the twelve great gods, whence *Vaikunthaloka*, the abode of Vishnu.

Vairâjas (*Sk.*). In the popular belief, semi-divine beings, shades of saints, inconsumable by fire, impervious to water, who dwell in Tapo-loka with the hope of being translated into Satya-loka—a more purified state which answers to Nirvâna. The term is explained as the a rial bodies or astral shades of "ascetics, mendicants, anchorites, and penitents, who have completed their course of rigorous austerities". Now in esoteric philosophy they are called *Nirmânakâyas*, Tapo-loka being on the sixth plane (upward) but in direct communication with the *mental* plane. The Vairâjas are referred to as the *first gods* because the Mânasaputras and the Kumâras are the oldest in theogony, as it is said that even the gods worshipped them (*Matsya Purâna*); those whom Brahmâ "*with the eye of Yoga* beheld in the eternal spheres, and who are the *gods of gods*" (*Vâyu Purâna*).

Vairochana (*Sk.*). "All-enlightening". A mystic symbol, or rather a generic personification of a class of spiritual beings described as the embodiment of essential wisdom (*bodhi*) and absolute purity.

They dwell in the fourth *Arûpa Dhâtu* (formless world) or *Buddhakshetra*, and are the first or the highest hierarchy of the five orthodox Dhyâni Buddhas. There was a *Sramana* (an Arhat) of this name (see Eitel's *Sansk. Chin. Dict.*) a native of Kashmir, "who introduced Buddhism into Kustan and laboured in Tibet" (in the seventh century of our era). He was the best translator of the semi-esoteric Canon of Northern Buddhism, and a contemporary of the great Samantabhadra (*q.v.*).

Vaisâkha (*Sk.*). A celebrated female ascetic, born at Srâvastî, and called *Sudatta*, "virtuous donor". She was the mother-abbess of a Vihâra, or convent of female Upâsikâs, and is known as the builder of a Vihâra for Sâkyamuni Buddha. She is regarded as the patroness of all the Buddhist female ascetics.

Vaisheshika (*Sk.*). One of the six *Darshanas* or schools of philosophy, founded by Kanâda. It is called the Atomistic School, as it teaches the existence of a universe of atoms of a transient character, an endless number of souls and a fixed number of material principles, by the correlation and interaction of which periodical cosmic evolutions take place without any directing Force, save a kind of mechanical law inherent in the atoms; a very materialistic school.

Vaishnava (*Sk.*). A follower of any sect recognising and worshipping Vishnu as the one supreme God. The worshippers of Siva are called *Saivas*.

Vaivaswata (*Sk.*). The name of the Seventh Manu, the forefather of the post-diluvian race, or our own fifth humankind. A reputed son of Sûrya (the Sun), he became, after having been saved in an ark (built by the order of Vishnu) from the Deluge, the father of Ikshwâku, the founder of the solar race of kings. (See "Sûryavansa".)

Vajra (*Sk.*). *Lit.*, "diamond club" or sceptre. In the Hindu works, the sceptre of Indra, similar to the thunderbolts of Zeus, with which this deity, as the god of thunder, slays his enemies. But in mystical Buddhism, the *magic* sceptre of Priest-Initiates, exorcists and adepts—the symbol of the possession of *Siddhis* or superhuman powers, wielded during certain ceremonies by the priests and theurgists. It is also the symbol of Buddha's power over evil spirits or elementals. The possessors of this wand are called *Vajrapâni* (*q.v.*).

Vajrâchârya (*Sk.*). The spiritual achârya (*guru*, *teacher*) of the Yogâchâryas, The "Supreme Master of the Vajra".

Vajradhara (*Sk.*). The Supreme Buddha with the Northern Buddhists.

Vajrapâni (*Sk.*), or *Manjushrî*, the Dhyâni-Bodhisattva (as the spiritual reflex, or the son of the Dhyâni-Buddhas, on earth) born directly from the subjective form of existence; a deity worshipped by the profane

as a god, and by Initiates as a subjective Force, the real nature of which is known only to, and explained by, the highest Initiates of the Yogâchârya School.

Vajrasattva (*Sk.*). The name of the sixth Dhyâni-Buddha (of whom there are but *five* in the popular Northern Buddhism)—in the Yogâchârya school, the latter counting seven Dhyâni-Buddhas and as many Bodhisattvas—the "mind-sons" of the former. Hence, the Orientalists refer to Vajrasattva as "a *fictitious* Bodhisattva".

Vallabâchârya (*Sk.*). The name of a mystic who was the *chela* (disciple) of Vishnu Swâmi, and the founder of a sect of *Vaishnavas*. His descendants are called Goswâmi Mahârâj, and have much landed property and numerous *mandirs* (temples) in Bombay. They have degenerated into a shamefully licentious sect.

Vâmana (*Sk.*). The fifth avatar of Vishnu, hence the name of the Dwarf whose form was assumed by that god.

Vara (*Mazd.*). A term used in the *Vendîdâd*, where Ahura-mazda commands Yima to build *Vara*. It also signifies an enclosure or *vehicle*, an ark (*argha*), and at the same time MAN (verse 30). *Vara* is the vehicle of our informing *Egos*, *i.e.* the human body, the soul in which is typified by the expression a "window self-shining *within*".

Varâha (*Sk.*). The boar-avatar of Vishnu; the third in number.

Varna (*Sk.*). Caste; *lit.*, "colour". The four chief castes named by Manu—the Brahmin, Kshatriya, Vaisya and Sûdra—are called *Chatur-varna*.

Varsha (*Sk.*). A region, a plain; any stretch of country situated between the great mountain-ranges of the earth.

Varuna (*Sk.*). The god of water, or marine god, but far different from Neptune, for in the case of this oldest of the Vedic deities, *Water* means the "Waters of Space", or the all-investing sky, *Akâsa*, in one sense. Varuna or *Ooaroona* (phonetically), is certainly the prototype of the *Ouranos* of the Greeks. As Muir says: "The grandest cosmical functions are ascribed to Varuna. Possessed of illimitable knowledge . . . . he upholds heaven and earth, he dwells in all worlds as sovereign ruler. . . . He made the golden . . . sun to shine in the firmament. The wind which resounds through the atmosphere is his breath. . . . Through the operation of his laws the moon walks in brightness and the stars . . . mysteriously vanish in daylight. He knows the flight of birds in the sky, the paths of ships on the ocean, the course of the far travelling wind, and beholds all the things that have been or shall be done. . . . He witnesses men's truth and false hood. He instructs the Rishi Vasishta in mysteries; but his secrets and

those of Mitra are not to be revealed to the foolish." . . . "The attributes and functions ascribed to Varuna impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic deity."

Vasishta (*Sk.*). One of the primitive seven great Rishis, and a most celebrated Vedic sage.

Vasudeva (*Sk.*). The father of Krishna. He belonged to the Yâdava branch of the *Somavansa*, or lunar race.

Vasus (*Sk.*). The eight evil deities attendant upon Indra. Personified cosmic phenomena, as their names show.

Vâyu (*Sk.*). Air: the god and sovereign of the air; one of the five states of matter, namely the *gaseous*; one of the five elements, called, as wind, *Vâta*. The *Vishnu Purâna* makes Vâyu King of the Gandharvas. He is the father of Hanumân, in the *Râmâyana*. The trinity of the mystic gods in Kosmos closely related to each other, are "Agni (fire) whose place is on earth; Vâyu (air, or one of the forms of Indra), whose place is in the air; and Sûrya (the sun) whose place is in the air". (*Nirukta*.) In esoteric interpretation, these three cosmic principles, correspond with the three human principles, Kâma, Kâma-Manas and Manas, the sun of the intellect.

Vedanâ (*Sk.*). The second of the five *Skandhas* (perceptions, senses). The sixth Nidâna.

Vedânta (*Sk.*). A mystic system of philosophy which has developed from the efforts of generations of sages to interpret the secret meaning of the *Upanishads* (*q.v.*). It is called in the *Shad-Darshanas* (six schools or systems of demonstration), *Uttara Mîmânsâ*, attributed to Vyâsa, the compiler of the *Vedas*, who is thus referred to as the founder of the Vedânta. The orthodox Hindus call Vedânta—a term meaning literally the "end of all (Vedic) knowledge"—*Brahmâ-jnâna*, or pure and spiritual knowledge of Brahmâ. Even if we accept the late dates assigned to various Sanskrit schools and treatises by our Orientalists, the Vedânta must be 3,300 years old, as Vyâsa is said to have lived I,400 years B.C. If, as Elphinstone has it in his *History of India*, the *Brahmanas* are the *Talmud* of the Hindus, and the *Veda*s the Mosaic books, then the *Vedânta* may be correctly called the *Kabalah* of India. But how vastly more grand! Sankarâchârya, who was the popularizer of the Vedântic system, and the founder of the *Adwaita* philosophy, is sometimes called the founder of the modern schools of the Vedânta.

Vedas (*Sk.*). The "revelation", the scriptures of the Hindus, from the root *vid*, "to know", or "divine knowledge". They are the most ancient as well as the most sacred of the Sanskrit works. The *Vedas*—

on the date and antiquity of which no two Orientalists can agree, are claimed by the Hindus themselves, whose Brahmans and Pundits ought to know best about their own religious works, to have been first taught orally for thousands of years and then compiled on the shores of Lake Mânasa-Sarovara (phonetically, *M nsarovara*) beyond the Himalayas, in Tibet. When was this done? While their religious teachers, such as Swami Dayanand Saraswati, claim for them an antiquity of many decades of ages, our modern Orientalists will grant them no greater antiquity in their present form than about between 1,000 and 2,000 B.C. As compiled in their final form by Veda-Vyâsa, however, the Brahmans themselves unanimously assign 3,100 years before the Christian era, the date when Vyâsa flourished. Therefore the *Vedas* must be as old as this date. But their antiquity is sufficiently proven by the fact that they are written in such an ancient form, of Sanskrit, so different from the Sanskrit now used, that there is no other work like them in the literature of this eldest sister of all the known languages, as Prof. Max M ller calls it. Only the most learned of the Brahman Pundits can read the *Vedas* in their original. It is urged that Colebrooke found the date 1400 B.C. corroborated absolutely by a passage which he discovered, and which is based on astronomical data. But if, as shown unanimously by all the Orientalists and the Hindu Pundits also, that (*a*) the *Vedas* are not a single work, nor yet any one of the separate *Vedas*; but that each *Veda*, and almost every hymn and division of the latter, is the production of various authors; and that (*b*) these have been written (whether as *sruti*, "revelation", or not) at various periods of the ethnological evolution of the Indo-Aryan race, then—what does Mr. Colebrooke's discovery prove? Simply that the *Vedas* were *finally* arranged and compiled fourteen centuries before our era; but this interferes in no way with their antiquity. Quite the reverse; for, as an offset to Mr. Colebrooke's passage, there is a learned article, written on purely astronomical data by Krishna Shâstri Godbole (of Bombay), which proves as absolutely and on the same evidence that the *Vedas* must have been taught at least 25,000 years ago. (See *Theosophist*, Vol. II., p. 238 *et seq*., Aug., 1881.) This statement is, if not supported, at any rate not contradicted by what Prof. Cowell says in Appendix VII., of Elphinstone's *History of India*: "There is a difference in age between the various hymns, which are now united in their present form as the Sanhitâ of the *Rig-Veda*; *but we have no data to determine their relative antiquity*, and purely subjective criticism, apart from solid data, has so often failed in other instances, that we can trust but little to any of its inferences in such a recently opened field of research as Sanskrit literature. [Not a fourth part of the Vaidik literature is as yet in print, and very little of it has

been translated into English (1866).] The still unsettled controversies about the Homeric poems may well warn us of being too confident in our judgments regarding *the yet earlier hymns of the Rig -Veda*. . . . When we examine these hymns . . . they are deeply interesting for the history of the human mind, belonging as they do to a much older phase than the poems of Homer or Hesiod." The Vedic writings are all classified in two great divisions, exoteric and *esoteric*, the former being called *Karma-Kânda*, "division of actions or works", and the *Jnâna-Kânda*, "division of (divine) knowledge", the *Upanishads* (*q.v.*) coming under this last classification. Both departments are regarded as *Sruti* or revelation. To each hymn of the *Rig-Veda*, the name of the Seer or Rishi to whom it was revealed is prefixed. It, thus, becomes evident on the authority of these very names (such as Vasishta, Viswâmitra, Nârada, etc.), all of which belong to men born in various manvantaras and even ages, that centuries, and perhaps millenniums, must have elapsed between the dates of their composition.

Veda-Vyâsa (*Sk.*). The compiler of the Vedas (*q.v.*).

Veddhas (*Sing.*). The name of a wild race of men living in the forests of Ceylon. They are very difficult to find.

Vehicle of Life (*Mystic.*). The "Septenary" Man among the Pythagoreans, "number seven" among the profane. The former "explained it by saying, that the human body consisted of four principal elements (principles), and that the soul is triple (the higher triad)" . (See *Isis Unveiled*, Vol. II., p. 418, New York, 1877.) It has been often remarked that in the earlier works of the Theosophists no septenary division of man was mentioned. The above quotation is sufficient warrant that, although with every caution, the subject was more than once approached, and is not a new-fangled theory or invention.

Vendîdâd (*Pahlavi*). The first book (*Nosk*) in the collection of Zend fragments usually known as the *Zend-Avesta*. The *Vendidâd* is a corruption of the compound-word "*Vidaêvo-dâtem*", meaning "the anti-demoniac law", and is full of teachings how to avoid sin and defilement by purification, moral and physical—each of which teachings is based on Occult laws. It is a preeminently *occult* treatise, full of symbolism and often of meaning quite the reverse of that which is expressed in its dead-letter text. The *Vendîdâd*, as claimed by tradition, is the only one of the twenty-one *Nosks* (works) that has escaped the *auto-da-fé* at the hands of the drunken Iskander the Rûmi, he whom posterity calls Alexander the *Great*—though the epithet is justifiable only when applied to the brutality, vices and cruelty of this conqueror. It is through the vandalism of this Greek that literature and knowledge have lost much priceless lore in the *Nosks* burnt by him. Even the *Vendidâd* has

reached us in only a fragmentary state. The first chapters are very mystical, and therefore called "mythical" in the renderings of European Orientalists. The two "creators" of "spirit-matter" or the world of differentiation—Ahura-Mazda and Angra-Mainyu (Ahriman)—are introduced in them, and also Yima (the first man, or mankind personified). The work is divided into *Fargards* or chapters, and a portion of these is devoted to the formation of our globe, or terrestrial evolution. (See *Zend-Avesta*.)

Vetâla (*Sk*.). An elemental, a spook, which haunts burial grounds and animates corpses.

Vetâla Siddhi (*Sk*.). A practice of sorcery; means of obtaining power over the living by black magic, incantations, and ceremonies performed over a dead human body, during which process the corpse is desecrated. (See "Vetâla".)

Vibhâvasu (*Sk*.). A mystic fire connected with the beginning of *pralaya*, or the dissolution of the universe.

Vibhûtayah (*Sk*.). The same as *Siddhis* or magic powers.

Vidyâ (*Sk*.). Knowledge, Occult Science.

Vidyâ-dhara (*Sk*.). And Vidyâ-dharî, male and female deities. *Lit*., "possessors of knowledge". They are also called *Nabhas-chara*, "moving in the air", flying, and *Priyam-vada*, "sweet-spoken". They are the Sylphs of the Rosicrucians; inferior deities inhabiting the astral sphere between the earth and ether; believed in popular folk-lore to be beneficent, but in reality they are cunning and mischievous, and intelligent Elementals, or "Powers of the air ". They are represented in the East, and in the West, as having intercourse with men ("intermarrying", as it is called in Rosicrucian parlance; see *Count de Gabalis*). In India they are also called *Kâma-rûpins*, *as they take shapes at will*. It is among these creatures that the "spirit-wives" and "spirit-husbands" of certain modern spiritualistic mediums and hysteriacs are recruited. These boast with pride of having such pernicious connexions (*e.g*., the American "Lily", the spirit-wife of a well-known head of a now scattered community of Spiritualists, of a great poet and well-known writer), and call them angel-guides, maintaining that they are the spirits of famous disembodied mortals. These "spirit-husbands" and "wives" have not originated with the modern Spiritists and Spiritualists, but have been known in the East for thousands of years, in the Occult philosophy, under the names above given, and among the profane as—*Pishâchas*.

Vihâra (*Sk*.). Any place inhabited by Buddhist priests or ascetics; a Buddhist temple, generally a rock-temple or cave. A monastery, or a nunnery also. One finds in these days Vihâras built in the

enclosures of monasteries and academies for Buddhist training in towns and cities; but in days of yore they were to be met with only in unfrequented wild jungles, on mountain tops, and in the most deserted places.

Vihâraswâmin (*Sk.*). The superior (whether male or female) of a monastery or convent, Vihâra. Also called *Karmadâna*, as every teacher or guru, having authority, takes upon himself the responsibility of certain actions, good or bad, committed by his pupils or the flock entrusted to him.

Vijnânam (*Sk.*). The Vedântic name for the principle which dwells in the *Vijnânamaya Kosha* (the sheath of intellect) and corresponds to the faculties of the Higher Manas.

Vikârttana (*Sk.*). *Lit*., "shorn of his rags"; a name of the Sun, and the type of the initiated neophyte. (See *Secret Doctrine*, I., p. 322, n.)

Vimoksha (*Sk.*). The same as Nirvâna.

Vînâ (*Sk.*). A kind of large guitar used in India and Tibet, whose invention is attributed variously to Siva, Nârada, and others.

Vinatâ (*Sk.*). A daughter of Daksha and wife of Kashyapa (one of the "seven orators" of the world). She brought forth the egg from which Garuda the seer was born.

Viprachitti (*Sk.*). The chief of the Dânavas—the giants that warred with the gods: the Titans of India.

Vîrabhadra (*Sk.*). A thousand-headed and thousand-armed monster, "born of the breath" of Siva Rudra, a symbol having reference to the "sweatborn", the second race of mankind (*Secret Doctrine*, II., p. 182).

Virâj (*Sk.*). The Hindu *Logos* in the *Purânas*; the male Manu, created in the female portion of Brahmâ's body (Vâch) by that god. Says Manu: "Having divided his body into two parts, the lord (Brahmâ) became with the one half a male and with the other half a female; and in her he created Virâj". The *Rig-Veda* makes Virâj spring from Purusha, and Purusha spring from Virâj. The latter is the type of all male beings, and Vâch, Sata-rûpâ (she of the hundred forms), the type of all female forms.

Vishnu (*Sk.*). The second person of the Hindu Trimûrti (trinity), composed of Brahmâ, Vishnu and Siva. From the root *vish*, "to pervade". in the *Rig-Veda*, Vishnu is no high god, but simply a manifestation of the solar energy, described as "striding through the seven regions of the Universe in *three* steps and enveloping all things with the dust (of his beams".) Whatever may be the six other occult significances of the statement, this is related to the same class of types as the seven and ten Sephiroth, as the *seven* and *three* orifices of the *perfect* Adam Kadmon, as the seven "principles" and the higher triad in man, etc., etc. Later

on this mystic type becomes a great god, the preserver and the renovator, he "of a thousand names—Sahasranâma".

Vishwakarman (*Sk.*). The "Omnificent". A Vedic god, a personification of the creative Force, described as the One "all-seeing god, ... the generator, disposer, who . . . is beyond the comprehension of (uninitiated) mortals". In the two hymns of the *Rig-Veda* specially devoted to him, he is said "to sacrifice *himself to himself*". The names of his mother, "the lovely and virtuous *Yoga-Siddha*" (*Purânas*) and of his daughter *Sanjnâ* (spiritual consciousness), show his mystic character. (See *Secret Doctrine*, *sub voc.*) As the artificer of the gods and maker of their weapons, he is called *K ru*, "workman", *Takshaka* "carpenter", or "wood-cutter", etc., etc.

Vishwatryarchas (*Sk.*). The fourth solar (mystic) ray of the seven. (See *Secret Doctrine*, I., p. 515, n.)

Vivaswat (*Sk.*). The "bright One", the Sun.

Viwan (*Sk.*). Some kind "of air-vehicle", like a balloon, mentioned but not described in the old Sanskrit works, which the Atlanteans and the ancient Aryas seem to have known and used.

Voluspa (*Scand.*). A poem called "The Song of the Prophetess", or "Song of Wala".

Voodooism, or *Voodoos*. A system of African sorcery; a sect of black magicians, to which the New Orleans negroes are much addicted. It flourishes likewise in Cuba and South America.

Voordalak (*Slav.*). A vampire; a corpse informed by its lower principles, and maintaining a kind of semi-life in itself by raising itself during the night from the grave, fascinating its living victims and sucking out their blood. Roumanians, Moldavians, Servians, and all the Slavonian tribes dwelling in the Balkans, and also the Tchechs (Bohemians), Moravians, and others, firmly believe in the existence of such *ghosts* and dread them accordingly.

Votan (*Mex.*). The deified hero of the Mexicans, and probably the same as Quetzal-Coatl; a "son of the snakes", one admitted "to the snake's hole", which means an Adept admitted to the Initiation in the secret chamber of the Temple. The missionary Brasseur de Bourbourg, seeks to prove him a descendant of Ham, the accursed son of Noah. (See *Isis Unveiled*, I., pp. 545 *et seq*.)

Vrata (*Sk.*). Law, or power of the gods.

Vratâni (*Sk.*). Varuna's "active laws", courses of natural action. (See *Rig-Vedic* Hymns, X., 90-1.)

Vriddha Garga (*Sk.*). From *Vriddha*, "old", and *Garga*, an ancient sage, one of the oldest writers on astronomy.

Vriddha Mânava (*Sk.*) The laws of Manu.

Vritra (*Sk.*). The demon of drought in the *Vedas*, a great foe of Indra, with whom he is constantly at war. The allegory of a cosmic phenomenon.

Vritra-han (*Sk.*) An epithet or title of Indra, meaning "the slayer of Vritra".

Vyahritis (*Slav.*). *Lit*., "fiery", *words lit by and born of fire*. The three mystical, creative words, said by Manu to have been milked by the Prajâpati from the *Vedas*: *bhûr*, from the *Rig-Veda*; *bhuvah*, from the *Yajur-Veda*; and *Swar*, from the *Sama-Veda* (*Manu* II., 76). All three are said to possess creative powers. The *Satapatha Brâhmana* explains that they are "the three luminous essences" extracted from the *Vedas* by Prajâpati ("lords of creation", progenitors), through heat. "He (Brahmâ) uttered the word *bhûr* and it became the earth; *bhuvah*, and it became the firmament; and *swar*, which became heaven". *Mahar* is the fourth "luminous essence", and was taken from the *Atharva-Veda*. But, as this word is purely *mantric* and magical, it is one, so to say, kept apart.

Vyâsa (*Sk.*). *Lit*., *one who expands or amplifies*; an interpreter, or rather a *revealer*; for that which he explains, interprets and amplifies is *a mystery* to the profane. This term was applied in days of old to the highest Gurus in India. There were many Vyâsas in Aryavarta; one was the compiler and arranger of the *Vedas*; another, the author of the *Mahâbhârata*—the *twenty-eighth Vyâsa or revealer in the order of succession*—and the last one of note was the author of *Uttara Mîmânsâ*, the sixth school or system of Indian philosophy. He was also the founder of the Vedânta system. His date, as assigned by Orientalists (see Elphinstone, Cowell, etc.), is 1,400 B.C., but this date is certainly too recent. The *Purânas* mention only twenty-eight Vyâsas, who at various ages descended to the earth to promulgate Vedic truths—but there were many more.

W.

W.—The 23rd letter. Has no equivalent in Hebrew. In Western Occultism some take it as the symbol for celestial water, whereas M stands for terrestrial water.

Wala (*Scand.*). A prophetess in the songs of the *Edda* (Norse mythology). Through the incantations of Odin she was raised from her grave, and made to prophesy the death of Baldur.

Walhalla (*Scand.*). A kind of paradise (Devachan) for slaughtered warriors, called by the Norsemen "the hall of the blessed heroes"; it has five hundred doors.

Wali (*Scand.*). The son of Odin who avenges the death of Baldur, "the well beloved".

Walkyries (*Scand.*). Called the "choosers of the dead". In the popular poetry of the Scandinavians, these goddesses consecrate the fallen heroes with a kiss, and bearing them from the battle-field carry them to the halls of bliss and to the gods in Walhalla.

Wanes (*Scand.*). A race of gods of great antiquity, worshipped at the dawn of time by the Norsemen, and later by the Teutonic races.

Wara (*Scand.*). One of the maidens of Northern Freya; "the wise Wara", who watches the desires of each human heart, and avenges every breach of faith.

Water. The first principle of things, according to Thales and other ancient philosophers. Of course this is not water on the material plane, but in a figurative sense for the potential fluid contained in boundless space. This was symbolised in ancient Egypt by *Kneph*, the "unrevealed" god, who was represented as the serpent—the emblem of eternity—encircling a *water*-urn, with his head hovering over the waters, which he incubates with his breath. "And the Spirit of God moved upon the face of the waters." (*Gen*. i.) The honey-dew, the food of the gods and of the *creative bees* on the Yggdrasil, falls during the night upon the tree of life from the "divine waters, the birth-place of the gods". Alchemists claim that when pre-Adamic earth is reduced by the Alkahest to its first substance, it is *like clear water*. The Alkahest is "the one and the *invisible*, the water, the first principle, in the *second* transformation".

We (*Scand.*). One of the three gods—Odin, Wili and We—who kill the giant Ymir (chaotic force), and create the world out of his body, the primordial substance.

Werdandi (*Scand.*). See "Nörns", the three sister-goddesses who represent the Past, the Present and the Future. Werdandi represents the ever-present time.

Whip of Osiris. The scourge which symbolises Osiris as the "judge of the dead". It is called the *nekhekh*, in the papyri, or the flagellum. Dr. Pritchard sees in it a fan or *van*, the winnowing instrument. Osiris, "whose fan is in his hand and who purges the Amenti of sinful hearts as a winnower sweeps his floor of the fallen grains and locks the good wheat into his garner". (Compare *Matthew*, iii. 12.)

White Fire (*Kab.*). The *Zohar* treating of the "Long Face" and "Short Face", the symbols of *Macrocosm* and *Microcosm*, speaks of the hidden White Fire, radiating from these night and day and yet never seen. It answers to vital force (beyond luminiferous ether), and electricity on the higher and lower planes. But the mystic "White Fire" is a name given to Ain-Soph. And this is the difference between the Aryan and the Semitic philosophies. The Occultists of the former speak of the Black Fire, which is the symbol of the unknown and unthinkable Brahm, and declare any speculation on the "Black Fire" impossible. But the Kabbalists who, owing to a subtle permutation of meaning, endow even Ain-Soph with a kind of indirect will and attributes, call its "fire" *white*, thus dragging the Absolute into the world of relation and finiteness.

White Head. In Hebrew *Resha Hivra*, an epithet given to Sephira, the highest of the Sephiroth, whose cranium "distils the dew which will call the dead again to life".

White Stone. The sign of initiation mentioned in St. John's *Revelation*. It had the word *prize* engraved on it, and was the symbol of that word given to the neophyte who, in his initiation, had successfully passed through all the trials in the MYSTERIES, it was the potent white cornelian of the mediæval Rosicrucians, who took it from the Gnostics. "To him that overcometh will I give to eat of the *hidden* manna (the occult knowledge which descends as *divine* wisdom from heaven), and will give him a *white stone*, and in the stone a new name written (the 'mystery name' of the *inner* man or the EGO of the new Initiate), which no man knoweth saving him that receiveth it." (*Revelation*, ii. 17.)

Widow's Son. A name given to the French Masons, because the Masonic ceremonies are principally based on the adventures and death of Hiram Abif, "the widow's son", who is supposed to have helped to build the mythical Solomon's Temple.

Wili (*Scand.*). See "We".

Will. In metaphysics and occult philosophy, Will is that which governs the manifested universes in eternity. *Will* is the one and sole principle of abstract eternal MOTION, or its ensouling essence. "The will", says Van Helmont, "is the first of all powers. . . . The will is the property of all spiritual beings and displays itself in them the more actively the more they are freed from matter." And Paracelsus teaches that "determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the (occult) arts are so uncertain, while they might he perfectly certain." Like all the rest, the Will is *septenary* in its degrees of manifestation. Emanating from the one, eternal, abstract and purely quiescent Will (Âtmâ in Layam), it becomes Buddhi in its Alaya state, descends lower as Mahat (Manas), and runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, *erotic* desire. Will as an eternal principle is neither spirit nor substance but everlasting ideation. As well expressed by Schopenhauer in his *Parerga*, "in sober reality there is neither *matter* nor *spirit*. The tendency to gravitation in a stone is as unexplainable as thought in the human brain. . . If matter can—no one knows why—fall to the ground, then it can also—no one knows why—think. . . . As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable adhesion, gravitation, and so on, we are faced by phenomena which are to our senses as mysterious as the WILL."

Wisdom. The "very essence of wisdom is contained in the Non-Being", say the Kabbalists; but they also apply the term to the WORD or Logos, the Demiurge, by which the universe was called into existence. "The one Wisdom is in the Sound", say the Occultists; the Logos again being meant by Sound, which is the substratum of Âkâsa. Says the *Zohar*, the "Book of Splendour": "It is the Principle of all the Principles, the mysterious Wisdom, the crown of all that which there is of the most High". (*Zohar*, iii., fol. 288, Myers *Qabbalah*.) And it is explained, "Above Kether is the Ayin, or Ens, *i.e.*, Ain, the NOTHING". "It is so named because we do not know, and it is impossible to know, *that which there is in that Principle*, because . . . *it is above Wisdom itself*." (iii., fol. 288.) This shows that the real Kabbalists agree with the Occultists that the essence, or that which *is* in the principle of Wisdom, is still above that highest Wisdom.

Wisdom Religion. The one religion which underlies all the now-existing creeds. That "faith" which, being primordial, and revealed directly to human kind by their *progenitors* and informing EGOS (though the Church regards them as the "fallen angels"), required no "grace", nor *blind* faith to believe, for it was *knowledge*. (See "Gupta Vidyâ",

Hidden Knowledge.) It is on this Wisdom Religion that *Theosophy is based*.

Witch. From the Anglo-Saxon word *wicce*, German *wissen*, “to know”, and *wikken*, “to divine”. The witches were at first called “wise women”, until the day when the Church took it unto herself to follow the law of Moses, which put every “witch” or enchantress to death.

Witchcraft. Sorcery, enchantment, the art of throwing spells and using black magic.

Witches’ Sabbath. The supposed festival and gathering of witches in some lonely spot, where the witches were accused of conferring directly with the Devil. Every race and people believed in it, and some believe in it still. Thus the chief headquarters and place of meeting of all the witches in Russia is said to be the Bald Mountain (*Lyssaya Gorâ*), near Kief, and in Germany the Brocken, in the Harz Mountains. In old Boston, U.S.A., they met near the “Devil’s Pond”, in a large forest which has now disappeared. At Salem, they were put to death almost at the will of the Church Elders, and in South Carolina a witch was burnt as late as 1865. In Germany and England they were murdered by Church and State in thousands, being forced to lie and confess under torture their participation in the “Witches’ Sabbath”.

Wittoba (*Sk.*). A form of Vishnu. Moor gives in his *Hindu Pantheon* the picture of Wittoba *crucified in Space*: and the Rev. Dr. Lundy maintains (*Monumental Christianity*) that this engraving is *anterior* to *Christianity* and is the crucified Krishna, a Saviour, hence a concrete prophecy of Christ. (See *Isis Unveiled*, II., 557, 558.)

Wizard. A wise man. An enchanter, or sorcerer.

Wodan (*Saxon*). The Scandinavian Odin, Votan, or Wuotan.

World. As a prefix to mountains, trees, and so on, it denotes a universal belief. Thus the “World-Mountain” of the Hindus was Meru. As said in *Isis Unveiled*: “All the world-mountains and mundane eggs, the mundane trees, and the mundane snakes and pillars, may be shown to embody scientifically demonstrated truths of natural philosophy. All of these mountains contain, with very trifling variations, the allegorically-expressed description of primal cosmogony; the mundane trees, that of subsequent evolution of spirit and matter; the mundane snakes and pillars, symbolical memorials of the various attributes of this double evolution in its endless correlation of cosmic forces. Within the mysterious recesses of the mountain—the matrix of the universe— the gods (powers) prepare the atomic germs of organic life, and at the same time the life-drink, which, when tasted, awakens in man-matter the man-*spirit*.

The Soma, the sacrificial drink of the Hindus, is that sacred beverage. For, at the creation of the *prima materia*, while the grossest portions of it were used for the physical embryo-world, its more divine essence pervaded the universe, invisibly permeating and enclosing within its ethereal waves the newly-born infant, developing and stimulating it to activity as it slowly evolved out of the eternal chaos. From the poetry of abstract conception, these mundane myths gradually passed into the concrete images of cosmic symbols, as archæology now finds them." Another and still more usual prefix to all these objects is "Mundane". (See "Mundane Egg", "Mundane Tree", and "Yggdrasil".)

Worlds, *the Four*. The Kabbalists recognise Four Worlds of Existence: *viz*., Atziluth or archetypal; Briah or creative, the first reflection of the highest; Yetzirah or formative; and Assiah, the World of Shells or Klippoth, and the material universe. The essence of Deity concentrating into the Sephiroth is first manifested in the Atziluthic World, and their reflections are produced in succession in each of the four planes, with gradually lessening radiance and purity, until the material universe is arrived at. Some authors call these four planes the Intellectual, Moral, Sensuous, and Material Worlds. [w.w.w.]

Worlds, *Inferior and Superior*. The Occultists and the Kabbalists agree in dividing the universe into superior and inferior worlds, the worlds of *Idea* and the worlds of *Matter*. "As above, so below", states the Hermetic philosophy. This lower world is formed on its prototype—the higher world; and "everything in the lower is but an image (a reflection) of the higher". (*Zohar*, ii., fol. 20*a*.)

X.

X.—This letter is one of the important symbols in the Occult philosophy. As a numeral X stands, in mathematics, for the unknown quantity; in occult numerals, for the perfect number 10; when placed horizontally, thus ⋊, it means 1,000; the same with a dash over it ⋊̄ for 10,000; and by itself, in occult symbolism, it is Plato's *logos* (man as a *microcosm*) decussated in space in the form of the letter X. The ⊗, or cross within the circle, has moreover a still clearer significance in Eastern occult philosophy: it is MAN within his own *spherical* envelope.

Xenophilus. A Pythagorean adept and philosopher, credited by Lucian (*de Macrob.*), Pliny and others with having lived to his 170th year, preserving all his faculties to the last. He wrote on music and was surnamed the "Musician".

Xisusthrus (*Gr.*). The Chaldean Noah, on the Assyrian tablets, who is thus described in the history of the ten kings by Berosus, according to Alexander Polyhistor: "After the death of (the ninth) Ardates, his son Xisusthrus reigned eighteen sari. In his time happened a great deluge." Warned by his deity in a vision of the forthcoming cataclysm, Xisusthrus was ordered by that deity to build an ark, to convey into it his relations, together with all the different animals, bird etc., and trust himself to the rising waters. Obeying the divine admonition, Xisusthrus is shown to do precisely what Noah did many thousand years after him. He sent out birds from the vessel which returned to him again; then a few days after he sent them again, and they returned with their feet coated with mud; but the third time they came back to him no more. Stranded on a high mountain of Armenia, Xisusthrus descends and builds an altar to the gods. Here only, comes a divergence between the polytheistic and monotheistic legends. Xisusthrus, having worshipped and rendered thanks to the gods for his salvation, disappeared, and his companions "saw him no more". The story informs us that on account of his great piety Xisusthrus and his family were translated *to live with the gods*, as he himself told the survivors. For though his body was gone, his voice was heard in the air, which, after apprising them of the occurrence, admonished them to return to Babylon, and pay due regard to virtue, religion, and the gods. This is more meritorious than to plant vines, get drunk on the juice of the grape, and curse one's own son.

Y.

Y.—The twenty-fifth letter of the English alphabet, and the tenth of the Hebrew—the *Yod*. It is the *litera Pythagoræ*, the Pythagorean letter and symbol, signifying the two branches, or *paths of virtue and vice* respectively, the right leading to virtue, the left to vice. In Hebrew Kabbalistic mysticism it is the phallic male member, and also as number *ten*, the perfect number. Symbolically, it is represented by a hand with bent forefinger. Its numerical equivalent is ten.

Yâdava (*Sk*.). A descendant of Yadu; of the great race in which Krishna was born. The founder of this line was Yadu, the son of King Yayâti of the Somavansa or Lunar Race. It was under Krishna—certainly no *mythical* personage—that the kingdom of Dwârakâ in Guzerat was established; and also after the death of Krishna (3102 B.C.) that all the Yâdavas present in the city perished, when it was submerged by the ocean. Only a few of the Yâdavas, who were absent from the town at the time of the catastrophe, escaped to perpetuate this great race. The Râjâs of Vijaya-Nâgara are now among the small number of its representatives.

Yah (*Heb*.). The word, as claimed in the *Zohar*, through which the Elohim formed the worlds. The syllable is a national adaptation and one of the many forms of the "Mystery name" IAO. (See "Iaho" and "Yâho".)

Yâho (Heb.). Fürst shows this to be the same as the Greek Iao. Yâho is an old Semitic and very mystic name of the supreme deity, while Yah (*q.v.*) is a later abbreviation which, from containing an abstract ideal, became finally applied to, and connected with, a phallic symbol—the *lingham* of creation. Both Yah and Yâho were Hebrew "mystery names" derived from Iao, but the Chaldeans had a Yâho before the Jews adopted it, and with them, as explained by some Gnostics and Neo-Platonists, it was the highest conceivable deity *enthroned above the seven heavens* and representing *Spiritual Light* (Âtman, the universal), whose ray was *Nous*, standing both for the intelligent Demiurge of the Universe of Matter and the *Divine* Manas in man, both being Spirit. The true key of this, communicated to the Initiates only, was that the name of Iao was "triliteral and its nature secret", as explained by the Hierophants. The Phœnicians too had a supreme deity whose name was triliteral, and

its meanings secret, this was also Iao; and *Y-ha-ho* was a sacred word in the Egyptian mysteries, which signified "the one eternal and concealed deity" in nature and in man; *i.e.*, the "universal Divine Ideation", and the human Manas, or the higher Ego.

Yajna (*Sk.*). "Sacrifice", whose symbol or representation is now the constellation Mriga-shiras (deer-head), and also a form of Vishnu. "The Yajna", say the Brahmans, "exists from eternity, for it proceeded from the Supreme, in whom it lay dormant from *no beginning*". It is the key to the *Trai-Vidyâ*, the thrice sacred science contained in the *Rig-Veda* verses, which teaches the Yajna or sacrificial mysteries. As Haug states in his *Introduction* to the *Aitareya Brâhmana*—the Yajna exists as an invisible presence at all times, extending from the *Âhavanîya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of devas, "and even ascend when alive to their abodes". It is one of the forms of Akâsa, within which the mystic WORD (or its underlying "Sound") calls it into existence. Pronounced by the Priest-Initiate or Yogi, this WORD receives creative powers, and is communicated as an impulse on the terrestrial plane through a trained *Will-power*.

Yakin and Boaz (*Heb.*). A Kabbalistic and Masonic symbol. The two pillars of bronze (Yakin, male and white; Boaz, female and red), cast by Hiram Abif of Tyre, called "the Widow's Son", for Solomon's supposed (Masonic) Temple. Yakin was the symbol of Wisdom (*Chokmah*), the second Sephira; and Boaz, that of Intelligence (*Binah*); the temple between the two being regarded as *Kether*, the crown, Father-Mother.

Yaksha (*Sk.*). A class of demons, who, in popular Indian folk-lore, devour men. In esoteric science they are simply evil (elemental) influences, who in the sight of seers and clairvoyants descend on men, when open to the reception of such influences, like a fiery comet or a shooting star.

Yama (*Heb.*). The personified third root-race in Occultism. In the Indian Pantheon Yama is the subject of two distinct versions of the myth. In the *Vedas* he is the *god of the dead*, a Pluto or a Minos, with whom the shades of the departed dwell (the Kâmarûpas in Kâmaloka). A hymn speaks of Yama as the first of men that died, and the first that departed to the world of bliss (Devachan). This, because Yama is the embodiment of the race which was the first to be endowed with *consciousness* (Manas), without which there is neither Heaven nor Hades. Yama is represented as the son of Vivaswat (the Sun). He *had a twin-sister named Yam* , who was ever urging him, according to another hymn, to take her

for his wife, in order to perpetuate the species. The above has a very suggestive symbolical meaning, which is explained in Occultism. As Dr. Muir truly remarks, the *Rig-Veda*—the greatest authority on the primeval myths which strike the original key-note of the themes that underlie all the subsequent variations—nowhere shows Yama "as having anything to do with the punishment of the wicked". As king and judge of the dead, a Pluto in short, Yama is a far later creation. One has to study the true character of Yama-Yamî throughout more than one hymn and epic poem, and collect the various accounts scattered in dozens of ancient works, and then he will obtain a consensus of allegorical statements which will be found to corroborate and justify the Esoteric teaching, that Yama-Yamî is the symbol of the *dual Manas*, in one of its mystical meanings. For instance, Yama-Yamî is always represented of a *green* colour and clothed with *red*, and as dwelling in a palace of *copper* and *iron*. Students of Occultism know to which of the human "principles" the green and the red colours, and by correspondence the *iron* and *copper*, are to be applied. The "twofold-ruler"—the epithet of Yama-Yamî—is regarded in the exoteric teachings of the Chino-Buddhists as both judge and criminal, the restrainer of *his own* evil doings and the evil-doer himself. In the Hindu epic poems Yama-Yam is the twin-child of the Sun (the deity) by Sanjnâ (spiritual consciousness); but while Yama is the Aryan "lord of the day", appearing as the symbol of spirit in the East, Ya   is the queen of the night (darkness, ignorance) "who opens to mortals the path to the West"—the emblem of evil and matter. In the *Purânas* Yama has many wives (many Yam s) who force him to dwell in the lower world (Pâtâla, Myalba, etc., etc.); and an allegory represents him with his foot lifted, to kick *Chhâyâ*, the hand maiden of his father (the astral body of his mother, Sanjnâ, a metaphysical aspect of Buddhi or Alaya). As stated in the Hindu Scriptures, a soul when it quits its mortal frame, repairs to its abode in the lower regions (Kâmaloka or Hades). Once there, the Recorder, the Karmic messenger called *Chitragupta* (hidden or concealed brightness), reads out his account from the Great Register, wherein during the life of the human being, every deed and thought are indelibly impressed—and, according to the sentence pronounced, the "soul" either ascends to the abode of the Pitris (Devachan), descends to a "hell" (Kâmaloka), or is reborn on earth in another human form. The student of Esoteric philosophy will easily recognise the bearings of the allegories.

Yamabooshee, or *Yamabusi* (*Jap*.). A sect in Japan of very ancient and revered mystics. They are monks "militant" and warriors, if needed, as are certain Yogis in Rajputana and the Lamas in Tibet. This Mystic brotherhood dwell chiefly near Kioto, and are renowned for their

healing powers, says the *Encyclopædia*, which translates the name "Hermit Brothers": "They pretend to magical arts, and live in the recesses of mountains and craggy steeps, whence they come forth *to tell fortunes* (?), write charms and sell amulets. They lead a mysterious life and admit no one to their secrets, except after a tedious and difficult preparation by fasting and a species of *severe gymnastic exercise*" (!!).

Yasna, or *Yacna* (*Pahl.*). The third portion of the first of the two parts of the *Avesta*, the Scripture of the Zoroastrian Parsis. The *Yasna* is composed of litanies of the same kind as the *Vispêrad* (the second portion) and of five hymns or *gâthas*. These *gâthas* are the oldest fragments of Zoroastrian literature known to the Parsis, for they are written "in a special dialect, older than the general language of the *Avesta*" (Darmesteter). (See "Zend".)

Yati (*Sk.*). A measure of three feet.

Yâtus, or *Yâtudhânas* (*Sk.*). A kind of animal-formed demons. Esoterically, human animal passions.

Yazathas (*Zend.*). Pure celestial spirits, whom the *Vend dâd* shows once upon a time sharing their *food* with mortals, who thus participate in their existence.

Years of Brahmâ. The whole period of "Brahma's Age" (100 Years). Equals 31I,040,000,000,000 years. (See "Yuga".)

Yeheedah (*Heb.*). *Lit.*, "Individuality"; esoterically, the highest individuality or Âtmâ-Buddhi-Manas, when united in one. This doctrine is in the *Chaldean Book of Numbers*, which teaches a septenary division of human "principles", so-called, as does the *Kabalah* in the *Zohar*, according to the *Book of Solomon* (iii., 104*a* as translated in I. Myer's *Qabbalah*). At the time of the conception, the Holy "sends a *d'yook-nah*, or the *phantom* of a shadow image" like the *face of a man*. It is designed and sculptured in the divine *tzelem*, *i.e.*, the shadow image of the Elohim. "Elohim created man in his (their) *tzelem*" or image, says *Genesis* (i. 27). It is the *tzelem* that awaits the child and receives it at the moment of its conception, and this *tzelem* is our *linga sharira*. "The *Rua'h* forms with the *Nephesh* the actual personality of the man", and also his *individuality*, or, as expressed by the Kabbalist, the combination of the two is called, if he (man) deserves it, *Yeheedah*. This combination is that which the Theosophist calls the *dual* Manas, the *Higher* and the Lower Ego, united to Âtmâ-Buddhi and become one. For as explained in the *Zohar* (i., 205*b*, 206*a*, Brody Ed.): "*Neshamah*, soul (*Buddhi*), comprises three degrees, and therefore she has three names, like the mystery above: that is, *Nephesh*, *Rua'h*, *Neshamah*", or the Lower Manas, the Higher Ego, and Buddhi, the Divine Soul. "It is also to be noted that the *Neshamah* has

three divisions;" says Myer's *Qabbalah*, "the highest is the *Ye-hee-dah*"—or Âtmâ-Buddhi-Manas, the latter once more as a unit; "the middle principle is *Hay-yah*"—or Buddhi and the dual Manas; "and the last and third, the *Neshamah*, properly speaking"—or Soul in general. "They manifest themselves in *Ma'hshabah*, thought, *Tzelem*, phantom of the image, *Zurath*, prototypes (mâyâvic forms, or *rûpas*), and the *D'yooknah*, shadow of the phantom image. The *D'mooth*, likeness or similitude (physical body), is a lower manifestation" (p. 392). Here then, we find the faithful echo of Esoteric science in the *Zohar* and other Kabbalistic works, a perfect Esoteric *septenary* division. Every Theosophist who has studied the doctrine sketched out first in Mr. Sinnett's *Occult World* and *Esoteric Buddhism*, and later in the *Theosophist*, *Lucifer*, and other writings, will recognise them in the *Zohar*. Compare for instance what is taught in Theosophical works about the *pre-* and *post-mortem* states of the three higher and the four lower human principles, with the following from the *Zohar*: "Because all these three are one knot like the above, in the mystery of *Nephesh*, *Rua'h*, *Neshamah*, they are all one, and bound in one. *Nephesh* (Kâma-Manas) has no light from her own substance; and it is for this reason that she is associated with the mystery of *guff*, the body, to procure enjoyment and food and everything which it needs. . . . *Rua'h* (the Spirit) is that which rides on that *Nephesh* (the lower soul) and rules over her and lights (supplies) her with everything she needs [*i.e.*, with the light of reason], and the *Nephesh* is the throne [vehicle] of that *Ru'ah*. *Neshamah* (Divine Soul) goes over to that *Rua'h*, and she rules over that *Rua'h* and lights to him with that Light of Life, and that *Rua'h* depends on the *Neshamah* and receives light from her, which illuminates him. . . . When the 'upper' *Neshamah* ascends (after the death of the body), she goes to . . . the Ancient of the Ancient, the Hidden of all the Hidden, to receive Eternity. The *Rua'h* does not [yet] go to *Gan Eden* [Devachan] because he is [mixed up with] *Nephesh* . . . the *Rua'h* goes up to Eden, but not so high as the soul, and *Nephesh* [the animal principle, lower soul] remains in the grave below [Kâmaloka]." (*Zohar*, ii., 142*a*, Cremona Ed., ii., fol. 63*b* col. 252). It would be difficult not to recognise in the above our Âtmâ (or the "upper" *Neshamah*), Buddhi (*Neshamah*), Manas (*Rua'h*), and Kâma-Manas (*Nephesh*) or the lower animal soul; the first of which goes after the death of man to join its integral whole, the second and the third proceeding to Devachan, and the last, or the Kâmarûpa, "remaining in its grave", called otherwise the Kâmaloka or Hades.

Yênê, **Angânta**. The meaning of the *Angânta Yênê* is known to all India. It is the action of an *elemental* (*bhût*), who, drawn into the sensitive and passive body of a medium, takes possession of it. In other

words, *angânta yênê* means literally "obsession". The Hindus dread such a calamity now as strongly as they did thousands of years ago. "No Hindu, Tibetan, or Sinhalese, unless of the lowest caste and intelligence, can see, without a shudder of horror, the signs of 'mediumship' manifest themselves in a member of his family, or without saying, as a Christian would do now, 'he hath the devil'. This 'gift, blessing, and holy mission', so called in England and America, is, among the older peoples, in the cradle-lands of our race, where longer experience than ours has taught them more spiritual wisdom, regarded as a dire misfortune."

Yesod (*Heb*.). The ninth Sephira; meaning Basis or Foundation.

Yetzirah (*Heb*.). The third of the Four Kabbalistic Worlds, referred to the Angels; the "World of Formation", or *Olam Yetzirah*. It is also called *Malahayah*, or "of the Angels ". It is the abode of all the ruling Genii (or Angels) who control and rule planets, worlds and spheres.

Yeu (*Chin*.). "Being", a synonym of *Subhâva*; or "the Substance giving substance to itself".

Yggdrasil (*Scand*.). The "World Tree of the Norse Cosmogony; the ash Yggdrasil; the tree of the Universe, of time and of life". It has three roots, which reach down to cold Hel, and spread thence to Jotunheim, the land of the Hrimthurses, or "Frost Giants", and to Midgard, the earth and dwelling of the children of men. Its upper boughs stretch out into heaven, and its highest branch overshadows Walhalla, the Devachan of the fallen heroes. The Yggdrasil is ever fresh and green, as it is daily sprinkled by the Norns, the three fateful sisters, the Past, the Present, and the Future, with the waters of life from the fountain of Urd that flows on our earth. It will wither and disappear only on the day when the last battle between good and evil is fought; when, the former prevailing, life, time and space pass out of life and space and time.

Every ancient people had their world-tree. The Babylonians had their "tree of life", which was the world-tree, whose roots penetrated into the great lower deep or Hades, whose trunk was on the earth, and whose upper boughs reached *Zikum*, the highest heaven above. Instead of in Walhalla, they placed its upper foliage in the holy house of Davkina, the "great mother" of Tammuz, the Saviour of the world—the Sun-god put to death by the enemies of light.

Yi-King. (*Chin*.). An ancient Chinese work, written by generations of sages.

Yima (*Zend*.). In the *Vendîdâd*, the first man, and, from his aspect of *spiritual* progenitor of mankind, the same as Yama (*q.v.*). His further

functions are not given in the Zend books, because so many of these ancient fragments have been lost, made away with, or otherwise prevented from falling into the hands of the profane. Yima *was not born*, for he represents the first three human Root-races, the first of which is "not born"; but he is the "first man *who dies*", because the third race, the one which was informed by the rational *Higher Egos*, was the first one whose men separated into male and female, and "man lived and died, and was reborn". (See *Secret Doctrine*, II., pp. 609 *et seq*.)

Ymir (*Scand*.). The personified matter of our globe in a seething condition. The cosmic monster in the form of a giant, who is killed in the cosmogonical allegories of the *Eddas* by the three creators, the sons of Bör, Odin, Wili and We, who are said to have conquered Ymir and created the world out of his body. This allegory shows the three principal forces of nature—separation, formation and growth (or evolution) conquering the unruly, raging "giant" matter, and forcing it to become a world, or an inhabited globe. It is curious that an ancient, primitive and uncultured pagan people, so philosophical and scientifically correct in their views about the origin and formation of the earth, should, in order to be regarded as civilized, have to accept the dogma that *the world was created out of nothing*!

Yod (*Heb*.). The tenth letter of the alphabet, the first in the four fold symbol of the compound name Jah-hovah (Jehovah) or *Jah-Eve*, the hermaphrodite force and existence in nature. Without the later vowels, the word Jehovah is written IHVH (the letter Yod standing for all the three English letters *y*, *i*, or *j*, as the case may require), and is male-female. The letter *Yod* is the symbol of the *lingham*, or male organ, in its natural triple form, as the *Kabalah* shows. The second letter *He*, has for its symbol the *yoni*, the womb or "window-opening", as the *Kabalah* has it; the symbol of the third letter, the *Vau*, is a crook or a nail (the bishop's crook having its origin in this), another male letter, and the fourth is the same as the second—the whole meaning to *be* or to *exist* under one of these forms or both. Thus the word or name is preeminently *phallic*. It is that of the *fighting* god of the Jews, "Lord of Hosts"; of the "aggressive *Yod*" or *Zodh*, Cain (by permutation), who *slew* his *female brother*, Abel, and spilt his (her) blood. This name, selected out of many by the early Christian writers, was an unfortunate one for their religion on account of its associations and original significance; it is a *number at best*, an organ in reality. This letter *Yod* has passed into *God* and *Gott*.

Yoga (*Sk*.). (1) One of the six Darshanas or schools of India; a school of philosophy founded by Patanjali, though the real Yoga doctrine, the one that is said to have helped to prepare the world for the preaching

of Buddha, is attributed with good reasons to the more ancient sage Yâjnawalkya, the writer of the *Shatapatha Brâhmana*, of *Yajur Veda*, the *Brihad Âranyaka*, and other famous works. (2) The practice of meditation as a means of leading to spiritual liberation. Psycho-spiritual powers are obtained thereby, and induced ecstatic states lead to the clear and correct perception of the eternal truths, in both the visible and invisible universe.

Yogâchârya (*Sk*.). (1) A mystic school. (2) *Lit*., a teacher (*âchârya*) of Yoga, one who has mastered the doctrines and practices of ecstatic meditation—the culmination of which are the *Mahâsiddhis*. It is incorrect to confuse this school with the Tantra, or Mahâtantra school founded by Samantabhadra, for there are two Yogâchârya Schools, one esoteric, the other popular. The doctrines of the latter were compiled and glossed by Asamgha in the sixth century of our era, and his mystic tantras and mantras, his formularies, litanies, spells and mudrâs, would certainly, if attempted without a Guru, serve rather purposes of sorcery and black magic than real Yoga. Those who undertake to write upon the subject are generally learned missionaries and haters of Eastern philosophy in general. From these no unbiassed views can be expected. Thus when we read in the *Sanskrit-Chinese Dictionary* of Eitel, that the reciting of mantras (which he calls "spells"!) "should he accompanied by music and distortions of the fingers (*mudrâ*), that a state of mental fixity (*Samâdhi*) might he reached"—one acquainted, however slightly, with the real practice of Yoga can only shrug his shoulders. These distortions of the fingers or *mudrâ* are necessary, the author thinks, for the reaching of Samâdhi, "characterized by there being neither thought nor annihilation of thought, and consisting of six-fold *bodily* (*sic*) and mental happiness (*yogi*) *whence would result endowment with supernatural miracle-working power*". Theosophists cannot be too much warned against such fantastic and prejudiced explanations.

Yogi (*Sk*.). (1) Not "a state of six-fold *bodily* and mental happiness as the result, of ecstatic meditation" (Eitel); but a state which, when reached, makes the practitioner thereof absolute master of his six "principles", *he now being merged in the seventh*. It gives him full control, owing to his knowledge of SELF and *Self*, over his bodily, intellectual and mental states, which, unable any longer to interfere with, or act upon, his Higher Ego, leave it free to exist in its original, pure, and divine state. (2) Also the name of the devotee who practises Yoga.

Yong-Grüb (*Tib*.). A state of absolute rest, the same as Paranirvâna.

Yoni (*Sk*.). The womb, the female principle.

Yudishthira (*Sk.*). One of the heroes of the *Mahâbh rata*. The eldest brother of the Pândavas, or the five Pându princes who fought against their next of kin, the Kauravas, the sons of their maternal uncle. Arjuna, the disciple of Krishna, was his younger brother. The *Bhagavad Gitâ* gives mystical particulars of this war. Kunt was the mother of the Pândavas, and Draupadî the wife in common of the five brothers—an allegory. But Yudishthira is also, as well as Krishna, Arjuna, and so many other heroes, an historical character, who lived some 5,000 years ago, at the period when the Kali Yuga set in.

Yuga (*Sk.*). A 1,000th part of a Kalpa. An age of the World of which there are four, and the series of which proceed in succession during the manvantaric cycle. Each Yuga is preceded by a period called in the *Purânas* Sandhyâ, twilight, or transition period, and is followed by another period of like duration called Sandhyânsa, "portion of twilight". Each is equal to one-tenth of the Yuga. The group of four Yugas is first computed by the *divine* years, or "years of the gods"—each such year being equal to 360 years of mortal men. Thus we have, in "divine" years:

1.	Krita or Satya Yuga - - -	4,000	
	Sandhyâ - - - -	400	
	Sandhyansa - - - -	400	
		——	4,800
2.	Tretâ Yuga - - - -	3,000	
	Sandhyâ - - - -	300	
	Sandhyânsa - - - -	300	
		——	3,600
3.	Dwâpara Yuga - - - -	2,000	
	Sandhya - - - -	200	
	Sandhyânsa - - - -	200	
		——	2,400
4.	Kali Yuga - - - -	1,000	
	Sandhyâ - - - -	100	
	Sandhyânsa - - - -	100	
		——	1,200
	Total	12,000	

This rendered in years of mortals equals:

4800	x	360	=	1,728,000
3600	x	360	=	1,296,000
2400	x	360	=	864,000
1200	x	360	=	432,000
			Total	4,320,000

The above is called a Mahâyuga or Manvantara. 2,000 such Mahâyugas, or a period of 8,640,000,000 years, make a Kalpa: the latter being only a "day and a night", or twenty-four hours, of Brahmâ. Thus an "age of Brahmâ", or one hundred of his *divine* years, must equal 311,040,000,000,000 of our mortal years. The old Mazdeans or Magi (the modern Parsis) had the same calculation, though the Orientalists do not seem to perceive it, for even the Parsi Mobeds themselves have forgotten it. But their "Sovereign time of the Long Period" (*Zervan Daregh Hvadâta*) lasts 12,000 years, and these are the 12,000 *divine* years of a Mahâyuga as shown above, whereas the *Zervan Akarana* (Limitless Time), mentioned by Zarathustra, is the *Kâla*, out of space and time, of Parabrahm.

Yurbo Adonai. A contemptuous epithet given by the followers of the *Nazarene Codex*, the St. John Gnostics, to the Jehovah of the Jews.

Yürmungander (*Scand.*). A name of the Midgard snake in the *Edda*, whose brother is Wolf Fenris, and whose sister is the horrible monster Hel— the three children of wicked Loki and Angurboda (carrier of anguish), a dreaded giantess. The mundane snake of the Norsemen, the monster created by Loki but fashioned by the constant putrid emanations from the body of the slain giant Ymir (the matter of our globe), and producing in its turn a constant emanation, which serves as a veil between heaven and earth, *i.e.*, the Astral Light.

Z.

Z.—The 26th letter of the English alphabet. It stands as a numeral for 2,000, and with a dash over it thus, Z̄, equals 2,000,000. It is the seventh letter in the Hebrew alphabet—*zayin*, its symbol being a kind of Egyptian sceptre, a weapon. The *zayin* is equivalent to number seven. The number twenty-six is held most sacred by the Kabbalists, being equal to the numerical value of the letters of the Tetragrammaton—thus:

he vau he yod
5 + 6 + 5 + 10 =26.

Zabulon (*Heb*.). The abode of God, the tenth Devachan in degree. Hence Zabulon, the tenth son of Jacob.

Zacchai (*Heb*.). One of the deity-names.

Zadok (*Heb*.). According to Josephus (see *Antiquities*, x., 8, § 6), Zadok was the first High-Priest Hierophant of Solomon's High Temple. Masons connect him with some of their degrees.

Zalmat Gaguadi (*Akkad*.). *Lit*., "the dark race", the first that fell into generation in the Babylonian legends. The *Adamic* race, one of the two principal races that existed at the time of the "Fall of Man" (hence our *third* Root-race), the other being called *Sarku*, or the "light race". (*Secret Doctrine*, II., 5.)

Zampun (*Tib*.). The sacred tree of life, having many mystic meanings.

Zarathustra (*Zend*.). The great lawgiver, and the founder of the religion variously called Mazdaism, Magism, Parseeïsm, Fire-Worship, and Zoroastrianism. The age of the last Zoroaster (for it is a generic name) is not known, and perhaps for that very reason. Xanthus of Lydia, the earliest Greek writer who mentions this great lawgiver and religious reformer, places him about six hundred years before the Trojan War. But where is the historian who can now tell when the latter took place? Aristotle and also Eudoxus assign him a date of no less than 6,000 years before the days of Plato, and Aristotle was not one to make a statement without a good reason for it. Berosus makes him a king of Babylon some 2,200 years B.C.; but then, how can one tell what were the original figures of Berosus, before his MSS. passed through the hands of Eusebius, whose fingers were so deft at altering figures,

whether in Egyptian synchronistic tables or in Chaldean chronology? Haug refers Zoroaster to at least 1,000 years B.C.; and Bunsen (*God in History*, Vol. I., Book III., ch. vi., p. 276) finds that Zarathustra Spitama lived under the King Vistaspa about 3,000 years B.C.; and describes him as "one of the mightiest intellects and one of the greatest men of all time". It is with such *exact* dates in hand, and with the utterly extinct language of the Zend, whose teachings are rendered, probably in the most desultory manner, by the Pahlavi translation—a tongue, as shown by Darmsteter, which was itself growing obsolete so far back as the Sassanides— that our scholars and Orientalists have presumed to monopolise to themselves the right of assigning hypothetical dates for the age of the holy prophet Zurthust. But the Occult records claim to have the correct dates of each of the thirteen Zoroasters mentioned in the *Dabistan*. Their doctrines, and especially those of the last (*divine*) Zoroaster, spread from Bactria to the Medes; thence, under the name of Magism, incorporated by the Adept-Astronomers in Chaldea, they greatly influenced the mystic teachings of the Mosaic doctrines, even before, perhaps, they had culminated into what is now known as the modern religion of the Parsis. Like Manu and Vyâsa in India, Zarathustra is a generic name for great reformers and law-givers. The hierarchy began with the divine Zarathustra in the *Vendîdâd*, and ended with the great, but mortal man, bearing that title, and now lost to history. There were, as shown by the *Dabistan*, many Zoroasters or Zarathustras. As related in the *Secret Doctrine*, Vol. II., the last Zoroaster was the founder of the Fire-temple of Azareksh, many ages before the historical era. Had not Alexander destroyed so many sacred and precious works of the Mazdeans, truth and philosophy would have been more inclined to agree with history, in bestowing upon that Greek Vandal the title of "the Great".

Zarpanitu (*Akkad*.). The goddess who was the supposed mother, by Merodach, of *Nebo*, god of Wisdom. One of the female "Serpents of Wisdom".

Zelator. The lowest degree in the exoteric Rosicrucian system; a kind of probationer or low chelâ.

Zend-Avesta (*Pahl*.). The general name for the sacred books of the Parsis, fire or sun worshippers, as they are ignorantly called. So little is understood of the grand doctrines which are still found in the various fragments that compose all that is now left of that collection of religious works, that Zoroastrianism is called indifferently Fire-worship, Mazdaism, or Magism, Dualism, Sun-worship, and what not. The *Avesta* has two parts as now collected together, the first portion containing the *Vendîdâd*, the *Vispêrad* and the *Yasna*; and the second portion, called the *Khorda Avesta* (Small Avesta), being composed of short prayers

called Gâh, Nyâyish, etc. *Zend* means "a commentary or explanation", and *Avesta* (from the old Persian *âbashtâ*, "the law". (See Darmsteter.) As the translator of the *Vendîdâd* remarks in a foot note (see *Int*. xxx.): "what it is customary to call 'the Zend language', ought to be named 'the Avesta language', the Zend being no language at all; and if the word be used as the designation of one, it can be rightly applied only to the Pahlavi". But then, the Pahlavi itself is only the language into which certain original portions of the *Avesta* are translated. What name should be given to the old *Avesta* language, and particularly to the "special dialect, older than the general language of the *Avesta*" (Darmst.), in which the five Gâthas in the *Yasna* are written? To this day the Orientalists are mute upon the subject. Why should not the Zend be of the same family, if not identical with the *Zen-sar*, meaning also the speech *explaining the abstract symbol*, or the "mystery language," used by Initiates?

Zervana Akarna, or *Zrvana Akarna* (*Pahl*.). As translated from the *Vendîdâd* (Fargard xix), *lit*., "Boundless", or "Limitless Time", or "Duration in a Circle". Mystically, the Beginningless and the Endless One Principle in Nature; the *Sat* of the Vedânta; and esoterically, the Universal Abstract Space synonymous with the Unknowable Deity. It is the Ain-Soph of the Zoroastrians, out of which radiates Ahura Mazda, the eternal Light or Logos, from which, in its turn, emanates everything that has being, existence and form.

Zeus (*Gr*.). The "Father of the gods". *Zeus-Zen* is Æther, therefore Jupiter was called Pater Æther by some Latin races.

Zicu (*Akkad*.). Primordial matter, from *Zi*, spirit-substance, *Zikum* and *Zigarum*.

Zio (*Scand*.). Also Tyr and Tius, A god in the *Eddas* who conquers and chains Fenris-WoIf, when the latter threatened the gods themselves in Asgard, and lost a hand in the battle with the monster. He is the god of war, and was greatly worshipped by the ancient Germans.

Zipporah (*Heb*.). *Lit*., the shining, the radiant. In the Biblical allegory of *Genesis*, Zipporah is one of the *seven* daughters of Jethro, the Midianite priest, the Initiator of Moses, who meets Zipporah (or spiritual *light*) near the "well" (of occult knowledge) and marries her.

Zirat-banit (*Chald*.). The wife of the great, divine hero of the Assyrian tablets, Merodach. She is identified with the Succoth Benoth of the Bible.

Ziruph (*Heb*.). More properly Tziruph, a mode of divination by Temura, or permutation of letters, taught by the mediæval Kabbalists. The school of Rabbis Abulafia and Gikatilla laid the most stress on the value of this process of the Practical *Kabalah*. [w.w.w.]

Zodiac (Gr.). From the word *zodion*, a diminutive of *zoon*, animal. This word is used in a dual meaning; it may refer to the fixed and intellectual Zodiac, or to the movable and natural Zodiac. “In astronomy”, says Science, “it is an imaginary belt in the heavens 16° or 18° broad, through the middle of which passes the sun’s path (the ecliptic). “It contains the twelve constellations which constitute the twelve signs of the Zodiac, and from which they are named. As the nature of the *zodiacal light*—that elongated, luminous, triangular figure which, lying almost in the ecliptic, with its base on the horizon and its apex at greater and smaller altitudes, is to be seen only during the morning and evening twilights—is entirely unknown to science, the origin and real significance and occult meaning of the Zodiac were, and are still, a mystery, to all save the Initiates. The latter preserved their secrets well. Between the Chaldean star-gazer and the modern astrologer there lies to this day a wide gulf indeed; and they wander, in the words of Albumazar, “’twixt the poles, and heavenly hinges, ’mongst eccentricals, centres, concentricks, circles and epicycles”, with vain pretence to more than *profane* human skill. Yet, some of the astrologers, from Tycho Brahe and Kepler of astrological memory, down to the modern Zadkiels and Raphaels, have contrived to make a wonderful science from such scanty occult materials as they have had in hand from Ptolemy downwards. (See “Astrology”.) To return to the astrological Zodiac proper, however, it is an imaginary circle passing round the earth in the plane of the equator, its first point being called Aries 0º. It is divided into twelve equal parts called “Signs of the Zodiac”, each containing 30º of space, and on it is measured the right ascension of celestial bodies. The movable or natural Zodiac is a succession of constellations forming a belt of 47º in width, lying north and south of the plane of the ecliptic. The precession of the Equinoxes is caused by the “motion” of the sun through space, which makes the constellations appear to move forward against the order of the signs at the rate of 50 1/3 seconds per year. A simple calculation will show that at this rate the constellation Taurus (Heb. *Aleph*) was in the first sign of the Zodiac at the beginning of the Kali Yuga, and consequently the Equinoctial point fell therein. At this time, also, Leo was in the summer solstice, Scorpio in the autumnal Equinox, and Aquarius in the winter solstice ; and these facts form the astronomical key to half the religious mysteries of the world—the Christian scheme included. The Zodiac was known in India and Egypt for incalculable ages, and the knowledge of the sages (magi) of these countries, with regard to the occult influence of the stars and heavenly bodies on our earth, was far greater than profane astronomy can ever hope to reach to. If, even now, when most of the secrets of the Asuramayas and the Zoroasters

are lost, it is still amply shown that horoscopes and judiciary astrology are far from being based on fiction, and if such men as Kepler and even Sir Isaac Newton believed that stars and constellations influenced the destiny of our globe and its humanities, it requires no great stretch of faith to believe that men who were initiated into all the mysteries of nature, as well as into astronomy and astrology, knew precisely in what way nations and mankind, whole races as well as individuals, would be affected by the so-called "signs of the Zodiac".

Zohak, or *Azhi Dâhaka*. The personification of the Evil One or Satan under the shape of a serpent, in the *Zend Avesta*. This serpent is three-headed, one of the heads being human. The *Avesta* describes it as dwelling in the region of Bauri or Babylonia. In reality Zohak is the allegorical symbol of the Assyrian dynasty, whose banner had on it the purple sign of the dragon. (*Isis Unveiled*, Vol. II., p. 486, n.)

Zohar, or *Sohar*. A compendium of Kabbalistic Theosophy, which shares with the *Sepher Yetzirah* the reputation of being the oldest extant treatise on the Hebrew esoteric religious doctrines. Tradition assigns its authorship to Rabbi Simeon ben Jochai, A.D. 80, but modern criticism is inclined to believe that a very large portion of the volume is no older than 1280, when it was certainly edited and published by Rabbi Moses de Leon, of Guadalaxara in Spain. The reader should consult the references to these two names. In *Lucifer* (Vol. I., p. 141) will be found also notes on this subject: further discussion will be attainable in the works of Zunz, Graetz, Jost, Steinschneider, Frankel and Ginsburg. The work of Franck (in French) upon the *Kabalah* may be referred to with advantage. The truth seems to lie in a middle path, *viz*., that while Moses de Leon was the first to produce the volume as a whole, yet a large part of some of its constituent tracts consists of traditional dogmas and illustrations, which have come down from the time of Simeon ben Jochai and the Second Temple. There are portions of the doctrines of the *Zohar* which bear the impress of Chaldee thought and civilization, to which the Jewish race had been exposed in the Babylonish captivity. Yet on the other hand, to condemn the theory that it is ancient in its entirety, it is noticed that the Crusades are mentioned; that a quotation is made from a hymn by Ibn Gebirol, A.D. 1050; that the asserted author, Simeon ben Jochai, is spoken of as more eminent than Moses; that it mentions the vowel-points, which did not come into use until Rabbi Mocha (A.D. 570) introduced them to fix the pronunciation of words as a help to his pupils, and lastly, that it mentions a comet which can be proved by the evidence of the context to have appeared in 1264.

There is no English translation of the *Zohar* as a *whole*, nor even a Latin one. The Hebrew editions obtainable are those of Mantua, 1558;

Cremona, 1560; and Lublin, 1623. The work of Knorr von Rosenroth called *Kabbala Denudata* includes several of the treatises of the *Zohar*, but not all of them, both in Hebrew and Latin. MacGregor Mathers has published an English translation of three of these treatises, the *Book of Concealed Mystery*, the *Greater* and *the Lesser Holy Assembly*, and his work includes an original introduction to the subject.

The principal tracts included in the *Zohar* are:—"The Hidden Midrash", "The Mysteries of the Pentateuch", "The Mansions and Abodes of Paradise and Gaihinnom", "The Faithful Shepherd", "The Secret of Secrets", "Discourse of the Aged in Mishpatim" (punishment of souls), "The Januka or Discourse of the Young Man", and "The Tosephta and Mathanithan", which are additional essays on Emanation and the Sephiroth, in addition to the three important treatises mentioned above. In this storehouse may be found the origin of all the later developments of Kabbalistic teaching. [w.w.w.]

Zoroaster. Greek form of Zarathustra (*q.v.*).

Zumyad Yasht (*Zend.*). Or *Zamyad Yasht* as some spell it. One of the preserved Mazdean fragments. It treats of metaphysical questions and beings, especially of the *Amshaspends* or the *Amesha Spenta*—the Dhyân Chohans of the *Avesta* books.

Zuñi. The name of a certain tribe of Western American Indians, a very ancient remnant of a still more ancient race. (*Secret Doctrine*, II., p. 628.)

NIGHTMARE TALES

by Helena Petrovna Blavatsky

Approximately in Summer of 1892, the Theosophical Publishing Society of London issued a small book of 144 pages under the above title. It contains *five of H.P.B.'s occult stories*… [*Collected Writings*, Volume XIII, p. 247.]

NOTES: This edition is a reproduction of the original, published by THE ARYAN THEOSOPHICAL PRESS, Point Loma (California) USA, in 1907. [Added foreword by Annie Besant.]
Online facsimile edition, 2021: Project Gutenberg, release #44559.

Links

| Foreword |

| A Bewitched Life |

| The Cave of the Echoes |

| The Luminous Shield |

| From the Polar Lands |

| The Ensouled Violin |

FOREWORD

The world knows H. P. Blavatsky chiefly by her encyclopaedic knowledge, her occult powers, her unique courage. This little book, composed of stories thrown off by her in her lighter moments, shows her as a vivid, graphic writer, gifted with brilliant imagination. The student will catch glimpses of reality under the garb of fancy, and will know that only the hand of an Occultist could have added some of the touches to the pictures.

The NIGHTMARE TALES were rewritten during the last few months of the author's pain-stricken life: when tired with the drudgery of THE THEOSOPHICAL GLOSSARY she, who could not be idle, turned to this lighter work and found therein amusement and relaxation. Her friends, all the world over, will welcome this example of gifts used but too rarely amid the strain of weightier work.

ANNIE BESANT

CONTENTS

	PAGE
A Bewitched Life	1
The Cave of the Echoes	65
The Luminous Shield	81
From the Polar Lands	95
The Ensouled Violin	103

1]

A BEWITCHED LIFE
(As Narrated by a Quill Pen)

Introduction

T was a dark, chilly night in September, 1884. A heavy gloom had descended over the streets of A——, a small town on the Rhine, and was hanging like a black funeral-pall over the dull factory burgh. The greater number of its inhabitants, wearied by their long day's work, had hours before retired to stretch their tired limbs, and lay their aching heads upon their pillows. All was quiet in the large house; all was quiet in the deserted streets.

I too was lying in my bed; alas, not one of rest, but of pain and sickness, to which I had been confined for some days. So still was everything in the house, that, as Longfellow has it, its stillness seemed almost audible. I could plainly hear the murmur of the blood, **2]** as it rushed through my aching body, producing that monotonous singing so familiar to one who lends a watchful ear to silence. I had listened to it until, in my nervous imagination, it had grown into the sound of a distant cataract, the fall of mighty waters ... when, suddenly changing its character, the ever growing "singing" merged into other and far more welcome sounds. It was the low, and at first scarce audible, whisper of a human voice. It approached, and gradually strengthening seemed to speak in my very ear. Thus sounds a voice speaking across a blue quiescent lake, in one of those wondrously acoustic gorges of the snow-capped mountains, where the air is so pure that a word pronounced half a mile off seems almost at the elbow. Yes; it was the voice of one whom to know is to reverence; of one, to me, owing to many mystic associations, most dear and holy; a voice familiar for long years and ever welcome: doubly so in hours of mental or physical suffering, for it always brings with it a ray of hope and consolation.

"Courage," it whispered in gentle, mellow tones. "Think of the days passed by you in sweet associations; of the great lessons received of Nature's truths; of the many errors of men concerning these truths; and try to add to them the experience of a night in this city. Let the narrative of a strange life, that will interest you, help to shorten the hours of suffering.... Give your attention. Look yonder before you!"

"Yonder" meant the clear, large windows of an empty house on the other side of the narrow street of the German town. They faced my own in almost a straight line across the street, and my bed faced the windows of my sleeping room. Obedient to the suggestion, I directed my gaze towards

them, and what I saw made me for the **3]** time being forget the agony of the pain that racked my swollen arm and rheumatical body.

Over the windows was creeping a mist; a dense, heavy, serpentine, whitish mist, that looked like the huge shadow of a gigantic boa slowly uncoiling its body. Gradually it disappeared, to leave a lustrous light, soft and silvery, as though the window-panes behind reflected a thousand moonbeams, a tropical star-lit sky—first from outside, then from within the empty rooms. Next I saw the mist elongating itself and throwing, as it were, a fairy bridge across the street from the bewitched windows to my own balcony, nay to my very own bed. As I continued gazing, the wall and windows and the opposite house itself, suddenly vanished. The space occupied by the empty rooms had changed into the interior of another smaller room, in what I knew to be a Swiss châlet—into a study, whose old, dark walls were covered from floor to ceiling with book shelves on which were many antiquated folios, as well as works of a more recent date. In the center stood a large old-fashioned table, littered over with manuscripts and writing materials. Before it, quill-pen in hand, sat an old man; a grim-looking, skeleton-like personage, with a face so thin, so pale, yellow and emaciated, that the light of the solitary little student's lamp was reflected in two shining spots on his high cheek-bones, as though they were carved out of ivory.

As I tried to get a better view of him by slowly raising myself upon my pillows, the whole vision, châlet and study, desk, books and scribe, seemed to flicker and move. Once set in motion they approached nearer and nearer, until, gliding noiselessly along the fleecy bridge of clouds across the street, they floated through the closed windows into my room and finally seemed to settle beside my bed.

4]

"I NOTICED A LIGHT FLASHING FROM UNDER HIS PEN, A BRIGHT COLORED SPARK THAT BECAME INSTANTANEOUSLY A SOUND. IT WAS THE SMALL VOICE OF THE QUILL."

5]

"Listen to what he thinks and is going to write"—said in soothing tones the same familiar, far off, and yet near voice. "Thus you will hear a narrative, the telling of which may help to shorten the long sleepless hours, and even make you forget for a while your pain.... Try!"—it added, using the well-known Rosicrucian and Kabalistic formula.

I tried, doing as I was bid. I centered all my attention on the solitary laborious figure that I saw before me, but which did not see me. At first, the noise of the quill-pen with which the old man was writing, suggested to my mind nothing more than a low whispered murmur of a nondescript nature. Then, gradually, my ear caught the indistinct words of a faint and distant voice, and I thought the figure before me, bending over its manuscript, was reading its tale aloud instead of writing it. But I soon found out my error. For casting my gaze at the old scribe's face, I saw at a glance that his lips were compressed and motionless, and the voice too thin and shrill to be his voice. Stranger still, at every word traced by the feeble, aged hand, I noticed a light flashing from under his pen, a bright colored spark that became instantaneously a sound, or—what is the same thing—it seemed to do so to my inner perceptions. It was indeed the small voice of the quill that I heard, though scribe and pen were at the time, perchance, hundreds of miles away from Germany. Such things will happen occasionally, especially at night, beneath whose starry shade, as Byron tells us, we

... learn the language of another world ...

However it may be, the words uttered by the quill remained in my memory for days after. Nor had I any great difficulty in retaining them, for when I sat down to **6]** record the story, I found it, as usual, indelibly impressed on the astral tablets before my inner eye.

Thus, I had but to copy it and so give it as I received it. I failed to learn the name of the unknown nocturnal writer. Nevertheless, though the reader may prefer to regard the whole story as one made up for the occasion, a dream, perhaps, still its incidents will, I hope, prove none the less interesting.

I
The Stranger's Story

My birth-place is a small mountain hamlet, a cluster of Swiss cottages, hidden deep in a sunny nook, between two tumble-down glaciers and a peak covered with eternal snows. Thither, thirty-seven years ago, I returned—crippled mentally and physically—to die, if death would only have me. The pure invigorating air of my birth-place decided otherwise. I am still alive; perhaps for the purpose of giving evidence to facts I have kept profoundly secret from all—a tale of horror I would rather hide than reveal. The reason for this unwillingness on my part is due to my early education, and to subsequent events that gave the lie to my most cherished prejudices. Some people might be inclined to regard these events as providential: I, however, believe in no Providence, and yet am unable to attribute them to mere chance. I connect them as the ceaseless evolution of effects, engendered by certain direct causes, with one primary and fundamental cause, from **7]** which ensued all that followed. A feeble old man am I now, yet physical weakness has in no way impaired my mental faculties. I remember the smallest details of that terrible cause, which engendered such fatal results. It is these which furnish me with an additional proof of the actual existence of one whom I fain would regard—oh, that I could do so!—as a creature born of my fancy, the evanescent production of a feverish, horrid dream! Oh that terrible, mild and all-forgiving, that saintly and respected Being! It was that paragon of all the virtues who embittered my whole existence. It is he, who, pushing me

violently out of the monotonous but secure groove of daily life, was the first to force upon me the certitude of a life hereafter, thus adding an additional horror to one already great enough.

With a view to a clearer comprehension of the situation, I must interrupt these recollections with a few words about myself. Oh how, if I could, would I obliterate that hated *Self*!

Born in Switzerland, of French parents, who centered the whole world-wisdom in the literary trinity of Voltaire, J. J. Rousseau and D'Holbach, and educated in a German university, I grew up a thorough materialist, a confirmed atheist. I could never have even pictured to myself any beings—least of all a Being—above or even outside visible nature, as distinguished from her. Hence I regarded everything that could not be brought under the strictest analysis of the physical senses as a mere chimera. A soul, I argued, even supposing man has one, must be material. According to Origen's definition, *incorporeus*[1]—the epithet he gave to his God—signifies a substance **8]** only more subtle than that of physical bodies, of which, at best, we can form no definite idea. How then can that, of which our senses cannot enable us to obtain any clear knowledge, how can that make itself visible or produce any tangible manifestations?

Accordingly, I received the tales of nascent Spiritualism with a feeling of utter contempt, and regarded the overtures made by certain priests with derision, often akin to anger. And indeed the latter feeling has never entirely abandoned me.

Pascal, in the eighth Act of his "Thoughts," confesses to a most complete incertitude upon the existence of God. Throughout my life, I too professed a complete certitude as to the non-existence of any such extra-cosmic being, and repeated with that great thinker the memorable words in which he tells us: "I have examined if this God of whom all the world speaks might not have left some marks of himself. I look everywhere, and everywhere I see nothing but obscurity. Nature offers me nothing that may not be a matter of doubt and inquietude." Nor have I found to this day anything that might unsettle me in precisely similar and even stronger feelings. I have never believed, nor shall I ever believe, in a Supreme Being. But at the potentialities of man, proclaimed far and wide in the East, powers so developed in some persons as to make them virtually Gods, at them I laugh no more. My whole broken life is a protest against such negation. I believe in such phenomena, and—I curse them, whenever they come, and by whatsoever means generated.

On the death of my parents, owing to an unfortunate lawsuit, I lost the greater part of my fortune, and resolved—for the sake of those I loved best, rather than **9]** for my own—to make another for myself. My elder sister, whom I adored, had married a poor man. I accepted the offer of a rich Hamburg firm and sailed for Japan as its junior partner.

For several years my business went on successfully. I got into the confidence of many influential Japanese, through whose protection I was enabled to travel and transact business in many localities, which, in those days especially, were not easily accessible to foreigners. Indifferent to every religion, I became interested in the philosophy of Buddhism, the only religious system I thought worthy of being called philosophical. Thus, in my moments of leisure, I visited the most remarkable temples of Japan, the most important and curious of the ninety-six Buddhist monasteries of Kioto. I have examined in turn Day-Bootzoo, with its gigantic bell; Tzeonene, Enarino-Yassero, Kie-Missoo, Higadzi-Hong-Vonsi, and many other famous temples.

Several years passed away, and during that whole period I was not cured of my scepticism, nor did I ever contemplate having my opinions on this subject altered. I derided the pretentions of the

[1] ἀσώματος.

Japanese bonzes and ascetics, as I had those of Christian priests and European Spiritualists. I could not believe in the acquisition of powers unknown to, and never studied by, men of science; hence I scoffed at all such ideas. The superstitious and atrabilious Buddhist, teaching us to shun the pleasures of life, to put to rout one's passions, to render oneself insensible alike to happiness and suffering, in order to acquire such chimerical powers—seemed supremely ridiculous in my eyes.

On a day for ever memorable to me—a fatal day—I made the acquaintance of a venerable and learned Bonze, a Japanese priest, named Tamoora Hideyeri. I met him **10]** at the foot of the golden Kwon-On, and from that moment he became my best and most trusted friend. Notwithstanding my great and genuine regard for him, however, whenever a good opportunity was offered I never failed to mock his religious convictions, thereby very often hurting his feelings.

But my old friend was as meek and forgiving as any true Buddhist's heart might desire. He never resented my impatient sarcasms, even when they were, to say the least, of equivocal propriety, and generally limited his replies to the "wait and see" kind of protest. Nor could he be brought to seriously believe in the sincerity of my denial of the existence of any God or Gods. The full meaning of the terms "atheism" and "scepticism" was beyond the comprehension of his otherwise extremely intellectual and acute mind. Like certain reverential Christians, he seemed incapable of realizing that any man of sense should prefer the wise conclusions arrived at by philosophy and modern science to a ridiculous belief in an invisible world full of Gods and spirits, dzins and demons. "Man is a spiritual being," he insisted, "who returns to earth more than once, and is rewarded or punished in the between times." The proposition that man is nothing else but a heap of organized dust, was beyond him. Like Jeremy Collier, he refused to admit that he was no better than "a stalking machine, a speaking head without a soul in it," whose "thoughts are all bound by the laws of motion." "For," he argued, "if my actions were, as you say, prescribed beforehand, and I had no more liberty or free will to change the course of my action than the running waters of the river yonder, then the glorious doctrine of Karma, of merit and demerit, would be foolishness indeed."

Thus the whole of my hyper-metaphysical friend's **11]** ontology rested on the shaky superstructure of metempsychosis, of a fancied "just" Law of Retribution, and other such equally absurd dreams.

"We cannot," said he paradoxically one day, "hope to live hereafter in the full enjoyment of our consciousness, unless we have built for it beforehand a firm and solid foundation of spirituality.... Nay, laugh not, friend of no faith," he meekly pleaded, "but rather think and reflect on this. One who has never taught himself to live in Spirit during his conscious and responsible life on earth, can hardly hope to enjoy a sentient existence after death, when, deprived of his body, he is limited to that Spirit alone."

"What can you mean by life in Spirit?"—I inquired.

"Life on a spiritual plane; that which the Buddhists call *Tushita Devaloka* (Paradise). Man can create such a blissful existence for himself between two births, by the gradual transference on to that plane of all the faculties which during his sojourn on earth manifest through his organic body and, as you call it, animal brain."...

"How absurd! And how can man do this?"

"Contemplation and a strong desire to assimilate the blessed Gods, will enable him to do so."

"And if man refuses this intellectual occupation, by which you mean, I suppose, the fixing of the eyes on the tip of his nose, what becomes of him after the death of his body?" was my mocking question.

"He will be dealt with according to the prevailing state of his consciousness, of which there are many grades. At best—immediate rebirth; at worst—the state of *avitchi*, a mental hell. Yet one need not be an ascetic **12]** to assimilate spiritual life which will extend to the hereafter. All that is required is to try to approach Spirit."

"How so? Even when disbelieving in it?"—I rejoined.

"Even so! One may disbelieve and yet harbor in one's nature room for doubt, however small that room may be, and thus try one day, were it but for one moment, to open the door of the inner temple; and this will prove sufficient for the purpose."

"You are decidedly poetical, and paradoxical to boot, reverend sir. Will you kindly explain to me a little more of the mystery?"

"There is none; still I am willing. Suppose for a moment that some unknown temple to which you have never been before, and the existence of which you think you have reasons to deny, is the 'spiritual plane' of which I am speaking. Some one takes you by the hand and leads you towards its entrance, curiosity makes you open its door and look within. By this simple act, by entering it for one second, you have established an everlasting connexion between your consciousness and the temple. You cannot deny its existence any longer, nor obliterate the fact of your having entered it. And according to the character and the variety of your work, within its holy precincts, so will you live in it after your consciousness is severed from its dwelling of flesh."

"What do you mean? And what has my after-death consciousness—if such a thing exists—to do with the temple?"

"It has everything to do with it," solemnly rejoined the old man. "There can be no self-consciousness after death outside the temple of spirit. That which you will have done within its plane will alone survive. All the **13]** rest is false and an illusion. It is doomed to perish in the Ocean of Mâyâ."

Amused at the idea of living outside one's body, I urged on my old friend to tell me more. Mistaking my meaning, the venerable man willingly consented.

Tamoora Hideyeri belonged to the great temple of Tzi-Onene, a Buddhist monastery, famous not only in all Japan, but also throughout Tibet and China. No other is so venerated in Kioto. Its monks belong to the sect of Dzeno-doo, and are considered as the most learned among the many erudite fraternities. They are, moreover, closely connected and allied with the Yamabooshi (the ascetics, or hermits), who follow the doctrines of Lao-tze. No wonder, that at the slightest provocation on my part the priest flew into the highest metaphysics, hoping thereby to cure me of my infidelity.

No use repeating here the long rigmarole of the most hopelessly involved and incomprehensible of all doctrines. According to his ideas, we have to train ourselves for spirituality in another world—as for gymnastics. Carrying on the analogy between the temple and the "spiritual plane" he tried to illustrate his idea. He had himself worked in the temple of Spirit two-thirds of his life, and given several hours daily to "contemplation." Thus *he knew* (?!) that after he had laid aside his mortal casket, "a mere illusion," he explained—he would in his spiritual consciousness live over

again every feeling of ennobling joy and divine bliss he had ever had, or *ought to have had*—only a hundred-fold intensified. His work on the spirit-plane had been considerable, he said, and he hoped, therefore, that the wages of the laborer would prove proportionate.

"But suppose the laborer, as in the example you **14]** have just brought forward in my case, should have no more than opened the temple door out of mere curiosity; had only peeped into the sanctuary never to set his foot therein again. What then?"

"Then," he answered, "you would have only this short minute to record in your future self-consciousness and no more. Our life hereafter records and repeats but the impressions and feelings we have had in our spiritual experiences and nothing else. Thus, if instead of reverence at the moment of entering the abode of Spirit, you had been harboring in your heart anger, jealousy or grief, then your future spiritual life would be a sad one, in truth. There would be nothing to record, save the opening of a door in a fit of bad temper."

"How then could it be repeated?"—I insisted, highly amused. "What do you suppose I would be doing before incarnating again?"

"In that case," he said, speaking slowly and weighing every word—"in that case, *you would have, I fear, only to open and shut the temple door, over and over again, during a period which, however short, would seem to you an eternity*."

This kind of after-death occupation appeared to me, at that time, so grotesque in its sublime absurdity, that I was seized with an almost inextinguishable fit of laughter.

My venerable friend looked considerably dismayed at such a result of his metaphysical instruction. He had evidently not expected such hilarity. However, he said nothing, but only sighed and gazed at me with increased benevolence and pity shining in his small black eyes.

"Pray excuse my laughter," I apologized. "But really, now, you cannot seriously mean to tell me that the 'spiritual state' you advocate and so firmly believe in, consists only in aping certain things we do in life?"

15]

"Nay, nay; not aping, but only intensifying their repetition; filling the gaps that were unjustly left unfilled during life in the fruition of our acts and deeds, and of everything performed on the spiritual plane of the one real state. What I said was an illustration, and no doubt for you, who seem entirely ignorant of the mysteries of *Soul-Vision*, not a very intelligible one. It is myself who am to be blamed.... What I sought to impress upon you was that, as the spiritual state of our consciousness liberated from its body is but the fruition of every spiritual act performed during life, where an act had been barren, there could be no results expected—save the repetition of that act itself. This is all. I pray you may be spared such fruitless deeds and finally made to see certain truths." And passing through the usual Japanese courtesies of taking leave, the excellent man departed.

Alas, alas! had I but known at the time what I have learned since, how little would I have laughed, and how much more would I have learned!

But as the matter stood, the more personal affection and respect I felt for him, the less could I become reconciled to his wild ideas about an after-life, and especially as to the acquisition by some men of supernatural powers. I felt particularly disgusted with his reverence for the Yamabooshi, the

allies of every Buddhist sect in the land. Their claims to the "miraculous" were simply odious to my notions. To hear every Jap I knew at Kioto, even to my own partner, the shrewdest of all the business men I had come across in the East—mentioning these followers of Lao-tze with downcast eyes, reverentially folded hands, and affirmations of their possessing "great" and "wonderful" gifts, was more than I was prepared to patiently tolerate in those days. And **16]** who were they, after all, these great magicians with their ridiculous pretensions to super-mundane knowledge; these "holy beggars" who, as I then thought, purposely dwell in the recesses of unfrequented mountains and on unapproachable craggy steeps, so as the better to afford no chance to curious intruders of finding them out and watching them in their own dens? Simply impudent fortune-tellers, Japanese gypsies who sell charms and talismans, and no better. In answer to those who sought to assure me that though the Yamabooshi lead a mysterious life, admitting none of the profane to their secrets, they still do accept pupils, however difficult it is for one to become their disciple, and that thus they have living witnesses to the great purity and sanctity of their lives, in answer to such affirmations I opposed the strongest negation and stood firmly by it. I insulted both masters and pupils, classing them under the same category of fools, when not knaves, and I went so far as to include in this number the Sintos. Now Sintoism or *Sin-Syu*, "faith in the Gods, and in the way to the Gods," that is, belief in the communication between these creatures and men, is a kind of worship of nature-spirits, than which nothing can be more miserably absurd. And by placing the Sintos among the fools and knaves of other sects, I gained many enemies. For the Sinto Kanusi (spiritual teachers) are looked upon as the highest in the upper classes of Society, the Mikado himself being at the head of their hierarchy and the members of the sect belonging to the most cultured and educated men in Japan. These Kanusi of the Sinto form no caste or class apart, nor do they pass any ordination—at any rate none known to outsiders. And as they claim publicly no special privilege or powers, even their dress being in no wise different from that of the laity, but are **17]** simply in the world's opinion professors and students of occult and spiritual sciences, I very often came in contact with them without in the least suspecting that I was in the presence of such personages.

II
The Mysterious Visitor

Years passed; and as time went by, my ineradicable scepticism grew stronger and waxed fiercer every day. I have already mentioned an elder and much-beloved sister, my only surviving relative. She had married and had lately gone to live at Nuremberg. I regarded her with feelings more filial than fraternal, and her children were as dear to me as might have been my own. At the time of the great catastrophe that in the course of a few days had made my father lose his large fortune, and my mother break her heart, she it was, that sweet big sister of mine, who had made herself of her own accord the guardian angel of our ruined family. Out of her great love for me, her younger brother, for whom she attempted to replace the professors that could no longer be afforded, she had renounced her own happiness. She sacrificed herself and the man she loved, by indefinitely postponing their marriage, in order to help our father and chiefly myself by her undivided devotion. And, oh, how I loved and reverenced her, time but strengthening this earliest family affection! They who maintain that no atheist, as such, can be a true friend, an affectionate relative, or a loyal subject, **18]** utter—whether consciously or unconsciously—the greatest calumny and lie. To say that a materialist grows hard-hearted as he grows older, that he cannot love as a believer does, is simply the greatest fallacy.

There may be such exceptional cases it is true, but these are found only occasionally in men who are even more selfish than they are sceptical, or vulgarly worldly. But when a man who is kindly disposed in his nature, for no selfish motives but because of reason and love of truth, becomes what is called atheistical, he is only strengthened in his family affections, and in his sympathies with his fellow men. All his emotions, all the ardent aspirations towards the unseen and unreachable, all the love which he would otherwise have uselessly bestowed on a suppositional heaven and its God,

become now centered with tenfold force upon his loved ones and mankind. Indeed, the atheist's heart alone—

... can know,
What secret tides of still enjoyment flow
When brothers love....

It was such holy fraternal love that led me also to sacrifice my comfort and personal welfare to secure her happiness, the felicity of her who had been more than a mother to me. I was a mere youth when I left home for Hamburg. There, working with all the desperate earnestness of a man who has but one noble object in view—to relieve suffering, and help those whom he loves—I very soon secured the confidence of my employers, who raised me in consequence to the high post of trust I always enjoyed. My first real pleasure and reward in life was to see my sister married to the man she had sacrificed for my sake, and to help them in their struggle for existence. So purifying and unselfish was this affection of mine for her that when it came to be shared **19]** among her children, instead of losing in intensity by such division, it seemed only to grow the stronger. Born with the potentiality of the warmest family affection in me, the devotion for my sister was so great, that the thought of burning that sacred fire of love before any idol, save that of herself and family, never entered my head. This was the only church I recognized, the only church wherein I worshipped at the altar of holy family affection. In fact this large family of eleven persons, including her husband, was the only tie that attached me to Europe. Twice during a period of nine years, had I crossed the ocean with the sole object of seeing and pressing these dear ones to my heart. I had no other business in the West; and having performed this pleasant duty, I returned each time to Japan to work and toil for them. For their sake I remained a bachelor, that the wealth I might acquire should go undivided to them alone.

We had always corresponded as regularly as the long transit of the then very irregular service of the mail-boats would permit. But suddenly there came a break in my letters from home. For nearly a year I received no intelligence; and day by day, I became more restless, more apprehensive of some great misfortune. Vainly I looked for a letter, a simple message; and my efforts to account for so unusual a silence were fruitless.

"Friend," said to me one day Tamoora Hideyeri, my only confidant, "Friend, consult a holy Yamabooshi and you will feel at rest."

Of course the offer was rejected with as much moderation as I could command under the provocation. But, as steamer after steamer came in without a word of news, I felt a despair which daily increased in depth and fixity. This finally degenerated into an irrepressible craving, a **20]** morbid desire to learn—the worst as I then thought. I struggled hard with the feeling, but it had the best of me. Only a few months before a complete master of myself—I now became an abject slave to fear. A fatalist of the school of D'Holbach, I, who had always regarded belief in the system of necessity as being the only promoter of philosophical happiness, and as having the most advantageous influence over human weaknesses, *I* felt a craving for something akin to fortune-telling! I had gone so far as to forget the first principle of my doctrine—the only one calculated to calm our sorrows, to inspire us with a useful submission, namely a rational resignation to the decrees of blind destiny, with which foolish sensibility causes us so often to be overwhelmed—the doctrine that *all is necessary*. Yes; forgetting this, I was drawn into a shameful, superstitious longing, a stupid, disgraceful desire to learn—if not futurity, at any rate that which was taking place at the other side of the globe. My conduct seemed utterly modified, my temperament and aspirations wholly changed; and like a weak, nervous girl, I caught myself straining my mind to the very verge of lunacy in an attempt to look—as I had been told one could sometimes do—beyond the oceans, and learn, at last, the real cause of this long, inexplicable silence!

One evening, at sunset, my old friend, the venerable Bonze, Tamoora, appeared on the verandah of my low wooden house. I had not visited him for many days, and he had come to know how I was. I took the opportunity to once more sneer at one, whom, in reality, I regarded with most affectionate respect. With equivocal taste—for which I repented almost before the words had been pronounced—I inquired of him why he had taken the trouble to walk all that distance when he might have **21]** learned anything he liked about me by simply interrogating a Yamabooshi? He seemed a little hurt, at first; but after keenly scrutinizing my dejected face, he mildly remarked that he could only insist upon what he had advised before. Only one of that holy order could give me consolation in my present state.

From that instant, an insane desire possessed me to challenge him to prove his assertions. I defied—I said to him—any and every one of his alleged magicians to tell me the name of the person I was thinking of, and what he was doing at that moment. He quietly answered that my desire could be easily satisfied. There was a Yamabooshi two doors from me, visiting a sick Sinto. He would fetch him—if I only said the word.

I said it and *from the moment of its utterance my doom was sealed.*

How shall I find words to describe the scene that followed! Twenty minutes after the desire had been so incautiously expressed, an old Japanese, uncommonly tall and majestic for one of that race, pale, thin and emaciated, was standing before me. There, where I had expected to find servile obsequiousness, I only discerned an air of calm and dignified composure, the attitude of one who knows his moral superiority, and therefore scorns to notice the mistakes of those who fail to recognize it. To the somewhat irreverent and mocking questions, which I put to him one after another, with feverish eagerness, he made no reply; but gazed on me in silence as a physician would look at a delirious patient. From the moment he fixed his eye on mine, I felt—or shall I say, saw—as though it were a sharp ray of light, a thin silvery thread, shoot out from the intensely black and narrow eyes so deeply sunk in the yellow old face. It seemed to penetrate into my brain and heart like an **22]** arrow, and set to work to dig out therefrom every thought and feeling. Yes; I both saw and felt it, and very soon the double sensation became intolerable.

To break the spell I defied him to tell me what he had found in my thoughts. Calmly came the correct answer—Extreme anxiety for a female relative, her husband and children, who were inhabiting a house the correct description of which he gave as though he knew it as well as myself. I turned a suspicious eye upon my friend, the Bonze, to whose indiscretions, I thought, I was indebted for the quick reply. Remembering however that Tamoora could know nothing of the appearance of my sister's house, that the Japanese are proverbially truthful and, as friends, faithful to death—I felt ashamed of my suspicion. To atone for it before my own conscience I asked the hermit whether he could tell me anything of the present state of that beloved sister of mine. The foreigner—was the reply—would never believe in the words, or trust to the knowledge of any person but himself. Were the Yamabooshi to tell him, the impression would wear out hardly a few hours later, and the inquirer find himself as miserable as before. There was but one means; and that was to make the foreigner (myself) see with his own eyes, and thus learn the truth for himself. Was the inquirer ready to be placed by a Yamabooshi, a stranger to him, in the required state?

I had heard in Europe of mesmerized somnambules and pretenders to clairvoyance, and having no faith in them, I had, therefore, nothing against the process itself. Even in the midst of my never-ceasing mental agony, I could not help smiling at the ridiculous nature of the operation I was willingly submitting to. Nevertheless I silently bowed consent.

23]

III
Psychic Magic

The old Yamabooshi lost no time. He looked at the setting sun, and finding probably, the Lord Ten-Dzio-Dai-Dzio (the Spirit who darts his Rays) propitious for the coming ceremony, he speedily drew out a little bundle. It contained a small lacquered box, a piece of vegetable paper, made from the bark of the mulberry tree, and a pen, with which he traced upon the paper a few sentences in the *Naiden* character—a peculiar style of written language used only for religious and mystical purposes. Having finished, he exhibited from under his clothes a small round mirror of steel of extraordinary brilliancy, and placing it before my eyes, asked me to look into it.

I had not only heard before of these mirrors, which are frequently used in the temples, but I had often seen them. It is claimed that under the direction and will of instructed priests, there appear in them the Daij-Dzin, the great spirits who notify the inquiring devotees of their fate. I first imagined that his intention was to evoke such a spirit, who would answer my queries. What happened, however, was something of quite a different character.

No sooner had I, not without a last pang of mental squeamishness, produced by a deep sense of my own absurd position, touched the mirror, than I suddenly felt a strange sensation in the arm of the hand that held it. For a brief moment I forgot to "sit in the seat of the scorner" and failed to look at the matter from a ludicrous **24]** point of view. Was it fear that suddenly clutched my brain, for an instant paralyzing its activity—

... that fear
When the heart longs to know, what it is death to hear?

No; for I still had consciousness enough left to go on persuading myself that nothing would come out of an experiment, in the nature of which no sane man could ever believe. What was it then, that crept across my brain like a living thing of ice, producing therein a sensation of horror, and then clutched at my heart as if a deadly serpent had fastened its fangs into it? With a convulsive jerk of the hand I dropped the—I blush to write the adjective—"magic" mirror, and could not force myself to pick it up from the settee on which I was reclining. For one short moment there was a terrible struggle between some undefined, and to me utterly inexplicable, longing to look into the depths of the polished surface of the mirror and my pride, the ferocity of which nothing seemed capable of taming. It was finally so tamed, however, its revolt being conquered by its own defiant intensity. There was an opened novel lying on a lacquer table near the settee, and as my eyes happened to fall upon its pages, I read the words, "The veil which covers futurity is woven by the hand of mercy." This was enough. That same pride which had hitherto held me back from what I regarded as a degrading, superstitious experiment, caused me to challenge my fate. I picked up the ominously shining disk and prepared to look into it.

While I was examining the mirror, the Yamabooshi hastily spoke a few words to the Bonze, Tamoora, at which I threw a furtive and suspicious glance at both. I was wrong once more.

"The holy man desires me to put you a question and **25]** give you at the same time a warning," remarked the Bonze. "If you are willing to see for yourself now, you will have—under the penalty of *seeing for ever, in the hereafter, all that is taking place, at whatever distance, and that against your will or inclination*—to submit to a regular course of purification, after you have learned what you want through the mirror."

"What is this course, and what have I to promise?" I asked defiantly.

"It is for your own good. You must promise him to submit to the process, lest, for the rest of his life, he should have to hold himself responsible, before his own conscience, for having made an *irresponsible* seer of you. Will you do so, friend?"

"There will be time enough to think of it, if I see anything"—I sneeringly replied, adding under my breath—"something I doubt a good deal, so far."

"Well, you are warned, friend. The consequences will now remain with yourself," was the solemn answer.

I glanced at the clock, and made a gesture of impatience, which was remarked and understood by the Yamabooshi. It was just *seven minutes after five*.

"Define well in your mind *what* you would see and learn," said the "conjuror," placing the mirror and paper in my hands, and instructing me how to use them.

His instructions were received by me with more impatience than gratitude; and for one short instant, I hesitated again. Nevertheless I replied, while fixing the mirror:

"*I desire but one thing—to learn the reason or reasons why my sister has so suddenly ceased writing to me.*"...

Had I pronounced these words in reality, and in the **26]** hearing of the two witnesses, or had I only thought them? To this day I cannot decide the point. I now remember but one thing distinctly: while I sat gazing in the mirror, the Yamabooshi kept gazing at me. But whether this process lasted half a second or three hours, I have never since been able to settle in my mind with any degree of satisfaction. I can recall every detail of the scene up to the moment when I took up the mirror with the left hand, holding the paper inscribed with the mystic characters between the thumb and finger of the right, when all of a sudden I seemed to quite lose consciousness of the surrounding objects. The passage from the active waking state to one that I could compare with nothing I had ever experienced before, was so rapid, that while my eyes had ceased to perceive external objects and had completely lost sight of the Bonze, the Yamabooshi, and even of my room, I could nevertheless distinctly see the whole of my head and my back, as I sat leaning forward with the mirror in my hand. Then came a strong sensation of an involuntary rush forward, of *snapping* off, so to say, from my place—I had almost said from my body. And, then, while every one of my other senses had become totally paralysed, my eyes, as I thought, unexpectedly caught a clearer and far more vivid glimpse than they had ever had in reality, of my sister's new house at Nuremberg, which I had never visited and knew only from a sketch, and other scenery with which I had never been very familiar. Together with this, and while feeling in my brain what seemed like flashes of a departing consciousness—dying persons must feel so, no doubt—the very last, vague thought, so weak as to have been hardly perceptible, was that I must look very, *very* ridiculous.... This *feeling*—for such it was rather than a thought—was interrupted, suddenly **27]** extinguished, so to say, by a clear *mental vision* (I cannot characterize it otherwise) of myself, of that which I regarded as, and knew to be my body, lying with ashy cheeks on the settee, dead to all intents and purposes, but still staring with the cold and glassy eyes of a corpse into the mirror. Bending over it, with his two emaciated hands cutting the air in every direction over *its* white face, stood the tall figure of the Yamabooshi, for whom I felt at that instant an inextinguishable, murderous hatred. As I was going, in thought, to pounce upon the vile charlatan, my corpse, the two old men, the room itself, and every object in it, trembled and danced in a reddish glowing light, and seemed to float rapidly away from "me." A few more grotesque, distorted shadows before "my" sight; and, with a last feeling of terror and a supreme effort to realise *who then was I*

now, since I was not that corpse—a great veil of darkness fell over me, like a funeral pall, and every thought in me was dead.

IV
A Vision of Horror

How strange!... Where was I now? It was evident to me that I had once more returned to my senses. For there I was, vividly realizing that I was rapidly moving forward, while experiencing a queer, strange sensation as though I were swimming, without impulse or effort on my part, and in total darkness. The idea that first presented itself to me was that of a long subterranean passage of water, of earth, and stifling air, though bodily I had no perception, no sensation, of **28]** the presence or contact of any of these. I tried to utter a few words, to repeat my last sentence, "I desire but one thing: to learn the reason or reasons why my sister has so suddenly ceased writing to me"—but the only words I heard out of the twenty-one, were the two, "*to learn*," and these, instead of their coming out of my own larynx, came back to me in my own voice, but entirely outside myself, near, but not in me. In short, they were pronounced by my voice, not by my lips....

One more rapid, involuntary motion, one more plunge into the Cimmerian darkness of a (to me) unknown element, and I saw myself standing—actually standing—underground, as it seemed. I was compactly and thickly surrounded on all sides, above and below, right and left, with earth, and *in* the mould, and yet it weighed not, and seemed quite immaterial and transparent to *my senses*. I did not realize for one second the utter absurdity, nay, impossibility of that *seeming* fact! One second more, one short instant, and I perceived—oh, inexpressible horror, when I think of it now; for then, although I perceived, realized, and recorded facts and events far more clearly than ever I had done before, I did not seem to be touched in any other way by what I saw. Yes—I perceived a coffin at my feet. It was a plain unpretentious shell, made of deal, the last couch of the pauper, in which, notwithstanding its closed lid, I plainly saw a hideous, grinning skull, a man's skeleton, mutilated and broken in many of its parts, as though it had been taken out of some hidden chamber of the defunct Inquisition, where it had been subjected to torture. "Who can it be?"—I thought.

At this moment I heard again proceeding from afar the same voice—*my* voice ... "*the reason or reasons why*" ... it said; as though these words were the **29]** unbroken continuation of the same sentence of which it had just repeated the two words "to learn." It sounded near, and yet as from some incalculable distance; giving me then the idea that the long subterranean journey, the subsequent mental reflexions and discoveries, had occupied no time; had been performed during the short, almost instantaneous interval between the first and the middle words of the sentence, begun, at any rate, if not actually pronounced by myself in my room at Kioto, and which it was now finishing, in interrupted, broken phrases, like a faithful echo of my own words and voice....

Forthwith, the hideous, mangled remains began assuming a form, and to me, but too familiar appearance. The broken parts joined together one to the other, the bones became covered once more with flesh, and I recognized in these disfigured remains—with some surprise, but not a trace of feeling at the sight—my sister's dead husband, my own brother-in-law, whom I had for her sake loved so truly. "How was it, and how did he come to die such a terrible death?"—I asked myself. To put oneself a query seemed, in the state in which I was, to instantly solve it. Hardly had I asked myself the question, when, as if in a panorama, I saw the retrospective picture of poor Karl's death, in all its horrid vividness, and with every thrilling detail, every one of which, however, left me then entirely and brutally indifferent. Here he is, the dear old fellow, full of life and joy at the prospect of more lucrative employment from his principal, examining and trying in a wood-sawing factory a monster steam engine just arrived from America. He bends over, to examine more closely an inner arrangement, to tighten a screw. His clothes are caught by the teeth of the revolving wheel in full

motion, and **30]** suddenly he is dragged down, doubled up, and his limbs half severed, torn off, before the workmen, unacquainted with the mechanism can stop it. He is taken out, or what remains of him, dead, mangled, a thing of horror, an unrecognizable mass of palpitating flesh and blood! I follow the remains, wheeled as an unrecognizable heap to the hospital, hear the brutally given order that the messengers of death should stop on their way at the house of the widow and orphans. I follow them, and find the unconscious family quietly assembled together. I see my sister, the dear and beloved, and remain indifferent at the sight, only feeling highly interested in the coming scene. My heart, my feelings, even my personality, seemed to have disappeared, to have been left behind, to belong to somebody else.

There "I" stand, and witness her unprepared reception of the ghastly news. I realize clearly, without one moment's hesitation or mistake, the effect of the shock upon her, I perceive clearly, following and recording, to the minutest detail, her sensations and the inner process that takes place in her. I watch and remember, missing not one single point.

As the corpse is brought into the house for identification I hear the long agonizing cry, my own name pronounced, and the dull thud of the living body falling upon the remains of the dead one. I follow with curiosity the sudden thrill and the instantaneous perturbation in her brain that follow it, and watch with attention the worm-like, precipitate, and immensely intensified motion of the tubular fibers, the instantaneous change of color in the cephalic extremity of the nervous system, the fibrous nervous matter passing from white to bright red and then to a dark red, bluish hue. I notice the sudden flash of a phosphorous-like, brilliant Radiance, **31]** its tremor and its sudden extinction followed by darkness—complete darkness in the region of memory—as the Radiance, comparable in its form only to a human shape, oozes out suddenly from the top of the head, expands, loses its form and scatters. And I say to myself: "This is insanity; life-long, incurable insanity, for the principle of intelligence is not paralyzed or extinguished temporarily, but has just deserted the tabernacle for ever, ejected from it by the terrible force of the sudden blow.... The link between the animal and the divine essence is broken."... And as the unfamiliar term "divine" is mentally uttered *my* "**Thought**"—laughs.

Suddenly I hear again my far-off yet near voice pronouncing emphatically and close by me the words ... "*why my sister has so suddenly ceased writing*."... And before the two final words "*to me*" have completed the sentence, I see a long series of sad events, immediately following the catastrophe.

I behold the mother, now a helpless, grovelling idiot, in the lunatic asylum attached to the city hospital, the seven younger children admitted into a refuge for paupers. Finally I see the two elder, a boy of fifteen, and a girl a year younger, my favorites, both taken by strangers into their service. A captain of a sailing vessel carries away my nephew, an old Jewess adopts the tender girl. I see the events with all their horrors and thrilling details, and record each, to the smallest detail, with the utmost coolness.

For, mark well: when I use such expressions as "horrors," etc., they are to be understood as an after-thought. During the whole time of the events described I experienced no sensation of either pain or pity. My feelings seemed to be paralyzed as well as my external **32]** senses; it was only after "coming back" that I realized my irretrievable losses to their full extent.

Much of that which I had so vehemently denied in those days, owing to sad personal experience I have to admit now. Had I been told by anyone at that time, that man could act and think and feel, irrespective of his brain and senses; nay, that by some mysterious, and to this day, for me, incomprehensible power, *he* could be transported *mentally*, thousands of miles away from his body, there to witness not only present but also past events, and remember these by storing them in his

memory—I would have proclaimed that man a madman. Alas, I can do so no longer, for I have become myself that "madman." Ten, twenty, forty, a hundred times during the course of this wretched life of mine, have I experienced and lived over such moments of existence, *outside of my body*. Accursed be that hour when this terrible power was first awakened in me! I have not even the consolation left of attributing such glimpses of events at a distance to insanity. Madmen rave and see that which exists not in the realm they belong to. My visions have proved *invariably correct*. But to my narrative of woe.

I had hardly had time to see my unfortunate young niece in her new Israelitish home, when I felt a shock of the same nature as the one that had sent me "swimming" through the bowels of the earth, as I had thought. I opened my eyes in my own room, and the first thing I fixed upon by accident, was the clock. The hands of the dial showed seven minutes and a half past five!... I had thus passed through these most terrible experiences, which it takes me hours to narrate, *in precisely half a minute of time*!

But this, too, was an after-thought. For one brief **33]** instant I recollected nothing of what I had seen. The interval between the time I had glanced at the clock when taking the mirror from the Yamabooshi's hand and this second glance, seemed to me merged in one. I was just opening my lips to hurry on the Yamabooshi with his experiment, when the full remembrance of what I had just seen flashed lightning-like into my brain. Uttering a cry of horror and despair, I felt as though the whole creation were crushing me under its weight. For one moment I remained speechless, the picture of human ruin amid a world of death and desolation. My heart sank down in anguish: my doom was closed; and a hopeless gloom seemed to settle over the rest of my life for ever.

V
Return of Doubts

Then came a reaction as sudden as my grief itself. A doubt arose in my mind, which forthwith grew into a fierce desire of denying the truth of what I had seen. A stubborn resolution of treating the whole thing as an empty, meaningless dream, the effect of my overstrained mind, took possession of me. Yes; it was but a lying vision, an idiotic cheating of my own senses, suggesting pictures of death and misery which had been evoked by weeks of incertitude and mental depression.

"How could I see all that I have seen in less than half a minute?"—I exclaimed. "The theory of dreams, the rapidity with which the material changes on which our ideas in vision depend, are excited in the hemispherical **34]** ganglia, is sufficient to account for the long series of events I have seemed to experience. In dream alone can the relations of space and time be so completely annihilated. The Yamabooshi is for nothing in this disagreeable nightmare. He is only reaping that which has been sown by myself, and, by using some infernal drug, of which his tribe have the secret, he has contrived to make me lose consciousness for a few seconds and see that vision—as lying as it is horrid. Avaunt all such thoughts, I believe them not. In a few days there will be a steamer sailing for Europe.... I shall leave to-morrow!"

This disjointed monologue was pronounced by me aloud, regardless of the presence of my respected friend the Bonze, Tamoora, and the Yamabooshi. The latter was standing before me in the same position as when he placed the mirror in my hands, and kept looking at me calmly, I should perhaps say looking *through* me, and in dignified silence. The Bonze, whose kind countenance was beaming with sympathy, approached me as he would a sick child, and gently laying his hand on mine, and with tears in his eyes, said: "Friend, you must not leave this city before you have been completely purified of your contact with the lower Daij-Dzins (spirits), who had to be used to guide your inexperienced soul to the places it craved to see. The entrance to your Inner Self must be closed

against their dangerous intrusion. Lose no time, therefore, my son, and allow the holy Master yonder, to purify you at once."

But nothing can be more deaf than anger once aroused. "The sap of reason" could no longer "quench the fire of passion," and at that moment I was not fit to listen to his friendly voice. His is a face I can never recall to my memory without genuine feeling; his, a name I will **35]** ever pronounce with a sigh of emotion; but at that ever memorable hour when my passions were inflamed to white heat, I felt almost a hatred for the kind, good old man, I could not forgive him his interference in the present event. Hence, for all answer, therefore, he received from me a stern rebuke, a violent protest on my part against the idea that I could ever regard the vision I had had, in any other light save that of an empty dream, and his Yamabooshi as anything better than an impostor. "I will leave to-morrow, had I to forfeit my whole fortune as a penalty"—I exclaimed, pale with rage and despair.

"You will repent it the whole of your life, if you do so before the holy man has shut every entrance in you against intruders ever on the watch and ready to enter the open door," was the answer. "The Daij-Dzins will have the best of you."

I interrupted him with a brutal laugh, and a still more brutally phrased inquiry about the *fees* I was expected to give the Yamabooshi, for his experiment with me.

"He needs no reward," was the reply. "The order he belongs to is the richest in the world, since its adherents need nothing, for they are above all terrestrial and venal desires. Insult him not, the good man who came to help you out of pure sympathy for your suffering, and to relieve you of mental agony."

But I would listen to no words of reason and wisdom. The spirit of rebellion and pride had taken possession of me, and made me disregard every feeling of personal friendship, or even of simple propriety. Luckily for me, on turning round to order the mendicant monk out of my presence, I found he had gone.

I had not seen him move, and attributed his stealthy **36]** departure to fear at having been detected and understood.

Fool! blind, conceited idiot that I was! Why did I fail to recognize the Yamabooshi's power, and that the peace of my whole life was departing with him, from that moment for ever? But I did so fail. Even the fell demon of my long fears—uncertainty—was now entirely overpowered by that fiend scepticism—the silliest of all. A dull, morbid unbelief, a stubborn denial of the evidence of my own senses, and a determined will to regard the whole vision as a fancy of my overwrought mind, had taken firm hold of me.

"My mind," I argued, "what is it? Shall I believe with the superstitious and the weak that this production of phosphorus and gray matter is indeed the superior part of me; that it can act and see independently of my physical senses? Never! As well believe in the planetary 'intelligences' of the astrologer, as in the 'Daij-Dzins' of my credulous though well-meaning friend, the priest. As well confess one's belief in Jupiter and Sol, Saturn and Mercury, and that these worthies guide their spheres and concern themselves with mortals, as to give one serious thought to the airy nonentities supposed to have guided my 'soul' in its unpleasant dream! I loathe and laugh at the absurd idea. I regard it as a personal insult to the intellect and rational reasoning powers of a man, to speak of invisible creatures, '*subjective* intelligences,' and all that kind of insane superstition." In short, I begged my friend the Bonze to spare me his protests, and thus the unpleasantness of breaking with him for ever.

Thus I raved and argued before the venerable Japanese gentleman, doing all in my power to leave on his mind the indelible conviction of my having gone suddenly **37]** mad. But his admirable forbearance proved more than equal to my idiotic passion; and he implored me once more, for the sake of my whole future, to submit to certain "necessary purificatory rites."

"Never! Far rather dwell in air, rarefied to nothing by the air-pump of wholesome unbelief, than in the dim fog of silly superstition," I argued, paraphrazing Richter's remark. "I will not believe," I repeated; "but as I can no longer bear such uncertainty about my sister and her family, I will return by the first steamer to Europe."

This final determination upset my old acquaintance altogether. His earnest prayer not to depart before I had seen the Yamabooshi once more, received no attention from me.

"Friend of a foreign land!"—he cried, "I pray that you may not repent of your unbelief and rashness. May the 'Holy One' (Kwan-On, the Goddess of Mercy) protect you from the Dzins! For, since you refuse to submit to the process of purification at the hands of the holy Yamabooshi, he is powerless to defend you from the evil influences evoked by your unbelief and defiance of truth. But let me, at this parting hour, I beseech you, let me, an older man who wishes you well, warn you once more and persuade you of things you are still ignorant of. May I speak?"

"Go on and have your say," was the ungracious assent. "But let me warn you, in my turn, that nothing you can say can make of me a believer in your disgraceful superstitions." This was added with a cruel feeling of pleasure in bestowing one more needless insult.

But the excellent man disregarded this new sneer as he had all others. Never shall I forget the solemn earnestness of his parting words, the pitying, remorseful look on his face when he found that it was, indeed, all to **38]** no purpose, that by his kindly meant interference he had only led me to my destruction.

"Lend me your ear, good sir, for the last time," he began, "learn that unless the holy and venerable man, who, to relieve your distress, opened your 'soul vision,' is permitted to complete his work, your future life will, indeed, be little worth living. He has to safeguard you against involuntary repetitions of visions of the same character. Unless you consent to it of your own free will, however, you will have to be left in the power of *Forces* which will harass and persecute you to the verge of insanity. Know that the development of 'Long Vision' (clairvoyance)—which is accomplished *at will* only by those for whom the Mother of Mercy, the great Kwan-On, has no secrets—must, in the case of the beginner, be pursued with help of the air Dzins (elemental spirits) whose nature is soulless, and hence wicked. Know also that, while the Arihat, 'the destroyer of the enemy,' who has subjected and made of these creatures his servants, has nothing to fear; he who has no power over them becomes their slave. Nay, laugh not in your great pride and ignorance, but listen further. During the time of the vision and while the inner perceptions are directed towards the events they seek, the Daij-Dzin has the seer—when, like yourself, he is an inexperienced tyro—entirely in its power; and for the time being *that seer is no longer himself*. He partakes of the nature of his 'guide.' The Daij-Dzin, which directs his inner sight, keeps his soul in durance vile, making of him, while the state lasts, a creature like itself. Bereft of his divine light, man is but a soulless being; hence during the time of such connection, he will feel no human emotions, neither pity nor fear, love nor mercy."

"Hold!" I involuntarily exclaimed, as the words **39]** vividly brought back to my recollection the indifference with which I had witnessed my sister's despair and sudden loss of reason in my "hallucination." "Hold!... But no; it is still worse madness in me to heed or find any sense in your

ridiculous tale! But if you knew it to be so dangerous why have advised the experiment at all?"—I added mockingly.

"It had to last but a few seconds, and no evil could have resulted from it, had you kept your promise to submit to purification," was the sad and humble reply. "I wished you well, my friend, and my heart was nigh breaking to see you suffering day by day. The experiment is harmless when directed by *one who knows*, and becomes dangerous only when the final precaution is neglected. It is the 'Master of Visions,' he who has opened an entrance into your soul, who has to close it by using the Seal of Purification against any further and deliberate ingress of...."

"The 'Master of Visions,' forsooth!" I cried, brutally interrupting him, "say rather the Master of Imposture!"

The look of sorrow on his kind old face was so intense and painful to behold that I perceived I had gone too far; but it was too late.

"Farewell, then!" said the old bonze, rising; and after performing the usual ceremonials of politeness, Tamoora left the house in dignified silence.

VI
I Depart—But Not Alone

Several days later I sailed, but during my stay I saw my venerable friend the Bonze, no more. Evidently on that last, and to me for ever memorable evening, he had **40]** been seriously offended with my more than irreverent, my downright insulting remark about one whom he so justly respected. I felt sorry for him, but the wheel of passion and pride was too incessantly at work to permit me to feel a single moment of remorse. What was it that made me so relish the pleasure of wrath, that when, for one instant, I happened to lose sight of my supposed grievance toward the Yamabooshi, I forthwith lashed myself back into a kind of artificial fury against him. He had only accomplished what he had been expected to do, and what he had tacitly promised; not only so, but it was I myself who had deprived him of the possibility of doing more, even for my own protection, if I might believe the Bonze—a man whom I knew to be thoroughly honorable and reliable. Was it regret at having been forced by my pride to refuse the proffered precaution, or was it the fear of remorse that made me rake together, in my heart, during those evil hours, the smallest details of the supposed insult to that same suicidal pride? Remorse, as an old poet has aptly remarked, "is like the heart in which it grows:...

... if proud and gloomy,
It is a poison-tree, that pierced to the utmost,
Weeps only tears of blood."

Perchance, it was the indefinite fear of something of that sort which caused me to remain so obdurate, and led me to excuse, under the plea of terrible provocation, even the unprovoked insults that I had heaped upon the head of my kind and all-forgiving friend, the priest. However, it was now too late in the day to recall the words of offence I had uttered; and all I could do was to promise myself the satisfaction of writing him a friendly letter, as soon as I reached home. Fool, blind fool, elated with insolent self-conceit, that I was! So **41]** sure did I feel, that my vision was due merely to some trick of the Yamabooshi, that I actually gloated over my coming triumph in writing to the Bonze that I had been right in answering his sad words of parting with an incredulous smile, as my sister and family were all in good health—happy!

I had not been at sea for a week, before I had cause to remember his words of warning!

From the day of my experience with the magic mirror, I perceived a great change in my whole state, and I attributed it, at first, to the mental depression I had struggled against for so many months. During the day I very often found myself absent from the surrounding scenes, losing sight for several minutes of things and persons. My nights were disturbed, my dreams oppressive, and at times horrible. Good sailor I certainly was; and besides, the weather was unusually fine, the ocean as smooth as a pond. Notwithstanding this, I often felt a strange giddiness, and the familiar faces of my fellow-passengers assumed at such times the most grotesque appearances. Thus, a young German I used to know well was once suddenly transformed before my eyes into his old father, whom we had laid in the little burial place of the European colony some three years before. We were talking on deck of the defunct and of a certain business arrangement of his, when Max Grunner's head appeared to me as though it were covered with a strange film. A thick greyish mist surrounded him, and gradually condensing around and upon his healthy countenance, settled suddenly into the grim old head I had myself seen covered with six feet of soil. On another occasion, as the captain was talking of a Malay thief whom he had helped to secure and lodge in jail, I saw near him the yellow, villainous face of a man answering **42]** to his description. I kept silence about such hallucinations; but as they became more and more frequent, I felt very much disturbed, though still attributing them to natural causes, such as I had read about in medical books.

One night I was abruptly wakened by a long and loud cry of distress. It was a woman's voice, plaintive like that of a child, full of terror and of helpless despair. I awoke with a start to find myself on land, in a strange room. A young girl, almost a child, was desperately struggling against a powerful middle-aged man, who had surprised her in her own room, and during her sleep. Behind the closed and locked door, I saw listening an old woman, whose face, notwithstanding the fiendish expression upon it, seemed familiar to me, and I immediately recognized it: it was the face of the Jewess who had adopted my niece in the dream I had at Kioto. She had received gold to pay for her share in the foul crime, and was now keeping her part of the covenant.... But who was the victim? O horror unutterable! Unspeakable horror! When I realized the situation after coming back to my normal state, I found it was my own child-niece.

But, as in my first vision, I felt in me nothing of the nature of that despair born of affection that fills one's heart, at the sight of a wrong done to, or a misfortune befalling, those one loves; nothing but a manly indignation in the presence of suffering inflicted upon the weak and the helpless. I rushed, of course, to her rescue, and seized the wanton, brutal beast by the neck. I fastened upon him with powerful grasp, but, the man heeded it not, he seemed not even to feel my hand. The coward, seeing himself resisted by the girl, lifted his powerful arm, and the thick fist, coming down like a heavy hammer upon the sunny locks, felled the child to the **43]** ground. It was with a loud cry of the indignation of a stranger, not with that of a tigress defending her cub, that I sprang upon the lewd beast and sought to throttle him. I then remarked, for the first time, that, a shadow myself, I was grasping but another shadow!....

My loud shrieks and imprecations had awakened the whole steamer. They were attributed to a nightmare. I did not seek to take anyone into my confidence; but, from that day forward, my life became a long series of mental tortures, I could hardly shut my eyes without becoming witness of some horrible deed, some scene of misery, death or crime, whether past, present or even future—as I ascertained later on. It was as though some mocking fiend had taken upon himself the task of making me go through the vision of everything that was bestial, malignant and hopeless, in this world of misery. No radiant vision of beauty or virtue ever lit with the faintest ray these pictures of awe and wretchedness that I seemed doomed to witness. Scenes of wickedness, of murder, of treachery and of

lust fell dismally upon my sight, and I was brought face to face with the vilest results of man's passions, the most terrible outcome of his material earthly cravings.

Had the Bonze foreseen, indeed, the dreary results, when he spoke of Daij-Dzins to whom I left "an ingress" "a door open" in me? Nonsense! There must be some physiological, abnormal change in me. Once at Nuremberg, when I have ascertained how false was the direction taken by my fears—I dared not hope for no misfortune at all—these meaningless visions will disappear as they came. The very fact that my fancy follows but one direction, that of pictures of misery, of human passions in their worst, material shape, is a proof to me, of their unreality.

44]

"If, as you say, man consists of one substance, matter, the object of the physical senses; and if perception with its modes is only the result of the organization of the brain, then should we be naturally attracted but to the material, the earthly".... I thought I heard the familiar voice of the Bonze interrupting my reflections, and repeating an often used argument of his in his discussions with me.

"There are two planes of visions before men," I again heard him say, "the plane of undying love and spiritual aspirations, the efflux from the eternal light; and the plane of restless, ever changing matter, the light in which the misguided Daij-Dzins bathe."

VII
Eternity in a Short Dream

In those days I could hardly bring myself to realize, even for a moment, the absurdity of a belief in any kind of spirits, whether good or bad. I now understood, if I did not believe, what was meant by the term, though I still persisted in hoping that it would finally prove some physical derangement or nervous hallucination. To fortify my unbelief the more, I tried to bring back to my memory all the arguments used against a faith in such superstitions, that I had ever read or heard. I recalled the biting sarcasms of Voltaire, the calm reasoning of Hume, and I repeated to myself *ad nauseam* the words of Rousseau, who said that superstition, "the disturber of Society," could never be too strongly attacked. "Why **45]** should the sight, the phantasmagoria, rather"—I argued—"of that which we know in a waking sense to be false, come to affect us at all?" Why should—

Names, whose sense we see not
Fray us with things that be not?

One day the old captain was narrating to us the various superstitions to which sailors were addicted; a pompous English missionary remarked that Fielding had declared long ago that "superstition renders a man a fool,"—after which he hesitated for an instant, and abruptly stopped. I had not taken any part in the general conversation; but no sooner had the reverend speaker relieved himself of the quotation, than I saw in that halo of vibrating light, which I now noticed almost constantly over every human head on the steamer, the words of Fielding's next proposition—"and *scepticism makes him mad*."

I had heard and read of the claims of those who pretend to seership, that they often see the thoughts of people traced in the aura of those present. Whatever "aura" may mean with others, I had now a personal experience of the truth of the claim, and felt sufficiently disgusted with the discovery! I—a *clairvoyant*! a new horror added to my life, an absurd and ridiculous gift developed, which I shall have to conceal from all, feeling ashamed of it as if it were a case of leprosy. At this moment

my hatred to the Yamabooshi, and even to my venerable old friend, the Bonze, knew no bounds. The former had evidently by his manipulations over me while I was lying unconscious, touched some unknown physiological spring in my brain, and by loosing it had called forth a faculty generally hidden in the human constitution; and it was the Japanese priest who had introduced the wretch into my house!

But my anger and my curses were alike useless, and **46]** could be of no avail. Moreover, we were already in European waters, and in a few more days we should be at Hamburg. Then would my doubts and fears be set at rest, and I should find, to my intense relief, that although clairvoyance, as regards the reading of human thoughts on the spot, may have some truth in it, the discernment of such events at a distance, as I had *dreamed of*, was an impossibility for human faculties. Notwithstanding all my reasoning, however, my heart was sick with fear, and full of the blackest presentiments; I *felt* that my doom was closing. I suffered terribly, my nervous and mental prostration becoming intensified day by day.

The night before we entered port I had a dream.

I fancied I was dead. My body lay cold and stiff in its last sleep, whilst its dying consciousness, which still regarded itself as "I," realizing the event, was preparing to meet in a few seconds its own extinction. It had been always my belief that as the brain preserved heat longer than any of the other organs, and was the last to cease its activity, the thought in it survived bodily death by several minutes. Therefore, I was not in the least surprised to find in my dream that while the frame had already crossed that awful gulf "no mortal e'er repassed," its consciousness was still in the gray twilight, the first shadows of the great Mystery. Thus my **Thought** wrapped, as I believed, in the remnants, of its now fast retiring vitality, was watching with intense and eager curiosity the approaches of its own dissolution, i.e., of its *annihilation*. "I" was hastening to record my last impressions, lest the dark mantle of eternal oblivion should envelope me, before I had time to feel and *enjoy*, the great, the supreme triumph of learning that my life-long convictions were true, that death is a complete and absolute cessation of **47]** conscious being. Everything around me was getting darker with every moment. Huge gray shadows were moving before my vision, slowly at first, then with accelerated motion, until they commenced whirling around with an almost vertiginous rapidity. Then, as though that motion had taken place only for purposes of brewing darkness, the object once reached, it slackened its speed, and as the darkness became gradually transformed into intense blackness, it ceased altogether. There was nothing now within my immediate perceptions, but that fathomless black Space, as dark as pitch: to me it appeared as limitless and as silent as the shoreless Ocean of Eternity upon which Time, the progeny of man's brain, is for ever gliding, but which it can never cross.

Dream is defined by Cato as "but the image of our hopes and fears." Having never feared death when awake, I felt, in this dream of mine, calm and serene at the idea of my speedy end. In truth, I felt rather relieved at the thought—probably owing to my recent mental suffering—that the end of all, of doubt, of fear for those I loved, of suffering, and of every anxiety, was close at hand. The constant anguish that had been gnawing ceaselessly at my heavy, aching heart for many a long and weary month, had now become unbearable; and if as Seneca thinks, death is but "the ceasing to be what we were before," it was better that I should die. The body is dead; "I," its consciousness—that which is all that remains of me now, for a few moments longer—am preparing to follow. Mental perceptions will get weaker, more dim and hazy with every second of time, until the longed for oblivion envelopes me completely in its cold shroud. Sweet is the magic hand of Death, the great World-Comforter; profound and dreamless is sleep in its unyielding arms. Yea, verily, it is a welcome **48]** guest.... A calm and peaceful haven amidst the roaring billows of the Ocean of life, whose breakers lash in vain the rock-bound shores of Death. Happy the lonely bark that drifts into the still

waters of its black gulf, after having been so long, so cruelly tossed about by the angry waves of sentient life. Moored in it for evermore, needing no longer either sail or rudder, my bark will now find rest. Welcome then, O Death, at this tempting price; and fare thee well, poor body, which, having neither sought it nor derived pleasure from it, I now readily give up!...

While uttering this death-chant to the prostrate form before me, I bent over, and examined it with curiosity. I felt the surrounding darkness oppressing me, weighing on me almost tangibly, and I fancied I found in it the approach of the Liberator I was welcoming. And yet ... how very strange! If real, final Death takes place in our consciousness; if after the bodily death, "I" and my conscious perceptions are one—how is it that these perceptions do not become weaker, why does my *brain*-action seem as vigorous as ever now ... that I am *de facto* dead?... Nor does the usual feeling of anxiety, the "heavy heart" so-called, decrease in intensity; nay, it even seems to become worse ... unspeakably so!... How long it takes for full oblivion to arrive!... Ah, here's my body again!... Vanished out of sight for a second or two, it reappears before me once more.... How white and ghastly it looks! Yet ... its brain cannot be quite dead, since "I," its consciousness, am still acting, since we two fancy that we still are, that we live and think, disconnected from our creator and its ideating cell.

Suddenly I felt a strong desire to see how much longer the progress of dissolution was likely to last, before it **49]** placed its last seal on the brain and rendered it inactive. I examined my brain in its cranial cavity, through the (to me) entirely transparent walls and roof of the skull, and even *touched the brain-matter*.... How, or with *whose hands*, I am now unable to say; but the impression of the slimy, intensely cold matter produced a very strong impression on me, in that dream. To my great dismay, I found that the blood having entirely congealed and the brain-tissues having themselves undergone a change that would no longer permit any molecular action, it became impossible for me to account for the phenomena now taking place with myself. Here was I,—or my consciousness, which is all one—standing apparently entirely disconnected from my brain which could no longer function.... But I had no time left for reflection. A new and most extraordinary change in my perceptions had taken place and now engrossed my whole attention.... What *does* this signify?...

The same darkness was around me as before, a black, impenetrable space, extending in every direction. Only now, right before me, in whatever direction I was looking, moving with me which way soever I moved, there was a gigantic round clock; a disk, whose large white face shone ominously on the ebony-black background. As I looked at its huge dial, and at the pendulum moving to and fro regularly and slowly in Space, as if its swinging meant to divide eternity, I saw its needles pointing to *seven minutes past five*. "The hour at which my torture had commenced at Kioto!" I had barely found time to think of the coincidence, when, to my unutterable horror, I felt myself going through the same, the identical, process that I had been made to experience on that memorable and fatal day. I swam **50]** underground, dashing swiftly through the earth; I found myself once more in the pauper's grave and recognized my brother-in-law in the mangled remains; I witnessed his terrible death; entered my sister's house; followed her agony, and saw her go mad. I went over the same scenes without missing a single detail of them. But, alas! I was no longer iron-bound in the calm indifference that had then been mine, and which in that first vision had left me as unfeeling to my great misfortune as if I had been a heartless thing of rock. My mental tortures were now becoming beyond description and well-nigh unbearable. Even the settled despair, the never ceasing anxiety I was constantly experiencing when awake, had become now, in my dream and in the face of this repetition of visions and events, as an hour of darkened sunlight compared to a deadly cyclone. Oh! how I suffered in this wealth and pomp of infernal horrors, to which the conviction of the survival of man's consciousness after death—for in that dream I firmly believed that my body was dead—added the most terrifying of all!

The relative relief I felt, when, after going over the last scene, I saw once more the great white face of the dial before me was not of long duration. The long, arrow-shaped needle was pointing on the colossal disk at—*seven minutes and a-half past five* o'clock. But, before I had time to well realize the change, the needle moved slowly backwards, stopped at precisely the seventh minute, and—O cursed fate!... I found myself driven into a repetition of the same series over again! Once more I swam underground, and saw, and heard, and suffered every torture that hell can provide; I passed through every mental anguish known to man or fiend. I returned to see the fatal dial and its needle—after what **51]** appeared to me an eternity—moved, as before, only half a minute forward. I beheld it, with renewed terror, moving back again, and felt myself propelled forward anew. And so it went on, and on, and on, time after time, in what seemed to me an endless succession, a series which never had any beginning, nor would it ever have an end....

Worst of all; my consciousness, my "I," had apparently acquired the phenomenal capacity of trebling, quadrupling, and even of decuplating itself. I lived, felt and suffered, in the same space of time, in half-a-dozen different places at once, passing over various events of my life, at different epochs, and under the most dissimilar circumstances; though predominant over all was my *spiritual* experience at Kioto. Thus, as in the famous *fugue* in *Don Giovanni*, the heart-rending notes of Elvira's *aria* of despair ring high above, but interfere in no way with the melody of the minuet, the song of seduction, and the chorus, so I went over and over my travailed woes, the feelings of agony unspeakable at the awful sights of my vision, the repetition of which blunted in no wise even a single pang of my despair and horror; nor did these feelings weaken in the least scenes and events entirely disconnected with the first one, that I was living through again, or interfere in any way the one with the other. It was a maddening experience! A series of contrapuntal, mental phantasmagoria from real life. Here was I, during the same half-a-minute of time, examining with cold curiosity the mangled remains of my sister's husband; following with the same indifference the effects of the news on her brain, as in my first Kioto vision, and feeling *at the same time* hell-torture for these very events, as when I returned to consciousness. I was listening to the philosophical discourses of the Bonze, **52]** every word of which I heard and understood, and was trying to laugh him to scorn. I was again a child, then a youth, hearing my mother's and my sweet sister's voices, admonishing me and teaching duty to all men. I was saving a friend from drowning, and was sneering at his aged father who thanks me for having saved a "soul" yet unprepared to meet his Maker.

"Speak of *dual* consciousness, you psycho-physiologists!"—I cried, in one of the moments when agony, mental and as it seemed to me physical also, had arrived at a degree of intensity which would have killed a dozen living men; "speak of your psychological and physiological experiments, you schoolmen, puffed up with pride and book-learning! Here am I to give you the lie...." And now I was reading the works and holding converse with learned professors and lecturers, who had led me to my fatal scepticism. And, while arguing the impossibility of consciousness divorced from its brain, I was shedding tears of blood over the supposed fate of my nieces and nephews. More terrible than all: I knew, *as only a liberated consciousness can know*, that all I had seen in my vision at Japan, and all that I was seeing and hearing over and over again now, was true in every point and detail, that it was a long string of ghastly and terrible, still of real, actual, facts.

For, perhaps, the hundredth time, I had rivetted my attention on the needle of the clock, I had lost the number of my gyrations and was fast coming to the conclusion that they would never stop, that consciousness, is, after all, indestructible, and that this was to be my punishment in Eternity. I was beginning to realize from personal experience how the condemned sinners would feel—"were not eternal damnation a logical and **53]** mathematical impossibility in an ever progressing Universe"—I still found the force to argue. Yea, indeed; at this hour of my ever-increasing agony, my consciousness—now my synonym for "I"—had still the power of revolting at certain theological claims, of denying all their propositions, all—save ITSELF.... No; I denied the independent nature of

my consciousness no longer, for I knew it now to be such. But is it *eternal* withal? O thou incomprehensible and terrible Reality! But if thou art eternal, who then art thou?—since there is no deity, no God. Whence dost thou come, and when didst thou first appear, if thou art not a part of the cold body lying yonder? And whither dost thou lead me, who am thyself, and shall our thought and fancy have an end? What is thy real name, thou unfathomable **Reality**, and impenetrable **Mystery**! Oh, I would fain annihilate thee.... "Soul-Vision"!—who speaks of Soul, and whose voice is this?... It says that I see now for myself, that there is a Soul in man, after all.... I deny this. My Soul, my vital Soul, or the Spirit of life, has expired with my body, with the gray matter of my brain. This "I" of mine, this consciousness, is not yet proven to me as eternal. Reincarnation, in which the Bonze felt so anxious I should believe may be true.... Why not? Is not the flower born year after year from the same root? Hence this "I" once separated from its brain, losing its balance, and calling forth such a host of visions ... before reincarnating....

I was again face to face with the inexorable, fatal clock. And as I was watching its needle, I heard the voice of the Bonze, coming out of the depths of its white face, saying: "In this case, I fear, *you would only have to open and to shut the temple door, over and over again,* **54]** *during a period which, however short, would seem to you an eternity*."...

The clock had vanished, darkness made room for light, the voice of my old friend was drowned by a multitude of voices overhead on deck; and I awoke in my berth, covered with a cold perspiration, and faint with terror.

VIII
A Tale of Woe

We were at Hamburg, and no sooner had I seen my partners, who could hardly recognize me, than with their consent and good wishes I started for Nuremberg.

Half-an-hour after my arrival, the last doubt with regard to the correctness of my vision had disappeared. The reality was worse than any expectations could have made it, and I was henceforward doomed to the most desolate life. I ascertained that I had seen the terrible tragedy with all its heartrending details. My brother-in-law, killed under the wheels of a machine; my sister, insane, and now rapidly sinking towards her end; my niece—the sweet flower of nature's fairest work—dishonored, in a den of infamy; the little children dead of a contagious disease in an orphanage; my last surviving nephew at sea, no one knew where. A whole house, a home of love and peace, scattered; and I, left alone, a witness of this world of death, of desolation and dishonor. The news filled me with infinite despair, and I sank helpless before this wholesale, dire disaster, which **55]** rose before me all at once. The shock proved too much, and I fainted. The last thing I heard before entirely losing my consciousness was a remark of the Burgmeister: "Had you, before leaving Kioto, telegraphed to the city authorities of your whereabouts, and of your intention of coming home to take charge of your young relatives, we might have placed them elsewhere, and thus have saved them from their fate. No one knew that the children had a well-to-do relative. They were left paupers and had to be dealt with as such. They were comparatively strangers in Nuremberg, and under the unfortunate circumstances you could hardly have expected anything else.... I can only express my sincere sorrow."

It was this terrible knowledge that I might, at any rate, have saved my young niece from her unmerited fate, but that through my neglect I had not done so, that was killing me. Had I but followed the friendly advice of the Bonze, Tamoora, and telegraphed to the authorities some weeks previous to my return much might have been avoided. It was all this, coupled with the fact that I could no longer doubt clairvoyance and clairaudience—the possibility of which I had so long denied—that brought me so heavily down upon my knees. I could avoid the censure of my fellow-creatures, but I

could never escape the stings of my conscience, the reproaches of my own aching heart—no, not as long as I lived. I cursed my stubborn scepticism, my denial of facts, my early education, I cursed myself, and the whole world....

For several days I contrived not to sink beneath my load, for I had a duty to perform to the dead and to the living. But my sister once rescued from the pauper's asylum, placed under the care of the best physicians, with her daughter to attend to her last moments, and **56]** the Jewess, whom I had brought to confess her crime, safely lodged in jail—my fortitude and strength suddenly abandoned me. Hardly a week after my arrival I was myself no better than a raving maniac, helpless in the strong grip of a brain fever. For several weeks I lay between life and death, the terrible disease defying the skill of the best physicians. At last my strong constitution prevailed, and—to my life-long sorrow—they proclaimed me saved.

I heard the news with a bleeding heart. Doomed to drag the loathsome burden of life henceforth alone, and in constant remorse; hoping for no help or remedy on earth, and still refusing to believe in the possibility of anything better than a short survival of consciousness beyond the grave, this unexpected return to life added only one more drop of gall to my bitter feelings. They were hardly soothed by the immediate return, during the first days of my convalescence, of those unwelcome and unsought for visions, whose correctness and reality I could deny no more. Alas the day! they were no longer in my sceptical, blind mind—

The children of an idle brain
Begot of nothing but vain fantasy;

but always the faithful photographs of the real woes and sufferings of my fellow creatures, of my best friends.... Thus I found myself doomed, whenever I was left for a moment alone, to the helpless torture of a chained Prometheus. During the still hours of night, as though held by some pitiless iron hand, I found myself led to my sister's bedside, forced to watch there hour after hour, and see the silent disintegration of her wasted organism; to witness and feel the sufferings that her own tenantless brain could no longer reflect or convey to her perceptions. But there was something still **57]** more horrible to barb the dart that could never be extricated. I had to look, by day, at the childish innocent face of my young niece, so sublimely simple and guileless in her pollution; and to witness, by night, how the full knowledge and recollection of her dishonor, of her young life now for ever blasted, came to her in her dreams, as soon as she was asleep. These dreams took an objective form to me, as they had done on the steamer; I had to live them over again, night after night, and feel the same terrible despair. For now, since I believed in the reality of seership, and had come to the conclusion that in our bodies lies hidden, as in the caterpillar, the chrysalis which may contain in its turn the butterfly—the symbol of the soul—I no longer remained indifferent, as of yore, to what I witnessed in my Soul-life. Something had suddenly developed in me, had broken loose from its icy cocoon. Evidently I no longer saw only in consequence of the identification of my inner nature with a Daij-Dzin; my visions arose in consequence of a direct personal psychic development, the fiendish creatures only taking care that I should see nothing of an agreeable or elevating nature. Thus, now, not an unconscious pang in my dying sister's emaciated body, not a thrill of horror in my niece's restless sleep at the recollection of the crime perpetrated upon her, an innocent child, but found a responsive echo in my bleeding heart. The deep fountain of sympathetic love and sorrow had gushed out from the physical heart, and was now loudly echoed by the awakened soul separated from the body. Thus had I to drain the cup of misery to the very dregs! Woe is me, it was a daily and nightly torture! Oh, how I mourned over my proud folly; how I was punished for having neglected to avail myself at Kioto of the proffered purification, for now I had come to believe even in the efficacy **58]** of the latter. The Daij-Dzin had indeed obtained control over me; and the fiend had let loose all the dogs of hell upon his victim....

At last the awful gulf was reached and crossed. The poor insane martyr dropped into her dark, and now welcome grave, leaving behind her, but for a few short months, her young, her first-born, daughter. Consumption made short work of that tender girlish frame. Hardly a year after my arrival, I was left alone in the whole wide world, my only surviving nephew having expressed a desire to follow his sea-faring career.

And now, the sequel of my sad, sad story is soon told. A wreck, a prematurely old man, looking at thirty as though sixty winters had passed over my doomed head, and owing to the never-ceasing visions, myself daily on the verge of insanity, I suddenly formed a desperate resolution. I would return to Kioto and seek out the Yamabooshi. I would prostrate myself at the feet of the holy man, and would not leave him until he had recalled the Frankenstein he had raised, the Frankenstein with whom at the time, it was I, myself, who would not part, through my insolent pride and unbelief.

Three months later I was in my Japanese home again, and I at once sought out my old, venerable Bonze, Tamoora Hideyeri, I now implored him to take me without an hour's delay, to the Yamabooshi, the innocent cause of my daily tortures. His answer but placed the last, the supreme seal on my doom and tenfold intensified my despair. The Yamabooshi had left the country for lands unknown! He had departed one fine morning into the interior, on a pilgrimage, and according to custom, would be absent, unless natural death shortened the period, for no less than seven years!...

In this mischance, I applied for help and protection to **59]** other learned Yamabooshis; and though well aware how useless it was in my case to seek efficient cure from any other "adept," my excellent old friend did everything he could to help me in my misfortune. But it was to no purpose, and the canker-worm of my life's despair could not be thoroughly extricated. I found from them that not one of these learned men could promise to relieve me entirely from the demon of clairvoyant obsession. It was he who raised certain Daij-Dzins, calling on them to show futurity, or things that had already come to pass, who alone had full control over them. With kind sympathy, which I had now learned to appreciate, the holy men invited me to join the group of their disciples, and learn from them what I could do for myself. "Will alone, faith in your own soul powers, can help you now," they said. "But it may take several years to undo even a part of the great mischief;" they added. "A Daij-Dzin is easily dislodged in the beginning; if left alone, he takes possession of a man's nature, and it becomes almost impossible to uproot the fiend without killing his victim."

Persuaded that there was nothing but this left for me to do, I gratefully assented, doing my best to believe in all that these holy men believed in, and yet ever failing to do so in my heart. The demon of unbelief and all-denial seemed rooted in me more firmly even than the Daij-Dzin. Still I did all I could do, decided as I was not to lose my last chance of salvation. Therefore, I proceeded without delay to free myself from the world and my commercial obligations, in order to live for several years an independent life. I settled my accounts with my Hamburg partners and severed my connection with the firm. Notwithstanding considerable financial losses resulting from such a precipitate liquidation, I found myself, after closing the accounts, a far richer **60]** man than I had thought I was. But wealth had no longer any attraction for me, now that I had no one to share it with, no one to work for. Life had become a burden; and such was my indifference to my future, that while giving away all my fortune to my nephew—in case he should return alive from his sea voyage—I should have neglected entirely even a small provision for myself, had not my native partner interfered and insisted upon my making it. I now recognized with Lao-tze, that Knowledge was the only firm hold for a man to trust to, as it is the only one that cannot be shaken by any tempest. Wealth is a weak anchor in days of sorrow, and self-conceit the most fatal counsellor. Hence I followed the advice of my friends, and laid aside for myself a modest sum, which would be sufficient to assure me a small income for life, or if I ever left my new friends and instructors. Having settled my earthly accounts and disposed of my belongings at Kioto, I joined the "Masters of the Long Vision," who took me to

their mysterious abode. There I remained for several years, studying very earnestly and in the most complete solitude, seeing no one but a few of the members of our religious community.

Many are the mysteries of nature that I have fathomed since then, and many a secret folio from the library of Tzion-ene have I devoured, obtaining thereby mastery over several kinds of invisible beings of a lower order. But the great secret of power over the terrible Daij-Dzin I could not get. It remains in the possession of a very limited number of the highest Initiates of Lao-tze, the great majority of the Yamabooshis themselves being ignorant how to obtain such mastery over the dangerous Elemental. One who would reach such power of control would have to become entirely identified with the **61]** Yamabooshis, to accept their views and beliefs, and to attain the highest degree of Initiation. Very naturally, I was found unfit to join the Fraternity, owing to many insurmountable reasons besides my congenital and ineradicable scepticism, though I tried hard to believe. Thus, partially relieved of my affliction and taught how to conjure the unwelcome visions away, I still remained, and do remain to this day, helpless to prevent their forced appearance before me now and then.

It was after assuring myself of my unfitness for the exalted position of an independent Seer and Adept that I reluctantly gave up any further trial. Nothing had been heard of the holy man, the first innocent cause of my misfortune; and the old Bonze himself, who occasionally visited me in my retreat, either could not, or would not, inform me of the whereabouts of the Yamabooshi. When, therefore, I had to give up all hope of his ever relieving me entirely from my fatal gift, I resolved to return to Europe, to settle in solitude for the rest of my life. With this object in view, I purchased through my late partners the Swiss *châlet* in which my hapless sister and I were born, where I had grown up under her care, and selected it for my future hermitage.

When bidding me farewell for ever on the steamer which took me back to my fatherland, the good old Bonze tried to console me for my disappointments. "My son," he said, "regard all that happened to you as your *Karma*—a just retribution. No one who has subjected himself willingly to the power of a Daij-Dzin can ever hope to become a *Rahat* (an Adept), a high-souléd Yamabooshi—unless immediately purified. At best, as in your case, he may become fitted to oppose and to successfully fight off the fiend. *Like a scar left after a poisonous wound, the trace of a Daij-Dzin can never* **62]** *be effaced from the Soul until purified by a new rebirth.* Withal, feel not dejected, but be of good cheer in your affliction, since it has led you to acquire true knowledge, and to accept many a truth you would have otherwise rejected with contempt. And of this priceless knowledge, acquired through suffering and personal efforts—no Daij-Dzin can ever deprive you. Fare thee well, then, and may the Mother of Mercy, the great Queen of Heaven, afford you comfort and protection."

We parted, and since then I have led the life of an anchorite, in constant solitude and study. Though still occasionally afflicted, I do not regret the years I have passed under the instruction of the Yamabooshis, but feel gratified for the knowledge received. Of the priest Tamoora Hideyeri I think always with sincere affection and respect. I corresponded regularly with him to the day of his death; an event which, with all its to me painful details, I had the unthanked-for privilege of witnessing across the seas, at the very hour in which it occurred.

65]

THE CAVE OF THE ECHOES
A Strange but True Story[2]

N one of the distant governments of the Russian empire, in a small town on the borders of Siberia, a mysterious tragedy occurred more than thirty years ago. About six versts from the little town of P——, famous for the wild beauty of its scenery, and for the wealth of its inhabitants—generally proprietors of mines and of iron foundries—stood an aristocratic mansion. Its household consisted of the master, a rich old bachelor and his brother, who was a widower and the father of two sons and three daughters. It was known that the proprietor, Mr. Izvertzoff, had adopted his brother's children, and, having formed an especial attachment for his eldest nephew, Nicolas, he had made him the sole heir of his numerous estates.

Time rolled on. The uncle was getting old, the nephew was coming of age. Days and years had passed **66]** in monotonous serenity, when, on the hitherto clear horizon of the quiet family, appeared a cloud. On an unlucky day one of the nieces took it into her head to study the zither. The instrument being of purely Teutonic origin, and no teacher of it residing in the neighborhood, the indulgent uncle sent to St. Petersburg for both. After diligent search only one Professor could be found willing to trust himself in such close proximity to Siberia. It was an old German artist, who, sharing his affections equally between his instrument and a pretty blonde daughter, would part with neither. And thus it came to pass that one fine morning the old Professor arrived at the mansion, with his music box under one arm and his fair Munchen leaning on the other.

From that day the little cloud began growing rapidly; for every vibration of the melodious instrument found a responsive echo in the old bachelor's heart. Music awakens love, they say, and the work begun by the zither was completed by Munchen's blue eyes. At the expiration of six months the niece had become an expert zither player, and the uncle was desperately in love.

One morning, gathering his adopted family around him, he embraced them all very tenderly, promised to remember them in his will, and wound up by declaring his unalterable resolution to marry the blue-eyed Munchen. After this he fell upon their necks and wept in silent rapture. The family, understanding that they were cheated out of the inheritance, also wept; but it was for another cause. Having thus wept, they consoled themselves and tried to rejoice, for the old gentleman was sincerely beloved by all. Not all of them rejoiced, though. Nicolas, who had himself been smitten **67]** to the heart by the pretty German, and who found himself defrauded at once of his belle and of his uncle's money, neither rejoiced nor consoled himself, but disappeared for a whole day.

Meanwhile, Mr. Izvertzoff had given orders to prepare his traveling carriage on the following day, and it was whispered that he was going to the chief town of the district, at some distance from his home, with the intention of altering his will. Though very wealthy, he had no superintendent on his estate, but kept his books himself. The same evening after supper, he was heard in his room,

[2] This story is given from the narrative of an eye-witness, a Russian gentleman, very pious, and fully trustworthy. Moreover, the facts are copied from the police records of P——. The eyewitness in question attributes it, of course, partly to divine interference and partly to the Evil One.—H. P. B.

angrily scolding his servant, who had been in his service for over thirty years. This man, Ivan, was a native of northern Asia, from Kamschatka; he had been brought up by the family in the Christian religion, and was thought to be very much attached to his master. A few days later, when the first tragic circumstance I am about to relate had brought all the police force to the spot, it was remembered that on that night Ivan was drunk; that his master, who had a horror of this vice had paternally thrashed him, and turned him out of his room, and that Ivan had been seen reeling out of the door, and had been heard to mutter threats.

On the vast domain of Mr. Izvertzoff there was a curious cavern, which excited the curiosity of all who visited it. It exists to this day, and is well known to every inhabitant of P——. A pine forest, commencing a few feet from the garden gate, climbs in steep terraces up a long range of rocky hills, which it covers with a broad belt of impenetrable vegetation. The grotto leading into the cavern, which is known as the "Cave of the Echoes," is situated about half a mile from the site of the mansion, from which it appears as a small excavation **68]** in the hill-side, almost hidden by luxuriant plants, but not so completely as to prevent any person entering it from being readily seen from the terrace in front of the house. Entering the Grotto, the explorer finds at the rear a narrow cleft; having passed through which he emerges into a lofty cavern, feebly lighted through fissures in the vaulted roof, fifty feet from the ground. The cavern itself is immense, and would easily hold between two and three thousand people. A part of it, in the days of Mr. Izvertzoff, was paved with flagstones, and was often used in the summer as a ball-room by picnic parties. Of an irregular oval, it gradually narrows into a broad corridor, which runs for several miles underground, opening here and there into other chambers, as large and lofty as the ball-room, but, unlike this, impassable otherwise than in a boat, as they are always full of water. These natural basins have the reputation of being unfathomable.

On the margin of the first of these is a small platform, with several mossy rustic seats arranged on it, and it is from this spot that the phenomenal echoes, which give the cavern its name, are heard in all their weirdness. A word pronounced in a whisper, or even a sigh, is caught up by endless mocking voices, and instead of diminishing in volume, as honest echoes do, the sound grows louder and louder at every successive repetition, until at last it bursts forth like the repercussion of a pistol shot, and recedes in a plaintive wail down the corridor.

On the day in question, Mr. Izvertzoff had mentioned his intention of having a dancing party in this cave on his wedding day, which he had fixed for an early date. On the following morning, while preparing for his drive, he was seen by his family entering the grotto, accompanied only by his Siberian servant. Half-an-hour later, **69]** Ivan returned to the mansion for a snuff-box, which his master had forgotten in his room, and went back with it to the cave. An hour later the whole house was startled by his loud cries. Pale and dripping with water, Ivan rushed in like a madman, and declared that Mr. Izvertzoff was nowhere to be found in the cave. Thinking he had fallen into the lake, he had dived into the first basin in search of him and was nearly drowned himself.

The day passed in vain attempts to find the body. The police filled the house, and louder than the rest in his despair was Nicolas, the nephew, who had returned home only to meet the sad tidings.

A dark suspicion fell upon Ivan, the Siberian. He had been struck by his master the night before, and had been heard to swear revenge. He had accompanied him alone to the cave, and when his room was searched, a box full of rich family jewelry, known to have been carefully kept in Mr. Izvertzoff's apartment, was found under Ivan's bedding. Vainly did the serf call God to witness that the box had been given to him in charge by his master himself, just before they proceeded to the cave; that it was the latter's purpose to have the jewelry reset, as he intended it for a wedding present to his bride; and that he, Ivan, would willingly give his own life to recall that of his master, if he knew him to be dead. No heed was paid to him, however, and he was arrested and thrown into prison upon a

charge of murder. There he was left, for under the Russian law a criminal cannot—at any rate, he could not in those days—be sentenced for a crime, however conclusive the circumstantial evidence, unless he confessed his guilt.

After a week had passed in useless search, the family arrayed themselves in deep mourning; and, as the will as originally drawn remained without a codicil, the **70]** whole of the property passed into the hands of the nephew. The old teacher and his daughter bore this sudden reverse of fortune with true Germanic phlegm, and prepared to depart. Taking again his zither under one arm, the old man was about to lead away his Munchen by the other, when the nephew stopped him by offering himself as the fair damsel's husband in the place of his departed uncle. The change was found to be an agreeable one, and, without much ado, the young people were married.

. . . .

Ten years rolled away, and we meet the happy family once more at the beginning of 1859. The fair Munchen had grown fat and vulgar. From the day of the old man's disappearance, Nicolas had become morose and retired in his habits, and many wondered at the change in him, for now he was never seen to smile. It seemed as if his only aim in life were to find out his uncle's murderer, or rather to bring Ivan to confess his guilt. But the man still persisted that he was innocent.

An only son had been born to the young couple, and a strange child it was. Small, delicate, and ever ailing, his frail life seemed to hang by a thread. When his features were in repose, his resemblance to his uncle was so striking that the members of the family often shrank from him in terror. It was the pale shriveled face of a man of sixty upon the shoulders of a child nine years old. He was never seen either to laugh or to play, but, perched in his high chair, would gravely sit there, folding his arms in a way peculiar to the late Mr. Izvertzoff; and thus he would remain for hours, drowsy and motionless. His nurses were often seen furtively crossing themselves at night, upon approaching him, and not one of them would consent to sleep alone with him in the **71]** nursery. His father's behavior towards him was still more strange. He seemed to love him passionately, and at the same time to hate him bitterly. He seldom embraced or caressed the child, but, with livid cheek and staring eye, he would pass long hours watching him, as the child sat quietly in his corner, in his goblin-like, old-fashioned way.

The child had never left the estate, and few outside the family knew of his existence.

About the middle of July, a tall Hungarian traveler, preceded by a great reputation for eccentricity, wealth and mysterious powers, arrived at the town of P—— from the North, where, it was said, he had resided for many years. He settled in the little town, in company with a Shaman or South Siberian magician, on whom he was said to make mesmeric experiments. He gave dinners and parties, and invariably exhibited his Shaman, of whom he felt very proud, for the amusement of his guests. One day the notables of P—— made an unexpected invasion of the domains of Nicolas Izvertzoff, and requested the loan of his cave for an evening entertainment. Nicolas consented with great reluctance, and only after still greater hesitancy was he prevailed upon to join the party.

The first cavern and the platform beside the bottomless lake glittered with lights. Hundreds of flickering candles and torches, stuck in the clefts of the rocks, illuminated the place and drove the shadows from the mossy nooks and corners, where they had crouched undisturbed for many years. The stalactites on the walls sparkled brightly, and the sleeping echoes were suddenly awakened by a joyous confusion of laughter and conversation. The Shaman, who was never lost sight of by his friend and patron, sat in a corner, entranced as **72]** usual. Crouched on a projecting rock, about midway between the entrance and the water, with his lemon-yellow, wrinkled face, flat nose, and thin beard,

he looked more like an ugly stone idol than a human being. Many of the company pressed around him and received correct answers to their questions, the Hungarian cheerfully submitting his mesmerized "subject" to cross-examination.

Suddenly one of the party, a lady, remarked that it was in that very cave that old Mr. Izvertzoff had so unaccountably disappeared ten years before. The foreigner appeared interested, and desired to learn more of the circumstances, so Nicolas was sought amid the crowd and led before the eager group. He was the host and he found it impossible to refuse the demanded narrative. He repeated the sad tale in a trembling voice, with a pallid cheek, and tears were seen glittering in his feverish eyes. The company were greatly affected, and encomiums upon the behavior of the loving nephew in honoring the memory of his uncle and benefactor were freely circulating in whispers, when suddenly the voice of Nicolas became choked, his eyes started from their sockets, and with a suppressed groan, he staggered back. Every eye in the crowd followed with curiosity his haggard look, as it fell and remained riveted upon a weazened little face, that peeped from behind the back of the Hungarian.

"Where do you come from? Who brought you here, child?" gasped out Nicolas, as pale as death.

"I was in bed, papa; this man came to me, and brought me here in his arms," answered the boy simply, pointing to the Shaman, beside whom he stood upon the rock, and who, with his eyes closed, kept swaying himself to and fro like a living pendulum.

73]

"That is very strange," remarked one of the guests, "for the man has never moved from his place."

"Good God! what an extraordinary resemblance!" muttered an old resident of the town, a friend of the lost man.

"You lie, child!" fiercely exclaimed the father. "Go to bed; this is no place for you."

"Come, come," interposed the Hungarian, with a strange expression on his face, and encircling with his arm the slender childish figure; "the little fellow has seen the double of my Shaman, which roams sometimes far away from his body, and has mistaken the phantom for the man himself. Let him remain with us for a while."

At these strange words the guests stared at each other in mute surprise, while some piously made the sign of the cross, spitting aside, presumably at the devil and all his works.

"By-the-bye," continued the Hungarian with a peculiar firmness of accent, and addressing the company rather than any one in particular; "why should we not try, with the help of my Shaman, to unravel the mystery hanging over the tragedy? Is the suspected party still lying in prison? What? he has not confessed up to now? This is surely very strange. But now we will learn the truth in a few minutes! Let all keep silent!"

He then approached the Tehuktchene, and immediately began his performance without so much as asking the consent of the master of the place. The latter stood rooted to the spot, as if petrified with horror, and unable to articulate a word. The suggestion met with general approbation, save from him; and the police inspector, Col. S——, especially approved of the idea.

"Ladies and gentlemen," said the mesmerizer in soft **74]** tones, "allow me for this once to proceed otherwise than in my general fashion. I will employ the method of native magic. It is more appropriate to this wild place, and far more effective as you will find, than our European method of mesmerization."

Without waiting for an answer, he drew from a bag that never left his person, first a small drum, and then two little phials—one full of fluid, the other empty. With the contents of the former he sprinkled the Shaman, who fell to trembling and nodding more violently than ever. The air was filled with the perfume of spicy odors, and the atmosphere itself seemed to become clearer. Then, to the horror of those present, he approached the Tibetan, and taking a miniature stiletto from his pocket, he plunged the sharp steel into the man's forearm, and drew blood from it, which he caught in the empty phial. When it was half filled, he pressed the orifice of the wound with his thumb, and stopped the flow of blood as easily as if he had corked a bottle, after which he sprinkled the blood over the little boy's head. He then suspended the drum from his neck, and, with two ivory drum-sticks, which were covered with magic signs and letters, he began beating a sort of *réveille*, to drum up the spirits, as he said.

The bystanders, half-shocked and half-terrified by these extraordinary proceedings, eagerly crowded round him, and for a few moments a dead silence reigned throughout the lofty cavern. Nicolas, with his face livid and corpse-like, stood speechless as before. The mesmerizer had placed himself between the Shaman and the platform, when he began slowly drumming. The first notes were muffled, and vibrated so softly in the air that they awakened no echo, but the Shaman quickened his pendulum-like motion and the child became restless. **75]** The drummer then began a slow chant, low, impressive and solemn.

As the unknown words issued from his lips, the flames of the candles and torches wavered and flickered, until they began dancing in rhythm with the chant. A cold wind came wheezing from the dark corridors beyond the water, leaving a plaintive echo in its trail. Then a sort of nebulous vapor, seeming to ooze from the rocky ground and walls, gathered about the Shaman and the boy. Around the latter the aura was silvery and transparent, but the cloud which enveloped the former was red and sinister. Approaching nearer to the platform the magician beat a louder roll upon the drum, and this time the echo caught it up with terrific effect! It reverberated near and far in incessant peals; one wail followed another, louder and louder, until the thundering roar seemed the chorus of a thousand demon voices rising from the fathomless depths of the lake. The water itself, whose surface, illuminated by many lights, had previously been smooth as a sheet of glass, became suddenly agitated, as if a powerful gust of wind had swept over its unruffled face.

Another chant, and a roll of the drum, and the mountain trembled to its foundation with the cannon-like peals which rolled through the dark and distant corridors. The Shaman's body rose two yards in the air, and nodding and swaying, sat, self-suspended like an apparition. But the transformation which now occurred in the boy chilled everyone, as they speechlessly watched the scene. The silvery cloud about the boy now seemed to lift him, too, into the air; but, unlike the Shaman, his feet never left the ground. The child began to grow, as though the work of years was miraculously accomplished in a few seconds. He became tall and large, **76]** and his senile features grew older with the ageing of his body. A few more seconds, and the youthful form had entirely disappeared. It was totally absorbed in another individuality, and to the horror of those present who had been familiar with his appearance, this individuality was that of old Mr. Izvertzoff, and on his temple was a large gaping wound, from which trickled great drops of blood.

This phantom moved towards Nicolas, till it stood directly in front of him, while he, with his hair standing erect, with the look of a madman gazed at his own son, transformed into his uncle. The

sepulchral silence was broken by the Hungarian, who, addressing the child phantom, asked him in solemn voice:

“In the name of the great Master, of him who has all power, answer the truth, and nothing but the truth. Restless spirit, hast thou been lost by accident, or foully murdered?”

The specter’s lips moved, but it was the echo which answered for them in lugubrious shouts: “Murdered! murdered!! mur-der-ed!!!”

“Where? How? By whom?” asked the conjuror.

The apparition pointed a finger at Nicolas and, without removing its gaze or lowering its arm, retreated backwards slowly towards the lake. At every step it took, the younger Izvertzoff, as if compelled by some irresistible fascination, advanced a step towards it, until the phantom reached the lake, and the next moment was seen gliding on its surface. It was a fearful, ghostly scene!

When he had come within two steps of the brink of the watery abyss, a violent convulsion ran through the frame of the guilty man. Flinging himself upon his knees, he clung to one of the rustic seats with a desperate clutch, and staring wildly, uttered a long piercing cry of agony. The phantom now remained motionless on the **77]** water, and bending its extended finger, slowly beckoned him to come. Crouched in abject terror, the wretched man shrieked until the cavern rang again and again: “I did not.... No, I did not murder you!”

Then came a splash, and now it was the boy who was in the dark water, struggling for his life, in the middle of the lake, with the same motionless stern apparition brooding over him.

“Papa! papa! Save me.... I am drowning!” ... cried a piteous little voice amid the uproar of the mocking echoes.

“My boy!” shrieked Nicolas, in the accents of a maniac, springing to his feet. “My boy! Save him! Oh, save him!... Yes, I confess.... I am the murderer.... It is I who killed him!”

Another splash, and the phantom disappeared. With a cry of horror the company rushed towards the platform; but their feet were suddenly rooted to the ground, as they saw amid the swirling eddies a whitish shapeless mass holding the murderer and the boy in tight embrace, and slowly sinking into the bottomless lake.

On the morning after these occurrences, when, after a sleepless night, some of the party visited the residence of the Hungarian gentleman, they found it closed and deserted. He and the Shaman had disappeared. Many are among the old inhabitants of P—— who remember him; the Police Inspector, Col. S——, dying a few years ago in the full assurance that the noble traveler was the devil. To add to the general consternation the Izvertzoff mansion took fire on that same night and was completely destroyed. The Archbishop performed the ceremony of exorcism, but the locality is considered accursed to this day. The Government investigated the facts, and—ordered silence.

81]

THE LUMINOUS SHIELD

E were a small and select party of light-hearted travelers. We had arrived at Constantinople a week before from Greece, and had devoted fourteen hours a day ever since to toiling up and down the steep heights of Pera, visiting bazaars, climbing to the tops of minarets and fighting our way through armies of hungry dogs, the traditional masters of the streets of Stamboul. Nomadic life is infectious, they say, and no civilization is strong enough to destroy the charm of unrestrained freedom when it has once been tasted. The gipsy cannot be tempted from his tent, and even the common tramp finds a fascination in his comfortless and precarious existence, that prevents him taking to any fixed abode and occupation. To guard my spaniel Ralph from falling a victim to this infection, and joining the canine Bedouins that infested the streets, was my chief care during our stay in Constantinople. He was a fine fellow, my constant companion and cherished friend. Afraid of losing him, I kept a strict watch over his movements; for the first three days, however, he behaved like a tolerably well-educated quadruped, and remained faithfully at my heels. At every impudent attack from his Mahomedan cousins, **82]** whether intended as a hostile demonstration or an overture of friendship, his only reply would be to draw in his tail between his legs, and with an air of dignified modesty seek protection under the wing of one or other of our party.

As he had thus from the first shown so decided an aversion to bad company, I began to feel assured of his discretion, and by the end of the third day I had considerably relaxed my vigilance. This carelessness on my part, however, was soon punished, and I was made to regret my misplaced confidence. In an unguarded moment he listened to the voice of some four-footed syren, and the last I saw of him was the end of his bushy tail, vanishing round the corner of a dirty, winding little back street.

Greatly annoyed, I passed the remainder of the day in a vain search after my dumb companion. I offered twenty, thirty, forty francs reward for him. About as many vagabond Maltese began a regular chase, and towards evening we were invaded in our hotel by the whole troop, every man of them with a more or less mangy cur in his arms, which he tried to persuade me was my lost dog. The more I denied, the more solemnly they insisted, one of them actually going down on his knees, snatching from his bosom an old corroded metal image of the Virgin, and swearing a solemn oath that the Queen of Heaven herself had kindly appeared to him to point out the right animal. The tumult had increased to such an extent that it looked as if Ralph's disappearance was going to be the cause of a small riot, and finally our landlord had to send for a couple of Kavasses from the nearest police station, and have this regiment of bipeds and quadrupeds expelled by main force. I began to be convinced that I should never see my dog again, and I **83]** was the more despondent since the porter of the hotel, a semi-respectable old brigand, who, to judge by appearances, had not passed more than half-a-dozen years at the galleys, gravely assured me that all my pains were useless, as my spaniel was undoubtedly dead and devoured too by this time, the Turkish dogs being very fond of their more toothsome English brothers.

All this discussion had taken place in the street at the door of the hotel, and I was about to give up the search for that night at least, and enter the hotel, when an old Greek lady, a Phanariote

who had been hearing the fracas from the steps of a door close by, approached our disconsolate group and suggested to Miss H——, one of our party, that we should inquire of the dervishes concerning the fate of Ralph.

"And what can the dervishes know about my dog?" said I, in no mood to joke, ridiculous as the proposition appeared.

"The holy men know all, Kyrea (Madam)," said she, somewhat mysteriously. "Last week I was robbed of my new satin pelisse, that my son had just brought me from Broussa, and, as you all see, I have recovered it and have it on my back now."

"Indeed? Then the holy men have also managed to metamorphose your new pelisse into an old one by all appearances," said one of the gentlemen who accompanied us, pointing as he spoke to a large rent in the back, which had been clumsily repaired with pins.

"And that is just the most wonderful part of the whole story," quietly answered the Phanariote, not in the least disconcerted. "They showed me in the shining circle the quarter of the town, the house, and even the room in which the Jew who had stolen my pelisse was just about to rip it up and cut it into pieces. My son and I had **84]** barely time to run over to the Kalindjikoulosek quarter, and to save my property. We caught the thief in the very act, and we both recognized him as the man shown to us by the dervishes in the magic moon. He confessed the theft and is now in prison."

Although none of us had the least comprehension of what she meant by the magic moon and the shining circle, and were all thoroughly mystified by her account of the divining powers of the "holy men," we still felt somehow satisfied from her manner that the story was not altogether a fabrication, and since she had at all events apparently succeeded in recovering her property through being somehow assisted by the dervishes, we determined to go the following morning and see for ourselves, for what had helped her might help us likewise.

The monotonous cry of the Muezzins from the tops of the minarets had just proclaimed the hour of noon as we, descending from the heights of Pera to the port of Galata, with difficulty managed to elbow our way through the unsavory crowds of the commercial quarter of the town. Before we reached the docks we had been half deafened by the shouts and incessant ear-piercing cries and the Babel-like confusion of tongues. In this part of the city it is useless to expect to be guided by either house numbers, or names of streets. The location of any desired place is indicated by its proximity to some other more conspicuous building, such as a mosque, bath or European shop; for the rest, one has to trust to Allah and his prophet.

It was with the greatest difficulty, therefore, that we finally discovered the British ship-chandler's store, at the rear of which we were to find the place of our destination. Our hotel guide was as ignorant of the dervishes' **85]** abode as we were ourselves; but at last a small Greek, in all the simplicity of primitive undress, consented for a modest copper backsheesh to lead us to the dancers.

When we arrived we were shown into a vast and gloomy hall that looked like a deserted stable. It was long and narrow, the floor was thickly strewn with sand as in a riding school, and it was lighted only by small windows placed at some height from the ground. The dervishes had finished their morning performances, and were evidently resting from their exhausting labors. They looked completely prostrated, some lying about in corners, others sitting on their heels staring vacantly into space, engaged, as we were informed, in meditation on their invisible deity. They appeared to have lost all power of sight and hearing, for none of them responded to our questions until a great gaunt figure, wearing a tall cap that made him look at least seven feet high, emerged from an obscure corner.

Informing us that he was their chief, the giant gave us to understand that the saintly brethren, being in the habit of receiving orders for additional ceremonies from Allah himself, must on no account be disturbed. But when our interpreter had explained to him the object of our visit, which concerned himself alone, as he was the sole custodian of the "divining rod," his objections vanished and he extended his hand for alms. Upon being gratified, he intimated that only two of our party could be admitted at one time into the confidence of the future, and led the way, followed by Miss H—— and myself.

Plunging after him into what seemed to be a half subterranean passage, we were led to the foot of a tall ladder leading to a chamber under the roof. We scrambled up after our guide, and at the top we found ourselves in a wretched garret of moderate size, with **86]** bare walls and destitute of furniture. The floor was carpeted with a thick layer of dust, and cobwebs festooned the walls in neglected confusion. In the corner we saw something that I at first mistook for a bundle of old rags; but the heap presently moved and got on its legs, advanced to the middle of the room and stood before us, the most extraordinary looking creature that I ever beheld. Its sex was female, but whether she was a woman or child it was impossible to decide. She was a hideous-looking dwarf, with an enormous head, the shoulders of a grenadier, with a waist in proportion; the whole supported by two short, lean, spider-like legs that seemed unequal to the task of bearing the weight of the monstrous body. She had a grinning countenance like the face of a satyr, and it was ornamented with letters and signs from the Koran painted in bright yellow. On her forehead was a blood-red crescent; her head was crowned with a dusty tarbouche, or fez; her legs were arrayed in large Turkish trousers, and some dirty white muslin wrapped round her body barely sufficed to conceal its hideous deformities. This creature rather let herself drop than sat down in the middle of the floor, and as her weight descended on the rickety boards it sent up a cloud of dust that set us coughing and sneezing. This was the famous Tatmos known as the Damascus oracle!

Without losing time in idle talk, the dervish produced a piece of chalk, and traced around the girl a circle about six feet in diameter. Fetching from behind the door twelve small copper lamps which he filled with some dark liquid from a small bottle which he drew from his bosom, he placed them symmetrically around the magic circle. He then broke a chip of wood from a panel of the half ruined door, which bore the marks of many a similar depredation, and, holding the chip **87]** between his thumb and finger he began blowing on it at regular intervals, alternating the blowing with mutterings of some kind of weird incantation, till suddenly, and without any apparent cause for its ignition, there appeared a spark on the chip and it blazed up like a dry match. The dervish then lit the twelve lamps at this self-generated flame.

During this process, Tatmos, who had sat till then altogether unconcerned and motionless, removed her yellow slippers from her naked feet, and throwing them into a corner, disclosed as an additional beauty, a sixth toe on each deformed foot. The dervish now reached over into the circle and seizing the dwarf's ankles gave her a jerk, as if he had been lifting a bag of corn, and raised her clear off the ground, then, stepping back a pace, held her head downward. He shook her as one might a sack to pack its contents, the motion being regular and easy. He then swung her to and fro like a pendulum until the necessary momentum was acquired, when letting go one foot, and seizing the other with both hands, he made a powerful muscular effort and whirled her round in the air as if she had been an Indian club.

My companion had shrunk back in alarm to the farthest corner. Round and round the dervish swung his living burden, she remaining perfectly passive. The motion increased in rapidity until the eye could hardly follow the body in its circuit. This continued for perhaps two or three minutes, until, gradually slackening the motion, he at length stopped it altogether, and in an instant had landed the

girl on her knees in the middle of the lamp-lit circle. Such was the Eastern mode of mesmerization as practised among the dervishes.

And now the dwarf seemed entirely oblivious of external objects and in a deep trance. Her head and jaw **88]** dropped on her chest, her eyes were glazed and staring, and altogether her appearance was even more hideous than before. The dervish then carefully closed the shutters of the only window, and we should have been in total obscurity, but that there was a hole bored in it, through which entered a bright ray of sunlight that shot through the darkened room and shone upon the girl. He arranged her drooping head so that the ray should fall upon the crown, after which motioning us to remain silent, he folded his arms upon his bosom, and, fixing his gaze upon the bright spot, became as motionless as a stone image. I, too, riveted my eyes on the same spot, wondering what was to happen next, and how all this strange ceremony was to help me to find Ralph.

By degrees, the bright patch, as if it had drawn through the sunbeam a greater splendor from without and condensed it within its own area, shaped itself into a brilliant star, sending out rays in every direction as from a focus.

A curious optical effect then occurred: the room, which had been previously partially lighted by the sunbeam, grew darker and darker as the star increased in radiance, until we found ourselves in an Egyptian gloom. The star twinkled, trembled and turned, at first with a slow gyratory motion, then faster and faster, increasing its circumference at every rotation until it formed a brilliant disk, and we no longer saw the dwarf, who seemed absorbed into its light. Having gradually attained an extremely rapid velocity, as the girl had done when whirled by the dervish, the motion began to decrease and finally merged into a feeble vibration, like the shimmer of moonbeams on rippling water. Then it flickered for a moment longer, emitted a few last flashes, and assuming the density and iridescence of an immense **89]** opal, it remained motionless. The disk now radiated a moon-like luster, soft and silvery, but instead of illuminating the garret, it seemed only to intensify the darkness. The edge of the circle was not penumbrous, but on the contrary sharply defined like that of a silver shield.

All being now ready, the dervish without uttering a word, or removing his gaze from the disk, stretched out a hand, and taking hold of mine, he drew me to his side and pointed to the luminous shield. Looking at the place indicated, we saw large patches appear like those on the moon. These gradually formed themselves into figures that began moving about in high relief in their natural colors. They neither appeared like a photograph nor an engraving; still less like the reflection of images on a mirror, but as if the disk were a cameo, and they were raised above its surface and then endowed with life and motion. To my astonishment and my friend's consternation, we recognized the bridge leading from Galata to Stamboul spanning the Golden Horn from the new to the old city. There were the people hurrying to and fro, steamers and gay caiques gliding on the blue Bosphorus, the many colored buildings, villas and palaces reflected in the water; and the whole picture illuminated by the noon-day sun. It passed like a panorama, but so vivid was the impression that we could not tell whether it or ourselves were in motion. All was bustle and life, but not a sound broke the oppressive stillness. It was noiseless as a dream. It was a phantom picture. Street after street and quarter after quarter succeeded one another; there was the bazaar, with its narrow, roofed passages, the small shops on either side, the coffee houses with gravely smoking Turks; and as either they glided past us or we past them, one of the smokers upset the narghilé and coffee of another, and a **90]** volley of soundless invectives caused us great amusement. So we traveled with the picture until we came to a large building that I recognized as the palace of the Minister of Finance. In a ditch behind the house, and close to a mosque, lying in a pool of mud with his silken coat all bedraggled, lay my poor Ralph! Panting and crouching down as if exhausted, he seemed to be in a dying condition; and near him were gathered some sorry-looking curs who lay blinking in the sun and snapping at the flies!

I had seen all that I desired, although I had not breathed a word about the dog to the dervish, and had come more out of curiosity than with the idea of any success. I was impatient to leave at once and recover Ralph, but as my companion besought me to remain a little while longer, I reluctantly consented. The scene faded away and Miss H—— placed herself in turn by the side of the dervish.

"I will think of *him*," she whispered in my ear with the eager tone that young ladies generally assume when talking of the worshipped *him*.

There is a long stretch of sand and a blue sea with white waves dancing in the sun, and a great steamer is ploughing her way along past a desolate shore, leaving a milky track behind her. The deck is full of life, the men are busy forward, the cook with white cap and apron is coming out of the galley, uniformed officers are moving about, passengers fill the quarter-deck, lounging, flirting or reading, and a young man we both recognize comes forward and leans over the taffrail. It is—*him*.

Miss H—— gives a little gasp, blushes and smiles, and concentrates her thoughts again. The picture of the steamer vanishes; the magic moon remains for a few moments blank. But new spots appear on its luminous **91]** face, we see a library slowly emerging from its depths—a library with green carpet and hangings, and book-shelves round the sides of the room. Seated in an arm-chair at a table under a hanging lamp, is an old gentleman writing. His gray hair is brushed back from his forehead, his face is smooth-shaven and his countenance has an expression of benignity.

The dervish made an hasty motion to enjoin silence; the light on the disk quivers, but resumes its steady brilliancy, and again its surface is imageless for a second.

We are back in Constantinople now and out of the pearly depths of the shield forms our own apartment in the hotel. There are our papers and books on the bureau, my friend's traveling hat in a corner, her ribbons hanging on the glass, and lying on the bed the very dress she had changed when starting out on our expedition. No detail was lacking to make the identification complete; and as if to prove that we were not seeing something conjured up in our own imagination, there lay upon the dressing-table two unopened letters, the handwriting on which was clearly recognized by my friend. They were from a very dear relative of hers, from whom she had expected to hear when in Athens, but had been disappointed. The scene faded away and we now saw her brother's room with himself lying upon the lounge, and a servant bathing his head, whence, to our horror, blood was trickling. We had left the boy in perfect health but an hour before; and upon seeing this picture my companion uttered a cry of alarm, and seizing me by the hand dragged me to the door. We rejoined our guide and friends in the long hall and hurried back to the hotel.

Young H—— had fallen downstairs and cut his forehead rather badly; in our room, on the dressing-table **92]** were the two letters which had arrived in our absence. They had been forwarded from Athens. Ordering a carriage, I at once drove to the Ministry of Finance, and alighting with the guide, hurriedly made for the ditch I had seen for the first time in the shining disk! In the middle of the pool, badly mangled, half-famished, but still alive, lay my beautiful spaniel Ralph, and near him were the blinking curs, unconcernedly snapping at the flies.

95]

FROM THE POLAR LANDS
(A Christmas Story)

JUST a year ago, during the Christmas holidays, a numerous society had gathered in the country house, or rather the old hereditary castle, of a wealthy landowner in Finland. Many were the remains in it of our forefathers' hospitable way of living; and many the medieval customs preserved, founded on traditions and superstitions, semi-Finnish and semi-Russian, the latter imported into it by its female proprietors from the shores of the Neva. Christmas trees were being prepared and implements for divination were being made ready. For, in that old castle there were grim worm-eaten portraits of famous ancestors and knights and ladies, old deserted turrets, with bastions and Gothic windows; mysterious somber alleys, and dark and endless cellars, easily transformed into subterranean passages and caves, ghostly prison cells, haunted by the restless phantoms of the heroes of local legends. In short, the old Manor offered every commodity for romantic horrors. But alas! this once they serve for nought; in the present narrative these dear old horrors play no such part as they otherwise might.

Its chief hero is a very commonplace, prosaical man—let us call him Erkler. Yes; Dr. Erkler, professor of **96]** medicine, half-German through his father, a full-blown Russian on his mother's side and by education; and one who looked a rather heavily built, and ordinary mortal. Nevertheless, very extraordinary things happened with him.

Erkler, as it turned out was a great traveler, who by his own choice had accompanied one of the most famous explorers on his journeys round the world. More than once they had both seen death face to face from sunstrokes under the Tropics, from cold in the Polar Regions. All this notwithstanding, the doctor spoke with a never-abating enthusiasm about their "winterings" in Greenland and Novaya Zemla, and about the desert plains in Australia, where he lunched off a kangaroo and dined off an emu, and almost perished of thirst during the passage through a waterless track, which it took them forty hours to cross.

"Yes," he used to remark, "I have experienced almost everything, save what you would describe as *supernatural*.... This, of course if we throw out of account a certain extraordinary event in my life—a man I met, of whom I will tell you just now—and its ... indeed, rather strange, I may add quite *inexplicable*, results."

There was a loud demand that he should explain himself; and the doctor, forced to yield, began his narrative.

"In 1878 we were compelled to winter on the north-western coast of Spitsbergen. We had been attempting to find our way during the short summer to the pole; but, as usual, the attempt had proved a failure, owing to the icebergs, and, after several such fruitless endeavors, we had to give it up. No sooner had we settled than the polar night descended upon us, our steamers got wedged in and frozen between the blocks of ice in the Gulf of **97]** Mussel, and we found ourselves cut off for eight long months from the rest of the living world.... I confess I, for one, felt it terribly at first. We became especially discouraged when one stormy night the snow hurricane scattered a mass of materials

prepared for our winter buildings, and deprived us of over forty deer from our herd. Starvation in prospect is no incentive to good humor; and with the deer we had lost the best *plat de résistance* against polar frosts, human organisms demanding in that climate an increase of heating and solid food. However, we were finally reconciled to our loss, and even got accustomed to the local and in reality more nutritious food—seals, and seal-grease. Our men from the remnants of our lumber built a house neatly divided into two compartments, one for our three professors and myself, and the other for themselves; and, a few wooden sheds being constructed for meteorological, astronomical and magnetic purposes, we even added a protecting stable for the few remaining deer. And then began the monotonous series of dawnless nights and days, hardly distinguishable one from the other, except through dark-gray shadows. At times, the "blues" we got into were fearful! We had contemplated sending two of our three steamers home in September, but the premature and unforeseen formation of ice walls round them had thwarted our plans; and now, with the entire crews on our hands, we had to economize still more with our meager provisions, fuel and light. Lamps were used only for scientific purposes: the rest of the time we had to content ourselves with God's light—the moon and the Aurora Borealis.... But how describe these glorious, incomparable northern lights! Rings, arrows, gigantic conflagrations of accurately divided rays of the most vivid and varied colors. The November moonlight nights **98]** were as gorgeous. The play of moonbeams on the snow and the frozen rocks was most striking. These were fairy nights.

"Well, one such night—it may have been one such *day*, for all I know, as from the end of November to about the middle of March we had no twilights at all, to distinguish the one from the other—we suddenly espied in the play of colored beams, which were then throwing a golden rosy hue on the snow plains, a dark moving spot.... It grew, and seemed to scatter as it approached nearer to us. What did this mean?... It looked like a herd of cattle, or a group of living men, trotting over the snowy wilderness.... But animals there were white like everything else. What then was this?... human beings?...

"We could not believe our eyes. Yes, a group of men was approaching our dwelling. It turned out to be about fifty seal-hunters, guided by Matiliss, a well-known veteran mariner, from Norway. They had been caught by the icebergs, just as we had been.

"'How did you know that we were here?' we asked.

"'Old Johan, this very same old party, showed us the way'—they answered, pointing to a venerable-looking old man with snow-white locks.

"In sober truth, it would have beseemed their guide far better to have sat at home over his fire than to have been seal-hunting in polar lands with younger men. And we told them so, still wondering how he came to learn of our presence in this kingdom of white bears. At this Matiliss and his companions smiled, assuring us that 'old Johan' *knew all*. They remarked that we must be novices in polar borderlands, since we were ignorant of Johan's personality and could still wonder at anything said of him.

[99]

"'It is nigh forty-five years,' said the chief hunter, 'that I have been catching seals in the Polar Seas, and as far as my personal remembrance goes, I have always known him, and just as he is now, an old, white-bearded man. And so far back as in the days when I used to go to sea, as a small boy with my father, my dad used to tell me the same of old Johan, and he added that his own father and grandfather too, had known Johan in their days of boyhood, none of them having ever seen him

otherwise than white as our snows. And, as our forefathers nicknamed him "the white-haired all-knower," thus do we, the seal hunters, call him, to this day.'

"'Would you make us believe he is two hundred years old?'—we laughed.

"Some of our sailors crowding round the white-haired phenomenon, plied him with questions.

"'Grandfather! answer us, how old are you?'

"'I really do not know it myself, sonnies. I live as long as God has decreed me to. As to my years, I never counted them.'

"'And how did you know, grandfather, that we were wintering in this place?'

"'God guided me. How I learned it I do not know; save that I knew—I knew it.'"

103]

THE ENSOULED VIOLIN

I

N the year 1828, an old German, a music teacher, came to Paris with his pupil and settled unostentatiously in one of the quiet faubourgs of the metropolis. The first rejoiced in the name of Samuel Klaus; the second answered to the more poetical appellation of Franz Stenio. The younger man was a violinist, gifted, as rumor went, with extraordinary, almost miraculous talent. Yet as he was poor and had not hitherto made a name for himself in Europe, he remained for several years in the capital of France—the heart and pulse of capricious continental fashion—unknown and unappreciated. Franz was a Styrian by birth, and, at the time of the event to be presently described, he was a young man considerably under thirty. A philosopher and a dreamer by nature, imbued with all the mystic oddities of true genius, he reminded one of some of the heroes in Hoffmann's *Contes Fantastiques*. His earlier existence had been a very unusual, in fact, quite an eccentric one, and its history must be briefly told—for the better understanding of the present story.

Born of very pious country people, in a quiet burg **104]** among the Styrian Alps; nursed "by the native gnomes who watched over his cradle"; growing up in the weird atmosphere of the ghouls and vampires who play such a prominent part in the household of every Styrian and Slavonian in Southern Austria; educated later, as a student, in the shadow of the old Rhenish castles of Germany; Franz from his childhood had passed through every emotional stage on the plane of the so-called "supernatural." He had also studied at one time the "occult arts" with an enthusiastic disciple of Paracelsus and Kunrath; alchemy had few theoretical secrets for him; and he had dabbled in "ceremonial magic" and "sorcery" with some Hungarian Tziganes. Yet he loved above all else music, and above music—his violin.

At the age of twenty-two he suddenly gave up his practical studies in the occult, and from that day, though as devoted as ever in thought to the beautiful Grecian Gods, he surrendered himself entirely to his art. Of his classic studies he had retained only that which related to the muses—Euterpe especially, at whose altar he worshipped—and Orpheus whose magic lyre he tried to emulate with his violin. Except his dreamy belief in the nymphs and the sirens, on account probably of the double relationship of the latter to the muses through Calliope and Orpheus, he was interested but little in the matters of this sublunary world. All his aspirations mounted, like incense, with the wave of the heavenly harmony that he drew from his instrument, to a higher and a nobler sphere. He dreamed awake, and lived a real though an enchanted life only during those hours when his magic bow carried him along the wave of sound to the Pagan Olympus, to the feet of Euterpe. A strange child he had ever been in his own home, where tales of magic and witchcraft grow out of every inch of the soil; **105]** a still stranger boy he had become, until finally he had blossomed into manhood, without one single characteristic of youth. Never had a fair face attracted his attention; not for one moment had his thoughts turned from his solitary studies to a life beyond that of a mystic Bohemian. Content with his own company, he had thus passed the best years of his youth and manhood with his violin for his chief idol, and with the Gods and Goddesses of old Greece for his audience, in perfect ignorance of

practical life. His whole existence had been one long day of dreams, of melody and sunlight, and he had never felt any other aspirations.

How useless, but oh, how glorious those dreams! how vivid! and why should he desire any better fate? Was he not all that he wanted to be, transformed in a second of thought into one or another hero; from Orpheus, who held all nature breathless, to the urchin who piped away under the plane tree to the naiads of Callirrhoe's crystal fountain? Did not the swift-footed nymphs frolic at his beck and call to the sound of the magic flute of the Arcadian Shepherd—who was himself? Behold, the Goddess of Love and Beauty herself descending from on high, attracted by the sweet-voiced notes of his violin!... Yet there came a time when he preferred Syrinx to Aphrodite—not as the fair nymph pursued by Pan, but after her transformation by the merciful Gods into the reed out of which the frustrated God of the Shepherds had made his magic pipe. For also, with time, ambition grows and is rarely satisfied. When he tried to emulate on his violin the enchanting sounds that resounded in his mind, the whole of Parnassus kept silent under the spell, or joined in heavenly chorus; but the audience he finally craved was composed of more than the Gods sung by Hesiod, verily of the most appreciative *mélomanes* of **106]** European capitals. He felt jealous of the magic pipe, and would fain have had it at his command.

"Oh, that I could allure a nymph into my beloved violin!"—he often cried, after awakening from one of his day-dreams. "Oh, that I could only span in spirit flight the abyss of Time! Oh, that I could find myself for one short day a partaker of the secret arts of the Gods, a God myself, in the sight and hearing of enraptured humanity; and, having learned the mystery of the lyre of Orpheus, or secured within my violin a siren, thereby benefit mortals to my own glory!"

Thus, having for long years dreamed in the company of the Gods of his fancy, he now took to dreaming of the transitory glories of fame upon this earth. But at this time he was suddenly called home by his widowed mother from one of the German universities where he had lived for the last year or two. This was an event which brought his plans to an end, at least so far as the immediate future was concerned, for he had hitherto drawn upon her alone for his meager pittance, and his means were not sufficient for an independent life outside his native place.

His return had a very unexpected result. His mother, whose only love he was on earth, died soon after she had welcomed her Benjamin back; and the good wives of the burg exercised their swift tongues for many a month after as to the real causes of that death.

Frau Stenio, before Franz's return, was a healthy, buxom, middle-aged body, strong and hearty. She was a pious and a God-fearing soul too, who had never failed in saying her prayers, nor had missed an early mass for years during his absence. On the first Sunday after her son had settled at home—a day that she had been longing for and had anticipated for months in **107]** joyous visions, in which she saw him kneeling by her side in the little church on the hill—she called him from the foot of the stairs. The hour had come when her pious dream was to be realized, and she was waiting for him, carefully wiping the dust from the prayer-book he had used in his boyhood. But instead of Franz, it was his violin that responded to her call, mixing its sonorous voice with the rather cracked tones of the peal of the merry Sunday bells. The fond mother was somewhat shocked at hearing the prayer-inspiring sounds drowned by the weird, fantastic notes of the "Dance of the Witches"; they seemed to her so unearthly and mocking. But she almost fainted upon hearing the definite refusal of her well-beloved son to go to church. He never went to church, he coolly remarked. It was loss of time; besides which, the loud peals of the old church organ jarred on his nerves. Nothing should induce him to submit to the torture of listening to that cracked organ. He was firm and nothing could move him. To her supplications and remonstrances he put an end by offering to play for her a "Hymn to the Sun" he had just composed.

From that memorable Sunday morning, Frau Stenio lost her usual serenity of mind. She hastened to lay her sorrows and seek for consolation at the foot of the confessional; but that which she heard in response from the stern priest filled her gentle and unsophisticated soul with dismay and almost with despair. A feeling of fear, a sense of profound terror, which soon became a chronic state with her, pursued her from that moment; her nights became disturbed and sleepless, her days passed in prayer and lamentations. In her maternal anxiety for the salvation of her beloved son's soul, and for his *post mortem* welfare, she made a series of rash **108]** vows. Finding that neither the Latin petition to the Mother of God written for her by her spiritual adviser, nor yet the humble supplications in German, addressed by herself to every saint she had reason to believe was residing in Paradise, worked the desired effect, she took to pilgrimages to distant shrines. During one of these journeys to a holy chapel situated high up in the mountains, she caught cold, amidst the glaciers of the Tyrol, and redescended only to take to a sick bed, from which she arose no more. Frau Stenio's vow had led her, in one sense, to the desired result. The poor woman was now given an opportunity of seeking out in *propria persona* the saints she had believed in so well, and of pleading face to face for the recreant son, who refused adherence to them and to the Church, scoffed at monk and confessional, and held the organ in such horror.

Franz sincerely lamented his mother's death. Unaware of being the indirect cause of it, he felt no remorse; but selling the modest household goods and chattels, light in purse and heart, he resolved to travel on foot for a year or two, before settling down to any definite profession.

A hazy desire to see the great cities of Europe, and to try his luck in France, lurked at the bottom of this traveling project, but his Bohemian habits of life were too strong to be abruptly abandoned. He placed his small capital with a banker for a rainy day, and started on his pedestrian journey *via* Germany and Austria. His violin paid for his board and lodging in the inns and farms on his way, and he passed his days in the green fields and in the solemn silent woods, face to face with Nature, dreaming all the time as usual with his eyes open. During the three months of his pleasant travels to and fro, he never descended for one moment **109]** from Parnassus; but, as an alchemist transmutes lead into gold, so he transformed everything on his way into a song of Hesiod or Anacreon. Every evening, while fiddling for his supper and bed, whether on a green lawn or in the hall of a rustic inn, his fancy changed the whole scene for him. Village swains and maidens became transfigured into Arcadian shepherds and nymphs. The sand-covered floor was now a green sward; the uncouth couples spinning round in a measured waltz with the wild grace of tamed bears became priests and priestesses of Terpsichore; the bulky, cherry-cheeked and blue-eyed daughters of rural Germany were the Hesperides circling around the trees laden with the golden apples. Nor did the melodious strains of the Arcadian demi-gods piping on their syrinxes, and audible but to his own enchanted ear, vanish with the dawn. For no sooner was the curtain of sleep raised from his eyes than he would sally forth into a new magic realm of day-dreams. On his way to some dark and solemn pine-forest, he played incessantly, to himself and to everything else. He fiddled to the green hill, and forthwith the mountain and the moss-covered rocks moved forward to hear him the better, as they had done at the sound of the Orphean lyre. He fiddled to the merry-voiced brook, to the hurrying river, and both slackened their speed and stopped their waves, and, becoming silent, seemed to listen to him in an entranced rapture. Even the long-legged stork who stood meditatively on one leg on the thatched top of the rustic mill, gravely resolving unto himself the problem of his too-long existence, sent out after him a long and strident cry, screeching, "Art thou Orpheus himself, O Stenio?"

It was a period of full bliss, of a daily and almost hourly exaltation. The last words of his dying mother, **110]** whispering to him of the horrors of eternal condemnation, had left him unaffected, and the only vision her warning evoked in him was that of Pluto. By a ready association of ideas, he saw the lord of the dark nether kingdom greeting him as he had greeted the husband of Eurydice before him. Charmed with the magic sounds of his violin, the wheel of Ixion was at a standstill once more,

thus affording relief to the wretched seducer of Juno, and giving the lie to those who claim eternity for the duration of the punishment of condemned sinners. He perceived Tantalus forgetting his never-ceasing thirst, and smacking his lips as he drank in the heaven-born melody; the stone of Sisyphus becoming motionless, the Furies themselves smiling on him, and the sovereign of the gloomy regions delighted, and awarding preference to his violin over the lyre of Orpheus. Taken *au sérieux*, mythology thus seems a decided antidote to fear, in the face of theological threats, especially when strengthened with an insane and passionate love of music; with Franz, Euterpe proved always victorious in every contest, aye, even with Hell itself!

But there is an end to everything, and very soon Franz had to give up uninterrupted dreaming. He had reached the university town where dwelt his old violin teacher, Samuel Klaus. When this antiquated musician found that his beloved and favorite pupil, Franz, had been left poor in purse and still poorer in earthly affections, he felt his strong attachment to the boy awaken with tenfold force. He took Franz to his heart, and forthwith adopted him as his son.

The old teacher reminded people of one of those grotesque figures which look as if they had just stepped out of some medieval panel. And yet Klaus, with his fantastic *allures* of a night-goblin, had the most loving **111]** heart, as tender as that of a woman, and the self-sacrificing nature of an old Christian martyr. When Franz had briefly narrated to him the history of his last few years, the professor took him by the hand, and leading him into his study simply said:

"Stop with me, and put an end to your Bohemian life. Make yourself famous. I am old and childless and will be your father. Let us live together and forget all save fame."

And forthwith he offered to proceed with Franz to Paris, *via* several large German cities, where they would stop to give concerts.

In a few days Klaus succeeded in making Franz forget his vagrant life and its artistic independence, and reawakened in his pupil his now dormant ambition and desire for worldly fame. Hitherto, since his mother's death, he had been content to received applause only from the Gods and Goddesses who inhabited his vivid fancy; now he began to crave once more for the admiration of mortals. Under the clever and careful training of old Klaus his remarkable talent gained in strength and powerful charm with every day, and his reputation grew and expanded with every city and town wherein he made himself heard. His ambition was being rapidly realized; the presiding genii of various musical centers to whose patronage his talent was submitted soon proclaimed him *the one* violinist of the day, and the public declared loudly that he stood unrivaled by any one whom they had ever heard. These laudations very soon made both master and pupil completely lose their heads.

But Paris was less ready with such appreciation. Paris makes reputations for itself, and will take none on faith. They had been living in it for almost three years, and were still climbing with difficulty the artist's Calvary, **112]** when an event occurred which put an end even to their most modest expectations. The first arrival of Niccolo Paganini was suddenly heralded, and threw Lutetia into a convulsion of expectation. The unparalleled artist arrived, and—all Paris fell at once at his feet.

II

Now it is a well known fact that a superstition born in the dark days of medieval superstition, and surviving almost to the middle of the present century, attributed all such abnormal, out-of-the-way talent as that of Paganini to "supernatural" agency. Every great and marvelous artist had been accused in his day of dealings with the devil. A few instances will suffice to refresh the reader's memory.

Tartini, the great composer and violinist of the seventeenth century, was denounced as one who got his best inspirations from the Evil One, with whom he was, it was said, in regular league. This accusation was, of course, due to the almost magical impression he produced upon his audiences. His inspired performance on the violin secured for him in his native country the title of "Master of Nations." The *Sonate du Diable*, also called "Tartini's Dream"—as everyone who has heard it will be ready to testify—is the most weird melody ever heard or invented: hence, the marvelous composition has become the source of endless legends. Nor were they entirely baseless, since it was he, himself, who was shown to have originated them. Tartini confessed to having written it on awakening from a dream, in which he had heard his sonata performed by Satan, for his benefit, and in consequence of a bargain made with his infernal majesty.

113]

Several famous singers, even, whose exceptional voices struck the hearers with superstitious admiration, have not escaped a like accusation. Pasta's splendid voice was attributed in her day to the fact that, three months before her birth, the diva's mother was carried during a trance to heaven, and there treated to a vocal concert of seraphs. Malibran was indebted for her voice to St. Cecelia, while others said she owed it to a demon who watched over her cradle and sung the baby to sleep. Finally, Paganini—the unrivaled performer, the mean Italian, who like Dryden's Jubal striking on the "chorded shell" forced the throngs that followed him to worship the divine sounds produced, and made people say that "less than a God could not dwell within the hollow of his violin"—Paganini left a legend too.

The almost supernatural art of the greatest violin player that the world has ever known was often speculated upon, never understood. The effect produced by him on his audience was literally marvelous, overpowering. The great Rossini is said to have wept like a sentimental German maiden on hearing him play for the first time. The Princess Elisa of Lucca, a sister of the great Napoleon, in whose service Paganini was, as director of her private orchestra, for a long time was unable to hear him play without fainting. In women he produced nervous fits and hysterics at his will; stout-hearted men he drove to frenzy. He changed cowards into heroes and made the bravest soldiers feel like so many nervous school-girls. Is it to be wondered at, then, that hundreds of weird tales circulated for long years about and around the mysterious Genoese, that modern Orpheus of Europe? One of these was especially ghastly. It was rumored, and was believed by more people than would probably like to confess it, that the strings of his **114]** violin were made of *human intestines, according to all the rules and requirements of the Black Art*.

Exaggerated as this idea may seem to some, it has nothing impossible in it; and it is more than probable that it was this legend that led to the extraordinary events which we are about to narrate. Human organs are often used by the Eastern Black Magician, so-called, and it is an averred fact that some Bengâlî Tântrikas (reciters of *tantras*, or "invocations to the demon," as a reverend writer has described them) use human corpses, and certain internal and external organs pertaining to them, as powerful magical agents for bad purposes.

However this may be, now that the magnetic and mesmeric potencies of hypnotism are recognized as facts by most physicians, it may be suggested with less danger than heretofore that the extraordinary effects of Paganini's violin-playing were not, perhaps, entirely due to his talent and genius. The wonder and awe he so easily excited were as much caused by his external appearance, "which had something weird and demoniacal in it," according to certain of his biographers, as by the inexpressible charm of his execution and his remarkable mechanical skill. The latter is demonstrated by his perfect imitation of the flageolet, and his performance of long and magnificent melodies on

the G string alone. In this performance, which many an artist has tried to copy without success, he remains unrivaled to this day.

It is owing to this remarkable appearance of his—termed by his friends eccentric, and by his too nervous victims, diabolical—that he experienced great difficulties in refuting certain ugly rumors. These were credited far more easily in his day than they would be now. It was whispered throughout Italy, and even in his own native town, that Paganini had murdered his wife, and, **115]** later on, a mistress, both of whom he had loved passionately, and both of whom he had not hesitated to sacrifice to his fiendish ambition. He had made himself proficient in magic arts, it was asserted, and had succeeded thereby in imprisoning the souls of his two victims in his violin—his famous Cremona.

It is maintained by the immediate friends of Ernst T. W. Hoffmann, the celebrated author of *Die Elixire des Teufels*, *Meister Martin*, and other charming and mystical tales, that Councillor Crespel, in the *Violin of Cremona*, was taken from the legend about Paganini. It is, as all who have read it know, the history of a celebrated violin, into which the voice and the soul of a famous diva, a woman whom Crespel had loved and killed, had passed, and to which was added the voice of his beloved daughter, Antonia.

Nor was this superstition utterly ungrounded, nor was Hoffmann to be blamed for adopting it, after he had heard Paganini's playing. The extraordinary facility with which the artist drew out of his instrument, not only the most unearthly sounds, but positively human voices, justified the suspicion. Such effects might well have startled an audience and thrown terror into many a nervous heart. Add to this the impenetrable mystery connected with a certain period of Paganini's youth, and the most wild tales about him must be found in a measure justifiable, and even excusable; especially among a nation whose ancestors knew the Borgias and the Medicis of Black Art fame.

III

In those pre-telegraphic days, newspapers were limited, and the wings of fame had a heavier flight than they have now. Franz had hardly heard of **116]** Paganini; and when he did, he swore he would rival, if not eclipse, the Genoese magician. Yes, he would either become the most famous of all living violinists, or he would break his instrument and put an end to his life at the same time.

Old Klaus rejoiced at such a determination. He rubbed his hands in glee, and jumping about on his lame leg like a crippled satyr, he flattered and incensed his pupil, believing himself all the while to be performing a sacred duty to the holy and majestic cause of art.

Upon first setting foot in Paris, three years before, Franz had all but failed. Musical critics pronounced him a rising star, but had all agreed that he required a few more years' practice, before he could hope to carry his audiences by storm. Therefore, after a desperate study of over two years and uninterrupted preparations, the Styrian artist had finally made himself ready for his first serious appearance in the great Opera House where a public concert before the most exacting critics of the old world was to be held; at this critical moment Paganini's arrival in the European metropolis placed an obstacle in the way of the realization of his hopes, and the old German professor wisely postponed his pupil's *début*. At first he had simply smiled at the wild enthusiasm, the laudatory hymns sung about the Genoese violinist, and the almost superstitious awe with which his name was pronounced. But very soon Paganini's name became a burning iron in the hearts of both the artists, and a threatening phantom in the mind of Klaus. A few days more, and they shuddered at the very mention of their great rival, whose success became with every night more unprecedented.

The first series of concerts was over, but neither Klaus nor Franz had as yet had an opportunity of hearing him **117]** and of judging for themselves. So great and so beyond their means was the charge for admission, and so small the hope of getting a free pass from a brother artist justly regarded as the meanest of men in monetary transactions, that they had to wait for a chance, as did so many others. But the day came when neither master nor pupil could control their impatience any longer; so they pawned their watches, and with the proceeds bought two modest seats.

Who can describe the enthusiasm, the triumphs, of this famous, and at the same time fatal night! The audience was frantic; men wept and women screamed and fainted; while both Klaus and Stenio sat looking paler than two ghosts. At the first touch of Paganini's magic bow, both Franz and Samuel felt as if the icy hand of death had touched them. Carried away by an irresistible enthusiasm, which turned into a violent, unearthly mental torture, they dared neither look into each other's faces, nor exchange one word during the whole performance.

At midnight, while the chosen delegates of the Musical Societies and the Conservatory of Paris unhitched the horses, and dragged the carriage of the grand artist home in triumph, the two Germans returned to their modest lodging, and it was a pitiful sight to see them. Mournful and desperate, they placed themselves in their usual seats at the fire-corner, and neither for a while opened his mouth.

"Samuel!" at last exclaimed Franz, pale as death itself. "Samuel—it remains for us now but to die!... Do you hear me?... We are worthless! We were two madmen to have ever hoped that any one in this world would ever rival ... him."

118]

The name of Paganini stuck in his throat, as in utter despair he fell into his arm chair.

The old professor's wrinkles suddenly became purple. His little greenish eyes gleamed phosphorescently as, bending toward his pupil, he whispered to him in hoarse and broken tones:

"*Nein, Nein!* Thou art wrong, my Franz! I have taught thee, and thou hast learned all of the great art that a simple mortal, and a Christian by baptism, can learn from another simple mortal. Am I to blame because these accursed Italians, in order to reign unequaled in the domain of art, have recourse to Satan and the diabolical effects of Black Magic?"

Franz turned his eyes upon his old master. There was a sinister light burning in those glittering orbs; a light telling plainly that, to secure such a power, he, too, would not scruple to sell himself, body and soul, to the Evil One.

But he said not a word, and, turning his eyes from his old master's face, gazed dreamily at the dying embers.

The same long-forgotten incoherent dreams, which, after seeming such realities to him in his younger days, had been given up entirely, and had gradually faded from his mind, now crowded back into it with the same force and vividness as of old. The grimacing shades of Ixion, Sisyphus and Tantalus resurrected and stood before him, saying:

"What matters hell—in which thou believest not. And even if hell there be, it is the hell described by the old Greeks, not that of the modern bigots—a locality full of conscious shadows, to whom thou canst be a second Orpheus."

Franz felt that he was going mad, and, turning **119]** instinctively, he looked his old master once more right in the face. Then his bloodshot eye evaded the gaze of Klaus.

Whether Samuel understood the terrible state of mind of his pupil, or whether he wanted to draw him out, to make him speak, and thus to divert his thoughts, must remain as hypothetical to the reader as it is to the writer. Whatever may have been in his mind, the German enthusiast went on, speaking with a feigned calmness:

"Franz, my dear boy, I tell you that the art of the accursed Italian is not natural; that it is due neither to study nor to genius. It never was acquired in the usual, natural way. You need not stare at me in that wild manner, for what I say is in the mouth of millions of people. Listen to what I now tell you, and try to understand. You have heard the strange tale whispered about the famous Tartini? He died one fine Sabbath night strangled by his familiar demon, who had taught him how to endow his violin with a human voice, by shutting up in it, by means of incantations, the soul of a young virgin. Paganini did more. In order to endow his instrument with the faculty of emitting human sounds, such as sobs, despairing cries, supplications, moans of love and fury—in short, the most heart-rending notes of the human voice—Paganini became the murderer not only of his wife and his mistress, but also of a friend, who was more tenderly attached to him than any other being on this earth. He then made the four chords of his magic violin out of the intestines of his last victim. This is the secret of his enchanting talent of that overpowering melody, that combination of sounds, which you will never be able to master unless...."

120]

The old man could not finish his sentence. He staggered back before the fiendish look of his pupil, and covered his face with his hands.

Franz was breathing heavily, and his eyes had an expression which reminded Klaus of those of a hyena. His pallor was cadaverous. For some time he could not speak, but only gasp for breath. At last he slowly muttered:

"Are you in earnest?"

"I am, as I hope to help you."

"And.... And do you really believe that had I only the means of obtaining human intestines for strings, I could rival Paganini?" asked Franz, after a moment's pause, and casting down his eyes.

The old German unveiled his face, and, with a strange look of determination upon it, softly answered:

"Human intestines alone are not sufficient for our purpose; they must have belonged to some one who had loved us well, with an unselfish, holy love. Tartini endowed his violin with the life of a virgin; but that virgin had died of unrequited love for him. The fiendish artist had prepared beforehand a tube, in which he managed to catch her last breath as she expired, pronouncing his beloved name, and he then transferred this breath to his violin. As to Paganini, I have just told you his tale. It was with the consent of his victim, though, that he murdered him to get possession of his intestines.

"Oh, for the power of the human voice!" Samuel went on, after a brief pause. "What can equal the eloquence, the magic spell of the human voice? Do you think, my poor boy, I would not have taught you this great, this final secret, were it not that it throws one right into the clutches of him ...

who must remain **121]** unnamed at night?" he added, with a sudden return to the superstitions of his youth.

Franz did not answer; but with a calmness awful to behold, he left his place, took down his violin from the wall where it was hanging, and, with one powerful grasp of the chords, he tore them out and flung them into the fire.

Samuel suppressed a cry of horror. The chords were hissing upon the coals, where, among the blazing logs, they wriggled and curled like so many living snakes.

"By the witches of Thessaly and the dark arts of Circe!" he exclaimed, with foaming mouth and his eyes burning like coals; "by the Furies of Hell and Pluto himself, I now swear, in thy presence, O Samuel, my master, never to touch a violin again until I can string it with four human chords. May I be accursed for ever and ever if I do!" He fell senseless on the floor, with a deep sob, that ended like a funeral wail; old Samuel lifted him up as he would have lifted a child, and carried him to his bed. Then he sallied forth in search of a physician.

IV

For several days after this painful scene Franz was very ill, ill almost beyond recovery. The physician declared him to be suffering from brain fever and said that the worst was to be feared. For nine long days the patient remained delirious; and Klaus, who was nursing him night and day with the solicitude of the tenderest mother, was horrified at the work of his own hands. For the first time since their acquaintance began, the old teacher, owing to the wild ravings of his pupil, was able to penetrate into the darkest corners of[**122]** that weird, superstitious, cold, and, at the same time, passionate nature; and—he trembled at what he discovered. For he saw that which he had failed to perceive before—Franz as he was in reality, and not as he seemed to superficial observers. Music was the life of the young man, and adulation was the air he breathed, without which that life became a burden; from the chords of his violin alone, Stenio drew his life and being, but the applause of men and even of Gods was necessary to its support. He saw unveiled before his eyes a genuine, artistic, *earthly* soul, with its divine counterpart totally absent, a son of the Muses, all fancy and brain poetry, but without a heart. While listening to the ravings of that delirious and unhinged fancy Klaus felt as if he were for the first time in his long life exploring a marvelous and untraveled region, a human nature not of this world but of some incomplete planet. He saw all this, and shuddered. More than once he asked himself whether it would not be doing a kindness to his "boy" to let him die before he returned to consciousness.

But he loved his pupil too well to dwell for long on such an idea. Franz had bewitched his truly artistic nature, and now old Klaus felt as though their two lives were inseparably linked together. That he could thus feel was a revelation to the old man; so he decided to save Franz, even at the expense of his own old and, as he thought, useless life.

The seventh day of the illness brought on a most terrible crisis. For twenty-four hours the patient never closed his eyes, nor remained for a moment silent; he raved continuously during the whole time. His visions were peculiar, and he minutely described each. Fantastic, ghastly figures kept slowly swimming out of the **123]** penumbra of his small dark room, in regular and uninterrupted procession, and he greeted each by name as he might greet old acquaintances. He referred to himself as Prometheus, bound to the rock by four bands made of human intestines. At the foot of the Caucasian Mount the black waters of the river Styx were running.... They had deserted Arcadia, and were now endeavoring to encircle within a seven-fold embrace the rock upon which he was suffering....

“Wouldst thou know the name of the Promethean rock, old man?” he roared into his adopted father’s ear.... “Listen then, ... its name is ... called ... Samuel Klaus....”

“Yes, yes!...” the German murmured disconsolately. “It is I who killed him, while seeking to console. The news of Paganini’s magic arts struck his fancy too vividly.... Oh, my poor, poor boy!”

“Ha, ha, ha, ha!” The patient broke into a loud and discordant laugh. “Aye, poor old man, sayest thou?... So, so, thou art of poor stuff, anyhow, and wouldst look well only when stretched upon a fine Cremona violin!...”

Klaus shuddered, but said nothing. He only bent over the poor maniac, and with a kiss upon his brow, a caress as tender and as gentle as that of a doting mother, he left the sick-room for a few instants, to seek relief in his own garret. When he returned, the ravings were following another channel. Franz was singing, trying to imitate the sounds of a violin.

Toward the evening of that day, the delirium of the sick man became perfectly ghastly. He saw spirits of fire clutching at his violin. Their skeleton hands, from each finger of which grew a flaming claw, beckoned to old Samuel.... They approached and surrounded **124]** the old master, and were preparing to rip him open ... him “the only man on this earth who loves me with an unselfish, holy love, and ... whose intestines can be of any good at all!” he went on whispering, with glaring eyes and demon laugh....

By the next morning, however, the fever had disappeared, and by the end of the ninth day Stenio had left his bed, having no recollection of his illness, and no suspicion that he had allowed Klaus to read his inner thought. Nay; had he himself any knowledge that such a horrible idea as the sacrifice of his old master to his ambition had ever entered his mind? Hardly. The only immediate result of his fatal illness was, that as, by reason of his vow, his artistic passion could find no issue, another passion awoke, which might avail to feed his ambition and his insatiable fancy. He plunged headlong into the study of the Occult Arts, of Alchemy and of Magic. In the practice of Magic the young dreamer sought to stifle the voice of his passionate longing for his, as he thought, for ever lost violin....

Weeks and months passed away, and the conversation about Paganini was never resumed between the master and the pupil. But a profound melancholy had taken possession of Franz, the two hardly exchanged a word, the violin hung mute, chordless, full of dust, in its habitual place. It was as the presence of a soulless corpse between them.

The young man had become gloomy and sarcastic, even avoiding the mention of music. Once, as his old professor, after long hesitation, took out his own violin from its dust-covered case and prepared to play, Franz gave a convulsive shudder, but said nothing. At the first notes of the bow, however, he glared like a madman, and rushing out of the house, remained for hours, **125]** wandering in the streets. Then old Samuel in his turn threw his instrument down, and locked himself up in his room till the following morning.

One night as Franz sat, looking particularly pale and gloomy, old Samuel suddenly jumped from his seat, and after hopping about the room in a magpie fashion, approached his pupil, imprinted a fond kiss upon the young man’s brow, and squeaked at the top of his shrill voice:

“Is it not time to put an end to all this?”...

Whereupon, starting from his usual lethargy, Franz echoed, as in a dream:

"Yes, it is time to put an end to this."

Upon which the two separated, and went to bed.

On the following morning, when Franz awoke, he was astonished not to see his old teacher in his usual place to greet him. But he had greatly altered during the last few months, and he at first paid no attention to his absence, unusual as it was. He dressed and went into the adjoining room, a little parlor where they had their meals, and which separated their two bedrooms. The fire had not been lighted since the embers had died out on the previous night, and no sign was anywhere visible of the professor's busy hand in his usual housekeeping duties. Greatly puzzled, but in no way dismayed, Franz took his usual place at the corner of the now cold fire-place, and fell into an aimless reverie. As he stretched himself in his old arm-chair, raising both his hands to clasp them behind his head in a favorite posture of his, his hand came into contact with something on a shelf at his back; he knocked against a case, and brought it violently on the ground.

It was old Klaus' violin-case that came down to the floor with such a sudden crash that the case opened and **126]** the violin fell out of it, rolling to the feet of Franz. And then the chords, striking against the brass fender emitted a sound, prolonged, sad and mournful as the sigh of an unrestful soul; it seemed to fill the whole room, and reverberated in the head and the very heart of the young man. The effect of that broken violin-string was magical.

"Samuel!" cried Stenio, with his eyes starting from their sockets, and an unknown terror suddenly taking possession of his whole being. "Samuel! what has happened?... My good, my dear old master!" he called out, hastening to the professor's little room, and throwing the door violently open. No one answered, all was silent within.

He staggered back, frightened at the sound of his own voice, so changed and hoarse it seemed to him at this moment. No reply came in response to his call. Naught followed but a dead silence ... that stillness which, in the domain of sounds, usually denotes death. In the presence of a corpse, as in the lugubrious stillness of a tomb, such silence acquires a mysterious power, which strikes the sensitive soul with a nameless terror.... The little room was dark, and Franz hastened to open the shutters.

. . . .

Samuel was lying on his bed, cold, stiff, and lifeless.... At the sight of the corpse of him who had loved him so well, and had been to him more than a father, Franz experienced a dreadful revulsion of feeling, a terrible shock. But the ambition of the fanatical artist got the better of the despair of the man, and smothered the feelings of the latter in a few seconds.

A note bearing his own name was conspicuously **127]** placed upon a table near the corpse. With trembling hand, the violinist tore open the envelope, and read the following:

My beloved son, Franz,

When you read this, I shall have made the greatest sacrifice that your best and only friend and teacher could have accomplished for your fame. He, who loved you most, is now but an inanimate lump of clay. Of your old teacher there now remains but a clod of cold organic matter. I need not prompt you as to what you have to do with it. Fear not stupid prejudices. It is for your future fame that I have made an offering of my body, and you would be guilty of the blackest ingratitude were you now to render useless this sacrifice. When you shall have replaced the chords upon your violin,

and these chords a portion of my own self, under your touch it will acquire the power of that accursed sorcerer, all the magic voices of Paganini's instrument. You will find therein my voice, my sighs and groans, my song of welcome, the prayerful sobs of my infinite and sorrowful sympathy, my love for you. And now, my Franz, fear nobody! Take your instrument with you, and dog the steps of him who filled our lives with bitterness and despair!... Appear in every arena, where, hitherto, he has reigned without a rival, and bravely throw the gauntlet of defiance in his face. O Franz! then only wilt thou hear with what a magic power the full notes of unselfish love will issue forth from thy violin. Perchance, with a last caressing touch of its chords, thou wilt remember that they once formed a portion of thine old teacher, who now embraces and blesses thee for the last time.

Samuel

Two burning tears sparkled in the eyes of Franz, but they dried up instantly. Under the fiery rush of passionate hope and pride, the two orbs of the future magician-artist, riveted to the ghastly face of the dead man, shone like the eyes of a demon.

Our pen refuses to describe that which took place on that day, after the legal inquiry was over. As another note, written with the view of satisfying the authorities, had been prudently provided by the loving care of the **128]** old teacher, the verdict was, "Suicide from causes unknown;" after this the coroner and the police retired, leaving the bereaved heir alone in the death-room, with the remains of that which had once been a living man.

. . . .

Scarcely a fortnight had elapsed from that day, ere the violin had been dusted, and four new, stout strings had been stretched upon it. Franz dared not look at them. He tried to play, but the bow trembled in his hand like a dagger in the grasp of a novice-brigand. He then determined not to try again, until the portentous night should arrive, when he should have a chance of rivaling, nay, of surpassing, Paganini.

The famous violinist had meanwhile left Paris, and was giving a series of triumphant concerts at an old Flemish town in Belgium.

V

One night, as Paganini, surrounded by a crowd of admirers, was sitting in the dining-room of the hotel at which he was staying, a visiting card, with a few words written on it in pencil, was handed to him by a young man with wild and staring eyes.

Fixing upon the intruder a look which few persons could bear, but receiving back a glance as calm and determined as his own, Paganini slightly bowed, and then dryly said:

"Sir, it shall be as you desire. Name the night. I am at your service."

On the following morning the whole town was startled by the appearance of bills posted at the corner of every street, and bearing the strange notice:

On the night of ... at the Grand Theater of ... and **129]** for the first time, will appear before the public, Franz Stenio, a German violinist, arrived purposely to throw down the gauntlet to the world-famous Paganini and to challenge him to a duel—upon their violins. He purposes to compete with the great "virtuoso" in the execution of the most difficult of his compositions. The famous Paganini

has accepted the challenge. Franz Stenio will play, in competition with the unrivaled violinist, the celebrated "Fantaisie Caprice" of the latter, known as "The Witches."

The effect of the notice was magical. Paganini, who, amid his greatest triumphs, never lost sight of a profitable speculation, doubled the usual price of admission, but still the theater could not hold the crowds that flocked to secure tickets for that memorable performance.

. . . .

At last the morning of the concert day dawned, and the "duel" was in everyone's mouth. Franz Stenio, who, instead of sleeping, had passed the whole long hours of the preceding midnight in walking up and down his room like an encaged panther, had, toward morning, fallen on his bed from mere physical exhaustion. Gradually he passed into a death-like and dreamless slumber. At the gloomy winter dawn he awoke, but finding it too early to rise he fell to sleep again. And then he had a vivid dream—so vivid indeed, so life-like, that from its terrible realism he felt sure that it was a vision rather than a dream.

He had left his violin on a table by his bedside, locked in its case, the key of which never left him. Since he had strung it with those terrible chords he never let it out of his sight for a moment. In accordance with his resolution he had not touched it since his first trial, and his bow had never but once touched the human strings, for he had since always practised on another instrument. But now in his sleep he saw himself looking at the locked **130]** case. Something in it was attracting his attention, and he found himself incapable of detaching his eyes from it. Suddenly he saw the upper part of the case slowly rising, and, within the chink thus produced, he perceived two small, phosphorescent green eyes—eyes but too familiar to him—fixing themselves on his, lovingly, almost beseechingly. Then a thin, shrill voice, as if issuing from these ghastly orbs—the voice and orbs of Samuel Klaus himself—resounded in Stenio's horrified ear, and he heard it say:

"Franz, my beloved boy.... Franz, I cannot, no, *I cannot* separate myself from ... *them*!"

And "they" twanged piteously inside the case.

Franz stood speechless, horror-bound. He felt his blood actually freezing, and his hair moving and standing erect on his head....

"It's but a dream, an empty dream!" he attempted to formulate in his mind.

"I have tried my best, Franzchen.... I have tried my best to sever myself from these accursed strings, without pulling them to pieces ..." pleaded the same shrill, familiar voice. "Wilt thou help me to do so?..."

Another twang, still more prolonged and dismal, resounded within the case, now dragged about the table in every direction, by some interior power, like some living wriggling thing, the twangs becoming sharper and more jerky with every new pull.

It was not for the first time that Stenio heard those sounds. He had often remarked them before—indeed, ever since he had used his master's viscera as a footstool for his own ambition. But on every occasion a feeling of creeping horror had prevented him from **131]** investigating their cause, and he had tried to assure himself that the sounds were only a hallucination.

But now he stood face to face with the terrible fact, whether in dream or in reality he knew not, nor did he care, since the hallucination—if hallucination it were—was far more real and vivid than any reality. He tried to speak, to take a step forward; but, as often happens in nightmares, he could neither utter a word nor move a finger.... He felt hopelessly paralyzed.

The pulls and jerks were becoming more desperate with each moment, and at last something inside the case snapped violently. The vision of his Stradivarius, devoid of its magical strings, flashed before his eyes, throwing him into a cold sweat of mute and unspeakable terror.

He made a superhuman effort to rid himself of the incubus that held him spell-bound. But as the last supplicating whisper of the invisible Presence repeated:

"Do, oh, do ... help me to cut myself off——"

Franz sprang to the case with one bound, like an enraged tiger defending its prey, and with one frantic effort breaking the spell.

"Leave the violin alone, you old fiend from hell!" he cried, in hoarse and trembling tones.

He violently shut down the self-raising lid, and while firmly pressing his left hand on it, he seized with the right a piece of rosin from the table and he drew on the leathered-covered top the sign of the six-pointed star—the seal used by King Solomon to bottle up the rebellious djins inside their prisons.

A wail, like the howl of a she-wolf moaning over her dead little ones, came out of the violin-case:

"Thou art ungrateful ... very ungrateful, my Franz!" sobbed the blubbering "spirit-voice." "But I **132]** forgive ... for I still love thee well. Yet thou canst not shut me in ... boy. Behold!"

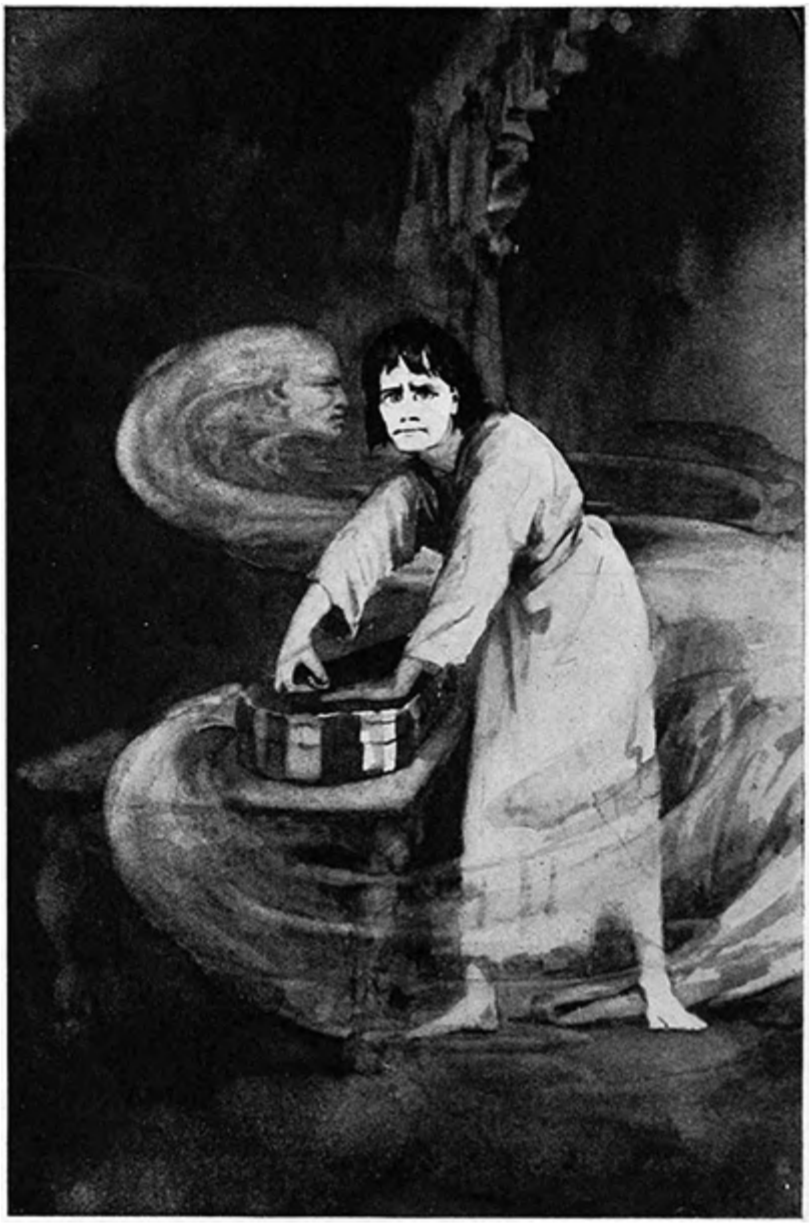

“HE VIOLENTLY SHUT DOWN THE SELF-RAISING LID AND DREW ON THE LEATHER-COVERED TOP THE SIGN OF THE SIX-POINTED STAR, THE SEAL OF KING SOLOMON.”

133]

And instantly a grayish mist spread over and covered case and table, and rising upward formed itself first into an indistinct shape. Then it began growing, and as it grew, Franz felt himself gradually enfolded in cold and damp coils, slimy as those of a huge snake. He gave a terrible cry and—awoke; but, strangely enough, not on his bed, but near the table, just as he had dreamed, pressing the violin-case desperately with both his hands.

“It was but a dream, ... after all,” he muttered, still terrified, but relieved of the load on his heaving breast.

With a tremendous effort he composed himself, and unlocked the case to inspect the violin. He found it covered with dust, but otherwise sound and in order, and he suddenly felt himself as cool and determined as ever. Having dusted the instrument he carefully rosined the bow, tightened the

strings and tuned them. He even went so far as to try upon it the first notes of the "Witches"; first cautiously and timidly, then using his bow boldly and with full force.

The sound of that loud, solitary note—defiant as the war trumpet of a conqueror, sweet and majestic as the touch of a seraph on his golden harp in the fancy of the faithful—thrilled through the very soul of Franz. It revealed to him a hitherto unsuspected potency in his bow, which ran on in strains that filled the room with the richest swell of melody, unheard by the artist until that night. Commencing in uninterrupted *legato* tones, his bow sang to him of sun-bright hope and beauty, of moonlit nights, when the soft and balmy stillness **134]** endowed every blade of grass and all things animate and inanimate with a voice and a song of love. For a few brief moments it was a torrent of melody, the harmony of which, "tuned to soft woe," was calculated to make mountains weep, had there been any in the room, and to soothe

... even th' inexorable powers of hell,

the presence of which was undeniably felt in this modest hotel room. Suddenly, the solemn *legato* chant, contrary to all laws of harmony, quivered, became *arpeggios*, and ended in shrill *staccatos*, like the notes of a hyena laugh. The same creeping sensation of terror, as he had before felt, came over him, and Franz threw the bow away. He had recognized the familiar laugh, and would have no more of it. Dressing, he locked the bedeviled violin securely in its case, and, taking it with him to the dining-room, determined to await quietly the hour of trial.

VI

The terrible hour of the struggle had come, and Stenio was at his post—calm, resolute, almost smiling.

The theater was crowded to suffocation, and there was not even standing room to be got for any amount of hard cash or favoritism. The singular challenge had reached every quarter to which the post could carry it, and gold flowed freely into Paganini's unfathomable pockets, to an extent almost satisfying even to his insatiate and venal soul.

It was arranged that Paganini should begin. When he appeared upon the stage, the thick walls of the theater shook to their foundations with the applause that greeted **135]** him. He began and ended his famous composition "The Witches" amid a storm of cheers. The shouts of public enthusiasm lasted so long that Franz began to think his turn would never come. When, at last, Paganini, amid the roaring applause of a frantic public, was allowed to retire behind the scenes, his eye fell upon Stenio, who was tuning his violin, and he felt amazed at the serene calmness, the air of assurance, of the unknown German artist.

When Franz approached the footlights, he was received with icy coldness. But for all that, he did not feel in the least disconcerted. He looked very pale, but his thin white lips wore a scornful smile as response to this dumb unwelcome. He was sure of his triumph.

At the first notes of the prelude of "The Witches" a thrill of astonishment passed over the audience. It was Paganini's touch, and—it was something more. Some—and they were the majority—thought that never, in his best moments of inspiration, had the Italian artist himself, in executing that diabolical composition of his, exhibited such an extraordinary diabolical power. Under the pressure of the long muscular fingers of Franz, the chords shivered like the palpitating intestines of a disemboweled victim under the vivisector's knife. They moaned melodiously, like a dying child. The large blue eye of the artist, fixed with a satanic expression upon the sounding-board, seemed to

summon forth Orpheus himself from the infernal regions, rather than the musical notes supposed to be generated in the depths of the violin. Sounds seemed to transform themselves into objective shapes, thickly and precipitately gathering as at the evocation of a mighty magician, and to be whirling around him, like a host of fantastic, infernal figures, dancing the witches' "goat dance." In the empty depths **136]** of the shadowy background of the stage, behind the artist, a nameless phantasmogoria, produced by the concussion of unearthly vibrations, seemed to form pictures of shameless orgies, of the voluptuous hymens of a real witches' Sabbat.... A collective hallucination took hold of the public. Panting for breath, ghastly, and trickling with the icy perspiration of an inexpressible horror, they sat spell-bound, and unable to break the spell of the music by the slightest motion. They experienced all the illicit enervating delights of the paradise of Mahommed, that come into the disordered fancy of an opium-eating Mussulman, and felt at the same time the abject terror, the agony of one who struggles against an attack of *delirium tremens*.... Many ladies shrieked aloud, others fainted, and strong men gnashed their teeth in a state of utter helplessness.

. . . .

Then came the *finale*. Thundering uninterrupted applause delayed its beginning, expanding the momentary pause to a duration of almost a quarter of an hour. The bravos were furious, almost hysterical. At last, when after a profound and last bow, Stenio, whose smile was as sardonic as it was triumphant, lifted his bow to attack the famous *finale*, his eye fell upon Paganini, who, calmly seated in the manager's box, had been behind none in zealous applause. The small and piercing black eyes of the Genoese artist were riveted to the Stradivarius in the hands of Franz, but otherwise he seemed quite cool and unconcerned. His rival's face troubled him for one short instant, but he regained his self-possession and, lifting once more his bow, drew the first note.

Then the public enthusiasm reached its acme, and soon knew no bounds. The listeners heard and saw **137]** indeed. The witches' voices resounded in the air, and beyond all the other voices, one voice was heard—

Discordant, and unlike to human sounds;
It seem'd of dogs the bark, of wolves the howl;
The doleful screechings of the midnight owl;
The hiss of snakes, the hungry lion's roar;
The sounds of billows beating on the shore;
The groan of winds among the leafy wood,
And burst of thunder from the rending cloud;—
'Twas these, all these in one....

The magic bow was drawing forth its last quivering sounds—famous among prodigious musical feats—imitating the precipitate flight of the witches before bright dawn; of the unholy women saturated with the fumes of their nocturnal Saturnalia, when—a strange thing came to pass on the stage. Without the slightest transition, the notes suddenly changed. In their aerial flight of ascension and descent, their melody was unexpectedly altered in character. The sounds became confused, scattered, disconnected ... and then—it seemed from the sounding-board of the violin—came out squeaking, jarring tones, like those of a street Punch, screaming at the top of a senile voice:

"Art thou satisfied, Franz, my boy?... Have not I gloriously kept my promise, eh?"

The spell was broken. Though still unable to realize the whole situation, those who heard the voice and the *Punchinello*-like tones, were freed, as by enchantment, from the terrible charm under which they had been held. Loud roars of laughter, mocking exclamations of half-anger and half-

irritation were now heard from every corner of the vast theater. The musicians in the orchestra, with faces still blanched from weird emotion, were now seen shaking with laughter, and the whole audience rose, like one man, from their seats, unable yet **138]** to solve the enigma; they felt, nevertheless, too disgusted, too disposed to laugh to remain one moment longer in the building.

But suddenly the sea of moving heads in the stalls and the pit became once more motionless, and stood petrified as though struck by lightning. What all saw was terrible enough—the handsome though wild face of the young artist suddenly aged, and his graceful, erect figure bent down, as though under the weight of years; but this was nothing to that which some of the most sensitive clearly perceived. Franz Stenio's person was now entirely enveloped in a semi-transparent mist, cloud-like, creeping with serpentine motion, and gradually tightening round the living form, as though ready to engulf him. And there were those also who discerned in this tall and ominous pillar of smoke a clearly-defined figure, a form showing the unmistakable outlines of a grotesque and grinning, but terribly awful-looking old man, whose viscera were protruding and the ends of the intestines stretched on the violin.

Within this hazy, quivering veil, the violinist was then seen, driving his bow furiously across the human chords, with the contortions of a demoniac, as we see them represented on medieval cathedral paintings!

An indescribable panic swept over the audience, and breaking now, for the last time, through the spell which had again bound them motionless, every living creature in the theater made one mad rush towards the door. It was like the sudden outburst of a dam, a human torrent, roaring amid a shower of discordant notes, idiotic squeakings, prolonged and whining moans, cacophonous cries of frenzy, above which, like the detonations of pistol shots, was heard the consecutive bursting of the **139]** four strings stretched upon the sound-board of that bewitched violin.

. . . .

When the theater was emptied of the last man of the audience, the terrified manager rushed on the stage in search of the unfortunate performer. He was found dead and already stiff, behind the footlights, twisted up into the most unnatural of postures, with the "catguts" wound curiously around his neck, and his violin shattered into a thousand fragments....

When it became publicly known that the unfortunate would-be rival of Niccolo Paganini had not left a cent to pay for his funeral or his hotel-bill, the Genoese, his proverbial meanness notwithstanding, settled the hotel-bill and had poor Stenio buried at his own expense.

He claimed, however, in exchange, the fragments of the Stradivarius—as a momento of the strange event.

THE END

THE SECRET DOCTRINE

THE SYNTHESIS OF SCIENCE, RELIGION, AND PHILOSOPHY

THIRD AND REVISED EDITION

by

HELENA PETROVNA BLAVATSKY

SATYÂT NÂSTI PARO DHARMAH

THERE IS NO RELIGION IS NO HIGHER THAN TRUTH

Volume I.

COSMOGENESIS.

LONDON: THE THEOSOPHICAL PUBLISHING HOUSE, 1893. *Reprinted* 1902, 1905, 1908, 1911, 1913, 1918, 1921.

"Entered according to Act of Congress in the year 1888, by H. P. Blavatsky, in the Office of the Librarian of Congress at Washington, D.C."

ENTERED AT STATIONERS' HALL.

ALL RIGHTS RESERVED.

" This Work

I Dedicate to all True Theosophists,

In every Country,

And of every Race,

For they called it forth, and for them it was recorded. "

TABLE OF CONTENTS.

	Page
Introduction	1
The Need of such a Book	3
The Antiquity of Documents and MSS.	7
What the Book is Intended to Do	12
Proem	31
The Oldest MSS. in the World and its Symbolism	31
The One Life	32
The Secret Doctrine—Pantheism—Atheism	35
"Space" in all Religions and in Occultism	37
Seven Cosmic Elements—Seven Races of Mankind	40
The Three Propositions of the Secret Doctrine	42
Description of the Stanzas from the Book of Dzyan	48

PART I.
COSMIC EVOLUTION.

STANZA I.

Seven Stanzas from the Book of Dzyan	55
Commentaries	67
Time and Universal Mind	69
The Causes of Being	71
The Seven Sublime Lords	73
The Causes of Existence	75
The One Form of Existence	77
Âlaya, the Universal Soul	79
Can the Finite conceive the Infinite?	81

STANZA II.

The Builders	83
The Absolute Knows Itself Not	85
The Germ of Life	87
Astral Light is not Anima Mundi	89
Divine Thought	91

STANZA III.

The Awakening of Cosmos	91
The Universe, a Flitting Shadow	93
Nature's Symbols	95
The Churning of the Ocean	97
Darkness and Light	99
Androgynous Deities	101
The Serpent Symbol	103
The Magical Agent	105
I Am That I Am	107
Primeval Differentiations	109
The Web of Being	111
Conscious Electricity	113

STANZA IV.

The Septenary Hierarchies	113
The Seven Mystic Senses	115
The Vehicle of the Universe	117
The Immaculate Conceptions	119
The Potency of Speech and Sound	121

The Seven Senses 123
The Boundless Circle 125
Fire, the Great Symbol of Deity 127
The Stellar Sons of Light 129
The Divine Recorders 131

STANZA V.

Fohat: the Child of the Septenary Hierarchies 131
The Celestial Buddhas 133
The Theogony of the Creators 135
The Protean Spirit-Substance 137
The Correlation of the Gods 139
The Seven Worlds 141
The Antiquity of Physical Sciences 143
The One Flame 145
The Winged Wheels 147
Monism and Materialism 149
The Four Celestial Beings 151
The Lipika 153
The Ring "Pass Not" 155
The God of Man and the God of the Ant 157
The Day of "Come To Us" 159

STANZA VI.

Our World, its Growth and Development 160
The Mystery of the Female Logos 161
From No-Number to Number Seven 163
Were the Ancients Ignorant of the Physical Sciences? 165
The Sleep of the Eternal Mother 167
The Cosmic Plane, an Illusion 169
Primordial Substance, a Reality 171
Laplace's Mistake 173
A Digression 175
A few Early Misconceptions concerning Planets, Rounds, and Man 176
Descending and Reäscending States 177
Exchange of Life-Principles 179
Opinions Differ and yet Agree 181
The Transmigrations of the Ego 183
A Reädjustment of Facts 185
Like Questions, like Answers 187
An Authoritative Letter 189
The Number 777 191
The Monadic Evolutions 193
Additional Facts and Explanations concerning the Globes and the Monads 193
Transfer of Life-Elements 195
The Monadic Host 197
The Elemental Kingdoms 199
Monads and Atoms 201
The Lunar Ancestors 203
The Fourth Globe 205
Man or Ape; which was First? 207
An Erroneous Opinion 209
A Master's Letter 211
The Preliminary Creation of Man 213
The First Cause of Sin 215
The *Codex Nazaræus* repeats the Allegory 217
Ilda-Baoth-Jehovah 219
The Seven Planes 221
The War in Heaven 223
The Birth of the Worlds 225

The Seven Grades of Initiation 227
The Lost Canon of Proportion 229
The Origin of Devotion 231
The Creative Powers 233

STANZA VII.

The Parents of Man on Earth 233
One Parent Flame, Countless Flames 235
Teachings Contrasted 237
The Hierarchies of Spirits 239
Nature-Spirits, or Elementals 241
The Mystery of Being 243
The Ancestry of Man 245
The "Seven Souls" in Egyptology 247
The Moon God 249
Jehovah a Female Sephira 251
The Origin of Man 253
Dii Sunt Demones Inversi 255
The Immortal Root 257
Chaldæan Metaphysics 239
The True and the False Kabbalah 261
Occult and Kabbalistic Doctrines 263
Occultists and Kabbalists Differ 265
Spirit Alone is Helpless on Earth 267
The "Devourers" 269
The Four Dimensions of Space 271
Oceans of Carbonic Acid 273
The Great Magic Agent 275
Âkâsha is not Ether 277
Atoms are Invisible Lives 279
Occult Chemistry 281
The Fiery Lives 283
Man, the Shadow of his Prototype 385
Earth Peopled from Heaven 287
The "Second Advent" 289
Summing Up 290
The Upanishads 291
A Recapitulation 293
The Guiding Intelligence of the Universe 295
The Unity of All in Nature 297
The Three Universes 299
Matter is the Shadow of Spirit 301
The Yliaster of Paracelsus 303
Hermes Christianized 305
The Eternal alone is Real 307
A Few Occult Aphorisms 309
Extracts from an Eastern Private Commentary hitherto Secret 309
Yoga Powers 313
Âkâsha 315
Nothing New under the Sun 317

PART II.
THE EVOLUTION OF SYMBOLISM.

SECTION I.

Symbolism and Ideographs 321
The Egyptian Cat-Symbol 323
Magic Potency of Sound 325
The Mystery Language 327

SECTION II.

The Mystery. Language and its Keys	329
Egypt's many Religions	331
The Great Pyramid Measures	333
The Quadrature of the Circle	335
Truth must Prevail at Last	337
Moses and the Ark of Bulrushes copied from Sargon	339
Occult Numbers	341
Identity of the Ancient Symbols	343
The "Satanic" Races	345

SECTION III.

Primordial Substance and Divine Thought	347
Divine Thought	349
The Universal Illusion	351
Pater Omnipotens Æther	353
The Cosmogenesis of Manu	355
The Seven Prakritis	357
The Gods of "Genesis"	359
The Mystic Fire	361
Æther	363

SECTION IV.

Chaos: Theos: Kosmos	365
The Soul of the World	367
The Birth of Mind	369
The Mystic Elements	371

SECTION V.

On the Hidden Deity, its Symbols and Glyphs	373
The Gnosis of Marcus	375
The Great Mind	377
Symbols of the Creative Powers	379
International Correlation of Gods	381
Ancient Symbology	383

SECTION VI.

The Mundane Egg	384
Egg and Ark	385
Lunar and Solar Deities	387
Fiery Serpents	389
The Winged Globe	391
Two Aspects of "God "	393

SECTION VII.

The Days and Nights of Brahmâ	395
Three Kinds of Pralaya	397
The Reabsorption of All	399
A Kabalistic Key	401
The Coming of Night	403
The Return of Moru	405

SECTION VIII.

The Lotus, as a Universal Symbol	406

The Ideal becoming Material	407
Hebrew Anthropomorphism	409
Brâhman and Semite	411
The Letter M	413

SECTION IX.

The Moon; Deus Lunus, Phœbe	415
The Christian Lunar God	417
The Physiological Key to the Moon Symbol	419
The" Double Womb"	421
An Allegory from the Zohar	423
Hecate-Luna the Counterpart of Jehovah	425
The Moon Bi-Sexual	427
The Dignity of Saïs	429
Ante-historical Catholicism	431
Identity of Typology	433

SECTION X.

Tree, Serpent, and Crocodile Worship	434
The Serpent, the Symbol of Initiation	435
The Ashvattha Tree	437
"Sevening"	439
The Dual Logos	441

SECTION XI.

Demon est Deus Inversus	443
No Life without Death	445
Theological Etymologies	447
The Angels Slandered	449
The War of the Gods	451
Wilson's Criticism Criticized	453
The Deception of the Gods	455

SECTION XII.

The Theogony of the Creative Gods	457
Jehovah not the Supreme Deity	459
The Primeval Theogony of the Vedântins	461
Synonyms of the Logos	463
"Female" Logoi	465
The Pythagorean Idea	467
Antiquity of the Pyramids	469
Cosmic Gods	471
Incredible, but True	473
The Same Idea in Confucianism	475
The Mystery of Blackness	477
God is our Higher Self	479

SECTION XIII.

The Seven Creations	480
The Seven Creations of the Purânas	481
The Ogdoad	483
The Primary and Secondary Creations	485
Many Versions of the One Truth	487
The Seven Creations	489
Who the Kumâras are	493
The "Virgin Ascetics"	495
Importance of the Number Seven	497

SECTION XIV.

The Four Elements 497
On the Elements 499
The Cosmic Gods 501
St. Paul Believed in Cosmic Gods 503
Jehovah, a God of the Elements 505
Astarte and the Virgin Mary 507
Physical Forces, the Vehicles of the Elements 509

SECTION XV.

On Kwan-Shi-Yin and Kwan-Yin 510
Diseased Imagination 511
Crinolines, or the Dragon-Garb? 513

PART III.

ADDENDA.

On Occult and Modern Science 517

SECTION I.

Reasons for these Addenda 517
Forces are Devas and Genii 519
Light is both Spirit and Matter 521

SECTION II.

Modern Physicists are playing at Blind Man's Buff 523
"Is Light a Body or Not?" 525
A Selection of Contradictory Hypotheses 527
Actio in Distans 529
Cauchy's Views 531

SECTION III.

Is Gravitation a Law? 532
Gravity or what? 533
Jehovah, one of the Elohim 535
Newton then and Newton now 537
Perpetual Motion 539
Idler's Ideas 541
The Cause of Rotation 543

SECTION IV.

The Theories of Rotation in Science 544
Contradictory Hypotheses 545
Scientific Aberrations 547
The Paradoxes of Science 549
Forces are Realities 551

SECTION V.

The Masks of Science 552
Academicals Misnomers 553
The Fixing of Light 555
What is Force? 557
They Agree to Disagree 559
The Mystic Rays 561

The Causes and the Effects 563
What is an Atom? 565
Chemical Gods 567
The Vishishthâdvaita System 569

SECTION VI.

An Attack on the Scientific Theory of Force by a Man of Science 571
Dr. Richardson's Heresy 573
The Spirit and Soul of Kosmos 575

SECTION VII.

Life, Force, or Gravity 577
Sun-force and Earth-force 579
Pantheism or Monotheism 581
The Seven Physical Senses 583
The Tree of Life 585
What is Nervous Ether? 587
The Life Principle 589

SECTION VIII.

The Solar Theory 590
The Heart of the Solar System 591
The Quintessence of Kosmos 593
The Original Base 595
Elements and Non-Elements 597
What is the Directive Force? 599
A Scientific Caduceus 601
Occultism in Chemistry 603

SECTION IX.

The Coming Force 605
An Unconscious Occultist 607
Occult Mysteries and Society 609
Limits to Discoveries 611
Keely's Ether 613
A Premature Discovery 615
What is the New Force? 617

SECTION X.

Oh the Elements and Atoms 619
The Whirling of the Soul 621
The Eternal Pilgrim 623
Buddhas of the Three Worlds 625
The Crest-jewel of Wisdom 627
Uranus and Neptune 629
Cyclic Fall of the Gods 631

SECTION XI.

Ancient Thought in Modern Dress 633
Chemistry and Occult Science 635
Tie Trinity in Unity 637
Genesis of the Elements 639
Purânas *versus* Royal Society 641

SECTION XII.

Scientific and Esoteric Evidence for, and Objections to, the Modern Nebular Theory 643

Modern Science and Occultism 645
Forces are Emanations 647
Unanswerable Queries 649
What are the Nebulæ? 651
Cometary Matter 653
What is Primitive Matter? 655
The Future Synthesis 657

SECTION XIII.

Forces—Modes of Motion or Intelligences? 658
Kant and Occultism 659
Mind in Nature 661
Occult and Physical Sciences 663
Plurality of Worlds 665
The Geology of Enoch 667

SECTION XIV.

Gods, Monads, and Atoms 669
Who are the Blind? 671
The Mathematical Point 673
Space, Force, and Matter 675
Phantoms of the Mind 677
Atomic Souls 679
The Chemistry of the Future 681
Aryan and Western Science 683
Hermes or Huxley? 685
Leibnitz and Occultism 687
Spinoza and Leibnitz 689
The Nature of the Monad 691
Spirit and Matter One 693

SECTION XV.

Cyclic Evolution and Karma 695
Is Man a God or a Beast? 697
The Swing of Karma 699
The Network of Destiny 701
Cyclic Wheels within Wheels 703
Karma-Nemesis 705
Ancient and Modern Prophecies 707
Astrology a Science 709

SECTION XVI.

The Zodiac and its Antiquity 710
The Zodiac in the *Bible* 711
Antiquity of Zodiac 713
The Zodiac and the Patriarchs 715
The Sign of Jonas 717
Chaldæo-Judean Gods 719
The Dragon and the Bull 721
Bailly's Conclusions 723
The Beginning of Kali Yuga 725
Hindu Astronomical Methods 727
The Âryan Hindus Vindicated 729

SECTION XVII.

Summary of the Position 731
The Exact Science of—Negation 733

Forces are Gods 735
The Aliases of Fohat 737
Legend and History 739

———

PREFACE TO THE FIRST EDITION.

The author—the writer, rather—feels it necessary to apologize for the long delay which has occurred in the appearance of this work. It has been occasioned by ill-health and the magnitude of the undertaking. Even the two volumes now issued do not complete the scheme, nor do these treat exhaustively of the subjects dealt within them. A large quantity of material has already been prepared, dealing with the history of Occultism as contained in the lives of the great Adepts of the Aryan Race, and showing the bearing of Occult Philosophy upon the conduct of life, as it is and as it ought to be. Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety.

This scheme, it must be added, was not in contemplation when the preparation of the work was first announced. As originally announced, it was intended that *The Secret Doctrine* should be an amended and enlarged version of *Isis Unveiled.* It was, however, soon found that the explanations which could be added to those already put before the world, in the last-named and other works dealing with Esoteric Science, were such as to require a different method of treatment; and consequently the present volumes do not contain, in all, twenty pages extracted from *Isis Unveiled.*

The author does not feel it necessary to ask the indulgence of her readers and critics for the many defects of literary style, and the imperfect English which may be found in these pages. She is a foreigner, and her knowledge of the language was acquired late in life. The English tongue is employed because it offers the most widely-diffused medium for conveying the truths which it had become her duty to place before the world.

These truths are in no sense put forward as a *revelation;* nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the Scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation. The publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of Mysticism have indulged, during the last few years, in their endeavour, as they imagined, to work out a complete system of thought from the few facts previously communicated to them.

It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets, special attention being paid to some facts which have been seized upon by various writers, and distorted out of all resemblance to the truth.

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, do not belong to the Hindu, the Zoroastrian, the Chaldæan, or the Egyptian religion, nor to Buddhism, Islam, Judaism or Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.

It is more than probable that the book will be regarded by a large section of the public as a romance of the wildest kind, for who has ever even heard of the Book of Dzyan?

The writer, therefore, is fully prepared to take all the responsibility for what is contained in this work, and even to face the charge of having invented the whole of it. That it has many shortcomings she is fully aware; all that she claims for it is that, romantic as it may seem to many, its logical coherence and consistency entitle this new Genesis to rank, at any rate, on a level with the "working hypotheses" so freely accepted by Modern Science. Further, it claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the laws of uniformity and analogy.

The aim of this work may be thus stated: to show that Nature is not "a fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the Occult side of Nature has never been approached by the Science of modern civilization.

If this is in any degree accomplished, the writer is content. It is written in the service of humanity, and by humanity and the future generations it must be judged. Its author recognizes no inferior court of appeal. Abuse she is accustomed to; calumny she is daily acquainted with; at slander she smiles in silent contempt.

De minimis non curat lex.

H. P. B.

London, *October*, 1888.

PREFACE TO THE THIRD AND REVISED EDITION.

In preparing this edition for the press, we have striven to correct minor points of detail in literary form, without touching at all more important matters. Had H. P. Blavatsky lived to issue the new edition, she would doubtless have corrected and enlarged it to a very considerable extent. That this is not done is one of the many minor losses caused by the one great loss.

Awkward phrases, due to imperfect knowledge of English, have been corrected; most of the quotations have been verified, and exact references given—a work involving great labour, as the references in the previous editions were often very loose; a uniform system of transliteration for Sanskrit words has been adopted. Rejecting the form most favoured by Western Orientalists as being misleading to the general reader—we have given to the consonants not present in our English alphabet combinations that approximately express their sound-values, and we have carefully inserted quantities, wherever they occur, on the vowels. In a few instances we have incorporated notes in the text, but this has been very sparingly done, and only when they obviously formed part of it.

We have added a copious Index for the assistance of students, and have bound it separately, so that reference to it may be facilitated. For the great labour in this we, and all students, are the debtors of Mr. A. J. Faulding.

Annie Besant.
G. R. S. MEAD.

London, 1893.

1]

INTRODUCTORY.

Gently to hear, kindly to judge.
SHAKESPEARE.

Since the appearance of Theosophical literature in England, it lias become customary to call its teachings "Esoteric Buddhism." And, having become a habit—as an old proverb based on daily experience has it—"Error runs down an inclined plane, while Truth has to laboriously climb its way up hill."

Old truisms are often the wisest. The human mind can hardly remain entirely free from bias, and decisive opinions are often formed before a thorough examination of a subject from all its aspects has been made. This is said with reference to the prevailing double mistake (*a*) of limiting Theosophy to Buddhism; and (*b*) of confounding the tenets of the religious philosophy preached by Gautama, the Buddha, with the doctrines broadly outlined in *Esoteric Buddhism.* Any thing more erroneous than this could hardly be imagined. It has enabled our enemies to find an effective weapon against Theosophy, because, as an eminent Pali scholar very pointedly expressed it, there was in the volume named "neither Esotericism nor Buddhism." The esoteric truths, presented in Mr. Sinnett's work, ceased to be esoteric from the moment they were made public; nor did the book contain the religion of Buddha, but simply a few tenets from a hitherto hidden teaching, which are now explained and supplemented by many more in the present volumes. And even the latter, though giving out many fundamental tenets from the SECRET DOCTRINE of the East, raise but a small corner of the dark veil. For no one, not even the greatest living Adept, would be permitted to, or could—even if he would—give out promiscuously to a mocking, unbelieving world that which has been so effectually concealed from it for long eons and ages.

Esoteric Buddhism was an excellent work with a very unfortunate title, though it meant no more than does the title of this work, THE **2]** SECRET DOCTRINE. It proved unfortunate, because people are always in the habit of judging things by their appearance rather than by their meaning, and because the error has now become so universal, that even most of the Fellows of the Theosophical Society have fallen victims to the same misconception. From the first, however, protests were raised by Brâhmans and others against the title; and, in justice to myself, I must add that *Esoteric Buddhism* was presented to me as a completed volume, and that I was entirely unaware of the manner in which the, author intended to spell the word "Budh-ism".

This has to be laid directly at the door of those who, having been the first to bring the subject under public notice, neglected to point out the difference between "Buddhism"—the religious system of ethics preached by the Lord Gautama, and so nailed from his title of *Buddha,* the "Enlightened"—and "Budhism," from *Budha,* Wisdom, or Knowledge (Vidyâ), the faculty of cognizing, from the Sanskrit root *Budh,* to know. We Theosophists of India are ourselves the real culprits, although, at

the time, we did our best to correct the mistake.[1] To avoid this deplorable misnomer was easy; the spelling of the word had only to be altered, and by common consent both pronounced and written "Budhism," instead of "Buddhism." Nor is the latter term correctly spelt and pronounced, as it ought to be called, in English, Buddhaism, and its votaries "Buddha'ists."

This explanation is absolutely necessary at the beginning of a work like the present. The Wisdom-Religion is the inheritance of all the nations, the world over, in spite of the statement made in *Esoteric Buddhism*[2] that "two years ago (*i.e.,* in 1883), neither I, *nor any other European living,* knew the alphabet of the Science, here for the first time put into a scientific shape," etc. This error must have crept in through inadvertence. The present writer knew all that is "divulged" in *Esoteric Buddhism,* and much more, *many years* before it became her duty (in 1880) to impart a small portion of the Secret Doctrine to two *European* gentlemen, one of whom was the author of *Esoteric Buddhism*; and surely the present writer has the undoubted, though to her, rather equivocal, privilege of being a European by birth and education. Moreover, a considerable part of the philosophy expounded by Mr. Sinnett was taught in America, even before *Isis Unveiled* was published, to two Europeans and to my colleague, Colonel H. S. Olcott. Of the three teachers the latter gentleman has had, the first was a Hungarian **3]** Initiate, the second an Egyptian, the third a Hindu. As permitted, Colonel Olcott has given out some of this teaching in various ways; if the other two have not, it has been simply because they were not allowed, their time for public work having not yet come. But for others it has, and the appearance of Mr. Sinnett's several interesting books is a visible proof of the fact. Moreover, it is above everything important to keep in mind that no Theosophical book acquires the least additional value from pretended authority.

Adi, or Adhi Budha, the One, or the First, and Supreme Wisdom, is a term used by Aryâsanga in his secret treatises, and now by all the mystic Northern Buddhists. It is a Sanskrit term, and an appellation given by the earliest Aryans to the Unknown Deity; the word "Brahmâ" not being found in the *Vedas* and the early works. It means the Absolute Wisdom, and Adibhuta is translated by Fitzedward Hall, "the primeval uncreated cause of all." Eons of untold duration must have elapsed, before the epithet of Buddha was so humanized, so to speak, as to allow of the term being applied to mortals, and finally appropriated to one whose unparalleled virtues and knowledge caused him to receive the title of the "Buddha of Wisdom Unmoved." *Bodha* means the innate possession of divine intellect or understanding; *Buddha,* the acquirement of it by personal efforts and merit; while *Buddhi* is the faculty of cognizing, the channel through which divine knowledge reaches the Ego, the discernment of good and evil, also divine conscience, and the Spiritual Soul, which is the vehicle of Âtmâ. "When Buddhi absorbs our Ego-tism (destroys it) with all its Vikaras, Avalokiteshvara becomes manifested to us, and Nirvâna, or Mukti, is reached," Mukti being the same as Nirvâna, *i.e.,* freedom from the trammels of Mâyâ or Illusion. *Bodhi* is likewise the name of a particular state of trance-condition, called Samadhi, during which the subject reaches the culmination of spiritual knowledge.

Unwise are those who, in their blind and, in our age, untimely hatred of Buddhism, and, by reaction, of Budhism, deny its esoteric teachings, which are those also of the Brâhmans, simply because the name suggests what to them, as Monotheists, are noxious doctrines. *Unwise* is the correct term to use in their case. For in this age of crass and illogical materialism, the Esoteric Philosophy alone is calculated to withstand the repeated attacks on all and everything man holds most dear and sacred in his inner spiritual life. The true philosopher, the student of Esoteric Wisdom, entirely loses sight of personalities, **4]** dogmatic beliefs and special religions. Moreover, Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of a Divine Absolute Principle in Nature. It denies Deity no more than it does the sun. Esoteric Philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens.* It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever-Unknowable. Furthermore, the records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our humanity, and Buddhistic Occultism occupies therein only its legitimate place, and no more. Indeed, the secret portions of the *Dan* or *Janna (Dhyâna)*[3] of Gautama's metaphysics—grand as they appear to one unacquainted with the tenets of the Wisdom-Religion of antiquity —are but a very small portion of the whole. The Hindu reformer limited his public teachings to the purely moral and physiological aspect of the Wisdom-Religion, to ethics and man alone. Things "unseen and

---

[1] See *Theosophist,* June, 1883.

[2] *Preface* to the original edition.

[3] *Dan,* in modem Chinese and Tibetan phonetics *Chhan,* is the general term for the esoteric schools and their literature. In the old books, the word *Janna* is defined as "reforming one's self by meditation and knowledge," a second *inner* birth. Hence *Dzan, Djan* phonetically; the *Book of Dzyan.* See Edkins, *Chinese Buddhism,* p. 129, note.

incorporeal," the mysteries of Being outside our terrestrial sphere, the great Teacher left entirely untouched in his public lectures, reserving the Hidden Truths for a select circle of his Arhats. The latter received their Initiation at the famous Saptaparna Cave (the Sattapanni of Mahavansa) near Mount Baibhar (the Webhara of the Pali MSS.). This cave was in Rajagriha, the ancient capital of Magadha, and was the Cheta Cave of Fa-hian, as is rightly suspected by some archaeologists.[4]

Time and human imagination made short work of the purity and philosophy of these teachings, once that they were transplanted from the secret and sacred circle of the Arhats, during the course of their work of proselytism, into a soil less prepared for metaphysical conceptions than India; *i.e.,* once they were transferred into China, Japan, Siam, and Burmah. How the pristine purity of these grand revelations was dealt with may be seen in studying some of the so-called "esoteric" Buddhist schools of antiquity in their modern garb, not only in China **5]** and other Buddhist countries in general, but even in not a few schools of Tibet, which have been left to the care of uninitiated Lamas and Mongolian innovators.

Thus the reader is asked to bear in mind the very important difference between *orthodox* Buddhism—*i.e.,* the public teachings of Gautama, the Buddha—and his esoteric Budhism. His Secret Doctrine, however, differed in no wise from that of the initiated Brâhmans of his day. The Buddha was a child of Aryan soil, a born Hindu, a Kshatriya and a disciple of the Twice-born (the initiated Brâhmans) or Dvijas. His teachings, therefore, could not be different from their doctrines, for the whole Buddhist reform consisted merely in giving out a portion of that which had been kept secret from every man outside of the "enchanted" circle of ascetics and Temple-Initiates. Unable, owing to his pledges, to teach *all* that had been imparted to him, though the Buddha taught a philosophy built upon the ground-work of the true esoteric knowledge, he gave to the world only its outward material body and kept its soul for his Elect. Many Chinese scholars among Orientalists have heard of the "Soul-Doctrine." None seem to have understood its real meaning and importance.

That doctrine was preserved secretly—too secretly, perhaps—within the sanctuary. The mystery that shrouded its chief dogma and aspiration—Nirvâna—has so tried and irritated the curiosity of those scholars who have studied it, that, unable to solve it logically and satisfactorily by untying its Gordian knot, they have cut it through by declaring that Nirvâna means *absolute annihilation.*

Toward the end of the first quarter of this century a distinct class of literature appeared in the world, which with every year became more defined in its tendency. Being based, *soi-disant,* on the scholarly researches of Sanskritists and Orientalists in general, it was considered scientific. Hindu, Egyptian, and other ancient religions, myths, and emblems were made to yield anything the symbologist wanted them to yield, and thus often the rude *outward* form was given out in place of the *inner* meaning. Works, most remarkable for their ingenious deductions and speculations, *circulo vicioso*—foregone conclusions generally taking the place of premisses in the syllogisms of more than one Sanskrit and Pali scholar—appeared rapidly in succession, over-flooding the libraries with dissertations on phallic and sexual worship rather than on real symbology, and each contradicting the other.

This is the true reason, perhaps, why the outline of a few fundamental **6]** truths from the Secret Doctrine of the Archaic Ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. I say advisedly "a *few* truths," because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Saddu-cees. But even the little that is now given is better than complete silence upon these vital truths. The world of to-day, in its mad career towards the unknown, which the Physicist is too ready to confound with the unknowable, whenever the problem eludes his grasp, is rapidly progressing on the reverse plane to that of spirituality. It has now become a vast arena, a true valley of discord and of eternal strife, a necropolis, wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That soul becomes with every new generation more paralyzed and atrophied. The "amiable infidels and accomplished profligates" of Society, spoken of by Greeley, care little for the revival of the *dead* sciences of the past; but there is a fair minority of earnest students who are entitled to learn the few truths that may be given to them now; and *now* much more than ten years ago, when *Isis Unveiled* appeared, or even when the later attempts to explain the mysteries of esoteric science were published.

One of the greatest and perhaps the most serious objection to the correctness and reliability of the whole work will be the preliminary Stanzas. How can the statements contained in them be verified? True, though a great portion of the Sanskrit, Chinese, and Mongolian works quoted in the present volumes is known to some Orientalists, yet the chief work—that one from which the Stanzas are given—is not in the possession of European Libraries. The BOOK OF DZYAN (or DZAN) is utterly unknown to our Philologists, or at any rate was never heard of by them under its present name. This

---

[4] Mr. Beglor, the chief engineer at Buddhagaya, and a distinguished archeologist, was the first, we believe, to discover it.

is, of course, a great drawback to those who follow the methods of research prescribed by official Science; but to students of Occultism, and to every genuine Occultist, this will be of little moment. The main body of the doctrines given, however, is found scattered throughout hundreds and thousands of Sanskrit MSS., some already translated—disfigured in their interpretations, as usual—others still waiting their turn. Every scholar, therefore, has an opportunity of verifying the statements herein made, and of checking most of the quotations. A few new facts, *new* to the profane Orientalist only, and passages quoted from the Commentaries will be found difficult to trace. Several of the **7]** teachings also have hitherto been transmitted orally, yet even these in every instance are hinted at in the almost countless volumes of Brâhmanical, Chinese and Tibetan temple-literature.

However it may be, and whatsoever is in store for the writer through malevolent criticism, one fact is quite certain. The members of several esoteric schools—the seat of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, and also South America—claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and print, all the works, in fact, that have ever been written, in whatever language or character, since the art of writing began, from the, ideographic hieroglyphs down to the alphabet of Cadmus and the Devanagari.

It has been constantly claimed that, ever since the destruction of the Alexandrian Library,[5] every work of a character that might lead the profane to the ultimate discovery and comprehension of some of the mysteries of the Secret Science, owing to the combined efforts of the members of these Brotherhoods, has been diligently searched for. It is added, moreover, by those who know, that once found all such works were destroyed, save three copies of each which were preserved and safely stored away. In India, the last of these precious manuscripts were secured and hidden during the reign of the Emperor Akbar.

Prof. Max Müller shows that no bribes or threats of Akbar could extort the original text of the *Vedas* from the Brâhmans, and yet boasts that European Orientalists have it.[6] That Europe has the *complete text* is exceedingly doubtful, and the future may have very disagreeable surprises in store for the Orientalists.

It is maintained, furthermore, that every sacred book of this kind, the text of which was not sufficiently veiled in symbolism, or which had any direct references to the ancient mysteries, was first carefully copied in cryptographic characters, such as to defy the art of the best and cleverest palaeographer, and then destroyed to the last copy. During Akbar's reign, some fanatical courtiers, displeased at the Emperor's sinful prying into the religions of the infidels, themselves helped the Brâhmans to conceal their MSS. Such was Badaoni, **8]** who had an *undisguised horror* of Akbar's mania for idolatrous religions.

Badaoni, in his *Muntakhab at Tawarikh,* writes:

> As they [the Shramana and Brâhmans] surpass other learned men in their treatises on morals and on physical and religious sciences, and reach a high degree in their *knowledge of the future,* in spiritual power, and human perfection, they brought proofs based on reason and testimony, … and inculcated their doctrines so firmly ... that no man .... could now raise a doubt in his Majesty even if mountains were to crumble to dust, or the heavens were to tear asunder. ... His Majesty relished inquiries into the sects of these infidels, who cannot be counted, so numerous they are, and who have no end of *revealed books.*[7]

This work "was kept secret and was not published till the reign of Jahángír."

Moreover in all the large and wealthy Lamasaries, there are subterranean crypts and cave-libraries, cut in the rock, whenever the Gonpa and Lhakhang are situated in the mountains. Beyond the Western Tsaydam, in the solitary passes of Kuen-lun there are several such hiding-places. Along the ridge of Altyn-tag, whose soil no European foot has ever trodden so far, there exists a certain hamlet, lost in a deep gorge. It is a small cluster of houses, a hamlet rather than a monastery, with a poor-looking temple in it, and one old Lama, a hermit, living near by to watch it. Pilgrims say that the subterranean galleries and halls under it contain a collection of books, the number of which, according to the accounts given, is too large to find room even in the British Museum.

According to the same tradition the now desolate regions of the waterless land of Tarim—a veritable wilderness in the heart of Turkestan—were in days of old covered with flourishing and wealthy cities. At present, a few verdant oases only relieve its dread solitude. One such, carpeting the sepulchre of a vast city buried under the sandy soil of the desert, belongs to no one, but is often visited by Mongolians and Buddhists. The tradition also speaks of immense subterranean abodes, of large corridors filled with tiles and cylinders. It may be an idle rumour, and it may be an actual fact.

All this will very likely provoke a smile of doubt. But before the reader rejects the truthfulness of the reports, let him pause and reflect over the following well-known facts. The collective

[5] See *Isis Unveiled*, Vol. II, p. 17.
[6] *Introduction to the Science of Religion*, p. 23.
[7] *Ain i Akbari,* translated by Dr. Blochmann, quoted by Max Müller, *op. cit.*

researches of Orientalists, and especially of late years the labours of students of Comparative Philology and the Science of Religion, have enabled them **9]** to ascertain that an incalculable number of MSS., and even of printed works *known to have existed, are now to be no more found.* They have disappeared without leaving the slightest trace behind them. Were they works of no importance they might, in the natural course of time, have been left to perish, and their very names would have been obliterated from human memory. But this is not so, for, as now ascertained, most of them contained the true keys to works still extant, and now *entirely incomprehensible,* for the greater portion of their readers, *without these additional volumes of commentaries and explanations.*

Such, for instance, are the works of Lao-tse, the predecessor of Confucius. He is said to have written nine hundred and thirty books on ethics and religions, and seventy on magic, *one thousand* in all. His great work, however, the *Tao-te-King,* the *heart* of his doctrine and the sacred scripture of the *Tao-sse,* has in it, as Stanislas Julien shows, only "about 5,000 words,"[8] hardly a dozen of pages; yet Professor Max Müller finds that "the text is unintelligible without commentaries, so that M. Julien had to consult more than sixty commentators for the purpose of his translation, the earliest going back as far as the year 163 B.C.", and not earlier, as we see. During the four centuries and a half that preceded this "earliest" of the commentators there was ample time to veil the true Lao-tse doctrine from all but his initiated priests. The Japanese, among whom are now to be found the most learned of the priests and followers of Lao-tse, simply laugh at the blunders and hypotheses of European Chinese scholars; and tradition affirms that the commentaries to which our Western Sinologues have access are not the real *occult* records, but intentional veils, and that the true commentaries, as well as almost all the texts, have long *disappeared* from the eyes of the profane.

Of the works of Confucius we read:

> If we turn to China, we find that the religion of Confucius is founded on the Five *King* and the Four *Shu* books—in themselves of considerable extent and surrounded by voluminous Commentaries, without which even the most learned scholars would not venture to fathom *the depth* of their sacred canon.[9]

But they have not fathomed it; and this is the complaint of the Confucianists, as a very learned member of that body, in Paris, complained in 1881.

10] If our scholars turn to the ancient literature of the Semitic religions, to the Scriptures of Chaldea, the elder sister and instructress, if not the fountain-head of the Mosaic Bible, the basis and starting-point of Christianity, what do they find? To perpetuate the memory of the ancient religions of Babylon, to record the vast cycle of astronomical observations of the Chaldean Magi, to justify the tradition of their splendid and preeminently occult literature, what now remains? Only a few fragments, which are *said to be* by Berosus.

These, however, are almost valueless, even as a clue to the character of what has disappeared, for they passed through the hands of his Reverence, the Bishop of Cæsarea—that self-constituted censor and editor of the sacred records of other men's religions—and they doubtless to this day bear the mark of his eminently veracious and trustworthy hand. For what is the history of this treatise on the once grand religion of Babylon?

It was written in Greek for Alexander the Great, by Berosus, a priest of the temple of Belus, from the astronomical and chronological records preserved by the priests of that temple—records covering a period of 200,000 years—and is now lost. In the first century B.C. Alexander Polyhistor made a series of extracts from it, *which are also lost.* Eusebius (270-340 A.D.) used these extracts in writing his *Chronicon.* The points of resemblance—almost of identity—between the Jewish and the Chaldean scriptures,[10] made the latter most dangerous to Eusebius, in his *role* of defender and champion of the new faith which had adopted the former scriptures and together with them an absurd chronology.

Now it is pretty certain that Eusebius did not spare the Egyptian synchronistic tables of Manetho—so much so that Bunsen[11] charges him with mutilating history most unscrupulously, and Socrates, a historian of the fifth century, and Syncellus, vice-patriarch of Constantinople in the beginning of the eighth, denounce him as the most daring and desperate forger. Is it likely, then, that he dealt more tenderly with the Chaldean records, which were already menacing the new religion, so rashly accepted?

11] So that, with the exception of these more than doubtful fragments, the entire Chaldean sacred literature has disappeared from the eyes of the profane as completely as the lost Atlantis. A

---

[8] *Tao-te-King,* p. xxvii.

[9] Max Müller, *op. cit.,* p. 114.

[10] Found out and proven only *now,* through the discoveries made by George Smith (see his *Chaldean Account of Genesis*), and which, thanks to this Armenian forger, have misled all the "civilized nations" for over 1,500 years into accepting Jewish derivations for *direct* Divine Revelation.

[11] *Egypt's Place is History*, i. 200.

few facts that were contained in the Berosian History are given later on, and may throw great light on the true origin of the Fallen Angels, personified by Bel and the Dragon.

Turning now to the oldest specimen of Aryan literature, the *Rig Veda,* the student if he strictly follows in this the data furnished by the Orientalists themselves, will find that although the *Rig Veda* contains only about 10,580 verses, or 1,028 hymns, yet in spite of the *Brâhmanas* and the mass of glosses and commentaries, it is not understood correctly to this day. Why is this so? Evidently because the *Brâhmanas,* "the scholastic and oldest treatises on the primitive hymns," *themselves require a key,* which the Orientalists have failed to secure.

What, again, do the scholars *say* of Buddhist literature? Do they possess it in its completeness? Assuredly not. Notwithstanding the 325 volumes of the *Kanjur* and *Tanjzir* of the Northern Buddhists, each volume, we are told, "weighing from four to five pounds," nothing, in truth, is known of real Lamaism. Yet the sacred canon is said in the *Saddharmalankara*[12] to contain 29,368,000 letters, or, exclusive of treatises and commentaries, five or six times the amount of the matter contained in the *Bible,* which, as Professor Max Müller states, rejoices in only 3,567,180 letters. Notwithstanding, then, these 325 volumes (in reality there are 333, the *Kanjur* comprising 108, and *Tanjur* 225 volumes), "the translators, instead of supplying us with correct versions, have interwoven them with their own commentaries, for the purpose of justifying the dogmas of their several schools."[13] Moreover, "according to a tradition preserved by the Buddhist schools, both of the South and of the North, the sacred Buddhist Canon comprised originally 80,000 or 84,000 tracts, but most of them were lost, so that there remained but 6,000"—as the Professor tells his audience. Lost, as usual—for Europeans. But who can be quite sure that they are likewise lost for Buddhists and Brâhmans?

Considering the reverence of the Buddhists for every line written upon Buddha and the Good Law, the loss of nearly 76,000 tracts does **12]** seem miraculous. Had it been *vice versa,* every one acquainted with the natural course of events would subscribe to the statement that, of these 76,000, 5,000 or 6,000 treatises *might have been* destroyed during the persecutions in, and emigrations from, India. But as it is well ascertained that the Buddhist Arhats began their religious exodus, for the purpose of propagating the new faith beyond Kashmir and the Himalayas, as early as the year 300 before our era,[14] and reached China in the year 61 A.D.,[15] when Kashyapa, at the invitation of the Emperor Ming-ti, went there to acquaint the "Son of Heaven" with the tenets of Buddhism, it does seem strange to hear the Orientalists speaking of such a loss as though it were really possible. They do not seem to allow for one moment the possibility that the texts may be lost only for the West and for themselves, or that the Asiatic people should have the unparalleled boldness to keep their most sacred records out of the reach of foreigners, thus refusing to deliver them to the profanation and misuse even of races so "vastly superior" to themselves.

Judging by the expressed regrets and numerous confessions of almost every one of the Orientalists,[16] the public may feel sufficiently sure, (a) that the students of ancient religions have indeed very few data upon which to build such final conclusions as they generally do about the old faiths, and *(V)* that such lack of data does not in the least prevent them from dogmatizing. One would imagine that, thanks to the numerous records of the Egyptian theogony and mysteries, preserved in the classics and in a number of ancient writers, the rites and dogmas of Pharaonic Egypt, at least, ought to be well understood; better, at any rate, than the too abstruse philosophies and Pantheism of India, of whose religion and language Europe had hardly any idea before the beginning of the present century. Along the Nile and on the face of the whole country, there stand to this hour, yearly and daily exhumed, ever fresh relics which eloquently tell their own history. Still it is not so. The learned Oxford Philologist himself confesses the truth by saying:

> We see still standing the pyramids, and the ruins of temples and labyrinths, their walls covered with hieroglyphic inscriptions, and with the strange pictures of gods and goddesses. On rolls of papyrus, which seem to defy the ravages of time, **13]** we have even fragments of what may be called the sacred books of the Egyptians. Yet, though much has been deciphered in the ancient records of the mysterious race, the mainspring of the religion of Egypt and the original intention of its ceremonial worship are far from being fully disclosed to us.[17]

Here again the mysterious hieroglyphic documents remain, but the keys by which alone they become intelligible have disappeared.

---

[12] Spence Hardy, *The legends and Theories of the Buddhists*, p. 66.

[13] B. Schlagintweit, *Buddhism in Tibet*, p. 77.

[14] Lassen (*Ind. Althersumkunde,* II, 1'072) shows a Buddhist monastery erected in the Kailas Range in 137 B.C.; and General Cunningham, one earlier than that.

[15] Rev. J. Edkins, *Chinese Buddhism,* p. 87.

[16] See, for example, Max Müller's *Lectures.*

[17] *Op. cit*., p. 118.

In fact so little acquainted are our greatest Egyptologists with the funerary rites of the Egyptians and the outward marks of the difference of sex on the mummies, that it has led to the most ludicrous mistakes. Only a year or two ago, one of this kind was discovered at Boulaq, Cairo. The mummy of what was considered the wife of an unimportant Pharaoh, has, thanks to an inscription found on an amulet hung round its neck, turned out to be that of Sesostris—the greatest King of Egypt!

Nevertheless, having found that "there is a natural connection between language and religion"; and that "there was a *common* Aryan religion before the separation of the Aryan race; a *common* Semitic religion before the separation of the Semitic race; and a *common* Turanic religion before the separation of the Chinese and the other tribes belonging to the Turanian class"; having, in fact, discovered only "three ancient centres of religion" and "three centres of language"; and though as entirely ignorant of those primitive religions and languages as of their origin—the Professor does not hesitate to declare "that a truly *historical basis* for a scientific treatment of the principal religions of the world" has been gained!

A "scientific treatment" of a subject is no guarantee for its "historical basis"; and with such scarcity of data on hand, no Philologist, even among the most eminent, is justified in giving out his own conclusions for *historical* facts. No doubt, the eminent Orientalist has thoroughly proved to the world's satisfaction that, according to the phonetic rules of Grimm's law, Odin and Buddha are two different personages, quite distinct from each other, and has proved it *scientifically.* When, however, he takes the opportunity of saying in the same breath that Odin "was worshipped as the supreme deity during a period long anterior to the age of the *Veda* and of Homer,"[18] he has not the slightest "historical basis" for it, but makes *history* and *fact* subservient to his own conclusions, which may be very "scientific" in the sight of Oriental scholars, but yet very wide of the mark of actual **14]** truth. The conflicting views of the various eminent Philologists and Orientalists, from Martin Haug down to Prof. Max Müller himself, on the subject of chronology, in the case of the *Vedas,* are an evident proof that the statement has no "historical" basis to stand upon, "internal evidence" being very often a Jack-o'-lantern, instead of a safe beacon to follow. Nor has the Science of modern Comparative Mythology any better argument to bring forward to crush the contention of those learned writers who have insisted for the last century or so that there must have been "fragments of a primeval revelation, granted to the ancestors of the whole race of mankind... preserved in the temples of Greece and Italy." For this is what all the Eastern Initiates and Pandits have been proclaiming to the world from time to time. And while a prominent Singhalese priest assured the writer that it was well known that the most important tracts, belonging to the Buddhist sacred canon, were stored away in *countries and places inaccessible to the European Pandits,* the late Svami Dayanand Sarasvati, the greatest Sanskritist of his day in India, assured some members of the Theosophical Society of the same fact with regard to ancient Brâhmanical works. When told that Professor Max Müller had declared to the audiences of his *Lectures* that the theory *"that there was a primeval preternatural revelation* granted to the fathers of the human race, finds but few supporters at present"—the holy and learned man laughed. His answer was suggestive. "If Mr. 'Moksh Mooller' [as he pronounced the name], were a Brâhman, and came with me, I might take him to a *gupa* cave [a secret crypt] near Okhee Math, in the Himalayas, where he would soon find out that what crossed the Kalapani [the black waters of the ocean] from India to Europe were only the *bits of rejected copies of some passages from our sacred books.* There *was* a 'primeval revelation,' and it still exists; nor will it ever be lost to the world, but will reappear; though the Mlechchhas will of course have to wait."

Questioned further on the point, he would say no more. This was at Meerut, in 1880.

No doubt the mystification played by the Brâhmans upon Colonel Wilford and Sir William Jones, in the last century, at Calcutta, was cruel, but it had been well deserved, and no one was more to blame in that affair than the missionaries and Colonel Wilford himself. The former, on the testimony of Sir William Jones himself,[19] were silly enough to maintain that "the Hindus were even now almost Christians, **15]** because their Brahmâ, Vishnu and Mahesha were no other than the Christian trinity."[20] It was a good lesson. It made the Oriental scholars doubly cautious; but perchance it has also made some of them too shy and, in its reaction, has caused the pendulum of foregone conclusions to swing too much the other way. For "that first supply from the Brâhmanical market," in answer to the demand of Colonel Wilford, has now created an evident necessity and desire in the Orientalists to declare nearly every archaic Sanskrit manuscript so modern as to give the missionaries full justification for availing themselves of their opportunity. That they do so and to the full extent of their mental powers, is shown by the absurd attempts of late to prove that the whole

---

[18] *Op. cit.,* p. 318.

[19] *Asiatic Researches*, I, 272.

[20] See Max Müller, *op. cit.,* pp. 288 *et seq.* This relates to the clever forgery, on leaves inserted in old Puranic MSS., and written in correct and archaic Sanskrit, of all that the Pandits had heard from Colonel Wilford about Adam and Abraham, Noah and his three sons, etc., etc.

Puranic story about Krishna was *plagiarized by the Brâhmans from the Bible!* But the facts cited by the Oxford Professor in his *Lectures* concerning the now famous interpolations, for the benefit, and later on to the sorrow, of Colonel Wilford, do not at all interfere with the conclusions to which one who studies the Secret Doctrine must unavoidably come. For, if the results show that neither the *New* nor even the *Old Testament* borrowed anything from the more ancient religion of the Brâhmans and Buddhists, it does not follow that the Jews have not borrowed all they knew from the Chaldean records, the latter being mutilated later on by Eusebius. As to the Chaldeans, they assuredly got their primitive learning from the Brâhmans, for Rawlinson shows an undeniably Vedic influence in the early mythology of Babylon; and Colonel Vans Kennedy has long ago justly declared that Babylonia was, from her origin, the seat of Sanskrit and Brâhman learning. But all such proofs must lose their value, in the presence of the latest theory worked out by Prof. Max Müller. What it is everyone knows. The code of phonetic laws has now become a universal solvent for every identification and "connection" between the gods of many nations. Thus, though the Mother of Mercury (Budha, Thot-Hermes, etc.) was Maia, the mother of Gautama Buddha, also Mâyâ, and the mother of Jesus, likewise Mâyâ (Illusion, for Mary is Mare, the Sea, the great Illusion symbolically)—yet these three characters have no connection, nor can they have any, since Bopp has "laid down his code of phonetic laws."

In their efforts to collect together the many skeins of unwritten **16]** history, it is a bold step for our Orientalists to take, to deny *a priori* everything that does not dove-tail with their special conclusions. Thus, while new discoveries are daily made of great arts and sciences having existed far back in the night of time, yet even the knowledge of writing is refused to some of the most ancient nations, and they are credited with barbarism instead of culture. Nevertheless traces of an immense civilization, even in Central Asia, are still to be found. This civilization is undeniably *prehistoric.* And how can there be civilization without a literature in some form, without annals or chronicles? Common sense alone ought to supplement the broken links in the history of departed nations. The gigantic and unbroken wall of the mountains that hem in the whole table-land of Tibet, from the upper course of the river Khuan-Khe down to the Karakorum hills, witnessed a civilization during millenniums of years, and should have strange secrets to tell mankind. The eastern and central portions of these regions—the Nan-chan and the Altyn-tag—were once upon a time covered with cities that could well vie with Babylon. A whole geological period has swept over the land, since those cities breathed their last, as the mounds of shifting sand and the sterile and now dead soil of the immense central plains of the basin of Tarim testify. The borderlands alone are superficially known to the traveller. Within those table-lands of sand there is water, and fresh oases are found blooming there, wherein no European foot has ever yet ventured, or trodden the now treacherous soil. Among these verdant oases there are some which are entirely inaccessible even to the profane native traveller. Hurricanes may "tear up the sands and sweep whole plains away," they are powerless to destroy that which is beyond their reach. Built deep in the bowels of the earth, the subterranean stores are secure; and as their entrances are concealed, there is little fear that anyone would discover them, even should several armies invade the sandy wastes where—

Not a pool, not a bush, not a house is seen,
And the mountain-range forms a rugged screen
Round the parch'd flats of the dry, dry desert. . . . .

But there is no need to send the reader across the desert, when the same proofs of ancient civilization are found even in comparatively populated regions of the same country. The oasis of Tchertchen, for instance, situated about 4,000 feet above the level of the river Tchertchen-Darya, is now surrounded in every direction by the ruins **17]** of archaic towns and cities. There, some 3,000 human beings represent the relics of about a hundred extinct nations and races, the very names of which are now unknown to our ethnologists. An anthropologist would feel more than embarrassed to class, divide and subdivide them; the more so, as the respective descendants of all these antediluvian races and tribes themselves know as little of their own forefathers as if they had fallen from the moon. When questioned about their origin, they reply that they know not whence their fathers had come, but had heard that their first, or earliest, men were ruled by the great Genii of these deserts. This may be put down to ignorance and superstition, yet in view of the teachings of the Secret Doctrine, the answer may be based upon primeval tradition. Alone the tribe of Khoorassan claims to have come from what is now known as Afghanistan, long before the days of Alexander, and brings legendary lore to that effect in corroboration. The Russian traveller Colonel (now General) Prjevalsky found quite close to the oasis of Tchertchen the ruins of two enormous cities, the oldest of which, according to local tradition, was destroyed 3,000 years ago by a hero and giant, and the other by Mongolians in the tenth century of our era.

The emplacement of the two cities is now covered, owing to shifting sands and the desert wind, with strange and heterogeneous relics; with broken china and kitchen utensils and human bones. The natives often find copper and gold coins, melted silver ingots, diamonds, and turquoises, and what is the most remarkable—broken glass... Coffins of some undecaying wood, or material, also, within which beautifully preserved

embalmed bodies are found... The male mummies are all extremely tall powerfully built men with long wavy hair... A vault was found with twelve dead men sitting in it. Another time, in a separate coffin, a young girl was discovered by us. Her eyes were closed with golden discs, and the jaws held firm by a golden circlet running from under the chin across the top of the head. Clad in a narrow woollen garment, her bosom was covered with golden stars, the feet being left naked.[21]

To this, the famous traveller adds that all along their way on the river Tchertchen they heard legends about twenty-three towns buried ages ago by the shifting sands of the deserts. The same tradition exists on the Lob-nor and in the oasis of Kerya.

The traces of such civilization, and these and like traditions, give us the right to credit other legendary lore, warranted by well educated and learned natives of India and Mongolia who speak of immense libraries **18]** reclaimed from the sand, together with various relics of ancient Magic Lore, which have all been safely stowed away.

To recapitulate. The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great Adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.

This statement is rendered more credible by a consideration of the following facts: the tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed; the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true ancient texts with the commentaries, which alone make them comprehensible, amounting to many thousands of volumes, have long passed out of the reach of profane hands; the disappearance of the vast sacred and occult literature of Babylon; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the *Vedas* intelligible, though no longer visible to profane eyes, still remain for the Initiate, hidden in secret caves and crypts; and an identical belief among the Buddhists, with regard to their secret books.

The Occultists assert that all these exist, safe from Western spoliating hands, to reappear in some more enlightened age, for which, in the words of the late Svami Dayanand Sarasvati, "the Miechchhas [outcasts, savages, those beyond the pale of Aryan civilization] will have *to* wait."

For it is not the fault of the Initiates that these documents are now "lost" to the profane; nor was their policy dictated by selfishness, or any desire to monopolise the life-giving sacred lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because the imparting to the unprepared multitude secrets of such tremendous importance was equivalent to giving a child a lighted candle in a powder magazine.

The answer to a question which has frequently arisen in the minds of students, when meeting with statements such as this, may well be outlined here.

We can understand, they say, the necessity for concealing from the herd such secrets as the Vril, or the rock-destroying force, discovered **19]** by J. W. Keely, of Philadelphia, but we cannot understand how any danger could arise from the revelation of such a purely philosophical doctrine, for instance, as the evolution of the Planetary Chains.

The danger was that such doctrines as the Planetary Chain, or the seven Races, at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane, a planet, and a race, and the human principles are, on every plane, correlated to seven-fold occult forces, those of the higher planes being of tremendous power. So that any septenary division at once gives a clue to tremendous occult powers, the abuse of which would cause incalculable evil to humanity; a clue which is, perhaps, no clue to the present generation—especially to Westerns, protected as they are by their very blindness and ignorant materialistic disbelief in the occult—but a clue which would, nevertheless, have been very real in the early centuries of the Christian era to people fully convinced of the reality of Occultism, and entering a cycle of degradation which made them rife for abuse of occult powers and sorcery of the worst description.

The documents were concealed, it is true, but the knowledge itself and its actual existence was never made a secret of by the Hierophants of the Temples, wherein the MYSTERIES have ever been made a discipline and stimulus to virtue. This is very old news, and was repeatedly made known by the great Adepts, from Pythagoras and Plato down to the Neo-Platonists. It was the new religion of the Nazarenes that wrought a change for the worse in the policy of centuries.

Moreover, there is a well-known fact—a very curious one, corroborated to the writer by a reverend gentleman attached for years to a Russian Embassy—that there are several documents in the St. Petersburg Imperial Libraries to show that, even so late as the days when Freemasonry and Secret Societies of Mystics flourished without hindrance in Russia, namely at the end of the last and the beginning of the present century, more than one Russian Mystic travelled to Tibet *viâ* the Ural Mountains in search of knowledge and initiation in the unknown crypts of Central Asia. And more

[21] From a lecture by N. M. Prjevalsky.

than one returned years later, with a rich store of information such as could never have been given him anywhere in Europe. Several cases could be cited and well-known names brought forward, but for the fact that such publicity might annoy the surviving relatives of the late-Initiates referred to. Let any one look over the annals and history of Freemasonry in the **20]** archives of the Russian metropolis, and he will assure himself of the fact above stated.

This is a corroboration of what has been stated many times before, unfortunately, too indiscreetly. Instead of benefiting humanity, the virulent charges of deliberate invention and imposture with a purpose, hurled at those who asserted a veritable, even if a little known fact, have only generated bad Karma for the slanderers. But now the mischief is done, and truth should no longer be denied, whatever the consequences.

Is Theosophy a new religion, we are asked? By no means; it is not a "religion," nor is its philosophy "new"; for, as already stated, it is as old as thinking man. Its tenets are not now published for the first time, but have been cautiously given out to, and taught by, more than one European Initiate—especially by the late Ragon.

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters,* not original teachers. They were the authors of new forms and interpretations, while the truths upon which their teachings were based were as old as mankind. Thus out of the many truths revealed orally to man in the beginning, preserved and perpetuated in the Adyta of the temples through initiation, during the Mysteries and by personal transmission, they selected one or more of such grand verities—actualities visible only to the eye of the real Sage and Seer, and revealed them to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism, which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguise. Therefore is Confucius, a very ancient legislator in historical chronology, though a very modern sage in the world's history, shown by Dr. Legge[22] to be emphatically a *transmitter,* not a maker. As he himself says, "I only hand on: I cannot create new things. I believe in the ancients and therefore I love them."[23]

The writer loves them too, and therefore believes in these ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself, to all those who will accept it. As to those who may reject her testimony—the great majority—she will bear them no malice, for they will be as right in **21]** their way in denying, as she is right in hers in affirming, since they look at Truth from two entirely different stand-points. Agreeably with the rules of critical scholarship, the Orientalist has to reject *a priori* whatever evidence he cannot fully verify for himself. And how can a Western scholar accept on hearsay that which he knows nothing about? Indeed, that which is given in these volumes is selected from oral, as much as from written teachings. This first instalment of the esoteric doctrines is based upon Stanzas, which are the records of a people unknown to ethnology. They are written, it is claimed, in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted; are said to emanate from a source repudiated by Science—to-wit, Occultism; and finally they are offered through an agency, incessantly discredited before the world by all those who hate unwelcome truths, or have some special hobby of their own to defend. Therefore, the rejection of these teachings may be expected, and must be expected beforehand. No one styling himself a "scholar," in whatever department of exact Science, will permit himself to regard these teachings seriously. They will be derided and rejected *a priori* in this century, but only in this one. For in the twentieth century of our era scholars will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally that its teachings antedate the *Vedas.* This is no pretension to prophecy, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door is permitted to remain a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still, even now, very limited.

For have not even the *Vedas* been derided, rejected and called "a modern forgery" even so recently as fifty years ago? Was not Sanskrit proclaimed at one time the progeny of, and a dialect derived from, the Greek, according to Lempriere and other scholars? About 1820, as Prof. Max Müller tells us, the sacred books of the Brâhmans, of the Magians, and of the Buddhists, "were all but unknown, their very existence was doubted, and there was not a single scholar who could have translated a line of_the *Veda,* ... of the *Zend Avesta,* or ... of the Buddhist *Tripitaka,* and now the *Vedas* are proved to be the work of the highest antiquity, whose 'preservation amounts almost to a marvel'."

22] The same will be said of the Secret Archaic Doctrine, when undeniable proofs are given of its existence and records. But it will be centuries before much more is given from it. Speaking of the

[22] Lün-Yü (§ I a); Schott, Chinesische Literatur, p. 7; quoted by Max Müller.
[23] Life and Teachings of Confucius, p. 96.

keys to the Zodiacal Mysteries as being almost lost to the world, it was remarked by the writer some ten years ago in *Isis Unveiled* that: "The said key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole!"

The same may be said of the whole Esoteric System. One turn of the key, and no more, was given in *Isis Unveiled.* Much more is explained in these volumes. In those days the writer hardly knew the language in which the work was written, and the disclosure of many things, freely spoken about now, was forbidden. In Century the Twentieth, some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called Gupta Vidyâ; and that, like the once mysterious sources of the Nile, the source of all religions and philosophies now made known to the world has been for many ages forgotten, and lost to men, but it is at last found.

Such a work as this has to be introduced with no simple preface, but with a volume rather—one that would give facts, not mere disquisitions, since THE SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century.

It would be worse than useless to publish in these pages even those portions of the esoteric teachings that have now escaped from confinement, unless the genuineness and authenticity, or at any rate the probability, of the existence of such teachings were first established. Such statements as will now be made, have to be shown as warranted by various authorities, such as ancient philosophers, classical writers and even certain learned Church Fathers, some of whom knew these doctrines because they had studied them, had seen and read works written upon them; and some of whom had even been personally initiated into the ancient Mysteries, during the performance of which the arcane doctrines were allegorically enacted. The writer will have to give historical and trustworthy names, and to cite well-known authors, ancient and modern, of recognized ability, good judgment, and truthfulness, as also to name some of the famous proficients in the secret arts and science, together with the mysteries of the latter, as they **23]** are divulged, or rather partially presented before the public in their strange archaic form.

How is this to be done; what is the best way for achieving such an object, has been the ever-recurring question. To make our plan clearer, an illustration may be attempted. When a tourist, coming from a well-explored country, suddenly reaches the borderland of a *terra incognita,* hedged in, and shut out from view by a formidable barrier of impassable rocks, he may still refuse to acknowledge himself baffled in his exploratory plans. Ingress beyond is forbidden. But if he cannot visit the mysterious region personally, he may still find a means of examining it from as short a distance as can be arrived at. Helped by his knowledge of the landscapes left behind, he can get a general and pretty correct idea of the transmural view, if he will only climb to the loftiest summit of the altitudes in front of him. Once there, he can gaze at it at his leisure, comparing that which he dimly perceives with that which he has just left below, now that he is, thanks to his own efforts, beyond the line of the mists and the cloud-capped cliffs.

Such a point of preliminary observation, cannot in these two volumes be offered to those who would like to get a more correct understanding of the mysteries of the pre-archaic periods given in the texts. But if the reader has patience, and will glance at the present state of beliefs and creeds in Europe, compare and check it with what is known to history of the ages directly preceding and following the Christian era, then he will find all this in a future volume of the present work.

In the latter volume a brief recapitulation will be made of all the principal Adepts known to history, and the downfall of the Mysteries will be described, after which began the disappearance and the systematic and final elimination from the memory of men of the real nature of Initiation and the Sacred Science. From that time its teachings became occult, and Magic sailed but too often under the venerable but frequently misleading name of Hermetic Philosophy. As real Occultism had been prevalent among the Mystics during the centuries that preceded our era, so Magic, or rather Sorcery, with its Occult Arts, followed the beginning of Christianity.

However great and zealous the fanatical efforts, during these early centuries, to obliterate every trace of the mental and intellectual labour of the Pagans, they were a failure; but the same spirit of the dark demon of bigotry and intolerance has ever since systematically perverted every bright page written in the pre-Christian periods. Even **24]** history, in her uncertain records, has preserved enough of that which has survived to throw an impartial light upon the whole. Let, then, the reader tarry a little while with the writer on the spot of observation selected. He is asked to give all his attention to that millennium of the pre-Christian and the post-Christian periods, divided by the year One of the Nativity. This event—whether historically correct or not—has nevertheless been made to serve as a first signal for the erection of manifold bulwarks against any possible return of, or even a glimpse into, the hated religions of the Past; hated and dreaded, because throwing such a vivid light on the novel and intentionally veiled interpretation of what is now known as the " New Dispensation."

However superhuman the efforts of the early Christian Fathers to obliterate the Secret Doctrine from the very memory of man, they all failed. Truth can never be killed; hence the failure to sweep away entirely from the face of the earth every vestige of that ancient Wisdom, and to shackle and gag every witness who testified to it. Let one only think of the thousands, perhaps millions, of MSS. burnt; of monuments, with their too indiscreet inscriptions and pictorial symbols, pulverized to dust; of the bands of early hermits and ascetics roaming about among the ruined cities of Upper and Lower Egypt, in desert and mountain, valley and highland, seeking for and eager to destroy every obelisk and pillar, scroll or parchment they could lay their hands on, if only it bore the symbol of the Tau, or any other sign borrowed and appropriated by the new faith—and he will then see plainly how it is that so little has remained of the records of the past. Verily, the fiendish spirit of fanaticism of early and mediaeval Christianity and of Islam has loved from the first to dwell in darkness and ignorance; and both have made

> . . . . the sun like blood, the earth a tomb,
> The tomb a hell, and hell itself a murkier gloom!

Both creeds have won their proselytes at the point of the sword; both have built their churches on heaven-kissing hecatombs of human victims. Over the gateway of Century I of our era, the ominous words "THE KARMA OF ISRAEL," fatally glowed. Over the portals of our own, the future seer may discern other words, that will point to the Karma for cunningly made-up history, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannatha—Bigotry and Materialism; one accepting too much, the other denying all. Wise is he who holds to the golden mid-point, who believes in the eternal justice of things.

25] Says Faizi Diwan, the "witness to the wonderful speeches of a freethinker who belongs to a thousand sects":

> In the assembly of the day of resurrection, when past things shall be forgiven, the sins of the Ka'bah will be forgiven for the sake of the dust of Christian churches.

To this, Professor Max Müller replies:

> The sins of Islam are as worthless as the dust of Christianity; on the day of resurrection both Muhafimiadans and Christians will see the vanity of their religions doctrines. Men fight about religion on earth; in heaven they shall find out that there is only one true religion—the worship of God's SPIRIT.[24]

In other words, "THERE IS NO RELIGION [OR LAW] HIGHER THAN TRUTH"—(*Satyât Nâsti Paro Dharmah*)—the motto of the Maharajah of Benares, adopted by the Theosophical Society.

As already said in the *Preface,* THE SECRET DOCTRINE is not a version of *Isis Unveiled,* as originally intended. It is rather a volume explanatory of the latter, and, though entirely independent of the earlier work, an indispensable corollary to it. Much of what was in the former work could hardly be understood by Theosophists in those days. THE SECRET DOCTRINE will now throw light on many a problem left unsolved in the first work, especially on the opening pages, which have never been understood.

As it was concerned simply with the philosophies within historical times and the respective symbolism of the fallen nations, only a hurried glance could be thrown at the panorama of Occultism in the two volumes of *Isis.* In the present work, detailed cosmogony and the evolution of the four Races that preceded our fifth-race Humanity are given, and now two large volumes explain that which was stated only on the first page of *Isis Unveiled* alone, and in a few allusions scattered hither and thither throughout that work. Nor can the vast catalogue of the Archaic Sciences be attempted in the present volumes, before we have disposed of such tremendous problems as cosmic and planetary Evolution, and the gradual development of the mysterious humanities and races that preceded our Adamic Humanity. Therefore, the present attempt to elucidate some mysteries of the Esoteric Philosophy has, in truth, nothing to do with the earlier work. The writer must be allowed to illustrate what is said by an instance.

Volume I of *Isis* begins with a reference to an "old book":

> So very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence. The most ancient Hebrew **26]** document on occult learning—the *Siprah Dzeniouta*—was compiled from it, and that at a time when the former was already considered in the light of a literary relic. One of its illustrations represents the Divine Essence emanating from ADAM[25] like a luminous arc proceeding to form a circle; and then, having attained the highest point of its circumference, the ineffable Glory bends back again, and returns to earth, bringing a higher type of humanity in its vortex. As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy, until upon touching the ground it is as black as night.

[24] *Op. cit.*, p. 257.

[25] The name is used in the sense of the Greek word ἄνθρωπος.

This very old book is the original work from which the many volumes of *Kiu-ti* were compiled. Not only the latter and the *Siphrah Dzcniouta,* but even the *Sepher Jetzirah*[26]—the work attributed by the Hebrew Kabalists to their Patriarch Abraham (!), the *Sim-king,* China's primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the *Piiriinas* in India, the Chaldean *Book of Numbers* and the *Pentateuch* itself, are all derived from that one small parent volume. Tradition says, that it was taken down in *Senzar,* the secret sacerdotal tongue, from the words of Divine Beings, who dictated it to the Sons of Light, in Central Asia, at the very beginning of our Fifth Race; for there was a time when its language (the Senzar) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the Third Race, the Manushis, who learnt it direct from the Devas of the Second and First Races. The illustration spoken of in *Isis* relates to the evolution of these Races and of our fourth- and fifth-race Humanity in the Vaivasvata Manvantara, or Round; each Round being composed of the Yugas of the seven periods of Humanity; four of which are now passed in *our* Life-Cycle, the middle point of the fifth being nearly reached. This illustration is symbolical, as every one can well understand, and covers the ground from the beginning. The old book, having described cosmic evolution and explained the origin of everything on earth, including physical man, after giving the true history of the Races, from the First down to our own Fifth Race, goes no further. It stops short at the beginning of the Kali Yuga, just 4,989 years ago, at the death of Krishna, the bright Sun-god, the once living hero and reformer.

27] But there exists another book. None of its possessors regard it as very ancient, as it was born with, and is only as old as the Black Age, namely, about 5,000 years. In about nine years hence, the first cycle of the first five millenniums, that began with the great cycle of the Kali Yuga, will end. And then the last prophecy contained in that book—the first volume of the prophetic record for the Black Age—will be accomplished. We have not long to wait, and many of us will witness the dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races. Volume II of the prophecies is nearly ready, having been in preparation since the time of Buddha's grand successor, Shankaracharya.

One more important point must be noticed, one that stands foremost in the series of proofs given of the existence of one primeval, universal Wisdom—at any rate for Christian Kabalists and students. The teachings were, at least, partially known to several of the Fathers of the Church. It is maintained, on purely historical grounds, that Origen, Synesius, and even Clemens Alexandrinus, had themselves been initiated into the Mysteries before adding to the Neo-Platonism of the Alexandrian school that of the Gnostics, under the Christian veil. More than this, some of the doctrines of the secret schools, though by no means all, were preserved in the Vatican, and have since become part and parcel of the Mysteries, in the shape of disfigured additions made to the original Christian programme by the Latin Church. Such is the now materialised dogma of the Immaculate Conception. This accounts for the great persecutions set on foot by the Roman Catholic Church against Occultism, Masonry, and heterodox Mysticism generally.

The days of Constantine were the last turning-point in history, the period of the supreme struggle, that ended in the Western world throttling the old religions in favour of the new one, built on their bodies. From thence the vista into the far distant past, beyond the Deluge and the Garden of Eden, began to be forcibly and relentlessly shut out by every fair and unfair means from the indiscreet gaze of posterity. Every issue was blocked up, every record upon which hands could be laid, destroyed. Yet there remains enough, even among such mutilated records, to warrant us in saying that there is in them every requisite evidence of the actual existence of a Parent Doctrine. Fragments have survived geological and political cataclysms, to tell the story; and every survival shows evidence that the now secret Wisdom was once the one fountain head, the ever-flowing perennial source, **28]** from which were fed all the streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and finishing with the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the eons of times gone by, unobscured by the hand of bigotry and fanaticism.

This accounts for the necessity under which the writer has laboured of ever explaining the facts given from the hoariest past by evidence gathered from the historical period, even at the risk of being once more charged with a lack of method and system. No other means was at hand. The public must be made acquainted with the efforts of many world-adepts, of initiated poets and writers

---

[26] Rabbi Jehoshua Ben Chananea, who died about A.D. 72, openly declared that he had performed "miracles" by means of the book *Sepher Jetzirah,* and challenged every sceptic. Franck, quoting from the Babylonian *Talmud,* names two other thaumaturgists, Rabbis Chanina and Oshoi. (See *Jerusalem Talmud, Sanhedrin,* c. *7,* etc.; and Franck, *Die Kabbalah,* pp. 55, 56). Many of the mediaeval Occultists, Alchemists, and Kabalists have made the same claim; and even the late modern Magus, Éliphas Lévi, publicly asserts it in his books on Magic.

in the classics of every age, to preserve in the records of humanity the knowledge at least of the existence of such a philosophy, if not actually of its tenets. The Initiates of 1888 would indeed remain incomprehensible and even a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history. This could be done only by naming chapter and verse where mention may be found of these great characters, who were preceded and followed by a long and interminable line of other famous antediluvian and postdiluvian Masters in the arts. Thus only could it be shown, on semi-traditional and semi-historical authority, that occult knowledge and the powers it confers on man, are not altogether fictions, but that they are as old as the world itself.

To my judges, past and future, therefore—whether they are serious literary critics, or those howling dervishes in literature who judge a book according to the popularity or unpopularity of the author's name, who, hardly glancing at its contents, fasten like lethal *bacilli* on the weakests points of the body—I have nothing to say. Nor shall I condescend to notice those crack-brained slanderers—fortunately very few in number—who, hoping to attract public attention by throwing discredit on every writer whose name is better known than their own, foam and bark at their very shadows. These, having first maintained for years that the doctrines taught in the *Theosophist,* and which culminated in *Esoteric Buddhism,* had been all *invented* by the present writer, have finally turned round, and denounced *Isis Unveiled* and the rest as a plagiarism from Éliphas Lévi(!), Paracelsus(!!), and, *mirabile dictu.* Buddhism and Brâhminism(!!!). As well charge Renan with having stolen his *Vie de Jésus* from the Gospels, and Max Müller his **29]** *Sacred Books of the East* or his *Chips* from the philosophies of the Brâhmans and of Gautama, the Buddha. But to the public in general and the readers of THE SECRET DOCTRINE I may repeat what I have stated all along, and which I now clothe in the words of Montaigne:

> Gentlemen, "I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them."

Pull the "string" to pieces and cut it up in shreds, if you will. As for the nosegay *of facts*—you will never be able to make away with these. You can only ignore them, and no more.

We may close with a parting word concerning this first volume. In an introduction prefacing chapters dealing chiefly with cosmogony, certain subjects brought forward may be deemed out of place, but one more consideration added to those already given has led me to touch upon them. Every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, basing his judgment on what he has already learnt. This fact the writer is constantly obliged to bear in mind; hence, also the frequent references in this first volume to matters which, properly speaking, belong to a later part of the work, but which could not be passed by in silence, lest the reader should look upon it as a fairy tale indeed—a fiction of some modern brain.

Thus, the Past shall help to realize the Present, and the latter to better appreciate the Past. The errors of the day must be explained and swept away, yet it is more than probable—nay in the present case it amounts to certitude—that once more the testimony of long ages and of history will fail to impress any but the very intuitional—which is equal to saying the very few. But in this as in all like cases, the true and the faithful may console themselves by presenting the sceptical modern Sadducee with the mathematical proof and memorial of his obdurate obstinacy and bigotry. There still exists somewhere in the archives of the French Academy, the famous law of probabilities worked out by certain mathematicians for the benefit of sceptics by an algebraical process. It runs thus: If two persons give their evidence to a fact, and thus impart to it each of them 5/6 of certitude; that fact will have then 35/36 of certitude; *i.e.,* its probability will bear to its improbability the ratio of 35 to 1. If three such evidences are joined together the certitude will become 215/216. The agreement of ten persons giving each 1/2 of certitude will produce 1023/1024, etc., etc. The Occultist may remain satisfied with such certitude, and care for no more.

31]

PROEM.

PAGES FROM A PRE-HISTORIC RECORD.

An archaic Manuscript—a collection of palm leaves made impermeable to water, fire, and air, by some specific and unknown process—is before the writer's eye. On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point. The first, the student knows, represents Kosmos in Eternity, before the reawakening of still slumbering Energy, the Emanation of the World in later systems. The point in the hitherto immaculate disk, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the Point in the Mundane Egg, the Germ within it which will become the Universe, the All, the boundless, periodical Kosmos—a Germ which is latent and active, periodically and by turns. The one circle is divine Unity, from which all proceeds, whither all returns: its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract, ever incognizable

PRESENCE, and its plane, the Universal Soul, although the two are one. Only, the face of the disk being white, and the surrounding ground black, clearly shows that its plane is the sole knowledge, dim and hazy though it still is, that is attainable by man. It is on this plane that the manvantaric manifestations begin; for it is in this Soul, that slumbers, during the Pralaya, the Divine Thought,[27] wherein lies concealed the plan of every future cosmogony and theogony.

32] It is the ONE LIFE, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations—between which periods reigns the dark mystery of Non-Being; unconscious, yet absolute Consciousness, unrealizable, yet the one self-existing Reality; truly, "a Chaos to the sense, a Kosmos to the reason." Its one absolute attribute, which is Itself, eternal, ceaseless Motion, is called in esoteric parlance the Great Breath,[28] which is the perpetual motion of the Universe, in the sense of limitless, ever-present Space. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the Universal Soul.

Almost five centuries B.C. Leucippus, the instructor of Democritus, maintained that Space was eternally filled with atoms actuated by a ceaseless motion, which, in due course of time, as they aggregated, generated rotatory motion, through mutual collisions producing lateral movements. Epicurus and Lucretius taught the same doctrine, adding however to the lateral motion of the atoms the idea of affinity—an Occult teaching.

From the beginning of man's inheritance, from the first appearance of the architects of the globe he lives on, the unrevealed Deity was recognized and considered under its only philosophical aspect—Universal Motion, the thrill of the creative Breath in Nature. Occultism sums up the One Existence thus: *"Deity is an arcane, living* [*or moving*] *Fire, and the eternal witnesses to this unseen Presence, are Light, Heat, Moisture,"*—this trinity including, and being the cause of, every phenomenon in Nature.[29] Intra-cosmic motion is eternal and ceaseless; cosmic motion—the visible, or that which is subject to perception—is finite and periodical. As an eternal abstraction it is the Ever-Present; **33]** as a manifestation, it is finite both in the coming direction and the opposite, the two being the Alpha and Omega of successive reconstructions. Kosmos—the Noumenon—has nought to do with the causal relations of the phenomenal World. It is only with reference to the intra-cosmic Soul, the ideal Kosmos in the immutable Divine Thought, that we may say: "It never had a

---

[27] It is hardly necessary to remind the reader that the term Divine Thought, like that of Universal Mind, must not be regarded as even vaguely shadowing forth an intellectual process akin to that exhibited by man. The "Unconscious," according to von Hartman, arrived at the vast creative, or rather evolutionary plan, "by a clairvoyant wisdom superior to all consciousness," which in Vedantic language would mean absolute Wisdom. Only those who realize how far intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. Mind, as we know it, is resolvabe into states of consciousness, of varying duration, intensity, complexity, etc., all, in the ultimate, resting on sensation, which is again Mâyâ. Sensation, again, necessarily postulates limitation. The Personal God of orthodox Theism perceives, thinks, and is affected by emotion; he repents and feels "fierce anger." But the notion of such mental states clearly involves the unthinkable postulate of the externality of the exciting stimuli, to say nothing of the impossibility of ascribing changelessness to a being whose emotions fluctuate with events in the worlds lie presides over. The conceptions of a Personal God as changeless and infinite are thus unpsychological and, what is worse, unphilosophical.

[28] Plato proves himself an Initiate, when saying in *Cratylus* that θεὸς is derived from θέειν, to move, to rim, for the first astronomers who observed the motions of the heavenly bodies called the planets θεοί, gods. Later the word produced another term, ἀλήθεια—the breath of God.

[29] Nominalists, arguing with Berkeley that "it is impossible ... to form the abstract idea of motion distinct from the body moving" (*Principles of Human Knowledge,* Introd., par. 10), may put the question, What is that body, the producer of that motion? Is it a substance? Then you are believers in a Personal God? etc., etc. This will be answered farther on, in a further part of this work; meanwhile, we claim our rights of Conceptionalists as against Roscelini's materialistic views of Realism and Nominalism. "Has science," says one of its ablest advocates, Edward Clodd, "revealed anything that weakens or opposes itself to the ancient words in which the essence of all religion, past, present, and to come, is given; to do justly, to love mercy, to walk humbly before thy God?" And we agree, provided we connote by the word Cod, not the crude anthropomorphism which is still the backbone of our current theology, but the symbolic conception of that which is the Life and Motion of the Universe, to know which in the physical order is to know time past, present, and to come, in the existence of successions of phenomena; to know which, in the moral, is to know what has been, is, and will he, within human consciousness. (See *Science and the Emotions,* a Discourse delivered at South Place Chapel, Finsbury, *London,* December 27th, 1885.)

beginning nor will it have an end." With regard to its body or cosmic organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new Manvantara, its organization may be regarded as the first and the last of its kind, as it evolves every time on a liigher plane.

A few years ago only*,* it was stated that:

> The esoteric doctrine, like Buddhism and Brâhmanism, and even Kabalism, teaches that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. In the poetical phraseology of Manu these conditions are called the Days and the Nights of Brahmâ. The latter is either "awake" or "asleep." The Svabhavikas, or philosophers of the oldest school of Buddhism, winch still exists in Nepaul, speculate only upon the active condition of this "Essence," which they call Svahhavat, and deem it foolish to theorize upon the abstract and "unknowable" power in its passive condition. Hence they are called Atheists by both Christian theologians and modern scientists, for neither of the two are able to understand the profound logic of their philosophy. The former will allow of no other God than the personified secondary powers which have worked out the visible universe, and which becomes with them the anthropomorphic God of the Christians—the male Jehovah, roaring amid thunder and lightning. In its turn, rationalistic science greets the Buddhists and the Svabhavikas as the "Positivists" of the archaic ages. If we take a one-sided view of the philosophy of the latter, our materialists may be right in their own way. The Buddhists maintain that there is no Creator, but an infinitude of creative powers, which collectively form the one eternal substance, the essence of which is inscrutable—hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal being, yet no one would ever have thought of charging him with atheism, except those who were bent upon his destruction. Upon inaugurating an active period, says the Secret Doctrine, an expansion of this Divine Essence from without inwardly and from within outwardly, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine Essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and "darkness" solitary and alone, broods once more over the face of the "deep." To use a metaphor from the secret books, which will convey the idea still more clearly, an out-breathing of the **34]** "unknown essence" produces the world; and an inhalation causes it to disappear. This process has been going on from all eternity, and our present universe is but one of an infinite series, which had no beginning and will have no end.[30]

This passage will be explained, as far as it is possible, in the present work. Though it contains nothing new to the Orientalist, as it now stands, its esoteric interpretation may contain a good deal which has hitherto remained entirely unknown to the Western student.

The first illustration is a plain disk, *.* The second in the archaic symbol shows a disk with a point in it, —the first differentiation in the periodical manifestations of the ever-eternal Nature, sexless and infinite, "Aditi in THAT,"[31] or potential Space within abstract Space. In its third stage the point is transformed into a diameter, *.* It now symbolizes a divine immaculate Mother-Nature within the all-embracing absolute Infinitude. When the horizontal diameter is crossed by a vertical one, , it becomes the Mundane Cross. Humanity has reached its Third Root-Race; it is the sign for the origin of human Life. When the circumference disappears and leaves only the , it is a sign that the fall of man into matter is accomplished, and the Fourth Race begins. The cross within a circle symbolizes pure Pantheism; when the cross is left uninscribed, it becomes phallic. It had the same and yet other meanings as a Tau inscribed within a circle, ; or as a Thor's Hammer—the so-called Jaina cross, or Svastika, within a circle, .

By the third symbol—the circle divided in two by a horizontal diameter—was meant the first manifestation of creative Nature—still passive, because feminine. The first shadowy perception of man connected with procreation is feminine, because man knows his mother more than his father. Hence female deities were more sacred than male. Nature is therefore feminine, and, to a degree, objective and tangible, and the Spirit Principle which fructifies it, is concealed.[32] By adding to the

---

[30] *Isis Unveiled*, II, 264-5.

[31] *Rig Veda.*

[32] We are told by the Western mathematicians and some American Kabalists, that in the *Kabalah* also "the value of the Jehovah name is that of the diameter of a circle." Add to this the fact that Jehovah is the third of the Sephiroth, Binah, a feminine word, and you have the key to the mystery. By certain Kabalistic transformations this name, which is androgynous in the first chapters of *Genesis,* becomes in its transformations entirely masculine, Cainite and phallic. The choosing of a deity among the pagan gods and making of it a special national God, to call upon it as the "One Living God," the "God of Gods," and then proclaiming this worship monotheistic, does not change it into the One Principle whose "Unity admits not of multiplication, change, or form," especially in the case of a priapic deity, as Jehovah is now demonstrated to be.

horizontal line in the circle, a perpendicular, the **35]** Tau was formed*,* **T***,* the oldest form of the letter. It was the glyph of the Third Root-Race to the day of its symbolical Fall—*i.e.,* when the separation of sexes by natural evolution took place—when the figure became ⦶, or sexless life modified or separated—a double glyph or symbol. With the sub-races of our Fifth Race it became in symbology the Sacr', and in Hebrew N'cabvah, of the first-formed Races;[33] then it changed into the Egyptian emblem of life, ☥, and still later into the sign of Venus, ♀. Then comes the Svastika (Thor's Hammer, now the Hermetic Cross), entirely separated from its circle, thus becoming purely phallic. The esoteric symbol of Kali Yuga is the five-pointed star reversed, with its two points (horns) turned heavenward, thus ⛧, the sign of human sorcery, a position every Occultist will recognize as one of the "left-hand," and used in ceremonial magic.

It is hoped that during the perusal of this work the erroneous ideas of the public in general with regard to Pantheism will be modified. It is wrong and unjust to regard the Buddhists and Advaitin Occultists as Atheists. If not all of them philosophers, they are, at any rate, all logicians, their objections and arguments being based on strict reasoning. Indeed, if the Parabrahman of the Hindus may be taken as a representative of the hidden and nameless deities of other nations, this absolute Principle will be found to be the prototype from which all the others were copied. Parabrahman is not "God," because It is not *a* God. "It is that which is supreme, and not supreme (*paravara*)."[34] It is supreme as cause, not supreme as effect. Parabrahman is simply, as a Secondless Reality, the all-inclusive Kosmos—or rather the infinite Cosmic Space—in the highest spiritual sense, of course. Brahman (neuter) being the unchanging, pure, free, undecaying supreme Root, the "One true Existence, Paramarthika," and the absolute Chit and Chaitanya (Intelligence, Consciousness), cannot be a cognizer, "for THAT can have no subject of cognition." Can the Flame be called the Essence of Fire? This Essence is "the Life and Light of the Universe, the visible fire and flame are destruction, death, and evil." "Fire and Flame destroy the body of an Arhat, their essence makes him immortal."[35] "The knowledge of the absolute Spirit, like the effulgence **36]** of the sun, or like heat in fire, is naught else than the absolute Essence itself," says Shankaracharya. IT—is "the Spirit of the Fire," not Fire itself; therefore, "the attributes of the latter, Heat or Flame, are not the attributes of the Spirit, but of that of which that Spirit is the unconscious cause." Is not the above sentence the true key-note of later Rosicrucian philosophy? Parabrahman is, in short, the collective aggregate of Kosmos in its infinity and eternity, the "THAT" and "THIS" to which distributive aggregates can not be applied.[36] "In the beginning THIS was the Self, one only,"[37] and the great Shankaracharya explains that "THIS" refers to the Universe (Jagat); the words, "in the beginning," meaning before the reproduction of the phenomenal Universe.

Therefore, when the Pantheists echo the *Upanishads,* which state, as in the Secret Doctrine, that "This" cannot create, they do not deny a Creator, or rather a collective aggregate of creators; they simply refuse, very logically, to attribute "creation" and especially formation—something finite—to an Infinite Principle. With them, Parabrahman is a passive because an absolute Cause, the unconditioned Mukta. It is only limited omniscience and omnipotence that are refused to the latter, because these are still attributes, reflected in man's perceptions; and because Parabrahman, being the Supreme ALL, the ever invisible Spirit and Soul of Nature, changeless and eternal, can have no attributes, the term Absoluteness very naturally precluding any idea of the finite or conditioned from being connected with it. And if the Vedântins postulate attributes as belonging simply to its emanation, calling it Ishvara *plus* Mâyâ, and Avidyâ (Agnosticism and Nescience rather than Ignorance), it is difficult to find any Atheism in this conception.[38] Since there can be neither two Infinites nor two Absolutes in a Universe supposed to be boundless, this Self-Existence can hardly be conceived of as creating personally. To the senses and in the perceptions of finite *beings*, THAT is

---

[33] See that suggestive work, *The Source of Measures,* where the author explains the real meaning of the word *Sacr',* from which "sacred," "sacrament," are derived, words which have now become synonyms of holiness, though purely phallic!

[34] *Mandukya Upanishad*, I. 28.

[35] *Bodhimur*, Book II.

[36] See the *Vedanta Sara,* by Major G. A. Jacob; and also *The Aphorisms of Shandilya,* translated by Cowell, p. 42.

[37] *Aitareya Upanishad*.

[38] Nevertheless, prejudiced and rather fanatical Christian Orientalists would like to prove this to be pure Atheism. For proof of this, compare Major Jacob's *Vedanta. Sara.* Yet, the whole of antiquity echoes the thought:

Omnis enim per se divom natura necesse est
Immortali ævo summa cum pace fruatur—
as Lucretius has it—a purely Vedaiitic conception.

Non-*Being,* in the sense that it is the One *Be*-ness; for, in this ALL lies concealed its coeternal and coeval emanation **37]** or inherent radiation, which, becoming periodically Brahmâ, (the male-female Potency), expands itself into the manifested Universe. "Nârâyana moving on the [abstract] Waters of Space," is transformed into the Waters of concrete substance moved by him, who now becomes the manifested Word or Logos.

The orthodox Brâhmans, those who rise the most against the Pantheists and Advaitins, calling them Atheists, are forced, if Manu is any authority in this matter, to accept the death of Brahmâ, the Creator, at the expiration of every Age of this deity—100 Divine Years, a period which in our years requires fifteen figures to express. Yet no philosopher among them will view this "death" in any other sense than as a temporary disappearance from the manifested plane of existence, or as a periodical rest.

The Occultists are, therefore, at one with the Advaita Vedantin philosophers as to the above tenet. They show, on philosophical grounds, the impossibility of accepting the idea of the absolute ALL creating or even evolving the Golden Egg, into which it is said to enter in order to transform itself into Brahmâ, the Creator, who later expands himself into the Gods and all the visible Universe. They say that absolute Unity cannot pass to Infinity, for Infinity presupposes the limitless extension of *something,* and the duration of that something; and the One All—like Space, which is its only mental and physical representation on this earth, or our plane of existence—is neither an object of, nor a subject to, perception. If one could suppose the eternal infinite All, the omnipresent Unity, instead of being in Eternity, becoming through periodical manifestation a manifold Universe or a multiple Personality, that Unity would cease to be one. Locke's idea, that "pure space is capable of neither resistance nor motion," is incorrect. Space is neither a "limitless void," nor a "conditioned fulness," but both. Being—on the plane of absolute abstraction—the ever-incognizable Deity, which is void only to finite minds,[39] and on that of mayavic perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested, it is, therefore, that ABSOLUTE ALL. There is no difference between the Christian Apostle's "in Him we live and move and have our being," and the Hindu Rishi's **38]** "the Universe lives in, proceeds from, and will return to, Brahmâ": for Brahman (neuter), the unmanifested, is that Universe *in abscondito*; and Brahmâ, the manifested, is the Logos, made male-female[40] in the symbolical orthodox dogmas, the God of the Apostle-Initiate and of the Rishi being both the Unseen and the Visible Space. Space is called, in esoteric symbolism, the "Seven-Skinned Eternal Mother-Father." From its undifferentiated to its differentiated surface it is composed of seven layers.

"What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?" asks the esoteric Senzar Catechism. And the answer made is—"Space."

It is not the One unknown ever-present God in Nature, or Nature *in abscondito,* that is rejected, but the "God" of human dogma, and his *humanized* "Word." Man, in his infinite conceit and inherent pride and vanity, shaped it himself with his sacrilegious hand out of the material he found in his own small brain-fabric, and forced it upon his fellows as a direct revelation from the one unrevealed SPACE.[41] The Occultist accepts revelation as coming from divine yet still finite Beings,

---

[39] The very names of the two chief deities, Brahmâ and Vishnu, ought to have long ago suggested their esoteric meanings. Brahman, or Brahm, is derived by some from the root *brih,* to grow or to expand (see *Calcutta Review,* vol. lxvi., p. 14); Vishnu, from the root *vish,* to pervade, to enter into the nature of the essence; Brahmâ-Vishnu thus being infinite Space, of which the Gods, the Rishis, the Manus, and all in this Universe are simply the Potencies (Vibhûtayah).

[40] See Manu's account of Brahmâ separating: his body into male and female, the latter the female Vach, in whom he creates Viraj, and compare this with the esotericism of Chapters II, III, and IV of *Genesis.*

[41] Occultism is indeed "in the air" at the close of this our century. Among; many other works recently published, we would recommend especially to students of theoretical Occultism wlio would not venture beyond the realm of our special human plane, *New Aspects of Life and Religion,* by Henry Pratt, M.D. It is full of esoteric dogmas and philosophy, the latter, however, in the concluding chapters, rather limited by what seems to be a spirit of conditioned positivism. Nevertheless, what is said of Space as "the Unknown First Cause," merits quotation.

"This unknown something, thus recognized as, and identified with, the primary embodiment of Simple Unity, is invisible and impalpable [as *abstract* space, granted]: and because invisible and impalpable, therefore incognizable. And this incognizability has led to the error of supposing it to be a simple void, a mere receptive capacity. But, even viewed as an absolute void, space must be admitted to be either self-existent, infinite, and eternal, or to have had a first cause outside, behind, and beyond itself.

"And yet could such a cause be found and defined, this would only lead to the transferring thereto of the attributes otherwise accruing to space, and thus merely throw the difficulty of

the manifested Lives, never from the unmanifestable ONE LIFE; from those Entities, called Primordial Man, Dhyâni-Buddhas, or Dhyân Chohans, the Rishi-Prajâpati of the Hindus, the Elohim or **39]** Sons of God of the Jews, the Planetary Spirits of all nations, who have become Gods for men. The Occultist also regards the Adi-Shakti—the direct emanation of Mûlaprakriti, the eternal Root of THAT, and the female aspect of the Creative Cause, Brahmâ, in her akashic form of the Universal Soul—as philosophically a Mâyâ, and cause of human Mâyâ. But this view does not prevent him from believing in its existence so long as it lasts, to wit, for one Mahâmanvantara; nor from applying Âkâsha, the radiation of Mûlaprakriti,[42] to practical purposes, connected as this World-Soul is with all natural phenomena known or unknown to Science.

The oldest religions of the world—exoterically, for the esoteric root or foundation is one—are the Indian, the Mazdean, and the Egyptian. Next comes the Chaldean, the outcome of these, now entirely lost to the world, except in its disfigured Sabeanism as at present rendered by the archaeologists. Then, passing over a number of religions that will be mentioned later, comes the Jewish, esoterically following in the line of Babylonian Magism, as in the *Kabalah;* exoterically, a collection of allegorical legends, as in *Genesis* and the *Pentateuch.* Read by the light of the *Zohar,* the four initial chapters of *Genesis* are the fragment of a highly philosophical page in the world's cosmogony. Left in their symbolical disguise, they are a nursery tale, an ugly thorn in the side of science and logic, an evident effect of Karma. To let them serve as a prologue to Christianity was a cruel revenge on the part of the Rabbis, who knew better what their *Pentateuch* meant. It was a silent protest against their spoliation, and the Jews have now certainly the better of their traditional persecutors. The above-named exoteric creeds will be explained in the light of the universal doctrine as we proceed.

The Occult Catechism contains the following questions and answers:

What is it that ever is?—Space, the eternal Anupadaka [*Parentless*] *What is it that ever was?—The Germ in the Root. What is it that is ever coming and going?—The Great Breath. Then, there are three Eternals?—***40]** *No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space.*

Explain, O Lanoo [*disciple*].*—The One is an unbroken Circle* [*Ring*] *with no circumference, for it is nowhere and everywhere; the One is the boundless Plane of the Circle, manifesting a Diameter only during the manvanfaric periods; the One is the indivisible Point found nowhere, perceived everywhere during those periods; it is the Vertical and the Horizontal, the Father and the Mother, the summit and base of the Father, the two extremities of the Mother, reaching in reality nowhere, for the One is the Ring as also the Rings that are within that Ring. Light in Darkness and Darkness in Light: the "Breath which is eternal." It proceeds from without inwardly, when it is everywhere, and from within outwardly, when it is nowhere—(i.e., Mâyâ*[43] *one of the Centres).*[44] *It expands and*

---

origination a step farther back, without gaining additional light as to primary causation." *Op. cit.,* p. 5.

This is precisely what has been done by the believers in an anthropomorphic creator, an extra-cosmic, instead of an intra-cosmic God. Many of Dr. Pratt's subjects—most of them we may say—are old Kabalistic ideas and theories which he presents in quite a new garb—"New Aspects" of the Occult in Nature, indeed. Space, however, viewed as a Substantial Unity—the living Source of Life—is, as the Unknown Causeless Cause, the oldest dogma in Occultism, millenniums earlier than the *Pater-Æther* of the Greeks and Latins. So are "Force and Matter, as Potencies of Space, inseparable, and the unknown revealers of the Unknown." They are all found in Aryan philosophy personified as Vishvakannan, Indra, Vishnu, etc., etc. Still they are expressed very philosophically, and under many unusual aspects, in the work referred to.

[42] In contradistinction to the manifested Universe of matter, the term Mûlaprakriti (from *mula,* root, and *prakriti,* nature), or the unmanifested primordial Matter—called by Western Alchemists Adam's Earth—is applied by the Vedântins to *Parabrahrnan.* Matter is dual in religious metaphysics, and in esoteric teachings septenary, like everything else in the Universe. As Mûlaprakriti, it is undifferentiated and eternal: as Vyakta, it becomes differentiated and conditioned, according to *Shvetashvatara, Upanishad, /, 8*, and *Devi Bhagavata Purana.* The author of the Four Lectures on the *Bhagavad Gtia,* in speaking of Mûlaprakriti, says: "From its [the Logos'] objective standpoint, Parabrahman appears to it as Mûlaprakriti. ...Of course this Mûlaprakriti is material to it, as any material object is material to us... Parabrahman is an unconditioned and absolute reality, and Mûlaprakriti is a sort of veil thrown over it." (*Theosophist,* VIII, 304.)

[43] Esoteric Philosophy, regarding every finite thing as Mâyâ (or the illusion of ignorance), must necessarily view in the same light every intra-cosmic planet and body, seeing that it is something organized, hence finite. The sentence, therefore, "it proceeds from without inwardly, etc.", in its first clause, refers to the dawn of the Mahainanvantara, or the great reevolution after one of the complete periodical dissolutions of every compound form in Nature, from planet to

contracts [*exhalation and inhalation*]. *When it expands, the Mother diffuses and scatters; when if contracts, the Mother draws back and ingathers. This produces the periods of Evolution and Dissolution, Manvantara and Pralaya. The Germ is invisible and fiery ; the Root* [*the Plane of the Circle*] *is cool; but during Evolution and Manvantara her garment is cold and radiant. Hot Breath is the Father who devours the progeny of the many-faced Element* [*heterogeneous*]*, and leaves the single-faced ones* [*homogeneous*]. *Cool Breath is the Mother, who conceives, forms, brings forth, and receives them back into her bosom, to reform them at the Dawn* [*of the Day of Brahmâ, or Manvantara*].

For clearer understanding on the part of the general reader, it must be stated that Occult Science recgnizes *seven* Cosmic Elements—four entirely physical, and the fifth (Ether) semi-material, which will become visible in the Air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. They **41]** will, however, appear as presentments during the Sixth and Seventh Races of this Round, and will be fully known in the Sixth and Seventh Rounds respectively.[45] These seven Elements with their numberless sub-elements, which are far more numerous than those known to Science, are simply *conditional* modifications and aspects of the One and only Element. This latter is not Ether,[46] not even Âkâsha, but the *source* of these. The Fifth Element, now quite freely advocated by Science, is not the Ether hypothesized by Sir Isaac Newton—although he calls it by that name, having probably associated it in his mind with Æther, the "Father-Mother" of antiquity. As Newton intuitionally says,

> "Nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed, subtile out of gross, and gross out of subtile..... Thus, perhaps, may all things be originated from Ether."[47]

The reader has to bear in mind that the Stanzas treat only of the cosmogony of our own planetary system and of what is visible around it, after a Solar Pralaya. The secret teachings with regard to the evolution of the Universal Kosmos cannot be given, since they could not be understood by even the highest minds in this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate upon this subject. Moreover the Teachers say openly that not even the highest Dhyâni-Chohans have ever penetrated the mysteries beyond those boundaries that separate the milliards of solar systems from the Central Sun, as it is called. Therefore, that which is given relates only to our visible Cosmos, after a Night of Brahmâ.

---

molecule, into its ultimate essence or element; and in its second clause, to the partial or local Manvantara, which may be a solar or even a planetary one.

[44] By Centre, a centre of energy or a cosmic focus is meant; when the so-called "creation," or formation, of a planet, is accomplished by that force which is designated by Occultists Life and by Science Energy, then the process takes place from within outwardly, every atom being said to contain in itself the creative energy of the divine Breath. And, whereas after an Absolute Pralaya, when the preexisting material consists but of One Element, and Breath "is everywhere," the latter acts from without inwardly; after a Minor Pralaya, when everything having remained *in status quo*—in a refrigerated state, so to say, like the moon—then at the first flutter of Manvantara, the planet or planets begin their resurrection to life from within outwardly.

[45] In the evolutionary cycles of ideas, it is curious to notice how ancient thought seems to be reflected in modern speculation. Had Mr. Herbert Spencer read and studied ancient Hindu philosophers when he wrote a certain passage in his *First Principles* (p. 482)? Or is it an independent flash of inner perception that made him say half correctly, half incorrectly, "motion as well as matter, being fixed in quantity [?], it would seem that the change in the distribution of matter which motion effects, coming to a limit in whichever direction it is carried [?], the indestructible motion thereupon necessitates a reverse distribution. Apparently, the universally coexistent forces of attraction and repulsion which, as we have seen, necessitate rhythm in all minor changes throughout the Universe, also necessitate rhythm in the totality of its changes—produce now an immeasurable period during which the attracting forces predominating, cause universal concentration, and then an immeasurable period, during which the repulsive forces predominating, cause universal diffusion—alternate eras of evolution and dissolution."

[46] Whatever the views of Physical Science upon the subject, Occult Science has been teaching for ages that Âkâsha (of which Ether is the grossest form), the Fifth universal cosmic Principle—to which corresponds and from which proceeds human Manas—is, cosmically, a radiant, cool, diathermanous plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. In the creative condition it is called the Sub-Root; and in conjunction with radiant heat, it recalls "dead worlds to life." In its higher aspect it is the Soul of the World; in its lower—the Destroyer.

[47] *Hypoth.,* 1675.

42] Before the reader proceeds to the consideration of the Stanzas from the *Book of Dzyan* which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, but on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with these first, before entering on the perusal of the work itself.

The Secret Doctrine then, establishes three fundamental propositions:

I. An Omnipresent, Eternal, Boundless and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of the *Mdndukya,* "unthinkable and unspeakable."

To render these ideas clearer to the general reader, let him set out with the postulate that there is One Absolute Reality which antecedes all manifested, conditioned Being. This Infinite and Eternal Cause—dimly formulated in the "Unconscious" and "Unknowable" of current European philosophy—is the Rootless Root of "all that was, is, or ever shall be." It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is "Be-ness" rather than Being, Sat in Sanskrit, and is beyond all thought or speculation.

This Be-ness is symbolized in the Secret Doctrine under two aspects. On the one hand, absolute Abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that consciousness is inconceivable to us apart from change, and motion best symbolizes change, its, essential characteristic. This latter aspect of the One Reality, is also symbolized by the term the Great Breath, a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical One Absolute BE-NESS—symbolized by finite intelligence as the theological Trinity.

It may, however, assist the student if a few further explanations are here given.

43] Herbert Spencer has of late so far modified his Agnosticism, as to assert that the nature of the "First Cause,"[48] which the Occultist more logically derives from the Causeless Cause, the "Eternal," and the "Unknowable," may be essentially the same as that of the consciousness which wells up within us: in short, that the impersonal Reality pervading the Kosmos is the pure noumenon of thought. This advance on his part brings him very near to the Esoteric and Vedantin tenet.[49]

Parabrahman, the One Reality, the Absolute, is the field of Absolute Consciousness, *i.e.,* that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or Consciousness) and Matter, Subject and Object.

Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two symbols or aspects of the Absolute, Parabrahman, which constitute the basis of conditioned Being whether subjective or objective.

Considering this metaphysical triad as the Root from which proceeds all manifestation, the Great Breath assumes the character of Pre-cosmic Ideation. It is the *fons et origo* of Force and of all individual Consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, Pre-cosmic Root-Substance (Mûlaprakriti) is that aspect of the Absolute which underlies all the objective planes of Nature.

Just as Pre-cosmic Ideation is the root of all individual Consciousness, so Pre-cosmic Substance is the substratum of Matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the Manifested Universe. Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual Consciousness, since it is only through a vehicle *(Upâdhi)* of matter that consciousness wells up as "I am I," a physical basis being necessary to focus a Ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance **44]** would remain an empty abstraction, and no emergence of Consciousness could ensue.

The Manifested Universe, therefore, is pervaded by duality, which is, as it were, the very essence of its *Ex*-istence as Manifestation. But just as the opposite poles of Subject and Object,

---

[48] The "First" presupposes necessarily something which is the "first brought forth," "the first in time, space, and rank"—and therefore finite and conditioned. The "first" *cannot be Absolute* for it is a manifestation. Therefore, eastern Occultism calls the Abstract All the One Causeless Cause, the Rootless Root, and limits the "First Cause" to the Logos, in the sense that Plato gives to this term.

[49] See T. Subba Row's four able lectures on the *Bhagavad Gita,* in *The Theosophist,* Feb. 1887.

Spirit and Matter, are but aspects of the One Unity in which they are synthesized, so, in the Manifested Universe, there is "that" which links Spirit to Matter, Subject to Object.

This something, at present unknown to Western speculation, is called by Occultists Fohat. It is the "bridge" by which the Ideas existing in the Divine Thought are impressed on Cosmic Substance as the Laws of Nature. Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the Thought Divine transmitted and made manifest through the Dhyân Chohans,[50] the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our Consciousness, from Cosmic Substance the several Vehicles in which that Consciousness is individualized and attains to self—or reflective—consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

The following summary will afford a clearer idea to the reader.

(1.) ABSOLUTENESS: the Parabrahman of the Vedântins or the One Reality, Sat, which is, as Hegel says, both Absolute Being and Non-Being.

(2.) The *First* Logos: the impersonal, and, in philosophy, Unmani-fested Logos, the precursor of the Manifested. This is the "First Cause," the "Unconscious" of European Pantheists.

(3.) The *Second* Logos: Spirit-Matter, Life; the "Spirit of the Universe," Purusha and Prakriti.

(4.) The *Third* Logos: Cosmic Ideation, Mahat or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called Maha-Buddhi.

The ONE REALITY; its *dual* aspects in the conditioned Universe.

Further, the Secret Doctrine affirms:

II. The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing," called the "Manifesting Stars," and **45]** the "Sparks of Eternity." *"The Eternity of the Pilgrim*[51] *is like a wink of the Eye of Self-Existence,"* as the *Book of Dzyan* puts it. *"The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux."*

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental Laws of the Universe.

Moreover, the Secret Docrine teaches:

III. The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term. In other words, no purely spiritual Buddhi (Divine Soul) can have an independent conscious existence before the spark which issued from the pure Essence of the Universal Sixth Principle—or the OVER-SOUL—has (*a*) passed through every elemental form of the phenomenal world of that Manvantara, and *(*b*)* acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest Archangel (Dhyâni-Buddha). The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. This is why the Hindus say that the Universe is Brahman and Brahmâ, for Brahman is in every atom of the universe, the six Principles in Nature being all the outcome—the variously differentiated aspects—of the Seventh and One, the only Reality in the Universe whether cosmic or micro-cosmic; and also why the permutations, psychic, spiritual and physical, on the plane of **46]** manifestation and form, of the Sixth (Brahmâ the vehicle of Brahman) are viewed by metaphysical antiphrasis as illusive and mayavic. For although the root of every atom individually and of every form collectively, is that Seventh Principle or the One Reality, still, in its manifested phenomenal and temporary appearance, it is no better than an evanescent illusion of our senses.

---

[50] Called by Christian theology, Archangels, Seraphs, etc., etc.

[51] "Pilgrim" is the appellation given to our Mound (the Two in one) during its cycle of incarnations. It is the only immortal and eternal Principle in us, being an indivisible part of the integral whole—the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the One Spirit, an awkward and incorrect expression has to be used for lack of appropriate words in English. The Vedântins call it Sutratma (Thread-Soul), but their explanation differs somewhat from that of the Occultists, to explain which difference, however, is left to the Vedântins themselves.

In its absoluteness, the One Principle under its two aspects, Parabrahman and Mûlaprakriti, is sexless, unconditioned and eternal. Its periodical manvantaric emanation, or primal radiation, is also One, androgynous and phenomenally finite. When the radiation radiates in its turn, all its radiations are also androgynous, to become male and female principles in their lower aspects. After Pralaya, whether the Great or Minor Pralaya—the latter leaving the worlds *in statis quo*[52]—the first that reawakes to active life is the plastic Âkâsha, Father-Mother, the Spirit and Soul of Ether, or the Plane of the Circle. Space is called the Mother before its cosmic activity, and Father-Mother at the first stage of reawakening. In the *Kabalah* it is also Father-Mother-Son. But whereas in the Eastern Doctrine, these are the Seventh Principle of the Manifested Universe, or its Âtmâ-Buddhi-Manas (Spirit-Soul-Intelligence), the Triad branching off and dividing into seven cosmical and seven human Principles, in the Western *Kabalah* of the Christian Mystics it is the Triad or Trinity, and with their Occultists, the male-female Jehovah, Jah-Havah. In this lies the whole difference between the Esoteric and the Christian Trinities. The Mystics and the Philosophers, the Eastern and Western Pantheists, synthesize their pregenetic Triad in the pure divine abstraction. The orthodox, anthropomorphize it. Hiranyagarbha, Hari, and Shankara—the three Hypostases of the manifesting " Spirit of the Supreme Spirit," by which title Prithivt, the Earth, greets Vishnu in his first Avatâra—are the purely metaphysical abstract qualities of Formation, Preservation, and Destruction, and are the three divine Avasthas (Hypostases) of that which "does not perish with created things," Achyuta, a name of Vishnu; whereas the orthodox Christian separates his Personal Creative Deity into the three Personages of the Trinity, and admits of no higher Deity. The latter, in Occultism, is the abstract Triangle; with the orthodox, the perfect Cube. The creative **47]** god or the aggregate gods are regarded by the Eastern philosopher as *Bhrântidarshanatah,* "false appearances," something "conceived of, by reason of erroneous appearances, as a material form," and explained as arising from the illusive conception of the egotistic personal and human Soul (lower Fifth Principle). It is beautifully expressed in a revised translation in Fitzedward Hall's notes to Wilson's translation of the *Vishnu Purana.* "That Brahma in its totality, has essentially the aspect of Prakriti, both evolved and unevolved [Mûlaprakriti], and also the aspect of Spirit and the aspect of Time. Spirit, O twice born, is the leading aspect of the Supreme Brahma.[53] The next is a twofold aspect,—Prakriti, both evolved and unevolved, and Time is the last." Cronus is shown in the Orphic Theogony also as being a generated god or agent.

At this stage of the reawakening of the Universe, the sacred symbolism represents it as a perfect Circle with the Point (Root) in the centre. This sign was universal, therefore we find it in the *Kabalah* also. The Western *Kabalah,* however, now in the hands of Christian Mystics, ignores it altogether, though it is plainly shown in the *Zohar.* These sectarians begin at the end, and give, as the symbol of pregenetic Kosmos, ⊕, calling it the "Union of the Rose and Cross," the great mystery of occult generation, from whence the name—Rosicrucian (Rose Cross)! This may be seen from one of the most important and best known of their symbols, one which has never been hitherto understood even by modern Mystics. It is that of the Pelican tearing open its breast to feed its seven little ones—the real creed of the Brothers of the Rosie-Cross and a direct outcome from the Eastern Secret Doctrine.

Brahman (neuter) is called Kalahamsa, meaning, as explained by Western Orientalists, the Eternal Swan (or goose), and so is Brahmâ, the Creator. A great mistake is thus brought under notice; it is Brahman (neuter) which ought to be referred to as Hamsa-Vâhana (that which uses the Swan as its Vehicle), and not Brahmâ, the Creator, who is the real Kalahamsa; while Brahman (neuter) is Hamsa, and A-hamsa, as will be explained in the Commentaries. Let it be **48]** understood that the terms Brahmâ and Parabrahman are not used here because they belong to our Esoteric nomenclature, but simply because they are more familiar to the students in the West. Both are the

---

[52] It is not the physical organisms that remain *in status quo,* least of all their psychic principles, during the great Cosmic or even Solar Pralayas, but only their akashic or astral "photographs." But during the Minor Pralayas, once overtaken by the "Night," the planets remain intact, though dead, just as a huge animal, caught and embedded in the polar ice, remains the same for ages.

[53] Thus Spencer, who, nevertheless, like Schopenhauer and von Hartmann, only reflects an aspect of the old esoteric philosophers, and hence lands his readers on the bleak shore of Agnostic despair—reverently formulates the grand mystery; "that which persists unchanging in quantity, but ever changing in form, under these sensible appearances which the Universe presents to us, is an unknown and unknowable power, which we are obliged to recognize as without limit in Space and without beginning or end in Time." It is only daring Theology—never Science or Philosophy—which seeks to gauge the Infinite and unveil the Fathomless and Unknowable.

perfect equivalents of our one, three, and seven vowelled terms, which stand for the ONE ALL, and the One " All in All."

Such are the basic conceptions on which the Secret Doctrine rests.

It would not be in place here to enter upon any defence or proof of their inherent reasonableness; nor can I pause to show how they are, in fact, contained—though too often under a misleading guise—in every system of thought or philosophy worthy of the name.

Once that the reader has gained a clear comprehension of them and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven. I pass on, therefore, to the subject matter of the Stanzas as given in this volume, adding a skeleton outline of them, in the hope of thereby rendering the task of the student more easy, by placing before him in a few words the general conception therein explained.

The history of Cosmic Evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that evolution. Hence the student must not expect to find there an account of all the stages and transformations which intervene between the first beginnings of Universal Evolution and our present state. To give such an account would be as impossible as it would be incomprehensible to men who cannot grasp the nature of even the plane of existence next to that to which, for the moment, their consciousness is limited.

The Stanzas, therefore, give an abstract formula which can be applied, *mutatis mutandis,* to all evolution: to that of our tiny Earth, to that of the Chain of Planets of which that Earth forms one, to the Solar Universe to which that Chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort.

The seven Stanzas given in this volume represent the seven terms of this abstract formula. They refer to, and describe, the seven great stages of the evolutionary process, which are spoken of in the *Purânas* as the "Seven Creations," and in the *Bible* as the "Days" of Creation.

Stanza I describes the state of the ONE ALL during Pralaya, before the first flutter of reawakening Manifestation.

A moment's thought shows that such a state can only be symbolized; to describe it is impossible. Nor can it be symbolized except in **49]** negatives; for, since it is the state of Absoluteness *per se,* it can possess none of those specific attributes which serve us to describe objects in positive terms. Hence that state can only be suggested by the negatives of all those most abstract attributes which men feel rather than conceive, as the remotest limits attainable by their power of conception.

Stanza II describes a stage which, to a Western mind, is so nearly identical with that mentioned in Stanza I, that to express the idea of its difference would require a treatise in itself. Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain.

Stanza III describes the Reawakening of the Universe to life after Pralaya. It depicts the emergence of the Monads from their state of absorption within the One, the earliest and highest stage in the formation of Worlds—the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom.

Stanza IV shows the differentiation of the "Germ" of the Universe into the Septenary Hierarchy of conscious Divine Powers, which are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name "creator" is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the One Law, which we know as the "Laws of Nature."

Generically, they are known as the Dhyân Chohans, though each of the various groups has its own designation in the Secret Doctrine.

This stage of evolution is spoken of in Hindu mythology as the "Creation of the Gods."

Stanza V describes the process of world-formation. First, diffused Cosmic Matter, then the "Fiery Whirlwind," the first stage in the formation of a nebula. This nebula condenses, and after passing through various transformations, forms a Solar Universe, a Planetary Chain, or a single Planet, as the case may be.

Stanza VI indicates the subsequent stages in the formation of a "World" and brings the evolution of such a World down to its fourth great period, corresponding to the period in which we are now living.

Stanza VII continues the history, tracing the descent of life down to the appearance of Man; and thus closes the First Book of the Secret Doctrine.

50] The development of "Man" from his first appearance on this earth in this Round to the state in which we now find him will form the subject of Book II.

The Stanzas which form the thesis of every section are given throughout in their modern translated version, as it would be worse than useless to make the subject still more difficult by introducing the archaic phraseology of the original, with its puzzling style and words. Extracts are given from the Chinese, Tibetan and Sanskrit translations of the original Senzar Commentaries and Glosses on the *Book of Dzyan*—now rendered for the first time into a European language. It is almost unnecessary to state that only portions of the seven Stanzas are here given. Were they published complete they would remain incomprehensible to all save a few high Occultists. Nor is there any need to assure the reader that no more than most of the profane, does the writer, or rather the humble recorder, understand those forbidden passages. To facilitate the reading, and to avoid the too frequent reference to foot-notes, it was thought best to blend together texts and glosses, using the Sanskrit and Tibetan proper names whenever these could not be avoided, in preference to giving the originals: the more so as the said terms are all accepted synonyms, the latter only being used between a Master and his Chelas (or Disciples).

Thus, were one to translate into English, using only the substantives and technical terms as employed in one of the Tibetan and Senzar versions, shloka I would read as follows:

Tho-ag in Zhi-gyu slept seven Khorlo. Zodmanas zhiba. All Nyug bosom. Konch-hog not; Thyan-Kam not; Lha-Chohan not; Tenbrel Chugnyi not; Dharmakaya ceased; Tgenchang not become; Barnang and Ssa in Ngovonyidj; alone Tho-og Yinsin in night of Sun-chan and Yong-Grub [Paranishpanna], etc., etc.

This would sound like pure *Abracadabra.*

As this work is written for the instruction of students of Occultism, and not for the benefit of Philologists, we may well avoid such foreign terms wherever it is possible to do so. The untranslateable terms alone, incomprehensible unless their meanings are explained, are left, but all such terms are rendered in their Sanskrit form. Needless to remind the reader that these are, in almost every case, the late developments of the latter language, and pertain to the Fifth Root-Race. Sanskrit, as now known, was not spoken by the Atlanteans, and most of the philosophical terms used in the systems of the India of the **51]** Post-Mahabharatan period are not found in the *Vedas*, nor are they to be met with in the original Stanzas, but only their equivalents. The reader who is not a Theosophist, is once more invited to regard all that follows as a fairy tale, if he likes; at best as one of the yet unproven speculations of dreamers; and, at the worst, as an additional hypothesis to the many scientific hypotheses past, present and future, some exploded, others still lingering. It is not in any sense less scientific than are many of the so-called scientific theories; and it is in every case more philosophical and probable.

In view of the abundant comments and explanations required, the references to the footnotes are marked in the usual way, while the sentences to be commented upon are marked with letters. Additional matter will be found in the Chapters on Symbolism, which are often more full of information than the Commentaries.

53]

PART I.

COSMIC EVOLUTION.

SEVEN STANZAS FROM THE "BOOK OF DZYAN,"

WITH COMMENTARIES.

54]

Nor Aught nor Nought existed; yon bright sky
Was not, nor heaven's broad roof outstretched above.
What covered all? What sheltered? What concealed?
Was it the water's fathomless abyss?
There was no death—yet there was nought immortal,
There was no confine betwixt day and night;
The only One breathed breathless by Itself,
Other than It there nothing since has been.
Darkness there was, and all at first was veiled
In gloom profound—an ocean without light.
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat.
. . . .

Who knows the secret? Who proclaimed it here?
Whence, whence this manifold creation sprang?
The Gods themselves came later into being—
Who knows from whence this great creation sprang?
That, whence all this great creation came,
Whether Its will created or was mute,
The Most High Seer that is in highest heaven,
He knows it—or perchance even he knows not.

Gazing into eternity . . . .
Ere the foundations of the earth were laid,
. . . .
Thou wert. And when the subterranean flame
Shall burst its prison and devour the frame,
Thou shalt be still as Thou wert before
And know no change, when time shall be no more.
O, endless thought, divine Eternity.

Rig Veda (COLEBROOKE.)

55]

COSMIC EVOLUTION.

FROM

THE STANZAS OF DZYAN.

Stanza I.

1. The Eternal Parent, wrapped in her Ever-Invisible Robes, had slumbered once again for Seven Eternities.

2. Time was not, for it lay asleep in the Infinite Bosom of Duration.

3. Universal Mind was not, for there were no Ah-hi to contain it.

4. The Seven Ways to Bliss were not. The Great Causes of Misery were not, for there was no one to produce and get ensnared by them.

5. Darkness alone filled the Boundless All, for Father, Mother and Son were once more one, and the Son had not yet awakened for the new Wheel and his Pilgrimage thereon.

56]

6. The Seven Sublime Lords and the Seven Truths had ceased to be, and the Universe, the Son of Necessity, was immersed in Paranishpanna, to be outbreathed by that which is, and yet is not. Naught was.

7. The Causes of Existence had been done away with; the Visible that was, and the Invisible that is, rested in Eternal Non-Being—the One Being.

8. Alone, the One Form of Existence stretched boundless, infinite, causeless, in Dreamless Sleep; and Life pulsated unconscious in Universal Space, throughout that All-Presence, which is sensed by the Opened Eye of Dangma.

9. But where was Dangma when the Âlaya of the Universe was in Paramârtha, and the Great Wheel was Anupadaka?

Stanza II.

1. ... Where were the Builders, the Luminous Sons of Manvantaric Dawn? ...In the Unknown Darkness in their Ah-hi Paranishpanna. The Producers of Form from No-Form—the Root of the World—the Devamatri and Svabhavat, rested in the Bliss of Non-Being.

2. ... Where was Silence ? Where the ears to sense it ? No, there was neither Silence nor Sound; naught save Ceaseless Eternal Breath, which knows itself not.

57]

3. The Hour had not yet struck; the Ray had not vet flashed into the Germ; the Matripadma had not yet swollen.

4. Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the Lap of Mâyâ.

5. The Seven were not yet born from the Web of Light. Darkness alone was Father-Mother, Svabhavat; and Svabhavat was in Darkness.

6. These Two are the Germ, and the Germ is One. The Universe was still concealed in the Divine Thougur aiid the Divine Bosom.

Stanza III.

1. ... The last Vibration of the Seventh Eternity thrilis through Infinitude. The Mother swells, expanding from within without, like the Bud of the Lotus.

2. The Vibration sweeps along, touching with its swift Wing the whole Universe and the Germ that dwelleth in Darkness, the Darkness that breathes over the slumbering Waters of Life.

3. Darkness radiates Light, and Light drops one solitary Ray into the Waters, into the Mother-Deep. The Ray shoots **58]** through the Virgin *Egg*, the Ray causes the Eternal *Egg* to thrill, and drop the non-eternal Germ, which condenses into the World-Egg.

4. The Three fall into the Four. The Radiant Essence becomes Seven inside, Seven outside. The Luminous *Egg,* which in itself is Three, curdles and spreads in milk-white Curds throughout the Depths of Mother, the Root that grows in the Depths of the Ocean of Life.

5. The Root remains, the Light remains, the Curds remain, and still Oeaohoo is One.

6. The Root of Life was in every Drop of the Ocean of Immortality, and the Ocean was Radiant" Light, which was Fire, and Heat, and Motion. Darkness vanished and was no more;

it disappeared in its own Essence, the Body of Fire and Water, of Father and Mother.

7. Behold, O Lanoo, the Radiant Child of the Two, the unparalleled refulgent Glory—Bright Space, Son of Dark Space, '- who emerges from the Depths of the great Dark Waters. It is Oeaohoo, the Younger, the * * *. He shines forth as the Sun, he is the Blazing Divine Dragon of Wisdom; the Eka is Chatur, and Chatur takes to itself Tri, and the Union produces the Sapta, in whom are the Seven, which become the Tridasha, the Hosts and the Multitudes. Behold him lifting the Veil, and **59]** unfurling it from East to West. He shuts out the Above, and leaves the Below to be seen as the Great Illusion. He marks the places for the Shining Ones, and turns the Upper into a shoreless Sea of Fire, and the One Manifested into the Great Waters.

8. Where was the Germ, and where was now Darkness? Where is the Spirit of the Flame that burns in thy Lamp, O Lanoo? The Germ is That, and That is Light, the White Brilliant Son of the Dark Hidden Father.

9. Light is Cold Flame, and Flame is Fire, and Fire produces Heat, which yields Water—the Water of Life in the Great Mother.

10. Father-Mother spin a Web, whose upper end is fastened to Spirit, the Light of the One Darkness, and the lower one to its shadowy end. Matter; and this Web is the Universe, spun out of the Two Substances made in One, which is Svabhavat.

11. It expands when the Breath of Fire is upon it; it contracts when the Breath of the Mother touches it. Then the Sons dissociate and scatter, to return into their Mother's Bosom, at the end of the Great Day, and re-become one with her. When it is cooling, it becomes radiant. Its Sons expand and contract through their own Selves and Hearts; they embrace Infinitude.

60]

12. Then Svabhavat sends Fohat to harden the Atoms. Each is a part of the Web. Reflecting-the "Self-Existent Lord," like a Mirror, each becomes in turn a World.

Stanza IV.

1. ... Listen, ye Sons of the Earth, to your Instructors— the Sons of the Fire. Learn, there is neither first nor last; for all is One Number, issued from No-Number.

2. Learn what we, who descend from the Primordial Seven, we, who are born from the Primordial Flame, have learnt from our Fathers,…

3. From the Effulgency of Light—the Ray of the Ever-Darkness—sprang in Space the reawakened Energies; the One from the Egg, the Six, and the Five. Then the Three, the One, the Four, the One, the Five—the Twice Seven, the Sum TotaL And these are the Essences, the Flames, the Elements, the Builders, the Numbers, the Arupa, the Rupa, and the Force or Divine Man, the Sum Total. And from the Divine Man emanated the Forms, the Sparks, the Sacred Animals, and the Messengers of the Sacred Fathers within the Holy Four.

4. This was the Army of the Voice, the Divine Mother of the Seven. The Sparks of the Seven are subject to, and the servants of, the First, the Second, the Third, the Fourth, the **61]** Fifth, the

Sixth, and the Seventh of the Seven. These are called Spheres, Triangles, Cubes, Lines and Modellers; for thus stands the Eternal Nidana—the Oi-Ha-Hou.

5. The Oi-Ha-Hou, which is Darkness, the Boundless, or the No-Number, Adi-Nidana Svabhavat, the ○:

I. The Adi-Sanat, the Number, for he is One.

II. The Voice of the Word, Svabhavat, the Numbers, for he is One and Nine.

III. The " Formless Square."

And these Three, enclosed within the ○, are the Sacred Four; and the Ten are the Arupa Universe. Then come the Sons, the Seven Fighters, the One, the Eighth left out, and his Breath which is the Light-Maker.

6. ... Then the Second Seven, who are the Lipika, produced by the Three. The Rejected Son is One. The " Son-Suns " are countless.

Stanza V.

1. The Primordial Seven, the First Seven Breaths of the Dragon of Wisdom, produce in their turn from their Holy Circumgyrating Breaths the Fiery Whirlwind.

2. They make of him the Messenger of their Will. The Dzyu becomes Fohat: the swift Son of the Divine Sons, whose **62]** Sons are the Lipika, runs circular errands. Fohat is the Steed, and the Thought is the Rider. He passes like lightning through the fiery clouds; takes Three, and Five, and Seven Strides through the Seven Regions above, and the Seven below. He lifts his Voice, and calls the innumerable Sparks, and joins them together.

3. He is their guiding spirit and leader. When he commences work, he separates the Sparks of the Lower Kingdom, that float and thrill with joy in their radiant dwellings, and forms therewith the Germs of Wheels. He places them in the Six Directions of Space, and One in the middle—the Central Wheel.

4. Fohat traces spiral lines to unite the Sixth to the Seventh—the Crown. An Army of the Sons of Light stands at each angle; the Lipika, in the Middle Wheel. They say: "This is good." The first Divine World is ready; the First, the Second. Then the "Divine Arupa" reflects itself in Chhaya Loka, the First Garment of Anupadaka.

5. Fohat takes five strides, and builds a winged wheel at each corner of the square for the Four Holy Ones … and their Armies.

6. The Lipika circumscribe the Triangle, the First One, the Cube, the Second One, and the Pentacle within the Egg. It **63]** is the Ring called "Pass Not" for those who descend and ascend; who during the Kalpa are progressing towards the Great Day "Be With Us.". . . Thus were formed the Arupa and the Rupa: from One Light, Seven Lights; from each of the Seven, seven times Seven Lights. The Wheels watch the Ring. . . .

Stanza VI.

1. By the power of the Mother of Mercy and Knowledge, Kwan-Yin—the Triple of Kwan-Shai-Yin, residing in Kwan-Yin-Tien—Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower Abyss, the Illusive Form of Sien-Tchan and the Seven Elements.

2. The Swift and the Radiant One produces the seven Laya Centres, against which none will prevail to the Great Day "Be With Us"; and seats the Universe on these Eternal Foundations, surrounding Sien-Tchan with the Elementary Germs.

3. Of the Seven—first One manifested. Six concealed; Two manifested, Five concealed; Three manifested, Four concealed; Four produced, Three hidden; Four and One Tsan revealed, Two and One-Half concealed; Six to be manifested, One laid **64]** aside. Lastly, Seven Small Wheels revolving; one giving birth to the other.

4. He builds them in the likeness of older Wheels, placing them on the Imperishable Centres.

How does Fohat build them ? He collects the Fiery-Dust. He makes Balls of Fire, runs through them, and round them» infusing life thereinto, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one Twilight to the other,. during Seven Eternities.

5. At the Fourth, the Sons are told to create their Images. One-Third refuses. Two obey.

The Curse is pronounced. They will be born in the Fourth, suffer and cause suffering. This is the First War.

6. The Older Wheels rotated downward and upward ... The Mother's Spawn filled the whole. There were Battles fought between the Creators and the Destroyers, and Battles fought for Space; the Seed appearing and reappearing continuously.

7. Make thy calculations, 0 Lanoo, if thou wouldst learn the correct age of thy Small Wheel. Its Fourth Spoke is our Mother. Reach the Fourth Fruit of the Fourth Path of Knowledge **65]** that leads to Nirvâna, and thou shalt comprehend, for thou shalt see…

Stanza VII.

1. Behold the beginning of sentient formless Life. First, the Divine, the One from the Mother-Spirit; then, the Spiritual; the Three from the One, the Four from the One, and the Five, from which the Three, the Five and the Seven. These are the Three-fold and the Four-fold downward; the Mind-born Sons of the First Lord, the Shining Seven. It is they who are thou, I, he, O Lanoo; they who watch over thee and thy mother, Bhûmi.

2. The One Ray multiplies the smaller Rays. Life precedes Form, and Life survives the last atom. Through the countless Rays the Life-Ray, the One, like a Thread through many Beads.

3. When the One becomes Two, the Threefold appears, and the Three are One; and it is our Thread, O Lanoo, the Heart of the Man-Plant called Saptaparna.

4. It is the Root that never dies; the Three-tongued Flame of the Four Wicks. The Wicks are the Sparks, that draw from the Three-tongued Flame shot out by the Seven—their Flame— the Beams and Sparks of one Moon reflected in the running Waves of all the Rivers of Earth.

66]

5. The Spark hangs from the Flame by the finest thread of Fohat. It journeys through the Seven Worlds of Mâyâ. it stops in the First, and is a Metal and a Stone; it passes into the Second, and behold—a Plant; the Plant whirls through seven changes and becomes a Sacred Animal. From the combined attributes of these, Manu, the Thinker, is formed. Who forms him? The Seven Lives and the One Life. Who completes him? The Fivefold Lha. And who perfects the last Body? Fish, Sin, and Soma. ....

6. From the First-born the Thread between the Silent ^Watcher and his Shadow becomes more strong and radiant with every Change. The morning Sunlight has changed into noon-day glory. ...

7. "This is thy present Wheel," said the Flame to the Spark. "Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vâhan to the Day 'Be With Us,' when thou shalt re-become myself and others, thyself and me." Then the Builders, having donned their first Clothing, descend on radiant Earth and reign over Men—who are themselves…

[*Thus ends this portion of the archaic narrative, dark, confused, almost incomprehensible. An attempt will now be made to throw light into this darkness, to make sense out of this apparent non-sense.*]

67]

COMMENTARIES.

ON THE SEVEN STANZAS AND THEIR TERMS, ACCORDING TO THEIR NUMERATION, IN STANZAS AND SHLOKAS.

STANZA I.

1. THE ETERNAL PARENT,[54] WRAPPED IN HER EVER-INVISIBLE ROBES, HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

The "Parent," Space, is the eternal, ever-present Cause of all—the incomprehensible DEITY, whose "Invisible Robes" are the mystic Root of all Matter, and of the Universe. Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension, in every sense, and self-existent. Spirit is, the first differentiation from "THAT," the Causeless Cause of both Spirit and Matter. As taught in the Esoteric Catechism, it is neither "limitless void," nor "conditioned fulness," but both. It was and ever will be.

Thus, the "Robes" stand for the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter, and is coeternal and even one with Space in its abstract sense. Root-Nature is also the source of the subtile invisible properties in visible matter. It is the Soul, so to say, of the One Infinite Spirit. The Hindus call it Mûlaprakriti, and say that it is the primordial Substance, which is the basis of the Upâdhi or Vehicle of every phenomenon, whether physical, psychic or mental. It is the source from which Âkâsha radiates.

[54] Space.

By the "Seven Eternities," eons or periods are meant. The word Eternity, as understood in Christian theology, has no meaning to the **68]** Asiatic ear, except in its application to the One Existence; nor is the term "sempiternity," the eternal only in futurity, anything better than a misnomer.[55] Such words do not and cannot exist in philosophical metaphysics, and were unknown till the advent of ecclesiastical Christianity. The Seven Eternities mean the seven periods, or a period answering in its duration to the seven periods, of a Manvantara, extending throughout a Mahakalpa or "Great Age" (100 Years of Brahmâ), making a total of 311,040,000,000,000 of years; each Year of Brahmâ being composed of 360 Days, and of the same number of Nights of Brahmâ (reckoning by the Chandrayana or lunar year); and a Day of Brahmâ consisting of 4,320,000,000 of mortal years. These Eternities belong to the most secret calculations, in which, in order to arrive at the true total, every figure must be 7^x, *x* varying according to the nature of the cycle in the subjective or real world; and every figure relating to, or representing, the different cycles—from the greatest to the smallest—in the objective or unreal world, must necessarily be multiples of seven. The key to this cannot be given, for herein lies the mystery of esoteric calculations, and for the purposes of ordinary calculation it has no sense. "The number seven," says the *Kabalah, "* is the great rumber of the Divine Mysteries" ; number ten is that of all human knowledge (the Pythagorean Decad); 1,000 is the number ten to the third power, and therefore the number 7,000 is also symbolical. In the Secret Doctrine the figure 4 is the male symbol only on the highest plane of abstraction; on the plane of matter the 3 is the masculine and the 4 the feminine—the upright and the horizontal in the fourth stage of symbolism, when the symbols become the glyphs of the generative powers on the physical plane.

———

STANZA I.—*Continued.*

2. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.

"Time" is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration, and it does not exist where no consciousness exists in which the illusion can be **69]** produced, but "lies asleep." The Present is only a mathematical line which divides that part of Eternal Duration which we call the Future, from that part which we call the Past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of Time known as the Present, comes from the blurring of the momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals, which we call the Future, to the region of memories that we name the Past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in material form to its disappearance from earth. It is these "sum-totals" that exist from eternity in the Future, and pass by degrees through matter, to exist for eternity in the Past. No one would say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the "to be" into the "has been," out of the Future into the Past—present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through Time and Space (as Matter) on their way from one eternity to another: and these two eternities constitute that Duration in which alone anything has true existence, were our senses but able to cognize it.

———

STANZA I.—*Continued.*

3. UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI[56] TO CONTAIN IT.[57]

---

[55] It is stated in Book II, ch. viii, of *Vishnu Purana:* "By immortality is meant existence to the end of the Kalpa"; and Wilson, the translator, remarks in a foot-note: "This, according to the *Vedas, is* all that is to be understood of the immortality [or eternity] of the gods; they perish at the end of universal dissolution [or Pralaya]." And Hsoteric Philosophy says: "They 'perish' not, but are *reabsorbed.*"

[56] Celestial Beings.

[57] And hence to manifest it.

"Mind" is a name given to the sum of the States of Consciousness, grouped under Thought, Will and Feeling. During deep sleep ideation ceases on the physical plane, and memory is in abeyance; thus for the time-being "Mind is not," because the organ, through which the Ego manifests ideation and memory on the material plane, has **70]** temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long Night of rest called Pralaya, when all the Existences are dissolved, the "Universal Mind" remains as a permanent possibility of mental action, or as that abstract absolute Thought, of which Mind is the concrete relative manifestation. The Ah-hi (Dhyân Chohans) are the collective hosts of spiritual Beings—the Angelic Hosts of Christianity, the Elohim and "Messengers" of the Jews—who are the Vehicle for the manifestation of the Divine or Universal Thought and Will. They are the Intelligent Forces that give to, and enact in, Nature her "Laws," while they themselves act according to Laws imposed upon them in a similar manner by still higher Powers; but they are not the "personifications" of the Powers of Nature, as erroneously thought. This Hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a host, truly—by means of which the fighting power of a nation manifests itself, and which is composed of army-corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.

———

STANZA I.—*Continued.*

4. THE SEVEN WAYS TO BLISS[58] WERE NOT *(A)*. THE GREAT CAUSES OF MISERY[59] WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM *(B)*.

(a) There are "Seven Paths" or "Ways" to the "Bliss" of Non-Existence, which is absolute Being, Existence and Consciousness. They were not, because the Universe, so far, was empty, and existed only in the Divine Thought.

(b) For it is ... the Twelve Nidanas, or Causes of Being. Each is the effect of its antecedent cause, and a cause, in its turn, to its successor; the sum total of the Nidanas being based on the Four Truths, a doctrine especially characteristic of the Hinayana System.[60] They belong to the **71]** theory of the stream of catenated law which produces merit and demerit, and finally brings Karma into full sway. It is a system based upon the great truth that reincarnation is to be dreaded, as existence in this world entails upon man only suffering, misery and pain; death itself being unable to deliver man from it, since death is merely the door through which he passes to another life on earth after a little rest on its threshold—Devachan. The Hinayana System, or School of the little Vehicle, is of very ancient growth; while the Mahayana, or School of the Great Vehicle, is of a later period, having originated after the death of Buddha. Yet the tenets of the latter are as old as the hills that have contained such schools from time immemorial, and the Hinayana and Mahayana Schools both teach the same doctrine in reality. Yana, or Vehicle, is a mystic expression, both "Vehicles" inculcating that man may escape the sufferings of rebirth and even the false bliss of Devachan, by obtaining Wisdom and Knowledge, which alone can dispel the Fruits of Illusion and Ignorance.

Mâyâ, or Illusion, is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape. Nothing is permanent except the one hidden absolute Existence which contains in itself the noumena of all realities. The Existences belonging to every plane of being, up to the highest Dhyân Chohans, are, comparatively, like the shadows cast by a magic lantern on a colourless screen. Nevertheless all things are relatively real, for the cognizer is also a reflection, and the things cognized are therefore as real to him as himself. Whatever reality things possess, must be looked for in them before or after they have passed like a flash through the material world; for we cannot cognize any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. But as we rise in the scale of development, we perceive that in the stages through which we have passed, we mistook shadows for realities, and that the upward progress of

---

[58] Nirvâna. Nippang in Chinese; Neibban in Burmese; Moksha in India.

[59] Nidana and Mâyâ. The "Twelve" Nidanas (in Tibetan Ten-brel Chug-nyi) are the chief causes of existence, effects generated by a concatenation of causes produced.

[60] See Wassilief, *Der Buddhismus,* pp. 97-128.

the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only **72]** when we shall have reached absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Mâyâ.

———

STANZA I.—*Continued.*

5. DARKNESS ALONE FILLED THE BOUNDLESS ALL *(A)*, FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT YET AWAKENED FOR THE NEW WHEEL[61] AND HIS PILGRIMAGE THEREON *(B)*.

(*a*) *"Darkness is Father-Mother: Light their Son"* says an old Eastern proverb. Light is inconceivable except as coming from some source which is the cause of it: and as, in the case of Primordial Light, that source is unknown, though so strongly demanded by reason and logic, therefore it is called "Darkness" by us, from an intellectual point of view. As to borrowed or secondary light, whatever its source, it can be only of a temporary mayavic character. Darkness, then, is the Eternal Matrix in which the Sources of Light appear and disappear. Nothing is added to darkness to make of it light, or to light to make it darkness, on this our plane. They are interchangeable; and, scientifically, light is but a mode of darkness and *vice versa.* Yet both are phenomena of the same noumenon—which is absolute darkness to the scientific mind, and but a gray twilight to the perception of the average Mystic, though to that of the spiritual eye of the Initiate it is absolute light. How far we discern the light that shines in darkness depends upon our powers of vision. What is light to us is darkness to certain insects, and the eye of the clairvoyant sees illumination where the normal eye perceives only blackness. When the whole Universe was plunged in sleep—had returned to its one primordial element—there was neither centre of luminosity, nor eye to perceive light, and darkness necessarily filled the "Boundless All."

(*b*) The "Father" and "Mother" are the male and female principles in Root-Nature, the opposite poles that manifest in all things on every plane of Kosmos—or Spirit and Substance, in a less allegorical aspect, the resultant of which is the Universe, or the "Son." They are "once more one," when in the Night of Brahmâ, during Pralaya, all in the objective Universe has returned to its one primal and eternal cause, to **73]** reappear at the following Dawn—as it does periodically. Karana—Eternal Cause—was alone. To put it more plainly: Karana is alone during the Nights of Brahmâ. The previous objective Universe has dissolved into its one primal and eternal Cause, and is, so to say, held in solution in Space, to differentiate again and crystallize but anew at the following Manvataric Dawn, which is the commencement of a new Day or new activity of Brahmâ—the symbol of a Universe. In esoteric parlance, Brahmâ is Father-Mother-Son, or Spirit, Soul and Body at once; each personage being symbolical of an attribute, and each attribute or quality being a graduated efflux of Divine Breath in its cyclic differentiation, involutionary and evolutionary. In the cosmico-physical sense, it is the Universe, the Planetary Chain and the Earth; in the purely spiritual, the Unknown Deity, Planetary Spirit, and Man—the son of the two, the creature of Spirit and Matter, and a manifestation of them in his periodical appearances on Earth during the "Wheels," or the Manvantaras.

———

STANZA I.—*Continued.*

6. THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE *(A)*, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSED IN PARANISHPANNA[62] *(B)*, TO BE OUTBREATHED BY THAT WHICH IS, AND YET IS NOT. NAUGHT WAS *(C)*.

(*a*) The "Seven Sublime Lords" are the Seven Creative Spirits, the Dhyân Chohans, who correspond to the Hebrew Elohim. It is the same Hierarchy of Archangels to which St. Michael, St. Gabriel, and others belong, in Christian Theogony. Only while St. Michael, for instance, is allowed in dogmatic Latin Theology to watch over all the promontories and gulfs, in the Esoteric System the Dhyânis watch successively over one of the Rounds and the great Root-Races of our Planetary Chain. They are, moreover, said to send their Bodhisattvas, the human correspondents of the

---

[61] The term "Wheel" is the symbolical expression for a world or globe, which shows that the ancients were aware that our Earth was a revolving globe, not a motionless square as some Christian Fathers taught. The "Great Wheel" is the whole duration of our Cycle of Being, or Mahakalpa, i.e., the whole revolution of our special Chain of seven Globes or Spheres from beginning to end; the "Small Wheels" meaning the Rounds, of which there are also seven.

[62] Absolute Perfection, Paranirvana, which is Yong-Grub.

Dhyâni-Buddhas during every Round and Race. Out of the "Seven Truths" and Revelations, or rather revealed secrets, four only have been handed to us, as we are still in the Fourth Round, and the world also has had only four Buddhas, so far. This is a very complicated question, and will receive more ample treatment later on.

So far "there are only Four Truths, and Four *Vedas"*—say the **74]** Buddhists and Hindus. For a similar reason Irenaeus insisted on the necessity of Four Gospels. But as every new Root-Race at the head of a Round must have its revelation and revealers, the next Round will bring the Fifth, the following the Sixth, and so on.

(*b*) "Paranishpanna" is the Absolute Perfection to which all Existences attain at the close of a great period of activity, or Mahamanvan-tara, and in which they rest during the succeeding period of repose. In Tibetan it is called "Yong-Grub." Up to the day of the Yogacharya School the true nature of ParaNirvâna was taught publicly, but since then it has become entirely esoteric; hence so many contradictory interpretations of it. It is only a true Idealist who can understand it. Everything has to be viewed as ideal, with the exception of ParaNirvâna, by him who would comprehend that state, and acquire a knowledge of how Non-Ego, Voidness, and Darkness are Three in One, and alone self-existent and perfect. It is absolute, however, only in a relative sense, for it must give room to still further absolute perfection, according to a higher standard of excellence in the following period of activity—just as a perfect flower must cease to be a perfect flower and die, in order to grow into a perfect fruit, if such a mode of expression may be permitted.

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our "Universe" is only one of an infinite number of Universes, all of them "Sons of Necessity," because links in the great cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and of a cause as regards its successor.

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of the "Great Breath," which is eternal, and which, being Motion, is one of the three symbols of the Absolute—Abstract Space and Duration being the other two. When the Great Breath is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity—the One Existence—which breathes out a thought, as it were, which becomes the Kosmos. So also is it that when the Divine Breath is inspired, the Universe disappears into the bosom of the Great Mother, who then sleeps "wrapped in her Ever-Invisible Robes."

(*c*) By "that which is, and yet is not" is meant the Great Breath itself, which we can only speak of as Absolute Existence, but cannot picture **75]** to our imagination as any form of Existence that we can distinguish from Non-Existence. The three periods—the Present, the Past and the Future—are in Esoteric Philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past Time is the Present Time, as also the Future, which, though it has not come into existence, still is," according to a precept in the Prasanga Madhyamika teaching, whose dogmas have been known ever since it broke away from the purely esoteric schools.[63] Our ideas, in short, on duration and time are all derived from our sensations according to the laws of association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual Ego, and perish when its evolutionary march dispels the Mâyâ of phenomenal existence. What is time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words—Past, Present, and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving." One has to acquire Paramârtha lest one should become too easy a prey to Samvriti—is a philosophical axiom.[64]

STANZA I.—*Continued*.

7. THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH *(A)*; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING—THE ONE BEING *(B)*.

---

[63] See Dzungarian *Mani Kumbum,* the "Book of the 10,000 Precepts." Also consult Wassilief's *Der Buddhismus*, pp. 327 and 357, etc.

[64] In clearer words: One has to acquire true Self-Consciousness in order to understand Samvriti, or the "origin of delusion." Paramârtha is the synonym of the term Svasamvedana, or the "reflection which analyses itself." There is a difference in the interpretation of the meaning of Paramârtha between the Yogâchâryas and the Madhyamikas, neither of whom, however, explain the real and true esoteric sense of the expression.

(*a*) "The Causes of Existence" mean not only the physical causes known to Science, but the metaphysical causes, the chief of which is the desire to exist, an outcome of Nidana and Mâyâ. This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist. According to Esoteric teaching, the real cause of that supposed desire, and of all existence, **76]** remains for ever hidden, and its first emanations are the most complete abstractions mind can conceive. These abstractions must of necessity be postulated as the cause of the material Universe which presents itself to the senses and intellect, and must underlie the secondary and subordinate powers of Nature, which have been an-thropomorphized and worshipped as "God" and "gods" by the common herd of every age. It is impossible to conceive anything without a cause; the attempt to do so makes the mind a blank. This is virtually the condition to which the mind must come at last when we try to trace back the chain of causes and effects, but both Science and Religion jump to this condition of blankness much more quickly than is necessary, for they ignore the metaphysical abstractions which are the only conceivable causes of physical concretions. These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalize in the form of the material Universe, by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and water frozen into ice.

(b) The idea of "Eternal Non-Being," which is the "One Being," will appear a paradox to anyone who does not remember that we limit our ideas of Being to our present consciousness of Existence; making it a specific, instead of a generic term. An unborn infant, could it think in our acceptation of that term, would necessarily in a similar manner limit its conception of Being to the intra-uterine life which alone it knows; and were it to endeavour to express to its consciousness the idea of life after birth (death to it), it would, in the absence of data to go upon, and of faculties to comprehend such data, probably express that life as "Non-Being which is Real Being." In our case the One Being is the noumenon of all the noumena which we know must underlie phenomena, and give them whatever shadow of reality they possess, but which we have not the senses or the intellect to cognize at present. The impalpable atoms of gold scattered through the substance of a ton of auriferous quartz may be imperceptible to the naked eye of the miner, yet he knows that they are not only present there, but that they alone give his quartz any appreciable value; and this relation of the gold to the quartz may faintly shadow forth that of the noumenon to the phenomenon. Only the miner knows what the gold will look like when extracted from the quartz, whereas the common mortal can form no conception of the reality of things separated from the Mâyâ which **77]** veils them, and in which they are hidden. Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the "Eye of Dangma" toward the essence of things on which no Mâyâ can have any influence. It is here that the teachings of Esoteric Philosophy in relation to the Nidanas and the Four Truths become of the greatest importance; but they are secret.

———

STANZA I.—*Continued*.

8. ALONE, THE ONE FORM OF EXISTENCE *(A)* STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP *(B)*; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE, WHICH IS SENSED BY THE OPENED EYE OF DANGMA.[65]

(a) The tendency of modern thought is to recur to the archaic idea of a homogeneous basis for apparently widely different things—heterogeneity developed from homogeneity. Biologists are now searching for their homogeneous protoplasm and Chemists for their protyle, while Science is looking for the force of which electricity, magnetism, heat, and so forth, are the differentiations. The Secret Doctrine carries this idea into the region of metaphysics, and postulates a "One Form of Existence" as the basis and source of all things. But perhaps the phrase, the "One Form of Existence," is not altogether correct. The Sanskrit word is Prabhavapyaya, "the place [or rather plane j whence is the origination, and into which is the resolution of all tilings," as a commentator says. It is not the "Mother of the World," as translated by Wilson;[66] for Jagad Yoni, as shown by

[65] In India it is called the "Eye of Shiva," but beyond the Great Range it is known in Esoteric phraseology as "Dangma's Opened Eye." Dangma means a purified soul, one who has become a Jivanmukta, the highest Adept, or rather a Mahatma so-called. His "Opened Eye" is the inner spiritual eye of the seer; and the faculty which manifests through it, is not clairvoyance as ordinarily understood, *i.e.,* the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the "third eye," which mythological tradition ascribes to certain races of men.

[66] *Vishnu Purana* , I. 21.

Fitzedward Hall, is scarcely so much the "Mother of the World," or the "Womb of the World," as the "Material Cause of the World." The Puranic commentators explain it by Karana, "Cause," but Esoteric Philosophy, by the *ideal spirit of that cause.* In its secondary stage, it is the Svabhavat of the Buddhist philosopher, the Eternal Cause and Effect, omnipresent yet abstract, the self-existent plastic Essence and the Root of all things, viewed in the same dual light as the Vedantin views his Parabrahman **78]** and Mûlaprakriti, the one under two aspects. It seems indeed extraordinary to find great scholars speculating on the possibility of the Vedanta, and the Uttara Mimansa especially, having been "evoked by the teachings of the Buddhists"; whereas, on the contrary, it is Buddhism, the teaching of Gautama Buddha, that was "evoked" and entirely upreared on the tenets of the Secret Doctrine, of which a partial sketch is here attempted, and on which, also, the *Upanishads* are made to rest.[67] According to the teachings of Shri Shankaracharya our contention is undeniable.[68]

(b) "Dreamless Sleep" is one of the seven states of consciousness known in Oriental Esotericism. In each of these states a different portion of the mind comes into action; or as a Vedantin would express it, the individual is conscious in a different plane of his being. The term "Dreamless Sleep," in this case, is applied allegorically to the Universe to express a condition somewhat analogous to that state of consciousness in man, which, not being remembered in a waking state, seems a blank, just as the sleep of the mesmerized subject seems to him an unconscious blank when he returns to his normal condition, although he has been talking and acting as a conscious individual would.

———

STANZA I.—*Continued*.

9. BUT WHERE WAS DANGMA WHEN THE ÂLAYA OF THE UNIVERSE[69] WAS IN PARAMÂRTHA *(A)*,[70] AND THE GREAT WHEEL WAS ANUPADAKA *(B)*?

(a) Here we have before us the subject of centuries of scholastic disputations. The two terms "Âlaya," and "Paramârtha," have been the causes of dividing schools and splitting the truth into more **79]** different aspects than any other mystic words. Âlaya is the Soul of the World or Anima Mundi—the Over-Soul of Emerson—which according to esoteric teaching changes its nature periodically. Âlaya, though eternal and changeless in its inner essence on the planes which are unreachable by either men or cosmic gods (Dhyâni-Buddhas), changes during the active life-period with respect to the lower planes, ours included. During that time not only the Dhyâni-Buddhas are one with Âlaya in Soul and Essence, but even the man strong in Yoga (Mystic Meditation) "is able to merge his soul with it," as Aryâsanga, of the Yogacharya school, says. This is not Nirvâna, but a condition next to it. Hence the disagreement. Thus, while the Yogâchâryas of the Mahayana School say that Âlaya (Nyingpo and Tsang in Tibetan) is the personification of the Voidness, and yet Âlaya is the basis of every visible and invisible thing, and that, though it is eternal and immutable in its essence, it reflects itself in every object of the Universe "like the moon in clear tranquil water"; other schools dispute the statement. The same for Paramârtha. The Yogâchâryas interpret the term as that which is also dependent upon other things *(paratantra)*; and the Madhyamikas say that Paramârtha is limited to Paranishpanna or Absolute Perfection; *i.e.,* in the exposition of these "Two Truths" of the Four, the former believe and maintain that, on this plane, at any rate, there exists only Samvritisatya or

---

[67] And yet, one, *claiming authority,* namely, Sir Monier Williams, Boden Professor of Sanskrit at Oxford, has just denied the fact. This is what he taught his audience, on June the 4th, 1888, in his annual address before the Victoria Institute of Great Britain: "Originally, Buddhism set its face against all solitary asceticism…to attain sublime heights of knowledge. It had no occult, no esoteric system of doctrine…withheld from ordinary men" (!!). And, again: "…When Gautama Buddha began his career, the later and lower form of Yoga seems to have been little known." And then, contradicting himself, the learned lecturer forthwith informs his audience that "we learn from *Lalita-Vistara* that various forms of bodily torture, self-maceration, and austerity were common in Gautama's time." (! !) But the lecturer seems quite unaware that this kind of torture and self-maceration is precisely the lower form of Yoga, *Hatha* Yoga, which was "little known" and vet so "common" in Gautama's time.

[68] It is even argued that all the Six Darshanas, or Schools of Philosophy, show traces of Buddha's influence being either taken from Buddhism or due to Greek teaching! (See Weber, Max Müller, etc) We labour under the impression that Colebrooke, "the highest authority" in such matters, had long ago settled the question by showing that "the Hindus were in this instance the teachers, not the learners."

[69] Soul, as the basis of all, Anima Mundi.

[70] Absolute Being and Consciousness, which are Absolute Non-Being and Unconsciousness.

relative truth ; and the latter teach the existence of Paramarthasatya, Absolute Truth.[71] "No Arhat, o mendicants, can reach absolute knowledge before he becomes one with Paranirvâna. Parikalpita and Paratantra are his two great enemies."[72] Parikalpita (in Tibetan Kun-tag) is error, made by those unable to realize the emptiness and illusionary nature of all; who believe something to exist which does not—*e.g.,* the Non-Ego. And Paratantra is that, whatever it is, which exists only through a dependent or causal connection, and which has to disappear as soon as the cause from which it proceeds is removed—*e.g.,* the flame of a wick. Destroy or extinguish it, and light disappears.

Esoteric Philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as the One Form of **80]** Existence, manifesting in what is called Matter; or what, incorrectly separating them, we name Spirit, Soul and Matter in man. Matter is the Vehicle for the manifestation of Soul on this plane of existence, and Soul is the Vehicle on a higher plane for the manifestation of Spirit, and these three are a Trinity synthesized by Life, which pervades them all. The idea of Universal Life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic Theology. Science, it is true, contents itself with tracing or postulating the signs of Universal Life, but has not yet been bold enough to even whisper "Anima Mundi"! The idea of "crystalline life," now familiar to Science, would have been scouted half a century ago. Botanists are now searching for the nerves of plants; not that they suppose that plants can feel or think as animals do, but because they believe that some structure, bearing the same relation functionally to plant life that nerves bear to animal life, is necessary to explain vegetable growth and nutrition. It seems hardly possible that Science, by the mere use of terms such as "force" and "energy," can disguise from itself much longer the fact that things that have life are living things, whether they be atoms or planets.

But what is the belief of the inner Esoteric Schools, the reader may ask. What are the doctrines taught on this subject by the Esoteric " Buddhists"? With them, we answer, Âlaya has a double and even a threefold meaning. In the Yogacharya system of the contemplative Mahayana School, Âlaya is both the Universal Soul, Anima Mundi, and the Self of a progressed Adept. "He who is strong in the Yoga can introduce at will his Âlaya by means of meditation into the true nature of Existence." "The Âlaya has an absolute eternal existence," says Aryâsanga, the rival of Nagarjuna.[73] In one sense it is Pradhâna, which is explained in *Vishnu Purana* as, "that which is the unevolved cause, is emphatically called, by the most eminent sages, Pradhâna, original base, which is subtile Prakriti, *viz.,* that which is eternal, and which at once is [or comprehends what is] and [what] is not, or is mere process."[74] "The indiscrete cause which is uniform, and both cause and effect, and which those who are acquainted with first **81]** principles, call Pradhâna and Prakriti, is the incognizable Brahma who was before all,[75] *i.e.,* Brahma does not put forth evolution itself or create, but only exhibits various aspects of itself, one of which is Prakriti, an aspect of Pradhâna. "Prakriti," however, is an incorrect word, and Âlaya would explain it better; for Prakriti is not the "uncognizable Brahma." It is a mistake of those who know nothing of the universality of the Occult doctrines from the very cradle of the human races, and especially so of those scholars who reject the very idea of a "primordial revelation," to teach that the Anima Mundi, the One Life or Universal Soul, was made known only by Anaxagoras, or during his age. This philosopher brought the teaching forward simply to oppose the too materialistic conceptions of Democritus on cosmogony, based on the exoteric theory of *blindly* driven atoms. Anaxagoras of Clazomense, however, was not its inventor, but only its propagator, as was also Plato. That which he called Mundane Intelligence, Nous (νοῦς), the principle that according to his views is absolutely separated and free from matter and acts with design, was called Motion, the One Life, or Jivatma in India, ages before the year 500 B.C. Only the Aryan philosopners never endowed this principle, which with them is infinite, with the finite "attribute of thinking."[76]

---

[71] "Paramarthasatya" is self-consciousness; Svasamvedana, or self-analyzing reflection — from *parama,* above everything, and *artha,* comprehension; *satya* meaning absolute true being, or *esse.* In Tibetan Paramarthasatya is Dondampaidenpa. The opposite of this absolute reality, or actuality, is Samvritisatya—the relative truth only—Samvriti meaning "false conception" and being the origin of Illusion, Mâyâ; in Tibetan Kundzabchidenpa, "illusion-creating appearance."

[72] *Aphorisms of the Bodhisattvas.*

[73] Aryâsanga was a pre-Christian Adept and founder of a Buddhist esoteric school, though Csoma de Körös places him, for some reasons of his own, in the seventh century A.D. There was another Aryâsanga, who lived during the first centuries of our era, and the Hungarian scholar most probably confuses the two.

[74] *Vayu Purana*.

[75] *Vishnu Purana*, Wilson, I. 20.

[76] Finite self-consciousness, I mean. For how can the *Absolute* attain this otherwise than simply as an *aspect,* the highest of which aspects known to us is human consciousness?

This leads naturally to the "Supreme Spirit" of Hegel and the German Transcendentalists—a contrast that it may be useful to point out. The schools of Schelling and Fichte have diverged widely from the primitive archaic conception of an Absolute Principle, and have mirrored an aspect only of the basic idea of the Vedanta. Even the "Absoluter Geist" shadowed forth by von Hartmann in his pessimistic philosophy of the "Unconscious," while it is, perhaps, the closest approximation made by European speculation to the Hindu Advaitin doctrines, yet similarly falls far short of the reality.

According to Hegel, the "Unconscious" would never have undertaken the vast and laborious task of evolving the Universe, except in the hope of attaining clear Self-Consciousness. In this connection it is to be borne in mind that in designating Spirit, a term which the European Pantheists use as equivalent to Parabrahman, as Unconscious, they do not attach to the expression the connotation it usually bears. It is employed in the absence of a better term to symbolize a profound mystery.

82] The "Absolute Consciousness behind phenomena," they tell us, which is only termed unconsciousness in the absence of any element of personality, transcends human conception. Man, unable to form a single concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute. Only the liberated Spirit is able to faintly realize the nature of the source whence it sprung and whither it must eventually return. As the highest Dhyân Chohan, however, can but bow in ignorance before the awful mystery of Absolute Being; and since, even in that culmination of conscious existence—"the merging of the individual in the universal consciousness," to use a phrase of Fichte's—the Finite cannot conceive the Infinite, nor can it apply to it its own standard of mental experiences, how can it be said that the Unconscious and the Absolute can have even an instinctive impulse or hope of attaining clear Self-Consciousness?[77] A Vedantin, moreover, would never admit this Hegelian idea; and the Occultist would say that it applies perfectly to the awakened Mahat, the Universal Mind already projected into the phenomenal world as the first aspect of the changeless Absolute, but never to the latter. "Spirit and Matter, or Purusha and Prakriti, are but the two primeval aspects of the One and Secondless," we are taught.

The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power; and this Pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions. Nor was the Archseus a discovery either of Paracelsus or of his pupil Van Helmont; for this same Archseus is "Father-Ether," the manifested basis and source of the innumerable phenomena of life—localized. The whole series of the numberless speculations of this kind are but variations on the same theme, the key-note of which was struck in this "primeval revelation."

(b) The term "Anupadaka," parentless, or without progenitors, is a mystical designation having several meanings in our philosophy. By this name Celestial Beings, the Dhyân Chohans or Dhyâni-Buddhas, are generally meant. These correspond mystically to the human Buddhas and Bodhisattvas, known as the Manushi (Human) Buddhas, which latter are also designated Anupadaka, once that their whole personality is merged in their compound Sixth and Seventh Principles, **83]** or Âtmâ-Buddhi, and they have become the "Diamond-Souled" (Vajra-sattvas[78*]), or full Mahatmas. The "Concealed Lord" (Sangbai Dag-po), "the one merged with the Absolute," can have no parents since he is Self-Existent, and one with the Universal Spirit (Svayambhu),[79] the Svabhâvat in its highest aspect. The mystery of the Hierarchy of the Anupadaka is great, its apex being the universal Spirit-Soul, and the lower rung the Manushi-Buddha: and even every soul-endowed man also is an Anupadaka in a latent state. Hence—when speaking of the Universe in its

---

[77] See Schwegler's *Handbook of the History of Philosophy,* in Sterling's translation, p. 28.

[78] Vajrapani or Vajradhara means the diamond-holder; in Tibetan Dorjesempa, *sempa* meaning the soul; its adamantine quality referring to its indestructibility in the hereafter. The explanation with regard to the Anupadaka given in the *Kala Chakra,* the first in the Gyut division of the *Kanjur,* is half esoteric. It has misled the Orientalists into erroneous speculations with respect to the Dhyâni-Buddhas and their earthly correspondencies, the Manushi-Buddhas. The real tenet is hinted at in a subsequent volume, and will be more fully explained in its proper place.

[79] To quote Hegel again, who with Schelling practically accepted the Pantheistic conception of periodical Avatâras (special incarnations of the World-Spirit in Man, as seen in the case of all the great religious reformers): "The essence of man is spirit .... only by stripping himself of his fniteness and surrendering himself to pure self-consciousness does he attain the truth. Christ-man, as man in whom the Unity of God-man [identity of the individual with the universal Consciousness as taught by the Vedântins and some Advaitees] appeared, has, in his death and history generally, himself presented the eternal history of Spirit—a history which every man has to accomplish in himself, in order to exist as Spirit."—*Philosophy of History,* Sibree's English Translation, p. 340.

formless, eternal, or absolute condition, before it was fashioned by the Builders—the expression, "the great Wheel [Universe] was Anupadaka."

———

STANZA II.

1. ...WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN *(A)*? ...IN THE UNKNOWN DARKNESS IN THEIR AH-HI[80] PARANISHPANNA. THE PRODUCERS OF FORM[81] FROM NO-FORM[82]—THE ROOT OF THE WORLD—THE DEVAMATRI[83] AND SVABHAVAT, RESTED IN THE BLISS OF NON-BEING *(B)*.

(a) The "Builders," the "Sons of Manvantaric Dawn," are the real creators of the Universe; and in this doctrine, which deals only with our Planetary System, they, as the architects of the latter, are also called the "Watchers" of the Seven Spheres, which exoterically are the seven planets, and esoterically the seven earths or spheres (Globes) of our Chain also. The opening sentence of Stanza I, when mentioning "Seven Eternities," applies both to the Mahakalpa or "the (Great) **84]** Age of Brahmâ," as well as to the Solar Pralaya and subsequent resurrection of our Planetary System on a higher plane. There are many kinds of Pralaya (dissolution of a thing visible), as will be shown elsewhere.

(b) "Paranishpanna," remember, is the *summnm bonum,* the Absolute, hence the same as ParaNirvâna. Besides being the final state, it is that condition of subjectivity which has no relation to anything but the One Absolute Truth (Paramarthasatya) on its own plane. It is that state which leads one to appreciate correctly the full meaning of Non-Being, which, as explained, is Absolute Being. Sooner or later, all that now *seemingly* exists, will be in reality and actually in the state of Paranishpanna. But there is a great difference between *conscious* and *unconscious* Being. The condition of Paranishpanna, without Paramârtha, the Self-analysing Consciousness (Svasamvedana), is no bliss, but simply extinction for Seven Eternities. Thus, an iron ball placed under the scorching rays of the sun will get heated through, but will not feel or appreciate the warmth, while a man will. It is only *"with a mind clear and undarkened by Personality, and an assimilation of the merit of manifold Existences devoted to Being in its collectivity* [*the whole living and sentient Universe*]*,"* that one gets rid of personal existence, merging into, becoming one with, the Absolute,[84] and continuing in full possession of Paramârtha.

———

STANZA II.—*Continued*.

2. ...WHERE WAS SILENCE? WHERE THE EARS TO SENSE IT? NO, THERE WAS NEITHER SILENCE NOR SOUND *(A)*; NAUGHT SAVE CEASELESS ETERNAL BREATH,[85] WHICH KNOWS ITSELP NOT *(B)*.

(a) The idea that things can cease to *exist* and still *be,* is a fundamental one in Eastern psychology. Under this apparent contradiction in terms, there rests a fact of Nature, to realize which in the mind, rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether hydrogen and oxygen cease to exist, when they **85]** combine to form water, is still a moot one; some arguing that since they are found again when the water is decomposed, they must be there all the while; others contending that as they actually turn into something totally different, they must cease to exist as themselves for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become something else and yet has not ceased to be itself. Existence as water for oxygen and hydrogen may be said to be a state of Non-Being, which is more real Being than their existence as gases; and it may faintly symbolize the condition of the Universe when it goes to sleep,

---

[80] Chohanic, Dhyâni-Buddhic.

[81] Rupa.

[82] Arupa.

[83] The "Mother of the Gods," Aditi, or Cosmic Space. In the *Zohar,* she is called Sephira, the Mother of the Sephiroth, and Shckinah in her primordial form, *in abscondito.*

[84] Hence Non-Being is "Absolute Being," in Esoteric Philosophy. In the tenets of the latter even Adi-Buddha (the First or Primeval Wisdom) is, while manifested, in one sense an Illusion, Mâyâ, since all the gods, including Brahmâ, have to die at the end of the Age of Brahmâ; the abstraction called Parabrahman—whether we call it Ain Suph, or with Herbert Spencer the Unknowable—alone beingr the One Absolute Reality. The One Secondless Existence is Advaita, "Without a Second," and all the rest is Mâyâ, so teaches the Advaita Philosophy.

[85] Motion.

or ceases to be, during the Nights of Brahmâ—to awaken or reappear again, when the dawn of the new Manvantara recalls it to what we call existence.

(b) The "Breath" of the One Existence is only used in application to the spiritual aspect of Cosmogony by Archaic Esotericism; in other cases, it is replaced by its equivalent on the material plane—Motion. The One Eternal Element, or element-containing Vehicle, is Space, dimensionless in every sense; coexistent with which are Endless Duration, Primordial (hence Indestructible) Matter, and Motion—Absolute "Perpetual Motion," which is the "Breath" of the One Element. This Breath, as seen, can never cease, not even during the Pralayic Eternities.

But the Breath of the One Existence does not, all the same, apply to the One Causeless Cause or the All-Be-ness, in contradistinction to All-Being, which is Brahmâ, or the Universe. Brahmâ, the four-faced god, who, after lifting the Earth out of the waters, "accomplished the creation," is held to be only the Instrumental, and not, as clearly implied, the Ideal Cause. No Orientalist, so far, seems to have thoroughly comprehended the real sense of the verses in the *Purânas*, that treat of "creation."

Therein Brahmâ is the cause of the potencies that are to be generated subsequently for the work of "creation." For instance, in the *Vishnu Purdna*[86] the translation, "and from him proceed the potencies to be created, after they have become the real cause," would perhaps be more correctly rendered, "and from IT proceed the potencies that *will create* as they *become* the real cause [on the material plane]." Save that One Causeless Ideal Cause there is no other to which the Universe can be referred. "Worthiest of ascetics, through its potency—*i.e.*, through the potency of that cause—every created thing comes by its inherent or **86]** proper nature." If, "in the Vedanta and Nyaya, *nimitta* is the efficient cause, as contrasted with *upadana,* the material cause, [and] in the Sânkhya, *Pradhâna* implies the functions of both"; in the Esoteric Philosophy, which reconciles all these systems, and the nearest exponent of which is the Vedanta as expounded by the Advaita Vedantists, none but the *upadana* can be speculated upon. That which is, in the minds of the Vaishnavas (the Visishthadvaitas), as the ideal in contradistinction to the real—or Parabrahman and Îshvara—can find no room in published speculations, since that ideal even is a misnomer, when applied to that of which no human reason, even that of an Adept, can conceive.

To know itself or oneself, necessitates consciousness and perception to be cognized—both limited faculties in relation to any subject except Parabrahman. Hence the "Eternal Breath which knows itself not." Infinity cannot comprehend Finiteness. The Boundless can have no relation to the Bounded and the Conditioned. In the Occult teachings, the Unknown and the Unknowable Mover, or the Self-Existing, is the Absolute Divine Essence. And thus being Absolute Consciousness, and Absolute Motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immovableness. Concrete consciousness cannot be predicated of abstract consciousness, any more than the quality wet can be predicated of water—wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one.* No man is conscious of more than that portion of his knowledge which happens to be recalled to his mind at any particular time, yet such is the poverty of language that we have no term to distinguish the knowledge not actively thought of, from knowledge we are unable to recall to memory. To forget is synonymous with not to remember. How much greater must be the difficulty of finding terms to describe, and to distinguish between, abstract metaphysical facts or differences! It must not be forgotten, also, that we give names to things according to the appearances they assume for ourselves. We call Absolute Consciousness "unconsciousness," because it seems to us that it must necessarily be so, just as we call the Absolute, "Darkness," because to our finite understanding it appears quite impenetrable; yet we recognize fully that our perception **87]** of such things does not do them justice. We involuntarily distinguish in our minds, for instance, between unconscious Absolute Consciousness, and unconsciousness, by secretly endowing the former with some indefinite quality that corresponds, on a higher plane than our thoughts can reach, with what we know as consciousness in ourselves. But this is not any kind of consciousness that we can manage to distinguish from what appears to us as unconsciousness.

STANZA II.—*Continued.*

3. THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM *(A)*; THE MATRIPADMA[87] HAD NOT YET SWOLLEN *(B)*.[88]

---

[86] Wilson, I. iv.

[87] Mother-Lotus.

(a) The "Ray" of the "Ever Darkness" becomes, as it is emitted, a Ray of effulgent Light or Life, and flashes into the "Germ"—the Point in the Mundane Egg, represented by Matter in its abstract sense. But the term "Point" must not be understood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form the "Germ;" or rather, as no atom can be made visible to our physical eye, the collectivity of these (if the term can be applied to something which is boundless and infinite) forms the noumenon of eternal and indestructible Matter.

(b) One of the symbolical figures for the Dual Creative Power in Nature (matter and force on the material plane) is "Padma," the water-lily of India. The Lotus is the product of heat (fire) and water (vapour or ether); fire standing in every philosophical and religious system, even in Christianity, as a representation of the Spirit of Deity, the active, male, generative principle; and ether, or the soul of matter, the light of the fire, for the passive female principle, from which everything in this Universe emanated. Hence, ether or water is the Mother, and fire is the Father. Sir William Jones—and before him archaic botany—showed that the seeds of the Lotus contain—even before they germinate—perfectly formed leaves, with the miniature shape of what one day, as perfect plants, they will become: nature thus giving us a specimen of the preformation of its production… the seeds of all phanerogamous plants bearing proper flowers containing an embryo plantlet ready formed.[89] This explains the sentence, "The **88]** Matri-Padma had not yet swollen"—the form being usually sacrificed to the inner or root idea in archaic symbology.

The Lotus, or Padma, is, moreover, a very ancient and favourite symbol for the Cosmos itself, and also for man. The popular reasons given are, firstly, the fact just mentioned, that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world, before these things become materialized on earth. Secondly, the fact that the Lotus-plant grows up through the water, having its root in the Ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Cosmos; for the Secret Doctrine teaches that the elements of both are the same, and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being.

———

STANZA II.—*Continued.*

4. HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER, THENCE TO FALL, AS THREE INTO FOUR, INTO THE LAP OF MÂYÂ.

The Primordial Substance had not yet passed out of its precosmic latency into differentiated objectivity, or even become the (to man, so far) invisible Protyle of Science. But, as the "Hour strikes" and it becomes receptive of the Fohatic impress of the Divine Thought—the Logos, or the male aspect of the Anima Mundi, Âlaya—its "Heart" opens. It differentiates, and the Three (Father, Mother, Son) are transformed into Four. Herein lies the origin of the double mystery of the Trinity and the Immaculate Conception. The first and fundamental dogma of Occultism is Universal Unity (or Homogeneity) under three aspects. This leads to a possible conception of Deity, which as an absolute Unity must remain forever incomprehensible to finite intellects.

> If thou wouldest believe in the Power which acts within the root of a plant, or imagine the root concealed under the soil, thou hast to think of its stalk or trunk, and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can be known only by the Tree of Life.[90]

89] The idea of Absolute Unity would be broken entirely in our conception, had we not something concrete before our eyes to contain that Unity. And the Deity being absolute, must be omnipresent; hence not an atom but contains It within itself. The roots, the trunk, and its many branches, are three distinct objects, yet they are one tree. Say the Kabalists: "The Deity is one, because It is infinite. It is triple, because It is ever manifesting." This manifestation is triple in its aspects, for it requires, as Aristotle has it, three principles for every natural body to become objective: privation, form, and matter.[91] Privation meant in the mind of the great philosopher that

---

[88] An unpoetical term, yet still very graphic.

[89] Gross, *The Heathen Religion*, p, 195.

[90] *Precepts for Yoga.*

[91] A Vedantin of the Visishthadvaita Philosophy would say that, though the only independent Reality, Parabrahman is inseparable from His Trinity. That He is three, "Parabrahman, Chit, and Achit," the last two being dependent Realities unable to exist separately; or, to make it clearer, Parabrahman is the Substance—changeless, eternal, and incognizable—and Chit (Âtmâ) and Achit (Anatma) and its qualities, as form and colour are the qualities of any

which the Occultists call the prototypes impressed in the Astral Light—the lowest plane and world of Anima Mundi. The union of these three principles depends upon a fourth—the Life which radiates from the summits of the Unreachable, to become a universally diffused Essence on the manifested planes of Existence. And this Quaternary (Father, Mother, Son, as a Unity, and a Quaternary—as a living manifestation) has been the means of leading to the very archaic idea of Immaculate Conception, now finally crystallized into a dogma of the Christian Church, which has carnalized this metaphysical idea beyond any common sense. For one has but to read the *Kabalah* and study its numerical methods of interpretation to find the origin of the dogma. It is purely astronomical, mathematical, and preeminently metaphysical: the Male Element in Nature (personified by the male deities and Logoi—Virâj, or Brahmâ, Horus, or Osiris, etc., etc.) is born through, not from, an immaculate source, personified by the "Mother," for—the Abstract Deity being sexless, and not even a Being but Be-ness, or Life itself—that Male having a "Mother" cannot have a "Father." Let us render this in the mathematical language of the author of *The Source of Measures.* Speaking of the "Measure of a Man" and his numerical (Kabalistic) value, he writes that in *Genesis,* iv. 1—

It is called the "Man even Jehovah" Measure, and this is obtained in this way, viz.: 113 x 5 = 565, and the value 565 can be placed under the form of expression 56.5 x 10 = 565. Here the Man-number 113 becomes a factor of 56.5 x 10, and the **90]** (Kabalistic) reading of this last numbered expression is Jod, He, Vau, He, or Jehovah… The expansion of 565 into 56.5 x 10 is purposed to show the emanation of the male (Jod) from the female (Eva) principle; or, so to speak, the birth of a male element from an immaculate source, in other words, an immaculate conception.

Thus is repeated on earth the mystery enacted, according to the Seers, on the divine plane. The Son of the Immaculate Celestial Virgin (or the Undifferentiated Cosmic Protyle, Matter in its infinitude) is born again on earth as the Son of the terrestrial Eve, our mother Earth, and becomes Humanity as a total—past, present, and future—for Jehovah, or Jod-He-Vau-He, is androgyne, or both male and female. Above, the Son is the whole Kosmos; below, he is Mankind. The Triad or Triangle becomes Tetraktys, the sacred Pythagorean number, the perfect Square, and a six-faced Cube on earth. The Macroprosopus (the Great Face) is now Microprosopus (the Lesser Face); or, as the Kabbalists have it, the Ancient of Days, descending on Adam Kadmon whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the "Lap of Mâyâ," the Great Illusion, and between itself and the Reality has the Astral Light, the Great Deceiver of man's limited senses, unless Knowledge through Paramarthasatya comes to the rescue.

———

STANZA II.—*Continued.*

5. THE SEVEN[92] WERE NOT YET BORN FROM THE WEB OF LIGHT. DARKNESS ALONE WAS FATHER-MOTHER, SVABHAVAT; AND SVABHAVAT WAS IN DARKNESS.

The Secret Doctrine, in the Stanzas here, given, occupies itself chiefly, if not entirely, with our Solar System, and especially with our Planetary Chain. The "Seven Sons," therefore, are the creators of the latter. This teaching will be explained more fully hereafter.

Svabhavat, the "Plastic Essence" that fills the Universe, is the root of all things. Svabhavat is, so to say, the Buddhistic concrete aspect of the abstraction called in Hindu philosophy Mûlaprakriti. It is the body of the Soul, and that which Ether would be to Âkâsha, the latter being the informing principle of the former. Chinese mystics have made of it the synonym of "Being." In the Chinese translation of the *Ekashloka-Shastra* of Nagarjuna (the Lung-shu of China), called the *Yih-shu-lu-kia-lun,* it is said that the term "Being," or "Subhava," **91]** (Yeu in Chinese) means "the Substance giving substance to itself"; it is also explained by him as meaning "without action and with action," "the nature which has no nature of its own." Subhava, from which Svabhavat, is composed of two words: *su* fair, handsome, good; *sva,* self, and *bhava,* being or states of being.

———

STANZA II.—*Continued.*

6. THESE TWO ARE THE GERM, AND THE GERM IS ONE. THE UNIVERSE WAS STILL CONCEALED IN THE DIVINE THOUGHT AND THE DIVINE BOSOM.

The "Divine Thought" does not imply the idea of a Divine Thinker. The Universe, not only past, present and future—a human and finite idea expressed by finite thought—but in its totality, the Sat

---

object. The two are the garment, or body, or rather aspect (sharira) of Parabrahman. But an Occultist would find much to say against this claim, and so would the Advaiti Vedantin.

[92] Sc.,Sons.

(an untranslateable term), Absolute Being, with the Past and Future crystallized in an eternal Present, is that Thought itself reflected in a secondary or manifested cause. Brahman (neuter), as the Mysterium Magnum of Paracelsus, is an absolute mystery to the human mind. Brahmâ, the male-female, the aspect and anthropomorphic reflection of Brahman, is conceivable to the perceptions of blind faith, though rejected by human intellect when it attains its majority.

Hence the statement that during the prologue, so to say, of the drama of creation, or the beginning of cosmic evolution, the Universe, or the Son, lies still concealed "in the Divine Thought," which had not yet penetrated into the "Divine Bosom." This idea, note well, is at the root, and forms the origin, of all the allegories about the "Sons of God" bom of immaculate virgins.

———

STANZA III.

1. ... THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE *(A)*. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT, LIKE THE BUD OF THE LOTUS *(B)*.

(*a*) The seemingly paradoxical use of the term, "Seventh Eternity," thus dividing the indivisible, is sanctified in Esoteric Philosophy. The latter divides boundless Duration into unconditionally eternal and universal Time (Kala); and conditioned Time (Khandakala). One is the abstraction or noumenon of infinite Time the other its phenomenon appearing periodically, as the effect of Mahat—the **92]** Universal Intelligence, limited by manvantaric duration. With some schools, Mahat is the first-born of Pradhâna (undiffereutiated Substance, or the periodical aspect of Mûlaprakriti, the Root of Nature), which (Pradhâna) is called Mâyâ, Illusion. In this respect, I believe, Esoteric teaching differs from the Vedantin doctrines of both the Advaita and the Visishthadvaita schools. For it says that, while Mûlaprakriti, the noumenon, is self-existing and without any origin—is, in short, parent-less, Anupadaka, as one with Brahman—Prakriti, its phenomenon, is periodical and no better than a phantasm of the former; so Mahat, the first-born of Jnana (or Gnosis), Knowledge, Wisdom or the Logos—is a phantasm reflected from the Absolute Nirguna (Parabrahman), the One Reality, "devoid of attributes and qualities"; while with some Vedântins Mahat is a manifestation of Prakriti, or Matter.

(*b*) Therefore, the "last Vibration of the Seventh Eternity" was "fore-ordained"—by no God in particular, but occurred in virtue of the eternal and changeless Law which causes the great periods of Activity and Rest, called so graphically, and at the same time so poetically, the Days and Nights of Brahmâ. The expansion "from within without" of the Mother, called elsewhere the "Waters of Space," "Universal Matrix," etc., does not allude to an expansion from a small centre or focus, but means the development of limitless subjectivity into as limitless objectivity, without reference to size or limitation or area. "*The ever* [*to us*] *invisible and immaterial Substance present in eternity, threw its periodical Shadow from its own plane into the Lap of Mâyâ."* It implies that this expansion, not being an increase in size—for infinite extension admits of no enlargement—was a change of condition. It expanded "like the Bud of the Lotus"; for the Lotus plant exists not only as a miniature embryo in its seed (a physical characteristic), but its prototype is present in an ideal form in the Astral Light from "Dawn" to "Night" during the manvantaric period, like everything else, as a matter of fact, in this objective Universe; from man to mite, from giant trees to the tiniest blades of grass.

All this, teaches the Hidden Science, is but the temporary reflection, the shadow of the eternal ideal prototype in Divine Thought; the word "Eternity," note well again, standing here only in the sense of "Eon," as lasting throughout the seemingly interminable, but still limited cycle of activity, called by us Manvantara. For what is the real esoteric meaning of Manvantara, or rather a Manu-antara? It means, literally, "between two Manus," of whom there are fourteen in every **93]** Day of Brahmâ, such a Day consisting of 1,000 aggregates of four Ages, 1,000 "Great Ages" or Mahayugas. Let us now analyse the word or name Manu. Orientalists in their dictionaries tell us that the term "Manu" is from the root *man,* "to think"; hence "the thinking man." But, esoterically, every Manu, as an anthropomorphized patron of his special cycle (or Round), is but the personified idea of the "Thought Divine" (as the Hermetic Pymander); each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara. Fohat runs the Manus' (or Dhyân Chohaus') errands, and causes the ideal prototypes to expand from within without—that is, to cross gradually, on a descending scale, all the planes, from the noumenal to the lowest phenomenal, to bloom finally on the last into full objectivity—the acme of Illusion, or the grossest matter.

———

STANZA III.—*Continued*.

2. THE VIBRATION SWEEPS ALONG, TOUCHING[93] WITH ITS SWIFT WING THE WHOLE UNIVERSE AND THE GERM THAT DWELLETH IN DARKNESS, THE DARKNESS THAT BREATHES[94] OVER THE SLUMBERING WATERS OF LIFE.

The Pythagorean Monas is also said to dwell in solitude and "Darkness" like the "Germ." The idea of the Breath of Darkness moving over "the slumbering Waters of Life," which is Primordial Matter with the latent Spirit in it, recalls the first chaper of *Genesis.* Its original is the Brâhmanical Nârâyana (the Mover on the Waters), who is the personification of the Eternal Breath of the unconscious All (or Parabrahaman) of the Eastern Occultists. The Waters of Life, or Chaos—the female principle in symbolism—are the vacuum (to our mental sight), in which lie the latent Spirit and Matter. This it was that made Democritus assert, after his instructor Leucippus, that the primordial principles of all were atoms and a vacuum, in the sense of space, but not of empty space, for "Nature abhors a vacuum," according to the Peripatetics and every ancient philosopher.

In all Cosmogonies "Water" plays the same important part. It is the base and source of material existence. Scientists, mistaking the word for the thing, understand by it the definite chemical combination of oxygen and hydrogen, thus giving a specific meaning to a term used **94]** by Occultists in a generic sense, and which is employed in Cosmogony with a metaphysical and mystical meaning. Ice is not water, neither is steam, although all three have precisely the same chemical composition.

———

STANZA III.—*Continued*.

3. DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, INTO THE MOTHER-DEEP. THE RAY SHOOTS THROUGH THE VIRGIN EGG, THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL GERM,[95] WHICH CONDENSES INTO THE WORLD-EGG.

The "solitary Ray" dropping into the "Mother-Deep" may be taken to mean Divine Thought, or Intelligence, impregnating Chaos. This, however, occurs on the plane of metaphysical abstraction, or rather the plane whereon that which we call a metaphysical abstraction, is a reality. The "Virgin-Egg," being in one sense the abstract of all ova, or the power of becoming developed through fecundation, is eternal and for ever the same. And just as the fecundation of an egg takes place before it is dropped; so the non-eternal periodical Germ, which later becomes in symbolism the Mundane Egg, contains in itself, when it emerges from the said symbol, "the promise and potency" of all the Universe. Though the idea *per se* is, of course, an abstraction, a symbolical mode of expression, it is a true symbol, for it suggests the idea of infinity as an endless circle. It brings before the mind's eye the picture of Kosmos emerging from and in boundless Space, a Universe as shoreless in magnitude, if not as endless in its objective manifestation. The symbol of an egg also expresses the fact taught in Occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere being with all nations the emblem of eternity and infinity—a serpent swallowing its tail. To realize the meaning, however, the sphere must be thought of as seen from its centre. The field of vision, or of thought, is like a sphere whose radii proceed from one's self in every direction, and extend out into space, opening up boundless vistas all around. It is the symbolical circle of Pascal and the Kabalists, "whose centre is everywhere and circumference nowhere"—a conception which enters into the compound idea of this emblem.

The "World-Egg" is, perhaps, one of the most universally adopted **95]** symbols, highly suggestive as it is, equally in the spiritual, physiological, and cosmological sense. Therefore, it is found in every world theogony, where it is largely associated with the serpent symbol, the latter being everywhere, in philosophy as in religious symbolism, an emblem of eternity, infinitude, regeneration, and rejuvenation, as well as of wisdom. The mystery of apparent self-generation and evolution through its own creative power, repeating in miniature, in the egg, the process of cosmic evolution—both due to heat and moisture under the efflux of the unseen creative spirit—fully justified the selection of this graphic symbol. The "Virgin-Egg" is the microcosmic symbol of the macrocosmic prototype, the "Virgin Mother"—Chaos or the Primeval Deep. The male creator (under whatever name) springs forth from the virgin female, the Immaculate Root fructified by the Ray. Who, if versed in astronomy and natural sciences, can fail to see its suggestiveness? Kosmos, as receptive Nature, is an egg fructified—yet left immaculate; for once regarded as boundless, it could have no other

[93] Simultaneously.
[94] Moves.
[95] Periodical.

representation than a spheroid. The Golden Egg was surrounded by seven natural Elements, "four ready [ether, fire, air, water], three secret." This may be found stated in *Vishnu Purana,* where elements are translated "envelopes," and a *secret* one is added—Ahamkara.[96] The original text has no Ahamkara; it mentions seven Elements without specifying the last three.

———

STANZA III.—*Continued*.

4. THE THREE[97] FALL INTO THE FOUR[98] THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE *(A)*. THE LUMINOUS EGG,[99] WHICH IN ITSELF IS THREE,[100] CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE DEPTHS OF THE OCEAN OF LIFE *(B)*.

The use of geometrical figures and the frequent allusions to figures in all ancient scriptures, as in the *Purânas,* the Egyptian *Book of the Dead* and even the *Bible*—must be explained. In the *Book of Dzyan,* as in the *Kabalah,* there are two kinds of numerals to be studied—the Figures, often simple blinds, and the Sacred Numbers, the values of which are **96]** all known to the Occultists through Initiation. The former are but conventional glyphs; the latter, the basic symbols of all. That is to say, the one are purely physical, the other purely metaphysical, the two standing in relation to each other as Matter stands to Spirit—the extreme poles of the One Substance.

As Balzac, the unconscious Occultist of French literature, says somewhere, the Number is to Mind the same as it is to Matter, "an incomprehensible agent." Perhaps so to the profane, never to the initiated mind. Number is, as the great writer thought, an Entity, and, at the same time, a Breath emanating from what he called God and what we call the ALL., the Breath which alone could organize the physical Cosmos, "where naught obtains its form but through the Deity, which is an effect of Number." It is instructive to quote Balzac's words upon this subject:

> The smallest as the most immense creations, are they not to be distinguished from each other by their quantities, their qualities, their dimensions, their forces and attributes, all begotten by Number? The infinitude of Numbers is a fact proven to our mind, but of which no proof can be physically given. The mathematician will tell us that the infinitude of Numbers exists but is not to be demonstrated. God is a Number endowed with motion, which is felt but not demonstrated. *As Unity, it begins the Numbers, with which it has nothing in common.* . . . . The existence of Numbers depends on Unity, which without a single Number, begets them all. . . . . What! unable either to measure the first abstraction yielded to you by the Deity, or to get hold of it, you still hope to subject to your measurements the mystery of the Secret Sciences which emanate from that Deity? . . . . . And what would you feel, were I to plunge you into the abysses of Motion, the Force which organizes the Numbers? What would you think, were I to add that *Motion* and *Number*[101] are begotten by the Word, the Supreme Reason of the Seers and Prophets, who, in days of old, sensed the mighty Breath of God, a witness to which is the Apocalypse?

(b) "The Radiant Essence curdles and spreads throughout the Depths" of Space. From an astronomical point of view this is easy of explanation: it is the Milky Way, the World-Stuff, or Primordial Matter in its first form. It is more difficult, however, to explain it in a few words, or even lines, from the standpoint of Occult Science and Symbolism, as it is the most complicated of glyphs. Herein are enshrined more than a dozen symbols. To begin with, it contains the whole pantheon of mysterious objects,[102] every one of them having some **97]** definite Occult meaning, extracted from the Hindu allegorical "Churning of the Ocean" by the Gods. Besides Amrita, the water of life or immortality, Surabhi, the "cow of plenty," called "the fountain of milk and curds," was extracted from this "sea of milk." Hence the universal adoration of the cow and bull, one the productive, the other the generative power in Nature: symbols connected with both the solar and the cosmic deities. The specific properties, for Occult purposes, of the "fourteen precious things," being explained only at the Fourth Initiation, cannot be given here; but the following may be remarked. In the *Shatapatha Brâhmana* it is stated that the Churning of the Ocean of Milk took place in the Satya Yuga, the first Age which immediately followed the "Deluge." As, however, neither the *Rig Veda* nor *Manu*—both preceding Vaivasvata's "Deluge," that of the bulk of the Fourth Race—mention this Deluge, it is evident that it is neither the Great Deluge, nor that which carried away Atlantis, nor even the Deluge

---

[96] Wilson, *Vishnu Purana,* I. 40.

[97] Triangle.

[98] Quaternary.

[99] Hiranyagarbha.

[100] The three hypostases of Brahmâ, or Vishnu, the three Avasthis.

[101] Number, truly; but never Motion. It is Motion which begets the Logos, the Word, in Occultism.

[102] The "fourteen precious things." The narrative or allegory is found in the *Shatapatha Bramanah* and others. The Japanese Secret Science of the Buddhist Mystics, the Yamabooshi, has "seven precious things." We will speak of them, hereafter.

of Noah, which is here meant. This "Churning" relates to a period before the earth's formation, and is in direct connection with another universal legend, the various and contradictory versions of which culminated in the Christian dogma of the "War in Heaven," and the "Fall of the Angels." The *Brâhmanas,* reproached by the Orientalists with their versions on the same subjects often clashing with each other, *are preeminently occult works,* hence used purposely as blinds. They are allowed to survive for public use and property only because they were and are absolutely unintelligible to the masses. Otherwise they would have disappeared from circulation as long ago as the days of Akbar.

———

STANZA III.—*Continued*.

5. THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.

"Oeaohoo" is rendered "Father-Mother of the Gods" in the Commentaries, or the "Six in One," or *the Septenary Root from which all proceeds.* All depends upon the accent given to these seven vowels, which may be pronounced as one, three, or even seven syllables, by adding an *e* after the final *o.* This mystic name is given out, because without a thorough mastery of the triple pronunciation it remains for ever ineffectual.

98] "Is One" refers to the Non-Separateness of all that lives and has its being, whether in an active or passive state. In one sense, Oeaohoo is the Rootless Root of All; hence, one with Parabrahman: in another sense it is a name for the manifested One Life, the eternal living Unity. The "Root" means, as already explained, Pure Knowledge (Sattva),[103] eternal *(nitya)* unconditioned Reality, or Sat (Satya), whether we call it Parabrahman or Mûlaprakriti, for these are but the two symbols of the One. The "Light" is the same Omnipresent Spiritual Ray, which has entered and now fecundated the Divine Egg, and calls cosmic matter to begin its long series of differentiations. The "Curds" are the first differentiation, and probably also refer to that cosmic matter which is supposed to be the origin of the Milky Way—the matter we know. This "matter," which, according to the revelation received from the primeval Dhyâni-Buddhas, is, during the periodical Sleep of the Universe, of the ultimate tenuity conceivable to the eye of the perfect Bodhisattva—this matter, radiant and cool, becomes, at the first reawakening of cosmic motion, scattered through Space; appearing, when seen from the Earth, in clusters and lumps, like curds in thin milk. These are the seeds of the future worlds, the "star-stuff."

———

STANZA III.—*Continued*.

6. THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY,[104] AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE, AND HEAT, AND MOTION. DARKNESS VANISHED AND WAS NO MORE; IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OF FATHER AND MOTHER.

The Essence of Darkness being Absolute Light, Darkness is taken as the appropriate allegorical representation of the condition of the Universe during Pralaya, or the term of Absolute Rest, or Non-Being, as it appears to our finite minds. The "Fire, and Heat, and Motion," here spoken of, are, of course, not the fire, heat, and motion of Physical Science, but the underlying abstractions, the noumena, or the soul, of **99]** the essence of these material manifestations—the "things in themselves," which, as Modern Science confesses, entirely elude the instruments of the laboratory, and which even the mind cannot grasp, although it can equally as little avoid the conclusion that these underlying essences of things must exist. "Fire and Water, or Father and Mother," may be taken here to mean the divine Ray and Chaos. "Chaos, from this union with Spirit obtaining sense, shone with pleasure, and thus was produced the Protogonos [the first-born Light]," says a fragment of Hermas. Damascius calls it Dis, the "disposer of all things."[105]

According to the Rosicrucian tenets, as handled and explained by the profane for once correctly, if only partially, "Light and Darkness are identical in themselves, being only divisible in the

[103] "The original for Understanding is Sattva, which Shankara renders Antaskarana. 'Refined,' he says, 'by sacrifices and other sanctifying operations.' In the *Katha,* at p. 148, Sattva is rendered by Shankara to mean Buddhi—a common use of the word." (*Bhagavadgita,* etc., translated by Kashinath Trimbak Telang, M.A.; edited by Max Müller, p. 193.) Whatever meaning various schools may give the term, Sattva is the name given among Occult students of the Aryâsanga School to the dual Monad, or Âtmâ-Buddhi, and Âtmâ-Buddhi on this plane corresponds to Parabrahman and Mûlaprakriti on the higher plane.

[104] Amrita.

[105] Cory's *Ancient Fragments*, p. 314.

human mind"; and according to Robert Fludd, "Darkness adopted illumination in order to make itself visible."[106] According to the tenets of Eastern Occultism, Darkness is the one true actuality, the basis and the root of Light, without which the latter could never manifest itself, nor even exist. Light is Matter, and Darkness pure Spirit. Darkness, in its radical, metaphysical basis, is subjective and absolute Light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an Illusion, or Mâyâ.

Even in the mind-baffling and science-harassing *Genesis*,[107] light is created out of darkness—"and darkness was upon the face of the deep"—and not *vice versa.* "In him [in darkness] was life; and the life was the *light* of men."[108] A day may come when the eyes of men will be opened; and then they may comprehend better than they do now the verse in the Gospel of John that says, "And the light shineth in darkness; and the darkness comprehendeth it not." They will see then that the word "darkness" does not apply to man's spiritual eyesight, but indeed to Darkness, the Absolute, that comprehendeth not (cannot cognize) transient Light, however transcendent to human eyes. *Demon est Deus inversus.* The Devil is now called "darkness" by the Church, whereas in the *Bible,* in the *Book of Job,* he is called the "Son of God," the bright star of the early morning, Lucifer. There is a whole philosophy of dogmatic craft in the reason why the first Archangel, who sprang from the depths of Chaos, was called Lux (Lucifer), the luminous "Son of the Morning," or Manvantaric Dawn. He has **100]** been transformed by the Church into Lucifer or Satan, because he is higher and older than Jehovah, and had to be sacrificed to the new dogma.

———

STANZA III.—*Continued.*

7. BEHOLD, O LANOO,[109] THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY—BRIGHT SPACE, SON OF DARK SPACE, WHO EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO, THE YOUNGER, THE * * *[110] *(A)*. HE SHINES FORTH AS THE SUN, HE IS THE BLAZING DIVINE DRAGON OF WISDOM; THE EKA[111] IS CHATUR, AND CHATUR TAKES TO ITSELF TRI, AND THE UNION PRODUCES THE SAPTA, IN WHOM ARE THE SEVEN, WHICH BECOME THE TRIDASHA,[112] THE HOSTS AND THE MULTITUDES *(B)*. BEHOLD HIM LIFTING THE VEIL, AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE, AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES,[113] AND TURNS THE UPPER,[114] INTO A SHORELESS SEA OF FIRE *(C)*, AND THE ONE MANIFESTED[115] INTO THE GREAT WATERS.

(a) "Bright Space, Son of Dark Space," corresponds to the Ray dropped at the first thrill of the new Dawn into the great Cosmic Depths, from which it reemerges differentiated as "Oeaohoo, the Younger" (the "New Life"), to be to the end of the Life-Cycle the Germ of all things. He is "the Incorporeal Man who contains in himself the Divine Idea," the generator of Light and Life, to use an expression of Philo Judseus. He is called the "Blazing Dragon of Wisdom," because, firstly, he is that which the Greek philosophers called the Logos, the Verbum of the Thought Divine; and secondly, because in Esoteric Philosophy this first manifestation, being the synthesis or the aggregate of Universal Wisdom, Oeaohoo, the "Son of the Sun," contains in himself the Seven Creative Hosts (Sephiroth), **101]** and is thus the essence of manifested Wisdom. *"He who bathes in the Light of Oeaohoo will never be deceived by the Veil of Mâyâ."*

"Kwan-Shai-Yin" is identical with, and an equivalent of the Sanskrit Avalokiteshvara, and as such is an androgynous deity, like the Tetragrammaton and all the Logoi of antiquity. It is only by some sects in China that he is anthropomorphized, and represented with female attributes; under his female aspect becoming Kwan-Yin, the Goddess of Mercy, called the "Divine Voice."[116] The latter is

---

[106] On Rosenkranz.

[107] i.2.

[108] *John,* i. 4.

[109] Lanoo is a student, a Chela who studies practical Esotericism.

[110] "Whom thou knowest now as Kwan-Shai-Yin."—*Comment.*

[111] Eka is One; Chatur, Four; Tri, Three; and Sapta, Seven.

[112] "Tridasha," or Thirty, three times ten, alludes to the Vedic deities in round numbers, or more accurately 33—a sacred number. They are the 12 Adityas, the 8 Vasus, the 11 Rudras, and the 2 Ashvins—the twin sons of the Sun and Sky. This is the root-number of the Hindu Pantheon, which enumerates 33 crores, or three hundred and thirty millions of gods and goddesses.

[113] Stars.

[114] The Upper Space.

[115] Element.

[116] The Gnostic Sophia, "Wisdom," who is the "Mother" of the Ogdoad (Aditi, in a certain sense, with her eight sons), is the Holy Ghost and the Creator of all, as in the ancient systems.

the patron deity of Tibet and of the island of Puto in China, where both deities have a number of monasteries.[117]

The higher gods of antiquity are all "Sons of the Mother" before they become "Sons of the Father." The Logoi, like Jupiter or Zeus, son of Cronus-Saturn, "Infinite Time" (Kala), in their origin were represented as male-female. Zeus is said to be the "beautiful virgin," and Venus is made bearded. Apollo was originally bisexual, so is Brahmâ-Vâch in *Manu* and the *Pzirafias.* Osiris is interchangeable with Isis, and Horus is of both sexes. Finally in St. John's vision in *revelation.,* the Logos, who is now connected with Jesus, is hermaphrodite, for he is described as having female breasts. So also is Tetragrammaton, or Jehovah. But there are two Avalokiteshvaras in Esotericism; the First and the Second Logos.

No religious symbol can escape profanation and even derision in our days of politics and science. In Southern India the writer has seen a converted native making puja with offerings before a statue of Jesus clad in woman's clothes and with a ring in its nose. On asking the meaning of this masquerade, we were answered that it was Jesu-Maria blended in one, and that it was done by the permission of the Padre, as the zealous convert had no money to purchase two statues, or "idols" as they, very properly, were called by a witness, another but a non-converted Hindu. Blasphemous this will appear to a dogmatic Christian, but the Theosophist and the Occultist must award the palm of logic to the converted Hindu. The esoteric Christos in the Gnosis is, of course, sexless, but in exoteric Theology he is male and female.

102] *(b)* The "Dragon of Wisdom" is the One, the "Eka" or Saka. It is curious that Jehovah's name in Hebrew should also be One, Achad. "His name is Achad," say the Rabbins. The Philologists ought to decide which of the two is derived from the other, linguistically and symbolically; surely, not the Sanskrit. The "One" and the "Dragon" are expressions used by the ancients in connection with their respective Logoi. Jehovah—esoterically Elohim—is also the Serpent or Dragon that tempted Eve; and the Dragon is an old glyph for the Astral Light (Primordial Principle), "which is the Wisdom of Chaos." Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traces both through the course of natural evolution to pure Light condensing gradually into form, and hence becoming Matter or Evil. It was left with the early and ignorant Christian Fathers to degrade the philosophical and highly scientific idea of this emblem into the absurd superstition called the "Devil." They took this from the later Zoroastrians, who saw Devils or Evil in the Hindu Devas, and the word Evil has become by a double transmutation D'Evil (Diabolos, Diable, Diavolo, Teufel). But the Pagans have always shown a philosophical discrimination in their symbols. The primitive symbol of the serpent symbolized divine Wisdom and Perfection, and has always stood for psychical Regeneration and Immortality. Hence, Hermes calling the serpent the most spiritual of all beings; Moses, initiated into the Wisdom of Hermes, following suit in *Genesis;* the Gnostic Serpent with the seven vowels over its head, being the emblem of the Seven Hierarchies of the Septenary or Planetary Creators. Hence, also, the Hindu serpent Shesha or Ananta, the Infinite, a name of Vishnu, and his first Vâhana, or Vehicle, on the Primordial Waters. Like the Logoi and the Hierarchies of Powers, however, these serpents have to be distinguished one from the other. Shesha or Ananta, the "Couch of Vishnu," is an allegorical abstraction, symbolizing infinite Time in Space, which contains the Germ and throws off periodically the efflorescence of this Germ, the Manifested Universe; whereas, the Gnostic Ophis contains the same triple symbolism in its seven vowels as the one, three and seven-syllabled Oeaohoo of the archaic doctrine; *i.e.,* the First Unmanifested Logos, the Second Manifested, the Triangle concreting into the Quaternary or Tetragrammaton, and the Rays of the latter on the material plane.

103] Yet they all made a difference between the good and the bad Serpent (the Astral Light of the Kabalists)—between the former, the embodiment of divine Wisdom in the region of the Spiritual, and the latter, Evil, on the plane of Matter. For the Astral Light, or the Ether, of the ancient Pagans—the name Astral Light is quite modern—is Spirit-Matter. Beginning with the pure spiritual plane, it becomes grosser as it descends, until it becomes Mâyâ, or the tempting and deceitful Serpent on our plane.

Jesus accepted the serpent as a synonym of Wisdom, and this formed part of his teaching: "Be ye wise as serpents," he says. *"In the beginning, before Mother became Father-Mother, the Fiery Dragon moved in the Infinitudes alone."*[118] The *Aitareya Brâhmana* calls the Earth Sarparâjni, the "Serpent Queen," and the "Mother of all that moves." Before our globe became egg-shaped (and the Universe also), "a long trail of cosmic dust [or fire-mist] moved and writhed like a serpent in

---

The "Father" is a far later invention. The earliest manifested Logos was female everywhere—the mother of the seven planetary powers.

[117] See *Chinese Buddhism,* by the Rev. Joseph Edkins, who always gives correct facts, although his conclusions are very frequently erroneous.

[118] Book of Sarparajni.

Space." The "Spirit of God moving on Chaos" was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—which symbolizes not only eternity and infinitude, but also the globular shape of all the bodies formed within the Universe from that fiery mist. The Universe, as also the Earth and Man, serpent-like, periodically cast off their old skins, to assume new ones after a time of rest. The serpent is surely not a less graceful or a more unpoetical image than the caterpillar and chrysalis from which springs the butterfly, the Greek emblem of Psyche, the human soul! The Dragon was also the symbol of the Logos with the Egyptians, as with the Gnostics. In the *Book of Hermes,* Pymander, the oldest and the most spiritual of the Logoi of the Western Continent, appears to Hermes in the shape of a Fiery Dragon of "Light, Fire, and Flame." Pymander, the "Thought Divine" personified, says:

> The Light is I, I am the Nous [the Mind or Manu], I am thy God, and I am far older than the human principle which escapes from the shadow [Darkness, or the concealed Deity]. I am the germ of thought, the resplendent Word, the Son of God. All that thus sees and hears in thee is the Verbum of the Master; it is the Thought [Mahat] which is God, the Father.[119] The celestial Ocean, the Æther, **104]** .... is the Breath of the Father, the life-giving principle, the Mother, the Holy Spirit, ... for these are not separated, and their union is Life.

Here we find the unmistakable echo of the archaic Secret Doctrine, as now expounded. Only the latter does not place at the head of the Evolution of Life the "Father," who comes third and is the "Son of the Mother," but the "Eternal and Ceaseless Breath of the ALL." Mahat (Understanding, Universal Mind, Thought, etc.), before it manifests itself as Brahmâ or Shiva, appears as Vishnu, says the *Sânkhya Sara.*[120] Hence it has several aspects, just as the Logos has. Mahat is called the Lord, in the *Primary* Creation, and is, in this sense, Universal Cognition or Thought Divine; but, "that Mahat which was first produced is (afterwards) called *Ego-ism,* when it is born as (the feeling itself) 'I,' that is said to be the *Secondary* Creation."[121] And the translator (an able and learned Brâhman, not a European Orientalist) explains in a foot-note, *"i.e.,* when Mahat develops into the feeling of Self-Consciousness—I—then it assumes the name of Egoism," which, translated into our Esoteric phraseology, means—when Mahat is transformed into the human Manas (or even that of the finite gods), and becomes *Aham*-ship*.* Why it is called the Mahat of the *Secondary* Creation (or the *Ninth,* the Kaumara in *Vishnu Parana),* will be explained hereafter.

(c) The "Sea of Fire" is, then, the Super-Astral *(i.e.,* Noumenal) Light, the first radiation from the Root Mûlaprakriti, Undifferentiated Cosmic Substance, which becomes Astral Matter. It is also called the "Fiery Serpent," as above described. If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from macrocosmical down to micro-cosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence—then the first and chief difficulty will disappear and Occult Cosmology may be mastered. Thus in the Egyptian also as in the Indian Theogony there was a *Concealed* Deity, the ONE, and a creative, androgynous god; Shoo being the god of creation, and Osiris in his original primary form, the god "whose name is unknown."[122]

All the Kabalists and Occultists, Eastern and Western, recognize (*a*) **105]** the identity of "Father-Mother" with Primordial Æther, or Âkâsha (Astral Light); and *(V)* its homogeneity before the evolution of the "Son," cosmically Fohat, for it is Cosmic Electricity. "*Fohat hardens and scatters the Seven Brothers*";[123] which means that the Primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness. "There exists a universal *agent unique* of all forms and of life, that is called Od, Ob, and Aour,[124] active and passive, positive and

---

[119] By "God, the Father," the seventh principle in Man and Kosmos are here unmistakably meant, this principle being inseparable in its Esse and Nature from the seventh cosmic principle. In one sense it is the Logos of the Greeks and the Avalokiteshvara of the Esoteric "Buddhists."

[120] Fitzedward Hall's edition, in the *Bibliotheca Indica,* p. 16.

[121] *Anugita,* ch. xxvi, K. T. Telang's Translation, p. 333.

[122] See Mariette's *Abydos,* II. 63, and III. 413, 414, № 1, 112.

[123] Book of Dzyan, III.

[124] Od is the pure life-giving Light, or magnetic fluid; Ob the messenger of death used by sorcerers, the nefarious evil fluid; Aour is the synthesis of the two, Astral Light proper. Can the Philologists tell why Od—a term used by Reichenbach to denominate the vital fluid—is also a Tibetan word meaning light, brightness, radiancy? It also means "sky" in an Occult sense. Whence the root of the word? But Âkâsha is not quite Ether, but far higher than that, as will be shown.

negative, like day and night: it is the first light in Creation" (Éliphas Lévi)—the "first light" of the primordial Elohim, the Adam, "male and female," or (scientifically) Electricity and Life.

The ancients represented it by a serpent, for *"Fohat hisses as he glides hither and thither,"* in zigzags. The *Kabalah* figures it with the Hebrew letter Teth, ט , whose symbol is the serpent which played such a prominent part in the Mysteries. Its universal value is nine, for it is the ninth letter of the alphabet, and the ninth door of the fifty portals, or gateways, that lead to the concealed mysteries of being. It is the magical agent *par excellence,* and designates in Hermetic philosophy "Life infused into Primordial Matter," the essence that composes all things, and the spirit that determines their form. But there are two secret Hermetical operations, one spiritual, the other material, correlative and for ever united. As Hermes says:

> Thou shalt separate the earth from the fire, the subtile from the solid .... that which ascends from earth to heaven and descends again from heaven to earth. It [the subtile light] is the strong force of every force, for it conquers every subtile thing and penetrates into every solid. Thus was the world formed.

It was not Zeno, the founder of the Stoics, alone, who taught that the Universe evolves, and its primary substance is transformed from the state of fire into that of air, then into that of water, etc. Heraclitus of Ephesus maintained that the one principle that underlies all phenomena in Nature is fire. The intelligence that moves the Universe is fire, and fire is intelligence. And while Anaximenes said the same of air, and Thales of Miletus (600 years B.C.) of water, the Esoteric Doctrine **106]** reconciles all these philosophers, by showing that though each was right, the system of none was complete.

———

STANZA III.—*Continued.*

8. WHERE WAS THE GERM, AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, O LANOO? THE GERM IS THAT, AND THAT IS LIGHT, THE WHITE BRILLIANT SON OF THE DARK HIDDEN FATHER.

The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of Occult Philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand the transcendentally metaphysical problem contained in the first question, he must be able to answer the second; while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed Abstract Deity has no name. It is generally called "That" (Tad, in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations given—of course, only in Esoteric Philosophy—as the "Unfathomable Darkness," the "Whirlwind," etc., it is also called the "It of the Kalahansa," the "Kala-ham-sa," and even the "Kali Hamsa" (Black Swan). Here the *m* and the *n* are convertible, and both sound like the nasal French *an* or *am.* As in the Hebrew so also in the Sanskrit many a mysterious sacred name conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hansa, or Hamsa, is just such a case. Hamsa is equal to "A-ham-sa"—three words meaning "I am He"; while divided in still another way it will read "So-ham," "He [is] I." In this single word is contained, for him who understands the language of wisdom, the universal mystery, the doctrine of the identity of man's essence with god-essence. Hence the glyph of, and the allegory about, Kalahansa (or Hamsa), and the name given to Brahman (neuter), later on to the male Brahmâ, of **107]** Hamsa-Vâhana, "he who uses the Hamsa as his vehicle." The same word may be read "Kalaham-sa," or "I am I, in the eternity of time," answering to the Biblical, or rather Zoroastrian, "I am that I am." The same doctrine is found in the *Kabalah,* as witness the following extract from an unpublished MS. by Mr. S. Liddell McGregor Mathers, the learned Kabalist:

> The three pronouns, היא , אתה , אני , Hua, Ateh, Ani—He, Thou, I—are used to symbolize the ideas of Macroposopus and Microprosopus in the Hebrew Qabalah. Hua, "He," is applied to the hidden and concealed Macroprosopus ; Ateh, "Thou," to Microprosopus; and Ani, "I," to the latter when He is represented as speaking. (*See Lesser Holy Assembly,* 204 *ei scq.*) It is to be noted that each of these names consists of three letters, of which the letter Aleph א, A, forms the conclusion of the first word Hua, and the commencement of Atah and Ani, as if it were the connecting link between them. But א is the symbol of the Unity and consequently of the unvarying Idea of the Divine operating through all these. But behind the א in the name Hua are the letters ו and ה, the symbols of the numbers Six and Five, the Male and the Female, the Hexagram and the Pentagram.

And the numbers of these three words, Hua, Ateh, Ani, are 12, 406, and 61, which are resumed in the key numbers of 3, 10, and 7, by the Qabalah of the Nine Chambers which is a form of the exegetical rule of Temura.

It is useless to attempt to explain the mystery in full. Materialists and the men of Modern Science will never understand it, since, in order to obtain clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed the mystery of electricity in its true essence; and thirdly, to credit man with being the septenary symbol, on the terrestrial plane, of the One Great Unit, the Logos, which is Itself the seven-vowelled sign, the Breath crystallized into the Word.[125] He who believes in all this, has also to believe in the multiple combination of the seven planets of Occultism and of the *Kabalah*, with the twelve zodiacal signs; and attribute, as we do, to each planet and to each constellation an influence which, in the words of Mr. Ely Star (a French astrologer), "is proper to it, beneficent or maleficent, and this, after the planetary spirit which rules it, who, in his turn, is capable of influencing men and things which are found in harmony with him and with which he has any affinity." For these reasons, and since few believe in the foregoing, all that can now be given is that in both cases **108]** the symbol of Hansa (whether I, He, Goose or Swan) is an important symbol, representing, among other things, Divine Wisdom, Wisdom in Darkness beyond the reach of men. For all exoteric purposes, Hansa, as every Hindu knows, is a fabulous bird which, when (in the allegory) given milk mixed with water for its food, separated the two, drinking the milk and leaving the water; thus showing inherent wisdom—milk standing symbolically for spirit, and water for matter.

That this allegory is very ancient and dates from the very earliest archaic period, is shown by the mention, in the *Bhagavata Purana,* of a certain caste named Hamsa or Hansa, which was the "one caste" *par excellence;* when far back in the mists of a forgotten past there was among the Hindus only "One Veda, One Deity, One Caste." There is also a range in the Himalayas, described in the old books as being situated north of Mount Meru, called Hamsa, and connected with episodes pertaining to the history of religious mysteries and initiations. As to Kalahansa being the supposed Vehicle of Brahmâ-Prajâpati, in the exoteric texts and translations of the Orientalists, it is quite a mistake. Brahman, the neuter, is called by them Kala-hansa, and Brahmâ, the male, Hansa-Vâhana, because, forsooth, "his vehicle is a swan or goose."[126] This is a purely exoteric gloss. Esoterically and logically, if Brahman, the infinite, is all that is described by the Orientalists, and, agreeably with the Vedantic texts, is an abstract deity, in no way characterized by the ascription of any human attributes, and at the same time it is maintained that he or it is called Kalahansa—then how can it ever become the Vâhan of Brahmâ, the manifested finite god? It is quite the reverse. The "Swan or Goose" (Hansa) is the symbol of the male or temporary deity, Brahmâ, the emanation of the primordial Ray, which is made to serve as a Vâhan or Vehicle for the Divine Ray, which otherwise could not manifest itself in the Universe, being, antiphrastically, itself an emanation of Darkness—for our human intellect, at any rate. It is Brahmâ, then, who is Kalahansa, and the Ray, Hansa-Vâhana.

As to the strange symbol thus chosen, it is equally suggestive; the true mystic significance being the idea of a Universal Matrix, figured by the Primordial Waters of the Deep, or the opening for the reception, and subsequently for the issuing, of that One Ray (the Logos) which contains in itself the other Seven Procreative Rays or Powers (the Logoi or Builders). Hence the choice by the Rosecroix of the aquatic **109]** fowl—whether swan or pelican[127]—with seven young ones, for a symbol, modified and adapted to the religion of every country. Ain Suph is called the "Fiery Soul of the Pelican" in the *Book of Numbers*.[128] Appearing with every Manvantara as Nârâyana, or

---

[125] This is again similar to the doctrine of Fichte and German Pantheists. The former reveres Jesus as the great teacher who inculcated the unity of the spirit of man with the God-Spirit or Universal Principle (the Advaita doctrine). It is difficult to find a single speculation in Western metaphysics which has not been anticipated by archaic eastern philosophy. From Kant to Herbert Spencer, it is all a more or less distorted echo of the Dvaita, Advaita, and Vedantic doctrines generally.

[126] Compare Dowson's *Dictionary of Hindu Mythology*, p. 57.

[127] Whether the genus of the bird be *cygnus, anscer,* or *pelecanus,* it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the eighteenth Degree of the Rosecroix is precisely this, though it was later on poetised into the motherly feeling of the pelican rending its bosom to feed its seven little ones with its blood.

[128] The reason why Moses forbids eating the pelican and swan (*Deuteronomy,* xiv. 16, 17), classing the two among the unclean fowls, and permits eating "the bald locusts, beetles, and the grasshopper after his kind" *(Leviticus* xi. 22.), is a purely physiological one, and has to do with mystic symbology only in so far as the word "unclean," like every other word, ought not to be understood literally; for it is esoteric like all the rest, and may as well mean "holy" as not. It is a very suggestive blind in connection with certain superstitions—*i.e.*, that of the Russian people,

Svayambhuva, the Self-Existent, and penetrating into the Mundane Egg, it emerges from it at the end of the divine incubation as Brahmâ, or Prajâpati, the progenitor of the future Universe, into which he expands. He is Purusha (Spirit), but he is also Prakriti (Matter). Therefore it is only after separating itself into two halves—Brahmâ-Vâch (the female) and Brahmâ-Viraj (the male)—that the Prajâpati becomes the male Brahmâ.

———

STANZA III.—*Continued*.

9. LIGHT IS COLD FLAME, AND FLAME IS FIRE, AND FIRE PRODUCES HEAT, WHICH YIELDS WATER—THE WATER OF LIFE IN THE GREAT MOTHER.[129]

It must be remembered that the words "Light," "Flame" and "Fire," have been adopted by the translators from the vocabulary of the old "Fire Philosophers,"[130] in order to render more clearly the meaning of the archaic terms and symbols employed in the original. Otherwise they would have remained entirely unintelligible to a European reader. To a student of the Occult, however, the above terms will be sufficiently clear.

All these—"Light," "Flame," "Cold," "Fire," "Heat," "Water," and "Water of Life"—are, on our plane, the progeny, or, as a modern Physicist would say, the correlations of Electricity. Mighty word, and a still mightier symbol! Sacred generator of a no less sacred progeny; of Fire—the creator, the preserver and the destroyer; of **110]** Light—the essence of our divine ancestors; of Flame—the soul of things. Electricity, the One Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at the lower; God and Devil, Good and Evil.

Now, why is Light called "Cold Flame"? In the order of Cosmic Evolution (as taught by the Occultist), the energy that actuates matter, after its first formation into atoms, is generated on our plane by Cosmic Heat; and before that period Cosmos, in the sense of dissociated matter, was not. The first Primordial Matter, eternal and coeval with Space, *"which has neither a beginning nor an end,* [*is*] *neither hot nor cold, but is of its own special nature,"* says the Commentary. Heat and cold are relative qualities and pertain to the realms of the manifested worlds, which all proceed from the manifested Hyle, which, in its absolutely latent aspect, is referred to as the "Cold Virgin," and when awakened to life, as the "Mother." The ancient Western cosmogonic myths state that at first there was only cold mist (the Father) and the prolific slime (the Mother, Ilus or Hyle), from which crept forth the Mundane Snake (Matter).[131] Primordial Matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but "a cool radiance, colourless, formless, tasteless, and devoid of every quality and aspect." Even such are her First-born, the "Four Sons," who "are One, and become Seven,"—the Entities, by whose qualifications and names the ancient Eastern Occultists called the four of the seven primal "Centres of Force," or Atoms, that develop later into the great Cosmic "Elements," now divided into the seventy or so sub-elements, known to Science. The four "Primal Natures" of the first Dhyân Chohans are the so-called (for want of better terms) Akashic, Ethereal, Watery and Fiery. They answer, in the terminology of practical Occultism, to the scientific definitions of gases, which—to convey a clear idea to both Occultists and laymen—may be defined as parahydrogenic,[132] paraoxygenic, oxyhydrogenic, and ozonic, or perhaps nitrozonic; the latter forces, or gases (in Occultism, supersensuous, yet atomic substances), being the most effective and active when energizing on the plane of more grossly differentiated matter. These elements are both electro-positive and electro-negative. These and many more are probably the missing links of Chemistry. They are known by other names in Alchemy and to Occultists who practise phenomenal powers. It is by combining and recombining, or dissociating, the "Elements" **111]** in a certain way, by means of Astral Fire, that the greatest phenomena are produced.

———

who will not use the pigeon for food; not because it is "unclean" but because the "Holy Ghost" is credited with having appeared under the form of a dove.

[129] Chaos.

[130] Not the Mediaeval Alchemists, but the Magi and Fire-Worshippers, from whom the Rosicrucians, or the Philosophers *per ignem,* the successors of the Theurgists, borrowed all their ideas concerning fire, *as* a mystic and divine element.

[131] *Isis Unveiled,* I. 146.

[132] "Para" gives the force of beyond, outside.

STANZA III.—*Continued*.

10. FATHER-MOTHER SPIN A WEB, WHOSE UPPER END IS FASTENED TO SPIRIT,[133] THE LIGHT OF THE ONE DARKNESS, AND THE LOWER ONE TO ITS SHADOWY END, MATTER;[134] AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVAT.

In the *Mandukya Upanishad*[135] it is written, "As a spider throws out and retracts its web, as herbs spring up in the ground ... so is the Universe derived from the undecaying one," Brahmâ, for the "Germ of unknown Darkness," is the material from which all evolves and develops, "as the web from the spider, as foam from the water," etc. This is only graphic and true, if the term Brahmâ, the "Creator," is derived from the root *brih,* to increase or expand. Brahmâ "expands," and becomes the Universe woven out of his own substance.

The same idea has been beautifully expressed by Goethe, who says:

Thus at the roaring loom of Time I ply,
And weave for God the garment thou see'st Him by.

———

STANZA III.—*Continued*.

11. IT[136] EXPANDS WHEN THE BREATH OF FIRE[137] IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER[138] TOUCHES IT. THEN THE SONS[139] DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM, AT THE END OF THE GREAT DAY, AND RE-BECOME ONE WITH HER. WHEN IT[140] IS COOLING, IT BECOMES RADIANT. ITS SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.

The expanding of the Universe, under the "Breath of Fire," is very suggestive in the light of the fire-mist period, of which Modern Science speaks so much, and knows in reality so little.

Great heat breaks up the compound elements and resolves the **112]** heavenly bodies into their Primeval One Element, explains the Commentary.

"Once disintegrated into its primal constituent, by getting within the attraction and reach of a focus, or centre of heat [energy], of which many are carried about to and fro in space, a body, whether alive or dead, will be vapourized, and held in the 'Bosom of the Mother,' until Fohat, gathering a few of the clusters of Cosmic Matter [nebulæ], will, by giving it an impulse, set it in motion anew, develop the required heat, and then leave it to follow its own new growth."

The expanding and contracting of the "Web"—*i.e.,* the world-stuff, or atoms—express here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean, of that which we may call the noumenon of Matter, emanated by Svabhavat, which causes the universal vibration of atoms. But it is also suggestive of something else. It shows that the ancients were acquainted with that which is now the puzzle of many Scientists and especially of Astronomers—the cause of the first ignition of matter, or world-stuff, the paradox of the heat produced by refrigerative contraction, and other such cosmic riddles—for it points unmistakably to a knowledge by the ancients of such phenomena. "There is heat internal and heat external in every atom," say the MSS. Commentaries, to which the writer has had access, "the Breath of the Father [Spirit], and the Breath [or Heat] of the Mother [Matter]"; and they give explanations which show that the modern theory of the extinction of the solar fires, by loss of heat through radiation, is erroneous. The assumption is false even on the Scientists' own admission. For, as Professor Newcomb[141] points out, "by losing heat a gaseous body contracts, and the heat generated by the contraction exceeds that which it had to lose in order to produce the contraction." This paradox, that a body gets hotter, as the shrinking produced by its getting colder is greater, has led to long disputes. The surplus of heat, it is argued, is lost by radiation, and to assume that the temperature is not lowered pari passu with a decrease of volume under a constant pressure, is to set at naught the law of Charles. Contraction develops heat, it is true; but contraction (from cooling) is incapable of developing the whole amount of heat at any time existing in the mass, or even of maintaining a body at a constant temperature, etc. Professor Winchell tries to reconcile the paradox—only a seeming

[133] Purusha.
[134] Prakriti.
[135] I, I. 7.
[136] The Web.
[137] The Father.
[138] The Root of Matter.
[139] The Elements, with their respective Powers, or Intelligences.
[140] The Web.
[141] Popular Astronomy, pp. 507, 508.

one in fact, as J. Homer Lane[142] proved—by suggesting "something **113]** besides heat." "May it not be," he asks, "simply a repulsion among the molecules, which varies according to some law of the distance"?[143] But even this will be found irreconcilable, unless this "something besides heat" is ticketed "Causeless Heat," the "Breath of Fire," the all-creative Force *plus* Absolute Intelligence, which Physical Science is not likely to accept.

However it may be, the reading of this Stanza, notwithstanding its archaic phraseology, shows it to be more scientific than even Modern Science.

———

STANZA III.—*Continued*.

12. THEN SVABHAVAT SENDS FOHAT TO HARDEN THE ATOMS. EACH[144] IS A PART OF THE WEB.[145] REFLECTING THE "SELF-EXISTENT LORD,"[146] LIKE A MIRROR, EACH BECOMES IN TURN A WORLD.[147]

Fohat hardens the Atoms; *i.e.,* by infusing energy into them, he scatters the "Atoms," or Primordial Matter. *"He scatters himself while scattering Matter into Atoms"*

It is through Fohat that the ideas of the Universal Mind are impressed upon Matter. Some faint idea of the nature of Fohat may be gathered from the appellation "Cosmic Electricit}^," sometimes applied to it; but, in this case, to the commonly known properties of electricity, must be added others, including intelligence. It is of interest to note that Modern Science has come to the conclusion, that all cerebration and brain-activity are attended by electrical phenomena.

———

STANZA IV.

1. . . . LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS— THE SONS OF THE FIRE (*a*). LEARN THERE IS NEITHER FIRST NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM NO-NUMBER (*b*).

(*a*) The terms, the "Sons of the Fire," the "Sons of the Fire-Mist," and the like, require explanation. They are connected with a great primordial and universal mystery, and it is not easy to make it clear. There is a passage in the *Bhagavadgifa,* wherein Krishna, speaking symbolically and esoterically, says:

> **114]** I will state the times [conditions] ...... at which devotees departing [from this life] do so never to return [be reborn], or to return [to incarnate again]. The fire, the flame, the day, the bright [lucky] fortnight, the six months of the northern solstice, departing [dying] ...... in these, those who know the Brahman [Yogis] go to the Brahman. Smoke, night, the dark [unlucky] fortnight, the six months of the southern solstice, (dying) in these, the devotee goes to the lunar light [or mansion, the Astral Light also] and returns [is reborn]. These two paths, bright and dark, are said to be eternal in this world [or Great Kalpa (Age)]. By the one (a man) goes never to return, by the other he comes back.[148]

Now these terms "fire," "flame," "day," the "bright fortnight," etc., "smoke," "night," and so on, leading only to the end of the Lunar Path, are incomprehensible without a knowledge of Esotericism. These are all *names of various deities* which preside over the cosmo-psychic Powers. We often speak of the Hierarchy of "Flames," of the "Sons of Fire," etc. Shankaracharya, the greatest of the Esoteric Masters of India, says that Fire means a deity which presides over Time (Kala). The able translator of the *Bhagavad-Gita,* Kashinath Trimbak Telang, M.A., of Bombay, confesses he has "no clear notion of the meaning of these verses." It seems quite clear, on the contrary, to him who knows the Occult doctrine. With these verses the mystic sense of the solar and lunar symbols are connected. The Pitris are Lunar Deities and our Ancestors, because they *created the physical man.* The Agnishvatta, the Kumaras (the Seven Mystic Sages), are Solar Deities, though they are Pitris also; and these are the "Fashioners of the *Inner* Man." They are "The Sons of Fire," because they are the first Beings, called "Minds," in the Secret Doctrine, evolved from Primordial Fire. "The Lord ..... is a consuming fire."[149] "The Lord shall be revealed ..... with his mighty angels in flaming fire."[150]

---

[142] *American Journal of Science*, July, 1870.
[143] Winchell, *World-Life,* pp. 83-5.
[144] Of the Atoms.
[145] The Universe.
[146] Primeval Light.
[147] This is said in view of the fact that the flame from a fire is inexhaustible, and that the lights of the whole Universe could be lit from one simple rush-light without diminishing the flame.
[148] Chap. viii., p. 80, Telang's Translation.
[149] *Deuteronomy,* iv 24.
[150] *'i'hess.,* i. 7, 8.

The Holy Ghost descended on the Apostles as "cloven tongues like as of fire";[151] Vishnu will return on Kalki, the White Horse, as the last Avatâra, amid fire and flames; and Sosiosh will also descend on a White Horse in a "tornado of fire." "And I saw heaven opened, and behold a white horse; and he that sat upon him .... and his name is called the Word of God,"[152] amid flaming Fire. Fire is Æther in its purest form, and hence is not regarded as matter, but is the unity of Ether—the second, manifested deity—in its universality. But there **115]** are two "Fires," and a distinction is made between them in the Occult Teachings. The first, or the purely *formless* and *invisible* Fire, concealed in the *Central Spiritual Sun,* is spoken of as Triple (metaphysically); while the Fire of the Manifested Cosmos is Septenary, throughout both the Universe and our Solar System. "*The fire of knowledge burns up all action on the plane of illusion,"* says the Commentary. "*Therefore, those who have acquired it and are emancipated, are called 'Fires.'"* Speaking of the *seven* senses, symbolized as Hotris, or Priests, Narada says in *Anugita:* "Thus these seven [senses, smell and taste, and colour, and sound, etc.,] are the causes of emancipation"; and the translator adds: "It is from these seven from which the Self is to be emancipated. 'I' [in the sentence, 'I am... devoid of qualities'] must mean the Self, not the Brâhmana who speaks."[153]

(*b*) The expression, "all is One Number, issued from No-Number," relates again to that universal and philosophical tenet just explained in the commentary on Shloka 4 of Stanza III. That which is absolute, is of course No-Number; but in its later significance it has an application both in Space and in Time. It means that not only every increment of time is part of a larger increment, up to the most indefinitely prolonged duration conceivable by the human intellect, but also that no manifested thing can be thought of except as part of a whole: the total aggregate being the One Manifested Universe that issues from the Unmanifested or Absolute—called Non-Being, or "No-Number," to distinguish it from Being, or the "One Number."

———

STANZA IV.—*Continued*.

2. LEARN WHAT WE, WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE, WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNT FROM OUR FATHERS...

This is explained in Book II, and the term, "Primordial Flame," corroborates what is said in the first paragraph of the preceding commentary on Stanza IV.

The distinction between the "Primordial" and the subsequent Seven Builders is that the former are the Ray and direct emanation of the first "Sacred Four," the Tetraktys, that is, the eternally Self-Existent One **116]** —eternal in *essence* note well, not in manifestation, and distinct from the Universal One. Latent, during Pralaya, and active, during Manvantara, the "Primordial" proceed from "Father-Mother" (Spirit-Hyle, or Ilus); whereas the other Manifested Quaternary and the Seven proceed from the Mother alone. It is the latter who is the immaculate Virgin-Mother, who is overshadowed, not impregnated, by the Universal Mystery—when she emerges from her state of Laya, or undifferentiated condition. In reality, they are, of course, all one; but their aspects on the various planes of Being are different.

The first Primordial are the highest Beings on the Scale of Existence. They are the Archangels of Christianity, those who refuse to create or rather to multiply—as did Michael in the latter system, and as did the eldest "Mind-born Sons" of Brahmâ (Vedhas).

———

STANZA IV.—*Continued*.

3. FROM THE EFFULGENCY OF LIGHT—THE RAY OF THE EVER-DARKNESS—SPRANG IN SPACE THE REAWAKENED ENERGIES;[154] THE ONE FROM THE EGG, THE SIX, AND THE FIVE (*a*). THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE—THE TWICE SEVEN, THE SUM TOTAL *(b).* AND THESE ARE THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS (*c*), THE ARUPA,[155] THE RUPA,[156] AND THE FORCE, OR DIVINE MAN—THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS,

[151] *Acts,* ii. 3.
[152] *Rev.,* xix. 13.
[153] Telang's Translation, *Sacred Books of the East,* viii. 278.
[154] Dhyân Chohans.
[155] Formless.
[156] With Bodies.

THE SPARKS, THE SACRED ANIMALS (*d*), AND THE MESSENGERS OF THE SACRED FATHERS[157] WITHIN THE HOLY FOUR.[158]

(*a*) This relates to the Sacred Science of the Numerals; so sacred, indeed, and so important in the study of Occultism that the subject can hardly be skimmed, even in such a large work as the present. It is on the Hierarchies and the correct numbers of these Beings—invisible (to us) except upon very rare occasions—that the mystery of the whole Universe is built. The Kumaras, for instance, are called the "Four"—though in reality seven in number—because Sanaka, Sananda, Sanatana and Sanatkumara are the chief Vaidhatra (their patronymic name), **117]** who sprang from the "four-fold mystery." To make the whole clearer, we have to turn for our illustrations to tenets more familiar to some of our readers, namely the Brâhmanical.

According to *Manu,* Hiranyagarbha is Brahmâ, the first *male,* formed by the undiscernible Causeless Cause, in a "Golden Egg resplendent as the Sun," as states the *Hindu Classical Dictionary*; Hiranyagarbha meaning the Golden, or rather the Effulgent, Womb or Egg. The meaning tallies awkwardly with the epithet "male." Surely the esoteric meaning of the sentence is clear enough! In the *Rig Veda* it is said:—-"THAT, the one Lord of all beings... the one animating principle of gods and men," arose, in the beginning, in the Golden Womb, Hiranyagarbha—which is the Mundane Egg, or Sphere of our Universe. That Being is surely androgynous, and the allegory of Brahmâ separating into two, and creating in one of his halves (the female Vach) himself as Viraj, is a proof of it.

"The One from the Egg, the Six and the Five," give the number 1065, the value of the First-born (later on the male and female Brahmâ-Prajâpati), who answers to the numbers 7, and 14, and 21 respectively. The Prajâpati, like the Sephiroth are only seven, including the synthetic Sephira of the Triad from which they spring. Thus from Hiranyagarbha, or Prajâpati, the Triune (the primeval Vedic Trimurti, Agni, Vayu, and Sûrya), emanate the other seven, or again ten, if we separate the first three which exist in one, and one in three; all, moreover, being comprehended within that one "Supreme," Parama, called Guhya or "Secret," and Sarvatman, the "Super-Soul." "*The seven Lords of Being lie concealed in Sarvatman like thoughts in one brain"* So with the Sephiroth. They are either seven when counting from the upper Triad, headed by Kether, or ten—exoterically. In the *Mahabharata,* the Prajâpati are 21 in number, or ten, six, and five (1065), thrice seven.[159]

(*b*) "The Three, the One, the Four, the One, the Five," in their total—Twice Seven, represent 31415—the numerical Hierarchy of the Dhyân **118]** Chohans of various orders, and of the inner or circumscribed world.[160] Placed on the boundary of the great Circle, "Pass Not"—called also the Dhyânipasha, the "Rope of the Angels," the "Rope" that hedges off the phenomenal from the noumenal Cosmos, which does not fall within the range of our present objective consciousness—this number, when not enlarged by permutation and expansion, is ever 31415, anagrammatically and Kabalistically, being both the number of the Circle and the mystic Svastika, the "Twice Seven" once more; for whatever way the two sets of figures are counted, when added separately, one figure after another, whether crossways from right, or from left, they will always yield fourteen. Mathematically they represent the well-known mathematical formula, that the ratio of the diameter of a circle to the circumference is as 1 to 3'1415, or the value of π (pi), as it is called. This set of figures must have the same meaning, since the 1: 314,159 and again 1: 3'1415927 are worked out in the secret calculations to express the various cycles and ages of the "First-born," or 311,040,000,000,000 with fractions, and yield the same 13415 by a process we are not concerned with at present. And it may be shown that Mr. Ralston Skinner, the author of *The Source of Measures,* reads the Hebrew word Alhim in the same number values—by omitting, as said, the

---

[157] Pitris.

[158] The Four, represented in the Occult numerals by the Tetraktys, the Sacred or Perfect Square, is a Sacred Number with the Mystics of every nation and race. It has one and the same significance in Brâhmanism, Buddhism, in Kabalism and in the Egyptian, Chaldean and other numerical systems.

[159] In the *Kabalah,* the same numbers, viz., 1065 are a value of Jehovah, since the numerical values of the three letters which compose his name—Jod, Vau and twice He—are respectively 10 (י), 6 (ו) and 5 (ה); or again thrice seven, 21. "Ten is the Mother of the Soul, for Life and Light are therein united," says Hermes. "For number one is born of the Spirit and the number ten from Matter [Chaos, feminine]; the unity has made the ten, the ten the unity." (*Book of the Keys.*) By means of Temura, the anagrammatical method of the *Kabalah,* and the knowledge of 1065 (21), a universal science may be obtained regarding Cosmos and its mysteries (Rabbi Yogel). The Rabbis regard the numbers 10, 6, and 5 as the most sacred of all.

[160] The reader may be told that an American Kabalist has now discovered the same number for the Elohim. It came to the Jews from Chaldea. See "Hebrew Metrology," in *The Masonic Review,* July, 1885, McMillan Lodge, No. 141.

ciphers, and by permutation—13514: since א (*a*) is 1; ל (*l*) is 3 (30); ה (*h*) is 5; י (*i*) is 1 (10); ם (*m*) is 4 (40); and anagrammatically—31415, as explained by him.

Thus, while in the metaphysical world, the Circle with the one central Point in it has no number, and is called Anupadaka—parentless and numberless, for it can fall under no calculation; in the manifested world, the Mundane Egg or Circle is circumscribed within the groups called the Line, the Triangle, the Pentagram, the second Line and the Square (or 13514); and when the Point has generated a Line, and thus becomes a diameter which stands for the androgynous Logos, then the figures become 31415, or a triangle, a line, a square, a second line, and a pentagram. "*When the Son separates from the Mother he becomes the Father*," the diameter standing for Nature, or the feminine principle. Therefore it is said: *"In the World of Being, the One Point fructifies the Line, the Virgin Matrix of Kosmos* [*the egg-shaped zero*]*, and the immaculate Mother gives birth to the Form that combines all forms."* Prajâpati is called the first procreating male, and "his mother's **119]** husband."[161] This gives the key-note to all the later "Divine Sons" from "Immaculate Mothers." It is strongly corroborated by the significant fact that Anna, the name of the Mother of the Virgin Mary, now represented by the Roman Catholic Church as having given birth to her daughter in an immaculate way ("Mary conceived without sin"), is derived from the Chaldean Ana, Heaven, or Astral Light, Anima Mundi; whence Anaitia, Devi-Durga, the wife of Shiva, is also called Annapurna, and Kanya, the Virgin; Uma-Kanya being her esoteric name, and meaning the "Virgin of Light," Astral Light in one of its multitudinous aspects.

(*c*) The Devas, Pitris, Rishis; the Suras and the Asuras; the Daityas and Adityas; the Danavas and Gandharvas, etc., etc., have all their synonyms in our Secret Doctrine, as well as in the *Kabalah* and Hebrew Angelology; but it is useless to give their ancient names, as it would only create confusion. Many of these may be now also found even in the Christian Hierarchy of divine and celestial Powers. All those Thrones and Dominions, Virtues and Principalities, Cherubs, Seraphs and Demons, the various denizens of the Sidereal World, are the modern copies of archaic prototypes. The very symbolism in their names, when transliterated and arranged, in Greek and Latin, are sufficient to show it, as will be proved in several cases further on.

(*a*) The "Sacred Animals" are found in the *Bible* as well as in the *Kabalah,* and they have their meaning—a very profound one, too—on the page of the origins of Life. In the *Sepher Jetzirah* it is stated that: "God engraved in the Holy Four the Throne of his Glory, the Auphanim [the Wheels or World-Spheres], the Seraphim, and the Sacred Animals, as Ministering Angels, and from these [Air, Water, and Fire or Ether] he formed his habitation."

The following is the literal translation from the IXth and Xth Sections:

> Ten numbers without what? One: the Spirit of the living God .... who liveth in eternities! Voice and Spirit and Word, and this is the Holy Spirit. Two: Air out of Spirit. He designed and hewed therewith twenty-two letters of foundation, three mothers, and seven double and twelve single, and one Spirit out of them. Three: Water out of Spirit; he designed and hewed with them the barren and the void, mud and earth. He designed them as a flower-bed, hewed them as a **120]** wall, covered them as a paving. Four: Fire out of Water. He designed and hewed therewith the throne of glory and the wheels, and the seraphim and the holy animals as ministering angels, and of the three He founded his dwelling, as it is said. He makes his angels spirits, and his servants fiery flames!

The words "founded his dwelling" show clearly that in the *Kabalah,* as in India, the Deity was considered as the Universe, and was not, in his origin, the extra-cosmic God he now is.

Thus was the world made "through Three Seraphim—Sepher, Saphar, and Sipur," or "through Number, Numbers, and Numbered." With the astronomical key, these "Sacred Animals" become the signs of the Zodiac.

———

STANZA IV.—*Continued*.

4. This was the Army of the Voice, the Divine Mother of the Seven. The Sparks of the Seven are subject to, and the servants of, the First, the Second, the Third, the Fourth, the Fifth, the Sixth, and the Seventh of the Seven (*a*). These[162] are called Spheres, Triangles, Cubes, Lines and Modellers; for thus stands the Eternal Nidana—the Oi-Ha-Hou (*b*).[163]

---

[161] We find the same expression in Egypt. Mout signifies, for one thing, "Mother," and shows the character assigned to her in the triad of that country. She was no less the mother than the wife of Ammon, one of the principal titles of the god being "the husband of his mother." The goddess Mout, or Mut, is addressed as "Our Lady," the "Queen of Heaven" and "of the Earth," thus "sharing these titles with the other mother goddesses, Isis, Hathor, etc." (Maspero).

[162] The Sparks.

[163] The permutation of Oeaohoo. The literal signification of the word is, among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the

(a) This Shloka gives again a brief analysis of the Hierarchies of the Dhyân Chohans, called Devas (Gods) in India, or the Conscious Intelligent Powers in Nature. To this Hierarchy correspond the actual types into which Humanity may be divided; for Humanity, as a whole, is in reality a materialized, though as yet imperfect, expression thereof. The "Army of the Voice" is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the Cause—Divine Thought. As beautifully expressed by P. Christian, the learned author of *Histoire de la Magie* and *L'Homme Rouge des Tuileries,* the words spoken by, as well as the name of, every individual largely determine his future fate. Why? Because:

When our soul [mind] creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.

121] {THE POTENCY OF SPEECH AND SOUND} The sign expresses the thing: the thing is the [hidden or occult] virtue of the sign.

To pronounce a word is to evoke a thought, and make it present. The magnetic potency of human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being [an Entity], but to place it under, and condemn it through the emission of the Word [Verbum] to the influence of, one or more Occult potencies. Things are, for every one of us, that which it [the Word] makes them while naming them. The Word [Verbum] or the speech of every man is, quite unconsciously to himself, a *blessing* or a *curse;* this is why our present ignorance about the properties and attributes of the *idea,* as well as about the attributes and properties of *matter,* is often fatal to us.

Yes, names [and words] are either *beneficent* or *maleficent*; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the *letters* which compose them, and the *numbers* correlative to these letters.

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism. In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its *rationale:* it is a cause and an effect of a preceding cause, and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. The *Mantras* (magical rather than religious invocations, esoterically) are chanted by the Brâhmans, and so are the rest of the *Vedas* and other Scriptures.

The "Army of the Voice" is the prototype of the "Host of the Logos," or the "Word," of the *Sepher fefzirah,* called in the Secret Doctrine the "One Number issued from No-Number"—the One Eternal Principle. The Esoteric Theogony begins with the One Manifested (therefore not eternal in its presence and being, if eternal in its essence), the Number of the Numbers and Numbered—the latter proceeding from the Voice, the feminine Vach, "of the hundred forms," Shatarupa, or Nature. It is from this Number, 10, or Creative Nature, the Mother (the Occult cipher, or "0," ever procreating and multiplying in union with the unit "1," or the Spirit of Life), that the whole Universe proceeds.

In the *Anugita*[164] a conversation is given between a Brâhmana and his wife on the origin of Speech and its Occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or, Mind. The Brâhmana tells her that the Apana *(inspirational* **122]** *breath)* becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apana, and thus opens the Mind. Thereupon he tells her a story, a dialogue between Speech and Mind. Both went to the Self of Being *(i.e.,* to the individual Higher Self, as Nilakantha thinks; to Prajâpati, according to the commentator Arjuna Mishra), and asked him to destroy their doubts, and decide which of them preceded and was superior to the other. To this the Lord said: "Mind (is superior)." But Speech answered the Self of Being, by saying: "I verily yield (you) your desires," meaning that by Speech he acquired what he desired. Thereupon again, the Self told her that there are two Minds, the "movable" and the "immovable." "The immovable is with me," he said, "the movable is in your dominion" *(i.e. of* Speech), on the plane of matter. "To that you are superior."

But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, *i.e.* proudly), therefore, O Sarasvati! you shall never speak after (hard) exhalation. The goddess Speech [Sarasvati, a later form or aspect of Vach, the goddess also of secret learning, or Esoteric Wisdom], verily, dwelt always between the Prâna and the Apana. But, O noble one! going with the Apana wind [vital air], though impelled, . . . without the Prâna [expirational breath], she ran up to Prajâpati [Brahmâ], saying, "Be pleased, O venerable sir!" Then the Prâna appeared again nourishing Speech. And, therefore, Speech never speaks after (hard) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech). . . . The (Speech) which is produced in the body by means of the Prâna, and which then goes [is transformed] into Apana and then becoming assimilated with the Udana [physical organs of Speech] . . . then finally dwells in the Samana ["at the navel in the form of sound, as the material cause of all words," says Arjuna Mishra]. So Speech formerly

---

ceaseless and eternal Cosmic Motion, or rather the Force that moves it, which Force is tacitly accepted as the Deity, but never named. It is the eternal Karana, the ever-acting Cause.

[164] vi. 15. The *Anugita* forms part of the Ashvamedha Parvan of the *Mahabharata.* The translator of the *Bhagavad Gita,* edited by Max Muller, regards it as a continuation of the *Bhagavad Gita.* Its original is one of the oldest *Upanishads.*

spoke. Hence the Mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable.

The above allegory is at the root of the Occult law, which prescribes silence upon the knowledge of certain secret and invisible things, perceptible only to the spiritual mind (the sixth sense), and which cannot be expressed by "noisy" or uttered speech. This chapter of *Anugita* explains, says Arjuna Mishra, Prânayama, or regulation of the breath in Yoga practices. This mode, however, without the previous acquisition of, or at least full understanding of, the two higher senses (of which there are seven, as will be shown), pertains rather to the lower Yoga. The Hatha so called was and still is discountenanced by the Arhats. It is injurious to the health, and alone can never develop **123]** into Raja Yoga. This story is quoted to show how inseparably connected in the metaphysics of old, are intelligent beings, or rather "intelligences," with every sense or function, whether physical or mental. The Occult claim that there are seven senses in man, and in nature, as there are seven states of consciousness, is corroborated in the same work, Chapter vii, on Pratyahara (the restraint and regulation of the senses, Prânayama being that of the "vital winds" or breath). The Brâhmana, speaking of the institution of the seven sacrificial Priests (Hotris), says: "The nose and the eye, and the tongue, and the skin and the ear as the fifth [or smell, sight, taste, touch, and hearing], mind and understanding are the seven sacrificial priests separately stationed," which "dwelling in a minute space (still) do not perceive each other," on this sensuous plane, none of them except mind. For mind says: "The nose smells not without me, the eye does not take in colour, etc., etc. I am the eternal chief among all elements [*i.e.,* senses]. Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects even with the senses exerting themselves."[165]

This, of course, only with regard to *mind on the sensuous plane.* Spiritual Mind, the upper portion or aspect of the *impersonal* Manas, takes no cognizance of the senses in physical man. How well the ancients were acquainted with the correlation of forces, and all the recently discovered phenomena of mental and physical faculties and functions, and with many more mysteries also—may be found in reading Chapters vii and viii of this priceless work in philosophy and mystic learning. See the quarrel of the senses about their respective superiority and their taking the Brahman, the Lord of all creatures, for their arbiter. "You are all greatest and not greatest [or superior to objects, as Arjuna Mishra says, none being independent of the other]. You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving [life-wind or breath, the *yoga-inhalation,* so called, which is the breath of the *One* or Higher Self]. That one is my own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or Wind (Pneuma?), is the Synthesis of the **124]** Seven Senses, *noumenally* all minor deities, and esoterically—the *Septenary* and the "Army of the Voice."

(*b*) Next we see Cosmic Matter scattering and forming itself into Elements; grouped into the mystic Four within the fifth Element—Ether, the "lining" of Âkâsha, the Anima Mundi, or Mother of Cosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres"—why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane—by which Nature correlates her geometrical forms, and later, also, her compound elements, and in which also there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.[166] That which seems rest is only the change of one form into another, the change of substance going hand in hand with that of form—so at least we are taught in Occult physics, which thus seem to have anticipated the discovery of the "conservation of matter" by a considerable time. Says the ancient Commentary[167] to Stanza IV*:*

The Mother is the fiery Fish of Life. She scatters her Spawn and the Breath [*Motion*] *heats and quickens it. The Grains* [*of Spawn*] *are soon attracted to each other and form the Curds in the Ocean* [*of Space*]. *The larger lumps coalesce and receive new Spawn—in fiery Dots, Triangles and Cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which,*

---

165 This shows the modern metaphysicians, added to all past and present Hegels, Berkeleys, Schopenhauers, Hartmanns, Herbert Spencers, and even the modern Hylo-Idealists to boot, no better than the pale copyists of hoary antiquity.

166 It is the knowledge of this law that permits and helps the Arhat to perform his Siddhis, or various phenomena, such as the disintegration of matter, the transport of objects from one place to another, etc.

167 These are ancient Commentaries attached with modern Glossaries to the Stanzas, for the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

*Law No. * * * comes into operation. Motion* [*the Breath*] *becomes the Whirlwind and sets them into rotation.*[168]

125]

STANZA IV.—*Continued*.

5. The Oi-Ha-Hou, which is Darkness, the Boundless, or the No-Number, Adi-Nidana Svabhavat, the ○:[169]

I. The Adi-Sanat, the Number, for he is One (*a*).
II. The Voice of the Word, Svabhavat, the Numbers, for he is One and Nine.[170]
III. The "Formless Square."[171]

And these Three, enclosed within the ○,[172] are the Sacred Four; and the Ten are the Arupa[173] Universe (*b*). Then come the Sons, the Seven Fighters, the One, the Eighth left out, and his Breath which is the Light-Maker (*c*).[174]

(*a*) "Adi-Sanat," translated literally, is the First or "Primeval Ancient," a name which identifies the Kabalistic "Ancient of Days" and the "Holy Aged" (Sephira and Adam Kadmon) with Brahmâ, the Creator, called also Sanat among his other names and titles.

"Svabhavat" is the mystic Essence, the plastic Root of physical Nature—"Numbers" when manifested; the "Number," in its Unity of Substance, on the highest plane. The name is of Buddhist use and a synonym for the four-fold Anima Mundi, the Kabalistic Archetypal World, from whence proceed the Creative, Formative, and Material Worlds; and the Scintillea or Sparks—the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents—Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods with the Ancients in general.

(*b*) "○." This means that the "Boundless Circle," the zero, becomes a number, only when one of the other nine figures precedes it, and thus manifests its value and potency; the "Word" or Logos, in union with "Voice" and Spirit[175] (the expression and source of Consciousness), **126]** standing for the nine figures, and thus forming, with the cypher, the Decad which contains in itself all the Universe. The Triad forms the Tetraktys, or "Sacred Four," within the Circle, the Square within the Circle being the most potent of all the magical figures.

---

[168] In a polemical scientific work, *The Modern Genesis* (p. 48), the Rev. W. B. Slaughter, criticizing: the position assumed by the astronomers, says: "It is to be regretted that the advocates of this [nebular] theory have not entered more largely into the discussion of it [the beginning of rotation]. No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" (Quoted by Winchell, *World-Life,* p. 94.) It is not materialistic Science that can ever solve it. "*Motion is eternal in the unmanifested, and periodical in the manifest,*" says an Occult teaching. It is "*when heat caused by the descent of Flame into primordial matter causes its particles to move, which motion becomes the Whirlwind."* A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for Physical Science, at any rate. The question is amply treated later on.

[169] The *x,* the unknown quantity.

[170] Which makes Ten, or the perfect number, applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," Adam Kadmon or Sephira, the Crown—are the androgyne synthesis of the ten Scphiroth, who stand for the symbol of the manifested Universe in the popularized *Kabalah.* The Esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephirothal triangle (or Sephira, Chokmah and Binah) from the rest, which leaves seven Sephiroth. As for Svabhavat, the Orientalists explain the term as meaning the universal plastic matter diffused through space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "Father-Mother" on the mystic plane.

[171] Arupa.

[172] Boundless Circle.

[173] Subjective, Formless.

[174] Bhāskara.

[175] This refers to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon, or Tetragrammaton, is the Logos in the *Kabalah.* Therefore this Triad answers in the latter to the highest Triangle of Kether, Chokmah and Binah, the last a female potency, and at the same time the male Jehovah, as partaking of the nature of Chokmah, or the male Wisdom.

(*c*) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the *Rig Veda,* Aditi, the "Boundless" or Infinite Space—translated by Prof. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the earth, beyond the clouds, beyond the sky"—is the equivalent of "Mother-Space," coeval with "Darkness." She is very properly called the " Mother of the Gods," Deva-Matri, as it is from her cosmic matrix that all the heavenly bodies of our system were born—sun and planets. Thus she is described, allegorically, in this wise: "*Eight sons were horn from the body of Aditi; she approached the gods with seven, but cast away the eighth, Marttanda,"* our sun. The seven sons called the Adityas are, cosmically or astronomically, the seven planets; and the sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew, of a seventh planet, without calling it Uranus.[176] But esoterically and theologically, so to say, the Adityas, in their primitive most ancient meanings, are the eight, and twelve great gods of the Hindu Pantheon. "The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats," says an old proverb; "their dwellings" standing here for the planets. The ancient Commentary gives the following allegory and explains it:

Eight houses were built by Mother: eight houses for her eight Divine Sons; four large and four small ones. Eight brilliant Suns, according to their age and merits. Бал-и-лу [*Marttanda*] *was not satisfied, though his house was the largest. He began* [*to work*] *as the huge elephants do. He breathed* [*drew in*] *into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin* **127]** *of their kingdom.*[177] *They were not robbed affected'}, and laughed. Do your worst. Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her kingdom, from whence he could not move.* [*Since then*] *he* [*only*] *watches and threatens. He pursues them, turning slowly round himself; they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses.*[178] *From that day he feeds on the sweat of the Mother's body. He fills himself with her breath and refuse. Therefore, she rejected him.*

Thus the "Rejected Son" being our Sun, evidently, as shown above, the "Son-Suns" refer not only to our planets but to the heavenly bodies in general. Sûrya, himself only a reflection of the Central Spiritual Sun, is the prototype of all those bodies that evolved after him. In the *Vedas* he is called Loka-Chakshuh, the "Eye of the World" (our planetary world), and he is one of the three chief deities. He is called indifferently the Son of Dyaus or of Aditi, because no distinction is made with reference to, or scope allowed for, the esoteric meaning. Thus he is depicted as drawn by seven horses, and by one horse with seven heads; the former referring to his seven planets, the latter to their one common origin from the One Cosmic Element. This "One Element" is called figuratively "Fire." The *Vedas* teach that "fire verily is all the deities."[179]

The meaning of the allegory is plain, for we have both the Dzyan Commentary and Modern Science to explain it, though the two diner in more than one particular. The Occult Doctrine rejects the hypothesis born of the Nebular Theory, that the (seven) great planets have evolved from the Sun's central mass, of this our visible Sun, at any rate. The first condensation of cosmic matter of course took place about a central nucleus, its parent Sun; but our Sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger "brother" therefore, not their "father." The eight Adityas, the "gods," are all formed from the eternal substance (cometary matter[180]—the Mother), or the "world-stuff," **128]** which is both the fifth and the sixth

---

[176] The Secret Doctrine teaches that the Sun is a central star and not a planet. Yet the ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, only discovered by Herschel in 1781. But could it not be known by another name? Says Ragon: "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. . . . The error seems important, but was not so in practical results, if the astrologers replaced Uranus by the Sun, which ... is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." *(Maçonnerie Occulte*, p. 447.) The nomenclature of the days of the week is also faulty. "The Sun-day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer.

[177] Planetary System.

[178] "The Sun rotates on its axis always in the same direction in which the planets revolve in their respective orbits," astronomy teaches us.

[179] See *Anugita,* Telang, x. 9; and *Aitareya Brâhmana,* Haug, p. i.

[180] This essence of cometary matter, Occult Science teaches, is totally different from any of the chemical or physical characteristics with which Modern Science is acquainted. It is

Cosmic Principle, the Upâdhi, or Basis, of the Universal Soul, just as in man, the Microcosm, Manas[181] is the Upâdhi of Buddhi.[182]

There is a whole poem on the pre-genetic battles fought by the growing planets before the final formation of Cosmos, thus accounting for the seemingly disturbed position of the systems of several planets; the plane of the satellites of some (of Neptune and Uranus, for instance, of which the ancients knew nothing, it is said) being tilted over, thus giving them an appearance of retrograde motion. These planets are called the Warriors, the Architects, and are accepted by the Roman Church as the leaders of the heavenly Hosts, thus showing the same traditions. Having evolved from Cosmic Space, the Sun, we are taught—before the final formation of the primaries and the annulation of the planetary nebulæ—drew into the depths of his mass all the cosmic vitality he could, threatening to engulf his weaker "Brothers," before the law of attraction and repulsion was finally adjusted; after which, he began feeding on "the Mother's refuse and sweat"; in other words, on those portions of Æther (the "Breath of the Universal Soul"), of the existence and constitution of which Science is as yet absolutely ignorant. As a theory of this kind has been propounded by Sir William Grove,[183] who theorizes that the systems "are gradually changing by atmospheric additions or subtractions, or by accretions and diminutions arising from nebular substance," and again that "the sun may condense gaseous matter as it travels in space, and so heat may be produced"—the archaic teaching seems scientific enough, even in this age.[184] Mr. W. Mattieu Williams suggested that the diffused matter or Ether, which is the recipient of the heat radiations of the Universe, is thereby drawn into the depths of the solar mass; expelling thence the previously condensed and thermally exhausted Ether, it becomes compressed and gives up its heat, to be in turn itself driven out in a rarefied and cooled state, to absorb a fresh supply of heat, which he supposes to be in this way taken up by the Ether, and again concentrated and redistributed by the Suns of the Universe.

This is about as close an approximation to the Occult teachings as **129]** Science ever imagined; for Occultism explains it by the "dead breath," given back by Marttanda, and his feeding on the "sweat and refuse" of "Mother Space." What could affect Neptune,[185] Saturn and Jupiter, but little, would have killed such comparatively small "Houses" as Mercury, Venus and Mars. As Uranus was not known before the end of the eighteenth century, the name of the fourth planet mentioned in the allegory must remain to us, so far, a mystery.

The "Breath" of all the "Seven" is said to be Bhaskara, the Light-Maker, because they (the planets) were all comets and suns in their origin. They evolve into manvantaric life from Primeval Chaos (now the noumenon of irresolvable nebulæ), by aggregation and accumulation of the primary differentiations of eternal Matter, according to the beautiful expression in the Commentary, *"Thus the Sons of Light clothed themselves in the fabric of Darkness"* They are called allegorically the "Heavenly Snails," on account of their (to us) formless Intelligences inhabiting unseen their starry and planetary homes, and so to speak, carrying them, as the snails do, along with themselves in their revolution. The doctrine of a common origin for all the heavenly bodies and planets was, as we see, inculcated by the archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat (the "Breath"), Attraction and Repulsion—the three great factors of Motion—are the conditions under which all the members of this primitive family are born, develop, and die; to be reborn after a Night of Brahmâ, during which eternal Matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern Physicist. Centres of Forces at first, the invisible Sparks, or primordial Atoms, differentiate into Molecules, and become Suns—passing gradually into objectivity—gaseous, radiant, cosmic, the one "Whirlwind" (or Motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting " Breaths"—the Dhyân Chohans.

———

homogeneous in its primitive form beyond the Solar Systems, and differentiates entirely once it crosses the boundaries of our Earth's region; vitiated by the atmospheres of the planets and the already compound matter of the interplanetary stuff, it is heterogeneous only in our manifested world.

[181] Manas—the Mind-Principle, or the Human Soul.

[182] Buddhi—the Divine Soul.

[183] See *Correlation of Physical Forces*, 1843, p. 81; and *Address to the British Association*, 1866.

[184] Very similar ideas were those of W. Mattieu Williams, in The Fuel of the Sun; of Dr. C. William Siemens, *On the Conservation of Solar Energy* (Nature, XXV, 440-444, March 9, 1882); and also of Dr. P. Martin Duncan in an *Address*, as the President of the Geological Society, London, May, 1877. See *World-Life*, by Alexander Winchell, LL.D., p. 53, *et seg*.

[185] When we speak of Neptune, it is not as an Occultist but as a European. The true Eastern Occultist will maintain that, whereas there are many yet undiscovered planets in our system, Neptune does not really belong to it, in spite of its *apparent* connection with our Sun and the influence of the latter upon it. This connection is mayavic, imaginary, they say.

STANZA IV.—*Continued*.

6. . . . . THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE.[186] THE REJECTED SON IS ONE. THE "SON-SUNS" ARE COUNTLESS.

130] The "Lipika," from the word *lipi,* "writing," means literally the "Scribes."[187] Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders, or Annalists, who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity"—a faithful record of every act, and even thought, of man; of all that was, is, or ever will be, in the phenomenal Universe. As said in *Isis Unveiled,* this divine and unseen canvas is the *Book of Life.* As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the Universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognize in the Seven "Planetary Spirits," or the "Spirits of the Stars"; and thus it is they who are the direct amanuenses of the Eternal Ideation—or, as Plato calls it, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. As Dr. Draper says:

> A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes. . . . . The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of our acts, silhouettes of whatever we have done.[188]

Drs. Jevons and Babbage believe that every thought displaces the particles of the brain and, setting them in motion, scatters them throughout the universe: they also think that "each particle of the existing matter must be a register of all that has happened."[189] Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

The forty "Assessors," who stand in the region of Amenti as the accusers of the Soul before Osiris, belong to the same class of deities as the Lipika, and might stand as parallels, were not the Egyptian gods so little understood in their esoteric meaning. The Hindu Chitragupta who reads out the account of every Soul's life from his register, called **131]** Agra-Sandhani; the Assessors who read theirs from the Heart of the Defunct, which becomes an open book before either Yama, Minos, Osiris, or Karma—are all so many copies of, and variants from, the Lipika and their Astral Records. Nevertheless, the Lipika are not deities connected with Death, but with Life Eternal.

Connected as the Lipika are with the destiny of every man, and the birth of every child, whose life is already traced in the Astral Light—not fatalistically, but only because the Future, like the Past, is ever alive in the Present—they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. For, as observed by one of the modern professors of Astrology:

> Now that photography has revealed to us the chemical influence of the sidereal system, by fixing on the sensitized plate of the apparatus milliards of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain—virgin of any impression—in a definite manner and according to the presence on the zenith of such or another zodiacal constellation.[190]

———

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

This is, perhaps, the most difficult of all the Stanzas to explain. Its language is comprehensible only to him who is thoroughly versed in Eastern allegory, and its purposely obscure phraseology. The question will surely be asked: Do the Occultists believe in all these "Builders," "Lipika," and "Sons of Light," as Entities, or are they merely imagery? To this the answer is given as plainly: After due allowance for the imagery of personified Powers, we must admit the existence of these Entities, if we would not reject the existence of Spiritual Humanity within physical mankind. For

---

[186] Word, Voice and Spirit.

[187] These are the four "Immortals," which are mentioned in the *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky. (See Ch. 1, xxvi., 1-4, *et seq.*)

[188] *Conflict between Religion and Science,* pp. 132 and 133.

[189] *Principles of Science,* II. 455.

[190] *Les Mysteres de l'Horoscope*, Sly Star, p. xi.

the hosts of these Sons of Light, the Mind-born Sons of the first manifested Ray of the Unknown All, are the very root of Spiritual Man. Unless we want to believe the unphilosophical dogma of a specially created soul for every human birth—afresh supply of these pouring in daily, since "Adam"—we have to admit the Occult teachings. This will be explained in its place. Let us see, now, what may be the meaning of this Occult Stanza.

132] The Doctrine teaches that, in order to become a divine, fully conscious God—aye, even the highest—the Spiritual Primeval Intelligences must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.,* to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, ever since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitionally this truth, when he said, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," in other words, of becoming Man; for this is also the secret meaning of the oft recurring Puranic phrase, of Brahmâ being constantly "moved by the desire to create." This explains also the hidden Kabalistic meaning of the saying: "The Breath becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god." The Mind-born Sons, the Rishis, the Builders, etc., were all Men—of whatever forms and shapes—in other worlds and in preceding Manvantaras.

This subject being so very mystical, it is most difficult to explain it in all its details and bearings; for the whole mystery of evolutionary creation is contained therein. A sentence or two in the Shloka vividly recalls to mind similar sentences in the *Kabalah* and the phraseology of the King Psalmist.[191] Both, when speaking of God, show him making the wind his messenger and his "ministers a flaming fire." But in the Esoteric Doctrine it is used figuratively. The "Fiery Whirl-wind" is the incandescent cosmic dust which only follows magnetically, as the iron filings follow the magnet, the directing thought of the "Creative Forces." Yet, this cosmic dust is something more; for every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for* itself. */t is an atom and an angel.*

In this connection it should be noted that one of the luminaries of the modern Evolutionist School, Mr. A. R. Wallace, when discussing the inadequacy of "natural selection" as the sole factor in the development of physical man, practically concedes the whole point here discussed. He holds that the evolution of man was directed and **133]** furthered by superior Intelligences, whose agency is a necessary factor in the scheme of Nature. But once the operation of these Intelligences is admitted in one place, it is only a logical deduction to extend it still further. No hard and fast line can be drawn.

———

STANZA V.—*Continued.*

2. THEY MAKE OP HIM THE MESSENGER OF THEIR WILL (*a*). THE DZYU BECOMES FOHAT: THE SWIFT SON OF THE DIVINE SONS, WHOSE SONS ARE THE LIPIKA,[192] RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED, AND THE THOUGHT IS THE RIDER.[193] HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS[194] (*b*); TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW.[195] HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS,[196] AND JOINS THEM TOGETHER (*c*).

(*a*) This shows the "Primordial Seven" using for their Vehicle, (Vâhana, or the manifested subject which becomes the symbol of the Power directing it) Fohat, called in consequence, the "Messenger of their Will"—the "Fiery Whirlwind."

(*b*) "Dzyu becomes Fohat"—the expression itself shows it. Dzyu is the one Real (Magical) Knowledge, or Occult Wisdom; which, dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. Its antithesis is Dzyu-mi, that which deals with illusions and false appearances only, as in our exoteric modern sciences. In this case, Dzyu is the expression of the collective Wisdom of the Dhyâni-Buddhas.

As the reader is supposed not to be acquainted with the Dhyâni-Buddhas, it is as well to say at once that, *according to the Orientalists,* there are five Dhyânis who are the Celestial Buddhas, of whom the Human Buddhas are the manifestations in the world of form and matter. Esoterically,

[191] *Psalms,* civ. 4.

[192] The difference between the Builders, the Planetary Spirits, and the Lipika must not be lost sight of. (See Shlokas 5 and 6 of this Commentary.)

[193] That is, he is under the influence of their guiding thought.

[194] Cosmic mists.

[195] The World to be.

[196] Atoms.

however, the Dhyâni-Buddhas are seven, of whom five only have hitherto manifested,[197] and two are to come in the Sixth and Seventh Root-Races. They are, so to speak, the eternal prototypes of the Buddhas who appear on this earth, each of whom has **134]** his particular divine prototype. So, for instance, Amitabha is the Dhyâni-Buddha of Gautama Shakyamuni, manifesting through him whenever this great Soul incarnates on earth as He did in Tzon-kha-pa.[198] As the synthesis of the seven Dhyâni-Buddhas, Avalokiteshvara was the first Buddha (the Logos), and Amitabha is the inner "God" of Gautama, who, in China, is called Amida (Buddha). They are, as Prof. Rhys Davids correctly states, "the glorious counterparts in the mystic world, free from the debasing conditions of this material life," of every earthly mortal Buddha—the liberated Manushi-Buddhas appointed to govern the Earth in this Round. They are the "Buddhas of Contemplation," and are all Anupadaka (parentless), *i.e.,* self-born of the divine essence. The exoteric teaching—which says that every Dhyâni-Buddha has the faculty of creating from himself an equally celestial son, a Dhyâni-Bodhisattva, who, after the decease of the Manushi-Buddha, has to carry out the work of the latter—rests on the fact that, owing to the highest Initiation performed by one overshadowed by the "Spirit of Buddha"—who is credited by the Orientalists with having created the five Dhyâni-Buddhas!—a candidate becomes virtually a Bodhisattva, created such by the High Initiator.

(*c*) Fohat, being one of the most, if not the most important character in Esoteric cosmogony, should be minutely described. As in the oldest Grecian cosmogony, which differed widely from the later mythology, Eros is the third person in the primeval trinity, Chaos, Gæa, Eros—answering to the Kabalistic Trinity, Ain Suph, the Boundless All (for Chaos is Space, from χαὶνο, to open wide, to be void), Shekinah and the Ancient of Days, or the Holy Ghost—so Fohat is one thing in the yet Unmanifested Universe, and another in the phenomenal and Cosmic World. In the latter, he is that occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse, which in time becomes law. But in the Unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or Love. Fohat has naught to do with Cosmos yet, since Cosmos is not born, and the Gods still sleep in the bosom of "Father-Mother." He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative Power, in virtue of whose action the Noumenon of all future **135]** phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative Ray. When the "Divine Son" breaks forth, then Fohat becomes the propelling force, the active Power which causes the One to become Two and Three—on the cosmic plane of manifestation. The triple One differentiates into the Many, and then Fohat is transformed into that force which brings together the elemental atoms, and makes them aggregate and combine. We find an echo of this primeval teaching in early Greek mythology. Erebus and Nux are born out of Chaos, and, under the action of Eros, give birth in their turn to Æther and Hemera, the light of the superior and the light of the inferior, or terrestrial, regions. Darkness generates light. Compare in the *Purânas* Brahmâ's Will or "Desire" to create; and in the Phoenician cosmogony of Sanchuniathon the doctrine that Desire, πόθος, is the principle of creation.

Fohat is closely related to the "One Life." From the Unknown One, the Infinite Totality, the Manifested One, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiurge or the Creative Logos of the Western Kabalists, and the Four-faced Brahmâ of the Hindu religion. In its totality, viewed, in the Esoteric doctrine, from the standpoint of manifested Divine Thought, it represents the Hosts of the higher Creative Dhyân Chohans. Simultaneously with the evolution of the Universal Mind, the Concealed Wisdom of Adi-Buddha—the One Supreme and Eternal—manifests itself as Avalokiteshvara (or Manifested ishvara), which is the Osiris of the Egyptians, the Ahura-Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosophers, the Logos of the Platonists, and the Atman of the Vedântins.[199] By the action of the Manifested Wisdom, or Mahat—represented by these innumerable centres of spiritual energy in the Kosmos—the Reflection of the Universal Mind, which is Cosmic Ideation and the Intellectual Force accompanying such Ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of Âkâsha, acts upon manifested Substance, or the One Element, as declared above, and, by differentiating it into various centres of energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.

---

[197] See A. P. Sinnett's *Esoteric Buddhism,* 5th annotated edition, pp. 171-173.

[198] The first and greatest Tibetan Reformer who founded the "Yellow-Caps," Gelukpas. He was born in the year 1355 A.D., in the district of Amdo, and was the Avatâra of Amitabha, the celestial name of Gautama Buddha.

[199] T. Subba Row seems to identify him with, and to call him, the *Logos.* (See his *Lectures on the Bhagavad-Gita,* in the *Theosophist,* vol. ix.)

136] The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centres. Such is the teaching of the Trans-Himalayan Esotericism. Every philosophy, however, has its own way of dividing these principles.

Fohat, then, is the personified electric vital power, the transcendental binding unity of all cosmic energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by Will, in those phenomena where the seemingly subjective acts on the seemingly objective, and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity; the forces it acts upon being cosmic, human and terrestrial, and exercising their influence on all these planes respectively. On the earthly plane, its influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the cosmic, it is present in the constructive power that, in the formation of things—from the planetary system down to the glow-worm and simple daisy—carries out the plan in the mind of Nature, or in the Divine Thought, with regard to the development and growth of a particular thing. It is, metaphysically, the objectivized Thought of the Gods, the "Word made flesh," on a lower scale, and the messenger of cosmic and human Ideation; the active force in Universal Life. In its secondary aspect, Fohat is the Solar Energy, the electric vital fluid, and the preserving Fourth Principle, the Animal Soul of Nature, so to say, or—Electricity.

In 1882, the President of the Theosophical Society, Col. Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. "Force," "Energy," may be better names for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Ether is matter, since it is as atomic, though indeed several removes from Ether. It seems ridiculous to argue that because a thing is imponderable to Science, therefore it cannot be called matter. Electricity is "immaterial," in the sense that its molecules are not subject to perception and experiment; yet it may be—and Occultism says it is—atomic; therefore it is matter. But even supposing it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force—where is that Force or that Energy which can be thought of without thinking of matter? Maxwell a mathematician and one of the greatest authorities **137]** upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely. "If we accept the hypothesis that the elementary substances are composed of atoms, we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity."[200] We will go further than this, and assert that Electricity is not only Substance, but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world, according to the eternal Law of Karma.

To return to Fohat, it is connected with Vishnu and Sûrya in the early character of the former God; for Vishnu is not a high God in the *Rig Veda.* The name Vishnu is from the root *vish,* "to pervade," and Fohat is called the "Pervader" and the Manufacturer, because he shapes the atoms from crude material.[201] In the sacred texts of the *Rig Veda,* Vishnu is also "a manifestation of the Solar Energy, and is described as striding through the seven regions of the Universe in three steps," the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.

The Three and Seven "Strides" refer to the seven spheres inhabited by man, in the Esoteric Doctrine, as well as to the seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven Worlds, or Spheres, of our Planetary Chain are distinctly referred to in the exoteric Hindu scriptures. But how strangely all these numbers are connected with like numbers in other cosmogonies and with their symbols, can be seen from the comparisons and parallelisms made by students of old religions. The "three strides of Vishnu," through the "seven regions of the Universe," of the *Rig Veda,* have been variously explained by commentators as meaning fire, lightning and the sun, cosmically, and as having been taken in the earth, the atmosphere, and the sky; more philosophically—and in the astronomical sense, very correctly—they are explained by Aurnavabha as being the various positions of the sun, rising, noon, and setting. Esoteric Philosophy alone explains it clearly, though the *Zohar* has laid it down very philosophically and comprehensively. It is plainly demonstrated therein that in the beginning the Elohim (Alhim) were called Achad, "One," or the "Deity, One in Many," a very simple idea **138]** in a pantheistic conception—pantheistic in its philosophical sense, of course. Then came the change, "Jehovah is Elohim," thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, "How is Jehovah Elohim?" the answer is, "By Three Steps" from below. The meaning is plain. The Steps are symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (Man); of the Circle, transformed into Spirit, the Soul of the World and its Body (or Earth). Stepping out of

---

[200] Helmholtz, *Faraday Lectures*, 1881.

[201] It is well known that sand, when placed on a metal plate in vibration, assumes a series of regular figures of various descriptions. Can Science give a *complete* explanation of this fact?

the Circle of Infinity, that no man comprehendeth, Ain Suph—the Kabalistic synonym for Parabrahman, for the Zeroana Akerne, of the Mazdeans, or for any other "Unknowable"—becomes "One" (the Achad, the Eka, the Ahu); then he (or it) is transformed by evolution into the "One in Many," the Dhyâni-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into the generation of the flesh, or Man. And from Man, or Jah-Hovah, "male-female," the *inner* divine entity becomes, on the metaphysical plane, once more the Elohim.

The numbers 3, 5, and 7 are prominent in speculative Masonry, as shown in *Isis Unveiled.* A Mason writes:

There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3 ; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form: 753/2 = 376.5 and 7635/2 = 3817.5, and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures.

Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by Parsis—the Triangle being a symbol of Deity everywhere.[202] As a matter of course, Doctors of Divinity—Cassel, for instance—show the *Zohar* explaining and supporting the Christian Trinity (!). It is the latter, however, that had its origin from the △, in the archaic Occultism and Symbology of the Heathen. The Three Strides relate metaphysically to the descent of Spirit into Matter, of the Logos falling as a ray into the spirit, then into the soul, and finally into the human physical form of man, in which it becomes Life.

The Kabalistic idea is identical with the Esotericism of the archaic period. This Esotericism is the common property of all, and belongs neither to the Aryan Fifth Race, nor to any of its numerous sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, or by any of the seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, **139]** whose descendants we find in the Seed of the Fifth, the earliest Aryans. The Circle was with every nation the symbol of the Unknown—"Boundless Space," the abstract garb of an ever present abstraction—the Incognizable Deity. It represents limitless Time in Eternity. The Zeroâna Akerne is also the "Boundless Circle of Unknown Time," from which Circle issues the radiant Light—the Universal Sun, or Ormazd[203]—and the latter is identical with Cronus, in his Eolian form, that of a Circle. For the Circle is Sar and Saros, or Cycle. It was the Babylonian God whose circular horizon was the visible symbol of the invisible, while the Sun was the One Circle from which proceeded the cosmic orbs, of which he was considered the leader. Zeroana, is the Chakra, or Circle, of Vishnu, the mysterious emblem which is, according to the definition of a Mystic, "a curve of such a nature that as to any, the least possible, part thereof, if the curve be protracted either way, it will proceed and finally reenter upon itself, and form one and the same curve—or that which we call the circle." No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyân Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit, from which IT steps into Man.

Returning to Commentary 4 of Stanza IV, the reader now will understand why, while the Trans-Himalayan Chakra has inscribed within it △ | □ | ⛤ —triangle, first line, square, second line, and a pentacle with a point in the centre, either thus ⛤, or some other variation—the Kabalistic Circle of the Elohim reveals, when the letters of the word אלהים (Alhim or Elohim) are read numerically, the famous numerals 13514, or anagrammatically 31415—the astronomical π (pi), or the hidden meaning of the Dhyâni-Buddhas, of the Gebers, the Giburim, the Kabeiri, and the Elohim, all signifying "Great Men," "Titans," "Heavenly Men," and, on earth, "Giants."

The Seven was a Sacred Number with every nation; but none applied it to more physiologically materialistic uses than the Hebrews. With them 7 was preeminently the generative number, and 9 the male causative one, forming as shown by the Kabalists the otz, (90, 70) עצ , or "the Tree of the Garden of Eden," the "double hermaphrodite rod" **140]** of the Fourth Race. This was the symbol of the "Holy of Holies," the 3 and the 4 of sexual separation. Nearly every one of the 22 Hebrew letters are merely phallic symbols. Of the two letters—as shown above —one, the *ayin,* is a negative female letter, symbolically an eye; the other a male letter, *tza,* a *fish*-hook or dart. Whereas with the Hindus and Aryans generally, the significance was manifold, and related almost entirely to purely metaphysical and astronomical truths. Their Rishis and Gods their Demons and Heroes, have historical and ethical meanings.

Yet we are told by a Kabalist, who, in a work not yet published, contrasts the *Kabalah* and *Zohar* with Aryan Esotericism, that:

---

[202] See *The Masonic Cyclofadia*, Mackenzie; and *The Pythagorean Triangle*, Oliver.
[203] Ormazd is the Logos, the "First Born," and the Sun.

The Hebrew clear, short, terse and exact, modes far and beyond measure surpass the toddling word-talk of the Hindus—just as by parallelisms the Psalmist says, "My mouth speaks with my tongue, I know not thy numbers" (lxxi., 15). . . . The Hindu glyph shows by its insufficiency in the large admixture of adventitious sides the same borrowed plumage that the Greeks (the lying Greeks) had, and that Masonry has: which, in the rough monosyllabic (and apparent) poverty of the Hebrew, shows the latter to have come down from a far more remote antiquity than any of these, and to have been the source [!?], or nearer the old original source than any of them.

This is entirely erroneous. Our learned brother and correspondent judges the Hindu religious systems apparently by their *Shastras* and *Purânas,* probably the latter, and in their modern translations moreover, which disfigure them out of all recognition. It is to their philosophical systems that we have to turn, to their esoteric teaching, if we would make a point of comparison. No doubt the symbology of the *Pentateuch,* and even of the *New Testament,* comes from the same source. But surely the Pyramid of Cheops, whose measurements are all found, by Professor Piazzi Smyth, repeated in Solomon's alleged and mythical Temple, is not of a later date than the Mosaic books? Hence, if there is any such great identity as is claimed, it must be due to servile copying on the part of the Jews, not on that of the Egyptians. The glyphs of the Jews—and even their language, the Hebrew—are not original. They are borrowed from the Egyptians, from whom Moses got his Wisdom; from the Coptic, the probable kinsman, if not parent, of the old Phoenician and from the Hyksos, their (alleged) ancestors, as Josephus shows.[204] Aye; but who are the Hyksos shepherds? And who the Egyptians? History knows nothing of the question, and speculates and theorizes out of the depths of the respective consciousnesses **141]** of her historians.[205] "Khamism, or old Coptic, is from Western Asia, and contains some germ of the Semitic, thus bearing witness to the primitive cognate unity of the Aryan and Semitic races," says Bunsen, who places the great events in Egypt 9,000 years B.C. The fact is that in archaic Esotericism and Aryan thought we find a grand philosophy, whereas in the Hebrew records we find only the most surprising ingenuity in inventing apotheoses for phallic worship and sexual theogony.

That the Aryans never made their religion rest solely on physiological symbols, as the old Hebrews have done, may be seen in the exoteric Hindu Scriptures. That these accounts, also, are blinds is shown by their contradicting each other, a different explanation being found in almost every *Purana* and epic poem. Read esoterically, however, they will all yield the same meaning. Thus one account enumerates seven worlds, exclusive of the nether worlds, also seven in number; these fourteen upper and nether worlds have nothing to do with the classification of the Septenary Chain and belong to the purely ethereal, invisible worlds. These will be noticed elsewhere. Suffice it for the present to show that they are purposely referred to as though they belonged to the Chain. "Another enumeration calls the seven worlds earth, sky, heaven, middle region, place of birth, mansion of the blest, and abode of truth; placing the Sons of Brahmâ in the sixth division, and stating the fifth, or Jana-loka to be that where animals destroyed in the general conflagration are born again."[206] Some real Esoteric teaching is given in the subsequent chapters on Symbolism. He who is prepared for it will understand the hidden meaning.

———

STANZA V.—*Continued*.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM,[207] THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS,[208] AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

"Wheels," as already explained, are the centres of force, around which primordial cosmic matter expands, and, passing through all the **142]** six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of Esoteric cosmogony, that during the Kalpas (or eons) of Life, Motion, which, during the periods of Rest, *"pulsates and thrills through every slumbering atom"*—assumes an evergrowing tendency, from the first awakening of Kosmos to a new "Day," to circular movement. "The Deity becomes a Whirlwind." It may be asked, as the writer has not failed to ask: Who is there to ascertain the difference in that Motion, since all Nature is reduced to its primal essence, and there can be no one—not even one of the Dhyâni-Chohans, who are all in Nirvâna—to see it? The answer to this is: Everything in Nature has to be judged by analogy. Though the highest Deities (Archangels or Dhyâni-Buddhas) are unable to penetrate the mysteries which lie too far beyond our Planetary

[204] *Against Apion*, I, 25.
[205] See *Isis Unveiled,* II., 430-438.
[206] See Dowson's *Hindu Classical Dictionary.*
[207] The mineral atoms.
[208] Gaseous clouds.

System and the visible Cosmos, yet there were great seers and prophets in olden times who were enabled to perceive the mystery of Breath and Motion retrospectively, when the systems of Worlds were at rest and plunged in their periodic sleep.

The Wheels are also called Rotae—the moving wheels of the celestial orbs participating in the world's creation—when the meaning refers to the animating principle of the stars and planets; for, in the *Kabalah,* they are represented by the Auphanim, the Angels of the Spheres and Stars, of which they are the informing Souls.[209]

This law of vortical movement in primordial matter is one of the oldest conceptions of Greek philosophy, whose first historical sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brâhmans of the Esoteric school. Leucippus, and Democritus of Abdera—the pupil of the Magi—taught that this gyratory movement of the atoms and spheres existed from eternity.[210] Hicetas, Heraclides, Ecphantus, Pythagoras, and all his pupils, taught the rotation of the earth; and Aryabhata of India, Aristarchus, Seleucus, and Archimedes **143]** calculated its revolution as scientifically as the Astronomers do now; while the theory of Elemental Vortices was known to Anaxagoras, and maintained by him 500 years B.C., or nearly 2,000 before it was taken up by Galileo, Descartes, Swedenborg, and finally, with slight modifications, by Sir W. Thomson.[211] All such knowledge, if justice be only done, is an echo of the archaic doctrine, an attempt to explain which is now being made. How men of the last few centuries have come to the same ideas and conclusions that were taught as axiomatic truths in the secrecy of the Adyta, dozens of millenniums ago, is a question that is treated separately. Some were led to it by the natural progress in Physical Science and by independent observation; others— such as Copernicus, Swedenborg, and a few more—their great learning notwithstanding, owed their knowledge far more to intuitive than to acquired ideas, developed in the usual way by a course of study. That Swedenborg, who could not possibly have known anything of the esoteric ideas of Buddhism, independently came near the Occult teaching in his general conceptions, is shown by his essay on the Vortical Theory. In Clissold's translation of it, quoted by Prof. Winchell,[212] we find the following *resume:*

> The first cause is the infinite or unlimited. This gives existence to the first finite or limited. [The Logos in its manifestation and the Universe.] That which produces a limit is analogous to motion. [See Stanza I *supra.*] The limit produced is a point, the essence of which is motion; but being without parts, this essence is not actual motion, but only a conatus to it. [In our doctrine it is not a "conatus," but a change from Eternal Vibration, in the unmanifested, to Vortical Motion, in the phenomenal or manifested World.] From this first proceed extension, space, figure, and succession, or time. As in geometry a point generates a line, a line a surface, and a surface a solid, so here the conatus of the point tends towards lines, surfaces and solids. In other words, the Universe is contained *in ovo* in the first natural point.
>
> The Motion toward which the conatus tends is circular, since the circle is the most perfect of all figures . . . "The most perfect figure of the motion above described must be the perpetually circular; that is to say, it must proceed from the centre to the periphery and from the periphery to the centre."[213]

This is Occultism pure and simple.

By the "Six Directions of Space" is here meant the "Double Triangle," the junction and blending together of pure Spirit and Matter, of the Arupa and the Rupa, of which the Triangles are a Symbol. This Double Triangle is a sign of Vishnu; it is Solomon's Seal, and the Shri-Antara of the Brâhmans.

144]

[209] See *Kabbalah Denudata*, "De Anima," p. 113.

[210] "The doctrine of the rotation of the earth about an axis was taught by the Pythagorean Hicetas, probably as early as 500 B.C. It was also taught by his pupil Ecphantus, and by Heraclides, a pupil of Plato. The immobility of the sun and the orbital rotation of the earth were shown by Aristarchus of Samos as early as 281 B.C. to be suppositions accordant with facts of observation. The heliocentric theory was also taught about 150 B.C., by Seleucus of Seleucia on the Tigris. [It was taught 500 B.C. by Pythagoras.—H.P.B.] It is said also that Archimedes, in a work entitled *Psammites,* inculcated the heliocentric theory. The sphericity of the earth was distinctly taught by Aristotle, who appealed for proof to the figure of the earth's shadow on the moon in eclipses. (Aristotle, *De Caelo*, lib. 11., cap, XIV.) The same idea was defended by Pliny. *(Nat. Hist., 11.,* 65.) These views seem to have been lost from knowledge for more than a thousand years. . . ." (Winchell, *World-Life,* 551-2.)

[211] On Vortex Atoms.

[212] *Op. cit.*, 567.

[213] Abridged from *Principia Rerum fiaturalium*.

STANZA V.—*Continued*.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN (*a*). AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE; THE LIPIKA, IN THE MIDDLE WHEEL (*b*). THEY[214] SAY: "THIS IS GOOD." THE FIRST DIVINE WORLD IS READY; THE FIRST, THE SECOND.[215] THEN THE "DIVINE ARUPA"[216] REFLECTS ITSELF IN CHHAYA LOKA,[217] THE FIRST GARMENT OF ANUPADAKA (*c*).

(*a*) This tracing of "spiral lines" refers to the evolution of Man's as well as of Nature's Principles; an evolution which takes place gradually, as does everything else in Nature. The Sixth Principle in Man (Buddhi, the Divine Soul), though a mere breath, in our conceptions, is still something material when compared with Divine Spirit (Âtmâ), of which it is the carrier or vehicle. Fohat, in his capacity of Divine Love (Eros), the electric power of affinity and sympathy, is shown, allegorically, trying to bring the pure Spirit, the Ray inseparable from the One Absolute, into union with the Soul, the two constituting in Man the Monad, and in Nature the first link between the ever-unconditioned and the manifested. "The First is now the Second [World]"—of the Lipikas—has reference to the same.

(*b*) The "Army" at each angle is the Host of Angelic Beings (Dhyân Chohans), appointed to guide and watch over each respective region, from the beginning to the end of a Manvantara. They are the "Mystic Watchers" of the Christian Kabalists and Alchemists, and relate, symbolically as well as cosmogonically, to the numerical system of the Universe. The numbers with which these Celestial Beings are connected, are extremely difficult to explain, as each number refers to several groups of distinct ideas, according to the particular group of "Angels" which it is intended to represent. Herein lies the *nodus* in the study of symbology, with which so many scholars, unable to untie it, have preferred dealing as Alexander dealt with the Gordian knot; hence erroneous conceptions and teachings, as a direct result.

(*c*) The "First is the Second," because the "First" cannot really be numbered or regarded as such, for the First is the realm of noumena in its primary manifestation, the threshold to the World of Truth, or Sat, through which the direct energy that radiates from the One Reality—**145]** the Nameless Deity—reaches us. Here again, the untranslateable term Sat (Be-ness) is likely to lead to an erroneous conception, since that which is manifested cannot be Sat, but is something phenomenal, not everlasting, nor, in truth, even sempiternal. It is coeval and coexistent with the One Life, "Secondless," but as a manifestation it is still a Mâyâ—like the rest. This "World of Truth," in the words of the Commentary, can be described only as *"a bright star dropped from the Heart of Eternity; the beacon of hope on whose Seven Rays hang the Seven Worlds of Being."* Truly so; since these are the Seven Lights whose reflections are the human immortal Monads—the Âtmâ, or the irradiating Spirit of every creature of the human family. First, this Septenary Light; then the "Divine World"—the countless lights lit at the primeval Light—the Buddhis, or formless Divine Souls, of the last Arupa (Formless) World; the "Sum Total," in the mysterious language of the old Stanza.

In the Catechism, the Master is made to ask the pupil:

"Lift thy head, O Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky ?"

"I sense one Flame, O Gurudeva, I see countless undetached sparks shining in it"

"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul'".

The radical unity of the ultimate essence of each constituent part of compounds in Nature—from star to mineral atom, from the highest Dhyân Chohan to the smallest infusorium, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this unity is the one fundamental law in Occult Science. "The Deity is boundless and infinite expansion," says an Occult axiom: hence, the name of Brahmâ, as previously remarked.[218]

There is a deep philosophy underlying the earliest worship in the world, the worship of the Sun and of Fire. Of all the Elements known to Physical Science, Fire is that which has ever eluded definite analysis. **146]** It is confidently asserted that air is a mixture containing the gases oxygen and nitrogen. We view the Universe and the Earth as matter composed of definite chemical molecules.

---

[214] The Lipika.

[215] That is: the First is now the Second World.

[216] The Formless Universe of Thought.

[217] The Shadowy World of Primal Form, or the Intellectual.

[218] In the *Rig Veda,* we find the names Brahmanaspati and Brihaspati alternating with, and equivalent to, each other. Also see *Brihadaranyaka Upanishad:* Brihaspati is a deity called the "Father of the Gods."

We speak of the primitive ten earths, endowing each with a Greek or Latin name. We say that water is, chemically, a compound of oxygen and hydrogen. But what is Fire? It is the effect of combustion, we are gravely answered. It is heat and light and motion, and a correlation of physical and chemical forces in general. And this scientific definition is philosophically supplemented by a theological one in Webster's Dictionary, which explains fire as "the instrument of punishment, or the punishment of the impenitent in another state"—the "state," by the bye, being supposed to be spiritual; but, alas! the presence of fire would seem to be a convincing proof of its material nature. Yet, speaking of the illusion of regarding phenomena as simple, because they are familiar, Professor Bain says:

> Very familiar facts seem to stand in no need of explanation themselves and to be the means of explaining whatever can be assimilated to them. Thus, the boiling and evaporation of a liquid is supposed to be a very simple phenomenon requiring no explanation, and a satisfactory explanation of rarer phenomena. That water should dry up is, to the uninstructed mind, a thing wholly intelligible: whereas to the man acquainted with physical science the liquid state is anomalous and inexplicable. The lighting of a fire by a flame is a *great scientific difficulty,* yet few people think so.[219]

What says the Esoteric teaching with regard to Fire? "Fire is the most perfect and unadulterated reflection, in Heaven as on Earth, of the One Flame. It is Life and Death, the origin and the end of every material thing. It is divine Substance". Thus, not only the Fire-Worshipper, the Parsi, but even the wandering savage tribes of America, which proclaim themselves "born of fire," show more science in their creeds. and truth in their superstitions, than all the speculations of modern physics and learning. The Christian who says, "God is a living Fire," and speaks of the Pentecostal "Tongues of Fire" and of the "Burning Bush" of Moses, is as much a fire-worshipper as any other "Heathen." Among the Mystics and Kabalists, the Rosicrucians were those who defined Fire in the most correct way. Procure a sixpenny lamp, keep it only supplied with oil, and you will be able to light at its flame the lamps, candles, and fires of the whole globe without diminishing that flame. If the Deity, the radical One, is an eternal and infinite Substance never consumed ("the Lord thy God is a consuming fire"), **147]** then it does not seem reasonable that the Occult teaching should be held as unphilosophical when it says: "Thus were formed the Arupa and Rupa [Worlds]: from One Light Seven Lights; from each of the Seven, seven times Seven" etc., etc.

———

STANZA V.—*Continued.*

5. FOHAT TAKES FIVE STRIDES[220] (*a*), AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE FOR THE FOUR HOLY ONES . . . AND THEIR ARMIES[221] (*b*).

(a) The "Strides," as already explained in the last Commentary, refer to both the cosmic and the human Principles—the latter of which consist, in the exoteric division, of three (Spirit, Soul and Body), and, in the esoteric calculation, of seven Principles—three Rays of the Essence and four Aspects.[222] Those who have studied Mr. Sinnett's *Esoteric Buddhism* will easily grasp the nomenclature. There are two Esoteric schools beyond the Himalayas, or rather one school, divided into two sections—one for the inner Lanoos, the other for the outer or semi-lay Chelas; the first teaching a septenary, the other a sixfold division of the human Principles.

From a cosmic point of view, Fohat taking "Five Strides" refers here to the five upper planes of Consciousness and Being, the sixth and the seventh (counting downwards) being the astral and the terrestrial, or the two lower planes.

(*b*) Four "Winged Wheels at each corner ... for the Four Holy Ones and their Armies (Hosts)." These are the "Four Maha-rajahs," or great Kings, of the Dhyân Chohans, the Devas, who preside each over one of the four cardinal points. They are the Regents, or Angels, who rule over the Cosmical Forces of North, South, East and West, Forces having each a distinct Occult property. These Beings are also connected with Karma, as the latter needs physical and material agents to carry out its decrees, such as the four kinds of winds, for instance, professedly admitted by Science to have their respective evil and beneficent influences upon the health of mankind and every living thing. There is Occult philosophy in the Roman Catholic doctrine which traces the various public calamities, such as epidemics of disease, **148]** and wars, and so on, to the invisible "Messengers" from North and West. "The glory of God comes from the way of the East," says Ezekiel; while Jeremiah, Isaiah, and the Psalmist assure their readers that all the evil under the Sun comes from the North and the West—which, when applied to the Jewish nation, sounds like an undeniable

---

[219] *Logic,* II. 125.

[220] Having already taken the first three.

[221] Hosts.

[222] The four Aspects are the body, its life or vitality, and the "double" of the body—the triad which disappears with the death of the person—and the Kâma Rupa which disintegrates in Kâma Loka.

prophecy. And this accounts also for St. Ambrose[223] declaring that it is precisely for this reason that "we curse the North Wind, and that during the ceremony of baptism we begin by turning towards the West [Sidereal], to renounce the better him who inhabits it; after which we turn to the East."

Belief in the Four Maharajahs—the Regents of the four cardinal points—was universal and is now that of Christians, who call them, after St. Augustine, "Angelic Virtues" and "Spirits," when enumerated by themselves, and "Devils," when named by Pagans. But where is the difference between the Pagans and the Christians in this case? Says the scholarly Vossius:

> Though St. Augustine has said that every visible thing in this world, had an angelic virtue as an overseer near it, it is not individuals but entire species of things that must be understood, each such species having indeed its particular angel to watch it. He is at one in this with all the philosophers . . . For us these angels are spirits separated from the objects . . . whereas for the [Pagan] philosophers they were gods.[224]

Considering the Ritual for the "Spirits of the Stars," established by the Roman Catholic Church, these look suspiciously like "gods," but they were no more honoured or worshipped by the ancient, nor are they by the modern, Pagan rabble than they are now at Rome by the highly cultured Catholic Christians.

Following Plato, Aristotle explained that the term στοιχεῖα was understood only as meaning the incorporeal principles placed at each of the four great divisions of our cosmical world, to supervise them. Thus, no more than Christians do Pagans *adore* and *worship* the Elements and the (imaginary) cardinal points, but the "gods" that respectively rule over them. For the Church, there are two kinds of Sidereal Beings, Angels and Devils. For the Kabalist and Occultist, there is but one class, and neither Occultist nor Kabalist makes any difference between the "Rectors of Light" and the "Rectores Tenebrarum," or Cosmocratores, whom the Roman Church imagines and discovers in the "Rectors of Light," as soon as any one of them is called by another name than the one she addresses him by. It is not the Rector, or **149]** Maharajah, who punishes or rewards, with or without "God's" permission or order, but man himself—his deeds, or Karma, attracting individually and collectively (as in the case of whole nations, sometimes) every kind of evil and calamity. We produce *Causes,* and these awaken the corresponding powers in the Sidereal World, which are magnetically and irresistibly attracted to—and react upon—those who produce such causes; whether such persons are practically the evil-doers, or simply "thinkers" who brood mischief. For thought is matter, we are taught by Modern Science; and "every particle of the existing matter must be a register of all that has happened," as Messrs. Jevons and Babbage in their *Principles of Science* tell the profane. Modern Science is every day drawn more into the maelstrom of Occultism; unconsciously, no doubt, still very sensibly.

"Thought is matter": not of course, however, in the sense of the German Materialist Moleschott, who assures us that "thought is the movement of matter"—a statement of almost unparalleled absurdity. Mental states and bodily states are utterly contrasted as such. But that does not affect the position that every thought, in addition to its physical accompaniment (brain-change), exhibits an objective—though to us supersensuously objective—aspect on the astral plane.[225]

The two main theories of Science as to the relations between Mind and Matter are Monism and Materialism. These two cover the whole ground of negative psychology with the exception of the quasi-occult views of the German Pantheistic schools.

The views of our present-day scientific thinkers as to the relations between mind and matter may be reduced to the following two hypotheses. These show that both views equally exclude the possibility of an independent soul, distinct from the physical brain through which it functions. They are:

(1.) *Materialism,* the theory which regards mental phenomena as the product of molecular change in the brain; *i.e.*, as the outcome of a transformation of motion into feeling (!). The cruder school once went so far as to identify mind with a "peculiar mode of motion" (!!), but this view is now happily regarded as absurd by most of the men of Science themselves.

(2.) *Monism,* or the Single Substance doctrine, is the more subtle form of negative psychology, which one of its advocates, Professor Bain, ably terms "guarded materialism." This doctrine, which commands a **150]** very wide assent, counting among its upholders such men as Lewes, Spencer, Ferrier, and others, while positing thought and mental phenomena generally as radically contrasted with matter, regards them as the two sides, or aspects, of one and the same substance in some of its conditions. Thought as thought, they say, is utterly contrasted with material phenomena, but it must be also regarded as only "the subjective side of nervous motion"—whatever our learned men may mean by this.

To return to the commentary on the Four Maharajahs, however, in the Egyptian temples, according to Clemens Alexandrinus, an immense curtain separated the tabernacle from the place for

[223] *On Amos*, iv.
[224] *Theol. Cir*., I. vii.
[225] See *The Occult World,* pp. 89, 90.

the congregation. The Jews had the same. In both, the curtain was drawn over five pillars (the Pentacle), symbolizing our five senses and five Root Races esoterically, while the four colours of the curtain represented the four cardinal points and the four terrestrial elements. The whole was an allegorical symbol. It is through the four high Rulers over the four points and elements that our five senses may become cognizant of the hidden truths of Nature; and not at all, as Clemens would have it, that it is the elements *per se* that furnished the Pagans with Divine Knowledge or the Knowledge of God.[226] While the Egyptian emblem was spiritual, that of the Jews was purely materialistic, and, indeed, honoured only the blind elements and the imaginary "points." For what was the meaning of the square Tabernacle raised by Moses in the wilderness, if it had not the same cosmical significance? "Thou shalt make an hanging ... of blue, purple, and scarlet . . . five pillars of shittim wood for the hanging . . . four brazen rings in the four corners thereof . . . boards of fine wood for the four sides, North, South, West, and East ... of the Tabernacle . . . with Cherubims of cunning work."[227] The Tabernacle and the square courtyard, Cherubim and all, were precisely the same as those in the Egyptian temples. The square form of the Tabernacle meant just the same thing as it still means, to this day, in the exoteric worship of the Chinese and Tibetans—the four cardinal points signifying that which the four sides of the pyramids, obelisks, and other such square erections mean. Josephus takes care to explain the whole thing. He declares that the Tabernacle pillars were the same as those raised at Tyre to the four elements, which were placed on pedestals whose four **151]** angles faced the four cardinal points; adding that "the angles of the pedestals had the four figures of the Zodiac" on them, which represented the same orientation.[228]

The idea may be traced in the Zoroastrian caves, in the rock-cut temples of India, and in all the sacred square buildings of antiquity that have survived to this day. This is shown definitely by Layard, who finds the four cardinal points, and the four primitive elements, in the religion of every country, under the shape of square obelisks, the four sides of the pyramids, etc., etc. Of these elements and their points the Four Maharajahs were the regents and directors.

If the student would know more of them, he has but to compare the Vision of Ezekiel (ch. 1.) with what is known of Chinese Buddhism, even in its exoteric teachings, and examine the outward shape of these "Great Kings of the Devas." In the opinion of the Rev. Joseph Edkins, "they preside each over one of the four continents into which the Hindus divide the world. .... Each leads an army of spiritual beings to protect mankind and Buddhism."[229] With the exception of favouritism towards Buddhism, the four Celestial Beings are precisely this. The Hindus, however, happen to divide the world into seven continents, exoterically as well as esoterically; and their four Cosmic Devas are eight, presiding over the eight points of the compass and not over the continents.

The "Four" are the protectors of mankind and also the agents of Karma on Earth, whereas the Lipika are concerned with Humanity's hereafter. At the same time they are the four living creatures, "who have the likeness of a man," of Ezekiel's vision, called by the translators of the Bible, "Cherubim," "Seraphim," etc.; by the Occultists, "Winged Globes," "Fiery Wheels"; and in the Hindu Pantheon, by a number of different names. All these Gandharvas, the "Sweet Songsters," the Asuras, Kinnaras, and Nagas, are the allegorical descriptions of the Four Maharajahs. The Seraphim are the fiery Serpents of Heaven which we find in a passage, describing Mount Meru as "the exalted mass of glory, the venerable haunt of gods and heavenly choristers .... not to be reached by sinful men .... because guarded by Serpents." They are called the Avengers, and the "Winged Wheels."

Their mission and character being explained, let us see what the Christian bible-interpreters say of the Cherubim. "The word signifies **152]** in Hebrew, fulness of knowledge; these angels are so called from their exquisite Knowledge, and were therefore used for the punishment of men who affected divine Knowledge." (Interpreted by Cruden in his *Concordance,* from *Genesis* iii. 24.) Very well; and vague as the information is, it shows that the Cherub placed at the gate of the Garden of Eden, after the "Fall," suggested to the venerable interpreters the idea of punishment connected with forbidden Science or divine Knowledge—one that generally leads to another "Fall," that of the gods or "God," in man's estimation. But as the good old Cruden knew nought of Karma, he may be forgiven. Yet the allegory is suggestive. From Meru, the abode of gods, to Eden, the distance is very small, and from the Hindu Serpents to the Ophite Cherubim, the third out of the seven of which was the Dragon, the separation is still smaller, for both watched the entrance to the realm of Secret Knowledge. Ezekiel, moreover, plainly describes the four Cosmic Angels:

---

[226] Thus the sentence, "Natura Blementorum obtinet revelationem Dei" (Clemens, *Stromata,* IV. 6), is applicable to both or neither. Consult the *Zends,* II. 228, and Plutarch *De Iside,* as compared by Layard, *Academie des Inscriptions,* 1854, Vol. XV.

[227] *Exodus* xxvi, xxvii.

[228] *Antiquities,* I. VIII, ch. xxii.

[229] *Chinese Buddhism,* p. 216.

I looked, and, behold, a whirlwind, . . . a . . . cloud and a fire infolding it . . . also out of the midst thereof came the likeness of four living creatures . . . they had the likeness of a man. And every one had four faces and . . . four wings . . . the face of a man,[230] and the face of a lion . . . the face of an ox, and . . . the face of an eagle . . . Now as I beheld the living creatures, behold one wheel upon the Earth . . . with his four faces . . . as it were a wheel in the middle of a wheel . . . for the spirit of the living creature was in the wheel.[231]

There are three chief Groups of Builders, and as many of the Planetary Spirits and the Lipika, each Group being again divided into seven sub-groups. It is impossible, even in such a large work as this, to enter into a minute examination of even the three principal Groups, as it would demand an extra volume. The Builders are the representatives of the first "Mind-Born" Entities, therefore of the primeval Rishi-Prajâpati; also of the Seven great Gods of Egypt, of which Osiris is the chief; of the Seven Amshaspends of the Zoroastrians, with Ormazd at their head; of the "Seven Spirits of the Face"; of the Seven Sephiroth separated from the first Triad, etc., etc.[232] They build, **153]** or rather rebuild, every "System" after the "Night." The Second Group of the Builders is the Architect of our Planetary Chain exclusively; and the Third, the Progenitor of our Humanity—the macro-cosmic prototype of the microcosm.

The Planetary Spirits are the informing spirits of the Stars in general, and of the Planets especially. They rule the destinies of men who are all born under one or other of their constellations; the Second and Third Groups pertaining to other systems have the same functions, and all rule various departments in Nature. In the Hindu exoteric Pantheon they are the guardian deities who preside over the eight points of the compass—the four cardinal and the four intermediate points—and are called Lokapalas, "Supporters or Guardians of the World" (in our visible Cosmos), of which Indra (East), Yama (South), Varuna (West), and Kuvera (North) are the chief; their elephants and spouses pertaining of course to fancy and afterthought, though all of them have an Occult significance.

The Lipika, a description of whom is given in Commentary 6 of Stanza IV, are the Spirits of the Universe, whereas the Builders are only our own planetary deities. The former belong to the most Occult portion of cosmogenesis, which cannot be given here. Whether the Adepts—even the highest—know this angelic order in the completeness of its triple degrees, or only the lower one connected with the records of our world, is something which the writer is unprepared to say, and she would rather incline to the latter supposition. Of its highest grade one thing only is taught: the Lipika are connected with Karma—being its direct Recorders. The Symbol for Sacred and Secret Knowledge in antiquity was universally a Tree, by which a Scripture or a Record was also meant. Hence the word Lipika, the Writers or Scribes; the Dragons, symbols of Wisdom, who guard the Trees of Knowledge; the "golden" Apple-Tree of the Hesperides; the "Luxuriant Trees" and vegetation of Mount Meru, guarded by Serpents. Juno's giving Jupiter, on her marriage, a Tree with golden fruit, is another form of Eve offering Adam the apple from the Tree of Knowledge.

———

STANZA V.—*Continued.*

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE,[233] THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG[234] (*a*). **154]** IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND;[235] WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US" (*b*). .... THUS WERE FORMED THE ARUPA AND THE RUPA:[236] FROM ONE LIGHT, SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING. . . . .

---

230 "Man" was here substituted for "Dragon." Compare the Ophite Spirits. The Angels recognized by the Roman Catholic Church, who correspond to these "Faces," were with the Ophites; Dragon—Raphael; Lion—Michael; Bull, or Ox—Uriel; and Eagle—Gabriel. The four keep company with the four Evangelists, and preface the Gospels.

231 *Ezekiel,* i.

232 The Jews, save the Kabalists, having no names for East, West, South, and North, expressed the idea by words signifying before, behind, right and left, and very often confounded the terms exoterically, thus making the blinds in the *Bible* more confused and difficult to interpret. Add to tills the fact that out of the forty-seven translators of King James' Bible "only three understood Hebrew, and of these two died before the Psalms were translated" *(Royal Masonic Cyclopcedia),* and one may easily understand what reliance can be placed on the English version of the *Bible.* In this work the Douay Roman Catholic version is generally followed.

233 The vertical line or the figure 1.

234 Circle.

235 Also for those who, etc.

236 The Formless World and the World of rorms.

The Stanza proceeds with a minute classification of the Orders of the Angelic Hierarchy. From the Group of Four and Seven emanates the Mind-Born Groups of Ten, of Twelve, of Twenty-one, etc., all these divided again into sub-groups of Heptads, Enneads, Dodecads, and so on, until the mind is lost in this endless enumeration of celestial Hosts and Beings, each having its distinct task in the ruling of the visible Cosmos during its existence.

(*a*) The Esoteric meaning of the first sentence of the Shloka is, that those who have been called Lipikas, the Recorders of the Karmic Ledger, make an impassible barrier between the personal *Ego* and the impersonal *Self,* the Noumenon and Parent-Source of the former. Hence the allegory. They circumscribe the manifested world of matter within the Ring "Pass Not." This world is the objective symbol of the One divided into the Many, on the planes of Illusion, of Adi (the "First") or of Eka (the "One"), and this One is the collective aggregate, or totality, of the principal Creators or Architects of this visible Universe. In Hebrew Occultism their name is both Achath, feminine, "One," and Achad, "One" again, but masculine. The Monotheists have taken, and are still taking, advantage of the profound esotericism of the *Kabalah,* to apply the name by which the One Supreme Essence is known, to *its* manifestation, the Sephiroth-Elohim, and call it Jehovah. But this is quite arbitrary and against all reason and logic, as the term Elohim is a plural noun, identical with the plural word Chiim, often compounded with it. The sentence in the *Sepher Yetzirah* and elsewhere, "Achath-Ruach-Elohim-Chiim," denotes the Elohim as androgynous at best, the feminine element almost predominating, as it would read: "ONE is She the Spirit of the Elohim of Life." As said, Achath (or Echath) is feminine, and Achad (or Echad) masculine, both meaning One.

Moreover, in Occult metaphysics, there are, properly speaking, two "Ones"—the One on the unreachable plane of Absoluteness and **155]** Infinity, on which no speculation is possible; and the second One on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable; but the second, being, so to speak, the reflection of the first One (for it is the Logos, or ishvara, in the Universe of Illusion), can do so. It emanates from itself—as the upper Sephirothal Triad emanates the lower seven Sephiroth—the seven Rays or Dhyân Chohans; in other words, the Homogeneous becomes the Heterogeneous, the Protyle differentiates into the Elements. But these, unless they return into their primal Element, can never cross beyond the Laya, or zero-point. This metaphysical tenet can hardly be better described than in T. Subba Row's *Bhagavadgtta* Lectures:

> Mûlaprakriti [the veil of Parabrahman] acts as the one energy through the Logos [or Ishvara]. Now Parabrahman ... is the one essence from which starts into existence a centre of energy, which I shall for the present call the Logos. ... It is called the Verbum ... by the Christians, and it is the divine Christos who is eternal in the bosom of his Father. It is called Avalokiteshvara by the Buddhists. ... In almost every doctrine, they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in the bosom of Parabrahman at the time of Pralaya, and starts as a centre of conscious energy at the time of cosmic activity. ...[237]

For, as the lecturer premised by saying, Parabrahman is not this or that, it is not even consciousness, as it cannot be related to matter or anything conditioned. It is not Ego nor is it Non-Ego, nor even Âtmâ, but verily the one source of all manifestations and modes of existence.

Thus in the allegory, the Lipika separate the world (or plane) of pure Spirit from that of Matter. Those who "descend and ascend"—the incarnating Monads, and men striving towards purification and "ascending," but still not having quite reached the goal—may cross the Circle of "Pass Not," only on the Day "Be With Us"; that day when man, freeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his Personality—erroneously regarded as his own—from the Universal Ego (Anima Supra-Mundi), merges thereby into the One Essence, to become not only one with "Us," the manifested universal Lives which are *one* Life, but that very Life itself.

Astronomically, the Ring "Pass Not" that the Lipika trace round "the Triangle, the First One, the Cube, the Second One, and the Pentacle," to **156]** circumscribe these figures, is thus again shown to contain the symbols of 31415, or the coefficient constantly used in mathematical tables, the value π (pi), the geometrical figures standing here for numerical figures. According to the general philosophical teachings, this Ring is beyond the region of what are called nebulas in astronomy. But this is as erroneous a conception as that of the topography and descriptions, given in Puranic and other exoteric Scriptures, about the 1008 worlds of the Deva-loka worlds and firmaments. There are worlds, of course, in the esoteric as well as in the profane scientific teachings, at such incalculable distances that the light of the nearest of them, though it has only just reached our modern "Chaldees," may have left its luminary long before the day on which the words, "Let there be Light," were pronounced; but these are not worlds on the Devalokic plane, but in our Cosmos.

The Chemist goes to the laya or zero-point of the plane of matter with which he deals, and then stops short. The Physicist or the Astronomer counts billions of miles beyond the nebulas, and

---

[237] *Theosophist*, Feb., 1877, p. 303.

then he also stops short. The semi-initiated Occultist also will represent this laya-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the full Initiate *knows* that the Ring "Pass Not" is neither a locality, nor can it be measured by distance, but that it exists in the absoluteness of Infinity. In this "Infinity" of the full Initiate, there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the "para-metaphysical." In using the word "down," essential depth—"nowhere and everywhere"—is meant, not depth of physical matter.

If one carefully searches through the exoteric and grossly anthropomorphic allegories of popular religions, even in these the doctrine embodied in the Circle of "Pass Not," guarded by the Lipika, may be dimly perceived. Thus one finds it even in the teachings of the Vedantin sect of the Visishthadvaita, the most tenaciously anthropomorphic in all India. For we read of the released soul that, after reaching Moksha—a state of bliss meaning "release from Bandha," or bondage—bliss is enjoyed by it in a place called Paramapada, which place is not material, but made of Suddasattva, the essence, of which the body of Ishvara—the "Lord"—is formed. There, Muktas or Jivatmas (Monads) who have attained Moksha, are never again subject to the qualities of either matter or Karma. "But if they choose, *for the* **157]** *sake of doing good to the world,* they may incarnate on earth."[238] The way to Paramapada, or the immaterial worlds, from this world, is called Devayana. When a person has attained Moksha and the body dies:

> The Jîva (Soul) goes with Sukshma Sharira[239] from the heart of the body to the Brahmârandra in the crown of the head, traversing Sushumna, a nerve connecting the heart with the Brahmârandra. The Jîva breaks through the Brahmârandra and goes to the region of the Sun (Sûryamandala) through the solar rays. Then it goes, through a dark spot in the Sun, to Paramapada. . . . The Jîva is directed on its way . . . by the Supreme Wisdom acquired by Yoga.[240] The Jîva thus proceeds to Paramapada by the aid of Athivahikas (bearers in transit), known by the names of Archi Ahas . . . Aditya, . . . Prajâpati, etc. The Archis, etc., here mentioned, are certain pure Souls, etc., etc.[241]

No Spirits except the "Recorders" (Lipika) have ever crossed the forbidden line of this Ring, nor will any do so until the day of the next Pralaya, for it is the boundary that separates the Finite—however infinite in man's sight—from the truly Infinite. The Spirits referred to, therefore, as those who "ascend and descend," are the "Hosts" of what are loosely called "Celestial Beings." But they are, in fact, nothing of the kind. They are Entities of higher worlds in the Hierarchy of Being, so immeasurably high that, to us, they must appear as Gods, and collectively—*God.* But so must we, mortal men, appear to the ant, which reasons on the scale of its special capacities. The ant may also, for all we know, see the avenging finger of a Personal God in the hand of the urchin who, under the impulse of mischief, destroys, in one moment, its ant-hill, the labour of many weeks—long years in the chronology of insects. The ant, feeling it acutely, may also, like man, attribute the undeserved calamity to a combination of providence and sin, and see in it the result of the sin of its first parent. Who knows, and who can affirm or deny? The refusal to admit, in the whole Solar System, of any other reasonable and intellectual beings than ourselves on the human plane, is the greatest conceit **158]** of our age. All that Science has a right to affirm, is that there are no invisible Intelligences living under the same conditions as we do. It cannot deny point-blank the possibility of there being worlds within worlds, under conditions totally different to those that constitute the nature of our world; nor can it deny that there may be a certain limited communication between some of these worlds and our own. The greatest philosopher of European birth, Emmanuel Kant, assures us that such a communication is in no way improbable.

> I confess I am much disposed to assert the existence of immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands even in this life in indissoluble connection with all immaterial natures in the spirit-world, that it reciprocally acts upon these and receives impressions from them.[242]

---

[238] These voluntary reincarnations are referred to in our Doctrine as Nirmanakayas—the surviving spiritual principles of men.

[239] Sukshma Sharira, "dream-like" illusive body, with which are clothed the inferior Dhyânis of the celestial Hierarchy.

[240] Compare this Esoteric tenet with the Gnostic doctrine found in *Pistis-Sophia* (Knowledge-Wisdom), in which treatise Sophia (Achamôth) is shown lost in the waters of Chaos (Matter), on her way to the Supreme Light, and Christos delivering and helping her on the right Path. Note well, that "Christos" with the Gnostics meant the Impersonal Principle, the Atman of the Universe, and the Âtmâ within every man's soul—and not Jesus; though in the old Coptic MS., in the British Museum, "Christos" is replaced by "Jesus" and other terms.

[241] *A Catechism of the Visishtadvaita Philosophy,* by N. Bhashyacharya, F.T.S., late Pandit of the Adyar Library.

[242] *Träume eines Geistersehers,* quoted by C. C. Massey, in his preface to Von Hartmann's *Spiritismus.*

To the highest of these worlds, we are taught, belong the seven Orders of the purely divine Spirits; to the six lower ones belong Hierarchies that can occasionally be seen and heard by men, and that do communicate with their progeny of the Earth; a progeny which is indissolubly linked with them, each Principle in man having its direct source in the nature of these great Beings, who furnish us respectively with the invisible elements in us. Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their organic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science can go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, every one of which will be shown later on to be no better than cobwebs, spun by her scientific fancies and illusions. The tissues of our objective framework alone are subservient to the analysis and researches of Physiological Science. The six higher Principles in them will evade for ever the hand that is guided by an animus, which purposely ignores and rejects the Occult Sciences. All that modern physiological research in connection with psychological problems has, and owing to the nature of things could have, shown, is that every thought, sensation, and emotion is attended with a re-marshalling of the molecules of certain nerves. The inference drawn by scientists of the type of Büchner, Vogt, and others, that **159]** thought is molecular motion, necessitates the fact of our subjective consciousness being made a complete abstraction.

The Great Day "Be With Us," then, is an expression, the only merit of which lies in its literal translation. Its significance is not so easily revealed to a public, unacquainted with the mystic tenets of Occultism, or rather of Esoteric Wisdom or "Budhism." It is an expression peculiar to the latter, and as hazy for the profane as that of the Egyptians, who called the same the Day "Come To Us," which is identical with the former—though the word "be," in this sense, might be still better replaced with either of the two terms "remain" or "rest with us," as it refers to that long period of Rest which is called ParaNirvâna. "Le Jour de 'Viens à nous'! C'est le jour où Osiris a dit au Soleil: Viens! Je le vois rencontrant le Soleil dans l'Amenti."[243] The Sun here stands for the Logos (or Christos, or Horus), as the central Essence synthetically, and as a diffused essence of radiated Entities, different in substance, but not in essence. As expressed by the *Bhagavadgita* lecturer, "it must not be supposed that the Logos is but a single centre of energy which is manifested by Parabrahman. There are innumerable others. Their number is almost infinite, in the bosom of Parabrahman." Hence the expressions, "The Day of Come to Us" and "The Day of Be With Us," etc. Just as the Square is the Symbol of the Four sacred Forces or Powers—Tetraktys—so the Circle shows the boundary within the Infinity that no man, even in spirit, or Deva or Dhyân Chohan can cross. The Spirits of those who "descend and ascend," during the course of cyclic evolution, shall cross the "iron-bound world," only on the day of their approach to the threshold of ParaNirvâna. If they reach it, they will rest in the bosom of Parabrahman, or the "Unknown Darkness," which shall then become for all of them Light, during the whole period of Mahâpralaya, the "Great Night," namely, 311,040,000,000,000 years of absorption in Brahman. The Day of "Be With Us" is this period of Rest, or ParaNirvâna. It corresponds to the Day of the Last Judgment of the Christians, which has been sorely materialized in their religion.[244]

As in the exoteric interpretation of the Egyptian rites, the soul of every defunct person—from the Hierophant down to the sacred bull Apis—became an Osiris, was Osirified (the Secret Doctrine, however, **160]** teaching that the real Osirification was the lot of every Monad only after 3,000 cycles of Existences); so in the present case. The Monad, born of the nature and the very Essence of the "Seven" (its highest Principle becoming immediately enshrined in the Seventh Cosmic Element), has to perform its septenary gyration throughout the Cycle of Being and Forms, from the highest to the lowest; and then again from man to God. At the threshold of ParaNirvâna, it reassumes its primeval Essence and becomes the Absolute once more.

———

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE (*a*), KWAN-YIN—THE TRIPLE OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN (*b*)—FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS,[245] THE ILLUSIVE FORM OF SIEN-TCHAN[246] AND THE SEVEN ELEMENTS.

---

[243] *Le Livre des Morts,* Paul Pierret, Chap. xvii, p. 61.

[244] See also for other data on this peculiar expression, the Day of "Come To Us," *The Funerary Ritual of the Egyptians,* by Viscount de Rougé.

[245] Chaos.

[246] Our Universe.

This Stanza is translated from the Chinese text, and the names given as the equivalents of the original terms are preserved. The real Esoteric nomenclature cannot be given, as it would only confuse the reader. The Brâhmanical doctrine has no equivalents for these. Vach seems, in many an aspect, to approach the Chinese Kwan-Yin, but there is no regular worship of Vach under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus, from the first dawn of popular religions, woman has been regarded and treated as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis are placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is as sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous to finally separate into distinct sexes.

(*a*) "The Mother of Mercy and Knowledge" is called the "Triple" of Kwan-Shai-Yin, because in her correlations, metaphysical and cosmical, she is the "Mother, the Wife and the Daughter" of the Logos, just as in the later theological translations she became the "Father, Son and (female) Holy Ghost"—the Shakti or Energy—the Essence of the Three. Thus in the Esotericism of the Vedântins, Daiviprakriti, the Light manifested through Ishvara, the Logos,[247] is at one and the same time the Mother and also the Daughter of the Logos, or Verbum of Parabrahman; while in that of the Trans-Himalayan **161]** teachings, it is—in the Hierarchy of their allegorical and metaphysical theogony—the "Mother," or abstract ideal Matter, Mûlaprakriti, the Root of Nature; from the metaphysical standpoint, a correlation of Adi-Budha, manifested in the Logos, Avalokiteshvara; and from the purely Occult and cosmical, Fohat, the "Son of the Son," the androgynous energy resulting from this "Light of the Logos," which manifests in the plane of the objective Universe as the hidden, as much as the revealed, Electricity—which is Life. Says T. Subba Row:

> Evolution is commenced by the intellectual energy of the Logos, . . . not merely on account of the potentialities locked up in Mûlaprakriti. This Light of the Logos is the link . . . between objective matter and the subjective Thought of Ishvara [or Logos]. It is called in several Buddhist books Fohat. It is the one instrument with which the Logos works.[248]

(*b*) "Kwan-Yin-Tien" means the "Melodious Heaven of Sound," the Abode of Kwan-Yin, or the "Divine Voice." This "Voice" is a synonym of the Verbum or Word, "Speech," as the expression of Thought. Thus may be traced the connection with, and even the origin of, the Hebrew Bath-Kol, the "Daughter of the Divine Voice," or Verbum, or the male and female Logos, the "Heavenly Man," or Adam Kadmon, who is at the same time Sephira. The latter was surely anticipated by the Hindu Vach, the goddess of Speech, or of the Word. For Vach—the daughter and the female portion, as is stated, of Brahmâ, one "generated by the gods"—is, in company with Kwan-Yin, with Isis (also the daughter, wife and sister of Osiris) and other goddesses, the female Logos, so to speak, the goddess of the *active* forces in Nature, the Word, Voice or Sound, and Speech. If Kwan-Yin is the "Melodious Voice," so is Vach "the melodious cow who milked forth sustenance and water [the female principle] .... who yields us nourishment and sustenance," as Mother-Nature. She is associated in the work of creation with Prajâpati. She is male and female *ad libitum,* as Eve is with Adam. And she is a form of Aditi—the principle higher than Æther—of Âkâsha, the synthesis of all the forces in Nature. Thus Vach and Kwan-Yin are both the magic potency of Occult Sound in Nature and Ether—which "Voice" calls forth Sien-Tchan, the illusive form of the Universe out of Chaos and the Seven Elements.

Thus, in *Manu,* Brahmâ (the Logos also) is shown dividing his body into two parts, male and female, and creating in the latter, who is **162]** Vach, Viraj, who is himself, or Brahmâ again. A learned Vedantin Occultist speaks of this "goddess" as follows, explaining the reason why Ishvara (or Brahmâ) is called Verbum or Logos; why in fact it is called Sabda Brahman:

> The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that Vach is of four kinds. [See *Rig Veda* and the *Upanishads.*] Vaikhari Vach is what we utter. Every kind of Vaikhari Vach exists in its Madhyama, further in its Pashyanti, and ultimately in its Para form.[249] The reason why this Prânava is called Vach is this, that the four principles of the great cosmos correspond to these four forms of Vach. Now the whole manifested solar system exists in its Sukshma form in the light or energy of the Logos, because its energy is caught up and transferred to cosmic matter, . . . the whole cosmos in its objective form is Vaikhari Vach, the light of the Logos is the Madhyama form, and the Logos itself the Pashyanti form, and Parabrahman the Para aspect of that Vach. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested cosmos is the Verbum manifested as cosmos.[250]

———

[247] *The Theosophist,* Feb., 1887, p. 305.

[248] *Op. cit*., p. 306.

[249] Madhya is said of something whose commencement and end are unknown, and Para means infinite. These expressions all relate to infinitude and to division of time.

[250] *Op. cit.,* p. 307.

STANZA VI.—*Continued*.

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN LAYA[251] CENTRES (*a*), AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE WITH US"; AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (*b*).

(*a*) The seven Laya Centres are the seven zero-points, using the term zero in the same sense that Chemists do. It indicates, in Eso-tericism, a point at which the reckoning of differentiation begins. From these Centres—beyond which Esoteric Philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins the differentiation of the Elements which enter into the constitution of our Solar System. It has often been asked what is the exact definition of Fohat and his powers and functions, for he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the Commentary on Stanza V. As well said in the *Bhagavad-Gita* Lectures, "The whole cosmos must necessarily exist in the one source of energy **163]** from which this light [Fohat] emanates." Whether we count the principles in cosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that, "Prajña, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter." For, "just as a human being is composed of seven principles, differentiated matter in the solar system exists in seven different conditions."[252] So does Fohat. Fohat has several meanings, as already shown. He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary Chain. He is One and Seven, and on the cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of electricity, which is the Life of the Universe. As an abstraction, we will call it the One Life; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable Causality, and ends as Omnipresent Mind and Life, immanent in every atom of Matter. Thus, while Science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *Intelligent* Law and *Sentient* Life, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him, whom the Christians call the "Messengers" of their God (in reality, of the Elohim, or rather one of the Seven Creators called Elohim), and we the Messenger of the primordial Sons of Life and Light.

(*b*) The "Elementary Germs," with which he fills Sien-Tchan (the Universe) from Tien-Sin (the "Heaven of Mind," or that which is absolute), are the Atoms of Science and the Monads of Leibnitz.

———

STANZA VI.—*Continued*.

3. OF THE SEVEN[253]—FIRST ONE MANIFESTED, SIX CONCEALED; TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN[254] REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE (*a*). LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER (*b*).

(*a*) Although these Stanzas refer to the whole Universe after a **164]** Mahâpralaya (Universal Dissolution), yet this sentence, as any student of Occultism may see, refers also by analogy to the evolution and final formation of the primitive (though compound) seven Elements on our Earth. Of these, four Elements are now fully manifested, while the fifth—Ether—is only partially so, as we are hardly in the second half of the Fourth Round, and consequently the fifth Element will manifest fully only in the Fifth Round. The Worlds, including our own, as germs, were of course primarily evolved from the One Element in its second stage—"Father-Mother," the Differentiated World's Soul, not what is termed the "Over-Soul" by Emerson—whether we call it, with Modern Science, cosmic dust and fire-mist, or with Occultism, Âkâsha, Jivatma, Divine Astral Light, or the "Soul of the World." But this first stage of Evolution was in due course of time followed by the next. No World, and no heavenly body, could be constructed on the objective plane, had not the Elements been already sufficiently differentiated from their primeval Ilus, resting in Laya. The latter term is a synonym of Nirvâna. It is, in fact, the Nirvânîc dissociation of all substances, merged after a Life-Cycle into the latency of their primary conditions. It is the luminous but bodiless shadow of the Matter that *was*, the realm of negativeness—wherein lie latent during their period of rest the active Forces of the Universe.

---

[251] From the Sanskrit *Laya,* the point of matter where every diflerentiation has ceased.
[252] *Five Years of Theosophy,* Art., "Personal and Impersonal God," p. 200.
[253] Elements.
[254] Fraction.

Now, speaking of Elements, it is made the standing reproach of the Ancients, that they "supposed their elements simple and undecomposable." The shades of our pre-historic ancestors might return the compliment to modern Physicists, now that new discoveries in Chemistry have led Mr. W. Crookes, F.R.S., to admit, that Science is yet a thousand leagues from a knowledge of the compound nature of the simplest molecule. From him we learn that such a thing as a really simple molecule entirely homogeneous is *terra, incognita* in Chemistry. "Where are we to draw the line?" he asks; "is there no way out of this perplexity? Must we either make the elementary examinations so stiff that only 60 or 70 candidates can pass, or must we open the examination doors so wide that the number of admissions is limited only by the number of applicants?" And then the learned chemist gives striking instances. He says:

> Take the case of yttrium. It has its definite atomic weight, it behaved in every respect as a simple body, an element, to which we might indeed add, but from which we could not take away. Yet this yttrium, this supposed homogeneous whole, on being submitted to a certain method of fractionation, is resolved into **165]** portions not absolutely identical among themselves, and exhibiting a gradation of properties. Or take the case of didymium. Here was a body betraying all the recognized characters of an element. It had been separated with much difficulty from other bodies which approximated closely to it in their properties, and during this crucial process it had undergone very severe treatment and very close scrutiny. But then came another chemist, who, treating this assumed homogeneous body by a peculiar process of fractionation, resolved it into the two bodies praseodymium and neodymium, between which certain distinctions are perceptible. Further, we even now have no certainty that neodymium and praseodymium are simple bodies. On the contrary, they likewise exhibit symptoms of splitting up. Now, if one supposed element on proper treatment is thus found to comprise dissimilar molecules, we are surely warranted in asking whether similar results might not be obtained in other elements, perhaps in all elements, if treated in the right way. We may even ask where the process of sorting-out is to stop—a process which of course presupposes variations between the individual molecules of each species. And in these successive separations we naturally find bodies approaching more and more closely to each other.[255]

Once more this reproach against the Ancients is an unwarrantable statement. Their initiated philosophers at any rate, can hardly come under such an imputation, since it is they who have invented allegories and religious myths from the beginning. Had they been ignorant of the Heterogeneity of their Elements they would have had no personifications of Fire, Air, Water, Earth, and Æther; their cosmic gods and goddesses would never have been blessed with such posterity, with so many sons and daughters, elements born *from* and *within* each respective Element. Alchemy and Occult phenomena would have been a delusion and a snare, even in theory, had the Ancients been ignorant of the potentialities and correlative functions and attributes, of every element that enters into the composition of Air, Water, Earth, and even Fire—the latter a *terra incognita* to this day to Modern Science, which is obliged to call it motion, evolution of light and heat, state of ignition—defining it by its outward aspects in short, in ignorance of its nature.

But what Modern Science seems to fail to perceive, is that, differentiated as may have been those simple chemical atoms—which archaic philosophy called "the creators of their respective parents," fathers, brothers, husbands of their mothers, and these mothers the daughters of their own sons, like Aditi and Daksha, for example—differentiated as these elements were in the beginning, still, they were not the compound bodies known to Science, as they are now. Neither Water, Air, **166]** nor Earth (a synonym for solids generally) existed in their present form, representing the only three states of matter recognized by Science; for all these and even Fire are productions already recombined by the atmospheres of completely formed globes, so that in the first periods of the earth's formation they were something quite *sui generis.* Now that the conditions and laws ruling our Solar System are fully developed, and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place, in space, of molecules, or rather of atoms, correlating, and thus changing their combining equivalents on every planet. Some men of Science, and these among the greatest Physicists and Chemists, begin to suspect this fact, which has been known for ages to the Occultists. The spectroscope shows only the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether or not atoms gravitate towards one another in the same way, and under the same conditions, as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and reassociation, differ on-every planet; and thus atoms enter into new forms of existence, undreamed of, and incognizable to, Physical Science. As already expressed in *Five Years of Theosophy*[256] the essence of cometary matter, for instance, "is totally different from any of the chemical or physical characteristics with

[255] Presidential Address before the Royal Society of Chemists, March, 1888.
[256] P. 242.

which the greatest Chemists and Physicists of the earth are acquainted." And even that matter, during rapid passage through our atmosphere, undergoes a certain change in its nature.

Thus not only the elements of our planet, but even those of all its sisters in the Solar System, differ in their combinations as widely from each other, as from the cosmic elements beyond our solar limits. This is again corroborated by the same man of Science in the lecture referred to above, who quotes Clerk Maxwell, saying "that the elements are not absolutely homogeneous." He writes:

> It is difficult to conceive of selection and elimination of intermediate varieties, for where can these eliminated molecules have gone to, if, as we have reason to believe, the hydrogen, etc., of the fixed stars is composed of molecules identical in **167]** all respects with our own. ...... In the first place we may call in question this absolute molecular identity, since we have hitherto had no means for coming to a conclusion save the means furnished by the spectroscope, while it is admitted that, for accurately comparing and discriminating the spectra of two bodies, they should be examined under identical states of temperature, pressure, and all other physical conditions. We have certainly seen, in the spectrum of the sun, rays which we have not been able to identify.

Therefore, the elements of our planet cannot be taken as a standard for comparison with the elements in other worlds. In fact each world has its Fohat, which is omnipresent in its own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestation. The individual Fohats make one universal, collective Fohat—the aspect-entity of the one absolute Non-Entity, which is absolute Be-ness, Sat. "Millions and billions of worlds are produced at every Manvantara"—it is said. Therefore there must be many Fohats, whom we consider as conscious and *intelligent* Forces. This, no doubt, to the disgust of scientific minds. Nevertheless the Occultists, who have good reasons for it, consider all the forces of Nature as veritable, though supersensuous, states of Matter; and as possible objects of perception to beings endowed with the requisite senses.

Enshrined in its pristine, virgin state within the Bosom of the Eternal Mother, every atom born beyond the threshold of her realm is doomed to incessant differentiation. *"The Mother sleeps, yet is ever breathing."* And every breath sends out into the plane of manifestation her protean products, which, carried on by the wave of efflux, are scattered by Fohat, and driven toward or beyond this or another planetary atmosphere. Once caught by the latter, the atom is lost; its pristine purity is gone for ever, unless fate dissociates it by leading it to a "current of efflux" (an Occult term meaning quite a different process from that which the ordinary word implies), when it may be carried once more to the borderland where it had previously perished, and taking its flight, not into Space *above* but into Space *within,* be brought under a state of differential equilibrium and happily re-absorbed. Were a truly learned Occultist-Alchemist to write the "Life and Adventures of an Atom," he would secure thereby the supreme scorn of the modern Chemist, though perchance also his subsequent gratitude. Indeed, if such an imaginary Chemist happened to be intuitional, and would for a moment step out of the habitual groove of strictly "Exact Science," as the Alchemists of old did, he might be **168]** repaid for his audacity. However it may be, *"The Breath of the Father-Mother issues cold and radiant, and gets hot and corrupt, to cool once more and be purified in the eternal bosom of inner Space,"* says the Commentary. Man absorbs cold pure air on the mountain-top, and throws it out impure, hot and transformed. Thus, the higher atmosphere of every globe, being its mouth, and the lower its lungs, the man of our planet breathes only the "refuse of Mother;" therefore, "he is doomed to die thereon." He who would allotropize sluggish oxygen into ozone to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for an "Elixir of Life" and prepare it for practical use.

(*b*) The process referred to as the "Small Wheels, one giving birth to the other," takes place in the sixth region from above, and on the plane of the most material world of all in the manifested Kosmos—our terrestrial plane. These "Seven Wheels" are our Planetary Chain. By "Wheels" the various spheres and centres of forces are generally meant; but in this case they refer to our septenary Ring.

———

STANZA VI.—*Continued*.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS,[257] PLACING THEM ON THE IMPERISHABLE CENTRES (*a*).

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY-DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST.

---

[257] Worlds.

THEY SHINE, HE FANS AND COOLS THEM (*b*). THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.[258]

(*a*) The Worlds are built "in the likeness of older Wheels"—*i.e.,* of those that had existed in preceding Manvantaras and went into Pralaya; for the Law for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is One. There is an everlasting work of perfection with every new appearance, but the Substance-Matter and Forces are all one and the same. And this Law acts on every planet through minor and varying laws.

The "Imperishable [Laya] Centres" have a great importance, and **169]** their meaning must be fully understood, if we would have a clear conception of the Archaic Cosmogony, whose theories have now passed into Occultism. At present, one thing may be stated. The Worlds are built neither *upon,* nor *over,* nor *in* the Laya Centres, the zero-point being a condition, not a mathematical point.

(*b*) Bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung, like Rudra from the head of Brahmâ, *"from the Brain of the Father and the Bosom of the Mother,"* and then to have metamorphosed himself into a male and a female, *i.e.,* polarized himself into positive and negative electricity. He has *Seven Sons* who are his *Brothers.* Fohat is forced to be born, time after time, whenever any two of his "Son-Brothers" indulge in *too close contact*—whether an embrace or a fight. To avoid this, he unites and binds together those of unlike nature, and separates those of similar temperaments. This, as any one can see, relates, of course, to electricity generated by friction, and to the law of attraction between two objects of unlike, and repulsion between those of like polarity. The Seven Son-Brothers, however, represent and personify the seven forms of cosmic magnetism, called in Practical Occultism the "Seven Radicals," whose cooperative and active progeny are, among other energies, Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc. Occult Science defines all these as super-sensuous effects in their hidden behaviour, and as objective phenomena in the world of sense; the former requiring abnormal faculties to perceive them, the latter cognizable by our ordinary physical senses. They all pertain to, and are the emanations of, still more supersensuous spiritual qualities, not personated by, but belonging to, real and conscious Causes. To attempt a description of such Entities would be worse than useless. The reader must bear in mind that, according to our teaching which regards this phenomenal Universe as a Great Illusion, the nearer a body is to the Unknown Substance, the more it approaches Reality, as being the farther removed from this world of Mâyâ. Therefore, though the molecular constitution of these bodies is not deducible from their manifestations, on this plane of consciousness, they nevertheless, from the standpoint of the Adept Occultist, possess a distinctive objective if not material structure, in the relatively noumenal—as opposed to the phenomenal—Universe. Men of science may term them force or forces generated by matter, or "modes of its motion," if they will; Occultism sees in these effects Elementals (Forces), and, in the direct causes **170]** producing them, intelligent Divine Workmen. The intimate connection of these Elementals, guided by the unerring hand of the Rulers, with the elements of pure Matter—their correlation we might call it—results in our terrestrial phenomena, such as light, heat, magnetism, etc., etc. Of course we shall never agree with the American Substantialists[259] who call every force and energy—whether light, heat, electricity or cohesion—an "entity"; for this would be equivalent to calling the noise produced by the rolling of the wheels of a vehicle an entity—thus confusing and identifying that "noise" with the "driver" *outside,* and the guiding "Master Intelligence" *within* the vehicle. But we do certainly give that name to the "drivers" and to these guiding "Intelligences," the ruling Dhyân Chohans, as has been shown. The Elementals, the Nature-Forces, are the acting, though invisible, or rather imperceptible, secondary causes, and in themselves the effects of primary causes behind the veil of all terrestrial phenomena. Electricity, light, heat, etc., have been aptly termed the "Ghosts or Shadows of Matter in Motion," *i.e.,* supersensuous states of Matter whose effects only we are able to cognize. To expand, then, the simile given above. The sensation of light is like the sound of the rolling wheels—a purely phenomenal effect, having no existence outside the observer. The proximate exciting cause of the sensation is comparable to the driver—a supersensuous state of matter in motion, a Nature-Force or Elemental. But, behind this—just as the owner of the carriage directs the driver from within—stands the higher and *noumenal* cause, the *Intelligence* from whose essence radiate these States of "Mother," generating the countless milliards of Elementals, or Psychic Nature-Spirits, just as every drop of water generates its physical infinitesimal Infusoria. It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another child-star. When a planet dies, its informing principles are transferred to a laya or sleeping centre,

[258] A period of 311,040,000,000,000 years, according to Brâhmanical calculations.

[259] See the *Scientific Arena,* a monthly journal devoted to current philosophical teaching and its bearing upon the religious thought of the age. New York: A. Wilford Hall, Ph.D., LL.D.,Editor, July, August, and September, 1886.

with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body.

It is most remarkable that, while honestly confessing their entire ignorance of the true nature of even terrestrial matter—primordial substance being regarded more as a dream than as a sober reality—**171]** the Physicists should, nevertheless, set themselves up as judges of that matter, and claim to know what it is able and is not able to do, in various combinations. Scientists know this matter hardly skin-deep, and yet they will dogmatize. It is "a mode of motion" and nothing else! But the "force" that is inherent in a living person's breath, when blowing a speck of dust from the table, is also, undeniably, "a mode of motion." It is as undeniably not a quality of the matter, or the particles of the speck, and it emanates from the living and thinking Entity that breathed, whether the impulse originated consciously or unconsciously. Indeed, to endow matter—something of which nothing is so far known—with an inherent quality called force, of the nature of which still less is known, is to create a far more serious difficulty than that which lies in the acceptation of the intervention of our "Nature-Spirits " in every natural phenomenon.

The Occultists—who, if they would express themselves correctly, do not say that matter, but only the *substance* or *essence* of matter, *(i.e.,* Mûlaprakriti, the Root of all) is indestructible and eternal—assert that all the so-called Forces of Nature, electricity, magnetism, light, heat, etc., etc., far from being modes of motion of material particles, are *in esse, i.e.,* in their ultimate constitution, the differentiated aspects of that Universal Motion which is discussed and explained in the first pages of this volume. When Fohat is said to produce Seven Laya Centres, it means that, for formative or creative purposes, the *Great Law*—Theists may call it God—stays, or rather modifies, its perpetual motion on seven invisible points within the area of the Manifested Universe. *"The Great Breath digs through Space seven holes into Laya, to cause them to circumgyrate during Manvantara,"* says the Occult Catechism. We have said that Laya is what Science may call the zero-point or line; the realm of absolute negativeness, or the one real absolute Force, the *noumenon* of the Seventh State of that which we ignorantly call and recognize as "Force"; or again the noumenon of Undifferentiated Cosmic Substance, which is itself an unreachable and unknowable object for finite perception; the root and basis of all states of objectivity and also subjectivity; the neutral axis, not one of the many aspects, but its centre. It may serve to elucidate the meaning, if we try to imagine a "neutral centre"—the dream of those who would discover perpetual motion. A "neutral centre" is, in one aspect, the limiting point of any given set of senses. Thus, imagine two consecutive planes of matter; each of these corresponding to an **172]** appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of, say, the lower in their transformation upwards, they will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, for us the matter of the lower plane there vanishes from our perception—or rather, it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special, and not readily discoverable, properties. Seven such "Neutral Centres,"[260] then, are produced by Fohat, who, when, as Milton has it:

> Fair foundations (are) laid whereon to build . . .

quickens matter into activity and evolution.

The Primordial Atom (Anu) cannot be multiplied either in its pregenetic state, or its primogeneity; therefore it is called the "Sum Total," of course, figuratively, as that "Sum Total" is boundless. That which is the abyss of nothingness to the Physicist, who knows only the world of visible causes and effects, is the boundless Space of the Divine Plenum to the Occultist. Among many other objections to the doctrine of an endless evolution and involution, or reabsorption of the Kosmos, a process which, according to the Brâhmanical and Esoteric Doctrine, is without beginning or end, the Occultist is told that it cannot be, since "by all the admissions of modern scientific philosophy it is a necessity of nature to run down." If the tendency of nature "to run down" is to be considered so forcible an objection to Occult Cosmogony, how, we may ask, do your Positivists and Freethinkers and Scientists account for the phalanx of active stellar systems around us? They had eternity to "run down" in; why, then, is not the Kosmos a huge inert mass? Even the moon is only hypothetically believed to be a dead planet, "run down," and Astronomy does not seem to be acquainted with many such dead planets.[261] The query is unanswerable. But apart from this, it must

---

[260] Such, we believe, is the name applied to what he also calls "Etheric Centres," by J. W. Keely, of Philadelphia, the inventor of the famous "Motor"—destined, as his admirers have hoped, to revolutionize the motor power of the world.

[261] The moon is *dead* only so far as regards her *inner* principles—*i.e., psychically* and *spiritually,* however absurd the statement may seem. Physically, she is only as a semi-paralysed body may be. She is aptly referred to in Occultism as the "Insane Mother," the great sidereal *lunatic.*

be noted that the idea of the amount of "transformable energy" in our **173]** little system coming to an end, is based purely on the fallacious conception of a "white-hot, incandescent sun," perpetually radiating away its heat without compensation into space. To this we reply that nature runs down and disappears from the objective plane, only to reemerge after a time of rest out of the subjective, and to reascend once more. Our Kosmos and Nature will run down only to reappear on a more perfect plane after every Pralaya. The Matter of the Eastern philosophers is not the "matter" and Nature of the Western metaphysicians. For what is Matter? And above all, what is our scientific philosophy but that which was so justly and so politely defined by Kant as the "science of the *limits* to our knowledge"? To what have the many attempts made by Science to bind, connect, and define all the phenomena of organic life, by mere physical and chemical manifestations, brought it? To speculation generally—mere soap-bubbles, that have burst one after the other before the men of Science were permitted to discover real facts. All this would have been avoided, and the progress of knowledge would have proceeded with gigantic strides, had only Science and its philosophy abstained from accepting hypotheses merely on the one-sided knowledge of *their* "matter." The behaviour of Uranus and Neptune—whose satellites, four and one in number respectively, revolved, it was thought, in their orbits from East to West, whereas all the other satellites rotate from West to East—is a very good instance, as showing how unreliable are all *a priori* speculations, even when based on the strictest mathematical analysis. The famous hypothesis of the formation of our Solar System out of nebulous rings, put forward by Kant and Laplace, was chiefly based on the assumed fact that all the planets revolved in the same direction. Laplace, relying on this mathematically demonstrated fact in his own time, and calculating on the theory of probabilities, offered to bet three milliards to one that the next planet discovered would have in its system the same peculiarity of motion eastward. The immutable laws of scientific mathematics got "worsted by further experiments and observations." This idea of Laplace's mistake prevails generally to this day; but some Astronomers have finally succeeded in demonstrating (?) that the error has been in accepting Laplace's assertion for a mistake; and steps to correct the *bévue,* without attracting general attention, are now being taken. Many such unpleasant surprises are in store for hypotheses of even a purely physical character. What further disillusions, then, may there not be **174]** in questions concerning a transcendental, Occult Nature? At any rate, Occultism teaches that the so-called "reverse rotation" is a fact.

If no physical intellect is capable of counting the grains of sand covering a few miles of sea-shore, or of fathoming the ultimate nature and essence of these grains, when palpable and visible on the palm of the Naturalist, how can any Materialist limit the laws which govern the changes in the conditions and being of the atoms in Primordial Chaos, or know anything certain about the capabilities and potency of the atoms and molecules, before and after their formation into worlds? These changeless and eternal molecules—far more numberless in space than the grains on the ocean shore—may differ in their constitution along the lines of their planes of existence, as the soul-substance differs from its vehicle, the body. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. Ignorant of any, even approximate, chronological data from which to start, in attempting to decide the age of our planet or the origin of the solar system, Astronomers, Geologists, and Physicists, with each new hypothesis, are drifting farther and farther away from the shores of fact into the fathomless depths of speculative ontology.[262] The Law of Analogy, in the plan of structure between the trans-solar systems and the solar planets, does not necessarily bear upon the finite conditions, to which every visible body is subject, in this our plane of being. In Occult Science, this Law of Analogy is the first and most important key to cosmic physics; but it has to be studied in its minutest details, and "turned seven times," before one comes to understand it. Occult Philosophy is the only science that can teach it. How, then, can anyone hang the truth or the untruth of the Occultist's proposition, "the Kosmos is eternal in its unconditioned collectivity, and finite only in its conditioned manifestations," on this one-sided physical enunciation that "it is a necessity of Nature to run down"?[263]

———

A DIGRESSION.

With this Shloka ends that portion of the Stanzas relating to the **175]** cosmogony of the Universe after the last Mahâpralaya, or Universal Dissolution, which, when it comes, sweeps out of Space every differentiated thing, gods as well as atoms, like so many dry leaves. From this verse

[262] Occultists, however, having the most perfect faith in their own exact records, astronomical and mathematical, calculate the age of humanity, and assert that men (as separate sexes) have existed in this Round just 18,618,727 years, as the Brâhmanical teachings and even some Hindu calendars declare.

[263] The commentaries on the Stanzas are resumed on p. 213.

onwards, the Stanzas are only concerned with our Solar System in general, with the Planetary Chains therein inferentially, and with the history of our Globe (the Fourth and its Chain) especially. All the verses which follow in this Volume refer only to the evolution of, and on, our Earth. With regard to the latter, a strange tenet—strange from the modern scientific standpoint only, of course—is held, which ought to be made known.

But before entirely new and somewhat startling theories are presented to the reader, they must be prefaced by a few words of explanation. This is absolutely necessary, as these theories clash not only with Modern Science, but, on certain points, contradict earlier statements[264] made by other Theosophists, who claim to base their explanations and renderings of these teachings on the same authority as we do.

This may give rise to the idea that there is a decided contradiction between the expounders of the same doctrine; whereas the difference, in reality, arises from the incompleteness of the information given to earlier writers, who thus drew some erroneous conclusions and indulged in premature speculations, in their endeavour to present a complete system to the public. Thus the reader, who is already a student of Theosophy, must not be surprised to find in these pages the rectification of certain statements made in various Theosophical works, and also the explanation of certain points which have remained obscure, because they were necessarily left incomplete. Many are the questions upon which even the author of *Esoteric Buddhism,* the best and most accurate of all such works, has not touched. On the other hand, even he has introduced several mistaken notions, which must now be presented in their true mystic light, as far as the present writer is capable of so doing.

Let us then make a short break between the Shlokas just explained and those which follow, for the cosmic periods which separate them are of immense duration. This will afford us ample time to take a bird's-eye view of some points pertaining to the Secret Doctrine, which **176]** have been presented to the public under a more or less uncertain and sometimes mistaken light.

———

A FEW EARLY MISCONCEPTIONS CONCERNING PLANETS, ROUNDS, AND MAN.

Among the eleven Stanzas omitted, there is one which gives a full description of the formation of the Planetary Chains one after another, after the first cosmic and atomic differentiation had commenced in the primitive Acosmism. It is idle to speak of "laws arising when Deity prepares to create," for "laws," or rather Law, are eternal and uncreated; and again Deity is Law, and *vice versa.* Moreover, the one eternal Law unfolds everything in the (to be) manifested Nature on a sevenfold principle; among the rest, the countless circular Chains of Worlds, composed of seven Globes, graduated on the four lower planes of the World of Formation, the three others belonging to the Archetypal Universe. Out of these seven only one, *the lowest and the most material of these Globes,* is within our plane or means of perception, the six others lying outside it and being therefore invisible to the terrestrial eye. Every such Chain of Worlds is the progeny and creation of another, *lower,* and *dead* Chain—its *reincarnation,* so to say. To make it clearer: we are told that each of the planets—of which *seven only* were called sacred, as being ruled by the highest Regents or Gods, and not at all because the Ancients knew nothing of the others[265]—whether known or unknown, is a septenary, as also is the Chain to which the Earth belongs. For instance, all such planets as Mercury, Venus, Mars, Jupiter, Saturn, etc., etc., or our Earth, are as visible to us as our Globe, probably, is to the inhabitants, if any, of the other planets, because they are all on the same plane; while the superior fellow-globes of these planets are on other planes quite outside that of our terrestrial senses. As their relative positions are given further on, and also in the diagram appended to the comments on Shloka 6 of Stanza VI, a few words of explanation is all that is needed at present. These invisible companions correspond curiously to that which we call the "principles" in man. The seven are on three material planes and one spiritual plane, answering to the three Upâdhis (Material Bases), and one spiritual Vehicle (Vâhana), of our seven Principles in the human division. If, for the sake of a clearer mental conception, we imagine **177]** the human Principles to be arranged as in the following scheme, we shall obtain the annexed diagram of correspondences:

---

[264] In *Esoteric Buddhism* and *Man: Fragments of Forgotten History*.

[265] Many more planets are enumerated in the Secret Books than in modem astronomical works.

Diagram I.

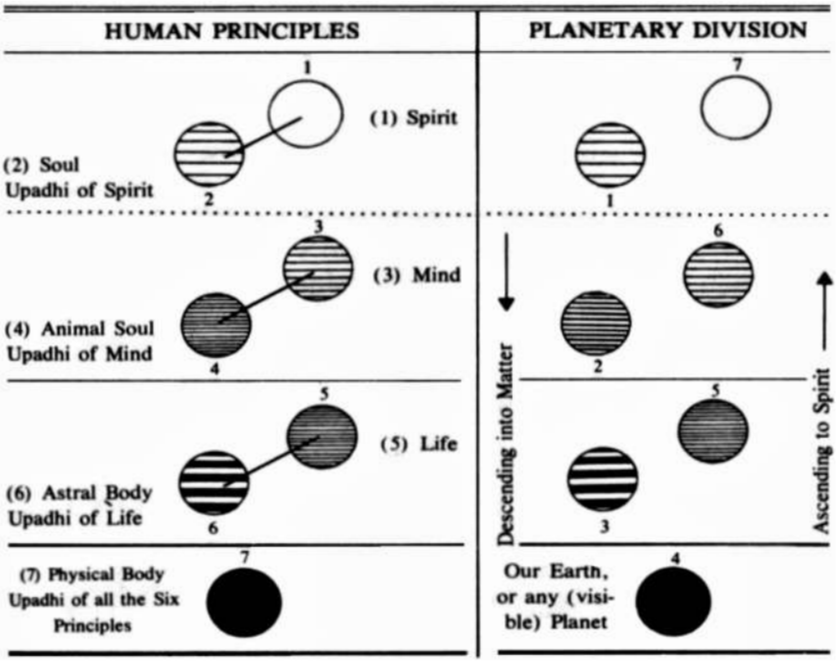

As we are proceeding here from Universals to Particulars, instead of using the inductive or Aristotelean method, the numbers are reversed. Spirit is enumerated the first instead of seventh, as is usually done, but in truth, *ought not to be done.*

The Principles, as usually named after the manner of *Esoteric Buddhism* and other works, are: 1, Âtmâ; 2, Buddhi (Spiritual Soul); 3, Manas (Human Soul); 4, Kâma Rupa (Vehicle of Desires and Passions); 5, Prâna; 6, Linga Sharira; 7, Sthula Sharira.

The dark horizontal lines of the lower planes are the Upâdhis in the case of the human Principles, and the planes in the case of the Planetary Chain. Of course, as regards the Human Principles, the diagram does not place them quite in order, yet it shows the correspondence and analogy to which attention is now drawn. As the reader will see, it is a case of descent into matter, the adjustment—in both the mystic **178]** and the physical sense—of the two, and their interblending for the great coming "struggle for life" that awaits both Entities. "Entity" may be thought a strange term to use in the case of a Globe, but the ancient philosophers, who saw in the Earth a huge "animal," were wiser in their generation than our modern geologists are in theirs; and Pliny, who called the Earth our kind nurse and mother, the only Element which is not inimical to man, spoke more truly than Watts, who fancied that he saw in her the footstool of God. For Earth is only the footstool of man in his ascension to higher regions; the vestibule—

> . . . . to glorious mansions,
> Through which a moving crowd for ever press.

But this only shows how admirably Occult Philosophy fits every thing in Nature, and how much more logical are its tenets than the lifeless hypothetical speculations of Physical Science.

Having learned thus much, the Mystic will be better prepared to understand the Occult teaching, though every formal student of Modern Science may, and probably will, regard it as preposterous nonsense. The student of Occultism, however, holds that the theory at present under discussion is far more philosophical and probable than any other. It is more logical, at any rate, than the theory recently advanced which made of the Moon the projection of a portion of our Earth, extruded when the latter was a globe in fusion, a molten plastic mass.

Says Mr. Samuel Laing, the author of *Modem Science and Modem Thought:*

> The astronomical conclusions are theories based on data so uncertain, that while in some cases they give results incredibly short, like that of 15 millions of years for the whole past process of formation of the solar system, in others they give results almost incredibly long, as in that which *supposes the moon to have been thrown off when the earth was rotating in three hours,* while the utmost actual retardation obtained from observation would require 600 millions of years to make it rotate in twenty-three hours instead of twenty-four.[266]

And if Physicists persist in such speculations, why should the chronology of the Hindus be laughed at as exaggerated?

It is said, moreover, that the Planetary Chains having their Days and their Nights—*i.e.,* periods of activity or life, and of inertia or death —behave in heaven as do men on earth: they

[266] p. 48.

generate their likes, grow old, and become personally extinct, their spiritual principles only living in their progeny as a survival of themselves.

179] Without attempting the very difficult task of giving out the whole process in all its cosmic details, enough may be said to give an approximate idea of it. When a Planetary Chain is in its last Round, its Globe A, before finally *dying out,* sends all its energy and principles into a neutral centre of latent force, a laya centre, and thereby informs a new nucleus of undifferentiated substance or matter, *i.e.,* calls it into activity or gives it life. Suppose such a process to have taken place in the Lunar Planetary Chain; suppose again, for argument's sake—though Mr. Darwin's theory quoted below has lately been upset, even if the fact has not yet been ascertained by mathematical calculation—that the Moon is far older than the Earth. Imagine the *six* fellow-globes of the Moon—eons before the first Globe of our seven was evolved—just in the same position in relation to each other as the fellow-globes of our Chain now occupy in regard to our Earth.[267] And now it will be easy to imagine further Globe A of the Lunar Chain informing Globe A of the Terrestrial Chain, and—dying; next Globe B of the former sending its energy into Globe B of the new Chain; then Globe C of the Lunar creating its progeny Sphere C of the Terrene Chain; then the Moon (our satellite) pouring forth into the lowest Globe of our Planetary Chain—Globe D, our Earth—all its life, energy and powers; and, having transferred them to a new centre, becoming virtually a *dead planet,* in which since the birth of our Globe rotation has almost ceased. The Moon is the satellite of our Earth, undeniably, but this does not invalidate the theory that she has given to the Earth all but her corpse. For Darwin's theory to hold good, besides the hypothesis just upset, other still more incongruous speculations had to be invented. The Moon, it is said, has cooled nearly six times as rapidly as the Earth.[268] "The Moon, if the earth is 14,000,000 years old since its incrustation, is only eleven and two-thirds millions of years old since that stage . . ." etc. And if our Moon is but a splash from our Earth, why can no similar inference be established for the Moons of other planets? The Astronomers "do not know." Why should Venus and Mercury have no satellites, and by what, when they exist, were they formed? The Astronomers do not know, because, we say, Science has only one key—the key of matter—to open the mysteries of Nature, while Occult Philosophy has seven keys and explains that which Science fails to see. Mercury and **180]** Venus have no satellites, but they had "parents" just as the Earth had. Both are far older than the Earth, and, before the latter reaches her Seventh Round, her mother Moon will have dissolved into thin air, as the Moons of the other planets have, or have not, as the case may be, since there are planets which have *several* Moons—a mystery again which no Edipus of Astronomy has solved.

The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and principles are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly *vampirised* by her child, she revenges herself on it, by soaking it through and through with the nefarious, invisible and poisoned influence which emanates from the occult side of her nature. For she is a *dead,* yet a *living body.* The particles of her decaying corpse are full of active and destructive life, although the body which they had formed, is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent—a circumstance finding its parallel on earth, in the fact that the grass and plants are nowhere more juicy and thriving than on graves; while at the same time it is the graveyard, or corpse-emanations, which kill. And like all ghouls or vampires, the Moon is the friend of the sorcerers and the foe of the unwary. From the archaic aeons and the later times of the witches of Tliessaly, down to some of the present Tantrikas of Bengal, her nature and properties have been known to every Occultist, but have remained a closed book for Physicists.

Such is the Moon from the astronomical, geological, and physical standpoints. As to her metaphysical and psychic nature, it must remain an occult secret in this work, as it was in the volume entitled *Esoteric Buddhism,* notwithstanding the rather sanguine statement made therein, that "there is not much mystery left now in the riddle of the eighth sphere."[269] These are topics, indeed, "on which the Adepts are very reserved in their communications to uninitiated pupils," and since they have, moreover, never sanctioned or permitted any published speculations upon them, the less said the better.

Yet, without treading upon the forbidden ground of the "eighth sphere," it may be useful to state some additional facts with regard to the ex-monads of the Lunar Chain—the "Lunar Ancestors"—as they play a leading part in the coming Anthropogenesis. This brings us **181]** directly to the Septenary Constitution of man; and as some discussion has arisen of late about the best classification to be adopted for the division of the microcosmic entity, two systems are now appended with a view to facilitate comparison. The subjoined short article is from the pen of Mr. T. Subba Row, a learned Vedantin scholar. He prefers the Brâhmanical division of the Raja Yoga, and

---

[267] See, in *Esoteric Buddhism,* "The Constitution of Man," and the "Planetary Chain."
[268] Winchell's *World-Life.*
[269] P.113 (5th edition).

from a metaphysical point of view he is quite right. But, as it is a question of simple choice and expediency, we hold in this work to the time-honoured classification of the Trans-Himalayan "Arhat Esoteric School." The following table and its explanatory text are reprinted from the *Theosophist,* and are also contained in *Five Years of Theosophy.*[270]

THE SEPTENARY DIVISION IN DIFFERENT INDIAN SYSTEMS.

We give below in a tabular form the classifications adopted by the Buddhist and Vedantic teachers of the principles of man:

<table>
<tr><th>"Esoteric Buddhism."</th><th>Vedanta.</th><th>Taraka Raja Yoga.</th></tr>
<tr><td>1. Sthula Sharira.</td><td>Annamayakosha.[271]</td><td rowspan="3">Sthulopadhi.[274]</td></tr>
<tr><td>2. Prâna.[272]</td><td rowspan="2">Prânamayakosha.</td></tr>
<tr><td>3. The Vehicle of Prâna.[273]</td></tr>
<tr><td>4. Kâma Rupa.</td><td rowspan="2">Manomayakosha.</td><td rowspan="3">Sukshmopadhi.</td></tr>
<tr><td>5. Mind a) Volitions and feelings, etc.</td></tr>
<tr><td>b) Vijñânam.</td><td>Vijñânamayakosha.</td></tr>
<tr><td>6. Spiritual Soul.[275]</td><td>Anandamayakosha.</td><td>Karanopadhi.</td></tr>
<tr><td>7. Âtmâ.</td><td>Âtmâ.</td><td>Âtmâ.</td></tr>
</table>

From the foregoing table it will be seen that the third principle in the Buddhist classification is not separately mentioned in the Vedantic division, as it is merely the vehicle of Prâna. It will also be seen that the fourth principle is included in the third Kosha (Sheath), as the same principle is but the vehicle of will-power, which is but an energy of the mind. It must also be noticed that the Vijnanamayakosha is considered to be distinct from the Manomayakosha, as a division is made **182]** after death between the lower part of the mind, as it were, which has a closer affinity with the fourth principle than with the sixth and it's higher part, which attaches itself to the latter, and which is, in fact, the basis for the higher spiritual individuality of man.

We may also here point out to our readers that the classification mentioned in the last column is, for all practical purposes, connected with Raja Yoga, the best and simplest. Though there are seven principles in man, there are but three distinct Upâdhis (Bases), in each of which his Âtmâ may work independently of the rest. These three Upâdhis can be separated by an Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution.

The student will now be better prepared to see that between the three Upâdhis of the Raja Yoga and its Âtmâ, and our three Upâdhis, Âtmâ, and the additional three divisions, there is in reality but very little difference. Moreover, as every Adept in Cis-Himalayan or Trans-Himalayan India, of the Patanjali, the Aryâsanga or the Mahayana schools, has to become a Raja Yogi, he must, therefore, accept the Taraka Raja classification in principle and theory, whatever classification he resorts to for practical and Occult purposes. Thus, it matters very little whether one speaks of the *three* Upâdhis, with their *three* Aspects, and Âtmâ, the eternal and immortal synthesis, or calls them the "Seven Principles."

For the benefit of those who may not have read, or, if they have, may not have clearly understood, in Theosophical writings, the doctrine of the septenary Chains of Worlds in the Solar Cosmos, the teaching is briefly as follows.

1. Everything in the metaphysical as in the physical Universe is septenary. Hence every sidereal body, every planet, whether visible or invisible, is credited with six companion Globes. The evolution of life proceeds on these seven Globes or bodies, from the First to the Seventh, in Seven Rounds or Seven Cycles.

2. These Globes are formed by a process which the Occultists call the "rebirth of Planetary Chains (or Rings)." When the Seventh and last Round of one of such Rings has been entered upon, the highest or first Globe, A, followed by all the others down to the last, instead of entering upon a certain time of rest—or "Obscuration," as in the previous Rounds—begins to die out. The Planetary Dissolution (Pralaya) is at hand, and its hour has struck; each Globe has to transfer its life and energy to another planet.[276]

183] 3. Our Earth, as the visible representative of its invisible superior fellow-globes, its "Lords" or "Principles," has to live, as have the others, through seven Rounds. During the first three,

---

270 pp. 185-6.
271 Kosha is "sheath" literally, the sheath of every principle.
272 Life.
273 The Astral Body, or Linga Sharira.
274 Sthula-Upâdhi, or basis of the principle.
275 Buddhi.
276 See Diagram II, p. 195.

it forms and consolidates; during the fourth, it settles and hardens; during the last three, it gradually returns to its first ethereal form: it is spiritualized, so to say.

4. Its Humanity develops fully only in the Fourth—our present Round. Up to this Fourth Life-Cycle, it is referred to as "Humanity" only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes Man, passes through all the forms and kingdoms during the First Round, and through all the human shapes during the two following Rounds. Arrived on our Earth at the commencement of the Fourth, in the present series of Life-Cycles and Races, Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter having to *develop and continue* its further evolution *through man.* This will be explained in Volume II. During the three Rounds to come, Humanity, like the Globe on which it lives, will be ever tending to reassume its primeval form, that of a Dliyan Chohanic Host. Man tends to become *a* God and then—*God,* like every other Atom in the Universe.

Beginning so early as with the Second Round, Evolution proceeds already on quite a different plan. It is only during the first Round that (Heavenly) Man becomes a human being on Globe A, (rebecomes) a mineral, a plant, an animal, on Globe B and C, etc. The process changes entirely/row the Second Round; but you have learned prudence . . . and I advise you to say nothing before the time for saying it has come. . .[277]

5. Every Life-Cycle on Globe D (our Earth)[278] is composed of seven Root-Races. They commence with the ethereal and end with the spiritual, on the double line of physical and moral evolution—from the beginning of the Terrestrial Round to its close. One is a "Planetary Round" from Globe A to Globe G, the seventh; the other, the "Globe Round," or the Terrestrial. This is very well described in *Esoteric Buddhism,* and needs no further elucidation for the time being.

6. The First Root-Race, *i.e.,* the first "Men" on earth (irrespective of form), were the progeny of the "Celestial Men," rightly called in Indian **184]** philosophy the "Lunar Ancestors" or the Pitris, of which there are seven Classes or Hierarchies. As all this will be sufficiently explained in the following sections and in Volume II, no more need be said of it here.

But the two works already mentioned, both of which treat of subjects from the Occult doctrine, need particular notice. *Esoteric Buddhism* is too well known in Theosophical circles, and even to the outside world, for it to be necessary to enter at length upon its merits here. It is an excellent book, and has done still more excellent work. But this does not alter the fact that it contains some mistaken notions, and that it has led many Theosophists and lay-readers to form an erroneous conception of the Eastern Secret Doctrine. Moreover it seems, perhaps, a little too materialistic.

Man, which came later, was an attempt to present the archaic doctrine from a more ideal standpoint, to translate some visions in and from the Astral Light, to render some teachings partly gathered from a Master's thoughts, but unfortunately misunderstood. This work also speaks of the evolution of the early Races of men on Earth, and contains some excellent pages of a philosophical character. But so far it is only an interesting little mystical romance. It has failed in its mission, because the conditions required for a correct translation of these visions were not present. Hence the reader must not wonder if our volumes contradict these earlier descriptions in several particulars.

Esoteric cosmogony in general, and the evolution of the human Monad especially, differ so essentially in these two books, and in other Theosophical works written independently by *beginners,* that it becomes impossible to proceed with the present work without special mention of these two earlier volumes, for both have a number of admirers— *Esoteric Buddhism* especially. The time has arrived for the explanation of some matters in this direction. Mistakes have now to be checked by the original teachings, and corrected. If one of the said works has too pronounced a bias toward materialistic Science, the other is decidedly too idealistic, and at times is fantastic.

From the doctrine—rather incomprehensible to Western minds— which deals with the periodical Obscurations and successive Rounds of the Globes, along their circular Chains, were born the first perplexities and misconceptions. One of such has reference to the "Fifth-" and even "Sixth-Rounders." Those who knew that a Round was preceded **185]** and followed by a long Pralaya, a pause of rest, which created an impassable gulf between two Rounds until the time came for a renewed cycle of life, could not understand the "fallacy" of talking about *"Fifth* and *Sixth*-Rounders" in our *Fourth* Round. Gautama Buddha, it was held, was a "Sixth-Rounder," Plato and some other great philosophers and minds, "Fifth-Rounders." How could it be? One Master taught and affirmed that there were such "Fifth-Rounders" even now on Earth; and though *understood to say* that mankind was yet in the Fourth Round, in another place he *seemed,* to say that we were in the Fifth. To this an "apocalyptic answer" was returned by another Teacher: "A few drops of rain do not make a monsoon, though they presage it." . . . "No, we are not in the Fifth Round, but Fifth Round men have been coming in for the last few thousand years." This was worse than the riddle of

[277] Extract from the Teacher's letters on various topics.

[278] We are not concerned with the other Globes in this work except incidentally.

the Sphinx! Students of Occultism subjected their brains to the wildest work of speculation. For a considerable time they tried to outvie Edipus and reconcile the two statements. And as the Masters kept as silent as the stony Sphinx herself, they were accused of "inconsistency," "contradiction," and "discrepancies." But they were simply allowing the speculations to go on, in order *to teach a lesson* which the Western mind sorely needs. In their conceit and arrogance, and in their habit of materializing every metaphysical conception and term, without allowing any margin for Eastern metaphor and allegory, the Orientalists had made a jumble of the Hindu exoteric philosophy, and the Theosophists were now doing the same with regard to Esoteric teachings. To this day it is evident that the latter have utterly failed to understand the meaning of the term "Fifth and Sixth-Rounders." But it is simply this: every Round brings about a new development, and even an entire change, in the mental, psychic, spiritual and physical constitution of man; all these principles evolving on an ever ascending scale. Hence it follows that those persons who, like Confucius and Plato, belonged psychically, mentally and spiritually to the higher planes of evolution, were in our Fourth Round as the average man will be in the Fifth Round, whose mankind is destined to find itself, on this scale of evolution, immensely higher than is our present humanity. Similarly, Gautama Buddha— Wisdom incarnate—was still higher and greater than all the men we have mentioned who are called "Fifth-Rounders," and so Buddha and Shankaracharya are termed "Sixth Rounders," allegorically. Hence again the concealed wisdom of the remark, pronounced at the time **186]** "evasive"—"a few drops of rain do not make a monsoon, *though they presage it.*"

And now the truth of the following remark, in *Esoteric Buddhism*, will be fully apparent:

> It is impossible, *when the complicated facts of an entirely unfamiliar science are being presented to untrained minds for the first time,* to put them forward with all their appropriate qualifications . . . and abnormal developments. . . . We must be content to take the broad rules first and deal with the exceptions afterwards, and especially is this the case with a study, in connection with which *the traditional methods of teaching, generally followed, aim at impressing every fresh idea on the memory by provoking the perplexity it at last relieves.*

As the author of the remark was himself, as he says, "an untrained mind" in Occultism, his own inferences, and his better knowledge of modern astronomical speculations than of archaic doctrines, led him, quite naturally, and unconsciously to himself, to commit a few mistakes of detail rather than of any "broad rule." One such will now be noticed. It is a trifling one, still it is calculated to lead many a beginner into erroneous conceptions. But as the mistaken notions of the earlier editions were corrected in the annotations of the fifth edition, so the sixth may be revised and perfected. There were several reasons for such mistakes. They were due to the necessity, under which the Teachers laboured, of giving what were considered as "evasive answers"; the questions being too persistently pressed to be left unnoticed, while, on the other hand, they *could only be partially answered.* This position notwithstanding, the confession that "half a loaf is better than no bread" was but too often misunderstood, and hardly appreciated as it ought to have been. As a result thereof gratuitous speculations were sometimes indulged in by the European lay-chelas. Among such were the "Mystery of the Eighth Sphere" in its relation to the Moon, and the erroneous statement that two of the superior Globes of the Terrestrial Chain were two of our well-known planets; "besides the earth . . . there are *only two other worlds of our chain which are visible. . . .* Mars and Mercury. . . ."[279]

This was a great mistake. But the blame for it is to be attached as much to the vagueness and incompleteness of the Master's answer as to the question of the learner itself, which was equally vague and indefinite.

It was asked: "What planets, of those known to ordinary Science, **187]** besides Mercury, belong to our system of worlds?" Now if by "system of worlds" our *Terrestrial Chain,* or "String," was intended, in the mind of the querist, instead of the "Solar System of Worlds," as it should have been, then of course the answer was likely to have been misunderstood. For the reply was: *"Mars, etc., and four other planets of which Astronomy knows nothing. Neither A, B, nor Y, Z, are known, nor can they be seen through physical means, however perfected"* This is plain: (*a*) Astronomy as yet knows nothing in reality of the planets, neither the ancient ones, nor those discovered in modern times. *(V)* No *companion* planets from A to Z, *i.e.,* no upper Globes of any Chain in the Solar System, can be seen; with the exception of course of all the planets which come *fourth* in number, as our Earth, the Moon, etc., etc. As to Mars, Mercury, and "the four other planets," they bear a relation to Earth of which no Master or high Occultist will ever speak, much less explain the nature.

In this same letter the impossibility is distinctly stated by one of the Teachers to the author of Esoteric Buddhism: "Try to understand that you are putting me questions pertaining to the highest Initiation; that I can give you (only) a general view, but that I dare not, nor will I, enter into details. . . ." Copies of all the letters ever received, or sent, with the exception of a few private ones—"in which there was no teaching" the Master says—are with the writer. As it was her duty, in the beginning, to

[279] *Esoteric Buddhism*, p. 136.

answer and explain certain points not touched upon, it is more than likely that, notwithstanding the many annotations on these copies, the writer, in her ignorance of English and her fear of saying too much, may have bungled the information given. She takes the whole blame for it upon herself in any and every case. But it is impossible for her to allow students to remain any longer under erroneous impressions, or to believe that the fault lies with the Esoteric system.

Let it then be now distinctly stated that the theory broached is impossible, with or without the additional evidence furnished by modern Astronomy. Physical Science can supply corroborative, though still very uncertain, evidence, but only as regards heavenly bodies on the same plane of materiality as our objective Universe. Mars and Mercury, Venus and Jupiter, like every hitherto discovered planet, or those still to be discovered, are all, *per se,* the representatives on our plane of such Chains. As distinctly stated in one of the numerous letters of Mr. Sinnett's Teacher: "*there are other and* **188]** *innumerable manvantaric Chains of Globes which bear intelligent Beings, both in and outside our Solar System.*" But neither Mars nor Mercury-belong to *our* Chain. They are, along with other planets, septenary Units in the great host of Chains of our System, and all are as visible as their *upper* Globes are invisible.

If it is still argued that certain expressions in the Teacher's letters were liable to mislead, the answer comes: Amen; so they v/ere. The author of *Esoteric Buddhism* understood it well when he wrote that such are "the traditional modes of teaching ... by provoking the perplexity," they *do* or *do not relieve*—as the case may be. At all events, if it is urged that this might have been explained earlier, and the true nature of the planets given out as they now are, the answer comes that: It was not found expedient to do so at the time, as it would have opened the way to a series of additional questions *which could never be answered on account of their Esoteric nature,* and thus would only become embarrassing. It had been declared from the first, and has been repeatedly asserted since: (1) That no Theosophist, *not even as an accepted Chela,* let alone lay students, could expect to have the secret teachings explained to him *thoroughly and completely,* before *he had irretrievably pledged himself to the Brotherhood and passed through at least one Initiation,* because no figures and numbers could be given to the public, for figures and numbers are the key to the Esoteric system. (2) That what was revealed was merely the Esoteric lining of that which is contained in almost all the exoteric scriptures of the world-religions—preeminently in the *Brâhmanas* and the *Upanishads* of the *Vedas,* and even in the *Purdnas.* It was a small portion of what is divulged far more fully now in the present volumes; and even this is very incomplete and fragmentary.

When the present work was commenced, the writer, feeling sure that the speculation about Mars and Mercury was a mistake, applied to the Teachers *by letter* for an explanation and an authoritative version. Both came in due time, and *verbatim* extracts from these are now given.

". . . *It is quite correct that Mars is in a state of obscuration at present, and Mercury just beginning to get out of it. You might add that Venus is in her last Round. . . . If neither Mercury nor Venus have satellites, it is because of the reasons* . . . *and also because Mars has two satellites to which he has no right. . . . Phobos, the supposed. 'inner' satellite, is no satellite at all. Thus, this remark of long ago by Laplace and now by Faye do not agree, you see. (Read "Comptes Rendus"* **189]** *Tome XC, p. 569.) Phobos keeps a too short periodic time, and therefore there 'must exist some defect in the mother idea of the theory,' as Faye justly observes. . . . Again, both* [*Mars and Mercury*] *are septenary Chains, as independent of the Earths sidereal lords and superiors as you are independent of the 'principles' of Däumling* [*Tom Thumb*]*—which were perhaps his six brothers, with or without night-caps. . . . 'Gratification of curiosity is the end of knowledge for some men,' was said by Bacon, who was as right in postulating this truism, as those who were familiar with it before him, were right in hedging off* WISDOM *from Knowledge, and tracing limits to that which is to be given out at one time. . . . Remember:*

. . . . knowledge dwells
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own. . . .

"You can never impress it too profoundly on the minds of those to whom you impart some of the Esoteric teachings."

Here are more extracts from another letter written by the same authority. This time it is in answer to some objections laid before the Teachers. They are based upon extremely scientific, and as futile, reasonings about the advisability of trying to reconcile the Esoteric theories with the speculations of Modern Science, were written by a young Theosophist as a warning against the "Secret Doctrine," and in reference to the same subject. He had declared that if there were such companion Earths, "they must be only a wee bit less material than our globe." How then was it that they could not be seen ? The answer was:

". . . . *Were psychic and spiritual teachings more fully undersiood, it would become next to impossible to even imagine such an incongruity. Unless less trouble is taken to reconcile the irreconcilable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, 'natural' being a synonym to them* [*men of Science*] *of that matter which falls under the*

perception of their corporeal senses—no progress can be really achieved. Our Globe, as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. ..... Hence it only stands to reason that the Globes which overshadow our Earth, must be on different and superior planes. In short, as Globes, they are in COÄDUNITION *but not in* CONSUBSTANTIALITY *with our Earth, and thus pertain to quite another state of consciousness. Our planet (like all those we see) is adapted to the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies* **190]** *which are coessential with our terrene plane and substance, just as their respective inhabitants, the Jovians, Martians and others, can perceive our little world; because our planes of consciousness, differing as they do in degree, but being the same in kind, are on the same layer of differentiated matter. . . . . What I wrote was: 'The minor Pralaya concerns only our little Strings of Globes. (We called Chains " Strings" in those days of lip-confusion.) . . . To such a String our Earth belongs.' This ought to have shown plainly that the other planets were also 'Strings,' or* CHAINS*. . . . If he* [*meaning the objector*] *would perceive even the dim silhouette of one of such 'planets' on the higher planes, he has to first throw off even the thin clouds of the astral matter that stand between him and the next plane"*

It thus becomes patent why we could not perceive, even with the help of the best telescopes, that which is outside our world of matter. Those alone, whom we call Adepts, who know how to direct their mental vision and to transfer their consciousness—both physical and psychic—to other planes of being, are able to speak with authority on such subjects. And they tell us plainly:

"Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally. Whenever you are able to attune your consciousness to any of the seven chords of 'Universal Consciousness,' those chords that run along the sounding-board of Kosmos, vibrating from one Eternity to another; when you have studied thoroughly the 'Music of the Spheres,' then only will you become quite free to share your knowledge with those with whom it is safe to do so. Meanwhile, be prudent. Do not give out the great Truths that are the inheritance of the future Races, to our present generation. Do not attempt to unveil the secret of Being and Non-Being to those unable to see the hidden meaning of Apollo's Heptachord, the lyre of the radiant god, in each of the seven strings of which dwelleth the Spirit, Soul and Astral Body of the Kosmos, whose shell only has now fallen into the hands of modern Science. . . . Be prudent, we say, prudent and wise, and above all take care what those who learn from you believe in; lest by deceiving themselves they deceive others, . . . for such is the fate of every truth with which men are, as yet, unfamiliar. . . . Let rather the Planetary Chains and other supcr-and sub-cosmic mysteries remain a dreamland for those who can neither see, nor yet believe that others can."

It is to be regretted that few of us have followed the wise advice, and that many a priceless pearl, many a jewel of wisdom, has been **191]** cast to an enemy, unable to understand its value, who has turned round and rent us.

"Let us imagine"—wrote the same Master to his two "lay chelas," as he called the author of *Esoteric Buddhism* and another gentleman, his co-student for some time—*"let us imagine that our earth is one of a group of seven planets or man-bearing worlds. . . .* [*The 'seven planets' are the sacred planets of antiquity, and are all septenary.*] *Now the life-impulse reaches A, or rather that which is destined to become A, and which so far is but cosmic dust* [*a laya-centre*] *. . ." etc.*

In these early letters, in which terms had to be invented and words coined, the "Rings" very often became "Rounds," and the "Rounds," "Life-Cycles," and *vice versa.* To a correspondent who called a "Round" a "World-Ring," the Teacher wrote: *"/ believe this will lead to a further confusion. A Round we are agreed to call the passage of a Monad/row Globe A to Globe G or Z. . . . The 'World-Ring' is correct. . . . Advise Mr. . . . strongly, to agree upon a nomenclature before going any further"* Notwithstanding this agreement, many mistakes, owing to this confusion, crept into the earliest teachings. The "Races" even were occasionally mixed up with the "Rounds" and "Rings," and led to similar mistakes in *Man: Fragments of Forgotten Truth.* From the first the Master had written:

"Not being permitted to give you the whole truth, or divulge the number of isolated fractions, . . . I am unable to satisfy you."

This in answer to the questions: "If we are right, then the total existence prior to the man-period is 637," etc., etc. To all the queries relating to figures, the reply was: *"Try to solve the problem of 777 incarnations. . . . Though I am obliged to withhold information, . . . yet if you should work out the problem by yourself, it will be my duty to tell you so."*

But it never was so worked out, and the results were—never-ceasing perplexity and mistakes.

Even the teaching about the septenary constitution of the sidereal bodies and of the macrocosm—from which the septenary division of the microcosm, or man—has until now been among the most esoteric. In olden times it used to be divulged only at Initiation together with the most sacred figures of the cycles. Now, as stated in one of the Theosophical journals,[280] the

[280] *Lucifer*, May, 1888.

revelation of the whole system of cosmogony had not been contemplated, nor even thought for one moment possible, **192]** at a time when a few scraps of information were sparingly given out, in answer to letters, written by the author of *Esoteric Buddhism,* in which he put forward a multiplicity of questions. Among these were questions on such problems *as no* MASTER, *however high and independent he might be, would have the right to answer, and thus divulge to the world the most time-honoured and archaic of the mysteries of the ancient college-temples.* Hence only a few of the doctrines were revealed in their broad outlines, while details were constantly withheld, and all the efforts made to elicit more information about them were systematically eluded from the beginning. This was perfectly natural. Of the four Vidyâs, out of the seven branches of Knowledge mentioned in the *Purânas*—namely, Yajna Vidyâ, the performance of religious rites in order to produce certain results; Maha Vidyâ, the great (magic) knowledge, now degenerated into Tantrika worship; Guhya Vidyâ, the science of Mantras and their true rhythm or chanting, of mystical incantations, etc.; Âtmâ Vidyâ, or the true *spiritual* and *divine Wisdom*—it is only the last which can throw final and absolute light upon the teachings of the three first named. Without the help of Âtmâ Vidyâ, the other three remain no better than *surface* sciences, geometrical magnitudes having length and breadth, but no thickness. They are like the soul, limbs and mind of a sleeping man, capable of mechanical motions, of chaotic dreams and even sleepwalking, of producing visible effects, but stimulated only by instinctual not intellectual causes, least of all by fully conscious spiritual impulses. A good deal can be given out and explained from the three first-named sciences. But unless the key to their teachings is furnished by Âtmâ Vidyâ, they will remain for ever like the fragments of a mangled text-book, like the adumbrations of great truths, dimly perceived by the most spiritual, but distorted out of all proportion by those who would nail every shadow to the wall.

Then, again, another great perplexity was created in the minds of students by the incomplete exposition of the doctrine of the evolution of the Monads. To be fully realized, both this process and that of the birth of the Globes must be examined far more from their metaphysical aspect, than from what one might call a statistical standpoint, involving figures and numbers which are rarely permitted to be widely used. Unfortunately, there are few who are inclined to handle these doctrines only metaphysically. Even the best of the Western writers upon our doctrine declares in his work, when speaking of the evolution of the **193]** Monads, that "on pure metaphysics of that sort we are not now engaged."[281] And in such case, as the Teacher remarks in a letter to him: *"Why this preaching of our doctrines, all this uphill work and swimming 'in adversum flumen'? Why should the West . . . learn . . . from the East . . . that which can never meet the requirements of the special tastes of the esthetics?"* And he draws his correspondent's attention *"to the formidable difficulties encountered by us* [*the Adepts*] *in every attempt we make to explain our metaphysics to the Western mind."*

And well he may; for *outside of* metaphysics, no Occult philosophy, no Esotericism is possible. It is like trying to explain the aspirations and affections, love and hatred, the most private and sacred workings in the soul and mind of a living man, by an anatomical description of the thorax and brain of his dead body.

Let us now examine two tenets mentioned above, but hardly alluded to in *Esoteric Buddhism,* and supplement them as far as lies in our power

———

ADDITIONAL FACTS AND EXPLANATIONS CONCERNING THE GLOBES AND THE MONADS.

Two statements made in the above work must be noticed and the author's opinions quoted. The first is as follows:

> The spiritual Monads ... do not fully complete their mineral existence on Globe A, then complete it on Globe B, and so on. They pass several times round the whole circle as minerals, and then again several times round as vegetables, and several times as animals. We purposely refrain for the present from going into figures, etc.[282]

That was a wise course to adopt in view of the great secrecy maintained with regard to figures and numbers. This reticence is now partially relinquished; but it would perhaps have been better had the real numbers concerning Rounds and evolutional gyrations been either entirely divulged at the time, or entirely withheld. Mr. Sinnett understood this difficulty well when saying:

> For reasons which are not easy for the outsider to divine, the possessors of Occult knowledge are especially reluctant to give out numerical facts relating to cosmogony, though it is hard for the uninitiated to understand why they should be withheld.[283]

194] That there were such reasons is evident. Nevertheless, it is to this reticence that most of the confused ideas of some Eastern as well as Western pupils are due. The difficulties in the way of

---

[281] *Esoteric Buddhism* (5th ed.), p. 46.
[282] *Op. cit.*, p. 49.
[283] *Op. cit.*, p. 140.

the acceptance of the particular tenets under consideration seemed great, just because of the absence of any data to go upon. But there it was. For, as the Masters have many times declared, the figures belonging to the Occult calculations cannot be given—outside the circle of pledged Chelas, and not even these can break the rules.

To make things plainer, without touching upon the mathematical aspects of the doctrine, the teaching given may be expanded and some obscure points solved. As the evolution of the Globes and that of the Monads are so closely interblended, we will make of the two teachings one. In reference to the Monads, the reader is asked to bear in mind that Eastern philosophy rejects the Western theological dogma of a newly-created soul for every baby born, a dogma as unphilosophical as it is impossible in the economy of Nature. There must be a limited number of Monads, evolving and growing more and more perfect, through their assimilation of many successive Personalities, in every new Manvantara. This is absolutely necessary in view of the doctrines of Rebirth and Karma, and of the gradual return of the human Monad to its source—Absolute Deity. Thus, although the hosts of more or less progressed Monads are almost incalculable, they are still finite, as is everything in this Universe of differentiation and finiteness.

As shown in the double diagram of the human Principles and the ascending Globes of the World-Chains,[284] there is an eternal concatenation of causes and effects, and a perfect analogy which runs through, and links together, all the lines of evolution. One begets the other—Globes as Personalities. But, let us begin at the beginning.

The general outline of the process by which the successive Planetary Chains are formed has just been given. To prevent future misconceptions, some further details may be offered which will also throw light on the history of Humanity on our own Chain, the progeny of that of the Moon.

In the accompanying diagram, Fig. 1 represents the Lunar Chain of seven Globes at the outset of its seventh or last Round; while Fig. 2 represents the Earth Chain which will be, but is not yet in existence. The seven Globes of each Chain are distinguished in their cyclic order **195]** by the letters A to G, the Globes of the Earth Chain being further marked by a cross (+), the symbol of the Earth.

Diagram II.

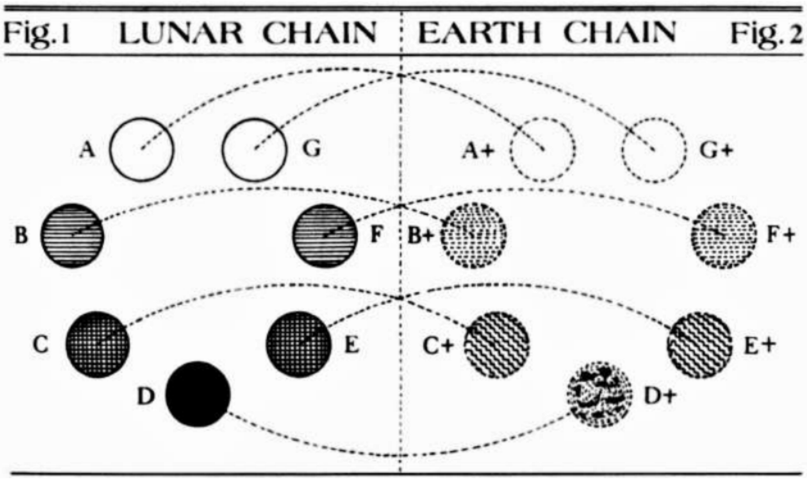

Now, it must be remembered that the Monads cycling round any septenary Chain are divided into seven Classes or Hierarchies, according to their respective stages of evolution, consciousness and merit. Let us follow, then, the order of their appearance on Globe A, in the First Round. The time-spaces between the appearances of these Hierarchies on any one Globe are so adjusted, that when Class 7, the last, appears on Globe A, Class 1, the first, has just passed on to Globe B; and so on, step by step, all round the Chain.

Again, in the Seventh Round of the Lunar Chain, when Class 7, the last, quits Globe A, that Globe, instead of falling asleep, as it had done in previous Rounds, begins to die (to go into its Planetary Pralaya);[285] and in dying it transfers successively, as just said, its principles, or life-

[284] p. 177 *supra*.

[285] Occultism divides the periods of Rest (Pralaya) into several kinds: there is the *Individual* Pralaya of each Globe, as humanity and life pass on to the next—seven minor Pralayas in each Round; the *Planetary* Pralaya, when seven Rounds are completed; the *Solar* Pralaya, when the whole system is at an end; and finally the *Universal* Pralaya, Maha or Brahmâ Pralaya, at the close of the Age of Brahmâ. These are the chief Pralayas or "destruction periods." There are many other minor ones, but with these we are not concerned at present.

elements and energy, etc., one after the other, to a new laya-centre, which commences the formation of Globe A of the Earth Chain. A similar process takes place for each of the Globes of the Lunar Chain, one after the other, each forming a fresh Globe of the Earth Chain. **196]** Our Moon was the fourth Globe of the series, and was on the same plane of perception as our Earth. But Globe A of the Lunar Chain is not fully "dead," till the first Monads of the first Class have passed from Globe G or Z, the last of the Lunar Chain, into the Nirvâna which awaits them between the two Chains; and similarly for all the other Globes as stated, each giving birth to the corresponding Globe of the Earth Chain.

Further, when Globe A of the new Chain is ready, the first Class or Hierarchy of Monads from the Lunar Chain incarnate upon it in the lowest kingdom, and so on successively. The result of this is, that it is only the first Class of Monads which attains the human state of development during the first Round, since the second Class, on each Globe, arriving later, has not time to reach that stage. Thus the Monads of Class 2 reach the incipient human stage only in the Second Round, and so on up to the middle of the Fourth Round. But at this point—and on this Fourth Round in which the human stage will be *fully* developed—the "door" into the human kingdom closes; and henceforward the number of "human" Monads, *i.e..* Monads in the human stage of development, is complete. For the Monads which had not reached the human stage by this point, will, owing to the evolution of Humanity itself, find themselves so far behind, that they will reach the human stage only at the close of the Seventh and last Round. They will, therefore, not be men on this Chain, but will form the Humanity of a future Manvantara, and be rewarded by becoming "men" on a higher Chain altogether, thus receiving their Karmic compensation. To this there is *but one solitary exception,* find for very good reasons, of which we shall speak farther on. But this accounts for the difference in the Races.

It thus becomes apparent how perfect is the analogy between the processes of Nature in the cosmos and in the individual man. The latter lives through his life-cycle, and dies. His higher principles, corresponding in the development of a Planetary Chain to the cycling Monads, pass into Devachan, which corresponds to the Nirvâna and states of rest intervening between two Chains. The man's lower principles are disintegrated in time, and are used by Nature again for the formation of new human principles; the same process also taking place in the disintegration and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings.

This is one of the "seven mysteries of the moon," and it is now **197]** revealed. The seven "mysteries" are called by the Japanese Yama-booshis, the mystics of the Lao-Tze sect and the ascetic monks of Kioto, the Dzenodoo—the "Seven Jewels"; only, the Japanese and the Chinese Buddhist ascetics and Initiates are, if possible, even more reticent in giving out their "Knowledge" than are the Hindus.

But the reader must not be allowed to lose sight of the Monads, and must be enlightened as to their nature, as far as permitted, without trespassing upon the highest mysteries, of which the writer does not in any way pretend to know the last or final word.

The Monadic Host may be roughly divided into three great Classes:

1. The most developed Monads—the Lunar Gods or "Spirits," called, in India, the Pitris—whose function it is to pass in the First Round through the whole triple cycle of the mineral, vegetable and animal kingdoms, in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed Chain. They are those who first reach the human form—if there can be any form in the realm of the almost subjective—on Globe A, in the First Round. It is they, therefore, who lead and represent the human element during the Second and Third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second Class, or those who come behind them.

2. Those Monads that are the first to reach the human stage during the three and a half Rounds, and to become "men."

3. The laggards, the Monads which are retarded, and which will not reach, by reason of Karmic impediments, the human stage at all during this Cycle or Round, save one exception which will be spoken of elsewhere, as already promised.

We are forced to use above the misleading word " men," and this is a clear proof of how little any European language is adapted to express these subtle distinctions.

It stands to reason that these "men" did not resemble the men of to-day, either in form or nature. Why then, it may be asked, call them "men" at all? Because there is no other term, in any Western language, which approximately conveys the idea intended. The word "men" at least indicates that these beings were *"manus,"* thinking entities, however they differed in form and intellection from ourselves. But in reality they were, in respect of spirituality and intellection, rather "gods" than "men."

The same difficulty of language is met with in describing the **198]** "stages" through which the Monad passes. Metaphysically speaking, it is of course an absurdity to talk of the "development" of a Monad, or to say that *it* becomes "man." But any attempt to preserve metaphysical accuracy of

language, in the use of such a tongue as the English, would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. It stands to reason that a Monad cannot either progress or develop, or even be affected by the changes of state it passes through. *It is not of this world or plane,* and may only be compared to an indestructible star of divine light and fire, thrown down on to our Earth, as a plank of salvation for the Personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling' to no one; but, like the plank, be drifted away to another incarnation, by the unresting current of evolution.

Now the evolution of the *external* form, or body, round the *astral,* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the *internal,* or real, *Man* is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "Pilgrim-Soul" through various *states* of not only matter, but of self-consciousness and self-perception, or of *perception* from *apperception*.

The Monad emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the Absolute to permit of any correlation with anything on a lower plane —it gets directly into the plane of Mentality. But there is no plane in the whole universe with a broader margin, or a wider field of action, in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the Mineral Monad up to the time when that Monad blossoms forth by evolution into the Divine Monad. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

To return to *Esoteric Buddhism*. The second statement is with **199]** regard to the enormous period intervening between the mineral epoch, on Globe A, and the man epoch, the term "man epoch" being used because of the necessity of giving a name to that fourth kingdom which follows the animal, though in truth the "man" on Globe A, during the First Round, is no man, but only his prototype, or dimensionless image, from the astral regions. The statement runs as follows:

> The full development of the mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life impulse on Globe A.[286]

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, in the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said:

> . . . There are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres.[287]

And now we have to quote from another article, "The Mineral Monad," in *Five Years of Theosophy :*

> There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of [from] Mûlaprakriti [or rather Pradhâna, Primordial Homogeneous Matter] to its third degree—*i.e.,* from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages [sub-physical] on the elemental side; the mineral kingdom; three stages on the objective physical[288] side—these are the [first or preliminary] seven links of the evolutionary chain.[289]

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they would be more correctly described as the sub-natural evolution. This process makes a halt in its stages at the third, at the threshold of the fourth stage, when it becomes, on the plane of natural evolution, the first really manward stage, thus forming **200]** with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:

---

[286] pp. 48, 49

[287] *Ibid.*

[288] "Physical" here means differentiated for cosmical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

[289] pp. 276 *et seq*.

A descent of spirit into matter equivalent to an ascent in physical evolution; a reascent from the deepest depths of materiality (the mineral) towards its *status quo ante,* with a corresponding dissipation of concrete organism—up to Nirvâna, the vanishing point of differentiated matter.[290]

Therefore it becomes evident, why that which is pertinently called in *Esoteric Buddhism* "wave of evolution," and "mineral, vegetable, animal and man-impulse," stops at the door of our Globe, at its Fourth Cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to, and become the vehicle of, the Atmic Ray; *i.e.,* Buddhi will awaken to an apperception of it (Atman), and thus enter on the first step of a new septenary ladder of evolution, which will lead it eventually to the tenth, counting from the lowest upwards, of the Sephirothal Tree, the Crown.

Everything in the Universe follows analogy. "As above, so below"; Man is the microcosm of the Universe. That which takes place on the spiritual plane, repeats itself on the cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown, or Upper Triad, there are the three elemental kingdoms, which precede the mineral,[291] and which, using the language of the Kabalists, answer in the cosmic differentiation to the Worlds of Form and Matter, from the Super-Spiritual to the Archetypal.

Now what is a Monad? And what relation does it bear to an Atom? The following reply is based upon the explanations given in answer to these questions in the above-cited article, "The Mineral Monad," written by the author. To the second question it is answered:

None whatever to the atom or molecule as at present existing in the scientific conception. It can neither be compared with the microscopic organisms, once classed among polygastric infusoria, and now regarded as vegetable, and classed among algae; nor is it quite the *moms* of the Peripatetics. Physically or constitutionally the Mineral Monad differs, of course, from the Human Monad, which is not physical, nor can *its* constitution be rendered by chemical symbols and elements.[292]

In short, as the Spiritual Monad is One, Universal, Boundless and Impartite, whose Rays, nevertheless, form what we, in our ignorance, call the "Individual Monads" of men, so the Mineral Monad—being at the opposite curve of the circle—is also One, and from it proceed the **201]** countless physical atoms, which Science is beginning to regard as individualized.

Otherwise how could one account for, and explain mathematically, the evolutionary and spiral progress of the four kingdoms? The Monad is the combination of the last two principles in man, the sixth and the seventh, and, properly speaking, the term "Human Monad" applies only to the Dual Soul (Âtmâ-Buddhi), not to its highest spiritual vivifying principle, Âtmâ, alone. But since the Spiritual Soul, if divorced from the latter (Âtmâ), could have no existence, no being, it has thus been called. . . . Now the Monadic, or rather Cosmic, Essence, if such a term be permitted, in the mineral, vegetable and animal, though the same throughout the series of cycles, from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression. It would be very misleading to imagine a Monad as a separate Entity, trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende. Instead of saying a "Mineral Monad," the more correct phraseology in Physical Science, which differentiates every atom, would of course have been to call it "the Monad manifesting in that form of Prakriti called the Mineral Kingdom." The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after aeons to blossom into a man. But it is a concrete manifestation of the Universal Energy, which itself has not yet become individualized; a sequential manifestation of the one Universal Monas. The Ocean of Matter does not divide into its potential and constituent drops, until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Kosmos, in the pantheistic sense; and the Occultists, while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract, by terms of which the "Mineral, Vegetable, Animal Monad," etc., are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic Essence" begins to imperceptibly differentiate towards individual consciousness in the vegetable kingdom. As the Monads are uncompounded things, as correctly defined by Leibnitz, it is the Spiritual Essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.[293]

Leibnitz conceived of the Monads as elementary and indestructible unts, endowed with the power of *giving and receiving* with respect to other units, and thus of determining all spiritual and physical phenomena. It is he who invented the term apperception, which together with nerve- (not perception, but rather) sensation, expresses the **202]** state of the Monadic consciousness through all the kingdoms up to Man.

---

[290] Ibid.
[291] See diagram, *op. cit.*, p. 277.
[292] *Op. cit.*, pp. 273-4.
[293] *Op. sit.*, p. 274-5.

Thus it may be wrong, on strictly metaphysical lines, to call Âtmâ-Buddhi a Monad, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit, and *vice versa*; and since the Universe and the Deity which informs it are unthinkable apart from each other; so in the case of Âtmâ-Buddhi. The latter being the vehicle of the former, Buddhi stands in the same relation to Âtmâ, as Adam-Kadmon, the Kabalistic Logos, does to Ain Suph, or Mûlaprakriti to Parabrahman.

And now a few words more on the Moon.

What, it may be asked, are the "Lunar Monads," just spoken of? The description of the seven Classes of Pitris will come later, but now some general explanations may be given. It must be plain to everyone that they are Monads, who, having ended their Life-Cycle on the Lunar Chain, which is inferior to the Terrestrial Chain, have incarnated on the latter. But there are some further details which may be added, though they border too closely on forbidden ground to be treated of fully. The last word of the mystery is divulged only to Adepts, but it may be stated that our satellite is only the gross body of its invisible principles. Seeing then that there are seven Earths, so there are seven Moons, the last alone being visible; the same for the Sun, whose visible body is called a Mâyâ, a reflection, just as man's body is. "*The real Sun and the real Moon are as invisible as the real man*," says an Occult maxim.

And it may be remarked, *en passant,* that those Ancients were not so foolish after all who first started the idea of "Seven Moons." For though this conception is now taken solely as an astronomical measure of time, in a very materialized form, yet underlying the husk there can still be recognized the traces of a profoundly philosophical idea.

In reality the Moon is the satellite of the Earth in one respect only, viz., that physically the Moon revolves round the Earth. But in every other respect, it is the Earth which is the satellite of the Moon, and not *vice versa.* Startling as the statement may seem, it is not without confirmation from scientific knowledge. It is evidenced by the tides, by the cyclic changes in many forms of disease, which coincide with the lunar phases; it can be traced in the growth of plants, and is very marked in the phenomena of human conception and gestation. The importance of the Moon and its influence on the Earth were recognized in every ancient religion, notably the Jewish, and have been remarked **203]** by many observers of psychical and physical phenomena. But, so far as Science knows, the Earth's action on the Moon is confined to the physical attraction, which causes her to circle in her orbit. And should an objector insist, that this fact alone is sufficient evidence that the Moon is truly the Earth's satellite on other planes of action, one may reply by asking whether a mother, who walks round and round her child's cradle, keeping watch over the infant, is the subordinate of her child or dependent upon it? Though in one sense she is its satellite, yet she is certainly older and more fully developed than the child she watches.

It is, then, the Moon that plays the largest and most important part, as well in the formation of the Earth itself, as in the peopling thereof with human beings. The Lunar Monads, or Pitris, the ancestors of man, become in reality man himself. They are the Monads, who enter on the cycle of evolution on Globe A, and who, passing round the Chain of Globes, evolve the human form, as has just been shown. At the beginning of the human stage of the Fourth Round on this Globe, they "ooze out" their astral doubles, from the "ape-like" forms which they had evolved in the Third Round. And it is this subtle, finer form, which serves as the model round which Nature builds physical man. These Monads, or Divine Sparks, are thus the Lunar Ancestors, the Pitris themselves; for these Lunar Spirits have to become "men," in order that their Monads may reach a higher plane of activity and self-consciousness, *i.e.,* the plane of the Manasa-Putras, those who endow the "senseless" shells, created and informed by the Pitris, with "mind," in the latter part of the Third Root-Race.

In the same way, the Monads, or Egos, of the men of the Seventh Round of our Earth, after our own Globes A, B, C, D, etc., parting with their life-energy, will have informed, and thereby called to life, other laya-centres, destined to live and act on a still higher plane of being—in the same way will the Terrene Ancestors create those who will become their superiors.

It now becomes plain, that there exists in Nature a triple evolutionary scheme for the formation of the three *periodical* Upâdhis; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or Spiritual), the Intellectual, and the Physical Evolutions. These three are the finite aspects, or the reflections on the field of Cosmic Illusion, of Âtmâ, the seventh, the One Reality.

204]

1. The Monadic, as the name implies, is concerned with the growth and development into still higher phases of activity of the Monads, in conjunction with:

2. The Intellectual, represented by the Manasa-Dhyânis (the Solar Devas, or the Agnishvatta Pitris), the "givers of intelligence and consciousness" to man, and:

3. The Physical, represented by the Chhayas of the Lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the "growth," to use a misleading word, and the transformations—through Manas, and owing to the accumulation of experiences—of the Finite into the Infinite, of the Transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyânis or Logoi. Each is represented in the constitution of Man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him, which makes him the complex being he now is.

Nature, the physical evolutionary Power, could never evolve Intelligence unaided; she can only create "senseless forms," as will be seen in our Anthropogenesis. The Lunar Monads cannot progress, for they have not yet had sufficient touch with the forms created by "Nature," to allow of their accumulating experiences through its means. It is the Manasa-Dhyânis who fill up the gap, and they represent the evolutionary power of Intelligence and Mind, the link between Spirit and Matter—in this Round.

Also it must be borne in mind that the Monads which enter upon the evolutionary cycle upon Globe A, in the first Round, are in very different stages of development. Hence the matter becomes somewhat complicated. Let us recapitulate.

The most developed, the Lunar Monads, reach the human germ-stage in the First Round; become terrestrial, though very ethereal, human beings towards the end of the Third Round, remaining on the Globe through the "obscuration" period, as the seed for future mankind in the Fourth Round, and thus become the pioneers of Humanity at the beginning of this, the present Fourth Round. Others reach the human stage only during later Rounds, *i.e.,* in the second, third or first half of the Fourth Round. And finally the most retarded of all—*i.e.,* those still occupying animal forms after the middle turning-point of the Fourth Round—will not become men at all during this Manvantara. **205]** They will reach to the verge of Humanity only at the close of the Seventh Round, to be, in their turn, ushered into a new Chain, after Pralaya, by older pioneers, the progenitors of Humanity, or the Seed-Humanity (Shishta), viz., the men who will be at the head of all at the end of these Rounds.

The student scarcely needs any further explanation on the part played by the Fourth Globe and the Fourth Round in the scheme of evolution.

From the preceding diagrams, which are applicable, *mutatis mutandis,* to Rounds, Globes or Races, it will be seen that the fourth member of a series occupies a unique position. Unlike the others, the Fourth has no "sister" Globe on the same plane as itself, and it thus forms the fulcrum of the "balance" represented by the whole Chain. It is the sphere of final evolutionary adjustments, the world of the Karmic scales, the Hall of Justice, where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in the Cycle. And therefore is it that, after this central turning-point has been passed in the Great Cycle—*i.e.,* after the middle point of the Fourth Race in the Fourth Round on our Globe—no more Monads can enter the human kingdom. The door is closed for this Cycle, and the balance struck. For were it otherwise—had there been a new soul created for each of the countless milliards of human beings that have passed away, and had there been no reincarnation—it would become difficult indeed to provide room for the disembodied "spirits"; nor could the origin and cause of suffering ever be accounted for. It is the ignorance of the Occult tenets, and the enforcement of false conceptions under the guise of religious education, which have created Materialism and Atheism as a protest against the asserted divine order of things.

The only exceptions to the rule just stated are the "dumb races," whose Monads are already within the human stage, in virtue of the fact that these "animals" are later than, and even half descended from, man; their last descendants being the anthropoid and other apes. These "human presentments" are in truth only the distorted copies of the early humanity. But this will receive full attention in the next volume.

As the Commentary, broadly rendered, says:

1. Every Form on earth, and every Speck [*atom*] *in Space strives in ifs efforts towards self-formation to follow the model placed for it in the "Heavenly Man" . . . Its (the atom's) involution and evolution, its* **206]** *external and internal growth and development, have alt one and the same object—Man; Man, as the highest physical and ultimate form on this Earth; the "Monad," in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth.*

2. The Dhyânis [*Pitris*] *are those who have evolved their Bhuta* [*Doubles*] *from themselves, which Rupa* [*Form*] *has become the vehicle of Monads* [*Seventh and Sixth principles*] *that had completed their cycle of transmigration in the three preceding Kalpas* [*Rounds*]*. Then, they* [*the Astral Doubles'*] *became the men of the first Human Race of the Round. But they were not complete, and were senseless.*

This will be explained in the sequel. Meanwhile man—or rather his Monad—has existed on Earth from the very beginning of this Round. But, up to our own Fifth Race, the external shapes which covered those divine Astral Doubles, have changed and consolidated with every sub-race; the form and physical structure of the fauna changing at the same time, as they had to be adapted to the ever-changing conditions of life on this Globe, during the geological periods of its formative cycle.

And thus will they go on changing with every Root-Race, and every *chief* sub-race, down to the last one of the Seventh in this Round.

3. The inner, now concealed, man, was then [*in the beginnings*] *the external man. The progeny of the Dhyânis* [*Pitris*], *he was "the son like unto his father." Like the lotus, whose external shape assumes gradually the form of the model within itself, so did the form of man in the beginning evolve from within without. After the cycle in which man began to procreate his species after the fashion of the present animal kingdom, it became the reverse. The human foetus follows now in its transformations all the forms that the physical frame of man assumed, throughout the three Kalpas* [*Rounds*], *during the tentative efforts at plastic formation around the Monad, by senseless, because imperfect, matter, in her blind wanderings. In the present age, the physical embryo is a plant, a reptile, an animal, before it finally becomes man, evolving within himself his own ethereal counterpart, in his turn. In the beginning it was that counterpart* [*astral man*] *which, being senseless, got entangled in the meshes of matter.*

But this "man" belongs to the Fourth Round. As shown, the Monad had passed through, journeyed and been imprisoned in, every transitional form, throughout every kingdom of nature, during the three preceding Rounds. But the Monad which becomes human, *is not the Man.* In this Round—with the exception of the highest mammals after man, **207]** the anthropoids destined to die out in this our race, when their Monads will be liberated and pass into the astral human forms, or the highest elementals, of the Sixth and the Seventh Races, and then into the lowest human forms in the Fifth Round—no units of any of the kingdoms are animated any longer by Monads destined to become human in their next stage, but only by the lower elementals of their respective realms. These "elementals" will become human Monads, in their turn, only at the next great planetary Manvantara.

And in fact the last human Monad incarnated before the beginning of the Fifth Root-Race. Nature never repeats herself; therefore the anthropoids of our day have not existed at any time since the middle of the Miocene period, when, like all cross breeds, they began to show a tendency, more and more marked as time went on, to return to the type of their first parent, the gigantic black and yellow Lemuro-Atlantean. To search for the "missing link" is useless. To the Scientists of the closing Sixth Root-Race, millions and millions of years hence, our modern races, or rather their fossils, will appear as those of small insignificant apes—an extinct species of the *genus homo.*

Such anthropoids form an exception because they were not intended by Nature, but are the direct product and creation of "senseless" man. The Hindus attribute a divine origin to the apes and monkeys, because the men of the Third Race were gods from another plane, who had become "senseless" mortals. This subject had already been touched upon in *Isis Unveiled,* twelve years ago, as plainly as was then possible. The reader is there referred to the Brâhmans, if he would know the reason of the regard they have for the monkeys.

> He [the reader] would perhaps learn—were the Brâhman to judge him worthy of an explanation—that the Hindu sees in the ape but what Manu desired he should: the transformation of species most directly connected with that of the human family—a bastard branch engrafted on their own stock before the final perfection of the latter. He might learn, further, that in the eyes of the educated "heathen" the spiritual or inner man is one thing, and his terrestrial physical casket another. That physical nature, that great combination of correlations of physical forces, ever creeping on towards perfection, has to avail herself of the material at hand; she models and remodels as she proceeds, and, finishing her crowning work in man, presents him alone as a fit tabernacle for the overshadowing of the Divine Spirit.[294]

Moreover, a German scientific work is mentioned in a footnote on the same page. It says that:

> A Hanoverian Scientist has recently published a work entitled, *Ueber die* **208]** *Auflösung der Arten durch natürliche Zucht-wahl*, in which he shows, with great ingenuity, that Darwin was wholly mistaken in tracing man back to the ape. On the contrary, he maintains that it is the ape which is evolved from man. He shows that, in the beginning, mankind were, morally and physically, the types and prototypes of our present race and of our human dignity, by their beauty of form, regularity of feature, cranial development, nobility of sentiments, heroic impulses, and grandeur of ideal conceptions. This is a purely Brâhmanic, Buddhistic and Kabalistic doctrine. His book is copiously illustrated with diagrams, tables, etc. It asserts that the gradual debasement and degradation of man, morally and physically, can be readily traced throughout ethnological transformations down to our time. And, as one portion has already degenerated into apes, so the civilized man of the present day will at last, under the action of the inevitable law of necessity, be also succeeded by like descendants. If we may judge of the future by the actual present, it certainly does seem possible that so unspiritual and materialistic a race should end as Simia rather than as Seraphs.

But though the apes descend from man, it is certainly not the fact that the human Monad, which has once reached the level of humanity, ever incarnates again in the form of an animal.

The cycle of "metempsychosis" for the human Monad is closed, for we are in the Fourth Round and the Fifth Root-Race. The reader will have to bear in mind—at any rate one who has made himself acquainted with *Esoteric Buddhism*—that the Stanzas which follow in this volume and

[294] II. 278-9.

the next speak of the evolution in our Fourth Round only. The latter is the cycle of the turning-point, after which, matter, having reached its lowest depths, begins to strive onward and to become spiritualized, with every new race and with every fresh cycle. Therefore the student must take care not to see contradiction where there is none, for in *Esoteric Buddhism* Rounds are spoken of in general, while here only the Fourth, or our present Round, is meant. Then it was the work of formation; now it is that of reformation and evolutionary perfection.

Finally, to close this digression anent various, but unavoidable, misconceptions, we must refer to a statement in *Esoteric Buddhism,* which has produced a very fatal impression upon the minds of many Theosophists. One unfortunate sentence, from the work just referred to, is constantly brought forward to prove the materialism of the doctrine. The author, referring to the progress of organisms on the Globes, says that:

> The mineral kingdom will no more develop the vegetable .... than the Earth was able to develop man from the ape, till it received an impulse.[295]

209] Whether this sentence renders the thought of the author literally, or is simply, as we believe it is, a *lapsus calami,* may remain an open question.

It is really with surprise that we have ascertained the fact, that *Esoteric Buddhism* was so little understood by some Theosophists, as to have led them into the belief that it thoroughly supported Darwinian evolution, and especially the theory of the descent of man from a pithecoid ancestor. As one member writes: "I suppose you realize that three-fourths of Theosophists and even outsiders imagine that, as far as the evolution of man is concerned, Darwinism and Theosophy kiss one another." Nothing of the kind was ever realized, nor is there any great warrant for it, so far as we know, in *Esoteric Buddhism.* It has been repeatedly stated, that evolution as taught by Manu and Kapila was the groundwork of the modern teachings, but neither Occultism nor Theosophy has ever supported the wild theories of the present Darwinists—least of all the descent of man from an ape. Of this, more hereafter. But one has only to turn to p. 47 of the work named, to find the statement that:

> Man belongs to a kingdom distinctly separate from that of the animals.

With such a plain and unequivocal statement before him, it is very strange that any careful student should have been so misled, unless he is prepared to charge the author with a gross contradiction.

Every Round repeats the evolutionary work of the preceding Round, on a higher scale. With the exception of some higher anthropoids, as just mentioned, the Monadic inflow, or inner evolution, is at an end till the next Manvantara. It can never be too often repeated that the full-blown human Monads have to be first disposed of, before the new crop of candidates appears on this Globe at the beginning of the next Cycle. Thus there is a lull; and this is why, during the Fourth Round, man appears on Earth earlier than any animal creation, as will be described.

But it is still urged that the author of *Esoteric Buddhism* has "preached Darwinism" all along. Certain passages would undoubtedly seem to lend countenance to this inference. Besides which, the Occultists themselves are ready to concede *partial* correctness to the Darwinian hypothesis, in later details, bye-laws of evolution, and after the midway point of the Fourth Race. Of that which has taken place, Physical Science can really know nothing, for such matters lie entirely outside of its sphere of investigation. But what the Occultists have never admitted, nor will they ever admit, is that man was *an ape in* **210]** *this or any other Round;* or that he ever could be one, however much he may have been "ape-like." This is vouched for by the very authority from whom the author of *Esoteric Buddhism* got his information.

Thus to those who confront the Occultists with these lines from the above-named volume:

> It is enough to show that we may as reasonably—and that we must, if we would talk about these matters at all—conceive a life-impulse giving birth to mineral forms, as of the same sort of impulse concerned to *raise a race of apes into a race of rudimentary men*.

To those who bring this passage forward as showing "decided Darwinism," the Occultists answer by pointing to the explanation of the Master, Mr. Sinnett's Teacher, which would contradict these lines, were they written in the spirit attributed to them. A copy of this letter was sent to the writer, together with others, two years ago (1886), with additional marginal remarks, to quote from, in the *Secret Doctrine.*

It begins by considering the difficulty experienced by the Western student, in reconciling some facts, previously given, with the evolution of man from the animal, *i.e.,* from the mineral, vegetable and animal kingdoms, and advises the student to hold to the doctrine of analogy and correspondences. Then it touches upon the mystery of the Devas, and even Gods, having to pass through states, which it was agreed to refer to as "Immetallization, Inherbation, Inzoonization and

---

[295] p. 48.

finally Incarnation," and explains this by hinting at the necessity of failures even in the ethereal races of Dhyân Chohans. Concerning this it says:

"These 'failures' are too far progressed and spiritualized to be thrown back forcibly from Dhyân Chohanship into the vortex of a new primordial evolution through the lower kingdoms. ..."

After which, a hint only is given about the mystery contained in the allegory of the fallen Asuras, which will be expanded and explained in Volume II. When Karma has reached them at the stage of human evolution :

"They will have to drink it to the last drop in the bitter cup of retribution. Then they become an active force and commingle with the elemenlals, the progressed entities of the pure animal kingdom, to develop little by little the full type of humanity."

These Dhyân Chohans, as we see, do not pass through the three kingdoms as do the lower Pitris; nor do they incarnate in man until the Third Root Race. Thus, as the teaching stands:

"Round I. Man in the First Round and First Race on Globe D, our **211]** *Earth, was an ethereal being (a Lunar Dhyâni, as man), non-intelligent but super-spiritual; and correspondingly, on the law of analogy, in the First Race of the Fourth Round. In each of the subsequent races and sub-races, . . . he grows more and more into an encased or incarnate being, but still preponderatingly ethereal. . . . He is sexless, and, like the animal and vegetable, he develops monstrous bodies correspondential with his coarser surroundings.*

"Round II. He [*man*] *is still gigantic and ethereal, but growing firmer and more condensed in body; a more physical man yet still less intelligent than spiritual (1), for mind is a slower and more difficult evolution than is the physical frame. . . .*

"Round III. He has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality (2). In the last half of the Third Round, his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva. . . . [*All this is almost exactly repeated in the Third Root-Race of the Fourth Round.*]

"Round IV. Intellect has an enormous development in this Round. The [*hitherto*] *dumb races acquire our* [*present*] *human speech on this Globe, on which, from the Fourth Race, language is perfected and knowledge increases. At this half-way point of the Fourth Round* [*as of the Fourth, or Atlantean, Root-Race*]*, humanity passes the axial point of the minor manvantaric cycle . . . the world teeming with the results of intellectual activity and spiritual decrease. . . ."*

This is from the authentic letter; what follows are the later remarks and additional explanations traced by the same hand in the form of footnotes.

"(1) . . . The original letter contained general teaching—a 'bird's-eye view'—and particularized nothing. . . . To speak of 'physical man,' while limiting the statement to the early Rounds, would be drifting back to the miraculous and instantaneous 'coats of skin.' . . . The first 'Nature,' the first 'body,' the first 'mind' on the first plane of perception, on the first Globe in the first Round, is what was meant. For Karma and evolution have:

'. . . centred in our make such strange extremes,
From different Natures[296] *marvellously mixed. . .'*

"(2) Restore: he has now reached the point [*by analogy, and as the* **212]** *Third Root Race in the Fourth Round*]*, where his* [*the angel-man's*] *primordial spirituality is eclipsed and overshadowed by nascent human mentality, and you have the true version on your thumb-nail. . . ."*

These are the words of the Teacher; text, words and sentences in brackets, and explanatory footnotes. It stands to reason that there must be an enormous difference in such terms as "objectivity" and "subjectivity," "materiality" and "spirituality," when the same terms are applied to different planes of being and perception. All this must be taken in its relative sense. And therefore there is little to be wondered at, if, left to his own speculations, an author who, however eager to learn, was yet quite inexperienced in these abstruse teachings, has fallen into an error. Nor was the difference between the Rounds and the Races sufficiently defined in the letters received, since nothing of the kind had been required before, as the ordinary Eastern disciple would have found out the difference in a moment. Moreover, to quote from a letter of the Master:

"The teachings were imparted under protest. . . . They were, so to say, smuggled goods . . . and when I remained face to face with only one correspondent, the other, Mr. . . . had so far tossed all the cards into confusion, that little remained to be said without trespassing upon law."

Theosophists "whom it may concern" will understand what is meant.

The outcome of all this is, that nothing had ever been said in the letters to warrant the assurance, that the Occult doctrine has ever taught, or any Adept believed in, unless metaphorically, the preposterous modern theory of the descent of man from a common ancestor with the ape—an

[296] The *Natures* of the seven Hierarchies or Classes of Pitris and Dhyân Chohans which compose our nature and bodies are here meant.

anthropoid of the actual animal kind. To this day the world is more full of ape-like men than the woods are of men-like apes. The ape is sacred in India because its origin is well known to the Initiates, though concealed under a thick veil of allegory. Hanumana is the son of Pavana (Vayu, "God of the wind") by Anjana, wife of a monster called Kesari, though his genealogy varies. The reader who bears this in mind, will find in Volume II, *passim,* the whole explanation of this ingenious allegory. The "men" of the Third Race (who separated) were "Gods," by their spirituality and purity, though senseless, and as yet destitute of mind, as men.

These "men" of the Third Race, the ancestors of the Atlanteans, were just such ape-like, intellectually senseless, giants as were those beings, who, during the Third Round, represented Humanity. Morally irresponsible, it was these Third Race "men" who, through promiscuous **213]** connection with animal species lower than themselves, created that missing link which became ages later (in the Tertiary period only), the remote ancestor of the real ape, as we find it now in the pithecoid family.

And if this is found clashing with the statement which shows the animal later than man, then the reader is asked to bear in mind that the *placental mammal* only is meant. In those days, there were animals of which Zoology does not even dream in our own; *and the modes of reproduction were not identical* with the notions which modern Physiology has upon the subject. It is not altogether convenient to touch upon such questions in public, but there is *no* contradiction or impossibility in this whatever.

Thus the earlier teachings, however unsatisfactory, vague and fragmentary, did not teach the evolution of "man" from the "ape." Nor does the author of *Esoteric Buddhism* assert it anywhere in his work in so many words; but, owing to his inclination towards Modern Science, he uses language which might perhaps justify such an inference. The man who preceded the Fourth, the Atlantean, Race, however much he may have looked physically like a "gigantic ape"—"the counterfeit of man who hath not the life of a man"—was still a thinking and already a speaking man. The Lemuro-Atlantean was a highly civilized Race, and if one accepts tradition, which is better history than the speculative fiction which now passes under that name, he was higher than we are with all our sciences and the degraded civilization of the day: at any rate, the Lemuro-Atlantean of the closing Third Race was so.

And now we may return to the Stanzas.

STANZA VI.—*Continued*.

5. AT THE FOURTH[297] (*a*), THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES. TWO[298] OBEY.

THE CURSE IS PRONOUNCED (*b*): THEY WILL BE BORN IN THE FOURTH,[299] SUFFER AND CAUSE SUFFERING. THIS IS THE FIRST WAR (*c*).

The full meaning of this Shloka can only be fully comprehended after reading the additional detailed explanations, in the Anthropo-genesis and its Commentaries, in Volume II. Between this Shloka and Shloka 4, extend long ages; and there now gleams the dawn and **214]** sunrise of another aeon. The drama enacted on our planet is at the beginning of its fourth act; but for a clearer comprehension of the whole play the reader will have to turn back before he can proceed onward. For this verse belongs to the general Cosmogony given in the archaic volumes, whereas Volume II will give a detailed account of the "creation," or rather formation, of the first human beings, followed by the second humanity, and then by the third; or, as they are called, the First, Second, and the Third Root-Races. As the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man.

(*a*) That which is meant by the qualification the "Fourth," is explained as the Fourth Round, only on the authority of the Commentaries. It can equally mean Fourth Eternity as Fourth Round, or even our Fourth Globe. For, as will repeatedly be shown, the latter is the fourth sphere, on the fourth or lowest plane of material life. And it so happens that we are in the Fourth Round, at the middle point of which the perfect equilibrium between Spirit and Matter had to take place.

It was, as we shall see, at this period—during the highest point of civilization and knowledge, and also of human intellectuality, of the Fourth, Atlantean Race—that, owing to the final crisis of the physio-logico-spiritual adjustment of the races, humanity branched off into two diametrically opposite paths: the *Right*- and the *Left-hand* Paths of Knowledge or Vidyâ. In the words of the Commentary:

Thus were the germs of the White and the Black Magic sown in those days. The seeds lay latent for some time, to sprout only during the early period of the Fifth [*our Race*].

---

[297] Round, or revolution of Life and Being round the seven smaller Wheels.
[298] Thirds.
[299] Race.

Says the Commentary explaining the Shloka:

The Holy Youths [*the Gods'*] *refused to multiply and create species after their likeness, after their kind. "They are not fit Forms* [*Rupas*] *for us. They have to grow." They refuse to enter the Chhayas* [*Shadows or Images*] *of their inferiors. Thus had selfish feeling prevailed from the beginning, even among the Gods, and they fell under the eye of the Karmic Lipikas.*

They had to suffer for it in later births. How the punishment reached the Gods will be seen in Volume II.

It is a universal tradition that, before the physiological "Fall," propagation of one's kind, whether human or animal, took place through the *Will* of the Creators, or of their progeny. This was the **215]** Fall of Spirit into generation, not the Fall of mortal Man. It has already been stated that, to become self-conscious, Spirit must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit *per seis* an unconscious negative *abstraction.* Its purity is inherent, not acquired by merit; hence, as already shown, to become the highest Dhyân Chohan, it is necessary for each Ego to attain to full self-consciousness as a human, *i.e.,* conscious, being, which is synthesized for us in Man. The Jewish Kabalists, arguing that no Spirit can belong to the divine Hierarchy unless Ruach (Spirit) is united to Nephesh (Living Soul), only repeat the Eastern Esoteric teaching:

A Dhyâni has to be an Atmf-Buddhi; once the Buddhi-Manas breaks loose from the immortal Âtmâ, of which it (Buddhi) is the vehicle, Atman passes into Non-Being, which is Absolute Being.

This means that the purely Nirvânîc state is a passage of Spirit back to the ideal abstraction of Be-ness, which has no relation to the plane on which our Universe is accomplishing its cycle.

(*b*) "The Curse is pronounced" does not mean, in this instance, that any Personal Being, God, or Superior Spirit, pronounced it, but simply that the cause, which could but create bad results, had been generated; and that the effects of this Karmic cause could lead the Beings that counteracted the laws of Nature, and thus impeded her legitimate progress, only to bad incarnations, hence to suffering.

(*c*) "There were many Wars," all referring to struggles of adjustment, spiritual, cosmical and astronomical, but chiefly to the mystery of the evolution of man, as he is now. The Powers or pure Essences that were "told to create," relate to a mystery explained, as already said, elsewhere. It is not only one of the most hidden secrets of Nature—that of generation, over whose solution the Embryologists have vainly put their heads together—but likewise a divine function which involves that great religious, or rather dogmatic, mystery, the so-called "Fall" of the Angels. Satan and his rebellious host, when the meaning of the allegory is explained, will thus prove to have refused to create physical man, only to become the direct Saviours and Creators of divine Man. The symbolical teaching is more than mystical and religious, it is purely scientific, as will be seen later on. For, instead of remaining a mere blind functioning medium, impelled and guided by fathomless Law, the "rebellious" Angel claimed and enforced his right of independent judgment and will, his right of free-agency **216]** and responsibility, since Man and Angel are alike under Karmic Law.

Explaining Kabalistic views, the author of *New Aspects of Life* says of the Fallen Angels that:

> According to the symbolical teaching, Spirit, from being simply a functionary agent of God, became volitional in its developed and developing action; and, substituting its own will for the divine desire in its regard, so fell. Hence the kingdom and reign of spirits and spiritual action, which flow from and are the product of spirit-volition, are outside, and contrasted with, and in contradiction to, the kingdom of souls and divine action.[300]

So far, so good; but what does the author mean by saying:

> When man was created, he was human in constitution, with human affections, human hopes and aspirations. From this state he fell—into the brute and savage.

This is diametrically opposite to our Eastern teaching, and even to the Kabalistic notion, so far as we understand it, and to the *Bible* itself. This looks like Corporealism and Substantialism colouring Positive Philosophy, though it is rather difficult to feel quite sure of the author's meaning. A *fall,* however, "from the natural into the supernatural and the animal"—supernatural meaning the purely spiritual in this case—implies what we suggest.

The *New Testament* speaks of one of these "Wars," as follows:

> And there was war in heaven: Michael and his angels fought against the Dragon; and the Dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great Dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world.[301]

The Kabalistic version of the same story is given in the *Codex Nazaræus,* the scripture of the Nazarenes, the real mystic Christians of John the Baptist, and the Initiates of Christos. Bahak Zivo, the "Father of the Genii," is ordered to construct creatures—to "create." But, as he is "ignorant of

---

[300] p. 235.
[301] *Rev.,* xii. 7-9.

Orcus," he fails to do so, and calls in Fetahil, a still purer spirit, to his aid, who fails still worse. This is a repetition of the failure of the "Fathers," the Lords of Light, who fail one after the other.[302]

We will now quote from our earlier volumes:[303]

> Then steps on the stage of creation the Spirit[304] (of the Earth so-called, or the **217]** Soul, Psyche, which St. James calls "devilish"), the lower portion of the Anima Mundi or Astral Light. [See the close of this Shloka.] With the Nazarenes and the Gnostics this Spirit *was feminine.* Thus the Spirit of the Earth, perceiving that for Fetahil,[305] the *newest man* (the latest), the splendour was "changed," and that for splendour existed "decrease and damage," she awakes Karabtanos,[306] "who was frantic and *without sense and judgment*," and says to him: "Arise, see, the Splendour (Light) of the *Newest* Man (Fetahil) has failed (to produce or create men), the decrease of this Splendour is visible. Rise up, come with thy Mother (the Spiritus) and free thee from limits by which thou art held, and those more ample than the whole world." After which, follows the union of the frantic and blind matter, guided by the insinuations of the Spirit (not the *Divine* Breath but the *Astral* Spirit, which by its double essence is already tainted with matter); and the offer of the Mother being accepted, the Spiritus conceives "Seven Figures," and the Seven Stellars (Planets), which represent also the *seven capital sins,* the progeny of an Astral Soul, separated from its divine source (spirit), and *matter,* the blind demon of concupiscence. Seeing this, Fetaliil extends his hand towards the abyss of matter, and says: "Let the earth exist, just as the abode of the Powers has existed." Dipping his hand in the chaos, which he condenses, he creates our planet.
>
> Then the *Codex* proceeds to tell how Bahak Zivo was separated from the Spiritus, and the Genii or Angels from the Rebels.[307] Then (the greatest) Mano,[308] who dwells with the greatest Ferho, calls Kebar Zivo (known also by the name of Nebat lavar bar lufin Ifafin), the Helm and Vine of the Food of Life[309]—he being the third Life, and commiserating the rebellious and foolish Genii, on account of the magnitude of their ambition, says: "Lord of the Genii[310] (Æons), see what the Genii (the Rebellious Angels) do, and about what they are consulting.[311] They say: 'Let us call forth the world, and let us call the "Powers" into existence. The Genii are the Princes (Principes), the Sons of Light, but Thou art the Messenger of Life'."
>
> And in order to counteract the influence of the seven "badly disposed" principles the progeny of Spiritus, Kebar Zivo (or Cabar Zio), the mighty Lord of Splendour, produces *seven other lives* (the cardinal virtues), who shine in their own form and light "from on high,"[312] and thus reestablish the balance between good and evil, light and darkness.

Here one finds a repetition of the early *allegorical* dual systems, such **218]** as the Zoroastrian, and detects a germ of the dogmatic and dualistic religions of the future, a germ which has grown into such a luxuriant tree in ecclesiastical Christianity. It is already the outline of the two "Supremes"—God and Satan. But in the Stanzas no such idea exists.

Most of the Western Christian Kabalists—preeminently Éliphas Lévi—in their desire to reconcile the Occult Sciences with Church Dogmas, did their best to make of the "Astral Light" only and preeminently the Pleroma of the early Church Fathers, the abode of the Hosts of the Fallen Angels, of the Archons and Powers. But the Astral Light, though only the lower aspect of the Absolute, is still dual. It is the Anima Mundi, and ought never to be viewed otherwise, except for Kabalistic purposes. The difference which exists between its "Light" and its "Living Fire," ought ever to be present in the mind of the Seer and the Psychic. The higher aspect of this "Light," without which only creatures of matter can be produced, is this Living Fire, and its Seventh Principle. It is stated in *Isis Unveiled,* in a complete description of it:

> The Astral Light or Anima Mundi is dual and bi-sexual. The (ideal) male part of it is purely divine and spiritual, it is Wisdom, it is Spirit or Purusha; while the female portion (the Spiritus of the Nazarenes) is tainted, in one sense, with matter, *is* indeed matter, and therefore is evil already. It is the life-principle of every living

---

[302] See Vol. II, Shloka 17.

[303] *Isis Unveiled,* I. 299, 300. Compare also Dunlap, *Sôd: the Son of the Man,* pp. 51 *et seq*.

[304] On the authority of Ireneus, of Justin Martyr and of the *Codex* itself, Dunlap shows that the Nazarenes regarded "Spirit" *as a female and evil* Power, in its connection with our Earth.

[305] Fetahil is identical with the host of the Pitris, who "created man" as a "shell" only. He was, with the Nazareues, the King of Light, and the Creator; but in this instance he is the unlucky Prometheus, who fails to get hold of the Living Fire necessary for the formation of the Divine Soul, as he is ignorant of the secret name, the ineffable or incommunicable name of the Kabalists.

[306] The spirit of Matter and Concupiscence; Kâma Kupa *minus* Manas, Mind.

[307] *Codex Nazaræus,* ii. 233.

[308] This Mano of the Nazarenes strangely resembles the Hindu Manu, the Heavenly Man of the *Rig Veda.*

[309] "I am the true *Vine,* and my father is the husbandman." *(John,* xv. 1.)

[310] With the Gnostics, Christ, as well as Michael who is identical with him in some respects, was the "Chief of the Eons."

[311] *Codex Nazaraeus,* i. 135.

[312] See the Cosmogony of Pherecydes.

creature, and furnishes the astral soul, the fluidic *perisprit,* to men, animals, fowls of tile air, and everything living. Animals have only the latent germ of the highest immortal soul in them. This latter will develop only after a series of countless evolutions; the doctrine of which evolutions is contained in the Kabalistic axiom: "A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, a god".[313]

The seven principles of the Eastern Initiates had not been explained when *Isis Unveiled* was written, but only the three *Kabalistic Faces of* the semi-exoteric *Kabalah*.[314] But these contain the description of the mystic natures of the first Group of Dhyân Chohans in the *regimen ignis*, the region and "rule (or government) of fire," divided into three classes, synthesized by the first, which makes *four* or the "Tetraktys." If one studies the commentaries attentively, he will find the same progression in the angelic natures, *viz.,* from the *passive* down to the *active;* the last of these Beings are as near to the Ahamkara Element—the region or plane wherein *Egoship*, or the feeling of *I-am-ness*, is beginning to be defined—as the first are near to the undifferentiated **219]** Essence. The former are Arupa, incorporeal; the latter, Rupa, corporeal.

In Volume II of the same work,[315] the philosophical systems of the Gnostics and the primitive Jewish Christians, the Nazarenes and the Ebionites, are fully considered. They show the views held in those days, outside the circle of Mosaic Jews, about Jehovah. He was identified by all the Gnostics with the evil, rather than with the good principle. For them, he was Ilda-Baoth, the "Son of Darkness," whose mother, Sophia Achamoth, was the daughter of Sophia, the Divine Wisdom—the female Holy Ghost of the early Christians—Âkâsha; Sophia Achamoth personifying the Lower Astral Light or Ether. The Astral Light stands in the same relation to Âkâsha and Anima Mundi, as Satan stands to the Deity. They are one and the same thing *seen from two aspects,* the spiritual and the psychic—the super-ethereal, or connecting link between matter and pure spirit—and the physical.[316] Ilda-Baoth—a compound name, made up of *Ilda* ילד, child, and *Baoth*; the latter from בדוצ an egg, and בהוה, chaos, emptiness, void, or desolation; or the Child born in the Egg of Chaos, like Brahmâ—or Jehovah, is simply one of the Elohim, the Ssven Creative Spirits, and one of the lower Sepbiroth. Ilda-Baoth produces from himself seven other Gods, "Stellar Spirits," or the Lunar Ancestors,[317] for they are all the same.[318] They are all *in his own image*, the "Spirits of the Face," and the reflections one of the other, who become darker and more material, as they successively recede from their originator. They also inhabit seven regions disposed like a stair, for its steps mount and descend the scale of spirit and matter.[319] With Pagans and Christians, with Hindus and Chaldeans, with Greek as with Roman Catholics—the texts varying slightly in their interpretations—they all were the Genii of the seven planets, and of the seven planetary spheres of our septenary Chain, of which Earth is the lowest. This connects the "Stellar" and "Lunar" Spirits with the higher planetary Angels, and the Saptarshis, the Seven Rishis of the Stars, **220]** of the Hindus—as subordinate Angels, or Messengers, to these Rishis, their emanations, on the descending scale. Such, in the opinion of the philosophical Gnostics, were the God and the Archangels now worshipped by the Christians! The "Fallen Angels" and the legend of the "War in Heaven" are thus purely pagan in their origin, and come from India, *viâ* Persia and Chaldea. The only reference to them in the Christian canon is found in *Revelation* xii, as quoted a few pages back.

Thus "Satan," once he ceases to be viewed in the superstitious, dogmatic, unphilosophical spirit of the Churches, grows into the grandiose image of one who makes of a *terrestrial,* a *divine* Man; who gives him, throughout the long cycle of Mahakalpa, the law of the Spirit of Life, and makes him free from the Sin of Ignorance, hence of Death.

———

[313] I. 301, note.

[314] They are found, however, in the Chaldean *Book of Numbers.*

[315] *Op. cit*., II. 183 *et seq*.

[316] For the difference between *nous,* the higher divine Wisdom, *and psyche,* the lower and terrestrial, see *St. James,* iii. 15-17.

[317] Jehovah's connection with the Moon in the *Kabalah* is well known to students.

[318] For the Nazarenes, see *Isis Unveiled*, II. 131 and 132. The true followers of the true Christos were all Nazarenes and *Christians,* and were the opponents of the later Christians.

[319] See the diagram of the Lunar Chain of seven worlds, p. 195, where, as in our own or any other Chain, the upper worlds are spiritual, while the lowest, whether Moon, Earth, or any other planet, is dark with matter.

STANZA VI.—*Continued*.

6. THE OLDER WHEELS ROTATED DOWNWARD AND UPWARD (*a*). . . THE MOTHER'S SPAWN FILLED THE WHOLE.[320] THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND REAPPEARING CONTINUOUSLY (*b*).[321]

(*a*) Here, having finished for the time being with our side-issues— which, however they may break the flow of the narrative, are necessary for the elucidation of the whole scheme—we must return once more to Cosmogony. The phrase "Older Wheels" refers to the Worlds, or Globes, of our Chain as they were during the previous Rounds. The present Stanza, when explained esoterically, is found embodied entirely in Kabalistic works. Therein will be found the very history of the evolution of those countless Globes, which evolve after a periodical Pralaya, rebuilt from old material into new forms. The previous Globes disintegrate and reappear, transformed and perfected for a new phase of life. In the *Kabalah,* worlds are compared to sparks which fly from under the hammer of the great Architect—*Law,* the Law which rules all the smaller Creators.

The following comparative diagram shows the identity between the two systems, the Kabalistic and the Eastern. The three upper are the three higher planes of consciousness, revealed and explained in both **221]** schools only to the Initiates; the lower represent the four lower planes—the lowest being our plane, or the visible Universe.

Diagram III.

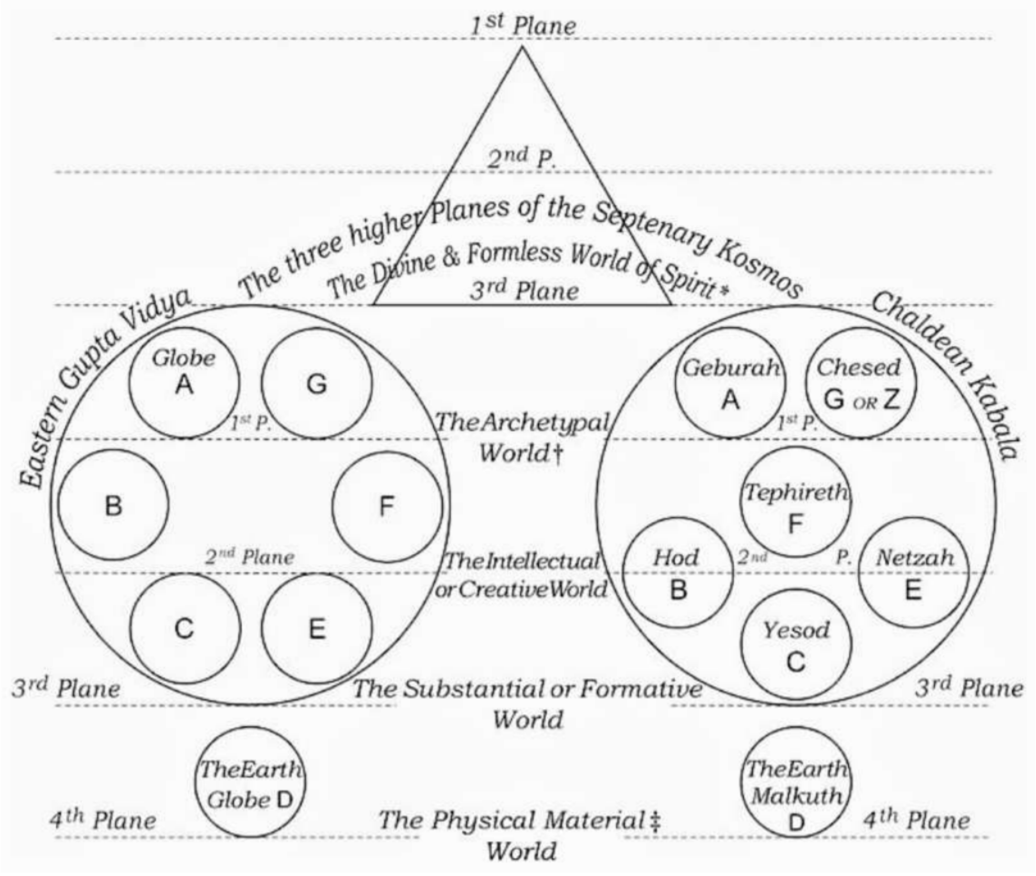

Notes to the Diagram.

* The Arupa, or "Formless"; there where form ceases to exist, on the objective plane.

+ The word "Archetypal" must not be taken here in the sense that the Platonists gave to it, *i.e*., the World as it existed *in the Mind* of the Deity; but in that of a World made as a first model, to be followed and improved upon by the Worlds which succeed it physically—though deteriorating in purity.

‡ These are the four lower planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present. The seven states of human consciousness pertain to quite another question.

These seven *planes* correspond to the seven *states* of consciousness in man. It remains with him to attune the three higher states in himself to the three higher planes in Kosmos. But before he can attempt to attune, he must awaken the three "seats" to life and activity. And how many are

[320] The whole Kosmos. The reader is reminded that in the Stanzas Kosmos often means only our own Solar System, not the Infinite Universe.

[321] This is purely astronomical.

capable of bringing themselves to even a superficial comprehension of Âtmâ Vidyâ (Spirit-Knowledge), or what is called by the Sufis, Rohanee![322]

222] (*b*) "The Seed appearing and reappearing continuously." Here "Seed" stands for the "World-Germ," viewed by Science as material particles in a highly attenuated condition, but in Occult Physics as "spiritual particles," *i.e.,* supersensuous matter existing in a state of primeval differentiation. To see and appreciate the difference—the immense gulf that separates terrestrial matter from the finer grades of supersensuous matter—every Astronomer, every Chemist and Physicist ought to be a *Psychomefer,* to say the least; he ought to be able to sense for himself that difference in which he now refuses to believe. Mrs. Elizabeth Denton, one of the most learned, and also one of the most materialistic and sceptical women of her age—the wife of Professor Denton, the well-known American Geologist, and the author of *The Soul of Things*—was, in spite other scepticism, one of the most wonderful psychometers. This is what she describes in one of her experiments. A particle of a meteorite was placed on her forehead, in an envelope, and the lady, not being aware of what it contained, said:

> What a difference between that which we recognize as matter here and that which seems like matter there! In the one, the *elements are so coarse and so angular,* I wonder that we can endure it at all, much more that we can desire to continue our present relations to it; in the other, all the elements are so refined, they are so free from those great, rough angularities, which characterize the elements here, that I can but regard *that* as by so much the more than this the real existence.[323]

In Theogony, every Seed is an ethereal organism, from which evolves later on a celestial Being, a God.

In the "Beginning," that which is called in mystic phraseology "Cosmic Desire" evolves into Absolute Light. Now light without any shadow would be absolute light; in other words, absolute darkness, as Physical Science tries to prove. This "shadow" appears under the form of primordial matter, allegorized—if you will—in the shape of the Spirit of Creative Fire or Heat. If, rejecting the poetical form and allegory, Science chooses to see in this the primordial "fire-mist," it is welcome to do so. Whether one way or the other, whether Fohat or the famous Force of Science, nameless and as difficult of definition as our Fohat himself, that Something "caused the Universe to move with circular motion," as Plato has it; or, as the Occult teaching expresses it:

The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach **223]** *each other and aggregate. . . . Being scattered in Space, without order or system, the World-Germs come into frequent collision until their final aggregation, after which they become Wanderers* [*Comets*]. *Then the battles and struggles begin. The older* [*bodies*] *attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds.*[324]

When carefully analyzed and reflected upon, this will be found as scientific as Science can make it, even at our late period.

We have been assured, that there exist several modern works of speculative fancy upon such struggles for life in sidereal heaven, especially in the German language. We rejoice to hear it, for ours is an Occult teaching lost in the darkness of archaic ages. We have treated of it fully in *Isis Unveiled*,[325] and the idea of Darwinian-like evolution, of struggle for life and supremacy, and of the "survival of the fittest," among the Hosts above as of the Hosts below, runs throughout both the volumes of our earlier work, written in 1876. But the idea is not ours, it is that of antiquity. Even the Purânic writers have ingeniously interwoven allegory with cosmic facts and human events. Any symbologist may discern their astro-cosmical allusions, even though he be unable to grasp the whole meaning. The great "wars in heaven," in the *Purânas;* the wars of the Titans, in Hesiod and other classical writers; the "struggles" also between Osiris and Typhon, in the Egyptian myth; and even those in the Scandinavian legends; all refer to the same subject. Northern Mythology refers to it as the battle of the Flames, the sons of Muspel who fought on the field of Wigred. All these relate to Heaven and Earth, and have a double, and often even a triple, meaning and esoteric application to things above as to things below. They severally relate to astronomical, theogonical and human struggles; to the adjustment of orbs, and the supremacy among nations and tribes. The "struggle for existence" and the "survival of the fittest" reigned supreme from the moment that Kosmos manifested into being, and could hardly escape the observant eye of the ancient Sages. Hence the incessant fights of Indra, the God of the Firmament, with the Asuras—degraded from high Gods into cosmic Demons—and with Vritra or Ahi; the battles fought between stars and constellations, between moons and planets—later on incarnated as kings and mortals. Hence also the War in Heaven of Michael and his Host against the Dragon—Jupiter and Lucifer Venus—**224]** when a third

---

[322] For a clearer explanation of the above, see "Saptaparna" in the Index.

[323] *Op. cit.,* III. 346.

[324] *Book of Dzyan.*

[325] See *Index,* at the words "Evolution," "Darwin," "Kapiia," "Battle of Life," etc.

of the stars of the rebellious Host was hurled down into Space, and "its place was found no more in Heaven." As we wrote long ago:

> This is the basic and fundamental stone of the secret cycles. It shows that the Brâhmans and Tanaïm . . . speculated on the creation and development of the world quite in a Darwinian way, both anticipating him and his school in the natural selection, gradual development and transformation of species.[326]

There were old worlds that perished, conquered by the new, etc., etc. The assertion that all the worlds (stars, planets, etc.)—as soon as a nucleus of primordial substance, in the laya (undifferentiated) state, is informed by the freed principles of a just *deceased* sidereal body—become first comets, and then suns, to cool down to inhabitable worlds, is a teaching as old as the Rishis.

Thus the Secret Books, as we see, distinctly teach an astronomy that would not be rejected even by modern speculation, could the latter thoroughly understand its teachings.

For archaic astronomy and the ancient physical and mathematical sciences expressed views identical with those of Modern Science, and many of far more momentous import. A "struggle for life" and a "survival of the fittest," in the worlds above and on our planet here below, are distinctly taught. This teaching, however, although it would not be entirely rejected by Science, is sure to be repudiated as an integral whole. For it avers that there are only seven self-born primordial "Gods," emanated from the trinitarian One. In other words, it means that all the worlds, or sidereal bodies—always on strict analogy—are formed one from the other, after the primordial manifestation at the beginning of the Great Age is accomplished.

The birth of the celestial bodies in space is compared to a multitude of pilgrims at the Festival of the Fires. Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which, every ascetic begins whirling his stick around his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A laya-centre is lighted and awakened into life by the fires of another "pilgrim," after which, the new "centre" rushes into space and becomes a comet. It is only after losing its velocity, and hence its fiery tail, that the Fiery Dragon settles down into quiet and steady life, as a regular respectable citizen of the sidereal family. Therefore it is said:

225] *Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round, between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, and, like as a ship drawn into a channel dotted with reefs and sunken rocks, trying to avoid other bodies that draw and repel it in turn. Many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns. Those which move slower, and are propelled into an elliptic course, are doomed to annihilation sooner or later. Others, moving in parabolic curves, generally escape destruction, owing to their velocity.*

Some very critical readers will perhaps imagine that this teaching, as to the cometary stage passed through by all heavenly bodies, is in contradiction with the statements just made as to the Moon being the mother of the Earth. They will perhaps fancy that intuition is needed to harmonize the two. But no intuition is in truth required. What does Science know of comets, their genesis, growth, and ultimate behaviour? Nothing—absolutely nothing! And what is there so impossible in that a laya-centre—a lump of cosmic protoplasm, homogeneous and latent—when suddenly animated or fired up, should rush from its bed in space, and whirl throughout the abysmal depths, in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe?

"The abodes of Fohat are many"—it is said. *"He places his Four Fiery* [*electro-positive*] *Sons in the Four Circles"*; these Circles are the equator, the ecliptic, and the two parallels of declination, or the tropics, to preside over the *climates* of which are placed the Four Mystical Entities. Then again: *"Other Seven* [*Sons*] *are commissioned to preside over the seven hot, and seven cold Lokas* [*the Hells of the orthodox Brâhmans*] *at the two ends of the Egg of Matter* [*our Earth and its poles*]*."* The seven Lokas are elsewhere also called the "Rings" and the "Circles." The Ancients made the polar circles *seven* instead of two, as do the Europeans; for Mount Meru, which is the North Pole, as said to have seven gold and seven silver steps leading to it.

The strange statements, in one of the Stanzas, that "The Songs of **226]** Fohat and his Sons were RADIANT as the noon-tide Sun and the Moon combined," and that the Four Sons, on the middle Four-fold Circle, "SAW their Father's Songs and HEARD his solar-selenic Radiance" are explained, in the Commentary, in these words: "The agitation of the Fohatic Forces at the two cold ends [North

[326] *Isis Unveiled*, II. 260.

and South Poles] of the Earth, which results in a multicoloured radiance at night, has in it several of the properties of Âkâsha [Ether], Colour and Sound as well." [327]

"Sound is the characteristic of Âkâsha [Ether]: it generates Air, the property of which is Touch; which [by friction] becomes productive of Colour and Light."*

Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two Poles are said to be the store-houses, the receptacles and liberators, at the same time, of cosmic and terrestrial Vitality (Electricity), from the surplus of which the Earth, had it not been for these two natural safety-valves, would have been rent to pieces long ago. At the same time it is a theory that has lately become an axiom, that the phenomenon of the polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing and cracking. See Professor Humboldt's works on the Aurora Borealis, and his correspondence regarding this moot question.

———

STANZA VI.—*Continued.*

7. MAKE THY CALCULATIONS, O LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL.[328] ITS FOURTH SPOKE IS OUR MOTHER[329] (*a*). REACH THE FOURTH FRUIT OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVÂNA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE (*b*). . . .

(*a*) The "Small Wheel" is our Chain of Spheres, and the "Fourth Spoke" is our Earth, the fourth in the Chain. It is one of those on which the "hot [positive] breath of the Sun" has a direct effect.

The seven fundamental transformations of the Globes or heavenly Spheres, or rather of their constituent particles of matter, are described as follows: (1) *homogeneous;* (2) *aëriform* and *radiant*—gaseous; (3) *curd-like* (nebulous); (4) *atomic, ethereal*—beginning of motion, hence of differentiation; (5) *germinal, fiery*—differentiated, but composed of the **227]** germs only of the Elements, in their earliest states, they having seven states, when completely developed on our earth; (6) *four-fold, vapoury*—the future Earth; (7) *cold*—and depending on the Sun for life and light.

To calculate its age, however, as the pupil is asked to do in the Stanza, is rather difficult, since we are not given the figures of the Great Kalpa, and are not allowed to publish those of our small Yugas, except as to the approximate duration of these. *"The older Wheels rotated for one Eternity and one-half of an Eternity"* it says. We know that by "Eternity" the seventh part of 311,040,000,000,000 years, or an Age of Brahmâ is meant. But what of that? We also know that, to begin with, if we take for our basis the above figures, we have first of all to eliminate from the 100 Years of Brahmâ, or 311,040,000,000,000 years, two Years taken up by the Sandhyas (Twilights), which leaves 98, as we have to bring it to the mystical combination 14 x 7. But *we* have no knowledge at what time precisely the evolution and formation of our little Earth began. Therefore, it is impossible to calculate its age, unless the time of its birth is given—which the Teachers refuse to do, so far. At the close of this Volume and in Volume II, however, some chronological hints will be given. We must remember, moreover, that the law of analogy holds good for the worlds, as it does for man; and that as *"The One* [*Deity*] *becomes Two* [*Deva or Angel*]*, and Two becomes Three* [*or Man*]*,"* etc., so we are taught that the Curds (World-Stuff) become Wanderers (Comets); these become stars; and the stars (the centres of vortices), *our sun and planets*—to put it briefly. This cannot be so very *unscientific,* since Descartes also thought that "the planets rotate on their axes, because they were once lucid stars, the centres of vortices."

(*b*) There are four grades of Initiation mentioned in exoteric works, which are known respectively in Sanskrit as Srotapanna, Sakridâgâmin, Anâgâmin, and Arhan; the Four Paths to Nirvâna, in this our Fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes Chela (Pupil) to a higher Initiate. Three higher grades have still to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this Fifth Race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed, in the average ascetic, only at the end of this Root-Race, and in the Sixth and Seventh. Thus, there will always **228]** be Initiates and the Profane until the end of this minor Manvantara, the present Life-Cycle. The Arhats of the "Fire-Mist," of the Seventh Rung, are but one remove from the Root-Base of their Hierarchy, the highest on Earth and our Terrestrial Chain. This "Root-Base" has a name which can only be translated into English by several compound

[327] *Vishnu Purâna.*
[328] Chain.
[329] Earth.

words—the "Ever-Living-Human-Banyan." This "Wondrous Being" descended from a "high region," they say, in the early part of the Third Age, before the separation of sexes in the Third Race.

This Third Race is sometimes called collectively the "Sons of Passive Yoga," *i.e.,* it was produced unconsciously by the Second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this Third Race, while it was yet in its state of purity, the "Sons of Wisdom," who, as will be seen, incarnated in this Root-Race, produced by Kriyashakti a progeny, called the "Sons of Ad," or of the "Fire-Mist," the "Sons of Will and Yoga," etc. They were a conscious production, as a portion of the Race was already animated with the divine spark of spiritual, superior intelligence. This progeny was not a race. It was at first a Wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human Beings. "Set apart" in archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyânis—"Munis and Rishis from previous Manvantaras"—*to form the nursery for future human Adepts,* on this Earth and during the present Cycle. These "Sons of Will and Yoga," born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

The "Being" just referred to, who has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., have branched *off. As* objective *man,* he is the mysterious (to the profane—the ever invisible, yet ever present) Personage, about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he, again, who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "GREAT SACRIFICE." For, sitting at the Threshold **229]** of LIGHT, he looks into it from within the Circle of Darkness, which he will not cross; nor will he quit his post till the last Day of this Life-Cycle. Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the Fountain of Primeval Wisdom, of which he drinks no longer, for he has naught to learn which he does not know—aye, neither on this Earth, nor in its Heaven? Because the lonely, sore-footed Pilgrims, on their journey back to their Home, are never sure, to the last moment, of not losing their way, in this limitless desert of Illusion and Matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHÂ-GURU that all the other less divine Teachers and Instructors of Mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant Humanity learned its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is They who laid the first foundation-stone of those ancient civilizations that so sorely puzzle our modern generation of students and scholars.

Let those who doubt this statement, explain, on any other equally reasonable grounds, the mystery of the extraordinary knowledge possessed by the Ancients—who, some pretend, developed from lower and animal-like savages, the "cave-men" of the palæolithic age! Let then) turn. For instance, to such works as those of Vitruvius Pollio of the Augustan age, on architecture, in which all the rules of proportion are those *anciently taught at Initiations,* if they would acquaint themselves with this truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion.* No man descended from a palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the Third Root Race who handed on their knowledge, from one generation to another, to Egypt and to Greece with her now lost *canon of proportion;* just as the disciples of the Initiates of the Fourth, the Atlanteans, handed it over to their Cyclopes, the "Sons of Cycles" or of the "Infinite," from whom the name passed to the still later generations of Gnostic priests.

230] It is owing to the divine perfection of these architectural proportions that the Ancients could build these wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that skill refers to itself as the "works of hundred-handed giants."[330]

Modern architects may not have altogether neglected these rules, but they have superadded enough empirical innovations to destroy the just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal Gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an Initiate,* can only be studied esoterically. The Druidical Circles, the Dolmens, the Temples of India, Egypt and Greece, the

[330] Kenealy, *Book of God,* p. 118.

Towers, and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those first taught by the "Sons of God," and justly called the "Builders." This is what appreciative posterity says of these descendants:

They used neither mortar nor cement, nor steel, nor iron to cut the stones with; and yet they were so artificially wrought that in many places the joints are hardly seen, though many of the stones, as in Peru, are 38 feet long, 18 feet broad, and 6 feet thick, and in the walls of the fortress of Cuzco there are stones of a still greater size.[331]

Again*:*

The well of Syene, made 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be was ... so constructed, that at noon, at the precise moment of the solar solstice, the entire disk of the sun was seen reflected on its surface—a work which the united skill of all the astronomers in Europe would not now be able to effect.[332]

Although these matters were barely hinted at in *Isis Unveiled,* it will be well to remind the reader of what was said there[333] concerning a certain Sacred Island in Central Asia, and to refer him for further details to the Section, entitled "The Sons of God and the Sacred Island," attached to Stanza IX of Volume II. A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words: it is from them, these Brahmaputras, that the high Dvijas, the initiated Brâhmans of old, claimed descent, while the modern Brâhman would have the lower castes believe literally that they (the Brâhmans) issued direct from the mouth of Brahmâ. Such is **231]** the Esoteric teaching; and it adds moreover that, although those descended (spiritually, of course) from the "Sons of Will and Yoga" became in time divided into opposite sexes, as their "Kriyashakti" progenitors did themselves later on; yet even their degenerate descendants have, down to the present day, retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the Western views and practice in these matters with the Institutions of Manu, in regard to the laws of Grihastha, or married life. The true Brâhman is, thus, indeed "he whose seven forefathers have drunk the juice of the Moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the *Vedas.*

And, to this day, such Brâhmans know that, during the early beginnings of this Race, psychic and physical intellect being dormant and consciousness still undeveloped, its spiritual conceptions were quite unconnected with its physical surroundings; that *divine* man dwelt in his animal—though externally human—form; that, if there was instinct in him, no self-consciousuess came to enlighten the darkness of the latent Fifth Principle. When the Lords of Wisdom, moved by the law of evolution, infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who were yet outside, and independent of him. *Devotion* arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in his heart, which is innate in him, and which we find alike in the human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle, who exclaims:

The great antique heart—how like a child's in its simplicity, like a man's in its earnest solemnity and depth! Heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle.[334] . . . A great law of **232]** duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!

It lives undeniably, and has settled in all its ineradicable strength and power in the Asiatic Aryan heart, from the Third Race direct, through its first Mind-born Sons, the fruits of Kriyashakti. As time rolled on, the holy caste of Initiates produced, but rarely, from age to age, such perfect creatures; beings apart, inwardly, though the same as those who produced them, outwardly.

In the infancy of the Third primitive Race:

A creature of a more exalted kind
Was wanting yet, and therefore was designed;

---

[331] Acosta, vi. 14.

[332] Kenealy; *ibid.*

[333] I. 587-93.

[334] That which was *natural* in the sight of primitive man, has only now become *miracle* to us; and that which was to him a miracle, could never be expressed in our language.

Conscious of thought, of more capacious breast,
For empire formed and fit to rule the rest.

It was called into being, a ready and perfect vehicle for the incarnating denizens of higher spheres, who took forthwith their abodes in these forms, born of *Spiritual Will* and the natural divine power in man. It was a child of pure spirit, mentally unalloyed with any tincture of earthly element. Its physical frame alone was of time and of life, for it drew its intelligence direct from above. It was the Living Tree of Divine Wisdom; and may therefore be likened to the Mundane Tree of the Norse Legends, which cannot wither and die until the last battle of life shall be fought, while its roots are all the time gnawed by the dragon Nidhogg. For even so, the first and holy Son of Kriyashakti had his body gnawed by the tooth of time, but the roots of his inner being remained for ever undecaying and strong, because they grew and expanded in heaven, and not on earth. He was the first of the *First,* and he was the Seed of all the others. There were other Sons of Kriyashakti produced by a second spiritual effort, but the first one has remained to this day the Seed of Divine Knowledge, the One and the Supreme among the terrestrial "Sons of Wisdom." Of this subject we can say no more, except to add that in every age—aye, even in our own—there have been great intellects who have understood the problem correctly.

But how comes our physical body to the state of perfection it is now found in? Through millions of years of evolution, of course, yet never through, or from, animals, as taught by Materialism. For, as Carlyle says:

> . . . The essence of our being, the mystery in us that calls itself "I,"—ah, what words have we for such things?—is a breath of Heaven; the Highest Being **233]** reveals himself in man. This body, these faculties, this life of ours, is it not all as a vesture for that Unnamed?

The "breath of Heaven," or rather the breath of Life, called in the *Bible* Nephesh, is in every animal, in every animate speck and in every mineral atom. But none of these has, like man, the consciousness of the nature of that "Highest Being,"[335] as none has that divine harmony in its form, which man possesses. It is, as Novalis said, and no one since has said it better, as repeated by Carlyle:

> There is but one temple in the Universe, and that is the Body of Man. Nothing is holier than that high form. . . . We touch Heaven when we lay our hand on a human body! This sounds like a mere flourish of rhetoric; but it is not so. If well meditated, it will turn out to be a scientific fact; the expression. . . . of the actual truth of the thing. *We* are the miracle of miracles—the great inscrutable Mystery. . . .[336]

———

STANZA VII.

1. BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE (*a*).

FIRST, THE DIVINE[337] (*b*), THE ONE FROM THE MOTHER-SPIRIT;[338] THEN, THE SPIRITUAL[339] (*c*); [340]THE THREE FROM THE ONE (*d*), THE FOUR FROM THE ONE (*e*), AND THE FIVE (*f*), FROM WHICH THE THREE, THE FIVE AND THE SEVEN (*g*). THESE ARE THE THREE-FOLD AND THE FOUR-FOLD DOWNWARD; THE MIND-BORN SONS OF THE FIRST LORD,[341] THE SHINING SEVEN.[342] IT IS THEY WHO ARE THOU, I, HE, O LANOO; THEY WHO WATCH OVER THEE AND THY MOTHER, BHÛMI.[343]

(*a*) The Hierarchy of Creative Powers is divided esoterically into Seven (four and three), within the Twelve great Orders, recorded in the twelve signs of the Zodiac; the Seven of the manifesting scale being connected, moreover, with the Seven Planets. All these are subdivided into numberless Groups of divine spiritual, semi-spiritual, and ethereal Beings.

234] The chief Hierarchies among these are hinted at in the great Quaternary, or the "four bodies and the three faculties," exoterically, of Brahmâ and the Panchâsya, the five Brahmâs, or the five Dhyâni-Buddhas in the Buddhist system.

---

[335] There is no nation in the world in which the feeling of devotion, or of religious mysticism, is more developed and prominent than in the Hindu people. See what Max Müller says of this idiosyncrasy and national feature in his works. This is a direct inheritance from the primitive *conscious* men of the Third Race.

[336] *Lectures on Heroes.*

[337] Vehicle.

[338] Atman.

[339] Âtmâ-Buddhi, Spirit-Soul. This relates to the cosmic principles.

[340] Again.

[341] Avalokiteshvara.

[342] Builders. The seven creative Rishis, now connected with the constellation of the Great Bear.

[343] Earth.

The highest Group is composed of the Divine Flames, so called, also spoken of as the "Fiery Lions" and the "Lions of Life," whose esoteri-cism is securely hidden in the zodiacal sign of Leo. It is the *nucleole* of the superior Divine World. They are the Formless Fiery Breaths, identical in one aspect with the upper Sephirothal Triad, which is placed by the Kabalists in the Archetypal World.

The same Hierarchy, with the same numbers, is found in the Japanese system, in the "Beginnings," as taught by both the Shinto and the Buddhist sects. In this system, Anthropogenesis precedes Cosmo-genesis, as the divine merges into the human, and creates—midway in its descent into matter—the visible Universe; the legendary personages, remarks reverentially Omoie, "having to be understood as the stereotyped embodiment of the higher [secret] doctrine, and its sublime truths." To state this old system at full length would occupy too much of our space; a few words on it, however, cannot be out of place. The following is a short synopsis of this Anthropo-Cosmo-genesis, and shows how closely the most separated nations echoed one and the same archaic teaching.

When all was as yet Chaos (Kon-ton), three spiritual Beings appeared on the stage of future creation: (1) Ame no ani naka nushi no Kami, "Divine Monarch of the Central Heaven"; (2) Taka mi onosubi no Kami, "Exalted, Imperial Divine Offspring of Heaven and Earth"; and (3) Kamu mi musubi no Kami, "Offspring of the Gods," simply.

These were without form or substance—our Arupa Triad—as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

(*b*) In the *Zohar*—which, as now arranged and reedited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics, in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the *Bible* itself—this "Divine [Vehicle]" no longer appears as it does in the Chaldean *Book of Numbers.* True enough, Ain Suph, the Absolute Endless No-thing, uses also the form of the One, the manifested "Heavenly Man" (the First Cause), as its Chariot (Mercabah, in Hebrew; Vâhana, in Sanskrit) or Vehicle, to descend into, and manifest itself in, the phenomenal **235]** world. But the Kabalists neither make it plain how the Absolute can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's Logos), the original and eternal Idea, that manifests through Adam Kadmon, the Second Logos, so to speak. In the *Book of Numbers,* it is explained that Ain (En, or Aior) is the only self-existent, whereas its "Depth," the Bythos of the Gnostics, called Propator, is only periodical. The latter is Brahmâ, as differentiated from Brahman or Parabrahman. It is the Depth, the Source of Light, or Propator, which is the Unmanifested Logos, or the abstract Idea, and not Ain Suph, whose Ray uses Adam Kadmon—"male and female"—or the Manifested Logos, the objective Universe, as a Chariot, through which to manifest. But in the *Zohar* we read the following incongruity: *"Senior occultatus est, et absconditus; Microprosopus manifestus est, et non manifestus."*[344] This is a fallacy, since Microprosopus, or the Microcosm, can only exist during its manifestations, and is destroyed during the Mahâpralayas. Rosenroth's *Kabbala* is no guide, but very often a puzzle.

The *First Order* are the Divine. As in the Japanese system, in the Egyptian, and every old cosmogony—at this divine Flame, the "One," are lit the Three descending Groups. Having their potential being in the higher Group, they now become distinct and separate Entities. These are called the Virgins of Life, the Great Illusion, etc., etc., and collectively the six-pointed star. The latter, in almost every religion, is the symbol of the Logos as the first emanation. It is the sign of Vishnu in India, the Chakra, or Wheel; and the glyph of the Tetragrammaton, "He of the Four Letters," in the *Kabalah,* or metaphorically the "Limbs of Microprosopus," which are ten and six respectively.

The later Kabalists, however, especially the Christian Mystics, have played sad havoc with this magnificent symbol. Indeed, the Microprosopus—who is, philosophically speaking, quite distinct from the unmanifested eternal Logos, "one with the Father"—has finally been brought, by centuries of incessant efforts of sophistry and of paradoxes, to be considered as one with Jehovah, or the *one* living God (!), whereas Jehovah is no better than Binah, a female Sephira. This fact cannot be too frequently impressed upon the reader. For the "Ten Limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man **236]** is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus, the Lesser Face or Countenance, the prototype of man on the terrestrial plane. The Microprosopus is, as just said, the Logos manifested, and of such there are many. Of this, however, later on. The six-pointed star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the star. All these, the upper and lower Hierarchies included, emanate from the Heavenly or Celestial Virgin, the Great Mother in all religions, the Androgyne, the Sephira Adam Kadmon. Sephira is the Crown, Kether, in the abstract principle only, as a mathematical *x,* the unknown quantity. On the plane of differentiated nature, she is the female counterpart of Adam Kadmon, the first Androgyne. The

[344] Rosenroth, *Liber Myslerii,* IV. 1.

Kabalah teaches that the words "*Fiat Lux*"[345] referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says:

> O companions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words, "Let there be Light, and there was Light." And this is the two-fold man.[346]

In its Unity, Primordial Light is the seventh, or highest, principle, Daiviprakriti, the Light of the Unmanifested Logos. But in its differentiation, it becomes Fohat, or the "Seven Sons." The former is symbolized by the central point in the Double Triangle; the latter by the Hexagon itself, or the "Six Limbs" of Microprosopus, the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

The first after the One is Divine Fire; the second, Fire and Ether; the third is composed of Fire, Ether and Water; the fourth of Fire, Ether, Water, and Air. The One is not concerned with Man-bearing Globes, but with the inner, invisible Spheres. The First-Born are the LIFE, *the Heart and Pulse of the Universe; the Second are its* MIND *or Consciousness.*

These Elements of Fire, Air, etc., are not our compound elements; and this "Consciousness" has no relation to our consciousness. The Consciousness of the "One Manifested," if not absolute, is still unconditioned. Mahat, the Universal Mind, is the first production of the Brahmâ-Creator, but also of Pradhâna, Undifferentiated Matter.

(*c*) The *Second Order* of Celestial Beings, those of Fire and Ether, corresponding to Spirit and Soul, or Âtmâ-Buddhi, whose names are legion, are still formless, but more definitely "substantial." They are **237]** the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the Prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the Ray which is furnished by them with its future Vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher World of *our* System. From these Two-fold Units emanate the "Three-fold."

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all universal as well as of all terrestrial life, it is the Three-fold just named, which differentiate. The male ethereal principle (Yn) ascends, and the female grosser or more material principle (In) is precipitated into the universe of substance, when a separation occurs between the celestial and the terrestrial. From this, the female, the Mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from it and the Mother that the Seven Divine Spirits are born, from whom will emanate the seven "creations"; just as in the *Codex Nazaræus* from Karabtanos and the Mother Spiritus the seven "evilly disposed" (material) spirits are born. It would be too long to give here the Japanese names, but in translation they stand in this order:

(1.) The "Invisible Celibate," which is the Creative Logos of the non-creating "Father," or the creative potentiality of the latter made manifest.

(2.) The "Spirit [or God] of the rayless Depths [Chaos]," which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) The "Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) The "Spirit of the Earth" and "the Spirit of the Sands"; a Being of dual nature, the former containing the potentiality of the male element, the latter that of the female element. These two were one, as yet unconscious of being two.

In this duality were contained (*a*) Isu no gai no Kami, the male, dark and muscular Being; and (*b*) Eku gai no Kami, the female, fair and weaker or more delicate Being. Then:

(5 and 6.) The Spirits who were androgynous or dual-sexed.

(7.) The Seventh Spirit, the last emanated from the "Mother," appears as the first divine human form distinctly male and female. **238]** It was the seventh "creation," as in the *Purânas,* wherein man is the seventh creation of Brahmâ.

These, Tsanagi-Tsanami, descended into the Universe by the Celestial Bridge, the Milky Way, and "Tsanagi, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared. Then the two separated to explore Onokoro, the newly-created island-world." (Omoie.)

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine.

(*d*) The *Third Order* correspond to Âtmâ-Buddhi-Manas, Spirit, Soul and Intellect; and are called the "Triads."

(e) The *Fourth Order* are substantial Entities. This is the highest Group among the Rupas (Atomic Forms). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the Order below their own, the first Group of the first Septenary Host—the great mystery of human, conscious and intellectual Being. For the latter is the

---

[345] *Genesis* 1.

[346] *Auszüge aus dem Zohar*, pp. 13-15.

field wherein lies concealed, *in its privation*, the Germ that will *fall into generation.* That Germ will become the spiritual potency in the physical cell, that guides the development of the embryo, and that is the cause of the hereditary transmission of faculties, and all the inherent qualities in man. The Darwinian theory, however, of the transmission of acquired faculties is neither taught nor accepted in Occultism. Evolution, in the latter, proceeds on quite other lines; the physical, according to Esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—the "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the *terra incognita* of the Biologist, now called the dark mystery of Embryology. It is worthy of notice that Modern Chemistry, while rejecting, as a superstition of Occultism and Religion as well, the theory of substantial and invisible Beings, called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—should, owing to observation and discovery, have been unconsciously forced to recognize and adopt the same ratio of progression and order, in the evolution of chemical atoms, as Occultism does for both its Dhyânis and Atoms—analogy being its first law. As seen above, the very first Group of the Rupa Angels is quaternary, an element being added to each in descending order. So also are the atoms, in the phraseology of **239]** Chemistry, monatomic, diatomic, triatomic, tetratomic, etc., progressing downwards.

Let it be remembered that the Fire, Water, and Air of Occultism, or the "Elements of Primary Creation" so-called, are not the compound elements they are on earth, but noumenal homogeneous Elements—the Spirits of the former. Then follow the Septenary Groups or Hosts. Placed on parallel lines with the atoms in a diagram, the natures of these Beings would be seen to correspond, in their downward scale of progression, to composite elements in a mathematically identical manner as to analogy. This refers, of course, only to diagrams made by Occultists; for were the scale of Angelic Beings to be placed on parallel lines with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For the latter have, as correspondents on the Astral Plane, only the four lowest orders—the three higher principles in the atom, or rather molecule, or chemical element, being perceptible to the initiated Dangma's eye alone. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it might refuse to do. In Esoteric Philosophy, every physical particle corresponds to, and depends on, its higher noumenon—the Being to whose essence it belongs; and, above as below, the Spiritual evolves from the Divine, the Psycho-mental from the Spiritual—tainted from its lower plane by the Astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as below.

The number seven, as applied to the term Septenary Host, above mentioned, does not imply only seven Entities, but seven Groups or Hosts, as explained before. The highest Group, the Asuras born in Brahmâ's first body, which turned into "Night," are septenary, *i.e.,* divided like the Pitris into seven Classes, three of which are bodiless (arupa) and four with bodies.[347] They are in fact more truly our Pitris (Ancestors) than the Pitris who projected the first physical man.

(*f*) The *Fifth Order* is a very mysterious one, as it is connected with the microcosmic pentagon, the five-pointed star, representing man. In India and Egypt, these Dhyânis were connected with the Crocodile, and their abode is in Capricornus. But these are convertible terms in Indian Astrology, for the tenth sign of the Zodiac, which is called Makara, is loosely translated "Crocodile." The word itself is occultly **240]** interpreted in various ways, as, will be shown further on. In Egypt, the Defunct—whose symbol is the pentagram, or the five-pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile. Sebekh, or Sevekh (or "Seventh"), as Mr. Gerald Massey says, showing it to be the type of intelligence, is a dragon in reality, not a crocodile. He is the "Dragon of Wisdom," or Manas, the Human Soul, Mind, the Intelligent Principle, called in our Esoteric Philosophy the *Fifth* Principle.

Says the defunct "Osirified," in the *Book of the Dead,* or *Ritual,* under the glyph of a mummiform God with a crocodile's head:

> I am the crocodile presiding at the fear, I am the God-crocodile, at the arrival of his Soul among men. I am the God-crocodile brought for destruction.

An allusion to the destruction of divine spiritual purity when man acquires the knowledge of good and evil; also to the "fallen" Gods, or Angels of every theogony.

> I am the fish of the great Horus. [As Makara is the "Crocodile," the Vehicle of Varuna.] I am merged in Sekhem.[348]

This last sentence gives the corroboration, and repeats the doctrine of esoteric "Buddhism," for it alludes directly to the Fifth Principle (Manas), or the most spiritual part of its essence rather, which merges into, is absorbed by, and made one with Âtmâ-Buddhi, after the death of man. For

[347] See *Vishnu Purâna*, Book I.
[348] Ch. lxxxviii.

Sekhem is the residence, or Loka, of the God Khem (Horus-Osiris, or Father and Son); hence the Devachan of Âtmâ-Buddhi. In the *Book of the Dead,* the Defunct is shown entering into Sekhem, with Horus-Thot, and "emerging from it as pure spirit." Thus the Defunct says:

I see the forms of [myself, as various] men transforming eternally . . . I know this [chapter]. He who knows it . . . takes all kinds of living forms.[349]

And addressing in magic formula that which is called, in Egyptian Esotericism, the "ancestral heart," or the reincarnating principle, the permanent Ego, the Defunct says:

O my heart, my ancestral heart, necessary for my transformations, . . . do not separate thyself from me before the guardian of the scales. Thou art my personality within my breast, divine companion *watching over my fleshes* [bodies].[350]

It is in Sekhem that lies concealed the "Mysterious Face," or the real Man concealed under the false personality, the triple-crocodile of Egypt, the symbol of the higher Trinity, or human Triad, Âtmâ, Buddhi and Manas.

One of the explanations of the real though hidden meaning of this **241]** Egyptian religious glyph is easy. The crocodile is the first to await and meet the devouring fires of the morning sun, and very soon came to personify the solar heat. When the sun arose, it was like the arrival on earth, and among men, of the "divine soul which informs the Gods." Hence the strange symbolism. The mummy donned the head of a crocodile to show that it was a Soul arriving from the earth.

In all the ancient papyri, the crocodile is called Sebekh (Seventh); water also symbolizes the fifth principle esoterically; and, as already stated, Mr. Gerald Massey shows that the crocodile was the "seventh Soul, the supreme one of seven—the Seer unseen." Even exoterically Sekhem is the residence of the God Khem, and Khem is Horus avenging the death of his father Osiris, hence punishing the sins of man, when he becomes a disembodied Soul. Thus the defunct Osirified became the God Khem, who "gleans the field of Aanroo"; that is, he gleans either his reward or punishment, for that field is the celestial locality (Devachan), where the Defunct is given *wheat,* the food of divine justice. The Fifth Group of Celestial Beings is supposed to contain in itself the dual attributes of both the spiritual and physical aspects of the Universe; the two poles, so to say, of Mahat, the Universal Intelligence, and the dual nature of man, the spiritual and the physical. Hence its number Five, doubled and made into Ten, connecting it with Makara, the tenth sign of the Zodiac.

(*g*) The *Sixth* and *Seventh Orders* partake of the lower qualities of the Quaternary. They are conscious ethereal Entities, as invisible as Ether, which are shot out, like the boughs of a tree, from the first central Group of the Four, and shoot out in their turn numberless side Groups, the lower of which are the Nature-Spirits, or Elementals, of countless kinds and varieties; from the formless and unsubstantial—the ideal Thoughts of their creators—down to atomic, though, to human perception, invisible organisms. The latter are considered as the "spirits of atoms," for they are the first remove (backwards) from the physical atom—sentient, if not intelligent creatures. They are all subject to Karma, and have to work it out through ever cycle. For, as the Doctrine teaches, there are no such privileged Beings in the Universe, whether in our own or in other Systems, in the outer or the inner Worlds,[351] as the Angels of the Western Religion and the Judean. **242]** A Dhyân Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown Angel. The Celestial Hierarchy of the present Manvantara will find itself transferred, in the next Circle of Life, into higher superior Worlds, and will make room for a new Hierarchy, composed of the elect ones of our mankind. Being is an endless cycle within the One Absolute Eternity, wherein move numberless inner cycles finite and conditioned. Gods, created as such, would evince no personal merit in being Gods. Such a class of Beings—perfect only by virtue of the special immaculate nature inherent in them—in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. Therefore the "Four" and the "Three" have to incarnate as all other beings have. This Sixth Group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body; the five middle human principles being the very essence of those Dhyânis. Paracelsus calls them the Flagae; the Christians, the Guardian Angels; the Occultists, the Ancestors, the Pitris. They are the Six-fold Dhyân Chohans, having the six spiritual Elements in the composition of their bodies—in fact, men, minus the physical body.

Alone, the Divine Ray, the Atman, proceeds directly from the One. When asked how this can be? How is it possible to conceive that these "Gods," or Angels, can be at the same time their own emanations and their personal selves? Is it in the same sense as in the material world, where the

---

[349] Ch. lxiv. 29, 30.

[350] *Ibid.,* 34, 35.

[351] A World, when called a "higher World," is not higher by reason of its location, but because it is superior in quality or essence. Yet such a World is generally understood by the profane as "Heaven," and located above our heads.

son is, in one way, his father, being his blood, the bone of his bone and the flesh of his flesh? To this the Teachers answer: Verily it is so. But one has to go deep into the mystery of Being, before one can fully comprehend this truth.

———

STANZA VII.—*Continued*.

2. THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM.[352] THROUGH THE COUNTLESS RAYS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY BEADS.[353]

This shioka expresses the conception—a purely Vedantic one, as already explained elsewhere—of a Life-Thread, Sutratma, running **243]** through successive generations. How, then, can this be explained? By resorting to a simile, to a familiar illustration, though necessarily imperfect, as all our available analogies must be. Before resorting to it, however, I would ask, whether it seems unnatural, least of all "supernatural," to any one of us, when we consider the process of the growth and development of a foetus into a healthy baby weighing-several pounds? Evolving from what? From the segmentation of an infinitesimally small ovum and a spermatozoon! And afterwards we see the baby develop into a six-foot man! This refers to the atomic and physical expansion, from the microscopically small into something exceedingly large; from the unseen, to the naked eye, into the visible and objective. Science has provided for all this; and, I dare say, her theories, embryological, biological and physiological, are correct enough, so far as exact observation of the material goes. Nevertheless, the two chief difficulties of the science of Embryology—namely, what are the forces at work in the formation of the foetus, and the *cause* of "hereditary transmission" of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved, till the day when Scientists condescend to accept the Occult theories. But if this physical phenomenon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the Human-Spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other?

The Materialists and the Evolutionists of the Darwinian school would be ill-advised to accept the newly worked-out theories of Professor Weissmann, the author of *Beiträge zur Descendenzlehre,* with regard to one of the two mysteries of Embryology, as above specified, which he seems to think he has solved; for, when it is fully solved, Science will have stepped into the domain of the truly Occult, and passed for ever out of the realm of transformation, as taught by Darwin. The two theories are irreconcilable, from the standpoint of Materialism. Regarded from that of the Occultists, however, the new theory solves all these mysteries. Those who are not acquainted with the discovery of Professor Weissmann—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German embryologist-philosopher—stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans—shows one infinitesimal cell, out of millions of others at work in the formation of an organism, alone and unaided determining, **244]** by means of constant segmentation and multiplication, the correct image of the future man, or animal, in its physical, mental and psychic characteristics. It is this cell which impresses on the face and form of the new individual the features of the parents, or of some distant ancestor; it is this cell, again, which transmits to him the intellectual and mental idiosyncracies of his sires, and so on. This Plasm is the immortal portion of our bodies, developing by means of a process of successive assimilations. Darwin's theory, viewing the embryological cell as the essence or extract from all other cells, is set aside; it is incapable of accounting for hereditary transmission. There are but two ways of explaining the mystery of heredity: either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism, and then to the reproduction of identical germinal cells; or, *these germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.* It is the latter hypothesis that Weissmann has adopted and worked upon, and it is to this cell that he traces the immortal portion of man. So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? Unless man "grew" like the immortal "Topsy," and was not born at all, but fell from the clouds, how was that embryological cell generated in him?

Complete the Physical Plasm, mentioned above, the "Germinal Cell" of man with all its material potentialities, with the "Spiritual Plasm," so to say, or the fluid that contains the five lower principles of the Six-principled Dhyâni—and you have the secret, if you are spiritual enough to understand it. Now to the promised simile.

---

[352] Of Form, the Sthula Sharira, External Body.

[353] Pearls.

When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues [*the fluid of, or the emanation from, the principles*] *of the Sixfold Heavenly Man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the Macrocosm.*[354]

The functions of Jîva on this Earth are of a five-fold character. In the mineral atom, it is connected with the lowest principles of the Spirits of the Earth (the Six-fold Dhyânis); in the vegetable particle, with their **245]** *second—the Prâna (Life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruitage of all the five. Otherwise he will be born no higher than an animal.*[355]

Thus in man alone the Jîva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun, for each rational creature receives the temporary loan only of that which has to return to its source. As to his physical body, it is shaped by the lowest terrestrial Lives, through physical, chemical and physiological evolution; "the Blessed Ones have nought to do with the purgations of matter," says the Kabalah in the Chaldean *Book of Numbers.*

It comes to this: Mankind, in its first prototypal, shadowy form, is the offspring of the Elohim of Life, or Pitris; in its qualitative and physical aspect, it is the direct progeny of the "Ancestors," the lowest Dhyânis, or Spirits of the Earth; for its moral, psychic and spiritual nature, it is indebted to a Group of divine Beings, the name and characteristics of which will be given in Volume II. Collectively, men are the handiwork of Hosts of various Spirits; distributively, the tabernacles of those Hosts; and occasionally and individually, the vehicles of some of them. In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive Third Root-Race in spirituality. During its childhood, mankind was wholly composed of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race, built by and composed of countless myriads of Lives, as our bodies are also now. This sentence will be explained later on in the present Commentary. Science, dimly perceiving the truth, may find bacteria and other infinitesimals in the human body, and see in them only occasional and abnormal visitors, to which diseases are attributed. Occultism—which discerns a Life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such Lives; the smallest bacterium under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

The "tabernacles" mentioned above have improved in texture and symmetry of form, growing and developing with the Globe that bears them; but the physical improvement has taken place at the expense of **246]** the spiritual Inner Man and of Nature. The three middle principles, in earth and man, became with every Race more material; the Soul stepping back to make room for the Physical Intellect; the essence of the Elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he *is* the child of the Elohim, so arbitrarily changed into the singular number and masculine gender. The first Dhyânis, commissioned to "create" man in their image, could only throw off their Shadows, as a delicate model for the Nature Spirits of matter to work upon. Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the Breath of Life," unless that God is identified with the "One Life," omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every "Living Soul," which is the *Vital* Soul (Nephesh), and not the Divine Spirit (Ruach) which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is owing to the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who are unable to understand, and hence to accept, more than a triune man—Spirit, Soul, Body—that the "Breath of Life" has been confused with the immortal "Spirit." This applies also directly to the Protestant theologians, who in translating a certain verse in the Fourth Gospel[356] have entirely perverted its meaning. This mistranslation runs, "the *wind* bloweth where it listeth," instead of "the *spirit* goeth where it willeth," as in the original, and also in the translation of the Greek Eastern Church.

The learned and very philosophical author of *New Aspects of Life* would impress upon his reader that the Nephesh Chiah (Living Soul), according to the Hebrews :

Proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that Spirit in the thus constituted Self, so that the Spirit passed into, was lost sight of, and disappeared in the Living Soul.

---

[354] Ἄνθρωπος, a work on Occult Embryology, Book I.
[355] Namely, a congenital idiot.

[356] *John* iii, 8.

The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul, which he seems to place higher than the Spirit, is developed. Considered *functionally* and from the **247]** standpoint of activity, the Soul stands undeniably higher, in this finite and conditioned world of Mâyâ. The Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Âtmâ) with the "Breath of Life" simply. The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that Prâna and Âtmâ, or Jivatma, are one and the same thing. The author supports the argument, by showing that with the ancient Hebrews Greeks, and even Latins, Ruach, Pneuma and Spiritus meant Wind—with the Jews undeniably, and with the Greeks and Romans very probably; the Greek word Anemos (Wind) and the Latin Animus; (Soul) having a suspicious relation.

This is very far fetched. But a legitimate battle-field for deciding this question is hardly to be found, since Dr. Pratt seems to be a practical matter-of-fact metaphysician, a kind of Kabalist-Positivist, whereas the Eastern metaphysicians, especially the Vedântins, are all Idealists. The Occultists also are of the extreme Esoteric Vedantin school, and though they call the One Life (Parabrahman) the Great Breath and the Whirlwind, they disconnect the seventh principle entirely from matter, and deny that it has any relation to, or connection with it.

Thus the philosophy of man's psychic, spiritual and mental relation with his physical functions is in almost inextricable confusion. Neither the old Aryan nor the Egyptian psychology is now properly understood; nor can they be assimilated, without accepting the Esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic, and even physiological, relations between the Dhyân Chohans, or Angels, on the one plane, and Humanity on the other. No Eastern (Âryan) Esoteric works are so far published, but we possess the Egyptian papyri, which speak clearly of the seven principles, or the "Seven Souls of Man". The *Book of the Dead* gives a complete list of the "transformations" that every Defunct undergoes, while divesting himself, one by one, all these principles—materialized for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to show that the Ancient Egyptians did not teach Reincarnation, that the "Soul" (the Ego or Self) of the Defunct is said to be living in Eternity: it is immortal, "coeval with, and disappearing with, the Sol Boat," that is, for the Cycle of Necessity. This "Soul" *emerges* from the Tiaou, the Realm of the *Cause of Life,* and joins the living on Earth **248]** by *day,* to return to Tiaou every *night.* This expresses the periodical existences of the Ego.[357]

The Shadow, the Astral Form, is annihilated, "devoured by the Uræus,"[358] the Manes will be annihilated; the two Twins (the Fourth and Fifth Principles) will be scattered; but the Soul-Bird, "the Divine Swallow, and the Uræus of Flame" (Manas and Âtmâ-Buddhi) will live in the eternity, for they are their mother's husbands.

Another suggestive analogy between the Âryan, or Brâhmanical, and the Egyptian Esotericism. The former call the Pitris the "Lunar Ancestors" of men, and the Egyptians make of the Moon-God, Taht-Esmun, the first human ancestor.

> This Moon-God "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the Eighth One. [Hence the eighth sphere.] . . . The seven rays of the Chaldean . . . Heptakis or Iao, on the Gnostic stones, indicate the same septenary of souls. . . . The first form of the mystical Seven was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven Elemental Powers."[359]

As well known to every Hindû, this same constellation represents in India the Seven Rishis, and is called Riksha, and Chitrashikandinas.

Like alone produces like. The Earth gives Man his body, the Gods (Dhyânis) give him his five inner principles, the psychic Shadow, of which these Gods are often the animating principle. Spirit (Âtman) is one, and indiscrete. It is not in the Tiaou.

For what is the Tiaou? The frequent allusion to it in the *Book of the Dead* contains a mystery. Tiaou is the path of the Night-Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the Moon.* The human being, in their Esotericism, came out from the Moon—a triple mystery, astronomical, physiological and psychical, at once; he crossed the whole cycle of existence, and then returned to his birth-place, before issuing from it again. Thus the Defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the God Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the Noot, the Celestial Abyss, returning once more to Tiaou; an assimilation to Osiris, who, as the God of life **249]** and reproduction, inhabits the Moon. Plutarch[360] shows the

---

[357] Ch. cxlviii.
[358] *Ibid.,* cxlix. 51.
[359] *The Seven Souls of Man,* p. 2; a lecture by Gerald Massey.
[360] *De Iside et Osiride,* xliii.

Egyptians celebrating a festival called "The Ingress of Osiris into the Moon". In the *Ritual*,[361] life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the Moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*,[362] it said: "O Osiris-Lunus, that renews to thee thy renewal." And Sabekh says to Seti I:[363] "Thou renewest thyself as the God Lunus, when babe." It is still better explained in a Louvre papyrus:[364] "Coupling and conceptions abound when he [Osiris-Lunus] is seen in heave on that day." Says Osiris: "O sole radiant beam of the Moon! I issue from the circulating multitudes [of stars] ..... Open me the Tiaou, for Osiris N. I will issue by day to do what I have to do amongst the living"[365]—*i.e.,* to produce conceptions.

Osiris was "God manifest in generation," because the ancients knew far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception. In the oldest systems we find the Moon always male. Thus Soma, with the Hindûs, is a kind of sidereal Don Juan, a "King," and the father, albeit illegitimate, of Budha—Wisdom. This relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries, including those of sexual generation. And later, when the Moon became connected with the female Goddesses, with Diana, Isis, Artemis, June etc., this connection was also due to a thorough knowledge of physiology and female nature, physical as much as psychic.

If, instead of being taught in Sunday Schools useless lessons from the *Bible,* the armies of the ragged and poor were taught Astrology— so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned—then, there would be little need to fear increase of the population, or to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her conjunctions that regulate conceptions, and every Astrologer in India knows it. During the previous Races, and at least at the beginning of the present one, those who indulged in marital relations during certain lunar phases that made those relations sterile, were regarded as **250]** sorcerers and sinners. But now even these sins of old, which arose from the abuse of Occult knowledge, would appear preferable to the crimes of to-day, which are perpetrated because of the complete ignorance of such Occult influences.

But, primarily, the Sun and Moon were the only visible and, by their effects, so to say, *tangible,* psychic and physiological deities—the Father and the Son—while Space or Air in general, or that expanse of heaven called Noot by the Egyptians, was the concealed Spirit or Breath of the two. The Father and Son were interchangeable in their functions, and worked together harmoniously in their effects upon terrestrial nature and humanity; hence they were regarded as *one*, though *two* as personified Entities. They were both males, and both had their distinct though collaborative work in the causative generation of humanity. So much from the astronomical and cosmic standpoints, viewed and expressed in symbolical language, which became in our last races theological and dogmatic. But behind this veil of cosmic and astrological symbols, there were the occult mysteries of anthropography and the primeval genesis of man. And in this, no knowledge of symbols, or even the key to the post-diluvian symbolical language of the Jews, will or can help, save only with reference to that which has been laid down in national scriptures for exoteric uses; the sum of which, however cleverly veiled, was but the smallest portion of the real primitive history of each people, and often, moreover, as in the Hebrew Scriptures, related merely to the terrestrial human, and not to the divine life of that nation. That psychic and spiritual element belonged to the MYSTERIES and INITIATION. There were things never recorded in scrolls, but which, as in Central Asia, were engraved on rocks and in subterranean crypts.

Nevertheless, there was a time when the whole world was "of one lip and of one knowledge," and man knew more of his origin than he does now; and thus knew that the Sun and Moon, however large a part they may play in the constitution, growth and development of the human body, were not the direct causative agents of his appearance on Earth; for these agents, in truth, are the living and intelligent Powers which the Occultists call Dhyân Chohans.

As to this, a very learned admirer of the Jewish Esotericism tells us that:

> The *Kabalah* says expressly that Elohim is a "general abstraction"; what we call in mathematics "a constant coefficient," or a "general function," entering into all **251]** construction, not particular; that is, by the general ratio 1 to 31415, the [Astro-Dhyânic and] Elohistic figures.

To this the Eastern Occultist replies: Quite so; they are an abstraction to our physical senses. To our spiritual perceptions, however, and to our inner spiritual eye, the Elohim, or Dhyânis, are no more an abstraction than our soul and spirit are to us. Reject the one and you reject the other, since that which is the *surviving* Entity *in us*, is partly the direct emanation from, and partly those celestial

[361] Ch. xli.
[362] iv. 5.
[363] Mariette's *Abydos,* plate 51.
[364] P. Pierret, *Études Égyptologiques*.
[365] *Ritual*, ch. ii.

Entities *themselves*. One thing is certain; the Jews were perfectly acquainted with sorcery and various maleficent forces: but, with the exception of some of their great prophets and seers like Daniel and Ezekiel—Enoch belonging to a far distant race, as a generic character, and not to any nation but to all—they knew little of, nor would they deal with, the real divine Occultism; their national character being averse to anything which had no direct bearing upon their own ethnical, tribal and individual benefits—witness their own prophets, and the curses thundered by them against the "stiff-necked race." But even the *Kabalah* plainly shows the direct relation between the Sephiroth, or Elohim, and men.

Therefore, when it is proved to us that the Kabalistic identification of Jehovah with Binah, a female Sephira, has still another, a sub-occult, meaning in it, then and then only will Occultists be ready to pass the palm of perfection to the Kabalist. Until then, it is asserted that, as Jehovah, in the abstract sense of a "one living God," is a single number, a metaphysical figment, and a reality only when put in his proper place as an emanation and a Sephira—we have a right to maintain that the *Zohar*, as witnessed by the *Book of Numbers*, at any rate, gave out originally, before the Christian Kabalists had disfigured it, and still gives out, the same doctrine that we do; that is, it makes Man emanate, not from one Celestial Man, but from a Septenary Group of Celestial Men, or Angels, just as in *Pymander*, *the Thought Divine*.

———

STANZA VII.—*Continued*.

(3) WHEN THE ONE BECOMES TWO, THE THREE-FOLD APPEARS (*a*). THE THREE ARE[366] ONE; AND IT IS OUR THREAD, O LANOO, THE HEART OF THE MAN-PLANT, CALLED SAPTAPARNA (*b*).

(*a*) "When the One becomes Two, the Three-fold appears": to wit, when the One Eternal drops its reflection into the region of Manifestation, **252]** that reflection, the Ray, differentiates the Water of Space; or, in the words of the *Book of the Dead*: "Chaos ceases, through the effulgence of the Ray of Primordial Light dissipating total darkness, by the help of the great magic power of the Word of the [Central] Sun." Chaos becomes male-female, and Water, incubated by Light, and the Three-fold Being issues as its "First-born." "Ra [or Osiris-Ptah] creates his own Limbs [like Brahmâ], by creating the Gods destined to personify his phases," during the Cycle.[367] The Egyptian Ra, issuing from the Deep, is the Divine Universal Soul in its manifested aspect, and so is Nârayâna, the Purusha, "concealed in Âkâsha, and present in Ether."

This is the metaphysical explanation, and refers to the very beginning of Evolution, or, as we would rather say, of Theogony. The meaning of the Stanza, when explained from another standpoint in its reference to the mystery of man and his origin, is still more difficult to comprehend. In order to form a clear conception of what is meant by the One becoming Two, and then being transformed into the Threefold, the student has to make himself thoroughly acquainted with what we call Rounds. If he refers to *Esoteric Buddhism*—the first attempt to sketch out an approximate outline of archaic cosmogony—he will find that by a Round is meant the serial evolution of nascent material Nature, of the seven Globes of our Chain,[368] with their mineral, vegetable and animal kingdoms; man being included in the latter and standing at the head of it, during the whole period of a Life-Cycle, which latter would be called by the Brâhmans a "Day of Brahmâ." It is, in short, one revolution of the "Wheel" (our Planetary Chain), which is composed of seven Globes, or seven separate "Wheels," in

---

[366] Linked into.

[367] *Op. cit*., xvii. 4.

[368] Several inimical critics are anxious to prove that no Seven Principles of Man, or Septenary Constitution of our Chain, were taught in our earlier volumes, *Isis Unveiled.* Though in that work the doctrine could only be hinted at, there are many passages, nevertheless, in which the Septenary Constitution of both Man and the Chain is openly mentioned. Speaking of the Elohim (II. 420), it is said: "They remain over the seventh heaven (or spiritual world), for it is they who, according to the Kabalists, formed in succession the six material worlds, or rather, attempts at worlds, that preceded our own, which, they say, is the seventh." Our Globe, in the diagram representing the Chain, is, of course, the seventh and lowest; though, as the evolution on these Globes is cyclic, it is the fourth, on the descending arc of matter. And again (II. 367) it is written: "In the Egyptian notions, *as in those of all other faiths founded on philosophy,* man was not merely . . . a union of soul and body; he was a trinity, when spirit was added to it. Besides, that doctrine made him consist of . . . body, . . . astral form, or shadow, . . . animal soul, . . . the higher soul, and . . . terrestrial intelligence . . . [and] a sixth principle, etc., etc."—the seventh—SPIRIT. So clearly are these principles mentioned, that even in the *Index* (II. 683), one finds "Six Principles of Man," the seventh being, in strict truth, the synthesis of the six, and *not* a principle but a ray of the Absolute ALL.

another sense this time. When evolution has run **253]** downward into matter from Globe A to Globe G, it is one Round. In the middle of the fourth revolution, which is our present Round "Evolution has reached its acme of physical development, crowned it work with the perfect physical man, and, from this point, begins it work spirit-ward." All this needs little repetition, as it is well explained in *Esoteric Buddhism.* That which was hardly touched upon however, and of which the little that was said has misled many, is the origin of man, and it is upon this that a little more light may now be thrown, just enough to make the Stanza more comprehensible, as the process will be fully explained only in its legitimate place, in Volume II.

Now every Round, on the descending scale, is but a repetition in more concrete form of the Round which preceded it, just as ever Globe, down to our Fourth Sphere the actual Earth, is a grosser am more material copy of the more shadowy Sphere which precedes it, each in order, on the three higher planes.[369] On its way upwards on the ascending arc, Evolution spiritualizes and etherealizes, so to speak, the general nature of all, bringing it on to a level with the plan on which the twin Globe on the opposite arc is placed; the result being, that when the seventh Globe is reached, in whatever Round the nature of everything that is evolving returns to the condition it was in at its starting point—*plus*, every time, a new and superior degree in the states of consciousness. Thus it becomes clear that the "origin of man," so-called, in this our present Round, or Life-Cycle on this Planet, must occupy the same place in the same order—save details based on local conditions and time—as in the preceding Round. Again, it must be explained and remembered that, as the work of each Round is said to be apportioned to a different Group of so-called Creators, or Architects, so is that of every Globe; that is, it is under tin supervision and guidance of special Builders and Watchers—the various Dhyân Chohans.

"Creators" is an incorrect word to use, as no other religion, not even the sect of the Visishthadvaitîs in India, one which anthropomorphise even Parabrahman, believes in creation *ex nihilo,* as Christians and Jews do, but only in evolution out of preexisting materials.

The Group of the Hierarchy which is commissioned to "create" men is a special Group, then; yet it evolved shadowy man in this Cycle, jus as a higher and still more spiritual Group evolved him in the Third **254]** Round. But as it is the Sixth, on the downward scale of Spirituality—the last and Seventh being the Terrestrial Spirits (Elementals), which gradually form, build and condense his physical body—this Sixth Group evolves no more than the future man's shadowy form, a filmy, hardly visible, transparent copy of themselves. It becomes the task of the Fifth Hierarchy—the mysterious Beings that preside over the constellation Capricornus, Makara, or "Crocodile," in India and in Egypt—to inform the empty and ethereal animal form, and make of it the Rational Man. This is one of those subjects upon which very little may be said to the general public. It is a Mystery truly, but only to him who is prepared to reject the existence of intellectual and conscious Spiritual Beings in the Universe, and to limit full Consciousness to man alone, and that only as a "function of the brain." Many are those among the Spiritual Entities, who have incarnated bodily in man, since his first appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of Space.

To put it more clearly, such an invisible Entity may be bodily present on earth without, however, abandoning its status and functions in the supersensuous regions. If this needs explanation, we can do no better than remind the reader of like cases in so-called "Spiritualism"; though such cases are very rare, at least as regards the nature of the Entity incarnating, or taking temporary possession of a medium. For the so-called "spirits" that may occasionally possess themselves of the bodies of mediums are not the Monads, or Higher Principles, of disembodied Personalities. Such "spirits" can only be either Elementaries, or—Nirmanakayas. Just as certain persons, whether by virtue of a peculiar organization, or through the power of acquired mystic knowledge, can be seen in their "double" in one place, while their body is many miles away; so the same thing can occur in the case of superior Beings.

Man, philosophically considered, is, in his outward form, simply an animal, hardly more perfect than his pithecoid-like ancestor of the Third Round. He is a living Body, not a living Being, since the realization of existence, the *"Ego Sum,"* necessitates self-consciousness, and an animal can only have direct consciousness, or instinct. This was so well understood by the ancients, that even the Kabalists made of soul and body two Lives, independent of each other. In the *New Aspects of Life,* the author states the Kabalistic teaching:

> They held that, functionally, Spirit and Matter, of corresponding opacity and **255]** density, tended to coalesce; and that the resultant created Spirits, in the disembodied state, were constituted on a scale in which the differing opacities and transparencies of elemental or uncreated Spirit were reproduced. And that these Spirits, in the disembodied state, attracted, appropriated, digested and assimilated elemental Spirit and elemental Matter whose condition was conformed to their own. . . . They therefore taught that there was a wide difference in the conditions of created Spirits; and that, in the intimate association between the Spirit-world and

[369] See Diagram III, p. 221.

the world of Matter, the more opaque Spirits, in the disembodied state, were drawn towards the more dense parts of the material world, and therefore tended towards the centre of the Earth, where they found the conditions most suited to their state; while the more transparent Spirits passed into the surrounding aura of the planet, the most rarefied finding their home in its satellite.[370]

This relates exclusively to our Elemental Spirits, and has naught to do with either the Planetary, Sidereal, Cosmic or Inter-Etheric Intelligent Forces, or "Angels" as they are termed by the Roman Church. The Jewish Kabalists, especially the practical Occultists who dealt with Ceremonial Magic, busied themselves solely with the Spirits of Planets and the "Elementals" so-called. Therefore the above covers only a portion of the Esoteric teaching.

The Soul, whose body-vehicle is the astral, ethereo-substantial envelope, could die and man be still living on earth. That is to say, the Soul could free itself from and quit the tabernacle for various reasons, such as insanity, spiritual and physical depravity, etc. The possibility of the "Soul"—that is, the eternal Spiritual Ego—dwelling in the unseen worlds, while its body goes on living on Earth, is a preeminently Occult doctrine, especially in Chinese and Buddhist philosophy. Many are the *soulless* men among us, for the occurrence is found to take place in wicked materialists as well as in persons "who advance in holiness and never turn back."

Therefore, that which living men (Initiates) can do, the Dhyânis, who have no physical body to hamper them, can do still better. This was the belief of the antediluvians, and it is fast becoming that of modern intellectual society in "Spiritualism," as well as in the Greek and Roman Churches, which teach the ubiquity of their Angels. The Zoroastrians regarded their Amshaspends as dual entities (Ferouers), applying this duality—in Esoteric philosophy, at any rate—to all the spiritual and invisible denizens of the numberless worlds in space, which are visible to our eye. In a note of Damascius (sixth century) on the Chaldean Oracles, we have ample evidence of the universality of **256]** this doctrine, for he says: "In these Oracles, the seven Cosmocratores of the World ['the World-Pillars'], mentioned likewise by St. Paul, are double; one set being commissioned to rule the superior worlds, the spiritual and the sidereal, and the other to guide and watch over the worlds of matter." Such is also the opinion of Jamblichus, who makes an evident distinction between the Archangels and the Archontes.[371]

The above may be applied, of course, to the distinction made between the degrees or orders of Spiritual Beings, and it is in this sense that the Roman Catholic Church tries to interpret and teach the difference; for while the Archangels are in her teaching divine and holy, she denounces their "Doubles" as Devils. But the word Ferouer is not to be understood in this sense, for it means simply the reverse or the opposite side of some attribute or quality. Thus when the Occultist says that the "Demon is the inverse of God"—evil, the reverse of the medal—he does not mean two separate actualities, but two aspects or facets of the same Unity. But the best man living, side by side with an Archangel—as described in Theology—would appear a fiend. Hence a certain reason in depreciating a lower "Double," immersed far deeper in matter than its original. But still there is as little cause to regard them as Devils, and this is precisely what the Roman Catholics maintain against all reason and logic.

This identity between the Spirit and its material "Double"—in man it is the reverse—explains still better the confusion, already alluded to in this work, in the names and individualities, as well as in the numbers, of the Rishis and Prajâpatis; especially of those of the Satya Yuga and the Mahâbhâratan Period. It also throws additional light on what the Secret Doctrine teaches with regard to the Root- and the Seed-Manus. Not only these Progenitors of our mankind, but every human being, we are taught, has his prototype in the Spiritual Spheres, which prototype is the highest essence of his Seventh Principle. Thus the seven Manus become fourteen, the Root-Manu being the Prime Cause, and the Seed-Manu its Effect; and from the Satya Yuga (the first stage) to the Heroic Period, these Manus or Rishis become twenty-one in number.

(*b*) The concluding sentence of this shloka shows how archaic is the belief and the doctrine that man is seven-fold in his constitution. The "Thread" of Being, which animates man, and passes through all his **257]** Personalities, or Rebirths on this Earth—an allusion to Sutratma—the Thread on which moreover all his "Spirits" are strung, is spun from the essence of the Three-fold, the Four-fold and the Five-fold which contain all the preceding. Panchâshikha, agreeably to *Padma Purâna*,[372] is one of the seven *Kumâras* who go to Shveta Dvîpa to worship Vishnu. We shall see, further on, what connection there is between the "celibate" and chaste Sons of Brahmâ, who refuse "to multiply," and terrestrial mortals. Meanwhile, it is evident that the "Man-Plant, Saptaparna," thus refers to the seven principles, and that man is compared to this seven-leaved plant, which is so sacred among Buddhists. The Egyptian allegory, in the *Book of the Dead,* that relates to the "reward of the Soul," is as suggestive of our septenary doctrine as it is poetical. The Deceased is allotted a

[370] pp. 340-351, "Genesis of the Soul."
[371] *De Mysteriis*, ii. 3.
[372] *Asiatic Researches,* xi. 99, 100.

piece of land in the field of Aanroo, wherein the Manes, the deified shades of the dead, glean, as the harvest they have sown by their actions in life, the corn seven cubits high, which grows in a territory divided into seven and fourteen portions. This corn is the food on which they will live and prosper, or that will kill them, in Amenti, the realm of which the Aanroo-field is a domain. For, as said in the hymn,[373] the Deceased is either destroyed therein, or becomes pure spirit for the Eternity, in consequence of the "seven times seventy-seven lives" passed, or to be passed, on Earth. The idea of the corn reaped as the "fruit of our actions" is very graphic.

———

STANZA VII.—*Continued*.

4. IT IS THE ROOT THAT NEVER DIES, THE THREE-TONGUED FLAIME OF THE FOUR WICKS (*a*) . . . THE WICKS ARE THE SPARKS, THAT DRAW FROM THE THREE-TONGUED FLAME,[374] SHOT OUT BY THE SEVEN, THEIR FLAME; THE BEAMS AND SPARKS OF ONE MOON, REFLECTED IN THE RUNNING WAVES OF ALL THE RIVERS OF THE EARTH[375] (*b*).

(*a*) The "Three-tongued Flame that never dies" is the immortal spiritual Triad, the Âtmâ, Buddhi and Manas, or rather the fruitage of the last, assimilated by the first two after every terrestrial life. The "Four Wicks," that go out and are extinguished, are the Quaternary the four lower principles, including the body.

"I am the Three-wicked Flame and my Wicks are immortal," says the Defunct. "I enter into the domain of Sekhem [the God whose **258]** hand sows the seed of action produced by the disembodied soul], and I enter the region of the Flames who have destroyed their adversaries [*i.e.,* got rid of the sin-creating Four Wicks]."[376]

"The Three-tongued Flame of the Four Wicks" corresponds to the four Unities and the three Binaries of the Sephirothal tree.

(*b*) Just as milliards of bright sparks dance on the waters of an ocean, above which one and the same moon is shining, so our evanescent Personalities—the illusive envelopes of the immortal Monad-Ego—twinkle and dance on the waves of Mâyâ. They appear and, as the thousands of sparks produced by the moon-beams, last only so long as the Queen of the Night radiates her lustre on the "Running Waves" of Life, the period of a Manvantara; and then they disappear, the "Beams"—symbols of our eternal Spiritual Egos—alone surviving, re-merged in, and being, as they were before, one with the Mother-Source.

———

STANZA VII.— *Continued*.

5. THE SPARK HANGS FROM THE FLAME BY THE FINEST THREAD OF FOHAT. IT JOURNEYS THROUGH THE SEVEN WORLDS OF MÂYÂ (*a*). IT STOPS IN THE FIRST,[377] AND IS A METAL AND A STONE; IT PASSES INTO THE SECOND,[378] AND BEHOLD—A PLANT; THE PLANT WHIRLS THROUGH SEVEN FORMS AND BECOMES A SACRED ANIMAL[379] (*b*).

FROM THE COMBINED ATTRIBUTES OF THESE, MANU,[380] THE THINKER, IS FORMED.

WHO FORMS HIM? THE SEVEN LIVES, AND THE ONE LIFE (*c*). WHO COMPLETES HIM? THE FIVE-FOLD LHA. AND WHO PERFECTS THE LAST BODY? FISH, SIN AND SOMA[381] (*d*).

(*a*) The phrase, "through the Seven Worlds of Mâyâ," refers here to the seven Globes of the Planetary Chain and the seven Rounds, or the forty-nine stations of active existence that are before the "Spark," or Monad, at the beginning of every Great Life-Cycle, or Manvantara. The "Thread of Fohat" is the Thread of Life before referred to.

This relates to the greatest problem of philosophy—the physical and substantial nature of Life, the independent nature of which is denied **259]** by Modern Science, because that Science is unable to comprehend it. The reïncarnationists and believers in Karma alone dimly perceive, that the whole

[373] Ch. xxxii. 9.
[374] Their Upper Triad.
[375] Bhûmi, or Prithivi
[376] *Book of the Dead*, i. 7. Compare also *Mysteries of Rostan*.
[377] Kingdom.
[378] Kingdom.
[379] The first Shadow of the Physical Man.
[380] Man.
[381] The Moon.

secret of Life is in the unbroken series of its manifestations, whether in, or apart from, the physical body. Because even if:

> Life, like a dome of many-coloured glass,
> Stains the white radiance of Eternity—

yet it is itself part and parcel of that Eternity; for Life alone can understand Life.

What is that "Spark" which "hangs from the Flame"? It is Jîva, the Monad in conjunction with Manas, or rather its aroma—that which remains from each Personality, when worthy, and hangs from Âtmâ-Buddhi, the Flame, by the Thread of Life. In whatever way it is interpreted, and into whatever number of principles the human being is divided, it may be easily shown that this doctrine is supported by all the ancient religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine Septenary hanging from the Triad, thus forming the Decad, and its permutations 7, 5, 4, and 3 which, finally, all merge into the *One* itself; an endless and boundless Circle.

As says the *Zohar:*

> The Deity [the ever invisible Presence] manifests itself through the *ten* Sephiroth which are its radiating witnesses. The Deity is like the sea from which outflows a stream called Wisdom, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth. .... For *ten* equal *seven:* the Decad contains *four* Unities and *three* Binaries.

The Ten Sephiroth correspond to the Limbs of Man.

> When I [the Elohim] framed Adam Kadmon, the Spirit of the Eternal shot out of his Body, like a sheet of lightning that radiated at once on the billows of the *seven* millions of skies, and my *ten* Splendours were his Limbs.

But neither the Head nor the Shoulders of Adam Kadmon can be seen; therefore we read in the *Siphra Dtzenioutha,* the "Book of the Concealed Mystery":

> In the beginning of Time, after the Elohim [the "Sons of Light and Life," or the Builders] had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six.

The seventh being Malkuth, which is our Earth[382] on its plane, and **260]** the lowest on all the other planes of conscious existence. The Chaldean *Book of Numbers* contains a detailed explanation of all this.

> The first triad of the Body of Adam Kadmon [the three upper planes of the seven][383] cannot be seen before the Soul stands in the presence of the Ancient of Days.

The Sephiroth of this upper Triad are: "i. Kether (the Crown), represented by the brow of Macroprosopus; 2. Chokmah (Wisdom, a male Principle), by his right shoulder; and 3. Binah (Intelligence, a female Principle), by the left shoulder." Then *come* the *seven* Limbs, or Sephiroth, on the planes of manifestation; the totality of these four planes being represented by Microprosopus, the Lesser Face, or Tetragrammaton, the "four-lettered" Mystery. "The *seven* manifested and the *three* concealed Limbs are the Body of the Deity."

Thus our Earth, Malkuth, is both the *seventh* and the *fourth* World; the former when counting from the first Globe above, the latter if reckoned by the planes. It is generated by the sixth Globe or Sephira, called Yezud, "Foundation," or, as said in the *Book of Numbers*, "by Yezud, He [Adam Kadmon] fecundates the primitive Heva [Eve or our Earth]." Rendered in mystic language, this is the explanation why Malkuth, called the Inferior Mother, Matrona, Queen, and the Kingdom of the Foundation, is shown as the Bride of Tetragrammaton, or Microprosopus (the Second Logos), the Heavenly Man. When free from all impurity, she will become united with the Spiritual Logos, *i.e.,* in the Seventh Race of the Seventh Round—after the regeneration, on the day of "Sabbath." For the "*Seventh* Day" again has an occult significance undreamed of by our theologians.

> When Matronitha, the Mother, is separated and brought face to face with the King, in the excellence of the Sabbath, all things become one body.[384]

"Become one body" means, that all is reabsorbed once more into the One Element, the spirits of men becoming Nirvânîs, and the elements of everything else becoming again what they were before—Protyle or Undifferentiated Substance. "Sabbath" means Rest, or Nirvâna. It is not the "*seventh* day" after *six* days, but a period the duration of which equals that of the seven "days," or any period made up of seven parts. Thus a Pralaya is equal in duration to a Manvantara, or a Night of Brahmâ is equal to his Day. If the Christians will follow Jewish customs, they ought to adopt the spirit and not the dead letter thereof. **261]** They should work one week of seven days and *rest* seven

---

[382] See *Mantuan Codex*.

[383] The formation of the "Living Soul," or Man, would render the idea more clearly. A "living Soul" is a synonym of Man in the *Bible.* These are our seven "Principles."

[384] *Ha Idra Zuta Kadisha*, xxii. 746.

days. That the word "Sabbath" had a mystic significance, is disclosed in the contempt shown by Jesus for the Sabbath day, and by what is said in *Luke*.[385] Sabbath is there taken for the *whole week.* See the Greek text where the week is called "Sabbath." Literally, "I fast twice in the Sabbath." Paul, an Initiate, knew it well when referring to the eternal rest and felicity in Heaven, as Sabbath:[386] "and their happiness will be eternal, for they will ever be [one] with the Lord, and will enjoy *an eternal* Sabbath."[387]

The difference between the Kabalah and the archaic Esoteric Vidyâ—taking the Kabalah as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the *Kabalah* of the Christian Mystics—is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern Occultism refers to our Earth as the Fourth World, the lowest of the Chain, above which run upward on both curves the six Globes, three on each side. The *Zohar,* on the other hand, calls the Earth the lower, or the *seventh*, adding that upon the six depend all things which are in it (Microprosopus). The "Smaller Face [smaller because manifested and finite] is formed of *six* Sephiroth," says the same work. "Seven Kings come and *die in the thrice-destroyed World* [Malkuth, our Earth, destroyed after each of the Three Rounds which it has gone through]. And their reign [that of the Seven Kings] will be broken up."[388] This relates to the Seven Races, *five* of which have already appeared, and *two* more have still to appear in this Round.

The Shinto allegorical accounts of cosmogony and the origin of man, in Japan, hint at the same belief.

Captain C. Pfoundes, who studied the religion underlying the various sects of the land, for nearly nine years in the monasteries of Japan, says:

> The Shinto idea of creation is as follows: Out of Chaos (Konton) the Earth (In) was the sediment precipitated, and the Heavens (Yo) the ethereal essences which ascended: Man (Jin) appeared between the two. The first man was called Kuni-to ko tatchino-mikoto, and *five other names were given to him,* and then the human race appeared, male and female. Isanagi and Isanami begat Tenshoko doijin, the first of the five Gods of the Earth.

These "Gods" are simply our Five Races, Isanagi and Isanami being the two kinds of "Ancestors," the two preceding Races which give birth to animal and to rational man.

262] It will be shown in Volume II, that the number seven, as well as the doctrine of the septenary constitution of man, was preeminent in all the secret systems. It plays as important a part in Western Kabalah as in Eastern Occultism. Éliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabalah faithfully following even the septenary division of man, for the diagram he gives in his *Clef des Grands Mystères*[389] is septenary. This may be seen at a glance, however cleverly the correct thought is veiled. One needs also only to look at the diagram, the "Formation of the Soul," in Mathers' *Kabbalah Unveiled*,[390] from the above mentioned work of Lévi, to find the same, though with a different interpretation. Thus it stands with both the Kabalistic and Occult names attached:

---

[385] xviil. 12.
[386] *Hebrews*, iv.
[387] Cruden, *sub voce.*
[388] *Book of Numbers*, 1. viii. 3.
[389] P. 389
[390] Plate VII. p. 37.

Diagram IV.

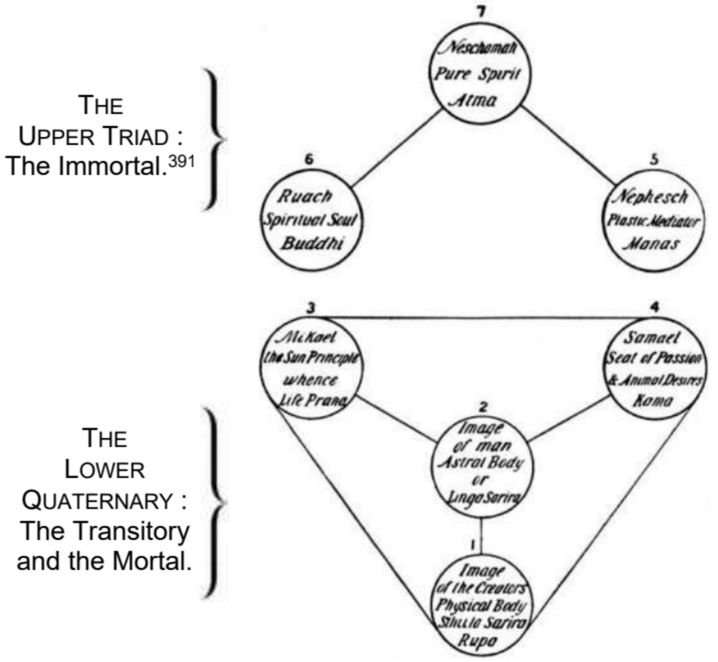

Lévi calls Nephesh that which we name Manas, and *vice versa*. Nephesh is the Breath of (animal) Life in man—the Breath of Life, **263]** *instinctual* in the animal; and Manas is the Third Soul—the human in its light side, and animal, in its connection with Samaël or Kâma. Nephesh is really the "Breath of (animal) Life" breathed into Adam, the Man of Dust; it is consequently the Vital Spark, the informing Element. Without Manas, the "Reasoning Soul," or Mind, which in Lévi's diagram is miscalled Nephesh, Âtmâ-Buddhi is irrational on this plane and cannot act. It is Buddhi which is the Plastic Mediator; not Manas, the intelligent medium between the upper Triad and the lower Quaternary. But there are many such strange and curious transformations to be found in the Kabalistic works—a convincing proof that this literature has become a sad jumble. We do not accept the classification, except in this one particular, in order to show the points of agreement.

We will now give in tabular form what the very cautious Éliphas Lévi says in explanation of his diagram, and what the Esoteric Doctrine teaches—and compare the two. Lévi, too, makes a distinction between Kabalistic and Occult Pneumatics.

Says Éliphas Lévi, the Kabalist:	Say the Theosophists:
Kabalistic Pneumatics.	Esoteric Pneumatics.
1. The Soul (or Ego) is a clothed light; and this light is triple.	1. The same; for it is Âtmâ-Buddhi-Manas.
2. Neshamah—pure Spirit.	2. The same.[392]
3. Ruach—the Soul or Spirit.	3. Spiritual Soul.
4. Nephesh—Plastic Mediator.[393]	4. Mediator between Spirit and Man, the Seat of Reason, the Mind, in man.
5. The garment of the Soul is the rind [body] of the Image [Astral Soul].	5. Correct.
264] 6. The Image is double, because it reflects the good and the bad.	6. Too uselessly apocalyptic. Why not say that the Astral reflects the good as well as the bad man; man, who is ever tending to the upper Triad, or else disappears with the Quaternary.
7. [Image—Body.]	7. The Earthly Image.

[391] This Triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

[392] Éliphas Lévi, whether purposely or otherwise, has confused the numbers: with us his No. 2 is No. 1 (Spirit); and by making of Nephesh both the Plastic Mediator and Life, he thus makes in reality only six principles, because he repeats the first two.

[393] Esotericism teaches the same. But Manas is not Nephesh; nor is the latter the Astral, but the Fourth Principle, and also the Second, Prâna, for Nephesh is the "Breath of Life" in man, as in beast or insect; of physical, material life, which has no spirituality in it.

Occult Pneumatics. (As given by Éliphas Lévi.)	Occult Pneumatics. (As given by the Occultists.)
1. Nephesh is immortal, because it renews its life by the destruction of forms. [But Nephesh, the "Breath of Life," is a misnomer, and a useless puzzle to the student.]	1. Manas is immortal, because after every new incarnation it adds to Âtmâ-Buddhi something of itself; and thus, assimilating itself to the Monad, shares its immortality.
2. Ruach progresses by the evolution of ideas (?!).	2. Buddhi becomes conscious by the accretions it gets from Manas, on the death of man after every new incarnation.
3. Neshamah is progressive, without oblivion and destruction.	3. Âtmâ neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the Ray of Light eternal which shines upon, and through, the darkness of matter—when the latter is willing.
4. The Soul has three dwellings.	4. The Soul—collectively, as the Upper Triad—*lives* on three planes, besides its fourth, the terrestrial sphere; and it *is* eternally on the highest of the three.
5. These dwellings are: the Plane of Mortals; the Superior Eden; and the Inferior Eden.	5. These dwellings are: Earth for the physical man, or Animal Soul; Kâma Loka (Hades, the Limbo) for the disembodied man, or his Shell; Devachan for the Higher Triad.
265] {OCCULTISTS AND KABALISTS DIFFER} 6. The Image [man] is a sphinx that offers the riddle of birth.	6. Correct.
7. The fatal Image [the Astral] endows Nephesh with its aptitudes; but Ruach is able to substitute for it the Image conquered in accordance with the inspirations of Neshamah.	7. The Astral, through Kâma (Desire), is ever drawing Manas down into the sphere of material passions and desires. But if the *better* Man, or Manas tries to escape the fatal attraction, and turns its aspirations to Âtmâ (Neshamah), then Buddhi (Ruach) conquers, and carries Manas with it to the realm of eternal Spirit.

It is very evident that the French Kabalist either did not sufficiently know the real tenet, or distorted it to suit himself and his objects. Thus he says again, treating upon the same subject, as follows; and we Occultists answer the late Kabalist and his admirers also as follows:

1. The Body is the mould of Nephesh; Nephesh the mould of Ruach; Ruach the mould of the *garment* of Neshamah.	1. The Body follows the whims, good or bad, of Manas; Manas tries to follow the Light Buddhi, but often fails. Buddhi is the mould of the "garments" of Âtmâ; for Âtmâ is no body, or shape, or anything, and because Buddhi is only *figuratively* its Vehicle.
2. Light [the Soul] personifies itself in clothing itself [with a Body]; and personality endures only when the garment is perfect.	2. The Monad becomes a personal Ego when it incarnates; and something remains of that Personality through Manas, when the latter is perfect enough to assimilate Buddhi.
3. The Angels aspire to become men; a Perfect Man, a Man-God, is above all the Angels.	3. Correct.
266] 4. Every 14,000 years the soul rejuvenates, and rests in the jubilean sleep of oblivion.	4. Within a period, a Great Age, or a Day of Brahmâ, 14 Manus reign; after which comes Pralaya, when all the Souls (Egos) rest in Nirvâna.

Such are the distorted copies of the Esoteric Doctrine in the *Kabalah.*

But to return to Shioka 5 of Stanza VII.

(*b*) The well-known Kabalistic aphorism runs: "A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god." The "Spark" animates all the kingdoms, in turn, before it enters into and informs Divine Man, between whom and his predecessor animal man, there is all the difference in the world. *Genesis* begins its anthropology at the wrong end—evidently for a blind—and lands nowhere. The introductory chapters of *Genesis* were never meant to represent even a remote allegory of the creation of *our* Earth. They embrace a metaphysical conception of some indefinite period, in eternity, when successive attempts were being made by the law of evolution at the formation of universes. The idea is plainly stated in the *Zohar:*

There were old Worlds, which perished as soon as they came into existence, were formless, and were called Sparks. Thus, the smith, when hammering the iron, lets the sparks fly in all directions. The Sparks are the primordial Worlds, which could not continue because the Sacred Aged (Sepliira) had not as yet assumed its form (of androgyne, or opposite sexes) of King and Queen (Sephira and Kadmon), and the Master was not yet at his work.[394]

Had *Genesis* begun as it ought, one would have found in it, first, the Celestial Logos, the "Heavenly Man," which evolves as a Compound Unit of Logoi, out of which, after their pralayic sleep—a sleep that gathers the Numbers scattered on the mayavic plane into One, as the separate globules of quicksilver on a plate blend into one mass—the Logoi appear in their totality as the first "Male and Female," or Adam Kadmon, the "Fiat Lux" of the *Bible,* as we have already seen. But this transformation did not take place on our Earth, nor on any material plane, but in the Spacial Depths of the first differentiation of the eternal Root-Matter. On our nascent Globe, things proceed differently. The Monad, or Jîva, as said in *Isis Unveiled*,[395] is, first of all, shot down by the Law of Evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone, **267]** or that which will become mineral and stone in the Fourth Round, it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point at which it has become the germ, so to speak, of the animal, that will become the physical man. All this, up to the Third Round, is formless, as matter, and senseless, as consciousness. For the Monad, or Jîva, *per se,* cannot be called even Spirit: it is a Ray, a Breath of the Absolute, or the ABSOLUTENESS rather; and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the Monad requires (*a*) a spiritual model, or prototype, for that material to shape itself into; and (*b*) an intelligent consciousness, to guide its evolution and progress, neither of which is possessed by the homogeneous Monad, or by senseless though living matter. The Adam of dust requires the Soul of Life to be breathed into him: the two middle Principles, which are the *sentient* Life of the irrational animal and the Human Soul, for the former is irrational without the latter. It is only when, from a potential androgyne, man has become separated into male and female, that he will be endowed with this conscious, rational, individual Soul (Manas), "the principle, or the intelligence, of the Elohim," to receive which, he has to eat of the fruit of Knowledge from the Tree of Good and Evil. How is he to obtain all this? The Occult Doctrine teaches that while the Monad is cycling on downward into matter, these very Elohim, or Pitris—the lower Dhyân Chohans—are evolving, *pari passu* with it, on a higher and more spiritual plane, descending also relatively into matter, on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless Monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the "Heavenly Man" in space—PERFECT MAN. In the Sânkhya Philosophy, Purusha (Spirit) is spoken of as something impotent unless it mounts on the shoulders of Prakriti (Matter), which, left alone, is—senseless. But in the Secret Philosophy they are viewed as graduated. Spirit and Matter, though one and the same thing in their origin, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into Matter, and the latter ascending to its original condition, that of a pure spiritual Substance. **268]** Both are inseparable, yet ever separated. On the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted; so do Spirit and Matter stand to each other—the two poles of the same homogeneous Substance, the Root-Principle of the Universe.

Therefore, when the hour strikes for Purusha to mount on Prakriti's shoulders for the formation of the Perfect Man—rudimentary man of the first Two and a Half Races being only the *first,* gradually evolving into the *most perfect, of mammals*—the Celestial Ancestors (Entities from preceding

[394] *Zohar,* "Idra Suta," Book iii., p. 292, *b*.
[395] 1.302.

Worlds, called in India the Shishta) step in on this our plane, and incarnate in the physical or animal man, as the Pitris had stepped in before them for the formation of the latter. Thus the two processes for the two "creations"—the animal and the divine man—differ greatly. The Pitris shoot out from their ethereal bodies still more ethereal and shadowy similitudes of themselves, or what we should now call "doubles," or "astral forms," in their own likeness.[396] This furnishes the Monad with its first dwelling, and blind matter with a model around and upon which to build henceforth. But *Man is still incomplete.* From Svâyambhuva Manu,[397] from whom descended the seven primitive Manus, or Prajâpatis, each of whom gave birth to a primitive Race of men, down to the *Codex Nazaræus,* in which Karabtanos, or Fetahil, blind concupiscent Matter, begets on his Mother, Spiritus, seven Figures, each of which stands as the progenitor of one of the primeval seven Races—this doctrine has left its impress on every archaic scripture.

"Who forms Manu [the Man] and who forms his body? The Life and the Lives. Sin[398] and the Moon." Here Manu stands for the spiritual, heavenly Man, the real and non-dying Ego in us, which is the direct emanation of the "One Life," or the Absolute Deity. As to our outward physical bodies, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson; so strange that unless thoroughly explained, and as thoroughly comprehended, it is only the exact science of the future that is destined to fully vindicate the theory.

It has been stated before now that Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, **269]** "inorganic substance," means simply that the latent life, slumbering in the molecules of so-called "inert matter," is incognizable. ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. "The very atoms," says Tyndall, "seem instinct with a desire for life." Whence, then, we would ask, comes the tendency "to run into organic form"? Is it in any way explicable except according to the teachings of Occult Science?

The Worlds, to the profane, are built up of the known Elements. To the conception of an Arhat, these Elements are themselves, collectively, a Divine Life; distributively, on the plane of manifestations, the numberless and countless crores of Lives. Fire alone is ONE, *on the plane of the One Reality: on that of manifested, hence, illusive, Being, its particles are fiery Lives which live and have their being at the expense of every other Life that they consume. Therefore they are named the* "DEVOURERS." . . . *Every visible thing in this Universe was built by such* LIVES, *from conscious and divine primordial man down to the unconscious agents that construct matter. . . . From the* ONE LIFE, *formless and uncreate, proceeds the Universe of Lives. First was manifested from the Deep* [*Chaos*] *cold luminous Fire* [*gaseous light?*]*, which formed the Curds in Space* [*irresolvable nabulæ, perhaps?*]. . . . *These fought, and a great heat was developed by the encountering and collision, which produced rotation. Then came the first manifested* MATERIAL *Fire, the hot Flames, the Wanderers in Heaven* [*Comets*]. *Heat generates moist vapour; that forms solid water* [?]*; then dry mist, then liquid mist, watery, that puts out the luminous brightness of the Pilgrims* [*Comets?*], *and forms solid watery Wheels* [MATTER *Globes*]. *Bhûmi* [*the Earth*] *appears with six sisters. These produce by their continuous motion the inferior fire, heat, and an aqueous mist, which yields the third World-Element*—WATER; *and from the breath of all* [*atmospheric*] AIR *is born. These four are the four Lives of the first four Periods* [*Rounds*] *of Manvantara. The three last will follow.*

The Commentary first speaks of the "numberless and countless crores of Lives." Is Pasteur, then, unconsciously taking the first step toward Occult Science, in declaring that, if he dared express his ideas fully upon this subject, he would say, that the organic cells are endowed with a vital potency that does not cease its activity with the cessation of a current of oxygen towards them, and does not, on that account, break off its relations with life itself, which is supported by the **270]** influence of that gas? "I would add," continues Pasteur, "that the evolution of the germ is accomplished by means of complicated phenomena, among which we must class processes of fermentation"; and life, according to Claude Bernard and Pasteur, is nothing else than a process of fermentation. That there exist in Nature Beings, or Lives, that can live and thrive without air, even on our Globe, has been demonstrated by the same Scientists. Pasteur found that many of the lower lives, such as vibriones, and other microbes and bacteria, could exist without air, which, on the contrary, killed them. They derived the oxygen necessary for their multiplication from the various substances that surrounded them. He calls them *œrobes,* living on the tissues of our matter, when the latter has ceased to form a part of an integral and living whole (then called very unscientifically by Science "dead matter"), and *anœrobes.* The one kind binds oxygen, and contributes greatly to

[396] Read, in *Isis Unveiled* (ii. 297—303), the doctrine of the *Codex Nazaræus.* Every tenet of our teaching is found there under a different form and allegory.

[397] *Manu*, Bk. I.

[398] The word "Sin" is curious, but has a particular Occult relation to the Moon, besides being its Chaldean equivalent.

the destruction of animal life and vegetable tissues, furnishing to the atmosphere materials which enter, later on, into the constitution of other organisms; the other finally destroys, or rather annihilates, the so-called organic substance; ultimate decay being impossible without their participation. Certain germ-cells, such as those of yeast, develop and multiply in air, but when deprived of it, they will adapt themselves to life without air and become ferments, absorbing oxygen from substances coming in contact with them, and thereby ruining the latter. The cells in fruit, when lacking free oxygen, act as ferments and stimulate fermentation. "Therefore the vegetable cell, in this case, manifests its life as an anaerobic being. Why, then, should an organic cell form, in this case, an exception?" asks Professor Bogolubof. Pasteur shows that in the substance of our tissues and organs, the cell, not finding sufficient oxygen for itself, stimulates fermentation in the same way as the fruit-cell, and Claude Bernard thought that Pasteur's idea of the formation of ferments found its application and corroboration in the fact that urea increases in the blood during strangulation. LIFE therefore is everywhere in the Universe, and, Occultism teaches us, it is also in the atom.

"Bhûmi appears with six sisters," says the Commentary. It is a Vedic teaching that "there are three Earths, corresponding to three Heavens, and our Earth [the fourth] is called Bhûmi." This is the explanation given by our exoteric Western Orientalists. But the esoteric meaning, and allusion to it in the *Vedas,* is that it refers to our Planetary Chain; "three Earths," on the descending arc, and "three **271]** Heavens," which are three Earths or Globes also, only far more ethereal on the ascending or spiritual arc. By the first three we descend into Matter, by the other three we ascend into Spirit; the lowest one, Bhûmi, our Earth, forming the turning point, so to say, and containing, *potentially,* as much of Spirit as it does of Matter. But we shall treat of this hereafter.

The general teaching of the Commentary, then, is that every new Round develops one of the Compound Elements, as now known to Science, which rejects the primitive nomenclature, preferring to subdivide them into constituents. If Nature is the "Ever-Becoming" on the manifested plane, then these Elements are to be regarded in the same light: they have to evolve, progress, and increase to the manvantaric end.

Thus the First Round, we are taught, developed but one Element, and a nature and humanity in what may be spoken of as one aspect of Nature—called by some, very unscientifically, though it may be so *de facto,* "one-dimensional space."

The Second Round brought forth and developed two Elements, Fire and Earth; and *its* humanity, adapted to this condition of Nature, if we can give the name humanity to beings living under conditions now unknown to men, was—to use again a familiar phrase in a strictly figurative sense, the only way in which it can be used correctly—a "two-dimensional" species.

The processes of natural development which we are now considering will at once elucidate and discredit the fashion of speculating on the attributes of *two*, *three*, and *four* or more *dimensional* space; but, in passing, it is worth while to point out the real significance of the sound, but incomplete, intuition that has prompted—among Spiritualists and Theosophists, and several great men of Science, for the matter of that[399]—the use of the modern expression, the "fourth dimension of space." To begin with, the superficial absurdity of assuming that Space itself is measurable in any direction is of little consequence. The familiar phrase can only be an abbreviation of the fuller form—the *"fourth dimension of matter, in Space."*[400] But even thus expanded, it is an unhappy phrase, because while it is perfectly true that the progress of **272]** evolution may be destined to introduce us to new characteristics of matter, those with which we are already familiar are really more numerous than the three dimensions. The qualities, or what is perhaps the best available term, the characteristics of matter, must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste and smell, corresponding to the existing senses of man, and the next characteristic it develops—let us call it for the moment "Permeability"—will correspond to the next sense of man, which we may call "Normal Clairvoyance." Thus, when some bold thinkers have been thirsting for a fourth dimension, to explain the passage of matter through matter, and the production of knots upon an endless cord, they have been in want of a *sixth characteristic* of matter. The three dimensions belong really to only one attribute, or characteristic, of matter—extension; and popular common sense justly rebels against the idea that, under any condition of things, there can be more than three of such dimensions as length, breadth and thickness. These terms, and the term "dimension" itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of cosmos, to apply to matter, so long will they be able to measure it three ways and no more; just as, from the time the idea of measurement first occupied a place in the human

[399] Professor Zollner's theory has been more than welcomed by several Scientists, who are also Spiritualists; Professors Butlerof and Wagner, of St. Petersburg, for instance.

[400] "The giving reality to abstractions is the error of Realism. Space and Time are frequently viewed as separated from all the concrete experiences of the mind, instead of being generalizations of these in certain aspects." (Bain, *Logic*, Part II. p. 389.)

understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not in any way militate against the certainty that, in the progress of time, as the faculties of humanity are multiplied, so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than even the familiar phrase of the sun's "rising" or "setting."

We now return to the consideration of material evolution through the Rounds. Matter in the Second Round, it has been stated, may be figuratively referred to as two-dimensional. But here another *caveat* must be entered. This loose and figurative expression may be regarded—on one plane of thought, as we have just seen—as equivalent to the second characteristic of matter, corresponding to the second perceptive faculty or sense of man. But these two linked scales of evolution are concerned with the processes going on within the limits of a single Round. The succession of primary aspects of Nature, with which the succession of Rounds is concerned, has to do, as already indicated, with the development, of the Elements—in the Occult sense—**273]** Fire, Air, Water, Earth. We are only in the Fourth Round, and our catalogue so far stops short. The order in which these Elements are mentioned, in the last sentence but one, is the correct one for Esoteric purposes and in the Secret Teachings. Milton was right when he spoke of the "Powers of Fire, Air, Water, Earth"; the Earth, such as we know it now, had no existence before the Fourth Round, hundreds of millions of years ago, the commencement of our geological Earth. The Globe, says the Commentary, was *"fiery, cool and radiant, as its ethereal men and animals, during the First Round"*—a contradiction or paradox in the opinion of our present Science—*"luminous and more dense and heavy, during the Second Round; watery during the Third."* Thus are the Elements reversed.

The centres of consciousness of the Third Round, destined to develop into humanity as we know it, arrived at a perception of the third Element, Water. If we had to frame our conclusions according to the *data* furnished us by Geologists, then we would say that there was no real water, even during the Carboniferous Period. We are told that gigantic masses of carbon, which existed formerly spread in the atmosphere, as carbonic acid, were absorbed by plants, while a large proportion of that gas was mixed in the water. Now, if this be so, and we have to believe that all the carbonic acid which went to compose those plants that formed bituminous coal, lignite, etc., and went towards the formation of lime-stone, and so on, that all this was at that period in the atmosphere in gaseous form, then, there must have been seas and oceans of liquid carbonic acid! But how then could the Carboniferous Period be preceded by the Devonian and Silurian Ages—those of fishes and molluscs—on that assumption? Barometric pressure, moreover, must have exceeded several hundred times the pressure of our present atmosphere. How could organisms, even so simple as those of certain fishes and molluscs, stand that? There is a curious work by Blanchard, on the Origin of Life, wherein he shows come strange contradictions and confusions in the theories of his colleagues, and which we recommend to the reader's attention.

Those of the Fourth Round have added Earth as a state of matter to their stock, as well as the three other Elements in their present transformation.

In short, none of the so-called Elements were, in the three preceding Rounds, as they are now. For all we know, FIRE may have been *pure* Âkâsha, the First Matter of the "Magnum Opus" of the Creators and **274]** Builders, that Astral Light which the paradoxical Éliphas Lévi calls in one breath the "Body of the Holy Ghost," and in the next "Baphomet," the "Androgyne Goat of Mendes"; AIR, simply Nitrogen, the "Breath of the Supporters of the Heavenly Dome," as the Mahometan Mystics call it; WATER, that primordial fluid which was required, according to Moses, to make a "Living Soul." And this may account for the flagrant discrepancies and unscientific statements found in *Genesis.* Separate the first from the second chapter; read the former as a scripture of the Elohists, and the latter as that of the far later Jehovists; still one finds, if one reads between the lines, the same order in which created things appear; namely, Fire (Light), Air, Water, and Man (or Earth). For the sentence of the first chapter (the Elohistic), "In the beginning' God created the heaven and the earth," is a mistranslation; it is not "the heaven and the earth," but the duplex, or dual, Heaven, the *upper* and the *lower* Heavens, or the separation of Primordial Substance that was light in its upper, and dark in its lower portions (the manifested Universe), in its duality of the *invisible* (to the senses), and the *visible* to our perceptions. "God divided the light from the darkness"; and then made the firmament (Air). "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters," *i.e.,* "the waters which were under the firmament [our manifested visible Universe] from the waters which were *above* the firmament [the (to us) invisible planes of being]." In the second chapter (the Jehovistic), plants and herbs are created before water, just as in the first, *light* is produced before the *sun.* "God made the earth and the heavens, and every plant of the field *before it was in the earth*, and every herb of the field *before it grew;* for the Lord God [Elohim] had not caused it to rain upon the earth, etc."—an absurdity unless the esoteric explanation is accepted. The plants *were* created before they were in the earth—*for there was no earth then such as it is now;* and the herb of the field was in existence before it grew as it does now, in the Fourth Round.

Discussing and explaining the nature of the invisible Elements and the "Primordial Fire" mentioned above, Éliphas Lévi invariably calls it the "Astral Light": with him it is the "Grand Agent Magique." Undeniably it is so, but—only so far as *Black* Magic is concerned, and on the lowest planes of what we call Ether, the noumenon of which is Âkâsha; and even this would be held incorrect by orthodox Occultists. The "Astral Light" is simply the older "Sidereal Light" of Paracelsus; and to say that "everything which exists has been evolved from it, and **275]** it preserves and reproduces all forms," as he does, is to enunciate truth only in the second proposition. The first is erroneous; for if all that exists was evolved *through* (or *viâ)* it, this is not the Astral Light, since the latter is not the container of *all* things but, at best, only the reflector of this *all.* Éliphas Lévi very truly shows it "a force in Nature," by means of which "a single man who can master it . . . might throw the world into confusion and transform its face"; for it is the "Great Arcanum of transcendent Magic." Quoting the words of the great Western Kabalist in their translated form,[401] we may, perhaps, the better explain them by the occasional addition of a word or two, to show the difference between Western and Eastern explanations of the same subject. The author says of the great Magic Agent:

> This ambient and all-penetrating fluid, this ray detached from the [Central or Spiritual] Sun's splendour . . . fixed by the weight of the atmosphere [?!] and the power of central attraction . . . the Astral Light, this electro-magnetic ether, this vital and luminous caloric, is represented on ancient monuments by the girdle of Isis, which twines round two poles . . . and in ancient theogonies by the serpent devouring its own tail, emblem of prudence and of Saturn [emblem of infinity, immortality, and Cronus—Time—not the God Saturn or the planet]. It is the winged dragon of Medea, the double serpent of the caduceus, and the tempter of Genesis; but it is also the brazen snake of Moses encircling the Tan . . . lastly, it is the devil of exoteric dogmatism, and is really the blind force [it is not blind and Lévi knew it], which souls must conquer, in order to detach themselves from the chains of Earth; for if they should not, they will be absorbed by the same power which first produced them, and will return to the central and eternal fire.

This great Archæus us is now publicly discovered by, and *for,* only one man—J. W. Keely, of Philadelphia. For others, however, it *is* discovered, yet must remain almost useless. "So far shalt thou go. . . . "

All the above is as practical as it is correct, save one error, which we have explained. Éliphas Lévi commits a great blunder in always identifying the Astral Light with what we call Âkâsha. What it really is will be expounded in Volume II.

Éliphas Lévi further writes:

> The great Magic Agent is the fourth emanation of the life principle [we say—it is the first in the inner, and the second in the outer (our) Universe], of which the Sun is the third form . . . for the day-star [the Sun] is only the reflection and material shadow of the Central Sun of truth, which illuminates the intellectual [invisible] world of Spirit, and which itself is but a gleam borrowed from the Absolute.

So far he is right enough. But when the great authority of the **276]** Western Kabalists adds that, nevertheless, "it is not the immortal Spirit, as the Indian Hierophants have imagined"—we answer, that he slanders the said Hierophants, as they have said nothing of the kind; for even the Purânic exoteric writings flatly contradict the assertion. No Hindu has ever mistaken Prakriti—the Astral Light being only above the lowest plane of Prakriti, the Material Kosmos—for the "immortal Spirit." Prakriti is ever called Mâyâ, Illusion, and is doomed to disappear with the rest, the Gods included, at the hour of the Pralaya. As it is shown that Âkâsha is not even the Ether, least of all then, we imagine, can it be the Astral Light. Those unable to penetrate beyond the dead letter of the *Purânas,* have occasionally confused Âkâsha with Prakriti, with Ether, and even with the visible Sky! It is true also that those who have invariably translated the term Âkâsha by "Ether"—Wilson, for instance—finding it called "the material cause of sound" possessing, moreover, this *one single property,* have ignorantly imagined it to be "material," in the physical sense. True, again, that if the characteristics are accepted literally, then, since nothing material or physical, and therefore conditioned and temporary, can be immortal—according to metaphysics and philosophy—it would follow that Âkâsha is neither infinite nor immortal. But all this is erroneous, since both the words Pradhâna, Primeval Matter, and Sound, as a property, have been misunderstood; the former term (Pradhâna) being certainly synonymous with Mûlaprakriti and Âkâsha, and the latter (Sound) with the Verbum, the Word or the Logos. This is easy to demonstrate; for it is shown in the following sentence from *Vishnu Purâna*.[402] "There was neither day nor night, nor sky, nor earth, nor darkness, nor light, nor any other thing, save only One, unapprehensible by intellect, or that which is Brahman, and Pums, [Spirit] and Pradhâna [Primordial Matter]."

Now, what is Pradhâna, if it is not Mûlaprakriti, the Root of All, in another aspect? For though Pradhâna is said, further on, to merge into the Deity, as everything else does, in order to leave the One absolute during the Pralaya, yet is it held as infinite and immortal. The literal translation is given as: "One Prâdhânika Brahma Spirit: THAT was"; and the Commentator interprets the compound term

[401] The Mysteries of Magic, by A. E. Waite.
[402] Wilson, I. 23, 24.

as a substantive, not as a derivative word used attributively, *i.e.,* like something "conjoined with Pradhâna." The student has to note, moreover, that the Purânic is a dualistic system, not evolutionary, and that, in this **277]** respect, far more will be found, from an Esoteric standpoint, in the Sânkhya, and even in the *Mânava-Dharma-Shâstra,* however much the latter differs from the former. Hence Pradhâna, even in the *Purânas,* is an aspect of Parabrahman, not an evolution, and must be the same as the Vedantic Mûlaprakriti. "Prakriti, in its *primary* state, is Âkâsha," says a Vedantin scholar.[403] It is almost abstract Nature.

Âkâsha, then, is Pradhâna in another form, and as such cannot be Ether, the ever-invisible agent, courted even by Physical Science. Nor is it Astral Light. It is, as said, the *noumenon* of the seven-fold differentiated Prakriti[404]—the ever immaculate "Mother" of the *Fafherless* "Son," who becomes "Father" on the lower manifested plane. For Mahat is the first product of Pradhâna, or Âkâsha; and Mahat—Universal Intelligence, "whose *characteristic property* is Buddhi"—is no other than the Logos, for he is called Îshvara, Brahmâ, Bhâva, etc.[405] He is, in short, the "Creator," or the Divine Mind in creative operation, "the Cause of all things." He is the "First-Born," of whom the *Purânas* tell us that "Earth and Mahat are the inner and outer boundaries of the Universe," or, in our language, the negative and the positive poles of dual Nature (abstract and concrete), for the *Purâna* adds:

> In this manner—as were the *seven* forms [principles] of Prakriti reckoned from Mahat to Earth—so at the (time of elemental) dissolution (*pratyâhâra*), these seven successively reenter into each other. The Egg of Brahmâ (*Sarva-mandala*) is dissolved, with its seven zones *(dvîpa)*, seven oceans, seven regions, etc.[406]

These are the reasons why the Occultists refuse to give the name of Astral Light to Âkâsha, or to call it Ether. "In my Father's house are many mansions," may be contrasted with the Occult saying, "In our Mother's house are seven mansions," or planes, the lowest of which is above and around us—the Astral Light.

The Elements, whether simple or compound, could not have **278]** remained the same since the commencement of the evolution of our Chain. Everything in the Universe progresses steadily in the Great Cycle, while incessantly going up and down in the smaller Cycles. Nature is never stationary during Manvantara, as it is ever *becoming*[407] not simply *being;* and mineral, vegetable, and human life are always adapting their organisms to the then reigning Elements; and therefore *those* Elements were then fitted for them, as they are now for the life of present humanity. It will only be in the next, or Fifth, Round that the fifth Element, Ether—the gross body of Âkâsha, if it can be called even that—will, by becoming a familiar fact of Nature to all men, as Air is familiar to us now, cease to be, as at present, hypothetical and an "agent" for so many things. And only during that Round will those higher senses, the growth and development of which Âkâsha subserves, be susceptible of a complete expansion. As already indicated, a *partial* familiarity with the characteristic of matter—Permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next Element added to our resources, in the next Round, Permeability will become so manifest a characteristic of matter, that the densest forms of this Round will seem to man's perceptions as obstructive to him as a thick fog, and no more.

Let us now return to the Life-Cycle. Without entering at length upon the description given of the Higher LIVES, we must direct our attention, at present, simply to the earthly Beings and the Earth itself. The latter, we are told, is built up for the *First* Round by the "Devourers," which disintegrate

---

[403] *Five Years of Theosophy*, p. 169.

[404] In the Sânkhya philosophy, the seven Prakritis, or "productive productions," are Ahamkâra, and the *five* Tanmâtras. See *Sânkhya Kârikâ*, III., and the Commentary thereon.

[405] See *Linga Purâna,* Prior Section, lxx. 12 *et seq*.; and *Vâyu Purâna*, ch. iv., but especially the former *Parâna*—Prior Section, viii. 67-74.

[406] *Vishnu Purâna,* Book vi., ch. iv. No use to say so to the Hindus, who know their *Purânas* by heart, but very useful to remind our Orientalists and those Westerns who regard Wilson's translations as authoritative, that, in his English translation of the *Vishnu Purâna,* he is guilty of the most ludicrous contradictions and errors. So on this identical subject of the seven Prakritis, or the seven zones of Brahmâ's Egg, the two accounts differ totally. In Vol. 1. p. 40, the Egg is said to be externally invested by seven envelopes. Wilson comments: "by Water, Air, Fire, Ether, Ahamkâra"—which last word does not exist in the Sanskrit texts. And in Vol. v. p. 198, of the same *Purâna,* it is written: "in this manner were the seven forms of nature (Prakriti) reckoned from Mahat to Earth" (?). Between Mahat, or Mahâ-Buddhi, and "Water, etc.", the difference is very considerable.

[407] According to the great metaphysician Hegel also. For him Nature was a *perpetual becoming.* A purely Esoteric conception. Creation or Origin, in the Christian sense of the term, is absolutely unthinkable. As the above-quoted thinker said: "God (the Universal Spirit) *objectivizes himself as Nature*, and again rises out of it."

and differentiate the germs of other Lives in the Elements; pretty much, it must be supposed, as in the present stage of the world, the *arobes* do, when, undermining and loosening the chemical structure in an organism, they transform animal matter, and generate substances that vary in their constitutions. Thus Occultism disposes of the so-called Azoic Age of Science, for it shows that there never was a time when the Earth was without life upon it. Wherever there is an atom of matter, a particle, or a molecule, even in its most gaseous condition, there is life in it, however latent and unconscious.

Whatsoever quits the Laya State, becomes active Life; it is drawn into the vortex of MOTION [*the Alchemical Solvent of Life*]*; Spirit and Matter are* **279]** *the two States of the* ONE*, which is neither Spirit nor Matter, both being the Absolute Life, latent. . . . Spirit is the first differentiation of* [*and in*] SPACE*; and Matter the first differentiation of Spirit. That, which is neither Spirit nor Matter, That is IT—the Causeless* CAUSE *of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the* ONE LIFE*, or the Intra-Cosmic Breath.*[408]

Once more we say—like must produce like. Absolute Life cannot produce an inorganic atom, whether single or complex, and there is life even in Laya, just as a man in a profound cataleptic state—to all appearance a corpse—is still a living being.

When the "Devourers"—in whom the men of Science are invited to see, with some show of reason, atoms of the Fire-Mist, if they will, as the Occultist will offer no objection to this—when the "Devourers," we say, have differentiated the "Fire Atoms," by a peculiar process of segmentation, the latter become Life-Germs, which aggregate according to the laws of cohesion and affinity. Then the Life-Germs produce Lives of another kind, which work on the structure of our Globes.

Thus, in the First Round, the Globe, having been built by the primitive Fire-Lives—i.e., formed into a sphere—had no solidity, no qualifications, save a cold brightness, no form, no colour; it is only towards the end of the First Round that it developed one Element, which, from its inorganic, so to say, or simple Essence, has become now, in our Round, the fire we know throughout the System. The Earth was in her first Rupa, the essence of which is the Âkâshic Principle named * * *, that which is now known as, and very erroneously termed, Astral Light, which Éliphas Lévi calls the "Imagination of Nature," probably to avoid giving it its correct name, as others do.

Speaking of it, in his Preface to the *Histoire de la Magic*, Éliphas Lévi says:

> It is through this Force that all the nervous centres secretly communicate with each other; from it—that sympathy and antipathy are born; from it—that we have our dreams; and that the phenomena of second sight and extra-natural visions take place. . . . Astral Light [acting under the impulsion of powerful wills] . . . destroys, coagulates, separates, breaks, gathers in all things. . . . God created it on that day when he said: "Fiat Lux!" . . . It is directed by the Egregores, i.e., the chiefs of the souls, who are the spirits of energy and action.[409]

Éliphas Lévi ought to have added that the Astral Light, or Primordial Substance, if matter at all, is that which, called Light, *Lux* esoterically **280]** explained, *is the body of those Spirits themselves, and their very essence. Our physical light is the manifestation on our plane*, and the reflected radiance, of the Divine Light, emanating from the collective Body of those who are called the "Lights" and the "Flames." But no other Kabalist has ever had the talent of heaping up one contradiction on the other, of making one paradox chase another in the same sentence, and in such flowing language, as Éliphas Lévi. He leads his reader through the most lovely valleys, to strand him after all on a desert and barren rock.

Says the Commentary:

It is through and from the radiations of the seven Bodies of the seven Orders of Dhyânis, that the seven Discrete Quantities [Elements], whose Motion and harmonious Union produce the manifested Universe of Matter, are born.

The Second Round brings into manifestation the second Element— AIR; an element, the purity of which would ensure continuous life to him who would use it. In Europe there have been two Occultists only who have discovered and even partially applied it in practice, though its composition has always been known among the highest Eastern Initiates. The ozone of the modern Chemists is poison compared with the real Universal Solvent, which could never be thought of unless it existed in Nature.

From the Second Round, Earth—hitherto fœtus in the matrix of Space—began its real existence: it had developed individual sentient Life, its second Principle. The second corresponds to the sixth [*Principle*]*; the second is Life continuous, the other, temporary.*

The *Third* Round developed the third Principle—WATER; while the Fourth transformed the gaseous fluids and plastic form of our Globe into the hard, crusted, grossly material sphere we are living on. Bhumi has reached her fourth Principle. To this it may be objected that the law of analogy, so much insisted upon, is broken. Not at all. Earth will reach her true ultimate form—her body shell—inversely in this to man, only toward the end of the Manvantara, after the Seventh Round. Eugenius

[408] *Book of Dzyan*, Comm. III, par. 18.
[409] p.19

Philalethes was right when he assured his readers, "on his word of honour," that no one had yet seen the "Earth," i.e., Matter, in its essential form. Our Globe is, so far, in its Kâmarûpic state—the Astral Body of Desires of Ahamkâra, dark Egotism, the progeny of Mahat, on the lower plane.

It is not molecularly constituted matter, least of all the human Body, **281]** Sthûla Sharîra, that is the grossest of all our "Principles," but verily the *middle* Principle, the real Animal Centre, whereas our Body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. Every intellectual Theosophist will understand my real meaning. Thus the idea that the human tabernacle is built by countless Lives, just in the same way as was the rocky crust of our Earth, has nothing repulsive in it for the true Mystic. Nor can Science oppose the Occult teaching, for it is not because the microscope will ever fail to detect the ultimate living atom or life, that it can reject the doctrine.

(*c*) Science teaches us that the living as well as the dead organisms of both man and animal are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, ærobes, anærobes, and what not. But Science has never yet gone so far as to assert with the Occult doctrine, that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, with the exception of the larger species, no microscope can detect. So far as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and Physiology are the two great magicians of the future, which are destined to open the eyes of mankind to great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown. The physical and chemical constituents of all being found to be identical, Chemical Science may well say that there is no difference between the matter which composes the ox, and that which forms man. But the Occult doctrine is far more explicit. It says: Not only the chemical compounds are the same, but the same infinitesimal invisible Lives compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters it from the sun. Each particle—whether you call it organic or inorganic—is a *Life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to such forms, inasmuch as it builds by aggregation universes, and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms*, and expels the souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings **282]** into being, and annihilates, that mystery of mysteries, the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. It is that mysterious LIFE, represented collectively by countless myriads of Lives, that follows in its own sporadic way the hitherto incomprehensible law of Atavism; that copies family resemblances, as well as those it finds impressed in the Aura of the generators of every future human being; a mystery, in short, that will receive fuller attention elsewhere. For the present, one instance may be cited in illustration. Modern Science is beginning to find out that ptomaine, the alkaloid poison generated by decaying corpses and matter—a Life also, extracted with the help of volatile ether, yields a smell as strong as that of the freshest orange-blossoms; but that free from oxygen, such alkaloids yield either a most sickening, disgusting smell, or a most agreeable aroma, which recalls that of the most delicately scented flowers; and it is suspected that such blossoms owe their agreeable smell to the poisonous ptomaine. The venomous essence of certain fungi, also, is nearly identical with the venom of the cobra of India, the most deadly of serpents. The French savants Arnaud, Gautier, and Villiers, have found in the saliva of living men the same venomous alkaloid as in that of the toad, the salamander, the cobra, and the trigonocephalus of Portugal. It is proven that venom of the deadliest kind, whether called ptomaine, or leucomaine, or alkaloid, is generated by living men, animals and plants. Gautier also discovered an alkaloid in the fresh carcase and brains of an ox, and a venom which he calls xanthocreatinine, similar to the substance extracted from the poisonous saliva of reptiles. It is the muscular tissues, the most active organs in the animal economy, that are suspected of being the generators or factors of venoms, which have the same importance as carbonic acid and urea in the functions of life, and are the ultimate products of inner combustion. And though it is not yet fully determined whether poisons can be generated by the animal systems of living beings, without the participation and interference of microbes, it is ascertained that the animal does produce venomous substances in its physiological or living state.

Thus, having discovered the effects, Science has to find their *primary* causes; and this it can never do without the help of the old sciences, of Alchemy, Occult Botany and Physics. We are taught that every physiological change, in addition to pathological phenomena, diseases **283]**—nay, life itself, or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body, which allow and force life to act in that body—that all this is due to those unseen "Creators" and "Destroyers," which are called, in such a loose and general way, microbes. It

might be supposed that these Fiery Lives and the microbes of Science are identical. This is not true. The Fiery Lives are the seventh and highest sub-division of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane of matter. The microbes of Science are the first and lowest sub-division on the second plane—that of material Prana, or Life. The physical body of man undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate functions of the Fiery Lives, as Destroyers and Builders. They are Builders by sacrificing themselves, in the form of vitality, to restrain the destructive influence of the microbes, and, by supplying the microbes with what is necessary, they compel them under that restraint to build up the material body and its cells. They are Destroyers also, when that restraint is removed, and the microbes, unsupplied with vital constructive energy, are left to run riot as destructive agents. Thus, during the first half of a man's life, the first *five* periods of seven years each, the Fiery Lives are indirectly engaged in the process of building up man's material body; Life is on the ascending scale, and the force is used in construction and increase. After this period is passed, the age of retrogression commences, and, the work of the Fiery Lives exhausting their strength, the work of destruction and decrease also commences.

An analogy between cosmic events in the descent of Spirit into Matter, for the first half of a Manvantara (planetary as well as human), and its ascent, at the expense of Matter, in the second half, may here be traced. These considerations have to do solely with the plane of matter, but the restraining influence of the Fiery Lives on the lowest sub-division of the second plane, the microbes, is confirmed by the fact mentioned in the theory of Pasteur above referred to, that the cells of the organs, when they do not find sufficient oxygen for themselves, adapt themselves to that condition and form *ferments*, which, by absorbing oxygen from substances which come in contact with them, produce their destruction. Thus the process is commenced by one cell robbing its neighbour of the source of its vitality, when the supply is insufficient; and the destruction so commenced steadily progresses.

284] Such experimenters as Pasteur are the best friends and helpers of the Destroyers, and the worst enemies of the Creators—if the latter were not at the same time Destroyers also. However it may be, one thing is certain in this: the knowledge of these primary causes, and of the ultimate essence of every Element, of its Lives, their functions, properties, and conditions of change—constitutes the basis of MAGIC. Paracelsus was, perhaps, the only Occultist in Europe, during the latter centuries of the Christian era, who was versed in this mystery. Had not a criminal hand put an end to his life years before the time allotted him by Nature, physiological Magic would have fewer secrets for the civilized world than it now has.

(*a*) But what has the Moon to do in all this, we may be asked. What have "Fish, Sin and Soma [Moon]," in the apocalyptic sentence of the Stanza, to do in company with the Life-microbes? With the latter nothing, except that they avail themselves of the tabernacle of clay prepared by them; with divine perfect Man everything, since "Fish, Sin and Moon" conjointly compose the three symbols of the immortal Being.

This is all that can be given. Nor does the writer pretend to know more of these strange symbols than may be inferred about them from exoteric religions—from the mystery, perhaps, which underlies the Matsya (Fish) Avatâra of Vishnu, the Chaldean Oannes, the Man-Fish, recorded in the imperishable sign of the Zodiac, Pisces, and running throughout the two Testaments in the personages of Joshua "Son of Nun (the Fish)" and Jesus; from the allegorical "Sin," or Fall of Spirit into Matter; and from the Moon—in so far as it relates to the Lunar Ancestors, the Pitris.

For the present, it may be as well to remind the reader, that while the Moon-Goddesses were connected in every mythology, especially the Grecian, with child-birth, because of the influence of the Moon on women and conception, the Occult and actual connection of our satellite with fecundation is to this day unknown to Physiology, which regards every popular practice in this connection as gross superstition. As it is useless to discuss these in detail, we can only stop for the present to notice the lunar symbology casually, to show that the said superstition belongs to the most ancient beliefs, and even to Judaism—the basis of Christianity. With the Israelites, the chief function of Jeliovah was child-giving, and the Esotericism of the *Bible*, interpreted kabalistically, shows undeniably that the Holy of Holies in the Temple was simply **285]** {MAN, THE SHADOW OF HIS PROTOTYPE} the symbol of the womb. This is now proven beyond doubt and cavil, by the *numerical* reading of the *Bible* in general, and of Genesis especially. This idea must certainly have been borrowed by the Jews from the Egyptians and Indians, whose Holy of Holies is symbolized by the King's Chamber in the Great Pyramid and the Yoni symbols of exoteric Hinduism. To make the matter clearer, and to show at the same time the enormous difference in the spirit of interpretation and the original meaning of the same symbols between the ancient Eastern Occultists and the Jewish Kabalists, we refer the reader to the Section on "The Holy of Holies," in the second Volume.

Phallic worship has developed only with the loss of the keys to the true meaning of the symbols. It was the last and most fatal turning from the highway of truth and divine knowledge into the side path of fiction, raised into dogma throught human falsification and hierarchic ambition.

STANZA VII.—*Continued*.

6. FROM THE FIRST-BORN,[410] THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE.[411] THE MORNING SUN-LIGHT HAS CHANGED INTO NOON-DAY GLORY.....

This sentence, "the Thread between the Silent Watcher and his Shadow [Man] becomes more strong with every Change," is another psychological mystery, that will find its explanation in Volume II. For the present, it will suffice to say that the "Watcher" and his "Shadows"—the latter numbering as many as there are reincarnations for the Monad—are one. The Watcher, or the Divine Prototype, is at the upper rung of the Ladder of Being; the Shadow, at the lower. Withal, the Monad of every living being, unless his moral turpitude breaks the connection, and he runs loose and astray into the "Lunar Path"—to use the Occult expression—*is an individual Dhyân Chohan, distinct from others, with a kind of spiritual Individuality of its own*, during one special Manvantara. Its Primary, the Spirit (Atman), is one, of course, with the One Universal Spirit (Paramatma), but the Vehicle (Vâhan) it is enshrined in, the Buddhi, is part and parcel of that Dhyân-Chohanic Essence; and it is in this that lies the mystery of that **286]** *ubiquity,* which was discussed a few pages back. "My Father, that is in Heaven, and I—are one," says the Christian Scripture; and in this, at any rate, it is the faithful echo of the Esoteric tenet.

———

STANZA VII.—*Continued*.

7. "THIS IS THY PRESENT WHEEL"—SAID THE FLAME TO THE SPARK. "THOU ART MYSELF, MY IMAGE AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ART MY VÂHAN,[412] TO THE DAY 'BE WITH US,' WHEN THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF AND I" (*a*). THEN THE BUILDERS, HAVING DONNED THEIR FIRST CLOTHING, DESCEND ON RADIANT EARTH, AND REIGN OVER MEN—WHO ARE THEMSELVES (*b*).

(*a*) The Day when the Spark will re-become the Flame, when Man will merge into his Dhyân Chohan, "myself and others, thyself and I," as the Stanza has it, means that in Paranirvâna—when Pralaya will have reduced not only material and psychical bodies, but even the spiritual Egos, to their original principle—the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have reentered the Great Breath. In other words, everything will be "merged in Brahman," or the Divine Unity.

Is this annihilation, as some think? Or *atheism,* as other critics—the worshippers of a *personal* deity, and believers in an unphilosophical paradise—are inclined to suppose? Neither. It is worse than useless to return to the question of implied atheism, in that which is *spirituality* of a most refined character. To see in Nirvâna annihilation, amounts to saying of a man plunged in a sound *dreamless* sleep—*one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is then in its original state of Absolute Consciousness*—that he, too, is annihilated. The latter simile answers to one side of the question only—the most material; since *reabsorption* is by no means such a "dreamless sleep," but, on the contrary, *Absolute* Existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the Soul, through spiritual ideations of the divine Monad. Nor is the Individuality—*nor even the essence of the Personality,* if any be left behind—lost, because reabsorbed. For, however limitless **287] {**EARTH PEOPLED FROM HEAVEN**}** from a human standpoint, the paraNirvânic state, yet it has a limit in Eternity. Once reached, the same Monad will *reemerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The human mind, in its present stage of development, cannot transcend, scarcely can it reach this plane of thought. It totters here, on the brink of incomprehensible Absoluteness and Eternity.

(*b*) The "Watchers" reign over men during the whole period of Satya Yuga and the smaller subsequent Yugas, down to the beginning of the Third Root Race; after which it is the Patriarchs, Heroes, and the Manes, as in the Egyptian Dynasties enumerated by the priests to Solon, the incarnated Dhyânis of a lower order, up to King Menes and the human Kings of other nations. All were carefully recorded. In the views of symbologists this Mythopoeic Age is of course regarded as

[410] Primitive, or First Man.
[411] Reincarnation.
[412] Vehicle.

only a fairy tale. But since traditions and even chronicles of such Dynasties of *Divine* Kings, of Gods reigning over men, followed by Dynasties of Heroes or Giants, exist in the annals of every nation, it is difficult to understand how all the peoples under the sun, some of whom are separated by vast oceans and belong to different hemispheres, such as the ancient Peruvians and Mexicans, as well as the Chaldeans, could have worked out the same "fairy tales" in the same order of events.[413] However, as the Secret Doctrine teaches *history*—which, although esoteric and traditional, is, none the less, more reliable than profane history—we are entitled to our beliefs as much as anyone else, whether religionist or sceptic. And that Doctrine says that the Dhyâni-Buddhas of the two higher Groups, namely, the Watchers or the Architects, furnished the many and various races with divine kings and leaders. It is the latter who taught humanity their arts and sciences, and the former who revealed to the incarnated Monads that had just shaken off their Vehicles of the lower Kingdoms, and who had, therefore, lost every recollection of their divine origin, the great spiritual truths of the transcendental Worlds.

Thus, as expressed in the Stanza, the Watchers "descend on radiant Earth and reign over men, *who are themselves."* The reigning Kings had finished their cycle on Earth and other Worlds, in the preceding Rounds. In the future Manvantaras they will have risen to higher **288]** Systems than our planetary World; and it is the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors. The next great Manvantara will witness the men of our own Life-Cycle becoming the instructors and guides of a Mankind whose Monads may now be still imprisoned—semiconscious—in the most intellectual of the animal kingdom, while their lower principles may be animating, perhaps, the highest specimens of the vegetable world.

Thus proceed the cycles of the septenary evolution, in Seven-fold Nature; the spiritual or divine; the psychic or semi-divine; the intellectual; the passional, the instinctual, or *cognitional*; the semi-corporeal; and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal, way, *one* in their ultimate essence, *seven* in their aspects. The lowest, of course, is that depending upon and subservient to our five physical senses, which are in truth *seven,* as shown later, on the authority of the oldest *Upanishads.* Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests periodically, for purposes of the collective progress of the countless Lives, the outbreathings of the One Life; in order that, through the Ever-Becoming, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, may reach, *through individual merits and efforts,* that plane where it re-becomes the One Unconditioned ALL. But between the Alpha and the Omega there is the weary "Road," hedged in by thorns, that goes down first, then—

> Winds up hill all the way;
> Yes, to the very end. . . .

Starting upon the long journey immaculate, descending more and more into sinful matter, and having connected himself with every atom in manifested Space—the Pilgrim, having struggled through, and suffered in, every form of Life and Being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image.* In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom **289]** {THE "SECOND ADVENT."} of self-conscious existence. Like Vishvakarman, he has to sacrifice *himself to himself,* in order to redeem all creatures, to resurrect from the Many into the One Life. Then he ascends into Heaven indeed; where, plunged into the incomprehensible Absolute Being and Bliss of Paranirvâna, he reigns unconditionally, and whence he will re-descend again, at the next "Coming," which one portion of humanity expects in its dead-letter sense as the "Second Advent," and the other as the *last "Kalkî Avatâra."*

———

290]

SUMMING UP.

The History of Creation and of this World, from its beginning' up to the present time, is composed of *seven* chapters. The *seventh* chapter is not yet written.

T. SUBBA ROW.[414]

---

[413] See, for example, *Sacred Mysteries among the Mayas and the Quichés*, by Augustus le Plongeon, who shows the identity between the Egyptian rites and beliefs and those of the people he describes. The ancient hieratic alphabets of the Mayas and the Egyptians are almost identical.

[414] In *The Theosophist*, 1881.

THE first of these "seven chapters" has been attempted and is now finished. However incomplete and feeble as an exposition, it is, at any rate, an approximation—using the word in a mathematical sense— to that which is the oldest basis for all subsequent cosmogonies. The attempt to render in a European tongue the grand panorama of the ever periodically recurring Law, impressed upon the plastic minds of the first Races endowed with Consciousness, by those who reflected the same from the Universal Mind, is daring; for no human language, save the Sanskrit—which is that *of the Gods*—can do so with any degree of adequacy. But the failures in this work must be forgiven for the sake of the motive.

As a whole, neither the foregoing nor what follows can be found in full anywhere. It is not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis, the seventh, which is the Occult Doctrine. It is not traced on any crumbling papyrus of Egypt, nor is it any longer graven on Assyrian tile or granite wall. The Books of the Vedanta—the "last word of human knowledge"—give out but the metaphysical aspect of this world-cosmogony; and their priceless thesaurus, the *Upanishads—Upa-ni-shad* being a compound word, expressing the conquest of ignorance by the revelation of *secret, spiritual* knowledge—now requires the additional possession of a master-key, to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a Master.

The name *Upanishad,* is usually translated "esoteric doctrine." These treatises form part of Shruti, or "revealed" Knowledge, Revelation in short, and are generally attached to the Brâhmana portion of the *Vedas*, as their third division.

291] {THE UPANISHADS.} [Now] the *Vedas* have a distinct dual meaning—one expressed by the literal sense of the words, the other indicated by the metre and the *svara* (intonation), which are as the life of the *Vedas. . . .* Learned pandits and philologists of course deny that *svara* has anything to do with philosophy or ancient esoteric doctrines; but the mysterious connection between *svara* and *light* is one of its most profound secrets.[415]

There are over 150 *Upanishads* enumerated by Orientalists, who credit the oldest with being written *probably* about 600 years B.C.; but of *genuine* texts there does not exist a fifth of the number. The *Upanishads* are to the *Vedas* what the *Kabalah* is to the Jewish *Bible*. They treat of and expound the secret and mystic meaning of the Vedic texts. They speak of the origin of the Universe, the nature of Deity, and of Spirit and Soul, as also of the metaphysical connection of Mind and Matter. In a few words: *They* CONTAIN *the beginning and the end. of all human knowledge, but they have ceased to* REVEAL *if,* since the days of Buddha. If it were otherwise, the *Upanishads* could not he called *esoteric*, since they are now openly attached to the Sacred Brâhmanical Books, which have, in our present age, become accessible even to the Mlechchhas (out-castes) and the European Orientalists. One thing in them—and this, in all the *Upanishads*—invariably and constantly points to their ancient origin, and proves (*a*) that they were written, in some of their portions, *before* the caste system became the tyrannical institution which it still is; and (*b*) that half of their contents have been eliminated, while some of them have been rewritten and abridged. "The great Teachers of the higher Knowledge and the Brâhmans are continually represented as going to Kshatriya [military-caste] kings to become their pupils." As Professor Cowell pertinently remarks, the *Upanishads* "breathe an entirely different spirit [from other Brâhmanical writings], a freedom of thought unknown in any earlier work, except in the *Rig Veda* hymns themselves." The second fact is explained by a tradition recorded in one of the MSS. on Buddha's life. It says that the *Upanishads* were originally attached to their *Brâhmanas* after the beginning of a reform, which led to the exclusiveness of the present caste system among the Brâhmans, a few centuries after the invasion of India by the "Twice-born." They were complete in those days, and were used for the instruction of the Chelâs who were preparing for Initiation.

This lasted so long as the *Vedas* and the *Brâhmanas* remained in the **292]** sole and exclusive keeping of the temple-Brâhmans—while no one else had the right to study or even read them outside of the *sacred* caste. Then came Gautama, the Prince of Kapilavastu. After *learning* the whole of the Brâhmanical wisdom in the *Rahasya,* or the *Upanishads,* and finding that the teachings differed little, if at all, from those of the "Teachers of Life" inhabiting the snowy ranges of the Himalayas,[416] the disciple of the Brâhmans, feeling indignant because the Sacred Wisdom was thus withheld from all but Brâhmans, determined, by popularizing it, to save the whole world. Then it was that the Brâhmans, seeing that their Sacred Knowledge and Occult Wisdom was falling into the hands of the Miechchhas, abridged the texts of the *Upanishads,* which originally contained thrice the

---

[415] T. Subba Row, *Five Years of Theosophy*, p. 154.

[416] Also called the "Sons of Wisdom" and of the "Fire-Mist," and the "Brothers of the Sun," in the Chinese records. Si-dzang (Tibet) is mentioned, in the MSS. of the sacred library of the province of Fo-Kien, as the great seat of Occult learning from time immemorial, ages before Buddha. The Emperor Yu, the "Great" (2,207 B.C.), a pious Mystic and great Adept, is said to have obtained his Knowledge from the "Great Teachers of the Snowy Range" in Si-dzang.

matter of the *Vedas* and the *Brâhmanas* together, without altering, however, one word of the texts. They simply detached from the MSS. the most important portions, containing the last word of the Mystery of Being. The key to the Brâhmanical secret code remained henceforth with the Initiates alone, and the Brâhmans were thus in a position to publicly deny the correctness of Buddha's teaching by appealing to their *Upanishads*, silenced for ever on the chief questions. Such is the esoteric tradition beyond the Himalayas.

Shrî Shankarâchârya, the greatest Initiate living in the historical ages, wrote many a Bhâshya (Commentary) on the *Upanishads.* But his original treatises, as there are reasons to suppose, have not yet fallen into the hands of the Philistines, for they are too jealously preserved in his monasteries (mathams). And there are still weightier reasons to believe that the priceless Bhâshyas on the Esoteric Doctrine of the Brâhmans, by their greatest expounder, will remain for ages still a dead letter to most of the Hindus, except the Smârtava Brâhmans. This sect, founded by Shankaracharya, which is still very powerful in Southern India, is now almost the only one to produce students who have preserved sufficient knowledge to comprehend the dead letter of the Bhashyas. The reason for this, I am informed, is that they alone have occasionally real Initiates at their head in their mathams, as for instance, in the Shringa-giri, in the Western Ghats of Mysore. On the other hand, there is no sect, in that desperately exclusive **293]** {A RECAPITULATION.} caste of the Brâhmans, more exclusive than is the Smartava; and the reticence of its followers, to say what they may know of the Occult sciences and the Esoteric Doctrine, is only equalled by their pride and learning.

Therefore the writer of the present statement must be prepared beforehand to meet with great opposition, and even the denial of such statements as are brought forward in this work. Not that any claim to infallibility, or to perfect correctness in every detail of all which is herein written, has ever been put forward. Facts are there, and they can hardly be denied. But, owing to the intrinsic difficulties of the subjects treated of, and the almost insurmountable limitations of the English tongue, as of all other European languages, to express certain ideas, it is more than probable that the writer has failed to present the explanations in the best and the clearest form; yet all that could be done, under every adverse circumstance, has been done, and this is the utmost that can be expected of any writer.

Let us recapitulate and, by the vastness of the subjects expounded, show how difficult, if not impossible, it is to do them full justice.

(1) The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate of all systems, even as veiled in the exotericism of the *Purânas.* But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane observer, however learned, would have perceived but the external work of form. But Modern Science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals; that it is an uninterrupted record, covering thousands of generations of seers, whose respective experiences were made to test and verify the traditions, passed on orally by one early race to another, of the teachings of higher and exalted Beings, who watched over the childhood of Humanity; that for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and the shifting of continents, passed their lives *in learning, not teaching.* How did they do so? It is **294]** answered: by checking, testing, and verifying, in every department of Nature, the traditions of old, by the independent visions of great Adepts; that is to say, men who have developed and perfected their physical, mental, psychic, and spiritual organizations, to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other Adepts, and by centuries of experience.

(2) The fundamental law in that system, the central point from which all emerges, around and towards which all gravitates, and upon which is hung all its philosophy, is the One Homogeneous Divine SUBSTANCE-PRINCIPLE, the One Radical Cause.

> . . . . Some few, whose lamps shone brighter, have been led
> From cause to cause to nature's secret head,
> And found that one first Principle must be . . . .

It is called "Substance-Principle," for it becomes "Substance" on the plane of the manifested Universe, an Illusion, while it remains a "Principle" in the beginningless and endless abstract, visible and invisible, SPACE. It is the omnipresent Reality; impersonal, because it contains all and everything. Its *Impersonality* is the *fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself.

(3) The Universe is the periodical manifestation of this unknown Absolute Essence. To call it "Essence," however, is to sin against the very spirit of the philosophy. For though the noun may be

derived in this case from the verb *esse,* "to be," yet IT cannot be identified with a "being" of any kind, that can be conceived by human intellect. IT is best described as neither Spirit nor Matter, but both. Parabrahman and Mûlaprakriti are One, in reality, yet Two in the universal conception of the Manifested, even in the conception of the One Logos, the first "Manifestation," to which, as the able lecturer shows, in the "Notes on the *Bhagavadgîtâ*," IT appears from the objective standpoint as Mûlaprakriti, and not as Parabrahman; as its Veil, and not the One Reality hidden behind, which is unconditioned and absolute.

(4) The Universe, with everything in it, is called Mâyâ, because all is temporary therein, from the ephemeral life of a fire-fly to that of the sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no **295]** {THE GUIDING INTELLIGENCE OF THE UNIVERSE.} better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

(5) Everything in the Universe, throughout all its kingdoms, is *conscious*: *i.e.,* endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that, simply because *we* do not perceive any signs of consciousness which we can recognize, say, in stones, we have no right to say that *no consciousness exists there.* There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. These find no place among the conceptions of Occult Philosophy. The latter never stops at surface appearances, and for it the noumenal Essences have more reality than their objective counterparts; wherein it resembles the system of the mediaeval Nominalists, for whom it was the universals that were the realities, and the particulars which existed only in name and human fancy.

(6) The Universe is worked and *guided*, from *within outwards.* As above so it is below, as in heaven so on earth; and man, the microcosm and miniature copy of the macrocosm, is the living witness to this Universal Law, and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body, can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give them one name or another, whether we call them Dhyân Chohans or Angels—are "Messengers," in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits, without any of the earthly alloy "which time is wont to prey upon," is only to indulge in poetical fancy. For each of these Beings either *was,* or prepares to become, a man, if not in the present, then in a past or a coming Manvantara. They are *perfected*, when not *incipient*, men; and in their higher, less material, spheres differ morally from terrestrial human beings only in that they are devoid of the feeling of personality, and of the *human* emotional nature—two purely earthly characteristics. The **296]** former, or the "perfected," have become free from these feelings, because (*a*) they have no longer fleshly bodies—an ever-numbing weight on the Soul; and (*b*), the pure spiritual element being left untrammelled and more free, they are less influenced by Mâyâ than man can ever be, unless he is an Adept who keeps his two personalities — the spiritual and the physical—entirely separated. The incipient Monads, having never yet had terrestrial bodies, can have no sense of personality or *Ego*-ism. That which is meant by "personality" being a limitation and a relation, or, as denned by Coleridge, "individuality existing in itself but with a nature as a ground," the term cannot of course be applied to non-human Entities; but, as a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate Entities, *i.e.,* they have no individuality in the sense in which a man says, "/ *am myself* and no one else"; in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective Hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which these Hierarchies belong: the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated is that individuality in the Hierarchy. They are finite in all respects, with the exception of their higher principles—the immortal Sparks reflecting the Universal Divine Flame, individualized and separated only on the spheres of Illusion, by a differentiation as illusive as the rest. They are "Living Ones," because they are the streams projected on the cosmic screen of Illusion from the Absolute Life; Beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these "Lives." Having sprung into being under the quickening influence of the uncreated Beam, the reflection of the great Central Sun that radiates on the shores of the River of Life, it is the Inner Principle in them which belongs to the Waters of Immortality, while its differentiated clothing is as perishable as man's body. Therefore Young was right in saying that

Angels are men of a superior kind . . .

and no more. They are neither "ministering" nor "protecting" Angels, nor are they "Harbingers of the Most High"; still less the "Messengers of Wrath" of any God such as man's fancy has created. To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as **297]** {THE UNITY OF ALL IN NATURE.} much as man himself is, the slaves and creatures of immutable Karmic and Cosmic Law. The reason for this is evident. Having no elements of personality in their essence, they can have no personal qualities, such as are attributed by men, in exoteric religions, to their anthropomorphic God—a jealous and exclusive God, who rejoices and feels wrathful, is pleased with sacrifice, and is more despotic in his vanity than any finite foolish man. Man, being a compound of the essences of all these celestial Hierarchies, may succeed in making himself, as such, superior, in one sense, to any Hierarchy or Class, or even combination of them. "Man can neither propitiate nor command the Devas," it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his Higher Self from the One Absolute SELF, man can, even during his terrestrial life, become as "one of us." Thus it is, by eating of the fruit of knowledge, which dispels ignorance, that man becomes like one of the Elohim, or the Dhyânis; and once on *their* plane, the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him, and protect him in every particular.

The chief difficulty which prevents men of Science from believing in divine as well as in nature spirits is their Materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the "Spirits" of the Departed, is the general ignorance of all—except some Occultists and Kabalists—about the true essence and nature of Matter. It is on the acceptance or rejection of the theory of the *Unity of all in Nature, in its ultimate Essence*, that mainly rests the belief or unbelief in the existence around us of other conscious Beings, besides the Spirits of the Dead. It is on the right comprehension of the primeval Evolution of Spirit-Matter, and its real Essence, that the student has to depend for the further elucidation in his mind of the Occult Cosmogony, and for the only sure clue which can guide his subsequent studies.

In sober truth, as just shown, every so-called "Spirit" is either a *disembodied or a future man.* As from the highest Archangel (Dhyân Chohan) down to the last conscious Builder (the inferior Class of Spiritual Entities), all such are *men,* having lived eons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals are all *future* men. The fact alone, that a Spirit is endowed with intelligence, is a proof to the Occultist that such a Being must have been a *man,* and acquired his knowledge **298]** and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole Kosmos, which has no bounds, and which people call Space, considered independently of anything contained in it. But the first differentiation of its *reflection* in the Manifested World is purely spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact in Esoteric Philosophy, and a very apparent one too.

The whole order of Nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces. The whole process of evolution, with its endless adaptations, is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action, all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces, manipulated by semi-intelligent beings (Elementals), guided by High Planetary Spirits (Dhyân Chohans), whose collective aggregate forms the Manifested Verbum of the Unmanifested Logos, and constitutes at one and the same time the Mind of the Universe and its immutable Law.

For Nature, taken in its abstract sense, *cannot* be "unconscious," as it is the emanation from, and thus an aspect on the manifested plane of, the Absolute Consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own*? All he can say is, that this consciousness is beyond his comprehension.

Three distinct representations of the Universe, in its three distinct aspects, are impressed upon our thoughts by the Esoteric Philosophy: the *Pre-existing;* evolved from the *Ever-existing,* and the *Phenomenal*—the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life, known as the Manvantara, real Kosmos is like the objects placed behind the white screen upon which shadows are thrown. The actual figures and things remain invisible, while the wires of evolution are pulled by unseen hands. Men and **299]** {THE THREE UNIVERSES.} things are thus but the reflections, *on* the white field, of the realities *behind* the snares of Mahâmâyâ, or the Great Illusion. This was taught in every philosophy, in every religion, ante- as well as post-diluvian, in India and Chaldea, by the Chinese as by the Grecian Sages. In the former countries these three

Universes were allegorized, in exoteric teachings, by the three Trinities, emanating from the central eternal Germ, and forming with it a Supreme Unity: the *initial,* the *manifested,* and the *creative* Triad, or the Three in One. The last is but the symbol, in its concrete expression, of the first *ideal* two. Hence Esoteric Philosophy passes over the necessarianism of this purely metaphysical conception, and calls the first one, only, the Ever-Existing. This is the view of every one of the six great schools of Indian philosophy—the six principles of that unit body of Wisdom of which the Gnosis, the *hidden* Knowledge, is the seventh.

The writer hopes that, however superficially the comments on the Seven Stanzas may have been handled, enough has been given, in this cosmogonic portion of the work, to show the archaic teachings to be on their very face more *scientific* (in the modern sense of the word) than any other ancient Scriptures left to be judged on their exoteric aspect. Since, however, as before confessed, this work *withholds far more than it gives out,* the student is invited to use his own intuitions. Our chief care is to elucidate that which has already been given out, and, to our regret, very incorrectly at times; to supplement the knowledge hinted at—whenever and wherever possible—by additional matter; and to bulwark our doctrines against the too strong attacks of modern Sectarianism, and more especially against those of our latter-day Materialism, very often miscalled Science, whereas, in reality, the words "Scientists" and "Sciolists" ought alone to bear the responsibility for the many illogical theories offered to the world. In its great ignorance, the public, while blindly accepting everything that emanates from "authorities," and feeling it to be its duty to regard every *dictum* coming from a man of Science as a proven fact—the public, we say, is taught to scoff at anything brought forward from "heathen" sources. Therefore, as materialistic Scientists can be fought solely with their own weapons—those of controversy and argument—an Addendum is added to each Volume contrasting the respective views, and showing how even great authorities may often err. We believe that this can be done effectually, by showing the weak points of our opponents, and by proving their too frequent sophisms, which are made to pass for scientific **300]** *dicta*, to be incorrect. We hold to Hermes and his "Wisdom," in its universal character; they—to Aristotle, as against intuition and the experience of the Ages, fancying that Truth is the exclusive property of the Western world. Hence the disagreement. As Hermes says: "Knowledge differs much from sense; for sense is of things that surmount it, but Knowledge is the end of sense"—*i.e.,* of the illusion of our physical brain and its intellect; thus emphasizing the contrast between the laboriously acquired knowledge of the senses and Mind (Manas), and the intuitive omniscience of the Spiritual Divine Soul (Buddhi).

Whatever may be the destiny of these actual writings in a remote future, we hope to have so far proven the following facts:

(1) The Secret Doctrine teaches no Atheism, except in the sense underlying the Sanskrit word Nâstika, a rejection of idols, including every anthropomorphic God. In this sense every Occultist is a Nâstika.

(2) It admits a Logos, or a Collective "Creator" of the Universe; a Demiurge, in the sense implied when one speaks of an "Architect" as the "Creator" of an edifice, whereas that Architect has never touched one stone of it, but, furnishing the plan, has left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that Demiurge is no *personal* deity—*i.e.,* an imperfect *extra-cosmic God*, but only the aggregate of the Dhyân Chohans and the other Forces.

(3) The Dhyân Chohans are dual in their character; being composed of (*a*) the irrational *brute Energy*, inherent in Matter, and (*b*) the intelligent Soul, or cosmic Consciousness, which directs and guides that Energy, and which is the *Dhyân Chohanic Thought, reflecting the Ideation of the Universal Mind.* This results in a perpetual series of physical manifestations and *moral effects* on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding Intelligence behind the veil, it still shows gaps and flaws, and even very often results in evident failures—therefore, neither the collective Host (Demiurge), nor any of the working Powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming, to the best of his ability, a *co-worker with Nature*, in the cyclic task. The ever **301]** {MATTER IS THE SHADOW OF SPIRIT.} unknowable and incognizable Karana alone, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through the "still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their Spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence.*

"When thou prayest, thou shalt not be as the hypocrites are . . . but enter into *thine inner chamber, and having shut thy door, pray to thy Father which is in secrete*."[417] Our Father is *within us*

[417] *Matt*. vi. 5, 6.

"in secret," our Seventh Principle in the "inner chamber" of our soul-perception. "The Kingdom of God" and of Heaven is *within* us, says Jesus, not *outside.* Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?

(4) Matter is Eternal. It is the Upâdhi, or Physical Basis, for the One Infinite Universal Mind to build thereon its ideations. Therefore, the Esotericists maintain that there is no inorganic or "dead" matter in Nature, the distinction between the two made by Science being as unfounded as it is arbitrary and devoid of reason. Whatever Science may think, however—and *exact* Science is a fickle dame, as we all know by experience—Occultism knows and teaches differently, as it has done from time immemorial, from Manu and Hermes down to Paracelsus and his successors.

Thus, Hermes, the Thrice Great, says:

> Oh, my son, matter *becomes*; formerly it *was*; for matter is the vehicle of becoming. Becoming is the mode of activity of the uncreate and foreseeing God. Having been endowed with the germ of becoming, [objective] matter is brought into birth, for the creative force fashions it *according to the ideal forms.* Matter not yet engendered had no form; it becomes, when it is put into operation.[418]

To this the late Dr. Anna Kingsford, the able translator and compiler of the Hermetic Fragments, remarks in a footnote:

> Dr. Ménard observes that in Greek the same word signifies *to be born* and *to become.* The idea here is, that the material of the world is in its essence eternal, but that before creation or "becoming" it is in a passive and motionless condition. Thus it "was" before being put into operation; now it "becomes," that is, it is mobile and progressive.

302] And she adds the purely Vedantic doctrine of the Hermetic philosophy that:

> Creation is thus the period of activity [Manvantara] of God, who, according to Hermetic thought [or *which,* according to the Vedantin], has two modes—Activity or Existence, God evolved (Deus explicitus); and Passivity of Being [Pralaya], God involved (Deus implicitus). Both modes are perfect and complete, as are the waking and sleeping states of man. Fichte, the German philosopher, distinguished Being (Seyn) as One, which we know only through existence (Daseyn) as the Manifold. This view is thoroughly Hermetic. The "Ideal Forms" . . . are the archetypal or formative ideas of the Neo-'Platonists; the eternal and subjective concepts of things subsisting in the Divine Mind, prior to "creation" or becoming.

Or, as in the philosophy of Paracelsus:

> Everything is the product of one universal creative effort. . . . There is nothing *dead* in Nature. *Everything is organic and living,* and therefore the whole world appears to be a living organism.[419]

(5) The Universe was evolved out of its ideal plan, upheld through Eternity in the Unconsciousness of that which the Vedântins call Parabrahman. This is practically identical with the conclusions of the highest Western philosophy, "the innate, eternal, and self-existing Ideas" of Plato, now reflected by Von Hartmann. The "Unknowable" of Herbert Spencer bears but a faint resemblance to that transcendental Reality believed in by Occultists, often appearing merely a personification of a "force behind phenomena"—an infinite and eternal Energy, from which all things proceed, whereas the author of the *Philosophy of the Unconscious* has come (in this respect only) as near to a solution of the great Mystery as mortal man can. Few have been those, whether in ancient or mediaeval philosophy, who have dared to approach the subject or even hint at it. Paracelsus mentions it inferentially, and his ideas are admirably synthesized by Dr. F. Hartmann, F.T.S., in his *Paracelsus,* from which we have just quoted.

All the Christian Kabalists understood well the Eastern root idea. The active Power, the "Perpetual Motion of the great Breath," only awakens Cosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces, the centripetal and the centrifugal Forces, which are male and female, positive and negative, physical and spiritual, the two being the one *Primordial* Force, and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Cosmos from the plane of the Eternal **303]** {THE YLIASTER OF PARACELSUS.} Ideal into that of finite manifestation, or from the *noumenal* to the *phenomenal* plane. Everything that *is*, *was*, and *will be*, eternally IS, even the countless Forms, which are finite and perishable only in their objective, but not in their *ideal* form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections. Occultism teaches that no form can be given to anything, either by Nature or by man, whose ideal type does not already exist on the subjective plane: more than this; that no form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation. Neither the form of man, nor that of any animal, plant or stone, has ever been "created"; and it is only on this plane of ours that it commenced "becoming," that is to say, objectivizing into its present materiality, or expanding *from within outwards,* from the most sublimated and supersensuous essence into its grossest appearance. Therefore *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings, or Gods, whose duty it was to bring

[418] *The Virgin of the World*, pp. 134-5.
[419] *Paracelsus*, Franz Hartmann, M.D., p. 44.

them into objective being and terrestrial life, evolved the protoplasmic forms of the future Egos from *their own* essence. After which, when this human Upâdhi, or basic mould, was ready, the natural terrestrial Forces began to work on these super-sensuous moulds, *which contained, besides their own, the elements of all the past vegetable and future animal forms of this Globe.* Therefore, man's *outward* shell passed through every vegetable and animal body, before it assumed the human shape. But as this will be fully described in Volume II, in the Commentaries, there is no need to say more of it here.

According to the Hermetico-Kabalistic philosophy of Paracelsus, it is Yliaster—the ancestor of the just-born Protyle, introduced by Mr. Crookes into Chemistry—or primordial Protomateria, that evolved out of itself the Cosmos.

> When creation [evolution] took place, the Yliaster divided itself; it, so to say, melted and dissolved, developed out of [from within] itself the Ideos or Chaos (Mysterium Magnum, Iliados, Limbus Major, or Primordial Matter). This Primordial Essence is of a monistic nature, and manifests itself not only as vital activity, a spiritual force, an invisible, incomprehensible, and indescribable power, but also as vital matter of which the substance of living beings consists. In this Limbus or Ideos of primordial matter, . . . the only matrix of all created things, the substance of all things is contained. It is described by the ancients as the Chaos . . . out of which the Macrocosmos, and afterwards, by division and evolution in **304]** Mysteria Specialia,[420] each separate being came into existence. All things and all elementary substances were contained in it *in potentia* but not *in actu*.[421]

This makes the translator, Dr. F. Hartmann, justly observe that "it seems that Paracelsus anticipated the modern discovery of the 'potency of matter' three hundred years ago."

The Magnus Limbus, then, or Yliaster, of Paracelsus is simply our old friend "Father-Mother," *within*, before it appeared in Space. It is the Universal Matrix of Kosmos, personified in the dual character of Macrocosm and Microcosm, or the Universe and our Globe,[422] by Aditi-Prakriti, spiritual and physical Nature. For we find it explained in Paracelsus that:

> The Magnus Limbus is the nursery out of which all creatures have grown, in the same sense as a tree may grow out of a small seed; with the difference, however, that the great Limbus takes its origin from the Word of God, while the Limbus minor (the terrestrial seed or sperm) takes it from the earth. The great Limbus is the seed out of which all beings have come, and the little Limbus is each ultimate being that reproduces its form, and that has itself been produced by the great. The little Limbus possesses all the qualifications of the great one, in the same sense as a son has an organization similar to that of his father. . . . As . . . Yliaster dissolved, Ares, the dividing, differentiating, and individualizing power [Fohat, another old friend] . . . began to act. All production took place in consequence of separation. There were produced out of the Ideos the elements of Fire, Water, Air and Earth, whose birth, however, did not take place in a material mode, or by simple separation, but spiritually and dynamically [not even by complex combinations—*e.g.,* mechanical mixture as opposed to chemical combination], just as fire may come out of a pebble, or a tree out of a seed, although there is originally no fire in the pebble, nor a tree in the seed. "Spirit is living, and Life is Spirit, and Life and Spirit [Prakriti, Purusha (?)] produce all things, but they are essentially one and not two." . . . The elements, too, have each one its own Yliaster, because all the activity of matter in every form is only an effluvium of the same fountain. But as from the seed grow the roots with their fibres, afterwards the stalk with its branches and leaves, and lastly the flowers and seeds; likewise all beings were born from the elements, and consist of elementary substances out of which other forms may come into existence, bearing the characteristics of their parents.[423]
> The elements as the mothers of all creatures *are of an* **305]** {HERMES CHRISTIANIZED.} *invisible, spiritual nature, and have souls*.[424] They all spring from the Mysterium Magnum.

Compare this with *Vishnu Purâna.*

> From Pradhâna [Primordial Substance] presided over by Kshetrajna ["embodied spirit" (?)] proceeds the unequal development [Evolution] of those qualities. . . . From the great principle (Mahat) [Universal] Intellect [or Mind] . . . is produced the origin of the subtle elements and of the organs of sense.[425] . . .

---

[420] This word is explained by Dr. Hartmann, from the original texts of Paracelsus before him, as follows. According to this great Rosicrucian; "Mysterium is everything out of which something may be developed, which is only germinally contained in it. A seed is the 'Mysterium' of a plant, an egg that of a living bird, etc."

[421] *Op. cit.,* pp. 41, 42.

[422] It is only the medieval Kabalists who, following the Jewish and one or two Neo-Platonists, applied the term Microcosm to man. Ancient philosophy called the Earth the Microcosm of the Macrocosm, and man the outcome of the two.

[423] "This doctrine, preached 300 years ago," remarks the translator, "is identical with the one that has revolutionized modern thought, after having been put into new shape and elaborated by Darwin. It is still more elaborated by Kapila in the Sankhya philosophy."

[424] The Eastern Occultist says that they are guided and informed by Spiritual Beings, the Workmen in the invisible Worlds, and behind the veil of Occult Nature, or Nature *in abscondito.*

[425] Wilson, I. ii., (Vol. I. 35).

Thus it may be shown that all the fundamental truths of Nature were universal in antiquity, and that the basic ideas upon Spirit, Matter and the Universe, or upon God, Substance and Man, were identical. Taking the two most ancient religious philosophies on the globe, Hinduism and Hermeticism, from the Scriptures of India and Egypt, the identity of the two is easily recognizable.

This becomes apparent to one who reads the latest translation and rendering of the "Hermetic Fragments" just mentioned, by our late lamented friend, Dr. Anna Kingsford. Disfigured and tortured as these have been in their passage through sectarian Greek and Christian hands, the translator has most ably and intuitionally seized the weak points and tried to remedy them by means of explanations and footnotes. She says:

> The creation of the visible world by the "working gods" or Titans, as agents of the Supreme God,[426] is a thoroughly Hermetic idea, recognizable *in all religious systems,* and in accordance with modern scientific research [?], which shows us everywhere the Divine Power operating through natural Forces.

To quote from the translation:

That Universal Being, that contains all, and which is all, puts into motion the soul and the world, all that nature comprises. In the manifold unity of universal life, the innumerable individualities distinguished by their variations are, nevertheless, united in such a manner that the whole is one, and that everything proceeds from Unity.[427]

And again from another translation:

> God is not a mind, but the cause that the Mind is; *not a spirit,* but the cause that the Spirit is; not light, but the cause that the Light is.[428]

The above shows plainly that the "Divine Pymander," however **306]** much distorted in some passages by Christian "smoothing," was nevertheless written by a philosopher, while most of the so-called "Hermetic Fragments" are the production of sectarian pagans with a tendency towards an anthropomorphic Supreme Being. Yet both are the echo of the Esoteric Philosophy and the Hindu *Purânas.*

Compare two invocations, one to the Hermetic "Supreme All," the other to the "Supreme All" of the later Aryans. Says a Hermetic fragment cited by Suidas:

> I adjure thee, Heaven, holy work of the great God; I adjure thee, Voice of the Father, uttered in the beginning when the universal world was framed; I adjure thee by the Word, only Son of the Father Who upholds all things; be favourable, be favourable.[429]

This is preceded by the following:

> Thus the Ideal Light was before the Ideal Light, and the luminous Intelligence of Intelligence was always, and its unity was nothing else than the Spirit enveloping the Universe. Out of Whom [Which] is neither God nor Angels, nor any other essentials, for He [It] is the Lord of all things and the Power and the Light; and all depends on Him [It] and is in Him [It].

A passage contradicted by the very same Trismegistus, who is made to say:

> To speak of God is impossible. For the corporeal cannot express the incorporeal. . . . . That which has not any body nor appearance, nor form, nor matter, cannot be apprehended by sense. I understand, Tatios, I understand, that which it is impossible to define—that is God.[430]

The contradiction between the two passages is evident; and this shows (*a*) that Hermes was a generic *nom de plume* used by a series of generations of Mystics of every shade, and (*b*) that great discernment has to be used before accepting a Fragment as esoteric teaching only because it is undeniably ancient. Let us now compare the above with a like invocation in the Hindu Scriptures—undoubtedly as old, if not far older. Here it is. Parâshara, the Aryan "Hermes," instructs Maitreya, the Indian Asclepios, and calls upon Vishnu in his triple hypostasis:

> Glory to the unchangeable, holy, eternal, supreme Vishnu, of one universal nature, the mighty over all; to him who is Hiranyagarbha, Hari, and Shankara [Brahmâ, Vishnu, and Shiva], the creator, the preserver, and destroyer of the world; to Vâsudeva, the liberator (of his worshippers); to him whose essence is both single and manifold; who is both subtile and corporeal, indiscrete and discrete; to Vishnu, **307]** {THE ETERNAL ALONE IS REAL.} the cause of final emancipation. Glory to the supreme Vishnu, the cause of the creation, existence, the end of this world; *who is the root of the world,* and who *consists of the world*.[431]

---

[426] A frequent expression in the said "Fragments," to which we take exception. The Universal *Mind* is not a *Being* or "God."

[427] *The Virgin of the World*, p. 47. "Asclepios," Pt. I.

[428] *Divine Pymander*, ix. 64.

[429] *The Virgin of the World*, p. 153.

[430] *Op. cit.,* pp. 139, 140. Fragments from the "Physical Eclogues" and "Florilegium" of Stobæus.

[431] *Vishnu Purâna*, I. ii, Wilson, I.13-15.

This is a grand invocation, with a deep philosophical meaning underlying it; but, for the profane masses, as suggestive as is the Hermetic prayer of an anthropomorphic Being. We must respect the feeling that dictated both; but we cannot help finding it in full disharmony with its inner meaning, even with that which is found in the same Hermetic treatise where it is said:

Trismegistus: Reality is not upon the earth, my son, and it cannot be thereon. . . . Nothing on earth is real, there are only appearances. . . . He [man] is not real, my son, as man. The real consists solely in itself and remains what it is. . . . Man is transient, therefore he is not real, he is but appearance, and appearance is the supreme illusion.

Tatios: Then the celestial bodies themselves are not real, my father, since they also vary?

Trismegistus: That which is subject to birth and to change is not real . . . there is in them a certain falsity, seeing that they too are variable. . . .

Tatios: And what then is the primordial Reality, O my Father?

Trismegistus: He Who [That Which] is one and alone, O Tatios; He Who [That Which] is not made of matter, nor in any body. Who [Which] has neither colour nor form, Who [Which] changes not nor is transmitted, but Who [Which] always IS.[432]

This is quite consistent with the Vedantic teaching. The leading thought is Occult; and many are the passages in the Hermetic Fragments that belong bodily to the Secret Doctrine.

This Doctrine teaches that the whole Universe is ruled by intelligent and semi-intelligent Forces and Powers, as stated from the very beginning. Christian Theology admits and even *enforces* belief in such, but makes an arbitrary division and refers to them as "Angels" and "Devils." Science denies the existence of both, and ridicules the very idea. Spiritualists believe in the "Spirits of the Dead," and outside these deny entirely any other kind or class of invisible beings. The Occultists and Kabalists are thus the only rational expounders of the ancient traditions, which have now culminated in dogmatic faith on the one hand, and dogmatic denial on the other. For both belief and unbelief each embrace but one small corner of the infinite horizons of spiritual and physical manifestations: and thus both are right from their respective standpoints, yet both are wrong in believing that they can circumscribe the whole within their own special and narrow **308]** barriers, for—they can never do so. In this respect, Science, Theology, and even Spiritualism show little more wisdom than the ostrich, when it hides its head in the sand at its feet, feeling sure that there can be thus nothing beyond its own point of observation and the limited area occupied by its foolish head.

As the only works now extant upon the subject under consideration, within reach of the profane of the Western "civilized" races, are the above-mentioned Hermetic Books, or rather Hermetic Fragments, we may contrast them in the present case with the teachings of Esoteric Philosophy. To quote for this purpose from any other would be useless, since the public knows nothing of the Chaldean works, which are translated into Arabic and preserved by some Sufi Initiates. Therefore the "Definitions of Asclepios," as lately compiled and glossed by Dr. Anna Kingsford, F.T.S., some of which sayings are in remarkable agreement with the Eastern Esoteric Doctrine, have to be resorted to for comparison. Though not a few passages bear a strong impression of some later Christian hand, yet on the whole the characteristics of the Genii and Gods are those of Eastern teachings, although concerning other things there are passages which differ widely in our doctrines.

As to the Genii, the Hermetic philosophers called Theoi (Gods), Genii and Daimones, those Entities whom we call Devas (Gods), Dhyân Chohans, Chitkala (the Kwan-Yin, of the Buddhists), and various other names. The Daimones are—in the Socratic sense, and even in the Oriental and Latin theological sense—the guardian spirits of the human race; "those who dwell in the neighbourhood of the immortals, and thence watch over human affairs," as Hermes has it. In Esoteric parlance, they are called Chitkala, some of which are those who have furnished man with his fourth and fifth Principles from their own essence, and others the so-called Pitris. This will be explained when we come to the production of the *complete man.* The root of the name is Chit, "that by which the consequences of acts and species of knowledge are selected for the use of the soul," or conscience, the *inner voice* in man. With the Yogins, Chit is a synonym of Mahat, the first and divine Intellect; but in Esoteric Philosophy Mahat is the root of Chit, its germ; and Chit is a quality of Manas in conjunction with Buddhi, a quality that attracts to itself by spiritual affinity a Chitkala, when it develops sufficiently in man. This is why it is said that Chit is a voice acquiring mystic life and becoming Kwan-Yin.

309] {A FEW OCCULT APHORISMS.}

EXTRACTS FROM AN EASTERN PRIVATE COMMENTARY, HITHERTO SECRET.[433]

xvii. *The Initial Existence, in the first Twilight of the Mahâmanvantara* [*after the Mahâpralaya that follows every Age of Brahmâ*]*, is a* CONSCIOUS SPIRITUAL QUALITY*. In the Manifested Worlds*

---

[432] *Op. cit.,* pp. 135-138.

[433] This teaching does not refer to Prakriti-Purusha beyond the boundaries of our small universe.

[*Solar Systems*], *it is, in its Objective Subjectivity, like the film from a Divine Breath to the gaze of the entranced seer. It spreads as it issues from Laya*[434] *throughout Infinity as a colourless spiritual fluid. It is on the Seventh Plane, and in its Seventh State, in our Planetary World*.[435]

xviii. *It is Substance to* OUR *spiritual sight. It cannot be called so by men in their Waking State; therefore they have named it in their ignorance "God-Spirit."*

xix. *It exists everywhere and forms the first Upâdhi* [*Foundation*] *on which our World* [*Solar System*] *is built. Outside the latter, it is to be found in its pristine purity only between* [*the Solar Systems or*] *the Stars of the Universe, the Worlds already formed or forming; those in Laya resting meanwhile in its bosom. As its substance is of a different kind from that known on Earth, the inhabitants of the latter, seeing* THROUGH IT, *believe in their illusion and ignorance that it is empty space. There is not one finger's breadth* [*angula*] *of void Space in the whole Boundless* [*Universe*]. . . .

xx. *Matter or Substance is septenary within our World, as it is so beyond it. Moreover, each of its states or principles is graduated into seven degrees of density. Sûrya* [*the Sun*] *in its visible reflection, exhibits the first or lowest state of the seventh, the highest state of the Universal* PRESENCE, *the pure of the pure, the first manifested Breath of the Ever-Unmanifested Sat* [*Be-ness*]. *All the central physical or objective Suns are in their substance the lowest state of the first principle of the Breath. Nor are any of these any more than the Reflections of their Primaries, which are concealed from the gaze of all but the Dhyân Chohans, whose corporeal substance belongs to the fifth division of the seventh principle of the Mother-Substance, and is, therefore, four degrees higher than the solar reflected substance. As there are seven Dhâtu* [*principal substances in the human body*], *so there are seven Forces in Man and in all Nature.*

xxi. *The real substance of the Concealed* [*Sun*] *is a nucleus of* **310]** *Mother-Substance.*[436] *It is the Heart and Matrix of all the living and existing Forces in our Solar Universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the Atoms, in their functional duties, and the Focus within which they again meet in their Seventh Essence every eleventh year. He who tells thee he has seen the Sun, laugh at him,*[437] *as if he had said that the Sun moves really onward in his diurnal path. . . .*

xxiii. *It is on account of his septenary nature, that the Sun is spoken of by the ancients as one who is driven by seven horses equal to the metres of the Vedas; or, again, that, though he is identified with the seven Gana* [*Classes of Being*] *in his orb, he is distinct from them,*[438] *as he is, indeed; as also that he has Seven Rays, as indeed he has. . . .*

xxv. *The Seven Beings in the Sun are the Seven Holy Ones, self-born from the inherent power in the Matrix of Mother-Substance. It is they who send the seven principal Forces, called Rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara. The energy, from which they spring into conscious existence in every Sun, is what some people call Vishnu, which is the Breath of the* ABSOLUTENESS.

We call it the One Manifested Life—itself a reflection of the Absolute. . . .

xxvii. *The latter must never be mentioned in words or speech,* LEST IT SHOULD TAKE AWAY SOME OF OUR SPIRITUAL ENERGIES *that aspire towards* ITS *state, gravitating ever onward unto* IT *spiritually, as the whole physical universe gravitates towards* ITS *manifested centre—cosmically.*

xxviii. *The former—the Initial Existence—which may be called, while in this state of being, the* ONE LIFE, *is, as explained, a Film for creative or formative purposes. It manifests in seven states, which, with their septenary sub-divisions, are the Forty-nine Fires mentioned in sacred books. . . .*

xxix. *The first is the . . . . "Mother"* [*Prima* MATERIA]. *Separating itself into its primary seven states, it proceeds down cyclically; when having consolidated itself in its* LAST *principle, as* GROSS MATTER,[439] *it revolves around itself and informs, with the seventh emanation of the last, the first and the lowest element* [*the serpent biting its own tail*]. *In a Hierarchy, or Order of Being, the seventh emanation of her last principle is:*

311] {OCCULT APHORISMS.}

---

[434] The ultimate quiescent state; the Nirvânic condition of the Seventh Principle.

[435] The teaching is all given from our plane of consciousness.

[436] Or the "dream of Science," the primeval really homogeneous matter, which no mortal can make objective in this Race, or Round either.

[437] "Vishnu, in the form of his active energy, neither ever rises nor sets, and is at once, the *seven-fold sun* and distinct from it," says *Vishnu Purâna,* II. xi., (Wilson, II. 296).

[438] "In the same manner as a man approaching a mirror placed upon a stand, beholds in it his own image, so the energy (or reflection) of Vishnu [the Sun] is never disjoined but remains . . . . in the Sun (as in a mirror), that is there stationed." *(Ibid., loc. cit.)*

[439] Compare the Hermetic "Nature" "going down cyclically into matter when she meets the 'Heavenly Man'."

(a) In the Mineral, the Spark that lies latent in it, and is called to its evanescent being by the Positive awakening the Negative [*and so forth*]*. . . .*

(b) In the Plant, it is that vital and intelligent Force which informs the seed and develops it into the blade of grass, or the root and sapling. It is the germ which becomes the Upâdhi of the seven principles of the thing it resides in, shooting them out as the latter grows and develops.

(c) In every Animal, it does the same. It is its Life-Principle and vital power; its instinct and qualities; its characteristics and special idiosyncrasies. . . .

(d) To Man, it gives all that it bestows on all the rest of the manifested units in Nature; but develops, furthermore, the reflection of all its "Forty-nine Fires" in him. Each of his seven principles is an heir in full to, and a partaker of, the seven principles of the "Great Mother." The breath of her first principle is his Spirit [*Âtmâ*]*. Her second principle is Buddhi* [*Soul*]*. We call it, erroneously, the seventh. The third furnishes him with the Brain Stuff on the physical plane, and with the Mind that moves it [which is the Human Soul.—H. P. B.]—according to his organic capacities.*

(e) It is the guiding Force in the cosmic and terrestrial Elements. It resides in the Fire provoked out of its latent into active being; for the whole of the seven sub-divisions of the . . . . principle reside in the terrestrial Fire. It whirls in the breeze, blows with the hurricane, and sets the air in motion, which element participates in one of its principles also. Proceeding cyclically, it regulates the motion of the water, attracts and repels the waves,[440] *according to fixed laws, of which its seventh principle is the informing soul.*

(f) Its four higher principles contain the Germ that develops into the Cosmic Gods; ifs three lower ones breed the Lives of the Elements [*Elementals*]*.*

(g) In our Solar World, the One Existence is Heaven and Earth, the Root and the Flower, the Action and the Thought. It is in the Sun, and is as present in the glow-worm. Not an atom can escape it. Therefore, the ancient Sages have wisely called it the manifested God in Nature. . . .

It may be interesting, in this connection, to remind the reader of what T. Subba Row said of the Forces—mystically defined.

312] Kanyâ [the sixth sign of the Zodiac, or Virgo] means a virgin, and represents Shakti or Mahâmâyâ. The sign in question is the sixth Rashi or division, and indicates that there are six primary forces in Nature [synthesized by the Seventh]. . .

These Shaktis stand as follows:

(1) *Parâshakti*.—Literally the great or supreme force or power. It means and includes *the powers of light and heat.*

(2) *Jñânashakti.*—Literally the power of intellect, of real wisdom or knowledge. It has two aspects:

I. The following are *some* of its manifestations *when placed under the influence or control of material conditions*. (*a*) The power of the mind in interpreting our sensations. (*b*) Its power in recalling past ideas (memory) and raising future expectation. (*c*) Its power as exhibited in what are called by modern psychologists "the laws of association," which enables it to form *persisting* connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object. (*d*) Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality.

II. The following are *some* of its manifestations *when liberated from the bonds of matter*:

(*a*) Clairvoyance. (*b*) Psychometry.

(3) *Ichchhâshakti.*—Literally *the power of the will.* Its *most ordinary manifestation* is the generation of certain nerve currents, which set in motion such muscles as are required for the accomplishment of the desired object.

(4) *Kriyâshakti.*—The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that *any idea will manifest itself externally if ones attention is deeply concentrated upon it.* Similarly *an intense volition will be followed by the desired result.*

A Yogi generally performs his wonders by means of Ichchhâshakti and Kriyâshakti.

(5) *Kundalini Shakti.*—The power or force which moves in a serpentine or curved path. It is the universal life-principle which everywhere manifests in Nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power which brings about that "continuous adjustment of *internal relations to external relations,"* which is the essence of life according to Herbert Spencer, and that "continuous adjustment of *external relations to internal relations,"* which is the basis of transmigration of souls, Punarjanman (Re-birth), in the doctrines of the ancient Hindu philosophers.

A Yogi must thoroughly subjugate this power or force, before he can attain Moksha. . . .

---

[440] The writers of the above knew perfectly well the physical cause of the tides, of the waves, etc. It is the informing Spirit of the whole cosmic solar body that is meant here, and which is referred to whenever such expressions are used from the mystic point of view.

(6) *Mantrikâshakti.*—Literally the force or power of letters, speech or music. The whole of the ancient *Mantra Shastra* has this force or power in all its manifestations for its subject matter. . . . . The influence of its music is one of its ordinary manifestations. The power of the mirific ineffable name is the crown of this Shakti.

313] {YOGA POWERS.} Modern Science has but partly investigated the first, second and fifth of the forces or powers above named, but is altogether in the dark as regards the remaining powers. . . . . The six forces are in their unity represented by the Astral Light [Daiviprakriti, the seventh, the Light of the Logos].[441]

The above is quoted to show the real Hindu ideas on the subject. It is all esoteric, though not covering the tenth part of *what might be said.* For one thing, the six names of the six Forces mentioned are those of the six Hierarchies of Dhyân Chohans, synthesized by their Primary, the seventh—who personify the Fifth Principle of Cosmic Nature, or of the "Mother" in its mystical sense. The enumeration alone of the Yoga Powers would require ten volumes. Each of these Forces has a living *Conscious Entity* at its head, of which Entity it is an emanation.

But let us compare with the Commentary above cited the words of Hermes, the Thrice Great:

The creation of life by the sun is as continuous as his light; nothing arrests or limits it. Around him, like an army of satellites, are innumerable *choirs of Genii*. These dwell in the neighbourhood of the Immortals, and thence watch over human things. They fulfil the will of the Gods [Karma] by means of *storms, tempests, transitions of fire and earthquakes;* likewise by famines and wars, for the punishment of impiety.[442] . . .

It is the sun who preserves and nourishes all creatures; and, even as the Ideal World, which environs the sensible world, fills this last with the plenitude and universal variety of forms, so also the sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures. . . . *Under his orders is the choir of the Genii, or rather the choirs, for there are many and diverse, and their number corresponds to that of the stars. Every star has its Genii, good and evil by nature, or rather by their operation, for operation is the essence of the Genii. . . .* All these Genii *preside over mundane affairs*,[443] they shake and overthrow the constitution of states and of individuals; they *imprint their likeness on our souls*, they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance. . . .* At the moment when each of us receives life and being, he is taken in charge by the Genii [Elemeutals] who preside over births,[444] and who are **314]** classed beneath the astral powers [superhuman astral Spirits]. Perpetually they change, not always identically, but revolving in circles.[445] They permeate by the body two parts of the soul, that it may receive from each the impress of his own energy. But the reasonable part of the soul is not subject to the Genii; it is designed for the reception of [the] God,[446] who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the Genii abstain: for neither Genii nor Gods have any power in the presence of a single ray of God.[447] But all other men, both soul and body, are directed by Genii, to whom they cleave, and whose operations they affect. . . . The Genii have then the control of mundane things and our bodies serve them as instruments.[448]

The above, save a few sectarian points, represents that which was a universal belief, common to all nations, till about a century or so back. It is still as orthodox in its broad outlines and features among Pagans and Christians alike, if one excepts a handful of Materialists and men of Science.

For whether one calls the Genii of Hermes and his "Gods," "Powers of Darkness" and "Angels," as in the Greek and Latin Churches; or "Spirits of the Dead," as in Spiritualism; or, again, Bhûts and Devas, Shaitan or Djin, as they are still called in India and Mussulman countries—*they are all one and the same thing*—ILLUSION. Let not this, however, be misunderstood in the sense into

---

[441] *Five Years of Theosophy,* pp. 110, 111, art., "The Twelve Signs of the Zodiac."

[442] See Stanzas III and IV, and the Commentaries thereupon, and especially compare the comments on Stanza IV, concerning the Lipika and the four Mahârâjahs, the agents of Karma.

[443] And "Gods" or Dhyânis, too, not only the Genii or "guided Forces."

[444] The meaning of this is that as man is composed of all the Great Elements—Fire, Air, Water, Earth and Ether—the Elementals which respectively belong to these Elements feel attracted to man by reason of their coessence. That Element which predominates in a certain constitution will be the ruling Element throughout life. For instance, if man has a preponderance of the earthly, gnomic Element, the Gnomes will lead him towards assimilating metals—money and wealth, and so on. "Animal man is the son of the animal elements out of which his Soul [life] was born, and animals are the mirrors of man," says Paracelsus. (*De Fundamento Sapicntiœ.*) Paracelsus was cautious, and wanted the *Bible* to agree with what he said, and therefore did not say all.

[445] Cyclic progress in development.

[446] The God in man and often the incarnation of a God, a highly Spiritual Dhyân Chohan in him, besides the presence of his own Seventh Principle.

[447] Now, what "God" is meant here? Not God the "Father," the anthropomorphic fiction; for that God is the Elohim collectively, and has no being apart from the Host. Besides, such a God is finite and imperfect. It is the high Initiates and Adepts who are meant here by the "few in number." And it is precisely such men who believe in "Gods", and know no "God" but one Universal unrelated and unconditioned Deity.

[448] *The Virgin of the World*, pp. 104-5, "The Definitions of Asclepios."

which the great philosophical doctrine of the Vedantists has been lately perverted by Western schools.

All that which *is*, emanates from the ABSOLUTE, which, by reason of this qualification alone, stands as the One and Only Reality—hence, everything extraneous to this Absolute, the generative and causative Element, *must* be an Illusion, most undeniably. But this is only so from the purely metaphysical view. A man who regards himself as mentally sane, and is so regarded by his neighbours, calls the visions of an *insane* brother—hallucinations which make the victim either *happy or supremely wretched,* as the case may be—likewise illusions and fancies. But, where is that madman for whom the hideous shadows in his deranged mind, his *illusions*, are not, for the time being, as actual and as real as the things which his physician or keeper may see? **315]** {ÂKÂSHA.} Everything is relative in this Universe, everything is an Illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane, though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. But it is not against Metaphysicians, but against Physicists and Materialists that Esoteric teaching has to fight; and for these latter Vital Force, Light, Sound, Electricity, even to the objectively drawing force of Magnetism, have no objective being, and are said to exist merely as "modes of motion," "sensations and *affections* of matter."

Neither the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the Modern Scientists only because these views are opposed to Theosophy. The first rule of our Society is to render unto Caesar what is Caesar's. Theosophists, therefore, are the first to recognize the intrinsic value of Science. But when its high priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in Nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory, and simply absurd, from a *scientific* point of view, as much and even more than from the Occult aspect of the Esoteric Knowledge.

For truly the Astral Light of the derided Kabalists has strange and weird secrets for him who can see in it; and the mysteries concealed within its incessantly disturbed waves *are there,* the whole body of Materialists and scoffers notwithstanding.

The Astral Light of the Kabalists is by some very incorrectly translated "Ether," the latter is confused with the hypothetical Ether of Science, and both are referred to by some Theosophists as synonymous with Akasha. This is a great mistake.

The author of *A Rational Refutation* writes, thus unconsciously helping Occultism:

> A characterization of Akasha will serve to show how inadequately it is represented by "ether." In dimension it is . . . . infinite; it is not made up of parts; and colour, taste, smell, and tangibility do not appertain to it. So far forth it corresponds exactly to time, space, Ishvara [the "Lord," but rather creative potency and soul—Anima Mundi] and soul. Its speciality, as compared therewith, consists in its being the *material cause of sound.* Except for its being so, one might take it to be one with vacuity.[449]

It is *vacuity,* no doubt, especially for Rationalists. At any rate **316]** Akasha is sure to produce vacuity in the brain of a Materialist. Nevertheless, though Akasha is certainly not the Ether of Science—not even the Ether of the Occultist who defines the latter as one of the principles of Akasha only—it is as certainly, together with its primary, the cause of sound, a psychical and spiritual, not a material cause by any means. The relations of Ether to Akasha may be defined by applying to both Akasha and Ether the words used of the God in the *Vedas*, "So himself was indeed (his own) son," one being the progeny of the other and yet itself. This may be a difficult riddle to the profane, but very easy to understand for any Hindu—even though not a Mystic.

These secrets of the Astral Light, along with many other mysteries, will remain non-existent to the Materialists of our age, in the same way as America was a non-existent myth for Europeans during the early part of the mediaeval ages, whereas Scandinavians and Norwegians had actually reached and settled in that very old "New World" several centuries before. But, as a Columbus was born to re-discover, and to force the Old World to believe in antipodal countries, so will there be born Scientists who will discover the marvels now claimed by Occultists to exist in the regions of Ether, with their varied and multiform denizens and conscious Entities. Then, *nolens volens*, Science will have to accept the old "superstition," as it has several others. And having been once forced to accept it, its learned professors in all probability—judging from past experience, as in the case of Mesmerism and Magnetism, now re-baptized Hypnotism—will father the thing and reject the name. The choice of the new appellation will, in its turn, depend on the "modes of motion"—the new name for the older "automatic physical processes among the nerve fibrils of the [scientific] brain" of Moleschott—and also, most likely, upon the last meal of the namer, since, according to the founder of the new Hylo-Idealistic Scheme, "cerebration is generically the same as chylification."[450] Thus, were one to believe this preposterous proposition, the new name of the archaic truth would have to

[449] p. 120.

[450] *National Reformer*, January 9th, 1887. Article "Phreno-Kosmo-Biology," by Dr. Lewins.

take its chance on the inspiration of the namer's liver, and then only would these truths have a chance of becoming scientific!

But, TRUTH, however distasteful to the generally blind majority, has always had her champions ready to die for her, and it is not the Occultists who will protest against its adoption by Science under whatever **317]** {NOTHING NEW UNDER THE SUN.} new name. But until absolutely forced on the notice and acceptance of Scientists, many an Occult truth will be tabooed, as the phenomena of the Spiritualists and other psychic manifestations were, to be finally appropriated by its ex-traducers without the least acknowledgment or thanks. Nitrogen has added considerably to chemical knowledge, but its discoverer, Paracelsus, is to this day called a "quack." How profoundly true are the words of H. T. Buckle, in his admirable *History of Civilization,* when he says:

> Owing to circumstances still unknown [Karmic provision] there appear from time to time great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy by which important effects are eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation, it can do no present service, but must bide its time[451] until the minds of men are ripe for its reception. . . . Every science, every creed has had its martyrs. *According to the ordinary course of affairs, a few generations pass away, and then there comes a period when these very truths are looked upon as commonplace facts, and a little later there comes another period in which they are declared, to be necessary, and even the dullest intellect wonders how they could ever have been denied.*[452]

It is barely possible that the minds of the present generations are not quite ripe for the reception of Occult truths. Such perchance will be the retrospect furnished to the advanced thinkers of the Sixth Root-Race of the history of the acceptance of Esoteric Philosophy—fully and unconditionally. Meanwhile the generations of our Fifth Race will continue to be led away by prejudice and preconceptions. Occult Sciences will have the finger of scorn pointed at them from every street-corner, and everyone will seek to ridicule and crush them in the name, and for the greater glory, of Materialism and its so-called Science. The present Volumes, however, show, in an anticipatory answer to several of the forthcoming Scientific objections, the true and mutual positions of the defendant and plaintiff. The Theosophists and Occultists stand arraigned by public opinion, which still holds high the banner of the inductive Sciences. The latter have, then, to be examined; and it must be shown how far their achievements and discoveries in the realm of natural law are opposed, not so much to our claims, as **318]** to facts in nature. The hour has now struck to ascertain whether the walls of the modern Jericho are so impregnable, that no blast of the Occult trumpet is ever likely to make them crumble.

The so-called "Forces," with Light and Electricity heading them, and the constitution of the Solar orb must be carefully examined; as also Gravitation and the Nebular theories. The natures of Ether and of other Elements must be discussed; thus contrasting Scientific with Occult teachings, while revealing some of the hitherto secret tenets of the latter.

Some fifteen years ago, the writer was the first to repeat, after the Kabalists, the wise Commandments in the Esoteric Catechism.

> Close thy mouth, lest thou shouldst speak of *this* [the mystery], and thy heart, lest thou shouldst think aloud; and if thy heart has escaped thee, bring it back to its place, for such is the object of our alliance.[453]

And again, from the *Rules of Initiation.*

This is a secret which gives death: close thy mouth lest thou shouldst reveal it to the vulgar; compress thy brain lest something should escape from it and fall outside.

A few years later, a corner of the Veil of Isis had to be lifted; and now another and a larger rent is made.

But old and time-honoured errors—such as become with every day more glaring and self-evident—stand arrayed in battle-order now, as they did then. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth, which, awakening from its age-long sleep, happens to knock for admission. Such has been the case ever since man became an animal. That this proves in every case *moral death* to the revealers who bring to light any of these old, old truths, is as certain as that it gives *life* and *regeneration* to those who are fit to profit even by the little that is now revealed to them.

———

[451] This is Cyclic law; but this law itself is often defied by human stubbornness.
[452] Vol. I. p. 256.
[453] *Sepher Jetzirah*.

319]

PART II.

THE EVOLUTION OF SYMBOLISM.

321]

SECTION I.

Symbolism and Ideographs.

Is not a symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the God—like? . . . Through all . . . there glimmers something of a Divine Idea. Nay, the highest ensign that men ever met and embraced under, the cross itself, had no meaning, save an accidental extrinsic one.

CARLYLE.

The study of the hidden meaning in every religious and profane legend, of whatsoever nation, large or small, and preeminently in the traditions of the East, has occupied the greater portion of the present writer's life. She is one of those who feel convinced that no mythological story, no traditional event in the folk-lore of a people, has ever, at any time, been pure fiction, but that every one of such narratives has an actual historical lining to it. In this the writer disagrees with those symbologists, however great their reputation, who find in every myth nothing more than additional proof of the superstitious bent of mind of the Ancients, and who believe that all mythologies sprang from, and are built upon, *solar myths.* Such superficial thinkers have been admirably disposed of by Mr. Gerald Massey, the poet and Egyptologist, in a lecture on "Luniolatry, Ancient and Modern." His pointed criticism is worthy of reproduction in this part of our work, as it echoes so well our own feelings, expressed openly so far back as 1875, when *Isis Unveiled* was written.

For thirty years past Professor Max Müller has been teaching in his books and lectures, in the *Times, Saturday Review,* and various magazines, from the platform **322]** of the Royal Institution, the pulpit of Westminster Abbey, and his chair at Oxford, that mythology is a disease of language, and that the ancient symbolism was a result of something like a primitive mental aberration.

"We know," says Renouf, echoing Max Müller, in his Hibbert lectures, "We know that mythology *is* the disease which springs up at a peculiar stage of human culture." Such is the shallow explanation of the non-evolutionists, and such explanations are still accepted by the British public, that gets its thinking done for it by proxy. Professor Max Müller, Cox, Gubernatis, and other propounders of the Solar Mythos, have portrayed the primitive myth-maker for us as a sort of Germanised-Hindû metaphysician, projecting his own shadow on a mental mist, and talking ingeniously concerning smoke, or, at least, *cloud;* the sky overhead becoming like the dome of dreamland, scribbled over with the imagery of aboriginal nightmares! They conceive the early man in their own likeness, and look upon him as perversely prone to self-mystification, or, as Fontenelle has it, "subject to beholding things that are not there"! They have misrepresented primitive or archaic man as having been idiotically misled from the first by an active but untutored imagination into believing all sorts of fallacies, which were directly and constantly contradicted by his own daily experience; a fool of fancy in the midst of those grim realities that were grinding his experiences into him, like the griding icebergs making their imprints upon the rocks submerged beneath the sea. It remains to be said, and will one day be acknowledged, that these accepted teachers have been no nearer to the beginnings of mythology and language than Burns's poet Willie had been near to Pegasus. My reply is, 'Tis but a dream of the metaphysical theorist that mythology was a disease of language, or of anything else except his own brain. The origin and meaning of mythology have been missed altogether by these solarites and weather-mongers! Mythology was a primitive mode of *thinging* the early thought. It was founded on natural facts, and is still verifiable in phenomena. There is nothing insane, nothing irrational in it, when considered in the light of evolution, and when its mode of expression by sign-language is thoroughly understood. The insanity lies in mistaking it for human history or Divine Revelation.[454] Mythology is the repository of man's most ancient science, and what concerns us chiefly is this—when truly

[454] As far as "Divine Revelation" is concerned, we agree. Not so with regard to "human history." For there is "history" in most of the allegories and "myths" of India; and events, real actual events, are concealed under them.

interpreted once more, it is destined to be the death of those false theologies to which it has unwittingly given birth![455]

In modern phraseology a statement is sometimes said to be mythical in proportion to its being untrue; but the ancient mythology was not a system or mode of falsifying in that sense. Its fables were the means of conveying facts; they were neither forgeries nor fictions. . . . For example, when the Egyptians portrayed the moon as a *cat,* they were not ignorant enough to suppose that the moon was a cat; nor did their wandering fancies see any likeness in the moon to a cat; nor was a cat-myth any *mere expansion of verbal metaphor;* nor had they any intention of **323]** {THE EGYPTIAN CAT-SYMBOL.} making puzzles or riddles. . . . They had observed the simple fact that the cat saw in the dark, and that her eyes became full-orbed, and grew most luminous by night. The moon was the seer by night in heaven, and the cat was its equivalent on the earth; and so the familiar cat was adopted as a representative, a natural sign, a living pictograph of the lunar orb. . . . And so it followed that the sun which saw down in the under-world at night could also be called the cat, as it was, because *it also saw* in the dark. The name of the cat in Egyptian is *mau,* which denotes the seer, from *mau,* to see. One writer on mythology asserts that the Egyptians "imagined a great cat behind the sun, which is the pupil of the cat's eye." But this imagining is all modern. It is the Müllerite stock in trade. The moon, *as cat, was* the eye of the sun, *because it reflected the solar light,* and because the eye gives back the image in its mirror. In the form of the goddess Pasht, the cat keeps watch for the sun, with her paw holding down and bruising the head of the serpent of darkness, called his eternal enemy!

This is a very correct exposition of the lunar mythos from its astronomical aspect. Selenography, however, is the least esoteric of the divisions of lunar Symbology. To master thoroughly—if one is permitted to coin a new word—Selenognosis, one must become proficient in more than its astronomical meaning. The Moon is intimately related to the Earth, as shown in the Stanzas, and is more directly concerned with all the mysteries of our Globe than is even Venus-Lucifer, the occult sister and *alter ego* of the Earth.[456]

The untiring researches of Western, especially German, symbologists, during the last and the present centuries, have induced the most unprejudiced students, and of course every Occultist, to see that without the help of symbology—with its seven departments, of which the moderns know nothing—no ancient Scripture can ever be correctly understood. Symbology must be studied from every one of its aspects, for each nation had its own peculiar methods of expression. In short, no Egyptian papyrus, no Indian olla, no Assyrian the, no Hebrew scroll, should be read and interpreted *literally.*

This every scholar now knows. The able lectures of Mr. Gerald Massey alone are sufficient to convince any fair-minded Christian that to accept the dead-letter of the *Bible* is equivalent to falling into a grosser error and superstition than any hitherto evolved by the brain of the savage South Sea Islander. But the fact to which even the most truth-loving and truth-searching Orientalists—whether Âryanists or Egyptologists—seem to remain blind, is that every symbol on papyrus or olla is a many-faced diamond, each of whose facets not only includes several interpretations, but also relates to several sciences. **324]** This is instanced in the just quoted interpretation of the cat symbolizing the moon—an example of sidereo-terrestrial imagery; for the moon has with other nations many other meanings besides.

As a learned Mason and Theosophist, the late Kenneth Mackenzie, has shown in his *Royal Masonic Cyclopaedia,* there is a great difference between *emblem* and *symbol.* The former "comprises a larger series of thoughts than a symbol, which may be said rather to illustrate some single special idea." Hence, the symbols—lunar, or solar, for example—of several countries, each illustrating such a special idea, or series of ideas, form collectively an esoteric emblem. The latter is "a concrete visible picture or sign representing principles, or a series of principles, *recognizable by those who have received certain instructions* [Initiates]." To put it still plainer, an emblem is usually *a series of graphic pictures* viewed and explained allegorically, and unfolding an idea in panoramic views, one after the other. Thus the *Purânas* are written emblems. So are the Mosaic and Christian *Testaments*, or the *Bible*, and all other exoteric Scriptures. As the same authority shows:

All esoteric societies have made use of emblems and symbols, such as the Pythagorean Society, the Eleusinia, the Hermetic Brethren of Egypt, the Rosi-crucians, and the Freemasons. Many of these emblems it is not proper to divulge to the general eye, and *a very minute difference* may make the emblem or symbol differ widely in its meaning. The magical sigilla, being founded on certain principles of number, partake of this character, and although monstrous or ridiculous in the eyes of the uninstructed, convey a whole body of doctrine to those who have been trained to recognize them.

The above enumerated societies are all comparatively modern, none dating back earlier than the Middle Ages. How much more proper, then, that the students of the oldest archaic school should be careful not to divulge secrets of far more importance to humanity (as being dangerous in ignorant

---

[455] When the "false theologies" disappear, then true prehistoric realities will be found, contained especially in the mythology of the Âryans and ancient Hindûs, and even the pre-Homeric Hellenes.

[456] See Section VII, "Deus Lunus."

hands) than any of the so-called "Masonic Secrets," which have now become those of Polichinelle, as the French say! But this restriction can apply only to the psychological or rather psycho-physiological and cosmical significance of symbol and emblem, and even to that only partially. For though an Adept is compelled to refuse to impart the conditions and means that lead to any correlation of Elements—whether psychic or physical—which may produce harmful as well as beneficent results; yet he is ever ready to impart to the earnest student the secret of the ancient thought, in anything that has respect to history concealed under mythological symbolism, and thus to furnish a few more land-marks for a retrospective view of the past, **325]** {MAGIC POTENCY OF SOUND.} in so far as it furnishes useful information with regard to the origin of man, the evolution of the Races and geognosy. And yet it is the crying complaint to-day, not only among Theosophists, but also among the few profane interested in the subject: Why do not the Adepts reveal that which they know? To this, one might answer: Why should they, since one knows beforehand that no man of Science will accept it, even as a hypothesis, much less as a theory or axiom. Have you so much as accepted or believed in the A B C of the Occult Philosophy contained in the *Theosophist, Esoteric Buddhism,* and other works and periodicals? Has not even the little which has been given, been ridiculed and derided, and made to face the "animal-" and "ape-theory" of Huxley and Hæckel, on the one hand, and the rib of Adam and the apple on the other? Notwithstanding such an unenviable prospect, however, a mass of facts is given in the present work, and the origin of man, the evolution of the Globe and the Races, human and animal, are as fully treated as the writer is able to treat them.

The proofs brought forward in corroboration of the old teachings are scattered widely throughout the old scriptures of ancient civilizations. The *Purânas,* the *Zend Avesta,* and the old classics, are full of such facts; but no one has ever taken the trouble of collecting and collating them together. The reason for this is that all such events were recorded symbolically; and that the best scholars, the most acute minds, among our Âryanists and Egyptologists, have been too often darkened by one or another preconception, and still oftener, by one-sided views of the secret meaning. Yet even a parable is a spoken symbol: a fiction or a fable, as some think; an allegorical representation, we say, of life-realities, events, and facts. And just as a moral was ever drawn from a parable, such moral being an actual truth and fact in human life, so a historical, real event was deduced, by those versed in the hieratic sciences, from emblems and symbols recorded in the ancient archives of the temples. The religious and esoteric history of every nation was embedded in symbols; it was never expressed literally in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early Races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency not only unknown to, but even unsuspected and naturally disbelieved in,* by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken the corresponding **326]** Powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or real events of any kind, in so many unmistakable words, lest the Powers connected with the event should be once more attracted. Such events were narrated only during Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his Master, before they were finally accepted. Thus by degrees was the Chinese Alphabet created, as just before it the hieratic symbols were fixed upon in old Egypt. In the Chinese language, the characters of which may be read in any language, and which, as just said, is only a little less ancient than the Egyptian alphabet of Thoth, every word has its corresponding symbol in a pictorial form. This language possesses many thousands of such symbol-letters, or logograms, each conveying the meaning of a whole word; for letters proper, or an alphabet as we understand it, do not exist in the Chinese language, any more than they did in the Egyptian, till a far later period.

Thus a Japanese who does not understand one word of Chinese, meeting with a Chinaman who has never heard the language of the former, will communicate in writing with him, and they will understand each other perfectly—because their writing is symbolical.

The explanation of the chief symbols and emblems is now attempted, as Book II, which treats of Anthropogenesis, would be most difficult to understand without a preparatory acquaintance with at least the metaphysical symbols.

Nor would it be just to enter upon an esoteric reading of symbolism, without giving due honour to one who has rendered it the greatest service in this century, by discovering the chief key to ancient Hebrew symbology, strongly interwoven with metrology, one of the keys to the once universal Mystery Language. Mr. Ralston Skinner, of Cincinnati, the author of *The Key to the Hebrew-Egyptian Mystery in the Source of Measures,* has our thanks. A Mystic and a Kabalist by nature, he has laboured for many years in this direction, and his efforts have certainly been crowned with great success. In his own words:

> The writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost, the vestiges of which, however, abundantly exist. . . . The author discovered that this

geometrical ratio [the integral ratio of the diameter to the circumference of a circle] was the very ancient, and probably the divine origin of. . . . linear measures. . . . It appears almost proven that the same system of geometry, numbers, ratio, and measures **327]** {THE MYSTERY LANGUAGE.} was known and made use of on the continent of North America, even prior to the knowledge of the same by the descending Semites. . . .

The peculiarity of this language was that it could be contained in another, concealed and not to be perceived, save through the help of special instruction; letters and syllabic signs possessing at the same time the powers or meanings of numbers, of geometrical shapes, pictures, or ideographs and symbols, the designed scope of which would be determinatively helped out by parables in the shape of narratives or parts of narratives; while also it could be set forth separately, independently, and variously, by pictures, in stone work, or in earth constructions.

To clear up an ambiguity as to the term language: Primarily the word means the expression of ideas by human speech; but, secondarily, it may mean the expression of ideas by any other instrumentality. This old language is so composed in the Hebrew text, that by the use of the written characters, which uttered shall be the language first defined, a distinctly separated series of ideas may be intentionally communicated, other than those ideas expressed by the reading of the sound-signs. This secondary language sets forth, under a veil, series of ideas, copies in imagination of things sensible, which may be pictured, and of things which may be classed as real without being sensible: as, for instance, the number 9 may be taken as a reality, though it has no sensible existence, so also a revolution of the moon, as separated from the moon itself by which that revolution has been made, may be taken as giving rise to, or causing a real idea, though such a revolution has no substance. This idea-language may consist of symbols restricted to arbitrary terms and signs, having a very limited range of conceptions, and quite valueless, or it may be a reading of nature in some of her manifestations of a value almost immeasurable, as regards human civilization. A picture of something natural may give rise to ideas of coordinating subjects, radiating out in various and even opposing directions, like the spokes of a wheel, and producing natural realities in departments very foreign to the apparent tendency of the reading of the first or starting picture. Notion may give rise to connected notion, but if it does, then, however apparently incongruous, all resulting ideas must spring from the original picture and be harmonically connected, or related the one with the other. Thus with a pictured idea radical enough, the imagination of the cosmos itself, even in its details of construction, might result. Such a use of ordinary language is now obsolete, but it has become a question with the writer whether at one time, far back in the past, it, or such, was not the language of the world and of universal use, possessed, however, as it became more and more moulded into its arcane forms, by a select class or caste. By this I mean that the popular tongue or vernacular commenced even in its origin to be made use of as the vehicle of this peculiar mode of conveying ideas. Of this the evidences are very strong; and, indeed, it would seem that in the history of the human race there happened, from causes which at present, at any rate, we cannot trace, a lapse or loss from an original perfect language and a perfect system of science—shall we say perfect because they were of divine origin and importation?[457]

328] "Divine origin" does not here mean a revelation from an anthropomorphic God on a mount amidst thunder and lightning; but, as we understand it, a language and a system of science imparted to early mankind by a more advanced mankind, so much higher as to be *divine* in the sight of that infant humanity: by a "mankind," in short, from other spheres; an idea which contains nothing supernatural in it, but the acceptance or rejection of which depends upon the degree of conceit and arrogance in the mind of him to whom it is stated. For, if the professors of modern knowledge would only confess that, though they know nothing of the future of the disembodied man—or rather will accept nothing—yet this future may be pregnant with surprises and unexpected revelations to them, once their Egos are rid of their gross bodies—then materialistic unbelief would have fewer chances than it has. Who of them knows, or can tell, what may happen when once the Life-Cycle of this Globe is run down, and our mother Earth herself falls into her last sleep? Who is bold enough to say that the *divine* Egos of our mankind—at least the elect out of the multitudes passing on to other spheres—will not become in their turn the "divine" instructors of a new mankind generated by them on a new Globe, called to life and activity by the disembodied "principles" of our Earth? All this may have been the experience of the Past, and these strange records lie embedded in the "Mystery Language" of the pre-historic ages, the language now called SYMBOLISM.

329]

SECTION II.

The Mystery Language and Its Keys.

Recent discoveries made by great mathematicians and Kabalists thus prove, beyond a shadow of doubt, that every theology, from the earliest down to the latest, has sprung, not only from a common source of abstract beliefs, but from one universal Esoteric, or Mystery, language. These scholars hold the key to the universal language of old, and have turned it successfully, though only *once,* in the hermetically closed door leading to the Hall of Mysteries. The great archaic system

[457] From an MS.

known from prehistoric ages as the sacred Wisdom-Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language—suspected by the Mason Ragon—the language of the Hierophants, which has seven "dialects," so to speak, each referring, and being specially appropriate, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fulness, or viewed from one of its special aspects.

The proof of this lies, to this day, in the extreme difficulty which the Orientalists in general, and the Indianists and Egyptologists in particular, experience in interpreting the allegorical writings of the Âryans and the hieratic records of old Egypt. This is because they will never remember that all the ancient records were written in a language which was universal and known to all nations alike in days of old, but which is now intelligible only to the few. Like the Arabic figures which are understandable to men of every nation, or like the English word *and,* which becomes *et* for the Frenchman, *und* for the German, and so on, yet which may be expressed for all civilized nations in the simple sign &—so all the words of that Mystery Language signified the same thing **330]** to each man, of whatever nationality. There have been several men of note who have tried to reestablish such a universal and *philosophical* tongue, Delgarme, Wilkins, Leibnitz; but Demaimieux, in his *Pasigraphie,* is the only one who has proven its possibility. The scheme of Valentinius, called the "Greek Kabalah," based on the combination of Greek letters, might serve as a model.

The many-sided facets of the Mystery Language have led to the adoption of widely varied dogmas and rites in the exotericism of the Church rituals. It is these, again, which are at the origin of most of the dogmas of the Christian Church; for instance, the seven Sacraments, the Trinity, the Resurrection, the seven Capital Sins and the seven Virtues. The Seven Keys to the Mystery Tongue, however, having always been in the keeping of the highest among the initiated Hierophants of antiquity; it is only the partial use of a few out of the seven which passed, through the treason of some early Church Fathers—ex-Initiates of the Temples—into the hands of the new sect of the Nazarenes. Some of the early Popes were Initiates, but the last fragments of their knowledge have now fallen into the power of the Jesuits, who have turned them into a system of sorcery.

It is maintained that *India*—not confined to its present limits, but including its ancient boundaries—is the only country in the world which still has among her sons Adepts, who have the knowledge of all the seven sub-systems and the key to the entire system. From the fall of Memphis, Egypt began to lose these keys one by one, and Chaldæa had preserved only three in the days of Berosus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing the human, and especially the physiological functions. They never had the higher keys.

M. Gaston Maspero, the great French Egyptologist and the successor of Mariette Bey, writes:

> Every time I hear people talking of the religion of Egypt, I am tempted to ask *which* of the Egyptian religions they are talking about? Is it of the Egyptian religion of the fourth dynasty, or of the Egyptian religion of the Ptolemaic period ? Is it of the religion of the rabble, or of that of the learned? Of the religion such as was taught in the schools of Heliopolis, or of that which was in the minds and conceptions of the Theban sacerdotal class? For, between the first Memphite tomb, which bears the *cartouche* of a king of the third dynasty, and the last stones engraved at Esneh under Caesar Philippus, the Arabian, there is an interval of at least five thousand years. Leaving aside the invasion of the Shepherds, the **331]** {EGYPT'S MANY RELIGIONS.} Ethiopian and Assyrian dominions, the Persian conquest, Greek colonization, and the thousand revolutions of its political life, Egypt had passed during those five thousand years through many vicissitudes of life, moral and intellectual. Chapter XVII of the *Book of the Dead,* which seems to contain the exposition of the system of the world, as it was understood at Heliopolis during the time of the first dynasties, is known to us by a few copies of the eleventh and twelfth dynasties. Every one of the verses composing it was already interpreted in three or four different ways; so different, indeed, that according to this or another school, the Demiurge became either the solar fire—Ra-shoo, or the primordial water. Fifteen centuries later, the number of readings had increased considerably. Time, in its course, had modified their ideas about the universe and the forces that ruled it. In the short eighteen centuries that Christianity has existed, it has worked up, developed and transformed most of its dogmas; how many times, then, might not the Egyptian priesthood have altered their dogmas during those fifty centuries that separate Theodosius from the King Builders of the Pyramids.[458]

Here we believe the eminent Egyptologist is going too far. The exoteric dogmas may often have been altered, the esoteric never. He does not take into account the sacred immutability of the primitive truths, revealed only during the mysteries of Initiation. The Egyptian priests *had forgotten much, they altered nothing.* The loss of a great part of the primitive teaching was due to the sudden deaths of the great Hierophants, who passed away before they had time to reveal *all* to their successors, mostly in the absence of worthy heirs to the knowledge. Yet they have preserved in their rituals and dogmas the principal teachings of the Secret Doctrine.

Thus, in the Chapter of the *Book of the Dead,* mentioned by Maspero, we find (1) Osiris saying he is Toom—the creative force in Nature, giving form to all beings, spirits and men, self-

---

[458] *Guide au Musée de Boulaq*, pp. 148, 149.

generated and self-existent—issued from Noon, the celestial river, called Father-Mother of the Gods, the primordial deity, which is Chaos or the Deep, impregnated by the unseen Spirit. (2) He has found Shoo, the solar force, on the Stairway in the City of the Eight (the two squares of Good and Evil), and he has annihilated the Children of Rebellion, the evil principles in Noon (Chaos). (3) He is the Fire and Water, Noon the Primordial Parent, and he created the Gods out of his Limbs—fourteen Gods (twice seven), seven dark and seven light Gods—the seven Spirits of the Presence of the Christians, and the seven dark Evil Spirits. (4) He is the Law of Existence and Being, the Bennoo, or Phœnix, the Bird of Resurrection in Eternity, in whom Night follows Day, and Day Night—an allusion to the periodical cycles of cosmic resurrection and **332]** human reincarnation. For what else can this mean? "The Wayfarer who crosses millions of years is the name of one, and the Great Green [Primordial Water or Chaos] the name of the other," one begetting millions of years in succession, the other engulfing them, to restore them back. (5) He speaks of the Seven Luminous Ones who follow their Lord, Osiris, who confers justice, in Amenti.

All this is now shown to have been the source and origin of Christian dogmas. That which the Jews had from Egypt, through Moses and other Initiates, was confused and distorted enough in later days; but that which the Church got from both, is still more misinterpreted.

Yet the system of the former, in this special department of symbology—the key, namely, to the mysteries of astronomy as connected with those of generation and conception—is now proven identical with those ideas in ancient religions which have developed the phallic element of theology. The Jewish system of sacred measures, applied to religious symbols, is the same, so far as geometrical and numerical combinations go, as those of Greece, Chaldæa and Egypt, for it was adopted by the Israelites during the centuries of their slavery and captivity among the two latter nations.[459] What was this system? It is the intimate conviction of the author of *The Source of Measures* that: "the Mosaic Books were intended, by a mode of art-speech, to set forth a geometrical and numerical system of exact science, which should serve as an origin of measures." Piazzi Smyth believes similarly. This system and these measures are found by some scholars to be identical with those used in the construction of the Great Pyramid: but this is only partially so. "The foundation of these measures was the Parker ratio," says Ralston Skinner, in *The Source of Measures.*

The author of this very extraordinary work has discovered it, he says, in the use of the integral ratio of the diameter to the circumference of a circle, discovered by John A. Parker, of New York. This ratio is 6561 for diameter, and 20612 for circumference. Furthermore, that this geometrical ratio was the very ancient and probably the divine origin of what have now become, through exoteric handling **333]** {THE GREAT PYRAMID MEASURES.} and practical application, the British linear measures, "the underlying unit of which, viz., the *inch,* was likewise the base of one of the royal Egyptian *cubits,* and of the Roman *foot."*

> He also discovered that there was a modified form of the ratio, viz., 113 to 355; and that while this last ratio pointed through its origin to the exact integral *pi,* or to 6561 to 20612, it also served as a base for astronomical calculations. The author discovered that a system of *exact science,* geometrical, numerical, and astronomical, founded on these ratios, and to be seen in use in the construction of the Great Egyptian Pyramid, was in part the burden of this *language,* as contained in, and concealed under, the verbiage of the Hebrew text of the Bible. The *inch* and the two-foot rule of 24 inches, interpreted for use through the elements of the circle and the ratios mentioned, were found to be at the basis or foundation of this natural, and Egyptian, and Hebrew system of science; while, moreover, it seems evident enough that the system itself was looked upon as of divine origin, and of divine revelation.

But let us see what is said by the opponents of Prof. Piazzi Smyth's measurements of the Pyramid.

Mr. Petrie seems to deny them, and to have made short work altogether of Piazzi Smyth's calculations in their Biblical connection. So does Mr. Proctor, the champion "Coincidentalist" for many years past in every question of ancient arts and sciences. Speaking of "the multitude of relations independent of the Pyramid, which have turned up while the Pyramidalists have been endeavouring to connect the Pyramid with the solar system," he says:

---

[459] As we said in *Isis Unveiled* (II. 438-9): "To the present moment, in spite of all controversies and researches, History and Science remain as much as ever in the dark as to the origin of the Jews. They may as well be the exiled Chandâlas of old India, the 'bricklayers' mentioned by Veda-Vyâsa and Manu, as the Phoenicians of Herodotus, or the Hyksos of Josephus, or the descendants of Pali shepherds, or a mixture of all these. The *Bible* names the Tyrians as a kindred people and claims dominion over them. . . Yet whatever they may have been, they became a hybrid people, not long after the time of Moses, for the *Bible* shows them freely intermarrying not alone with the Canaanites, but with every other nation or race they came in contact with."

These coincidences [which "would still remain if the Pyramid had no existence,"] are altogether more curious than any coincidence between the Pyramid and astronomical numbers: the former are as close and remarkable as they are real; the latter, which are only *imaginary* (?), have only been established by the process which schoolboys call "fudging," and now new measures have left the work to be done all over again.[460]

On this Mr. C. Staniland Wake justly observes:

They must, however, have been more than *mere coincidences,* if the builders of the Pyramid had the astronomical knowledge displayed in its perfect orientation and in its other admitted astronomical features.[461]

They had it assuredly; and it is on this "knowledge" that the programme of the Mysteries and of the series of Initiations was based: hence, the construction of the Pyramid, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. The cycle of Initiation was a **334]** reproduction in miniature of that great series of cosmic changes to which astronomers have given the name of the Tropical or Sidereal Year. Just as, at the close of the cycle of the Sidereal Year (25,868 years), the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the Inner Man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.

Moses, an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created, upon the same abstract formulae derived from this Sidereal Cycle, symbolized by the form and measurements of the Tabernacle, which he is supposed to have constructed in the Wilderness. On these data, the later Jewish High Priests constructed the allegory of Solomon's Temple—a building which never had a real existence, any more than had King Solomon himself, who is as much a solar myth as is the still later Hiram Abif of the Masons, as Ragon has well demonstrated. Thus, if the measurements of this allegorical Temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses.

That our author has undeniably discovered *one* and even *two* of the *keys,* is fully demonstrated in the work just quoted. One has only to read it, to feel a growing conviction that the hidden meaning of the allegories and parables of both *Testaments* is now unveiled. But that he owes this discovery far more to his own genius than to Parker and Piazzi Smyth, is also as certain, if not more so. For, as just shown, it is not so certain whether the measures of the Great Pyramid adopted by the Biblical Pyramidalists are beyond suspicion. A proof of this is to be found in the work called *The Pyramids and Temples of Gizeh,* by Mr. F. Petrie, and also in other works written quite recently to oppose the said calculations, which their authors call "biassed." We gather that nearly every one of Piazzi Smyth's measurements differs from the later and more carefully made measurements of Mr. Petrie, who concludes the Introduction to his work with this sentence:

As to the results of the whole investigation, perhaps many theorists will agree with an American who was a warm believer in Pyramid theories when he came to Gizeh. I had the pleasure of his company there for a couple of days, and at our last meal together he said to me in a saddened way: "Well, sir! I feel as if I had been to a funeral. By all means let the old theories have a decent burial, though we should take care that in our haste none of the wounded ones are buried alive."

As regards the late J. A. Parker's calculation in general, and his **335]** { THE QUADRATURE OF THE CIRCLE.} third proposition especially, we have consulted some eminent mathematicians, and this is the substance of what they say:

Parker's reasoning rests on sentimental, rather than on mathematical, considerations, and is logically inconclusive.

Proposition III, namely, that:

The circle is the natural basis or beginning of all area, and the square being made so in mathematical science, is artificial and arbitrary.

—is an illustration of an arbitrary proposition, and cannot safely be relied upon in mathematical reasoning. The same observation applies, even more strongly, to Proposition VII, which states that:

Because the circle is the primary shape in nature, and hence the basis of area; and because the circle is measured by, and is equal to the square only in ratio of half its circumference by the radius, therefore, circumference and radius, and not the square of diameter, are the only natural and legitimate elements of area, by which all regular shapes are made equal to the square, and equal to the circle.

Proposition IX is a remarkable example of faulty reasoning, though it is the one on which Mr. Parker's Quadrature mainly rests. It states that:

---

[460] *Knowledge*, Vol. 1; see also Petrie's letter to *The Academy*, Dec, 17, 1881.

[461] *The Origin and Significance of the Great Pyramid*, p. 9.

The circle and the equilateral triangle are opposite to one another in all the elements of their construction, and hence the fractional diameter of one circle, which is equal to the diameter of one square, is in the opposite duplicate ratio to the diameter of an equilateral triangle whose area is one, etc., etc.

Granting, for the sake of argument, that a triangle can be said to have a radius, in the sense in which we speak of the radius of a circle—for what Parker calls the radius of the triangle, is the radius of a circle inscribed in a triangle, and therefore not the radius of the triangle at all—and granting for the moment the other fanciful and mathematical propositions united in his premisses, why must we conclude that, if the equilateral triangle and circle are opposite in all the elements of their construction, the diameter of any denned circle is in the opposite duplicate ratio of the diameter of any given equivalent triangle? What necessary connection is there between the premisses and the conclusion? The reasoning is of a kind not known in geometry, and would not be accepted by strict mathematicians.

Whether the archaic Esoteric system originated the British inch or not, is of little consequence, however, to the strict and true metaphysician. Nor does Mr. Ralston Skinner's esoteric reading of the *Bible* become incorrect, merely because the measurements of the Pyramid may not be found to agree with those of Solomon's Temple, the **336]** Ark of Noah, etc., or because Mr. Parker's Quadrature of the Circle is rejected by mathematicians. For Mr. Skinner's reading depends primarily on the Kabalistic methods and the Rabbinical value of the Hebrew letters. But it is extremely important to ascertain whether the measures used in the evolution of the symbolic religion of the Âryans, in the construction of their temples, in the figures given in the *Purânas,* and especially in their chronology, their astronomical symbols, the duration of the cycles, and other computations, were, or were not, the same as those used in the Biblical measurements and glyphs. For this will prove that the Jews, unless they took their sacred cubit and measurements from the Egyptians—Moses being an Initiate of their Priests—must have got those notions from India. At any rate they passed them on to the early Christians. Hence, it is the Occultists and Kabalists who are the true heirs to the Knowledge, or the Secret Wisdom, which is still found in the *Bible;* for they alone now understand its real meaning, whereas profane Jews and Christians cling to the husks and dead letter thereof. That it was this system of measures which led to the invention of the God-names Elohim and Jehovah, and to their adaptation to Phallicism, and that Jehovah is a not very nattering copy of Osiris, is now demonstrated by the author of the *Source of Measures.* But the latter and Mr. Piazzi Smyth both seem to labour under the impression that (*a*) the priority of the system belongs to the Israelites, the Hebrew language being the divine language, and that (*b*) this universal language belongs to direct revelation!

The latter hypothesis is correct only in the sense shown in the last paragraph of the preceding Section; but we have yet to agree as to the nature and character of the divine "Revealer." The former hypothesis as to priority will for the profane, of course depend on (*a*) the internal and external evidence of the revelation, and (*b*) on each scholar's individual preconceptions. This, however, cannot prevent either the Theistic Kabalist, or the Pantheistic Occultist, from believing each in his way; neither of the two convincing the other. The data furnished by history are too meagre and unsatisfactory for either of them to prove to the sceptic which of them is right.

On the other hand, the proofs afforded by tradition are too constantly rejected for us to hope to settle the question in our present age. Meanwhile, Materialistic Science will be laughing at both Kabalists and Occultists indifferently. But the vexed question of priority once laid **337]** {TRUTH MUST PREVAIL AT LAST.} aside, Science, in its departments of Philology and Comparative Religion, will find itself finally taken to task, and be compelled to admit the common claim.

One by one the claims become admitted, as one Scientist after another is compelled to recognize the facts given out from the Secret Doctrine; though he rarely, if ever, recognizes that he has been anticipated in his statements. Thus, in the palmy days of Mr. Piazzi Smyth's authority on the Pyramid of Gizeh, his theory was, that the porphyry sarcophagus of the King's Chamber was "*the unit of measure* for the two most enlightened nations of the earth, England and America," and was no better than a "corn-bin." This was vehemently denied by us in *Isis Unveiled*, which had just been published at that time. Then the New York press arose in arms (the *Sun* and the *World* newspapers chiefly) against our presuming to correct or find fault with such a star of learning. In that work, we had said, that Herodotus, when treating of that Pyramid:

. . . might have added that, externally it symbolized *the creative principle of Nature*, and illustrated also the *principles of geometry, mathematics, astrology, and astronomy*. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer Royal of Scotland, degrades into a corn-bin, was the baptismal font, upon emerging from which the neophyte was "born again" and became an adept.[462]

[462] *Op. cit*., I. 519.

Our statement was laughed at in those days. We were accused of having got our ideas from the "craze" of Shaw, an English writer who had maintained that the sarcophagus had been used for the celebration of the Mysteries of Osiris, although we had never heard of that writer. And now, six or seven years later (1882), this is what Mr. Staniland Wake writes:

The so-called King's Chamber, of which an enthusiastic pyramidist says, "The polished walls, fine materials, grand proportions, and exalted place, eloquently tell of glories yet to come," if not "the chamber of perfections" of Cheops' tomb, was probably *the place to which the initiant was admitted after he had passed through the narrow upward passage and the grand gallery, with its lowly termination, which gradually prepared him for the final stage of the Sacred Mysteries*.[463]

Had Mr. Staniland Wake been a Theosophist, he might have added that the narrow upward passage leading to the King's Chamber had a "narrow gate" indeed; the same "strait gate" which "leadeth unto **338]** life," or the new spiritual re-birth alluded to by Jesus in Matthew;[464] and that it was of this gate in the Initiation Temple, that the writer who recorded the words alleged to have been spoken by an Initiate was thinking.

Thus the greatest scholars of Science, instead of pooh-poohing that supposed "farrago of absurd fiction and superstitions," as the Brâhmanical literature is generally termed, will endeavour to learn the symbolical universal language, with its numerical and geometrical keys. But here, again, they will hardly be successful, if they share the belief that the Jewish Kabalistic system contains the key to the *whole* mystery; for *it does not.* Nor does any other Scripture at present possess it in its entirety, since even the *Vedas* are not complete. Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries; Eastern Occultism alone being able to boast that it is in possession of the full secret, with its *seven* keys. Comparisons will be instituted, and as much as possible will be explained in this work; the rest is left to the student's personal intuition. In saying that Eastern Occultism has the secret, it is not as if a "complete" or even an approximate knowledge was claimed by the writer, which would be absurd. What I know, I give out; that which I cannot explain, the student must find out for himself.

But though we may suppose that the entire cycle of the universal Mystery Language will not be mastered for centuries to come, yet even the little which has hitherto been discovered in the *Bible* by some scholars, is quite sufficient to demonstrate the claim—mathematically. As Judaism availed itself of two keys out of the seven, and as these two keys have now been re-discovered, it becomes no longer a matter of individual speculation and hypothesis, least of all of "coincidence," but one of a correct reading of the Biblical texts, just as anyone acquainted with arithmetic reads and verifies an addition sum. In fact, all we have said in *Isis Unveiled* is now found corroborated in the *Egyptian Mystery*, or *The Source of Measures*, by such readings of the *Bible* with the numerical and geometrical keys.

A few years longer, and this system will kill the dead-letter reading of the *Bible,* as it will that of all the other exoteric faiths, by showing the dogmas in their real, naked meaning. And then this undeniable meaning, however incomplete, will unveil the mystery of Being, and will, moreover, entirely change the modern scientific systems of **339]** {MOSES AND THE ARK OF BULRUSHES COPIED FROM SARGON.} Anthropology, Ethnology and especially that of Chronology. The element of Phallicism, found in every God-name and narrative in the *Old,* and to some degree in the *New, Testament,* may also in time considerably change modern materialistic views on Biology and Physiology.

Divested of their modern repulsive crudeness, such views of Nature and man will, on the authority of the celestial bodies and their mysteries, unveil the evolutions of the human mind and show how natural was such a course of thought. The so-called phallic symbols have become offensive only because of the element of materiality and animality in them. In the beginning, such symbols were but natural, as they originated with the archaic races, which, issuing to their personal knowledge from an androgyne ancestry, were the first phenomenal manifestations in their own sight of the separation of the sexes and the ensuing mystery of creating in their turn. If later races, especially the "chosen people," have degraded them, this does not affect the origin of the symbols. This little Semitic tribe—one of the smallest branchlets from the commingling of the fourth and fifth sub-races, the Mongolo-Turanian and the so-called Indo-European, after the sinking of the great Continent—could only accept its symbology in the spirit which was given to it by the nations from which it was derived. And, perchance, in the Mosaic beginnings, the sym-bology was not so crude as it became later under the handling of Ezra, who remodelled the whole *Pentateuch.* To take an instance, the glyph of Pharaoh's daughter (the woman), the Nile (the Great Deep and Water), and the baby-boy found floating therein in the ark of rushes, was not primarily composed for, or by, Moses. It was anticipated in the fragments found on the Babylonian tiles, in the story of King Sargon, who lived far earlier than Moses.

[463] *The Origin and Significance of the Great Pyramid*, p. 93.
[464] vii. 13 *et seq*.

In his *Assyrian Antiquities*[465] Mr. George Smith says: "In the palace of Sennacherib at Kouyunjik, I found another fragment of the curious history of Sargon . . . published in my translation in the *Transactions of the Society of Biblical Archeology*."[466] The capital of Sargon the Babylonian Moses, "was the great city of Agadi, called by the Semites Akkad—mentioned in *Genesis*[467] as the capital of Nimrod. . . . Akkad lay near the City of Sippara on the Euphrates and North of Babylon."[468] Another strange "coincidence" is found in the fact that the name of the neighbouring City of Sippara is the same as the name of the wife of Moses—Zipporah.[469] Of course the story is a **340]** clever addition by Ezra, *who could not have been ignorant of the original.* This curious story is found on fragments of tablets from Kouyunjik, and reads as follows:

1. Sargina, the powerful king, the king of Akkad am I.
2. My mother was a princess, my father I did not know; a brother of my father ruled over the country.
3. In the city of Azupiranu, which by the side of the river Euphrates is situated,
4. My mother, the princess, conceived me; in difficulty she brought me forth;
5. She placed me in an ark of rushes, with bitumen my exit she sealed up;
6. She launched me in the river, which did not drown me.
7. The river carried me, to Akki, the water-carrier, it brought me.
8. Akki, the water-carrier, in tenderness of bowels, lifted me.[470]

And now let us compare the *Bible* narrative in *Exodus:*

And when she [Moses' mother] could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.[471]

Mr. G. Smith then continues:

The story is supposed to have happened about 1600 B.C., rather earlier than the supposed age of Moses; and, as we know that the fame of Sargon reached Egypt, it is quite likely that this account had a connection with the events related in *Exodus* II, for every action, when once performed, has a tendency to be repeated.

But now that Professor Sayce has had the courage to push back the dates of the Chaldean and Assyrian Kings by two thousand years more, Sargon must have preceded Moses by 2,000 years at the least. The confession is suggestive, but the figures lack a cypher or two.

Now, what is the logical inference? Most assuredly, that which gives us the right to say that the story told of Moses by Ezra had been learned by him while at Babylon, and that he applied the allegory told of Sargon to the Jewish lawgiver. In short, that *Exodus* was never written by Moses, but was re-fabricated from old materials by Ezra.

And if so, then why should not other symbols and glyphs far more crude in their phallic element have been added by this adept in the later Chaldean and Sabæan phallic worship? We are taught that the primeval faith of the Israelites was quite different from that which was developed centuries later by the Talmudists, and before them by David and Hezekiah.

All this, notwithstanding the exoteric element, as now found in the two *Testaments,* is quite sufficient to class the *Bible* among esoteric **341]** {OCCULT NUMBERS.} works, and to connect its secret system with Indian, Chaldean, and Egyptian symbolism. The whole cycle of Biblical glyphs and numbers, as suggested by astronomical observations—Astronomy and Theology being closely connected—is found in Indian exoteric, as well as esoteric, systems. These figures and their symbols, the signs of the Zodiac, the planets, their aspects and nodes—the last term having now passed even into our modern Botany—are known in Astronomy as Sextiles, Quartiles and so on, and have been used for ages and eons by the archaic nations, and in one sense have the same meaning as the Hebrew numerals. The earliest forms of elementary geometry must have certainly been suggested by the observation of the heavenly bodies and their groupings. Hence, the most archaic symbols in Eastern Esotericism are a circle, a point, a triangle, a square, a pentagon, and a hexagon, and other plane figures with various sides and angles. This shows the knowledge and use of geometrical symbology to be as old as the world.

Starting from this, it becomes easy to understand how Nature herself, even without the help of their divine instructors, could have taught primeval mankind the first principles of a numerical and geometrical symbol-language.[472] Hence we find numbers and figures used as an expression and a

---

[465] P. 224.
[466] Vol. I. Part I. 40.
[467] x. 10.
[468] See *Isis Unveiled*, II. 442-3.
[469] *Exodus*, II. 21.
[470] George Smith, *Chaldean Account of Genesis,* pp. 299,300.
[471] II. 3.
[472] As a reminder how the *esoteric* religion of Moses was crushed several times, and the worship of Jehovah, as reestablished by David, put in its place, by Hezekiah for instance,

record of thought in every archaic symbolical Scripture. They are ever the same, with certain variations only, arising from the first figures. Thus the evolution and correlation of the mysteries of Kosmos, of its growth and development—spiritual and physical, abstract and concrete—were first recorded in geometrical changes of shape. Every Cosmogony began with a circle, a point, a triangle and a square, up to number 9, when it was synthesized by the first line and a circle—the Pythagorean mystic Decad, the sum of all, involving and expressing the mysteries of the entire Kosmos; mysteries recorded a hundred times more fully in the Hindû system than elsewhere, for him who can understand its mystic language. The numbers 3 and 4, in their combination 7, and also 5, 6, 9, and 10, are the very corner-stones of Occult Cosmogonies. This Decad and its thousand combinations are found in every portion of the globe. One recognizes it in the caves and rock-cut temples of Hindûstan and **342]** Central Asia; in the Pyramids and Lithoi of Egypt and America; in the Catacombs of Ozimandyas; in the mounds of the snow-capped Caucasian fastnesses; in the ruins of Palenque; in Easter Island; everywhere whither the foot of ancient man has ever journeyed. The 3 and the 4, the triangle and the square, or the universal male and female glyphs, showing the first aspect of the evolving deity, are stamped for ever in the Southern Cross in the Heavens, as in the Egyptian Crux Ansata. As well expressed by the author of *The Source of Measures*:

The Cube unfolded is in display a cross of the Tau, or Egyptian form, or of the Christian cross-form. ... A circle attached to the first, gives the Ansated Cross . . . numbers 3 and 4, counted on the cross, showing a form of the [Hebrew] golden candlestick [in the Holy of Holies], and of the 3+4=7, and 6+1=7, days in the *circle of the week*, as 7 lights of the sun. So also as the week of 7 lights gave origin to the *month* and *year,* so it is the *time-marker of birth. . . .* The cross-form being shown, then, by the connected use of the form 113:355, the symbol is completed by the *attachment of a man to the cross.*[473] This kind of measure was made to coordinate with the idea of the *origin* of human life, and hence *the phallic form*.

The Stanzas show the cross and these numbers playing a prominent part in archaic Cosmogony. Meanwhile we may profit by the evidence collected by the same author, in the section which he rightly calls the "Primordial Vestiges of these Symbols," to show the identity of symbols and their esoteric meaning all over the globe.

Under the general view taken of the nature of the number-forms . . . it becomes a matter of research of the utmost interest as to when and where their existence and their use first became known. Has it been a matter of revelation in what we know as the historic age—a cycle exceedingly modern when the age of the human race is contemplated? It seems, in fact, as to the date of its possession by man, to have been farther removed, in the past, from the old Egyptians than are the old Egyptians from us.

The Easter Isles in *"mid Pacific"* present the feature of the remaining peaks of the mountains of *a submerged continent,* for the reason that these peaks are thickly studded with Cyclopean statues, remnants of the civilization of a dense and cultivated people, who must have, of necessity, occupied a widely extended area. On the backs of these images is to be found the "*ansated cross*" and the same modified to the outlines of the human form. A full description, with plate showing the land with the thickly planted statues, also with copies of the images, is to be found in the January number, 1870, of the *London Builder. . . .*

In the *Naturalist,* published at Salem, Massachusetts, in one of the early numbers (about 36), is to be found a description of some very ancient and curious carving **343]** {IDENTITY OF THE ANCIENT SYMBOLS.} on the crest walls of the mountains of South America, older by far, it is averred, than the races now living. The strangeness of these tracings is in that they exhibit the outlines of a man stretched out on a cross,[474] by a series of drawings, by which from the form of a *man* that of a *cross,* springs, but so done that the cross may be taken as the man, or the man as the cross. . . .

It is known that tradition among the Aztecs has handed down a very perfect account of the *deluge. . . .* Baron Humboldt says that we are to look for the country of Aztalan, the original country of the Aztecs, as high up, at least, as the 42nd parallel north; whence journeying, they at last arrived in the vale of Mexico. In that vale the earthen mounds of the far north become the elegant stone pyramidal, and other structures, whose remains are now found. The correspondences between the Aztec remains and those of the Egyptians are well known. . . . Atwater, from examination of hundreds of them, is convinced that they had a knowledge of astronomy. As to one of the most perfect of the pyramidal structures among the Aztecs, Humboldt gives a description to the following effect:

"The form of this pyramid [of Papantla] which has *seven* stories, is more tapering than any other monument of this kind yet discovered, but its height is not remarkable, being but 57 feet, its base but 25 feet on each side. However, it is remarkable on one account: it is built entirely of hewn stones, of an extraordinary size, and very beautifully shaped. *Three* staircases lead to the top, the steps of which were decorated with hieroglyphical sculptures and small *niches,* arranged with great symmetry. The number of these niches seem to allude to the 318 *simple and coin-pound signs of the days of their civil calendar."*

---

compare *Isis Unveiled* (II. 436-42). Surely there must have been some very good reasons why the Sadducees, who furnished almost all the High Priests of Judæa, held to the Laws of Moses and spurned the alleged "Books of Moses," the *Pentateuch* of the Synagogue and the *Talmud*?

473 Once more, remember the Hindû Wittoba crucified in space; the significance of the "sacred sign," the Svastika; Plato's Decussated Man in Space, etc.

474 See farther oil the description given of the early Âryan Initiation; of Vishvakarman crucifying the Sun, Vikarttana, shorn of his beams—on a cruciform lathe.

318 is the Gnostic value of Christ, and the famous number of the trained or circumcized servants of Abram. When it is considered that 318 is an *abstract value,* and *universal,* as expressive of a diameter value to a circumference of *unity,* its use in the composition of a civil calendar becomes manifest.

Identical glyphs, numbers and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldæa, and Central Asia—Crucified Men, and symbols of the evolution of races from Gods—and yet behold Science repudiating the idea of a human race other than one made in *our* image; Theology clinging to its 6,000 years of Creation; Anthropology teaching our descent from the ape; and the Clergy tracing it from Adam 4,004 years B.C. !!

Shall one, for fear of incurring the penalty of being called a superstitious fool, and even a liar, abstain from furnishing proofs—as good as any existent—only because that day, when all the Seven Keys shall be delivered unto Science, or rather the men of learning and research in the department of symbology, has not yet dawned? In the face of the crushing discoveries of Geology and Anthropology with regard to the antiquity of man, shall we—in order to avoid the usual penalty that **344]** awaits every one who strays outside the beaten paths of either Theology or Materialism—hold to the 6,000 years and "special creation," or accept in submissive admiration our genealogy and descent from the ape? Not so, as long as it is known that the Secret Records hold the said Seven Keys to the mystery of the genesis of man. Faulty, materialistic, and biassed as the scientific theories may be, they are a thousand times nearer the truth than the vagaries of Theology. The latter are in their death agony for every one but the most uncompromising bigot and fanatic. Or rather, some of its defenders must have lost their reason. For what can one think when, in the face of the dead-letter absurdities of the *Bible,* these are still publicly supported, and as fiercely as ever, and one finds the Theologians maintaining that though "the Scriptures carefully refrain [?] from making any direct contribution to scientific knowledge, they have *never* stumbled upon any statement *which will not abide the light of* Advancing Science"!!![475]

Hence we have no choice but either to blindly accept the deductions of Science, or to cut ourselves adrift from it, and withstand it fearlessly to its face, stating what the Secret Doctrine teaches us, and being fully prepared to bear the consequences.

But let us see whether Science, in its materialistic speculations, and even Theology, in its death-rattle and supreme struggle to reconcile the 6,000 years since Adam with Sir Charles Lyell's *Geological Evidences of the Antiquity of Man*, do not themselves unconsciously give us a helping hand. Ethnology, on the confession of some of its most learned votaries, finds it already impossible to account for the varieties in the human race, unless the hypothesis of the *creation of several Adams* be accepted. They speak of "a white Adam and a black Adam, a red Adam and a yellow Adam."[476] Were they Hindûs enumerating the rebirths of Vamadeva, from the *Linga Purâna,* they could say little more. For, enumerating the repeated births of Shiva, they show him in one Kalpa of a *white* complexion, in another of a *black* colour, in still another of a *red* colour, after which the Kumâra becomes "four youths of a *yellow* colour." This strange "coincidence," as Mr. Proctor would say, speaks only in favour of scientific intuition, as Shiva-Kumâra simply represents, allegorically, the human Races during the genesis of man. But it has led to another intuitional phenomenon—**345]** {THE "SATANIC" RACES.} in the theological ranks this time. The unknown author of *Primeval Man,* in a desperate effort to screen the Divine Revelation from the merciless and eloquent discoveries of Geology and Anthropology, remarking that "it would be unfortunate if the defenders of the *Bible* should be driven into the position of either surrendering the inspiration of Scripture, or denying the conclusions of Geologists"—finds a compromise. Nay, he devotes a thick volume to proving this fact: "Adam was not the *first man*[477] created upon this earth." The exhumed relics of pre-Adamic man, "instead of shaking our confidence in Scripture, supply additional proof of its veracity."[478] How so? In the simplest way imaginable; for the author argues that, henceforth "we [the clergy] are enabled to leave scientific men to pursue their studies without attempting to coerce them by the fear of heresy." This must be a relief indeed to Messrs. Huxley, Tyndall, and Sir Charles Lyell!

The Bible narrative *does not commence with creation,* as is commonly supposed, but with the formation of Adam and Eve, *millions of years after* our planet had been created. Its previous history, so far as Scripture is concerned, is yet unwritten. . . . There may have been not one, but twenty different races upon the earth before the time of Adam, just as there may be twenty different races of men on other worlds.[479]

Who, then, or what were those races, since the author still maintains that Adam is *the first man of our race?* It was the Satanic Race and Races! "Satan [was] never in heaven, Angels and

---

[475] *Primeval Man Unveiled; or the Anthropology of the Bible*, by the author (unknown) of *The Stars and the Angels*, 1870, p. 14.

[476] *Op. cit.*, p. 195.

[477] Especially in the face of the evidence furnished by the authorized *Bible* itself in *Genesis* (iv. 16, 17), which shows Cain going to the land of Nod and there marrying a wife.

[478] *Ibid.,* p. 194.

[479] *Ibid.,* p. 55.

men [being] one species." It was the pre-Adamic race of "Angels that sinned." Satan was the "first prince of this world," we read. Having died in consequence of his rebellion, he remained on earth as a *disembodied Spirit,* and tempted Adam and Eve.

The earlier ages of the Satanic race, and more especially *during the life-time of Satan* [!!!], may have been a period of patriarchal civilization and comparative repose—a time of Tubal-Cains and Jubals, when both sciences and arts attempted to strike their roots into the accursed ground. . . . What a subject for an epic! . . . . There are inevitable incidents which must have occurred. We see before us . . . the gay primeval lover wooing his blushing bride at dewy eve under the Danish oaks, that then grew where now no oaks will grow . . . the grey primeval patriarch . . . the primeval offspring innocently gambolling by his side. . . . A thousand such pictures rise before us.[480]

346] The retrospective glance at this Satanic "blushing bride," in the days of Satan's innocence, does not lose in poetry as it gains in originality. Quite the reverse. The modern Christian bride—who does not often blush now-a-days before her gay modern lovers—might even derive a moral lesson from this daughter of Satan, created in the exuberant fancy of her first human biographer. These pictures—and to appreciate them at their true value they must be examined in the volume that describes them—are all suggested with a view to reconcile the infallibility of revealed Scripture with Sir Charles Lyell's *Antiquity of Man,* and other damaging scientific works. But this does not prevent truth and fact appearing at the foundation of these vagaries, which the author has not dared to sign with his own, or even a borrowed, name. For, his pre-Adamic Races—not Satanic but simply Atlantean, and the Hermaphrodites before the latter—are mentioned in the *Bible,* if read esoterically, as they are in the Secret Doctrine. The Seven Keys open the mysteries, past and future, of the seven great Root-Races, and of the seven Kalpas. Though the genesis of man, and even the geology, of Esotericism will surely be rejected by Science, just as much as the Satanic and pre-Adamic Races, yet if the Scientists, having no other way out of their difficulties, are compelled to choose between the two, we feel certain that—Scripture notwithstanding—once the Mystery Language is approximately mastered, it is the archaic teaching that will be accepted.

347]

SECTION III.

Primordial Substance and Divine Thought.

As it would seem irrational to affirm that we already know all existing causes, permission must be given to assume, if need be, *an entirely new agent.*

Assuming, what is not strictly accurate as yet, that the undulatory hypothesis accounts for all the facts, we are called on to decide whether the existence of an undulating ether is thereby proved. We *cannot positively affirm that no other supposition will explain the facts.* Newton's corpuscular hypothesis is admitted to have broken down on interference; and there is, at the present day, no rival. Still, it is extremely desirable in all such hypotheses to find some collateral confirmation, some evidence *aliunde,* of *the supposed Ether.* . . . Some hypotheses consist of assumptions as to the minute structure and operations of bodies. From the nature of the case, these assumptions can never be proved by direct means. Their only merit is *their suitability to express the phenomena.* They are *representative fictions.*

Logic, by ALEXANDER BAIN, LL.D., Part II, p. 133.

Ether—this hypothetical Proteus, one of the '"representative fictions" of Modern Science, which, nevertheless, was so long accepted—is one of the lower "principles" of what we call Primordial Substance (Âkâsha, in Sanskrit), one of the dreams of old, which has now again become the dream of Modern Science. It is the greatest, as it is the boldest, of the surviving speculations of ancient philosophers. For the Occultists, however, both Ether and the Primordial Substance are realities. To put it plainly, Ether is the Astral Light, and the Primordial Substance is Âkâsha, the Upadhi of Divine Thought.

In modern language, the latter would be better named Cosmic Ideation, Spirit; the former, Cosmic Substance, Matter. These, the Alpha and the Omega of Being, are but the two *facets* of the one Absolute Existence. The latter was never addressed, or even mentioned, by any name in antiquity, except in allegory. In the oldest Âryan race, the Hindû, the worship of the intellectual classes at no time ever consisted in an adoration of marvellous form and art, however fervent, as with the Greeks; an adoration, which led later on to anthropomorphism. But while the Greek philosopher adored form, and the **348]** Hindû sage alone "perceived the true relation of earthly beauty and eternal truth"—the uneducated of every nation understood neither, at any time.

They do not understand it even now. The evolution of the God-idea proceeds apace with man's own intellectual evolution. So true is it that the noblest ideal to which the religious spirit of one

[480] *Ibid.,* pp. 206-7.

age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be *initiated into perceptive mysteries,* before they could grasp the correct idea of the Ancients in relation to this most metaphysical subject. Otherwise—outside such Initiation—for every thinker there will be a "thus far shalt thou go and no farther" mapped out by his intellectual capacity, as clearly and as unmistakably as there is one for the progress of any nation or race in its cycle by the law of Karma. Outside of Initiation, the ideals of contemporary religious thought must always have their wings clipped, and remain unable to soar higher; for idealistic, as well as realistic, thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of each are but the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, as already remarked, the highest flights of modern Western metaphysics have fallen far short of the truth. Much of current Agnostic speculation on the existence of the "First Cause" is little better than veiled Materialism—the terminology alone being different. Even so great a thinker as Mr. Herbert Spencer speaks of the "Unknowable" occasionally in terms that demonstrate the lethal influence of materialistic thought, which, like the deadly Sirocco, has withered and blighted all current ontological speculation.

For instance, when he terms the "First Cause" the "Unknowable," a "power *manifesting* through phenomena," and "an infinite eternal *energy"* it is clear that he has grasped solely the *physical* aspect of the Mystery of Being—the Energies of Cosmic Substance only. The co-eternal aspect of the One Reality, Cosmic Ideation, is absolutely omitted from consideration, and as to its Noumenon, it seems non-existent in the mind of the great thinker. Without doubt, this one-sided mode of dealing with the problem is due largely to the pernicious Western practice of subordinating Consciousness to Matter, or regarding it as a "bye-product" of molecular motion.

349] {DIVINE THOUGHT.} From the early ages of the Fourth Race, when Spirit alone was worshipped and the Mystery was made manifest, down to the last palmy days of Grecian art, at the dawn of Christianity, the Hellenes alone had dared publicly to raise an altar to the "Unknown God." Whatever St. Paul may have had in his profound mind, when declaring to the Athenians that this "Unknown," which they ignorantly worshipped, was the true God announced by himself—that Deity *was not* "Jehovah," nor was he "the maker of the world and all things." For it is not the "God of Israel" but the "Unknown" of the ancient and modern Pantheist that "dwelleth not in temples *made with hands*."[481]

Divine Thought cannot be defined, nor can its meaning be explained, except by the numberless manifestations of Cosmic Substance, in which the former is *sensed* spiritually by those who can do so. To say this, after having defined it as the Unknown Deity, abstract, impersonal, sexless, which must be placed at the root of every Cosmogony and its subsequent evolution, is equivalent to saying nothing at all. It is like attempting a transcendental equation of conditions, having in hand for deducing the true value of its terms only a number of *unknown* quantities. Its place is found in the old primitive symbolic charts, in which, as already shown, it is represented by a boundless darkness, on the ground of which appears the first central point in white—thus symbolizing coeval and coeternal Spirit-Matter making its appearance in the phenomenal world, before its first differentiation. When "the One becomes Two," it may then be referred to as Spirit *and* Matter. To "Spirit" is referable every manifestation of Consciousness, reflective or direct, and of "unconscious purposiveness"—to adopt a modern expression used in Western *philosophy,* so-called—as evidenced in the Vital Principle, and Nature's submission to the majestic sequence of immutable Law. "Matter" must be regarded as objectivity in its purest abstraction, the self-existing basis, whose septenary manvantaric differentiations constitute the objective reality underlying the phenomena of each phase of conscious existence. During the period of Universal Pralaya, Cosmic Ideation is non-existent; and the variously differentiated states of Cosmic Substance are resolved back again into the primary state of abstract potential objectivity.

Manvantaric impulse commences with the reawakening of Cosmic Ideation, the Universal Mind, concurrently with, and parallel to, the primary emergence of Cosmic Substance—the latter being the manvantaric **350]** vehicle of the former—from its undifferentiated pralayic state. Then, Absolute Wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy, Fohat. Thrilling through the bosom of inert Substance, Fohat impels it to activity, and guides its primary differentiations on all the seven planes of Cosmic Consciousness. There are thus Seven Protyles—as they are now called, whereas Âryan antiquity named them the Seven Prakritis, or Natures—serving, severally, as the *relatively* homogeneous bases, which in the course of the increasing heterogeneity, in the evolution of the Universe, differentiate into the marvellous complexity presented by phenomena on the planes of perception. The term "relatively" is used designedly, because the very existence of such a process, resulting in the primary segregations of undifferentiated Cosmic Substance into its

[481] *Acts*, xvii. 23, 24.

septenary bases of evolution, compels us to regard the Protyle of each plane as only a *mediate* phase assumed by Substance in its passage from abstract, into full objectivity. The term Protyle is due to Mr. Crookes, the eminent Chemist, who has given that name to *pre-matter,* if one may so call primordial and purely homogeneous substance, suspected, if not actually yet found, by Science in the ultimate composition of the atom. But the incipient segregation of primordial matter into atoms and molecules takes its rise subsequent to the evolution of our Seven Protyles. It is the last of these that Mr. Crookes is in search of, having recently detected the possibility of its existence on our plane.

Cosmic Ideation is said to be non-existent during pralayic periods, for the simple reason that there is no one, and nothing, to perceive its effects. There can be no manifestation of consciousness, semi-consciousness, or even "unconscious purposiveness," except through a vehicle of Matter; that is to say, on this our plane, wherein human consciousness, *in its normal state,* cannot soar beyond what is known as transcendental metaphysics, it is only through some molecular aggregation, or fabric, that Spirit wells up in a stream of individual or subconscious subjectivity. And as Matter existing apart from perception is a mere abstraction, both of these aspects of the Absolute—Cosmic Substance and Cosmic Ideation—are mutually interdependent. In strict accuracy, to avoid confusion and misconception, the term "Matter" ought to be applied to the aggregate of objects of possible perception, and the term "Substance" to Noumena; for inasmuch as the phenomena of *our* plane are the creations of the perceiving Ego—**351]** {THE UNIVERSAL ILLUSION.} the modifications of its own subjectivity—all the "states of matter representing the aggregate of perceived objects" can have but a relative and purely phenomenal existence for the children of our plane. As the modern Idealists would say, the cooperation of Subject and Object results in the sense-object, or phenomenon.

But this does not necessarily lead to the conclusion that it is the same on all other planes; that the cooperation of the two, on the planes of their septenary differentiation, results in a septenary aggregate of phenomena which are likewise non-existent *per se,* though concrete realities for the Entities of whose experience they form a part, in the same manner as the rocks and rivers around us are real from the standpoint of a Physicist, though unreal illusions of sense from that of the Metaphysician. It would be an error to say, or even conceive, such a thing. From the stand-point of the highest metaphysics, the whole Universe, Gods included, is an Illusion (Mâyâ). But the illusion of him who is in himself an illusion differs on every plane of consciousness; and we have no more right to dogmatize about the possible nature of the perceptive faculties of an Ego on, say, the sixth plane, than we have to identify our perceptions with, or make them a standard for, those of an ant, in *its* mode of consciousness. Cosmic Ideation focussed in a Principle, or Upadhi (Basis), results as the consciousness of the individual Ego. Its manifestation varies with the degree of the Upadhi. For instance, through that known as Manas, it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of Buddhi—resting on the experience of Manas as its Basis—as a stream of Spiritual Intuition.

The pure Object apart from consciousness is unknown to us, while living on the plane of our three-dimensional world, for we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures—to wit, so long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving Ego from the thraldom of these senses—so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of "things in themselves," or Substance.

That Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic State—negation, again, only *from our plane*—not until then, is scaled that peak of **352]** Omniscience, the Knowledge of Things-in-themselves, and the solution of the yet more awful riddle approached, before which even the highest Dhyân Chohan must bow in silence and ignorance—the Unspeakable Mystery of that which is called by the Vedântins, Parabrahman.

Therefore, such being the case, all those who have sought to give a name to the Incognizable Principle have simply degraded it. Even to speak of Cosmic Ideation—save in its *phenomenal* aspect—is like trying to bottle up primordial Chaos, or to put a printed label on Eternity.

What, then, is the "Primordial Substance," that mysterious object of which Alchemy was ever talking, and which was the subject of philosophical speculation in every age? What can it be finally, even in its *phenomenal* pre-differentiation ? Even *that* is the All of manifested Nature and—*nothing* to our senses. It is mentioned under various names in every cosmogony, referred to in every philosophy, and shown to be, to this day, the ever grasp-eluding Proteus in Nature. We touch and do not feel it; we look at it without seeing it; we breathe it and do not perceive it; we hear and smell it without the smallest cognition that it is there; for it is in every molecule of that which, in our illusion and ignorance, we regard as Matter in any of its states, or conceive as a feeling, a thought, an emotion. In short, it is the Upadhi, or Vehicle, of every possible phenomenon, whether physical,

mental, or psychic. In the opening sentences of *Genesis,* and in the Chaldean Cosmogony; in the *Purânas* of India, and in the *Book of the Dead* of Egypt; everywhere it opens the cycle of manifestation. It is termed Chaos, and the Face of the Waters, incubated by the Spirit, proceeding from the Unknown, whatever that Spirit's name may be.

The authors of the Sacred Scriptures in India go deeper into the origin of the evolution of things than does Thales or Job, for they say:

> From Intelligence [called Mahât, in the *Purânas*], associated with Ignorance [Îshvara, as a *personal* deity], *attended by its projective power,* in which the quality of dulness [*tamas,* insensibility] predominates, proceeds *Ether*—from ether, air; from air, heat; from heat, water; and from water, earth with everything on it.

"From This, from this same Self, was the Ether produced," says the *Veda.*[482]

It thus becomes evident that it is not *this* Ether—sprung at the fourth remove from an *emanation of* "Intelligence, associated with Ignorance"—which is the high Principle, the *deific* Entity worshipped by the Greeks and Latins under the name of "Pater, Omnipotens **353]** {PATER OMNIPOTENS ÆTHER} Æther," and "Magnus Æther," in its collective aggregate. The septenary gradation, and the innumerable sub-divisions and differences, made by the Ancients between the powers of Ether collectively—from its outward fringe of effects, with which our Science is so familiar, up to the "Imponderable Substance," once admitted as the "Ether of Space," but now about to be rejected—have been ever a vexing riddle for every branch of knowledge. The Mythologists and Symbologists of our day, confused by this incomprehensible glorification on the one hand, and degradation on the other, of the same deified Entity and in the same religious systems, are often driven to the most ludicrous mistakes. The Church, firm as a rock in each and all of her early errors of interpretation, has made of Ether the abode of her Satanic legions. The whole Hierarchy of the "Fallen" Angels is there; Cosmocratores, the "World Bearers," according to Bossuet; Mundi Tenentes, the "World Holders," as Tertullian calls them; Mundi Domini, "World Dominations," or rather Dominators; the Curbati, or "Curved," etc.; thus making of the stars and celestial orbs in their courses—Devils!

For it is thus that the Church has interpreted the verse: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world."[483] Further, St. Paul mentions the spiritual malices ("wickedness," in English texts), in the Air—*spiritualia nequitiœ cœlestibus*—the Latin texts giving various names to these "malices," the innocent "Elementals." But the Church is right this time, though wrong in calling them all Devils. The Astral Light, or lower Ether, *is* full of conscious, semi-conscious and unconscious entities; only the church has less *power* over them than over invisible microbes or mosquitoes.

The difference made between the seven states of Ether—itself one of the Seven Cosmic Principles, whereas the Æther of the ancients is Universal Fire—may be seen in the injunctions by Zoroaster and Psellus, respectively. The former said: "Consult it only when it is without form or figure"—*absque forma et figura,*—which means, without flames or burning coals. "When it has a form, *heed it not*"; teaches Psellus, "but when it is formless, obey it, for it is then *sacred fire,* and all it will reveal thee shall be true."[484] This proves that Ether, itself an aspect of Âkâsha, has in its turn several aspects or "principles."

All the ancient nations deified Æther in its imponderable aspect and **354]** potency. Virgil calls Jupiter, *Pater Omnipotens Æther,* and the "Great Æther."[485] The Hindûs have also placed it among their deities, under the name of Âkâsha, the synthesis of Ether. And the author of the Homœomerian System of philosophy, Anaxagoras of Clazomenas, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless Æther, where they were generated, whence they evolved, and whither they returned—an Occult teaching.

It thus becomes clear that it is from Æther, in its highest synthetic aspect, once anthropomorphized, that sprang the first idea of a personal Creative Deity. With the philosophical Hindûs the Elements are *tâmasa, i.e.,* "unenlightened by *intellect,* which they obscure."

We have now to exhaust the question of the mystical meaning of Primordial Chaos and of the Root-Principle, and show how they were connected in the ancient philosophies with Âkâsha, incorrectly translated Ether, and also with *Mays.,* Illusion, of which Îshvara is the male aspect. We shall speak further on of the Intelligent Principle, or rather of the invisible immaterial properties, in the visible and material elements, that "sprang from the Primordial Chaos."

For "what is the primordial Chaos but Æther?"—it is asked, in *Isis Unveiled.* Not the *modern* Ether; not such as is recognized now, but such as *was* known to the ancient philosophers long before the time of Moses—Æther, with all its mysterious and occult properties, containing in itself the

---

[482] *Taittirîyaka Upanishad*, Second Vallî, First Anuvâka.
[483] *Ephesians*, vi. 12.
[484] *Oracles of Zoroaster*, "Effatum," xvi.
[485] *Georgica,* Book II. 325.

germs of universal creation. The Upper Æther, or Âkâsha, is the Celestial Virgin and Mother of every existing form and being, from whose bosom, as soon as "incubated" by the Divine Spirit, are called into existence Matter and Life, Force and Action. Æther is the Aditi of the Hindûs, and it is Âkâsha. Electricity, magnetism, heat, light, and chemical action are so little understood even now, that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant—Æther; or whence its mysterious origin? Who, we mean, that denies the Spirit that works in it, and evolves out of it all visible forms?

It will be an easy task to show that the cosmogonical legends all over the world are based on a knowledge among the Ancients of those sciences, which have, in our days, allied themselves in support of the doctrine of evolution; and that further research may demonstrate that these Ancients were far better acquainted with the fact of evolution **355]** {THE COSMOGENESIS OF MANU.} itself, embracing both its physical and spiritual aspects, than we are now.

With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole,* and an established principle; whereas our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular,* if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic . . . . . account clashes with the definite exegesis of "Exact Science."[486]

If we turn to the *Ordinances of Manu,* we find the prototype of all these ideas. Mostly lost, to the Western world, in their original form, disfigured by later interpolations and additions, they have, nevertheless, preserved quite enough of their ancient spirit to show its character.

"Removing the darkness, the Self-existent Lord [Vishnu, Nârâyana, etc.] became manifest; and, wishing to produce beings from his Essence, created, in the beginning, water alone. In that he cast seed. That became a Golden Egg."

Whence this Self-existent Lord? It is called This, and is spoken of as "Darkness, imperceptible, without definite qualities, undiscoverable, unknowable, as if wholly in sleep." Having dwelt in that Egg for a whole Divine Year, he "who is called in the world Brahmâ," splits that Egg in two, and from the upper portion he forms the heaven, from the lower the earth, and from the middle the sky and "the perpetual place of waters."[487]

Directly following these verses, however, there is something more important for us, as it entirely corroborates our Esoteric teachings. From verse 14 to 36, evolution is given in the order described in the Esoteric Philosophy. This cannot be easily gainsaid. Even Medhâtithi, the son of Virasvâmin, and the author of the Commentary, the *Manubhâsya,* whose date, according to the western Orientalists, is 1,000 A.D., helps us with his remarks to the elucidation of the truth. He shows himself either unwilling to give out more, because he knew what had to be kept from the profane, or else he was really puzzled. Still, what he does give out makes the septenary principle in man and Nature plain enough.

Let us begin with Chapter I of the *Ordinances,* or "Laws," after the Self-existent Lord, the Unmanifesting Logos of the Unknown **356]** "Darkness," becomes manifested in the Golden Egg. It is from this Egg, from

11. "That which is the undiscrete [undifferentiated] Cause, eternal, which *is* and *is not,* from It issued that Male who is called in the world Brahmâ."

Here, as in all genuine philosophical systems, we find even the "Egg," or the Circle, or Zero, Boundless Infinity, referred to as "It,"[488] and Brahmâ, the first Unit only, referred to as the "Male" God, *i.e.,* the fructifying Principle. It is , or 10 (ten), the Decad. On the plane of the Septenary, or *our* World, only, it is called Brahmâ. On that of the Unified Decad, in the realm of Reality, this male Brahmâ is an Illusion.

14. "From Self (*Âtmanah*) he created Mind, *which is and is not*; and from Mind, Ego-ism [Self-Consciousness] (*a*), the ruler (*b*), the Lord."

(a) The Mind is Manas. Medhatithi, the commentator, justly observes here that it is the reverse of this, and shows already interpolation and rearranging; for it is Manas that springs from Ahamkâra or (Universal) Self-Consciousness, as Manas in the microcosm springs from Mahât, or Mahâ-Buddhi (Buddhi, in man). For Manas is dual. As shown and translated by Colebrooke, "Mind, *serving both for sense and action,* is an organ by affinity, being cognate with the rest";[489] "the rest" here meaning that Manas, our Fifth Principle (the *fifth,* because the body was named the *first,* which is the reverse of the true philosophical order), is in affinity both with Âtmâ-Buddhi and with the lower Four Principles. Hence, our teaching: namely, that Manas follows Âtmâ-Buddhi to Devachan, and that the

486 *Isis Unveiled.*
487 *Op. cit.,* I. 5-13, Burnell's translation.
488 The ideal apex of the Pythagorean Triangle.
489 See A. Coke Burnell's translation, edited by Ed. W. Hopkins, Ph. D.

Lower Manas, that is to say, the dregs or residue of Manas, remains with Kâma Rûpa, in Limbus, or Kâma Loka, the abode of the "Shells."

(*b*) Medhâtithi translates this as "the one conscious of the I," or Ego, not "the ruler," as do the Orientalists. Thus also they translate the following shloka:

16. "He also, having made the subtile parts of those six [the great Self and the five organs of sense], of unmeasured brightness, to enter into the elements of self (*âtmamâtrâsu*), created all beings."

When, according to Medhâtithi, it ought to read *mâtrâbhih* instead of *âtmamâtrâsu,* and thus would read:

357] {THE SEVEN PRAKRITIS.} "He having pervaded the subtile parts of those six, of unmeasured brightness, by elements of self, created all beings."

The latter reading must be the correct one, since He, the Self, is what we call Âtmâ, and thus constitutes the seventh principle, the synthesis of the "six." Such is also the opinion of the editor of the *Manava Dharma Shdstra,* who seems to have intuitionally entered far deeper into the spirit of the philosophy than has the translator, the late Dr. Burnell; for he hesitates little between the text of Kullûka Bhatta and the commentary of Medhâtithi. Rejecting the *tanmâtra,* or subtile elements, and the *Âtmamâtrâ* of Kullûka Bhatta, he says, applying the principles to the Cosmic Self:

"The six appear rather to be the *manas* plus the five principles of ether, air, fire, water, earth; 'having united five portions of those six with the spiritual element [the *seventh*] he (thus) created all existing things;' . . . *âtmamâtrâ* is therefore the spiritual atom as opposed to the elementary, not reflexive 'elements of himself.'"

Thus he corrects the translation of verse 17:

"As the subtile elements of bodily forms of this One depend on these six, so the wise call his form Sharîra."

And he adds that "elements" mean here portions, or parts (or principles), which reading is borne out by verse 19, which says:

"This non-eternal (Universe) arises then from the Eternal, by means of the subtile elements of forms of *those seven* very glorious Principles *(Purusha)."*

Commenting upon which emendation of Medhâtithi, the editor remarks: "the five elements *plus* mind [*Manas*] and self-consciousness [*Ahamkâra*][490] are probably meant; 'subtile elements,' as before [meaning] 'fine portions of form' [or principles]." Verse 20 shows this, when saying of these five elements, or "fine portions of form" (Rûpa *plus* Manas and Self-Consciousness) that they constitute the "Seven Purusha," or Principles, called in the *Purânas* the "Seven Prakritis."

Moreover, these "five elements," or "five portions," are spoken of in verse 27 as "those which are called the atomic destructible portions," and which are, therefore, "distinct from the atoms of the Nyâya."

This creative Brahmâ, issuing from the Mundane or Golden Egg, unites in himself both the male and female principles. He is, in short, **358]** the same as all the creative Protologoi. Of Brahmâ, however, it could not be Said, as of Dionysos, πρωτόγονον διφυῆ τρίγονον Βακχεῖον Ἄνακτα Ἄγριον ἀρρητὸν κρύφιον δικέρωτα δίμορφν—a lunar Jehovah, Bacchus truly, with David dancing nude before his *symbol* in the ark—because no licentious Dionysia were ever established in his name and honour. All such public worship was exoteric, and the great universal symbols were distorted universally, as those of Krishna are now by the Vallabacharyas of Bombay, the followers of the "infant" God. But are these popular Gods the *true* Deity? Are *they* the apex and synthesis of the sevenfold creation, man included? Impossible! Each and all are one of the rungs of that septenary ladder of Divine Consciousness, Pagan as Christian. Ain Suph is said to manifest through the *Seven Letters* of the Name of Jehovah who, having usurped the place of the Unknown Limitless, was given by his devotees his Seven Angels of the Presence—his Seven Principles. But, indeed, they are mentioned in almost every school. In the pure Sânkhya philosophy Mahât, Ahamkâra and the five Tanmâtras are called the Seven Prakritis, or Natures, and are counted from Mahâ-Buddhi, or Mahât, down to Earth.[491]

Nevertheless, however disfigured by Ezra for Rabbinical purposes is the original Elohistic version, however repulsive at times is even the *esoteric* meaning in the Hebrew scrolls, far more so indeed than its outward veil or cloaking may be—once the Jehovistic portions are eliminated, the Mosaic Books are found full of purely Occult and priceless knowledge, especially in the first six chapters.

---

490 Ahamkâra, as universal Self-Consciousness, has a triple aspect, as has also Manas. For this "conception of I," or the Ego, is either *sattva,* "pure quietude," or appears as *rajas,* "active," or remains *tamas*, "stagnant," in darkness. It belongs to Heaven and Earth, and assumes the properties of Ether.

491 See *Sânkhya Kârikâ* III, and Commentaries.

Read by the aid of the *Kabalah,* one finds a matchless temple of Occult truths, a well of deeply concealed beauty, hidden under a Structure, the *visible* architecture of which, notwithstanding its apparent symmetry, is unable to stand the criticism of cold reason, or to reveal the age of its hidden truth, for it belongs to all the ages. There is more Wisdom concealed under the exoteric *fables* of the *Purânas* and *Bible* than in all the exoteric *facts* and science in the literature of the world, and more Occult true Science, than there is of exact knowledge in all the academies. Or, in plainer and stronger language, there is as much esoteric wisdom in some portions of the *exoteric Purânas* and *Pentateuch,* as there is of nonsense and of designedly childish fancy, when read only in the dead-letter and murderous interpretations of the great dogmatic religions, and especially of their sects.

359] {THE GODS OF "GENESIS."} Let anyone read the first verses of *Genesis* and reflect upon them. There, "God" commands *another* "God," *who does his bidding*—even in the *cautious* English Protestant authorized translation of King James I.

In the "beginning"—the Hebrew language having no word to express the idea of eternity[492]—"God" fashions the Heaven and the Earth; and the latter is "without form and void," while the former is in fact not Heaven, but the "Deep," Chaos, with darkness upon its face.[493]

"And the Spirit of God moved upon the face of the Waters," or the Great Deep of the Infinite Space. And this Spirit is Nârâyana, or Vishnu.

"And God said, Let there be a firmament. . ." And "God," the second, obeyed and "*made* the firmament." "And God said let there be light." And "there was light." Now the latter does not mean light at all, but, as in the *Kabalah,* the androgyne Adam Kadmon, or Sephira (Spiritual Light), for they are one; or, according to the Chaldean *Book of Numbers,* the *secondary* Angels, the first being the Elohim, who are the aggregate of that "fashioning" *God.* For to whom are those words of command addressed? And who is it who commands? That which commands is the Eternal Law, and he who obeys, the Elohim, the known quantity acting in and with *x,* or the coefficient of the unknown quantity, the Forces of the One Force. All this is Occultism, and is found in the archaic Stanzas. It is perfectly immaterial whether we call these "Forces" the Dhyân Chohans, or the Auphanim as Ezekiel does.

"The one Universal Light, which to man is Darkness, is ever existent," says the Chaldean *Book of Numbers.* From it proceeds periodically the Energy, which is reflected in the Deep, or Chaos, the store-house of future Worlds, and, once awakened, stirs up and fructifies the latent Forces, which are the ever present eternal **360]** potentialities in it. Then awake anew the Brahmâs and Buddhas—the co-eternal Forces—and a new Universe springs into being.

In the *Sepher Yefzirah,* the Kabalistic Book of Creation, the author has evidently repeated the words of Manu. In it, the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and as having emitted from itself the Spirit.[494] "One is the Spirit of the living God, blessed be Its name, which liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit."[495] And this is the Kabalistic abstract Trinity, so unceremoniously anthropomorphized by the Christian Fathers. From this triple One emanated the whole Kosmos. First from One emanated number Two, or Air (the Father), the creative Element; and then number Three, Water (the Mother), proceeded from Air; Ether or Fire completes the Mystic Four, the Arbo-al.[496] "When the Concealed of the Concealed wanted to reveal Himself, he first made a Point [the Primordial Point, or the first Sephira,

---

[492] The word "eternity," by which Christian theologians interpret the term "for ever and ever," does not exist in the Hebrew tongue. "Oulam," says Le Clerc, only imports a time when beginning or end is not known. It does not mean "infinite duration," and the term "for ever," in the *Old Testament,* only signifies a "long time." Nor is the word "eternity" used in the Christian sense in the *Purânas.* For in *Vishnu Purâna,* it is clearly stated that by "eternity" and "immortality" only "existence to the end of the Kalpa" is meant. (Book II. chap. viii.)

[493] Orphic Theogony is purely Oriental and Indian in its spirit. The successive transformations it has undergone, have now separated it widely from the spirit of ancient Cosmogony, as may be seen by comparing it even with Hesiod's *Theogony,* Yet the truly Âryan Hindû spirit breaks forth everywhere in both the Hesiodic and Orphic systems. (See the remarkable work of James Darmesteter, "Cosmogonies Âryennes," in his *Essais Orientaux.*) Thus the original Greek conception of Chaos is that of the Secret Wisdom Religion. In Hesiod, therefore, Chaos is infinite, boundless, endless and beginningless in duration, an abstraction and a visible presence at the same time, Space filled with darkness, which is primordial matter in its *pre-cosmic* state. For in its etymological sense, Chaos is Space, according to Aristotle, and Space is the ever Unseen and Unknowable Deity, in our philosophy.

[494] The *manifested* Spirit; Absolute, Divine Spirit is one with absolute Divine Substance; Parabrahman and Mûlaprakriti are one in essence. Therefore, Cosmic Ideation and Cosmic Substance, in their primal character, are one also.

[495] *Sepher Yetzirah,* Chap. I. Mishna ix.

[496] *Ibid.* It is from "Arba" that Abram is derived.

Air, or Holy Ghost,] shaped into a sacred Form, [the Ten Sephiroth, or the Heavenly Man,] and covered it with a rich and splendid Garment, *that is the World*."[497]

"He maketh the Wind His messengers, flaming Fire His servants";[498] says the *Yetzirah,* showing the cosmical character of the later euhemerized Elements, and that Spirit permeates every atom in Kosmos.

Paul calls the invisible Cosmic Beings the "Elements." But now the Elements are degraded into, and limited to, atoms of which nothing is known so far, and which are only "children of necessity," as is Ether also. As we said in *Isis Unveiled:*

The poor primordial Elements have long been exiled, and our ambitious Physicists run races, to determine who shall add one more to the fledgling brood of the sixty and odd elementary substances.

Meanwhile there rages a war in modern Chemistry about terms. We are denied the right to call these substances "chemical elements," for these are not "primordial principles of self-existing essences, out of which the universe was fashioned," according to Plato. Such ideas associated with the word "element" were good enough for the old Greek Philosophy, but Modern Science rejects them; for, as Mr. **361]** {THE MYSTIC FIRE.} William Crookes says: "they are unfortunate terms," and experimental Science will have "nothing to do with any kind of essences except those which it can see, smell, or taste. It leaves others to the metaphysicians. . ." We must feel grateful even for so much!

This "Primordial Substance" is called by some Chaos. Plato and the Pythagoreans named it the Soul of the World, after it had been impregnated by the Spirit of that which broods over the Primeval Waters, or Chaos. It is by being reflected in it, say the Kabalists, that the brooding Principle "created" the phantasmagoria of a visible, manifested Universe. Chaos before, Ether after this "reflection," it is still the Deity that pervades Space and all things. It is the invisible, imponderable Spirit of things, and the invisible, but only too tangible, fluid that radiates from the fingers of the healthy magnetizer, for it is Vital Electricity—Life itself. Called in derision, by the Marquis de Mirville, the "Nebulous Almighty," it is to this day termed by the Theurgists and Occultists the "Living Fire"; and there is not a Hindû who practises at dawn a certain kind of meditation but knows its effects. It is the "Spirit of Light" and Magnes. As truly expressed by an opponent, Magus and Magnes are two branches growing from the same trunk and shooting forth the same resultants. And in this appellation of "Living Fire" we may also discover the meaning of the puzzling sentence in the *Zend Avesta:* there is "a Fire that gives knowledge of the future, science and amiable speech"; that is to say, which develops an extraordinary eloquence in the sibyl, the sensitive, and even some orators. Writing upon this subject, in *Isis Unveiled,* we said:

The Chaos of the ancients, the Zoroastrian Sacred Fire, or the Atash-Behram of the Parsis; the Hermes-fire, the Elmes-fire of the ancient Germans; the Lightning of Cybele; the Burning Torch of Apollo; the Flame on the altar of Pan; the Inextinguishable Fire in the temple on the Acropolis, and in that of Vesta: the Fire-flame of Pluto's helm; the brilliant Sparks on the caps of the Dioscuri, on the Gorgon's head, the helm of Pallas, and the staff of Mercury; the Egyptian Ptah-Ra; the Grecian Zeus Cataibates (the Descending) of Pausanias; the Pentecostal Fire-tongues; the Burning Bush of Moses; the Pillar of Fire of *Exodus,* and the Burning Lamp of Abram; the Eternal Fire of the "bottomless pit"; the Delphic oracular vapours; the Sidereal Light of the Rosicrucians; the Âkâsha of the Hindû Adepts; the Astral Light of Eliphas Levi; the Nerve-Aura and the Fluid of the Magnetists; the Od of Reichenbach; the Psychod and Ecteuic Force of Thury; the "Psychic Force" of Sergeant Cox, and the atmospheric magnetism of some Naturalists; galvanism; and finally, electricity—all these are but various names for many different manifestations or effects of the same mysterious, all-pervading Cause, the Greek Archseus.

362] We now add—it is all this and much more.

This "Fire" is spoken of in all the Hindû Sacred Books, as also in the Kabalistic works. The *Zohar* explains it as the "White Hidden Fire, in the Risha Havurah," the White Head, whose Will causes the fiery fluid to flow in 370 currents in every direction of the Universe. It is identical with the "Serpent that runs with 370 leaps" of the *Siphrah Dtzenioidha,* the Serpent, which, when the "Perfect Man," the Metatron, *is raised,* that is to say, when the *Divine* Man indwells in the *animal* man, becomes *three* Spirits, or Âtmâ-Buddhi-Manas, in our Theosophical phraseology.

Spirit, then, or Cosmic Ideation, and Cosmic Substance—one of whose "principles" is Ether—are *one,* and include the Elements, in the sense St. Paul attaches to them. These Elements are the veiled Synthesis standing for Dhyân Chohans, Devas, Sephiroth, Amshaspends, Archangels, etc. The Ether of Science—the Ilus of Berosus, or the Protyle of Chemistry—constitutes, so to speak, the *rude* material, relatively, out of which the above-named Builders, following the plan traced out for them eternally in the Divine Thought, fashion the Systems in the Kosmos. They are "myths," we are told. No more so than Ether and the Atoms, we answer. The two latter are absolute necessities of Physical Science, and the Builders are as absolute a necessity of Metaphysics. We are twitted with

[497] *Zohar*, I. 2 a.
[498] *Sepher Vetzirah,* Mishna ix. 10.

the objection: You never saw them. And we ask the Materialists: Have you ever seen Ether, or your Atoms, or, again, your Force? Moreover, one of the greatest Western Evolutionists of our modern day, co-"discoverer" with Darwin, Mr. A. R. Wallace, when discussing the inadequacy of Natural Selection alone accounting for the physical form of Man, admits the guiding action of "higher intelligences" as a "*necessary* part of the great laws which govern the material Universe."[499]

These "higher intelligences" are the Dhyân Chohans of the Occultists.

Indeed, there are few myths in any religious system worthy of the name, but have a historical as well as a scientific foundation. "Myths," justly observes Pococke, "are now proved to be *fables,* just in proportion as *we misunderstand* them; *truths,* in proportion as *they were once understood*."

The most distinct and the one prevailing idea, found in all ancient teaching, with reference to Cosmic Evolution and the first "creation" **363]** {ÆTHER} of our Globe with all its products, organic and *inorganic*—strange word for an Occultist to use!—is that the whole Kosmos has sprung from the Divine Thought. This Thought impregnates Matter, which is co-eternal with the One Reality; and all that lives and breathes evolves from the Emanations of the One Immutable, Parabrahman-Mûlaprakriti, the Eternal One-Root. The former of these, in its aspect of the Central Point turned inward, so to say, into regions quite inaccessible to human intellect, is Absolute Abstraction; whereas, in its aspect as Mûlaprakriti, the Eternal Root of all, it gives one at least some hazy comprehension of the Mystery of Being.

Therefore, it was taught in the *inner* temples that this visible Universe of Spirit and Matter is but the concrete Image of the ideal Abstraction; it was built on the Model of the first Divine Idea. Thus our Universe existed from eternity in a latent state. The Soul animating this purely spiritual Universe is the Central Sun, the highest Deity Itself. It was not the One who built the concrete form of the idea, but the First-Begotten; and, as it was constructed on the geometrical figure of the dodecahedron,[500] the First-Begotten "was pleased to employ 12,000 years in its creation." The latter number is expressed in the Tyrrhenian Cosmogony,[501] which shows man created in the sixth millennium. This agrees with the Egyptian theory of 6,000 "years,"[502] and with the Hebrew computation. But it is the exoteric form of it. The secret computation explains that the "12,000 and the 6,000 years" are Years of Brahmâ, one Day of Brahmâ being equal to 4,320,000,000 years. Sanchuniathon, in his *Cosmogony*,[503] declares that when the Wind (Spirit) became enamoured of its own principles (Chaos), an intimate union took place, which connection was called Pothos (πόθος), and from this sprang the seed of all. And the Chaos knew not its own production, for it was *senseless;* but from its embrace with the Wind was generated Môt, or the Ilus (Mud).[504] From this proceeded the spores of creation and the generation of the Universe.[505]

Zeus-Zên (Æther), and Chthonia (Chaotic Earth) and Metis (Water), his wives; Osiris—also representing Æther, the first emanation of the Supreme Deity, Amun, the primeval source of Light—and Isis-Latona, the Goddess Earth and Water again; Mithras,[506] the rock-born God, the symbol of the male Mundane Fire, or the personified Primordial Light, and Mithra, the Fire-Goddess, at once his mother and his wife—the pure element of Fire, the active or male principle, regarded as light and heat, in conjunction with Earth and Water, or matter, the female, or passive, element of cosmical generation—Mithras who is the son of Bordj, the Persian **364]** mundane mountain,[507] from which he flashed out as a radiant ray of light; Brahmâ, the Fire-God, and his prolific consort; and the Hindû Agni, the refulgent Deity from whose body issue a thousand streams of glory and *seven* tongues of flame, and in whose honour certain Brâhmans to this day maintain a perpetual fire; Shiva, personated by Meru, the mundane mountain of the Hindûs, the terrific Fire-God, who is said in the legend to have descended from heaven, like the Jewish Jehovah, "in a pillar of fire"; and a dozen other archaic double-sexed Deities—all loudly proclaim their hidden meaning. And what could be the dual meaning of these myths but the psycho-chemical principle of primordial creation; the First Evolution, in its triple manifestation of Spirit, Force and Matter; the divine *correlation,* at its starting point, allegorized as the marriage of Fire and Water, the products of electrifying Spirit—the union of the male active principle with the female passive element—which become the parents of their tellurian child, Cosmic Matter, the Prima Materia, whose Soul is Æther, and whose Shadow is the Astral Light![508]

But the fragments of the cosmogonical systems that have reached us are now rejected as absurd fables. Nevertheless, Occult Science—which has survived even the Great Flood that

---

[499] *Contributions to the Theory of Natural Selection.*

[500] Plato, *Timœus*.

[501] Suidas, *sub voc.* "Tyrrhenia." See Cory's *Ancient Fragments*, p. 309, and ed.

[502] The reader will understand that by "years" is meant "ages," not mere periods of 13 lunar months each.

[503] See the Greek translation by Philon Byblius.

[504] Cory, *Op. cit*., p. 3.

[505] *Isis Unveiled,* I. 342.

[506] Mithras was regarded among the Persians as the *theos ek pttras*—the God from the rock.

[507] Bordj is called a fire-mountain, a volcano: therefore it contains fire, rock, earth and water; the male, or active, and the female, or passive, elements. The myth is suggestive.

[508] *Op. cit*., I. 156.

submerged the Antediluvian Giants and with them their very memory, save the record preserved in the Secret Doctrine, the *Bible* and other Scriptures—still holds the Key to all the world problems.

Let us, then, apply this Key to the rare fragments of longforgotten Cosmogonies, and by means of their scattered portions endeavour to reestablish the once Universal Cosmogony of the Secret Doctrine. The Key fits them all. No one can seriously study ancient philosophies without perceiving, that the striking similitude of conception in all of them, in their exoteric form very frequently, and in their hidden spirit invariably, is the result of no mere coincidence, but of a concurrent design; and that, during the youth of mankind, there was but one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those early ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that that thought, born under whatever latitude, in the cold North or the burning South, in the East or West, was inspired by the same revelations, and that man was nurtured under the protecting shadow of the same *Tree of Knowledge*.

365]

SECTION IV.

Chaos: Theos: Kosmos.

These three are the containment of Space; or, as a learned Kabalist has defined it: "Space, the all-containing uncontained, is the primary embodiment of simple Unity .... boundless extension."[509] But, he asks again: "boundless extension of what?"—and makes the correct reply: "The Unknown Container of All, the *Unknown First Cause*." This is a most correct definition and answer; most esoteric and true, from every aspect of Occult Teaching.

Space, which, in their ignorance and with their iconoclastic tendency to destroy every philosophic idea of old, the modern wiseacres have proclaimed "an abstract idea" and a "void," is, in reality, the Container and the Body of the Universe in its Seven Principles. It is a Body of limitless extent, whose Principles, in Occult phraseology—each being in its turn a septenary—manifest in our phenomenal World only the grossest fabric of their *sub-divisions.* "No one has ever seen the Elements in their fulness," the Doctrine teaches. We have to search for our Wisdom in the original expressions and synonyms of the primeval peoples. Even the Jews, the latest of these, show the same idea, in their Kabalistic teachings, when they speak of the seven-headed Serpent of Space, called the "Great Sea."

> In the beginning, the Alhim created the Heavens and the Earth; the Six [Sephiroth]. . . . They created Six, and on these all things are based. And these [Six] depend upon the *seven forms* of the Cranium up to the Dignity of all Dignities.[510]

Now Wind, Air and Spirit have ever been synonymous in every nation. Pneuma (Spirit) and Anemos (Wind), with the Greeks, **366]** Spiritus and Ventus, with the Latins, were convertible terms, even if dissociated from the original idea of the Breath of Life. In the "Forces" of Science we see but the *material effect* of the *spiritual effect* of one or other of the four primordial Elements, transmitted to us by the Fourth Race just as we shall transmit Æther, or rather its gross sub-division, in its fulness to the Sixth Root-Race.

Chaos was called *senseless* by the Ancients, because—Chaos and Space being synonymous—it represented and contained in itself all the Elements in their rudimentary, undifferentiated State. They made Æther, the fifth Element, the synthesis of the other four; for the Æther of the Greek philosophers was not its Dregs, although indeed they knew more than Science does now of these Dregs (Æther), which are rightly enough supposed to act as an agent for many Forces that manifest on Earth. Their Æther was the Âkâsha of the Hindûs; the Ether accepted in Physics is but one of its sub-divisions, on our plane, the Astral Light of the Kabalists with all its *evil* as well as its good effects.

Seeing that the Essence of Æther, or the Unseen Space, was considered divine, as being the supposed Veil of Deity, it was regarded as the Medium between this life and the next. The Ancients considered that when the directing active Intelligences—the Gods—retired from any portion of Æther in *our* Space, or the four realms which they superintend, then that particular region was left in the possession of *evil,* so called by reason of the absence from it of *good.*

---

[509] Henry Pratt, M.D., *New Aspects of Life.*
[510] *Sphrah Dtzwioutha,* i. 16.

The existence of Spirit in the common Mediator, the Ether, is denied by Materialism; while Theology makes of it a Personal God. But the Kabalist holds that both are wrong, saying that in Ether, the elements represent only Matter, the blind Cosmic Forces of Nature; while Spirit represents the Intelligence which directs them. The Âryan, Hermetic, Orphic, and Pythagorean cosmogonical doctrines, as well as those of Sanchuniathon and Berosus, are all based upon one irrefutable formula, viz., that Æther and Chaos, or, in the Platonic language, Mind and Matter, were the two primeval and eternal principles of the Universe, utterly independent of anything else. The former was the all-vivifying intellectual principle, while Chaos was a shapeless liquid principle, without "form or sense"; from the union of which two sprang into existence the Universe, or rather the Universal World, the first Androgynous Deity—Chaotic Matter becoming its Body, and Ether its Soul. According to the phraseology of a Fragment of Hermeias: "Chaos, from this union with Spirit, obtaining *sense,* shone with pleasure, and thus was produced Protogonos the (First-Born) Light."[511] This is the universal Trinity, based on the metaphysical conceptions of the Ancients, who, reasoning by analogy, made of man, who **367]** {THE SOUL OF THE WORLD.} is a compound of Intellect and Matter, the Microcosm of the Macrocosm, or Great Universe.[512]

"Nature abhors Vacuum" said the Peripatetics, who though Materialists in their way, comprehended perhaps why Democritus, with his instructor Leucippus, taught that the first principles of all things contained in the Universe were Atoms and a Vacuum. The latter means simply *latent* Force or Deity, which, before its first manifestation—when it became Will, communicating the first impulse to these Atoms—was the great Nothingness, Ain Suph, or No-Thing; and, therefore, to every sense, a Void, or Chaos.

This Chaos, however, became the "Soul of the World," according to Plato and the Pythagoreans. According to Hindû teaching, Deity, in the shape of Æther or Âkâsha, pervades all things. It was called, therefore, by the Theurgists the "Living Fire," the "Spirit of Light," and sometimes "Magnes." According to Plato, the highest Deity itself built the Universe in the geometrical form of the dodecahedron, and its "First-Begotten" was born of Chaos and Primordial Light—the Central Sun. This First-Born, however, was only the aggregate of the Host of the Builders, the first Constructive Forces, who are called in ancient Cosmogonies, the Ancients, born of the Deep or Chaos, and the First Point. He is the Tetragrammaton, so-called, at the head of the Seven lower Sephiroth. This was also the belief of the Chaldeans. Philo, the Jew, speaking very flippantly of the first instructors of his ancestors, writes as follows:

These Chaldeans were of opinion that the Kosmos, *among the things that exist* [?j, is a single Point, either being itself God [Theos] or that in it is God, comprehending the Soul of all things.[513]

Chaos, Theos, Kosmos are but the three symbols of their synthesis—*Space.* One can never hope to solve the mystery of this Tetraktys, by holding to the dead-letter even of the old philosophies as now extant. But even in these, Chaos, Theos, Kosmos and Space are identified in all Eternity, as the One Unknown Space, the last word on which will never, perhaps, be known, before our Seventh Round. Nevertheless, the allegories and metaphysical symbols about the primeval and *perfect* Cube, are remarkable, even in the exoteric *Purânas.*

There, also, Brahmâ is Theos, evolving out of Chaos, or the Great Deep, the Waters, over which Spirit or Space—the Spirit moving over the face of the future boundless Kosmos—is silently hovering, in the **368]** first hour of reawakening. It is also Vishnu, sleeping on Ananta-Shesha, the great Serpent of Eternity, of which Western Theology, ignorant of the *Kabalah,* the only key that opens the secrets of the *Bible,* has made—the Devil. It is the first Triangle or the Pythagorean Triad, the "God of the *three* Aspects," before it is transformed, through the perfect quadrature of the Infinite Circle, into the "four-faced" Brahmâ." Of him who is and yet is not, from Non-Being, the Eternal Cause, is born the Being, Purusha," says Manu, the legislator.

In the Egyptian mythology, Kneph, the Eternal *Unrevealed* God, is represented by a snake-emblem of Eternity encircling a water urn, with its head hovering over the waters, which it incubates with its breath. In this case, the Serpent is the Agathodaimon, the Good Spirit; in its opposite aspect, it is the Kakodannon, the Evil Spirit. In the Scandinavian *Eddas,* the honey-dew, the fruit of the Gods, and of the creative busy Yggdrasil bees, falls during the hours of night, when the atmosphere is impregnated with humidity; and in the Northern mythologies, as the passive principle of creation, it typifies the creation of the Universe out of Water. This dew is the Astral Light in one of its combinations, and possesses creative as well as destructive properties. In the Chaldean legend of Berosus, Oannes or Dagon, the man-fish, instructing the people, shows the infant World created out of Water, and all beings originating from this Prima Materia. Moses teaches that only Earth and Water can bring into existence a Living Soul: and we read in the Scriptures that herbs could not grow until the Eternal caused it to *rain* upon Earth. In the Mexican *Popol Vuh,* man is created out of *mud* or clay *(terre glaise),* taken from under the Water. Brahmâ creates the great Muni, or first man, seated on his Lotus, only after having called spirits into being, who thus enjoyed over mortals a priority of existence; and he creates him out of Water, Air and Earth. Alchemists claim that the primordial or pre-adamic Earth, when reduced to its first substance, is

[511] Damascius, in his Theogony, calls it Dis, "the disposer of all things." Cory, *Ancient Fragments*, p.314.
[512] *Isis Unveiled*, I. 341.
[513] "Migration of Abraham," 32.

in its *second* stage of transformation like clear Water, the first being the Alkahest proper. This primordial substance is said to contain within itself the essence of all that goes to make up man; it contains not only all the elements of his physical being, but even the "breath of life" in a latent state, ready to be awakened. This it derives from the "incubation" of the "Spirit of God" upon the face of the Waters—Chaos. In fact, this substance is Chaos itself. From this it was that Paracelsus claimed to be able to make his Homunculi; and this is why Thales, the great natural philosopher, maintained that Water was the principle of all things in nature.[514]. . . Job says that dead *things* are formed from under the Waters, and the inhabitants thereof.[515] In the original text, instead of "dead *things,"* it is written dead Rephaim, Giants or mighty Primitive Men, from whom Evolution may one day trace our present race.[516]

369] {THE BIRTH OF MIND.} "In the primordial state of the creation," says Polier's *Mythologie des Indous,* "the rudimental Universe, submerged in Water, reposed in the bosom of Vishnu. Sprung from this Chaos and Darkness, Brahmâ, the Architect of the World, poised on a lotus-leaf, floated [moved] upon the waters, unable to discern anything but water and darkness." Perceiving such a dismal state of things, Brahmâ soliloquizes in consternation: "Who am I? Whence came I?" Then he hears a voice:[517] "Direct your thoughts to Bhagavat." Brahmâ, rising from his natatory position, seats himself upon the lotus, in an attitude of contemplation, and reflects upon the Eternal, who, pleased with this evidence of piety, disperses the primeval darkness and opens his understanding. "After this Brahmâ issues from the Universal Egg [Infinite Chaos] as Light, for his understanding is now opened, and he sets himself to work. He moves on the eternal Waters, with the Spirit of God within himself; and in his capacity of Mover of the Waters he is Vishnu, or Nârâyana."

This is, of course, exoteric; yet, in its main idea, it is as identical as possible with the Egyptian Cosmogony, which, in its opening sentences, shows Athtor,[518] or Mother Night, representing Illimitable Darkness, as the Primeval Element which covered the Infinite Abyss, animated by Water and the Universal Spirit of the Eternal, dwelling alone in Chaos. Similarly in the Jewish Scriptures, the history of the creation opens with the Spirit of God and his creative Emanation—another Deity.[519]

The *Zohar* teaches that it is the Primordial Elements—the trinity of Fire, Air and Water—the Four Cardinal Points, and all the Forces of Nature, which form collectively the Voice of the Will, Memrab, or the Word, the Logos of the Absolute Silent ALL,. "The indivisible Point, limitless and unknowable," spreads itself over space, and thus forms a Veil, the Mûlaprakriti of Parabrahman, which conceals this Absolute Point.

In the Cosmogonies of all the nations it is the Architects, synthesized by the Demiurge, in the *Bible* the Elohim, or Alhim, who fashion Kosmos out of Chaos, and who are the collective Theos, male-female, Spirit and Matter. "By a series (*yom*) of foundations (*hasoth*), the Alhim caused earth and heaven to be."[520] In *Genesis,* it is first Alhim, **370]** then Jahva-Alhim, and finally Jehovah—after the separation of the sexes in the fourth chapter. It is noticeable that nowhere, except in the later, or rather the *last*, Cosmogonies of our Fifth Race does the ineffable and unutterable NAME[521]—the symbol of the Unknown Deity, which was used only in the MYSTERIES—occur in connection with the "Creation" of the Universe. It is the Movers, the Runners, the Theoi (from q1ein to run), who do the work of formation, the Messengers of the Manvantaric Law, who have now become in Christianity simply the "Messengers" (Malachim). This seems to be also the case in Hindûism or early Brâhmanism. For in the *Rig Veda,* it is not Brahmâ who creates, but the Prajâpatis, the "Lords of Being," who are also the Rishis; the term Rishi, according to Professor Mahâdeo Kunte, being connected with the word to move, to lead on, applied to them in their terrestrial character, when, as Patriarchs, they lead their Hosts on the Seven Rivers.

Moreover, the very word "God," in the singular, embracing all the Gods, or Theoi, came to the "superior" civilized nations from a strange source, one as entirely and preeminently phallic as the sincere outspokenness of the Indian Lingham. The attempt to derive *God* from the Anglo-Saxon

---

[514] With the Greeks, the River-Gods, all of them the Sons of the Primeval Ocean—Chaos, in its masculine aspect—were the respective ancestors of the Hellenic races. For them the Ocean was the Father of the Gods; and thus in this connection they had anticipated the theories of Thales, as rightly observed by Aristotle. *(Metaph.* I. 3-5.)

[515] xxvi. 5.

[516] *Isis Unveiled*, I. 133-4.

[517] The Spirit, or hidden voice of the Mantras; the active manifestation of the latent force, or Occult potency.

[518] Orthography of the *Archaic Dictionary*.

[519] We do not mean the current or accepted *Bible,* but the *real* Jewish Scripture, now kabalistically explained.

[520] See *Genesis*, ii. 4.

[521] It is "unutterable" for the simple reason that it is non-existent. It *never* was either a *name,* or any *word* at all, but an *idea* that could not be expressed. A substitute was created for it in the century preceding our era.

synonym *Good* is an abandoned idea, for in no other language, from the Persian *Khoda* down to the Latin *Dens,* has an instance been found of the name for God being derived from the attribute of *Goodness.* To the Latin races it comes from the Âryan *Dyaus* (the Day); to the Slavonian, from the Greek Bacchus *(Bagh-bog)*; and to the Saxon races directly from the Hebrew *Yod,* or *Jod.* The latter is י, the number-letter 10, male and female, and Yod is the phallic *hook*. Hence the Saxon *Godh,* the Germanic *Gott,* and the English *God*. This symbolic term may be said to represent the Creator of Physical Humanity, on the *terrestrial* plane; but surely it had nothing to do with the Formation, or "Creation," of either Spirit, Gods, or Kosmos?

Chaos-Theos-Kosmos, the Triple Deity, is *all in all.* Therefore, it is said to be male and female, good and evil, positive and negative; the whole series of contrasted qualities. When latent, in Pralaya, it is incognizable and becomes the Unknowable Deity. It can be known only in its active functions; hence as Matter-Force and *living* Spirit, the correlations and outcome, or the expression, on the visible plane, of the ultimate and ever-to-be unknown Unity.

371] {THE MYSTIC ELEMENTS.} In its turn this Triple Unit is the producer of the Four Primary Elements,[522] which are known, in our visible terrestrial Nature, as the seven (so far the five) Elements, each divisible into forty-nine—seven times seven—sub-elements, with about seventy of which Chemistry is acquainted. Every Cosmical Element, such as Fire, Air, Water, Earth, partaking of the qualities and defects of its Primaries, is in its nature Good and Evil, Force or Spirit, and Matter, etc.; and each, therefore, is at one and the same time Life and Death, Health and Disease, Action and Reaction. They are ever forming Matter, under the never-ceasing impulse of the One Element, the Incognizable, represented in the world of phenomena by Æther. They are "the immortal Gods who give birth and life to all."

In *The Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol*, in treating of the structure of the Universe, it is said:

> R. Yehudah began, it is written: "Elohim said: Let there be a firmament in the midst of the waters." Come, see! At the time that the Holy . . . created the World, He created 7 heavens Above. He created 7 earths Below, 7 seas, 7 days, 7 rivers, 7 weeks, 7 years, 7 times, and 7,000 years that the World has been. The Holy *is in the seventh* of all.[523]

This, besides showing a strange identity with the Cosmogony of the *Purânas*,[524] corroborates all our teachings with regard to number seven, as briefly given in *Esoteric Buddhism.*

The Hindûs have an endless series of allegories to express this idea. In the Primordial Chaos, before it became developed into the Sapta Samudra, or Seven Oceans—emblematical of the Seven Gunas, or conditioned Qualities, composed of Trigunas (Sattva, Rajas and Tamas)— lie latent both Amrita, or Immortality, and Visha, or Poison, Death, Evil. This is to be found in the allegorical Churning of the Ocean by the Gods. Amrita is beyond any Guna, for it is *unconditioned, perse*; but when once fallen into phenomenal creation, it became mixed with Evil, Chaos, with latent Theos in it, before Kosmos was evolved. Hence we find Vishnu, the personification of Eternal Law, periodically calling forth Kosmos into activity, or, in allegorical phraseology, churning out of the Primitive Ocean, or Boundless Chaos, the Amrita of Eternity, reserved only for the Gods and Devas; and in the task he has **372]** to employ Nagas and Asuras, or Demons in exoteric Hindûism. The whole allegory is highly philosophical, and indeed we find it repeated in every ancient system of philosophy. Thus we find it in Plato, who having fully embraced the ideas which Pythagoras had brought from India, compiled and published them in a form more intelligible than the original mysterious numerals of the Samian Sage. Thus the Kosmos is the "Son" with Plato, having for his Father and Mother Divine Thought and Matter.[525]

"The Egyptians," says Dunlap, "distinguish between an older and younger Horus; the former the *brother* of Osiris, the latter the *son* of Osiris and Isis."[526] The first is the Idea of the World remaining in the Demiurgic Mind, "born in Darkness before the Creation of the World." The second Horus is this Idea going forth from the Logos, becoming clothed with Matter, and assuming an actual existence.[527]

---

[522] The Cosmic Tabernacle of Moses, erected by him in the Desert, was *square,* representing the four Cardinal Points and the four Elements, as Josephus tells his readers. (*Antiq.* i. viii. ch. xxii.) The idea was taken from the pyramids in Egypt, and also in Tyre, where the pyramids became pillars. The Genii, or Angels, have their abodes in these four points respectively.

[523] Isaac Myer's *Qabbalah,* published 1888, p. 415.

[524] As, for instance, in *Vishnu Purâna,* Bk. I.

[525] Plutarch, *De Iside et Osiride*, Lvi.

[526] *Spirit History of Man*, p. 88.

[527] Movers, *Phoinizer*, 268.

The *Chaldean Oracles* speak of the "Mundane God, eternal, boundless, young and old, of winding form."[528] This "winding form" is a figure to express the vibratory motion of the Astral Light, with which the ancient priests were perfectly well acquainted, though the name "Astral Light" was invented by the Martinists.

Cosmolatry has the finger of scorn pointed at its superstitions by Modern Science. Science, however, before laughing at it, ought, as advised by a French savant, "to entirely remodel its own system of cosmo-pneumatological education." *Satis eloquentiœ, sapimtiœ parum!* Cosmolatry, like Pantheism, in its ultimate expression, may be made to express itself in the same words in which the *Purâna* describes Vishnu:

> He is only the *ideal cause* of the *potencies* to be created in the work of creation; and from him proceed the potencies to be created, after they have become the real-cause. *Save that one ideal cause,* there is no other to which the world can be referred. .... *Through the potency of that cause,* every created thing comes by its proper nature.[529]

373]

SECTION V.

On the Hidden Deity, Its Symbols and Glyphs.

The Logos, or Creative Deity, the "Word made Flesh," of every religion, has to be traced to its ultimate source and essence. In India, it is a Proteus of 1,008 divine names and aspects in each of its *personal* transformations, from Brahmâ-Purusha, through the Seven *Divine* Rishis and Ten *Semi-divine* Prajâpatis (also Rishis), down to the *Divine-human* Avatâras. The same puzzling problem of the "One in Many," and the Multitude in One, is found in other Pantheons; in the Egyptian, the Greek and the Chaldeo-Judaic, the latter having made confusion still more confused by presenting its Gods as euhemerizations, in the shapes of Patriarchs. And these Patriarchs are now accepted by those who reject Romulus as a myth, and are represented as living and *historical* Entities. *Verbum satis sapienti!*

In the *Zohar,* Ain Suph is also the One, the Infinite Unity. This was known to the very few learned Fathers of the Church, who were aware that Jehovah was no "highest" God, but a *third-rate* Potency. But while complaining bitterly of the Gnostics, and saying: "our Heretics hold. . . that Propatôr is known but to the Only-begotten Son[530] [who is Brahmâ], that is to the Mind [Nous]," Irenseus failed to mention that the Jews did the same in their real *secret* books. Valentinus, "the profoundest doctor of the Gnosis," held that "there was a perfect Aiôn who existed before Bythos [the first Father of unfathomable nature, which is the Second Logos], called Propatôr." It is this Aiôn who springs as a Ray from Ain Suph, which *does not create,* and Aiôn who creates, or *through* whom, rather, everything is created, or evolves. For, as the Basilidians taught, "there was a Supreme God, **374]** Abrasax, by whom was created Mind [Mahât, in Sanskrit; Nous, in Greek]. From Mind proceeded the Word, Logos; from the Word, Providence [Divine Light, rather]; then from it Virtue and Wisdom in Principalities, Powers, Angels, etc." By these Angels the 365 Eons were created. "Amongst the lowest, indeed, and those who made this world, he [Basilides] sets last of all the God of the Jews, whom he denies to be God [and very rightly], affirming he is one of the Angels."

Here, then, we find the same system as in the *Purânas,* wherein the Incomprehensible drops a Seed, which becomes the Golden Egg, from which Brahmâ is produced. Brahmâ produces Mahât, etc. True Esoteric Philosophy, however, speaks neither of "creation," nor of "evolution," in the sense in which the exoteric religions do. All these personified Powers are not evolutions from one another, but so many aspects of the one and sole manifestation of the Absolute All.

The same system as that of the Gnostic Emanations prevails in the Sephirothic aspects of Ain Suph, and, as these aspects are in Space and Time, a certain order is maintained in their successive appearances. Therefore, it becomes impossible not to take notice of the great changes that the *Zohar* has undergone under the handling of generations of Christian Mystics. For, even in the metaphysics of the *Talmud,* the Lower Face or Lesser Countenance, or Microprosopus, could never be placed on the same plane of abstract ideals as the Higher, or Greater Countenance, Macroprosopus. The latter is, in the Chaldean *Kabalah,* a pure abstraction, the Word or Logos, or Dabar in Hebrew; which Word, though it becomes in fact a plural number, or Words, D(a)B(a)R(i)M, when it reflects itself, or falls into the aspect of a Host of Angels, or Sephiroth—the "Number"—is still

---

[528] Cory, *Ancient Fragments*, 240.

[529] *Vishnu Purâna,* Bk. I. Ch. iv., Fitzedward Hall's rendering.

[530] Just as Mûlaprakriti is known only to Îshvara, the Logos, as he is called by T. Subba Row.

collectively One, and on the ideal plane a nought, ○, "Nothing." *It* is without form or being, "with no likeness with anything else."[531] And even Philo calls the Creator, the Logos who stands next God, the "Second God," when he speaks of "the Second God, who is his [the Highest God's] Wisdom."[532] Deity is not God. It is No-thing, and Darkness. It is nameless, and therefore called Ain Suph, the word "Ayin meaning nothing."[533] The "Highest God," the Unmanifested Logos, is Its Son.

Nor are most of the Gnostic systems which have come down to us, mutilated as they are by the Church Fathers, anything better than the distorted shells of the original speculations. Nor were they, moreover, ever *open* to the public or general reader; for had their hidden meaning **375]** {THE GNÔSIS OF MARCUS.} or esotericism been revealed, it would have been no more an esoteric teaching, and this could never have been. Marcus, the chief of the Marcosians, who flourished in the middle of the second century, and taught that Deity had to be viewed under the symbol of *four* syllables, gave out more of the esoteric truths than any other Gnostic. But even he was never well understood. For it is only on the surface or dead-letter of his *Revelation* that it appears that God is a Quaternary, to wit, "the Ineffable, the Silence, the Father, and Truth," since in reality it is quite erroneous, and divulges only one more esoteric riddle. This teaching of Marcus was that of the early Kabalists and is ours. For he makes of Deity the Number 30, in four syllables, which, translated esoterically, means a Triad or Triangle, and a Quaternary or a Square, in all seven, which, on the lower plane, made the seven divine or Secret Letters of which the God-name is composed. This requires demonstration. In his *Revelation,* speaking of divine mysteries expressed by means of letters and numbers, Marcus narrates how the Supreme "Tetrad came down" unto him "from the region which cannot be seen nor named, *in a female form,* because *the world would have been unable to bear her appearing in a male figure,"* and revealed to him "the generation of the universe, *untold before to either* Gods or men."

The first sentence already contains a double meaning. Why should the apparition of a female figure be more easily borne, or listened to, by the world than a male figure? On the face of it, this appears nonsensical. But to one who is acquainted with the Mystery Language, it is quite clear and simple. Esoteric Philosophy, or the Secret Wisdom, was symbolized by a female form, while a male figure stood for the Unveiled Mystery. Hence, the world, not being ready to receive it, could not bear it, and the Revelation of Marcus had to be given allegorically. Thus he writes:

> When first its Father *[sc.* of the Tetrad] . . . the Inconceivable, the Beingless, Sexless [the Kabalistic Ain Suph], desired that Its Ineffable [the First Logos, or Eon] should be born, and Its Invisible should be clothed with form, Its mouth opened and uttered the Word like unto Itself. This Word [Logos] standing near showed It what It was, manifesting itself in the form of the Invisible One. Now the uttering of the [Ineffable] Name [through the Word] came to pass in this manner. It [the Supreme Logos] uttered the first Word of its Name, . . . which, was a combination [syllable] of *four* elements [letters]. Then the second combination was added, also of *four* elements. Then the third, composed of *ten* elements; and after this the fourth was uttered, which contained *twelve* elements. The utterance of the whole Name consisted thus of *thirty* elements and of *four* **376]** combinations. Each element has its own letters and peculiar character, and pronunciation, and groupings and similitudes; but none of them perceives the form of that of which it is the element, nor understands the utterance of its neighbour, but, what each sounds forth itself, as sounding forth all [it can], that it thinks good to call the whole. . . . . And these sounds are they which manifest in form the Beingless and Ingenerable Eon, and these are the forms which are called Angels, perpetually beholding the Face of the Father,[534] [the Logos, the "Second God," who stands next God the "Inconceivable," according to Philo].[535]

This is as plain as ancient esoteric secresy could make it. It is as Kabalistic though less veiled than the *Zohar,* in which the mystic names, or attributes, are also four syllabled, twelve, forty-two, and even seventy-two syllabled words! The Tetrad shows to Marcus the Truth in the shape of a naked woman, and letters every limb of that figure, calling her head A Ω, her neck B Ψ, shoulders and hands Γ X, etc. In this, Sephira is easily recognized; the head, or Crown, Kether, being numbered 1; the brain, or Chokmah, 2; the Heart, or Intelligence, Binah, 3; and the other seven Sephiroth representing the limbs of the body. The Sephirothic Tree is the Universe, and Adam Kadmon personifies it in the West, as Brahmâ represents it in India.

Throughout, the Ten Sephiroth are represented as divided into the Three higher, or the spiritual Triad, and the lower Septenary. The true esoteric meaning of the sacred number Seven though cleverly veiled, in the *Zohar,* is betrayed by the double way of writing the term, "in the Beginning," or *Be-rasheeth,* and *Be-raishath,* the latter the "Higher, or Upper Wisdom." As shown by S. L. MacGregor Mathers[536] and Isaac Myer,[537] both of these Kabalists being supported by the best

---

[531] Franck, *Die Kabbala*, 126.

[532] Philo, *Quœst. et Solut*.

[533] Franck, *Op. cit.*, 153.

[534] The "Seven Angels of the Face," with the Christians.

[535] *Philosophumena*, vi, 42.

[536] *The Kabbalah Unveiled*, 47.

ancient authorities, these words have a dual and secret meaning. *Braisheeih barah Elohim* means, that the *six*, over which stands the *seventh* Sephira, belong to the lower material class, or, as the author says: "Seven .... are applied to the Lower Creation, and Three to the Spiritual Man, the Heavenly Prototypic or First Adam."

When the Theosophists and Occultists say that God is no Being, for It is Nothing, No-Thing, they are more reverential and religiously respectful to the Deity than those who call God *He,* and thus make of Him a gigantic Male.

He who studies the *Kabalah* will soon find the same idea in the ultimate thought of its authors, the earlier and great Hebrew Initiates, **377]** {THE GREAT MIND.} who got this Secret Wisdom in Babylonia from the Chaldean Hierophants, just as Moses got his in Egypt. The Zoharic system cannot very well be judged by its translations into Latin and other tongues, when all its ideas were softened and made to fit in with the views and policy of its Christian arrangers; for its original ideas are identical with those of all other religious systems. The various Cosmogonies show that the Universal Soul was considered by every archaic nation as the Mind of the Demiurgic Creator; and that it was called the Mother, Sophia, or the female Wisdom, with the Gnostics; the Sephira, with the Jews; Sarasvati or Vâch, with the Hindûs; the Holy Ghost-also being a female Principle.

Hence, the Kurios, or Logos, born from it, was, with the Greeks, the God, Mind (Nous). "Now Koros [Kurios] . . . signifies the pure and unmixed nature of Intellect—Wisdom," says Plato, in *Cratylus*;[538] and Kurios is Mercury (Mercurius, Mar-kurios), the Divine Wisdom, and "Mercury is Sol [the Sun],"[539] from whom Thot-Hermes received this Divine Wisdom. While, then, the Logoi of all countries and religions are correlative, in their sexual aspects, with the female Soul of the World or the Great Deep, the Deity, from which these Two in One have their being, is ever concealed and called the Hidden One, and is connected only indirectly with "Creation,"[540] as it can act only through the Dual Force emanating from the Eternal Essence. Even Æsculapius, called the "Saviour of all," is identical, according to ancient classical writers, with the Egyptian Ptah, the Creative Intellect, or Divine Wisdom, and with Apollo, Baal, Adonis and Hercules:[541] and Ptah, in one of its aspects, is the Anima Mundi; the Universal Soul of Plato; the Divine Spirit of the Egyptians; the Holy Ghost of the early Christians and Gnostics; and the Âkâsha of the Hindûs, and even, in its lower aspect, the Astral Light. For Ptah was originally the God of the Dead, he into whose bosom they were received, hence the Limbus of the Greek Christians, or the Astral Light. It was far later that Ptah was classed with the Sun-Gods, his name signifying "he who opens," as he is shown to be the first to unveil the face of the dead mummy, to call the Soul to *life in his bosom.* Kneph, the Eternal Unrevealed, is represented by the snake-emblem of eternity encircling a water-urn, **378]** with its head hovering over the "Waters," which it incubates with its breath—another form of the one original idea of "Darkness," with its Ray moving on the Waters, etc. As the Logos-Soul, this *permutation* is called Ptah; as the Logos-Creator, be becomes Imhotep, his Son, the "God of the handsome face." In their primitive characters, these two were the first Cosmic Duad, Noot, Space or "Sky," and Noon, the "Primordial Waters," the Androgyne Unity, above whom was the Concealed Breath of Kneph. And all of them had the aquatic animals and plants sacred to them, the ibis, the swan, the goose, the crocodile, and the lotus.

Returning to the Kabalistic Deity, this Concealed Unity is then Ain Suph (איומזף, τό πάν, ἄπειρος), Endless, Boundless, Non-Existent (איך), so long as the Absolute is within Oulom,[542] the Boundless and Termless Time; as such, Ain Suph cannot be the Creator or even the Modeller of the Universe, nor can It be Aur (Light). Therefore Ain Suph is also Darkness. The *immutably* Infinite, and the *absolutely* Boundless, can neither will, think, nor act. To do this, it has to become Finite, and *it* does so by its Ray penetrating into the Mundane Egg, or Infinite Space, and emanating from it as a Finite God. All this is left to the Ray latent in the One. When the period arrives, the Absolute Will expands naturally the Force within it, according to the Law of which it is the inner and ultimate Essence. The Hebrews did not adopt the Egg as a symbol, but they substituted for it the "Duplex Heavens," for, translated correctly, the sentence "God made the heavens and the earth" would read: "In and out of his own Essence, as a Womb [the Mundane Egg], God created the Two Heavens." The Christians, however, have chosen the Dove, the bird and not the egg, as the symbol of their Holy Ghost.

---

[537] *Qabbalah*, 233.

[538] p. 79.

[539] Arnobius, VI. xii.

[540] We employ the term as one accepted and sanctioned by use, and therefore more comprehensible to the reader.

[541] See Dunlap, *Sôd: the Mysteries of Adoni*, 23.

[542] With the ancient Jews, as shown by Le Clerc, the word Oulom meant simply a time whose beginning or end was not known. The term "Eternity," properly speaking, did not exist in the Hebrew tongue with the meaning applied by Vedântins to Parabrahman, for instance.

"Whoever acquaints himself with הד, the Mercabah and the Lahgash [secret speech or incantation], will learn the secret of secrets." Lahgash is nearly identical in meaning with Vâch, the hidden power of the Mantras.

When the active period has arrived, from within the Eternal Essence of Ain Suph, comes forth Sephira, the Active Power, called the Primordial Point and the Crown, Kether. It is only through her that the "Un-bounded Wisdom" could give a Concrete Form to the Abstract **379]** {SYMBOLS OF THE CREATIVE POWERS.} Thought. Two sides of the Upper Triangle, by which the Ineffable Essence and its Manifested Body, the Universe, are symbolized, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole Triangle. In this emanation the triple Triad is formed. From the invisible Dew falling from the higher Uni-triad, the "Head,"—thus leaving 7 Sephiroth only—Sephira *creates* Primeval Waters, or in other words, Chaos takes shape. It is the first stage towards the solidification of Spirit which, through various modifications, will produce Earth. "It requires Earth and Water to make a Living Soul," says Moses. It requires the image of an aquatic bird to connect it with Water, the female element of procreation, with the egg and the bird that fecundates it.

When Sephira emerges as an Active Power from within the Latent Deity, she is female; when she assumes the office of a Creator, she becomes a male; hence, she is androgyne. She is the "Father and Mother, Aditi," of the Hindû Cosmogony and of the Secret Doctrine. If the oldest Hebrew scrolls had been preserved, the modern Jehovah-worshipper would have found that many and uncomely were the symbols of the "Creative God." The frog in the moon, typical of his generative character, was the most frequent. All the birds and animals now called "unclean" in the *Bible* have been the symbols of this Deity, in days of old. A mask of uncleauness was placed over them, in order to preserve them from destruction, because they were so sacred. The brazen serpent is not a bit more poetical than the goose or swan, if symbols are to be accepted *à la lettre.*

In the words of the *Zohar:*

> The Indivisible Point, which has no limit and cannot be comprehended because of Its purity and brightness, expanded *from without,* forming a brightness that served the Indivisible Point as a Veil; [yet the latter also] *could not be viewed in* consequence of its immeasurable Light. It too *expanded from without*, and this expansion was its Garment. Thus through a constant *upheaving* [motion] finally the world originated.[543]

The Spiritual Substance sent forth by the Infinite Light is the First Sephira or Shekinah. Sephira, *exoterically*; contains all the other nine Sephiroth in her: *esoterically*, she contains but two, Chokmah or Wisdom, "a masculine, *active* potency whose divine name is Jah (יה)," and **380]** Binah, or Intelligence, a feminine passive potency, represented by the divine name Jehovah (יהוה); which two potencies form, with Sephira the third, the Jewish Trinity or the Crown, Kether. These two Sephiroth, called Abba, Father, and Amona, Mother, are the Duad, or the double-sexed Logos, from which issued the other seven Sephiroth. Thus, the first Jewish Triad, Sephira, Chokmah and Binah, is the Hindû Trimurti.[544] However veiled even in the *Zohar,* and still more in the exoteric Pantheon of India, every particular connected with one is reproduced in the other. The Prajâpatis are the Sephiroth. Ten with Brahmâ, they dwindle to seven when the Trimurti, or the Kabalistic Triad, are separated from the rest. The seven Builders, or "Creators," become the seven Prajâpati, or the seven Rishis, in the same order as the Sephiroth become the Creators, then the Patriarchs, etc. In both Secret Systems, the One Universal Essence is incomprehensible and inactive, in its Absoluteness, and can be connected with the Building of the Universe only in an indirect way. In both, the primeval Male-female, or Androgynous, Principle and its ten and seven Emanations—Brahmâ-Virâj and Aditi-Vâch, on the one hand; and the Elohim-Jehovah, or Adam-Adami (Adam Kadmon) and Sephira-Eve, on the other; with their Prajâpatis and Sephiroth—in their totality, represent primarily the Archetypal Man, the Protologos; and it is only in their; secondary aspect that they become cosmic powers, and astronomical or sidereal bodies. If Aditi is the Mother of the Gods, Deva-Mâtri, Eve is the Mother of All Living; both are the Shakti, or Generative Power, in their female aspect, of the Heavenly Man, and they are both compound Creators. Says a Guptâ Vidyâ Sûtra:

In the beginning, a Ray, issuing from Paramârthika, [*the one and only True Existence*]*, became manifested in Vyâvahârika* [*Conventional Existence*]*, which was used as a Vâhana to descend with into the Universal Mother, and to cause her to expand* [*swell,* brih].

And in the *Zohar* it is stated:

---

[543] *Zohar*, Part I. fol. 20a.

[544] In the Indian Pantheon the double-sexed Logos is Brahmâ, the Creator, whose seven "Mind-born" Sons are the primeval Rishis—the Builders.

The Infinite Unity, formless and without similitude, after the Form of the Heavenly Man was created, used it. The Unknown Light[545] [Darkness] used the Heavenly Form (אדמצואה — Adam Oilah) as a Chariot (מדבבה — Mercabah), **381]** {INTERNATIONAL CORRELATION OF GODS.} through which to descend, and wished to be called by this Form, which is the sacred name Jehovah.

As the *Zohar* again says:

In the beginning was the Will of the King, prior to any other existence. .... It [the Will] sketched the forms of all things that had been concealed but now came into view. And there went forth as a sealed secret, from the head of Ain Suph, a nebulous spark of matter, without shape or form. . . Life is drawn from below, and from above the source renews itself, the sea is always full and spreads its waters everywhere.

Thus the Deity is compared to a shoreless sea, to Water which is "the fountain of life."[546] "The seventh palace, the fountain of life, is the first in the order from above."[547] Hence the Kabalistic tenet on the lips of the very Kabalistic Solomon, who says in *Proverbs:* "Wisdom hath builded her house; it hath hewn out its *seven* pillars."[548]

Whence, then, all this identity of ideas, if there were no primeval Universal Revelation? The few points so far brought out are like a few straws in a stack, in comparison to that which will be disclosed as the work proceeds. If we turn to the Chinese Cosmogony, the most hazy of all, even there the same idea is found. Tsi-tsai, the Self-Existent, is the Unknown Darkness, the Root of the Wu-liangsheu, Boundless Age; Amitabha, and Tien, Heaven, come later on. The "Great Extreme" of Confucius gives the same idea, his "straws" notwithstanding. The latter are a source of great amusement to the missionaries, who laugh at every "heathen" religion, despise and hate that of their brother Christians of other denominations, and yet one and all accept their own *Genesis, literally.*

If we turn to the Chaldean we find in it Anu, the Concealed Deity, the One, whose name, moreover, shows it to be of Sanskrit origin; for Anu in Sanskrit means Atom, Anîyâmsam- anîyasam, smallest of the small, being a name of Parabrahman, in the Vedântic philosophy, in which Parabrahman is described as smaller than the smallest atom, and greater than the greatest sphere or universe, Anagrânîyas and Mahâtoruvat. In the first verses of the Akkadian *Genesis,* as found in the cuneiform texts on the Babylonian tiles or Lateres Coctiles, and as translated by George Smith, we find Anu, the Passive Deity, or Ain Suph; Bel, the Creator, the Spirit of God, or Sephira, moving on the Face of the Waters, hence Water itself; and Hea, the Universal Soul, or Wisdom of the Three combined.

382] The first eight verses read as follows:

1. When above, were not raised the heavens:
2. and below on the earth a plant had not grown up;
3. the abyss had not broken open their boundaries.
4. The Chaos (or Water) Tiamat (the Sea) was the producingmother of the whole of them. [This is the Cosmical Aditi and Sephira.]
5. Those waters at the beginning were ordained; but
6. a tree had not grown, a flower had not unfolded.
7. When the Gods had not sprung up, any one of them;
8. a plant had not grown, and order did not exist.[549]

This was the Chaotic or Ante-genetic Period; the double Swan, and the Dark Swan which becomes white, when Light is created.[550]

The symbol chosen for the majestic ideal of the Universal Principle may perhaps seem little calculated to answer its sacred character. A goose, or even a swan, will, no doubt, be thought an unfit symbol to represent the grandeur of the Spirit. Nevertheless, it must have had some deep Occult meaning, since it figures not only in every Cosmogony and World-religion, but was also chosen by the Crusaders, among the mediaeval Christians, as the Vehicle of the Holy Ghost, which was supposed to be leading the army to Palestine, to wrench the tomb of the Saviour from the hands of the Saracen. If we are to credit Professor Draper's statement, in his *Intellectual*

---

[545] Says Rabbi Simeon: "Oh, companions, companions, man as an emanation was both man and woman, as well on the side of the 'Father' as on the side of the 'Mother.' And this is the sense of the words: 'And Elohim spake, Let there be Light, and it was Light'; . . . and this is the *two-fold man*." (*Auszüge aüs dem Sohar*, 13, 15.) Light, then, in *Genesis,* stood for the Androgyne Ray, or "Heavenly Man."

[546] *Zohar*, iii. 290.

[547] *Op. cit.*, ii. 261.

[548] ix. 1.

[549] *Chaldean Account of Genesis*, 62, 63.

[550] The Seven Swans that are believed to descend from Heaven on Lake Mânsarovara, are in the popular fancy the Seven Rishis of the Great Bear, who assume that form to visit the locality where the *Vedas* were written.

Development of Europe, the Crusaders, under Peter the Hermit, were preceded, at the head of the army, by the Holy Ghost, under the shape of a white gander in the company of a goat. Seb, the Egyptian God of Time, carries a goose on his head; Jupiter assumes the form of a swan, and so also does Brahmâ; and the root of all this is that mystery of mysteries—the Mundane Egg. One should learn the reason of a symbol before depreciating it. The dual element of Air and Water is that of the ibis, swan, goose and pelican, of crocodiles and frogs, lotus flowers and water lilies, etc.; and the result is the choice of the most unseemly symbols by the modern as much as by the ancient Mystics. Pan, the great God of Nature, was generally figured in company with aquatic birds, geese especially, and so were other Gods. If later on, with the gradual degeneration of religion, the Gods to whom geese were sacred, became priapic deities, it does not, therefore, follow that water-fowls were made sacred to Pan and other **383]** {ANCIENT SYMBOLOGY.} phallic deities, as some scoffers even of antiquity would have it,[551] but that the abstract and divine power of Procreative Nature had become grossly anthropomorphized. Nor does the swan of Leda show "priapic doings and her enjoyment thereof," as Mr. Hargrave Jennings chastely expresses it; for the myth is but another version of the same philosophical idea of Cosmogony. Swans are frequently found associated with Apollo, as they are the emblems of Water and Fire, and also of the Sun-light, before the separation of the Elements.

Our modern symbologists might profit by some remarks made by a well-known writer, Mrs. Lydia Maria Child, who says:

> From time immemorial an emblem has been worshipped in Hindûstan as the type of creation, or the origin of life. . . . Shiva, or the Mahâdeva, being not only the reproducer of human forms, but also the fructifying principle, the generative power that pervades the Universe. The maternal emblem is likewise a religious type. This reverence for the production of life introduced into the worship of Osiris the sexual emblems. Is it strange that they regarded with reverence the great mystery of human birth? Were they impure thus to regard it? Or are *we* impure that we do not so regard it? But *no clean and thoughtful mind* could so regard them. . . . We have travelled far, and unclean have been the paths, since those old anchorites first spoke of God and the soul in the solemn depths of their first sanctuaries. Let us not smile at their mode of tracing the infinite and the incomprehensible Cause throughout all the mysteries of nature, lest by so doing we cast the shadow of our own grossness on their patriarchal simplicity.[552]

384]

SECTION VI.

The Mundane Egg.

Whence this universal symbol? The Egg was incorporated as a sacred sign in the Cosmogony of every people on the earth, and was revered both on account of its form and of its inner mystery. From the earliest mental conceptions of man, it has been known as that which represented most successfully the origin and secret of Being. The gradual development of the imperceptible germ within the closed shell; the inward working, without any apparent outward interference of force, which from a latent *nothing* produced an active *something,* needing naught save heat; and which, having gradually evolved into a concrete, living creature, broke its shell, appearing to the outward senses of all as a self-generated and self-created being; all this must have been a standing miracle from the beginning.

The Secret Teaching explains the reason for this reverence by the symbolism of the prehistoric races. In the beginnings, the "First Cause" had no name. Later it was pictured in the fancy of the thinkers as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg became the Universe. Hence Brahmâ was called Kâlahansa, the "Swan in [Space and] Time." Becoming the Swan of Eternity, Brahmâ, at the beginning of each Mahâmanvantara, lays a Golden Egg, which typifies the great Circle, or ○, itself a symbol for the Universe and its spherical bodies.

A second reason for the Egg having been chosen as the symbolical representation of the Universe, and of our Earth, was its form. It was a Circle and a Sphere; and the ovi-form shape of our Globe must have been known from the beginning of symbology, since it was so universally adopted. The first manifestation of the Kosmos in the form of an Egg was the most widely diffused belief of Antiquity. As Bryant **385]** {EGG AND ARK.} shows,[553] it was a symbol adopted among the Greeks, the Syrians, Persians, and Egyptians. In the Egyptian *Ritual,* Seb, the God of Time and of the Earth,

---

[551] See Petronius, *Satyricon*, cxxxvi.
[552] *Progress of Religious Ideas*, 1. 17 et seq.
[553] iii. 165.

is spoken of as having laid an Egg, or the Universe, an "Egg conceived at the hour of the Great One of the Dual Force."[554]

Ra is shown like Brahmâ gestating in the Egg of the Universe. The Deceased is "resplendent in the Egg of the Land of Mysteries."[555] For, this is "the Egg to which is given Life among the Gods."[556] "It is the Egg of the great clucking Hen, the Egg of Seb, who issues from it like a hawk."[557]

Among the Greeks the Orphic Egg is described by Aristophanes, and was part of the Dionysiac and other Mysteries, during which the Mundane Egg was consecrated and its significance explained; Porphyry also shows it to be a representation of the world: «'Ερμήνενει δέ τὸ ᾠὸν κόσμον». Faber and Bryant have tried to show that the Egg typified the Ark of Noah—a wild belief, unless the latter is accepted as purely allegorical and symbolical. It can only have typified the Ark as a synonym of the Moon, the Argha which carries the universal seed of life; but had surely nothing to do with the Ark of the *Bible.* Anyhow, the belief that the Universe existed in the beginning in the shape of an Egg was general. And as Wilson says:

> A similar account of the first aggregation of the elements in the form of an Egg is given in all the *Purânas,* with the usual epithet Haima or Hiranya, "golden," as it occurs in *Manu*, I. 9."[558]

Hiranya, however, means "resplendent," "shining," rather than "golden," as is proven by the great Indian scholar, the late Svami Dayanand Sarasvati, in his unpublished polemics with Professor Max Müller. As said in the *Vishnu Purâna. :*

> Intellect [Mahat] . . . the [unmanifested] gross elements inclusive, formed an Egg . . . and the Lord of the Universe himself abided in it, in the character of Brahmâ. In that Egg, O Brâhmana, were the continents, and seas and mountains, the planets and divisions of the planets, the gods, the demons and mankind.[559]

Both in Greece and in India the first visible male Being, who united in himself the nature of either sex, abode in the Egg and issued from it. This "First-born of the World" was Dionysus, with some Greeks; **386]** the God who sprang from the Mundane Egg, and from whom the Mortals and Immortals were derived. The God Ra is shown, in the *Book of the Dead,* beaming in his Egg [the Sun], and the stars off as soon as the God Shoo [the Solar Energy] awakens and gives him the impulse.[560] "He is in the Solar Egg, the Egg to which is given Life among the Gods."[561] The Solar God exclaims: "I am the Creative Soul of the Celestial Abyss. None sees my Nest, none can break my Egg, I am the Lord!"[562]

In view of this circular form, the "|" issuing from the "○," or the Egg, or the male from the female in the androgyne, it is strange to find a scholar saying, on the ground that the most ancient Indian MSS. show no trace of it, that the ancient Âryans were ignorant of the decimal notation. The 10, being the sacred number of the Universe, was secret and esoteric, both as regards the unit and cipher, or zero, the circle. Moreover, Professor Max Müller tells that "the two words *cipher* and *zero,* which are but one, are sufficient to prove that our figures are borrowed from the Arabs."[563] Cipher is the Arabic *cifron,* and means "empty," a translation of the Sanskrit *sunyan,* or "nought," says the Professor.[564] The Arabs had their figures from Hindûstan, and never claimed the discovery for themselves. As to the Pythagoreans, we need but turn to the ancient manuscripts of Boethius' treatise, *De Arithmetica,* composed in the sixth century, to find among the Pythagorean numerals the "1" and the "0," as the first and final figures.[565] And Porphyry, who quotes from the Pythagorean Moderatus,[566] says that the numerals of Pythagoras were "hieroglyphical symbols, by means whereof he explained ideas concerning the nature of things," or the origin of the Universe.

Now, if, on the one hand, the most ancient Indian MSS. show as yet no trace of decimal notation in them, and Max Müller states very clearly that until now he has found but nine letters, the

---

[554] Ch. liv. 3.

[555] Ch. xxii. 1.

[556] Ch. xlii. 13.

[557] Ch. liv. 1, 2; ch. Ixxvii. 1.

[558] *Vishnu Purâna*, I. 39.

[559] *Op. cit*., *ibid*.

[560] Ch. xvii. 50, 51.

[561] Ch. xlii. 13.

[562] Ch.Ixxx. 9.

[563] See Max Müller's "Our Figures."

[564] A Kabalist would be rather inclined to believe that as the Arabic *cifron* was taken from the Indian *sunyan,* nought, so the Jewish Kabalistic Sephiroth (*Sephrim*) were taken from the word *cipher,* not in the sense of emptiness, but in that of creation by number and degrees of evolution. And the Sephiroth are 10 or ⦶.

[565] See King's *Gnostics and their Remains,* 370 (2nd ed.).

[566] *De Vita Pithag*.

initials of the Sanskrit numerals; on the other hand, we have records as ancient, to supply the wanted proof. We speak of the sculptures and the sacred **387]** {LUNAR AND SOLAR DEITIES.} imagery in the most ancient temples of the far East. Pythagoras derived his knowledge from India; and we find Professor Max Müller corroborating this statement, at least so far as to allow that the Neo-Pythagoreans were the first teachers of "ciphering," among the Greeks and Romans; that they "at Alexandria, or in Syria, became acquainted with the Indian figures, and adapted them to the Pythagorean Abacus." This cautious admission implies that Pythagoras himself was acquainted with only *nine* figures. Thus we might reasonably answer that, although we possess no certain proof, exoterically, that the decimal notation was known to Pythagoras, who lived at the very close of the archaic ages,[567] yet we have sufficient evidence to show that the full numbers, as given by Boethius, were known to the Pythagoreans, even before Alexandria was built.[568] This evidence we find in Aristotle, who says that "some philosophers hold that ideas and numbers are of the same nature, and amount to *ten* in all."[569] This, we believe, will be sufficient to show that the decimal notation was known among them at least as early as four centuries B.C., for Aristotle does not seem to treat the question as an innovation of the Neo-Pythagoreans.

But we know more than this; *we know* that the decimal system must have been used by the mankind of the earliest archaic ages, since the whole astronomical and geometrical portion of the secret sacerdotal language was built upon the number 10, or the combination of the male and female principles, and since the "Pyramid of Cheops," so-called, is built upon measures of this decimal notation, or rather upon the digits and their combinations with the *nought.* Of this, however, sufficient has been said in *Isis Unveiled,* and it is useless to repeat it.

The symbolism of the Lunar and Solar Deities is so inextricably mixed up, that it is next to impossible to separate from each other such glyphs as the Egg, the Lotus, and the "Sacred" Animals. The Ibis, for instance, was held in the greatest veneration in Egypt. It was sacred to Isis, who is often represented with the head of that bird, and also sacred to Mercury or Thoth, who is said to have assumed its form while escaping from Typhon. There were two kinds of Ibises in Egypt, Herodotus[570] tells us; one *quite black*, the other black and white. The former is credited with fighting and exterminating the winged serpents which came every spring from Arabia, and infested the country. **388]** The other was sacred to the Moon, because the latter planet is white and brilliant on her external side, dark and black on that side which she never turns to the Earth. Moreover, the Ibis kills land serpents, and makes the most terrible havoc amongst the eggs of the crocodile, and thus saves Egypt from having the Nile over-infested by those horrible saurians. The bird is credited with doing this in the moonlight, and thus being helped by Isis, whose sidereal symbol is the Moon. But the more correct esoteric truth underlying these popular myths is, that Hermes, as shown by Abenephius,[571] watched over the Egyptians under the form of that bird, and taught them the Occult arts and sciences. This simply means that the *ibis religiosa* had, and has, "magical" properties in common with many other birds, the albatross preeminently, and the mythical white swan, the Swan of Eternity or Time, the Kâlahansa.

Were it otherwise, indeed, why should all the ancient peoples, who were no more fools than we are, have had such a superstitious dread of killing certain birds? In Egypt, he who killed an Ibis, or the Golden Hawk, the symbol of the Sun and Osiris, risked death, and could hardly escape it. The veneration of some nations for birds was such that Zoroaster, in his precepts, forbids their slaughter as a heinous crime. In our age, we laugh at every kind of divination. Yet why should so many generations have believed in divination by birds, and even in Oömancy, which is said by Suidas to have been imparted by Orpheus, who taught how, under certain conditions, to perceive in the yolk and white of an egg, that which the bird born from it would have seen around it during its short life. This Occult art, which, 3,000 years ago, demanded the greatest learning and the most abstruse mathematical calculations, has now fallen into the depths of degradation; and to-day it is the old cooks and fortune-tellers who read the future for servant-girls in search of husbands, from the white of an egg in a glass.

Nevertheless, even Christians have to this day their sacred birds; for instance, the Dove, the Symbol of the Holy Ghost. Nor have they neglected the sacred animals; and the evangelical zoolatry, with its Bull, Eagle, Lion, and Angel—in reality the Cherub, or Seraph, the fiery-winged Serpent—is as much Pagan as that of the Egyptians or the Chaldeans. These four animals are, in reality, the symbols of the four Elements, and of the four *lower* Principles in man. Nevertheless, they correspond physically and materially to the four constellations **389]** {FIERY SERPENTS.} that form, so to speak, the *suite* or *cortège* of the Solar God, and which, during the winter solstice, occupy the

---

[567] The year of his birth is given as 608 B.C.
[568] That is to say 332 B.C.
[569] *Metaphysics*, vii., F.
[570] *Euterpe*, 75, 76.
[571] *De Cultu Egypt.*

four cardinal points of the zodiacal circle. These four "animals" may be seen in many of the Roman Catholic *New Testaments* in which the "portraits" of the Evangelists are given. They are the animals of Ezekiel's Mercabah. As truly stated by Ragon:

> The ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully explained only by the combination and knowledge of *all* the keys.

They can be only *approximately* interpreted, even if one discovers three out of these seven systems, viz., the anthropological, the psychic and the astronomical. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, were preserved in the greatest secrecy, until the latter fell into the dominion of the profane. Thus far, with regard only to the pre-historic Hierophants, with whom that which has now become purely—or impurely—phallic, was a science as profound and as mysterious as Biology and Physiology are now. This was their exclusive property, the fruit of their studies and discoveries. The other two were those which dealt with the Creative Gods, or Theogony, and with creative man; that is to say, with the ideal and the practical Mysteries. These interpretations were so cleverly veiled and combined, that many were those who, while arriving at the discovery of one meaning, were baffled in understanding the significance of the others, and could never unriddle them sufficiently to commit dangerous indiscretions. The highest, the first and the fourth—Theogony in relation to Anthropogony—were almost impossible to fathom. We find the proofs of this in the Jewish "Holy Writ."

It is owing to the serpent being oviparous, that it became a symbol of Wisdom and an emblem of the Logoi, or the Self-Born. In the temple of Philæ, in Upper Egypt, an egg was artificially prepared of clay mixed with various incenses. This was hatched by a peculiar process, and a cerastes or horned viper was produced. The same was done in the Indian temples, in antiquity, in the case of the cobra. The Creative God emerges from the Egg that issues from the mouth of Kneph, as a winged Serpent, for the Serpent is the symbol of the All-Wisdom. With the Hebrews the same Deity is glyphed by the Flying or "Fiery Serpents" of Moses in the Wilderness; and with the Alexandrian Mystic she becomes the Orphio-Christos, the Logos of the Gnostics. **390]** The Protestants try to show that the allegory of the Brazen Serpent and of the Fiery Serpents has a direct reference to the mystery of the Christ and the Crucifixion, whereas, in truth, it has a far nearer relation to the *mystery of generation,* when dissociated from the Egg with the Central Germ, or the *Circle with its Central Point*. Protestant Theologians would have us believe their interpretation *only* because the Brazen Serpent was lifted on a pole! Whereas it had rather a reference to the Egyptian Egg standing upright supported by the sacred Tau; since the Egg and the Serpent are inseparable in the old worship and symbology of Egypt, and since both the Brazen and Fiery Serpents were Seraphs, the burning "Fiery" Messengers, or the Serpent Gods, the Nagas of India. Without the Egg it was a purely phallic symbol, but when associated therewith, it related to cosmic creation. The Brazen Serpent had no such holy meaning as the Protestants would ascribe to it; nor was it, in fact, glorified above the Fiery Serpents, *for the bite of which it was only a natural remedy;* the symbological meaning of the word "Brazen" being the feminine principle, and that of "Fiery," or "Gold," the masculine principle.

> Brass was a metal symbolizing the *nether world* .... that of the womb where life should be given. . . . The word for serpent in Hebrew was *Nachash,* but this is also the term for *brass.*

It is said in *Numbers* that the Jews complained of the Wilderness *where there was no water*[572] after which "the Lord sent fiery serpents" to bite them, and then, to oblige Moses, he gave him as a remedy the Brazen Serpent on a pole for them to look at; after which "any man when he beheld the serpent of brass . . . *lived"* (?). After that the "Lord," gathering the people together at the well of Beer, gave them water, and grateful Israel sang this song, "Spring up, O well." When, after studying symbology, the Christian reader comes to understand the innermost meaning of these three symbols, Water, Brazen, and Serpent, and a few more, *in the sense given to them in the Holy Bible*, he will hardly like to connect the sacred name of his Saviour with the Brazen Serpent incident. The Seraphim (שרפים) or Fiery Winged Serpents, are no doubt connected with, and inseparable from, the idea of the "Serpent of Eternity—God," as explained in Kenealy's *Apocalypse;* but the word Cherub also meant Serpent, in one sense, though its direct meaning is different, for the Cherubim and the Persian **391]** {THE WINGED GLOBE.} Winged Griffins (γρύφες), the guardians of the Golden Mountain, are the same, and the compound name of the former shows their character, as it is formed of *kr* (כר), a circle, and *aub* or *ob* (אוב), a serpent, and therefore means a "serpent in a circle." And this settles the phallic character of the Brazen Serpent, and justifies Hezekiah for breaking it.[573] *Verbum satis sapienti !*

---

[572] xxi. 5 *et seq*.
[573] II Kings, xviii. 4.

In the *Book of the Dead,* as just shown,[574] reference is often made to the Egg. Ra, the Mighty One, remains in his Egg, during the struggle between the "Children of the Rebellion" and Shoo, the Solar Energy and the Dragon of Darkness. The Deceased is resplendent in his Egg when he crosses to the Land of Mystery. He is the Egg of Seb. The Egg was the symbol of Life in Immortality and Eternity; and also the glyph of the generative matrix; whereas the Tau, which was associated with it, was only the symbol of life and birth in *generation.* The Mundane Egg was placed in Khoom, the Water of Space, or the feminine *abstract* Principle; Khoom becoming, with the "fall" of mankind into generation and phallicism, Ammon the Creative God. When Ptah, the "Fiery God," carries the Mundane Egg in his hand, then the symbolism becomes quite terrestrial and concrete in its significance. In conjunction with the Hawk, the symbol of Osiris-Sun, the symbol is dual, and relates to both Lives—the mortal and the immortal. The engraving of a papyrus in Kircher'S *Œdipus Egyptiacus*,[575] shows an egg floating above the mummy. This is the symbol of hope and the promise of a Second Birth for the Osirified Dead; his Soul, after due purification in the Amenti, will gestate in this Egg of Immortality, to be reborn therefrom into a new life on earth. For this Egg, in the Esoteric Doctrine, is Devachan, the Abode of Bliss; the Winged Scarabæus also being another symbol of it. The Winged Globe is but another form of the Egg, and has the same significance as the Scarabseus, the Khopiroo—from the Root *khoproo,* to become, to be reborn—which relates to the rebirth of man, as well as to his spiritual regeneration.

In the *Theogony* of Mochus, we find Æther first, and then Air, the two principles from which Ulom, the Intelligible (νοήτος) Deity, the visible Universe of Matter, is born, out of the Mundane Egg.[576]

In the *Orphic Hymns,* Eros-Phanes evolves from the Divine Egg, which the Æthereal Winds impregnate, Wind being the "Spirit of God," or rather the "Spirit of the Unknown Darkness"—the Divine Idea of Plato—which is said to move in Æther.[577] In the Hindû **392]** *Kathopanishad,* Purusha, the Divine Spirit, already stands before the Original Matter, "from whose union springs the Great Soul of the World," Mahâ-Âtmâ, Brahmâ, the Spirit of Life,[578] etc.; the latter appellations being all identical with Anima Mundi, or the "Universal Soul," the Astral Light of the Kabalist and the Occultist, or the "Egg of Darkness." Besides this there are many charming allegories on this subject, scattered through the Sacred Books of the Brâhmans. In one place, it is the female creator who is first a germ, then a drop of heavenly dew, a pearl, and then an Egg. In such cases, of which there are too many to enumerate separately, the Egg gives birth to the four Elements within the fifth, Æther, and is covered with seven coverings, which become later on the seven upper and the seven lower worlds. Breaking in two, the shell becomes the Heaven, and the contents the Earth, the white forming the Terrestrial Waters. Then, again, it is Vishnu who emerges from within the Egg, with a Lotus in his hand. Vinatâ, a daughter of Daksha and wife of Kashyapa, "the Self-born, sprung from Time," one of the seven "Creators" of our World, brought forth an Egg from which was born Garuda, the Vehicle of Vishnu; the latter allegory having a relation to our Earth, as Garuda is the Great Cycle.

The Egg was sacred to Isis; and therefore the priests of Egypt never ate eggs.

Isis is almost always represented holding a Lotus in one hand, and in the other a Circle and a Cross *(crux ansata).*

Diodorus Siculus states that Osiris was born from an Egg, like Brahmâ. From Leda's Egg, Apollo and Latona were born, and also Castor and Pollux, the bright Gemini. And though the Buddhists do not attribute the same origin to their Founder, yet, no more than the ancient Egyptians or the modern Brâhmans, do they eat eggs, lest they should destroy the germ of life latent in them, and thereby commit sin. The Chinese believe that their First Man was born from an Egg, which Tien dropped down from Heaven to Earth into the Waters.[579] This eggsymbol is still regarded by some as representing the idea of the origin of life, which is a scientific truth, though the human *ovum* is invisible to the naked eye. Therefore we see respect shown to it from the remotest antiquity, by the Greeks, Phoenicians, Romans, the **393]** {TWO ASPECTS OF "GOD."} Japanese, and the Siamese, the North and South American tribes, and even the savages of the remotest islands.

With the Egyptians, the Concealed God was Ammon or Mon, the "Hidden", the Supreme Spirit. All their Gods were dual—the scientific *Reality* for the sanctuary; its double, the fabulous and mythical Entity, for the masses. For instance, as observed in the Section "Chaos, Theos, Kosmos," the Elder Horus was the Idea of the World remaining in the Demiurgic Mind, "born in Darkness

---

[574] *Supra*, pp. 386, 387.

[575] III. 124.

[576] Movers, *Phoinizer*, 282.

[577] See *Isis Unveiled*, I. 56.

[578] Weber, *Akad-Vorles*, 213, *et seq*.

[579] The Chinese seem to have thus anticipated Sir William Thomson's theory that the first living *germ* had dropped to the earth from some passing comet. Query: Why should this be called *scientific* and the Chinese idea a superstitious, foolish theory?

before the Creation of the World"; the Second Horus was the same Idea going forth from the Logos, becoming clothed with matter and assuming an actual existence.[580] Horus, the "Elder," or Haroiri, is an ancient aspect of the Solar God, contemporary with Ra and Shoo; Haroiri is often mistaken for Hor (Horsusi), Son of Osiris and Isis. The Egyptians very often represented the rising Sun under the form of Hor, the Elder, rising from a full-blown Lotus, the Universe, when the solar disk is always found on the hawk-head of that God. Haroiri is Khnoom. The same with Khnoom and Ammon, both are represented as ram-headed, and both are often confused, though their functions are different. Khnoom is the "modeller of men," fashioning men and things out of the Mundane Egg, on a potter's wheel; Ammon-Ra, the Generator, is the secondary aspect of the Concealed Deity. Khnoom was adored at Elephanta and Philæ,[581] Ammon at Thebes. But it is Emepht, the One, Supreme Planetary Principle, who blows the Egg out of his mouth, and who is, therefore, Brahmâ. The Shadow of the Deity, Kosmic and Universal, of that which broods over and permeates the Egg with its vivifying Spirit, until the Germ contained in it is ripe, was the Mystery God whose name was unpronounceable. It is Ptah, however, "he who opens," the opener of Life and Death,[582] who proceeds from the Egg of the World to begin his dual work.[583]

According to the Greeks, the phantom form of the Chemis (Chemi, ancient Egypt) which floats on the Ethereal Waves of the Empyrean Sphere, was called into being by Horus-Apollo, the Sun-God, who caused it to evolve out of the Mundane Egg.

The *Brahmânda Purâna* contains fully the mystery about Brahmâ's Golden Egg; and this is why, perhaps, it is inaccessible to the Orientalists, **394]** who say that this *Purâna,* like the *Skanda,* is "no longer procurable in a collective body," but "is represented by a variety of Khandas and Mâhâtmyas professing to be derived from it." The *Brahmânda Purâna* is described as "that which has declared in 12,200 verses, the magnificence of the Egg of Brahmâ, and in which an account of the future Kalpas is contained, as revealed by Brahmâ."[584] Quite so, and much more, perchance.

In the Scandinavian Cosmogony, placed by Professor Max Müller, in point of time, as "far anterior to the *Vedas,"* in the poem of Woluspa, the Song of the Prophetess, the Mundane Egg is again discovered in the Phantom-Germ of the Universe, which is represented as lying in the Ginnungagap, the Cup of Illusion, Mâyâ, the Boundless and Void Abyss. In this World's Matrix, formerly a region of night and desolation, Nefelheim, the Mist-Place, the *nebular,* as it is called now, in the Astral Light, dropped a *Ray of Cold Light* which overflowed this cup and froze in it. Then the Invisible blew a scorching Wind which dissolved the frozen Waters and cleared the Mist. These Waters (Chaos), called the Streams of Eliwagar, distilling in vivifying drops, fell down and created the Earth and the Giant Ymir, who had only the "semblance of man" (the Heavenly Man), and the Cow, Audumla (the "Mother," Astral Light or Cosmic Soul), from whose udder flowed *four* streams of milk—the four cardinal points; the four heads of the four rivers of Eden, etc.—which "four" are symbolized by the Cube in all its various and mystical meanings.

The Christians—especially the Greek and Latin Churches—have fully adopted the symbol, and see in it a commemoration of life eternal, of salvation and of resurrection. This is found in, and corroborated by, the time-honoured custom of exchanging "Easter Eggs." From the Anguinum, the "Egg" of the Pagan Druid, whose name alone made Rome tremble with fear, to the red Easter Egg of the Slavonian peasant, a cycle has passed. And yet, whether in civilized Europe, or among the abject savages of Central America, we find the same archaic, primitive thought, if we will only search for it, and do not—in the haughtiness of our fancied mental and physical superiority—disfigure the original idea of the symbol.

395]

SECTION VII.

The Days and Nights of Brahmâ.

This is the name given to the Periods called Manvantara (Manu-antara, or between the Manus) and Pralaya, or Dissolution; one referring to the Active Periods of the Universe; the other to its times of relative and complete Rest, whether they occur at the end of a Day or an Age, or Life, of

[580] Compare Movers, *Phoinizer,* 268.

[581] His triadic Goddesses are Sati and Anouki.

[582] Ptah was originally the god of Death, of Destruction, like Shiva. He is a Solar God only by virtue of the Sun's fire killing as well as vivifying. He was the national God of Memphis, the radiant and "fair-faced" God.

[583] *Book of Numbers*.

[584] Wilson, *Vishnu Purâna*, I. Pref. lxxxiv-v.

Brahmâ. These Periods, which follow each other in regular succession, are also called Small and Great Kalpas, the Minor and the Mahâ Kalpas; though, properly speaking, the Mahâ Kalpa is never a Day, but a whole Life or Age of Brahmâ, for it is said in the *Brahma Vaivarta:* "Chronologers compute a Kalpa by the Life of Brahmâ. Minor Kalpas, as Samvarta and the rest, are numerous." In sober truth they are infinite; for they have never had a commencement; or, in other words, there never was a *first* Kalpa, nor will there ever be a *last,* in Eternity.

One Parardha, or half of the existence of Brahmâ, in the ordinary acceptation of this measure of time, has already expired in the present Mahâ Kalpa; the last Kalpa was the Padma, or that of the Golden Lotus; the present one is the Varâha,[585] the "Boar" Incarnation, or Avatâra.

396] One thing is to be especially noted by the scholar who studies the Hindû religion from the *Pûranâs.* He must never take the statements found therein literally, and in one sense only; and those especially, which concern the Manvantaras, or Kalpas, have to be understood in their several references. Thus these Ages relate, in the same language, to both the great and the small periods, to Mahâ Kalpas and to Minor Cycles. The Matsya, or Fish Avatâra, happened before the Varaha or Boar Avatâra; the allegories, therefore, must relate to both the Padma and the present Manvantara, and also to the Minor Cycles which have occurred since the reappearance of our Chain of Worlds and the Earth. And as the Matsya Avatâra of Vishnu and Vaivasvata's Deluge are correctly connected with an event that happened on our Earth during this Round, it is evident that, while it may relate to pre-cosmic events, pre-cosmic in the sense of *our* Cosmos, or Solar System, it has reference, in our case, to a distant geological period. Not even Esoteric Philosophy can claim to know, except by analogical inference, that which took place before the reappearance of our Solar System, and previous to the last Mahâ Pralaya. But it teaches distinctly, that after the first geological disturbance of the Earth's axis, which ended in the sweeping down to the bottom of the seas of the whole Second Continent, with its primeval races—of which successive Continents, or "Earths," Atlantis was the fourth—there came another disturbance owing to the axis again resuming its previous degree of inclination as rapidly as it had changed it; when the Earth was indeed once more *raised* out of the waters—as above, so below, and *vice versa.* There were "Gods" on Earth in those days; Gods, and not men, as we know them now, says the tradition. As will be shown in Volume II, the computation of periods, in exoteric Hindûism, refers to both the great cosmic and the small terrestrial events and cataclysms, and the same may be demonstrated in respect to names. For instance, the name Yudishthira—the first king of the Sacae or Shakas, who opens the Kali Yuga Era, which has to last 432,000 years, "an actual king who lived 3,102 years B.C."—applies also to the Great Deluge, at the time of the first sinking of Atlantis. He is the "Yudishthira,[586] born on the mountain of the hundred peaks, at the extremity of the world, *beyond which nobody can* **397]** {THREE KINDS OF PRALAYA.} *go,"* and "immediately after the flood."[587] We know of no "Flood" 3,102 years B.C., not even that of Noah, for, agreeably with Judseo-Christian chronology, it took place 2,349 years B.C.

This relates to an esoteric division of time and a mystery explained elsewhere, and may therefore be left aside for the present. Suffice it to remark, at this juncture, that all the efforts of imagination of the Wilfords, Bentleys, and other would-be Œdipuses of esoteric Hindû Chronology, have sadly failed. No computation of either the Four Ages, or the Manvantaras, has ever yet been

---

585 There is a curious piece of information in the Buddhist esoteric traditions. The exoteric or allegorical biography of Gautama Buddha shows tins great Rage dying of an indigestion of "pork and rice"; a very prosaic end, indeed, with little of the solemn element in it! Tins is explained as an allegorical reference to his having been born in the "Boar" or Varâha Kalpa, when Vishnu assumed the form of that animal to raise the Earth out of the "Waters of Space." Now as the Brâhmans descend direct from Brahmâ and are, so to speak, identified with him; and as they are at the same time the mortal enemies of Buddha and Buddhism, we have this curious allegorical hint and combination. The Brâhmanism of the Boar or Varâha Kalpa has slaughtered the religion of Buddha in India, swept it from its face. Therefore Buddha, who is identified with his philosophy, is said to have died from the effects of eating of the flesh of a wild hog. The very idea of one who established the most rigorous vegetarianism and respect for animal life—even to refusing to eat eggs as being vehicles of latent life—dying of an indigestion of meat, is absurdly contradictory and has puzzled more than one Orientalist. But the present explanation, however, unveils the allegory, and makes clear all the rest. The Varâha, however, is no simple Boar, but seems to have meant at first some antediluvian lacustrine animal "delighting to sport in water." (*Vâyu Purâna*.)

586 According to Colonel Wilford, the conclusion of the "Great War" took place in 1370 B.C., (*Asiatic researches*, xi. 116.); according to Bentley, 575 B.C. !! We may yet hope, before the end of this century, to see the Mahâbhâratan epic proclaimed identical with the wars of the great Napoleon.

587 See *Royal Asiat. Soc*. ix. 364.

unriddled by our very learned Orientalists, who have therefore cut the Gordian Knot by proclaiming the whole "a figment of the Brâhmanical brain." So be it, and may the great scholars rest in peace! This "figment" is given at the end of the Commentaries on Stanza II of the Anthropogenesis, in Volume II, with Esoteric additions.

Let us see, however, what were the three kinds of Pralayas, and what is the *popular* belief about them. For once it agrees with Esotericism.

Of the Pralaya, before which fourteen Manvantaras elapse, having over them as many presiding Manus, and at whose close occurs the Incidental, or Brahmâ's Dissolution, it is said in *Vishnu Purâna,* in condensed paraphrase:

> At the end of a thousand Periods of Four Ages, which complete a day of Brahmâ, the earth is almost exhausted. The Eternal (Avyaya) Vishnu then assumes the character of Rudra, the Destroyer (Shiva), and reunites all his creatures to himself. He enters the Seven Rays of the Sun and drinks up all the Waters of the Globe; he causes the moisture to evaporate, thus drying up the whole Earth. Oceans and rivers, torrents and small streams, are all exhaled. Thus fed with abundant moisture the Seven Solar Rays become Seven Suns, by dilation, and they finally set the World on fire. Hari, the destroyer of all things, who is the Flame of Time, Kalagni, finally consumes the Earth. Then Rudra, becoming Janardana, breathes clouds and rain.[588]

There are many kinds of Pralaya, but three chief periods are specially mentioned in old Hindû books. The first of these, as Wilson shows, is called Naimittika, [589]"Occasional" or "Incidental," caused by the intervals of Brahmâ's Days; it is the destruction of creatures, of all that lives and has a form, but not of the substance, which remains in **398]** *statu quo* till the new Dawn after that Night. The second is called Prâkritika, and occurs at the end of the Age or Life of Brahmâ, when everything that exists is resolved into the Primal Element, to be remodelled at the end of that longer Night. The third, Âtyantika, does not concern the Worlds, or the Universe, but only the Individualities of some people. It is thus the Individual Pralaya, or Nirvâna, after having reached which, there is no more future existence possible, no rebirth till after the Mahâ Pralaya. The latter Night—lasting as it does 311,040,000,000,000 years, with the possibility also of being almost doubled in the case of the lucky Jîvanmukta who reaches Nirvâna at an early period of a Manvantara—is long enough to be regarded as *eternal,* if not endless. The *Bhâgavata Purâna*[590] speaks of a fourth kind of Pralaya, the Nitya, or Constant Dissolution, and explains it as the change which takes place imperceptibly in everything in this Universe from the globe down to the atom, without cessation. It is growth and decay—life and death.

When the Mahâ Pralaya arrives, the inhabitants of Svar-loka, the Upper Sphere, disturbed by the conflagration, seek refuge "with the Pitris, their Progenitors, the Manus, the Seven Rishis, the various orders of Celestial Spirits and the Gods, in Mahâr-loka." When the latter is reached also, the whole of the above enumerated beings migrate in their turn from Mahâr-loka, and repair to Jana-loka, "*in their subtle forms, destined to become reembodied, in similar capacities as their former, when the world is renewed at the beginning of the succeeding Kalpa*."[591]

> Clouds, mighty in size, and loud in thunder, fill up all Space [Nabhas-tala]. Showering down torrents of water, these clouds quench the dreadful fires, . . . and then they rain uninterruptedly for a hundred [divine] Years, and deluge the whole World [Solar System]. Pouring down, in drops as large as dice, these rains overspread the Earth, and fill the Middle Region (Bhuvo-loka) and inundate Heaven. The World is now enveloped in darkness; and all things, animate or inanimate, having perished, the clouds continue to pour down their Waters, , . . and the Night of Brahmâ, reigns supreme over the scene of desolation.[592]

This is what we call in the Esoteric Doctrine a Solar Pralaya. When the Waters have reached the region of the Seven Rishis, and the World, our Solar System, is one Ocean, they stop. The Breath of Vishnu becomes a strong Wind, which blows for another hundred Divine Years until all clouds are dispersed. The wind is then reabsorbed: and That—

> **399]** {THE REABSORPTION OF ALL.} Of which all things are made, the Lord by whom all things exist, He who is inconceivable, without beginning, the beginning of the Universe, reposes, sleeping upon Shesha [the Serpent of Infinity] in the midst of the Deep. The Creator [(?) Âdikrit] Hari, sleeps upon the Ocean [of Space] in the form of Brahmâ—glorified by Sanaka[593] and the Saints (Siddhas) of Jana-loka, and

[588] Bk. vi. ch. iii.

[589] In the Vedânta and Nyâya, Nimttta, from which Naimittika, is rendered as the Efficient Cause, when antithesized with Upâdâna, the Physical or Material Cause. In the Sânkhya, Pradhâna is a cause inferior to Brahmâ, or rather Brahmâ being himself a cause, is superior to Pradhâna. Hence "Incidental" is a wrong translation, and ought to be rendered, as shown by some scholars, "Ideal" Cause: even Real Cause would have been better.

[590] XII. iv. 35.

[591] *Vâyu Purâna.*

[592] Wilson, *Vishnu Purâna*, VI. iii.

[593] The chief Kumâra, or Virgin-God, a Dhyân Chohan who refuses to create. A prototype of St. Michael, who also refuses to do so.

contemplated by the holy denizens of Brahmâ-loka, anxious for final liberation—involved in mystic slumber, the celestial personification of his own illusions. . . . This is the Dissolution [(?) Pratisanchara] termed Incidental because Hari is its Incidental [Ideal] Cause.[594] When the Universal Spirit wakes, the World revives; when he closes his eyes, all things fall upon the bed of mystic slumber. In like manner, as a thousand Great Ages constitute a Day of Brahmâ [in the original it is Padmayoni, the same as Abjayoni, "Lotus-born," not Brahmâ], so his Night consists of the same period. . . . Awaking at the end of his Night, the Unborn . . . creates the Universe anew.[595]

This is "Incidental" Pralaya; what is the Elemental (Prakritika) Dissolution? Parashara describes it to Maitreya as follows:

When, by dearth and fire all the Worlds and Patalas [Hells] are withered up[596] . . . the progress of Elemental Dissolution is begun. Then, first, the Waters swallow up the property of Earth (which is the rudiment of Smell), and Earth deprived of this property proceeds to destruction . . . and becomes one with Water. . . . When the Universe is, thus, pervaded by the waves of the watery Element, its rudimentary flavour is licked up by the Element of Fire . . . and the Waters themselves are destroyed . . . and become one with Fire; and the Universe is, therefore, entirely filled with [ethereal] Flame, which . . . gradually overspreads the whole World. While Space is [one] Flame, . . . the Element of Wind seizes upon the rudimental property, or form, which is the Cause of Light, and that being withdrawn (pralîna), all becomes of the nature of Air. The rudiment of form being destroyed, and Fire [(?) Vibhâvasu] deprived of its rudiment, Air extinguishes Fire and spreads . . . over Space, which is deprived of Light, when Fire merges into Air. Air, then, accompanied by Sound, which is the source of Ether, extends everywhere throughout the ten regions . . . until Ether seizes upon Contact [(?) Sparsha, Cohesion—Touch?], its rudimental property, by the loss of which Air is destroyed, and Ether [(?) Kha] remains unmodified; devoid of Form, Flavour, Touch (Sparsha), and Smell, it exists [un] embodied [mûrttimat] and vast, and pervades the whole of Space. Ether [Âkâsha], whose characteristic property and rudiment is Sound [the "Word"] exists alone, occupying all the vacuity of Space [or rather, occupying the whole containment of Space]. Then the Origin [Noumenon?] of the Elements (Bhûtâdi) devours Sound [the collective **400]** Demiurges]; [and the hosts of Dhyân Chohans] and all the [existing] Elements[597] are, at once, merged into their original. This Primary Element is Consciousness, combined with the Property of Darkness [Tamasa—Spiritual Darkness rather], and is, itself, swallowed up [disintegrated] by Mahât [the Universal Intellect], whose characteristic property is Intelligence [Buddhi], and Earth and Mahât are the inner and outer boundaries of the Universe. In this manner, as [in the Beginning] were the seven forms of Nature [Prakriti] reckoned from Mahât to Earth, so ... *these seven* successively reenter into each other.[598]

The Egg of Brahmâ (Sarva-mandala) is dissolved in the Waters that hurround it, with its seven zones (dvîpas), seven oceans, seven regions, and their mountains. The investure of Water is drunk by Fire; the (stratum of) Fire is absorbed by (that of) Air; Air blends itself with Ether [Âkâsha]; the Primary Element [Bhutadi, the origin, or rather the *cause,* of the Primary Element] devours the Ether, and is (itself) destroyed by Intellect [Mahât, the Great, the Universal Mind], which, along with all these, is seized upon by Nature [Prakriti] and disappears. This Prakriti is, essentially, the same, whether discrete or indiscrete; only that which is discrete is, finally, lost or absorbed in the indiscrete. Spirit [Pums] also, which is one, pure, imperishable, eternal, all-pervading, is a portion of that Supreme Spirit which is all things. That Spirit [Sarvesha] which is other than (embodied) Spirit, and in which there are no attributes of name, species [nâman and jâti, or Rûpa, hence body rather than species], or the like .... [remains] as the (sole) Existence [Sattâ]. Nature [Prakriti] and Spirit [Purusha] both resolve [finally] into Supreme Spirit.[599]

This is the final Pralaya[600]—the Death of Kosmos; after which its Spirit rests in Nirvâna, or in *That* for which there is neither Day nor Night. All the other Pralayas are periodical, and follow the Manvantaras in regular succession, as the night follows the day of every ; human creature, animal, and plant. The Cycle of Creation of the Lives of Kosmos is rundown; the energy of the Manifested

---

594 See concluding lines in Section, "Chaos: Theos: Kosmos."

595 *Ibid*., iv.

596 This prospect would hardly suit Christian theology, which prefers an eternal, everlasting Hell for its followers.

597 The term "Elements" must be here understood to mean not only the visible and physical elements, but also that which St. Paul calls Elements—the Spiritual, Intelligent Potencies—Angels and Demons in their manvantaric forms.

598 When this description is correctly understood by Orientalists, in its esoteric significance, then it will be found that this cosmic correlation of World-Elements may explain the correlation of physical forces better than those now known. At any rate, Theosophists will perceive that Prakriti has *seven forms,* or principles, "reckoned from Mahât to Earth." The "Waters" mean here the mystic "Mother"; the Womb of Abstract Nature, in which the Manifested Universe is conceived. The seven "zones" have reference to the Seven Divisions of that Universe, or the Noumena of the Forces that bring it into being. It is all allegorical.

599 *Vishnu Pnrâna*, Bk. VI. Ch. iv., Wilson's mistakes being corrected and the original terms put in brackets.

600 As it is the Mahâ, the Great, or so-called Final, Pralaya which is here described, every thing is reabsorbed into its original One Element; the "Gods themselves, Brahmâ and the rest" being said to die and disappear during that long "Night."

"Word" having its growth, culmination, and decrease, as have all things temporary, however long their duration. The Creative Force is Eternal as noumenal; as a phenomenal manifestation, in its aspects, it has a **401]** {A KABALISTIC KEY.} beginning and must, therefore, have an end. During that interval, it has its Periods of Activity and its Periods of Rest. And these are the Days and Nights of Brahmâ. But Brahman, the Noumenon, never rests, as *It* never changes, but ever *is,* though It cannot be said to be anywhere.

The Jewish Kabalists felt the necessity of this *immutability* in an eternal, infinite Deity, and therefore applied the same thought to the anthropomorphic God. The idea is poetical, and very appropriate in its application. In the *Zohar* we read as follows:

> As Moses was keeping a vigil on Mount Sinai, in company with the Deity, who was concealed from his sight by a cloud, he felt a great fear overcome him, and suddenly asked: "Lord, where art thou .... sleepest thou, O Lord? . . ." And the Spirit answered him; "I never sleep: were I to fall asleep for a moment *before my time,* all the creation would crumble into dissolution in one instant."

"Before my time" is very suggestive. It shows the God of Moses to be only a temporary substitute, like Brahmâ, the male, a substitute and an aspect of THAT which is immutable, and which, therefore, can take no part in the Days, or Nights, nor have any concern whatever with reaction or dissolution.

While the Eastern Occultists have seven modes of interpretation, the Jews have only four; namely, the real-mystical, the allegorical, the moral, and the literal or Pashut. The latter is the key of the exoteric Churches and not worth discussion. Here are several sentences, which, read in the first, or mystical key, show the identity of the foundations of construction in every Scripture. They are given in Isaac Myer's excellent book on the Kabalistic works, which he seems to have well studied. I quote *verbatim.*

> *"B'raisheeth barah elohim ath hashama' yem v'ath haa'retz, i.e.,* 'In the beginning the God(s) created the heavens and the earth'; (the meaning of which is;) the six (Sephiroth of Construction),[601] over which *B'raisheeth* stands, *all belong Below.* It created six, (and) on these stand (exist) all Things. And those depend upon the *seven forms of the Cranium* up to the Dignity of all Dignities. And the second 'Earth' does not come into calculation, therefore it has been said: 'And from it (that Earth) which underwent the curse; came it forth.' . . . 'It (the Earth) was without form and void; and darkness was over the face of the Abyss, and the Spirit of Elohim . . . was breathing *(me'racha'pheth*, *i.e.*, hovering, brooding over, moving, . . .) over the waters.' Thirteen depend on thirteen (forms) of the most worthy Dignity. Six thousand years hang (are referred to) in the first six words.
> The seventh (thousand, the millennium) above it (the cursed Earth) is that **402]** which is strong by Itself. And it was rendered entirely desolate during twelve hours (one . . . day . . .). In the thirteenth, It (the Deity) shall restore them . . . and everything shall be renewed as before; and all those six shall continue."[602]

The "Sephiroth of Construction" are the six Dhyân Chohans, or Manus, or Prajâpatis, synthesized by the seventh "B'raisheeth," the First Emanation, or Logos, and who are called, therefore, the Builders of the Lower or Physical Universe, all belonging Below. These Six , whose essence is of the *Seventh,* are the Upadlii, the Base or Fundamental Stone, on which the Objective Universe is built, the Noumenoi of all things. Hence they are, at the same time, the Forces of Nature; the Seven Angels of the Presence; the Sixth and Seventh Principles in Man; the spirito-psycho-physical Spheres of the Septenary Chain, the Root Races, etc. They all "depend upon the Seven Forms of the Cranium" up to the Highest. The *"Second* 'Earth' does not come into calculation," because it is *no Earth*, but the Chaos, or Abyss of Space, in which rested the Paradigmatic, or Model Universe, in the Ideation of the Over-Soul, brooding over it. The term "Curse" is here very misleading, for it means simply Doom or Destiny, or *that fatality which sent it forth* into the objective state. This is shown by that "Earth," under the "Curse," being described as "without form and void," in whose abysmal depths the "Breath" of the Elohim, or collective Logoi, produced, or so to say photographed, the first Divine Ideation of the *things to be.* This process is repeated after every Pralaya before the beginnings of a new Manvantara, or Period of sentient individual Being. "Thirteen depend on thirteen Forms," refers to the thirteen Periods, personified by the thirteen Manus, with Svayambhuva, the fourteenth—13, instead of 14, being an additional veil—those fourteen Manus who reign within the term of a Mahâ Yuga, a Day of Brahmâ. These thirteen-fourteen of the objective Universe depend on the thirteen-fourteen paradigmatic, ideal Forms. The meaning of the "six thousand Years" which "hang in the first six Words," has again to be sought in the Indian Wisdom. They refer to the primordial six (seven) "Kings of Edom," who typify the Worlds, or Spheres, of our Chain, during the First Round, as well as the primordial men of this Round. They are the septenary pre-Adamic First Root-Race, or they who existed before the Third, *Separated* Race. As they were Shadows, and senseless, for they had not yet eaten of the **403]** {THE COMING

[601] The "Builders" of the Stanzas.

[602] From the *Siphra Dzeniouthа*, c. i,.§ 16 *et seq.*; as quoted in Myer's *Qabbalah*, 232-3.

OF NIGHT.} fruit of the Tree of Knowledge, they could not see the Parzuphim, or "Face could not see Face"; that is to say, primeval men were "unconscious." "Therefore, the primordial (seven) Kings died," *i.e.,* were destroyed.[603] Now, who are these Kings? They are the Kings who are the "Seven Rishis, certain (secondary) divinities, Indra [Shakra], Manu, and the Kings his Sons [who] *are created and perish at one period"* as *Vishnu Purâna* tells us.[604] For the seventh "thousand," which is not the millennium of exoteric Christianity, but that of Anthropogenesis, represents both the "Seventh Period of Creation," that of physical man, according to *Vishnu Purâna,* and the Seventh Principle, both macrocosmic and microcosmic, and also the Pralaya after the Seventh Period, the Night, which has the same duration as the Day, of Brahmâ. "It was rendered entirely desolate during twelve hours." It is in the Thirteenth (twice six and the synthesis) that everything shall be restored, and the "*six* shall continue."

Thus, the author of the *Quabbalah* remarks quite truly that:

Long before his [Ibn Gebirol's] time . . . many centuries before the Christian era, there was in Central Asia a "Wisdom Religion", fragments of which subsequently existed among the learned men of the archaic Egyptians, the ancient Chinese, Hindûs, etc. . . . [And that] the *Qabbalah* most likely originally came from Âryan sources, through Central Asia, Persia, India and Mesopotamia, for from Ur and Haran came Abraham and many others, into Palestine.[605]

Such was also the firm conviction of C. W. King, the author of *The Gnostics and Their Remains*.

Vamadeva Modelyar describes the coming Night most poetically. Though it is given in *Isis Unveiled,* it is worthy of repetition.

Strange noises are heard, proceeding from every point. . . . These are the precursors of the Night of Brahmâ; *dusk rises at the horizon,* and the Sun passes away behind the thirteenth degree of Makara [the tenth sign of the Zodiac], and will reach no more the sign of the Mîna [the Zodiacal sign Pisces, or the Fish]. The Gurus of the Pagodas, appointed to watch the Râshichakram [Zodiac], may now break their circle and instruments, for they are henceforth useless.

Gradually light pales, heat diminishes, uninhabited spots multiply on the earth, the air becomes more and more rarefied; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom and plants die. Men and animals decrease in size daily. Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one, like a lamp which the hand of the Chokra [servant] neglects to replenish. Sûrya [the Sun] flickers and goes out, matter falls into Dissolution [Pralaya], and Brahmâ merges back into **404]** Dyaus, the Unrevealed God, and, his task being accomplished, he falls asleep. Another Day is passed, Night sets in, and continues until the future Dawn.

And now again reenter into the Golden Egg of his Thought the genus of all that exist, as the divine Manu tells us. During His peaceful rest, the animated beings, endowed with the principles of action, cease their functions, and all feeling [Manas] becomes dormant. When they are all absorbed in the Supreme Soul, this Soul of all the beings sleeps in complete repose, till the Day when it resumes its form, and awakes again from its primitive darkness.[606]

As the Satya Yuga is always the first in the series of the Four Ages or Yugas, so the Kali ever comes the last. The Kali Yuga now reigns supreme in India, and it seems to coincide with that of the Western Age. Anyhow, it is curious to see how prophetic in almost all things' was the writer of *Viskmt, Purâna,* when foretelling to Maitreya some of the dark influences and sins of this Kali Yuga. For after saying that the "barbarians" will be masters of the banks of the Indus, of Chandrabhâgâ and Kâshmîra, he adds:

There will be contemporary monarchs, reigning over the earth, kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects [or, according to another reading, *be intent upon the wives of others}*; they will be of limited power . . . their lives will be short, their desires insatiable. . . . People of various countries intermingling with them will follow their example; and, the barbarians being powerful [in India] in the patronage of the princes, whilst pure tribes are neglected, the people will perish [or, as the Commentator has it: "the Miechchhas will be in the centre, and the Aryas in the end"].[607] Wealth and piety will decrease day by day, until the world will be wholly depraved. . . . Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. . . . *External types will be the only distinction of the several orders of life*; dishonesty [anyâya] will be the (universal) means of subsistence; weakness the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion; a man if rich will be reputed pure; mutual assent will be marriage; fine clothes will be dignity. . . . He who is the strongest will reign . . . the people, unable to bear the heavy burdens [khara-bhâra, load of taxes], will take refuge among the valleys. . . . Thus, in the Kali Age, will decay constantly proceed, until the human race

[603] Compare the *Siphra Dtzenioutha*.
[604] Bk. I. Ch. iii.
[605] pp. 219, 221.
[606] See Jacolliot's *Les Fils de Dieu,* and *l'Inde des Brahmes,* p. 230.
[607] If this is not prophetic, what is?

approaches its annihilation [pralaya]. When . . . the close of the Kali age shall be nigh, a portion of that divine Being which exists, of its own spiritual nature [Kalkî Avatâra] . . . shall descend upon Earth, . . . endowed with the eight superhuman faculties. . . . He will reestablish righteousness upon earth; and the minds of those who live at the end of Kali Yuga shall be awakened, and shall be as pellucid as crystal. The **405]** {THE RETURN OF MORU.} men who are, thus, changed . . . shall be as *the seeds of human beings,* and shall give birth to a race who shall follow the laws of the Krita Age (or Age of Purity). As it is said: "When the Sun and Moon and (the Lunar Asterism) Tishya, and the planet Jupiter are in one mansion, the Krita [or Satya] Age shall return. . . . .[608]

Two persons, Devâpi, of the race of Kuru, and Maru [Moru], of the family of Ikshvâku, ... continue alive throughout the Four Ages, residing at . . . Kalâpa.[609] They will return hither, in the beginning of the Krita Age[610]. . . Maru [Moru][611] the son of Shîghra, through the power of devotion (Yoga) is still living . . . and will be the restorer of the Kshattriya race of the Solar Dynasty.[612]

Whether right or wrong with regard to the latter prophecy, the "blessings" of Kali Yuga are well described, and fit in admirably even with that which one sees and hears in Europe and other civilized and Christian lands in the full XIXth, and at the dawn of the XXth century of our great "Era of Enlightenment."

406]

SECTION VIII.

The Lotus, as a Universal Symbol.

There are no ancient symbols without a deep and philosophical meaning attached to them, their importance and significance increasing with their antiquity. Such is the Lotus. It is the flower sacred to Nature and her Gods, and represents the Abstract and the Concrete Universes, standing as the emblem of the productive powers of both Spiritual and Physical Nature. It was held as sacred from the remotest antiquity by the Âryan Hindûs, the Egyptians, and by the Buddhists after them. It was revered in China and Japan, and adopted as a Christian emblem by the Greek and Latin Churches, who made of it a messenger, as do now the Christians, who have replaced it with the water-lily.

In the Christian religion, in every picture of the Annunciation, Gabriel, the Archangel, appears to the Virgin Mary, holding in his hand a spray of water-lilies. This spray, typifying Fire and Water, or the idea of creation and generation, symbolizes *precisely the same idea* as the Lotus, in the hand of the Bodhisattva who announces to Mahâ-Mâyâ, Gautama's mother, the birth of Buddha, the world's Saviour. Thus also, were Osiris and Horus constantly represented by the Egyptians in association with the Lotus-flower, both being Sun-Gods or Gods of Fire; just as the Holy Ghost is still typified by "tongues of fire," in the *Acts.*

It had, and still has, its mystic meaning, which is identical in every nation on earth. We refer the reader to Sir William Jones.[613] With the Hindûs, the Lotus is the emblem of the productive power of Nature, through the agency of Fire and Water, or Spirit and Matter. "O Thou **407]** {THE IDEAL BECOMING MATERIAL.} Eternal! I see Brahm, the Creator, enthroned in thee above the Lotus!" says a verse in the *Bhagavad Gîtâ.* And Sir W. Jones shows, as already noted in the Stanzas, that

---

608 Wilson, *Vishnu Purâna,* Bk. IV. Ch. xxiv.

609 The *Matsya Purâna* gives Katâpa.

610 *Vishnu Purâna, Ibid.*

611 Max Müller translates the name as Morya, of the Morya dynasty, to which Chandragupta belonged. (See *History of Ancient Sanskrit Literature)*. In *Matsya Purâna,* chapter cclxxii, the dynasty of ten Moryas, or Maureyas, is spoken of. In the same chapter, it is stated that the Moryas will one day reign over India, after restoring the Kshattriya race many thousand years hence. Only that reign will be purely spiritual and "not of this world." It will be the kingdom of the next Avatâra. Colonel Tod believes the name Morya, or Maurya, a corruption of Mori, a Rajpût tribe, and the commentary on the *Mahâvanso* thinks that some princes have taken their name Maurya from their town called Mori, or as Professor Max Müller gives it, Morya-Nâgara, which is more correct, after the original *Mahâvanso.* The Sanskrit Encyclopedia, *Vâchaspattya,* we are informed by our Brother, Devan Bâdhâdur R. Ragoonath Rao, of Madras, places Katâpa (Kalâpa) on the northern side of the Himalayas, hence in Tibet. The same is stated in the *Bhâgavata Purâna,* Skanda xii.

612 *Ibid*., ch. iv. The *Vâyu Purâna* declares that Moru will reestablish the Kshattriyas in the Nineteenth coming Yuga. (See *Five Years of Theosophy,* 483, art. "The Moryas and Koothoomi.")

613 See *Dissertations Relating to Asia*.

the seeds of the Lotus, even before they germinate, contain perfectly-formed leaves, the miniature shapes of what they will become one day, as perfected plants. The Lotus, in India, is the symbol of prolific Earth and, what is more, of Mount Meru. The four Angels or Genii of the four quarters of Heaven, the Mahârajahs of the Stanzas, stand each on a Lotus. The Lotus is the two-fold type of the Divine and Human Hermaphrodite, being so to say, of dual sex.

With the Hindûs, the Spirit of Fire or Heat—which stirs up, fructifies, and develops into concrete form, from its ideal prototype, everything which is born of Water, or Primordial Earth—evolved Brahmâ. The Lotus-flower, represented as growing out of Vishnu's navel, the God who rests in the Waters of Space on the Serpent of Infinity, is the most graphic symbol ever yet made. It is the Universe evolving from the Central Sun, the Point, the ever-concealed Germ. Lakshmî, who is the female aspect of Vishnu, and who is also called Padma, the Lotus, in the *Ramâyâna,* is likewise shown floating on a Lotus-flower, at the "Creation," and during the "Churning of the Ocean" of Space, as also springing from the "Sea of Milk," like Venus-Aphrodite from the Foam of the Ocean.

> . . . Then, seated on a lotus,
> Beauty's bright Goddess, peerless Shrî, arose
> Out of the waves . . .

sings an English Orientalist and poet, Sir Monier Williams.

The underlying idea, in this symbol, is very beautiful, and, furthermore, shows an identical parentage in all the religious systems. Whether as the Lotus or water-lily, it signifies one and the same philosophical idea; namely, the Emanation of the Objective from the Subjective, Divine Ideation passing from the abstract into the concrete, or visible form. For, as soon as Darkness, or rather that which is "Darkness" for ignorance, has disappeared in its own realm of Eternal Light, leaving behind itself only its Divine Manifested Ideation, the Creative Logoi have their understanding opened, and they see in the Ideal World, hitherto concealed in the Divine Thought, the archetypal forms of all, and proceed to copy and build, or fashion, upon these models, forms evanescent and transcendent.

At this stage of Action, the Demiurge is not yet the Architect. **408]** Born in the Twilight of Action, he has yet to first perceive the Plan, to realize the Ideal Forms, which lie buried in the Bosom of Eternal Ideation, just as the future lotus-leaves, the immaculate petals, are concealed within the seed of that plant.

In Esoteric Philosophy the Demiurge, or Logos, regarded as the Creator, is simply an abstract term, an idea, like the word "army." As the latter is the all-embracing term for a body of active forces, or working units—soldiers, so is the Demiurge the qualitative compound of a multitude of Creators or Builders. Burnouf, the great Orientalist, seized the idea perfectly, when he said that Brahmâ does *not* create the Earth, any more than the rest of the Universe.

> Having evolved himself from the Soul of the World, once separated from the First Cause, he evaporates with, and emanates, all Nature out of himself. He does not stand above it, but is mixed up with it; Brahmâ and the Universe form one Being, each particle of which is in its essence Brahmâ himself, who proceeded out of himself.

In a chapter of the *Book of the Dead,* called "Transformation into the Lotus," the God, figured as a head emerging from this flower, exclaims:

> I am the pure Lotus, emerging from the Luminous Ones. ... I carry the messages of Horus. I am the pure Lotus which comes from the Solar Fields.[614]

The lotus-idea may be traced even in the Elohistic first chapter of *Genesis,* as stated in *Isis Unveiled.* It is to this idea that we must look for the origin and explanation of the verse in the Jewish Cosmogony which reads: "And God said, Let the earth bring forth . . . the fruit-tree yielding fruit after his kind, whose seed is in itself."[615] In all the primitive religious, the Creative God is the "Son of the Father," that is to say, his Thought made visible; and before the Christian era, from the Trimurti of the Hindûs down to the three Kabalistic Heads of the scriptures, as explained by the Jews, the Triune Godhead of each nation was fully defined and substantiated, in its allegories.

Such is the cosmic and ideal significance of this great symbol with the Eastern peoples. But when applied to practical and exoteric worship, which had also its esoteric symbology, the Lotus, in time, became the carrier and container of a more terrestrial idea. No dogmatic religion has ever escaped having the sexual element in it; and to this day it soils the moral beauty of the root idea of symbology. The **409]** {HEBREW ANTHROPOMORPHISM.} following is quoted from the same Kabalistic MS. which we have already cited on several occasions:

> Pointing to like signification was the Lotus growing in the waters of the Nile. Its mode of growth peculiarly fitted it as a symbol of the generative activities. The flower of the Lotus, which is the bearer of the seed for reproduction, as the result of its maturing, is connected by its placenta-like attachment to mother-earth, or the

[614] Ch. lxxxi.
[615] i. 11.

womb of Isis, through the water of the womb, that is, the river Nile, by the long cord-like stalk, the umbilicus. Nothing can be plainer than the symbol, and to make it perfect in its intended signification, a child is sometimes represented as seated in or issuing from the flower.[616] Thus Osiris and Isis, the children of Cronus, or time without end, in the development of their nature-forces, in this picture become the parents of man under the name Horus.

We cannot lay too great stress upon the use of this generative function as a basis for a symbolical language, and a scientific art-speech. Thought upon the idea leads at once to reflection upon the subject of creative cause. In its workings Nature is observed to have fashioned a wonderful piece of living mechanism, governed by an added living soul; the life development and history of which soul, as to its whence, its present, and its whither, surpass all efforts of the human intellect.[617] The new-born is an ever-recurring miracle, an evidence that within the workshop of the womb an intelligent creative power has intervened to fasten a living soul to a physical machine. The amazing wonderfulness of the fact attaches a holy sacredness to all connected with the organs of reproduction, as the dwelling and place of evident constructive intervention of deity.

This is a correct rendering of the underlying ideas of old, of the purely pantheistic conceptions, *impersonal* and reverential, of the archaic philosophers of the prehistoric ages. It is not so, however, when applied to sinful humanity, to the gross ideas attached to *personality.* Therefore, no pantheistic philosopher would fail to find the remarks that follow the above, and which represent the anthropomorphism of Judean symbology, other than dangerous for the sacredness of true religion, and fitting only for our materialistic age, which is the direct outcome and result of that anthropomorphic character. For this is the key-note to the entire spirit and essence of the *Old* **410]** *Testament,* as the MS. states, treating of the symbolism of the art-speech of the *Bible:*

Therefore the locality of the womb is to be taken as the Most Holy Place, the Sanctum Sanctorum, and the veritable Temple of the Living God.[618] With man, the possession of the woman has always been considered as an essential part of himself, to make one out of two, and jealously guarded as sacred. Even the part of the ordinary house or home consecrated to the dwelling of the wife was called the *penetralia,* the secret or sacred, and hence the metaphor of the Holy of Holies, of sacred constructions taken from the idea of the sacredness of the organs of generation. Carried to the extreme of description[619] by metaphor, this part of the house is described in the Sacred Books as the "between the thighs of the house," and sometimes the idea is carried out constructively in the great door-opening of Churches placed inward between flanking buttresses.

No such thought, "carried to the extreme," ever existed among the old primitive Âryans. This is proven by the fact that, in the Vedic period, their women were not placed apart from men in *penetralia,* or Zenanas. This seclusion began when the Mahommedans—the next heirs to Hebrew symbolism, after Christian ecclesiasticism—had conquered the land and gradually enforced their ways and customs upon the Hindûs. The pre- and post-Vedic woman was as free as man; and no impure terrestrial thought was ever mixed with the religious symbology of the early Âryans. The idea and application are purely Semitic. This is corroborated by the writer of the said intensely learned and Kabalistic revelation, when he closes the above-quoted passages by adding:

If to these organs as symbols of creative cosmic agencies the idea of the origin of measures as well as of time-periods can be attached, then indeed, in the constructions of the Temples as Dwellings of Deity, or of Jehovah, that part designated as the Holy of Holies, or the Most Holy Place, should borrow its title from the recognized sacredness of the generative organs, considered as symbols of measures as well as of creative cause. With the ancient *wise, there was no name, and no idea, and no symbol* of a First Cause.

---

[616] In the Indian *Purânas,* it is Vishnu, the First, and Brahmâ, the Second Logos, or the Ideal and Practical Creators, who are respectively represented, one as manifesting the Lotus, the other as issuing from it.

[617] Not the efforts, however, of the trained psychic faculties of an Initiate into Eastern Metaphysics, and the Mysteries of Creative Nature. It is the Profane of the past agres, who have degraded the pure ideal of cosmic creation into an emblem of mere human reproduction and sexual functions: it is the Esoteric Teachings, and the Initiates of the Future, whose mission it is, and will be, to redeem and ennoble once more the primitive conception, so sadly profaned by its crude and gross application to exoteric dogmas and personations, by theological and ecclesiastical religionists. The silent worship of abstract or noumenal Nature, the only divine manifestation, is the one ennobling religion of Humanity.

[618] Surely the words of the old Initiate into the *primitive* Mysteries of Christianity, "Know ye not ye are the Temple of God" (1 *Corinth*. iii. 16), could not be applied in *this* sense to *men*; though the meaning *was,* undeniably, so stated, in the minds of the Hebrew compilers of the *Old Testament.* And here is the abyss that lies between the symbolism of the *New Testament* and the Jewish canon. This gulf would have remained, and have ever widened, had not Christianity, especially and most glaringly the Latin Church, thrown a bridge over it. Modern Popery has now spanned it entirely, by its dogma of the two immaculate conceptions, and the anthropomorphic and, at the same time idolatrous, character it has conferred upon the Mother of its God.

[619] It was so carried *only* in the Hebrew *Bible,* and its servile copyist, Christian theology.

Most decidedly not. Rather never give a thought to it and leave it for ever nameless, as the early Pantheists did, than degrade the sacredness of that Ideal of Ideals, by dragging down its symbols into such **411]** {BRÂHMAN AND SEMITE.} anthropomorphic forms! Here again one perceives the immense chasm between Âryan and Semitic religious thought, the two opposite poles, Sincerity and Concealment. With the Brâhmans, who have never invested the natural procreative functions of mankind with an "original sin" element, it is a *religions duty* to have a son. A Brâhman, in days of old, having accomplished his mission of human creator, retired to the jungle, and passed the rest of his days in religious meditation. He had accomplished his duty to nature, as mortal man and its co-worker, and henceforth gave all his thoughts to the spiritual and immortal portion of himself, regarding the terrestrial as a mere illusion, an evanescent dream—which, indeed it is. With the Semite, it was different. He invented a temptation of flesh in a garden of Eden, and showed his God—esoterically, the Tempter and the Ruler of Nature—*cursing for ever* an act, which was in the logical programme of that Nature.[620] All this exoterically, as in the *cloak* and dead-letter of *Genesis* and the rest. At the same time, *esoterically,* he regarded the supposed *sin* and *fall* as an act so sacred, as to choose the organ, the perpetrator of the *original sin,* as the fittest and most sacred symbol to represent that God, who is shown as branding its entering into function as disobedience and everlasting *sin!*

Who can ever fathom the paradoxical depths of the Semitic mind! And this paradoxical element, *minus* its innermost significance, has now passed entirely into Christian theology and dogma!

Whether the early Fathers of the Church knew the esoteric meaning of the Hebrew *Testament,* or whether only a few of them were aware of it, while the others remained ignorant of the secret, is for posterity to decide. One thing, at any rate, is certain. As the Esotericism of the *New Testament* agrees perfectly with that of the Hebrew Mosaic Books; and since, at the same time, a number of purely Egyptian symbols and Pagan dogmas in general—the Trinity, for example—have been copied by, and incorporated into, the Synoptics and St. John, it becomes evident that the identity of those symbols was known to the writers of the *New Testament,* whoever they may have been. They must have been also aware of the priority of the Egyptian Esotericism, since they have adopted several symbols which typify purely Egyptian conceptions and beliefs, in their outward and inward meaning, and which are not to be **412]** found in the Jewish Canon. One of these is the water-lily in the hands of the Archangel, in the early representations of his appearance to the Virgin Mary; and these symbolical images are preserved to this day in the iconography of the Greek and Roman Churches. Thus Water, Fire and the Cross, as well as the Dove, the Lamb and other Sacred Animals, with all their combinations, esoterically yield an identical meaning, and must have been accepted as an improvement upon Judaism pure and simple.

For the Lotus and Water are among the oldest symbols, and in their origin are purely Âryan, though they became common property during the branching off of the Fifth Race. To give an example; letters, as well as numbers, were all mystic, whether in combination, or taken separately. The most sacred of all is the letter M. It is both feminine and masculine, or androgyne, and is made to symbolize Water in its origin, the Great Deep. It is a mystic letter in all languages, Eastern and Western, and stands as a glyph for the waves, thus . In the Âryan Esotericism, as in-the Semitic, this letter has always stood for the Waters. In Sanskrit, for instance, Makara, the tenth sign of the Zodiac, means a Crocodile, or rather an aquatic monster associated always with Water. The letter Ma is equivalent to, and corresponds with, the number 5, which is composed of a Binary, the symbol of the two sexes separated, and of the Ternary, the symbol of the Third Life, the progeny of the Binary. This, again, is often symbolized by a Pentagon, the latter being a sacred sign, a divine Monogram. Maitreya is the secret name of the Fifth Buddha, and the Kalkî Avatâra of the Brâhmans, the last Messiah who will come at the culmination of the Great Cycle. It is also the initial letter of the Greek Metis, or Divine Wisdom; of Mimra, the Word, or Logos; and of Mithras, the Mihr, the Monad Mystery. All these are born in, and from, the Great Deep, and are the Sons of Mâyâ, the "Mother"; in Egypt, Moot; in Greece, Minerva, Divine Wisdom; of Mary, or Miriam, Myrrha, etc., the Mother of the Christian Logos; and of Mâyâ, the Mother of Buddha. Mâd-hava and Mâdhavî are the titles of the most important Gods and Goddesses of the Hindû Pantheon. Finally, Mandala is, in Sanskrit, a "Circle," or an Orb, also the ten divisions of the *Rig Veda.* The most sacred names in India generally begin with this letter, from Mahât, the first manifested Intellect, and Mandara, the great mountain used by the Gods to churn the Ocean, down to Mandakini, the heavenly Ganga, or Ganges, Manu, etc., etc.

413] {THE LETTER M.} Will this be called a coincidence? A strange one is it then, indeed, when we see even Moses, found in the Water of the Nile, with the symbolical consonant in his

[620] The same idea is carried out exoterically in the incidents of the exodus from Egypt. The Lord God tempts Pharaoh sorely, and "plagues him with great plagues," lest the king should escape punishment, and thus afford no pretext for one more triumph to his "chosen people."

name. And Pharaoh's daughter "called his name Moses; and she said. Because I drew him out of the Water."[621] Besides which, the Hebrew sacred name of God, applied to this letter M, is Meborach, the "Holy" or the "Blessed," and the name for the Water of the Flood is Mbul. A reminder of the "Three Maries" at the Crucifixion, and their connection with Mare, the Sea, or Water, may close these examples. This is why, in Judaism and Christianity, the Messiah is always connected with Water, Baptism; and also with the Fishes, the sign of the Zodiac called Minam m Sanskrit, and even with the Matsya (Fish) Avatâra, and the Lotus, the symbol of the womb, or with the water-lily, which has the same signification.

In the relics of ancient Egypt, the greater the antiquity of the votive symbols and emblems of the objects exhumed, the oftener are Lotus-flowers and Water found in connection with the Solar Gods. The God Khnoom, the Moist Power, or Water, as Thales taught, being the principle of all things, sits on a throne enshrined in a Lotus. The God Bes stands on a Lotus, ready to devour his progeny. Thot, the God of Mystery and Wisdom, the sacred Scribe of Amenti, wearing the solar disk as head gear, sits with a bull's head—the sacred bull of Mendes being a form of Thot—and a human body, on a full blown Lotus. Finally, it is the Goddess Hiqit, under her shape of a frog, who rests on the Lotus, thus showing her connection with water. And it is from the unpoetical shape of this frogsymbol, undeniably the glyph of the most ancient of the Egyptian Deities, that the Egyptologists have been vainly trying to unravel the mystery and functions of the Goddess. Its adoption in the Church, by the early Christians, shows that they knew it better than our modern Orientalists. The "frog or toad Goddess" was one of the chief Cosmic Deities connected with Creation, on account of this animal's amphibious nature, and chiefly because of its apparent resurrection, after long ages of solitary life, enshrined in old walls, in rocks, etc. She not only participated in the organization of the World, together with Khnoom, but was also connected with *the dogma of resurrection*.[622] There must have been some very profound and **414]** sacred meaning attached to this symbol, since, notwithstanding the risk of being charged with a disgusting form of zoolatry, the early Egyptian Christians adopted it in their Churches. A frog or toad, enshrined in a Lotus-flower, or simply without the latter emblem, was the form' chosen for the *Church-lamps,* on which were engraved the words,’Εγώ είμι ἀνάστασις—I am the resurrection.[623] These frog Goddesses are also found on all the mummies.

415]

SECTION IX.

The Moon; Deus Lunus, Phœbe.

This archaic symbol is the most poetical of all symbols, as also the most philosophical. The ancient Greeks brought it into prominence, and the modern poets have worn it threadbare. The Queen of Night, riding in the majesty of her peerless light in Heaven, throwing all, even Hesperus, into darkness, and spreading her silver mantle over the whole Sidereal World, has ever been a favourite theme with all the poets of Christendom, from Milton and Shakespeare down to the latest versifier. But the refulgent lamp of night, with her suite of stars unnumbered, spoke only to the imagination of the profane. Until lately, Religion and Science had nought to do with the beautiful mythos. Yet, the cold chaste Moon, she, who, in the words of Shelley:

> . . . . makes all beautiful on which she smiles,
> That wandering shrine of soft, yet icy flame
> Which ever is transformed, yet still the same,
> And warms not, but illumes . . . .

Stands in closer relations to Earth than any other sidereal orb. The Sun is the Giver of Life to the whole Planetary System; the Moon is the Giver of Life to our Globe; and the early races understood and knew it, even in their infancy. She is the Queen, and she is the King. She was King Soma before she became transformed into Phœbe and the chaste Diana. She is preeminently the

---

621 *Exodus,* ii. 10. Even to the seven daughters of the Midianite priest, who came to draw *water,* and whom Moses helped to *water* their flock; for which service the Midian gives Moses his daughter Zipporah, or Sippara, the *shining* Wave, as wife. *(Exod.* ii. 16-21.) All this has the same secret meaning.

622 With the Egyptians it was the resurrection in rebirth, after 3,000 years of purification, either in Devachan or the "Fields of Bliss."

623 Such "frogGoddesses" may be seen at Boulak, in the Cairo Museum. For the statement about the Church-lamps and inscriptions, the learned ex-director of the Boulak Museum, M. Gaston Maspero, must be held responsible. (See his *Guide au Musée de Boulaq*, p. 146.)

Deity of the Christians, through the Mosaic and Kabalistic Jews, though the civilized world may have remained ignorant of the fact for long ages; in fact, ever since the last initiated Father of the Church died, carrying with him into his grave the secrets of the Pagan Temples. For such Fathers as Origen or Clemens Alexandrinus, the Moon was Jehovah's living symbol; the Giver of Life and the Giver of Death, the Disposer of Being—in *our* World. For, if Artemis was Luna in Heaven, and, with the Greeks, Diana on Earth, who presided over child-birth and life; **416]** with the Egyptians, she was Hekat (Hecate) in Hell, the Goddess of Death, who ruled over magic and enchantments. More than this; as the personified Moon, whose phenomena are triadic, Diana-Hecate-Luna is the *three in one.* For she is *Diva triformis, tergemina, triceps,* three heads on one neck,[624] like Brahmâ-Vishnu-Shiva. Hence she is the prototype of our Trinity, which has not always been entirely male. The number seven, so prominent in the Bible, so sacred in the seventh day, or Sabbath, came to the Jews from antiquity, deriving its origin from the four-fold number 7 contained in the 28 days of the lunar month, each septenary portion thereof being typified by one quarter of the Moon.

It is worth the trouble of presenting, in this work, a bird's-eye view of the origin and development of the lunar myth and worship, in historical antiquity, on our side of the globe. Its earlier origin is untraceable by *exact* Science, which rejects all tradition; while for Theology, which, under the guidance of the crafty Popes, has put a brand on every fragment of literature that does not bear the *imprimatur* of the Church of Rome, its archaic history is a sealed book. Whether the Egyptian or the Âryan Hindû religious philosophy is the more ancient—the Secret Doctrine says it is the latter—does not much matter, in this instance, as the Lunar and Solar "worship" are the most ancient in the world. Both have survived, and prevail to this day throughout the whole world; with some openly, with others—as, for instance, in Christian symbology—secretly. The cat, a lunar symbol, was sacred to Isis, who was the Moon in one sense, just as Osiris was the Sun, and is often seen on the top of the Sistrum in the hand of the Goddess. This animal was held in great veneration in the city of Bubastis, which went into deep mourning on the death of the sacred cats, because Isis, as the Moon, was particularly worshipped in that city of mysteries. The astronomical symbolism connected with it has already been given in Section I, and no one has better described it than Mr. Gerald Massey, in his *Lectures* and in *The Natural Genesis*. The eye of the cat, it is said, seems to follow the lunar phases in their growth and decline, and its orbs shine like two stars in the darkness of night. Hence the mythological allegory which shows Diana hiding in the Moon, under the shape of a cat, when she was seeking, in company with other Deities, to escape the pursuit of Typhon, as related in the **417]** {THE CHRISTIAN LUNAR GOD.} *Metamorphoses* of Ovid. The Moon, in Egypt, was both the "Eye of Horus" and the "Eye of Osiris," the Sun.

The same with the Cynocephalus. The dogheaded ape was a glyph to symbolize the Sun and Moon, in turn, though the Cynocephalus is really *more a Hermetic than a religious symbol.* For it is the hieroglyph of Mercury, the planet, and of the Mercury of the Alchemical philosophers, who say that:

> Mercury has to be ever *near* Isis, as her *minister,* for without Mercury neither Isis nor Osiris can accomplish anything in the Great Work.

The Cynocephalus, whenever represented with the caduceus, the crescent, or the lotus, is a glyph of the "philosophical" Mercury; but when seen with a reed, or a roll of parchment, he stands for Hermes, the secretary and adviser of Isis, as Hanumâna filled the same office with Rama.

Though the regular Sun-Worshippers, the Parsis, are few, yet not only is the bulk of the Hindû mythology and history based upon, and interblended with, these two worships, but so is even the Christian religion itself. From their origin down to our modern day, it has coloured the theologies of both the Roman Catholic and Protestant Churches. Indeed, the difference between the Âryan Hindû and the Âryan European faiths is very small, if only the fundamental ideas of both are taken into consideration. Hindûs are proud of calling themselves Sûryavanshas and Chandravanshas, of the *Solar* and *Lunar* Dynasties. The Christians pretend to regard this as idolatry, and yet they adhere to a religion entirely based upon Solar and Lunar worship. It is vain and useless for the Protestants to exclaim against the Roman Catholics for their "Mariolatry," based on the ancient cult of lunar Goddesses, when they themselves worship Jehovah, preeminently a *lunar* God; and when both Churches have accepted in their theologies the *Sun*-Christ and the *Lunar* Trinity.

What is known of Chaldean Moon-Worship, of the Babylonian God, Sin, called by the Greeks Deus Lunus, is very little; and that little is apt to mislead the profane student, who fails to grasp the esoteric significance of the symbols. As popularly known to the ancient profane philosophers and writers—for those who were initiated were pledged to silence—the Chaldeans were the worshippers of the Moon under *her,* and *his,* various names, just as were the Jews, who came after them.

In the unpublished MS. on the Art-Speech, already mentioned, **418]** giving a key to the formation of the ancient symbolical language, a logical *raison d'être* is brought forward for this double worship. It is written by a wonderfully well-informed and acute scholar and Mystic, who gives

[624] The Goddess Τρίμορφος in the statuary of Alcamenes.

it in the comprehensive form of a hypothesis. The latter, however, forcibly becomes a proven fact in the history of religious evolution in human thought, to anyone who has ever had a glimpse into the secret of ancient symbology. Thus, he says:

One of the first occupations among men, connected with those of actual necessity, would be the perception of time periods,[625] marked on the vaulted arch of the heavens, sprung and rising over the level floor of the horizon, or the plain of still water. These would come to be marked as those of day and night, of the phases of the moon, of its stellar or synodic revolutions, and of the period of the solar year with recurrence of the seasons, and with the application to such periods of the natural measure of day or night, or of the day divided into the light and the dark. It would also be discovered that there was a longest and shortest solar day, and two solar days of equal day and night, within the period of the solar year; and the points in the year of these could be marked with the greatest precision in the starry groups of the heavens or the constellations, subject to that retrograde movement thereof, which in time would require a correction by intercalation, as was the case in the description of the Flood, where correction of 150 days was made for a period of 600 years, during which confusion of landmarks had increased. . . . This would naturally come to pass with all races in all time; and such knowledge must be taken to have been inherent in the human race, prior to what we call the historic period as during the same.

On this basis, the author seeks for some natural physical function, possessed in common by the human race, and connected with the periodical manifestations, such that "the connection between the two kinds of phenomena . . . became fixed in common or popular usage." He finds it in:

(*a*) The feminine physiological phenomena every lunar month of 28 days, or 4 weeks of 7 days each, so that 13 occurrences of the period should happen in 364 days, which is the solar week-year of 52 weeks of 7 days each. (*b*) The quickening of the foetus is marked by a period of 126 days, or 18 weeks of 7 days each. (*c*) That period which is called "the period of viability" is one of 210 days, or 30 weeks of 7 days each. (*d*) The period of parturition is accomplished in 280 days, or a period of 40 weeks of 7 days each, or 10 lunar months of 28 days each, or of 9 calendar months of 31 days each, counting on the royal arch of heavens for the measure of the period of traverse from the darkness of the womb to the light and glory of conscious existence, that continuing inscrutable mystery and miracle. . . . Thus **419]** {THE PHYSIOLOGICAL KEY TO THE MOON SYMBOL.} the observed periods of time marking the workings of the birth function would naturally become a basis of astronomical calculation. . . . We may almost affirm . . . that this was the mode of reckoning among all nations, either independently, or intermediately and indirectly by tuition. It was the mode with the Hebrews, for even to-day they calculate the calendar by means of the 354 and 355 of the lunar year, and we possess a special evidence that it was the mode with the ancient Egyptians, as to which this is the proof:

The basic idea underlying the religious philosophy of the Hebrews was that God contained all things within himself,[626] and that man was his image, man including woman. . . . The place of the man and woman with the Hebrews was among the Egyptians occupied by the bull and the cow, sacred to Osiris and Isis,[627] who were represented, respectively, by a man having a bull's liead, and a woman having the head of a cow; which symbols were worshipped. Notoriously Osiris was the Sun and the river Nile, the tropical year of 365 days, which number is the value of the word Neilos, and the bull, as he was also the principle of fire and of life-giving force; while Isis was the moon, the bed of the river Nile, or the Mother Earth, for the parturient energies of which water was a necessity, the lunar year of 354-364 days, the time-maker of the periods of gestation, and the cow marked by, or with, the crescent new moon. . . .

But the use of the cow of the Egyptians for the woman of the Hebrews was not intended as of any radical difference of signification, but a concurrence in the teaching, intended, and merely as the substitution of a symbol of common import, which was this, viz., the period of parturition with the cow and the woman was held to be the same, or 280 days, or ten lunar months of 4 weeks each. And in this period consisted the essential value of this animal symbol, whose mark was that of the crescent moon.[628] . . . These parturient and natural periods are found to have been subjects of symbolism all over the world. They were thus used by the Hindûs, and are found to be most plainly set forth by the ancient Americans, in the Richardson and Gest tablets, in the Palenque Cross and elsewhere, and manifestly lay at the base of the formation of the calendar forms of the Mâyâs of Yucatan, the Hindûs, the Assyrians, and the ancient Babylonians, as well as the Egyptians and old Hebrews. The natural symbols . . would be either the phallus or the phallus and yoni, . . . *male* and *female*. Indeed, the words translated by the generalizing terms male and female, in the 27th verse of the 1st chapter of Genesis are . . . *sacr* and *n'cabvah* or, literally, phallus and yoni.[629] While the representation of the phallic emblems would barely indicate the genital members of the human body, when their functions and the development of the seed-vesicles emanating from them were considered, there would come into indication a mode of measures of lunar time, and through lunar, of solar time.

---

[625] Ancient Mythology includes ancient Astronomy as well as Astrology. The planets were the hands pointing out, on the dial of our Solar System, the hours of certain periodical events. Thus, Mercury was the *messenger*, appointed to keep time during the daily solar and lunar phenomena, and was otherwise connected with the God and Goddess of Light.

[626] A caricatured and dwarfed Vedântin notion of Parabrahman containing within *itself* the whole Universe, as being that boundless Universe itself, and *nothing existing outside of itself.*

[627] Just as they are to this day in India; the bull of Shiva, and the cow representing several Shaktis or Goddesses.

[628] Hence the worship of the Moon by the Hebrews.

[629] "*Male* and *female*, created he them."

This is the physiological or anthropological key to the Moon symbol. **420]** The key that opens the mystery of Theogony, or the evolution of the manvantaric Gods, is more complicated, and has nothing phallic in it. There, all is mystical and divine. But the Jews, beyond connecting Jehovah directly with the Moon as a generative God, preferred to ignore the higher Hierarchies, and have made their Patriarchs of some of these zodiacal constellations and planetary Gods, thus euhemerizing the purely theosophical idea and dragging it down to the level of sinful humanity. The MS., from which the above is extracted, explains very clearly to what Hierarchy of Gods Jehovah belonged, and who this Jewish God was; for it shows, in clear language, that which the writer has always insisted upon, namely, that the God with which the Christians have burdened themselves, was no better than the lunar symbol of the reproductive or generative faculty in Nature. They have ever ignored even the Hebrew secret God of the Kabalists, Ain Suph, a conception as grand as Parabrahman in the earliest Kabalistic and mystical ideas. But it is not the *Kabalah* of Rosenroth that can ever give the true original teachings of Shimeon Ben Yochaï, which were as metaphysical and philosophical as any could be. And how many are there among the students of the *Kabalah* who know anything of them except in their distorted Latin translations? Let us glance at the idea which led the ancient Jews to adopt a substitute for the Ever-Unknowable, and which has misled the Christians into mistaking the substitute for the reality.

If to these organs [phallus and yoni] as symbols of creative cosmic agencies the idea of . . . time periods can be attached, then, indeed, in the construction of Temples as Dwellings of Deity, or of Jehovah, that part designated as the Holy of Holies, or The Most Holy Place, should borrow its title from the recognized sacred-ness of the generative organs, considered as symbols of measures as well as of creative cause. With the ancient Wise, there was no name, and no idea, and no symbol, of a First Cause.[630] With the Hebrews, the indirect conception of such was couched in a term of negation of comprehension, viz., Ain Suph, or the Without Bounds. But the symbol of *its first comprehensible manifestation* was the conception of a circle with its diameter line, to at once carry a geometric, phallic, and astronomic idea;. . . for the one takes its birth from the 0, or the circle, without which it could not be, and from the I, or primal one, spring the 9 digits, and, geometrically, all plane shapes. So in Kabalah this circle, with its diameter line, is the picture of the 10 Sephiroth, or Emanations, composing the Adam Kadmon, or the Archetypal Man, **421]** {THE "DOUBLE WOMB."} the creative origin of all things. . . . This idea of connecting the picture of the circle and its diameter line, that is, the number 10, with the signification of the reproductive organs, and the Most Holy Place . . . was carried out constructively in the King's Chamber, or Holy of Holies, of the great Pyramid, in the Tabernacle of Moses, and in the Holy of Holies of the Temple of Solomon. . . . It is *the picture of a double womb,* for in Hebrew the letter *He* (ה) is at the same time the number 5, and the symbol of the womb, and twice 5 is 10, or the phallic number.

This "double womb" also shows the duality of the idea carried from the highest or spiritual down to the lowest or terrestrial plane; and limited by the Jews to the latter. With them, therefore, the number seven has acquired the most prominent place in their exoteric religion, a cult of external forms and empty rituals; take, for instance, their Sabbath, the seventh day sacred to their Deity, the Moon, symbolical of the generative Jehovah. But, with other nations, the number seven was typical of theogonic evolution, of Cycles, Cosmic Planes, and the Seven Forces and Occult Powers in Kosmos, as a Boundless Whole, whose first upper Triangle was unreachable to the finite intellect of man. While other nations, therefore, busied themselves, in their forcible limitation of Kosmos in Space and Time, only with its septenary manifested plane, the Jews centred this number solely in the Moon, and based all their sacred calculations thereupon. Hence we find the thoughtful author of the MS. just quoted, remarking, in reference to the metrology of the Jews, that:

If 20,612 be multiplied by 4/3 *the product will afford a base for the ascertainment of the mean revolution of the moon:* and if this product be again multiplied by 4/3*,* this continued product will afford a base for finding the exact period of the mean solar year, . . . this form . . . becoming, for the finding of astronomical periods of time, of very great service.

This double number—male and female—is symbolized also in some well-known idols; for instance:

Ardhanâri-Îshvara, the Isis of the Hindûs, Eridauus, or Ardan, or the Hebrew Jordan, or *source of descent.* She is standing on a lotus-leaf floating on the water. But the signification is, that it is androgyne or hermaphrodite, that is phallus and yoni combined, the number 10, the Hebrew letter *Yod* (י), the *containment of Jehovah.* She, or rather she-he, gives the minutes of the same circle of 360 degrees.

"Jehovah," in its best aspect is Binah, the "Upper mediating Mother, the Great Sea or Holy Spirit," and therefore rather a synonym of Mary, the Mother of Jesus, than of his Father; that "Mother, being the Latin Mare," the Sea, is here, also, Venus, the Stella del Mare, or "Star of the Sea."

---

[630] Because it was too sacred. It is referred to as THAT in the *Vedas.* It is the "Eternal Cause," and cannot, therefore, be spoken of as a "First Cause," a tern implying the absence of Cause, at one time.

422] The ancestors of the mysterious Akkadians—the Chandravanshas or Indovanshas, the Lunar Kings, whom tradition shows reigning at Prayâga (Allahabad), ages before our era—had come from India, and brought with them the worship of their forefathers, of Soma, and his son Budha, which afterwards became that of the Chaldeans. Yet such adoration, apart from popular Astrolatry and Heliolatry, was in no sense *idolatry.* No more, at any rate, than the modern Roman Catholic symbolism which connects the Virgin Mary, the Magna Mater of the Syrians and Greeks, with the Moon.

Of this worship, the most pious Roman Catholics feel quite proud, and loudly confess to it. In a *Mémoire* to the French Academy, the Marquis De Mirville says:

> It is only natural that, as an unconscious prophecy, Ammon-Râ should be his mother's husband, since the Magna Mater of the Christians *is precisely the spouse of that son she conceives. . . .* We [Christians] can understand now *why Neith throws radiance on the Sun, while remaining the Moon,* since the Virgin, who is the Queen of Heaven, *as was Neith,* clothes the Christ-Sun, as does Neith, and is clothed by him; *"Tu vestis solem et te sol vestit"* [as is sung by the Roman Catholics during their service].
>
> We [Christians] understand also how it is that the famous inscription at Saïs should have stated that "none has ever lifted my veil [peplum]," considering that this sentence, literally translated, *is the summary of what is sung in the Church on the Day of the Immaculate Conception*.[631]

Surely nothing could be more sincere than this! It justifies entirely what Mr. Gerald Massey has said in his Lecture on "Luniolatry, Ancient and Modern":

> The man in the moon [Osiris-Sut, Jehovah-Satan, Christ-Judas, and other Lunar Twins] is often charged with bad conduct. . . . In the lunar phenomena the moon was one, as *the* moon, which was two-fold in sex, and three-fold in character, as mother, child, and adult male. Thus the child of the moon became the consort of his own mother! It could not be *helped* if there was to be any reproduction. He was compelled to be his own father! These relationships were repudiated by later sociology, and the primitive man in the moon got tabooed. Yet in its latest, most inexplicable phase, this has become the central doctrine of the grossest superstition the world has seen, for these lunar phenomena and their humanly represented relationships, the incestuous included, are the very foundations of the Christian Trinity in Unity. Through ignorance of the symbolism, the simple representation of early time has become the most profound religious mystery in modern Luniolatry. The Roman Church, without being in any wise ashamed of the proof, portrays the Virgin Mary arrayed with the sun, and the horned moon at **423]** {AN ALLEGORY FROM THE ZOHAR.} her feet, holding the lunar infant in her arms—as child and consort of the mother moon! The mother, child, and adult male, are fundamental. . . . .
>
> In this way it can be proved that our Christology is mummified mythology, and legendary lore, which have been palmed off upon us in the *Old Testament* and the *New,* as divine revelation uttered by the very voice of God.[632]

A charming allegory is found in the *Zohar,* one which unveils better than anything else ever did the true character of Jehovah, or YHVH, in the primitive conception of the Hebrew Kabalists. It is now found in the philosophy of Ibn Gebirol's *Kabalah,* translated by Isaac Myer.

> In the introduction written by R. 'Hiz'qee-yah, which is very old, and forms part of our Brody edition of the *Zohar* (I. 56. *sq*.) is an account of a journey taken by R. El'azar, son of R. Shim-on b. Yo'haï, and R. Abbah. . . . They met a man bearing a heavy burden . . . They conversed together . . . and the explanations of the Thorah, by the man with the burden, were so wonderful, that they asked him for his name; he replied: "Do not ask me who I am; but we will all proceed with the explanation of the Thorah [Law]." They asked: "Who caused thee thus to walk and carry such a heavy load?" He answered: "The letter י (Yod, which = 10, and is the symbolical letter of Kether and the essence and germ of the Holy Name יהוה, YHVH) made war, etc." . . . They said to him: "If thou wilt tell us the name of thy father, we will kiss the dust of thy feet." He replied: ". . . As to my father, *he had his dwelling in the Great Sea, and was a fish therein* [like Vishnu and Dagon or Oannes]; which [first] destroyed the Great Sea . . . and he was great and mighty and 'Ancient of Days,' until he swallowed all the other fishes in the (Great) Sea." . . . R. El'azar listened to his words and said to him: "Thou art the Son of the Holy Flame, thou art the Son of Rab 'Ham-*'nun*-ah Sabah (the old) [the *fish* in Aramaic or Chaldee is *nun (noon)*], thou art the Son of the Light of the Thorah [Dharma], etc."[633]

Then the author explains that the feminine Sephira, Binah, is termed by the Kabalists the Great Sea: therefore Binah, whose divine names are Jehovah, Yah, and Elohim, is simply the Chaldean Tiamat, the Female Power, the Thalatth of Berosus, who presides over the Chaos, and was made out later by Christian Theology to be the Serpent and the Devil. She-He (Yah-hovah) is the supernal He, and Eve. This Yah-hovah then, or Jehovah, is identical with our Chaos—Father, Mother, Son—on the material plane, and in the purely physical World; Deus and Demon, at one and the same time; the Sun and Moon, Good and Evil, God and Demon.

Lunar magnetism generates life, preserves and destroys it, psychically as well as physically. And if, astronomically, the Moon is one of the seven planets of the Ancient World, in Theogony she is one of the Regents thereof—with Christians now as much as with Pagans, the **424]** former

---

[631] *Pneumatologie: Des Esprits,* tom. III. p. 117; "Archéologie de la Vierge Mère."
[632] p.23.
[633] Myer's *Qabbalah,* 335-6.

referring to her under the name of one of their Archangels, and the latter under that of one of their Gods.

Therefore the meaning of the "fairy tale," translated by Chwolsohn from the Arabic translation of an old Chaldean MS., of Qu-tamy being instructed by the *idol* of the Moon, is easily understood. Seldenus tells us the secret, as well as Maimonides in his *Guide to the Perplexed*.[634] The worshippers of the Teraphim, or the Jewish Oracles, "carved images, and claimed that the light of the principal stars [planets] permeating these through and through, the Angelic Virtues [or the Regents of the stars and planets] conversed with them, teaching them many most useful things and arts." And Seldenus explains that the Teraphim were built and composed after the position of certain planets, those which the Greeks called στοιχεῖα, and according to figures that were located in the sky, and called λεξητῆροι, or the Tutelary Gods. Those who traced out the στοιχεῖα a were called στοιχειωματιχοὶ, or diviners by the στοιχεῖα.[635]

It is such sentences, however, in the *Nabathean Agriculture,* which have frightened the men of Science, and made them proclaim the work "either an apocryphon, or a fairy tale, unworthy of the notice of an Academician." At the same time, as shown, zealous Roman Catholics and Protestants metaphorically tore it to pieces; the former because "it described the worship of demons," the latter because it was "ungodly." Once more, all are wrong. It is *not* a fairy tale; and, as far as the pious Churchmen are concerned, the same worship may be shown in their Scriptures, however disfigured by translation. Solar and Lunar worship and also the worship of the Stars and Elements can be traced, and figure in Christian Theology. These are defended by Papists, and can be stoutly denied by the Protestants only at their own risk and peril. Two instances may be given.

Ammianus Marcellinus teaches that ancient divinations were always accomplished with the help of the Spirits of the Elements (*Spiritus Elementorum,* and in Greek πνεύματα τῶν στοιχείων).[636]

But it is found now that the Planets, the Elements, and the Zodiac, were figured not only at Heliopolis by the twelve stones called "Mysteries of the Elements" *(Elemcntorum Arcana),* but also in Solomon's Temple, and, as pointed out by various writers, in several old Italian churches and even at *Noire Dame de Paris,* where they can be seen to this day.

425] {HECATE-LUNA THE COUNTERPART OF JEHOVAH.} No symbol, even including the Sun, was more complex in its manifold meanings than the lunar symbol. The sex was, of course, dual. With some it was male; as, for instance, the Hindû "King Soma," and the Chaldean Sin; with other nations it was female, the beauteous Goddesses Diana-Luna, Ilithyia, Lucina. With the Tauri, human victims were sacrificed to Artemis, a form of the lunar Goddess; the Cretans called her Dictynna, and the Medes and Persians Anaitis, as shown by an inscription of Colœ: Ἀρτέμιδι Ἀνάειτι. But, we are now concerned chiefly with the most chaste and pure of the virgin Goddesses, Luna-Artemis, to whom Pamphos was the first to give the surname of Kalljsth, and of whom Hippolytus wrote: Καλλίστα πολὺ παρθενῶν.[637] This Artemis-Lochia, the Goddess that presided at conception and childbirth, is, in her functions and as the triple Hecate, the Orphic Deity, the predecessor of the God of the Rabbins and pre-Christian Kabalists, and his lunar type. The Goddess Τρίμορφος was the personified symbol of the various and successive aspects represented by the Moon in each of her three phases; and this interpretation was already that of the Stoics,[638] while the Orpheans explained the epithet Τρίμορφος by the three kingdoms of Nature over which she reigned. Jealous, bloodthirsty, revengeful and exacting, Hecate-Luna is a worthy counterpart of the "jealous God" of the Hebrew prophets.

The whole riddle of the Solar and Lunar worship, as now traced in the churches, hangs indeed on this world-old mystery of lunar phenomena. The correlative forces in the "Queen of Night," that lie latent for Modern Science, but are fully active to the knowledge of Eastern Adepts, explain well the thousand and one images under which the Moon was represented by the Ancients. It also shows how much more profoundly learned in the Selenic Mysteries were the Ancients than are now our modern Astronomers. The whole Pantheon of the lunar Gods and Goddesses, Nephtys or Neith, Proserpina, Melitta, Cybele, Isis, Astarte, Venus, and Hecate, on the one hand, and Apollo, Dionysus, Adonis, Bacchus, Osiris, Atys, Thammuz, etc., on the other, all show on the face of their names and titles—those of "Sons" and "Husbands" of their "Mothers"—their identity with the Christian Trinity. In every religious system, the Gods were made to merge their functions, as Father, Son, and Husband, into one, and the Goddesses were identified as Wife, Mother, and Sister of the male God; the former synthesizing the human attributes as the "Sun, the **426]** Giver of Life," the latter merging all the other titles in the grand synthesis known as Maia, Mâyâ, Maria, etc., a generic name. Maia, in its forced derivation, has come to mean with the Greeks, "mother," from the root *ma*

---

[634] *Moreh Nebhuchim*, III. xxx.

[635] See *De Diis Syriis*, Teraph., II, Synt. p.31.

[636] I. i. 21.

[637] See *Pausanias*, viii. 35.8.

[638] Cornutus, *De Naiura Deorum,* xxxiv. I

(nurse), and even gave its name to the month of May, which was sacred to all these Goddesses before it became consecrated to Mary.[639] Its primitive meaning, however, was Mâyâ, Durga, translated by the Orientalists as "inaccessible," but meaning in truth the "unreachable," in the sense of illusion and unreality, as being the source and cause of spells, the personification of illusion.

In religious rites, the Moon served a dual purpose. Personified as a female Goddess for exoteric purposes, or as a male God in allegory and symbol, in Occult Philosophy our satellite was regarded as a sexless Potency to be well studied, because it was to be dreaded. With the initiated Âryans, Chaldeans, Greeks and Romans, Soma, Sin, Artemis Soteira (the hermaphrodite Apollo, whose attribute is the lyre, and the bearded Diana of the bow and arrow), Deus Lunus, and especially Osiris-Lunus and Thot-Lunus,[640] were the Occult potencies of the Moon. But whether male or female, whether Thot or Minerva, Soma or Astoreth, the Moon is the Occult Mystery of Mysteries, and more a symbol of evil than of good. Her seven phases, in the original Esoteric division, are divided into three astronomical phenomena and four purely psychic phases. That the Moon was not always reverenced is shown in the Mysteries, in which the death of the Moon-God—the three phases of gradual waning and final disappearance—was allegorized by the Moon standing for the Genius of Evil that, for the time, triumphs over the Light and Life-giving God, the Sun; and all the skill and learning of the ancient Hierophants in Magic were required to turn this triumph into a defeat.

It was the most ancient worship of all, that of the Third Race of our Round, the Hermaphrodites, in which the *male* Moon became sacred, when, after the so-called Fall, the sexes had become separated. Deus Lunus then became an androgyne, male and female in turn; to finally serve, *for purposes of sorcery,* as a dual power for the Fourth Root Race, the Atlanteans. With the Fifth, our own Race, the Lunar-solar worship divided the nations into two distinct, antagonistic camps. It led to events described eons later in the Mahâbharatan War, which to the **427]** {THE MOON BI-SEXUAl.} Europeans is the fabulous, to the Hindûs and Occultists the historical, strife between the Sûryavanshas and the Indovanshas. Originating in the dual aspect of the Moon, the worship of the female and the male principles respectively, it ended in distinct Solar and Lunar cults. Among the Semitic races, the Sun was for a very long time feminine and the Moon masculine; the latter notion being adopted by them from the Atlantean traditions. The Moon was called the "Lord of the Sun," Bel-Shemesh, before the Shemesh worship. The ignorance of the incipient reasons for such a distinction, and of Occult principles, led the nations into anthropomorphic idol-worship. During that period which is absent from the Mosaic books, viz., from the exile from Eden to the allegorical Flood, the Jews, with the rest of the Semites, worshipped Dayanisi, דיונסי, the "Ruler of Men," the "Judge," or the Sun. Though the Jewish canon and Christianism have made the Sun to become the "Lord God" and "Jehovah" in the *Bible,* yet the same *Bible* is full of indiscreet traces of the androgyne Deity, which was Jehovah, the Sun, and Astoreth, the Moon in its female aspect, and quite free from the present metaphorical element given to it. God is a "consuming fire," appears *in,* and "is encompassed *by* fire." It was not only in vision that Ezekiel saw the Jews "worshipping the Sun."[641] The Baal of the Israelites—the Shemesh of the Moabites and the Moloch of the Ammonites—was the identical "Sun-Jehovah," and he is till now the "K-ing of the Host of Heaven," the Sun, as much as Astoreth was the "Queen of Heaven," or the Moon. The "Sun of Righteousness" has *only now* become a *metaphorical* expression. But the religion of every ancient nation had been primarily based upon the Occult manifistations of a purely abstract Force or Principle now called "God." The very establishment of such worship shows, in its details and rites, that the philosophers who evolved such systems of Nature, subjective and objective, possessed profound knowledge, and were acquainted with many facts of a scientific nature. For besides being purely Occult, the rites of Lunar worship were based, as just shown, upon a knowledge of Physiology—quite a modern science with us—Psychology, sacred Mathematics, Geometry and Metrology, in their right applications to symbols and figures, which are but glyphs recording observed natural and scientific *facts;* in short upon a most minute and profound knowledge of Nature. As we have just said, lunar magnetism generates life, preserves and destroys it; and Soma embodies **428]** the triple power of the Trimurti, though it remains unrecognized by the profane to this day. The allegory that makes Soma, the Moon, produced by the Churning of the Ocean of Life (Space) by the Gods in another Manvantara, that is, in the pre-genetic day of our Planetary System, and the myth, which represents "the Rishis milking the Earth, whose calf was Soma, the Moon," have a deep cosmographical meaning; for it is neither *our* Earth which is milked, nor was the Moon

[639] The Roman Catholics are indebted for the idea of consecrating the month of May to the Virgin to the pagan Plutarch, who shows that "May is sacred to Maia (Μαῖα) or Vesta" (Aulus Gellius, *sub voc.* Maia), our mother-earth, our nurse and nourisher, personified.

[640] Thot-Lunus is the Budha-Soma of India, or Mercury and the Moon.

[641] Ezekiel, viii. 16.

which we know the calf.[642] Had our wise men of Science known as much of the mysteries of Nature as the ancient Âryans did, they would surely never have imagined that the Moon was projected from the Earth. Once more, the oldest of permutations in Theogony, the Son becoming his own Father and the Mother generated by the Son, has to be remembered and taken into consideration if the symbolical . language of the Ancients is to be understood by us. Otherwise mythology will be ever haunting the Orientalists as simply "the disease which springs up at a peculiar stage of human culture!"—as Renouf gravely observes.

The Ancients taught the auto-generation, so to speak, of the Gods: the One Divine Essence, *unmanifested,* perpetually begetting a Second-Self, *manifested,* which Second-Self, androgynous in its nature, *gives birth, in an immaculate way,* to everything macrocosmical and micro-cosmical in this Universe. This was shown in the Circle and the Diameter, or the Sacred Ten (10), a few pages back.

But our Orientalists, notwithstanding their extreme desire to discover one homogeneous Element in Nature, *will not* see it. Cramped in their researches by such ignorance, the Âryanists and Egyptologists are constantly led astray from truth in their speculations. Thus, de Rougé is unable to understand, in the text which he translates, the meaning of Ammon-Ra saying to King Amenophes, who is supposed to be Memnon: "Thou art my Son, I have begotten thee." And, finding the same idea in many a text and under various forms, this very Christian Orientalist is finally compelled to exclaim:

> For this idea to have entered the mind of a hierogrammatist, there must have been in their religion a more or less defined doctrine, *indicating as a possible fact that might come to pass, a divine and immaculate incarnation under a human form.*

429] {THE DIGNITY OF SAÏS.} Precisely. But why throw the explanation on to an impossible prophecy, when the whole secret is explained by the later religion copying the earlier?

This doctrine was universal, nor was it the mind of any one hierogrammatist that evolved it; for the Indian Avatâras are a proof to the contrary. After which, having come "to realize more clearly"[643] what the "Divine Father and Son" were with the Egyptians, de Rougé still fails to account for, and to perceive what were the functions attributed to, the *feminine* Principle in that primordial generation. He does not find it in the Goddess Neïth, of Saïs. Yet he quotes the sentence of the Commander to Cambyses, when introducing that king into the Saitic temple: "I made known to his Majesty the dignity of Saïs, which is the abode of Neïth, the great [female] producer, *genitrix of the Sun,* who is the *first-born, and who is not begotten, but only brought forth"*—and hence is the fruit of an Immaculate Mother.

How much more grandiose, philosophical and poetical—for whoever is able to understand and appreciate it—is the real distinction made between the Immaculate Virgin of the ancient Pagans and the modern Papal conception. With the former, the ever-youthful Mother Nature, the antitype of her prototypes, the Sun and Moon, *generates* and *brings forth* her "mind-born" Son, the Universe. The Sun and Moon, as male-female deities, fructify the Earth, the microcosmical Mother, and the latter conceives and brings forth, in her turn. With the Christians, the "First-born" (*primogenitus*) is indeed generated, *i.e.,* begotten (*genitus, non factus*), and positively *conceived and brought forth: "Virgo pariet,"* explains the Latin Church. Thus does that Church drag down the noble spiritual ideal of the Virgin Mary to the earth, and, making her "of the earth earthy," degrades the ideal she portrays to the lowest of the anthropomorphic Goddesses of the rabble.

Truly, Neïth, Isis, Diana, etc., by whatever name she was called, was "a demiurgical Goddess, at once visible and invisible, having her place in Heaven, and *helping on the generation of species"*—the Moon, in short. Her occult aspects and powers are numberless, and, in one of them, the Moon becomes with the Egyptians Hathor, another aspect of Isis,[644] and both of these Goddesses are shown suckling Horus. Behold in the Egyptian Hall of the British Museum, Hathor worshipped by Pharaoh **430]** Thotmes, who stands between her and the Lord of Heavens. The monolith was taken from Karnac. The same Goddess has the following legend inscribed on her throne: *"The Divine Mother and Lady, or Queen of Heaven";* also the *"Morning Star,"* and the *"Light of the Sea"—Stella Matutina* and *Lux Maris.* All the Lunar Goddesses had a dual aspect; one *divine,* the other *infernal.* All were the Virgin Mothers of an *immaculately* born Son—the Sun. Raoul Rochette shows the Moon-Goddess of the Athenians, Pallas, or Cybele, Minerva, or again Diana,

---

[642] The Earth flees for her life, in the allegory, before Prithu, who pursues her. She assumes the shape of a cow, and, trembling with terror, runs away and hides even in the regions of Brahmâ. Therefore, it is *not* our Earth. Again, in every *Purâna,* the calf changes name. In one it is Manu Svâyambhuva, in another Indra, in a third the Himavat (Himâlayas) itself, while Meru was the milker. This is a deeper allegory than one may be inclined to think.

[643] His *clear* realization is, that the Egyptians *prophesied* Jehovah (!) and his incarnated Redeemer (the good serpent), etc.; even to identifying Typhon with the *wicked* dragon of the garden of Eden. And this passes as serious and sober *science*!

[644] Hathor is the *infernal* Isis, the Goddess preeminently of the West or the Nether World.

holding her child-son on her lap, invoked in her festivals as Μονογενὴς θεοῦ, the "One Mother of God," sitting on a lion, and surrounded by twelve personages; in whom the Occultist recognizes the twelve great Gods, and the pious Christian Orientalist the Apostles, or rather the Grecian Pagan prophecy thereof.

They are both right, for the Immaculate Goddess of the Latin Church is a faithful copy of the older Pagan Goddesses; the number of the Apostles is that of the twelve Tribes, and the latter are a personification of the twelve great Gods, and of the twelve Signs of the Zodiac. Almost every detail in the Christian dogma is borrowed from the Heathens. Semele, the Wife of Jupiter and Mother of Bacchus, the Sun, is, according to Nonnus, also "carried," or made to ascend to Heaven after her death, where she presides between Mars and Venus, under the name of the "Queen of the World," or the Universe, panbasjleia; "at the name of which," as at the names of Hathor, Hecate, and other infernal Goddesses, "all the demons tremble."[645]

"Σεμελῆν τρέμουσι δαίμονες." This Greek inscription on a small temple, reproduced on a stone that was found by Beger, and copied by Montfaucon, as De Mirville tells us, informs us of the stupendous fact, that the Magna Mater of the old world was an impudent "plagiarism" of the Immaculate Virgin Mother of his Church, perpetrated by the Demon. Whether so, or *vice versa,* is of no importance. That which is interesting to note is the perfect identity between the *archaic copy* and the *modern original.*

Did space permit we might show the inconceivable coolness and unconcern exhibited by certain followers of the Roman Catholic Church, when they are made to face the revelations of the Past. To Maury's remark that "the Virgin took possession of all the Sanctuaries of Ceres and Venus, and that the Pagan rites, proclaimed and practised in **431]** {ANTE-HISTORICAL CATHOLICISM.} honour of those Goddesses, were in a great measure transferred to the Mother of Christ,"[646] the advocate of Rome answers, that such *is* the fact, and that it is just as it should be, and quite natural.

As the dogma, the liturgy, and the rites professed by the Roman Apostolical Church in 1862 are found engraved on monuments, inscribed on papyri, and cylinders *hardly posterior to the Deluge,* it does seem impossible to deny the existence of a *first ante-historical* [Roman] *Catholicism of which our own is but the faithful continuation. . . .* [But while the former was the culmination, the *"summum* of the impudence of demons and goetic necromacy" . . . the latter is *divine*.] If in *our* [Christian] *Revelation* [/' *Apocalypse},* Mary, clothed with the Sun and having the Moon under her feet, has no longer anything in common *with the humble servant* [servante] *of Nazareth* [*sic*], it is because she has now become the greatest of theological and cosmological powers in *our* universe.[647]

Verily so, since Pindar thus sings other "assumption": "She sits *at the right hand* of her Father [Jupiter], . . . and is more powerful than all the other (Angels or) Gods"[648]—a hymn likewise applied to the Virgin. St. Bernard also, quoted by Cornelius a Lapide, is made to address the Virgin Mary in this wise: "The Sun-Christ lives in thee and thou livest in him."[649]

Again the Virgin is admitted to be the Moon by the same unsophisticated holy man. Being the Lucina of the Church, in childbirth the verse of Virgil, *"Casta fove Lucina, tuus jam regnat Apollo"* is applied to her. "Like the Moon, the Virgin is the Queen of Heaven," adds the innocent saint.[650]

This settles the question. According to such writers as De Mirville, the more similarity there exists between the Pagan conceptions and the Christian dogmas, the more divine appears the Christian religion, and the more is it seen to be the only truly inspired one, especially in its Roman Catholic form. The unbelieving Scientists and Academicians who think they see in the Latin Church quite the opposite of divine inspiration, and who will not believe in the Satanic tricks of plagiarism by anticipation, are severely taken to task. But then "they believe in nothing and reject even the *Nabathean Agriculture* as a romance and a pack of superstitious nonsense," complains the memorialist. "In their perverted opinion Qu-tamy's 'idol of the Moon' and the statue of the Madonna are one!" A noble Marquis, twenty-five **432]** years ago, wrote six huge volumes, or, as he calls them "Memoires to the French Academy," with the sole object of proving Roman Catholicism to be an inspired and revealed faith. As a proof thereof, he furnishes numberless facts, all tending to show that the entire Ancient World, ever since the Deluge, had, with the help of the Devil, been systematically plagiarizing the rites, ceremonies, and dogmas of the future Holy Church, which was to be born ages later. What would that faithful son of Rome have said had he heard his co-religionist, M. Renouf, the distinguished Egyptologist of the British Museum, declaring in one of his learned lectures, that neither "Hebrews nor Greeks borrowed any of their ideas from Egypt"?

---

[645] This is from De Mirville, who proudly confesses the similarity, and he *ought to know.* See "Archéologie de la Vierge Mère," in his *Des Esprits,* pp. 111-113.

[646] *Magie*, p. 153.

[647] De Mirville, *Ibid.,* pp. 116 and 119.

[648] *Hymns to Minerva*, p. 19.

[649] *Sermon sur la Sainte Vierge.*

[650] *Apoc;* ch. xii.

But perhaps M. Renouf intended to say that it was the Egyptians, the Greeks, and the Âryans, who borrowed their ideas from the Latin Church? And if so, why, in the name of logic, do the Papists reject the additional information which the Occultists may give them on Moon-worship, since it all tends to show that the worship of the Roman Catholic Church is as old as the world—*of Sabœanism and Astrolatry*?

The reason of early Christian and later Roman Catholic Astrolatry, or the symbolical worship of Sun and Moon, a worship identical with that of the Gnostics, though less philosophical and pure than the "Sun-worship" of the Zoroastrians, is a natural consequence of its birth and origin. The adoption by the Latin Church of such symbols as Water, Fire, Sun, Moon and Stars, and many others, is simply a continuation by the early Christians of the old worship of Pagan nations. Thus, Odin got his wisdom, power, and knowledge, by sitting at the feet of Mimir, the thrice-wise Jotun, who passed his life by the fountain of primeval Wisdom, the crystalline Waters of which increased his knowledge daily. "Mimir drew the highest knowledge from the fountain, because the World was born of Water; hence primeval Wisdom was to be found in that mysterious element." The eye which Odin had to pledge to acquire that knowledge may be "the Sun, which enlightens and penetrates all things; his other eye being the Moon, whose reflection gazes out of the deep, and which at last, when setting, sinks into the Ocean."[651] But it is something more than this. Loki, the Fire-God, is said to have hidden in the Water, as well as in the Moon, the light-giver, whose reflection he found therein. This belief that the Fire finds refuge in the Water was not limited to **433]** {IDENTITY OF TYPOLOGY.} the old Scandinavians. It was shared by all nations and was finally adopted by the early Christians, who symbolized the Holy Ghost under the shape of Fire, "cloven tongues like as of fire"—the breath of the Father-Sun. This Fire descends also into the Water, or the Sea—Mare, Mary. The Dove was the symbol of the Soul with several nations; it was sacred to Venus, the Goddess born from the sea-foam, and it became later the symbol of the Christian Anima Mundi, or Holy Spirit.

One of the most occult chapters in the *Book of the Dead* is that entitled, "The transformation into the God giving Light to the Path of Darkness," wherein "Woman-Light of the Shadow" serves Thot in his retreat in the Moon. Thot-Hermes is said to hide therein, because he is the representative of the Secret Wisdom. He is the manifested Logos of its light side; the concealed Deity or "Dark Wisdom" when he is supposed to retire to the opposite hemisphere. Speaking of her power, the Moon calls herself repeatedly: "The Light which shineth in Darkness," the "Woman-Light." Hence it became the accepted symbol of all the Virgin-Mother Goddesses. As the wicked "evil" Spirits warred against the Moon in days of yore, so they are supposed to war now, without, however, being able to prevail against the actual Queen of Heaven, Mary, the Moon. Hence, also, the Moon was intimately connected in all the Pagan Theogonies with the Dragon, her eternal enemy. The Virgin, or Madonna, stands on the mythical Satan thus symbolized, who lies crushed and powerless, under her feet. This, because the head and tail of the Dragon, which, to this day in Eastern Astronomy, represent the ascending and descending nodes of the Moon, were also symbolized in ancient Greece by the two serpents. Hercules kills them on the day of his birth, and so does the Babe in his Virgin-Mother's arms. As Mr. Gerald Massey aptly observes in this connection:

> All such symbols figured their own facts from the first, and did not pre-figure others of a totally different order. The iconography [and dogmas, too] had survived in Rome from a period remotely pre-Christian. *There was neither forgery nor interpolation of types; nothing but a continuity of imagery with a perversion of its meaning.*

434]

SECTION X.

Tree, Serpent, and Crocodile Worship.

> Object of horror or of adoration, men have for the serpent an implacable hatred, or prostrate themselves before its genius. Lie calls it, Prudence claims it, Envy carries it in its heart, and Eloquence on its caduceus. In Hell it arms the whip of the Furies; in Heaven Eternity makes of it its symbol.
>
> DE CHÂTEAUBRIAND.

The Ophites asserted that there were several kinds of Genii, from God to man; that the relative superiority of these was decided by the degree of Light that was accorded to each; and they maintained that the Serpent had to be constantly called upon and to be thanked for the signal service it had rendered humanity. For it taught Adam that if he ate of the fruit of the Tree of

[651] Wägner and McDowall, *Asgard and the Gods*, p. 86.

Knowledge of good and evil, he would raise his Being immensely by the learning and wisdom he would thus acquire. Such was the exoteric reason given.

It is easy to see whence is the primal idea of the dual, Janus-like character of the Serpent—the good and the bad. This symbol is one of the most ancient, because the reptile preceded the bird, and the bird the mammal. Hence the belief, or rather the superstition, of the savage tribes who think that the souls of their ancestors live under this form, and the general association of the Serpent with the Tree. The legends about the various meanings it represents are numberless; but, as most of them are allegorical, they have now passed into the class of fables based on ignorance and dark superstition. For instance, when Philostratus narrates that the natives of India and Arabia fed on the heart and liver of Serpents in order to learn the language of all the animals, the Serpent being credited with that faculty, he certainly never meant his words to be accepted literally.[652] As will be found more than once as we proceed, Serpent and Dragon were names given **435]** {THE SERPENT, THE SYMBOL OF INITIATION.} to the Wise Ones, the Initiated Adepts of olden times. It was their wisdom and their learning that were devoured or assimilated by their followers, whence the allegory. When the Scandinavian Sigurd is fabled to have roasted the heart of Fafnir, the Dragon, whom he had slain, and thence to have become the wisest of men, the meaning is the same. Sigurd had become learned in the runes and magical charms; he had received the "Word" from an Initiate of the name of Fafnir, or from a sorcerer, after which the latter died, as do many, after "passing the word." Epiphanius lets out a secret of the Gnostics in trying to expose their "heresies." The Gnostic Ophites, he says, had a reason for honouring the Serpent: *it was because he taught the primeval men the Mysteries*.[653] Verily so; but they did not have Adam and Eve in the Garden in their minds when teaching this dogma, but simply that which is stated above. The Nagas of the Hindû and Tibetan Adepts were human Nagas (Serpents), not reptiles. Moreover, the Serpent has ever been the type of consecutive or serial rejuvenation, of Immortality and Time.

The numerous and extremely interesting readings, the interpretations and facts about Serpent worship, given in Mr. Gerald Massey's *Natural Genesis,* are very ingenious and scientifically correct. But they are far from covering the *whole* of the meanings implied. They divulge only the astronomical and physiological mysteries, with the addition of some cosmic phenomena. On the lowest plane of materiality, the Serpent was, no doubt, the "great emblem of Mystery in the Mysteries," and was, very likely, "adopted as a type of feminine pubescence, on account of its sloughing and self-renewal." It was so, however, only with regard to mysteries concerning terrestrial *animal* life, for as the symbol of *"re-clothing* and re-birth in the [universal] mysteries," its "final phase,"[654] or shall we rather say its incipient and culminating phases, was not of this plane. These phases were generated in the pure realm of Ideal Light, and having accomplished the round of the whole cycle of adaptations and symbolism, the Mysteries returned from whence they had come, into the essence of *immaterial* causality. They belonged to the highest Gnosis. And surely this could have never obtained its name and fame solely on account of its penetration into physiological and especially feminine functions!

As a symbol, the Serpent had as many aspects and occult meanings as the Tree itself; the "Tree of Life," with which it was **436]** emblematically and almost indissolubly connected. Whether viewed as a metaphysical or a physical symbol, the Tree and Serpent, jointly, or separately, have never been so degraded by antiquity as they are now, in this our age of the breaking of idols, not for truth's sake, but to glorify the most gross matter. The revelations and interpretations in General Forlong's *Rivers of Life* would have astounded the worshippers of the Tree and Serpent in the days of archaic Chaldean and Egyptian wisdom; and even the early Shaivas would have recoiled in horror at the theories and suggestions of the author of the said work. "The notion of Payne Knight and Inman that the Cross or Tau is simply a copy of the male organs in a triadic form is radically false," writes Mr. G. Massey, who proves what he says. But this is a statement that could be as justly applied to almost all the modern interpretations of ancient symbols. *The Natural Genesis,* a monumental work of research and thought, the most complete on that subject that has ever been published, covering as it does a wider field, and explaining much more than all the Symbologists who have hitherto written, does not yet go beyond the "psycho-theistic" stage of ancient thought. Nor were Payne Knight and Inman altogether wrong; except in entirely failing to see that their interpretations of the Tree of Life, as the Cross and Phallus, fitted the symbol only in the lowest and latest stage of the evolutionary development of the idea of the Giver of Life. It was the last and the grossest physical transformation of Nature, in animal, insect, bird and even plant; for bi-une, creative magnetism, in the form of the attraction of contraries, or sexual polarization, acts in the constitution of reptile and bird as it does in that of man. Moreover, the modern Symbologists and Orientalists, from first to last, being ignorant of the real Mysteries revealed by Occultism, can necessarily see but

---

[652] See *De Vitâ Apollonii*, I. xiv.
[653] *Adv. Hœres*, xxxvii.
[654] Gerald Massey, *The Natural Genesis*, I. 340.

this last stage. If told that this mode of procreation, which the whole world of being has now in common on this Earth, is but a passing phase, a physical means of furnishing the conditions to and producing the phenomena of life, and that it will alter with this and disappear with the next Root-Race, they would laugh at such a superstitious and unscientific idea. But the most learned Occultists assert this because *they know it.* The universe of living beings, of all those which procreate their species, is the living witness to the various modes of procreation in the evolution of animal and human species and races; and the Naturalist ought to sense this truth intuitionally, even though he is yet unable to **437]** {THE ASHVATTHA TREE.} demonstrate it. How could he, indeed, with the present modes of thought! The landmarks of the archaic history of the Past are few and scarce, and those that men of Science come across are mistaken for fingerposts of our little era. Even so-called "universal (?) history" embraces but a tiny field in the almost boundless space of the unexplored regions of our latest Fifth Root-Race. Hence, every fresh sign-post, every new glyph of the hoary Past that is discovered, is added to the old stock of information, to be interpreted on the same lines of preexisting conceptions, and without any reference to the special cycle of thought which that particular glyph may belong to. How can Truth ever come to light if this method is never changed!

Thus, in the beginning of their joint existence as a glyph of Immortal Being, the Tree and Serpent were divine imagery, truly. The Tree was *reversed,* and its roots were generated in Heaven and grew out of the Rootless Root of All-Being. Its trunk grew and developed; crossing the planes of the Pleroma, it shot out crossways its luxuriant branches, first on the plane of hardly differentiated matter, and then downward till they touched the terrestrial plane. Thus, the Ashvattha Tree of Life and Being, whose destruction alone leads to immortality, is said in the *BhagavadGîtâ* to grow with its roots above and its branches below.[655] The roots represent the Supreme Being, or First Cause, the Logos; but one has to go beyond those roots to *unite oneself with Krishna*, who, says Arjuna, is "greater than Brahman, and First Cause: . . . the indestructible, that which is, that which is not, and what is beyond them."[656] Its boughs are Hiranyagarbha (Brahmâ or Brahman in its highest manifestations, say Shridhara Svamin and Madhusu-dana), the highest Dhyân Chohans or Devas. The *Vedas* are its leaves. He only who goes *beyond* the roots shall never return; that is to say, shall reincarnate no more during this Age of Brahmâ.

It is only when its pure boughs had touched the terrestrial mud of the Garden of Eden, of our Adamic Race, that this Tree became soiled by the contact and lost its pristine purity; and that the Serpent of Eternity, the Heaven-Born Logos, was finally degraded. In days of old, of the Divine Dynasties on Earth, the now dreaded reptile was regarded as the first beam of light that radiated from the abyss of Divine Mystery. Various were the forms which it was made to assume, and numerous the natural symbols adapted to it, as it crossed the eons of Time; as from Infinite Time (Kala) itself it fell into the space and **438]** time evolved out of human speculation. These forms were cosmic and astronomical, theistic and pantheistic, abstract and concrete. They became in turn the Polar Dragon and the Southern Cross, the Alpha Draconis of the Pyramid, and the Hindû-Buddhist Dragon, which ever threatens, yet never swallows the Sun during its eclipses. Till then, the Tree remained ever green, for it was sprinkled by the Waters of Life; the Great Dragon remained ever divine, so long as it was kept within the precincts of the sidereal fields. But the Tree grew and its lower boughs at last touched the Infernal Regions—our Earth. Then the Great Serpent Nidhögg—he who devours the corpses of the evil-doers in the "Hall of Misery" (human life), so soon as they are plunged into Hwergelmir, the roaring cauldron (of human passions)—gnawed the reversed World-Tree. The worms of materiality covered the once healthy and mighty roots, and are now ascending higher and higher along the trunk; while the Midgard Snake coiled at the bottom or the Seas, encircles the Earth, and, through its venomous breath, makes her powerless to defend herself.

The Dragons and Serpents of Antiquity are all seven-headed—one head for each Race, and "every head with seven hairs on it," as the allegory has it. Aye, from Ananta, the Serpent of Paternity, which carries Vishnu through the Manvantara; from the original primordial Shesha, whose seven heads become "one thousand heads" in the Purânic fancy, down to the seven-headed Akkadian Serpent. This typifies the Seven Principles throughout Nature and in man; the highest or middle head being the seventh. It is not of the Mosaic, Jewish Sabbath that Philo speaks, in his *Creation of the World,* when saying that the world was completed "according to the perfect nature of number 6." For:

> *When that Reason [Nous] which is holy in accordance with the number 7, has entered the soul* [the living body rather], the number 6 is thus arrested and all the mortal things which that number makes.

And again:

[655] Ch. xv.
[656] Ch. xi.

Number 7 is the festival day of all the earth, the *birthday of the world.* I know not whether any one would be able to celebrate the number 7 in adequate terms.[657]

The author of *The Natural Genesis* thinks that:

The septenary of stars seen in the Great Bear [the Saptarshis] and seven-headed Dragon furnished a visible origin for the symbolic seven of time above. The goddess of the seven stars was the mother of time, as Kep; whence Kepti and Sebti **439]** {"SEVENING."} for the two times and number 7. So this is the star of the Seven by name. Sevekh (Kronus), the son of the goddess, has the name of the seven or seventh. So has Sefekh Abu who builds the house on high, as Wisdom (Sophia) built hers with seven pillars. . . The primary kronotypes were seven, and thus the beginning of time in heaven is based on the number and the name of seven, on account of the starry demonstrators. The seven stars as they turned round annually kept pointing, as it were, with the forefinger of the right hand, and describing a circle in the upper and lower heaven.[658] The number 7 naturally suggested a measure by seven, that led to what may be termed *Sevening,* and to the marking and mapping out of the circle in seven corresponding divisions which were assigned to the seven great constellations; and thus was formed the celestial heptanomis of Egypt in the heavens.

When the stellar heptanomis was broken up and divided into four quarters, it was multiplied by four, and the twenty-eight signs took the place of the primary seven constellations; the lunar zodiac of twenty-eight signs being the registered result of reckoning twenty-eight days to the moon, or a lunar month.[659] In the Chinese arrangement, the four sevens are given to four Genii that preside over the tour cardinal points;[660] or rather the seven northern constellations make up the Black Warrior; the seven eastern (Chinese autumn) constitute the White Tiger; the seven southern are the Vermilion Bird; and the seven western (called vernal) are the Azure Dragon. Each of these four spirits presides over its heptanomis during one lunar week. The genitrix of the first heptanomis (Typhon of the seven stars) now took a lunar character. . . . In this phase we find the goddess Sefekh, whose name signifies number 7, is the feminine word, or logos in place of the mother of time, who was the earlier *Word,* as goddess of the Seven Stars.[661]

The author shows that it was the Goddess of the Great Bear and Mother of Time who was in Egypt from the earliest times the "Living Word," and that Sevekh-Kronus, whose type was the Crocodile-Dragon, the pre-planetary form of Saturn, was called her son and consort; he was her Word-Logos.[662]

The above is quite plain, but it was not the knowledge of astronomy only that led the Ancients to the process of *Sevening.* The primal cause goes far deeper and will be explained in its place.

The above quotations are no digressions. They are brought forward as showing (*a*) the reason why a full Initiate was called a Dragon, a Snake, a Naga; and (*b*) that our septenary division was used by the priests of the earliest dynasties in Egypt, for the same reason, and on **440]** the same basis, as by us. This needs further elucidation, however. As already stated, what Mr. Gerald Massey calls the Pour Genii of the four cardinal points; and the Chinese, the Black Warrior, White Tiger, Vermilion Bird, and Azure Dragon, are called in the Secret Books, the "Four Hidden Dragons of Wisdom" and the "Celestial Nagas." Now, the seven-headed or septenary Dragon-Logos is shown to have, in course of time, been split up, so to speak, into *four* heptanomic parts or twenty-eight portions. Each week has a distinct Occult character in the lunar month; each day of the twenty-eight has its special characteristics; for each of the twelve constellations, whether separately or in combination with other signs, has an Occult influence either for good or for evil. This represents the sum of knowledge that men can acquire on this earth; yet few are those who acquire it, and still fewer are the wise men who get to the root of knowledge symbolized by the great Root-Dragon, the Spiritual Logos of these visible signs. But those who do, receive the name of Dragons, and they are the "Arhats of the Four Truths of the Twenty-eight Faculties," or attributes, and have always been so called.

The Alexandrian Neo-Platonists asserted that to become real Chaldees or Magi, one had to master the science or knowledge of the periods of the Seven Rectors of the World, in whom is all wisdom. And Jamblichus is credited with another version, which does not, however, alter the meaning, for he says;

The Assyrians have not only preserved the records of seven and twenty myriads of years, as Hipparchus says they have, but likewise of the whole apocatastases and periods of the Seven Rulers of the World.[663]

---

[657] *De Mundi Opif*., *Par*., pp. 30 and 419.

[658] For the same reason the division of the principles in man into seven is thus reckoned, as they describe the same circle in the higher and lower human nature.

[659] Thus the septenary division is the oldest and preceded the four-fold division. It is the root of archaic classification.

[660] In Chinese Buddhism and Esotericism, the Genii are represented by four Dragons—the Mahârajahs of the Stanzas.

[661] *Op. cit*., II. 312-13.

[662] *Ibid*., I. 321.

[663] Proclus, *Tim*., I.

The legends of every nation and tribe, whether civilized or savage, point to the once universal belief in the great wisdom and cunning of the Serpents. They are "charmers." They hypnotize the bird with their eye, and man himself very often does not overcome their fascinating influence; therefore the symbol is a most fitting one.

The Crocodile is the Egyptian Dragon. It was the dual symbol of Heaven and Earth, of Sun and Moon, and was made sacred, in consequence of its amphibious nature, to Osiris and Isis. According to Eusebius, the Egyptians represented the Sun in a Ship as its pilot, this ship being carried along by a Crocodile, "to show the motion of the Sun in the Moist (Space)."[664] The Crocodile was, moreover, the symbol of Lower Egypt herself, the Lower being the more swampy of the two **441]** {THE DUAL LOGOS.} countries. The Alchemists claim another interpretation. They say that the symbol of the Sun in the Ship on the Ether of Space meant that the Hermetic Matter is the principle, or basis, of Gold, or again the *philosophical* Sun; the Water, within which the Crocodile is swimming, is that Water, or Matter, made liquid; the Ship herself, finally, representing the Vessel of Nature, in which the Sun, or the sulphuric, igneous principle, acts as a pilot, because it is the Sun which conducts the work by his action upon the Moist or Mercury. The above is only for the Alchemists.

The Serpent became the type and symbol of evil, and of the Devil, only during the Middle Ages. The early Christians as well as the Ophite Gnostics, had their dual Logos: the Good and the Bad Serpent, the Agathodæmon and the Kakodæmon. This is demonstrated by the writings of Marcus, Valentinus, and many others, and especially in *Pistis-Sophia*—certainly a document of the earliest centuries of Christianity. On the marble sarcophagus of a tomb, discovered in 1852 near the Porta Pia, one sees the scene of the adoration of the Magi, "or else," remarks the late C. W. King, in *The Gnostics and their Remains,* "the prototype of that scene, the 'Birth of the New Sun'." The mosaic floor exhibited a curious design which might have represented either Isis suckling the babe Harpocrates, or the Madonna nursing the infant Jesus. In the smaller sarcophagi that surrounded the larger one, many leaden plates rolled like scrolls were found, eleven of which can still be deciphered. The contents of these ought to be regarded as final proof of a much-vexed question, for they show that either the early Christians, up to the VIth Century, were *bona fide* Pagans, or that dogmatic Christianity was borrowed wholesale, and passed in full into the Christian Church—Sun, Tree, Serpent, Crocodile and all.

> On the first is seen Anubis . . . holding out a scroll; at his feet are two female busts: below all are two serpents entwined about . . . a corpse swathed up like a mummy. In the second scroll . . . is Anubis, holding out a cross, the "Sign of Life." Under his feet lies the corpse encircled in the numerous folds of a huge serpent, the Agathodsemon, guardian of the deceased. . . . . In the third scroll . . . the same Anubis bears on his arm an oblong object, ... held so as to convert the outline of the figure into a complete Latin cross. . . . At the god's foot is a rhomboid, the Egyptian "Egg of the World," towards which crawls a serpent coiled into a circle. . . . Under' the . . . busts ... is the letter ω, repeated *seven* times in a line, reminding one of the "Names." . . . Very remarkable also is the line of characters, apparently Palmyrene, upon **442]** the legs of the first Anubis. As for the figure of the *serpent,* supposing these talismans to emanate not from the Isiac but the newer Ophite creed, it may well stand for that "True and perfect Serpent," who "leads forth the souls of all that put their trust in him out of the Egypt of the body, and through the Red Sea of Death into the Land of Promise, saving them on their way from the Serpents of the Wilderness, that is, from the Rulers of the Stars."[665]

And this "true and perfect Serpent" is the seven-lettered God who is now credited with being Jehovah, and Jesus *one with him.* To this seven-vowelled God the candidate for Initiation is sent by the "First Mystery," in the *Pistis-Sophia,* a work earlier than St. John's *Revelation,* and evidently of the same school. "The (Serpent of the) Seven Thunders uttered these seven vowels," but "seal up those things which the Seven Thunders uttered, and write them not," says *Revelation.* "Do ye seek after these mysteries?"—inquires Jesus in *Pistis-Sophia.* "No mystery is more excellent than they [the seven vowels]; for they shall bring your souls unto the Light of Lights"—*i.e.,* true Wisdom. "Nothing, therefore, is more excellent than the mysteries which ye seek after, saving only the mystery of the *Seven Vowels* and their *forty and nine* Powers, and the numbers thereof."

In India, it was the mystery of the *Seven Fires* and their Forty-nine Fires or aspects, or "the numbers thereof."

These Seven Vowels are represented by the Svastika signs on the crowns of the seven heads of the Serpent of Eternity, in India, among Esoteric "Buddhists," in Egypt, in Chaldæa, etc., and among the Initiates of every other country. They are the Seven Zones of *post mortem* ascent, in the Hermetic writings, in each of which the "Mortal" leaves one of his Souls, or Principles; until arrived on the plane above all Zones, he remains as the great Formless Serpent of Absolute Wisdom, or the Deity Itself. The seven-headed Serpent has more than one signification in the arcane teachings. It is the seven-headed Draco, each of whose heads is a star of the Lesser Bear; but it was also, and

---

[664] *Prep. Evang*., I. iii. 3.
[665] *Op. cit*., pp. 366-8.

preeminently, the Serpent of Darkness, inconceivable and incomprehensible, whose seven heads were the seven Logoi, the reflections of the one and first-manifested Light—the Universal Logos.

443]

SECTION XI.

Demon est Deus Inversus.

This symbolical sentence, in its many-sided forms, is certainly most dangerous and iconoclastic in the face of all the dualistic later religions, or rather theologies, and especially so in the light of Christianity. Yet it is neither just nor correct to say that it is Christianity which has conceived and brought forth Satan. As an "Adversary," the opposing Power required by the equilibrium and harmony of things in Nature, as Shadow is required to make still brighter the Light, as Night to bring into greater relief the Day, and as Cold to make one appreciate the more the comfort of Heat, so has Satan ever existed. Homogeneity is one and indivisible. But if the homogeneous One and Absolute is no mere figure of speech, and if Heterogeneity, in its dualistic aspect, is its offspring, its bifurcous shadow or reflection, then even that divine Homogeneity must contain in itself the essence of both good and evil. If "God" is Absolute, Infinite, and the Universal Root of all and everything in Nature and its Universe, whence comes Evil or D'Evil if not from the same Golden Womb of the Absolute? Thus we are forced either to accept the emanation of good and evil, of Agathodæmon and Kakodæmon, as offshoots from the same trunk of the Tree of Being, or to resign ourselves to the absurdity of believing in two, eternal Absolutes!

Having to trace the origin of the idea to the very beginnings of the human mind, it is but just, meanwhile, to give his due even to the proverbial Devil. Antiquity knew of no isolated, thoroughly and absolutely bad "God of evil." Pagan thought represented good and evil as twin brothers, born from the same mother—Nature; so soon as that thought ceased to be archaic, Wisdom passed into Philosophy. In the beginning the symbols of good and evil were mere abstractions, Light and Darkness; later their types were chosen among the most natural and ever-recurrent periodical cosmic phenomena—the Day and **444]** Night, or the Sun and Moon. Then the Hosts of the Solar and Lunar Deities were made to represent them, and the Dragon of Darkness was contrasted with the Dragon of Light. The Host of Satan is a Son of God, no less than the Host of the B'ne Alhim, the Children of God who came to "present themselves before the Lord," their Father.[666] "The Sons of God" become the "Fallen Angels" only after perceiving that the daughters of men *were fair*.[667] In the Indian philosophy, the Suras are among the earliest and the brightest Gods, and become Asuras only when dethroned by Brâhmanical fancy. Satan never assumed an anthropomorphic, individualized shape, until the creation by man, of a "one *living* personal God," had been accomplished; and then merely as a matter of prime necessity. A screen was needed; a scape-goat to explain the cruelty, blunders, and but too-evident injustice, perpetrated by him for whom absolute perfection, mercy and goodness were claimed. This was the first Karmic effect of abandoning a philosophical and logical Pantheism, to build, as a prop for lazy man, "a merciful Father in Heaven," whose daily and hourly actions, as Natura Naturans, the "comely Mother but stone cold," belie the assumption. This led to the primal twins, Osiris-Typhon, Ormazd-Ahriman, and finally Cain-Abel and the *tutti quanti* of contraries.

Having commenced by being synonymous with Nature, "God," the Creator, ended by being made its author. Pascal settles the difficulty very cunningly by saying:

> Nature has perfections, in order to show that she is the image of God; and defects, in order to show that she is *only* his image.

The further back one recedes into the darkness of the prehistoric ages, the more philosophical does the prototypic figure of the later Satan appear. The first "Adversary," in individual human form, that one meets with in old Purânic literature, is one of her greatest Rishis and Yogîs—Narada, surnamed the "Strife-maker."

And he is a Brahmaputra, a son of Brahmâ, the male. But of him later on. Who the great "Deceiver" really is, one can ascertain by searching for him, *with open eyes* and an unprejudiced mind, in every old Cosmogony and Scripture.

It is the anthropomorphized Demiurge, the Creator of Heaven and Earth, when separated from the collective Hosts of his Fellow-Creators, whom, so to speak, he represents and synthesizes. It is *now* the God of Theologies. "The wish is father to the thought." Once upon a **445]** {NO LIFE

---

[666] *Job*, ii.

[667] *Genesis*, vi.

WITHOUT DEATH.} time, a philosophical symbol left to perverse human fancy; afterwards, fashioned into a fiendish, deceiving, cunning, and jealous God.

As the Dragons and other Fallen Angels are described in other parts of this work, a few words upon the much-slandered Satan will be sufficient. The student will do well to remember that, with every people, except the Christian nations, the Devil is to this day no worse an entity than the opposite aspect, in the dual nature of the so-called Creator. This is only natural. One cannot claim God as the synthesis of the whole Universe, as Omnipresent and Omniscient and Infinite, and then divorce him from Evil. As there is far more Evil than Good in the world, it follows on logical grounds that either God must include Evil, or stand as the direct cause of it, or else surrender his claims to Absoluteness. The Ancients understood this so well that their philosophers, now followed by the Kabalists, defined Evil as the "lining" of God or Good; *Demon est Deus inversus,* being a very old adage. Indeed, Evil is but an antagonizing blind force in Nature; it is reaction, opposition, and contrast—evil for some, good for others. There is no *malim in se;* only the Shadow of Light, without which Light could have no existence, even in our perceptions. If Evil disappeared, Good would disappear along with it from Earth. The "Old Dragon" was pure Spirit before he became Matter, *passive* before he became *active.* In the Syro-Chaldean Magic both Ophis and Ophiomorphos are joined in the Zodiac in the sign of the Androgyne Virgo-Scorpio. Before its fall on earth the Serpent was OpIiis-Christos, and after its fall it became Ophiomorphos-Chrestos. Everywhere the speculations of the Kabalists treat of Evil as a *Force,* which is antagonistic, but at the same time essential, to Good, as giving it vitality and existence, which it could never have otherwise. There would be no *Life* possible (in the Mâyâvic sense) without *Death;* no regeneration and reconstruction without destruction. Plants would perish in eternal sunlight, and so would man, who would become an automaton without the exercise of his free will, and his aspiring towards that sunlight, which would lose its being and value for him had he nothing but light. Good is infinite and eternal only in the eternally concealed from us, and this is why we imagine it eternal. On the manifested planes, one equilibrates the other. Few are those Theists, believers in a Personal God, who do not make of Satan the shadow of God; or who, confounding both, do not believe they have a right to pray to their idol, asking its help and protection for the exercise of and immunity for **446]** their evil and cruel deeds. "Lead us not into temptation" is addressed daily to "our Father, in Heaven," and not to the Devil, by millions of Christian hearts. This they do, repeating the very words put into the mouth of their Saviour, and yet do not give one thought to the fact that their meaning is contradicted point blank by James, "the brother of the Lord":

> Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.[668]

Why, then, say that it is the Devil who tempts us, when the Church teaches us, *on the authority of Christ,* that it is God who does so? Open any pious volume in which the word "temptation" is defined in its theological sense, and forthwith you find two definitions:

> (1) Those afflictions and troubles *whereby God tries his people*; (2) Those means and enticements which the Devil makes use of to *ensnare* and allure mankind.[669]

Accepted literally, the teachings of Christ and James contradict each other, and what dogma can reconcile the two if the Occult meaning is rejected?

Between the alternative allurements, wise will be that philosopher who will be able to decide where God disappears to make room for the Devil! Therefore, when we read that "the Devil is a liar and the father of it," that is an *incarnate lie,* and are also told in the same breath that Satan, the Devil, was a Son of God and the most beautiful of his Archangels, rather than believe that Father and Son are a gigantic, personified and eternal Lie, we prefer to turn to Pantheism and to Pagan philosophy for information.

Once that the key to *Genesis* is in our hands, the scientific and symbolical Kabalah unveils the secret. The Great Serpent of the Garden of Eden and the "Lord God" are identical, and so are Jehovah and Cain—that Cain who is referred to in Theology as the "murderer" and the Liar to God! Jehovah tempts the King of Israel to number the people, and Satan tempts him to do the same in another place. Jehovah turns into he Fiery Serpents to bite those he is displeased with; and Jehovah informs the Brazen Serpent that heals them.

These short, and seemingly contradictory, statements in the *Old. Testament*—contradictory because the two Powers are separated instead of being regarded as the two faces of one and the same thing—are the echoes, distorted out of recognition by exotericism and theology, of the universal and philosophical dogmas in Nature, so well understood **447]** {THEOLOGICAL ETYMOLOGIES.} by the primitive Sages. We find the same groundwork in several personifications in the *Purânas,* only far more ample and philosophically suggestive.

---

[668] *James,* i. 13.

[669] *James*, i. 2, 12; *Matth*., vi. 13. See Cruden, *sub voc*.

Thus Pulastya, a "Son of God," one of the first progeny, is made the progenitor of Demons, the Rakshasas, the tempters and the devourers of men. Pishacha, a female Demon, is a daughter of Daksha, a "Son of God" too, and a God, and the mother of all the Pishachas.[670] The Demons, so-called in the *Purânas*, are very extraordinary Devils when judged from the standpoint of European and orthodox views, since all of them, Danavas, Daityas, Pishachas, and Rakshasas, are represented as extremely pious, following the precepts of the *Vcdas,* some of them even being great Yogîns. But they oppose the clergy and ritualism, sacrifices and forms, just as the head Yogîns do to this day in India, and are no less respected for it, though they are permitted to follow neither caste nor ritual; hence all those Purânic Giants and Titans are called Devils. The missionaries, ever on the watch to show, if they can, that the Hindû traditions are nothing better than a reflection of the Jewish *Bible*, have evolved a whole romance on the alleged identity of Pulastya with Cain, and of the Rakshasas with the Cainites, the "Accursed," the cause of the "Noachian" Deluge. (See the work of Abbé Gorresio, who "etymologizes" Pulastya's name as meaning the "rejected," hence Cain, if you please). Pulastya dwells in Kedara, he says, which means a "dugup place," a "mine," and Cain is shown, in tradition and the *Bible,* as the first worker in metals and a miner thereof!

While it is very probable that the Gibborim, or Giants, of the *Bible* are the Rakshasas of the Hindûs, it is still more certain that both are Atlanteans, and belong to the submerged races. However it may be, no Satan could be more persistent in slandering his enemy, or more spiteful in his hatred, than the Christian Theologians are in cursing him as the father of every evil. Compare their vituperation and their opinions about the Devil with the philosophical views of the Purânic Sages and their Christ-like mansuetude. When Parashara, whose father was devoured by a Rakshasa, was preparing himself to destroy, by magic arts, the whole race, his grandsire, Vasishtha, after showing the irate Sage, on his own confession, that there is Evil and Karma, but no "evil Spirits," speaks the following suggestive words:

> Let thy wrath be appeased: the Rakshasas are not culpable; thy father's death **448]** *was the work of Destiny* [*Karma*]. Anger is the passion of fools; it becometh not a wise man. *By whom, it may be asked, is any one killed*? Every man *reaps the consequences of his own acts*. Anger, my son, is the destruction of all that man obtains . . . and prevents the attainment . . . of emancipation. The . . . sages shun wrath: be not thou, my child, subject to its influence. Let no more of those *unoffending* spirits of darkness he consumed; let this thy sacrifice cease. Mercy is the might of the righteous.[671]

Thus, every such "sacrifice" or prayer to God for help is no better than *an act of Black Magic.* That which Parashara prayed for, was the destruction of the Spirits of Darkness, for his personal revenge. He is called a Pagan, and the Christians have doomed him, as such, to Eternal Hell. Yet, in what respect is the prayer of sovereigns and generals, who pray before every battle for the destruction of their enemy, any better? Such a prayer is in every case Black Magic of the worst kind, concealed like a demon "Mr. Hyde" under a sanctimonious "Dr. Jekyll."

In human nature, evil denotes only the polarity of Matter and Spirit, a "struggle for life" between the two manifested Principles in Space and Time, which Principles are one *per se,* inasmuch as they are rooted in the Absolute. In Cosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which, being mutually inter-dependent, are necessary to each other, "in order that both should live." If one should be arrested, the action of the other would become immediately self-destructive.

Since the personification called Satan has been amply analyzed from its triple aspect, in the *Old Testament,* Christian Theology and the ancient Gentile attitude of thought, those who would learn more of the subject are referred to *Isis Unveiled*[672] and the Second Part of Volume II of the present work. The subject is here touched upon, and fresh explanations are attempted, for a very good reason. Before we can approach the evolution of Physical and Divine Man, we have first to master the idea of Cyclic Evolution, to acquaint ourselves with the philosophies and beliefs of the four Races which preceded our present Race, and to learn what were the ideas of those Titans and Giants—Giants, verily, mentally, as well as physically. The whole of antiquity was imbued with that philosophy which teaches the involution of Spirit into Matter, the progressive, downward cyclic descent, or active, self-conscious evolution. The Alexandrian Gnostics have **449]** {THE ANGELS SLANDERED.} sufficiently divulged the secrets of Initiations, and their records are full of the "falling down of the Æons," in their double qualification of Angelic Beings and Periods; the one the natural evolution of the other. On the other hand, Oriental traditions on both sides of the "Black Water," the Oceans that separate the two "Easts," are equally full of allegories about the downfall of the Pleroma, or that of the Gods and Devas. One and all, they allegorized and explained the Fall as *the desire to learn and acquire knowledge—the desire to know.* This is the natural sequence of mental evolution, the Spiritual becoming transmuted into the Material or Physical. The same law of descent

---

[670] *Padma Purâna*.
[671] *Vishnu Purâna*, 1. i.
[672] Vol. II. ch. x.

into Materiality and of reascent into Spirituality asserted itself during the Christian era, the reaction having only stopped just now, in our own special Sub-race.

That which was allegorized in *Pymander,* perhaps ten millenniums ago, for a triune mode of interpretation, and intended for a record of an astronomical, anthropological, and even alchemical fact, namely, the allegory of the Seven Rectors breaking through the Seven Circles of Fire, was dwarfed into one material and anthropomorphic interpretation—the Rebellion and Fall of the Angels. The multivocal, profoundly philosophical narrative, under its poetical form of the "Marriage of Heaven with Earth," the love of Nature for Divine Form, and the Heavenly Man enraptured with his own beauty mirrored in Nature, that is to say, Spirit attracted into Matter, has now become, under theological handling, the Seven Rectors disobeying Jehovah, self-admiration generating Satanic pride, followed by their Fall, Jehovah permitting no worship to be lost save upon himself. In short, the beautiful Planet-Angels, the glorious Cyclic Æons of the Ancients, have become synthesized in their most orthodox shape in Samael, the Chief of the Demons in the *Talmud,* "that Great Serpent with Twelve Wings that draws down after himself, in his Fall, the Solar System, or the Titans." But Schemal—the *alter ego* and the Sabean type of Samael—in his philosophical and esoteric aspect, meant the "Year," in its astrological evil aspect, with its twelve months or "Wings" of unavoidable evils, in Nature. In Esoteric Theogony both Schemal and Samael represented a particular divinity.[673] With the Kabalists they are the "Spirit of the Earth," the Personal God that governs it, and therefore *de facto* identical with Jehovah. For the Talmudists themselves admit that Samael is a god-name of one of the seven Elohim. The **450]** Kabalists, moreover, show the two, Schemal and Samael, as a symbolical form of Saturn, Cronus; the "Twelve Wings" standing for the twelve months, and the symbol in its collectivity representing *a racial cycle.* Jehovah and Saturn are also glyphically identical.

This leads, in its turn, to a very curious deduction from a Roman Catholic dogma. Many renowned writers belonging to the Latin Church admit that a difference exists, and should be made, between the Uranian Titans, the antediluvian Giants, who were also Titans, and those post-diluvian Giants, in whom the Roman Catholics persist in seeing the descendants of the mythical Ham. In clearer words, there is a difference to be made between the cosmic, *primordial* opposing Forces, guided by Cyclic Law, the Atlantean human Giants, and the post-diluvian great Adepts, whether of the Right or the Left-hand. At the same time they show that Michael, "the *generalissimo* of the fighting Celestial Host, the *bodyguard of Jehovah*" as it would seem, according to de Mirville, is also a Titan, only with the adjective of "divine" before the cognomen. Thus those "Uranides" who are called everywhere "Divine Titans"—and who, having rebelled against Cronus, or Saturn, are therefore also shown to be the enemies of Samael, also one of the Elohim, and synonymous with Jehovah in his collectivity—are identical with Michael and his Host. In short, the *roles* are reversed, all the combatants are confused, and no student is able to distinguish clearly which is which. Esoteric explanation may, however, bring some order into this confusion, in which Jehovah becomes Saturn, and Michael and his Army, Satan and the Rebellious Angels, owing to the indiscreet endeavours of the too faithful zealots to see a Devil in every Pagan God. The true meaning is far more philosophical, and the legend of the first "Fall" of the Angels assumes a scientific colouring when correctly understood.

Cronus stands for endless, and hence immovable Duration, without beginning, without end, beyond divided Time and beyond Space. Those Angels, Genii, or Devas, who were born *to act in space and time,* that is, to break through the *Seven Circles* of the super-spiritual planes into the phenomenal, or circumscribed, super-terrestrial regions, are said allegorically to have *rebelled* against Cronus, and fought the Lion who was then the one living and highest God. When Cronus, in his turn, is represented as mutilating Uranus, his father, the meaning of the allegory is very simple. Absolute Time is made to become the finite and conditioned; a portion is robbed from the whole, thus **451]** {THE WAR OF THE GODS.} showing that Saturn, the Father of the Gods, has been transformed from Eternal Duration into a limited period. Cronus with his scythe cuts down even the longest and, to us, seemingly endless cycles, which, for all that, are limited in Eternity, and with the same scythe destroys the mightiest rebels. Aye, not one will escape the scythe of Time! Praise the God or Gods, or flout one or both, that scythe will not tremble one millionth of a second in its ascending or descending course.

The Titans of Hesiod's *Thcogony* were copied in Greece from the Suras and Asuras of India. These Hesiodic Titans, the Uranides, which were once upon a time numbered as only six, have been recently discovered, in an old fragment relating to the Greek myth, to be *seven,* the seventh being called Phoreg. Thus their identity with the Seven Rectors is fully demonstrated. The origin of the War in Heaven and the Fall has, in our mind, to be traced unavoidably to India, and perhaps far earlier than the Purânic accounts thereof. For the Taraka-Mâyâ was in a later age, and there are accounts of three distinct Wars to be traced in almost every Cosmogony.

---

[673] See Chwolsohn, *Nahathean Agriculture*, II. 217.

The first War happened in the night of time, between the Gods and (A)-suras, and lasted for the period of one Divine Year.[674] On this occasion the Deities were defeated by the Daityas, under the leadership of Hrada. But afterwards, owing to a device of Vishnu, to whom the conquered Gods applied for help, the latter defeated the Asuras. In the *Vishnu Purâna* no interval is found between the two Wars. In the Esoteric Doctrine, however, one War takes place before the building of the Solar System; another, on Earth, at the "creation" of man; and a **452]** third War is mentioned as taking place at the close of the Fourth Race, between its Adepts and those of the Fifth Race; that is, between the Initiates of the "Sacred Island" and the Sorcerers of Atlantis. We shall notice the first contest, as recounted by Parashara, and endeavour to separate the two accounts, which are purposely blended together.

It is there stated that as the Daityas and Asuras were engaged in the duties of their respective Orders (Varnas) and followed the paths prescribed by holy writ, practising also religious penance—a queer employment for *Demons* if they are identical with our *Devils,* as it is claimed—it was impossible for the Gods to destroy them. The prayers addressed by the Gods to Vishnu are curious, as showing the ideas involved in an anthropomorphic Deity. Having, after their defeat, "fled to the northern shore of the Milky Ocean [Atlantic Ocean],"[675] the discomfited Gods address many supplications "to the first of Beings, the divine Vishnu," and among others the following:

> Glory to thee, who art one with the Saints, whose perfect nature is ever blessed, and traverses, unobstructed, all permeable elements. Glory to thee, *who art one with the Serpent-Race, double-tongued, impetuous, cruel, insatiate of enjoyment* and abounding with wealth. . . . Glory to thee, . . . O Lord, *who hast neither colour nor extension,* nor bulk *(ghana), nor any predicable qualities,* and whose essence (*rûpa*), purest of the pure, is appreciable only by holy Paramarshis [the greatest of Sages or Rishis]. We bow to thee, in the nature of Brahma, uncreated, undecaying *(avyaya);* who *art in our bodies,* and *in all other bodies, and in all living creatures;* and beside whom nothing exists. We glorify that Vâsudeva, the lord (of all), who is without soil, the seed of all things, exempt from dissolution, unborn, eternal; being, in essence, Paramapadâtmavat [beyond the condition of Spirit], and, in substance (*rûpa*), the whole of this (Universe).[676]

The above is quoted as an illustration of the vast field offered by the *Purânas* to adverse and erroneous criticism, by every European bigot who forms an estimate of an alien religion on mere external evidence. Any man accustomed to subject what he reads to thoughtful analysis, will see at a glance the incongruity of addressing the accepted "Unknowable," the formless, and attributeless Absolute, such as the Vedântins define Brahman, as being "one with the Serpent-Race, double-tongued, cruel and insatiable," thus associating the abstract with the concrete, and bestowing adjectives on that which is free from any limitations, and conditionless. Even Professor Wilson, who, after living surrounded by Brâhmans and Pandits in India for so many **453]** {WILSON'S CRITICISM CRITICIZED.} years, ought to have known better—even that scholar lost no opportunity of criticizing the Hindû Scriptures on this account. Thus, he exclaims:

---

[674] One Day of Brahmâ lasts 4,320,000,000 years—multiply this by 360! The A-suras (No-gods, or Demons) are here still Suras, Gods higher in hierarchy than such secondary Gods as are not even mentioned in the *Vedas.* The duration of the War shows its significance, and also shows that the combatants are only the personified Cosmic Powers. It is evidently for sectarian purposes and out of *odium theologicum* that the illusive form Mâyâmoha, assumed by Vishnu, was attributed in later rearrangements of old texts to Buddha and the Daityas, as in the *Vishnu Purâna,* unless it was a fancy of Wilson himself. He also fancied he found an allusion to Buddhism in the *Bhagavad Gîtâ*, whereas, as proved by K. T. Telang, he had only confused the Buddhists and the older Chârvâka materialists. The version exists nowhere in other *Purânas* if the inference does, as Professor Wilson claims, in the *Vishnu Purâna;* the translation of which, especially of Book III. ch. xviii, where the reverend Orientalist arbitrarily introduces Buddha, and shows him teaching: Buddhism to Daityas, led to another "great war" between himself and Col. Vans Kennedy. The latter charged him publicly with wilfully distorting Purânic texts. "I affirm," wrote the Colonel at Bombay, in 1840, "that the *Purânas* do not contain what Professor Wilson has stated is contained in them; . . . . until such passages are produced I may be allowed to repeat my former conclusions that Professor Wilson's opinion, that the *Purânas* as now extant are compilations made between the eighth and seventeenth centuries [A.D.!], rests solely *on gratuitous assumptions and unfounded assertions,* and that his reasoning in support of it is either futile, fallacious, contradictory, or improbable." (See *Vishnu Purâna,* trans. by Wilson, edit. by Fitzedward Hall, Vol. V, Appendix.)

[675] This statement belongs to the *third* War, since the terrestrial continents, seas and rivers are mentioned in connection with it.

[676] *Vishnu Purâna,* III. xvii (Wilson, Vol. III. 204-5).

The *Purânas* constantly teach incompatible doctrines! According to this passage,[677] the Supreme Being is not the inert cause of creation only, but exercises the functions of an active providence. The Commentator quotes a text of the *Veda* in support of this view: "Universal Soul entering into men, governs their conduct." Incongruities, however, are as frequent in the *Vedas* as in the *Purânas.*

Less frequent, in sober truth, than in the Mosaic *Bible.* But prejudice is great in the hearts of our Orientalists, especially in those of "reverend" scholars. Universal Soul is *not* the inert Cause of Creation or (Para) Brahman, but simply that which we call the Sixth Principle of *Intellectual* Kosmos, on the manifested plane of being. It is Mahat, or Mahâbuddhi, the Great Soul, the Vehicle of Spirit, the first primeval reflection of the formless CAUSE, and that which is even *beyond* Spirit. So much for Professor Wilson's uncalled-for fling at the *Purânas.* As for the apparently incongruous appeal to Vishnu by the defeated Gods, the explanation is there, in the text of *Vishnu Purâna*, if Orientalists would only notice it. There is Vishnu as Brahmâ, and Vishnu *in his two aspects*, philosophy teaches. There is but one Brahman, "essentially Prakriti and Spirit."

This ignorance is truly and beautifully expressed in the praise of the Yogîns to Brahmâ, "the upholder of the earth," when they say:

> Those who have not practised devotion conceive erroneously of the nature of the world. The ignorant, who do not perceive that this Universe is of the nature of Wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true Wisdom, and whose minds are pure, behold this whole world *as one with Divine Knowledge,* as one with thee, O God! Be favourable, O universal Spirit![678]

Therefore, it is not Vishnu, "the inert cause of creation," which exercised the functions of an *Active* Providence, but the Universal Soul, that which, in its material aspect, Éliphas Lévi calls Astral Light. And this Soul is, in its dual aspect of Spirit and Matter, the true anthropomorphic God of the Theists; for this God is a *personification* of that Universal Creative Agent, both pure and impure, owing to its manifested condition and differentiation in this Mâyâvic World—*God* and *Devil,* truly. But Professor Wilson failed to see how Vishnu, in **454]** this character, closely resembles the Lord God of Israel, "especially in his policy of deception, temptation, and cunning."

In the *Vishnu Purâna* this is made as plain as can be. For it is said there, that:

> At the conclusion of their prayers (*stotra*) the Gods beheld the Sovereign Deity Hari (Vishnu) armed with the shell, the discus, and the mace, *riding on Garuda.*

Now Garuda is the Manvantaric Cycle, as will be shown in its place. Vishnu, therefore, is the Deity *in Space and Time,* the peculiar God of the Vaishnavas. Such Gods are called in Esoteric Philosophy *tribal* or *racial;* that is to say, one of the many Dhyânis or Gods, or Elohim, one of whom was generally chosen for some special reason by a nation or a tribe, and thus became gradually a "God *above all* Gods,"[679] the "highest God," as Jehovah, Osiris, Bel, or any other of the Seven Regents.

"The tree is known by its fruit"; the nature of a God by his actions. We must either judge these actions by the dead-letter narratives, or must accept them allegorically. If we compare the two—Vishnu, as the defender and champion of the defeated Gods; and Jehovah, the defender and champion of the "chosen" people, so called by antiphrasis, no doubt, as it is the Jews who had chosen that "jealous" God—we shall find that both use deceit and cunning. They do so on the principle of "the end justifying the means," in order to have the best of their respective opponents and foes—the Demons. Thus while, according to the Kabalists, Jehovah assumes the shape of the tempting Serpent in the Garden of Eden, sends Satan with a special mission to tempt Job, harasses and wearies Pharaoh with Saraï, Abraham's wife, and "hardens" another Pharaoh's heart against Moses, lest there should be no opportunity for plaguing his victims "with great plagues," Vishnu is made in his *Purâna* to resort to a trick no less unworthy of any respectable God.

The defeated Gods addressed Vishnu as follows:

> Have compassion upon us, O Lord, and protect us, who have come to thee for succour from the Daityas (Demons)! They have seized upon the three worlds, and appropriated the offerings which are our portion, *taking care not to transgress the precepts of the Veda*. Although *we, as well as they, are parts of thee*[680] . . . engaged [as they are] . . . in the paths prescribed by the holy writ . . . it is impossible for us to destroy them. Do thou, whose wisdom is immeasurable **455]** {THE DECEPTION OF THE GODS.} (Ameyâtman) instruct us *in some device* by which we may be able to exterminate the enemies of the Gods!

---

[677] Book I. chap. xvii (Wilson, Vol. II. 36), in the story of Prahlada—the Son of Hiranyakashipu, the Pûranic Satan, the great enemy of Vishnu, and the King of the Three Worlds—into whose heart Vishnu entered.

[678] *Ibid.,* I. iv (Wilson, Vol. I. 64).

[679] II *Chronicles,* ii. 5.

[680] "There was a day when the *Sons of God* came before the Lord, and Satan came *with his brothers,* also before the Lord." *(Job* ii.. Abyss., Ethiopic text.)

When the mighty Vishnu heard their request, he emitted from his body an *illusory* form (Mâyâmoha, the "deluder by illusion") which he gave to the Gods and thus spake: "This Mâyâmoha shall *wholly beguile* the Daityas, so that, being led astray from the path of the *Vedas,* they may be put to death. ... Go then and fear not. Let this delusive vision precede you. It shall this day be of great service unto you, O Gods!"

After this, the great Delusion (Mâyâmoha) having proceeded (to earth), beheld the Daityas, engaged in ascetic penances, and approaching them, in the semblance of a Digambara (naked mendicant) with his head shaven ... he thus addressed them, in gentle accents: "Ho, lords of the Daitya race, wherefore is it that you practise these acts of penances?" etc.[681]

Finally the Daityas were seduced by the wily talk of Mâyâmoha, as Eve was seduced by the advice of the Serpent. They became apostates to the *Vedas.* As Dr. Muir translates the passage:

The great Deceiver, practising illusion, next beguiled other Daityas, by means of many other sorts of heresy. In a very short time, these Asuras (Daityas), deluded by the Deceiver [*who was Vishnu*] abandoned the entire system founded on the ordinances of the triple *Veda.* Some reviled the *Vedas;* others, the ceremonial of sacrifice; and others, the Brâhmans. This (they exclaimed), is a doctrine which will not bear discussion: the slaughter (of animals, in sacrifice), is not conducive to religious merit. (To say, that) oblations of butter consumed in the fire produce any future reward, is the assertion of a child. . . . If it be a fact that a beast slain in sacrifice is exalted to heaven, why does not the worshipper slaughter his own father? . . . Infallible utterances do not, great Asuras, fall from the skies; it is only assertions founded on reasoning that are accepted by me and by other [intelligent] persons like yourselves! Thus by numerous methods the Daityas were unsettled by the great Deceiver [*Reason*]*. . . .* When the Daityas had entered on the path of error, the Deities mustered all their energies and approached to battle. Then followed a combat between the Gods and the Asuras; and the latter, who had abandoned the right road, were smitten by the former. In previous times they had been defended by the armour of righteousness which they bore; but, when that had been destroyed, they, also, perished.[682]

Whatever may be thought of the Hindû s, no enemy of theirs can regard them as fools. A people, whose holy men and sages have left to the world the greatest and most sublime philosophies that ever emanated from the minds of men, must have known the difference between right and wrong. Even a savage can discern white from black, good from bad, and deceit from sincerity and truthfulness. Those who had narrated this event in the biography of their God, must **456]** have seen that in this case it was that God who was the Arch-Deceiver, and the Daityas, who "never transgressed the precepts of the *Vedas*," who had the sunny side in the transaction, and who were the true "Gods." Thence there must have been, and *there is* a secret meaning hidden under this allegory. In no class of society, in no nation, are deceit and craft considered as *divine* virtues—except perhaps in the clerical classes of Theologians and modern Jesuitism.

The *Vishnu Purâna*[683] like all other works of this kind, passed at a later period into the hands of the Temple-Brâhmans, and the old MSS. have, no doubt, been further tampered with by sectarians. But there was a time when the *Purânas* were esoteric works, and so they are still for the Initiates who can read them with the key that is in their possession.

Whether the Brâhman Initiates will ever give out the full meaning of these allegories, is a question with which the writer is not concerned. The present object is to show that, while honouring the *Creative Powers* in their multiple forms, no philosopher could have, or ever has, accepted the allegory for its true spirit, except, perhaps, some philosophers belonging to the present "superior, and civilized" Christian races. For, as shown, Jehovah is not one whit the superior of Vishnu on the plane of ethics. This is why the Occultists, and even some Kabalists, whether or not they regard those creative Forces *as living and conscious Entities*—and one does not see why they should not be so accepted—will never confuse the Cause with the Effect, and accept the Spirit of the Earth for Parabrahman, or Ain Suph. At all events they know well the true nature of what was called by the Greeks Father-Æther, Jupiter-Titan, etc. They know that the Soul of the Astral Light is divine, and its Body—the Light-waves un the lower planes—infernal. This Light is symbolized by the "Magic Head" in the *Zohar,* the Double Face on the Double Pyramid; the black Pyramid rising against a pure white ground, with *a white Head and Face within its black Triangle;* the White Pyramid, inverted—the reflection of the first in the dark Waters—showing the *black reflection of the white Face.*

This is the Astral Light, or *Demon est Deus Inversus*.

457]

[681] *Ibid*., Vol. III. 205-7.

[682] *Journal of the Royal Asiat. Society*, xix. 302.

[683] Wilson's opinion that the *Vishnu Purâna* is a production *of our era,* and that in its present form it is not earlier than between the VIIIth and the XVIIth (!!) century, is absurd beyond noticing.

SECTION XII.

The Theogony of the Creative Gods.

To thoroughly comprehend the idea underlying every ancient Cosmology necessitates the study and comparative analysis of all the great religions of antiquity; for it is only by this method that the root-idea can be made plain. Exact Science, could it soar so high, in tracing the operations of Nature to their ultimate and original sources, would call this idea the Hierarchy of Forces. The original, transcendental and philosophical conception was one. But as systems began to reflect more and more with every age the idiosyncrasies of nations, and as the latter, after separating, settled into distinct groups, each evolving along its own national or tribal groove, the main idea gradually became veiled by the overgrowth of human fancy. While in some countries the Forces, or rather the intelligent Powers of Nature, received divine honours to which they were hardly entitled, in others— as now in Europe and the other *civilized* lands—the very thought of such Forces being endowed with intelligence seems absurd, and is proclaimed *unscientific.* Therefore one finds relief in such statements as are found in the Introduction to *Asgard and the Gods;* "Tales and Traditions of our Northern Ancestors," edited by W. S. W. Anson, who says:

> Although in Central Asia, or on the banks of the Indus, in the Land of the Pyramids, and in the Greek and Italian peninsulas, and even in the North, whither Kelts, Teutons and Slavs wandered, the religious conceptions of the people have taken different forms, *yet their common origin* is still perceptible. We point out this connection between the stories of the Gods, and the deep thought contained in them, and their importance, in order that the reader may see that *it is not a magic world of erratic fancy* which opens out before him, but that . . . *Life and Nature* formed the basis of the existence and action of these divinities.[684]

458] And though it is impossible for any Occultist or student of Eastern Esotericism to concur in the strange idea that, "the religious conceptions of the most famous nations of antiquity are connected with the beginnings of civilization amongst the Germanic races,"[685] he is yet glad to find such truths expressed as that: "These fairy tales are not senseless stories written for the amusement of the idle; they embody the profound religion of our forefathers."[686]

Precisely so. Not only their Religion, but likewise their History. For a myth, in Greek μῦθος, means oral tradition, passed from mouth to mouth from one generation to the other; and even in the modern etymology the term stands for a *fabulous* statement conveying some important truth; a tale of some extraordinary personage whose biography has become overgrown, owing to the veneration of successive generations, with rich popular fancy, but which is no *wholesale* fable. Like our ancestors, the primitive Âryans, we believe firmly in the personality and intelligence of more than one phenomenon-producing Force in Nature.

As time rolled on, the archaic teaching grew dimmer; and the nations more or less lost sight of the Highest and One Principle of all things, and began to transfer the abstract attributes of the Causeless Cause to the caused effects, which became in their turn causative, the Creative Powers of the Universe; the great nations thus acted from fear of profaning the Idea; the smaller, because they either failed to grasp it, or lacked the power of philosophic conception needed to preserve it in all its immaculate purity. But one and all, with the exception of the latest Âryans, now become Europeans and Christians, show this veneration in their Cosmogonies. As Thomas Taylor,[687] the most intuitional of all the translators of the Greek Fragments, shows, no nation has ever conceived the One Principle as the immediate creator of the visible Universe, for no sane man would credit a planner and architect with having built with his own hands the edifice he admires. On the testimony of Damascius in his work, *On First Principles* (Περὶ ʼαρχῶν), they referred to it as the "Unknown Darkness." The Babylonians passed over this principle in silence. "To that God," says Porphyry, in his *On Abstinence* (Περὶ ἀποχῆς ἐμψυχῶν), "who is above all things, neither external speech ought to be addressed, nor yet that which is inward." Hesiod begins his **459]** {JEHOVAH NOT THE SUPREME DEITY.} *Theogony* with the words, "Chaos of all things was the first produced,"[688] thus allowing the inference that its Cause or Producer must be passed over in reverential silence. Homer in his poems ascends no higher than Night, which he represents Zeus as reverencing. According to all the ancient theologists, and the doctrines of Pythagoras and Plato, Zeus, or the immediate rtificer of the Universe, *is not the highest God:* any more than Sir

---

[684] P. 3.

[685] *Ibid*., p. 2.

[686] *Ibid*., p. 21.

[687] See *The Monthly Magazine,* for April, 1797.

[688] Ἤτοι μεν πρώτιστα χάος γένετ' (I. 166); γένετο being considered in antiquity as meaning "was *generated*" and not simply "*was."* (See Taylor's "Introd. to the *Parmenides* of Plato," p. 260.)

Christopher Wren in his physical, human aspect is the Mind in him which produced his great works of art. Homer, therefore, is not only silent with respect to the First Principle, but likewise with respect to those two Principles immediately posterior to the First, the Æther and Chaos of Orpheus and Hesiod, and the Bound and Infinity of Pythagoras and Plato.[689] Proclus says of this Highest Principle that it is "the Unity of Unities, and beyond the first Adyta . . . . more ineffable than all Silence, and more occult than all Essence . . . . concealed amidst the intelligible Gods."[690]

To what was written by Thomas Taylor in 1797—namely, that the "Jews appear to have ascended no higher . . . than the *immediate* Artificer of the Universe," as "Moses introduces a darkness on the face of the deep, without even insinuating that there was any cause of its existence,"[691] one might add something more. Never have the Jews in their *Bible*—a purely esoteric, symbolical work—so profoundly degraded their metaphorical deity as have the Christians, by accepting Jehovah as their one living yet *personal* God.

This First, or rather One, Principle was called the "Circle of Heaven," symbolized by the hierogram of a Point within a Circle or Equilateral Triangle, the Point being the Logos. Thus, in the *Rig Veda,* wherein Brahmâ is not even named, Cosmogony is preluded with the Hiranyagarbha, the "Golden Egg," and Prajâpati (later on Brahmâ), from whom emanate all the Hierarchies of "Creators." The Monad, or Point, is the original and is the Unit from which follows the entire numeral system. This Point is the First Cause, but THAT from which it emanates, or of which, rather, it is the expression, the Logos, is passed over in silence. In its turn, the universal symbol, the *Point* **460]** *within the Circle,* was not yet the Architect, but the Cause of that Architect; and the latter stood to it in precisely the same relation as the Point itself stood to the Circumference of the Circle, which cannot be defined, according to Hermes Trismegistus. Porphyry shows that the Monad and the Duad of Pythagoras are identical with Plato's Infinite and Finite, in *Philebus,* or what Plato calls the ἄπειρον and πέρας. It is the latter only, the Mother, which is substantial, the former being the "Cause of all Unity and measure of all things";[692] the Duad, Mûlaprakriti, the Veil of Parabrahman, being thus shown to be the Mother of the Logos and, at the same time, his Daughter—that is to say, the object of his perception—the produced producer and the secondary cause of it. With Pythagoras, the Monad returns into Silence and Darkness, as soon as it has evolved the Triad, from which emanate the remaining 7 numbers of the 10 numbers which are at the base of the Manifested Universe.

In the Norse Cosmogony it is again the same.

> In the beginning was a great Abyss (Chaos), neither Day nor Night existed; the Abyss was Ginnungagap, the yawning gulf, without beginning, without end. All-Father, the Uncreated, the Unseen, dwelt in the Depth of the Abyss (Space) and *willed,* and what was willed came into being.[693]

As in the Hindû Cosmogony, the evolution of the Universe is divided into two acts, which are called in India the Prakrita and Padma Creations. Before the warm rays pouring from the Home of Brightness awaken life in the Great Waters of Space, the Elements of the First Creation come into view, and from them is formed the Giant Ymir, or Örgelmir (literally, Seething Clay), Primordial Matter differentiated from Chaos. Then comes the Cow Audumla, the Nourisher,[694] from whom is born Buri, the Producer, whose son Bor (Born), by Bestla, the daughter of the Frost-Giants, the sons of Ymir, had three sous, Odin, Willi and We, or Spirit, Will, and Holiness. This was when Darkness still reigned throughout Space, when the Ases, the Creative Powers, or Dhyân Chohans, were not yet evolved, and the Yggdrasil, the Tree of the Universe of Time and of Life, had not yet grown, and there was, as yet, no Walhalla, or Hall of Heroes. The Scandinavian legends of Creation, of our Earth and World, begin with Time and human Life. All that precedes it is for them Darkness, **461]** {THE PRIMEVAL THEOGONY OF THE VEDÂNTINS.} wherein All-Father, the Cause of all, dwells. As observed by the editor of *Asgard and the Gods,* though these legends have in them the idea of that All-Father, the original cause of all, "he is scarcely more than mentioned in the poems," not, as he thinks, because before the preaching of the Gospel, the idea "could not rise to distinct conceptions of the Eternal," but on account of its deep esoteric character. Therefore, all the Creative Gods, or *Personal* Deities, begin at the secondary stage of Cosmic Evolution. Zeus is born *in,* and *out* of Cronus—Time. So is Brahmâ the production and emanation of Kala, "Eternity and Time," Kala being one of the names of Vishnu. Hence we find Odin, the Father of *the Gods and of the Ases,* as

---

[689] It is the confusion between the "Bound," and the "Infinite," that Kapila overwhelms with sarcasms in his disputations with the Brâhman Yogîs, who claim in their mystical visions to see the "Highest One."

[690] *Ibid*.

[691] See T. Taylor's article in his *Monthly Magazine,* quoted in the *Ptatonist* of Feb., 1887, edited by T. M. Johnson, F.T.S., Osceola, Missouri.

[692] *Vit. Pythag*., p. 47.

[693] *Asgard and the Gods*, 22.

[694] Vach—the "melodious cow, who milks sustenance and Water," and yields us "nourishment and sustenance," as described in the *Rig Veda*.

Brahmâ is the Father of *the Gods and of the Asuras;* and hence also the androgyne character of all the chief Creative Gods, from the second Monad of the Greeks down to the Sephira Adam Kadmon, the Brahmâ or Prajâpati-Vach of the *Vedas,* and the androgyne of Plato, which is but another version of the Indian symbol.

The best metaphysical definition of primeval Theogony, in the spirit of the Vedântins, may be found in the "Notes on the *Bhagavad Gîtâ*" by T. Subba Row. Parabrahman, the Unknown and the Incognizable, as the lecturer tells his audience:

> Is not Ego, it is not Non-Ego, nor is it consciousness . . . it is not even Âtmâ . . . but though not itself an object of knowledge, it is yet capable of supporting and g iving rise to every kind of object and every kind of existence which becomes an object of knowledge . . . [It is] the one essence from which starts into existence a centre of energy . . . [which he calls the Logos].[695]

This Logos is the Shabda Brahman of the Hindû s, which he will not even call Îshvara (the "Lord" God), lest the term should create confusion in the people's minds. It is the Avalokiteshvara of the Buddhists, the Verbum of the Christians in its real *esoteric* meaning, not in its theological disfigurement.

> It is, the first Jn âta, or the Ego in the Kosmos, and every other Ego . . . is but its reflection and manifestation. . . . It exists in a latent condition in the bosom of Parabrahman, at the time of Pralaya . . . [During Manvantara] it has a consciousness and an individuality of its own . . . [It is a centre of energy, but] such centres of energy are almost innumerable in the bosom of Parabrahman. It must not be supposed, that [even] this Logos is [*the* Creator, or that it is] but a single centre of energy. . . . Their number is almost infinite. . . [This] is the first Ego that appears in Kosmos, and is the end of all evolution, [It is the abstract Ego] . . . This is the *first* manifestation [or **462]** aspect] of Parabrahman . . . When once it starts into existence as a conscious being, . . . from its objective standpoint, Parabrahman appears to it as Mûlaprakriti. Please bear this in mind . . . for here is the root of the whole difficulty about Purusha and Prakriti felt by the various writers on Vedântic philosophy. . . . This Mûlaprakriti is material to it [the Logos], as any material object is material to us. This Mûlaprakriti is no more Parabrahman than the bundle of attributes of a pillar is the pillar itself; Parabrahman is an unconditioned and absolute reality, and Mûlaprakriti is a sort of veil thrown over it. Parabrahman by itself cannot be seen as it is. It is seen by the Logos with a veil thrown over it, and that veil is the mighty expanse of Cosmic Matter. . . . Parabrahman, after having appeared on the one hand as the Ego, and on the other as Mûlaprakriti, acts as the one energy through the Logos.[696]

And the lecturer explains what he means by this acting of Something which is *Nothing,* though it is the ALL, by a fine simile. He compares the Logos to the Sun through which light and heat radiate, but whose energy, light and heat, exist in some unknown condition in Space and are diffused in Space only as *visible* light and heat, the Sun being only the agent thereof. This is the first triadic hypostasis. The quaternary is made up by the *energizing light* shed by the Logos.

The Hebrew Kabalists stated it in a manner which is esoterically identical with the Vedântic. Ain Suph, they taught, could not be comprehended, could not be located, nor named, though the Causeless Cause of all. Hence its name, Ain Suph, is a term of negation, "the Inscrutable, the Incognizable, and the Unnameable." They made of it, therefore, a Boundless Circle, a Sphere, of which human intellect, with the utmost stretch, could only perceive the vault. In the words of one who has unriddled much in the Kabalistical system most thoroughly, in one of its meanings, in its numerical and geometrical esotericism:

> Close your eyes, and from your own consciousness of perception try and think outward to the extremest limits in every direction. You will find that equal lines or rays of perception extend out evenly in all directions, so that the utmost effort of perception will terminate in the *vault of a sphere.* The limitation of this sphere will, of necessity, be a great Circle, and the direct rays of thought in any and every direction must be right line radii of the circle. This, then, *must* be, humanly speaking, the extremest all-embracing conception of the Aili Suph *manifest,* which formulates itself as a geometrical figure, viz., of a circle, with its elements of curved circumference and right line diameter divided into radii. Hence, a geometrical shape is the first recognizable means of connection between the Ain Suph and the intelligence of man.[697]

463] {SYNONYMS OF THE LOGOS.} This Great Circle, which Eastern Esotericism reduces to the Point within the Boundless Circle, is the Avalokiteshvara, the Logos, or Verbum, of which T. Subba Row speaks. But this Circle or manifested God is as unknown to us, except through its *manifested* Universe, as is the ONE, though easier, or rather more possible to our highest conceptions. This Logos which sleeps in the bosom of Parabrahman, during Pralaya, as our "Ego is latent [in us] at the time of Sushupti," or sleep, which cannot cognize Parabrahman otherwise than as Mûlaprakriti—the latter being a Cosmic Veil which is "the mighty expanse of Cosmic Matter"—is thus only an organ in Cosmic Creation, through which radiate the Energy and Wisdom of Parabrahman, *unknown to the Logos, as it is to ourselves.* Moreover, as the Logos is as unknown to us as Parabrahman is unknown in reality to the Logos, both Eastern Esotericism and the Kabalah, in

695 *The Theosophist,* Feb., 1887, pp. 302-3.
696 *Ibid*., p. 304.
697 *The Masonic Review*, June, 1886.

order to bring the Logos within the range of our conceptions, have resolved the abstract synthesis into concrete images; viz., into the reflections or multiplied aspects of that Logos, or Avalokiteshvara, Brahmâ, Ormazd, Osiris, Adam Kadmon, call it by any of such names you will; which aspects, or manvantaric emanations, are the Dhyân Chohans, the Elohim, the Devas, the Ameshaspends, etc. Metaphysicians explain the root and germ of the latter, according to T. Subba Row, as the first manifestation of Parabrahman, "the highest trinity that we are capable of understanding," which is Mûlaprakriti, the Veil, the Logos, and the Conscious Energy of the latter, or its Power and Light, called in the *Bhagavad Gite*, Daiviprakriti; or "Matter, Force and the Ego, or the one root of Self, of which every other kind of self is but a manifestation or a reflection." It is then only in this Light of consciousness, of mental and physical perception, that *practical* Occultism can throw the Logos into visibility by geometrical figures, which, when closely studied, will yield not only a scientific explanation of the real, objective, existence[698] of the "Seven Sons of the Divine Sophia," which is this Light of the Logos, but will show, by means of other yet undiscovered keys, that, with regard to Humanity, these "Seven Sons" and their numberless emanations, centres of energy personified, are an absolute necessity. Make away with them, and the Mystery of Being and Mankind *will never be unriddled, nor even closely approached.*

It is through this Light that everything is created. This Root of mental SELF is also the root of physical *Self,* for this Light is the **464]** permutation, in our manifested world, of Mûlaprakriti, called Aditi in the *Vedas.* In its third aspect it becomes Vach,[699] the Daughter and the Mother of the Logos, as Isis is the Daughter and the Mother of Osiris, who is Horus, and Moot, the Daughter, Wife, and Mother, of Ammon, in the Egyptian Moon-glyph. In the *Kabalah*, Sephira is the same as Shekinah, and is, in another synthesis, the Wife, Daughter, and Mother of the Heavenly Man, Adam Kadmon, and is even identical with him, just as Vach is identical with Brahmâ, and is called the female Logos. In the *Rig Veda*, Vach is "Mystic Speech," by whom Occult Knowledge and Wisdom are communicated to man, and thus Vach is said to have "entered the Rishis." She is "generated by the Gods"; she is the Divine Vach, the "Queen of Gods"; and she is associated, like Sephira with the Sephiroth, with the Prajâpatis in their work of creation. Moreover, she is called the "Mother of the *Vedas*," "since it is through her powers, [as Mystic *Speech*], that Brahmâ revealed them, and also owing to her power that he produced the Universe"; that is to say, through Speech, and words, synthesized by the "Word" and numbers.[700]

But when Vach is also spoken of as the daughter of Daksha, "the God who lives in all the Kalpas," her Mâyâvic character is shown; during the Pralaya she disappears, absorbed in the One, all-devouring Ray.

But there are two distinct aspects in universal Esotericism, Eastern and Western, in all these personations of the female Power in Nature, or Nature the *noumenal* and the *phenomenal.* One is its purely metaphysical aspect, as described by the learned lecturer in his "Notes on the *Bhagavad Gîtâ*"; the other terrestrial and physical, and at the same time *divine* from the stand-point of practical human conception and Occultism. They are all the symbols and personifications of Chaos, the Great Deep, or the Primordial Waters of Space, the impenetrable Veil between the INCOGNIZABLE and the Logos of Creation. "Connecting himself through his mind with Vach, Brahmâ [the Logos] created the Primordial Waters." In the *Katha, Upanishad* it is stated still more clearly:

> Prajâpati was this Universe. *Vach was a second to him.* He associated with her . . . she produced these creatures and again reentered Prajâpati.

465] {"FEMALE" LOGOI.} This connects Vach and Sephira with the Goddess Kwan-Yin, the "Merciful Mother," the Divine Voice of the Soul, even in exoteric Buddhism, and with the female aspect of Kwan-Shai-Yin, the Logos, the Verbuin of Creation, and at the same time with the Voice that speaks audibly to the Initiate, according to

Esoteric Budhism. Bath Kol, the Filia Vocis, the Daughter of the Divine Voice of the Hebrews, responding from the Mercy Seat within the Veil of the Temple is—a result.

And here we may incidentally point out one of the many unjust slurs thrown by the "good and pious" missionaries in India on the religion of the land. The allegory, in the *Shatapatha Brâhmana,* that Brahmâ, as the Father of men, performed the work of procreation by incestuous intercourse with his own daughter Vach, also called Sandhya, Twilight, and Shatarupa, of a hundred forms, is incessantly thrown in the teeth of the Brâhmans, as condemning their "detestable, false religion." Besides the fact, conveniently forgotten by the Europeans, that the Patriarch Lot is shown guilty of

---

[698] Objective—in the world of Mâyâ, of course; still as real as we are.

[699] "In the course of cosmic manifestation, this Daiviprakriti, instead of being the Mother of the Logos, should, strictly speaking, be called his Daughter." ("Notes on the *Bhagavad Gîtâ*," *op. cit*., p. 305.)

[700] The wise men who, like Stanley Jevons amongst the moderns, invented a method to make the incomprehensible assume a tangible form, could only do so by resorting to numbers and geometrical figures.

the same crime under the *human form,* whereas it was under the form of a buck that Brahmâ, or rather Prajâpati, accomplished the incest with his daughter, who had that of a hind (*rohit*), the esoteric reading of the third chapter of *Genesis* shows the same. Moreover, there is certainly a *cosmic,* and not a physiological, meaning attached to the Indian allegory, since Vach is a permutation of Aditi and Mûlaprakriti, or Chaos, and Brahmâ a permutation of Narayana, the Spirit of God entering into, and fructifying Nature; and, therefore, there is nothing phallic in the conception at all.

As already stated, Aditi-Vach is the female Logos, or Verbum, the Word; and Sephira in the *Kabalah* is the same. These feminine Logoi are all correlations, in their *noumenal* aspect, of Light, and Sound, and Æther, showing how well-informed were the Ancients both in Physical Science, as now known to the moderns, and also as to the birth of that Science in the Spiritual and Astral spheres.

Our old writers said that Vach is of four kinds. These are called Parâ, Pashyantî, Madhyamâ, Vaikharî. This statement you will find in the *Rig Veda* itself and in several of the *Upanishads.* Vaikharî Vach is what we utter.

It is Sound, *Speech,* that again which becomes comprehensive and objective to one of our physical senses and may be brought under the laws of perception. Hence:

Every kind of Vaikharî Vach exists in its Madhyamâ .... Pashyantî and **466]** ultimately in its Parâ form. .... The reason why this Prânava[701] is called Vach is this, that these four principles of the great Kosmos correspond to these four forms of Vach. .... The whole Kosmos in its objective form is Vaikharî Vach; the Light of the Logos is the Madhyama form; and the Logos itself the Pasyantî form; while Parabrahman is the Parâ [beyond the Noumenon of all Noumena] aspect of that Vach.[702]

Thus Vach, Shekinah, or the "Music of the Spheres" of Pythagoras, are one, if we take for our example instances in the three most (apparently) dissimilar religious philosophies in the world, the Hindû , the Greek and the Chaldean Hebrew. These personations and allegories may be viewed under *four* chief and *three* lesser aspects, or *seven* in all, as in Esotericism. The Parâ form is the ever subjective and latent Light and Sound, which exist eternally in the bosom of the INCOGNIZABLE; when transferred into the ideation of the Logos, or its latent Light, it is called Pasyantî, and when it becomes that Light *expressed*, it is Madhyamâ.

Now the *Kabalah* gives the definition thus:

There are three kinds of Light, and that [the fourth] which interpenetrates the, others; (1) the clear and the penetrating, the *objective* Light, (2) the *reflected* Light, and (3) the *abstract* Light.

The ten Sephiroth, the Three and the Seven, are called in the *Kabalah* the Ten Words, DBRIM (Dabarim), the Numbers and the Emanations of the Heavenly Light, which is both Adam Kadmon and Sephira, Prajâpati-Vach, or Brahmâ. Light, Sound, Number, are the three factors of creation in the *Kabalah.* Parabrahman cannot be known except through the luminous Point, the Logos, which knows not Parabrahman but only Mûlaprakriti. Similarly Adam Kadmon knew only Shekinah, though he was the Vehicle of Ain Suph. And, as Adam Kadmon, he is, in the Esoteric interpretation, the total of the Number Ten, the Sephiroth, himself being a Trinity, or the three attributes of the Incognizable Deity in One.[703] "When the Heavenly **467]** {THE PYTHAGOREAN IDEA.} Man (or Logos) first assumed the form of the Crown[704] [Kether] and identified himself with Sephira, he caused Seven splendid Lights to emanate from it [the Crown]," which made in their totality Ten; so Brahmâ-Prajâpati, once he became separated from, yet identical with Vach, caused the seven Rishis, the seven Manus or Prajâpatis, to issue from that Crown. In *exotericism* one will always find 10 and 7, of either Sephira or Prajâpati; in *esoteric* rendering always 3 and 7, which yield also 10. Only when divided, in the manifested sphere, into 3 and 7, they form , the androgyne, and , or the figure manifested and differentiated.

---

[701] The Prânava, Om, is a mystic term pronounced by the Yogîs during meditation; of the terms called, according to exoteric commentators, Vyâkritis, or Aum, Bhûh, Bhuvah, Svah, (Om, Earth, Sky, Heaven), Prânava is, perhaps, the most sacred. They are pronounced with breath suppressed. See *Manu* II. 76-81, and Mitakshara commenting on the *Yâjnavâkhya-Smriti*, I. 23. But the esoteric explanation goes a great deal further.

[702] "Lectures on the *Bhagavad Gitâ,*" *ibid*., p. 307.

[703] It is this Trinity that is allegorized by the "Three Steps of Vishnu," which mean—Vishnu being considered as the Infinite in exotericism—that from Parabrahman issued Mûlaprakriti, Purusha (the Logos) and Prakriti; the four forms—with itself, the synthesis—of Vach. And in the *Kabalah,* Ain Suph, Shekinah, Adam Kadmon and Sephira, the four, or the three, emanations being distinct—yet One.

[704] Chaldean *Book of Numbers.* In the current *Kabalah* the name Jehovah replaces that of Adam Kadmon.

This will help the student to understand why Pythagoras esteemed the Deity, the Logos, to be the Centre of Unity and Source of Harmony. We say this Deity was the Logos, not the Monad that dwelleth in Solitude and Silence, because Pythagoras taught that Unity being indivisible is *no number.* And this is also why it was required of the candidate, who applied for admittance into his school, that he should have already studied as a preliminary step, the sciences of Arithmetic, Astronomy, Geometry and *Music,* which were held to be the four divisions of Mathematics.[705] Again, this explains why the Pythagoreans asserted that the doctrine of Numbers, the chief of all in Esotericism, had been revealed to man by the Celestial Deities; that the World had been called forth out of Chaos by Sound, or Harmony, and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion and, as Censorinus says:

> Intervals corresponding to musical diastemes, rendering various sounds, so perfectly consonant, that they produce the sweetest melody, which is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving.

In the Pythagorean Theogony, the Hierarchies of the Heavenly Host and Gods were numbered, and also expressed numerically. Pythagoras had studied Esoteric Science in India; therefore we find his pupils saying:

> The Monad [the manifested One] is the principle of all things. From the Monad and the indeterminate Duad (Chaos), Numbers; from Numbers, Points; from Points, Lines; from Lines, Superficies; from Superficies, Solids; from these, Solid Bodies, **468]** whose elements are four, Fire, Water, Air, Earth; of all which transmuted [correlated], and totally changed, the World consists.[706]

And this, if it does not unriddle the mystery altogether, may at any rate lift a corner of the veil off those wondrous allegories that have been thrown over Vach, the most mysterious of all the Brâhmanical Goddesses; she who is termed "the *melodious* Cow who milked forth sustenance and Water"—the Earth with all her mystic powers; and again she "who yields us nourishment and sustenance"—the physical Earth. Isis is also mystic Nature and also Earth; and her cow's horns identify her with Vach, who, after being recognized in her highest form as Para, becomes, at the lower or material end of creation, Vaikharî. Hence she is mystic, though physical, Nature, with all her magic ways and properties.

Again, as Goddess of Speech and of Sound, and a permutation of Aditi, she is Chaos, in one sense. At any rate, she is the "Mother of the Gods," and it is from Brahmâ, Îshvara or the Logos, and Vach, as from Adam Kadmon and Sephira, that the real *manifested* Theogony has to start. Beyond, all is Darkness and abstract speculation. With the Dhyân Chohans or the Gods, the Seers, the Prophets and the Adepts in general are on firm ground. Whether as Aditi, or the Divine Sophia of the Greek Gnostics, she is the mother of the Seven Sons, the Angels of the Face, of the Deep, or the Great Green One of the *Book of the Dead.* Says the *Book of Dsyan,* or Real Knowledge, obtained through meditation:

The Great Mother lay with the △ *and the* | *, and the* □ *, the second* | *and the* ☆ *,*[707] *in her Bosom, ready to bring them forth, the valiant Sons of the* △ □ | | [*or 4,320,000, the Cycle*], *whose two Elders are the* ○ *[Circle] and the* • [*Point*].

At the beginning of every Cycle of 4,320,000, the Seven, or as some nations had it Eight, Great Gods, descend to establish the new order of things and to give the impetus to the new cycle. That *eighth* God was the unifying Circle, or Logos, separated and made distinct from its Host, in exoteric dogma, just as the three divine *hypostases* of the ancient Greeks are now considered in the Churches as three distinct *persona.* As a Commentary says:

The Mighty Ones perform their great works, and leave behind them **469]** {ANTIQUITY OF THE PYRAMIDS.} *everlasting monuments to commemorate their visit, every time they penetrate within our mâyâvic veil* [*atmosphere*].[708]

Thus we are taught that the great Pyramids were built under their direct supervision, "when Dhruva [the then Pole-star] was at his lowest culmination, and the Krittikâs [Pleiades] looked over his head [were on the same meridian but above] to watch the work of the Giants." Thus, as the first

---

[705] Justin Martyr tells us that, owing to his ignorance of these four sciences, be was rejected by the Fythagoreans as a candidate for admission into their school.

[706] Diogenes Taertius, in *Vit. Pythag*.

[707] 31415, or π, the synthesis, or the Host *unified* in the Logos, and the Point, called in Roman Catholicism the "Angel of the Face," and in Hebrew, Michael, מִיכָאֵל, "who [is like unto, or the same] as God," the manifested representation.

[708] Appearing at the beginning of Cycles, as also of every Sidereal Year, of 25,868 years. Therefore, the Kabeira or Kabarim received their name in Chaldæa, for it means the Measures of Heaven, from *Kob,* "measure of," and *Urim,* "Heavens."

Pyramids were built at the beginning of a Sidereal Year, under Dhruva (Alpha Polaris), it must have been over 31,000 years (31,105) ago. Bunsen was right in admitting for Egypt an antiquity of over 21,000 years, but this concession hardly exhausts truth and fact in this question. As Mr. Gerald Massey says:

> The stories told by Egyptian priests and others of time-keeping in Egypt are now beginning to look less like lies in the sight of all who have escaped from biblical bondage. Inscriptions have lately been found at Sakkarah, making mention of two Sothiac cycles . . . registered at that time, now some 6,000 years ago. Thus when Herodotus was in Egypt, the Egyptians had—as now known—observed at least five different Sothiac cycles of 1,461 years. . . .
>
> The priests informed the Greek enquirer that time had been reckoned by them for so long that the sun had twice risen where it then set, and twice set where it then arose. This . . . can only be realized as a fact in nature by means of two cycles of Precession, or a period of 51,736 years.[709]

Mor Isaac[710] shows the ancient Syrians defining their World of the "Rulers" and "Active Gods" in the same way as the Chaldeans. The lowest World was the Sublunary—our own—watched by the *Angels* of the first or lower order; the one that came next in rank, was Mercury, ruled by the *Archangels*; then came Venus, whose Gods were the *Principalities;* the fourth was that of the Sun, the domain and legion of the highest and mightiest Gods of our system, the solar Gods of all nations; the fifth was Mars, ruled by the *Virtues;* the sixth, that of Eel or Jupiter, was governed by the *Dominions;* the seventh, the World of Saturn, by the *Thrones.* These are the Worlds of Form. Above come the Four higher ones, making Seven again, since the Three *highest* are "unmentionable and unpronounceable." The eighth, composed of 1,122 stars, is the domain of the *Cherubs;* the ninth, belonging to the *walking* and numberless stars on account of their **470]** distance, has the *Seraphs;* as to the tenth, Kircher, quoting Mor Isaac, says that it is composed "of invisible stars that could be taken, they said, for clouds, so massed are they in the zone that we call Via Straminis, the Milky Way"; and he hastens to explain that "these are the stars of Lucifer, engulfed with him in his terrible shipwreck." That which comes after and beyond the ten Worlds (our Quaternary), or the Arupa World, the Syrians could not tell. "All they knew was that it is there that begins the vast and incomprehensible Ocean of the Infinite, the abode of the True Divinity, without boundary or end."

Champollion shows the same belief among the Egyptians. Hermes having spoken of the Father-Mother and Son, whose Spirit—collectively the Divine Fiat—shapes the Universe, says: "Seven Agents [Media] were also formed, to contain the Material [or manifested] Worlds within their respective Circles, and the action of these Agents was named Destiny." He further enumerates seven and ten and twelve orders, but it would take too long to detail them here.

As the *Rig Vidhâna* together with the *Brahmânda Purâna* and all such works, whether describing the magic efficacy of the Rig Vedic *Mantras,* or the future Kalpas, are declared by Dr. Weber and others to be modern compilations "belonging probably only to the time of the *Purânas,"* it is useless to refer the reader to their mystic explanations; and one may as well simply quote from the archaic books utterly unknown to the Orientalists. These works explain that which so puzzles the scholars, namely that the Saptarshis, the "Mind-born Sons" of Brahmâ, are referred to in the *Shatapatha Brâhmana* under one set of names; in the *Mahâbhârata* under another set; and that the *Vâyu Purâna* makes even *nine* instead of *seven* Rishis, by adding the names of Bhrigu and Daksha to the list. But the same occurs in every exoteric Scripture. The Secret Doctrine gives a long genealogy of Rishis, but separates them into many classes. Like the Gods of the Egyptians, who were divided into seven, and even twelve, Classes, so are the Indian Rishis in their Hierarchies. The first three Groups are the Divine, the Cosmical and the Sublunary. Then come the Solar Gods of our System, the Planetary, the Submundane, and the purely Human—the Heroes and the Mânushi.

At present, however, we are only concerned with the Pre-cosmic, Divine Gods, the Prajâpatis, or the Seven Builders. This Group is found unmistakably in every Cosmogony. Owing to the loss of **471]** {COSMIC GODS.} Egyptian archaic documents, since, according to M. Maspero, "the materials and historical data on hand to study the history of the religious evolution in Egypt are neither complete nor very often intelligible," the ancient Hymns and inscriptions on the tombs must be appealed to, in order to have the statements brought forward from the Secret Doctrine partially and indirectly corroborated. One such shows that Osiris, like Brahmâ-Prajâpati, Adam Kadmon, Ormazd, and so many other Logoi, was the chief and synthesis of the Group of "Creators" or Builders. Before Osiris became the "One" and the *Highest* God of Egypt, he was worshipped at Abydos as the Head, or Leader, of the Heavenly Host of the Builders belonging to the higher of the three Orders. The Hymn engraved on the votive stele of a tomb from Abydos (3rd register) addresses Osiris thus:

> Salutations to thee, O Osiris, elder son of Seb; thou the greatest over the six Gods issued from the Goddess Noo [Primordial Water], thou the great favourite of thy father Ra; Father of Fathers, King of Duration, Master in the Eternity . . . who, as soon as these issued from thy Mother's Bosom, gathered all the Crowns and

---

[709] *The Natural Genesis*, II. 316.

[710] See Kircher's *Œdipus-Ægypt*., II. 423.

attached the Urreus [serpent or *naja*][711] on thy head; multiform God, *whose name is unknown* and. who has many names in towns and provinces.

Coming out from the Primordial Water crowned with the Uræus, which is the serpent-emblem of Cosmic Fire, and himself the *seventh* over the six Primary Gods, issued from Father-Mother, Noo and Noot, the Sky, who can Osiris be, but the chief Prajâpati, the chief Sephira, the chief Amshaspend, Ormazd! That this latter Solar and Cosmic God stood, in the beginning of religious evolution, in the same position as the Archangel, "whose name was secret," is certain. This Archangel was Michael, the representative on earth of the *Hidden* Jewish God; in short, it is his "Face" that is said to have gone before the Jews like a "Pillar of Fire." Burnouf says: "The seven Amshaspends, who are most assuredly our Archangels, designate also the personifications of the Divine Virtues."[712] And these Archangels, therefore, are as certainly the Saptarshis of the Hindû s, though it is next to impossible to class each with its Pagan prototype and parallel, since, as in the case of Osiris, they have all so "many names in towns and provinces." Some of the most important, however, will be shown in their order.

472] One thing is thus undeniably proven. The more we study their Hierarchies and find. out their identity, the more proofs we acquire that there is not one of the past or present *personal* Gods, known to us from the earliest days of history, that does not belong to the third stage of cosmic manifestation. In every religion we find the Concealed Deity forming the ground work; then the Ray therefrom, that falls into primordial Cosmic Matter, the *first* manifestation; then the Androgyne result, the dual Male and Female abstract Force personified, the *second* stage; this finally separates itself, in the *third*, into Seven Forces, called the Creative Powers by all the ancient religions, and the Virtues of God by the Christians. The later explanations and abstract metaphysical qualifications have not prevented the Roman and Greek Churches from worshipping these "Virtues" under the personifications and distinct names of the Seven Archangels. In the *Book of Druschim*[713] in the *Talmud,* a distinction between these groups is given which is the correct Kabalistical explanation. It says:

There are three Groups (or Orders) of Sephiroth. 1st. The Sephiroth called the "Divine Attributes" [abstract]. 2nd. The Physical or Sidereal Sephiroth [personal]—one group of *seven,* the other of *ten.* 3rd. The metaphysical Sephiroth, or periphrasis of Jehovah, who are the first three Sephiroth [Kether, Chokmah and Binah], the rest of the seven being the (personal) seven Spirits of the Presence [also of the planets].

The same division has to be applied to the primary, secondary and tertiary evolution of Gods in every Theogony, if one wishes to translate the meaning esoterically. We must not confuse the purely metaphysical personifications of the *abstract* attributes of Deity, with their reflection—the Sidereal Gods. This reflection, however, is in reality the objective expression of the abstraction; *living* Entities and the models formed on that divine Prototype. Moreover, the three metaphysical Sephiroth, or the "periphrasis of Jehovah," are *not* Jehovah. It is the latter himself, with the additional titles of Adonaï, Elohim, Sabbaoth, and the numerous names lavished on him, who is the periphrasis of the Shaddai (שַׁדַּי), the Omnipotent. The name is a circumlocution, indeed, a too abundant figure of Jewish rhetoric, and has always been denounced by the Occultists. To the Jewish Kabalists, and even the Christian Alchemists and Rosicrucians, Jehovah was a convenient *screen,* unified by the folding of its many panels, and adopted **473]** {INCREDIBLE, BUT TRUE.} as a substitute; one name of an individual Sephira being as good as another name, for those who had the secret. The Tetragrammaton, the Ineffable, the Sidereal "Sum Total," was invented for no other purpose than to mislead the profane and to symbolize life and generation.[714] The real secret and *unpronounceable* Name, the "Word that is no word," has to be sought in the seven names of the first Seven Emanations, or the "Sons of the Fire," in the secret Scriptures of all the great nations, and even in the *Zohar,* the Kabalistic lore of the smallest of all of them, viz., the Jewish. This word, composed of seven letters in every tongue, is found embodied in the architectural remains of every great sacred

[711] This Egyptian word Naja reminds one a good deal of the Indian Nâga, the Serpent-God. Brahmâ and Shiva and Vishnu are all crowned and connected with Nâgas—a sign of their cyclic and cosmic character.

[712] *Comment. on the Yashna*, 174.

[713] First Treatise, p. 59.

[714] Says the translator of Avicebron's *Qabbalah* of this "Sum Total": "The letter of Kether is י (Yod), of Binah ה (Heh), together YaH, the feminine Name; the third letter, that of Hokhmah, is ו (Vav), making together יהו YHV of יהוה YHVH, the Tetragrammaton, and really the complete symbols of its efficaciousness. The last ה (Heh) of this Ineffable Name *being always applied to the Six Lower and the last, together the Seven* remaining Sephiroth." (Myer's *Qabbalah,* p. 263). Thus the Tetragrammnton is holy only in its abstract synthesis. As a Quaternary containing the lower Seven Sephiroth, *it is phallic*.

building in the world; from the Cyclopean remains on Easter Island—part of a Continent buried under the seas nearer 4,000,000 years ago[715] than 20,000—down to the earliest Egyptian pyramids.

We shall have to enter more fully into this subject later on, and to bring practical illustrations to prove the statements made in the text.

For the present it is sufficient to show, by a few instances, the truth of what has been asserted at the beginning of this work, namely, that no Cosmogony, the world over, with the sole exception of the Christian, has ever attributed to the One Highest Cause, the Universal Deific Principle, the immediate creation of our earth, or man, or anything connected with these. This statement holds as well for the Hebrew or Chaldean *Kabalah* as it does for *Genesis,* had the latter been ever thoroughly understood and, what is still more important, correctly **474]** translated.[716] Everywhere there is either a Logos—a "Light shining in Darkness," truly—or the Architect of the Worlds is esoterically in the plural number. The Latin Church, paradoxical as ever, while applying the epithet of Creator to Jehovah alone, adopts a whole Kyriel of names for the *working* Forces of the latter, names which betray the secret. For if the said Forces had nought to do with "Creation" so-called, why call them Elohim (Alhim), a plural word; Divine Workmen and Energies (’Ενεργεία), incandescent celestial stones *(lapides igniti cœlorwn);* and especially Supporters of the World (Κοσμοκράτορες), Governors or Rulers of the World (Rectores Mundi), Wheels of the World (Rotæ), Auphanim, Flames and Powers, Sons of God (B'ne Alhim), Vigilant Counsellors, etc.?

It is often asserted, and unjustly, as usual, that China, nearly as old a country as India, had no Cosmogony. It was unknown to Confucius, and the Buddhists extended their Cosmogony,[717] without introducing a Personal God, it is complained. The *Yi-King*, "the very essence of ancient thought and the combined work of the most venerated sages," fails to show a distinct Cosmogony. Nevertheless, one existed, and a very distinct one. Only as Confucius did not admit of a future life[718] and the Chinese Buddhists reject the idea of *One* Creator, accepting one Cause and its numberless effects, they are misunderstood by the believers in a Personal God. The "Great Extreme," as the commencement of "changes" (transmigrations), is the shortest and, perhaps, the most suggestive of all Cosmogonies for those who, like the Confucianists, love virtue for its own sake and try to do good unselfishly without **475]** {THE SAME IDEA IN CONFUCIANISM.} perpetually looking to reward and profit. The "Great Extreme" of Confucius produces "Two Figures." These Two produce in their turn

---

[715] The statement will, of course, be found preposterous and absurd, and simply laughed at. But if one believes in the final submersion of Atlantis, 850,000 years ago, as taught in *Esoteric Buddhism*—the gradual first sinking having begun during the Eocene Age—one has also to accept the statement for the so-called Lemuria, the continent of the Third Root-Race, which was first nearly destroyed by combustion, and then submerged. As the Commentary teaches: "*The First Earth having been purified by the Forty-nine Fires, her people, born of Fire and Water, could not die . . .; the Second Earth* [*with its Race*] *disappeared as vapour vanishes in the air . . .; the Third Earth had everything consumed on it after the Separation, and went down into the lower Deep* [*the Ocean*]. *This was twice eighty-two Cyclic Years ago."* Now a Cyclic Year is what we call a Sidereal Year. and is founded on the Precession of the Equinoxes. The length of this Sidereal Year is 25,868 years, and the period mentioned in the Commentary is, therefore, in all equal to 4,242,352 years. More details will be found in Volume II. Meanwhile, this doctrine is embodied in the "Kings of Edom."

[716] The same reserve is found in the *Talmud* and in every national system of religion whether monotheistic or exoterically polytheistic. From the superb religious poem by the Kabalist Rabbi Solomon ben Yehudah Ibn Gabirol, the *'Kether Malchuth," we select a few definitions given in the prayers of Kippur: "Thou art One, the beginning of all numbers, and the foundation of all edifices; Thou art One, and in the secret of Thy unity the wisest of men are lost, because they know it not. Thou art One, and Thy Unity is never diminished, never extended, and cannot be changed. Thou art One, but *not as an element of numeration; for Thy Unity admits not of multiplication, change or form.* Thou art Existent; but the understanding and vision of mortals cannot attain to thy existence, nor determine for thee the Where, the How, and the Why. Thou art Existent, but in thyself alone, there being none other that can exist with thee. Thou art Existent, before all time and without place. Thou art Existent, and thy existence is so profound and secret that none can penetrate and discover thy secrecy. Thou art Living, but within no time that can be fixed or known; Thou art Living, but not by a spirit or a soul, for *Thou art Thyself,* the Soul of all Souls." There is a distance between the Kabalistical Deity and the Biblical Jehovah, the spiteful and revengeful God of Abram, Isaac, and Jacob, who tempted the first and wrestled with the last. No Vedâlitin but would repudiate such a Parabrahman!

[717] Edkins, *Chinese Buddhism,* ch. xx. And very wisely have they acted.

[718] If he rejected it, it was on the ground of what he calls the "changes," in other words, rebirths of man, and constant transformations. He denied immortality to the Personality of man, as we do, not to Man.

the "Four Images"; these again the "Eight Symbols." It is complained that though the Confucianists see in them "heaven, earth and man in miniature," we can see in them anything we like. No doubt, and so it is with regard to many symbols, especially those of the latest religions. But they who know something of Occult numerals, see in these "Figures" the symbol, however rude, of a harmonious progressive Evolution of Kosmos and its Beings, both Heavenly and Terrestrial. And any one who has studied the numerical evolution in the primeval Cosmogony of Pythagoras—a contemporary of Confucius—can never fail to find in his Triad, Tetractys and Decad, emerging from the One and solitary Monad, the same idea. Confucius is laughed at by his Christian biographer for "talking of divination," before and after this passage, and is represented as saying:

> The eight symbols determine good and ill fortune, and these lead to great deeds. There are no imitable images greater than heaven and earth. There are no changes greater than the four seasons [meaning North, South, East and West, etc.]. There are no suspended images brighter than the sun and moon. In preparing things for use, there is none greater than the sage. In determining good and ill-luck there is nothing greater than the *divining straws* and the *tortoise*.[719]

Therefore, the "divining straws" and the "tortoise," the "symbolic sets of lines," and the great sage who looks at them as they become one and two, and two become four, and four become eight, and the other sets "three and six," are laughed to scorn, only because his wise symbols are misunderstood.

So the author of the volume cited and his colleagues will no doubt scoff at the Stanzas given in our text, for they represent *precisely the same idea.* The old archaic map of Cosmogony is full of lines in the Confucian style, of concentric circles and dots. Yet all these represent the most abstract and philosophical conceptions of the Cosmogony of our Universe. At all events it may, perhaps, answer better to the requirements and the scientific purposes of our age, than the cosmogonical essays of St. Augustine and the Venerable Bede, though these were published over a millennium later than the Confucian.

Confucius, one of the greatest sages of the ancient world, believed **476]** in ancient magic, and practised it himself, "if we take for granted the statements of *Kia-yu*," and "he praised it to the skies in the *Yi-king*," we are told by his reverend critic. Nevertheless, even in his age, 600 B.C., Confucius and his school taught the sphericity of the earth and even the heliocentric system; while, at about thrice 600 years after the Chinese philosopher, the Popes of Rome threatened and even burnt "heretics" for asserting the same. He is laughed at for speaking of the "Sacred Tortoise." No unprejudiced person can see any great difference between a Tortoise and a Lamb as candidates for sacredness, as both are symbols and no more. The Ox, the Eagle,[720] and the Lion, and occasionally the Dove are the "sacred animals" of the Western *Bible;* the first three are found grouped round the Evangelists; the fourth, associated with these, a human face, is a Seraph, *i.e.,* a "fiery serpent," the Gnostic Agathodsemon probably.

The choice is curious, and shows how paradoxical were the first Christians in their selections. For why should they have chosen these symbols of Egyptian Paganism, when the Eagle is never mentioned in the *New Testament* save once, when Jesus refers to it as a *carrion* eater,[721] and in the *Old Testament* it is called *unclean*; when the Lion is made a point of comparison with Satan, both roaring for men to devour; and the Oxen are driven out of the Temple? On the other hand the Serpent, brought in as an exemplar of wisdom, is now regarded as the symbol of the Devil. The

---

[719] He may be laughed at by the Protestants; but the Roman Catholics have no right to mock him, without becoming guilty of blasphemy and sacrilege. For It is over 200 years since Confucius was canonized as a Saint in China by the Roman Catholics, who have thereby obtained many converts among the ignorant Confucianists.

[720] The animals regarded as sacred in the *Bible* are by no means few in number; as, for instance, the Goat, the Azaz-el, or God of Victory. As Aben Ezra says: "If thou art capable of comprehending the mystery of Azazel, thou wilt learn the mystery of His [God's] name, for it has similar associates in Scriptures. I will tell thee by allusion one portion of the mystery; when thou shalt have *thirty three years of age* thou wilt comprehend me." So with the mystery of the Tortoise. Rejoicing over the poetry of biblical metaphors, associating "incandescent stones," "sacred animals," etc., with the name of Jehovah, and quoting from the *Bible de Vence* (XIX. 318) a pious French writer says: "Indeed all of them are Elohim, *like their God";* for, these Angels, "'assume,' *through a holy usurpation,* 'the very divine name of Jehovah each time they represent him'." (De Mirville, *Des Esprits*.) No one ever doubted that the Name must have been *assumed,* when under the guise of the Infinite, One Incognizable, the Malachim, or Messengers, descended to eat and drink with men. But if the Elohim and even lower Beings, *assuming* the God-name, were and are still worshipped, why should the same Elohim be called Devils, when appearing under the names of other Gods?

[721] *Matth*., xxiv. 28.

esoteric pearl of Christ's religion, degraded into Christian theology, may indeed be said to have chosen a strange and unfitting *shell* to be born in and evolved from.

As explained, the Sacred Animals and the Flames or Sparks, within the Holy Four, refer to the Prototypes of all that is found in the Universe in the Divine Thought, in the Root, which is the Perfect Cube, or the Foundation of the Kosmos, collectively and individually. **477]** {THE MYSTERY OF BLACKNESS.} They have all an occult reference to primordial Cosmic Forms, and the first concretions, work, and evolution of Kosmos.

In the earliest Hindû exoteric Cosmogonies, it is not even the Demiurge who creates. For it is said in one of the *Purânas:*

> The great Architect of the World gives the first impulse to the rotatory motion of our planetary system by stepping in turn over each planet and body.

It is this action "that causes each sphere to turn around itself, and all around the Sun." After which action, "it is the Brahmândika," the Solar and Lunar Pitris, the Dhyân Chohans, "who take charge of their respective spheres [earths and planets], to the end of the Kalpa." The Creators are the Rishis, most of whom are credited with the authorship of the Mantras, or Hymns, of the *Rig Veda.* They are sometimes *seven,* sometimes *ten,* when they become Prajâpati, the Lord of Beings; then they rebecome the *seven* and the *fourteen* Manus, as the representatives of the seven and fourteen Cycles of Existence, or Days of Brahmâ, thus answering to the seven Æons, when, at the end of the first stage of Evolution, they are transformed into the seven stellar Rishis, the Saptarshis; while their *human* Doubles appear as Heroes, Kings and Sages on this earth.

The Esoteric Doctrine of the East having thus furnished and struck the key-note, which, under its allegorical garb, is, as may be seen, as scientific as it is philosophical and poetical, every nation has followed its lead. It is from the exoteric religions that we have to dig out the root-idea before we turn to esoteric truths, lest the latter should be rejected. Furthermore, every symbol, in *every* national religion, may be read esoterically; and the proof of its being correctly read when transliterated into its corresponding numerals and geometrical forms, may be obtained from the extraordinary agreement of all glyphs and symbols, however much they may externally vary among themselves. For in the origin those symbols were all identical. Take, for instance, the opening sentences in various Cosmogonies; in every case it is a Circle, an Egg, or a Head. Darkness is always associated with this first symbol and surrounds it, as is shown in the Hindû , the Egyptian, the Chaldeo-Hebrew and even the Scandinavian systems. Hence black ravens, black doves, black waters and even black flames; the seventh tongue of Agni, the Fire-God being called Kâlî, the "Black," since it was a black flickering flame. Two "black" doves flew from Egypt and, settling on the oaks of Dodona, gave their names to the Grecian Gods. Noah sends out a "black" raven after the Deluge, which **478]** is a symbol for the Cosmic Pralaya, after which began the real creation or evolution of our Earth and Humanity. Odin's "black" ravens fluttered round the Goddess Saga and "whispered to her of the past and of the future." Now what is the inner meaning of all those black birds? It is that they are all connected with the primeval Wisdom, which flows out of the pre-cosmic Source of All, symbolized by the Head, the Circle or the Egg; and they all have an identical meaning and relate to the primordial Archetypal Man, Adam Kadmon, the Creative Origin of all things, which is composed of the Host of Cosmic Powers—the Creative Dhyân Chohans, beyond which all is Darkness.

Let us enquire of the wisdom of the Kabalah, even veiled and distorted as it now is, to explain in its numerical language an approximate meaning, at least of the word "raven." This is its number value as given in the *Source of Measures:*

> The term Raven is used but once, and taken as Eth-h' orebv 678=את־העדב, or 113×6; while the Dove is mentioned five times. Its value is 71, and 71×5=355. Six diameters, or the Raven, crossing, would divide the circumference of a circle of 355 into 12 parts or compartments; and 355 subdivided for each unit by 6, would equal 213-0, or the Head ["beginning"] in the first verse of *Genesis.* This divided, or subdivided, after the same fashion, by 2, or the 355 by 12, would give 213-2, or the word B'rash, ב־ראש, or the first word of *Genesis,* with its prepositional prefix, signifying the same concreted general form, astronomically, with the one here intended.

Now the secret reading of the first verse in *Genesis* being: "In Râsh (B'râsh) or Head, developed Gods, the Heavens and the Earth"—it is easy to comprehend the esoteric meaning of the Raven, once that the like meaning of the Flood, or Noah's Deluge, is ascertained. Whatever the many other meanings of this emblematical allegory may be, its *chief* meaning is that of a new Cycle and a new Round—our Fourth Round.[722] The Raven, or the Eth-h' orebv, yields the same numerical value as the Head, and returned not to the Ark, while the Dove returned, carrying the olive-branch;

---

[722] Bryant is right in saying "Druid bardism says of Noah that when he came out of the ark (the birth of a new cycle), after a stay therein of a year and a day, that is 364 + i = 365 days, he was congratulated by Neptune upon his birth from the waters of the Flood, who wished him a *Happy New Year*." The "Year," or cycle, esoterically, was the new race of men, *born from woman,* after the Separation of the Sexes, which is the secondary meaning of the allegory; its primary meaning being the beginning of the Fourth Round, or the *new* Creation.

when Noah, the new man of the new Race—whose prototype is Vaivasvata Manu, prepared to leave the Ark, the Womb, or Argha, of terrestrial Nature, he is the symbol of the purely spiritual, sexless and androgyne man of the first three Races, **479]** {GOD IS OUR HIGHER SELF.} who vanished from Earth for ever. Numerically, in the *Kabalah,* Jehovah, Adam, Noah, are one. At best, then, it is Deity descending on Ararat and later, on Sinai; to incarnate henceforth in man, his *image,* through the natural process, the mother's womb, whose symbols are the Ark, the Mount (Sinai), etc., in *Genesis.* The Jewish allegory-is astronomical and physiological, rather than anthropomorphic.

And here lies the abyss between the Âryan and Semitic systems, though both are built on the same foundation. As shown by an expounder of the *Kabalah*:

> The basic idea underlying the philosophy of the Hebrews was that God contained all things within himself and that man was *his image;* man, including woman [as androgynes; and that] geometry (and numbers and measures applicable to astronomy) are contained in the terms *man* and *woman;* and the apparent incongruity of such a mode was eliminated by showing the connection of man and woman with a particular system of numbers and measures and geometry, by the parturient time-periods, which furnished the connecting link between the terms used and the facts shown, and perfected the mode used.[723]

It is argued that, the primal cause being absolutely incognizable, "the symbol of its first *comprehensible manifestation* was the conception of a circle with its diameter line, so as at once to carry the idea of geometry, phallicism, and astronomy"; and this was finally applied to the "signification of simply human generative organs." Hence the whole cycle of events from Adam and the Patriarchs down to Noah is made to apply to phallic and astronomical uses, the one regulating the other, as the lunar periods, for instance. Hence, too, the *Genesis* of the Hebrews begins after their coming out of the Ark, and the end of the Flood, *i.e.,* at the Fourth Race. With the Âryan people it is different.

Eastern Esotericism has never degraded the One Infinite Deity, the Container of all things, to such uses; and this is shown by the absence of Brahmâ from the *Rig Veda* and the modest positions occupied therein by Rudra and Vishnu, who became the powerful and great Gods, the "Infinites" of the exoteric creeds, ages later. But even they, "Creators" as they all three maybe, are not the direct "Creators" and "forefathers of men." The latter are shown occupying a still lower scale, and are called the Prajâpatis, the Pitris, our Lunar Ancestors, etc., but never the One Infinite God. Esoteric Philosophy shows only *physical* man as created in the *image* of the Deity; which Deity, however, is only the *"minor Gods."* It is the HIGHER-SELF, the real EGO, who alone is divine and GOD.

480]

SECTION XIII.

The Seven Creations.

> There was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other thing save only One, unapprehensible by intellect, or That which is Brahma and Pums (Spirit) and Pradhâna ([crude] Matter).[724]
>
> *Vishnu Purâna* (I. ii.)

In *Vishnu Purâna,* Parashara says to Maitreya, his pupil:

> I have thus explained to you, excellent Muni, six creations . . . the creation of the Arvâksrotas beings was the seventh, and was that of man.[725]

Then he proceeds to speak of two additional and very mysterious creations, variously interpreted by the commentators.

Origen, commenting upon the books written by Celsus, his Gnostic opponent—books which were all destroyed by the prudent Church Fathers—evidently answers the objections of his contradictor and reveals his system at the same time. This was clearly *septenary.* But the theogony of Celsus, the genesis of the stars or planets, and of sound and colour, found as an answer satire, and no more. Celsus, you see, "desiring to exhibit his learning," speaks of a ladder of creation with *seven gates,* and on the top of it the eighth, ever closed. The mysteries of the Persian Mithras are explained and "musical reasons, moreover, are added." And to these again he strives "to add a second explanation connected also with musical considerations,"[726] that is to say with the seven notes of the scale, the seven Spirits of the Stars, etc.

---

[723] From an unpublished MS.

[724] Or literally: "One Prâdhânika Brahma Spirit: THAT was." The "Prâdhânika Brahma Spirit" is Mûlaprakriti and Parabrahman.

[725] Wilson, *Vishnu Purâna*, I. 73-5.

[726] Origen, *Contra Celsum,* VI. xxii.

Valentinus expatiates upon the power of the great Seven, who were summoned to bring forth this universe after Ar(r)hetos, or the Ineffable, whose name is composed of seven letters, had represented the first Hebdomad. The name Ar(r)hetos indicates the sevenfold nature **481]** {THE SEVEN CREATIONS OF THE PURÂNAS.} of the One, the Logos. "The Goddess Rhea," says Proclus, "is a Monad, Duad, and Heptad," comprehending in herself all the Titanidæ, "who are seven."[727]

The Seven Creations are found in almost every *Purâna.* They are all preceded by what Wilson translates as the "Indiscrete Principle," Absolute Spirit, independent of any relation with objects of sense.

They are: (i) Mahattattva, the Universal Soul, Infinite Intellect, or Divine Mind; (2) Tanmâtras, Bhûta or Bhûtasarga, Elemental Creation the first differentiation of Universal Indiscrete Substance; (3) Indriya or Aindriyaka, Organic Evolution. "These three were the Prâkrita Creations, the *developments of indiscrete nature,* preceded by the Indiscrete Principle"; (4) Mukhya, "the Fundamental Creation (of perceptible things) was that of inanimate bodies";[728] (5) Tairyagyonya or Tiryaksrotas, was that of animals; (6) Ûrdhvasrotas, or that of divinities (?);[729] (7) Arvâksrotas, was that of man.[730]

This is the order given in the *exoteric* texts. According to esoteric teaching there are seven Primary, and seven Secondary "Creations"; the former being the Forces *self-evolving* from the one *causeless* FORCE; the latter showing the manifested Universe emanating from the already differentiated *divine* Elements.

Esoterically, as well as exoterically, all the above enumerated Creations stand for the seven periods of Evolution, whether after an Age or a Day of Brahmâ. This is the teaching *par excellence* of Occult Philosophy, which, however, never uses the term "creation," nor even that of evolution, with regard to *Primary* "Creation"; but calls all such Forces the "*aspects* of the Causeless Force." In the *Bible,* the seven periods are dwarfed into the six Days of Creation and the seventh Day of Rest, and the Westerns adhere to the letter. In the Hindû Philosophy, when the active Creator has produced the World of Gods, the *Germs* of all the undifferentiated Elements, and the Rudiments of future Senses—the World of Noumena, in short—the Universe remains unaltered for a Day of Brahmâ, a period of 4,320,000,000 years. This is the *seventh* passive Period, or the "Sabbath" of Eastern Philosophy, **482]** following six periods of active evolution. In the *Shatapatha Brâhmana*, Brahma (neuter), the Absolute Cause of all Causes, *radiates* the Gods. Having radiated the Gods, through its inherent nature, the work is interrupted. In the First Book of *Manu* it is said:

> At the expiration of each Night (Pralaya), Brahma, having been asleep, awakes, and, *through the sole energy of the motion,* causes to emanate from *itself* the Spirit [or mind], which in its essence is, and yet is not.

In the *Sepher Yetzirah,* the Kabalistic "Book of Creation," the author has evidently reechoed the words of Manu. In it the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and as having emitted from itself the Spirit.

> One is the Spirit of the living God, blessed be his Name, who liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit.[731]

And this is the Kabalistic abstract Trinity, so unceremoniously anthropomorphized by the Fathers. From this triple One emanated the whole Kosmos. First from One emanated number Two, or Air, the creative element; and then number Three, Water, proceeded from the Air; Ether or Fire completes the mystic Four, the Arba-il. In the Eastern doctrine, Fire is the first Element—Ether, synthesizing the whole, since it contains all of them.

In the *Vishnu Purâna,* the whole seven periods are given; and the progressive Evolution of the "Spirit-Soul," and of the seven Forms of Matter, or Principles, is shown. It is impossible to enumerate them in this work. The reader is asked to peruse one of the *Purânas.*

> R. Yehudah began, it is written: "Elohim said: Let there be a firmament, in the midst of waters." Come, see! At the time that the Holy . . . created the world, He [they] created 7 heavens Above. He created 7 earths Below, 7 seas, 7 days, 7 rivers, 7 weeks, 7 years, 7 times, and 7,000 years that the world has been, . . . the

---

[727] *Timœus*.

[728] "And the fourth creation is *here* the primary, for *things* immovable are emphatically known as primary"—according to a commentary translated by Fitzedward Hall in his editing of Wilson's translation.

[729] How can "divinities" have been created *after* the animals? The esoteric meaning of the expression "animals" is the *germs of all animal life*, including man. Man is called a *sacrificial annual*, that is, the only one among the animal creation who sacrifices to the Gods. Moreover, by "sacred animals" the twelve Signs of the Zodiac are often meant in the sacred texts, as already stated.

[730] *Vishnu Purâna*, *ibid*.

[731] *Op. cit.,* I. ix.

seventh of all (the millennium). . . . So here are 7 earths Below, they are all inhabited except those which are above, and those which are below. And . . . between each earth, a heaven (firmament) is spread out between each other. . . . And there are in them [these earths] creatures who look different one from the other; . . . but if you object and say that all the children of the world came out from Adam, it is not so. . . . And the lower earths, where do they come from? They are from *the chain of the earth,* and from the Heaven above.[732]

Irenæus also is our witness—and a very unwilling one—that the Gnostics taught the same system, veiling very carefully the true esoteric meaning. This "veiling," however, is identical with that of the *Vishnu Purâna.* and others. Thus Irenæus writes of the Marcosians:

483] {THE OGDOAD.} They maintain that first of all the four elements, fire, water, earth and air, were produced after the image of the primary Tetrad above, and that then if we add their operations, namely, heat, cold, moisture and dryness, an exact likeness of the Ogdoad is presented.[733]

Only this "likeness" and the Ogdoad itself is a blind, just as in the seven creations of the *Vishnu Purâna,* to which two more are added, of which the eighth, termed Anugraha, "possesses both the qualities of goodness and darkness," a Sankhyan more than a Pûranic idea. For Irenæus says again, that:

They [the Gnostics] had a like eighth creation which was good and bad, divine and human. They affirm that man was formed on the *eighth day.* Sometimes they affirm that he was made on the *sixth day,* and at others on the eighth; unless, perchance, they mean that his earthly part was formed on the sixth day and his fleshly part [?] on the eighth day; these two being distinguished by them.[734]

They were so "distinguished," but not as Irenæus gives it. The Gnostics had a superior, and an inferior Hebdomad in Heaven; and a third terrestrial Hebdomad, on the plane of matter. Iaô, the Mystery God and the Regent of the Moon, as given in Origen's Chart, was the chief of these superior "Seven Heavens,"[735] hence identical with the chief of the Lunar Pitris, that name being given by them to the Lunar Dhyân Chohans. "They affirm that these seven heavens are intelligent, and *speak of them as being angels,"* writes the same Irenæus; and adds that on this account they termed Iaô Hebdomas, while his mother was called Ogdoas, because, as he explains, "she preserved the number *of the first begotten and primary Ogdoad of the Plerbma*."[736]

This "first begotten Ogdoad" was in Theogony the Second Logos, the Manifested, because it was born of the Seven-fold First Logos, hence it is the eighth on this manifested plane; and in Astrolatry, it was the Sun, Marttanda, the eighth Son of Aditi, whom she rejects while preserving her Seven Sons, *the planets.* For the Ancients have never regarded the Sun as a planet, but as *a central and fixed Star*. This, then, is the second Hebdomad born of the Seven-rayed One, Agni, the Sun and what not, only not the seven planets, which are Sûrya's *Brothers,* not his *Sons.* With the Gnostics, these Astral Gods were the Sons of Ialdabaoth[737] (from *ilda,* child, and *booth* egg), the Son of Sophia Achamoth, the daughter of Sophia or Wisdom, whose region **484]** is the Plerôma. Ialdabaoth produces from himself these six stellar Spirits: Iaô (Jehovah), Sabaôth, Adoneus, Eloæus, Oreus, Astaphæus,[738] and it is they who are the second, or inferior Hebdomad. As to the third, it is composed of the seven primeval men, the shadows of the Lunar Gods, projected by the first Hebdomad. In this the Gnostics did not, as seen, differ much from the Esoteric Doctrine, except that they veiled it. As to the charge made by Irenæus, who was evidently ignorant of the true tenets of the "Heretics," with regard to man being created on the *sixth* day, and man being created on the *eighth,* this relates to the mysteries of the *inner* man. It will become comprehensible to the reader only after he has read Volume II, and understood well the Anthropogenesis of the Esoteric Doctrine.

Ialdabaoth is a copy of Manu, who boasts:

O best of twice-born men! Know that I (Manu) am he, the creator of all this world, whom that male Viraj . . . spontaneously produced.[739]

He first creates the ten Lords of Being, the Prajâpatis, who, as verse 36 tells us, "produce seven other Manus." Ialdabaoth boasts likewise: "I am Father and God, and there is no one above me," he exclaims. For which his Mother coolly puts him down by saying: "Do not lie, Ialdabaoth, for the Father of all, the *First* Man (Anthrôpos) is above thee, and so is Anthropos, the Son of Anthropos."[740] This is a good proof that there were three Logoi—besides the Seven born of the

---

[732] Myer's *Qabbalah,* 415-16.
[733] *Contra Hœr*., I. xvii. I.
[734] *Ibid.,* I. xxx.
[735] Superior to the Spirits, or "Heavens," of the Earth only.
[736] *Ibid*., I. v. 2.
[737] See *Isis Unveiled*, II. 183.
[738] See also King's *Gnostics and their Remains*, p. 97. Other sects regarded Jehovah as Ialdabaoth himself. King identifies him with Saturn.
[739] *Ordinances of Manu,* I. 33.
[740] *Irenœus, op. cit.,* I. xxx.6.

First—one of these being the Solar Logos. And, again, who was that Anthropos himself, so much higher than Ialdabaoth? The Gnostic records alone can solve this riddle. In *Pistis Sophia* the four-vowelled name Ieou is generally accompanied by the epithet of "the Primal, or First Man." This shows again that the Gnosis was but an echo of our Archaic Doctrine. The names answering to Parabrahman, to Brahmâ, and Manu, the first *thinking* Man, are composed of one-vowelled, three-vowelled and seven-vowelled sounds. Marcus, whose philosophy was certainly more Pythagorean than anything else, speaks of a revelation to him of the seven Heavens sounding each one vowel, as they pronounced the seven names of the seven Angelic Hierarchies.

When Spirit has permeated every minutest atom of the Seven Principles of Kosmos, then the *Secondary* Creation, after the above-mentioned period of rest, begins.

485] {THE PRIMARY AND SECONDARY CREATIONS.} "The Creators [Elohim] outline in the *second* 'Hour' the shape of man," says Rabbi Simeon in *The Nuchthemeron of the Hebrews.* "There are twelve hours in the day," says the *Mishna,* "and it is during these that creation is accomplished." The "twelve hours of the day" are again the dwarfed copy, the faint, yet faithful, echo of primitive Wisdom. They are like the 12,000 Divine Years of the Gods, a cyclic blind. Every Day of Brahmâ has 14 Manus, which the Hebrew Kabalists, following, however, in this the Chaldeans, have disguised into 12 "Hours."[741] The *Nuchthemeron* of Apollonius of Tyana is the same thing. "The Dodecahedron lies concealed in the perfect Cube," say the Kabalists. The mystic meaning of this is, that the twelve great transformations of Spirit into Matter—the 12,000 Divine Years—take place during the four great Ages, or the first Mahâyuga. Beginning with the metaphysical and the supra-human, it ends in the physical and purely human natures of Kosmos and Man. Eastern Philosophy can give the number of mortal years that run along the line of spiritual and physical evolutions of the seen and the unseen, if Western Science fails to do so.

Primary Creation is called the Creation of Light (Spirit); and the Secondary, that of Darkness (Matter).[742] Both are found, in *Genesis*. The first is the emanation of self-born Gods (Elohim); the second of physical Nature.

This is why it is said in the *Zohar:*

> Oh, companions, companions, man as emanation was both man and woman; as well on the side of the Fattier as on the side of the Mother. And this is the sense of the words: And Elohim spake: "Let there be Light and it was Light!" . . . And this is the "two-fold Man"!

Light, however, on our plane, is Darkness in the higher spheres. "Man and woman . . . on the side of the FATHER" (Spirit) refers to Primary Creation; and on the side of the Mother (Matter), to the Secondary. The two-fold Man is Adam Kadmon, the male and female abstract prototype and the differentiated Elohim. Man proceeds from the Dhyân Chohan, and is a "Fallen Angel," a God in exile, as will be shown. In India these creations were described as follows:[743]

486] (I) *The First Creation:* Mahattattva Creation, so-called because it was the primordial self-evolution of that which had to become Mahat, the "Divine Mind, conscious and intelligent"; esoterically, the "Spirit of the Universal Soul."

> Worthiest of ascetics, through its potency *(the potency of that cause),* every *produced* cause comes by its proper nature.

And again:

> Seeing that the potencies of all beings are understood *only* through the knowledge of That (Brahma), which is beyond reasoning, creation, and the like, such potencies are referable to Brahma.

THAT, then precedes the manifestation. "The first was Mahat," says *Linga Purâna;* for the One (the That) is neither *first* nor *last,* but *all.* Exoterically, however, this manifestation is the *work* of the "Supreme One"—a natural *effect,* rather, of an Eternal Cause; or, as the Commentator says, it might have been understood to mean that Brahmâ was then *created* (?), being identified with Mahat, active intelligence, or the operating will of the Supreme. Esoteric Philosophy renders it the "operating *Law."*

It is on the right comprehension of this tenet in the *Brâhmanas* and *Purânas* that hangs, we believe, the apple of discord between the three Vedantin Sects: the Advaita, Dvaita, and the Vishishthadvaita. The first argues rightly that Parabrahman, having no relation, as the absolute ALL, to the manifested World, the Infinite having no connection with the Finite, can neither *will* nor *create;* that, therefore, Brahmâ, Mahat, Îshvara, or whatever name the Creative Power may be known by, Creative Gods and all, are simply an illusive aspect of Parabrahman in the conception of the conceivers; while the other sects identify the Impersonal Cause with the Creator, or Îshvara.

---

[741] Elsewhere, however, the identity is revealed. See *supra* the quotation from Ibn Gabirol and *his 7* heavens, 7 earths, etc.

[742] This must not be confused with *precosmic* "DARKNESS," the Divine ALL.

[743] The quotations that follow in treating of the seven Creations, except when otherwise stated, are a from *Vishnu Purâna*, Bk. I. Ch. i-v.

Mahat, or Mahâ-Buddhi, is, with the Vaishnavas, however, Divine Mind, *in active operation,* or, as Anaxagoras has it, "an ordering and disposing Mind, which was the cause of all things"—Νοῦς ὅ διακοσμῶντε και πάντων ἄιτιος.

Wilson saw at a glance the suggestive connection between Mahat and the Phoenician Mot, or Mut, who was female with the Egyptians, ?the Goddess Moot, the Mother, "which, like Mahat," he says, "was the first product of the mixture (?) of Spirit and Matter, and the first rudiment of Creation." " Ex connexione autem ejus Spiritus prodidit Môt… Hinc… seminium omnis creaturæ et omnium rerum **487]** { MANY VERSIONS OP THE ONE TRUTH.} creatio," says Brucker,[744] giving it a still more materialistic and anthropomorphic colouring.

Nevertheless, the esoteric sense of the doctrine is seen, through every exoteric sentence, on the very face of the old Sanskrit texts that treat of primordial Creation.

> The Supreme Soul, the *All-permeant* (Sarvaga) Substance of the World, having entered [been drawn] into Matter [Prakriti] and Spirit [Purusha], *aGîtâted the mutable and the immutable principles,* the season of Creation [Manvantara] being arrived.

The Nous of the Greeks, which is (spiritual or divine) Mind, or Mens, Mahat, operates upon Matter in the same way; it "enters into" and *"aGîtâtes"* it:

> Spiritus intus alit, totamque infusa per artus,
> Mens aGîtât molem, et magno se corpore miscet.

In the Phoenician Cosmogony also, "Spirit mixing with its own principles gives rise to creation";[745] the Orphic Triad shows an identical doctrine; for there Phanes, or Eros, Chaos, containing crude *undifferentiated* Cosmic Matter, and Chronos, Time, are the three cooperating principles, emanating from the Concealed and Unknowable Point, which produce the work of "Creation." And they are the Hindû Purusha (Phanes), Pradhâna (Chaos) and Kala (Chronos). The good Professor Wilson does not like the idea, as no Christian clergyman, however liberal, would. He remarks that: "the *mixture* [of the Supreme Spirit or Soul with its own principles] *is not mechanical;* it is *an influence or effect exerted upon intermediate agents* which produce effects." The sentence in *Vishnu Parana,* "as fragrance affects the mind from its proximity merely, *and not from any immediate operation upon mind itself,* so the Supreme influenced the elements of creation," the reverend and erudite Sanskritist correctly explains by: "as perfumes do not delight the mind by actual contact, but by the impression they make upon the sense of smelling, which communicates it to the mind"; adding, "the entrance of the Supreme . . . into Spirit, as well as Matter, *is less intelligible* than the view elsewhere taken of it, as the *infusion* of Spirit, identified with the Supreme, into Prakriti or Matter alone." He prefers the verse in *Padma Purâna:* "He who is called the *male* (spirit) of Prakriti . . . that same divine Vishnu entered into Prakriti." This view is certainly more akin to the plastic character of certain verses in the *Bible* concerning the Patriarchs, such **488]** as Lot and even Adam,[746] and others of a still more anthropomorphic nature. But it is just that which led Humanity to *Phallicism;* the Christian religion being honeycombed with it, from the first chapter of *Genesis* down to the *Revelation.*

The Esoteric Doctrine teaches that the Dhyân Chohans are the collective aggregate of Divine Intelligence or Primordial Mind, and that the first Manus, the seven "mind-born" Spiritual Intelligences, are identical with the former. Hence the Kwan-Shi-Yin, the *"Golden Dragon in whom are the Seven,"* of Stanza III, is the Primordial Logos, or Brahmâ, the first manifested Creative Power; and the Dhyânic Energies are the Manus, or Manu Svâyambhuva *collectively*. The direct connection, moreover, between the Manus and Mahat is easy to see. Manu is from the root *man,* to think; and thinking proceeds from the mind. It is, in Cosmogony, the Pre-nebular Period.

(II) *The Second Creation*, Bhûta, was of the Rudimental Principles or Tanmâtras; thence termed the Elemental Creation or Bhûtasarga. It is the period of the first breath of the differentiation of the Pre-cosmic Elements, or Matter. Bhutadi means the "origin of the Elements," and precedes Bhûtasarga, the "creation," or differentiation, of those Elements in Primordial Âkâsha, Chaos or Vacuity.[747] In the *Vishnu Purâna* it is said to proceed along, and belong to, the triple aspect of Ahankâra, translated Egotism, but meaning rather that untranslatable term "I-am-ness," that which first issues from Mahat, or Divine Mind; the first shadowy outline of Self-hood, for "pure" Ahankâra becomes "passionate" and finally "rudimental" or initial; it is "the origin of conscious as of all *unconscious* being," though the Esoteric school rejects the idea of anything being "unconscious," save on our plane of illusion and ignorance. At this stage of the Second Creation, the Second Hierarchy of the Manus appear, the Dhyân Chohans or Devas, who are the origin of Form (Rûpa),

---

[744] I. 240.

[745] Brucker, *ibid*.

[746] Compare *Genesis* xix. 34-8 and iv. 1.

[747] Vishnu is both Bhutesha, "Lord of the Elements," and of all things, and Vishvarûpa, "Universal Substance" or Soul.

the Chitrashikhandinas, "Bright-crested," or Rikshas; those Rishis who have become the informing Souls of the Seven Stars (of the Great Bear).[748] In astronomical and cosmogouical language, this Creation **489]** {THE SEVEN CREATIONS.} relates to the Fire-Mist Period, the first stage of Cosmic Life, after its Chaotic state,[749] when Atoms issue from Laya.

(III) *The Third Creation:* the Third or Indriya Creation was the modified form of Ahankâra, the conception of "I" (from Aham, "I"), termed the Organic Creation, or Creation of the Senses, Aindriyaka. "These three were the Prâkrita Creation, the [discrete] developments of indiscrete nature preceded by the indiscrete principle." "Preceded by," ought to be replaced here with "beginning with Buddhi"; for the latter is neither a discrete nor an indiscrete quantity, but partakes of the nature of both, in man as in Kosmos. A unit or human Monad on the plane of illusion, when once freed from the three forms of Ahankâra and liberated from its terrestrial Manas, Buddhi indeed becomes a continued quantity, both in duration and extension, for it is eternal and immortal. Earlier it is stated, that the Third Creation "abounding with the quality of goodness," is termed Ûrdhvasrotas; and a page or two further the Ûrdhvasrotas Creation is referred to as "the sixth creation ... or that of the divinities." This shows plainly that earlier as well as later Manvantaras have been purposely confused, to prevent the profane from perceiving the truth. This is called "incongruity" and "contradictions" by the Orientalists. "The three creations beginning with Intelligence are elemental, but the six creations which proceed from the series of which Intellect is the first, are the work of Brahmâ."[750] Here "creations" mean everywhere *stages of evolution.* Mahat, "Intellect" or Mind, which corresponds with Manas, the former being on the cosmic, and the latter on the human plane, stands here, too, lower than Buddhi or supra-divine Intelligence. Therefore, when we read in *Linga Purâna* that "the first Creation was that of Mahat, Intellect being the first in manifestation," we must refer that (specified) creation to the first evolution of our System or even our Earth, none of the preceding ones being discussed in the *Purânas,* but only occasionally hinted at.

490] This Creation of the first Immortals, or Devasarga, is the last of the series, and has a universal meaning; it refers, namely, to Evolution in general, and not specifically to our Manvantara, which begins with the same over and over again, thus showing that it refers to several distinct Kalpas. For it is said "at the close of the past [Padma] Kalpa the divine Brahmâ awoke from his night of sleep and beheld the Universe void." Then Brahmâ is shown going once more over the "Seven Creations," in the secondary stage of evolution, repeating the first three on the objective plane.

(IV) *The Fourth Creation:* the Mukhya or Primary, as it begins the series of four. Neither the term "inanimate" bodies nor "immovable things," as translated by Wilson, gives a correct idea of the Sanskrit words used. Esoteric Philosophy is not alone in rejecting the idea of any atom being "inorganic," for it is found also in orthodox Hindû ism. Moreover, Wilson himself says: "All the Hindû systems consider vegetable bodies as endowed with life."[751] Charâchara, or the synonymous sthâvara and jangama, is, therefore, inaccurately rendered by "animate and inanimate," "sentient beings" and "unconscious," or "conscious and unconscious beings," etc. "Locomotive and fixed" would be better, "since trees are considered to possess souls." The Mukhya is the "creation," or rather organic evolution, of the vegetable kingdom. In this Secondary Period, the three degrees of the elemental or rudimental kingdoms are evolved in this World, corresponding, *inversely* in order, to the three Prakritic Creations, during the Primary Period of Brahmâ's activity. As in that Period, in the words of *Vishnu Purâna,* "the first creation was that of Mahat or Intellect. . . . The second was that of the Rudimental Principles (Tanmatras). . . . The third was . . . the creation of the senses (Aindriyaka)"; so in this one, the order of the Elemental Forces stands thus: (1) the *nascent* Centres

[748] Compare, for their "post-types," the Treatise written by Trithemius, Agrippa's master, in the sixteenth century, "Concerning the Seven Secondaries, or Spiritual Intelligences, who, after God, actuate the Universe," which, in addition to secret cycles and several prophecies, discloses certain facts and beliefs about the Genii, or the Elohim, which preside over and guide the septenary stages of the World's Course.

[749] From the first, the Orientalists have found themselves beset with great difficulties in regard to any possible order in the Pûranic "Creations." Brahman is very often confused by Wilson with Brahmâ, for which he is criticized by his successors. The *Original Sanscrit Texts* are preferred by Mr. Fitzedward Hall for the translation of the *Vishnu Purâna* to the text used by Wilson. "Had Professor Wilson enjoyed the advantages which are now at the command of the student of Indian philosophy, unquestionably he would have expressed himself differently," says the editor of his work. This reminds one of the answer given by one of Thomas Taylor's admirers to those scholars who criticized his translations of Plato: "Taylor might have known less Greek than his critics, but he knew more Plato," Our present Orientalists disfigure the *mystic* sense of the Sanskrit texts far more than Wilson ever did, though the latter is undeniably guilty of very gross errors.

[750] *Vâyu Purâna.*

[751] *Collected Works*, III. 381

of Force, intellectual and physical; (2) the Rudimentary Principles, *nerve force,* so to say; and (3) nascent Apperception, which is the Mahat of the lower kingdoms, and is especially developed in the third order of Elementals; these are succeeded by the objective kingdom of minerals, in which this "apperception" is entirely latent, to re-develop only in the plants. The Mukhya Creation, then, is the middle point between the three lower and the three higher kingdoms, which represent the seven esoteric kingdoms of Kosmos, and of Earth.

491] {THE SEVEN CREATIONS CONTINUED.} (V) *The Fifth Creation*; the Tiryaksrotas or Tairyagyonya Creation,[752] that of the "(sacred) animals," corresponding on Earth only to the dumb animal creation. That which is meant by "animals," in the Primary Creation, is the germ of awakening consciousness, or of "apperception," that which is faintly traceable in some sensitive plants on Earth and more distinctly in the protistic Monera.[753] On our Globe, during the First Round, animal "creation" precedes that of man, while the mammalian animals evolve from man in our Fourth Round, on the physical plane. In the First Round, the animal atoms are drawn into a cohesion of human physical form; while in the Fourth, the reverse occurs according to magnetic conditions developed during life. And this is "metempsychosis."[754] This fifth Stage of Evolution, called exoterically "Creation," may be viewed in both the Primary and Secondary Periods, one as the spiritual and cosmic, the other as the material and terrestrial. It is archebiosis, or life-origination; "origination," so far, of course, as the *manifestation* of life on all the seven planes is concerned. It is at this period of evolution that the absolutely eternal universal motion, or vibration, that which is called in Esoteric language the "Great Breath," differentiates into the primordial, first manifested Atom. More and more, as chemical and physical sciences progress, does this Occult axiom find its corroboration in the world of knowledge; the scientific hypothesis, that even the simplest elements of matter are identical in their nature, and differ from each other only in consequence of the various distributions of atoms in the molecule or speck of substance, or of the modes of its atomic vibration, gains more ground every day.

Thus, as the differentiation of the primordial germ of life has to precede the evolution of the Dhyân Chohan of the *Third* Group or Hierarchy of Being in Primary Creation, before those Gods can become embodied in their first ethereal form (rûpa), so animal creation has for the same reason *to precede* "divine man" on Earth. And this is why we find in *thePurânas,* "the fifth, the Tairyagyonya Creation, was that of animals."

(VI) *The Sixth Creation*: the Ûrdhvasrotas Creation, or that of **492]** Divinities. But these Divinities are simply the Prototypes of the First Race, the Fathers of their "mind-born" progeny with the "soft bones." It is these who became the Evolvers of the "Sweat-born"—an expression explained in Volume II.

"Created beings," explains the *Vishnu Parana,* "although they are destroyed [in their individual forms] at the periods of dissolution, yet being affected by the good or evil acts of *former existences,* are never exempted from their consequences. And when Brahmâ produces the world anew, they are the progeny of his will."

"*Collecting his mind into itself* [yoga-willing], Brahmâ, creates the four Orders of Beings, termed Gods, Demons, Progenitors, and Men"; Progenitors here meaning the Prototypes and Evolvers of the first Root-Race of men. The Progenitors are the Pitris, and are of Seven Classes. They are said, in *exoteric* mythology, to be born of "Brahmâ's side," like Eve from the rib of Adam.

Finally, the Sixth Creation is followed, and "Creation" in general closed by:

(VII) *The Seventh Creation:* the evolution of the Arvaksrotas Beings, "which was . . . that of man."

The "Eighth Creation" mentioned is no Creation at all: it is a "blind," for it refers to a purely mental process, the cognition of the "Ninth Creation," which, in its turn, is an effect, manifesting in the Secondary, of that which was a "Creation" in the Primary (Prakrita) Creation.[755] The Eighth, then,

---

[752] Professor Wilson translates as though animals were higher in the scale of "creation" than divinities, or angels, although the truth about the Devas is very plainly stated further on. This "Creation," says the text, is both Primary (Prâkrita) and Secondary (Vaikrita). It is the Secondary, as regards the origin of the Cods from Brahmâ, the *personal* anthropomorphic *creator* of our material universe; it is the Primary as affecting Rudra, who is the immediate production of the First Principle. The term Rudra is not only a title of Shiva, but embraces agents of creation, angels and men, as will be shown further on.

[753] Neither plant nor animal, but an existence between the two.

[754] *Five Years of Theosophy,* p. 276, art., "Mineral Monad."

[755] "These notions," remarks Professor Wilson, "the birth of Kudra and the saints, seem to have been *borrowed* from the Shaivas, and to have been awkwardly engrafted upon the Vnishnava system." The esoteric meaning ought to have been consulted before venturing such a hypothesis.

called Anugraha, the Pratyayasarga or Intellectual Creation of the Sankhyas,[756] is "the creation of which *we have a notion* [in its esoteric aspect], or to which we give intellectual assent (Anugraha), in contradistinction to *organic creation*." It is the correct perception of our relations to the whole range of "Gods," and especially of those we bear to the Kumâras, the so-called "Ninth Creation," which is in reality an aspect, or reflection, of the Sixth in our Manvantara (the Vaivasvata). "There is a *ninth,* the Kumâra Creation, which is both primary and secondary," says the *Vishnu Purâna,* the oldest of such texts.[757] As an Esoteric text explains:

493] {WHO THE KUMÂRAS ARE.} *The Kumâras, are the Dhyânis, derived immediately from the Supreme Principle, who reappear in the Vaivasvata Manu period, for the progress of mankind.*[758]

The translator of the *Vishnu Purâna* corroborates it, by remarking that "these sages . . . live as long as Brahmâ; and they are only created by him in the *First* Kalpa, although their generation is very commonly, but inconsistently, introduced in the [*Secondary*] Vârâha, or Pâdma Kalpa." Thus, the Kumâras are, exoterically, "the creation of Rudra or Nîlalohita, a form of Shiva, by Brahmâ . . . and of certain other mind-born sons of Brahmâ." But, in the Esoteric teaching, they are the Progenitors of the true spiritual Self in the physical man, the higher Prajâpatis, while the Pitris, or lower Prajâpatis, are no more than the Fathers of the model, or type of his physical form, made "in *their* image." Four (and occasionally *five*) are mentioned freely in the exoteric texts, three of the Kumâras being secret.

"The four Kumâras [are] the mind-born Sons of Brahmâ. Some specify *seven*."[759] All these seven Vaidhâtra, the patronymic of the Kumâras, the "Maker's Sons," are mentioned and described in Îshvara Krishna's *Sankhya Karika* with the Commentary of Gaudapâdâchârya (Shankarâchârya's Paraguru) attached to it. It discusses the nature of the Kumâras, though it refrains from mentioning *by name* all the seven Kumâras, but calls them instead the "seven sons of Brahmâ," which they are, as they are created by Brahmâ in Rudra. The list of names it gives us is: Sanaka, Sanandana, Sanâtana, Kapila, Ribhu, and Panchashikha. But these again are all *aliases*.

The exoteric four are Sanatkumâra, Sananda, Sanaka, and Sanâtana; and the esoteric three Sana, Kapila, and Sanatsujata. Special attention is once more drawn to this class of Dhyân Chohans, for herein lies the mystery of generation and heredity hinted at in the Commentary on Stanza VII, in treating of the Four Orders of Angelic Beings. Volume II explains their position in the Divine Hierarchy. Meanwhile, let us see what the exoteric texts say about them.

They say little; and to him who fails to read between the lines—nothing. "We must have recourse, here, to other *Purânas* for the elucidation of this term," remarks Wilson, who does not suspect for one **494]** moment that he is in the presence of the "Angels of Darkness," the mythical "great enemy" of his Church. Therefore, he contrives to "elucidate" no more than that "these [Divinities] *declining to create progeny,* [and thus rebelling against Brahmâ], remained, as the name of the first [Sanatkumâra] implies, ever boys, Kumâras; that is, ever pure and innocent, whence their creation is called the Kaumara." The *Purânas,* however, may afford a little more light. "Being ever as he was born, he is here called a youth; and hence his name is well known as Sanatkumâra."[760] In the *Shaiva Purânas,* the Kumâras are always described as Yogîns. The *Kurma, Purâna,* after enumerating them, says: "These five, O Brâhmans, were Yogîns, who acquired entire exemption from passion." They are *five,* because two of the Kumâras *fell.*

So untrustworthy are some translations of the Orientalists that in the French translation of the *Hari Vamsha,* it is said: "The seven Prajâpati, Rudra, Skanda (his son) and Sanatkumâra proceeded to create beings." Whereas, as Wilson shows, the original is: "These seven . . . created progeny; and so did Rudra, but Skanda and Sanatkumâra, *restraining their power, abstained* (from creation)." The "four orders of beings" are referred to sometimes as Ambhamsi, which Wilson renders as "literally Waters" and believes it "a mystic term." It is one, no doubt; but he evidently failed to catch the *real* Esoteric meaning. "Waters" and "Water" stand as the symbol for Âkâsha, the "Primordial Ocean of Space," on which Narayana, the self-born Spirit, moves, reclining on that *which is its*

---

[756] See *Sânkhya Kârikâ*, v. 46. p. 146.

[757] Parashara, the Vedic Rishi, who received the *Vishnu Purâna* from Pulastya and taught it to Maitreya, is placed by the Orientalists at various epochs. As correctly observed, in the *Hindû Classical Dictionary:* "Speculations as to his era differ widely, from 575 B.C. to 1391 B.C., and *cannot be trusted."* Quite so; but they are no more untrustworthy than any other date, as assigned by the Sanskritists, so famous in the department of arbitrary fancy.

[758] They may indeed mark a "special" or extra "creation," since it is they who, by incarnating themselves within the senseless human shells of the two first Root-Races, and a great portion of the Third Root-Race, create, so to speak, a *new race;* that of thinking, self-conscious and *divine* men.

[759] *Hindû Classical Dictionary*.

[760] *Linga Purâna*, Prior Section, lxx. 174.

progeny.[761] "Water is the body of Nara; thus we have heard the name of Water explained. Since Brahmâ rests on the Water, therefore he is termed Narayana."[762] "Pure, Purusha created the Waters pure." At the same time Water is the *Third* Principle in material Kosmos, and the third in the realm of the Spiritual: *Spirit* of Fire, Flame, Âkâsha, Ether, Water, Air, Earth, are the cosmic, sidereal, psychic, spiritual and mystic principles, *preeminently occult,* on every *plane* of being. "Gods, Demons, Pitris and Men," are the four orders of beings to whom the term Ambhamsi is applied, because they are all the product of *Wafers* (mystically), of the Akashic Ocean, and of the *Third* principle in Nature. In the *Vedas* it is a synonym of Gods. Pitris and Men on Earth are the **495]** {THE "VIRGIN ASCETICS."} transformations or rebirths of Gods and Demons (Spirits) on a higher plane. Water is, in another sense, the feminine principle. Venus Aphrodite is the personified Sea, and the Mother of the God of Love, the Generatrix of all the Gods, as much as the Christian Virgin Mary is Mare, the Sea, the Mother of the Western God of Love, Mercy and Charity. If the student of Esoteric Philosophy thinks deeply over the subject, he is sure to find out all the suggestiveness of the term Ambhamsi, in its manifold relations to the Virgin in Heaven, to the Celestial Virgin of the Alchemists, and even to the "Waters of Grace" of the modern Baptist.

Of all the seven great divisions of Dhyân Chohans, or Devas, there is none with which humanity is more concerned than with the Kumâras. Imprudent are the Christian Theologians who have degraded them into *Fallen* Angels, and now call them Satan and Demons; as among these heavenly denizens who "refuse to create," the Archangel Michael, the greatest patron Saint of the Western and Eastern Churches, under his double name of St. Michael and his supposed copy on earth, St. George conquering the Dragon, has to be given one of the most prominent places.

The Kumâras, the Mind-born Sons of Brahmâ-Rudra, or Shiva, mystically the howling and terrific *destroyer of human passions and physical senses,* which are ever in the way of the development of the higher spiritual perceptions and the growth of the *inner* eternal man, are the progeny of Shiva, the Mahâyogî, the great patron of all the Yogîs and Mystics of India.

Shiva-Rudra is the Destroyer, as Vishnu is the Preserver; and both are the Regenerators of spiritual as well as of physical Nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must die before his body does. "That to live is to die and to die is to live," has been too little understood in the West. Shiva, the Destroyer, is the Creator and the Saviour of Spiritual Man, as he is the good gardener of Nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man.

The Kumâras, themselves then, being the "virgin ascetics," refuse to create the *material* being Man. Well may they be suspected of a direct connection with the Christian Archangel Michael, the "virgin combatant" of the Dragon Apophis, whose victim is every Soul united too loosely to its immortal Spirit, the Angel who, as shown by the Gnostics, **496]** *refused to create* just as the Kumâras did. Does not that patron Angel of the Jews *preside* over Saturn (Shiva or Rndra), and the Sabbath, the *day* of Saturn? Is he not shown of the same essence with his Father (Saturn), and called the Son of Time, Cronus, or Kala, a form of Brahmâ (Vishnu and Shiva)? And is not Old Time of the Greeks, with its scythe and sand-glass, identical with the Ancient of Days of the Kabalists; the latter "Ancient" being one with the Hindû Ancient of Days, Brahmâ, in his *triune* form, whose name is also Sanat, the Ancient? Every Kumâra bears the prefix of Sanat and Sana. And Shanaishchara is Saturn, the planet Shani, the King Saturn, whose Secretary in Egypt was Thot-Hermes the first. They are thus identified both with the planet and the God (Shiva), who are, in their turn, shown to be the prototypes of Saturn, who is the same as Bel, Baal, Shiva, and Jehovah Sabbaoth, the Angel of the Face of whom is Mikael— מיכאל, "who [is] as God." He is the patron, and guardian Angel of the Jews, as Daniel tells us; and, before the Kumâras were degraded, by those who were ignorant of their very name, into Demons and Fallen Angels, the Greek Ophites, the occultly inclined predecessors and precursors of the Roman Catholic Church after its secession and separation from the primitive Greek Church, had identified Michael with their Ophiomorphos, the rebellious and opposing spirit. This means nothing more than the reverse aspect, symbolically, of Ophis, the Divine Wisdom or Christos. In the *Talmud,* Mikael is "Prince of Water" and the chief of the Seven Spirits, for the same reason that one of his many prototypes, Sanatsujata, the chief of the Kumâras, is called Ambhamsi, "Waters," according to the commentary on *Vishnu Purâna.* Why? Because the Waters is another name of the Great Deep, the Primordial Waters of Space, or Chaos, and also means Mother, Amba, meaning Aditi and Âkâsha, the Celestial Virgin-Mother of the visible Universe. Furthermore, the "Waters of the Flood" are also called the "Great Dragon," or Ophis, Ophiomorphos.

The Rudras will be noticed in their septenary character of "Fire-Spirits" in the "Symbolism" attached to the Stanzas in Volume II. There we shall also consider the Cross (3+4) under its primeval and later forms, and shall use for purposes of comparison the Pythagorean numbers side

---

[761] See *Manu*, I. 10.

[762] *See Linga*, *Vâyu* and *Mârkandeya Purânas*.

by side with Hebrew metrology. The immense importance of the number *seven* will thus become evident, as the root number of Nature. We shall examine it from the standpoint of the *Vedas* and **497]** {IMPORTANCE OF THE NUMBER SEVEN.} the Chaldean Scriptures; as it existed in Egypt thousands of years B.C., and as treated in the Gnostic records; we shall show how its importance as a basic number has gained recognition in Physical Science; and we shall endeavour to prove that the importance attached to the number *seven* throughout all antiquity was due to no fanciful imaginings of uneducated priests, but to a profound knowledge of Natural Law.

498]

SECTION XIV.

The Four Elements.

Metaphysically and esoterically, there is but *One Element* in Nature, and at the root of it is the Deity; and the so-called *seven,* Elements, of which *five* have already manifested and asserted their existence, are the garment, the veil, of that Deity, direct from the essence whereof comes Man, whether considered physically, psychically, mentally or spiritually. Four Elements only are generally spoken of in later antiquity, while five only are admitted in philosophy. For the body of Ether is not fully manifested yet, and its noumenon is still the "Omnipotent Father Æther," the synthesis of the rest. But what are these Elements, whose compound bodies have now been discovered by Chemistry and Physics to contain numberless sub-elements, even the sixty or seventy of which no longer embrace the whole number suspected? Let us follow their evolution from the *historical* beginnings, at any rate.

The Four Elements were fully characterized by Plato when he said that they were *that* "which *composes* and *decomposes* the *compound bodies*." Hence Cosmolatry was never, even in its worst aspect, the fetichism which adores or worships the passive external form and matter of any object, but looked ever to the Noumenon therein. Fire, Air, Water, Earth, were but the visible garb, the symbols of the informing, invisible Souls or Spirits, the Cosmic Gods, to whom worship was offered by the ignorant, and simple, but respectful, recognition by the wiser. In their turn, the phenomenal subdivisions of the noumenal Elements were informed by the Elementals, so-called, the "Nature Spirits" of lower grades.

In the Theogony of Mochus, we find Ether first, and then the Air; **499]** {ON THE ELEMENTS.} the two principles from which Ulom, the Intelligible (νοήτος) God, the visible Universe of Matter, is born.[763]

In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the ethereal Winds impregnate. Wind being the "Spirit of God," which is said to move in Æther, "brooding over the Chaos," the Divine Idea. In the Hindû *Kathopanishad,* Purusha, the Divine Spirit, already stands before the Original Matter, and from their union springs the great Soul of the World, "Mahâ-Âtmâ, Brahman, the Spirit of Life";[764] these latter appellations being again identical with the Universal Soul, or Anima Mundi; the Astral Light of the Theurgists and Kabalists being its last and lowest division.

The Elements (στοιχεῖα) of Plato and Aristotle were thus the *incorporeal principles* attached to the four great divisions of our Cosmic World, and it is with justice that Creuzer defines these primitive beliefs as "a *species of magism,* a *psychic paganism,* and a *deification of potencies*; a *spiritualization* which placed the believers in a close community with these potencies."[765] So close, indeed, that the Hierarchies of these Potencies, or Forces, have been classified on a graduated scale of seven from the ponderable to the imponderable. They are septenary, not as an artificial aid to facilitate their comprehension, but in their real *cosmic* gradation, from their chemical, or physical, to their purely spiritual composition. Gods with the ignorant masses; Gods independent and supreme; Demons with the fanatics, who, intellectual as they often may be, are unable to understand the *spirit* of the philosophical sentence, *in pluribns unum.* With the Hermetic philosopher they are Forces *relatively* "blind" or "intelligent," according to which of the principles in them he deals with. It required long millenniums before they found themselves finally, in our cultured age, degraded into simple chemical elements.

At any rate, good Christians, and especially the Biblical Protestants, ought to show more reverence for the Four Elements, if they would maintain any for Moses. For the *Bible* manifests the consideration and mystic significance in which they were held by the Hebrew Lawgiver, on every

---

[763] Movers, *Phoinizer*, 282.
[764] Weber, *Akad. Vorles*, 213, 214, etc.
[765] IX, 850.

page of the *Pentateuch.* The tent which contained the Holy of Holies was a Cosmic Symbol, sacred, in one of its meanings, to the Elements, the four cardinal points, and Ether. Josephus shows it built in white, the colour of Ether. And this explains also why, in the Egyptian and the Hebrew temples, according to Clemens Alexandrinus,[766] **500]** a gigantic curtain, supported by five pillars, separated the *sanctum sanctorum*—now represented by the altar in Christian churches—wherein the priests alone were permitted to enter, from the part accessible to the profane. By its *four* colours this curtain symbolized the four principal Elements, and with the five pillars signified the knowledge of the divine that the *five* senses can enable man to acquire with the help of the *four* Elements.

In Cory's *Ancient Fragments,* one of the "Chaldean Oracles" expresses ideas about the elements and Ether in language singularly like that of *The Unseen Universe,* written by two eminent Scientists of our day.

It states that from Ether have come all things, and to it all will return; that the images of all things are indelibly impressed upon it; and that it is the store-house of the germs, or of the remains of all visible forms, and even ideas. It appears as if this case strangely corroborates our assertion that whatever discoveries may be made in our days will be found to have been anticipated by many thousand years by our "simple-minded ancestors."

Whence came the Four Elements and the Malachim of the Hebrews? They have been made to merge, by a theological sleight of hand on the part of the Rabbins and the later Fathers of the Church, into Jehovah, but their origin is identical with that of the Cosmic Gods of all other nations. Their symbols, whether born on the shores of the Oxus, on the burning sands of Upper Egypt, or in the wild forests, weird and glacial, which cover the slopes and peaks of the sacred snowy mountains of Thessaly, or again, in the pampas of America—their symbols, we repeat, when traced to their source, are ever one and the same. Whether Egyptian or Pelasgian, Âryan or Semitic, the Genius Loci, the Local God, embraced in its unity all Nature; but not especially the four elements any more than one of their creations, such as trees, rivers, mounts or stars. The Genius Loci, a very late afterthought of the last sub-races of the Fifth Root-Race, when the primitive and grandiose meaning had become nearly lost, was ever the representative, in his accumulated titles, of all his colleagues. It was the God of Fire, symbolized by thunder, as Jove or Agni; the God of Water, symbolized by the fluvial bull, or some sacred river or fountain, as Varuna, Neptune, etc.; the God of Air, manifesting in the hurricane and tempest, as Vâyu and Indra; and the God or Spirit of the Earth, who appeared in earthquakes, like Pluto, Yama, and so many others.

501] {THE COSMIC GODS.} These were the Cosmic Gods, ever synthesizing all in one, as found in every cosmogony or mythology. Thus, the Greeks had their Dodonean Jupiter, who included in himself the four Elements and the four cardinal points, and who was recognized, therefore, in old Rome under the pantheistic title of Jupiter Mundus; and who now, in modern Rome, has become the Deus Mundus, the one Mundane God, who is made to swallow all others, in the latest theology, by the arbitrary decision of his special ministers.

As Gods of Fire, Air, and Water, they were *Celestial* Gods; as Gods of the Lower Region, they were *Infernal* Deities; the latter adjective applying simply to the *Earth.* They were "Spirits of the Earth" under their respective names of Yama, Pluto, Osiris, the "Lord of the Lower Kingdom," etc., and their tellurial character sufficiently proves it. The Ancients knew of no worse abode after death than the Kama Loka, the Limbus on this Earth.[767] If it is argued that the Dodonean Jupiter was identified with Dis, or the Roman Pluto with the Dionysus Chthonius, the Subterranean, and with Aïdoneus, the King of the Subterranean World, wherein, according to Creuzer,[768] oracles were rendered, then it will become the pleasure of the Occultists to prove that both Aïdoneus and Dionysus are the bases of Adonaï, or Iurbo-Adonaï, as Jehovah is called in the *Codex Nazaræus.* "Thou shalt not worship the Sun, who is named Adonaï, whose name is also Kadush and El-El,"[769] and also "Lord Bacchus." Baal-Adonis of the Sôds, or Mysteries, of the pre-Babylonian Jews became the Adonaï by the Massorah, the later vowelled Jehovah. Hence the Roman Catholics are right. All these Jupiters are of the same family; but Jehovah has to be included therein to make it complete. The Jupiter Aërius or Pan, the Jupiter-Ammon, and the Jupiter-Bel-Moloch, are all correlations and one with Iurbo-Adonaï, because they are all one Cosmic Nature. It is that Nature and Power which creates the specific terrestrial symbol, and the physical and material fabric of the latter, which proves the Energy manifesting through it as *extrinsic.*

---

[766] *Stromata,* I. v. 6.

[767] The Gehenna of the *Bible* was a valley near Jerusalem, where the monotheistic Jews immolated their children to Moloch, if the word of the prophet Jeremiah is to be believed. The Scandinavian Abode of Hel or Hela was a frigid region—Kama Loka again—and the Egyptian Amenti a place of purification. *(See Isis Unveiled,* II. 11.)

[768] I. vi. i.

[769] *Cod. Naz*., I. 47; see also *Psalms,* lxxxix. 18.

For primitive religion was something better than simple preoccupation about physical phenomena, as remarked by Schelling; and **502]** principles, more elevated than we modern Sadducees know of, "were hidden under the transparent veil of such merely natural divinities as thunder, the winds, and rain." The Ancients knew and could distinguish the *corporeal* from the *spiritual* Elements in the Forces of Nature.

The four-fold Jupiter, as the four-faced Brahmâ, the aerial, the fulgurant, the terrestrial, and the marine God, the lord and master of the four Elements, may stand as a representative for the great Cosmic Gods of every nation. Although deputing power over the fire to Hephaestus-Vulcan, over the sea to Poseidon-Neptune, and over the Earth to Pluto-Aïdoneus, the Aerial Jove was still all these; for Æther, from the first, had preeminence over, and was the synthesis of, all the Elements.

Tradition tells of a grotto, a vast cave in the deserts of Central Asia, whereinto light pours, through four seemingly natural apertures, or clefts placed crossways at the four cardinal points. From noon till an hour before sunset the light streams in, of four different colours, as averred, red, blue, orange-gold, and white, owing to some either natural or artificially prepared conditions of vegetation and soil. The light converges in the centre round a pillar of white marble with a globe upon it, which represents our earth. It is named the "Grotto of Zaratushta."

Included under the arts and sciences of the Fourth Race, the Atlanteans, the phenomenal manifestation of the Four Elements, which were justly attributed by these believers to the intelligent interference of the Cosmic Gods, assumed a scientific character. The Magic of the ancient priests consisted, in those days, in addressing *their Gods in their own language*.

The speech of the men of the Earth cannot reach the Lords. Each must be addressed in the language of his respective Element.

So says *The Book of Rules,* in a sentence which will be shown pregnant with meaning, adding as an explanation of the nature of that *element*-Language:

It is composed, of SOUNDS, not words; of sounds, numbers and figures. He who knows how to blend the three, will call forth the response of the superintending Power [*the Regent-God of the specific Element needed*].

Thus this "language" is that of incantations or of mantras, as they are called in India; sound being *the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and Immortals*. He who believes in the words and **503]** {ST. PAUL BELIEVED IN COSMIC GODS.} teachings of St. Paul, has no right to pick out from the latter those sentences only which he chooses to accept, to the rejection of others; and St. Paul teaches most undeniably the existence of Cosmic Gods and their presence among us. Paganism preached a dual and simultaneous evolution, a "creation" *spiritualem ac mundanum,* as the Roman Church has it, ages before the advent of that Roman Church. Exoteric phraseology has changed little with respect to Divine Hierarchies since the most palmy days of Paganism, or "Idolatry." Names alone have changed, together with claims which have now become false pretences. For when, for instance, Plato put in the mouth of the Highest Principle (Father Æther or Jupiter) the words, "the Gods of the Gods of whom I am the *maker,* as I am the father of all their works," he knew the spirit of this sentence as fully, we suspect, as St. Paul did, when saying: "For though there be that are called Gods, whether in Heaven or in Earth, as there be Gods many and Lords many. . . ."[770] Both knew the sense and the meaning of what they put forward in such guarded terms.

We cannot be taken to task by the Protestants for interpreting the verse from the *Corinthians* as we do; for, if the translation in the English *Bible* is made ambiguous, it is not so in the original texts, and the Roman Catholic Church accepts the words of the Apostle in their true sense. For a proof see St. Dionysius, the Areopagite, who was *"directly inspired* by the Apostle," and "who wrote under his dictation," as we are assured by the Marquis de Mirville, whose works are approved by Rome, and who says, commenting on that special verse: "And, though there are (in fact) they who are called Gods, for it seems there are really *several Gods,* withal and for all that, the *God-Principle* and the Superior God ceases not to remain essentially *one* and indivisible."[771] Thus spoke the old Initiates also, knowing that the worship of minor Gods could never affect the *"God Principle*."[772]

Says Sir W. Grove, F.R.S., speaking of the correlation of forces:

> The ancients when they witnessed a natural phenomenon, removed from ordinary analogies, and unexplained by any mechanical action known to them, referred it to a soul, a spiritual or preternatural power. . . . Air and gases were also at first deemed spiritual, but subsequently they became invested with a more material character; and the same words πνεῦμα*,* spirit, etc., were used to signify the soul or **504]** a gas; the very word gas, from *geist,* a ghost or spirit, affords us an instance of the gradual transmutation of a spiritual into a physical conception.[773]

---

[770] I *Cor*., viii. 5.
[771] *Concerning Divine Names*, traduction Darboy, 364.
[772] See de Mirville, *Des Esprits,* ii. 322.
[773] *The Correlation of Physical Forces*, p. 89.

This, the great man of Science, in his preface to the sixth edition of his work, considers to be the *only* concern of exact Science, which has no business to meddle with the *causes.*

Cause and effect are, therefore, in their abstract relation to these forces, words solely of convenience. We are totally unacquainted *with the ultimate generating power* of each and all of them, and probably shall ever remain so; we can only ascertain the normal of their actions; we must humbly refer their causation to one omnipresent influence, and content ourselves with studying their effects and developing, by experiment, their mutual relations.[774]

This policy once accepted, and the system virtually admitted in the above-quoted words, namely, the *spirituality* of the "ultimate generating power," it would be more than illogical to refuse to recognize this quality which is inherent in the *material elements*, or rather, in their compounds, as present in the fire, air, water or earth. The Ancients knew these powers so well, that, while concealing their true nature under various allegories, for the benefit, or to the detriment, of the uneducated rabble, they never departed from the multiple object in view, while inverting them. They contrived to throw a thick veil over the nucleus of truth concealed by the symbol, but they ever tried to preserve the latter as a *record* for future generations, sufficiently transparent to allow their wise men to discern the truth behind the fabulous form of the glyph or allegory. These ancient sages are accused of *superstition* and *credulity*; and this too by the very nations, which, though learned in all the modern arts and sciences, and cultured and wise in their generation, accept to this day as their one living and infinite God, the anthropomorphic "Jehovah" of the Jews!

What were some of these alleged "superstitions"? Hesiod believed, for instance, that "the winds were the sons of the Giant Typhoeus," who were chained and unchained at will by Æolus, and the polytheistic Greeks accepted it along with Hesiod. Why should they not, since the monotheistic Jews had the same beliefs, with other names for their *dramatis persona,* and since Christians believe in the same to this day? The Hesiodic Æolus, Boreas, etc., were named Kedem, Tzephum, Derum, and Ruach Hayum by the "chosen people" of Israel. What is, then, the fundamental difference? While the Hellenes were taught that Æolus tied and untied the winds, the Jews believed as fervently **505]** {JEHOVAH, A GOD OF THE ELEMENTS.} that their Lord God, *with "smoke" coming "out of his nostrils and Jire out of his mouth, . . . rode upon a cherub and did fly; and he was seen upon the wings of the wind*."[775] The expressions of the two nations are either both figures of speech, or both *superstitions.* We think they are neither; but only arise from a keen sense of oneness with Nature, and a perception of the mysterious and the intelligent behind every natural phenomenon, which the moderns no longer possess. Nor was it "superstitious" in the Greek Pagans to listen to the oracle of Delphi, when, at the approach of the fleet of Xerxes, that oracle advised them to "sacrifice to the winds," if the same has to be regarded as *divine* worship in the Israelites, who sacrificed as often to the wind and also especially to the fire. Do they not say that their "God is a consuming fire,"[776] who appeared generally *as* fire and "encompassed by fire"? and did not Elijah seek for the "Lord" in the "great strong wind, and in the earthquake"? Do not the Christians repeat the same after them? Do not they, moreover, sacrifice to this day, to the same "God of Wind and Water"? They do; because special prayers for rain, dry weather, trade-winds and the calming of storms on the seas, exist to this hour in the prayer-books of the three Christian Churches; and the several hundred sects of the Protestant religion offer them to their God upon every threat of calamity. The fact that they are no more answered by Jehovah, than they were, probably, by Jupiter Pluvius, does not alter the fact of these prayers being addressed to the Power, or Powers, supposed to rule over the Elements, or of these Powers being identical in Paganism and Christianity; or have we to believe that such prayers are crass idolatry and absurd "superstition" *only* when addressed by a Pagan to his "idol," and that the same superstition is suddenly transformed into "praiseworthy piety" and "religion" whenever the name of the celestial addressee is changed? But the tree *is* known by its fruit. And the fruit of the Christian tree being no better than that of the tree of Paganism, why should the former command more reverence than the latter?

Thus, when we are told by the Chevalier Drach, a converted Jew, and by the Marquis de Mirville, a Roman Catholic fanatic of the French aristocracy, that in Hebrew "lightning" is a synonym of "fury," and is always handled by the "evil" Spirit; that Jupiter Fulgur or Fulgurans is also called by the Christians Elicius, and **506]** denounced as the "soul of lightning," its Daemon;[777] we have either to apply the same explanation and definitions to the "Lord God of Israel," under the same circumstances, or renounce our right of abusing the Gods and creeds of other nations.

The foregoing statements, emanating as they do from two ardent and learned Roman Catholics, are, to say the least, *dangerous,* in the presence of the *Bible* and its prophets. Indeed, if

---

[774] *Ibid*., xiv.
[775] II *Sam*., xxii. 9, 11.
[776] *Deut*., iv. 24.
[777] *Op. cit*., III. 415.

Jupiter, the "chief Daemon of the Pagan Greeks," hurled his deadly thunder-bolts and lightnings at those who excited his wrath, so did the Lord God of Abraham and Jacob. For we read that:

> The Lord thundered from heaven, and the most High uttered his voice. And he sent out arrows [thunder-bolts] and scattered them [Saul's armies]; lightning, and discomfited them.[778]

The Athenians are accused of having sacrificed to Boreas; and this "Daemon" is charged with having submerged and wrecked 400 ships of the Persian fleet on the rocks of Mount Pelion, and of having become so furious that all the Magi of Xerxes could hardly counteract him by offering contra-sacrifices to Thetis.[779] Very fortunately, no authenticated instance is on the records of Christian wars, showing a like catastrophe on the same scale happening to one Christian fleet, owing to the "prayers" of its enemy—another Christian nation. But this is from no fault of theirs, for each prays as ardently to Jehovah for the destruction of the other, as the Athenians prayed to Boreas. Both resorted to a neat little piece of black magic *con amore.* Such abstinence from divine interference being hardly due to lack of prayers, sent to a *common* Almighty God for mutual destruction, where, then, shall we draw the line between Pagan and Christian? And who can doubt that all Protestant England would rejoice and offer thanks to the Lord, if during some future war, 400 ships of the hostile fleet were to be wrecked owing to such holy prayers? What is, then, the difference, we ask again, between a Jupiter, a Boreas, and a Jehovah? No more than this: The crime of one's own next-of-kin, say of one's father, is always excused and often exalted, whereas the crime of our neighbour's parent is ever gladly punished by hanging. Yet the crime is the same.

So far the "blessings of Christianity" do not seem to have made any appreciable advance on the morals of the converted Pagans.

The above is not a defence of Pagan Gods, nor is it an attack on the **507]** {ASTARTE AND THE VIRGIN MARY.} Christian Deity, nor does it mean belief in either. The writer is quite impartial, and rejects the testimony in favour of both, neither praying to, believing in, nor dreading any such "personal" and anthropomorphic God. The parallels are brought forward simply as one more curious exhibition of the illogical and blind fanaticism of the civilized theologian. For, so far, there is not a very great difference between the two beliefs, and there is none in their respective effects upon *morality,* or spiritual nature. The "light of Christ" shines upon as hideous features of the animal man now, as the "light of Lucifer" did in days of old. Says the missionary Lavoisier, in the *Journal des Colonies :*

> These unfortunate heathens in their superstition regard even the Elements as something that has comprehension! . . . They still have faith in their idol Vâyu—the God or, rather, Demon of the Wind and Air . . . they firmly believe in the efficacy of their prayers, and in the powers of their Brâhmans over the winds and storms.

In reply to this, we may quote from *Luke:* "And he [Jesus] arose and *rebuked the wind and the raging of the water, and they ceased and there was a calm*."[780] And here is another quotation from a Prayer Book: "O Virgin of the Sea, blessed Mother and Lady of the Waters, stay thy waves." This prayer of the Neapolitan and Provencal sailors, is copied textually from that of the Phoenician mariners to their Virgin-Goddess Astarte. The logical and irrepressible conclusion arising from the parallels brought forward, and the denunciation of the missionary, is that the *commands* of the Brâhmans to their Element-Gods *not remaining* "ineffectual," the power of the Brâhmans is thus placed on a par with that of Jesus. Moreover, Astarte is shown not a whit weaker in potency than the "Virgin of the Sea" of Christian sailors. It is not enough to give a dog a bad name, and then hang him; the dog has to be proven guilty. Boreas and Astarte may be "Devils" in theological fancy, but, as just remarked, the tree has to be judged by its fruit. And once the Christians are shown to be as immoral and as wicked as the Pagans ever were, what benefit has Humanity derived from its change of Gods and Idols?

That which God and the Christian Saints are justified in doing, becomes in simple mortals a crime, if successful. Sorcery and incantations are now regarded as fables; yet from the Institutes of Justinian down to the laws of England and America against witchcraft—obsolete **508]** but not repealed to this day—such incantations, even when only suspected, were punished as criminal. Why punish a chimera? And still we read of Constantine, the Emperor, sentencing to death the philosopher Sopatrus for "unchaining the winds," and thus preventing ships laden with grain from arriving in time to put an end to famine. Pausauias is derided when he affirms that he saw with his own eyes "men who by simple prayers and incantations" stopped a strong hailstorm. This does not prevent modern Christian writers from advising prayer during storm and danger, and believing in its efficacy. Hoppo and Stadlein, two magicians and sorcerers, were sentenced to death for "throwing charms on fruit" and transferring a harvest by magic arts from one field to another, hardly a century

---

[778] II *Sam.,* xxii. 14, 15.
[779] Herodotus, *Polymnia,* 190, 191.
[780] viii. 24.

ago, if we can believe Sprenger, the famous writer, who vouches for it: "*Qui fr-iiges excantass-ent scgetem peliicentes incantando."*

Let us close by reminding the reader that, without the smallest shadow of superstition, one may believe in the dual nature of every object on Earth, in spiritual and material, in visible and invisible Nature, and that Science virtually proves this, while denying its own demonstration. For if, as Sir William Grove says, the electricity we handle is but the *result* of ordinary matter affected by something invisible, the *"ultimate* generating power" of every Force, the "one omnipresent influence," then it only becomes natural that one should believe as the Ancients did; namely, that every Element is *dual* in its nature. "Ethereal Fire is the emanation of the Kabir proper; the Aerial is but the union [correlation] of the former with Terrestrial Fire, and its guidance and application on our earthly plane belongs to a Kabir of a lesser dignity"—an Elemental, perhaps, as an Occultist would call it; and the same may be said of every Cosmic Element.

No one will deny that the human being is possessed of various forces, magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental, in fact of every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral, the first being the vehicles, so to say, the upadhis, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the Ego in man, in fact. These potencies have their physiological, physical, mechanical, as well as their nervous, ecstatic, clairaudient, and clairvoyant phenomena, which are **509]** {PHYSICAL FORCES THE VEHICLES OF THE ELEMENTS.} now regarded and recognized as perfectly natural, even by Science. Why should man be the only exception in Nature, and why cannot even the Elements have their Vehicles, their Vâhanas, in what we call the Physical Forces? And why, above all, should such beliefs be called "superstition" along with the religions of old?

510]

SECTION XV.

On Kwan-Shi-Yin and Kwan-Yin.

Like Avalokiteshvara, Kwan-Shi-Yin has passed through several transformations, but it is an error to say of him that he is a modern invention of the Northern Buddhists, for under another appellation he has been known from the earliest times. The Secret Doctrine teaches that: "*He who is the first to appear at Renovation will be the last to come before Reabsorption* [*Pralaya*]." Thus the Logoi of all nations, from the Vedic Vishvakarman of the Mysteries down to the Saviour of the present civilized nations, are the "Word" who was in the "Beginning," or the reawakening of the energizing Powers of Nature, with the One ABSOLUTE. Born of Fire and Water, before these became distinct Elements, It was the "Maker," the fashioner or modeller, of all things. "Without him was not anything made that was made. In him was life; and the life was the light of men," who finally may be called as he ever has been, the Alpha and the Omega of Manifested Nature. "The great Dragon of Wisdom is born of Fire and Water, and into Fire and Water will all be reabsorbed with him."[781] As this Bodhisattva is said "to assume any form he pleases," from the beginning of a Manvantara to its end, though his special birthday, or memorial day, is celebrated according to the *Kin-kwangmingKing,* or "luminous Sutra of Golden Light," in the second month on the nineteenth day, and that of Maitreya Buddha, in the first month on the first day, yet the two are one. He will appear as Maitreya Buddha, the last of the Avatâras and Buddhas, in the Seventh Race. This belief and expectation are universal throughout the East. Only it is not in the Kali Yuga; our present terrifically materialistic age of Darkness, the "Black Age," that a new Saviour of Humanity can ever appear. The Kali ; Yuga is "1'Age d'Or" (!) only in the *mystic* writings of some French pseudo-Occultists.[782]

511] {DISEASED IMAGINATION.} Hence the ritual in the exoteric worship of this Deity was founded on magic. The Mantras are all taken from special books kept secret by the priests, and each is said to work a magical effect; as the reciter or reader, by simply chanting them, produces a secret causation which results in immediate effects. Kwan-Shi-Yin is Avalokiteshvara, and both are forms of the Seventh Universal Principle; while in its highest metaphysical character this Deity is the synthetic aggregation of all the Planetary Spirits, Dhyân Chohans. He is the "Self-Manifested"; in short, the "Son of the Father." Crowned with seven dragons, above his statue there appears the inscription Pu-tsi-k'inn-ling, "the universal Saviour of all living beings."

---

781 *Fa-hwa-King*.
782 See *La Mission des Juifs*.

Of course the name given in the archaic volume of the Stanzas is quite different, but Kwan-Yin is a perfect equivalent. In a temple of P'u-to, the sacred island of the Buddhists in China, Kwan-Shi-Yin is represented floating on a black aquatic bird (Kalahamsa), and pouring on the heads of mortals the elixir of life, which, as it flows, is transformed into one of the chief Dhyâni-Buddhas, the Regent of a star called the "Star of Salvation." In his third transformation Kwan-Yin is the informing Spirit or Genius of Water. In China the Dalai-Lama is believed to be an incarnation of Kwan-Shi-Yin, who in his third terrestrial appearance was a Bodhisattva, while the Teshu Lama is an incarnation of Amitabha Buddlia, or Gautama.

It may be remarked *en passant* that a writer must indeed have a diseased imagination to discover phallic worship everywhere, as do McClatchey and Hargrave Jennings. The first discovers "the old phallic gods, represented under two evident symbols, the Kheen or Yang, which is the *membrum virile*, and the Khw-an or Yin, the *pudendum muliebre*."[783] Such a rendering seems the more strange as Kwan-Shi-Yin (Avalokiteshvara) and Kwan-Yin, besides being now the patron Deities of the Buddhist ascetics, the Yogîs of Tibet, are the Gods of chastity, and are, in their esoteric meaning, not even that which is implied in the rendering of Mr. Rhys Davids' *Buddhism*: "The name Avalokiteshvara . . . means 'the Lord who looks down from on high'."[784] Nor is Kwan-Shi-Yin the "Spirit of the Buddhas present in the Church," but, literally interpreted, it means "the Lord that is seen," and in one sense, "the Divine SELF perceived by Self"—the human Self—that is, the Âtmân or Seventh Principle, merged in the Universal, perceived by, or the object of perception to, **512]** Buddhi, the Sixth Principle, or Divine Soul in man. In a still higher sense, Avalokiteshvara-Kwau-Shi-Yin, referred to as the seventh Universal Principle, is the Logos perceived by the Universal Bnddhi, or Soul, as the synthetic aggregate of the Dhyâni-Buddhas; and is not the "Spirit of Buddha present in the Church," but the Omnipresent Universal Spirit manifested in the temple of Kosmos or Nature. This Orientalistic etymology of Kwan and Yin is on a par with that of Yogîni, which, we are told by Mr. Hargrave Jennings, is a Sanskrit word, "in the dialects pronounced Jogi or Zogee (!), and is ... equivalent with Sena, and exactly the same as Duti or Dutica," *i.e.,* a sacred prostitute of the temple, worshipped as Yoni or Shakti.[785] "The books of morality [in India] direct a faithful wife to shun the society of Yogîni or females who have been adored as Sacti."[786] Nothing should surprise us after this. And it is, therefore, with hardly a smile that we find another preposterous absurdity quoted about "Budh," as being a name "which signifies not only the sun as the source of generation but also the male organ."[787] Max Müller, in treating of "False Analogies," says that "the most celebrated Chinese scholar of his time, Abel Rémusat . . . maintains that the three syllables I Hi Wei [in the fourteenth chapter of the *Tao-te-King*] were meant for Je-ho-vah";[788] and again, Father Amyot "felt certain that the three persons of the Trinity could be recognized" in the same work. And if Abel Rémusat, why not Hargrave Jennings? Every scholar will recognize the absurdity of ever seeing in Budh, the "enlightened" and the "awakened," a "phallic symbol."

Kwan-Shi-Yin, then, is "the Son identical with his Father," mystically, or the Logos, the Word. He is called the "Dragon of Wisdom," in Stanza III, for all the Logoi of all the ancient religious systems are connected with, and symbolized by, serpents. In old Egypt, the God Nahbkoon, "he who unites the doubles," was represented as a serpent on human legs, either with or without arms. This was the Astral Light reuniting by its dual physiological and spiritual potency the Divine-Human to its purely Divine Monad, the Prototype in "Heaven" or Nature. It was the emblem of the resurrection of Nature; of Christ with the Ophites; and of Jehovah as the brazen serpent healing those who looked at him. The serpent was also an emblem of Christ with **513]** {CRINOLINES, OR THE DRAGON-GARB?} the Templars, as is shown by the Templar degree in Masonry. The symbol of Knooph (Khoom also), or the Soul of the World, says Champollion, "is represented among other forms under that of a huge serpent on human legs; this reptile, being the emblem of the Good Genius and the veritable Agathodaemon, is sometimes bearded."[789] This sacred animal is thus identical with the serpent of the Ophites, and is figured on a great number of engraved stones, called Gnostic or Basilidean gems. It appears with various heads, human and animal, but its gems are always found inscribed with the name χνουβις (Chnoubis). This symbol is identical with one which, according to Jamblichus and Champollion, was called the "First of the Celestial Gods," the God Hermes, or Mercury, with the Greeks, to which God Hermes Trismegistus attributes the invention of, and the first

---

[783] *China Revealed,* as quoted in Hargrave Jennings' *Phallicism*, p.273.

[784] p.202.

[785] *Op. cit*., p. 60.

[786] *Ibid*.

[787] O'Brien, *Round Towers of Ireland*, p. 61, quoted by Hargrave Jeuuiugs in his *Phallicism,* p. 246.

[788] *Introduction to the Science of Religion*, p. 332.

[789] *Pantheon,* text 3.

initiation of men into, Magic; and Mercury is Budh, Wisdom, Enlightenment, or "Reawakening" into the divine Science.

To close, Kwan-Shi-Yin and Kwan-Yin are the two aspects, male and female, of the same principle in Kosmos, Nature and Man, of Divine Wisdom and Intelligence. They are the Christos-Sophia of the mystic Gnostics, the Logos and its Shakti. In their longing for the expression of some mysteries never to be wholly comprehended by the profane, the Ancients, knowing that nothing could be preserved in human memory without some outward symbol, have chosen the, to us, often ridiculous images of the Kwan-Yins to remind man of his origin and inner nature. To the impartial, however, the Madonnas in crinolines and the Christs in white kid gloves must appear far more absurd than the Kwan-Shi-Yin and Kwan-Yin in their dragon-garb. The subjective can hardly be expressed by the objective. Therefore, since the symbolic formula attempts to characterize that which is above scientific reasoning, and is as often far beyond our intellects, it must needs go beyond that intellect in some shape or other, or else it will fade out from human remembrance.

515]

PART III.

ADDENDA ON OCCULT AND MODERN SCIENCE.

516]

The knowledge of this nether world—
Say, friend, what is it, false or true?
The false, what mortal cares to know?
The true, what mortal ever knew?

517]

SECTION I.

Reasons for These Addenda.

Many of the doctrines contained in the foregoing seven Stanzas and Commentaries having been studied and critically examined by some Western Theosophists, certain of the Occult Teachings have been found wanting from the ordinary stand-point of modern scientific knowledge. They seemed to encounter insuperable difficulties in the way of their acceptance, and to require reconsideration in view of scientific criticism. Some friends have already been tempted to regret the necessity of so often calling in question the assertions of Modern Science. It appeared to them—and I here repeat only their arguments—that "to run counter to the teachings of its most eminent exponents, was to court a premature discomfiture in the eyes of the Western World."

It is, therefore, desirable to define, once and for all, the position which the writer, who does not in this agree with her friends, intends to maintain. So far as Science remains what in the words of Prof. Huxley it is, viz., "organized common sense"; so far as its inferences are drawn from accurate premisses, its generalizations resting on a purely inductive basis, every Theosophist and Occultist welcomes respectfully and with due admiration its contributions to the domain of cosmological law. There can be no possible conflict between the teachings of Occult and so-called exact Science, wherever the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of **518]** observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and to attribute all to blind Matter, that the Occultists claim the right of disputing and calling in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the Universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the Occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of Noumena and the sphere of Primal Causes. To effect this, he must develop faculties which, save in a few rare and exceptional cases, are absolutely dormant, in the constitution of the off-shoots of our present Fifth Root-Race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations. Is this not apparent on the principles of Inductive Logic and Metaphysics alike?

On the other hand, whatever the writer may do, she will never be able to satisfy both Truth and Science. To offer the reader a systematic and uninterrupted version of the Archaic Stanzas is impossible. A gap of 43 verses or shlokas has to be left between the 7th, already given, and the 51st, which is the subject of Book II, though the latter are made to run as from 1 onwards, for easier reading and reference. The mere appearance of man on Earth occupies an equal number of Stanzas, which minutely describe his primal evolution from the human Dhyân Chohans, the state of the Globe at that time, etc., etc. A great number of names referring to chemical substances and other compounds, which have now ceased to combine together, and are therefore unknown to the

later offshoots of our Fifth Race, occupy a considerable space. As they are simply untranslatable, and would remain in every case inexplicable, they are omitted, along with those which cannot be made public. Nevertheless, even the little that is given will irritate every follower and defender of dogmatic materialistic Science who happens to read it.

In view of the criticism offered, it is proposed, before proceeding to the remaining Stanzas, to defend those already given. That they are not in perfect accord or harmony with Modern Science, we all know. But had they been as much in agreement with the views of modern knowledge as is a lecture by Sir William Thomson, they would have been rejected all the same. For they teach belief in conscious Powers **519]** {FORCES ARE DEVAS AND GENII.} and Spiritual Entities; in terrestrial, semi-intelligent, and highly Intellectual Forces on other planes;[790] and in Beings that dwell around us in spheres imperceptible, whether through telescope or microscope. Hence the necessity of examining the beliefs of materialistic Science, of comparing its views about the "Elements" with the opinions of the Ancients, and of analysing the physical Forces as they exist in modern conceptions, before the Occultists admit themselves to be in the wrong. We shall touch upon the constitution of the Sun and planets, and the Occult characteristics of what are called Devas and Genii, and are now termed by Science, Forces, or "modes of motion," and see whether Esoteric belief is defensible or not. Notwithstanding the efforts made to the contrary, an unprejudiced mind will discover that under Newton's "agent, material or immaterial,"[791] the agent which *causes gravity,* and in his personal *working* God, there is just as much of the metaphysical Devas and Genii, as there is in Kepler's Angelus Rector conducting each planet, and in the *species immateriata* by which the celestial bodies were carried along in their courses, according to that Astronomer.

In Volume II, we shall have to openly approach dangerous subjects. We must bravely face Science and declare, in the teeth of materialistic learning, of Idealism, Hylo-Idealism, Positivism and all-denying modern Psychology, that the true Occultist believes in "Lords of Light"; that he believes in a Sun, which—far from being simply a "lamp of day" moving in accordance with physical law, and far from being merely one of those Suns, which, according to Richter, "are sun-flowers of a higher light"—is, like milliards of other Suns, the dwelling or the vehicle of a God, and of a host of Gods.

In this dispute, of course, it is the Occultists who will be worsted. They will be considered, on the *prima facie* aspect of the question, to be ignoramuses, and will be labelled with more than one of the usual epithets given to those whom the superficially judging public, itself ignorant of the great underlying truths in Nature, accuses of believing in mediaeval superstitions. Let it be so. Submitting beforehand to every criticism in order to go on with their task, they only claim the privilege of showing that the Physicists are as much at loggerheads among themselves in their speculations, as these speculations are with the teachings of Occultism.

520] The Sun is Matter, and the Sun is Spirit. Our ancestors, the "Heathen," like their modern successors, the Parsis, were, and are, wise enough in their generation to see in it the symbol of Divinity, and at the same time to sense within, concealed by the physical symbol, the bright God of Spiritual and Terrestrial Light. Such belief can be regarded as a superstition only by rank Materialism, which denies Deity, Spirit, Soul, and admits no intelligence outside the mind of man. But if too much wrong superstition bred by "Churchianity," as Laurence Oliphant calls it, "renders a man a fool," too much scepticism makes him mad. We prefer the charge of folly in believing too much, to that of a madness which denies everything, as do Materialism and Hylo-Idealism. Hence, the Occultists are fully prepared to receive their dues from Materialism, and to meet the adverse criticism which will be poured on the author of this work, not for writing it, but for believing in that which it contains.

Therefore the discoveries, hypotheses, and unavoidable objections which will be brought forward by the scientific critics must be anticipated and disposed of. It has also to be shown how far the Occult Teachings depart from Modern Science, and whether the ancient or the modern theories are the more logically and philosophically correct. The unity and mutual relations of all parts of Kosmos"' were known to the Ancients, before they became evident to modern Astronomers and Philosophers. And even if the external and visible portions of the Universe, and their mutual relations, cannot be explained in Physical Science, in any other terms than those used by the adherents of the mechanical theory of the Universe, it does not follow that the Materialist, who denies that the Soul of Kosmos (which appertains to Metaphysical Philosophy) exists, has the right to trespass upon that metaphysical domain. That Physical Science is trying to, and actually does, encroach upon it, is only one more proof that "might is right"; it does not justify the intrusion.

Another good reason for these Addenda is this. Since only a certain portion of the Secret Teachings can be given out in the present age the doctrines would never be understood even by Theosophists, if they were published without any explanations or commentary. Therefore they must

[790] Their intellection, of course, being of quite a different nature to any we can conceive of on Earth.

[791] See his Third Letter to Bentley.

be contrasted with the speculations of Modern Science. Archaic Axioms must be placed side by side with Modern Hypotheses, and the comparison of their value must be left to the sagacious reader.

On the question of the "Seven Governors"—as Hermes calls the **521]** {LIGHT IS BOTH SPIRIT AND MATTER.} "Seven Builders," the Spirits which guide the operations of Nature, the animated atoms of which are the shadows, in their own world, of their Primaries in the Astral Realms—tills work will, of course, have every Materialist against it, as well as the men of Science. But this opposition can, at most, be only temporary. People have laughed at everything unusual, and have scouted every unpopular idea at first, and have then ended by accepting it. Materialism and Scepticism are evils that must remain in the world so long as man has not quitted his present gross form to don the one he had during the First and Second Races of this Round. Unless Scepticism and our present natural ignorance are equilibrated by Intuition and a natural Spirituality, every being afflicted with such feelings will see in himself nothing better than a bundle of flesh, bones, and muscles, with an empty garret inside, which serves the purpose of storing his sensations and feelings. Sir Humphrey Davy was a great Scientist, as deeply versed in Physics as any theorist of our day, yet he loathed Materialism. He says:

> I heard with disgust, in the dissectingrooms, the plan of the Physiologist, of the gradual secretion of matter, and its becoming endued with irritability, ripening into sensibility, and acquiring such organs as were necessary, by its own inherent forces, and at last rising into intellectual existence.

Nevertheless, Physiologists are not those who should be most blamed for speaking of that only which they can see by, and estimate on the evidence of, their physical senses. Astronomers and Physicists are, we consider, far more illogical in their materialistic views than are even Physiologists, and this has to be proved- Milton's

> . . . . Light
> Ethereal, first of things, quintessence pure,

has become with the Materialists only

> . . . . Prime cheerer, light,
> Of all material beings, first and best.

For the Occultists it is both Spirit and Matter. Behind the "mode of motion," now regarded as the "property of matter" and nothing more, they perceive the radiant Noumenon. It is the "Spirit of Light," the first-born of the Eternal pure Element, whose energy, or emanation, is stored in the Sun, the great Life-Giver of the Physical World, as the hidden concealed Spiritual Sun is the Light- and Life-Giver of the Spiritual and Psychic Realms. Bacon was one of the first to strike the key-note of Materialism, not only by his inductive method—renovated from ill-digested Aristotle—but by the general **522]** tenor of his writings. He inverts the order of mental Evolution when saying:

> The first creation of God was the light of the sense; the last was the light of the reason; and his Sabbath work ever since is the illumination of the Spirit.

It is just the reverse. The light of Spirit is the eternal Sabbath of the Mystic or Occultist, and he pays little attention to that of mere sense. That which is meant by the allegorical sentence, *"Fiat Lux"* is, when esoterically rendered, "Let there be the 'Sons of Light'," or the Noumena of all phenomena. Thus the Roman Catholics rightly interpret the passage as referring to Angels, but wrongly as meaning Powers created by an anthropomorphic God, whom they personify in the ever thundering and punishing Jehovah.

These beings are the "Sons of Light," because they emanate from, and are self-generated in, that infinite Ocean of Light, whose one pole is pure *Spirit* lost in the absoluteness of Non-Being, and the other pole, the *Matter* in which it condenses, "crystallizing" into a more and more gross type as it descends into manifestation. Therefore Matter, though it is, in one sense, but the illusive dregs of that Light whose Rays are the Creative Forces, yet has in it the full presence of the Soul thereof, of that Principle, which none—not even the "Sons of Light," evolved from its ABSOLUTE DARKNESS—will ever know. The idea is as beautifully, as it is truthfully, expressed by Milton, who hails the holy Light, which is the

> . . . . . Offspring of Heaven, first-born,
> Or of th' Eternal coeternal beam;
> . . . . . Since God is Light,
> And never but in unapproached Light
> Dwelt from Eternity, dwelt then in thee,
> Bright effluence of bright essence increate.

523]

SECTION II.

Modern Physicists are Playing at Blind Man's Buff.

And now Occultism puts to Science the question: Is light a body, or is it not? Whatever the answer of the latter, the former is prepared to show that, to this day, the most eminent Physicists have no real knowledge on the subject. To know what light is, and whether it is an actual substance or a mere undulation of the "ethereal medium," Science has first to learn what Matter, Atom, Ether, Force, are in reality. Now, the truth is, that it knows nothing of any of these, and admits its ignorance. It has not even agreed what to believe in, as dozens of hypotheses on the same subject, emanating from various and very eminent Scientists, are antagonistic to each other and often self-contradictory. Thus their learned speculations may, with a stretch of good-will, be accepted as "working hypotheses" in a secondary sense, as Stallo puts it. But being radically inconsistent with each other, they must finally end by mutually destroying themselves. As declared by the author of *Concepts of Modem Physics:*

> It must not be forgotten that the several departments of science are simply arbitrary divisions of science at large. In these several departments the same physical object may be considered under different aspects. The physicist may study its molecular relations, while the chemist determines its atomic constitution. But when they both deal with the same element or agent, it cannot have one set of properties in physics, and another set contradictory of them, in chemistry. If the physicist and chemist alike assume the existence of ultimate atoms absolutely invariable in bulk and weight, the atom cannot be a cube or oblate spheroid for physical, and a sphere for chemical purposes. A group of constant atoms cannot be an aggregate of extended and absolutely inert and impenetrable masses in a crucible or retort, and a system of mere centres of force as part of a magnet or of a Clamond battery. The universal æther cannot be soft and mobile to please the **524]** chemist, and rigid-elastic to satisfy the physicist; it cannot be continuous at the command of Sir William Thomson and discontinuous on the suggestion of Cauchy or Fresnel.[792]

The eminent Physicist, G. A. Hirn, may likewise be quoted as saying the same thing in the 43rd Volume of the *Mémoires de l'Académie Royale de Belgique,* which we translate from the French, as cited:

> When one sees the assurance with which to-day are affirmed doctrines which attribute the collectivity, the universality of the phenomena to the motions alone of the atom, one has a right to expect to find likewise unanimity in the qualities assigned to this unique being, the foundation of all that exists. Now, from the first examination of the particular systems proposed, one finds the strangest deception; one perceives that the atom of the chemist, the atom of the physicist, that of the metaphysician, and that of the mathematician . . . . have absolutely nothing in common but the name! The inevitable result is the existing subdivision of our sciences, each of which, in its own little pigeon-hole, constructs an atom which satisfies the requirements of the phenomena it studies, without troubling itself in the least about the requirements proper to the phenomena of the neighbouring pigeon-hole. The metaphysician banishes the principles of attraction and repulsion as dreams; the mathematician, who analyses the laws of elasticity and those of the propagation of light, admits them implicitly, without even naming them. . . . The chemist cannot explain the grouping of the atoms, in his often complicated molecules, without attributing to his atoms specific distinguishing qualities; *for the physicist and the metaphysician, partisans of the modem doctrines, the atom is, on the contrary, always and, everywhere the same.* What am I saying? There is no agreement even in one and the same science as to the properties of the atom. Each constructs an atom to suit his own fancy, in order to explain some special phenomenon with which he is particularly concerned.[793]

The above is the photographically correct image of Modern Science and Physics. The "pre-requisite of that incessant play of the 'scientific imagination'," which is so often found in Professor Tyndall's eloquent discourses, is vivid indeed, as is shown by Stallo, and for contradictory variety it leaves far behind it any "phantasies" of Occultism. However that may be, if physical theories are confessedly "mere formal, explanatory, didactic devices," and if, to use the words of a critic of Stallo, "atomism is only a symbolical graphic system,"[794] then the Occultist can hardly be regarded as assuming too much, when he places alongside of these "devices" and "symbolical systems" of Modern Science, the symbols and devices of Archaic Teachings.

525] "IS LIGHT A BODY, OR NOT?"

"AN LUMEN SIT CORPUS, NEC NON?"

---

[792] *Concepts of Modern Physics,* pp. xi, xii, Introd. to 2nd Ed.

[793] "Recherches expérimentales sur la relation qui existe entre la résistance de l'air et sa température," p. 68, translated from Stallo's quotation.

[794] From the criticism of *Concepts of Modern Physics,* in *Nature.* See Stallo's work, p. xvi of Introduction.

Most decidedly light is not a body, we are told. Physical Sciences say light is a force, a vibration, the undulation of Ether. It is the property or quality of Matter, or even an affection thereof—never *a body*!

Just so. For this discovery, the knowledge, whatever it may be worth, that light or caloric is not a motion of *material particles*, Science is chiefly, if not solely indebted, to Sir William Grove. It was he who in a lecture at the London Institution, in 1842, was the first to show that "heat, light,[795] may be considered as affections of matter itself, and not of a distinct ethereal, 'imponderable,' fluid [a state of matter *now*] permeating it."[796] Yet, perhaps, for some Physicists—as for Œrsted, a very eminent Scientist—Force and Forces were tacitly "Spirit [and hence Spirits] in Nature." What several rather mystical Scientists taught was that light, heat, magnetism, electricity and gravity, etc., were not the final *Causes* of the visible phenomena, including planetary motion, but were themselves the secondary *effects of other Causes,* for which Science in our day cares very little, but in which Occultism believes; for the Occultists have exhibited proofs of the validity of their claims in every age. And in what age were there no Occultists and no Adepts?

Sir Isaac Newton held to the Pythagorean corpuscular theory, and was also inclined to admit its consequences; which made the Comte de Maistre hope, at one time, that Newton would ultimately lead Science back to the recognition of the fact that Forces and the Celestial Bodies *were propelled and guided by Intelligences*.[797] But de Maistre counted without his host. The innermost thoughts and ideas of Newton were **526]** perverted, and of his great mathematical learning only the mere physical husk was turned to account.

According to one atheistic Idealist, Dr. Lewins:

> When Sir Isaac, in 1687 . . . showed mass and atom acted upon . . . by innate activity . . . he effectually disposed of Spirit, Anima, or Divinity, as supererogatory.

Had poor Sir Isaac foreseen to what use his successors and followers would apply his "gravity," that pious and religious man would surely have quietly eaten his apple, and never have breathed a word about any mechanical ideas connected with its fall.

Great contempt is shown by Scientists for Metaphysics generally and for Ontological Metaphysics especially. But whenever the Occultists are bold enough to raise their diminished heads, we see that Materialistic, Physical Science is honey-combed with Metaphysics;[798] that its

---

[795] Mr. Robert Ward, discussing the questions of Heat and Light in the November, *Journal of Science*, 1881, shows us how utterly ignorant is Science about one of the commonest facts of Nature—the heat of the Sun. He says: "The question of the temperature of the sun has been the subject of investigation with many scientists: Newton, one of the first investigators of this problem, tried to determine it, and after him all the scientists who have been occupied with calorimetry have followed his example. All have believed themselves successful, and have formulated their results with great confidence. The following, in the chronological order of the publication of the results, are the temperatures (in centigrade degrees) found by each of them: Newton, 1,699,300°; Pouillet, 1,461°; Tollner, 102,200°; Secchi, 5,344,840°; Ericsson, 2,726,700°; Fizeau, 7,500°; Waterston, 9,000,000°; Spoëren, 27,000°; Deville, 9,500°; Soret, 5,801,846°; Vicaire, 1,500°; Rosetti, 20,000°. The difference is as 1,400° against 9,000,000°, or no less than 8,998,600°!! There probably does not exist in science a more astonishing contradiction than that revealed in these figures." And yet without doubt if an Occultist were to give out an estimate, each of these gentlemen would vehemently protest in the name of "exact" Science at the rejection of his special result.

[796] See *Correlation of the Physical Forces*, Preface.

[797] *Soirées*, vol. ii.

[798] Stallo's above-cited work, *Concepts of Modern Physics,* a volume which has called forth the liveliest protests and criticisms, is recommended to anyone inclined to doubt this statement. "The professed antagonism of science to metaphysical speculation," he writes, "has led the majority of scientific specialists to assume that the methods and results of empirical research are wholly independent of the control of the laws of thought. They either silently ignore, or openly repudiate, the simplest canons of logic, including the laws of non-contradiction, and . . . resent with the utmost vehemence every application of the rule of consistency to their hypotheses and theories . . . . and they regard an examination (of them) .... in the light of these laws as an impertinent intrusion of '*a priori* principles and methods' into the domains of empirical science. Persons of this cast of mind find no difficulty in holding that atoms are absolutely inert, and at the same time asserting that these atoms are perfectly elastic; or in maintaining that the physical universe, in its last analysis, resolves itself into 'dead' matter and motion, and yet denying that all physical energy is in reality kinetic; or in proclaiming that all phenomenal differences in the objective world are ultimately due to the various motions of absolutely simple material units, and, nevertheless, repudiating the proposition that these units are equal." (p. xix.) The blindness of eminent Physicists to some of the most obvious consequences of their own theories is

most fundamental principles, while inseparably wedded to transcendentalism, are nevertheless, in order to show Modern Science divorced from such "dreams," tortured and often ignored in the maze of contradictory theories and hypotheses. A very good corroboration of this charge lies in the fact that Science finds itself absolutely compelled to accept the "hypothetical" Ether, and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies **527]** {A SELECTION OF CONTRADICTORY HYPOTHESES.} between the assumed nature of Ether and its physical behaviour. A second proof is found in the many contradictory statements made about the Atom—the most metaphysical object in creation.

Now, what does the modern science of Physics know of Ether, the first concept of which belongs undeniably to ancient Philosophers, the Greeks having borrowed it from the Âryans, and the origin of modern Ether being found in, and disfigured from, Âkâsha? This disfigurement is claimed as a modification and refinement of the idea of Lucretius. I<et us then examine the modern concept, from several scientific volumes containing the admissions of the Physicists themselves.

As Stallo shows, the existence of Ether is accepted in Physical Astronomy, in ordinary Physics, and in Chemistry.

> By the astronomers, this æther was originally regarded as a fluid of extreme tenuity and mobility, offering no sensible resistance to the motions of celestial bodies, and the question of its continuity or discontinuity was not seriously mooted. Its main function in modern astronomy has been to serve as a basis for hydro-dynamical theories of gravitation. In physics this fluid appeared for some time in several *roles* in connection with the "imponderables" [so cruelly put to death by Sir William Grove], some physicists going so far as to identify it with one or more of them.[799]

Stallo then points out the change caused by the kinetic theories; that from the date of the dynamical theory of heat, Ether was chosen in Optics as a substratum for luminous undulations. Next, in order to explain the dispersion and polarization of light. Physicists had to resort once more to their "scientific imagination," and forthwith endowed the Ether with (*a*) atomic or molecular structure, and (*b*) with an enormous elasticity, "so that its resistance to deformation far exceeded that of the most rigid elastic bodies." This necessitated the *theory of the essential discontinuity of Matter,* hence of Ether. After having accepted this discontinuity, in order to account for dispersion and polarization, theoretical impossibilities were discovered with regard to such dispersion. Cauchy's "scientific imagination" saw in Atoms "material points without extension," and he proposed, in order to obviate the most formidable obstacles to the undulatory theory (namely, some well-known mechanical theorems which stood in the way), to assume that the ethereal medium of propagation, instead of being continuous, should consist of particles separated by sensible distances. Fresnel rendered the same service to the phenomena of polarization. E. B. Hunt upset the theories of both.[800] There are now men of Science **528]** who proclaim them "materially fallacious," while others—the "atomo-mechanicalists"—cling to them with desperate tenacity. The supposition of an *atomic* or *molecular constitution* of Ether is upset, moreover, by thermo-dynamics, for Clerk Maxwell showed that such a medium would be simply *gas*.[801] The hypothesis of "finite intervals" is thus proven of no avail as a supplement to the undulatory theory. Besides, eclipses fail to reveal any such variation of colour as is supposed by Cauchy, on the assumption that the chromatic rays are propagated with different velocities. Astronomy has pointed out more than one phenomenon absolutely at variance with this doctrine.

Thus, while in one department of Physics the atomo-molecular constitution of the Ether is accepted in order to account for one special set of phenomena, in another department such a constitution is found to be quite subversive of a number of well-ascertained facts; and Hirn's charges are thus justified. Chemistry deemed it

---

marvellous. "When Prof. Tait, in conjunction with Prof. Stewart, announces that 'matter is simply passive' (*The Unseen Universe*, sec. 104), and then, in connection with Sir William Thomson, declares that 'matter has an innate power of resisting external influences' *{Treat, on Nat. Pfiil.,* Vol. I. sec. 216), it is hardly impertinent to inquire how these statements are to be reconciled. When Prof. Du Bois Reymond . . . . insists upon the necessity of reducing all the processes of nature to motions of a substantial, indifferent substratum, *wholly destitute of quality* (*Ueber die Grenzen des Naturerkennens,* p. 5), having declared shortly before in the same lecture that 'resolution of all changes in the material world into motions of atoms *caused by their constant central forces* would be the completion of natural science,' we are in a perplexity from which we have the right to be relieved." (Pief. xliii.)

[799] Stallo, *loc. cit*., p. x.

[800] *Silliman's Journal*, vol. viii. pp. 364 *et seq*.

[801] See Clerk Maxwell's *Treatise on Electricity*, and compare with Cauchy's *Mémoire sur la Dispersion de la Lumière*.

Impossible to concede the enormous elasticity of the æther without depriving it of those properties, upon which its serviceableness in the construction of chemical theories mainly depended.

This ended in a final transformation of Ether.

The exigencies of the atomo-mechanical theory have led distinguished mathematicians and physicists to attempt a substitution for the traditional atoms of matter, of peculiar forms of vortical motion in a universal, homogeneous, incompressible, and *continuous* material medium [Ether].[802]

The present writer—claiming no great scientific education, but only a tolerable acquaintance with modern theories, and a better one with Occult Sciences—picks up weapons against the detractors of the Esoteric Teaching in the very arsenal of Modern Science. The glaring contradictions, the mutually-destructive hypotheses of world-renowned Scientists, their disputes, their accusations and denunciations of each other, show plainly that, whether accepted or not, the Occult Theories have as much right to a hearing as any of the so-called learned and academical hypotheses. Thus, whether the followers of the Royal Society choose to accept Ether as a *continuous* or as a *discontinuous* fluid matters little, and is indifferent for the present purpose. It simply points to one certainty: Official Science *knows nothing to this day of the constitution of Ether.* Let Science call it Matter, if it likes; only **529]** {ACTIO IN DISTANS.} neither as Âkâsha, nor as the one sacred Æther of the Greeks, is it to be found in any of the states of Matter known to modern Physics. It is Matter on quite another plane of perception and being, and it can neither be analyzed by scientific apparatus, nor appreciated or even conceived by the "scientific imagination," unless the possessors thereof study the Occult Sciences. That which follows proves this statement.

It is clearly demonstrated by Stallo as regards the crucial problems of modern Physics, as was done by De Quatrefages and several others in those of Anthropology, Biology, etc., that, in their efforts to support their individual hypotheses and systems, most of the eminent and learned Materialists very often utter the greatest fallacies. Let us take the following case. Most of them reject *actio in distans*—one of the fundamental principles in the question of Æther or Âkâsha in Occultism—while, as Stallo justly observes, there is no physical action "which, on close examination, does not resolve itself into *actio in distans*"; and he proves it.

Now, metaphysical arguments, according to Professor Lodge,[803] are "unconscious appeals to experience." And he adds that if such an experience *is not conceivable,* then it does not exist. In his own words:

If a highly-developed mind or set of minds, find a doctrine about some comparatively simple and fundamental matter absolutely unthinkable, it is an evidences . . . that the unthinkable state of things has no existence.

And thereupon, toward the end of his lecture, the Professor indicates that the explanation of cohesion, as well as of gravity, "is to be looked for in the vortex-atom theory of Sir William Thomson."

It is needless to stop to inquire whether it is to this vortex-atom theory, also, that we have to look for the dropping down on earth of the first life-germ by a passing meteor or comet—Sir William Thomson's hypothesis. But Prof. Lodge might be reminded of the wise criticism on his lecture in Stallo's *Concepts of Modern Physics.* Noticing the above-quoted declaration by the Professor, the author asks

Whether . . . the elements of the vortex-atom theory are familiar, or even possible, facts of experience? For, if they are not, clearly that theory is obnoxious to the same criticism which is said to invalidate the assumption of *actio in distans*.[804]

And then the able critic shows clearly what the Ether is not, nor can ever be, notwithstanding all scientific claims to the contrary. And thus he opens widely, if unconsciously, the entrance door to our Occult Teachings. For, as he says:

530]

The medium in which the vortex-movements arise is, according to Professor Lodge's own express statement *(Nature,* vol. xxvii. p. 305), "a perfectly homogeneous, incompressible, continuous body, incapable of being resolved into simple elements or atoms; it is, in fact, continuous, not molecular." And after making this statement Professor Lodge adds: "*There is no other body of which we can say this, and hence the properties of the æther must be somewhat different from those of ordinary matter*." It appears, then, that the whole vortex-atom theory, which is offered to us as a substitute for the "metaphysical theory" of *actio in distans*, rests upon the hypothesis of the existence of a material medium which is utterly unknown to experience, and which has properties *somewhat* different[805] from those of ordinary matter. Hence this theory, instead of being, as is

---

[802] Stallo, *loc. cit*., p. x.

[803] *Nature*, vol. xxvii. p. 304.

[804] *Op. cit*., p. xxiv.

[805] "*Somewhat* different!" exclaims Stallo. "The real import of this 'somewhat' is, that the medium in question *is not, in any intelligible sense, material at all,* having none of the properties of matter." All the properties of matter depend upon differences and changes, and the

claimed, a reduction of an unfamiliar fact of experience to a familiar fact, is, on the contrary, a reduction of a fact which is perfectly familiar, to a fact which is not only unfamiliar, but wholly unknown, unobserved and unobservable. Furthermore, the alleged vortical motion of, or rather in, the assumed ethereal medium is . . . *impossible*, because "motion in a perfectly homogeneous, incompressible, and therefore continuous fluid, is not sensible motion." . . . It is manifest, therefore . . . that, wherever the vortex-atom theory may land us, it certainly does not land us anywhere in the region of physics, or in the domain of *veræ causæ*.[806] And I may add that, inasmuch as the hypothetical undifferentiated[807] and undifferentiable medium is clearly an involuntary reification of the old ontological concept *pure being,* the theory under discussion has all the attributes of an inapprehensible metaphysical phantom.[808]

A "phantom," indeed, which can be made apprehensible only by Occultism. From such scientific Metaphysics to Occultism there is hardly one step. Those Physicists who hold the view that the atomic constitution of Matter is consistent with its penetrability, need not go far out of their way to be able to account for the greatest phenomena of Occultism, now so derided by Physical Scientists and Materialists. Cauchy's "material points without extension" are Leibnitz's Monads, and at the same time are the materials out of which the "Gods" and other invisible Powers clothe themselves in bodies. The disintegration and reintegration of "material" particles without extension, as a chief factor in phenomenal manifestations, ought to suggest themselves very easily as a clear possibility, at any rate to those few scientific minds **531]** {CAUCHY'S VIEWS.} which accept M. Cauchy's views. For, disposing of that property of Matter which they call impenetrability, by simply regarding the Atoms as "material points exerting on each other attractions and repulsions which vary with the distances that separate them," the French theorist explains that:

> From this it follows that, if it pleased the author of nature simply to modify the laws according to which the atoms attract or repel each other, we might instantly see the hardest bodies penetrating each other, the smallest particles of matter occupying immense spaces, or the largest masses reducing themselves to the smallest volumes, the entire universe concentrating itself, as it were, in a single point.[809]

And that "point," *invisible on our plane of perception and matter,* is quite visible to the eye of the Adept who can follow and see it present on other planes. For the Occultists, who say that the author of Nature *is Nature itself,* something indistinct and inseparable from the Deity, it follows that those who are conversant with the Occult laws of Nature, and know how to change and provoke new conditions in Ether, may—*not* modify the laws, but work and do the same in accordance with these immutable laws.

532]

SECTION III.

Is Gravitation a Law?

The corpuscular theory has been unceremoniously put aside; but gravitation—the principle that all bodies attract each other with a force proportional directly to their masses, and inversely to the squares of the distances between them—survives to this day and reigns, supreme as ever, in the alleged ethereal waves of Space. As a hypothesis, it had been threatened with death for its inadequacy to embrace all the facts presented to it; as a physical law, it is the King of the late and once all-potent "Imponderables." "It is little short of blasphemy . . . . an insult to Newton's grand memory to doubt it!"—is the exclamation of an American reviewer of *Isis Unveiled*. Well; what is finally that invisible and intangible God in whom we should believe on blind faith? Astronomers who see in gravitation an easy-going solution for many things, and a universal force which allows them to calculate planetary motions, care little about the Cause of Attraction. They call Gravity a law, a cause in itself. We call the forces acting under that name effects, and very secondary effects, too. One day it will be found that the scientific hypothesis does not answer after all; and then it will follow the corpuscular theory of light, and be consigned to rest for many scientific eons in the archives of all exploded speculations. Has not Newton himself expressed grave doubts about the nature of Force and the corporeality of the "Agents," as they were then called? So has Cuvier, another scientific light

---

"hypothetical" Ether here defined is not only destitute of differences, but incapable of difference and change—in the physical sense let us add. This proves that if Ether is "matter," it is so only as something visible, tangible and existing, for *spiritual* senses alone, that it is a Being indeed—but not of our plane—Pater Æther, or Âkâsha.

[806] *Veræ causæ* for Physical Science are Mâyâvic or illusionary causes for the Occultist, and *vice versa*.

[807] Very much "differentiated," on the contrary, since the day it left its *laya* condition.

[808] *Op. cit*., pp. xxiv-xxvi.

[809] *Sept Leçons de Physique Générale*, p. 38, *et seq*., Ed. Moigno.

shining in the night of research. He warns his readers, in the *Révolution du Globe,* about the doubtful nature of the so-called Forces, saying that "it is not so sure whether those agents were not after all Spiritual Powers [*des agents spirituels*]." At the outset of his *Principia,* Sir Isaac Newton took the greatest care to impress upon his school that he did not use the word "attraction," with regard to the mutual action of bodies in a physical sense. To him it was, he said, a purely mathematical conception, involving no **533]** {GRAVITY OR WHAT?} consideration of real and primary physical causes. In a passage of his *Principia*[810] he tells us plainly that, physically considered, attractions are rather impulses. In Section xi (Introduction), he expresses the opinion that "there is some subtle spirit by the force and action of which all movements of matter are determined";[811] and in his *Third Letter* to Bentley he says:

> It is inconceivable that inanimate brute matter should, without the mediation of something else *which is not material,* operate upon and affect other matter, without mutual contact, as it must do if gravitation, in the sense of Epicurus, be essential and inherent in it. . . . That gravity should be innate, inherent and essential to matter, so that one body may act upon another at a distance, through a vacuum, without the mediation of anything else by and through which their action may be conveyed from one to another, is to me so great an absurdity that I believe no man, who has in philosophical matters a competent faculty of thinking, can ever fall into it. Gravity must be caused by an agent acting constantly according to certain laws; but *whether this agent be material or immaterial* I have left to the consideration of my readers.

At this, even Newton's contemporaries got frightened—at the apparent return of Occult Causes into the domain of Physics. Leibnitz called his principle of attraction "an incorporeal and inexplicable power." The supposition of an attractive faculty and a perfect void was characterized by Bernouilli as "revolting," the principle of *actio in distans* finding then no more favour than it does now. Euler, on the other hand, thought the action of gravity was due to either a *Spirit* or some subtle medium. And yet Newton knew of, if he did not accept, the Ether of the Ancients. He regarded the intermediate space between the sidereal bodies as vacuum. Therefore he believed in "subtle Spirit" and Spirits as we do, guiding the so-called attraction. The above-quoted words of the great man have produced poor results. The "absurdity" has now become a dogma in the case of pure Materialism, which repeats: "No Matter without Force, no Force without Matter; Matter and Force are inseparable, eternal and indestructible [*true*]; there can be no independent Force, since all Force is an inherent and necessary property of Matter [*false*]; consequently, there is no immaterial Creative Power." Oh, poor Sir Isaac!

If, leaving aside all the other eminent men of Science who agreed in opinion with Euler and Leibnitz, the Occultists claim as their authorities and supporters Sir Isaac Newton and Cuvier only, as above cited, they need fear little from Modern Science, and may loudly and proudly **534]** proclaim their beliefs. But the hesitation and doubts of the above cited authorities, and of many others, too, whom we could name, did not in the least prevent scientific speculation from wool-gathering in the fields of brute matter just as before. First it was matter and an imponderable fluid distinct from it; then came the imponderable fluid so much criticized by Grove; then Ether, which was at first discontinuous and then became continuous; after which came the "mechanical" Forces. These have now settled in life as "modes of motion," and the Ether has become more mysterious and problematical than ever. More than one man of Science objects to such crude materialistic views. But then, from the days of Plato, who repeatedly asks his readers not to confuse *incorporeal* Elements with their Principles—the transcendental or spiritual Elements; from those of the great Alchemists, who, like Paracelsus, made a great difference between a phenomenon and its cause, or the Noumenon; to Grove, who, though he sees "no reason to divest universally diffused matter of the functions common to all matter," yet uses the term Forces where his critics, "who do not attach to the word any idea of a specific action," say Force; from those days to this, nothing has proved competent to stem the tide of brutal Materialism. Gravitation is the sole cause, the acting God, and Matter is its prophet, said the men of Science only a few years ago.

They have changed their views several times since then. But do the men of Science understand the innermost thought of Newton, one of the most spiritual-minded and religious men of his day, any better now than they did then? It is certainly to be doubted. Newton is credited with having given the death-blow to the Elemental Vortices of Descartes—the idea of Anaxagoras, resurrected, by the bye—though the last modern "vortical atoms" of Sir William Thomson do not, in truth, differ much from the former. Nevertheless, when his disciple Forbes wrote in the Preface to the chief work of his master a sentence declaring that "attraction was the cause of the system," Newton was the first to solemnly protest. That which in the mind of the great mathematician assumed the shadowy, but firmly rooted image of God, as the Noumenon of all,[812] was called more philosophically

---

[810] Defin. 8, B. I. Prop. 69, "Scholium."

[811] See *Modern Materialism,* by the Rev. W. V. Wilkinson.

[812] "Attraction," Le Couturier, a Materialist, writes, "has now become for the public that which it was for Newton himself—a simple word, an Idea" (*Panorama des Mondes*), since its

by ancient and **535]** {JEHOVAH, ONE OF THE ELOHIM.} modern Philosophers and Occultists—"Gods," or the creative fashioning Powers. The modes of expression may have been different, and the ideas more or less philosophically enunciated by all sacred and profane Antiquity; but the fundamental thought was the same.[813] For Pythagoras the Forces were Spiritual Entities, Gods, independent of planets and Matter as we see and know them on Earth, who are the rulers of the Sidereal Heaven. Plato represented the planets as moved by an intrinsic Rector, one with his dwelling, like "a boÂtmân in his boat." As for Aristotle, he called those rulers "*immaterial* substances";[814] though as one who had never been initiated, he rejected the Gods as Entities.[815] But this did not prevent him from recognizing the fact that the stars and planets "were not inanimate masses but acting and living bodies indeed." As if sidereal spirits were the "diviner portions of their phenomena (t+ qei3tera t^n faner^n)."[816]

If we look for corroboration in more modern and scientific times, we find Tycho Brahe recognizing in the stars a triple force, divine, spiritual and vital. Kepler, putting together the Pythagorean sentence, "the Sun, guardian of Jupiter," and the verses of David, "He placed his throne in the Sun," and "the Lord is the Sun," etc., said that he understood perfectly how the Pythagoreans could believe that all the Globes disseminated through Space were rational Intelligences (*facul-tatcs ratiocinativce*), circulating round the Sun, "in which resides a pure spirit of fire; the source of the general harmony."[817]

When an Occultist speaks of Fohat, the energizing and guiding Intelligence in the Universal Electric or Vital Fluid, he is laughed at. **536]** Withal, as now shown, the nature neither of electricity, nor of life, nor even of light, is to this day understood. The Occultist sees in the manifestation of every force in Nature, the action of the quality, or the special characteristic of its Noumenon; which Noumenon is a distinct and intelligent Individuality *on the other side of the manifested mechanical Universe*. Now the Occultist does not deny—on the contrary he will support the view—that light, heat, electricity and so on are affections, not properties or qualities, of Matter. To put it more clearly: Matter is the condition, the necessary basis or vehicle, a *sine qua non*, for the manifestation of these Forces, or Agents, on this plane.

But in order to gain the point, the Occultists have to examine the credentials of the law of gravity, first of all, of "Gravitation, the King and Ruler of Matter," under every form. To do so effectually, the hypothesis, in its earliest appearance, has to be recalled to mind. To begin with, is it Newton who was the first to discover it ? The *Athenœm* of Jan. 26, 1867, has some curious information upon this subject. It says:

> Positive evidence can be adduced that Newton derived all his knowledge of Gravitation and its laws from Bœhme, with whom Gravitation or Attraction is the first property of Nature. . . . For with him, his [Bœhme's] system shows us the inside of things, while modern physical science is content with looking at the outside.

Then again:

---

cause is unknown. Herschell virtually says the same, when remarking, that whenever studying the motion of the heavenly bodies, and the phenomena of attraction, he feels penetrated at every moment with the idea of "the existence of causes that act for us under a veil, disguising their direct action." *(Musée des Sciences,* August, 1856.)

[813] If we are taken to task for believing in operating Gods and Spirits while rejecting a personal God, we answer to the Theists and Monotheists: Admit that your Jehovah is *one of the Elohim*, and we are ready to recognize him. Make of him, as you do, the Infinite, the ONE and the eternal God, and we will never accept him in this character. Of tribal Gods there were many; the One Universal Deity is a principle, an abstract Root-Idea, which has nought to do with the unclean work of finite Form. We do not worship the Gods, we only honour Them, as beings superior to ourselves. In this we obey the Mosaic injunction, while Christians disobey their *Bible*—missionaries foremost of all. "Thou shalt not revile the Gods," says one of them—Jehovah—in *Exodus,* xxii. 28, but at the same time in verse 20 it is commanded: "He that sacrificeth to any God, save unto the Lord only, he shall be utterly destroyed." Now in the original texts it is not "God" but Elohim—and we challenge contradiction—and Jehovah is one of the Elohim, as proved by his own words in *Genesis,* iii. 22, when "the Lord God said: Behold the Man is become as one of us." Hence both those who worship and sacrifice to the Elohim, the Angels, and to Jehovah, and those who revile the Gods of their fellow-men, are far greater transgressors than the Occultists or than any Theosophist. Meanwhile many of the latter prefer believing in some one "Lord" or other, and are quite welcome to do as they like.

[814] To liken the "immateriate species to wooden iron," and to laugh at Spiller for referring to them as "incorporeal matter" does not solve the mystery. (See *Concepts of Modern Physics*, p. 165 *et infra*.)

[815] See *Vossius*, Vol. II. p. 528.

[816] *De Cœlo*, I. 9.

[817] *De Motibus Planetarum Harmonicis*, p. 248.

The science of electricity, which was not yet in existence when he [Bœhme] wrote, is there anticipated [in his writings]; and not only does Bœhme describe all the now known phenomena of that force, but he even gives us the origin, generation, and birth of electricity, itself.

Thus Newton, whose profound mind easily read between the lines, and fathomed the spiritual thought of the great Seer, in its mystic rendering, owes his great discovery to Jacob Bœhme, the nursling of the Genii, Nirmanakayas who watched over and guided him, of whom the author of the article in question so truly remarks :

Every new scientific discovery goes to prove his profound and intuitive insight into the most secret workings of Nature.

And having *discovered* gravity, Newton, in order to render possible the action of attraction in space, had, so to speak, to annihilate every physical obstacle capable of impeding its free action; Ether among others, though he had more than a presentiment of its existence. Advocating the corpuscular theory, he made an *absolute vacuum* between the heavenly bodies. Whatever may have been his suspicions and **537]** {NEWTON THEN AND NEWTON NOW.} inner convictions about Ether; however many friends he may have unbosomed himself to—as in the case of his correspondence with Bentley—his teachings never showed that he had any such belief. If he was "persuaded that the power of attraction could not be exerted by matter across a vacuum,"[818] how is it that so late as 1860, French astronomers, Le Couturier, for instance, combated "the *disastrous* results of the theory of vacuum established by the great man" ? Le Couturier says:

Il n'est plus possible aujourd'hui, de soutenir comme Newton, que les corps célestes se mouveut au milieu du vide immense des espaces. . . . Parmi les conséquences de la théorie du vide établie par Newton, il ne reste plus debout que le mot "attraction." . . . Nons voyons venir le jour ou le mot attraction disparaîtra du vocabulaire scientifique.[819]

Professor Winchell writes:

These passages [Letter to Bentley] show what were his views respecting the nature of the interplanetary medium of communication. Though declaring that the heavens "are void of sensible matter," he elsewhere excepted "perhaps some very thin vapours, steams, and effluvia, arising from the atmospheres of the earth, planets, and comets, and from such an exceedingly rare ethereal medium as we have elsewhere described."[820]

This only shows that even such great men as Newton have not always the courage of their opinions. Dr. T. S. Hunt

Called attention to some longneglected passages in Newton's works, from which it appears that a belief in such universal, intercosmical medium gradually took root in his mind.[821]

But such attention was never called to the said passages before Nov. 28, 1881, when Dr. Hunt read his "Celestial Chemistry, from the time of Newton." As Le Couturier says:

Till then the idea was universal, even among the men of Science, that Newton had, while advocating the corpuscular theory, preached a *void.*

The passages had been "long neglected," no doubt because they contradicted and clashed with the preconceived pet theories of the day, till finally the undulatory theory imperiously required the presence of an "ethereal medium" to explain it. This is the whole secret.

Anyhow, it is from this theory of Newton of a universal void, taught, if not believed in by himself, that dates the immense scorn now shown by modern Physics for ancient. The old sages had maintained that "Nature abhorred a vacuum," and the greatest mathematicians of the **538]** world—read of the Western races—had discovered the antiquated "fallacy" and exposed it. And now Modern Science, however ungracefully, vindicates Archaic Knowledge, and has, moreover, to vindicate Newton's character and powers of observation at this late hour, after having neglected, for one century and a half, to pay any attention to such very important passages—perchance, because it was wiser not to attract any notice to them. Better late than never!

And now Father Æther is *re-welcomed* with open arms and wedded to gravitation, linked to it for weal or woe, until the day when it, or both, shall be replaced by something else. Three hundred years ago it was *plenum* everywhere, then it became one dismal *vacuity*; later still the sidereal ocean-beds, dried up by Science, rolled onward once more their ethereal waves. *Recede ut procedas* must become the motto of exact Science—"exact," chiefly, in finding itself inexact every leap-year.

But we will not quarrel with the great men. They had to go back to the earliest "Gods of Pythagoras and old Kanada" for the very backbone and marrow of their correlations and "newest" discoveries, and this may well afford good hope to the Occultists for their minor Gods. For we believe in Le Couturier's prophecy about gravitation. We know the day is approaching when an

---

[818] *World-Life*, Prof. Winchell, LL.D., pp. 49 and 50.
[819] *Panorama des Mondes*, pp. 47 and 53.
[820] Newton, *Optics*, III. Query 28,1704; quoted in *World-Life*, p. 50.
[821] *Ibid*.

absolute reform will be demanded in the present modes of Science by the Scientists themselves, as was done by Sir William Grove, F.R.S. Till that day there is nothing to be done. For if gravitation were dethroned to-morrow, the Scientists would discover some other new mode of mechanical motion the day after.[822] Rough and up-hill is the path of true Science, and its days are full of vexation of spirit. But in the face of its "thousand" contradictory hypotheses offered as explanations of physical phenomena, there has been no better hypothesis than "motion"—however paradoxically interpreted by Materialism. As may be found in the first pages of this Volume, Occultists have nothing to say against Motion,[823] the Great Breath of Mr. Herbert Spencer's "Unknowable." **539]** {PERPETUAL MOTION.} But, believing that everything on Earth is the shadow of something in Space, they believe in smaller "Breaths," which, living, intelligent and independent of all but Law, blow in every direction during manvantaric periods. These Science will reject. But whatever may be made to replace attraction, *alias* gravitation, the result will be the same. Science will be as far then from the solution of its difficulties as it is now, unless it comes to some compromise with Occultism, and even with Alchemy—a supposition which will be regarded as an impertinence, but remains, nevertheless, a fact. As Faye says:

> Il manque quelque chose aux géologues pour faire la géologie de la Lune; c'est d'être astronomes. À la vérité, il manque aussi quelque chose aux astronomes pour aborder avec fruit cette étude, c'est d'être géologues.[824]

But he might have added, with still more pointedness:

> Ce qui manque à tons les deux, c'est l'intuition du mystique.

Let us remember Sir William Grove's wise "concluding remarks," on the ultimate structure of Matter, or the minutiae of molecular actions, which, he thought, man will never know.

> Much harm has already been done by attempting hypothetically to dissect matter and to discuss the shapes, sizes, and numbers of atoms, and their atmospheres of heat, ether, or electricity. Whether the regarding electricity, light, magnetism, etc., as simply motions of ordinary matter, be or be not admissible, certain it is that all past theories have resolved, and all existing theories do resolve, the action of these forces into motion. Whether it be that, on account of our familiarity with motion, we refer other affections to it, as to a language which is most easily construed, and most capable of explaining them, or whether it be that it is in reality the only mode in which our minds, as contra-distinguished from our senses, are able to conceive material agencies, certain it is that since the period at which the mystic notions of spiritual or preternatural powers were applied to account for physical phenomena, all hypotheses framed to explain them have resolved them into motion.

And then the learned gentleman states a purely Occult tenet:

> The term perpetual motion, which I have not infrequently used in these pages, is itself equivocal. If the doctrines here advanced be well founded, all motion is, in one sense, perpetual. In masses, whose motion is stopped by mutual concussion, heat or motion of the particles is generated; and thus the motion continues, so that if we could venture to extend such thoughts to the universe, we should assume the same amount of motion affecting the same amount of matter for ever.[825]

This is precisely what Occultism maintains, and on the same principle, that:

> Where force is made to oppose force, and produce static equilibrium, the balance of preexisting equilibrium is affected, and fresh motion is started equivalent to that which is withdrawn into a state of abeyance.

540] This process finds intervals in the Pralaya, but is eternal and ceaseless as the "Breath," even when the manifested Kosmos rests.

Thus, supposing attraction or gravitation should be given up in favour of the Sun being a huge magnet—a theory already accepted by some Physicists—a magnet that acts on the planets as attraction is now supposed to do, whereto, or how much farther, would it lead the Astronomers from where they are now? Not an inch farther. Kepler came to this "curious hypothesis" nearly 300 years ago. He had not discovered the theory of attraction and repulsion in Kosmos, for it was known from

---

[822] When read in a fair and unprejudiced spirit, Sir Isaac Newton's works are an ever ready witness to show how he must have hesitated between gravitation and attraction, impulse, and some other *unknown cause,* to explain the regular course of the planetary motion. But see his *Treatise on Colour* (Vol. III. Question 31). We are told by Herschell that Newton left with his successors the duty of drawing all the scientific conclusions from his discovery. How Modern Science has abused the privilege of building its newest theories upon the law of gravitation, may be realized when one remembers how profoundly religious was that great man.

[823] The materialistic notion that because, in Physics, real or sensible motion is impossible in pure space or vacuum, therefore, the eternal Motion of and in Cosmos—regarded as infinite Space—is a *fiction*, only shows once more that such expressions of Eastern metaphysics as "pure Space," "pure Being," the "Absolute," etc., have never been understood in the West.

[824] From Winchell's *World-Life*, p. 379.

[825] *Correl. Phys. Forces*, p. 173.

the days of Empedocles, by whom the two opposite forces were called "love" and "hate"—words implying the same idea. But Kepler gave a pretty fair description of cosmic magnetism. That such magnetism exists in Nature, is as certain as that gravitation does not; not at any rate, in the way in which it is taught by Science, which has never taken into consideration the different modes in which the dual Force, that Occultism calls attraction and repulsion, may act within our Solar System, the Earth's atmosphere and beyond in the Kosmos.

As the great Humboldt writes:

> Trans-solar space has not hitherto shown any phenomenon analogous to our solar system. It is a peculiarity of *our* system, that matter should have condensed within it in nebulous ring's, the nuclei of which condense into earths and moons. I say again, heretofore, *nothing of the kind has ever been observed beyond our planetary system*.[826]

True, that since 1860 the Nebular Theory has sprung up, and being better known, a few identical phenomena were supposed to be observed beyond the Solar System. Yet the great man is quite right; and no *earths* or *moons* can be found, *except in appearance*, beyond, or of the same order of Matter as found in, our System. Such is the Occult Teaching.

This was proven by Newton himself; for there are many phenomena in our Solar System, which he confessed his inability to explain by the law of gravitation; "such were the uniformity in the directions of planetary movements, the nearly circular forms of the orbits, and their remarkable conformity to one plane."[827] And if there is one single exception, then the law of gravitation has no right to be referred to as a universal law. "These adjustments," we are told, "Newton, in his general Scholium, pronounces to be the work of an intelligent and **541]** {KEPLER'S IDEAS.} all-powerful Being." Intelligent that "Being" may be; as to "all-powerful," there would be every reason to doubt the claim. A poor "God" he, who would work upon minor details and leave the most important to secondary forces! The poverty of this argument and logic is surpassed only by that of Laplace, who, seeking very correctly to substitute Motion for Newton's "all-powerful Being," and ignorant of the true nature of that Eternal Motion, saw in it a blind physical law. "Might not those arrangements be an effect of the laws of motion?" he asks, forgetting, as do all our modern Scientists, that this law and this motion are a vicious circle, so long as the *nature of both* remains unexplained. His famous answer to Napoleon: "*Dieu est devenu une hypothèse inutile*," could be correctly made only by one who adhered to the philosophy of the Vedântins. It becomes a pure fallacy, if we exclude the interference of operating, intelligent, powerful (never "all-powerful") Beings, who are called "Gods."

But we would ask the critics of the mediaeval Astronomers, why should Kepler be denounced as most unscientific, for offering just the same solution as did Newton, only showing himself more sincere, more consistent and even more logical? Where may be the difference between Newton's "all-powerful Being" and Kepler's Rectores, his Sidereal and Cosmic Forces, or Angels? Kepler again is criticized for his "curious hypothesis which made use of a vortical movement within the solar system," for his theories in general, and for favouring Empedocles' idea of attraction and repulsion, and "solar magnetism" in particular. Yet several modern men of Science, as will be shown—Hunt, if Metcalfe is to be excluded, Dr. Richardson, etc.—very strongly favour the same idea. He is half excused, however, on the plea that:

> To the time of Kepler no interaction between masses of matter had been distinctly recognized which was generically different from magnetism.[828]

Is it *distinctly* recognized now? Does Professor Winchell claim for Science any serious knowledge whatever of the nature of either electricity or magnetism—except that both seem to be the effects of some result arising from an undetermined cause.

The ideas of Kepler, when their theological tendencies are weeded out, are purely Occult. He saw that:

(I) The Sun is a great Magnet.[829] This is what some eminent modern Scientists and also the Occultists believe in.

542]

(II) The Solar substance is immaterial.[830] In the sense, of course, of Matter existing in states unknown to Science.

(III) For the constant motion and restoration of the Sun's energy and planetary motion, he provided the perpetual care of a Spirit, or Spirits. The whole of Antiquity believed in this idea. The Occultists do not use the word Spirit, but say Creative Forces, which they endow with intelligence.

---

[826] See *Revue Germanique* of the 31st Dec. 1860, art., "Lettres et Conversations d'Alexandre Humboldt."

[827] Prof. Winehell.

[828] *World-Life*, p. 553.

[829] But see *Astronomie du Moyen Age*, by Delambre.

[830] See *Isis Unveiled*, I. 270, 271.

But we may call them Spirits also. We shall be taken to task for contradiction. It will be said that while we deny God, we admit Souls and operative Spirits, and quote from bigoted Roman Catholic writers in support of our argument. To this we reply: We deny the anthropomorphic God of the Monotheists, but never the Divine Principle in Nature. We combat Protestants and Roman Catholics on a number of dogmatic theological beliefs of human and sectarian origin. We agree with them in their belief in Spirits and intelligent operative Powers, though we do not worship "Angels" as the Roman Latinists do.

This theory is tabooed a great deal more on account of the "Spirit" that is given room in it, than of anything else. Herschell, the elder, believed in it likewise, and so do several modern Scientists. Nevertheless Professor Winchell declares that "a hypothesis more fanciful, and less in accord with the requirements of physical principles, has not been offered in ancient or modern times."[831]

The same was said, once upon a time, of the universal Ether, and now it is not only accepted perforce, but is advocated as the only possible theory to explain certain mysteries.

Grove's ideas, when he first enunciated them in London about 1840, were denounced as unscientific; nevertheless, his views on the Correlation of Forces are now universally accepted. It would, very likely, require one more conversant with Science than is the writer, to combat with any success some of the now prevailing ideas about gravitation and other similar "solutions" of cosmic mysteries. But, let us recall a few objections that came from recognized men of Science; from Astronomers and Physicists of eminence, who rejected the theory of rotation, as well as that of gravitation. Thus one reads in the *French Encyclopedia* that "Science agrees, in the face of all its representatives, that it is *impossible* to explain the *physical* origin of the rotatory motion of the solar system."

If the question is asked: "What causes rotation?" We are answered: **543]** {THE CAUSE OF ROTATION.} "It is the centrifugal force." "And this force, what is it that produces it?" "The force of rotation," is the grave answer.[832] It will be well, perhaps, to examine both these theories as being directly or indirectly connected.

544]

SECTION IV.

The Theories of Rotation in Science.

Considering that "final cause is pronounced a chimera, and the First Great Cause is remanded to the sphere of the Unknown," as a reverend gentleman justly complains, the number of hypotheses put forward, a nebula of them, is most remarkable. The profane student is perplexed, and does not know in which of the theories of *exact* Science he has to believe. We give below hypotheses enough for every taste and power of brain. They are all extracted from a number of scientific volumes.

Current Hypotheses Explaining the Origin of Rotation.

Rotation has originated:

(*a*) By the collision of nebular masses wandering aimlessly in Space; or by attraction, "in cases where no actual impact takes place."

(*b*) By the tangential action of currents of nebulous matter (in the case of an amorphous nebula) descending from higher to lower levels,[833] or simply by the action of the central gravity of the mass.[834]

"It is a fundamental principle in physics that *no rotation could be generated in such a mass by the action of its own parts.* As well attempt to change the course of a steamer by pulling at the deck railing," remarks on this Prof. Winchell in *World-Life*.[835]

Hypotheses of the Origin of Planets and Comets.

(*a*) We owe the birth of the planets (1) to an explosion of the Sun—a parturition of its central mass;[836] or (2) to some kind of disruption of the nebular rings.

---

[831] *World-Life*, 554.

[832] Godefroy, *Cosmogonie de la Révélation*.

[833] The terms "high" and "low" being only relative to the position of the observer in Space, any use of those terms leading to convey the impression that they stand for abstract realities, is necessarily fallacious.

[834] Jacob Ennis, *The Origin of the Stars*.

[835] P. 99, note.

545] {CONTRADICTORY HYPOTHESES.}

(*b*) "The comets are strangers to the planetary system."[837] "The comets are undeniably generated in our solar system."[838]

(*c*) The "*fixed* stars are motionless," says one authority. "All the stars are actually in motion," answers another authority. "Undoubtedly every star is in motion."[839]

(*d*) "For over 350,000,000 years, the slow and majestic movement of the sun around its axis has never for a moment ceased."[840]

(e) "Maedler believes that .... our sun has Alcyone in the Pleiades for the centre of its orbit, and consumes 180,000,000 of years in completing a single revolution."[841]

(*f*) "The sun has existed no more than 15,000,000 of years, and will emit heat for no longer than 10,000,000 years more."[842]

A few years ago this eminent Scientist was telling the world that the time required for the Earth to cool from incipient incrustation to its present state, could not exceed 80,000,000 years.[843] If the encrusted age of the world is only 40,000,000, or half the duration once allowed, and the Sun's age is only 15,000,000, have we to understand that the Earth was at one time independent of the Sun?

Since the ages of the Sun, of the planets, and of the Earth, as they are stated in the various scientific hypotheses of the Astronomers and Physicists, are given elsewhere below, we have said enough to show the disagreement between the ministers of Modern Science. Whether we accept the *fifteen* million years of Sir William Thomson or the *thousand* millions of Mr. Huxley, for the rotational evolution of our Solar System, it will always come to this; that by accepting self-generated rotation for the heavenly bodies composed of inert Matter and yet moved by their own internal motion, for millions of years, this teaching of Science amounts to;

(*a*) An evident denial of that fundamental physical law, which states that "a body in motion tends constantly to inertia, *i.e.*, to continue in the same state of motion or rest, unless it is stimulated into further action by a superior active force."

546]

(*b*) An original impulse, which culminates in an unalterable motion, within a resisting Ether that Newton had declared incompatible with that motion.

(*c*) Universal gravity, which, we are taught, always tends to a centre in rectilinear descent—alone the cause of the revolution of the whole Solar System, which is performing an eternal double gyration, each body around its axis and orbit. Another occasional version is:

(*d*) A magnet in the Sun; or, that the said revolution is due to a magnetic force, which acts, just as gravitation does, in a straight line, and varies inversely as the square of the distance.[844]

(*e*) The whole acting under invariable and changeless laws, which are, nevertheless, often shown variable, as during some well-known freaks of planets and other bodies, as also when the comets approach **or** recede from the Sun.

(*f*) A Motor Force always proportionate to the mass it is acting upon; but independent of the specific nature of that mass, to which it is proportionate; which amounts to saying, as Le Couturier does, that;

> Without that force independent from, and of quite another nature than, the said mass, the latter, were it as huge as Saturn, or as tiny as Ceres, would always fall with the same rapidity.[845]

A mass, furthermore, which derives its weight from the body on which it weighs.

Thus neither Laplace's perceptions of a solar atmospheric fluid, which would extend beyond the orbits of the planets, nor Le Couturier's electricity, nor Foucault's heat,[846] nor this, nor the other, can ever help any of the numerous hypotheses about the origin and permanency of rotation to

---

836 If such is the case, how does Science explain the comparatively small size of the planets nearest the Sun? The theory of meteoric aggregation is only a step farther from truth than the nebular conception, and has not even the quality of the latter—its metaphysical element.

837 Laplace, *Système du Monde*, p. 414, ed. 1824.

838 Faye, *Comptes Rendus*, t. xc. pp. 640-2.

839 Wolf.

840 *Panorama des Mondes*, Le Couturier.

841 *World-Life*, Wiuchell, p. 140.

842 Sir William Thomson's lecture on "The latent dynamical theory regarding the probable origin, total amount of heat, and duration of the Sun," 1887.

843 Thomson and Tait, *Natural Philosophy*. And even on these figures Bischof disagrees with Thomson, and calculates that 350,000,000 years would be required for the Earth to cool from a temperature of 20,000° to 200° centigrade. This is, also, the opinion of Helmholtz.

844 Coulomb's Law.

845 *Musée des Sciences,* 15 August, 1857.

846 *Panorama des Monies*, p. 55.

escape from this squirrel's wheel, any more than can the theory of gravity itself. This mystery is the Procrustean bed of Physical Science. If Matter is passive, as we are now taught, the simplest movement cannot be said to be an essential property of Matter—the latter being considered simply as an inert mass. How, then, can such a complicated movement, compound and multiple, harmonious and equilibrated, lasting in the eternities for millions and millions of years, be attributed simply to its own inherent force, unless the latter is an Intelligence? A physical will is something new—a conception that the Ancients would never have entertained, indeed! For over a century all distinction between body and force has been made away with. "Force is but the property of a body in motion," say the **547]** {SCIENTIFIC ABERRATIONS.} Physicists; "life—the property of our animal organs—is but the result of their molecular arrangement," answer the Physiologists. As Littre teaches:

> In the bosom of that aggregate which is named planet, are developed all the forces immanent in matter . . . *i.e.,* that matter possesses *in itself* and *through itself* the forces that are proper to it . . . and which are *primary,* not *secondary.* Such forces are the property of weight, the property of electricity, of terrestrial magnetism, the property of life. . . . Every planet can develop life . . . as earth, for instance, which had not always mankind on it, and now bears (*produit*) men.[847]

An Astronomer says:

> We talk of the weight of the heavenly bodies, but since it is recognized that weight decreases in proportion to the distance from the centre, it becomes evident that, at a certain distance, that weight must be forcibly reduced to zero. Were there any *attraction,* there would be equilibrium. . . . And since the modern school recognizes neither a *beneath* nor an *above* in universal space, it is not clear what should cause the earth to fall, were there even no gravitation, nor attraction.[848]

Methinks the Count de Maistre was right in solving the question in his own theological way. He cuts the Gordian knot by saying:—"The planets rotate because they are made to rotate . . . . . and the modern physical system of the universe is a physical impossibility."[849] For did not Herschell say the same thing when he remarked that there is a Will needed to impart a circular motion, and another Will to restrain it?[850] This shows and explains how a retarded planet is cunning enough to calculate its time so well as to hit off its arrival at the fixed minute. For, if Science sometimes succeeds, with great ingenuity, in explaining some of such stoppages, retrograde motions, angles outside the orbits, etc., by appearances resulting from the inequality of their progress and ours in the course of our mutual and respective orbits, we still know that there are others, and "very real and considerable deviations," according to Herschell, "which cannot be explained except by the mutual and irregular action of those planets and by the perturbing influence of the sun."

We understand, however, that there are, besides those little and accidental perturbations, continuous perturbations called "secular"—because of the extreme slowness with which the irregularity increases and affects the relations of the elliptic movement—and that these perturbations can be corrected. From Newton, who found that this world needed repairing very often, down to Reynaud, all say the same. In his *del et Terre,* the latter says:

> The orbits described by the planets are far from immutable, and are, on the **548]** contrary, subject to a perpetual mutation in their position and form.[851]

Proving gravitation and the peripatetic laws to be as negligent as they are quick to repair their mistakes. The charge as it stands seems to be that:

> These orbits are alternately widening and narrowing, their great axis lengthens and diminishes, or oscillates at the same time from right to left around the sun, the plane itself, in which they are situated, raising and lowering itself periodically while pivoting around itself with a kind of tremor.

To this, De Mirville, who believes in intelligent "workmen" invisibly ruling the Solar System—as we do—observes very wittily:

> *Voilà, certes,* a voyage which has little in it of mechanical precision; at the utmost, one could compare it to a steamer, pulled to and fro and tossed on the waves, retarded or accelerated, all and each of which impediments might put off its arrival indefinitely, were there not the intelligence of a pilot and engineers to catch up the time lost, and to repair the damages.[852]

The law of gravity, however, seems to be becoming an obsolete law in starry heaven. At any rate those longhaired sidereal Radicals, called comets, appear to be very poor respecters of the majesty of that law, and to beard it quite impudently. Nevertheless, and though presenting in nearly every respect "phenomena not yet fully understood," comets and meteors are credited by the

---

[847] *Revue des Deux Mondes*, July 15, 1860.
[848] *Cosmografhie*.
[849] *Soirées*.
[850] *Discours*, 165.
[851] p. 28.
[852] *Des Esprits*, III. 155, Deuxième Mémoire.

believers in Modern Science with obeying the same laws and consisting of the same Matter, "as the suns, stars and nebulæ," and even "the earth and its inhabitants."[853]

This is what one might call taking things on trust, aye, even to blind faith. But exact Science is not to be questioned, and he who rejects the hypotheses imagined by her students—gravitation, for instance—would be regarded as an ignorant fool for his pains; yet we are told by the just cited author a queer legend from the scientific annals.

The comet of 1811 had a tail 120 millions of miles in length and 25 millions of miles in diameter at the widest part, while the diameter of the nucleus was about 127,000 miles, more than ten times that of the earth.

He tells us that:

In order that bodies of this magnitude, passing near the earth, should not affect its motion or change the length of the year by even a single second, their actual substance must be inconceivably rare.

It must be so indeed, yet:

549] {THE PARADOXES OF SCIENCE.} The extreme tenuity of a comet's mass is also proved by the phenomenon of the tail, which, as the comet approaches the sun, is thrown out sometimes to a length of 90 millions of miles in a few hours. And what is remarkable, this tail is thrown out against the force of gravity by some repulsive force, probably electrical, so that it always points away from the sun [!!!]. . . . And yet, thin as the matter of comets must be, it obeys the common Law of Gravity [! ?], and whether the comet revolves in an orbit within that of the outer planets, or shoots off into the abysses of space, and returns only after hundreds of years, its path is, at each instant, regulated by the same force as that which causes an apple to fall to the ground.[854]

Science is like Caesar's wife, and must not be suspected—this is evident. But it can be respectfully criticized, nevertheless, and at all events, it may be reminded that the "apple" is a dangerous fruit. For the second time in the history of mankind, it may become the cause of the Fall—this time, of "exact" Science. A comet whose tail defies the law of gravity right in the Sun's face can hardly be credited with obeying that law.

In a series of scientific works on Astronomy and the Nebular Theory, written between 1865 and 1866, the present writer, a poor tyro in Science, has counted in a few hours, no less than thirty-nine contradictory hypotheses offered as explanations for the self-generated, primitive rotatory motion of the heavenly bodies. The writer is no Astronomer, no Mathematician, no Scientist; but she was obliged to examine these errors in defence of Occultism, in general, and what is still more important, in order to support the Occult Teachings concerning Astronomy and Cosmology. Occultists were threatened with terrible penalties for questioning scientific truths. But now they feel braver; Science is less secure in its "impregnable" position than they were led to expect, and many of its strongholds are built on very shifting sands.

Thus, even this poor and unscientific examination of it has been useful, and it has certainly been very instructive. We have learned a good many things, in fact, having especially studied with particular care those astronomical data, that would be the most likely to clash with our heterodox and "superstitious" beliefs.

Thus, for instance, we have found there, concerning gravitation, the axial and orbital motions, that synchronous movement having been once overcome, in the early stage, this was enough to originate a rotatory motion till the end of Manvantara. We have also come to know, in all the aforesaid combinations of possibilities with regard to **550]** incipient rotation, most complicated in every case, some of the causes to which it may have been due, as well as some others to which it ought and should have been due, but, in some way or other, was not. Among other things, we are informed that incipient rotation may be provoked with equal ease in a mass in igneous fusion, and in one that is characterized by glacial opacity.[855] That gravitation is a law which nothing can overcome, but which is, nevertheless, overcome, in and out of season, by the most ordinary celestial or terrestrial bodies—the tails of impudent comets, for instance. That we owe the universe to the holy Creative Trinity, called Inert Matter, Senseless Force and Blind Chance. Of the real essence and nature of any of these three, Science knows nothing, but this is a trifling detail. Ergo, we are told that, when a mass of cosmic or nebular Matter—whose nature is entirely unknown, and which may be in a state of fusion (Laplace), or dark and cold (Thomson), for "this intervention of heat is itself a pure hypothesis" (Faye)—decides to exhibit its mechanical energy under the form of rotation, it acts in this wise. It (the mass) either bursts into spontaneous conflagration, or it remains inert, tenebrous, and frigid, both states being equally capable of sending it, without any adequate cause, spinning through Space for millions of years. Its movements may be retrograde, or they may be direct, about a hundred various reasons being offered for both motions, in about as many hypotheses; anyhow, it joins the maze of stars, whose origin belongs to the same miraculous and spontaneous order—for:

853 Laing's *Modem Science and Modern Thought*.
854 *Ibid*., p. 17.
855 *Heaven and Earth*.

The nebular theory does not profess to discover the ORIGIN *of things, but only a* stadium *in material history*.[856]

Those millions of suns, planets, and satellites, composed of inert matter, will whirl on in most impressive and majestic symmetry round the firmament, moved and guided only, notwithstanding their inertia, "by their own internal motion."

Shall we wonder, after this, if learned Mystics, pious Roman Catholics, and even such learned Astronomers as were Chaubard and Godefroy,[857] have preferred the *Kabalah* and the ancient systems to the modern dreary and contradictory exposition of the Universe? The *Zohar* makes a distinction, at any rate, between "the Hajaschar [the **551]** {FORCES ARE REALITIES.} 'Light Forces'], the Hachoser ['Reflected Lights'], and the simple *phenomenal exteriority* of their spiritual types."[858]

The question of "gravity" may now be dismissed, and other hypotheses examined. That Physical Science knows nothing of "Forces" is clear. We may close the argument, however, by calling to our help one more man of Science—Professor Jaumes, Member of the Academy of Medicine at Montpellier. Says this learned man, speaking of Forces:

> A cause is that which is essentially acting in the genealogy of phenomena, in every production as in every modification. I said that activity (or force) was invisible. . . . To suppose it corporeal and *residing in the properties of matter* would be a gratuitous hypothesis. . . . To reduce all the causes to God, . . . would amount to embarrassing oneself with a hypothesis hostile to many verities. But to speak of a *plurality of forces* proceeding from the Deity and possessing inherent powers of their own, is not unreasonable, . . . and I am disposed to admit phenomena produced by intermediate agents called Forces or Secondary Agents. The *distinction* of Forces is the principle of the division of Sciences; so many real and separate Forces, so many mother-Sciences. . . . No; Forces are not suppositions and abstractions, but realities, and the only acting realities whose attributes can be determined with the help of direct observation and induction.[859]

552]

SECTION V.

The Masks of Science.

PHYSICS OR METAPHYSICS?

If there is anything like progress on earth. Science will some day have to give up, *nolens volens,* such monstrous ideas as her physical, self-guiding laws, void of Soul and Spirit, and will then have to turn to the Occult Teachings. It has already done so, however altered may be the title-pages and revised editions of the Scientific Catechism. It is now over half a century since, in comparing modern with ancient thought, it was found that, however different our Philosophy may appear from that of our ancestors, it is, nevertheless, composed only of additions and subtractions taken from the old Philosophy and transmitted drop by drop through the filter of antecedents.

This fact was well known to Faraday, and to other eminent men of Science. Atoms, Ether, Evolution itself—all come to Modern Science from ancient notions, all are based on the conceptions of the archaic nations. "Conceptions" for the profane, under the shape of allegories; plain truths taught during the Initiations to the Elect, which truths have been partially divulged through Greek writers and have descended to us. This does not mean that Occultism has ever had the same views on Matter, Atoms and Ether as may be found in the exotericism of the classical Greek writers. Yet, if we may believe Mr. Tyndall, even Faraday was an Aristotelean, and was more an Agnostic than a Materialist. In his *Faraday, as a Discoverer*[860] the author shows the great Physicist using "old reflections of Aristotle" which are "concisely found in some of his works." Faraday, Boscovitch, and all others, however, who see, in the Atoms and molecules, "centres of force," and in the corresponding element, Force, an Entity by itself, are far nearer the truth, perchance, than those, who, denouncing them, denounce at the same time the "old corpuscular Pythagorean theory" **553]** {ACADEMICAL MISNOMERS.}—one, by the way, which never passed to posterity as the great

[856] Winchell, *World-Life*, p. 196.

[857] *L'Univers expliqué par la Révélation*, and *Cosmogonie de la Révélation*. But see De Mirville's *Deuxiéme Mémoire.* The author, a terrible enemy of Occultism, was yet one who wrote great truths.

[858] See *Kabbala Denudata*, II. 67.

[859] "Sur la Distinction des Forces," published in the *Mémoires de l'Académie des Sciences de Montpellier*, Vol. II. fasc. i, 1854.

[860] p. 123.

Philosopher really taught it—on the ground of its "delusion that the conceptual elements of matter can be grasped as separate and real entities."

The chief and most fatal mistake and fallacy made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing existing in Nature as inorganic, or dead Matter. Is anything dead or inorganic which is capable of transformation or change?—Occultism asks. And is there anything under the sun which remains immutable or changeless?

For a thing to be *dead* implies that it had been at some time *living.* When, at what period of cosmogony? Occultism says that in all cases Matter is the most active, when it appears inert. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and *de facto,* its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spacial distance between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snow flakes or drops of rain. But to Physical Science this will be an absurdity.

This fallacy is nowhere better illustrated than in the scientific work of a German *savant*, Professor Philip Spiller. In this cosmological treatise, the author attempts to prove that:

> No material constituent of a body, no atom, is in itself originally endowed with force, but that every such atom is absolutely dead, and without any inherent power to act at a distance.[861]

This statement, however, does not prevent Spiller from enunciating an Occult doctrine and principle. He asserts *the independent substantiality of Force*, and shows it as an "incorporeal stuff" *(unkörperlicher Stoff)* or Substance. Now *Substance* is not *Matter* in Metaphysics, and for argument's sake it may be granted that it is a wrong expression to use. But this is due to the poverty of European languages, and especially to the paucity of scientific terms. Then this "stuff" is identified and connected by Spiller with the Æther. Expressed in Occult language it might be said with more correctness that this "Force-Substance" is the ever-active phenomenal positive Ether—Prakriti; while the omnipresent all-pervading Æther is the Noumenon of the former, the substratum of all, or Âkâsha. Nevertheless, Stallo falls foul of **554]** Spiller, as he does of the Materialists. He is accused of "utter disregard of the fundamental correlation of Force and Matter," of neither of which Science knows anything certain. For this "hypostasized half-concept" is, in the view of all other Physicists, not only *imponderable,* but destitute of cohesive, chemical, thermal, electric, and magnetic forces, of all of which forces—according to Occultism—-Æther is the Source and Cause.

Therefore Spiller, with all his mistakes, exhibits more intuition than does any other modern Scientist, with the exception, perhaps, of Dr. Richardson, the theorist on "Nerve-Force," or Nervous Ether, also on "Sun-Force and Earth-Force."[862] For Æther, in Esotericism, is the very quintessence of all possible energy, and it is certainly to this Universal Agent (composed of many agents) that are due all the manifestations of energy in the material, psychic and spiritual worlds.

What, in fact, are electricity and light? How can Science know that one is a fluid and the other a "mode of motion"? Why is no reason given why a difference should be made between them, since both are considered as force-correlations? Electricity is a fluid, we are told, immaterial and non-molecular—though Helmholtz thinks otherwise—and the proof of it is that we can bottle it up, accumulate it and store it away. Then, it must be simply Matter, and no peculiar "fluid." Nor is it only "a mode of motion," for motion could hardly be stored in a Leyden jar. As for light, it is a still more extraordinary "mode of motion"; since, "marvellous as it may appear, light [also] can *actually be stored up for use*," as was demonstrated by Grove nearly half a century ago.

> Take an engraving which has been kept for some days in the dark, expose it to full sunshine—that is, insulate it for 15 minutes; lay it on sensitive paper in a dark place, and at the end of 24 hours it will have left an impression of itself on the sensitive paper, the whites coming out as blacks. . . . There seems to be no limit for the reproduction of engravings.[863]

What is it that remains fixed, nailed, so to say, on the paper? It is a Force certainly that fixed the thing, but what is *that thing,* the residue of which remains on the paper?

Our learned men will get out of this by some scientific technicality; but what is it that is intercepted, so as to imprison a certain quantity of it on glass, paper, or wood? Is it "Motion" or is it "Force"? Or shall we be told that what remains behind is only the effect of the **555]** {THE FIXING OF LIGHT.} Force or Motion? Then what is this Force? Force or Energy is a quality; but every quality must belong to a something, or a somebody. In Physics, Force is defined as "that which changes or tends to change any physical relation between bodies, whether mechanical, thermal, chemical, electrical, magnetic, etc." But it is not that Force or that Motion which remains behind on the paper, when the Force or Motion has ceased to act; and yet something, which our physical senses cannot perceive, has been left there, to become a cause in its turn and to produce effects. What is it? It is

---

[861] *Der Weltœther als Kosmische Kraft*, p. 4.
[862] See *Popular Science Review*, Vol. V. pp. 329-34.
[863] See *Correlation of Physical Farces*, p. 110.

not Matter, as defined by Science— *i.e..* Matter in any of its known states. An Alchemist would say it was a spiritual secretion—and he would be laughed at. But yet, when the Physicist said that electricity, stored up, is a fluid, or that light fixed on paper is still sunlight—that was *Science.* The newest authorities have, indeed, rejected these explanations as "exploded theories," and have now deified "Motion" as their sole idol. But, surely, they and their idol will one day share the fate of their predecessors! An experienced Occultist, one who has verified the whole series of Nidânas, of causes and effects, that finally project their last effect on to this our plane of manifestations, one who has traced Matter back to its Noumenon, holds the opinion that the explanation of the Physicist is like calling anger, or its effects—the exclamation provoked by it—a secretion or a fluid, and man, the cause of it, its *material* conductor. But, as Grove prophetically remarked, the day is fast approaching when it will be confessed that the Forces we know are but the phenomenal manifestations of Realities we know nothing about—but which were known to the Ancients, and by them worshipped.

He made one still more suggestive remark which ought to have become the motto of Science, but has not. Sir William Grove said that: "*Science should have neither desires nor prejudices. Truth should be her sole aim*."

Meanwhile, in our days, Scientists are more self-opinionated and bigoted than even the Clergy. For they minister to, if they do not actually worship, "Force-Matter," which is their *Unknown God.* And how unknown it is, may be inferred from the many confessions of the most eminent Physicists and Biologists, with Faraday at their head. Not only, he said, could he never presume to pronounce whether Force was a property or function of Matter, but he actually did not know what was meant by the word Matter.

There was a time, he added, when he believed he knew something of **556]** Matter. But the more he lived, and the more carefully he studied it, the more he became convinced of his utter ignorance of the nature of Matter.[864]

This ominous confession was made, we believe, at a Scientific Congress at Swansea. Faraday held a similar opinion, however, as stated by Tyndall:

> What do we know of the atom apart from its force? You imagine a nucleus which may be called *a* and surround it by forces which may be called *m*; to my mind the *a* or nucleus vanishes and the substance consists of the powers *m.* And, indeed, what notion can we form of the nucleus independent of its powers ? What thought remains on which to hang the imagination of an *a* independent of the acknowledged forces?

The Occultists are often misunderstood because, for lack of better terms, they apply to the Essence of Force, *under certain aspects,* the descriptive epithet of *Substance.* Now the names for the varieties of Substance on different planes of perception and being are legion. Eastern Occultism has a special appellation for each kind; but Science—like England, in the recollection of a witty Frenchman, blessed with thirty-six religions and only one fish-sauce—has but one name for all, namely "Substance." Moreover, neither the orthodox Physicists nor their critics seem to be very certain of their premisses, and are as apt to confuse the effects as they are the causes. It is incorrect, for instance, to say, as Stallo does, that "Matter can no more be realized or conceived as mere positive spatial presence than as a concretion of forces," or that "Force is nothing without mass, and mass is nothing without force"—for one is the Noumenon and the other the phenomenon. Again; Schelling, when saying that

> It is a mere delusion of the phantasy that something, we know not what, remains after we have denuded an object of all the predicates belonging to it,[865]

could never have applied the remark to the realm of transcendental Metaphysics. It is true that pure Force is *nothing* in the world of Physics; it is All in the domain of Spirit. Says Stallo:

> If we reduce the mass upon which a given force, however small, acts to its limit zero—or, mathematically expressed, until it becomes infinitely small—the consequence is that the velocity of the resulting motion is infinitely great, and that the "thing" . . . is at any given moment neither here nor there, but everywhere—that there is no real presence; it is impossible, therefore, to construct matter by a synthesis of forces.[866]

This may be true in the phenomenal world, inasmuch as the illusive reflection of the One Reality of the supersensual world may appear true to the dwarfed conceptions of a Materialist. It is absolutely incorrect **557]** {WHAT IS FORCE?} when the argument is applied to things in what the Kabalists call the supermundane spheres. Inertia, so-called, is Force, according to Newton,[867] and for the student of Esoteric Sciences the greatest of the Occult Forces. A body can only conceptually, only on this plane of illusion, be considered divorced from its relations with other bodies—which, according to the physical and mechanical sciences, give rise to its attributes. In fact, it can never be so detached; death itself being unable to detach it from its relation with the Universal Forces, of

---

[864] See Buckwell's *Electric Science*.
[865] Schelling, *Ideen*, etc., p. 18.
[866] *Op. cit*., p. 161.
[867] *Princ*., Def. iii.

which the One Force, or Life, is the synthesis; the inter-relation simply continues on another plane. But what, if Stallo is right, can Dr. James Croll mean when, in speaking "On the Transformation of Gravity," he brings forward the views advocated by Faraday, Waterston, and others? For he says very plainly that gravity

> Is a force pervading Space external to bodies, and that, on the mutual approach of the bodies, the force is not increased, as is generally supposed, but the bodies merely pass into a place where the force exists with greater intensity.[868]

No one will deny that a Force, whether gravity, electricity, or any other Force, which exists *outside* bodies and in open Space—be it Ether or a vacuum—must be *something,* and not a pure *nothing*, when conceived apart from a mass. Otherwise it could hardly exist in one place with a greater and in another with reduced "intensity." G. A. Him declares the same in his *Théorie Mécanique de l'Univers.* He tries to demonstrate:

> That the atom of the chemists is not an entity of pure convention, or simply an explicative device, but that it exists really, that its volume is unalterable, and that consequently it is *not* elastic [! !]. Force, therefore, is not in the atom; it is *in the space* which separates the atoms from each other.

The above-cited views, expressed by two men of Science of great eminence in their respective countries, show that it is not in the least *unscientific* to speak of the substantiality of the so-called Forces. Subject to some future specific name, this Force is Substance of some kind, and can be nothing else; and perhaps one day Science will be the first to readopt the derided name of phlogiston. Whatever may be the future name given to it, to maintain that Force does not reside in the Atoms, but only in the "space between them," may be scientific enough; nevertheless it is not true. To the mind of an Occultist it is like saying that water does not reside in the drops of which the ocean is composed, but only in the space between those drops!

558] The objection that there are two distinct schools of Physicists, by one of which

> This force is assumed to be an independent substantial entity, which is not a property of matter nor essentially related to matter,[869]

is hardly likely to help the profane to any clearer understanding. It is, on the contrary, more calculated to throw the question into still greater confusion than ever. For Force is, then, neither this nor the other. By viewing it as "an independent substantial entity," the theory extends the right hand of fellowship to Occultism, while the strange contradictory idea that it is not "related to Matter otherwise than by its power to act upon it,"[870] leads Physical Science to the most absurd contradictory hypotheses. Whether "Force" or "Motion" (Occultism, seeing no difference between the two, never attempts to separate them), it cannot act for the adherents of the atomo-mechanical theory in one way, and for those of the rival school in another. Nor can the Atoms be, in one case, absolutely uniform in size and weight, and in another, vary in their weight (Avogadro's law). For, in the words of the same able critic:

> While the absolute equality of the primordial units of mass is thus an essential part of the very foundations of the mechanical theory, the whole modern science of chemistry is based upon a principle directly subversive of it—a principle of which it has recently been said that "it holds the same place in chemistry that the law of gravitation does in astronomy."[871] This principle is known as the law of Avogadro or Ampere.[872]

This shows that either modern Chemistry, or modern Physics, is entirely wrong in the respective fundamental principles. For if the assumption of Atoms of different specific gravities is deemed absurd, on the basis of the atomic theory in Physics; and if Chemistry, nevertheless, on this very assumption, meets with "unfailing experimental verification," in the formation and transformation of chemical compounds; then it becomes apparent that it is the atomo-mechanical theory which **559]** {THEY AGREE TO DISAGREE.} is untenable. The explanation of the latter, that "the differences of weight are only differences of density, and differences of density are differences of distance between

---

868 *Philosophical Magazine*, Vol. II. p. 252.

869 *Concepts of Modem Physics*, xxxi., Introductory to the 2nd Edition.

870 *Loc. cit*.

871 J. P. Cooke, *The New Chemistry*, p. 13.

872 "It imports that equal volumes of all substances, when in the gaseous state, and under like conditions of pressure and temperature, contain the same number of molecules—whence it follows that the weights of the molecules are proportional to the specific gravities of the gases; that therefore, these being different, the weights of the molecule are different also; and inasmuch as the molecules of certain elementary substances are monatoimc (consist of but one atom each) while the molecules of various other substances contain the same number of atoms, that the ultimate atoms of such substances are of different weights." (*Concepts of Modern Physics,* p. 34.) As shown further on in the same volume, tins cardinal principle of modem theoretical chemistry is in utter and irreconcilable conflict with the first proposition of the atomo-mechanical theory—namely, the absolute equality of the primordial units of mass.

the particles contained in a given space," is not really valid, because, before a Physicist can argue in his defence that "as in the atom there is no multiplicity of particles and no void space, hence differences of density or weight are impossible in the case of atoms," he must first know what an Atom is, in reality, and that is just what he cannot know. He must bring it under the observation of at least one of his physical senses—and that he cannot do: for the simple reason that no one has ever seen, smelt, heard, touched or tasted an Atom. The Atom belongs wholly to the domain of Metaphysics. It is an entified abstraction—at any rate for Physical Science—and has nought to do with Physics, strictly speaking, as it can never be brought to the test of retort or balance. The mechanical conception, therefore, becomes a jumble of the most conflicting theories and dilemmas, in the minds of the many Scientists who disagree on this, as on other subjects; and its evolution is beheld with the greatest bewilderment by the Eastern Occultist, who follows this scientific strife.

To conclude, on the question of gravity. How can Science presume to know anything certain of it? How can it maintain its position and its hypotheses against those of the Occultists, who see in gravity only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on our terrestrial plane, and by spiritual causes outside its influence? How can they disagree with the Occultists before they agree among themselves? Indeed one hears of the Conservation of Energy, and in the same breath of the perfect hardness and inelasticity of the Atoms; of the kinetic theory of gases being identical with "potential energy," so called, and, at the same time, of the elementary units of mass being absolutely hard and inelastic! An Occultist opens a scientific work and reads as follows:

> Physical atomism derives all the qualitative properties of matter from the forms of atomic motion. The *atoms themselves remain as elements utterly devoid of quality*.[873]

And further:

> Chemistry in its ultimate form must be atomic mechanics.[874]

And a moment after he is told that:

> Gases consist of atoms which behave like solid, *perfectly elastic* spheres.[875]

Finally, to crown all, Sir W. Thomson is found declaring that:

> **560]** We are forbidden by the modern theory of the conservation of energy to assume inelasticity, or anything short of perfect elasticity of the ultimate molecules whether of ultra-mundane or mundane matter.[876]

But what do the men of true Science say to all this? By the "men of true Science" we mean those who care too much for truth and too little for personal vanity to dogmatize on anything, as do the majority. There are several among them—perhaps more than dare openly publish their secret conclusions, for fear of the cry "Stone him to death!"—men, whose intuitions have made them span the abyss that lies between the terrestrial aspect of Matter, and the, to us, on our plane of illusion, subjective, *i.e.*, transcendentally objective Substance, and have led them to proclaim the existence of the latter. Matter, to the Occultist, it must be remembered, is that totality of existences in the Kosmos, which falls within any of the planes of possible perception. We are but too well aware that the orthodox theories of sound, heat and light, are against the Occult Doctrines. But, it is not enough for the men of Science, or their defenders, to say that they do not deny dynamic power to light and heat, and to urge, as a proof, the fact that Mr. Crookes' radiometer has unsettled no views. If they would fathom the ultimate nature of these Forces, they have first to admit their *substantial* nature, however *supersensuous* that nature may be. Neither do the Occultists deny the correctness of the vibratory theory.[877] Only they limit its functions to our Earth—declaring its inadequacy on other planes than ours, since Masters in the Occult Sciences perceive the Causes that produce ethereal vibrations. Were all these only the fictions of the Alchemists, or dreams of the Mystics, such men as Paracelsus, Philalethes, Van Helmont, and so many others, would have to be regarded as worse than visionaries; they would become impostors and deliberate mystificators.

The Occultists are taken to task for calling the Cause of light, heat, sound, cohesion, magnetism, etc., etc., a Substance.[878] Mr. Clerk Maxwell has stated that the pressure of strong

---

[873] Wundt, *Die Theorie der Materie*., p. 381.

[874] Nazesmann, *Thermochemie*, p. 150.

[875] Krœnig, Clausius, Maxwell, etc., *Philosophical Magazine,* Vol. XIX. p. 18.

[876] *Philosophical Magazine*, Vol. XIV. p. 321.

[877] Referring to the "Aura," one of the Masters says in the *Occult World:* "How could you make yourself understood by, command in fact, those semi-intelligent forces, whose means of communication with us are not through spoken words, but through sounds and colours in correlation between the vibrations of the two." It is this "correlation" that is unknown to Modern Science, although it has been many times explained by the Alchemists.

[878] The Substance of the Occultist, however, is to the most refined Substance of the Physicist, what Radiant Matter is to the leather of the Chemist's boots.

sunlight on a square mile is about 3¼ lbs. It is, they are told, "the energy of the myriad ether **561]** {THE MYSTIC RAYS.} waves"; and when they call it a Substance impinging on that area, their explanation is proclaimed unscientific.

There is no justification for such an accusation. In no way—as already more than once stated—do the Occultists dispute the explanations of Science, as affording a solution of the immediate objective agencies at work. Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of these phenomena, it has, therefore, revealed *all* that lies beyond the threshold of Sense. It merely traces the sequence of phenomena on a plane of effects, illusory projections from the region that Occultism has long since penetrated. And the latter maintains that those etheric tremors are not set up, as asserted by Science, by the vibrations of the molecules of known bodies, the Matter of our terrestrial objective consciousness, but that we must seek for the ultimate Causes of light, heat, etc., in Matter ousting in supersensuous states—states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of Matter in motion. Such states can be perceived by the Seer or the Adept during the hours of trance, under the Sushumna Ray—the first of the Seven Mystic Rays of the Sun.[879]

Thus, we put forward the Occult teaching which maintains the reality of a supersubstantial and supersensible essence of that Âkâsha—not Ether, which is only an aspect of the latter—the nature of which cannot be inferred from its remoter manifestations, its merely phenomenal phalanx of effects, on this terrene plane. Science, on the contrary, informs us that heat can never be regarded as Matter in any conceivable state. To cite a most impartial critic, one whose authority no one can call in question, as a reminder to Western dogmatists, that the question cannot be in any way considered as settled.

> There is no fundamental difference between light and heat . . . each is merely a metamorphosis of the other. . . . Heat is light in complete repose. Light is heat in rapid motion. Directly light is combined with a body, it becomes heat; but when it is thrown off from that body it again becomes light.[880]

562] Whether this is true or false we cannot tell, and many years, perhaps many generations, will have to elapse before we shall be able to tell.[881] We are also told that the two great obstacles to the fluid (?) theory of heat undoubtedly are:

(1) The production of heat by friction—excitation of molecular motion.

(2) The conversion of heat into mechanical motion. The answer given is: There are fluids of various kinds. Electricity is called a fluid, and so was heat quite recently, but it was on the supposition that heat was some imponderable substance. This was during the supreme and autocratic reign of Matter. When Matter was dethroned, and Motion was proclaimed the sole sovereign ruler of the Universe, heat became a "mode of motion." We need not despair; it may become something else to-morrow. Like the Universe itself, Science is ever becoming, and can never say, "I am that I am." On the other hand, Occult Science has its changeless traditions from prehistoric times. It may err in particulars; it can never become guilty of a mistake in questions of Universal Law, simply because that Science, justly referred to by Philosophy as the Divine, was born on higher planes, and was brought to Earth by Beings who were wiser than man will be, even in the Seventh Race of his Seventh Round. And *that* Science maintains that Forces are not what modern learning would have them; *e.g.*, magnetism is not a "mode of motion"; and, in this particular case, at least, exact Modern Science is sure to come to grief some day. Nothing, at the first blush, can appear more ridiculous, more outrageously absurd than to say, for instance: The Hindû initiated Yogî knows really ten times more than the greatest European Physicist of the ultimate nature and constitution of light, both solar and lunar. Yet why is the Sushumna Ray believed to be that Ray which furnishes the Moon with its borrowed light? Why is it "the Ray cherished by the initiated Yogî"? Why is the Moon considered as the Deity of the Mind, by those Yogis? We say, because light, or rather all its Occult properties, every combination and correlation of it with other forces, mental, psychic, and spiritual, was perfectly known to the old Adepts.

---

[879] The names of the Seven Rays—which are, Sushumnâ, Harikesha, Vishvakarman, Vishvatryarchâs, Sannaddha, Sarvâvasn and Svarâj—are all mystical, and each has its distinct application in a distinct state of consciousness, for Occult purposes. The Sushumnâ, which, as said in the Nirukta (II, 6), is only to light up the Moon, is the Ray nevertheless cherished by the initiated Yogis. The totality of the Seven Rays spread through the Solar System constitutes, so to say, the physical Upadhi (basis) of the Æther of Science; in which Upadhi, light, heat, electricity, etc., the Forces of orthodox Science, correlate to produce their terrestrial effects. As psychic and spiritual effects, they emanate from, and have their origin in, the supra-solar Upadhi, in the Æther of the Occultist—or Âkâsha.

[880] Leslie's *Fluid Theory of Light and Heat*.

[881] Buckle's *History of Civilization*, Vol. III. p. 384.

Therefore, although Occult Science may be less well-informed than modern Chemistry as to the behaviour of compound elements in various cases of physical correlation, yet it is immeasurably higher **563]** {THE CAUSES AND THE EFFECTS.} in its knowledge of the ultimate Occult states of Matter, and of the true nature of Matter, than all the Physicists and Chemists of our modern day put together.

Now, if we state the truth openly and in full sincerity, namely, that the ancient Initiates had a far wider knowledge of Physics, as a Science of Nature, than is possessed by our Academies of Science, all taken together, the statement will be characterized as an impertinence and an absurdity; for Physical Sciences are considered to have been carried in our age to the apex of perfection. Hence, the twitting query: Can the Occultists meet successfully the two points, namely (a) the production of heat by friction—excitation of molecular motion; and (/"') the conversion of heat into mechanical force, if they hold to the old exploded theory of heat being a substance or a fluid?

To answer the question, it must first be observed that the Occult Sciences do not regard either electricity, or any of the Forces supposed to be generated by it, as Matter in any of the states known to Physical Science; to put it more clearly, none of these Forces, so-called, is a solid, gas, or fluid. If it did not look pedantic, an Occultist would even object to electricity being called a fluid—as it is an effect and not a cause. But its Noumenon, he would say, is a Conscious Cause. The same in the cases of "Force" and the "Atom." Let us see what an eminent Academician, Butlerof, the Chemist, had to say about these two abstractions. This great man of Science argues:

What is Force? What is it from a strictly scientific stand-point, and as warranted by the law of conservation of energy? Conceptions of Force are resumed by our conceptions of this, that, or another mode of motion. Force is thus simply the passage of one state of motion into another state of the same; of electricity into heat and light, of heat into sound or some mechanical function, and so on.[882] The first time electric fluid was produced by man on earth it must have been by friction; hence, as well known, it is heat that produces it by disturbing its zero state,[883] and electricity exists no more on earth *per se* than heat or light, or any other force. They are all correlations, as Science says. When a given quantity of heat, assisted by a steam engine, is transformed into mechanical work, we speak of steam power (or force). When a falling body strikes an obstacle in its way, thereby generating heat and sound—we call it the power of collision. When electricity decomposes water or heats a platinum wire, we speak of the force of the electric fluid. When the rays of the sun are intercepted by the thermometer bulb and its quicksilver expands, we speak of the calorific energy of the sun. In short, when one state of **564]** a determined quantity of motion ceases, another state of motion equivalent to the preceding takes its place, and the result of such a transformation or correlation is—Force. In all cases where such a transformation, or the passage of one state of motion into another, is entirely absent, there no force is possible. Let us admit for a moment an absolutely homogeneous state of the Universe, and our conception of Force falls down to nought.

Therefore it becomes evident that the Force, which Materialism considers as the cause of the diversity that surrounds us, is in sober reality only an effect, a result of that diversity. From such point of view Force is not the cause of motion, hut a result, while the cause of that Force, or forces, is not the Substance or Matter, but Motion itself. Matter thus must be laid aside, and with it the basic principle of Materialism, which has become unnecessary, as Force brought down to a state of motion can give no idea of the Substance. If Force is the result of motion, then it becomes incomprehensible why that motion should become witness to Matter and not to Spirit or a Spiritual essence. True, our reason cannot conceive of a motion minus something moving (and our reason is right); but the nature or *esse* of that something moving remains to Science entirely unknown; and the Spiritualist, in such case, has as much right to attribute it to a "Spirit," as a Materialist to creative and all-potential Matter. A Materialist has no special privileges in this instance, nor can he claim any. The law of the conservation of energy, as thus seen, is shown to be illegitimate in its pretensions and claims in this case. The "great dogma"—*no force without matter and no matter without force*—falls to the ground, and loses entirely the solemn significance with which Materialism has tried to invest it. The conception of Force still gives no idea of Matter, and compels us in no way to see in it "the origin of all origins."[884]

We are assured that Modern Science is not Materialistic; and our own conviction tells us that it cannot be so, when its learning is real. There is good reason for this, well defined by some Physicists and Chemists themselves. Natural Sciences cannot go hand in hand with Materialism. To be at the height of their calling, men of Science have to reject the very possibility of Materialistic doctrines having aught to do with the Atomic Theory; and we find that Lange, Butlerof, Du Bois Reymond—the last probably unconsciously—and several others, have proved it. And this is, furthermore, demonstrated by the fact, that Kanâda in India, and Leucippus and Democritus in Greece, and after them Epicurus—the earliest Atomists in Europe—while propagating their doctrine of definite proportions, believed in Gods or supersensuous Entities, at the same time. Their ideas upon Matter thus differed from those now prevalent. We must be allowed to make our statement

[882] On the plane of manifestation and illusionary matter it may be so; not that it is nothing more, for it is vastly more.
[883] Neutral, or Laya.
[884] *Scientific Letters*, Professor Butlerof.

clearer by a short synopsis of the ancient and modern **565]** {WHAT IS AN ATOM?} views of Philosophy upon Atoms, and thus prove that the Atomic Theory kills Materialism.

From the standpoint of Materialism, which reduces the beginnings of all to Matter, the Universe consists, in its fulness, of Atoms and vacuity. Even leaving aside the axiom taught by the Ancients, and now absolutely demonstrated by telescope and microscope, that Nature abhors a vacuum, what is an Atom? Professor Butlerof writes:

It is, we are answered by Science, the limited division of Substance, the indivisible particle of Matter. To admit the divisibility of the atom, amounts to an admission of an infinite divisibility of Substance, which is equivalent to reducing Substance to *nihil,* or nothingness. Owing to a feeling of self-preservation alone, Materialism cannot admit infinite divisibility; otherwise, it would have to bid farewell for ever to its basic principle and thus sign its own death-warrant.[885]

Büchner, for instance, like a true dogmatist in Materialism declares that:

To accept infinite divisibility is absurd, and amounts to doubting the very existence of Matter.

The Atom is indivisible then, saith Materialism? Very well. Butlerof answers:

See now what a curious contradiction this fundamental principle of the Materialists is leading them into. The atom is *indivisible,* and at the same time we know it to be *elastic.* An attempt to deprive it of elasticity is unthinkable; it would amount to an absurdity. Absolutely non-elastic atoms could never exhibit a single one of those numerous phenomena that are attributed to their correlations. Without any elasticity, the atoms could not manifest their energy, and the Substance of the Materialists would remain weeded of every force. Therefore, if the Universe is composed of atoms, then those atoms must be elastic. It is here that we meet with an insuperable obstacle. For, what are the conditions requisite for the manifestation of elasticity? An elastic ball, when striking against an obstacle, is flattened and contracts, which it would be impossible for it to do, were not that ball to consist of particles, the relative position of which experiences at the time of the blow a temporary change. This may be said of elasticity in general; no elasticity is possible without change with respect to the position of the compound particles of an elastic body. This means that the elastic body is changeful and consists of particles, or, in other words, that elasticity can pertain only to those bodies that are divisible. And the atom *is* elastic.[886]

This is sufficient to show how absurd are the simultaneous admissions of the non-divisibility and of the elasticity of the Atom. The Atom is elastic, *ergo,* the Atom is divisible, and must consist of particles, or of sub-atoms. And these sub-atoms? They are either **566]** non-elastic, and in such case they represent no dynamic importance, or, they are elastic also; and in that case, they, too, are subject to divisibility. And thus *ad infinitum.* But infinite divisibility of Atoms resolves Matter into simple centres of Force, *i.e.*, precludes the possibility of conceiving Matter as an objective substance.

This vicious circle is fatal to Materialism. It finds itself caught in its own nets, and no issue out of the dilemma is possible for it. If it says that the Atom is indivisible, then it will have Mechanics asking it the awkward question:

How does the Universe move in this case, and how do its forces correlate? A world built on absolutely non-elastic atoms, is like an engine without steam, it is doomed to eternal inertia.[887]

Accept the explanations and teachings of Occultism, and—the blind inertia of Physical Science being replaced by the intelligent active Powers behind the veil of Matter—motion and inertia become subservient to those Powers. It is on the doctrine of the illusive nature of Matter, and the infinite divisibility of the Atom, that the whole Science of Occultism is built. It opens limitless horizons to Substance, informed by the divine breath of its Soul in every possible state of tenuity, states still undreamed of by the most spiritually disposed Chemists and Physicists.

The above views were enunciated by an Academician, the greatest Chemist in Russia, and a recognized authority even in Europe, the late Professor Butlerof. True, he was defending the phenomena of the Spiritualists, the materializations, so-called, in which he believed, as Professors Zollner and Hare did, as Mr. A. Russel Wallace, Mr. W. Crookes, and many another Fellow of the Royal Society, do still, whether openly or secretly. But his argument with regard to the nature of the Essence that acts behind the physical phenomena of light, heat, electricity, etc., is no less scientific and authoritative for all that, and applies admirably to the case in hand. Science has no right to deny to the Occultists their claim to a more profound knowledge of the so-called Forces, which, they say, are only the effects of causes generated by Powers, substantial, yet supersensuous, and beyond any kind of Matter with which Scientists have hitherto become acquainted. The most Science can do is to assume and to maintain the attitude of Agnosticism. Then it can say: Your case is no more proven than is ours; but we confess to knowing nothing in reality either about **567]** {CHEMICAL GODS.} Force or Matter, or about that which lies at the bottom of the so-called correlation of Forces.

---

[885] *Ibid*.
[886] *Ibid*.
[887] *Ibid*.

Therefore, time alone can prove who is right and who is wrong. Let us wait patiently, and meanwhile show mutual courtesy, instead of scoffing at each other.

But to do this requires a boundless love of truth and the surrender of that prestige—however false—of infallibility, which the men of Science have acquired among the ignorant and flippant, though, cultured, masses of the profane. The blending of the two Sciences, the Archaic and the Modern, requires first of all the abandonment of the actual Materialistic lines. It necessitates a kind of religious Mysticism and even the study of old Magic, which our Academicians will never take up. The necessity is easily explained. Just as in old Alchemical works the real meaning of the Substances and Elements mentioned is concealed under the most ridiculous metaphors, so are the physical, psychic, and spiritual natures of the Elements (say of Fire) concealed in the *Vedas,* and especially in the *Purânas,* under allegories comprehensible only to the Initiates. Had they no meaning, then indeed all these long legends and allegories about the sacredness of the three types of Fire, and the *Forty-Nine original Fires*—personified by the Sons of Daksha's Daughters and the Rishis, their Husbands, "who with the first Son of Brahmâ and his three descendants constitute the Forty-nine Fires"—would be idiotic verbiage and no more. But it is not so. Every Fire has a distinct function and meaning in the worlds of the physical and the spiritual. It has, moreover, in its essential nature a corresponding relation to one of the human psychic faculties, besides its well determined chemical and physical potencies when coming in contact with terrestrially differentiated Matter. Science has no speculations to offer upon Fire *per se*; Occultism and ancient religious Science have. This is shown even in the meagre and purposely veiled phraseology of the *Purânas*, where, as in the *Vâyu Purâna*, many of the qualities of the personified Fires are explained. Thus, Pâvaka is Electric Fire, or Vaidyuta; Pavamana, the Fire produced by Friction, or Nirmathya; and Shuchi is Solar Fire, or Saura[888]—all these three being the sons of Abhimânin, the Agni (Fire), eldest son of Brahmâ and of Svâhâ. Pâvaka, moreover, is made parent to Kavyavâhana, the Fire of the Pitris; Shuchi to Havyavâhana, the Fire of the Gods; and Pavamâna to Saharaksha, the Fire of the Asuras. Now all this shows that the writers of the *Purânas* were perfectly conversant **568]** with the Forces of Science and their correlations, as well as with the various qualities of the latter in their bearing upon those psychic and physical phenomena which receive no credit and are now unknown to Physical Science. Very naturally, when an Orientalist, especially one with materialistic tendencies, reads that these are only appellations of Fire employed in the invocations and rituals, he calls this "Tantrika superstition and mystification"; and he becomes more careful to avoid errors in spelling than to give attention to the secret meaning attached to the personifications, or to seek their explanation in the physical correlations of Forces, so far as these are known. So little credit, indeed, is given to the ancient Âryans for knowledge, that even such glaring passages as that in *Vishnu Purâna*, are left without any notice. Nevertheless, what can this sentence mean?

> Then ether, air, light, water, and earth, severally united with the properties of sound and the rest, existed as distinguishable according to their qualities, . . but, possessing many and various energies and being unconnected, they could not, without combination, create living beings, not having blended with each other. Having combined therefore with one another, they assumed through their mutual association, the character of one mass of entire unity; and, from the direction of Spirit, etc.[889]

This means, of course, that the writers were perfectly acquainted with correlation, and were well posted about the origin of Kosmos from the "Indiscrete Principle," Avyaktânugrahena, as applied to Parabrahman and Mûlaprakriti conjointly, and not to "Avyakta, either First Cause, or Matter," as Wilson gives it. The old Initiates knew of no "miraculous creation," but taught the evolution of Atoms, on our physical plane, and their first differentiation from Laya into Protyle, as Mr. Crookes has suggestively named Matter, or primordial substance, *beyond* the zero-line—there where we place Mûlaprakriti, the Root-Principle of the World-Stuff and of all in the World.

This can be easily demonstrated. Take, for instance, the newly-published catechism of the Vishishthadvaita Vedântins, an orthodox and exoteric system, yet fully enunciated and taught in the XIth century[890] at a time when European "Science" still believed in the squareness and flatness of the Earth of Cosmas Indicopleustes of the VIth century. It teaches that before Evolution began, Prakriti, Nature, was in a condition of Laya, or of absolute homogeneity, as "Matter exists in two conditions, the Sukshma, or latent and undifferentiated, and the Sthûla, or differentiated, condition." Then it became Anu, **569]** {THE VISHISHTHADVAITA SYSTEM.} atomic. It teaches of Suddasattva—"a substance not subject to the qualities of Matter, from which it is quite different," and adds that out of that Substance the bodies of the Gods, the inhabitants of Vaikunthaloka, the Heaven of Vishnu, are formed. That every particle or atom of Prakriti contains Jîva (divine life), and is the Sharîra (body) of that Jîva which it contains, while every Jîva is in its turn the Sharîra of the Supreme Spirit, as "Parabrahman pervades every Jîva, as well as every particle of Matter." Dualistic

---

[888] Called the "drinker of waters," Solar heat causing water to evaporate.
[889] I. ii. (Wilson, I. 38.)
[890] Its founder, Râmânujâcharya, was born A.D. 1017.

and anthropomorphic as may be the philosophy of the Vishishthadvaita, when compared with that of the Advaita—the non-dualists—it is yet supremely higher in logic and philosophy than the Cosmogony accepted either by Christianity or by its great opponent, Modern Science. The followers of one of the greatest minds that ever appeared on Earth, the Advaita Vedântins are called Atheists, because they regard all save Parabrahman, the Secondless, or the Absolute Reality as an illusion. Yet the wisest Initiates came from their ranks, as also the greatest Yogis. The *Upanishads* show that they most assuredly knew not only what is the causal substance in the effects of friction, and that their forefathers were acquainted with the conversion of heat into mechanical force, but that they were also acquainted with the Noumenon of every spiritual as well as of every cosmic phenomenon.

Truly the young Brâhman who graduates in the Universities and Colleges of India with the highest honours; who starts in life as an M.A. and an LL.B., with a tail initialed from Alpha to Omega after his name, and a contempt for his national Gods proportioned to the honours received in his education in Physical Science; truly he has but to read in the light of the latter, and with an eye to the correlation of physical Forces, certain passages in his *Purânas,* if he would learn how much more his ancestors knew than he will ever know—unless he becomes an Occultist. Let him turn to the allegory of Purûravas and the celestial Gandharva,[891] who furnished the former with a vessel full **570]** of heavenly fire. The primeval mode of obtaining fire by friction has its scientific explanation in the *Vedas*, and is pregnant with meaning for him who reads between the lines. The Tretâgni (sacred triad of fires) obtained by the attrition of sticks made of the wood of the Ashvattha tree, the Bo-tree of Wisdom and Knowledge, sticks "as many finger-breadths long as there are syllables in the Gayatri," must have a secret meaning, or else the writers of the *Vedas* and *Purânas* were no sacred writers but mystificators. That it has such a meaning, the Hindû Occultists are a proof, and they alone are able to enlighten Science, as to why and how the Fire, that was primevally One, was made three-fold (treta) in our present Manvantara, by the Son of Ila (Vach), the Primeval Woman after the Deluge, the wife and daughter of Vaivasvata Manu. The allegory is suggestive, in whatever *Purâna* it may be read and studied.

571]

SECTION VI.

An Attack on the Scientific Theory of Force by a Man of Science.

The wise words of several English men of Science have now to be quoted in our favour. Ostracized for "principle's sake" by the few, they are tacitly approved of by the many. That one of them preaches almost Occult doctrines—in some things identical with, and often amounting to a public recognition of, our "Fohat and his seven Sons," the Occult Gandbarva of the *Vedas*—will be recognized by every Occultist, and even by some profane readers.

If such readers will open Volume V of the *Popular Science Review*[892] they will find in it an article on "Sun-Force and Earth-Force," by Dr. B. W. Richardson, F.R.S., which reads as follows:

> At this moment, when the theory of mere motion as the origin of all varieties of force is again becoming the prevailing thought, it were almost heresy to reopen a debate, which for a period appears, by general consent, to be virtually closed; but I accept the risk, and shall state, therefore, what were the precise views of the immortal heretic, whose name I have whispered to the readers, (Samuel Metcalfe,) respecting Sun-Force. Starting with the argument on which nearly all physicists are agreed, that there exist in nature two agencies—matter which is ponderable, visible, and tangible, and a something which is imponderable, invisible, and appreciable only by its influence on matter—Metcaife maintains that the imponderable and active agency which he calls "caloric" is *not a mere form of motion,* not a vibration amongst the particles of ponderable matter, but

---

[891] The Gandharva of the *Veda* is the deity who knows and reveals the secrets of heaven and divine truths to mortals. Cosmically, the Gandharvas are the aggregate Powers of the Solar Fire, and constitute its Forces; psychically, the Intelligence residing in the Sushumna, the Solar Ray, the highest of the Seven Rays; mystically, the Occult Force in the Soma, the Moon, or lunar plant, and the drink made of it; physically, the phenomenal, and spiritually, the noumenal, causes of Sound and the "Voice of Nature." Hence, they are called the 6,333 heavenly singers, and musicians of Indra's Loka, who personify, even in number, the various and manifold sounds in Nature, both above and below. In the later allegories they are said to have mystic power over women, and to be fond of them. The Esoteric meaning is plain. They are one of the forms, if not the prototypes, of Enoch's Angels, the Sons of God, who saw that the daughters of men were fair (*Gen*., vi.), who married them, and taught the daughters of Earth the secrets of Heaven.

[892] Pp. 329-334.

itself a material substance flowing from the sun through space,[893] filling the voids between the particles of solid bodies, and conveying by sensation the property called heat. The nature of caloric, or Sun-Force, is contended for by him on the following grounds:

(i) That it may be added to, and abstracted from other bodies and measured with mathematical precision.

572]

(ii) That it augments the volume of bodies, which are again reduced in size by its abstraction.

(iii) That it modifies the forms, properties, and conditions of all other bodies.

(iv) That it passes by radiation through the most perfect vacuum[894] that can be formed, in which it produces the same effects on the thermometer as in the atmosphere.

(v) That it exerts mechanical and chemical forces which nothing can restrain, as in volcanoes, the explosion of gunpowder, and other fulminating compounds.

(vi) That it operates in a sensible manner on the nervous system, producing intense pain; and when in excess, disorganization of the tissues.

As against the vibratory theory, Metcalfe further argues that if caloric were a *mere property or quality,* it could not augment the volume of other bodies; for this purpose it must itself have volume, it must occupy space, and it must, therefore, be a material agent. If caloric were *only the effect of vibratory motion* amongst the particles of ponderable matter, *it could not radiate from hot bodies* without the simultaneous transition of the vibrating particles; but the fact stands out that heat can radiate from material ponderable substance without loss of weight of such substance. . . . With this view as to the material nature of caloric or sun-force; with the impression firmly fixed on his mind that "everything in Nature is composed of two descriptions of matter, the one essentially active and ethereal, the other passive and motionless,"[895] Metcalfe based the hypothesis that the sun-force, or caloric, is a self-active principle. For its own particles, he holds, it has repulsion; for the particles of all ponderable matter it has affinity; it attracts the particles of ponderable matter with forces which vary inversely as the squares of the distance. It thus acts *through* ponderable matter. If universal space were filled with caloric, sun-force, alone (without ponderable matter), caloric would also be inactive and would constitute a boundless ocean of powerless or quiescent ether, because it would then have nothing on which to act, while ponderable matter, however inactive of itself, has "certain properties by which it modifies and controls the actions of caloric, both of which are governed by immutable laws that have their origin in the mutual relations and specific properties of each."

And he lays down a law which he believes is absolute, and which is thus expressed:

"By the attraction of caloric for ponderable matter, it unites and holds together all things; by its self-repulsive energy it separates and expands all things."

This, of course, is almost the Occult explanation of cohesion. Dr. Richardson continues:

As I have already said, *the tendency of modern teaching is to rest upon the hypothesis* **573]** {DR. RICHARDSON'S HERESY.} .... *that heat is motion,* or, as it would, perhaps, be better stated, a specific force or form of motion.[896]

But this hypothesis, popular as it is, is not one that ought to be accepted to the exclusion of the simpler views of the material nature of sun-force, and of its influence in modifying the conditions of matter. *We do not yet know sufficient to be dogmatic*.[897]

The hypothesis of Metcalfe respecting sun-force and earth-force is not only very simple, but most fascinating. . . . Here are two elements in the universe, the one is ponderable matter . . . The second element is the all-pervading ether, solar fire. It is *without weight, substance, form, or colour; it is matter infinitely divisible,* and its particles repel each other; its rarity is such that we have no word, except ether,[898] by which to express it.

---

[893] Not only "through space," but filling every point of our Solar System, for it is the physical residue, so to say, of Ether, its "lining" (envelope) on our plane; Ether having to serve other cosmic and terrestrial purposes besides being the "agent" for transmitting light. It is the Astral Fluid or Light of the Kabalists, and the Seven Rays of Sun-Vishnu.

[894] What need, then, of etheric waves for the transmission of light, heat, etc., if *this* substance can pass through vacuum.

[895] And how can it be otherwise? Gross ponderable matter is the body, the shell, of Matter or Substance, the female passive principle; and this Fohatic Force is the second principle, Prâna—the male and the active. On our globe this Substance is the second principle of the septenary Element—Earth; in the atmosphere, it is that of Air, which is the cosmic gross body; in the Sun it becomes the Solar Body and that of the Seven Rays; in Sidereal Space it corresponds with another principle, and so on. The whole is a homogeneous Unity alone, the parts are all differentiations.

[896] Or the reverberation, and for Sound repercussion, *on our plane* of that which is a perpetual motion of that Substance on higher planes. Our world and senses are ceaselessly victims of Mâyâ.

[897] An honest admission, this.

[898] Yet it is not Ether, but only one of the principles of Ether, the latter being itself one of the principles of Âkâsha.

It pervades and fills space, but alone it too is quiescent—dead.[899] We bring together the two elements, the inert matter, the self-repulsive ether [?] and thereupon dead [?] ponderable matter is vivified; [*Ponderable matter may be inert but never dead—this is Occult Law.*] . . . through the particles of the ponderable substance the ether [*Ether's second principle*] penetrates, and, so penetrating, it combines with the ponderable particles and holds them in mass, holds them together in bond of union; they are dissolved in the ether.

This distribution of solid ponderable matter through ether extends, according to the theory before us, to everything that exists at this moment. The ether is all-pervading. The human body itself is charged with the ether [*Astral Light rather*]; its minute particles are held together by it; the plant is in the same condition; the most solid earth, rock, adamant, crystal, metal, all are the same. But there are differences in the capacities of different kinds of ponderable matter to receive sun-force, and upon this depends the various changing conditions of matter; the solid, the liquid, the gaseous condition. Solid bodies have attracted caloric in excess over fluid bodies, and hence their firm *cohesion;* when a portion of molten zinc is poured upon a plate of solid zinc, the molten zinc becomes as solid because there is a rush of caloric from the liquid to the solid, and in the equalization the particles, previously loose or liquid, are more closely brought together. . . . Metcalfe himself, dwelling on the above-named phenomena, and accounting for them by the unity of principle of action, which has already been explained, sums up his argument in very clear terms, in a comment on the densities of various bodies. "Hardness and softness," he says, "solidity and liquidity, are not essential conditions of bodies, **574]** but depend on the relative proportions of ethereal and ponderable matter of which they are composed. The most elastic gas may be reduced to the liquid form by the abstraction of caloric, and again converted into a firm solid, the particles of which would cling together with a force proportional to their augmented affinity for caloric. On the other hand, by adding a sufficient quantity of the same principle to the densest metals, their attraction for it is diminished when they are expanded into the gaseous state, and their cohesion is destroyed."

Having thus quoted at length the heterodox views of the great "heretic"—views that to be correct, need only a little alteration of terms here and there—Dr. Richardson, undeniably an original and liberal thinker, proceeds to sum up these views, and continues:

I shall not dwell at great length on this unity of sun-force and earth-force, which this theory implies. But I may add that out of it, or out of the hypothesis of mere motion as force, and of virtue without substance, we may gather, as the nearest possible approach to the truth on this, the most complex and profound of all subjects, the following inferences:

(*a*) Space, inter-stellary, inter-planetary, inter-material, inter-organic, is not a vacuum, but is filled with a subtle fluid or gas, which for want of a better term[900] we may still call, as the ancients did, Aith-ur—Solar Fire—Æther. This fluid, unchangeable in composition, indestructible, invisible,[901] pervades everything and all [*ponderable*] matter,[902] the pebble in the running brook, the tree overhanging, the man looking on, is charged with the ether in various degrees; the pebble less than the tree, the tree less tlian man. All in the planet is in like manner so charged! A world is built up in ethereal fluid, and moving through a sea of it.

(*b*) The ether, whatever its nature is, is from the sun and from the suns:[903] the suns are the generators of it, the store-houses of it, the diffusers of it.[904]

(*c*) Without the ether there could be no motion; without it particles of ponderable matter could not glide over each other; without it there could be no impulse to excite those particles into action.

(*d*) Ether determines the constitution of bodies. Were there no ether there could be no change of constitution in substance; water, for instance, could only **575]** {THE SPIRIT AND SOUL OF KOSMOS.}

---

[899] And so does Prâna (Jîva) pervade the whole living body of man; but alone, without having an atom to act upon, it would be quiescent—dead; *i.e.,* would be in Laya, or, as Mr. Crookes has it, "locked in Protyle." It is the action of Fohat upon a compound or even upon a simple, body that produces life. When a body dies, it passes into the same polarity as its male energy, and repels therefore the active agent, which, losing hold of the whole, fastens on the parts or molecules, this action being called chemical. Vishnu, the Preserver, transforms himself into Rudra-Shiva, the Destroyer—a correlation seemingly unknown to Science.

[900] Verily, unless the Occult terms of the Kabalists are adopted!

[901] "Unchangeable" only during manvantaric periods, after which it merges once more into Mûlaprakriti; "invisible" for ever, in its own essence, but seen in its reflected coruscations, called the Astral Light by the modem Kabalists. Yet, conscious and grand Beings, clothed in that same Essence, move in it.

[902] One has to add ponderable, to distinguish it from that Ether which is Matter still, though a substratum.

[903] The Occult Sciences reverse the statement, and say that it is the Sun, and all the Suns that are from it, which emanate at the manvantnric dawn from the Central Sun.

[904] Here, we decidedly beg to differ from the learned gentleman. Let us remember that this Ether— whether Âkâsha, or its lower principle, Ether, is meant by the term—is septenary. Âkâsha is Aditi in the allegory, and the mother of Mârttânda, the Sun, the Devamâtri, Mother of the Gods. In the Solar System, the Sun is her Buddhi and Vâhana, the Vehicle, hence the sixth principle; in Kosnios all the Suns are the Kâma Rûpa of Âkâsha and so is ours. It is only when regarded as an individual Entity in his own Kingdom, that Sûrya, the Sun, is the seventh principle of the great body of Matter.

exist as a substance, compact and insoluble beyond any conception we could form of it. It could never even be ice, never fluid, never vapour, except for ether.

(*e*) Ether connects sun with planet, planet with planet, man with planet, man with man. Without ether there could be no communication in the Universe; no light, no heat, no phenomenon of motion.

Thus we find that Ether and elastic Atoms are, in the alleged mechanical conception of the Universe, the Spirit and Soul of Kosmos, and that the theory—put it in any way and under any disguise—always leaves a more widely opened issue for men of Science to speculate upon beyond the line of modern Materialism[905] than the majority avails itself of. Atoms, Ether, or both, modern speculation cannot get out of the circle of ancient thought; and the latter was soaked through with archaic Occultism. Undulatory or corpuscular theory—it is all one. It is speculation from the aspects of phenomena, not from the knowledge of the essential nature of the cause and causes. When Modern Science has explained to its audience the late achievements of Bunsen and Kirchoff; when it has shown the seven colours, the primary of a ray which is decomposed in a fixed order on a screen; and has described the respective lengths of luminous waves, what has it proved? It has justified its reputation for exactness in mathematical achievement by measuring even the length of a luminous wave—"varying from about seven hundred and sixty millionths of a millimètre at the red end of the spectrum to about three hundred and ninety-three millionths of a millimètre at the violet end." But when the exactness of the calculation with regard to the effect on the light-wave is thus vindicated, Science is forced to admit that the Force, which is the supposed cause, is *believed* to produce "inconceivably minute undulations" in some medium—"generally regarded as identical with the ethereal medium "[906]—and that medium itself is still only—a "hypothetical agent"!

Auguste Comte's pessimism with respect to the possibility of knowing some day the chemical composition of the Sun, has not, as has been averred, been belied thirty years later by Kirchoff. The **576]** spectroscope has helped us to see that the elements, with which the modern Chemist is familiar, must in all probability be present in the Sun's outward "robes"—*not in the Sun itself;* and, taking these "robes," the solar cosmic veil, for the Sun itself, the Physicists have declared its luminosity to be due to combustion and flame, and mistaking the vital principle of that luminary for a purely material thing, have called it "chromosphere."[907] We have only hypotheses and theories so far, not law—by any means.

577]

SECTION VII.

Life, Force, or Gravity.

The imponderable fluids have had their day; mechanical Forces are less talked about; Science has put on a new face for this last quarter of a century; but gravitation has remained, owing its life to new combinations after the old ones had nearly killed it. It may answer scientific hypotheses very well, but the question is whether it answers as well to truth, and represents a fact in nature. Attraction by itself is not sufficient to explain even planetary motion; how can it then presume to explain the rotatory motion in the infinitudes of Space? Attraction alone will never fill all the gaps, unless a special impulse is admitted for every sidereal body, and the rotation of every planet with its satellites is shown to be due to some one cause combined with attraction. And even then, says an Astronomer,[908] Science would have to name that cause.

Occultism has named it for ages, and so have all the ancient Philosophers; but then all such beliefs are now proclaimed exploded superstitions. The extra-cosmic God has killed every possibility

---

[905] To be more correct, let us rather call it Agnosticism. Brutal but frank Materialism is more honest than Janus-faced Agnosticism in our days. Western Monism, so-called, is the Pecksniff of modem Philosophy, turning a Pharisaical face to Psychology and Idealism, and its natural face of a Roman Augur, swelling his check with his tongue, to Materialism. Such Monists are worse than Materialists; because, while looking at the Universe and at psycho-spiritual man from the same negative stand-point, the latter put their case far less plausibly than do sceptics of Mr. Tyndall's or even of Mr. Huxley's stamp. Herbert Spencer, Bain and Lewes are more dangerous to universal truths than is Büchner.

[906] *Geology,* by Professor A. Winchell.

[907] See *Five Years of Theosophy*, pp. 245-262—Arts. "Do the Adepts deny the Nebular Theory?" and. "Is the Sun merely a Cooling Mass?"—for the true Occult teaching.

[908] *Philosophie Naturelle*, art. 142.

of belief in intra-cosmic intelligent Forces; yet who, or what, is the original "pusher" in that motion? Says Francceur:[909]

When we have learned the cause, *unique et speciale,* that pushes, we will be ready to combine it with the one which attracts.

And again:

Attraction between the celestial bodies is only repulsion: it is the sun that drives them incessantly onward; for otherwise, their motion would stop.

If ever this theory of the Sun-Force being the primal cause of all life on earth, and of all motion in heaven, is accepted, and if that other far bolder theory of Herschell, about certain organisms in the Sun, is accepted even as a provisional hypothesis, then will our teachings be vindicated, and Esoteric allegory will be shown to have anticipated **578]** Modern Science by millions of years, probably, for such are the Archaic Teachings. Marttanda, the Sun, watches and threatens his seven brothers, the planets, without abandoning the central position to which his Mother, Aditi, relegated him. The Commentary * says:[910]

He pursues them, turning slowly around himself, . . . following from. afar the direction in which his brothers move, on the path that encircles their houses—or the orbit.

It is the sun-fluids or emanations that impart all motion, and awaken all into life, in the Solar System. It is attraction and repulsion, but not as understood by modern Physics or according to the law of gravity, but in harmony with the laws of *manvantaric motion* designed from the early Sandhyâ, the Dawn of the rebuilding and higher reformation of the System. These laws are immutable; but the motion of all the bodies—which motion is diverse and alters with every minor Kalpa—is regulated by the Movers, the Intelligences within the Cosmic Soul. Are we so very wrong in believing all this? Well, here is a great and modern man of Science who, speaking of vital electricity, uses language far more akin to Occultism than to modern Materialistic thought. We refer the sceptical reader to an article on "The Source of Heat in the Sun," by Robert Hunt, F.R.S.,[911] who, speaking of the luminous envelope of the Sun and its "peculiar curdy appearance," says:

Arago proposed, that this envelope should be called the Photosphere, a name now generally adopted. By the elder Herschell, the surface of this photosphere was compared to mother-of-pearl. . . . It resembles the ocean on a tranquil summer-day, when its surface is slightly crisped by a gentle breeze. . . . Mr. Nasmyth has discovered a more remarkable condition than any that had previously been suspected, . . . objects which are peculiarly lens-shaped . . . like "willow leaves," . . . different ill size . . . not arranged in any order . . . crossing each other in all directions . . . with an irregular motion among themselves. . . . They are seen approaching to and receding from each other, and sometimes assuming new angular positions, so that the appearance . . . has been compared to a dense shoal of fish, which, indeed, they resemble in shape. . . . The size of these objects gives a grand idea of the gigantic scale upon which physical (?) operations are carried out in the sun. They cannot be less than 1,000 miles in length, and from two to three hundred miles in breadth. The most probable conjecture which has been offered respecting those leaf or lens-like objects, is that the photosphere[912] is an immense ocean of gaseous matter [what kind **579]** {SUN-FORCE AND EARTH-FORCE.} of "matter"?] . . . in a state of intense [apparent] incandescence, and that they are perspective projections of the sheets of flame.

Solar "flames" seen through telescopes are reflections, says Occultism. But the reader has already seen what Occultists have to say to this.

Whatever they [those sheets of flame] may be, it is evident they are the immediate sources of solar heat and light. Here we have a surrounding envelope of photogenic matter,[913] which pendulates with mighty energies, and by communicating its motion to the ethereal medium in stellar space, produces heat and light in far distant worlds. We have said that those forms have been compared to certain organisms, and Herschell says, "Though it would be too daring to speak of such organizations *as partaking of life* [why not ?],[914] yet we do not know that vital action is competent to develop heat, light, and electricity." . . . Can it be that there is truth in this fine thought? May the pulsing of vital matter in the central sun of our system be the source of all that life which crowds the earth, and without doubt overspreads the other planets, to which the sun is the mighty minister?

Occultism answers these queries in the affirmative; and Science will find this to be the case, one day.

Again, Mr. Hunt writes:

---

[909] *Astronomie*, p. 342.

[910] Commentary on Stanza IV, *ante*, pp. 126-7.

[911] *Popular Science Review*, Vol. IV. p. 148.

[912] And the *central mass,* too, as will be found, or rather the centre of the reflection.

[913] This "matter" is just like the reflection in a mirror of the flame from a "photogenic" lamp-wick.

[914] See *Five Years of Theosophy*, p. 258, for an answer to this speculation of Herschell.

But regarding Life—Vital Force—as a power far more exalted than either light, heat, or electricity, and indeed capable of exerting a controlling power over them all [this is absolutely Occult] ... we are certainly disposed to view with satisfaction that speculation which supposes the photosphere to be the primary seat of vital power, and to regard with a poetic pleasure that hypothesis which refers the solar energies to Life.[915]

Thus, we have an important scientific corroboration for one of our fundamental dogmas—namely, that (a) the Sun is the store-house of Vital Force, which is the Noumenon of Electricity; and (b) that it is from its mysterious, never-to-be-fathomed depths, that issue those life-currents which thrill through Space, as through the organisms of every living thing on Earth. For see what another eminent Physician says, who calls this, our life-fluid, "Nervous Ether." Change a few sentences in the article, extracts from which now follow, and you have another quasi-Occult treatise on Life-Force. It is again Dr. B. W. Richardson, F.R.S., who gives his views as follows on "Nervous Ether," as he has on "Sun-Force" and "Earth-Force":

The idea attempted to be conveyed by the theory is, that between the molecules of the matter, solid or fluid, of which the nervous organisms, and, indeed, of which **580]** all the organic parts of a body are composed, there exists a refined subtle medium, vaporous or gaseous, which holds the molecules in a condition for motion upon each other, and for arrangement and rearrangement of form; a medium by and through which all motion is conveyed; by and through which the one organ or part of the body is held in communion with the other parts, by which and through which the outer living world communicates with the living man; a medium, which, being present, enables the phenomena of life to be demonstrated, and which, being universally absent, leaves the body actually dead.

And the whole Solar System falls into Pralaya—the author might have added. But let us read further:

I use the word ether in its general sense as meaning a very light, vaporous or gaseous matter; I use it, in short, as the astronomer uses it when he speaks of the ether of Space, by which he means a subtle but material medium. . . . When I speak of a *nervous* ether, I do not convey that the ether is existent in nervous structure only: I believe truly that it is a special part of the nervous organization; but, as nerves pass into all structures that have capacities for movement and sensibilities, so the nervous ether passes into all such parts; and as the nervous ether is, according to my view, a direct product from blood, so we may look upon it as a part of the atmosphere of the blood. . . . The evidence in favour of the existence of an elastic medium pervading the nervous matter and capable of being influenced by simple pressure is all-convincing. . . . In nervous structure there is, unquestionably, a true nervous fluid, as our predecessors taught.[916] The precise chemical (?)[917] composition of this fluid is not yet well known; the physical characters of it have been little studied. Whether it moves in currents, we do not know; whether it circulates, we do not know; whether it is formed in the centres and passes from them to the nerves, or whether it is formed everywhere where blood enters nerve, we do not know. The exact uses of the fluid we do not consequently know. It occurs to my mind, however, that the veritable fluid of nervous matter is not of itself sufficient to act as the subtle medium that connects the outer with the inner universe of man and animal. I think—and this is the modification I suggest to the older theory—there must be another form of matter present during life; a matter which exists in the condition of vapour or gas, which pervades the whole nervous organism, surrounds as an enveloping atmosphere[918] each molecule of nervous structure, and is the medium of all motion, communicated to and from the nervous centres. . . . When it is once fairly presented to the mind that during life *there is in the animal body a finely diffused form of matter,* a vapour filling every part—and even stored in some parts; a matter constantly renewed by the vital chemistry; a matter as easily disposed of as the breath, after it has served its purpose—a new flood of light breaks on the intelligence.[919]

A new flood of light is certainly thrown on the wisdom of ancient **581]** {PANTHEISM OR MONOTHEISM.} and mediaeval Occultism and its votaries. For Paracelsus wrote the same thing more than three hundred years ago, in the sixteenth century, as follows:

The whole of the Microcosm is potentially contained in the Liquor Vita, a nerve fluid ... in which is contained the nature, quality, character, and essence of beings.[920] The Archæus is an essence that is equally distributed in all parts of the human body. . . . The Spiritus Vitæ takes its origin from the Spiritus Mundi. Being an emanation of the latter, it contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars [cosmic forces] upon the invisible body of man [his *vital Linga Sharîra*] may be explained.[921]

Had Dr. Richardson studied all the secret works of Paracelsus, he would not have been obliged to confess so often, "we do not know," "it is not known to us," etc. Nor would he ever have written the following sentence, recanting the best portions of his independent rediscovery.

---

[915] *Ibid*., p. 156.

[916] Paracelsus for one, who called it Liquor Vitae, and Archæus.

[917] *Alchemical* "composition," rather.

[918] "This vital force . . . radiates around man like a luminous sphere," says Paracelsus in *Paragranum*.

[919] *Popular Science Review*, Vol. X. pp. 380-3.

[920] *De Generatione Hominis*.

[921] *De Viribus Membrorum*. See *Life of Paracelsus*, by Franz Hartmann, M.D., F.T.S.

It may be urged that in this line of thought is included no more than the theory of the existence of the ether . . . supposed to pervade space. . . . It may be said that this universal ether pervades all the organism of the animal body as from without, and as part of every organization. This view would be Pantheism physically discovered, *if it were true* [! !]. It fails to be true because it would destroy the individuality of every individual sense.[922]

We fail to see this, and we *know* it is not so. Pantheism *may* be "physically rediscovered." It was known, seen, and felt by the whole of antiquity. Pantheism manifests itself in the vast expanse of the starry heavens, in the breathing of the seas and oceans, and in the quiver of life of the smallest blade of grass. Philosophy rejects one *finite* and *imperfect* God in the universe, the anthropomorphic deity of the Monotheist as represented by his followers. It repudiates, in its name of *Philo-theo-sophia*, the grotesque idea that Infinite, Absolute Deity should, or rather could, have any direct or indirect relation to finite illusive evolutions of Matter, and therefore it cannot imagine a universe *outside* that Deity, or the absence of that Deity from the smallest speck of animate or inanimate Substance. This does not mean that every bush, tree or stone is God or *a* God; but only that every speck of the manifested material of Kosmos belongs to, and is the Substance of, God, however low it may have fallen in its cyclic **582]** gyration through the Eternities of the Ever-Becoming; and also that every such speck individually, and Kosmos collectively, is an aspect and a reminder of that universal One Soul—which Philosophy refuses to call God, thus limiting the eternal and ever-present Root and Essence.

Why either the Ether of Space or "Nervous Ether" should "destroy the individuality of every sense," seems incomprehensible to one acquainted with the real nature of that "Nervous Ether" under its Sanskrit, or rather Esoteric and Kabalistic name. Dr. Richardson agrees that:

If we did not individually produce the medium of communication between ourselves and the outer world, if it were produced from without and adapted to one kind of vibration alone, there were fewer senses required than we possess; for, taking two illustrations only—ether of light is not adapted for sound, and yet we hear as well and see; while air, the medium of motion of sound, is not the medium of light, and yet we see and hear.

This is not so. The opinion that Pantheism "fails to be true because it would destroy the individuality of every individual sense" shows that all the conclusions of the learned doctor are based on the modern physical theories, though he would fain reform them. But he will find it impossible to do this unless he allows the existence of spiritual senses to replace the gradual atrophy of the physical. "We see and hear," in accordance (of course, in Dr. Richardson's mind) with the explanations of the phenomena of sight and hearing, afforded by that same Materialistic Science which postulates that we cannot see and hear otherwise. The Occultists and Mystics know better. The Vedic Âryans were as familiar with the mysteries of sound and colour on the physical plane as are our Physiologists, but they had also mastered the secrets of both on planes inaccessible to the Materialist. They knew of a double set of senses; spiritual and material. In a man who is deprived of one or more senses, the remaining senses become the more developed; for instance, the blind man will recover his sight through the senses of touch, of hearing, etc., and he who is deaf will be able to hear through sight, by seeing *audibly* the words uttered by the lips and mouth of the speaker. But these are cases that belong to the world of Matter still. The spiritual senses, those that act on a higher plane of consciousness, are rejected *a priori* by Physiology, because the latter is ignorant of the Sacred Science. It limits the action of Ether to vibrations, and, dividing it from air—though air is **583]** {THE SEVEN PHYSICAL SENSES.} simply differentiated and compound Ether—makes it assume functions to fit in with the special theories of the Physiologist. But there is more real Science in the teachings of the *Upanishads*, when these are correctly understood, than the Orientalists, who do not understand them at all, are ready to admit. Mental as well as physical correlations of the seven senses—seven on the physical and seven on the mental planes—are clearly explained and defined in the *Vedas,* and especially in the *Upanishad* called *Anugîtâ*:

The indestructible and the destructible, such is the double manifestation of the Self. Of these the indestructible is the existent [the true essence or nature of Self, the underlying principles], the manifestation as an individual (entity) is called the destructible.[923]

Thus speaks the Ascetic in the *AnuGîtâ,* and also:

Every one who is twice-born [initiated] knows such is the teaching of the ancients. . . . . Space is the first entity. . . . . Now Space [Âkâsha, or the Noumenon of Ether] has one quality . . . and that is stated to be sound only . . . [and the] qualities of sound [are] Shadja, Rishabha, together with Gândhâra, Madhyama, Panchama, and beyond these [should be understood to be] Nishâda and Dhaivata [the Hindû gamut].[924]

These seven notes of the scale are the principles of sound. The qualities of every Element, as of every sense, are septenary, and to judge and dogmatize on them from their manifestation on the material or objective plane—likewise sevenfold in itself—is quite arbitrary. For it is only by the SELF

[922] P. 384.
[923] Ch. xiii; Telang's translation, p. 292.
[924] *Ibid*., ch. xxxvi; p. 385.

emancipating itself from these seven causes of illusion, that we can acquire the knowledge (Secret Wisdom) of the qualities of objects of sense on their dual plane of manifestation, the visible and the invisible. Thus it is said:

> Hear me . . . state this wonderful mystery. . . . Hear also the assignment of causes exhaustively. The nose, and the tongue, and the eye, and the skin, and the ear as the fifth [organ of sense] mind and understanding,[925] these seven [senses] should be understood to be the causes of (the knowledge of) qualities. Smell, and taste, and colour, sound, and touch as the fifth, the object of the mental operation, **584]** and the object of the understanding [the highest spiritual sense or perception], these seven are causes of action. He who smells, he who eats, he who sees, he who speaks, and he who hears as the fifth, he who thinks, and he who understands, these seven should be understood to be the causes of the agents. These [the agents] being possessed of qualities (sattva, rajas, tamas), enjoy their own qualities, agreeable and disagreeable.[926]

The modern commentators, failing to comprehend the subtle meaning of the ancient Scholiasts, take the sentence, "causes of the agents," to mean "that the powers of smelling, etc., when attributed to the Self, make him appear as an agent, as an active principle" (!), which is entirely fanciful. These "seven" are understood to be the causes of the agents, because "the objects are causes, as their enjoyment causes an impression." It means esoterically that they, these seven senses, are caused by the agents, which are the "deities," for otherwise what does, or can, the following sentence mean? "Thus," it is said, "these seven [senses] are the causes of emancipation"—*i.e.*, when these causes are made ineffectual. And, again, the sentence, "among the learned [the wise Initiates] who understand everything, the qualities *which are in the position* [in the nature, rather] *of the deities,* each in its place," etc., means simply that the "learned" understand the nature of the Noumena of the various phenomena; and that "qualities," in this instance, mean the qualities of the high Planetary or Elementary Gods or Intelligences, which rule the elements and their products, and not at all the "senses," as the modern commentator thinks. For the learned do not suppose their senses to have aught to do with them, any more than with their SELF.

Then we read in the *Bhagavadgîtâ* of *Krishna,* the Deity, saying:

> Only some know me truly. Earth, water, fire, air, space [or Âkâsha, Æther], mind, understanding and egoism [or the perception of all the former on the illusive plane], . . this is a lower form of my nature. Know (that there is) another (form of my) nature, and higher than this, which is animate, O you of mighty arms! and by which this universe is upheld. . . . All this is woven upon me, like numbers of pearls upon a thread.[927] I am the taste in the water, O son of Kunti! I am the light of the sun and moon. I am . . . sound ("*i.e.*, the occult essence which underlies all these and the other qualities of the various things mentioned"—Transl.), in space . . . the fragrant smell in the earth, refulgence in the fire . . . etc.[928]

Truly, then, one should study Occult Philosophy before one begins **585]** {THE TREE OF LIFE.} to seek for and verify the mysteries of Nature on its surface alone, as he alone "who knows the truth about the qualities, of Nature, who understands the creation of all entities . . . is emancipated" from error. Says the Preceptor:

> Accurately understanding the great (tree) of which the unperceived [Occult Nature, the root of all] is the sprout from the seed [Parabrahman], which consists of the understanding [Mahat, or the Universal Intelligent Soul] as its trunk, the branches of which are the great egoism,[929] in the holes of which are the sprouts, namely, the senses, of which the great [occult, or invisible] elements are the flower-bunches,[930] the gross elements [the gross objective matter], the smaller boughs, which are always possessed of leaves, always possessed of flowers . . . which is eternal and the seed of which is the Brahman [the Deity]; and cutting it with that excellent sword—knowledge [Secret Wisdom]—one attains immortality and casts off birth and death.[931]

---

925 The division of the physical senses into five, comes to us from a great antiquity. But while adopting the number, no modern Philosopher has asked himself how these senses could exist, *i.e.*, be perceived and used in a self-conscious way, unless there were the *sixth* sense, mental perception, to register and record them; and—this for the Metaphysicians and Occultists—the *seventh* to preserve the spiritual fruitage and remembrance thereof, as in a Book of Life which belongs to Karma. The Ancients divided the senses into five, simply because their teachers, the Initiates, stopped at *hearing,* as being that sense which developed on the physical plane, or rather, got dwarfed and limited to this plane, only at the beginning of the Fifth Race. The Fourth Race already had begun to lose the *Spiritual* condition, so preeminently developed in the Third Race.

926 *Ibid*., ch. x: pp. 277, 278.

927 *Mundakopanishad*, p. 298.

928 *Bhagavadgîtâ*, ch. vii; *ibid*., pp. 73, 74.

929 Ahamkâra, I suppose, that "Egoship," or "Ahamship," which leads to every error.

930 The Elements are the five Tanmâtras of earth, water, fire, air and ether, the producers of the grosser elements.

931 *Anugîtâ*, ch. xx; *ibid.,* p. 313.

This is the Tree of Life, the Ashvattha tree, after the cutting of which only, Man, the slave of life and death, can be emancipated.

But the men of Science know nought, nor will they hear of the "Sword of Knowledge" used by the Adepts and Ascetics. Hence the one-sided remarks of even the most liberal among them, based on and flowing from undue importance given to the arbitrary divisions and classification of Physical Science. Occultism heeds them very little, and Nature heeds them still less. The whole range of physical phenomena proceeds from the Primary of Æther—Âkâsha, as dual-natured Âkâsha proceeds from undifferentiated Chaos, so-called, the latter being the primary aspect of Mûlaprakriti, the Root-Matter and the first abstract Idea one can form of Parabrahman. Modern Science may divide its hypothetically conceived Ether in as many ways as it likes; the real Æther of Space will remain as it is throughout. It has its seven "principles," as all the rest of Nature has, and where there was no Æther there would be *no* "sound," as it is the vibrating soundingboard in Nature in all its seven differentiations. This is the first mystery the Initiates of old have learned. Our present normal physical senses were, from our present point of view, abnormal in those days of slow and progressive downward evolution and fall into Matter. And there was a day when all that in our modern times is regarded as exceptional, so puzzling to the Physiologists now compelled to believe in them—such as thought-transference, clairvoyance, clairaudience, **586]** etc.; in short, all that is now called "wonderful and abnormal"—when all that and much more belonged to the senses and faculties common to all humanity. We are, however, cycling back and cycling forward; that is to say, that having lost in spirituality what we acquired in physical development until almost the end of the Fourth Race, we are now as gradually and imperceptibly losing in the physical all that we regain once more in the spiritual reevolution. This process must go on, until the period which will bring the Sixth Root-Race on a line parallel with the spirituality of the Second Race, a long extinct mankind.

But this will hardly be understood at present. We must return to Dr. Richardson's hopeful, though somewhat incorrect hypothesis about "Nervous Ether." Under the misleading translation of the word as "Space," Âkâsha has just been shown in the ancient Hindû system as the "first born" of the One, having but one quality, "Sound," which is septenary. In Esoteric language this One is the Father-Deity, and Sound is synonymous with the Logos, Verbum, or Son. Whether consciously or otherwise, it must be the latter; and Dr. Richardson, while preaching an Occult doctrine, chooses the lowest form of the septenary nature of that Sound, and speculates upon it, adding:

> The theory, I offer, is that the nervous ether is an *animal product*. In different classes of animals it may differ in physical quality so as to be adapted, to the special wants of the animal, but essentially it plays one part in all animals, and is produced, in all, in the same way.

Herein lies the nucleus of error leading to all the resultant mistaken views. This "Nervous Ether" is the lowest principle of the Primordial Essence which is Life. It is Animal Vitality diffused in all Nature, and acting according to the conditions it finds for its activity. It is not an "animal product," but the living animal, the living flower and plant, are its products. The animal tissues only absorb it according to their more or less morbid or healthy state—as do physical materials and structures (in their primogenial state, *nota bene*)—and, from the moment of the birth of the Entity, are regulated, strengthened, and fed by it. It descends in a larger supply to vegetation in the Sushumna Sun-Ray which lights and feeds the Moon, and it is through her beams that it pours its light upon, and penetrates man and animal, more during their sleep and rest, than when they are in full activity. Therefore Dr. Richardson errs again in stating that:

> The nervous ether is not, according to my idea of it, *in itself active, nor an excitant of animal motion in the sense of a force*; but it is essential as supplying the conditions **587]** {WHAT IS NERVOUS ETHER} by which the motion is rendered possible. [It is *just the reverse*.] . . . It is the conductor of all vibrations of heat, of light, of sound, of electrical action, of mechanical friction.[932] It holds the nervous system throughout in perfect tension, during states of life [true]. By exercise it is disposed of [*rather generated*] . . . and when demand for it is greater than the supply, its deficiency is indicated by nervous collapse or exhaustion.[933] It accumulates in the nervous centres during sleep, bringing them, if I may so speak, to their due tone, and therewith raising the muscles to awakening and renewed life.

Just so; this is quite correct and comprehensible. Therefore:

> The body fully renewed by it, presents capacity for motion, fulness of form, *life.* The body bereft of it presents inertia, the configuration of shrunken death, *the evidence of having lost something physical that was in it when it lived.*

---

[932] The conductor in the sense of Upâdhi—a material or physical basis; but, as the second principle of the universal Soul and Vital Force in Nature, it is intelligently guided by the fifth principle thereof.

[933] And too great an exuberance of it in the nervous system leads as often to disease and dentil. If it were the animal system which generated it, such would not be the case, surely. Hence, the latter emergency shows its independence of the system, and its connection with the Sun-Force, as Metcalfe and Hunt explain.

Modern Science denies the existence of a "vital principle." This extract is a clear proof of its grand mistake. But this "physical something," that we call life-fluid—the Liquor Vitæ of Paracelsus—has not deserted the body, as Dr. Richardson thinks. It has only changed its state from activity to passivity, and has become latent, owing to the too morbid state of the tissues, on which it has hold no longer. Once the *rigor mortis* is absolute, the Liquor Vitæ will reawaken into action, and will begin its work on the atoms *chemically.* Brahmâ-Vishnu, the Creator and the Preserver of Life, will have transformed himself into Shiva the Destroyer.

Lastly Dr. Richardson writes:

> The nervous ether may be poisoned; it may, I mean, have diffused through it, by simple gaseous diffusion, other gases or vapours derived, from without; it may derive from within products of substances swallowed and ingested, or gases of decomposition produced during disease in the body itself.[934]

And the learned gentleman might have added on the same Occult principle: That the "Nervous Ether" of one person can be poisoned by the "Nervous Ether" of another person or by his "auric emanations." But see what Paracelsus said of this "Nervous Ether":

> The Archæus is of a magnetic nature, and attracts or repulses other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates [within and] around **588]** him like a luminous sphere [aura] and it may be made to act at a distance. . . . It may poison the essence of life [*blood*] and cause diseases, or it may purify it after it has been made impure, and restore the health.[935]

That the two, "Archseus" and "Nervous Ether," are identical, is shown by the English Scientist, who says that *generally* the tension of it may be too high or too low; that it may be so:

> Owing to local changes in the nervous matter it invests. . . . Under sharp excitation it may vibrate as if in a storm and plunge every muscle under cerebral or spinal control into uncontrolled motion—unconscious convulsions.

This is called nervous excitation, but no one, except the Occultist, knows the reason of such nervous perturbation, or explains the primary causes of it. The principle of Life may kill when too exuberant, as much as when there is too little of it. But this "principle" on the manifested plane, that is to say, our plane, is but the effect and the result of the intelligent action of the "Host," or collective Principle, the manifesting Life and Light. It is itself subordinate to, and emanates from, the ever-invisible, eternal and Absolute One Life, in a descending and reascending scale of hierarchic degrees, a true septenary ladder, with Sound, the Logos, at the upper end, and the Vidyâdharas,[936] the inferior Pitris, at the lower.

---

[934] P. 387.

[935] *Paragranum; Life of Paracelsus*, by Dr. F. Hartmann.

[936] In a recent work on Symbolism in Buddhism and Christianity—in Buddhism and Roman Catholicism, rather, many later rituals and dogmas in Northern Buddhism, in its popular exoteric form, being identical with those of the I/atin Church—some curious facts are to be found. The author of this volume, with more pretensions than erudition, has indiscriminately crammed into his work ancient and modern Buddhist teaching's, and has sorely confused Lamai'SCT with Buddhism. On page 404 of this volume, called *Buddhism in Christendom, or Jesus the Essene,* our *pseu-do-* Orientalist devotes himself to criticizing the "Seven Principles" of the "Esoteric Buddhists," and attempts to ridicule them. On page 405, the closing page, he speaks enthusiastically of the Vidyâdharas, "the seven great legions of dead men made wise." Now, these Vidyâdharas, whom some Orientalists call "demi-gods," are in fact, exoterically, a kind of Siddhas, "affluent in devotion," and, esoterically, they are identical with the seven classes of Pitris, one class of which endow man in the Third Race with Self-consciousness, by incarnating in the human shells. The "Hymn to the Sun," at the end of his queer volume of mosaic, which endows Buddhism with a Personal God (! !), is an unfortunate thrust at the very proofs so elaborately collected by the unlucky author.

Theosophists are fully aware that Mr. Rhys Davids has likewise expressed his opinion on their beliefs. He said that the theories propounded by the author of *Esoteric Buddhism* "were not Buddhism, and were not esoteric." The remark is the result of (*a*) the unfortunate mistake of writing "Buddhism" instead of "Budhaism," or "Budhism," *i.e*., of connecting the system with Gautama's religion instead of with the Secret Wisdom taught by Krishna, Shankara.charya, and many others, as much as by Buddha; and (*b*) of the impossibility of Mr. Rhys Davids knowing anything of the true Esoteric Teachings. Nevertheless as he is the greatest Pali and Buddhist scholar of the day, whatever he may say is entitled to respectful hearing. But when one who knows no more of exoteric Buddhism on Scientific and Materialistic lines, than he knows of Esoteric Philosophy, defames those whom he honours with his spite, and assumes with the Theosophists the airs of a profound scholar, one can only smile or—heartily laugh at him.

Of course, the Occultists are fully aware of the fact that the vitalist "fallacy," so derided by Vogt and Huxley, is, nevertheless, still **589]** {THE LIFE PRINCIPLE.} countenanced in very high scientific quarters, and, therefore, they are happy to feel that they do not stand alone. Thus, Professor de Quatrefages writes:

It is very true that we do not know *what* life *is;* but no more do we know *what* the force *is* that set the stars in motion. . . . . Living beings are heavy, and therefore subject to gravitation; they are the seat of numerous and various physico-chemical phenomena which are indispensable to their existence, and which must be referred to the action of etherodynamy [electricity, heat, etc.]. But these phenomena are here manifested under the influence of another force. . . . . Life is not antagonistic to the inanimate forces, but it governs and roles their action by its laws.[937]

590]

SECTION VIII.

The Solar Theory.

A SHORT ANALYSIS OF THE COMPOUND AND SINGLE ELEMENTS OF SCIENCE AS AGAINST THE OCCULT TEACHINGS. HOW FAR THIS THEORY, AS GENERALLY ACCEPTED, IS SCIENTIFIC.

In his reply to Dr. Gull's attack on the theory of Vitality, which is inseparably connected with the Elements of the Ancients in the Occult Philosophy, Professor Beale, the great Physiologist, has a few words as suggestive as they are beautiful:

There is a mystery in life—a mystery which has never been fathomed, and which appears greater, the more deeply the phenomena of life are studied and contemplated. In living centres—far more central than the centres seen by the highest magnifying powers, in centres of living matter, where the eye cannot penetrate, but towards which the understanding may tend—proceed changes of the nature of which the most advanced physicists and chemists fail to afford us the conception: nor is there the slightest reason to think that the nature of these changes will ever be ascertained by physical investigation, inasmuch as they are certainly of an order or nature totally distinct from that to which any other phenomenon known to us can be relegated.

This "mystery," or the origin of the Life Essence, Occultism locates in the same Centre as the nucleus of *prima materia* of our Solar System, for they are one.

As says the Commentary:

The Sun is the heart of the Solar World [*System*] *and its brain is hidden behind the* [*visible*] *Sun. Thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses.*

It has been stated elsewhere[938] that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing **591]** {THE HEART OF THE SOLAR SYSTEM.} sphere, the real Sun being hidden behind, and the visible Sun being only its reflection, its shell. The Nasmyth willow leaves, mistaken by Sir John Herschell for "solar inhabitants," are the reservoirs of solar vital energy; "the vital electricity that feeds the whole system; the sun *in abscondito* being thus the storehouse of our little Cosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the visible Sun only a window cut into the real solar palace and presence, which, however, shews without distortion the interior work.

Thus, during the manvantaric solar period, or life, there is a regular circulation of the vital fluid throughout our System, of which the Sun is the heart—like the circulation of the blood in the human body; the Sun contracting as rhythmically as the human heart does at every return of it. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years to circulate, and a whole year to pass through its auricle and ventricle before it washes the lungs, and passes thence back to the great arteries and veins of the System.

This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases,[939] the increase being due to the contraction of the Solar Heart.

[937] *The Human Species*, pp. 10, 11.

[938] *The Theosophist*.

[939] Not only does it not deny the occurrence, though attributing it to a wrong cause, as always, each theory contradicting every other (see the theories of Secchi, of Faye, and of Young), the spots depending on the superficial accumulation of vapours cooler than the photosphere (?), etc., etc., but we have men of Science who *astrologize* upon the spots. Professor Jevons attributes all the great periodical commercial crises to the influence of the sun-spots every eleventh cyclic year. (See his *Investigations into Currency and Finance.*) This is worthy of praise and encouragement surely.

The Universe, our World in this case, breathes, just as man and every living creature, plant, and even mineral does upon the Earth; and as our Globe itself breathes every twenty-four hours. The dark region is not due to the "absorption exerted by the vapours issuing from the bosom of the sun, and interposed between the observer and the photosphere," as Father Secchi would have it,[940] nor are the spots formed "by the matter [heated gaseous matter] itself which the irruption projects upon the solar disk." The phenomenon is similar to the regular and healthy pulsation of the heart, as the life fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ made visible, so as to have it reflected upon a screen, such as is used by lecturers on Astronomy to show the moon, for instance, then every one would see the sun-spot phenomena repeated every **592]** second, and that they were due to contraction and the rushing of the blood.

We read in a work on Geology that it is the dream of Science that:

> All the recognized chemical elements will one day be found but modifications of a single material element.[941]

Occult Philosophy has taught this since the existence of human speech and language, adding, however, on the principle of the immutable law of analogy, "as it is above, so it is below," another of its axioms, that there is neither Spirit nor Matter, in reality, but only numberless aspects of the One ever-hidden Is, or Sat. The homogeneous primordial Element is simple and single, *only on the terrestrial plane* of consciousness and sensation, since Matter, after all, is nothing more than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition. Even on the next higher plane, that single element which is defined on our Earth by current Science, as the ultimate undecomposable constituent of some kind of Matter, would be pronounced in the world of a higher spiritual perception to be something very complex indeed. Our purest water would be found to yield, instead of its two declared simple elements of oxygen and hydrogen, many other constituents, undreamed of by our modern terrestrial Chemistry. As in the realm of Matter, so in the realm of Spirit, the shadow of that which is cognized on the plane of objectivity exists on that of pure subjectivity. The speck of the perfectly homogeneous Substance, the sarcode of the Hæckelian Moneron, is now viewed as the archebiosis of terrestrial existence (Mr. Huxley's protoplasm)[942]; and Bathybius Hæckelii has to be traced to its pre-terrestrial archebiosis. This is first perceived by the Astronomers at its third stage of evolution, and in the "secondary creation," so-called. But the students of Esoteric Philosophy understand well the secret meaning of the Stanza:

> Brahmâ . . . has essentially the *aspect of* Prakriti, both evolved and unevolved . . . Spirit, O Twice-born [Initiate], is the leading *aspect* of Brahmâ. The next is a two-fold aspect [of Prakriti and Purusha] . . . both evolved and unevolved; and Time is the last![943]

Anu is one of the names of Brahmâ, as distinct from Brahman, **593]** {THE QUINTESSENCE OF KOSMOS.} and it means "atom"; anîyâmsam anîyasâm, "the most atomic of the atomic," the "immutable and imperishable (achyuta) Purushottama."

Surely, then, the elements now known to us—be their number whatever it may—as they are understood and defined at present, are not, nor can they be, the *primordial* Elements. Those were formed from "the *curds of the cold radiant Mother*" and "*the fire-seed of the hot Father*" who "are one," or, to express it in the plainer language of Modern Science, those Elements had their genesis in the depths of the primordial Fire-mist, the masses of incandescent vapour of the irresolvable nebulæ; for, as Professor Newcomb shows,[944] resolvable nebulæ do not constitute a class of proper nebulæ. More than half of those, he thinks, which were at first mistaken for nebulæ, are what he calls "starry clusters."

The elements now known have arrived at their state of permanency in this Fourth Round and Fifth Race. They have a short period of rest before they are propelled once more on their upward spiritual evolution, when the "living fire of Orcus" will dissociate the most irresolvable, and scatter them again into the primordial One.

Meanwhile the Occultist goes further, as has been shown in the Commentaries on the Seven Stanzas. Hence he can hardly hope for any help or recognition from Science, which will reject both his " anîyâmsam anîyasâm," the absolutely spiritual Atom, and his Mânasaputras or Mind-born Men. In resolving the "single material element" into one absolute irresolvable Element, Spirit, or Root-

---

[940] *Le Soleil*, II. 184.

[941] *World-Life*, p. 48.

[942] Unfortunately, as these pages are being written, the "archebiosis of terrestrial existence" has turned, under a somewhat stricter chemical analysis, into a simple precipitate of sulphate of lime—hence, from the scientific standpoint, not even an organic substance! Sic *transit gloria mundi!*

[943] *Vishnu Purâna*, Wilson, I. 16, Fitzedward Hall's rendering.

[944] *Popular Astronomy*, p. 444.

Matter, thus placing it at once outside the reach and province of Physical Philosophy—he has, of course but little in common with the orthodox men of Science. He maintains that Spirit and Matter are two Facets of the unknowable Unity, their apparently contrasted aspects depending, (*a*) on the various degrees of differentiation of Matter, and (*b*) on the grades of consciousness attained by man himself. This is, however, Metaphysics, and has little to do with Physics—however great in its own terrestrial limitation that physical Philosophy may now be.

Nevertheless, once that Science admits, if not the actual existence, at any rate, the possibility of the existence, of a Universe with its numberless forms, conditions, and aspects built out of a "single **594]** Substance,"[945] it has to go further. Unless it also admits the possibility of One Element, or the One Life of the Occultists, it will have to hang up that "single Substance," especially if limited to only the solar nebulæ, in mid air, like the coffin of Mahomet, though minus the attractive magnet that sustained that coffin. Fortunately for the speculative Physicists, if we are unable to state with any degree of precision what the nebular theory does imply, we have, thanks to Professor Winchell, and several dissident Astronomers, been able to learn what it does not imply.

Unfortunately, this is far from clearing even the most simple of the problems that have vexed, and do still vex, the men of learning in their search after truth. We have to proceed with our enquiries, starting with the earliest hypotheses of Modern Science, if we would discover *where* and *why* it sins. Perchance it may be found that Stallo is right, after all, and that the blunders, contradictions and fallacies made by the most eminent men of learning are simply due to their abnormal attitude. They are, and want to remain Materialistic *quand même,* and yet "the general principles of the atomo-mechanical theory—the basis of modern Physics—are substantially identical with the cardinal doctrines of ontological Metaphysics." Thus, "the fundamental errors of ontology become apparent in proportion to the advance of physical science."[946] Science is honeycombed with metaphysical conceptions, but the Scientists will not admit the charge, and fight desperately to put atomo-mechanical masks on purely incorporeal and spiritual laws in Nature, on our plane—refusing to admit their **595]** {THE ORIGINAL BASE.} substantiality even on other planes, the bare existence of which they reject *à priori.*

It is easy to show, however, how Scientists, wedded to their materialistic views, have, ever since the days of Newton, endeavoured to put false masks on fact and truth. But their task is becoming every year more difficult; and every year also, Chemistry, beyond all the other sciences, approaches nearer and nearer the realm of the Occult in Nature. It is assimilating the very truths taught by the Occult Sciences for ages, but hitherto bitterly derided. "Matter is eternal," says the Esoteric Doctrine. But the Matter the Occultists conceive of in its *laya,* or *zero* state, is not the matter of Modern Science, not even in its most rarefied gaseous state. Mr. Crookes' "radiant matter" would appear Matter of the grossest kind in the realm of the beginnings, as it becomes pure Spirit before it returns back even to its first point of differentiation. Therefore, when the Adept or Alchemist adds that, though Matter is eternal, for it is Pradhâna, yet Atoms are born at every new Manvantara, or reconstruction of the universe, it is no such contradiction as a Materialist, who believes in nothing beyond the Atom, might think. There is a difference between *manifested* and *unmanifested* Matter, between Pradhâna, the beginningless and endless cause, and Prakriti, or the manifested effect. Says the Shloka:

---

[945] In his *World-Life* (page 48), in the appended footnotes, Professor Winchell says, "It is generally admitted that at excessively high temperatures matter exists in a state of dissociation—that is, no chemical combination can exist"; and, to prove the unity of Matter, would appeal to the spectrum, which in every case of homogeneity will show a *bright* line, whereas in the case of several molecular arrangements existing—in the nebulæ say, or a star—"the spectrum should consist of two or three bright lines"! This would be no proof either way to the Physicist-Occultist, who maintains that beyond a certain limit of visible Matter, no spectrum, no telescope and no microscope are of any use. The unity of Matter, of that which is real cosmic Matter to the Alchemist, or "Adam's Earth" as the Kabalists call it, can hardly be proved or disproved, by either the French *savant* Dumas, who suggests "the composite nature" of the "elements" on "certain relations of atomic weights," or even by Mr. Crookes' "radiant matter," though his experiments may seem "to be best understood on the hypothesis of the homogeneity of the elements of matter, and the continuity of the states of matter." For all this does not go beyond *material* Matter, so to say, even in what is shown by the spectrum, that modern "eye of Shiva" of physical experiments. It is only of this Matter, that H. St. Claire Deville could say that "when bodies, deemed to be simple, combine with one another, they vanish, they are individually annihilated"; simply because he could not follow those bodies in their further transformation in the world of spiritual cosmic Matter. Verily Modern Science will never be able to dig deep enough into the cosmological formations to find the Roots of the World-Stuff or Matter, unless she works on the same lines of thought as the mediaeval Alchemist did.

[946] *Concepts of Modem Physics*, p. vi.

That which is the unevolved cause is emphatically called by the most eminent sages, Pradhâna, original base, which is subtile Prakriti, *viz.,* that which is eternal and which at once is, and is not, a mere process.[947]

That which in modern phraseology is referred to as Spirit and Matter, is ONE in eternity as the Perpetual Cause, and it is neither Spirit nor Matter, but IT—rendered in Sanskrit by TAD, "that"—all that is, was, or will be, all that the imagination of man is capable of conceiving. Even the exoteric Pantheism of Hindûism renders it as no monotheistic Philosophy ever did, for in superb phraseology its Cosmogony begins with the well-known words:

There was neither day nor night, neither heaven nor earth, neither darkness nor light. And there was not aught else apprehensible by the senses or by the mental faculties. There was then, however, one Brahmâ, essentially Prakriti [Nature] and Spirit. For the two aspects of Vishnu which are other than his supreme essential aspect are Prakriti and Spirit, O Brâhman. *When* these two other *aspects* of his no longer subsist, but are dissolved, *then* that *aspect* whence form and the rest, *i.e., creation,* proceed *anew,* is denominated time, O twice-born.

596] It is that which is dissolved, or the illusionary *dual* aspect of That, the essence of which is eternally One, that we call Eternal Matter, or Substance, formless, sexless, inconceivable, even to our sixth sense or mind,[948] in which, therefore, we refuse to see that which Monotheists call a personal, anthropomorphic God.

How are these two propositions—that "Matter is eternal," and that "the Atom is periodical, and not eternal"—viewed by exact Modern Science? The materialistic Physicist will criticize and laugh them to scorn. The liberal and progressive man of Science, however, the true and earnest scientific searcher after truth, such as the eminent Chemist, Mr. Crookes, will corroborate the probability of the two statements. For hardly had the echo of his lecture on the "Genesis of the Elements" died away—the lecture which, delivered by him before the Chemical Section of the British Association, at the Birmingham meeting in 1887, so startled every evolutionist who heard or read it—than there came another in March, 1888. Once more the President of the Chemical Society brought before the world of Science and the public the fruits of some new discoveries in the realm of Atoms, and these discoveries justified the Occult Teachings in every way. They are more startling even than the statements made by him in the first lecture, and well deserve the attention of every Occultist, Theosophist, and Metaphysician. This is what he says in his "Elements and *Meta*-Elements," thus justifying Stallo's charges and prevision, with the fearlessness of a scientific mind which loves Science for truth's sake, regardless of any consequences to his own glory and reputation. We quote his own words:

Permit me, gentlemen, now to draw your attention for a short time to a subject which concerns the fundamental principles of chemistry, a subject which may lead us to admit the possible existence of bodies which, though neither compounds nor mixtures, are not elements in the strictest sense of the word—bodies which I venture to call "meta-elements." To explain my meaning it is necessary for me to revert to our conception of an element. What is the criterion of an element? Where are we to draw the line between distinct existence and identity? No one doubts that oxygen, sodium, chlorine, sulphur are separate elements; and when we come to such groups as chlorine, bromine, iodine, etc., we still feel no doubt, although were degrees of "elementicity" admissible—and to that we may ultimately have to come—it might be allowed that chlorine approximates much more closely to bromine than to oxygen, sodium, or sulphur. Again, nickel and cobalt are near to each other, very near, though no one questions their claim to rank as distinct elements. Still I cannot help asking what would have been the prevalent **597]** {ELEMENTS AND NON-ELEMENTS.} opinion among chemists had the respective solutions of these bodies and their compounds presented identical colours, instead of colours which, approximately speaking, are mutually complementary. Would their distinct nature have even now been recognized? When we pass further and come to the so-called rare earths the ground is less secure under our feet. Perhaps we may admit scandium, ytterbium, and others of the like sort to elemental rank; but what are we to say in the case of praseo- and neo-dymium, between which there may be said to exist no well-marked chemical difference, their chief claim to separate individuality being slight differences in basicity and crystallizing powers, though their physical distinctions, as shown by spectrum observations, are very strongly marked? Even here we may imagine the disposition of the majority of chemists would incline toward the side of leniency, so that they would admit these two bodies within the charmed circle. Whether in so doing they would be able to appeal to any broad principle is an open question. If we admit these candidates how in justice are we to exclude the series of elemental bodies or meta-elements made known to us by Krüss and Nilson? Here the spectral differences are well marked, while my own researches on didymium show also a slight difference in basicity between some at least of these doubtful bodies. In the same category must be included the numerous separate bodies into which it is probable that yttrium, erbium, samarium, and other "elements"—commonly so-called—have been and are being split up. Where then are we to draw the line? The different groupings shade off so imperceptibly the one into the other that it is impossible to erect a definite boundary between any two adjacent bodies and to say that the body on this side of the line is an element, while the one on the other side is non-elementary, or merely something which simulates or approximates to an element. Wherever an apparently reasonable line might be drawn it would no doubt be easy at once to assign most bodies to their proper side, as in all cases of classification the real difficulty comes in when the border-line

[947] Book I. ch. II. p. 25. *Vishnu Purâna*, Fitzedward Hall's Translation.

[948] *Vide* in preceding Section VII., "Life, Force, or Gravity," quotation from *Antigîtâ*.

is approached. Slight chemical differences, of course, are admitted, and, up to a certain point, so are well-marked physical differences. What are we to say, however, when the only chemical difference is an almost imperceptible tendency for the one body—of a couple or of a group—to precipitate before the other? Again, there are cases where the chemical differences reach the vanishing point, although well-marked physical differences still remain. Here we stumble on a new difficulty: in such obscurities what is chemical and what is physical? Are we not entitled to call a slight tendency of a nascent amorphous precipitate to fall down in advance of another a "physical difference"? And may we not call coloured reactions depending on the amount of some particular acid present and varying, according to the concentration of the solution and to the solvent employed, "chemical differences"? I do not see how we can deny elementary character to a body which differs from another by well-marked colour, or spectrum-reactions, while we accord it to another body whose only claim is a very minute difference in basic powers. Having once opened the door wide enough to admit some spectrum differences, we have to inquire how minute a difference qualifies the candidate to pass? I will give instances from my own experience of some of these doubtful candidates.

598] Here the great Chemist gives several cases of the very extraordinary behaviour of molecules and earths, apparently the same, but which yet, when examined very closely, were found to exhibit differences which, however minute, still show that none of them are simple bodies, and that the 60 or 70 elements accepted in chemistry can no longer cover the ground. Their name, apparently, is legion, but as the so-called "periodic theory" stands in the way of an unlimited multiplication of elements, Mr. Crookes is obliged to find some means of reconciling the new discovery with the old theory. "That theory," he says:

Has received such abundant verification that we cannot lightly accept any interpretation of phenomena which fails to be in accordance with it. But if we suppose the elements reinforced by a vast number of bodies slightly differing from each other in their properties, and forming, if I may use the expression, aggregations of nebulæ where we formerly saw, or believed we saw, separate stars, the periodic arrangement can no longer be definitely grasped. No longer, that is, if we retain our usual conception of an element. Let us, then, modify this conception. For "element" read "elementary group"—such elementary groups taking the place of the old elements in the periodic scheme—and the difficulty falls away. In defining an element, let us take not an external boundary, but an internal type. Let us say, *e.g.*, the smallest ponderable quantity of yttrium is an assemblage of ultimate atoms almost infinitely more like each other than they are to the atoms of any other approximating element. It does not necessarily follow that the atoms shall all be absolutely alike among themselves. The atomic weight which we ascribed to yttrium, therefore, merely represents a mean value around which the actual weights of the individual atoms of the "element" range within certain limits. But if my conjecture is tenable, could we separate atom from atom, we should find them varying within narrow limits on each side of the mean. The very process of fractionation implies the existence of such differences in certain bodies.

Thus fact and truth have once more forced the hand of "exact" Science, and compelled it to enlarge its views and change its terms, which, masking the multitude, reduced them to one body—like the Septenary Elohim and their hosts transformed by the materialistic religionists into one Jehovah. Replace the chemical terms "molecule," "atom," "particle," etc., by the words "Hosts," "Monads," "Devas," etc., and one might think the genesis of Gods, the primeval evolution of manvantaric *intelligent* Forces, was being described. But the learned lecturer adds to his descriptive remarks something still more suggestive; whether consciously or unconsciously, who knoweth? For he says:

Until lately such bodies passed muster as elements. They had definite properties, chemical and physical; they had recognized atomic weights. If we take a **599]** {WHAT IS THE DIRECTIVE FORCE?} pure dilute solution of such a body, yttrium for instance, and if we add to it an excess of strong ammonia, we obtain a precipitate which appears perfectly homogeneous. But if instead we add very dilute ammonia in quantity sufficient only to precipitate one-half of the base present, we obtain no immediate precipitate. If we stir up the whole thoroughly so as to insure a uniform mixture of the solution and the ammonia, and set the vessel aside for an hour, carefully excluding dust, we may still find the liquid clear and bright, without any vestige of turbidity. After three or four hours, however, an opalescence will declare itself, and the next morning a precipitate will have appeared. Now let us ask ourselves, What can be the meaning of this phenomenon? The quantity of precipitant added was insufficient to throw down more than half the yttria present, therefore a process akin to selection has been going on for several hours. The precipitation has *evidently not been effected at random*, those molecules of the base being decomposed which happened to come in contact with a corresponding molecule of ammonia, for we have taken care that the liquids should be uniformly mixed, so that one molecule of the original salt would not be more exposed to decomposition than any other. If, further, we consider the time which elapses before the appearance of a precipitate, we *cannot avoid coming to the conclusion that the action which has been going on for the first few hours is of a selective character.* The problem is not why a precipitate is produced, but what determines or directs some atoms to fall down and others to remain in solution. Out of the multitude of atoms present, *what power is it that directs each atom to choose the proper path? We may picture to ourselves some directive force passing the atoms one by one in review, selecting one for precipitation and another for solution till all have been adjusted.*

The italics in the above passage are ours. Well may a man of Science ask himself: What power is it that directs each Atom? and what is the meaning of its character being *selective?* Theists would solve the question by answering "God"; and would thereby solve nothing philosophically. Occultism answers on its own Pantheistic grounds, and teaches the student about Gods, Monads,

and Atoms. The learned lecturer sees in it that which is his chief concern: the finger-posts and the traces of a path which may lead to the discovery, and the full and complete demonstration, of an homogeneous element in Nature. He remarks:

In order that such a selection can be effected, there evidently must be some slight differences between which it is possible to select, and this difference almost certainly must be one of basicity, so slight as to be imperceptible by any test at present known, but susceptible of being nursed and encouraged to a point when the difference can be appreciated by ordinary tests.

Occultism, which knows of the existence and presence in Nature of the One Eternal Element, at the first differentiation of which the roots of the Tree of Life are periodically struck, needs no scientific proofs. It **600]** says: Ancient Wisdom has solved the problem ages ago. Aye; earnest, as well as mocking reader. Science is slowly but surely approaching our domains of the Occult. It is forced by its own discoveries to adopt *nolens volens* our phraseology and symbols. Chemical Science is now compelled, by the very force of things, to accept even our illustration of the evolution of the Gods and Atoms, so suggestively and undeniably figured in the Caduceus of Mercury, the God of Wisdom, and in the allegorical language of the Archaic Sages. Says a Commentary in the Esoteric Doctrine:

The trunk of the ASVATTHA (the tree of Life and Being, the ROD of the Caduceus) *grows from and descends at every Beginning (every new Manvantara) from the two dark wings of the Swan* (HANSA) *of Life. The two Serpents, the ever-living and its illusion* (Spirit and matter) *whose two heads grow from the one head between the wings, descend along the trunks interlaced in close embrace. The two tails join on earth* (the manifested Universe) *into one, and this is the great illusion, O Lanoo!*

Every one knows what the Caduceus is, modified considerably by the Greeks. The original symbol—with the triple head of the serpent—became altered into a rod with a knob, and the two lower heads were separated, thus disfiguring somewhat the original meaning. Yet it is as good an illustration as can be for our purpose, this laya rod, entwined by two serpents. Verily the wonderful powers of the magic Caduceus were sung by all the ancient poets, with a very good reason for those who understood the secret meaning.

Now what says the learned President of the Chemical Society of Great Britain, in that same lecture, which has any reference to, or bearing upon, our above-mentioned doctrine? Very little; only this—and nothing more:

In the Birmingham address already referred to I asked my audience to picture the action of two forces on the original protyle—one being time, accompanied by a lowering of temperature; the other, swinging to and fro like a mighty pendulum, having periodic cycles of ebb and swell, rest and activity, being intimately connected **601]** {A SCIENTIFIC CADUCEUS.} with the imponderable matter, essence, or source of energy we call electricity. Now, a simile like this effects its object if it fixes in the mind the particular fact it is intended to emphasize, but it must not be expected necessarily to run parallel with all the facts. Besides the lowering of temperature with the periodic ebb and flow of electricity, positive or negative, requisite to confer on the newly-born elements their particular atomicity, it is evident that a third factor must be taken into account. Nature does not act on a flat plane; she demands space for her cosmogenic operations, and if we introduce space as the third factor, all appears clear. Instead of a pendulum, which, though to a certain extent a good illustration, is impossible as a fact, let us seek some more satisfactory way of representing what I conceive may have taken place. Let us suppose the zigzag diagram not drawn upon a plane, but projected in space of three dimensions. What figure can we best select to meet all the conditions involved? Many of the facts can be well explained by supposing the projection in space of Professor Emerson Reynolds' zigzag curve to be a spiral. This figure is, however, inadmissible, inasmuch as the curve has to pass through a point neutral as to electricity and chemical energy twice in each cycle. We must, therefore, adopt some other figure. A figure of eight (8), or lemniscate, will foreshorten into a zigzag just as well as a spiral, and it fulfils every condition of the problem.

A lemniscate for the evolution downward, from Spirit into Matter; another form of a spiral, perhaps, in its reinvolutionary path onward, from Matter into Spirit; and the necessary gradual and final reabsorption into the *laya* state, that which Science calls, in her own way, "the point neutral as to electricity," or the *zero* point. Such are the Occult facts and statement. They may be left with the greatest security and confidence to Science, to be justified some day. Let us hear some more, however, about this primordial genetic type of the symbolical Caduceus.

Such a figure will result from three very simple simultaneous motions. First, a simple oscillation backwards and forwards (suppose east and west); secondly, a simple oscillation at right angles to the former (suppose north and south) of half the periodic time—*i.e.,* twice as fast; and thirdly, a motion at right angles to these two (suppose downwards), which, in its simplest form, would be with unvarying velocity. If we project this figure in space we find on examination that the points of the curves, where chlorine, bromine, and iodine are formed, come close under each other; so also will sulphur, selenium, and tellurium; again, phosphorus, arsenic, and antimony; and in like manner other series of analogous bodies. It may be asked whether this scheme

explains how and why the elements appear in this order? Let us imagine a cyclical translation in space, each evolution witnessing the genesis of the group of elements which I previously represented as produced during one complete vibration of the pendulum. Let us suppose that one cycle has thus been completed, the centre of the unknown creative force in its mighty journey through space having scattered along its track the primitive atoms—the **602]** seeds, if I may use the expression—which presently are to coalesce and develop into the groupings now known as lithium, beryllium, boron, carbon, nitrogen, oxygen, fiuorine, sodium, magnesium, aluminium, silicon, phosphorus, sulphur, and chlorine. What is most probably the form of track now pursued? Were it strictly confined to the same plane of temperature and time, the next elementary groupings to appear would again have been those of lithium, and the original cycle would have been eternally repeated, producing again and again the same 14 elements. The conditions, however, are not quite the same. Space and electricity are as at first, but temperature has altered, and thus, instead of the atoms of lithium being supplemented with atoms in all respects analogous with themselves, the atomic groupings which come into being when the second cycle commences form, not lithium, but its lineal descendant, potassium. Suppose, therefore, the *vis generatrix* travelling to and fro in cycles along a lemniscate path, as above suggested, while simultaneously temperature is declining and time is flowing on—variations which I have endeavoured to represent by the downward sink—each coil of the lemniscate track crosses the same vertical line at lower and lower points. Projected in space, the curve shows a central line neutral as far as electricity is concerned, and neutral in chemical properties—positive electricity on the north, negative on the south. Dominant atomicities are governed by the distance east and west from the neutral centre line, monatomic elements being one remove from it, diatomic two removes, and so on. In every successive coil the same law holds good.

And, as if to prove the postulate of Occult Science and Hindû philosophy, that, at the hour of the Pralaya, the two aspects of the Unknowable Deity, "the Swan in darkness," Prakriti and Purusha, Nature or Matter in all its forms and Spirit, no longer subsist but are absolutely dissolved, we learn the conclusive scientific opinion of the great English Chemist, who caps his proofs by saying:

We have now traced the formation of the chemical elements from knots and voids in a primitive, formless fluid. We have shown the possibility, nay, the probability that the atoms are not eternal in existence, but share with all other created beings the attributes of decay and death.

Occultism says *amen* to this, as the scientific "possibility" and "probability" are for it facts, demonstrated beyond the necessity for further proof, or for any extraneous physical evidence. Nevertheless, it repeats with as much assurance as ever: "MATTER IS ETERNAL, becoming atomic (its aspect) only periodically." This is as sure as that the other proposition, which is almost unanimously accepted by Astronomers and Physicists—namely, that the wear and tear of the body of the Universe is steadily going on, and that it will finally lead to the extinction of the Solar Fires and the destruction of the Universe—is quite erroneous on the lines traced by men of Science. There will be, as there ever were in time and eternity, periodical dissolutions of **603]** {OCCULTISM IN CHEMISTRY.} the manifested Universe, such as a partial Pralaya after every Day of Brahmâ; and a Universal Pralaya—the Maha-Pralaya—only after the lapse of every Age of Brahmâ. But the scientific causes for such dissolution, as brought forward by exact Science, have nothing to do with the true causes. However that may be, Occultism is once more justified by Science, for Mr. Crookes said:

We have shown, from arguments drawn from the chemical laboratory, that in matter which has responded to every test of an element, there are minute shades of difference which may admit of selection. We have seen that the time-honoured distinction between elements and compounds no longer keeps pace with the developments of chemical science, but must be modified to include a vast array of intermediate bodies—"meta-elemeuts." We have shown how the objections of Clerk-Maxwell, weighty as they are, may be met; and finally, we have adduced reasons for believing that primitive matter was formed by the act of a generative force, throwing off at intervals of time atoms endowed with varying quantities of primitive forms of energy. If we may hazard any conjectures as to the source of energy embodied in a chemical atom, we may, I think, premise that the heat radiations propagated outwards through the ether from the ponderable matter of the universe, by some process of nature not yet known to us, are transformed at the confines of the universe into the primary—the essential—motions of chemical atoms, which, the instant they are formed, gravitate inwards, and thus restore to the universe the energy which otherwise would be lost to it through radiant heat. If this conjecture be well founded, Sir William Thomson's startling prediction of the final decrepitude of the universe through the dissipation of its energy falls to the ground. In this fashion, gentlemen, it seems to me that the question of the elements may be provisionally treated. Our slender knowledge of these first mysteries is extending steadily, surely, though slowly.

By a strange and curious coincidence even our Septenary doctrine seems to force the hand of Science. If we understand rightly, Chemistry speaks of fourteen groupings of primitive atoms—lithium, beryllium, boron, carbon, nitrogen, oxygen, fluorine, sodium, magnesium, aluminium, silicon, phosphorus, sulphur and chlorine; and Mr. Crookes, speaking of the "dominant atomicities," enumerates seven groups of these, for he says:

As the mighty focus of creative energy goes round, we see it in successive cycles sowing in one tract of space seeds of lithium, potassium, rubidium, and ciesium; ia another tract, chlorine, bromine, and iodine; in a third, sodium, copper, silver, and gold; in a fourth, sulphur, selenium, and tellurium; in a fifth, beryllium, calcium, strontium, and barium; in a sixth, magnesium, zinc, cadmium, and mercury; in a seventh, phosphorus, arsenic, antimony, and bismuth [which makes seven groupings on the one hand. And after showing] .... in other tracts

the other elements—namely, aluminium, gallium, indium, and thallium; silicon, germanium, and tin; carbon, titanium, and zirconium. . . . [he adds] while a natural position **604]** near the neutral axis is found for the three groups of elements relegated by Professor Mendeleeff to a sort of Hospital for Incurables—his eighth family.

It might be interesting to compare these seven, and the eighth family of "incurables," with the allegories concerning the seven primitive sons of "Mother, Infinite Space," or Aditi, and the eighth son rejected by her. Many a strange coincidence may thus be found between "those intermediate links . . . named meta-elements" or elementoids, and those whom Occult Science names their Noumenoi, the intelligent Minds and Rulers of those groupings of Monads and Atoms. But this would lead us too far. Let us be content with finding the confession of the fact that:

> This deviation from absolute homogeneity should mark the constitution of these molecules or aggregations of matter which we designate elements and will perhaps be clearer if we return in imagination to the earliest dawn of our material universe, and, face to face with the Great Secret, try to consider the processes of elemental evolution.

Thus finally Science, in the person of its highest representatives, in order to make itself clearer to the profane, adopts the phraseology of such old Adepts as Roger Bacon, and returns to the "protyle." All this is hopeful and suggestive of the "signs of the times."

Indeed these "signs" are many and multiply daily; but none are more important than those just quoted. For now the chasm between the Occult "superstitious and unscientific" teachings and those of "exact" Science is completely bridged, and one, at least, of the few eminent Chemists of the day is in the realm of the infinite possibilities of Occultism. Every new step he will take will bring him nearer and nearer to that mysterious Centre, from which radiate the innumerable paths that lead down Spirit into Matter, and which transform the Gods and the living Monads into man and sentient Nature.

But we have something more to say on this subject in the following Section.

605]

SECTION IX.

The Coming Force.

ITS POSSIBILITIES AND IMPOSSIBILITIES.

Shall we say that Force is "moving Matter," or "Matter in motion," and a manifestation of Energy; or that Matter and Force are the phenomenal differentiated aspects of the one primary, undifferentiated Cosmic Substance?

This query is made with regard to that Stanza which treats of FOHAT and his "Seven brothers or Sons," in other words, of the *cause* and the *effects* of Cosmic Electricity, the Brothers or Sons of Occult parlance being the seven primary forces of Electricity, whose purely phenomenal, and hence grossest, effects are alone cognizable by Physicists on the cosmic and especially on the terrestrial plane. These include, among other things, Sound, Light, Colour, etc. Now what does Physical Science tell us of these "Forces"? SOUND, it says, is a sensation produced by the impact of atmospheric molecules on the tympanum, which, by setting up delicate tremors in the auditory apparatus, thus communicate their vibrations to the brain. LIGHT is the sensation caused by the impact of inconceivably minute vibrations of ether on the retina of the eye.

So, too, say we. But these are simply the effects produced in our atmosphere and its immediate surroundings, all, in fact, which falls within the range of our terrestrial consciousness. Jupiter Pluvius sent his symbol in drops of rain, of water composed, as is believed, of two "elements," which Chemistry dissociates and recombines. The compound molecules are in its power, but their atoms still elude its grasp. Occultism sees in all these Forces and manifestations a ladder, the lower rungs of which belong to exoteric Physics, and the higher are traced to a living, intelligent, invisible Power, which is, as a rule, the unconcerned, but, exceptionally, the conscious, Cause of the sense-born phenomena designated as this or that natural law.

606] We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with Occult Knowledge. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour.

For Sound generates, or rather attracts together, the elements that produce an *ozone* the fabrication of which is beyond Chemistry, but is within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical

body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with personally knowing something about it.

And if all this appears too *unscientific* to be even noticed, let Science explain to what mechanical and physical laws, known to it, are due the recently produced phenomena of the so-called Keely motor. What is it that acts as the formidable generator of invisible but tremendous force, of that power which is not only capable of driving an engine of 25 horse-power, but has even been employed to bodily lift the machinery? Yet this is done simply by drawing a fiddle-bow across a tuning fork, as has been repeatedly proven. For the Etheric Force, discovered by John Worrell Keely, of Philadelphia, well-known in America and Europe, is no hallucination. Notwithstanding his failure to utilize it—a failure prognosticated and maintained by some Occultists from the first—the phenomena exhibited by the discoverer during the last few years have been wonderful, almost miraculous, not in the sense of the *supernatural*[949] but of the *superhuman.* Had Keely been permitted to succeed, he might have reduced a whole army to atoms in the space of a few seconds, as easily as he reduced a dead ox to that condition.

The reader is now asked to give serious attention to that **607]** {AN UNCONSCIOUS OCCULTIST.} newly-discovered potency, which the discoverer has named Inter-Etheric Force, and Forces.

In the humble opinion of the Occultists, as of his immediate friends, Mr. Keely was, and still is, at the threshold of some of the greatest secrets of the Universe; of that chiefly on which is built the whole mystery of physical Forces, and the Esoteric significance of the "Mundane Egg" symbolism. Occult Philosophy, viewing the manifested and the unmanifested Kosmos as a UNITY, symbolizes the ideal conception of the former by that "Golden Egg" with two poles in it. It is the positive pole that acts in the manifested World of Matter, while the negative loses itself in the unknowable Absoluteness of SAT—*Be-ness.*[950] Whether this agrees with the philosophy of Mr. Keely, we cannot tell, nor does it really much matter. Nevertheless, his ideas about the ethero-material construction of the Universe look strangely like our own, being *in this respect* nearly identical. This is what we find him saying in an able pamphlet compiled by Mrs. Bloomfield-Moore, an American lady of wealth and position, whose incessant efforts in the pursuit of truth can never be too highly appreciated:

> Mr. Keely, in explanation of the working of his engine, says: "In the conception of any machine heretofore constructed, the medium for inducing a neutral centre has never been found. If it had, the difficulties of perpetual-motion seekers would have ended, and this problem would have become an established and operating fact. It would only require an introductory impulse of a few pounds, on such a device, to cause it to run for centuries. In the conception of my vibratory engine, I did not seek to attain perpetual motion; but a circuit is formed that actually has *a neutral centre,* which is in a condition to be vivified by my vibratory ether, and, while under operation by said substance, is really a machine that is virtually independent of the mass (or globe),[951] and it is the wonderful velocity of the vibratory circuit which makes it so. Still, with all its perfection, it requires to be fed with the vibratory ether to make it an independent motor. . . . All structures require a foundation in strength according to the weight of the mass they have to carry, but the foundations of the universe rest on a vacuous point far more minute than a molecule; in fact, to express this truth properly, on an *inter-etheric point,* which requires an infinite mind to understand it. To look down into the depths of an etheric centre is precisely the same as it would be to search into the broad space of heaven's ether to find the end, with this difference: that one is the positive field, while the other is the negative field."

608] This is, as may easily be seen, precisely the Eastern Doctrine. Mr. Keely's inter-etheric point is the laya-point of the Occultists; this, however, does not require "an infinite mind to understand it," but only a specific intuition and ability to trace its hiding-place in this World of Matter. Of course, the *laya centre* cannot be produced, but an *inter-etheric vacuum* can be—as is proved by the production of bell-sounds in space. Mr. Keely speaks as an unconscious Occultist, nevertheless, when he remarks, in his theory of planetary suspension:

---

[949] The word "supernatural" implies *above or outside* nature. Nature and Space are one. Now Space for the metaphysician exists outside any act of sensation, and is a purely subjective representation, notwithstanding the contention of Materialism, which would connect it forcibly with one or another datum of sensation. For our senses, it is fairly subjective when independent of anything within it. How then can any phenomenon, or anything else, step outside, or be performed beyond, that which has no limits? But when spatial extension becomes simply conceptual, and is thought of in an idea connected with certain actions, as by the Materialists and the Physicists, then again they have hardly a right to define and claim that which can, or cannot, be produced by Forces generated within even limited spaces, as they have not even an approximate idea of what those Forces are.

[950] It is not correct, when speaking of Idealism, to show it based upon "the old ontological assumptions that things or entities exist independently of each other, and otherwise than as terms of relations" (Stallo). At any rate, it is incorrect to say so of Idealism in Eastern Philosophy and *its* cognition, for it is just the reverse.

[951] Independent, in a certain sense, but not *disconnected* with it.

As regards planetary volume, we would ask in a scientific point of view, How can the immense difference of volume in the planets exist without disorganizing the harmonious action that has always characterized them? I can only answer this question properly by entering into a progressive analysis, starting on the rotating etheric centres that were fixed by the Creator[952] with their attractive or accumulative power. If you ask what power it is that gives to each etheric atom its inconceivable velocity of rotation (or introductory impulse), I must answer that no finite mind will ever be able to conceive what it is. The philosophy of accumulation is the only proof that such a power has been given. The area, if we can so speak, of such an atom presents to the attractive or magnetic, the elective or propulsive, all the receptive force and all the antagonistic force that characterize a planet of the largest magnitude; consequently, as the accumulation goes on, the perfect equation remains the same. When this minute centre has once been fixed, the power to rend it from its position would necessarily have to be so great as to displace the most immense planet that exists. When this atomic neutral centre is displaced, the planet must go with it. The neutral centre carries the full load of any accumulation from the start, and remains the same, for ever balanced in the eternal space.

Mr. Keely illustrates his idea of "a neutral centre" in this way:

We will imagine that, after an accumulation of a planet of any diameter, say, 20,000 miles, more or less, for the size has nothing to do with the problem, there should be a displacement of all the material, with the exception of a crust 5,000 miles thick, leaving an intervening void between this crust and a centre of the size of an ordinary billiard ball, it would then require a force as great to move this small central mass as it would to move the shell of 5,000 miles thickness. Moreover, this small central mass would carry the load of this crust for ever, keeping it equidistant; and there could be no opposing power, however great, that could bring them together. The imagination staggers in contemplating the immense load which bears upon this point of centre, where weight ceases. . . . This is what we understand by a neutral centre.

And this is what Occultists understand by a laya centre.

The above is pronounced to be "unscientific" by many. But so is everything that is not sanctioned and kept on the strictly orthodox lines of Physical Science. Unless the explanation given by the **609]** {OCCULT MYSTERIES AND SOCIETY.} inventor himself is accepted—and his explanations, being quite *orthodox* from the Spiritual and the Occult standpoints, if not from that of materialistic speculative Science, called *exact,* are therefore ours in this particular—what can Science answer to facts already seen, which it is no longer possible for anyone to deny? Occult Philosophy divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and even this only when forced to do so by the evolutionary tidal wave that carries on Humanity slowly, silently, but steadily, toward the dawn of the Sixth Race mankind. For once out of the safe custody of their legitimate heirs and keepers, those mysteries cease to be Occult: they fall into the public domain, and have to run the risk of becoming curses more often than blessings in the hands of the selfish—of the Cains of the human race. Nevertheless, whenever such individuals as the discoverer of Etheric Force are born, men with peculiar psychic and mental capacities,[953] they are generally and more frequently helped, than allowed to go unassisted, groping on their way; if left to their own resources, they very soon fall victims to martyrdom or become the prey of unscrupulous speculators. But they are helped only on the condition that they should not become, whether consciously or unconsciously, an additional peril to their age: *a danger to the poor,* now offered in daily holocaust by the less wealthy to the very wealthy.[954] This necessitates a short digression and an explanation.

Some twelve years back, during the Philadelphia Centennial Exhibition, the writer, in answering the earnest queries of a Theosophist, one of the earliest admirers of Mr. Keely, repeated to him what she had heard in quarters, information from which she could never doubt.

It had been stated that the inventor of the "Self-Motor" was what is called, in the jargon of the Kabalists, a "*natural-born* magician." That he was and would remain unconscious of the full range of his powers, and would work out merely those which he had found out and ascertained in his own nature—*firstly,* because, attributing them to a **610]** wrong source, he could never give them full sway; and *secondly,* because it was beyond his power to pass to others that which was *a capacity*

[952] "By Fohat, more likely," would be an Occultist's reply.

[953] The reason for such psychic capacities is given farther on.

[954] The above was written in 1886, at a time when hopes of success for the "Keely Motor" were at their highest. Every word then said by the writer proved true, and now only a few remarks are added with regard to the failure of Mr. Keely's expectations, so far, a failure now admitted by the discoverer himself. Though, however, the word *failure* is here used, the reader should understand it in a relative sense, for, as Mrs. Bloomfield-Moore explains: "What Mr. Keely does admit is that, baffled in applying vibratory force to mechanics, upon his first and second lines of experimental research, he was obliged either to confess a *commercial* failure, or to try a third departure from his base or principle, seeking success through another channel." And this "channel" is on the *physical* plane.

inherent in his own special nature. Hence, the whole secret could not be made over permanently to anyone, for practical purposes or use.[955]

Individuals born with such a capacity are not very rare. That they are not heard of more frequently is due to the fact that they live and die, in almost every case, in utter ignorance that they are possessed of abnormal powers. Mr. Keely possesses powers which are called abnormal, just because they happen to be as little known, in our day, as was the circulation of the blood before Harvey's time. Blood existed, and it behaved as it does at present in the first man born from woman; and so exists and has existed in man that *principle* which can control and guide etheric vibratory Force. At any rate, it exists in all those mortals whose *Inner Selves* are *primordially connected, by reason of their direct descent, with that group of Dhyân-Chohans* who are called "the first-born of Æther." Mankind, psychically considered, is divided into various groups, each group being connected with one of the Dhyânic Groups that first formed *psychic* man (see paragraphs 1, 2, 3, 4, 5 in the Commentary to Stanza VII.). Mr. Keely—being greatly favoured in this respect, and besides his psychic temperament, being, moreover, intellectually a genius in mechanics—may achieve most wonderful results. He has achieved some already—more than any mortal man, *not initiated into the final Mysteries,* has achieved in this age up to the present day. What he has done is—as his friends justly say of him—certainly quite sufficient "to demolish with the hammer of Science the idols of Science"—the idols of matter with the feet of clay. Nor would the writer for a moment think of contradicting Mrs. Bloomfield-Moore, when, in her paper on "Psychic Force and Etheric Force," she states that Mr. Keely, as a Philosopher:

> Is great enough in soul, wise enough in mind, and sublime enough in courage to overcome all difficulties, and to stand at last before the world as the greatest discoverer and inventor in the world.

And again she writes:

> Should Keely do no more than lead scientists from the dreary realms where they are groping into the open field of elemental force, where gravity and cohesion are disturbed in their haunts and diverted to use; where, from unity of origin, emanates **611]** {LIMITS TO DISCOVERIES.} infinite energy in diversified forms, he will achieve immortal fame. Should he demonstrate, to the destruction of materialism, that the universe is animated by a mysterious principle to which matter, however perfectly organized, is absolutely subservient, he will be a greater spiritual benefactor to our race than then modern world has yet found in any man. Should he be able to substitute, in the treatment of disease, the finer forces of nature for the grossly material agencies which have sent more human beings to their graves than war, pestilence and famine combined, he will merit and receive the gratitude of mankind. All this and more will he do, if he and those who have watched his progress, day by day for years, are not too sanguine in their expectations.

The same lady, in her pamphlet, *Keely's Secrets*,[956] brings forward the following passage from an article, written in the *Theosophist* a few years ago, by the writer of the present volume:

> The author of No. 5 of the pamphlets issued by the Theosophical Publication Society, *What is Matter and What is Force,* says therein: "The men of science have just found out 'a fourth state of matter,' whereas the Occultists have penetrated years ago beyond the sixth, and therefore do not infer, but know of, the existence of the seventh, the last." This knowledge comprises one of the secrets of Keely's so-called "compound secret." It is already known to many that his secret includes "the augmentation of energy," the insulation of the ether, and the adaptation of dynaspheric force to machinery.

It is just because Keely's discovery would lead to a knowledge of one of the most Occult secrets, a secret which can never be allowed to fall into the hands of the masses, that his failure to push his discoveries to their logical end seems certain to Occultists. But of this more presently. Even in its limitations this discovery may prove of the greatest benefit. For:

> Step by step, with a patient perseverance which some day the world will honour, this man of genius has made his researches, overcoming the colossal difficulties which again and again raised up in his path what seemed to be (to all but himself) insurmountable barriers to further progress: but never has the world's index finger so pointed to an hour when all is making ready for the advent of the new form of force that mankind is waiting for. Nature, always reluctant to yield her secrets, is listening to the demands made upon her by her master, necessity. The coal mines of the world cannot long afford the increasing drain made upon them. Steam has reached its utmost limits of power, and does not fulfil the requirements of the age. It knows that its days are numbered. Electricity holds back, with bated breath, dependent upon the approach of her sister colleague. Air ships are riding at anchor, as it were, waiting for the force which is to make aerial navigation something more than a dream. As easily as men communicate with their offices from their homes by means of the telephone, so will the inhabitants of separate continents talk across the ocean. Imagination is palsied when seeking to foresee the **612]** grand results of this marvellous discovery, when once it is applied to art and mechanics. In taking the throne which it will force steam to abdicate, dynaspheric force will rule the world with a power so mighty in the interests of civilization, that no finite mind can conjecture the results. Laurence Oliphant, in his preface to *Scientific Religion,* says: "A new moral future is dawning upon the human race—one, certainly, of which it

---

[955] We learn that these remarks are not applicable to Mr. Keely's latest discovery; time alone can show the exact limit of his achievements.

[956] Theosophical Siftings, No. 9.

stands much in need." In no way could this new moral future be so widely, so universally, commenced as by the utilizing of dynaspheric force to beneficial purposes in life.

The Occultists are ready to admit all this with the eloquent writer. Molecular vibration is, undeniably, "Keely's legitimate field of research," and the discoveries made by him will prove wonderful—yet *only in his hands* and *through himself.* The world so far will get but that with which it can be safely entrusted. The truth of this assertion has, perhaps, not yet quite dawned upon the discoverer himself, since he writes that he is absolutely certain that he will accomplish all that he has promised, and that he will then give it out to the world; but it must dawn upon him, and at no very far distant date. And what he says in reference to his work is a good proof of it:

In considering the operation of my engine, the visitor, in order to have even an approximate conception of its modus operandi, must discard all thought of engines that are operated upon the principle of pressure and exhaustion, by the expansion of steam or other analogous gas which impinges upon an abutment, such as the piston of a steam-engine. My engine has neither piston nor eccentrics, nor is there one grain of pressure exerted in the engine, whatever may be the size or capacity of it. My system, in every part and detail, both in the developing of my power and in every branch of its utilization, is based and founded on sympathetic vibration. In no other way would it be possible to awaken or develop my force, and equally impossible would it be to operate my engine upon any other principle. . . . This, however, is the true system; and henceforth all my operations will be conducted in this manner—that is to say, my power will be generated, my engines run, my cannon operated, *through a wire.* It has been only after years of incessant labour, and the making of almost innumerable experiments, involving not only the construction of a great many most peculiar mechanical structures, and the closest investigation and study of the phenomenal properties of the substance "ether," *per se*, produced, that I have been able to dispense with complicated mechanism, and to obtain, as I claim, *mastery over the subtle and strange force with which I am dealing.*

The passages underlined by us, are those which bear directly on the Occult side of the application of the vibratory Force, that which Mr. Keely calls "sympathetic vibration." The "wire" is already a step below, or downward from the pure Etheric plane into the Terrestrial. The discoverer has produced marvels—the word "miracle" is not too **613]** {KEELY'S ETHER.} strong—when acting through the inter-etheric Force alone, the fifth and sixth principles of Âkâsha. From a generator six feet long, he has come down to one "no larger than an old-fashioned silver watch"; and this by itself is a miracle of *mechanical,* but not of spiritual, genius. As was well said by his great patroness and defender, Mrs. Bloomfield-Moore:

The two forms of force which he has been experimenting with, and the phenomena attending them, are the very antithesis of each other.

One was generated and acted upon by and through himself. No one, who should have repeated the thing done by himself, *could have produced the same results.* It was truly Keely's Ether that acted, while Smith's or Brown's Ether would have remained for ever barren of results. For Keely's difficulty has hitherto been to produce a machine which would develop and regulate the Force without the intervention of any "will power" or personal influence of the operator, whether conscious or unconscious. In this he has failed, so far as others were concerned, for *no one but himself* could operate on his "machines." Occultly this was a far more advanced achievement than the "success" which he anticipates from his wire, but the results obtained from the fifth and sixth planes of the Etheric, or Astral, Force, *will never be permitted to serve for purposes of commerce and traffic.* That Keely's organism is directly connected with the production of his marvellous results is proven by the following statement, emanating from one who knows the great discoverer intimately.

At one time the shareholders of the "Keely Motor Co." put a man in his workshop for the express purpose of discovering his secret. After six months of close watching, he said to J. W. Keely one day: "I know how it is done, now." They had been setting up a machine together, and Keely was manipulating the stop-cock which turned the force on and off. "Try it, then," was the answer. The man turned the cock, and nothing came. "Let me see you do it again," the man said to Keely. The latter complied, and the machinery operated at once. Again the other tried, but without success. Then Keely put his hand on his shoulder and told him to try once more. He did so, with the result of an instantaneous production of the current.

This fact, if true, settles the question.

We are told that Mr. Keely defines electricity "as a certain form of atomic vibration." In this he is quite right; but this is Electricity on the terrestrial plane, and through terrestrial correlations. He estimates—

614]

Molecular vibrations at	100'000'000	per	second.
Inter-molecular	300'000'000	"	"
Atomic	900'000'000	"	"
later-atomic	2'700'000'000	"	"
Ætheric	8'100'000'000	"	"
Inter-Ætheric	24'300'000'000	"	"

This proves our point. There are no vibrations that could be counted or even estimated at an *approximate* rate beyond "the realm of the fourth Son of Fohat," to use an Occult phrase, or that motion which corresponds to the formation of Mr. Crookes' radiant matter, lightly called some years ago the "fourth state of matter"—*on this our plane.*

If the question is asked why Mr. Keely was not allowed to pass a certain limit, the answer is easy; it was because that, which he has unconsciously discovered, is the terrible sidereal Force, known to, and named by the Atlanteans Mash-mak, and by the Âryan Rishis in their Astra Vidya by a name that we do not like to give. It is the Vril of Bulwer Lytton's *Coming Race,* and of the coming Races of our mankind. The name Vril may be a fiction; the Force itself is a fact, as little doubted in India as is the existence of the Rishis, since it is mentioned in all the secret books.

It is this vibratory Force, which, when aimed at an army from an Agni-ratha, fixed on a flying vessel, a balloon, according to the instructions found in Astra Vidya, would reduce to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorized in the *Vishnu Purâna,* in the *Rarnayana* and other works, in the fable about the sage Kapila whose "glance made a mountain of ashes of King Sagara's 60,000 sons," and which is explained in the Esoteric Works, and referred to as the Kapilaksha—Kapila's Eye.

And is it this Satanic Force that our generations are to be allowed to add to their stock of Anarchist's baby-toys, known as melenite, dynamite clock-work, explosive oranges, "flower baskets," and such other innocent names? Is it this destructive agency, which, once in the hands of some modern Attila, a bloodthirsty Anarchist, for instance, would in a few days reduce Europe to its primitive chaotic state, with no man left alive to tell the tale—is it this Force which is to become the common property of all men alike?

What Mr. Keely has already done is grand and wonderful in the extreme; there is enough work before him in the demonstration of his new system to "humble the pride of those scientists who are materialistic, **615]** {A PREMATURE DISCOVERY.} by revealing those mysteries which lie behind the world of matter," without, *nolens volens,* revealing it to all. For surely Psychics and Spiritualists, of whom there are a good number in European armies, would be the first to personally experience the fruits of the revelation of such mysteries. Thousands of them would speedily find themselves in blue Ether, perhaps with the populations of whole countries to keep them company, were such a Force to be even entirely discovered, let alone made publicly known. The discovery in its completeness is by several thousand—or shall we say hundred thousand—years too premature. It will be in its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when the just demands of the many are at last happily attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings unheeded throughout the world, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than now exist, *and on some new continent that may appear.* Then only will Keely's Motor and Force, as originally contemplated by himself and his friends, be in demand, because it will then be more needed by the poor than by the wealthy.

Meanwhile the Force he has discovered will work through wires, and, if he succeeds, this will be quite sufficient to make of him the greatest discoverer of the age in the present generation.

What Mr. Keely says of *Sound* and *Colour* is also correct from the Occult standpoint. Hear him talk as though he were the nursling of the "Gods-Revealers," and as if he had gazed all his life into the depths of Father-Mother Æther.

In comparing the tenuity of the atmosphere with that of the etheric flows, obtained by his invention for breaking up the molecules of air by vibration, Keely says:

> It is as platinum to hydrogen gas. Molecular separation of air brings us to the first sub-division only; inter-molecular, to the second; atomic, to the third; interatomic, to the fourth; etheric, to the fifth; and inter-etheric, to the sixth subdivision, or positive association with luminiferous ether.[957] In my introductory argument I have contended that this is the vibratory envelope of all atoms. In my definition of atom I do not confine myself to the sixth sub-division where this luminiferous ether is developed in its crude form, as far as my researches prove.[958] **616]** I think this idea will be pronounced by the physicists of the present day, a wild freak of the imagination. Possibly, in time, a light may fall upon this theory that will bring its simplicity forward for scientific research. At present I can only compare it to some planet in a dark space, where the light of the sun of science has not yet reached it. . . . I assume that sound, like odour, is a real substance of unknown and wonderful tenuity, emanating from a body where it has been induced by percussion and throwing out absolute corpuscles of matter, inter-atomic particles, with velocity of 1,120 feet per second; *in vacuo* 20,000. The substance which is thus disseminated is a part and parcel of the mass agitated, and, if kept under this agitation continuously, would, in the course of a certain cycle of time, become thoroughly absorbed by the atmosphere; or, more truly, would pass through the atmosphere to an elevated point of tenuity corresponding to the condition of subdivision that governs its liberation from its parent body. . . . The sounds from vibratory forks, set so as to produce etheric

---

[957] This is also the division made by the Occultists, under other names.

[958] Quite so, since there is the *seventh* beyond, which begins the same enumeration from the first to the last, on another and higher plane.

chords, while disseminating their tones (compound), permeate most thoroughly all substances that come under the range of their atomic bombardment. The clapping of a bell *in vacuo* liberates these atoms with the same velocity and volume as one in the open air; and were the agitation of the bell kept up continuously for a few millions of centuries it would thoroughly return to its primitive element; and, if the chamber were hermetically sealed, and strong enough, the vacuous volume surrounding the bell would be brought to a pressure of many thousands of pounds to the square inch, by the tenuous substance evolved. In my estimation, sound truly defined is the disturbance of atomic equilibrium, rupturing actual atomic corpuscles; and the substance thus liberated must certainly be a certain order of etheric flow. Under these conditions, is it unreasonable to suppose that, if this flow were kept up, and the body thus robbed of its element, it would in time disappear entirely? All bodies are formed primitively from this highly tenuous ether, animal, vegetable, and mineral, and they are only returned to their high gaseous condition when brought under a state of differential equilibrium. . . . As regards odour, we can only get some definite idea of its extreme and wondrous tenuity by taking into consideration that a large area of atmosphere can be impregnated for a long series of years from a single grain of musk; which, if weighed after that long interval, will be found to be not appreciably diminished. The great paradox attending the flow of odorous particles is that they can be held under confinement in a glass vessel! Here is a substance of much higher tenuity than the glass that holds it, and yet it cannot escape. It is as a sieve with its meshes large enough to pass marbles, and yet holding fine sand which cannot pass through; in fact, a molecular vessel holding an atomic substance. This is a problem that would confound those who stop to recognize it. But infinitely tenuous as odour is, it holds a very crude relation to the substance of sub-division that governs a magnetic flow (a flow of sympathy, if you please to call it so). This sub-division comes next to sound, but is above sound. The action of the flow of a magnet coincides somewhat to the receiving and distributing portion of the human brain, giving off at all times a depreciating ratio of the amount received. It is a grand illustration of the control of mind over matter, which gradually depreciates the physical till dissolution takes place. The **617]** {WHAT IS THE NEW FORCE?} magnet on the same ratio gradually loses its power and becomes inert. If the relations that exist between mind and matter could be equated and so held, we would live on in our physical state eternally, as there would be no physical depreciation. But this physical depreciation leads, at its terminus, to the source of a much higher development—viz., the liberation of the pure ether from the crude molecular; which, in my estimation, is to be much desired.[959]

It may be remarked that, save for a few small divergencies, no Adept nor Alchemist could have better explained these theories, in the light of Modern Science, however much the latter may protest against these novel views. In all its fundamental principles, if not in its details, this is Occultism pure and simple; and moreover, it is modern Natural Philosophy as well.

This new Force, or whatever Science may call it, the effects of which are undeniable—as is admitted by more than one Naturalist and Physicist who has visited Mr. Keely's laboratory and personally witnessed its tremendous effects—what is it? Is it a "mode of motion," also, *in vacuo*, since there is no Matter to generate it except Sound—another "mode of motion," no doubt, a *sensation* caused, like Colour, by vibrations? Fully as we believe in these vibrations as the proximate, the immediate, cause of such sensations, we as absolutely reject the one-sided scientific theory that there is *no factor* be considered as external to us, other than etheric or atmospheric vibrations.

In this case the American Substantialists are not wrong, though they are too anthropomorphic and material in their views for these to be accepted by Occultists, when they argue through Mrs. M. S. Organ, M.D., that:

> There must be positive entitative properties in objects which have a constitutional relation to the nerves of animal sensations, or there can be no perception. No impression of any kind can be made upon brain, nerve, or mind—no stimulus to action—unless there is an actual and direct communication of a substantial force. ["Substantial" as far as it appears, in the usual sense of the word, in this universe of Illusion and Mâyâ, of course; not in reality.] That force may be the most refined and sublimated immaterial Entity [?]. Yet it must exist; for no sense, element, or faculty of the human being can have a perception, or be stimulated into action, without some substantial force coming in contact with it. This is the fundamental law pervading the whole organic and mental world. In the true philosophical sense there is no such thing as independent action; for every force or substance is correlated to some other force or substance. We can with just as much truth and reason assert that no substance possesses any inherent gustatory property or any olfactory property—that taste and odour are simply sensations caused by vibrations; and hence mere illusions of animal perceptions.

618] There *is* a transcendental set of causes put in motion, so to speak, in the occurrence of these phenomena, which, *not being in relation to our narrow range of cognition*, can only be understood and traced to their source and their nature, by the spiritual faculties of the Adept. They are, as Asclepios puts it to the King, "incorporeal corporealities," such as "appear in the mirror," and "abstract forms" that we see, hear, and smell, in our dreams and visions. What have the "modes of motion," light, and ether to do with these? Yet we see, hear, smell and touch them, *ergo* they are as much *realities* to us in our dreams, as any other thing on this plane of Mays.

619]

[959] From Mrs. Bloomfield-Moore's paper, *The New Philosophy*.

SECTION X.

On the Elements and Atoms.

When the Occultist speaks of Elements, and of human Beings who lived during those geological ages, the duration of which it is found as impossible to determine—according to the opinion of one of the best English Geologists[960]—as the nature of Matter, it is because he knows what he is talking about. When he says Man and Elements, he means neither man in his present physiological and anthropological form, nor the elemental Atoms, those hypothetical conceptions, existing at present in scientific minds, the entitative abstractions of Matter in its highly attenuated state; nor, again, does he mean the compound Elements of Antiquity. In Occultism the word Element in every case means *Rudiment.* When we say "Elementary Man," we mean either the proemial, incipient sketch of man, in its unfinished and undeveloped condition, hence in that form which now lies latent in physical man during his life-time, and takes shape only occasionally and under certain conditions; or, that form which for a time survives the material body, and which is better known as an Elementary.[961] With regard to Element, when the term is used metaphysically, it means, in distinction to the mortal, the incipient Divine Man; and, in its physical usage, it means inchoate Matter in its first undifferentiated condition, or in the Laya state, the eternal and normal condition of Substance, which differentiates only periodically; during that differentiation, Substance is really in an abnormal state—in other words, it is but a transitory illusion of the senses.

As to the Elemental Atoms, so-called, the Occultists refer to them by that name with a meaning analogous to that which is given by **620]** the Hindû to Brahmâ, when he calls him Anu, the Atom. Every Elemental Atom, in search of which more than one Chemist has followed the path indicated by the Alchemists, is, in their firm belief, when not *knowledge*, a Soul; not necessarily a disembodied Soul, but a Jîva, as the Hindûs call it, a centre of Potential Vitality, with latent intelligence in it, and, in the case of compound Souls, an intelligent active Existence, from the highest to the lowest order, a form composed of more or less differentiations. It requires a Metaphysician—and an Eastern Metaphysician—to understand our meaning. All those Atom-Souls are differentiations from the One, and are in the same relation to it as is the Divine Soul, Buddhi, to its informing and inseparable Spirit, Âtmâ.

Modern Physics, in borrowing from the Ancients their Atomic Theory, forgot one point, the most important point of the doctrine; hence they have got only the husks and will never be able to get the kernel. In adopting physical Atoms, they omitted the suggestive fact that, from Anaxagoras to Epicurus, to the Roman Lucretius, and finally even to Galileo, all these Philosophers believed more or less in *animated* Atoms, not in invisible specks of so-called "brute" matter. According to them, rotatory motion was generated by larger (read, more divine and pure) Atoms forcing other Atoms downwards; the lighter ones being simultaneously thrust upward. The Esoteric meaning of this is the ever cyclic curve of differentiated Elements downward and upward through intercyclic phases of existence, until each again reaches its startingpoint or birthplace. The idea was metaphysical as well as physical; the hidden interpretation embracing Gods or Souls, in the shape of Atoms, as the *causes* of all the *effects* produced on Earth by the *secretions* from the divine bodies.[962] No Ancient Philosopher, not even the Jewish Kabalists, ever dissociated Spirit from Matter, or Matter from Spirit. Everything originated in the One, and, proceeding from the One, must finally return to the One.

> Light becomes heat, and consolidates into fiery particles; which, from being ignited, become cold, hard particles, round and smooth. And this is called Soul, imprisoned in its robe of matter.[963]

Atoms and Souls were synonymous in the language of the Initiates. The doctrine of "whirling Souls," Gilgoolem, in which so many learned Jews have believed,[964] had no other meaning esoterically. The **621]** {THE WHIRLING OF THE SOUL.} learned Jewish Initiates never meant Palestine alone by the Promised Land, but they meant the same Nirvâna as do the learned Buddhist and Brâhman—the bosom of the Eternal ONE, symbolized by that of Abraham, and by Palestine as its substitute on Earth.

---

[960] In answer to a friend, that eminent Geologist writes: "I cau only say, in reply to your letter, that it is at present, and perhaps always will be, impossible to reduce, even approximately, geological time into years, or even into millenniums." (Signed, William Pengelly, F.R.S.)

[961] Plato, in speaking of the irrational, turbulent Elements, "composed of fire, air, water, and earth," means Elementary Dæmons. (See *Timœus*.)

[962] Plato in the *Timœus* uses the word "secretions" of turbulent Element.

[963] Valentinus' *Esoteric Treatise on the Doctrine of Gilgul*.

[964] See Mackenzie's *Royal Masonic Cyclopaedia*.

Surely no educated Jew ever believed this allegory in its literal sense, that the bodies of Jews contain within them a principle of Soul which cannot rest, if the bodies are deposited in a foreign land, until, by a process called the "whirling of the Soul" the immortal particle reaches once more the sacred soil of the "Promised Land."[965] The meaning of this is evident to an Occultist. The process was supposed to be accomplished by a kind of metempsychosis, the psychic spark being conveyed through bird, beast, fish, and the most minute insect.[966] The allegory relates to the *Atoms of the body*, each of which has to pass through every form, before all reach the final state, which is the first starting-point of the departure of every Atom—its primitive Laya state. But the primitive meaning of Gilgoolem, or the "Revolution of Souls," was the idea of the reincarnating Souls or Egos. "All the Souls go into the Gilgoolah," into a cyclic or revolving process; *i.e.*, they all proceed on the cyclic path of re-births. Some Kabalists interpret this doctrine to mean only a kind of purgatory for the souls of the wicked. But this is not so.

The passage of the Soul-Atom "through the seven Planetary Chambers" had the same metaphysical and physical meaning. It had the latter when it was said to dissolve into Ether. Even Epicurus, the model Atheist and Materialist, knew so much and believed so much in the ancient Wisdom, that he taught that the Soul—entirely distinct from immortal Spirit, when the former is enshrined *latent* in it, as it is in every atomic speck—was composed of a fine, tender essence, formed from the *smoothest, roundest, and finest atoms*.[967]

And this shows that the ancient Initiates, who were followed more or less closely by all profane Antiquity, meant by the term Atom, a Soul, a Genius or Angel, the first-born of the ever-concealed Cause of all causes; and in this sense their teachings become comprehensible. They asserted, as do their successors, the existence of Gods and Genii, Angels or Demons, not outside, nor independent of, the Universal plenum, but within it. Only this Plenum, during the life-cycles, is infinite. They admitted and taught a good deal of that which modern Science now teaches—namely, the existence of a primordial World **622]** Stuff or Cosmic Substance, eternally homogeneous, except during its periodic existence; then, universally diffused throughout, infinite Space, it differentiates, and gradually forms sidereal bodies from itself. They taught the revolution of the Heavens, the Earth's rotation, the Heliocentric System, and the Atomic Vortices—Atoms being in reality Souls and Intelligences. These "Atomists" were spiritual, most transcendental, and philosophical Pantheists. It is not they who would have ever conceived or dreamed that monstrous contrasted progeny, the nightmare of our modern civilized race: inanimate material and self-guiding Atoms, on the one hand, and an extra-cosmic God on the other.

It may be useful to show what the Monad was, and what its origin, in the teachings of the old Initiates.

Modem exact Science, as soon as it began to grow out of its teens, perceived the great, and to it hitherto esoteric, axiom, that nothing, whether in the spiritual, psychic, or physical realm of Being, could come into existence out of nothing. There is no cause in the manifested Universe without its adequate effects, whether in Space or Time; nor can there be an effect without its primal cause, which itself owes its existence to a still higher one—the final and absolute Cause having to remain to man for ever an incomprehensible Causeless Cause. But even this is no solution, and must be viewed, if at all, from the highest philosophical and metaphysical standpoints, otherwise the problem had better be left unapproached. It is an abstraction, on the verge of which human reason—however trained in metaphysical subtleties—trembles, threatening to collapse. This may be demonstrated to any European, who would undertake to solve the problem of existence, by the articles of faith of the true Vedantin for instance. Let him read and study the sublime teachings of Shaukaracharya, on the subject of Soul and Spirit, and the reader will realize what is now said.[968]

While the Christian is taught that the human Soul is a breath of God, being created by him for sempiternal existence, having a beginning, but no end—and therefore never to be called eternal—the Occult Teaching says: Nothing is created, it is only transformed. Nothing can manifest itself in this Universe—from a globe down to a vague, rapid thought—that was not in the Universe already; everything on the subjective plane is an eternal *is;* as everything on the objective plane is an *ever-becoming*—because all is transitory.

623] {THE ETERNAL PILGRIM.} The Monad—a truly "indivisible thing," as defined by Good, who did not give it the sense we now do—is here rendered as the Âtmâ, in conjunction with Buddhi and the higher Manas. This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and illusive life. The Monad, then, can be traced through the course of its pilgrimage and in its changes of transitory vehicles, only from the incipient stage of the

---

965 See *Isis Unveiled*, II. 152.

966 See Mackenzie, *ibid.*, *sub voc*.

967 *Isis Unveiled*, I. 317

968 *Viveka Chûdâmani,* translated by Mohini M. Chatterji, as "The Crest Jewel of Wisdom." See *Thesophist,* July and August, 1886.

manifested Universe. In Pralaya, the intermediate period between two Manvantaras, it loses its name, as it loses it when the real One Self of man merges into Brahman, in cases of high Samâdhi (the Turîya state), or final Nirvâna; in the words of Shankara:

> When the disciple having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandons this illusive body that has been assumed by the *Âtmâ* just as an actor (abandons) the dress (put on).

For Buddhi, the Anandamâyâ Sheath, is but a mirror which reflects absolute bliss; and, moreover, that reflection itself is yet not free from ignorance, and is *not* the Supreme Spirit, since it is subject to conditions, is a spiritual modification of Prakriti, and is an effect; Âtmâ alone is the one real and eternal substratum of all, the Essence and Absolute Knowledge, the Kshetrajña. Now that the Revised Version of the Gospels has been published and the most glaring mistranslations of the old versions are corrected, one can understand better the words in 1 *John* v. 6: "It is the Spirit that beareth witness because the Spirit is truth." The words that follow in the mistranslated version about the "three witnesses," hitherto supposed to stand for "the Father, the Word, and the Holy Ghost," show the real meaning of the writer very clearly, thus still more forcibly identifying his teaching in this respect with that of Shankaracharya. For what can the sentence mean, "there are three that bear witness ..... the Spirit and the Water and the Blood"—if it bears no relation to, nor connection with, the more philosophical statement of the great Vedântin teacher, who, speaking of the Sheaths—the principles in man—Jîva, Vijñânamâyâ, etc., which *are*, in their physical manifestation, "Water and Blood" or Life, adds that Âtmâ, Spirit, alone is what remains after the subtraction of the Sheaths and that it is the Only Witness, or synthesized unity. The less spiritual and philosophical school, solely with an eye to a Trinity, made three witnesses out of "one," thus connecting it more with Earth than with Heaven. It is called in Esoteric Philosophy the "One **624]** Witness," and, while it rests in Devachan, is referred to as the "Three Witnesses to Karma."

Âtmâ, our seventh principle, being identical with the Universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval Seven;—of which Seven something will be said further on. It is the EMANATING SPARK FROM THE UNCREATED RAY—a mystery. In the esoteric, and even exoteric Buddhism of the North, Âdi-Buddha (Chogi Dangpoi Sangye), the One Unknown, without beginning or end, identical with Parabrahman and Ain Suph, emits a bright Ray from its Darkness.

This is the Logos, the First, or Vajradhara, the Supreme Buddha, also called Dorjechang. As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation his Heart—the "Diamond Heart," Vajrasattva or Dorjesempa. This is the Second Logos of Creation, from whom emanate the seven—in the exoteric blind the five—Dhyâni-Buddhas, called the Anupâdaka, the "Parentless." These Buddhas are the primeval Monads from the World of Incorporeal Being, the Arupa World, wherein the Intelligences (on that plane only) have neither shape nor name, in the exoteric system, but have their distinct seven names in the Esoteric Philosophy. These Dhyâni-Buddhas emanate, or create from themselves, by virtue of Dhyâna, celestial Selves—the super-human Bodhisattvas. These, incarnating at the beginning of every human cycle on Earth as mortal men, become occasionally, owing to their personal merit, Bodhisattvas among the Sons of Humanity, after which they may reappear as Manushi, or Human, Buddhas. The Anupâdaka, or Dhyâni-Buddhas, are thus identical with the Brâhmanical Mânasaputra, Mind-born Sons—whether of Brahmâ, or of either of the other two Trimurtian Hypostases; they are identical also with the Rishis and Prajâpatis. Thus, a passage is found in *Anugîtâ,* which, read esoterically, shows plainly, though under another imagery, the same idea and system. It says:

> Whatever entities there are in this world, moveable or immoveable, they are the very first to be dissolved [at Pralaya]; and next the developments produced from the elements [from which the visible universe is fashioned]; and (after) these developments [evolved entities], all the elements. Such is the upward gradation among entities. Gods, Men, Gandharvas, Pishachas, Asuras, Rakshasas, all have been created by Nature [Svabhava, or Prakriti, plastic Nature], not by actions, nor by a cause [not by any physical cause]. These Brâhmanas [the Rishi Prajâpati?], the creators of the world, are born here (on earth) again and again. **625]** {BUDDHAS OF THE THREE WORLDS.} And whatever is produced from them is dissolved in due time in those very five great elements [the five, or rather seven, Dhyâni-Buddbas, also called "Elements" of Mankind], like billows in the ocean. These great elements are in every way (beyond) the elements that make up the world [the gross elements]. And he who is released, even from these five elements [the Tanmatras],[969] goes to the highest goal. The Lord Prajâpati [Brahmâ] created all this by the mind only [by Dhyâna, or abstract meditation and mystic powers, like the Dhyâni-Buddhas].[970]

---

[969] The Tanmatras are literally the type or rudiment of an element devoid of qualities; but esoterically, they are the primeval Noumena of that which becomes in the progress of evolution, a Cosmic Element, in the sense given to the term in Antiquity, not in that of Physics. They are the Logoi, the seven emanations or rays of the Logos.

[970] Ch. xxxvi; Telang's translation, pp. 387-8.

Evidently then, these Brâhmanas are identical with the terrestrial Bodhisattvas of the heavenly Dhyâni-Buddhas. Both, as primordial, intelligent "Elements," become the Creators or the Emanators of the Monads destined to become human in that cycle; after which they evolve themselves, or, so to say, expand into their own Selves as Bodhisattvas or Brâhmanas, in heaven and earth, to become at last simple men. "The creators of the world are born here, on earth again and again"—truly. In the Northern Buddhist system, or the popular exoteric religion, it is taught that every Buddha, while preaching the Good Law on Earth, manifests himself simultaneously in three Worlds: in the Formless World as a Dhyâni-Buddha, in the World of Forms as a Bodhissttva, and in the World of Desire, the lowest or our World, as a man. Esoterically the teaching differs. The divine, purely Adi-Buddhic Monad manifests as the universal Buddhi, the Maha-Buddhi or Mahat, in Hindû philosophies, the spiritual, omniscient and omnipotent Root of divine Intelligence, the highest Anima Mundi or the Logos. This descends "like a flame spreading from the eternal Fire, immoveable, without increase or decrease, ever the same to the end" of the cycle of existence, and becomes Universal Life on the Mundane Plane. From this Plane of conscious Life shoot out, like seven fiery tongues, the Sons of Light, the Logoi of Life; then the Dhyâni-Buddhas of contemplation, the concrete forms of their formless Fathers, the Seven Sons of Light, *still, themselves,* to whom maybe applied the Brâhmanical mystic phrase: "Thou art THAT"—Brahman. It is from these Dhyâni-Buddhas that emanate their Chhayas or Shadows, the Bodhisattvas of the celestial realms, the prototypes of the super-terrestrial Bodhisattvas, and of the terrestrial Buddhas, and finally of men. The Seven Sons of Light are also called Stars.

626] The star under which a human Entity is born, says the Occult Teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. *But this is not his astrological star.* The latter is concerned and connected with the *Personality ;* the former with the *Individuality.* The Angel of that Star, or the Dhyâni-Buddha connected with it, will be either the guiding, or simply the presiding, Angel, so to say, in every new rebirth of the Monad, *which is part of his own essence,* though his vehicle, man, may remain for ever ignorant of this fact. The Adepts have each their Dhyâni-Buddha, their elder "Twin-Soul," and they know it, calling it "Father-Soul," and "Father-Fire." It is only at the last and supreme Initiation, however, when placed face to face with the bright "Image" that they learn to recognize it. How much did Bulwer Lytton know of this mystic fact, when describing, in one of his highest inspirational moods, Zanoni face to face with his Augoeides?

The Logos, or both the unmanifested and the manifested Word, is called by the Hindûs, Îshvara, the Lord, though the Occultists give it another name. Îshvara, say the Vedântins, is the highest consciousness in Nature. "This highest consciousness," answer the Occultists, "is only a synthetic unit in the World of the manifested Logos—or on the plane of illusion; for it is the sum total of Dhyân Chohanic consciousness." "O wise man, remove the conception that *Not-Spirit is Spirit"*—says Shankarâchârya. Âtmâ is Not-Spirit in its final Parabrahmic state; Îshvara, or Logos, is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial Monads, *plus* their divine Reflection, which emanate from, and return into, the Logos, each in the culmination of its time. There are seven chief Groups of such Dhyân Chohans, which groups will be found and recognized in every religion, for they are the primeval Seven Rays. Humanity, Occultism teaches us, is divided into seven distinct Groups, with their sub-divisions, mental, spiritual, and physical. Hence there are seven chief planets, the spheres of the indwelling seven Spirits, under each of which is born one of the human Groups which is guided and influenced thereby. There are only seven planets *specially* connected with Earth, and twelve houses, but the possible combinations of their aspects are countless. As each planet can stand to each of the others in twelve different aspects, their combinations must be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical **627]** {THE CREST-JEWEL OF WISDOM.} capacities in the numberless varieties of the *genus homo*, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations.[971]

The Monad, then, viewed as One, is above the seventh principle in Kosmos and man; and as a Triad, it is the direct radiant progeny of the said compound Unit, not the Breath of "God," as that Unit is called, nor creating out of *nihil;* for such an idea is quite unphilosophical, and degrades Deity, dragging It down to a finite, attributive condition. As well expressed by the translator of the *Crest-Jewel of Wisdom*—though Îshvara is "God"

> Unchanged in the profoundest depths of Pralayas and in the intensest activity of Manvantaras, [still] beyond [him] is ÂTMÂ, round whose pavilion is the darkness of eternal MÂYÂ.[972]

---

[971] See *Theosophist*, August, 1886.

[972] The now universal error of attributing to the Ancients the knowledge of only seven planets. simply because they mentioned no others, is based on the same general ignorance of their Occult doctrines. The question is not whether they were, or were not, aware of the existence of the later discovered planets; but whether the reverence paid by them to the four exoteric and

The "Triads" born under the same Parent-Planet, or rather the Radiations of one and the same Planetary Spirit or Dhyâni-Buddha are, in all their after lives and rebirths, sister, or "twin" souls, on this Earth. The idea is the same as that of the Christian Trinity, the "Three in One," only it is still more metaphysical: the Universal "Over-Spirit," manifesting on the two higher planes, those of Buddhi and Mahat. These are the three Hypostases, metaphysical, but never personal.

This was known to every high Initiate in every age and in every country: "I and my Father are one," said Jesus.[973] When he is made to say, elsewhere: "I ascend to *my* Father and *your* Father,"[974] it meant that which has just been stated. The identity, and at the same time the illusive differentiation of the *Angel*-Monad and the *Human*-Monad is shown in the sentences: "My Father is *greater* than I";[975] "Glorify *your* Father *which is in Heaven*";[976] "Then shall the righteous shine forth as the sun in the kingdom of *their* Father" (not *our* Father).[977] So **628]** again Paul asks: "Know ye not ye are the *temple* of God, and that the *Spirit of God dwelleth* in you?"[978] All this was simply meant to show that the group of disciples and followers attracted to him belonged to the same Dhyâni-Buddha, Star, or Father, and that this again belonged to the same planetary realm and division as he did. It is the *knowledge* of this Occult Doctrine that found expression in the review of *The Idyll of the White Lotus*, when T. Subba Row wrote:

> Every Buddha meets at his last Initiation all the great Adepts who reached Buddhahood during the preceding ages . . . every class of Adepts has its own bond of spiritual communion which knits them together. . . . The only possible and effectual way of entering into such brotherhood . . . is by bringing oneself within the influence of the Spiritual light which radiates from one's own Logos. I may further point out here . . . that such communion is only possible between persons whose souls derive their life and sustenance from the same divine Ray, and that, as seven distinct Rays radiate from the "Central Spiritual Sun," all Adepts and Dhyân Chohans are divisible into seven classes, each of which is guided, controlled, and overshadowed by one of the seven forms or manifestations of the divine Wisdom.[979]

It is then the Seven Sons of Light,—called after their planets and often identified with them by the rabble, namely, Saturn, Jupiter, Mercury, Mars, Venus, and *presumably* the Sun and Moon, for the modern critic, who goes no deeper than the surface of old religions[980]—which are, according to the Occult Teachings, our heavenly Parents, or synthetically our "Father." Hence, as already remarked, Polytheism is really more philosophical and correct, as to fact and Nature, than is anthropomorphic Monotheism. Saturn, Jupiter, Mercury, and Venus, the four exoteric planets, and the three others, which must remain unnamed, were the heavenly bodies in direct astral and psychic communication, morally and physically, with the Earth, its Guides, and Watchers; the visible orbs furnishing our Humanity with its outward and inward characteristics, and their Regents or Rectors with our **629]** {URANUS AND NEPTUNE.} Monads and spiritual faculties. In order to avoid creating new misconceptions, let it be stated that among the three Secret Orbs, or Star-Angels, neither Uranus nor Neptune were included; not only because they were unknown under these names to the ancient Sages, but because they, like all other planets, however many there may be, are the Gods and Guardians of other septenary Chains of Globes within our System.

Nor do the two great planets last discovered depend entirely on the Sun, as do the rest of the planets. Otherwise, how can we explain the fact that Uranus receives 1/390th part of the light

---

three secret Great Gods—the Star-Angels, had not some special reason. The writer ventures to say there was such a reason, and it is this. Had they known of as many planets as we do now—and this question can hardly be decided at present, either way—they would still have only connected the seven with their religious worship, because these seven are directly and specially connected with our Earth, or, using esoteric phraseology, with our septenary Ring of Spheres.

[973] *John*, x. 30.

[974] *Ibid*., xx. 17.

[975] *Ibid*., xiv. 28.

[976] *Matt*., v. 16.

[977] *Ibid*., xiii. 43.

[978] I *Cor*., iii. 16.

[979] *Theosophist*, Aug., 1886.

[980] These are planets accepted for purposes of Judicial Astrology only. The astro-theogouical division differed from the above. The Sun, being a central *star* and not a planet, stands, with *its* seven planets, in more occult and mysterious relations to *our* Globe than is generally known. The Sun was, therefore, considered the great Father of all the Seven "Fathers," and this accounts for the variations found between the Seven and Sight Great Gods of Chaldean and other countries. Neither the Earth, nor the Moon, its satellite, nor yet the stars, for another reason, were anything more than *substitutes used for Esoteric purposes.* Yet, even with the exclusion of the Sun and the Moon from the calculation, the Ancients seem to have known of *seven* planets. How many more are known to us, so far, if we throw out the Earth and Moon? *Seven*, and no more: Seven primary or principal planets, the rest *planetoids* rather than planets.

received by our Earth, while Neptune receives only 1/900th part; and that their satellites show a peculiarity of inverse rotation found in no other planets of the Solar System? At any rate, what we say applies to Uranus, though the fact has again been disputed recently.

This subject will, of course, be considered as a mere vagary, by all those who confuse the universal order of Being with their own systems of classification. Here, however, simple facts from Occult Teachings are stated, to be either accepted or rejected, as the case may be. There are details which, on account of their great metaphysical abstraction, *cannot* be entered upon. Hence, we merely state that only seven of our planets are as intimately related to our Globe, as the Sun is to all the bodies subject to him in his System. Of these bodies the poor little number of *primary* and *secondary* planets known to Astronomy, looks wretched enough, in truth.[981] Therefore, it stands to reason that there are a great number of planets, small and large, that have not been discovered yet, but of the existence of which ancient Astronomers—all of them initiated Adepts—must certainly have been aware. But, as the relation of these to the Gods was sacred, it had to remain arcane, as did also the names of various other planets and stars.

Besides this, even the Roman Catholic Theology speaks of "*seventy* planets that preside over the destinies of the nations of this globe;" and, save the erroneous application, there is more truth in this tradition than in exact modem Astronomy. The seventy planets are connected **630]** with the seventy elders of the people of Israel,[982] and the Regents of these planets are meant, not the orbs themselves; the word seventy is a play and a blind upon the 7 x 7 of the subdivisions. Each people and nation, as we have already said, has its *direct* Watcher, Guardian and Father in Heaven—a Planetary Spirit. We are willing to leave their own national God, Jehovah, to the descendants of Israel, the worshippers of Sabaoth or Saturn; for, indeed, the Monads of the people chosen by him are his own, and the *Bible* has never made any secret of it. Only the text of the Protestant English *Bible* is, as usual, in disagreement with those of the Septuagint and the Vulgate. Thus, while in the former we read:

> When the Most High [not Jehovah] divided to the nations their inheritance . . . he set the bounds of the people according to the number of the children of Israel.[983]

In the *Septuagint* the text reads "according to the number of the Angels," Planet-Angels, a version more concordant with truth and fact. Moreover, all the texts agree that "the Lord's [Jehovah's] portion is his people; Jacob is the lot of his inheritance";[984] and this settles the question. The "Lord" Jehovah took Israel *for his portion*; what have other nations to do with that particular national Deity? Let then, the "Angel Gabriel" watch over Iran and "Mikael-Jehovah" over the Hebrews. These are not the Gods of other nations, and it is difficult to see why Christians should have selected a God against whose commandments Jesus was the first to rise in rebellion.

The planetary origin of the Monad, or Soul, and of its faculties was taught by the Gnostics. On its way to the Earth, as on its way back from the Earth, each soul born in, and from, the "Boundless Light,"[985] had to pass through the seven planetary regions either way. The pure Dhyâni and Devas of the oldest religions had become, in course of time, with the Zoroastrians, the Seven Devs, the ministers of Ahriman, "each chained to his planet";[986] with the Brâhmans, the Asuras and some of the Rishis—good, bad and indifferent; among the Egyptian Gnostics it was Thoth, or Hermes, who was the chief of the Seven **631]** {CYCLIC FALL OF THE GODS.} whose names are given by Origen as Adonai, genius of the Sun; Tao [Iaô (?)], of the Moon; Eloi, of Jupiter; Sabaoth, of Mars; Orai, of Venus; Astaphai, of Mercury; and Ildabaoth (Jehovah), of Saturn. Finally, the *Pistis-Sophia,* which the greatest modern authority on exoteric Gnostic beliefs, the late Mr. C. W. King, refers to as "that precious monument of Gnosticism"—this old document echoes the archaic belief of the ages, while distorting it to suit sectarian purposes. The Astral Rulers of the Spheres, the planets, create the Monads, or Souls, from their own substance out of "the tears of their eyes, and the sweat of their

---

[981] When one remembers that under the powerful telescope of Sir William Herschell, that eminent Astronomer—gauging merely that portion of heaven in the equatorial plane, the approximate centre of which is occupied by our Earth—saw in one quarter of an hour, 16,000 stars pass; and applying this calculation to the totality of the "Milky Way" he found in it no less than eighteen millions of Suns, one wonders no longer that Laplace, in conversation with Napoleon I, should have called God a *hypothesis*—perfectly useless to speculate upon for *exact* Physical Science, at any rate. Occult Metaphysics and transcendental Philosophy will alone be able to lift the smallest corner of the impenetrable veil in this direction.

[982] *Numb*., xi. 16.

[983] *Deut*., xxxii. 8, 9.

[984] *Ibid*., 9.

[985] C. W. King in *The Gnostics and their Remains* (p. 344), identifies it with "that *summum bonum* of Oriental aspiration, the Buddhist Nirvâna, 'perfect repose, the Epicurean *Indolentia*';" a view that looks flippant enough in its expression, though not quite untrue.

[986] See Origen's Copy of the Chart, or Diagramma of the Ophites.

torments," endowing the Monads with a spark of their substance which is the Divine Light. It will be shown in Volume II why these "Lords of the Zodiac and Spheres" have been transformed by sectarian Theology into the Rebellious Angels of the Christians, who took them from the Seven Devs of the Magi, without understanding the significance of the allegory.[987]

As usual, that which *is,* and *was* from its beginning, divine, pure, and spiritual in its earliest unity, became—by reason of its differentiation through the distorted prism of man's conceptions—human and impure, as reflecting man's own sinful nature. Thus, in time, the planet Saturn became reviled by the worshippers of other Gods. The nations born under Saturn—the Jewish, for instance, with whom he became Jehovah, after being considered as a son of Saturn, or Ilda-Baoth, by the Ophites, and in the Book of Jasher—were eternally fighting with those born under Jupiter, Mercury, or any other planet, except Saturn-Jehovah; genealogies and prophecies notwithstanding, Jesus *the Initiate* (or Jehoshua)—the type from whom the "historical" Jesus was copied—was not of pure Jewish blood, and thus recognized no Jehovah; nor did he worship any planetary God beside his own "Father," whom he knew, and with whom he communed, as every high Initiate does, "Spirit to Spirit and Soul to Soul." This can hardly be taken exception to, unless the critic explains to every one's satisfaction the strange sentences put into the mouth of Jesus during his disputes with the Pharisees by the author of the Fourth Gospel:

> I know that ye are Abraham's seed[988] . . . I speak that which I have seen with my Father; and ye do that which ye have *seen* with your Father. . . . Ye do the deeds of your Father. . . . Ye are of your Father, the Devil. . . . He was a murderer from the beginning, and abode not in the truth, because there is no truth **632]** in him. When he speaketh a lie he speaketh of his own: for he is a liar and the father of it.[989]

This "Father" of the Pharisees was Jehovah, for he was identical with Cain, Saturn, Vulcan, etc.—the planet under which they were born, and the God whom they worshipped. Evidently there must be an Occult meaning sought in these words and admonitions, however mistranslated, since they are pronounced by one who threatened with hell-fire anyone who says to his brother simply Raca, fool.[990] And evidently, again, the planets are not merely spheres, twinkling in Space, and made to shine for no purpose, but they are the domains of various Beings with whom the uninitiated are so far unacquainted, but who have, nevertheless, a mysterious, unbroken, and powerful connection with men and globes. Every heavenly body is the temple of *a* God, and these Gods themselves are the temples of GOD, the Unknown "*Not* Spirit." There is nothing profane in the Universe. All Nature is a consecrated place, as Young says:

> Each of these Stars is a religious house.

Thus can all exoteric religions be shown to be the falsified copies of the Esoteric Teaching. It is the priesthood which has to be held responsible for the reaction of our day in favour of Materialism. It is by worshipping and enforcing on the masses the worship of the shells of pagan ideals—personified for purposes of allegory—that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay.

633]

SECTION XI.

Ancient Thought in Modern Dress.

Modern *Science is Ancient Thought distorted,* and no more. We have seen, however, what intuitional Scientists think, and are busy about; and now the reader shall be given a few more proofs of the fact that more than one F.R.S. is unconsciously approaching the derided Secret Sciences.

With regard to Cosmogony and primeval matter, modern speculations are undeniably ancient thought, "improved" by contradictory theories of recent origin. The whole foundation belongs to Grecian and Indian Archaic Astronomy and Physics, in those days called always Philosophy. In all the Âryan and Greek speculations, we meet with the conception of an all-pervading, unorganized, and homogeneous Matter, or Chaos, re-named by modern Scientists "nebular condition of the world-stuff." What Anaxagoras called Chaos in his *Homoiomeria.* is now called "primitive fluid" by Sir William Thomson. The Hindû and Greek Atomists—Kanada, Leucippus, Democritus, Epicurus,

---

[987] See also Section XIV.

[988] Abraham and Saturn are identical in astro-symbology, and he is the forefather of the Jehovistic Jews.

[989] *John*., viii. 37, 38,41, 44.

[990] *Matthew*, v. 22.

Lucretius, etc.—are now reflected, as in a clear mirror, in the supporters of the Atomic Theory of our modern days, beginning with Leibnitz's Monads, and ending with the Vortical Atoms of Sir William Thomson.[991] True, the corpuscular theory of old is rejected, and the undulatory theory has taken its place. But the question is, whether the latter is so firmly established as not to be liable to be dethroned like its predecessor? Light, from its metaphysical aspect, has been fully treated in *Isis Unveiled:*

> Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the Evangelist [and the Kabalist]. Both are electricity—the life principle, the Anima Mundi—pervading the Universe, the electric vivifier of all things. **634]** Light is the great Protean magician, and under the divine Will of the Architect[992] [or rather the *Architects,* the "Builders," called *One* collectively], its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling electric bosom, spring *Matter* and *Spirit.* Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its Primordial Point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this First Mother, one in three, that "God," according to Plato, "lighted a Fire which we now call the Sun,"[993] and which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the Rays of the Primordial Light become materialized, are concentrated upon our Solar System, and produce all the correlations of forces.[994]

This is the Ether, as just explained in the views of Metcalfe, repeated by Dr. Richardson, save for the submission of the former to some details of the modern undulatory theory. We do not say that we deny the theory; we assert only that it needs completion and rearrangement. But the Occultists are by no means the only heretics in this respect; for Mr. Robert Hunt, F.R.S. finds that:

> The undulatory theory does not account for the results of his experiments.[995] Sir David Brewster, in his *Treatise on Optics*, showing "that the colours of vegetable life arise . . . from a specific attraction which the particles of these bodies exercise over the differently-coloured rays of light," and that "it is by the light of the sun that the coloured juices of plants are elaborated, that the colours of bodies are changed, etc.," remarks that it is not easy to allow "that such effects can be produced by the mere vibration of an ethereal medium." And he is *forced*, he says, "by this class of facts, to reason as if light was *material*" [?]. Professor Josiah P. Cooke, of Harvard University, says that he "cannot agree . . . with those who regard the wave-theory of light as an established principle of science."[996] Herschell's doctrine, that the intensity of light, in effect of each undulation, "is inversely as the square of the distance from the luminous body," if correct, damages a good deal, if it does not kill, the undulatory theory. That he is right, was proved repeatedly by experiments with photometers; and though it begins to be much doubted, the undulatory theory is still alive.[997]

To this remark of Sir David Brewster—"forced to reason as if light was material"—there is a good deal to reply. Light, in one sense, is **635]** {CHEMISTRY AND OCCULT SCIENCE.} certainly as material as is electricity itself. And if electricity is not material, if it is only a "mode of motion," how is it that it can be *stored up* in Faure's accumulators? Helmholtz says that electricity must be as atomic as matter; and Mr. W. Crookes, F.R.S., supported the view in his address at Birmingham, in 1886, to the Chemical Section of the British Association, of which he was President. This is what Helmholtz says:

> If we accept the hypothesis that the elementary substances are composed of atoms, we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity.[998]

Here we have to repeat that which was already said in Section VIII, that there is but one science that can henceforth direct modern research into the one path which will lead to the discovery of the whole, hitherto Occult, truth, and it is the youngest of all—Chemistry, as it now stands reformed. There is no other, not excluding Astronomy, that can so unerringly guide scientific intuition, as can Chemistry. Two proofs of this are to be found in the world of Science—two great Chemists, each among the greatest in his own country, namely, Mr. Crookes and the late Professor Butlerof: the one is a thorough believer in abnormal phenomena; the other was as fervid a Spiritualist as he was great in the natural sciences. It becomes evident that, while pondering over

---

[991] The Elemental Vortices inaugurated by the "Mind" have not been improved by their modem transformation.

[992] I have often been taken to task for using expressions in *Isis* denoting belief in a *personal* and anthropomorphic God. This is *not* my idea. Kabalistically speaking, the "Architect" is the generic name for the Sephiroth, the Builders of the Universe, as the "Universal Mind" represents the collectivity of the Dhyân Chohanic Minds.

[993] *Timœus*.

[994] I. 258.

[995] *Researches on Light in its Chemical Relations*.

[996] *Modern Chemistry*.

[997] *Isis Unveiled*, I. 137.

[998] *Faraday Lectures*, 1881.

the ultimate divisibility of Matter, and in the hitherto fruitless chase after the element of negative atomic weight, the scientifically trained mind of the Chemist must feel irresistibly drawn towards those ever-shrouded worlds, to that mysterious Beyond, whose measureless depths seem to close against the approach of the too materialistic hand that would fain draw aside its veil. "It is the unknown and the ever-unknowable," warns the Monist-Agnostic. "Not so," answers the persevering Chemist. "We are on the track and we are not daunted, and fain would we enter the mysterious region which ignorance tickets unknown."

In his Presidential Address at Birmingham Mr. Crookes said:

> There is but one unknown—the ultimate substratum of Spirit [Space]. That which is not the Absolute and the One is, in virtue of that very differentiation, however far removed from the physical senses, always accessible to the spiritual human mind, which is a coruscation of the undifierentiable Integral.

Two or three sentences, at the very close of his lecture on the *Genesis of the Elements*, showed the eminent Scientist to be on the royal road **636]** to the greatest discoveries. He has been for some time overshadowing" "the original protyle," and he has come to the conclusion that "he who grasps the Key will be permitted to unlock some of the deepest mysteries of creation." Protyle, as the great Chemist explains:

> . . . is a word analogous to protoplasm, to express the idea of the original primal matter existing before the evolution of the chemical elements. The word I have ventured to use for this purpose is compounded of pr4 (earlier than) and ²lh (the stuff of which things are made). The word is scarcely a new coinage, for 600 years ago Roger Bacon wrote in his *Arte Chymiae*, "The elements are made out of ²lh and every element is converted into the nature of another element."

The *knowledge* of Roger Bacon did not come to this wonderful old magician[999] by inspiration, but because he studied ancient works on Magic and Alchemy, and had a key to the real meaning of their language. But see what Mr. Crookes says of Protyle, next neighbour to the unconscious Mûlaprakriti of the Occultists:

> Let us start at the moment when the first element came into existence. Before this time, matter, as we know it, was not. It is equally impossible to conceive of matter without energy, as of energy without matter; from one point of view both are convertible terms. Before the birth of atoms, all those forms of energy, which become evident when matter acts upon matter, could not have existed[1000]—they were locked up in the protyle as latent potentialities only. Coincident with the creation of atoms, all those attributes and properties, which form the means of discriminating one chemical element from another, start into existence fully endowed with energy.[1001]

With every respect due to the great knowledge of the lecturer, the Occultist would put it otherwise. He would say that no Atom is ever "created," for the Atoms are eternal within the bosom of the One Atom—"the Atom of Atoms"—viewed during Manvautara as the Jagad-Yoni, the material causative womb of the World. Pradhâna, unmodified Matter—that which is the first form of Prakriti, or material, visible, **637]** {THE TRINITY IN UNITY.} as well as invisible Nature—and Purusha, Spirit, are eternally one; and they are Nirupâdhi, without adventitious qualities or attributes, only during Pralaya, and when beyond any of the planes of consciousness of existence. The Atom, as known to modern science, is inseparable from Purusha, which is Spirit, but is now called "energy" in Science. The Protyle Atom has not been comminuted or subtilized: it has simply passed into that plane, which is no plane, but the eternal state of everything beyond the planes of illusion. Both Purusha and Pradhâna are immutable and unconsumable, or Aparinâmin and Avyaya, in eternity; and both may be referred to during the Mâyâvic periods as Vyaya and Parinâmin, or that which can expand, pass away and disappear, and which is "modifiable." In this sense Purusha, must, of course, be held distinct in our conceptions from Parabrahman. Nevertheless that, which is called "energy" or "force" in Science, and which has been explained as a dual force by Metcalfe, is never, in fact, and cannot

---

999 Thus, what the writer of the present work said ten years ago in *Isis Unveiled* was, it seems, prophetic. These are the words; "Many of these mystics, by following what they were taught by some treatises, secretly preserved from one generation to another, achieved discoveries which would not be despised even in our modern days of exact sciences. Roger Bacon, the friar, was laughed at as a quack, and is now generally numbered among 'pretenders' to magic art; but his discoveries were nevertheless accepted, and are now used by those who ridicule him the most. Roger Bacon belonged by right, if not by fact, to that Brotherhood which includes all those who study the Occult Sciences. Living in the thirteenth century, almost a contemporary, therefore, of Albertus Magnus and Thomas Aquinas, his discoveries—such as gunpowder and optical glasses, and his mechanical achievements—were considered by everyone as so many miracles. He was accused of having made a compact with the Evil One." (Vol. I, pp. 64, 65.)

1000 Just so; "those forms of energy . . , *which become evident . . .*"in the laboratory of the Chemist and Physicist; but *there are other forms of energy* wedded to *other forms of* matter, *which are supersensuous,* yet are known to the Adepts.

1001 *Presidential Address*, p. 16.

be, energy alone; for it is the Substance of the World, its Soul, the All-permeant, Sarvaga, in conjunction with Kala, Time. The three are the trinity in one, during Manvantara, the all-potential Unity, which acts as three distinct things on Mâyâ, the plane of illusion. In the Orphic philosophy of ancient Greece they were called Phanes, Chaos, and Chronos—the triad of the Occult Philosophers of that period.

But see how closely Mr. Crookes brushes the "Unknowable," and what potentialities there are for the acceptance of Occult truths in his discoveries. He continues, speaking of the evolution of Atoms:

Let us pause at the end of the first complete vibration and examine the result. We have already found the elements of water, ammonia, carbonic acid, the atmosphere, plant and animal life, phosphorus for the brain, salt for the seas, clay for the solid earth . . . phosphates and silicates sufficient for a world and inhabitants not so very different from what we enjoy at the present day. True the human inhabitants would have to live in a state of more than Arcadian simplicity, and the absence of calcic phosphate would be awkward as far as the bone is concerned.[1002]. . . At the lower end of our curve . . . we see a great hiatus. . . . This oasis, and the blanks which precede and follow it, may be referred with much probability to the particular way in which our earth developed into a member of our solar system. If this be so, it may be that on our earth only these blanks occur, and not generally throughout the universe.

This justifies several assertions in the Occult works.

638] Firstly, that neither the stars nor the Sun can be said to be constituted of those terrestrial elements with which the Chemist is familiar, though they are all present in the Sun's outward robes—as well as a host more of elements so far unknown to Science.

Secondly, that our globe has its own special laboratory on the faraway outskirts of its atmosphere, crossing which, every Atom and molecule changes and differentiates from its primordial nature.

And thirdly, that though no element present on our Earth could ever possibly be found wanting in the Sun, there are many others there which have either not reached, or not as yet been discovered on, our globe.

Some may be missing in certain stars and heavenly bodies in the process of formation; or, though present in them, these elements, on account of their present state, may not respond as yet to the usual scientific tests.[1003]

Mr. Crookes speaks of helium, an element of still lower atomic weight than hydrogen, an *element purely hypothetical* as far as our earth is concerned, though existing in abundance in the chromosphere of the Sun. Occult Science adds that not one of the elements regarded as such by Chemistry really deserves the name.

Again we find Mr. Crookes speaking with approbation of

Dr. Carnelly's weighty argument in favour of the compound nature of the so-called elements, from their analogy to the compound radicles.

Hitherto, Alchemy alone, within the historical period, and in the so-called civilized countries, has succeeded in obtaining a real *element,* or a particle of homogeneous Matter, the *Mysterium Magnum* of Paracelsus. But then that was before Lord Bacon's day.[1004]

. . . Let us now turn to the upper portion of the scheme. With hydrogen of atomic weight = 1, there is little room for other elements, save, perhaps, for hypothetical *Helium.* But what if we get "through the looking-glass," and cross the zero line in search of new principles—what shall we find on the other side of zero? Dr. Carnelly asks for an element of negative atomic weight; here is ample room and verge enough for a shadow series of such unsubstantialities. Helmholtz 'says that electricity is probably as atomic as matter; is electricity one of the **639]** {GENESIS OF THE ELEMENTS.} negative elements, and the luminiferous ether another? Matter, as we now know it, does not here exist; the forms of energy which are apparent in the motions of matter are as yet

[1002] It is just the existence of such worlds on other planes of consciousness that is asserted by the Occultist. The Secret Science teaches that the primitive race was boneless, and that there are worlds invisible to us, peopled as our own, besides the *populations* of Dhyân Chohans.

[1003] *Five Years of Theosophy*, p. 258 *et seq*.

[1004] Says Mr. Crookes in the same address: "The first riddle which we encounter in chemistry is: 'What are the elements?' Of the attempts hitherto made to define or explain an element, none satisfy the demands of the human intellect. The text books tell us that an element is 'a body which has not been decomposed;' that it is 'a something to which we can add, but from which we can take nothing,' or 'a body which increases in weight with every chemical change.' Such definitions are doubly unsatisfactory: they are provisional, and may cease to-morrow to be applicable in any given case. They take their stand, not on any attribute of the things to be denned, but on the limitations of human power: they are confessions of intellectual impotence."

only latent possibilities. *A substance of negative weight is not inconceivable*.[1005] But can we form a clear conception of a body which combines with other bodies in proportions expressible by negative qualities?[1006]

A genesis of the elements such as is here sketched out would not be confined to our little solar system, but would probably follow the same general sequence of events in every centre of energy now visible as a star.

Before the birth of atoms to gravitate towards one another, no pressure could be exercised; but at the outskirts of the fire-mist sphere, within which all is protyle—at the shell on which the tremendous forces involved in the birth of a chemical element exert full sway—the fierce heat would be accompanied by gravitation sufficient to keep the newly-born elements from flying off into space. As temperature increases, expansion and molecular motion increase, molecules tend to fly asunder, and their chemical affinities become deadened; but the enormous pressure of the gravitation of the mass of atomic matter, outside what I may for brevity call the birth-shell, would counteract the action of heat.

Beyond the birth-shell would be a space in which no chemical action could take place, owing to the temperature there being above what is called the dissociation-point for compounds. In this space the lion and the lamb would lie down together; phosphorus and oxygen would mix without union; hydrogen and chlorine would show no tendency to closer bonds; and even fluorine, that energetic gas which chemists have only isolated within the last month or two, would float about free and uncombined.

Outside this space of free atomic matter would be another shell, in which the formed chemical elements would have cooled down to the combination point, and the sequence of events so graphically described by Mr. Mattieu Williams in *The Fuel of the Sun* would now take place, culminating in the solid earth and the commencement of geological time (p. 19).

This is, in strictly scientific, but beautiful language, the description of the evolution of the differentiated Universe in the Secret Teachings. The learned gentleman closes his address in words, every sentence of which is like a flash of light from beyond the dark veil of materiality, hitherto thrown upon the exact sciences, and is a step forward towards the *Sanctum Sanctorum* of the Occult. Thus he says:

We have glanced at the difficulty of defining an element; we have noticed, too, the revolt of many leading physicists and chemists against the ordinary acceptation of the term element; we have weighed the improbability of their eternal existence,[1007] or *their origination by chance.* As a remaining alternative, we have suggested their origin **640]** by a process of evolution like that of the heavenly bodies according to Laplace, and the plants and animals of our globe according to Lamarck, Darwin, and Wallace.[1008] In the general array of the elements, as known to us, we have seen a striking approximation to that of the organic world.[1009] In lack of direct evidence of the decomposition of any element, we have sought and found indirect evidence. . . . We have next glanced at the view of the genesis of the elements; and lastly we have reviewed a scheme of their origin suggested by Professor Reynolds' method of illustrating the periodic classification.[1010] . . . Summing up all the

---

[1005] And the lecturer quotes Sir George Airy, who says (in *Faraday's Life and letters.* Vol. II., p. 354): "I can easily conceive that there are plenty of bodies about us not subject to this intermutual action, and therefore not subject to the law of gravitation."

[1006] The Vedântic philosophy conceives of such; but then it is not physics, but metaphysics, called by Mr. Tyndall "poetry" and "fiction."

[1007] In the form they are now, we conceive?

[1008] And to Kapila and Manu—especially and originally.

[1009] Here is a scientific corroboration of the eternal law of correspondences and analogy.

[1010] This method of illustrating the periodic law in the classification of elements is, in the words of Mr. Crookes, proposed by Professor Emerson Reynolds, of Dublin University, who . . . "points out that in each period, the general properties of the elements vary from one to another, with approximate regularity until we reach the *seventh member,* which is in more or less striking contrast with the first element of the same period, as well as with the first of the next. Thus chlorine, the seventh member of Mendeleef's third period, contrasts sharply with both sodium, the first member of the same series, and with potassium, the first member of the next series; whilst on the other hand, sodium and potassium are closely analogous. The six elements, whose atomic weights intervene between sodium and potassium, vary in properties, step by step, until chlorine, the contrast to sodium, is reached. But from chlorine to potassium, the analogue of sodium, there is a change in properties *per saltum.* . . . If we thus recognize a contrast in properties—more or less decided—between the first and the last members of each series, we can scarcely help admitting the existence of a point of mean variation within each system. In general the *fourth* element of each series possesses the property we might expect a transition-element to exhibit. . . .Thus for the purpose of graphic translation, Professor Reynolds considers that the fourth member of a period—silicon, for example—may be placed at the apex of a symmetrical curve, which shall represent for that particular period, the direction in which the properties of the series of elements vary with rising atomic weights."

Now, the writer humbly confesses complete ignorance of modern Chemistry and its mysteries. But she is pretty well acquainted with the Occult Doctrine with regard to *correspondences of types and antetypes* in nature, and to perfect analogy as a fundamental law in Occultism. Hence she ventures on a remark which will strike every Occultist, however it may be

above considerations we cannot, indeed, venture to assert positively *that our so-called element have been evolved from one primordial matter; but we may contend that the balance of evidence, I think, fairly weighs in favour of this speculation*.

641] {PURÂNAS VERSUS ROYAL SOCIETY.} Thus inductive Science, in its branches of Astronomy, Physics, and Chemistry, while advancing timidly towards the conquest of Nature's secrets in her final effects on our terrestrial plane, recedes to the days of Anaxagoras and the Chaldees in its discoveries of (*a*) the origin of our phenomenal world, and (*b*) the modes of formation of the bodies that compose the Universe. And having, for their cosmogonical hypotheses to turn back to the beliefs of the earliest philosophers, and the systems of the latter—systems that were all based on the teachings of a universal Secret Doctrine with regard to primeval Matter, with its properties, functions, and laws—have we not the right to hope that the day is not far off when Science will show a better appreciation of the Wisdom of the Ancients than it has hitherto done?

No doubt Occult Philosophy could learn a good deal from exact Modern Science; but the latter, on the other hand, might profit by ancient learning in more than one way, and chiefly in Cosmogony. It might learn, for instance, the mystical signification, alchemical and transcendental, of the many *imponderable* substances that fill interplanetary space, and which, interpenetrating each, are the direct cause, at the lower end, of the production of natural phenomena manifesting through so-called vibration. The knowledge of the *real,* not the hypothetical, nature of Ether, or rather of the Âkâsha, and other mysteries, in short, can alone lead to the knowledge of Forces. It is that Substance against which the Materialistic school of the Physicists rebels with such fury, especially in France,[1011] and which exact Science has to advocate notwithstanding. They cannot make away with it without incurring the risk of pulling down the pillars of the Temple of Science, like a modern Samson, and of getting buried under its roof.

The theories built upon the rejection of Force, outside and independent of Matter pure and simple, have all been shown to be fallacious. They do not, and cannot, cover the ground, and many of the scientific data are thus proved to be unscientific. "Ether produced Sound" is said in the *Purânas,* and the statement is laughed at. Sound is the result of the vibrations of the *air,* we are corrected. And what is air? Could it exist if there were no etheric medium in Space to buoy up its molecules? The case stands simply thus. Materialism cannot admit **642]** the existence of anything outside Matter, because with the acceptance of an imponderable Force—the source and head of all the physical Forces—other *intelligent* Forces would have to be virtually admitted, and that would lead Science very far. For it would have to accept as a sequel the presence in Man of a still more spiritual power—entirely independent, for once, of any kind of Matter about which Physicists know anything. Hence, apart from a hypothetical Ether of Space and gross physical bodies, the whole sidereal and unseen Space is, in the sight of Materialists, one boundless *void* in Nature—blind, unintelligent, useless.

---

derided by orthodox Science. This method of illustrating the periodic law in the behaviour of elements, whether or not still a hypothesis in Chemistry, *is a law in Occult Sciences.* Every well-read Occultist knows that the *seventh* and *fourth* members—whether in a septenary chain of worlds, the septenary hierarchy of angels, or in the constitution of man, animal, plant, or mineral atom—that the *seventh* and *fourth* members, we say, in the geometrically and mathematically uniform workings of the immutable laws of Nature, always play a distinct and specific part in the septenary system. From the stars twinkling high in heaven, to the sparks flying asunder from the rude fire built by the savage in his forest; from the hierarchies and the essential constitution of the Dhyan Chohans—organized for diviner apprehensions and a loftier range of perception than the greatest Western Psychologist ever dreamed of, down to Nature's *classification* of species among the humblest insects; finally from Worlds to Atoms, everything in the Universe, from great to small, proceeds in its spiritual and physical evolution, cyclically and septennially, showing its seventh and fourth number (the latter the turning point) behaving in the same way as is shown in that periodic law of Atoms. Nature never proceeds *per saltum.* Therefore, when Mr. Crookes remarks on this that he does not "wish to infer that the gaps in Mendeleef's table, and in this graphic representation of it [the diagram showing the evolution of Atoms] necessarily mean that there are elements actually existing to fill up the gaps; these gaps may only mean that at the birth of the elements there was an easy potentiality of the formation of an element which would fit into the place"—an Occultist would respectfully remark to him that the latter hypothesis can only hold good, if the septenary arrangement of Atoms is not interfered with. This is *the one law*, and an infallible method that must always lead one who follows it to success.

[1011] A group of electricians has just protested against the new theory of Clausius, the famous professor of the University of Bonn. The character of the protest is shown in the signature, which has "Jules Bourdin, in the name of the group of Electricians, which had the honour of being introduced to Professor Clausius in 1881, and whose war-cry *(cri de ralliement)* is *À bas l'Ether*"—down with Ether, even; they want Universal *Void*, you see!

And now the next question is: What is that Cosmic Substance, and how far can one go in suspecting its nature or in wrenching from it its secrets, thus feeling justified in giving it a name? How far, especially, has Modern Science gone in the direction of those secrets, and what is it doing to solve them? The latest hobby of Science, the Nebular Theory, may afford us some answer to this question. Let us then examine the credentials of this Nebular Theory.

643]

SECTION XII.

Scientific and Esoteric Evidence for, and Objections to, the Modern Nebular Theory.

Of late, Esoteric Cosmogony has been frequently opposed by the phantom of this theory and its ensuing hypotheses. "Can this most scientific teaching be denied by your Adepts?" it is asked. "Not entirely," is the reply, "but the admissions of the men of Science themselves *kill* it; and there remains nothing for the Adepts to deny."

To make of Science an integral *whole* necessitates, indeed, the study of spiritual and psychic, as well as of physical, Nature. Otherwise it will ever be like the anatomy of man, discussed of old by the profane from the point of view of his shell-side, and in ignorance of the interior work. Even Plato, the greatest Philosopher of his country, was guilty, before his Initiation, of such statements as that liquids pass into the stomach through the lungs. Without metaphysics, as Mr. H. J. Slack says, *real* Science is inadmissible.

The nebulæ exist; yet the Nebular Theory is wrong. A nebula exists in a state of entire elemental dissociation. It is gaseous and—something else besides, which can hardly be connected with gases as these are known to Physical Science; and it is self-luminous. But that is all. The sixty-two "coincidences" enumerated by Professor Stephen Alexander,[1012] confirming the Nebular Theory, may all be explained by Esoteric Science; though, as this is not an astronomical work, the refutations are not attempted at present. Laplace and Faye come nearer to the correct theory than any; but of the speculations of **644]** Laplace there remains little in the present theory beyond its general features.

Nevertheless, says John Stuart Mill:

> There is in Laplace's theory nothing hypothetical; it is an example of legitimate reasoning from present effect to its past cause; it assumes nothing more than that objects which really exist obey the laws which are known to be obeyed by all terrestrial objects resembling them.[1013]

From such an eminent logician as was Mill, this would be valuable, if it could only be proved that "terrestrial objects resembling" celestial objects at such a distance as are the nebulas, *resemble those objects in reality, and not only in appearance.*

Another of the fallacies, from the Occult standpoint, embodied in the modern theory as it now stands, is the hypothesis that the Planets were all detached from the Sun; that they are bone of his bone, and flesh of his flesh; whereas the Sun and the Planets are only co-uterine brothers, having the same nebular origin, but in a different mode from that postulated by modern Astronomy.

The many objections raised by some opponents of the modern Nebular Theory against the homogeneity of original diffuse Matter, on the ground of the uniformity in the composition of the fixed Stars, do not affect the question of that homogeneity at all, but only the theory itself. Our solar nebula may not be completely homogeneous, or, rather, it may fail to reveal itself as such to the Astronomers, and yet be *de facto* homogeneous. The Stars do differ in their constituent materials, and even exhibit elements quite unknown on Earth; nevertheless, this does not affect the point that Primeval Matter—Matter as it appeared even in its first differentiation from its laya-condition[1014]—is yet to this day homogeneous, at immense distances, in the depths of infinitude, and likewise at points not far removed from the outskirts of our Solar System.

Finally, there does not exist one single fact brought forward by the learned objectors against the Nebular Theory (false as it is, and hence, illogically enough, fatal to the hypothesis of the homogeneity of Matter), that can withstand criticism. One error leads to another. A false premiss will naturally lead to a false conclusion, although an inadmissible inference does not necessarily affect the validity of the major proposition of the syllogism. Thus, one may leave every side-issue and inference from the evidence of spectra and lines, as simply **645]** {MODERN SCIENCE AND OCCULTISM.} provisional for the present, and abandon all matters of detail to Physical Science.

[1012] *Smithsonian Contributions*, xxi., Art. 1. pp. 79-97.

[1013] *System of Logic*, p. 229.

[1014] Beyond the zero-line of action.

The duty of the Occultist lies with the *Soul* and *Spirit* of Cosmic Space, not merely with its illusive appearance and behaviour. That of official Physical Science is to analyze and study its *shell*—the Ultima Thule of the Universe and Man, in the opinion of Materialism.

With the latter, Occultism has nought to do. It is only with the theories of such men of learning as Kepler, Kant, Oersted, and Sir William Herschell, who believed in a Spiritual World, that Occult Cosmogony might treat, and attempt a satisfactory compromise. But the views of those Physicists differed vastly from the latest modern speculations. Kant and Herschell had in their mind's eye speculations upon the origin and the final destiny, as well as upon the present aspect, of the Universe, from a far more philosophical and psychic standpoint; whereas modern Cosmology and Astronomy now repudiate anything like research into the mysteries of Being. The result is what might be expected: complete failure and inextricable contradictions in the thousand and one varieties of so-called Scientific Theories, and in this Theory as in all others.

The nebular hypothesis, involving the theory of the existence of a Primeval Matter, diffused in a nebulous condition, is of no modern date in Astronomy, as everyone knows. Anaximenes, of the Ionian school, had already taught that the sidereal bodies were formed through the progressive condensation of a primordial *pregenetic* Matter, which had almost a negative weight, and was spread out through Space in an extremely sublimated condition.

Tycho Brahé, who viewed the Milky Way as an ethereal substance, thought the new star that appeared in Cassiopeia, in 1572, had been formed out of that Matter.[1015] Kepler believed that the star of 1606 had likewise been formed out of the ethereal substance that fills the universe.[1016] He attributed to that same Ether the apparition of a luminous ring round the Moon, during the total eclipse of the Sun observed at Naples in 1605.[1017] Still later, in 1714 the existence of a self-luminous Matter was recognized by Halley in the *Philosophical Transactions.* Finally, the journal of this name published in 1811 the famous hypothesis of the eminent Astronomer, Sir William Herschell, **646]** on the transformation of the nebulæ into Stars,[1018] and after this the Nebular Theory was accepted by the Royal Academies.

In *Five Years of Theosophy*, on p. 245, may be read an article headed, "Do the Adepts deny the Nebular Theory?" The answer there given is:

No; they do not deny its general propositions, nor the approximative truth of the scientific hypotheses. They only deny the completeness of the present, as well as the entire error of the many so-called "exploded" old theories, which, during the last century, have followed each other in such rapid succession.

This was asserted at the time to be "an evasive answer." Such disrespect to official Science, it was argued, must be justified by the replacement of the *orthodox* speculation by another theory more complete, and having a firmer ground to stand upon. To this there is but one reply: It is useless to give out isolated theories with regard to things embodied in a complete and consecutive system, for, when separated from the main body of the teaching, they would necessarily lose their vital coherence and would thus do no good when studied independently. To be able to appreciate and accept the Occult views on the Nebular Theory, we must study the whole Esoteric cosmogonical system. And the time has hardly arrived for the Astronomers to be asked to accept Fohat and the Divine Builders. Even the undeniably correct surmises of Sir William Herschell, which had nothing "supernatural" in them, as to the Sun's being called a "globe of fire," perhaps metaphorically, and his early speculations about the nature of that which is now called the Nasmyth Willow-leaf Theory, only caused that most eminent of all Astronomers to be smiled at by other, far less eminent, colleagues, who saw and now see in his ideas purely "imaginative and fanciful theories." Before the whole Esoteric System could be given out and appreciated by the Astronomers, the latter would have to return to some of those "antiquated ideas," not only to those of Herschell, but also to the dreams of the oldest Hindû Astronomers, and thus abandon their own theories, which are none the less "fanciful" because they have appeared nearly eighty years later than the one, and many thousands of years later than the others. Foremost of all they would have to repudiate their ideas of the Sun's solidity and incandescence; the Sun "glowing" most undeniably, but not "burning." Then the Occultists state, with regard to the **647]** {FORCES ARE EMANATIONS.} "willow-leaves," that those "objects," as Sir William Herschell called them, are the immediate sources of the solar light and heat. And though the Esoteric Teaching does not regard these as he did—namely, as "organisms" partaking of the nature of life, for the Solar "Beings" will hardly place themselves within telescopic focus—yet it asserts that the whole Universe is full of such "organisms," conscious and active according to the proximity or distance of their planes to, or from, our plane of consciousness; and finally that the great Astronomer was right while speculating on those supposed "organisms," in

[1015] Progymnasmata, p. 795.
[1016] De Stella Nova in Pede Serpentarii, p. 115.
[1017] Hypothèses Cosmogoniques, p. 2, C. Wolf, 1886.
[1018] See *Philosophical Transactions*, p. 269, *et seq*.

saying that "we do not know that vital action is incompetent to develop at once heat, light, and electricity." For, at the risk of being laughed at by the whole world of Physicists, the Occultists maintain that all the "Forces" of the Scientists have their origin in the Vital Principle, the One Life collectively of our Solar System—that "Life" being a portion, or rather one of the *aspects,* of the One Universal LIFE.

We may, therefore—as in the article under consideration, wherein, on the authority of the Adepts, it was maintained that it is "sufficient to make a *resume* of what the solar Physicists do not know"—we may, we maintain, define our position with regard to the modem Nebular Theory and its evident incorrectness, by simply pointing out facts diametrically opposed to it in its present form. And to begin with, what does it teach?

Summarizing the aforesaid hypotheses, it becomes plain that Laplace's theory—now made quite unrecognizable, moreover—was an unfortunate one. He postulates in the first place Cosmic Matter, existing in a state of diffuse nebulosity "so fine that its presence could hardly have been suspected." No attempt is made by him to penetrate into the Arcana of Being, except as regards the immediate evolution of our small Solar System.

Consequently, whether one accepts or rejects his theory in its bearing upon the immediate cosmological problems presented for solution, he can only be said to have thrown back the mystery a little further. To the eternal query: "Whence Matter itself; whence the evolutionary impetus determining its cyclic aggregations and dissolutions; whence the exquisite symmetry and order into which the primeval Atoms arrange and group themselves?" no answer is attempted by Laplace. All we are confronted with, is a sketch of the *probable* broad principles on which the actual process is assumed to be based. Well, and what is this now celebrated note on the said process? **648]** What has he given so wonderfully new and original, that its groundwork, at any rate, should have served as a basis for the modern Nebular Theory? The following is what one gathers from various astronomical works.

Laplace thought that, in consequence of the condensation of the atoms of the primeval nebula, according to the "law" of gravity, the now gaseous, or perhaps, partially liquid mass, acquired a rotatory motion. As the velocity of this rotation increased, it assumed the form of a thin disc; finally, the centrifugal force overpowering that of cohesion, huge rings were detached from the edge of the whirling incandescent masses, and these rings contracted necessarily by gravitation (as accepted) into spheroidal bodies, which would necessarily still continue to preserve the orbit previously occupied by the outer zone from which they were separated.[1019] The velocity of the outer edge of each nascent planet, he said, exceeding that of the inner, there results a rotation on its axis. The more dense bodies would be thrown off last; and finally, during the preliminary state of their formation, the newly-segregated orbs in their turn throw off one or more satellites. In formulating the history of the rupture and planetation of rings Laplace says:

> Almost always each ring of vapours must have broken up into numerous masses, which, moving with a nearly uniform velocity, must have continued to circulate at the same distance around the sun. These masses must have taken a spheroidal form with a motion of rotation in the same direction as their revolution, since the inner molecules (those nearest the sun) would have less actual velocity than the exterior ones. They must then have formed as many planets in a state of vapour. But, if one of them was sufficiently powerful to unite successively, by its attraction, all the others around its centre, the ring of vapours must have been thus transformed into a single spheroidal mass of vapours circulating around the sun with a rotation in the same direction as its revolution. The latter case has been the more common, but the solar system presents us the first case, in the four small planets which move between Jupiter and Mars.

While few will be found to deny the "magnificent audacity of this hypothesis," it is impossible not to recognize the insurmountable difficulties with which it is attended. Why, for instance, do we find that the satellites of Neptune and Uranus display a retrograde motion? **649]** {UNANSWERABLE QUERIES.} Why, in spite of its closer proximity to the Sun, is Venus less dense than the Earth? Why, again, is the more distant Uranus denser than Saturn? How is it that there are so many variations in the inclination of their axes and orbits in the supposed progeny of the central orb; that such startling variations in the size of the Planets are noticeable; that the satellites of Jupiter are more dense by 288 than their primary; that the phenomena of meteoric and cometary systems still remain unaccounted for? To quote the words of a Master:

They [the Adepts] find that the centrifugal theory of Western birth is unable to cover all the ground. That, unaided, it can neither account for every oblate spheroid, nor explain away such evident difficulties as are presented by the relative density of some planets. How, indeed, can any

---

[1019] Laplace conceived that the external and internal zones of the ring would rotate with the same angular velocity, which would be the case with a solid ring; but the principle of equal areas requires the inner zones to rotate more rapidly than the outer. (*World-Life,* p. 121.) Prof. Winchell points out a good many mistakes of Laplace; but as a geologist he is not infallible himself in his "astronomical speculations."

calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only "about one-third that of the Earth, and its density only about one-fourth greater than the Earth," should have a polar compression more than ten times greater than the latter? And again, why Jupiter, whose equatorial rotation is said to be " twenty-seven times greater, and its density only about one-fifth that of the Earth" should have its polar compression seventeen times greater than that of the Earth? Or why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centripetal force to contend with, should have its polar compression only three times greater than Mercury's? To crown the above contradictions, we are asked to believe in the Central Forces, as taught by Modern Science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the Earth's equatorial surface, and only about one-fourth part of the gravitation of the equatorial matter, has not manifested any tendency to bulge at the solar equator, nor shown the least flattening at the poles of the solar axis. In other and clearer words, the Sun, with only one-fourth of our Earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away satisfactorily, so far as the "Adepts" are aware.

Therefore, do they [the Adepts] say, that the great men of Science of the West, knowing . . . . . next to nothing either about cometary matter, cetitrifugal and centripetal forces, the nature of the nebulæ, or the physical constitution of the Sun, the Stars, or even the Moon, are imprudent to speak so confidently as they do about the "central mass of the Sun," whirling out into space planets, comets, and what not. . . . We maintain that it [the Sun] evolves out only the life-principle, the Soul of these **650]** *bodies, giving and receiving it back, in our little Solar System, as the "Universal Life-Giver" . . . in the Infinitude and Eternity; that the Solar System is as much the Microcosm of the One Macrocosm as man is the former when compared with his own little Solar Cosmos*.[1020]

The essential power of all the cosmic and terrestrial Elements to generate within themselves a regular and harmonious series of results, a concatenation of causes and effects, is an irrefutable proof that they are either animated by an *Intelligence, ab extra* or *ab intra,* or conceal such within or behind the "manifested veil." Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanicians of some sort behind or within those Elements—a dogma with us. It is not the fortuitous assistance of the Atoms of Lucretius, as he himself knew well, that built the Kosmos and all in it. Nature herself contradicts such a theory. Celestial Space, containing Matter so attenuated as Ether, cannot be called on, with or without attraction, to explain the common motion of the sidereal hosts. Although the perfect accord of their inter-revolution indicates clearly the presence of a mechanical cause in Nature, Newton, who of all men had most right to trust to his deductions, was nevertheless forced to abandon the idea of ever explaining the original impulse given to the millions of orbs, by merely the laws of *known* Nature and its material Forces. He recognized fully the limits that separate the action of natural Forces from that of the *Intelligences* that set the immutable laws in order and action. And if a Newton had to renounce such hope, which of the modern materialistic pigmies has the right of saying: "I know better" ?

A cosmogonical theory, to become complete and comprehensible, has to start with a Primordial Substance diffused throughout boundless Space, *of an intellectual and divine nature.* That Substance must be the Soul and Spirit, the Synthesis and Seventh Principle of the manifested Kosmos, and, to serve as a spiritual Upadhi to this, there must be the sixth, its vehicle—Primordial Physical Matter, so to speak, though its nature must escape for ever our limited *normal* senses. It is easy for an Astronomer, if endowed with an imaginative faculty, to-build a theory of the emergence of the Universe out of Chaos, by simply applying to it the principles of mechanics. But such a Universe will always prove a Frankenstein's monster with respect to its scientific human creator; it will lead him into endless perplexities. **651]** {WHAT ARE THE NEBULÆ?} The application of mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the origin and final destiny of Kosmos. This is whither the Nebular Theory has led Science. In sober fact and truth this Theory is twin sister to that of Ether, and both are the offspring of necessity; one is as indispensable to account for the transmission of light, as is the other to explain the problem of the origin of the Solar Systems. The question with Science is, how the same homogeneous Matter[1021] could, obeying the laws of Newton, give birth to bodies—Sun, Planets, and their satellites—subject to conditions of identity of motion, and formed of such heterogeneous elements.

[1020] *Five Years of Theosophy*, pp. 249-251, Art. "Do the Adepts deny the Nebular Theory?"

[1021] Had Astronomers, in their present state of knowledge, merely held to the hypothesis of Laplace, which was simply the formation of the Planetary System, it might in time have resulted in something like an approximate truth. But the two parts of the general problem—that of the formation of the Universe, or the formation of the Suns and Stars from the Primitive Matter, and then the development of the Planets round their Sun—rest on quite different facts in Nature and are even so viewed by Science itself. They are at the opposite poles of Being.

Has the Nebular Theory helped to solve the problem, even if applied solely to bodies considered as inanimate and material? We say: most decidedly not. What progress has it made since 1811, when first Sir William Herschell's paper, with its facts based on observation and showing the existence of nebular matter, made the sons of the Royal Society "shout for joy"? Since then a still greater discovery, through spectrum analysis, has permitted the verification and corroboration of Sir William Herschell's conjecture. Laplace demanded some kind of primitive "world-stuff" to prove the idea of progressive world-evolution and growth. Here it is, as offered two millenniums ago.

The "world-stuff," now called nebulas, was known from the highest antiquity. Anaxagoras taught that, upon differentiation, the resulting commixture of heterogeneous substances remained motionless and unorganized, until finally the "Mind"—the collective body of Dhyân Chohans, we say—began to work upon, and communicated to, them motion and order.[1022] This theory is now taken up, so far as concerns its first portion; the last, that of any "Mind" interfering, being rejected. Spectrum analysis reveals the existence of nebulas formed entirely of gases and luminous vapours. Is this the primitive nebular Matter? The spectra reveal, it is said, the physical conditions of the Matter which emits cosmic light. The spectra of the resolvable and the irresolvable nebulas are shown to be entirely different, the spectra of the **652]** latter showing their physical state to be that of glowing gas or vapour. The bright lines of one nebula reveal the existence of hydrogen, and of other material substances known and unknown. The same as to the atmospheres of the Sun and Stars. This leads to the direct inference that a Star is formed by the condensation of a nebula; hence that even the metals themselves are formed on earth by the condensation of hydrogen or of some other primitive matter, some ancestral cousin to helium, perhaps, or some yet unknown stuff. *This does not clash with the Occult Teachings.* And this is the problem that Chemistry is trying to solve; and it must succeed sooner or later in the task, accepting *nolens volens,* when it does, the Esoteric Teaching. But when this does happen, it will kill the Nebular Theory as it now stands.

Meanwhile Astronomy cannot accept in any way, if it is to be regarded as an *exact* Science, the present theory of the filiation of Stars—even if Occultism does so in its own way, seeing that it explains this filiation differently—because Astronomy has *not one single physical datum* to show for it. Astronomy could anticipate Chemistry in proving the existence of the fact, if it could show a planetary nebula exhibiting a spectrum of three or four bright lines, gradually condensing and transforming into a Star, with a spectrum all covered with a number of dark lines. But

> The question of the variability of the nebulæ, even as to their form, is yet one of the mysteries of Astronomy. The data of observation possessed so far are of too recent an origin, too uncertain, to permit us to affirm anything.[1023]

Since its discovery, the magic power of the spectroscope has revealed to its adepts only one single transformation of a Star of this kind; and even that showed directly the reverse of what is needed as proof in favour of the Nebular Theory; for it revealed *a Star transforming itself into a planetary nebula.* As related in *The Observatory*,[1024] the temporary Star, discovered by J. F. J. Schmidt in the constellation Cygnus, in November, 1876, exhibited a spectrum broken by very brilliant lines. Gradually, the continuous spectrum and most of the lines disappeared, leaving finally one single brilliant line, which appeared to coincide with the green line of the nebula.

Though this metamorphosis is not irreconcileable with the hypothesis of the nebular origin of the Stars, nevertheless this single solitary case rests on no observation whatever, least of all on direct observation. **653]** {COMETARY MATTER.} The occurrence may have been due to several other causes. Since Astronomers are inclined to think our Planets are tending toward precipitation into the Sun, why should not that Star have blazed up owing to a collision of such precipitated Planets, or, as many suggest, the appulse of a Comet? Be that as it may, the only known instance of star-transformation since 1811 is not favourable to the Nebular Theory. Moreover, on the question of this Theory, as on all others, Astronomers disagree.

In our own age, and before Laplace ever thought of it, Buffon, being very much struck by the identity of motion in the Planets, was the first to propose the hypothesis that the Planets and their satellites originated in the bosom of the Sun. Forthwith and for this purpose, he invented a special Comet, supposed to have torn out, by a powerful oblique blow, the quantity of matter necessary for their formation. Laplace gave its dues to the "Comet" in his *Exposition du Système du Monde*.[1025] But the idea was seized and even improved upon by a conception of the alternate evolution, from the Sun's central mass, of Planets *apparently* without weight or influence on the motion of the visible Planets—and as evidently without any more existence than the likeness of Moses in the Moon.

But the modern theory is also a variation on the systems elaborated by Kant and Laplace. The idea of both was that, at the origin of things, all that Matter which now enters into the composition of

---

[1022] Aristotle's *Physica*, viii. 1.
[1023] *Hypothèses Cosmogoniques,* p. 3, Wolf.
[1024] Vol. I., p. 185, quoted by Wolf, p. 3. Wolf argument is here summarized.
[1025] Note vii. Summarized from Wolf, p. 6.

the planetary bodies was spread over all the space comprized in the Solar System—and even beyond. It was a nebula of extremely small density, and its condensation gradually gave birth, by a mechanism that has hitherto never been explained, to the various bodies of our System. This is the original Nebular Theory, an *incomplete* yet faithful repetition—a short chapter out of the large volume of universal Esoteric Cosmogony—of the teachings of the Secret Doctrine. And both systems, Kant's and Laplace's, differ greatly from the modern Theory redundant with conflicting *sub*-theories and fanciful hypotheses. Say the Teachers:

The essence of cometary matter [and of that which composes the Stars] . . . . *is totally different from any of the chemical or physical characteristics with which the greatest Chemists and Physicists of the earth are familiar. . . . While the spectroscope has shown the probable similarity* [owing to the chemical action of terrestrial light upon the **654]** intercepted rays] *of terrestrial and sidereal substance, the chemical actions peculiar to the variously progressed orbs of space, have not been detected, nor proven to be identical with those observed on our own planet*.[1026]

Mr. Crookes says almost the same in the fragment quoted from his lecture, *Elements and Meta-Elements*. C. Wolf, Member of the Institute, Astronomer of the Observatory, Paris, observes:

At the utmost the nebular hypothesis can only show in its favour, with W. Herschell, the existence of planetary nebulæ in various degrees of condensation, and of spiral nebulæ, with nuclei of condensation on the branches and centre.[1027] But, in fact, the knowledge of the bond that unites the nebulæ to the stars is yet denied to us; and lacking as we do direct observation, we are even debarred from establishing it on the analogy of chemical composition.[1028]

Even if the men of Science—leaving aside the difficulty arising out of such undeniable variety and heterogeneity of matter in the constitution of nebulas—did admit, with the Ancients, that the origin of all the visible and invisible heavenly bodies must be sought for in one primordial homogeneous world-stuff, in a kind of *Pre*-Protyle,[1029] it is evident that this would not put an end to their perplexities. Unless they admit also that our actual visible Universe is merely the Sthûla Sharîra, the gross body, of the sevenfold Kosmos, they will have to face another problem; especially if they venture to maintain that its now visible bodies are the result of the condensation of that one and single Primordial Matter. For mere observation shows them that the operations which produced the actual Universe are far more complex than could ever be embraced in that theory.

First of all, there are two distinct classes of "irresolvable" nebulæ, as Science itself teaches.

The telescope is unable to distinguish between these two classes, but the spectroscope can do so, and notices an essential difference between their physical constitutions.

The question of the resolvability of the nebulæ has been often presented in too affirmative a manner and quite contrary to the ideas expressed by the illustrious **655]** {WHAT IS PRIMITIVE MATTER?} experimenter with the spectra of these constellations—Mr. Huggins. Every nebula whose spectrum contains only bright lines is gaseous, it is said, and hence is irresolvable; every nebula with a continuous spectrum must end by resolving into stars with an instrument of sufficient power. This assumption is contrary at once to the results obtained, and to spectroscopic theory. The "Lyra" nebula, the "Dumb-bell" nebula, the central region of the nebula of Orion, appear resolvable, and show a spectrum of bright lines; the nebula of Canes Venatici is not resolvable, and gives a continuous spectrum. Because, indeed, the spectroscope informs us of the physical state of the constituent matter of the stars, but affords us no notions of their modes of aggregation. A nebula formed of gaseous globes (or even of nuclei, faintly luminous, surrounded by a powerful atmosphere) would give a spectrum of lines and be still resolvable; such seems to be the state of Huggins' region in the Orion nebula. A nebula formed of solid or fluidic particles in a state of incandescence, a true cloud, will give a continuous spectrum and will be irresolvable.

Some of these nebulæ, Wolf tells us,

Have a spectrum of three or four bright lines, others a continuous spectrum. The first are gaseous, the others formed of a pulverulent matter. The former must constitute a veritable atmosphere: it is among these that the solar nebula of Laplace has to be placed. The latter form an *ensemble* of particles that may be considered as independent, and the rotation of which obeys the laws of internal weight: such are the nebulæ adopted by Kant and Faye. Observation allows us to place the one as the other at the very origin of the planetary world. But when we try to go beyond and ascend to the primitive chaos which has produced the totality of the heavenly bodies, we have first to account for the actual existence of these two classes of nebulæ. If the primitive chaos

---

[1026] *Five Years of Theosophy*, pp. 241, 242, and 239.

[1027] But the spectra of these nebulæ have never yet been ascertained. When they *are* found with bright lines, then only may they be cited.

[1028] *Hypothèses Cosmogoniques*, p. 3.

[1029] Mr. Crookes' Protyle must not be regarded as the *primary* stuff, out of which the Dhyau Chohans, in accordance with the immutable laws of Nature, wove our Solar System. This Protyle cannot even be the Prima Materia of Kant, which that great mind saw used up in the formation of the worlds, and thus existing no longer in a diffused state. Protyle is a *mediate* phase in the progressive differentiation of Cosmic Substance from its normal undifferentiated state. It is, then, the aspect assumed by Matter in its middle passage into full objectivity.

were a cold luminous gas,[1030] one could understand how the contraction resulting from attraction could have heated it and made it luminous. We have to explain the condensation of this gas to the state of incandescent particles, the presence of which is revealed to us in certain nebulæ by the spectroscope. If the original chaos was composed of such particles, how did certain of their portions pass into the gaseous state, while others have preserved their primitive condition?

Such is the synopsis of the objections and difficulties in the way of the acceptance of the Nebular Theory, brought forward by the French *savant,* who concludes this interesting argument by declaring that:

The first part of the cosmogonical problem—what is the primitive matter of chaos; and how did that matter give birth to the sun and stars?—thus remains to this day in the domain of romance and of mere imagination.[1031]

656] If this is the last word of Science upon the subject, whither then should we turn in order to learn what the Nebular Theory is supposed to teach? What, in fact, is this theory? What it *is,* no one seems to know for certain. What it is not—we learn from the erudite author of *World-Life.* He tells us that it:

i. Is not a theory of the evolution of the Universe. It is primarily a genetic explanation of the phenomena of the solar system, and accessorily a co-ordination in a common conception of the principal phenomena in the stellar and nebular firmament, as far as human vision has been able to penetrate.

ii. It does not regard the comets as involved in that particular evolution which has produced the Solar System. [The Esoteric Doctrine does, because it, too, "recognizes the comets as forms of cosmic existence co-ordinated with earlier stages of nebular evolution"; and it actually assigns *to them chiefly* the formation of all worlds.]

iii. *It does not deny an antecedent history of the luminous fire mist*—[the *secondary* stage of evolution in the Secret Doctrine] [and] . . . makes no claim to having reached an absolute beginning. [And even it allows that this] fire mist may have previously existed in a cold, non-luminous and invisible condition.

iv. [And that finally] *it does not profess to discover the* ORIGIN *of things, but only a stadium in material history* . . . [leaving] the philosopher and the theologian as free as they ever were to seek the origin of the modes of being.[1032]

But this is not all. Even the greatest philosopher of England—Mr. Herbert Spencer—arrayed himself against this fantastic theory by saying that (*a*) "The problem of existence is not resolved" by it; (*b*) the nebular hypothesis "throws no light upon the origin of diffused matter"; and *(c)* that "the nebular hypothesis (as it now stands) implies a First Cause."[1033]

The latter, we are afraid, is more than our modern Physicists have bargained for. Thus, it seems that the poor "hypothesis" can hardly expect to find help or corroboration even in the world of the Metaphysicians.

Considering all this, the Occultists believe they have a right to present *their* Philosophy, however misunderstood and ostracized it may be at present. And they maintain that this failure of the Scientists to discover the truth is entirely due to their Materialism and their contempt for transcendental Sciences. Yet although the scientific minds in our century are as far from the true and correct doctrine of Evolution as ever, there may be still some hope left for the future, for even now we find another Scientist giving us a faint glimmer of it.

657] {THE FUTURE SYNTHESIS.} In an article in the *Popular Science Review* on "Recent Researches in Minute Life," we find Mr. H. J. Slack, F.C.S., Sec. R.M.S., saying:

There is an evident convergence of all sciences, from physics to chemistry and physiology, toward some doctrine of evolution and development, of which the facts of Darwinism will form part, but what ultimate aspect this doctrine will take, there is little, if any, evidence to show, and perhaps it will not be shaped by the human mind until metaphysical as well as physical inquiries are much more advanced.[1034]

This is a happy forecast indeed. The day may come, then, when "Natural Selection," as taught by Mr. Darwin and Mr. Herbert Spencer, will, in its ultimate modification, form only a part of our Eastern doctrine of Evolution, which will be Manu and Kapila *Esoterically explained.*

658]

[1030] See Stanza 'III, Commentary 9, (p. 109) about "Light," or "*Cold* Flame," where it is explained that the "Mother"—Chaos—is a cold Fire, a cool Radiance, colourless, formless, devoid of every quality. "*Motion as the One Eternal* IS, *and contains the potentialities of every quality in the Manvantaric Worlds*," it is said.

[1031] *Hypothèses Cosmogoniques*, pp. 4, 5.

[1032] *World-Life*, p. 196.

[1033] *Westminster Review,* XX., July 27, 1868.

[1034] Vol. XIV. p. 252.

SECTION XIII.

Forces—Modes of Motion or Intelligences?

This is, then, the last word of Physical Science up to the present year, 1888. Mechanical laws will never be able to prove the homogeneity of Primeval Matter, except inferentially and as a desperate necessity, when there will remain no other issue—as in the case of Ether. Modern Science is secure only in its own domain and region; within the physical boundaries of our Solar System, beyond which everything, every particle of Matter, is different from the Matter it knows, and where Matter exists in states of which Science can form no idea. *This* Matter, which is truly homogeneous, is beyond human perception, if perception is tied down merely to the five senses. We feel its effects through those INTELLIGENCES which are the results of its primeval differentiation, whom we name Dhyân Chohans, called in the Hermetic works the "Seven Governors"; those to whom Pymander, the "Thought Divine," refers as the "Building Powers," and whom Asklepios calls the "Supernal Gods." This Matter—the real Primordial Substance, the Noumenon of all the "matter" we know of—some of our Astronomers even have been led to believe in, for they despair of the possibility of ever accounting for rotation, gravitation, and the origin of any mechanical physical laws, unless these INTELLIGENCES be admitted by Science. In the above-quoted work upon Astronomy by Wolf,[1035] the author endorses fully the theory of Kant, and the latter theory, if not in its general aspect, at any rate in some of its features, reminds one strongly of certain Esoteric Teachings. Here we have the world's system "reborn from its ashes," through a nebula—the emanation from the bodies, dead and dissolved in Space, resultant of the *incandescence* of the Solar Centre—reanimated by the combustible matter of the Planets. In this theory, generated and developed in the **659]** {KANT AND OCCULTISM.} brain of a young man hardly twenty-five years of age, who had never left his native place, Konigsberg, a small town of Northern Prussia, one can hardly fail to recognize either the presence of an inspiring external power, or an evidence of the *reincarnation* which the Occultists see in it. It fills a gap which Newton, with all his genius, failed to bridge. And surely it is our Primeval Matter, Âkâsha, that Kant had in view, when he postulated a universally pervading primordial Substance, in order to solve Newton's difficulty, and his failure to explain, by natural forces alone, the primitive impulse imparted to the Planets. For, as he remarks in Chapter viii, if it is once admitted that the perfect harmony of the Stars and Planets and the coincidence of their orbital planes prove the existence of a natural Cause, which would thus be the Primal Cause, "that Cause cannot really be the matter which fills to-day the heavenly spaces." It must be that which filled Space—was Space—originally, whose motion in differentiated Matter was the origin of the actual movements of the sidereal bodies; and which, "in condensing itself in those very bodies, thus abandoned the space that is to-day found void." In other words, it is of that same Matter that are now composed the Planets, Comets, and the Sun himself, and that Matter, having originally formed itself into those bodies, has preserved its inherent quality of motion; which quality, now centred in their nuclei, directs all motion. A very slight alteration of words in this is needed, and a few additions, to make of it our Esoteric Doctrine.

The latter teaches that it is this original, primordial Prima Materia, divine and intelligent, the direct emanation of the Universal Mind, the Daiviprakriti—the Divine Light[1036] emanating from the Logos—which formed the nuclei of all the "self-moving" orbs in Kosmos. It is the informing, ever-present moving-power and life-principle, the Vital Soul of the Suns, Moons, Planets, and even of our Earth; the former latent, the latter active—the invisible Ruler and Guide of the gross body attached to, and connected with, its Soul, which is the spiritual emanation, after all, of these respective Planetary Spirits.

Another quite Occult Doctrine is the theory of Kant, that the Matter of which the inhabitants and the animals of other Planets are formed is of *a lighter and more subtle nature and of a more perfect conformation, in proportion to their distance from the Sun.* The latter is too full of Vital Electricity, of the physical, life-giving principle. Therefore, the men **660]** on Mars are more ethereal than we are, while those on Venus are more gross, though far more intelligent, if less spiritual.

The last doctrine is not quite ours—yet these Kantian theories are as metaphysical, and as transcendental as any Occult Doctrines; and more than one man of Science would, if he but *dared* speak his mind, accept them as Wolf does. From this Kantian Mind and Soul of the Suns and Stars to the Mahat (Mind) and Prakriti of the *Puranas* there is but a step. After all, the admission of this by Science would be only the admission of a natural cause, whether it would or would not stretch its

[1035] *Hypothèses Cosmogoniques*.
[1036] Which "Light" we call Fohat.

belief to such metaphysical heights. But then Mahat, the Mind, is a "God," and Physiology admits "mind" only as a temporary function of the material brain, and no more.

The Satan of Materialism now laughs at all alike, and denies the visible as well as the invisible. Seeing in light, heat, electricity, and even in the phenomenon of *life,* only properties inherent in Matter, it laughs whenever life is called the *Vital Principle,* and derides the idea of its being independent of and distinct from the organism.

But here again scientific opinions differ as in everything else, and there are several men of Science who accept views very similar to ours. Consider, for instance, what Dr. Richardson, F.R.S. (elsewhere quoted at length) says of that "Vital Principle," which he calls "Nervous Ether":

> I speak only of a veritable *material agent,* refined, it may be, to the world at large, but *actual and substantial:* an agent having quality of weight and of volume, an agent susceptible of chemical combination, and thereby of change of physical state and condition, an agent passive in its action, moved always, that is to say, by influences apart from itself,[1037] obeying other influences, an agent possessing no initiative power, no *vis* or *energeia naturœ*,[1038] but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energeia* upon visible matter.[1039]

As Biology and Physiology now deny, *in toto*, the existence of a Vital Principle, this extract, together with De Quatrefages' admission, is a clear confirmation that there are men of Science who take the same views about "things Occult" as do Theosophists and Occultists. These recognize a distinct Vital Principle independent of the organism—**661]** {MIND IN NATURE.} material, of course, *as physical Force cannot be divorced from Matter*, but of a Substance existing in a state unknown to Science. *Life for them is something more than the mere interaction of molecules and atoms.* There is a Vital Principle without which no molecular combinations could ever have resulted in a living organism, least of all in the so-called "inorganic" Matter of our plane of consciousness.

By "molecular combinations" are meant, of course, those of the Matter of our present illusive perceptions, which Matter energizes only on this, our plane. And this is the chief point at issue.[1040]

Thus the Occultists are not alone in their beliefs. Nor are they so foolish, after all, in rejecting even the "gravity" of Modern Science along with other *physical* laws, and in accepting instead *attraction* and *repulsion.* They see, moreover, in these two opposite Forces only the two *aspects* of the Universal Unit, called *Manifesting Mind*; in which aspects Occultism, through its great Seers, perceives an innumerable Host of operative Beings: cosmic Dhyân Chohans, Entities, whose essence, in its *dual* nature, is the Cause of all terrestrial phenomena. For that essence is consubstantial with the universal Electric Ocean, which is LIFE; and being dual, as said—positive and negative—it is the emanations of that duality that act now on Earth under the name of "modes of motion": even Force having now become objectionable as a word, for fear it should lead someone, even in thought, to separate it from Matter! It is, as Occultism says, the dual *effects* of that dual essence, which have now been called centripetal and centrifugal forces, now negative and positive poles, or polarity, heat and cold, light and darkness, etc.

And it is further maintained that even the Greek and Roman Catholic Christians are wiser in believing, as they do—even if blindly connecting and tracing them all to an anthropomorphic God—in Angels, Archangels, Archons, Seraphs, and Morning Stars, in all those theological *deliciœ humani generis,* in short, that rule the Cosmic Elements, than Science is, in disbelieving in them altogether, and in **662]** advocating its mechanical Forces. For these act very often with more than human intelligence and pertinency. Nevertheless, that intelligence is denied and attributed to blind chance. But, as De Maistre was right in calling the law of gravitation merely a *word* which replaced "the thing unknown," so are we right in applying the same remark to all the other Forces of Science. And if it is

---

1037 This is a mistake, which implies a material agent, distinct from the influences which move it, *i,e.,* blind matter and perhaps "God" again, whereas this One Life is the very God and Gods "Itself."

1038 The same error.

1039 *Popular Science Review*, Vol. X.

1040 "Is the Jîva a myth, as Science says, or is it not?" ask some Theosophists, wavering between materialistic and idealistic Science. The difficulty of really grasping Esoteric problems concerning the "ultimate state of Matter" is again the old crux of the *objective* and the *subjective.* What is Matter? Is the Matter of our present objective consciousness anything but our *sensations?* True, the sensations we receive come *from without,* but can we really—except in terms of phenomena—speak of the "gross matter" of this plane as an entity apart from and independent of us? To all such arguments Occultism answers: True, in *reality* Matter is not independent of, or existent outside, our perceptions. Man is an *illusion*: granted. But the existence and actuality of other, still more illusive, but not less *actual,* entities than we are is not a claim which is lessened, but rather strengthened, by this doctrine of Vedântic and even Kantian Idealism.

objected that the Count was an ardent Roman Catholic, then we may cite Le Couturier, as ardent a Materialist, who said the same thing, as did also Herschell and many others.[1041]

From Gods to men, from Worlds to atoms, from a Star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, the links of which are all connected. The Law of Analogy is the first key to the world-problem, and these links have to be studied coordinately in their Occult relations to each other.

When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and *in* us, as we are around, with, and in them; this is no mere metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.

But one has to understand the phraseology of Occultism before criticizing what it asserts. For example, the Doctrine refuses—as Science does, in one sense—to use the words "above" and "below," "higher" and "lower," in reference to *invisible* spheres, since here they are without meaning. Even the terms "East" and "West" are merely conventional, necessary only to aid our human perceptions. For though the Earth has its two fixed points in the poles, North and South, yet both East and West are variable relatively to our own position on the Earth's surface, and in consequence of its rotation from West to East. Hence, when "other worlds" are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate these spheres either outside or inside our Earth, as the theologians and the poets do; for their location is nowhere in the space known to, or conceived by, the profane. They are, as it were, blended with our world—interpenetiating **663]** {OCCULT AND PHYSICAL SCIENCES.} it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to the telescope, and many of the latter kind do not belong to our *objective* sphere of existence. Although as invisible as if they were millions of miles beyond our Solar System, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like the toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere. The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. Yet by their spiritual sight the Adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to other spheres of life. Those of the spiritually higher worlds communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying.

The sons of Bhumi [Earth] *regard the Sons of Deva-lokas* [Angel-spheres] *as their Gods; and the Sons of lower kingdoms look up to the men of Bhumi as to their Devas* [Gods]; *men remaining unaware of it in their blindness. . . . They* [men] *tremble before them while using them* [for magical purposes]. . . . *The First Race of Men were the "Mind-born, Sons" of the former. They* [the Pitris and Devas] *are our progenitors*.[1042]

"Educated people," so-called, deride the idea of Sylphs, Salamanders, Undines, and Gnomes; the men of Science regard any mention of such superstitions as an insult; and with a contempt of logic and common good sense, that is often the prerogative of "accepted authority," they allow those, whom it is their duty to instruct, to labour under the absurd impression that in the whole Kosmos, or at any rate in our own atmosphere, there are no other conscious, intelligent beings, save ourselves.[1043] Any other humanity (composed of distinct human beings) save a mankind with two legs, two arms, and a head with **664]** man's features on it, would not be called human; though the etymology of the word would seem to have little to do with the general appearance of a creature. Thus, while Science sternly rejects even the possibility of there being such (to us, generally) invisible creatures, Society, while believing in it all *secretly,* is made to deride the idea openly. It hails with mirth such works as the *Comte de Gabalis,* and fails to understand that *open satire is the securest mask*.

Nevertheless, such invisible worlds do exist. Inhabited as thickly as is our own, they are scattered throughout apparent Space in immense numbers; some far more material than our own world, others gradually etherealizing until they become formless and are as "breaths." The fact that

---

[1041] See *Musée des Sciences*, August, 1856.

[1042] Book II. of the *Commentary on the Book of Dzyan*.

[1043] Even the question of the plurality of worlds inhabited by sentient creatures is rejected, or is approached with the greatest caution! And yet see what the great astronomer, Camille Flammarion, says in his *Pluratité des Mondes*.

our physical eye does not see them, is no reason for disbelieving in them. Physicists cannot see their Ether, Atoms, "modes of motion," or Forces. Yet they accept and teach them.

If we find, even in the natural world with which we are acquainted, Matter affording a partial analogy to the difficult conception of such invisible worlds, there seems little difficulty in recognizing the possibility of such a presence. The tail of a Comet, which, though attracting our attention by virtue of its luminosity, yet does not disturb or impede our vision of objects, which we perceive through and beyond it, affords the first stepping-stone toward a proof of the same. The tail of a Comet passes rapidly across our horizon, and we should neither feel it, nor be cognizant of its passage, but for the brilliant coruscation, often perceived only by a few interested in the phenomenon, while everyone else remains ignorant of its presence and of its passage *through,* or across, a portion of our globe. This tail may, or may not, be an integral portion of the being of the Comet, but its tenuity subserves our purpose as an illustration. Indeed, it is no question of superstition, but simply a result of transcendental Science, and of logic still more, to admit the existence of worlds formed of even far more attenuated Matter than the tail of a Comet. By denying such a possibility, Science has for the last century played into the hands of neither Philosophy nor true Religion, but simply into those of Theology. To be able to dispute the better the plurality of even material worlds, a belief thought by many churchmen incompatible with the teachings and doctrines of the *Bible*[1044] Maxwell had to calumniate the **665]** {PLURALITY OF WORLDS.} memory of Newton, and to try and convince his public that the principles contained in the Newtonian philosophy are those "which lie at the foundation of all atheistical systems."[1045]

"Dr. Whewell disputed the plurality of worlds by appeal to scientific evidence," writes Professor Winchell.[1046] And if even the habitability of physical worlds, of Planets, and distant Stars which shine in myriads over our heads is so disputed, how little chance is there for the acceptance of invisible worlds within the apparently transparent space of our own!

But, if we can conceive of a world composed of Matter still more attenuated to *our* senses than the tail of a Comet, hence of inhabitants in it who are as ethereal, in proportion to *their* Globe, as we are in comparison with *our* rocky, hard-crusted Earth, no wonder if we do not perceive them, nor sense their presence or even existence. Only, in what is the idea contrary to Science? Cannot men and animals, plants and rocks, be supposed to be endowed with quite a different set of senses from those we possess? Cannot their organisms be born, develop, and exist, under other laws of being than those that rule our little world? Is it absolutely necessary that every corporeal being should be clothed in "coats of skin" like those that Adam and Eve were provided with in the legend of Genesis? Corporeality, we are told, however, by more than one man of Science, "may exist under very divergent conditions." Professor A. Winchell—arguing upon the plurality of worlds—makes the following remarks:

> It is not at all improbable that substances of a refractory nature might be so mixed with other substances, known or unknown to us, as to be capable of enduring vastly greater vicissitudes of heat and cold than is possible with terrestrial organisms. The tissues of terrestrial animals are simply suited to terrestrial conditions. Yet even here we find different types and species of animals adapted to the trials of extremely dissimilar situations. . . . That an animal should be a quadruped or a biped is something not depending on the necessities of organization, or instinct, or intelligence. That an animal should possess just five senses is not a necessity of percipient existence. There may be animals on the earth with neither smell nor taste. There may be beings on other worlds, and even on this, who possess more numerous senses than we. The possibility of this is apparent when we consider the high probability that other properties and other modes of existence lie among the resources of the Cosmos, and even of terrestrial matter. There are animals which subsist where rational man would perish—in the soil, in **666]** the river, and the sea . . . [and why not *human* beings of different organizations, in such case ?] . . . Nor is incorporated rational existence conditioned on warm blood, nor on any temperature which does not change the forms of matter of which the organism may be composed. There may be intelligences corporealized after some concept not involving the processes of injection, assimilation, and reproduction. Such bodies would not require daily food and warmth. They might be lost in the abysses of the ocean, or laid up on a stormy cliff through the tempests of an Arctic winter, or plunged in a volcano for a hundred years, and yet retain consciousness and thought. It is conceivable. Why might not psychic natures be enshrined in indestructible flint and platinum? These substances are no further from the nature of intelligence than carbon, hydrogen, oxygen, and lime. But, not to carry the thought to such an extreme [?], might not high intelligence be embodied in frames as indifferent to external conditions as the sage of the western plains, or the lichens of Labrador, the rotifers which remain dried for years, or the bacteria which pass living through boiling water. . . . These suggestions are made simply to remind the reader how little can be argued respecting the necessary conditions of intelligent, organized existence, from the standard of corporeal existence found upon

---

[1044] Nevertheless, it may he shown on the testimony of the *Bible* itself, and of such good Christian theologians as Cardinal Wiseman, that this plurality is taught in both the *Old* and the *New Testaments.*

[1045] See *Plurality of Worlds*, Vol. II.

[1046] See on this *La Pluralité des Mondes Habités*, par C. Flammarion, wherein is given a list of the many men of Science who have written to prove the theory.

the earth. Intelligence is, from its nature, as universal and as uniform as the laws of the universe. Bodies are merely the local fitting of intelligence to particular modifications of universal matter or force.[1047]

Do not we know through the discoveries of that same all-denying Science that we are surrounded by myriads of invisible lives? If these microbes, bacteria and the *tutti quanti* of the infinitesimally small, are invisible to us by virtue of their minuteness, cannot there be, at the other pole, beings as invisible owing to the quality of their texture or matter—to its tenuity, in fact? Conversely, as to the effects of cometary matter, have we not another example of a half visible form of Life and Matter? The ray of sunlight entering our apartment reveals in its passage myriads of tiny beings living their little life and ceasing to be, independent and heedless of whether they are or are not perceived by our grosser materiality. And so again, of the microbes and bacteria and such-like unseen beings in other elements. We passed them by, during those long centuries of dreary ignorance, after the lamp of knowledge in the heathen and highly philosophical systems had ceased to throw its bright light on the ages of intolerance and bigotry of early Christianity; and we would fain pass them by again now.

And yet these lives surrounded us *then* as they do now. They have worked on, obedient to their own laws, and it is only as they have been gradually revealed by Science that we have begun to take cognizance of them and of the effects produced by them.

667] {THE GEOLOGY OF ENOCH.} How long has it taken the world to become what it now is? If it can be said that even up to the present day cosmic dust, "which has never belonged to the earth before,"[1048] reaches our Globe, how much more logical is it to believe—as the Occultists do—that through the countless millions of years that have rolled away since that dust aggregated and formed the Globe we live in round its nucleus of *intelligent* Primeval Substance, many humanities—differing from our present mankind as greatly as the humanity which will evolve millions of years hence will differ from our races—appeared but to disappear from the face of the Earth, as will our own. These primitive and far-distant humanities are denied, because, as Geologists think, they have left no tangible relics of themselves. All trace of them is swept away, and therefore they have never existed. Yet their relics—though very few of them, truly—are to be found, and they must be discovered by geological research. But, even if they were never to be met with, there would be no reason to say that no men could have ever lived in the geological periods to which their presence on earth is assigned. For their organisms needed no warm blood, no atmosphere, no feeding; the author of *World-Life* is right, and there is no extravagance in believing as we do, that as, on scientific hypotheses, there may be to this day "psychic natures enshrined in indestructible flint and platinum," so there were psychic natures enshrined in forms of equally indestructible Primeval Matter—the real forefathers of our Fifth Race.

When, therefore, as in Volume II, we speak of men who inhabited this Globe 18,000,000 years ago, we have in mind neither the men of our present races, nor the present atmospheric laws, thermal conditions, etc. The Earth and Mankind, like the Sun, Moon, and Planets, all have their growth, changes, development, and gradual evolution in their life-periods; they are born, become infants, then children, adolescent, grown-up, they grow old, and finally die. Why should not Mankind be also under this universal law? Says Uriel to Enoch:

> Behold, I have showed thee all things, O Enoch. . . . Thou seest the sun, the moon, and those which conduct the stars of heaven, which cause all their operations, seasons, and arrivals to return. In the days of sinners the years shall be shortened . . . everything done on earth shall be subverted . . . the moon shall change its laws.[1049]

668] The "days of sinners" meant the days when Matter would be in its full sway on Earth, and man would have reached the apex of physical development in stature and animality. That came to pass during the period of the Atlanteans, about the middle point of their Race, the Fourth, which was drowned, as prophesied by Uriel. Since then man has been decreasing in physical stature, strength, and years, as will be shown in Volume II. But as we are at the mid-point of our sub-race of the Fifth Root-Race—the acme of materiality in each—the animal propensities, though more refined, are none the less developed; and this is most marked in civilized countries.

669]

SECTION XIV.

Gods, Monads and Atoms.

Some years ago we remarked that:

[1047] *World-Life*, pp. 496-498, et seq.
[1048] *World-Life*.
[1049] *The Book of Enoch.* Trans. by Archbishop Laurence, Ch. LXXIX.

The Esoteric Doctrine may well be called . . . the "Thread Doctrine," since, like Sûtrâtmâ [in the Vedanta Philosophy[1050]], it passes through and strings together all the ancient philosophical religious systems, and . . . reconciles and explains them.[1051]

We now say it does more. It not only reconciles the various and apparently conflicting systems, but it checks the discoveries of modern exact Science, showing some of them to be necessarily correct, since they are found corroborated in the Ancient Records. All this will, no doubt, be regarded as terribly impertinent and disrespectful, a veritable crime of *lèse-science;* nevertheless, it is a fact.

Science is, undeniably, ultra-materialistic in our days; but it finds, in one sense, its justification. Nature behaving ever esoterically *in actu,* and being, as the Kabalists say, *in abscondito,* can only be judged by the profane through her appearance, and that appearance is always deceitful on the physical plane. On the other hand, the Naturalists refuse to blend Physics with Metaphysics, the Body with its informing Soul and Spirit. They prefer to ignore the latter. This is a matter of choice with some, while the minority very sensibly strive to enlarge the domain of Physical Science by trespassing on the forbidden grounds of Metaphysics, so distasteful to some Materialists. These Scientists are wise in their generation. For all their wonderful discoveries will go for nothing, and remain for ever *headless* bodies, unless they lift the veil of Matter and strain their eyes to see *beyond.* Now that they have studied Nature in the length, breadth, and thickness of her physical frame, it is time to remove the skeleton to the second **670]** plane, and search within the unknown depths for the living and real entity, for its *sub*-stance—the noumenon of evanescent Matter.

It is only by acting along such lines that some truths, now called "exploded superstitions," will be discovered to be facts, and the relics of ancient knowledge and wisdom.

One of such "degrading" beliefs—degrading in the opinion of the all-denying Sceptic—is found in the idea that Kosmos, besides its objective planetary inhabitants, its humanities in other inhabited worlds, is full of invisible, intelligent *Existences.* The so-called Arch-Angels, Angels and Spirits, of the West, copies of their prototypes, the Dhyân Chohans, the Devas and Pitris, of the East, are not real Beings, but fictions. On this point materialistic Science is inexorable. To support its position, it upsets its own axiomatic law of uniformity and of continuity in the laws of Nature, and all the logical sequence of analogies in the evolution of Being. The masses of the profane are asked, and are made, to believe that the accumulated testimony of History—which shows even the "Atheists" of old, such men as Epicurus and Democritus, as believers in *Gods*—is false; and that Philosophers like Socrates and Plato, asserting such existences, were mistaken enthusiasts and fools. If we hold our opinions merely on historical grounds, on the authority of legions of the most eminent Sages, Neo-Platonists, and Mystics in all ages, from Pythagoras down to the eminent Scientists and Professors of the present century, who, if they reject "Gods," believe in "Spirits," are we to consider such authorities to be as weak-minded and foolish as any Roman Catholic peasant, who believes in and prays to his once human Saint, or the Archangel St. Michael? But is there no difference between the belief of the peasant and that of the Western heirs of the Rosicrucians and Alchemists of the Middle Ages? Is it the Van Helmonts, the Khunraths, the Paracelsuses and Agrippas, from Roger Bacon down to St. Germain, who were all blind enthusiasts, hysteriacs or cheats, or is it the handful of modern Sceptics—the "leaders of thought"—who are struck with the cecity of negation? The latter is the case, we opine. It would indeed be a *miracle*, quite an abnormal fact in the realm of probabilities and logic, were that handful of negators to be the sole custodians of *truth,* while the million-strong hosts of believers in Gods, Angels, and Spirits—in Europe and America alone—namely, Greek and Latin Christians, Theosophists, Spiritualists, Mystics, etc., should be no better than deluded fanatics and hallucinated mediums, and **671]** {WHO ARE THE BLIND?} often no higher than the victims of deceivers and impostors! However varying in their external presentations and dogmas, beliefs in the Hosts of invisible Intelligences of various grades have all the same foundation. Truth and error are mixed in all. The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern Esoteric Science. So vast and so profound are these that scarcely even a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into exact Science, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kali Yuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic Science will receive a death-blow.

Without throwing any discredit upon time-honoured beliefs, in any direction, we are forced to draw a marked line between blind faith, evolved by theologies, and knowledge due to the

---

[1050] The Âtmâ, or Spirit, the Spiritual SELF, passing like a thread through the five Subtle Bodies, or Principles, Koshas, is called "Thread-soul," or Sûtrâtmâ in Vedântic Philosophy.

[1051] "The Septenary Principle," *Five years of Theosophy*, p. 197.

independent researches of long generations of Adepts; between, in short, faith and Philosophy. There have been, in all ages, undeniably learned and good men who, having been reared in sectarian beliefs, died in their crystallized convictions. For Protestants, the garden of Eden is the primeval point of departure in the drama of Humanity, and the solemn tragedy on the summit of Calvary is the prelude to the hoped-for Millennium. For Roman Catholics, Satan is at the foundation of Kosmos, Christ in its centre, and Antichrist at its apex. For both, the Hierarchy of Being begins and ends within the narrow frames of their respective theologies: one self-created *personal* God, and an empyrean ringing with the Hallelujas of *created* Angels; the rest, *false* Gods, Satan and fiends.

Theo-Philosophy proceeds on broader lines. From the very beginning of aeons—in time and space in our Round and Globe—the mysteries of Nature (at any rate, those which it is lawful for our Races to know) were recorded by the pupils of those same, now invisible, "Heavenly Men," in geometrical figures and symbols. The keys thereto passed from one generation of "Wise Men" to another. Some of the symbols thus passed from the East to the West, brought from the Orient by Pythagoras, who was not the inventor of his famous **672]** "Triangle." The latter figure, along with the square and circle, are more eloquent and scientific descriptions of the order of the evolution of the Universe, spiritual and psychic, as well as physical, than volumes of descriptive Cosmogonies and revealed "Geneses." The ten Points inscribed within that "Pythagorean Triangle" are worth all the theogonies and angelologies ever emanated from the theological brain. For he who interprets these seventeen points (the seven Mathematical Points hidden)—on their very face, and in the order given—will find in them the uninterrupted series of the genealogies from the first Heavenly to Terrestrial Man. And, as they give the order of Beings, so they reveal the order in which were evolved the Kosmos, our Earth, and the primordial Elements by which the latter was generated. Begotten in the invisible "Depths," and in the Womb of the same "Mother" as its fellow-globes—he who masters the mysteries of our own Earth will have mastered those of all others.

Whatever ignorance, pride or fanaticism may suggest to the contrary, Esoteric Cosmology can be shown to be inseparably connected with both Philosophy and Modern Science. The Gods and Monads of the Ancients—from Pythagoras down to Leibnitz—and the Atoms of the present materialistic schools (as borrowed by them from the theories of the old Greek Atomists) are only a compound unit, or a graduated unity like the human frame, which begins with body and ends with Spirit. In the Occult Sciences they can be studied separately, but they can never be mastered unless they are viewed in their mutual correlations during their life-cycle, and as a Universal Unity during Pralayas.

La Pluche shows sincerity, but gives a poor idea of his philosophical capacities, when declaring his personal views on the Monad or the Mathematical Point. He says:

> A point is enough to put all the schools in the world in a combustion. But what need has man to know that point, since the creation of such a small being is beyond his power? *À fortiori*, philosophy acts against probability when, from that point which absorbs and disconcerts all her meditations, she presumes to pass on to the generation of the world.

Philosophy, however, could never have formed its conception of a logical, universal, and absolute Deity, if it had had no Mathematical Point within the Circle upon which to base its speculations. It is only the manifested Point, lost to our senses after its pregenetic appearance in the infinitude and incognizability of the Circle, that makes a **673]** {THE MATHEMATICAL POINT.} reconciliation between Philosophy and Theology possible—on condition that the latter should abandon its crude materialistic dogmas. And it is because Christian theology has so unwisely rejected the Pythagorean Monad and geometrical figures, that it has evolved its self-created human and personal God, the monstrous Head whence flow in two streams the dogmas of Salvation and Damnation. This is so true, that even those clergymen who are Masons, and who would be Philosophers, have, in their arbitrary interpretations, fathered upon the Ancient Sages the queer idea that:

> The Monad represented [with them] the throne of the Omnipotent Deity, placed in the centre of the empyrean to indicate T.G.A.O.T.U. *[read* the " Great Architect of the Universe "].[1052]

A curious explanation this, more Masonic than strictly Pythagorean.

Nor did the "Hierogram within a Circle, or equilateral Triangle," ever mean "the exemplification of the unity of the divine Essence"; for this was exemplified by the plane of the boundless Circle. What it really meant was the triune coequal Nature of the first differentiated Substance, or the con-substantiality of the (manifested) Spirit, Matter and the Universe—their "Son"—which proceeds from the Point, the real, Esoteric Logos, or Pythagorean Monad. For the Greek Monas signifies "Unity" in its primary sense. Those unable to seize the difference between the Monad—the Universal Unit—and the Monads or the manifested Unity, as also between the ever-hidden and the revealed Logos,

---

1052 *Pythagorean Triangle,* by the Rev. G. Oliver, p. 36.

or the Word, ought never to meddle with Philosophy, let alone with the Esoteric Sciences. It is needless to remind the educated reader of Kant's Thesis to demonstrate his second Antinomy.[1053] Those who have read and understood it will see clearly the line we draw between the *absolutely ideal* Universe and the invisible though manifested Kosmos. Our Gods and Monads are not the Elements of extension itself, but only those of the invisible Reality which is the basis of the manifested Kosmos. Neither Esoteric Philosophy, nor Kant, to say nothing of Leibnitz, would ever admit that extension can be composed of simple or unextended parts. But theologian-philosophers will not grasp this. The Circle and the Point—the latter retiring into and merging with the former, after having emanated the first three Points and connected them with lines, thus forming the first *noumenal* basis of the Second Triangle in the Manifested World—have **674]** ever been an insuperable obstacle to theological nights into dogmatic-empyreans. On the authority of this Archaic Symbol, a male, personal God, the Creator and Father of all, becomes a third-rate emanation, the Sephira standing fourth in descent, and on the left hand of Ain Suph, in the Kabalistic Tree of Life. Hence, the Monad is degraded into a Vehicle—a "Throne"!

The Monad—the emanation and reflection only of the Point, or Logos, in the phenomenal World—becomes, as the apex of the manifested equilateral Triangle, the "Father." The left side or line is the Duad, the "Mother," regarded as the evil, counteracting principle;[1054] the right side represents the "Son," "his Mother's Husband" in *every* Cosmogony, as being one with the apex; the base line is the universal plane of productive Nature, unifying on the phenomenal plane Father-Mother-Son, as these were unified in the apex, in the supersensuous World.[1055] By mystic transmutation they became the Quaternary—the Triangle became the Tetraktys.

This transcendental application of geometry to cosmic and divine theogony—the Alpha and the Omega of mystical conception—was dwarfed after Pythagoras by Aristotle. By omitting the Point and the Circle, and taking no account of the apex, he reduced the metaphysical value of the idea, and thus limited the doctrine of magnitude to a simple Triad—the *line,* the *surface,* and the *body.* His modern heirs, who play at Idealism, have interpreted these three geometrical figures as Space, Force, and Matter—"the potencies of an interacting Unity." Materialistic Science, perceiving but the base line of the *manifested* Triangle—the plane of Matter—translates it practically as (Father)-*Matter*, (Mother)-*Matter*, and (Son)-*Matter*, and theoretically as Matter, Force, and Correlation.

But to the average Physicist, as remarked by a Kabalist :

> Space, and Force, and Matter, are what signs in Algebra are to the Mathematician, merely conventional symbols, or Force as Force, and Matter as Matter, are as absolutely unknowable as is the assumed empty space in which they are held to interact.[1056]

675] {SPACE, FORCE, AND MATTER.} Symbols represent abstractions, and on these

> The physicist bases reasoned hypotheses of the origin of things .... he sees three needs in what he terms creation: A place wherein to create. A medium by which to create. A material from which to create. And in giving a logical expression to this hypothesis through the terms space, force, matter, he believes he has proved the existence of that which each of these represents as he conceives it to be.[1057]

The Physicist who regards Space merely as a representation of our mind, or extension unrelated to things in it, which Locke defined as capable of neither resistance nor motion; the paradoxical Materialist, who would have a *void* there, where he can see no Matter, would reject with the utmost contempt the proposition that Space is

> A substantial though [apparently an absolutely] unknowable living Entity.[1058]

Such is, nevertheless, the Kabalistic teaching, and it is that of Archaic Philosophy. Space is the *real* World, while our world is an artificial one. It is the One Unity throughout its infinitude: in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, Systems and mirage-like Worlds. Nevertheless, to the Eastern Occultist, who is an

---

[1053] See Kant's *Critique de la Raison Pure*, Barni's transl., II. 54.

[1054] Plutarch, *De Placitis Philosophorum*.

[1055] In the Greek and Latin Churches—which regard marriage as one of the sacraments—the officiating priest during the marriage ceremony represents the apex of the triangle; the bride, its left feminine side, and the bridegroom the right side, while the base line is symbolized by the row of witnesses, the bridesmaids and best men. But behind the priest there is the Holy of Holies, with its mysterious containments and symbolic meaning, inside of which no one but the consecrated priests should enter. In the early days of Christianity the marriage ceremony was a mystery and a true symbol. Now, however, even the Churches have lost the true meaning of this symbolism.

[1056] *New Aspects of Life and Religion,* by Henry Pratt, M.D., p. 7. Ed. 1886.

[1057] *Ibid*., pp. 7,8.

[1058] *Ibid*., p. 9.

objective Idealist at bottom, in the *real* World, which is a Unity of Forces, there is "a connection of all Matter in the Plenum," as Leibnitz would say. This is symbolized in the Pythagorean Triangle.

It consists of Ten Points inscribed pyramid-like (from one to four) within its three sides, and it symbolizes the Universe in the famous Pythagorean Decad. The upper single point is a Monad, and represents a Unit-Point, which is *the* Unity whence all proceeds. All is of the same essence with it. While the ten points within the equilateral Triangle represent the phenomenal world, the three sides enclosing the pyramid of points are the barriers of *noumenal* Matter, or Substance, that separate it from the world of Thought.

Pythagoras considered a *point* to correspond in proportion to unity; a *line* to 2; a *superfice* to 3; a *solid,* to 4; and he defined a point as a monad having position, and the beginning of all things; a line was thought to correspond with duality, because it was produced by the first motion from indivisible nature, and formed the junction of two points. A superfice was compared to the number three because it is the first of all causes that are found in figures; for a circle, which is the principal of all round figures, comprises a triad, in centre—space—circumference. But a triangle, which is the first of all rectilineal figures, is included in a ternary, and receives its form according to that number; and was considered by **676]** the Pythagoreans to be the author of all sublunary things. The four points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points.[1059]

It is argued that "the human mind cannot conceive an indivisible unit short of the annihilation of the idea with its subject." This is an error, as the Pythagoreans have proved, and a number of Seers before them, although there is a special training needed for the conception, and although the profane mind can hardly grasp it. But there are such things as "*Meta-mathematics*" and "*Meta-geometry*." Even Mathematics pure and simple proceed from the universal to the particular, from the mathematical indivisible point to solid figures. The teaching originated in India, and was taught in Europe by Pythagoras, who, throwing a veil over the Circle and the Point—which no living man can define except as incomprehensible abstractions—laid the origin of the differentiated cosmic Matter in the base of the Triangle. Thus the latter became the earliest of geometrical figures. The author of *New Aspects of Life,* dealing with the Kabalistic Mysteries, objects to the objectivization, so to speak, of the Pythagorean conception and the use of the equilateral triangle, and calls it a "misnomer." His argument that a solid equilateral body—

One whose base, as well as each of its sides, form equal triangles—must have four co-eqnal sides or surfaces, while a triangular plane will as necessarily possess five,[1060]

—demonstrates on the contrary the grandeur of the conception in all its Esoteric application to the idea of the *pregenesis,* and the genesis of Kosmos. Granted, that an ideal Triangle, depicted by mathematical, imaginary lines,

Can have no sides at all, being simply a phantom of the mind to which, if sides be imputed, these must be the sides of the object it constructively represents.[1061]

But in such case most of the scientific hypotheses are no better than "phantoms of the mind"; they are unverifiable, except on inference, and have been adopted merely to answer scientific necessities. Furthermore, the ideal Triangle—"as the abstract idea of a triangular body, and, therefore, as the type of an abstract idea"—accomplished and carried out to perfection the double symbolism intended. As an emblem applicable to the objective idea, the simple triangle became a solid. When repeated in stone, facing the four cardinal points, it 677] {PHANTOMS OF THE MIND.} assumed the shape of the Pyramid—the symbol of the phenomenal merging into the noumenal Universe of thought, at the apex of the four triangles; and, as an "imaginary figure constructed of three mathematical lines," it symbolized the subjective spheres—these lines "enclosing a mathematical space—which is equal to nothing enclosing nothing." And this because, to the senses and the untrained consciousness of the Profane and the Scientist, everything beyond the line of differentiated Matter—*i.e.,* outside of, and beyond the realm of even the most Spiritual *Substance*—has to remain for ever *equal to nothing.* It is the Ain Suph—the *No Thing.*

Yet these "phantoms of the mind" are in truth no greater abstractions than the abstract ideas in general as to evolution and physical development—*e.g..* Gravity, Matter, Force, etc.—on which the exact Sciences are based. Our most eminent Chemists and Physicists are earnestly pursuing the not hopeless attempt of filially tracing to its hiding-place the Protyle, or the basic line of the Pythagorean Triangle. The latter is, as we have said, the grandest conception imaginable, for it symbolizes both the ideal and the visible universes.[1062] For if

---

1059 *Pythagorean Triangle,* by the Rev. G. Oliver, pp. 18, 19.

1060 P. 387.

1061 P. 387.

1062 In the World of Form, symbolism finding expression in the Pyramids, has in them both triangle and square, four co-equal triangles or surfaces, four basic points, and the fifth—the apex.

The possible unit is only a possibility as an actuality of nature, as an individual of any kind, [and as] every individual natural object is capable of division, and by division loses its unity, or ceases to be a unit,[1063]

this is true only of the realm of exact Science in a world as deceptive as it is illusive. In the realm of Esoteric Science the Unit divided *ad infinitum,* instead of losing its unity, approaches with every division the planes of the only eternal REALITY. The eye of the Seer can follow it and behold it in all its pregenetic glory. This same idea of the reality of the subjective, and the unreality of the objective Universe, is found at the bottom of the Pythagorean and Platonic Teachings—limited to the Elect alone; for Porphyry, speaking of the Monad and the Duad, says that the former only was considered substantial and real, "that most simple Being, the cause of all unity and the measure of all things."

But the Duad, although the origin of Evil, or Matter—hence *unreal* in Philosophy—is still Substance during Manvantara, and is often called the Third Monad, in Occultism, and the connecting line as between two Points, or Numbers, which proceeded from THAT, "which **678]** was before all Numbers," as expressed by Rabbi Barahiel. And from this Duad proceeded all the Scintillas of the three Upper and the four Lower Worlds or Planes—which are in constant interaction and correspondence. This is a teaching which the Kabalah has in common with Eastern Occultism. For in the Occult Philosophy there is the "ONE Cause" and the "Primal Cause," the latter thus becoming, paradoxically, the Second, as is clearly expressed by the author of the *Qabbalah, from the Philosophical Writings of Ibn Gabirol,* who says:

In the treatment of the Primal Cause, two things must be considered, the Primal Cause *per se,* and the relation and connection of the Primal Cause with the visible and unseen universe.[1064]

Thus he shows the early Hebrews, as the later Arabians, following in the steps of the Oriental Philosophy, such as the Chaldean, Persian, Hindu, etc. Their Primal Cause was designated at first, by the triadic שדי Shaddaï, the [triune] Almighty, subsequently by the Tetragraminaton, יהוה, YHVH, symbol of the Past, Present, and Future,[1065] and, let us add, of the eternal IS, or the I AM. Moreover, in the Kabalah the name YHVH (or Jehovah) expresses a He and a She, male and female, two in one, or Chokmah and Binah, and his, or rather their Shekinah or synthesizing Spirit (or Grace), which again makes of the Duad a Triad. This is demonstrated in the Jewish Liturgy for Pentecost, and the prayer:

"In the name of Unity, of the Holy and Blessed Hû [He], and His She'keenah, the Hidden and Concealed Hû, blessed be YHVH [the Quaternary] for ever." Hû is said to be masculine and YaH feminine, together they make the יהוה אחד *i.e.,* one YHVH. One, but of a male-female nature. The She'keenah is always considered in the Qabbalah as feminine.[1066]

And so it is considered in the exoteric *Puranas,* for Shekinah is no more than Shakti—the female double of any God—in such case. And so it was with the early Christians, whose Holy Spirit was feminine, as Sophia was with the Gnostics. But in the transcendental Chaldean Kabalah, or *Book of Numbers,* Shekinah is sexless, and the purest abstraction, a state, like Nirvâna, neither subject nor object, nor anything except an absolute PRESENCE.

Thus it is only in the anthropomorphized systems—such as the Kabalah has now for the most part become—that Shekinah-Shakti is feminine. As such she becomes the Duad of Pythagoras, the two straight lines which can form no geometrical figure and are the symbol **679]** {ATOMIC SOULS.} of Matter. Out of this Duad, when united in the basic line of the Triangle on the lower plane (the upper Triangle of the Sephirothal Tree), emerge the Elohim, or Deity in Cosmic Nature, with the true Kabalists the *lowest* designation, translated in the *Bible* "God."[1067] Out of these (the Elohim) issue the Scintillas.

The Scintillas are the "Souls," and these Souls appear in the threefold form of Monads (Units), Atoms and Gods—according to our Teaching. As says the *Esoteric Catechism:*

[1063] Pp. 385, 386.

[1064] *Op. cit.* By Isaac Myer. P. 174.

[1065] P. 175.

[1066] P. 175.

[1067] "The lowest designation, or the Deity in Nature, the more general term Elohim, is translated God." (P. 175.) Such recent works as the *Qabbalah* of Mr. Isaac Myer, and of Mr. S. L. MacGregor Mathers, fully justify our attitude towards the Jehovistic Deity. It is not the transcendental, philosophical, and highly metaphysical abstraction of the original Kabalistic thought—Ain-Snph-Shekinah-Adam-Kadmon, and all that follows—that we oppose, hut the crystallization of all these into the highly unphilosophical, repulsive, and anthropomorphic Jehovah, the androgynous and *finite* deity, for which eternity, omnipotence, and omniscience are claimed. We do not war against the *Ideal Reality,* but the hideous theological *Shadow.*

Every Atom becomes a visible complex unit [a molecule], *and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man.*

Again:

God, Monad, and Atom are the correspondences of Spirit, Mind, and Body [Âtmâ, Manas, and Sthûla Sharîra] *in man.*

In their septenary aggregation they are the "Heavenly Man," in the Kabalistic sense; thus, terrestrial man is the provisional reflection of the Heavenly. Once again:

The Monads [Jîvas] *are the Souls of the Atoms; both are the fabric in which the Chohans* [Dhyânîs, Gods] *clothe themselves when a form is needed.*

This relates to cosmic and sub-planetary Monads, not to the super-cosmic Monas, the Pythagorean Monad, as it is called, in its synthetic character, by the Pantheistical Peripatetics. The Monads of the present dissertation are treated, from the standpoint of their individuality, as *Atomic Souls,* before these Atoms descend into pure terrestrial form. For this descent into *concrete* Matter marks the medial point of their own individual pilgrimage. Here, losing in the mineral kingdom their individuality, they begin to ascend through the seven states of terrestrial evolution to that point where a correspondence is firmly established between the human and Deva (divine) consciousness. At present, however, we are not concerned with their terrestrial metamorphoses and tribulations, but with their life and behaviour in Space, **680]** on planes wherein the eye of the most intuitional Chemist and Physicist cannot reach them—unless, indeed, he develops in himself highly clairvoyant faculties.

It is well known that Leibnitz came very near the truth several times, but he defined Monadic Evolution incorrectly, a thing not to be wondered at, since he was not an Initiate, nor even a Mystic, but only a very intuitional Philosopher. Yet no Psycho-physicist ever came nearer than has he to the Esoteric general outline of evolution. This evolution—viewed from its several standpoints, *i.e.,* as the *Universal* and the *Individualized* Monad, and the chief aspects of the Evolving Energy after differentiation, the purely Spiritual, the Intellectual, the Psychic and the Physical—may be thus formulated as an invariable law: a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a reascent from the depths of materiality towards its *status quo ante,* with a corresponding dissipation of concrete form and substance up to the Laya-state, or what Science calls the "zero-point," and beyond.

These states—once the spirit of Esoteric Philosophy is grasped—become absolutely necessary from simple logical and analogical considerations. Physical Science having now ascertained, through its department of Chemistry, the invariable law of this evolution of Atoms—from their "protylean" state down to that of a physical and then a chemical particle, or molecule—cannot well reject these states as a general law. And once it is forced by its enemies—Metaphysics and Psychology[1068]—out of its alleged impregnable strongholds, it will find it more difficult than it now appears to refuse room in the Spaces of SPACE to Planetary Spirits (Gods), Elementals, and even the Elementary Spooks or Ghosts, and others. Already Figuier and Paul D'Assier, two Positivists and Materialists, have succumbed before this logical necessity. Other and still greater Scientists will follow in that intellectual "Fall." They will be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them, as one discovery follows the other, until they are finally knocked off their feet by the ninth wave of simple common sense.

681] {THE CHEMISTRY OF THE FUTURE.} We may take as an example, Mr. W. Crookes' latest discovery of what he has named Protyle. In the *Notes on the Bhagavad Gita,* by one of the best metaphysicians and Vedântic scholars in India, the lecturer, referring cautiously to "things Occult" in that great Indian Esoteric work, makes a remark as suggestive as it is strictly correct. He says:

> Into the details of the evolution of the solar system itself, it is not necessary for me to enter. You may gather some idea *as to the way* in which the various elements start into existence from these three principles into which Mulaprakriti [the Pythagorean Triangle] is differentiated, by examining the lecture delivered by Professor Crookes a short time ago upon the so-called elements of modern chemistry. This lecture will give you some idea of the way in which these so-called elements spring from Vishvanara,[1069] the most objective of these three principles, which seems to stand in the place of the *protyle* mentioned in that lecture. Except in a few

[1068] Let not the word "Psychology" cause the reader, by association of ideas, to carry his thought to modern "Psychologists," so-called, whose *Idealism* is another name for uncompromising Materialism, and whose pretended Monism is no better than a mask to conceal the void of final annihilation—even of consciousness. Here *spiritual* Psychology is meant.

[1069] "Vishvanara is not merely the manifested objective world, but the one physical basis [the horizontal line of the triangle] from which the whole objective world starts into existence." And this is the Cosmic Duad, the Androgynous Substance. Only beyond this is the true Protyle.

particulars, this lecture seems to give the outlines of the theory of physical evolution on the plane of Vishvanara, and is, so far as I know, the nearest approach made by modern investigators to the real occult theory on the subject.[1070]

These words will be reechoed and approved by every Eastern Occultist. Much from the lectures by Mr. Crookes has already been quoted in Section XI. A second lecture has been delivered by him, as remarkable as the first, on the "Genesis of the Elements,"[1071] and also a third one. Here we have almost a corroboration of the teachings of Esoteric Philosophy concerning the mode of primeval evolution. It is, indeed, as near an approach, made by a great scholar and specialist in Chemistry,[1072] to the Secret Doctrine, as could be made apart from the application of the Monads and Atoms to the dogmas of pure transcendental Metaphysics, and their connection and correlation with "Gods and intelligent conscious Monads." But Chemistry is now on its ascending plane, thanks to one of its highest European representatives. It is impossible for it to go back to that day when Materialism regarded its *sub*-elements as absolutely simple and homogeneous bodies, which it had raised, in its blindness, to the rank of Elements. **682]** The mask has been snatched off by too clever a hand for there to be any fear of a new disguise. And after years of pseudology, of bastard molecules parading under the name of Elements, behind and beyond which there could be nought but void, a great professor of Chemistry asks once more:

> What are these elements, whence do they come, what is their signification? . . . These elements perplex us in our researches, baffle us in our speculations, and haunt us in our very dreams. They stretch like an unknown sea before us—mocking, mystifying, and murmuring strange revelations and possibilities.[1073]

Those who are heirs to primeval revelations have taught these "possibilities" in every century, but have never found a fair hearing. The truths inspired into Kepler, Leibnitz, Gassendi, Swedenborg, etc., were ever alloyed with their own speculations in one or another predetermined direction—hence were distorted. But now one of the great truths has dawned upon an eminent professor of exact Modern Science, and he fearlessly proclaims as a fundamental axiom that Science has not made itself acquainted, so far, with real simple Elements. For Mr. Crookes tells his audience:

> If I venture to say that our commonly received elements are not simple and primordial, that they have *not* arisen by chance or have *not* been created in a desultory and mechanical manner, but have been evolved from simpler matters—or perhaps, indeed, from one sole kind of matter—I do but give formal utterance to an idea which has been, so to speak, for some time "in the air" of science. Chemists, physicists, philosophers of the highest merit, declare explicitly their belief that the seventy (or thereabouts) elements of our text-books are not the pillars of Hercules which we must never hope to pass. . . . Philosophers in the present as in the past—men who certainly have not worked in the laboratory—have reached the same view from another side. Thus Mr. Herbert Spencer records his conviction that "the chemical atoms are produced from the true or physical atoms by processes of evolution under conditions which chemistry has not yet been able to produce." . . . And the poet has forestalled the philosopher. Milton *(Paradise Lost,* Book V.) makes the Arcliangel Raphael say to Adam instinct with the evolutionary idea, that the Almighty had created
>
> . . . "One first matter, all
> Indued with various forms, various degrees
> Of substance."

Nevertheless, the idea would have remained crystallized "in the air of Science," and would not have descended into the thick atmosphere of Materialism and profane mortals for years to come, perhaps, had not Mr. Crookes bravely and fearlessly reduced it to its simple **683]** {ARYAN AND WESTERN SCIENCE.} constituents, and thus publicly forced it on scientific notice. Says Plutarch:

> An idea is a Being incorporeal, which has no subsistence by itself, but gives figure and form unto shapeless matter, and becomes the cause of the manifestation.[1074]

The revolution produced in old Chemistry by Avogadro was the first page in the volume of "New Chemistry." Mr. Crookes has now turned the second page, and is boldly pointing *to what may be the last*. For Protyle once accepted and recognized—as invisible Ether was, both being logical and scientific necessities—Chemistry will have virtually ceased to live: it will reappear in its reincarnation as "New Alchemy," or " Meta-chemistry." The discoverer of radiant matter will have vindicated in time the Archaic Aryan works on Occultism, and even the *Vedas* and *Puranas.* For

[1070] T. Subba Row. See *Theosophist*, Feb. 1887.

[1071] By W. Crookes, F.R.S., V.P.C.S., delivered at the Royal Institution, London, on Friday, February 18th, 1887.

[1072] How true it is will be fully demonstrated only on that day when Mr. Crookes' discovery of radiant matter will have resulted in a further elucidation with regard to the true source of light, and will have revolutionized all the present speculations. Further familiarity with the northern streamers of the *aurora borealis* may help the recognition of this truth.

[1073] *Genesis of the Elements*, p. 1.

[1074] *De Placit. Philos*.

what are the manifested "Mother," the "Father-Son-Husband" (Aditi and Daksha, a form of Brahmâ, as Creators), and the "Son"—the three "First-born"—but simply Hydrogen, Oxygen, and that which in its terrestrial manifestation is called Nitrogen. Even the exoteric descriptions of the "First-born" Triad give all the characteristics of these three "gases." Priestley, the "discoverer" of Oxygen, or of that which was known in the highest antiquity!

Yet all the ancient, mediaeval, and modern Poets and Philosophers have been anticipated even in the exoteric Hindu books as to the Elemental Vortices inaugurated by the Universal Mind—Descartes' "Plenum" of Matter differentiated into particles; Leibnitz's "ethereal fluid"; and Kant's "primitive fluid" dissolved into its elements; Kepler's solar vortex and systemic vortices; in short, through Anaxagoras, down to Galileo, Torricelli, and Swedenborg, and after them to the latest speculations by European Mystics—all this is found in the Hindu Hymns, or Mantras, to the "Gods, Monads and Atoms," in their Fulness, for they are inseparable. In Esoteric Teachings, the most transcendental conceptions of the Universe and its mysteries, as also the most seemingly materialistic speculations, are found reconciled, because these Sciences embrace the whole scope of evolution from Spirit to Matter. As declared by an American Theosophist:

> The Monads [of Leibnitz] may from one point of view be called *force,* from another *matter.* To Occult Science, *force* and *matter* are only two sides of the same substance.[1075]

Let the reader remember these "Monads" of Leibnitz, every one of **684]** which is a living mirror of the Universe, every Monad reflecting every other, and compare this view and definition with certain Sanskrit Shlokas translated by Sir William Jones, in which it is said that the creative source of the Divine Mind,

> Hidden in a veil of thick darkness, fanned mirrors of the atoms of the world, and cast reflection from its own face on every atom.

When, therefore, Mr. Crookes declares that:

> If we can show how the so-called chemical elements might have been generated we shall be able to fill up a formidable gap in our knowledge of the universe,

the answer is ready. The theoretical knowledge is contained in the Esoteric meaning of every Hindu cosmogony in the *Puranas;* the practical demonstration thereof—is in the hands of those who will not be recognized in *this* century, save by the very few. The scientific possibilities of various discoveries, that must inexorably lead exact Science into the acceptation of Eastern Occult views, which contain all the requisite material for the filling of those "gaps," are, so far, at the mercy of Modern Materialism. It is only by working in the direction taken by Mr. William Crookes that there is any hope for the recognition of a few, hitherto Occult, truths.

Meanwhile, any one thirsting to have a glimpse at a practical diagram of the evolution of primordial Matter—which, separating and differentiating under the impulse of cyclic law, divides itself on a general view into a septenary gradation of *Substance*—can do no better than examine the plates attached to Mr. Crookes' lecture, *Genesis of the Elements,* and ponder well over some passages of the text. In one place he says:

> Our notions of a chemical element have expanded. Hitherto the molecule has been regarded as an aggregate of two or more atoms, and no account has been taken of the architectural design on which these atoms have been joined. We may consider that the structure of a chemical element is more complicated than has hitherto been supposed. Between the molecules we are accustomed to deal with in chemical reactions and ultimate atoms as first created, come smaller molecules or aggregates of physical atoms; these sub-molecules differ one from the other, according to the position they occupy in the yttrium edifice.
>
> Perhaps this hypothesis can be simplified if we imagine yttrium to be represented by a five-shilling piece. By chemical fractionation I have divided it into five separate shillings, and find that these shillings are not counterparts, but like the carbon atoms in the benzol ring, have the impress of their position, 1, 2, 3, 4, 5, stamped on them. . . . If I throw my shillings into the melting-pot or dissolve them chemically, the mint stamp disappears and they all turn out to be silver.[1076]

This will be the case with all the Atoms and molecules when they **685]** {HERMES OR HUXLEY?} have separated from their compound forms and bodies—when Pralaya sets in. Reverse the case, and imagine the dawn of a new Manvantara. The pure "silver" of the absorbed material will once more separate into SUBSTANCE, which will generate "Divine Essences" whose "Principles"[1077] are the Primary Elements, the Sub-elements, the Physical Energies, and subjective and objective Matter; or, as these are epitomized—GODS, MONADS, and ATOMS. If leaving for one moment the metaphysical or transcendental side of the question—dropping out of the present consideration the supersensuous and intelligent Beings and Entities believed in by the Kabalists and Christians—we

---

[1075] The Path,1. 10, p. 297.

[1076] P. 11.

[1077] Corresponding on the cosmic scale with the Spirit, Soul, Mind, Life, and the three Vehicles—the Astral, the Mâyâvic and the Physical Bodies (of mankind), whatever division is made.

turn to the theory of atomic evolution, the Occult Teachings are still found corroborated by exact Science and its confessions, so far, at least, as regards the supposed "simple" Elements, now suddenly degraded into poor and distant relatives, not even second cousins to the latter. For we are told by Mr. Crookes that:

Hitherto, it has been considered that if the atomic weight of a metal, determined by different observers, setting out from different compounds, was always found to be constant . . . then such metal must rightly take rank among the simple or elementary bodies. We learn . . . that this is no longer the case. Again, we have here wheels within wheels. Gadolinium is not an element but a compound. . . . We have shown that yttrium is a complex of five or more new constituents. And who shall venture to gainsay that each of these constituents, if attacked in some different manner, and if the result were submitted to a test more delicate and searching than the radiant-matter test, might not be still further divisible? Where, then, is the actual ultimate element? As we advance it recedes like the tantalizing mirage lakes and groves seen by the tired and thirsty traveller in the desert. Are we in our quest for truth to be thus deluded and baulked? The very idea of an element, as something absolutely primary and ultimate, seems to be growing less and less distinct.[1078]

In *Isis Unveiled*, we said:

This mystery of first creation, which was ever the despair of Science, is unfathomable unless we accept the doctrine of Hermes. Could he [Darwin] remove his quest from the visible universe into the invisible, he might find himself on the right path. But then, he would be following in the footsteps of the Hermetists.[1079]

Our prophecy begins to assert itself.

But between Hermes and Huxley there is a middle course and point. Let the men of Science only throw a bridge half-way, and think seriously over the theories of Leibnitz. We have shown *our* **686]** theories with regard to the evolution of Atoms—their last formation into compound chemical molecules being produced within our terrestrial workshops in the Earth's atmosphere and not elsewhere—as strangely agreeing with the evolution of Atoms shown on Mr. Crookes' plates. Several times already it has been stated in this volume that Marttanda, the Sun, had evolved and aggregated, together with his seven smaller Brothers, from his Mother Aditi's bosom, that bosom being Prima *Mater-ia*—the lecturer's primordial Protyle. Esoteric Doctrines teach the existence of

An antecedent form of energy having periodic cycles of ebb and swell, rest and activity.[1080]

And behold a great scholar in Science now asking the world to accept this as one of his postulates! We have shown the "Mother," fiery and hot, becoming gradually cool and radiant, and this same Scientist claims as his second postulate—a *scientific necessity,* it would seem—

An internal action, akin to cooling, operating slowly in the protyle.

Occult Science teaches that the "Mother" lies stretched in Infinity, during Pralaya, as the great Deep, the "*dry* Waters of Space," according to the quaint expression in the *Catechism,* and becomes *wet* only after the separation and the moving over its face of Narayana, the

Spirit which is invisible Flame, which never burns, but sets on fire all that it touches, and gives it life and generation.[1081]

And now Science tells us that "the first-born element . . . most nearly allied to protyle" would be "*hydrogen . . .* which for some time would be the only existing form of matter" in the Universe. What says *Old* Science? It answers: Just so; but we would call Hydrogen (and Oxygen), which—in the pre-geological and even pre-genetic ages—instils the fire of life into the "Mother" by incubation, the *spirit,* the *noumenon,* of that which becomes in its grossest form Oxygen and Hydrogen and Nitrogen on Earth—Nitrogen being of no divine origin, but merely an earth-born cement for uniting other gases and fluids, and serving as a sponge to carry in itself the Breath of Life, pure air.[1082] Before these gases and fluids become what they are in *our* atmosphere, they are interstellar Ether; still earlier and on a *deeper* plane—something else, and so on *in infinitum.* The eminent and learned gentleman must pardon an Occultist for quoting him at such **687]** {LEIBNITZ AND OCCULTISM.} length; but such is the penalty of a Fellow of the Royal Society who approaches so near the precincts of the Sacred Adytum of Occult Mysteries as virtually to overstep the forbidden boundaries.

But it is time to leave Modern Physical Science and turn to the psychological and metaphysical side of the question. We would only remark that to the "two very reasonable postulates" required by the eminent lecturer, "to get a glimpse of some few of the secrets so darkly

---

[1078] *Ibid*., p. 16.
[1079] Vol. I, p. 429.
[1080] *Ibid*., p. 21.
[1081] "The Lord is a consuming *fire*." "In him was *life,* and the life was the light of men."
[1082] Which if separated *alchemically* would yield the Spirit of Life, and its Elixir.

hidden" behind "the door of the "Unknown," a third should be added[1083]—lest no battering at it should avail; the postulate that Leibnitz stood on a firm groundwork of fact and truth in his speculations. The admirable and thoughtful synopsis of these speculations—as given by John Theodore Mertz in his "Leibnitz"—shows how nearly he has brushed the hidden secrets of Esoteric Theogony in his *Monadologie*. And yet this philosopher has hardly risen in his speculations above the first planes, the lower principles of the Cosmic Great Body. His theory soars to no loftier heights than those of the *manifested* life, self-consciousness and intelligence, leaving the regions of the earlier post-genetic mysteries untouched, as his ethereal fluid is post-planetary.

But this third postulate will hardly be accepted by the modern men of Science; and, like Descartes, they will prefer keeping to the properties of external things, which, like extension, are incapable of explaining the phenomenon of motion, rather than accept the latter as an independent Force. They will never become anti-Cartesian in this generation; nor will they admit that:

> This property of inertia is not a purely geometrical property; that it points to the existence of something in external bodies which is not extension merely.

This is Leibnitz's idea as analyzed by Mertz, who adds that he called this "something" Force, and maintained that external things were endowed with Force, and that in order to be the bearers of this Force they must have a Substance, for they are not lifeless and inert masses, but the centres and bearers of Form—a purely Esoteric claim, since Force was with Leibnitz an *active* principle—the division between Mind and Matter disappearing by this conclusion.

> The mathematical and dynamical enquiries of Leibnitz would not have led to the same result in the mind of a purely scientific enquirer. But Leibnitz was not a scientific man in the modern sense of the word. Had he been so, he might have worked out the conception of energy, defined mathematically the ideas of force and **688]** mechanical work, and arrived at the conclusion that even for purely scientific purposes it is desirable to look upon force, not as a primary quantity, but as a quantity derived from some other value.

But, luckily for truth:

> Leibnitz was a philosopher; and as such he had certain primary principles, which biassed him in favour of certain conclusions, and his discovery that external things were substances endowed with force was at once used for the purpose of applying these principles. One of these principles was the law of continuity, the conviction that, all the world was connected, that there were no gaps and chasms which could not he bridged over. The contrast of extended thinking substances was unbearable to him. The definition of the extended substances had already become untenable: it was natural that a similar enquiry was made into the definition of mind, the thinking substance.

The divisions made by Leibnitz, however incomplete and faulty from the standpoint of Occultism, show a spirit of metaphysical intuition to which no man of Science, not Descartes, not even Kant, has ever reached. With him there existed ever an infinite gradation of thought. Only a small portion of the contents of our thoughts, he said, rises into the clearness of apperception, "into the light of perfect consciousness." Many remain in a confused or obscure state, in the state of "perceptions"; but they are there. Descartes denied soul to the animal, Leibnitz, as do the Occultists, endowed "the whole creation with mental life, this being, according to him, capable of infinite gradations." And this, as Mertz justly observes:

> At once widened the realm of mental life, destroying the contrast of *animate* and *inanimate matter;* it did yet more—it reacted on the conception of matter, of the extended substance. For it became evident that external or material things presented the property of extension to our senses only, not to our thinking faculties. The mathematician, in order to calculate geometrical figures, had been obliged to divide them into an infinite number of infinitely small parts, and the physicist saw no limit to the divisibility of matter into atoms. The bulk through which external things seemed to fill space was a property which they acquired only through the coarseness of our senses. . . . Leibnitz followed these arguments to some extent, but he could not rest content in assuming that matter was composed of a finite number of very small parts. His mathematical mind forced him to carry out the argument *in infinitum.* And what became of the atoms then? They lost their extension and they retained only their property of resistance; they were the centres of force. They were reduced to mathematical points. . . . But if their extension in space was nothing, *so much fuller was their inner life.* Assuming that inner existence, such as that of the human mind, is a new dimension, not a geometrical but a metaphysical dimension, . . . having reduced the geometrical extension of the atoms to nothing, Leibnitz endowed them with an infinite extension in the **689]** {SPINOZA AND LEIBNITZ.} direction of their metaphysical dimension. After having lost sight of them in the world of space, the mind has, as it were, to dive into a metaphysical world to find and grasp the real essence of what appears in space merely as a mathematical point. . . . As a cone stands on its point, or a perpendicular straight line cuts a horizontal plane only in one mathematical point, but may extend infinitely in height and depth, so the essences of *things real* have only a punctual existence in this physical world of space; but have an infinite depth of inner life in the metaphysical world of thought.[1084]

[1083] Foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical "atoms" are simply organic units in profound lethargy. Their coma has an end and their inertia becomes activity.

[1084] *Ibid*., p. 144.

This is the spirit, the very root of Occult doctrine and thought. The "Spirit-Matter" and "Matter-Spirit" extend infinitely *in depth*, and like the "essence of things" of Leibnitz, our essence of *things real* is at the *seventh depth;* while the *unreal* and gross matter of Science and the external world, is at the lowest extreme of our perceptive senses. The Occultist knows the worth or worthlessness of the latter.

The student must now be shown the fundamental distinction between the system of Leibnitz[1085] and that of Occult Philosophy, on the question. of the Monads, and this may be done with his *Monadologie* before us. It may be correctly stated that were Leibnitz' and Spinoza's systems reconciled, the essence and spirit of Esoteric Philosophy would be made to appear. From the shock of the two—as opposed to the Cartesian system—emerge the truths of the Archaic Doctrine. Both oppose the Metaphysics of Descartes. His idea of the contrast of two Substances—Extension and Thought—radically differing from each other and mutually irreducible, is too arbitrary and too unphilosophical for them. Thus Leibnitz made of the two Cartesian Substances two attributes of one universal Unity, in which he saw God. Spinoza recognized but one universal indivisible Substance, an absolute ALL, like Parabrahman. Leibnitz, on the contrary, perceived the existence of a plurality of Substances. There was but ONE for Spinoza; for Leibnitz an infinitude of Beings, *from,* and *in,* the One. Hence, though both admitted but *One Real Entity,* while Spinoza made it impersonal and indivisible, Leibnitz divided his personal Deity into a number of divine and semi-divine Beings. Spinoza was a *subjective,* Leibnitz an *objective* Pantheist, yet both were great Philosophers in their intuitive perceptions.

Now, if these two teachings were blended together and each **690]** corrected by the other—and foremost of all the One Reality weeded of its personality—there would remain as sum total a true spirit of Esoteric Philosophy in them; the impersonal, attributeless, absolute Divine Essence, which is no "being" but the root of all Being. Draw a deep line in your thought between that ever-incognizable Essence, and the as invisible, yet comprehensible Presence, Mulaprakriti or Shekinah, *from beyond* and *through which* vibrates the Sound of the Verbum, and from which evolve the numberless Hierarchies of intelligent Egos, of conscious as of semi-conscious, "apperceptive" and "perceptive" Beings, whose Essence is spiritual Force, whose Substance is the Elements, and whose Bodies (when needed) are the Atoms—and our Doctrine is there. For, says Leibnitz:

> The primitive element of every material body being force, which has none of the characteristics of [objective] matter—it can be conceived but can never be the object of any imaginative representation.

That which was for him the primordial and ultimate element in every body and object was thus not the material atoms, or molecules, necessarily more or less extended, as those of Epicurus and Gassendi, but, as Mertz shows, immaterial and metaphysical Atoms, "mathematical points," or *real souls*—as explained by Henri Lachelier (Pro-fesseur Agrégé de Philosophic), his French biographer.

> That which exists outside of us in an absolute manner, are Souls whose essence is force.[1086]

Thus, *reality* in the manifested world is composed *of a unify of units,* so to say, immaterial—from our standpoint—and infinite. These Leibnitz calls Monads, Eastern Philosophy Jîvas, while Occultism, with the Kabalists and all the Christians, gives them a variety of names. With us, as with Leibnitz, they are "the expression of the universe,"[1087] and every physical point is but the phenomenal expression of the noumenal, metaphysical Point. His distinction between "perception" and "apperception" is the philosophical though dim expression of the Esoteric Teachings. His "reduced universes," of which "there are as many as there are Monads"—is the chaotic representation of our Septenary System with its divisions and sub-divisions.

As to the relation his Monads bear to our Dhyân Chohans, Cosmic Spirits, Devas, and Elementals, we may reproduce briefly the opinion **691]** {THE NATURE OF THE MONAD.} of a learned and thoughtful Theosophist, Mr. C. H. A. Bjerregaard, on the subject. In an excellent paper, "On the Elementals, the Elementary Spirits, and the Relationship between Them and Human Beings," read by him before the Aryan Theosophical Society of New York, Mr. Bjerregaard thus distinctly formulates his opinion:

> To Spinoza, substance is dead and inactive, but to Leibnitz's penetrating powers of mind everything is living activity and active energy. In holding this view, he comes infinitely nearer the Orient than any other thinker of his day, or after him. His discovery that *an active energy forms the essence of substance* is a principle that places him in direct relationship to the Seers of the East.[1088]

[1085] The orthography of the name—as spelt by himself—is Leibniz. He was of Slavonian descent though born in Germany.

[1086] *Monadologie*, Introd.

[1087] "Leibnitz's dynamism," says Professor Lachelier, "would offer but little difficulty if, with him, the monad had remained a simple atom of *blind force.* But . . . ." One perfectly understands the perplexity of Modern Materialism!

[1088] *The Path*, I. 10, p. 297.

And the lecturer proceeds to show that to Leibnitz Atoms and Elements are *Centres of Force,* or rather "spiritual beings whose very nature it is to act," for the

Elementary particles are vital forces, not acting mechanically, but from an internal principle. They are incorporeal spiritual units ["substantial," however but not "immaterial" in our sense] inaccessible to all change from without ... [and] indestructible by any external force. Leibnitz' monads differ from atoms in the following particulars, which are very important for us to remember, otherwise we shall not be able to see the difference between Elementals and mere matter. Atoms are not distinguished from each other, they are qualitatively alike; but one monad differs from every other monad qualitatively; and everyone is a peculiar world to itself. Not so with the atoms; they are absolutely alike quantitatively and qualitatively, and possess no individuality of their own.[1089] Again, the atoms [molecules, rather] of materialistic philosophy can be considered as extended and divisible, while the monads are mere "metaphysical points" and indivisible. Finally, and this is a point where these monads of Leibnitz closely resemble the Elementals of mystic philosophy, these monads are representative beings. Every monad reflects every other. Every monad is a living mirror of the Universe within its own sphere. And mark this, for upon it depends the power possessed by these monads, and upon it depends the work they can do for us; in mirroring the world, the monads are not mere passive reflective agents, but *spontaneously self-active;* they produce the images spontaneously, as the soul does a dream. In every monad, therefore, the adept may read everything, even the future. Every monad—or Elemental—is a looking-glass that can speak.

692] It is at this point that Leibnitz's philosophy breaks down. There is no provision made, nor any distinction established, between the "Elemental" Monad and that of a high Planetary Spirit, or even the Human Monad or Soul. He even goes so far as to sometimes doubt whether

God has ever made anything but monads or substances without extension.[1090]

He draws a distinction between Monads and Atoms,[1091] because, as he repeatedly states:

Bodies with all their qualities are only phenomenal, like the rainbow. Corpora omnia cum omnibus qualitatibus suis non sunt aliud quam phenomena bene fundata ut Iris.[1092]

But soon after he finds a provision for this in a substantial correspondence, a certain metaphysical bond between the Monads—*vinculum substantiale*. Esoteric Philosophy, teaching an *objective* Idealism— though it regards the objective Universe and all in it as Mâyâ, Temporary Illusion—draws a practical distinction between Collective Illusion, Mahamâyâ, from the purely metaphysical standpoint, and the objective relations in it between various conscious Egos so long as this Illusion lasts. The Adept, therefore, *may* read the future in an Elemental Monad, but he has to draw together for this object a great number of them, as each Monad represents only a portion of the Kingdom it belongs to.

It is not in the object, but in the modification of the cognition of the object that the monads are limited. They all tend (confusedly) to the infinite, to the whole, but they are limited and distinguished by the degrees of distinctness in their perception.[1093]

And as Leibnitz explains:

All the portions of the universe are distinctly represented in the monads, but some are reflected in one monad, some in another.

A number of Monads could represent simultaneously the thoughts of the two million inhabitants of Paris.

But what say the Occult Sciences to this, and what do they add?

They say that what is called collectively Monads by Leibnitz—roughly viewed, and leaving every subdivision out of calculation, for **693]** {SPIRIT AND MATTER ONE.} the present—may be

---

[1089] Leibnitz was an *absolute* Idealist in maintaining that "material atoms are contrary to reason." (*Système Nouveau,* Erdmann, p. 126, col. 2.) For him Matter was a simple representation of the Monad, whether human or atomic. Monads, he thought (as do we), are everywhere. Thus the human soul is a Monad, and every cell in the human body has its Monad, as has every cell in animal, vegetable, and even in the so-called *inorganic* bodies. His Atoms are the molecules of modern Science, and his Monads those *simple atoms* that Materialistic Science takes on faith, though it will never succeed in *interviewing* them—except in imagination. But Leibnitz is rather contradictory in his views about Monads. He speaks of his "Metaphysical Points" and "Formal Atoms," at one time as *realities,* occupying space; at another as pure spiritual *ideas;* then he again endows them with objectivity and aggregates and positions in their co-relations.

[1090] *Examen des Principes du P. Malebranche*.

[1091] The Atoms of Leibnitz have, in truth, nothing but the name in common with the atoms of the Greek Materialists, or even the molecules of Modem Science. He calls them "Formal Atoms," and compares them to the "Substantial Forms" of Aristotle. (See *Système Nouveau*, § 3.)

[1092] Letter to Father Desbosses, *Correspondence,* xviii.

[1093] *Monadologie*, § 60. Leibnitz, like Aristotle, calls the "created" or *emanated* Monads (the Elementals issued from Cosmic Spirits or Gods)—Entelechies, ᾿Εντελέχεια, and "incorporeal automata." (*Monadologie*, § 18.)

separated into three distinct Hosts,[1094] which, counted from the highest planes, are, firstly, "Gods," or conscious, spiritual Egos; the intelligent Architects, who work after the plan in the Divine Mind. Then come the Elementals, or "Monads," who form collectively and unconsciously the grand Universal Mirrors of everything connected with their respective realms. Lastly, the " Atoms," or material molecules, which are informed in their turn by their "perceptive" Monads, just as every cell in a human body is so informed. There are shoals of such *informed* Atoms which, in their turn, inform the molecules; an infinitude of Monads, or Elementals proper, and countless spiritual Forces—Monadless, for they are pure incorporealities,[1095] except under certain laws, when they assume a form—not *necessarily* human. Whence the substance that clothes them—the apparent organism they evolve around their centres? The Formless (Arûpa) Radiations, existing in the harmony of Universal Will, and being what we term the collective or the aggregate of Cosmic Will on the plane of the subjective Universe, unite together an infinitude of Monads—each the mirror of its own Universe—and thus individualize for the time being an independent Mind, omniscient and universal; and by the same process of magnetic aggregation they create for themselves objective, visible bodies, out of the interstellar Atoms. For Atoms and Monads, associated or dissociated, simple or complex, are, from the moment of the first differentiation, but the "principles," corporeal, psychic and spiritual, of the "Gods"—themselves the Radiations of Primordial Nature. Thus, to the eye of the Seer, the higher Planetary Powers appear under two aspects: the subjective—as *influences*, and the objective—as mystic *forms*, which, under Karmic law, become a *Presence,* Spirit and Matter being One, as repeatedly stated. Spirit is Matter *on the seventh plane;* Matter is Spirit at the lowest point of its cyclic activity; and both are—Mâyâ.

694] Atoms are called Vibrations in Occultism; also Sound—collectively. This does not interfere with Mr. Tyndall's scientific discovery. He traced, on the lower rung of the ladder of monadic being, the whole course of the *atmospheric* Vibrations—and this constitutes the *objective* part of the process in Nature. He has traced and recorded the rapidity of their motion and transmission; the force of their impact; their setting up vibrations in the tympanum and their transmission of these to the otoliths, etc., till the vibration of the auditory nerve commences—and a new phenomenon now takes place: the *subjective* side of the process or the *sensation* of sound. Does he perceive or see it? No; for his specialty is to discover the behaviour of Matter. But why should not a Psychic see it, a spiritual Seer, whose inner Eye is opened, one who can see through the veil of Matter? The waves and undulations of Science are all produced by Atoms propelling their molecules into activity *from within.* Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomenon called the correlation of Forces. Only, at the origin of every such "Force," there stands the *conscious* guiding Noumenon thereof—Angel or God, Spirit or Demon, ruling powers, yet the same.

As described by Seers—those who can see the motion of the interstellar shoals, and follow them clairvoyantly in their evolution—they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye can follow, and, as well as can be judged from the tremendous rapidity of their course, the motion is circular. Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spatial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes like the Northern Lights in the Aurora Borealis. The sight is so marvellous, that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean.

However imperfect and incomplete this explanation on "Gods, Monads and Atoms," it is hoped that some students and Theosophists, at least, will feel that there may indeed be a close

---

[1094] These three "rough divisions" correspond to Spirit, Mind (or Soul), and Body, in the human constitution.

[1095] Brother C. H. A. Bjerregaard, in the lecture already mentioned, warns his audience not to regard the Sephiroth too much as *individualities,* but to avoid at the same time seeing in them *abstractions*. "We shall never arrive at the truth," he says, "much less the power of associating with these celestials, until we return to the simplicity and fearlessness of the primitive ages, when men mixed freely with the gods, and the gods descended among men and guided them in truth and holiness." (P. 296.) "There are several designations for 'angels' in the Bible, which clearly show that beings like the elementals of the Kabbala and the monads of Leibnitz, must be understood by that term rather than that which is commonly understood. They are called 'morning stars,' 'flaming fires,' 'the mighty ones,' and St. Paul sees them in his cosmogonic vision as 'Principalities and Powers.' Such names as these preclude the idea of personality, and we find ourselves compelled to think of them as impersonal existences . . . as an *influence,* a spiritual substance, or *conscious* force." (pp. 321, 322.)

relation between Materialistic Science and Occultism, which is the complement and missing soul of the former.

695]

SECTION XV.

Cyclic Evolution and Karma.

It is the spiritual evolution of the *inner*, immortal Man that forms the fundamental tenet of the Occult Sciences. To realize even distantly such a process, the student has to believe (*a*) in the One Universal Life, independent of Matter (or what Science regards as Matter); and (*b*) in the individual Intelligences that animate the various manifestations of this Principle. Mr. Huxley does not believe in Vital Force; others Scientists do. Dr. J. H. Hutchinson Stirling's work *As regards Protoplasm* has made no small havoc of this dogmatic negation. Professor Beale's decision also is in favour of a Vital Principle; and Dr. B. W. Richardson's lectures on Nervous Ether have been sufficiently quoted. Thus, opinions are divided.

The One Life is closely related to the One Law which governs the World of Being—KARMA. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically, it is quite a different thing in its far-reaching moral effects. It is the unerring LAW OF RETRIBUTION. To say to those ignorant of the real significance, characteristics, and awful importance of this eternal immutable Law, that no theological definition of a Personal Deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence. For Providence, with the Theists—the Protestant Christians, at any rate—rejoices in a personal male gender, while with the Roman Catholics it is a female potency. "Divine Providence tempers His blessings to secure their better effects," Wogan tells us. Indeed "He" tempers them, which Karma—a sexless principle—does not.

Throughout the first two Parts, it has been shown that, at the first flutter of renascent life, Svabhâvat, *"the Mutable Radiance of the Immutable Darkness unconscious in Eternity,"* passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it **696]** differentiates, and then begins its work through that differentiation. This work is KARMA.

The Cycles are also subservient to the effects produced by this activity.

The one Cosmic Atom becomes seven Atoms on the plane of Matter, and each is transformed into a centre of energy; that same Atom becomes seven Rays on the plane of Spirit; and the seven creative Forces of Nature, radiating from the Root-Essence. . . . follow, one the right, the other the left path, separate till the end of the Kalpa, and yet in close embrace. What unites them ? Karma.

The Atoms emanated from the Central Point emanate in their turn new centres of energy, which, under the potential breath of Fohat, begin their work from within without, and multiply other minor centres. These, in the course of evolution and involution, form in their turn the roots or developing causes of new effects, from worlds and "man-bearing" globes, down to the genera, species, and classes of all the *seven* kingdoms, of which we know only *four.* For as says the *Book of the Aphorisms of Tson-ka-pa:*

> The blessed workers have received the Thyan-kam, in the eternity.

Thyan-kam is the power or knowledge of guiding the impulses of Cosmic Energy in the right direction.

The true Buddhist, recognizing no "personal God," nor any "Father" and "Creator of Heaven and Earth," still believes in an *Absolute Consciousness,* Adi-Buddhi; and the Buddhist Philosopher *knows* that there are Planetary Spirits, the Dhyân Chohans. But though he admits of "Spiritual Lives," yet, as they are temporary in eternity, even they, according to his Philosophy, are "the Mâyâ of the Day," the Illusion of a "Day of Brahmâ," a short Manvantara of 4,320,000,000 years. The Yin-Sin is not for the speculations of men, for the Lord Buddha has strongly prohibited all such enquiry. If the Dhyân Chohans and all the Invisible Beings—the Seven Centres and their direct Emanations, the minor centres of Energy—are the direct reflex of the One Light, yet men are far removed from these, since the whole of the visible Kosmos consists of "*self-produced* beings, the creatures of Karma." Thus regarding a personal God "as only a gigantic shadow thrown upon the void of space by the imagination of ignorant men,"[1096] they teach that only "two things are [objectively] **697]** {IS MAN A GOD OR A BEAST?} eternal, namely Âkâsha and Nirvâna"; and that these are *one* in reality, and but a Mâyâ when divided.

[1096] *Buddhist Catechism*, by H. S. Olcott, President of the Theosophical Society, p. 51.

Everything has come out of Âkâsha [or Svabhâvat on our earth] in obedience to a law of motion inherent in it, and after a certain existence passes away. No thing ever came out of nothing. We do not believe in miracles; hence we deny creation and cannot conceive of a creator.[1097]

If a Vedântic Brâhman of the Advaita Sect, were asked whether he believed in the existence of God, he would probably answer, as Jacolliot was answered—"I am myself 'God';" while a Buddhist (a Sinhalese especially) would simply laugh, and say in reply, "There is no God; no Creation." Yet the root Philosophy of both Advaita and Buddhist scholars is *identical,* and both have the same respect for animal life, for both believe that every creature on Earth, however small and humble, "is an immortal portion of the immortal Matter"—Matter having with them quite another significance from that which it has with either Christian or Materialist—and that every creature is subject to Karma.

The answer of the Brâhman would have suggested itself to every ancient Philosopher, Kabalist, and Gnostic of the early days. It contains the very spirit of the Delphic and Kabalistic commandment, for Esoteric Philosophy solved, ages ago, the problem of what man *was, is,* and *will be;* his origin, life-cycle—interminable in its duration of successive incarnations or rebirths—and his final absorption into the Source from which he started.

But it is not Physical Science that we can ever ask to read man for us, as the riddle of the Past, or of the Future; since no Philosopher can tell us even what man is, as known to both Physiology and Psychology. In doubt whether man was a God or a beast, Science has now connected him with the latter and derives him from an animal. Certainly the task of analyzing and classifying the human being as a *terrestrial animal* may be left to Science, which Occultists, of all men, regard with veneration and respect. They recognize its ground and the wonderful work it has done, the progress achieved in Physiology, and even—to a degree—in Biology. But man's *inner,* spiritual, psychic, or even moral, nature cannot be left to the tender mercies of an ingrained Materialism; for not even the higher psychological Philosophy of the West is able, in its present incompleteness and tendency towards a decided Agnosticism, to do justice to the inner man; especially to his higher capacities and perceptions, and to those states of consciousness, **698]** across the road to which such authorities as Mill draw a strong line, saying "So far, and no farther shalt thou go."

No Occultist would deny that man—together with the elephant and the microbe, the crocodile and the lizard, the blade of grass and the crystal—is, in his physical formation, the simple product of the evolutionary forces of Nature through a numberless series of transformations; but he puts the case differently.

It is not against zoological and anthropological discoveries, based on the fossils of man and animal, that every Mystic and believer in a Divine Soul inwardly revolts, but only against the uncalled-for conclusions built on preconceived theories and made to fit in with certain prejudices. The premisses of Scientists may or may not be always true; and as some of these theories live but a short life, the deductions therefrom must ever be one-sided with materialistic Evolutionists. Yet it is on the strength of such very ephemeral authority, that most of the men of Science frequently receive honours where they deserve them the least.[1098]

[1097] *Ibid*., 51, 52.

[1098] We refer those who would regard the statement as an impertinence or irreverence levelled at accepted Science, to Dr. James Hutchinson Stirling's work *As regards Protoplasm,* which is a defence of a Vital Principle *versus* the Molecularists—Huxley, Tyudall, Vogt, and Co.—and request them to examine whether it is true or not to say that, though the scientific premisses may not be always correct, they are, nevertheless, accepted, to fill up a gap or a hole in some beloved materialistic hobby. Speaking of protoplasm and the organs of man, as "viewed by Mr. Huxley," the author says: "Probably then, in regard to any continuity in protoplasm of power, of form, or of substance, we have seen *lacunœ* enow. Nay, Mr. Huxley himself can be adduced in evidence on the same side. Not rarely do we find in his essay admissions of *probability*, where it is *certainly* that is alone in place. He says, for example: 'It is more than probable that *when* the vegetable world is thoroughly explored we *shall* find all plants in possession of the same powers.' When a conclusion is decidedly announced, it is rather disappointing to be told, as here, that the premisses are still to collect [! !] . . . Again, here is a passage in which he is seen to cut his own *'basis'* from beneath his own feet. After telling us that all forms of protoplasm consist of carbon, hydrogen, oxygen and nitrogen 'in very complex union,' he continues: 'To this complex combination, *the nature of which has never been determined with exactness* [! !], the name of *protein* has been applied.' This, plainly, is an identification, on Mr. Huxley's own part, of protoplasm and protein; and what is said of one, being necessarily true of the other, it follows that he admits the nature of protoplasm never to have been determined with exactness, and that even in his eyes the *lis* is still *sub judice.* This admission is strengthened by the words, too, 'If we use

To make the working of Karma—in the periodical renovations of the Universe—more evident and intelligible to the student when he arrives at the origin and evolution of man, he has now to examine with us the Esoteric bearing of the Karmic Cycles upon Universal Ethics. The question is, do those mysterious divisions of time, called Yugas and Kalpas by the Hindus, and so very graphically, Κύκλος, cycles, rings **699]** {THE SWING OF KARMA.} or circles, by the Greeks, have any bearing upon, or any direct connection with, human life? Even exoteric Philosophy explains that these perpetual circles of time are ever returning on themselves, periodically and intelligently, in Space and Eternity. There are "Cycles of Matter,"[1099] and there are "Cycles of Spiritual Evolution," and racial, national, and individual Cycles. May not Esoteric speculation allow us a still deeper insight into their workings?

This idea is beautifully expressed in a very clever scientific work.

The possibility of rising to a comprehension of a system of coordination so far outreaching in time and space all range of human observations, is a circumstance which signalizes the power of man to transcend the limitations of changing and inconsistent matter, and assert his superiority over all insentient and perishable forms of being. There is a method in the succession of events, and in the relation of coexistent things, which the mind of man seizes hold of; and by means of this as a clue, he runs back or forward over aeons of material history of which human experience can never testify. Events germinate and unfold. They have a past which is connected with their present, and we feel a well-justified confidence that a future is appointed which will be similarly connected with the present and the past. This continuity and unity of history repeat themselves before our eyes in all conceivable stages of progress. The phenomena furnish us the grounds for the generalization of two laws which are truly *principles of scientific divination,* by which alone the human mind penetrates the sealed records of the past and the unopened pages of the future. The first of these is the law of evolution, or, to phrase it for our purpose, *the law of correlated successiveness or organized history in the individual*, illustrated in the changing phases of every single maturing system of results. . . . These thoughts summon into our immediate presence the measureless past and the measureless future of material history. They seem almost to open vistas through infinity, and to endow the human intellect with an existence and a vision exempt from the limitations of time and space and finite causation, and lift it up towards a sublime apprehension of the Supreme Intelligence whose dwelling place is eternity.[1100]

According to the teachings, Mâyâ—the illusive appearance of the marshalling of events and actions on this Earth—changes, varying with nations and places. But the chief features of one's life are always in accordance with the "Constellation" under which one is born, or, we should say, with the characteristics of its animating principle or the Deity that presides over it, whether we call it a Dhyân Chohan, as in Asia, or an Archangel, as with the Greek and Latin Churches. In ancient Symbolism it was always the Sun—though the Spiritual, not the visible, Sun was meant—that was supposed to send forth the chief **700]** Saviours and Avatâras. Hence the connecting link between the Buddhas, the Avatâras, and so many other incarnations of the highest Seven. The closer the approach to one's Prototype, in "Heaven," the better for the mortal whose Personality was chosen, by his own *personal* Deity (the Seventh Principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that "Self-God," one of the lower Rays breaks, and the spiritual entity of man is drawn higher and ever higher to the Ray that supersedes the first, until, from Ray to Ray, the Inner Man is drawn into the one and highest Beam of the Parent-Sun. Thus, "the events of humanity *do* run coordinately with the number forms," since the single units of that humanity proceed one and all from the same source—the Central Sun and its *shadow*, the visible. For the equinoxes and solstices, the periods and various phases of the solar course, astronomically and numerically expressed, are only the concrete symbols of the eternally living verity, though they do seem *abstract ideas* to uninitiated mortals. And this explains the extraordinary numerical coincidences with geometrical relations, shown by several authors.

Yes; "our destiny *is* written in the stars"! Only, the closer the union between the mortal reflection Man and his celestial Prototype, the less dangerous the external conditions and subsequent reincarnations—which neither Buddhas nor Christs can escape. This is not superstition, least of all is it *fatalism.* The latter implies a blind course of some still blinder power, but man is a free agent during his stay on earth. He cannot escape his *ruling* Destiny, but he has the choice of two paths that lead him in that direction, and he can reach the goal of misery—if such is decreed to him—either in the snowy white robes of the martyr, or in the soiled garments of a volunteer in the iniquitous course; for there are *external* and *internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two. Those who believe in Karma

---

this term (protein) with such *caution* as may properly arise out of our *comparative ignorance* of the things for which it stands'" . . . etc. (pp. 33 and 34, ed. 1872, in reply to Mr. Huxley in *Yeast*).

This is the eminent Huxley, the king of physiology and biology, who is proven playing at blind man's buff with *premisses* and *facts*! What may not the "smaller fry" of Science do after this!

[1099] "The Cycles of Matter," a name given by Professor Winchell to an Essay written in 1860.

[1100] *World-Life*, pp. 535, 548.

have to believe in Destiny, which, from birth to death, every man weaves thread by thread round himself, as a spider his web; and this Destiny is guided either by the heavenly voice of the invisible Prototype outside of us, or by our more intimate *astral,* or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *Law of Compensation* steps in and takes its course, faithfully following **701]** {THE NETWORK OF DESTINY.} the fluctuations of the fight. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this *self-made* Destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.

A Materialist, treating of the periodical creations of our globe, has expressed it in a single sentence:

> The whole *past* of the earth is nothing but an unfolded *present.*

The writer was Büchner, who little suspected that he was repeating an axiom of the Occultists. It is quite true also, as Burmeister remarks, that:

> The historical investigation of the development of the earth has proved that *now* and *then* rest upon the same base; that the past has been developed in the same manner as the present rolls on; and that the forces which were in action ever remained the same.[1101]

The Forces—their Noumena rather—are the same, of course; therefore, the phenomenal Forces must be the same also. But how can any one feel so sure that the attributes of Matter have not altered under the hand of Protean Evolution? How can any Materialist assert with such confidence, as is done by Rossmassler, that:

> This eternal conformity in the essence of phenomena renders it certain that fire and water possessed at all times the same powers and ever will possess them.

Who are they "that darken counsel with words without knowledge," and where were the Huxleys and Biichners when the foundations of the Earth were laid by the Great Law? This same homogeneity of Matter and immutability of natural laws, which are so much insisted upon by Materialism, are a fundamental principle of the Occult Philosophy; but this unity rests upon the inseparability of Spirit from Matter, and, if the two were once divorced, the whole Kosmos would fall back into Chaos and Non-being. Therefore, it is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert, as men of Science do, that all the great geological changes and terrible convulsions of the past have been produced *by ordinary and known physical Forces.* For these Forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up **702]** with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore, because left unexamined, have to remain unknown to Science.[1102] Says Hegel:

> The history of the World begins with its general aim, the realization of the Idea of Spirit—only in an *implicit* form *(an sich),* that is, as Nature; a hidden, most profoundly hidden unconscious instinct, and the whole process of History . . . is directed to rendering this unconscious impulse a conscious one. Thus appearing in the form of merely natural existence, natural will—that which has been called the subjective side —physical craving, instinct, passion, private interest, as also opinion and subjective conception—spontaneously present themselves at the very Commencement. This vast congeries of volitions, interests and activities constitute the instruments and means of the World-Spirit for attaining its object; bringing it to consciousness and realizing it. And this aim is none other than finding itself—coming to itself—and contemplating itself in concrete actuality. But that those manifestations of vitality on the part of individuals and peoples, in which they seek and satisfy their own purposes, are at the same time the means and instruments of a higher and broader purpose of which they know nothing—which they realize unconsciously —might be made a matter of question; rather has been questioned . . . on this point I announced my view at the very outset, and asserted our hypothesis and our belief that Reason governs the World and has consequently governed its history. In relation to this independently universal and substantial existence—all else is subordinate, subservient to it, and the means for its development.[1103]

No Metaphysician or Theosophist could demur to these truths, which are all embodied in Esoteric Teachings. There *is* a predestination in the geological life of our globe, as in the history,

---

[1101] Quoted in Buchner's *Force and Matter*.

[1102] Men of Science will say: "We deny, because nothing of the kind has ever come within the scope of our experience. But, as argued by Charles Richet, the Physiologist: "So be it, but have you at least demonstrated the contrary? . . . Do not, at any rate, deny *a priori.* Actual Science is not sufficiently advanced to give you such right."—*La Suggestion Mentale et le Calcul des Probabilités.*

[1103] *Lectures on the Philosophy of History*, p. 26. Sibree's Eng. Transl.

past and future, of races and nations. This is closely connected with what we call Karma, and what Western Pantheists called Nemesis and Cycles. The law of evolution is now carrying us along the ascending arc of *our* cycle, when the effects will be once more re-merged into, and re-become the now neutralized causes, and all things affected by the former will have regained their original harmony. This will be the cycle of our special Round, a moment in the duration of the Great Cycle, or Mahâyuga.

The fine philosophical remarks of Hegel are found to have their **703]** {CYCLIC WHEELS WITHIN WHEELS.} application in the teachings of Occult Science, which shows Nature ever acting with a given purpose, whose results are always dual. This was stated in our first Occult volumes, in the following words:

> As our Planet revolves once every year around the Sun, and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced within the Great Saros. The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one. Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.[1104]

But these cycles—wheels within wheels, so comprehensively and ingeniously symbolized by the various Manus and Rishis in India, and by the Kabiri in the West[1105]—*do not affect all mankind at one and the same time.* Hence, as we see, the difficulty of comprehending, and of discriminating between them, with regard to their physical and spiritual effects, without having thoroughly mastered their relations with, and action upon, the respective positions of nations and races, in their destiny and evolution. This system cannot be comprehended if the spiritual action of these periods—*preordained*, so to say, by Karmic law —is separated from their physical course. The calculations of the best Astrologers would fail, or at any rate remain imperfect, unless this dual action is thoroughly taken into consideration and mastered upon these lines. And this mastery can be achieved only through INITIATION.

The Grand Cycle includes the progress of mankind from the appearance of primordial man of ethereal form. It runs through the inner Cycles of man's progressive evolution from the ethereal down to the semi-ethereal and purely physical; down to the redemption of man **704]** from his "coat of skin" and matter, after which it continues running its course downward and then upward again, to meet at the culmination of a Round, when the Manvantaric Serpent "swallows its tail" and seven Minor Cycles are passed. These are the great Racial Cycles which affect equally all the nations and tribes included in that special Race; but there are minor and national, as well as tribal, Cycles within these, which run their course independently of each other. They are called in Eastern Esotericism the Karmic Cycles. In the West—since Pagan Wisdom has been repudiated as having grown from and been developed by the Dark Powers, supposed to be at constant war with and in opposition to the little tribal Jehovah—the full and awful significance of the Greek Nemesis, or Karma, has been entirely forgotten. Otherwise Christians would have better realized the profound truth that Nemesis is without attributes; that while the dreaded Goddess is absolute and immutable as a Principle, it is we ourselves—nations and individuals—who propel it to action and give the impulse to its direction. Karma-Nemesis is the creator of nations and mortals, but once created, it is they who make of her either a Fury or a rewarding Angel. Yea—

> Wise are they who worship Nemesis.[1106]

—as the Chorus tells Prometheus. And as unwise they, who believe that the Goddess may be propitiated by any sacrifices and prayers, or have her wheel diverted from the path it has once taken. "The triform Fates and ever mindful Furies" are her attributes only on Earth, and begotten by ourselves. There is no return from the paths she cycles over; yet those paths are of our own making,

---

[1104] *Isis Unveiled*, Vol. I, p. 34.

[1105] This symbolism does not prevent these now seemingly mythic personages from having ruled the Earth once upon a time under the human form of actual living, though truly divine and god-like Men. The opinion of Colonel Vallancey—and also of Count de Gobelin—that the "names of the Kabiri appear to be all allegorical, and to have signified no more ['] than an almanac of the vicissitudes of the seasons—calculated for the operations of agriculture" (*Collect. de Reb. Hibern, No 13*, Præf. Sect. 5), is as absurd as his assertion that .'8011, Cronus, Saturn and Dagon are all one, namely, the "Patriarch Adam." The Kabiri were the instructors of mankind in agriculture, because they were the Regents over the seasons and Cosmic Cycles. Hence it was they who regulated, as Planetary Spirits or Angels (Messengers), the *mysteries* of the *art* of agriculture.

[1106] "Who dread Karma-Nemesis," would be better.

for it is we, collectively or individually, who prepare them. Karma-Nemesis is the synonym of Providence, *minus* design, goodness, and every other *finite* attribute and qualification, so unphilosophically attributed to the latter. An Occultist or a Philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will nevertheless teach that it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer—aye, even to his seventh rebirth—so long, indeed, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of Harmony has not been finally readjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the **705]** {KARMA-NEMESIS.} world of Matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we who reward or punish ourselves, according as we work with, through and along with Nature, abiding by the laws on which that harmony depends, or—breaking them.

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of these ways—which one portion of mankind calls the ways of Providence, dark and intricate, while another sees in them the action of blind Fatalism, and a third, simple Chance, with neither Gods nor Devils to guide them—would surely disappear, if we would but attribute all of them to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours would no more work to hurt us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then we complain because these windings are so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the laws of Harmony, or, as a theosophical writer expresses it, the "laws of life," one must be prepared to fall into the chaos oneself has produced. For, according to the same writer:

> The only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging angel is only a typified representation of their reaction.

Therefore, if any one is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those Angels, the guardians of Harmony. Karma-Nemesis is no more than the spiritual dynamical effect of causes produced, and forces awakened into activity, by our own actions. It is a law of Occult dynamics that **706]** "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence."

This condition of things will last till man's spiritual intuitions are fully opened, and this will not be until we fairly cast off our thick coats of Matter; until we begin acting from *within,* instead of ever following impulses from *without,* impulses produced by our physical senses and gross selfish body. Until then the only palliatives for the evils of life are union and harmony—a Brotherhood *in actu,* and Altruism not simply in name. The suppression of one single bad *cause* will suppress not one, but many bad effects. And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats, still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some persons, who are trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes of mischief in a world already so full of woe and evil. Knowledge of Karma gives the conviction that if

> . . . . virtue in distress, and vice in triumph
> Make atheists of mankind,

it is only because mankind has ever shut its eyes to the great truth that man is himself his own saviour and his own destroyer. He need not accuse Heaven and the Gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this fragment of Grecian wisdom, which warns man to forbear accusing *That* which

> Just, though mysterious, leads us on unerring
> Through ways unmark'd from guilt to punishment;[1107]

and such are now the ways on which the great European nations move onward. Every nation and tribe of the Western Aryans, like their Eastern brethren of the Fifth Race, has had its Golden and its Iron Age, its period of comparative irresponsibility, or its Satya Age of purity, and now, several of them have reached their Iron Age, the Kali Yuga, an age black with horrors.

[1107] Dryden.

On the other hand, it is true that the exoteric Cycles of every nation have been rightly derived from, and shown to depend on, sidereal motions. The latter are inseparably blended with the destinies of **707]** {ANCIENT AND MODERN PROPHECIES.} nations and men. But, in the purely physical sense, Europe knows of no Cycles other than the astronomical, and it makes its computations accordingly. Nor will it hear of any other than *imaginary* circles or circuits in the starry heavens that gird them,

With centric and eccentric scribbled o'er
Cycle and epicycle, orb in orb.

But with the Pagans—of whom Coleridge rightly says, "Time, cyclical time, was their abstraction of the Deity," that "Deity" manifesting coordinately with, and only through, Karma, and being that Karma-Nemesis itself—the Cycles meant something more than a mere succession of events, or a periodical space of time of more or less prolonged duration. For they were generally marked with recurrences of a more varied and intellectual character than are exhibited in the periodical return of seasons or of certain constellations. Modern wisdom is satisfied with astronomical computations and prophecies, based on unerring mathematical laws. Ancient Wisdom added to the cold shell of Astronomy the vivifying elements of its soul and spirit—Astrology. And, as the sidereal motions *do* regulate and determine other events on Earth besides potatoes and the periodical diseases of that useful vegetable—a statement which, not being amenable to scientific explanation, is merely derided, while none the less accepted—these events have to submit to predetermination, by simple astronomical computations. Believers in Astrology will understand our meaning, sceptics will laugh at the belief and mock the idea. Thus they shut their eyes, ostrich-like, to their own fate.[1108]

This because their little *historical* period, so called, allows them no margin for comparison. Sidereal heaven is before them; and though their spiritual vision is still unopened, and the atmospheric dust of terrestrial origin seals their sight and chains it within the limits of **708]** physical systems, still they do not fail to perceive the movements and note the behaviour of meteors and comets. They record the periodical advents of those wanderers and "flaming messengers," and prophesy, in consequence, earthquakes, meteoric showers, the apparition of certain stars, comets, etc. Are they, then, soothsayers after all? No; they are learned Astronomers.

Why, then, should Occultists and Astrologers, as learned as these Astronomers, be disbelieved when they prophesy the return of some cyclic event on the same mathematical principles? Why should the claim that they *know* this return be ridiculed? Their forefathers and predecessors, having recorded the recurrence of such events in their time and day, throughout a period embracing hundreds of thousands of years, the conjunction of the same constellations must necessarily produce, if not quite the same, at any rate similar, effects. Are the prophecies to be derided, because of the claim made for hundreds of thousands of years of observation, and for millions of years for the human Races? In its turn, Modern Science is laughed at by those who hold to Biblical chronology, for its far more modest geological and anthropological figures. Thus Karma adjusts even human laughter, at the mutual expense of sects, learned societies, and individuals. Yet in the prognostication of *such* future events, at any rate, all foretold on the authority of cyclic recurrences, no psychic phenomenon is involved. It is neither *prevision,* nor *prophecy;* any more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge, and mathematically correct computations, which enable the *Wise Men of the East* to foretell, for instance, that England is on the eve of such or another catastrophe; that France is nearing such a point of her Cycle; and that Europe in general is threatened with, or rather is on the eve of, a cataclysm, to which her own Cycle of racial Karma *has led her.* Our view of the reliability of the information depends, of course, on our acceptation or rejection of the claim for a tremendous period of historical observation. Eastern Initiates maintain that they have preserved records of racial

---

[1108] Not all, however, for there are men of Science awakening to truth. This is what we read: "Whatever way we turn our eyes we encounter a mystery . . . all in Nature for us is the unknown. . . . Yet they are numerous, those superficial minds for whom nothing can be produced by natural forces outside of facts observed long ago, consecrated in books and grouped more or less skilfully with the help of theories whose ephemeral duration ought, by this time, to have demonstrated their insufficiency, ... I do not pretend to contest the possibility of invisible beings, of a nature different from ours and capable of moving matter to action. Profound philosophers have admitted this in all epochs, as a consequence of the great law of continuity wich rules the universe. That intellectual life, which we see starting in some way from non-being (*néant*) and gradually reaching man, can it stop abruptly at man to reappear only in the infinite, in the sovereign regulator of the world? This is little probable." Therefore, "I no more deny the existence of spirits than I deny soul, while I yet try to explain certain facts without this hypothesis." *The Non-Defined Forces, Historical and Experimental Researches*, p. 3. (Paris, 1877.) The author is A. de Rochas, a well-known man of Science in France, and his work is one of the signs of the time.

development and of events of universal import ever since the beginning of the Fourth Race—their knowledge of events preceding that epoch being traditional. Moreover, those who believe in Seership and in Occult Powers will have no difficulty in crediting the general character, at least, of the information given, even if it be traditional, once the tradition is checked and corrected by clairvoyance and Esoteric Knowledge. But **709]** {ASTROLOGY A SCIENCE.} in the present case no such metaphysical belief is claimed as our chief dependence, for proof is given—on what, to every Occultist, is quite scientific evidence—the records preserved through the Zodiac for incalculable ages.

It is now amply proved that even horoscopes and judiciary Astrology are not quite based on fiction, and that Stars and Constellations, consequently, have an occult and mysterious influence on, and connection with, individuals. And if with the latter, why not with nations, races, and mankind as a whole? This, again, is a claim made on the authority of the Zodiacal records. We shall then enquire how far the Zodiac was known to the Ancients, and how far it is forgotten by tin Moderns.

710]

SECTION XVI.

The Zodiac and its Antiquity.

"All men are apt to have a high conceit of their own understanding, and to be tenacious of the opinions they profess," said Jordan, justly adding to this—"and yet almost all men are guided by the understandings of others, not by their own; and may be said more truly to adopt, than to beget, their opinions."

This is doubly true in regard to scientific opinions upon hypotheses offered for consideration—the prejudice and preconceptions of "authorities," so called, often deciding upon questions of the most vital importance for history. There are several such predetermined opinions held by our learned Orientalists, and few are more unjust or illogical than the general error with regard to the antiquity of the Zodiac. Thanks to the hobby of some German Orientalists, English and American Sanskritists have accepted Professor Weber's opinion that the peoples of India had no idea or knowledge of the Zodiac prior to the Macedonian invasion, and that it is from the Greeks that the ancient Hindus imported it into their country. We are further told, by several other "authorities," that no Eastern nation knew of the Zodiac before the Hellenes kindly acquainted their neighbours with their invention. And *this,* in the face of the *Book of Job,* which is declared, even by themselves, to be the oldest in the Hebrew canon, and certainly prior to Moses; a book which speaks of the *making* of "Arcturus, Orion, and Pleiades [Osh, Kesil, and Kimah] and the chambers of the South"[1109]; of Scorpio and the Mazaruth—the *twelve signs*[1110]; words which, if they mean anything, imply knowledge of the Zodiac even among the nomadic Arabian tribes. The *Book of Job* is alleged to have preceded Homer and Hesiod by at least one thousand years—the two Greek poets having themselves flourished some eight centuries before the Christian 'era (!!). Though, by the bye, one who prefers to believe **711]** {THE ZODIAC IN THE BIBLE.} Plato—who shows Homer flourishing far earlier—could point to a number of Zodiacal signs mentioned in the *Iliad* and *Odyssey,* in the Orphic poems, and elsewhere. But since the cock-and-bull hypothesis of some modern critics that, so far from Orpheus, not even Homer or Hesiod has ever existed, it would seem time lost to mention these archaic authors at all. The Arabian Job will suffice; unless, indeed, his volume of lamentations, along with the poems of the two Greeks, to which we may add those of Linus, should now also be declared to be the patriotic forgery of the Jew Aristobulus. But if the Zodiac was known in the days of Job, how could the civilized and philosophical Hindus have remained ignorant of it?

Risking the arrows of modern criticism—rather blunted by misuse—the reader may make himself acquainted with Bailly's learned opinion upon the subject. Inferred speculations may be shown to be erroneous. Mathematical calculations stand on more secure grounds. Taking as a starting point several astronomical references in *Job,* Bailly devised a very ingenious means of proving that the earliest founders of the Science of the Zodiac belonged to an antediluvian, primitive people. The fact that he seems willing to see some of the Biblical patriarchs in Thoth, Seth, and in the Chinese Fohi, does not interfere with the validity of his proof as to the antiquity of the Zodiac.[1111] Even accepting, for argument's sake, his cautious 3700 years B.C. as the correct age of the Zodiacal Science, this date proves in the most irrefutable way that it was not the Greeks who invented the Zodiac, for the simple reason that they did not exist as a nation thirty-seven centuries B.C.—at any

[1109] ix. 9.
[1110] xxxviii. 31, 32.
[1111] *Astronomie Antique*.

rate not as a *historical* race admitted by the critics. Bailly then calculated the period at which the constellations manifested the atmospheric influence called by Job the "sweet influences of the Pleiades,"[1112] in Hebrew Kimah; that of Orion, Kesil; and that of the desert rains with reference to Scorpio, the eighth constellation; and found that in presence of the eternal conformity of these divisions of the Zodiac, and of the names of the Planets applied in the same order everywhere and always, and in presence of the impossibility of attributing it all to chance and "coincidence"—"which never creates such similarities"—a very great antiquity indeed must be allowed for the Zodiac.[1113]

712] Again, if the *Bible* is supposed to be an authority on any matter—and there are some who still regard it as such, whether from Christian or Kabalistical considerations—then the Zodiac is clearly mentioned in *II Kings,* xxiii. 5. Before the "book of the law" was "found" by Hilkiah, the high priest, the signs of the Zodiac were known and worshipped. These were held in the same adoration as the Sun and Moon, since the

> priests, whom the kings of Judah had ordained to burn incense . . . unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven,

or to the "twelve signs or constellations," as the marginal note in the English *Bible* explains, had followed the injunction for centuries. They were stopped in their idolatry only by King Josiah, 624 B.C.

The *Old Testament* is full of allusions to the twelve zodiacal signs, and the whole scheme is built upon it—heroes, personages, and events. Thus in the dream of Joseph, who saw eleven "Stars" bowing to the twelfth, which was *his* "Star," the Zodiac is referred to. The Roman Catholics have discovered in it, moreover, a prophecy of Christ, who is that twelfth Star, they say, and the others the eleven apostles; the absence of the twelfth being also regarded as a prophetic allusion to the treachery of Judas. The twelve sons of Jacob, again, are a reference to the same, as is justly pointed out by Villapandus.[1114] Sir James Malcolm, in his *History of Persia*,[1115] shows the *Dabistan* echoing all such traditions about the Zodiac. He traces the invention of it to the palmy days of the Golden Age of Iran, remarking that one of the said traditions maintains that the Genii of the Planets are represented under the same shapes and figures they had assumed when *they showed themselves to several holy prophets,* and thus led to the establishment of the rites based on the Zodiac.

Pythagoras, and after him Philo Judaeus, held the number 12 as very sacred.

> This duodenary number is *perfect.* It is that of the signs of the Zodiac, which the sun visits in twelve months, and it is to honour that number that Moses divided his nation into twelve tribes, established the twelve cakes of the shew-bread, and placed twelve precious stones upon the breast-plate of the pontiffs.[1116]

According to Seneca, Berosus taught prophecy of every future event and cataclysm by the Zodiac; and the times fixed by him for the **713]** {ANTIQUITY OF ZODIAC.} conflagration of the World—Pralaya—and for a deluge, are found to answer to the times given in an ancient Egyptian papyrus. Such a catastrophe comes at every renewal of the cycle of the Sidereal Year of 25,868 years. The names of the Akkadian months were called by, and derived from, the names of the signs of the Zodiac, and the Akkadians are far earlier than the Chaldæans. Mr. Proctor shows, in his *Myths and Marvels of Astronomy,* that the ancient Astronomers had acquired a system of the most accurate Astronomy 2,400 years B.C.; the Hindus date their Kali Yuga from a great periodical conjunction of the Planets thirty-one centuries B.C.; but, withal, it was the Greeks, belonging to the expedition of Alexander the Great, who were the instructors of the Aryan Hindus in Astronomy!

Whether the origin of the Zodiac is Aryan or Egyptian, it is still of an immense antiquity. Simplicius, in the sixth century A.D., writes that he had always heard that the Egyptians had kept astronomical observations and records for a period of 630,000 years. This statement appears to frighten Mr. Gerald Massey, who remarks on it that:

> If we read this number of years by the month which Euxodus said the Egyptians termed a year, *i.e.,* a course of time, that would still yield the length of two cycles of precession [51,736 years].[1117]

Diogenes Laertius carried back the astronomical calculations of the Egyptians to 48,863 years before Alexander the Great.[1118] Martianus Capella corroborates this by telling posterity that the

---

[1112] The Pleiades, as all know, are the seven stars beyond the Bull, which appear at the beginning of spring. They have a very Occult meaning in the Hindu Esoteric Philosophy, and are connected with *Sound* and other mystic principles in Nature.

[1113] See *Astronomie Antique*, pp. 63 to 74.

[1114] *Temple de Jerusalem,* Vol. II, Part II, Chap. xxx.

[1115] Ch. vii.

[1116] Quoted by De Mirville, *Des Esfrits*, iv. p. 58.

[1117] *Natural Genesis*, ii. p. 318.

[1118] *Procœm*, 2.

Egyptians had secretly studied Astronomy for over 40,000 years, before they imparted their knowledge to the world.[1119]

Several valuable quotations are made in *Natural Genesis* with the view of supporting the author's theories, but they justify the teaching of the Secret Doctrine far more. For instance, Plutarch is quoted from his *Life of Sulla,* saying:

> One day when the sky was serene and clear, there was heard in it the sound of a trumpet, so loud, shrill, and mournful, that it affrighted and astonished the world. The Tuscan sages said that it portended a new race of men, and a renovation of the world; for they affirmed that there were eight several kinds of men, all being different in life and manners; and that Heaven had allotted each its time, which was limited by the circuit of the great year [25,868 years].[1120]

This reminds one strongly of our Seven Races of men, and of the **714]** eighth—the "animal man"—descended from the later Third Race; as also of the successive submersions and destruction of the continents which finally disposed of almost all that Race. Says Iamblichus:

> The Assyrians have not only preserved the memorials of seven-and-twenty myriads of years [270,000 years], as Hipparchus says they have, but likewise of the whole apocatastases and periods of the Seven Rulers of the World.[1121]

This is as nearly as possible the calculation of the Esoteric Doctrine. For 1,000,000 years are allowed for our present Root-Race (the Fifth), and about 850,000 years have passed since the submersion of the last large island—part of the continent of Atlantis—the Ruta of the Fourth Race, the Atlanteans; while Daitya, a small island inhabited by a mixed race, was destroyed about 270,000 years ago, during the Glacial Period or thereabouts. But the Seven Rulers, or the seven great Dynasties of the Divine Kings, belong to the traditions of every great people of antiquity. Wherever twelve are mentioned, they are invariably the twelve signs of the Zodiac.

So patent is this fact, that the Roman Catholic writers—especially among the French Ultramontanes—have tacitly agreed to connect the twelve Jewish Patriarchs with the Signs of the Zodiac. This is done in a kind of prophetico-mystic way, which sounds to pious and ignorant ears like a portentous token, a tacit divine recognition of the "chosen people of God," whose finger has purposely traced in heaven, from the beginning of creation, the numbers of these patriarchs. For instance, curiously enough, these writers, De Mirville among others, recognize all the characteristics of the twelve Signs of the Zodiac, in the words addressed by the dying Jacob to his Sons, and in his definitions of the future of each Tribe.[1122] Moreover, the respective banners of the same tribes are said to have exhibited the same symbols and the same names as the Signs, repeated in the twelve stones of the Urim and Thummim, and on the twelve wings of the two Cherubs. Leaving to the said Mystics the proof of exactitude in the alleged correspondence, we quote it as follows: Man, or Aquarius, is in the sphere of Reuben, who is declared as "unstable as water" (the Vulgate has it, *"rushing* like, water"); Gemini, in that of Simeon and Levi, because of their strong fraternal association; Leo, in that of Judah, "the strong Lion" of his tribe, "the lion's whelp"; Pisces, in Zabulon, who "shall dwell at the haven of the sea"; Taurus, in Issachar, because he is "a strong ass couching down," etc., and therefore associated with the stables; **715]** {THE ZODIAC AND THE PATRIARCHS.} (Virgo-) Scorpio, in Dan, who is described as "a serpent, an adder in the path that biteth," etc.; Capricornus in Naphtali, who is "a hind (a deer) let loose"; Cancer, in Benjamin, for he is "ravenous"; Libra, the Balance, in Asher, whose "bread shall be fat"; Sagittarius in Joseph, because "his bow abode in strength." To make up for the twelfth Sign, Virgo, made independent of Scorpio, we have Dinah, the only daughter of Jacob. Tradition shows the *alleged* tribes carrying the twelve signs on their banners. But indeed the *Bible,* in addition to the above, is filled with theo-cosmological and astronomical symbols and personifications.

It remains to wonder, and to query—if the actual, living Patriarchs' destiny was so indissolubly wound up with the Zodiac—how it is that, after the loss of the ten tribes, the ten signs also out of the twelve have not miraculously disappeared from the sidereal fields? But this is of no great concern. Let us rather busy ourselves with the history of the Zodiac itself.

The reader may be reminded of some opinions expressed as to the Zodiac by several of the highest authorities in Science.

Newton believed that the invention of the Zodiac could be traced as far back as the expedition of the Argonauts; and Dulaure fixed its origin at 6,500 years B.C., just 2,496 years before the creation of the world, according to the *Bible* chronology.

Creuzer thought that it was very easy to show that most of the Theogonies were intimately connected with religious calendars, and were related to the Zodiac as to their prime origin; if not to the Zodiac known to us now, then to something very analogous with it. He felt certain that the Zodiac

---

1119 *Astronomy of the Ancients*, Lewis, p. 264.

1120 *Natural Genesis*, ii. p. 319.

1121 Proclus, *In Timæum*, i.

1122 *Genesis*, xlix.

and its mystic relations are at the bottom of all the mythologies, under one form or another, and that it had existed in the old form for ages, before it was brought out in the present defined astronomical garb, owing to some singular coordination of events.[1123]

Whether the "genii of the planets," our Dhyân Chochans of supra-mundane spheres, showed themselves to "holy prophets," or not, as claimed in the *Dabistan,* it would seem that great laymen and warriors were favoured in the same way in days of old in Chaldæa, when astrological Magic and Theophania went hand in hand.

> Xenophon, no ordinary man, narrates of Cyrus . . . that at the moment of his death he thanked the Gods and heroes, for having so often instructed him themselves about the signs in heaven—ἐν οὐρανίοις σημείοις.[1124]

716] Unless the Science of the Zodiac is admitted to be of the highest antiquity and universality, how can we account for its Signs being traced in the oldest Theogonies? Laplace is said to have felt struck with amazement at the idea of the days of Mercury (Wednesday), Venus (Friday), Jupiter (Thursday), Saturn (Saturday), and others, being related to the days of the week in the same order and with the same names in India as in Northern Europe.

> Try, if you can, with the present system of autochthonous civilizations, so much in fashion in our day, to explain how nations with no ancestry, no traditions or birthplace in common, could have succeeded in inventing a kind of celestial phantasmagoria, a veritable *imbroglio* of sidereal denominations, without sequence or object, having no figurative relation with the constellations they represent, and still less, apparently, with the phases of our terrestrial life they are made to signify,

—had there not been a *general* intention and a *universal* cause and belief, at the root of all this![1125] Most truly has Dupuis asserted the same:

> Il est impossible de découvrir le moindre trait de ressemblance eutre les parties du ciel et les figures que les astronomes y ont *arbitrairement* tracées; et de l'autre côté, *le hasard est impossible*.[1126]

Most certainly chance is "*impossible*." There is no "chance" in Nature, wherein everything is mathematically coordinate, and interrelated in its units. Says Coleridge;

> Chance is but the pseudonym of God [or Nature], for those particular cases which He does not choose to subscribe openly with His sign manual.

Replace the word "God" by Karma, and it will become an Eastern axiom. Therefore, the sidereal "prophecies" of the Zodiac, as they are called by Christian Mystics, never point to any one particular event, however solemn and sacred it may be for some one portion of humanity, but to ever-recurrent, periodical laws in Nature, understood only by the Initiates of the Sidereal Gods themselves.

No Occultist, no Astrologer of Eastern birth, will ever agree with Christian Mystics, or even with Kepler's mystical Astronomy, his great science and erudition notwithstanding; and this because, if his premisses are quite correct, his deductions therefrom are one-sided and biassed by Christian preconceptions. Where Kepler finds a prophecy directly pointing to the Saviour, other nations see a symbol of an eternal law, decreed for the actual Manvantara. Why see in Pisces a direct reference to Christ—one of the several world-reformers, a Saviour for his direct followers, but only a great and glorious Initiate **717]** {THE SIGN OF JONAS.} for all the rest—when that constellation shines as a symbol of all the past, present, and future Spiritual Saviours, who dispense light and dispel mental darkness? Christian symbologists have tried to prove that this sign belonged to Ephraim, Joseph's son, the *elect* of Jacob, and that therefore, it was at the moment of the Sun's entering into the sign of Pisces, the Fish, that the "Elect Messiah," the Ἰχθὺς of the first Christians, had to be born. But if Jesus of Nazareth was that Messiah, was he really born at that "moment," or was his birth-hour thus fixed by the adaptation of Theologians, who sought only to make their preconceived ideas fit in with sidereal facts and popular belief? Everyone is aware that the real time and year of the birth of Jesus are totally unknown. And it is the Jews—whose forefathers made the word Dag signify both "Fish" and "Messiah" during the forced development of their rabbinical language—who are the first to deny this Christian claim. And what of the further facts that Brâhmans connect their "Messiah," the eternal Avatâra Vishnu, with a Fish and the Deluge, and that the Babylonians also made a Fish and a Messiah of their Dag-On, the Man-Fish and Prophet?

There are learned iconoclasts among Egyptologists, who say that:

> When the Pharisees sought a "sign from heaven," Jesus said, "there shall no sign be given . . . but the sign of the prophet Jonas." (*Mat*., xvi. 4.) . . . The sign of Jonas is that of the Oan or Fish-Man of Nineveh. . . . Assuredly there was no other sign than that of the Sun reborn in Pisces. The voice of the Secret Wisdom says those who are looking for signs can have no other than that of the returning Fish-Man Ichthys, Oannes, or Jonas—who could not be made flesh.

1123 Creuzer, iii. p. 930.
1124 *Cyropædia*, viii. p. 7, as quoted in *Des Esprits*, iv. p. 55.
1125 *Des Esprits*, iv. pp. 59, 60.
1126 *Origine de tous les Cultes*, "Zodiaque."

It would appear that Kepler maintained it as a positive fact that, at the moment of the "incarnation," all the planets were in conjunction in the sign Pisces, called by the Jewish Kabbalists the "constellation of the Messiah." Kepler averred:

It is in this constellation that the star of the Magi is to be found.

This statement, quoted from Dr. Sepp[1127] by De Mirville, emboldened the latter to remark that:

All the Jewish traditions, while announcing that star that many nations have seen [!],[1128] further added that it would absorb the seventy planets that preside over **718]** the destinies of various nations on this globe.[1129] "In virtue of those natural prophecies," says Dr. Sepp, "it was written in the stars of the firmament that the Messiah would be born in the lunar year of the world 4320, in that memorable year when the entire choir of the planets would be celebrating its jubilee."[1130]

There was indeed a rage, at the beginning of the present century, for claiming restoration from the Hindus for an alleged robbery from the Jews of their "Gods," patriarchs, and chronology. It was Wilford who recognized Noah in Prithî and in Satyavrata, Enos in Dhruva, and even Assur in Îshvara. After being residents for so many years in India, some Orientalists, at least, ought to have known that it was not the Brâhmans alone who had these figures, or who had divided their Great Age into four minor ages. Nevertheless writers in the *Asiatic researches* indulged in the most extravagant speculations. S. A. Mackey, the Norwich "philosopher, astronomer, and shoemaker," argues very pertinently:

Christian theologians think it their duty to write against the long periods of Hindu chronology, and in them it may be pardonable: but when a man of learning crucifies the names and the numbers of the ancients, and wrings and twists them into a form, which means something quite foreign to the intention of the ancient authors; but which, so mutilated, fits in with the *birth* of some *maggot* preexisting in his own brain with so much exactness that he *pretends* to be amazed at the discovery, I cannot think him quite so pardonable.[1131]

This is intended to apply to Captain (later Colonel) Wilford, but the words may fit more than one of our modern Orientalists. Colonel Wilford was the first to crown his unlucky speculations on Hindu chronology and the *Puranas* by connecting the 4,320,000 years with biblical chronology, by simply dwarfing the figures to 4,320 years—the supposed lunar year of the Nativity—and Dr. Sepp has simply plagiarized the idea from this gallant officer. Moreover, he persisted in seeing in them Jewish property, as well as Christian prophecy, thus accusing the Aryans of having helped themselves to Semitic revelation, whereas the reverse was the case. The Jews, moreover, need not be accused of directly despoiling the Hindus, of whose figures Ezra probably knew nothing. They had evidently and undeniably borrowed them from the Chaldeans, along with the Chaldean Gods. They turned **719]** {CHALDEO-JUDEAN GODS.} the 432,000 years of the Chaldean Divine Dynasties[1132] into 4,320 lunar years from the world's creation to the Christian era; as to the

---

[1127] *Vie de Notre Seigneur Jésus Christ*, I. p. 9.

[1128] Whether many nations have seen that identical star, or not, we all know that the sepulchres of the "three Magi"—who rejoice in the quite Teutonic names of Kaspar and Melchior, Balthazar being the only exception, and the two having little of the Chaldean ring in them—are shown by the priests in the famous cathedral of Cologne, where the Magian bodies are not only supposed, but firmly believed to have been buried.

[1129] This tradition about the "seventy planets" that preside over the destinies of nations, is based on the Occult cosmogonical teaching that besides our own septenary chain of World-Planets, there are many more in the Solar System.

[1130] *Des Esprits,* iv. p. 67.

[1131] *The Mythological Astronomy of the Ancients Demonstrated*; Part the Second, or The Key of Urania: pp. 23, 24. Ed. 1823.

[1132] Every scholar is aware, of course, that the Chaldeans claimed the same digits (432), or 432,000, for their Divine Dynasties as the Hindus do for their Mahâyuga, namely 4,320,000. Therefore has Dr. Sepp, of Munich, undertaken to support Kepler and Wilford in their charge that the Hindus borrowed them from the Christians, and the Chaldeans from the Jews, who, it is claimed, expected their Messiah in the lunar year of the world 4,320! ! ! As these figures, according to ancient writers, were based by Berosus on the 120 Saroses—each of the divisions meaning six Neroses of 600 years each, making a sum total of 432,000 years—they would appear to be peremptory, remarks De Mirville (*Des Esprits,* iii. p. 24). So the pious professor of Munich undertook to explain them *in the correct way*. He claims to have solved the riddle by showing that "the saros being composed, according to Pliny, of 222 synodial months, to wit, 18 years 6/10," the calculator naturally fell back on the figures "given by Suidas," who affirmed that the "120 saroses made 2,222 sacerdotal and cyclic years, which equaled 1,656 solar years." (*Vie de Noire Seigneur Jésus Christ,* ii. p. 417.)

But Suidas said nothing of the kind; and, even supposing he had, he would prove little, if anything, by such a statement. The Neroses and Saroses were the same thorn in the side of

Babylonian and Egyptian Gods, they quietly and modestly transformed them into Patriarchs. Every nation was more or less guilty of such refashioning and adaptation of a Pantheon—once common to all—of universal into national and tribal Gods and Heroes. It was Jewish property in its new Pentateuchal garb, and no one of the Israelites has ever forced it upon any other nation—least of all upon the European.

Without stopping to notice this very unscientific chronology more than is necessary, we may yet make a few remarks that may be found to the point. The 4,320 *lunar* years of the world—in the *Bible* the *solar* years are used—are not fanciful, as such, even if their application is quite erroneous; for they are only the distorted echo of the primitive, Esoteric, and later of the Brâhmanical doctrine concerning the Yugas. A Day of Brahmâ equals 4,320,000,000 years, as also does a Night of Brahmâ, or the duration of Pralaya, after which a *new* "sun" rises triumphantly over a *new* Manvantara, for the Septenary Chain it illuminates. The teaching had penetrated into Palestine and Europe centuries before the Christian era,[1133] and was present in the minds of the Mosaic Jews, who based upon it their small Cycle, though it received full expression only through the Christian chronologers of the *Bible,* who adopted it, as also the 25th of December, the day on which all the *solar* Gods were said to have been incarnated. What wonder, then, that the Messiah was *made* to be born in "the *lunar* year of the world 4,320"? The "Sun of Righteousness and Salvation" had once more arisen and had dispelled the pralayic darkness of Chaos and Non-being on the plane of our objective little Globe and Chain. Once the **720]** subject of the adoration was settled upon, it was easy to make the supposed events of his birth, life, and death, fit in with the Zodiacal exigencies and the old traditions, though they had to be somewhat remodelled for the occasion.

Thus what Kepler said, as a great Astronomer, becomes comprehensible. He recognized the grand and universal importance of all such planetary conjunctions, "each of which"—as he has well said—"is a *climacteric* year of Humanity."[1134] The rare conjunction of Saturn, Jupiter, and Mars has its significance and importance on account of its certain great results, in India and China as much as it has in Europe, for the respective Mystics of these countries. And it is certainly now no better than a mere assumption to maintain that Nature had only Christ in view, in building her (to the profane) fantastic and meaningless constellations. If it is claimed that it was no hazard that could lead the archaic architects of the Zodiac, thousands of years ago, to mark the figure of Taurus with the asterisk *a*, with no better or more valid proof of it being *prophetic* of the Verbum or Christ than that the *aleph* of Taurus means the "one" and the "first," and that Christ was also the *alpha* or the "one," then this "proof" may be shown to be strangely invalidated in more than one way. To begin with, the Zodiac existed before the Christian era, at all events; further, all the Sun-Gods—Osiris, for instance—had been mystically connected with the constellation Taurus and were all called by their respective votaries the "First." Further, the compilers of the mystical epithets given to the Christian Saviour were all more or less acquainted with the significance of the Zodiacal signs; and it is easier to suppose that they should have arranged their claims so as to match the mystic signs, than that the latter should have shone as a prophecy for one portion of humanity, for millions of years, taking no heed of the numberless generations that had gone before, and of those that were to be born hereafter.

We are told:

> It is not simple chance that, in certain spheres, has placed on a throne the head of this bull [Taurus] trying to push back a Dragon with the ansated *cross;* we **721]** {THE DRAGON AND THE BULL.} should know that this constellation of Taurus was called "*the great city of God* and *the mother of revelations*," and also "*the interpreter of the divine voice"* the Apis Pacts of Hermontis, in Egypt, which [as the patristic fathers would assure the world] is said to have proffered oracles that related to the birth of the Saviour.[1135]

To this theological assumption there are several answers. Firstly, the ansated Egyptian cross, or Tau, the Jaina cross, or Svastika, and the Christian cross, have all the same meaning. Secondly, no peoples or nations except the Christians gave the significance to the Dragon that is given to it now. The Serpent was the symbol of WISDOM; and the Bull, Taurus, the symbol of physical or terrestrial *generation.* Thus the Bull, pushing off the Dragon, or spiritual Divine Wisdom, with the

---

uninitiated ancient writers as the apocalyptic 666 of the "Great Beast" is ill that of the modern, and the former figures have found their unlucky Newtons, as have the latter.

[1133] See *Isis Unveiled*, ii, p. 132.

[1134] The reader has to bear in mind that the phrase "climacteric year" has more than the usual significance, when used by Occultists and Mystics. It is not only a critical period, during which some great change is periodically expected, whether in human or cosmic constitution, but it likewise pertains to universal spiritual changes. The Europeans called every 63rd year the "grand climacteric," and perhaps justly supposed those years to be the years produced by multiplying 7 into the odd numbers 3, 5, 7 and 9. But 7 is the real scale of Nature, in Occultism, and 7 has to be multiplied in quite a different way and method than is as yet known to European nations.

[1135] *Des Esprits*, iv. p. 61.

Tau, or Cross—which is esoterically "the foundation and framework of all construction"—would have an entirely phallic, physiological meaning, had it not had yet another significance unknown to our Biblical scholars and symbologists. At any rate, it has no special reference to the Verbum of St. John, except, perhaps, in a general sense. The Taurus—which, by the way, is no lamb, but a bull—was sacred in every Cosmogony, with the Hindus as with the Zoroastrians, with the Chaldees as with the Egyptians. So much, every schoolboy knows.

It may perhaps help to refresh the memory of our Theosophists if we refer them to what was said of the Virgin and the Dragon, and the universality of periodical births and re-births of World-Saviours—Solar Gods—in *Isis Unveiled*,[1136] with regard to certain passages in *Revelation.*

In 1853, the savant known as Erard-Mollien read before the Institute of France a paper tending to prove the antiquity of the Indian Zodiac, in the signs of which were found the root and philosophy of all the most important religious festivals of that country; the lecturer tried to demonstrate that the origin of these religious ceremonies goes back into the night of time to at least 3,000 B.C. The Zodiac of the Hindus, he thought, was long anterior to the Zodiac of the Greeks, and differed from it much in some particulars. In it one sees the Dragon on a Tree, at the foot of which the Virgin, Kanya-Durga, one of the most ancient Goddesses, is placed on a Lion dragging after it the solar car. He said:

> This is the reason why this Virgin Durga is not the simple *memento* of an astronomical fact, but verily the most ancient divinity of the Indian Olympus. She is evidently the same whose return was announced in all the Sibylline books—the source of the inspiration of Virgil—an epoch of universal renovation. . . . **722]** And why, since the months are still named after this Indian solar Zodiac, by the Malayalim-speaking people [of southern India], should that people have abandoned it to take that of the Greeks? Everything proves, on the contrary, that these zodiacal figures were transmitted to the Greeks by the Chaldeans, who got them from the Brâhmans.[1137]

But all this is very poor testimony. Let us, however, remember also that which was said and accepted by the contemporaries of Volney, who remarks that as Aries was in its fifteenth degree 1,447 B.C., it follows that the first degree of Libra could not have coincided with the vernal equinox later than 15,194 years B.C.; if we add to this, he argues, the 1,790 years that have passed since the birth of Christ, it appears that 16,984 years must have elapsed since the origin of the Zodiac.[1138]

Dr. Schlegel, moreover, in his *Uranographie Chinoise*, assigns to the Chinese Astronomical Sphere an antiquity of 18,000 years.[1139]

Nevertheless, as opinions quoted without adequate proofs are of little avail, it may be more useful to turn to scientific evidence. M. Bailly, the famous French Astronomer of the last century, Member of the Academy, etc., asserts that the Hindu systems of Astronomy are by far the oldest, and that from them the Egyptians, Greeks, Romans, and even the Jews derived their knowledge. In support of these views he says:

> The astronomers who preceded the epoch 1491 are, first, the Alexandrian Greeks; Hipparchus, who flourished 125 years before our era, and Ptolemy, 260 years after Hipparchus. Following these were the Arabs, who revived the study of astronomy in the ninth century. These were succeeded by the Persians and the Tartars, to whom we owe the tables of Nassireddin in 1269, and those of Ulug-beg in 1437. Such is the succession of events in Asia as known prior to the Indian epoch 1491. What, then, is an epoch? It is the observation of the longitude of a star at a given moment, the place in the sky where it was seen, and which serves as a point of reference, a starting-point from which to calculate both the past and future positions of the star from its observed motion. But an epoch is useless unless the motion of the star has been determined. A people, new to science and obliged to borrow a foreign astronomy, finds no difficulty in fixing an epoch, since the only observation needed is one which can be made at any moment. But what it needs above all, what it is obliged to borrow, are those elements which depend on accurate determination, and which require continuous observation; above all, those motions which depend on time, and which can only be accurately determined by centuries of observation. These motions, then, must be borrowed from a nation which has made such observations, and has behind it the labours of centuries. We conclude, **723]** {BAILLY'S CONCLUSIONS.} therefore, that a new people will not borrow the epochs of an ancient one, without also borrowing from them the "average motions." Starting from this principle we shall find that the Hindu epochs 1491 and 3102 could not have been derived from those of either Ptolemy or Ulug-beg.
>
> There remains the supposition that the Hindus, comparing their observations in 1491 with those previously made by Ulug-beg and Ptolemy, used the intervals between these observations to determine the average motions. The date of Ulug-beg is too recent for such a determination; while those of Ptolemy and Hipparchus were barely remote enough. But if the Hindu motions had been determined from these comparisons, the epochs would be connected together. Starting from the epochs of Ulug-beg and Ptolemy we

---

[1136] ii, p. 490.

[1137] See *Recueil de l'Académie des Inscriptions*, 1853, quoted in *Des Esprits*, iv. p. 62.

[1138] *Ruins of Empires*, p. 360.

[1139] See pp. 54, 196, *et seqq*.

should arrive at all those of the Hindus. Hence foreign epochs were either unknown or useless to the Hindus.[1140]

We may add to this another important consideration. When a nation is obliged to borrow from its neighbours the methods or the average motions of its astronomical tables, it has even greater need to borrow, besides these, the knowledge of the inequalities of the motions of the heavenly bodies, the motions of the apogee, of the nodes, and of the inclination of the ecliptic; in short, all those elements the determination of which requires the art of observing, some instrumental appliances, and great industry. All these astronomical elements, differing more or less with the Greeks of Alexandria, the Arabs, the Persians and the Tartars, exhibit no resemblance whatever with those of the Hindus. The latter, therefore, borrowed nothing from their neighbours.

If the Hindus did not borrow their epoch, they must have possessed a real one of their own, based on their own observations; and this must be either the epoch of the year 1491 after, or that of the year 3102 before our era, the latter preceding by 4,592 years the epoch 1491. We have to choose between these two epochs and to decide which of them is based on observation. But before starting the arguments which can and must decide the question, we may be permitted to make a few remarks to those who may be inclined to believe that it is modern observations and calculations which have enabled the Hindus to determine the past positions of the heavenly bodies. It is far from easy to determine the celestial movements with sufficient accuracy to ascend the stream of time for 4,592 years, and to describe the phenomena which must have occurred at that period. We possess to-day excellent instruments; exact observations have been made for some two or three centuries, which already permit us to calculate with considerable accuracy the average motions of the Planets; we have the observations of the Chaldeans, of Hipparchus and of Ptolemy, which, owing to their remoteness from the present time, permit us to fix these motions with greater certainty. Still we cannot undertake to represent with invariable accuracy the observations throughout the long period intervening between the Chaldeans and ourselves; and still less can we undertake to determine with exactitude events occurring 4,592 years before our day. Cassini and Maier have each determined the secular motion of the moon, and they differ by 3m. 43s. This difference would give rise in forty-six centuries to an uncertainty **724]** of nearly three degrees in the moon's place. Doubtless one of these determinations is more accurate than the other; and it is for observations of very great antiquity to decide between them. But in very remote periods, where observations are lacking, it follows that we are uncertain as to the phenomena. How, then, could the Hindus have calculated back from the year 1491 A.D. to the year 3102 before our era, if they were only recent students of Astronomy?

The Orientals have never been what we are. However high an opinion of their knowledge we may form from the examination of their Astronomy, we cannot suppose them ever to have possessed that great array of instruments which distinguishes our modern observatories, and which is the product of simultaneous progress in various arts, nor could they have possessed that genius for discovery, which has hitherto seemed to belong exclusively to Europe, and which, supplying the place of time, causes the rapid progress of science and of human intelligence. If the Asiatics have been powerful, learned and wise, it is power and time which have produced their merit and success of all kinds. Power has founded or destroyed their empires; now it has erected edifices imposing by their bulk, now it has reduced them to venerable ruins; and while these vicissitudes alternated with each other, patience accumulated knowledge; and prolonged experience produced wisdom. It is the antiquity of the nations of the East which has erected their scientific fame.

If the Hindus possessed in 1491 a knowledge of the heavenly motions sufficiently accurate to enable them to calculate backwards for 4592 years, it follows that they could only have obtained this knowledge from very ancient observations. To grant them such knowledge, while refusing them the observations from which it is derived, is to suppose an impossibility; it would be equivalent to assuming that at the outset of their career they had already reaped the harvest of time and experience. While on the other hand, if their epoch of 3102 is assumed to be real, it would follow that the Hindus had simply kept pace with successive centuries down to the year 1491 of our era. Thus, time itself was their teacher; they knew the motions of the heavenly bodies during these periods, because they had seen them; and the duration of the Hindu people on earth is the cause of the fidelity of its records and the accuracy of its calculations.

It would seem that the problem as to which of the two epochs of 3102 and 1491 is the real one ought to be solved by one consideration, viz., that the ancients in general, and particularly the Hindus, as we may see by the arrangement of their Tables, calculated, and therefore observed, eclipses only. Now, there was no eclipse of the sun at the moment of the epoch 1491; and no eclipse of the moon either fourteen days before or after that moment. Therefore the epoch 1491 is not based on an observation. As regards the epoch 3102, the Brâhmans of Tirvaloor place it at sunrise on February 18th. The sun was then in the first point of the Zodiac according to its true longitude. The other Tables show that at the preceding midnight the moon was in the same place, but according to its average longitude. The Brâhmans tell us also that this first point, the origin of their Zodiac, was, in the year 3102, 54 degrees behind the equinox. It follows that the origin—the first point of their Zodiac—was therefore in the sixth degree of Aquarius.

725] {THE BEGINNING OF KALI YUGA.} There occurred, therefore, about this time and place an average conjunction; and indeed this conjunction is given in our best Tables: La Caille's for the sun and Maier's for the moon. There was no eclipse of the sun, the moon being too distant from her node; but fourteen days later, the moon having approached the node, must have been eclipsed. Maier's tables, used without correction for acceleration, give this eclipse; but they place it during the day when it could not have been observed in India. Cassini's tables give it as occurring at night, which shows that Maier's motions are too rapid for distant

---

[1140] For a detailed scientific proof of this conclusion, see page 121 of M. Bailly't work, where the subject is discussed technically.

centuries, when the acceleration is not. allowed for; and which also proves that in spite of the improvement of our knowledge we can still be uncertain as to the actual aspect of the heavens in past times.

Therefore we believe that, as between the two Hindu epochs, the real one is the year 3102, because it was accompanied by an eclipse which could be observed, and which must have served to determine it. This is a first proof of the truth of the longitude assigned by the Hindus to the sun and the moon at this instant; and this proof would perhaps be sufficient, were it not that this ancient determination becomes of the greatest importance for the verification of the motions of these bodies, and must therefore be borne out by every possible proof of its authenticity.

We notice, 1st, that the Hindus seem to have combined two epochs together into the year 3102. The Tirvaloor Brâhmans reckon primarily from the first moment of the Kali Yuga; but they have a second epoch placed 2d. 3h. 32m. 30s. later. The latter is the true astronomical epoch, while the former seems to be a civil era. But if this epoch of the Kali Yuga had no reality, and was the mere result of a calculation, why should it be thus divided? Their calculated astronomical epoch would have become that of the Kali Yuga, which would have been placed at the conjunction of the sun and the moon, as is the case with the epochs of the three other Tables. They must have had some reason for distinguishing between the two; and this reason can only be due to the circumstances and the time of the epoch; which therefore could not be the result of calculation. This is not all; starting from the solar epoch determined by the rising of the sun on February l8th, 3102, and tracing back events 2d. 3h. 32m. 30s., we come to 2h. 27m. 30s. a.m. of February 16th, which is the instant of the beginning of Kali Yuga. It is curious that this age has not been made to commence at one of the four great divisions of the day. It might be suspected that the epoch should be midnight, and that the 2h. 27m. 30s. are a meridian correction. But whatever may have been the reason for fixing on this moment, it is plain that were this epoch the result of calculation, it would have been just as easy to carry it back to midnight, so as to make the epoch correspond to one of the chief divisions of the day, instead of placing it at a moment fixed by the fraction of a day.

2nd. The Hindus assert that at the first moment of Kali Yuga there was a conjunction of all the planets; and their Tables show this conjunction while ours indicate that it might actually have occurred. Jupiter and Mercury were in exactly the same degree of the ecliptic; Mars being 8° and Saturn 17° distant from it. It follows that about this time, or some fifteen days after the commencement of Kali Yuga, and as the sun advanced in the Zodiac, the Hindus saw four planets emerge successively from the Sun's rays; first Saturn, then Mars, then **726]** Jupiter and Mercury, and these planets appeared united in a somewhat small space. Although Venus was not among them, the taste for the marvellous caused it to be called a general conjunction of all the planets. The testimony of the Brâhmans here coincides with that of our Tables; and this evidence, the result of a tradition, must be founded on actual observation.

3rd. We may remark that this phenomenon was visible about a fortnight after the epoch, and exactly at the time when the eclipse of the moon must have been observed, which served to fix the epoch. The two observations mutually confirm each other; and whoever made the one must have made the other also.

4th. We may believe also that the Hindus made at the same time a determination of the place of the moon's node; this seems indicated by their calculation. They give the longitude of this point of the lunar orbit for the time of their epoch, and to this they add as a constant 40m., which is the node's motion in 12d. 14h. It is as if they stated that this determination was made thirteen days after their epoch, and that to make it correspond to that epoch, we must add the 40m. through which the node has retrograded in the interval. This observation is, therefore, of the same date as that of the lunar eclipse; thus giving three observations, which are mutually confirmatory.

5th. It appears from the description of the Hindu Zodiac given by M. C, Gentil, that on it the places of the stars named the Eye of Taurus and the Wheat-ear of Virgo, can be determined for the commencement of the Kali Yuga. Now, comparing these places with the actual positions, reduced by our precession of the equinoxes to the moment in question, we see that the point of origin of the Hindu Zodiac must lie between the fifth and sixth degree of Aquarius. The Brâhmans, therefore, were right in placing it in the sixth degree of that sign, the more so since this small difference may be due to the proper motion of the stars, which is unknown. Thus it was yet another observation which guided the Hindus in this fairly accurate determination of the first point of their movable Zodiac.

It does not seem possible to doubt the existence in antiquity of observations of this date. The Persians say that four beautiful stars were placed as guardians at the four comers of the world. Now it so happens that at the commencement of Kali Yuga, 3,000 or 3,100 years before our era, the Eye of the Bull and the Heart of the Scorpion were exactly at the equinoctial points, while the Heart of the Lion and the Southern Fish were pretty near the solstitial points. An observation of the rising of the Pleiades in the evening, seven days before the autumnal equinox, also belongs to the year 3000 before our era. This and similar observations are collected in Ptolemy's calendars, though he does not give their authors; and these, which are older than those of the Chaldeans, may well be the work of the Hindus. They are well acquainted with the constellation of the Pleiades, and while we call it vulgarly the "Poussinière," they name it Pillaloo-codi—the "Hen and chickens." This name has, therefore, passed from people to people, and comes to us from the most ancient nations of Asia. We see that the Hindus must have observed the rising of the Pleiades, and have made use of it to regulate their years and their months; for this constellation is also called Krittika. Now they have a month of the same name, and this coincidence can only be due to the **727]** {HINDU ASTRONOMICAL METHODS.} fact that this month was announced by the rising or setting of the constellation in question.

But what is even more decisive as showing that the Hindfts observed the stars, and in the same way that we do, marking their position by their longitude, is a fact mentioned by Augustinus Riccius that, according to observations attributed to Hermes, and made 1,985 years before Ptolemy, the brilliant star in the Lyre and that in the heart of the Hydra were each seven degrees in advance of their respective positions as determined by Ptolemy. This determination seems very extraordinary. The stars advance regularly with respect to the equinox;

and Ptolemy ought to have found the longitudes 28 degrees in excess of what they were 1,985 years before his time. Besides, there is a remarkable peculiarity about this fact, the same error or difference being found in the positions of both stars; therefore the error was due to some cause affecting both stars equally. It was to explain this peculiarity that the Arab Thebith imagined the stars to have an oscillatory movement, causing them to advance and recede alternately. This hypothesis was easily disproved; but the observations attributed to Hermes remained unexplained. Their explanation, however, is found in Hindu Astronomy. At the date fixed for these observations, 1,985 years before Ptolemy, the first point of the Hindu Zodiac was 35 degrees in advance of the equinox; therefore the longitudes reckoned for this point are 35 degrees in excess of those reckoned from the equinox. But after the lapse of 1,985 years the stars would have advanced 28 degrees, and there would remain a difference of only 7 degrees between the longitudes of Hermes and those of Ptolemy, and the difference would be the same for the two stars, since it is due to the difference between the starting-points of the Hindu Zodiac and that of Ptolemy, which reckons from the equinox. This explanation is so simple and natural that it must be true. We do not know whether Hermes, so celebrated in antiquity, was a Hindu, but we see that the observations attributed to him are reckoned in the Hindu manner, and we conclude that they were made by the Hindus, who, therefore, were able to make all the observations we have enumerated, and which we find noted in their Tables.

6th. The observation of the year 3102, which seems to have fixed their epoch, was not a difficult one. We see that the Hindus, having once determined the moon's daily motion of 13° 10' 35", made use of it to divide the Zodiac into 27 constellations, related to the period of the moon, which takes about 27 days to describe it.

It was by this method that they determined the positions of the stars in this Zodiac; it was thus they found that a certain star of the Lyre was in 8^s 24°, the Heart of the Hydra in 4^s 7°, longitudes which are ascribed to Hermes, but which are calculated on the Hindu Zodiac. Similarly, they discovered that the Wheat-ear of Virgo forms the commencement of their fifteenth constellation, and the Eye of Taurus the end of the fourth; these stars being the one in 6^s 6° 40', the other in 1^s, 23° 20' of the Hindu Zodiac. This being so, the eclipse of the moon which occurred fifteen days after the Kali Yuga epoch, took place at a point between the Wheat-ear of Virgo and the star θ of the same constellation. These stars are very approximately a constellation apart, the one beginning the fifteenth, the other the sixteenth. Thus it would not be difficult to determine the moon's place by **728]** measuring her distance from one of these stars; from this they deduced the position of the sun, which is opposite to the moon, and then, knowing their average motions, they calculated that the moon was at the first point of the Zodiac according to her average longitude at midnight on the l7th-l8th February of the year 3102 before our era, and that the sun occupied the same place six hours later according to his true longitude; an event which fixes the commencement of the Hindu year.

7th. The Hindus state that 20,400 years before the age of Kali Yuga, the first point of their Zodiac coincided with the vernal equinox, and that the sun and moon were in conjunction there. This epoch is obviously fictitious;[1141] but we may enquire from what point, from what epoch, the Hindus set out in establishing it. Taking the Hindu values for the revolution of the sun and moon, viz., 365d. 6h. i2m. 30s., and 27d. 7h. 43m. 13s., we have—

20,400 revolutions of the sun		= 7,451,277d. 2h.
272,724 " "	moon	= 7,451,277d. 7h.

Such is the result obtained by starting from the Kali Yuga epoch; and the assertion of the Hindus, that there was a conjunction at the time stated, is founded on their Tables; but if, using the same elements, we start from the era of the year 1491, or from another placed in the year 1282, of which we shall speak later, there will always be a difference of almost one or two days. It is both just and natural, in verifying the Hindu calculations, to take those among their elements which give the same result as they had themselves arrived at, and to set out from that one among their epochs which enables us to arrive at the fictitious epoch in question. Hence, since to make this calculation they must have set out from their real epoch, the one which was founded on an observation and not from any of those which were derived by this very calculation from the former, it follows that their real epoch was that of the year 3102 before our era.

8th. The Tirvaloor Brâhmans give the moon's motion as 7^s 2° 0' 7" on the movable Zodiac, and as 9^s 7° 45' 1" as referred to the equinox in a great period of 1,600,984 days, or 4,386 years and 94 days. We believe this motion to have been determined by observation; and we must state at the outset that this period is of an extent which renders it but ill suited to the calculation of the mean motions.

In their astronomical calculations the Hindus make use of periods of 248, 3,031, and 12,372 days; but, apart from the fact that these periods, though much too short, do not present the inconvenience of the former, they contain an exact number of revolutions of the moon referred to its apogee. They are in reality mean motions. The great period of 1,600,984 days is not a sum of accumulated revolutions; there is no reason why it should contain 1,600,984 rather than 1,600,985 days. It would seem that observation alone must have fixed the number of days and marked the beginning and end of the period. This period ends on the 2ist of May, 1282 of our era, at 5h. i5m. 3os. at Benares. The moon was then in apogee, according to the

Hindus, and her longitude was	7^s 13° 45' 1"
Maier gives the longitude as	7^s 13° 53' 48"
And places the apogee at	7^s 14° 6' 54"

729] {THE ÂRYAN HINDUS VINDICATED.} The determination of the moon's place by the Brâhmans thus differs only by nine minutes from ours, and that of the apogee by twenty-two minutes, and it is

[1141] Why it should be "fictitious" can never be made plain by European Scientists.

very evident that they could only have obtained this agreement with our best Tables and this exactitude in the celestial positions by observation. If then, observation fixed the end of this period, there is every reason to believe that it determined its commencement. But then this motion, determined directly, and from nature, would of necessity be in close agreement with the true motions of the heavenly bodies.

And in fact the Hindu motion during this long period of 4,883 years, does not differ by a minute from that of Cassini, and agrees equally with that of Maier. Thus two peoples, the Hindus and the Europeans, placed at the two extremities of the world, and perhaps as distant by their institutions, have obtained precisely the same results as regards the moon's motions; and an agreement which would be inconceivable, if it were not based on the observation and mutual imitation of nature. We must remark that the four Tables of the Hindus are all copies of the same Astronomy. It cannot be denied that the Siamese Tables existed in 1687, when they were brought from India by M. de la Loubere. At that time the tables of Cassini and Maier were not in existence, and thus the Hindus were already in possession of the exact motion contained in these Tables, while we did not yet possess it.[1142] It must, therefore, be admitted that the accuracy of this Hindu motion is the point of observation. It is exact throughout this period, of 4,383 years, because it was taken from the sky itself; and if observation determined its close, it fixed its commencement also. It is the longest period which has been observed and of which the recollection is preserved in the annals of Astronomy. It has its **730]** origin in the epoch of the year 3102 B.C., and it is a demonstrative proof of the reality of that epoch.[1143]

Bailly is referred to at such length, as he is one of the few scientific men who have tried to do full justice to the Astronomy of the Aryans. From John Bentley down to Burgess' *Surya-Siddhanta*, not one Astronomer has been fair enough to the most learned people of Antiquity. However distorted and misunderstood the Hindu Symbology may be, no Occultist can fail to do it justice once that he knows something of the Secret Sciences; nor will he turn away from their metaphysical and mystical interpretation of the Zodiac, even though the whole Pleiades of Royal Astronomical Societies rise in arms against their mathematical rendering of it. The descent and reascent of the Monad or Soul cannot be disconnected from the Zodiacal signs, and it looks more natural, in the sense of the fitness of things, to believe in a mysterious sympathy between the metaphysical Soul and the bright constellations, and in the influence of the latter on the former, than in the absurd notion that the creators of Heaven and Earth have placed in Heaven the types of twelve vicious Jews. And if, as the author of *The Gnostics and their Remains* asserts, the aim of all the Gnostic schools and the later Platonists

was to accommodate the old faith to the influence of Buddhistic theosophy, the very essence of which was that the innumerable gods of the Hindu mythology were but names for the Energies of the First Triad in its successive Avâtars or'mani-festations unto man,

---

1142 The following is an answer to those men of science who might suspect that our astronomy was carried to India and communicated to the Hindus by our Missionaries. 1st. Hindu astronomy has its own peculiar forms, characterized by their originality; if it had been our astronomy translated, great skill and knowledge would have been needed to disguise the theft. 2nd. When adopting the mean movement of the moon, they would have adopted also the inclination of the ecliptic, the equation of the sun's centre, the length of the year; these elements differ completely from ours, and are remarkably accurate as applying to the epoch of 3102; while they would be exceedingly erroneous if they had been calculated for last century. 3rd. Finally, our missionaries could not have communicated to the Hindus in 1687 the tables of Cassini, which were not then in existence; they could have known only the mean motions of Tycho, Riccioli, Copernicus, Bouillaud, Kepler, Longomontanua, and those of the tables of Alphonso. I will now give a tabular view of these mean motions for 4,383 years and 94 days (Riccioli, *Almag*. 1. p. 255);

Table.	Mean Motion.				Difference from Hiudu.			
	D.	H.	M.	S.		H.	M.	S.
Alphonso	9	7	2	47	—	0	42	14
Copernicus	9	6	2	13	—	1	42	48
Tycho	9	7	54	40	+	0	9	39
Kepler	9	6	57	35	—	0	47	26
Longomontanus	9	7	2	13	—	0	42	48
Bouillaud	9	6	48	8	—	0	58	53
Riccioli	9	7	53	57	+	0	8	56
Cassini	9	7	44	11	—	0	0	50
India	9	7	45	1				

"None of these mean motions, except Cassini's, agrees with that of the Hindus, who therefore, did not borrow their mean motions, since their figures agree only with those of Cassini, whose tables were not in existence in 1687. This mean motion of the moon belongs, therefore, to the Hindus, who could only have obtained it by observation."—*Ibid*., note, pp. xxxvi, xxxvii.

1143 Bailly's *Traité de l'Astronomie Indienne et Orientale*, pp. xx. et seq. Ed. 1787.

whither can we better turn to trace these theosophic ideas to their very root, than to the old Indian wisdom? We say again: Archaic Occultism would remain incomprehensible to all, if it were to be rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter; and both are children of one mother—ancient Lemuro-Atlantean Wisdom.

731]

SECTION XVII.

Summary of the Position.

The reader has had the whole case presented to him from both sides, and it remains with him to decide whether its summary stands in our favour or not. If there were such a thing as a void, a vacuum in Nature, one ought to find it produced, according to a physical law, in the minds of helpless admirers of the "lights" of Science, who pass their time in mutually destroying their teachings. If ever the theory that "two lights make darkness" found its application it is in this case, where one-half of the "lights" imposes its forces and "modes of motion" on the belief of the faithful, and the other half opposes the very existence of the same. "Ether, Matter, Energy"—the sacred hypostatical trinity, the three principles of the truly *unknown* God of Science, called by them PHYSICAL NATURE !

Theology is taken to task and ridiculed for believing in the union of three persons in one Godhead—one God as to substance, three persons as to individuality; and we are laughed at for our belief in unproved and unprovable doctrines, in Angels and Devils, Gods and Spirits. And, indeed, that which made the Scientists win the day over Theology in the Great "Conflict between Religion and Science," was precisely the argument that neither the identity of that substance, nor the triple individuality claimed—after having been conceived, invented, and worked out in the depths of Theological Consciousness—could be proved to exist by any scientific inductive process of reasoning, least of all by the evidence of our senses. Religion must perish, it is said, because it teaches "mysteries." "Mystery is the negation of Common Sense," and Science repels it. According to Mr. Tyndall, Metaphysics is "fiction," like poetry. The man of Science "takes nothing on trust"; rejects everything "that is not proven to him," while the Theologian accepts "everything on blind faith." The Theosophist and the 732] Occultist, who take nothing on trust, not even *exact* Science, the Spiritualist who denies dogma but believes in Spirits and in *invisible but potent influences*, all share in the same contempt. Very well, then; what we have to do now, is to examine for the last time whether *exact* Science does not act precisely in the same way as do Theosophy, Spiritualism, and Theology.

In a work by Mr. S. Laing, considered a standard book on Science, *Modern Science and Modern Thought,* the author of which, according to the laudatory review of the *Times,* "exhibits with much power and effect the immense discoveries of Science, and its numerous victories over old opinions, whenever they have the rashness to challenge conclusions with it," we read as follows:

> What is the material universe composed of? Ether, Matter, Energy.

We stop to ask, What is Ether? And Mr. Laing answers in the name of Science:

> Ether is not actually known to us by any test of which the senses can take cognizance, but is a sort of mathematical substance which we are compelled to assume in order to account for the phenomena of light and heat.[1144]

And what is Matter? Do you know more about it than you do about the "hypothetical" agent, Ether?

> In perfect strictness, it is true that chemical investigations can tell us . . . nothing directly of the composition of living matter, and . . . it is also in strictness true, that we know nothing about the compositions of any [material] body whatever as it is.[1145]

And Energy? Surely you can define the third person of the Trinity of your Material Universe? We can take the answer from any book on Physics:

> Energy is that which is only known to us by its effects.

Pray explain, for this is rather hazy.

> [In mechanics there is actual and potential energy: work actually performed, and the capacity for performing it. As to the nature of molecular Energy or Forces], the various phenomena which bodies present show that their molecules are under the influence of two contrary forces, one which tends to bring them

---

1144 Ch. III. "On Matter."

1145 *Lecture on Protoplasm*, by Mr. Huxley.

together, and the other to separate them. . . . The first force ... is called *molecular attraction* .... the second force is due to the *vis viva,* or moving force.[1146]

Just so: it is the nature of this *moving force,* of this *vis viva,* that we want to know. What is it?

733] {THE EXACT SCIENCE OF—NEGATION.} "We do not know!" is the invariable answer. "It is an empty shadow of my imagination," explains Mr. Huxley in his *Physical Basis of Life*.

Thus the whole structure of Modern Science is built on a kind of "mathematical abstraction," on a Protean "Substance which eludes the senses " (Dubois Reymond), and on *effects,* the shadowy and illusive will-o'-the wisps of a *something* entirely unknown to, and beyond the reach of, Science. "*Self-moving*" Atoms! *Self-moving* Suns, Planets, and Stars! But who, then, or *what* are they all, if they are self-endowed with motion? Why then should you, Physicists, laugh at and deride our "Self-moving Archæus"? Mystery is rejected and scorned by Science, and as Father Felix has truly said:

She cannot escape it. Mystery is the fatality of Science.

The language of the French preacher is ours, and we quote it in *Isis Unveiled.* Who—he asks—who of you, men of Science:

Has been able to penetrate the secret of the formation of a body, the generation of a single atom? What is there, I will not say at the centre of a sun, but at the centre of an atom? Who has sounded to the bottom the abyss in a grain of sand? The grain of sand, gentlemen, has been studied four thousand years by science; she has turned and returned it; she divides it and subdivides it; she torments it with her experiments; she vexes it with her questions to snatch from it the final word as to its secret constitution; she asks it, with an insatiable curiosity: "Shall I divide thee infinitesimally?" Then suspended over this abyss, science hesitates, she stumbles, she feels dazzled, she becomes dizzy, and in despair says: "I DO NOT KNOW."

But if you are so fatally ignorant of the genesis and hidden nature of a grain of sand, how should you have an intuition as to the generation of a single living being? Whence in the living being does life come? Where does it commence? What is the life principle?[1147]

Do the men of Science deny all these charges? By no means: for here is a confession of Tyndall, which shows how powerless is Science, even over the world of Matter.

The first marshalling of the atoms, on which all subsequent action depends, baffles a keener power than that of the microscope. . . . Through pure excess of complexity, and long before observation can have any voice in the matter, the most highly trained intellect, the most refined and disciplined imagination, retires in bewilderment from the contemplation of the problem. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the **734]** power of our instrument, but even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature.

How little is known of the material Universe, indeed, has now bees suspected for years, on the very admissions of these men of Science themselves. And now there are some Materialists who would even make away with Ether—or whatever Science calls the infinite Substance, the noumenon of which the Buddhists call Svabhâvat—as well as with Atoms, too dangerous both on account of their ancient philosophical, and their present Christian and theological, associations. From the earliest Philosophers, whose records passed to posterity, down to our present age—which, if it denies Invisible Beings in Space, can never be so insane as to deny a Plenum of some sort—the Fulness of the Universe has been an accepted belief. And what it was said to contain, one learns from Hermes Trismegistus (in Dr. Anna Kingsford's able rendering), who is made to say:

Concerning the void . . . my judgment is that it does not exist, that it never has existed, and that it never will exist, for all the various parts of the universe are filled, as the earth also is complete and full of bodies, differing in quality and in form, having their species and their magnitude, one larger, one smaller, one solid, one tenuous. The larger . . . are easily perceived; the smaller . . . are difficult to apprehend, or altogether invisible. We know only of their existence by the sensation of feeling, wherefore many persons deny such entities to be bodies, and regard them as simply spaces,[1148] but it is impossible there should be such spaces. For if indeed there should be anything outside the universe . . . then it would be a space occupied by intelligible beings analogous to its [the universe's] Divinity. . . . I speak of the genii, for I hold they dwell with us, and of the

---

[1146] Ganot's *Physics*, p. 68, Atkinson's Translation.

[1147] See Vol. I. pp. 338, 339, quoted from *Le Mystère et la Science*, Conférences, Père Félix de Notre Dame.

[1148] Behold the work of Cycles and their periodical return! Those who denied such "Entities" (Forces) to be bodies, and called them "Spaces," were the prototypes of our modern "science-struck" public, and their official teachers, who speak of the Forces of Nature as the imponderable energy of Matter and as modes of motion, and yet hold electricity, for one, as being as *atomic as Matter* itself—(Helmholtz). Inconsistency and contradiction reign as much in official as in heterodox Science.

heroes who dwell above us, between the earth and the higher airs; wherein are neither clouds nor any tempest.[1149]

And we "hold" it too. Only, as already remarked, no Eastern Initiate would speak of spheres "*above* us, between the earth and the airs," even the highest, as there is no such division or measurement in Occult speech, no *above,* as no *below,* but an eternal *within, within two other withins,* or the planes of subjectivity merging gradually into that of terrestrial objectivity—this being for *man* the last one, his own **735]** {FORCES ARE GODS.} plane. This necessary explanation may be closed here by giving, in the words of Hermes, the belief on this particular point of the whole world of Mystics:

> There are many orders of the Gods; and in all there is an intelligible part. It is not to be supposed they do not come within the range of our senses; on the contrary, we perceive them, better even than those which are called visible. . . . There are then Gods, superior to all appearances; after them come the Gods whose principle is spiritual; these Gods being sensible, in conformity with their double origin, manifest all things by a sensible nature, each of them illuminating his works one by another.[1150] The supreme Being of heaven, or of all that is comprehended under this name, is Zeus, for it is by heaven that Zeus gives life to all things. The supreme Being of the sun is light, for it is by the disk of the sun that we receive the benefit of the light. The thirty-six horoscopes of the fixed stars have for supreme Being, or prince, him whose name is *Pantomorphos,* or having all forms, because he gives divine forms to divers types. The seven planets, or wandering spheres, have for supreme Spirits Fortune and Destiny, who uphold the eternal stability of the laws of Nature throughout incessant transformation and perpetual agitation. The ether is the instrument or medium by which all is produced.[1151]

This is quite philosophical and in accordance with the spirit of Eastern Esotericism: for all the Forces, such as Light, Heat, Electricity, etc., are called the "Gods"—Esoterically.

This, indeed, must be so, since the Esoteric Teachings in Egypt and India were identical. And, therefore, the personification of Fohat, synthesizing all the manifesting Forces in Nature is a legitimate result. Moreover, as will be shown later, the real and Occult Forces in Nature only now begin to be known—and even in this case, by heterodox, not orthodox, Science,[1152] though their existence, in one instance at any rate, is corroborated and certified by an immense number of educated people, and even by some official men of Science.

The statement, moreover, in Stanza VI—that Fohat sets in motion the primordial World-Germs, or the aggregation of Cosmic Atoms and Matter, "some one way, some the other way," in the opposite direction—looks orthodox and scientific enough. For there is, at all events, in support of this position, one fact fully recognized by Science, and it is this. The meteoric showers, periodical in November and **736]** August, belong to a system moving in an elliptical orbit around the Sun. The aphelion of this ring is 1,732 millions of miles beyond the orbit of Neptune, its plane is inclined to the Earth's orbit at an angle of 64° 3', and the direction of the meteoric swarm moving round this orbit *is contrary to that of the Earth's revolution.*

This fact, recognized only in 1833, shows it to be the modern rediscovery of what was very anciently known. Fohat turns with his two hands in contrary directions the "seed" and the "curds," or Cosmic Matter; in clearer language, is turning particles in a highly attenuated condition, and nebulas.

Outside the boundaries of the Solar System, it is other Suns, and especially the mysterious Central Sun—the "Abode of the Invisible Deity" as some reverend gentlemen have called it—that determines the motion and the direction of bodies. That motion serves also to differentiate the homogeneous Matter, round and between the several bodies, into Elements and Sub-elements unknown to our Earth, and these are regarded by Modern Science as distinct individual Elements, whereas they are merely temporary appearances, changing with every small cycle within the Manvantara, some Esoteric works calling them "Kalpic Masks."

Fohat is the key in Occultism which opens and unriddles the multiform symbols and allegories in the so-called mythology of every nation; demonstrating the wonderful Philosophy and the deep insight into the mysteries of Nature, contained in the Egyptian and Chaldean as well as in the Aryan religions. Fohat, shown in his true character, proves how deeply versed were all those prehistoric nations in every Science of Nature, now called the physical and chemical branches of Natural Philosophy. In India, Fohat is the scientific aspect of both Vishnu and Indra, the latter older and more important in the *Rig Veda* than his sectarian successor; while in Egypt, Fohat was known as Toom

---

[1149] *The Virgin of the World* of Hermes Mercurius Trismegistus, rendered into English by Dr. Anna Kingsford and Edward Maitland. Pp. 85, 84.

[1150] "Hermes here includes as Gods the sensible Forces of Nature, the elements and phenomena of the Universe," remarks Dr. A. Kingsford in a foot-note explaining it very correctly. So does Eastern Philosophy.

[1151] *Ibid*., pp. 64, 65.

[1152] See also Section IX, THE COMING FORCE.

issued of Noot,[1153] or Osiris in his character of a primordial God, creator of heaven and of beings.[1154] For Toom is spoken of as the Protean God who *generates other Gods* and gives himself the form he likes; the "Master of Life, giving their vigour to the Gods."[1155] He is the *overseer* of the Gods, and he "who creates spirits and gives them shape and **737]** {THE ALIASES OF FOHAT.} life"; he is "the North Wind and the Spirit of the West"; and finally the "Setting Sun of Life," or the vital electric force that leaves the body at death; wherefore the Defunct begs that Toom should give him the breath from his *right* nostril (positive electricity) that he might live in his *second* form. Both the hieroglyph, and the text of chapter xlii in the *Book of the Dead,* show the identity of Toom and Fohat. The former represents a man standing erect with the hieroglyph of the *breaths* in his hands. The latter says:

I open to the chief of An (Heliopolis). I am Toom. I cross the water spilt by Thot-Hapi, the lord of the horizon, and am the divider of the earth [Fohat divides Space and, with his Sons, the Earth into seven zones] . . .

I cross the heavens; I am the two Lions. I am Ra, I am Aam, I eat my heir.[1156] . . . I glide on the soil of the field of Aanroo,[1157] given me by the master of limitless eternity. I am a germ of eternity. I am Toom, to whom eternity is accorded.

The very words used by Fohat in the XIth Book, and the very titles given him. In the Egyptian Papyri the whole Cosmogony of the Secret Doctrine is found scattered about in isolated sentences, even in the *Book of the Dead.* Number seven is quite as much insisted upon and emphasized therein as in the *Book of Dzyan.* "The Great Water [the Deep or Chaos] is said to be seven cubits deep"—"cubits" standing here of course for divisions, zones, and principles. Therein, "in the great Mother, all the Gods, and the Seven Great Ones are born." Both Fohat and Toom are addressed as the "Great Ones of the Seven Magic Forces," who, "conquer the Serpent Apap" or Matter.[1158]

No student of Occultism, however, ought to be betrayed, by the usual phraseology used in the translations of Hermetic Works, into believing that the ancient Egyptians or Greeks spoke of, and referred, monk-like, at every moment in conversation, to a Supreme Being, God, **738]** the "One Father and Creator of all," etc., in the way found on every page of such translations. No such thing indeed; and those texts *are not the original Egyptian* texts. They are Greek compilations, the earliest of which does not go beyond the early period of Neo-Platonism. No Hermetic work written by Egyptians—as we may see by the *Book of the Dead*—would speak of the one universal God of the Monotheistic systems; the one *Absolute* Cause of all, was as unnameable and unpronounceable in the mind of the ancient Philosopher of Egypt, as it is for ever *Unknowable* in the conception of Mr. Herbert Spencer. As for the Egyptian in general, as M. Maspero well remarks, whenever he

Arrived at the notion of divine Unity, the God One was never "God" simply. M. Lepage-Renouf very justly observed that the word Nouter, Nouti, "God" had never ceased to be *a generic name* to become a personal one.

Every God was the "one living and unique God" with them. Their

Monotheism was purely geographical. If the Egyptian of Memphis proclaimed the Unity of Phtah to the exclusion of Ammon, the Thebeian Egyptian proclaimed the unity of Ammon to the exclusion of Phtah [as we now see done in India in the case of the Shaivas and the Vaishnavas]. Ra, the "One God" at Heliopolis is not the same as Osiris, the "One God" at Abydos, and can be worshipped side by side with him, without being absorbed by him. The one God is but the God of the nome or the city, Noutir Nouti, and does not exclude the

---

[1153] "O Toom, Toom! issued from the great [female] which is in the bosom of the waters [the great Deep or Space], luminous through the two Lions," the dual Force, or power of the two *solar eyes,* or the electro-positive and the electro-negative forces. See *Book of the Dead,* ch. iii.

[1154] See *Book of the Dead,* chapter xvii.

[1155] Chapter Ixxix.

[1156] An image expressing the succession of divine functions, the transmutation of one form into another, or the correlation of forces. Aam is the electro-positive force, devouring all others, as Saturn devoured his progeny.

[1157] Aanroo is in the domain of Osiris, a field divided into *fourteen* sections, "surrounded with an *iron* enclosure, within which grows the *corn of life seven* cubits high," the Kama Loka of the Egyptians. Those only of the dead, who know the names of the janitors of the "seven halls," will be admitted into Amenti *for ever; i.e.,* those who have passed through the Seven Races of each Round—otherwise they will rest in the *lower fields;* and it represents also the seven successive Devachans, or Lokas. In Amenti one becomes pure spirit for the eternity (xxx. 4); while in Aauroo the "soul of the spirit," or the Defunct, is *devoured* each time by Uræus—the Serpent, Son of the Earth (in another sense the primordial vital principles in the Sun), *i.e.,* the Astral Body of the deceased or the "Elementary" fades out and disappears in the "Son of the Earth," *limited* time. The soul quits the fields of Aanroo and goes on earth under any shape it likes to assume. (See chapter xcix., *Book of the Dead.)*

[1158] See *Book of the Dead,* chapter cviii. 4.

existence of the one God of the neighbouring town or nome. In short, whenever we are speaking of Egyptian Monotheism, we ought to speak of the Gods One of Egypt, and not of the One God.[1159]

It is by this feature, preeminently Egyptian, that the authenticity of the various so-called *Hermetic Books,* ought to be tested; and it is totally absent from the Greek fragments known under this name. This proves that a Greek Neo-Platonic, or perhaps a Christian hand, had no small share in the editing of such works. Of course the fundamental Philosophy is there, and in many a place—intact. But the style has been altered and smoothed in a monotheistic direction, as much, if not more than that of the Hebrew Genesis in its Greek and Latin translations. They *may* be *Hermetic* works, but not works written by either of the two Hermes—or rather, by Thot Hermes, the directing Intelligence of the Universe[1160] or by Thot his terrestrial incarnation called Trismegistus, of the Rosetta stone.

But all is doubt, negation, iconoclasm and brutal indifference, in our **739]** {LEGEND AND HISTORY.} age of a hundred "isms" and no religion. Every idol is broken save the Golden Calf.

Unfortunately, no nation or nations can escape their Karmic fate, any more than can units and individuals. History itself is dealt with by the so-called historians as unscrupulously as legendary lore. For this, Augustin Thierry has made the *amende honorable*, if one may believe his biographers. He deplored the erroneous principle that made all the *would-be* historiographers lose their way, and each presume to correct tradition, "that *vox populi* which nine times out of ten is *vox Dei*"; and he finally admitted that *in legend alone rests real history;* for he adds:

Legend is living tradition, and three times out of four it is truer than what we call History.[1161]

While Materialists deny everything in the Universe, save Matter, Archseologists are trying to dwarf Antiquity, and seek to destroy every claim of Ancient Wisdom by tampering with Chronology. Our present-day Orientalists and historical writers are to Ancient History that which the white ants are to the buildings in India. More dangerous even than those Termites, the modern Archaeologists—the "authorities' of the future in the matter of Universal History—are preparing for the history of past nations the fate of certain edifices in tropical countries. As said Michelet:

History will tumble down and break into atoms in the lap of the twentieth century, devoured to its foundations by her annalists.

Very soon, indeed, under their combined efforts, it will share the fate of those ruined cities in both Americas, which lie deeply buried under impassable virgin forests. Historical facts will remain concealed from view by the inextricable jungles of modern hypotheses, denials and scepticism. But very happily *actual* History repeats herself, for she proceeds, like everything else, in cycles; and dead facts, and events deliberately drowned in the sea of modern scepticism, will ascend once more and reappear on the surface.

In Volume II, the very fact that a work with pretensions to Philosophy, which is also an exposition of the most abstruse problems, has to be commenced by tracing the evolution of mankind from what are regarded as supernatural beings—Spirits—will arouse the most malevolent criticism. Believers in, and the defenders of, the Secret Doc- **740]** trine, however, will have to bear the accusation of madness *and worse,* as philosophically as for long years already the writer has done. Whenever a Theosophist is taxed with insanity, he ought to reply by quoting from Montesquieu's *Lettres Persanes:*

By opening so freely their lunatic asylums to their supposed madmen, men only seek to assure each other that they are not themselves mad.

END OF VOLUME I.

[1159] Maspero in the *Guide au Musée de Boulaq*, p. 152. Ed. 1883.
[1160] See *Book of the Dead*, ch. xciv.
[1161] *Revue des Deux Mondes,* 1865, pp. 157 and 158.

THE SECRET DOCTRINE

THE SYNTHESIS OF SCIENCE, RELIGION, AND PHILOSOPHY

THIRD AND REVISED EDITION

by

HELENA PETROVNA BLAVATSKY

SATYÂT NÂSTI PARO DHARMAH

THERE IS NO RELIGION IS NO HIGHER THAN TRUTH

Volume II.

ANTHROPOGENESIS.

LONDON: THE THEOSOPHICAL PUBLISHING HOUSE, 1893. *Reprinted* 1902, 1905, 1908, 1911, 1913, 1918, 1921.

"Entered according to Act of Congress in the year 1888, *by H. P. Blavatsky,*
in the Office of the Librarian of Congress at Washington, *D.C."*

ENTERED AT STATIONERS' HALL.

ALL RIGHTS RESERVED.

TABLE OF CONTENTS.

	Page
Preliminary Notes	1
The Lemnos-Born Kabiri	3
The Secrets of Kouyunjik	5
Lemuria and Atlantis	7
Geological Periods	9
The Tropics at the Pole	11

PART I.
ANTHROPOGENESIS.

STANZA I.

Twelve Stanzas from the Book of Dzyan	15
Commentaries	25
Beginnings of Sentient Life	25
Cosmic Ultimates	27
Dragon and Serpent	29
Mercury and the Sun	31
The Celestial Governors of Humanity	33
Shukra and the Earth	35
The One and the Many	37
The "Seven" Mystery	39
The Three Kinds of Light	41
The Numbers of Creation	43
Evolution not Creation	45
Adam Kadmon	47
The First War i n Heaven	49
Nârada and Asuramaya	51
The Mirror of Futurity	53

STANZA II.

Nature Unaided Fails	55
What the Earth-Whirl Produced	55
The Monsters of Chaos	57
Unaided Physical Nature Fails	59
Creation of Divine Beings in the Exoteric Accounts	61
The Bodies of Brahmâ	61
The Four Classes of Creators	63
What the Gnostics say	65
Who are the Flames?	67
Divine Will becomes Erôs	69
The Chronology of the Brâhmans	69
The Race that Never Dies	71
Yugas and Kalpas	73
Variations of Exact Science	75
Cosmogony an Intelligent Plan	77

STANZA III.

Attempts to Create Man	78
The Lords of the Moon	79
The Various Classes of Creators	81
The Living Spiritual Fire	83
Man a God in Animal Form	85
"Fires," "Sparks," and "Flames"	87
The Son of Yah	89

STANZA IV.

Creation of the First Races 90
Man not Created Perfect 91
On the Identity and Differences of the Incarnating Powers 92
Pitris of the Gods and Demons 93
Progenitors of Men 95
The Refusal to Create 97
What Prometheus Symbolized 99
Records of Ancient Races 101
The Svastika 103
A Prophecy of the Seventh Race 105
Primitive Man a Failure 107
Perplexity of the Assyriologists 109
What Hydrogen really is 111
The Evolution of the Senses 113

STANZA V.

The Evolution of the Second Race 115
The Tabula Smaragdina 115
The "Shells" of Sheba Hachaloth 117
The Secret Work of Chiram 119
The Fire Deity 121
Modes of Reproduction 123
Darwin on Androgynous Forms 125
Naudin's Primordial Blastema 127
The Allegory of Castor and Pollux 129
The Divine Hermaphrodite 131
The Riddle of the Sphinx 131
Jah-Hovah Androgynous 133
The Esoteric Cain 135
The Jewish God-Name 137

STANZA VI.

The Evolution o f the Sweat-Born 139
The Swan and the Egg 139
Bi-Sexual Reproduction 141
The Bi-Sexual Third Race 143
The Shadow Image of Elohim 145
A few Words about "Deluges" and "Noahs" 147
The Ark of Manu 147
The "Deluge" a Universal Tradition 149
The Arkite Symbols 151
The Jewish Noah and the Chaldæan Nuah 153
The "White Island" 155
How old is Humanity? 157
Could Men exist 18,000,000 Years Ago? 157
Adam-Galatea 159
What i s Evolution? 161
An "Organism without Organs" 163
Science is Silent 165
"Spontaneous Generation" 167
Oceans of Carbonic Acid? 169

STANZA VII.

From the Semi-Divine down to the First Human Races 170
The "Black Fire" of the "Zohar" 171
The "Adversaries" of the Gods 173
Primal Modes of Reproduction 175

Monads and Rounds	177
How the First Mammals were Produced	179
The Gods are Deified Men	181
Châyâ-Birth	183
The Story of Kandu and Pramlochâ explained	185
“Sweat-Born" and Androgynes	187
The Birthdays of the Dhyanîs	189

STANZA VIII.

Evolution of the Animal Mammalians: the First Fall	190
Men the Progenitors of Animals	191
Archaic Zoology	193
The Sin of the Mindless Men	195
What may be the Objections to the Foregoing	195
The Darwinists Mistaken	197
The Real Primæval Man	199

STANZA IX.

The Final Creation of Man	201
The Cause of Degeneration	201
The Boneless Race	203
Hybridization	205
The Separation of Sexes	207
Primeval Language	209
The Transformation of the Earth	211
Edens, Serpents and Dragons	212
The Garden of Eden, a College	213
Flying Camels	215
Kircher's Dragon	217
Has Satan any Reality?	219
Two Schools of Magic	221
The Seventh Son of the Seventh Son	223
Buddha's Great Mountain	225
Scientific Belief in "Dragons"	237
Flying Dragons	229
The "Sons of God" and the "Sacred Island"	230
The Continent of the Gods	231
The Testimony of Jacolliot	233
The Colossi of Bamian	235

STANZA X.

The History of the Fourth Race	237
The Moon-Coloured Race	237
The Mysteries among the Mayas	239
Satanic Myths	241
Holy Satan	243
Caput Angelorum	247
Theological Snuffers	249
"Principles" explained	251
Man, the Pale Shadow of God	253
Satan, a Centripetal Force	255
The Sacrifice of the Fiery Angels	257
Tie "Conscious Entity"	259
Answers to Objections	261
Archaic Teachings in the "Purânas" and "Genesis." Physical Evolution	262
Mr. Gladstone kills "Genesis"	263
A Lesson in Natural History	265
The Contradictions of Science	267
The "Absolute Rule" of Science not Borne Out by Facts	269

The Inherent Law of Progressive Development 271
Nature is Uniform 273
Millions of Years Hence 275
A Panoramic View of the Early Races 275
Bailly and Faber 277
The Natural "Fall" 279
The Symbolism of Cronus 281
The Races in Greek Mythology 283
The Golden Age 285
No Devils outside Humanity 287
The Giants 289
Are Giants a Fiction? 289
The Testimony of Antiquity 291
Fourth Race Giants 293
The Sacred Four 295
The Children of Brahmâ 297
Human and Animal Cross-Breeding 299.
The Dumb Man who Walks on All Fours 301
The Races with the "Third Eye" 302
Man, the Storehouse of all the Seeds of Life 303
Mazdean Symbolism 305
"Three-Eyed" Mortals 307
Occult Physiology 309
The Seat of the Soul 311
The Evolution of the Eye 313
The Odd Eye is now a Gland 315
The Number of Monads is Limited 317
The Law of Retribution 319
The Primeval Manus of Humanity 321
The Seven and Fourteen Manus 321
The "Blinds" of Exotericism 323
The Four Earlier Races 325
The Esoteric Meaning of "Fish" 327
The Inner Man in the "Zohar" 329

STANZA XI.

The Civilization and Destruction of the Fourth and Fifth Races 330
Presentments of Truths 331
Degeneration of Mankind 333
The Hindû Symbolization 335
The Magi in the Days of Krishna 337
The Atlantic Ocean-Flow 339
On Foot across the Oceans 341
Changes of Climate 343
Cycles within Cycles 345
The Old Continents 347
The Secret Annals 349
Standing Witnesses to Submerged Continents 351
The Bamian Statues 353
The Handiwork of Initiates 355
Cyclopean Ruins and Colossal Stones as Witnesses to Giants 356
Animated Stones 357
The "Rocking Stones" in Europe 359
Living, Speaking, and Moving Stones 361
Universal Witnesses 363
It takes a God to become a Man 365

STANZA XII.

The Fifth Race and its Divine Instructors 366

The "Great Dragon" and the "Serpents" 367
The Poles have been Thrice Inverted 369
Serpents and Dragons under Different Symbolisms 370
The Naasenian Gnostics 371
The Sidereal and Cosmic Glyphs 371
The Two Mystic Poles 373
God and Nature Anthropomorphized 375
Who were Enoch and the Others? 377
The Poles, the "Heavenly Measure" 379
The Dragon Human yet Divine 381
Our Divine Instructors 381
Hermes in Astronomy and Elsewhere 383
What the Priests told Herodotus 385
What are "Spirits"? 387
Plato's Idea of Evil 389
Wheat brought down by the Gods 391
The Mystery of Azazel 393
Drunken Indra 395
The Origin of the Satanic Myth 395
The Secret of the Dragon 397
Agni, the Fire-God 399
Merodach-Michael 401
The Sun-Gods, Creative Powers 403
Who first Created Woman 405
Jehovah-Ophiomorphos 407
Noah was a Kabir, hence he must have been a Demon 408
The Flood Legends 409
The Oldest Persian Traditions about the Polar, and Sumerged Continents 411
The Legends of Iran 411
Esoteric Chronology 413
The Persian Phœnix 415
The Arctic Continent 417
The Unreachable Land 419
Western Speculations, founded on the Greek and Paurânic Traditions 420
Orientalists in the Wrong Box 421
Future Continents, Symbolized 423
The Puzzles of Antiquity 425
What Marcellus says 427
The "Curse" from a Philosophical Point of View 428
The Ancient and the Modern Man 429
The Travesty of Prometheus 431
Christ connected with Epaphos 433
The Mistake of Arrian explained 435
Was Æschylus Initiated? 437
The Gift of Prometheus 439
Additional Fragments from a Commentary on the Verses of Stanza XII 441
The "Buddhas of Confession" 441
The Oldest Records about Atlantis 443
The Doom of Atlantis 445
The "Eastern Æthiopians" 447
The Egyptian Zodiacs 449
Theories of a Self-Made Adept 451
The Genealogical Tree of our Race 453
The Egyptian Labyrinth 455

CONCLUSION.

History "Written in the Stars" 457
Wholesale Denial 459
Historical "Liars" 461
The Coming New Race 463
The Future Mankind 465

PART II.
THE ARCHAIC SYMBOLISM OF THE WORLD-RELIGIONS.

SECTION I.

Esoteric Tenets Corroborated in every Scripture	469
The Vedas written by Initiates	471

SECTION II.

Adam-Adami	473
Nabathean Agriculture	475
Nebo, the God of Wisdom	477
The Kabalistic Four Adams	479

SECTION III.

The "Holy of Holies." Its Degradation	481
What was the Circle Dance?	483
Christian Symbolism	485
The God Iao	487
The Etymology of "Sacrament"	489
I Am That I Am	491
Who the Jews really are	493
Jehovah a Substitute	495
Who was Abraxas ?	497

SECTION IV.

On the Myth of the "Fallen Angels" in its Various Aspects	498
The Evil Spirit: Who, and What?	498
The "Monkey of God"	499
The Genesis of the Devil	501
The Angel of the Face	503
Fraudulent Translation of the "Bible"	505
The Vedas, once Universal	507
The Gods of Light proceed from the Gods of Darkness	507
The Sons of Eternity	509
The Shadows of the Shadows	511
Who the Âdityas are	513
The "Zohar" on the "Fallen Ones"	515
The Many Meanings of the "War in Heaven"	516
Reminders of the Fate of the Atlanteans	517
Various Names for Initiates	519
The Symbol of the "Tree"	521
TheTâraka War	523
The War of the Titans	525
Sarpas—Serpents—Nâgas	527
The Origin of Exoteric Religions	529
The Sacredness of the Serpent	531

SECTION V.

La Plerôma Satan's Lair?	532
Living Devils	533
Jehovah, a Personating Spirit	535
Âkâsha, the Mysterium Magnum	537
The Soul and Heart of the Great Mother	539
The Logos and Satan are One	541
The Seventh Mystery of Creation	543
The Number 888	545

SECTION VI.

Prometheus, the Titan. His Origin in Ancient India	546
The Ash Yggdrasil	547
The Poetry of Modern Orientalists	549
The Boon given by Prometheus	551
Greek Ideas Misunderstood	553
The Six Brothers of Krishna	555

SECTION VII.

Enoïchion-Henoch	557
The Adept Dies but to Live	559
What Enoch is, Esoterically	561
The Secret Power of the Satans	563

SECTION VIII.

The Symbolism of the Mystery-Names Iao and Jehovah, with their Relation to the Cross and Circle	565
The Jews alone the Heirloom of Jehovah	567
A Grotesque Verse explained	569
The Antiquity of the Cross	571
A Personal is a Finite God	573
A Plagiarism by Pascal	575
Cross and Circle	575
Variations of the Cross-Symbolism	577
The Heavenly "Porpoise"	579
The Rishis and the Pleiades	581
Deus enim et Circulus est	583
The Fall of the Cross into Matter	584
The Supreme Good of Plato	585
The Riddle of the Cross	587
The sleep of Siloam	589
The Meaning of the Crucifixion	591
The Real Paternoster	593

SECTION IX.

The Upanishads in Gnostic Literature	594
The Seven Thunders	595
Pistis Sophia	597
Truth between Two Contrasts	599
The Wisdom of the Divine Self	601
The Antiquity of the Kapilas	603

SECTION X.

The Cross and the Pythagorean Deead	605
The Three Sciences	607
The Mystic Meaning of Makara	609
Poseidon's Five Ministers	611
The Puzzles of Symbolism	613
The "Golden Candlestick"	615
The Root of Wisdom	617
The Hosts of the Blessed Ones	619
The "Worm that Never Dies"	621
Man, the Reviler of God	623

SECTION XI.

The Mysteries of the Hebdomad	624
Saptaparna	625
The "Hieroglyphical Senary"	625
Spiritual and Physical Correspondences	627
The Theogonic Key	629
Noah in a New Dress	631
The Tetraktys in Relation to the Heptagon	632
The Roots of Things	633
The "Voice of Nature"	635
The Septenary demonstrated	637
Proofs from a Gnostic Gospel	639
The Septenary Element in the Vedas	640
The Vedic Teachings	641
The Zoroastrian Septenary	643
The "Breaths" of the "One Breath"	645
The Septenary in the Exoteric Works	646
The Septenate in the Purânas	647
Who are the Maruts?	649
The Doom of Continual Re-birth	651
Persian Symbology	653
Seven in Astronomy, Science and Magic	654
The Cycle of the Naros	655
Various Cyclic Calculations	657
The Septenate in Physiology	659
The Hairy Symbol	661
The Number Seven in Chemistry	663
The Seven Priests of the Zunis	665
The Seven Souls of the Egyptologists	666
The Septenary in Egypt	667
The "Principles" in Egyptian "Metaphysics"	669
The "Watermen" of the "Bundahish"	671
The Trans- and Cis-Himâlayan Esoteric Doctrine	673
An Allegory from the "Anugîtâ"	675
Endless is the Search for Truth	677

PART III.

ADDENDA.

Science and the Secret Doctrine contrasted	681

SECTION I.

Archaic, or Modern Anthropology?	681
"Physiological" versus "Natural" Selection	683
The Occult and the Modern Doctrines	685
"The Testimonium Paupertatis of Natural Science"	687
"Almighty Evolution"	689
Physical and Spiritual Evolution reconciled	691

SECTION II.

The Ancestors Mankind is offered by Science	693
An Unverified Charge against the Ancients	695
Various Modes of Reproduction	697
Ready-made Materials of Speech	699
Scientific Trespassers	701
Mr. Huxley applies an "Extinguisher"	703
An absolutely theoretical Pithecoid Man	705
The Sozura, a Creature entirely unknown to Science	707

Plastidular Souls, and Conscious Nerve-Cells 708
A cautious Move towards "Magic" 709
The meaning of Soul with Hæckel 711

SECTION III.

The Fossil Relics of Man and the Anthropoid Ape 713
Geological Facts bearing on the Question of their Relationship 713
Insurmountable Difficulties 715
"Blurred Copies" of their Bestial Sires 717
Western Evolutionism 718
Hanumân, the Monkey-God 719
The Gorilla's Address t o the Evolutionists 721
The Darwinists and their Opponents 723
Darwinism and the Antiquity of Man: the Anthropoids and their Ancestry 724
Huxley's Bold Speculations 725
The Pedigree of the Apes 727

SECTION IV.

Duration of the Geological Periods, Race Cycles, and the Antiquity of Man 729
Babylonian Dates 731
Contradictory Hypotheses 733
Modern Scientific Speculations about the Ages of the Globe, Animal Evolution and Man 733
Materialists at Loggerheads 735
Planetary Life-Impulses 737
On Chains of Planets and their Plurality 739
Of Other Worlds besides Our Own 739
States of Consciousness 741
Worlds mentioned in the "Bible" 743
The Kings of Edom 745
What Flammarion tells us 747
Science and Occultism may yet agree 749
Supplementary Remarks on Esoteric Geological Chronology 749
Seceders from Darwinism 751
The Two Sciences contrasted 753
The Sufficiency of the "Animalists" 755
One Salvation for Science 757
Between Two Voids 759
A Palæolithic Landseer 761
The Risings and Falls of Civilization 763
Strange Confessions of Science 765
A once Tropical Pole 767
Palæolithic Man, a Calligraphist 769
Herbert Spencer on Special Creations 771

SECTION V.

Organic Evolution and Creative Centres 772
The "Ground-Plan" and "Designers" 773
The "Meganthropus" 775
The Origin and Evolution of the Mammalia 775
Schmidt's Diagram 777
Factors in the Origin of Species 779
The European Palæolithic Races: Whence and How Distributed 779
Africa in Europe 781
A Tardy Admission 783

SECTION VI.

Giants, Civilizations, and Submerged Continents traced in History 784
A Mysterious Nation 785

The Associates of the Apes and the Angels 787
The Occult Interpretation of the "Bible" 789
The Symbols of Soul-Killing Churchianity 791
The Age of Egypt 793
The Tombs of the Giants 795
Races of Giants 797
Who were the Druids? 799
The Mazdean View of the Seven Earths 801
The Druidical Belief in Rebirth 803
Some Statements about the Sacred Islands and Continents in the Classics, explained Esoterically 804
The Men "whose Sleep was never Disturbed by Dreams" 805
The Heirloom of Atlantis 807
"The Greater Gods of Olympos" 809
The Power of Names 811
The Sons of Cœlus and Terra 813
The Children of Niobe 815
The "Island of the Divine Kings" 817
Who were the Nephilim? 819
Mythology built on History 821

SECTION VII.

Scientific and Geological Proofs of the Existence of several Submerged Continents 822
Geology Corroborates Occultism 823
Tradition as True as History 825
Atlantis, Necessary to Ethnology 827
Astræa falls on her Head 829
Ingenious Explanations 831
Hæckel for once is Right 833
Final and Irrefutable Evidence 835
Enough has now been said 837
Hear both sides 839
The Prologue to Esoteric Truth 841

———

Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με.
My doctrine is not mine, but his that sent me.
JOHN vii. 16.

Modern Science insists upon the doctrine of evolution; so do human reason and the Secret Doctrine, and the idea is corroborated by the ancient legends and myths, and even by the *Bible* itself, when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of physical transformation, and its invisible, therefore *spiritual*, forces which gradually develop its form, colour, and odour? The word *evolution* speaks for itself. The germ of the present human race must have preexisted in the parent of this race, as the seed, in which lies hidden the flower of next summer, was developed in the capsule of its parent flower; the parent may be but *slightly* different, but it still differs from its future progeny. The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and the plesiosaurus; why should not the progenitors of our human race have been the "giants" of the *Vedas*, the *Völuspa*, and the *Book of Genesis*? While it is positively absurd to believe the "transformation of species" to have taken place according to some of the more materialistic views of the Evolutionists, it is but natural to think that each genus, beginning with the molluscs and ending with monkey-man, has modified from its own primordial and distinctive form.—Isis UNVEILED, I. 152-3.

1]

PRELIMINARY NOTES

ON

THE ARCHAIC STANZAS, AND THE FOUR PRE-HISTORIC CONTINENTS.

Facies totius universi, quamvis infinitis modis variet,
Manet tamen semper eadem.—SPINOZA.

The Stanzas, with the Commentaries thereon, in this Volume, are drawn from the same Archaic Records as the Stanzas on Cosmogony in Volume I. As far as possible a verbatim translation is given: but some of the Stanzas are too obscure to be understood without explanation, and therefore, as in Volume L they are first given in full as they stand, and then, when taken verse by verse with their Commentaries, an attempt is made to make them clearer, by words added in foot-notes, in anticipation of the fuller explanation of the Commentary.

As regards the Evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to Modern Science as well as to current religious dogmas. It teaches: (*a*) the simultaneous evolution of seven human Groups on seven different portions of our globe; (*b*) the birth of the *astral*, before the *physical* body, the former being a model for the latter; and (*c*) that man, in this Round, preceded every mammalian—the anthropoids included—in the animal kingdom.[1]

The Secret Doctrine is not alone in speaking of primeval Men born simultaneously on the seven divisions of our Globe. In the *Divine Pymander* of Hermes Trismegistus, "we find the same seven primeval **2]** Men[2] evolving from Nature and the Heavenly Man, in the collective sense of the word, namely, from the Creative Spirits; and in the fragments of Chaldæan tablets, collected by George Smith, on which is inscribed the Babylonian Legend of Creation, in the first column of the

[1] See *Genesis* ii. 19. Adam is formed in verse 7, and in verse 19 it is said: "Out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them." Thus man was created *before* the animals; for the animals mentioned in chapter 1 are the signs of the Zodiac, while the *man*, "male and female," is not man, but the Host of the Sephiroth, Forces, or Angels, "made in his [God's] image and after his likeness." The Adam, man, is not made in that likeness, nor is it so asserted in the *Bible.* Moreover, the Second Adam is Esoterically a septenary which represents seven men, or rather groups of men. For the first Adam, the Kadmon, is the synthesis of the *ten* Sephiroth. Of these, the upper Triad remains in the Archetypal World as the future "Trinity," while the seven lower Sephiroth create the manifested material world; and this septennate is the Second Adam. *Genesis*, and the mysteries upon which it was fabricated, came from Egypt. The "God" of the 1st chapter of *Genesis* is the Logos, and the "Lord God" of the and chapter the Creative Elohim, the lower Powers.

[2] Thus saith Pymander: "This is the mystery that to this day was hidden. Nature being mingled with the Heavenly Man [Elohim, or Dhyânîs], brought forth a wonder . . . seven Men, all males and females [Hermaphrodite] . . . according to the nature of the seven Governors" (ii. 29), or the seven Hosts of the Pitris or Elohim, who projected or created him. This is very clear, but yet, see the interpretations of even our modern theologians, men supposed to be intellectual and learned. In the *Theological and Philosophical Works of Hermes Trismegistus*, *Christian* [?] *Neoplatonist*, a work compiled by John David Chambers, of Oriel College, Oxford, the translator wonders "for whom these seven Men are intended?" He solves the difficulty by concluding that, as "the original pattern Man [Adam Kadmon of *Genesis* 1] was masculine-feminine, . . . the seven may signify the succeeding patriarchs named in *Genesis*" (p. 9). A truly theological way of cutting the Gordian knot!

Cutha tablet, seven human Beings "with the faces of ravens," that is to say, of black swarthy complexions, whom "the [seven] Great Gods created," are mentioned. Or, as explained in lines 16, 17 and 18;

> In the midst of the earth they grew up and became great,
> And increased in number,
> Seven kings, brothers of the same family.[3]

These are the seven Kings of Edom to whom reference is made in the *Kabalah;* the First Race, which was *imperfect*, that is to say, was born before the "balance" (sexes) existed, and which was therefore destroyed.[4]

> Seven Kings, brethren, appeared and begat children, 6,000 in number were their peoples. The God Nergas [death] destroyed them. "How did he destroy them?" By bringing into equilibrium [or balance] those who did not yet exist.[5]

They were "destroyed," as a Race, by being merged in their own progeny (by exudation): that is to say, the sexless Race reincarnated in the (potentially) bisexual; the latter, in the androgynes; these again, in the sexual, the later Third Race. Were the tablets less mutilated, they would be found to contain word for word the same account as is given in the Archaic Records and in Hermes, at least as regards the fundamental facts, if not as regards minute details; for Hermes is a good deal disfigured by mistranslations.

It is quite certain that the seeming supernaturalism of these teachings, although allegorical, is so diametrically opposed to the dead-letter statements of the *Bible*,[6] as well as to the latest hypotheses of Science, **3]** {THE LEMNOS-BORN KABIRI.} that it will evoke passionate denial. The Occultists, however, know that the traditions of Esoteric Philosophy must be the right ones, simply because they are the most logical, and reconcile every difficulty. Besides, we have the Egyptian *Books of Thofh*, and *Book of the Dead*, and the Hindu *Purânas* with their seven Manus, as well as the Chaldæo-Assyrian accounts, whose tiles mention seven primitive Men, or Adams, the real meaning of which name may be ascertained by means of the *Kabalah.* Those who know -anything of the Samothracian Mysteries will also remember that the generic name of the Kabiri was the "Holy Fires," which created on seven localities of the island of Electria, or Samothrace, the "Kabir born of the Holy Lemnos"—the island sacred to Vulcan.

According to Pindar, this Kabir, whose name was Adamas;[7] was, in the traditions of Lemnos, the type of the primitive man born from the bosom of the Earth. He was the archetype of the first males in the order of generation, and was one of the seven autochthonous ancestors or progenitors of mankind.[8] If, coupling with this the fact that Samothrace was colonized by the Phoenicians, and before them by the mysterious Pelasgians who came from the East, we also remember the identity of the "Mystery" Gods of the Phosnicians, Chaldæans, and Israelites, it will be easy to discover whence came also the confused account of the Noachian Deluge. It has become undeniable of late that the Jews, who obtained their primitive ideas about creation from Moses, who had them from the Egyptians, compiled their Genesis and first cosmogouic traditions, when rewritten by Ezra and others, from the Chaldæo-Akkadian account. It is, therefore, sufficient to examine the Babylonian and Assyrian cuneiform and other inscriptions to find also therein, scattered here and there, not only the original meaning of the name Adam, Admi, or Adami, but also the creation of seven Adams or roots of Men, born of Mother Earth, physically, and of the Divine Fire of the Progenitors, spiritually or astrally. The Assyriologists, ignorant of the Esoteric teachings, could hardly be expected to pay any greater attention to the mysterious and ever-recurring number *seven* on the Babylonian cylinders, than they pay to it on finding it in *Genesis* and the rest of the *Bible.* Yet the numbers of the ancestral spirits and their seven groups of human progeny are on the cylinders, notwithstanding the dilapidated condition of the fragments, and are to **4]** be found as plainly, as they are in *Pymander* and in the *Book of the Concealed Mystery* of the *Kabalah.* In the latter Adam Kadmon is the Sephirothal Tree, as also the "Tree of the Knowledge of Good and Evil." And that Tree, says verse 32, "hath around it seven columns," or palaces, of the seven creative Angels operating in the Spheres of the seven Planets on our Globe. As Adam Kadmon is a *collective* name, so also is the name of the man Adam. Says George Smith, in his *Chaldean Account of Genesis:*

---

[3] George Smith's *Chaldean Account of Genesis*, p. 103.

[4] Compare *Zohar*, *Siphra Dizenioutha*, *Idra Suta*, 2928, Franck, La Kabbale, p. 205.

[5] *Siphra Dizenioutha*.

[6] As it is now asserted that the Chaldæan tablets, which give the allegorical description of Creation, the Fall, and the Flood, even to the legend of the Tower of Babel, were written "before the time of Moses" (Smith's *Chaldean Account of Genesis*), how can the *Pentateuch* be called a "revelation"? It is simply another version of the same story.

[7] *Philosophumena*, v. 7; Miller's edition, p. 98.

[8] *Ibid*., p. 108.

The word Adam used in these legends for the first human being is evidently *not a proper name*, *but is only used as a term for mankind.* Adam appears as a proper name in *Genesis*, but certainly in some passages is only used in the same sense as the Assyrian word.[9]

Moreover, neither the Chaldæan nor the Biblical Deluge, with their stories of Xisuthrus and Noah, is based on the universal or even on the Atlantean Deluges, recorded in the Indian allegory of Vaivasvata Manu. They are the exoteric allegories based on the Esoteric Mysteries of Samothrace. If the older Chaldæans knew the Esoteric truth concealed in the Purânic legends, the other nations were aware only of the Samothracian Mystery, and allegorized it. They adapted it to their astronomical and anthropological, or rather phallic, notions. Samothrace is known historically to have been famous in antiquity for a deluge, which submerged the country and reached the top of the highest mountains; an event which happened before the age of the Argonauts. It was overflowed very suddenly by waters from the Euxine, which had been regarded up to that time as a lake.[10] But the Israelites had, moreover, another legend upon which to base their allegory, the legend of the Deluge, that transformed the present Gobi Desert into a sea *for the last time*, some 10,000 or 12,000 years ago, and which drove many Noahs and their families to the surrounding mountains. As the Babylonian accounts are only now restored from hundreds of thousands of broken fragments—the mound of Kouyunjik alone having yielded from Layard's excavations upwards of twenty thousand fragments of inscriptions—the proofs here cited are comparatively scanty; yet such as they are, they corroborate almost every one of our teachings; three most certainly, at the very least. These are:

(1) That the race which was the first to fall into generation was a **5]** {THE SECRETS OF KOUYUNJIK.} dark race (zaimat-qaqadi), which they call the Adamu or Dark Race, and that Sarku, or the Light Race, remained pure for a long while subsequently.

(2) That the Babylonians recognised two principal Races at the time of the Fall, the Race of the Gods, the Ethereal Doubles of the Pitris, having preceded these two. This is Sir H. Rawlinson's opinion. These Races are our Second and Third Root-Races.

(3) That these seven Gods, each of whom created a Man, or Group of men, were "the Gods imprisoned or incarnated." These Gods were: the God Zi; the God Zi-ku, Noble Life, Director of Purity; the God Mir-ku, Noble Crown, "Saviour from death of the Gods [later on] imprisoned," and the creator of "the dark races which his hand has made"; the God Libzu, "wise among the Gods"; the God Nissi; the God Suhhab; and Hea or Sa, their synthesis, the God of Wisdom and of the Deep, identified with Oannes-Dagon, at the time of the Fall, and called, collectively, the Demiurge, or Creator.[11]

There are two "Creations" so-called, in the Babylonian fragments, and as *Genesis* has adhered to this, we find its first two chapters distinguished as the Elohite and the Jehovite Creations. Their proper order, however, is not preserved in these or in any other exoteric accounts. Now these "Creations," according to the Occult Teachings, refer respectively to the formation of the primordial seven Men by the Progenitors, the Pitris, or Elohim, and to that of the human Groups after the Fall.

All this will be examined in the light of Science and comparisons drawn from the scriptures of all the ancient nations, the *Bible* included, as we proceed. Meanwhile, before we turn to the Anthropogenesis of the prehistoric Races, it may be useful to agree upon the names to be given to the Continents on which the four great Races, which preceded our Adamic Race, were born, lived, and died. Their archaic and Esoteric names were many, and varied with the language of the nation which mentioned them in its annals and scriptures. That which in the *Vendidad*, for instance, is referred to as Airyana Vaêjô[12] wherein was born the original Zoroaster,[13] is called in the Purânic literature Shveta Dvlpa, Mount Meru, the Abode of Vishnu, etc.; and in the Secret **6]** Doctrine is simply named the "Land of the Gods," under their chiefs, the "Spirits of this Planet."

Therefore, in view of the possible, and even very probable confusion, that may arise, it is considered more convenient to adopt, for each of the four Continents constantly referred to, a name more familiar to the cultured reader. It is proposed, then, to call the first Continent, or rather the first *terra firma* on which the First Race was evolved by the divine Progenitors:

I. The Imperishable Sacred Land.

The reason for the name is that it is stated that: this "Imperishable Sacred Land" never shared the fate of the other Continents, because it is the only one whose destiny it is to last from the

---

[9] P. 86.

[10] See Pliny, iv, c. 12; Strabo, 10; Herodotus, vii, c. 109; Pausanias, vii, c. 4, etc.

[11] *Chaldean Account of Genesis*, p. 82.

[12] See *Bund*., 79, 12.

[13] By "original" we mean the Amshaspend, called "Zarathushtra, the lord and ruler of the Vara made by Yima in that land." There were several Zarathushtras or Zertusts, the *Dabistan* alone enumerating thirteen; but these were all reincarnations of the first one. The last Zoroaster was the founder of the Fire-temple of Azareksh, and the writer of the works on the primeval sacred Magian religion destroyed by Alexander.

beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a Shishta for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the *"Pole-star has its watchful eye upon it*, *from the dawn to the close of the twilight of a Day of the Great Breath"*.[14]

II. The Hyperborean.

This will be the name chosen for the second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo, the Hyperborean, travel every year. Astronomically, Apollo is, of course, the Sun, who, abandoning his Hellenic sanctuaries, loved to annually visit his far-away country, where the Sun was said to never set for one half of the year. «Εγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι», says a verse in the *Odyssey*.[15]

But historically, or better, perhaps, ethnologically and geologically, the meaning is different. The land of the Hyperboreans, the country that extended beyond Boreas, the frozen-hearted God of snows and hurricanes, who loved to slumber heavily on the chain of Mount Rhipæus, was neither an ideal country, as surmized by the Mythologists, nor yet a land in the neighbourhood of Scythia and the Danube.[16] **7]** {LEMURIA AND ATLANTIS.} It was a real Continent, a *bona fide* land, which knew no winter in those early days, nor have its sorry remains more than one night and day during the year, even now. The nocturnal shadows never fall upon it, said the Greeks; for it is the "Land of the Gods," the favourite abode of Apollo, the God of light, and its inhabitants are his beloved priests and servants. This may be regarded as poetized *fiction* now; but it was poetized *truth* then.

III. Lemuria.

The third Continent, we propose to call Lemuria. The name is an invention, or an idea, of Mr. P. L. Sclater, who, between 1850 and 1860, asserted on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian Ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands. Mr. A. R. Wallace, the Naturalist, writes Mr. Charles Gould:

> Extends the Australia of Tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji, and from its marsupial types infers a connection with the northern continent during the Secondary period.[17]

The subject is treated at length elsewhere.[18]

IV. Atlantis.

Thus we name the fourth Continent. It would be the first historical land, were the traditions of the Ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great Continent.[19]

V. Europe.

The fifth Continent was America; but, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coeval with it, which are **8]** generally referred to by the Indo-Aryan Occultists as the fifth. If their teaching followed the appearance of the Continents in their geological and geographical order, then this classification would have to be altered. But as the sequence of the Continents is made to follow the order of evolution of the Races, from the First to the Fifth, our Aryan Root-Race, Europe must be called the fifth great Continent. The Secret Doctrine takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the Earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged to Europe,

---

[14] In India called a "Day of Brahmâ."

[15] x. 86.

[16] See Volcker, *Mythological Geography*, pp. 145 to 170.

[17] *Mythical Monsters*, p. 47.

[18] It is to be remarked, however, that Mr. Wallace does not accept Mr. Sclater's idea, and even opposes it. Mr. Sclater supposes a land or continent formerly uniting Africa, Madagascar, and India but not Australia and India; and Mr. A. R. Wallace shows, in his *Geographical Distribution of Animals and Island Life*, that the hypothesis of such a land is quite uncalled for on the alleged zoological grounds. But he admits that a much closer proximity of India and Australia did certainly exist, and at a time so very remote that it was "certainly pre-tertiary," adding in a private letter that "no name has been given to this supposed land." Yet the land did exist, and was of course "pre-tertiary," for Lemuria, if we accept this name for the third Continent, had perished before Atlantis fully developed, and Atlantis had sunk and its chief portions disappeared before the end of the Miocene period.

[19] See *Esoteric Buddhism*.

before the formation of the Straits of Gibraltar and a further upheaval of the Continent entirely changed the face of the map of Europe. The last serious change occurred some 12,000 years ago,[20] and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the Mysteries, in days of old. Says the *Zohar:*

These secrets [of land and sea] were divulged to the *men of the secret science*, but not to the geographers.[21]

The claim that physical man was originally a colossal pre-tertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. The whole *posse comitatus* of Biologists will turn away from the conception of this Third Race Titan of the Secondary Age, a being fit to fight successfully with the then gigantic monsters of the air, sea, and land; so his forefathers, the ethereal prototypes of the Atlantean, had little need to fear that which could not hurt them. The modern Anthropologist is quite welcome to laugh at our Titans, as he laughs at the Biblical Adam, and as the Theologian laughs at the former's pithecoid ancestor. The Occultists and their severe critics may feel that they have prett-, well mutually squared their accounts by this time. Occult Sciences claim less and give more, at all events, than either Darwinian Anthropology or Biblical Theology.

9] {GEOLOGICAL PERIODS.} Nor ought the Esoteric Chronology to frighten anyone; for, with regard to figures, the greatest authorities of the day are as fickle and as uncertain as the Mediterranean waves. As regards the duration of the geological periods alone, the learned men of the Royal Society are all hopelessly at sea, and jump from one million to five hundred millions of years with the utmost ease, as will be seen more than once during this comparison.

Take one instance for our present purpose—the calculations of Mr. Croll. Whether, according to this authority, 2,500,000 years represent the time since the beginning of the Tertiary Age, or the Eocene period, as an American geologist makes him say;[22] or whether again Mr. Croll "allows fifteen millions since the beginning of the Eocene period," as quoted by an English geologist,[23] both sets of figures cover the claims made by the Secret Doctrine.[24] For assigning as the latter does from four to five million years between the incipient and the final evolution of the Fourth Root-Race, on the Lemuro-Atlantean Continents; one million years for the Fifth, or Aryan Race, to the present date; and about 850,000 since the submersion of the last large peninsula of the great Atlantis—all this may have easily taken place within the 15,000,000 years conceded by Mr. Croll to the Tertiary Age. But, chronologically speaking, the duration of the period is of secondary importance, as we have, after all, certain American Scientists to fall back upon. These gentlemen, unmoved by the fact that their assertions are called not **10]** only dubious but absurd, yet maintain that man existed so far back as

---

[20] One more "coincidence":

"Now it is proved that in geologically recent times, this region of North Africa was in fact a peninsula of Spain, and that its union with Africa (proper) was effected on the North by the rupture of Gibraltar, and on the South by an upheaval to which the Sahara owes its existence. The shores of this former sea of Sahara are still marked by the shells of the same Gastropoda that live on the shores of the Mediterranean." (Prof. Oscar Schmidt, *Doctrine of Descent and Darwinism* p. 244.)

[21] iii. fol. 10a.

[22] A. Winchell, Professor of Geology, *World-Life*, p. 369.

[23] Mr. Charles Gould, late geological surveyor of Tasmania, in *Mythical Monsters*, p. 84.

[24] Sir Charles Lyell, who is credited with having "happily invented" the terms Eocene, Miocene* and Pliocene, to mark the three divisions of the Tertiary Age, ought really to have settled upon some approximate length for his "mind-offspring." Having left the duration of these periods, however, to the speculations of specialists, the greatest confusion and perplexity are the result of that happy thought. It seems like a hopeless task to succeed in quoting a single set of figures from one work, without the risk of finding it contradicted by the same author in an earlier or a subsequent volume. Sir William Thomson, one of the most eminent among the modern authorities, has changed his opinion about half-a-dozen times upon the age of the Sun and the date of the consolidation of the Earth's crust. In Thomson and Tait's *Natural Philosophy*, we find only ten million years allowed since the time when the temperature of the Earth permitted vegetable life to appear on it. (Прил. II и далее; также *Trans. Roy. Soc. Edin.*, xxiii. Pt. 1. 157, 1862, where 847 is cancelled.) Mr. Darwin gives Sir William Thomson's estimate as "a minimum of 98 and a maximum of 200 millions of years since the consolidation of the crust." (See Ch. Gould, *op. cit*., p. 83.) In the same work *(Nat. Phil.)* 80 millions are given from the time of incipient incrustation to the present state of the world. And in his last lecture, as shown elsewhere, Sir William Thomson declares (1887) that the Sun is not older than 15 millions of years! Meanwhile, basing his arguments as to the limits of the age of the Sun's heat, on figures previously established by Sir William Thomson, Mr. Croll allows 60 millions of years since the beginning of the Cambrian period. This is hopeful for the lovers of *exact* knowledge. Thus, whatever figures are given by Occult Science, they are sure to be corroborated by those of some one among the modern men of Science who are considered as authorities.

in the Secondary Age. They have found human footprints on rocks of that formation; and furthermore, M. de Quatrefages finds no valid scientific reason why man should not have existed during the Secondary Age.

The Ages and periods in Geology are, in sober truth, purely conventional terms, as they are still barely delineated, and, moreover, no two Geologists or Naturalists agree as to the figures. Thus, there is a wide margin for choice offered to the Occultist by the learned fraternity. Shall we take for one of our supports Mr. T. Mellard Read? This gentleman, in a paper on "Limestone as an Index of Geological Time," read by him in 1878 before the Royal Society, claims that the *minimum* time required for the formation of the sedimentary strata and the elimination of the calcareous matter is in round numbers 600 million years;[25] or shall we ask support for our chronology from Mr. Darwin's works, wherein, according to his theory, he demands for the organic transformations from 300 to 500 million years? Sir Charles Lyell and Prof. Houghton were satisfied with placing the beginning of the Cambrian Age at 200 and 240 millions of years ago, respectively. Geologists and Zoologists claim the maximum time, though Mr. Huxley, at one time, placed the beginning of the incrustation of the earth at 1,000 million years ago, and would not surrender a millennium of it.

But the main point for us lies not in the agreement or disagreement of the Naturalists as to the duration of geological periods, but rather in their perfect accord on one point, for a wonder, and this a very important one. They all agree that during the Miocene Age—whether one or ten million years ago—Greenland and even Spitzbergen, the remnants of our second or Hyperborean Continent, "had an almost tropical climate." Now the pre-Homeric Greeks had preserved a vivid tradition of this "Land of the Eternal Sun," whither their Apollo journeyed yearly. Science tells us:

> During the Miocene age, Greenland (in N. Lat. 70°) developed an abundance of trees, such as the yew, the redwood, the sequoia, allied to the Californian species, beeches, planes, willows, oaks, poplars and walnuts, as well as a magnolia and a zamia.[26]

In short Greenland had southern plants unknown to northern regions.

11] {THE TROPICS AT THE POLE.} And now arises this natural question. If the Greeks, in the days of Homer, knew of a Hyperborean land, *i.e.*, a blessed land beyond the reach of Boreas, the God of winter and of the hurricane, an ideal region which the later Greeks and their writers have vainly tried to locate beyond Scythia, a country where nights were short and days long, and beyond that a land where the Sun never set and the palm grew freely—if they knew of all this, who then told them of it? In their day, and for ages previously, Greenland must certainly have been already covered with perpetual snows, with never-thawing ice, just as it is now. Everything tends to show that the land of the short nights and the long days was Norway or Scandinavia, beyond which was the blessed land of eternal light and summer. For the Greeks to know of this, the tradition must have descended to them from some people more ancient than themselves, who were acquainted with those climatic details of which the Greeks themselves could know nothing. Even in our day, Science suspects that beyond the Polar seas, at the very circle of the Arctic Pole, there exists a sea which never freezes and a continent which is ever green. The Archaic Teachings, and also the *Purânas*—for one who understands their allegories—contain the same statements. Suffice, then, for us the strong probability that, during the Miocene period of Modern Science, at a time when Greenland was an almost tropical land, there lived a people, now unknown to history.

NOTE.

The reader is requested to bear in mind that the following Sections are not strictly consecutive in order of time. In Part I the Stanzas which form the skeleton of the exposition are given, and certain important points commented upon and explained. In the subsequent Sections of Parts II and III various additional details are gathered, and a fuller explanation of the subject is attempted.

13]

PART I.

ANTHROPOGENESIS.

TWELVE STANZAS FROM THE "BOOK OF DZYAN,"

WITH COMMENTARIES.

14]

---

[25] See *Proceedings*, Royal Society, London, xxviii. 281.

[26] Gould, *Mythical Monsters*, p. 91.

In primeval times, a maiden,
Beauteous Daughter of the Ether,
Passed for ages her existence
In the great expanse of Heaven.
. . . .
Seven hundred years she wandered,
. . . .
Seven hundred years she laboured,
Ere her first-born was delivered.
. . . .
Ere a beauteous duck descending,
Hastens toward the water-mother,
. . . .
Lightly on the knee she settles,
Finds a nesting-place befitting,
Where to lay her eggs in safety.
. . . .
Lays her eggs within, at pleasure,
Six, the golden eggs she lays there,
Then a Seventh, an egg of iron.

Kalevala (CRAWFORD.)

15]

ANTHROPOGENESIS.

FROM

THE STANZAS OF DZYAN.[27]

Stanza I.

1. The Lha which turns the Fourth is Servant to the Lha(s) of the Seven, they who revolve, driving their Chariots around their Lord, the One Eye of our World. His Breath gave Life to the Seven. It gave Life to the First.

2. Said the Earth: "Lord of the Shining Face, my House is empty. . . . Send thy Sons to people this Wheel. Thou hast sent thy Seven Sons to the Lord of Wisdom. Seven times doth he see thee nearer to himself, seven times more doth he feel thee. Thou hast forbidden thy Servants, the small Rings, to catch thy Light and Heat, thy great Bounty to intercept on its passage. Send now to thy Servant the same."

3. Said the Lord of the Shining Face: "I shall send thee a Fire when thy work is commenced. Raise thy voice **16]** to other Lokas; apply to thy Father, the Lord of the Lotus, for his Sons. . . . Thy People shall be under the rule of the Fathers. Thy Men shall be mortals. The Men of the Lord of Wisdom, not the Sons of Soma, are immortal Cease thy complaints. Thy Seven Skins are yet on thee. . . . Thou art not ready. Thy Men are not ready."

4. After great throes she cast off her old Three and put on her new Seven Skins, and stood in her first one.

Stanza II.

5. The Wheel whirled for thirty crores more. It constructed Rûpas; soft Stones that hardened, hard Plants that softened. Visible from invisible, Insects and small Lives. She shook them off her back whenever they overran the Mother. . . . After thirty crores, she turned round. She lay on her back; on her side. . . . She would call no Sons of Heaven, she would ask no Sons of Wisdom. She created from her own Bosom. She evolved Water-Men, terrible and bad.

6. The Water-Men, terrible and bad, she herself created from the remains of others. From the dross and slime of her First, Second, and Third, she formed them. The Dhyânî came and looked . . . the Dhyânî from the bright Father-Mother, from the White Regions they came, from the Abodes, of the Immortal Mortals.

[27] Only forty-nine Shlokas out of several hundred are here given, and not every verse is translated verbatim, a periphrasis being sometimes used for the sake of clearness and intelligibility, where a literal translation would be quite unintelligible.

17] {THE STANZAS OF DZYAN.}

7. Displeased they were. "Our Flesh is not there. No fit Rûpas for our Brothers of the Fifth. No Dwellings for the Lives. Pure Waters, not turbid, they must drink. Let us dry them."

8. The Flames came. The Fires with the Sparks; the Night-Fires and the Day-Fires. They dried out the turbid dark Waters. With their heat they quenched them. The Lhas of the High, the Lhamayin of Below, came. They slew the Forms which were two- and four-faced. They fought the Goat-Men, and the Dog-Headed Men, and the Men with fishes' bodies.

9. Mother-Water, the Great Sea, wept. She arose, she-disappeared in the Moon, which had lifted her, which had given her birth.

10. When they were destroyed, Mother Earth remained bare. She asked to be dried.

Stanza III.

11. The Lord of the Lords came. From her Body he separated the Waters, and that was Heaven above, the First Heaven.

12. The great Chohans called the Lords of the Moon, of the Airy Bodies: "Bring forth Men, Men of your nature. **18]** Give them their Forms within. She will build Coverings without Males-Females will they be. Lords of the Flame also. . . ."

13. They went each on his allotted Land; Seven of them, each on his Lot. The Lords of the Flame remain behind. They would not go, they would not create.

Stanza IV.

14. The Seven Hosts, the Will-Born Lords, propelled by the Spirit of Life-Giving, separate Men from themselves, each on his own Zone.

15. Seven times seven Shadows of Future Men were born, -each of his own Colour and Kind. Each inferior to his Father. The Fathers, the Boneless, could give. no Life to Beings with Bones. Their progeny were Bhûta, with neither Form nor Mind. Therefore they are called the Chhâyâ Race.

16. How are the Manushya born? The Manus with minds, how are they made? The Fathers called to their help their own Fire, which is the Fire that burns in Earth. The Spirit of the Earth called to his help the Solar Fire. These Three produced in their Joint efforts a good Rûpa. It could stand, walk, run, recline, or fly. Yet it was still but a Chhâyâ, a Shadow with no Sense. . . .

19] {THE STANZAS OF DZYAN.}

17. The Breath needed a Form; the Fathers gave it. The Breath needed a Gross Body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its Form. The Breath needed a Mirror of its Body; "We gave it our own!"—said the Dhyânîs. The Breath needed a Vehicle of Desires; "It has it!"—said the Drainer of Waters. But Breath needs a Mind to embrace the Universe; "We cannot give that!"—said the Fathers. "I never had it!"—said the Spirit of the Earth. "The Form would be consumed were I to give it mine!"—said the Great Fire. . . . Man remained an empty senseless Bhûta. . . . Thus have the Boneless given Life to those who became Men with Bones in the Third.

Stanza V.

18. The First were the Sons of Yoga. Their sons, the, children of the Yellow Father and the White Mother.

19. The Second Race was the product by budding and expansion, the A-sexual from the Sexless.[28] Thus was, O Lanoo, the Second Race produced.

20. Their Fathers were the Self-born. The Self-born, the Chhâyâ. from the brilliant Bodies of the Lords, the Fathers, the Sons of Twilight.

20]

21. When the Race became old, the old Waters mixed with the fresher Waters. When its Drops became turbid, they vanished and disappeared in the new Stream, in the hot Stream of Life. The Outer of the First became the Inner of the Second. The old Wing" became the new Shadow, and the Shadow of the Wing.

---

[28] The idea and the spirit of the sentence only is here given, as a verbal translation would convey very little to the reader.

Stanza VI.

22. Then the Second evolved the Egg-born, the Third. The Sweat grew, its Drops grew, and the Drops became hard and round. The Sun warmed it; the Moon cooled and shaped it; the Wind fed it until its ripeness. The White Swan from the Starry Vault overshadowed the big Drop. The Egg" of the Future Race, the Man-swan of the later Third. First male-female, then man and woman.

23. The Self-born were the Chhâyâs, the Shadows from the Bodies of the Sons of Twilight. Neither water nor fire could destroy them. Their sons were.

Stanza VII.

24. The Sons of Wisdom, the Sons of Night, ready for rebirth, came down. They saw the vile forms of the First Third. "We can choose," said the Lords, "we have wisdom." Some entered the Chhâyâs. Some projected a Spark. Some deferred till the Fourth. From their own Rûpa they filled **21]** {THE STANZAS OF DZYAN.} the Kâma. Those who entered became Arhats. Those who received but a Spark, remained destitute of knowledge; the Spark burned low. The Third remained mind-less. Their Jîvas were not ready. These were set apart among the Seven. They became narrow-headed. The Third were ready. "In these shall we dwell," said the Lords of the Flame and of the Dark Wisdom.

25. How did the Mânasa, the Sons of Wisdom, act? They rejected the Self-born. They are not ready. They spurned the Sweat-born. They are not quite ready. They would not enter the first Egg-born.

26. When the Sweat-born produced the Egg-born, the twofold, the mighty, the powerful with bones, the Lords of Wisdom said: "Now shall we create."

27. The Third Race became the Vâhan of the Lords of Wisdom. It created Sons of Will and Yoga, by Kriyâshakti it created them, the Holy Fathers, Ancestors of the Arhats. . . .

Stanza VIII.

28. From the drops of sweat, from the residue of the substance, matter from dead bodies of men and animals of the Wheel before, and from cast-off dust, the first animals were produced.

29. Animals with bones, dragons of the deep, and flying Sarpas were added to the creeping things. They that creep on **22]** the ground got wings. They of the long necks in the water became the progenitors of the fowls of the air.

30. During the Third, the boneless animals grew and changed; they became animals with bones, their Chhâyâs became solid.

31. The animals separated the first. They began to breed. The two-fold man separated also. He said: "Let us as they; let us unite and make creatures." They did . . . .

32. And those which had no Spark took huge she-animals unto them. They begat upon them dumb races. Dumb they were themselves. But their tongues untied. The tongues of their progeny remained still. Monsters they bred. A race of crooked red-hair-covered monsters going on all fours. A dumb race to keep the shame untold.

Stanza IX.

33. Seeing which, the Lhas who had not built men, wept, saying:

34. "The Amânasa have denied our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen." They did . . . .

35. Then all men became endowed with Manas. They saw the sin of the mindless.

36. The Fourth Race developed speech.

23] {THE STANZAS OF DZYAN.}

37. The one became two; also all the living and creeping "things that were still one, giant fish, birds and serpents with shell-heads.

Stanza X.

38. Thus, two by two, on the seven Zones, the Third "Race gave birth to the Fourth; the Sura became A-sura.

39. The First, on every Zone, was moon-coloured; the Second yellow like gold; the Third red; the Fourth brown, "which became black with sin. The first seven human shoots were all of one complexion. The next seven began mixing.

40. Then the Third and Fourth became tall with pride. "We are the kings; we are the gods."

41. They took wives fair to look upon. Wives from the mindless, the narrow-headed. They bred monsters, wicked demons, male and female, also Khado, with little minds.

42. They built temples for the human body. Male and female they worshipped. Then the Third Eye acted no longer.

Stanza XI.

43. They built huge cities. Of rare earths and metals they built. Out of the fires vomited, out of the white stone of the mountains and of the black stone, they cut their own images, in their size and likeness, and worshipped them.

24]

44. They built great images nine yatis high, the size of their bodies. Inner fires had destroyed the land of their fathers. The water threatened the Fourth.

45. The first great waters came. They swallowed the seven great islands.

46. All holy saved, the unholy destroyed. With them most of the huge animals, produced from the sweat of the earth.

Stanza XII.

47. Few remained. Some yellow, some brown and black, and some red remained. The moon-coloured were gone for ever.

48. The Fifth produced from the holy stock remained; it was ruled over by the first Divine Kings.

49. . . . The Serpents who re-descended, who made peace with the Fifth, who taught and instructed it. . . .

25]

COMMENTARIES.

ON THE TWELVE STANZAS AND THEIR TERMS, ACCORDING TO THEIR NUMERATION, IN STANZAS AND SHLOKAS.

STANZA I.

BEGINNINGS OF SENTIENT LIFE.

1. The Lha, or Spirit of the Earth. 2. Invocation of the Earth to the Sun. 3. What the Sun answers. 4. Transformation of the Earth.

1. THE LHA (*a*) WHICH TURNS THE FOURTH[29] IS SERVANT TO THE LHA(S) OF THE SEVEN[30] (*b*), THEY WHO REVOLVE, DRIVING THEIR CHARIOTS AROUND THEIR LORD, THE ONE EYE[31] OF OUR WORLD. HIS BREATH GAVE LIFE TO THE SEVEN.[32] IT GAVE LIFE TO THE FIRST (*c*).

"They are all Dragons of Wisdom" adds the Commentary (*d*).

(*a*) "Lha" is the ancient term in Trans-Himalayan regions for "Spirit," any celestial or *super-human* Being, and it covers the whole series of heavenly hierarchies, from an Archangel, or Dhyânî, down to an Angel of darkness, or terrestrial Spirit.

(*b*) This expression shows in plain language that the Spirit-Guardian of our Globe, which is the fourth in the Chain, is subordinate to the chief Spirit (or God) of the Seven Planetary Genii or Spirits. As already explained, the Ancients had, in their Kyriel of Gods, seven **26]** chief Mystery-Gods,

---

[29] The Fourth Globe, or our Earth. All the glosses on the translation of the text of the Stanzas and Commentaries are the writer's. In some places they may he incomplete and even inadequate from the Hindu standpoint; but in the meaning attached to them in Trans-Himalayan Esotericism they are correct. In every case the writer takes any blame upon herself. As she has never claimed personal infallibility, that which is given on her own authority may leave much to be desired, particularly in the very abstruse cases where too deep metaphysic is involved. The teaching is offered as it is understood; and seeing that there are seven keys of interpretation to every symbol and allegory, a meaning which may not be suitable from, say, the psychological or astronomical aspect, will nevertheless be found quite correct from the physical or metaphysical.

[30] The Planetary Spirits.

[31] Loka Chakshus.

[32] The Planets.

whose leader was, exoterically, the visible Sun, or the eighth, and, Esoterically, the Second Logos, the Demiurge. The Seven—who have now, in the Christian religion, become the "Seven Eyes of the Lord"—were the Regents of the seven chief planets; but these were not reckoned according to the enumeration devised later by people who had forgotten, or who had an inadequate notion of, the real Mysteries, and included neither the Sun, the Moon, nor the Earth. The Sun was the chief, exoterically, of the twelve Great Gods, or zodiacal constellations; and, Esoterically, the Messiah, the Christos—the subject "anointed" by the Great Breath, or the One—surrounded by his twelve subordinate powers, also subordinate, in turn, to each of the seven Mystery-Gods of the planets.

"*The Seven Higher make the Seven Lhas create the world*," states a Commentary; which means that our Earth—to leave aside the rest—was "created" or fashioned by Terrestrial Spirits, the Regents being simply the supervisors. This is the first germ of that which grew later into the Tree of Astrology and Astrolatry. The Higher Ones were the Cosmocratores, the fabricators of our Solar System. This is borne out by all the ancient Cosmogonies, such as those of Hermes, of the Chaldæans, of the Aryans, of the Egyptians, and even of the Jews. The Signs of the Zodiac—the "Sacred Animals" or "Heaven's Belt"—are as much the Bne' Alhim—Sons of the Gods or the Elohim—as the Spirits of the Earth; but they are prior to them. Soma and Sin, Isis and Diana, are all lunar Gods or Goddesses, called the Fathers and Mothers of our Earth, which is subordinate to them. But these, in their turn, are subordinate to their "Fathers" and "Mothers"—the latter being interchangeable and varying with each nation—the Gods. and their Planets, such as Jupiter, Saturn, Bel, Brihaspati, etc.

(*c*) "His Breath gave Life to the Seven," refers as much to the Sun, who gives life to the Planets, as to the "High One," the Spiritual Sun, who gives life to the whole Kosmos. The astronomical and astrological keys opening the gate leading to the mysteries of Theogony can be found only in the later glossaries, which accompany the Stanzas.

In the apocalyptic Shlokas of the Archaic Records, the language is as symbolical, if less mythical, than in the Purânas. Without the help of the later Commentaries, compiled by generations of Adepts, it would be impossible to understand the meaning correctly. In the ancient Cosmogonies, the visible and the invisible worlds are the double links of one and the same chain. As the Invisible Logos, with its Seven **27]** {COSMIC ULTIMATES.} Hierarchies—each represented or personified by its chief Angel or Rector—form one POWER, the inner and the invisible; so, in the world of Forms, the Sun and the seven chief Planets constitute the visible and active potency; the latter Hierarchy being, so to speak, the visible and objective Logos of the Invisible and—except in the lowest grades—ever-subjective Angels.

Thus—to anticipate a little by way of illustration—every Race in its evolution is said to be born under the direct influence of one of the Planets; Race the First receiving its breath of life from the Sun, as will be seen later on; while the Third Humanity—those who fell into generation, or from androgynes became separate entities, one male and the other female—is said to be under the direct influence of Venus, "the 'little sun' in which the solar orb stores his light."

The summary of the Stanzas in Volume I showed the genesis[33] of Gods and men taking rise in, and from, one and the same Point, which is the One Universal, Immutable, Eternal, and Absolute UNITY. In its primary manifested aspect we have seen it become: (1) in the sphere of objectivity and Physics, PRIMORDIAL SUBSTANCE and FORCE centripetal and centrifugal, positive and negative, male and female, etc.; (2) in the world of Metaphysics, the SPIRIT OF THE UNIVERSE, or Cosmic Ideation, called by some the LOGOS.

This Logos is the apex of the Pythagorean Triangle. When the Triangle is complete it becomes the Tetraktys, or the Triangle in the Square, and is the dual symbol of the four-lettered Tetragrammaton in the manifested Kosmos, and of its radical triple Ray in the unmanifested—its Noumenon.

Put more metaphysically, the classification given here of Cosmic Ultimates, is more one of convenience than of absolute philosophical accuracy. At the commencement of a great Manvantara, Parabrahman manifests as Mûlaprakriti and then as the Logos. This Logos is equivalent to the "Unconscious Universal Mind," etc., of Western Pantheists. It constitutes the Basis of the *subject*-side of manifested Being, and is the source of all manifestations of individual consciousness. Mûlaprakriti or Primordial Cosmic Substance, is the foundation of the object side of things—the basis of all objective evolution and cosmo-genesis. Force, then, does not emerge with Primordial Substance from **28]** Parabrahmanic latency. It is the *transformation into energy of the supra-conscious thought of the Logos*, infused, so to speak, into the objectivation of the latter out of potential latency in the One Reality. Hence spring the wondrous laws of Matter; hence the "primal impress" so vainly discussed by Bishop Temple. Force thus is not synchronous with the first

[33] According to Dr. A. Wilder's learned definition, Genesis, γένεσις, is not generation, but "a coming out of the eternal into the Cosmos and Time"; "a coming from *esse* into *exsistere*," or from "Be-ness" into "Being"—as a Theosophist would say.

objectivation of Mûlaprakriti. Nevertheless as, apart from it, the latter is absolutely and necessarily inert—*a mere abstraction*—it is unnecessary to weave too fine a cobweb of subtleties as to the order of succession of the Cosmic Ultimates. Force *succeeds* Mûlaprakriti; but, minus Force, Mûlaprakriti is for all practical intents and purposes non existent.[34]

The Heavenly Man or Tetragrammaton, who is the Protogonos, Tikkoun, the Firstborn from the passive Deity and the first manifestation of that Deity's Shadow, is the Universal Form and Idea, which engenders the Manifested Logos, Adam Kadmon, or the four-lettered symbol, in the Kabalah, of the Universe itself, also called the Second Logos. The Second springs from the First and develops the Third Triangle;[35] from the last of which (the lower host of Angels) Men are generated. It is with this third aspect that we shall deal at present.

The reader must bear in mind that there is a great difference between the Logos and the Demiurgos, for one is Spirit and the other is Soul; or as Dr. Wilder has it:

> Dianoia and Logos are synonymous, *Nous* being superior and closely in affinity with Tò ἄγαθον, one being the superior apprehending, the other the comprehending—one noetic and the other phrenic.

Moreover, Man was regarded in several systems as the Third Logos. The Esoteric meaning of the word Logos—Speech or Word, Verbum—is the rendering in objective expression, as in a photograph, of the concealed thought. The Logos is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe. As the Logos reflects all in the Universe of Pleroma, so Man reflects in himself all that he sees and finds in his Universe, the Earth. It is the Three Heads of the Kabalah—"*umum intra alterum, et alterum super alterum*."[36] "Every Universe (World or **29]** {DRAGON AND SERPENT.} Planet) has its own Logos," says the Doctrine. The Sun was always called by the Egyptians the "Eye of Osiris," and was himself the Logos, the First-begotten, or Light made manifest to the world, "which is the Mind and divine Intellect of the Concealed." It is only by the sevenfold Ray of this Light that we can become cognizant of the Logos through the Demiurge, regarding the latter as the "Creator" of our Planet and everything pertaining to it, and the former as the guiding Force of that "Creator"—good and bad at the same time, the origin of good and the origin of evil. This "Creator" is neither good nor bad *per se*, but its differentiated aspects in Nature make it assume one or the other character. With the invisible and the unknown Universes disseminated through Space, none of the Sun-Gods had anything to do. The idea is expressed very clearly in the Books of Hermes, and in every ancient folk-lore. It is symbolized generally by the Dragon and the Serpent—the Dragon of Good and the Serpent of Evil, represented on Earth by the right and the left-hand Magic. In the epic poem of Finland, the Kalevala[37] the origin of the Serpent of Evil is given: it is born from the spittle of Suoyatar, and endowed with a Living Soul by the Principle of Evil, Hisi. A strife is described between the two, the "thing of evil," the Serpent or Sorcerer, and Ahti, the Dragon or the white magician, Lemminkainen. The latter is one of the seven sons of Ilmatar, the virgin "daughter of the air," she "who fell from heaven into the sea," before Creation, *i.e.*, Spirit transformed into the matter of sensuous life. There is a world of meaning and Occult thought in the following few lines, admirably rendered by Dr. J. M. Crawford, of Cincinnati. The hero Lemminkainen,

> Hews the wall with might of magic,
> Breaks the palisade in pieces,
> Hews to atoms seven pickets,
> Chops the *serpent-wall* to fragments.
> . . . . . .
> When the monster little heeding,
> . . . . . .
> Pounces with his mouth of venom
> At the head of Lemminkainen.
> But the hero, quick recalling,
> Speaks the *master-words of knowledge*,
> Words that came from distant ages,
> Words his ancestors had taught him.

30] (*d*) In China the men of Fohi, or the "Heavenly Man," are called the twelve Tien-Hoang, the twelve Hierarchies of Dhyânîs or Angels, with human faces, and dragon bodies; the Dragon

---

[34] For a clearer explanation of the origins, as contained in the Esotericism of the Bhagavad Gîtâ, see the Notes thereon published in *The Theosophist* for February, March and June, 1887, Madras.

[35] See the Sephirothal Tree.

[36] *Zohar, Idra Suta*, Sec. VII.

[37] J. B. Alden; New York, 1888; ii, 432, 434.

standing for Divine Wisdom or Spirit;[38] and they create men by incarnating themselves in seven figures of clay—earth and water—made in the shape of these Tien-Hoang, a third allegory.[39] The twelve Æsers of the Scandinavian Eddas do the same. In the Secret Catechism of the Druses of Syria—a legend which is repeated word for word by the oldest tribes about and around the Euphrates—men were created by the "Sons of God," who descended on Earth, and after gathering seven Mandragoras, they animated the roots, which forthwith became men.[40]

All these allegories point to one and the same origin—to the dual and triple nature of man; dual, as male and female; triple, as being of spiritual and psychic essence within, and of a material fabric without.

31] {MERCURY AND THE SUN.}

2. SAID THE EARTH, "LORD OF THE SHINING FACE,[41] MY HOUSE IS EMPTY. . . . SEND THY SONS TO PEOPLE THIS WHEEL.[42] THOU HAST SENT THY SEVEN SONS TO THE LORD OF WISDOM (*a*). SEVEN TIMES DOTH HE SEE THEE NEARER TO HIMSELF; SEVEN TIMES MORE DOTH HE FEEL THEE (*b*). THOU HAST FORBIDDEN THY SERVANTS, THE SMALL RINGS, TO CATCH THY LIGHT AND HEAT, THY GREAT BOUNTY TO INTERCEPT ON ITS PASSAGE. SEND NOW TO THY SERVANT THE SAME!"

(*a*) The "Lord of Wisdom" is Mercury, or Budha.

(V) The modern Commentary explains the words as a reference to a well-known astronomical fact, that Mercury receives seven times more light and heat from the Sun than the Earth, or even the beautiful Venus, which receives but twice the amount falling on our insignificant Globe. Whether the fact was known in antiquity may be inferred from the prayer of the "Earth Spirit" to the Sun as given in the text.[43] The Sun, however, refuses to people the Globe, as it is not ready to receive life as yet.

---

[38] It has been repeatedly stated that the Serpent is the symbol of wisdom and of Occult knowledge. "The Serpent has been connected with the god of wisdom from the earliest times of which we have any historical notice," writes C. Staniland Wake. "This animal was the especial symbol of Thoth or Taut . . . and of all those gods, such as Hermes [?] and Seth who can be connected with him. This is true also of the third member of the primitive Chaldean triad, Hea or Hoa." According to Sir Henry Rawlinson, "the most important titles of this deity refer to 'his functions as the source of all knowledge and science.' Not only is he 'the intelligent fish,' but his name may be read as signifying both 'life' and a 'serpent' [an initiated Adept], and he may be considered as 'figured by the great serpent which occupies so conspicuous a place among the symbols of the gods on the black stones recording Babylonian benefactions'" (*The Great Pyramid*, p. 75). Esculapius, Serapis, Pluto, Esmun and Kneph, are all deities with the attributes of the serpent, says Dupuis. They are all healers, givers of health, spiritual and physical, and of *enlightenment*. The crown formed of an asp, the Thermuthis, belongs to Isis, Goddess of Life and Healing. The Upanishads have a treatise on the *Science of Serpents*—in other words, the Science of Occult Knowledge; and the Nâgas of the exoteric Buddhist are not "the fabulous creatures, of the nature of serpents . . . being superior to man, and regarded as protectors of the law of Buddha," as Schlagintweit believes, but real living-men, some superior to men by virtue of their Occult Knowledge, and the *protectors of Buddha's law*, inasmuch as *they interpret his metaphysical tenets correctly*, others inferior *morally* as being "black magicians." Therefore it is truly declared that Gautama Buddha "is said to have taught them a more philosophical religious system than to men, who were not sufficiently advanced to understand it at the time of his appearance" (*ibid*., p. 72).

[39] Compare the *Symbols of the Bonzes*.

[40] The Mandragora is the Mandrake of the Bible, of Rachel and Leah. The roots of the plant are fleshy, hairy, and forked, representing roughly the limbs, the body, and even head of a man. Its magical and mysterious properties have been proclaimed in fable and play from the most archaic ages. From Rachel and Leah, who indulged in witchcraft with them, down to Shakespeare, who speaks of "shrieking"—

"Like mandrakes torn out of the earth
That living mortals, hearing them, run mad"

—the mandragora was the magic plant *par excellence*.

These roots are without any apparent stalk, large leaves growing out of the head of the root, like a gigantic crop of hair. They present little similitude to man when found in Spain, Italy, Asia Minor, or Syria, but on the Isle of Candia, and in Karamania near the city of Adan, they have a wonderfully human form, and are very highly prized as amulets. They are also worn by women as a charm against sterility, and for other purposes. They are especially effective in "Black Magic."

[41] The Sun.

[42] Earth.

[43] Copernicus wrote his theories on the "Revolution of the Heavenly Bodies" in the sixteenth century, and the *Zohar*, even if compiled by Moses de Leon in the thirteenth century, states that:

Mercury, as an astrological Planet, is still more Occult and mysterious than Venus. It is identical with the Mazdean Mithra, the Genius, or God, "established between the Sun and the Moon, the perpetual companion of the 'Sun' of Wisdom." Pausanias (Bk. v) shows him as having an altar in common with Jupiter. He had wings to express his attendance upon the Sun in its course; and he was called the Nuntius and Sun-wolf, "Solaris luminis Rarticcps." He was the leader and evocator of Souls, the great Magician and the Hierophant. Virgil depicts him as taking his wand to evoke from Orcus the souls plunged therein—*tum virgam capit, hac animas ille evocat Orco*.[44] He is the Golden-coloured Mercury, the χρυσοφαὴς Ἑρμῆς whom the Hierophants forbade to name. He is symbolized in Grecian mythology by one of the "dogs" (vigilance), which watch over the celestial flock (Occult Wisdom), or Hermes Anubis, or again Agathodæmon. **32]** He is the Argus watching over the Earth, mistaken by the latter for the Sun itself. It is through the intercession of Mercury that the Emperor Julian prayed to the Occult Sun every night; for, as says Vossius:

All the theologians assert that *Mercury and the Sun are one*. . . . He was the most eloquent and the most wise of all the Gods, which is not to be wondered at, since *Mercury is in such close proximity to the Wisdom and the Word of God* [the Sun] that he was confused with both.[45]

Vossius here utters a greater Occult truth than he suspected. The Hermes of the Greeks is closely related to the Hindu Sarama and Sarameya, the divine watchman, "who watches over the golden flock of stars and solar rays."

In the clearer words of the Commentary:

The Globe, *propelled onward by the Spirit of the Earth and his six Assistants*, *gets all its vital forces*, *life*, *and powers through the medium of the seven planetary Dhyânîs from the Spirit of the Sun. They are his messengers of Light and Life.*

Like each of the Seven Regions of the Earth, *each of the seven*[46] *Firstborn* [*the primordial Human Groups*] *receives its light and life from its own especial Dhyânî—spiritually*, *and from the Palace* [*House*, *the Planet*] *of that Dhyânî—physically; so with the seven great Races to be born on it. The First is born under the Sun; the Second under Brihaspati* [*Jupiter*]; *the Third under Lohitanga* [*Mars*, *the "Fiery-bodied*,*" and also under Venus or Shukra*]; *the Fourth*, *under Soma [the Moon*, *our Globe also*, *the Fourth Sphere being born under and from the Moon*] *and Shani*, *Saturn*,[47] *the Krûra-lochana* [*Evil-eyed*], *and the Asita* [*the Dark*]; *the Fifth*, *under Budha* [*Mercury*].

So also with man and every "man" [*every principle*] *in man. Each gets its specific qualify from its Primary* [*the Planetary Spirit*], *therefore every man is a septenate* [*or a combination of principles*, *each having its origin in a quality of that special Dhyânî*]. *Every active power or force* **33]** {THE CELESTIAL GOVERNORS OF HUMANITY.} *of the Earth comes to her from one of the seven Lords. Light comes through Shukra* [*Venus*], *who receives a triple supply*, *and gives one-third of it to the Earth. Therefore the two are called "Twin-sisters*,*" but the Spirit of the Earth is subservient to the "Lord" of Shukra. Our wise men represent the two Globes*, *one over*, *the other under the double Sign* [*the primeval Svastika bereft of its four arms*, *or the cross*, +].[48]

The "double sign" is, as every student of Occultism knows, the symbol of the male and the female principles in Nature, of the positive and the negative, for the Svastika or 卐 is all that and much more. All antiquity, ever since the birth of Astronomy—imparted to the Fourth Race by one of the Kings of the Divine Dynasty—and also of Astrology, represented Venus in its astronomical tables as a *Globe poised over a Cross*, and the Earth, as a *Globe under a Cross*. The Esoteric meaning of this is the Earth fallen into generation, or into the production of its species through sexual union. But

---

"In the Book of Hammannunah, the Old (or, the Ancient), we learn . . . that the earth turns upon itself in the form of a circle; that some are on top, the others below; that . . . there are some countries of the earth which are lightened, whilst others are in darkness; these have the day, when for the former it is night; and there are countries in which it is constantly day, or in which at least the night continues only some instants." (Zohar, iii, fol. 10 *a*, quoted in Myer's *Qabbalah*, p. 139.)

[44] See also the 2rst Fargard of the *Vendidad* on the celestial militia.

[45] *Idolat*., II. 373.

[46] Science teaches that Venus receives from the Sun twice as much light and heat as the Earth. Thus this Planet, precursor of the dawn and the twilight, the most radiant of all the Planets, is said to give the Earth one-third of the supply she receives, and has two parts left for herself. This has an Occult as well as an astronomical meaning.

[47] "As it is above, so below," is the fundamental axiom of Occult Philosophy. As the Logos is seven-fold, *i.e.*, throughout Kosmos it appears as seven Logoi under seven different forms, or, as taught by learned Brâhmans, "each of these is the central figure of one of the seven main branches of the ancient Wisdom Religion"; and, as the seven principles which correspond to the seven distinct states of Prajñâ, or Consciousness, are allied to seven states of Matter and seven forms of Force, the division must be the same in all that concerns the Earth.

[48] Venus is thus ♀, the Earth ♁ .

the later Western nations have not failed to give it quite a different interpretation. They explained the sign through their Mystics—guided by the light of the Latin Church—as meaning that our Earth and all on it were redeemed *by the Cross*, while Venus—otherwise Lucifer or Satan—was trampling upon it. Venus is the most Occult, powerful, and mysterious of all the Planets; the one whose influence upon, and relation to, the Earth is most prominent. In exoteric Brâhmanism, Venus or Shukra—a male deity[49]—is the son of Bhrigu, one of the Prajâpati and a Vedic sage, and is Daitya-Guru, or the priest-instructor of the primeval giants. The whole history of Shukra in the Purânas, refers to the Third and Fourth Races. As says the Commentary:

It is through Shukra that the "double ones" [*the hermaphrodites*] *of the Third* [*Root-Race*] *descended from the first "Sweat-born." Therefore it is represented under the symbol* ⊖ [*the circle and diameter*]*, during the Third* [*Race*]*, and* *, during the Fourth.*

This needs explanation. The diameter, when found isolated in a circle, stands for female Nature; for the first ideal World, *self-generated* and *self-impregnated* by the universally diffused Spirit of Life—thus also referring to the primitive Root-Race. It becomes androgynous as the Races and all else on Earth develop into their physical forms, and the symbol is transformed into a circle with a diameter from which runs a **34]** vertical line, expressive of male and female, not separated as yet—the first and earliest Egyptian Tau; T after which it becomes +, or male female separated[50] and fallen into generation. Venus (the Planet), is symbolized by the sign of a globe over a cross, which shows the former as presiding over the natural generation of man. The Egyptians symbolized Ankh, "life," by the ansated cross, or ☥, which is only another form of Venus (Isis), ♀, and meant, Esoterically, that mankind and all animal life had stepped out of the divine spiritual circle and had fallen into physical male and female generation. This sign, from the end of the Third Race, has the same phallic significance as the "*Tree* of Life" in Eden. Anouki, a form of Isis, is the Goddess of Life; and Ankh was taken by the Hebrews from the Egyptians. It was introduced into the language by Moses, one learned in the Wisdom of the priests of Egypt, with many other mystical words. The word Ankh in Hebrew, with the personal suffix, means "my life"—my being—which "is the personal pronoun Anochi," from the name of the Egyptian Goddess Anouki.[51]

In one of the most ancient Catechisms of Southern India, Madras Presidency, the hermaphrodite Goddess Ardhanârî,[52] has the ansated cross, the Svastika, the "male and female sign," right in the central part, to denote the pre-sexual state of the Third Race. Vishnu, who is now represented with a lotus growing out of his navel—or the Universe of Brahmâ evolving out of the central point, Nara—is shown in one of the oldest carvings as double-sexed (Vishnu and Lakshmî) standing on a lotus-leaf floating on the water, the water rising in a semicircle and pouring through the Svastika, "the source of generation," or of the descent of man.

Pythagoras calls Shukra-Venus the *Sol alter*, the "other Sun." Of the "seven Palaces of the Sun," that of Lucifer-Venus is the third in Christian and Jewish Kabalah, the Zohar making of it the abode of Samael. According to the Occult Doctrine, this Planet is our Earth's *primary*, and its spiritual prototype. Hence, Shukra's car (Venus-Lucifer's) is said to be drawn by an *Ogdoad* of "*earth-born* horses," while the steeds of the chariots of the other Planets are different.

35] {SHUKRA AND THE EARTH.} *Every sin committed on Earth is felt by Ushanas-Shukra. The Guru of the Daityas is the Guardian Spirit of the Earth and Men. Every change on Shukra is felt on*, *and reflected by*, *the Earth.*

Shukra, or Venus, is thus represented as the Preceptor of the Daityas, the giants of the Fourth Race, who, in the Hindu allegory, at one time obtained the sovereignty of all the Earth, and defeated the minor Gods. The Titans of the Western allegory also are as closely connected with Venus-Lucifer, which was identified by later Christians with Satan. And, as Venus, equally with Isis, was represented with cow's horns on her head, the symbol of mystic Nature—one convertible with, and significant of, the Moon, since all these were lunar Goddesses—the configuration of this Planet is now placed by theologians between the horns of the mystic Lucifer.[53] It is owing to the fanciful

[49] In the Esoteric Philosophy it is male and female, or hermaphrodite; hence the "bearded" Venus in mythology.

[50] Therefore, putting aside its religio-metaphysical aspect, the Cross of the Christians is symbolically far more phallic than the Pagan Svastika. Compare vol. 1. pp. 34,35.

[51] The ansated cross is the astronomical planetary sign of Venus, "signifying the existence of *parturient energy* in the sexual sense, and this was one of the attributes of Isis, the Mother, of Eve, Hauvah, or Mother-Earth, and was so recognized among all the ancient peoples in one or another mode of expression." (From a modern Kabalistic MS.)

[52] See Moore's *Hindu Pantheon*.

[53] Athenæus shows that the first letter of Satan's name was represented in days of old by an arc and crescent; and some Roman Catholics, kind, good men, would persuade the public that it is

interpretation of the archaic tradition, which states that Venus changes simultaneously (geologically) with the Earth, that whatever takes place on the one takes place on the other, and that many and great were their common changes—it is for these reasons that St. Augustine repeats it, applying the several changes of configuration, colour, and even of the orbital paths, to that theologically-woven character of Venus-Lucifer. He even goes so far in his pious fancy as to connect the last changes of the Planet with the Noachian and mythical Deluge alleged to have taken place 1796 B.C.[54]

As Venus has no satellites, it is stated allegorically, that Âsphujit **36]** (this "Planet") adopted the Earth, the progeny of the Moon, *"who-overgrew its parent and gave much trouble"*—a reference to the Occult connection between the two. The Regent (of the Planet) Shukra[55] loved his adopted child so well that he incarnated as Ushanas and gave it perfect laws, which were disregarded and rejected in later ages. Another allegory, in the *Harivansha*, is that Shukra went to Shiva and asked him to protect his pupils, the Daityas and Asuras, from the fighting Gods; and that to further his object he performed a Yoga rite "imbibing the *smoke* of chaff with his *head downwards* for 1,000 years." This refers to the great inclination of the axis of Venus—amounting to fifty degrees—and to its being enveloped in eternal clouds. But it relates only to the physical constitution of the Planet. It is with its Regent, the informing Dhyân Chohan, that Occult Mysticism has to deal. The allegory which states that Vishnu was cursed by Shukra to be *reborn seven times* on the Earth as a punishment for killing his (Shukra's) mother, is full of Occult philosophical meaning. It does not refer to' Vishnu's Avatâras, since these number nine—the tenth being still to-come—but to the Races on Earth. Venus, or Lucifer—also Shukra and Ushanas—the Planet, is the light-bearer of our Earth, in both the physical and mystic sense. The Christians knew it well in early times, since one of the earliest popes of Rome is known by his pontiff-name as Lucifer.

Every world has its parent Star and sister Planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. . . . All sentient complete beings [full septenary men or higher beings] are furnished, in their beginnings, with forms and organisms in full harmony with the nature and state of the Sphere they inhabit.[56]

The Spheres of Being, or Centres of Life, which are isolated nuclei breeding their men and their animals, are numberless; not one has any resemblance to its sister-companion or to any other in its own special progeny.[57]

---

in honour of Lucifer's crescent-like horns that Mussulmans have chosen the crescent for their national arms. Venus, ever since the establishment of Roman Catholic dogmatism, has been identified with Satan and Lucifer, or the Great Dragon, contrary to all reason and logic. As shown by symbologists and Astronomers:

"The association between the serpent and the idea of darkness had an astronomical foundation. The position which the constellation Draco at one time occupied showed that the Great Serpent was the ruler of the night. This constellation was formerly at the very centre of the heavens, and is so extensive that it was called the Creat Dragon. Its body spreads over seven signs of the Zodiac; and Dupuis, who sees in the Dragon of the Apocalypse a reference to the celestial serpent, says, 'It is not astonishing that a constellation so extended should be represented by the author of that book as a great dragon with seven heads, who drew the third part of the stars from heaven and cast them to the earth.'" (Staniland Wake, *The Great Pyramid*, p. 79; Dupuis, iii. 255.)

Only Dupuis never knew why Draco, once the pole-star—the symbol of Guide, Guru and Director—had been thus degraded by posterity. "The Gods of our fathers are our devils," says an Asiatic proverb. When Draco ceased to be the "lode-star," the guiding sidereal divinity, it shared the fate of all the fallen Gods. Seth and Typhon was at one time, Bunsen tells us, "a great God universally adored throughout Egypt, who conferred on the sovereigns of the 18th and 19th Dynasties the symbols of life and power. But subsequently, in the course of the 20th Dynasty, he is suddenly treated as an evil Demon, insomuch that his effigies and name are obliterated on all the monuments and inscriptions that could be reached." The real Occult reason will be given in these pages.

[54] *De Civitate Dei*, LXXI. viii.

[55] Shukra is the son of Bhrigu the great Rishi, and one of the Seven Prajâpati, the founder of the Race of Bhârgavas, in which Parashu Râma is born.

[56] This is a flat contradiction of Swedenborg, who *saw*, in "the first Earth of the Astral World," inhabitants dressed as are the peasants in Europe; and on the Fourth Earth women clad as are the shepherdesses in a *bal masqué*! Even the famous astronomer Huygens laboured under the mistaken idea that other worlds and planets have species of beings identical with those who live on our Earth, possessing the same figures, senses, brain-power, arts, sciences, dwellings, even to the same fabric for their wearing apparel! (*Théorie du Monde*.)

[57] This is a modern gloss. It is added to the old Commentaries for the clearer comprehension of those disciples who study Esoteric Cosmogony after having passed through Western learning. The earlier Glosses are too redundant with adjectives and figures of speech to be easily assimilated.

37] {THE ONE AND THE MANY.} All have a double physical and spiritual nature.

The nucleoles are eternal and everlasting; the nuclei periodical and finite. The nucleoles form part of the Absolute. They are the embrasures of that black impenetrable fortress, which is for ever concealed from human or even Dhyânîc sight. The nuclei are the light of eternity escaping therefrom.

It is that LIGHT *which condenses into the Forms of the "Lords of Bring"—the first and the highest of which are, collectively,* JÎVÂTMÂ, *or Pratyagâtmâ* [*which is said figuratively to issue from Paramâtmâ. It is the Logos of the Greek philosophers—appearing at the beginning of every new Manvantara*]. *From these downwards—formed from the ever-consolidating waves of that Light, which becomes on the objective plane gross Matter—proceed the numerous Hierarchies of the Creative Forces; some formless, others having their own distinctive form, others, again, the lowest* [*Elementals*], *having no form of their own, but assuming every form according to the surrounding conditions.*

Thus there is but one Absolute Upâdhi [*Basis*] *in the spiritual sense, from, on, and in which, are built for manvantaric purposes the countless basic centres on which proceed the universal, cyclic, and individual Evolutions during the active period.*

The informing Intelligences, which animate these various Centres of Being, arc referred to indiscriminately by men beyond the Great Range[58] *as the Manus, the Rishis, the Pitris,*[59] *the Prajâpati, and so on; and as Dhyânî-Buddhas, the Chohans, Melhas* [*Fire-Gods*], *Bodhisaitvas,*[60] *and others, on this side. The truly ignorant call them Gods; the learned profane, the One God; and the wise, the Initiates, honour in them only the manvantaric manifestations of* THAT *which neither our Creators* [*the Dhyân Chohans*] *nor their creatures can ever discuss or know anything about. The* ABSOLUTE *is not to be defined, and no mortal or immortal has ever seen or comprehended it during the periods of Existence. The mutable cannot know the Immutable, nor can that which lives perceive Absolute Life.*

"Therefore, man cannot know higher Beings than his own Progenitors." **38]** *"Nor shall he worship them,"* but he ought to learn how he came into the world.

Number Seven, the fundamental figure among all other figures in every national religious system, from Cosmogony down to man, must have its *raison d'être*. It is found among the ancient Americans, as prominently as among the archaic Aryans and Egyptians. The question will be fully dealt with in the second Part of this Volume; meanwhile a few facts may be given here. Says the author of the *Sacred Mysteries among the Mayas and the Quiches, 11,500 years ago*:[61]

> Seven seems to have been the sacred number *par excellence* among all civilized nations of antiquity. Why? This query has never been satisfactorily answered. Each separate people has given a different explanation, according to the peculiar tenets of their [exoteric] religion. That it was the number of numbers for those initiated to the sacred mysteries there can be no doubt. Pythagoras . . . calls it the "Vehicle of life," containing body and soul, since it is formed of a quaternary, that is: *Wisdom and Intellect*; and a Trinity, or *action* and *matter*. The Emperor Julian, in *Matrem* and in *Oratio*,[62] expresses himself thus: "Were I to touch upon the initiation into our secret mysteries, which the Chaldees bacchized respecting the *seven-rayed* god, lighting up the soul through him, I should say things unknown to the rabble, very unknown, but well known to the blessed Theurgists."[63]

And who that is acquainted with the *Purânas*, the *Book of the Dead*, the *Zendavesta*, the Assyrian Tiles, and finally the *Bible*, and has observed the constant occurrence of the number seven in these records of people from the remotest times upwards unconnected and so far apart, can

---

[58] "Beyond" the Great Range, means, in this case, India, as being the Trans-Himalayan region for the Tibetan region.

[59] The term Pitris is used by us in these Shlokas to facilitate their comprehension, but it is not so used in the original Stanzas, where they have distinct appellations of their own, besides being called "Fathers" and "Progenitors."

[60] It is erroneous to take literally the *worship* of the human Bodhisattvas, or Manjushrî. It is true that, exoterically, the Mahâyâna school teaches adoration of these without distinction, and that Huien-Tsang speaks of some disciples of Buddha as being worshipped. But, Esoterically, it is not the disciple or the learned Manjushrî *personally* that received honours, but the divine Bodhisattvas and Dhyânî-Buddhas that animated (*amilakha*, as the Mongolians say) the human forms.

[61] The author of this work is Augustus Le Plongeon. He and his wife are well known in the United States for their untiring labours in Central America. It is they who discovered the sepulchre of the royal Kan Coh, at Cichen-Itza. The author seems to believe and to seek to prove that the Esoteric learning of the Âryans and the Egyptians was derived from the Mayas. But, although certainly coeval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria.

[62] More correctly *In Matrem Deorum, Oratio* v.

[63] P.143.

regard as a coincidence the following fact, given by the same explorer of ancient Mysteries? Speaking of the prevalence of seven as a mystic number, among the inhabitants of the "Western Continent" of America, he adds that it is not less remarkable. For:

> It frequently occurs in the *Popul-Vuh*. We find it besides in the *seven families* said by Sahagun and Clavigero to have accompanied the mystical personage named Votan, the reputed founder of the great city of Nachan, identified by some with Palenque. In the *seven caves*[64] from which the ancestors of the Nahualts are **39]** {THE "SEVEN" MYSTERY.} reported to have emerged. In the *seven cities* of Cibola, described by Coronado and Niza. ... In the *seven Antilles*; in the *seven heroes* who, we are told, escaped the Deluge.

Heroes, moreover, whose number is found the same in every Deluge story—from the seven Rishis who were saved with Vaivasvata Manu, down to Noah's ark, into which beasts, fowls, and living creatures were taken by "sevens." Thus we see the figures 1, 3, 5, 7, as perfect, because thoroughly mystic, numbers playing a prominent part in every Cosmogony and evolution of living Beings. In China, 1, 3, 5, 7, are called "celestial numbers" in the canonical "Book of Changes"—*Yi King*, or *transformation*, as in "evolution."

The explanation of it becomes evident when one examines the ancient Symbols: all these are based upon and start from the figures given from the Archaic Manuscript in the Proem of Volume I. , the symbol of evolution and fall into generation or Matter, is reflected in the old Mexican sculptures or paintings, as it is in the Kabalistic Sephiroth, and the Egyptian Tau. Examine the Mexican MS. (*Add. MSS*. Brit. Mus. 9789)[65]; you will find it in a tree whose trunk is covered with *ten* fruits ready to be plucked by a male and female, one on each side of it, while from the top of the trunk two branches shoot horizontally to the right and left, thus forming a perfect T (Tau), the ends of the two branches, moreover, each bearing a triple bunch, with a bird—the bird of immortality, Âtmâ or the Divine Spirit—sitting between the two, and thus making the *seventh*. This represents the same idea as the Sephirothal Tree, *ten* in all, yet, when separated from its upper triad, leaving *seven*. These are the celestial fruits, the ten, or , 10, born out of the two invisible male and female seeds, making up the 12, or the Dodecahedron of the Universe. The mystic system contains the •, the central point; the 3, or ; the 5, ; and the 7, or ; or again ; the triangle in the square and the synthesizing point in the interlaced double triangles. This for the world of the archetypes. The phenomenal world receives its culmination and the reflex of all in MAN. Therefore he is the mystic square—in his metaphysical aspect—the Tetraktys; and becomes the Cube on the creative plane. His symbol is the cube unfolded[66] and 6 becoming 7, or the , 3 crossways (the female) and 4 vertically; and this is man, the culmination of the deity on earth, whose body is the cross of flesh, *on*, *through*, and *in* which he is ever crucifying and **40]** putting to death the divine Logos, or his HIGHER SELF. Says every Philosophy and Cosmogony:

> The universe hath a Ruler [Rulers collectively] set over it, which is called the word [Logos]; the fabricating Spirit is its Queen: which two are the First Power after the ONE.

These are the Spirit and Nature, which two form our Illusory Universe. The two inseparables remain in the *Universe of Ideas* so long as it lasts, and then merge back into Parabrahman, the One ever changeless. "The Spirit, whose essence is eternal, one and self-existent," emanates a pure ethereal Light—a dual light not perceptible to the elementary senses—according to the *Purânas*, the *Bible*, the *Sepher Yetzirah*, the Greek and Latin Hymns, the *Book of Hermes*, the Chaldæan *Book of Numbers*, the Esotericism of Lao-tse, and everywhere else. In the Kabalah, which explains the secret meaning of *Genesis*, this Light is the Dual-Man, or the Androgyne (rather Sexless) Angels, whose generic name is Adam Kadmon. It is they who complete man, whose ethereal form is emanated by other divine, but far lower Beings, who solidify the body with clay, or the "dust of the ground"—an allegory indeed, but as scientific as any Darwinian evolution and more *true*.

The author of the *Source of Measures* says that the foundation of the Kabalah and of all its mystic books is made to rest upon the *ten* Sephiroth; which is a fundamental truth. He shows these Ten Sephiroth or the 10 Numbers as follows:

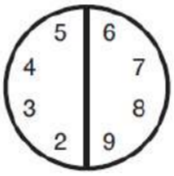

---

[64] These *seven caves*, *seven cities*, etc., etc., stand in every case for the seven centres, or zones, upon which the seven primitive groups of the first Root-Race were born.

[65] The engraving is reproduced in the *Sacred Mysteries of the Mayas and the Quiches* on p. 134.

[66] See *Source of Measures*, p. 50-53.

The circle is the *naught*; its vertical diameter line is the first or primal *One* [the Word or Logos], from which spring the 2, the 3, and so on to 9, the limit of the digits. The 10 is the first Divine Manifestation,[67] which contains every possible power of exact expression of proportion—the sacred *Jod*. By this Cabbalah we are taught that these Sephiroth were the *numbers* or emanations of the heavenly Light (20612 to 6561), they were the 10 Words, DBRIM, 41224, the light of which they were the flux was the Heavenly man, the Adam-KDM (the 144—144); and the Light, by the New Testament or Covenant (41224) created God; just as by the Old Testament God (Alhim, 31415) creates Light (20612 to 6561).[68]

41] {THE THREE KINDS OF LIGHT.} Now there are three kinds of Light in Occultism, as in the Kabalah. (1) The Abstract and Absolute Light, which is Darkness; (2) The Light of the Manifested-Unmanifested, called by some the Logos; and (3) The latter Light reflected in the Dhyân Chohans, the minor Logoi—the Elohim, collectively—who, in their turn, shed it on the objective Universe. But in the Kabalah—reedited and carefully adjusted to fit the Christian tenets by the Kabalists of the thirteenth century—the three Lights are described as: (1) The clear and penetrating, that of Jehovah; (2) reflected light; and (3) light *in the abstract*.

This Light, abstractly taken, (in a metaphysical or symbolical sense) is Alhim (Elohim, God), while the clear penetrating Light is Jehovah. The light of Alhim belongs to the world in general, in its allness and general fulness, but the light of Jehovah is that pertaining to the chiefest production, man, whom this light penetrated to and made.[69]

The author of the *Source of Measures* pertinently refers the reader to Inman's *Ancient Faiths Embodied in Ancient Names*, ii. 648. There, an engraving of

The *vesica piscis*, Mary, and the female emblem, copied from a Rosary of the blessed Virgin Mary, which was printed at Venice, 1542,

and therefore, as Inman remarks, "with a licence from the Inquisition, and consequently orthodox," will show the reader what the Latin Church understood by this "penetrating power of light and its effects." How sadly disfigured—applied as they were to the grossest anthropomorphic conceptions—have, under Christian inteqaretation, become the noblest and grandest, as the most exalted, ideas of Deity of the Eastern Philosophy!

The Occultists in the East call this Light Daiviprakriti, and in the West the Light of Christos. It is the Light of the Logos, the direct reflection of the ever Unknowable on the plane of Universal Manifestation. But here is the interpretation thereof given by the modern Christians from the *Kabalah*. As declared by the author just cited:

To the fulness of the world in general with its chiefest content, man, the term Elohim-Jehovah applies. In extracts from Sohar, the Rev. Dr. Cassell [a Kabalist], to prove that the Cabbalah sets forth the doctrine of the Trinity, among other things says: "Jehovah is Elohim (Alhim)" . . . By three steps God, (Alhim) and Jehovah become the same, and though separated, each and together they are of the same One.[70]

Similarly, Vishnu becomes the Sun, the visible symbol of the **42]** Impersonal Deity. Vishnu is described as "striding through the seven regions of the Universe in *three steps*." But with the Hindus this is an *exoteric* account, a surface tenet and an allegory, while the Kabalists give it out as the Esoteric and final meaning. But to proceed:

Now Light, as shown, is 20612 to 6561, as the proper enunciation of the integral and numerical relation of diameter to circumference of a circle. God (Alhim, that is, 31415 to One, a modified form of the above) is the reduction of this, so as to obtain a standard unit *One*, as the basis, in general, of all calculation and all mensuration. But for the production of animal life, and for especial *time measure*, or the lunar year, that influence which causes conception and embryotic development, the numbers of the Jehovah measure (the *"man even Jehovah"* measure), viz., 113 to 355, have to be specialized.[71] But this last ratio is but a modified form of Light, or 20612 to 6561, as a *pi value*, being only a variation of the same (that is 20612 to 6561 is 31415 to one, and 355 to 113 is 31415 or Alhim or God), and in such a manner that one can be made to flow into and be derived from the other:—and these are the three steps by which the *Unity* and sameness can be shown of the Divine names. That is, the two are but variations of the same ratio, viz., that of pi. The object of this comment is to show the same symbolic measuring use for the Cabbalah, as taught, with that of the Three Covenants of the Bible, and with that of Masonry as just noticed.

First, then, the Sephiroth are described as *Light*, that is, they themselves are a function of, indeed, the same as, the manifestation of the Ain Soph; and they are so from the fact that "*Light*" represents the ratio 20612 to 6561, as part of the "Words," DBRIM, 41224, or, as to the Word, Dabar, 206 (=10 cubits). "*Light*" is so much the burden of the Cabbalah as to explaining the Sephiroth, that the most famous book on the Cabbalah is called *Sohar*, or "*Light*." In this we find expressions of this kind: "The infinite was entirely unknown and diffused no light before the luminous point violently broke through into vision." "When He first assumed the form (of the crown, or

---

[67] See *Isis Unveiled*, II. pp. 300 *et seq*., for a proof of the antiquity of the decimal system of figures.

[68] See *Masonic Review*, Cincinnati, June, 1886, Art. "The Cabbalah.—No. VI," p. xo.

[69] *Ibid*., *loc. cit*.

[70] *Ibid*., p. 11.

[71] See *Source of Measures*, pp. 276, *et seq*., App. VII.

the first Sephira), He caused 9 splendid lights to emanate from it, which, shining through it, diffused a bright light in all directions:"—that is, these 9 with his one (which was the origin, as above, of the 9), together, made the 10, that is ⦶, or ⊗, or the sacred Ten (numbers or Sephiroth), or *Jod*—and these numbers were "the *Light*." Just as in the Gospel of St. John, God (Alhim, 31415 to one) was that Light (20612 to 6561) by which (Light) all things were made.[72]

In the *Sepher Yetzirah*, or "Number of Creation," the whole process of evolution is given out in numbers. In its "thirty-two Paths of Wisdom" the number 3 is repeated four times, and the number 4 five times. Therefore, the Wisdom of God is contained in numbers (Sephrim or Sephiroth), for Sepher (or S-ph-r when unvowelled) means "to cipher." And therefore, also, we find Plato stating that the Deity "geometrizes" in fabricating the Universe.

43] {THE NUMBERS OF CREATION.} The Kabalistic book, the Sepher Yeizirah, opens with a statement of the hidden wisdom of Alhim in Sephrim, *i.e.*, the Elohim in the Sephiroth.

In thirty and two paths, hidden wisdom, established Jah, IHVH, Tzabaoth, Elohi of Israel, Alhim of Life, El of Grace and Mercy—exalted uplifted Dweller on high, and King of Everlasting, and His name—Holy! in Three Sephrim, viz.:

B—S'ph-r, V—S'ph-r, V—Siph-o-r.

Mr. Ralston Skinner goes on to say:

This comment sets forth the *"hidden wisdom"* of the original text by hidden wisdom, that is, by the use of words carrying a special set of numbers and a special phraseology, which will set forth the very explanatory system which we find to fit so accurately in the Hebrew Bible. . . . In setting forth his scheme, to enforce it, and to finish out his detailed exposition in a general postulate,—viz., the one word *"Sephrim" (Sephiroth)*, of the Number Jezirah, the author explains the separation of this word in the three subordinate ones, a play upon a common word, *s-ph-r*, or number.

The prince Al-Chazari[73] says to the Rabbi: "I wish now that thou wouldest impart to me some of the chiefest or leading principles of *Natural Philosophy*, which, as thou sayest, were in former times worked out by them (the ancient wise ones);"—to which the Rabbi makes answer: "To such principles appertains the Number of Creation of our race-father Abraham" (that is Abram and Abraham, or numbers 41224 and 41252). He then says that this book of number treats of teaching the "*Alhim*-ness and *One*-ness through (DBRIM)" viz., the numbers of the word "*Words*." That is, it teaches the use of the ratio 31415 to One, through 41224, which last, in the description of the Ark of the Covenant, was divided into two parts by the *two* tables of stone, on which these DBRIM, or 41224, were written or engraved—or 20612×2. He then comments on these three subordinately used words, and takes care as to one of them to make the comment, "and *Alhim* (31415 to One) said let there be Light (20612 to 6561)."

The words as given in the text are:

ספר ספר סיפור

and the Rabbi, in commenting upon them, says: "It teaches the *Alhim*-ness (31415) and *One*-ness (the diameter to Alhim), through Words (DBRIM = 41224), by which on the one side there is infinite expression in heterogeneous creations, and on the other a final harmonic tendency to *One*-ness" (which, as everyone knows, is the mathematical function of *pi* of the schools, which measures, weighs, and numbers the stars of heaven, and yet resolves them back into the final oneness of the Uni-verse) "through Words. Their final accord perfects itself in that *One*-ness that ordains them, and which consists in

ספר ספר ספור

that is, the Rabbi, in his first comment, leaves the *jod*, or *i* out of one of the words, whereas afterwards he restores it again. If we take the values of those subordinate **44]** words, we find them to be 340, 340 and 346;—together these are 1026, and the division of the general word into these has been to produce these numbers—which by T'mura may be changed in various ways, for various purposes.[74]

The reader is asked to turn to Stanza IV of Volume I Shloka 3 and Commentary,[75] to find that the 3, 4, (7), and the thrice seven, or 1065, the number of Jehovah, is the number of the 21 Prajâpati mentioned in the *Mahâbhârata*, or the three Sephrim (words in ciphers or figures). And this comparison between the Creative Powers of Archaic Philosophy and the anthropomorphic Creator of *exoteric* Judaism (since the *Esotericism* of the Jews shows its identity with the Secret Doctrine) will lead the student to perceive and discover that, in truth, Jehovah is but a "lunar" and "generation" God. It is a fact well known to every conscientious student of the Kabalah, that the deeper he dives into it, the more he feels convinced that unless the Kabalah—or what is left of it—is read by the light of the Eastern Esoteric Philosophy, its study leads only to the discovery that, on the lines traced by exoteric Judaism and Christianity, the monotheism of both is nothing more exalted than ancient Astrolatry, now vindicated by modern Astronomy. The Kabalists never cease to repeat that Primal Intelligence can never be understood. It cannot be comprehended, nor can it be located, therefore it has to remain nameless and negative. Hence the Ain Suph—the "Unknowable" and "unnameable"—

---

[72] Art., *Masonic Review*, pp. 11, 12.
[73] In the Book *Al-Chazari*, by Jehuda-ha-Levi, translated by Dr. D. Cassel.
[74] Art. cited, pp. 12, 13.
[75] *ibid*., p. 117 *et seq*.

as It could not be made manifest, was imagined as emanating Manifesting Powers. It is then with its Emanations alone that human intellect has to, and can, deal. Christian theology, having rejected the doctrine of Emanations and replaced them with direct, conscious Creations of Angels and the rest out of *nothing*, now finds itself hopelessly stranded between Supernaturalism, or Miracle, and Materialism. An *extra*-cosmic God is fatal to Philosophy; an *intra*-cosmic Deity—*i.e.*, Spirit and Matter inseparable from each other—is a philosophical necessity. Separate them and that which is left is a gross superstition under a mask of emotionalism. But why "geometrize," as Plato has it, why represent these Emanations under the form of an immense arithmetical table? The question is well answered by the author just cited, who says:

> Mental perception, to become physical perception, must have the cosmic principle of *Light*:—and, by this, our mental circle must become visible through light; or, for its complete manifestation, the circle must be that of physical visibility, or Light itself.
>
> **45]** {EVOLUTION NOT CREATION.} Such conceptions, thus formulated, became the ground-work of the philosophy of the Divine manifesting in the universe.[76]

This is Philosophy. It is otherwise when we find the Rabbi in *Al-Chazari* saying that:

> Under s'ph-r is to be understood—*calculation* and *weighing* of the created bodies. For the *calculation*, by means of which a body must be constructed in harmony or symmetry, by which it must be in construction rightly arranged and made to correspond to the object in design, consists at last in *number*, *extension*, *mass*, *weight*;—co-ordinate relation of movements, then harmony of music, must consist altogether *by number*, that is s'ph-r. . . . By Sippor (s'phor) is to be understood the words of Alhim (206—I of 31415 to one), whereunto joins or adapts itself the design to the frame or form of construction; for example—it was said "Let Light be." The work became as the *words* were spoken, that is, as the numbers of the work came forth.[77]

This is *materializing* the *spiritual* without scruple. But the Kabalah was not always so well adapted to anthropo-monotheistic conceptions. Compare this with any of the six schools of India. For instance in Kapila's Sânkhya Philosophy, unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually. The Monad has to pass through its mineral, vegetable and animal forms, before the Light of the Logos is awakened in the animal man. Therefore, till then, the latter cannot be referred to as "man," but has to be regarded as a Monad imprisoned in ever-changing forms. *Evolution*, not *Creation*, by means of *Words* is recognized in the Philosophies of the East, even in their exoteric records. *Ex oriente lux*. Even the name of the first man in the Mosaic *Bible* had its origin in India, Professor Max Miiller's negation notwithstanding. The Jews got their Adam from Chaldæa; and Adam-Adami is a compound word and therefore a manifold symbol, and proves the Occult dogmas.

This is no place for philological disquisitions. But the reader may be reminded that the words *Ad* and *Adi* mean in Sanskrit the "first"; in Aramæan, "one" (*Ad-ad*, the "only one"); in Assyrian, "Father," whence *Ak-ad* or "father-creator."[78] And once the statement is found **46]** correct, it becomes rather difficult to confine Adam to the Mosaic Bible alone, and to see therein simply a Jewish name.

There is frequent confusion in the attributes and genealogies of the Gods in their Theogonies, the Alpha and the Omega of the records of that symbolical science, as given to the world by the half-initiated writers, Brâhmanical and Biblical. Yet there could be no such confusion made by the earliest nations, the descendants and pupils of the Divine Instructors; for both the attributes and the genealogies were inseparably linked with cosmogonical symbols, the "Gods" being the life and animating "soul-principle" of the various regions of the Universe. Nowhere and by no people was speculation allowed to range *beyond* those *manifested* Gods. The boundless and infinite Unity remained with every nation a virgin forbidden soil, untrodden by man's thought, untouched by fruitless speculation. The only reference made to it was the brief conception of its diastolic and systolic property, of its periodical expansion, or dilatation, and contraction. In the Universe, with all its incalculable myriads of Systems and Worlds disappearing and reappearing in eternity, the anthropomorphized Powers, or Gods, their Souls, had to disappear from view with their Bodies. As our *Catechism* says:

---

[76] Art. cited, p. 2.

[77] *Ibid*., p. 14.

[78] The appellation *Ak-ad* (or Akkadians) is of the same class as *Ad-m*, *Ha-va* (Eve) *Æd-en* (Eden); *Ak-Ad* meaning "Son of *Ad*," like the sons of Ad in Ancient Arabia. *Ad-ad*, the "only one" and the "first," was the *Ad-on* or "Lord" of Syria and consort of *Ad-ar-gat* or Aster't, the Syrian Goddess. And Gan-Æden (Eden) or Gandunia was Babylonia and Mesopotamia. In Assyrian *Ak* meant Creator, the letter *k* being pronounced kh (ah) gutturally. According to Swedenborg's mysticism Adam was not a man but a church (?) of primitive light. In the *Vedas*, *Ad*-iti is the primitive light, the Âkâsha of the phenomenal world.

"The Breath returning to the Eternal Bosom which exhales and inhales them."

Ideal Nature, the Abstract Space in which everything in the Universe is mysteriously and invisibly generated, is the same female side of the procreative power in Nature in the Vedic as in every other Cosmogony. Aditi is Sephira, and the Sophia of the Gnostics, and Isis, the Virgin Mother of Horus. In every Cosmogony, behind and higher than the "Creative" Deity, there is a Superior Deity, a Planner, an Architect, of whom the Creator is but the executive agent. And still higher, *over* and *around*, *within* and *without*, there is the Unknowable and the *Unknown*, the Source and Cause of all these Emanations.

It thus becomes easy to account for the reason why Adam-Adami is found in the Chaldæan scripture, certainly earlier than the Mosaic Books. In Assyrian *Ad* is the "father," and in Aramaean *Ad* is "one," and *Ad-ad* the "only one," while *Ak* is in Assyrian "creator." Thus **47]** {ADAM KADMON.} *Ad-am-ak-ad-mon* became Adam-Kadmon in the Kabalah (*Zohar*), meaning as it did, the "One (Son) of the divine Father, or the Creator," for the words *am* and *om* meant at one time in nearly every language the *divine*, or the *deity*. Thus Adam-Kadmon and Adam-Adami came to mean "The first Emanation of the Father-Mother or Divine Nature," and literally the "first Divine One." And it is easy to see that *Ad*-Argat (or Aster't, the Syrian Goddess, the consort of *Ad-on*, the Lord God of Syria or the Jewish Adonai), and Venus, Isis, Ister, Mylitta, Eve, etc., are identical with the Aditi and Vâch of the Hindus. They are all the "Mothers of all living" and "of the Gods." On the other hand—cosmically and astronomically—all the male Gods became at first "Sun-Gods," then, theologically, the "Suns of Righteousness," and the Logoi, all symbolized by the Sun.[79] They are all Protogonoi—First-born—and Mikroprosopoi. With the Jews Adam-Kadmon was the same as Athamaz, Tamaz, or the Adonis of the Greeks—"the One with, and of his Father"—the "Father" becoming during the later Races Helios, the Sun, as Apollo Karneios,[80] for instance, who was the "Sun-born"; Osiris, Ormazd, and so on, were all followed by, and found themselves transformed later on into, still more earthly types: such as Prometheus, the crucified of Mount Kajbee, Hercules, and so many others, Sun-Gods and Heroes, until all of them came to have no better significance than phallic symbols. In the Zohar it is said:

> Man was created by the Sephiroth (Elohim-Javeh, also) and they engendered by common power the *earthly* Adam.

Therefore in *Genesis* the Elohim say: "Behold Man is become *as one of us*." But in Hindu Cosmogony or "Creation," Brahmâ-Prajâpati *creates* Virâj and the Rishis, spiritually; therefore the latter are **48]** distinctly called the "Mind-born Sons of Brahmâ"; and this specified mode of *engendering* precluded every idea of Phallicism, at any rate in the earlier human nations. This instance well illustrates the respective *spirituality* of the two nations.

———

3. SAID THE LORD OF THE SHINING FACE: "I SHALL SEND THEE A FIRE WHEN THY WORK IS COMMENCED. RAISE THY VOICE TO OTHER LOKAS; APPLY TO THY FATHER, THE LORD OF THE LOTUS[81] (*a*), FOR HIS SONS . . . . THY PEOPLE SHALL BE UNDER THE RULE OF THE FATHERS.[82] THY MEN SHALL BE MORTALS. THE MEN OF THE LORD OF WISDOM,[83] NOT THE SONS OF SOMA,[84] ARE IMMORTAL. CEASE THY COMPLAINTS (*b*). THY SEVEN SKINS ARE YET ON THEE. . . . THOU ART NOT READY. THY MEN ARE NOT READY" (*c*).

---

[79] Adam-Jehovah, Brahmâ and Mars are, in one sense, identical; they are all symbols for primitive or initial *generative powers* for the purposes of human procreation. Adam is red, and so also are Brahmâ-Virâj and Mars—God and Planet. Water is the "blood" of the Earth; therefore, all these names are connected with Earth and Water. "It takes *earth* and *water* to create a *human* soul," says Moses. Mars is identical with Kârttikeya, God of War (in one sense)—which God is born of the Sweat of Shiva, Shiva-gharmâja and the Earth. In the Mahâbhârata he is shown as born without the intervention of a woman. And he is also called Lohita, the Red, like Adam, and the other "first men." Hence, the author of *The Source of Measures* is quite right in thinking that Mars (and all the other Gods of like attributes), "being the *god of war* and of *bloodshed*, was but a secondary idea flowing out of the primary one of shedding of blood in conception for the first time." Hence Jehovah became later a fighting God, "Lord of Hosts," and one who commands war. He is the aggressive Zodh—or Cain, by permutation, who *slew* his (female) *brother*, whose "blood crieth from the ground," the *Earth* having opened *her month* to receive the *blood*. (Genesis iii.)

[80] Apollo Karneios is certainly a Greek transformation from the Hindu Krishna-Karna. Karna means radiant, and Karneios, which was a title of Apollo with the Celts as with the Greeks, meant "Sun-born."

[81] Kumuda-Pati.

[82] Pitri-Pati.

[83] Budha, Mercury.

[84] The Moon.

(*a*) Kumuda-Pati is the Moon, the Earth's parent, in his region of Soma-loka. Though the Pitris, or Fathers, are Sons of the Gods, elsewhere Sons of Brahmâ and even Rishis, they are generally known as the Lunar Ancestors.

(*b*) Pitri-Pati is the Lord or King of the Pitris, Yama, the God of Death and the Judge of mortals. The men of Budha, Mercury, are metaphorically "immortal" through their Wisdom. Such is the common belief of those who credit every Star or Planet with being inhabited—and there are men of Science, M. Flammarion among others, who believe in this fervently, on logical as well as on astronomical data. The Moon being an inferior body—even to the Earth, to say nothing of other Planets, the terrestrial men produced by her Sons—the Lunar Men or Ancestors—from her shell or body, cannot be immortal. They cannot hope to become real, self-conscious and intelligent men, unless they are "finished," so to say, by other creators. Thus in the Purânic legend, the son of the Moon (Soma) is Budha (Mercury), the intelligent and the wise, because he is the offspring of Soma, the Regent of the visible Moon, not of Indu, the physical Moon. Thus Mercury is the elder brother of the Earth, metaphorically—his step-brother, so to say, the offspring of Spirit—while she (the Earth) is the progeny of the Body. These allegories have a deeper and more scientific meaning—astronomically and geologically—than our modem **49]** {THE FIRST WAR IN HEAVEN.} Physicists are willing to admit. The whole cycle of the first "War in Heaven," the Târakâ-Mâyâ, is as full of philosophical as of cosmogonical and astronomical truths. One can trace therein the biographies of all the Planets by the history of their Gods and Rulers. Ushanas (Shukra, or Venus), the bosom-friend of Soma and the foe of Brihaspati (Jupiter), the "Instructor of the Gods," whose wife Târâ, or Târaka, has been carried away by the Moon, Soma—"of whom he begat Budha"—took also an active part in this war against the "Gods" and forthwith was degraded into a Demon (Asura) Deity, and so he remains to this day.[85]

Here the word "men" refers to the Celestial men, or what are called in India the Pitaras or Pitris, the Fathers, the Progenitors of men. This does not remove the seeming difficulty, in view of modern hypotheses, of the teaching, which shows these Progenitors or Ancestors creating the first human Adams out of their sides, as astral shadows. And though it is an improvement on Adam's rib, still geological and climatic difficulties will be brought forward. Such, however, is the teaching of Occultism.

(*c*) Man's organism was adapted in every Race to its surroundings. The first Root-Race was as ethereal as ours is material. The progeny of the Seven Creators, who evolved the Seven Primordial Adams,[86] surely required no purified gases to breathe and live upon. Therefore, however strongly the impossibility of this teaching may be urged by the devotees of Modern Science, the Occultist maintains that the case was as stated *eons of years* before even the evolution of the Lemurian, the first physical man, which took place 18,000,000 years ago.

50] Archaic Scripture teaches that at the commencement of every local Kalpa, or Round, the Earth is reborn, and preliminary evolution is described in one of the *Books of Dzyan* and the Commentaries thereon in this wise:

"As the human Jîva [*Monad*], *when passing into a new womb*, *gets recovered with a new body*, *so does the Jîva of the Earth; it gets a more perfect and solid covering with each Round after reemerging once more from the matrix of space into objectivity."*

This process is attended, of course, by the throes of the new birth, or geological convulsions.

---

[85] Ushanas-Shukra, or Veuus, is our Lucifer, the Morning-Star, of course. The ingenuity of this allegory in its manifold meanings is great indeed. Thus Brihaspati (the Planet Jupiter), or Brahmanaspati, is, in the *Rig Veda*, a deity who is the symbol and the prototype of the *exoteric* or ritualistic worship. He is priest, sacrificer, suppliant, and the medium through which the prayers of mortals reach the Gods. He is the Purohita (Family Priest, or Court Chaplain) of the Hindu Olympus and the spiritual Guru of the Gods. Soma is the Mystery God and presides over the mystic and Occult nature in man and the Universe. Târâ, the priest's wife, who symbolizes the worshipper, prefers Esoteric truths to their mere shell, exotericism; hence she is shown as carried off by Soma. Now Soma is the sacred juice of that name, giving mystic visions and trance revelations, the *result of which union*, is Budha (Wisdom), Mercury, Hermes, etc.; that Science in short which to this day is proclaimed by the Brihaspatis of Theology as Devilish and Satanic. What wonder that by expanding the cycle of this allegory we find Christian Theology espousing the quarrel of the Hindu Gods, and regarding Ushanas (Lucifer), who helped Soma against that ancient personification of ritualistic worship (Brahmanaspati, the Lord of the Brâhmans, now become Jupiter-Jehovah) as Satan, the "Enemy of God"!

[86] As shown elsewhere, it is only the Heavenly Man, Adam-Kadmon, of the first chapter of *Genesis*, who is made "in the image and likeness of God." Adam of the second chapter is not said to be made in that *image* nor in the divine likeness, before he ate of the forbidden fruit. The former Adam is the Sephirothal Host; the second Adam is the mindless First human Root-Race; the third Adam is the Race that separated, whose eyes are opened.

The only reference to it is contained in one verse of the volume of the Book of Dzyan before us, where it says:

---

4. AFTER GREAT THROES SHE[87] CAST OFF HER OLD THREE AND PUT ON HER NEW SEVEN SKINS, AND STOOD IN HER FIRST ONE.

This refers to the growth of the Earth, whereas in the Stanza treating of the First Round it is said in the Commentary:

"After the changeless [*Avikâra*] *immutable Nature* [*Essence, Sadaika-rûpa*] *had awakened and changed* [*differentiated*] *into* [*a state of*] *causality* [*Avyakta*], *and from cause* [*Kârana*] *had become its own discrete effect* [*Vyakta*], *from invisible it became visible. The smallest of the small* [*the most atomic of atoms, or anîyânsam anîyasâm*] *became one and the many* [*Ekânekarûpa*]; *and producing the Universe produced also the fourth Loka* [*our Earth*] *in the garland of the seven lotuses. The Achyuta then became the Chyuta."*[88]

The Earth is said to cast off "her old *three*" Skins, because this refers to the three preceding Rounds she has already passed through; the present being the Fourth Round out of the seven. At the beginning of every new Round, after a period of Obscuration, the Earth—as do also the other six "Earths"—casts off, or is supposed to cast off, her old Skins as the Serpent does; therefore she is called in the *Aitareya-Brâhmana* the Sarpa-Râjnî, the "Queen of the Serpents," and "the mother of all that moves." The "Seven Skins," in the first of which she now stands, refer to the seven geological changes which **51]** {NÂRADA AND ASURAMAYA.} accompany and correspond to the evolution of the Seven Root-Races of Humanity.

Stanza II, which speaks of this Round, begins with a few words of information concerning the age of our Earth. The chronology will be given in its place. In the Commentary appended to the Stanza, two personages are mentioned, Nârada and Asuramaya, especially the latter. All the calculations are attributed to this archaic celebrity; and what follows will make the reader superficially acquainted with some of these figures.

TWO ANTEDILUVIAN ASTRONOMERS.

To the mind of the Eastern student of Occultism, two figures are indissolubly connected with mystic Astronomy, Chronology, and their cycles. Two grand and mysterious figures, towering like two giants in the Archaic Past, emerge before him, whenever he has to refer to Yugas and Kalpas. When, at what period of pre-history they lived, none save a few men in the world know, or ever can know, with that certainty which is required by exact chronology. It may have been 100,000 years ago, it may have been 1,000,000, for all that the outside world will ever know. The mystic West and Freemasonry talk loudly of Enoch and Hermes. The mystic East speaks of Nârada, the old Vedic Rishi, and of Asuramaya, the Atlantean.

It has already been hinted that of all the incomprehensible characters in the *Mahâbhârata* and the *Purânas*, Nârada, the son of Brahmâ in the *Matsya Purâna*, the progeny of Kashyapa and the daughter of Daksha, in the *Vishnu Purâna*, is the most mysterious. He is referred to by the honourable title of Deva-Rishi (Divine Rishi, rather than Demi-God) by Parâshara, and yet he is cursed by Daksha and even by Brahmâ. He informs Kansha that Bhagavân, or Vishnu in exotericism, would incarnate in the eighth child of Devakî, and thus brings the wrath of the Indian Herod upon Krishna's mother; and then, from the cloud on which he is seated—invisible as a true Mânasaputra—he lauds Krishna, in delight at the Avatâr's feat of killing the monster Keshin. Nârada is here, there, and everywhere; and yet, none of the Purânas gives the true characteristics of this great enemy of physical procreation. Whatever those characteristics may be in Hindu Esotericism, Nârada—who is called in Cis-Himalayan Occultism Pesh-Hun, the "Messenger," or the Greek Angelos—is the sole confidant **52]** and the executor of the universal decrees of Karma and Adi-Budha: a kind of active and ever-incarnating Logos, who leads and guides human affairs from the beginning to the end of the Kalpa.

Pesh-Hun is a general not a special Hindu possession. He is the mysterious guiding intelligent power, which gives the impulse to, and regulates the impetus of Cycles, Kalpas and universal

---

[87] The Earth.

[88] Achyuta is an almost untranslatable term. It means that which is not subject to fall or change for the worse: the Unfailing; and it is the reverse of Chyuta, the Fallen. The Dhyânîs who incarnate in the human forms of the Third Root-Race and endow them with intellect (Manas) are called "the Chyuta, for they fall into generation.

events.[89] He is Karma's visible adjuster on a general scale; the inspirer and the leader of the greatest heroes of this Manvantara. In the exoteric works he is referred to by some very uncomplimentary names; such as Kali-kâraka, Strife-maker, Kapi-vaktra, Monkey-faced, and even Pishuna, the Spy, though elsewhere he is called Deva-Brahmâ. Even Sir William Jones was strongly impressed with this mysterious character from what he gathered in his Sanskrit studies. He compares him to Hermes and Mercury, and calls him "the eloquent messenger of the gods."[90] All this, besides the fact that the Hindus believe him to be a great Rishi, "who is for ever wandering about the earth, giving good counsel," led the late Dr. Kenealy[91] to see in him one of his twelve Messiahs. He was, perhaps, not so far off the real track as some imagine.

What Nârada *really* is, cannot be explained in print; nor would the modern generations of the profane gather much from the information. But it may be remarked, that if there be in the Hindu Pantheon a Deity which resembles Jehovah, in tempting by "suggestion" of thoughts, and "hardening" of the hearts of those whom he would make his tools and victims, it is Nârada. Only with the latter it is no desire to obtain a pretext for "plaguing," and thus showing that "*I am* the Lord God." Nor is it through any ambitious or selfish motive; but, verily, to serve and guide universal progress and evolution.

Nârada is one of the few prominent characters, if we except some Gods, in the Puranas, who visit the so-called nether or infernal regions, Patala. Whether or not it was from his intercourse with the thousand-headed Shesha, the Serpent who bears the Seven Patalas and the entire world like a diadem upon his heads, and who is the great teacher of Astronomy,[92] that Nârada learned all that he knew, certain **53]** {THE MIRROR OF FUTURITY.} it is that he surpasses Garga's Guru in his knowledge of cyclic intricacies. It is he who has charge of our progress and national weal or woe. It is he who brings on wars and puts an end to them. In the old Stanzas, Pesh-Hun is credited with having calculated and recorded all the astronomical and cosmic Cycles to come, and with having taught the Science to the first gazers at the starry vault. And it is Asuramaya, who is said to have based all his astronomical works upon those records, to have determined the duration of all the past geological and cosmical periods, and the length of all the Cycles to come, till the end of this Life-Cycle, or the end of the Seventh Race.

There is a work among the Secret Books, called the *Mirror of Futurity*, wherein all the Kalpas within Kalpas, and Cycles within the bosom of Shesha, or infinite Time, are recorded. This work is ascribed to Pesh-Hun-Nârada. There is another old work which is attributed to various Atlanteans. It is these two records which furnish us with the figures of our Cycles, and the possibility of calculating the date of Cycles to come. The chronological calculations which will presently be given are, however, those of the Brâhmans, as explained further on: but most of them are also those of the Secret Doctrine.

The chronology and computations of the Brâhman Initiates are based upon the zodiacal records of India, and the works of the above-mentioned Astronomer and Magician—Asuramaya. The Atlantean zodiacal records cannot err, as they were compiled under the guidance of those who first taught Astronomy, among other things, to mankind.

But here again we are deliberately and recklessly facing a new difficulty. We shall be told that our statement is contradicted by Science, in the person of a man regarded as a great authority (in the West) upon all subjects of Sanskrit literature—Professor Albrecht Weber, of Berlin. This, to our great regret, cannot be helped; and we are ready to maintain what is now stated. Asuramaya, to whom the epic tradition points as the earliest Astronomer in Âryâvarta, one to whom "the Sun-God imparted the knowledge of the stars," *in propria persona*, as Dr. Weber himself states, is identified by him, in some very mysterious way, with the "Ptolemaios" of the Greeks. No more valid reason is given for this identification than that:

> This latter name (Ptolemaios), as we see from the inscription of Piyadasi, became the Indian "Turamaya," out of which the name "Asura Mâyâ" might very easily grow.

No doubt it "might," but the vital question is: Are there any good **54]** proofs that it has thus grown? The only evidence that is given for this is, that it *must* be so:

> Since . . . this Mâyâ is distinctly assigned to Romaka-pura in the West.[93]

---

[89] This is perhaps the reason why, in the *Bhagavad Gîtâ*, we are told that Brahmâ had communicated to Nârada in the beginning that all men whatsoever, even Mlechchhas, outcasts and barbarians, might know the true nature of Vasudeva and learn to have faith in that Deity.

[90] See *Asiatic Researches*, I. 265.

[91] *Book of God*, 60.

[92] Shesha, who is also Ananta, the infinite, and the "Cycle of Eternity" in Esotericism, is credited with having given his astronomical knowledge to Garga, the oldest astronomer of India, who propitiated him, and forthwith knew all about the Planets and how to read omens.

[93] See *The History of Indian Literature*, p. 253, by Prof. A. Weber; in Trübner's Oriental Series.

The Mâyâ is evident, since no Sanskritist among Europeans can tell where that locality of Romaka-pura was, except, indeed, that it was somewhere "in the West." In any case, as no member of the Asiatic Society, or Western Orientalist, will ever listen to a Brâhmanical teaching, it is useless to take the objections of European Orientalists into consideration. Romaka-pura was "in the West," certainly, since it was part and parcel of the lost continent of Atlantis. And it is equally certain that it is Atlantis, to which is assigned in the Hindu *Purânas* the birth-place of Asuramaya, "as great a Magician as he was an Astrologer and an Astronomer." Moreover, Prof. Weber refuses to assign any great antiquity to the Indian Zodiac, and feels inclined to think that the Hindus never knew of a Zodiac at all till

They had borrowed one from the Greeks.[94]

This statement clashes with the most ancient traditions of India, and must therefore be ignored. We are the more justified in ignoring it, as the learned German Professor himself tells us in the introduction to his work, that:

In addition to the natural obstacles which impede investigation [in India], there still prevails a dense mist of prejudice and preconceived opinions hovering over the land, and enfolding it as with a veil.[95]

Caught in that veil, it is no wonder that Dr. Weber should himself have been led into involuntary errors. Let us hope that he knows better now.

Now whether Asuramaya is to be considered a modern myth, a personage who flourished in the day of the Macedonian Greeks, or that which he is claimed to be by the Occultists, in any case his calculations agree entirely with those of the Secret Records.

From fragments of immensely old works attributed to the Atlantean Astronomer, and found in Southern India, the calendar elsewhere mentioned was compiled by two very learned Brâhmans[96] in 1884 and 1885. The work is proclaimed by the best Pandits as faultless—from the **55]** {WHAT THE EARTH-WHIRL PRODUCED.} Brâhmanical standpoint—and thus far relates to the chronology of the orthodox teachings. If we compare its statements with those made several years earlier in *Isis Unveiled*, with the fragmentary teachings published by some Theosophists, and with the present data derived from the Secret Books of Occultism, the whole will be found to agree perfectly, save in some details which may not be explained; for secrets of higher Initiation—as unknown to the writer as they are to the reader—would have to be revealed, and that *cannot be done*.

———

STANZA II.

NATURE UNAIDED FAILS.

5. After enormous periods the Earth creates monsters. 6. The "Creators" are displeased. 7. They dry the Earth. 8. The forms are destroyed by them. 9. The first great tides. 10. The beginning of incrustation.

5. THE WHEEL WHIRLED FOR THIRTY CRORES MORE.[97] IT CONSTRUCTED RÛPAS;[98] SOFT STONES THAT HARDENED,[99] HARD PLANTS THAT SOFTENED.[100] VISIBLE FROM INVISIBLE, INSECTS AND SMALL LIVES.[101] SHE[102] SHOOK THEM OFF HER BACK WHENEVER THEY OVERRAN THE MOTHER (*a*). . . . AFTER THIRTY CRORES, SHE TURNED ROUND. SHE LAY ON HER BACK; ON HER SIDE. . . . SHE WOULD CALL NO SONS OF HEAVEN, SHE WOULD ASK NO SONS OF WISDOM. SHE CREATED FROM HER OWN BOSOM. SHE EVOLVED WATER-MEN, TERRIBLE AND BAD (*b*).

---

[94] Even the Mâyâ Indians of Guatemala had their Zodiac from untold antiquity. And "primitive man acted in the same manner independently of time or locality in every age," observes a French-writer.

[95] *Ibid*., p. 2.

[96] The *Tirukkanda Panchanga*, for the Kali Yuga 4986, by Chintamany Raghanaracharya, son of the famous Government astronomer of Madras, and Tartakamala Venkata Krishna Rao.

[97] Of years, 300 million years, or Three Occult Ages. The *Rig Veda* has the same division. In the "Physician's Hymn," (X 97 1) it is said that "the plants came into being *Three Ages* (Triyugam) before the gods" on our Earth. (See "Chronology of the Brâhmans" at the end of the Stanza.)

[98] Forms.

[99] Minerals.

[100] Vegetation.

[101] Sarîsripa, svapada.

[102] The Earth.

(*a*) This relates to an inclination of the axis—of which there were several—to a consequent deluge and chaos on Earth (having, however, no reference to Primeval Chaos), in which monsters, half-human, half-animal, were generated. We find it mentioned in the *Book of the Dead*, and also in the Chaldæan account of creation, on the Cutha Tablets, however mutilated.

It is not even allegory. Here we have facts, that are found repeated **56]** in the account of the *Pymander*, as well as in the Chaldæan tablets of creation. The verses may almost be checked by the Cosmogony, as given by Berosus, which has been disfigured out of recognition by Eusebius, but some of the features of which may yet be found in fragments left by ancient Greek authors—Apollodorus, Alexander Polyhistor, etc. "The water-men terrible and bad"—who were the production of Physical Nature alone, a result of the "evolutionary impulse" and the first attempt to create "man," the crown, and the aim and goal of all animal life on Earth—are shown to be failures in our Stanzas. Do we not find the same in the Berosian Cosmogony, denounced with such vehemence as the culmination of heathen absurdity? And yet who of the Evolutionists can say that things in the beginning have not come to pass as they are described? That, as maintained in the *Purânas*, the Egyptian and Chaldæan fragments, and even in *Genesis*, there have not been two, and even more, "creations," before the last formation of the Globe; which, changing its geological and atmospheric conditions, changed also its flora, its fauna, and its men? This claim agrees not only with every ancient Cosmogony, but also with Modern Science, and even, to a certain degree, with the theory of evolution, as may be demonstrated in a few words.

There is no "Dark Creation," no "Evil Dragon" conquered by a Sun-God, in the earliest World-Cosmogonies. Even with the Akkads, the Great Deep—the Watery Abyss, or Space—was the birthplace and abode of Ea, Wisdom, the incognizable infinite Deity. But with the Semites and the later Chaldæans, the fathomless Deep of Wisdom becomes gross Matter, sinful substance, and Ea is changed into Tiamat, the Dragon slain by Merodach, or Satan, in the astral waves.

In the Hindu *Purânas*, Brahmâ, the Creator, is seen recommencing *de novo* several "Creations" after as many failures; and two great Creations are mentioned,[103] the Pâdma and the Vârâha, the present, when the Earth was lifted out of the water by Brahmâ, in the shape of a Boar, the Vârâha Avatâra. Creation is shown as a sport, an amusement (Lîlâ) of the Creative God. The *Zohar* speaks of primordial worlds, which perished as soon as they came into existence. And the same is said in the *Midraish*, Rabbi Abahu explaining distinctly[104] that "the Holy One" had successively created and destroyed sundry Worlds, before he succeeded in the present one. This does not relate only to **57]** {THE MONSTERS OF CHAOS.} other Worlds in Space, but to a mystery of our own Globe contained in the allegory about the "Kings of Edom." For the words, "This one pleases me," are repeated in *Genesis*[105] though in disfigured terms, as usual. The Chaldæan fragments of Cosmogony in the cuneiform inscriptions, and elsewhere, show two distinct creations of animals and men, the first being destroyed, as it was a failure. The Cosmogonical tablets prove that this our actual creation was preceded by others;[106] and as shown by the author of *The Qabbalah*, in the *Zohar*, *Siphra Dtzenioutha*, in *Jovah Rabba*, 128a, etc., the Kabalah states the same.

(*b*) Oannes, or Dagon, the Chaldæan "Man-fish," divides his Cosmogony and Genesis into two portions. First the abyss of waters and darkness, wherein resided most hideous beings—men with wings, four and two-winged men, human beings with two heads, with the legs and horns of a goat—our "goat-men"[107]—hippocentaurs, bulls with the heads of men, and dogs with tails of fishes. In short, combinations of various animals and men, of fishes, reptiles and other monstrous animals, assuming each other's shapes and countenances. The feminine element they resided in is personified by Thalatth—the Sea, or "Water"—which was finally conquered by Belus, the male principle. And Polyhistor says:

---

[103] These two must not be confused with the Seven Creations or Divisions in each Kalpa. The *Primary* and *Secondary* Creations are here meant.

[104] In *Bereschith Rabba*, Parscha IX.

[105] i.31.

[106] See *Hibbert Lectures*, 1887, Sayce, p. 390.

[107] Whence the identity of the ideas? The Chinese have the same traditions. According to the commentator Kwoh P'oh, in the work called *Shan-Hai-King*, "Wonders by Sea and Land," a work which was written by the historiographer Chung Ku from engravings on nine urns made by the Emperor Yü (B.C. 2255), an interview is mentioned with men *having two distinct faces on their heads*, before and behind, monsters with bodies of goats and human faces, etc. Gould, in his *Mythical Monsters* (p. 27), giving the names of some authors on Natural History, mentions *Shan-Hai-King*. "According to the commentator Kwoh P'oh (A.D. 276-324) this work was compiled three thousand years before his time, or at seven dynasties' distance. Yang Sun of the Ming Dynasty (commencing A.D. 1368) states that it was compiled by Kung Chia and Chung Ku (?)"—as stated above. "Chung Ku . . . at the time of the last emperor of the Hia dynasty (B.C. 1818), fearing that the emperor might destroy the books treating of the ancient time, carried them in his flight to Yin."

Belus came, and cut the woman asunder: and of one half of her he formed the earth, and of the other half the heavens; and at the same time destroyed the animals within her.[108]

As pertinently remarked by Isaac Myer:

With the Akkadians each object and power of Nature had its *Zi* or Spirit. The Akkadians formed their deities into triads, usually of males [sexless, rather?], the Semites also had triadic deities, but introduced sex[109]

—or phallicism. With the Aryan and the earliest Akkadians all things **58]** are emanations *through*, not *by*, a Creator or Logos. With the Semites everything is *begotten*.

———

6. THE WATER-MEN, TERRIBLE AND BAD, SHE HERSELF CREATED FROM THE REMAINS OF OTHERS.[110] FROM THE DROSS AND SLIME OF HER FIRST, SECOND, AND THIRD,[111] SHE FORMED THEM. THE DHYÂNÎ CAME AND LOOKED. . . . THE DHYÂNÎ FROM THE BRIGHT FATHER-MOTHER, FROM THE WHITE[112] REGIONS THEY[113] CAME, FROM THE ABODES OF THE IMMORTAL MORTALS (*a*).

(*a*) The explanations given in our Stanzas are far more clear than that which the legend of creation from the Cutha tablet would give, even were it complete. What is preserved on it, however, corroborates them. For, in the tablet, the "Lord of Angels" destroys the men in the abyss, when "there were not left the carcases and waste" after they were slaughtered. After which they, the Great Gods, create men with the bodies of birds of the desert, human beings, "seven kings, brothers of the same family," etc., which is a reference to the locomotive qualities of the primary ethereal bodies of men, which could fly as well as they could walk,[114] but who "were destroyed" because they were not "perfect," *i.e.*, they "were sexless, like the Kings of Edom."

Weeded of metaphors and allegories, what will Science say to this idea of a primordial creation of species? It will object to the "Angels" and "Spirits" having anything to do therewith; but if it be Nature and the physical law of evolution that are the creators of all there is now on Earth, why could there be "no such abyss," when the Globe was covered with waters, in which numbers of monstrous beings were generated? Is it the "human beings" and animals with human heads and double faces, which are a point of the objection? But if man is only a higher animal and has evolved from the brute species by an infinite series of transformations, why could not the "missing links" have had human heads attached to the bodies of animals, or, being two-headed, have heads of beasts and *vice versa*, in Nature's early efforts? Are we not shown, during the geological periods, in the ages **59]** {UNAIDED PHYSICAL NATURE FAILS.} of the reptiles and the mammalia, lizards with birds' wings, and serpents' heads on animal bodies?[115] And, arguing from the standpoint of Science, does not even our modern human race occasionally furnish us with monster-specimens: two-headed children, animal bodies with human heads, dog-headed babies, etc.? And this proves that, if Nature will still play such freaks now that she has been settled for ages in the order of her evolutionary work, monsters, like those described by Berosus, were a possibility in her opening programme; a possibility which may even have existed once upon a time as a law, before she sorted out her species and began regular work upon them. And this indeed now admits of definite proof by the bare fact of "Reversion," as Science puts it.

This is what the Doctrine teaches, and demonstrates by numerous proofs. But we shall not wait for the approval of either dogmatic Theology or Materialistic Science, but proceed with the Stanzas. Let these speak for themselves, with the help of the light thrown on them by the Commentaries and their explanations; the scientific aspect of these questions will be considered later on.

Thus Physical Nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two kingdoms, as well as that of the lower animals, but when it comes to the turn of man, spiritual, independent and intelligent powers are required for his creation, besides the "coats of skin" and the "breath of animal life." The human Monads of preceding Rounds need something higher than purely physical materials with which to build their personalities, under the penalty of remaining even below any "Frankenstein" animal.[116]

———

[108] Cory's *Ancient Fragments*, original edition, p. 25.

[109] *Qabbalah*, p. 246.

[110] From the mineral, vegetable, and animal remains.

[111] Rounds.

[112] Solar-lunar.

[113] Gods and Planetary Spirits, especially the Ribhus. "The three Ribhus" who also become "thrice seven" in number of their gifts.

[114] Remember the "winged races" of Plato, and the *Popol-Vuh* accounts of the first human race, which could walk, fly, and see objects, however distant.

[115] See *Mythical Monsters*, by Charles Gould.

[116] In the first volume of the lately published Introduction *à l'Étude des Races Humaines*, by M. de Quatrefages, there is proof that since the Post-Tertiary Period and even before that time—since

60]

7. DISPLEASED THEY WERE. "OUR FLESH IS NOT THERE.[117] NO FIT RÛPAS FOR OUR BROTHERS OF THE FIFTH. NO DWELLINGS FOR THE LIVES.[118] PURE WATERS, NOT TURBID, THEY MUST DRINK (*a*). LET US DRY THEM."[119]

(*a*) Says the Catechism on the Commentaries:

It is from the material Worlds that descend they, who fashion physical man at the new Manvantaras. They are inferior Lha [*Spirits*], *possessed of a dual body* [*an Astral within an Ethereal Form*]. *They are the fashioners and creators of our body of illusion. . . .*

Into the forms projected by the Lha [*Pitris*] *the Two Letters*[120] [*the Monad, called also the "Double Dragon"*] *descend from the Spheres of Expectation.*[121] *But they are like a roof with no walls, nor pillars to rest upon. . . .*

Man needs four Flames and three Fires to become one on Earth, and he requires the essence of the forty-nine Fires[122] *to be perfect. It is those who have deserted the Superior Spheres, the Gods of Will,*[123] *who complete the Manu of illusion. For the "Double Dragon" has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission [Manas, "Mind"*] *and the form knows it not.*

In the highest worlds, the three are one,[124] *on Earth* [*at first*] *the one becomes two. They are like the two* [*side*] *lines of a triangle that has lost its bottom line—which is the third Fire.*[125]

Now this requires some explanation before proceeding any further. To do so especially for the benefit of our Aryan Hindu brethren—whose Esoteric interpretations may differ from our own—we shall have to explain to them the foregoing by certain passages in their own exoteric **61]** {THE BODIES OF BRAHMÂ.} books, namely, the *Purânas*. In the allegories of the latter, Brahmâ, who is collectively the Creative Force of the Universe, is thus described:

---

many Races were already scattered during that Age on the face of the Earth—man has not altered one iota in his physical structure. And if man was surrounded for ages by a fauna that altered from one period or cycle to another, which died out, which was reborn in other forms—so that now there does not exist one single animal on Earth, large or small, contemporary with tile man of that period—if, then, every animal has been transformed save man himself, this fact goes to prove not only his antiquity, but that he is a *distinct Kingdom*. Why should he alone have escaped transformation? Because, says de Quatrefages, the weapon used by him, in his struggle with Nature, and the ever-changing geological conditions and elements, was "his *psychic force*, not his physical strength or body," as in the case of animals. Give man only that dose of intelligence and reason with which other mammalia are endowed, and with his present bodily organization he will show himself the most helpless of creatures of Earth. And as everything goes to prove that the human organism with all its characteristics, peculiarities and idiosyncrasies existed already on our Globe in those far distant geological periods when there was not yet *one single specimen of the now-existing forms of mammalia*, what is the unavoidable conclusion? Why this: Since all the human races are of one and the same species, it follows that this species is the *most ancient of all* the now-living mammalia. Therefore it is the most stable and persevering of all, and was already as fully developed as it is now when all the other mammalia now known had not made even their first approach to appearance on this Earth. Such is the opinion of the great French Naturalist, who gives thereby a terrible blow to Darwinism.

[117] They said.

[118] The Monads of the "presentments" of men of the Third Round, the huge ape-like forms.

[119] The Waters.

[120] In the Esoteric System the seven "principles" in man are represented by seven letters. The first two are *more* sacred than the four letters of the Tetragrammaton.

[121] The Intermediate Spheres, wherein the Monads, which have not reached Nirvâna, are said to slumber in unconscious inactivity between the Manvantaras.

[122] Explained elsewhere. The Three Fires, Pâvaka, Pavamâna, and Shuchi, who had forty-five Sons, who, with their three Fathers, and their Father Agni, constitute the forty-nine Fires. Pavamâna, Fire produced by friction, is the parent of the "Fire of the Asuras"; Shuchi, Solar Fire, is the parent of the "Fire of the Gods"; and Pâvaka, Electric Fire, is the Father of the "Fire of the Pitris." (See *Vâyu Purâna*.) But this is an explanation on the material and terrestrial plane. The Flames are evanescent and only periodical; the Fires—eternal in their triple unity. They correspond to the *four* lower, and the *three* higher human "principles."

[123] The Suras, who become later the A-Suras.

[124] Âtmâ, Buddhi and Manas. In Devachan the higher element of the Manas is needed to make it a state of perception and consciousness for the disembodied Monad.

[125] *Catechism*, Book iii. Sec. 9.

At the beginning of the Yugas [Cycles]. . . . . possessed of the desire and of the power to create, and impelled by the potencies of what is to be created, again and again does he, at the outset of a Kalpa, put forth a similar creation.[126]

It is now proposed to examine the exoteric account in the *Vishnu Purâna*, and see how much it may agree or disagree with our Occult version.

CREATION OF DIVINE BEINGS IN THE EXOTERIC ACCOUNTS.

In the Vishnu Purâna, which is certainly the earliest of all the scriptures of that name, we find, as in all the others, Brahmâ, as the male God, assuming, for purposes of creation, "*four* Bodies invested by *three* qualities."[127] It is said:

In this manner, Maitreya, Jyotsnâ (dawn), Râtri (night), Ahan (day), and Sandhyâ (evening [twilight]) are the four bodies of Brahmâ.[128]

As Parâshara explains it, when Brahmâ wishes to create the world anew and construct progeny *through his will*, in the fourfold condition, or the four Orders of Beings, termed Gods (Dhyân Chohans), Demons[129] (i.e., more material Devas), Progenitors (Pitris) and Men, "he collects [Yoga-like] his mind into itself" (Yûyuge).

Strange to say, he begins by creating Demons, who thus take precedence over the Angels or Gods. This is no incongruity, nor is it due to inconsistency, but has, like all the rest, a profound Esoteric meaning, quite clear to one free from Christian theological prejudice. He who bears in mind that the principle Mahat, or Intellect, the "Universal Mind" (literally the "Great"), which Esoteric Philosophy explains as the "Manifested Omniscience"—the "first product" of Pradhâna, Primordial Matter, as the *Vishnu Purâna* says, but the first Cosmic Aspect of Parabrahman or the Esoteric Sat, the Universal Soul,[130] as Occultism teaches—is at the root of SELF-Consciousness, **62]** will understand the reason why. The so-called Demons—who are Esoterically the Self-asserting and intellectually active Principle—are the *positive pole of creation*, so to say; hence, the first produced. This is in brief the process as narrated allegorically in the Purânas.

Having concentrated his mind into itself and the Quality of Darkness pervading Brahmâ's assumed body, the Asuras, issuing from his Thigh, were first produced; after which, abandoning this body, it was transformed into Night.

Two important points are involved herein: (*a*) Primarily in the *Rig Veda*, the Asuras are shown as *spiritual divine Beings*; their etymology is derived from Asu, breath, the "Breath of God," and they mean the same as the Supreme Spirit or the Zoroastrian Ahura. It is later on, for purposes of theology and dogma, that they are shown issuing from Brahmâ's Thigh, and that their name began to be derived from *a*, privative, and Sura, a God, or "not-a-God," and that they became the enemies of the Gods. (*b*) Every ancient Theogony without exception—from the Aryan and the Egyptian down to that of Hesiod—in the order of Cosmogonical evolution, places Night before Day; even Genesis, where "darkness is upon the face of the deep" before the " first day." The reason for this is that every Cosmogony—except in the Secret Doctrine—begins by the "Secondary Creation" so-called; to wit, the *Manifested* Universe, the Genesis of which has to begin by a marked differentiation between the eternal Light of "Primary Creation," whose mystery must remain for ever "Darkness" to the prying finite conception and intellect of the profane, and the Secondary Evolution of manifested visible Nature. The *Veda* contains the whole philosophy of that division, without having ever been correctly explained by our Orientalists, since it has *never been understood* by them.

Continuing to create, Brahmâ assumes another form, that of the Day, and creates from his Breath the Gods, who are endowed with the Quality of Goodness (Passivity).[131] In his next body the Quality of great Passivity prevailed, which is also (negative) goodness, and from the side of that personage issued the Pitris, the Progenitors of men, because, as the text explains, Brahmâ "thought

---

[126] See *Vishnu Parana*, Book I. Ch. V., closing Shloka. Fitzedward Hall's rendering of the text, in Wilson's Translation, i. 88. Also *Mânava-Dhârma Shâstra*, i. 30.

[127] This has in Esotericism a direct bearing upon the seven "principles" of the manifested Brahmâ, or Universe, in the same order as in man. Exoterically, it is only four "principles."

[128] Wilson's Translation, i. 81.

[129] Demons is a very loose word to use, as it applies to a great number of inferior—*i.e.*, more material—Spirits, or minor Gods, who are so termed because they "war" with the higher ones; but they are no devils.

[130] The same order of principles in man: Âtmâ (Spirit), Buddhi (Soul), its vehicle, as Matter is the Vâhan of Spirit, and Manas (Mind), the third, or the fifth microcosmically. On the *plane of personality*, Manas is the first.

[131] Thus, says the Commentary, the saying, "by day the Gods are most powerful, and by night the Demons," is purely allegorical.

of himself [during the process] as the father of the world."[132] This is Kriya-shakti—the **63]** {THE FOUR CLASSES OF CREATORS.} mysterious Yoga-power explained elsewhere. This body of Brahmâ when cast off became the Sandhyâ, Evening Twilight, the interval between Day and Night.

Finally Brahmâ assumed his last form pervaded by the Quality of Foulness.

And from this, Men, in whom foulness (or passion) predominates, were produced.

This body when cast off became the Dawn, or Morning Twilight—the Twilight of Humanity. Here Brahmâ stands Esoterically for the Pitris. He is collectively the Pitâ, "Father."

The true Esoteric meaning of this allegory must now be explained. Brahmâ here symbolizes personally the Collective Creators of the World and Men—the Universe with all its numberless productions of things movable and (seemingly) immovable.[133] He is collectively the Prajâpatis, the Lords of Being; and the four bodies typify the four Classes of Creative Powers or Dhyân Chohans, described in the Commentary on Shloka I Stanza VII, in Volume I. The whole philosophy of the so-called "Creation" of the good and evil in this World, and of the whole Cycle of Manvantaric results therefrom, hangs on the correct comprehension of these Four Bodies of Brahmâ.

The reader will now be prepared to understand the real, the Esoteric significance of what follows. Moreover there is an important point to be cleared up. Christian Theology having arbitrarily settled and agreed that Satan with his Fallen Angels belonged to the earliest creation, Satan being the first-created, the wisest and most beautiful of God's Archangels, the word was given, the key-note struck. Henceforth all the Pagan Scriptures were made to yield the same meaning, and all were shown to be demoniacal, and it *was* and *is* claimed that *truth and fact* belong to, and commence only with, Christianity. Even the Orientalists and Mythologists, some of them no Christians at all but "infidels," or men of Science, entered, unconsciously to themselves and by the mere force of association of ideas and habit, into the theological groove.

Purely Brâhmanical considerations, based on greed of power and ambition, allowed the masses to remain in ignorance of great truths; and the same causes led the Initiates among the early Christians to remain silent, while those who had never known the truth disfigured the order of things, judging of the Hierarchy of "Angels" by their **64]** exoteric form. Thus, as the Asuras had become the rebellious inferior Gods fighting the higher ones in popular creeds, so the highest Archangel, in truth the Agathodæmon, the eldest benevolent Logos, became in theology the "Adversary" or Satan. But is this warranted by the correct interpretation of any old Scripture? The answer is: most certainly not. As the Mazdean Scriptures of the *Zend Avesta*, the *Vendidad* and others correct and expose the later cunning shuffling of the Gods in the Hindu Pantheon, and restore through Ahura the Asuras to their legitimate place in Theogony, so the recent discoveries of the Chaldæan tablets vindicate the good name of the first divine Emanations. This is easily proved. Christian Angelology is directly and solely derived from that of the Pharisees, who brought their tenets from Babylonia. The Sadducees, the real guardians of the Laws of Moses, knew not of any Angels, opposing even the immortality of the human Soul (not the impersonal Spirit). In the *Bible* the only Angels spoken of are the "Sons of God" mentioned in *Genesis* vi—who are now regarded as the Nephilim, the Fallen Angels—and several Angels in human form, the "Messengers" of the Jewish God, whose own rank needs a closer analysis than heretofore given. As shown above, the early Akkadians called Ea Wisdom, which was disfigured by the later Chaldees and Semites into Tiamat, Tisalat and the Thalatth of Berosus, the female Sea Dragon, now Satan. Truly—"How art thou fallen [by the hand of man], O bright Star and Son of the Morning"!

Now what do the Babylonian accounts of "Creation," as found on the Assyrian fragments of tiles, tell us; those very accounts upon which the Pharisees built their Angelology? Compare Mr. George Smith's *Assyrian Discoveries*[134] and his *Chaldean Account of Genesis*.[135] The Tablet with the story of the Seven Wicked Gods or Spirits, has the following account; we print the important passages in italics:

1. In the *first days* the evil Gods,
2. the *angels who were in rebellion*, who *in the lower part of heaven*
3. *had been created*,
4. they caused their evil work
5. devising with wicked heads . . . . etc.

---

[132] This "thinking of oneself" as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena. The words "whosoever shall say to this mountain be thou removed and cast into the sea, and *shall not doubt* . . . . that thing will come to pass," are no vain words. Only the word "faith" ought to be translated by "Will." Faith without Will is like a wind-mill without *wind*—barren of results.

[133] The same idea is found in the first four chapters of *Genesis*, with their "Lord" and "God," which are the Elohim and the Androgynous Eloha.

[134] P. 398.

[135] P. 107.

Thus we are shown, as plainly as can be, on a fragment which remained unbroken, so that there can be no dubious reading, that the "Rebellious Angels" had been created in the "lower part of heaven," *i.e.*, that they belonged and do belong to a *material plane of evolution*, **65]** {WHAT THE GNOSTICS SAY.} although as it is not the plane of which we are made cognizant through our senses, it remains generally invisible to us, and is thus regarded as subjective. Were the Gnostics so wrong, after this, in affirming that this our Visible World, and especially the Earth, had been created by *Lower* Angels, the inferior Elohim, of which, as they taught, the God of Israel was one? These Gnostics were nearer in time to the records of the Archaic Secret Doctrine, and therefore ought to be allowed to have known what it contained better than non-initiated Christians, who took upon themselves, hundreds of years later, to remodel and *correct* what was said. But let us see what the same Tablet says further on:

7. There were seven of them [the wicked gods].

Then follows the description of these, the fourth being a "serpent," the phallic symbol of the Fourth Race in human Evolution.

15. The seven of them, messengers of the God Anu their king.

Now Anu belongs to the Chaldæan Trinity, and is identical with Sin, the "Moon," in one aspect. And the Moon in the Hebrew Kabalah is the Argha of the seed of all material life, and is still more closely connected, kabalistically, with Jehovah, who is double-sexed, as Anu is. They are both represented in Esotericism, and viewed, from a dual aspect: male or spiritual, female or material, or Spirit and Matter, the two antagonistic principles. Hence the "Messengers of Anu," who is Sin, the "Moon," are shown, in lines 28 to 41, as being finally overpowered by the same Sin with the help of Bel, the Sun, and Ishtar, Venus. This is regarded as a contradiction by the Assyriologists, but it is simply *metaphysics* in the Esoteric teaching.

There is more than one interpretation, for there are seven keys to the mystery of the "Fall." Moreover there are two "Falls" in Theology: the rebellion of the Archangels and their "Fall," and the "Fall" of Adam and Eve. Thus the lower as well as the higher Hierarchies are charged with a supposed crime. The word "supposed" is the true and correct term, for in both cases it is founded on misconception. Both are considered in Occultism as Karmic effects, and both belong to the law of Evolution—intellectual and spiritual on the one hand, physical and psychic on the other. The "Fall" is a universal allegory. It sets forth at one end of the ladder of Evolution the "rebellion," *i.e.*, the action of differentiating intellection, or consciousness, on its various planes, seeking union with Matter; and at the other, the lower end, the rebellion of Matter against Spirit, or of action against **66]** spiritual inertia. And here lies the germ of an error which has had such disastrous effects on the intelligence of civilized societies for over 1800 years. In the original allegory it is Matter—hence the more material Angels—which was regarded as the conqueror of Spirit, or the Archangels who "fell" on this plane.

They of the flaming sword [or animal passions] had put to flight the Spirits of Darkness.

Yet it is the latter who fought for the supremacy of the conscious and divine spirituality on Earth and failed, succumbing to the power of Matter. But in theological dogma we see the reverse. It is Michael, "who is like unto God," the representative of Jehovah, who is the Leader of the Celestial Hosts—as Lucifer, in Milton's fancy, is of the Infernal Hosts—who has the best of Satan. It is true that the nature of Michael depends upon that of his Creator and Master. Who the latter is, one may find out by carefully studying the allegory of the "War in Heaven" with the astronomical key. As shown by Bentley, the "War of the Titans against the Gods" in Hesiod, and also the War of the Asuras, or the Târakâmaya, against the Devas in Purânic legend, are identical in all save the names. The aspects of the stars show—Bentley taking the year 945 B.C. as the nearest date for such conjunction—that:

All the planets, except Saturn, were on the same side of the heavens as the Sun and Moon.

And hence were his opponents. And yet it is Saturn, or the Jewish "Moon-God," who is shown as prevailing, both by Hesiod and Moses, neither of whom was understood. Thus it was that the real meaning became distorted.

———

STANZA II.—*Continued.*

8. THE FLAMES CAME. THE FIRES WITH THE SPARKS; THE NIGHT-FIRES AND THE DAY-FIRES (*a*). THEY DRIED OUT THE TURBID DARK WATERS. WITH THEIR HEAT THEY QUENCHED THEM. THE LHAS[136] OF THE

[136] Spirits.

HIGH; THE LHAMAYIN[137] OF BELOW, CAME (*b*). THEY SLEW THE FORMS, WHICH WERE TWO- AND FOUR-FACED. THEY FOUGHT THE GOAT-MEN, AND THE DOG-HEADED MEN, AND THE MEN WITH FISHES' BODIES.

(*a*) The "Flames" are a Hierarchy of Spirits parallel to, if not identical with, the "burning" fiery Saraph (Seraphim), mentioned by **67]** {WHO ARE THE FLAMES?} Isaiah,[138] those who, according to Hebrew Theogony, attend the "Throne of the Almighty." Melha is the Lord of the "Flames." When he appears on Earth, he assumes the personality of a Buddha, says a popular legend. He is one of the most ancient and revered Lhas, a Buddhist St. Michael.

(V) The word "Below" must not be taken to mean Infernal Regions, but simply a spiritual, or rather ethereal, Being of a lower grade, because nearer to the Earth, or one step higher than our Terrestrial Sphere; while the Lhas are Spirits of the highest Spheres—whence the name of the capital of Tibet, Lha-ssa.

Besides a statement of a purely physical nature and belonging to the evolution of life on Earth, there may be another allegorical meaning attached to this Shloka, or indeed, as is taught, several. The "Flames," or "Fires," represent Spirit, or the male element, and "Water," Matter, or the opposite element. And here again we find, in the action of the Spirit slaying the purely material form, a reference to the eternal struggle, on the physical and psychic planes, between Spirit and Matter, besides a scientific cosmic fact. For, as said in the next verse:

———

9. MOTHER-WATER, THE GREAT SEA, WEPT. SHE AROSE, SHE DISAPPEARED IN THE MOON, WHICH HAD LIFTED HER, WHICH HAD GIVEN HER BIRTH.

Now what can this mean? Is it not an evident reference to tidal action in the early stage of the history of our Planet in its Fourth Round? Modern research has been busy of late in its speculations on the Palaeozoic high-tides. Mr. G. H. Darwin's theory was that not less than 52,000,000 years ago—and probably much more—the Moon originated from the Earth's plastic mass. Starting from the point where research was left by Helmholtz, Ferrel, Sir William Thomson and others, he retraced the course of tidal retardation of the Earth's rotary motions far back into the very night of time, and placed the Moon during the infancy of our Planet at only "a fraction of its present distance." In short, his theory was that it was the Moon which separated from the Earth. The tidal elevation concurring with the swing of the globular mass—centrifugal tendency being then nearly **68]** equal to gravity—the latter was overcome, and the tidally elevated mass could thus separate completely from the Earth.[139]

The Occult teaching is the reverse of this. The Moon is far older than the Earth; and, as explained in Volume I it is the latter which owes its being to the former, however Astronomy and Geology may explain the fact. Hence, the tides and the attraction to the Moon, as shown by the liquid portion of the Globe ever striving to raise itself towards its parent. This is the meaning of the sentence that the Mother-Water "arose, she disappeared in the Moon, which had lifted her, which had given her birth."

———

10. WHEN[140] THEY WERE DESTROYED, MOTHER EARTH REMAINED BARE.[141] SHE ASKED TO BE DRIED.[142]

The time for the Earth's incrustation had arrived. The waters had separated and the process was started. It was the beginning of a new life. This is what one key divulges to us. Another key teaches the origin of Water, its admixture with Fire—"Liquid Fire" it calls it—and enters upon an Alchemical description of the progeny of the two—solid matters such as minerals and earths. From the "Waters of Space," the progeny of the male Spirit-Fire and the female (gaseous) Water has become the Oceanic expanse on Earth. Varuna is dragged down from the infinite Space, to reign as Neptune over the finite Seas. As always, the popular fancy is found to be based on a strictly scientific foundation.

---

[137] Also Spirits.

[138] vi. 2-6.

[139] But see the difficulties suggested later, in the works of various Geologists, against this theory. Compare Sir R. S. Ball's articles in *Nature*, xxv, 79-82, 103-107, Nov. 24 and Dec. 1, 1881.

[140] The Rûpas.

[141] The Goddess who gave birth to these primordial monsters, in the account of Berosus, was Thalatth, in Greek Thalassa, the "Sea."

[142] See, for comparison, the account of creation by Berosus, as preserved in Alexander Polyhistor, and the hideous beings born from the two-fold principle—Earth and Water—in the abyss of Primordial Creation: Narâs (Centaurs, men with the limbs of horses and human bodies), and Kinnaras (men with the heads of horses) created by Brahmâ in the commencement of the Kalpa.

Water is the symbol of the Female Element everywhere; Mater, from which comes the letter M, is derived pictorially from /\/\/\, a water hieroglyph. It is the Universal Matrix or the "Great Deep." Venus, the great Mother-Virgin, issues forth from the sea-wave, and Cupid or Eros is her son. But Venus is the later mythological variant of Gæa, Gaia, the Earth, which, in its higher aspect is Prakriti, Nature, and **69]** {DIVINE WILL BECOMES EROS.} metaphysically Aditi, and even Mûlaprakriti, the Root of Prakriti, or its noumenon.

Hence Cupid or Love in his primitive sense is Eros, the Divine Will, or Desire of manifesting itself through visible creation. Thence Fohat, the prototype of Eros, becomes on Earth the Great Power "Life-Electricity," or the Spirit of "Life-giving." Let us remember the Greek Theogony and enter into the spirit of its Philosophy. We are taught by the Greeks that all things, Gods included, owe their being to the Ocean and his wife Tethys, the latter being Gæa, the Earth or Nature. But who is Ocean? Ocean is the immeasurable Space—Spirit in Chaos—which, is the Deity; and Tethys is not the Earth, but Primordial Matter in the process of formation. In our case it is no longer Aditi-Gsea who begets Ouranos or Varuna, the chief Âditya among the seven Planetary Gods, but Prakriti, materialized and localized. The Moon, masculine in its theogonic character, is, in its cosmic aspect only, the female generative principle, as the Sun is the male emblem thereof. Water is the progeny of the Moon, an androgyne deity with every nation.

Evolution proceeds on the laws of analogy in Kosmos as in the formation of the smallest Globe. Thus the above, applying to the *modus operandi* at the time when the Universe was appearing, applies also in the case of our Earth's formation.

The Stanza now being commented upon opens by speaking of thirty crores, 300,000,000 of years. We may be asked: What could the ancients know of the duration of geological periods, when no modern Scientist or Mathematician is able to calculate their duration with anything like approximate accuracy? Whether they had or had not better means—and it is maintained that they had them as is evidenced by their Zodiacs—still the chronology of the ancient Brâhmans shall now be given as faithfully as possible.

THE CHRONOLOGY OF THE BRÂHMANS.

No greater riddle exists in Science, no problem is more hopelessly insoluble, than the question: How old—even approximately—are the Sun and Moon, the Earth and Man? What does Modern Science know **70]** of the duration of the Ages of the World, or even of the length of Geological Periods?

Nothing; absolutely nothing.

If one turns to Science for chronological information, one is told by those who are straightforward and truthful, as for instance Mr. Pengelly, the eminent Geologist, "We do not know."[143] One will learn that, so far, no trustworthy numerical estimate of the ages of the World and Man could be made, and that both Geology and Anthropology are at sea. Yet when a student of Esoteric Philosophy presumes to bring forward the teachings of Occult Science, he is at once sat upon. Why should this be so, since, when reduced to their own physical methods, the greatest Scientists have failed to arrive even at an approximate agreement?

It is true that Science can hardly be blamed for it. Indeed, in the Cimmerian darkness of the prehistoric ages, the explorers are lost in a labyrinth, whose great corridors are doorless, allowing no visible exit into the archaic past. Lost in the maze of their own conflicting speculations, rejecting, as they have always done, the evidence of Eastern tradition, without any clue, or one single certain milestone to guide them, what can Geologists or Anthropologists do but pick up the slender thread of Ariadne where they first perceive it, and then proceed at perfect random? Therefore we are first told that the farthest date to which documentary record extends is now generally regarded by Anthropology as but "the earliest distinctly visible point of the pre-historic period"—in the words of the writer of the article in the *Encyclopœdia Britannica*.

At the same time it is confessed that "beyond that period stretches back a vast indefinite series of pre-historic ages."

It is with those specified "ages" that we shall begin. They are "pre-historic" to the naked eye of Matter only. To the spiritual eagle eye of the Seer and the Prophet of every race, Ariadne's thread stretches beyond that "historic period" without break or flaw, surely and steadily, into the very night of time; and the hand which holds it is too mighty to drop it, or even let it break. Records exist, although they may be rejected as fanciful by the profane; though, indeed, many of them are tacitly accepted by Philosophers and men of great learning, and meet with an unvarying refusal only from the official and collective body of *orthodox* Science. And since the latter refuses to give us even **71]** {THE RACE THAT NEVER DIES.} an approximate idea of the duration of the geological Ages—save in a few conflicting and contradictory hypotheses—let us see what Aryan Philosophy can teach us.

---

[143] For a similar admission see Prof. *Lefèvre's* Philosophy, 481.

Such computations as are given in *Manu* and the *Purânas*—save trifling and most evidently *intentional* exaggerations—are, as already stated, almost identical with those taught in Esoteric Philosophy. This may be seen by comparing the two in any Hindu calendar of recognized orthodoxy.

The best and most complete of all such calendars, at present, as vouched for by the learned Brâhmans of Southern India, is the already mentioned Tamil calendar called the *Tirukkanda Panchanga*, compiled, as we are told, from, and in full accordance with, secret fragments of Asuramaya's data. As Asuramaya is said to have been the greatest Astronomer, so he is whispered to have also been the most powerful "Sorcerer" of the "White Island, which had become Black with sin," *i.e.*, of the islands of Atlantis.

The "White Island" is a symbolical name. Asuramaya is said to have lived, as in the tradition of the *Jnâna-bhâskara*, in Romaka-pura in the West; because the name is an allusion to the land and cradle of the "Sweat-born" of the Third Race. That land or continent had disappeared ages before Asuramaya lived, since he was an Atlantean; but he was a direct descendant of the Wise Race, *the Race that never dies*. Many are the legends concerning this hero, the pupil of Sûrya, the Sun-God, himself, as the Indian accounts allege. It matters little whether he lived on one or another island, but the question is to prove that he was no myth, as Dr. Weber and others would make him. The fact of Romaka-pura, in the West, being named as the birthplace of this hero of the Archaic Ages, is the more interesting because it is so very suggestive of the Esoteric Teaching about the Sweat-born Races, the men born from the "pores of their parents." "ROMA-KÛPAS" mean "hair-pores" in Sanskrit. In the *Mahâbhârata*,[144] a people named Raumas are said to have been created from the pores of Vîrabhadra, the terrible giant, who destroyed Daksha's sacrifice. Other tribes and people are also represented as born in this way. All these are references to the later Second and the earlier Third Root-Races.

The following figures are from the calendar just referred to; a footnote marks the points of disagreement with the figures of the Ârya Samâj school:

72]

I. From the beginning of Cosmic Evolution,[145] up to the Hindu year Tarana (or 1887)	1,955,884,687 years.
II. The (astral), mineral, vegetable and animal kingdoms up to Man, have taken to evolve	300,000,000 years.[146]

[144] xii. 10,308.

[145] The Esoteric Doctrine says that this "Cosmic Evolution" refers only to our Solar System; while exoteric Hinduism makes the figures refer, if we do not mistake, to the whole Universal System.

[146] Another point of disagreement. Occultism says that the astral prototypes of the mineral, vegetable and animal kingdoms up to man have taken that time (300 million years) to evolve, reforming out of the cast-off materials of the preceding Round, which, though very dense and physical in their own cycle, are relatively ethereal as compared with the materiality of our present middle Round. At the expiration of these 300 million years, Nature, on the way to the physical and material, down the arc of descent, begins with mankind and works downwards, hardening or materializing forms as it proceeds. Thus the fossils found in strata, to which an antiquity, not of eighteen, but of many hundreds of millions of years, must be ascribed, belong in reality to forms of the preceding Round, which, while living, were far more ethereal than physical, *as we know the physical*. That we perceive and disinter them as tangible forms, is due to the process of materialization or crystallization referred to, which took place subsequently, at the beginning of the Fourth Round, and reached its maximum after the appearance of man, proceeding parallel with his physical evolution. This alone illustrates the fact that the degree of materiality of the Earth changes *pari passu* with that of its inhabitants. And thus man now finds, as tangible fossils, what were once the (to his present senses) ethereal forms of the lower kingdoms. The above Brâhmanical figures refer to evolution beginning on Globe A, and in the First Round. In this Volume we speak only of tins, the Fourth Round.

III. Time, from the first appearance of "Humanity" (on our Planetary Chain)	1,664,500,987 years.[147]
IV. The number that elapsed since the Vaivasvata, Manvantara"[148]—or the *Human* Period—up to the year 1887, is just	18,618,728 years.
V. The full period of one Manvantara is	308,448,000 years.
VI. Fourteen Manvantaras, *plus* the period of one Satya Yuga make one Day of Brahmâ, or a complete Manvantara, or	4,320,000,000 years.
Therefore a Mahâ Yuga consists of	4,320,000 years.[149]
The year 1887 is from the commencement of Kali Yuga	4,989 years.

73] {YUGAS AND KALPAS.}

To make this still clearer in its details, the following computations by Rao Bahadur P. Sreenivas Row, are given from the *Theosophist* of November, 1885.

	MORTAL YEARS.
360 days of mortals make a year	1.
Krita Yuga contains	1,728,000.
Tretâ Yuga contains	1,296,000.
Dvâpara Yuga contains	864,000.
Kali Yuga contains	432,000.
The total of the said four Yugas constitute a Mahâ Yuga	4,320,000.

147 This difference and the change of cyphers in the last three triplets of figures, the writer cannot undertake to account for. According to every calculation, once the three hundred millions are subtracted, the figures ought to stand, 1,655,884,687. But they are given as stated in the Tamil calendar above-named and as they were translated. The school of the late Pandit Dayânand Sarasvatî, founder of the Ârya Samâj, gives a date of 1,960,852,987. See the *Ârya Magazine* of Lahore, the cover of which bears the words: "Aryan era 1,960,852,987."

148 Vaivasvata Manu is the one Human Being—some versions add to him the seven Rishis—who in the Matsya Avatâra allegory is saved from the Deluge in a boat, like Noah in the Ark. Therefore, this Vaivasvata Manvantara would be the "post-diluvian" period. This, however, does not refer to the later "Atlantean" or Noah's Deluge, nor to the Cosmic "Deluge" or Pralaya of obscuration, which preceded our Round, but to the appearance of mankind in the latter Round. There is a great difference made, however, between the Naimitika, Occasional or Incidental, Prakritika, Elemental, Atyantika, the Absolute, and Nitya, the Perpetual Pralaya; the latter being described as "Brahmâ's contingent recoalescence of the Universe at the end of Brahmâ's Day." The question was raised by a learned Brâhman Theosophist: "Whether there is such a thing as Cosmic Pralaya; because, otherwise, the Logos (Krishna) would have to be reborn, and he is Aja (unborn)." We cannot see why. The Logos is said to be born only metaphorically, as the Sun is born daily, or rather a beam of that Sun is born in the morning and is said to die when it disappears, whereas it is simply reabsorbed into the parent essence. Cosmic Pralaya is for things visible, not for the Arûpa, Formless, World. The Cosmic or Universal Pralaya comes only at the end of one hundred Years of Brahmâ, when the Universal Dissolution is said to take place. Then the Avyaya, say the exoteric Scriptures, the Eternal Life symbolized by Vishnu, assuming the character of Rudra, the Destroyer, enters into the Seven Rays of the Sun and drinks up all the waters of the Universe. "Thus fed, the seven Solar Rays dilate to *seven suns* and set fire to the whole Cosmos."

149 Since a Mahâ Yuga is the i.oooth part of a Day of Brahmâ.

Seventy-one of such Mahâ Yugas form the period of the reign of one Manu	306,720,000.
The reign of fourteen Manus embraces the duration of 994 Mahâ Yugas, which is equal to	4,294,080,000.
Add Sandhis, *i.e.*, intervals between the reign of each Manu, which amount to six Mahâ Yugas, equal to	25,920,000.
The total of these reigns and interregnums of fourteen Manus, is 1,000 Mahâ Yugas, which constitute a Kalpa, *i.e.*, one Day of Brahmâ	4,320,000,000.
As Brahmâ's Night is of equal duration, one Day and Night of Brahmâ would contain	8,640,000,000.
360 of such days and nights make one Year of Brahmâ, equal to	3,110,400,000,000.
100 such Years constitute the whole period of Brahmâ's Age, *i.e.*, Mahâ Kalpa	311,040,000,000,000.

These are the exoteric figures accepted throughout India, and they dovetail pretty nearly with those of the Secret Works. The latter, moreover, amplify them by a division into a number of Esoteric Cycles, never mentioned in Brâhmanical popular writings—one of which, the division of the Yugas into Racial Cycles, is given elsewhere as an instance. The rest, in their details, have of course never been made public. They are, nevertheless, known to every "Twice-born" (Dvija, or Initiated) Brâhman, and the *Purânas* contain references to some of them in veiled terms, which no matter-of-fact Orientalist has yet endeavoured to make out, nor could he if he would.

These sacred Astronomical Cycles are of immense antiquity, and most of them pertain, as stated, to the calculations of Nârada and Asuramaya. The latter has the reputation of a Giant and a Sorcerer. But the Antediluvian Giants—the Gibborim of the Bible—were not all bad or Sorcerers, as Christian Theology, which sees in every Occultist **74]** a servant of the Evil One, would have it; nor were they worse than many of "the faithful sons of the Church." A Torquemada and a Catherine de Médicis certainly did more harm in their day, and in the name of their Master, than any Atlantean Giant or Demigod of antiquity ever did, whether named Cyclops, or Medusa, or yet the Orphic Titan, the anguipedal monster known as Ephialtes. There were *good* "giants" in days of old just as there are *bad* "pigmies" now; and the Râkshasas and Yakshas of Lankâ are no worse than our modern dynamiters, and certain Christian and civilized generals during modern wars. Nor are they myths.

> He who would laugh at Briareus and Orion ought to abstain from going to, or even talking of, Karnac or Stonehenge,

remarks somewhere a modem writer.

As the Brâhmanical figures given above are approximately the basic calculations of our Esoteric System, the reader is requested to carefully keep them in mind.

In the *Encyclopœdia Britannica* we find, as the last word of Science, that the antiquity of man is allowed to stretch *only over* "tens of thousands of years." It becomes evident that as these figures may be made to fluctuate between 10,000 and 100,000, therefore they mean very little if anything, and only render still denser the darkness surrounding the question. Moreover, what matters it that Science places the birth of man in the "pre- or post- glacial drift," if we are told at the same time that the so-called "Ice Age" is simply a long succession of ages which

> Shaded without abrupt change of any kind into what is termed, the human or recent period . . . the overlapping of geological periods having been the rule from the beginning of time.[150]

The latter "rule" only results in the still more puzzling, even if strictly scientific and correct, information, that:

> Even to-day man is contemporary with the ice-age in the Alpine valleys and in the Finmark.[151]

Thus, had it not been for the lessons taught by the Secret Doctrine, and even by exoteric Hinduism and its traditions, we should to this day be left to float in perplexed uncertainty between the indefinite "Ages" of one school of Science, the "tens of thousands" of years of the other, and the 6,000 years of the Bible interpreters. This is one **75]** {VARIATIONS OF EXACT SCIENCE.} of the several reasons why, with all the respect due to the conclusions of the men of learning of our modern day, we are forced to ignore them in all such questions of pre-historic antiquity.

---

[150] *Op. cit.,* Art. "Geology."

[151] *Ibid*. This allows a chance even to the Biblical "Adam Chronology" of 6,000 years.

Modern Geology and Anthropology must, of course, disagree with our views. But Occultism will find as many weapons against these two Sciences as it has against astronomical and physical theories, in spite of Mr. Laing's assurances that:

In [chronological] calculations of this sort, concerning older and later formations, there is no *theory*, they are based on positive facts, limited only by a certain possible [?] amount of error either way.[152]

Occultism will prove, scientific confessions in hand, that Geology is very much in error, and very often even more so than Astronomy. In this very passage by Mr. Laing, which gives to Geology preeminence for correctness over Astronomy, we find a passage in flagrant contradiction to the admissions of the best Geologists themselves. Says the author:

In short, the conclusions of Geology, at any rate up to the Silurian period[153] when the present order of things was fairly inaugurated, are approximate [truly so] *facts* and not *theories*, while the astronomical conclusions are theories based on *data* so uncertain, that while in some cases they give results incredibly short, . . . in others they give results almost incredibly long.[154]

After which, the reader is advised that the "safest course"

Seems to be to assume that Geology really proves the duration of the present order of things to have been somewhere over 100 millions of years, and that Astronomy gives an enormous though unknown time beyond in the past, and to come in the future, for the birth, growth, maturity, decline, and death of the solar system, of which our earth is a small planet now passing through the habitable phase.[155]

Judging from past experience, we do not entertain the slightest doubt that, once called upon to answer "the absurd unscientific and preposterous claims of exoteric (and Esoteric) Aryan chronology," the Scientist of the "results incredibly short," *i.e.*, only 15,000,000 years, and the Scientist, who "would require 600,000,000 years," together with those who accept Mr. Huxley's figures of 1,000,000,000[156] "since sedimentation began in Europe," would all be as dogmatic the one as the **76]** other. Nor would they fail to remind the Occultist and the Brâhman, that it is the modern men of Science alone who represent exact Science, whose duty it is to fight "inaccuracy" and "superstition."

The Earth is passing through the "habitable phase" only for the *present order* of things, and as far as our present mankind is concerned with its actual "coats of skin" and phosphorus for bones and brain.

We are ready to concede the 100 millions of years offered by Geology, since we are taught that our present physical mankind—or the Vaivasvata Humanity—began only eighteen millions of years ago. But Geology has no facts to give us for the duration of geological periods, as we have shown, no more indeed than has Astronomy. The authentic letter from Mr. W. Pengelly, F.R.S., quoted elsewhere, says:

It is at present, and perhaps always will be, *impossible* to reduce, even approximately, geological time into years or even into millenniums.

And having never, hitherto, excavated a fossil man of any other than the *present form*—what does Geology know of him? It has traced zones or strata and, with these, primordial zoological life, down to the Silurian. When it has, in the same way, traced man down to his primordial protoplasmic form, then we will admit that it may know something of primordial man. If it is not very material to "the bearings of modern scientific discovery on modern thought," whether

Man has existed in a state of constant though slow progression for the last 50,000 years of a period of 15 millions, or for the last 500,000 years of a period of 150 millions,[157]

as Mr. S. Laing tells his readers, it is very much so for the claims of the Occultists. Unless the latter show that it is a *possibility*, if not a perfect certainty, that man lived eighteen millions of years ago, the *Secret Doctrine* might as well have remained unwritten. An attempt must, therefore, be made in this direction, and it is our modern Geologists and men of Science generally who will be brought to testify to this fact in the Third Part of this Volume. Meanwhile, and notwithstanding the fact that Hindu Chronology is constantly represented by the Orientalists as a fiction based on no "actual" computation,[158] but simply a "childish boasting," it is nevertheless often twisted out of recognition to make it yield to, and fit in with, Western theories. No figures have ever been more meddled with and tortured than the famous 4, 3, 2, followed by cyphers, of the Yugas and Mahâ Yugas.

---

[152] *Modern Science and Modern Thought*, 48.

[153] To the Silurian period as regards molluscs and animal life—granted; but what do they know of man?

[154] *Ibid., loc. cit.*

[155] *Ibid.*, 49.

[156] Winchell, *World-Life*, 180.

[157] *Op. cit.*, 49.

[158] Wilson's *Vishnu Purâna*, i. 51.

77] {COSMOGONY AN INTELLIGENT PLAN.} As the whole Cycle of pre-historic events, such as the evolution and transformation of Races and the extreme antiquity of man, hangs upon the said Chronology, it becomes extremely important to check it by other existing calculations. If the Eastern Chronology is rejected, we shall at least have the consolation of proving that no other—whether in the figures of Science or of the Churches—is one whit more reliable. As Professor Max Müller expresses it, it is often as useful to prove what a thing is not as to show what it may be. And once we succeed in pointing out the fallacies of both Christian and Scientific computations—by allowing them a fair chance of comparison with our Chronology—neither of these will have a reasonable ground to stand upon, in pronouncing the Esoteric figures less reliable than its own.

We may here refer the reader to our earlier work, *Isis Unveiled*,[159] for some remarks concerning the figures which were cited a few pages back.

To-day a few more facts may be added to the information there given, which is already known to every Orientalist. The sacredness of the cycle of 4,320, with additional cyphers, lies in the fact that the figures which compose it, taken separately or joined in various combinations, are each and all symbolical of the greatest mysteries in Nature. Indeed, whether one takes the 4 separately, or the 3 by itself, or the two together making 7, or again the three, 4, 3, 2, added together and yielding 9, all these numbers have their application in the most sacred and Occult matters, and record the workings of Nature in her eternally periodical phenomena. They are never erring, perpetually recurring numbers, unveiling, to him who studies the secrets of Nature, a truly divine System, an intelligent plan in Cosmogony, which results in natural cosmic divisions of times, seasons, invisible influences, astronomical phenomena, with their action and reaction on terrestrial and even moral nature; on birth, death, and growth, on health and disease. All these natural events are based and depend upon cyclical processes in the Kosmos itself, producing periodic agencies which, acting from without, affect the Earth and all that lives and breathes on it, from the one end to the other of any Manvantara. Causes and effects are esoteric, exoteric and "endexoteric," so to say.

In *Isis Unveiled* we wrote that which we now repeat: *We are at the bottom of a cycle and evidently in a transitory state*. Plato divides the intellectual progress of the Universe during every Cycle into fertile **78]** and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the Divine Nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the earthly (which is Matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (Divine) Nature." When those circulations—which Éliphas Lévi calls "currents of the Astral Light"—in the universal Ether which contains in itself every element, take place in harmony with the Divine Spirit, our Earth and everything pertaining to it enjoys a fertile period. The Occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the Divine Soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own Divine Spirit. We are in a barren period; the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as a hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone "philosophizes." And philosophizing alone, how can it understand the "Soul Doctrine"?

In order not to break the thread of the narrative we shall give some striking proofs of these cyclic laws in Part II, proceeding meanwhile with our explanations of Geological and Racial Cycles.

———

STANZA III.

ATTEMPTS TO CREATE MAN.

11. The Descent of the Demiurge. 12. The Lunar Gods ordered to create. 13. The Higher Gods refuse.

11. THE LORD OF THE LORDS CAME. FROM HER BODY HE SEPARATED THE WATERS, AND THAT WAS HEAVEN ABOVE, THE FIRST HEAVEN.[160]

Here tradition falls again into the Universal. As in the earliest version, repeated in the Purânas, so in the latest, the Mosaic account. In the first it is said:

79] {THE LORDS OF THE MOON.}

[159] i. 32.

[160] The atmosphere, or the air, the firmament.

He the Lord [the God who has the form of Brahmâ], when the world had become one ocean, concluding that within the waters lay the earth, and desirous to raise it up [to separate it], created himself in another form. As in the preceding Kalpa [Manvantara] he had assumed the shape of a tortoise, so in this one he took the shape of a boar, etc.[161]

In the Elohistic "creation,"[162] "God" creates "a firmament in the midst of the waters," and says "let *dry land* appear." And now comes the traditional peg whereunto is hung the Esoteric portion of the Kabalistic interpretation.

———

12. THE GREAT CHOHANS[163] CALLED THE LORDS OF THE MOON, OF THE AIRY BODIES: "BRING FORTH MEN,[164] MEN OF YOUR NATURE. GIVE THEM[165] THEIR FORMS WITHIN. SHE[166] WILL BUILD COVERINGS WITHOUT.[167] MALES-FEMALES WILL THEY BE. LORDS OF THE FLAME ALSO. . . ."

Who are the "Lords of the Moon"? In India they are called Pitris or "Lunar Ancestors," but in the Hebrew scrolls it is Jehovah himself who is the "Lord of the Moon," collectively as the Host, and also as one of the Elohim. The Astronomy of the Hebrews and their "observance of *times*" was regulated by the Moon. A Kabalist, having shown that "Daniel . . . told off God's providence by set *times*," and that the *Revelation* of John "speaks of a carefully measured *cubical* city descending out of the heavens," etc., adds:

But the vitalizing power of heaven lay chiefly with the moon. . . . It was the Hebrew יהוה [Jehovah], —and St. Paul enjoins:—"Let no man judge you for your observance of the 7th day, and the day of *new moon*,—*which are a shadow of things to come*; but the body (or substance) is of Christ," *i.e.*, Jehovah,—that function of this power that "made the barren woman the joyful mother of children,"—"for they are the gift of Jehovah," . . . . which is a key to the objection which her husband made to the Shunamite, as to her going to the man of God:—"for it is neither the 7th day nor the day of *new moon*." The living spiritual powers of the constellations had mighty wars marked by the movements and positions of the stars and planets, and especially as the result of the conjunction of the moon, earth and sun. Bentley comments on the Hindu "war between the gods and the giants," as marked by the eclipse of the sun at the ascending node of the moon, **80]** 945 b.c. [!], at which time was born,[168] or produced from the sea, SRI (Sarai, S-r-i, the wife of the Hebrew Abram[169]), who was the Venus-Aphroditus [*sic*] of the Westerns, emblem "of the luni-solar year, or the moon, [as Sri is the wife of the Moon; see foot-note], the goddess of increase."[170] . . . [Therefore] the grand monument and land-mark of the exact period of the lunar year and month, by which this cycle [of 19 tropical years of the sun and 235 revolutions of the moon] could be calculated, was Mount Sinai,—the Lord Jehovah coming down thereon. .... Paul speaks [then] as a mystagogue, when he says concerning the freed woman and bond woman of Abraham:—"For this Hagar (the bond woman of Abraham) is Mount Sinai in Arabia." How could a woman be a mountain? and such a mountain! Yet, in one sense, . . . she was, and in a very marvellously true one. Her name was Hagar, Hebrew הגר, whose numbers read 235, or in exact measure, the very number of lunar months to equal 19 tropical years to complete this cycle and make the likeness and similitude good; Mount Sinai being, in the esoteric language of this wisdom, the monument of the exact time of the lunar year and month, by which this spiritual vitalizing cycle could be computed,—and which mountain, indeed, was called (Fuerst) "the Mountain of the Moon (Sin)." So also Sarai (SRI), the wife of Abram, could have no child until her name was changed to Sarah, שרה, giving to her the property of this lunar influence.[171]

This may be regarded as a digression from the main subject; but it is a very necessary one with a view to Christian readers. For who, after studying dispassionately the respective legends of

---

[161] *Harivamsha*, i. 36.

[162] *Genesis*, i. 6-9.

[163] Lords.

[164] They were told.

[165] *i.e.*, the Jîvas or Monads.

[166] Mother Earth or Nature.

[167] For external bodies.

[168] According to the wonderful chronology of Bentley, who wrote in days when Biblical chronology was still undisputed; and also according to that of those modern Orientalists who dwarf the Hindu dates as far as they can.

[169] Now Shrî is the daughter of Bhrigu, one of the Prajâpatis and Rishis, the chief of the Bhrigus, the "Consumers," the Aerial Class of Gods. She is Lakshmî, the wife of Vishnu, and she is Gaurî, the "bride of Shiva," and she is Sarasvatî, the "watery," the wife of Brahmâ, because the three Gods and Goddesses are one, under three aspects. Read the explanation by Parâshara, in *Vishnu Purâna* (I. viii., Wilson's Trans., i. 119), and you will understand. "The lord of Shrî is the moon," he says, and "Shrî is the wife of Nârâyana, the God of Gods"; Shrî or Lakshmî (Venus) is Indrânî, as she is Sarasvatî, for in the words of Parâshara: "Hari [or Îshvara, the "Lord"] is all that is called male [in the Universe]; Lakshmî is all that is termed female. There is nothing else than they." Hence she is female, and "God" is male Nature.

[170] Shrî is Goddess of, and herself "Fortune and Prosperity."

[171] *Masonic Review* (Cincinnati), June, 1886. Art. "The Cabbalah.—No. VI," 15-17.

Abram or Abraham, Sarai or Sarah, who was "fair to look upon," and those of Brahmâ and Sarasvatî, or Shrî, Lakshmî-Venus, with the relations of all these to the Moon and Water;—and especially one who understands the real Kabalistic meaning of the name Jehovah and its relation to, and connection with, the Moon—who can doubt that the story of Abram is based upon that of Brahmâ, or that *Genesis* was written upon the old lines used by every ancient nation? All in the ancient Scriptures is allegorical—all based upon and inseparably connected with Astronomy and Cosmolatry.

81] {THE VARIOUS CLASSES OF CREATORS.}

13. THEY[172] WENT EACH ON HIS ALLOTTED LAND: SEVEN OF THEM, EACH ON HIS LOT. THE LORDS OF THE FLAME REMAIN BEHIND. THEY WOULD NOT GO, THEY WOULD NOT CREATE.

The Secret Teachings show the divine Progenitors creating men on seven portions of the Globe "each on his lot"—*i.e.*, each a different Race of men externally and internally, and on different Zones. This polygenistic claim is considered elsewhere, in Stanza VII. But who are "They" who create, and the "Lords of the Flame," "who would not"? Occultism divides the "Creators" into Twelve Classes; of which four have reached "Liberation" to the end of the "Great Age," the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct Karmic Law. These last act on the man-bearing Globes of our Chain.

Exoteric Hindu books mention Seven Classes of Pitris, and among them two distinct kinds of Progenitors or Ancestors: the Barhishad and the Agnishvâtta; or those possessed of the "sacred fire" and those devoid of it. Hindu ritualism seems to connect them with sacrificial fires, and with Grihastha Brâhmans in earlier incarnations; those who have, and those who have *not* attended as they should to their household sacred fires in their previous births. The distinction, as said, is derived from the *Vedas*. The first and highest class (Esoterically), the Agnishvâtta, are represented in the exoteric allegory as Grihastha or Brâhman-householders, who, having failed to maintain their domestic fires and to offer burnt sacrifices, in their past births in other Manvantaras, have lost every right to have oblations with fire presented to them. Whereas the Barhishad, being Brâhmans who have kept up their household sacred fires, are thus honoured to this day. Thence the Agnishvâtta are represented as devoid of, and the Barhishad as possessed of, fires.

But Esoteric Philosophy explains the original qualifications as being due to the difference between the natures of the two Classes: the Agnishvâtta Pitris are devoid of "fire" *i.e.*, of creative passion, because they are too divine and pure; whereas the Barhishad, being the Lunar Spirits more closely connected with Earth, became the creative Elohim of form, or the Adam of dust.

The allegory says that Sanandana and other Vedhas, the Sons of Brahmâ, his first progeny:

82]

> Were without desire or passion, inspired with holy wisdom, estranged from the universe and undesirous of progeny.[173]

This also is what is meant in the Shloka by the words, "They would not create," and is explained as follows:

"The Primordial Emanations from the Creative Power are too near the Absolute Cause. They are transitional and latent forces, which will develop only in the next and subsequent removes."

This makes it plain. Hence Brahmâ is said to have felt wrathful when he saw that those

> Embodied spirits, produced from his limbs [*gâtra*], would not multiply themselves.

After which, in the allegory, he creates other seven Mind-born Sons[174] namely, Marîchi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishtha, the latter being often replaced by Daksha, the most prolific of the Creators. In most of the texts these Seven Sons of Vasishtha-Daksha are called the Seven Rishis of the *Third* Manvantara; the latter referring both to the Third Round and also to the Third Root-Race and its Branch-Races in the Fourth Round. These are all the Creators of the various Beings on this Earth, the Prajâpati, and at the same time they appear as divers reincarnations in the early Manvantaras or Races.

It thus becomes clear why the Agnishvâtta, devoid of the grosser "creative fire," hence unable to create physical man, having no Double, or Astral Body, to project, since they were without any "form," are shown in exoteric allegories as Yogis, Kumâras (chaste youths), who became "rebels," Asuras, fighting and opposing Gods,[175] etc. Yet it is they alone who could complete man, *i.e.*, make

---

[172] The Moon-Gods.

[173] *Vishnu Purâna*, I. vii., Wilson's Trans., i. 101.

[174] See *Mahâbhârata, Mokshadhârma Parvan*.

[175] Because, as the allegory shows, the Gods who had no personal merit of their own, dreading the sanctity of those self-striving incarnated Beings who had become Ascetics and Yogis, and thus threatened to upset the power of the former by their *self-acquired* powers—denounced

of him a self-conscious, almost a divine Being—a God on Earth. The Barhishad, though possessed of "creative fire," were devoid of the higher Mahatic element. Being on a level with the lower "Principles"—those which precede gross objective matter—they could only give birth to the outer man, or rather to the model of the physical, the astral man. Thus, though we see them intrusted with the task by Brahmâ—the collective Mahat or **83]** {THE LIVING SPIRITUAL FIRE.} "Universal Divine Mind—the "Mystery of Creation" is repeated on Earth, only in an inverted sense, as in a mirror.

It is those who are unable to create the spiritual immortal man, who project the senseless model (the Astral) of the physical Being; and, as will be seen, it was those who would not multiply, who sacrificed themselves to the good and salvation of Spiritual Humanity. For, to complete the *septenary man*, to add to his three lower Principles and cement them with the Spiritual Monad—which could never dwell in such a form otherwise than in an *absolutely latent state*—two connecting "Principles" are needed: Manas and Kâma. This requires a living Spiritual Fire of the middle Principle from the Fifth and Third States of Pleroma. But this Fire is the possession of the Triangles, not of the (perfect) Cubes, which symbolize the Angelic Beings;[176] the former having from the First Creation possessed themselves of it and being said to have appropriated it for themselves, as in the allegory of Prometheus. These are the active, and therefore—in Heaven—no longer "pure" Beings. They have become the independent and free Intelligences, shown in every Theogony as fighting for that independence and freedom, and hence—in the ordinary sense—"rebellious to the divine passive law." These are then those "Flames"—the Agnishvâtta—who, as shown in the Shloka, "remain behind," instead of going along with the others to create men on Earth. But the true Esoteric meaning is that most of them were destined to incarnate as the Egos of the forthcoming crop of Mankind.

The human Ego is neither Âtman nor Buddhi, but the Higher Manas; the intellectual fruitage and the efflorescence of the intellectual self-conscious Egotism—in the higher spiritual sense. The ancient works refer to it as Kârana Sharîra on the plane of Sûtrâtmâ, which is the "golden thread" on which, like beads, the various Personalities of this Higher Ego are strung. If the reader were told, as in the semi-Esoteric allegories, that these Beings were returning Nirvânîs from preceding Mahâ-Manvantaras—Ages of incalculable duration which have rolled away in the Eternity, a still more incalculable time ago—he would hardly understand the text correctly; while some Vedantins might say: "This is not so; the Nirvânîs can never return"; which is true during the Manvantara he belongs to, and erroneous where Eternity is concerned. For it is said in the Sacred Shlokas:

"The Thread of Radiance which is imperishable and dissolves only in **84]** *Nirvâna, reemerges from it in its integrity on the day when the Great Law calls all things back into action."*

Hence, as the higher Pitris or Dhyânîs had no hand in his physical creation, we find Primeval Man—issued from the bodies of his *spiritually* "fireless" Progenitors—described as aeriform, devoid of compactness, and "mindless." He had no middle Principle to serve him as a medium between the Highest and the Lowest—the Spiritual Man and the physical brain—for he lacked Manas. The Monads which incarnated in those *empty* Shells, remained as unconscious as when separated from their previous incomplete forms and vehicles. There is no potentiality for Creation, or Self-Consciousness, in a *pure* Spirit on this our plane, unless its too homogeneous, perfect—because divine—nature is, so to say, mixed with, and strengthened by, an essence already differentiated. It is only the lower line of the Triangle—representing the first Triad that emanates from the Universal Monad—that can furnish this needed consciousness on the plane of differentiated Nature. But how could these pure Emanations, which, on this principle, must have originally been themselves "unconscious" (in our sense), be of any use in supplying the required Principle, as they could hardly have possessed it themselves?

The answer is difficult to comprehend, unless one is well acquainted with the philosophical metaphysics of a beginningless and endless series of Cosmic Re-births, and becomes well impressed and familiarized with that immutable law of Nature which is ETERNAL MOTION, cyclic and spiral—therefore progressive even in its seeming retrogression. The one Divine Principle, the nameless THAT of the *Vedas*, is the Universal Total, which, neither in its spiritual aspects and emanations, nor in its physical Atoms, can ever be at "Absolute Rest" except during the Nights of Brahmâ. Hence, also, the "First-born" are those who are first set in motion at the beginning of a Manvantara, and thus the first to fall into the lower spheres of materiality. They who are called in Theology the "Thrones," and are the "Seat of God," must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to find that the last

---

them. All this has a deep philosophical meaning and refers to the evolution and acquirement of divine powers through *self-exertion*. Some Rishi-Yogis are shown in the *Purânas* to be far more powerful than the Gods. Secondary Gods or temporary Powers in Nature (the Forces) are doomed to disappear; it is only the spiritual Potentiality in man which can lead him to become one with the INFINITE and the ABSOLUTE.

[176] The Triangle becomes a Pentagon (five-fold) on Earth.

had to come first, and the first last. We find, in short, that the higher Angels had broken, countless eons before, through the "Seven Circles," and thus "robbed" them of the Sacred Fire; this means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher Worlds, all the wisdom therefrom—the **85]** {MAN A GOD IN ANIMAL FORM.} reflection of Mahat in its various degrees of intensity. No Entity, whether angelic or human, can reach the state of Nirvâna, or of absolute purity, except through eons of suffering and the *knowledge* of evil as well as of good, as otherwise the latter would remain incomprehensible.

Between man and the animal—whose Monads, or Jtvas, are fundamentally identical—there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it be not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being; one from a higher and divine plane? Can man—a God in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad—seeing that the intellectual potentialities of the two differ as the sun does from the glow-worm? And what is it that creates such difference, unless man is an animal *plus* a *living God* within his physical shell? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern Sciences.

To some extent, it is admitted that even the Esoteric Teaching is allegorical. To make the latter comprehensible to the average intelligence, the use of symbols cast in an intelligible form is needed. Hence the allegorical and semi-mythical narratives in the exoteric, and the only *semi*-metaphysical and objective representations in the Esoteric Teachings. For the purely and transcendentally spiritual conceptions are adapted only to the perceptions of those who *"see without eyes, hear without ears, and sense without organs"* according to the graphic expression of the Commentary. The too puritan Idealist is at liberty to spiritualize the tenet, whereas the modern Psychologist would simply try to spirit away our "fallen," yet still divine, human Soul—divine in its connection with Buddhi.

The mystery attached to the highly spiritual Ancestors of the *Divine* Man within the earthly man is very great. His dual creation is hinted at in the *Purânas*, though its Esoteric meaning can be approached only by collating together the many varying accounts, and reading them in their symbolical and allegorical character. So it is in the *Bible*, both in *Genesis* and even in the *Epistles* of Paul. For that "Creator," who is called in the second chapter of *Genesis* the "Lord God," is in **86]** the original the Elohim, or Gods (the Lords), in the plural; and while one of them makes the earthly Adam of Dust, the other breathes into him the Breath of Life, and the third makes of him a Living Soul, all of which readings are implied in the plural number of the word Elohim.[177] Or again, as Paul says:

> The first man is of the earth, the second [the last, or rather highest] is the Lord from heaven.[178]

In the Aryan allegory the rebellious Sons of Brahmâ are all represented as holy Ascetics and Yogis. Re-born in every Kalpa, they generally try to impede the work of human procreation. When Daksha, the chief of the Prajâpatis or Creators, brings forth 10,000 sons for the purpose of peopling the world, Nârada—a son of Brahmâ, the great Rishi, and *virtually* a Kumâra, if not so in name—interferes with, and twice frustrates Daksha's aim, by persuading those Sons to remain holy Ascetics and eschew marriage. For this, Daksha curses Nârada to be "re-born as a man," as Brahmâ had cursed him before for refusing to marry, and obtain progeny, saying: "Perish in thy (present [Deva or Angelic] form); and take up thy abode in the womb"—i.e., become a man.[179]

Notwithstanding several conflicting versions of the same story, it is easy to see that Nârada belongs to that Class of Brahmâ's "Firstborn," who have all proven rebellious to the law of animal procreation, for which they had to incarnate as *men*. Of all the Vedic Rishis, Nârada, as already shown, is the most incomprehensible, because the most closely connected with the Occult Doctrines—especially with the Secret Cycles and Kalpas.

Certain contradictory statements about this Sage have much distracted the Orientalists. Thus he is shown as refusing positively to "create" or have progeny, and even as calling his father Brahmâ

---

[177] Seth, as Bunsen and others have shown, is not only the "primitive God" of the Semites—early Jews included—but also their "semi-divine ancestor." For, says Bunsen (*God in History*, i. 233, 234): "The Seth of *Genesis*, the father of Enoch (the man) must be considered as originally running parallel with that derived from the Elohim, Adam's father." "According to Bunsen, the Deity (the God Seth) was the *primitive god* of Northern Egypt and Palestine," says Staniland Wake, in *The Great Pyramid* (p. 61). And Seth became considered in the later Theology of the Egyptians as an "evil demon," says the same Bunsen, for he is one with Typhon and one with the Hindu Demons as a logical sequel.

[178] i *Corinth*., xv. 47.

[179] *Vâyu Purâna; Harivamsha*, 170.

a "false teacher" for advising him to get married, as related in the *Nârada-Pancha-Râtra*; nevertheless, he is referred to as one of the Prajâpatis or Progenitors! In the *Nâradîya Purâna*, he describes the **87]** {"FIRES," "SPARKS," AND "FLAMES."} laws and the duties of the celibate Adepts; and as these Occult duties do not happen to be found in the fragment of about 3,000 Stanzas in the possession of European museums, the Brâhmans are proclaimed liars; the Orientalists forgetting that the *Nâradîya* is credited with containing 25,000 Stanzas, and that it is not very likely that such MSS. should be found in the hands of the Hindu profane, those who are ready to sell any precious Olla for a red pottage. Suffice it to say, that Nârada is *the* Deva-Rishi of Occultism *par excellence*, and that the Occultist who does not ponder, analyze, and study Nârada from his seven Esoteric facets, will never be able to fathom certain anthropological, chronological, and even cosmic Mysteries. He is one of the Fires above-mentioned, and plays a part in the evolution of this Kalpa from its incipient down to its final stage. He is an actor who appears in each of the successive acts, or Root-Races, of the present Manvantaric drama, in the world-allegories which strike the key-note of Esotericism, and are now becoming more familiar to the reader. But shall we turn to other ancient Scriptures and documents for the corroboration of the "Fires," "Sparks," and "Flames"? They are plentiful, if one only seeks for them in the right places.

In the Kabalistic *Book of the Concealed Mystery* they are clearly enunciated, as also in the *Ha Idra Zuta Qadisha*, or "The Lesser Holy Assembly." The language is very mystical and veiled, yet still comprehensible. In the latter, among the sparks of Prior Worlds, "vibrating Flames and Sparks," from the divine flint, the "Workman" proceeds to create man, "male and female" (427). These "Flames and Sparks"—Angels and their Worlds, Stars and Planets—are said figuratively, to become extinct and die, that is to say, remain "unmanifested" until a certain process of Nature is accomplished. To show how thickly veiled from public view are the most important facts of Anthropogenesis, two passages are now quoted from two Kabalistic books. The first is from the *Ha Idra Zuta Qadisha*:

> 429. From a Light-Bearer [one of the Seven Sacred Planets] of insupportable brightness proceeded a Radiating Flame, dashing off like a vast and mighty hammer those sparks which were the Prior Worlds.
>
> 430. And with most subtle ether were these intermingled and bound mutually together, but *only when they were conjoined together*, even the Great Father and Great Mother.
>
> 431. From *Hoa*, Himself, is AB, the Father; and from *Hoa*, Himself, is Ruach, the Spirit; Who are hidden in the Ancient of Days, and therein is that ether concealed.
>
> **88]**
>
> 432. And It was connected with a light-bearer [a Planet and its Angel or Regent], which went forth from that Light-Bearer of insupportable brightness, which is hidden in the bosom of Aima, the Great Mother.[180]

Now the following extract from the *Zohar*,[181] under the heading, "The Pre-Adamite Kings," also deals with the same mystery:

> We have learned in the Siphrah D'Tzniothah: That the *At-tee'kah D'At-tee'keen*, Ancient of Ancients, before He prepared His Form, built kings and engraved kings, and sketched out kings [men, the "kings" of the animals], and they could not exist: till He overthrew them and *hid them until after a time*, therefore it is written; "And these are the kings which reigned in the land of Edom." . . . . And they could not exist till *Resha' Hiv'rah*, the White Head, the *At'-tee'-kah D'At'-tee'-keen*. Ancient of the Ancients, arranged Himself. When he arranged Himself He formed all forms Above and Below. . . . Before He arranged Himself in His Form, had not been formed all those whom He desired to form, and all worlds have been destroyed . . . They did not remain in their places, because the form of the kings had not been formed as it ought to be, and *the Holy City had not been prepared*.[182]

Now the plain meaning of these two allegorical and metaphysical disquisitions is simply this: Worlds and men were in turn formed and destroyed, *under the law of evolution* and *from preexisting material*, until both the Planets and their men, in our case our Earth and its animal and human races, became what they are now in the present cycle—opposite polar forces, an equilibrized compound of Spirit and Matter, of the positive and the negative, of the male and the female. Before man could become male and female *physically*, his prototype, the creating Elohim, had to arrange his Form on this sexual plane *astrally*. That is to say, the Atoms and the organic forces, descending into the plane of the given differentiation, had to be marshalled in the order intended by Nature, so as to be ever carrying out, in an immaculate way, that law which the Kabalah calls the "Balance," through which everything that exists does so as male and female in its final perfection, in this present stage of materiality. Chokmah, Wisdom, the Male Sephira, had to diffuse itself *in*, and *through*, Binah, intelligent Nature, or Understanding. Therefore the First Root-Race of men, sexless and mindless, had to be overthrown and "hidden until after a time"; *i.e.*, the First Race, instead of dying, disappeared *in* the Second Race, as certain lower lives and plants do in their progeny. It was a **89]** {THE SON OF YAH.} wholesale transformation. The First became the Second Root-Race, without either begetting it, procreating it, or dying.

---

180 See Mather's *Kabbalah Unveiled*, p. 302.

181 Translated in Isaac Myer's *Qabbalah*, p. 386.

182 *Zohar* iii., 135*a*, 292*a*, Idra Zootah. Brody Ed. Idrah Zootah.

"They *passed by* together," as it is written: "And he died" and another "reigned in his stead."[183]

Why? Because the "*Holy City* had not been prepared." And what is the "Holy City"? The Maqom—the Secret Place or the Shrine—on Earth; in other words, the human womb, the microcosmic copy and reflection of the Heavenly Matrix, the female Space or primeval Chaos, in which the male Spirit fecundates the germ of the Son, or the visible Universe. So much so, that in the paragraph on "The Emanation of the Male and Female Principles" in the *Zohar*, it is said that, on this Earth, the Wisdom from the "Holy Ancient" "does not shine except in male and female."

('*Hokhmah* Wisdom, is the Father, and *Binah* Understanding, is the Mother.) . . . . And when they connect one with the other, they bring forth and diffuse and emanate Truth. In the sayings of Rabbi Ye-yeva, Sabhah, *i.e.*, the Old, we learned this; What is Binah Understanding? But when they connect in one another, the י (Yod) in the ה (Heh), they become impregnated and produce a Son. And, therefore, it is called *Binah*, Understanding. It means BeN YaH, *i.e.*, Son of YaH. This is the completeness of the Whole.[184]

This is also the "completeness" of phallicism by the Rabbis, its perfect apotheosis, the divine being dragged into the animal, the sublime into the grossness of the terrestrial. Nothing so graphically gross exists in Eastern Occultism, nor in the primitive Kabalah—the Chaldæan *Book of Numbers*. We have said so already in *Isis Unveiled*:

We find it rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: "In a multitude of pagodas, the phallic stone, ever and always assuming, like the Grecian *batylos*, the brutally indecent form of the *lingham* . . . the Mahâ Deva." Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of that religion of sensualism *par excellence*, Roman Catholicism, to grasp, they are in duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The Mahadeo of Elephanta, the Round Tower of Bhagulpore, the minarets of Islam—either rounded or pointed—are the originals of the Campanile column of San Marco, at Venice, of Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian temples, are the reproductions of the primitive idea of the *lithos*, the upright phallus.[185]

90] Nevertheless, and however it may be, the fact that all these Hebrew Elohim, Sparks, and Cherubs are identical with the Devas, Rishis and the Fires and Flames, the Rudras and the forty-nine Agnis of the ancient Aryas, is sufficiently proven by and in the Kabalah.

STANZA IV.

CREATION OF THE FIRST RACES.

14. Creation of men. 15. They are empty shadows. 16. The Creators are perplexed how to create a thinking man. 17. What is needed for the formation of a perfect Man.

14. The Seven Hosts, the Will-born[186] Lords, propelled by the Spirit of Life-Giving,[187] separate Men from themselves, each on his own Zone.

They threw off their "Shadows" or Astral Bodies—if such an ethereal being as a "Lunar Spirit" maybe supposed to rejoice in an Astral, besides a hardly tangible Body. In another Commentary it is said that the Ancestors *breathed* out the first man, as Brahmâ is explained to have breathed out the Suras, or Gods, when they became Asuras (from Asu, breath). In a third it is said that they, the newly-created Men, were the "shadows of the Shadows."

With regard to this sentence—"They were the shadows of the Shadows"—a few more words may be said and a fuller explanation attempted. This first process of the evolution of mankind is far easier to accept than the one which follows it, though one and all such processes will be rejected and doubted even by some Kabalists, especially the Western, who study the present effects, but have neglected to study their primary causes. Nor does the writer feel competent to explain a mode of procreation so difficult of appreciation save for an Eastern Occultist. Therefore it is useless to enter here into details concerning the process, though it is minutely described in the Secret Books, as it would only lead to speaking of facts hitherto unknown to the profane world, and hence to their being misunderstood. An Adam made of **91]** {MAN NOT CREATED PERFECT.} the dust of the ground will always be found preferable, by a certain class of students, to one projected out of the ethereal body of his creator; though the former process has never been heard of, while the latter is

[183] *Gen*. xxvi. 31 *et seq*.; Myer's *Qabbalah*, *ibid*.
[184] *Zohar*, iii. 290*a*, Brody Ed. *Indrah Zootah*, quoted in Isaac Myer's *Qabbalah*, pp. 387, 388.
[185] ii. 5.
[186] Or Mind-born.
[187] Fohat.

familiar, as all know, to many Spiritualists in Europe and America, who, of all men, ought to understand it. For who of those who have witnessed the phenomenon of a materializing form oozing out of the pores of a medium or, at other times, out of his *left side*, can fail to credit the possibility, at least, of such a *birth*? If there are in the Universe such beings as Angels or Spirits, whose *incorporeal* essence may constitute an intelligent Entity, notwithstanding the absence of any (to us) solid organism; and if there are those who believe that a God made the first man out of dust, and breathed into him a living Soul—and there are millions upon millions who believe both—what does this doctrine of ours contain that is so impossible? Very soon the day will dawn, when the world will have to choose whether it will accept the miraculous creation of man (and Kosmos too) out of *nothing*, according to the dead letter of *Genesis*, or a first man born from a fantastic link—absolutely "missing" so far—the common ancestor of man, and of the "true ape."[188] Between these two fallacies, Occult Philosophy steps in. It teaches that the first human stock was projected by higher and semi-divine Beings out of their own essences. If the latter process is to be considered as abnormal or even inconceivable—because obsolete in Nature at this point of evolution—it is yet proven possible on the authority of certain "spiritualistic" *facts*. Which, then, we ask of the three hypotheses or theories is the most reasonable and the least absurd? Certainly no one—provided he be not a soul-blind Materialist—can ever object to the Occult Teaching.

Now, as shown, we gather from the latter that man was not "created" the complete being he is now, however imperfect he still remains. **92]** There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern Evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute, ever acting and never erring law, which proceeds on the same lines from one Eternity (or Manvantara) to the other—ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (Mahâ-Mâyâ), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it—this law, we say, uses for these purposes the Beings from other and higher planes, men, or Minds (Manus), in accordance with their Karmic exigencies.

At this juncture, the reader is again asked to turn to the Indian Philosophy and Religion. The Esotericism of both is at one with our Secret Doctrine, however much the form may diner and vary.

ON THE IDENTITY AND DIFFERENCES OF THE INCARNATING POWERS.

The Progenitors of Man, called in India Fathers, Pitaras, or Pitris, are the "Creators" of our bodies and lower principles. They are ourselves, as the *first personalities*, and *we are they*. Primeval man would be "the bone of their bone and the flesh of their flesh," if they had bones and flesh. As stated, they were "Lunar Beings."

The endowers of man with his conscious, immortal ego, are the "Solar Angels"—whether so regarded metaphorically or literally. The mysteries of the Conscious Ego or Human Soul are great. The Esoteric name of these Solar Angels is, literally, the "Lords" (Nâth) of "persevering ceaseless devotion" (Pranidhâna). Therefore they of the *Fifth* Principle (Manas) seem to be connected with, or to have originated the system of the Yogis who make of Pranidhâna their *fifth* observance.[189] It has already been explained why the Trans-Himalayan Occultists regard them as evidently identical with those who in India are termed Kumâras, Agnishvâttas, and the Barhishads.

How precise and true is Plato's expression, how profound and **93]** {PITRIS OF THE GODS AND DEMONS.} philosophical his remark on the (Human) Soul or Ego, when he denned it as "a

[188] "Huxley, supported by the most evident discoveries in Comparative Anatomy, could utter the momentous sentence that the anatomical differences between man and the highest apes are less than those between the latter and the lowest apes. In relation to our genealogical tree of man, the necessary conclusion follows that the human race has *evolved gradually from the true apes*." (*The Pedigree of Man*, by Ernst Hæckel, translated by Ed. B. Aveling, p. 49.)

What may be the scientific and logical objections to the opposite conclusion—we would ask? The anatomical resemblances between Man and the Anthropoids—grossly exaggerated as they are by Darwinists, as M. de Quatrefages shows—are simply enough accounted for when the origin of the latter is taken into consideration.

"Nowhere, in the older deposits, is an ape to be found that approximates more closely to man, or a man that approximates more closely to an ape."

"The same gulf which is found to-day between man and ape, goes back with undiminished breadth and depth to the Tertiary period. This fact alone is enough to make its untenabiltty clear." (Dr. F. Pfaff, Prof. of Natural Science in the University of Erlangen.)

[189] See *Yoga Shâstra*. ii. 32.

compound of the *same* and the *other*." And yet how little this hint has been understood, since the world took it to mean that the Soul was the Breath of God, of Jehovah. It is "the *same* and the *other*," as the great Initiate-Philosopher said; for the Ego—the "Higher Self" when merged with and in the Divine Monad—is Man, and yet the same as the "*other*"; the Angel in him incarnated is the same with the Universal Mahat. The great classical writers and philosophers felt this truth, when saying that:

There must be something within us which produces our thoughts. Something very subtle; it is a breath; it is fire; it is ether; it is quintessence; it is a slender likeness; it is an intellection; it is a number; it is harmony.[190]

All these are the Mânasas and Râjasas; the Kumâras, Asuras, and other Rulers and Pitris, who incarnated in the Third Race, and in this and various other ways endowed mankind with Mind.

There are Seven Classes of Pitris, as shown below, three Incorporeal and four Corporeal; and two kinds, the Agnishvâtta and the Barhishad. And we may add that, as there are two kinds of Pitris, so there is a double and a triple set of Barhishad and Agnishvâtta. The former, having given birth to their Astral Doubles, are reborn as Sons of Atri, and are the "Pitris of the Demons," or Corporeal Beings, on the authority of Manu;[191] while the Agnishvâtta are reborn as Sons of Marîchi, a Son of Brahmâ, and are the "Pitris of the Gods."[192]

The *Vâyu Purâna* declares the Seven Orders of Pitris to have been originally the *first Gods*, the Vairâjas, whom Brahmâ, with the eye of Yoga, beheld in the eternal spheres, and who are the *gods of the gods*. . . . The *Matsya* . . . adds, that the Gods worshipped them.[193]

The *Harivamsha* distinguishes the Vairâjas as one class of the Pitris only,[194] a statement corroborated in the Secret Teachings, which, however, identify the Vairâjas with the *elder* Agnishvâttas[195] and the Râjasas, or Âbhûtarajasas, who are Incorporeal without even an Astral Phantom. **94]** Vishnu is said, in most of the MSS., to have incarnated in and through them.

In the Raivata Manvantara, again, Hari, best of gods, was born of Sambhûti, as the divine Mânasa—originating with the deities called Râjasas.[196]

Sambhûti was a daughter of Daksha, and wife of Marîchi, the father of the Agnishvâtta, who, along with the Râjasas, are ever associated with Mânasas. As remarked by a far more able Sanskritist than Wilson, Mr. Fitzedward Hall:

Mânasa is no inappropriate name for a deity associated with the Râjasas. We appear to have in it *mânasam*—the same as *manas*—with the change of termination required to express male personification.[197]

All the Sons of Virâja are Mânasa, says Nîlakantha. And Virâja is Brahmâ, and, therefore, the Incorporeal Pitris are called Vairâjas from being the Sons of Virâja, says *Vâyu Purâna*.

We could multiply our proofs *ad infinitum*, but it is useless. The wise will understand our meaning, the unwise are not required to. There are thirty-three crores, or three hundred and thirty millions, of Gods in India. But, as remarked by the learned lecturer on the *Bhagavad Gîtâ*:

They may be all devas, but are by no means all "gods," in the high spiritual sense one attributes to the term.

This is an unfortunate blunder generally committed by Europeans. Deva is a kind of spiritual being, and because the same word is used in ordinary parlance to mean god, it by no means follows that we have and worship thirty-three crores of gods. These beings, as may be naturally inferred, have a *certain affinity* with one of the three component Upâdhis [basic principles] into which we have divided man.[198]

The names of the deities of a certain mystic class change with every Manvantara. Thus the twelve Great Gods, Jayas, created by Brahmâ to assist him in the work of creation in the very beginning of the Kalpa, and who, lost in Samâdhi, neglected to create—whereupon they were cursed to be repeatedly born in each Manvantara till the seventh—are respectively called Ajitas, Tushitas, Satyas, Haris, Vaikunthas, Sâdhyas, and Adityas:[199] they are Tushitas, in the second

---

[190] Voltaire.

[191] *Mânava-Dhârma Shâstra*, iii. 196.

[192] *Matsya* and *Pâdma Purânas* and Kullûka on the *Mânava-Dhârma Shâstra*, iii. 195. We are quite aware that the *Vâyu* and *Matsya Purânas* identify (agreeably to Western interpretation) the Agnishvâtta with the seasons, and the Barhishad Pitris with the months; adding a fourth class—Kâvyas—cyclic years. But do not Christian Roman Catholics identify their Angels with Planets, and are not the Seven Rishis become the Saptarshis—a constellation? They are Deities presiding over all the cyclic divisions.

[193] *Vishnu Purâna*, Wilson, iii. 158, 159.

[194] Shll. 935, 936.

[195] The *Vâyu Purâna* shows the region called Virâja-loka inhabited by the Agnishvâttas.

[196] Wilson, *ibid*., iii. 17, Note by Fitzedward Hall.

[197] *Loc. cit., ibid.*

[198] See *Theosophist*, February, 1887, p. 360.

[199] See Wilson, ii. 26.

Kalpa, and Adityas in this Vaivasvata Period,[200] besides other names for each age. But they are identical with the Mânasas or Râjasas, and these with our incarnating Dhyân Chohans.

Yes; besides those Beings, who, like the Yakshas, Gandharvas, **95]** {PROGENITORS OF MEN.} Kinnaras, etc., taken in their *individualities*, inhabit the Astral Plane, there are real Devas, and to these classes belong the Adityas, the Vairâjas, the Kumâras, the Asuras, and all those high celestial Beings whom Occult teaching calls Manasvin, the Wise, foremost of all, and who would have made all men the *self-conscious* spiritually intellectual Beings they will be, had they not been "cursed" to fall into generation, and to be reborn themselves as mortals for their neglect of duty.

———

STANZA IV.—*Continued.*

15. SEVEN TIMES SEVEN SHADOWS[201] OF FUTURE MEN[202] (*a*) WERE[203] BORN, EACH OF HIS OWN COLOUR[204] AND KIND (*b*). EACH[205] INFERIOR TO HIS FATHER.[206] THE FATHERS, THE BONELESS, COULD GIVE NO LIFE TO BEINGS WITH BONES. THEIR PROGENY WERE BHÛTA,[207] WITH NEITHER FORM NOR MIND. THEREFORE THEY ARE CALLED THE CHHÂYÂ[208] RACE (*c*).

(*a*) Manu, as already remarked, comes from the root *man*, to think, hence a "thinker." It is from this Sanskrit word very likely that sprung the Latin *mens*, Mind, the Egyptian *Menes*, the "Master-Mind," the Pythagorean *monas*, or conscious "thinking unit," mind also, and even our *manas* or mind, the fifth principle in man. Hence these Shadows are called Amânasa, "Mindless."

With the Brâhmans, the Pitris are very sacred, because they are the Progenitors,[209] or Ancestors of men—the first Manushyas on this Earth—and offerings are made to them by the Brâhman when a son is born unto him. They are more honoured and their ritual is more important than the worship of the Gods.[210]

May we not now search for a philosophical meaning in this dual group of Progenitors?

96] The Pitris being divided into *seven* Classes, we have here the mystic number again. Nearly all the *Purânas* agree that three of these are Arûpa, formless, while four are Corporeal; the former being intellectual and spiritual, the latter material and devoid of intellect. Esoterically, it is the Asuras who form the first three Classes of Pitris—"born in the Body of Night"—whereas the other four were produced from the "Body of Twilight." Their Fathers, the Gods, were doomed to be born fools on Earth, according to the *Vâyu Purâna*. The legends are purposely mixed up and made very hazy: the Pitris being in one the Sons of the Gods, and, in another, those of Brahmâ; while a third makes them instructors of their own Fathers. It is the Hosts of the four material Classes who create men simultaneously on the seven Zones.

Now, with regard to the seven Classes of Pitris, each of which is again divided into seven, a word to students and a query to the profane. That Class of the "Fire Dhyânîs," which we identify on undeniable grounds with the Agnishvâttas, is called in our school the "Heart" of the Dhyân-Chohanic Body, and is said to have incarnated in the Third Race of men and made them perfect. The Esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or substance of this angelic Heart and that of man, whose every physical organ, and psychic, and spiritual function, is a reflection, so to say, a copy on the terrestrial plane, of the model or prototype *above*. Why, it is asked, should there be such a strange repetition of the number seven in the anatomical structure of man? Why should the heart have *four lower* cavities and *three higher* divisions, answering so strangely to the septenary division of the human principles, separated into two groups, the higher and the lower; and why should the same division be found in the various classes of Pitris, and especially our Fire Dhyânîs? For, as already stated, these Beings fall into four

---

[200] See *Vâyu Purâna*.

[201] Chhâyâs.

[202] Or Amânasas.

[203] Thus.

[204] Complexion.

[205] Also.

[206] Creator.

[207] Phantoms.

[208] Image or shadow.

[209] This was hinted at in *Isis Unveiled* (I. xxxviii.), though the full explanation could not then be given: "The Pitris are not the ancestors of the present living men, but those of the [first] human kind or Adamic race; the spirits of *human* races, which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Mânava-Dhârma Shâstra* they are called the *Lunar* ancestors."

[210] See the "Laws of Manu"—*Mânava-Dhârma Shâstra*, iii. 203.

Corporeal, or grosser, and three Incorporeal, or subtler, "Principles," or call them by any other name you please. Why do the seven nervous plexuses of the body radiate seven rays? Why are there these seven plexuses, and why seven distinct layers in the human skin?

Says the Commentary:

Having projected their Shadows and made men of one Element [*Ether*] *the Progenitors reascend to Mahâ-Loka*, *whence they descend periodically*, *when the World is renewed*, *to give birth to new Men.*

The Subtle Bodies remain without understanding [*Manas*] *until the advent of the Suras* [*Gods*] *now called Asuras* [*Not-Gods*].

97] {THE REFUSAL TO CREATE.} "Not-Gods," for the Brâhmans, perhaps, but the highest "Breaths," for the Occultist; since those Progenitors (Pitaras), the formless and the intellectual, refuse to build man, but endow him with Mind; the four corporeal Classes creating only his body.

This is very plainly shown in various texts of the *Rig Veda*—the highest authority for a Hindu of any sect whatever. Therein Asura means "spiritual, divine," and the word is used as a synonym for Supreme Spirit, and the term Asura, in the sense of a "God," is applied to Varuna and Indra and preeminently to Agni—the three having been in days of old the three *highest* Gods, before Brâhmanical Theo-Mythology distorted the true meaning of almost everything in the Archaic Scriptures. But, as the key is now lost, the Asuras are hardly mentioned.

In the *Zend Avesta* the same is found. In the Mazdean, or Magian, religion, Asura is the Lord Asura Vishvavedas, the "all-knowing" or "omniscient Lord"; and Asura Mazdha, becoming later Ahura Maxdha, is, as Benfey shows, "the Lord who bestows *Intelligence*"—Asura Medha and Ahura Mazdao.[211] Elsewhere in this work it is shown, on equally good authority, that the Indo-Iranian Asura was always regarded as *sevenfold*. This fact, combined with the name Mazdha, as above, which makes of the sevenfold Asura the "Lord," or "Lords" collectively "who bestow *Intelligence*" connects the Amshaspends with the Asuras and with our incarnating Dhyân Chohans, as well as with the Elohim, and the seven informing Gods of Egypt, Chaldæa, and every other country.

Why these "Gods" refused to create men is not, as stated in exoteric accounts, because their pride was too great to share the celestial power of their essence with the Children of Earth, but for reasons already suggested. However, allegory has indulged in endless fancies and Theology has taken advantage thereof in every country, to make out its case against these First-born, or the Logoi, and to impress it as a truth on the minds of the ignorant and credulous.[212]

The Christian system is not the only one which has degraded these Gods into Demons. Zoroastrianism and even Brâhmanism have profited thereby to obtain hold over the people's mind. Even in Chaldæan exotericism, Beings who *refuse to create*, and are said to oppose thereby the Demiurgus, are also denounced as Spirits of Darkness. The Suras, who win their intellectual independence, fight the **98]** Suras, who are devoid thereof and are shown as passing their lives in profitless ceremonial worship based on blind faith—a hint now ignored by the *orthodox* Brâhmans—and forthwith the former become *A*-Suras. The First- and Mind-born Sons of the Deity refuse to create progeny, and are *cursed* by Brahmâ to be *born as men.* They are hurled *down to Earth*, which, later on, is transformed, in theological dogma, into the *Infernal* Regions. Ahriman destroys the Bull created by Ormazd—which is the emblem of terrestrial *illusive* life, the "germ of sorrow"— and, forgetting that the perishing finite seed must die, in order that the plant of immortality, the plant of spiritual, eternal life, should sprout and live, Ahriman is proclaimed the enemy, the opposing power, the Devil. Typhon cuts Osiris into fourteen pieces, in order to prevent him peopling the world and thus creating misery; and Typhon becomes, in the exoteric, theological teaching, the Power of Darkness. But all this is the exoteric shell. It is the worshippers of the latter who attribute to disobedience and rebellion the effort and self-sacrifice of those who would help men to their original status of divinity through *self-conscious* efforts; and it is these worshippers of *form* who have made Demons of the Angels of Light.

Esoteric Philosophy, however, teaches that *one-third*[213] of the Dhyânîs —*i.e.*, the three Classes of the Arûpa Pitris, endowed with intelligence, "which is a formless breath, composed of *intellectual* not elementary substances"[214]—was simply *doomed by the law of Karma and evolution to be re-born*, or incarnated, on Earth.[215] Some of these were Nirmânakâyas from other

---

[211] "Sacred Books of the East," Vol. IV, *The Zend-Avesta*, Pt. I. lviii, Trans. by James Darmesteter.

[212] Compare also what is said about Makara and the Kumâras in connection with the Zodiac.

[213] Whence the subsequent assertions of St. John's vision, referred to in his Apocalypse, about, "the great red dragon having seven heads and *ten* horns, and seven crowns upon his heads," whose "tail drew the *third part* of the stars of heaven and did cast them to the earth." (Ch. xii.)

[214] See *Harivamsha*, 932.

[215] The verse "did cast them to the earth," plainly shows its origin in the grandest and oldest allegory of the Aryan Mystics, who, after the destruction of the Atlantean *giants* and *sorcerers*,

Manvantaras. Hence we see them, in all the *Purânas*, reappearing on this Globe, in the Third Manvantara—read Third Root-Race—as Kings, Rishis and Heroes. This tenet, being too **99]** {WHAT PROMETHEUS SYMBOLIZED.} philosophical and metaphysical to be grasped by the multitudes, was, as already stated, disfigured by the priesthood for the purpose of preserving a hold over the former through superstitious fear.

The supposed "Rebels," then, were simply those who, compelled by Karmic law to drink the cup of gall to its last bitter drop, *had to incarnate* anew, and thus make responsible thinking entities of the astral statues projected by their inferior brethren. Some are said to have refused, because they had not in them the requisite materials—*i.e.*, an astral body—for they were Arûpa. The refusal of others had reference to their having been Adepts and Yogis of long past preceding Manvantaras; another mystery. But, later on, as Nirmânakâyas, they sacrificed themselves for the good and salvation of the Monads which were waiting for their turn, and which otherwise would have had to linger for countless ages in irresponsible, animal-like, though in appearance human, forms. It may be a parable and an allegory *within an allegory.* Its solution is left to the intuition of the student, if he only reads that which follows with his *spiritual* eye.

As to their Fashioners or Ancestors—those Angels who, in the exoteric legends, obeyed the law—they must be identical with the Barhishad Pitris, or the Pitri-Devatâs, *i.e.*, those possessed of the *physical creative fire.* They could only create, or rather clothe, the human Monads with their own astral Selves, but they could not make man in their image and likeness. "Man must not be like one of us," say the *Creative* Gods, entrusted with the fabrication of the lower animal—but higher.[216] Their creating the semblance of men out of their own divine Essence means, Esoterically, that it is they who became the First Race, and thus shared its destiny and further evolution. They *would* not, simply because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give. This was left to that Class of Devas who became symbolized in Greece under the name of Prometheus; to those who had nought to do with the physical body, yet everything with the purely spiritual man.

Each Class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human Higher Self owing to *the personal exertion of the individual;* but they could not make men as they were themselves—perfect, because sinless; sinless, because having only the first, **100]** pale shadowy outlines of attributes, and these all perfect—from the human standpoint—white, pure and cold as the virgin snow. Where there is no struggle, there is no merit. Humanity, "of the earth earthy," was not destined to be created by the Angels of the First Divine Breath. Therefore they are said to have *refused* to create, and man had to be formed by more material Creators,[217] who, in their turn, could give only what they had in their own natures, and no more. Subservient to eternal law, the pure Gods could only project out of themselves *shadowy* men, a little less ethereal and spiritual, less *divine* and *perfect* than

---

concealed the truth—*astronomical*, *physical*, and *divine*, as it is a page out of *pre-cosmic* Theogony—under various allegories. Its true Esoteric interpretation is a veritable Theodice of the "Fallen Angels," so called; the *willing* and the *unwilling*, the *creators* and those who *refused to create*, being now mixed up most perplexingly by Christian Catholics, who forget that their highest Archangel, St. Michael, who is shown to conquer (to master and to assimilate) the *Dragon of Wisdom* and of divine Self-sacrifice—now miscalled and calumniated as Satan—*was the first to refuse to create!* This has led to endless confusion. So little does Christian Theology understand the paradoxical language of the East and its symbolism, that it even explains, in its *dead-letter sense*, the Chinese Buddhist and Hindu exoteric rite of raising a noise during certain eclipses to scare away the "great red dragon," which laid a plot to *carry* away the "light"! But here "light" means Esoteric Wisdom, and we have sufficiently explained the secret meaning of the terms Dragon, Serpent, etc., all of which refer to Adepts and Initiates.

[216] See *Genesis* and Plato's *Timœus.*

[217] In spite of all efforts to the contrary, Christian Theology—having burdened itself with the Hebrew Esoteric account of the creation of man, which it understands *literally*—cannot find any reasonable excuse for its "God, the Creator," who produces a man devoid of mind and sense; nor can it justify the punishment following an act, for which Adam and Eve might plead *non compos.* For if the couple be admitted to be ignorant of good and evil before the eating of the forbidden fruit, how could it be expected to know that *disobedience was evil*? If primeval man was meant to remain a half-witted, or rather witless, being, then his creation was aimless and even *cruel*, if produced by an omnipotent and perfect God. But Adam and Eve are shown, even in *Genesis*, to be created by a Class of lower divine Beings, the Elohim, who are so jealous of their personal prerogatives as reasonable and intelligent creatures, that they will not allow man to become "as one of us." This is plain, even from the dead-letter meaning of the *Bible.* The Gnostics, then, were right in regarding the Jewish God as belonging to a Class of lower, material and not very holy denizens of the invisible World.

themselves—shadows still. The first Humanity, therefore, was a pale copy of its Progenitors; too material, even in its ethereality, to be a hierarchy of Gods; too spiritual and pure to be Men—endowed as it is with every *negative* (nirguna) perfection. Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. Absolute Light is absolute Darkness, and *vice versa*. In fact, there is neither Light nor Darkness in the realms of Truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided.

Nevertheless, as the illusionary distinction exists, it requires a *lower* Order of Creative Angels to "create" inhabited Globes—especially ours—or to deal with Matter on this earthly plane. The philosophical Gnostics were the first to think so, in the historical period, and to invent various systems upon this theory. Therefore in their schemes of creation, one always finds their "Creators" occupying a place at the very foot of the ladder of Spiritual Being. With them, those who created our Earth and its mortals were placed on the very limit of **101]** {RECORDS OF ANCIENT RACES.} mâyâvic Matter, and their followers were taught to think—to the great disgust of the Church Fathers—that for the creation of those wretched races, in a spiritual and moral sense, which grace our Globe, no high Divinity could be made responsible, but only Angels of a low Hierarchy,[218] to which Class they relegated the Jewish God, Jehovah.

Mankinds different from the present are mentioned in all the ancient Cosmogonies. Plato speaks, in the *Phœdrus*, of a "winged" race of men. Aristophanes, in Plato's *Banquet*, speaks of a race androgynous and with round bodies. In *Pymander*, all the animal kingdom even is double-sexed. Thus it is said:

> The circuit having been accomplished, *the knot was loosened* . . . and all the animals, which were equally androgynous, were *untied* [separated] *together with man* . . . [for] . . . the causes had to produce effects on earth.[219]

Again, in the ancient Quiché Manuscript, the *Popol Vuh*—published by the late Abbé Brasseur de Bourbourg—the first men are described as a race "whose sight was unlimited, and who knew all things at once"; thus showing the *divine knowledge of Gods*, not mortals. The Secret Doctrine, correcting the unavoidable exaggerations of popular fancy, gives the facts as they are recorded in the archaic symbols.

(*b*) These "Shadows" were born "each of his own colour and kind," each also "inferior to his Father," or Creator, because the latter was a complete Being of his kind. The Commentaries refer the first sentence to the colour or complexion of each human race thus evolved. In *Pymander*, the Seven Primitive Men, created by Nature from the "Heavenly Man," all partake of the qualities of the Seven "Governors," or Rulers, who loved Man—their own reflection and synthesis.

In the Norse Legends, one recognizes in Asgard, the habitat of the Gods, as also in the Ases themselves, the same mystical Loci and personifications woven into the popular "myths," as in our Secret **102]** Doctrine; and we find them in the *Vedas*, the *Purânas*, the Mazdean Scriptures and, the *Kabalah.* The Ases of Scandinavia, the Rulers of the World which preceded ours, whose name means literally the "Pillars of the World," its "Supports," are thus identical with the Greek Cosmocratores, the seven "Workmen" or Rectors of *Pymander*, the seven Rishis and Pitris of India, the seven Chaldæan Gods and seven Evil Spirits, the seven Kabalistic Sephiroth, synthesized by the upper Triad, and even the seven Planetary Spirits of the Christian Mystics. The Ases create the earth, the seas, the sky and the clouds, the whole visible world, from the remains of the slain giant Ymir; but they do not create MAN, but only his form from the Ask or Ash tree. It is Odin who endows him with life and soul, after Lodur had given him blood and bones, and finally it is Honir who furnishes him with his intellect (Manas) and with his conscious senses.[220] The Norse Ask, the Hesiodic Ash-tree, whence issued the men of the generation of bronze, the Third Root-Race, and the Tzite tree of the *Popol Vuh*, out of which the Mexican *third* race of men was created, are all one. This may be plainly seen by any reader. But the Occult reason why the Norse Yggdrasil, the Hindu Ashvattha, the Gogard, the Hellenic tree of life, and the Tibetan Zampun, are one with the Kabalistic Sephirothic Tree, and even with the Holy Tree made by Ahura Mazda, and the Tree of Eden—who

---

218 In *Isis Unveiled* several of these Gnostic systems are given. One is taken from the *Codex Nazaræus*, the Scripture of the Nazarenes, who, although they existed long before the days of Christ, and even before the laws of Moses, were Gnostics, and many of them Initiates. They held their "Mysteries of Life" in Nazara (ancient and modern Nazareth), and their doctrines are a faithful echo of the teachings of the Secret Doctrine—some of which we are now endeavouring to explain.

219 i. 18. See the translation from the Greek by François, Monsieur de Foix, Evesque d'Ayre: the work dedicated to Marguerite de France, Reine de Navarre. Edition of 1579, Bordeaux.

220 *Asgard and the Gods*, p. 4.

among the Western scholars can tell?[221] Nevertheless, the fruits of all those "Trees," whether Pippala, or Haoma, or even the more prosaic Apple, are the "plants of life," in fact and verity. The prototypes of our races were all enclosed in the Microcosmic Tree, which grew and developed *within and under* the great mundane Macrocosmic Tree;[222] and the mystery is half revealed in the *Dîrghotamas*, where it is said:

Pippala, the sweet fruit of that tree upon which come *spirits who love the science*, and where the gods produce all marvels.

As in the Gogard, among the luxuriant branches of all these Mundane Trees, the "Serpent" dwells. But while the Macrocosmic Tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic Tree are the Serpents of the Manifested Wisdom. One is the One and All; the others are its *reflected* parts. The "Tree" is man himself, of course, and the Serpent dwelling in each, the **103]** {THE SVASTIKA.} conscious Manas, the connecting link between Spirit and Matter, Heaven and Earth.

Everywhere, it is the same. The "Creating" Powers produce Man, but fail in their final object. All these Logoi strive to endow man with *conscious* immortal Spirit, reflected in the Mind (Manas) alone; they fail, and they are all represented as being punished for the failure, if not for the attempt. What is the nature of the punishment? A sentence of imprisonment in the lower or nether region, which is *our Earth*, *the lowest* in its Chain; an "Eternity"—meaning the duration of the Life-cycle—in the *darkness* of Matter, or *within animal Man.* It pleased the half ignorant and half designing Church Fathers to disfigure the graphic symbol. They took advantage of the metaphor and allegory in every old religion to turn them to the benefit of the new one. Thus man was transformed into the darkness of a material Hell; his divine consciousness, obtained from his indwelling Principle, the Mânasa, or the incarnated Deva, became the glaring flames of the Infernal Region, and our Globe that Hell itself. Pippala, Haoma, the fruit of the Tree of Knowledge, were denounced as the *forbidden* fruit, and the "Serpent of Wisdom," the voice of reason and consciousness, remained identified for ages with the Fallen Angel, which is the old Dragon, the Devil!

The same for the other high symbols. The Svastika, the most sacred and mystic symbol in India, the "Jaina Cross" as it is now called by the Masons, notwithstanding its direct connection, and even identity, with the Christian Cross, has become dishonoured in the same manner. It is the "devil's sign," we are told by the Indian missionaries. Does it not shine on the head of the great Serpent of Vishnu, on the thousand-headed Shesha-Ananta, in the depths of Pâtâla, the Hindu Naraka or Hell? It does: but what is Ananta? As Shesha, it is the almost endless Manvantaric Cycle of Time, and becomes *Infinite* Time itself, when called Ananta, the great Seven-headed Serpent, on which rests Vishnu, the *Eternal Deity*, during Pralayic inactivity. What has Satan to do with this highly metaphysical symbol? The Svastika is the most philosophically scientific of all symbols, as also the most comprehensible. It is the summary in a few lines of the whole work of "creation," or evolution as one should rather say, from Cosmotheogony down to Anthropogony, from the indivisible unknown Parabrahman to the humble Moneron of materialistic Science, whose *genesis is as unknown* to that Science as is that of the All-Deity Itself. The **104]** Svastika is found heading the religious symbols of every old nation. It is the "Worker's Hammer" in the Chaldæan *Book of Numbers*, the "Hammer," above referred to, in the *Book of Concealed Mystery*, "which striketh sparks from the flint" (Space), those sparks becoming Worlds. It is Thor's Hammer, the magic weapon forged by the Dwarfs against the Giants, or the Pre-cosmic Titanic Forces of Nature, which rebel and, while alive in the region of Matter, will not be subdued by the Gods—the agents of Universal Harmony—but have first to be destroyed. This is why the World is formed out of the relics of the murdered Ymir. The Svastika is the Miolnir, the "Storm-hammer"; and therefore it is said that when the Ases, the holy Gods, after having been purified by fire—the fire of the passions and suffering in their life-incarnations—become fit to dwell in Idâ in eternal peace, then Miolnir will become useless. This will be when the bonds of Hel—the Goddess-queen of the region of the Dead—will bind them no longer, for the kingdom of evil will have passed away.

Surtur's flames had not destroyed them, nor yet had the raging waters [of the several deluges]. . . . There were . . . the sons of Thor. They brought Miolnir with them, not as a weapon of war, but as the hammer with which to consecrate the new heavens and the new earth.[223]

Verily many are its meanings! In the macrocosmic work, the "Hammer of Creation," with its four arms bent at right angles, refers to the continual *motion* and revolution of the invisible Kosmos of Forces. In that of the manifested Cosmos and our Earth, it points to the rotation in the Cycles of Time of the world's axes and their equatorial belts; the two lines forming the Svastika 卐, meaning

---

[221] Mr. James Darmesteter, the translator of the *Vendidad*, speaking of it, says: "The tree, *whatever it is*. . . ."—"Sacred Books of the East," vol. iv. p. 209.

[222] Plato's *Timœus.*

[223] See *Asgard and the Gods*, p. 305.

Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the microcosm, Man, it shows him to be a link between Heaven and Earth; the right hand being raised at the end of a horizontal arm, the left pointing to the Earth. In the *Smaragdine Tablet* of Hermes, the uplifted right hand is inscribed with the word "Solve," the left with the word "Coagula." It is at one and the same time an Alchemical, Cosmogonical, Anthropological, and Magical sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of Kosmos. Born in the mystical conceptions of the early Aryans, and by them placed **105]** {A PROPHECY OF THE SEVENTH RACE.} at the very threshold of eternity, on the head of the serpent Ananta, it found its spiritual death in the scholastic interpretations of mediaeval Anthropomorphists. It is the Alpha and the Omega of universal Creative Force, evolving from pure Spirit and ending in gross Matter. It is also the key to the Cycle of Science, divine and human; and he who comprehends its full meaning is for ever liberated from the toils of Mahâ-Mâyâ, the great Illusion and Deceiver. The Light that shines from under the Divine Hammer, now degraded into the mallet or gavel of the Grand Masters of Masonic Lodges, is sufficient to dissipate the darkness of any human schemes or fictions.

How prophetic are the songs of the three Norse Goddesses, to whom the ravens of Odin whisper of the past and the future, as they flutter round in their abode of crystal beneath the flowing river. The songs are all written down in the "Scrolls of Wisdom," of which many are lost but some still remain; and they repeat in poetical allegory the teachings of the Archaic Ages. To summarize from Dr. Wagner's *Asgard and the Gods*, concerning the "Renewal of the World," which is a prophecy about the Seventh Race of our Round told in the past tense.

The Miolnir had done its duty in this Round, and:

> On the field of Idâ, the field of resurrection [for the Fifth Round], the sons of the highest gods assembled, and *in them their fathers rose again* [the Egos of all their past incarnations]. They talked of the Past and the Present, and remembered the wisdom and prophecies of their ancestors which had all been fulfilled. Near them, but *unseen by them*, was the strong, the mighty One, who rules all things, makes peace between those who are angry with each other, and ordains the eternal laws that govern the world. *They all knew he was there*, *they felt Ins presence and his power*, *but were ignorant of his name. At his command the new earth rose out of the waters* [of Space]. To the south above the Field of Idâ, he made another heaven called Audlang, and further off, a third, known as Widblain. Over Gimil's cave a wondrous palace was erected, which was covered with gold and shining bright in the sun. [These are the three gradually ascending Globes of our Chain.] There the gods were enthroned, as *they used to be*, and they rejoiced in the restoration and in the better time. From Gimil's heights [the Seventh Globe, the highest and purest], they looked down upon the happy descendants of Lif [and Lifthrasir, the coming Adam and Eve of purified Humanity] and signed to them to *climb up higher*, to *rise in knowledge and wisdom*, in piety and in deeds of love, step by step, from one heaven to another, until they were at last fit to be united to the divinities in the house of All father.[224]

He who knows the doctrines of Esoteric Budhism, or Wisdom, **106]** though so imperfectly sketched hitherto, will see clearly the allegory contained in the above.

Its more philosophical meaning will be better understood if the reader thinks carefully over the myth of Prometheus. It is examined, further on, in the light of the Hindu Pramantha. Degraded into a purely physiological symbol by some Orientalists, and taken in connection with terrestrial fire only, their interpretation is an insult to every religion, Including Christianity, whose greatest mystery is thus dragged down to Matter. The "friction" of divine Pramantha and Arani could suggest itself under this image only to the brutal conceptions of the German Materialists—than whom there are none worse. It is true that the Divine Babe, Agni with the Sanskrit-speaking Race, who became Ignis with the Latins, is born from the conjunction of Pramantha and Arani—the Svastika—during the sacrificial ceremony. But what of that? Tvashtri (Vishvakarman) is the "divine artist and *carpenter*,"[225] and is

---

[224] *Ibid.*, *loc. cit.*

[225] "The father of the sacred fire," writes Prof. Jolly, "bore the name of Tvashtri . . . His mother was Mâyâ. He himself was styled Akta (*anointed* χριστὸς) after the priest had poured upon his head the spirituous (?) Soma, and on his body butter purified by sacrifice." (*Man before Metals*, p. 190.) The source of his information is not given by the French Darwinist. But the lines are quoted to show that light begins to dawn even upon the Materialist. Adalbert Kühn, in his *Die Herabkunft des Feuers*, identifies the two signs and with Arani, and designates them under this name. He adds: "This process of kindling fire naturally led men to the idea of sexual reproduction," etc. Why could not a more dignified idea, and one more Occult, have led man to invent this symbol, in so far as it is connected, in one of its aspects, with human reproduction? But its chief symbolism refers to Cosmogony.

"Agni, in the condition of Akta, or anointed, is suggestive of Christ," remarks Prof. Jolly. "Mâyâ, Mary, His mother; Tvashtri, St. Joseph, the carpenter of the Bible." In the *Rig Veda*, Vishvakarman is the highest and oldest of the Gods and their "Father." He is the "carpenter or builder," because God is called even by the Monotheists, the "Architect of the Universe." Still, the original idea is purely metaphysical, and had no connection with the later Phallicism.

also the Father of the Gods and of "Creative Fire" in the *Vedas.* So ancient is the symbol and so sacred, that there is hardly an excavation made on the sites of old cities without its being found. A number of such terra-cotta discs, called *fusaïoles*, were found by Dr. Schliemann *under* the ruins of ancient Troy. Both the forms, and , were excavated in great abundance; their presence being one more proof that the ancient Trojans and their ancestors were pure Aryans.

(*c*) Chhâyâ, as already explained, is the Astral Image. It bears this meaning in Sanskrit works. Thus Sanjnâ, Spiritual Consciousness, the wife of Sûrya, the Sun, is shown retiring into the jungle to lead an ascetic life, and leaving behind to her husband her Chhâyâ, Shadow or Image.

107] {PRIMITIVE MAN A FAILURE.}

———

16. HOW ARE THE MANUSHYA[226] BORN? THE MANUS WITH MINDS, HOW ARE THEY MADE? (*a*) THE FATHERS[227] CALLED TO THEIR HELP THEIR OWN FIRE,[228] WHICH IS THE FIRE THAT BURNS IN EARTH. THE SPIRIT OF THE EARTH CALLED TO HIS HELP THE SOLAR FIRE.[229] THESE THREE[230] PRODUCED IN THEIR JOINT EFFORTS A GOOD RÛPA. IT[231] COULD STAND, WALK, RUN, RECLINE, OR FLY. YET IT WAS STILL EUT A CHHÂYÂ, A SHADOW WITH NO SENSE. (*b*) . . .

(*a*) Here an explanation again becomes necessary in the light and with the help of the exoteric added to the Esoteric Scriptures. The Manushyas (Men) and the Manus are here equivalent to the Chaldæan Adam—this term not meaning at all the first man, as with the Jews, or one solitary individual, but Mankind collectively, as with the Chaldæans and Assyrians. It is the four Orders or Classes of Dhyân Chohans out of the Seven, says the Commentary, *"who were the Progenitors of the Concealed Man"—i.e.*, the subtle Inner Man. The Lha of the Moon, the Lunar Spirits, were, as already stated, only the Ancestors of his Form, *i.e.*, of the model according to which Nature began her external work upon him. Thus Primitive Man was, when he appeared, only a senseless Bhûta[232] or "phantom." This "creation" was a failure.

(*b*) This attempt again was a failure. It allegorizes the vanity of *physical* Nature's unaided attempts to construct even a perfect animal—let alone man. For the Fathers, the Lower Angels, are all Nature-Spirits, and the higher Elementais also possess an intelligence of their own; but this is not enough to construct a *thinking* man. *"Living* Fire" was needed, that Fire which gives the human mind its self-perception and self-consciousness, or Manas; and the progeny of Parvaka and Shuchi are the Animal-Electric and Solar Fires, which create animals, and could thus furnish only a physical living constitution to that first astral model of man. The first Creators, then, were the **108]** Pygmalions of Primeval Man: they failed to animate the statue—*intellectually.*

This Stanza we shall see is very suggestive. It explains the mystery of, and fills the gap between, the Informing Principle in man—the Higher Self or Human Monad—and the Animal Monad, both one and the same, although the former is endowed with *divine* intelligence, the latter with *instinctual* faculty alone. How is the difference to be explained, and the presence of that Higher Self in man accounted for?

Says the Commentary:

The Sons of Mahat are the quickeners of the human Plant. They are the Waters falling upon the arid soil of latent life, *and the Spark that vivifies the human Animal. They are the Lords of Spiritual Life Eternal. . . . In the beginning* [*in the Second Race*] *some* [*of the Lords*] *only breathed of their essence into Manushya* [*men*], *and some took in man their abode.*

This shows that not all men became incarnations of the "Divine Rebels," but only a few among them. The remainder had their fifth Principle simply quickened by the spark thrown into it, which accounts for the great difference between the intellectual capacities of men and races. Had not the "Sons of Mahat," speaking allegorically, skipped the Intermediate Worlds, in their impulse toward intellectual freedom, the animal man would never have been able to reach upward from this Earth,

---

[226] The real Manushya.

[227] Barishad (?).

[228] The Kavyavâhana, electric fire.

[229] Shuchi, the spirit in the Sun.

[230] The Pitris and the two Fires.

[231] The form.

[232] "It is not clear why Bhûtas should be rendered by the Orientalists as "evil spirits" in the *Purânas.* In the *Vishnu Purâna* (I. v; Wilson's Trans., Fitzedward Hall's note, i. 83) the Shloka simply says: "Fiends, frightful from being monkey-coloured and carnivorous"; and the word in India now means "ghosts," ethereal or *astral* phantoms, while in Esoteric Teaching it means *elementary* substances, something made of attenuated, non-compound essence, and, specifically, the astral Double of any man or animal. In this case these primitive men are the Doubles of the first ethereal Dhyâaîs or Pitris.

and attain through self-exertion his ultimate goal. The Cyclic Pilgrimage would have had to be performed through all the planes of existence half unconsciously, if not entirely so, as in the case of the animals. It is owing to this rebellion of intellectual life against the morbid inactivity of pure spirit, that we are what we are—self-conscious, thinking men, with the capabilities and attributes of Gods in us, for good as much as for evil. Hence the Rebels are our Saviours. Let the Philosopher ponder well over this, and more than one mystery will become clear to him. It is only by the attractive force of the contrasts that the two opposites—Spirit and Matter—can be cemented together on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity. This will reveal the meaning of many hitherto incomprehensible allegories, foolishly called "fables."

It explains, to begin with, the statement made in *Pymander*, that the "Heavenly Man," the "Son of the Father," who partook of the nature **109]** {PERPLEXITY OF THE ASSYRIOLOGISTS.} and essence of the Seven Governors, or Creators and Rulers of the Material World,

> Peeped through the Harmony, and breaking through the strength of the [Seven] Circles [of Fire], so showed and made manifest the downward-borne nature.[233]

It explains every verse in the Hermetic narrative, as also the Greek allegory of Prometheus. Most important of all, it explains the many allegorical accounts about the "Wars in Heaven," including that of *Revelation* with respect to the Christian dogma of the "Fallen Angels." It explains the "Rebellion" of the oldest and highest Angels, and the meaning of their being cast down from Heaven into the depths of Hell, *i.e.*, Matter. It even solves the recent perplexity of the Assyriologists, who express their wonder through the late George Smith, as follows:

> My first idea of this part [of the rebellion] was that the war with the powers of evil *preceded* the Creation; I now think it followed the account of the Fall.[234]

In the same work,[235] Mr. George Smith gives an engraving, from an early Babylonian Cylinder, of the Sacred Tree, the Serpent, man and woman. The Tree has seven branches; *three* on the man's side, *four* on that of the female. These branches are typical of the seven Root-Races, in the *third* of which, at its very close, occurred the separation of the sexes and the so-called Fall into generation. The three earliest Races were sexless, then hermaphrodite; the other four, male and female, as distinct from each other. As the writer tells us:

> The dragon, which, in the Chaldean account of the Creation, leads man to sin, is the creature of Tiamat, the living principle of the sea and of chaos . . . which was opposed to the deities at the creation of the world.[236]

This is an error. The Dragon is the male principle, or Phallus, personified, or rather *animalized*; and Tiamat, "the embodiment of the spirit of chaos," of the Deep, or Abyss, is the female principle, the Womb. The "spirit of chaos and disorder" refers to the mental perturbation which it led to. It is the sensual, attractive, magnetic principle which fascinates and seduces, the ever-living active element which throws the whole world into disorder, chaos and sin. The Serpent seduces the woman, but it is the latter who seduces man, and both are included in the Karmic curse, though only as a natural result of a cause produced. Says George Smith:

110]

> It is clear that the dragon is included in the curse for the Fall, and that the gods [the Elohim, jealous at seeing the man of clay becoming a Creator in his turn, like all the animals] invoke on the head of the human Race all the evils which afflict humanity. Wisdom and knowledge shall injure him, he shall have family quarrels, shall submit to tyranny, he will anger the gods . . . he shall be disappointed in his desires, he shall pour out *useless prayer*, . . . he shall commit future sin. No doubt subsequent lines continue these topics, but again our narrative is broken, and it only reopens where the gods are preparing for war with the powers of evil, which are led by Tiamat (the woman).[237]

This account is omitted in *Genesis*, for monotheistic purposes. But it is a mistaken policy—born no doubt of fear, and regard for dogmatic religion and its superstitions—to seek to restore the Chaldæan fragments by *Genesis*, whereas it is the latter, far younger than any of the fragments, which ought to be explained by the former.

———

17. THE BREATH[238] NEEDED A FORM; THE FATHERS GAVE IT. THE BREATH NEEDED A GROSS BODY; THE EARTH MOULDED IT. THE BREATH NEEDED THE SPIRIT OF LIFE; THE SOLAR LHAS BREATHED IT INTO ITS FORM. THE BREATH NEEDED A MIRROR OF ITS BODY;[239] "WE GAVE IT OUR OWN!"—SAID THE DHYÂNÎS. THE

[233] See *Pymander*, Everard's Trans., II. 17-29.
[234] *Chaldean Account of Genesis*, p. 92.
[235] P. 91.
[236] *Ibid.*, *loc. cit.*
[237] *Ibid.*, *loc. cit.*
[238] Human Monad.
[239] Astral shadow.

BREATH NEEDED A VEHICLE OF DESIRES;[240] "IT HAS IT!"—SAID THE DRAINER OF WATERS.[241] BUT BREATH NEEDS A MIND TO EMBRACE THE UNIVERSE; "WE CANNOT GIVE THAT!"—SAID THE FATHERS. "I NEVER HAD IT!"—SAID THE SPIRIT OF THE EARTH. "THE FORM WOULD BE CONSUMED WERE I TO GIVE IT MINE!"—SAID THE GREAT FIRE.[242] . . . MAN[243] REMAINED AN EMPTY SENSELESS BHÛTA. . . . THUS HAVE THE BONELESS GIVEN LIFE TO THOSE WHO[244] BECAME MEN WITH BONES IN THE THIRD.[245]

As a full explanation is found in the commentary on Stanza V, a few remarks will now suffice. The "Father" of primitive physical man, or of his body, is the Vital Electric Principle residing in the Sun. The Moon is its "Mother," because of that mysterious power in the Moon **111]** {WHAT HYDROGEN REALLY IS.} which has as decided an influence upon human gestation and generation, which it regulates, as it has on the growth of plants and animals. The "Wind" or Ether, standing in this case for the agent of transmission by which those influences are carried down from the two luminaries and diffused upon earth, is referred to as the "Nurse";[246] while "Spiritual Fire" alone makes of man a divine and perfect entity.

Now what is that "Spiritual Fire"? In Alchemy it is Hydrogen, in general; while in Esoteric actuality it is the emanation, or the Ray which proceeds from its Noumenon, the "Dhyân of the First Element." Hydrogen is *gas* only on our terrestrial plane. But even in Chemistry, Hydrogen "would be the only existing form of matter, in our sense of the term,"[247] and is very nearly allied to Protyle, which is our Layam. It is the father and generator, so to say, or rather the Upâdhi (basis), of both Air and Water, and is "fire, air and water," in fact: *one* under three aspects; hence the chemical and alchemical trinity. In the world of manifestation, or Matter, it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in the region of Noumena. Well might Godfrey Higgins have compared Hydrogen to, and even identified it with, the To On, the "One" of the Greeks. For, as he remarks, Hydrogen is *not* water, though it generates it; Hydrogen is not fire, though it manifests or creates it; nor is it air, though air may be regarded as a product of the union of water and fire—since Hydrogen is found in the aqueous element of the atmosphere. It is three in one.

If one studies comparative Theogony, it is easy to find that the secret of these "Fires" was taught in the Mysteries of every ancient people, preeminently in Samothrace. There is not the smallest doubt that the Kabiri, the most arcane of all the ancient Deities, Gods and Men, great Deities and Titans, are identical with the Kumâras and Rudras headed by Karttikeya—a Kumâra also. This is quite evident even exoterically; and these Hindu Deities were, like the Kabiri, the *personified sacred Fires of the most Occult Powers of Nature.* The several branches of the Aryan Race, the Asiatic and the European, the Hindu and the Greek, did their best to conceal their true nature, if not their importance. As in the case of the Kumâras, the number of the Kabiri is uncertain. Some say that there were three or four only; others say **112]** seven. Axierus, Axiocersa, Axiocersus, and Casmilus may very well stand for the *alter egos* of the four Kumâras—Sanat-Kumâra, Sananda, Sanaka, and Sanatana. The former deities, whose reputed father was Vulcan, were often confounded with the Dioscori, Corybantes, Anactes, etc.; just as the Kumâras, whose reputed father is Brahmâ—or rather, the "Flame of his Wrath," which prompted him to perform the ninth or Kaumâra Creation, resulting in Rudra or Nîlalohita (Shiva) and the Kumâras—were confounded with the Asuras, the Rudras, and the Pitris, for the simple reason that they are all one—*i.e.*, correlative Forces and Fires. There is no space to describe these "Fires" and their real meaning here, though we may attempt to do so if the rest of this work is ever published. Meanwhile a few more explanations may be added.

The foregoing are all mysteries which must be left to the personal intuition of the student for solution, rather than described. If he would learn something of the secret of the Fires, let him turn to certain works of the Alchemists, who very correctly connect Fire with every Element, as do the Occultists. The reader must remember that the Ancients considered Religion and the Natural Sciences along with Philosophy, as closely and inseparably linked together. Æsculapius was the Son of Apollo—the Sun or Fire of Life; at once Helius, Pythius, and the God of oracular Wisdom. In exoteric religions, as much as in Esoteric Philosophy, the Elements—especially Fire, Water, and Air—are made the Progenitors of our *five physical senses*, and hence are directly connected, in an Occult way, with them. These physical senses pertain even to a lower Creation than the one called

---

[240] Kâma Rûpa.
[241] Shuchi, the fire of passion and animal instinct.
[242] Solar Fire.
[243] Nascent Man.
[244] Later.
[245] Race.
[246] See Shloka 22.
[247] See *Genesis of the Elements*, by W. Crookes, p. 21.

in the *Purânas* Pratisarga, or "Secondary Creation." *"Liquid Fire proceeds from Indiscrete Fire"* says an Occult axiom.

The Circle is the Thought; the Diameter [or the line] is the Word; and their union is Life.

In the *Kabalah*, Bath-Kol is the Daughter of the Divine Voice, or Primordial Light, Shekinah. In the *Purânas* and Hindu exotericism, Vach, the Voice, is the female Logos of Brahmâ—a permutation of Aditi, Primordial Light. And if Bath-Kol, in Jewish Mysticism, is an articulate præter-natural voice from heaven, revealing to the "chosen people" the sacred traditions and laws, it is only because Vach was called, before Judaism, the "Mother of the *Vedas*," who entered into the Rishis and inspired them by her revelations; just as Bath-Kol is said to have inspired the prophets of Israel and the Jewish **113]** {THE EVOLUTION OF THE SENSES.} High-Priests. And both exist to this day, in their respective sacred symbologies, because the Ancients associated Sound or Speech with the Ether of Space, of which Sound is the characteristic. Hence Fire, Water and Air are the primordial Cosmic Trinity.

> I am thy Thought, thy God, more ancient than the Moist Principle, the *Light that radiates within Darkness* [Chaos], and the shining Word of God [Sound] is the Son of the Deity.[248]

Thus we have to study well the "Primary Creation" before we can understand the Secondary. The first Race had three *rudimentary* Elements in it; and *no Fire* as yet; because, with the Ancients, the evolution of man, and the growth and development of his spiritual and physical senses, were subordinate to the evolution of the Elements on the Cosmic plane of this Earth. All proceeds from Prabhavâpyaya, the evolution of the creative and sentient principles in the Gods, and even of the so-called Creative Deity himself. This is found in the names and appellations given to Vishnu in exoteric Scriptures. As the Orphic Protologos, he is called Pûrvaja, "pregenetic," and the other names connect him in their descending order more and more with Matter.

The following order on parallel lines may be found in the evolution of the Elements and the Senses; or in Cosmic Terrestrial "Man" or "Spirit," and mortal physical man:

1. Ether.................... Hearing ....Sound.
2. Air........................ Touch ....Sound and Touch.
3. Fire, or Light .... Sight..............................Sound, Touch and Colour.
4. Water.................. Taste ....Sound, Touch, Colour and Taste.
5. Earth.................... Smell ....Sound, Touch, Colour, Taste and Smell.

As seen, each Element adds to its own characteristics, those of its predecessor; as each Root-Race adds the characterizing sense of the preceding Race. The same is true in the septenary "creation" of man, who evolves gradually in seven stages, and on the same principles, as will be shown further on.

Thus, while Gods, or Dhyân Chohans (Devas), proceed from the **114]** First Cause—which is not Parabrahman, for the latter is the ALL CAUSE, and cannot be referred to as the *"First* Cause,"—which First Cause is called in the Brâhmanical Books Jagad-Yoni, the "Womb of the World," mankind emanates from these active agents in Kosmos. But men, during the First and Second Races, were not physical beings, but merely *rudiments* of the future men; Bhûtas, which proceeded from Bhûtâdi, "origin," or the "original place whence sprang the Elements." Hence they proceeded with all the rest from Prabhavâpyaya, "the place whence is the origination, and into which is the resolution of all things," as explained by the Commentator on the *Vishnu Purâna*. Whence also our physical senses. Whence even the highest "created" Deity itself, in our Philosophy. As one with the Universe, whether we call him Brahmâ, Îshvara, or Purusha, he is a Manifested Deity—hence "created," or limited and conditioned. This is easily proven, even from the exoteric teachings.

After being called the *incognizable*, eternal Brahma (neuter or abstract), the Pundarîkâksha, "supreme and imperishable glory," once that instead of Sadaika-Rûpa, "changeless" or "immutable" Nature, he is addressed as Ekâneka-Rûpa, "both single and manifold," he, the Cause, becomes merged with his own effects; and his names, if placed in Esoteric order, show the following descending scale:

Mahâpurusha or Paramâtman ..Supreme Spirit.
Âtman or Pûrvaja (Protologos)..The Living Spirit of Nature.
Indriyâtman, or Hrishîkesha ......Spiritual or Intellectual Soul (one with the senses).

---

[248] *Pymander*, i. 6. The opponents of Hinduism may call the above Pantheism, Polytheism, or anything they may please. If Science is not entirely blinded by prejudice, it will see in this account a profound knowledge of Natural Sciences and Physics, as well as of Metaphysics and Psychology. But to find this out, one has to study the personifications, and then convert them into chemical atoms. It will then be found to satisfy both physical and even purely materialistic Science, as well as those who see in evolution the work of the "Great unknown Cause" in its phenomenal and illusive aspects.

Bhûtâtman .... The Living, or Life Soul.
Kshetrajna................................. Embodied Soul, or the Universe of Spirit and Matter.
Bhrântidarshanatah .... False Perception—Material Universe.

The last name means something perceived or conceived of, owing to false and erroneous apprehension, as a material form, but is, in fact, only Maya, Illusion, as all is in our physical universe.

It is in strict analogy with the attributes of this Brahma in both the spiritual and material worlds, that the evolution of the Dhyân-Chohanic Essences takes place; the characteristics of the latter being reflected, in their turn, in Man, collectively, and in each of his principles; *every one of which contains in itself*, *in the same progressive order*, *a portion of their various "Fires" and Elements.*

115] {THE TABULA SMARAGDINA.}

STANZA V.

THE EVOLUTION OF THE SECOND RACE.

18. The Sons of Yoga. 19. The Sexless Second Race. 20. The Sons of the "Sons of Twilight." 21. The "Shadow," or the Astral Man, retires within, and man develops a Physical Body.

18. THE FIRST[249] WERE THE SONS OF YOGA. THEIR SONS, THE CHILDREN OF THE YELLOW FATHER AND THE WHITE MOTHER.

In the later Commentary, the sentence is translated:

The Sons of the Sun and of the Moon, *the nursling of Ether* [*or the "Wind"*] *(a)*. . . .

They were the shadows of the Shadows of the Lords (b). They [*the shadows*] *expanded. The Spirits of the Earth clothed them; the Solar Lhas warmed them* [i.e., *preserved the Vital Fire in the nascent physical Forms*]. *The Breaths had life*, *but had no understanding. They had no Fire or Water of their own (c).*

(*a*) Remember in this connection the *Tabula Smaragdina* of Hermes, the Esoteric meaning of which has seven keys to it. The Astrochemical is well known to students, the Anthropological may now be given. The "One Thing" mentioned in it is Man. It is said:

The Father of that One Only Thing is the Sun; its Mother the Moon; the Wind carries it in his bosom, and its Nurse is the Spirituous Earth.

In the Occult rendering of the same it is added: "and *Spiritual* Fire is its instructor [Guru]."

This Fire is the Higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its lower personal Selves, changing with every re-birth, full of Tanha or desire to live. It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Âtman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines—Spiritual, Psychic and Physical.

That which propels towards, and forces evolution, *i.e.*, compels the **116]** growth and development of Man towards perfection, is *(a)* the Monad, or that which acts in it unconsciously through a Force inherent in itself; and (*b*) the lower Astral Body or the *Personal* Self. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that Force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the Arûpa, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive. For instance, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Âtman: unless the Higher Self or Ego gravitates towards its Sun—the Monad—the Lower Ego, or *Personal* Self, will have the upper hand in every case. For it is this Ego, with its fierce selfishness and animal desire to live a senseless life (Tanha), which is the "maker of the tabernacle," as Buddha calls it in the *Dhammapada*.[250] Hence the expression, the Spirits of the Earth clothed the shadows and expanded them. To these "Spirits" belong temporarily the human Astral Selves; and it is they who give, or build, the physical tabernacle of man, for the Monad and its conscious principle, Manas, to dwell in. But the "Solar" Lhas, or Spirits, warm the Shadows. This is physically and literally true; metaphysically, or on the psychic and spiritual plane, it is equally true that the Âtman alone *warms* the Inner Man; *i.e.*, it enlightens it with the Ray of Divine Life and alone is able to impart to the Inner Man, or the

---

[249] *Sc.* Race.
[250] Shlokas, 153, 154.

Reincarnating Ego, its immortality. Thus, we shall find, for the first three and a half Root-Races, up to the middle or turning point, it is the Astral Shadows of the "Progenitors," the Lunar Pitris, which are the formative powers in the Races, and which build and gradually force the evolution of the physical form towards perfection—this, at the cost of a proportionate loss of Spirituality. Then, from the turning point, it is the Higher Ego, or Incarnating Principle, the Nous or Mind, which reigns over the Animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution, only when the selfishness of the Personality has so strongly infected the real Inner Man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and **117]** {THE "SHELLS" OF SHEBA HACHALOTH.} wickedness are an *abnormal*, *unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now—civilized nations having succeeded in making of the former an ethical characteristic, of the latter an art—is an additional proof of the exceptional nature of the phenomenon.

The entire scheme is in the *Chaldean Book of Numbers*, and even in the *Zohar*, if one only understands the meaning of the apocalyptic hints. First comes Ain Suph, the "Concealed of the Concealed," then the *Point*, Sephira and the later Sephiroth; then the Atzilatic World, a *World of Emanations* that gives birth to three other Worlds—the first the Briatic World called the Throne, the abode of pure Spirits; the second, the *World of Formation*, or Jetziratic, the habitat of the Angels who sent forth the Third, or *World of Action*, the Asiatic World, which is the Earth or *our* World; and yet it is said of this World—also called Kliphoth, containing the (six other) Spheres, כלכלים , and Matter—that it is the residence of the "Prince of Darkness." This is as clearly stated as can be; for Metatron, the Angel of the second Briatic World, the first habitable World, means Messenger, ἄγγελος, Angel, called the great Teacher; and under him are the Angels of the third World, or Jetziratic, whose ten and seven classes are the Sephiroth,[251] of whom it is said that:

> They inhabit or vivify this world as essential [*entities* and] *intelligences*, and their *correlates* and logical *contraries* inhabit the third habitable world, called the Asiatic.

These "contraries" are called the "Shells," כליפדה, or Demons,[252] who inhabit the seven habitations called Sheba Hachaloth, which are simply the seven Zones of our Globe.[253] Their prince is called in the Kabalah Samael, the Angel of Death, who is also the seducing Serpent Satan; but this Satan is also Lucifer, the bright Angel of Light, the Light- and Life-bringer, the "Soul" alienated from the Holy Ones, the other Angels, and for a period, *anticipating the time* when they would descend on Earth to incarnate in their turn. The *Book of Wisdom* teaches that:

> All Souls [Monads] are preexistent in the Worlds of Emanations.[254]

118] And the *Zohar* teaches that in the "Soul" is the *real man*, *i.e.*, the Ago and the conscious *I am*, the Manas.

Says Josephus, repeating the belief of the Essenes,

> [Souls] descend from the pure air to be *chained to bodies*.[255]

And Philo states that:

> The air was full of [Souls], and that those which were nearest the earth, descending to be tied to mortal bodies, return back to bodies, being desirous to live in them.[256]

Because through, and in, the human form they will become *progressive* Beings, whereas the nature of the Angel is purely *intransitive;* therefore Man has in him the potency of transcending the faculties of the Angels. Hence the Initiates in India say that it is the Brâhman, the Twice-born, who rules the Gods or Devas; and Paul repeated it in his *Epistle to the Corinthians:*

> Know ye not that we [the Initiates] shall judge angels?[257]

Finally, it is shown in every ancient Scripture and Cosmogony that man evolved primarily as a *luminous incorporeal form*, over which, like molten brass poured into the model of the sculptor, the

---

[251] It is symbolized in the Pythagorean Triangle, the ten yods within, and the seven points of the Triangle and the Square.

[252] Whence the Kabalistic name of "Shells" given to the Astral Form, the Body called Kâma Rûpa, left behind by the Higher Angels in the shape of the Higher Manas, when the latter leaves for Devachan, forsaking its residue.

[253] Mackenzie's *Royal Masonic Cyclopœdia*, pp. 409-411.

[254] viii. 20.

[255] *De Bell. Jud.*, ii. 12.

[256] *De Gignait*, p. 222C.; *De Somniis*, p. 455D.; which shows that the Essenes believed in re-birth and many reincarnations on Earth, as Jesus himself did, a fact we can prove from the *New Testament* itself.

[257] I. vi. 3.

physical frame of his body was built by, through and from, the lower forms and types of animal terrestrial life. Says the *Zohar:*

> The Soul and the *Form* when descending on Earth put on an earthly garment.

His protoplastic body was not formed of that matter of which our mortal frames are fashioned.

> When Adam dwelled in the garden of Eden, he was dressed in the celestial garment, which is the garment of heavenly light . . . *light of that light which was used in the garden of Eden*.[258] Man [the Heavenly Adam] was *created* by the ten Sephiroth of the Jetziratic World, and by their *common power* the seven Angels of a still lower World engendered the Earthly Adam. First Samael fell, and then *deceiving* (?) man, caused his fall also.

(*b*) The sentence, "they were the shadows of the Shadows of the Lords"—*i.e.*, the Progenitors created man out of their own Astral Bodies—explains a universal belief. The Devas are credited in the East with having no "shadows" of their own. "The Devas cast no shadows," and this is the sure sign of a *good holy Spirit.*

119] {THE SECRET WORK OF CHIRAM.} (*c*) Why had they "no Fire or Water of their own"?[259] Because that which Hydrogen is to the elements and gases on the objective plane, its Noumenon is in the world of mental or subjective phenomena; since its trinitarian latent nature is mirrored in its three active emanations from the three higher principles in man, namely, Spirit, Soul, and Mind, or Âtmâ, Buddhi, and Manas. It is the spiritual and also the material human basis. Rudimentary man, having been nursed by the "Air" or the "Wind," becomes the perfect man later on; when, with the development of "Spiritual Fire," the Noumenon of the "Three in One" within his Self, he acquires from his Inner Self, or Instructor, the Wisdom of Self-Consciousness, which he does not possess in the beginning. Thus here again Divine Spirit is symbolized by the Sun or Fire; Divine Soul by Water and the Moon, both standing for the Father and Mother of Pneuma, the Human Soul, or Mind, symbolized by the Wind or Air, for Pneuma, means "Breath."

Hence in the *Smaragdine Tablet*, disfigured by Christian hands:

> The Superior agrees with the Inferior; and the Inferior with the Superior; to effect that one truly wonderful work—[which is Man].

For the Secret Work of Chiram, or King Hiram in the Kabalah, "one in essence, but three in aspect," is the Universal Agent or Lapis Philosophorum. The culmination of the Secret Work is Spiritual Perfect Man, at one end of the line; the union of the three Elements is the Occult Solvent in the "Soul of the World," the Cosmic Soul or Astral Light, at the other; and, on the material plane, it is Hydrogen in its relation to the other gases. The TO ON, truly; the ONE "whom no person has seen except the Son"; this sentence applying both to the metaphysical and physical Kosmos, and to the spiritual and material Man. For how could the latter understand the TO ON, the **120]** "One Father," if his Manas, the "Son," does not become *(as)* "One with the Father," and through this absorption receive enlightenment from the divine "Instructor," or Guru—Âtmâ-Buddhi?

As says the Commentary:

If thou would'st understand the SECONDARY ["Creation," so-called], *O Lanoo*, *thou should'st first study its relation to the* PRIMARY.[260]

The First Race had three Elements, but no *Living* Fire. Why? Because:

"We say *four* Elements, my Son, but ought to say three," says Hermes Trismegistus. "In the Primary Circle," or Creation that which is marked reads "Root," as in the Secondary likewise.

---

[258] *Zohar*, ii. 229b.

[259] It is corroborated, however, as we have shown, by the Esotericism of *Genesis.* Not only are the animals created therein after the "Adam of Dust," but vegetation is shown *in* the Earth before "the heavens and the earth were created." "Every plant of the field before it was in the earth" (ii. 5). Now, unless the Occult interpretation is accepted—which shows that in this Fourth Round the Globe was covered with vegetation, and the First (Astral) Humanity was produced before almost anything could grow and develop thereon—what can the dead letter mean? Simply that the grass was in the earth of the Globe before that Globe was created? And yet the meaning of verse 6, which says that "there went up a mist from the earth, and watered the whole face of the ground," before it rained, and caused the trees, etc., to grow, is plain enough. It shows also in what geological period it occurred, and further what is meant by "heaven" and "earth." It meant the firmament and dry *incrustated* land, separated and ridden of its vapours and exhalations. Moreover, the student must bear in mind that, as Adam Kadmon, the "male and female being" of *Genesis* i, is no physical human being but the host of the Elohim, among which was Jehovah himself—so the animals, mentioned in that chapter as "created" before man in the dead-letter text, were no animals, but the zodiacal signs and other sidereal bodies.

[260] *Book of Dzyan*, iii. 19.

Thus in Alchemy or Western Hermeticism—a variant on Eastern Esotericism—we find:

X.		X.
Sulphur	Flamma	Spiritus
Mercury	Natura	Aqua
Salt	Mater	Sanguis

And these three are all quaternaries completed by their Root, Fire. The Spirit, beyond Manifested Nature, is the Fiery BREATH in its absolute Unity. In the Manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial God. And in, on, and around the Earth, the fiery spirit thereof—Air, fluidic Fire; Water, liquid Fire; Earth, solid Fire. All is Fire—Ignis, in its ultimate constitution, or 1, the root of which is 0 (nought) in our conceptions, the All in Nature and its Mind. "Pro-Metor" is divine Fire. It is the Creator, the Destroyer, the Preserver. The primitive names of the Gods are all connected with fire, from Agni, the Aryan, to the Jewish God who is a "consuming fire." In India, God is called in various dialects, Eashoor, Esur, Iswur, and Îshvara, in Sanskrit, the Lord, from Isha, but this is primarily the name of Shiva, the Destroyer; and the three chief Vedic Gods are Agni (Ignis), Vâyu, and Sûrya—Fire, Air, and the Sun, three Occult degrees of Fire. In the Hebrew, אזא (Aza) means to "illuminate," and אשא (Asha) is "Fire." In Occultism, to "kindle a fire" is synonymous to evoking one of the three great Fire-powers, or to "call on God." In Sanskrit the root Ush is fire or heat; and the Egyptian word Osiris is compounded, as shown by Schelling, of the two primitives Aish and Asr, or a "fire-enchanter." Aesar in the old **121]** {THE FIRE DEITY.} Etruscan meant a God, being perhaps derived from Asura of the *Vedas*. Îshvara is an analogous term, as Dr. Kenealy thought, who quotes the *Bhagavad Gîtâ* to the effect that:

> Îshvara resides in every mortal being and puts in motion, by his supernatural powers, all things which mount on the wheel of time.

It is the Creator and the Destroyer, truly.

> The primitive Fire was supposed to have an insatiable appetite for devouring. Maximus of Tyre relates that the ancient Persians threw into the fire combustible matter crying, *Devour*, *O Lord!* In the Irish language *easam*, or *asam*, means to *make* or *create*. [And] *Aesar* was the name also of one of the ancient Irish gods; the literal meaning of the word is "to kindle a fire."[261]

The Christian Kabalists and Symbologists who disfigured *Pymander*—prominent among them the Bishop of Ayre, François de Tours, in the 16th century—divide the Elements in the following way:

The four Elements formed from divine Substances and the Spirits of the Salts of Nature represented by:

	St. Matthew.	Angel-Man	Water (Jesus-Christ, Angel-Man, Mikael)
A-Ω	St. Mark.	The Lion	Fire
E-Y	St. Luke.	The Bull	Earth
I -O	St. John.	The Eagle	Air[262]

H *The Quintessence*, Ἡ ΦΛΟΞ, *Flamma-Virgo* [Virgin Oil], *Flamma Durissima*, *Virgo*, *Lucis Æterna Mater*.

The First Race of men were, then, simply the Images, the Astral Doubles, of their Fathers, who were the pioneers, or the most progressed Entities from a preceding though *lower* Sphere, the

---

[261] Kenealy, *The Book of God*, pp. 114, 115.

[262] To those who would enquire: What has Hydrogen to do with air or oxygenation?—it is answered: Study first the ABC of Occult Alchemy. In their anxiety, however, to identify Pymander, the "mouth of mystery," with St. John the Baptist prophetically, the Christian Symbologists thus identified also the seven Kabiri and the Assyrian Bulls with the Cherubs of the Jews and the Apostles. Having, moreover, to draw a line of demarcation between the *four* and the *three*—the latter being the *Fallen* Angels; and furthermore to avoid connecting these with the "Seven Spirits of the Face," the Archangels, they unceremoniously threw out all they did not choose to recognize. Hence the perversion in the order of the Elements, in order to make them dovetail with the order of the Gospels, and to identify the Angel-Man with Christ. With the Chaldees, the Egyptians—from whom Moses adopted the Chroub (Cherubs in their animal form)—and the Ophites; with all these, the Angels, the Planets, and the Elements, were symbolized mystically and alchemically by the Lion (Mikael); the Bull (Uriel); the Dragon (Raphael); the Eagle (Gabriel); the Bear (Thot-Sabaoth); the Dog (Erataoth); the Mule (Uriel or Thantabaoth). All these have a qualificative meaning.

shell of which is now our Moon. But even this shell is all-potential, for, the Moon having generated the Earth, its *phantom*, attracted by magnetic affinity, sought to form its first inhabitants, the pre-human monsters. **122]** To assure himself of this, the student has again to turn to the Chaldæan Fragments, and read what Berosus says. Berosus obtained his information, he tells us, from Ea, the male-female Deity of Wisdom. While the Gods were generated in the androgynous bosom of this Wisdom (Svabhâvat, Mother-Space), its reflections became on Earth the woman Omorôka, who is the Chaldæan Thavatth (or Thalatth), the Greek Thalassa, the Deep or the Sea, which Esoterically and even exoterically is the *Moon.* It was the Moon (Omorôka) who presided over the monstrous creation of nondescript beings which were slain by the Dhyâuîs.[263]

Evolutionary law compelled the Lunar Fathers to pass, in their monadic condition, through all the forms of life and being on this Globe; but at the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. These "Forms'" are called "Sons of Yoga," because Yoga—union with Brahmâ, exoterically—is the supreme condition of the passive infinite Deity, since it contains all the divine energies and is the essence of Brahmâ, who is said, as Brahmâ, to create everything through Yoga power. Brahmâ, Vishnu and Shiva are the most powerful energies of God, Brahma (neuter), says a Paurânic text. Yoga here is the same as Dhyâna, which word is again synonymous with Yoga in the Tibetan text, where the "Sons of Yoga" are called "Sons of Dhyâna," or of that abstract meditation through which the Dhyânî-Buddhas create their celestial sons, the Dhyânî-Bodhisattvas.

> All the creatures in the world have each a superior above. This superior, whose inner pleasure it is *to emanate into them*, cannot impart efflux until they have adored [*i.e.*, meditated as during Yoga].[264]

———

19. THE SECOND RACE (WAS) THE PRODUCT BY BUDDING AND EXPANSION, THE A-SEXUAL[265] FROM THE SEXLESS.[266] THUS WAS, O LANOO, THE SECOND RACE PRODUCED.

What will be most contested by scientific authorities is this A-sexual Race, the Second, the Fathers of the "Sweat-born" so-called, and **123]** {MODES OF REPRODUCTION.} perhaps still more the Third Race, the "Egg-born" Androgynes. These two modes of procreation are the most difficult to comprehend, especially for the Western mind. It is evident that no explanation can be attempted for those who are not students of Occult Metaphysics. European language has no words to express things which Nature repeats no more at this stage of evolution, things which therefore can have no meaning for the Materialist. But there are analogies. It is not denied that in the beginning of physical evolution there must have been processes in Nature, spontaneous generation, for instance, now extinct, which are repeated in other forms. Thus we are told that microscopic research shows no permanence of any particular mode of reproducing life. For it shows that:

> The same organism may run through various metamorphoses in the course of its life-cycle, during some of which it may be *sexual*, and in others *a-sexual*, *i.e.*, it may reproduce itself alternately by the cooperation of two beings of opposite sex, and also by fissure or *budding* from one being only, which is of no sex.[267]

"Budding" is the very word used in the Stanza. How could these Chhâyâs reproduce themselves otherwise; viz., procreate the Second Race, since they were ethereal, a-sexual, and even devoid, as yet, of the vehicle of desire, or Kâma Rûpa, which evolved only in the Third Race? They evolved the Second Race unconsciously, as do some plants. Or, perhaps, as the Amœba, only on a more ethereal, impressive, and larger scale. If, indeed, the cell-theory applies equally to Botany and Zoology, and extends to Morphology, as well as to the Physiology of organisms, and if the microscopic cells are looked upon by Physical Science as independent living beings—just as Occultism regards the "Fiery Lives"—there is no difficulty in the conception of the primitive process of procreation.

Consider the first stages of the development of a germ-cell. Its nucleus grows, changes, and forms a double cone or spindle, thus, *within* the cell. This spindle approaches the surface of the cell, and one half of it is *extruded* in the form of what are called the "polar cells." These polar cells *now* die, and the embryo develops from the growth and segmentation of the remaining part of the nucleus which is *nourished* by the substance of the cell. Then why could not beings have lived thus, and been created in *this* way—at the very beginning of *human and mammalian evolution*?

---

[263] See *Hibbert Lectures*, 1887, pp. 370 *et seq*.
[264] Sepher *M'bo Sha-arim*, near the end, translated by Isaac Myer, *Qabbalah*, p. 100.
[265] Form.
[266] Shadow.
[267] S. Laing, *Modern Science and Modern Thought*, p. 90.

124] This may, perhaps, serve as an analogy to give some idea of the process by which the Second Race was formed from the First.

The Astral Form clothing the Monad was surrounded, as it still is, by its egg-shaped sphere of Aura, which here corresponds to the substance of the germ-cell or Ovum. The Astral Form itself is the nucleus, now, as then, instinct with the Principle of Life.

When the season of reproduction arrives, the *Sub*-astral "extrudes" a miniature of itself from the egg of surrounding Aura. This germ grows and feeds on the Aura till it becomes fully developed, when it gradually separates from its parent, carrying with it its own sphere of Aura; just as we see living cells reproducing their like by growth and subsequent division into two.

The analogy with the "polar cells" would seem to hold good, since their death would *now* correspond to the change introduced by the separation of the sexes, when gestation *in utero*, *i.e.*, within the cell, became the rule.

As the Commentary tells us:

The early Second [*Root*] *Race were the Fathers of the "Sweat-born"; the later Second* [*Root*] *Race were "Sweat-born" themselves.*

This passage from the Commentary refers to the work of evolution from the beginning of a Race to its close. The "Sons of Yoga," or the Primitive Astral Race, had seven stages of evolution *racially*, or collectively; as every individual Being in it had, and has now. It is not Shakespeare only who divided the ages of man into a series of seven, but Nature herself. Thus the first Sub-races of the Second Race were born at first by the process described on the law of analogy; while the last began gradually, *pari passu* with the evolution of the human body, to be formed otherwise. The process of reproduction had seven stages also in each Race, each covering aeons of time. What Physiologist or Biologist can tell whether the present mode of generation, with all its phases of gestation, is older than half a million, or at most one million of years, since their cycle of observation began hardly half a century ago?

Primeval human Hermaphrodites are a fact in Nature well known to the Ancients, and form one of Darwin's greatest perplexities. Yet there is certainly no impossibility, but, on the contrary, a great probability that hermaphroditism existed in the evolution of the early Races; while on the grounds of analogy, and on that of the existence of one universal law in physical evolution, acting indifferently in the **125]** {DARWIN ON ANDROGYNOUS FORMS.} construction of plant, animal, and man, it must be so. The mistaken theories of Monogenesis, and the descent of man from the mammals instead of the mammals from man, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. Occult tradition—if the terms Science and Knowledge are denied in this particular to Antiquity—can alone reconcile the inconsistencies and fill the gap. Says a Talmudic axiom:

> If thou wilt know the invisible, open thine eyes wide on the visible.

In the *Descent of Man* occurs me following passage, which shows how near Darwin came to the acceptance of this ancient teaching.

> It has long been known that in the vertebrate kingdom one sex bears rudiments of various accessory parts, appertaining to the reproductive system, which properly belong to the opposite sex. . . . Some remote progenitor of the whole vertebrate kingdom appears to have been hermaphrodite or androgynous.[268] But here we encounter a singular difficulty. *In the mammalian class the males possess rudiments of a uterus with the adjacent passages in the vesiculæ prostaticæ*; *they bear also rudiments of mammœ*, *and some male marsupials have traces of a marsupial sac.* Other analogous facts could be added. Are we, then, to suppose that some extremely ancient mammal continued androgynous, after it had acquired the chief distinctions of its class, and therefore after it had diverged from the lower classes of the vertebrate kingdom? This seems very improbable,[269] *for we have to look to fishes*, *the lowest of all the classes*, *to find any still existent androgynous forms*.[270]

Mr. Darwin is evidently strongly disinclined to adopt the hypothesis which the facts so forcibly suggest, viz., that of a primeval androgynous stem from which the Mammalia sprang. His explanation runs:

> That various accessory organs, proper to each sex, are found in a rudimentary condition in the opposite sex, may be explained by such organs having been gradually acquired by the one sex, and then transmitted in a more or less imperfect state to the other.[271]

---

[268] And why not all the progenitive First Races, human as well as animal; and why *one* "remote progenitor"?

[269] Obviously so, on the lines of Evolutionism, which traces the Mammalia to some amphibian ancestor.

[270] Second Edition, p. 161.

[271] *Ibid*., p. 162.

He instances the case of "spurs, plumes, and brilliant colours, acquired for battle or ornament by male birds" and only *partially* inherited by their female descendants. In the problem to be dealt with, however, the need of a more satisfactory explanation is evident, the facts being of so much more prominent and important a character than the mere superficial details with which they are compared by **126]** Darwin. Why not candidly admit the argument in favour of the hermaphroditism which characterizes the old fauna? Occultism proposes a solution which embraces the facts in a most comprehensive and simple manner. These relics of a prior androgyne stock must be placed in the same category as the pineal gland, and other organs equally mysterious, which afford us silent testimony as to the reality of functions which have long since become atrophied in the course of animal and human progress, but which once played a signal part in the general economy of primeval life.

The Occult doctrine, in any case, can be advantageously compared with that of the most liberal men of Science, who have theorized upon the origin of the first man.

Long before Darwin, Naudin, who gave the name of Blastema to that which the Darwinists call Protoplasm, put forward a theory half Occult and half scientifico-materialistic. He made Adam, the A-sexual, spring suddenly from the *clay*, as it is called in the *Bible*, the Blastema of Science. As Naudin explains:

> It is from this larval form of mankind, that the evolutive force effected the completion of species. For the accomplishment of this great phenomenon, Adam had to pass through a phase of immobility and unconsciousness, very analogous to the nymphal state of animals undergoing metamorphosis.[272]

For the eminent Botanist, Adam was not one man, however, but *mankind*, which remained

> Concealed within a temporary organism, already distinct from all others, and incapable of contracting an alliance with any of them.

He shows the differentiation of sexes accomplished by

> A process of germination similar to that of medusæ and ascidians.

Mankind, thus constituted physiologically,

> Would retain a sufficient evolutive force for the rapid production of the various great human races.

De Quatrefages criticizes this position in *The Human Species.* It is *unscientific*, he says, or, properly speaking, Naudin's ideas "do not form a scientific theory," inasmuch as Primordial Blastema is connected in his theory with the *"first cause,"* which is credited with having made potentially in the Blastema all past, present, and future beings, and thus of having in reality *created* these beings *en masse;* moreover, Naudin does not even consider the *"second causes,"* or their action in **127]** {NAUDIN'S PRIMORDIAL BLASTEMA.} this evolution of the organic world. Science, which is only occupied with "second causes," has thus

> Nothing to say to the theory of M. Naudin.[273]

Nor will it have any more to say to the Occult teachings, which are to some extent approached by Naudin. For if we but see in his "Primordial Blastema" the Dhyân-Chohanic Essence, the Chhâyâ or Double of the Pitris, which contains within itself the potentiality of all forms, we are quite in accord. But there are two real and vital differences between our teachings. M. Naudin declares that evolution has progressed by sudden leaps and bounds, instead of extending slowly over millions of years; and his Primordial Blastema is endowed only with blind instincts—a kind of *unconscious* First Cause in the Manifested Kosmos—which is an absurdity. Whereas it is our Dhyân-Chohanic Essence—the *Causality* of the Primal Cause which creates *physical* man—which is the living, active and potential Matter (pregnant *per se* with that animal consciousness of a superior kind, such as is found in the ant and the beaver) which produces the long series of physiological differentiations. Apart from this, his "ancient and general process of *creation"* from Proto-organisms is as Occult as any theory of Paracelsus or Khunrath could be.

Moreover, the Kabalistic works are full of the proof of this. The *Zohar*, for instance, says that every type in the visible has its prototype in the invisible Universe.

> All that which is in the Lower (our) World is found in the Upper. The Lower and the Upper act and react upon each other.[274]

———

20. THEIR FATHERS WERE THE SELF-BORN. THE SELF-BORN, THE CHHÂYÂ FROM THE BRILLIANT BODIES OF THE LORDS, THE FATHERS, THE SONS OF TWILIGHT.

---

[272] De Quatrefages, *The Human Species*, p. 124; "International Scientific Series," Volume XXVI.

[273] *Ibid*., p. 125.

[274] Fol. 186.

The "Shadows," or Chhâyâs, are called the Sons of the "Self-born," as the latter name is applied to all the Gods and Beings, born through the Will, whether of Deity or Adept. The Homunculi of Paracelsus would, perhaps, be also given this name, though the latter process is on a far more material plane. The name "Sons of Twilight" shows that the "Self-born" Progenitors of our Doctrine are identical with the **128]** Pitris of the Brâhmanical System, as the title is a reference to their mode of birth; these Pitris being stated to have issued from Brahmâ's "Body of Twilight," as stated in the *Purânas.*

———

21. WHEN THE RACE BECAME OLD, THE OLD WATERS MIXED WITH THE FRESHER WATERS (*a*). WHEN ITS DROPS BECAME TURBID, THEY VANISHED AND DISAPPEARED IN THE NEW STREAM, IN THE HOT STREAM OF LIFE. THE OUTER OF THE FIRST BECAME THE INNER OF THE SECOND (*b*). THE OLD WING BECAME THE NEW SHADOW, AND THE SHADOW OF THE WING (*c*).

(*a*) The old or Primitive Race merged in the Second Race, and became one with it.

(*b*) This is the mysterious process of the transformation and evolution of mankind. The material of the first Forms—shadowy, ethereal, and negative—was drawn or absorbed into, and thus became the complement of the Forms of the Second Race. The Commentary explains this by saying that, as the First Race was simply composed of the Astral Shadows of the Creative Progenitors, having of course neither astral nor physical bodies of its own—the Race *never died.* Its "Men" melted gradually away, becoming absorbed in the bodies of their own "Sweat-born" progeny, more solid than their own. The old Form vanished and was absorbed by, disappeared in, the new Form, more human and physical. There was no death in those days of a period more blissful than the Golden Age; but the first, or parent, material was used for the formation of the new being, to form the Body and even the inner or *lower* Principles or Bodies of the progeny.

(*c*) When the "Shadow" retires, *i.e.*, when the Astral Body becomes covered with more solid flesh, man develops a Physical Body. The "Wing," or the ethereal Form that produced its Shadow and Image, became the Shadow of the Astral Body and its own progeny. The expression is queer and original.

As there may be no occasion to refer to this mystery later, it is as well to point out at once the dual meaning contained in the Greek myth bearing upon this particular phase of evolution. It is found in the several variants of the allegory of Leda and her two sons Castor and Pollux, each of which variants has a special meaning. Thus in Book XI of the *Odyssey*, Leda is spoken of as the spouse of Tyndarus, who gave birth by her husband "to two sons of valiant heart"—Castor **129]** {THE ALLEGORY OF CASTOR AND POLLUX.} and Pollux. Jupiter endows them with a marvellous gift and privilege. They are semi-immortal; they live and die, each in turn, and every alternate day (1ter/meroi[275]). As the Tyndaridæ, the twin brothers are an astronomical symbol, and stand for Day and Night; their two wives, Phœbe and Hilaeira, the daughters of Apollo or the Sun, personifying the Dawn and the Twilight.[276] Again, in the allegory where Zeus is shown as the father of the two heroes—born from the Egg to which Leda gives birth—the myth is entirely theogonical. It relates to that group of cosmic allegories in which the world is described as born from an Egg. For Leda assumes in it the shape of a white swan, when uniting herself to the Divine Swan or Brahmâ-Kalahamsa. Leda is the mythical Bird, then, to which, in the traditions of various peoples of the Aryan race, are attributed various ornithological forms of birds which all lay golden Eggs.[277] In the *Kalevala*, the Epic Poem of Finland, the beauteous daughter of the Ether, the "Water-Mother," creates the World in conjunction with a "Duck"—another form of the Swan or Goose, Kalahamsa—who lays six golden eggs, and the seventh, an "egg of iron," in her lap. But the variant of the Leda allegory which has a direct reference to mystic man is found in Pindar[278] only, with a slighter reference to it in the Homeric Hymns.[279] Castor and Pollux are in it no longer the Dioscuri of Apollodorus[280]; but become the highly significant symbol of the dual man, the Mortal and the Immortal. Not only this, but as will now be seen, they are also the symbol of the Third Race, and its transformation from the Animal-man into a God-man with only an animal body.

Pindar shows Leda uniting herself in the same night to her husband and also to the Father of the Gods—Zeus. Thus Castor is the son of the Mortal, Pollux the progeny of the Immortal. In the allegory made up for the occasion, it is said that in a riot of vengeance against the Apharides,[281]

---

[275] *Odyssey*, xi. 298-305; *Iliad*, iii. 243.

[276] Hyg., *Fab*., 80. Ovid., *Fast.*, 700, etc. See Decharme's *Mythologie de la Grèce Antique*, p. 632.

[277] See Decharme, *ibid*., p. 652.

[278] *Nem*., x. 80 *et seq.* Theocr., xxiv. 131.

[279] XXXIV. v. 5. Theocr., xxii. 1.

[280] Iii. 10, 7.

[281] Apollodorus, iii. 1.

Pollux kills Lynceus—"of all mortals he whose sight is the most penetrating"—but Castor is wounded by Idas, "he who sees and knows." Zeus puts an end to the fight by hurling his thunderbolt and killing the last two combatants. Pollux finds his brother dying.[282] **130]** In his despair he calls upon Zeus to slay him also. "Thou canst not die altogether," answers the master of the Gods; "thou art of a divine race." But he gives him the choice: Pollux will either remain immortal, living eternally in Olympus; or, if he would share his brother's fate in all things, he must pass half his existence underground, and the other half in the golden heavenly abodes. This semi-immortality, which is also to be shared by Castor, is accepted by Pollux.[283] *And thus the twin brothers live alternately*, *one during the day*, *and the other during the night*.[284]

Is this a poetical fiction only? An allegory, one of those "solar myth" interpretations, higher than which no modern Orientalist seems able to soar? Indeed, it is much more. Here we have an allusion to the "Egg-born" Third Race; the first half of which is mortal, *i.e.*, unconscious in its Personality, and having nothing within itself to survive;[285] and the latter half of which becomes immortal in its Individuality, by reason of its Fifth Principle being called to life by the *Informing Gods*, and thus connecting the Monad with this Earth. This is Pollux; while Castor represents the *personal*, mortal man, an animal of not even a superior kind, when unlinked from the divine *Individuality.* "Twins" truly; yet divorced by death for ever, unless Pollux, moved by the voice of twinship, bestows on his less favoured mortal brother a share of his own divine nature, thus associating him with his own immortality.

Such is the Occult meaning of the metaphysical aspect of the allegory. The widely spread modern interpretation of it—so celebrated in antiquity, Plutarch tells us,[286] as symbolical of brotherly devotion—namely, that it was an image of the Sun and Moon borrowed from the spectacle of Nature, is weak and inadequate to explain the secret meaning. Besides the fact that the Moon, with the Greeks, was feminine in exoteric mythology, and could therefore hardly be regarded as Castor, and at the same time be identified with Diana, ancient Symbologists who held the Sun, the king of all sidereal orbs, as the **131]** {THE RIDDLE OF THE SPHINX.} visible image of the highest Deity, would not have personified it by Pollux, a demi-god only.[287]

If from Greek mythology we pass to the Mosaic allegories and symbolism, we shall find a still more striking corroboration of the same tenet under another form. Unable to trace in them the "Egg-born," we shall still unmistakably find in the first four chapters of *Genesis* the Androgynes and the first Three Races of the Secret Doctrine, hidden under most ingenious symbology.

THE DIVINE HERMAPHRODITE.

An impenetrable veil of secrecy was thrown over the Occult and Religious Mysteries, after the submersion of the last remnant of the Atlantean Race, some 12,000 years ago, lest they should be shared by the unworthy, and so desecrated. Of these Sciences several have now become exoteric—such as Astronomy, for instance, in its purely mathematical and physical aspects. But their dogmas and tenets, being all symbolized and left to the sole guardianship of parable and allegory, have been forgotten, and hence the meaning has become perverted. Nevertheless, one finds the Hermaphrodite in the scriptures and traditions of almost every nation; and why such unanimous agreement if the statement is only a fiction?

Under cover of this secrecy the Fifth Race were led to the establishment, or rather the reestablishment of the Religious Mysteries, in which ancient truths might be taught to the coming

[282] Castor's tomb was shown in Sparta, in days of old, says Pausanias (iii. 13, 1); and Plutarch says that he was called at Argos the demi-mortal or demi-hero, μιξαρχαγέτας. *(Quœst. Gr.*, 23.)

[283] Pindar, *Nem*., x. 60, *seqq*., Dissen.

[284] Schol. Eurip., *Orest.*, 463, Dindorf. See Decharme, *op. cit.*, p. 654.

[285] The Monad is impersonal and a God *per se*, albeit unconscious on this plane. For divorced from its third (often called fifth) principle, Manas, which is the horizontal line of the first manifested Triangle or Trinity, it can have no consciousness or perception of things on this earthly plane. "The highest sees through the eye of the lowest" in the manifested world; Purusha (Spirit) remains blind without the help of Prakriti (Matter) in the material spheres, and so does Âtmâ-Buddhi without Manas.

[286] *Moral*., p. 484f.

[287] This strange idea and interpretation are accepted by Decharme in his *Mythologie de la Grèce Antique* (p. 655). "Castor and Pollux," he says, "are nothing but the Sun and Moon, conceived as twins. . . . The Sun, the immortal and powerful being that disappears every evening from the horizon and descends under the Earth, as though he would make room for the fraternal orb which comes to life with night, is Pollux, who sacrifices himself for Castor; Castor, who, inferior to his brother, owes to him his immortality: for the Moon, says Theophrastus, is only another, but feebler Sun *(De Ventis*, 17)."

generations under the veil of allegory and symbolism. Behold the imperishable witness to the evolution of the Human Races from the Divine, and especially from the Androgynous Race—the Egyptian Sphinx, that riddle of the Ages! Divine Wisdom incarnating on Earth, and forced to taste of the bitter fruit of personal experience of pain and suffering, generated on Earth only under the shade of the Tree of the Knowledge of Good and Evil—a secret first known only to the Elohim, the Self-Initiated, "Higher Gods."[288]

132] In the *Book of Enoch* we have Adam,[289] the first Divine Androgyne, separating into man and woman, and becoming Jah-Heva in one form, or Race, and Cain and Abel[290]—male and female—in its other form or Race—the double-sexed Jehovah,[291] an echo of its Aryan prototype, Brahmâ-Vach. After which come the Third and Fourth Root-Races of mankind[292]—that is to say, Races of men and women, or individuals of opposite sexes, no longer sexless Semi-spirits and Androgynes, as were the two Races which precede them. This fact is hinted at in every Anthropogony. It is found in fable and allegory, in myth and revealed Scriptures, in legend and tradition. For, of all the great Mysteries, inherited by Initiates from hoary antiquity, this is *one of the greatest.* It accounts for the bi-sexual element found in every Creative Deity, in Brahmâ- Virâj-Vâch, as in Adam-Jehovah-Eve, also in Cain-Jehovah-Abel. For "The Book of the Generations of Adam" does not even mention Cain and Abel, but says only:

> Male and female created he them; . . . and called their name Adam.[293]

Then it proceeds to say:

> And Adam . . . begat a son in *his own likeness*, after his image; and called. his name Seth.[294]

After which he begets other sons and daughters, thus proving that Cain and Abel are his own allegorical permutations. Adam stands for the primitive *Human* Race, especially in its cosmo-sidereal sense. Not so, however, in its theo-anthropological meaning. The compound name of Jehovah, or Jah-Hovah, meaning *male life* and *female life*—first androgynous, then separated into sexes—is used in this sense in *Genesis* from Chapter v onwards. As the author of the *Source of Measures* says:

> The two words of which *Jehovah* is composed make up the original idea of male-female, as the birth originator.[295]

133] {JAH-HOVAH ANDROGYNOUS.} For the Hebrew letter *Jod* was the *membrum virile* and *Hovah* was Eve, the mother of all living, or the procreatrix, Earth and Nature. The author believes, therefore, that:

> It is seen that the *perfect one* [the perfect female circle or Yoni, 20612, numerically], as *originator of measures*, takes also the form of *birth* origin, as *hermaphrodite one*; hence the phallic form and use.

Precisely; only "the phallic form and use" came long ages later; and the first and original meaning of Enos, the son of Seth, was the first Race born in the present usual way from man and woman—for Seth is no man, but a *race.* Before him humanity was hermaphrodite. While Seth is the first result (physiologically) after the "Fall," he is also the first *man;* hence his son Enos is referred to as the "Son of *Man*." Seth represents the *later* Third Race.

To screen the real mystery name of Ain Suph—the Boundless and Endless No-Thing—the Kabalists have brought forward the compound attribute-appellation of one of the personal Creative Elohim, whose name was Yah or Jab—the letters *i* or *j* or *y* being interchangeable—or Jah-Hovah, *i.e.*, *male* and *female*;[296] Jah-Eve a hermaphrodite, or the *first form of humanity*, the original Adam of Earth, not even Adam Kadmon, whose "Mind-born Son" is the earthly Jah-Hovah, mystically. And

---

[288] See *Book of Enoch*, Trans, by Bishop Laurence, 1883.

[289] Adam (Kadmon) is, like Brahmâ and Mars, the symbol of the *generative* and *creative* power typifying Water and Earth—an Alchemical secret. "It takes Earth and Water to create a human Soul," said Moses. Mars is the Hindu Mangala, the planet Mars, identical with Karttilseya, the "War-God"; he is Gharma-ja, born of Shiva's *sweat*, and of the Earth. He is Lohita, the red, like Brahmâ also and Adam. The Hindu Mars is, like Adam, born from no woman and mother. With the Egyptians, Mars was the primeval generative Principle, and so are Brahmâ, in exoteric teaching", and Adam, in the Kabalah.

[290] Abel is Chebel, meaning "pains of birth," conception.

[291] See *Isis Unveiled*, II. 398, where Jehovah is shown to be Adam and Eve blended, and Hevah, and Abel, the *feminine serpent*.

[292] See *Isis Unveiled*, I. 305: "The union of these two Races produced a *third . . .* Race."

[293] *Genesis*, v. 2.

[294] *Ibid.*, *v.* 3.

[295] P. 159.

[296] Jod in the Kabalah has for symbol the hand, the forefinger and the lingam, while numerically is the perfect one; but it is also the number 10, male and female, when divided.

knowing this, the crafty Rabbin-Kabalist has made of it a name so *secret*, that he could not divulge it later on without exposing the whole scheme; and thus he was obliged to make it *sacred.*

How close is the identity between Brahmâ-Prajâpati and Jehovah-Sephiroth, between Brahmâ-Viraj and Jehovah-Adam, the *Bible* and the *Purânas* compared alone can show. Analyzed, and read in the same light, they afford cogent evidence that they are two copies of the same original—made at two periods far distant from each other. Compare once more in relation to this subject *Genesis* iv. 1 and 26 and *Manu* i. 32 and they will both yield their meaning. In *Manu*, Brahmâ, who, like Jehovah or Adam in *Genesis*, is both man and God, and divides his body into male and female, stands, in his Esoteric meaning, for the symbolical personification of creative and *generative* power, both divine and human. The *Zohar* affords still more convincing proof of identity, while some Rabbins repeat word for word certain original Paurânic expressions; *e.g.*, the "creation" of the world is generally considered in **134]** the Brâhmanical books to be the Lîlâ, the delight or sport, the amusement of the Supreme Creator.

Vishnu, being thus discrete and indiscrete substance, spirit, and time, sports like a playful boy, as you shall learn by listening to his frolics.[297]

Now compare this with what is said in the Book, *Nobeleth' Hokhmah:*

The Qabbalists say, that the entering into existence of the worlds happened through delight, in that Ain Suph [? !] rejoiced in Itself, and flashed and beamed from Itself to Itself . . . which are all called delight.[298]

Thus it is not a "curious idea of the Qabbalists," as the author just quoted remarks, but a purely Paurânic, Aryan idea. Only, why make of Ain Suph a Creator?

The "Divine Hermaphrodite" is, then, Brahmâ-Vâch-Virâj; and that of the Semites, or rather of the Jews, is Jehovah-Cain-Abel. Only the "Heathen" were, and are, more sincere and frank than were the later Israelites and Rabbis, who undeniably knew the real meaning of their exoteric deity. The Jews regard the name given to them—the Yah-oudi—as an insult. Yet they have, or would have if they only wished it, as undeniable a right to call themselves the ancient Yah-oudi, "Jah-hovians," as the Brâhmans have to call themselves Brâhmans, *after their national deity.* For Jah-hovah is the generic name of that Group or Hierarchy of Creative Planetary Angels, under whose Star their nation has evolved. He is one of the Planetary Elohim of the Regent Group of Saturn. Verse 26 of Chapter iv of *Genesis*, when read correctly, would alone give them such a right, for it calls the new Race of men—sprung from Seth and Enos—*Jehovah*, something quite different from the translation adopted in the *Bible*, which ought to read:

To him also, was born a son, Enos; then began men to call themselves Jah, or Yah-hovah,

to wit, *men and women*, the "Lords of Creation." One has but to read the above-mentioned verse in the original Hebrew text and by the light of the Kabalah, to find that, instead of the words as they now stand translated, the correct translation should be:

Then began men to *call themselves Jehovah;*

and not:

Then began men to call upon the name of the Lord

135] {THE ESOTERIC CAIN.} the latter being a mistranslation, whether deliberate or not. Again the well-known passage:

I have gotten a man from the Lord,

should read:

I have gotten a man, even Jehovah.[299]

Luther translated the passage one way, the Roman Catholics quite differently. Bishop Wordsworth renders it:

Cain—*I have gotten—Kain, from K&'nithi, I have gotten.*

Luther:

I have gotten a man—even the Lord [Jehovah].

And the author of *The Source of Measures*:

I have *measured* a *man*, even *Jehovah*,

The last is the correct rendering for—(*a*) a famous Rabbin, a Kabalist, explained the passage to the writer in precisely this way, and (6) this rendering is identical with that in the Secret Doctrine of the East with regard to Brahmâ.

In *Isis Unveiled*, it was explained by the writer that:

Cain . . . is the son of the "Lord" not of Adam.[300]

---

[297] *Vishnu Purâna*, i. ii.: Wilson's Trans., i. 20.
[298] Quoted in Myer's *Qabbalah*, p. 110.
[299] See *Source of Measures*, p. 277.

The "Lord" is Adam Kadmon, the "Father" of Yod-Heva, "Adam-Eve," or Jehovah, the son of sinful thought, not the progeny of flesh and blood. Seth, on the other hand, is the *leader and the progenitor of the Races of the Earth*; for he is the son of Adam, exoterically, but Esoterically he is the progeny of Cain and Abel, since Abel or Hebel is a female, the counterpart and female half of the male Cain, and Adam is the collective name for man and woman:

Male and female (*zachar va nakobeh*) created he them . . . and called *their* name Adam.

The verses in *Genesis* from Chapters i to v, are purposely mixed up for Kabalistic reasons. After the "Man" of *Genesis* i. 26, and Enos, the Son of Man, of iv. 26; after Adam, the first Androgyne; after Adam Kadmon—the sexless (the first) Logos—Adam and Eve once separated, come finally Jehovah-Eve and Cain-Jehovah. These represent distinct Root-Races, for millions of years elapsed between them.

Hence the Aryan and the Semitic Theo-anthropographies are two **136]** leaves on the same stem; their respective personifications and symbolic personages standing in relation to each other in the following way:

I. The "Unknowable" referred to in various ways in Rig Vedic verse, such as *"Nought* was," called, later on, Parabrahman—the אין, Ain, No-thing, or Ain Suph of the Kabalists—and again, the "Spirit" (of God) that moves upon the face of the Waters, in *Genesis.* All these are *identical.* Moreover, in *Genesis* i, verse 2 is placed as verse i in the *secret* Kabalistic texts, where it is followed by the Elohim "creating the Heaven and the Earth." This deliberate shifting of the order of the verses was necessary for *monotheistic* and Kabalistic purposes. Jeremiah's curse against those Elohim (Gods) who *have not created* the Heavens and the Earth,[301] shows that there were other Elohim who had.

II. The Heavenly Manu-Svâyambhuva, who sprang from Svayambhû-Nârâyana, the "Self-existent," the Adam Kadmon of the Kabalists, and the Androgyne "Man," of *Genesis* i, are also identical.

III. Manu-Svâyambhuva is Brahmâ, or the Logos; and he is Adam Kadmon, who in *Genesis*, iv. 5, separates himself into two halves, male and female, thus becoming Jah-Hovah or Jehovah-Eve; as Manu-Svâyambhuva, or Brahmâ, separates himself to become "Brahmâ-Viraj and Vâch-Virâj," male and female. All the rest of the texts and versions are "blinds."

IV. Vach is the daughter of Brahmâ and is named Shata-Rûpâ, "the hundred-formed," and Sâvitrî, Generatrix, the Mother of the Gods and of all living. She is identical with Eve, "the Mother [of all the Lords or Gods or] of all living." Besides this there are many other Occult meanings.

What is written on the subject in *Isis Unveiled*, although scattered about and very cautiously expressed at the time, is correct.

Explaining Esoterically Ezekiel's Wheel, it is said of Jodhevah or Jehovah:

When the Ternary is taken in the beginning of the Tetragram, it expresses the Divine Creation *spiritually*, *i.e.*, without any carnal sin: taken at its opposite end it expresses the latter; it is feminine. The name of Eve is composed of three letters, that of the primitive or heavenly Adam, is written with one letter, Jod or Yod: therefore it must not be read Jehovah but Ieva, or Eve. The Adam of the first chapter is the spiritual, therefore pure androgyne, Adam Kadmon. When woman **137]** {THE JEWISH GOD-NAME.} issues from the left rib of the second Adam (of dust), the pure Virgo is separated, and falling into "generation," or the downward cycle, becomes Scorpio, emblem of sin and matter. While the ascending cycle points to the purely Spiritual Races, or the ten Prediluvian Patriarchs, the Prajâpatis and Sephiroth, led on by the creative Deity itself, who is Adam Kadmon or Yodcheva, [spiritually,] the lower one [Jehovah] is that of the Terrestrial Races, led on by Enoch or Libra, the seventh; who, because he is half-divine, half-terrestrial, is said to have been taken by God alive. Enoch, or Hermes, or Libra, are one.[302]

This is only one of the several meanings. No need to remind the scholar that Scorpio is the astrological sign of the organs of reproduction. Like the Indian Rishis, the Patriarchs are all convertible in their numbers, as well as interchangeable. According to the subject to which they relate they become ten, twelve, seven or five, and even *fourteen*, and they have the same Esoteric meaning as the Manus or Rishis.

Moreover, Jehovah, as may be shown, has a variety of etymologies, but only those are *true* which are found in the Kabalah. יהוה (Ieve) is the *Old Testament* term, and was pronounced Ya-va. Inman suggests that it is contracted from the two words יהויה, Yaho-Iah, Jaho-Jah, or Jaho is Jah. Punctuated it is יְהֹוָה, which is, however, a Rabbinical caprice to associate it with the name Adoni, or אֲדֹנָי, which has the same points. It is curious, and indeed hardly conceivable, that the Jews anciently read the name יהוה Adoni, when they had so many names of which Jeho, and Jah, and Iah, constituted a part. But so it was; and Philo Byblus, who gives us the so-called fragment of Sanchuniathon, spelt it in Greek letters Ieuw, Javo or Jevo. Theodoret says that the Samaritans

---

300 II. 464, *et seq*.

301 *Jeremiah*, x. 11.

302 *Isis Unveiled*, II. 462, 463.

pronounced it Yahva, and the Jews Yaho. Prof. Gibbs, however, suggests its punctuation thus: יְהֻוִה (Ye-hou-vih); and he cut the Gordian knot of its true Occult meaning. For in this last form, as a Hebrew verb, it means "he will—be."[303] It was also derived from the Chaldaic verb הֱוָא, or הֲוָה, eue (eve), or eua (eva), "to be." And so it was, since from Enosh, the "Son of Man," only, were the truly human Races to begin and "to be," as males and females. This statement receives further corroboration, inasmuch as Parkhurst makes the verb הוה to mean, (1) "to fall down" (*i.e.* into generation or Matter); and (2) "to be, to continue"—as a *race.* The aspirate of the word eua (Eva), "to be," being הו, Heve (Eve), which is the feminine of יהוה, and the same as Hebe, the Grecian **138]** Goddess of youth and the Olympian bride of Heracles, makes the name Jehovah appear still more clearly in its primitive double-sexed form.

Finding in Sanskrit such syllables as Jah and Yah, *e.g.*, Jâh-navî, "Ganges," and Jagan-nâtha, "Lord of the World," it becomes clear why Mr. Rawlinson is so very confident in his works of an Aryan or Vedic influence on the early mythology of Babylon. Nor is it to be much wondered at that the alleged ten tribes of Israel disappeared during the captivity period, without leaving a trace behind them, when we are informed that the Jews had *de facto* but two tribes—those of Judah and of Levi. The Levites, moreover, were not a tribe at all, but a priestly caste. The descendants have only followed their progenitors, the various patriarchs, into thin, sidereal air. There were *Brahms* and *A-brahms*, in days of old, truly, and before the first Jew had been born. Every nation held its first God and Gods to be androgynous; nor could it be otherwise, since they regarded their distant primeval progenitors, their dual-sexed ancestors, as divine Beings and Gods, just as do the Chinese to this day. And they were divine in one sense, as also was their first human progeny, the "mind-born" primitive humanity, which was most assuredly bi-sexual, as all the more ancient symbols and traditions show.

Under the emblematical devices and peculiar phraseology of the priesthood of old, lie latent hints of sciences as yet undiscovered during the present cycle. Well acquainted as may be a scholar with the hieratic writing and hieroglyphical system of the Egyptians, he must first of all learn to sift their records. He has to assure himself, compasses and rule in hand, that the picture-writing he is examining fits, to a line, *certain fixed geometrical figures* which are the hidden keys to such records, before he ventures on an interpretation.

But there are myths which speak for themselves. In this class we may include the double-sexed first creators of every Cosmogony. The Greek Zeus-Zên (Æther), and Chthonia (the Chaotic Earth) and Metis (Water), his wives; Osiris and Isis-Latona—the former God also representing Æther, the first emanation of the Supreme Deity, Amun, the primeval source of Light; the Goddess Earth and Water again; Mithras, the rock-born God, the symbol of the male Mundane Fire, or the personified Primordial Light, and Mithra, the Fire-Goddess, at once his mother and his wife; the pure element of Fire (the active, or male principle) regarded as light and heat, in conjunction with Earth and Water, or Matter (the-"emale or passive element of cosmical generation).[304]

All these are records of the primeval divine Hermaphrodite.

———

139] {THE SWAN AND THE EGG.}

STANZA VI.

THE EVOLUTION OF THE "SWEAT-BORN."

22. The evolution of the three Races continued. 23. The Second Race creates the Third and perishes.

22. THEN THE SECOND EVOLVED THE EGG-BORN, THE THIRD.[305] THE SWEAT GREW, ITS DROPS GREW, AND THE DROPS BECAME HARD AND ROUND. THE SUN WARMED IT; THE MOON COOLED AND SHAPED IT; THE WIND FED IT UNTIL ITS RIPENESS. THE WHITE SWAN FROM THE STARRY VAULT[306] OVERSHADOWED THE BIG DROP. THE EGG OF THE FUTURE RACE, THE MAN-SWAN[307] OF THE LATER THIRD (*a*). FIRST MALE-FEMALE, THEN MAN AND WOMAN (*b*).

(*a*) The text of the Stanza clearly implies that the human embryo was nourished *ab extra* by Cosmic Forces, and that the "Father-Mother" furnished apparently the germ that ripened; in all probability a "sweat-born egg," to be hatched out, in some mysterious way, disconnected from the "double" parent. It is comparatively easy to conceive of an oviparous humanity, since even now man is, in one sense, "egg-born." Magendie, moreover, in his *Precis Élémentaire de Physiologic*, citing

303 See for comparison *Hosea*, xii. 6, where it is so punctuated.
304 *Isis Unveiled*, I. 156.
305 Race.
306 The Moon.
307 Hamsa.

A case where the umbilical cord was ruptured and perfectly cicatrized,

yet the infant was born alive, pertinently asks:

How was the circulation carried on in this organ?

On the next page he says:

Nothing is at present known respecting the use of digestion in the fœtus.

And respecting its nutrition, he propounds this query:

What, then, can we say of the nutrition of the foetus? Physiological works contain only *vague conjectures* on this point.

"Ah, but," the sceptic may urge, "Magendie's book belongs to the last generation, and Science has since made such strides that his stigma of ignorance can no longer be fixed upon the profession." Indeed; then let us turn to a very great authority upon Physiology, viz., Sir Michael Foster, and, to the disadvantage of Modern Science, we shall find him saying:

140] Concerning the rise and development of the functional activities of the embryo, our knowledge is almost a blank. We know scarcely anything about the various steps by which the primary fundamental qualities of the protoplasm of the ovum are differentiated into the complex phenomena which we have attempted in this book to explain.[308]

The students of Trin. Coll. Cantab. will now kindly draw a veil before the statue of Hygieia and bandage the eyes of the busts of Galen and Hippocrates, lest they look reproachfully at their degenerate descendants. One further fact we must note. Sir Michael Foster is discreetly silent about the case of the ruptured umbilical cord cited by his great French *confrére.*

(*b*) This is a very curious statement as explained in the Commentaries. To make it clear: The First Race having created the Second by "budding," as explained above, the Second Race gives birth to the Third—which itself is separated into three distinct divisions, consisting of men differently procreated. The first two of these are produced by an oviparous method, presumably unknown to modern Natural History. While the early sub-races of the Third Humanity procreated their species by a kind of exudation of moisture or vital fluid, the drops of which coalescing formed an oviform ball—or shall we say egg—that served as an extraneous vehicle for the generation therein of a fœtus and child, the mode of procreation by the later sub-races changed, in its results at all events. The little ones of the earlier sub-races were entirely sexless—shapeless even for all one knows;[309] but those of the later sub-races were born androgynous. It is in the Third Race that the separation of sexes occurred. From being previously a-sexual, Humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing Eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to beings in which one sex predominated over the other, and, finally, to distinct men and women. And now let us search for corroboration of these statements in the religious legends of East and West. Let us take the "Egg-born Race" first. Think of Kashyapa, the Vedic sage, and the most prolific of creators. He was the son of Marîchi, Brahmâ's Mind-born Son; and he is made to become the father of the Nâgas, or Serpents, among other beings. Exoterically, the Nâgas are semi-divine beings which have a human face and the tail of a serpent. Yet there was a race of Nâgas, said to be a thousand in number only, born or rather sprung **141]** {BI-SEXUAL REPRODUCTION.} from Kadrû, Kashyapa's wife, for *the purpose of peopling Pâtâla*, which is undeniably America, as will be shown; and there was a Nâga-Dvîpa, one of the seven divisions of Bhâratavarsha, India, inhabited by a people bearing the same name, who are allowed, even by some Orientalists, to be *historical*, and to have left many a trace behind them to this day.

Now the point most insisted upon at present is that, whatever origin be claimed for man, his evolution took place in this order: (1) sexless, as all the earlier forms are; (2) then, by a natural transition, he became a "solitary hermaphrodite," a bi-sexual being; and (3) finally separated and became what he is now. Science teaches us that all the primitive forms, though sexless, "still retained the power of undergoing the processes of a-sexual multiplication"; why, then, should man be excluded from that law of Nature? Bi-sexual reproduction is an evolution, a specialized and perfected form on the scale of Matter of the fissiparous act of reproduction. Occult teachings are preeminently panspermic, and the early history of humanity is hidden only "from ordinary mortals"; nor is the history of the primitive Races buried for the Initiates in the tomb of time, as it is for profane Science. Therefore, supported on the one hand by that Science which shows us progressive development and an internal cause for every external modification, as a law in Nature; and, on the other hand, by an implicit faith in the Wisdom—we may say Pansophia even—of the universal traditions gathered and preserved by the Initiates, who have perfected them into an almost faultless system—thus supported, we venture to state the doctrine clearly.

---

[308] *Text-Book of Physiology*, Third Edition, 1879, p. 623.
[309] See the *Timœus*.

In an able article, written some fifteen years ago, our learned and respected friend Prof. Alexander Wilder, of New York, shows the absolute logic and necessity of believing "The Primeval Race Double-Sexed," and gives a number of scientific reasons for it.[310] He argues firstly, that a large part of the vegetable creation exhibits the phenomenon of bi-sexuality, the Linnæan classification enumerating thus almost all plants. This is the case in the superior families of the vegetable kingdoms as much as in the lower forms, from the hemp to the Lombardy poplar and ailanthus. In the animal kingdom also it is the same. In insect life, the moth generates a worm, and the worm becomes a moth, as in the Mysteries the great secret was expressed—**142]** *Taurus Draconem genuit*, *et Taurum Draco.* The coral-producing family, which, according to Agassiz, has spent many hundreds of thousands of years, during the present geological period, in building out the peninsula of Florida, produce their offspring from themselves like the buds and ramifications in a tree. Bees are somewhat in the same line. The aphides, or plant lice, keep house like Amazons, and *virgin parents* perpetuate the race for ten successive generations.

What say the old Sages, the Philosopher-teachers of antiquity? Aristophanes speaks thus on the subject in Plato's *Banquet:*

Our nature of old was not the same as it is now. It was *androgynous;* the form and name partaking of, and being common to both the male and female. . . . Their bodies . . . were round, and the manner of their running circular.[311] They were terrible in force and strength and had prodigious ambition. Hence Zeus divided each of them into two, making them weaker; Apollo, under his direction, closed up the skin.

Meshia and Meshiane were but a single individual with the old Persians.

They also taught that man was the product of the Tree of Life, growing in androgynous pairs, till they were separated at a subsequent modification of the human form.

In the Book of the Generations (Toleduth) of Adam, the verse:

God created *(bara*, brought forth) man in his image, in the image of God created he him, male and female created he them,

—if read Esoterically will yield the true sense, viz.:

The Elohim [Gods] brought forth from themselves [by modification] man in their image . . . created they *him* [collective Humanity, or Adam], male and female created *he* [collective Deity] them.[312]

This will show the Esoteric point. The *Sexless* Race was their first production, a modification *of* and *from* themselves, the pure Spiritual Existences; and this was Adam *solus.* Thence came the *Second* Race: Adam-Eve, or Jod-Heva, inactive Androgynes; and finally the *Third*, or the "*Separating* Hermaphrodite," Cain and Abel, who produce the Fourth, Seth-Enos, etc. It is this Third, the last semi-spiritual Race, **143]** {THE BI-SEXUAL THIRD RACE.} which was also the last vehicle of the divine and innate Wisdom, in-generate in the Enochs, the Seers of that Mankind. The *Fourth*, which had tasted of the fruit of the Tree of Good and Evil—Wisdom already united to earthy, and therefore *impure*, intelligence[313]—had consequently to acquire that Wisdom by initiation and great struggle. And the union of Wisdom and Intelligence, the former *ruling* the latter, is called in the Hermetic books "the God possessing the double fecundity of the two sexes."

Mystically Jesus was held to be man-woman. So also in the Orphic Hymns, sung during the Mysteries, we find: "Zeus is a male, Zeus is an immortal maid." The Egyptian Ammon was the Goddess Neïth, in his other half. Jupiter has female breasts, Venus is bearded in some of her statues, and Ilâ, the Goddess, is also Su-dyumna, the God, **as** Vaivasvata's progeny.

Says Professor Wilder:

---

[310] See extracts from that Essay in *The Theosophist*, of February, 1883, from which the following is condensed.

[311] Compare Ezekiel's vision (chap. i) of the four Divine Being's who "had the likeness of a man" and yet had the appearance of a wheel, "when they went, they went upon their four sides .... *for* the spirit of the living creature was in the wheels."

[312] Eugibinus, a Christian, and the Rabbis Samuel, Menasseh ben Israel, and Maimonides taught that "Adam had *two* faces and *one* person, and from the beginning he was both male and female—male on one side and female on the other [like Manu's Brahmâ]; but afterwards the parts were separated." The one hundred and thirty-ninth Psalm of David was cited by Rabbi Jeremiah ben Eliazar as evidence of this: "Thou hast *fashioned* me *behind* and *before*," not *beset* as in the *Bible*, which is absurd and meaningless, and this shows, as Prof. Wilder thinks, "that the primeval form of mankind was androgynous."

[313] See the union of Chokmah, wisdom, with Binah, Intelligence, or Jehovah, the Demiurge, called Understanding in the *Proverbs of Solomon* (vii). Unto men Wisdom (divine Occult Wisdom) crieth: "Oh, ye simple, understand Wisdom; and ye fools, be of an understanding heart." It is Spirit and Matter, the Nous and the Psyche; of the latter of which St. James says that it is "earthly, sensual, and devilish."

The name *Adam*, or man, itself implies this double form of existence. It is identical with *Athamas*, or *Thomas* (Tamil, *Tam*), which is rendered by the Greek *Didumos*, a twin; if, therefore, the first woman was formed subsequently to the first man, she must, as a logical necessity, be "taken out of man." Accordingly we read: "And the *side* which the Lord God [Elohim] had taken from man, made he a "woman." The Hebrew word here used is *Tzala*, which bears the translation we have given. It is easy to trace the legend in Berosus, who says that *Thalatth* (the *Omorôka*, or Lady of Urka) was the beginning of creation. She was also Telita [? Melita], the queen of the Moon. . . .

The two memorable twin-births of *Genesis*, that of Cain and Abel, and of Esau and Jacob, shadow the same idea. The name *Hebel* is the same as Eve, and its characteristic seems to be feminine. "Unto thee shall be his desire," said the Lord God to Cain; "and thou shalt rule over him." The same language had been uttered to Eve: "Thy desire shall be to thy husband, and he shall rule over thee."

Thus the pristine bi-sexual unity of the human Third Root-Race is an axiom in the Secret Doctrine. Its virgin individuals were raised to "Gods," because that Race represented their "Divine Dynasty." The moderns are satisfied with worshipping the male heroes of the Fourth Race, who created Gods after their own sexual image, whereas the Gods of primeval mankind were "male *and* female."

As stated in Volume I, the Humanities developed coordinately, and **144]** on parallel lines with the four Elements, every new Race being physiologically adapted to meet the additional Element. Our Fifth Race is rapidly approaching the Fifth Element—call it interstellar ether, if you will—which has more to do, however, with psychology than with physics. We men have learned to live in every climate, whether frigid or tropical, but the first two Races had nought to do with climate, nor were they subservient to any temperature or change therein. And thus, we are taught, men lived down to the close of the Third Root-Race, when eternal spring reigned over the whole Globe, such as is now enjoyed by the inhabitants of Jupiter; a world, which, as M. Camille Flammarion says:

Is not subject like our own to the vicissitudes of seasons nor to abrupt alternations of temperature, but is enriched with all the treasures of eternal spring.[314]

Those Astronomers who maintain that Jupiter is in a molten condition, in our sense of the term, are invited to settle their dispute with this learned French Astronomer.[315] It must, however, be

[314] *Pluralité des Mondes*, p. 69.

[315] A hypothesis evolved in 1881 by Mr. W. Mattieu Williams seems to have impressed Astronomers but little. Says the author of "The Fuel of the Sun," in *Knowledge*, Dec. 23, 1881:

"Applying now the researches of Dr. Andrews to the conditions of solar existence . . . . I conclude that the sun has *no nucleus*, either solid, liquid, or gaseous, but is composed of dissociated matter in the critical state, surrounded, first, by a flaming envelope, due to the recombination of the dissociated matter, and outside of this, by another envelope of vapours due to this combination."

This is a novel theory to be added to other hypotheses, *all scientific and orthodox.* The meaning, of the "critical state" is explained by Mr. W. Mattieu Williams in the same journal (Dec. 9, 1881), in an article on "Solids, liquids, and Cases." Speaking, of an experiment by Dr. Andrews on carbonic acid, the Scientist says that:

"When 88° is reached, the boundary between liquid and gas vanishes; liquid and gas have blended into one mysterious intermediate fluid; an indefinite fluctuating something is there filling the whole of the tube—an etherealized liquid or a visible gas. Hold a red-hot poker between your eye and the light; you will see an upflowing wave of movement of what appears like liquid air. The appearance of the hybrid fluid in the tube resembles this, but is sensibly denser, and evidently stands between the liquid and gaseous states of matter, as pitch or treacle stands between solid and liquid."

The temperature at which this occurs has been named by Dr. Andrews the "critical temperature"; here the gaseous and the liquid states are "continuous," and it is probable that all other substances capable of existing in both states have their own particular critical temperatures.

Speculating further upon this "critical" state, Mr. W. Mattieu Williams emits some quite Occult theories about Jupiter and other Planets. He says:

"Our notions of solids, liquids, and gases are derived from our experiences of the state of matter here upon this Earth. Could we be removed to another planet, they would be curiously changed. On Mercury water would rank as one of the condensible gases; on Mars, as a fusible solid; but what on Jupiter?

"Recent observations justify us in regarding this as a miniature sun, with an external envelope of cloudy matter, apparently of partially-condensed water, but red-hot, or probably still hotter within. His vaporous atmosphere is evidently of enormous depth, and the force of gravitation being on his visible outer surface two-and-a-half times greater than that on our earth's surface, the atmospheric pressure, in descending below this visible surface, must soon reach that at which the vapour of water would be brought to its critical condition. Therefore we may infer that the oceans of Jupiter are

145] {THE SHADOW IMAGE OF ELOHIM.} always borne in mind that the "eternal spring" referred to is only a condition *cognized as such by the Jovians.* It is not "spring," *as we know it.* In this reservation is to be found the reconciliation between the two theories here cited. Both embrace *partial* truths.

It is thus a universal tradition that mankind has evolved gradually into its present shape from an almost transparent condition of texture, and neither by miracle nor by sexual intercourse. Moreover, this is in full accord with the ancient Philosophies; from those of Egypt and India, with their Divine Dynasties, down to that of Plato. And all these universal beliefs must be classed with the "presentiments" and "obstinate conceptions," some of them ineradicable, in popular faiths. Such beliefs, as remarked by Louis Figuier, are

> Frequently the outcome of the wisdom and observation of an infinite number of generations of men. . . . [For], a tradition which has a uniform and universal existence, has all the weight of scientific testimony.[316]

And there is more than one such tradition in the Paurânic allegories, as has been shown. Moreover, the doctrine that the First Race of mankind was formed out of the Chhâyâs, or Astral Images, of the Pitris, is fully corroborated in the *Zohar:*

> In the *Tzelem*, shadow image of Elohim [the Pitris], He made Adam (man).[317]

It has been repeatedly urged as an objection that, however high the degree of metaphysical thought in ancient India, yet the old Egyptians had nothing but crass idolatry and zoolatry to boast of; Hermes, as alleged, being the work of Greek Mystics who lived in Egypt. To this, an answer can be given: a direct proof that the Egyptians believed in **146]** the Secret Doctrine is, that it was taught to them at Initiation. Let the objectors open the *Eclogœ Physicœ et Ethicœ* of Stobæus, the Greek compiler of ancient fragments, who lived in the fifth century, A.D. The following is a transcription by him of an old Hermetic fragment, showing the Egyptian theory of the Soul. Translated word for word, it says:

> From one Soul, that of All, spring all the souls, which spread themselves as if purposely distributed through the world. These souls undergo many transformations; those which are already creeping creatures turn into aquatic animals; from these aquatic animals are derived land animals; and from the latter the birds. From the beings who live aloft in the air (heaven) men are born. On reaching that status of men, the souls receive the principle of (conscious) immortality, become spirits, then pass into the choir of Gods.

———

23. THE SELF-BORN WERE THE CHHÂYÂS, THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT. NEITHER WATER NOR FIRE COULD DESTROY THEM. THEIR SONS WERE.[318]

This verse cannot be understood without the help of the Commentaries. It means that the First Root-Race, the "Shadows" of the Progenitors, could not be injured, or destroyed by death. Being so ethereal and so little human in constitution, they could not be affected by any element—flood or fire. But their "Sons," the Second Root-Race, could be and were so destroyed. As the Progenitors merged wholly in their own Astral Bodies, which were their progeny, so that progeny was absorbed in its descendants, the "Sweat-born." These were the Second Humanity—composed of the most heterogeneous gigantic semi-human monsters—the first attempts of material nature at building human bodies. The ever-blooming lands (Greenland, among others) of the Second Continent were transformed, successively, from Edens with their eternal spring, into hyperborean Hades. This

---

neither of frozen, liquid, nor gaseous water, but are oceans, or atmospheres of *critical* water. If any fish or birds swim or fly therein, they must be very *critically* organized."

As the whole mass of Jupiter is 300 times greater than that of the Earth, and its compressing energy towards the centre proportional to this, its materials, if similar to those of the Earth, and no hotter, would be considerably more dense, and the whole planet would have a higher specific gravity; but we know by the movement of its satellites that, instead of this, its specific gravity is less than a fourth of that of the Earth. This justifies the conclusion that it is intensely hot; for even hydrogen, if cold, would become denser than Jupiter under such pressure.

"As all elementary substances may exist as solids, liquids, or gases, or, critically, according to the conditions of temperature and pressure, I am justified in hypothetically concluding that Jupiter *is* neither a solid, a liquid, nor a gaseous planet, but a *critical* planet, or an orb composed internally of associated elements in the *critical* state, and surrounded by a dense atmosphere of their vapours and those of some of their compounds such as water. The same reasoning applies to Saturn and other large and rarefied planets."

It is gratifying to see how "scientific imagination" approaches every year more closely to the borderland of our Occult Teachings.

[316] *The Day after Death*, p. 23.

[317] Cremona Ed., iii. 76a; Brody Ed., iii. 159a; *Qabbalah*, Isaac Myer, p. 420.

[318] So destroyed.

transformation was due to the displacement of the great waters of the Globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throe of the evolution and consolidation of the Globe during the human period. Of such great cataclysms there have already been four.[319] And we may expect a fifth for ourselves in due course of time.

147] {THE ARK OF MANU.}

A FEW WORDS ABOUT "DELUGES" AND "NOAHS."

The accounts in the various *Purânas* about our Progenitors are as contradictory, *in their details*, as everything else. Thus while, in the *Rig Veda*, Idâ, or Ilâ, is called the Instructress of Vaivasvata Manu, Sâyana makes of her a Goddess presiding over the Earth, and the *Shatapatha Brâhmana* shows her to be the Manu's daughter, an offspring *of his sacrifice*, and later on, his (Vaivasvata's) *wife*, *by whom he begat the race of Manus.* In the *Purânas* she is, again, Vaivasvata's daughter, yet the wife of Budha (Wisdom), the illegitimate son of the Moon (Soma) and the planet Jupiter's (Brihaspati's) wife, Târâ. All this, which seems a jumble to the profane, is full of philosophical meaning to the Occultist. On the very face of the narrative a secret and sacred meaning is perceivable; all the details, however, being so purposely mixed up that the experienced eye of an Initiate alone can follow them and place the events in their proper order.

The story as told in the *Mahâbhârafa* strikes the key-note, and yet it needs to be explained by the secret sense contained in the *Bhagavad Gîta.* It is the *prologue* to the drama of our (Fifth) Humanity. While Vaivasvata was engaged in devotion on the river bank, a fish craves his protection from a bigger fish. He saves it and places it in a jar; where, growing larger and larger, it communicates to him the news of the forthcoming Deluge. This Fish is the well-known Matsya Avatara, the first Avatara of Vishnu, the Dagon[320] of the Chaldæan Xisuthrus, and many other things besides. The story is too well known to need repetition. Vishnu orders a ship to be built, in which Manu is saved along with the seven Rishis, according to the *Mahâbhârata*; this, however, being absent from other texts. Here the seven Rishis stand for the seven Races, the seven Principles, and various other things; for there is again a double mystery involved in this manifold allegory.

We have said elsewhere that the Great Flood had several meanings, and that it referred, as also does the "Fall," to both spiritual and physical, both cosmic and terrestrial, events: as above, so it is below. The Ship or Ark—Navis—in short, being the symbol of the female **148]** generative Principle, is typified in the heavens by the Moon, and on Earth by the Womb; both being the vessels and bearers of the seeds of life and being, which the Sun, or Vishnu, the male Principle, vivifies and fructifies. The First Cosmic Flood refers to Primordial Creation, or the formation of Heaven and the Earths; in which case Chaos and the great Deep stand for the "Flood," and the Moon for the "Mother," from whom proceed all the life-germs.[321] But the Terrestrial Deluge and its story has also its dual application. In one case it has reference to that mystery when mankind was saved from utter destruction, by the mortal woman being made the receptacle of the human seed at the end of the Third Race,[322] and in the other to the real and historical Atlantean Submersion. In both cases the "Host"—or the Manu which saved the "seed"—is called Vaivasvata Manu. Hence the diversity between the Paurânic and other versions; while in the *Shatapatha Brâhmana*, Vaivasvata produces a daughter and begets from her the race of Manu—a reference to the first human Manushyas, who had to create women by Will (Kriyâshakti), before they were naturally born from the Hermaphrodites as an independent sex, and were, therefore, regarded as their creator's "daughters." The Paurânic accounts make Idâ, or Ilâ, the wife of Budha (Wisdom). This version refers to the events of the

---

[319] The first occurred when what is now the North Pole was separated from the later Continents.

[320] We must remember that at the head of all the Babylonian Gods were Ea, Anu, and the primeval Bel; and that Ea, the first, was the God of Wisdom, the great "God of Light" and of the Deep, and that he was identified with Oannes, or the Biblical Dagon—the Man-Fish who rose out of the Persian Gulf.

[321] It is far later on that the Moon became a male God; with the Hindus it *was* Soma, with the Chaldæans Nanak or Nanar, and Sin, the son of Mulil, the older Bel. The Akkadians called him the "Lord of Ghosts"; and he was the God of Nipur (Niffer) in northern Babylonia. It is Mulil who caused the waters of the Flood to fall from Heaven on Earth, because of which Xisuthrus would not allow him to approach his altar. As the modern Assyriologists have now ascertained, it is the northern Nipur which is the centre whence Chaldæan (Black) Magic spread; and Eridu (the Southern) which was the primitive seat of the worship of the culture God, the God of Divine Wisdom—the Sun-God being the Supreme Deity everywhere. With the Jews, the Moon is connected with Israel's Jehovah and his seed, for Ur was the chief seat of the worship of the Moon-God, and Abraham is said to have come from Ur, when from A-bra(h)m, he becomes Abraham.

[322] When Nârada, the virgin-ascetic, threatened to put an end to the human race by preventing Daksha's sons from procreating it.

Atlantean Flood, when Vaivasvata, the great Sage on Earth, saved the Fifth Root-Race from being destroyed along with the remnants of the Fourth.

This is shown very clearly in the *Bhagavad Gîta*, where Krishna is made to say:

> The seven Great Rishis, *the four preceding* Manus, partaking of my essence, were born from my mind: from them sprang (was born) the human race and the world.[323]

Here the four preceding Manus, out of the seven, are the four **149]** {THE "DELUGE" A UNIVERSAL TRADITION.} Races[324] which have already lived, for Krishna belongs to the Fifth Race, his death having inaugurated the Kali Yuga. Thus Vaivasvata Manu, the son of Sûrya, the Sun, and the Saviour of our Race, is connected with the "Seed of Life," both physically and spiritually. But, at present, while speaking of all, we have to concern ourselves only with the first two.

The "Deluge" is undeniably a "universal tradition." "Glacial Periods" were numerous, and so were the "Deluges," for various reasons. Stockwell and Croll enumerate some half-dozen Glacial Periods and subsequent Deluges—the earliest of all being dated by them 850,000, and the last about 100,000 years ago.[325] But which was *our* Deluge? Assuredly the former, the one which to this date remains recorded in the traditions of all the peoples from the remotest antiquity; the one that finally swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the comparatively small island mentioned by Plato. This is shown by the agreement of certain details in all the legends. It was the last of its gigantic character. The little deluge, the traces of which Baron Bunsen found in Central Asia, and which he places at about 10,000 years B.C., had nothing to do with either the *semi*-universal Deluge, or Noah's Flood—the latter being a purely mythical rendering of old traditions—nor even with the submersion of the last Atlantean island; or, at least, having with them only a moral connection.

Our Fifth Race—the non-initiated portions of it—hearing of many **150]** Deluges, have confused them, and now know of but one. This one altered the whole aspect of the Globe in its interchange, and shifting, of land and sea.

We may compare the tradition of the Peruvians that:

> The Incas, *seven* in number, have repeopled the earth after the deluge.[326]

Humboldt mentions the Mexican version of the same legend, but confuses somewhat the details of the still-preserved legend concerning the American Noah. Nevertheless, the eminent Naturalist mentions *twice seven* companions and the "divine bird" which preceded the boat of the Aztecs, and thus makes fifteen elect instead of the seven and the fourteen. This was written probably under some involuntary reminiscence of Moses, who is said to have mentioned fifteen grandsons of Noah, who escaped with their grandsire. Then again Xisuthrus, the Chaldæan Noah, is saved and translated "alive" to heaven—like Enoch—with the seven Gods, the Kabirim, or the seven divine Titans. Again the Chinese Yao has *seven* figures which sail with him and which he will "animate" when he lands, and use for "human seed." Osiris, when he enters the Ark, or Solar Boat, takes *seven* Rays with him, etc.

---

[323] x. 6.

[324] This is corroborated by a learned Brâhman. In his most excellent Lectures on the *Bhagavad Gîtâ* (*Theosophist*, April, 1887, p. 444) the lecturer says:

"There is a peculiarity to which I must call your attention. He [Krishna] speaks here of four Manus. Why does he speak of four? We are now in the seventh Manvantara—that of Vaisasvata. If he is speaking of the past Manus, he ought to speak of six, but he only mentions four. In some commentaries an attempt has been made to interpret this in a peculiar manner.

"The word 'Chatvârah' is separated from the word 'Manavah,' and is made to refer to Sanaka, Sanandana, Sanatkumâra, and Sanatsujâta, who were also included among the mind-born Sons of Prajâpati."

But this interpretation will lead to a most absurd conclusion, and make the sentence contradict itself. The persons alluded to in the text have a qualifying clause in the sentence. It is well known that Sanaka and the other three refused to create, though the other sons had consented to do so; therefore, in speaking of those persons from whom humanity has sprung into existence, it would be absurd to include these four also in the list. The passage must be interpreted without splitting the compound into two nouns. The number of Manus will then be four, and the statement would then contradict the Paurânic account, though it would be in harmony with the Occult theory. You will recollect that it is stated [in Occultism] that we are now in the Fifth Root-Race. Each Root-Race is considered as the Santati of a particular Manu. Now, the Fourth Race has passed, or, in other words, there have been four past Manus."

[325] Stockwell, *Smithsonian Contributions to Knowledge.* xviii.; R. W. McFarland, *American Journal of Science*, III. xi.456; and Croll's *Climate and Time.* Lemuria was not submerged by a flood, but was destroyed by volcanic action, and afterwards sank.

[326] Coste, I. iv. 19.

Sanchuniathon makes the Aletæ or Titans (the Kabirim) contemporary with Agruerus, the great Phoenician God—whom Faber sought to identify with Noah;[327] further, it is suspected that the name "Titan" is derived from Tit-Ain,—the "fountains of the chaotic abyss"[328] (Tit-Theus, or Tityus is the "divine deluge"); and thus the Titans, who are *seven*, are shown to be connected with the Flood and the seven Rishis saved by Vaivasvata Manu.[329]

These Titans are the sons of Kronos, Time, and Rhea, the Earth; and as Agruerus, Saturn and Sydyk are one and the same personage, and as the seven Kabiri are also said to be the sons of Sydyk or Kronos-Saturn, the Kabiri and Titans are identical. For once the pious Faber was right in his conclusions when he wrote:

> I have no doubt of the seven Titans or Cabiri being the same also as the seven Rishis of the Hindoo mythology (?), who are said to have escaped in a boat along with Menu the head (?) of the family.[330]

151] {THE ARKITE SYMBOLS.} But he is less fortunate in his speculations when he adds:

> The Hindoos, in their wild *legends* have variously perverted the *history* of the Noachidæ (? !), yet it is remarkable that they seem to have religiously adhered to the number seven:[331] hence Capt. Wilford very judiciously observes, that, "perhaps, the seven Menus, the seven Brahmâdicas, with the seven Rishis, are the same, and make only seven individual persons.[332] The seven Brahmâdicas were *prajâpatis*, or lords of the *prajas*, or creatures. From them mankind was born, and they are probably the same with the seven Menus. . . These seven grand ancestors of the human race were . . . created for the purpose of replenishing the earth with inhabitants."[333] The mutual resemblance of the Cabiri, the Titans, the Rishis, and the Noetic family, is too striking to be the effect of mere accident.[334]

Faber was led into this mistake, and subsequently built his entire theory concerning the Kabiri, on the fact that the name of the scriptural Japhet is on the list of the Titans contained in a verse of the Orphic Hymns. According to Orpheus the names of the seven Arkite Titans—whom Faber refuses to identify with the *impious* Titans, their descendants—were Kœus, Krœus, Phorcys, Cronus, Oceanus, Hyperion, and *Iapetus.*

> Κοῖὸν τε, Κροῖόν τε μέλαν, Φορκύν τε κραταιὸν,
> Καὶ Κρὸνον, ’Ωκεανὸν δ’, ‘Υπερίοα τε, ’Ιαπετόντε.[335]

But why could not the Babylonian Ezra have adopted the name of Iapetus for one of Noah's sons? The Kabiri, who are the Titans, are also called Manes and their mother Mania, according to Arnobius.[336] The Hindus can therefore claim with far more reason that the Manes mean their Manus, and that Mania is the *female* Manu of the *Râmâyana.* Mania is Ilâ, or Idâ, the wife and daughter of Vaivasvata Manu, from whom "he begat the race of Manus." Like Rhea, the mother of the Titans, she is the Earth—Sayana making her the Goddess of the Earth—and she is but the second edition and repetition of Vach. Both Idâ and Vach are turned into males and females; Idâ becoming Sudyumna, and Vach, the "female Viraj," turning into a woman in order to punish the Gandharvas; one version referring to cosmic and divine Theogony, **152]** the other to the later period. The Manes and Mania of Arnobius are names of Indian origin, appropriated by the Greeks and Latins and disfigured by them.

Thus it is no accident, but the result of one archaic doctrine, common to all, of which the Israelites, through Ezra, the author of the modernized Mosaic books, were the latest adapters. So unceremonious were they with other people's property, that the Pseudo-Berosus,[337] shows that Titæa—of whom Diodorus Siculus[338] makes the mother of the Titans or Diluvians—was the *wife of Noah.* Faber calls him the "Pseudo-Berosus," yet accepts the information in order to register one

---

[327] Agruerus is Kronos, or Saturn, and the prototype of the Israelitish Jehovah. As connected with Argha, the Moon or Ark of salvation, Noah is mythologically one with Saturn. But then this cannot relate to the terrestrial flood. (See Faber's *Cabiri*, I. 35, 43, and 45.)

[328] *Ibid*., II. 240.

[329] Sanchuniathon says that the Titans were the sons of Kronos, and seven in number; and he calls them fire-worshippers, Aletæ (Sons of Agni?) and diluvians. Al-ait is the God of Fire.

[330] *Ibid*., i. 130, note.

[331] Of which *seven*, let us remark, the Aryans, and not the Semites, were the originators, while the Jews got that number from the Chaldæans.

[332] Seven individual Sons of God, or Pitaras, Pitris; also in this case the sons of Kronos or Saturn (Kâla, "Time") and Arkites, like the Kabiri and Titans, as their name—"*Lunar* Ancestors"—shows; the Moon being the Ark, or Argha, on the Watery Abyss of Space.

[333] *Asiatic Researches*, v. 246.

[334] *Kabiri*, *ibid.*, *loc. cit.*

[335] Orpheus apud Proclum in *Timaeum*, v, 295.

[336] Arnobius, *Contra Genies*, iii, 124; quoted by Faber, *op. cit.*, i. 135.

[337] *Ant*., iii. 8.

[338] *Bibl*., iii. 170.

proof more that the Pagans have borrowed all their Gods from the Jews, by transforming patriarchal material. According to our humble opinion, this is one of the best proofs possible of exactly the reverse. It shows as clearly as facts can show, that it is the Biblical pseudo-personages which are all borrowed from Pagan myths, if myths they must be. It shows, at any rate, that Berosus was well aware of the source of *Genesis*, and that it bore the same cosmic astronomical character as the allegories of Isis-Osiris, and the Ark, and other older "Arkite" symbols. For, Berosus says that "Titæa Magna" was afterwards called Aretia,[339] and worshipped with the Earth; and this identifies Titæa, Noah's consort, with Rhea, the Mother of the Titans, and with Idâ; both being Goddesses who preside over the Earth, and the Mothers of the Manus and Manes, or Titan-Kabiri. And Titæa-Aretia was worshipped as Horchia, says the same Berosus, and this is a title of Vesta, Goddess of the Earth.

Sicanus deificavit Aretiam, et nominavit eam lingua Janigena Horchiam.[340]

Scarcely an ancient poet of historic or prehistoric days fails to mention the sinking of the two continents—often called isles—in one form or another. Hence the destruction, besides Atlantis, of the Phlegyan Island. Pausanius and Nonnus both tell how:

153] {THE JEWISH NOAH AND THE CHALDÆAN NUAH.}

From its deep-rooted base the Phlegyan isle
Stern Neptune shook, and plunged beneath the waves
Its impious inhabitants.[341]

Faber felt convinced that the Phlegyan Island was Atlantis. Eut all such allegories are more or less distorted echoes of the Hindu tradition about that great Cataclysm, which befell the Fourth, really human, though gigantic, Race, the one which preceded the Aryan. Yet, as just said, like all other legends, the legend of the Deluge has more than one meaning. It refers, in Theogony, to *pre-cosmic transformations*, to *spiritual correlations*—however absurd the term may sound to a scientific ear—and also to subsequent Cosmogony; to the great Flood of Waters (Matter) in Chaos, awakened and fructified by those Spirit-Rays which were swamped by, and *perished* in, the mysterious differentiation—a pre-cosmic mystery, the Prologue to the drama of Being. Anu, Bel, and Noah preceded Adam Kadmon, Adam the Red, and Noah; just as Brahmâ, Vishnu, and Shiva preceded Vaivasvata and the rest.[342]

All this goes to show that the *semi*-universal deluge known to Geology—the first Glacial Period—must have occurred just at the time allotted to it by the Secret Doctrine: namely, 200,000 years, in round numbers, after the commencement of our Fifth Race, or about the time assigned by Messrs. Croll and Stockwell for the first Glacial Period: *i.e.*, about 850,000 years ago. Thus, as the latter disturbance is attributed by Geologists and Astronomers to "an extreme eccentricity of the earth's orbit," and as the Secret Doctrine attributes it to the same source, but with the addition of another factor, the shifting of the Earth's axis—a proof of which may be found in the *Book of Enoch*,[343] if the veiled language of the *Purânas* be not understood—all this should tend to show that the Ancients knew something of the "modern discoveries" of Science. Enoch, when speaking of "the great inclination of the Earth," which "is in travail," is quite significant and clear.

Is not this evident? Nuah is Noah, *floating on the waters*, in his ark; the latter being the emblem of the Argha, or Moon, the feminine Principle; Noah is the "Spirit" falling into Matter. We find him, as soon as he descends upon the Earth, planting a vineyard, drinking of the wine, and getting drunk thereon, *i.e.*, the pure Spirit becomes intoxicated as soon as it is finally imprisoned in Matter. The seventh chapter of *Genesis* is only another version of the first. Thus, while the **154]** latter reads: "And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters"; in the former it is said: "And the waters prevailed; . . . and the ark went [with Noah, the Spirit] upon the face of the waters." Thus Noah, if identical with the Chaldæan Nuah, is the Spirit vivifying Matter, which latter is Chaos, represented by the Deep, or the Waters of the Flood.

---

339 Aretia is the female form of Artes, the Egyptian Mars. Thence the Chaldæan (and now Hebrew) word ארע (Arets), "Earth." Seyffarth, the author of *Beiträge zur Kenntnis* (under *"Artes." Mars)* quotes as follows; "Addit Cedrenus (Saml. I. c); Stella Martis ab Ægyptiis vocatur Ertosi (plantare, generare). Significat autem hoc omnis generis procreationem et *vivificationem*, omnisque substantiæ et materiæ naturam et vim ordinantem atque procreantem." It is Earth as "source of being"; or, as explained by the author of *The Source of Measures* (p. 186), Arts is the same in Hebrew and Egyptian, and both "combine the primal idea of *earth as source*; precisely as in the Hebrew itself, under another form, *Adam* and *Madim*, *Mars*, are the same, and combine the idea of *earth*, with *Adam* under the form of *k-adam-h."*

340 *Ant*., v. 64.

341 Nonnus, *Dionys*., xviii. 319. Quoted by Faber, *op. cit*., i, 328.

342 See *Isis Unveiled*, II. 420 *et seq*., where one or two of the seven meanings are hinted at.

343 Chap. lxiv (Sect. xi).

In the Babylonian legend (the pre-cosmical blended with the terrestrial event) it is Istar (Ashteroth, or Venus, the Lunar Goddess) who is shut up in the ark and sends out a *dove* in search of dry land.[344]

George Smith notes in the "Tablets," first the creation of the Moon, and then that of the Sun: "Its beauty and perfection are extolled, and the regularity of its-orbit, which led to its being considered the type of a judge and the regulator of the world." If this story related simply to a cosmogonical cataclysm—even were this latter universal—why should the goddess Istar or Ashteroth, the Moon, speak of the *creation of the sun* after the deluge? The waters might have reached as high as the mountain of Nizir of the Chaldæan version, or Jebel Djudi, the deluge mountains of the Arabian legend, or yet Ararat of the Biblical narrative, and even the Himalaya of the Hindu tradition, and yet not have reached the Sun; the *Bible* itself stopped short of such a miracle! It is evident that the deluge to the people who first recorded it had another meaning, less problematical and far more philosophical than that of a *universal* deluge, of which there are no geological traces whatever.[345]

As all such Cataclysms are periodical and cyclical, and as Manu Vaivasvata figures as a *generic* character, under various circumstances and events, there seems to be no serious objection to the supposition that the first "great flood" had an allegorical, as well as a cosmic meaning, and that it happened at the end of the Satya Yuga, the "Age of Truth," when the Second Root-Race, "the Manu with bones," made its primeval appearance as the "Sweat-born."

The Second Flood—the so-called "universal"—which affected the Fourth Root-Race—now conveniently regarded by Theology as "the accursed race of giants," the Canutes, and the "sons of Ham"—is the flood which was first perceived by Geology. If one carefully compares the accounts in the various legends of the Chaldees and other exoteric works of the nations, it will be found that all of them agree with the orthodox narratives given in the Brâhmanical books. And it may be perceived that while, in the first account, "there is no God or mortal yet on Earth," when Manu Vaivasvata lands on Himavan, in the second, the Seven Rishis are allowed to keep him company; thus showing that whereas some accounts refer to the Sidereal and Cosmic Flood before the so-called "Creation," the others treat, one of the **155]** {THE "WHITE ISLAND."} Great Flood of Matter on Earth, and the other of a real watery deluge. In the *Shatapatha. Brâhmana*, Manu finds that the Flood had swept away all living creatures, and he alone was left—*i.e.*, *the seed of life* alone remained from the previous Dissolution of the Universe, or Mahapralaya, after a "Day of Brahmâ"; and the *Mahâbhârata* refers simply to the geological cataclysm which swept away nearly all the Fourth Race to make room for the Fifth. Therefore is Vaivasvata Manu shown under three distinct attributes in our Esoteric Cosmogony:[346] as the "Root-Manu," on Globe A, in the First Round; *(b)* as the *"Seed* of 'Life," on Globe D, in the Fourth Round; and (c) as the "Seed of Man," at the beginning of every Root-Race—in our Fifth Race especially. The very commencement of the latter witnesses, during the Dvâpara Yuga,[347] the destruction of the accursed sorcerers;

Of that island [Plato speaks only of its last island] beyond the Pillars of Hercules, in the Atlantic Ocean, from which there was an easy transition to other islands in the neighbourhood of another *large continent* [America].

---

[344] *Isis Unveiled*, II. 423, 424.

[345] *Ibid*., 423, note.

[346] One has to remember that, in the Hindu Philosophy, every differentiated unit is such only through the Cycles of Maya, being one in its essence with the Supreme or One Spirit. Hence arises the seeming confusion and contradiction in the various *Purânas*, and at times in the same *Purâna*, about the same individual. Vishnu—as the many-formed Brahmâ, and as Brahma (neuter)—is one, and yet he is said to be all the twenty-eight Vyâsas.

"In every Dvâpara (or third) age, Vishnu, in the person of Vyâsa, divides the Veda, which is (properly, but) one, into many portions. . . . Twenty-eight times have the Vedas been arranged by the great Rishis in the Vaivasvata Manvantara, in the Dvâpara age; and, consequently, eight and twenty Vyâsas have passed away." (*Vishnu Purâna*, iii. 3; Wilson's Trans., iii. 33, 34.) " [They who were all] in the form of Veda-Vyâsa; who were tile Vyâsas of their respective eras." (*Ibid*., *loc. cit*., p. 33.) " This world is Brahmâ, in Brahmâ, from Brahmâ. . . . nothing further to be known." Then, again, in the *Harivamsha:* "There were (In the first Manvantara) seven celebrated sons of Vasishtha, who (in the *third* Manvantara) were sons of Brahmâ (*i.e*., Rishis), the illustrious progeny of Ûrjâ." (*Ibid*., iii. 6, note.) This is plain: the Humanity of the First Manvantara is that of the seventh and of all the intermediate ones. The Mankind of the First Root-Race is the mankind of the Second, Third, Fourth, Fifth, etc. To the last it forms a cyclic and constant reincarnation of the Monads belonging to the Dhyân Chohans of our Planetary Chain.

[347] The Dvâpara Yuga differs for each Race. All Races have their own Cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali Yuga, when they were destroyed, whereas the Fifth was in its Satya or Krita Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various "Family Races," called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming Sixth Sub-Race—which may begin very soon—will be in its Satya (Golden) Age while we reap the fruit of our iniquity in our Kali Yuga.

It is this Atlantic Land which was connected with the "White Island," and this White Island was Ruta; but it was not the Atala and the "White Devil" of Colonel Wilford,[348] as already shown. It may well be remarked here that the Dvâpara Yuga lasts 864,000 years, according to the Sanskrit texts; and that, if the Kali Yuga began only about 5,000 years ago, that it is just 869,000 years since that destruction took **156]** place. Again, these figures are not very widely different from those given by the Geologists, who place their Glacial Period at 850,000 years ago.

The *Shatapatha* then tells us that a woman was produced who came to Manu and declared *herself his daughter*, *with whom he lived and begat the offspring of Manu.* This refers to the physiological transformation of sexes during the Third Root-Race. And the allegory is too transparently clear to need much explanation. Of course, as already remarked, in the separation of sexes an androgyne being was supposed to divide his body into two halves—as in the case of Brahmâ and Vach, and even of Adam and Eve—and thus the female is, in a certain sense, his daughter, just as he will be her son, "the flesh of his [and her] flesh and the bone of his [and her] bone." Let it be also well remembered that not one of our Orientalists has yet learned to discern in those "contradictions and amazing nonsense," as some call the *Purânas*, that a reference to a Yuga may mean a Round, a Root-Race, and often a sub-race, as well as form a page torn out of pre-cosmic Theogony. This double and triple meaning is proved by various references to one and the same individual apparently, under an identical name, while in reality the references are to events divided by entire Kalpas. A good instance is that of Ilâ. She is first represented as one thing and then as another. In the exoteric legends it is said that Manu Vaivasvata, desiring to create sons, instituted a sacrifice to Mitra and Varuna; but, through a mistake of the officiating Brâhman, a daughter only was obtained—Ilâ or Idâ. Then, "through the favour of the two deities," her *sex is changed* and she becomes a man, Sudyumna. Then she is again turned into a woman, and so on; the fable adding that Shiva and his consort were pleased that "she should be a male one month and a female another." This has a direct reference to the Third Root-Race, whose men were androgynes. But some very learned Orientalists[349] think and have declared that:

> Idâ is primarily food, nourishment, or a libation of milk; thence a stream of praise, personified as the goddess of speech.

The "profane" are not told, however, the reason why "a libation of milk," or "a stream of praise," should be *male* and *female* by turn: unless, indeed, there is some "internal, evidence" which the Occultists fail to perceive.

157] {HOW OLD IS HUMANITY?} In its most mystical meaning, the union of Svâyambhuva Manu with Vâch-Shata-Rûpâ, his own daughter—this being the first "euhemerization" of the dual principle of which Vaivasvata Manu and Ilâ are a secondary and a third form—stands in cosmic symbolism as the Root-Life, the Germ from which spring all the Solar Systems, the Worlds, Angels and the Gods. For, as says Vishnu:

> From Manu all creation, gods, Asuras, man must be produced;
> By him the world must be created, that which moves and moveth not.

But we may find worse opponents than even the Western Scientists and Orientalists. If, on the question of figures, Brâhmans may agree with our teaching, we are not so sure that some of the orthodox conservatives may not raise objections to the modes of procreation attributed to their Pitri Devatâs. We shall be called upon to produce the works from which we quote, and we will invite them to read their own *Purânas* a little more carefully and with an eye to the esoteric meaning. And then, we repeat again, they will find, under the veil of more or less transparent allegories, every statement made herein corroborated by their own works. One or two instances have already been given as regards the appearance of the Second Race, which is called the "Sweat-born." This allegory is regarded as a fairy-tale, and yet it conceals a psycho-physiological phenomenon, and one of the greatest mysteries of Nature.

But in view of the chronological statements made herein, it is natural to ask:

COULD MEN EXIST 18,000,000 YEARS AGO?

To this Occultism answers in the affirmative, notwithstanding all scientific objectors. Moreover, this duration covers only the Vaivasvata-Manu Man, *i.e.*, the male and female entity already separated into distinct sexes. The two and a half Races that preceded that event may have lived 300,000,000 years ago for all that Science can tell. For the geological and physical difficulties in the way of the theory could not exist for the *primeval*, *ethereal* Man of the Occult Teachings. *The whole issue of the quarrel between the Profane and the Esoteric Sciences depends upon the belief in*, *and demonstration of*, *the existence of an Astral Body within the Physical*, the former independent of the latter. Paul d'Assier, the Positivist, seems to have proven the fact pretty plainly,[350] not to speak of the

---

[348] See *Asiatic Researches*, viii. 280.
[349] See Dowson's *Hindu Classical Dictionary*, sub voce "Idâ."
[350] See *Posthumous Humanity;* Translated by H. S. Olcott. London, 1887.

accumulated testimony of the ages, and that of the **158]** modern "Spiritualists" and Mystics. It will be found difficult to reject this fact in our age of proofs, tests, and ocular demonstrations.

The Secret Doctrine maintains that, notwithstanding the general cataclysms and disturbances of the Fourth Round of our Globe, which—owing to its being the period of its greatest physical development, for the Fourth Round is the middle-point of the Life Cycle allotted to it—were far more terrible and intense than during any of the three preceding Rounds—the Cycles of its earlier psychic and spiritual life and of its semi-ethereal conditions—Physical Humanity has existed upon it for the last 18,000,000 years.[351] This period was preceded by 300,000,000 years of the mineral and vegetable development. To this, all those who refuse to accept the theory of a "boneless," purely ethereal, man, will object. Science, which knows only of physical organisms, will feel indignant; and materialistic Theology still more so. The former will object on logical and reasonable grounds, based on the preconception that all animate organisms have always existed on the same plane of materiality in all the ages; the latter on a tissue of most absurd fictions. The ridiculous claim usually brought forward by Theologians is based on the virtual assumption that mankind (read Christians) on this Planet have the honour of being the only human beings in the whole Kosmos, who dwell on a Globe, and that they are consequently, the best of their kind.[352]

The Occultists, who believe firmly in the teachings of the Mother-Philosophy, repel the objections of both Theologians and Scientists. They maintain, on their side, that, even during those periods when there must have been insufferable heat, even at the two poles, with **159]** {ADAM-GALATEA.} successive floods, upheaval of the valleys and constant shifting of the great waters and seas, none of these circumstances could form an impediment to human life and organization, such *as is assigned by them* to early mankind. Neither the heterogeneity of ambient regions, full of deleterious gases, nor the perils of a crust hardly consolidated, could prevent the First and Second Races from making their appearance even during the Carboniferous, or the Silurian Age itself.

Thus the Monads destined to animate future Races were ready for the new transformation. They had passed their phases of "immetalization," of plant and animal life, from the lowest to the highest, and were waiting for their human, more intelligent form. Yet what could the Plastic Modellers do but follow the laws of evolutionary Nature? Could they, as claimed by the biblical dead-letter, form, "Lord-God"-like, or as Pygmalion in the Greek allegory, Adam-Galatea out of volcanic dust, and breathe a "Living Soul" into Man? No; because the Soul was already there, latent in its Monad, and needed but a "coating." Pygmalion, who fails to *animate his statue*, and Bahak Zivo of the Nazaræan Gnostics, who fails to construct "a human soul in the creature," are, as conceptions, far more philosophical and scientific than Adam, taken in the dead-letter sense, or the biblical Elohim-Creators. Esoteric Philosophy, which teaches spontaneous generation—after the Shishta and Prajâpati have thrown the seed of life on the Earth—shows the Lower Angels able to construct *physical* man only, even with the help of Nature, after having evolved the Ethereal Form out of themselves, and leaving the physical form to evolve gradually from its ethereal, or what would now be called, protoplasmic, model.

This will again be objected to; "spontaneous generation" is an exploded theory, we shall be told. Pasteur's experiments disposed of it twenty years ago, and Professor Tyndall is against it. Well, suppose he is? He ought to know that, should spontaneous generation be indeed proven impossible in our present world-period and actual conditions— which the Occultists deny—still it would be no

---

[351] Professor Newcomb says the heat evolved by contraction would last only 18,000,000 years. (*Popular Astronomy*, 509.) While a temperature permitting the existence of water could not be reached earlier than 10,000,000 years ago. (Winchell's *World-Life*, 356.) But Sir William Thomson says that the whole age of the incrustation of the Earth is 80,000,000 years, though, this year, he has again altered his opinion and allows only 15,000,000 years as the age of the Sun. As will be shown in the Addenda, the divergence of scientific opinions is so great that no reliance can ever be placed upon *scientific* speculation.

[352] The essay on *The Plurality of Worlds* (1853)—an anonymous work, yet well known to have been the production of Dr. Whewell—is a good proof of this. No Christian ought to believe in either the plurality of Worlds or the geological age of the Globe, argues the author; because, if it is asserted that this World is only one among the many of its kind, which are all the work of God, as it is itself; that all are the seat of life, all the realm and dwelling of intelligent creatures endowed with will, subject to law and capable of free-will; then, it would be extravagant to think that *our* World should have been the subject of God's favours and His special interference, of His communications and His *personal visit.* Can the Earth presume to be considered the centre of the moral and religious Universe, he asks, if it has not the slightest distinction to rely upon in the physical universe? Is it not as absurd to uphold such an assertion (of the plurality of inhabited worlds), as it would be today to uphold the old hypothesis of Ptolemy, who placed the Earth in the centre of our system? The above is quoted from memory, yet *almost textually.* The author fails to see that he is bursting his own soap-bubble with such a defence.

demonstration that it could not have taken place under different cosmic conditions, not only in the seas of the Laurentian Period, but even on the then convulsed Earth. It would be interesting to know how Science could ever account for the appearance of species and life on Earth, especially of Man, once that she rejects both the biblical teachings and spontaneous generation. Pasteur's observations, however, are far from being perfect or proven. Blanchard and Dr. Lutaud reject their importance, **160]** and, in fact, show that they have none. The question is so far left *sub judice*, as well as the other as to when, at what period, life appeared on the Earth? As to the idea that Hæckel's Moneron—a pinch of salt!—has solved the problem of the origin of life; it is simply absurd. Those Materialists, who feel inclined to pooh-pooh the theory of the "Self-existent," the "Self-born Heavenly Man," represented as an Ethereal, Astral Man, must excuse even a tyro in Occultism laughing, in his turn, at some speculations of Modern Thought. After proving most learnedly that the primitive speck of Protoplasm (Moneron) is neither animal nor plant, but both, and that it has *no ancestors* among either of these, since it is that Moneron which serves as a point of departure for all organized existence, we are finally told that the Monera are *their own ancestors.* This may be very scientific, but it is very metaphysical also; too much so, even for the Occultist.

If spontaneous generation has changed its methods now—owing, perhaps, to accumulated material on hand—so as to almost escape detection, it was, nevertheless, in full swing in the genesis of terrestrial life. Even the simple physical form and the evolution of species show how Nature proceeds. The scale-bound, gigantic Saurian, the winged Pterodactyl, the Megalosaurus, and the hundred feet long Iguanodon of the later period, are the transformations of the earliest representatives of the animal kingdom found in the sediments of the primary epoch. There was a time when all the above enumerated "antediluvian" monsters appeared as filamentoid Infusoria without shell or crust, with neither nerves, muscles, organs nor sex, and reproduced their kind by gemmation; as do microscopical animals also, the architects and builders of our mountain ranges, agreeably to the teachings of Science. Why not man in this case? Why should he not have followed the same law in his growth, *i.e.*, gradual condensation? Every unprejudiced person would prefer to believe that Primeval Humanity had at first an Ethereal—or, if so preferred, a huge filamentoid, jelly-like Form, evolved by Gods or natural "Forces," which grew, condensed throughout millions of ages, and became gigantic in its physical impulse and tendency, until it settled into the huge, physical form of the Fourth Race Man—rather than believe him created of the dust of the Earth (literally), or from some unknown anthropoid ancestor.

Nor does our Esoteric theory clash with scientific data, except on first appearance, as Dr. A. Wilson, F.R.S., says, in a letter to *Knowledge* (Dec. 23, 1881):

161] {WHAT IS EVOLUTION?} "Evolution—rather nature, in the light of evolution—has only been studied for some *twenty-five years or so.* That is, of course, a mere fractional space in the history of human thought.

And just because of this we do not lose all hope that Materialistic Science will amend its ways, and will gradually accept the Esoteric Teachings—if even at first divorced from their (to Science) too metaphysical elements.

Has the last word on the subject of human evolution yet been said? As Professor Huxley says:

Each such answer to the great question [man's real place in nature], invariably asserted, by the followers of its propounder, if not by himself, to be *complete and*, *final*, remains in high authority and esteem, it may be for one century, it may be for twenty: but, as invariably, Time proves each reply to have been a *mere approximation to the truth—tolerable chiefly on account of the ignorance of those by whom it was accepted*, *and wholly intolerable when tested by the larger knowledge of their successors*.[353]

Will this eminent Darwinian admit the possibility of his "Pithecoid Ancestry" being assignable to the list of "wholly intolerable beliefs," in the "larger knowledge" of Occultists? But whence the savage? Mere "rising to the civilized state" does not account for the evolution of form.

In the same letter, "The Evolution of Man," Dr. Wilson makes other strange confessions. Thus, he observes, in answer to the queries put to *Knowledge*, by "G. M.":

"Has evolution effected any change in man? If so, what change? If not, why not?" . . . If we refuse to admit [as science does] that man was created a perfect being, and then became degraded, there exists only another supposition—that of evolution. If man has arisen from a savage to a civilized state, that surely is evolution. *We do not yet know because such knowledge is difficult to acquire*, *if the human frame is subject to the same influences as those of lower animals.* But there is little doubt that elevation from savagery to civilized life means and implies "evolution," and that of considerable extent. Mentally, man's evolution cannot be doubted; the ever-widening sphere of thought has sprung from small and rude beginnings, like language itself. But man's ways of life, his power of adaptation to his surroundings, and countless other circumstances, have made the facts and course of his "evolution" very difficult to trace.

This very difficulty ought to make the Evolutionists more cautious in their affirmations. But why is evolution impossible, if "man was created a perfect being, and then became degraded"? At best it

[353] *Man's Place in Nature*, p. 58.

can only apply to the *outward*, *physical man.* As remarked in *Isis Unveiled*, **162]** Darwin's evolution begins at the middle point, instead of commencing for man, as for everything else, from universals. The Aristotle-Baconian method may have its advantages, but it has, undeniably, already demonstrated its defects. Pythagoras and Plato, who proceeded from universals downwards, are now shown more learned, in the light of Modern Science, than was Aristotle. For the latter opposed and denounced the idea of the revolution of the Earth and even of its rotundity, when writing:

> Almost all those who affirm that they have studied heaven in its uniformity, claim that the earth is in the centre, but the philosophers of the Italian School, otherwise called the Pythagoreans, teach entirely the contrary.

This, because the Pythagoreans were Initiates, and followed the deductive method. Whereas Aristotle, the father of the inductive system, complained of those who taught that:

> The centre of our system was occupied by the sun, and the earth was only a star, which by a rotatory motion around the same centre, produces night and day.[354]

The same with regard to man. The theory taught in the Secret Doctrine, and now expounded, is the only one, which—without falling into the absurdity of a "miraculous" man created out of the dust of the earth, or the still greater fallacy of man evolving from a pinch of lime-salt, the ex-protoplasmic Moneron—can account for his appearance on Earth.

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite, and no generation of Physical Scientists can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds. If we can conceive of a ball of "fire-mist"—as it rolls through aeons of time in the interstellar spaces—becoming gradually a Planet, a self-luminous Globe, to settle into a *man-bearing* World or Earth, thus having passed from a soft plastic body into a rock-bound Globe; and if we see on it everything evolving from the non-nucleated jelly-speck that becomes the Sarcode[355] of the Moneron, then passes from its protistic state[356] into the form of an **163]** {AN "ORGANISM WITHOUT ORGANS."} animal, to grow into a gigantic reptilian monster of the Mesozoic times; then dwindling again into the (comparatively) dwarfish crocodile, now confined solely to tropical regions, and the universally common lizard[357]—if we can conceive all this, then how can man alone escape the general law? "There were giants on earth in those days" says *Genesis*, repeating the statement of all the other Eastern Scriptures; and the Titans are founded on an anthropological and physiological fact.

And, as the hard-shelled crustacean was once upon a time a jelly-speck, a "thoroughly homogeneous particle of albumen in a firmly adhesive condition," so was the outward covering of primitive man, his early "coat of skin," *plus* an immortal spiritual Monad, and a psychic temporary form and body within that shell. The modern, hard, muscular man, almost impervious to any climate, was, perhaps, some 25,000,000 years ago, just what the Hæckelian Moneron is, strictly an "organism without organs," an entirely homogeneous substance with a structureless albumen body within, and a human form only outwardly.

No man of Science has the right, in this century, to find the figures of the Brâhmans in the question of chronology preposterous; for their own calculations often exceed by far the claims made by Esoteric Science. This may easily be shown.

Helmholtz calculated that the cooling of our Earth from a temperature of 2,000" to 200° Cent. must have occupied a period of no less than 350,000,000 years. Western Science (including Geology) seems generally to allow our Globe an age of about 500,000,000 years altogether. Sir William Thomson, however, limits the appearance of the earliest vegetable life to 100,000,000 years ago—a statement respectfully contradicted by the Archaic Records. Speculations, furthermore, vary daily in the domains of Science. Meanwhile, some Geologists are very much opposed to such limitation. Volger calculates:

> That the time requisite for the deposit of the strata known to us must at least have amounted to 648 millions of years.

---

[354] *De Cœlo*, II. 13.

[355] Or what is more generally known as Protoplasm. This substance received the name of "Sarcode" from Prof. Dujardin Beaumetz far earlier than its present appellation.

[356] The Monera are indeed Protista. They are neither animals nor plants, writes Hæckel; "the whole body of the Moneron represents nothing more than a single thoroughly homogeneous particle of albumen in a firmly adhesive condition." (*Journal of Microscopical Science*, Jan., 1869, p. 28.)

[357] Behold the Iguanodon of the Mesozoic ages—the monster 100 feet long—now transformed into the small Iguana lizard of South America. Popular traditions about "giants" in days of old, and their mention in every mythology, including that of the *Bible*, may some day be shown to be founded on fact. In nature, the logic of analogy alone should make us accept these *traditions* as scientific verities.

Both time and space are infinite and eternal.

The earth, as a material existence, is indeed infinite; the changes only which it has undergone can be determined by finite periods of time. . . .

We must therefore assume that the starry heaven is not merely in space, which no **164]** astronomer doubts, but also in time, without beginning or end; that it never was created, and is imperishable.[358]

Czolbe repeats exactly what the Occultists say. But the Aryan Occultists, we may be told, knew nothing of these later speculations. As Coleman says:

They were even ignorant of the globular form of our earth.

To this the *Vishnu Purâna* contains a reply, which has forced certain Orientalists to open their eyes very wide.

The sun is stationed, for all time, in the middle of the day, and over against midnight, in all the Dvîpas [Continents], Maitreya. But the rising and the setting *of the sun* being perpetually opposite *to each other*,—and, in the same way, all the cardinal points, and so the cross-points, Maitreya, people speak of the rising of the sun where they see it; and where the sun disappears, there, *to them*, is his setting. Of the sun, which is always *in one and the same place*, there is neither setting nor rising; for what is called rising and setting are *only the* seeing and the not seeing the sun.[359]

To this Fitzedward Hall remarks:

The heliocentricism taught in this passage is remarkable. It is contradicted, however, a little further on.[360]

Contradicted *purposely*, because it was a secret temple-teaching. Martin Haug remarked the same teaching in another passage. It is useless to calumniate the Aryans any longer.

To return to the chronology of the Geologists and Anthropologists. We are afraid Science has no reasonable grounds on which she could oppose the views of the Occultists in this direction, except that "of man, the highest organic being of creation, not a trace was found in the primary strata; only in the uppermost, the so-called alluvial layer," is all that can be urged, so far. That man was *not the last member in the mammalian family*, but the *first* in *this* Round, is something that Science will be forced to acknowledge one day. A similar view also has already been mooted in France on very high authority.

That man can be shown to have lived in the Mid-Tertiary Period, and in a geological age *when there did not yet exist one single specimen of the now known species of mammals*, is a statement that Science *cannot* deny and which has now been proven by de Quatrefages.[361] But even supposing his existence in the Eocene Period is not yet demonstrated, what period of time has elapsed since the Cretaceous Period? We **165]** {SCIENCE IS SILENT.} are aware of the fact that only the boldest Geologists dare place man further back than the Miocene Age. But how long, we ask, is the duration of those ages and periods since the Mesozoic time? On this, after a good deal of speculation and wrangling, Science is silent, the greatest authorities upon the subject being compelled to answer to the question: "We do not know." This ought to show that the men of Science are no greater authorities in this matter than are the profane. If, according to Professor Huxley, "the time represented by the Coal formation alone would be six millions of years,"[362] how many more millions would be required to cover the time from the Jurassic Period, or the middle of the so-called Reptilian Age—when the Third Race appeared—up to the Miocene, when the bulk of the Fourth Race was submerged?[363]

The writer is aware that those specialists, whose computations of the ages of the Globe and Man are the most liberal, have always had the shyer majority against them. But this proves very little, since the majority rarely, if ever, turns out to be right in the long run. Harvey stood alone for many years. The advocates for crossing the Atlantic with steamers were in danger of ending their days in a lunatic asylum. Mesmer is classed to this day—in the Encyclopaedias—along with Cagliostro and St. Germain, as a charlatan and impostor. And now that Messrs. Charcot and Richet have vindicated Mesmer's claims, and that Mesmerism under its new name of "Hypnotism"—a false nose on a very old face—is accepted by Science, it does not strengthen our respect for that majority, when we see the ease and unconcern with which its members treat of "Hypnotism," of "telepathic impacts," and its other phenomena. They speak of it, in short, as if they had believed therein since the days of Solomon, and had not, only a few years ago, called its votaries lunatics and impostors![364]

---

358 These are the opinions of Burmeister and Czolbe. See *Force and Matter*, by L. Büchner, edited by J. P. Collingwood, F.R.S.L., p. 61.

359 *Vishnu Purâna*, II. viii; Fitzedward Hall's rendering in Wilson's Translation, ii. 241.

360 *Ibid*., p. 242.

361 *Introduction à l'Élude des Races Humaines*.

362 *Modern Science and Modern Thought*, by S. Laing, p. 32.

363 *Esoteric Buddhism*, p. 70.

364 The same fate is in store for spiritualistic phenomena and all the other psychological manifestations of the *inner* man. Since the days of Hume, whose researches culminated in a

The same revulsion of thought is in store for the long period of years which Esoteric Philosophy claims as the age of sexual and physiological mankind. Therefore even the Stanza which says:

166] "*The Mind-born*, *the boneless*, *gave being to the Will-born with bones*;"—adding that this took place in the middle of the Third Race 18,000,000 years ago—has yet a chance of being accepted by future Scientists.

As far as nineteenth century thought is concerned, we shall be told, even by some personal friends who are imbued with an abnormal respect for the shifting conclusions of Science, that such a statement is absurd. How much more improbable will appear our further assertion, viz., that the antiquity of the First Race dates back millions of years beyond this again. For, although the exact figures are withheld—and it is out of the question to refer the incipient evolution of the primeval Divine Races with *certainty* to either the early Secondary, or the Primary Ages of Geology—one thing is clear, that the figures 18,000,000 of years, which embrace the duration of *sexual*, *physical*, man, have to be enormously increased if the whole process of spiritual, astral and physical development is taken into account. Many Geologists, indeed, consider that the duration of the Quaternary and Tertiary Ages demands the concession of such an estimate; and it is quite certain that no terrestrial conditions whatever negative the hypothesis of an Eocene man, if evidence for his reality is forthcoming. Occultists, who maintain that the above date carries us far back into the Secondary or "Reptilian" Age, may refer to M. de Quatrefages in support of the possible existence of man in that remote antiquity. But with regard to the earliest Root-Races the case is very different. If the thick agglomeration of vapours, charged with carbonic acid, that escaped from the soil, or was held in suspension in the atmosphere since the commencement of sedimentation, offered a fatal obstacle to the life of human organisms as now known, how, it will be asked, could the primeval men have existed? This consideration is, in reality, out of court. Such terrestrial conditions as were then operative had no touch with the plane on which the evolution of the *ethereal astral* Races proceeded. Only in relatively recent geological periods, has the spiral course of cyclic law swept mankind into the lowest grade of physical evolution—the plane of gross material causation. In those early ages, *astral* evolution was alone in progress, and the two planes, the astral and the physical,[365] though developing on parallel lines, had **167]** {"SPONTANEOUS GENERATION."} no direct point of contact with one another. It is obvious that a shadow-like *ethereal* man is related by virtue of his organization—if such it can be called—only to that plane from which the substance of his Upâdhi is derived.

There are things, perhaps, that may have escaped the far-seeing—but not *all-seeing*—eyes of our modern Naturalists; yet it is Nature herself who undertakes to furnish the missing links. Agnostic speculative thinkers have to choose between the version given by the Secret Doctrine of the East, and the hopelessly materialistic Darwinian and Biblical accounts of the origin of man; between no soul and no spiritual evolution, and the Occult doctrine which repudiates "special creation" and the "Evolutionist" anthropogenesis equally.

Again, to take up the question of "spontaneous generation"; life—as Science shows—has not always reigned on this terrestrial plane. There was a time when even the Hæckelian Moneron—that simple globule of Protoplasm—had not yet appeared at the bottom of the seas. Whence came the *Impulse* which caused the molecules of Carbon, Nitrogen, Oxygen, etc., to group themselves into the Urschleim of Oken, that organic "Slime," now christened Protoplasm? What were the prototypes of the Monera? They, at least, could not have fallen in meteorites from other Globes already formed, Sir William Thomson's wild theory to this effect notwithstanding. And even if they had so fallen; if our Earth got its supply of life-germs from other Planets; who, or *what*, had carried them on to these Planets? Here, again, unless the Occult Teaching is accepted, we are compelled once more to face a *miracle*—to accept the theory of a personal, anthropomorphic Creator, the attributes and definitions of whom, as formulated by the Monotheists, clash as much with philosophy and logic, as they degrade the ideal of an infinite Universal Deity, before whose incomprehensible awful grandeur the highest human intellect feels dwarfed. Let not the modern Philosopher, while arbitrarily placing

---

nihilistic Idealism, Psychology has gradually shifted its position to one of crass Materialism. Hume is regarded as a Psychologist, and yet he denied *à priori* the possibility of phenomena in which millions now believe, including many men of Science. The Hylo-Idealists of to-day are rank Annihilationists. The schools of Spencer and Bain are respectively positivist and materialist, and not metaphysical at all. It is *Psychism* and not Psychology; it reminds one as little of the Vedantic teaching as does the pessimism of Schopenhauer and von Hartmann recall the Esoteric Philosophy, the heart and soul of *true* Buddhism.

[365] It must be noted that, though the astral and physical planes of Matter ran parallel with one another even in the earliest geological ages, yet they were not in the same phases of manifestation in which they are *now.* The Earth did not reach its present *grade of density* till 18,000,000 years ago. Since then *both* the physical and astral planes have become grosser.

himself on the highest pinnacle of human intellectuality hitherto evolved, show himself spiritually and intuitionally so far below the conceptions of even the ancient Greeks, themselves on a far lower level, in these respects, than the Philosophers of Eastern Aryan antiquity. Hylozoism, when philosophically understood, is the highest aspect of Pantheism. It is the only possible escape from idiotic Atheism based on lethal materiality, and the still more idiotic anthropomorphic conceptions of the Monotheists; between which it stands on its own entirely neutral ground. **168]** Hylozoism *demands* absolute Divine Thought, which would *pervade* the numberless active, creating Forces, or "Creators," which *Entities* are moved by, and have their being in, from, and through, that Divine Thought; the latter, nevertheless, having no more personal concern in them or *their* creations, than the Sun has in the sun-flower and its seeds, or in vegetation in general. Such active "Creators" are known to exist and are believed in, because perceived and sensed by the *Inner* Man in the Occultist. Thus the latter says that an Absolute Deity, having to be unconditioned and unrelated, cannot be thought of at the same time as an active, creating, one living God, without immediate degradation of the ideal.[366] A Deity that manifests in Space and Time—these two being simply the forms of THAT which is the Absolute ALL—can be but a fractional part of the whole. And since that "All" cannot be divided in its absoluteness, therefore that *sensed* Creator (we say Creators) can be at best but the mere *aspect* thereof. To use the same metaphor—inadequate to express the full idea, yet well adapted to the case in hand—these Creators are like the numerous rays of the solar orb, which remains unconscious of, and unconcerned in, the work; while its mediating agents, the rays, become the instrumental media every spring—the Manvantaric dawn of the Earth—in fructifying and awakening the dormant vitality inherent in Nature and its differentiated matter. This was so well understood in antiquity, that even the moderately religious Aristotle remarked that such work of direct creation would be quite unbecoming to God—ἀπρεπὲς τῷ Θεῷ. Plato and other philosophers taught the same: deity cannot set its own hand to creation— αὐτουρνεῖν ἅπαντα. This Cudworth calls "Hylozoism." As old Zeno is credited by Laertius with having said:

> Nature is a habit moved from itself, according to seminal principles; perfecting and containing those several things which in determinate times are produced from it, and acting agreeably to that from which it was secreted.[367]

Let us return to our subject, pausing to think over it. Indeed, if there was vegetable life during those periods that could feed on the then deleterious elements; and if there was even animal life whose aquatic organization could be developed, notwithstanding the supposed scarcity of Oxygen, why could there not be human life also, in its **169]** {OCEANS OF CARBONIC ACID?} incipient physical form, *i.e.*, in a race of beings adapted for that geological period and its surroundings? Besides, Science confesses that it knows nothing of the real length of geological periods.

But the chief question before us is, whether it is quite certain that, from the time of that which is called the Azoic Age, there ever was such an atmosphere as that hypothesized by the Naturalists. Not all the Physicists agree with this idea. Were the writer anxious to corroborate the teachings of the Secret Doctrine by exact Science, it would be easy to show, on the admission of more than one Physicist, that the atmosphere has changed little, if at all, since the first condensation of the oceans—*i.e.*, since the Laurentian Period, the Pyrolithic Age. Such, at any rate, is the opinion of Blanchard, S. Meunier, and even of Bischof—as the experiments of the last Scientist with basalts have shown. For were we to take the word of the majority of Scientists as to the quantity of deadly gases, and of elements entirely saturated with Carbon and Nitrogen, in which the vegetable and animal kingdoms are shown to have lived, thriven, and developed, then one would have to come to the curious conclusion that there were, in those days, oceans of *liquid carbonic acid*, instead of water. With such an element, it becomes doubtful whether the Ganoids, or even the Primitive Trilobites themselves could live in the oceans of the Primary Age—let alone in those of the Silurian, as shown by Blanchard.

The conditions that were necessary for the earliest Race of mankind, however, require no elements, whether simple or compound. That which was stated at the beginning is maintained. The spiritual ethereal Entity which lived in Spaces unknown to Earth, before the first sidereal "jelly-speck" evolved in the Ocean of crude Cosmic Matter—billions and trillions of years before our globular speck in infinity, called Earth, came into being and generated the Monera in its drops, called oceans—needed no "elements." The "Manu with soft bones," could well dispense with Calcium Phosphate, as he had no bones, save in a figurative sense. And while even the Monera, however homogeneous their organism, still required physical conditions of life that would help them toward

---

[366] The conception and definition of the Absolute by Cardinal Cusa may satisfy only the Western mind, prisoned, so unconsciously to itself, and entirely degenerated, by long centuries of scholastic and theological sophistry. But this "recent philosophy of the Absolute," traced by Sir William Hamilton to Cusa, would never satisfy the more acutely metaphysical mind of the Hindu Vedântin.

[367] Cudworth's *Intellectual System*, 1. 328.

further evolution, the Being which became Primitive Man and the "Father of Man," after evolving on planes of existence undreamed of by Science, could well remain impervious to any state of atmospheric conditions around him. The primitive ancestor, in Brasseur de Bourbourg's *Popol Vuh*, who—in the Mexican legends—could act and live with equal ease under ground and **170]** water as upon the earth, answers only to the Second and early Third Races in our texts. And if the three kingdoms of Nature were so different in pre-diluvian ages, why should not man have been composed of materials and combinations of atoms now entirely unknown to Physical Science? The plants and animals now known, in almost numberless varieties and species, have all developed, according to scientific hypotheses, from primitive and far fewer organic forms. Why should not the same have occurred in the case of man, the elements, and the rest? As the Commentary says:

Universal Genesis starts from the One, *breaks into Three*, *then Five*, *and anally culminates in Seven*, *to return into Four*, *Three*, *and One*.

―――

STANZA VII.

FROM THE SEMI-DIVINE DOWN TO THE FIRST HUMAN RACES.

24. The higher Creators reject in their pride the Forms evolved by the "Sons of Yoga." 25. They will not incarnate in the early Egg-born. 26. They select the later Androgynes. 27. The first man endowed with mind.

24. THE SONS OF WISDOM, THE SONS OF NIGHT,[368] READY FOR REBIRTH, CAME DOWN. THEY SAW THE VILE[369] FORMS OF THE FIRST THIRD[370] (*a*). "WE CAN CHOOSE," SAID THE LORDS, "WE HAVE WISDOM." SOME ENTERED THE CHHÂYÂS. SOME PROJECTED A SPARK. SOME DEFERRED TILL THE FOURTH.[371] FROM THEIR OWN RÛPA THEY FILLED[372] THE KÂMA.[373] THOSE WHO ENTERED BECAME ARHATS. THOSE WHO RECEIVED BUT A SPARK, REMAINED DESTITUTE OF KNOWLEDGE;[374] THE SPARK BURNED LOW (*b*). THE THIRD REMAINED MIND-LESS. THEIR JÎVAS[375] WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN.[376] THEY BECAME NARROW-HEADED. THE THIRD WERE READY. "IN THESE SHALL WE DWELL," SAID THE LORDS OF THE FLAME AND OF THE DARK WISDOM (*c*).

171] {THE "BLACK FIRE" OF THE "ZOHAR."} This Stanza contains, in itself, the whole key to the mysteries of evil, the so-called Fall of the Angels, and the many problems that have puzzled the brains of the Philosophers from the time that the memory of man began. It solves the secret of the subsequent inequalities or intellectual capacity, of birth or social position, and gives a logical explanation to the incomprehensible Karmic course throughout the aeons which followed. The best explanation which can be given, in view of the difficulties of the subject, will now be attempted.

(*a*) Up to the Fourth Round, and even to the later part of the Third Race in this Round, *Man*—if the ever-changing forms that clothed the Monads during the first three Rounds and the first two and a half Races of the present Round can be given that misleading name—is, so far, only an animal intellectually. It is only in the present *midway* Round that he entirely develops in himself the Fourth Principle as a fit vehicle for the Fifth. But Manas will be relatively *fully* developed only in the following Round, when it will have an opportunity of becoming entirely divine until the end of the Rounds. As Christian Schœttgen says in *Horœ Hebraicœ*, etc., the first terrestrial Adam "had only the breath of life,"—Nephesh, *but not the living Soul.*

(*b*) Here the inferior Races, of which there are still some analogues left—as the Australians, now fast dying out, and some African and Oceanic tribes—are meant. "They were not ready" signifies that the, Karmic development of these Monads had not yet fitted them to occupy the forms of men destined for incarnation in higher intellectual Races. But this is explained later on.

(*c*) The *Zohar* speaks of "Black Fire," which is Absolute Light—Wisdom. To those who, prompted by old theological prejudice, may say: But the Asuras are the rebel Devas, the opponents of the Gods—hence Devils, and the Spirits of Evil—it is answered: Esoteric Philosophy admits neither good nor evil *per se*, as existing independently in Nature. The cause for both is found, as

[368] Issued from the Body of Brahmâ when it became Night.
[369] Intellectually vile.
[370] Still senseless Race.
[371] Race.
[372] Intensified.
[373] The vehicle of Desire.
[374] Higher knowledge.
[375] Monads.
[376] Primitive human species.

regards the Kosmos, in the necessity of contraries or contrasts, and with respect to man, in his human nature, his ignorance and passions. There are no Devils or the utterly depraved, as there are no Angels absolutely perfect, though there may be Spirits of Light and of Darkness; thus Lucifer—the Spirit of Intellectual Enlightenment and Freedom of Thought—is metaphorically the guiding beacon, which helps man to find his way through the rocks and sand-banks of Life, for Lucifer is the Logos in his highest, and the "Adversary" in his lowest aspect—both of which **172]** are reflected in our Ego. Lactantius, speaking of the Nature of Christ, makes the Logos, the Word, "the *first-born brother of Satan*, and *the first of all creatures.*"[377]

The *Vishnu Purâna* describes these primeval creatures (Tiryaksrotas) with *crooked* digestive canals:

[They were] endowed with inward manifestations, but mutually in ignorance *about their kind and nature*.[378]

The twenty-eight kinds of Badhas, or "imperfections," do not apply, as Wilson thought, to the animals now known, which are-specified by him, for they did not exist in those geological periods. This is quite plain from the said work, in which the first created are the "five-fold (immovable) world," minerals and vegetables; then come those fabulous animals, Tiryaksrotas—the monsters of the Abyss, slain by the "Lords," of Stanzas II and III; then the Ûrdhvasrotas, the happy celestial beings, which feed on ambrosia; and lastly, the Arvâksrotas, human beings—Brahmâ's seventh "creation" so-called. But these "creations," including the latter, did not occur on this Globe, wherever else they may have taken place. It is not Brahmâ who creates things and men on this Earth, but the Chief and Lord of the Prajâpatis, the Lords of Being and terrestrial Creation. "Obeying the command of Brahmâ," Daksha—the synthesis, or the aggregate, of the Terrestrial Creators and Progenitors, the Pitris included—made superior and inferior (vara and avara) things, "referring to putra" progeny, and "*bipeds* and *quadrupeds*, and subsequently, by his will [referring to the Sons of Will and Yoga], gave birth to females"[379]—*i.e.*, separated the androgynes. Here, again, we have "bipeds" or men, created before the "quadrupeds" as in the Esoteric Teachings.

Since, in the exoteric accounts, the Asuras are the first Beings created from the "Body of Night," while the Pitris issue from that of "Twilight"; the "Gods" being placed by Parâshara, in the *Vishnu Purâna*, between the two, and shown to evolve from the "Body of the Day," it is easy to discover a determined purpose to veil the order of creation. Man is the Arvaksrota coming from the "Body of the Dawn"; and elsewhere, man is again referred to, when the Creator of the World, Brahmâ, is shown "creating fierce beings, who were denominated Bhûtas, and eaters of flesh," or as the text has it, "fiends, **173]** {THE "ADVERSARIES" OF THE GODS.} frightful from being monkey-coloured and carnivorous."[380] Whereas the Râkshasas are generally translated by "evil Spirits" and "enemies of the Gods," which identifies them with the Asuras. In the *Râmâyana* when Hanumân is reconnoitring the enemy in Lankâ, he finds there Râkshasas, some hideous, "while some were beautiful to look upon," and, in the *Vishnu Purâna*, there is a direct reference to their becoming the Saviours of "Humanity," or of Brahmâ.

The allegory is very ingenious. Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. At all events, the absence of self-consciousness and intellect will make of man an idiot, a brute in human form. Brahmâ is Mahat, the Universal Mind; hence the too selfish among the Râkshasas showing the desire to become possessed of it all—to "devour" Mahat. The allegory is transparent.

At any rate, Esoteric Philosophy identifies the pre-Brâhmanical Asuras, Rudras,[381] Râkshasas and all the "Adversaries" of the Gods in the allegories, with the Egos, which, by incarnating in the still witless man of the Third Race, made him *consciously* immortal. They are, then, during the cycle of Incarnations, the true *dual* Logos—the conflicting and two-faced Divine Principle in Man. The Commentary that follows, arid the next Stanzas may, no doubt, throw more light on this very difficult tenet, but the writer does not feel competent to give it out fully. Of the succession of Races, however, the Commentary says:

First come the SELF-EXISTENT *on this Earth. They are the "Spiritual Lives" projected by the absolute* WILL *and* LAW, *at the Dawn of every Rebirth of the Worlds. These Lives are the divine "Shishta"* [*the Seed-Manus, or the Prajâpatis and the Pitris*].

---

[377] *Inst. Div.*, II. viii; quoted in Myer's *Qabbalah*, 116.

[378] *Op. cit.*, I. v; Wilson's Trans., Fitzedward Hall's rendering, i. 72.

[379] *Ibid.*, ii. 10.

[380] *Ibid.*, i. 83.

[381] Whom Manu calls "paternal grandfathers" (iii. 284). The Rudras are the seven manifestations of Rudra-Shiva, the "destroying God," and *also* the grand Yogi and Ascetic.

From these proceed:

1. *The First Race*, *the "Self-born," which are the* [*Astral*] *Shadows of their Progenitors. The Body was devoid of all understanding* [*mind*, *intelligence*, *and will*]. *The Inner Being* [*the Higher Self*, *or Monad*], *though within the earthly frame*, *was unconnected with it. The link*, *the Manas*, *was not there as yet*.

174] 2. *From the First* [*Race*] *emanated the Second*, *called the "Sweat-born"*[382] *and the "Boneless." This is the Second Root-Race*, *endowed by the Preservers* [*Râkshasas*][383] *and the Incarnating Gods* [*the Asuras and Kumâras*] *with the first primitive and weak Spark* [*the germ of intelligence*]. . .

And from these in turn proceeds:

3. *The Third Root-Race*, *the "Two-fold"* [*Androgynes*]. *The first Races thereof are Shells*, *till the last is "inhabited"* [i.e., *informed*] *by the Dhyânîs*.

175] {PRIMAL MODES OF REPRODUCTION.} The Second Race, as stated above, being also sexless, evolved out of itself, at its beginning, the Third, Androgyne Race by an analogous, but

---

[382] To speak of *life* as having arisen, and of the human race as having' originated, in this *absurdly unscientific* way, in the face of the modern Pedigrees of Man, is to court instantaneous annihilation. The Esoteric Doctrine risks the danger, nevertheless, and even goes so far as to ask the impartial reader to compare the above hypothesis (if it is one) with Hseckel's theory—now fast becoming an axiom with Science—which we quote Verbatim as follows:

"How did life, the living world of organisms, arise? And, secondly, the special question: How did the human race originate? The first of these two enquiries, that as to the first appearance of living beings, can only be decided empirically [! !] by proof of the so-called Archebiosis, or equivocal generation, or the spontaneous production of organisms of the simplest conceivable kind. Such are the Monera (Protogenes, Protamœba, Protomyxa, Vampyrella), exceedingly simple microscopic masses of protoplasm without structure or organization, which take in nutriment and *reproduce themselves by division.* Such a Moneron as that primordial organism *discovered* by the renowned English zoologist Huxley and named Bathybius Hceckelii, appears as a continuous thick protoplasmic covering at the greatest depths of the ocean, between 3,000 and 30,000 feet. *It is true that the first appearance of such Monera has not up to the present moment been actually observed;* but there is nothing intrinsically improbable in such an Evolution." (*The Pedigree of Man*, Aveling's translation, p. 33.)

The Batliybius protoplasm having recently turned out to be no organic substance at all, there remains little to be said. Nor, after reading this, does one need to consume further time in refuting the further assertion that: "In that case man also has, *beyond a doubt* [to the minds of Hæckel and his like], arisen from the lower Mammalia, apes, the earlier simian creatures, the still earlier Marsupialia, Amphibia, Pisces, by progressive transformations" (p. 36)—all produced by "a series of *natural forces working blindly*, ... *without aim*, *without design*,"

The above-quoted passage bears its criticism on its own face. Science is made to teach that, which, up to the present time, *"has never been actually observed."* She is made to deny the phenomenon of an *intelligent* nature and a vital force independent of form and matter, and to find it more scientific to teach the miraculous performance of "natural forces *working blindly without aim or design."* If so, then we are led to think that the physico-mechanical forces of the brains of certain eminent Scientists are leading them on as blindly to sacrifice logic and common sense on the altar of mutual admiration. Why should the protoplasmic Moneron producing the first living creature through *self-division* be held as a very scientific hypothesis, and an ethereal pre-human race generating the primeval men in the same fashion be tabooed as unscientific superstition? Or has Materialism, obtained a sole monopoly in Science?

[383] The Râkshasas, regarded in Indian popular theology as Demons, ale called the "Preservers" beyond the Himalayas. This double meaning has its origin in a philosophical allegory, which is variously rendered in the *Purânas.* It is stated that when Brahmâ created the Demons, Yakshas (from *yaksh*, to eat) and the Râkshasas, both of which kinds of Demons, as soon as born, wished to devour their Creator, "those among them that called out 'Not so: oh! let him be saved [preserved]!' were named Râkshasas." (*Vishnu Purâna*, 1. v.; Wilson, i. 82.) The *Bhâgavata Purâna* (III. 20, 19-21; *ibid.*, *loc. cit.*) renders the allegory differently. "Brahmâ transformed himself into night [or ignorance] invested with a body." This the Yakshas and Râkshasas seized, exclaiming, "Do not spare it; devour it." Brahmâ cried out, "Do not devour me; spare me." Tins has an inner meaning of course. The "Body of Night" is the darkness of ignorance, and it is the darkness of silence and secrecy. Now the Râkshasas are shown in almost every case to be Yogis, pious Sadhus and Initiates, a rather unusual occupation for Demons. The meaning then is that while we have power to dispel the darkness of ignorance—"devour it"—we have to preserve the sacred truth from profanation. "Brahmâ is for the Brâhmans alone," says that proud caste. The moral of the *fable* is evident.

already more complicated process. As described in the Commentary, the very earliest of that Race were:

The "Sons of Passive Yoga."[384] *They issued from the Second Manushyas* [*Human Race*], *and became oviparous. The emanations that came out of their bodies during the seasons of procreation were ovulary; the small spheroidal nuclei developing info a large soft*, *egg-like vehicle*, *gradually hardened*, *when*, *after a period of gestation*, *it broke and the young human animal issued from it unaided*, *as the fowls do in our Race.*

This must seem to the reader ludicrously absurd. Nevertheless, it is strictly on the lines of evolutionary analogy, which Science perceives in the development of the living animal species. First the moneron-like procreation by "self-division"; then, after a few stages, the oviparous, as in the case of the reptiles, which are followed by the birds; then, finally, the mammals with their ovoviviparous modes of producing their young ones.

If the term "ovoviviparous" is applied to some fish and reptiles, which hatch their eggs within their bodies, why should it not be applied to female mammalians, including woman? The ovule, in which, after impregnation, the development of the foetus takes place, is an egg.

At all events, this conception is more philosophical than that of Eve with a suddenly created placenta giving birth to Cain, because of the "apple," when even the marsupial, the earliest of mammals, is not placental yet.

Moreover, the progressive order of the methods of reproduction, as unveiled by Science, is a brilliant confirmation of Esoteric Ethnology. It is only necessary to tabulate the data in order to prove our assertion.[385]

I. *Fission.*

(*a*) As seen in the division of the homogeneous speck of Protoplasm, known as Moneron or Amoeba, into two.

(*b*) As seen in the division of the nucleated cell, in which the cell-nucleus splits into two sub-nuclei, which either develop within the **176]** original cell-wall or burst it, and multiply outside as independent entities. *(Cf.* the First Root-Race.)

II. *Budding.*

A small portion of the parent structure swells out at the surface and finally parts company, growing to the size of the original organism; *e.g.*, many vegetables, the sea-anemone, etc. *(Cf.* the Second Root-Race.)*

III. *Spores.*

A single cell thrown off by the parent organism, which develops into a multicellular organism reproducing the features of the latter, *e.g.*, Bacteria and mosses.

IV. *Intermediate Hermaphroditism.*

Male and female organs inhering in the same individual; *e.g.*, the majority of plants, worms, and snails, etc.; allied to budding. (*Cf.* Second and early Third Root-Races.)

V. *True Sexual Union.*

(*Cf.* later Third Root-Race.)

We now come to an important point with regard to the double evolution of the human race. The Sons of Wisdom, or the *Spiritual* Dhyânîs, had become "intellectual" through their contact with Matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane* of Matter. They were reborn only by reason of Karmic effects. They *entered* those who were "ready," and became the Arhats, or Sages, alluded to above. This needs explanation.

It does not mean that Monads entered Forms in which other Monads already were. They were "Essences," "Intelligences," and Conscious Spirits; Entities seeking to become still more conscious by uniting with more developed Matter. Their essence was too pure to be distinct from the Universal Essence; but their "Egos," or Manas (since they are called Manasaputra, born of Mahat, or Brahmâ) had to pass through earthly human experiences to become *all-wise*, and be able to start on the returning ascending cycle. The Monads are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance of one ray of sunlight following **177]** {MONADS AND ROUNDS} another through the same aperture into a dark room will not constitute *two* rays, but one ray intensified. It is not in the course of natural law that man should become a

---

[384] The gradual evolution of man in the Secret Doctrine shows that all the later (to the profane the earliest) Races have their *physical* origin in the early Fourth Race. But it is the sub-race, which preceded the one that separated sexually, that is to be regarded as the *spiritual* ancestors of our present generations, and especially of the Eastern Aryan Races. Weber's idea that the Indo-Germanic Race preceded the Aryan *Vedic* Race is, to the Occultist, grotesque to the last degree.

[385] *Cf.* especially Schmidt's Doctrine of Descent and Darwinism, pp. 39 et seqq., and Laing's *A Modern Zoroastrian*, pp. 102-111.

perfect Septenary Being before the Seventh Race in the Seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth Principle (Manas), should receive its complete development before the Fifth Round. All such prematurely developed intellects (on the *spiritual* plane) in our Race are *abnormal;* they are those whom we have called the "Fifth-Rounders." Even in the coming Seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of Manas will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual, on the physical plane, was readied during the Fourth Root-Race. Thus, those who were "half ready," who received "but a spark," constitute the average humanity which have to acquire their intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the "Sons of Wisdom." While those which "were not ready" at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round, remained the "narrow-brained" of the Stanza. This explains the otherwise unaccountable degrees of intellectuality among the various races of men—the savage Bushman and the European—even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the "unfavoured," as some may think—nothing of the kind. They are simply those *latest arrivals* among the human Monads, which "were not ready"; which have to evolve during the present Round, as also on the three remaining Globes—hence on four different planes of being—so as to arrive at the level of the average class when they reach the Fifth Round. One remark may prove useful, as food for thought to the student in this connection. The Monads of the lowest specimens of humanity—the "narrow-brained"[386] savage South-Sea Islander, the **178]** African, the Australian—*had no Karma to work out when first born as men*, *as their more favoured brethren in intelligence had.* The former are spinning out Karma only now; the latter are burdened with last, present and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilized countries.*

Let us pause before giving any more such strange teachings. Let us try and find out how far any ancient Scriptures, and even Science, permit the possibility of, or even distinctly corroborate, such wild notions as are found in our Anthropogenesis.

Recapitulating that which has been said, we find that the Secret Doctrine claims for man: (1) a polygenetic origin; (2) a variety of modes of procreation before humanity fell into the ordinary method of generation; (3) that the evolution of animals—of the mammalians at any rate—follows that of man instead of preceding it. And this is diametrically opposed to the now generally accepted theories of evolution and the descent of man from an animal ancestor.

Let us, giving to Caesar what is Caesar's, examine, first of all, the chances for the polygenetic theory among the men of Science.

Now the majority of the Darwinian Evolutionists incline to a polygenetic explanation of the origin of races. On this particular question, however, as in many other cases, Scientists are at sixes and sevens; they agree to disagree.

> Does man descend from one *single couple* or from *several groups*—monogenism or polygenism? As far as one can venture to pronounce on what in the absence of witnesses [?] will never be known [?], the second hypothesis is far the most probable.[387]

Abel Hovelacque, in his *Science of Language*, comes to a similar conclusion, arguing from the evidence available to a linguistic enquirer.

In an address delivered before the British Association, Professor W. H. Flower remarked on this question:

> The view which appears best to accord with what is now known of the characters and distribution of the races of man . . . is a modification of the monogenistic hypothesis [!]. Without entering into the difficult question of the method of man's first appearance upon the world, we must assume for it a vast antiquity, at all events as measured by any historical standard. *If we had any approach to a complete palœntological record*, *the history of man could be re-constructed*, *but nothing of the kind is forthcoming.*

Such an admission must be regarded as fatal to the dogmatism of the Physical Evolutionists, and as opening a wide margin to Occult **179]** {HOW THE FIRST MAMMALS WERE PRODUCED.}

---

[386] The term here means neither the dolicho-cephalic nor the brachyo-cephalic, nor yet skulls of a smaller volume, but simply brains devoid of intellect generally. The theory which would judge of the intellectual capacity of a man according to his cranial capacity, seems absurdly illogical to one who has studied the subject. The skulls of the stone period, as well as those of African races (Busmen included) show that the first are above rather than below the average of the brain capacity of the modern man, and the skulls of the last are on the whole (as also in the case of Papuans and Polynesians generally) larger by one cubic inch than that of the average Frenchman. Again, the cranial capacity of the Parisian of to-day represents an average of 1437 cubic centimètres compared to 1523 of the Auvergnat.

[387] A. Lefèvre, *Philosophy*, p. 498.

speculations. The opponents of the Darwinian theory were, and still remain, polygenists. Such "intellectual giants" as John Crawford and James Hunt discussed the problem and favoured polygenesis, and in their day there was a far stronger feeling in favour of than against this theory. It was only in 1864 that Darwinians began to be wedded to the theory of unity, of which Messrs. Huxley and Lubbock became the first coryphæi.

As regards the other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really the Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For, man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral—which is light itself, crystallized and immetallized—from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the "cast-off dust" of those minerals, and *the refuse of the human matter*, *whether from living or dead bodies*, *on which they fed and which gave them their outer bodies.* In his turn also, man grew more physical, by reabsorbing into his system that which he had given out, and which became transformed in the living animal crucibles through which it had passed, owing to Nature's alchemical transmutations. There were animals in those days of which our Modern Naturalists have never dreamed; and the stronger became physical material man—the giants of those times—the more powerful were his emanations. Once that Androgyne Humanity separated into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body. But while man was still ignorant of his procreative powers on the human plane—before his Fall, as a believer in Adam would say—all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is *an eternal cycle of becoming*, we are taught; and Nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point—*Man.* The progress in the succession of beings, says Agassiz:

> Consists in an increasing similarity of the living fauna, and among the vertebrates, especially, in the increasing resemblance to man. Man is the end towards which all *animal* creation has tended from the first appearance of the first palæozoic fishes.[388]

180] Just so; but the "palaeozoic fishes" are at the lower curve of the arc of the evolution of *forms*, and this Round began with Astral Man, the *reflection* of the Dhyân Chohans, called the "Builders." Man is the *alpha*, *and the omega* of objective creation. As said in *Isis Unveiled*:

> All things had their origin in Spirit—evolution having originally begun from above and proceeding downwards, instead of the reverse, as taught in the Darwinian theory.[389]

Therefore, the tendency spoken of by the eminent Naturalist above quoted is one inherent in every atom. Only, were one to apply it to both sides of evolution, the observations made would greatly interfere with the modern theory, which has now almost become (Darwinian) law.

But in citing the passage from Agassiz' work with approval, it must not be understood that the Occultists are making any *concession* to the theory which derives man from the animal kingdom. The fact that in this Round he preceded the mammalia is obviously not impugned by the consideration that the latter follow in the wake of man.

———

25. HOW DID THE MÂNASA, THE SONS OF WISDOM, ACT? THEY REJECTED THE SELF-BORN.[390] THEY ARE NOT READY. THEY SPURNED THE SWEAT-BORN.[391] THEY ARE NOT QUITE READY. THEY WOULD NOT ENTER THE FIRST EGG-BORN.[392]

To a Theist or a Christian this verse would suggest a rather theological idea: that of the Fall of the Angels through Pride. In the Secret Doctrine, however, the reasons for the refusal to incarnate in *half-ready* physical bodies seem to be more connected with physiological than metaphysical reasons. Not all the organisms were sufficiently ready. The Incarnating Powers chose the ripest fruits and spurned the rest.

---

388 *Principles of Zoology*, p. 206.

389 i. 154.

390 The boneless.

391 The *first* Sweat-horn. This is explained in the Section which follows this series of Stanzas in the allegory from the *Purânas* concerning Kandu, the holy sage, and Pramlochâ, the nymph who is alleged to have hypnotized him; a suggestive allegory, scientifically, as the drops of perspiration which she exuded, are the symbols of the spores of Science.

392 This will be explained as we proceed. This unwillingness to fashion men, or create, is symbolized in the *Purânas* by Daksha's dealings with his opponent Nârada, the "strife-making ascetic."

By a curious coincidence, when selecting a familiar name for the **181]** {THE GODS ARE DEIFIED MEN.} continent on which the first Androgynes, the Third Root-Race, separated, the writer chose, on geographical considerations, that of "Lemuria," invented by Mr. P. L. Sclater. It was only later that, on reading Hæckel's *Pedigree of Man*, it was found that the German "Animalist" had chosen the name for his late continent. He traces, properly enough, the centre of human evolution to Lemuria, but with a slight scientific variation. Speaking of it as that "cradle of mankind," he pictures the gradual transformation of the anthropoid mammal into the primeval savage! ! Vogt, again, holds that in America man sprang from a branch of the platyrrhine apes, *independently* of the origination of the African and Asian root-stocks from the old world catarrhinians. Anthropologists are, as usual, at loggerheads on this question, as on many others. We shall examine this claim in the light of Esoteric Philosophy in Stanza VIII. Meanwhile, let us give a few moments of attention to the various consecutive modes of procreation according to the laws of Evolution.

Let us begin by the mode of reproduction of the later sub-races of the Third Human Race, by those who found themselves endowed with the "Sacred Fire" from the Spark of higher and then independent Beings, who were the psychic and spiritual Parents of Man, as the lower Pitri Devatâs (the Pitris) were the Progenitors of his physical body. That Third and holy Race consisted of men who, at their zenith, were described as "towering giants of godly strength and beauty, and the depositories of all the mysteries of Heaven and Earth." Have they likewise *fallen*, if, then, incarnation was the "Fall"?

Of this presently. The only thing now to be noted of these is, that the chief Gods and Heroes of the Fourth and Fifth Races, as of later antiquity, are the *deified images of these Men of the Third.* The days of their physiological purity, and those of their so-called Fall, have equally survived in the hearts and memories of their descendants. Hence, the dual nature shown in these Gods, both virtue and sin being exalted to their highest degree, in the biographies composed by posterity. They were the Pre-Adamite and the Divine Races, with which even Theology, in whose sight they are all the "accursed Cainite races," now begins to busy itself.

But the action of the "Spiritual Progenitors" of that Race has first to be disposed of. A very difficult and abstruse point has to be explained with regard to Shlokas 26 and 27.

182]

———

26. WHEN THE SWEAT-BORN PRODUCED THE EGG-BORN, THE TWOFOLD,[393] THE MIGHTY, THE POWERFUL WITH BONES, THE LORDS OF WISDOM SAID: "NOW SHALL WE CREATE."

Why "now"—and not earlier? This the following Shloka explains.

27. THE THIRD RACE BECAME THE VÂHAN[394] OF THE LORDS OF WISDOM. IT CREATED SONS OF WILL AND YOGA, BY KRIYÂSHAKTI IT CREATED THEM, THE HOLY FATHERS, ANCESTORS OF THE ARHATS. . . .

How did they "create," since the "Lords of Wisdom" are identical with the Hindu Devas, who refuse to "create"? Clearly they are the Kumâras of the Hindu Pantheon and *Purânas*, those Elder Sons of Brahmâ:

> Sanandana and the other sons of Vedhas [who], previously created by him . . . without desire or passion, [remained chaste] inspired with holy wisdom . . . and undesirous of progeny.[395]

The power, by which they first created, is that which has since caused them to be degraded from their high status to the position of Evil Spirits, of Satan and his Host—created in their turn by the unclean fancy of exoteric creeds. It was by Kriyâshakti, that mysterious and divine power, latent in the *will* of every man, which, if not called to life, quickened and developed by Yoga-training, remains dormant in 999,999 men out of a million, and so gets atrophied. This power is explained in the "Twelve Signs of the Zodiac,"[396] as follows:

---

[393] Androgyne Third Race. The Evolutionist Professor Schmidt alludes to "the fact of the separation of sexes, as to the derivation of which from species *once hermaphrodite* all [the believers in Creation naturally excepted] are assuredly of one accord." (*Doctrine of Descent and Darwinism*, p. 159.) Such indeed is the incontestable evidence drawn from the presence of rudimentary organs. Apart from such palpable traces of a primeval hermaphroditism, the fact may be noted that, as Laing writes, "a study of embryology . . . shows that in the *human*, *higher animal* species the distinction of sex is not developed until a *considerable progress* has been made in the growth of the embryo." (*A Modern Zoroastrian*, p. 106.) The Law of Retardation—operative alike in the case of human races, animal species, etc., when a higher type has once been evolved—still preserves hermaphroditism as the reproductive method of the majority of plants and many lower animals.

[394] Vehicle.

[395] *Vishnu Purâna*, I. vii; Wilson, i. 100.

[396] See *Five Years of Theosophy*, p. 111.

Kriyâshakti:—The mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent, energy. The ancients held that any idea will manifest itself *externally*, if one's attention [and *will}* is. deeply concentrated upon it. Similarly, an intense volition will be followed by the desired result.

A Yogî generally performs his wonders by means of Ichchhâshakti (Will-power) and Kriyâshakti.

183] {CHHÂYÂ-BIRTH.} The Third Race had thus created the so-called " Sons of Will and Yoga," or the "Ancestors"—the *Spiritual* Porefatliers—of all the subsequent and present Arhats, or Mahatmas, in a truly *immaculate* way. They were indeed *created*, not *begotten*, as were their brethren of the Fourth Race, who were generated sexually after the separation of sexes, the "Fall of Man." For Creation is but the result of Will acting on phenomenal Matter, the calling forth out of it the Primordial Divine Light and Eternal Life. They were the "Holy Seed Grain" of the future Saviours of Humanity.

Here we have to again make a break, in order to explain certain difficult points, of which there are so many. It is almost impossible to avoid such interruptions.[397]

The order of the evolution of the Human Races stands as follows in the Fifth Book of the Commentaries, and has already been given:

The first men were Chhâyâs (1); *the Second*, *the "Sweat-born"* (2); *the Third*, *"Egg-born," and the holy Fathers born by the power of Kriyâshakti* (3); *the Fourth were the children of the Padmapâni* [*Chenresi*] (4).

Of course such primeval modes of procreation—by the evolution of one's image; through drops of perspiration; after that by Yoga; and then by what people will regard as magic (Kriyâshakti)—are doomed beforehand to be regarded as fairy-tales. Nevertheless, beginning with the first and ending with the last, there is really nothing miraculous in them, nor anything which may not be shown to be natural. This must be proven.

1. Chhâyâ-birth, or that primeval mode of *sexless* procreation—the First Race having *oozed out*, so to say, from the bodies of the Pitris—is hinted at in a cosmic allegory in the *Purânas*.[398] It is the beautiful allegory and story of Sanjnâ the daughter of Vishvakarman—married to the Sun, who, "unable to endure the fervours of her Lord," gave him her Chhâyâ (shadow, image, or astral body), while she herself repaired to the jungle to perform religious devotions, or Tapas. The Sun, supposing the Chhâyâ to be his wife, begat by her children, like Adam with Lilith—an *ethereal shadow* also, as in the legend, though an actual living female monster millions of years ago.

184] But, perhaps, this instance proves little except the exuberant fancy of the Paurânic authors. We have another proof ready. If the materialized forms, which are sometimes seen oozing out of the bodies of certain mediums could, instead of vanishing, be fixed and made solid—the "creation" of the First Race would become quite comprehensible. This kind of procreation cannot fail to be suggestive to the student. Neither the mystery nor the impossibility of such a mode is certainly any greater—while it is far more comprehensible to the mind of the true metaphysical thinker—than the mystery of the conception of the fœtus, its gestation and birth as a child, as we now know it.

Now to the curious and little understood corroboration in the *Purânas* about the "Sweat-born."

2. Kandu is a sage and a Yogî, eminent in holy wisdom and pious austerities, which, finally, awaken the jealousy of the Gods, who are represented in the Hindu Scriptures as being in never-ending strife with the Ascetics. Indra, the "King of the Gods,"[399] finally sends one of his female Apsarases to tempt the sage. This is no worse than Jehovah sending Sarah, Abraham's wife, to tempt Pharaoh; but in truth it is these Gods (and God), who are ever trying to disturb Ascetics and thus make them lose the fruit of their austerities, who ought to be regarded as "tempting demons," instead of applying the term to the Rudras, Kumâras, and Asuras, whose great sanctity and chastity seem a standing reproach to the Don Juanic Gods of the Pantheon. But it is the reverse that we find in all the Paurânic allegories, and not without good esoteric reason.

The King of the Gods, or Indra, sends a beautiful Apsaras (nymph) named Pramlochâ to seduce Kandu and disturb his penance. She succeeds in her unholy purpose and "nine hundred and seven years six months and three days"[400] spent in her company seem to the Sage as one day. When this psychological or hypnotic state ends, the Muni bitterly curses the creature who has seduced him, thus disturbing his devotions. "Depart, begone!" he cries, "vile bundle of delusions!"

---

[397] For explanations and a philosophical account of the nature of those Beings, which are now viewed as the "evil" and rebellious Spirits, the Creators by Kriyâshakti, the reader is referred to the chapters on "The Myth of the 'Fallen Angel,' in its Various Aspects," in Part II of this Volume.

[398] *Vishnu Purâna*, III. ii.

[399] In the oldest MS. of the *Vishnu Purâna* in the possession of an Initiate in Southern India, the God is not Indra, but Kâma, the God of love and desire.

[400] These are the exoteric figures given in a purposely reversed and distorted way, being the figure of the duration of the cycle between the First and Second Human Race. All Orientalists to the contrary, there is not a word in any of the *Purânas* that has not a special esoteric meaning.

And Pramlochâ, terrified, flies away, *wiping the perspiration* **185]** {THE STORY OF KANDU AND PRAMLOCHÂ EXPLAINED.} *from her body* with the leaves of the trees as she passes through the air.

The nymph went from tree to tree, and, as, with the dusky shoots that crowned their summits, she dried her limbs, the child she had conceived by the Rishi came forth from the pores of her skin in drops of perspiration. The trees received the living dews; and the winds collected them into one mass. "This," said Soma [the Moon], "I matured by my rays; and gradually it increased in size, till the exhalation that had rested on the tree tops became the lovely girl named Mârishâ."[401]

Now Kandu stands for the First Race. He is a son of the Pitris, hence one "devoid of mind," a fact hinted at by his being unable to discern a period of nearly one thousand years from one day; therefore he is shown to be so easily deluded and blinded. Here is a variant of the allegory in *Genesis*, of Adam, born an image of clay, into which the "Lord God" breathes the "breath of life" but not of intellect and discrimination, which are developed only after he had tasted of the fruit of the Tree of Knowledge; in other words when he has acquired the first development of Mind, and had implanted in him Manas, whose terrestrial aspect is of the earth earthy, though its highest faculties connect it with Spirit and the Divine Soul. Pramlochâ is the Hindu Lilith of the Aryan Adam; and Mârishâ, the daughter born of the perspiration from her pores, is the "Sweat-born," and stands as a symbol for the Second Race of mankind.

It is not Indra, who in this case figures in the *Purânas*, but Kâmadeva, the God of love and desire, who sends Pramlochâ on Earth. Logic, as well as the Esoteric Doctrine, shows that it must be so. For Kâma is the king and lord of the Apsarases, of whom Pramlochâ is one; and, therefore, when Kandu, cursing her, exclaims: "Thou hast performed the office assigned by the monarch of the gods, go!"—he must mean by that monarch Kâma, and not Indra, to whom the Apsarases are not subservient. For Kâma, again, is in the *Rig Veda*[402] the personification of that feeling which leads and propels to creation. He was the *First Movement* that stirred the ONE, after its manifestation from the purely Abstract Principle, to create.

Desire first arose in IT, which was the Primal Germ of Mind; and which Sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity.

186] A Hymn in the *Atharva Veda* exalts Kâma into a supreme God and Creator, and says:

Kâma was born the first. Him, neither Gods nor Fathers [Pitris] nor Men have equalled.

The *Atharva Veda* identifies him with Agni, but makes him superior to that God. The *Taittirîya Brâhmana* makes him allegorically the son of Dharma (moral religious duty, piety and justice) and of Shraddha (faith). Elsewhere Kâma is born from the heart of Brahmâ; therefore he is Âtmabhû "Self-Existent," and Aja, the "Unborn." His sending Pramlochâ has a deep philosophical meaning; sent by Indra—the narrative has none. As Eros was connected in early Greek mythology with the world's creation, and only afterwards became the sexual Cupid, so was Kâma in his original Vedic character; the *Harivansha* making him a son of Lakshmî, who is Venus. The allegory, as said, shows the psychic element developing the physiological, before the birth of Daksha—*the progenitor of real physical men*—who is made to be born from Mârishâ and before whose time living beings and men were procreated "by the will, by sight, by touch, and by yoga," as will be shown.

This, then, is the allegory on the mode of procreation of the Second or the "Sweat-born." The same for the Third Race in its final development.

Mârishâ, through the exertions of Soma, the Moon, is taken to wife by the Prachetases, the production of the "Mind-born" sons of Brahmâ also,[403] from whom they beget the Patriarch Daksha—a son of Brahmâ also in a former Kalpa or life, explain and add the *Purânas*, in order to mislead, yet speaking the truth.

---

[401] *Vishnu Purâna*, I. xv; Wilson, ii. 5. Compare also Vivien's tempation of Merlin (Tennyson)—the same legend in Irish tradition.

[402] x. 129.

[403] The text has: "From Brahmâ, continuing to meditate, were born mind-engendered progeny, with forms and faculties derived from his corporeal nature, *embodied spirits*, produced from the limbs (Gatra) of Dhîmat (all-wise deity)." All these beings were the abode of the three qualities of Deva-sarga, or divine creation, which, as the five-fold creation, is *devoid of clearness of perception*, *without reflection*, dull of nature. "But as they *did not multiply themselves*, Brahmâ created other mind-born sons like himself," namely, the Brahmarshis, or the Prajâpatis, ten and seven in number. "Sanandana and the other sons of Vedhas (Brahmâ) were previously created," but as shown elsewhere, they were "*without desire or passion*, inspired with holy wisdom, estranged from the universe and undesirous of progeny." (*Vishnu Purâna*, X. vii; Wilson's Trans., i. 100, 101.) These Sanandana and other Kumâras are then the Gods, who after refusing to "create progeny" are forced to incarnate in senseless men. The reader must pardon unavoidable repetitions in view of the great number of facts given.

3. The early Third Race, then, is formed from drops of "Sweat," which, after many a transformation, grow into human bodies. This is not more difficult to imagine or realize than the growth of the foetus **187]** {"SWEAT-BORN" AND ANDROGYNES.} from an imperceptible germ, and its subsequent development into a child, and then into a strong, heavy man. But the Third Race changes yet again its mode of procreation according to the Commentaries. It is said to have emanated a *vis formativa*, which changed the drops of perspiration into greater drops, which grew, expanded, and became ovoid bodies—huge eggs. In these the human foetus gestated for several years. In the *Purânas*, Mârishâ, the daughter of Kaudu, the sage, becomes the wife of the Prachetases, and the mother of Daksha. Now Daksha is the father of the first *human-like* Progenitors, having been born in this way. He is mentioned later on. The evolution of man, the microcosm, is analogous to that of the universe, the macrocosm. His evolution stands between that of the latter and that of the animal, for which man, in his turn, is a macrocosm.

Then the Third Race becomes:

4. The Androgyne, or Hermaphrodite. This process of men-bearing explains, perhaps, why Aristophanes, in Plato's *Banquet*, describes the nature of the old race as "androgynous," the form of every individual being rounded, "having the back and sides as *in a circle*," whose "manner of running was circular . . . terrible in force and strength and with prodigious ambition." Therefore, to make them weaker, "Zeus divided them [in the Third Root-Race] into two, and Apollo [the Sun], under his direction, closed up the skin."

The Madagascans—the island belonged to Lemuria—have a tradition about the first man. He lived at first without eating, and, having indulged in food, a swelling appeared in his leg; this bursting, there emerged from it a female, who became the mother of their race. Truly, "we have our sciences of Heterogenesis and Parthenogenesis, showing that the field is yet open. . . . The polyps . . . . produce their offspring from themselves, like the buds and ramifications of a tree. . . ." Why not the primitive *human* polyp? The very interesting polyp Stauridium passes alternately from gemmation into the sex method of reproduction. Curiously enough, though it grows merely as a polyp on a stalk, it produces gemmules, which ultimately develop into a sea-nettle or Medusa. The Medusa is utterly dissimilar to its parent-organism, the Stauridium. It also reproduces itself differently, by sexual method, and from the resulting eggs Stauridia once more put in an appearance. This striking fact may assist many to understand that a form may be evolved—as in the *sexual* Lemurians from *hermaphrodite* parentage—quite unlike its **188]** immediate progenitors. It is, moreover, unquestionable that in the case of *human* incarnations the law of Karma, racial or individual, overrides the subordinate tendencies of Heredity, its servant.

The meaning of the last sentence in the above-quoted Commentary on Shloka 27, namely, that the Fourth Race were the children of Padmapâni, may find its explanation in a certain letter from the Inspirer of *Esoteric Buddhism*:

The majority of mankind belongs to the seventh sub-race of the Fourth Root-Race—the above-mentioned Chinamen and their off-shoots and branchlets (Malayans, *Mongolians*, *Tibetans*, *Hungarians*, *Finns*, *and even the Esquimaux are all remnants of this last offshoot).*

Padmapâni or Avalokiteshvara, in Sanskrit, is, in Tibetan, Chenresi. Now, Avalokiteshvara is the great Logos in its higher aspect and in the divine regions. But in the manifested planes, he is, like Daksha, the Progenitor (in a spiritual sense) of men. Padmapâni-Avalokiteshvara is called *esotcrically* Bodhisattva (or Dhyân Chohan) Chenresi Vanchug, "the powerful and all-seeing." He is considered now as the greatest protector of Asia in general, and of Tibet in particular. In order to guide the Tibetans and Lamas in holiness, and preserve the great Arhats in the world, this heavenly Being is credited with manifesting himself from age to age in human form. A popular legend has it that whenever faith begins to die out in the world, Padmapâni Chenresi, the "Lotus-bearer," emits a brilliant ray of light, and forthwith incarnates himself in one of the two great Lamas—the Dalai and Teschu Lamas; finally, it is believed that he will incarnate as the "most perfect Buddha" in Tibet, instead of in India, where his predecessors, the great Rishis and Manus had appeared in the beginning of our Race, but now appear no longer. Even the exoteric appearance of Dhyânî Chenresi is suggestive of the Esoteric Teaching. He is evidently, like Daksha, the synthesis of all the preceding Races and the progenitor of all the *human* Races after the Third—the first complete one—and thus is represented as the *culmination* of the *four* Primeval Races in his *eleven-faced* form. This is a column built in four rows, each series having three faces or heads of different complexions; the three faces for each Race being typical of its three fundamental physiological transformations. The first is white (moon-coloured); the second is yellow; the third, red-brown; the fourth, in which are only two faces—the third face being left a blank; a reference to the untimely end of the Atlanteans—is brown-black. Padmapâni (Daksha) **189]** {THE BIRTHDAYS OF THE DHYÂNÎS.} is seated on the column, and forms the apex. In this reference compare Shloka 39. The Dhyân Chohan is represented with four arms, another allusion to the four Races. For while two are folded, the third hand holds a lotus—Padmapâni, the "Lotus-bearer"; the flower symbolizing generation—and the fourth holds a serpent, emblem of the Wisdom in his power. On his neck is a rosary, and on his head

the sign of water ♒ —matter, deluge—while on his brow rests the third eye, Shiva's eye, that of spiritual insight. His name is "Protector" (of Tibet), "Saviour of Humanity." On other occasions when he has only two arms, he is Chenresi the Dhyânî, and Bodhisattva, Chakna Padma Karpo, "he who holds a white lotus." His other name is Chantong, "he of the thousand eyes," when he is endowed with a thousand arms and hands, on the palm of each of which is represented an eye of Wisdom, these arms radiating from his body like a forest of rays. Another of his names in Sanskrit is Lokapati or Lokanâtha, "Lord of the World"; and in Tibetan Jigten Gonpo, "Protector and Saviour" against evil of any kind.[404]

Padmapâni, however, is the "Lotus-bearer" symbolically only for the profane; esoterically, it means the supporter of the Kalpas, the last of which is called Pâdma, and represents one half of the life of Brahmâ. Though really a minor Kalpa, it is called Maha, "great," because it comprises the age in which Brahmâ sprang from a lotus. Theoretically, the Kalpas are infinite, but practically they are divided and subdivided in Space and Time, each division—down to the smallest—having its own Dhyânî as patron or regent. Padmapâni (Avalokiteshvara) becomes, in China, in his female aspect, Kwan-yin, "who assumes any form, at pleasure, in order to save mankind." The knowledge of the astrological aspect of the constellations on the respective "birthdays" of these Dhyânîs—Amitabha (the A-mi-to Fo, of Cliina), included: *e.g.*, on the 19th day of the second month, on the 17th day of the eleventh month, and on the 7th day of the third month,[405] etc.—gives the Occultist the greatest facilities for performing what are called "magic" feats. The future of an individual is seen, with all its coming events marshalled in order, in a *magic* mirror placed under the ray of certain constellations. But—beware of the reverse of the medal, SORCERY.

190]

STANZA VIII.

EVOLUTION OF THE ANIMAL MAMMALIANS: THE FIRST FALL.

28. How the first mammals were produced. 29. A quasi-Darwinian evolution. 30. The animals get solid bodies. 31. Their separation into sexes. 32. The first sin of the mindless men.

28. FROM THE DROPS OF SWEAT, FROM THE RESIDUE OF THE SUBSTANCE, MATTER FROM DEAD BODIES OF MEN AND ANIMALS OF THE WHEEL BEFORE,[406] AND FROM CAST-OFF DUST, THE FIRST ANIMALS[407] WERE PRODUCED.

The Occult Doctrine maintains that, in this Round, the mammalians were a later work of evolution than man. Evolution proceeds in Cycles. The great Manvantaric Cycle of Seven Rounds, beginning in the First Round with the mineral, vegetable, and animal, brings its evolutionary work on the descending arc to a dead stop in the middle of the Fourth Race, at the close of the first half of the Fourth Round. It is on our Earth, then—the Fourth Sphere and the lowest—and in the present Round, that this middle point has been readied. And since the Monad has passed, after its first "immetallization" on Globe A, through the mineral, vegetable, and animal worlds in every degree of the three states of matter, except the last degree of the third or solid state, which it reached only at the "mid-point of evolution," it is but logical and natural that at the beginning of the Fourth Round on Globe D, Man should be the first to appear; and also that his frame should be of the most tenuous matter that is compatible with objectivity. To make it still clearer: if the Monad begins its cycle of incarnations through the three objective kingdoms on the descending curved line, it has necessarily to enter on the reascending curved line of the Sphere as a man also. On the descending arc it is the spiritual which gradually transforms into the material. On the middle line of the base, Spirit and Matter are equilibrized in Man. On the ascending arc, Spirit is slowly reasserting itself at the expense of the physical, or Matter, so that, at the close of the Seventh Race of the Seventh Round, the Monad will find itself as free from Matter and all its **191]** {MEN, THE PROGENITORS OF ANIMALS.} qualities as it was in the beginning; having gained in addition the experience and wisdom, the fruitage of all its personal lives, without their evil and temptations.

This order of evolution is found also in the first and second chapters of *Genesis*, if one reads it in its true esoteric sense; for Chapter i contains the history of the first Three Rounds, as well as that of the first Three Races of the Fourth, up to the moment when Man is called to conscious life by the Elohim of Wisdom. In Chapter i, animals, whales and fowls of the air, are created before the

[404] Compare Schlagintweit's *Buddhism in Tibet*, pp. 88-90.
[405] See Edkins' *Chinese Buddhism*, p. 208.
[406] The previous Third Round.
[407] Of this Round.

androgyne Adam.[408] In Chapter ii, Adam (the sexless) comes first, and the animals only appear after him. Even the state of mental torpor and unconsciousness of the first two Races, and of the first half of the Third Race, is symbolized, in the second chapter of *Genesis*, by the *deep sleep of Adam*. It is the dreamless sleep of mental inaction, the slumber of the Soul and Mind, which is meant by that "sleep," and not at all the physiological process of differentiation of sexes, as a learned French theorist, M. Naudin, imagined.

The *Purânas*, the Chaldæan and Egyptian fragments, and also the Chinese traditions, all show an agreement with the Secret Doctrine as to the process and order of evolution. We find in them the corroboration of almost all our teaching: for instance, the statement concerning the oviparous mode of procreation of the Third Race, and even a hint at a less innocent mode of procreation of the first mammal forms. "*Gigantic*, *transparent*, *dumb and monstrous they were*" says the Commentary. Study in this connection the stories of the several Rishis and their multifarious progeny. Pulastya is the father of all the Serpents and Nâgas—an oviparous brood; Kashyapa is grandsire, through his wife Tâmrâ, of the birds and of Garuda, king of the feathered tribe; while by his wife Surabhi, he was the parent of cows and buffaloes, etc.

In the Secret Doctrine, the first Nâgas—Beings wiser than Serpents—are the "Sons of Will and Yoga," born before the complete separation of the sexes, "matured in the man-bearing eggs[409] produced by **192]** the power (Kriyâshakti) of the holy Sages" of the early Third Race.[410]

"In these were incarnated the Lords of the three [upper] worlds—the various classes of Rudras, who had been Tushitas, who had been Jayas, who are Âdityas," for, as explained by Parâshara: "There are a hundred appellations of the immeasurably mighty Rudras."

Some of the descendants of the primitive Nâgas, the Serpents of Wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis; America being the Pâtâla or Antipodes of Jambu-dvîpa, not of Bhârata-varsha. Otherwise, whence the traditions and legends—the latter *always more true than history*, as says Augustin Thierry—and even the identity in the names of certain "medicine men" and priests, who exist to this day in Mexico? We shall have to say something of the Nargals and the Nagals, and also of Nagalism, called "devil-worship" by the missionaries.

In almost all the *Purânas*, the story of the "Sacrifice of Daksha" is given, the oldest account of which is to be found in the *Vâyu Purâna*. Allegorical as it is, there is more meaning and biological revelation in it to a Naturalist, than in all the pseudo-scientific vagaries, which are regarded as learned theories and hypotheses.

Daksha, who is regarded as the Chief Progenitor, is, moreover, pointed out as the creator of *physical man*, in the "fable" which makes him lose his head from his body in the general strife between the Gods and the Raumas. This head, being burnt in the fire, is replaced by the *head of a ram*, according to the Kashi Khanda of the *Skanda Purâna.* Now the ram's head and horns are ever the symbol of generating power and of reproductive force, and are phallic. As we have shown, it is Daksha who establishes the era of men engendered by sexual intercourse. This mode of procreation did not occur suddenly, however, as one might think, but required long ages before it became the one "natural" way. Therefore, Daksha's sacrifice to the Gods is shown to have been interfered with by Shiva—the *Destroying* Deity, *Evolution and Progress personified*, who is the *Regenerator* at the same time; who destroys things under one form but to recall them to life **193]** {ARCHAIC ZOOLOGY.} under another more perfect type. Shiva-Rudra creates the terrible Vîrabhadra, born of his breath, the "thousand-headed, thousand-armed" monster, and commissions him to destroy the sacrifice prepared by Daksha. Then Vîrabhadra, "abiding in the region of ghosts (ethereal men) . . . .

---

[408] An allegorical reference to the "Sacred Animals" of the Zodiac and other heavenly bodies. Some Kabalists see in them the prototypes of the animals.

[409] In *Hesiod*, Zeus creates his Third Race of men out of ash-trees. In the *Popol Vuh* the Third Race of men is created out of the tree Tzita and the marrow of the reed called Sibac. But Sibac means "egg" in the mystery language of the Artufas, or Initiation caves. In a report sent in 1812 to the Cortes by Don Baptista Pino it is said: "All the Pueblos have their Artufas—so the natives call subterranean rooms with only a single door where they (secretly) assemble. . . . These are impenetrable temples . . . and the doors are always closed to the Spaniards. . . . They adore the Sun and Moon . . . fire and the great *Snake* (the creative power), whose eggs are called Sibac."

[410] There is a notable difference *esoterically* between the words Sarpa and Nâga, though they are both used indiscriminately. Sarpa, serpent, is from the root *srip*, to creep, compare, Lat., *serp-o*; and they are called Ahi, from *hâ*, to abandon. The Sarpas were produced from Brahmâ's hair, which, owing to his fright at beholding the Yakshas, whom he had created horrible to behold, fell off from the head, each hair becoming a serpent. They are called "Sarpa from their creeping and Ahi because they had deserted the head." (Wilson, i. 83.) But the Nâgas, in the allegories, their serpent's tail notwithstanding, do not creep, but manage to walk, run and fight.

created from *the pores of his skin* (Roma-kûpas) powerful Raumas."[411] Now, however mythical the allegory, the *Mahabharata*[412]—which is as much history as is the *Iliad*—shows the Raumas and other races springing in the same manner from the Roma-kupas, hair or skin pores. This allegorical description of Dakslia's "sacrifice" is full of significance to the students of the Secret Doctrine who know of the "Sweat-born."

In the *Vâyu Parana's* account of the sacrifice, moreover, it is said to have taken place in the presence of creatures *born from the egg*, from the vapour, vegetation, pores of the skin, and, finally only, from the womb.[413]

Daksha typifies the early Third Race, holy and pure, as yet devoid of an Individual Ego, and possessing passive capacities only. Brahmâ, therefore, commands him to create (in the exoteric texts); when, obeying the command, he made "inferior and superior" (Avara and Vara) progeny (Putra), *bipeds* and *quadrupeds*; and by his *will*, gave birth to females, to the Gods, the Daityas (Giants of the Fourth Race), the snake-gods, animals, cattle and the Danavas (Titans and Demon Magicians) and other beings.

> From that period forward, *living creatures were engendered by sexual intercourse. Before the time of Daksha, they were variously propagated*—by the *will*, by sight, by touch, and by the influence of religious austerities practised by devout sages and holy saints.[414]

And now comes the simply zoological teaching.

———

29. ANIMALS WITH BONES, DRAGONS OF THE DEEP, AND FLYING SARPAS[415] WERE ADDED TO THE CREEPING THINGS. THEY THAT CREEP ON THE GROUND GOT WINGS. THEY OF THE LONG NECKS IN THE WATER BECAME THE PROGENITORS OF THE FOWLS OF THE AIR.

This is a point on which the teachings and modern biological specu- **194]** lation are in perfect accord. The missing links representing this transition process between reptile and bird are apparent to the veriest bigot, especially in the Ornithoscelidæ, Hesperornis, and the Archæopteryx of Vogt.

———

30. DURING THE THIRD,[416] THE BONELESS ANIMALS GREW AND CHANGED; THEY BECAME ANIMALS WITH BONES, THEIR CHHÂYÂS BECAME SOLID.[417]

Vertebrates, and after that mammalians. Before that the animals were also ethereal proto-organisms, just as man was.

———

31. THE ANIMALS SEPARATED THE FIRST.[418] THEY BEGAN TO BREED. THE TWO-FOLD MAN[419] SEPARATED ALSO. HE[420] SAID: "LET US AS THEY; LET US UNITE AND MAKE CREATURES." THEY DID. . . .

———

32. AND THOSE WHICH HAD NO SPARK[421] TOOK HUGE SHE-ANIMALS UNTO THEM. THEY BEGAT UPON THEM DUMB RACES. DUMB THEY[422] WERE THEMSELVES. BUT THEIR TONGUES UNTIED.[423] THE TONGUES OF THEIR PROGENY REMAINED STILL. MONSTERS THEY BRED. A RACE OF CROOKED RED-HAIR-COVERED MONSTERS GOING ON ALL FOURS.[424] A DUMB RACE, TO KEEP THE SHAME UNTOLD.[425]

The fact of former hermaphrodite mammals and the subsequent separation of sexes is now indisputable, even from the standpoint of Biology. As Prof. Oscar Schmidt, an avowed Darwinist, shows:

---

[411] Wilson translates the word as "demigods" *(Vishnu Purâna*, i. 150); but Raumas are simply a race, a tribe.

[412] xii. 10,308.

[413] Wilson, *ibid*., p. 123.

[414] *Ibid*., ii. 10.

[415] Serpents.

[416] Race.

[417] Also.

[418] Into male and female.

[419] Then.

[420] Man.

[421] The "narrow-headed." Compare Shloka 24.

[422] The "narrow-headed."

[423] See Commentary on Shloka 36.

[424] These "animals," or monsters, are not the anthropoid or any other apes, but verily what the Anthropologists might call the "missing link," the primitive lower man.

[425] The shame of their animal origin which our modern Scientists would emphasize if they could.

Use and disuse, combined with selection, elucidate [?] *the separation of the sexes*, and the existence, otherwise totally incomprehensible, of rudimentary sexual organs. In the Vertebrata especially, *each sex possesses such distinct traces of the reproductive apparatus characteristic of the other*, that even antiquity assumed hermaphroditism as a natural primeval condition of mankind. . . . The tenacity with which these rudiments of sexual organs are inherited is remarkable. In the class of mammals, actual hermaphroditism is unheard of, although through the whole **195]** {THE SIN OF THE MINDLESS MEN.} period of their development they drag along with them these residues, borne by *their unknown ancestry*, no one can say how long.[426]

"The animals separated the first," says Shloka 31. Bear in mind that at that period men were different, even physiologically, to what they are now; the middle point of the Fifth Race being already passed. We are not told what the "huge she-animals" were; but they certainly were as different from any we now know, as were the "men" from the men of to-day.

This was the first physical "fall into matter" of some of the then existing and lower races. Bear in mind Shloka 24. The "Sons of Wisdom" had spurned the *early* Third Race, *i.e*., the non-developed, and are shown incarnating in, and thereby endowing with intellect, the *later* Third Race. Thus the sin of the brainless or "mindless" Races, who had no "spark" and were irresponsible, fell upon those who failed to do by them their Karmic duty.

WHAT MAY BE THE OBJECTIONS TO THE FOREGOING.

Thus Occultism rejects the idea that Nature developed man from the ape, or even from an ancestor common to both; but, on the contrary, traces some of the most anthropoid species to the Third Race man of the early Atlantean Period. As this proposition will be maintained and defended elsewhere, a few words more are all that are needed at present. For greater clearness, however, we shall repeat in brief what was said previously in Volume I, Stanza VI.

Our teachings show that, while it is quite correct to say that Nature had, at one time, built round the human astral form an *ape-like external* shape, it is also as correct that this shape was no more that of the "missing link," than were the multitudinous other coverings of that astral form, during the course of its natural evolution through all the kingdoms of Nature. Nor was it, as has been shown, on this Fourth Round Planet that such evolution took place, but only during the First, Second, and Third Rounds, when Man was, in turn, "a stone, a plant, and an animal" until he became what he was in the First Root-Race of present Humanity. The real line of evolution differs from the Darwinian, and the two systems are irreconcilable, unless the latter is divorced from the dogmas of "natural selection" and the like. **196]** Indeed, between the Moneron of Hæckel and the Sarîsripa of Manu, there lies an impassable chasm in the shape of the Jîva; for the "human" Monad, whether "immetallized" in the stone-atom, or "invegetalized" in the plant, or "inanimalized" in the animal, is still ever a divine, hence also a *human* Monad. It ceases to be human only when it becomes *absolutely divine.* The terms "mineral," "vegetable" and "animal" Monad are intended to create a superficial distinction: there is no such thing as a Monad (Jîva) other than divine, and consequently having once been, or having in the future to become, human. The latter term has to remain meaningless unless this difference is well understood. The Monad is a drop out of the Shoreless Ocean beyond, or, to be correct, *within*, the plane of primæval differentiation. It is *divine* in its higher and *human* in its lower condition—the adjectives "higher" and "lower" being used for lack of better words—but a Monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms. As the Logos reflects the Universe in the Divine Mind, and the Manifested universe reflects itself in each of its Monads, as Leibnitz put it repeating an Eastern teaching, so the Monad has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. Therefore, the Kabalists say correctly that "Man becomes a stone, a plant, an animal, a man, a spirit, and finally God," thus accomplishing his cycle or circuit and returning to the point from which he had started as the *Heavenly Man.* But by "Man" the Divine Monad is meant, and not the Thinking Entity, much less his Physical Body. The men of Science now try to trace the immortal Soul, while rejecting its existence, through a series of animal forms from the lowest to the highest; whereas, in truth, all the present fauna are the descendants of those primordial monsters of which the Stanzas speak. The animals—the creeping beasts and those in the waters that preceded Man in this Fourth Round, as well as those contemporary with the Third Race, and again the mammalia that are posterior to the Third and Fourth Races—all are either directly or indirectly the mutual and correlative product, *physically*, of Man. It is correct to say that the man of this Manvantara, *i.e*., of the three preceding Rounds, has passed through all the kingdoms of Nature. That he was "a stone, a plant, an animal." But (*a*) these stones, plants, and animals were the prototypes, the filmy presentments of those of the Fourth Round; and (*b*) even those at the beginning of the Fourth Round were the astral shadows, as the **197]** {THE DARWINISTS MISTAKEN.} Occultists express it, of the present stones, plants and animals. And finally, neither the forms nor genera of either man, animal,

[426] *The Doctrine of Descent and Darwinism*, pp. 180, 187. The "unknown ancestry" referred to are the *primeval* astral prototypes.

or plant were what they became later. Thus the astral prototypes of the lower beings of the animal kingdom of the Fourth Round, which *preceded* the Chhâyâs of Men, were the consolidated, though still very ethereal *sheaths* of the still more ethereal forms, or models, produced at the close of the Third Round on Globe D, as set forth in *Esoteric Buddhism*; produced "from the residue of the substance; matter from dead bodies of men and [other *extinct*] animals of the Wheel before," or the previous *Third* Round—as Shloka 28 tells us. Hence, while the nondescript "animals" that preceded the Astral Man at the beginning of this Life-cycle on our Earth were still, so to speak, the progeny of the Man of the Third Round, the mammalians of this Round owe their existence, in a great measure, to Man again. Moreover, the "ancestor" of the present anthropoid animal, the ape, is the direct production of the yet mindless Man, who desecrated his human dignity by putting himself physically on the level of an animal.

The above accounts for some of the alleged physiological proofs, brought forward by the Anthropologists as a demonstration of the descent of man from the animals.

The point most insisted upon by the evolutionists is that, "The history of the embryo is an epitome of that of the race." That:

> Every organism, in its development from the egg, runs through a series of forms, through which, in like succession, its ancestors have passed in the long course of earth's history.[427] The history of the embryo . . . is a picture in little, and outline of that of the race. *This conception forms the gist of our fundamental biogenetic law, which we are obliged to place at the head of the study of the fundamental law of organic development.*[428]

This modern theory was known as a fact to, and far more philosophically expressed by, the Sages and Occultists from the remotest **198]** ages. A passage from *Isis Unveiled* may here be cited to furnish a few points of comparison. It was asked why, with ail their great learning, Physiologists were unable to explain teratological phenomena?

> Any Anatomist who has made the development and growth of the embryo . . ."a subject of special study," can tell, without much brain-work, what daily experience and the evidence of his own eyes show him, viz., that up to a certain period, the human embryo is a facsimile of a young batrachian in its first remove from the spawn—a tadpole. But no Physiologist or Anatomist seems to have had the idea of applying to the development of the human being—from the first instant of its physical appearance as a germ to its ultimate formation and birth—the Pythagorean esoteric doctrine of metempsychosis, so erroneously interpreted by critics. The meaning of the Kabalistic axiom: "A stone becomes a plant; a plant, a beast; a beast, a man," etc., was mentioned in another place in relation to the spiritual and physical evolution of men on this Earth. We will now add a few more words to make the matter clearer.
>
> What is the primitive shape of the future man? A grain, a corpuscle, say some Physiologists; a molecule, an ovum of the ovum, say others. If it could be analyzed—by the microscope or otherwise—of what ought we to expect to find it composed? Analogically, we should say, of a nucleus of inorganic matter, deposited from the circulation at the germinating point, and united with a deposit of organic matter. In other words, this infinitesimal nucleus of the future man is composed of the same elements as a stone—of the same elements as the Earth, which the man is destined to inhabit. Moses is cited by the Kabalists as authority for the remark, that it required earth and water to make a living being, and thus it may be said that man first appears as a stone.
>
> At the end of three or four weeks the ovum has assumed a plant-like appearance, one extremity having become spheroidal and the other tapering, like a carrot. Upon dissection it is found to be composed, like an onion, of very delicate laminae or coats, enclosing a liquid. The laminae approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like the fruit from the bough. The stone has now become changed, by "metempsychosis," into a plant. Then the embryonic creature begins to shoot out, from the inside outward, its limbs, and develops its features. The eyes are visible as two black dots; the ears, nose, and mouth form depressions, like the points of a pineapple, before they begin to project. The embryo develops into an animal-like fœtus—the shape of a tadpole—and, like an amphibious reptile, lives in water and develops from it. Its monad has not yet become either human or immortal, for the Kabalists tell us that this only occurs at the "fourth hour." One by one the fœtus assumes the characteristics of the human being, the first flutter of the immortal breath passes through its being: it moves; . . . and the divine essence settles in the infant frame, which it will inhabit until the moment of physical death, when man becomes a spirit.

---

[427] "A very strong argument ill favour of variability is supplied by the science of embryology. Is not a man in the uterus . . . a simple cell, a vegetable with three or four leaflets, a tadpole with branchiae, a mammal with a tail, lastly a primate [?] and a biped? It is scarcely possible *not* to recognize in the embryonic evolution a rapid sketch, a faithful summary, of the entire organic series." (Lefèvre, *Philosophy*, p. 484.)

The summary alluded to is, however, only that of the *store of types* hoarded up in man, the microcosm. This simple explanation meets all such objections, as the presence of the rudimentary tail in the fœtus—a fact triumphantly paraded by Hæckel and Darwin as conclusively in favour of the Ape-Ancestor Theory. It may also be pointed out that *the presence of a vegetable with leaflets* in the embryonic stages is *not explained* on ordinary evolutionist principles. Darwinists have not traced man through the vegetable, but Occultists have. *Why then this feature in the embryo*, and how do the former explain it?

[428] "The Proofs of Evolution," a lecture by Hæckel.

This mysterious process of a nine-months' formation, the Kabalists call the completion of the "individual cycle of evolution." As the fœtus develops amidst the *liquor amnii* in the womb, so the Earths germinate in the Universal Ether, or **199]** {THE REAL PRIMÆVAL MAN.} Astral Fluid, in the Womb of the Universe. These cosmic children, like their pigmy inhabitants, are first nuclei; then ovules; then gradually mature; and becoming mothers, in their turn, develop mineral, vegetable, animal, and human forms. From centre to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the cosmos, those glorious thinkers, the Occultists trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the earth in our system, that system in its central universe, the universe in the Kosmos, and the Kosmos in the ONE CAUSE—the Boundless and Endless.[429]

Thus runs *their* philosophy of evolution, differing as we see, from that of Hæckel.

All are but parts of one stupendous whole,
Whose body Nature is, and (Parabrahm) the Soul.

These are the proofs of Occultism, and they are rejected by Science. But how is the chasm between the mind of man and animal to be bridged in this case? How, if the anthropoid and homo primigenius had, *argumenti gratia*, a common ancestor—in the way modern speculation puts it—how did the two groups diverge so widely from one another as regards mental capacity? True, the Occultist may be told that in every case Occultism does what Science repeats; it gives a *common* ancestor to ape and man, since it makes the former issue from Primæval Man. Aye, but that "Primæval Man" was *man* only in external form. He was *mindless* and *soulless* at the time he begot, with a female animal monster, the forefather of a series of apes. This speculation—if speculation it be—is at least logical, and fills the chasm between the mind of man and animal. Thus it accounts for and explains the hitherto unaccountable and inexplicable. The fact—of which Science is almost certain—that, in the present stage of evolution, no issue can follow from the union of man and animal, is considered and explained elsewhere.

Now what is the fundamental difference between the accepted (or nearly so) conclusions—as enunciated in *The Pedigree of Man*—that man and ape have a common ancestor, and the teachings of Occultism, which deny this conclusion and accept the fact that all things and all living beings have originated from one common source? Materialistic Science makes man evolve gradually to what *he is now.* Starting from the first protoplasmic speck called Moneron—which we are told has, like the rest, "originated in the course of immeasurable ages from a **200]** few, or from one simple, *spontaneously arising* original form, that has obeyed one law of evolution"—he is made to pass through "unknown and unknowable" types up to the ape, and thence to the human being. Where the transitional shapes are discoverable we are not told; for the simple reason that no "missing-links" between man and the apes have ever yet been found, though this fact in no way prevents men like Hæckel from inventing them *ad libitum.*

Nor will they ever be met with; simply, again, because that link which unites man with his real ancestry is searched for on the objective plane and in the material world of forms, whereas it is safely hidden from the microscope and dissecting knife *within* the animal tabernacle of man himself. We repeat what we have said in *Isis Unveiled:*

All things had their origin in Spirit—evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis. Arrived at this period we shall find it easier to understand Hæckel's *Antropogeny*, which traces the pedigree of man "from its protoplasmic root, sodden in the mud of seas which existed before the oldest of the fossiliferous rocks were deposited," according to Mr. Huxley's exposition. We may more easily still believe man (of the Third Round) evolved "by gradual modification of an [astral] mammal of ape-like organization," when we remember that the same theory, in a more condensed and less elegant, but equally comprehensible, phraseology, was said by Berosus to have been taught many thousands of years before his time by the man-fish Oannes or Dagon, the semi-demon of Babylonia[430] (though on somewhat modified lines).

But what lies back of the Darwinian line of descent? So far as Darwin is concerned nothing but "unverifiable hypotheses." For, as he puts it, lie views all beings "as the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited."[431] He does not attempt to show us what these "few beings" were. But it answers our purpose quite as well, for, in the bare admission of their existence, recourse to the ancients for corroboration and elaboration of the idea receives the stamp of scientific approbation.[432]

Truly, as we said in our first work, if we accept Darwin's theory of the development of species, we find that his starting-point lies in front of an open door. We are at liberty either to remain within

[429] Vol. i. pp. 388-390.
[430] See Cory, *Ancient Fragments*, pp. 21, *et seqq*.
[431] *Origin of Species*, pp. 448, 449, first edition.
[432] Vol. i. p. 154.

with him, or cross the threshold, beyond which lies the limitless and the incomprehensible, or rather the Unutterable. If our mortal language is inadequate to express what our spirit—while on this earth—dimly **201]** {THE CAUSE OF DEGENERATION.} foresees in the great "Beyond," it *must* realize it at some point in the timeless Eternity. But what lies "beyond" Hæckel's theory? Why Bathybius Hœckelii, and no more!

STANZA IX.

THE FINAL EVOLUTION OF MAN.

33. The creators repent. 34. They atone for their neglect. 35. Men become endowed with minds. 36. The Fourth Race develops perfect speech. 37. Every androgynous unit is separated and becomes bisexual.

33. SEEING WHICH,[433] THE LHAS[434] WHO HAD NOT BUILT MEN,[435] WEPT, SAYING:
34. "THE AMÂNASA[436] HAVE DEFILED OUR FUTURE ABODES. THIS IS KARMA. LET US DWELL IN THE OTHERS. LET US TEACH THEM BETTER, LEST WORSE SHOULD HAPPEN." THEY DID. . . .
35. THEN ALL MEN BECAME ENDOWED WITH MANAS.[437] THEY SAW THE SIN OF THE MINDLESS.

But they had already *separated*, before the ray of divine reason had enlightened the dark region of their hitherto slumbering minds, and had *sinned.* That is to say, they had committed evil unconsciously, by producing an effect which was unnatural. Yet, like the other six primitive brother or fellow races, even so this seventh, henceforth degenerated race, which will have to bide its time for its final development on account of the *sin* committed—even this race will find itself *on the last day* on one of the Seven Paths. For:

The Wise[438] guard the home of nature's order, they assume excellent forms in secret.[439]

202] But we must see whether the "animals" tampered with, were of the same kind as those known to Zoology.

The "Fall" occurred, according to the testimony of ancient Wisdom and the old records, as soon as Daksha—the reincarnated Creator of men and tilings in the early Third Race—disappeared to make room for that portion of mankind which had "separated." This is how one Commentary explains the details that preceded the "Fall":

In the initial period of man's Fourth Evolution, the human kingdom branched off in several and various directions. The outward shape of its first specimens was not uniform, for the vehicles [*the egg-like, external shells, in which the future fully physical man gestated*] *were often tampered with, before they hardened, by huge animals, of species now unknown, and belonging to the tentative efforts of Nature. The result was that intermediate races of monsters, half animals, half men, were produced. But as they were failures, they were not allowed to breathe long and live, although, the intrinsically paramount power of psychic over physical nature being yet very weak, and hardly established, the "Egg-born'" Sons had taken several of their females unto themselves as mates, and bred other human monsters. Later, animal species and human races becoming gradually equilibrized, they separated, and mated no longer. Man created no more—he begot. But he also begot animals as well as men, in days of old. Therefore the Sages* [*or wise men*], *who speak of males who had no more will-begotten offspring, but begat various animals along with Dânavas* [*Giants*] *on females of other species—animals being as* [*or in the manner of*] *sons putative to them; and they* [*the human males*] *refusing in time to be regarded as* [*putative*] *fathers of dumb creatures—spoke truthfully and wisely. Upon seeing this* [*state of things*], *the Kings and Lords of the last Races*

[433] The sin committed with the animals.
[434] The Spirits, the "Sons of Wisdom."
[435] Who had refused to "create."
[436] Mindless.
[437] Mind.
[438] This verse in the *Rig Veda* (x. 5, 6): "The Seven Wise Ones [Rays of Wisdom, Dhyânîs] fashion Seven Paths [or Lines, and also Races in another sense]. To one of these may the distressed mortal come"—a verse interpreted solely from the astronomical and cosmic aspect, is one of the most pregnant in occult meaning. The "Paths" may mean Lines (Maryâdâh), but they are primarily Beams of Light falling on the Paths leading to Wisdom. (See *Rig Veda*, iv, 5-13.) It means "Ways" or Paths. They are, in short, the seven Rays which fall free from the Macrocosmic Centre, the seven Principles in the metaphysical, the seven Races in the physical sense. All depends upon the key used.
[439] *Rig Veda*, x. 10, 5, 2.

[*of the Third and the Fourth*] *placed the seal of prohibition upon the sinful intercourse. It interfered with Karma*, *it developed new* [*Karma*].[440] *They* [*the Divine Kings*] *struck the culprits with sterility. They destroyed the Red and Blue Races*.[441]

In another we find:

There were blue and red-faced animal-men even in later times; not from actual intercourse [*between the human and animal species*], *but by descent.*

And still another passage mentions:

Red-haired, *swarthy men going on all-fours*, *who bend and unbend* [*stand erect and fall on their hands again*], *who speak as their forefathers*, *and run on their hands as their giant fore-mothers.*

203] {THE BONELESS RACE.} Perchance in these specimens Hæckelians might recognize, not the "Homo Primigenius," but some of the lower tribes, such as some tribes of the Australian savages. Nevertheless, even these are not descended from the anthropoid apes, but from human fathers and semi-human mothers, or, to speak more correctly, from human monsters—those "failures" mentioned in the first Commentary. The real anthropoids, Hæckel's Catarrhini and Platyrrhini, came far later, in the closing times of Atlantis. The Orang-Outang, the Gorilla, the Chimpanzee and Cynocephalus are the latest and purely physical evolutions from lower anthropoid mammalians. They have a spark of the purely human essence in them; man on the other hand, has not one drop of pithecoid[442] blood in his veins. Thus saith old Wisdom and universal tradition.

How was the separation of sexes effected? it is asked. Are we to believe in the old Jewish fable of the rib of Adam yielding Eve? Even such belief is more logical and reasonable than the descent of man from the Quadrumana without any reservation; as the former hides an Esoteric truth under a fabulous version, while the latter conceals no deeper fact than a desire to force upon mankind a materialistic fiction. The rib is bone, and when we read in *Genesis* that Eve was made out of the rib, it only means that the Race "with bones" was produced out of a previous Race and Races, which were "boneless." This is an Esoteric tenet spread far and wide. It is almost universal under its various forms. A Tahitian tradition states that man was created out of Aræa, "red earth." Taaroa, the Creative Power, the chief God, "put man to sleep for long years, for several lives." This means racial periods, and **204]** is a reference to his *mental sleep*, as shown elsewhere. During that time the deity pulled an Ivi (bone) out of man and she became a woman.[443]

Nevertheless, whatever the allegory may signify, even its exoteric meaning necessitates a *divine* Builder of man—a "Progenitor." Do we then believe in such "supernatural" Beings? We say: No. Occultism has never believed in anything, whether animate or inanimate, *outside* Nature. Nor are we Cosmolaters or Polytheists for believing in "Heavenly Man" and Divine Men, for we have the accumulated testimony of the ages, with its unvarying evidence on every essential point, to support

---

[440] It is next to impossible to translate verbally some of these old Commentaries. We are often obliged to give the meaning only, and thus retranslate the verbatim translations.

[441] Rudra, as a Kumâra, is Nîlalohita—red and blue.

[442] This, regardless of modern materialistic evolution, which speculates in this wise: "The primitive human form, whence as we think all human species sprang, has perished has long time. [This we deny: it has only decreased in size and changed in texture.] But many facts point to the conclusion that it was hairy and dolichocephalic. [African races are even *now* dolichocephalic in a great measure, but the Palæaeolithic Neanderthal skull, the oldest we know of, is of a large size, and no nearer to the capacity of the gorilla's cranium than that of any other now-living man.] Let us, for the time being, call this hypothetical species *homo primigenius. . . .* This first species, or the ape-man, the ancestor of all the others, *probably* arose in the *tropical regions* of the old world from *anthropoid apes*." Asked for proofs, the Evolutionist, not the least daunted, replies: "Of these *no fossil remains are as yet known to us*, *but they were probably akin to the Gorilla and Orang of the present day."* And then the Papuan negro is mentioned as the probable descendant in the first line. (*Pedigree of Man*, p. 80.)

Haeckel holds fast to Lemuria, which, with East Africa and South Asia also, he mentions as the possible cradle of the primitive ape-men. So also do many Geologists. Mr. A. R. Wallace admits its reality, though in a rather modified sense, in his *Geographical Distribution of Animals.* But let not Evolutionists speak so lightly of the comparative size of the brains of man and the ape, for this is very *unscientific*, especially when they pretend to see no difference between the two, or very little at any rate. For Vogt himself showed that, while the highest of the apes, the Gorilla, has a brain of only 30 to 51 cubic inches, the brain of the lowest of the Australian aborigines amounts to 99'35 cubic inches. The former is thus "not half of the size of the brain of a new-born babe," says Pfaff.

[443] Ellis' *Polynesian Researches*, Vol. II, p. 38. Missionaries seem to have pounced upon this name *Ivi* and made of it *Eve.* But, as shown by Professor Max Muller, Eve is not the Hebrew name but a European transformation of חַוַה,Châvah, life, or mother of all living; "while the Tahitian *ivi*, and the Maori, *wheva*, meant bone, and bone only." (*Introduction to the Science of Religion*, p. 304.)

us in this; the Wisdom of the Ancients and *universal* tradition. We reject, however, such groundless and baseless traditions as have outgrown strict allegory and symbolism, although they may have found acceptance in exoteric creeds. But that which is preserved in *unanimous* tradition, only the wilfully blind could reject. Hence we believe in races of Beings other than our own in far remote geological periods; in races of ethereal, following *incorporeal* (Arûpa) Men, with form but no solid substance, giants who preceded us pigmies; in Dynasties of Divine Beings, those Kings and Instructors of the Third Race in arts and sciences, compared with which our little Modern Science stands less chance than elementary arithmetic with geometry.

No, certainly not. We do not believe in *supernatural* but only in *superhuman*, or rather *interhuman*, intelligences. One can easily appreciate the feeling of reluctance that an educated person would have to being classed with the superstitious and ignorant; and even realize the great truth uttered by Renan when he says that:

> The supernatural has become like the original sin, a blemish that everyone seems ashamed of—even those most religious persons who refuse in our day to accept be it a minimum of Bible miracles in all their crudeness, and who, seeking to reduce them to the minimum, hide and conceal it in the furthermost corners of the past.[444]

But the "supernatural" of Renan belongs to dogma and its dead letter. It has nought to do with its spirit nor with the reality of facts in Nature. If Theology asks us to believe that it was only four or five thousand years ago that men lived 900 years and more, that a portion of mankind, the enemies of the people of Israel exclusively, was **205]** {HYBRIDIZATION.} composed of giants and monsters, we decline to believe that such a thing existed in Nature only five *thousand* years back. For Nature never proceeds by jumps and starts, and logic and common sense, besides Geology, Anthropology and Ethnology, have justly rebelled against such assertions. But if this same Theology, giving up her fantastic chronology, had claimed that men lived 969 years—the age of Methuselah—five *million* years ago, we should have nothing to say against the claim. For in those days the physical frame of men was, compared to the present human body, as that of a Megalosaurus to a common lizard.

A Naturalist suggests another difficulty. The human is the only species which, however unequal in its races, can breed together. "There is no question of selection between *human races*," say the anti-Darwinists, and no Evolutionist can deny the argument—one which very triumphantly proves *specific unify.* How then can Occultism insist that a portion of the Fourth Race humanity begot young ones from females of another, only semi-human, if not quite an animal, race; the hybrids resulting from which union not only bred freely but produced the ancestors of the modern anthropoid apes? Esoteric Science replies to this that it was in the very beginnings of physical man. Since then, Nature has changed her ways, and sterility is the only result of the crime of man's bestiality. But we have even to-day proofs of this. The Secret Doctrine teaches that the *specific unity of mankind* is not without exceptions even now. For there are, or rather still were a few years ago, descendants of these half-animal tribes or races, both of remote Lemurian and Lemuro-Atlantean origin. The world knows them as Tasmanians (now extinct), Australians, Andaman Islanders, etc. The descent of the Tasmanians can be almost proved by a fact, which struck Darwin a good deal, without his being able to make anything of it. This fact deserves notice.

De Quatrefages and other Naturalists, who seek to prove Monogenesis by the very fact of every race of mankind being capable of crossing with every other, have left out of their calculations *exceptions*, which do not in this case confirm the rule. Human crossing may have been a general rule from the time of the separation of sexes, but this does not prevent another law asserting itself, viz., sterility between two human races, just as between two animal species of different kinds, in those rare cases when a European, condescending to see in a female of a savage tribe a mate, happens to choose a member of **206]** such mixed tribes.[445] Darwin notes such a case in a Tasmanian tribe, whose women were suddenly struck with sterility, *en masse*, some time after the arrival among them of European colonists. The great Naturalist tried to explain this fact by change of

---

[444] *Chaire d'Hèbreu au Collège de France*, p. 20.

[445] Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various crossings with such semi-human stocks—*e.g.*, the wild men of Borneo, the Veddhas of Ceylon, classed by Prof. Flower among Aryans (!), most of the remaining Australians, Bushmen, Negritos, Andaman Islanders, etc.

The Australians of the Gulf of St. Vincent and the neighbourhood of Adelaide are *very hairy*, and the brown down on the skin of boys of five or six years of age assumes a *furry appearance.* They are, however, degraded *men;* not the closest approximation to the "pithecoid man," as Hæckel so sweepingly affirms. Only a portion of these men are a Lemurian relic. (*Cf. Esoteric Buddhism*, pp. 64 *et seqq*.)

diet, food conditions, etc., but finally gave up the solution of the mystery. For the Occultist it is very evident. "Crossing," as it is called, of Europeans with Tasmanian women—*i.e.*, the representatives of a race, whose progenitors were a "soulless"[446] and mindless monster, with a real human, though still as mindless a man—brought on sterility; and this, not only as a consequence of a physiological law, but also as a decree of Karmic evolution in the question of further survival of the abnormal race. In no one point of the above is Science prepared to believe *as yet*—but it will have to in the long run. Esoteric Philosophy, let us remember, only fills the gaps left by Science and corrects her false premisses.

Yet, in this particular, Geology and even Botany and Zoology support the Esoteric Teachings. It has been suggested by many Geologists that the Australian native—coexisting as he does with an *archaic fauna and flora*—must date back to an enormous antiquity. The whole environment of this mysterious race, about whose origin Ethnology is silent, is a testimony to the truth of the Esoteric position. As Jukes says:

> It is a very curious fact that not only these marsupial animals [the mammals found in the Oxfordshire Stone-field Slates], but several of the shells—as for instance, the Trigonias and even some of the plants found fossil in the Oolitic rocks—much more nearly resemble those now living in Australia than the living forms of, any other part of the globe. This might be explained on the supposition that, since the Oolitic [Jurassic] period *less change has taken place in Australia than elsewhere*, and that the Australian flora and fauna consequently retain something of **207]** {THE SEPARATION OF SEXES.} the Oolitic type, *while it had been altogether supplanted and replaced on the rest of the globe* [! !].[447]

Now why has less change taken place in Australia than elsewhere? "Where is the *raison d'etre for* such a "curse of 5retardation"? It is simply because the nature of the environment develops *pari passa* with the race concerned. Correspondences rule in every quarter. The survivors of those later Lemurians, who escaped the destruction of their fellows when the main Continent was submerged, became the ancestors of a portion of the present native tribes. Being a very low sub-race, begotten originally of animals, of monsters, whose very fossils are now resting miles under the sea floors, their stock has since existed in an environment strongly subjected to the *law of retardation.* Australia is one of the oldest lands now above the waters, and in the senile decrepitude of old age, its *"virgin* soil" notwithstanding. It can produce no new forms, unless helped by new and fresh races, and artificial cultivation and breeding.

To return once more, however, to the history of the Third Race, the "Sweat-born," the "Egg-bearing," and the "Androgyne." Almost sexless, in its early beginnings, it became bisexual or androgynous; very gradually of course. The passage from the first to the last transformation required numberless generations, during which the simple cell that issued from the earliest parent (the two in one), first developed into a bisexual being; and then the cell, becoming a regular egg, gave forth a unisexual creature. The Third Race mankind is the most mysterious of all the five hitherto developed Races. The mystery of the "How" of the generation of the distinct sexes must, of course, be very obscure here, as it is the business of an embryologist and a specialist; the present work giving only faint outlines of the process. But it is evident that the units of the Third Race humanity began to separate in their pre-natal shells, or eggs,[448] and to issue out of them as distinct male and female babes, ages after the appearance of its early progenitors. And, as time rolled on its geological periods, the newly born sub-races began to lose their natal capacities. Toward the end of the fourth sub-race of the Third Race, the babe lost its faculty of walking as soon as liberated from its shell, and by the end of the fifth, **208]** mankind was born under the same conditions and by identically the same process as our historical generations. This required, of course, millions of years. The reader has been made acquainted with the approximate figures, at least of the exoteric calculations.[449]

We are approaching the turning-point of the evolution of the Races. Let us see what Occult Philosophy says on the origin of language.

———

[446] In calling the animal "soulless" we do not deprive the beast, from the humblest to the highest species, of a Soul, but only of a conscious surviving Ego-Soul, *i.e.*, that principle winch survives after a man, and reincarnates in a like man. The animal has an Astral Body, that survives the physical form for a short period; nevertheless its (animal) Monad does not reincarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself, but they are *latent.*

[447] *Manual of Geology*, p. 302.

[448] The "fables" and "myths" about Leda and Jupiter, and such like, could never have sprung up in people's fancy, had not the allegory rested on a fact in Nature. Evolution, gradually transforming man into a mammal, did in his case only what it did in that of other animals. But this does not prevent man from having always stood at the head of the animal world and other organic species, and from having preceded the former.

[449] See the Section on "The Chronology of the Brâhmans," p. 69.

36. THE FOURTH RACE DEVELOPED SPEECH.

The Commentaries explain that the First Race—the ethereal or astral Sons of Yoga, also called "Self-born"—was, in our sense, speechless, for it was devoid of mind on our plane. The Second Race had a "sound-language," to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the "Sweat-born" or the *early* Third Race. In its second half, when the "Sweat-born" gave birth to the "Egg-born," the *middle* Third Race; and when these, instead of "hatching out"—may the reader pardon the rather ridiculous expression when applied to human beings in our age—as androgynous beings, began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually—an act which forced the Creative Gods, compelled by Karmic law, to incarnate in *mindless*, men; then only was speech developed. But even then it was still no better than a tentative effort. The whole human race was at that time of "one language and of one lip." This did not prevent the last two sub-races of the Third Race[450] from building cities, and sowing far and wide the first seeds of civilization under the guidance of their Divine Instructors,[451] and their own already awakened minds. Let the reader also bear in mind that, as each of the seven Races is divided into four Ages—the Golden, Silver, Bronze, and Iron Age—so is every smallest division of such Races. Speech then developed, according to Occult Teaching, in the following order:

209] {PRIMEVAL LANGUAGE.}

I. *Monosyllabic speech:* that of the first approximately fully developed human beings at the close of the Third Root-Race, the "golden-coloured," yellow-complexioned men, after their separation into sexes, and the full awakening of their minds. Before that, they communicated through what would now be called "thought-transference," though, with the exception of the Race called the "Sons of Will and Yoga"—the first in whom the "Sons of Wisdom" had incarnated—thought was but very little developed in nascent physical man, and never soared above a low terrestrial level. Their physical bodies belonging to the Earth, their Monads remained on a higher plane altogether. Language could not be well developed before the full acquisition and development of their reasoning faculties. This monosyllabic speech was the vowel-parent, so to speak, of the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races which are known to the Anthropologist.[452]

II. *Agglutinative speech:* these linguistic characteristics developed into the agglutinative languages. The latter were spoken by some Atlantean races, while other parent stocks of the Fourth Race preserved the mother-language. And as languages have their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay and finally death,[453] so the primitive speech of the most civilized Atlantean races—that language, which is referred to as Râkshasî Bhâshâ, in old Sanskrit works—decayed and almost died out. While the "cream" of the Fourth Race gravitated more and more toward the apex of physical and intellectual evolution, thus leaving as an heirloom to the nascent Fifth (the Aryan) Race the inflectional, highly developed

---

[450] To avoid confusion, let the reader remember that the term Root-Race applies to one of the seven great Races, sub-race to one of its great Branches, and family-race to one of the sub-divisious, which include nations and large tribes.

[451] In the Section on "The Fifth Race and its Divine Instructors," in the Commentary on Stanza XII, the nature of these "Instructors" is explained.

[452] The present yellow races are the descendants, however, of the early branches of the Fourth Race. Of the Third, the only *pure and direct* descendants are, as said above, a portion of the fallen and degenerated Australians, whose far distant ancestors belonged to a division of the seventh sub-race of the Third. The rest are of mixed Lemuro-Atlantean descent. They have since then entirely changed in stature and intellectual capacities.

[453] *Language* is certainly coeval with reason, and could never have been developed before man became one with the informing principles in them—those who fructified and awoke to life the mânasic element dormant in primitive man. For, as Professor Max Müller tells us in his *Science of Thought:* "Thought and language are identical." To add to this, however, the reflection that *thoughts which are too deep for words*, *do not really exist at all*, is rather risky, for thought impressed upon the astral tablets exists in eternity whether expressed or not. *Logos* is both reason and speech. But language, proceeding in cycles, is not always adequate to express *spiritual* thoughts. Moreover, in one sense, the Creek Logos is the equivalent of the Sanskrit Vâch, "the immortal (intellectual) ray of spirit." And the fact that Vâch (as Devasenâ, an *aspect* of Sarasvatî, the Goddess of Hidden Wisdom) is the spouse of the eternal celibate Kumâra, unveils a suggestive, though veiled, reference to the Kumâras, those "who refused to create," but who were compelled later on to complete *divine* Man by incarnating in him. All this will be fully explained in the Sections that follow.

languages, the agglutinative decayed and **210]** remained as a fragmentary fossil idiom, now scattered, and nearly limited to the aboriginal tribes of America.

III. *Inflectional speech:* the root of the Sanskrit, very erroneously called the "elder sister" of the Greek, instead of its mother—was the first language, now the mystery tongue of the Initiates, of the Fifth Race. The "Semitic" languages are the bastard descendants of the first phonetic corruptions of the eldest children of the early Sanskrit. The Occult Doctrine admits of no such divisions as the Aryan and the Semite, and accepts even the Turanian with ample reservations. The Semites, especially the Arabs, are later Aryans—degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs. The former are a tribe descended from the Chandâlas of India, the outcasts, many of them ex-Brâhmans, who sought refuge in Chaldæa, in Scinde, and Aria (Iran), and were truly born from their father A-Bram (No-Brâhman) some 8,000 years B.C. The latter, the Arabs, are the descendants of those Aryans who would not go into India at the time of the dispersion of nations, some of whom remained on the borderlands thereof, in Afghanistan and Kabul[454] and along the Oxus, while others penetrated into and invaded Arabia. But this was when Africa had already been raised as a continent.

We have meanwhile to follow, as closely as limited space will permit, the gradual evolution of the now truly human species. It is in the suddenly arrested evolution of certain sub-races, and their forced and violent diversion into the purely animal line by artificial cross-breeding, truly analogous to the hybridization which we have now learned to utilize in the vegetable and animal kingdoms, that we have to look for the origin of the anthropoids.

211] {THE TRANSFORMATION OF THE EARTH.} In these red-haired and hair-covered monsters, the fruit of the unnatural connection between men and animals, the "Lords of Wisdom" did not incarnate, as we see. Thus through a long series of transformations due to unnatural cross-breeding—unnatural "sexual selection"—originated in due course of time the lowest specimens of humanity; while further bestiality and the fruit of their first animal efforts of reproduction begat a species which developed into mammalian apes ages later.[455]

As to the separation of sexes, it did not occur suddenly, as one may think. Nature proceeds slowly in whatever she does.

———

37. THE ONE[456] BECAME TWO; ALSO ALL THE LIVING AND CREEPING THINGS THAT WERE STILL ONE, GIANT FISH, BIRDS AND SERPENTS WITH SHELL-HEADS.

This relates evidently to the so-called age of amphibious reptiles, during which Science denies that man existed! But what could the Ancients know of antediluvian prehistoric animals and monsters? Nevertheless, in Book VI of the Commentaries is found a passage which, freely translated, says:

When the Third separated and fell into sin by breeding men-animals, *these* [*the animals*] *became ferocious*, *and men and they mutually destructive. Till then*, *there was no sin*, *no life taken. After* [*the separation*] *the Satya* [*Yuga*] *was at an end. The eternal spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed*

---

[454] Ptolemy, speaking in his ninth table of the Kabolitæ or Kabul tribes, calls them }Arist3fuloi, Aristophyli, the aristocratic or noble tribes. The Afghans call themselves Ben-Issraël, children of Is (sa) raël, from Issa, "woman and also earth," sons of Mother Earth. But if you call an Afghan Yahoudi (Jew), he will kill you. The names of the supposed twelve tribes of the Jews, and the names of the real twelve tribes of the Afghans, are the same. The Afghans being far older (at any rate, their Arabic stock) than the Israelites, no one need be surprised to find such tribal names among them as Youssoufzic, sons of Joseph, in Punjcaure and Boonere; Zablistanee (Zebulon); Ben-manasseh, sons of Manasseh, among the Khojar Tartars; Isaguri, or Issachar, now Ashnagor in Afghanistan, etc. The whole twelve names of the so-called twelve tribes are names of the signs of the Zodiac, as is now well proven. In any case, the names of the oldest Arabic tribes, re-transliterated, yield the names of the zodiacal signs and likewise of the mythical sons of Jacob. Where are the traces of the Jewish twelve tribes? Nowhere. But there is a trace, and a deep one, that the Jews have tried to deceive people with the help of these names. For, see what happens ages after the *ten tribes* had wholly disappeared from Babylon. Ptolemy Philadelphus, desiring to have the Hebrew Law translated for him into Greek (the famous Septuagint), wrote to the high priest of the Jews, Eleazar, to send him *six men from each of the twelve tribes*; and the *seventy-two representatives* (of whom sixty were ghosts apparently) came to the king in Egypt and translated the Law amid miracles and wonders. See Butler's *Horœ Biblicœ*, Josephus, and Philo Judæus.

[455] The Commentary explains that the apes are the only species, among the animals, which has gradually, and with every generation and variety, tended more and more to return to the original type of its male forefather—the dark gigantic Lemurian and Atlantean.

[456] Androgyne.

to the superior Fathers [*the higher Gods or Angels*]. *The Nirmânakâyas of the Nâgas*, *the wise Serpents and Dragons of Light*, *came*, *and the precursors of the Enlightened* [*the Buddhas*]. *Divine Kings descended and taught men sciences and arts*, *for man could live no longer in the first land* [*Adi-Varsha*, *the Eden of the first Races*], *which had turned into a white frozen corpse.*

The above is suggestive. We will see what can be inferred from this brief statement. Some may incline to think that there is more in it than is apparent at first sight.

212]

EDENS, SERPENTS, AND DRAGONS.

Whence the idea, and the true meaning of the term "Eden"? Christians will maintain that the Garden of Eden is the holy Paradise, the place *desecrated by the sin* of Adam and Eve; the Occultist will deny this dead-letter interpretation, and show the reverse. One need not believe in the *Bible* and see in it divine revelation, to say that this ancient book, if read esoterically, is based upon the same universal traditions as the other ancient scriptures. What Eden was is partially shown in *Isis Unveiled*, where it is said that:

The Garden of Eden as a locality is no myth at all; it belongs to those landmarks of history which occasionally disclose to the student that the *Bible* is not all mere allegory. "Eden, or the Hebrew גן־עדן, Gan-Eden, meaning the Park or the Garden of Eden, is an archaic name of the country watered by the Euphrates and its many branches, from Asia and Armenia to the Erythraian sea."[457] In the Chaldæan *Book of Numbers*, its location is designated in numerals, and in the cypher Rosicrucian manuscript, left by Count St. Germain, it is fully described. In the Assyrian *Tablets* it is rendered Gan-duniyas. "Behold," say the אלהים, Elohim, of *Genesis*, "the man is become as one of us." The Elohim may be accepted in one sense for *gods* or powers, and in another for Aleim, or priests—the hierophants initiated into the good and evil of this world; for there was a college of priests called the Aleim, while the head of their caste, or the chief of the hierophants, was known as Java-Aleim. Instead of becoming a neophyte, and gradually obtaining his esoteric knowledge through a regular initiation, an Adam, or Man, uses his intuitional faculties and, prompted by the serpent—*Woman* and Matter—tastes of the Tree of Knowledge, the Esoteric or Secret Doctrine, unlawfully. The priests of Hercules, or Mel-karth, the "Lord" of the Eden, all wore "coats of skin." The text says: "And Java-Aleini made for Adam and his wife, כתנותצור, Chitonuth-our." The first Hebrew word, Chiton, is the Greek χιτὼν (Chitôn). It became a Slavonic word by adoption from the *Bible*, and means a *coal*, an upper garment.

Though containing the same substratum of esoteric truth as does every early Cosmogony, the Hebrew Scripture wears on its face the marks of a double origin. Its *Genesis* is purely a reminiscence of the Babylonian captivity. The names of places, men, and even objects, can be traced from the original text to the Chaldæans and the Akkadians, the progenitors and Aryan instructors of the former. It is strongly contested that the Akkad tribes of Chaldæa, Babylonia and Assyria were in any way cognate with the Brâhmans of Hindustan; but there are more proofs in favour of this opinion than otherwise. The Shemite or Assyrian ought, perchance, to have been called the Turanian, and the Mongolians have been denominated Scyths. But if the Akkadians ever existed, otherwise than in the imagination of some Philologists and Ethnologists, they certainly would never have been a Turanian tribe, as some Assyriologists have striven to make us believe. They were simply **213]** {THE GARDEN OF EDEN, A COLLEGE.} emigrants on their way to Asia Minor from India, the cradle of humanity, and their sacerdotal adepts tarried to civilize and initiate a barbarian people. Halevy proved the fallacy of the Turanian mania in regard to Akkadian people, and other scientists have proved that the Babylonian civilization was neither born nor developed in that country. It was imported from India, and the importers were Brâhmanical Hindus.[458]

And now, ten years after this was written, we find ourselves corroborated by Professor Sayce, who says in his first Hibbert Lecture that the culture of the Babylonian city Eridu was of "foreign importation." It came from India.

Much of the theology was borrowed by the Semites from the non-Semitic Akkadians or Proto-Chaldæans, whom they supplanted, and whose local cults they had neither the will nor the power to uproot. Indeed, throughout a long course of ages the two races, Semites and Akkadians, lived side by side, their notions and worship of the gods blending insensibly together.

Here, the Akkadians are called "non-Semitic," as we had insisted they were in *Isis Unveiled*, which is another corroboration. Nor are we less right in always maintaining that the Jewish biblical history was a compilation of *historical* facts, arranged from other people's history in Jewish garb—*Genesis* excluded, which is Esotericism pure and simple. But it is really from the Euxine to Kashmir, and beyond, that Science has to search for the cradle—or rather one of the chief cradles—of mankind and the sons of Ad-ah; especially in after times, when the Garden of Ed-en on the Euphrates became the College of the Astrologers and Magi, the Aleim.

But this College and this Eden belong to the Fifth Race, and are simply a faint reminiscence of the Âdi-Varsha, of the primeval Third Race. What is the etymological meaning of the word Eden? In Greek it is ἡδονὴ, signifying "voluptuousness." In this aspect it is no better than the Olympus of the Greeks, Indra's Heaven, Svarga, on Mount Meru, and even the Paradise full of Houris, promised by

457 Dr. A. Wilder; who says that Gan-duniyas is a name of Babylonia.

458 Vol. i. pp. 575, 576.

Mahomet to the faithful. The Garden of Eden was never the property of the Jews, for China, which can hardly be suspected of having known anything of the Jews 2,000 B.C., had such a primitive Garden in Central Asia inhabited by the "Dragons of Wisdom," the Initiates. And according to Klaproth, the hieroglyphical chart copied from a Japanese Cyclopaedia in the book of *Foe ̆-koue ̆-ki*[459] places its "Garden **214]** of Wisdom" on the Plateau of Pamir between the highest peaks of the Himalayan ranges; and, describing it as the culminating point of Central Asia, shows the four rivers—Oxus, Indus, Ganges, and Silo—flowing from a common source, the "Lake of the Dragons."

But this is not the Genetic Eden; nor is it the Kabalistical Garden of Eden. For the former—Eden Illa-ah—means in one sense Wisdom, a state like that of Nirvana, a Paradise of Bliss; while in another sense it refers to Intellectual Man himself, the container of the Eden in which grows the Tree of Knowledge of good and evil; man being the Knower thereof.

Renan and Barthélemy St. Hilaire, basing themselves "on the most solid inductions," think it impossible to doubt any longer, and both place the cradle of humanity "in the region of the Timaus." Finally, the *Journal Asiatique*[460] concludes that:

> All the traditions of the human race gathering its primitive families at the region of their birth-place, show them to us grouped around the countries where Jewish tradition places the Garden of Eden; where the Aryans [Zoroastrians] established their Airyana Vaejo or the Meru [?]. They are hemmed in to the North by the countries which join Lake Aral, and to the South by Baltistan, or Little Tibet. Everything concurs in proving that there was the abode of that primitive humanity to which we have to be traced.

That "primitive humanity" was in its Fifth Race, when the "Four-mouthed Dragon," the lake, of which very few traces are now left, was the abode of the "Sons of Wisdom," the first Mind-born Sons of the Third Race. Yet it was neither the only nor the primitive cradle of humanity, though it was the copy of the cradle, verily, of the first thinking *divine* Man. It was the Paradesha, the highland of the first Sanskrit-speaking people, the Hedone, the country of delight of the Greeks, but it was not the "Bower of Voluptuousness" of the Chaldæans, for the latter was but the reminiscence of it; nor again was it there that the "Fall of Man" occurred after the "separation." The Eden of the Jews was *copied* from the Chaldæan *copy.*

That the Fall of Man into generation occurred during the earliest portion of what Science calls the Mesozoic times, or the age of the reptiles, is evidenced by the bible phraseology concerning the serpent, the nature of which is explained in the *Zohar.* The question is not whether Eve's incident with the tempting reptile is allegorical or textual, for no one can doubt that it is the former, but to show the **215]** {FLYIWG CAMELS.} antiquity of the symbolism on the very face of it, and that it was not a Jewish but a universal idea.

Now we find in the *Zohar* a very strange assertion, one that is calculated to provoke the reader to merry laughter by its ludicrous absurdity. It tells us that the serpent, which was used by Shamael, the supposed Satan, to seduce Eve, was a kind of "flying camel"—καμηλόμορφον.[461]

A "flying camel" is indeed too much for the most liberal-minded F.R.S. Nevertheless, the *Zohar*, which can hardly be expected to use the language of a Cuvier, was right in its description; for we find it called in the old Zoroastrian MSS. Aschmogh, which in the *Avesta* is represented as having after the Fall lost its *nature* and its *name*, and is described as a huge serpent with a camel's neck.

Salverte asserts that:

> There are no winged serpents nor veritable dragons. . . . Grasshoppers are still called by the Greeks *winged serpents*, and this metaphor may have created several narratives on the existence of winged serpents.[462]

There are none *now*; but there is no reason why they should not have existed during the Mesozoic Age; and Cuvier, who has reconstructed their skeletons, is a witness to "flying camels." Already, after finding simple fossils of certain saurians, the great Naturalist has written, that:

> If anything can justify the hydras and other monsters, whose figures were so often repeated by mediaeval historians, it is incontestably the Plesiosaurus.[463]

We are unaware if Cuvier has added anything in the way of a further *mea culpa*, but we may well imagine his confusion for all his slanders against archaic veracity, when he found himself in the presence of a *flying* saurian, the Pterodactyl, found in Germany, seventy-eight feet long, and carrying vigorous wings attached to its reptilian body. This fossil is described as a reptile, the *little fingers of whose hands* are so elongated as to bear a long membranous wing. Here, then, the "flying

---

459 *Foe ̆-koue ̆-ki; ou Relations des Royaumes Bouddhiques*; par Chy Fa-hian: translated by Abel Remusat.

460 Seventh year, 1855.

461 De Mirville's *Des Esprits*, ii. 423. See also Moses Maimonides, *More Nevochim*.

462 *Sciences Occultes*, p. 464.

463 *Révolution du Globe*, Vol. v. p. 247.

camel" of the *Zohar* vindicated. For surely, between the long neck of the Plesiosaurus and the membranous wing of the Pterodactyl, or still better the Mosasaurus, there is enough scientific probability on which to build a "flying camel," or a long-necked dragon. Prof. Cope, of Philadelphia, has shown that the Mosasaurus **216]** fossil in the chalk was a winged serpent of this kind. There are characters in its vertebrae, which indicate union with the Ophidia rather than with the Lacertilia.

And now to the main question. It is well known that Antiquity has never claimed Paleontography and Palaeontology among its arts and sciences; and it never had its Cuviers. Yet on Babylonian tiles, and especially in old Chinese and Japanese drawings, in the oldest Pagodas and monuments, and in the Imperial Library at Pekin, many a traveller has seen and recognized perfect representations of Plesiosauri and Pterodactyls in the multiform Chinese dragons.[464] Moreover, the prophets speak in the *Bible* of the flying fiery serpents,[465] and Job mentions the Leviathan.[466] Now the following questions are put very directly:

I. How could the ancient nations know anything of the extinct monsters of the Carboniferous and Mesozoic times, and even represent and describe them orally and pictorially, unless they had either *seen those monsters themselves* or *possessed descriptions of them in their traditions*; which descriptions necessitate *living and intelligent eye-witnesses?*

II. And if such eye-witnesses are once admitted (unless retrospective clairvoyance is granted), how can humanity and the first palæolithic men be no earlier than about the middle of the Tertiary period? We must bear in mind that most of the men of Science do not allow man to have appeared before the Quaternary period, and thus shut him out completely from the Cainozoic times. Here we have extinct species of animals, which disappeared from the face of the Earth millions of years ago, described by, and known to, nations whose civilization, it is said, could hardly have begun a few thousand years ago. How is this? Evidently either the Mesozoic time has to be made to overlap the **217]** {KIRCHER'S DRAGON.} Quaternary period, or man must be made the contemporary of the Pterodactyl and the Plesiosaurus.

It does not follow that, because the Occultists believe in and defend Ancient Wisdom and Science, even though winged saurians are called "flying camels" in the translations of the *Zohar*, we therefore as readily believe in all the stories which the Middle Ages give us of such dragons. Pterodactyls and Plesiosauri ceased to exist with the bulk of the Third Race. When, therefore, we are gravely asked by Roman Catholic writers to credit Christopher Scherer's and Father Kircher's cock-and-bull stories of their having seen with their own eyes living fiery and flying dragons, respectively in 1619 and 1669, we may be allowed to regard their assertions as either dreams or fibs.[467] Nor shall we regard otherwise than as a "poetical license" the story told of Petrarch, who,

---

[464] We read in De Mirville's "Mémoire à l'Académie" (ii. 431) of the "naïve astonishment of Geoffroy St. Hilaire, when M. de Paravey showed to him, in some old Chinese works and Babylonian tiles, dragons, . . . ornithorhynchuses and saurians (aquatic animals *found only in Australia*), etc., extinct animals that he had thought unknown on earth . . . till his own day."

[465] See *Isaiah*, xxx. 6: "The viper and the flying serpent," and the fiery serpents conquered by the brazen serpent of Moses.

[466] The fossils, reconstructed by Science which we know, ought to be sufficient warrant for the possibility of even a Leviathan, not to mention Isaiah's flying serpents, or Saraph Mehophep, words which are translated in all the Hebrew dictionaries as "Saraph," enflamed or fiery venom, and "Mehophep," flying. But, although Christian Theology has always connected both Leviathan and Saraph Mehophep with the Devil, the expressions are metaphorical and have nought to do with the "Evil One." Nevertheless, the word "Dragon" has now become a synonym for the latter. In Bretagne the word Drouk now signifies "Devil," whence, as we are told by Cambry (*Monuments Celtiques*, p. 299), the Devil's Tomb in England, Droghedanum Sepulcrum. In Languedoc the meteoric fires and will-o'-the-wisps are called Drac, and in Bretagne Dreag and Wraie or wraith; the castle of Drogheda in Ireland meaning the Devil's castle. (De Mirville, *ibid*., ii. 423.)

[467] The ultramontane writers accept the wliole series of dracoiiian stories given by Kathcr Kil-cher, in his *Œdipus Ægyptiacus*, "De Geuesi Draconum," quite seriously. According to that Jesuit, he himself saw a dragon which was killed in 1669 by a Roman peasant, as the director of the Museo Barberini sent it to him, to take the beast's likeness, which Father Kirelier did and had it published ill one of his *in-folios.* After this he received a letter from Christopher Sclierer, Prefect of the Canton of Soleure, Switzerland, in which that official certifies to his having seen himself, *with his own eyes*, one fine summer night in 1619, a living dragon. Having remained on his balcony "to contemplate the perfect purity of the firmament," he writes, "I saw a fiery, shining dragon rise from one of the caves of Mount Pilatus and direct himself rapidly towards Fluelen to the other end of the lake. Enormous in size, his tail was still longer and his neck stretched out. His head and jaws were those of a serpent. In flying, he emitted on his way numerous sparks (?!). . . . I thought at first I was seeing a meteor, but soon, looking more attentively, I was convinced by his flight and the conformation of his body that I saw a *veritable dragon*. I am happy to be thus able to enlighten your Reverence on the *very real*

while following one day his Laura in the woods and passing near a cave, is credited with having found a dragon, whom he forthwith stabbed with his dagger and killed, thus preventing the monster from devouring the lady of his heart.[468] We would willingly believe the story had Petrarch lived in the days of Atlantis, when such antediluvian monsters may still have existed. We deny their existence in our present era. The sea-serpent is one thing, the dragon quite another. The former is denied by the majority because it lives in the very depths of the ocean, is very scarce, and rises to the surface only when compelled, perhaps, by hunger. Thus keeping invisible, it may **218]** exist and still be denied. But if there was such a thing as a dragon of the above description, how could it have ever escaped detection? It is a creature contemporary with the earliest Fifth Race, and exists no more.

The reader may enquire why we speak of dragons at all? We answer: firstly, because the knowledge of such animals is a proof of the enormous antiquity of the human race; and, secondly, to show the difference between the real zoological meaning of the words "Dragon," "Nâga," and "Serpent," and the metaphorical meaning, when used symbolically. The profane reader, who knows nothing of the mystery language, is likely, whenever he finds one of these words mentioned, to accept it literally. Hence, the *quidproquos* and unjust accusations. A couple of instances will suffice.

"Sed et Serpens?" Aye: but what was the nature of the serpent? Mystics intuitionally see in the serpent of *Genesis* an animal emblem and a high spiritual essence: a cosmic force, superintelligent, a "great fallen light," a spirit, sidereal, aerial and tellurian at the same time, "whose influence circumambulates the globe" *(qui circumambulat terram)*, as De Mirville,[469] a Christian fanatic of the dead-letter, has it, and which only "manifested itself under the physical emblem which agreed the better with its moral and intellectual *coils"—i.e.*, under the ophidian form.

But what will Christians make of the Brazen Serpent, the "Divine Healer," if the serpent is to be regarded as the emblem of cunning and evil; the "Evil One" itself? How can the line of demarcation ever be settled, when it is traced arbitrarily in a sectarian theological spirit? For, if the followers of the Roman Church are taught that Mercury and Esculapius, or Asclepios, who are, in truth, one, are "devils and sons of devils," and the wand and serpent of the latter, the "Devil's wand"; how about the Brazen Serpent of Moses? Every scholar knows that both the Heathen "wand" and the Jewish "serpent" are one and the same, namely, the Caduceus of Mercury, son of Apollo-Python. It is easy to comprehend why the Jews adopted the ophidian shape for their "seducer." With them it was purely *physiological* and *phallic*; and no amount of casuistical reasoning on the part of the Roman Catholic Church can give it another meaning, once that the mystery language is well studied, and that the Hebrew scrolls are read numerically. The Occultists know that the Serpent, the Nâga, and the Dragon have each **219]** {HAS SATAN ANY REALITY?} a septenary meaning; that the Sun, for instance, was the astronomical and cosmic emblem of the two contrasted Lights and the two Serpents of the Gnostics, the good and the evil. They also know that, when *generalized*, the conclusions of both Science and Theology present two most ridiculous extremes. For, when the former tells us that it is sufficient to trace the legends of the serpents to their primal source, the astronomical legend, and to meditate seriously on the Sun, the conqueror of Python, and the celestial Virgin in the Zodiac forcing back the devouring Dragon, if we would have the key of all the subsequent religious dogmas—it is easy to perceive that, instead of generalizing, the author simply has his eye on Christian religion and *Revelation*. We call this the one extreme. We see the other when Theology, repeating the famous decision of the Council of Trent, seeks to convince the masses that:

> From the fall of man until the hour of his baptism the Devil has full power over him, and possesses him *by right—diabolum dominium et poteslaient super homines habere et jure eos possidere*.[470]

To this Occult Philosophy answers: Prove first the existence of the Devil *as an entity*, and then we may believe in such congenital possession. A very small amount of observation and knowledge of human nature may be sufficient to prove the fallacy of this theological dogma. Had Satan any reality, in the objective or even subjective world (in the ecclesiastical sense), it is the poor Devil who would find himself chronically obsessed and even possessed by the wicked—hence by the bulk of

---

existence of those animals"—in *dreams*, the writer ought to have added, of long past ages. (*Ibid*., p. 424.)

[468] As a convincing proof of the reality of the fact, a Roman Catholic refers the reader to the picture of the incident painted by Simon de Sienne, a friend of the poet, on the portal of the Church Notre Dame Du Don at Avignon, notwithstanding the prohibition of the Sovereign Pontiff, who "would not allow this triumph of love to be enthroned in the holy place"; and adds: "Time has injured the work of art, but has not weakened its tradition." (*Ibid.*, p. 425.) De Mirville's "Dragon-Devils" of our era seem to have no luck, as they disappear most mysteriously from the museums where they are said to have been. Thus the Dragon embalmed by Ulysses Aldovrandus and presented to the Musée du Sénat, either in Naples or Bologna, "was there still in 1700," but is there no more. (*Ibid*., p. 427.)

[469] *Op. cit*., ii. 422.

[470] *Ibid*., p. 433.

mankind. It is humanity itself, and especially the clergy, headed by the haughty, unscrupulous and intolerant Roman Church, which has begotten, given birth to, and reared in love the Evil One. But this is a digression.

> The whole world of thought is reproached by the Church with having adored the serpent.
>
> The whole of humanity burnt incense to it or stoned it. The *Zends* speak of it as do the *Kings* and *Vedas*, as the *Edda . . .* and the *Bible. . . .* Everywhere the sacred serpent [the Nâga] has its shrine and its priest; in Rome it is the Vestal who . . . prepares its meal with the same care that she bestows on the sacred fire. In Greece, Æsculapius cannot cure without its assistance, and delegates to it his powers. Every one has heard of the famous Roman embassy sent by the Senate to the god of medicine and its return with the not less famous serpent, which proceeded of its own will and by itself toward its master's temple on one of the islands of the Tiber. Not a Bacchante that did not wind it [the serpent] in her **220]** hair, not an Augur but questioned it with care, not a Necromancer whose tombs are free from its presence! The Cainites and the Ophites call it Creator, while recognizing, as Schelling did, that the serpent is "evil in substance and in person."[471]

Yes, the author is right, and if one would have a complete idea of the prestige which the serpent enjoys to our own day, he ought to study the matter in India and learn all that is believed about, and still attributed to, the Nâgas (cobras) in that country; one should also visit the Africans of Whydah, the Voodoos of Port-au-Prince and Jamaica, the Nagals of Mexico, and the Pa, or Men-serpents of China, etc. But why wonder that the serpent is "adored" and at the same time cursed, since we know that from the beginning it was a symbol? In every ancient language the word *dragon* signified what it now does in Chinese, *long* or "the being who excels in intelligence," and in Greek, δράκων, or "he who sees and watches."[472] Is it to the animal of this name that any of these epithets can apply? Is it not evident, wherever superstition and oblivion of the primitive meaning may have led savages now, that the above qualifications were intended to apply to the human originals, who were symbolized by Serpents and Dragons? These originals—called to this day in China the "Dragons of Wisdom"—were the first disciples of the Dhyânîs, who were their Instructors; in short, the Primitive Adepts of the Third Race, and later, of the Fourth and Fifth Races. The name became universal, and no sane man before the Christian era would ever have confounded the man and the symbol.

The symbol of Chnouphis, or the Soul of the World, writes Champollion:

> Is among others that of an enormous serpent standing on human legs; this reptile, the emblem of the Good Genius, is a veritable Agathodæmon. It is often represented bearded. . . . This sacred animal, identical with the serpent of the Ophites, is found engraved on numerous Gnostic or Basilidean stones. . . . The serpent has various heads, but is constantly inscribed with the letters XNOYBIΣ.[473]

Agathodæmon was endowed "with the knowledge of good and evil," **221]** {TWO SCHOOLS OF MAGIC.} *i.e.*, with Divine Wisdom, for without the latter the former is impossible.[474] Repeating Jamblichus, Champollion shows him to be:

> The deity called 'Ειχτῶν [or the Fire of the Celestial Gods—the Great Thot-Hermes],[475] to whom Hermes Trismegistus attributes the invention of magic.[476]

The "invention of magic"! A strange term to use, as though the unveiling of the eternal and actual mysteries of Nature could be *invented!* As well attribute, millenniums hence, the *invention*

---

[471] *Ibid*., pp. 432, 433. This is about as just as though, a few millenniums hence, a fanatic of some future new creed, who was bent upon glorifying *his* religion at the expense of *ancient* Christianity, were to say: "Everywhere the quadruped lamb was adored. The nun, calling it the Agnus, placed it on her bosom; the priest laid it on the altar. It figured in every Paschal meal, and was glorified loudly in every temple. And yet the Christians dreaded it and hated it, for they slew and devoured it. Heathens, at any rate, do not eat their sacred symbols. We know of no serpent or reptile-eaters, except in Christian civilized countries, where they begin with frogs and eels, and must end with real snakes, as they have begun with lamb and ended with horse-flesh.

[472] *Ibid*., p. 423.

[473] *Pantheon*, 3.

[474] The Solar Chnouphis, or Agathodæmon, is the Christos of the Gnostics, as every scholar knows. He is intimately connected with the Seven Sons of Sophia (Wisdom), the Seven Sons of Aditi, Universal Wisdom, her eighth being Mârttânda, the Sun, which Seven are the Seven Planetary Regents or Genii. Therefore Chnouphis was the Spiritual Sun of Enlightenment, of Wisdom, hence the patron of all the Egyptian Initiates, as Bel-Merodach, or Bel-Belitanus, became later with the Chaldæans.

[475] Hermes, or rather Thot, was a generic name. Abul Feda shows in his *Historia Anti-Islamitica*, five Hermes, and the names of Hermes, Nebo, Thot were given respectively in various countries to great Initiates. Thus Nebo, the son of Merodach and Zarpanitu, whom Herodotus calls Zeus-Belos, gave his name to all the great Prophets, Seers and Initiates. They were all "Serpents of Wisdom," as connected with the Sun astronomically, and with Wisdom spiritually.

[476] *Pantheon*, text 15.

instead of the discovery of radiant matter to Mr. Crookes. Hermes was not the inventor, or even the discoverer, for, as said in the last footnote but one, Thot-Hermes is a generic name, as is Enoch—Enoïchion, the "inner, spiritual eye"—Nebo, the prophet and seer, etc. It is not the proper name of any one living man, but a generic title of many Adepts. Their connection with the serpent in symbolic allegories is due to their enlightenment by the Solar and Planetary Gods during the earliest intellectual Race, the Third. They are all the representative patrons of the Secret Wisdom. Asclepios is the son of the Sun-God Apollo, and he is Mercury; Nebo is the son of Bel-Merodach; Vaivasvata Manu, the great Rishi, is the son of Vivasvat—the Sun or Sûrya, etc. And while, astronomically, the Nâgas along with the Rishis, the Gandharvas, Apsarases, Grâmanîs (or Yakshas, minor Gods), Yâtudhânas and Devas, are the Sun's attendants throughout the twelve solar months; in theogony, and also in anthropological evolution, they are Gods and Men—when incarnated in the *Nether* World. Let the reader be reminded, in this connection, of the fact that Apollonius met in Kashmir Buddhist Nâgas. These are neither serpents zoologically, nor yet the Nâgas ethnologically, but "wise men."

The *Bible*, from *Genesis* to *Revelation*, is but a series of historical records of the great struggle between White and Black Magic, between the Adepts of the Right Path, the Prophets, and those of the Left, the Levites, the clergy of the bruta masses. Even the students of Occultism, though some of them have more archaic MSS. and direct teaching **222]** to rely upon, find it difficult to draw a line of demarcation between the Sodales of the Right Path and those of the Left. The great schism that arose between the sons of the Fourth Race, as soon as the first Temples and Halls of Initiation had been erected under the guidance of the "Sons of God," is allegorized in the Sons of Jacob. That there were two Schools of Magic, and that the orthodox Invites did not belong to the holy one, is shown in the words pronounced by the dying Jacob. And here it may be well to quote a few sentences from *Isis Unveiled*.[477]

The dying Jacob thus describes his sons: "Dan," he says, "shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backwards *[i.e.*, he will teach candidates *Black* Magic]. I have waited for thy salvation, O Lord!" Of Simeon and Levi the patriarch remarks that they "are brethren; instruments of *cruelly* are in their habitations. O my soul, come not thou into their *secret;* unto their *assembly*."[478] Now in the original, the words "their secret" read—"their Sod."[479] And Sod was the name for the great Mysteries of Baal, Adonis and Bacchus, who were all Sun-Gods and liad serpents for symbols. The Kabalists explain the allegory of the fiery serpents by saying that this was the name given to the tribe of Levi, to all the Lévites, in short, and that Moses was the chief of the Sodales.[480]

It is to the Mysteries that the original meaning of the "Dragon-Slayers" has to be traced, and the question is fully treated of hereafter.

Meanwhile it follows that, if Moses was the Chief of the Mysteries, he was the Hierophant thereof; and further, if, at the same time, we find the Prophets thundering against the "abominations" of the people of Israel, that there were two Schools. "Fiery serpents" was, then, simply the epithet given to the Levites of the priestly caste, after they had departed from the Good Law, the traditional teachings of Moses, and to all those who followed Black Magic. Isaiah, when referring to the "rebellious children" who will have to carry their riches into the lands whence come "the viper and *fiery* flying *serpent*,"[481] or **223]** {THE SEVENTH SON OF THE SEVENTH SON.} Chaldæa and Egypt, whose Initiates had already greatly degenerated in his day (700 B.C.), meant the sorcerers of those lands.[482] But these must be carefully distinguished from the "Fiery Dragons of Wisdom" and the "Sons of the Fire-Mist."

In the *Great Book of the Mysteries* we are told that:

Seven Lords created seven Men; three Lords [*Dhyân Chohans or Pitris*] *were holy and good*, *four less heavenly and full of passion. . . . . The Chhâyâs* [*phantoms*] *of the Fathers were as they.*

---

[477] i. 555.

[478] *Genesis*, xlix. 17, 18, and 5, 6.

[479] Dunlap, in his Introduction to *Sod*, *the Mysteries of Adoni* (xi), explains the word "Sod" as *arcanum*, religious mystery, on the authority of Schindler's *Penteglolt*, 1201. "The secret of the Lord is with them that fear him," says *Psalm*, xxv. 14. This is a mistranslation of the Christiaus, for it ought to read: "Sod Ihoh (the Mysteries of Ihoh) are for *those who fear him*." "Al [El] is terrible in the great Sod of the Kedeshim (the Priests, the Holy, the Initiated),"—*Psalm*, lxxxix. 7 (*ibid*.). The Kedeshim were very far from holy. See the Section on "The Holy of Holies," in Part II of this Volume.

[480] "The members of the Priest-Colleges were called Sodales," says Freund's *Latin Lexicon* (iv. 448). "Sodalities were constituted in the Idæan Mysteries of the Mighty Mother," writes Cicero in *De Senectute.* (Dunlap, *ibid.*, p. xii.)

[481] xxx. 6.

[482] The priests of Baal who jumped over the fires. But this was a Hebrew term and a local one. Saraph means "fiery or flaming venom."

This accounts for the differences in human nature, which is divided into seven gradations of good and evil. There were seven tabernacles ready to be inhabited by Monads under seven different Karmic conditions. The Commentaries explain on this basis the easy spread of evil, as soon as the human Forms had become real men. Some ancient philosophers, however, in their genetical accounts, ignored the seven and gave only four. Thus the Mexican local *Genesis* has "four *good* men," described as the four real ancestors of the human race, "who were neither begotten by the Gods nor born of woman"; but whose creation was a wonder wrought by the Creative Powers, and who were made only after *"three attempts at manufacturing men had failed."* The Egyptians in their theology had only "four Sons of God"—whereas in *Pymander seven* are given—thus avoiding any mention of the evil nature of man. When, however, Set from a God sank into Set-Typhon, he began to be called the "seventh son"; whence probably arose the belief that "the seventh son of the seventh son" is always a natural-born magician—though at first only a *sorcerer* was meant. Apap, the serpent symbolizing evil, is slain by Aker, Set's serpent;[483] therefore Set-Typhon could not be that evil. In the *Book of the Dead*, it is commanded that Chapter clxiii should be read "in the presence of a serpent on two legs," which means a high Initiate, a Hierophant, for the discus and ram's horns[484] that adorn his "serpent's" head in the hieroglyphics of the title of the said chapter, denote this. Over the "serpent" are represented the two mystic eyes of Ammon,[485] the hidden "Mystery God." The above passages **224]** corroborate our assertion, and show what the word "serpent" really meant in antiquity.

But as to the Nagals and Nargals; whence came the similarity or names between the Indian Nâgas and the American Nagals?

> The Nargal was the Chaldæan and Assyrian chief of the Magi [Rab-Mag], and the Nagal was the chief sorcerer of the Mexican Indians. Both derive their names from Nergal-Serezer, the Assyrian god, and the Hindu Nâgas. Both have the same faculties and the power to have an attendant Dæmon, with whom they identify themselves completely. The Chaldæan and Assyrian Nargal kept his Dæmon, in the shape of some animal considered sacred, inside the temple; the Indian Nagal keeps his wherever he can—in the neighbouring lake, or wood, or in the house, in the shape of some household animal.[486]

Such similarity cannot be attributed to *coincidence.* A new world is discovered, and we find that, for our forefathers of the Fourth Race, it was already an old one; that Arjuna, Krishna's companion and Chela, is said to have descended into Pâtâla, the "antipodes" and therein married Ulûpî,[487] a Nâga, or Nâgî rather, the daughter of the king of the Nâgas, Kauravya.[488]

And now it may be hoped the full meaning of the serpent emblem is proven. It is neither that of evil, nor, least of all, that of the devil; but is, indeed, the SEMES EILAM ABRASAX, the "Eternal Sun Abrasax," the Central Spiritual Sun of all the Kabalists, represented in some diagrams by the circle of Tiphereth.

And here, again, we may quote from our earlier volumes and enter into further explanations.

> From this region of unfathomable Depth (Bythos, Aditi, Shekinah, the Veil of the Unknown) issues forth a Circle formed of spirals. This is Tiphereth; which, in the language of symbolism, means a grand Cycle, composed of smaller ones. Coiled within, so as to follow the spirals, lies the Serpent—emblem of Wisdom and Eternity—the Dual Androgyne; the cycle representing Ennoia, or the Divine Mind (a Power which does not create but which must assimilate), and the Serpent, the Agathodæmon, the Ophis, the *Shadow* of the Light (non-eternal, yet the greatest Divine Light on our plane). Both were the Logoi of the Ophites; or the Unity as Logos manifesting itself as a double principle of Good and Evil.[489]

225] {BUDDHA'S GREAT MOUNTAIN.} Were it Light alone, inactive and absolute, the human mind could not appreciate nor even realize it. Shadow is that which enables Light to manifest itself,

---

[483] *Book of the Dead*, ch. xxxix.

[484] The same ram's horns are found on the heads of Moses which were seen on some old medals by the writer in Palestine, one of which is still in her possession. The horns, forming part of the shining aureole on the statue of Moses in Rome by Michael Angelo, are vertical instead of being bent down to the ears, but the emblem is the same; hence the Brazen Serpent.

[485] But see Harris' *Magic Papyrus*, No. v, and the ram-headed Ammon manufacturing men on a potter's wheel.

[486] Brasseur de Bourbourg, *Mexique*, pp. 135 and 574.

[487] Ulûpî (Ulûpl) has an entirely Atlantean ring about it. Like Atlantis, it is neither a Greek nor a Sanskrit name, but reminds one of Mexican names.

[488] *Mahâbhârata*, Âdi Parva, Shlokas 7788, 7789. The *Bhâgavata Purâna* (ix. xx. 31), as explained by Shrîdhara, the commentator, makes Ulûpî the daughter of the king of Manipûra (see *Vishnu Purâna*, Wilson, iv. 160); but the late Pandit Dayânand Sarasvatî, certainly the greatest Sanskrit and Paurânic authority in India on such questions, personally corroborated that Ulûpî was daughter of the king of the Nâgas in Pâtâla, or America, 5,000 years ago, and that the Nâgas were Initiates.

[489] *Isis Unveiled*, ii. 293.

and gives it objective reality. Therefore, Shadow is not evil, but is the necessary and indispensable corollary which completes Light or Good; it is its *creator* on Earth.

According to the views of the Gnostics, these two principles are immutable Light and Shadow; Good and Evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds.

This symbol accounts for the adoration by this sect of the Serpent, as the Saviour, coiled either round the sacramental loaf, or a Tau (the phallic emblem). As a unity, Ennoia and Ophis are the Logos. When separated, one is the Tree of Spiritual Life, the other, the Tree of Knowledge of Good and Evil. Therefore, we find Ophis urging the first human couple—the material production of Ilda-baoth, but owing its spiritual principle to Sophia-Achamoth—to eat of the forbidden fruit, although Ophis represents divine Wisdom.

The Serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India. The Arasa-maram [?], the banyan tree, so sacred with the Hindus—since Vishnu during one of his incarnations, reposed under its mighty shade and there taught human philosophy and sciences—is called the Tree of Knowledge and the Tree of Life. Under the protecting foliage of this king of the forests, the Gurus teach their pupils their first lessons on immortality and initiate them into the mysteries of life and death. The Java-Aleim of the Sacerdotal College are said, in the Chaldæan tradition, to have taught the sons of men to become like one of them. To the present day Foh-tchou[490] who lives in his Foh-Maëyu, or the temple of Buddha, on the top of the Kouin-Long-Sang,[491] the great mountain, produces his greatest religious miracles under a tree called in Chinese Sung-Ming-Shŭ, or the Tree of Knowledge and the Tree of Life, for ignorance is death, and knowledge alone gives immortality. This marvellous display takes place every three years, when an immense concourse of Chinese Buddhists assembles in pilgrimage at the holy place.[492]

Now it may become comprehensible why the earliest Initiates and Adepts, or the "Wise Men," who are claimed to have been initiated into the Mysteries of Nature by the Universal Mind, represented by the highest Angels, were named the "Serpents of Wisdom" and "Dragons"; and also how the first physiologically complete couples—after being initiated into the Mystery of Human Creation through Ophis, the Manifested Logos and the Androgyne, by eating of the fruit **226]** of knowledge—gradually began to be accused by the material spirit of posterity of having *committed sin*, of having disobeyed the "Lord God," and of having been tempted by the Serpent.

So little have the first Christians—who despoiled the Jews of their *Bible*—understood the first four chapters of *Genesis* in their esoteric meaning, that they have never perceived that not only was no sin intended in this disobedience, but that the "Serpent" was actually the "Lord God" himself, who, as the Ophis, the Logos, or the bearer of divine creative wisdom, taught mankind to become creators in their turn.[493] They never realized that the Cross was an evolution from the Tree and the Serpent, and thus became the *salvation of mankind.* By this it would become the very first fundamental symbol of Creative Cause, applying to geometry, to numbers, to astronomy, to measure and to animal reproduction. According to the *Kabalah*, *the curse on man came with the formation of woman*.[494] The circle was separated from its diameter line.

From the possession of the double principle in one, that is, the Androgyne condition, the separation of the dual principle was made, presenting two opposites, whose destiny it was, for ever after, to seek reunion into the original *one* condition. The curse was this, viz., that Nature, impelling the search, evaded the desired result by the production of a new being, distinct from that reunion or oneness desired, by which the natural longing to recover a lost state was and is for ever being cheated. It is by this tantalizing process of a continued curse that Nature lives.[495]

The allegory of Adam being driven away from the Tree of Life means, Esoterically, that the newly separated Race abused and dragged down the mystery of Life into the region of animalism

---

[490] Foh-tchou, in Chinese meaning literally Buddha's lord, or the teacher of the doctrines of Buddha—Poh.

[491] This mountain is situated south-west of China, almost between China and Tibet.

[492] *Ibid*., pp. 293, 294.

[493] Let the reader be reminded that in the *Zohar*, and also in all the Kabalistic works, it is maintained that "Metatron united with Shekinah." Now Shekinah as the Veil (Grace) of Ain Suph, representing the Logos, is that very Tree of Knowledge; while Shamaël—the dark *aspect* of the Logos—occupies only the bark of that tree, and has the knowledge of *evil* alone. As Lacour, who saw in the scene of the Fall (*Genesis*, iii) an incident pertaining to Egyptian Initiation, says: "The Tree of the Divination, or of the Knowledge of Good and Evil . . . . is the science of Tzyphon, the Genius of Doubt, *tzy* to teach, and *phon*, doubt. Tzyphon is one of the Aleim; we shall see him presently under the name of Nach, the tempter" (*Les Œloim*, vol. ii. p. 218). He is now known to Symbologists under the name of Jehovah.

[494] This is the view taken and adopted by all the Church Fathers, but it is not the real Esoteric Teaching. The *curse* did not begin with the formation of either man or woman, for their separation was a natural sequence of evolution, but with *the breaking of the law*.

[495] By which *human* nature lives; not even the animal—but the misguided, sensual and vicious nature, which *men*, not Nature, created. See the Section "Cross and Circle."

and bestiality. For, as the *Zohar* shows, Matronethah—Shekinah, the wife of Metatron symbolically—"is the way to the great Tree of Life, the Mighty Tree," and Shekinah is Divine Grace. As explained, this Tree reaches the **227]** {SCIENTIFIC BELIEF IN "DRAGONS."} heavenly vale and is hidden between three mountains (the upper Triad of Principles, in man). From these three mountains, the Tree ascends above (the Adept's knowledge aspires heavenward), and then redescends below (into the Adept's Ego on earth). This Tree is revealed in the day time and is hidden during the night, *i.e.*, revealed to an enlightened mind and hidden to ignorance, which is night.[496] As says the Commentary:

The Tree of the Knowledge of the Good and the Evil grows from the roots of the Tree of Life.

But then also, as the author of *The Source of Measures* writes:

In the Kabalah it is plainly to be found that the "Tree of Life" was the ansated cross in its sexual aspect, and that the "Tree of Knowledge" was the separation and the coming together again to fulfil the fatal condition. To display this in numbers the values of the letters composing the word Otz (עצ), tree, are 7 and 9, the seven being the holy feminine number and the nine the number of the phallic or male energy. This ansated cross is the symbol of the Egyptian *female-male*, Isis-Osiris, the germinal principle in all forms, based on the primal manifestation applicable in all directions and in all senses.

This is the Kabalistic view of the Western Occultists, and it differs from the more philosophical Eastern or Aryan views upon the subject.[497] The separation of the sexes was in the programme of Nature and of natural evolution; and the creative faculty in male and female was a gift of Divine Wisdom. In the truth of such traditions the whole of Antiquity, from the patrician philosopher to the humblest spiritually inclined plebeian, has believed. And as we proceed, we may successfully show that the *relative* truth of such legends, if not their absolute exactness—vouched for by such giants of intellect as were Solon, Pythagoras, Plato, and others—begins to dawn upon more than one modern Scientist. He is perplexed; he stands startled and confused before proofs that are being daily accumulated before him; he feels that there is no way of solving the many historical problems that stare him in the face, unless he begins by accepting ancient traditions. Therefore, in saying that we believe absolutely in ancient records and *universal* legends, we need hardly plead guilty before the impartial observer, for other and far more learned writers, and that too among those who belong to the modern Scientific School, evidently believe in much that the Occultists do—in "dragons," for instance, and not only symbolically, but also in their actual existence at one time.

228] It would have indeed been a bold step for anyone, some thirty years ago, to have thought of treating the public to a collection of stories ordinarily reputed fabulous and of claiming for them the consideration due to genuine realities, or to have advocated tales, time-honoured as fictions, as actual facts; and those of the nursery as being, in many instances, legends, more or less distorted, descriptive of real beings or events. Nowadays it is a less hazardous proceeding.[498]

Thus opens the Introduction to a recent (1886) and most interesting-work by Mr. Charles Gould, called *Mythical Monsters.* He boldly states his belief in most of these monsters. He submits that:

Many of the so-called mythical animals, which throughout long ages and in all nations have been the fertile subjects of fiction and fable, come legitimately within the scope of plain matter-of-fact Natural History, and that they may be considered, not as the outcome of exuberant fancy, but as creatures which really once existed, and of which, unfortunately, only imperfect and inaccurate descriptions have filtered down to us, probably very much refracted, through the mists of time; . . . traditions of creatures *once coexisting with man, some of which are so weird and terrible as to appear at first sight to be impossible*. . . .

For me the major part of those creatures are not chimeras but objects of rational study. The dragon, in place of being a creature evolved out of the imagination of Aryan man by the contemplation of lightning flashing through the caverns which he tenanted, as is held by some mythologists, is an animal which once lived and dragged its ponderous coils and perhaps flew. . . .

To me the specific existence of the unicorn seems not incredible, and, in fact, more probable than that theory which assigns its origin to a lunar myth.[499] . . .

For my part I doubt the general derivation of myths from "the contemplation of the visible workings of external nature." It seems to me easier to suppose that the palsy of time has enfeebled the utterance of these oft-told tales until their original appearance is almost unrecognizable, than that *uncultured savages should possess powers of imagination and poetical invention far beyond those enjoyed by the most instructed nations of the present day;* less hard to believe that these wonderful stories of gods and demigods, of giants and dwarfs, of dragons and monsters of all descriptions are *transformations* than to believe them to be *inventions*.[500]

It is shown by the same Geologist that:

---

[496] See *Zohar*, i. 172, *a* and *b*.

[497] Compare the Section on "The Mysteries of the Hebdomad" in Part II of this Volume.

[498] Gould's *Mythical Monsters*, p. i.

[499] *The Unicorn: a Mythological Investigation*, Robert Brown, junr., P.S.A. London, 1881.

[500] *Mythical Monsters*, pp. 2-4.

Palaeontologists have successively traced back the existence of man to periods variously estimated at from *thirty thousand to one million* years—to periods when he coexisted with animals which have long since become extinct.[501]

These animals, "weird and terrible," were, to give a few instances: (i) The genus Cidastes, whose huge bones and vertebras show them to have attained a length of nearly two hundred feet. The remains of **229]** {FLYING DRAGONS.} such monsters, no less than ten in number, were seen by Professor Marsh in the Mauvaises Terres of Colorado, strewn upon the plains. (2) The Titanosaurus Montanus, reaching fifty or sixty feet in length. (3) The Dinosaurians, in the Jurassic beds of the Rocky Mountains, of still more gigantic proportions. (4) The Atlantosaurus Immanis, a femur of which alone is over six feet in length, and which would be thus over one hundred feet in length. But even yet the line has not been reached, and we hear of the discovery of remains of such titanic proportions as to possess a thigh-bone over twelve feet in length![502] Then we read of the monstrous Sivatherium in the Himalayas, the four-horned stag, as large as an elephant, and exceeding the latter in height; of the gigantic Megatherium; of colossal flying lizards, Pterodactyli, with crocodile jaws on a duck's head, etc. *All these were coexistent with man*, *most probably attacked man*, *as man attacked them*. And we are asked to believe that the said man was no larger then than he is now! Is it possible to conceive that, surrounded in Nature with such monstrous creatures, man, unless himself a colossal giant, could have survived, while all his foes have perished? Is it with his stone hatchet that he had the best of a Sivatherium or a gigantic flying saurian? Let us always bear in mind that at least one great man of Science, de Quatrefages, sees no good scientific reasons why man should not have been "contemporaneous with the earliest mammalia and go back *as far as the Secondary Period*."[503]

The very conservative Professor Jukes writes:

It appears that the flying dragons of romance had something like a real existence in former ages of the world.[504]

And the author goes on to ask.

Does the written history of man, comprising a few thousand years, embrace the whole course of his intelligent existence? Or have we in the long mythical eras, extending over hundreds of thousands of years, and recorded in the chronologies of Chaldæa and China, shadowy mementoes of prehistoric man, handed down by tradition, and perhaps transported by a few survivors to existing lands, from others which, like the fabled Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization?[505]

The few remaining giant animals, such as elephants—themselves smaller than their ancestors the Mastodons—and hippopotami, are the only surviving relics, and tend to disappear more entirely every day. But even they have already had a few pioneers of their future genus, **230]** and have decreased in size in the same proportion as men have done. For the remains of a pigmy elephant, E. Falconeri, were found in the cave deposits of Malta; and the same author asserts that they were associated with the remains of pigmy hippopotami, the former being only two feet six inches high. There is also the still existing Hippopotamus (Chœropsis) Liberiensis, "which M. Milne-Edwards figures as little more than two feet in height."[506]

Sceptics may smile and denounce our work as full of nonsense or fairy-tales. But by so doing they only justify the wisdom of the Chinese philosopher Chuang, who said that:

The things that men do know can in no way be compared, numerically speaking, to the things that are unknown.[507]

Thus they laugh only at their own ignorance.

THE "SONS OF GOD" AND THE "SACRED ISLAND."

The "legend" given in *Isis Unveiled*[508] in relation to a portion of the globe which Science now concedes to have been the cradle of humanity—though it was but one of the *seven* cradles, in truth—runs as follows:

Tradition says, and the records of the *Great Book* (the *Book of Dzyan)* explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there

---

[501] *Ibid*., p. 20.
[502] *Ibid*., pp. 36, 37.
[503] *The Human Species*, p. 52.
[504] *Manual of Geology*, p. 301.
[505] *Ibid*., p. 17.
[506] Gould's *Mythical Monsters*, p. 16. See also *Recherches, etc., des Mammifères*, plate I. Paris, 1868 to 1874.
[507] Preface to the *Shan Hai King*, or "Wonders by Land and Sea."
[508] Vol. i. pp. 589, *et seqq*.

was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. In it an island, which, for its unparalleled beauty, had no rival in the world, was inhabited by the last remnant of the Race which preceded ours.

"The last remnant" means the "Sons of Will and Yoga," who, with a few tribes, survived the great cataclysm. For it was the Third Race, inhabiting the great Lemurian Continent, which preceded the veritable and complete human Races—the Fourth and the Fifth. Therefore was it said in *Isis Unveiled* that:

This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the "Sons of God"; not those who saw the daughters of men, but the real Elohim, though in the oriental *Kabalah* they have another name. It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now *lost* "word."

231] {THE CONTINENT OF THE GODS.} The "Island," according to belief, exists to the present hour, as an oasis surrounded by the dreadful wildernesses of the great Gobi Desert—whose sands "no foot hath crossed in the memory of man."

This word, which is no word, has travelled once round the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island; but the "word" was known only to the Java Aleim (Maha Chohan in another tongue), or chief Lord of every College, and was passed to his successor only at the moment of death. There were many such Colleges, and the old classical authors speak of them.

There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions.[509]

Tradition asserts, and Archaeology accepts the truth of the legend, that there is more than one city now flourishing in India, which is built on several other cities, making thus a subterranean city of six or seven stories high. Delhi is one of them, Allahabad another; examples being found even in Europe, *e.g.*, in Florence, which is built on several defunct Etruscan and other cities. Why, then, could not Ellora, Elephanta, Karli, and Ajunta have been built over subterranean labyrinths and passages, as it is claimed? Of course we do not allude to the caves which are known to every European, whether *de visu* or by hearsay, notwithstanding their enormous antique, though that even is disputed by modern Archaeology; but to a fact, known to the initiated Brâhmans of India and especially to Yogîs, viz., that there is not a cave-temple in the country but has its subterranean passages running in every direction, and that these underground caves and endless corridors have in their turn *their* caves and corridors.

Who can tell whether the lost Atlantis—which is also mentioned in the *Secret Book*, but, again, under another name, peculiar to the sacred language—did not still exist in those days?—

we went on to ask. It *did* exist most assuredly, for it was approaching its greatest days of glory and civilization when the last of the Lemurian continents went down.

The great lost Continent might have, perhaps, been situated south of Asia, extending from India to Tasmania.[510] If the hypothesis—now so much doubted, **232]** and positively denied by some learned authors, who regard it as a joke of Plato—is ever verified, then, perhaps, will the Scientists believe that the description of the God-inhabited continent was not altogether a fable.[511] And they may then perceive that Plato's guarded hints and his attributing the narrative to Solon and the Egyptian priests, were but a prudent way of imparting the fact to the world, and at the same time, by cleverly combining truth and fiction, of disconnecting himself from a story which the obligations imposed at Initiation forbade him to divulge.

To continue the tradition, we have to add that the class of hierophants was divided into two distinct categories;[512] those who were instructed by the "Sons of God" of the island, and who were initiated in the divine doctrine of pure revelation; and others who inhabited the lost Atlantis—if such must be its name—and who, being of another race (produced *sexually* but of *divine* parents), were born with a sight which embraced all hidden things, and was independent of both distance and material obstacle. In short, they were the Fourth Race of men mentioned in the *Popol Vuh*, whose sight was unlimited, and who knew all things at once.

---

[509] There are Archaeologists, who, like Mr. James Fergusson, refuse any great antiquity to even one single monument in India. In his work, *Illustrations of the Rock-Cut Temples of India*, he ventures to express the very extraordinary opinion that "Egypt had ceased to be a nation before the earliest of the cave-temples of India was excavated." In short, he does not admit the existence of any cave-temple anterior to the reign of Ashoka, and seems anxious to prove that most of these rock-cut temples were executed during a period extending from the time of that pious Buddhist king until the destruction of the Andhra dynasty of Magadha, in the beginning of the fifth century. We believe such a claim to be perfectly arbitrary. Further discoveries will show that it is erroneous and unwarranted.

[510] America, at the time of its discovery, was called *Atlanta* by some native tribes.

[511] Since then Donnelly's *Atlantis* has appeared, and soon its actual existence will have become a scientific fact.

[512] It is so divided to this day, and Theosophists and Occultists, who have learned something of the occult but undeniable power of Dugpaship at their own expense, know this but too well.

In other words, they were the Lemuro-Atlanteans, the first who had a Dynasty of Spirit-Kings; not of Manes, or "Ghosts," as some believe,[513] but of actual living Devas, or Demi-gods or Angels, again, who had assumed bodies to rule over this Race, and who, in their turn, instructed them in arts and sciences. Only, as these Dhyânîs were Rûpa or material Spirits, they were not always good. Their King Thevetat was one of the latter, and it is under the evil influence of this King-Demon that the Atlantis-Race became a nation of wicked "magicians."

In consequence of this, war was declared, the story of which would be too long to narrate; its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of Atlantis, which finds its imitation in the stories of the Babylonian and Mosaic flood. The giants and magicians "and all flesh died . . . and every man." All except Xisuthrus and Noah, who are substantially identical with the great Father of the Thlinkithians,[514] who, they say, also escaped in a large boat like the Hindu Noah—Vaivasvata.

If we believe the tradition at all, we have to credit the further story that, from the intermarrying of the progeny of the hierophants of the island and the descendants of the Atlantean Noah, a mixed race of righteous and wicked sprang up. On the one side the world had its Enochs, Moseses, various Buddhas, its numerous "Saviours," and great hierophants; on the other hand, its *"natural* magicians" who, through lack of the restraining power of proper spiritual enlightenment, ... perverted their gifts to evil purposes.

233] {THE TESTIMONY OF JACOLLIOT.} We may supplement this by the testimony of some records and traditions. In *L'Histoire des Vierges*: *les Peuples et les Continints Disparus*, Louis Jacolliot says:

One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean an immense continent, which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia.

The high plateaux of Hindustan and Asia, according to this hypothesis, would only have been represented in those distant epochs by great islands contiguous to the central continent. . . . According to the Brâhmans, this country had attained a high civilization, and the peninsula of Hindustan, enlarged by the displacement of the waters, at the time of the grand cataclysm, has but continued the chain of the primitive traditions born in this place. These traditions give the name of Rutas to the peoples which inhabited this immense equinoctial continent, and from their speech *was derived the Sanskrit.* The Indo-Hellenic tradition, preserved by the most intelligent population which emigrated from the plains of India, also relates the existence of a continent and a people to which it gives the name of Atlantis and Atlantides, and which it locates in the Atlantic in the northern portion of the Tropics.

Apart from this fact, the supposition of an ancient continent in those latitudes, the vestiges of which may be found in the volcanic islands and mountainous surface of the Azores, the Canaries and Cape de Verd Islands, is not devoid of geographical probability. The Greeks, who, moreover, never dared to pass beyond the Pillars of Hercules, on account of their dread of the mysterious Ocean, appeared too late in antiquity for the stories preserved by Plato to be anything else than an eclio of the Indian legend. Moreover, when we cast a look on a planisphere, at the sight of the islands and islets strewn from the Malayan Archipelago to Polynesia, from the Straits of Sunda to Easter Island, it is impossible, upon the hypothesis of continents preceding those which we inhabit, not to place there the most important of all.

A religious belief, common to Malacca and Polynesia, that is to say, to the two opposite extremes of the Oceanic world, affirms "that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and, since then, it has been impossible to make him give up his captives. Alone, the mountain-peaks and high plateaux escaped the flood, by the power of the gods, who perceived too late the mistake they had committed."

Whatever there may be in these traditions, and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India was developed, it is certain that this civilization did exist, and it is highly important to Science to recover its traces, however feeble and fugitive they may be.[515]

This Oceanic tradition corroborates the legend given from the "Records of the Secret Doctrine." The war mentioned between the yellow **234]** and the black men, relates to a struggle between the "Sons of Gods" and the "Sons of Giants," or the inhabitants and magicians of Atlantis.

The final conclusion of the author, who personally visited all the islands of Polynesia, and devoted years to the study of the religion, language, and traditions of nearly all the peoples, is as follows:

As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer.

The three summits of this continent, the Sandwich Islands, New Zealand, Easter Island, are distant from each other from fifteen to eighteen hundred leagues, and the groups of intermediate islands, Viti (Fiji), Samoa,

---

[513] See De Mirville's *Pneumatologie: Des Esprits*, iii. 57, et seqq.

[514] See Max Müller, *Chips*, i, 339; "Popol Vuh." Compare also Holmberg, *Ethnographische Skixmn Aber die Völker des Russischen Amerika.* Helsingfors, 1855.

[515] *Op. cit.*, pp. 13-15.

Tonga, Foutouna (? Foutouha), Ouvea (? Oueeha), the Marquesas, Tahiti, Poumoutou (? Pomatou), the Gambiers, are themselves distant from these extreme points from seven or eight hundred to one thousand leagues.

All navigators agree in saying that the extreme and the central groups could never have communicated in view of their actual geographical position, and with the insufficient means they had at hand. It is physically impossible to cross such distances in a pirogue . . . without a compass, and travel months without provisions.

On the other hand, the aborigines of the Sandwich Islands, of Viti, of New Zealand, of the central groups, of Samoa, Tahiti, etc., *had never known each other*, *had never heard of each other*, before the arrival of the Europeans. *And yet each of these people maintained that their island had at one time formed part of an immense stretch of land which extended towards the West on the side of Asia.* And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. And all to the question, "Where is the cradle of your race?" for sole response, *extended their hand toward the setting sun*.[516]

Geographically, this description clashes slightly with the facts in the Secret Records; but it shows the existence of such traditions, and this is all one cares for. For, as there is no smoke without fire, so a tradition must be based on some approximate truth.

In its proper place we will show Modern Science fully corroborating the above and other traditions of the Secret Doctrine with regard to the two lost Continents. The Easter Island relics, for instance, are the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues, that have remained unbroken, to recognize at a glance the features of the type and character attributed to the Fourth Race giants. They seem of one cast though different in features—of a distinctly sensual type, such as the Atlanteans (the Daityas and "Atalantians") are said to have had in the Esoteric Hindu books. Compare these with the faces of some other colossal **235]** {THE COLOSSI OF BAMIAN.} Statues in Central Asia—those near Bamian, for instance—the portrait-statues, tradition tells us, of Buddhas belonging to *previous* Manvantaras; of those Buddhas and heroes who are mentioned in the Buddhist and Hindu works, as men of fabulous size,[517] the good and holy brothers of their wicked couterine brothers generally, just as Râvana, the giant king of Lanka, was the brother of Kumbhakarna; all descendants of the Gods through the Rishis, and thus, like "Titan and his enormous brood," all "Heaven's first-born." These "Buddhas," though often spoilt by the symbolical representation of great pendent ears, show a suggestive difference, perceived at a glance, in the expression of their faces from that of the Easter Island statues. They may be of one race—but the former are "Sons of Gods"; the latter the brood of mighty sorcerers. All these are reincarnations however, and, apart from unavoidable exaggerations in popular fancy and tradition, they are *historical characters*.[518] When did they live? How long ago lived the two Races, the Third and Fourth; and how long after did the various tribes of the Fifth begin their strife, the wars between Good and Evil? We are assured by the Orientalists that chronology is both hopelessly mixed and absurdly exaggerated in the *Purânas* and other Hindu Scriptures. We feel quite prepared to agree with the accusation. But, if Aryan writers have occasionally allowed their chronological pendulum to swing too far one way, beyond the legitimate limit of fact; nevertheless, when the distance of that deviation is compared with the distance of the Orientalists' deviation in the opposite direction, moderation will be found on the Brâhmanical side. It is the Pandit who will, in the long run, be found more truthful and nearer to fact than the Sanskritist. The Sanskritist's curtailing—even when proved to have been resorted to in order to fit a personal hobby—is regarded by Western public opinion as "a *cautious* acceptance of facts," whereas the Pandit is brutally treated in print as a *"liar."* But, surely, this is no reason why everyone should be compelled to see this in the same light! An impartial observer may judge it otherwise. He may either proclaim both unscrupulous historians, or justify both, each on his respective ground, and say: Hindu Aryans wrote for their Initiates, who read truth between the lines; not for the masses. If they did mix up events and **236]** confuse Ages *intentionally*, it was not with the view of deceiving any one, but in order to preserve their knowledge from the prying eye of the foreigner. But, to him who can count the *generations* from the Manus, and the *series of incarnations* specified in the cases of some heroes,[519] in the *Purânas*, the meaning and chronological order are

---

[516] *Ibid*., p. 308.

[517] An approach to the statues at Bamian—also a Buddha 200 feet high—is found near a Jain settlement in Southern India, and appears to be the only one that remains at present.

[518] Even Wilson admits that Râma and Râvana were personages founded on historical fact. "The traditions of the South of India uniformly ascribe its civilization . . . and the settlement of civilized Hindus [the Fifth Race] to the conquest of Lanka by Râma" (*Vishnu Purâna*, iii. 318)—the victory of the "Sons of Gods" over the Atlantean sorcerers, says the *true* tradition.

[519] Thus we are shown one hero, to give an instance, firstborn as the "unrighteous but valiant monarch" (Purusha) of the Daityas, Hiranyakashipu, slain by the Avatara Nara-sinha (Man-lion). Then he was born as Râvana, the giant king of Lanka, and killed by Râma; after which he is reborn as Shishupâla, the son of Rajarshi (King Rishi) Damaghosha, when he is again killed by Krishna, the

very clear. As for the Western Orientalist, he must be excused, on account of his undeniable ignorance of the methods used by archaic Esotericism.

But such existing prejudices will have to give way and disappear very soon before the light of new discoveries. Already Dr. Weber's and Prof. Max Müller's favourite theories—namely, that writing was not known in India, even in the days of Pânini (!); that the Hindus had all their arts and sciences—even to the Zodiac and their architecture (Fergusson)—from the Macedonian Greeks; these and other such cock-and-bull hypotheses, are threatened with ruin. It is the ghost of old Chaldæa that comes to the rescue of truth. In his third Hibbert lecture (1887) Professor Sayce of Oxford, speaking of newly-discovered Assyrian and Babylonian cylinders, refers at length to Ea, the God of Wisdom, now identified with the Oannes of Berosus, the half-man, half-fish, who taught the Babylonians culture and the *art of writing.* This Ea, to whom, thanks only to the Biblical Deluge, an antiquity of hardly 1,500 B.C. had been hitherto allowed, is now spoken of in the following terms, to summarize from the Professor:

> The city of Ea was Eridu, which stood 6,000 years ago on the shores of the Persian Gulf. The name means "the good city," a particularly holy spot, since it was the centre from which the earliest Chaldæan civilization made its way to the north. As the culture-god was represented as coming from the sea, it was possible that the culture of which Eridu was the seat was of foreign importation. We now know that there was intercourse at a very early period between Chaldæa and the Sinaitic peninsula, as well as with India. The statues discovered by the French at Tel-loh (dating from at latest B.C. 4,000) were made of the extremely hard stone known as diorite, and the inscriptions on them stated the diorite to have been brought from Magan—*i.e.*, the Sinaitic peninsula, which was then ruled by the Pharaohs. The statues are known to resemble in general style the diorite statue, Kephren, the builder of the second Pyramid, while, according to Mr. Petrie, the unit of measurement marked on the plan of the city, which one of the Tel-loh figures holds on his lap, is the same as that employed by the Pyramid builders. **237]** {THE MOON-COLOURED RACE.} Teak wood has been found at Mugheir, or Ur of the Chaldees, although that wood is an Indian special product; add to this that an ancient Babylonian list of clothing mentions *sindhu* or "muslin," explained as "vegetable cloth."[520]

Muslin, best known now as Dacca muslin, known in Chaldæa as Hindu (Sindhu), and teak wood used 4,000 years B.C., and yet the Hindus, to whom Chaldæa owes its civilization, as has been well proven by Colonel Vans Kennedy, were *ignorant of the art of writing* before the Greeks taught them their alphabet—if, at least, we have to believe Orientalists!

STANZA X.

THE HISTORY OF THE FOURTH RACE.

38. The birth of the Fourth (Atlantean) Race. 39. The sub-races of the Fourth Humanity begin to divide and interblend; they form the first mixed races of various colours. 40. The superiority of the Atlantean over other Races. 41. They fall into sin and beget children and monsters. 42. The first germs of anthropomorphism and sexual religion. They lose their "third eye."

38. THUS, TWO BY TWO, ON THE SEVEN ZONES, THE THIRST RACE GAVE BIRTH TO THE FOURTH; THE SURA BECAME A-SURA.[521]

39. THE FIRST,[522] ON EVERY ZONE, WAS MOON-COLOURED;[523] THE SECOND YELLOW LIKE GOLD; THE THIRD RED; THE FOURTH BROWN, WHICH BECAME BLACK WITH SIN.[524] THE FIRST SEVEN HUMAN SHOOTS WERE ALL OF ONE COMPLEXION.[525] THE NEXT SEVEN,[526] BEGAN MIXING.[527]

---

last incarnation of Vishnu. This parallel evolution of Vishnu (Spirit) with a Daitya, as man, may seem meaningless, yet it gives us the key not only to the respective dates of Râma and Krishna but even to a certain psychological mystery.

[520] Compare *Hubert Lectures*, 1877, Sayce, pp. 134-138.

[521] The Gods became No-Gods.

[522] Race.

[523] Yellow-white.

[524] Strictly speaking, it is only from the time of the Atlantean, brown and yellow giant races, that one ought to speak of *man*, since it was the Fourth Race only which was the first *completely human species*, however much larger in size than we are now. In *Man: Fragments of Forgotten History* (by two Chelâs), all that is said of the Atlanteans is quite correct. It is chiefly this Race which became "black with sin," that brought the divine names of the Asuras, the Râkshasas and the Daityas, into disrepute, and passed them on to posterity as the names of fiends. For, as said, the Suras, Gods or Devas, having incarnated in the wise men of Atlantis, the names of Asuras and Râkshasas were given to the ordinary Atlanteans. Owing to the incessant conflicts of the latter with

To understand Shloka 38, it must be read together with the Shlokas of Stanza IX. Up to this point of evolution man belongs more to **238]** metaphysical than physical Nature. It is only after the so-called "Fall," that the Races began to develop rapidly into a purely human shape. In order that the student may correctly comprehend the full meaning of the Fall—so mystic and transcendental in its real significance—he must at once be told the details which preceded it, seeing that modern Theology has made of the event a pivot on which its most pernicious and absurd dogmas and beliefs are made to turn.

The Archaic Commentaries, as the reader may remember, explain that, of the Host of Dhyânîs, whose turn it was to incarnate as the Egos of the immortal, but, *on this plane*, senseless Monads—some "obeyed" (the Law of Evolution) immediately the men of the Third Race became physiologically and physically ready, *i.e.*, when they had separated into sexes. These were those early conscious Beings who, now adding conscious knowledge and will to their inherent divine purity, "created" by Kriyashakti the semi-divine man, who became the Seed on Earth for future Adepts. Those, on the other hand, who, jealous of their intellectual freedom—unfettered as it then was by the bonds of Matter—said: "We can choose, . . . we have wisdom,"[528] and so incarnated far later—these had their first Karmic punishment prepared for them. They got bodies inferior (physiologically) to their Astral Models, because their Chhâyâs had belonged to Progenitors of an inferior degree in the seven Classes. As to those "Sons of Wisdom" who "deferred" their incarnation till the Fourth Race, which was already tainted (physiologically) with sin and impurity, these produced a terrible cause, the Karmic result of which weighs on them to this day. It was produced in themselves, and they became the carriers of that seed of iniquity for aeons to come, because the bodies they had to inform had become defiled through their own procrastination.[529]

This was the "Fall of the Angels," owing to their rebellion against Karmic Law. The "fall of *man"* was no fall, *for he was irresponsible.* But "creation" having been invented on the dualistic system as the "prerogative of God alone"—the legitimate *attribute* patented by Theology in the name of an *infinite* Deity of their own making—the power of Kriyashakti had to be regarded as "Satanic," and as a usurpation of divine rights. Thus, in the light of such narrow views, the foregoing must naturally be considered as a terrible slander on man, "created in the image of God," and a still more dreadful blasphemy in the face of the dead-letter dogma. "Your doctrine," the **239]** {THE MYSTERIES AMONG THE MAYAS.} Occultists have already been told, "makes of man, created out of dust in the likeness of his God, a vehicle of the Devil, from the first." "Why do you make of your God a Devil—both, moreover, created in *your own* image?"—is our reply. The Esoteric interpretation of the *Bible*, however, sufficiently refutes this slanderous invention of Theology; the Secret Doctrine must some day become the just Karma of the Churches—more anti-Christian than the representative assemblies of the most confirmed Materialists and Atheists.

The true meaning of the old doctrine of the "Fallen Angels," in its anthropological and evolutionary sense, is contained in the *Kabalah*, and explains the *Bible.* It is found preeminently in *Genesis* when the latter is read in a spirit of research for truth, with no eye to dogma, and in no mood of preconception. This is easily proven. In *Genesis* (vi), the "Sons of God"—B'ne Aleim—become enamoured of the daughters of men, marry, and reveal to their wives the mysteries unlawfully learnt by them in Heaven, according to Enoch; and this is the "Fall of the Angels."[530] But

---

the last remnants of the Third Race and the "Sons of Will and Yoga," their names have led to the later allegories about them in the *Purânas.* "Asura was the generic appellation of all the Atlanteans who were the enemies of the spiritual heroes of the Aryans (Gods)." (*Man*, p. 77.)

[525] In the beginning.

[526] The sub-races.

[527] Their colours.

[528] Stanza VII, Shloka 14.

[529] See Shlokas 32, 34.

[530] In general, the so-called orthodox Christian conceptions about the "fallen" Angels or Satan, are as remarkable as they are absurd. About a dozen could be cited, of the most varied character as to details, and all from the pens of educated lay authors, "university graduates" of the present quarter of our century. Thus, the author of *Earth's Earliest Ages*, G. H. Pember, M.A., devotes a thick volume to proving Theosophists, Spiritualists, Agnostics, Mystics, metaphysicians, poets, and every contemporary author on Oriental speculations, to be the devoted servants of the "Prince of the Air," and irretrievably damned. He describes Satan and his Antichrist in this wise:

"Satan is the 'Anointed Cherub' of old. . . . God created Satan, the fairest and wisest of all His creatures in this part of His Universe, and made him Prince of the World, and of the Power of the Air. . . . He was placed in an Eden, which was both far anterior to the Eden of Genesis . . . . and of an altogether different and more substantial character, resembling the New Jerusalem. Thus, Satan being perfect in wisdom, and beauty, his vast empire is our earth, if not the whole solar system. . . . Certainly no other angelic power of greater or even equal dignity has been revealed to us. The

what, in reality, is the *Book of Enoch* itself, from which the author of *Revelation* and even the St. John of the Fourth Gospel[531] have so profusely quoted? Simply a *Book of Initiation*, giving out in allegory and cautious phraseology the programme of certain Archaic Mysteries performed in the *inner* Temples. The author of the *Sacred Mysteries among the Mayas and Quiches* very justly suggests that the so-called **240]** "Visions" of Enoch relate to his (Enoch's) experience at Initiation, and what he learned in the Mysteries; while he very erroneously states his opinion that Enoch had learned them before being converted to Christianity (! !); furthermore, he believes that this book was written "at the beginning of the Christian era, when . . . the customs and religion of the Egyptians fell into decadency"! This is hardly possible, since Jude, in his Epistle,[532] quotes from the *Book of Enoch*; and, therefore, as Archbishop Laurence, the translator of the *Book of Enoch* from the Ethiopie version, remarks, it "could not have been the production of a writer who lived after . . . . or was even coeval with" the writers of the *New Testament*, unless, indeed, Jude and the Gospels, and all that follows, were also a production of the already established Church—which, some critics say, is not impossible. But we are now concerned with the "Fallen Angels" of Enoch, rather than with Enoch himself.

In Indian exotericism, these Angels (Asuras) are also denounced as the "enemies of the Gods"; those who oppose sacrificial worship offered to the Devas. In Christian Theology they are broadly referred to as the "Fallen Spirits," the heroes of various conflicting and contradictory legends, gathered from Pagan sources. The *coluber tortuosus*, the "tortuous snake"—a qualification said to have originated with the Jews—had quite another meaning before the Roman Church distorted it; among others, *a purely astronomical* signification.

The "Serpent" fallen from on high (*deorsum fluens*) was credited with the possession of the Keys of the Empire of the Dead (τοῦ θανάτου ἀρχή) to the day when Jesus saw it fall "as lightning . . . . from heaven,"[533] notwithstanding the Roman Catholic interpretation of *"cadebat ut fulgur."* It means indeed that even "the devils are subject" to the Logos—who is Wisdom, but at the same time, as the opponent of ignorance, Satan or Lucifer. This remark refers to divine Wisdom falling like lightning on, and so quickening, the intellects of those who fight the devils of ignorance and superstition. Up to the time when Wisdom, in the shape of the incarnating Spirits of Mahat, descended from on high to animate and call the Third Race to real conscious life—Humanity, if it can be so called in its animal, senseless state, was of course doomed to *moral* as well as to physical death. The Angels *fallen into generation* are referred to metaphorically as Serpents and Dragons of Wisdom. On the other hand, regarded in the light of the Logos, the Christian Saviour, like Krishna, whether as man or Logos, **241]** {SATANIC MYTHS.} may be said to have saved those who believed in the Secret Teachings, from "eternal death," and to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This is the human, terrestrial form of the Initiates, and also—because the Logos is Christos—that "principle" of our inner nature which develops in us into the Spiritual Ego—the Higher Self—formed of the indissoluble union of Buddhi, the sixth, and the spiritual efflorescence of Manas, the fifth "principle."[534] "The Logos is passive Wisdom in Heaven and conscious, self-active Wisdom on Earth," we are taught. It is the Marriage of the "Heavenly Man" with the "Virgin of the World," or Nature, as described in *Pymander;* the result of which is their progeny—immortal man. It is this

---

Archangel Michael himself is quoted by Jude as preserving towards the Prince of Darkness *the respect due to a superior*, however wicked he may be, until God has formally commanded his deposition." Then we are informed that "Satan was from the moment of his creation surrounded by the *insignia of royalty*" (! !); that he "awoke to consciousness to find the air filled with the rejoicing music of those whom God had appointed." Then the Devil "passes from the royalty to his *priestly dignity"* (! ! !). "Satan was also a *priest of the Most High,"* etc., etc. And now—"Antichrist will be Satan incarnate." (Chap. III and pp. 56-59.) The pioneers of the coming Apollyon have already appeared—they are the Theosophists, the Occultists, the authors of the *Perfect Way*, of *Isis Unveiled*, of the *Mystery of the Ages*, and even of the *Light of Asia ! !* The author notes the "avowed origin" of Theosophy from the "descending angels," from the "Nephilim," or the Angels of *Genesis* (vi), and the Giants. He ought to note his own descent from them also, as our *Secret Doctrine* endeavours to show—unless he refuses to belong to the present humanity.

[531] Compare x, 8, where it speaks of all who have come before Jesus, being "thieves and robbers."

[532] Verse 14.

[533] *Luke*, x. 18.

[534] It is not correct to refer to Christ—as some Theosophists do—as Buddhi, the sixth principle in man. The latter *per se* is a passive and latent principle, the Spiritual Vehicle of Âtmâ, inseparable from the manifested Universal Soul. It is only in union and in conjunction with *Self-consciousness* that Buddhi becomes the Higher Self and the Divine, discriminating Soul. Christos is the seventh principle, if anything.

which is called in St. John's *Revelation*[535] the marriage of the Lamb with his Bride. This "wife" is now identified with the Church of Rome owing to the arbitrary interpretations of her votaries. But they seem to forget that her "linen" may be "clean and white" *outwardly*, like the "whited sepulchre," but that the rottenness she is inwardly filled with, is not the "righteousness of saints,"[536] but rather the blood of the saints she has "slain upon the earth."[537] Thus the remark made by the great Initiate, in *Luke*—referring allegorically to the ray of enlightenment and reason, *falling like lightning* from on high into the hearts and minds of the converts to the old Wisdom-Religion, then presented in a new form by the wise Galilean Adept[538]—**242]** was distorted out of all recognition, as was also his own personality, and made to fit in with one of the most cruel and the most pernicious of all theological dogmas.

But if Western Theology alone holds the patent and copyright of Satan—in all the dogmatic horror of that fiction—other nationalities and religions have committed equal errors in their misinterpretation of a tenet, which is one of the most profoundly philosophical and ideal conceptions of ancient thought. They have both disfigured, and hinted at, the correct meaning of it in their numerous allegories on the subject. Nor have the semi-esoteric dogmas of Paurânic Hinduism failed to evolve very suggestive symbols and allegories concerning the rebellious and fallen Gods. The *Purânas* teem with them; and we find a direct hint at the truth in the frequent allusions of Parâshara, in the *Vishnu Purâna*, to all those Rudras, Rishis, Asuras, Kumâras and Munis, who have *to be born in every age*—to reincarnate in every Manvantara. This, Esoterically, is equivalent to saying that the "Flames" born of the Universal Mind, or Mahat, owing to the mysterious workings of Karmic Will and the impulse of Evolutionary Law, had—without any gradual transition—landed on this Earth, after having, as in *Pymander*, broken through the "Seven Circles of Fire," or, in short, the seven intermediate Worlds.

There is an Eternal Cyclic Law of Re-births, and the series is headed at every new Manvantaric Dawn by those who have enjoyed their rest from reincarnations in previous Kalpas for incalculable Eons—by the highest and the earliest Nirvânîs. It was the turn of these "Gods" to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories; hence, also, the perversion of the original meaning.[539] The Gods who had *"fallen* into generation," whose mission it was to complete *Divine* Man, are found represented later on as Demons, Evil

---

[535] xix. 7.

[536] *Ibid*., verse 8.

[537] xviii. 24.

[538] To make it plainer, any one who reads the passage in *Luke*, will see that the remark follows the report of the *seventy*, who rejoice that "even the devils [the spirit of controversy and reasoning, or the opposing power, since Satan means simply 'adversary' or 'opponent'] are subject unto us through thy name." (*Luke*, x. 17.) Now, "thy name" means the name of Christos, or Logos, or the Spirit of true Divine Wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning'—the Higher Self in short. And when Jesus remarks on this that he has "beheld Satan as lightning fall from heaven," it is a mere statement of his clairvoyant powers, notifying to them that he already knew it, and a reference to the incarnation of the Divine Ray—the Gods or Angels—which *falls into generation.* For not all men, by any means, benefit by that incarnation, and with some the power remains latent and dead during the whole life. Truly "no man knoweth who the Son is, but the Father; and who the Father is, but the Son," as added by Jesus then and there (verse 22)—the "Church of Christ" less than any one else. The Initiates alone understood the secret meaning of the terms "Father" and "Son," and knew that it referred to Spirit and Soul on the Earth. For the teachings of Christ were Occult teachings, which could only be explained at Initiation. They were never intended for the masses, for Jesus forbade the twelve to go to the Gentiles and the Samaritans (*Matth*., x. 5), and repeated to his disciples that the "mystery of the kingdom of God" was for them alone, not for the multitudes (*Mark*, iv. 11).

[539] So, for instance, in the *Purânas*, Pulastya, a Prajâpati, or son of Brahmâ—the progenitor of the Râkshasas, and the grandfather of Râvana, the great king of Lanka in the *Râmâyana*—had, in a *former birth*, a son named Dattoli, "who is now known as the sage Agastya," says *Vishnu Purâna* (Wilson's Trans., i. 154), This name of Dattoli alone, has six more variants to it, or seven meanings. He is called respectively, Dattoli, Dattali, Dattotti, Dattotri, Dattobhri, Dambhobhi and Dambholi. These seven variants have each a secret sense, and refer in the Esoteric Commentaries to various ethnological classifications, and also to physiological and anthropological mysteries of the primitive races. For, surely, the Râkshasas are not Demons, but simply the primitive and ferocious Giants, the Atlanteans, who were scattered on the face of the Globe, as the Fifth Race is now. Vasishtha is a warrant of this, if his words addressed to Parâshara, who attempted a bit of Jadoo (sorcery), which he calls "sacrifice," for the destruction of the Râkshasas, mean anything. For he says: "Let no more of these *unoffending* 'Spirits of Darkness' be consumed." (See for details, *Mahâbhârata*, Âdi Parvan, s. 176; also *Linga Purâna*, Pûrvârdha, s. 64; Wilson, *ibid.*, i. 8, 9.)

Spirits, and Fiends, at feud and war with Gods, or the **243]** {HOLY SATAN.} irresponsible agents of the one Eternal Law. But no conception of such creatures as the Devils and the Satan of the Christian, Jewish, and Mahommedan religions was ever intended by these thousand and one Aryan allegories.[540]

The true Esoteric view about "Satan," the opinion held on this subject by the whole of philosophic antiquity, is admirably brouglit out in an Appendix, entitled "The Secret of Satan," to the second edition of Dr. A. Kingsford's *Perfect Way*.[541] No better and clearer indication of the truth could be offered to the intelligent reader, and it is therefore quoted here at some length:

1. And on the seventh day [seventh creation of the Hindus],[542] there went forth from the presence of God a *mighty Angel*, full of wrath and consuming, and God gave him the dominion of the outermost sphere.[543]

2. Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into generation.[544]

4. *Among the Gods is none like unto him*, into whose hands are committed the kingdoms, the power and the glory of the worlds:

5. Thrones and empires, the dynasties of kings,[545] the fall of nations, the birth of churches, the triumphs of Time.

For, as is said in Hermes:

20. Satan is the door-keeper of the *Temple of the King;* he standeth in Solomon's porch; he holdeth *the Keys of the Sanctuary;*

21. That no man may enter therein save the anointed, having the arcanum of Hermes.

These suggestive and majestic verses had reference, with the ancient Egyptians and other civilized peoples of antiquity, to the *creative and* **244]** *generative Light of the Logos*—Horus, Brahmâ, Ahura Mazda, etc., as primeval manifestations of the Ever-unmanifested Principle, whether called Ain Suph, Parabrahman, or Zeruana Akerne, or Boundless Time, Kâla—but the meaning is now degraded in the *Kabalah.* The "Anointed"—who has the secrets and mysteries of Hermes, or Budha, Wisdom, and who alone is entrusted with the "Keys of the Sanctuary," the Womb of Nature, in order to fructify it and call to active life and being the whole Kosmos—has become, with the Jews, Jehovah, the "God of Generation" on the Lunar Mountain—Sinai, the Mountain of the Moon (Sin). The "Sanctuary" has become the "Holy of Holies," and the arcanum has been anthropomorphized, and "phallicized," and dragged down into Matter, indeed. Hence arose the necessity of making of the "Dragon of Wisdom," the "Serpent" of *Genesis*; of the conscious God who needed a body to clothe his too subjective divinity, Satan. But the "innumerable incarnations of Spirit," and "the ceaseless pulse and current of Desire,"[546] refer, the first, to our doctrine of Karmic and Cyclic Rebirths, the second—to Eros, not the later God of material, physiological love, but to the Divine Desire in the Gods, as well as in all Nature, to create and give life to Beings. This, the Rays of the one "Dark," because invisible and incomprehensible, "Flame" could achieve only by themselves descending into Matter. Therefore, as continued in the Appendix:

12. Many names hath God given him [Satan], names of mystery, secret and terrible.

13. . . . The Adversary, because Matter opposeth Spirit, and Time accuseth even the saints of the Lord.

28. Stand in awe of him, and sin not: speak his name with trembling. . .

29. For Satan is the magistrate of the Justice of God [Karma]; he beareth the balance and the sword.

31. For to him are committed Weight and Measure and Number.

---

[540] We have a passage from a Master's letter which has a direct bearing upon these incarnating Angels. Says the letter: "Now there are, and there must be, failures in the ethereal Races of the many Classes of Dhyân Chohans, or Devas [*progressed entities* of a *previous* Planetary Period], as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from Dhyân-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new Solar System has to be evolved, these Dhyân Chohans are borne in by influx 'aliead' of the Elementals [entities . . . to be developed into humanity at a *future* time] and remain as a latent or inactive spiritual force, in the Aura of a nascent World . . . until the stage of human evolution is reached. . . . Then they become an *active force* and commingle with the Elementals, to *develop little by little the full type of humanity*." That is to say, to develop in man, and endow him with his Self-conscious Mind, or Manas.

[541] Appendix XV, pp. 369, *et seqq*.

[542] When the Earth with its Planetary Chain and Man were to appear.

[543] Our Earth and the physical plane of consciousness.

[544] When the pure, celestial Beings or Dhyân Chohans, and the great Pitris of various classes were commissioned—the one to evolve their Images or Chhâyâs, and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the Mysteries of Creation.

[545] The "dynasties of kings" who all regard themselves as the "anointed," reigning by the "Grace of God," whereas in truth, they reign by the grace of Matter, the Great Illusion, the Deceiver.

[546] *Ibid*., *loc. cit*., verse 10.

Compare the last sentence with what the Rabbi, who explains the Kabalah to the Prince in the Book of *Al Chazari*, says, and it will be found that Weight and Measure and Number are, in the *Sepher Jetzirah*, the attributes of the Sephiroth (the three Sephrim, or figures, ciphers), covering the whole collective number of 10; and that the Sephiroth are the collective Adam Kadmon, the "Heavenly Man" or the Logos. Thus Satan and the Anointed were identified in ancient thought. Therefore:

245] {HOLY SATAN}

33. Satan is the minister of God, Lord of the seven mansions of Hades, the Angel of the manifest Worlds.

The seven Lokas, or Saptaloka, of the Earth with the Hindus; for Hades, or the Limbo of Illusion, of which Theology makes a region bordering on Hell, *is simply our Globe*, the Earth, and thus Satan is called the "Angel of the *manifest* Worlds."

It is "Satan who is the God of our planet and *the only* God," and this without any metaphorical allusion to its wickedness and depravity. For he is one with the Logos.

The first and "eldest of the gods," in the order of microcosmic [divine] evolution, Saturn (Satan) [astronomically] is the *seventh and last* in the order of macrocosmic emanation, being the circumference of the Kingdom of which Phœbus [the Light of Wisdom, also the Sun] is the centre.

The Gnostics were right, then, in calling the Jewish God an "Angel of Matter," or he who breathed (conscious) life into Adam, and whose Planet was Saturn.

34. And God hath put a girdle about his loins [the rings of Saturn], and the name of the girdle is Death.

In Anthropogony this "girdle" is the human body with its two lower principles. These three die, while the innermost Man is immortal. And now we approach the *secret* of Satan.

37. . . . Upon Satan only *is the shame of generation*.

38. He hath lost his virginal estate [so hath the Kumâra, by incarnating]: *uncovering heavenly secrets*, he hath entered into bondage.

39. He encompasseth with bonds and limits all things. . . .

42. Twain are the armies of God: in heaven the hosts of Michael; in the abyss [the manifested world] the legions of Satan.

43. These are the Unmanifest and the Manifest; the free and the bound [in Matter]; the virginal and the fallen.

44. And both are the ministers of the Father, fulfilling the Word divine.

Therefore:

55. Holy and venerable is the Sabbath of God: blessed and sanctified is the name of the Angel of Hades [Satan].

For:

41. The glory of Satan is the shadow of the Lord [God in the manifested World]: the throne of Satan is the footstool of Adonai [the whole Kosmos].

When the Church, therefore, curses Satan, it curses the Kosmic reflection of God; it anathematizes God made manifest in Matter or in the objective; it maledicts God, or the ever-incomprehensible Wisdom, **246]** revealing itself as Light and Shadow, Good and Evil in Nature, in the only manner comprehensible to the limited intellect of Man.

This is the true philosophical and metaphysical interpretation of Samael, or Satan, the Adversary in the *Kabalah*; the same tenets and spirit being found in the allegorical interpretations of every other ancient religion. This philosophical view does not interfere, however, with the historical records connected with it. We say "historical," because allegory and mythical ornamentation round the kernel of tradition, in nowise prevent that kernel being a record of real events. Thus, the *Kabalah*, repeating the time-honoured revelations of the once universal history of our Globe and the evolution of its Races, has presented it under the legendary form of the various records which have formed the *Bible.* Its historical foundation, in however imperfect a form, is now offered in these pages from the Secret Doctrine of the East; and thus the allegorical and symbolical meaning of the Serpent of *Genesis* is found explained by the "Sons of Wisdom"—or Angels from higher Spheres, though all and each pertain to the Kingdom of Satan, or Matter—revealing to men the mysteries of Heaven. Hence, also, all the so-called myths of the Hindu, Grecian, Chaldæan, and Jewish Pantheons are found to be built on fact and truth. The Giants of *Genesis* are the historical Atlanteans of Lanka, and the Greek Titans.

Who can forget that Troy was once upon a time proclaimed a myth, and Homer a non-existent personage, while the existence of such cities as Herculaneum and Pompeii was denied, and attributed to mere fairy legends? Yet Schliemann has proved that Troy did really exist, and the two latter cities, though buried for long ages under the Vesuvian lava, have had their resurrection day, and live again on the surface of the Earth. How many more cities and localities called "fabulous" are

on the list of future discoveries, how many more personages regarded as mythical[547] will one day become historical, those alone can tell who read the decrees of Fate in the Astral Light.

As the tenets of the Eastern Doctrine, however, have always been kept secret, and as the reader can hardly hope to be shown the original texts unless he becomes an accepted disciple, let the Greek and Latin scholar turn to the original texts of Hermetic literature. Let him, for instance, read carefully the opening pages of the *Pymander* of Hermes Trismegistus, and he will see our doctrines corroborated therein, however veiled its text. There also he will find the evolution of the **247]** {CAPUT ANGELORUM.} Universe, of our Earth, called "Nature" in *Pymander*, as of everything else, from the "Moyst Principle," or the great Deep, Father-Mother—the first differentiation in the manifested Kosmos. First the "Universal Mind," which the hand of the Christian translator has metamorphosed in the earliest renderings into God, the Father; then the "Heavenly Man,"[548] the great Total of that Host of Angels, which was too pure for the creation of the inferior Worlds or of the Men of our Globe, but which nevertheless *fell* into Matter by virtue of that same evolution, as the Second Logos of the "Father."[549]

Synthetically, every Creative Logos, or "the Son who is one with the Father," is the Host of the Rectores Mundi in itself. Even Christian Theology makes of the seven "Angels of the Presence" the Virtues, or the personified attributes, of God, which, being created by him, as the Manus were by Brahmâ, became Archangels. The Roman Catholic Theodice itself, recognizing in its creative Verbum Princeps the Head of these Angels *(caput angelorum)* and the Angel of the great Counsel (*magni consilii angelus)*, thus recognizes the identity of Christ with them.

"The Sura became *A-Sura."*—the Gods became No-Gods—says the text; *i.e*., Gods became Fiends—Satan, when read literally. But Satan will now be shown, in the teaching of the Secret Doctrine, to be allegorized as Good and Sacrifice, a God of Wisdom, under different names.

The *Kabalah* teaches that Pride and Presumption—the two chief prompters of Selfishness and Egotism—are the causes that emptied Heaven of *one-third* of its divine denizens, mystically, and of *one-third* of the stars, astronomically; in other words, the first statement is an allegory, and the second a fact. The former, nevertheless, is, as shown, intimately connected with humanity.

In their turn the Rosicrucians, who were well acquainted with the secret meaning of the tradition, kept it to themselves, teaching merely that the whole of "creation" was due to, and the result of, that **248]** legendary "War in Heaven," brought on by the rebellion of the Angels[550] against Creative Law, or the Demiurge. The statement is correct, but the *inner* meaning is to this day a mystery. To elude further explanation of the difficulty, by appealing to divine mystery, or to the sin of prying into its policy—is to say nothing at all. It may prove sufficient for believers in the Pope's infallibility, but will hardly satisfy the philosophical mind. Yet the truth, although known to most of the higher Kabalists, has never been told by any of their number. One and all, Kabalists and Symbologists, have shown an extraordinary reluctance to confess the primitive meaning of the Fall of the Angels. In a Christian such silence is only natural. Neither Alchemist nor Philosopher during

---

547 See the "Primeval Manus of Humanity."

548 The "Heavenly Man," please mark again the word, is the "Logos" or the "Son" Esoterically. Therefore, once that the title was applied to Christ, who was declared to be God and the very God himself, Christian Theology had no choice. In order to support its dogma of a personal Trinity it had to proclaim, as it still does, that the Christian Logos is the only true one, and that all the Logoi of other religions are false, and are only the masquerading Evil Principle, Satan. See whereto this has led Western Theology!

549 "For the Mind, a deity abounding in both sexes, being Light and Life, brought forth by its Word another Mind or Workman; which, being God of the Fire and the Spirit, fashioned and formed seven other Governors, which in their Circles contain the Phenomenal World, and whose disposition is called Fate or Destiny." (Sect. ix. c. i, ed. of 1579.)

Here it is evident that Mind, the Primeval Universal Divine Thought, is neither the Unknown Unmanifested One, since it abounds in both sexes—is male and female—nor yet the Christian "Father," as the latter is a male and not an androgyne. The fact is that the "Father," "Son," and "Man" are hopelessly mixed up in the translations of *Pymander*.

550 The allegory of the fire of Prometheus is another version of the rebellion of the proud Lucifer, who was hurled down to the "bottomless pit," or simply on to our Earth, to live as man. The Hindu Lucifer, the Mahâsura, is also said to have become envious of the Creator's resplendent Light, and, at the head of inferior Asuras (not Gods, but Spirits), to have rebelled against Brahmâ; for which Shiva hurled him down to Pâtâla. But, as philosophy goes hand in hand with allegorical fiction in Hindu myths, the "Devil" is made to repent, and is afforded the opportunity to progress: he is a sinful man *esoierically*, and can by Yoga, devotion, and adeptship, reach his status of "one with the deity," once more. Hercules, the Sun-God, descends to Hades (the Cave of Initiation) to deliver the victims from their tortures, etc. The Christian Church alone creates *eternal* torment for the Devil and the damned that she has invented.

the Mediaeval Ages could have uttered that[551] which in the sight of Orthodox Theology was terrible blasphemy, for it would have **249]** {THEOLOGICAL SNUFFERS.} led them directly through the "Holy" Office of the Inquisition, to rack and stake. But for our modern Kabalists and Freethinkers the case is different. With the latter, we fear, it is merely human pride, vanity based on a loudly rejected but ineradicable superstition. Since the Church, in her struggle with Manicheeïsm, invented the Devil, and by placing a theological extinguisher on the radiant Star-God Lucifer, the "Son of the Morning," thus created the most gigantic of all her paradoxes, *a black and tenebrous* Light—the myth has struck its roots too deeply into the soil of blind faith to permit, in our age, even those, who do not acquiesce in her dogmas, and laugh at her horned and cloven-footed Satan, to come out bravely and confess the antiquity of the oldest of all traditions. In a few brief words it is this. Semi-exoterically, the "First-born" of the Almighty—Fiat Lux—or the Angels of Primordial Light, were commanded to "create"; one-third of them rebelled and "refused"; while those who "obeyed" as Fetahil did—*failed* most signally.

To realize the refusal and failure in their correct physical meaning, one must study and understand Eastern Philosophy; one has to be acquainted with the fundamental mystical tenets of the Vedantins, as to the utter fallacy of attributing functional activity to the Infinite and Absolute Deity. Esoteric Philosophy maintains that during the Sandhyas, the "Central Sun" emits *Creative Light*—passively, so to say. Causality is latent. It is only during the active periods of Being that it gives rise to a stream of ceaseless Energy, whose vibrating currents acquire more activity and potency with every rung of the hebdomadic ladder of Being which they descend. Hence it becomes comprehensible how the process of "creating," or rather of fashioning, the organic Universe, with all its units of the seven kingdoms, necessitated intelligent Beings—who became collectively a Being or Creative God, differentiated already from the One Absolute Unity, unrelated as the latter is to conditioned "creation."[552]

Now the Vatican MS. of the *Kabalah*—the only copy of which (in Europe) is said to have been in the possession of Count St. Germain—contains the most complete exposition of the doctrine, including the peculiar version accepted by the Luciferians[553] and other Gnostics; and **250]** in that

---

[551] Why, for instance, should Éliphas Lévi, the very fearless and outspoken Kabalist, have hesitated to divulge the mystery of the Fallen Angels so-called? That he knew the fact and the real meaning of the allegory, both in its religious and mystical, as well as in its physiological sense, is proved by his voluminous writings and frequent allusions and hints. Yet Éliphas, after having alluded to it a hundred times in his previous works, says in his later *Histoire de la Magie* (pp. 220, 221): "We protest with all our might against the sovereignty and the ubiquity of Satan. We *pretend neither to deny nor affirm here the tradition on the Fall of the Angels. . . .* But if so . . . then the prince of the Angelic Rebels can be at best the last and the most powerless among the condemned—now that he is separated from deity—which is the principle of every power." This is hazy and evasive enough; but see what Hargrave Jennings writes in his weird, staccato-like style:

"Both Saint Michael and Saint George are types. They are sainted personages, or dignified heroes, or powers apotheosized. They are each represented with their appropriate faculties and attributes. These are reproduced and stand multiplied—distinguished by different names in all the mythologies [including the Christian]. But the idea regarding each is a general one. This idea and representative notion is that of the all-powerful champion—child-like in his 'virgin innocence'—so powerful that this God-filled innocence (the Seraphim 'know most,' the Cherubim 'love most') can shatter the world (articulated—so to use the word—in the magic of Lucifer, but condemned), in opposition to the artful constructions, won out of the permission of the Supreme—artful constructions ('this side life')—of the magnificent apostate, the mighty rebel, but yet, at the same time, the 'Light-bringer,' the Lucifer—the 'Morning Star,' the 'Son of the Morning'—the very highest title 'out of heaven,' for in heaven it cannot be, but out of heaven it is everything. In an apparently incredible side of his character—for let the reader carefully remark that qualities are of no sex—this Archangel Saint Michael is the invincible, sexless, celestial 'Energy'—to dignify him by his grand characteristics—the invincible 'Virgin-Combatant,' clothed . . . and at the same time armed, in the denying mail of the Gnostic 'refusal to create.' This is another *myth*, a 'myth within myths,' . . . a stupendous 'mystery of mysteries,' because it is so impossible and contradictory. Unexplainable as the Apocalypse. Unrevealable as the 'Revelation.'" (*Phallicism*, pp. 212, 213.)

Nevertheless, this *unexplainable* and *unrevealable* mystery will now be explained and revealed by the doctrines of the East. Though, of course, as the very erudite, but still more puzzling author of *Phallicism* gives it, no uninitiated mortal would ever understand his real drift.

[552] "Creation"—out of preexistent eternal Substance, or Matter, of course, which Substance, according to our teachings, is Boundless, Ever-existing Space.

[553] The Luciferians, a sect of the fourth century who are alleged to have taught that the soul was a *carnal* body transmitted to the child by its father, and the Lucianists, another and earlier sect

parchment the "Seven Suns of Life" are given in the order in which they are found in the Saptasûrya. Only four of these, however, are mentioned in the editions of the *Kabalah* which are procurable in public libraries, and that even in a more or less veiled phraseology. Nevertheless even this reduced number is amply sufficient to show an identical origin, as it refers to the quaternary group of the Dhyân Chohans, and proves the speculation to have had its origin in the Secret Doctrines of the Aryans. As is well known, the *Kabalah* did not originate with the Jews, for the latter got their ideas from the Chaldæans and the Egyptians.

Thus even the *exoteric* Kabalistic teachings speak of a "Central Sun," and of three secondary Suns in each Solar System—our own included. As shown in that able though too materialistic work, *New Aspects of Life and Religion*, which is a synopsis of the views of the Kabalists in an aspect deeply thought out and assimilated:

> The central sun . . . was to them [as much as to the Aryans] the *centre of rest;* the centre to which all motion was to be ultimately referred. Round this central sun . . . "the first of three systemic suns . . .. revolved on a polar plane . . . the second, on an equatorial plane" . . . and the third only was our visible sun. These four solar bodies were *"the organs on whose action what man calls the creation*, *the evolution of life on the planet earth*, *depends."* The channels through which the influence of these bodies was conveyed to the eartli they [the Kabalists] held to be electrical. . . . The radiant energy flowing from the central sun[554] called the earth into being as a watery globe, . . . [whose tendency], as the nucleus of a planetary body, was to rush to the (central) sun . . . . within the sphere of whose attraction it had been created. . . . But the radiant energy, similarly electrifying both, withheld the one from the other, and so changed motion towards into motion round the centre of attraction, which the revolving planet [earth] thus sought to reach.
>
> In the organic cell the *visible sun* found its own proper matrix, and produced through this the animal [while maturing the vegetable] kingdom, finally placing man at its head, in whom, through the animating action of that kingdom, it originated the psychic cell. But the man so placed at the head of the animal kingdom, at the head of the creation, was the animal, the *soul-less*, *the perishable man. . . .* **251]** {"PRINCIPLES" EXPLAINED.} Hence man, although apparently its crown, would, by his advent have marked the close of creation; since creation, culminating in him, would at his death have entered on its decline.[555]

This Kabalistic view is here quoted, to show its perfect identity in spirit with the Eastern Doctrine. Explain, or complete the teaching of the Seven Suns with the seven systems of Planes of Being, of which the "Suns" are the central bodies, and you have the seven Angelic Planes, whose "Host" collectively are the Gods thereof.[556] They are the Head Group divided into four Classes, from the Incorporeal down to the Semi-corporeal. These Classes are directly connected—though in very different ways as regards voluntary connection and functions—with our mankind. They are three, synthesized by the fourth, the first and highest, which is called the "Central Sun" in the Kabalistic doctrine just quoted. This is the great difference between the Semitic and the Aryan Cosmogony—one materializing, humanizes the mysteries of Nature; the other spiritualizes Matter, and its physiology is always made subservient to metaphysics. Thus, though the seventh "principle" reaches man through all the phases of Being, pure as an indiscrete element and an impersonal unity, it passes through—the *Kabalah* teaches *from*—the Central Spiritual Sun and Group the Second, the Polar Sun, which two radiate on man his Âtmâ. Group Three, the Equatorial Sun, cements the Buddhi to Atman and the higher attributes of Manas; while Group Four, the Spirit of our visible Sun, endows him with his Manas and its vehicle, the Kâma Rûpa, or body of passions and desires—the two elements of Ahamkara which evolve *individualized consciousness*, the personal Ego. Finally, it is the Spirit of the Earth, in its triple unity, that builds the Physical Body, attracting to it the Spirits of Life and forming his Linga Sharîra.

But everything proceeds cyclically, the evolution of man like everything else, and the order in which he is generated is described fully in the Eastern Teachings, whereas it is only hinted at in the *Kabalah*. Says the *Book of Dzyan* with regard to Primeval Man when first projected by the "Boneless," the Incorporeal Creator:

---

of the third century A.D., who taught all this, and further, that the *animal* soul was not immortal, philosophized on the grounds of the real Kabalistic and Occult teachings.

[554] This "Central Sun" of the Occultists even Science is obliged to accept astronomically, for it cannot deny the presence in sidereal space of a central body in the Milky Way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and System. But this "Sun" is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists—and even some pious modern Astronomers—claim that in this Sun the God-head is specially present, referring to it the volitional acts of God—the Eastern Initiates maintain that, as the Supra-divine Essence of the Unknown Absolute is equally in every domain and place, the "Central Sun" is simply the centre of Universal Life-Electricity; the reservoir within which that Divine Radiance, already differentiated at the beginning of every "creation," is focussed. Though still in a Laya, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, Life-Centre.

[555] *Op. cit.*, pp. 287-289.

[556] See Commentary to Stanza VII, Volume I.

First, *the Breath*, *then Buddhi*, *and the Shadow-Son* [*the Body*] *were "created." But where was the Pivot* [*the Middle Principle*, *Manas*]? *Man is doomed. When alone*, *the Indiscrete* [*Undifferentiated Element*] *and the Vâhan* [*Buddhi*]*—the Cause of the Causeless—break asunder from manifested life*.

252] *"Unless,"* explains the Commentary:

Unless cemented and held together by the Middle Principle, *the Vehicle of the personal consciousness of Jîva*.

In other words, the two higher "principles" *can have no individuality on Earth*, cannot be *man*, unless there is (*a*) the Mind, the Manas-Ego, to cognize itself, and (*b*) the terrestrial false Personality, or the Body of egotistical desires and personal Will, to cement the whole, as if round a Pivot—which it is, truly—to the physical form of man. It is the *fifth* and the *fourth* "principles"[557]—Manas and Kâma Rûpa—that contain the dual Personality; the real immortal Ego, if it assimilates itself to the two higher, and the false and transitory Personality, the Mâyâvi or Astral Body, so-called, or the Animal-human Soul—the two having to be closely blended for purposes of a *full* terrestrial existence. Incarnate the Spiritual Monad of a Newton, grafted on that of the greatest saint on Earth, in a physical body the most perfect you can think of—*i.e.*, in a two or even a three-principled Body composed of its Sthûla Sharîra, Prâna (Life-principle) and Linga Sharîra—and, if it lacks its middle and fifth "principles," you will have created *an idiot*—at best a beautiful, soul-less, empty and unconscious appearance. *"Cogito—ergo sum"* can find no room in the brain of such a creature, not on this plane, at any rate.

There are students, however, who have long ago understood the philosophical meaning underlying the allegory—so tortured and disfigured by the Roman Church—of the "Fallen Angels."

The kingdom of spirits and spiritual action, which flows from and is the product of spirit volition, is outside and contrasted with and in contradiction to the kingdom of [divine] souls and divine action.[558]

As said in the text of Commentary xiv:

Like produces like and no more at the genesis of Being, *and evolution with its limited conditioned laws comes later. The Self-Existent*[559] *are called "Creations," for they appear in the Spirit-Ray*, *manifested through the potency inherent in its Unborn Nature*, *which is beyond Time and* [*limited or conditioned*] *Space. Terrene products*, *animate and inanimate*, *including mankind*, *are falsely called creation and creatures; they are the development* [*evolution*] *of the Discrete Elements*.

253] {MAN, THE PALE SHADOW OF GOD.} Again:

The Heavenly Rûpa [*Dhyân Chohan*] *creates* [*man*] *in his own form; it is a spiritual ideation consequent on the first differentiation and awakening of the universal* [*manifested*] *Substance; that form is the ideal Shadow of Itself: and this is the Man of the First Race*.

To express it in still clearer form, limiting the explanation to this Earth only, it was the duty of the first "differentiated" Egos—the Church calls them Archangels—to imbue Primordial Matter with the evolutionary impulse and guide its formative powers in the fashioning of its productions. This it is which is referred to in the sentences both in the Eastern and Western tradition—"the Angels were *commanded to create*." After the Earth had been made ready by the *lower* and more material Powers, and its three Kingdoms fairly started on their way to be "fruitful and multiply," the higher Powers, the Archangels or Dhyânîs, were compelled by the Evolutionary Law to descend on Earth, in order to construct the crown of its evolution—Man. Thus the "Self-created" and the "Self-existent" projected their pale Shadows; but Group the Third, the Fire-Angels, *rebelled and refused* to-join their fellow Devas.

Hindu exotericism represents them all as Yogins, whose piety inspired them to refuse to "create," as they desired to remain eternally Kumâras, "Virgin Youths," in order, if possible, to anticipate their fellows in progress towards Nirvana—the final liberation. But, agreeably to Esoteric interpretation, it was a self-sacrifice for the benefit of mankind. The "Rebels" would not create will-less irresponsible men, as the "obedient" Angels did; nor could they endow human beings with even the temporary reflections of their own attributes; for the latter, belonging to another and a so much higher plane of consciousness, would leave man still irresponsible, hence interfere with any possibility of higher progress. No spiritual and psychic evolution is possible on Earth—the lowest and most material plane—for one who, on that plane at all events, is inherently *perfect* and cannot accumulate either merit or demerit. Had Man remained the pale Shadow of the inert, immutable, and motionless Perfection, the one negative and passive attribute of the real *I am that I am*, he would have been doomed to pass through life on Earth as in a heavy dreamless sleep; hence a failure on this plane. The Beings, or the Being, collectively called Elohim, who first pronounced (if, indeed, they

---

[557] The *fourth* and the *fifth* from *below* beginning with the Physical Body; the *third* and the *fourth*, if we reckon from Âtmâ.

[558] *New Aspects of Life*.

[559] Angelic, Spiritual Essences, immortal in their Being, because unconditioned in Eternity; but periodical and conditioned in their Manvantaric manifestations.

ever were pronounced) the cruel words, "Behold, the man is become *as one of us*, to **254]** know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever . . . "—must have been indeed the Ilda-baoth, the Demiurge of the Nazarenes, filled with rage and envy against his own creature, the reflection of which created Ophiomorphos. In this case it is but natural—even from the dead-letter standpoint—to view Satan, the Serpent of *Genesis*, as the real creator and benefactor, the Father of Spiritual Mankind. For it is he who was the "Harbinger of Light," bright radiant Lucifer, who opened the eyes of the automaton "created" by Jehovah, as alleged. And he who was the first to whisper, "in the day ye eat thereof ye shall be as Elohim, knowing good and evil," can only be regarded in the light of a Saviour. An "Adversary" to Jehovah, the *"personating* spirit," he still remains in Esoteric Truth the ever-loving "Messenger," the Angel, the Seraphim and Cherubim who both "knew" well, and "loved" still more, and who conferred on us Spiritual, instead of Physical Immortality—the latter a kind of *static* immortality that would have transformed man into an undying "Wandering Jew."

As narrated in King's *Gnostics and their Remains* concerning Ilda-baoth, whom several sects regarded as the God of Moses:

> Ildabaoth was far from being a pure spirit; ambition and pride dominated in his composition. He therefore resolved to break off all connection with his mother, Achamoth, and to create a world entirely for himself. Aided by his own Six Spirits, he created Man, intending him for the image of his power; but he failed utterly in his work, his Man proving a vast, soulless monster, crawling upon the earth. The Six Spirits were obliged to bring their work again before their father, to be animated: he did so by communicating the ray of Divine Light which he himself had inherited from Achamoth, who by this loss punished him for his pride and self-sufficiency.
>
> Man, thus favoured by Achamoth at the expense of her own son, followed the impulse of the Divine Light that she had transferred to him, collected a further supply out of the creation with which it was intermingled, and began to present not the image of his creator Ildabaoth, but rather that of the Supreme Being, the "Primal Man." At this spectacle the Demiurgus was filled with rage and envy at having produced a being so superior to himself. His looks, inspired by his passions, were reflected in the Abyss, as in a mirror, the image became instinct with life, and forth arose "Satan Serpent-formed," *Ophiomorphos*, the embodiment of envy and cunning.[560]

This is the exoteric rendering of the Gnostics, and the allegory, though a sectarian version, is suggestive, and seems true to life. It is the natural deduction from the dead-letter text of Chapter iii of *Genesis.*

255] {SATAN, A CENTRIPETAL FORCE.} Hence the allegory of Prometheus, who steals the Divine Fire so as to allow men to proceed consciously on the path of Spiritual Evolution, thus transforming the most perfect of *animals* on Earth into a potential God, and making him free to "take the kingdom of heaven by violence." Hence, also, the *curse* pronounced by Zeus against Prometheus, and by Jehovah-Ilda-baoth against his "rebellious son," Satan. The cold, pure snows of the Caucasian mountain and the never-dying, singeing fire and flames of an inextinguishable Hell, two poles, yet the same idea, the dual aspect of a refined torture; a "Fire-producer"—the personified emblem of Φωσφόρος (*Phosphoros*), of the Astral Fire and Light in the Anima Mundi (that Element of which the German materialist philosopher Moleschott said: "ohne *Phosphor* kein Gedanke," or "without phosphorus no thought")—burning in the fierce Flames of his terrestrial Passions; the conflagration fired by his Thought, discerning as it now does good from evil, and yet a slave to the passions of its earthly Adam; feeling the vulture of doubt and full consciousness gnawing at its heart—a Prometheus indeed, because a *conscious*, and hence a *responsible* entity.[561] The curse of life is great, yet, with the exception of some Hindu and Sufi mystics, how few are those who would exchange all the tortures of conscious life, all the evils of a responsible existence, for the unconscious perfection of a passive (objectively) *incorporeal* Being, or even the universal static Inertia personified in Brahmâ during his "Night's" Rest. For, to quote from an able article by one[562] who, confusing the planes of existence and consciousness, fell a victim thereto:

> Satan [or Lucifer] represents the *Active*, or, as [M. Jules] Baissac calls it, the "Centrifugal" Energy of the Universe [in a cosmic sense]. He is Fire, Light, Life, Struggle, Effort, Thought, Consciousness, Progress, Civilization, Liberty, Independence. At the same time he is *Pain*, which is the Reaction of the *Pleasure* of Action,

---

560 *Op. cit.*, pp. 97, 98, 2nd ed., 1887.

561 The history of Prometheus, Karma, and human consciousness, is to be found in Fart II, Section V.

562 By an Englishman whose erratic genius killed him. The son of a Protestant clergyman, he became a Mohammedan; then a rabid Atheist; after meeting with a Master, a Guru, he became a Mystic; then a Theosophist who doubted, despaired—threw up *white* for *black* magic, went insane and joined the Roman Church. Then again turning round, anathematized her, re-became an Atheist, and died cursing humanity, knowledge, and God, in whom he had ceased to believe. Furnished with all the Esoteric data to write his "War in Heaven," he made a semi-political article out of it, mixing Malthus with Satan, and Darwin with the Astral Light. Peace be to his—*Shell.* He is a warning to the Chelâs who fail. His forgotten tomb may now be seen in the Mussulman burial ground of Joonaghur, Kathiawar, India.

and *Death*—which is the Revolution of *Life*—Satan, burning in his own Hell, produced by the fury of his own momentum—the expansive disintegration of the Nebula which is to concentrate into New Worlds. And fitly is he again and **256]** again baffled by the Eternal Inertia of the *Passive* Energy of the Kosmos—the inexorable *"I am"*—the Flint from which the sparks are beaten out. And fitly . . . are he and his adherents . . . consigned to the "Sea of Fire"—because *it is* the Sun [in one sense only in the cosmic allegory], the Fount of Life in *our* system, where they are purified (meaning thereby disintegrated) and churned up to rearrange them for another life (the Resurrection)—that *Sun* which, as the Origin of the Active Principle of our Earth, is at once the *Home* and the *Source* of the Mundane Satan. . . .

Furthermore, as if to demonstrate the accuracy of Baissac's general theory [in *Le Diable et Satan*] cold is known to have a "Centripetal" effect. Under the influence of Cold everything contracts. . . . Under it Life *hybernates*, or dies out, Thought congeals, and Fire is extinguished. Satan is immortal in his own Fire-Sea—it is only in the "Nifl-Heim" [the cold Hell of the Scandinavian *Eddas*] of the *"I am"* that he cannot exist. But for all that there *is* a kind of *Immortal* Existence in Nifl-Heim, and that Existence must be *Painless* and *Peaceful*, because it is *Unconscious* and *Inactive.* In the Kingdom of *Jehovah* [if this God were all that the Jews and Christians claim for him] there is no misery, no war, no marrying and giving in marriage, no change, no *Individual Consciousness*.[563] All is absorbed in the spirit of the Most Powerful. *It is emphatically a Kingdom of Peace and loyal Submission*, *as that of the "Arch-Rebel" is one of War and Revolution.* . . . It [the former] is in fact what Theosophy calls Nirvana. But then Theosophy teaches that Separation from the Primal Source *having once occurred*, Reunion can only be achieved *by Will-Effort*—which is distinctly Satanic in the sense of this essay.[564]

It *is* "Satanic" from the standpoint of orthodox Romanism, for it is owing to the prototype of that which became in time the Christian Devil—to the Radiant Archangels, Dhyân Chohans, who refused to create, because they wanted Man *to become his own creator* and an immortal God—that men can reach Nirvana and the Haven of heavenly Divine Peace.

To close this rather lengthy comment, the Secret Doctrine teaches that the Fire-Devas, the Rudras, and the Kumâras, the "Virgin-Angels," (to whom the Archangels, Michael and Gabriel, both belong,) the Divine "Rebels"—called by the all-materializing and positive Jews, the Nahash or "Deprived"—preferred the *curse* of *incarnation* and the long cycles of terrestrial existence and rebirths, to seeing the misery, even if *unconscious*, of the beings who were evolved as Shadows out of their Brethren, through the semi-passive energy of their *too spiritual* Creators. If "man's uses of life should be such as neither to animalize **257]** {THE SACRIFICE OF THE FIERY ANGELS.} nor to spiritualize, but to *humanise* Self,"[565] to do so, he must be born *human* not angelic. Hence, tradition shows the celestial Yogis offering themselves as voluntary victims in order to redeem Humanity, which was created god-like and perfect at first, and endow him with human affections and aspirations. To do this they had to give up their natural status, descend on our Globe, and take up their abode on it for the whole cycle of the Mahâyuga, thus exchanging their impersonal Individualities for individual Personalities—the bliss of sidereal existence for the curse of terrestrial life. This voluntary sacrifice of the Fiery Angels, whose nature was *Knowledge* and *Love*, has been construed by the exoteric theologies into a statement that shows "the Rebel Angels hurled down from Heaven into the darkness of Hell"—our Earth. Hindu Philosophy hints at the truth by teaching that the Asuras, hurled down by Shiva, are only in an *intermediate state*, in which they prepare for higher degrees of purification and redemption from their wretched condition; but Christian Theology—claiming to be based on the rock of the divine love, charity, and justice of him it appeals to as its Saviour—to paradoxically enforce that claim, has invented the dreary dogma of Hell, that Archimedean lever of Roman Catholic philosophy.

Whereas Rabbinical wisdom—than which there is none more positive, materialistic, or grossly terrestrial, as it brings everything down to physiological mysteries—calls these Beings, the "Evil One"; and the Kabalists—Nahash, "Deprived," as just said, and the Souls that have, *after having*

---

[563] The author talks of the *active*, *fighting*, damning Jehovah as though he were a synonym of Parabrahman! We have quoted from this article to show where it dissents from Theosophic teachings; otherwise it would be quoted some day against us, as everything published in the *Theosophist* generally is.

[564] *The Theosophist*, vol. iii. p. 68.

[565] Explaining the *Kabalah*, Dr. Henry Pratt says: "Spirit was to man [to the Jewish Rabbin, rather!] a bodiless, disembodied, or deprived, and degraded being, and hence was termed by the ideograph Nahash, 'Deprived'; represented as appearing to and seducing the human race—man through the woman. . . . In the picture from this Nahash, this spirit was represented by a serpent, because from its *destitution of bodily members*, the serpent was looked upon as a deprived and depraved and degraded creature." (*New Aspects of Life*, p. 235.) Symbol for symbol there are those who would prefer that of the serpent—the symbol of wisdom and eternity, deprived of limbs as it is—to the Jod (י)—the poetical ideograph of Jehovah in the *Kabalah*—the God of the male symbol of generation.

been alienated in Heaven from the Holy One, thrown themselves into an Abyss at the dawn of their very existence, and have anticipated the time when they are to descend on Earth.[566]

And let me explain at once that our quarrel is not with the *Zohar* or any other book of the *Kabalah* in its right interpretation—for the latter is the same as our own—but only with the gross, *pseudo*-esoteric explanations of the later, and especially of the Christian Kabalists.

258] Says the Commentary:

Our earth and man [*are*] *the products of the three Fires*.

The names of these three answer, in Sanskrit, to the "Electric Fire," the "Solar Fire," and the "Fire produced by Friction." Explained on the cosmic and human planes, these three Fires are Spirit, Soul, and Body, the three great Root Groups, with their four additional divisions. These vary with the Schools, and—according to their applications—become the Upâdhis and the Vehicles, or the Noumena of these. In the exoteric accounts, they are personified by the "three sons of surpassing brilliancy and splendour" of Agni Abhimânin, the eldest son of Brahmâ, the Cosmic Logos, by Svâhâ, one of Daksha's[567] daughters. In the metaphysical sense, the "Fire by Friction" means the union between Buddhi, the sixth, and Manas, the fifth "principle," which thus are united or cemented together, the fifth merging partially into and becoming part of the Monad; in the physical, it relates to the "creative spark," or germ, which fructifies and generates the human being. The three Fires, whose names are Pâvaka, Pavamâna and Shuchi, were condemned, it is said, by a curse of Vasishtha, the great Sage, "to be born over and over again."[568] This is clear enough.

Therefore, the Flames, whose functions are confused in the exoteric books, and who are called indifferently Prajâpatis, Pitris, Manus, Asuras, Rishis, Kumâras,[569] etc., are said to incarnate personally in the Third Root-Race and thus find themselves "reborn over and over again." In the Esoteric Doctrine they are generally named Asuras, or the Asura Devata or Pitar Devata (Gods), for, as said, they were first Gods—and the highest—before they became "*No*-Gods," and had from Spirits of Heaven fallen into Spirits of Earth[570]—*exoterically*, note well, in orthodox dogma.

259] {THE "CONSCIOUS ENTITY."} No Theologian or Orientalist can ever understand the genealogies of the Prajâpatis, the Manus, and the Rishis, or the direct connection of these—their correlation rather—with the Gods, unless he has the key to the old primitive Cosmogony and Theogony, which all nations originally had in common. All these Gods and Demi-gods are found reborn on Earth, in various Kalpas and in as various characters; each, moreover, *having his Karma distinctly traced*, *and every effect assigned to its cause*.

Before other Stanzas could be explained, it was, as may be seen, absolutely necessary to show that the Sons of "Dark Wisdom," though identical with the Archangels which Theology has chosen to call the "Fallen," are as divine and as pure, if not more pure, than all the Michaels and Gabriels so glorified in the Churches. The "Old Book" also goes into various details of Astral Life, which at this juncture would be quite incomprehensible to the reader. It must, therefore, be left for later explanation, and the First and Second Races will now receive only bare notice. Not so the Third Race—the Root-Race which separated into sexes, and which was the first to be endowed with reason; men evolving *pari passu* with the Globe, and the latter having "incrustated" more than a hundred millions of years before the first human sub-race had yet begun to materialize or solidify, so to say. But, as the Stanza has it:

The Inner Man [*the Conscious Entity*] *was not*.

---

[566] *Zohar*, iii. 61 c.

[567] Daksha, the "intelligent, the competent." "This name generally carries with it the idea of *creative power*." He is a son of Brahmâ and of Aditi, and agreeably to other versions, a self-born power, which, like Minerva, sprang from his father's body. He is the chief of the Prajâpatis, the Lords or Creators of Being. In *Vishnu Purâna*, Parâshara says of him: "In every Kalpa [or Manvantara] Daksha and the rest are born and are again destroyed." And the *Rig Veda* says that "Daksha sprang from Aditi and Aditi from Daksha," a reference to the eternal cyclic re-birth of the same divine Essence.

[568] *Bhâgavata Purâna*, iv. 24, 4.

[569] No one of these Orders is distinct from the Pitris or Progenitors. As says Manu (iii. 284): "The wise call our fathers Vasus; our paternal grandfathers, Rudras; our paternal great grandfathers, Adityas; agreeably to a text of the Vedas." "This is an everlasting Vedic text," says another translation.

[570] As now discovered by the late G. Smith in the Babylonian cylinder literature, it was the same in Chaldæan Theogony. Ishtar, "eldest of Heaven and of Earth." Below him the Igigi or Angels of Heaven, and the Anunaki, or Angels of Earth. Below these again various classes of Spirits and "Genii" called Sadu, Vadukku, Ekimu, Gallu—of which some were good, some evil. (See Smith's *Babylonian Mythology*, also Sayce's *Hibbert Lectures*, p. 141.)

This "Conscious Entity" Occultism says, comes from, nay, in many cases *is*, the very essence and *esse* of the high Intelligences, condemned, by the undeviating law of Karmic evolution, to reincarnate in this Manvantara.

(*b*) Shloka 39 relates exclusively to the racial divisions. Strictly speaking, Esoteric Philosophy teaches a modified polygenesis. For, while it assigns to humanity a oneness of origin, in so far that its Forefathers or "Creators" were all Divine Beings—though of different classes or degrees of perfection in their Hierarchy—it teaches that men were nevertheless born at seven different centres of the Continent of that period. Though all were of one common origin, yet, for reasons given, their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different.[571] As to their **260]** complexions, there is a suggestive allegory told in *Linga Purâna*. The Kumâras—the Rudra Gods, so called—are described as incarnations of Shiva, the Destroyer (of *outward forms*), called also Vamadeva. The latter, as a Kumâra, the "Eternal Celibate," the chaste Virgin Youth, springs from Brahmâ in each great Manvantara, and "again becomes four"; a reference to the four great divisions of the human Races, as regards complexion and type—and the three chief variations of these. Thus in the twenty-ninth Kalpa—in this case a reference to the transformation and evolution of the human form, which Shiva ever destroys and remodels periodically down to the great Manvantaric turning point, about the middle of the Fourth (Atlantean) Race—in the twenty-ninth Kalpa, Shiva, as Shvetalohita, the Root-Kumâra, from moon-coloured becomes *white;* in his next transformation, he is *red* (and in this the exoteric version differs from the Esoteric Teaching); in the third, *yellow;* in the fourth, *black.*

Esotericism now classes these seven variations, with their four great divisions, into only three distinct primeval Races—as it does not take into consideration the First Race, which had neither type nor colour, and a hardly objective, though colossal, form. The evolution of these Races, their formation and development, proceeded on parallel lines with the evolution, formation, and development of three geological strata, from which the human complexion was as much derived as it was determined by the climates of these zones. The Esoteric Teaching names three great divisions, namely, the *red-yellow*, the *black*, and the *brown-white*.[572] The Aryan races, for instance, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy colour, are nevertheless all of one and the same stock, the Fifth Root-Race, and spring from one single Progenitor, called in Hindu *exotericism* by the generic name of Vaivasvata Manu; the latter, remember, being that Generic Personage, the Sage, who is said to have lived over 18,000,000 years ago, and also 850,000 years ago—at the time of the sinking of the last remnants of the Great Continent of Atlantis,[573] and **261]** {ANSWERS TO OBJECTIONS.} who is said to live even *now* in his mankind.[574] The light yellow is the colour of the first *solid* human race, which appeared after the middle of the Third Root-Race—after its fall into generation, as just explained—bringing on the final changes. For, it is only at that period that the last transformation took place, which brought forth man as he is now, only on a magnified scale. This Race gave birth to the Fourth Race; "Shiva" gradually transforming that portion of Humanity which became "black with sin" into red-yellow, of which the red Indians and the Mongolians are the descendants, and finally into brown-white races—which now, together with the yellow races, form the great bulk of Humanity. The allegory in *Lingo*, *Purâna* is curious, as showing the great ethnological knowledge of the ancients.

When reading of the "last transformation," which is said to have taken place 18,000,000 years ago, let the reader at this juncture, consider how many millions more it must have required to reach that final stage. And if Man, in his gradual consolidation, developed *pari passu* with the Earth, how many millions of years must have elapsed during the First, Second, and the first half of the Third Race. For the Earth was in a comparatively ethereal condition before it reached its last consolidated state. The Archaic Teachings, moreover, tell us that, during the middle period of the Lemuro-

---

571 Some superior, others inferior, *to suit the Karma* of the various reincarnating Monads, which could not all be of the same degree of purity in their last births in other Worlds. This accounts for the difference of races, the inferiority of the savage and other human varieties.

572 "There are," says Topinard in the English edition of his *Anthropology*, with a preface by Professor Broca, "*three* fundamental elements of colour in the human organism—namely, the *red*, the *yellow*, and the *black*, which, mixed in variable quantities with the white of the tissues, give rise to those numerous shades seen in the human family." Here is Science again unintentionally supporting Occultism.

573 It must be remembered that the "last remnants" here spoken of, refer to those portions of the "Great Continent" which still remained, and not to any of the numerous islands which existed contemporaneously with the Continent. Plato's "island," for instance, was one of such remnants; the others having sunk at various periods previously. An Occult "tradition" teaches that such submersions occur whenever there is an eclipse of the "Spiritual Sun."

574 See the remarks on the Root and Seed Manus *infra*, and the Section on "The Primeval Manus of Humanity," at the end of the Commentaries on this Stanza.

Atlantean Race, three and a half Races after the Genesis of Man, the Earth, Man, and everything on the Globe, were of a still grosser and more material nature, while such things as corals and some shells were still in a semi-gelatinous, astral state. The cycles that have intervened since then, have already carried us onward, on the opposite ascending arc, some steps toward our "dematerialization," as the Spiritualists would say. The Earth, ourselves, and all things have softened since then—aye, even our brains. But it has been objected by some Theosophists that an ethereal Earth even some 15 or 20,000,000 years ago, "does not square with Geology," which teaches us that winds blew, rains fell, waves broke on the shore, sands shifted and accumulated, etc.; that, in short, all natural causes now in operation were then in force, "in the very earliest ages of geological time, aye, that of the oldest palaeozoic rocks." To this the following answers are given. Firstly, what is the date assigned by Geology to these "oldest palaeozoic rocks"? And secondly, why could not the winds blow, rain fall, and waves—of "carbonic acid" **262]** apparently, as Science seems to imply—break on the shore, on an Earth semi-astral, *i.e.*, viscid? The word "astral" does not necessarily, in Occult phraseology, mean as thin as smoke, but rather "starry," shining or pellucid, in various and numerous degrees, from a quite filmy to a viscid state, as just observed. But it is further objected: "How could an astral Earth have affected the other Planets in this System? Would not the whole process get out of gear now if the attraction of one Planet were suddenly removed?" The objection is evidently invalid, since our System is composed of older and younger Planets, some dead—like the Moon—others in process of formation, for all that Astronomy knows to the contrary. Nor has the latter ever affirmed, so far as we know, that all the bodies of our System have sprung into existence and developed simultaneously. The Cis-Himalayan Secret Teachings differ from those of India in this respect. Hindu Occultism teaches that the Vaivasvata Manu Humanity is 18,000,000 and odd years old. We say, yes; but only so far as *physical* or approximately physical, Man is concerned, who dates from the close of the Third Root-Race. Beyond that period *Man*, or his filmy image, may have existed for 300,000,000 years, for all we know; *since we are not taught figures* which are and will remain secret with the Masters of Occult Science, as justly stated in *Esoteric Buddhism.* Moreover, whereas the Hindu *Purânas* speak of one Vaivasvata Manu, we affirm that there were several, the name being a generic one.

We must now say a few more words on the physical evolution of man.

ARCHAIC TEACHINGS IN THE "PURÂNAS" AND "GENESIS."
PHYSICAL EVOLUTION.

The writer cannot give too much proof that the system of Cosmogony and Anthropogony above described actually existed, that its records *are* preserved, and that it is found mirrored even in the modern versions of ancient Scriptures.

The *Purânas* on the one hand, and the Jewish Scriptures on the other, are based on the same scheme of evolution, which, if read Esoterically and expressed in modern language, would be found to be quite as scientific as much of what now passes current as the final word of recent discovery. The only difference between the two schemes is, that the *Purânas*, giving as much, and perhaps more, attention to causes than to effects, allude to the pre-cosmic and pre-genetic periods **263]** {MR. GLADSTONE KILLS "GENESIS."} rather than to those of so-called "creation," whereas the *Bible*, after saying only a few words on the former period, plunges forthwith into material genesis, and, while almost skipping the Pre-Adamic races, proceeds with its allegories concerning the Fifth Race.

Now, whatever the onslaught made on the "order of creation" in *Genesis*—and its dead-letter account certainly lends itself admirably to criticism[575]—the Hindu *Purânas*, notwithstanding their allegorical exaggerations will be found quite in accordance with Physical Science.

---

[575] Mr. Gladstone's unfortunate attempt to reconcile the Genetic account with Science (see his "Dawn of Creation" and "Proem to Genesis," in *The Nineteenth Century*, 1886), has brought upon him the Jovian thunderbolt hurled by Mr. Huxley. The dead-letter account warranted no such attempt; and his fourfold order, or division, of animated creation, has turned into the stone which, instead of killing the fly on the sleeping friend's brow, killed the man himself. Mr. Gladstone has killed *Genesis* for ever. But this does not prove that there is no Esotericism in the latter. The fact that the Jews and all the Christians, the modern as well as the early sects, have accepted the narrative *literally* for two thousand years, proves only their ignorance, and shows the great ingenuity and constructive ability of the Initiated Rabbis, who built the two accounts—the Elohistic and Jeliovistic—Esoterically, and purposely confused the meaning by the vowelless glyphs or word-signs in the original text. The six days (Yom) of creation do mean six periods of evolution, and the seventh day is that of culmination, of perfection—not of rest. These refer to the seven Rounds and the seven Races with a distinct "creation" in each; though the use of the words Boker, "dawn" or "morning," and Ereb, "evening twilight"—which have Esoterically the same meaning as Sandhyâ, "twilight," in Sanskrit—have led to a charge of the most crass ignorance of the order of evolution.

Even what, on the face of it, appears to be the perfectly nonsensical allegory of Brahmâ assuming the form of a Boar to rescue the Earth from under the waters, finds a perfectly scientific explanation in the Secret Commentaries, relating as it does to the many risings and sinkings, the constant alternation of water and land from the earliest to the latest geological periods of our Globe; for Science teaches us now that nine-tenths of the stratified formations of the Earth's crust have been gradually constructed beneath the water at the bottom of the seas. The ancient Aryans are credited with having known nothing whatever of Natural History, Geology, and so on. The Jewish race is, on the other hand, proclaimed even by its severest critic, an uncompromising opponent of the *Bible*, to have the merit of having conceived the idea of monotheism "earlier, and retained it more firmly, than any of the *less philosophical and more immoral religions* (! !) of the ancient world."[576] Only, while in biblical Esotericism, we find physiological sexual mysteries symbolized, and very little more, something for which *very little real Philosophy* is requisite—in the *Purânas* one can find the most scientific and philosophical "dawn of creation," which, if impartially analyzed and rendered into plain language from its fairy-tale-like allegories, would show that modern Zoology, Geology, Astronomy, and **264]** nearly all the branches of modern knowledge, have been anticipated in ancient Science, and were known to ancient Philosophers in their general features, if not in such detail as at present.

Paurânic Astronomy, with all its deliberate concealment and confusion for the purpose of leading the profane off the real track, has been shown even by Bentley to be a real science; and those who are versed in the mysteries of Hindu astronomical treatises, will prove that the modern theories of the progressive condensation of nebulæ, nebulous stars and suns, with the most minute details about the cyclic progress of asterisms for chronological and other purposes—far more correct than Europeans have even now—were known in India to perfection.

If we turn to Geology and Zoology we find the same. What are all the myths and endless genealogies of the seven Prajâpatis, of their sons, the seven Rishis or Manus, and of their wives, sons and progeny, but a vast detailed account of the progressive development and evolution of animal creation, one species after the other? Were the highly philosophical and metaphysical Aryans—the authors of the most perfect philosophical system of transcendental Psychology, of codes of Ethics, of such a grammar as Panini's, of the Sânkhya and Vedânta systems, of a moral code (Buddhism), proclaimed by Max Müller the most perfect on earth—were the Aryans such fools, or children, as to lose their time in writing "fairy tales," such as the *Purânas* now seem to be in the eyes of those who have not the remotest idea of their secret meaning? What is the "fable," the genealogy and origin of Kashyapa, with his twelve wives by whom he had a numerous and diversified progeny of serpents (Nâgas), reptiles, birds, and all kinds of living things, who was thus the "father" of all kinds of animals, but a *veiled* record of the order of evolution in *this* Round? So far, we do not see that any Orientalist has ever had the remotest conception of the truths concealed under the allegories and personifications. The *Shatapatha Brâhmana*, says one, gives *"a not very intelligible* account" of Kashyapa's origin.

> According to the *Mahâbhârata*, the *Râmâyana*, and the *Purânas*, he was the son of Marîchi, the son of Brahmâ, the father of Vivasvat, the father of Manu, the progenitor of mankind.
>
> According to the *Shatapatha Brahmana:* Having assumed the form of a tortoise, Prajâpati created offspring. That which he created he made *(akarot);* hence the word *kûrma.* (tortoise). Kashyapa means tortoise; hence men say, "All creatures are descendants of Kashyapa."[577]

265] {A LESSON IN NATURAL HISTORY.} He was all this; he was also the father of the bird Garuda, the "king of the feathered tribe," who *descends from*, and is of one stock with *the reptiles*, the Nâgas, and who becomes their mortal enemy *subsequently*—as he is also a *cycle*, a period of time, when, in the course of evolution, the birds which developed from reptiles in their "struggle for life" and "survival of the fittest," etc., turned in preference on those from whom they issued to devour them, perhaps prompted by natural law, in order to make room for other and more perfect species.

In that admirable epitome, *Modern Science and Modern Thought*, a lesson in Natural History is offered to Mr. Gladstone, showing the utter variance of the *Bible* with it. The author remarks that Geology traces the "dawn of creation" through a line of scientific research:

> Commencing with the earliest known fossil, the Eozoon Canadense of the Laurentian, and continued in a chain, every link of which is firmly welded, through the Silurian, with its abundance of molluscous, crustacean, and vermiform life, and first indication of fishes; the Devonian, with its predominance of fish and first appearance of reptiles; the Mesozoic with its batrachians; the Secondary formations, in which reptiles of the sea, land and air preponderated, and the first humble forms of vertebrate land animals began to appear; and finally the Tertiary, in which mammalian life has become abundant, and type succeeding to type and species to

[576] *Modern Science and Modern Thought*, p. 337.
[577] Dowson's *Hindu Classical Dictionary*, sub voce.

species, are gradually differentiated and specialized, through the Eocene, Miocene, and Pliocene periods, until we arrive at the Glacial and Prehistoric periods, and at positive proof of the existence of man.[578]

The same order, *plus* the description of animals unknown to Modern Science, is found in the Commentaries on the *Purânas* in general, and in the *Book of Dzyan* especially. The only difference—a grave one, no doubt, as implying a spiritual and divine nature of man independent of his physical body in this illusionary world, in which the *false personality* and its cerebral basis alone is known to orthodox Psychology—is as follows. Having been in all the so-called seven "creations," which stand allegorically for the seven evolutionary changes, or sub-races, as we may call them, of the First Root-Race of Mankind—Man has been on Earth in this Round from the beginning. Having passed through all the Kingdoms of Nature in the previous *three* Rounds,[579] his *physical* **266]** frame—one adapted to the thermal conditions of those early periods—was ready to receive the Divine Pilgrim at the first dawn of human life, *i.e.*, 18,000,000 years ago. It is only at the mid-point of the Third Root-Race that man was endowed with Manas. Once united, the Two and then the Three made One; for though the lower animals, from the amœba to man, received *their* Monads, in which all the higher qualities are potential, these qualities have to remain dormant till the animal reaches its human form, before which stage Manas (mind) has no development in them. In the animals every principle is paralyzed, and in a foetus-like state, save the second, the Vital, and the third, the Astral, and the rudiments of the fourth, Kâma, which is desire, instinct—whose intensity and development varies and changes with the species. To the materialist wedded to the Darwinian theory, this will read like a fairy-tale, a mystification; to the believer in the inner, spiritual man, the statement will have nothing unnatural in it.

As Commentary ix says:

Men are made complete only during their Third, *toward the Fourth Cycle* [*Race*]. *They are made "Gods" for good and evil*, *and responsible*, *only when the two arcs meet* [*after three and a half Rounds towards the Fifth Race*]. *They are made so by the Nirmânakâya* [*Spiritual or Astral remains*] *of the Rudra-Kumâras*, *"cursed to be reborn on Earth again"* [*meaning—doomed in their natural turn to reincarnation in the higher ascending arc of the terrestrial Cycle*].

Now the writer is certain to be met with what will be termed insuperable objections. We shall be told that the line of embryology, the gradual development of every individual life, and the progress of what is known to take place in the order of progressive stages of specialization—that all this is opposed to the idea of man preceding mammals. Man begins as the humblest and most primitive vermiform creature:

> From the primitive speck of protoplasm, and the nucleated cell in which all life originates . . . . and "is developed through stages undistinguishable from those of fish, reptile and mammal, until the cell finally attains the highly specialized development of the quadrumanous, and, last of all, of the human type."[580]

This is perfectly scientific, and we have nothing against *that*; for it all relates to the *shell* of man—his body, which, in its growth, is subject, of course, like every other once so-called morphological unit, to such metamorphoses. It is not those who teach the transformation of the mineral atom through crystallization—which is the same function, **267]** {THE CONTRADICTIONS OF SCIENCE.} and bears the same relation to its so-called *inorganic* Upâdhi, or basis, as the formation of *cells* to their organic nuclei, through plant, insect and animal into man—it is not they who will reject this theory, as it will finally lead to the recognition of a Universal Deity in Nature, ever-present, and as ever invisible and unknowable, and of intra-cosmic Gods, who were all once men.[581]

But we would ask, what does Science and its exact discoveries and now axiomatic theories prove against *our* Occult theory? Those who believe in the law of evolution and gradual progressive development from a cell—which from a vital became a morphological cell, until it finally awoke as protoplasm pure and simple—can surely never limit their belief to one line of evolution! The types of life are innumerable; and the progress of evolution, moreover, does not go at the same rate in every kind of species. The constitution of primordial matter in the Silurian age—we mean the "primordial"

---

[578] *Op. cit.*, p. 335.

[579] "Follow the law of analogy"—the Masters teach. Âtmâ-Buddhi is dual and Manas is triple, inasmuch as the former has two aspects, and the latter three, *i.e.*, as a "principle" *per se*, which gravitates, in its higher aspect, to Âtmâ-Buddhi, and follows, in its lower nature. Kâma, the seat of terrestrial and animal desires and passions. Now compare the evolution of the Races, the First and the Second of which are of the nature of Âtmâ-Buddhi, of which they are the passive Spiritual progeny, while the Third Root-Race shows three distinct divisions or aspects physiologically and psychically—the earliest sinless, the middle portions awakening to intelligence, and the third and last decidedly *animal*, *i.e.*, Manas succumbs to the temptations of Kâma.

[580] Laing, *op. cit.*, *ibid*.

[581] The whole trouble is this: neither Physiologists nor Pathologists will recognize that the cell-germinating substance, the Cytoblastema, and the mother-lye from which crystals originate, are one and the same essence, save in differentiation for certain purposes.

matter of Science—was the same in every essential particular, save its degree of present grossness, as the primordial *living* matter of to-day. Nor do we find that which ought to be found, if the now orthodox theory of evolution were *quite* correct, namely, a constant, ever-flowing progress in every species of being. Instead of this, what does one see? While the intermediate groups of animal beings all tend toward a higher type, and while specializations, now of one type and now of another, develop through the geological ages, change forms, assume new shapes, appear and disappear with a kaleidoscopic rapidity, in the description of Paleontologists from one period to another, the two solitary exceptions to the general rule are those at the two opposite poles of life and type, namely—*man* and the *lower genera* of being!

Certain well-marked forms of living beings have existed through enormous epochs, surviving not only the changes of physical conditions, *but persisting comparatively unaltered*, while other forms of life have appeared and disappeared. Such forms may be termed "persistent types" of life; and examples of them are abundant enough in both the animal and the vegetable worlds.[582]

Nevertheless, we are not given any good reason why Darwin links together reptiles, birds, amphibians, fishes, mollusca, etc., as off-shoots of a moneric ancestry. Nor are we told whether reptiles, for instance, are direct descendants of the amphibia, the latter of fishes, and fishes **268]** of lower forms—which they certainly are. For the Monads have passed through all these forms of being up to Man, on every Globe, in the *three preceding* Rounds; every Round, as well as every subsequent Globe, from A to G, having been, and still having to be, the arena of the same evolution, only repeated each time on a more solid material basis. Therefore the question, "What relation is there between the Third Round astral prototypes and ordinary physical development in the course of the origination of pre-mammalian organic species?"—is easily answered. One is the shadowy prototype of the other, the preliminary, hardly defined, and evanescent sketch on the canvas, of objects which are destined to receive their final and vivid form under the brush of the painter. The fish evolved into an amphibian—a frog—in the *shadows* of ponds, and man passed through all his metamorphoses on this Globe in the Third Round as he did in this, his Fourth Cycle. The Third Round types contributed to the formation of the types in the present Round. On strict analogy, the cycle of seven Rounds in their work of the gradual formation of man through every Kingdom of Nature, is repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven months' old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of Mother-Nature before he is born, or rather reborn a Dhyânî, still more perfect than he was before he launched forth as a Monad on the newly built Chain of Worlds. Let the student ponder over this mystery, and then he will easily convince himself that, as there are also physical links between many classes, so there are precise domains wherein the Astral merges into Physical Evolution. Of this Science breathes not one word. Man has evolved with and from the monkey, it says. But now see the contradiction.

Huxley proceeds to point out plants, ferns, club-mosses, some of them generically identical with those now living, which are met with in the Carboniferous epoch, for:

The cone of the oolitic Araucaria is hardly distinguishable from that of existing species. . . . Sub-kingdoms of animals yield the same instances. The Globigerina of the Atlantic soundings is identical with the cretaceous species of the same genus . . . the tabulate corals of the Silurian epoch are wonderfully like the millepores of our own seas. . . . The Arachnida, the highest group of which, the scorpions, is represented in the coal by a genus differing from its living congeners only in . . . the eyes. [etc.]

269] {THE "ABSOLUTE RULE" OF SCIENCE NOT BORNE OUT BY FACTS.} All of which may be closed with Dr. Carpenter's authoritative statement about the Foraminifera:

There is no evidence of any fundamental modification or advance in the foraminiferous type from the palaeozoic period to the present time. . . . The foraminiferous fauna of our own series probably present a greater range of variety than existed at any previous period; but *there is no indication of any tendency to elevation towards a higher type*.[583]

Now, as in the Foraminifera, Protozoa of the lowest type of life, mouthless and eyeless, there is no indication of change except their now greater variety—so man, who is on the uppermost rung of the ladder of being, indicates still less change, as we have seen; the skeleton of his palæolithic ancestor being even found superior in some respects to his present frame. Where is, then, the uniformity of law which is claimed—the *absolute rule* for one species shading off into another and thus, by insensible gradations, into higher types? We see Sir William Thomson admitting as much as 400,000,000 years for the time since the surface of the Globe became sufficiently cool to permit of

[582] Huxley, *Proceedings of the Royal Institution*, iii. 151.
[583] *Introduction to the Study of the Foraminifera*, p. xi.

the presence of living things;[584] and during that enormous lapse of time in the Oolitic period alone, the so-called "Age of Reptiles," we find a most extraordinary variety and abundance of Saurian forms, the Amphibian type reaching *its highest development.* We learn of Ichthyosauri and Plesiosauri in the lakes and rivers, and of winged crocodiles or lizards flying in the air. After which, in the Tertiary period:

We find the Mammalian type exhibiting remarkable divergences from previously existing forms . . . . Mastodons, Megatheriums, and other unwieldy denizens of the ancient forests and plains.

And, subsequently, we are notified of:

The gradual modification of one of the ramifications of the Quadrumanous order, into those beings from whom primeval Man himself may claim to have been evolved.[585]

He *may*; but no one, except a Materialist, can see why he should; as there is not the slightest necessity for it, nor is such an evolution warranted by facts, for those most interested in the proofs thereof confess their utter failure to find one single fact to support their theory. There is no need for the numberless types of life to represent the members of one progressive series. They are "the products of various **270]** and different evolutional divergences, taking place now in one direction and now in another." Therefore it is far more justifiable to say that the monkey evolved into the quadrumanous order, than that primeval man—who has *remained stationary in* his human specialization since the first fossil skeleton found in the oldest strata, and of whom no variety is found save in colour and facial type—has developed from a common ancestor together with the ape.

That man originates like other animals in a cell and develops "through stages indistinguishable from those of fish, reptile, and mammal until the cell attains the highly specialized development of the quadrumanous and *at last the human type*,*"* is an Occult axiom thousands of years old. The Kabalistic axiom: "A stone becomes a plant; a plant a beast; a beast a man; a man a God," holds good throughout the ages. Hæckel, in his *Schöpfungsgeschichte*, shows a double drawing representing two embryos—that of a dog six weeks old, and that of a man, eight weeks. The two, with the exception of a slight difference in the head, which is larger and wider about the brain in the man, are indistinguishable.

In fact, we may say that every human being passes through the stage of fish and reptile before arriving at that of mammal, and finally of man.

If we take him up at the more advanced stage, where the embryo has already passed the reptilian form, we find that for a considerable time, the line of development remains the same as that of other mammalia. The rudimentary limbs are exactly similar, the five fingers and toes develop in the same way, and the resemblance after the first four weeks' growth *between the embryo of a man and a dog is such that it is scarcely possible to distinguish them*. Even at the age of eight weeks the embryo man is an animal with a tail, hardly to be distinguished from an embryo puppy.[586]

Why, then, not make man and dog evolve from a common ancestor, or from a reptile—a Nâga, instead of coupling man with the Quadrumana? This would be just as logical as the latter, if not more so. The shape and the stages of the human embryo have not changed since historical times, and these metamorphoses were known to Æsculapius and Hippocrates as well as to Mr. Huxley. Therefore, since the Kabalists had remarked it from prehistoric times, it is no new discovery.[587]

As the embryo of man has no more of the ape in it than of any other mammal, but contains in itself *the totality of the kingdoms of nature*, **271]** {THE INHERENT LAW OF PROGRESSIVE DEVELOPMENT.} and since it seems to be a "persistent type" of life, far more so than even the Foraminifera, it seems as illogical to make him evolve from the ape as it would be to trace his origin to the frog or the dog. Both Occult and Eastern Philosophies believe in Evolution, which Manu and Kapila[588] give with far more clearness than any Scientist does at present. No need to repeat what has been fully debated in *Isis Unveiled*, as the reader may find all these arguments and the description of the basis on which all the Eastern doctrines of Evolution rest, in our earlier volumes.[589] But no Occultist can accept the unreasonable proposition that all the now existing forms, "from the

---

[584] *Transactions of the Geological Society of Glasgow*, vol. iii. Very strangely, however, he has recently again changed his opinion. The Sun, he says, is only 15,000,000 years old.

[585] Bastian, *The Beginnings of Life*, ii. 622.

[586] Laing, *Modern Science and Modern Thought*, p. 171.

[587] In *Isis Unveiled*, vol. i. p. 389, this is noticed and half explained.

[588] Hence the philosophy in the allegory of the 7, 10, and finally 21, Prajâpatis, Rishis, Munis, etc., who all are made the "fathers" of various beings and thing's. The order of the seven classes, or orders of plants, animals, and even inanimate things, given at random in the *Purânas*, is found in several commentaries in the correct rotation. Thus, Prithu is the father of the Karth. He "milks" her, and makes her bear every kind of grain and vegetable, all enumerated and specified. Kashyapa is the "father" of all the reptiles, snakes, demons, etc.

[589] See vol. i. pp. 151, *et segq.*, concerning the "Tree of Evolution"—the "Mundane Tree."

structureless Amœba to man," are the direct lineal descendants of organisms which lived millions and millions of years before the birth of man, in the pre-Silurian epochs, in the sea or land-mud. The Occultists believe in an *Inherent Law of Progressive Development*.[590] Mr. Darwin never did, and says so himself; for we find him stating that, since *there can be no advantage* "to the infusorian animalcule or an intestinal worm . . . to become highly organized," therefore, "natural selection," *not necessarily including progressive development*—leaves the animalcule and the worm, the "persistent types," quiet.[591]

There does not appear much *uniform* law in such behaviour of Nature; and it looks more like the discriminative action of some *super*-physical selection; perhaps, that aspect of Karma, which Eastern Occultists would call the "Law of Retardation," may have something to do with it.

But there is every reason to doubt whether Mr. Darwin himself ever gave such an importance to his law as is now given to it *by* his atheistic followers. The knowledge of the various living forms in the geological periods that have gone by is very meagre. The reasons given for this by Dr. Bastian are very suggestive:

> First, on account of the imperfect manner in which the several forms may be represented in the strata pertaining to the period; secondly, on account of the extremely limited nature of the explorations which have been made in these **272]** imperfectly representative strata; and, thirdly, because so many parts of the record are absolutely inaccessible to us—nearly all beneath the Silurian system having been blotted out by time, whilst those two-thirds of the earth's surface in which the remaining strata are to be found are now covered over by seas. Hence Mr. Darwin says: "For my part, following out Lyell's metaphor, I look at the geological record as a history of the world imperfectly kept, and written in a changing dialect; *of this history we possess the last volume alone*, relating only to two or three countries. Of this volume, *only here and there a short chapter has been preserved;* and of each page *only here and there a few lines."*[592]

It is not on such meagre data, certainly, that the last word of Science can be said. Nor is it on any ground of human pride, or unreasonable belief in man's representing even here on Earth—in *our* period, perhaps—the highest type of life, that Occultism denies that all the preceding forms of human life belonged to types lower than our own; for it is not so. But simply because the "missing link," which will prove the existing theory undeniably, will never be found by Palaeontologists. Believing as we do that man has, during the preceding Rounds, evolved from, and passed through, the lowest forms of every life, vegetable and animal, on Earth, there is nothing very degrading in the idea of having the Orang Outang as an ancestor of our physical form. Quite the reverse; as it would most irresistibly forward the Occult Doctrine with regard to the final evolution of everything in terrestrial nature into man. One may even enquire how it is that Biologists and Anthropologists, having once firmly accepted the theory of the descent of man from the ape—how it is that they have hitherto left untouched the future evolution of the existing apes into man? This is only a logical sequence of the first theory—unless Science would make of man a privileged being, and his evolution a *non*-precedent in Nature, quite a *special* and unique case. And that is what all this leads Physical Science to. The reason, however, why the Occultists reject the Darwinian, and especially the Hæckelian, hypothesis is because it is the ape, not man, which is, in sober truth, a special and unique instance. The Pithecoid is *an accidental creation*, a forced growth, the result of an unnatural process.

The Occult Doctrine is, we think, more logical. It teaches a cyclic, never varying Law in Nature, the latter having no personal "special design," but acting on a uniform plan that prevails through the whole Manvantaric period and deals with the land-worm as it deals with man. Neither the one nor the other have sought to come into being, hence **273]** {NATURE IS UNIFORM.} both are under the same Evolutionary Law, and both have to progress according to Karmic Law. Both have started from the same Neutral Centre of Life and both have to re-merge into it at the consummation of the Cycle.

It is not denied that in the preceding Round man *was* a gigantic ape-like creature; and when we say "man" we ought perhaps to say, the rough mould that was developing for the use of man in this Round only—the middle, or the transition, point of which we have hardly reached. Nor was man during the first two and a half Root-Races what he is now. That point he reached, as said before, only 18,000,000 years ago, during the Secondary period, as we claim.

Till then he was, according to tradition and Occult Teaching, "a God on Earth who had fallen into Matter," or generation. This may or may not be accepted, since the Secret Doctrine does not impose itself as an infallible dogma, and since, whether its prehistoric records are accepted or rejected, it has nothing to do with the question of the *actual* Man and his Inner Nature; the Fall mentioned above having left no "original sin" on Humanity. But all this has been sufficiently dealt with.

---

[590] Checked and modified, however, by the Law of Retardation, which imposes a restriction on the advance of all species when a *higher type* makes its appearance.

[591] See *Origin of Species*, p. 145.

[592] Bastian, *Beginnings of Life*, ii. pp. 622, 623.

Furthermore, we are taught that the transformations through which man passed on the descending arc—which is centrifugal for Spirit and centripetal for Matter—and those he is preparing to go through, henceforward, on his ascending path, which will reverse the direction of the two forces—viz., Matter will become centrifugal and Spirit centripetal—that all such transformations *are next in store for the anthropoid apes also*; all those, at any rate, who have reached the remove next to man in this Round—for these will all be men in the Fifth Round, just as the present men inhabited ape-like forms in the Third, the preceding Round.

Behold, then, in the modern denizens of the great forests of Sumatra the degraded and dwarfed examples—"blurred copies," as Mr. Huxley has it—of ourselves, as we (the majority of mankind) were in the earliest sub-races of the Fourth Root-Race during the period of what is called the "fall into generation." The ape we know is not the product of natural evolution but an *accident*, a cross-breed between an animal being, or form, and man. As has been shown in the present volume, it is the speechless animal that first began sexual connection, for it was the first to separate into male and female. Nor was it **274]** intended by Nature that man should follow this bestial example—as is now shown by the comparatively painless procreation of their species by animals, and the terrible suffering and danger of the same in woman. The ape is, indeed, as remarked in *Isis Unveiled:*

> A transformation of species most directly connected with that of the human *family*—a bastard branch engrafted on their own stock before the final perfection of the latter.[593]

The apes are millions of years later than the speaking human being, and are the latest contemporaries of our Fifth Race. Thus, it is most important to remember that the "Egos" of the apes are entities compelled by their Karma to incarnate in the animal forms, which resulted from the bestiality of the *latest* Third and the earliest Fourth Race men. They are entities who had already reached the "human stage" before this Round. Consequently, they form an exception to the general rule. The numberless traditions about Satyrs are no fables, but represent an extinct race of animal men. The animal "Eves" were their foremothers, and the human "Adams" their forefathers; hence the Kabalistic allegory of Lilith or Lilatu, Adam's *first* wife, whom the Talmud describes as a "charming" woman, "with long wavy hair," *i.e.*—a female hairy animal of a character now unknown, still a female animal, who in the Kabalistic and Talmudic allegories is called the female reflection of Samael, Samael-Lilith, or man-animal united, a being called, in the *Zohar*, Hayo Bischat, the Beast or Evil Beast. It is from this unnatural union that the present apes descended. The latter are truly "speechless men," and will become speaking animals, or men of a lower order, in the Fifth Round, while the Adepts of a certain School hope that some of the "Egos" of the apes of a higher intelligence will reappear at the close of the Sixth Root-Race. What their form will be is of secondary consideration. The form means nothing. Genera and species of the flora, fauna, and the highest animal, its crown—man, change and vary according to the environments and climatic variations, not only with every Round, but every Root-Race likewise, as well as after every geological cataclysm that puts an end to, or produces a turning point in, the latter. In the Sixth Root-Race, the fossils of the Orang, the Gorilla and the Chimpanzee will be those of extinct quadrumanous mammals; and new forms—though fewer and ever wider apart as ages pass on and the close of the **275]** {MILLIONS OF YEARS HENCE.} Manvantara approaches—will develop from the "cast-off" types of the human races as they revert once again to astral, out of the mire of physical, life. There were no apes before man, and they will be extinct before the Seventh Race develops. Karma will lead on the Monads of the unprogressed men of our Race and lodge them in the newly evolved human frames of the thus physiologically regenerated Baboon.

This will take place, of course, millions of years hence. But the picture of this cyclic precession of all that lives and breathes now on Earth, of each species in its turn, is a true one, and needs no "special creation" or miraculous formation of man, beast, and plant *ex nihilo.*

This is how Occult Science explains the absence of any link between ape and man, and shows the former evolving from the latter.

A PANORAMIC VIEW OF THE EARLY RACES.

There is a period of a few millions of years to cover between the first "mindless" race and the highly intelligent and intellectual later Lemurians; there is another between the earliest civilization of the Atlanteans and the historic period.

As witnesses to the Lemurians but a few silent records in the shape of half a dozen broken colossi and old cyclopean ruins are left. These are not allowed a hearing, as they are "productions of blind natural forces," we are assured by some; "quite modern" we are told by others. Tradition is left contemptuously unnoticed by Sceptic and Materialist, and made subservient to the *Bible* in every case by the too zealous Churchman. Whenever a legend, however, refuses to fit in with the

[593] Vol. ii. p. 278.

Noachian Deluge theory, it is declared by the Christian clergy to be "the insanely delirious voice of old superstition." Atlantis is denied, when not confused with Lemuria and other departed Continents, because, perhaps, Lemuria is half the creation of Modern Science, and has, therefore, to be believed in; while Plato's Atlantis is regarded by most of the Scientists as a dream.

Atlantis is often described by believers in Plato as a prolongation of Africa. An old continent is also suspected to have existed on the Eastern coast. But Africa, as a continent, was never part and parcel of either Lemuria or Atlantis, as we have agreed to call the Third and **276]** Fourth Continents. Their archaic appellations are never mentioned in the *Purânas*, nor anywhere else. But with only one of the Esoteric keys in hand, it becomes an easy task to identify these departed lands in the numberless "Lands of the Gods," Devas and Munis described in the *Purânas*, in their Varshas, Dvîpas, and Zones. Their Shveta-dvîpa, during the early days of Lemuria, stood out like a giant-peak from the bottom of the sea; the area between Atlas and Madagascar being occupied by the waters till about the early period of Atlantis, after the disappearance of Lemuria, when Africa emerged from the bottom of the ocean, and Atlas was half-sunk.

It is of course impossible to attempt, within the compass of even several volumes, a consecutive and detailed account of the evolution and progress of the first three Races—except so far as to give a general view of it, as will be done presently. Race the First had no history of its own. Of Race the Second the same may be said. We shall have, therefore, to pay careful attention to the Lemurians and the Atlanteans only, before the history of our own Race, the Fifth, can be attempted.

What is known of other Continents, besides our own, and what does history know or accept of the early Races? Everything outside the repulsive speculations of Materialistic Science is daubed with the contemptuous term "superstition." The wise men of to-day will believe nothing. Plato's "winged" and "hermaphrodite" races, and his Golden Age, under the reign of Saturn and the Gods, are quietly brought back by Hæckel to their *new* place in Nature; our Divine Races are shown to be the descendants of Catarrhine apes, and our ancestor, a piece of "sea slime"!

Nevertheless, as expressed by Faber:

> The *fictions* of ancient poetry . . . will be found to comprehend some portion of historical truth.

However one-sided the efforts of the learned author of *A Dissertation on the Mysteries of the Cabiri*—efforts directed throughout his two volumes to constrain the classical myths and symbols of old Paganism, "to bear testimony to the truth of Scripture"—time and further research have avenged, partially at least, that "truth" by showing it unveiled. Thus it is the clever adaptations of Scripture, on the contrary, which are made to bear evidence to the great wisdom of Archaic Paganism. This, notwithstanding the inextricable confusion into which the truth about the Kabiri—the most mysterious Gods of **277]** {BAILLY AND FABER.} antiquity—has been thrown by the wild and contradictory speculations of Bishop Cumberland, Dr. Shuckford, Cudworth, Vallancey, etc., and finally by Faber. Nevertheless, all of these scholars, from first to last, had to come to a certain conclusion framed by the latter, as follows:

> We have no reason to think that the idolatry of the Gentile world was of a merely arbitrary contrivance; on the contrary, it seems to have been built, almost universally, upon *a traditional remembrance of certain real events. These events I apprehend to be the destruction of the first* [the Fourth in Esoteric Teaching] *race of mankind by the waters of the Deluge*.[594]

To this, Faber adds:

> I am persuaded that the tradition of the sinking of the Phlegyan isle is the very same as that of the sinking of the island Atlantis. They both appear to me to allude to one great event, the sinking of the whole world beneath the waters of the deluge, or, if we suppose the arch of the earth to have remained in its original position, the rising of the central water above it. M. Bailly indeed in his work upon the Atlantis of Plato, the object of which is evidently to depreciate the authority of the scriptural chronology, labours to prove that the Atlantians were a very ancient northern nation, long prior to the Hindoos, the Phenicians, and the Egyptians.[595]

In this Faber is in agreement with Bailly, who shows himself more learned and intuitional than those who accept biblical chronology. Nor is the latter wrong when saying that the Atlanteans were the same as the Titans and the Giants.[596] Faber adopts the more willingly the opinion of his French *confrère*, as Bailly mentions Cosmas Indicopleustes, who preserved an ancient tradition about Noah—that he "formerly inhabited the *island* Atlantis." This island, whether it was the "Poseidonis" mentioned in *Esoteric Buddhism*, or the Continent of Atlantis, does not much matter. The tradition is there, recorded by a Christian.

No Occultist would ever think of dispossessing Noah of his prerogatives if he is claimed to be an Atlantean; for this would simply show that the Israelites repeated the story of Vaivasvata Manu, Xisuthrus, and so many others, and that they only changed the name, which they had the same right

---

594 *Op. cit.*, i. 9.
595 *Ibid.*, ii, 283, 284.
596 See his *Lettres sur l'Atlantide*.

to do as any other nation or tribe. What we object to is the literal acceptation of biblical chronology, as it is absurd, and in accord with neither geological data nor reason. Moreover, if Noah was an Atlantean, then he was a Titan, a Giant, **278]** as Faber shows; and if a Giant, then why is he not shown as such in *Genesis*?[597]

Bailly's mistake was to reject the submersion of Atlantis, and to call the Atlanteans simply a Northern and *postdiluvian* nation, which, however, as he says, certainly flourished before the foundation of the Hindu, Egyptian, and Phoenician empires. In this, had he only known of the existence of what we have agreed to call Lemuria, he would have again been right. For the Atlanteans were post-diluvian to the Lemurians, and Lemuria was not submerged as Atlantis was, but was *sunk* under the waves, owing to earthquakes and subterranean fires, as Great Britain and Europe will be one day. It is the ignorance of our men of Science, who will accept neither the tradition that several Continents have already sunk, nor the periodical law which acts throughout the Manvantaric Cycle—it is this ignorance that is the chief cause of all the confusion. Nor is Bailly wrong again in assuring us that the Hindus, Egyptians, and Phoenicians came after the Atlanteans, for the latter belonged to the Fourth, while the Aryans and their Semitic Branch are of the Fifth Race. Plato, while repeating the story as narrated to Solon by the priests of Egypt, intentionally confuses—as every Initiate would—the two Continents, and assigns to the small island which last sunk, all the events pertaining to the two enormous Continents, the prehistoric and traditional. Therefore, he describes the *first couple*, from whom the whole island was peopled, as being formed of the Earth. In so saying, he means neither Adam and Eve, nor yet his own Hellenic forefathers. His language is simply allegorical, and by alluding to "Earth," he means Matter, as the Atlanteans were really the first purely *human* and *terrestrial* Race—those that preceded it being more divine and ethereal than human and solid.

Yet Plato must have known, as would any other initiated Adept, about the history of the Third Race after its "Fall," though as one pledged to silence and secrecy he never showed his knowledge in so many words. Nevertheless, it may become easier now, after acquainting oneself with even the approximate chronology of the Eastern nations—all of which was based upon, and followed the early Aryan **279]** {THE NATURAL "FALL."} calculations—to realize the immense periods of time that must have elapsed since the separation of the sexes, without mentioning the First or even the Second Root-Races. As these must remain beyond the comprehension of minds trained in Western thought, it is found useless to speak in detail of the First and Second, and even of the Third Race in its earliest stage.[598] It is only when the latter has reached its full human period that a beginning can be made, without the uninitiated reader finding himself hopelessly bewildered.

The Third Race *fell*—and created no longer', it *begat* its progeny. Being still mindless at the period of separation, it begat, moreover, anomalous offspring, until its physiological nature had adjusted its instincts in the right direction. Like the "Lords Gods" of the *Bible*, the "Sons of Wisdom," the Dhyân Chohans, had warned it to leave alone the fruit forbidden by Nature; but the warning proved of no value. Men realized the unfitness—we must not say sin—of what they had done, only when too late; after the Angelic Monads from higher Spheres had incarnated in, and endowed them with understanding. To that day they had remained simply physical, like the animals generated from them. For what is the distinction? The Doctrine teaches that the only difference between animate and inanimate objects on Earth, between an animal and a human frame, is that in some the various "Fires" are latent, and in others they are active. The *Vital* Fires are in all things and not an atom is devoid of them. But no animal has the three higher "principles" awakened in him; they are simply potential, latent, and thus *non-existing.* And so would the animal frames of men be to this day, had they been left as they came out from the bodies of their Progenitors, whose Shadows they were, to grow, unfolded only by the powers and forces immanent in Matter. But as said in *Pymander:*

---

[597] This is shown by Faber, again a pious Christian, who says that: "The Noetic family also . . . bore the appellations of Atlantians and Titans; and the great patriarch himself was called, by way of eminence, Atlas and Titan." (*Ibid.*, ii. 285.) And if so, then, *according to the Bible*, Noah must have been the progeny of the Sons of God, the Fallen Angels, agreeably to the same authority, and of the "daughters of men who were fair." (See *Genesis*, vi.) And why not, since his father Lamech slew a man, and was, with all his sons and daughters, who perished in the Deluge, as bad as the rest of mankind?

[598] In that wonderful volume of Donnelly, *Atlantis*, *the Antediluvian World*, the author, speaking of the Aryan colonies from Atlantis, and of the arts and sciences—the legacy of our Fourth Race—bravely announces that "the roots of the institutions of to-day reach back to the Miocene age." This is an enormous allowance for a modern scholar to make; but civilization dates still further back than the Miocene Atlanteans. Secondary-period man will be discovered, and with him his long forgotten civilization.

This is a Mystery that to this day was sealed and hidden. Nature[599] being mingled with Man[600] brought forth a wondrous miracle; the harmonious commingling of the *essence of the Seven* [Pitris, or Governors] and her own; the *Fire* and the *Spirit* and *Nature* [the Noumenon of Matter]; which [commingling] **280]** forthwith brought forth seven men of opposite sexes [negative and positive] according to the essences of the Seven Governors.[601]

Thus saith Hermes, the thrice great Initiate,[602] the "Power of the Thought Divine." St. Paul, another Initiate, called our World, "the enigmatical mirror of pure truth," and St. Gregory of Nazianzen corroborated Hermes by stating that:

Things visible are but the shadow and delineation of things that we cannot see.

It is an eternal combination, and images are repeated from the higher rung of the Ladder of Being down to the lower. The "Fall of the Angels," and the "War in Heaven" are repeated on every plane, the lower "mirror" disfiguring the image of the superior "mirror," and each repeating it in its own way. Thus the Christian dogmas are but the reminiscences of the paradigms of Plato, who spoke of these things cautiously, as every Initiate would. But it is all as expressed in these few sentences of the *Desatir:*

All that is on earth, saith the Lord [Ormazd], is the *shadow of something that is in the superior spheres.* This luminious object [light, fire, etc.] is the shadow of that which is still more luminous than itself, and so on till it reaches me, who am the light of lights.

In the Kabalistic books, in the *Zohar* preeminently, the idea that every objective thing on Earth or in this Universe is the "Shadow" (Dyooknah) of the eternal Light or Deity, is very strong.

The Third Race was preeminently the bright "Shadow," at first, of the Gods, whom tradition exiles on to the Earth after the allegorical War in Heaven. This became still more allegorical on Earth, for it was the War between Spirit and Matter. This War will last till the Inner and Divine Man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of that self will be at eternal feud with his Master, the Divine Man. But the animal will be tamed one day, because its nature will be changed, and **281]** {THE SYMBOLISM OF CRONUS.} harmony will reign once more between the two as before the "Fall," when even mortal man was "created" by the Elements and was not born.

The above is made clear in all the great Theogonies, principally in the Grecian, as in that of Hesiod. The *mutilation* of Uranus by his son Cronus, who thus condemns him to impotency, has never been understood by the modern Mythographers. Yet, it is very plain; and as it was universal[603]

---

[599] Nature is the *Natural* Body, the Shadow of the Progenitors.

[600] Man is the "Heavenly Man," as already stated.

[601] *Divine Pymander*, i. 16.

[602] The *Pymander of* our museums and libraries is an abridgment of one of the Books of Thoth, by a Platonist of Alexandria. In the Third Century it was remodelled after old Hebrew and Phoenician MSS. by a Jewish Kabalist, and called the *Genesis of Enoch.* But even its disfigured remnants show how closely its text agrees with the Archaic Doctrine, as is shown in the creation of the Seven Creators and Seven Primitive Men. As to Enoch, Thoth or Hermes, Orpheus and Cadmus, these are all generic names, branches and offshoots of the seven primordial Sages—incarnated Dhyân Chohans or Devas, in *illusive*, not mortal bodies—who taught Humanity all it knew, and whose earliest disciples assumed their Master's names. This custom passed from the Fourth to the Fifth Race. Hence the sameness of the traditions about Hermes—of whom Egyptologists count five—Enoch, etc.; they are all inventors of letters; none of them die; they still live, and are the first Initiators into, and Founders of, the Mysteries. It was only very lately that the *Genesis of Enoch* disappeared from among the Kahalists. Guillaume Postel saw it. It was most certainly in a great measure a transcript from the Books of Hermes, and far anterior to the Books of Moses, as Éliphas Lévi tells his readers.

[603] Uranus is a modified Varuna, the "universal encompasser," the "all-embracer," and one of the oldest of the Vedic Deities—Space, the maker of Heaven and Earth, since both are manifested out of his (or its) seed. It is only later that Varuna became the chief of the Âdityas and a kind of Neptune riding on the "Leviathan"—Makara, now the most sacred and mysterious of the Signs of the Zodiac. Varuna, without whom "no creature can even wink," was degraded like Uranus, and, like him, *fell into generation*; his functions—"the grandest cosmical functions," as Muir calls them—having been degraded from Heaven to Earth by exoteric anthropomorphism. As the same Orientalist says: "The attributes and functions ascribed to Varuna [in the Vedas] impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic Deity." But to understand correctly the reason of his fall, like as that of Uranus, one has to see in every exoteric religion the imperfect and sinful work of man's fancy, and also to study the mysteries which Varuna is said to have imparted to Vasishtha. Only "his secrets and those of Mitra *are not to be revealed to the foolish*."

it must have contained a great abstract and philosophical idea, now lost to our modern sages. This punishment in the allegory marks, indeed, "a new period, a second phase in the development of creation," as justly remarked by Decharme,[604] who, however, does not attempt to explain it. Uranus tried to oppose an impediment to that development, or natural evolution, by *destroying all his children as soon as born.* Uranus, who personifies all the creative powers of, and in, Chaos—Space, or the Unmanifested Deity—is thus made to pay the penalty; for it is these powers which cause the Pitris to evolve primordial "men" from themselves—as, later on, these men, in their turn, evolve *their* progeny—without any sense or desire for procreation. The work of generation, suspended for a moment, passes into the hands of Cronus (*Chronos*) Time,[605] who unites himself with Rhea (the Earth—in Esotericism, Matter in general), and thus produces celestial and terrestrial Titans. The whole of this symbolism relates to the mysteries of evolution.

This allegory is the exoteric version of the Esoteric Doctrine given in this part of our work. For in Cronus we see the same story repeated again. As Uranus destroyed his children by Gæa (one in the world of manifestation with Aditi, or the Great Cosmic Deep), by confining **282]** them in the bosom of the Earth, Titæa, so Cronus, at this second stage of creation, destroyed his children by Rhea—by devouring them. This is an allusion to the fruitless efforts of Earth, or Nature, alone to create real *human* "men."[606] Time swallows its own fruitless work. Then comes Zeus, Jupiter, who dethrones his father in his turn.[607] Jupiter the Titan, is Prometheus, in one sense,[608] and varies from Zeus, the great "Father of the Gods." He is the "disrespectful son" in Hesiod. Hermes calls him the "Heavenly Man" in *Pymander*; and even in the *Bible* he is found again under the name of Adam, and, later on—by transmutation—under that of Ham. Yet these are all personifications of the "Sons of Wisdom." The necessary corroboration that Jupiter belongs to the purely *human* Atlantean Cycle—if Uranus and Cronus who precede him are found insufficient—may be read in Hesiod, who tells us that:

> The Immortals made the race of the Golden and Silver Age [First and Second Races]; Jupiter made the generation of Bronze [an admixture of *two* elements], that of the Heroes, and of the Iron Age.[609]

After this he sends his fatal present, Pandora, to Epimetheus.[610] Hesiod calls this present of the *first woman* "a fatal gift." It was a punishment, he explains, sent to man "for the theft of [divine creative] fire." Her apparition on Earth is the signal for every kind of evil. Before her appearance, the human races lived happy, exempt from sickness and suffering—as the same races are made to live under Yima's rule, in the Mazdean *Vendîdâd.*

Two Deluges may also be traced, in universal tradition, by carefully comparing Hesiod, the *Rig Veda*, the *Zend Avesta*, etc., but no *first* man is ever mentioned in any of the Theogonies save in the *Bible*.[611] Everywhere the man of *our* Race appears after a cataclysm of water. After this, tradition mentions only the several designations of continents and **283]** {THE RACES IN GREEK MYTHOLOGY.} islands which sink under the ocean waves in due time.[612] Gods and mortals have one common origin according to Hesiod;[613] and Pindar echoes the statement.[614] Deucalion and

---

[604] *Mythologie de la Grèce Antique*, p. 7.

[605] Cronus is not only Χρόνος, Time, but also, as Bréal showed, in his *Hercule et Cacus* (p. 57), comes from the root *kar*, "to make, to create." Whether Bréal and Decharme, who quotes him, are as right in saying that in the *Vedas*, Krânan (*sic*) is a Creative God, we have our doubts. Bréal probably meant Karma, or rather Visvakarman, the Creative God, the "omnificent" and the "great architect of the world."

[606] See Stanzas III—X, *et seqq.*, and also Berosus' account of primeval creation.

[607] The Titanic struggle, in Theogony at least, is the fight for supremacy between the children of Uranus and Gæa (or Heaven and Earth in their abstract sense), the Titans, against the children of Cronus, whose chief is Zeus. It is the everlasting struggle going on to this day between the Spiritual Inner Man and the roan of flesh, in one sense.

[608] Just as the "Lord God," or Jehovah, is Cain, esoterically, and the "tempting serpent" as well; the male portion of the androgynous Eve—before her "Fall," the female portion of Adam Kadmon—the left side, or Binah, of the right side, Chokmah, in the first Sephirothal Triad.

[609] Decharme, *op. cit.*, p. 284.

[610] In the Egyptian legend, called the "Two Brothers," translated by M. Maspéro (the ex-director of the Boulaq Museum), the original of Pandora is given. Noom, the famous heavenly artist, creates a marvellous beauty, a girl whom he sends to Batoo, after which the happiness of the latter is destroyed. Batoo is man, and the girl Eve, of course. (See *Revue Archéologique*, March, 1878, and also Decharme, *ibid.*, p. 285.)

[611] Yima is not the "first man" in the *Vendîdâd*, but only in the theories of the Orientalists.

[612] Bœotia was submerged and subsequently ancient Athens and Eleusis.

[613] *Opera et Dies*, v. 108.

[614] *Nem.*, VI. i.

Pyrrha, who escape the Deluge by constructing an Ark like Noah's,[615] ask Jupiter to reanimate the human race whom he had made to perish under the waters of the Flood. In the Slavonian mythology all men are drowned, and two old people, a man and his wife, alone remain. Then Pram'zimas, the "master of all," advises them to jump seven times on the rocks of the Earth, and seven new races (couples) are born, from which come the nine Lithuanian tribes.[616] As well understood by the author of *Mythologie de la Grèce Antique*—the Four Ages signify periods of time, and are also an allegorical allusion to the Races. As he says:

> The successive races, destroyed and replaced by others, without any period of transition, are characterized in Greece by the name of metals, to express their ever-decreasing value. Gold, the most brilliant and precious of all, symbol of brightness . . . qualifies the first race. . . . The men of the second race, those of the Age of Silver, are already far inferior to the first. Inert and weak creatures, all their life is no better than a long and stupid infancy. . . . They disappear. . . . The men of the Age of Bronze are robust and violent [the Third Race]; . . . their strength is extreme. "They had arms made of bronze, habitations of bronze; used nought but bronze. Iron, the black metal, was yet unknown."[617] The fourth race is, with Hesiod, that of the heroes who fell before Thebes,[618] or under the walls of Troy.[619]

Thus, as the four Races are found mentioned by the oldest Greek poets, though very much confused and anachronistically, our doctrines are once more corroborated in the classics. But this is all "mythology" and poetry. What can Modern Science have to say to such a euhemerization of old fictions? The verdict is not difficult to foresee. Therefore, an attempt must be made to answer by anticipation, and to prove that so much of the domain of this same Science is taken up by fictions and empirical speculations that none of the men of learning have the slightest right, with such a heavy beam in their own eye, to point to the speck in the eye of the Occultist, even supposing that speck were not a figment of their own imagination.

284]

40. THEN THE THIRD AND FOURTH[620] BECAME TALL WITH PRIDE. "WE ARE THE KINGS;[621] WE ARE THE GODS" (*a*).

41. THEY TOOK WIVES FAIR TO LOOK UPON. WIVES FROM THE MINDLESS, THE NARROW-HEADED. THEY BRED MONSTERS, WICKED DEMONS, MALE AND FEMALE, ALSO KHADO,[622] WITH LITTLE MINDS (*b*).

42. THEY BUILT TEMPLES FOR THE HUMAN BODY. MALE AND FEMALE THEY WORSHIPPED (*c*). THEN THE THIRD EYE ACTED NO LONGER (*d*).

(*a*) Such were the first truly physical men, whose first characteristic was—pride! It is the memory of this Third Race and the gigantic Atlanteans, which has lingered from one generation and race to another generation and race down to the days of Moses, and has found an objective form in those antediluvian giants, those terrible sorcerers and magicians, of whom the Roman Church has preserved such vivid, and at the same time distorted, legends. Anyone who has read and studied the Commentaries on the Archaic Doctrine, will easily recognize in some of these Atlanteans the prototypes of the Nimrods, the Builders of the Tower of Babel, the Hamites, and all those *tutti quanti* of "accursed memory," as theological literature expresses it; of those, in short, who have furnished posterity with the orthodox types of Satan. And this naturally leads us to enquire into the religious ethics of these early Races, mythical as they may be.

What was the religion of the Third and Fourth Races? In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any; for they knew no dogma, nor had they to believe *on faith.* No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present, as also the ever to be unknown and invisible, All, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower "principles" by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They fell in the battle of mortal

---

[615] See *Apollod.*, i. 7, 2; and Ovid, *Metam.*, i. 260, *et seqq*.

[616] *Deutsche Mythol.*, i. 545, 3rd edit., and Hanusch *Schlawische Myth.*, p. 235. See Decharme, *Ibid.*, p. 288, who gives "nine times," and not seven.

[617] Hesiod, *Opera et Dies*, 143-155.

[618] See Æschylus, *Seplem contra Thebas*.

[619] Decharme, *ibid.*, pp. 289, 290.

[620] Races.

[621] It was said.

[622] In Sanskrit Dâkinî.

life with Life Immortal, **285]** {THE GOLDEN AGE.} and all those so fallen became the seed of the future generations of Atlanteans.[623]

At the dawn of his consciousness, the man of the Third Root-Race had thus no beliefs that could be called *religion*. That is to say, he was not only ignorant of "gay religions, full of pomp and gold" but even of any system of faith or outward worship. But if the term is to be defined as the binding together of the masses in one form of reverence paid to those we feel higher than ourselves, of piety—as a feeling expressed by a child toward a loved parent—then even the earliest Lemurians from the very beginning of their intellectual life, had a religion, and a most beautiful one. Had they not their bright Gods of the Elements around them, and even within themselves?[624] Was not their childhood passed with, nursed and tended by, those who had given them being and called them forth to intelligent, conscious life? We are assured it was so, and we believe it. For the evolution of Spirit into Matter could never have been achieved, nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay, by endowing each of his inner "principles" with a portion, or rather, a reflection, of that essence. The Dhyânîs of the Seven Heavens—the seven planes of Being—are the Noumena of the actual and the future Elements, just as the Angels of the Seven Powers of Nature—the grosser effects of which we perceive in what Science is pleased to call "modes of motion," the imponderable forces and what not—are the still higher Noumena of still higher Hierarchies.

It was the "Golden Age" in those days of old, the Age when the "Gods walked the earth, and mixed freely with the mortals." When it ceased, the Gods departed—*i.e.*, became invisible—and later generations ended by worshipping their kingdoms—the Elements.

It was the Atlanteans, the first progeny of semi-divine man after his separation into sexes—hence the first-begotten and humanly-born mortals—who became the first "sacrificers" to the *God of Matter*. They stand, in the dim far-away past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built,[625] as the **286]** first Anthropomorphists who worshipped Form and Matter—a worship which very soon degenerated into *self-worship*, and thence led to phallicism, which reigns supreme to this day in the symbolism of every exoteric religion of ritual, dogma, and form. Adam and Eve *became matter*, or furnished the soil, Cain and Abel—the latter the life-bearing soil, the former "the tiller of that ground or field."

Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the Ray of which man feels within himself—or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark, cosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest Gibborim, the "mighty men .... of renown" in those days,[626] who become with the Fifth Race the Kabirim, Kabiri with the Egyptians and the Phoenicians, Titans with the Greeks, and Râkshasas and Daityas with the Indian races.

Such was the secret and mysterious origin of all the subsequent and modern religions, especially of the worship of the later Hebrews for their tribal God. At the same time this sexual religion was closely allied to, based upon, and, so to say, blended with, astronomical phenomena. The Lemurians gravitated toward the North Pole, or the Heaven of their Progenitors—the Hyperborean Continent; the Atlanteans, toward the South Pole, the *"Pit,"* cosmically and terrestrially—whence breathe the hot passions blown into hurricanes by the cosmic Elementals, whose abode it is. The two Poles were denominated, by the Ancients, Dragons and Serpents—hence good and bad Dragons and Serpents, and also the names given to the "Sons of God"—Sons of Spirit and Matter—the good and bad Magicians. This is the origin of the dual and triple nature in man. The legend of the "Fallen Angels" in its Esoteric signification, contains the key to the manifold contradictions of human character; it points to the secret of man's self-consciousness; it is the support on which hinges his entire Life-Cycle—the history of his evolution and growth.

On a firm grasp of this doctrine depends the correct understanding of Esoteric Anthropogenesis. It gives a clue to the vexed question of the Origin of Evil; and shows how man himself is the separator of the One into various contrasted aspects.

---

[623] The name is used here in the sense, and as a synonym, of "sorcerers." The Atlantean Races were many, and their evolution lasted for millions of years. All of them were not bad, but became so towards the end of their cycle, as we, the Fifth Race, are now fast becoming.

[624] The "Gods of the Elements" are by no means the Elementals. The latter are at best used by them as vehicles and materials in which to clothe themselves.

[625] Cain was the "sacrificer," as shown at first in Chap. iv. of *Genesis*, of "the fruit of the ground," of which he was the *first tiller*, while Abel "brought of the firstlings of his flock" to the Lord. Cain is the symbol of the first male, Abel of the first female humanity. Adam and Eve being the types of the Third Race. The "murdering" is blood-shedding, but not taking life.

[626] *Genesis*, vi.

The reader, therefore, will not be surprised if so much space is **287]** {NO DEVILS OUTSIDE HUMANITY.} devoted to an attempt to elucidate this difficult and obscure subject every time it presents itself. A good deal must necessarily be said on its symbological aspect; because, by so doing, hints are given to the thoughtful student for his own investigations, and more light can thus be suggested than it is possible to convey in the technical phrases of a more formal, philosophical exposition. The "Fallen Angels," so-called, are *Humanity* itself. The Demon of Pride, Lust, Rebellion, and Hatred had no being *before* the appearance of physical conscious man. It is man who has begotten and nurtured the fiend, and allowed it to develop in his heart; it is he, again, who has contaminated the Indwelling God in himself, by linking the pure Spirit with the impure Demon of Matter. And, if the Kabalistic saying, *"Demon est Deus inversus,"* finds its metaphysical and theoretical corroboration in dual manifested Nature, nevertheless, its practical application is found in Mankind alone.

Thus it has now become self-evident that, postulating as we do, (a) the appearance of Man before that of other Mammalia, and even before the Ages of the huge Reptiles; (*b*) Periodical Deluges and Glacial Periods owing to the Karmic disturbance of the axis; and chiefly (*c*) the birth of man from a Superior Being, or what Materialism would call a "supernatural" Being, though it is only *super-human*—our teachings have very few chances of an impartial hearing. Add to it the claim that a portion of Mankind in the Third Race—all those Monads of men who had reached the highest point of Merit and Karma in the preceding Manvantara—owed their psychic and rational natures to divine Beings "hypostasizing" into their Fifth Principles, and the Secret Doctrine must lose caste in the eyes of not only Materialism but even of dogmatic Christianity. For, no sooner will the latter have learned that these Angels are identical with their "Fallen" Spirits, than the Esoteric tenet will be proclaimed most terribly heretical and pernicious.[627] The *Divine* Man dwelt in the animal, and therefore, when the physiological separation took place in the natural course of evolution—when also "all the animal creation was *untied"* and males were attracted to females—*that race fell*; not because they bad eaten of the Fruit of **288]** Knowledge and knew Good from Evil, but because they knew no better. Propelled by the sexless creative instinct, the early sub-races had evolved an intermediate race in which, as hinted in the Stanzas, the higher Dhyân Chohans had incarnated.[628] "When we have ascertained the extent of the universe (and learnt to know all that there is in it) we will multiply our race," answer the Sons of Will and Yoga to their brethren of the same race, who invite them to do as they do. This means that the great Adepts and Initiated Ascetics will "multiply," *i.e.*, once more produce "mind-born" immaculate sons—in the Seventh Root-Race.

It is so stated in the *Vishnu* and *Brahmâ Purânas*, in the *Mahâbhâraia*[629] and in the *Harivamsha.* In one portion of the *Pushkara Mâhâtmya*, moreover, the separation of the sexes is allegorized by Daksha, who, seeing that his will-born progeny, the "Sons of passive Yoga," will not create men, *"converts half himself into a female* by whom he begets daughters," the future females of the Third Race which begat the Giants of Atlantis, the Fourth Race, so called. In the *Vishnu Purâna* it is simply said that Daksha, the father of mankind, established sexual intercourse as the means of peopling the world.[630]

Happily for the Human Race the "Elect Race" had already become the vehicle of incarnation of the highest Dhyânîs (intellectually and spiritually) before Humanity had become quite material. When the last sub-races—save some of the lowest—of the Third Race had perished with the great Lemurian Continent, the "Seeds of the *Trinity of Wisdom"* had already acquired the secret of immortality on Earth, that gift which allows the same Great Personality to step *ad libitum* from one worn-out body into another.

(*b*) The first War that Earth knew, the first shedding of human gore, was the result of man's eyes and senses being opened, which made him see that the daughters of his brethren were fairer than his own—and their wives also. There were rapes committed before that of the Sabines, and

[627] It is, perhaps, with an eye to this *degradation* of the highest and purest Spirits, who broke through the intermediate planes of lower consciousness, the "Seven Circles of Fire" of *Pymander*, that St. James is made to say "This wisdom (*sophia*) descendeth not from above, but is earthly, sensual, *devilish*"; now this Sophia is Manas, the "Human Soul," the Spiritual Wisdom or Soul being Buddhi, which being so near the Absolute, is, *per se*, only *latent* consciousness, and is dependent upon Manas for manifestation beyond its own plane.

[628] This is the "Undying Race," as it is called in Esotericism, and exoterically the fruitless generation of the first progeny of Daksha, who curses Nârada, the divine Rishi, for having dissuaded the Haryashvas and the Shabalâshvas (the sons of Daksha) from procreating their species, by saying: "Be born in the womb; there shall not be a resting place for thee in all these regions." After this, Nârada, the representative of that race of *fruitless* ascetics, is said, as soon as he dies in one body, to be reborn in another.

[629] Âdi Parvan, p. 113.

[630] *Vishnu Purâna*, Wilson's Trans., ii. 12.

Menelauses robbed of their Helens before the Fifth Race **289]** {THE GIANTS.} was born. The Titans or Giants were the stronger; their adversaries, the wiser. This took place during the Fourth Race—that of the Giants.

For "there *were* Giants" in the days of old, indeed.[631] The evolutionary series of the animal world is a warrant that the same thing took place within the human races. Lower still in the order of creation we find witnesses for the same proportionate size in the flora going *pari passu* with the fauna. The pretty ferns we collect and dry among the leaves of our favourite volumes are the descendants of the gigantic ferns which grew during the Carboniferous period.

Scriptures, and fragments of philosophical and scientific works—in short, almost every record that has come down to us from antiquity—contain references to Giants. No one can fail to recognize the Atlanteans of the Secret Doctrine in the Râkshasas of Lankâ—the opponents conquered by Râma. Are these accounts no better than the production of empty fancy? Let us give the subject a few moments' attention.

ARE GIANTS A FICTION?

Here, again, we come into collision with Science, which so far denies that man has ever been much larger than the average of tall and powerful men now met with occasionally. Dr. Henry Gregor denounces the traditions of Giants as resting upon ill-digested facts, and instances of mistaken judgments are brought forward as disproof of such traditions. Thus, in 1613, in a locality, called from time immemorial the "Field of Giants," in Lower Dauphiné, France, four miles from St. Romans, enormous bones were found deeply buried in the sandy soil. They were attributed to human remains, and even to Teutobodus, the Teuton chief slain by Marius. But Cuvier's later research proved them to be the fossil remains of the Dinotherium Giganteum, 18 feet long. Ancient buildings are pointed to as an **290]** evidence that our earliest ancestors were not much larger than we are, the entrance doors being of no larger size then than now. The tallest man of antiquity known to us, we are told, was the Roman Emperor Maximus, whose height was only seven and a half feet. Nevertheless, in our modern day, every year we see men taller than this. The Hungarian who exhibited himself in the London Pavilion was nearly q feet high. In America a giant was shown 9 feet 6 inches tall; the Montenegrin Danilo was 8 feet 7 inches. In Russia and Germany one often sees men in the lower classes above 7 feet. Now, as the ape-theorists are told by Mr. Darwin that the species of animals which result from cross breeding always betray *"a tendency to revert to the original type,"* they ought to apply the same law to men. Had there been no giants as a type in ancient days, there would be none now.

All this applies only to the historic period. And if the skeletons of the prehistoric ages have failed so far to prove undeniably in the opinion of Science the claim here advanced, it is but a question of time. We, however, positively deny the reality of the failure. Moreover, as already stated, human stature is little changed since the last Racial Cycle. The giants of old are all buried under the oceans, and hundreds of thousands of years of constant friction by water would reduce to dust a brazen, much more a human skeleton. And whence the testimony of well-known classical writers, of philosophers and men who, otherwise, never had the reputation for lying? Let us bear in mind, furthermore, that before the year 1847, when Boucher de Perthes forced it upon the attention of Science, hardly anything was known of fossil man, for Archaeology complacently ignored his existence. Of giants who were "in the earth in those days" of old, the *Bible* alone had spoken to the wise men of the West; the Zodiac being the solitary witness called upon to corroborate the statement in the persons of Orion or Atlas, whose mighty shoulders were said to support the world.

Nevertheless, even the giants have not been left without their witnesses, and one may as well examine both sides of the question. The three Sciences—geological, sidereal and scriptural, the latter in its universal character—may furnish us with the needed proofs. To begin with Geology; it has already confessed that the older the excavated skeletons, the larger, taller and the more powerful their structure. This is already a certain proof in hand. Frédéric de Rougemont, who, **291]** {THE TESTIMONY OF ANTIQUITY.} though believing too piously in the *Bible* and Noah's Ark, is none the less a scientific witness, writes:

---

[631] The traditions of every country and nation point to this fact. Donnelly quotes from Father Duran's *Historia Antiqua de la Nueva Espan̄a* of 1885, in which a native of Cholula, a centenarian, accounts for the building of the great pyramid of Cholula, as follows: "In the beginning, before the light of the sun had been created, this land [Cholula] was in obscurity and darkness . . . but immediately *after the light of the sun arose in the East*, there appeared gigantic men . . . who built the said pyramid, its builders being scattered after that to all parts of the earth."

"A great deal of the Central American history is taken up with the doings of an ancient race of giants called Quinanes," says the author of *Atlantis* (p, 204).

All those bones, found in the Departments of the Gard, in Austria, Liege, etc., those skulls which all remind one of the negro type . . . and which by reason of their type might be mistaken for animals, have all belonged to men *of high stature*.[632]

The same is repeated by Lartet, an authority, who attributes a "tall stature" to those who were submerged in the Deluge—not necessarily "Noah's"—and a smaller stature to the races which lived subsequently.

As for the evidence furnished by ancient writers, we need not trouble ourselves with that of Tertullian, who assures us that in his day a number of giants were found at Carthage—for, before his testimony can be accepted, his own identity,[633] if not actual existence, would have to be proven. We may, however, turn to the papers of 1858, which speak of a "sarcophagus of giants" found that year on the site of this same city. As to the ancient Pagan writers, we have the evidence of Philostratus, who speaks of a giant skeleton twenty-two cubits long, as well as of another of twelve cubits, seen by himself on the promontory of Sigæum. This skeleton may perhaps not have belonged, as believed by Protesilas, to the giant killed by Apollo at the siege of Troy; nevertheless, it was that of a giant, as was that of the other discovered by Messecrates of Stira, in Lemnos—"horrible to behold," according to Philostratus.[634] Is it possible that prejudice would carry Science so far as to class *all* these men as either fools or liars?

Pliny speaks of a giant in whom he thought he recognized Orion, or Otus, the brother of Ephialtes.[635] Plutarch declares that Sertorius saw the tomb of Antæus, the Giant; and Pausanias vouches for the actual existence of the tombs of Asterius and of Geryon, or of Hillus, son of Hercules—all Giants, Titans and mighty men. Finally the Abbé Pegues, affirms in his curious work, *Les Volcans de la Grèce*, that:

In the neighbourhood of the volcanoes of the isle of Thera, giants with enormous skulls were found laid out under colossal stones, the erection of which in **292]** every place must have necessitated the use of titanic powers, and which tradition associates in all countries with the ideas about giants, volcanoes and magic.[636]

In the same work above cited, the author wonders why in the *Bible* and tradition the Gibborim, the giants or the "mighty ones," the Rephaim, the spectres or the "phantoms," the Nephilim, or the "fallen ones" *(irruentes)*, are shown as if identical, though they are "all *men"* since the *Bible* calls them the primitive and the mighty ones—*e.g.*, Nimrod. The Secret Doctrine explains the secret. These names, which belong by right only to the four preceding Races and the earliest beginning of the Fifth, allude very clearly to the first two *Phantom* (Astral) Races, to the "Fallen" Race—the Third, and to the Race of the Atlantean Giants—the Fourth, after which "men began to decrease in stature."

Bossuet sees the cause of subsequent universal idolatry in the "original sin." "Ye shall be as Gods," says the Serpent of *Genesis* to Eve, thus laying the first germ of the worship of *false divinities*.[637] Hence, he thinks, came idolatry, or the cult and adoration of *images*, of anthropomorphized or human figures. But, if it is this that idolatry is made to rest upon, then the two Churches—the Greek, and the Latin especially—are as idolatrous and pagan as any other religion.[638] It was only in the Fourth Race that men, who had lost all right to be considered divine, resorted to body worship, in other words to phallicism. Till then, they had been truly Gods, as pure and as divine as their Progenitors, and the expression of the allegorical "Serpent," as has been sufficiently shown in the preceding pages, does not refer at all to the physiological "Fall" of men, but to their acquiring the Knowledge of Good and Evil; and this knowledge came to them *prior* to their fall. It must not be forgotten that it is only after his forced expulsion from Eden that "Adam knew Eve his wife." We shall not, however, check the tenets of the Secret Doctrine by the dead-letter of the Hebrew *Bible*, but rather point out the great similarities between the two in their Esoteric meaning.

---

[632] *Histoire de la Terre*, p. 154.

[633] There are critics who, finding no evidence for the existence of Tertullian save in the writings of Eusebius, "the veracious," are inclined to doubt it.

[634] *Heroica*, p. 35.

[635] *Hist. Nat.*, VII. xvi.

[636] See for the above De Mirvïlle, *Pneumatologic: Des Esprits*, iii. 46-48.

[637] *Élévations*, p. 56.

[638] And that, notwithstanding the formal prohibition at the great Church Council of Elyrus in A.D. 303, when it was declared that "the form of God, which is immaterial and invisible, shall not be limited by figure or shape," In 692, the Council of Constantinople similarly prohibited the faithful "to paint or represent Jesus *as a lamb*," as also "to bow the knee in praying, as it is the act of idolatry." But the Council of Nicaea (787) brought this idolatry back, while that of Rome (883) excommunicated John, the Patriarch of Constantinople, for showing himself an enemy of image worship.

293] {FOURTH RACE GIANTS.} It was only after his defection from the Neo-Platonists, that Clement of Alexandria began to translate *gigantes* by *serpentes*, explaining that "serpents and giants signify *demons*."[639]

We may be told that, before we draw parallels between our tenets and those of the *Bible*, we have to show better evidence of the existence of the Giants of the Fourth Race than the reference to them found in *Genesis.* We answer, that the proofs we give are more satisfactory, at any rate are supported by more literary and scientific evidence, than those of Noah's Deluge will ever be. Even the historical works of China are full of such reminiscences about the Fourth Race. In the French translation of the *Shoo-King*,[640] we read:

> When the Miao-tse (that antediluvian and perverted race [explains the annotator] which retired in the days of old to the rocky caves, and the descendants of whom are said to be still found in the neighbourhood of Canton),[641] *according to our ancient documents*, had, owing to the beguilements of Tchy-Yeoo, troubled all the earth, it became full of brigands. . . . The Lord (Chang-ty [a King of the *Divine* Dynasty]) cast his eyes over the people, and saw no longer among them any trace of virtue. Then he commanded Tchong and Ly [two lower Dhyau Chohans] to cut **294]** away every communication between heaven and earth. Since then, there has been no more *going up and down*![642]

"Going: up and down" means an untrammelled communication and intercourse between the two Worlds.

As we are not in a position to give out a full and detailed history of the Third and Fourth Races, as many isolated facts concerning them as are permitted must be now collated together, especially those corroborated by direct as well as by inferential evidence found in ancient literature and history. As the "coats of skin" of men thickened, and they fell more and more into physical sin, the intercourse between Physical and Ethereal *Divine* Man was stopped. The Veil of Matter between the two planes became too dense for even the Inner Man to penetrate. The Mysteries of Heaven and Earth, revealed to the Third Race by their Celestial Teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material, soil. With the masses they degenerated into

---

[639] *Genesis*, v. Treating of the Chinese Dragon and the literature of China, Mr. Charles Gould, in his *Mythical Monsters* (p. 212), writes: "Its mythologies, histories, relisions, popular stories, and proverbs, all teem with references to a mysterious being *who has a physical nature and spiritual attributes.* Gifted with an accepted form, which he has the supernatural power of casting off for the assumption of others, he has the power of influencing the weather, producing droughts or fertilizing rains at pleasure, of raising tempests and allaying them. Volumes could be compiled from the scattered legends which everywhere abound relating to this subject."

This "mysterious being" is the *mythical* Dragon, *i.e.*, the symbol of the *historical* and actual Adept, the Master and Professor of Occult Sciences of old. It has already been stated elsewhere, that the great "Magicians" of the Fourth and Fifth Races were generally called "Serpents" and "Dragons" after their Progenitors. All these belonged to the Hierarchy of the so-called "Fiery Dragons of Wisdom," the Dhyân Chohans, answering to the Agnishvâtta Pitris, the Maruts and Rudras generally, as the issue of Rudra their father, who is identified with the God of Fire. More is said in the text. Now Clement, an initiated Neo-Platonist, knew, of course, the origin of the word "Dragon," and why the initiated Adepts were so called, as he knew the secret of the Agathodæmon, the Christ, the seven-vowelled Serpent of the Gnostics. He knew that the dogma of his new faith required the transformation of all the *rivals* of Jehovah—the Angels supposed to have rebelled against that "Elohim," as the Titan Prometheus rebelled against Zeus, the usurper of his father's kingdom—and that "Dragon" was the mystic appellation of the "Sons or Wisdom"; from tins knowledge came his definition, as cruel as it was arbitrary, "serpents and giants signify *demons*," *i.e.*, not "Spirits," but *Devils*, in Church parlance.

[640] Part IV, Ch. xxvii, p. 291.

[641] "What would you say to our affirmation that the Chinese—I now speak of the inland, the true Chinamen, not of the hybrid mixture between the Fourth and Fifth Races now occupying the throne—the aborigines who belong in their unallied nationality wholly to the highest and last branch of the Fourth Race, reached their highest civilization when the Fifth had hardly appeared in Asia." *(Esoteric Buddhism*, p. 67.) And this handful of the inland Chinese are all of a very high stature. Could the most ancient MSS. in the Lolo language (that of the aborigines of China) be got at and correctly translated, many a priceless piece of evidence would be found. But they are as rare as their language is unintelligible. So far, one or two European Archeologists only have been able to procure such priceless works.

[642] Quoted in De Mil-ville, *op. cit.*, iii. 53. Remember the same statement in the *Book of Enoch*, as also the ladder seen by Jacob in his dream. The "two worlds" mean, of course, the two *planes* of Consciousness and Being. A seer can commune with Beings of a higher plane than the Earth, without quitting his arm-chair.

Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man-, or hero-worship. Alone a handful of primitive men—in whom the spark of Divine Wisdom burnt bright, and became only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to evil purposes—remained the elect custodians of the Mysteries revealed to mankind by the Divine Teachers. There were those among them, who remained in their Kaumâric condition from the beginning; and tradition whispers, what the Secret Teachings affirm, namely, that these Elect were the germ of a Hierarchy which has never died since that period. As the *Catechism* of the Inner Schools says:

*The Inner Man of the First * * * only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Dcvachan and remaining constantly on Earth for the salvation of mankind. . . . . Out of the seven Virgin-men* [*Kumâra*[643]] *four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen, they are ever present. When people say of one of them, "He is dead"; behold, he is alive* **295]** {THE SACRED FOUR.} *and under another form. These are the Head, the Heart, the Soul, and the Seed of undying Knowledge* [*Jnana*]. *Thou shalt never speak, O Lanoo, of these great ones* [*Mahâ . . .*] *before a multitude, mentioning them by their names. The wise alone will understand.*[644]

It is these sacred "Four" who have been allegorized and symbolized in the *Linga Purâna*, which states that Vâmadeva (Shiva) as a Kumâra is reborn in each Kalpa (Race, in this instance), as four youths—four, white; four, red; four, yellow; and four, dark or brown. Let us remember that Shiva is preeminently and chiefly an ascetic, the patron of all Yogîs and Adepts, and the allegory will become quite comprehensible. It is the spirit of Divine Wisdom and chaste Asceticism itself which incarnates in these Elect. It is only after *getting married* and being dragged by the Gods from his terrible ascetic life, that Rudra becomes Shiva, a God—and not one of a very virtuous or merciful type—in the Hindu Pantheon. Higher than the "Four" is only ONE on Earth as in Heavens—that still more mysterious and solitary Being described in Volume I.

We have now to examine the nature of the "Sons of the Flame" and of "Dark Wisdom," as well as the *pros* and *cons* of the Satanic assumption.

Such broken sentences as could be made out from the fragments of the tile, which George Smith calls "The Curse after the Fall,"[645] are of course allegorical; yet they corroborate that which is taught of the true nature of the Fall of the Angels in our Books. Thus, it is said that the "Lord of the Earth his name called out, the Father Elu [Elohim]," and pronounced his "curse," which "the God Hea heard, and his liver was angry, because *his* man [Angelic Man] had corrupted his purity," for which Hea expresses the desire that *"wisdom and knowledge* hostilely may they injure him [man]."[646]

The latter sentence points to the direct connection of the Chaldæan with the Genetic account. While Hea tries to bring to nought the wisdom and knowledge gained by man, through his newly-acquired intellectual and conscious capacity of creating in his turn—thus taking the monopoly of creation out of the hands of God (the Gods)—the Elohim do the same in the third chapter of *Genesis.* Therefore the Elohim sent him out of Eden.

But this was of no avail. For the Spirit of Divine Wisdom being **296]** upon and *in* man—verily the Serpent of Eternity and all Knowledge, that Manasic Spirit, which made him learn the secret of "creation" on the Kriyashaktic, and of procreation on the Earthly planes—led him as naturally to discover his way to immortality, notwithstanding the jealousy of all the Gods.

The early Atlanto-Lemurians are charged with taking unto themselves (the divine incarnations) wives of a lower race, namely, the race of the hitherto mindless men. Every ancient Scripture has the same, more or less disfigured, legend. Primarily, the Angelic "Fall," which has transformed the "First-born" of God into the Asuras, or into the Ahriman or Typhon of the "Pagans"—*i.e.*, if the accounts given in the *Book of Enoch*[647] and in *Hermes*, in *Purânas* and *Bible* are taken literally—has, when read Esoterically, the following simple signification:

---

[643] See the Commentary on the Four Races—and on the "Sons of Will and Yoga," the immaculate progeny of the Androgynous Third Race.

[644] In the *Kabalah* the pronunciation of the four-lettered *ineffable* Name is "a most secret arcanum"—"a secret of secrets."

[645] *The Chaldean Account of Genesis*, p. 81.

[646] *Ibid.*, p. 84, lines 12, 14 and 15.

[647] Returning once more to this most important subject in Archaic Cosmogony, even in the Norse legends, in the Sacred Scrolls of the Goddess Saga, we find Loki, the brother by blood of Odin—just as Typhon, Ahriman, and others are respectively brothers of Osiris and Ormazd—becoming evil only later, when he had mingled too long with humane. Like all other Fire or Light Gods—Fire burning and destroying as well as warming and giving life—he ended by being regarded in the destructive sense of "Fire." The name *Loki*, we learn from *Asgard and the Gods* (p. 250), has been derived from the old word *liuhan*, to enlighten. It has, therefore, the same origin as the Latin

Sentences such as, "In his [Satan's] ambition he raises his hand against the Sanctuary of the God of Heaven," etc., ought to read: Prompted by the Law of Eternal Evolution and Karma, the Angel incarnated on Earth in Man; and as his Wisdom and Knowledge are still divine, although his Body is earthly, he is (allegorically) accused of divulging the Mysteries of Heaven. He combines and uses the two for purposes of human, instead of super-human, procreation. Henceforth, "man will *beget*, not *create*."[648] But as, by so doing, he has to use **297]** {THE CHILDREN OF BRAHMÂ.} his weak Body as the means of procreation, that Body will pay the penalty for this Wisdom, carried from Heaven down to the Earth; hence the corruption of physical purity will become a temporary curse.

The Mediaeval Kabalists knew this well, since one of them did not fear to write:

> The Kabalall was first taught by God himself to a select Company of Angels who formed a theosophic school in Paradise. After the Fall the Angels most *graciously communicated this heavenly doctrine to the disobedient child of Earth*, to furnish the protoplasts with the means of returning to their pristine nobility and felicity.[649]

This shows how the incident of the Sons of God, marrying and imparting the Divine Secrets of Heaven to the Daughters of Men—as allegorically told by Enoch and in the sixth chapter of *Genesis*—was interpreted by the Christian Kabalists. The whole of this period may be regarded as the pre-human period, that of Divine Man, or as plastic Protestant Theology now has it—the *Pre*-Adamite period. But even *Genesis* begins its *real* history (Chap. vi) by the giants of "those days" and the "sons of God" marrying and teaching their wives—the "daughters of men."

This period is the one described in the *Purânas;* and relating as it does to days lost in archaic ages, hence pre-historic, how can any Anthropologist feel certain whether the mankind of that period was or was not as he knows it now? The whole *personnel* of the *Brâhmanas* and *Purânas*—the Rishis, Prajâpatis, Manus, their wives and progeny—belong to that pre-human period. All these are the *Seed* of Humanity, so to speak. It is around these "Sons of God," the "mind-born" astral Children of Brahmâ, that our physical frames have grown and developed to what they are now. For, the Paurânic histories of all those men are those of our Monads, in their various and numberless incarnations on this and other Spheres, events perceived by the "Shiva Eye" of the ancient Seers—the "Third Eye" of our Stanzas—and described allegorically. Later on, they were disfigured for sectarian purposes; mutilated, but still left with a considerable ground-work of truth in them. Nor is the philosophy less profound in such allegories for being so thickly veiled by the overgrowth of fancy.

But with the Fourth Race we reach the purely human period. Those who were hitherto semi-divine Beings, self-imprisoned in bodies which were human only in appearance, became physiologically changed and **298]** took unto themselves wives who were entirely human and fair to look upon, but in whom *lower*, *more material*, though sidereal, Beings had incarnated. These Beings in female forms—Lilith is the prototype of them in the Jewish traditions—are called in the Esoteric accounts Khado (Dâkinî, in Sanskrit). Allegorical legends call the Chief of these Liliths Sangye Khado (Buddha Dâkinî, in Sanskrit); all are credited with the art of "walking in the air," and the "greatest *kindness to mortals;"* but with no *mind*—only animal instinct.[650]

---

lux, light. Hence Loki is identical with Lucifer or Light-bringer. This title, being given to the Prince of Darkness, is very suggestive and is in itself a vindication against theological slander. But Loki is still more closely related to Prometheus, for he is shown chained to a sharp rock, while Lucifer, also identified with Satan, was chained down in Hell; a circumstance, however, which prevented neither of them from acting with all freedom on Earth, if we accept the theological paradox in its fulness. Loki is a beneficent, generous and powerful God in the beginnings of time, and the principle of good, and not of evil, in early Scandinavian Theogony.

[648] The Greek mythos alluded to a few pages back, namely the mutilation of Uranus by his son Cronus, is an allusion to this "theft" of the *divine creative Fire* by the Son of the Earth and Heavens. If Uranus, the personification of the Celestial Powers, has to cease creating (he is made impotent by Cronus (Chronos), the God *in Time*), so, in the "Egyptian Cosmogony, it is Thot, the God of Wisdom, who regulates this fight between Horns and Set, the latter being served by the former as Uranus is by Cronus. (See *Book of the Dead*, xvii, line 26.) In the Babylonian account it is the God Zu, who strips the "Father of the Gods" of "*umsimi*"—the ideal creative organ, not the "crown" (!) as G. Smith thought (*op. cit.*, pp. 115, 116). For, in the fragment K. 3454 (British Museum), it is said very clearly, that Zu having stripped the "venerable of heaven" of his *desire*, he carried away the *"umsimi* of the gods," and burnt thereby "the *tereti* [the power] of all the gods," thus "governing the whole of the *seed* of all the angels." As the *umsimi* was "*on the seat*" of Bel, it could hardly be the "crown." A fourth version is in the *Bible.* Ham is the Chaldæan Zu, and both are cursed for the same allegorically described crime.

[649] Quoted by Christian Ginsburg from the *Kabalah.*

[650] Schlagintweit, *Buddhism in Tibet*, p. 248. These are the Beings whose legendary existence has served as a ground-work upon which to build the Rabbinical Lilith, and what the believers in the

(*c*) This is the beginning of a worship which, ages later, was doomed to degenerate into phallicism and sexual worship. It began by the worship of the human body—that "miracle of miracles," as an English author calls it—and ended by that of its respective sexes. The worshippers were giants in stature; but they were not giants in knowledge and learning, though it came to them more easily than it does to the men of our modern times. Their science was innate in them. The Lemuro-Atlantean had no need of discovering and fixing in his memory that which his informing principle *knew* at the moment of its incarnation. Time alone, and the ever-growing obtuseness of the Matter in which the "principles" had clothed themselves, could, the one, weaken the memory of their pre-natal knowledge, the other, blunt and even extinguish every spark of the spiritual and divine in them. Therefore had they, from the first, fallen victims to their animal natures and bred "monsters"—*i.e.*, men of distinct varieties from themselves.

Speaking of the Giants, Creuzer well describes them in saying that:

Those children of Heaven and Earth were endowed at their birth by the *Sovereign Powers*, the authors of their being, with extraordinary faculties both moral and physical. They *commanded the Elements*, *knew the secrets of Heaven and the Earth*, *of the sea and the whole world*, *and read futurity in* the stars. . . . It seems, indeed, as though, when reading of them, one has to deal *not with men as we are* but with Spirits of the Elements sprung from the bosom of Nature and having full sway over her. . . . All these beings are marked with a character of *magic* and *sorcery. . . .*

And so they were, those now legendary heroes of the pre-historic, still once really existing, races. Creuzer was wise in his generation, for he did not charge with deliberate deceit, or dulness and superstition, an endless series of recognized Philosophers, who mention **299]** {HUMAN AND ANIMAL CROSS-BREEDING.} these races and assert that, even in their own time, they had seen their fossils. There were sceptics in days of old—as many and great as they are now. But even a Lucian, a Democritus and an Epicurus, yielded to the evidence *of facts* and showed the discriminative capacity of really great intellects, which can distinguish fiction from fact, and truth from exaggeration and fraud. Ancient writers were no more fools than are our modern wise men; for, as well remarked by the author of "Notes on Aristotle's Psychology in Relation to Modern Thought," in *Mind:*

The common division of history into ancient and modern is . . . misleading. The Greeks in the fourth century, B.C., were in many respects moderns; especially, we may add, in their scepticism. They were not very likely to accept *fables* so easily.

Yet the Lemurians and the Atlanteans, those "children of Heaven and Earth," were indeed marked with a character of *sorcery;* for the Esoteric Doctrine charges them precisely with what, if believed, would put an end to the difficulties of Science with regard to the origin of man, or rather, his anatomical similarities to the anthropoid ape. It accuses them of having committed the (to us) abominable crime of breeding with so-called "animals," and thus producing a truly pithecoid species, now extinct. Of course, as also in the question of spontaneous generation—in which Esoteric Science believes, and which it teaches—the possibility of such a cross-breed between man and an animal of any kind will be denied. But apart from the consideration that in those early days, as already remarked, neither the human Atlantean Giants, nor yet the "animals," were the physiologically perfect men and mammalians that are now known to us, the modern notions upon this subject—those of the Physiologists included—are too uncertain and fluctuating to permit them an absolute *a priori* denial of such a fact.

A careful perusal of the Commentaries would make one think that the Being with which the new "Incarnate" bred, was called an "animal," not because he was no human being, but rather because he was so dissimilar physically and mentally to the more perfect races, which had developed physiologically at an earlier period. Remember Stanza VII and what is said in Shloka 24, viz., that when the "Sons of Wisdom" came to incarnate the first time, some of them incarnated fully, others projected into the forms only a Spark, while some of the Shadows were left over from the *filling* and perfecting, till the Fourth Race. Those races, then, which "remained destitute of knowledge," or those again which were left "mindless," remained as they were, even after the **300]** natural separation of the sexes. It is these who committed the first cross-breeding, so to speak, and bred monsters; and it is from the descendants of these that the Atlanteans chose their wives. Adam and Eve, with Cain and Abel, were supposed to be the only *human* family on Earth. Yet we see Cain going to the land of Nod and taking there a wife. Evidently one race only was supposed perfect enough to be called human; and, even in our own day, while the Sinhalese regard the Veddhas of their jungles as *speaking animals* and no more, some British people, in their arrogance, firmly believe that every other human family—especially the dark Indians—is an *inferior* race. Moreover there are Naturalists who have seriously considered the problem whether some savage tribes—like

---

Bible would term the Antediluvian women, and the Kabalists the Pre-Adamite races. They are no fiction—this is certain, however fantastic the exuberance of later growth.

the Bushmen, for instance—can be regarded as *men* at all. The Commentary says, in describing that species (or race) of animals "fair to look upon," as a biped:

Having human shape, *but having the lower extremities*, *from the waist down*, *covered with hair*.

Hence the race of the satyrs, perhaps.

If men existed two million years ago, they must have been—just as were the animals—quite different physically and anatomically from what they have now become, and nearer then to the type of pure mammalian animal than they are now. Anyhow, we learn that the animal world has bred strictly *inter se*—*i.e.*, in accordance with genus and species—only since the appearance *on this Earth* of the Atlantean Race. As demonstrated by the author of that able work, *Modern Science and Modern Thought*, this idea of the refusal to breed with another species, or that sterility is the only result of such breeding, "appears to be a *prima facie* deduction rather than an absolute law" even now. He shows that:

Different species do, in fact, often breed together, as is seen in the familiar instance of the horse and ass. It is true that in this case the mule is sterile. . . . But this rule is not universal, and quite recently one new hybrid race, that of the leporine, or hare-rabbit, has been created which is perfectly fertile.

The progeny of wolf and dog is also instanced, as also that of several other domestic animals; foxes and dogs again, and the modern Swiss cattle shown by Rutimeyer as descended from "three distinct species of fossil-oxen, the *Bos primigenius*, *Bos longifrons* and *Bos frontosus*."[651] Yet some of those species, *as the ape family*, which so clearly resembles man in physical structure, contain, we are told,

301] {THE DUMB MAN WHO WALKS ON ALL FOURS.} Numerous branches, which graduate into one another, but the extremes of winch differ more widely than man does from the highest of the ape series.

The gorilla and chimpanzee, for instance.

Thus Mr. Darwin's remark—or shall we say the remark of Linnaeus?—*natura non facit saltum*, is not only corroborated by Esoteric Science but would—were there any chance of the real doctrine being accepted by any others than its direct votaries—reconcile the modern evolution theory, in more than one way, if not entirely, with facts, as also with the absolute failure of the Anthropologists to meet with the "missing link" in our Fourth Round geological formations.

We will show elsewhere that Modern Science, however unconsciously to itself, pleads our case by its own admissions, and that de Quatrefages is perfectly right, when he suggests in his last work, that it is far more likely that the anthropoid ape should be discovered to be *the descendant of man*, than that these two types should have a common, fantastic and nowhere-to-be-found ancestor. Thus the wisdom of the compilers of the old Stanzas is vindicated by at least one eminent man of Science, and the Occultist prefers to believe, as he has ever done, that, as the Commentary says:

Man was the first and highest [*mammalian*] *animal that appeared in this* [*Fourth Round*] *creation. Then came still huger animals; and last of all the dumb man who walks on all fours*. [*For*] *the Râkshasas* [*Giant-Demons*] *and Daityas* [*Titans*] *of the White Dvîpa* [*Continent*] *spoiled his* [*the dumb man's*] *sires*.

Furthermore, as we see, there are Anthropologists who have traced man back to an epoch which goes far to break down the apparent barrier that exists between the chronologies of Modern Science and the Archaic Doctrine. It is true that English Scientists generally have declined to commit themselves to the sanction of the hypothesis of even a Tertiary man. They, each and all, measure the antiquity of Homo Primigenius by their own lights and prejudices. Huxley, indeed, ventures to speculate on a possible Pliocene or Miocene man. Prof. Seeman and Mr. Grant Alien have relegated his advent to the Eocene, but, speaking generally, English Scientists consider that we cannot safely go beyond the Quaternary. Unfortunately, the facts do not accommodate the too cautious reserve of these latter. The French school of Anthropology, basing their views on the discoveries of l'Abbé Bourgeois, Capellini, and others, has accepted, almost without exception, the doctrine that the traces of our ancestors are certainly to be **302]** found in the Miocene, while M. de Quatrefages now inclines to postulate a Secondary-Age man. Further on we shall compare such estimates with the figures given in the Brâhmanical exoteric books which approximate to the Esoteric Teaching.

(*d*) "Then the Third Eye acted no longer," says the Shloka, because Man had sunk too deep into the mire of Matter.

What is the meaning of this strange and weird statement in Shloka 42, concerning the Third Eye of the Third Race which had died and acted no longer?

A few more Occult Teachings must now be given with reference to this point as well as some others. The history of the Third and Fourth Races must be amplified, in order that it may throw some more light on the development of our present humanity; and show how the faculties, called into

---

[651] *Op. cit.*, pp. 101, 102.

activity by Odccult training, restore man to the position he previously occupied in reference to spiritual perception and consciousness. But the phenomenon of the Third Eye has to be first explained.

THE RACES WITH THE "THIRD EYE."

The subject is so unusual, the paths pursued so intricate, so full of dangerous pitfalls prepared by adverse theories and criticism, that good reasons have to be given for every step taken. While turning the light of the bull's-eye, called Esotericism, on almost every inch of the Occult ground travelled over, we have also to use its lens to throw into stronger objectivity the regions explored by exact Science; this, not only in order to contrast the two, but to defend our position.[652]

It may be complained by some that too little is said of the physical, *human* side of the extinct races, in the history of their growth and evolution. Much more might be said, assuredly, if simple prudence did **303]** { MAN, THE STOREHOUSE OF ALL THE SEEDS OF LIFE.} not make us hesitate at the threshold of every new revelation. All that finds possibility and landmarks in the discoveries of Modern Science, is given; all that of which exact knowledge knows nothing and upon which it is unable to speculate—and therefore denies as fact in nature—is withheld.

But even such statements as, for instance, that, of all the mammalians, man was the earliest, that it is man who is the indirect ancestor of the ape, and that he was a kind of Cyclops in days of old—all will be contested; yet Scientists will never be able to prove, except to their own satisfaction, that *it was not so.* Nor can they admit that the first two Races of men were too ethereal and phantom-like in their constitution, organism, and *shape* even, to be called physical men. For, if they do, it will be found that this is one of the reasons why their relics can never be expected to be exhumed among other fossils. Nevertheless all this is maintained. Man was the Store-house, so to speak, of *all the seeds of life* for this Round, vegetable and animal alike.[653] As Ain Suph is "One, *notwithstanding the innumerable forms which are in him*,"[654] so is man, on Earth the microcosm of the macrocosm.

> As soon as man appeared, everything was complete . . . for everything is comprised in man. He *unites in himself all forms*.[655]
>
> The mystery of the *earthly* man is after the mystery of the Heavenly Man.[656]

The human form—so called because it is the vehicle (under whatever shape) of the *Divine* Man—is, as so intuitionally remarked by the author of "Esoteric Studies," the *new type*, at the beginning of every Round.

> As man never can be, so he never has been, manifested in a shape belonging to the animal kingdom *in esse*, *i.e.*, he never formed part of that kingdom. Derived, only derived, from the most finished class of the latter, a new human form must always have been *the* new type of the cycle. The human shape in one ring [?], as I

[652] For suggestiveness, we would recommend a short article by Visconde de Figanière, F.T.S., in *The Theosophist*, entitled "Esoteric Studies." Its author expounds therein quite an Occult theory, though to the world a new idea—"the *progress* of the Monad concurring with the *retrogression* of Form, *i.e.*, with decrease of the *vis formativa*." (Vol. viii. p. 666.) He says, "Who knows what shape vehicled the Ego in remote rings [Rounds, or Races?]? . . . May not man's type . . . have been that of the Simiad in its variety? Might not the Monkey-kingdom of Râmâyana fame rest on some far-off tradition relating to a period when that was the common lot, or rather aspect, of man?" And the author winds up a very clever, though too short, exposition of his theory by saying that which every true Occultist will endorse: "With physico-ethereal man there must be *involution* of sex. As physico-astral man depended on entities of the sub-human class (evolved from animal prototypes) for rebirth, so will physico-ethereal man find among the graceful, shapely orders issuing from the *air*-plane, one or more which will be developed for his successive embodiments *when procreated forms are given*—a process which will include all mankind only very gradually. The [*Pre*-?] Adamic and Post-Adamic races were giants; their ethereal counterparts may possibly be liliputians—beauteous, luminous, diaphanous—but will assuredly be giants in mind" (p. 671).

[653] It may be objected that this is a contradiction. That, as the first Root-Race appeared 300,000,000 years after the vegetation had evolved, the Seed of vegetable life could not be in the First Race. We say it could; for up to man's appearance in *this* Round, the vegetation was of quite another kind to what it is now, and quite ethereal; this, for the simple reason that no grass or plants could have been physical, before there were animal or other organisms to breathe out the carbonic acid which vegetation has to imbibe for its development, its nutrition and growth. They are interdependent in their *physical* and achieved forms.

[654] *Zohar*, i. 21a.

[655] *Ibid*., iii. 48a.

[656] *Ibid.*, ii. 76a.

imagine, becomes cast-off clothes in the next; it is then appropriated by the highest order in the servant-kingdom below.[657]

If the idea is what we understand it to mean—for the "rings" spoken of somewhat confuse the matter—then it is the correct Esoteric Teaching. **304]** Having appeared at the very beginning, and at the head of sentient and conscious life, Man—the Astral, or the "Soul," for the *Zohar*, repeating the Archaic Teaching, distinctly says that "the *real* man is the soul, and his material frame no part of him"—Man became the living and animal *Unit*, from which the "cast-off clothes" determined the shape of every life and animal in this Round.[658]

Thus, he "created," for ages, the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relics from the Third and the Fourth Rounds. The same idea and teaching are as distinctly given in the *Vendîdâd* of the Mazdeans, as they are in the Chaldæan and Mosaic allegory of the Ark, all of which are the many national versions of the original legend given in the Hindu Scriptures. It is found in the allegory of Vaivasvata Manu and *his* Ark with the Seven Rishis, each of whom is shown the Father and Progenitor of specified animals, reptiles, and even monsters, as in the *Vishnu* and other *Purânas.* Open the Mazdean *Vendîdâd*, and read the command of Ahura Mazda to Yima, a Spirit of the Earth, who symbolizes the three Races, after telling him to build a Vara—"an enclosure," an Argha or Vehicle.

> Thither [into the Vara] thou shalt bring *the seeds of men and women*, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of cattle, etc. . . . All those seeds shalt thou bring, two of every kind *to be kept inexhaustible there*, so long *as those men*, *shall stay in the Vara*.[659]

Those "men" in the "Vara" are the "Progenitors," the Heavenly Men or Dhyânîs, the future Egos who are commissioned to inform mankind. For the Vara, or Ark, or again the Vehicle, simply means *Man*.[660]

> Thou shalt seal up the Vara [after filling it up with the seeds], and thou shalt make a door, and a window *self-shining within* [which is the Soul].[661]

And when Yima enquires of Ahura Mazda how he shall manage to make that Vara, he is answered:

> Crush the earth . . . and knead it with thy hands, as the potter does when kneading the potter's clay.[662]

305] {MAZDEAN SYMBOLISM.} The Egyptian ram-headed God makes man of clay on a potter's wheel, and so in *Genesis* do the Elohim fashion him out of the same material.

When the "Maker of the material world," Ahura Mazda, is asked, furthermore, what is to give light "to the Vara which Yima made," he answers that:

> There are *uncreated* lights and *created* lights. There [in Airyana Vaêjô, where Vara is built], the stars, the moon, and the sun are only once (a year) seen to rise and set, and a year seems only as a day [and night].[663]

This is a clear reference to the "Land of the Gods" or the (now) Polar Regions. Moreover another hint is contained in this verse, a distinct allusion to the "uncreated lights" which enlighten man within—his "principles." Otherwise, no sense or reason could be found in Ahura Mazda's answer which is forthwith followed by the words:

> Every fortieth year, to every couple [hermaphrodite] *two are born*, *a male and female*.[664]

The latter is a distinct echo of the Secret Doctrine, of a Stanza which says:

At the expiration of every forty [*annual*] *Suns*, *at the end of every fortieth Day*, *the double one becomes four; male and female in one*, *in the first and second and the third*. . . .

This is clear, since every "Sun" meant a whole year, the latter being composed of one Day then, as in the Arctic Circle it is now composed of six months. According to the old teaching, the axis of the Earth gradually changes its inclination to the ecliptic, and at the period referred to, this

---

[657] *Op. cit.*, p. 666.

[658] It is stated in the *Zohar* that the "primordial worlds" (sparks) could not continue because *man was not as yet*. "The *human* form contains everything; and as it did not as yet exist, the worlds were destroyed."

[659] "The Sacred Books of the East," vol. iv; *The Vendîdâd*, J. Darmesteter; Fargard ii. vv. 27 (70) and 28 (74).

[660] This is the meaning when the allegory and symbol are opened and read by means of the *human* key, or the key to Terrestrial Anthroposophy This interpretation of the "Ark" symbolism does not in the least interfere with its astronomical, or even theogonie keys; nor with any of the other six meanings. Nor does it seem less scientific than the modern theories about the origin of man. As said, it has seven keys to it, like the rest.

[661] *Ibid.*, v. 30 (87).

[662] *Ibid.*, v. 31 (93).

[663] *Ibid.*, v. 40 (131).

[664] See also *Bund.*, xv.

inclination was such that a polar Day lasted during the whole period of the Earth's revolution about the Sun, when a kind of twilight of very short duration intervened; after which the polar land resumed its position directly under the solar rays. This may be contrary to Astronomy as now taught and understood; but who can say that changes in the motion of the Earth, which do not take place now, did not occur millions of years back?

Returning once more to the statement that Vara meant the Man of the Fourth Round, as much as the Earth of those days, the Moon, and even Noah's Ark, if one will so have it—this is again shown in the dialogue between Ahura Mazda and Zarathushtra. Thus when the latter asks:

> **306]** O Maker of the material world, thou Holy One! Who is he who brought the law of Mazda into the Vara which Yima made?
>
> Ahura Mazda answered: "It was the bird Karshipta, O holy Zarathushtra![665]

And the note explains:

> The bird Karshipta dwells in the heavens: were he living on the earth, he would be king of birds. He brought the law into the Var of Yima, and recites the Avesta *in the language of birds*.[666]

This again is an allegory and a symbol misunderstood by the Orientalists only, who see in this bird "an incarnation of lightning," and say its song was "often thought to be the utterance of a god and a revelation," and what not. Karshipta is the human Mind-Soul, and the deity thereof, symbolized in ancient Magianism by a bird, as the Greeks symbolized it by a butterfly. No sooner had Karshipta entered the Vara or Man, than he understood the law of Mazda, or Divine Wisdom. In the "Book of Concealed Mystery" it is said of the Tree, which is the Tree of knowledge of good and evil:

> In its branches the birds lodge and build their nests (the *souls* and the angels have their place).[667]

Therefore, with the Kabalists it was a like symbol. "Bird" was a Chaldæan, and has become a Hebrew, synonym and symbol for Angel, a Soul, a Spirit, or Deva; and the "Bird's Nest" was, with both, Heaven, and is God's Bosom, in the *Zohar.* The perfect Messiah enters Eden "into that place which is called the Bird's Nest."[668]

> "Like a bird that is flying from its nest," and that is the Soul from which the She'kheen-ah [divine wisdom or grace] does not move away.[669]

The Nest of the Eternal Bird, *the flutter of whose wings produces Life*, *is boundless Space*,

—says the Commentary, meaning Hamsa, the Bird of Wisdom.

It is Adam Kadmon who is the tree of the Sephiroth, and it is he who becomes the "tree of knowledge of good and evil," Esoterically. And that "tree hath around it seven columns [seven pillars] of the world, or Rectores [the same Progenitors or Sephiroth again], operating through the respective orders of Angels in the spheres of the seven planets," etc., one of which orders begets Giants (Nephilim) on Earth.

It was the belief of all antiquity, Pagan and Christian, that the **307]** {"THREE-EYED" MORTALS.} earliest mankind was a race of giants. Certain excavations in America in mounds and in caves, have already, in isolated cases, yielded groups of skeletons of nine and twelve feet high.[670] These belong to tribes of the early Fifth Race, now degenerated to an average size of between five and six feet. But we can easily believe that the Titans and Cyclopes of old really belonged to the Fourth (Atlantean) Race, and that all the subsequent legends and allegories found in the Hindu *Purânas* and the Greek poems of Hesiod and Homer, were based on the hazy reminiscences of real Titans—men of a tremendous superhuman physical power, which enabled them to defend themselves, and hold at bay the gigantic monsters of the Mesozoic and early Cenozoic times—and of actual Cyclopes, "three-eyed" mortals.

It has been often remarked by observant writers, that the "origin of nearly every popular myth and legend could be traced invariably to a fact in Nature."

In these fantastic creations of an exuberant subjectivism, there is always an element of the objective and real. The imagination of the masses, disorderly and ill-regulated as it may be, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it not had, to serve it as a central nucleus, those floating reminiscences,

---

[665] *Ibid.*, 42 (137).

[666] *Bund.*, xix and xxiv.

[667] S. L. MacGregor Mathers, *Kabbalah Unveiled*, p. 104.

[668] *Zohar*, ii. 8b.

[669] *Zohar*, iii. 278a; Myer's *Qabbalah*, p. 217.

[670] Darwinian Evolutionists who are so wont to refer to the evidence of *reversion to type*—the full meaning of which, in the case of human monsters, is embraced in the Esoteric solution of the embryological problem—as proof of their arguments, would do well to enquire into those instances or *modern giants* who are often 8, 9, and even 11 feet high. Such *reversions* are imperfect, yet undeniable reproductions of the original towering man of primeval times.

obscure and vague, which unite the broken links of the chain of time to form with them the mysterious, dream foundation of our collective consciousness.[671]

The evidence for the Cyclopes—a race of Giants—will, in forthcoming Sections, be pointed out in the Cyclopean remnants, which are so called to this day. An indication that the early Fourth Race—during its evolution and before the final adjustment of the human organism, which became perfect and symmetrical only in the Fifth Race—may have been three-eyed, without having necessarily a third eye in the middle of the brow, like the legendary Cyclops, is also furnished by Science.

To Occultists who believe that spiritual and psychic *involution* proceeds on parallel lines with physical *evolution*—that the *inner* senses, **308]** innate in the first human races, atrophied during racial growth and the material development of the outer senses—to the students of Esoteric symbology the above statement is no conjecture or possibility, but simply *a phase of the law of growth*, a proven fact, in short. They understand the meaning of the passage in the Commentaries which says:

There were four-armed human creatures in those early days of the male-female [*hermaphrodites*]; *with one head*, *yet three eyes. They could see before them and behind them.*[672] *A Kalpa later* [*after the separation of the sexes*] *men having fallen into matter*, *their spiritual vision became dim; and coordinately the Third Eye commenced to lose its power. . . . When the Fourth* [*Race*] *arrived at its middle age*, *the Inner Vision had to be awakened*, *and acquired by artificial stimuli*, *the process of which was known to the old Sages.*[673] *. . . The Third Eye*, *likewise*, *getting gradually petrified*,[674] *soon disappeared. The double-faced became the one-faced*, *and the eye was drawn deep into the head and is now buried under the hair. During the activity of the Inner Man* [*during trances and spiritual visions*] *the eye swells and expands. The Arhat sees and feels it*, *and regulates his action accordingly. . . . The undefiled Lanoo* [*Disciple*, *Chelâ*] *need fear no danger; he who keeps himself not in purity* [*who is not chaste*] *will receive no help from the "Deva Eye."*

Unfortunately not. The "Deva Eye" exists no more for the majority of mankind. The Third Eye *is dead*, and acts no longer; but it has left behind a witness to its existence. This witness is now the Pineal Gland. As for the "four-armed" men, it is they who became the prototypes of the four-armed Hindu Gods, as shown in a preceding footnote.

Such is the mystery of the *human eye* that some Scientists have been forced to resort to Occult explanations in their vain endeavours to explain and account for all the difficulties surrounding its action. The development of the human eye gives more support to Occult **309]** {OCCULT PHYSIOLOGY.} Anthropology than to that of the Materialistic Physiologists. "The eyes in the human embryo grow *from within without"*—out of the brain, instead of being part of the skin, as in the insects and cuttlefish. Professor Lankester—thinking the brain a queer place for the eye, and attempting to explain the phenomenon on Darwinian lines—suggests the curious view that "our" earliest vertebrate ancestor was a *"transparent"* creature and hence did not mind where the eye was! And so was man a "transparent creature" once upon a time, we are taught; and hence our theory holds good. But how does the Lankester hypothesis square with the Hæckelian view that the vertebrate eye originated by changes *in the epidermis*? If it started *inside*, the latter theory goes into the waste basket. This seems to be proved by embryology. Moreover, Professor Lankester's extraordinary suggestion—or shall we say admission?—is perhaps rendered necessary by evolutionist necessities. Occultism, with its teaching as to the gradual development of senses *"from within without,"* from astral prototypes, is far more satisfactory. The Third Eye *retreated inwards* when its course was run—another point in favour of Occultism.

---

[671] See *Mythical Monsters*, by Ch. Gould, from whose interesting and scientific volume a few passages are quoted further on. See also, in A. P. Sinnett's *Occult World*, the description or a cavern in the Himalayas filled with relics of giant human and animal bones.

[672] *I.e.*, the Third Eye was at the back of the head. The statement that the latest hermaphrodite humanity was "four-armed," unriddles probably the mystery of all the representations and idols of the exoteric Gods of India. On the Acropolis of Argos, there was a x3anon, a rudely carved wooden statue, attributed to Deedalus, representing a three-eyed colossus, which was consecrated to Zeus Triôpês, the "Three-eyed." The head of the "god" has two eyes in its face and cue above on the top of the forehead. It is considered the most archaic of all the ancient statues, (*Sckol. Vatic. ad Eurip. Troad.*, 14.)

[673] The *inner vision* could henceforth be acquired only through training and initiation, save in the cases of "natural and born magicians"—sensitives and mediums, as they are called now.

[674] This expression "petrified" instead of "ossified" is curious. The "back eye," which is of course the Pineal Gland, so-called, the small pea-like mass of grey nervous matter attached to the back of the third ventricle of the brain, is said to almost invariably contain *mineral concretions* and *sand*, and "nothing more."

The allegorical expression of the Hindu mystics who speak of the "Eye of Shiva," the Tri-lochana, or "three-eyed," thus receives its justification and *raison d'être;* the transference of the Pineal Gland (once that Third Eye) to the forehead, being an exoteric licence. This throws also a light on the mystery—incomprehensible to some—of the connection between *abnormal*, or spiritual Seership, and the physiological purity of the Seer. The question is often asked: Why should celibacy and chastity be a *sine qua non* condition of regular Chelâship, or the development of psychic and occult powers? The answer is contained in the Commentary. When we learn that the Third Eye was once a physiological organ, and that later on, owing to the gradual disappearance of spirituality and increase of materiality, the spiritual nature being extinguished by the physical, it became an atrophied organ, as little understood now by Physiologists as is the spleen—when we learn this, the connection becomes clear. During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of Yoga powers, is the activity of our physiological senses. Sexual action also being closely connected, by interaction, with the spinal cord and the grey matter of the brain, it is useless to give any longer explanation. Of course, the normal and abnormal state of the brain, and the degree of active work in the Medulla **310]** Oblongata, reacts powerfully on the Pineal Gland, for, owing to the number of "centres" in that region, which controls by far the greatest number of the physiological actions of the animal economy, and also owing to the close and intimate neighbourhood of the two, a very powerful "inductive" action must be exerted by the Medulla on the Pineal Gland.

All this is quite plain to the Occultist, but is very vague in the sight of the general reader. The latter must then be shown the possibility of a three-eyed man in Nature, in those periods when his formation was yet in a comparatively chaotic state. Such a possibility may be inferred from anatomical and zoological knowledge, first of all, and then it may rest on the assumptions of Materialistic Science itself.

It is asserted upon the authority of Science, and upon evidence, which is this time not merely a fiction of theoretical speculation, that many of the animals—especially among the lower orders of the vertebrata—have a *third* eye, now atrophied, but which was necessarily active in its origin.[675] The Hatteria species, a lizard of the order Lacertilia, recently discovered in New Zealand—*a part of ancient Lemnria*, *so called*, *mark well*—presents this peculiarity in a most extraordinary manner; and not only the Hatteria Punctata, but the Chameleon, and certain reptiles, and even fishes. It was thought, at first, that this was no more than the prolongation of the brain which ended with a small protuberance, called Epiphysis, a little bone separated from the main bone by a cartilage, and found in every animal. But it was soon found to be more than this. As its development and anatomical structure showed, it offered such an analogy with that of the eye, that it was found impossible to see in it anything else. There are Paleontologists who to this day feel convinced that this Third Eye originally functioned, and they are certainly right. For this is what is said of the Pineal Gland in Quain's *Anatomy*:

> It is from this part, constituting at first the whole and subsequently the hinder part of the anterior primary encephalic vesicle, that the optic vesicles are developed in the earliest period, and the fore part is that in connection with which the cerebral hemispheres and accompanying parts are formed. The thalamus opticus of **311]** {THE SEAT OF THE SOUL.} each side is formed by a lateral thickening of the medullary wall, while the interval between, descending towards the base, constitutes the cavity of the third ventricle with its prolongation in the infundibulum. The grey commissure afterwards stretches across the ventricular cavity. . . . The hinder part of the roof is developed by a peculiar process to be noticed later into the pineal gland, which remains united on each side by its pedicles to the thalamus, and behind these a transverse band is formed as posterior commissure.
>
> The lamina terminalis (lamina cinerea) continues to close the third ventricle in front, below it the optic commissure forms the floor of the ventricle, and further back the infundibulum descends to be united in the sella turcica with the tissue adjoining the posterior lobe of the pituitary body.
>
> The two *optic thalami*, formed from the posterior and outer part of the anterior vesicle, consist at first of a single hollow sac of nervous matter, the cavity of which communicates on each side in front with that of the commencing cerebral hemispheres, and behind with that of the middle cephalic vesicle (corpora quadrigeinina). Soon, however, by increased deposit taking place in their interior behind, below, and at the sides, the thalami become solid, and at the same time a cleft or fissure appears between them above, and penetrates down to the internal cavity, which continues open at the back part opposite the entrance of the Sylvian aqueduct. This cleft

---

[675] "Deeply placed within the head, covered by thick skin and muscles, true eyes, that cannot see, are found in certain animals," says Hæckel. "Among the Vertebrata there are blind moles and field-mice, blind snakes and lizards. . . . They shun the daylight, dwelling . . . under the ground. . . . [They] were *not originally blind*, but have evolved from ancestors that lived in the light and had well-developed eyes. The atrophied eye beneath the opaque skin may be found in these blind beings in every stage of reversion." (Hæckel, *Pedigree of Man*, "Sense Organs," p. 343; Aveling's Trans.) And if *two* eyes could become so atrophied in lower animals, why not *one* eye—the Pineal Gland—in man, who is but a higher animal in his physical aspect?

or fissure is the *third ventricle.* Behind, the two thalami continue united by the *posterior commissure*, which is distinguishable about the end of the-third month, and also by the *peduncles of the pineal gland. . . .*

At an early period the *optic tracts* may be recognized as hollow prolongations from the outer part of the wall of the thalami while they are still vesicular. At the fourth month these tracts are distinctly formed. They subsequently are prolonged backwards into connection with the corpora quadrigemina.

The formation of the pineal gland and pituitary body presents some of the most interesting phenomena which are connected with the development of the thalamencephalon.[676]

The above is specially interesting when it is remembered that, were it not for the development of the posterior part of the cerebral hemispheres, the Pineal Gland would be perfectly visible on the removal of the parietal bones. It is very interesting also to note the obvious connection which can be traced between the originally hollow Optic Tract and the Eyes anteriorly, and the Pineal Gland and its Peduncles posteriorly, and between all of these and the Optic Thalami. So that the recent discoveries in connection with the third eye of Hatteria Punctata have a very important bearing on the history of the development of the human senses, and on the Occult assertions in the text.

It is well known that Descartes saw in the Pineal Gland the *Seat of the Soul*, though this is now regarded as a fiction by those who have ceased to believe in the existence of an immortal principle in man. **312]** Although the Soul is joined to every part of the body, he said, there is one special portion of the latter in which the Soul exercises its functions more specially than in any other. And, as neither the heart, nor yet the brain could be that "special" locality, he concluded that it was that little gland which was tied to the brain, and yet had an action independent of it, as it could easily be put into a kind of swinging motion "by the *animal spirits*[677] which cross the cavities of the skull in every sense."

Unscientific as this may appear in our day of exact learning, Descartes was yet far nearer the Occult truth than is any Hæckel. For the Pineal Gland is, as shown, far more closely connected with Soul and Spirit than with the physiological senses of man. Had the leading Scientists a glimmer of the *real* processes employed by the Evolutionary Impulse, and the winding *cyclic* course of this great Law, they would *know* instead of conjecturing, and would feel certain of the future physical transformations which await the human kind by the knowledge of its past forms. Then would they see the fallacy and the absurdity of their modern "blind-force" and "mechanical" processes of Nature; and, in consequence of such knowledge, would realize that the said Pineal Gland, for instance, could not but be disabled for *physical* use at this stage of our Cycle. If the odd "eye" is now atrophied in man, it is a proof that, as in the lower animal, it has once been active; for Nature never creates the smallest, the most insignificant, form without some definite purpose and for some use. It was an active organ, we say, at that stage of evolution when the spiritual element in man reigned supreme over the hardly nascent intellectual and psychic elements. And, as the Cycle ran down towards that point where the physiological senses were developed by, and went *pari passu* with, the growth and consolidation of physical man—the interminable and complex vicissitudes and tribulations of zoological development—this median "eye" at last atrophied together with the early spiritual and purely psychic characteristics in man. The eye is the mirror and also the window of the Soul, says popular wisdom,[678] and *Vox populi*, *vox Dei.*

313] {THE EVOLUTION OF THE EYE.} In the beginning, every class and family of the living species was hermaphrodite and objectively one-eyed. In the animal—whose form was as ethereal (astrally) as that of man, before the bodies of both began to evolve their "coats of skin," viz., to evolve, from *within without*, the thick coating of physical substance or matter with its internal physiological mechanism—the Third Eye was primarily, as in man, the only seeing organ. The two physical front eyes only developed[679] later on in both brute and man, whose organ of physical sight

---

[676] *Op. cit.*, ii. 830, 831, ninth edition; "The Thalamencephalon or Inter-brain."

[677] The "nervous ether" of Dr. B. W. Richardson, F.R.S.; the nerve-aura of Occultism. The "animal spirits" (?) are equivalent to the currents of nerve-auric compound circulation.

[678] Let us remember that the *First* Race is shown, in Occult Science, as spiritual within and ethereal without; the *Second*, psycho-spiritual mentally, and ethereo-physical bodily; the *Third*, still bereft of intellect in its beginning, is astro-physical in its body, and lives an inner life, in which the psycho-spiritual element is in no way as yet interfered with by the hardly nascent physiological senses. Its two front eyes look before them without seeing either past or future. But the Third Eye *"embraces Eternity."*

[679] But in a very different manner to that pictured by Hæckel as an *"evolution by Natural Selection in the struggle for existence"* (*Pedigree of Man*, "Sense Organs," p. 335; Aveling's Trans.). The mere "thermal sensibility of the skin," to hypothetical light-waves, is absurdly incompetent to account for the beautiful combination of adaptations existing in the eye. We have shown that "natural selection" is a pure myth when credited with the *origination* of variations, as the "survival of the fittest" can only take place after useful variations have sprung up, together with improved organisms. Whence came the "useful variations," which developed the eye? Only from "blind forces . . . without

was, at the commencement of the Third Race, in the same position as that of some of the blind vertebrates, in our day, *i.e.*, beneath an opaque skin.[680] Only, the stages of the odd, or primeval, eye, in man and brute, are now inverted, as the former has already passed that animal non-rational stage in the Third Round, and is ahead of mere brute creation by a whole plane of consciousness. Therefore, while the Cyclopean eye was, and still *is*, in man the organ of *spiritual* sight, in the animal it was that of objective vision. And this eye, having performed its function, was replaced, in the course of physical evolution from the simple to the complex, by two eyes, and thus was stored and laid aside by Nature for further use in eons to come.

This explains why the Pineal Gland reached its highest development proportionately with the lowest physical development. It is in the Vertebrata that it is the most prominent and objective, whereas in man it is most carefully hidden and inaccessible, except to the Anatomist. No less light, however, is thereby thrown on the future physical, spiritual, and intellectual state of mankind, in periods corresponding on parallel lines with other past periods, and always on the lines of ascending and descending cyclic evolution and development. Thus, a few centuries before the Kali Yuga—the Age which began nearly 5,000 **314]** years ago—it was said in Commentary Twenty, if it is paraphrased into comprehensible sentences:

We [*the Fifth Root-Race*] *in our first half* [*of duration*] *onward* [*on the now ascending arc of the Cycle*] *are on the mid point of* [*or between*] *the First and Second Races—falling downward* [*i.e*, *the Races were then on the descending arc of the Cycle*] *. . . Calculate for thyself*, *Lanoo*, *and see*.

Calculating as advised, we find that during that transitional period—namely, in the second half of the First spiritual ethereo-astral Race—nascent mankind was devoid of the intellectual brain element, as it was on its *descending* line. And as we are parallel to it, on the *ascending*,

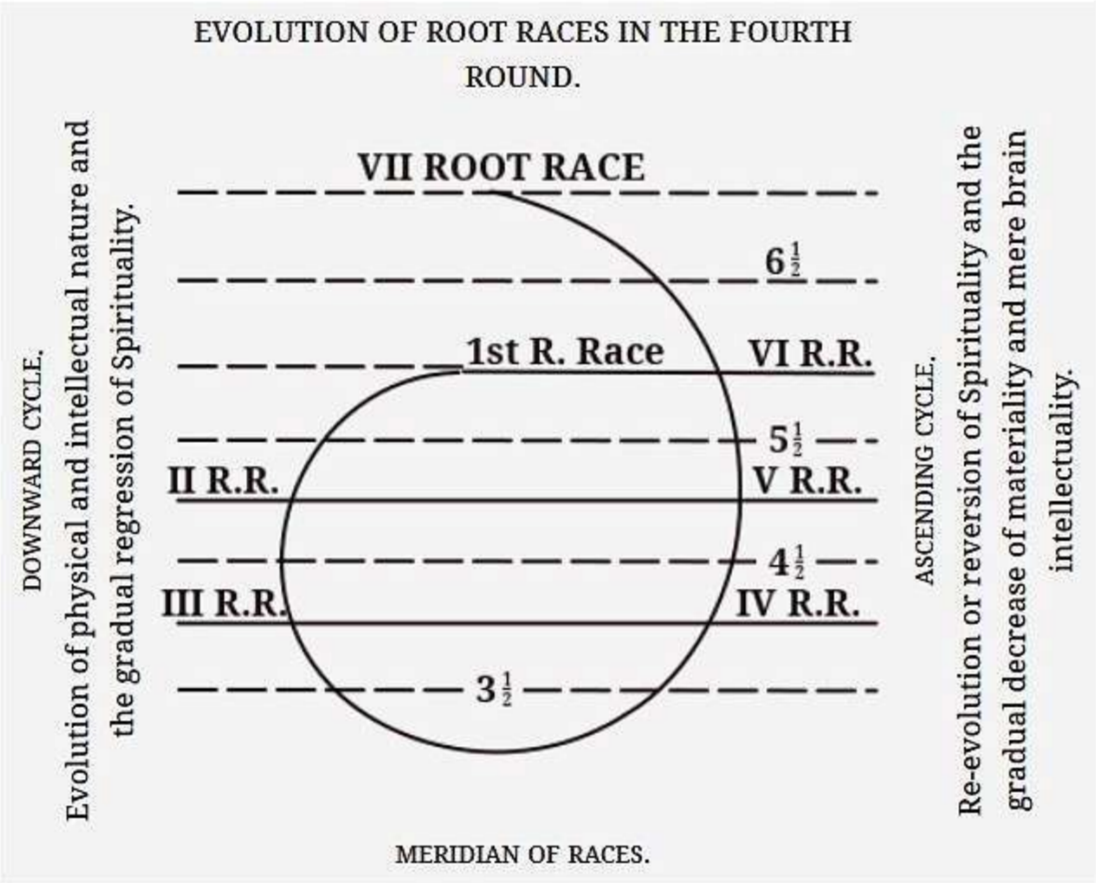

---

aim, without design"? The argument is puerile. The true solution of the mystery is to be found in the impersonal Divine Wisdom, in its Ideation—reflected through Matter.

[680] Paleontology has ascertained that in the animals of the Mesozoic age—the Saurians especially, such as the antediluvian Labyrinthodon, whose fossil skull exhibits a perforation otherwise inexplicable—the third, or odd eye must have been much developed. Several Naturalists, among others E. Korscheldt, feel convinced that whereas, notwithstanding the opaque skin covering it, such an eye in the reptiles of the present period can only distinguish light from darkness (as the human eyes do when bound with a handkerchief, or even tightly closed), in the now extinct animals that eye functioned and was a real organ of vision.

we are, therefore, devoid of the spiritual element, which is now replaced by the intellectual. For, remember well, as we are in the Mânasa period of our Cycle of Races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or the equilibrium between brain intellect and spiritual perception. One important point, has, however, to be borne in mind.

We are only in the Fourth Round, and it is in the Fifth that the full development of Manas, as a direct ray from the Universal Mahat—a ray unimpeded by Matter—will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of evolutionary development repeated on a smaller scale, much more must it be so in the case of **315]** {THE ODD EYE IS NOW A GLAND.} a Root-Race. Our Race then has, as a Root-Race, crossed the equatorial line and is cycling onward on the spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again—the oldest—having crossed the crucial point, which alone decides whether a race, a nation, or a tribe, will live or perish, are at the apex of spiritual development as sub-races.

It now becomes comprehensible why the Third Eye was gradually transformed into a simple gland, after the physical Fall of those we have agreed to call the Lemurians.

It is a curious fact that in human beings the cerebral hemispheres and the lateral ventricles have been especially developed, whereas it is the Optic Thalami, Corpora Quadrigemina, and Corpora Striata which are the principal parts developed in other mammalian brains. Moreover, it is asserted that the intellect of a man may, to some extent, be gauged by the development of the central convolutions and the fore part of the cerebral hemispheres. It would seem a natural corollary to this that if the development of the Pineal Gland may be considered to be an index of the astral capacities and spiritual proclivities of any man, there will be a corresponding development of that part of the cranium, or an increase in the size of the Pineal Gland at the expense of the posterior part of the cerebral hemispheres. This is a curious speculation and would receive confirmation in the present case. We should see, below and behind, the cerebellum which has been held to be the seat of all the animal proclivities of the human being, and which is allowed by Science to be the great centre for all the physiologically coordinated movements of the body, such as walking, eating, etc.; in front, the fore-part of the brain, the cerebral hemispheres, the part especially connected with the development of the intellectual powers in man; and in the middle, dominating them both, and especially the animal functions, the developed Pineal Gland, in connection with the more highly evolved, or spiritual man.

It must be remembered that these are only physical correspondences; just as the ordinary human brain is the registering organ of memory, but not memory itself.

This is, then, the organ which has given rise to so many legends and traditions, among others to that of men with one head but two faces. These legends may be found in several Chinese works, besides being referred to in the Chaldæan fragments. Apart from the work already cited, the *Shan Hai King*, compiled by Kuug Chia from engravings on nine urns made by the Emperor Yü, 2,255 B.C., they may be found in **316]** another work, called the *Bamboo Books*, and in a third, the '*Rh Ya*, whose author was "initiated according to tradition by Chow Kung, uncle of Wu Wang, the first Emperor of the Chow Dynasty, 1,122 B.C." The *Bamboo Books* contain the ancient annals of China, found A.D. 279 on opening the grave of King Seang of Wei, who died 295 B.C.[681] Both these works mention men with two faces on one head—one in front and one behind.

Now what students of Occultism ought to know is that the Third Eye *is indissolubly connected with Karma*. The tenet is so mysterious that very few have heard of it.

The "Eye of Shiva" did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the Deva-Man of the Third Race had been made the hand-maidens of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the Eye lost its powers. But such was the law of evolution, and it was, in strict accuracy, no *Fall.* The sin was not in using those newly-developed powers, but in *misusing* them; in making of the tabernacle, designed to contain a God, the fane of every *spiritual* iniquity. And if we say "sin" it is merely that everyone should understand our meaning, for Karma[682] would be the more correct term to use in this case; moreover the reader who should feel perplexed at the use of the term "spiritual" instead of "physical" iniquity, is reminded of the fact that there can be no physical iniquity. The body is simply the irresponsible organ, the tool of the Psychic, if not of the Spiritual, Man. And in the case of the Atlanteans, it was precisely the Spiritual Being which

---

[681] Gould's *Mythical Monsters*, p. 27.

[682] Karma is a word of many meanings, and has a special term for almost every one of its aspects. As a synonym of sin, it means the performance of some action for the attainment of an object of *worldly*, hence *selfish*, desire, which cannot fail to be hurtful to somebody else. Karma is action, the cause; and Karma again is the "Law of Ethical Causation"; the *effect* of an act produced egotistically, in face of the great Law of Harmony which depends on altruism.

sinned, the Spirit Element being still the "Master" Principle in man, in those days. Thus it is in those days that the heaviest Karma of the Fifth Race was generated by our Monads.

As this sentence may again be found puzzling, it is better that it should be explained for the benefit of those who are ignorant of Theosophical Teachings.

Questions with regard to Karma and Re-births are constantly being put forward, and great confusion seems to exist upon the subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new Soul is created by God for every newly-born **317]** {THE NUMBER OF MONADS IS LIMITED.} infant, are among the most perplexed. They ask whether the number of Monads incarnating on Earth is limited; to which they are answered in the affirmative. For, however countless, in our conception, the number of the incarnating Monads, still, there must be a limit. This is so even if we take into account the fact that ever since the Second Race, when their respective seven Groups were furnished with bodies, several births and deaths may be allowed for every second of time in the aeons already passed. It has been stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring-in, or arrival of new Monads, ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Let us remember that, save in the case of young children, and of individuals whose lives have been violently cut off by some accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed, and such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover, a reasonable time must be given to other animals for their evolutionary progress.

Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The Law of Karma is inextricably interwoven with that of Reincarnation.

It is only the knowledge of the constant re-births of one and the same Individuality throughout the Life-Cycle; the assurance that the same Monads—among whom are many Dhyân Chohans, or the "Gods" themselves—have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless Shells, or Astral Figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid to fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, **318]** helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.[683]

Of all the terrible blasphemies and what are virtually accusations thrown at their God by the Monotheists, none is greater or more unpardonable than that (almost always) false humility which makes the presumably "pious" Christian assert, in the face of every evil and undeserved blow, that "such *is the will* of God."

Dolts and hypocrites! Blasphemers and impious Pharisees who speak in the same breath of the endless merciful love and care of their God and Creator for helpless man, and of that God *scourging the good*, *the very best of his creatures*, *bleeding them to death like an insatiable Moloch!* Shall we be answered to this, in Congreve's words:

> But who shall dare to tax Eternal Justice?

Logic and simple common sense, we answer. If we are asked to believe in "original sin," in *one* life *only* on this Earth for every Soul, and in an anthropomorphic *Deity*, who seems to have created some men only for the pleasure of condemning them to eternal hell-fire—and this whether they be good or bad, says the Predestinarian[684]—why should not everyone of us who is endowed with reasoning powers, condemn in his turn such a villainous Deity? Life would become unbearable,

---

[683] Objectors to the doctrine of Karma should recall the fact that it is absolutely out of the question to attempt a reply to the Pessimists on other data. A firm grasp of the principles of Karmic Law knocks away the whole basis of the imposing fabric reared by the disciples of Schopenhauer and Von Hartmann.

[684] The doctrine and theology of the Calvinists. "The purpose of God *from eternity* respecting all events"—which becomes *fatalism* and kills free will, or any attempt of exerting it for good. "It is the preassignment or allotment of men to everlasting happiness or misery." *(Catechism.)* A noble and encouraging doctrine this!

if one had to believe in the God created by man's unclean fancy. Luckily he exists only in human dogmas, and in the unhealthy imagination of some poets, who believe they have solved the problem by addressing him as:

> Thou great Mysterious Power, who hast *involved*
> The pride of human wisdom, *to confound*
> The *daring scrutiny* and prove *the faith*
> Of thy *presuming* creatures!

Truly a robust "faith" is required to believe that it is "presumption" to question the justice of one, who creates helpless little man but to "perplex" him, and to test a "faith" with which that "Power," moreover, may have forgotten, if not neglected, to endow him, as happens sometimes.

Compare this blind faith with the philosophical belief, based on every **319]** {THE LAW OF RETRIBUTION.} reasonable evidence and on life-experience, in Karma-Nemesis, or the Law of Retribution. This Law—whether Conscious or Unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for is is Eternity itself; and as such, since no act can be coequal with Eternity, it cannot be said to act, for it is Action itself. It is not the *wave* which drowns a man, but the *personal* action of the wretch who goes deliberately and places himself under the *impersonal* action of the laws that govern the *ocean's* motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic Law adjusts the effects, which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who through study and meditation unveils its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life—is working for the good of his fellow-men. Karma is an Absolute and Eternal Law in the World of Manifestation; and as there can only be one Absolute, as One eternal ever-present Cause, believers in Karma cannot be regarded as Atheists or Materialists—still less as Fatalists,[685] **320]** for Karma is one with the Unknowable, of which it is an aspect, in its effects in the phenomenal world.

Intimately, or rather indissolubly, connected with Karma, then, is the Law of Re-birth, or of the reincarnation of the same spiritual Individuality in a long, almost interminable, series of Personalities. The latter are like the various characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real Man, who personates those characters, knows the whole time that he is Hamlet only for the brief space of a few acts, which, however, on the plane of human illusion, represent the whole life of Hamlet. He knows also that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night. And though the outer, visible character is supposed to be ignorant of the fact, and in actual life that ignorance is, unfortunately, but too real, nevertheless, the *permanent* Individuality is fully aware of it, and it is through the atrophy of the "spiritual" Eye in the physical body, that that knowledge is unable to impress itself on the consciousness of the false Personality.

---

[685] In order to make Karma more comprehensible to the Western mind, which is better acquainted with the Greek than with Aryan philosophy, some Theosophists have made an attempt to translate it by Nemesis. Had Nemesis been known to the Profane in antiquity, as it was understood by the Initiate, this translation of the term would be unobjectionable. As it is, Nemesis has been too much anthropomorphized by Greek fancy to permit our using it without an elaborate explanation. With the early Greeks, "from Homer to Herodotus, she was no goddess, but a *moral feeling* rather," says Decharme; the barrier to evil and immorality. He who transgresses it, commits a sacrilege in the eyes of the Gods, and is pursued by Nemesis. But, with time, that "feeling" was deified, and its personification became an ever-fatal and punishing Goddess. Therefore, if we would connect Karma with Nemesis, we must do so in her triple character as Nemesis, Adrasteia and Themis. For, while the last is the Goddess of Universal Order and Harmony, who, like Nemesis, is commissioned to repress every excess, and keep man within the limits of Nature and righteousness under severe penalty, Adrasteia, the "inevitable," represents Nemesis as the immutable effect of causes created by man himself. Nemesis, as the daughter of Dike, is the equitable Goddess reserving her wrath for those alone who are maddened with pride, egoism, and impiety. (See Mesomed., *Hymn. Nemes.*, *v. 2*, from Brunck, *Analecta* II. p. 292; quoted in *Mythologie de la Grèce Antique*, p. 304.) In short, while Nemesis is a mythological, exoteric Goddess, or *Power*, personified and anthropomorphized in its various aspects, Karma is a highly philosophical truth, a most divine and noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and ennobles our conceptions of what divine immutable Justice ought to be, instead of degrading the unknown and unknowable Deity by making it the whimsical, cruel tyrant, which we call "Providence."

The possession of a physical Third Eye, we are told, was enjoyed by the men of the Third Root-Race down to nearly the middle period of the third sub-race of the Fourth Root-Race, when the consolidation and perfection of the human frame caused it to disappear from the outward anatomy of man. Psychically and spiritually, however, its mental and visual perception lasted till nearly the end of the Fourth Race, when its functions, owing to the materiality and depraved condition of mankind, died out altogether. This was prior to the submersion of the bulk of the Atlantean Continent. And now we may return to the Deluges and their many "Noahs."

The student has to bear in mind that there were many such Deluges as that mentioned in *Genesis*, and three far more important ones, which will be mentioned and described in the Section of Part III devoted to the subject of pre-historic "Submerged Continents." To avoid erroneous conjectures, however, with regard to the claim that the Esoteric Doctrine has much in common with the legends contained in the Hindu Scriptures; that, again, the chronology of the latter is almost that of the former—only explained and made clear; and that finally the belief that Vaivasvata Manu—a generic term indeed!—was the Noah of the Aryans and the prototype of the biblical patriarch, all **321]** {THE SEVEN AND FOURTEEN MANUS.} this—as pertaining also to the belief of the Occultists—necessitates a new explanation at this juncture.

THE PRIMEVAL MANUS OF HUMANITY.

Those who are aware that the "Great Flood," which was connected with the sinking of an entire Continent (save only a few islands) could not have happened so far back as 18,000,000 years ago, and that Vaivasvata Manu is the Indian Noah connected with the Matsya, or the Fish, Avatara of Vishnu, may feel perplexed at the apparent discrepancy between the facts stated and the chronology previously given. But there is no discrepancy in truth. The reader is asked to turn to *The Theosophist* of July, 1883, for by studying the article therein, on "The Septenary Principle in Esotericism," the whole question can be explained to him. It is in the explanation there given, I believe, that the Occultists differ from the Brâhmans.

For the benefit of those, however, who may not have *The Theosophisf* of that date to hand, a passage or two may now be quoted from it:

> Who was Manu, the son of Svâyambhuva? The Secret Doctrine tells us that *this* Manu was no man, but the representation of the first human races, evolved with the help of the Dhyân Chohans (Devas), at the beginning of the First Round. But we are told in his *Laws* (i. 80) that there are fourteen Manus for every Kalpa, or "interval from creation to creation"—read rather interval from one *minor* Pralaya to another[686]—and that "in the present divine age, there have been as yet *seven* Manus." Those who know that there are seven Rounds, of which we have passed three, and are now in the Fourth; and who are taught that there are seven **322]** Dawns and seven Twilights, or fourteen Manvantaras; that at the beginning of every Round and at the end, and on, and between, the planets [Globes] there is an "awakening to *illusive* life," and an "awakening to *real* life"; and that, moreover, there are Root-Manus, and what we have to clumsily translate as Seed-Manus—*the seeds for the human races of the forthcoming* Round (or the Shishtas—the surviving fittest[687]; a mystery divulged only to those who have passed their third degree in Initiation)—those who have learned all this will be better prepared to understand the meaning of the following. We are told in the Hindu Sacred Scriptures that, "The first Manu

---

[686] Pralaya—a word already explained—is not a term that applies *only* to every "Night of Brahmâ," or the World's Dissolution following every Manvantara, equal to 71 Mahâyugas. It applies also to each "Obscuration" as well, and even to every Cataclysm that puts an end, by Fire or by Water in turn, to each Root-Race. Pralaya is a general term like the word "Manu"—the generic name for the Shishtas, who, under the appellation of "Kings," are said in the *Purânas* to be preserved "with the seed of all things, in an ark, from the waters of that inundation [or the fires of a general volcanic conflagration, the commencement of which we already see for our Fifth Race in the terribie earthquakes and eruptions of these late years, and especially in the present year (1888)], which, in the season of a Pralaya overspreads the world [the Earth]." (*Vishnu Purâna*, Wilson's Trans., I. lxxxi.) Time is only a form of Vishnu—truly, as Parâshara says in the *Vishnu Purâna.* In the Hindu Yugas and Kalpas, we have the regular descending series 4, 3, 2, with ciphers, multiplied, as occasion requires, for Esoteric purposes, but not, as Wilson and other Orientalists thought, for "sectarian embellishments." A Kalpa may be an Age, or Day of Brahmâ, or a sidereal Kalpa, astronomical and earthly. These calculations are found in all the *Purânas*, but some differ—as for instance, the "Year of the seven Rishis," 3,030 mortal years, and the "Year of Dhruva," 9,090, in the *Linga Purâna*, which are again Esoteric, and *do* represent actual (and secret) chronology. As said in the *Brahma Vaivarta:* "Chronologers compute a Kalpa by the life of Brahmâ. *Minor* Kalpas, as Samvarta and the rest, are numerous." "Minor Kalpas" denote here every period of Destruction, as was well understood by Wilson himself, who explains the latter as "those in which the Samvarta wind or other destructive agents operate." (*Ibid.*, p. 54.)

[687] An intuition and a presentiment of the Shishtas may be found in Mr. Sinnett's *Esoteric Buddhism.* See the "Annotations"—the "Noah's Ark Theory," pp. 146, 147, fifth edition.

produced *six* other Manus [*seven* primary Manus in all], and these produced in their turn each seven other Manus"[688] (*Bhrigu*, i. 61-63)—the production of the latter standing in the Occult treatises as 7x7. Thus it becomes clear that Manu—the last one, the Progenitor of our Fourth-Round Humanity—must be the *seventh*, since we are on our Fourth Round,[689] and there is a *Root*-Manu at Globe A, and a *Seed*-Manu at Globe G. Just as each planetary Round commences with the appearance of a Root-Manu (Dhyân Chohan) and closes with a Seed-Manu, so a Root- and a Seed-Manu appear respectively at the beginning and the termination of the human period on any particular planet [Globe].[690] It will be easily seen from the foregoing statement that a Manvantaric period (Manu-antara) means, as the term implies, the time *between* the appearance of two Manus or Dhyân Chohans; and hence a Minor Manvantara is the duration of the *seven* Races on any particular planet [Globe], and a Major Manvantara is the period of one human Round along the Planetary Chain. Moreover, as it is said that each of the seven Manus *creates* 7x7 Manus, and that there are 49 Root-Races on the seven planets [Globes] during each Round, then every Root-Race has its Manu. The present seventh Manu is called "Vaivasvata" and stands in the exoteric texts for that Manu who in India represents the Babylonian Xisuthrus and the Jewish Noah. **323]** {THE "BLINDS" OF EXOTERICISM.} But in the Esoteric books we are told that Manu Vaivasvata, the progenitor of our *Fifth* Race—who saved it from the flood that nearly exterminated the Fourth or Atlantean—is not the seventh Manu, mentioned in the nomenclature of the Root or Primitive Manus, but one of the 49 Manus emanated from this Root-Manu.

For clearer comprehension we here give the names of the 14 Manus in their respective order and in their relation to each Round:

1st Round	1st	(Root)	Manu on Planet		A—Svâyambhuva.
	1st	(Seed)	"	"	G—Svârochi, or Svârochisha.
2nd Round	2nd	(R)	"	"	A—Auttami.
	2nd	(S)	"	"	G—Tâmasa.
3rd Round	3rd	(R)	"	"	A—Raivata.
	3rd	(S)	"	"	G—Châkshusha.
4th Round	4th	(R)	"	"	A—Vaisvasvata (our Progenitor).
	4th	(S)	"	"	G—Sâvarna.
5th Round	5th	(R)	"	"	A—Daksha-sâvarna.
	5th	(S)	"	"	G—Brahmâ-sâvarna.
6th Round	6th	(R)	"	"	A—Dharma-sâvarna.
	6th	(S)	"	"	G—Rudra-sâvarna.
7th Round	7th	(R)	"	"	A—Rauchya.
	7th	(S)	"	"	G—Bhautya.

---

688 The fact that Manu himself is made to declare that he was created by Viraj, and that he then produced the ten Prajâpatis, who again produced seven Manus, who in their turn gave birth to seven other Manus (*Manu*, i. 33-36) relates to other still earlier mysteries, and is at the same time a "blind" with regard to the doctrine of the Septenary Chain, and the simultaneous evolution of seven Humanities, or Men. However, the present work is written on the records of Cis-Himalayan Secret Teachings, and Brâhmanical Esoteric Philosophy may now differ in form as does the Kabalah. But they were identical in hoary antiquity.

689 There is another Esoteric reason besides this for it. A Vaivasvata is the *seventh* Manu, because this our Round, although the Fourth, is in the *preseptenary* Manvantara, and the Round itself is in its *seventh* stage of materiality or physicality. The close of its middle racial point occurred during the Fourth Root-Race, when Man and all Nature reached their lowest state of gross Matter. From that time, *i.e.*, from the end of the three and a half Races, Humanity and Nature entered on the ascending arc of their Racial Cycle.

690 The interval that precedes each Yuga is called a Sandhyâ, composed of as many hundreds of years as there are thousands in the Yuga; and that which follows the latter is named Sandhyâmsha, and is of similar duration, as we are told in *Vishnu Purâna.* "The interval between the Sandhyâ and the Sandhyâmsha is the Yuga denominated Krita, Treta, etc. The [four] Krita, Tretâ, Dvapara, and Kali constitute a great age, or aggregate of four ages: a thousand such aggregates are a Day of Brahmâ; and fourteen *Manus reign within that term*." (*Op. cit.*, *ibid.*, p. 49.) Now had we to accept this literally then there would be only one Manu for every 4,320,000,000 years. As we are taught that it took 300 million years for the two lower kingdoms to evolve, and that our Humanity is just 18 and some odd millions old—where were the other Manus spoken of, unless the allegory means what the Esoteric Doctrine teaches as to the 14 being each multiplied by 49.

Vaivasvata, thus, though seventh in the order given, is the primitive Root-Manu of our Fourth Human Wave (the reader must always remember that Manu is not a man but collective humanity), while *our* Vaivasvata was but one of the seven Minor Manus, who are made to preside over the seven Races of this our planet [Globe]. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water) that close the cycle of every Root-Race. And it is this Vaivasvata—the Hindu ideal embodiment, called respectively Xisuthrus, Deucalion, Noah and other names—who is the allegorical "Man" who rescued our Race, when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscuration.[691]

Thus it is shown that there is no real discrepancy in speaking of the Vaivasvata Manvantara (Manu-antara, lit., "between two Manus") as 18,000,000 odd years ago, when physical, or the truly human, Man first appeared in his Fourth Round on this Earth; and of the other Vaivasvatas, **324]** *e.g.*, the Manu of the Great Cosmic or Sidereal Flood—a mystery—or again the Manu Vaivasvata of the submerged Atlantis, when the *Racial* Vaivasvata saved the elect of Humanity, the Fifth Race, from utter destruction. As these several and quite distinct events are purposely blended in the *Vishnu* and other *Purânas* in one narrative, there may yet be a great deal of perplexity left in the profane reader's mind. Therefore, as constant elucidation is needed, we must be forgiven unavoidable repetitions. The "blinds" which conceal the real mysteries of Esoteric Philosophy are great and puzzling, and even now the last word cannot be given. The veil, however, may be a little more removed, and some explanations, hitherto denied, may now be offered to the earnest student.

As Colonel Vans Kennedy, if we do not mistake, remarked: "the first principle in Hindu religious philosophy is *unify in diversity*." If all those Manus and Rishis are called by one generic name, it is due to the fact that they are one and all the manifested Energies of one and the same Logos, the celestial as well as the terrestrial Messengers and Permutations of that Principle which is ever in a state of activity—conscious during the period of Cosmic Evolution, unconscious (from our point of view) during Cosmic Rest—for the Logos sleepeth in the bosom of THAT which "sleepeth not," nor is it ever awake, for it is Sat or "Be-ness," not a Being. It is from IT that issues the great *Unseen* Logos, who evolves all the other Logoi; the Primeval Manu who gives being to the other Manus, who emanate the universe and all in it collectively, and who represent in their aggregate the *Manifested* Logos.[692] Hence we learn in the Commentaries that while no Dhyân Chohan, not even the highest, can realize completely

The condition of the preceding Cosmic Evolution, . . . *the Manus retain a knowledge of their experiences in all the Cosmic Evolutions throughout Eternity*.

This is very plain: the first Manu is called Svâyambhuva, the "Self-manifested," the Son of the *Unmanifested* Father. The Manus are the Creators of the Creators of our First Race—the Spirit of Mankind—which does not prevent the *seven* Manus from having been the first "Pre-Adamic" Men on Earth.

Manu declares himself created by Virâj,[693] or Vaishvânara, the Spirit **325]** {THE FOUR EARLIER RACES.} of Humanity,[694] which means that his Monad emanates from the never resting Principle in the beginning of every new Cosmic Activity—that Logos or Universal Monad (collective Elohim) which radiates *from within himself* all those Cosmic Monads that become the centres of activity—Progenitors of the numberless Solar Systems as well as of the yet undifferentiated *human* Monads of Planetary Chains as well as of every being thereon. Svâyambhuva, or Self-born, is the

---

[691] The words "Creation," "Dissolution," etc., do not correctly render the right meaning of either Manvantara or Pralaya. The *Vishnu Purâna*, enumerates several: "The dissolution of all things is of four kinds," Parâshara is made to say: Naimittika (Occasional), when Brahmâ slumbers (his Night, when, "at the end of this Day occurs a re-coalescence *of the Universe*, called Brahmâ's contingent re-coalescence," because Brahmâ *is* this Universe itself); Prâkritika (Elemental), when the return of this universe to its original nature is partial and physical; Âtyantika (Absolute), identification of the *Embodied* with the incorporeal Supreme Spirit—Mahâtmic state, whether temporary or until the following Mahâ Kalpa: also Absolute Obscuration—as of a whole Planetary Chain, etc.; and Nitya (Perpetual), Mahâ Pralaya for the Universe, *Death*—for man. Nitya is the extinction of life, like the "extinction of a lamp," also "in sleep at night." Nitya Sarga is "constant or perpetual creation," as Nitya Pralaya is "constant or perpetual destruction of all that is born." "That which ensues after a minor dissolution is called ephemeral creation." (*Vishnu Purâna*, Wilson's Trans., i. 113, 114.) The subject is so difficult that we are obliged to repeat our statements.

[692] But see the superb definitions of Parabrahman and the Logos in T. Subba Row's Lectures on the *Bhagavad Gitâ* in the early numbers of *The Theosophist* of 1887.

[693] See preceding foot-note.

[694] See *Manu*, i. 32, 33. Vaishvânara is, in another sense, the living magnetic fire that pervades the manifested Solar System. It is the most objective (though to us the reverse) and ever present aspect of the One Life, for it is the Vital Principle. (See *Theosophist*, July, 1883, p. 249.) It is also a name of Agni.

name of every Cosmic Monad *which becomes the Centre of Force*, *from within which emerges a Planetary Chain* (of which Chains there are seven in our System). And the radiations of this Centre become again so many Manus Svâyambhuva (a mysterious generic name, meaning far more than appears), each of them becoming, as a Host, the Creator of his own Humanity.

As to the question of the four, distinct Races of mankind that preceded our Fifth Race, there is nothing mystical in the subject, except the ethereal bodies of the first Races; and this is a matter of legendary, nevertheless very correct, history. The legend is universal. And if the Western *savant* pleases to see in it only a myth, it does not make the slightest difference. The Mexicans had, and still have, the tradition of the fourfold destruction of the world by fire and water, just as the Egyptians had, and the Hindus have, to this day.

Trying to account for the community of legends held by Chinese, Chaldæans, Egyptians, Indians and Greeks, in remote antiquity, and for the absence of any certain vestige of civilization more ancient than 5,000 years, the author of *Mythical Monsters* remarks that:

> We must . . . not be surprised if we do not immediately discover the vestiges of the people of ten, fifteen, or twenty thousand years ago. With an ephemeral architecture . . . [as in China], the sites of vast cities may have become entirely lost to recollection in a few thousands of years from natural decay, and how much more . . . if . . . minor cataclysms have intervened, such as local inundations, earthquakes, deposition of volcanic ashes, . . . the spread of sandy deserts, destruction of life by deadly pestilence, by miasma, or by the outpour of sulphurous fumes.[695]

How many of such cataclysms have changed the whole surface of the earth may be inferred from the following Stanza of Commentary Twenty-two:

326] *During the first seven crores* [*70,000,000 years*] *of the Kalpa the Earth and its two Kingdoms* [*mineral and vegetable*], *one already having achieved its seventh circle*, *the other*, *hardly nascent*, *are luminous and semi-ethereal*, *cold*, *lifeless*, *and translucid. In the eleventh crore*[696] *the Mother* [*Earth*] *grows opaque*, *and in the fourteenth*[697] *the throes of adolescence take place. These convulsions of Nature* [*geological changes*] *last till her twentieth crore of years*, *uninterruptedly*, *after which they become periodical*, *and at long intervals*.

The last change took place nearly twelve crores [*120,000,000*] *of years ago. But the Earth with everything on her face had become cool*, *hard and settled ages earlier*.

Thus, if we are to believe Esoteric Teaching, *universal* geological disturbances and changes have not occurred for the last 120 million years, but the Earth, even before that time, was ready to receive her human stock. The appearance of the latter, however, in its full physical development, as already stated, took place only about 18,000,000 years ago, after the first great failure of Nature to create beings alone—*i.e.*, without the help of the divine "Fashioners"—had been followed by the successive evolution of the first three Races.[698] The actual duration of the first two and a half Races is withheld from all but the higher Initiates. The history of the Races begins at the separation of the sexes, when the preceding egg-bearing androgynous Race perished rapidly, and the subsequent sub-races of the Third Root-Race appeared as an entirely new race *physiologically.* It is this "Destruction" which is allegorically called the great "Vaivasvata Manu Deluge," when the account shows Vaivasvata Manu, or Humanity, remaining alone on Earth in the Ark of Salvation towed by Vishnu in the shape of a **327]** {THE ESOTERIC MEANING OF "FISH."} monstrous fish, and the Seven Rishis "with him." The allegory is very plain.

---

[695] *Op. cit.*, pp. 134,135.

[696] This—in the period of *Secondary* Creation, so called. Of the *Primary*, when Earth is in possession of the three *Elemental* Kingdoms, we cannot speak for several reasons, one of which is, that, no one but a great seer, or one naturally intuitional, will be able to realize that which can never be expressed in any existing terms.

[697] Hippocrates said that number *seven* "by its occult virtues tended to the accomplishment of all things, to be the dispenser of life and fountain of all its changes." The life of man he divided into seven ages, as did Shakespeare, for "as the moon changes her phases every seven days, this number influences all sublunary beings," and even the Earth, as we know. The teeth of a child appear in the seventh month, and he sheds them at seven years; at twice seven puberty begins, at three times seven his mental and vital powers are developed, at four times seven he is in his full strength, at five times seven his passions are most developed, etc. Thus also for the Earth; it is now in its middle age, yet very little wiser for it. The Tetragrammaton, the four-lettered sacred name of the Deity, can be resolved on Earth only by becoming septenary through the manifest Triangle proceeding from the concealed Tetraktys. Therefore, the number seven has to be adopted on this plane. As written in the *Kabalah* ("The Greater Holy Assembly," v. 1161): "For assuredly there is no stability in those six, save (what they derive) from the *seventh.* For *all things depend* from the *seventh*." (S. L. MacGregor Mathers' *Kabbalah*, p. 255.)

[698] Compare Stanzas III. *et seqq*.

In the symbolism of every nation, the "Deluge" stands for chaotic unsettled Matter—Chaos itself; and Water for the Feminine Principle—the "Great Deep." As the Greek Lexicon of Parkhurst gives it:

> ’Αρχὴ answers to the Hebrew *rasit*, or Wisdom . . . and [at the same time] to the emblem of the female generative power, the *arg* or *arca*, in which the germ of nature [and of mankind] floats or broods on the great abyss of the waters, during the interval which takes place after every mundane [or racial] cycle.

Arche (’Αρχὴ) or Ark is also the mystic name of the Divine Spirit of Life which broods over Chaos. Now Vishnu *is* the Divine Spirit, as an abstract principle, and also as the Preserver and Generator, or Giver of Life—the third Person of the Trimurti—composed of Brahmâ, the Creator, Shiva, the Destroyer, and Vishnu, the Preserver. Vishnu is shown, in the allegory, under the form of a *Fish*, guiding the Ark of Vaivasvata Manu across the Waters of the Flood. There is no use in expatiating upon the esoteric meaning of the word *Fish* (as Payne Knight, Inman, Gerald Massey, and others have done). Its theological meaning is phallic, but the metaphysical, divine. Jesus was called the Fish, as were Vishnu and Bacchus; IHS, the "Saviour" of Mankind, being but the monogram of the God Bacchus, who was also called ΙΧΘΥΣ, the Fish.[699] Moreover, the Seven Rishis in the Ark symbolized the seven "principles," which became complete in man only after he had separated, and become a *human*, and thus ceased to be a divine creature.

But to return to the Races; details as to the submersion of the Continent inhabited by the Second Root-Race are not numerous. The history of the Third, or Lemuria, is given, as is also that of Atlantis, but the others are only alluded to. Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary Age (the Eocene).[700] During this Deluge—an actual geological deluge this time—Vaivasvata Manu is also shown saving mankind, allegorically—in reality, a portion of it, the Fourth Race—just as he saved the Fifth Race during the destruction of the last **328]** Atlanteans, the remnants that perished 850,000 years ago,[701] after which there was no great submersion until the day of Plato's Atlantis, or Poseidonis, which was known to the Egyptians only because it happened in such relatively recent times.

It is the submersion of the great Atlantis which is the most interesting. This is the Cataclysm of which the old records, as in the *Book of Enoch*, say, "the ends of the Earth got loose"; and upon which have been built the legends and allegories of Vaivasvata, Xisuthrus, Noah, Deucalion and all the *tutti quanti* of the Elect Saved. Tradition, not taking into account the difference between sidereal and geological phenomena, calls both "Deluges" indifferently. Yet there is a great difference. The Cataclysm which destroyed the huge Continent of which Australia is the largest relic, was due to a series of subterranean convulsions and the breaking asunder of the ocean floors. That which put an end to its successor—the Fourth Continent—was brought on by successive disturbances in the axial rotation. It began during the earliest Tertiary periods, and, continuing for long ages, carried away successively the last vestige of Atlantis, with the exception, perhaps, of Ceylon and a small portion of what is now Africa. It changed the face of the globe, and no memory of its flourishing continents and isles, of its civilizations and sciences, have remained in the annals of history, save in the Sacred Records of the East.

Hence, Modern Science denies the existence of Atlantis. It even denies any violent shiftings of the Earth's axis, and would attribute the change of climate to other causes. But this question is still an open one. If Dr. Croll will have it that all such alterations can be accounted for by the effects of nutation and the precession of the equinoxes, there are others, such as Sir Henry James and Sir John Lubbock,[702] who feel more inclined to accept the idea that they are due to a change in the position of the axis of rotation. Against this the majority of the Astronomers are again arrayed. But then, what have they not denied before now, and what have they not denounced—only to accept it later on, whenever the hypothesis became undeniable fact?

How far our figures agree, or rather disagree, with Modern Science **329]** {THE INNER MAN IN THE ZOHAR.} will be seen further in the Addenda to this Volume, where the Geology and Anthropology of our modern day are carefully compared with the teachings of Archaic Science. At any rate, the period assigned by the Secret Doctrine for the sinking of Atlantis, does not seem to disagree very much with the calculations of Modern Science, which, however, calls Atlantis

---

[699] St. Augustin says of Jesus: "He is a *fish* that lives in the midst of waters." Christians called themselves "Little Fishes"—*Pisciculi*—in their sacred Mysteries. "So many *fishes* bred in the *water*, and saved by *one great fish*" says Tertullian of the Christians and Christ and the Church.

[700] *Esoteric Buddhism*, p. 55.

[701] This event—viz., the destruction of the famous island of Ruta and the smaller island Daitya—which occurred 850,000 years ago in the later Pliocene times, must not be confounded with the submersion of the main Continent of Atlantis during the Miocene period. Geologists cannot bring the Miocene so near as 850,000 years, whatever they may do; it is, in reality, several million years ago that the main Atlantis perished.

[702] See *The Athenœum*, Aug. 25th, 1860.

"Lemuria" whenever it accepts such a submerged Continent. With regard to the pre-human period, all that can be said, at present, is, that even prior to the appearance of the "mindless" First Race, the Earth was not without its inhabitants. We might, however, add that what Science, which recognizes *physical man only*, has a right to regard as the *pre-human* period, may be conceded to have extended from the First Race down to the first half of the Atlantean Race, since it is only then that man became the "complete *organic* being he is now." And this would make Adamic Man no older than a few millions of years.[703]

The author of the *Qabbalah* truly remarks that: "Man to-day, as an individual, is only a concatenation of the being-hood of precedent human life," or *lives*, rather.

> According to the Qabbalah, the soul sparks contained in Adam, went into three principal classes corresponding to his three sons, viz.: '*Hesed*, Habel, *Ge'boor-ah*, Qai-yin and *Ra'h-min* Seth. These three were divided into . . . . 70 species, called; the principal roots of the human race.[704]
>
> Said Rabbi Yehudah: "How many garments [of the incorporeal man] are these which are crowned (from the day man was created)?" Said R. El'azar; "The mountains of the world (the great men of the generation) are in discussion upon it, but there are three: one to clothe in that garment the *Rua'h* spirit, which is in the garden (of Eden) on earth: one which is more precious than all, in which the *Neshamah* is clothed in that Bundle of Life, between the angels of the Kings . . . : and one outside garment, which exists and does not exist, is seen and not seen. In that garment, the *Nephesh* is clothed, and she goes and flies in it, to and fro in the world."[705]

This relates to the Races, their "garments," or degree of materiality, and to the three "principles" of man in their three vehicles.

330]

STANZA XI.

THE CIVILIZATION AND DESTRUCTION OF THE FOURTH AND FIFTH RACES.

43. The Lemuro-Atlanteans build cities and spread civilization. The incipient stage of anthropomorphism. 44. Statues, witnesses to the size of the Lemuro-Atlanteans. 45. Lemuria destroyed by fire, Atlantis by water. The Flood. 46. The destruction of the Fourth Race and of the last antediluvian monster-animals.

43. THEY[706] BUILT HUGE CITIES. OF RARE EARTHS AND METALS THEY BUILT. OUT OF THE FIRES[707] VOMITED, OUT OF THE WHITE STONE[708] OF THE MOUNTAINS AND OF THE BLACK STONE,[709] THEY CUT THEIR OWN IMAGES, IN THEIR SIZE AND LIKENESS, AND WORSHIPPED THEM.

At this point, as the history of the first two *human* races—the last of the Lemurians and the first of the future Atlanteans—proceeds, we have to blend the two, and speak of them for a time collectively.

Here reference is also made to the *divine* Dynasties, which were claimed by the Egyptians, Chaldæans, Greeks, etc., to have preceded their *human* Kings. These are still believed in by the modern Hindus, and are enumerated in their sacred books. Of these, however, we shall treat in their proper place. What remains to be shown is, that our modern Geologists are now being driven into admitting the demonstrable existence of submerged continents. But to confess the existence of the continents is quite a different thing from admitting that there were men on them during the early

[703] Mr. Huxley divides these races into the quintuple group of Australoids, Negroids, Mongoloids, Xanthochroics and Melanochroics—all issuing from imaginary Anthropoids. And yet, while protesting against those who say "that the structural differences between man and apes are small and insignificant," and adding that "every bone of the gorilla bears a mark by which it can be distinguished from a corresponding human bone, and that in the present state of creation, at least, no intermediary being fills the gap which separates the man from the troglodyte"—the great Anatomist goes on speaking of the *simian* characteristics in man! (See de Quatrefages, *The Human Species*, p. 113.)

[704] *Op. cit.*, Isaac Myer, p. 422.

[705] *Zohar*, i. 119b, col. 475; *ibid.*, p. 412.

[706] The Lemurians.

[707] Lava.

[708] Marble.

[709] Of the subterranean fires.

geological periods[710]—ay, men and civilized nations, not Palæolithic savages only; who, under the **331]** {PRESENTMENTS OF TRUTHS.} guidance of their *divine* Rulers, built large cities, cultivated Arts and Sciences, and knew Astronomy, Architecture and Mathematics to perfection. The primeval civilization of the Lemurians did not, as one may think, immediately follow their physiological transformation. Between the final physiological evolution and the first city built, many hundred thousands of years had passed. Nevertheless, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava.[711] One of these great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow strip of sterile ground, and was totally destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the last sub-races of the Lemurians; and an Occultist, therefore, shows no surprise on learning that the stone relics which were found on the small piece of land called Easter Island by Captain Cook, are

> Very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Huanaco in Peru,[712]

and also that they are in the *Cyclopean style.* The first large cities, however, were built in that region of the Continent which is now known as the island of Madagascar. There were civilized people and savages in those days as there are now. Evolution achieved its work of perfection on the former, and Karma—its work of destruction on the latter. The Australians and their like are the descendants of those, **332]** who, instead of vivifying the Spark projected into them by the "Flames," extinguished it by long generations of bestiality.[713] Whereas the Aryan nations could trace their

---

[710] This is the reason, perhaps, why even Easter Island, with its wondrous gigantic statues—a speaking witness to a submerged continent with a civilized mankind on it—is hardly mentioned anywhere in modern Encyclopedias. Its mention is carefully avoided except in some books of travels. Modern Science has an undeniable predilection for forcing hypotheses, built on personal hobbies, upon the cultured public, as well-established evidence; for offering it *guesses* instead of knowledge, and calling them "scientific conclusions." Its specialists will evolve a thousand and one contradictory speculations rather than confess an *awkward self-evident fact*—preeminent among such specialists being Hieckel and his English admirers and co-thinkers. Yet "they are authorities"—we are sternly reminded. What of that? The Pope of Rome is also an authority and an infallible one—for *his* followers; whereas the remarkable fallibility of scientific speculations is being proven periodically with every change of the moon.

[711] Our best modern novelists, although they are neither Theosophists nor Spiritualists, nevertheless begin to have very psychological and suggestively Occult dreams; witness Mr. Robert Louis Stevenson and his *Strange Case of Dr. Jekyll and Mr. Hyde*, than which no grander psychological essay on Occult lines exists. Has the rising novelist Mr. Rider Haggard also had a prophetic, or rather a retrospective, clairvoyant dream before he wrote *She*? His imperial Kor, the great city of the dead, whose surviving inhabitants sailed northwards after the plague had killed almost a whole nation, seems, in its general outlines, to step out from the imperishable pages of the old archaic records. Ayesha suggests "that those men who sailed north may have been the fathers of the first Egyptians"; and then seems to attempt a synopsis of certain letters of a Master quoted in *Esoieric Buddhism*, for, she says: "Time after time have nations, ay, and rich and strong nations, learned in the arts, been, and passed away, and been forgotten, so that no memory of them remains. This [the nation of Kor] is but one of several; for time eats up the work of man unless, indeed, he digs in caves like the people of Kor, and *then mayhap the sea swallows them, or the earthquake shakes them in. . . .* Yet were not these people utterly destroyed, as I think. Some few remained in the other cities, for their cities were many. But the barbarians . . . came down upon them, and took their women to wife, and the race of the Amahagger that is now is a bastard brood of the mighty sons of Kor, and behold it dwelleth in the tombs with its fathers' bones" (pp. 180, 181).

Here the clever novelist seems to repeat the history of all the now degraded and down-fallen races of humanity. Geologists and Anthropologists would place at the head of humanity—as descendants of Homo Primigenius—the ape-man, of which "*no fossil remains are as yet known to us,"* though they "were *probably* akin to the *Gorilla* and *Orang of the present day"* (Hæckel). In answer to whose "probably," Occultists point to another and a greater probability—viz., the one given in our text.

[712] Robert Brown, *The Countries of the World*, vol. iv. p. 43.

[713] See Stanza II. This would account for the variation and great difference between the intellectual capacities of races, nations, and individual men. While incarnating into, and in other cases only informing, the human vehicles evolved by the first brainless ("manas-less") Race, the incarnating Powers and Principles had to take into account, and make their choice between, the past Karmas of the Monads, between which and their bodies they had to become the connecting link. Moreover, as correctly stated in *Esoteric Buddhism* (p. 30), "the fifth principle, or human (intellectual) soul, in the majority of mankind is not even yet fully developed."

descent through the Atlanteans from the more spiritual races of the Lemurians, in whom the "Sons of Wisdom" had personally incarnated.[714]

It is with the advent of the divine Dynasties that the first civilizations were started. And while, in some regions of the Earth, a portion of mankind preferred leading a nomadic and patriarchal life, and in others savage man was hardly learning to build a fire and to protect himself against the Elements—his brothers, more favoured than he by their Karma, and helped by the divine intelligence which informed them, built cities, and cultivated Arts and Sciences. Nevertheless, notwithstanding civilization, while their pastoral brethren enjoyed wondrous powers as their birthright, the "builders" could now obtain their powers only gradually; even those they did obtain being generally used for conquest over physical nature and selfish and unholy purposes. Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual. The command over and the guidance of one's own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking. **333]** {DEGENERATION OF MANKIND.} "There is no such thing as magic" philosophizes "She"—the author forgetting that "magic" in early days still meant the great Science of Wisdom, and that Ayesha could not possibly know anything of the modern perversion of thought—"though," she adds, "there is such a thing as knowledge of the Secrets of Nature."[715] But they have become "Secrets" only in our Race, and were public property with the Third.

Gradually, mankind decreased in stature, for, even before the real advent of the Fourth or Atlantean Race, the majority of mankind had fallen into iniquity and sin, save only the Hierarchy of the "Elect," the followers and disciples of the "Sons of Will and Yoga"—called later the "Sons of the Fire-Mist."

Then came the Atlanteans; the giants whose physical beauty and strength reached their climax, in accordance with evolutionary law, toward the middle period of their fourth sub-race. But, as said in the Commentary:

The last survivors of the fair child of the White Island [*the primitive Shveta-dvîpa*] *had perished ages before. Their* [*Lemuria's*] *Elect*, *had taken shelter on the Sacred Island* [*now the "fabled" Shamballah*, *in the Gobi Desert*], *while some of their accursed races*, *separating from the main stock*, *now lived in the jungles and underground* [*"cave-men"*], *when the golden yellow Race* [*the Fourth*] *became in its turn "black with sin." From pole to pole the Earth had changed her face for the third time*, *and was no longer inhabited by the Sons of Shveta-dvîpa*, *the blessed*, *and Adbhitanya* [?], *east and west*, *the first*, *the one and the pure*, *had become corrupted. . . . The Demi-Gods of the Third had made room for the Semi-Demons of the Fourth Race. Shveta-dvîpa*,[716] *the White Island*, *had veiled her face. Her children now lived on the Black Land*, *wherein*, *later on*, *Daityas from the seventh Dvîpa (Pushkara) and Râkshasas from the seventh climate replaced the Sâdhus and the Ascetics of the Third Age*, *who had descended to them from other and higher regions*. . . .

---

[714] It is said by the incarnate Logos, Krishna, in the *Bhagavad Gîta*, "The seven great Rishis, the four preceding Manus, partaking of my nature, were horn from my mind: from them sprang [emanated or were horn] the human race and the world" (x. 6).

Here, by the seven Great Rishis, the seven great Rûpa Hierarchies or Classes of Dhyân Chohans, are meant. Let us bear in mind that the seven Rishis, Saptarshi, are the Regents of the seven stars of the Great Bear, and therefore, of the same nature as the Angels of the Planets, or the seven Great Planetary Spirits. They were all reborn as men on Earth in various Kalpas and Races. Moreover, "the four preceding Manus" are the four Classes of the originally Arûpa Gods—the Kumâras, the Rudras, the Asuras, etc.; who are also said *to have incarnated.* They are not Prajâpatis, as are the first, but their informing "principles"—some of which have incarnated in men, while others have made other men simply the vehicles of their "reflections." As Krishna truly says—the same words being repeated later by another *vehicle* of the Logos—"I am the same to all beings . . . those who worship me [the sixth principle or the *divine* Intellectual Soul, Buddhi, made conscious by its union with the higher faculties of Manas] *are in me*, *and I am in them*." (*Ibid.*, x. 29.) The Logos, being no "personality" but the Universal Principle, is represented by all the divine Powers, *born of its Mind*—the pure Flames, or, as they are called in Occultism, the "Intellectual Breaths"—those Angels who are said to *have made themselves independent*, *i.e.*, passed from the passive and quiescent, into the active state of Self-Consciousness. When this is recognized, the true meaning of Krishna becomes comprehensible. But see Mr. Subba Row's excellent Lecture on the *Bhagavad Gîtâ* (*Theosophist*, April, 1887, p. 444).

[715] *Op. cit.*, p. 152.

[716] It was the northern parts of the Toyâmbudhi, or sea of fresh water, in Shveta-dvîpa, which the seven Kumâras—Sanaka, Sananda, Sanâtana, Sanatkumâra, Jâta, Vodhu, and Panchashikha—visited agreeably with exoteric tradition. (See the Uttara Khanda of the *Padma Purâna*, *Asiatick Researches*, vol. xi. pp. 99, 100.)

In their dead letter, the *Purânas*, in general, read like an absurd tissue of fairy tales and no better. And if one were to read the first three chapters of Book II of *Vishnu Purâna* and accept *verbatim* the geography, geodesy, and ethnology in the account of Priyavrata's seven sons among whom their father divides the seven Dvîpas (Islands or **334]** Continents); and then proceed to study how his eldest son, Agnîdhra, the King of Jambu-dvîpa, apportioned Jambu-dvîpa among his nine sons; and then how Nabhi, *his* son, had a hundred sons and apportioned lands to all these in his turn—he would most likely throw the book away and pronounce it a farrago of nonsense. But the student of Esotericism will understand that, when the *Purânas* were written, their true meaning was intended to be clear only to the Initiated Brâhmans, and so the compilers wrote these works allegorically and would not give the *whole* truth to the masses. And he will, further, explain to the Orientalists—who, beginning with Colonel Wilford and ending with Professor Weber, have made and still are making such a mess of it—that the first three chapters purposely confuse the following subjects and events:

I. The series of Kalpas, or Ages, and also of Races, are never taken into account; and events which have happened in one are allowed to stand along with those which took place in another. The chronological order is entirely ignored. This is shown by several of the Sanskrit commentators, who explain the incompatibility of events and calculations in saying:

> Whenever any contradictions in different Purânas are observed, they are ascribed . . . to differences of Kalpas and the like.

II. The several meanings of the words "Manvantara" and "Kalpa" or Age, are withheld, the general signification only being given.

III. In the genealogy of the Kings and the geography of their dominions, the Varshas (countries) and Dvîpas are all regarded as terrestrial regions.

Now, the truth is that, without entering into too minute details, it is permissible and easy to show that:

(*a*) The Seven Dvîpas apportioned to Priyavrata's septenary progeny refer to several localities—first of all to our Planetary Chain. In this Jambu-dvîpa alone represents our Globe, while the six others are the (to us) invisible companion Globes of the Chain. This is shown by the very nature of the allegorical and symbolic descriptions. Jambu-dvîpa "is *in the centre of all* these"—the so-called "Insular Continents"—and is surrounded by a *sea of salt water* (Lavana), whereas Plaksha, Shâlmalia, Kusha, Krauncha, Shâka, and Pushkara, are surrounded severally "by great seas . . . of sugar-cane juice, of wine, of clarified butter, of curds, of milk," etc., and such like metaphorical names.[717]

335] {THE HINDÛ SYMBOLIZATION.} (*e*) Bhâskara Âchârya, who uses expressions from the books of the Secret Doctrine, in his description of the sidereal position of all these Dvîpas, speaks of: "the sea of milk and the sea of curds," etc., as meaning the Milky Way, and the various congeries of Nebulas; the more so, since he calls "the country to the south of the equator" Bhûr Loka, that to the north Bhuva, Svar, Mahar, Jana, Tapo and Satya Lokas; and adds: "These lokas are gradually attained by increasing religious merits," *i.e.*, they are various "Paradises."[718]

(c) That this geographical distribution of seven allegorical continents, islands, mountains, seas and countries, does not belong only to *our* Round, or even to *our* Races—the name of Bhârata-varsha (India) notwithstanding—is explained in the texts themselves by the narrator of *Vishnu Purâna*, who tells us that:

> Bharata [the son of Nâbhi, who gave his name to Bhârata-varsha or India] . . . consigned the kingdom to his son Sumati . . . and abandoned his life at ... Shâlagrâma. He was afterwards born again, as a Brahman, in a distinguished family of ascetics. . . . Under these princes [Bharata's descendants] Bhârata-varsha was divided into nine portions; and their descendants successively held possession of the country for seventy-one periods of the aggregate of the four ages (or for the reign of a Manu) [representing a Mahâyuga of 4,320,000 years].[719]

But having said so much, Parâshara suddenly explains that:

> This was the creation of Svâyambhuva (Manu), by which the earth was peopled when he presided over the *first* Manvantara, in the Kalpa of Varâha [*i.e.*, the *Boar* incarnation, or Avatara].

Now every Brâhman knows that *our* Humanity began on this Earth (or Round) *only with Vaivasvata Manu*. And if the Western reader turns to the sub-section on "The Primeval Manus of Humanity,"[720] he will see that Vaivasvata is the *seventh* of the fourteen Manus who preside over our Planetary Chain during its Life Cycle; but as every Round has two Manus (a Root- and a Seed-Manu), he is the Root-Manu of the Fourth Round, hence the seventh. Wilson finds in this only incongruity, and speculates that:

---

717 *Vishnu Purâna*, Wison's Trans., ii. 109.
718 See *Bibliotheca Indica*, Trans, of the *Golâdhyâya of the Siddhânta-shiromani*, iii. 21-44.
719 *Ibid*., pp. 106, 107.
720 P. 321.

The patriarchial genealogies are older than the chronological system of Manvantaras and Kalpas, and [thus] have been rather clumsily distributed amongst the different periods.

It is nothing of the kind; but as Orientalists know nothing of the Secret Teaching, they persist in taking everything *literally*, and then **336]** turn round and abuse the writers for that which they do not comprehend!

These Genealogies embrace a period of *three and a half* Rounds; they speak of *pre-human* periods, and explain the descent into generation of every Manu—the first manifested sparks of the One Unity—and, furthermore, show each of these human Sparks dividing into, and multiplying by, first, the Pitaras, the human Ancestors, then by the human Races. No Being can become God, or Deva, unless he passes through the human Cycles. Therefore the Shioka says:

Happy are those who are born, even from the [latent] condition of gods, *as men*, in Bhârata-varsha; as that is the way to . . . final liberation.[721]

In Jambu-dvîpa Bhârata is considered the best of its divisions, because it is the land of works. In it alone it is that:

The succession of four Yugas, or ages, the Krita, the Treta, the Dvapara, and Kali take place.

When, therefore, Parâshara, on being asked by Maitreya "to give him the descriptions of the Earth," returns again to the enumeration of the same Dvîpas with the same seas, etc., as those he had described in the Svâyambhuva Manvantara—it is simply a "blind"; yet, to him who reads between the lines, the Four great Races and the Fifth are there, ay, with their sub-divisions, islands and continents, some of which were called by the names of celestial Lokas, and by those of other Globes. Hence the confusion.

All these islands and lands are called by the Orientalists "mythical" and "fabulous."[722] Very true, some are *not of this Earth*, but they still exist. The White Island and Atala, at all events, are no myths, since Atala was the name contemptuously applied by the earliest pioneers of the Fifth Race to the Land of Sin—Atlantis, in general, not to Plato's island alone; and since the White Island was (*a*) the Shveta-dvîpa of Theogony, and (*b*) Shâka-dvîpa, or Atlantis (its earliest portions rather) in its beginnings. This was when it yet had its "seven holy rivers that washed away all sin," and its "seven districts, wherein there was no dereliction of virtue, no contention, no deviation from **337]** {THE MAGI IN THE DAYS OF KRISHNA.} virtue," as it was then inhabited by the caste of the Magas—that caste which even the Brâhmans acknowledged as not inferior to their own, and which was the nursery of the first Zarathushtra. The Brâhmans are shown consulting with Gauramukha, on Nârada's advice, who told them to invite the Magas as priests of the Sun to the temple built by Sâmba the *reputed* son of Krishna, for in reality the latter had none. In this the *Purânas* are *historical*, allegory notwithstanding, and Occultism is stating facts.

The whole story is told in *Bhavishya Purâna.* It is stated that Sâmba having been cured of leprosy by Sûrya (the Sun), built a temple and dedicated it to the Deity. But when he was looking for pious Brâhmans to perform the appointed rites in it, and receive donations made to the God, Nârada—the virgin Ascetic who is found in every age in the *Purânas*—advised him not to do so, as Manu forbade the Brâhmans to receive emoluments for the performance of religious rites. He therefore referred Sâmba to Gauramukha (White-face), the Purohita, or family priest, of Ugrasena, King of Mathura, who would tell him whom he could best employ. The priest directed Sâmba to invite the Magas, the worshippers of Sûrya, to discharge the duty. But as he was ignorant of the place where they lived, Sûrya, the Sun himself, directs Sâmba to Shâka-dvîpa *beyond the salt water.* Then Sâmba performs the journey, using Garuda, the Great Bird, the vehicle of Vishnu and Krishna, who transports him to the Magas, etc.[723]

Now Krishna, who lived 5,000 years ago, and Nârada, who is found reborn in every Cycle (or Race), in addition to Garuda—the symbol Esoterically of the Great Cycle—give the key to the allegory; nevertheless the Magas are the Magi of Chaldæa, and their caste and worship were born on the earlier Atlantis, in Shâka-dvîpa, the Sinless. All the Orientalists are agreed that the Magas of Shâka-dvîpa are the forefathers of the fire-worshipping Parsîs. Our quarrel with them rests, as usual, on their dwarfing periods of hundreds of thousands of years this time into only a few centuries; in spite of Nârada and Sâmba, they carry the event only to the days of the flight of the Parsîs to

---

[721] Wilson, *ibid.*, p. 137.

[722] In a lecture, Professor Pengelly, F.R.S., quotes Professor Oliver to the effect "that the present Atlantic islands' flora affords no substantial evidence of a former direct communication with the mainland of the New World," but adds himself that, at the same time, "at some period of the Tertiary epoch, N.-E. Asia was united to N.-W. America, perhaps by the line where the Aleutian chain of islands now extends." Thus Occult Science alone can reconcile the contradictions and hesitations of Modern Science. But again, surely the argument for the existence of Atlantis does not rest on Botany alone.

[723] *Vishnu Purâna*, Wilson, v. 381, 382.

Gujerat. This is simply absurd, as this took place only in the eighth century of our era. True, the Magas are credited in the *Bhavishya Purâna* with still living in Shâka-dvîpa in the day of Krishna's "son," nevertheless the last portion of that Continent—Plato's "Atlantis"—had perished 6,000 years before. They were Magas "late of" Shaka-dvîpa, **338]** and in those days lived in Chaldæa. This, again, is an intentional confusion.

The earliest pioneers of the Fourth Race were not Atlanteans, nor yet were they the human Asuras and the Râkshasas which they became later. In those days large portions of the future Continent of Atlantis were yet part and parcel of the ocean floors. Lemuria, as we have called the Continent of the Third Race, was then a gigantic land.[724] It covered the whole area from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Tibet, Mongolia, and the Great Desert of Shamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam [? Annam]. From thence, it stretched south across what is known to us as Southern India, Ceylon, and Sumatra; then embracing on its way, as we go south, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; and from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26°S., and longitude 110°W.[725] This statement seems to be corroborated by Science—even if only partially. When discussing continental trends, and showing the infra-Arctic masses trending generally with the meridian, several ancient continents are mentioned, though inferentially. Among such are mentioned the "Mascarene continent," which included Madagascar, stretching north and south, and another ancient continent which "stretched from Spitzbergen to the Straits of Dover, while most of the other parts of Europe were sea bottom."[726] This corroborates the Occult teaching which says that what are now the polar regions were formerly the earliest of the seven cradles of Humanity, and the tomb **339]** {THE ATLANTIC OCEAN-FLOW.} of the bulk of the Mankind of that region during the Third Race, when the gigantic Continent of Lemuria began separating into smaller continents. This is due, according to the explanation in the Commentary, to a decrease of velocity in the Earth's rotation:

When the Wheel runs at the usual rate, *its extremities* [*the poles*] *agree with its middle Circle* [*the equator*], *when it runs slower and tilts in every direction*, *there is a great disturbance on the face of the Earth. The waters flow toward the two ends*, *and new lands arise in the middle Belt* [*equatorial lands*], *while those at the ends are subject to Pralayas by submersion*.

And again:

Thus the Wheel [*the Earth*] *is subject to*, *and regulated by*, *the Spirit of the Moon*, *for the breath of its waters* [*tides*]. *Toward the close of the age* [*Kalpa*] *of a great* [*Root-*] *Race*, *the Regents of the Moon* [*the Fathers*, *or Pitris*] *begin drawing harder*, *and thus fatten the Wheel about its Bell*, *when it goes down in some places and swells in others*, *and the swelling running toward the extremities* [*poles*], *new lands will arise and old ones be sucked in*.

We have only to read astronomical and geological works, to see the meaning of the above very clearly. Scientists—*modern* Specialists—have ascertained the influence of the tides on the geological distribution of land and water on the planet, and have noted the shifting of the oceans with a corresponding subsidence and rise of continents and new lands. Science knows, or thinks it knows, that this occurs periodically.[727] Professor Todd believes he can trace the series of oscillations

---

[724] As shown in the "Preliminary Notes" to this Volume, it stands to reason that neither the name of Lemuria nor even of Atlantis are the real *archaic* names of the lost Continents. They have been adopted by us simply for the sake of clearness. Atlantis was the name given to those portions of the submerged Fourth Race Continent which were "beyond the Pillars of Hercules," and which happened to keep above water alter the generat Cataclysm. The last remnant of these—Plato's Atlantis, or "Poseidonis," which is another *substitute*, or rather a translation of the real name—was the last of the Continent above water some 11,000 years ago. Most of the correct names of the countries and islands of both Continents are given in the *Purânas*; but to mention them specially, as found in other more ancient works, such as the *Sûrya Siddhanta*, would necessitate too lengthy explanations. If, in earlier writings, the two seem to have been too faintly distinguished, this must be due to careless reading and want of reflection. If ages hence, Europeans are referred to as Aryans, and a reader confuses them with the Hindus and the latter with the Fourth Race, because some of them lived in ancient Lanka—the blame will not fall on the writer.

[725] See Part III, Section VI, of this Volume.

[726] See Professor J. D. Dana's article, *American Journal of Science*, III. v. 442, 443; Winchell's *World-Life*, p. 352.

[727] Speaking on periodical elevation and subsidence of the equatorial and polar regions, and ensuing changes of climate, Dr. Winchell, Professor of Geology in the University of Michigan, says: "As the movements here contemplated are cyclical, the same conditions would recur again and again; and accordingly the same fauna might return again and again to the same region, with

backward to the periods of the Earth's first incrustation.[728] Therefore it seems easy for Science to verify the Esoteric statement. We propose to treat of this at greater length in the Addenda.

Some Theosophists who have understood from a few words in *Esoteric Buddhism* that "old continents" which have been submerged will reappear, have asked the question: "What will Atlantis be like when raised?" Here, again, there is a slight misconception. Were identically the *same* lands of Atlantis that were submerged to be raised again, then they would, indeed, be *barren for ages.* But because the Atlantic **340]** sea-bottom is covered with some 5,000 feet of chalk at present, and more is forming—a new "cretaceous formation" of strata, in fact—that is no reason why, when the time for a new Continent to appear arrives, a geological convulsion and upraising of the sea-bottom should not dispose of these 5,000 feet of chalk for the formation of some mountains and 5,000 more come to the surface. The Racial Cataclysms are not a Noah's Deluge of forty days—a kind of Bombay monsoon.

That the periodical sinking and reappearance of the mighty Continents, now called Atlantis and Lemuria by modern writers, is no fiction, will be demonstrated in the Section in which all the evidence has been collated together. The most archaic Sanskrit and Tamil works teem with references to both Continents. The seven sacred Islands (Dvîpas) are mentioned in the *Sûrya Siddhânta*, the oldest astronomical work in the whole world, and in the works of Asura Maya, the Atlantean Astronomer whom Professor Weber has made out to be "reincarnated" in Ptolemy. Yet, it is a mistake to call these "Sacred Islands" Atlantean—as is done by us; for, like everything else in the Hindu Sacred Books, they are made to refer to several things. The heirloom left by Priyavrata, the Son of Svâyambhuva Manu, to his seven sons—was not Atlantis, even though one or two of these Islands survived the subsidence of their fellows, and offered shelter, ages later, to Atlanteans, whose Continent had been submerged in its turn. When first mentioned by Parâshara in the *Vishnu Purâna*, the seven refer to an Esoteric Doctrine which is explained further on. In this connection, of all the seven Islands, Jambu-dvîpa (our Globe) is the only one that is terrestrial. In the *Purânas* every reference to the North of Meru is connected with that Primeval Eldorado, now the North Polar region, which, when the magnolia blossomed where now we see an unexplored endless desert of ice, was then a Continent. Science speaks of an "ancient continent" which stretched from Spitzbergen down to the Straits of Dover. The Secret Doctrine teaches that, in the earliest geological periods, these regions formed a horse-shoe-like continent, whose one end, the Eastern, far more northward than North Cornwall, included Greenland, and the other contained Behring's Straits as an inland piece of ground, and descended southward in its natural trend down to the British Isles, which in those days must have been right under the lower curve of the semi-circle. This Continent was raised simultaneously with the submersion of the equatorial portions of Lemuria. Ages later, some of the Lemurian remains reappeared **341]** {ON FOOT ACROSS THE OCEANS.} again on the face of the oceans. Therefore, though it can be said, without departing from truth, that Atlantis is included in the seven great Insular Continents since the Fourth Race Atlanteans came into possession of some of the Lemurian relics, and settling on the islands, included them among *their* lands and continents, yet a difference should be made and an explanation given, once that a fuller and more accurate account is attempted, as in the present work. Easter Island was also taken possession of in this manner by some Atlanteans; who, having escaped from the Cataclysm which befell their own land, settled on this remnant of Lemuria, but only to perish thereon, when it was destroyed in one day by volcanic fires and lava. This may be regarded as fiction by certain Geographers and Geologists; to the Occultists, however, it is *history.* What does Science know to the contrary?

> Until the appearance of a map, published at Basle in 1522, wherein the name of America appears for the first time, *the latter was believed to be part of India. . . .* Science also refuses to sanction the wild hypothesis that there was a time when the Indian peninsula at one end of the line, and South America at the other, connected by a belt of islands and continents. The India of the pre-historic ages. . . was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the "Brâhmans of Upper India," stretched from Kashmir far into the (now) deserts of Shamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller, furnished with a canoe, and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America.[729]

---

intervals of occupation by another fauna. Progressive sedimentation would preserve the records of such faunal alterations; and there would be presented the phenomena of 'colonies,' 'reapparitions,' and other faunal dislocations in the vertical and horizontal distributions of fossil remains. These phenomena, are well known to the student of geology." *(Op. cit.*, p. 281.)

[728] See *American Naturalist*, xviii. 15-26.

[729] *Five Yews of Theosophy*, pp. 339, 340.

This was written from the words of a Master—a rather doubtful authority for the Materialists and Sceptics. But here we have one of their own flock, and a bird of the same feather, Ernst Hæckel, who, in *his* distribution of races, corroborates the statement almost *verbatim*:

It would seem that the region on the earth's surface where the evolution of these primitive men from the *closely related catarrhine apes* [! !] took place, must be sought either in Southern Asia or Eastern Africa [which, by the bye, was not even in existence when the Third Race nourished], or in Lemuria. Lemuria is an ancient continent now sunk beneath the waters of the Indian Ocean which, lying to the South of the Asia of to-day, stretched on the one hand eastwards to Upper India and Sunda Island, on the other westward as far as Madagascar and Africa.[730]

In the epoch of which we are treating, the Continent of Lemuria had already broken asunder in many places, and formed new separate continents. Nevertheless, neither Africa nor the Americas, still less **342]** Europe, existed in those days; all of them slumbering as yet on the ocean-floors. Nor was there much of present Asia; for the Cis-Himalayan regions were covered with seas, and beyond them stretched the "lotus leaves" of Shveta-dvîpa, the countries now called Greenland, Eastern and Western Siberia, etc. The immense Continent, which had once reigned supreme over the Indian, Atlantic, and Pacific Oceans, now consisted of huge islands which were gradually disappearing one after the other, until the final convulsion engulfed the last remains of it. Easter Island, for instance, belongs to the earliest civilization of the Third Race. It was a volcanic and sudden uplifting of the ocean-floor, which raised this small relic of the Archaic Ages—after it had been submerged with the rest—untouched, with its volcano and statues, during the Champlain epoch of north polar submersion, as a standing witness to the existence of Lemuria. It is said that some of the Australian tribes are the last remnants of the last descendants of the Third Race.

In this we are again corroborated to a degree by Materialistic Science. Hæckel, when speaking of Blumenbach's brown or Malay race, and the Australians and Papuans, remarks:

There is much likeness between these last and the Aborigines of Polynesia, that Australian island-world, that *seems to have been once on a time a gigantic and continuous continent*.[731]

It certainly was "a gigantic and continuous continent," for, during the Third Race, it stretched east and west, as far as where the two Americas now lie. The present Australia was but a portion of it, and in addition to this there are a few surviving islands strewn hither and thither on the face of the Pacific, and a large strip of California, which belonged to it. Funnily enough, Hæckel, in his fantastic *Pedigree of Man*, considers:

The Australians of to-day as the lineal descendants, almost unchanged [? !], of that *second* branch of the primitive human race . . . that spread northwards, at first chiefly in Asia, from the home of man's infancy, and seems to have been the parent of all the other straight-haired races of men. . . . The one, woolly-haired, migrated in part westwards [*i.e.* to Africa and eastwards to New Guinea, which countries had then, as said, no existence as yet]. . . . The other, straight-haired, was evolved farther to the North, in Asia, and . . . peopled Australia.[732]

As writes a Master:

Behold the relics of that once great nation [Lemuria of the Third Race] in *some* of the flat-headed aborigines of your Australia.[733]

343] {CHANGES OF CLIMATE.} But they belong to the last remnants of the seventh sub-race of the Third. Professor Hæckel must also have *dreamt* a dream and seen for once a *true* vision!

It is to this period that we have to look for the first appearance of the ancestors of those, whom we term the most ancient peoples of the world—now called respectively the Aryan Hindus, the Egyptians, and the oldest Persians, on the one hand, and the Chaldees and Phoenicians on the other. These were governed by the Divine Dynasties, *i.e..* Kings and Rulers who had of mortal man only his physical appearance *as it was then*, but who were Beings from Spheres higher and more celestial than our own Sphere will be, long Manvantaras hence. It is, of course, useless to attempt to force the existence of such Beings on sceptics. *Their* greatest pride consists in proving their patronymic denomination as Catarrhinides—a fact which they try to demonstrate on the alleged authority of the Coccyx appended to their Os Sacrum, that rudimentary tail which, if it were only long enough, they would wag with joy and for ever, in honour of its eminent discoverer. These will remain as faithful to their Ape-ancestors as Christians will to tailless Adam. The Secret Doctrine, however, sets Theosophists and students of the Occult Sciences right on this point.

If we regard the second portion of the Third Race as the first representatives of the *really human race* with solid bones, then Hæckel's surmise that "the evolution of the primitive men took place . . . in *either* Southern Asia or . . . Lemuria"—Africa, whether Eastern or Western being out

[730] *Pedigree of Man*, Aveling's Trans., pp. 80, 81.
[731] *Ibid.*, p. 82.
[732] *Op. cit.*, p. 81.
[733] *Esoteric Buddhism*, p. 65.

of the question—is correct enough, if not entirely so. To be accurate, however, just as the evolution of the First Race, from the bodies of the Pitris, took place on seven distinctly separated regions, at the Arctic Pole of the (then) only Earth—so did the ultimate transformation of the Third occur. It began in those northern regions, which have just been described as including Behring's Straits, and what there then was of dry land in Central Asia, when the climate was semi-tropical even in the Arctic regions and excellently adapted to the primitive wants of nascent physical man. That region, however, has been more than once frigid and tropical in turn since the appearance of man. The Commentary tells us that the Third Race was only about the middle point of its development when:

> The axle of the Wheel tilted. The Sun and Moon shone no longer over **344]** the heads of that portion of the Sweat-born; people knew snow, ice, and frost, and men, plants, and animals were dwarfed in their growth. Those that did not perish remained as half-grown babes[734] in size and intellect. This was the third Pralaya of the Races.[735]

This means again, that our Globe is subject to seven periodical and *entire* changes which go *pari passu* with the Races. For the Secret Doctrine teaches that, during this Round, there must be seven terrestrial Pralayas, occasioned by the change in the inclination of the Earth's axis. It is a Law which acts at its appointed time, and not at all blindly, as Science may think, but in strict accordance and harmony with Karmic Law. In Occultism this Inexorable Law is referred to as the "Great Adjuster." Science confesses its ignorance of the cause producing climatic vicissitudes and also the changes in the axial direction, which are always followed by these vicissitudes. In fact, it does not seem at all sure of the axial changes. And being unable to account for them, it is prepared to deny the axial phenomena altogether, rather than admit the intelligent hand of the Karmic Law which alone can reasonably explain these sudden changes and their accompanying results. It has tried to account for them by various and more or less fantastic speculations; one of which, as de Boucheporn imagined, would be the sudden collision of our Earth with a Comet, thus causing all the geological revolutions. But we prefer holding to our Esoteric explanation, since Fohat is as good as any Comet, and, in addition, has universal Intelligence to guide him.

Thus, since Vaivasvata Manu's Humanity appeared on this Earth, there have already been four such axial disturbances. The old Continents—save the first—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the "survival of the fittest" nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept off the Earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.

The sub-races are also subject to the same cleansing process, and the side-branchlets or family-races as well. Let any one, well acquainted **345]** {CYCLES WITHIN CYCLES.} with astronomy and mathematics, throw a retrospective glance into the twilight and shadows of the Past. Let him observe and take notes of what he knows of the history of peoples and nations, and collate their respective rises and falls with what is known of astronomical cycles—especially with the Sidereal Year, which is equal to 25,868 of our solar years.[736] Then, if the observer is gifted with the faintest intuition, he will find how the weal and woe of nations are intimately connected with the beginning and close of this Sidereal Cycle. True, the non-occultist has the disadvantage that he has no such far distant times to rely upon. He knows nothing, through exact Science, of what took place nearly 10,000 years ago; yet he may find consolation in the knowledge of, or—if he so prefers—speculation about, the fate of every one of the modern nations he knows of—some 16,000 years hence. Our meaning is very clear. Every Sidereal Year the tropics recede from the pole, *four degrees* in each revolution from the equinoctial points, as the equator turns through the Zodiacal constellations. Now, as every Astronomer knows, at present the tropic is only twenty-three degrees and a fraction less than half a degree from the equator. Hence it has still two and a half degrees to run before the end

---

[734] "Half-grown babes" in comparison with their giant brethren on other Zones. So would we now, should a like calamity overtake us.

[735] This relates to Lemuria.

[736] There are other cycles, of course, *cycles within cycles*—and it is just this which creates such a difficulty in the calculations of racial events. The circuit of the ecliptic is completed in 25,868 years, and, with regard to our Earth, it is calculated that the equinoctial point falls back 50.1" annually. But there is another cycle within this one. It is said that: "As the apsis goes forward to meet it at the rate of 11.24", annually, this would complete a revolution in one hundred and fifteen thousand three hundred and two years (115,302). The approximation of the equinox and the apsis is the sum of these motions, 61.34", and hence the equinox returns to the same position in relation to the apsis in 21,128 years." (See the article on "Astronomy" in the *Encyclopedia Britannica*.) We mentioned this cycle in *Isis Unveiled* (vol. 1), in relation to other cycles. Each has a marked influence on its contemporary race.

of the Sidereal Year. This gives humanity in general, and our civilized races in particular, a reprieve of about 16,000 years.

After the Great Flood of the Third Race (the Lemurians) as Commentary Thirty-three tells us:

Men decreased considerably in stature, *and the duration of their lives was diminished. Having fallen down in godliness they mixed with animal races*, *and intermarried among giants and pigmies* [*the dwarfed races of the Poles*]. . . . *Many acquired divine*, *nay more—unlawful knowledge*, *and followed willingly the Left Path*.

Thus were the Atlanteans approaching destruction in their turn. How many geological periods it took to accomplish this *fourth* destruction who can tell ! But we are told that:

346]

44. THEY[737] BUILT GREAT IMAGES NINE YATIS HIGH,[738] THE SIZE OF THEIR BODIES (*a*). INNER FIRES HAD DESTROYED THE LAND OF THEIR FATHERS.[739] WATER THREATENED THE FOURTH[740] (*b*).

(*a*) It is well worth noticing that most of the gigantic statues discovered on Easter Island, a portion of an undeniably submerged continent, as also those found on the outskirts of Gobi, a region which had been submerged for untold ages, are all between twenty and thirty feet high. The statues found by Cook on Easter Island measured almost all twenty-seven feet in height, and eight feet across the shoulders.[741] The writer is well aware that the modern Archaeologists have decided that "these statues are not very old," as declared by one of the high officials of the British Museum, where some of them now are. But this is one of those arbitrary decisions of Modern Science which does not carry much weight.

We are told that after the destruction of Lemuria by subterranean fires men went on steadily decreasing in stature—a process already commenced after their *physical* Fall—and that finally, some millions of years later, they decreased to between six and seven feet, and are now, as in the older Asiatic races, dwindling down to nearer five than six feet. As Pickering shows, there is in the Malay race (a sub-race of the Fourth Root-Race) a singular diversity of stature; the members of the Polynesian family, such as the Tahitians, Samoans, and Tonga islanders, are of a *higher stature than the rest of mankind;* but the Indian tribes and the inhabitants of the Indo-Chinese countries are decidedly below the general average. This is easily explained. The Polynesians belong to the very earliest of the surviving sub-races, the others to the very latest and most transitory stock. As the Tasmanians are now completely extinct, and the Australians rapidly dying out, so will the other old races soon follow.

(*b*) How could those records have been preserved? we may be asked. Even the knowledge of the Zodiac by the Hindus is denied by our kind and learned Orientalists, who conclude that the Aryan Hindus knew nothing of it, before the Greeks brought it into the country. This uncalled-for slander has been so sufficiently refuted by Bailly, **347]** {THE OLD CONTINENTS.} and what is more, by the clear *evidence of facts*, as not to need very much additional refutation. While the Egyptian Zodiacs[742] preserve irrefutable proofs of records embracing more than three-and-a-half Sidereal Years—or about 87,000 years—the Hindu calculations cover nearly thirty-three such years, or 850,000 years. The Egyptian priests assured Herodotus that the Pole of the Earth and the Pole of the Ecliptic had formerly coincided. But, as remarked by the author of the *Sphinxiad*:

These *poor benighted* Hindoos have registered a knowledge of Astronomy for ten times 25,000 years since the [last local] Flood [in Asia], or Age of Horror.

And they possess recorded observations from the date of the first Great Flood within the Aryan *historical* memory—the Flood which submerged the last portions of Atlantis 850,000 years ago. The Floods which preceded are, of course, more traditional than historical.

The sinking and transformation of Lemuria began nearly at the Arctic Circle (Norway), and the Third Race ended its career in Lanka, or rather on that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka, while the enormous Island of that name was, in the Lemurian period, the gigantic Continent already described. As a Master says:

Why should not your geologists bear in mind that under the continents explored and fathomed by them . . . there may be hidden, *deep in the fathomless*, *or rather unfathomed ocean beds*, *other and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories? Why not admit that our present continents have*, *like*

---

[737] The Atlanteans.

[738] Twenty-seven feet.

[739] The Lemurians.

[740] Race.

[741] Compare the following Section, entitled "Cyclopean Ruins and Colossal Stones as Witnesses to Giants."

[742] See Denon's *Voyage en Egypte*, vol. ii.

Lemuria and Atlantis, *been several times already submerged*, *and had the time to reappear again*, *and bear their new groups of mankind and civilizations; and that at the first great geological upheaval at the next cataclysm*, *in the series of periodical cataclysms that occur from the beginning to the end of every Round*, *our already autopsized continents will go down*, *and the Lemurias and Atlantises come up again?*[743]

Not identically the *same* Continents, of course. But here an explanation is needed. No confusion need arise as regards the postulation of a Northern Lemuria. The prolongation of that great Continent into the North Atlantic Ocean is in no way subversive of the opinions so widely held as to the site of the lost Atlantis, and one corroborates the other. It must be noted that the Lemuria, which served as the **348]** cradle of the Third Root-Race, not only embraced a vast area in the Pacific and Indian Oceans, but extended in the shape of a horse-shoe past Madagascar, round "South Africa" (then a mere fragment in process of formation), through the Atlantic up to Norway. The great English fresh-water deposit called the Wealden—which every Geologist regards as the mouth of a former great river—is the bed of *the main stream which drained Northern Lemuria in the Secondary age.* The former actual existence of this river is a fact of Science—will its votaries acknowledge the necessity of accepting the Secondary-age Northern Lemuria, demanded by their data? Professor Berthold Seemann not only accepted the reality of such a mighty continent, but regarded Australia and Europe *as formerly portions of one continent*—thus corroborating the whole "horse-shoe" doctrine already enunciated. No more striking confirmation of our position could be given, than the fact that the *elevated ridge* in the Atlantic basin, 9,000 feet in height, which runs for some two or three thousand miles southwards from a point near the British Islands, first slopes towards South America, then *shifts almost at right angles* to proceed in a *south-easterly* line *toward the African coast*, whence it runs on southward to Tristan d'Acunha. This ridge is a remnant of an Atlantic continent, and, could it be traced further, would establish the reality of a submarine horse-shoe junction with a former continent in the Indian Ocean.[744]

The *Atlantic portion of Lemuria* was the geological basis of what is generally known as Atlantis, but which must be regarded rather as a development of the Atlantic prolongation of Lemuria than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. Just as in the case of Race evolution, so in that of the shifting and re-shifting of Continental masses, no hard and fast line can be drawn as to where a new order ends and another begins. Continuity in natural processes is never broken. Thus the Fourth-Race Atlanteans were developed from a nucleus of Northern Lemurian Third-Race Men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their Continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time and ultimately became the true home of the great Race known as the Atlanteans. After this consummation was once attained it follows, as stated on the highest Occult authority, that:

349] {THE SECRET ANNALS.} Lemuria should no more be confounded with the Atlantis Continent, than *Europe with America*.[745]

The above, coming from quarters so discredited by orthodox Science, will, of course, be regarded as a more or less happy fiction. Even the clever work of Donnelly, already mentioned, is put aside, notwithstanding that its statements are all confined within a frame of strictly scientific proofs. But we write for the future. New discoveries in this direction will vindicate the claim of the Asiatic Philosophers, that sciences—Geology, Ethnology, and History included—were pursued by the Antediluvian nations who lived untold ages ago. Future "finds" will justify the correctness of the present observations of such acute minds as H. A. Taine and Renan. The former shows that the civilizations of such archaic nations as the Egyptians, Aryans of India, Chaldæans, Chinese, and Assyrians are the result of preceding civilizations lasting *"myriads* of centuries";[746] and the latter points to the fact that:

> Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period. The civilization of the Old Monarchy did not begin with infancy. It was already mature.[747]

To this Professor R. Owen adds that:

> Egypt is recorded to have been a civilized and governed community *before* the time of Menés.

And Winchell states that:

---

[743] See *Esoteric Buddhism*, p. 65.

[744] *Cf.* the chart adapted from the *Challenger* and *Dolphin* soundings in Donnelly's *Atlantis: the Antediluvian World*, p. 47.

[745] *Esoteric Buddhism*, p. 58.

[746] *History of English Literature*, p. 23.

[747] Quoted in *Atlantis*, p. 132.

At the epoch of Menes the Egyptians were already a civilized and numerous people. Manetho tells us that Athotis, the son of this first king Menes, built the palace of Memphis; that he was a physician, and left *anatomical books.*

This is quite natural if we are to believe the statement of Herodotus, who records in Euterpe (cxlii), that the written history of the Egyptian priests dated from about 12,000 years before his time. But what are 12,000 or even 120,000 years compared with the millious of years which have elapsed since the Lemurian period? The latter, however, has not been left without witnesses, notwithstanding its tremendous antiquity. The complete records of the growth, development, social and even political life of the Lemurians, have been preserved in the Secret Annals. Unfortunately, few are those who can read them; and those who could would still be unable to understand the language, unless **350]** acquainted with all the seven keys of its symbolism. For the comprehension of the Occult Doctrine is based on that of the Seven Sciences; and these Sciences find their expression in the seven different applications of the Secret Records to the exoteric texts. Thus we have to deal with modes of thought on seven entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following standpoints:

1. The Realistic Plane of Thought.
2. The Idealistic.
3. The purely Divine or Spiritual.

The other planes too far transcend the average consciousness, especially of the materialistic mind, to admit of their being even symbolized in terms of ordinary phraseology. There is no purely *mythical* element in any of the ancient religious texts; but the mode of thought in which they were originally written has to be found out and closely adhered to during the process of interpretation. For it is symbolical, the archaic mode of thought; emblematical, a later though very ancient mode of thought; parabolical or allegorical; hieroglyphical; or again logogrammical, the most difficult method of all; every letter, as in the Chinese language, representing a whole word. Thus, almost every proper name, whether in the *Vedas*, the *Book of the Dead*, or, to a certain degree, in the *Bible*, is composed of such logograms. No one not initiated into the mystery of the Occult religious logography can presume to know what a name in any ancient fragment means, before he has mastered the meaning of every letter that composes it. How is it to be expected that the merely profane thinker, however great may be his erudition in orthodox symbolism, so to say—*i.e.*, in that symbolism which can never get out of the old grooves of solar myth and sexual worship—how is it to be expected that the profane scholar should penetrate into the arcana behind the veil? One who deals with the husk or shell of the dead-letter, and devotes himself to the kaleidoscopic transformation of barren word-symbols, can never expect to get beyond the vagaries of modern Mythologists.

Thus, Vaivasvata, Xisuthrus, Deucalion, Noah, etc.,—all the head-figures of the World-Deluges, universal and partial, astronomical or geological—all furnish in their very names the records of the causes and effects which led to the event, if one can but read them fully. All such Deluges are based on events that took place in Nature, and stand as *historical* records, therefore—whether they were sidereal, geological, **351]** {STANDING WITNESSES TO SUBMERGED CONTINENTS.} or even simply allegorical—of a moral event on other and higher planes of being. This we believe has now been sufficiently demonstrated during the long explanation necessitated by the allegorical Stanzas.

To speak of a race nine "yatis," or twenty-seven feet, high, in a work claiming a more scientific character than, let us say, the story of "Jack the Giant-Killer," is a somewhat unusual proceeding. Where are your proofs?—the writer will be asked. In history and tradition, is the answer. Traditions about a race of giants in days of old are universal; they exist in oral and written lore. India had her Danavas and Daityas; Ceylon had her Râkshasas; Greece, her Titans; Egypt, her colossal Heroes; Chaldæa, her Izdubars (Nimrod); and the Jews their Emims of the land of Moab, with the famous giants, Anakim.[748] Moses speaks of Og, a king whose "bedstead" was nine cubits long (15ft. 4in.) and four wide,[749] and Goliath was "six cubits and a span in height" (or loft. 7in.). The only difference found between "revealed scripture" and the evidence furnished to us by Herodotus, Diodorus Siculus, Homer, Pliny, Plutarch, Philostratus, etc., is this: While the Pagans mention only the *skeletons of giants*, dead untold ages before, relics that some of them *had personally seen*, the *Bible* interpreters unblushingly demand that Geology and Archaeology should believe, that several-countries were inhabited by such giants in the day of Moses; giants before whom the Jews were as grasshoppers, and who still existed in the days of Joshua and David. Unfortunately their own chronology is in the way. Either the latter or the giants has to be given up.

Of yet standing witnesses to the submerged Continents, and the colossal men that inhabited them, there are still a few. Archeeology claims several such on this Earth, though beyond wondering

---

[748] *Numbers*, xiii. 33.

[749] *Deut.*, iii. 11.

"what these may be"—it has never made any serious attempt to solve the mystery. Not to speak of the Easter Island statues already mentioned, to what epoch belong the colossal statues, still erect and intact near Bamian? Archaeology, as usual, assigns them to the first centuries of Christianity, and errs in this as it does in many other speculations. A few words of description will show the readers what are the statues of both Easter Isle and Bamian. We will first examine what is known of them to orthodox Science.

Teapi, Rapa-nui, or Easter Island, is an isolated spot almost 2,000 miles from the South American coast. . . . In length it is about twelve miles, in breadth four . . . . and there is an extinct crater 1,050 feet high in its centre. The island **352]** abounds in craters, which have been extinct for so long that no tradition of their activity remains.[750]

But who made the great stone images[751] which are now the chief attraction of the island to visitors? *"No one knows,"* says a reviewer.

It is more than likely that they were here when the present inhabitants [a handful of Polynesian savages] arrived. . . . Their workmanship *is of a high order*, *. . .* and it is believed that the race who formed them were the frequenters of the natives of Peru and other portions of South America. . . . Even at the date of Cook's visit, some of the statues, measuring twenty-seven feet in height and eight across the shoulders, were lying overthrown, while others still standing appeared much larger. One of the latter was so lofty that the shade was sufficient to shelter a party of thirty persons from the heat of the sun. The platforms on which these colossal images stood averaged from thirty to forty feet in length, twelve to sixteen broad . . . all built of hewn stone in the Cyclopean style, very much like the walls of the Temple of Pachacamac, *or the ruins of Tia-Huanaco in Peru*.[752]

"There is no reason to believe that any of the statues have been built up, *bit by bit*, *by scaffolding erected around them*,*"* adds the reviewer very suggestively—without explaining *how* they could be built otherwise, unless made by giants of the same size as the statues themselves. Two of the best of these colossal images are now in the British Museum. The images at Ronororaka are four in number, three deeply sunk in the soil, and one resting on the back of its head like a man asleep. Their types, though all are long-headed, are different; and they are evidently meant for portraits, as the noses, the mouths, and chins differ greatly in form; their head-dress, moreover—a kind of flat cap with a piece attached to it to cover the back portion of the head—shows that the originals were no savages of the stone period. Verily the question may be asked, Who made them?—but it is not Archaeology nor yet Geology that is likely to answer, even though the latter recognizes in the island a portion of a submerged continent.

But who cut the Bamian, still more colossal, statues, the tallest and the most gigantic in the whole world?—for Bartholdi's "Statue of Liberty," now at New York, *is a dwarf* when compared with the largest of the five images. Burnes, and several learned Jesuits who have visited the place, speak of a mountain "all honeycombed with gigantic cells," with two immense giants cut in the same rock. They are referred to as the modern Miaotse (*vide supra*, quotation from *Shoo-King*), the **353]** {THE BAMIAN STATUES.} last surviving witnesses of the Miaotse who had "troubled the earth"; the Jesuits are right, and the Archaeologists, who see Buddhas in the largest of these statues, are mistaken. For all those numberless gigantic ruins which are discovered one after the other in our day, all those immense avenues of colossal ruins that cross North America along and beyond the Rocky Mountains, are the work of the Cyclopes, the true and actual Giants of old. "Masses of enormous human bones" were found "in America, near Munte [?]" a celebrated modern traveller tells us, precisely on the spot which local tradition points out as the landing spot of those giants who overran America when it had hardly arisen from the waters.[753]

Central Asian traditions say the same of the Bamian statues. What are they, and what is the place where they have stood for countless ages, defying the cataclysms around them, and even the hand of man, as in the instance of the hordes of Timoor and the Vandal-warriors of Nadir Shah? Bamian is a small, miserable, half-ruined town in Central Asia, half-way between Cabul and Balkh, at the foot of Koh-i-baba, a huge mountain of the Paropamisian, or Hindu-Kush, Chain, some 8,500 feet above the level of the sea. In days of old, Bamian was a portion of the ancient city of Djooljool, ruined and destroyed to the last stone by Tchengis-Khan in the thirteenth century. The whole valley is hemmed in by colossal rocks, which are full of partially natural and partially artificial caves and grottoes, once the dwellings of Buddhist monks who had established in them their Viharas. Such Viharas are to be met with in profusion, to this day, in the rock-cut temples of India and the valleys of Jellalabad. In front of some of these caves five enormous statues—of what is regarded as Buddha—have been discovered or rather *rediscovered* in our century, for the famous Chinese traveller Hiouen Thsang speaks of having seen them, when he visited Bamian in the seventh century.

---

[750] Robert Brown, *The Countries of the World*, p. 43.
[751] Mentioned on pp. 44, *et seqq.*
[752] *Ibid.*, pp. 43, 44, *et seqq.*, and pp. 310, 311.
[753] De la Vega, IX. ix, quoted in De Mirville'a *Pneumatologie*, iii. 55.

The contention that no larger statues exist on the whole globe, is easily proven on the evidence of all the travellers who have examined them and taken their measurements. Thus, the largest is 173 feet high, or *seventy* feet higher than the "Statue of Liberty" now at New York, as the latter is only 105 feet or 34 mètres high. The famous Colossus of Rhodes itself, between whose legs the largest vessels of those days passed with ease, measured only 120 to 130 feet in height. The second largest statue, which is also cut out in the rock like the first, is only **354]** 120 feet or fifteen feet taller than the said "Liberty."[754] The third statue is only 60 feet high, the two others still smaller, the last being only a little larger than the average tall man of our present Race. The first and largest of the colossi represents a man draped in a kind of "toga"; M. de Nadeylac thinks that the general appearance of the figure, the lines of the head, the drapery, and especially the large hanging ears, are undeniable indications that Buddha was meant to be represented. But they really prove nothing. Notwithstanding the fact that most of the now existing figures of Buddha, represented in the posture of Samadhi, have large drooping ears, this is a later innovation and an afterthought. The primitive idea was due to Esoteric allegory. The unnaturally large ears symbolize the omniscience of wisdom, and were meant as a reminder of the power of Him who *knows and hears all*, and whose benevolent love and attention for all creatures nothing can escape. As a Shioka says:

The merciful Lord, *our Master*, *hears the cry of agony of the smallest of the small*, *beyond vale and mountain*, *and hastens to its deliverance*.

Gautama Buddha was an Aryan Hindu, and an approach to such ears is found only among the Mongolian Burmese and Siamese, who, as in Cochin, distort their ears artificially. The Buddhist monks, who turned the grottoes of the Miaotse into Viharas and cells, came into Central Asia about or in the first century of the Christian era. Therefore, Hiouen Thsang, speaking of the colossal statue, says that "the shining of the gold ornamentation that overlaid the statue" in his day "dazzled one's eyes," but of such gilding there remains not a vestige in modern times. The drapery, in contrast to the figure itself, which is cut out of the standing rock, is made of plaster and modelled over the stone image. Talbot, who has made the most careful examination, found that this drapery belonged to a far later epoch. The statue itself has therefore to be assigned to a far earlier period than Buddhism. In such case, it may be asked, Whom does it represent?

Once more tradition, corroborated by written records, answers the query, and explains the mystery. The Buddhist Arhats and Ascetics found the five statues, and many more, now crumbled down to dust. Three of them standing in colossal niches at the entrance of their future abode, they covered with plaster, and, over the old, modeled **355]** {THE HANDIWORK OF INITIATES.} new statues made to represent Lord Tathagata. The interior walls of the niches are covered to this day with bright paintings of human figures, and the sacred image of Buddha is repeated in every group. These frescoes and ornaments—which remind one of the Byzantine style of painting—are all due to the piety of the monk-ascetics, as also are some other minor figures and rock-cut ornamentations. But the five statues belong to the handiwork of the Initiates of the Fourth Race, who, after the submersion of their Continent, sought refuge in the fastnesses and on the summits of the Central Asian mountain chains. Thus, the five statues are an imperishable record of the Esoteric Teaching as to the gradual evolution of the Races.

The largest is made to represent the First Race of mankind, its ethereal body being commemorated in hard, everlasting stone, for the instruction of future generations, as its remembrance would otherwise never have survived the Atlantean Deluge. The second—120 feet high—represents the Sweat-born; and the third—measuring 60 feet—immortalizes the Race that fell, and thereby inaugurated the first *physical* Race, born of father and mother, the last descendants of which are represented in the statues found on Easter Isle. These were only from 20 to 25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires. The Fourth Race was still smaller, though gigantic in comparison with our present Fifth Race, and the series culminated finally in the latter.

These are, then, the "Giants" of antiquity, the ante- and postdiluvian Gibborim of the *Bible.* They lived and flourished one million years ago rather than between three and four thousand only. The Anakim of Joshua, whose hosts were as "grasshoppers" in comparison with the Jews, are thus a piece of Israelite fancy, unless indeed the people of Israel claim for Joshua an antiquity and origin in the Eocene, or at any rate in the Miocene age, and change the millenniums of their chronology into millions of years.

In everything that pertains to prehistoric times the reader ought to bear in mind the wise words of Montaigne. Saith the great French Philosopher:

---

[754] The first and second, in common with Bartholdi's statue, have an entrance at the foot, leading by a winding staircase cut in the rock up into the heads. The eminent French Archeologist and Anthropologist, the Marquis de Nadeylac, in his work, justly remarks that there never was in ancient or in modern times a sculptured human figure more colossal than the first of the two.

It is a sottish presumption to disdaine and condemne that for false, which unto us seemeth to beare no show of likelihood or truth: which is an ordinarie fault in those who perswade themselves to be of more sufficiencie than the vulgar sort. . . .

But reason hath taught me, that so resolutely to condemne a thing for false and **356]** impossible, is to assume unto himself the advantage to have the bounds and limits of God's will, and the power of our common mother Nature tied to his sleeve, and that there is no greater folly in the world than to reduce them to the measure of our capacitie and bounds of our sufficiencie. . . .

If we term those things monsters or miracles to which our reason cannot attain, how many such doe daily present themselves unto our sight? Let us consider through what cloudes, and how blinde-folde, we are led to the knowledge of most things that passe our hands; verily we shall finde it is rather custome than science that receiveth the strangenesse of them from us: and that those things, were they newly presented unto us, wee should doubtless deeme them as much or more unlikely and incredible than any other.[755]

A fair-minded scholar, before denying the possibility of *our* history and records, should search modern history, as well as the universal traditions scattered throughout ancient and modern literature, for traces left by these marvellous early races. Few among the unbelievers suspect the wealth of corroborative evidence which is to be found scattered about and buried, even in the British Museum alone. The reader is asked to throw one more glance at the subject-matter treated. of in the Section which follows.

CYCLOPEAN RUINS AND COLOSSAL STONES AS WITNESSES TO GIANTS.

De Mirville, in his enormous works, "Mémoires Adressées aux Académies," carrying out the task of proving the reality of the Devil and showing his abode in every ancient and modern idol, has collected several hundred pages of "historical evidence" that, in the days of "miracle," both pagan and biblical, stones walked, spoke, delivered oracles, and even sang. That finally, the "Christ-stone," or Christ-rock, "the spiritual Rock" that followed Israel,[756] "became a Jupiter-lapis," swallowed by his father Saturn, "under the shape of a stone."[757] We will not stop to discuss the evident misuse and materialization of biblical metaphors simply for the sake of proving the "Satanism" of idols, though a good deal might be said[758] on this subject. But without claiming any such peripateticism and innate psychic faculties for our **357]** {ANIMATED STONES.} stones, we may collect, in our turn, every available evidence to hand, to show that: *(a)* had there been no giants to move such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany), or other such Cyclopean structures; and (*b*) were there no such thing as Magic, there could never have been so many witnesses to "oracular" and "speaking" stones.

In the *Achaica* we find Pausanius confessing that, in beginning his work, he had regarded the Greeks as mighty *stupid* "for worshipping stones." But, having reached Arcadia, he adds: "I have changed my way of thinking."[759] Therefore, without worshipping stones or stone idols and statues, which is the same thing—a crime with which Roman Catholics are unwise to reproach Pagans, as they do—one may be allowed to believe in what so many great Philosophers and holy men have believed in, without deserving to be called an "idiot" by modern Pausaniases.

The reader is referred to the *Académie des Inscriptions*, if he would study the various properties of flints and pebbles from the standpoint of magic and psychic powers. In a poem on "Stones" attributed to Orpheus, these stones are divided into Ophites and Siderites, the "Serpent-stone" and "Star-stone."

The Ophites is shaggy, hard, heavy, black, and has *the gift of speech;* when one prepares to cast it away, it produces a sound *similar to the cry of a child.* It is by means of this stone that Helenus foretold the ruin of Troy, his fatherland.[760]

Sanchuniathon and Philo Byblus, in referring to these "bétyles," call them "*animated* stones." Photius repeats what Damascius, Asclepiades, Isidorus and the physician Eusebius had asserted before him. Eusebius especially never parted with his Ophites, which he carried in his bosom, and received oracles from it, delivered *in a small voice resembling a low whistling*.[761] Arnobius, a holy man, who "from a Pagan had become one of the *lights of the Church,"* as Christians tell their readers,

---

[755] *Essays*, xxvi.

[756] *1 Corinth.*, x. 4.

[757] *Pneumatologie*, iii. p. 283.

[758] Saturn is Chronos—"Time." His swallowing Jupiter-lapis may turn out one day a prophecy. "Peter (*cephas*, *lapis*), is the *stone* on which the Church of Rome is built"—we are assured. But Cronus (Chronos) is as sure to "swallow" *it* one day, as he has swallowed Jupiter-lapis and still greater characters.

[759] *Ibid.*, p. 284.

[760] M. Falconnet, *op. cit.*, t. vi, *Mém.*, p. 513; quoted by De Mirville, *op. cit.*, *ibid.*, p. 285.

[761] The same, of course, as the "small voice" heard by Elijah after the earthquake at the mouth of the cave. (*I Kings*, xix. 12.)

confesses he could never meet with one of such stones without putting it a question, "which it answered occasionally in a *clear and sharp small voice*." Where, then, is the difference between the Christian and the Pagan Ophites, we ask?

The famous stone at Westminster was called *liafail*, "the speaking stone," and raised its voice only to name the king that had to be **358]** chosen. Cambry, in his *Monuments Celtiques*, says he saw it when it still bore the inscription:[762]

Ni fallat fatum, Scoti quocumque locatum
Inventent lapidem, regnasse tenentur ibidem.

Finally, Suidas speaks of a certain Heræscus, who could distinguish at a glance the inanimate stones from those which were endowed with motion; and Pliny mentions stones which "ran away when a hand approached them."[763]

De Mirville—who seeks to justify the *Bible*—enquires very pertinently, why the monstrous stones of Stonehenge were called in days of old *chior-gaur* or the "dance of giants" (from *côr*, "dance," whence *chorea*, and *gaur*, "giant")? And then he sends the reader to receive his reply from the Bishop St. Gildas. But the authors of such works as *Voyage dans le Comté de Cornouailles*, *sur les Traces des Géants*, and of various learned works on the ruins of Stonehenge,[764] Carnac, and West Hoadley, give far fuller and more reliable information upon this particular subject. In those regions—true forests of rocks—immense monoliths are found, "some weighing over 500,000 kilograms." These "hanging stones" of Salisbury Plain are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclopes, or giants. Who then, *if not giants*, could ever raise such masses—especially those at Carnac and West Hoadley—range them in such symmetrical order that they should represent the planisphere, and place them in such wonderful equipoise that they seem to hardly touch the ground, and though set in motion at the slightest touch of the finger, would nevertheless resist the efforts of twenty men should they attempt to displace them.

Now if we say that most of these stones are relics of the last Atlanteans, we shall be answered that all the Geologists claim them to be of a natural origin; that, a rock when "weathering"—*i.e.*, losing flake after flake of its substance under the influence of the weather—assumes this form; that, the "tors" in West England exhibit curious forms, **359]** {THE "ROCKING STONES" IN EUROPE.} also produced by this cause. And thus since all Scientists consider the "rocking stones to be of purely natural origin, wind, rain, etc., causing disintegration of rocks in layers"—our statement will be justly denied, especially as "we see this process of rock-modification in progress around us to-day." Let us then examine the case.

First read what Geology has to say, and you will then learn that often these gigantic masses are entire strangers in the countries wherein they are now fixed; that their geological congeners often pertain to strata unknown in those countries and which are only to be found far beyond the seas. Mr. William Tooke, in speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that where they now rest, there are neither rocks nor mountains; and that they must have been brought over "from immense distances and with prodigious efforts."[765] Charton speaks of a specimen of such rock from Ireland, which had been submitted to the analysis of an eminent English Geologist, who assigned to it a foreign origin *"perhaps even African"*.[766]

This is a strange *coincidence*, for Irish tradition attributes the origin other circular stones to a *Sorcerer who brought them from Africa*. De Mirville sees in this Sorcerer "an accursed Hamite."[767]

---

[762] The rocking, or "logan," stones bear various names; such as the *clacha-brath* of the Celt, the " destiny or judgment-stone"; the divining-stone, or "stone of the ordeal," and the oracle-stone; the moving or animated stone of the Phoenicians; the rumbling stone of the Irish. Brittany has its "pierres branlantes" at Huelgoat. They are found in the Old and the New Worlds; in the British Islands, France, Spain, Italy, .Russia, Germany, etc., as also in North America. (See Hodson's *Letters from North America*, vol. ii. p. 440.) Pliny speaks of several in Asia *(Hist. Nat.*, i. 96); and Apollonius Rhodius expatiates on the rocking stones, and says that they are "stones placed on the apex of a tumulus, and so sensitive *as to be movable by the mind"* (Ackerman's *Arth. Index*, p. 34), referring no doubt to the ancient priests who moved such stones by will-power from a distance.

[763] See *Dictionnaire des Religions*, l'Abbé Bertrand, Arts., "Heræscus" and "Bétyles"; De Mirville, *ibid.*, p. 287, who has "Heraiclus"; but see Bunsen's *Egypt*, i. 95.

[764] See among others, *History of Paganism in Caledonia*, by Dr. Th. A. Wise, P.R.A.S., etc.

[765] *Sépulture des Tartares*, arch. vii. p. 2227.

[766] *Voyageurs Anciens et Modernes*, i, 230.

[767] *Op. cit.*, *ibid.*, p. 290. If Ham was a Titan or Giant then were Shem and Japhet also Titans. They are either all Arkite Titans, as Faber shows—or myths.

We see in him a dark Atlantean, or perhaps even some earlier Lemurian, who had survived till the birth of the British Islands—a giant in any and every case.[768] Says Cambry, naively:

Men have nothing to do with it . . . for never could *human* power and industry undertake anything of this kind. Nature alone has accomplished it all [! !] and Science will demonstrate it some day [! !][769]

Nevertheless, it was *human*, though gigantic power, which accomplished it, and no more "Nature" alone than God or Devil.

"Science," having undertaken to demonstrate that even the Mind and Spirit of man are simply the production of "blind forces," is quite capable of accepting the task, and it may be that she will come out some fine morning, and seek to prove that Nature alone has marshalled the gigantic rocks of Stonehenge, traced their position with mathematical precision, given them the form of the Dendera planisphere and of the signs of the Zodiac, and brought stones weighing over one million of pounds from Africa and Asia to England and Ireland!

360] It is true that Cambry recanted later on, when saying:

I believed for a long time in *Nature*, but I *recant*, . . . for chance *is unable to create* such marvellous combinations, . . . and those who placed the said rocks in equipoise, are the same who have raised the moving masses of the pond of Huelgoat, near Concarneau.

Dr. John Watson, quoted by the same author, when speaking of the *moving* rocks, or "rocking stones" situated on the slope of Golcar (the "Enchanter") says:

The astonishing movement of those masses poised in equilibrium made the Celts compare them to Gods.[770]

In *Stonehenge*, by Flinders Petrie, it is said that:

Stonehenge is built of the stone of the district, a red sandstone, or "sarsen" stone, locally called "grey wethers." But some of the stones, especially those which are said to have been devoted to astronomical purposes, have been brought from a distance, probably the North of Ireland.

To close, the reflections of a man of Science, in an article upon the subject published in 1850 in the *Revue Archéologique*, are worthy of being quoted:

Every stone is a block whose weight would try the most powerful machines. There are, in a word, scattered throughout the globe, masses, before which the word *materials* seems to remain inexplicable, at the sight of which imagination is confounded, and that had to be endowed with a name as colossal as the things themselves. Besides which, these *immense rocking* stones, called sometimes *routers*, placed upright on one of their sides as on a point, their equipoise being so perfect that the slightest touch is sufficient to set them in motion . . . betray a most positive knowledge of statics. Reciprocal counter-motion, surfaces, plane, convex and concave, in turn . . . all this allies them to Cyclopean monuments, of which it can be said with good reason, repeating De la Vega, that "the demons seem to have worked on them more than men."[771]

For once we agree with our friends and foes, the Roman Catholics, and ask whether such prodigies of statics and equilibrium, with masses weighing millions of pounds, can be the work of Palææolithic *savages*, of cave-men, taller than the average man in our century, yet ordinary **361]** {LIVING, SPEAKING, AND MOVING STONES.} mortals as we are? It is not our purpose to refer to the various traditions attached to the rocking stones. Still, it may be as well to remind the English reader of Giraldus Cambrensis, who speaks of such a stone on the Isle of Mona, which returned to its place, notwithstanding every effort to keep it elsewhere. At the time of the conquest of Ireland by Henry II, a Count Hugo Cestrensis, desiring to convince himself of the reality of the fact, tied the Mona stone to a far larger one and had them thrown into the sea. On the following morning it was

---

[768] Diodorus Siculus asserts that in the days of Isis, some men were still of a vast stature, and were denominated by the Hellenes Giants. «Οἱ δ'εν Αἰγύπτῳ μυθολογοῦσι κατὰ τὴν Ἰσιδὸς ἡλικίαν γεγονέναι τίνας πολυσωμάτους».

[769] *Antiquités Celtiques*, p. 88.

[770] Cambry, *ibid.*, p. 90.

[771] *Op. cit.*, p. 473. "It is difficult," writes Creuzer, "not to suspect in the structures of Tiryns and Mycenæ planetary forces supposed to be moved by celestial powers, analogous to the famous Dactyli." (*Pelasges et Cyclopes*.) To this day Science is in ignorance on the subject of the Cyclopes. They are supposed to have built all the so-called "Cyclopean" works whose erection would have necessitated several regiments of Giants, and yet they were only seventy-seven in all, or about one hundred, as Creuzer thinks. They are called Builders, and Occultism calls them the *Initiators*, who by initiating some Pelasgians, thus laid the foundation stone of true *Masonry.* Herodotus associates the Cyclops with Perseus "the son of an Assyrian demon" (I. vi.). Raoul Rochette found that Palæmonius, the Cyclops, to whom a sanctuary was raised, was the "Tyrian Hercules." In any case, be was the Builder of the sacred columns of Gadir, covered with mysterious characters—of which Apollonius of Tyana was the only one in his age who possessed the key—and with figures which may still be found on the walls of Ellora, the gigantic ruins of the temple of Vishvakarman, "the builder and artificer of the Gods."

found in its accustomed place. The learned William of Salisbury warrants the fact by testifying to its presence in the wall of a church where he had seen it in 1554. And this reminds one of what Pliny said of the stone left by the Argonauts at Cyzicum, which the Cyzicans had placed in the Prytaneum, "whence it *ran away several times*, and so they were forced to weight it with lead."[772] Here we have immense stones stated by all antiquity to be "living, moving, speaking, and self-perambulating." They were also capable, it seems, of making people run away, since they were called *routers*, from the word to "rout," or "put to flight"; and Des Mousseaux shows them all to be prophetic stones, and sometimes called *"mad* stones."[773]

The rocking stone is accepted by Science. But why did it rock? One must be blind not to see that this motion was one more means of divination, and that they were called for this very reason the "stones of truth."[774]

362] *This is history*, the past of prehistoric times warranting the same in later ages. The Dracontia, sacred to the Moon and the Serpent, were the more ancient "rocks of destiny" of older nations; and their motion, or *rocking*, was a code perfectly clear to the initiated priests, who alone had the key to this ancient *reading.* Vormius and Olaus Magnus show that it was according to the orders of the oracle, whose voice spoke through "these immense rocks raised by the colossal powers of [ancient] giants," that the kings of Scandinavia were elected. Says Pliny:

> In India and Persia it is she (the Persian Otizoë) whom the Magi had to consult for the election of their sovereigns;[775]

and he further describes a rock overshadowing Harpasa, in Asia, and placed in such a manner that "a single finger can move it, while the weight of the whole body makes it resist."[776] Why then should not the rocking stones of Ireland, or those of Brimham, in Yorkshire, have served for the same mode of *divination* or oracular communications? The hugest of them are evidently the relics of the Atlanteans; the smaller, such as Brimham Rocks, with revolving stones on their summit, are copies from the more ancient lithoi. Had not the Bishops of the Middle Ages destroyed all the plans of the Dracontia they could lay their hands on, Science would know more of these.[777] As it is, we know that they were universally used during long prehistoric ages, and all for the same purposes of prophecy and *magic.* É. Biot, a member of the Institute of France, published in the *Antiquités de France* (vol. ix), an article showing the Chatamperamba (the "Field of Death," or ancient burial ground in Malabar), to be identical in situation with the old tombs at Carnac; that is to say, "a prominence and a central tomb." Bones are found in the tombs, and Mr. Halliwell tells us that some of these are enormous, the natives calling the tombs the "dwellings of the Râkshasas" or giants.

---

[772] *Hist. Nat.*, t. xxxvi. p. 592; De Mirville, *op. cit.*, *ibid.*, p. 289.

[773] *Dieu et les Dieux*, p. 567.

[774] De Mirville, *op. cit.*, *ibid.*, p. 291. Messrs. Richardson and Barth are said to have been amazed at finding in the Desert of Sahara the same trilithic and raised stones which they had seen in Asia, Circassia, Etruria, and in all the North of Europe. Mr. Rivett-Carnac, B.C.S., of Allahabad, the distinguished Archaeologist, shows the same amazement on finding the description, given by Sir J. Simpson, of the cuplike markings on stones and rocks in England, Scotland, and other Western countries; "offering an extraordinary resemblance" to "the marks on the trap boulders which encircle the barrows near Nagpur"—the City of unakes. The eminent scholar saw in this "another and very extraordinary addition to the mass of evidence . . . that a branch of the nomadic tribes, who swept at an early date over Europe, penetrated into India also." We say Lemuria, Atlantis and her Giants, and the earliest races of the Fifth Root-Race had all a hand in these betyli, lithoi, and "magic" stones in general. The cup-marks noticed by Sir J. Simpson, and the "holes scooped out on the face" of rocks and monuments found by Mr. Rivett-Carnac "of different sizes varying from six inches to an inch and a-half in diameter, and in depth from one to one and a-half inch . . . generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups "—are simply *written records* of the oldest races. Whosoever examines with attention the drawings made of such marks in *Archaeological Notes on Ancient Sculpturing on Rocks in Kumaon, India*, *etc.*, will find therein the most primitive style of marking or recording. Something of the sort was adopted by the American inventors of the Morse code of telegraphic writing, which reminds us of the Ogham writing, a combination of long and short strokes, as Mr. Rivett-Carnac describes it, "cut on sandstone." Sweden, Norway, and Scandinavia are full of such *written* records, for the Runic characters follow the cup-marks and long and short strokes. In Johannes Magnus' Infolio one may see the representation of the demi-god, the giant Starchaterus (Starkad, the pupil of Hroszharsgrani, the Magician), holding under each arm a huge stone covered with Runic characters. This Starkad, according to Scandinavian legend, went to Ireland and performed marvellous deeds in the North and South, East and West. (See *Asgard and the Gods*, pp. 218-221.)

[775] *Hist. Nat.*, XXXVII. liv.

[776] *Ibid.*, II. xxxviii.

[777] Chartern, *Magasin Pittoresque* (1853), p. 32. Quoted by De Mirville, *op. cit.*, *ibid.*, p. 293.

Several stone circles, "considered the work of the Panch Pandava (five Pândus), as all such monuments are in India, where they are to be found in such great numbers," when opened by the direction of Rajah Vasariddi, "were found to contain *human bones of a very large size*."[778]

Again, De Mirville is right in his *generalization*, if not in his conclusions. As the long cherished theory that the Dracontia are mostly **363]** {UNIVERSAL WITNESSES.} witnesses to "great natural geological commotions" (Cbarton), and "the work of Nature" (Cambry), is now exploded, his remarks are very just:

> We advise Science to reflect . . . and, above all, no longer to class Titans and Giants among primitive legends; for their works are there, under our eyes, and those rocking masses will oscillate on their basis to the end of the world to help them to realize once for all, that one is not altogether a candidate for Charenton for believing in wonders certified to by the whole of Antiquity.[779]

This is just what we can never repeat too often, though it may be that the voices of both Occultists and Roman Catholics are raised in the desert. Nevertheless, no one can fail to see that Science is as inconsistent, to say the least, in its modern speculations, as was ancient and mediaeval Theology in *its* interpretations of the so-called *Revelation.* Science would have men descend from the pithecoid ape—a transformation requiring millions of years—and yet fears to make Mankind older than 100,000 years! Science teaches the gradual transformation of species, natural selection and evolution from the lowest form to the highest, from mollusc to fish, from reptile to bird and mammalian—yet it refuses to man, who is physiologically only a higher mammal and animal, such a transformation of his external form. But if the monstrous Iguanodon of the Wealden may have been the ancestor of the diminutive Iguana of to-day, why could not the monstrous man of the Secret Doctrine have become the modern man—the link between Animal and Angel? Is there anything more unscientific in this "theory" than in that of refusing to man a spiritual immortal Ego, making of him an automaton, and ranking him, at the same time, *as a distinct genus* in the system of Nature? Occult Sciences may be less scientific than the present Exact Sciences, they are nevertheless more logical and consistent in their teachings. Physical forces, and the natural affinities of atoms may be sufficient as factors to transform a plant into an animal; but it requires more than the mere interplay between certain material aggregates and their environment, to call to life a *fully conscious man*, even though he were no more indeed than a ramification between two "poor cousins" of the quadrumanous order. Occult Sciences admit with Hæckel that (objective) Life on our Globe "is a logical postulate of scientific natural history," but add that the rejection of a like *spiritual* involution, from *within without*, of invisible subjective Spirit-Life—Eternal and a Principle in Nature—is more **364]** illogical, if possible, than to say that the Universe and all in it has been gradually built by "blind forces" inherent in Matter, without any *external* help.

Suppose an Occultist were to claim that the first grand organ of a cathedral had come originally into being as follows: first, there was a progressive and gradual elaboration in space of an organizable material, which resulted in the production of a state of matter named *organic protein;* then, under the influence of incident forces, these states having been thrown into a phase of unstable equilibrium, they slowly and majestically evolved into new combinations of carved and polished wood, of brass pins and staples, of leather and ivory, wind-pipes and bellows; after which, having adapted all its parts into one harmonious and symmetrical machine, the organ suddenly pealed forth Mozart's "Requiem"; this was followed by a Sonata of Beethoven, etc., *ad infinitum*, its keys playing of themselves and the wind blowing into the pipes by its own inherent force and fancy. What would Science say to such a theory? Yet, it is precisely in such wise that the materialistic *savants* tell us that the Universe was formed, with its millions of beings, and man, its spiritual crown.

Whatever may have been the real inner thought of Mr. Herbert Spencer, when writing on the subject of the gradual transformation of species, his words apply to our doctrine.

> Construed in terms of evolution, every kind of being is conceived as a product of modifications wrought by insensible gradations *on a preexisting kind of being*.[780]

Then why, in this case, should not historical man be the product of a modification on a preexistent and prehistorical kind of man, even supposing for argument's sake that there is *nothing* within him to last longer than, or live independently of, his physical structure? But this is not so! For, when we are told that "organic matters are produced in the laboratory by what we may literally call *artificial evolution*"[781]—we answer the distinguished English philosopher, that Alchemists and great Adepts did as much, and, indeed, far more, before the Chemists ever attempted to "build out of dissociated elements complex combinations." The Homunculi of Paracelsus are a fact in Alchemy, and will become one in Chemistry very likely, and then Mrs. Shelley's Frankenstein's monster will

---

[778] T. A. Wise, *History of Paganism in Caledonia*, p. 36.
[779] *Op. cit.*, *ibid*., p. 288.
[780] *Essays on Physiology*, p. 144.
[781] *Principles of Biology*, Appendix, p. 482.

have to be regarded as a prophecy. But no Chemist, or Alchemist either, will ever endow such a monster with more than animal instinct, unless indeed he does that with which the **365]** {IT TAKES A GOD TO BECOME A MAN.} "Progenitors" are credited, namely, leave his own Physical Body, and incarnate in the "Empty Form." But even this would be an *artificial*, not a natural man, for our "Progenitors" had, in the course of eternal evolution, to become *Gods* before they became Men.

The above digression—if indeed it is one—is an attempt at justification before the few thinking men of the coming century who may read this.

It also gives the reason why the best and most spiritual men of our present day can no longer be satisfied with either Science or Theology, and why they prefer any "psychic craze" to the dogmatic assertions of the pair, since neither of them, in its infallibility, has anything better to offer than *blind* faith. *Universal* tradition is by far the safer guide in life. And universal tradition shows Primitive Man living for ages together with his Creators and first Instructors—the Elohim—in the World's "Garden of Eden," or "Delight."[782]

———

45. THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS (*a*).

46. ALL HOLY SAVED, THE UNHOLY DESTROYED. WITH THEM MOST OF THE HUGE ANIMALS, PRODUCED FROM THE SWEAT OF THE EARTH (B).

(*a*) As this subject—the fourth great Deluge on our Globe in this Round—is fully treated in the Sections that follow the last Stanza, to say anything more at present would be a mere anticipation. The seven Great Islands (Dvîpas) belonged to the Continent of Atlantis. The Secret Teachings show that the Deluge overtook the Fourth, Giant Race, not on account of its depravity, or because it had become "black with sin," but simply because such is the fate of every Continent, which—like everything else under our Sun—is born, lives, becomes decrepit, and dies. This was when the Fifth Race was in its infancy.

(*b*) Thus the Giants perished—the Magicians and the Sorcerers, adds the fancy of popular tradition. But "all holy saved," and alone the "unholy" were "destroyed." This was due, however, as much to the *prevision* of the "holy" ones, who had not lost the use of their Third Eye, as to Karma and Natural Law. Speaking of the subsequent Race, our Fifth Humanity, the Commentary says:

Alone the handful of those Elect, *whose Divine Instructors had gone to* **366]** *inhabit that Sacred Island—"from whence the last Saviour will come"—now kept mankind from becoming one-half the exterminator of the other* [*as mankind is now—H. P. B.*]. *It* [*mankind*] *became divided. Two-thirds of it were ruled by Dynasties of lower*, *material Spirits of the Earth*, *who took possession of the easily accessible bodies; one-third remained faithful*, *and joined with the nascent Fifth Race—the Divine Incarnates. When the Poles moved* [*for the fourth time*] *this did not affect those who were protected*, *and who had separated from the Fourth Race. Like the Lemurians—alone the ungodly Atlanteans perished*, *and "were seen no more" . . . !*

———

STANZA XII.

THE FIFTH RACE AND ITS DIVINE INSTRUCTORS.

47. The remnants of the first two Races disappear for ever. Groups of the various Atlantean races saved from the Deluge along with the Forefathers of the Fifth. 48. The origins of our present Race, the Fifth. The first Divine Dynasties. 49. The earliest glimmerings in history, now pinned to the allegorical chronology of the *Bible*, and "universal" history slavishly following it. The nature of the first Instructors and Civilizers of mankind.

47. FEW[783] REMAINED. SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED REMAINED. THE MOON-COLOURED[784] WERE GONE FOR EVER (*a*).

48. THE FIFTH[785] PRODUCED FROM THE HOLY STOCK REMAINED; IT WAS RULED OVER BY THE FIRST DIVINE KINGS.

49. . . . THE SERPENTS WHO RE-DESCENDED, WHO MADE PEACE WITH THE FIFTH,[786] WHO TAUGHT AND INSTRUCTED IT (*b*) . . . .

(*a*) This Shloka relates to the Fifth Race. History does not begin with it, but living and ever-recurring tradition does. History—or what is called history—does not go back further than the

[782] We shall treat of the Divine Instructors in Stanza XII.

[783] Men.

[784] Of the primitive Divine Stock.

[785] Race.

[786] Race.

fantastic origins of our fifth sub-race, a "few thousands" of years. It is the sub-divisions of the first sub-race of the Fifth Root-Race which are referred to in the sentence, "Some yellow, some brown and black, and some red remained." The "moon-coloured"—*i.e.*, the First and the Second Races—were gone for ever; ay, without leaving any traces whatever—and that, so far back as the third "Deluge" of the Third Lemurian **367]** {THIS "GREAT DRAGON" AND THE "SERPENTS."} Race, that "Great Dragon," whose tail sweeps whole nations out of existence in the twinkling of an eye. And this is the true meaning of the verse in the Commentary which says:

The Great Dragon has respect but for the Serpents of Wisdom, the Serpents whose holes are now under the Triangular Stones.

Or in other words, "the pyramids, at the four corners of the world."

(*b*) This puts clearly what is mentioned more than once elsewhere in the Commentaries; namely, that the Adepts or "Wise" men of the Third, Fourth and Fifth Races dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not actually under a pyramid. For such "pyramids" existed in the "four corners of the world" and were never the monopoly of the land of the Pharaohs, though indeed until they were found scattered all over the two Americas, under and above ground, beneath and amidst virgin forests, and also in plain and vale, they were generally supposed to be the exclusive property of Egypt. If true geometrically correct pyramids are no longer found in European regions, nevertheless many of the supposed early neolithic caves, of the colossal triangular pyramidal and conical "menhirs" in Morbihan, and Brittany generally, many of the Danish "tumuli" and even of the "giant tombs" of Sardinia with their inseparable companions, the "nuraghi," are so many more or less clumsy copies of the pyramids. Most of these are the works of the first settlers on the newly-born continent and isles of Europe, the "some yellow, some brown and black, and some red" races that remained after the submersion of the last Atlantean continents and islands, 850,000 years ago—Plato's Island excepted—and before the arrival of the great Aryan races; while others were built by the earliest immigrants from the East. Those who can hardly accept the placing of the antiquity of the human race so far back as the 57,000 years, the age assigned by Dr. Dowler to the skeleton found by him at New Orleans on the banks of the Mississippi, will, of course, reject these facts. But they may find themselves mistaken some day. We may disparage the foolish self-glorification of the Arcadians who styled themselves "older than the Moon" (pros1lhnoi), and of the people of Attica, who claimed that they had existed before the Sun appeared in Heaven—but not their undeniable antiquity. Nor can we laugh at the universal belief that we had giant ancestors. The fact that the bones of the Mammoth and Mastodon, and, in one case, those of a gigantic Salamander, have been mistaken for human bones, does not make **368]** away with the difficulty that, of all the Mammalians, man is the only one whom Science will not allow to have dwarfed down, like all other animal frames, from the giant Homo Diluvii to the creature between five and six feet that he is now.

But the "Serpents of Wisdom" have preserved their records well, and the history of human evolution *is* traced in Heaven as it is traced on underground walls. Humanity and the *Stars* are bound together indissolubly, because of the *Intelligences* that rule the latter.

Modern Symbologists may scoff at this and call it "fancy," but as Mr. Staniland Wake writes:

> It is unquestionable that the Deluge has [ever] been associated in the legends of some Eastern peoples not only with the Pyramids, but also with the constellations.[787]

The "Old Dragon" is identical with the "Great Flood," says Mr. Proctor:

> We know that in the past the constellation of the Dragon was at the pole, or boss, of the celestial sphere. In stellar temples, . . . the Dragon would be the uppermost or ruling constellation. . . . It is singular how closely these constellations, . . . correspond in sequence and in range of right ascension with the events recorded respecting the [Biblical] Flood.[788]

The reasons for this *singularity*, however, have been made abundantly clear in this work. It only shows that there were *several* Deluges confused in the memories and traditions of the sub-races of the Fifth Race. The first great Flood was astronomical and cosmical, while several others were terrestrial. And yet our very learned friend Mr. Gerald Massey—an initiate truly in the mysteries of the British Museum, still only a self-initiate—declared and insisted that the Atlantean Submersion and Deluge were only the anthropomorphized fancies of ignorant people, and that Atlantis was no better than an "astronomical allegory." But the great zodiacal allegory is based upon historical events, and allegory can hardly interfere with history; moreover, every student of Occultism knows what that astronomical and zodiacal allegory means. Dr. Smith shows in the Nimrod Epic of the Assyrian tablets the real meaning of the allegory.

> [Its twelve cantos] refer to the annual course of the Sun through the twelve months of the year. Each tablet answers to a special month, and contains a distinct reference to the animal forms in the signs of the

787 *The Great Pyramid*.
788 *Knowledge*, i. p. 243; quoted by Staniland Wake, *op. cit.*, pp. 81, 82.

Zodiac; . . . [the eleventh canto being] consecrated to Rimmon, the God of storms and rain, and harmonizes with the eleventh sign of the Zodiac—Aquarius, or the Waterman.[789]

369] {THE POLES HAVE BEEN THRICE INVERTED.} But even this is preceded in the old Records by the *pre*-astronomical Cosmic Flood, which became allegorized and symbolized in the above Zodiacal or Noah's Flood. But this has nothing to do with Atlantis. The Pyramids are closely connected with the ideas of both the constellation of the Great Dragon, the "Dragons of Wisdom," or the great Initiates of the Third and Fourth Races, and the floods of the Nile, regarded as a divine reminder of the great Atlantic Flood. The astronomical records of Universal History, however, are said to have had their beginnings with the third sub-race of the Fourth Root-Race or the Atlanteans. When was it? Occult data show that even since the time of the regular establishment of the zodiacal calculations in *Egypt*, *the poles have been thrice inverted*.

We will presently return again to this statement. Such symbols as are represented by the Signs of the Zodiac—a fact which offers a handle to Materialists upon which to bang their one-sided theories and opinions—have too profound a signification, and their bearing upon our Humanity is too important, to suffer dismissal in a few words. Meanwhile, we have to consider the meaning of the statement, in Shloka 48, concerning the "first Divine Kings," who are said to have "redescended," guided and *instructed* our Fifth Race after the last Deluge! We shall consider this last claim historically in the Sections that follow, but must end with a few more details on the subject of "Serpents."

The rough commentaries on the Archaic Stanzas have to end here. Further elucidation requires proofs obtained from ancient, mediaeval, and modern works which have treated of these subjects. All such evidence has now to be gathered in, collated and brought together in better order, so as to compel the attention of the reader to this wealth of historical proofs. And as the manifold meaning of the weird and suggestive symbol (so often referred to) of the "tempter of man"—in the orthodox light of the Church—can never be too strongly insisted upon, it seems more advisable to exhaust the subject by every available proof, at this juncture, even at the risk of repetition. The Titans and Kabirs have been invariably made out by our Theologians and some pious Symbologists to be indissolubly connected with the grotesque personage called the "Devil," and every proof which goes against their theory has been hitherto as invariably rejected and ignored. The Occultist must, therefore, neglect nothing which may tend to defeat this conspiracy of slander. And so we propose to divide the subjects **370]** involved in these last three Verses into several groups, and to examine them as carefully and as fully as space permits. A few more details may thus be added to the general evidences of antiquity, on the most disputed tenets of Occultism and the Esoteric Doctrine—the bulk of which, however, will be found in Part II, on Symbology.

SERPENTS AND DRAGONS UNDER DIFFERENT SYMBOLISMS.

The name of the Dragon in Chaldæa was not written phonetically, but was represented by two monograms, meaning *probably*, according to the Orientalists, the "scaly one." "This description," very pertinently remarks G. Smith, "of course might apply either to a fabulous dragon, a serpent, or a fish." To this we may add that, in one aspect, it applies to Makara, the tenth Zodiacal Sign, the Sanskrit term for a nondescript amphibious animal, generally called Crocodile, but really signifying something else. This, then, is a virtual admission that the Assyriologists, at all events, know nothing certain as to the status of the Dragon in ancient Chaldæa. It was from Chaldæa that the Hebrews got *their* symbolism, only to be afterwards robbed of it by the Christians, who made of the "scaly one" a living entity and a maleficent power.

A specimen of Dragons, "winged and scaled," may be seen in the British Museum. In this representation of the events of the Fall, according to the same authority, there are also two figures sitting on each side of a "tree," and holding out their hands to the "apple," while at the back of the "tree" is the Dragon-Serpent. Esoterically, the two figures are two "Chaldees" ready for Initiation, the Serpent symbolizing the Initiator; while the jealous Gods, who curse the three, are the exoteric profane clergy. Not much of the literal "biblical event" there, as any Occultist can see!

"The Great Dragon has respect but for the Serpents of Wisdom," says the Stanza; thus proving the correctness of our explanation of the two figures and the "Serpent."

"The Serpents who redescended, ... who taught and instructed" the Fifth Race. What sane man, in our day, is capable of believing that *real* serpents are hereby meant? Hence the rough guess—now become almost an axiom with men of Science—that those who in antiquity wrote upon various sacred Dragons and Serpents were either superstitious and credulous people, or were bent upon deceiving **371]** {THE NAASNIAN GNOSTICS.} those more ignorant than themselves. Yet, from Homer downwards, the term implied something hidden from the Profane.

[789] *Nineteenth Century*, 1882, p. 236; quoted by Staniland Wake, *ibid.*, p. 82.

"Terrible are the Gods when they manifest themselves"—those *Gods* whom men call *Dragons.* And Ælianus, treating in his *De Naturà Animalium* of these ophidian symbols, makes certain remarks which show that he well understood the nature of these most ancient of symbols. Thus with reference to the above Homeric verse he most pertinently explains:

For the Dragon, while sacred and to be worshipped, *has within himself something still more of the divine nature* of which it is better [for others?] to remain in ignorance.[790]

The "Dragon" symbol has a septenary meaning, and of these seven meanings, the highest and the lowest may be given. The highest is identical with the "Self-born," the Logos, the Hindu Aja. With the Christian Gnostics called the Naasenians, or Serpent-worshippers, he was the Second Person of the Trinity, the Son. His symbol was the, constellation of the Dragon.[791] Its seven "Stars" are the seven stars held in the hand of the "Alpha and Omega" in *Revelation.* In its most terrestrial meaning, the term "Dragon" was applied to the "Wise" men.

This portion of the religious symbolism of antiquity is very abstruse and mysterious, and may remain incomprehensible to the profane. In our modern day it so jars on the Christian ear that, in spite of our boasted civilization, it can hardly escape being regarded as a direct denunciation of the most cherished of Christian dogmas. Such a subject required, to do it justice, the pen and genius of Milton, whose poetical fiction has now taken root in the Church as a revealed dogma.

Did the allegory of the Dragon and his supposed conqueror in Heaven originate with St. John, in his *Revelation*? Emphatically we answer—No. St. John's "Dragon" is Neptune, the symbol of Atlantean Magic.

In order that we may demonstrate this negation, the reader is asked to examine the symbolism of the Serpent or the Dragon under its several aspects.

THE SIDEREAL AND COSMIC GLYPHS.

Every Astronomer—not to speak of Occultists and Astrologers—knows that, figuratively speaking, the Astral Light, the Milky Way, **372]** and also the Path of the Sun to the tropics of Cancer and Capricorn, as well as the Circles of the Sidereal or Tropical Year, were always called "Serpents" in the allegorical and mystic phraseology of the Adepts.

This, cosmically, as well as metaphorically. Poseidon is a "Dragon"—the Dragon "Chozzar, called by the profane Neptune" according to the Peratae Gnostics, the "Good and Perfect Serpent," the Messiah of the Naaseni, whose symbol in Heaven is Draco.

But we ought to discriminate between the various characters of this symbol. Now Zoroastrian Esotericism is identical with that of the Secret Doctrine, and when an Occultist reads in the *Vendidad* complaints uttered against the "Serpent," whose bites have transformed the beautiful, eternal spring of Airyana Vaejo, changing it into winter, generating disease and death, and at the same time mental and psychic consumption—he knows that the Serpent alluded to is the North Pole, and also the Pole of the Heavens.[792] These two axes produce the seasons according to their angle of inclination to each other. The two axes were *no more parallel;* hence the eternal spring of Airyana Vaejo "by the good river Daitya" had disappeared, and "the Aryan Magi had to emigrate to Sogdiana"—say the exoteric accounts. But the Esoteric Teaching states that the pole had passed from the equator, and that the "Land of Bliss" of the Fourth Race, its inheritance from the Third, had now become the region of desolation and woe. This alone ought to be an incontrovertible proof of the great antiquity of the Zoroastrian Scriptures. The Neo-Aryans of the post-diluvian age could, of course, hardly recognize the mountains, on the summits of which their forefathers had met *before* the Flood, and conversed with the pure "Yazatas" or celestial Spirits of the Elements, whose life and *food* they had once shared. As shown by Eckstein:

The *Vendîdâd* seems to point out a great change in the atmosphere of central Asia; strong volcanic eruptions and the collapse of a whole range of mountains in the neighbourhood of the Kara-Korum chain.[793]

The Egyptians, according to Eusebius, who, for a wonder, once wrote the truth, symbolized Kosmos by a large fiery circle, with a serpent with a hawk's head lying across its diameter.

Here we see the pole of the earth within the plane of the ecliptic, attended with all the fiery consequences that must arise from such a state of the heavens: when **373]** {THE TWO MYSTIC POLES.}

---

[790] *Op. cit.*, XI. xvii.

[791] As shown by H. Lizeray in his *Trinité Chrétienne Devoilée*, the Dragon, being placed between the immutable Father (the Pole, a fixed point) and mutable Matter, transmits to the latter the influences he receives from the former, whence his name—the Verbum.

[792] Symbolized by the Egyptians under the form of a serpent with a hawk's head.

[793] *Revue Archéologique*, 1885.

the whole Zodiac, in 25,000 [odd] years, must have "redden'd with the solar blaze"; and *each sign must have been vertical* to the polar region.[794]

Meru, the Abode of the Gods, as explained before, was placed in the North Pole, while Pâtâla, the Nether Region, was supposed to lie towards the South. As each symbol in Esoteric Philosophy has *seven* keys, Meru and Pâtâla have, geographically, one significance and represent localities, while, astronomically, they have another, and mean the "two poles"; the latter meaning led to their being often rendered in *exoteric* sectarianism as the "Mountain" and the "Pit," or Heaven and Hell. If we for the present hold only to the astronomical and geographical significance, it may be found that the Ancients knew the topography and nature of the Arctic and Antarctic regions better than any of our modern Astronomers. They had reasons, and good ones, for naming one the "Mountain" and the other the "Pit." As the author just quoted half explains, Helion and Acheron meant nearly the same. "Heli-on is the Sun in his highest," Heli-os or Eli-os meaning the "most high," and Acheron is 32 degrees above the pole, and 32 below it, the allegorical river being thus supposed to touch the northern horizon in the latitude of 32 degrees. The vast concave, that is for ever hidden from our sight and which surrounded the southern pole, the first astronomers called the Pit, while observing, toward the northern pole, that a certain circuit in the heavens always appeared above the horizon—they called it the Mountain. As Meru is the high abode of the Gods, these were said to *ascend* and *descend* periodically; by which (astronomically) the *Zodiacal* Gods were meant, the passing of the original north pole of the Earth to the south pole of the Heaven.

> In that age at noon, the ecliptic would be parallel with the meridian, and part of the Zodiac would descend from the north pole to the north horizon; crossing the *eight coils of the serpent* [eight sidereal years, or over 200,000 solar years], which would seem like an imaginary *ladder* with *eight staves* reaching from the earth up to the pole, *i.e.*, the throne of Jove. Up this ladder, then, the Gods, *i.e.*, the Signs of the Zodiac, ascended and descended. [Jacob's ladder and the Angels]. . . . It is more than 400,000 years since the Zodiac formed the sides of this ladder. [795]

This is an ingenious explanation, even if it is not altogether free from Occult heresy. Yet it is nearer the truth than many of a more scientific and especially theological character. As said, the Christian **374]** Trinity was purely astronomical from its beginning. This it was which made Rutilius say of those who euhemerized it: *"Judœa gens, radix stultorum."*

But the profane, and especially Christian fanatics who are ever in search of scientific corroboration for their dead-letter texts, persist in seeing in the Celestial Pole the true Serpent of *Genesis*, Satan, the enemy of mankind; whereas it is really—a cosmic metaphor. When the Gods are said to forsake the Earth, it means not only the Gods, the Protectors and Instructors, but also the *minor* Gods—the Regents of the Zodiacal Signs. The former, as actual and existing Entities which gave birth to, nursed, and instructed Mankind in its early youth, appear in every Scripture, in that of the Zoroastrians as well as in the Hindu Gospels. Ormazd, or Ahura Mazda, the "Lord of Wisdom," is the synthesis of the Amshaspands, or Amesha Spentas, the "Immortal Benefactors,"[796] the "Word," or the Logos, and its six highest aspects in Mazdeanism. These "Immortal Benefactors" are described in *Zamyad Yasht* as:

> The Amesha Spentas, the shining, having efficacious eyes, great, helpful . . . imperishable and pure . . . which are all seven of like mind, like speech, all seven doing alike . . . which are *the creators and destroyers of the creatures* of Ahura Mazda, their creators and overseers, their protectors and rulers.

These few lines are sufficient to indicate the dual and even the triple character of the Amshaspands, our Dhyân Chohans or the "Serpents of Wisdom." They are identical with, and yet separate from Ormazd (Ahura Mazda). They are also the Angels of the Stars of the Christians—the Star-Yazatas of the Zoroastrians—or again the seven Planets (including the Sun) of every religion.[797] The epithet, "the shining, having efficacious eyes," proves it. This on the physical and sidereal planes. On the spiritual, they are the Divine Powers of Ahura Mazda; but on the astral or psychic plane again, they are the "Builders," the "Watchers," the Pitris, or Fathers, and the first Preceptors of Mankind.

When mortals have become sufficiently spiritualized, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer whose name has passed into our generation, who (*a*) was not a direct emanation of the Logos (under whatever name known **375]** {GOD AND NATURE ANTHROPOMORPHIZED.} to us) *i.e.*, an *essential* incarnation of one of the "Seven," of the "Divine

---

[794] Mackey's *Sphinxiad; or*, *The Mythological Astronomy of the Ancients Demonstrated by Restoring to their Fables and Symbols their Original Meanings*, p. 42.

[795] *Ibid*., p. 47.

[796] Also translated as "Blissful Immortals" by Dr. W. Geiger; but the first is more correct.

[797] These "seven" became the eight, the Ogdoad, of the later *materialized* religions, the seventh, or the highest "principle," being no longer the pervading Spirit, the Synthesis, but becoming an anthropomorphic number, or additional unit.

Spirit who is sevenfold"; and (*b*) who had not appeared before, in past Cycles. They will recognize, then, the cause which produces certain riddles of the ages, in both history and chronology; the reason, for instance, why it is impossible for *them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan;* why the numbers and individualities of the Rishis and Manus are so mixed up; why Krishna and Buddha speak of themselves as reincarnations, Krishna identifying himself with the Rishi Nârâyana, and Gautama giving a series of his previous births; and why the former, especially, being "the *very supreme* Brahmâ," is yet called Anshânshâvatâra—"a part of a part" only of the Supreme on Earth; finally, why Osiris is a Great God, and at the same time a "Prince on Earth," who reappears in Thoth Hermes; and why Jesus (in Hebrew, Joshua) of Nazareth is recognized, kabalistically, in Joshua, the son of Nun, as well as in other personages. The Esoteric Doctrine explains all this by saying that each of these, as also many others, had first appeared on Earth as one of the Seven Powers of the Logos, individualized as a God or Angel (Messenger); then, mixed with Matter, they had reappeared in turn as great Sages and Instructors who "taught" the Fifth Race, after having instructed the two preceding Races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of Mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only the "parts of a part" on Earth, though *de facto* the One Supreme in Nature.

This is the metaphysics of Theogony. Now every "Power" among the Seven, once he is individualized, has in his charge one of the Elements of creation, and rules over it;[798] hence the many meanings in every symbol. These, unless interpreted according to the Esoteric methods, generally lead to inextricable confusion.

Does the Western Kabalist, who is generally an opponent of the Eastern Occultist, require a proof? Let him open Éliphas Lévi's *Histoire de la Magie*,[799] and carefully examine his "Grand Symbole Kabbalistique" from the *Zohar.* He will find there, in the engraving, a development of the "interlaced triangles," a *while* man above and a *black* woman below reversed, the legs passing under the extended arms **376]** of the male figure, and protruding behind the shoulders, while their hands join at an angle on each side. Éliphas Lévi makes of this symbol, God and Nature; or God, "Light," mirrored inversely in Nature and Matter, "Darkness." Kabalistically and symbolically he is right; but only so far as emblematical cosmogony goes. Neither has he invented the symbol, nor have the Kabalists. The two figures in white and black stone have existed in the temples of Egypt from time immemorial, agreeably to tradition, and historically—ever since the day of King Cambyses, who personally saw them. Therefore the symbol must have been in existence for nearly 2,500 years. This, at the very least, for Cambyses, who was a son of Cyrus the Great, succeeded his father in the year 529 B.C. These figures were the two Kabiri personifying the *opposite poles.* Herodotus[800] tells posterity that when Cambyses entered the temple of the Kabirim, he burst into an inextinguishable fit of laughter, on perceiving what he thought to be a man erect and a woman standing on the top of her head before him. These were the poles, however, whose symbol was intended to commemorate "the passing of the original north pole of the earth to the south pole of the heaven," as perceived by Mackey.[801] But they also represented the poles *inverted*, in consequence of the great inclination of the axis, which each time resulted in the displacement of the oceans, the submersion of the polar lands, and the consequent upheaval of new continents in the equatorial regions, and *vice versa.* These Kabirim were the "Deluge" Gods.

This may help us to get at the key of the seemingly hopeless confusion among the numbers of names and titles given to one and the same Gods, and classes of Gods. Faber, at the beginning of this century, showed the identity of the Corybantes, Curetes, Dioscuri, Anactes, Dii Magni, Idei, Dactyli, Lares, Penates, Manes,[802] Titans, and **377]** {WHO WERE ENOCH AND THE OTHERS?}

---

[798] These elements are: the cosmic, the terrene, the mineral, the vegetable, the animal, the aqueous, and finally the human—in their physical, spiritual, and psychic aspects.

[799] P. 53.

[800] *Thalia*, lxxvii.

[801] Who adds that "the Egyptians had various ways of representing the angle of the poles. In, Perry's *View of the Levant* there is a figure representing the *south pole* of the Earth in the constellation of the *Harp*, in which the poles appear like two *straight rods* surmounted with hawks' wings, to distinguish the north from the south. But the symbols of the poles . . . . are, sometimes, in the form of serpents, with the heads of hawks to distinguish the north from the south end." *(Op. cit.*, p. 41.)

[802] Faber and Bishop Cumberland would make these all the later pagan personifications of "the Noëtic Ark, and . . . no other than the patriarch [Noah] and his family" (!), as the former writer puts it in his *Cabiri* (i. 136); because, we are told, that most probably after the Deluge in commemoration of the event, the pious Noachidæ established a religious festival, which was, later on, corrupted by their *impious* descendants, who made of "Noah and his family" demons or hero-

Aletæ with the Kabiri. And we have shown that the latter were the same as the Manus, the Rishis, and our Dhyân Chohans who incarnated in the Elect of the Third and Fourth Races. Thus, while in Theogony the Kabiri-Titans were seven Great Gods, cosmically and astronomically the Titans were called Atlantes, because, perhaps, as Faber says, they were connected with *at-al-as*, the "divine sun," and with *tit*, the "deluge." But this, if true, is only the exoteric version. Esoterically, the meaning of their symbols depends on the appellation, or title, used. The seven mysterious, awe-inspiring Great Gods—the Dioscuri,[803] the deities surrounded with the darkness of Occult Nature—become the Idei Dactyli, or Ideic "Fingers," with the Adept-healers by metals. The true etymology of the name Lares, now signifying "Ghosts," must be sought in the Etruscan word *lars*, "conductor," "leader." Sanchuniathon translates the word Aletæ as "fire worshippers," and Faber believes it to be derived from *al-orit*, the "God of fire." Both are right, for in both cases it is a reference to the Sun, the "highest" God, toward whom the Planetary Gods "gravitate" (astronomically and allegorically), and whom they worship. As Lares, they are truly the Solar Deities, though Faber's etymology, that "Lar is a contraction of El-Ar, the solar deity,"[804] is not very correct. They are the Lares, the Conductors and Leaders of men. As Aletas, they were the seven Planets—astronomically; and as Lares, the Regents of these Planets, our Protectors and Rulers—mystically. For purposes or exoteric or phallic worship, and also cosmically, they were the Kabiri, whose attributes and dual capacities were denoted by the names of the temples to which they respectively belonged, and also by those of then-priests. They all belonged, however, to the septenary creative and informing groups of Dhyân Chohans. The Sabæans, who worshipped the "Regents of the Seven Planets" just as the Hindus worship their Rishis, held Seth and his son Hermes (Enoch or Enos) as the highest among the Planetary Gods. Seth and Enos were borrowed from the Sabæans and then disfigured by the Jews (exoterically); but the truth about them can still be discovered even in *Genesis*.[805] Seth is the **378]** "Progenitor" of those early men of the Third Race in whom the Planetary Angels had incarnated; he was himself a Dhyân Chohan and belonged to the *informing* Gods, and Enos (Hanoch or Enoch), or Hermes, was said to be his *son*—Enos being a generic name for all the early "Seers" (Enoïchion). Thence the worship. The Arabic writer Soyuti says that the earliest records mention Seth, or Set, as the founder of Sabaism, and that the pyramids which embody the planetary system were regarded as the place of sepulchre of both Seth and Idrus (Hermes or Enoch);[806] that thither Sabæans proceeded on pilgrimage, and chanted prayers *seven times* a day, *turning to the North* (Mount Meru, Kaph, Olympus, etc.).[807] Abd Allatif also tells us some curious things about the Sabseans and their books. So also does Eddin Ahmed Ben Yahya, who wrote 200 years later. While the latter maintains "that each pyramid was consecrated to a *star*" (a Star *Regent* rather), Abd Allatif assures us that he had read in ancient Sabsean books that "one pyramid was the tomb of Agathodæmon and the other of Hermes":[808]

> Agathodæmon was none other than Seth, and, according to some writers, Hermes was his son,

adds Mr. Staniland Wake in *The Great Pyramid*.[809]

Thus, while in Samothrace and the oldest Egyptian temples the Kabiri were the Great Cosmic Gods—the Seven and the *Forty-nine* Sacred Fires—in the Grecian fanes their rites became mostly phallic, and therefore, to the profane, obscene. In the latter case they were three and four, or seven—the male and female principles—the *crux ansata.* This division shows why some classical writers held that they were only three, while others named four. And these were Axieros (in his female aspect Demeter); Axiokersa (Persephone);[810] Axiokersos (Pluto or Hades); and Kadmos or

---

gods; "and at length unblushing obscenity usurped the name and garb of religion" (*ibid.*, i. p. 10). Now this is indeed putting an extinguisher upon the human reasoning powers, not only of antiquity, but even of our present generations. Reverse the statement, and after the words "Noah and his family" explain that what was meant is simply the Jewish version of a Samothracian mystery, of Saturn, or Cronus-Sydyk and his Sons, and then we may say *Amen.*

[803] Who were later on, with the Greeks, limited to Castor and Pollux only. But in the days of Lemuria, the Dioscuri, the "Egg-born," were the Seven Dhyân Chohans (Agnishvâtta-Kumâra) who incarnated in the Seven Elect of the Third Race.

[804] *Op. cit.*, i. 133.

[805] Clement of Alexandria recognized the astronomical significance of Chapters xxv *et seqq.* of *Exodus.* He says that, according, to the Mosaic doctrine, the seven Planets help in the generation of terrestrial things. The two Cherubs standing on the two sides of the sacred Tetragrammaton represent Ursa Major and Ursa Minor.

[806] Vyse, *Operations*, etc., ii. 258.

[807] Palgrave, ii. 264.

[808] Vyse, *ibid.*, ii. 342.

[809] P. 57.

[810] The speculation of Mackey, the self-made adept of Norwich, in his *Mythological Astronomy*, is a curious idea—yet one perhaps not so very far from the truth. He says that the Kabiri named

Kasmilos (Hermes—not the ithyphallic Hermes mentioned by Herodotus,[811] but "he of the sacred **379]** {THE POLES, THE "HEAVENLY MEASURE."} legend," which was explained only during the Samothracian Mysteries). This identification, which is due, according to the Scholiast on Apollonius Rhodius,[812] to an indiscretion of Mnaseas, is really no identification at all, as names alone do not reveal much.[813] Others again have maintained, being equally right in their way, that there were only two Kabiri. These were, esoterically, the two Dioscuri, Castor and Pollux, and exoterically, Jupiter and Bacchus. These two personified the terrestrial poles, geodesically; the terrestrial pole, and the pole of the heavens, astronomically; and also the physical and the spiritual man. The story of Semele and Jupiter and the birth of Bacchus, Bimater, with all the circumstances attending it, needs only to be read esoterically for the understanding of the allegory. The parts played in the event by the Fire, Water, Earth, etc., in the many versions, will show how the "Father of the Gods" and the "merry God of Wine" were also made to personify the two terrestrial poles. The telluric, metalline, magnetic, electric and the fiery elements are all so many allusions and references to the cosmic and astronomic character of the diluvian tragedy. In Astronomy, the poles are indeed the "heavenly measure"; and so are the Kabiri-Dioscuri, as will be shown, and the Kabiri-Titans, to whom Diodorus ascribes the "invention of Fire"[814] and the art of manufacturing iron. Moreover, Pausanius[815] shows that the original Kabiric deity was Prometheus.

But the fact that, astronomically, the Titan-Kabirim were also the Generators and Regulators of the Seasons, and, cosmically, the great Volcanic Energies—the Gods presiding over all the metals and terrestrial works—does not prevent them from being, in their original divine characters, the beneficent Entities who, symbolized in Prometheus, brought light to the world, and endowed Humanity with intellect and reason. They ale preeminently in every Theogony—especially in the Hindu—the Sacred Divine Fires, Three, Seven, or Forty-nine, according as the allegory demands it. Their very names prove it, for they are the Agni-putra, or Sons of the Fire, in India, and the Genii of the Fire under numerous names in Greece and elsewhere. Welcker, Maury, and now Decharme, show the name *kabeiros* meaning "the powerful through fire," from the Greek αἴω "to burn." The Semitic **380]** word *kabirim* contains the idea of "the powerful, the mighty, and the great," answering to the Greek μεγάλοι, δυνατοὶ, but these are later epithets. These Gods were universally worshipped, and their origin is lost in the night of time. Yet whether propitiated in Phrygia, Phoenicia, the Troad, Thrace, Egypt, Lemnos or Sicily, their cult was always connected with Fire, their temples ever built in the most volcanic localities, and in exoteric worship they belonged to the Chthonian Divinities, and therefore has Christianity made of them *Infernal* Gods.

They are truly "the great, beneficent and powerful Gods," as Cassius Hermone calls them.[816] At Thebes, Core and Demeter, the Kabirim, had a sanctuary,[817] and at Memphis, the Kabiri had a temple so sacred, that none, excepting the priests, were suffered to enter its holy precincts.[818] But we must not, at the same time, lose sight of the fact that the title of Kabiri was generic; that the Kabiri, the mighty Gods as well as mortals, were of both sexes, and also terrestrial, celestial and cosmic; that while, in their later capacity of rulers of sidereal and terrestrial powers, a purely geological phenomenon—as it is now regarded—was symbolized in the persons of those rulers, they were also, in the beginning of times, the Rulers of Mankind, when, incarnated as Kings of the "Divine Dynasties," they gave the first impulse to civilization, and directed the mind with which they had endued men, to the invention and perfection of all the arts and sciences. Thus the Kabiri are said to have appeared as the benefactors of men, and as such they lived for ages in the memory of nations. To these Kabiri or Titans is ascribed the invention of letters (the Deva-nagari, or alphabet and

---

Axieros and Axiokersa (*a*) derived their names from *kab* or *cab*, a "measure," and from *urim*, the "heavens"—-the Kabirim being thus "a measure of the heavens"; and (*b*) that their distinctive names, implying the *principle of generation*, referred to the sexes. For "the word *sex* was formerly understood by *ax*; which . . . has, in our time settled into sex. [And he refers to *Encyclopaedia Londiniensis*, at the word 'aspiration.'] Now if we give the aspirated sound to Axieros, it would become *Sax* or *Soxieros*; and the other pole would be *Sexiokersa.* The two poles would thus become the generators of the other powers of nature—they would be the *Parents* of the other powers; therefore, the most powerful Gods." (*Op. cit.*, p. 39.)

[811] ii. 51.

[812] i. 9-17.

[813] Decharme, *Mythologie de la Grèce Antique*, p. 270.

[814] The word *guebra* comes from Kabiri (*Gabiri)*, and means the Persian ancient fire-worshippers, or »aisîs. Kabiri became Gabiri and then remained as an appellation of the Zoroastrians in Persia. (See Hyde's *De Religione Persarum*, c. 29.)

[815] I. ix. 751.

[816] See Macrob., *Sat.*, I. iii. c. 4, p. 376.

[817] Pausan., ix. 22; 5.

[818] Herodotus, iii. 37.

language of the Gods), of laws and legislature, of architecture, as also of the various modes of magic, so-called, and of the medical use of plants. Hermes, Orpheus, Cadmus, Asclepius, all those Demi-gods and Heroes, to whom is ascribed the revelation of sciences to men, and in whom Bryant, Faber, Bishop Cumberland, and so many other Christian writers—too zealous for plain truth—would force posterity to see only Pagan copies of one sole prototype, named Noah—all are generic names.

It is the Kabiri who are credited with having revealed the great boon of agriculture, by *producing* corn or wheat. What Isis-Osiris, the once living Kabiria, did in Egypt, that Ceres is said to have done in Sicily; they all belong to one class.

That serpents were ever emblems of wisdom and prudence is again **381]** {THE DRAGON HUMAN YET DIVINE.} shown by the Caduceus of Mercury, one with Thot, the God of Wisdom, with Hermes, and so on. The two serpents, entwined round the rod, are phallic symbols of Jupiter and other Gods who transformed themselves into snakes for purposes of seducing Goddesses—only in the unclean fancies of profane Symbologists. The serpent has ever been the symbol of the Adept, and of his powers of immortality and divine knowledge. Mercury, in his psychopompic character, conducting and guiding the souls of the dead to Hades with his Caduceus and even raising them to life with it, is a simple and very transparent allegory. It shows the dual power of the Secret Wisdom: black and white Magic. It shows this personified Wisdom guiding the Soul after death, and displaying the power of calling to life that which is dead—a very deep metaphor if one but thinks over its meaning. All the peoples of antiquity, with one exception, reverenced this symbol; the exception being the Christians, who chose to forget the "brazen serpent" of Moses, and even the implied acknowledgment of the great wisdom and prudence of the "serpent" by Jesus himself, "Be ye *wise* as serpents and harmless as doves." The Chinese, one of the oldest nations of our Fifth Race, made of it the emblem of their Emperors, who are thus the degenerate successors of the "Serpents" or Initiates, who ruled the early races of the Fifth Humanity. The Emperor's throne is the "Dragon's Seat," and his dresses of State are embroidered with the likeness of the Dragon. The aphorisms in the oldest books of China, moreover, say plainly that the Dragon is a human, albeit *divine*, Being. Speaking of the "Yellow Dragon," the chief of the others, the *Twan-ying-t'u* says:

> His wisdom and virtue are unfathomable . . . he does not go in company and does not live in herds [he is an ascetic]. . . . He wanders in the wilds beyond the heavens. He goes and comes, fulfilling the decree [Karma]; at the proper seasons if there is perfection he conies forth, if not he remains [invisible].

And Lü-lan asserts that Confucius said:

> The Dragon feeds in the pure (water) [of wisdom] and disports in the clear (water) [of Life].[819]

OUR DIVINE INSTRUCTORS.

Now Atlantis and the Phlegyan Isle are not the only records left of the Deluge. China has also her tradition and the story of an island or continent, which it calls Ma-li-ga-si-ma, and which Kæmpfer and Faber spell "Maurigasima," for some mysterious phonetic reasons of their **382]** own. Kæmpfer, in his *Japan*[820] gives the tradition: The island, owing to the iniquity of its giants, sinks to the bottom of the ocean, and Peiru-un, the king, the Chinese Noah, escapes alone with his family owing to a warning of the Gods through two idols. It is that pious prince and his descendants who have peopled China. The Chinese traditions speak of the Divine Dynasties of Kings as frequently as do those of any other nation.

At the same time there is not an old fragment but shows belief in a multiform and even multigeneric evolution of human beings—spiritual, psychic, intellectual, and physical—just as is described in the present work. A few of these claims have now to be considered.

Our races—they all show—have sprung from Divine Races, by whatever name the latter may be called. Whether we deal with the Indian Rishis or Pitris; with the Chinese Chim-nang and Tchan-gy—their "Divine Man" and Demi-gods; with the Akkadian Dingir and Mul-lil—the Creative God and the "Gods of the Ghost-world"; with the Egyptian Isis-Osiris and Thot; with the Hebrew Elohim; or again with Manco-Capac and his Peruvian progeny—the story varies nowhere. Every nation has either the *seven*, and *ten* Rishi-Manus and Prajâpatis; the seven and ten Ki-y; or *ten* and *seven* Amshaspands[821] (six exoterically); ten and seven Chaldæan Annedoti; ten and seven Sephiroth, etc. One and all have been derived from the primitive Dhyân Chohans of the Esoteric Doctrine, or the "Builders" of the Stanzas of Volume I. From Manu, Thot-Hermes, Oannes-Dagon, and Edris-Enoch, down to Plato Panodorus, all tell us of seven Divine Dynasties, of seven Lemurian, and seven Atlantean divisions of the Earth; of the seven primitive and dual Gods who descend from their Celestial Abode[822] and reign on Earth, teaching mankind Astronomy, Architecture, and all the other

---

[819] Quoted in Gould's *Mythical Monsters*, p. 399.

[820] Appendix, p. 13; quoted by Faber, *Cabiri*, ii. pp. 289-291.

[821] The Amshaspands are six—if Ormazd, their chief and Logos, is excluded. But in the Secret Doctrine he is the seventh and highest, just as Phtah is the seventh Kabir among the Kabiri.

[822] In the *Purânas* it is identified with Vishnu's or Brahmâ's Shveta-dvîpa of Mount Meru.

sciences that have come down to us. These Beings appear first as Gods and Creators; then they merge in nascent man, to finally emerge as "Divine Kings and Rulers." But this fact has been gradually forgotten. As Basnage shows, the Egyptians themselves confessed that Science had flourished in their country only since the time of Isis-Osiris, whom they continued to adore as Gods, "though they had become princes in human form." And he adds of the Divine Androgyne:

383] {HERMES IN ASTRONOMY AND ELSEWHERE} It is said that this prince [Isis-Osiris] built cities in Egypt, stopped the overflowing of the Nile; invented agriculture, the use of the vine, music, astronomy, and geometry.

When Abul Feda, in his *Historia Anteïslamitica*[823] says that the "Sabæan language" was established by Seth and Edris (Enoch)—he means Astronomy. In the *Melelwa Nahil*,[824] Hermes is called the disciple of Agathodæmon. And in another account,[825] Agathodæmon is mentioned as a "King of Egypt." The *Celepas Geraldinus* gives us some curious traditions about Henoch, who is called the "Divine Giant." In his *Book of the Various Names of the Nile*, the historian Ahmed Ben Yusouf Eltiphas tells us of the belief among the Semitic Arabs that Seth, who became later the Egyptian Typhon, Set, had been one of the Seven Angels, or Patriarchs, in the Bible; then he became a mortal and Adam's son, after which he communicated the gift of prophecy and astronomical science to Jared, who passed it to his son Henoch. But Henoch (Idris), "the author of thirty books," was "Sabæan by origin"—i.e., belonged to the Saba, "a Host":

Having established the rites and ceremonies of primitive worship, he went to the East, where he constructed one hundred and forty cities, of which Edessa was the least important, then returned to Egypt where he became its King.[826]

Thus, he is identified with Hermes. But there were five Hermes—or rather one, who appeared, as did some Manus and Rishis, in several different characters. In the *Burham i Kati*, he is mentioned as Hormig, a name of the Planet Mercury or Budha; and Wednesday was sacred both to Hermes and Thot.[827] The Hermes of Oriental tradition was worshipped by the Phineatæ, and is said to have fled after the death of Argus into Egypt, and civilized it under the name of Thoth.[828] But under whichever of these characters, he is always credited with having transferred all the sciences from *latent to active potency*, *i.e.*, with having been the first to teach Magic to Egypt and to Greece, before the days of Magna Grsecia, and when the Greeks were not even Hellenes.

Not only does Herodotus, the "father of history," tell us of the marvellous Dynasties of Gods that preceded the reign of mortals, followed by the Dynasties of Demi-gods, Heroes, and finally men, but **384]** the whole series of classical authors support him. Diodorus, Eratosthenes, Plato, Manetho, etc., repeat the same story, and never vary in the order given.

As Creuzer shows:

It is, indeed, from the spheres of the stars wherein dwell the gods of light, that wisdom descends to the inferior spheres. . . . In the system of the ancient priests [Hierophants and Adepts] all things without exception. Gods, Genii, Souls [Manes], the whole world, are conjointly developed in space and duration. The pyramid may be considered as the symbol of this magnificent hierarchy of spirits.[829]

It is the modern historians—French Academicians, like Renan, chiefly—who have made more efforts to suppress truth by ignoring the ancient annals of Divine Kings, than is strictly consistent with honesty. But M. Renan could never have been more unwilling than was Eratosthenes (260 B.C.) to accept the unpalatable fact; and yet the latter found himself obliged to recognize its truth. For this, the great Astronomer is treated with much contempt by his colleagues 2,000 years later. Manetho becomes with them "a superstitious priest born and bred in the atmosphere of other lying priests of Heliopolis." As the Demonologist De Mirville justly remarks:

All those historians and priests, so *veracious* when repeating stories of *human* kings and men, suddenly become *extremely suspicious* no sooner do they go back *to their gods.*

But there is the synchronistic table of Abydos, which, thanks to the genius of Champollion, has now vindicated the good faith of the priests of Egypt (of Manetho above all), and of Ptolemy, in the Turin papyrus, the most remarkable of all. In the words of the Egyptologist, De Rougé:

Champollion, struck with amazement, found that he had under his own eyes the remains of a list of Dynasties embracing the furthest mythic times, or the *Reigns of the Gods and Heroes. . .* At the very beginning of this curious papyrus we have to arrive at the conviction that, so far back as even the period of Ramses, these

---

[823] Ed. Fleisher, p. 16.

[824] MS., 47 in Nic. Cat.

[825] MS.,785, Uri's Cat.; quoted by Col. Vyse, *Operations at the Pyramids of Gizeh*, ii. 364; see Staniland Wake, *The Great Pyramid*, p. 94.

[826] De Mirville, *Pneumatologie*, iii, 29.

[827] Stanilaud Wake, *ibid.*, p. 96.

[828] *Ibid.*, p. 97.

[829] *Égypte*, iv. 441; De Mirville, *op. cit.*, iii. 41.

mythic and heroical traditions were just as Manetho had transmitted them to us; we see figuring in them, as Kings of Egypt, the Gods Seb, Osiris, Set, Horus, Thoth-Hermes, and the Goddess Ma, a long period of centuries being assigned to the reign of each of these.[830]

These synchronistic tables, besides the fact that they were disfigured by Eusebius for dishonest purposes, had never gone beyond Manetho. The chronology of the Divine Kings and Dynasties, like that of the **385]** {WHAT THE PRIESTS TOLD HERODOTUS.} age of humanity, has ever been in the hands of the priests, and kept secret from the profane multitudes.

Now though Africa, as a continent, it is said, appeared before that of Europe, nevertheless it came up later than Lemuria and even the earliest Atlantis. The whole region of what is now Egypt and the deserts was once upon a time covered with the sea. This was made known, firstly, by Herodotus, Strabo, Pliny, and others, and, secondly, through Geology. Abyssinia was once upon a time an island, and the Delta was the first country occupied by the pioneer emigrants who came with their Gods from the north-east.

When was it? History is silent upon the subject. Fortunately we have the Dendera Zodiac, the planisphere on the ceiling of one of the oldest Egyptian temples, to record the fact. This Zodiac, with its mysterious three Virgos between Leo and Libra, has found its Œdipus to understand the riddle of its signs, and justify the truthfulness of those priests who told Herodotus, that their Initiates taught (*a*) that the poles of the Earth and the Ecliptic had formerly coincided, and (*b*) that even since their first Zodiacal records were commenced, the Poles have been three times within the plane of the Ecliptic.

Bailly had not sufficient words at command to express his surprise at the *sameness* of all such traditions about the Divine Races, and exclaims:

> What are finally all those reigns of Indian Devas and [Persian] Peris; or, those reigns of the Chinese legends; those Tien-hoang or the Kings of Heaven, quite distinct from the Ti-hoang, or Kings on Earth, and the Gin-hoang, the King men, distinctions which are in perfect accord with those of the Greeks and Egyptians, in enumerating their Dynasties of Gods, of Demi-gods and Mortals.[831]

As says Panodorus:

> Now, it is during these thousand years [before the Deluge], that the *Reign of the Seven Gods* who rule the world took place. It was during that period that those benefactors of humanity *descended* on Earth and taught men to calculate the course of the sun and moon by the twelve signs of the Ecliptic.[832]

Nearly five hundred years before the present era, the priests of Egypt showed Herodotus the statues of their human Kings and Pontiffs-Piromis—the Arch-prophets or Maha Chohans of the temples, *born. one from the other*, without the intervention of woman—who had reigned before Menes, their first *human* King. These statues, he says, were enormous colossi in wood, three hundred and forty-five in number, *each of which had its name*, *history and annals.* They also assured Herodotus **386]** —unless the most truthful of historians, the "father of history," is now to be accused of fibbing, *just in this instance*—that no historian could ever understand or write an account of these superhuman Kings, unless he had studied and learned the history of the *three* Dynasties that preceded the human—namely, the Dynasties of the Gods, of the Demi-gods, and of the Heroes, or Giants.[833] These "three" Dynasties are the three Races.

Translated into the language of the Esoteric Doctrine, these three Dynasties would also be those of the Devas, of the Kimpurushas, and of the Danavas and Daityas—otherwise Gods, Celestial Spirits, and Giants or Titans. "Happy are those who are born, even from the condition of Gods, as men in Bhârata-varsha!"—exclaim the incarnated Gods themselves, during the Third Root-Race. Bhârata is generally India, but in this case it symbolizes the Chosen Land of those days, which was considered the best of the divisions of Jambu-dvîpa, as it was the land of active (spiritual) works *par excellence*; the land of Initiation and of Divine Knowledge.[834]

---

[830] *Annales de Philosophie Chrétienne*, xxxii. 442; see De Mirville, *Pneumalologie*, iii. 18.

[831] *Histoire de l'Astronomie Ancienne*; see De Mirville, *op. cit.*, *ibid*., p. 15.

[832] De Mirville, *ibid.*, p. 41.

[833] *Ibid.*, pp. 16, 17.

[834] In the *Vishnu Purâna*, with careful reading, may be found many corroborations of the same (Book II, chaps, iii, iv, *et seqq*.). The reigns of Gods, lower Gods, and Men are all enumerated in the descriptions of the seven islands, seven seas, seven mountains, etc., ruled by Kings. Each King is invariably said to have *seven* sons, an allusion to the seven sub-races. One instance will do. The King of Kusha-Dvîpa had seven sons . . . "after whom the seven portions or Varsha of the island were called. . . . *There reside mankind*, *along with Daityas and Dânavas*, *as well as with spirits of heaven* [*Gandharvas*, *Yakshas*, *Kimpurushas*, etc.] *and Gods*." (Wilson's Trans., ii. 195.) There is but one exception in the case of King Priyavrata, the son of the first Manu, Svâyambhuva—who had *ten* sons. But of these, three—Medha, Agnibâhu, and Putra (*ibid.*, ii. 101)—became ascetics and refused their portions. Thus Priyavrata divided the Earth again into *seven* continents.

Can one fail to recognize in Creuzer great powers of intuition, when, although he was almost unacquainted with the Aryan Hindu philosophies, which were but little known in his day, we find him writing:

We modern Europeans feel surprised when hearing talk of the Spirits of the Sun, Moon, etc. But we repeat again, *the natural good sense and the upright judgment* of the ancient peoples, quite foreign to our *entirely material* ideas of mechanics and physical sciences . . . could not see in the stars and planets nothing but simple masses of light, or opaque bodies moving in circuits in sidereal space, merely according to the laws of attraction or repulsion; they saw in them *living* bodies, *animated* by spirits as they saw the same in every kingdom of nature. . . . *This doctrine of spirits*, *so consistent and conformable to nature*, from which it was derived, formed a grand and unique conception, wherein the physical, the moral, and the political aspects were all blended together.[835]

It is such a conception only that can lead man to form a correct conclusion about his origin and the genesis of everything in the Universe—of Heaven and Earth, between which he is a living link. Without **387]** {WHAT ARE "SPIRITS"?} such a psychological link, and the feeling of its presence, no Science can ever progress, and the realm of knowledge must be limited to the analysis of physical matter only.

Occultists believe in "spirits," because they *feel*—and some see—themselves surrounded by them on every side.[836] Materialists do not. They live on this Earth, just as some creatures, in the world of insects and even of fishes, live surrounded by myriads of their own genus, without seeing, or so much as sensing them.[837]

Plato is the first sage among classical writers who speaks at length of the Divine Dynasties. He locates them on a vast continent which he calls Atlantis. Nor was Bailly the first or last to believe this. He had been preceded and anticipated in this theory by Father Kircher, the learned Jesuit, who in his *Œdipus Ægyptiacus*, writes:

I confess, for a long time I had regarded all this [the Dynasties and Atlantis] as pure fables *(meras nugas)* to the day when, better instructed in Oriental languages, I judged that all those legends must be, after all, only the development of a great truth.[838]

As De Rougemont shows, Theopompus, in his *Meropis*, made the priests of Phrygia and Asia Minor speak exactly as did the priests of Saïs when they revealed to Solon the history and fate of Atlantis. According to Theopompus, it was a unique continent of an indefinite size, containing two countries inhabited by two races—a fighting, **388]** warrior race, and a pious, meditative race[839]—

---

[835] *Égypte*, pp. 450-455; De Mirville, *ibid.*, pp. 41, 42.

[836] As a general rule, *now* that the very nature of the *inner* man has become as blind as his physical nature, man on this Globe is as the Amphioxus is in the ocean. Seen by millions of various other fishes and creatures that surround it, the Amphioxus species—having neither brain nor any of the senses possessed by the other classes—sees them not. Who knows whether, on the Darwinian theory, these Branchiostoma are not the direct ancestors of our Materialists?

[837] The Occultists have been accused of worshipping Gods or Devils! We deny this. Among the numberless hosts of Spirits—entities that have been or that will be men—there are some immeasurably superior to the human race, higher and holier than the highest saint on Earth, and wiser than any mortal without exception. And there are those again who are no better than we are, and some also who are far worse and inferior to the lowest savage. It is these last that command the readiest communication with our Earth, who perceive and sense us, as the clairvoyants perceive and sense them. The close proximity of our respective abodes and planes of perception are, unfortunately, in favour of such inter-comniunication, as they are ever ready to interfere with our affairs for weal or woe. If we are asked how it is that none but sensitive hysterical natures, neuro- and sycho-pathic persons, see—and occasionally talk with—"spirits," we answer the question by several other queries. We ask: Do you know the nature of hallucination, and can you define its psychic process? How can you tell that all such visions are due merely to physical hallucinations? What makes you feel so sure that mental and nervous diseases, while drawing a veil over our *normal* senses (so-called), *do not* reveal at the same time vistas unknown to the healthy man, by throwing open doors usually closed against your scientific (?) perceptions; or that a psycho-spiritual faculty *does not* forthwith replace the loss, or the temporary atrophy, of a purely physical sense? It is disease or the exuberance of nervous fluid which produces mediumship and visions—hallucinations, as you call them. But what *does* Science know even of mediumship? Truly were the modern Charcots to pay attention to the delirium of their patients from a more psychic standpoint, Science—Physiology especially—might be more benefited than it is now, and truth have a wider field of fact in its knowledge.

[838] i. 70; De Mirville, *ibid.*, p. 26.

[839] These were the early Aryans and the bulk of the Fourth Root-Race—the former pious and meditative (given to yoga-contemplation), the latter a fighting race of sorcerers, who were rapidly degenerating owing to their uncontrolled passions.

which Theopompus symbolizes by two cities.[840] The pious "city" was *continually visited by the Gods*; the belligerent "city" was inhabited by various beings *invulnerable* by iron, who could be *mortally wounded* only by stone and wood.[841] De Rougemont treats this as a pure *fiction* of Theopompus and even sees a fraud *(supercherie)* in the assertion of the Saïtic priests. This was denounced by the Demonologists as illogical. In the ironical words of De Mirville:

> A *supercherie* which was based on a belief, the product of the faith of the whole of antiquity; a *supposition* which yet gave its name to a whole mountain chain (Atlas); which specified with the greatest precision a topographical region (by placing this land at a small distance from Cadiz and the Strait of Calpe), which prophesied, 2,000 years before Columbus, *the great transoceanic land* situated beyond that Atlantis and which "is reached," it said, "by the Islands not of the Blessed, but of the Good Spirits," e8daim3nia (our Îles Fortunées)—such a supposition can well be nothing else but a *universal chimera!*[842]

It is certain that, whether "chimera" or reality, the priests of the whole world had it from one and the same source—the universal tradition about the third great Continent which perished some 850,000 years ago,[843] a Continent inhabited by two distinct races, distinct physically and especially morally, both deeply versed in primeval wisdom and the secrets of nature, and mutually antagonistic in their struggle, during the course and progress of their double evolution. For whence even the Chinese teachings upon the subject, if it is but a "fiction"? Have they not recorded the existence once upon a time of a *Holy* Island beyond the sun, Tcheou, beyond which were situated the lands of *Immortal* Men?[844] Do they not still believe that the remnants of those Immortal Men—who survived when the Holy Island became black with sin and perished—have found refuge in the great Desert of Gobi, where they still reside, invisible to all and defended from approach by hosts of Spirits?

As the very unbelieving Boulanger writes:

> **389]** {PLATO'S IDEA OF EVIL.} If one has to lend ear to traditions, the latter place before the reign of Kings, that of the Heroes and Demi-gods; and still earlier beyond they place the marvellous reign of the Gods and all the fables of the Golden Age. . . . One feels surprised that annals so interesting should have been rejected by almost all our historians. And yet the ideas presented by them were once universally admitted and revered by all nations; not a few revere them still, making them the basis of their daily life. Such considerations seem to necessitate a less hurried judgment. . . . The ancients, from whom we hold these traditions, which *we accept no longer because we no longer understand them*, must have had motives for believing in them, furnished by their greater proximity to the first ages, which the distance that separates us from them refuses to us. . . . Plato in the fourth book of his *Laws*, says that, long before the construction of the first cities, Saturn had established on earth a *certain* form of government under which man was very happy. Now as it is the Golden Age he refers to, or to that reign of Gods so celebrated in ancient fables, ... let us see the ideas he had of that happy age, and what was the occasion he had to introduce this *fable* into a treatise on politics. According to Plato, in order to obtain clear and precise ideas on royalty, its origin and power, one has to turn back to the first principles of history and tradition. Great changes, he says, have occurred in days of old, *in heaven and on earth*, and the present state of things is one of the results [Karma]. Our traditions tell us of many marvels, of changes that have taken place in the course of the sun, of Saturn's reign, and of a thousand other matters that remain scattered in human memory; but *one never hears anything of the evil which has produced these revolutions*, *nor of the evil which directly followed them.* Yet . . . that Evil is the principle one has to talk about, to be able to treat of royalty and the origin of power.[845]

That Evil, Plato seems to see in the sameness or consubstantiality of the natures of the rulers and the ruled, for he says that long before man built his cities, in the Golden Age, there was naught but happiness on Earth, for there were no needs. Why? Because Saturn, knowing that man could not rule man, without injustice forthwith filling the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures. To do this the God used the same means we ourselves use with regard to our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i.e.*, *a being of a species quite different from their own and of a superior nature.* This is just what Saturn did. He loved mankind and placed to rule over it no mortal king or prince but—"Spirits and Genii (δαίμονες) of a divine nature more excellent than that of man."

---

[840] The Northern and Southern Divisions of Lemuria-Atlantis. The Hyperborean and the Equatorial lands of the two Continents.

[841] De Rougemont, *Peuple Primitif*, iii. 157; De Mirville, *ibid.*, p. 29. This is Occult and refers to the property of iron which is attracted by some magnetic elements, and repelled by others. Such elements, by an Occult process, can be made as impervious to it as water to a blow.

[842] *Ibid.*, *loc. cit*.

[843] The First Continent, or Island, if so preferred, "the cap of the North Pole," has never perished; *not* will it to the end of the Seven Races.

[844] See De Rougemont, *ibid*.

[845] Boulanger, *Règne des Dieux*, Introd.; see De Mirville, *op. cit.*, *ibid.*, pp. 32, 33.

It was God (the Logos, the Synthesis of the Host), who thus presiding over the Genii became the first Shepherd and Leader of men.[846] **390]** When the world had ceased to be so governed and the Gods retired, ferocious beasts devoured a portion of mankind. Left to their own resources and industry, Inventors then appeared among them successively and discovered fire, wheat, wine; and public gratitude deified them.[847]

And mankind was right, as fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man.

As say the Commentaries:

Fruits and grain, *unknown to Earth to that day*, *were brought by the "Lords of Wisdom," for the benefit of those they ruled from other Lokas* [*Spheres*].

Now:

The earliest inventions [?] of mankind are the most wonderful that the race has ever made. . . . The *first use of fire*, and the discovery of the methods by which it can be kindled; the domestication of animals; and, above all, *the processes by which the various cereals were first developed* out of some wild grasses [?]—these are all *discoveries with which*, *in ingenuity and in importance*, *no subsequent discoveries may compare.* They are all unknown to history—all lost in the light of an *effulgent dawn*.[848]

This will be doubted and denied in our proud generation. But if it be asserted that there are no grains and fruits *unknown to earth*, then we may remind the reader *that wheat has never been found in the wild state; it is not a product of the earth.* All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of Botanists to trace it to its origin. And let us bear in mind, in this connection, how sacred was this cereal with the Egyptian priests; wheat was placed even in their mummies, and has been found thousands of years later in their coffins. Remember how the servants of Horus glean the wheat in the field of Aanroo, wheat *seven cubits high*.[849]

391] {WHEAT BROUGHT DOWN BY THE GODS.} Says the Egyptian Isis:

I am the Queen of these regions; I was the first to reveal to mortals the mysteries of wheat and corn. . . . I am she who rises in the constellation of the Dog. . . . Rejoice, O Egypt! thou who wert my nurse.[850]

Sirius was called the Dog-star. It was the star of Mercury or Budha, called the great Instructor of Mankind.

The Chinese *Y-King* attributes the discovery of agriculture to "the instruction given to men by celestial genii."

Woe, woe to the men who know nought, observe nought, nor will they see. They are all blind,[851] since they remain ignorant how full the world is of various and invisible creatures which crowd even in the most sacred places.[852]

---

[846] The Secret Doctrine explains and expounds what Plato says, for it teaches that those "Inventors" were Gods and Demi-gods (Devas and Rishis) who had become—some deliberately, some compelled by Karma—incarnated in man.

[847] The preceding paragraphs are condensed from Plato, *Legg.*, 1. iv—*id.*, *in Crit.*, *et in Politic.*; De Mirville, *ibid.*, pp. 33, 34.

[848] Argyle, *Unity of Nature*.

[849] *Book of the Dead*, xcix. 33; and clvi. 4. The reader is referred to Stanza VII, Shloka 1 (i. 240), wherein this verse is explained in another of its meanings, and also to the *Book of the Dead*, cix. 4 and 5. This is a direct reference to the esoteric division of man's "principles" symbolized by the divine wheat. The legend which inscribes the third Register of the papyrus (*Rook of the Dead*, ex.) states: "This is the region of the Manes [disembodied men] *seven* cubits high—[to wit, those just translated and supposed to be still sevenfold with all their 'principles,' even the body being represented *astrally* in the Kâma Loka or Hades, before their separation]; and there is wheat *three* cubits high for Mummies in a *state of perfection* [*i.e.*, those already separated, whose *three* higher principles are in Devachan] who are permitted to glean it." This region (Devachan) is called "the land of the Re-birth of Gods," and is shown to be inhabited by Shoo, Tefnoot, and Seb. The "region for the Manes *seven* cubits high"—for the yet imperfect Mummies—and the region for those "in a state of perfection" who "glean wheat *three* cubits high," is as clear as possible. The Egyptians had the same esoteric Philosophy which is now taught by the Cis-Himalayan Adepts, and the latter, when buried, have corn and wheat placed over them.

[850] 1. xiv. There are Egyptologists who have quite erroneously tried to identify Osiris with Menes. Bunsen assigns to Menes an antiquity of 5,867 years B.C., and is denounced for it by Christians. But "Isis-Osiris" reigned in Egypt before the Zodiac was painted on the ceiling of the temple of Dendera, and that is over 75,000 years ago!

[851] In the text, "corked up" or "screwed up."

[852] *Zohar*, part i, col. 177; De Mirville, *ibid*., p. 88.

The "Sons of God" *have* existed and *do* exist. From the Hindu Brahmaputras and Mânasaputras, Sons of Brahmâ and Mind-born Sons, down to the Bne Aleim of the Jewish *Bible*, the faith of the centuries and universal tradition force reason to yield to such evidence. Of what value is "independent criticism" so-called, or "internal evidence"—based usually on the respective hobbies of the critics—in the face of the universal testimony, which has never varied throughout the historical cycles? For instance, read Esoterically the sixth chapter of *Genesis*, which repeats the statements of the Secret Doctrine, though slightly changing its form, and drawing a different conclusion which clashes even with the *Zohar.*

There were giants in the earth in those days; *and also after that*, when the sons of God [Bne Aleim] came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown [or giants].[853]

What does this sentence, "and also after that," signify unless it means: There were Giants in the Earth *before*, *i.e.*, before the Sinless Sons of the Third Race; *and also after that* when other Sons of God, lower in nature, inaugurated sexual connection on Earth—as Daksha did, when he saw that his Manasaputras would not people the Earth? And then comes a long break in the chapter between verses 4 and 5. For surely, it was not in or through the wickedness of the "mighty men . . . men of renown," among whom is placed Nimrod the **392]** "mighty hunter before the Lord," that "God saw that the wickedness of man was great," nor in the builders of Babel, for this was *after* the Deluge; but in the progeny of the Giants who produced *monstra quaedam de genere giganteo*, monsters from whence sprang the lower races of men, now represented on Earth by a few miserable dying-out tribes and the huge anthropoid apes.

And if we are taken to task by Theologians, whether Protestant or Roman Catholic, we have only to refer them to their own literal texts. The above quoted verse has ever been a dilemma, not alone for the men of Science and biblical scholars, but also for priests. For, as the Rev. Father Peronne puts it:

Either they (the Bne Aleim) were good Angels, and in such case how could they fall? Or they were bad (Angels), and in that case could not be called Bne Aleim, or sons of God.[854]

This biblical riddle—"the real sense of which no author has ever understood," as is candidly confessed by Fourmont[855]—can only be explained by the Occult doctrine, through the *Zohar* to the Western, and the *Book of Dzyan* to the Eastern. What the latter says we have seen; what the *Zohar* tells us is that Bne Aleim was a name common to the Malachim, the good Messengers, and to the Ischins, the lower Angels.[856]

We may add for the benefit of the Demonologists that their Satan, the "Adversary," is included in *Job* among the "sons" of God or Bne Aleim who visit their father.[857] But of this later on.

Now the *Zohar* says that the Ischins, the beautiful Bne Aleim, were *not* guilty, but mixed *themselves with mortal men because they were sent on earth to do so.*[858] Elsewhere the same volume shows these Bne Aleim belonging to the tenth sub-division of the "Thrones."[859] It also explains that the Ischins—"Men-spirits," *viri spirituales*[860]—now that men can see them no longer, help Magicians to produce, by their Science, Homunculi which are not "small men" but "men *smaller* (in the sense of inferiority) than men." Both show themselves under the form that the Ischins had then, *i.e.*, gaseous and ethereal. Their chief is Azazel.

393] {THE MYSTERY OF AZAZEL.} But Azazel, whom the Church dogma persists in associating with Satan, is nothing of the kind. Azazel is a *mystery*, as explained elsewhere, and it is so expressed by Maimonides:

There is an impenetrable mystery in the narrative concerning Azazel.[861]

And so there is, as Lanci, a librarian to the Vatican, whom we have quoted before, and one who ought to know, says:

This venerable divine name (*nome divino e venerabile)* has become through the pen of biblical scholars, a devil, a wilderness, a mountain, and a he-goat.[862]

853 *Genesis*, vi. 4.
854 *Prœlectiones Theol.*, ch. ii; De Mirville, *ibid.*, p. 84.
855 *Réflexions Critiques sur l'Origine des Anciens Peuples*.
856 Rabbi Parcha.
857 i.6.
858 *Book of Ruth and Schadash*, fol. 63, col. 3, Amsterdam edition.
859 *Zohar*, part ii, col. 73; De Mirville, *ibid.*, p. 86.
860 *Ibid.*, p. 87.
861 *More Nevochim*, xxvi. 8.
862 *Sagra Scrittura*.

Therefore it seems foolish to derive the name, as Spencer does, from Azal (separated) and El (God), hence "one separated from God"—the Devil. In the *Zohar*, Azazel is rather the "sacrificial victim" than the "formal adversary of Jehovah," as Spencer would have it.[863]

The amount of malicious fancy and fiction bestowed on this "Host" by various fanatical writers is quite extraordinary. Azazel and his "Host" are simply the Hebrew "Prometheus," and ought to be viewed from the same standpoint. The *Zohar* shows the Ischins chained to the mountain in the desert. This is allegorical, and simply alludes to these "Spirits" as being chained to the Earth during the Cycle of Incarnation. Azazel, or Azazyel, is one of the chiefs of the "transgressing" Angels in the *Book of Enoch*, who descending upon Ardis, the top of Mount Armon, bound themselves by swearing loyalty to each other. It is said that Azazyel taught men to make swords, knives, shields, to fabricate mirrors (?), to make *one see what is behind him*—viz., "magic mirrors." Amazarak taught all the sorcerers and dividers of roots; Amers taught the solution of Magic; Barkayal, Astrology; Akibeel, the meaning of portents and signs; Tamiel, Astronomy; and Asaradel taught the motion of the Moon.[864] "These seven were the first instructors of the fourth man" *(i.e.*, of the Fourth Race). But why should allegory be always understood as meaning just what its dead-letter expresses?

It is the symbolical representation of the great struggle between Divine Wisdom, Nous, and its Earthly Reflection, Psuche, or between Spirit and Soul, in Heaven and on Earth. In Heaven—because the Divine Monad had voluntarily exiled itself therefrom, to descend, for incarnating purposes, to a lower plane and thus transform the *animal* of clay into an immortal *God.* For, as Éliphas Lévi tells us:

394] The Angels aspire to become Men; for the perfect Man, the Man-God, is above even Angels.

On Earth—because no sooner had Spirit descended than it was strangled in the coils of Matter.

Strange to say, the Occult Teaching reverses the characters; it is the anthropomorphous Archangel in the case of the Christians, and the manlike God with the Hindus, which represent Matter in this case; and the Dragon, or Serpent, Spirit. Occult symbolism furnishes the key to the mystery; theological symbolism conceals it still more. For the former explains many a saying in the *Bible* and even in the *New Testament* which has hitherto remained incomprehensible; while the latter, owing to its dogma of Satan and his rebellion, has belittled the character and nature of its would-be infinite, absolutely perfect God, and created the greatest evil and curse on Earth—belief in a personal Devil. This mystery is now partially revealed. The key to its metaphysical interpretation has now been restored, while the key to its theological interpretation shows the Gods and Archangels standing as symbols for the dead-letter or dogmatic religions, as arrayed against the pure truths of Spirit, naked and unadorned with fancy.

Many were the hints thrown out in this direction in *Isis Unveiled*, and a still greater number of references to the mystery may be found scattered throughout these volumes. To make the point clear once for all; that which the clergy of every dogmatic religion, preeminently the Christian, points out as Satan, the enemy of God, is, in reality, the highest divine Spirit—Occult Wisdom on Earth—which is naturally antagonistic to every worldly, evanescent illusion, dogmatic or ecclesiastical religions included. Thus, the Latin Church, intolerant, bigoted and cruel to all who do not choose to be its slaves, the Church which calls itself the "bride" of Christ, and at the same time the trustee of Peter, to whom the rebuke of the Master "Get thee behind me, Satan" was justly addressed; and again the Protestant Church which, while calling itself Christian, paradoxically replaces the New Dispensation by the old Law of Moses which Christ openly repudiated—both these Churches are fighting against divine Truth, when repudiating and slandering the Dragon of Esoteric Divine Wisdom. Whenever they anathematize the Gnostic Solar Chnouphis, the Agathodæmon Christos, or the Theosophical Serpent of Eternity, or even the Serpent of *Genesis*—they are moved by the same spirit of dark fanaticism that moved the Pharisees to curse Jesus with the words: "Say we not well thou hast a devil?"

395] {DRUNKEN INDRA.} Read the account of Indra (Vâyu) in the *Rig Veda*, the Occult volume *par excellence* of Aryanism, and then compare it with the same in the *Purânas*—the exoteric version thereof, and the purposely garbled account of the true Wisdom Religion. In the *Rig Veda*, Indra is the highest and greatest of the Gods, and his Soma-drinking is allegorical of his highly spiritual nature. In the *Purânas*, Indra becomes a profligate, and a regular drunkard on the Soma-juice, in the ordinary terrestrial way. He is the conqueror of all the "enemies of the Gods" the Daityas, Nagas (Serpents), Asuras, all the Serpent-gods, and of Vritra, the Cosmic Serpent. Indra is the St. Michael of the Hindu Pantheon—the chief of the *militant* Host. Turning to the *Bible*, we find Satan, one of the "Sons of God,"[865] becoming in exoteric interpretation the Devil, and the Dragon, in its

---

[863] ii. pp. 14, 29.
[864] Chap. viii; Laureuce's Translation, pp. 7 and 8.
[865] *Job*, i. 6.

infernal, evil sense. But in the *Kabalah*,[866] Samael, who is Satan, is shown to be identical with St. Michael, the Slayer of the Dragon. How is this, when it is said that Tselem (the Image) reflects alike Michael and Samael, *who are one?* Both proceed, it is taught, from Ruach (Spirit), Neshamah (Soul) and Nephesh (Life). In the Chaldæan *Book of Numbers* Samael is the concealed (Occult) Wisdom, and Michael the higher *terrestrial* Wisdom, both emanating from the same source, but diverging after their issue from the Mundane Soul, which on Earth is Mahat, intellectual understanding, or Mauas, the seat of intellect. They diverge, because the one (Michael) is *influenced* by Neshamah, while the other (Samael) remains *uninfluenced*. This tenet was perverted by the dogmatic spirit of the Church, which, loathing independent Spirit, uninfluenced by the external form, hence by dogma, forthwith made of Samael-Satan—the most wise and spiritual spirit of all—the Adversary of its anthropomorphic God and sensual physical man, the Devil!

THE ORIGIN OF THE SATANIC MYTH.

Let us, then, fathom this creation of the Patristic fancy still deeper, and find its prototype with the Pagans. The origin of the new Satanic myth is easy to trace. The tradition of the Dragon and the Sun is echoed in every part of the world, both in its civilized and semi-savage regions. It took rise in the whisperings about secret Initiations among the profane, and was once universally established through the formerly universal heliolatrous religion. There was a time when the four parts **396]** of the world were covered with the temples sacred to the Sun and the Dragon; but the cult is now preserved mostly in China and Buddhist countries,

> Bel and the Dragon being uniformly coupled together, and the priest of the Ophite religion as uniformly assuming the name of his God.[867]

Among the religions of the past, it is in Egypt we have to seek for its Western origin. The Ophites adopted their rites from Hermes Trismegistus, and heliolatrous worship with its Sun-gods crossed over into the land of the Pharaohs from India. In the Gods of Stonehenge we recognize the divinities of Delphi and Babylon, and in those of the latter the Devas of the Vedic nations. Bel and the Dragon, Apollo and Python, Krishna and Kâliya, Osiris and Typhon, are all one under many names—the latest of which are Michael and the Red Dragon, and St. George and his Dragon. As Michael is "one as God," or his "Double" for terrestrial purposes, and is one of the Elohim, the fighting Angel, he is thus simply a permutation of Jehovah. Whatever the cosmic or astronomical event that first gave rise to the allegory of the "War in Heaven," its earthly origin has to be sought in the temples of Initiation and archaic crypts; and the proof is that we find (*a*) the priests assuming the name of the Gods they served; (*b*) the "Dragons" held throughout all antiquity as the symbols of Immortality and Wisdom, of secret Knowledge and of Eternity; and (*c*) the Hierophants of Egypt, of Babylon, and India, styling themselves generally the "Sons of the Dragon" and "Serpents"; thus corroborating the teachings of the Secret Doctrine.

There were numerous catacombs in Egypt and Chaldæa, some of them of a very vast extent. The most renowned of these were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended towards the Lybian desert, and were known as the Serpent's Catacombs, or passages. It was there that were performed the Sacred Mysteries of the Kyklos Anagkês, the "unavoidable Cycle," more generally known as the "Circle of Necessity"; the inexorable doom imposed upon every Soul after bodily death, when it has been judged in the Amentian region.

In De Bourbourg's book, Votan, the Mexican Demi-god, in narrating his expedition, describes a subterranean passage which ran on underground, and terminated at the root of the heavens, adding that this **397]** {THE SECRET OF THE DRAGON.} passage was a Snake's hole, *"un agujero de colubra"*; and that he was admitted to it because he was himself a "Son of the Snakes," or a Serpent.[868]

This is, indeed, very suggestive; for his description of the "Snake's hole" is that of the ancient Egyptian crypt, as above mentioned. The Hierophants, moreover, of Egypt, and also of Babylon, generally styled themselves during the Mysteries, the "Sons of the Serpent-god," or "Sons of the Dragon."

"The Assyrian priest always bore the name of his God," says Movers. The Druids of the Celto-Britannic regions also called themselves Snakes. "I am a Serpent, I am a Druid," they exclaimed. The Egyptian Karnak is twin brother to the Carnac of Bretagne, the latter Carnac meaning the Serpent's Mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the Dragon, only because it was the symbol of the Sun, which, in its turn, was the symbol

---

[866] The Chaldean *Book of Numbers*.
[867] *Archœology*, xxv. 220, London.
[868] *Die Phoinisier*, 70.

of the Highest God—the Phoenician Elon or Elion, whom Abraham recognized as El Elion.[869] Besides the surname of Serpents, they had also the appellation of "Builders" or "Architects," for the immense grandeur of their temples and monuments was such that even now the pulverized remains of them "frighten the mathematical calculations of our modern engineers," as Taliesin says.[870]

De Bourbourg hints that the chiefs of the name of Votan, the Quetzo-Cohuatl, or Serpent deity of the Mexicans, are the descendants of Ham and Canaan. "I am Hivim," they say. "Being a Hivim, I am of the great race of the Dragon (Snake). I am a Snake myself, for I am a Hivim."[871]

Furthermore, the "War in Heaven" is shown, in one of its significations, to have referred to those terrible struggles in store for the Candidate for Adeptship—struggles between himself and his (by Magic) personified human passions, when the enlightened *Inner Man* had to either slay them or fail. In the former case he became the "Dragon-Slayer," as having happily overcome all the temptations, and a "Son of the Serpent" and a Serpent himself, having cast off his old skin and being born in a *new* body, becoming a Son of Wisdom and Immortality in Eternity.

398] Seth, the reputed forefather of Israel, is only a Jewish travesty of Hermes, the God of Wisdom, called also Thoth, Tat, Seth, Set, and Satan. He is also Typhon, the same as Apophis, the Dragon slain by Horus; for Typhon was also called Set. He is simply the *dark side* of Osiris, his brother, as Angra Mainyu is the black shadow of Ahura Mazda. Terrestrially, all these allegories were connected with the trials of Adeptship and Initiation. Astronomically, they referred to the Solar and Lunar eclipses, the mythical explanations of which we find to this day in India and Ceylon, where anyone can study the allegorical narratives and traditions which have remained unchanged for many thousands of years.

Râhu, mythologically, is a Daitya—a Giant, a Demi-god, the lower part of whose body ended in a Dragon's or Serpent's tail. During the Churning of the Ocean, when the Gods produced the Amrita, the Water of Immortality, he stole some of it, and, drinking, became immortal. The Sun and Moon, who had detected him in his theft, denounced him to Vishnu, who placed him in the stellar spheres, the upper portion of his body representing the Dragon's head and the lower (Ketu) the Dragon's tail; the two being the ascending and descending nodes. Since then, Rahu wreaks his vengeance on the Sun and Moon by occasionally swallowing them. But this fable has another mystic meaning, for Rahu, the Dragon's head, played a prominent part in the Mysteries of the Sun's (Vikartana's) Initiation, when the Candidate and the Dragon had a supreme fight.

The caves of the Rishis, the abodes of Teiresias and the Greek seers, were modelled on those of the Nagas—the Hindu King-Snakes, who dwelt in cavities of the rocks under the ground. From Shesha, the thousand-headed Serpent, on which Vishnu rests, down to Python, the Dragon-serpent oracle, all point to the secret meaning of the myth. In India we find the fact mentioned in the earliest *Purânas.* The children of Surasâ are the mighty "Dragons." The *Vayu Purâna* replacing the "Dragons" of Surasa of the *Vishnu Purâna* by the Dânavas, the descendants of Danu by the sage Kashyapa, and these Danavas being the Giants, or Titans, who warred against the Gods, they are thus shown identical with the "Dragons" and "Serpents" of Wisdom.

We have only to compare the Sun-gods of every country, to find their allegories agreeing perfectly with each other; and the more the allegorical symbol is Occult the more its corresponding symbol in **399]** {AGNI, THE FIRE-GOD.} exoteric systems agrees with it. Thus, if from three systems widely differing from each other in appearance—the old Aryan, the ancient Greek, and the modern Christian schemes—several Sun-gods and Dragons are selected at random, they will be found to be copied from each other.

Let us take Agni the Fire-god, Indra the firmament, and Karttikeya from the Hindus; the Greek Apollo; and Michael, the "Angel of the Sun," the first of the Eons, called by the Gnostics the "Saviour"— and proceed in order.

(1) Agni, the Fire-god, is called Vaishvânara in the *Rig Veda.* Now Vaishvânara is a Dânava, a Giant-demon,[872] whose daughters Pulomâ and Kâlakâ are the mothers of numberless Dânavas (30 millions), by Kashyapa,[873] and live in Hiranyapura, *"the golden city, floating in the air."*[874] Therefore,

---

[869] See Sanchuniathon in Eusebius, *Pr. Ev.*, 36; *Genesis*, xvi.

[870] *Society of Antiquaries of London*, xxv. 220.

[871] *Cartas*, 51; see *Isis Unveiled*, i. 553, et seqq.

[872] He is thus named and included in the list of the Dânavas in *Vâyu Parana;* the Commentator of *Bhâgavata Purâna* calls him a son of Danu, hut the name means also "Spirit of Humanity."

[873] Kashyapa is called the son of Brahmâ, and is the "Self-born" to whom a great part of the work of creation is attributed. He is one of the seven Rishis; exoterically, the *son* of Marîchi, the son of Brahmâ; while the *Atharva Veda* says, "The Self-born Kashyapa sprang from Time," and *Esoterically* Time and Space are forms of the One *incognizable* Deity. As an Âditya, Indra is son of Kashyapa, as also Vaivasvata Manu, our Progenitor. In the instance given in the text, he is Kashyapa-Âditya, the Sun and the Sun-god, from whom all the "Cosmic" Demons, Dragons (Nâgas),

Indra is, in a fashion, the step-son of these two as a son of Kashyapa; and Kashyapa is, in this sense, identical with Agni, the Fire-god, or Sun (Kashyapa-Âditya). To this same group belongs Skanda or Kârttikeya, God of War, the *six-faced* planet Mars astronomically, a Kumâra, or Virgin-youth, born of Agni,[875] for the purpose of destroying Târaka, the Dânava Demon, the grandson of Kashyapa by his son Hiranyâksha.[876] Târaka's Yoga austerities were so extraordinary that they became formidable to the Gods, who feared such a rival in power.[877] While Indra, the bright God of the Firmament, kills Vritra, or Ahi, the Serpent-Demon—for which feat he is called Vritra-han, the "Destroyer of Vritra"—he also leads the hosts of Devas (Angels or Gods) against other Gods who rebel against Brahmâ, for which he is surnamed Jishnu, "Leader of the Celestial Host." Karttikeya is also found bearing the same titles. For killing Târaka, the Dânava, he is **400]** called Târaka-jit, "Vanquisher of Târaka,"[878] Kumâra Guha, the "mysterious Virgin-youth," Siddha-sena, "leader of the Siddhas," and Shakti-dhara, "Spear-holder."

(2) Now take Apollo, the Grecian Sun-god, and by comparing the mythical accounts given of him, see whether he does not answer both to Indra, Kârttikeya, and even Kashyapa-Âditya, and at the same time to Michael (as the Angelic form of Jehovah) the "Angel of the Sun," who is "like," and "one with, God." Later ingenious interpretations for monotheistic purposes, elevated though they be into not-to-be-questioned Church dogmas, prove nothing, except, perhaps, the abuse of human authority and power.

Apollo is Helios, the Sun, Phoibos-Apollo, the "Light of Life and of the World,"[879] who arises out of the Golden-winged Cup (the Sun); hence he is the Sun-god *par excellence.* At the moment of his birth he asks for his bow to kill Python, the Demon Dragon, who attacked his mother before his birth,[880] and whom he is divinely commissioned to destroy—like Kârttikeya, who is born for the purpose of killing Târaka, the *too holy and wise* Demon. Apollo is born on a sidereal island called Asteria—the "golden star island," the "earth which floats in the air," which is the Hindu golden Hiranyapura; he is called the Pure (ἁγνὸς) Agnus Dei, the Indian Agni, as Dr. Kenealy thinks; and in the primal myth he is exempt "from all sensual love."[881] He is, therefore, a Kumâra, like Kârttikeya, and as Indra was in his earlier life and biographies. Python, moreover, the "red Dragon," connects Apollo with Michael, who fights the Apocalyptic Dragon, seeking to attack the woman in child-birth, as Python attacks Apollo's mother. Can any one fail to see the identity? Had the Rt. Hon. W. E. Gladstone, who prides himself on his Greek scholarship and understanding of the **401]** {MERODACH-MICHAEL.} Spirit of Homer's allegories, ever had a real inkling of the *esoteric* meaning of the *Iliad* and *Odyssey*, he would have understood St. John's *Revelation*, and even the *Pentateuch*, better than he does. For the way to the *Bible* lies through Hermes, Bel, and Homer, as the way to these is through the Hindu and Chaldæan religious symbols.

(3) The repetition of this archaic tradition is found in chapter xii of St. John's *Revelation*, and comes from the Babylonian legends, without the smallest doubt, though the Babylonian story, in its

---

Serpent or Snake-gods, and Dânavas or Giants, are born. The meaning of the allegories given above is purely astronomical and cosmical, but will serve to prove the identity of all.

[874] *Vishnu Purâna*, Wilson's Trans., ii. 72.

[875] All such stories differ in the *exoteric* texts. In the *Mahâbhârata*, Kârttikeya, "the six-faced Mars," is the son of Rudra or Shiva, Self-born *without a mother* from the seed of Shiva cast into the fire. But Kârttikeya is generally called Agnibhû, "Fire-born."

[876] Hiranyâksha is the ruler or king of the *fifth* region of Pâtâla, a Snake-god.

[877] The Elohim also feared the Knowledge of Good and Evil for Adam, and therefore are shown as expelling him from Eden or killing him *spiritually*.

[878] The story told is, that Târaka (called also Kâlanâbha), owing to his extraordinary Yoga-powers, had obtained all the divine knowledge of Yoga-vidyâ and the Occult powers or the Gods, who conspired against him. Here we see the "obedient" Host of Archangels or minor Gods conspiring against the (future) Fallen Angels, whom Enoch accuses of the great crime of disclosing to the world all "the *secret things* done in heaven." It is Michael, Gabriel, Raphael, Sûryal and Uriel who denounced to the Lord God those of their Brethren who were said *to have pried into the divine mysteries* and taught them to men; by this means they themselves escaped a like punishment. Michael was commissioned to fight the Dragon, and so was Kârttikeya, and under the same circumstances. Both are "leaders of the Celestial Host," both Virgins, both "leaders of Saints," "Spear-holders" (Shakti-dharas), etc. Kârttikeya is the original of Michael and St. George, as surely as Indra is the prototype of Kârttikeya.

[879] The "life and the light" of the material *physical* world, the delight of the senses—not of the soul. Apollo is preeminently the *human* God, the God of emotional, pomp-loving and theatrical Church ritualism, with lights and music.

[880] See *Revelation* (xii) where we find Apollo's mother persecuted by the Python, the Red Dragon, who is also Porphyrion, the scarlet or red Titan.

[881] *Book of God*, p. 88.

turn, had its origin in the allegories of the Aryans. The fragment read by the late George Smith is sufficient to disclose the source of this chapter of the Apocalypse. Here it is as given by the eminent Assyriologist:

> Our . . . fragment refers to the creation of mankind, called Adam, as [the man] in the Bible; he is made perfect, . . . but afterwards he joins with the dragon of the deep, the animal of Tiamat, the spirit of chaos, and offends against his god, who *curses him*, and calls down on his head all the evils and troubles of humanity.[882]
>
> This is followed by a war between the dragon and the powers of evil, or chaos on one side and the gods on the other.
>
> The gods have weapons forged for them,[883] and Merodach [the Arcliangel Michael in *Revelation*] undertakes to lead the heavenly host against the dragon. The war, which is described with spirit, ends of course in the triumph of the principles of good.[884]

This War of the Gods with the Powers of the Deep, refers also, in its last and terrestrial application, to the struggle between the Aryan Adepts of the nascent Fifth Race and the Sorcerers of Atlantis, the Demons of the Deep, the Islanders surrounded with water who disappeared in the Deluge.

The symbols of the "Dragon" and "War in Heaven" have, as already stated, more than one significance; religious, astronomical and geological events being included in the one common allegory. But they had also a cosmological meaning. In India the Dragon story is repeated in one of its forms in the battles of Indra with Vritra. In the *Vedas* this Ahi-Vritra is referred to as the Demon of Drought, the **402]** terrible hot Wind. Indra is shown to be constantly at war with him; and with the help of his thunder and lightning the God compels Ahi-Vritra to pour down in rain on Earth, and then slays him. Hence, Indra is called the Vritra-han or the "Slayer of Vritra," as Michael is called the Conqueror and "Slayer of the Dragon." Both these "Enemies" are then the "Old Dragon" precipitated into the depths of the Earth, in this one sense.

The Avestaic Amshaspands are a Host with a leader like St. Michael over them, and seem identical with the legions of Heaven, to judge from the account in the *Vendidad.* Thus in Fargard xix, Zarathushtra is told by Ahura Mazda to "invoke the Amesha Spentas who rule over the seven Karshvares[885] of the Earth";[886] which Karshvares in their seven applications refer equally to the seven Spheres of our Planetary Chain, to the seven Planets, the seven Heavens, etc., according to whether the sense is applied to a physical, supra-mundane, or simply a sidereal World. In the same Fargard, in his invocation against Angra Mainyu and his Host, Zarathushtra appeals to them in these words: "I invoke the seven bright Sravah with their sons and their flocks."[887] The "Sravah"—a word which the Orientalists have given up as one "of unknown meaning"—means the same Amshaspands, but in their highest Occult meaning. The Sravah are the Noumenoi of the phenomenal Amshaspands, the Souls or Spirits of those *manifested* Powers; and "their sons and their flocks" refer to the Planetary Angels and their sidereal flocks of stars and constellations. "Amshaspand" is the exoteric term used in terrestrial combinations and affairs only. Zarathushtra addresses Ahura Mazda constantly as the "maker of the *material* world." Ormazd is the father of our Earth (Spenta Armaiti), who is referred to, when personified, as "the fair daughter of Ahura Mazda,"[888] who is also the creator of the Tree (of Occult and Spiritual Knowledge and Wisdom) from which the mystic and mysterious Baresma is taken. But the Occult name of the bright God was never pronounced outside the temple.

Samael or Satan the seducing Serpent of *Genesis*, and one of the primeval Angels who rebelled, is the name of the "Red Dragon." He **403]** {THE SUN-GODS, CREATIVE POWERS.} is the

---

[882] No "God"—whether called Bel or Jehovah—who *curses* his (supposed) own work, because he has made it imperfect, can be the One Infinite Absolute Wisdom.

[883] In the Indian allegory of Târakâmaya, the War between the Gods and the Asuras headed by Soma (the Moon, the King of Plants), it is Vishvakarmâ, the artificer of the Gods, who, like Vulcan (Tubal-Cain), forges their weapons for them.

[884] *Chaldean Account of Genesis*, p. 304. We have said elsewhere that the "woman with child" of *Revelation* was Aima, the Great Mother, or Binah, the third Sephira, "whose name is Jehovah"; and the "Dragon," who seeks to devour her coming child (the Universe), is the Dragon of Absolute Wisdom—that Wisdom which, recognizing the non-separateness of the Universe and everything in it from the Absolute ALL, sees in it no better than the great Illusion, Mahamâyâ, hence the cause of misery and suffering.

[885] The "seven Karshvares of the Earth"—the seven Spheres of our Planetary Chain, the seven Worlds, also mentioned in the *Rig Veda*, are fully referred to elsewhere. There are six Râjamsi (Worlds) above Prithivî, the Earth, or "this" (Idâm), as opposed to that which is *yonder* (the six Globes on the three other planes). (See *Rig Veda*, i. 34; iii. 56; vii. 10411, and v. 60, 6.)

[886] Darmesteter's Trans., "Sacred Books of the East," vol. iv. p. 207.

[887] *Ibid.*, p. 217.

[888] *Ibid.*, p. 208.

Angel of Death, for the *Talmud* says that "the Angel of Death and Satan are the same." He is killed by Michael, and once more killed by St. George, who also is a Dragon Slayer. But see the transformations of this. Samael is identical with the Simoom, the hot wind of the desert, or again with the Vedic Demon of Drought, as Vritra, "Simoon is called Atabutos" or—Diabolos, the Devil.

Typhon, or the Dragon Apophis—the Accuser in the *Book of the Dead*—is worsted by Horus, who pierces his opponent's head with a spear; and Typhon is the all-destroying wind of the desert, the rebellious element that throws everything into confusion. As Set, he is the darkness of night, the murderer of Osiris, who is the light of day and the Sun. Archaeology demonstrates that Horus is identical with Anubis,[889] whose effigy was discovered upon an Egyptian monument, with a cuirass and a spear, like Michael and St. George. Anubis is also represented as slaying a Dragon, that has the head and tail of a serpent.[890]

Cosmologically, then, all the Dragons and Serpents conquered by their "Slayers" are, in their origin, the turbulent confused principles in Chaos, brought to order by the Sun-gods or *Creative* Powers. In the *Book of the Dead* those principles are called the "Sons of Rebellion."[891]

> In that night, the oppressor, the murderer of Osiris, otherwise called the *deceiving Serpent* . . . calls the Sons of Rebellion in *Air*, and when they arrive to the East of the Heavens, then there is War in Heaven and in the entire World.[892]

In the Scandinavian *Eddas* the "War" of the Ases with the Hrim-thurses or Frost giants, and of Asathor with the Jotuns, the Serpents and Dragons and the "Wolf" who comes out of "Darkness"—is the repetition of the same myth. The "Evil Spirits,"[893] who began by being simply the emblems of Chaos, have become euhemerized by the superstition of the rabble, until they have finally won the right of citizenship in what are claimed to be the most civilized and learned races of this globe *since its creation*, and have become a dogma with Christians. As George Smith has it:

> The evil principles [Spirits], emblems of Chaos [in Chaldæa and Assyria as in Egypt, we see], ... resist this change and make war on the Moon, the eldest son of Bel, drawing over to their side the Sun, Venus and the atmospheric god Vul.[894]

404] This is only another version of the Hindu "War in Heaven," between Soma, the Moon, and the Gods; Indra being the atmospheric Vul—which shows it plainly to be both a cosmogonical and an astronomical allegory, woven into and drawn from the earliest Theogony as taught in the Mysteries.

It is in the religious doctrines of the Gnostics that we can best see the real meaning of the Dragon, the Serpent, the Goat, and all those symbols of Powers now called Evil; for it is they who, in their teachings, divulged the Esoteric nature of the Jewish substitute for Ain Suph, the true meaning of which the Rabbins concealed, while the Christians, with a few exceptions, knew nothing of it. Surely Jesus of Nazareth would have hardly advised his apostles to show themselves as *wise* as the serpent, had the latter been a symbol of the Evil One; nor would the Ophites, the learned Egyptian Gnostics of the "Brotherhood of the Serpent," have reverenced a living snake in their ceremonies as the emblem of *Wisdom*, the divine Sophia, and a type of the All-good, not the All-bad, were that reptile so closely connected with Satan. The fact is, that even as a common ophidian it has ever been a dual symbol, and as a dragon it has never been anything else than a symbol of the Manifested Deity in its great Wisdom. The *draco volans*, the "flying dragon" of the early painters, may be an exaggerated picture of the real extinct antediluvian animal, and those who have faith in the Occult Teachings believe that in the days of old there were such creatures as flying dragons, a kind of Pterodactyl, and that it is those gigantic winged lizards that served as prototypes for the Seraph of Moses and his great Brazen Serpent.[895] The Jews formerly worshipped the latter *idol* themselves, but, after the religious reforms brought about by Hezekiah, they turned round, and

---

[889] *Book of the Dead*, xvii. 62; Anubis is Horus who melts "in him who is eyeless."

[890] See Lenoir's *Du Dragon*, *de Metz*.

[891] See also *Egyptian Pantheon*, pp. 20, 23.

[892] *Book of the Dead*, xvii. 54 and 49.

[893] These "Evil Spirits" can by no means be identified with Satan or the Great Dragon. They are the Elementais generated or begotten by ignorance—cosmic and human passions—or Chaos.

[894] *Assyrian Discoveries*, p. 403.

[895] See *Numbers*, xxi. 8, 9. God orders Moses to build a brazen Serpent (Saraph), to *look upon* which heals those bitten by the Fiery Serpents. The latter were the Seraphim, each one of which, as Isaiah shows (vi. 2), "had six wings"; they are the symbols of Jehovah, and of all the other Demiurgi who produce out of themselves six sons or likenesses—seven with their Creator. Thus, the Brazen Serpent *is* Jehovah, the chief of the "Fiery Serpents." And yet, in *II Kings* (xviii. 4) it is shown that king Hezekiah, who, like as David his father, "did that which was right in the sight of the Lord"—"brake in pieces the brazen serpent that Moses had made . . . and called it Nehushtan," or piece of brass.

called that symbol of the Great or Higher God of every other nation a Devil, and their own usurper—the "One God."[896]

The appellation Sa'tan, in Hebrew Satan, an "Adversary" (from the **405]** {WHO FIRST CREATED WOMAN.} verb *shatana*, "to be adverse," "to persecute") belongs by right to the first and cruellest "Adversary" *of all the other Gods*—Jehovah; not to the Serpent, which spoke only words of sympathy and wisdom, and is at the worst, even in the dogma, the "Adversary" *of men.* This dogma, based as it is on the third chapter of *Genesis*, is as illogical and unjust as it is paradoxical. For who was the first to *create* that original and henceforward universal tempter of man—the woman? Not the Serpent surely, but the "Lord God" himself, who, saying, "It is not good that the man should be alone," made woman, and "brought her unto the man."[897] If the unpleasant little incident that followed *was* and is still to be regarded as the "original sin," then it exhibits the Creator's divine foresight in a poor light indeed. It would have been far better for the first Adam of the first chapter to have been left either "male and female," or "alone." It is the Lord God, evidently, who was the real cause of all the mischief, the *"agent provocateur,"* and the Serpent—only a prototype of Azazel, "the scapegoat for the sin of [the God of] Israel," the poor Tragos having to pay the penalty for his Master's and Creator's blunder. This, of course, is addressed only to those who accept the opening events of the drama of humanity in *Genesis* in their dead-letter sense. Those who read them Esoterically, are not reduced to fanciful speculations and hypotheses; they *know* how to read the symbolism therein contained, and cannot err.

There is at present no need to touch upon the mystic and manifold meaning of the name Jehovah in its abstract sense, one independent of the Deity falsely called by that name. It was a "blind" purposely created by the Rabbins, a secret preserved by them with ten-fold care after the Christians had despoiled them of this God-name which was their own property.[898] The following statement, however, is now made. The personage who is named in the first four chapters of *Genesis* variously as "God," the "Lord God," and "Lord" simply, is not one and the same person; certainly it is not Jehovah. There are three distinct classes or groups of the Elohim called Sephiroth in the *Kabalah*. Jehovah appears only in chapter iv of *Genesis*, in the first verse of which he is named Cain, and in the last transformed into *mankind*—**406]** male and female, Jah-veh.[899] The Serpent, moreover, is not Satan, but the bright Angel, one of the Elohim clothed in radiance and glory, who—promising the woman, if they ate of the forbidden fruit, "ye shall not surely die"—kept his promise, and made man immortal in his *incorruptible nature.* He is the Iao of the Mysteries, the chief of the Androgyne Creators of men. Chapter iii contains (Esoterically) the withdrawal of the veil of ignorance that closed the perceptions of the Angelic Man, made in the image of the "boneless" Gods, and the opening of his consciousness to his real nature; thus showing the Bright Angel (Lucifer) in the light of a giver of Immortality, and as the "Enlightener"; while the real Fall into generation and matter is to be sought in chapter iv. There, Jehovah-Cain, the male part of Adam the *dual* man, having separated himself from Eve, creates in her Abel, *the first natural woman*,[900] and sheds the *virgin blood.* Now Cain, being shown identical with Jehovah, on the authority of the correct reading of the first verse of chapter iv of *Genesis*, in the original Hebrew text, and the Rabbins teaching that "Kin (Cain) the Evil was the Son of Eve by Samael, the Devil, who occupied the place of Adam,"[901] and the *Talmud* adding that "the evil Spirit, Satan, and Samael, the angel of Death, are the same "[902]—it becomes easy to see that Jehovah (mankind, or Jah-hovah) and Satan (therefore the tempting Serpent) are one and the same in every particular. *There is no Devil*, *no Evil outside mankind to produce a Devil.* Evil is a necessity in, and one of the supporters of the Manifested Universe. It is a necessity for progress and evolution, as night is necessary for the production of day, and death for that of life—*that man may live for ever.*

---

[896] "And Satan stood up against Israel and provoked David to number Israel" (*I Chronicles*, xxi. 1). "The anger of the Lord [Jehovah] was kindled against Israel, and he moved David . . . to say, Go, number Israel" (*II Samuel*, xxiv. 1). The two are then identical.

[897] ii. 18, 22.

[898] Dozens of the most erudite writers have sifted thoroughly the various meanings of the name J'hovah (with, and without the Masoretic points), and shown their multifarious bearings. The best of such works is the *Source of Measures: the Hebrew Egyptian Mystery*, by J. Ralston Skinner, so often already referred to.

[899] In the above-mentioned work (p. 233), verse 26 of chapter iv of *Genesis* is correctly translated "then men began to call *themselves* Jehovah," but less correctly explained, perhaps, as the last word ought to be written Jah (male) Hovah (female), to show that from that time the race of distinctly separate man and woman began.

[900] See for explanation the excellent pages of Appendix vii of the same work.

[901] *Op. cit.*, p. 293.

[902] *Rabba Battra*, 16a.

Satan represents metaphysically simply the *reverse* or the *polar opposite* of everything in Nature.[903] He is the "Adversary," allegorically, the "Murderer," and the great Enemy of *all*, because there is nothing in the whole Universe that has not two sides—the reverses of the same medal. But in that case, light, goodness, beauty, etc., may be called **407]** {JEHOVAH-OPHIOMORPHOS.} Satan with as much propriety as the Devil, since they are the Adversaries of darkness, badness, and ugliness. And now the philosophy and the *rationale* of certain early Christian sects—called *heretical* and viewed as the abomination of the times—will become more comprehensible. We may understand how it was that the sect of Satanians came to be degraded, and were anathematized without any hope of vindication in a future day, since they kept their tenets secret. How, on the same principle, the Cainites came to be degraded, and even the (Judas) Iscariotes; the true character of the *treacherous* apostle having never been correctly presented before the tribunal of humanity.

As a direct consequence, the tenets of the Gnostic sects also become clear. Each of these sects was founded by an Initiate, while their tenets were based on the correct knowledge of the symbolism of every nation. Thus it becomes comprehensible why Ilda-baoth was regarded by most of them as the God of Moses, and was held to be a proud, ambitious, and impure Spirit, who had abused his power by usurping the place of the Highest God, though he was no better, and in some respects far worse than his brother Elohim; the latter representing the all-embracing, manifested Deity only in their collectivity, since they were the Fashioners of the first differentiations of the primary Cosmic Substance for the creation of the phenomenal Universe. Therefore Jehovah was called by the Gnostics the Creator of, and one with, Ophiomorphos, the Serpent, Satan, or Evil.[904] They taught that Iurbo and Adonai were names of Iao-Jehovah, who is an emanation of Ilda-baoth.[905] This, in their language, amounted to saying what the Rabbins expressed in a more veiled way, by stating that "Cain had been generated by Samael or Satan."

The Fallen Angels, in every ancient system, are made the prototypes of *fallen* men—allegorically, and *those men themselves*—Esoterically. Thus the Elohim of the hour of creation became the Beni-Elohim, the Sons of God, among whom is Satan, in the Semitic traditions. War in Heaven between Thrætaona and Azhi-dahaka, the destroying Serpent, ends on Earth, according to Burnouf, in the battle of pious men against the power of Evil, "of the Iranians with the Aryan Brâhmans of India." And the conflict of the Gods with the Asuras is repeated in the Great War—the Mahâbhârata. In the latest religion of all, Christianity, all the combatants, Gods and Demons, Adversaries in both the camps, are now transformed into Dragons and Satans, **408]** simply in order to connect Evil personified with the Serpent of *Genesis*, and thus prove the new dogma.

NOAH WAS A KABIR, HENCE HE MUST HAVE BEEN A DEMON.

It matters little whether it were Isis, or Ceres, the Kabiria, or again the Kabiri, who taught men agriculture; but it is very important to prevent fanatics from monopolizing all the facts in history and legend, and from fathering their distortions of truth, history, and legend upon one man. Noah is either a *myth* along with the others, or one whose legend was built upon the Kabirian or Titanic tradition, as taught in Samothrace; he has, therefore, no claim to be monopolized by either Jew or Christian. If, as Faber tried to demonstrate at such cost of learning and research, Noah is an Atlantean and a Titan, and his family are the Kabiri or pious Titans, etc.—then biblical chronology falls by its own weight, and along with it all the Patriarchs—the Antediluvian and Pre-Atlantean Titans. As has now been discovered and proven, Cain is Mars, the God of *power and generation*, and of the first (sexual) bloodshed.[906] Tubal-Cain is a Kabir, "an instructor of every artificer in brass and iron"; or—if this will please better—he is one with Hephæstus or Vulcan. Jabal again is taken from the Kabiri, instructors in agriculture, "such as have cattle," and Jubal is "the father of all those who handle the harp," he, or *they* who fabricated the harp for Cronus and the trident for Poseidon.[907]

The history or "fables" about the mysterious Telchines—fables echoing each and all the archaic events of our Esoteric Teachings—furnish us with a key to the origin of Cain's genealogy in

---

[903] In Demonology, Satan is the leader of the opposition in Hell, the monarch of which was Beelzebub. He belongs to the fifth kind or class of Demons (of which there are nine according to medieval Demonology), and he is at the head of witches and sorcerers. But see elsewhere the true meaning of Baphomet, the goat-headed Satan, one with Azazel, the scape-goat of Israel. Nature is the God Pan.

[904] See *Isis Unveiled*, ii. 184.

[905] See *Codex Nazaræus*, iii. 73.

[906] He is also Vulcan or Vul-cain, the greatest God with the later Egyptians, and the greatest Kabir. The God of Time was Chiun in Egypt, or Saturn, or Seth, and Chiun is the same as Cain. (*Source of Measures*, p. 278.)

[907] See Strabo, comparing them to the Cyclopes, xiv. p. 653 *sqq.* Calliim., *in Del.*, 31. Stat., *Silv.*, iv. 6, 47, etc.

the third chapter of *Genesis;* they give the reason why the Roman Catholic Church identifies "the accursed blood" of Cain and Ham with Sorcery, and makes it responsible for the Deluge. Were not the Telchines—it is argued—the mysterious ironworkers of Rhodes; they who were the first to raise statues to the Gods, furnish them with weapons, and men with magic arts? And is it not they who were destroyed by a Deluge at the command of Zeus, as the Cainites were by that of Jehovah?

The Telchines are simply the Kabiri and the Titans, in another form. They are the Atlanteans also. Says Decharme:

> **409]** {THE FLOOD LEGENDS.} Like Lemnos and Samothrace, Rhodes, the birth-place of the Telchines, is ari island of volcanic formation.[908]

The island of Rhodes emerged suddenly out of the seas, after having been previously engulfed by the Ocean, say the traditions. Like the Samothrace of the Kabiri, it is connected by the memory of men with the Flood legends. As enough has been said on this subject, however, it may be left for the present.

But we may add a few more words about Noah, the Jewish representative of nearly every Pagan God in one or another character. The Homeric songs contain, in poetized form, all the later fables about the Patriarchs, who are all sidereal, cosmic, and numerical symbols and signs. The attempt to disconnect the two genealogies of Seth and Cain,[909] and the further equally futile attempt to show them as *real*, *historical* men, has only led to more serious enquiries into the history of the past, and to discoveries which have damaged for ever the supposed *revelation.* For instance, the identity of Noah and Melchizedek being established, the further identity of Melchizedek, or Father Sadik, with Cronus-Saturn is also proved.

That it is so may be easily demonstrated. It is not denied by any of the Christian writers. Bryant[910] concurs with all those who are of opinion that Sydic, or Sadic, was the Patriarch Noah, and also Melchizedek; and that the name by which he is called, Sadic, corresponds with the character given him in *Genesis*.[911]

> He was צדיה, Sadic, a *just man*, and perfect in his generation. All science and every useful art were attributed to him, and through his sons transmitted to posterity.[912]

Now it is Sanchuniathon, who informs the world that the Kabiri were the Sons of Sydic or Zedek (Melchi-zedek). True enough, as this information has descended to us through the *Preparatio Evangelica* **410]** of Eusebius, it may be regarded with a certain amount of suspicion, as it is more than likely that he dealt with Sanchuniathon's works as he has with Manetho's Synchronistic Tables. But let us suppose that the identification of Sydic, Cronus, or Saturn, with Noah and Melchizedek, is based on one of the Eusebian pious hypotheses. Let us accept it as such, along with Noah's characteristic as a *just man*, and his supposed duplicate, the mysterious Melchizedek, "king of Salem, and priest of the most high God," after "his own order";[913] and finally, having seen what they all were spiritually, astronomically, psychically and cosmically, let us now see what they became rabbinically and kabalistically.

In speaking of Adam, Cain, Mars, etc., as *personifications*, we find the author of the *Source of Measures* enunciating our very Esoteric Teachings in his kabalistic researches. Thus he says:

> Now, Mars was the Lord of *birth*, and of *death*, of *generation* and of *destruction*, *of ploughing*, of *building*, of *sculpture* or stone-cutting, of *architecture*, . . . in fine, of all comprised, under our English word ARTS. He was the *primal principle*, disintegrating into the modification of *two opposites for production*. Astronomically, too,[914]

---

[908] *Mythologie de la Grèce Antique*, p. 271.

[909] Nothing could be more awkward and childish, we say, than this fruitless attempt to disconnect the genealogies of Cain and of Setb, or to conceal the identity of names under a different spelling. Thus, Cain has a Son Enoch, and Seth a Son Enoch (also Enos, Ch'anoch, Hanoch—one may do what one likes with unvowelled Hebrew names). In the Cainite line Enoch begets Irad, Irad Mehujael, the latter Methusael, and Methusael, Lamech. In the Sethite line, Enoch begets Cainan, and this one Mahalaleel (a variation on Mehujael), who gives birth to Jared (or Irad); Jared to Enoch (number 3), who produces Methuselah (from Methusael), and finally Lamech closes the list. (See *Genesis*, iv. v.) Now all these are symbols (kabalistically) of solar and lunar years, of astronomical periods and of physiological (phallic) functions, just as in any other Pagan symbolical creed. This has been proven by a number of writers.

[910] See *Analysis of Ancient Mythology*, ii. 760.

[911] vi. 9.

[912] See *New Encyclopedia*, by Abraham Rees, F.R.S.

[913] See *Hebrews*, v. 6; vii. 1, *et seqq*.

[914] The *Aeolian* name of Mars was Areus (῎Αρευς), and the Greek Ares (῎Αρης) is a name over the etymological significance of which, Philologists and Indianists, Greek and Sanskrit scholars, have vainly worked to this day. Very strangely, Max Müller connects both the names Mars and Ares with the Sanskrit root *mar*, whence he traces their derivation, and from which, he says, comes the

he held the birthplace of the day and year, the *place of its increase of strength*, Aries, and likewise the place of its death, Scorpio. He held the house of Venus, and that of the Scorpion. He, as *birth*, was *Good*; as *death*, was *Evil.* As *good*, he was *light;* as *bad*, he was *night.* As *good*, he was *man;* as *bad*, he was *woman.* He held the cardinal points, and as *Cain*, or *Vulcan*,[915] or *Pater Sadic*, or *Melchizadek*, he was lord of the *ecliptic*, or *balance*, or *line of adjustment*, and therefore was *The Just One*. The ancients held to there being seven planets, or great gods, growing out of eight, and Pater Sadic, *The Just or Right One*, was Lord of the eighth, which was *Mater Terra*.[916]

This makes their functions, after they had been degraded, plain enough, and establishes the identity.

The Noachian Deluge, as described in its dead-letter and within the period of biblical chronology, having been shown to have never existed, the pious, but very arbitrary, supposition of Bishop Cumberland **411]** {THE LEGENDS OF IRAN.} has but to follow that Deluge into the land of fiction. Indeed it seems rather fanciful to any impartial observer to be told that:

There were two distinct races of Cabiri, the first consisting of Ham and Mizraim, whom he conceives to be Jupiter and Dionusus of Mnaseas; the second, of the children of Shem, who are the Cabiri of Sanchoniatho, while their father Sydyk is consequently the scriptural Shem.[917]

The Kabirim, the "Mighty Ones," are identical with our primeval Dhyân Chohans, with the corporeal and the incorporeal Pitris, and with all the Rulers and Instructors of the primeval races, who are referred to as the Gods and Kings of the Divine Dynasties.

THE OLDEST PERSIAN TRADITIONS ABOUT THE POLAR, AND THE SUBMERGED CONTINENTS.

Legendary lore could not distort facts so effectually as to reduce them to unrecognizable shape. Between the traditions of Egypt and Greece on the one hand, and Persia on the other—a country ever at war with the former—there is too great a similarity of figures and numbers to admit of such coincidence being due to simple chance. This has been well proven by Bailly. Let us pause for a moment to examine these traditions from every available source, in order to the better compare those of the Magi with the so-called Grecian "fables."

Those legends have now passed into popular tales, the folklore of Persia, as many a real fiction has found its way into our universal history. The stories of King Arthur and his Knights of the Round Table are also fairy tales to all appearance; yet they are based on facts, and pertain to the history of England. Why should not the folklore of Iran be part and parcel of the history and the pre-historic events of Atlantis? That folklore says as follows:

Before the creation of Adam, two races lived on Earth, the one succeeding the other; the Devs who reigned 7,000 years, and the Peris (the Izeds) who reigned but 2,000, and while the former were still in existence. The Devs were giants, strong and wicked; the Peris were smaller in stature, but wiser and kinder.

Here we recognize the Atlantean Giants and the Aryans, or the Râkshasas of the *Râmâyana* and the children of Bharata-varsha, or India; the Ante- and the Post-diluvians of the *Bible.*

Gyan (or Gnan, Jnana, True or Occult Wisdom and Knowledge), **412]** also called Gian-ben-Gian (or Wisdom, son of Wisdom), was the king of the Peris.[918] He had a shield as famous as that of Achilles, only instead of serving against an enemy in war, it served as a protection against black magic, the *sorcery* of the Devs. Gian-ben-Gian had reigned 2,000 years when Iblis, the Devil, was permitted by God to defeat the Peris and scatter them to the other end of the world. Even the magic shield, which, by being produced on the principles of Astrology, destroyed charms, enchantments,

---

name of the Maruts or Storm-gods. Welcker, however, offers a more correct etymology. (See *Griech. Götterlehre*, i. 415.) However it may be, etymologies of roots and words alone will never yield the Esoteric meaning fully, though they may help to useful guesses.

915 As the same author shows: "The very name Vulcain appears in the reading, for in the first words (*Gen.*, iv. 5) is to be found V'elcain, or Vulcain, agreeably to the deepened *u* sound of the letter *vau*. Out of its immediate context, it may be read as, *'and the god Cain,'* or Vulcain. If, however, anything is wanting to confirm the Cain-Vulcain idea, Fuerst says: 'קין *Cain*, *the iron point of a lance*, *a smith* (blacksmith), inventor of sharp iron tools and smith work'" (p. 278).

916 *Op. cit.*, p. 186.

917 *Append. de Cabiris ap. Orig. Gent.*, pp. 364, 376; and the latter statement on p. 357. See Faber's *Cabiri*, i. 8.

918 Some derive the word from Paras which produced Pars, Pers, Persia; but it may be equally derived from Pitaras or Pitris, the Hindu progenitors of the Fifth Race—the Fathers of Wisdom or the Sons of "Will and Yoga"—who were called Pitaras, as were the divine Pitris of the First Race.

and bad spells, could not prevail against Iblis, who was an agent of Fate, or Karma.[919] They count ten kings in their last metropolis called Khanoom, and make the tenth, Kaimurath, identical with the Hebrew Adam. These kings answer to the ten antediluvian generations of kings as given by Berosus.

Distorted as these legends are now found to be, one can hardly fail to identify them with the Chaldæan, Egyptian, Greek, and even Hebrew traditions, for the Jewish myth, though disdaining in its exclusiveness to speak of Pre-Adamite nations, nevertheless allows these to be clearly inferred, by sending out Cain—*one of the only two living men on earth*—into the land of Nod, where he gets married and builds a city.[920]

Now if we compare the 9,000 years mentioned by the Persian tales with the 9,000 years which Plato declared had passed since the submersion of the last Atlantis, a very strange fact is made apparent. Bailly remarked on this, but distorted it by his interpretation. The Secret Doctrine may restore the figures to their true meaning. We read in the *Critias*:

> First of all one must remember that 9,000 years have elapsed *since the war of the nations*, which lived above and outside the Pillars of Hercules, and those which peopled the lands on this side.

In the *TimcEiis* Plato says the same. The Secret Doctrine declaring that most of the later islander Atlanteans perished in the interval between 850,000 and 700,000 years ago, and that the Aryans were 200,000 years old when the first great "Island," or Continent, was **413]** {ESOTERIC CHRONOLOGY.} submerged, there seems hardly any reconciliation possible between the figures. But there is, in truth. Plato, being an Initiate, had to use the veiled language of the Sanctuary, and so had the Magi of Chaldæa and Persia through whose exoteric revelations the Persian legends were preserved and passed to posterity. Thus, we find the Hebrews calling a week "seven days," and speaking of a "week of years" when each of its days represents 360 solar years, and the whole "week" is 2,520 years, in fact. They had a Sabbatical week, a Sabbatical year, etc., and their Sabbath lasted indifferently 24 hours or 24,000 years, in the secret calculations of their Sods. We of the present times call an age a "century." They of Plato's day, the initiated writers, at any rate, by a millennium meant not 1,000 but 100,000 years; while the Hindus, more independent than any, have never concealed their chronology. Thus, for 9,000 years, the Initiates will read 900,000 years, during which space of time—*i.e.*, from the first appearance of the Aryan Race, when the Pliocene portions of the once great Atlantis began gradually sinking[921] and other continents to appear on the surface, down to the final disappearance of Plato's small island of Atlantis—the Aryan races had never ceased to fight with the descendants of the first giant races. This war lasted till nearly the close of the age which preceded the Kali Yuga, and was the Mahâbhârata, or Great War, so famous in Indian history. Such blending of events and epochs, and the bringing down of hundreds of thousands into thousands of years, does not interfere with the numbers of years that have elapsed, according to the statement made by the Egyptian priests to Solon, since the destruction of the last portion of Atlantis. The 9,000 years were the correct figures. The latter event had never been kept a secret, and had only faded out of the memory of the Greeks. The Egyptians had their records complete, because of their isolation; being surrounded by sea and desert, they had been left untrammelled by other nations, till about a few millenniums before our era.

History catches a glimpse of Egypt and its great Mysteries for the first time through Herodotus, if we do not take into account the *Bible*, and its queer chronology.[922] And how little Herodotus *could* tell is confessed by himself when, speaking of a mysterious tomb of an Initiate at Saïs, in the sacred precinct of Minerva, he says:

> **414]** Behind the chapel . . . is the tomb of One, *whose name I consider it impious to divulge. . . .* In the enclosure stand large obelisks and there is a *lake* near, surrounded with a stone wall formed *in a circle. . . .* In this lake they perform by night, that person's adventures, which the Egyptians call *Mysteries:* on these matters, however, though I am accurately acquainted with the particulars of them, *I must observe a discreet silence*.[923]

On the other hand, it is well to know that no secret was so well preserved and so sacred with the Ancients, as that of their cycles and computations. From the Egyptians down to the Jews it was held as the highest sin to divulge anything pertaining to the correct measure of time. It was for

---

[919] See for these traditions the *Collection of Persian Legends*, in Russian, Georgian, Armenian, and Persian; Herbelot's narrative *Légendes Persanes*, "Bibliothèque Orientale," p. 298, 387, etc., and Danville's *Mémoires.* We give in a condensed narrative that which is scattered in hundreds of volumes in European and Asiatic languages, as well as in oral traditions.

[920] *Genesis*, iv. 16, *et seqq*.

[921] The *main* Continent perished in the Miocene times, as already stated.

[922] From Bede downwards all the chronologists of the Church have differed among themselves, and contradicted each other. "The chronology of the Hebrew text has been grossly altered, especially in the interval next after the Deluge"—says Whiston *(Old Test..* p. 20).

[923] ii. 170, 171.

divulging the secrets of the Gods, that Tantalus was plunged into the infernal regions; the keepers of the sacred Sibylline Books were threatened with the death penalty for revealing a word from them. Sigalions, or images of Harpocrates, were in every temple—especially in those of Isis and Serapis—each pressing a finger to the lips. And the Hebrews taught that to divulge the secrets of the Kabalah, after initiation into the Rabbinical Mysteries, was like eating of the fruit of the Tree of Knowledge; it was punishable by death.

And yet we Europeans have accepted the exoteric chronology of the Jews! What wonder that it has ever since influenced and coloured all our conceptions of Science and the duration of things!

The Persian traditions, then, are full of two nations or races, now entirely extinct, as some think. But this is not so; they are only transformed. These traditions are ever speaking of the Mountains of Kaf (Kafaristan?), which contain a gallery built by the giant Argeak, wherein statues of the ancient men under all their forms are preserved. They call them Sulimans (Solomons) or the wise kings of the East, and count seventy-two kings of that name.[924] Three among them reigned for 1,000 years each.[925]

Siamek, the beloved son of Kaimurath (Adam), their first king, was murdered by his giant brother. His father had a perpetual fire preserved in the tomb which contained his cremated ashes; hence—the origin of fire-worship, as some Orientalists think!

Then came Huschenk, the prudent and the wise. It was his Dynasty which re-discovered metals and precious stones, after they had been concealed by the Devs or Giants in the bowels of the Earth, and also **415]** {THE PERSIAN PHŒNIX.} how to make brass-work, to cut canals, and improve agriculture. As usual, it is Huschenk, again, who is credited with having written the work called *Eternal Wisdom*, and even with having built the cities of Luz, Babylon and Ispahan, though indeed they were built ages later. But as modern Delhi is built on six other older cities, so these cities may be built on emplacements of other cities of an immense antiquity. As to his date, it can only be inferred from another legend.

In the same tradition this wise prince is credited with having made war against the Giants on a twelve-legged Horse, whose birth is attributed to the *amours* of a crocodile with a female hippopotamus. This "Dodecapod" was found on the "dry island" or new continent; much force and cunning had to be used to secure the wonderful animal, but no sooner had Huschenk mounted him, than he defeated every enemy. No Giants could withstand his tremendous power. Finally, however, this king of kings was killed by an enormous rock which the Giants threw at him from the great mountains of Damavend.[926]

Tahmurath is the third king of Persia, the St. George of Iran, the knight who always has the best of, and finally kills, the Dragon. He is the great enemy of the Devs who, in his day, dwelt in the Mountains of Kaf, and occasionally made raids on the Peris. The old French chronicles of the Persian folklore call him the Dev-bend, the conqueror of the Giants. He, too, is credited with having founded Babylon, Nineveh, Diarbek, etc. Like his grand-sire Huschenk, Tahmurath (Taimuraz) also had his steed, only far more rare and rapid—a bird called Simorgh-Anke. A marvellous bird, in truth, intelligent, a polyglot, and even very religious.[927] What says that Persian Phœnix? It complains of its old age, for it was born cycles and cycles before the days of Adam (Kaimurath). It has witnessed the revolutions of long centuries. It has seen the birth and the close of twelve cycles of 7,000 years each, which multiplied Esoterically will give us again 840,000 years.[928] Simorgh is born with the last Deluge of the Pre-Adamites, says the "Romance of Simorgh and the good Khalif"![929]

What says the *Book of Numbers*? Esoterically, Adam Rishoon is the Lunar Spirit (Jehovah, in a sense, or the Pitris), and his three sons—**416]** Ka-yin, Habel, and Seth—represent the three Races, as already explained. Noah-Xisuthrus represents, in his turn (in the cosmogeological key), the Third Race separated, and his three sons, its last three races; Ham, moreover, symbolizing that race which uncovered the "nakedness" of the Parent Race, and of the "Mindless," *i.e.*, committed sin.

Tahmurath visits on his winged steed the Mountains of Koh-Kaf or Kaph. He finds there the Peris ill-treated by the Giants, and slays Argen, and the giant Demrusch. Then he liberates the good

---

[924] Hence king Solomon, whose traces are nowhere to be found outside of the *Bible.* The description of his magnificent palace and city dovetail with those of the Persian tales, though they were unknown to all Pagan travellers, even to Herodotus.

[925] Herbelot, *op. cit.*, p. 829.

[926] *Orient. Trad.*, p. 454. See also Bailly's *Lettres sur l'Atlantide*.

[927] See *Orient. Collect.*, ii. 119.

[928] *Ibid.* Remember that the Rabbins teach that there are to be seven successive renewals of the Globe; that each will last 7,000 years, the total duration being thus 49,000 years. (See Rabbi Parcha's *Wheel;* also Kenealy's *Book of God*, p. 176.) This refers to seven Rounds, seven Root-Races, and sub-races, the truly Occult figures, though sorely confused.

[929] *Tales of Derhent*.

Peri, Mergiana,[930] whom Demrusch had kept as a prisoner, and takes her over to the "dry island," *i.e.*, the new continent of Europe.[931] After him came Giamschid, who builds Esikekar, or Persepolis. This king reigns 700 years, and, in his great pride, believes himself immortal, and demands divine honours. Fate punishes him; he wanders for 100 years in the world under the name of Dhulkarnayn, the "two-horned." But this epithet has no connection with the "two-horned" gentleman of the cloven foot. The "two-horned" is the epithet given in Asia— which is uncivilized enough to know nothing of the attributes of the Devil—to those conquerors who have subdued the world from the East to the West.

Then come the usurper Zohac, and Feridan, one of the Persian heroes, who vanquishes the former, and shuts him up in the mountains of Damavend. These are followed by many others down to Kaikobad, who founded a new Dynasty.

Such is the legendary history of Persia, and we have to analyze it. To begin with, what are the Mountains of Kaf?

Whatever they may be in their geographical status, whether they are the Caucasian or Central Asian mountains, legend places the Devs and Peris far beyond these mountains to the North, the Peris being the remote ancestors of the Parsis or Farsis. Oriental tradition is ever referring to an unknown glacial, gloomy sea, and to a dark region, within which, nevertheless, are situated the "Fortunate Islands," wherein, from the beginning of life on earth, bubbles the "Fountain of Life."[932] The legend asserts, moreover, that a portion of the first "dry island" (continent), having detached itself from the main body, has remained, since then, beyond the Mountains of Koh-Kaf, "the stony **417]** {THE ARCTIC CONTINENT.} girdle that surrounds the world." A journey of seven months' duration will bring him who is possessed of "Soliman's Ring" to that "Fountain," if he keep on journeying North, straight before him as the bird flies. Journeying, therefore, from Persia *straight* North, will bring one along the sixtieth degree of longitude, holding to the West, to Nova Zembla; and from the Caucasus to the eternal ice beyond the Arctic Circle would land one between the sixtieth and forty-fifth degrees of longitude, or between Nova Zembia and Spitzbergen. This, of course, if one has the dodecapodian Horse of Huscheuk or the winged Simorgh of Tahmurath, or Taimuraz, upon which to cross over the Arctic Ocean.[933]

Nevertheless, the wandering songsters of Persia and the Caucasus will maintain, to this day, that far beyond the snow-capped summits of Kap, or Caucasus, *there is a great continent now concealed from all*; that it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will twelve *wings*,[934] or by those who have the patience to wait for the good pleasure of Simorgh-Anke, who promised that before she dies she will reveal the hidden continent to all, and make it once more visible and within easy reach, by means of a bridge, which the Ocean Devs will build between that portion of the "dry island" and its severed parts.[935] This relates, of course, to the Seventh Race, Simorgh being the Manvantaric Cycle.

It is very curious that Cosmas Indicopleustes, who lived in the sixth century A.D., should have always maintained that man was born, and dwelt at first, in a country "beyond the Ocean," a proof of which had been given him in India, by a learned Chaldæan. He says:

---

[930] Mergain, or Morgana, the fairy sister of King Arthur, is thus shown of Oriental descent.

[931] Where we find her, indeed, in Great Britain, in the romance of the Knights of the Round Table. Whence the identity of name and fairy-hood, if both heroines did not symbolize the same historical event which passed into a legend?

[932] Herbelot, p. 593; *Armenian Tales*, p. 35.

[933] To this day the aborigines of Caucasus speak of their mountains as Kap-kaz, using the consonant *p* instead of the usual *v* (Kav-kaz or Caucasus). But their bards say that it requires seven months for a swift horse to reach the "dry land" beyond Kaf, holding North without ever deviating from one's way.

[934] Bailly thought he saw in this Horse a twelve-oared ship. The Secret Doctrine teaches that the early Third Race built boats and flotillas before it built houses. But the "Horse," though a much later animal, has, nevertheless, a more occult primitive meaning. The crocodile and the hippopotamus were considered sacred and represented divine symbols, both with the ancient Egyptians and with the Mexicans. Poseidon is, in Homer, the God of the Horse, and assumes that form himself to please Ceres. Arion, their progeny, is one of the aspects of that "Horse," which is a Cycle.

[935] The severed parts must be Norway and other lands in the neighbourhood of the Arctic Circle.

The lands we live in are surrounded by the Ocean, but beyond that Ocean there is another land which touches the walls of the sky; and it is in this land that man was created and lived in Paradise. During the Deluge, Noah was carried in his ark into the land his posterity now inhabits.[936]

418] The twelve-legged Horse of Huschenk was found on that continent named the "dry island."

The "Christian Topography" of Cosmas Indicopleustes and its merits are well known; but here the good father repeats a universal tradition, which has now, moreover, been corroborated by facts. Every arctic traveller suspects a continent or a "dry island" beyond the line of eternal ice. Perhaps now the meaning of the following passage from one of the Commentaries may become clearer.

In the first beginnings of [*human*] *life*, *the only dry land was on the right end*[937] *of the Sphere*, *where it* [*the Globe*] *is motionless.*[938] *The whole Earth was one vast watery desert*, *and the waters were tepid. . . . There*, *man was born on the seven zones of the immortal*, *the indestructible of the Manvantara.*[939] *There was eternal spring in darkness.* [*But*] *that which is darkness to the man of to-day*, *was light to the man of his dawn. There*, *the Gods rested*, *and Fohat*[940] *reigns ever since. . . . Thus the wise Fathers say that man is born in the head of his Mother* [*Earth*], *and that her feet at the left end generated* [*begot*] *the evil winds that blow from the mouth of the lower Dragon. . . . Between the First and Second* [*Races*] *the Eternal Central* [*Land*] *was divided by the Water of Life.*[941]

It flows around and animates her [*Mother Earth's*] *body. Its one end issues from her head; it becomes foul at her feet* [*the Southern Pole*]. *It gets purified* [*on its return*] *to her heart—which beats under the foot of the sacred Shambalah*, *which then* [*in the beginnings*] *was not yet born. For it is in the belt of man's dwelling* [*the Earth*] *that lies concealed the life and health of all that lives and breathes.*[942] *During the First and Second* [*Races*] *the belt was covered with the great waters.* [*But*] *the great* **419]** {THE UNREACHABLE LAND.} *Mother travailed under the waves and a new land was joined to the first one which our wise men call the head-gear* [*the cap*]. *She travailed harder for the Third* [*Race*] *and her waist and navel appeared above the water. It was the belt*, *the sacred Himavat*, *which stretches around the World.*[943] *She broke toward the setting Sun from her neck*[944] *downward*

---

[936] Cosmas Indicopleustes in *Collect. Nova Patrum*, t. ii. p. 188; also see *Journ. des Savants*, Suppl. 1707, p. 20.

[937] The two Poles are called the "right" and "left ends" of our Globe—the Right being the North Pole—or the head and feet of the Earth. Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole. They are much connected with and influence "right" and "left" hand magic.

[938] The more one approaches the Poles the less rotation is felt; at the Poles proper, the diurnal revolution is quite neutralized. Hence the expression that the Sphere is "motionless."

[939] It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our Round. All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.

[940] Bear in mind that the Vedic and Avestaic name of Fohat is Apâm-Napât. In the *Avesta* he stands between the Fire-yazatas and the Water-yazatas. The literal meaning is "Son of the Waters," bat these "Waters" are not the liquid we know, but Æther—the Fiery Waters of Space. Fohat is the "Son of Æther" in its highest aspect, Âkâsha, the Mother-Father of the primitive Seven, and of Sound or the Logos. Fohat is the Light of the Logos.

[941] This "Water" is the blood or fluid of Life which animates the Earth, compared here to a living body.

[942] Occult teaching corroborates the popular tradition which asserts the existence of a Fountain of Life in the bowels of the Earth and in the North Pole. It is the blood of the Earth, the electromagnetic current, which circulates through all the arteries, and which is said to be found stored in the "navel" of the Earth.

[943] Occultism points to the Himalayan Chain as that "belt," and maintains that whether under the water or above, it encircles the Globe. The "navel" is described as situated towards the setting Sun or to the West of the Himavat in which lie the roots of Meru, which mountain is North of the Himâlaya. Meru is *not* "the fabulous mountain *in* the navel or centre of the earth," but its roots and foundations are in that "navel," while it is in the far North itself. This connects it with the "Central" Land "that never perishes"; the land in which "the day of the mortal lasts six months and his night another six months." As the *Vishnu Purâna* has it: "For the North of Meru there is, therefore, always night during day in *other regions;* for Meru is North of all the Dvîpas and Varshas" (islands and countries). (Book ii. chap. viii.) Meru is therefore neither on Atlas as Wilford suggests, nor, as Wilson tried to show, "absolutely in the centre of the globe," only because "relatively with the inhabitants of the several portions, to all of whom the East is that quarter where the sun first appears."

[944] Even the Commentaries do not refrain from Oriental metaphor. The Globe is likened to the body of a woman, "Mother-Earth." From her neck downward, means from the inland sea now beyond

[*to the South-West*], *into many lands and islands*, *but the Eternal Land* [*the cap*] *broke not asunder. Dry lands covered the face of the silent waters to the four sides of the World. All these perished* [*in their turn*]. *Then appeared the abode of the wicked* [*the Atlantis*]. *The Eternal Land was now hid*, *for the waters became solid* [*frozen*] *under the breath of her nostrils and the evil winds from the Dragon's mouth*, *etc*.

This shows that Northern Asia is as old as the Second Race. One may even say that Asia is contemporary with man, since from the very beginnings of human life its Root-Continent, so to speak, already existed, and that part of the world now known as Asia was only cut off from it in a later age, and divided by the glacial waters.

If, then, the teaching is understood correctly, the first Continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage* to the few arctic travellers who perceived it.

During the Second Race more land emerged from under the waters as a continuation of the "head" from the "neck." Beginning on both hemispheres, on the line above the most northern part of Spitzbergen,[945] **420]** on Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffin's Bay and the neighbouring islands and promontories. *There* it hardly reached, southward, the seventieth degree of latitude; *here* it formed the horseshoe continent of which the Commentary speaks; of the two ends of which, one included Greenland with a prolongation which crossed the fiftieth degree a little South-West, and the other Kamschatka, the two ends being united by what is now the northern fringe of the coasts of Eastern and Western Siberia. This broke asunder and disappeared. In the early part of the Third Race, Lemuria was formed. When it was destroyed in its turn, Atlantis appeared.

WESTERN SPECULATIONS, FOUNDED ON THE GREEK
AND PAURÂNIC TRADITIONS.

Thus it becomes natural to find that, on even such meagre data as have reached the profane historian, Rudbeck, a Swedish Scientist, about two centuries ago, tried to prove that Sweden was the Atlantis of Plato. He even thought that he had found in the configuration of ancient Upsala, the situation and measurements of the capital of "Atlantis" as given by the Greek sage. As Bailly proved, Rudbeck was mistaken; but so was Bailly likewise, and still more so, fo,r Sweden and Norway had formed part and parcel of ancient Lemuria, and also of Atlantis on the European side, just as Eastern and Western Siberia and Kamschatka had belonged to it, on the Asiatic. Only, once more, when was it? We can find it out approximately only by studying the *Purânas*, that is to say if we will have nought to do with the Secret Teachings.

Three-quarters of a century have already elapsed since Wilford brought forward his fanciful theories about the British islands being the "White Island," the Atala of the *Purânas*. This was sheer nonsense, as the Atala is one of the seven Dvîpas, or Islands, belonging to the nether Lokas, one of the seven regions of Pâtâla (the antipodes). Moreover, as Wilford[946] shows, the *Purânas* place it "on the seventh zone or seventh climate"—rather, on the seventh measure of heat—which thus locates it between the latitudes of 24° and 28° North. It is then to be sought **421]** {ORIENTALISTS IN THE WRONG BOX.} on the same degree as the Tropic of Cancer, whereas England is between the latitudes of 50° and 60°. Wilford speaks of it as Atala, Atlantis, the White Island. Its enemy is called the "White Devil," the Demon of Terror, for he says:

> In their [the Hindu and Persian] romances, we see Cai-caus going to the mountain of *Az-burj*, or *As-burj*, *at the foot of luhich* the sun sets, to fight the *Div-sefid*, or white devil, the *Târa-daitya* of the *Purânas*, and whose

---

the impassable barrier of ice. The Earth, as Parâshara says, "is the mother and nurse, augmented with all creatures and their qualities, the *comprehender* of all the worlds."

[945] For the Stanzas call this locality by a term translated in the Commentary as o *place of no latitude* (Niraksha), the Abode of the Gods. As a scholiast says in the *Sûrya Siddhanta* (xii. 42-44):

"Above them goes the sun when situated at the equinoxes; they have neither equinoctial shadow nor elevation of the pole (*akshonnati*).

"In both directions from Meru are two pole-stars (*dhruvatârâ*), fixed in the midst of the sky, to those *who are situated in places of no latitude* (*niraksha*), both these have their place in the horizon.

"Hence there is, in those cities [in that land], no elevation of the poles, the two pole-stars being situated in their horizon; but their degrees of co-latitude (*lamhaka*) are ninety: at Meru the degrees of latitude (*aksha*) are of the same number." (See *Vishnu Purâna*, Wilson's Trans., ii. 208.)

[946] Wilford makes many mistakes. He identifies, for instance, Shveta-dvîpa, the White Island, the "island in the northern part of Toyambhudi [Toyâmbudhi]," with England, and then tries to identify it with Atala (a nether region) and Atlantis. Now the Shveta-dvîpa is the abode of Vishnu (exoterically), and Atala is a hell. He also places it in the Euxine or Ikshu (Black) Sea, and then seems to connect it, in another place, with Africa and Atlas.

abode was on the *seventh stage* of the world, answering to the seventh zone of the Bauddhists; . . . or, in other words, to the White Island.[947]

Now here the Orientalists have been, and are still, facing the Sphinx's riddle, the erroneous solution of which will ever destroy their authority—if not their persons—in the eyes of every Hindu scholar, whether or not an Initiate. For there is not a statement in the *Purânas*—on the conflicting details of which Wilford based his speculations—which has not several meanings, and which does not apply to both the physical and the metaphysical worlds. If the old Hindus divided the face of the Globe into seven Zones, Climates, Dvîpas, geographically, and into seven Hells and seven Heavens, allegorically, the measure of seven did not apply in both cases to the same localities. Now it is the North Pole, the country of "Meru," which is the seventh division, as it answers to the seventh Principle (or fourth metaphysically), of the Occult calculation. It represents the region of Âtmâ, of pure Soul, and Spirituality. Hence Pushkara is shown as the seventh Zone, or Dvîpa, which encompasses the Kshîra Ocean, or Ocean of Milk (the ever-frozen white region) in the *Vishnu* and other *Purânas*.[948] And Pushkara, with its two Varshas, lies directly at the foot of Meru. For it is said that:

The two countries north and south of Meru are *shaped like a bow*, . . . [and that] one half of the surface of the earth is on the south of Meru and the other half on the north of Meru—*beyond which is half of Pushkara.*

Geographically, then, Pushkara is America, Northern and Southern; and allegorically it is the prolongation of Jambu-dvîpa,[949] in the middle of which stands Meru, for it is the country inhabited by beings who **422]** live ten thousand years, who are free from sickness or failing; where there is neither virtue nor vice, caste or laws, for these men are "of the same nature as the Gods."[950] Wilford is inclined to see Meru in Mount Atlas, and locates there also the Lokâloka. Now Meru, we are told, which is the Svar-loka, the abode of Brahmâ, of Vishnu, and the Olympus of Indian exoteric religions, is described geographically as "passing through the middle of the earth-globe, and protruding on either side."[951] On its upper station are the Gods, at the nether, or South Pole, is the abode of Demons (Hells). How then can Meru be Mount Atlas? Besides which, Taradaitya, a Demon, cannot be placed on the seventh zone if the latter be identified with the White Island, which is Shveta-dvîpa, for reasons given in the foot-note above.

Wilford accuses the modern Brâhmans "of having jumbled them [islands and countries] all together"; but it is *he* who has jumbled them still more. He believes that as the *Brahmânda* and *Vâyv Purânas* divide the old Continent into seven Dvîpas, said to be surrounded by a vast ocean, beyond which lie the regions and mountains of Atala, hence:

Most probably the Greeks derived their notion of the celebrated Atlantis, which, as it could not be found after having once been discovered, they conceived to have been destroyed by some shock of nature.[952]

As we find certain difficulties in believing that the Egyptian priests, Plato, and even Homer, all built their notions of Atlantis on Atala—a nether region located at the Southern Pole—we prefer holding to the statements given in the Secret Books. We believe in the seven Continents, four of which have already lived their day, the fifth still exists, and two are to appear in the future. We believe that each of these is not strictly a continent in the modern sense of the word, but that each name, from Jambu down to Pushkara,[953] refers to the geographical names given (i) to the dry lands covering the face of the whole Earth during the period of a Root-Race, in general; (ii) to what remained of these after a geological Race Pralaya, as Jambu, for instance; and (iii) to those localities which will enter, after future cataclysms, into the formation of new universal Continents, Peninsulas, or Dvîpas[954]—each Continent being, in one sense, a greater or smaller region of dry land **423]** {FUTURE CONTINENTS, SYMBOLIZED.} surrounded with water. Thus, that whatever

---

[947] *Asiatick Researches*, viii. 280.

[948] *Op. cit.*, *ibid.*, p. 201.

[949] Every name in the *Purânas* has to be examined at least under two aspects, geographically and metaphysically, in its allegorical application; *e.g.*, Nîla, the (blue) mountain which is one of the boundaries to the north of Meru, is again to he sought geographically in a mountain range in Orissa, and yet again in a mountain quite different from the others, in Western Africa. Jambu-dvîpa is Vishnu's dominion—the World, limited in the *Purânas* to our Globe, the region which contains Meru *only*, and again it is divided to contain Bharata-varsha (India), its *best* division, and the fairest, says Parâshara. Likewise with Pushkara and all others.

[950] *Ibid.*, p. 202.

[951] *Sûrya Siddhânta*, Whitney's Trans., v, 5.

[952] *Asiatic Researches*, iii. 300.

[953] Jambu, Plakaha, Shâlmali, Kusha, Krauncha, Shâka, and Pushkara.

[954] Such as Shâka and Pushkara, for instance, which do not yet exist, but into which will enter such lands as some portions of America, of Africa, and Central Asia, with the Gobi region. Let us bear in mind that Upadvîpas mean "root" islands, or the dry land in general.

"jumble" the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key.

Thus, we believe we know that, though two of the Paurânic Islands—the Sixth and Seventh Continents—are yet to come, nevertheless there *were*, or there *are*, lands which will enter into the composition of the future dry lands, of new Earths whose geographical faces will be entirely changed, as were those of the past. Therefore we find in the *Purânas* that Shâka-dvîpa is (or will be) a Continent, and that Shankha-dvîpa, as shown in the *Vâyu Purâna*, is only "a minor island," one of the nine divisions (to which *Vayu* adds six more) of Bharata-varsha. Because Shankha-dvîpa was peopled by "Miechchhas [unclean foreigners], who worshipped Hindu divinities," therefore they were connected with India.[955] This accounts for Shankhâsura, a King of a portion of Shankha-dvîpa, who was killed by Krishna; that King who resided in the palace "which was an ocean shell, and whose subjects lived in shells also," says Wilford.

> On the banks of the Nîlâ[956] there were frequent contests between the Devatas [Divine Beings, Demi-gods] and the Daityas [Giants]; but the latter tribe having prevailed, their king and leader, Shankhâsura, who resided in the ocean, made frequent incursions . . . in the night.[957]

It is not on the banks of the Nile, as Wilford supposes, but on the coasts of Western Africa, South of where now lies Morocco, that these battles took place. There was a time when the whole of the Sahara Desert was a sea, then a continent as fertile as the Delta, and then, only after another temporary submersion, it became a desert similar to that other wilderness, the Desert of Shamo or Gobi. This is shown in Paurânic tradition, for on the same page as above cited, it is said:

> The people were between two fires; for, while Shankhâsura was ravaging one side of the continent, Cracacha[or Krauncha], king of Crauncha-dwîp [Krauncha-dvîpa], used to desolate the other: both armies . . . thus *changed the most fertile of regions into a barren desert.*

That not only the last island of Atlantis, spoken of by Plato, but a large Continent, first divided, and then broken later on into seven peninsulas and islands (called Dvîpas), preceded Europe, is sure. It covered the whole of the North and South Atlantic regions, as well as **424]** portions of the North and South Pacific, and had islands even in the Indian Ocean (relics of Lemuria). The claim is corroborated by Indian *Purânas*, Greek writers, and Asiatic, Persian, and Mahommedan traditions. Wilford, who sorely confuses the Hindu and the Mussulman legends, shows this, however, clearly.[958] His facts and quotations from the *Purânas* give direct and conclusive evidence that the Aryan Hindus and other ancient nations were earlier navigators than the Phoenicians who are now credited with having been the first seamen that appeared in the post-diluvian times. This is what we read in the *Asiatick Researches:*

> In this distress the few natives, who survived [in the war between .Devatas and Daityas] raised their hands and hearts to Bhagavan, and exclaimed, "Let him that can deliver us . . . be our king"; using the word ÎT [a magic term not understood by Wilford, evidently] which reechoed through the whole country.[959]

Then comes a violent storm, the waters of the Kâlî are strangely agitated, "when there appeared from the waves . . . a man, afterwards called ÎT, at the head of a numerous army, saying '*abhayan*,' or *there is no fear*"; and scattered the enemy. "The King ÎT," explains Wilford, "is a subordinate incarnation of Mrîra"—Mrida, a form of Rudra, probably?—who "reestablished peace and prosperity throughout all Shankha-dvîpa, through Barbaradêsa, Misra-st'hân and Arva-st'han, or Arabia,"[960] etc.

Surely, if the Hindu *Purânas* give a description of wars on continents and islands situated beyond Western Africa in the Atlantic Ocean; if their writers speak of Barbaras and other people such as Arabs—they who were never known to navigate, or cross the Kâla-pâni, the Black Waters of the Ocean, in the days of Phoenician navigation—then these *Purânas* must be older than those Phoenicians who are placed at from 2,000 to 3,000 years B.C. At any rate, their traditions must have been older,[961] for an Adept writes:

---

[955] They were called Demons, Asuras, Giants, and monsters, because of their wickedness; and thus their country was likened to Atala—a Hell.

[956] Not on the river Nile, surely, but near the Nila mountains of the Atlas range.

[957] *Asiatick Researches*, iii. 225.

[958] See vols. viii, x, and xi, of *Asiatick Researches*.

[959] *Op. cit.*, iii. 326.

[960] *Ibid*.

[961] Says Wilford of the division of Atlantis and Bharata or India, confusing the two accounts and Priyavrata with Medhâtithi: "This division was made by Priyavrata. . . . He had ten sons, and it was his intention to divide the whole world between them equally. . . . In the same manner Neptune divided the Atlantis between his ten sons; one of them had . . . the extremity of the Atlantis"—which "is probably the old continent, at the extremity of which is Gades. . . . This Atlantis was overwhelmed with a flood; and it seems that *by the Atlantis*, *we should understand the antediluvian Earth*, over

425] {THE PUZZLES OF ANTIQUITY.} *In the above accounts*, *the Hindus speak of this island as existing and in great power; it must*, *therefore*, *have been more than eleven thousand years ago*.

But another proof may be adduced of the great antiquity of these Hindu Aryans who described the last surviving island of Atlantis, or rather of that remnant of the Eastern portion of that Continent which had perished soon after the upheaval of the two Americas[962]—the two Varshas of Pushkara. And they described what they knew, for they had once dwelt on it. This may be demonstrated, moreover, on an astronomical calculation by an Adept who criticizes Wilford. Recalling what that Orientalist had brought forward concerning the Mount Ashburj "at the foot of which the sun sets," where was the war between the Devatas and the Daityas,[963] he says:

We will consider, *then*, *the latitude and longitude of the lost island*, *and of the remaining Mount Ashburj. It was on the seventh stage of the world*, *i.e.*, *in the seventh climate (which is between the latitude of 24 degrees and latitude 28 degrees north). . . . This island*, *the daughter of the Ocean*, *is frequently described as lying in the West; and the Sun is represented as setting at the foot of its mountain (Ashburj*, *Atlas*, *Teneriffe or Nila*, *no matter the name)*, *and fighting the White Devil of the "White Island."*

Now, if we consider this statement from its astronomical aspect, as Krishna is the incarnated Sun (Vishnu), a solar God, and as he is said to have killed Div-sefid, the White Devil—a *possible* personification of the ancient inhabitants at the foot of the Atlas—he may perchance be only a representation of the vertical beams of the Sun. Again, these inhabitants, the Atlantides, as we have seen, are accused by Diodorus of daily *cursing* the Sun, and ever fighting his influence. This is, however, only an astronomical interpretation. It will now be proved that Shankhâsura, and Shankha-dvîpa, and all their history, is also geographically and ethnologically Plato's Atlantis in Hindu dress.

It has just been remarked that since, in the Paurânic accounts, the island is *still existing*, these accounts must be older than the 11,000 years which have elapsed since Shankha-dvîpa, or the Poseidonis of Atlantis, disappeared. But is it not barely possible that Hindus should **426]** have known the island still earlier? Let us turn again to astronomical demonstrations, which make this quite plain if with the said Adept one assumes that:

At the time when the summer tropical "colure" passed through the Pleiades, *when Cor Leonis would be upon the equator*, *and when Leo was vertical to Ceylon at sunset*, *then would Taurus be vertical to the island of Atlantis at noon*.

This explains, perhaps, why the Sinhalese, the heirs of the Râkshasas and Giants of Lanka, and the direct descendants of Sinha, or Leo, became connected with Shankha-dvîpa or Poseidonis (Plato's Atlantis). Only, as shown by Mackey's *Sphinxiad*, this must have occurred about 23,000 years ago, *astronomically;* at which time the obliquity of the ecliptic must have been rather more than 27 degrees, and, consequently Taurus must have passed over Atlantis or Shankha-dvîpa. And that it was so is clearly demonstrated. Say the Commentaries:

The sacred bull Nandi was brought from Bhârata to Shankha to meet Rishabha [*Taurus*] *every Kalpa. But when those of the White Island* [*who descended originally from Shveta-dvîpa*][964] *who had mixed with the Daily as* [*Giants*] *of the land of iniquity*, *had become black with sin*, *then Nandi remained for ever in the White Island* [*or Shveta-dvîpa*]. *. . . Those of the Fourth World* [*Race*] *lost AUM*.

Asburj, or Azburj, whether the peak of Teneriffe or not, was a volcano, when the sinking of the "Western Atala," or Hell, began, and those who were saved told the tale to their children. Plato's

---

which ten princes were born to rule, according to the mythology of the West [and of the East, also] but *seven* of them only sate upon the throne." *(Op. cit.*, viii. 286.) Some also are of opinion that of the seven Dvîpas *six* were destroyed by a flood. Wilford takes it to be "Gades which included Spain," but it was Plato's island—rather.

962 America, the "new" world, is thus, though not *much*, older—still it *is* older—than Surope, the "old" world.

963 If Div or Dev-sefid's (the Taradaitya's) abode was on the *seventh stage*, it is because he came from Pushkara, the Pâtâla (antipodes) of India, or from America. The latter touched the walls, so to say, of Atlantis, before the latter finally sank. The word Patala meaning both the antipodal countries and infernal regions, these became synonymous in ideas and attributes as well as in name.

964 Neither Atlantis, nor yet Shankha-dvîpa, was ever called "White Island." When tradition says that "the White Island became black on account of the sins of the people," it only means the denizens of the "White Island," or Siddhapura, or Shveta-dvîpa, who descended to the Atlantis of the Third and Fourth Races, to "inform the latter; and who, having incarnated, became black with sin"—a figure of speech. All the Avataras of Vishnu are said to come originally from the White Island. According to Tibetan tradition the White Island is the only locality which escapes the general fate of other Dvîpas; it can be destroyed by neither fire nor water, for—it is the "Eternal Land."

Atlantis perished between water below and fire above; the great mountain vomiting flames all the while.

The "fire-vomiting Monster" survived alone out of the ruins of the unfortunate island.

Do the Greeks, who are accused of borrowing a Hindu fiction (Atala), and inventing from it another (Atlantis), stand also accused of getting their geographical notions and the number seven from them?

> "The famous Atlantis exists no longer, but we can hardly doubt that it did once," says Proclus, "for Marcellus, who wrote a history of Ethiopian affairs, says that such, and so great, an island once existed, and this is evidenced by those who **427]** {WHAT MARCELLUS SAYS.} composed histories relative to the external sea. For *they relate that in this time there were seven islands* in the Atlantic sea sacred to Proserpine; and besides these, three of immense magnitude, sacred to Pluto, . . . Jupiter, . . . and Neptune. And, besides this, the inhabitants of the last island [Poseidonis] *preserved the memory of the prodigious magnitude* of the Atlantic island as related by their ancestors, and of its governing for many periods all the islands in tile Atlantic sea. From this *isle* one may pass to other large islands beyond, which are not far from the firm land, near which is the true sea."
>
> These seven Dvîpas [inaccurately rendered islands] constitute, according to Marcellus, the body of the famous Atlantis. . . . This evidently shows that *Atlantis is the old continent. . . .* The Atlantis was destroyed after a violent storm [?]: this is well known to the Paurânics, some of whom assert that in consequence of this dreadful convulsion of nature, six of the Dvîpas disappeared.[965]

Enough proofs have now been given to satisfy the greatest sceptic. Nevertheless, direct proofs based on exact Science will also be added. And yet even though volumes were written, it would be to no purpose for those who will neither see nor hear, except through the eyes and ears of their respective authorities.

Hence the teaching of the Roman Catholic scholiasts, namely, that Hermon, the mount in the land of Mizpeth—meaning "anathema," "destruction"—is the same as Mount Armon. As a proof of this, Josephus is often quoted, as affirming that still in his own day enormous bones of giants were daily discovered on it. But it was the land of Balaam the prophet, whom the "Lord loved well." And so mixed up are facts and personages in the said scholiasts' brains, that, when the *Zohar* explains the "Birds" which inspired Balaam to mean "Serpents," to wit, the Wise Men and Adepts at whose School he had learnt the mysteries of prophecy—the opportunity is again taken of showing Mount Hermon inhabited by the "winged dragons of Evil, whose chief is Samael"—the Jewish Satan! As Spencer says:

> It is to those unclean spirits chained on Mount Hermon of the Desert, that the scape-goat of Israel, who assumed the name of one of them [Azaz(y)el], was sent.

We say it is not so. The *Zohar* has the following explanation on the practice of magic which is called in Hebrew Nehhaschim, or the "Serpents' Works." It says (part iii. col. 302):

> It is called Nehhaschim, because the magicians [practical Kabalists] work *surrounded by the light of the Primordial Serpent*, which they perceive in heaven as a luminous zone composed of myriads of small stars.

This means simply the Astral Light, so called by the Martinists, by Éliphas Lévi, and now by all the modern Occultists.

428]

THE "CURSE" FROM A PHILOSOPHICAL POINT OF VIEW.

The foregoing teachings of the Secret Doctrine, supplemented by universal traditions, must now have demonstrated that the *Brâhmanas* and *Purânas*, the *Vendidad* and other Mazdean scriptures, down to the Egyptian, Greek, and Roman, and finally to the Jewish sacred records, all have the same origin. None are meaningless and baseless stories, invented to entrap the unwary profane; all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of pre-historic tradition. Space forbids us, in these volumes, from entering into further and more minute details with respect to the four Races which preceded our own. But before offering to the student the history of the psychic and spiritual evolution of the direct antediluvian fathers of our Fifth (Aryan) Humanity, and before demonstrating its bearing upon all the other side branches grown from the same trunk, we have to elucidate a few more facts. It has been shown, on the evidence of the whole ancient literary world, and the intuitional speculations of more than one Philosopher and Scientist of the later ages, that the tenets of our Esoteric Doctrine are, in almost every case, corroborated by inferential as well as by direct proof, that neither the "legendary" Giants, nor the lost Continents, nor yet the evolution of the preceding Races, are quite baseless tales. In the Addenda which close this volume, Science will find itself more than once unable to reply; these Addenda, will, it is hoped, finally dispose of every sceptical remark with regard to the sacred number in nature, and our figures in general.

---

[965] *Asiatic Researches*, xi. 27.

Meanwhile, one task is left incomplete—the disposing of that most pernicious of all the theological dogmas, the Curse under which mankind is alleged to have suffered ever since the supposed disobedience of Adam and Eve in the bower of Eden.

Creative powers in man were the gift of Divine Wisdom, not the result of sin. This is clearly instanced in the paradoxical behaviour of Jehovah, who first *curses* Adam and Eve (or Humanity) for the supposed crime committed, and then *blesses* his "chosen people" by saying, "Be fruitful, and multiply, and replenish the earth."[966] The Curse was not brought on mankind by the Fourth Race, for the comparatively sinless Third Race, the still more gigantic Antediluvians, had perished in the same way; hence the Deluge was no punishment, but simply a result of a periodical and geological law. Nor was the Curse of Karma called down upon them for seeking *natural* union, as all the mindless animal-world **429]** {THE ANCIENT AND THE MODERN MAN.} does in its proper seasons; but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. When understood, the third chapter of *Genesis* will be found to refer to the Adam and Eve of the closing Third and the commencing Fourth Races. In the beginning, conception was as easy for woman as it was for all animal creation. Nature had never intended that woman should bring forth her young ones "in sorrow." Since that period, however, during the evolution of the Fourth Race, there came enmity between its seed and the "Serpent's" seed, the seed or product of Karma and Divine Wisdom. For the seed of woman, or lust, *bruised the head* of the seed of *the fruit of wisdom and knowledge*, by turning the holy mystery of procreation into animal gratification; hence the Law of Karma "bruised the *heel"* of the Atlantean Race, by gradually changing physiologically, morally, physically, and mentally, the whole nature of the Fourth Race of mankind,[967] until, from being the healthy king of animal creation in the Third Race, man "became in the Fifth, our Race, a helpless, scrofulous being, and has now become the wealthiest heir on the Globe to constitutional and hereditary diseases, the most consciously and intelligently bestial of all animals.[968]

This is the real Curse from the physiological standpoint, almost the only one touched upon in Kabalistic Esotericism. Viewed from this aspect, the Curse is undeniable, for it is evident. The intellectual evolution, in its progress hand-in-hand with the physical, has certainly been a curse instead of a blessing—a gift quickened by the "Lords of Wisdom," who have poured on the human Manas the fresh dew of their own Spirit and Essence. The Divine Titan has then suffered in vain; and one feels inclined to regret his benefaction to mankind, and sigh for those days so graphically depicted by Æschylus in his "Prometheus Bound," when, at the close of the first Titanic Age (the Age that followed that of Ethereal Man, of the pious Kandu and Pramlocha), nascent, physical mankind, still mindless and (physiologically) senseless, is described as—

430]

Seeing, they saw in vain;
Hearing, they heard not; but like shapes in dreams,
Through the long time all things at random mixed.

Our Saviours, the Agnishvatta and other divine "Sons of the Flame of Wisdom"—personified by the Greeks in Prometheus[969]—may well be left unrecognized and unthanked, in the injustice of

---

[966] *Genesis*, ix. 1.

[967] How wise and grand, how far-seeing and morally beneficent are the laws of Manu on connubial life, when compared with the licence tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. The Brâhman was a Grihasta, a family man, till a certain period of his life, when, after begetting a son, he broke with married life and became a chaste Yogi. His very connubial life was regulated by his Brâhman astrologer in accordance with his nature. Therefore, in such countries as the Punjab, for instance, where the lethal influence of Mussulman, and later on of European, licentiousness, has hardly touched the orthodox Aryan castes, one still finds the finest men—so far as stature and physical strength go—on the whole Globe; whereas the mighty men of old have found themselves replaced in the Deccan, and especially in Bengal, by men whose generation becomes with every century—and almost with every year—dwarfed and weakened.

[968] Diseases and over-population are facts that can never be denied.

[969] In Mrs. Anna Swanwick's volume, *The Dramas of Æschylus*, it is said of "Prometheus Bound" ("Bonn's Classical Library," p. 334), that Prometheus truly appears in it "as the champion and benefactor of mankind, whose condition . . . is depicted as weak and miserable in the extreme. . . . . Zeus, it is said, proposed to annihilate these puny ephemerais, and to plant upon the earth a new race in their stead." We see the Lords of Being doing likewise, and exterminating the first product of Nature and the Sea, in the Stanzas. "Prometheus *represents* himself as having frustrated this design, and as being consequently subjected, for the sake of mortals, to the most agonizing pain, inflicted by the remorseless cruelty of Zeus. We have, thus, the Titan, the symbol of finite reason and free will [of intellectual humanity, or the higher aspect of Manas], depicted *as the sublime*

the human heart. They may, in our ignorance of the truth, be indirectly cursed for Pandora's gift; but to find themselves proclaimed and declared by the mouth of the clergy, as the Evil Ones, is too heavy a Karma for "Him" who, when Zeus "ardently desired" to quench the entire human race, "dared alone" to save that "mortal race" from perdition, or, as the suffering Titan is make to say:

From sinking blasted down to Hades' gloom.
For this by these dire tortures I am bent,
Grievous to suffer, piteous to behold,
I who did mortals pity. . . .

The chorus remarking very pertinently:

Vast boon was this thou gavest unto mortals!

Prometheus answers:

Yea, and besides 'twas I that gave them fire.
CHORUS: Have now these short-lived creatures flame-eyed fire?
PROM.: Ay, and by it full many arts will learn. . . .

But, with the arts, the "fire" received has turned into the greatest curse; the animal element, and *consciousness* of its possession, has changed periodical instinct into chronic animalism and sensuality.[970] It is this which hangs over humanity like a heavy funereal pall. Thus arises the responsibility of free-will; the Titanic passions which represent humanity in its darkest aspect;

431] {THE TRAVESTY OF PROMETHEUS.} The restless insatiability of the lower passions and desires, when, with self-asserting insolence, they bid defiance to the restraints of law.[971]

Prometheus having endowed man, according to Plato's *Protagoras*, with that "wisdom which ministers to physical well-being," but the lower aspect of Manas of the animal (Kâma) having remained unchanged, instead of "an untainted mind, heaven's first gift," there was created the eternal vulture of ever unsatisfied desire, of regret and despair, coupled with "the dreamlike feebleness that fetters the blind race of mortals" (556), unto the day when Prometheus is released by his heaven-appointed deliverer, Herakles.

Now Christians—Roman Catholics especially—have tried to prophetically connect this drama with the coming of Christ. No greater mistake could be made. The true Theosophist, the pursuer of Divine Wisdom and worshipper of Absolute Perfection—the Unknown Deity which is neither Zeus nor Jehovah—will demur to such an idea. Pointing to antiquity he will prove that there never has been an *original* sin, but only an abuse of physical intelligence—the Psychic being guided by the Animal, and both putting out the light of the Spiritual. He will say: All you who can read between the lines, study Ancient Wisdom in the old dramas, the Indian and the Greek; read carefully the "Prometheus Bound," enacted in the theatres of Athens 2,400 years ago! The myth belongs to neither Hesiod nor Æschylus; but, as Bunsen says, it "is older than the Hellenes themselves," for it belongs, in truth, to the dawn of human consciousness. The *crucified* Titan is the personified symbol of the collective Logos, the "Host," and of the "Lords of Wisdom" or the Heavenly Man, who incarnated in Humanity. Moreover, as his name (*Pro*-me-*theus*, "he who sees before him" or futurity) shows[972]—in the arts he devised and taught to humanity, psychological **432]** insight was not the least. For as he complains to the daughters of Oceanus:

---

philanthropist, while Zeus, the Supreme Deity of Hellas, is portrayed as the cruel and obdurate despot, a character peculiarly revolting to Athenian sentiment." The reason for it is explained further on. The "Supreme Deity" bears, in every ancient Pantheon—including that of the Jews—a *dual* character, composed of light and shadow.

[970] The animal world, having simple instinct to guide it, has its *seasons of procreation*, and the sexes become neutralized during the rest of the year. Therefore, the free animal knows sickness but once in its life—before it dies.

[971] Introduction to "Prometheus Bound," p. 340.

[972] From πρὸ μῆτις, "forethought." "Professor Kühn," we are told in the above-named volumes, *The Dramas of Æschylus*, "considers the name of the Titan to be derived from the Sanskrit word Praroantha, the instrument used for kindling fire. The root *mand* or *manth*, implies rotatory motion, and the word *manthâmi*, used to denote the process of fire kindling, acquired the secondary sense of snatching away; hence we find another word of the same stock, *pramatha*, signifying theft." This is very ingenious, but perhaps not altogether correct; besides, there is a very prosaic element in it. No doubt in physical nature, the higher forms may develop from the lower ones, hut it is hardly so in the world of thought. And as we are told that the word *manthâmi* passed into the Greek language and became the word *manthanb*, to learn—that is to say, to appropriate knowledge, whence *prometheia*, fore-knowledge, fore-thought—we may find, in searching, a more poetical origin for the "fire-bringer" than that displayed in its Sanskrit origin. The Svastica, the sacred sign and the instrument for kindling *sacred* fire, may explain it better. "Prometheus, the fire-bringer, is the Pramantha personified," continues the author, "and finds his prototype in the Aryan Mâtarishvan, a divine . . .

Of prophecies the various modes I fixed, (492).
And among dreams did first discriminate
The truthful vision . . . and mortals guided
To a mysterious art. . . . .
All arts to mortals from Prometheus came. . . .

Leaving for a few pages the main subject, let us pause and see what may be the hidden meaning of this, the most ancient as it is the most suggestive of traditional allegories. As it relates directly to the early Races, this will be no real digression.

The subject of Æschylus' trilogy, of which two plays are lost, is known to all cultured readers. The Demi-god robs the Gods (the Elohim) of their secret—the mystery of the *Creative Fire*. For this sacrilegious attempt he is struck down by Cronus[973] and delivered unto Zeus, the Father and Creator of a mankind which he would have wished to have blind intellectually, and animal-like; a *Personal* Deity, which will not see Man "like one of us." Hence Prometheus, the "Fire and Light-giver," is chained on Mount Caucasus and condemned to suffer torture. But the triform Fates ("Karma), whose decrees, as the Titan says, even Zeus—

E'en he the fore-ordained cannot escape. . . .

—ordain that those sufferings will last only to that day when a son of Zeus—

Ay, a son bearing stronger than his sire (787).
. . . .
One of thine [Io's] own descendants it must be (791).

—is born. This "Son" will deliver Prometheus (suffering Humanity) from his own fatal gift. His name is, "He who has to come."

On the authority, then, of these few lines, which, like any other allegorical sentence, may be twisted into almost any meaning—on the authority of the words pronounced by Prometheus and addressed to Io, the daughter of Inachus, persecuted by Zeus—a whole prophecy is constructed by some Catholic writers. Says the crucified Titan:

And, portent past belief, the speaking oaks
By which full clearly, in no riddling phrase,
Wast hailed *as the illustrious spouse of Zeus*
. . . . (853).
. . . . stroking thee
With *touch alone of unalarming hand*;
Then thou *dark Epaphos* shalt bear, whose name
Records his sacred gendering. . . . (870).

433] {CHRIST CONNECTED WITH EPAPHOS.} This was construed by several fanatics—Des Mousseaux and De Mirville amongst others—into a clear prophecy. Io "is the mother of God," we are told, and "dark Epaphos"—Christ. But, the latter has not dethroned his Father, except metaphorically, if one has to regard Jehovah as that Father; nor has the Christian Saviour hurled *his* Father down into Hades. Prometheus says (in verse 930) that Zeus will be humbled yet:

. . . . such marriage he prepares
Which from his throne of power to nothingness
Shall hurl him down; so shall be all fulfilled
His father Kronos' curse. . . .
. . . . Then let him sit
Confiding in his lofty thunder-peals,
And wielding with both hands the fiery bolt;
For *these shall not avail, but fall he shall,*
A fall disgraceful, not to be endured. . . . (980).

"Dark Epaphos" was the Dionysus-Sabasius, the son of Zeus and of Demeter in the Sabasian Mysteries, during which the "Father of the Gods," assuming the shape of a *Serpent*, begot on Demeter Dionysus, or the Solar Bacchus. Io is the Moon, and at the same time the Eve of a *new race*, and so is Demeter—in the present case. The Promethean myth is a prophecy indeed; but it does not relate to any of the cyclic Saviours who have appeared periodically in various countries and among various nations, in their transitionary conditions of evolution. It points to the last of the mysteries of cyclic transformations, in the series of which mankind, having passed from the ethereal to the solid physical state, from spiritual to physiological procreation, is now carried onward on the opposite arc of the cycle, toward that second phase of its primitive state, when *woman knew no man*, and human progeny *was created*, *not begotten*.

---

personage, closely associated with Agni, the fire-god of the Vedas." Matih, in Sanskrit, is "understanding," and a synonym of Mahat and Manas, and must be of some account in the origin of the name; Pramatih is the son of Fohat, and has his story also.

[973] Cronus is "Time," and thus the allegory becomes very suggestive.

That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex. It will be like "the light that never shone on sea or land," and has to come to men through the Theosophical Society. That light will lead on and up to *true spiritual intuition.* Then, as expressed once in a letter to a Theosophist,

> *The world will have a race of Buddhas and Christs, for the world will have discovered that individuals have it in their own powers to procreate Buddha-like children—or Demons*. . . . When that knowledge comes, all dogmatic religions, and with these the Demons, will die out.

434] If we reflect upon the serial development of the allegory, and the character of the heroes, the mystery may be unriddled. Cronus is of course "Time" in its cyclic course. He swallows his children—the *personal* Gods of exoteric dogmas included. Instead of Zeus he has swallowed his stone idol; but the symbol has grown, and has only developed in human fancy as mankind has been cycling down toward only its physical and intellectual—not spiritual—perfection. When it is as far advanced in its spiritual evolution Cronus will be no longer deceived. Instead of the stone image he will have swallowed the anthropomorphic fiction itself. Because, the Serpent of Wisdom, represented in the Sabasian Mysteries by the anthropomorphized Logos, the unity of spiritual and physical Powers, will have begotten in Time (Cronus) a progeny—Dionysus-Bacchus, or the "dark Epaphos," the "mighty one," the Race that will overthrow him. Where will he be born? Prometheus traces him to his origin and birth-place in his prophecy to Io. Io is the Moon-goddess of generation—for she is Isis and she is Eve, the Great Mother.[974] He traces the path of the (racial) wanderings as plainly as words can express it. She has to quit Europe and go to Asia's continent, reaching there the highest of the mountains of Caucasus (v. 737), the Titan telling her:

> When thou hast crossed the flood, limit betwixt
> Two continents, fronting the burning East. . . . (810)—

that she must travel Eastward, after passing the "Kimmerian Bosphorus," and cross what is evidently the Volga and now Astrakhan on the Caspian Sea. After this she will encounter "fierce northern blasts" and cross thither to the land of the "Arimaspian host" (East of Herodotus' Scythia) to—

> Pluto's gold-abounding flood. . . . (825).

435] {THE MISTAKE OF ARRIAN EXPLAINED.} This is rightly conjectured by Professor Newman to have meant the Ural, the Arimaspi of Herodotus being "the recognized inhabitants of this golden region."

And here comes (between verses 825 and 835) a puzzle to all the European interpreters. Says the Titan:

> To these [Arimaspi and Grypes] approach not; a far border land
> Thou next shalt reach, where dwells a swarthy race
> Near the Sun's founts, whence is the Æthiop river;
> Along its banks proceed till thou attain
> The mighty rapids, where from Bybline heights
> Pure draughts of sacred water Neilos sends.

There Io was ordained to found a colony for herself and her sons. Now we must see how the passage is interpreted. Io is told that she has to travel Eastward till she comes to the river Ethiops, which she is to follow till it falls into the Nile—hence the perplexity. "According to the geographical theories of the earliest Greeks," we are informed by the author of the version of "Prometheus Bound":

---

[974] It is complained by the author of the version and translator of "Prometheus Bound" that in this tracing of Io's wanderings, "no consistency with our own known geography is attainable" (p. 379). There may be good reason for it. First of all it is the journey and wandering from place to place of the *Race* from which the "tenth," or Kalki Avatâra, so called, is to issue. This he calls the "kingly race born in *Argos*" (888). But Argos has no reference here to Argos in Greece. It comes from *arg* or *arka*—the female generative power symbolized in the Moon—the navi-formed Argha of the Mysteries, meaning the Queen of Heaven. Eustathius shows that, in the dialect of the Arg-ians, Io signified the Moon; while Esotericism explains it as the divine Androgyne, or the mystic Ten (10); in Hebrew 10 is the perfect number, or Jehovah. Arghya in Sanskrit is the libation cup, the navi-form or boat-shaped vessel in which flowers and fruit are offered to the Deities. Arghyanâth is a title of the Mahâ Chohan, meaning the "Lord of libations"; and Arghyavarsha, the "Land of Libations," is the mystery name of that region which extends from Kailasa mountain nearly to the Shamo Desert—from within which the Kalki Avatâra is expected. The Airyâna-Varsedya [? Airyaua Vaêjô] of the Zoroastrians, as a locality, is identical with it. It is now said to have been situated between the Sea of Aral, Baltistan, and Little Tibet; but in olden times its area was far larger, as it was the birth-place of *physical* humanity, of which Io is the mother and symbol.

This condition was fulfilled by the river Indus. Arrian (vi. i) mentions that Alexander the Great, when preparing to sail down the Indus [having seen crocodiles in the river Indus, and in no other river except the Nile . . .], seemed to himself to have discovered the sources of the Nile; as though the Nile, rising from some place in India, and flowing through much desert land, and thereby losing its name Indus, next . . . flowed through inhabited land, being now called Nile by the Ethiopians of those parts and afterwards by the Egyptians. Virgil in the IVth Georgic echoes the obsolete error.[975]

Both Alexander and Virgil may have erred considerably in their geographical notions; but the prophecy of Prometheus has not in the least so sinned—not, at any rate, in its Esoteric spirit. When a certain Race is symbolized, and events pertaining to its history are rendered allegorically, no topographical accuracy ought to be expected in the itinerary traced for its personification. Yet it so happens, that the river Ethiops is certainly the Indus, and it is also the Nîl or Nîlâ. It is the river born on the Kailasa Heaven mountain, the Mansion of the Gods—22,000 feet above the level of the sea. It was the Ethiops river, and was so called by the Greeks, long before the days of Alexander, because its banks, from Attock down to Sind, were peopled by tribes generally referred to as the Eastern Ethiopians. India and Egypt were two kindred nations, and the Eastern Ethiopians—the mighty builders—have come from India, as is pretty well proved, it is hoped, in *Isis Unveiled*.[976]

436] Then why could not Alexander, and even the learned Virgil, have used the word Nile or Neilos when speaking of the Indus, since it is one of its names? To this day the Indus is called, in the regions around Kalabagh, Nil, "blue," and Nîlâ, the "blue river." The water there is of such a dark blue colour that this name was given to it from time immemorial; a small town on its banks being called by the same name, and existing to this day. Evidently Arrian, who wrote far later than the days of Alexander, and who was ignorant of the old name of the Indus, has unconsciously slandered the Greek conqueror. Nor are our modern historians much wiser, in judging as they do, for they often make the most sweeping declarations on mere appearances, as much as their ancient colleagues ever did in days of old, when no Encyclopaedias were yet ready for them.

The race of Io, the "cow-horned maid," is then simply the first pioneer race of the Æthiopians brought by her from the Indus to the Nile, which received its name in memory of the mother river of the colonists from India.[977] Therefore Prometheus says to Io[978] that the sacred Neilos—the God, not the river—shall guide her "to the land, *three-cornered*," namely, to the Delta, where her sons are foreordained to found "that far-off colony." (833 *et seqq.)*

It is there that a new race (the Egyptians) will begin, and a "female race" (873) which, "fifth in descent" from dark Epaphos—

> Fifty in number shall return to Argos.

Then one of the fifty virgins will fail through love and shall—

> . . . . A kingly race in Argos bear.
> . . . .
> But from this seed shall dauntless heroes spring,
> Bow-famous, who shall free me from these ills.

437] {WAS ÆSCHYLUS INITIATED?} When these heroes shall arise, the Titan does not reveal; for as he remarks:

> This, to set forth at large needs lengthy speech.

But "Argos" is Arghyavarsha, the Land of Libations of the old Hierophants, whence the Deliverer of Humanity will appear, a name which became ages later that of its neighbour, India—the Aryavarta of old.

---

975 *Op. cit*., p. 385, note.

976 i. 569, 570.

977 Alexander, who was better acquainted with Attock than with India—for he never entered India proper—could not have failed to hear the Indus, near its very sources, called Nil and Nîlâ. The mistake—if mistake it is—is thus easily accounted for.

978 That Io is identical, allegorically, with Isis and the Moon is shown by her being "cow-horned." The allegory undeniably reached Greece from India, where Vach—the "melodious Cow" of the *Rig Veda*, "from whom mankind was produced" (*Bhâgavata Purâna*) is shown in the *Aitareya Brâhmana* as pursued by her father Brahmâ, who was moved by an illicit passion, and changed her into a Deer. Hence Io, refusing to yield to Jupiter's passion, becomes "horned." The Cow was in every country the symbol of the passive generative power of nature, Isis, Vâch, Venus—the mother of the prolific God of Love, Cupid, but, at the same time, that of the Logos whose symbol, with the Egyptians and the Indians, became the Bull, as testified to by the Apis and the Hindu Bulls in the most ancient temples. In Esoteric Philosophy the Cow is the symbol of Creative Nature, and the Bull (her calf) the Spirit which vivifies her, or the "Holy Spirit," as Dr. Kenealy shows. Hence the symbol of the horns. These were sacred also with the Jews, who placed on the altar horns of Shittim wood, by seizing which a criminal ensured his safety.

That the subject formed part of the Sabasian Mysteries is made known by several ancient writers; among others by Cicero[979] and by Clemens Alexandrinus.[980] The latter writers are the only ones who attribute the fact of Æschylus being charged by the Athenians with sacrilege and condemned to be stoned to death to its true cause. They say that being himself uninitiated, Æschylus had profaned the Mysteries by exposing them in his Trilogies on a public stage.[981] But he would have incurred the same condemnation had he been initiated; which must have been the case, as otherwise he must, like Socrates, have had a Daimon to reveal to him the secret and sacred allegorical Drama of Initiation. At all events, it is not the "father of the Greek tragedy" who invented the prophecy of Prometheus; for he only repeated in dramatic form that which was revealed by the priests during the Mysteria of the Sabasia.[982] The latter was one of the oldest sacred festivals, whose origin is to this day unknown to history. Mythologists connect it through Mithras, the Sun, called Sabasius on some old monuments, with Jupiter and Bacchus. It was never, however, the property of the Greeks, but dates from days immemorial.

The translator of the drama wonders how Æschylus could become guilty of such

Discrepancy between the character of Zeus as portrayed in the "Prometheus Bound" and that depicted in the remaining dramas.[983]

This is just because Æschylus, like Shakespeare, was and will ever remain the intellectual "Sphinx" of the ages. Between Zeus, the Abstract Deity of Grecian thought, and the Olympic Zeus, there was an abyss. The latter represented in the Mysteries no higher a principle **438]** than the lower aspect of human physical intelligence—Manas wedded to Kâma; whereas Prometheus—the divine aspect of Manas merging into and aspiring to Buddhi—was the divine Soul. Zeus, whenever shown as yielding to his lower passions, is the Human Soul and nothing more—the *jealous* God, revengeful and cruel in its Egotism or "I-am-ness." Hence, Zeus is represented as a Serpent—the intellectual tempter of man—which, nevertheless, begets in the course of cyclic evolution the "Man-Saviour," the Solar Bacchus or Dionysus—*more than a man*.

Dionysus is one with Osiris, with Krishna, and with Buddha, the heavenly Wise One, and with the coming (tenth) Avatara, the glorified Spiritual Christos, who will deliver the suffering Chrestos—mankind, or Prometheus, on its trial. This, say Brâhmanical and Buddhistic legends, echoed by the Zoroastrian and now by the Christian teachings (the latter only occasionally), will happen at the end of the Kali Yuga. It is only after the appearance of Kaiki Avatara, or Sosiosh, that man will be born from woman without sin. Then will Brahmâ, the Hindu deity, Ahura Mazda (Ormazd), the Zoroastrian, Zeus, the Greco-Olympian Don Juan, Jehovah, the jealous, repenting, cruel, tribal God of the Israelites, and all their likes in the universal Pantheon of human fancy—vanish and disappear in thin air. And along with these will vanish their shadows, the *dark aspects* of all these Deities, ever represented as their "twin brothers" and creatures, in exoteric legend—their own *reflection* on Earth, in Esoteric Philosophy. The Ahrimans and Typhous, the Samaels and Satans, must be all dethroned on that day, when every dark evil passion will be subdued.

There is one Eternal Law in Nature, one that always tends to adjust contraries, and to produce final harmony. It is owing to this Law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false Gods, and find itself finally—Self-redeemed.

In its final revelation, the old myth of Prometheus, of whom the proto- and anti-types are found in every ancient Theogony, stands in each of them at the very origin of physical evil, because at the threshold of human physical life. Cronus is "Time," whose first law is that the order of the successive and harmonious phases, in the process of evolution during cyclic development, should be strictly preserved—under the severe penalty of abnormal growth with all its ensuing results. It was not in the programme of natural development **439]** {THE GIFT OF PROMETHEUS.} that man—higher animal though he may be—should become at once, intellectually, spiritually, and psychically, the Demi-god he is on Earth, while his physical frame remains weaker, more helpless and ephemeral, than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling God. The gift of Prometheus thus became a Curse—though *foreknown*

[979] *Tuscul. Quœst.*, I. ii. 20.

[980] *Strom.*, I. ii, *Oper.*, i. 467, Ed. Potter's.

[981] Herodotus and Pausanias supposed that the cause of the condemnation was that Æschylus, adopting the Theogony of the Egyptians, made Diana the daughter of Ceres, and not of Latona. (See Ælian, *Var. Hist.*, I. v. xviii; i, 433, Edition Gronov.) But Æschylus *was* initiated.

[982] The Sabasia was a periodical festival with Mysteries enacted in honour of some Gods, a variant on the Mithraic Mysteries. The whole evolution of the Races was performed in these Mysteries.

[983] Mrs. A. Swanwick, *op. cit*.

and *foreseen* by the Host personified in that personage, as his name well shows.[984] It is in this that rests, at one and the same time, its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or Nemesis, preferred free-will to passive slavery, intellectual self-conscious pain and even torture, "while myriad time shall flow," to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the programme of Nature, the Heavenly Host, "Prometheus," still sacrificed itself to benefit thereby, at least, one portion of mankind.[985] But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility—the result of his free will—besides every ill to which mortal man and flesh are heir. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still unachieved at that period of formation.

Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift thus became the chief cause, if not the sole origin, of Evil.[986] Highly philosophical **440]** is the allegory which shows Cronus cursing Zeus for dethroning him, in the primitive Golden Age of Saturn, when all men were Demi-gods, and for creating a physical race of men weak and helpless in comparison; and then as delivering to his (Zeus') revenge the culprit, who despoiled the Gods of their prerogative of creation and who thereby raised man to their level, intellectually and spiritually. In the case of Prometheus, Zeus represents the Host of the Primeval Progenitors, of the Pitaras, the "Fathers" who created man senseless and without mind; while the Divine Titan stands for the Spiritual Creators, the Devas who "fell" into generation. The former are spiritually lower, but physically stronger, than the "Prometheans"; therefore, the latter are shown conquered. "The lower Host, whose work the Titan spoiled and thus defeated the plans of Zeus," was on this Earth in its own sphere and plane of action; whereas the superior Host was an exile from Heaven, who had got entangled in the meshes of Matter. The inferior Host were masters of all the Cosmic and lower Titanic Forces; the higher Titan possessed only the Intellectual and Spiritual Fire. This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind; the lower passions chain the higher aspirations to the rock of Matter, to generate in many a case the vulture of sorrow, pain, and repentance. In every such case one sees once more—

A god . . . in fetters, anguish fraught;
The foe of Zeus, in hatred held of all—

a God, bereft even of that supreme consolation of Prometheus, who suffered in self-sacrifice—

For that to men he [I] bore too fond a mind—

as the divine Titan is moved by altruism, but the mortal man by selfishness and egoïsm in every instance.

The modern Prometheus has now become Epi-metheus, "he who sees only after the event"; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will rebecome the *free* Titan of old, but not before cyclic evolution has reestablished

---

984 See the foot-note (p. 431) concerning the etymology of προμῆτις or *forethought.* Prometheu confesses it in the drama when saying:

O holy ether, swiftly-winged gales. . . .
Behold what I, a god, from gods endure.
. . . .
And yet what say I? *Clearly I foreknow*
All that must happen. . . .
. . . . The Destined it behoves,
As best I may, to bear, for well I wot
How incontestable the strength of Fate. . . . (105).

"Fate" stands here for Karma, or Nemesis.

985 Mankind is obviously divided into God-informed men and lower human creatures. The intellectual difference between the Aryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, no generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so-called. The "Sacred Spark" is missing in them, and it is they who are the only *inferior* races ou the Globe, now happily—owing to the wise adjustment of Nature which ever works in that direction—fast dying out. Verily mankind is "of one blood," *but not of the same essence.* We are the hothouse, artificially quickened plants in Nature, having in us a spark, which in them is latent.

986 The philosophical view of Indian metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the Unit into Plurality.

the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower Titanic Forces, invulnerable in his Personality, and immortal in his Individuality—but this cannot happen before every animal element is eliminated from his nature. When man understands that *"Deus non* **441]** {THE "BUDDHAS OF CONFESSION."} *fecit mortem,"*[987] but that man has created it himself, he will re-become the Prometheus before his Fall.

For the full symbolism of Prometheus and the origin of this mythos in Greece, the reader is referred to Part II of this Volume, Section XX, "Prometheus, the Titan," etc. In the said Part—a kind of supplement to the present portion—every additional information is given upon those tenets that will be the most controverted and questioned. This work is so heterodox, when confronted with the acknowledged standards of Theology and Modern Science, that no proof which tends to show that these standards often usurp an illegal authority should be neglected.

ADDITIONAL FRAGMENTS FROM A COMMENTARY ON THE VERSES OF STANZA XII.

The MS. from which these additional explanations are taken belongs to the group called *Tongshaktchi Sangye Songa*, or the "Records of the Thirty-five Buddhas of Confession," as they are *exoterically* called. These personages, however, though called in the Northern Buddhist religion Buddhas, may just as well be called Rishis, Avataras, etc., as they are "Buddhas who have preceded Shakyamuni" only for the Northern followers of the ethics preached by Gautama. These great Mahatmas, or Buddhas, are a universal and common property; they are *historical* Sages—at any rate for all the Occultists who believe in such a Hierarchy of Sages, and who have had its existence proved to them by the learned ones of the Fraternity. They are chosen from among some ninety-seven Buddhas in one group, and fifty-three in another,[988] mostly imaginary personages, who are really the personifications of the powers of the first-named.[989] These "Baskets" of the oldest writings on "palm leaves" are kept very secret. Each MS. has appended to it a short synopsis of the history of that sub-race to which the particular Buddha-Lha belonged. The one special MS. from which the fragments which follow have been extracted, and then rendered into more comprehensible language, is said to have been copied from stone tablets which belonged to a Buddha of the earliest days of the **442]** Fifth Race, who had witnessed the Deluge and the submersion of the chief continents of the Atlantean Race. The day when much, if not all, of that which is given here from the Archaic Records, will be found correct, is not far distant. Then the modern Symbologists will acquire the certitude that even Odin, or the God Woden, the highest God in the German and Scandinavian mythology, is one of these thirty-five Buddhas; one of the earliest, indeed, for the Continent to which he and his Race belonged is also one of the earliest—so early, in truth, that in those days tropical nature was to be found, where now lie eternal unthawing snows, and one could cross almost by dry land from Norway *via* Iceland and Greenland, to the lands that at present surround Hudson's Bay.[990] In similar fashion, in the palmy days of the Atlantean Giants, the sons of the "Giants from the East," a pilgrim could perform a journey from what in our days is termed the Sahara Desert, to the lands which now rest in dreamless sleep at the bottom of the waters of the Gulf of Mexico and the Caribbean Sea. Events which were never written outside the human memory, but which were religiously transmitted from one generation to another, and from race to race, may have been preserved by constant transmission "within the book volume of the brain," and through countless aeons, with more truth and accuracy than inside any written document or record. "That which is part

---

[987] *Sap.*, i. 13.

[988] Gautama Buddha, named Shâkya Thüb-pa, is the *twenty-seventh* of the last group, as most of these Buddhas belong to the Divine Dynasties which instructed mankind.

[989] Of these Buddhas, or the "Enlightened," the far distant predecessors of Gautama, the Buddha, who represent, we are taught, once living men, great Adepts and Saints, in whom the "Sons of Wisdom" had incarnated, and who were, therefore, so to speak, minor Avatâras of the Celestial Beings—eleven only belong to the Atlantean Race, and twenty-four to the Fifth Race, from its beginnings. They are identical with the Tîrthankaras of the Jainas.

[990] This may account for the similarity of the artificial mounds in the United States of America, and the tumuli in Norway. It is this identity that has led some American Archaeologists to suggest thai Norwegian mariners had *discovered* America about one thousand years ago. (See Holmboe's *Traces de Bouddhisme en Norvège*, p. 23.) There is no doubt that America is that "far distant land into which pious men and heavy storms had transferred the sacred doctrine," as a Chinese writer suggested by his description to Neumann. But neither Professor Holmboe, of Stockholm, nor the-American Archseologists, have guessed the right age of the mounds, or the tumuli. The fact that Norwegians may have re-discovered the land that their long-forgotten forefathers believed to have perished in the general submersion, does not conflict with the other fact that the Secret Doctrine of the land which was the cradle of physical man, and of the Fifth Race, had found its way into the so-called New World ages and ages before the "Sacred Doctrine" of Buddhism.

of our souls is eternal," says Thackeray; and what can be nearer to our Souls than that which happens at the dawn of our lives? Those lives are countless, but the Soul or Spirit that animates us throughout these myriads of existences is the same; and though "the book volume" of the *physical brain* may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the Divine Soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadow of events *that were*, just as much as the shadow of the events *that are to come*, is within its perceptive powers, and is ever present before its mind's eye.

443] {THE OLDEST RECORDS ABOUT ATLANTIS.} It is this Soul-voice, perhaps, which tells those who believe in tradition more than in written history, that what is said below is all true, and relates to pre-historic facts.

This is what is written in one passage:

The Kings of Light have departed in wrath. The sins of men have become so black that Earth quivers in her great agony. . . . The Azure Seats remain empty. Who of the Brown, *who of the Red*, *or yet among the Black* [*Races*], *can sit in the Seats of the Blessed*, *the Seats of Knowledge and Mercy? Who can assume the Flower of Power*, *the Plant of the Golden Stem and the Azure Blossom?*

The "Kings of Light" is the name given in all old records to the Sovereigns of the Divine Dynasties. The "Azure Seats" are translated "Celestial Thrones" in certain documents. The "Flower of Power" is now the Lotus; what it may have been at that period, who can tell?

The writer proceeds, like the later Jeremiah, to bewail the fate of his people. They had become bereft of their "Azure" (Celestial) Kings, and "they of the deva-hue," the moon-like complexion, and "they of the refulgent (golden) face" have gone "to the Land of Bliss, the Land of Fire and Metal"—or, agreeably with the rules of symbolism, to the lands lying North and East, from whence "the Great Waters have been swept away, sucked in by the Earth and dissipated in the Air." The wise races had perceived "the black Storm-dragons, called down by the Dragons of Wisdom"—and "had fled, led on by the shining Protectors of the most Excellent Land"—the great ancient Adepts, presumably; those the Hindus refer to as their Manus and Rishis. One of them was Vaivasvata Manu.

They "of the yellow hue" are the forefathers of those whom Ethnology now classes as the Turanians, the Mongols, Chinese and other ancient nations; and the land they fled to was no other than Central Asia. There, entirely new races were born; there, they lived and died until the separation of the nations. But this "separation" did not take place either in the localities assigned for it by Modern Science, nor in the way the Aryans are shown to have divided and separated by Prof. Max Müller and other Aryanists. Nearly two-thirds of one million years have elapsed since that period. The yellow-faced giants of the Post-Atlantean day had ample time, through this forced confinement to one part of the world, with the same racial blood and without any fresh infusion or admixture in it, during a period of nearly 700,000 years, to branch off into the most heterogeneous and diversified **444]** types. The same is shown in Africa; nowhere does a more extraordinary variability of types exist, from black to almost white, from gigantic men to dwarfish races; and this only because of their forced isolation. The Africans have not left their continent for several hundred thousands of years. If to-morrow the continent of Europe were to disappear and other lands to reemerge instead, and if the African tribes were to separate and scatter on the face of the Earth, it is they who, in about a hundred thousand years hence, would form the bulk of the civilized nations. And it is the descendants of those of our highly cultured nations, who might have survived on some one island, without any means of crossing the new seas, that would fall back into a state of relative savagery. Thus the reason given for dividing humanity into *superior* and *inferior* races falls to the ground and becomes a fallacy.

Such are the facts given in the Archaic Records. Collating and comparing them with some modern theories of evolution, *minus* Natural Selection,[991] these statements appear quite reasonable and logical. Thus, while the Aryans are the descendants of the *yellow* Adam, the gigantic and highly civilized Atlanto-Aryan race, the Semites—and the Jews along with them—are those of the *red* Adam; and thus both De Quatrefages and the writers of the Mosaic *Genesis* are right. For, could chapter v of the First Book of Moses be compared with the genealogies found in our Archaic Bible, the period from Adam unto Noah would be found noticed therein, though of course under different names, the respective years of the Patriarchs being turned into periods, and the whole being symbolical and allegorical. In the MS. under consideration many and frequent are the references to the great knowledge and civilization of the Atlantean nations, showing the polity of several of them and the nature of their arts and sciences. If the Third Root-Race, the Lemuro-Atlanteans, are already

[991] See *Physiological Selection*, by G. J. Romanes, F.R.S.

spoken of as having been drowned "with their high civilizations and Gods,"[992] how much more may the same be said of the Atlanteans !

It is from the Fourth Race that the early Aryans got their knowledge of "the bundle of wonderful things," the Sabhâ and Mâyâsabhâ, mentioned in the *Mahâbhârata*, the gift of Mâyâsura to the Pandavas. It is from them that they learnt aeronautics, Vimâna Vidyâ, the "knowledge of flying in air-vehicles," and, therefore, their great arts of Meteorography and Meteorology. It is from them, again, that the Aryans inherited their most valuable Science of the hidden virtues **445]** {THE DOOM OF ATLANTIS.} of precious and other stones, of Chemistry, or rather Alchemy, of Mineralogy, Geology, Physics and Astronomy.

Several times the writer has put to herself the question: Is the story of *Exodus*—in its details at least—as narrated in the *Old Testament*, original? Or is it, like the story of Moses himself and many others, simply another version of the legends told of the Atlanteans? For who, upon hearing the story told of the latter, will fail to perceive the great similarity of the fundamental features? Remember the anger of "God" at the obduracy of Pharaoh, his command to the "chosen" ones to spoil the Egyptians, before departing, of their "jewels of silver and jewels of gold,"[993] and finally the Egyptians and their Pharaoh drowned in the Red Sea. Then read the following fragment of the earlier story from the Commentary:

And the "Great King of the Dazzling Face" the chief of all the Yellow-faced, was sad, seeing the sins of the Black-faced.

He sent his air-vehicles [*Vimânas*] *to all his brother-chiefs* [*chiefs of other nations and tribes*] *with pious men within, saying:*

"Prepare. Arise, ye men of the Good Law, and cross the land while [*yet*] *dry.*

"The Lords of the storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face [*the Sorcerers*] *live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires* [*the Gnomes and Fire Elementals*] *are preparing their magic Agnyastra* [*fire-weapons worked by Magic*]. *But the Lords of the Dark Eye* [*"Evil Eye"*] *are stronger than they* [*the Elementals*] *and they are the slaves of the mighty ones. They are versed in Astra* [*Vidyâ, the highest magical knowledge*].[994] *Come and use yours* [*i.e., your magic powers, in order to counteract those of the Sorcerers*]. *Let every Lord of the Dazzling Face* [*an Adept of the White Magic*] *cause the Vimâna of every Lord of the Dark Face to come into his hands* [*or possession*], *lest any* [*of the Sorcerers*] *should by its means escape from the waters, avoid the Rod of the Four* [*Karmic Deities*], *and save his wicked* [*followers, or people*].

"May every Yellow Face send sleep from himself to [*mesmerize?*] *every Black Face. May even they* [*the Sorcerers*] *avoid pain and suffering. May* **446]** *every man true to the Solar Gods bind* [*paralyze*] *every man under the Lunar Gods, lest he should suffer or escape his destiny.*

"And may every Yellow Face offer of his life-water [*blood*] *to the speaking animal of a Black Face, lest he awaken his master.*[995]

"The hour has struck, the black night is ready.

. . . .

"Let their destiny be accomplished. We are the servants of the Great Four.[996] *May the Kings of Light return."*

The great King fell upon his Dazzling Face and wept. . . .

When the Kings assembled, the waters had already moved. . . .

[*But*] *the nations had now crossed the dry lands. They were beyond the water-mark. Their Kings reached them in their Vimânas, and led them on to the lands of Fire and Metal* [*East and North*].

Still, in another passage, it is said:

Stars [*meteors*] *showered on the lands of the Black Faces; but they slept.*

The speaking beasts [*the magic watchers*] *kept quiet.*

The nether Lords waited for orders, but they came not, for their masters slept.

---

[992] *Esoteric Buddhism*, p. 65.

[993] *Exodus*, xi.

[994] Wrote the late Brahmachârî Bawa, a Yogî of great renown and holiness: "Extensive works on 'Ashtar Vidiâ' and such other sciences were at different times compiled in the languages of the times from the Sanskrit originals. But they, together with the Sanskrit originals, were lost at the time of the partial deluge of our country." (The *Theosophist*, June, 1880, "Some Things the Aryans Knew."). For Agnyastra, see Wilson's *Specimens of the Hindu Theatre*, i. 297.

[995] Some wonderful, artificially-made beast, similar in some way to Frankenstein's creation, which spoke and warned his master of every approaching danger. The master was a "Black Magician," the mechanical animal was informed by a Djin, an Elemental, according to the accounts. The blood of a pure man alone could destroy him. See Part II, Section XXV, "Seven in Astronomy, Science, and Magic."

[996] The four Karmic Gods, called the Pour Mahârâjahs in the Stanzas.

The waters arose, *and covered the valleys from one end of the Earth to the other. High lands remained*, *the bottom of the Earth* [*the lands of the antipodes*] *remained dry. There dwelt those who escaped; the men of the Yellow Faces and of the straight eye* [*the frank and sincere people*].

When the Lords of the Dark Faces awoke and bethought themselves of their Vimânas in order to escape from the rising waters, *they found them gone.*

Then a passage shows some of the more powerful Magicians of the ""Dark Faces," who awoke earlier than the others, pursuing those who had "spoilt them" and who were in the rear-guard, for—"the nations that were led away were as thick as the stars of the milky way," says a more modern Commentary, written in Sanskrit only.

Like as a dragon-snake uncoils slowly its body, *so the Sons of Men*, *led on by the Sons of Wisdom*, *opened their folds*, *and spreading out*, *expanded like a running stream of sweet waters . . . .many of the fainthearted among them perished on their way. But most were saved*.

Yet the pursuers, "whose heads and chests soared high above the **447]** {THE "EASTERN ÆTHIOPIANS".} water," chased them "for three lunar terms" until finally reached by the rising waves, they perished to the last man, the soil sinking under their feet and the Earth engulfing those who had desecrated her.

This sounds a good deal like the original material upon which the similar story in *Exodus* was built many hundred thousands of years later. The biography of Moses, the story of his birth, childhood and rescue from the Nile by Pharaoh's daughter, is now shown to have been adapted from the Chaldæan narrative about Sargon. And if so, the Assyrian tiles in the British Museum being a good proof of it, why not that of the Jews robbing the Egyptians of their jewels, the death of Pharaoh and his army, and so on? The gigantic Magicians of Ruta and Daitya, the "Lords of the Dark Face," may, in the later narrative, have become the Egyptian Magi, and the yellow-faced nations of the Fifth Race, the virtuous sons of Jacob, the "chosen people"! One more statement has to be made. There have been several Divine Dynasties—a series for every Root-Race beginning with the Third, each series according and adapted to its Humanity. The last seven Dynasties referred to in the Egyptian and Chaldæan records belonged to the Fifth Race, which, though generally called Aryan, was not entirely so, as it was ever largely mixed up with races to which Ethnology gives other names. It would be impossible, in view of the limited space at our disposal, to go any further into the description of the Atlanteans, in whom the whole East believes as much as we believe in the ancient Egyptians, but whose existence the majority of the Western Scientists deny, as they have denied, before this, many a truth, from the existence of Homer down to that of the carrier pigeon. The civilization of the Atlanteans was greater than even that of the Egyptians. It is their degenerate descendants, the nation of Plato's Atlantis, who built the first Pyramids in the country, and that certainly before the advent of the "Eastern Æthiopians," as Herodotus calls the Egyptians. This may be well inferred from the statement made by Ammianus Marcellinus, who says of the Pyramids that:

> There are also subterranean passages and winding retreats, which, it is said, men skilful in the ancient mysteries, by means of which they divined the coming of a flood, constructed in different places lest the memory of all their sacred ceremonies should be lost.

These men who "divined the coming of floods" were not Egyptians, who never had any, except the periodical rising of the Nile. Who were they? The last remnants of the Atlanteans, we maintain; those **448]** races which are dimly suspected by Science, and thinking of which Mr. Charles Gould, the well-known Geologist, says:

> Can we suppose that we have at all exhausted the great museum of nature? Have we, in fact, penetrated yet beyond its antechambers? Does the written history of man, comprising a few thousand years, embrace the whole course of his intelligent existence? or have we in the long mythical eras, extending over hundreds of thousands of years, and recorded in the chronologies of Chaldæa and of China, shadowy mementoes of pre-historic man, handed down by tradition, and perhaps transported by a few survivors to existing lands from others, which, like the fabled (?) Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization.[997]

After this one can turn with more confidence to the words of a Master who wrote, several years before these words were penned by Mr. Gould:

The Fourth Race had its periods of the highest civilization. Greek and Roman and even Egyptian civilizations are nothing compared to the civilizations that began with the Third Race [—*after its separation*].

But if this civilization and the mastery of arts and sciences are denied to the Third and Fourth Races, no one will deny that between the great civilizations of antiquity, such as those of Egypt and India, there stretched the dark ages of rass ignorance and barbarism ever since the beginning of the Christian era up to our modern civilization, during which period all recollection of these traditions was lost. As said in *Isis Unveiled:*

---

[997] *Mythical Monsters*, p. 19.

Why should we forget that, ages before the prows of the adventurous Genoese clove the Western waters, the Phoenician vessels had circumnavigated the Globe, and spread civilization in regions now silent and deserted? What Archaeologist will dare assert that the same hand which planned the Pyramids of Egypt, Karnak, and the thousand ruins now crumbling to oblivion on the sandy banks of the Nile, did *not* erect the monumental Nagkon-Wat of Cambodia; or trace the hieroglyphics on the obelisks and doors of the deserted Indian village, uewlv discovered in British Columbia by Lord Dufferin; or those on the ruins of Palenque and Uxmal, of Central America? Do not the relics we treasure in our museums—last mementoes of the long "lost arts"—speak loudly in favour of ancient civilization? And do they not prove, over and over again, that nations and continents that have passed away have buried along with them arts and sciences, which neither the first crucible ever heated in a mediaeval cloister, nor the last cracked by a modem chemist, have revived, nor will—at least, in the present century.

And the same question maybe put now that was put then; it may be once more asked:

How does it happen that the most advanced standpoint that has been reached in our times, only enables us to see in the dim distance up the Alpine path of knowledge **449]** {THE EGYPTIAN ZODIACS.} the monumental proofs that earlier explorers have left to mark the plateaux they had reached and occupied?

If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our postdiluvian forefathers? Why do they not give us the unfading colours of Luxor—the Tyrian purple, the bright vermilion, and dazzling blue which decorate the walls of this place, and are as bright as on the first day of their application; the indestructible cement of the pyramids and of ancient aqueducts; the Damascus blade, which can be turned like a corkscrew in its scabbard without breaking; the gorgeous, unparalleled tints of the stained glass that is found amid the dust of old ruins and beams in the windows of ancient cathedrals; and the secret of the true malleable glass? And if Chemistry is so little able to rival even the early mediaeval ages in some arts, why boast of achievements which, according to strong probability, were perfectly known thousands of years ago. The more Archaeology and Philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounderers in the deepest mire of superstition.

Among other Arts and Sciences, the Ancients—ay, as an heirloom .from the Atlanteans—had those of Astronomy and Symbolism, which included the knowledge of the Zodiac.

As already explained, the whole of Antiquity believed, with good reason, that humanity and its races are all intimately connected with the Planets, and these with the Zodiacal Signs. The whole world's history is recorded in the latter. In the ancient temples of Egypt there is an example in the Dendera Zodiac; but except in an Arabic work, the property of a Sufi, the writer has never met with a correct copy of these marvellous records of the past—and also of the *future*—history of our Globe. Yet the original records exist, most undeniably.

As Europeans are unacquainted with the real Zodiacs of India, and those they do happen to know of they fail to understand, as witness Bentley, the reader is advised, in order to verify the statement, to turn to the work of Denon[998] in which the two famous Egyptian Zodiacs can be found and examined. Having seen them personally, the writer has no longer need to trust to what other students—who have examined and studied both very carefully—have to say of them. The assertion of the Egyptian Priests to Herodotus, that the terrestrial Pole and the Pole of the Ecliptic had formerly coincided, has been corroborated by Mackey, who states that the Poles are represented on the Zodiacs in both positions.

450] And in that which shows the Poles [polar axes] at right angles, there are marks which show, that it was not the last time they were in that position; *but the first* [—after the Zodiacs had been traced]. Capricorn, is, therein, represented at the North Pole; and Cancer is divided, near its middle, at the South Pole; which is a confirmation that, originally they had their winter when the Sun was in Cancer. But the chief characteristics of its being a monument commemorating the *first time* that the Pole had been in that position, are the Lion and the Virgin.[999]

Broadly calculated, it is believed by Egyptologists that the Great Pyramid was built 3,350 B.C.;[1000] and that Menes and his Dynasty existed 750 years before the appearance of the Fourth Dynasty—during which the Pyramids are *supposed* to have been built. Thus 4,100 years B.C. is the age assigned to Menes. Now Sir J. Gardner Wilkinson's declaration that all the facts lead to the conclusion that the Egyptians had already—

Made very great progress in the arts of civilization before the age of Menes, and perhaps before they immigrated into the valley of the Nile—[1001]

---

998 *Travels in Egypt*, vol. ii.

999 *The Mythological Astronomy of the Ancients Demonstrated* (p. 3), by a strangely intuitional Symbologist and Astronomer, a kind of a self-made Adept of Norwich, who lived in the first quarters of this century.

1000 See Proctor, *Knowledge*, i. pp. 242, 400.

1001 Rawlinson's *Herodotus*, ii. 345.

is very suggestive, as destroying this hypothesis of the comparatively modern civilizing of Egypt. It points to a great civilization in *prehistoric* times, and a still greater antiquity. The Schesoo-Hor, the "servants of Horus," were the people who had settled in Egypt; and, as M. Maspero affirms, it is to this "pre-historic race" that—

Belongs the honour of having constituted Egypt, such as we know it, from the commencement of the historic period.

And Staniland Wake adds:

They founded the principal cities of Egypt, and established the most important sanctuaries.[1002]

This was *before* the Great Pyramid epoch, and when Egypt had hardly arisen from the waters. Yet:

They possessed the hieroglyphic form of writing special to the Egyptians, and must have been already considerably advanced in civilization.

As says Lenormant:

It was the country of the great pre-historic sanctuaries, seats of the sacerdotal dominion, which played the most important part in the origin of civilization.

What is the date assigned to this people? We hear of 4,000, at the utmost of 5,000, years B.C. (Maspero). Now it is claimed that it is by **451]** {THEORIES OF A SELF-MADE ADEPT.} means of the Cycle of 25,868 years (the Sidereal Year) that the approximate year of the erection of the Great Pyramid can be ascertained.

Assuming that the long narrow downward passage leading from the entrance was directed towards the pole-star of the pyramid builders, astronomers have shown that in the year 2,170 B.c. the passage pointed to Alpha Draconis, the then pole-star. . . . Mr. Richard A. Proctor, the astronomer, after stating that the pole-star was in the required position about 3,350 B.c., as well as in 2,170 B.C., says: "either of these would correspond with the position of the descending passage in the Great Pyramid; but Egyptologists tell us there can absolutely be no doubt that the later epoch is far too late."[1003]

But we are also told that:

This relative position of Alpha Draconis and Alcyone being an extraordinary one . . . . it could not occur again for a whole Sidereal Year.[1004]

This demonstrates that, since the Dendera Zodiac shows the passage of three Sidereal Years, the Great Pyramid must have been built 78,000 years ago, or in any case that this possibility deserves to be accepted at least as readily as the later date of 3,350 B.C.

Now on the Zodiac of a certain temple in far Northern India, the same characteristics of the signs as on the Dendera Zodiac are found. Those who know the Hindu symbols and constellations well, will be able to find out from the description of the Egyptian, whether the indications of time are correct or not. On the Dendera Zodiac, as preserved by the modern Egyptian Coptic and Greek Adepts, and explained a little differently by Mackey, the Lion stands upon the Hydra and his tail is almost straight, pointing downwards at an angle of forty or fifty degrees, this position agreeing with the *original* conformation of these constellations. But adds Mackey:

In many places we see the Lion [Sinha], with his tail turned up over his back, and ending with a Serpent's head; thereby, shewing that the Lion had been *inverted:* which, indeed, must have been the case with the whole Zodiac, and every other Constellation, when the Pole had been inverted.

Speaking of the *circular* Zodiac, which is also given by Denon, he says:

There . . . the Lion is standing *on* the Serpent, and his tail forming a curve downward, from which we find that, *though six or seven hundred thousand years* must have passed between the two positions, yet they had made but little or no difference in the Constellations of Leo and the Hydra; while Virgo is represented very differently in the two—in the circular Zodiac, the Virgin is *nursing her child:* but it seems that they had not had that idea when the Pole was first within **452]** the plane of the Ecliptic; for in *this* Zodiac, as given by Denon, we see three Virgins between the Lion and the Scales, the last of which holds, in her hand, an ear of wheat. It is much to be lamented that, there is in this Zodiac a breach of the figures in the latter part of Leo and the beginning of Virgo, which has taken away one *Decan* out of each sign.[1005]

Nevertheless, the meaning is plain, as the three Zodiacs belong to three different epochs; namely, to the last three family races of the fourth sub-race of the Fifth Root-Race, each of which must have lived approximately from 25,000 to 30,000 years. The first of these, the "Aryan-Asiatics," witnessed the doom of the last of the populations of the Giant Atlanteans[1006] (the Ruta and Daitya

[1002] The Great Pyramid, pp. 36, 37.

[1003] Staniland Wake, *op. cit.*, pp. 6, 7.

[1004] *Ibid*.

[1005] *The Mythological Astronomy of the Ancients Demonstrated*, pp. 4, 5.

[1006] The term "Atlantean" must not mislead the reader to regard these as one race only, or even a nation. It is as though one said "Asiatics." Many, multityped, and various were the Atlanteans,

Island-Continents) who perished some 850,000 years ago, toward the close of the Miocene Age.[1007] The fourth sub-race witnessed the destruction of the last remnant of the Atlanteans—the Aryo-Atlanteans in the last island of Atlantis, namely, some 11,000 years ago. In order to understand this, the reader is asked to glance at the diagram of the Genealogical Tree of the Fifth Root-Race—generally, though hardly correctly, called the Aryan Race—and the explanations appended to it.

Let the reader remember well that which is said of the divisions of Root-Races and the evolution of Humanity in this work, and stated clearly and concisely in Mr. Sinnett's *Esoteric Buddhism.*

1. There are seven Rounds in every Manvantara; this Round is the Fourth, and we are in the Fifth Root-Race, at present.

2. Each Root-Race has seven sub-races.

3. Each sub-race has, in its turn, seven ramifications, which may be called "branch" or "family" races.

4. The little tribes, shoots, and offshoots of the last-named are countless, and depend on Karmic action.

Examine the Genealogical Tree hereto appended, and you will **453]** {THE GENEALOGICAL TREE OF OUR RACE.} understand. The illustration is purely diagrammatic, and is only intended to assist the reader in obtaining a slight grasp of the subject, amidst the confusion which exists between the terms which have been used at different times for the divisions of Humanity. It is also here attempted to express in figures—but only within approximate limits, for the sake of comparison—the duration of time through which it is possible to definitely distinguish one division from another. It would only lead to hopeless confusion if any attempt were made to give accurate dates to a few; for the Races, sub-races, etc., down to their smallest ramifications, overlap and are entangled with each other until it is nearly impossible to separate them.

GENEALOGICAL TREE OF THE FIFTH ROOT-RACE.

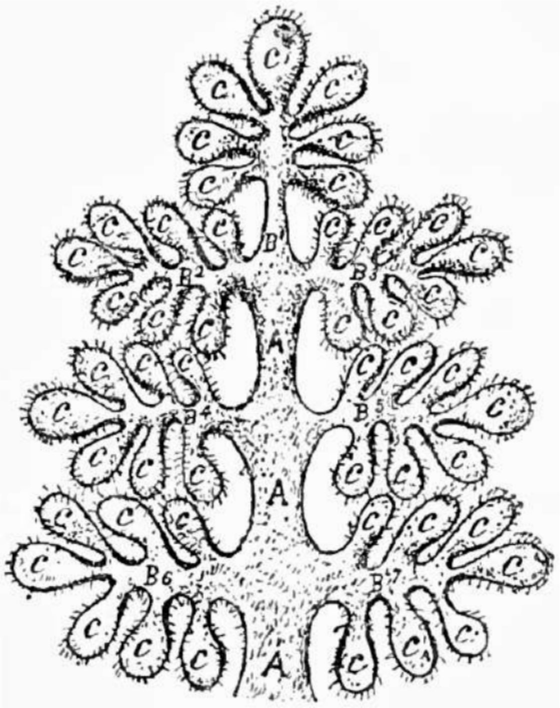

---

who represented several "humanities," and almost a countless number of races and nations, *more* varied indeed than would be the "Europeans," were this name to be given indiscriminately to the five existing parts of the world, which, at the rate colonization is proceeding, will be the case, perhaps, in less than two or three hundred years. There were brown, red, yellow, white and black Atlanteans; giants and dwarfs, as some African tribes comparatively are, even now.

[1007] Says a teacher in *Esoteric Buddhism* (p. 64): "In the Eocene age, even in its very first part, the great cycle of the Fourth Race men, the [Lemuro-] Atlanfceans, had already reached its highest point [of civilization], and the great Continent, the father of nearly all the present continents, showed the first symptoms of sinking." And on page 70, it is shown that Atlantis as a whole perished during the Miocene period. To show how the continents, races, nations and cycles overlap each other, one has but to think of Lemuria, the last of whose lands perished about 700,000 years before the beginning of the Tertiary period (p. 65), and the last of "Atlantis" only 11,000 years ago; thus both overlapping—one the Atlantean period, and the other the Aryan.

The Human Race has been compared to a tree, and this serves admirably as an illustration.

The main stem of a tree may be compared to the Root-Race (A).

Its larger limbs to the various sub-races; seven in number (B^1, B^2, etc.).

On each of these limbs are seven "branches," or "family" races (C).

After this the cactus-plant is a better illustration, for its fleshy "leaves" are covered with sharp spines, each of which may be compared to a nation or tribe of human beings.

Now our Fifth Root-Race has already been in existence—as a Race *sui generis* and quite free from its parent stem—about 1,000,000 years; therefore it must be inferred that each of the four preceding sub-races **454]** has lived approximately 210,000 years; thus each family race has an average existence of about 30,000 years, and thus the European "family race" has still a good many thousand years to run, although the nations or the innumerable spines upon it, vary with each succeeding "season" of three or four thousand years. It is somewhat curious to mark the comparative approximation of duration between the lives of a "family race" and a Sidereal Year.

The knowledge of the foregoing, and the absolutely correct divisions of time, formed part and parcel of the Mysteries, where these Sciences were taught to the Disciples, and where they were transmitted by one Hierophant to another. Everyone is aware that the European Astronomers assign—arbitrarily enough—the date of the invention of the Egyptian Zodiac to the years 2,000 or 2,400 B.C. (Proctor); and insist that the date of this invention coincides with that of the erection of the Great Pyramid. This, to an Occultist and Eastern Astronomer, must appear quite absurd. The Cycle of the Kali Yuga is said to have begun between the 17th and 18th of February in the year 3,102 B.C. Now the Hindus claim that in the year 20,400 before Kali Yugam, the origin of their Zodiac coincided with the Spring Equinox—there being at the time a conjunction of the Sun and Moon—and Bailly proved by a lengthy and careful computation of that date, that, even if fictitious, the epoch from which they had started to establish the beginning of their Kali Yuga was *very real.* That "epoch is the year 3,102 before our era," he writes.[1008] The lunar eclipse arriving just a fortnight after the beginning of the Black Age—it took place in a point situated between the Wheat Ear of Virgo and the star θ of the same constellation. One of their most esoteric Cycles is based upon certain conjunctions and respective positions of Virgo and the Pleiades (Krittika). Hence, as tue Egyptians brought their Zodiac from Southern India and Lanka,[1009] the esoteric meaning was evidently identical. The "three Virgins," or Virgo in three different positions, meant, with both, the record of the first three "Divine or Astronomical Dynasties," who taught the Third Root-Race; and after having abandoned the Atlanteans to their doom, returned, or redescended rather, during the third sub-race of the Fifth, in order to reveal to saved humanity the mysteries of their birth-place—the Sidereal Heavens. The same symbolical record of the human Races and the three Dynasties (Gods, Manes—Semi-divine Astrals of the Third and Fourth—and the Heroes of the Fifth Race) which **455]** {THE EGYPTIAN LABYRINTH.} preceded the purely human kings, was found in the distribution of the tiers and passages of the Egyptian Labyrinth. As the three inversions of the Poles of course changed the face of the Zodiac, a new one had to be constructed each time. In Mackey's *Sphinxiad* the speculations of the bold author must have horrified the orthodox portion of the population of Norwich, for he says, fantastically enough:

> But, after all, the greatest length of time recorded by those monuments [the Labyrinth, the Pyramids and the Zodiacs] *does not exceed five millions of years:*[1010] which falls short of the records given us both by the [esoteric] Chinese and Hindoos: which latter nation has registered a knowledge of time for seven or eight millions of years:[1011] which I have seen upon a talisman of porcelain.[1012]

The Egyptian priests had the Zodiacs of the Atlantean Asura Maya, as the modern Hindus still have. As stated in *Esoteric Buddhism*, the Egyptians, as well as the Greeks and "Romans" some thousand years ago, were "remnants of the Atlanto-Aryans"—the former, of the older, or the Ruta Atlanteans; the last-named, the descendants of the last race of that island, whose sudden disappearance was narrated to Solon by the Egyptian Initiates. The *human* Dynasty of the older Egyptians, beginning with Menes, had all the *knowledge* of the Atlanteans, though there was no longer Atlantean blood in their veins. Nevertheless, they had preserved all their Archaic Records. All this has been shown long ago.[1013] And it is just because the Egyptian Zodiac is between 75,000 and

---

[1008] See *Traité de l'Astronomie Indienne et Orientale*, part iii.

[1009] Ceylon.

[1010] This is not so. The forefathers of the Aryan Brâhmans had their Zodiac and Zodiacal calculations from those born by Kriyâshakti power, the "Sons of Yoga"; the Egyptians from the Atlanteans of Ruta.

[1011] The former, therefore, may have registered time for seven or eight millions of years, but the Egyptians *could not*.

[1012] *Op. cit.*, p. 6.

[1013] This question was amply challenged, and as amply discussed and answered. See *Five Years of Theosophy*, Art., "Mr. Sinnett's *Esoteric Buddhism*,*1'* pp. 325-346.

80,000 years old that the Zodiac of the Greeks is far later. Volney has correctly pointed out that it is only 16,984 years old, or up to the present date 17,082.[1014]

———

CONCLUSION.

Space forbids us to say anything more, and this part of *The Secret Doctrine* has to be closed. The forty-nine Stanzas and the few **456]** fragments from the Commentaries which have been given are all that can be published in these Volumes. These, with some still older Records—to which none but the highest Initiates have access—and a whole library of comments, glossaries, and explanations, form the synopsis of Man's Genesis.

It is from these Commentaries that we have hitherto quoted and tried to explain the hidden meaning of some of the allegories, thus showing the true views of Esoteric Antiquity upon Geology, Anthropology, and even Ethnology. In the Part which follows we will endeavour to establish a still closer metaphysical connection between the earliest Races and their Creators, the *Divine* Men from other Worlds; accompanying the statements proffered with the most important demonstrations of the same in Esoteric Astronomy and Symbolism.

The duration of the "periods" that separate, in space and time, the Fourth from the Fifth Race—in the historical[1015] or even the legendary beginnings of the latter—is too tremendous for us to offer, even to a Theosophist, any more detailed accounts of them. During the course of the Post-diluvian Ages, which were marked at certain periodical epochs by the most terrible cataclysms, too many races and nations were born, and disappeared almost without leaving a trace, for anyone to offer any description of the slightest value concerning them. Whether the Masters of Wisdom have a full and consecutive history of our Race from its incipient stage down to the present times; whether they possess the uninterrupted record of man since he developed into a complete physical being, and became thereby the king of the animals and master on this Earth—is not for the writer to say. Most probably they have, and such is our own personal conviction. But if so, this knowledge is only for the highest Initiates, who do not take their students into their confidence. The writer can, therefore, give but what she has herself been taught, and no more, and even this will appear to the profane reader rather as a weird, fantastic dream, than as a possible reality.

This is only natural and as it should be, since for years such was the impression made upon the humble writer of these pages herself. Born and bred in European, matter-of-fact and presumably civilized, countries, she assimilated the foregoing with the utmost difficulty. But there are proofs of a certain character which become irrefutable and are undeniable **457]** {HISTORY "WRITTEN IN THE STARS."} in the long run, to every earnest and unprejudiced mind. For a series of years such were offered to her, and now she has the full certitude that our present Globe and its human Races must have been born, grown and developed in this, and in no other way.

But this is the personal view of the writer; and her orthodoxy cannot be expected to have any more weight than any other "doxy," in the eyes of those to whom every fresh theory is heterodox until otherwise proved. Therefore are we Occultists fully prepared for such questions as these: How do we know that the writer has not invented the whole scheme? And supposing *she* has not, how can one tell that the whole of the foregoing, as given in the Stanzas, is not the product of the imagination of the ancients? How could they have preserved the records of such an immense, such an incredible antiquity?

The answer that the history of this world since its formation and to its end is "written in the stars," *i.e.*, is recorded in the Zodiac and Universal Symbolism, whose keys are in the keeping of the Initiates, will hardly satisfy the doubters. The antiquity of the Zodiac in Egypt is much doubted, and it is denied point-blank with regard to India. "Your conclusions are often excellent, but your premises are always doubtful," the writer was once told by a profane friend. To this, the answer came that it was at least one point gained on scientific syllogisms, for, with the exception of a few problems from the domain of purely Physical Science, both the premises and conclusions of men of Science are as hypothetical as they are almost invariably erroneous. And if they do not so appear to the profane, the reason is simply this: the said profane are very little aware, taking as they do their scientific data on

[1014] *Ruins of Empires*, p. 360. Volney says that, as Aries was in its 15th degree 1,447 B.C., it follows that the first degree of Libra could not have coincided with the Vernal Equinox more lately than 15,194 years B.C., to which if you add 1,790 since Christ, when Volney wrote this, it appears that 16,984 years have elapsed since the (Greek or rather Hellenic) origin of the Zodiac.

[1015] The word "historical" is used, because, although historians have almost absurdly dwarfed the dates that separate certain events from our modem day, nevertheless, once that they are known and accepted, they belong to history. Thus, the Trojan War *is* a historical event, which, though even less than 1,000 years B.C. are assigned to it, really took place more nearly 6,000 than 5,000 years B.C.

faith, that both premises and conclusions are generally the product of the same brains, which, however learned, are not infallible—a truism demonstrated daily by the shifting and re-shifting of scientific theories and speculations.

However it may be, the records of the temples, zodiacal and traditional, as well as the ideographic records of the East, as read by the Adepts of the Sacred Science or Vidya, are not a whit more doubtful than the so-called ancient history of the European nations, now edited, corrected, and amplified by half a century of archaeological discoveries, and the very problematical readings of the Assyrian tiles, cuneiform fragments, and Egyptian hieroglyphics. Our data also are based upon the same "readings"—in addition to an almost inexhaustible number of secret works of which Europe knows nothing—*plus* the perfect **458]** knowledge by the Initiates of the symbolism of every word so recorded. Some of these records belong to an immense antiquity. Every Archaeologist and Palaeontologist is acquainted with the ideographic productions of certain semi-savage tribes, who from time immemorial have aimed at rendering their thoughts symbolically. This is the earliest mode of recording events and ideas. And how old this knowledge is in the human race may be inferred from some signs, evidently ideographic, found on hatchets of the Palæaeolithic period. The Red Indian tribes of America, only a few years ago, comparatively speaking, petitioned the President of the United States to grant them possession of four small lakes, the petition being written on the tiny surface of a piece of fabric, which was covered with barely a dozen representations of animals and birds. The American savages have a number of such different kinds of writing, but not one of our Scientists is yet familiar with, or even knows of, the early hieroglyphic cypher, still preserved in some Fraternities, and named in Occultism the Senzar. Moreover, all those who have decided to regard such modes of writing—*e.g.*, the ideographs of the Red Indians, and even the Chinese characters—as "attempts of the early races of mankind to express their untutored thoughts," will decidedly object to our statement, that writing was invented by the Atlanteans, and not at all by the Phoenicians. Indeed, such a claim as that writing was known to mankind many hundreds of millenniums ago, in the face of the Philologists who have decreed that writing was unknown in the days of Panini, in India, as also to the Greeks in the time of Homer, will be met by general disapprobation, if not with silent scorn. All denial and ridicule notwithstanding, the Occultists will maintain the claim, and simply for this reason: from Bacon down to our modern Royal Society, we have too long a period full of the most ludicrous mistakes made by Science, to warrant our believing in modern scientific assumptions rather than in the statements of our Teachers. Writing, our Scientists say, was unknown to Panini; and this Sage nevertheless composed a grammar which contains 3,996 rules, and is the most perfect of all the grammars that were ever made! Panini is made out to have lived barely a few centuries B.C., by the most liberal; and the rocks in Iran and Central Asia—whence the Philologists and Historians show us the ancestors of the same Pânini, the Brâhmans, coming into India—are *covered with writing*, two and three thousand years old, at least, and twelve thousand, according to some fearless Palaeontologists.

459] {WHOLESALE DENIAL.} Writing was an *ars incognita* in the days of Hesiod and Homer, agreeably to Grote, and was unknown to the Greeks so late as 770 B.C.; and the Phoenicians who had *invented* it, and knew writing as far back as 1,500 B.C. at the earliest,[1016] were living among the Greeks, and elbowing them, all the time! All these scientific and contradictory conclusions disappeared, however, into thin air, when Schliemann discovered (a) the site of ancient Troy, whose actual existence had been so long regarded as a fable, and (b) excavated from that site earthenware vessels with inscriptions *in characters unknown* to Paleontologists and the all-denying Sanskritists. Who will now deny Troy, or these archaic inscriptions? As Professor Virchow witnesses:

> I was myself an eye-witness of two such discoveries, and helped to gather the articles together. The slanderers have long since been silenced, who were not ashamed to charge the discoverer with an imposture.[1017]

Nor were truthful women spared any more than truthful men. Du Chaillu, Gordon Cumming, Madame Merian,[1018] Bruce, and a host of others were charged with lying.

Says the author of *Mythical Monsters*, who gives this information in the Introduction:[1019]

> Madame Merian was accused of deliberate falsehood in reference to her description of a bird-eating spider nearly two hundred years ago. But now-a-day-s . . . reliable observers have confirmed it in regard to South America, India, and elsewhere.

[1016] It is a historical fact that Sanchuniathon compiled the full record of the Phoenician religion from annals and state documents in the archives of the *older* Phoenician cities, and wrote it in Phoenician characters in 1,250 B.C.

[1017] Prof. Virchow, in Appendix I, to Schliemann's *Ilios.* Murray, 1880.

[1018] Gosse writes of the latter: "She is set down a thorough heretic, not at all to be believed, a manufacturer of unsound natural history, an inventor of false facts in science." *(Romance of Natural History*, 2nd Series, p. 227.)

[1019] Pp. 9, 10.

Audubon was similarly accused by botanists of having invented the yellow water-lily, which he figured in his *Birds of the South* under the name of Nymphæa lutea, and after having lain under the imputation for years, was confirmed at last by the discovery of the long-lost flower in Florida . . . in . . . 1876.[1020]

And, as Audubon was called a liar for this, and for his Haliætus Washingtonii,[1021] so Victor Hugo was ridiculed for his marvellous word-painting of the devil-fish, and his description of a man becoming its helpless victim.

The thing was derided as a monstrous impossibility; yet within a few years were discovered, on the shores of Newfoundland, cuttle-fishes with arms extending to **460]** thirty feet in length, and capable of dragging a good-sized boat beneath the surface; and their action has been reproduced *for centuries past . . .* by Japanese artists.[1022]

And if Troy was denied, and regarded as a myth; the existence of Herculaneum and Pompeii declared a fiction; the travels of Marco Polo laughed at and called as absurd a fable as one of Baron Munchausen's tales, why should the writer of *Isis Unveiled* and of *The Secret Doctrine* be any better treated? Mr. Charles Gould, the author of the above-cited volume quotes, in his excellent work, a few lines from *Macmillan* (1860), which are as true as life, and too much to the point not to be reproduced:

When a naturalist, either by visiting such spots of earth as are still out of the way, or by his good fortune, finds a very queer plant or animal, he is forthwith accused of inventing his game. . . . As soon as the creature is found to sin against preconception, the great (mis?) guiding spirit, *a priori* by name, who furnishes philosophers with their omniscience *pro re nata*, whispers that no such thing *can* be, and forthwith there is a charge of hoax. The heavens themselves have been charged with hoaxes. When Leverrier and Adams predicted a planet by calculation, it was gravely asserted in some quarters that the planet which had been calculated was not *the* planet but another which had clandestinely and improperly got into the neighbourhood of the true body. *The disposition to suspect hoax is stronger than the disposition to hoax.* Who was it that first announced that the classical writings of Greece and Rome were one huge hoax perpetrated by the monks in what the announcer would be as little or less inclined than Dr. Maitland to call the dark ages?[1023]

Thus let it be. No disbeliever who takes *The Secret Doctrine* for a "hoax" is forced, or even asked, to credit our statements, which have already been proclaimed to be such by certain very clever American journalists even before the work went to press.[1024]

Nor, after all, is it necessary that any one should believe in the Occult Sciences and the Old Teachings, before he knows anything of, or even believes in his own Soul. No great truth has ever been accepted *à* **461]** {HISTORICAL "LIARS."} *priori*, and generally a century or two has passed before it has begun to glimmer in the human consciousness as a possible verity, except in such cases as the positive discovery of the thing claimed as a fact. The truths of to-day are the falsehoods and errors of yesterday, and *vice versa.* It is only in the twentieth century that portions, if not the whole, of the present work will be vindicated.

It is not destructive of our statements, therefore, even if Sir John Evans does affirm that writing was unknown in the Stone Age. For it may have been unknown, during that period in the Fifth Aryan Race, and yet have been perfectly known to the Atlanteans of the Fourth, in the palmy days of their highest civilization. The cycles of the rise and fall of nations and races are there to account for it.

If told that there have been cases before now of forged pseudographs being palmed off on the credulous, and that our work may be classed with Jacolliot's *Bible in India*—although, by the way, there are more truths mixed up with its errors than are found in the works of orthodox and recognized Orientalists—the charge and comparison will dismay us very little. We bide our time. Even the famous *Ezour Veda* of the last century, considered by Voltaire "the most precious gift from the East to the West," and by Max Müller "about the silliest book that can be read," is not altogether

---

[1020] *Popular Science Monthly*, No. 60, April, 1877.

[1021] Dr. Cover writes: "That famous bird of Washington was a myth; either Audubon was mistaken, or else, as some do not hesitate to affirm, he *lied* about it."

[1022] *Ibid.*, pp. 10, 11.

[1023] *Mythical Monsters*, p. 13, note.

[1024] So far back as July, 1888, at a time when the MS. of this work had not yet left my writing table, and *The Secret Doctrine* was utterly unknown to the world, it was already being denounced as a product of my brain and no more. These are the flattering terms in which the *Evening Telegraph* (of America) referred to this still unpublished work in its issue of June 30, 1888: "*Among the fascinating books for July reading* is Mme. Blavatsky's new book on Theosophy . . . (!) *The Secret Doctrine.* . . . . But because she can soar back into the Brahmin ignorance . . . . (!?) *is no proof that everything she says is true."* And once the prejudiced verdict has been given on the mistaken notion that my book was out, and that the reviewer had read it—neither of which was or could be the case—now that it is really out, the critic will have to support his first statement, whether correct or otherwise, and will get out of it, probably by a more slashing criticism than ever.

without facts and truths in it. The cases when the *a priori* negations of specialists have become justified by subsequent corroborations, form but au insignificant percentage of those that have been fully vindicated by subsequent discoveries and confirmed, to the great dismay of the learned objectors. *Ezour Veda* was a very small bone of contention compared with the triumph of Sir William Jones, Auquetil du Perron, and others in the matter of Sanskrit and its literature. Such facts are recorded by Professor Max Müller himself, who, speaking of the discomfiture of Dugald Stewart and Co. in connection with this, states that:

> If the facts about Sanskrit were true, Dugald Stewart was too wise not to see that the conclusions drawn from them were inevitable. He therefore denied the reality of such a language as Sanskrit altogether, and wrote his famous essay to prove that Sanskrit had been put together after the model of Greek and Latin, by those arch-forgers and liars, the Brahmans, and that the whole of Sanskrit literature was an imposition.[1025]

The writer is quite willing and feels proud to keep company with these Brâhmans, and other *historical* "liars," in the opinion of our modern Dugald Stewarts. She has lived too long, and her experience **462]** has been too varied and personal, for her not to know at least something of human nature. "When you doubt, abstain," says the wise Zoroaster, whose prudent aphorism is found corroborated in every case by daily life and experience. Yet, like St. John the Baptist, this Sage of the past ages is found preaching in the desert, in company with a more modern Philosopher, namely Bacon, who offers the same priceless bit of practical wisdom, when saying:

> In contemplation [in any question of knowledge, we add], if a man begin with certainties, he shall end in doubts; but *if he will be content to begin with doubts*, *he shall end in certainties*.

With this piece of advice from the father of English Philosophy to the representatives of British Scepticism we ought to close the debate, but our Theosophical readers are entitled to a final piece of Occult information.

Enough has been said to show that evolution in general, events, mankind, and everything else in Nature proceed in cycles. We have spoken of seven Races, five of which have nearly completed their earthly career, and have claimed that every Root-Race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding Race. This will be objected to, on the authority of uniform experience, in the question of Anthropology and Ethnology. Man—save in colour and type, and perhaps a difference in facial peculiarities and cranial capacity—has been ever the same under every climate and in every part of the world, say the Naturalists; ay, even in stature—this, while maintaining that man descends from the same unknown ancestor as the ape; a claim that is logically impossible without an infinite variation of stature and form from his first evolution into a biped. The very logical persons who maintain both propositions are welcome to their paradoxical views. Once more we address only those who, doubting the general derivation of myths from "the contemplation of the visible workings of external nature," think it

> Less hard to believe that these wonderful stories of gods and demi-gods, of giants and dwarfs, of dragons and monsters of all descriptions, are transformations, than to believe them to be inventions.

It is only such "transformations" in physical nature, as much as in the memory and conceptions of our present mankind, that the Secret Doctrine teaches. It confronts the purely speculative hypotheses of Modern Science, based upon the experience and exact observations of **463]** {THE COMING NEW RACE} barely a few centuries, with the unbroken tradition and records of its Sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few millenniums, which Europeans call their "history," the Old Science says to us: Listen, now, to my version of the memoirs of Humanity.

The Human Races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule. If your all-denying Modern Science and so-called Philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable; no one would say that there was no external difference between an Englishman, an African negro, and a Japanese or Chinaman. On the other hand, it is formally denied by most Naturalists that *mixed* human races, *i.e.*, the seeds for entirely new races, are any longer formed in our days, although indeed the latter is maintained on good grounds by De Quatrefages and some others.

Nevertheless our general proposition will not be accepted. It will be said that whatever forms man has passed through in the long prehistoric past there are no more changes for him—save certain variations, as at present—in the future. Hence that our Sixth and Seventh Root-Races are fictions.

To this it is again answered: How do you know? Your experience is limited to a few thousand years, to less than a day in the whole age of Humanity and to the present types of the actual continents and isles of our Fifth Race. How can you tell what will or will not be? Meanwhile, such is the prophecy of the Secret Books and their not uncertain statements.

[1025] *Science of Language*, p. 168.

Since the beginning of the Atlantean Race many million years have passed, yet we find the last of the Atlanteans still mixed up with the Aryan element, 11,000 years ago. This shows the enormous overlapping of one Race over the Race which succeeds it, though in characters and external type the elder loses its characteristics, and assumes the new features of the younger Race. This is proved in all the formations of mixed human races. Now, Occult Philosophy teaches that even now, under our very eyes, the new Race and races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the united States have already become a nation apart, and, owing **464]** to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically. To quote from De Quatrefages:

> Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings. Mankind, in its present state, has thus been formed, certainly for the greatest part, by the successive crossing of a number of races *at present undetermined*.[1026]

Thus the Americans have become in only three centuries a "primary race," temporarily, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan Race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums will its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturae*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. Then the present men will begin to be regarded as exceptional mongrels, until they die out in their turn in civilized lands, surviving only in small groups on islands—the mountain peaks of today—where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it more slowly than its new successor, **465]** {THE FUTURE MANKIND.} still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan Race, and the Third had overlapped the Atlanteans.

This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races.[1027] But the *last* remnants of the Fifth Continent will not disappear until some time after the birth of the *new* Race; when another and *new* dwelling, the Sixth Continent, will have appeared above the *new* waters on the face of the Globe, so as to receive the new stranger. To it also will emigrate and there will settle all those who will be fortunate enough to escape the general disaster. When this shall be—as just said—it is not for the writer to know. Only, as Nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, the final cataclysm will be preceded by many smaller submersions and destructions both by wave and volcanic fires. The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have now become a *new Race*, *and many new nations*. Yet the Fifth will not die, but will survive for a while; overlapping the new Race for many hundred thousands of years to come, it will, as we have just said, become transformed with it more slowly than its new successor—still getting entirely altered in mentality, general physique, and stature. Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the Fourth Race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.

Thus it is the mankind of the New World, the senior by far of our Old one—a fact men had also forgotten—of Pâtâla (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of

---

[1026] *The Human Species*, i, 374.

[1027] See above, the diagram of the Genealogical Tree of the Fifth Race.

Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of Cyclic Destiny, and not one of its Units can escape its unconscious **466]** mission, or get rid of the burden of its cooperative work with Nature. Thus will Mankind, race after race, perform its appointed Cyclic Pilgrimage. Climates will, and have already begun to, change, each Tropical Year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups—the failures of Nature—will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of Karmic Law; of Ever-present and Ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists:

The Present is the child of the Past; the Future, the begotten of the Present. And yet, O present moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say "I am the progeny of the departed moment, the child of the past," thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus, are the Past, the Present, and the Future the Ever-living Trinity in One—the Mahâmâyâ of the Absolute "IS."

———

467]

PART II.

THE ARCHAIC SYMBOLISM OF THE WORLD-RELIGIONS.

468]

The narratives of the Doctrine are its cloak. The simple look only at the garment—that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers.—*Zohar* (iii. 152; FRANCK, 119).

The Mysteries of the Faith (are) not to be divulged to all. . . . It is requisite to hide in a mystery the wisdom spoken.—*Stromateis* (12; CLEMENS ALEXANDRINUS).

469]

SECTION I.

Esoteric Tenets Corroborated in Every Scripture.

In view of the strangeness of the teachings, and of many a doctrine which from the modern scientific standpoint must seem absurd, some necessary and additional explanations have to be made. The theories contained in the Stanzas of Volume II are even more difficult to assimilate than those which are embodied in Volume I, on Cosmogony. Theology, therefore, has to be questioned here, in Part II, as Science will be in Part III, for since our doctrines differ so widely from the current ideas of both Materialism and Theology, the Occultists must be ever prepared to repel the attacks of either or of both.

The reader can never be too often reminded that, as the abundant quotations from various old Scriptures prove, these teachings are as old as the world; and that the present work is simply an attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centres of Esoteric Learning. These must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations.

One feels serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each Western nation even one solitary **470]** *uninitiated* Scholar or Philosopher capable of fully comprehending the spirit of Archaic Philosophy. Nor can either be expected to do so, before the real meaning of the Alpha and the Omega of Eastern Eso-tericism, the terms Sat and Asat—so freely used in the *Rig Veda* and elsewhere—is thoroughly assimilated. Without this key to Aryan Wisdom, the Cosmogony of the Rishis and the Arhats is in danger of remaining a dead letter to the average Orientalist. Asat is not merely the negation of Sat, nor is it the "not yet existing"; for Sat is in

itself neither the "existent," nor "being." Sat is the immutable, the ever-present, changeless, and eternal Root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever becoming, though the never manifesting.[1028] Sat is born from Asat, and Asat is begotten by Sat—perpetual motion in a circle, truly; yet a circle that can be squared only at the Supreme Initiation, at the threshold of Parinirvana.

Barth started a reflection on the *Rig Veda* which was meant for a stern criticism, an unusual, therefore, as was thought, an original, view of this archaic volume. It so happened, however, that, in his criticism, this scholar revealed a truth, without being himself aware of its full importance. He premises by saying that "neither in the language nor in the thought of the *Rig Veda"* has he "been able to discover that quality *of primitive natural simplicity*, which so many are fain to see in it." Barth had Max Müller in his mind's eye when writing this. For the famous Oxford professor has throughout characterized the hymns of the *Rig Veda*, as the unsophisticated expression of the religious feeling of a pastoral innocent people. "In the Vedic hymns the ideas and myths appear in their simplest and freshest form"—the Sanskrit scholar thinks. Barth is of a different opinion, however.

So divided and personal are the opinions of Sanskritists as to the importance and intrinsic value of the *Rig Veda*, that these opinions become entirely biassed whichever way they incline. Thus Prof. Max Müller declares that:

> Nowhere is the wide distance which separates the ancient poems of India from the most ancient literature of Greece more clearly felt, than when we compare the growing myths of the Veda with the full grown and decayed myths on which the poetry of Homer is founded. The Veda is the real Theogony of the *Aryan races*, while that of Hesiod is a distorted caricature of the original image.

471] {THE VEDAS WRITTEN BY INITIATES.} This is a sweeping assertion, and perhaps rather unjust in its general application. But why not try to account for it? Orientalists cannot do so, for they reject the chronology of the Secret Doctrine, and can hardly admit the fact that between the Rig Vedic hymns and Hesiod's Theogony tens of thousands of years have elapsed. So they fail to see that the Greek myths are no longer the primitive symbolical language of the Initiates, the Disciples of the Gods-Hierophants, the divine ancient "Sacrificers," and that disfigured by the distance, and encumbered by the exuberant growth of human *profane* fancy, they now stand like distorted images of stars in running waves. But if Hesiod's Cosmogony and Theogony are to be viewed as caricatures of the original images, how much more so the myths in the Hebrew *Genesis*, in the sight of those for whom they are no more divine revelation or the word of God, than is Hesiod's Theogony for Mr. Gladstone.

As Barth says:

> The poetry it [the *Rig Veda*] contains appears to me, on the contrary, to be of a singularly refined character and artificially elaborated, full of allusions and reticences, of pretensions [?] to mysticism and theosophic insight; and the manner of its expression is such as reminds one more frequently of the phraseology in use among certain small groups of initiated than the poetic language of a large community.[1029]

We will not stop to enquire of the critic what he can know of the phraseology in use among the "initiated," or whether he belongs; himself to such a group; for, in the latter case, he would hardly have used such language. But the above shows the remarkable disagreement between scholars even with regard to the *external* character of the *Rig Veda.* What, then, can any of the modern Sanskritists know about its *internal* or *esoteric* meaning, beyond the correct inference of Barth, that this Scripture *has been compiled by Initiates?*

The whole of the present work is an endeavour to prove this truth. The ancient Adepts have solved the great problems of Science, however unwilling modern Materialism may be to admit the fact. The mysteries of Life and Death *were* fathomed by the great master-minds of antiquity; and if they have preserved them in secresy and silence, it is because these problems formed part of the Sacred Mysteries, which must have remained incomprehensible to the vast majority of men then, as they do now. If such teachings are still regarded as chimeras by our opponents in Philosophy, it may be a consolation to **472]** Theosophists to learn, on good proof, that the speculations of modern Psychologists—whether serious Idealists, like Mr. Herbert Spencer, or wool-gathering Pseudo-idealists—are far more chimerical. Indeed, instead of resting on the firm foundation of facts in Nature, they are the unhealthy will-o'-the-wisps of materialistic imagination, of the brains that evolved them—and no more. While they deny, we affirm; and our affirmation is corroborated by almost all the Sages of antiquity. Believing in Occultism and a host of invisible Potencies for good reasons, we say, *Certus sum*, *scio quod credidi;* to which our critics reply, *Credat Judaeus Apella.* Neither is converted by the other, nor does such result affect even our little planet. *E pur se muove!*

Nor is there any need of proselytizing. As remarked by the wise Cicero:

[1028] The Hegelian doctrine, which identifies Absolute Being or "Be-ness" with "Non-Being," and represents the Universe as an Internal Becoming, is identical with the Vedanta Philosophy.

[1029] *The Religions of India*, p. xiii.

Time destroys the speculations of man, but it confirms the judgment of nature.

Let us bide our time. Meanwhile, it is not in the human constitution to witness in silence the destruction of one's Gods, whether they be true or false. And as Theology and Materialism have combined together to destroy the old Gods of antiquity and seek to disfigure every old philosophical conception, it is but just that the lovers of the Old Wisdom should defend their position, by proving that the whole arsenal of the two is, at best, formed of new weapons made out of very old material.

473]

SECTION II.

Adam-Adami.

Names such as Adam-Adami, used by Dr. Chwolsohn in his *Nabathean Agriculture* and derided by M. Renan, may prove little to the profane. To the Occultist, however, once that the term is found in a work of such immense antiquity as that above cited, it proves a good deal. It proves, for instance, that Adami was a manifold symbol, originating with the Aryan people, as the root word shows, and having been taken from them by the Semites and the Turanians—as many other things were.

Adam-Adami is a generic compound name as old as language is. The Secret Doctrine teaches that Ad-i was the name given by the Aryans to the first *speaking* race of mankind, in this Round. Hence the terms Adonim and Adonai (the ancient plural form of the word Adon), which the Jews applied to their Jehovah and Angels, who were simply the first spiritual and ethereal sons of the Earth, and the God Adonis, who in his many variations stood for the "First Lord." Adam is the Sanskrit Adi-Nath, also meaning First Lord, as Ad-Ishvara, or any Ad (the First) prefixed to an adjective or substantive. The reason for this is that such truths were a common inheritance. It was a revelation received by the *first* mankind before that time which, in biblical phraseology, is called "the period of one *lip* and word," or speech; knowledge expanded by man's own intuition later on, still later hidden from profanation under an adequate symbology. The author of the *Qabbalah*, according to the philosophical writings of Ibn Gebirol, shows the Israelites using Ad-onaï (A Do Na Y), "Lord," instead of Eh'yeh, "I am," and YHVH, and adds that, while Adonai is rendered "Lord" in the *Bible*,

The lowest designation, or the Deity in Nature, the more general term Elohim, is translated God.[1030]

474] A curious work was translated in 1860 or thereabout, by the Orientalist Chwolsohn, and presented to ever-incredulous and flippant Europe under the innocent title of *Nabathean Agriculture.* In the opinion of the translator that archaic volume *is a complete initiation* into the mysteries of the Pre-Adamite nations, on the authority of *undeniably authentic documents.* It is an invaluable compendium, the full epitome of the doctrines, arts and sciences, not only of the Chaldæans, but also of the Assyrians and Canaanites of the pre-historic ages.[1031] These Nabatheans —as some critics thought—were simply the Sabæans, or Chaldæan star-worshippers. The work is a retranslation from the Arabic, into which language it was at first translated from the Chaldæan.

Masoudi, the Arabian historian, speaks of these Nabatheans, and explains their origin in this wise:

After the Deluge [?] the nations established themselves in various countries. Among these were the Nabatheans, who founded the city of Babylon, and were those descendants of Ham who settled in the same province under the leadership of Nimrod, the son of Cush, who was the son of Ham and great-grandson of Noah. This took place at the time when Nimrod received the governorship of Babylonia as the delegate of Dzahhak named Biourasp.[1032]

The translator, Chwolsohn, finds that the assertions of this historian are in perfect accord with those of Moses in *Genesis;* while more irreverent critics might express the opinion that for this very reason their truth should be suspected. It is useless, however, to argue the point, which is of no value in the present question. The weather-beaten, long-since-buried problem, and the difficulty of accounting, on any logical ground, for the phenomenal derivation of millions of people of various races, of many civilized nations and tribes, from *three* couples—Noah's sons and their wives—in 346 years[1033] after the Deluge, may be left to the Karma of the author of *Genesis*, whether he is called Moses or Ezra. That which is interesting in the work under notice, however, are its contents, the

---

[1030] Myer's *Qabbalah*, p. 175.

[1031] See De Mirville, *Pneumatologie*, iii. pp. 218 *et seqq*.

[1032] *Op. cit.*, *ibid.*

[1033] See *Genesis* and the authorized chronology. In chapter viii, "Noah leaveth the ark"—2,348 B.C. In chapter x, "Nimrod the first monarch," stands over 1,998 B.C.

doctrines enunciated in it, which are again, if read Esoterically, almost all of them identical with the Secret Teachings.

Quatremère suggested that this book might have been simply a copy made under Nebuchadnezzar II from some Hamitic treatise, "infinitely more ancient," while the author maintains, on internal and external evidence, that its Chaldæan original was written put from the oral discourses and teachings of a wealthy Babylonian landowner, named Qû-tâmy, who **475]** {NABATHEAN AGRICULTURE.} had used for those lectures still more ancient materials. The first Arabic translation is placed by Chwolsohn so far back as the thirteenth century B.C. On the first page of this "revelation," the author, or amanuensis, Qû-tâmy, declares that "the doctrines propounded therein, *were originally told by Saturn . . . to the Moon*, *who communicated them to her idol*," *and the idol revealed them to her devotee*, *the writer*—the Adept Scribe of that work—Qû-tâmy.

The details given by the God for the benefit and instruction of mortals, show periods of incalculable duration and a series of numberless kingdoms and Dynasties that preceded the appearance on Earth of Adami (the "red-earth"). These periods, as might have been expected, have roused the defenders of the chronology of the biblical dead-letter meaning almost to fury. De Rougemont was the first to make a *levée*-in-arms against the translator. He reproaches him with *sacrificing* Moses to anonymous authors.[1034] Berosus, he urges, however great were *his chronological errors*, was at least in perfect accord with the prophet with regard to the first men, since he speaks of Alorus-Adam, of Xisuthrus-Noah, and of Belus-Nimrod, etc. Therefore, he adds, the work must be an *apocryphon* to be ranged with its contemporaries—the *Fourth Book of Esdras*, the *Book of Enoch*, the *Sibylline Oracles*, and the *Book of Hermes—every one of these dating no further back than two or three centuries B.C.* Ewald came down still harder on Chwolsohn, and finally M. Renan, who in the *Revue Germanique*[1035] asks him to show reason why his *Nabathean Agriculture* should not be the fraudulent work of some Jew of the third or fourth century of our era? It can hardly be otherwise—argues the romancer of the *Vie de Jésus*, since, in this *in-folio* on Astrology and Sorcery:

> We recognize in the personages introduced by Qû-tâmy, all the patriarchs of the biblical legends, such as Adam-Adami, Anouka-Noah, and his Ibrahim-Abraham, etc.

But this is no reason, since Adam and others are generic names. Meanwhile it is humbly submitted that, all things considered, an *apocryphon*—if even of the third century A.D., instead of the thirteenth century B.C., is old enough to appear *genuine* as a document, and so satisfy the demands of the most exacting archeologist and critic. For even admitting, for argument's sake, that this literary relic has been compiled by "some Jew of the third century of our era"—what of that? Leaving the credibility of its doctrines for a moment aside, why should **476]** it be less entitled to a hearing, or less instructive as reflecting older opinions, than any other religious work, also a "compilation from old texts" or oral tradition—of the same or even a later age? In such case we should have to reject and call "apocryphal" the *Kurân*—three centuries later, though we know it to have sprung, Minerva-like, direct from the brain of the Arabian prophet; and we should have to pooh-pooh all the information we can get from the *Talmud*, which, in its present form, was also compiled from older materials, and is not earlier than the ninth century of our era.

This curious "Bible" of the Chaldæan Adept and the various criticisms upon it (as in Chwolsohn's translation) are noticed, because it has an important bearing upon a great portion of the present work. With the exception of the contention of M. Renan, an iconoclast on principle—so pointedly called by Jules Lemaître *"le Paganini du néant"*—the worst fault found with the work is, it would seem, that the *apocryphon* pretends to have been communicated *as a revelation* to an Adept by, and from, the "idol of the Moon," who received it from "Saturn." Hence, very naturally, it is "a fairy tale all round." To this there is but one answer: It is no more a fairy tale than the *Bible*, and if one falls, the other must follow it. Even the mode of divination through "the idol of the Moon" is the same as that practised by David, Saul and the High Priests of the Jewish Tabernacle by means of the Teraphim.

The *Nabathean Agriculture* is a compilation indeed; it is no *apocryphon*, but the repetition of the tenets of the Secret Doctrine under the exoteric Chaldæan form of national symbols, for the purpose of "cloaking" the tenets, just as the *Books of Hermes* and the *Purânas* are like attempts by Egyptians and Hindus. The work was as well known in antiquity as it was during the Middle Ages. Maimonides speaks of it, and refers more than once to this Chaldæo-Arabic MS., calling the Nabatheans by the name of their co-religionists, the "star-worshippers," or Sabæans, but yet failing to see in the disfigured word "Nabathean" the mystic name of the caste devoted to Nebo, the God of *Secret* Wisdom, which shows on its face that the Nabatheans were an Occult Brotherhood.[1036] The

---

[1034] *Annales de Philosophic Chrétienne*, June, 1860, p. 415.

[1035] April 30, 1860.

[1036] "I will mention to thee the writings . . . respecting the belief and institutions of the Sabœans," he says. "The most famous is the Book, *The Agriculture of the Nabatheans*, which has

Nabatheans who, according to the Persian **477]** {NEBO, THE GOD OF WISDOM.} Yezidi, originally came to Syria from Busrah, were the degenerate members of that fraternity; still their religion, even at that late day, was purely kabalistic.[1037] Nebo is the Deity of the Planet Mercury, and Mercury is the God of Wisdom, or Hermes, or Budha, which the Jews called Kokab (כֹּכִּי), "the Lord on high, the aspiring," and the Greeks Nabo (Ναβώ), hence Nabatheans. Notwithstanding that Maimonides calls their doctrines "heathenish foolishness" and their archaic literature "*Sabaeorum foetum,"* he places their "agriculture," the Bible of Qû-tâmy, in the first rank of archaic literature; and Abarbanel praises it in unmeasured terms. Spencer,[1038] quoting the latter, speaks of it as that "most excellent oriental work," adding that by Nabatheans, the Sabæans, the Chaldæans, and the Egyptians, in short all those nations *against whom the laws of Moses were most severely enacted*, have to be understood.

Nebo, the oldest God of Wisdom of Babylonia and Mesopotamia, was identical with the Hindu Budha and the Hermes-Mercury of the Greeks. A slight change in the sexes of the parents is the only alteration. As Budha was the Son of Soma (the Moon) in India, and of the wife of Brihaspati (Jupiter), so Nebo was the son of Zarpanitu (the Moon) and of Merodach, who became Jupiter, after having been a Sun-god. As Mercury the Planet, Nebo was the "overseer" among the seven Gods of the Planets; and as the personification of the Secret Wisdom he was Nabin, a seer and a prophet. Moses is made to die and disappear on the mount sacred to Nebo. This shows him to have been an Initiate, and a priest of that God under another name; for this God of Wisdom was the great Creative Deity, and was worshipped as such. And this not only at Borsippa in his gorgeous Temple, or Planet-tower; he was likewise adored by the Moabites, the Canaanites, the Assyrians, and throughout the whole of Palestine. Then why not by the Israelites? "The planetary temple of Babylon" had its "Holy of Holies" within the shrine of Nebo, the Prophet-God of Wisdom. We are told in the Hibbert Lectures:

> The ancient Babylonians had an intercessor between men and the gods . . . and Nebo, was the "proclaimer" or "prophet," as he made known the desire of his father Merodach.[1039]

Nebo is a Creator, like Budha, of the Fourth, and also of the Fifth, Race. For the former starts a new race of Adepts, and the latter, the Solar-Lunar Dynasty, or the men of these Races and Round. Both are **478]** the Adams of their respective creatures. Adam-Adami is a personation of the *dual* Adam: of the paradigmatic Adam-Kadmon, the Creator, and of the lower Adam, the terrestrial, who, as the Syrian Kabalists have it, had only Nephesh, the "breath of life," but *no Living Soul*, until after his Fall.

If, therefore, Renan persists in regarding the Chaldæan Scriptures—or what remains of them—as apocryphal, it is quite immaterial to truth and fact. There are other Orientalists who may be of a different opinion; and even were they not, it would still really matter very little. These doctrines contain the teachings of Esoteric Philosophy, and this must suffice. To those who understand nothing of symbology it may appear astrolatry, pure and simple, or to him who would conceal the Esoteric Truth, even "heathenish foolishness." Maimonides, however, while expressing scorn for the Esotericism in the religion of other nations, confessed Esotericism and Symbology in his own, preached silence and secresy upon the true meaning of Mosaic sayings, and thus came to grief. The Doctrines of Qû-tâmy, the Chaldæan, are, in short, the allegorical rendering of the religion of the earliest nations of the Fifth Race.

Why then should M. Renan treat the name "Adam-Adami" with such academical contempt? The author of the *Origins of Christianity* evidently knows nothing of the origins of Pagan symbolism or of Esotericism either, otherwise he would have known that the name Adam-Adami was a form of a universal symbol, referring, *even with the Jews*, not to one man, but to four distinct humanities or mankinds. This is very easily proven.

The Kabalists teach the existence of four distinct Adams, or the transformation of four consecutive Adams, the emanations from the Dyooknah, or Divine Phantom, of the Heavenly Man, an ethereal combination of Neshamah, the highest Soul or Spirit; this Adam having, of course, neither a gross human body, nor a *body of desire.* This Adam is the Prototype (Tzure) of the second Adam. That they represent our Five Races, is certain, as everyone can see by their description in the *Kabalah.* The first is the Perfect Holy Adam, "a shadow that disappeared" (the Kings of Edom), produced from the divine Tzelem (Image); the second is called the Protoplastic Androgyne Adam of

---

been translated by Ibn Wahohijah. This book is full of heathenish foolishness. . . . It speaks of preparations of Talismans, the drawing down of the powers of the Spirits, Magic, Demons, and Ghouls, which make their abode in the desert." (Maimonides, quoted by Dr. D. Chwolsolm; *Die Ssabier und der Ssabismus*, ii. 458.) The Nabatheans of Mount Lebanon believed in the seven Archangels, as their forefathers had believed in the seven Great Stars, the abodes and bodies of these Archangels, which are believed in to this day by the Roman Catholics, as is shown elsewhere.

[1037] See *Isis Unveiled*, ii. 197.

[1038] i. 354.

[1039] Sayce; *cf.*, p. 115, 2nd ed.

the future terrestrial and separated Adam; the third Adam is the man made of "dust" (the first, Innocent Adam); and the fourth, is the supposed forefather of our own race—the Fallen Adam. See, however, **479]** {THE KABALISTIC FOUR ADAMS.} the admirably clear description of these in Isaac Myer's *Qabbalah*. He gives only four Adams, because of the Kings of Edom, no doubt, and adds:

> The fourth Adam . . . was clothed with skin, flesh, nerves, etc. This answers to the Lower *Nephesh* and *Guff*, *i.e.*, body, united. He has the animal power of reproduction and continuance of species.[1040]

This is the *human* Root-Race.

It is just at this point that the modern Kabalists—led into error by the long generations of Christian Mystics who have tampered with the kabalistic records wherever they could—diverge from the Occultists in their interpretations, and take the later thought for the earlier idea. The original *Kabalah* was entirely metaphysical, and had no concern with animal, or terrestrial, sexes; the later *Kabalah* has suffocated the divine ideal under the heavy phallic element. The Kabalists say: "God made man male and female." Says the author of the *Qabbalah:*

> Among the Qabbalists, the necessity to continued creation and existence is called the Balance.[1041]

And being without this "Balance," connected with Maqom (the mysterious "Place"),[1042] even the First Race is not, as we have seen, recognized by the Sons of the Fifth Adam. From the highest Heavenly Man, the Upper Adam who is "male-female" or Androgyne, down to the Adam of dust, these personified symbols are all connected with sex and procreation. With the Eastern Occultists it is entirely the reverse. The sexual relation they consider as a "Karma" pertaining only to the mundane relation of man, who is dominated by Illusion, a thing to be put aside, the moment that the person becomes "wise." They considered it a most fortunate circumstance if the Guru (teacher) found in his pupil an aptitude for the pure life of Brahmâchârya. Their dual symbols were to them but the poetical imagery of the sublime correlation of creative cosmic forces. And this ideal conception is found beaming like a golden ray upon each idol, however coarse and grotesque, in the crowded galleries of the sombre fanes of India and other mother-lands of cults.

This will be demonstrated in the following Section.

Meanwhile, it may be added that, with the Gnostics, the second Adam also emanates from the Primeval Man, the Ophite Adamas, in **480]** "whose image he is made"; the third, from this second—an Androgyne. The latter is symbolized in the sixth and seventh pairs of the male-female Æons, Amphain-Essumen (Ἀμφαὶν Ἐσσουμὲν), and Vananin-Lamertade (Οὐανανίν Λαμερτάδε)—Father and Mother[1043]—while the fourth Adam, or Race, is represented by a Priapean monster. The latter—a Post-Christian fancy—is the degraded copy of the Ante-Christian Gnostic symbol of the "Good One," or "He, *who created before anything existed*," the Celestial Priapus—truly born from Venus and Bacchus *when that God returned from his expedition into India*, for Venus and Bacchus are the post-types of Aditi and the Spirit. The later Priapus, one, however, with Agathodaemon, the Gnostic Saviour, and even with Abraxas, is no longer the glyph for *abstract creative* Power, but symbolizes the four Adams, or Races, the fifth being represented by the *five* branches cut off from the Tree of Life on which the old man stands in the Gnostic gems. The number of the Root-Races was recorded in the ancient Greek temples by the seven vowels, of which *five* were framed in a panel in the Initiation Halls of the Adyta. The Egyptian glyph for it was a hand with five fingers spread out, the fifth or little finger being only half-grown, and *also five* "N's"—hieroglyphs standing for that letter. The Romans used the five vowels A E I O V in their fanes; and this archaic symbol was adopted during the Middle Ages as a motto by the House of the Hapsburgs. *Sic transit gloria!*

481]

SECTION III.

The "Holy of Holies." Its Degradation.

The Sanctum Sanctorum of the Ancients, also called the Adytum—the recess at the West end of the Temple which was enclosed on three sides by blank walls and had its only aperture or door hung over with a curtain—was common to all ancient nations.

A great difference is now found between the secret meaning of this symbolical place as given in the Esotericism of the Pagans and in that of the later Jews, though its symbology was originally identical throughout the ancient races and nations. The *Gentiles* placed in the Adytum a *sarcophagus*, or a tomb (*taphos*), in which was the Solar God to whom the temple was consecrated,

---

[1040] *Op. cit.*, pp. 418, 419.
[1041] *Ibid.*, p. 118.
[1042] Simply, the womb, the "Holy of Holies" with the Semites.
[1043] See the Valentinian Table in Epiphanius, *Adv. Haer.*, I. xxxi. 2.

holding it, as Pantheists, in the greatest veneration. They regarded it, in its Esoteric meaning, as the symbol of *resurrection*, cosmic, solar, or diurnal, and human. It embraced the wide range of periodical, and (in time) punctual, Man-vantaras, or the reawakenings of Kosmos, Earth, and Man to new existences; the Sun being the most poetical, and also the most grandiose symbol of such Cycles in Heaven, and man—in his reincarnations—on Earth. The *Jews* whose realism, if judged by the dead-letter, was as practical and gross in the days of Moses as it is now[1044]—in the course of their estrangement from the Gods of their Pagan neighbours, consummated a national and levitical polity, by the device of setting forth their Holy of Holies as the most solemn sign of their Monotheism—exoterically, while seeing in it but a universal phallic symbol—esoterically. While the Kabalists knew but Ain Suph and the "Gods" of the Mysteries, the Levites had no tomb, no God in their Adytum but the "Sacred" Ark of the Covenant—their "Holy of Holies."

482] When the esoteric meaning of this recess is made clear, however, the profane will be better able to understand why David danced "uncovered" before the *Ark* of the Covenant, and was so anxious to appear *vile* for the sake of his "Lord," and *base* in his own sight.[1045]

The Ark is the navi-form Argha of the Mysteries. Parkhurst, who has a long dissertation upon it in his Greek dictionary, and who never breathes a word about it in his Hebrew lexicon, explains it thus:

Arche (ʼΑρχή) in this application answers to the Hebrew Rasit or wisdom, . . . a word which had the meaning of the emblem of the female generative power, the Arg or Area, in which the germ of all nature was supposed to float or brood on the great abyss during the interval which took place after every mundane cycle.

Quite so; and the Jewish Ark of the Covenant had *precisely the same significance;* with the supplementary addition that, instead of a beautiful and chaste sarcophagus (the symbol of the Matrix of Nature and Resurrection), as in the Sanctum Sanctorum of the Pagans, they had the Ark made still more *realistic* in its construction by the two Cherubs set up on the coffer or Ark of the Covenant, facing each other, with their wings spread in such a manner as to form a perfect Yoni (as now seen in India). Besides which, this generative symbol had its significance enforced by the four mystic letters of Jehovah's name, namely, IHVH (יהוה); Jod (י) meaning the *membrum virile;* He (ה), the *womb;* Vau (ו), a crook or a hook, a nail, and He (ה) again, meaning also "an opening"; the whole forming the perfect *bisexual* emblem or symbol or I (e) H (o) V (a) H, the male and female symbol.

Perhaps also, when people realize the true meaning of the office and title of the Kadesh Kadeshim, the "holy ones," or "the consecrated to the *Temple of the Lord*"—the "Holy of Holies" of these "holy ones" may assume an aspect far from edifying.

Iacchus again is Iao or Jehovah; and Baal or Adon, like Bacchus, was a phallic God. "Who shall ascend into the hill [the high place] of the Lord?" asks the holy king David, "Who shall stand in the place of his Kadushu (קדשו)?"[1046] Kadesh may mean in one sense to "devote," "hallow," "sanctify," and even to "initiate" or to "set apart"; but it also means the ministry of lascivious rites—the Venus-worship—and the true interpretation of the word Kadesh is bluntly rendered in *Deuteronomy*, xxiii. 17; *Hosea*, iv. 14; and *Genesis*, xxxviii. 15-22. The "holy" Kedeshim of the *Bible* were identical, as to the duties of their office, with the Nautch-girls of the later Hindu pagodas. The Hebrew Kadeshim, or Galli, lived **483]** {WHAT WAS THE CIRCLE-DANCE?} "by the house of the Lord, where the women wove hangings for the grove," or the 'bust of Venus-Astarte.[1047]

The dance performed by David round the Ark was the "circle-dance," said to have been prescribed by the Amazons for the Mysteries. Such was the dance of the daughters of Shiloh,[1048] and the leaping of the prophets of Baal.[1049] It was simply a characteristic of the Sabæan worship, for it denoted the motion of the Planets round the Sun. That the dance was a Bacchic frenzy is apparent. Sistra were used on the occasion, and the taunt of Michal and the King's reply are very expressive.[1050]

The Ark, in which are preserved the germs of all living things necessary to re-people the Earth, represents the survival of life, and the supremacy of Spirit over Matter, through the conflict of the opposing powers of Nature. In the Astro-theosophic chart of the Western Rite, the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the Moon), one of whose symbols is the left pillar of Solomon's Temple—Boaz. The umbilicus is connected (through the placenta) with the receptacle in which are fructified the embryos of the race. The Ark is the sacred Argha of the Hindus, and thus the relation in which it stands to Noah's Ark may be easily inferred when we learn that the Argha was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were

---

[1044] But it was not so in reality, as witness their prophets. It is the later Rabbis and the Talmudic scheme that killed out all spirituality from the body of their symbols; leaving only their Scriptures—a dead shell, from which the soul has departed.

[1045] See *II Samuel*, vi. 16-22.

[1046] *Psalms*, xxiv. 3.

[1047] *II Kings*, xxiii, 7; see Dunlap, *Sod; The Mysteries of Adoni*, p. 41.

[1048] *Judges*, xxi. 21, 23 *et passim*.

[1049] *I Kings*, xviii. 26.

[1050] *Isis Unveiled*, ii. 49.

Goddesses of the generative powers of Nature, or of Matter—hence representing symbolically the Ark containing the germs of all living things.[1051]

Mistaken is he who accepts the kabalistic works of to-day, and the interpretations of the *Zohar* by the Rabbis, for the genuine kabalistic lore of old![1052] For no more to-day than in the day of Frederick von Schelling does the *Kabalah* accessible to Europe and America contain much more than

484] Ruins and fragments, much distorted remnants still of that *primitive system which is the key to all religious systems*.[1053]

The oldest system and the Chaldæan *Kabalah* were identical. The latest renderings of the *Zohar* are those of the Synagogue in the early centuries—*i.e.*, the Thorah (or Law), dogmatic and uncompromising.

The "King's Chamber" in Cheops' Pyramid is thus an Egyptian "Holy of Hohes." On the days of the Mysteries of Initiation, the Candidate, representing the Solar God, had to descend into the Sarcophagus, and represent the energizing ray, entering into the fecund womb of Nature. Emerging from it on the following morning, he typified the resurrection of Life after the change called Death. In the Great Mysteries his figurative "death" lasted two days, when with the Sun he arose on the third morning, after a last night of the most cruel trials. While the Postulant represented the Sun—the all-vivifying orb that "resurrects" every morning but to impart life to all—the Sarcophagus was symbolic of the female principle. This, in Egypt; its form and shape changed with every country, provided it remained a vessel, a symbolic "navis" or boat-shaped vehicle, and a "container," symbolically, of germs or the germ of life. In India, it is the "Golden" Cow through which the Candidate for Brâhmanism has to pass if he desires to be a Brâhman, and to become *Dvi*-ja, "born a *second* time." The crescent-form Argha of the Greeks was the type of the Queen of Heaven—Diana, or the Moon. She was the Great Mother of all Existences, as the Sun was the Father. The Jews, previous to, as well as after, their metamorphosis of Jehovah into a *male* God, worshipped Astoreth, which made Isaiah declare: "*Your new moons and . . . feasts* my soul hateth";[1054] in saying which, he was evidently unjust. Astoreth and the New Moon (the crescent Argha) Festivals, had no worse significance as a form of public worship than had the hidden meaning of the Moon in general, which was kabalistically connected directly with, and sacred to, Jehovah, as is well known; with the sole difference, however, that one was the female and the other the male aspect of the Moon, and of the star Venus.

The Sun (the Father), the Moon (the Mother), and Mercury-Thoth (the Son), were the earliest Trinity of the Egyptians, who personified them in Osiris, Isis, and Thoth (Hermes). In the Gnostic Gospel *Pistis Sophia*, the seven Great Gods, divided into two Triads and the highest God (the Sun), are the lower Triple Powers (Τριδυνάμεις), whose powers **485]** {CHRISTIAN SYMBOLISM.} reside respectively in Mars, Mercury and Venus; and the higher Triad—the three "Unseen Gods," who dwell in the Moon, Jupiter and Saturn.[1055]

This requires no proof. Astoreth was in one sense an impersonal symbol of Nature, the Ship of Life carrying throughout the boundless Sidereal Ocean the germs of all being. And when she was

---

[1051] *Ibid.*, ii. 444.

[1052] The author of the *Qabbalah* makes several attempts to prove conclusively the antiquity of the *Zohar.* Thus he shows that Moses de Leon could not be the author or the forger of the Zoharic works in the thirteenth century, as he is accused of being, since Ibn Gebirol gave out the same philosophical teaching 225 years before the day of Moses de Leon. No true Kabalist or scholar will ever deny the fact. It is certain that Ibn Gebirol based his doctrines upon the oldest Kabalistic sources, namely, the Chaldæan *Book of Numbers*, as well as some no longer extant Midrashim, the same, no doubt, as those used by Moses de Leon. But it is just the difference between the two ways of treating the same Esoteric subjects, which—while proving the enormous antiquity of the Esoteric System—points to a decided ring of Talmudistic and even Christian sectarianism in the compilation and glossaries of the Zoharic system by Rabbi Moses. Ibn Gebirol *never quoted* from the Scriptures to enforce the teachings (Myer's *Qabbalah*, p. 7). Whereas Moses de Leon has made of the *Zohar* that which it has remained to this day, "a running commentary on tile Five Books, or Pentateuch" *{ibid.)*, with a few later additions made by Christian hands. One follows the Archaic Esoteric Philosophy; the other, only that portion which was adapted to the *lost* Books of Moses restored by Ezra. Thus, while the system, or tue trunk on which the primitive original *Zohar* was engrafted, is of an immense antiquity, many of the (later) Zoharic offshoots are strongly coloured by the peculiar views held by Christian Gnostics (Syrian and Chaldæan), the friends and co-workers of Moses de Leon who, as shown by Munk, accepted their interpretations.

[1053] See Franck's *Kabbala*, Preface.

[1054] i. 14.

[1055] See Schwartze, *op. cit.*, *pagg.* 359, 361, *et seqq*.

not identified with Venus, like every other "Queen of Heaven" to whom cakes and buns were offered in sacrifice, Astoreth became the reflection of the Chaldæan "Nuah, the Universal Mother" (the female Noah, considered as one with the Ark), and of the female Triad, Ana, Belita and Davkina; called, when blended into one, "Sovereign Goddess, Lady of the Nether Abyss, Mother of Gods, Queen of the Earth, and Queen of Fecundity." Later, Belita or Tamtu[1056] (the sea), the Mother of the City of Erech (the great Chaldæan Necropolis), became Eve; and now she is Mary the Virgin, in the Latin Church, represented as standing on the Crescent Moon, and, at times on the Globe, to vary the programme. The Navis, or ship-like form of the crescent, which blends in itself all those common symbols of the Ship of Life, such as Noah's Ark, the Yoni of the Hindus, and the Ark of the Covenant, is the female symbol of the Universal "Mother of the Gods," and is now found under its Christian symbol in every Church, as the "nave" (from *navis*).[1057] The Navis, the Sidereal Vessel, is fructified by the Spirit of Life—the male God; or, as the learned Kenealy, in his *Apocalypse*, very appropriately calls it—the Holy Spirit. In Western religious symbology the crescent was the male, the full Moon the female, aspect of that universal Spirit. The mystic word ALM, which the prophet Mahomet prefixed to many chapters of the *Koran*, alludes to *her* as the Alm, the Immaculate Virgin of the Heavens.[1058] And—the sublime ever falling into the ridiculous—it is from this root Aim that we have to derive the word Almeh—the Egyptian dancing-girls. The latter are "virgins" of the same type as the Nautchees in India, and the (female) Kadeshim, the "holy ones" of the Jewish temples—consecrated to Jehovah, who represented both sexes—whose *holy* functions in the Israelite fanes were *identical* with those of the Nautchees.

Eustathius declares that IO (IΩ) means the Moon, in the dialect **486]** of the Argians; it was also one of the names of the Moon in Egypt. Says Jablonski:

> IΩ, Ioh, Ægyptiis Lunam significat neque habent illi, in communi sermonis usu, aliud nomen quo Lunam designent praeter IO.

The Pillar and Circle (IO), which with Pythagoras was the perfect number contained in the Tetraktys,[1059] became later a *preeminently phallic* number—amongst the Jews, foremost of all, with whom it is the male and female Jehovah.

This is how a scholar explains it:

> I find on the Rosetta stone of Uhlemann, the word *mooth* (also in Seiffarth), the name of the *moon*, used as a cycle of time, hence the lunar month, from the hieroglyph , with and as determinatives, given as the Coptic I O H, or I O H. The Hebrew הוי may also be used as I O H, for the letter *vau* (ו) was used for o and for *u*, and for *v* or *w*. This, before the Massora, of which the point (.) was used as וֹ = o, וּ = u, and ו = v or w. Now I had worked it out by original search that the great distinctive function of the god-name Jehovah was designative of the influence of the moon as the *causative* of *generation*, and as of its exact value as a lunar year in the natural *measure of days*, as you will fully see, . . . And here comes this linguistic same word from a source far more ancient; viz., the Coptic, or rather from the old Egyptian in time of the Coptic.[1060]

This is the more remarkable when Egyptology compares this with the little which it knows about the Theban Triad—composed of Ammon, Mooth (or Moot), and their son Khonsoo. This Triad was, when united, contained in the Moon as their common symbol; and when separated, it was Khonsoo who was the God Lunus, being thus confounded with Thoth and Phtah. His mother Moot—the name signifying "Mother," by the bye, and not the Moon, which was only her symbol—is called the "Queen of Heaven," the "Virgin," etc., as she is an aspect of Isis, Hathor, and other Mother Goddesses. She was less the wife than the mother of Ammon, whose distinct title is the "husband of his mother." In a statuette at Boulaq, Cairo, this Triad is represented as a mummy-god holding in his hand three different sceptres, and bearing the lunar disk on his head, the characteristic tress of hair showing the design of representing it as that of an *infant* God, or the "Sun," in the Triad. He was the God of Destinies in Thebes, and appears under two aspects (1) as Khonsoo, the Lunar God, and Lord of Thebes, Nofir-hotpoo, "he who is in absolute repose," and (2) as "Khonsoo p. iri-sokhroo," or "Khonsoo, who executes Destiny"; the former **487]** {THE GOD IAO.} preparing the events and conceiving them for those born under his generative influence, the latter putting them into action.[1061]

[1056] Sayce, *Hibbert Lectures*, 1887, p. 374.

[1057] Timæus, the Locrian, speaking of "Arka" [Arche], calls her "the principle of best things" (Ἀρχὰ τῶν ἀρίστων). The word *arcane*, "hidden," or secret, is derived from this. "To no one is the *Arcane* shown except to the . . . Most High" (*Codex Nazaraeus*)—alluding to Nature the female, and Spirit, the male Power. Æsculapius, as a Sun-God was called Archagetas, "born from the Archa," the divine Virgin-Mother of the Heavens. (See Kenealy, *Book of God*, p. 10.)

[1058] Kenealy, *op. cit.*, *ibid*.

[1059] This is composed of ten dots arranged triangularly in four rows. It is the Tetragrammaton of the Western Kabalists.

[1060] From au MS.

[1061] See G. Maspero, *Guide au Musée Boulaq*, 1884, p. 168, No. 1981.

Under theogonic permutations Ammon becomes Horus, Hor-Ammon, and Moot(h)-Isis is seen suckling him in a statuette of the Saïtic period.[1062] In his turn in this transformed Triad, Khonsoo becomes Thoth-Lunus, "he who operates salvation." His brow is crowned with the head of an ibis decorated with the lunar disk and the diadem called Io-tef (10-tef).[1063]

Now all these symbols are certainly found reflected in (some believe them identical with) the Yave, or Jehovah of the *Bible.* This will be made plain to anyone who reads *The Source of Measures*, or "The Hebrew-Egyptian Mystery," and understands its undeniable, clear, and mathematical proofs that the *esoteric foundations*, or the system used in the building of the Great Pyramid, and the architectural measurements in the Temple of Solomon (whether the latter be mythical or real), Noah's Ark, and the Ark of the Covenant, are the same. If anything in the world can settle the dispute that the old, as much as the later Post-Babylonian, Jews, and especially the former, built their Theogony and Religion on the very same foundation as did all the Pagans, it is the work in question.

And now it may be as well to remind the reader of what we said of IAO in *Isis Unveiled:*

> No other deity affords such a variety of etymologies as laho, nor is there any name which can be so variously pronounced. It is only by associating it with the Masoretic points that the later Rabbins succeeded in making Jehovah read "Adonai"—or Lord. Philo Byblus spells it in Greek letters IEYΩ—IEVO. Theodoret says that the Samaritans pronounced it labé (Yahva), and the Jews Yaho; which would make it as we have shown, I—Ah—O. Diodorus states that "among the Jews they relate that Moses called the God IAO." It is on the authority of the *Bible* itself, that we maintain that, before his initiation by Jethro, his father-in-law, Moses had never known the word laho.[1064]

The above receives corroboration in a private letter from a very learned Kabalist. In our first volume,[1065] it is stated that exoterically Brahma (neuter), so flippantly and so often confused by the Orientalists **488]** with Brahmâ (the male), is sometimes called Kâla-hansa, the "Swan in Eternity," and the Esoteric meaning of Aham-sa, is given as "I [am] he," So-ham being equal to Sah "he," and Aham "I"—a mystic anagram and permutation. It is also the "four-faced" Brahmâ, the Chatur-mukham (the Perfect Cube) forming itself *within*, and *from*, the Infinite Circle; and again the use of the 1, 3, 5, and $\frac{7}{7}$ = 14, as the Esoteric Hierarchy of the Dhyân Chohans, is explained. On this, the said correspondent comments in the following manner:

> Of the 1, 3, 5, and twice 7, intending, and very especially, 13514, which on a circle may be read as 31415 (or p value), I think there cannot be a possibility of doubting; and especially when considered with symbol marks on Sacr',[1066] "Chakra," or Circle of Vishnu.
>
> But let me carry your description a step further: You say, "The One from the Egg, the *Six*, and the *Five*,[1067] give the numbers 1065, the value of the First-born." If it be so, then in 1065 we have the famous Jehovah's name, the Jve or Jave, or Jupiter, and by change of ה to נ , or *h* to *n*, then נוי or the Latin Jun or Juno, the base of the Chinese riddle, the key measuring numbers of Sni (Sinai) and Jehovah coming down on that Mount, which numbers (1065) are but the use of our ratio of 113 to 355, because 1065 = 355 × 3 which is circumference to a diameter of 113 × 3 = 339. Thus the first born of Brahmâ-Prajâpati (or any Demiurgus) indicates a measuring use of a circular relation taken from the Chakra (or Vishnu) and, as stated above, the Divine Manifestation takes the form of Life and the First-born.
>
> It is a most singular thing: At the entrance passage to the King's Chamber the measurement *from the surface* of the Great Step[1068] and the Grand Gallery to the top of the said Gallery is, by the very careful measures of Piazzi Smyth, 339 inches. Take *a* as a centre and with this radius describe a circle; the diameter of that circle will be 339 × 2 = 678, and these numbers are those of the expression *and the raven*, in the "dove and raven" scenes or pictures of the Flood of Noah; (the radius is taken to show division into two parts, which are 1065 each) for 113 (*man*) x 6 = 678, and the diameter to a circumference of 1065 x 2—so we have here an indication of cosmic *man* on this high grade or step, at the *entrance* of the King's Chamber (the Holy of Holies)—*which is the womb*. Now this passage is of such a height that a man to enter it *must stoop*. But a man *upright* is 113, and

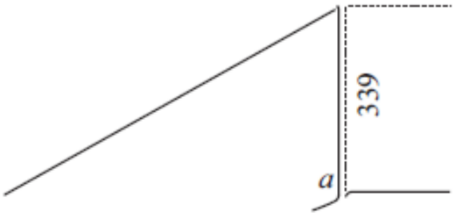

[1062] *Ibid.*, p. 169, No. 1998.

[1063] *Ibid.*, p. 172, No. 2068.

[1064] The student must be aware that Jethro is not called the "father-in-law" of Moses because Moses was really married to one of his seven daughters. Moses was an Initiate, if he ever existed, and as such an Ascetic, a Nazar, and could never have been married. It is an allegory like everything else. Zipporah (the "shining") is one of the personified Occult Sciences given by Reuel-Jethro, the Midian priest Initiator, to Moses, his Egyptian pupil. The "well" by which Moses sat down in his flight from the Pharaoh symbolizes the "Well of Knowledge."

[1065] i. pp. 106-108 and elsewhere.

[1066] In Hebrew the phallic symbol Lingam and Yoni.

[1067] See Vol. I, Stanza IV, Shloka 3.

[1068] It is at that Step that one arrives on the plane of the level or floor and open entrance to the King's Chamber, the Sgyptian "Holy of Holies."

broken, or stooping, he becomes 133 ÷ 2 = 56.5 or 5.65 × 10 (יהוה), or Jehovah. That is, he personifies[1069] him **489]** {THE ETYMOLOGY OF "SACRAMENT."} as entering the Holy of Holies. But by Hebrew Esotericism the *chief function* of Jehovah was *child giving*, etc., and that because, by the numbers of his name, he was the *measure of the lunar year*, which cycle of time—because by its factor of 7 (seven) it ran so coordinately with the periods of the quickening, viability, and gestation—was taken as the *causative of the generative action* and therefore was worshipped and besought.

This discovery connects Jehovah still more with all the other Creative and Generative Gods, Solar and Lunar, and especially with "King" Soma, the Hindu Deus Lunus, the Moon, because of the Esoteric influence attributed to this Planet in Occultism. There are other corroborations of this, however, in Hebrew tradition itself. Adam is spoken of in the *More Nevochim* (or "Guide of the Perplexed"—truly!) of Maimonides in two aspects; as a man, like all others born of a man and a woman, and—as the *Prophet of the Moon;* the reason of which is now made apparent, and has to be explained.

Adam, as the supposed great "Progenitor of the Human Race," is, as Adam Kadmon, made in the *image* of God—a priapic image, therefore. The Hebrew words Sacr' and N'cabvah are, literally translated, Lingam (Phallus) and Yoni (Cteïs), notwithstanding their translation m the *Bible* "male and female."[1070] As said there, "God creates *'man in his own image,'* in the image of God created he him; *male and female* created he them"—the androgyne Adam Kadmon. Now this kabalistic name is not that of a living man, nor even of a human or divine Being, but of the two sexes or organs of procreation, called in Hebrew with that usual sincerity of language preeminently biblical, Sacr' and N'cabvah[1071]; these two being, therefore, the *image* under which the "Lord God" appeared usually to his chosen people. That this is so, is now undeniably proven by almost all the symbologists and Hebrew scholars as well as by the *Kabalah.* Therefore Adam is in one sense Jehovah. This makes plain another general tradition in the East mentioned in Gregorie's *Notes and Observations upon several Passages in Scripture*,[1072] and quoted by Hargrave Jennings in his *Phallicism:*

> That Adam was commanded by God that his dead body should be kept above ground till a fulness of time should come to commit it . . . to the *middle of the earth* by a priest of the Most High God. . . .

490] Therefore,

> Noah daily prayed in the Ark before the "Body of Adam"—[1073]

or before the Phallus in the Ark, or Holy of Holies, again. He who is a Kabalist and accustomed to the incessant permutation of biblical names, once they are interpreted numerically and symbolically, will understand what is meant.

> The two words of which Jehovah is composed, make up the original idea of male-female, as birth-originator, for the י was the *membrum virile* and *Hovah* was *Eve*. So . . . the *perfect one*, as originator of measures, takes also the form of *birth* origin, as *hermaphrodite one;* hence, the phallic use of form.[1074]

Besides, the same author shows and demonstrates numerically and geometrically that (*a*) Arets, "earth," Adam, "man," and H-adam-h, are cognate with each other, and are *personified* in the *Bible* under one form, as the Egyptian and Hebrew Mars, God of Generation;[1075] and (*b*) that Jehovah, or Jah, is Noah, for *Jehovah is Noah* in Hebrew would be ינח , or literally in English, *Inch.*

The above affords, then, a key to the said traditions. Noah, a divine permutation, the supposed Saviour of Humanity, who carries in his Ark or Argha (the Moon), the germs of all living things, worships before the "Body of Adam," which body is the image of the Creator, and a Creator itself. Hence Adam is called the "Prophet of the Moon," the Argha or "Holy of Holies" of the Yod (י).This also shows the origin of the Jewish popular belief that the face of Moses *is in the Moon*—*i.e.*, the spots in the Moon. For Moses and Jehovah are kabalistically once more permutations, as has been shown. Says the author of *The Source of Measures:*

> There is one fact in regard to Moses and his works too important to be omitted. When he is instructed by the Lord as to his mission, the *power* name assumed by the Deity is, *I am that I am*, the Hebrew words being:

[1069] The Candidate for Initiation always personified the God of the Temple he belonged to, as the High Priest personified the God at all times; just as the Pope now personates Peter and even Jesus Christ upon entering the inner sanctuary—the Christian "Holy of Holies."

[1070] *Genesis*, i. 27.

[1071] Jehovah says to Moses: "the summation of my name is *sacr*, the carrier of the germ"—phallus. "It is . . . the vehicle of enunciation, and truly enough, as the *sacr*, or carrier of the germ, its use passed down through ages to the *sacr-factum* of the Roman priest, and the *sacr-fice*, and *sacr-ment* of the English speaking race." *(Source of Measures*, p. 236.) Hence marriage is a *sacrament* ill the Greek and Roman Churches.

[1072] 4to, London, 1684, vol. i. pp. 120, 121.

[1073] *Op. cit.*, p. 67.

[1074] *Source of Measures*, 159.

[1075] *Op. cit.*, p. 187.

אהיה־אשר־אהיה

a various reading of יהוה. Now, Moses is משה, and equals

345.

Add the values of the *new form* of the name Jehovah, 21 + 501 + 21 = 543, or, by a reverse reading, 345; thus showing Moses to be a form of Jehovah in this combination. 21 ÷ 2 = 10.5, or, reversed, 501, so that the *usher* or the *that* in *I am-that-I am* is simply a guide to a use of 21 or 7 x 3; 501^2 = 251+, a very valuable pyramid number, etc.[1076]

491] {I AM THAT I AM.} For a clearer explanation for the benefit of Non-Kabalists we put it thus: "I am that I am" is in Hebrew:

Âhiyé	Asher	Âhiyé
ה י ה א	ר ש א	ה י ה א
5 10 5 1	200 300 1	5 10 5 1

Add the numbers of these separate words and you have:

אהיה	אשר	אהיה
21	501	21

This relates to the process of descending in Fire on the Mount to make Man, etc., and is explained to be but a *check* and use of the numbers of the mountains; for on one side we have 10 + 5 + 6 = 21, down the middle 501, and on the other side 6 + 5 + 10 = 21.[1077]

The "Holy of Holies," both kabalistic and rabbinical, is thus shown as an international symbol, and common property. Neither had originated with the Hebrews; but owing to the too realistic handling of the half-initiated Levites, the symbol had acquired with them a significance which it scarcely has with any other people to this day, and which it was originally never meant to have by the true Kabalist. The Lingam and Yoni of the modern average Hindu is, on the face of it, of course, no better than the rabbinical "Holy of Holies"—but *it is no worse*; and this is a point gained on the Christian traducers of the Asiatic religious Philosophies. For, in such religious myths, in the hidden symbolism of a creed and philosophy, the *spirit* of the tenets propounded ought to decide their relative value. And who will say, that, examined either way, this so-called "Wisdom," applied solely to the uses and benefit of one little nation, has ever developed in it anything like national ethics. The Prophets are there, to show the walk in life of the chosen but "stiff-necked" people before, during, and after, the days of Moses. That they have had at one time the Wisdom-Religion and the use of its universal language and symbols is proved by the same Esotericism existing to this day in India with regard to the "Holy of Holies." This, as said above, was and still is the passage through the "Golden" Cow in the same *stooping position* as was necessitated by the Gallery of the Pyramid, which identified man with Jehovah in Hebrew Esotericism. The whole difference lies in the spirit of the interpretation. With the Hindus as with the ancient Egyptians that spirit was and is entirely metaphysical and psychological; with **492]** the Hebrews it was *realistic* and *physiological.* It pointed to the first sexual separation of the human race—Eve giving birth to Cain-Jehovah, as shown in *The Source of Measures*; to the consummation of terrestrial physiological union and conception—as in the allegory of Cain shedding Abel's blood, Habel being the feminine principle; and to child-bearing—a process shown to have begun in the Third Race, or with Adam's Third Son, Seth, with whose Son Henoch, men began to call themselves Jehovah or Jah-hovah, the male Jod and Havah or Eve, to wit, male and female beings.[1078] Thus the difference lies in the religious and ethical feeling, but the two symbols are identical. There is no doubt that, with the fully initiated Judæan Tanaim, the inner sense of the symbolism was as *holy* in its abstraction as with the ancient Aryan Dvijas. The worship of the "God in the Ark" dates only from David; and for a thousand years Israel knew of no phallic Jehovah. And now the old *Kabalah* edited and reedited, has become tainted with it.

With the ancient Aryans the hidden meaning was grandiose, sublime and poetical, however much the external appearance of their symbol may *now* militate against the claim. The ceremony of passing through the Holy of Holies—now symbolized by the Cow, but in the beginning through the temple Hiranya-garbha, the Radiant Egg, in itself a symbol of Universal, Abstract Nature—meant spiritual conception and birth, or rather the *re-birth* of the individual and his regeneration; the *stooping* man at the entrance of the Sanctum Sanctorum, ready to pass through the Matrix of Mother Nature, or the physical creature ready to re-become the original Spiritual Being, *pre*-natal MAN. With the Semite, that *stooping* man meant the *fall* of Spirit into Matter, and that *fall* and *degradation* were apotheosized by him with the result of dragging Deity down to the level of man. For the Aryan, the

[1076] *Op. cit.*, p. 271.

[1077] From the same author. See also the Section on "The Symbolism of the Mystery Names Iao and Jehovah."

[1078] In *Genesis* (iv. 26), it is mis-translated, "And he called his name Enos [man]: then began men to call upon the name of the Lord"—which has no sense in it, since Adam and the others must have done the same.

symbol represented the divorce of Spirit from Matter, its merging into and return to its primal Source; for the Semite, the wedlock of Spiritual Man with Material Female Nature, the physiological taking preeminence over the psychological and the purely immaterial. The Aryan views of the symbolism were those of the whole Pagan world; the Semite interpretations emanated from, and were preeminently those of a small tribe, thus marking its national features and the idiosyncratic defects that characterize many of the Jews to this day—gross realism, selfishness, and sensuality. They had made a bargain, through their father Jacob, **493]** {WHO THE JEWS REALLY ARE.} with their tribal deity, self-exalted above all others, and a *covenant* that his "seed shall be as the dust of the earth"; and that deity could have no better image henceforth than that of the symbol of generation, and as representation a *number* and numbers.

Carlyle has wise words for both these nations. With the Hindu Aryan—the most metaphysical and spiritual people on earth—religion has ever been, in his words,

> An everlasting lode-star, that beams the brighter in the heavens the darker here on earth grows the night around him.

The religion of the Hindu detaches him from this Earth; therefore, even now, the cow-symbol is one of the grandest and most philosophical among all others in its inner meaning. To the "Masters" and "Lords" of European potencies, the Israelites, certain words of Carlyle apply still more admirably; for them

> Religion is a wise prudential feeling grounded on *mere calculation*—

and it was so from its beginnings. Having burdened themselves with it, Christian nations feel bound to defend and *poetize* it, at the expense of all other religions.

But it was not so with the ancient nations. For them the passage-entrance and the sarcophagus in the King's Chamber meant regeneration—not generation. It was the most solemn symbol, a *Holy of Holies*, indeed, wherein were created Immortal Hierophants and "Sons of God"—never mortal men and sons of lust and flesh, as now in the hidden sense of the Semite Kabalist. The reason for the difference in the views of the two races is easy to account for. The Aryan Hindu belongs to the oldest races now on Earth; the Semite Hebrew to the latest. The former is nearly one million years old; the latter is a small sub-race some 8,000 years of age and no more.[1079]

But phallic worship has developed only with the gradual loss of the keys to the inner meaning of religious symbols, and there was a day when the Israelites had beliefs as pure as the Aryans have. But now Judaism, built *solely* on phallic worship, has become one of the latest **494]** creeds in Asia, and theologically a religion of hate and malice toward everyone and everything outside itself. Philo Judæus shows what was the genuine Hebrew faith. The Sacred Writings, he says, prescribe what we ought to do, *commanding us to hate the heathen and their laws and institutions.* True, they did hate Baal or Bacchus worship publicly, but left its worst features to be followed secretly. It is with the Talmudic Jews that the grand symbols of Nature were the most profaned. With them, as now shown by the discovery of the key to the correct *Bible* reading, Geometry, the *fifth* Divine Science—"fifth" in the series of the Seven Keys to the universal Esoteric Language and Symbology—was desecrated, and by them applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and Religion were degraded.

We are told that it is just the same with our Brahmâ-Prajâpati, with Osiris and all other *Creative* Gods. Quite so, when their rites are judged exoterically and externally; the reverse when their *inner* meaning is unveiled, as we see. The Hindu Lingam is identical with Jacob's "Pillar"—most undeniably. But the difference, as said, seems to consist in the fact that the Esoteric significance of the Lingam was too truly sacred and metaphysical to be revealed to the profane and the vulgar; hence its superficial appearance was left to the speculations of the mob. Nor would the Aryan Hierophant and Brâhman, in their proud exclusiveness and the satisfaction of their knowledge, go to the trouble of concealing its primeval *nakedness* under cunningly devised fables; whereas the Rabbi, having interpreted the symbol to suit his own tendencies, had to veil the crude significance; and this served a double purpose—that of keeping his secret to himself and of exalting himself in his

---

[1079] Strictly speaking, the Jews are an artificial Aryan race, born in India, and belonging to the Caucasian division. No one who is familiar with the Armenians and the Parsîs can fail to recognize in the three the same Aryan, Caucasian type. From the seven primitive types of the Fifth Race there now remain on Earth but three. As Prof. W. H. Flower aptly said in 1885: "I cannot resist the conclusion so often arrived at by various anthropologists—that the primitive man, whatever he may have been, has in the course of ages diverged into three extreme types, represented by the Caucasian of Europe, the Mongolian of Asia, and the Ethiopian of Africa, and that all existing individuals of the species can be ranged around these types." (The President's Address at the Anthropological Institute of Great Britain, etc.) Considering that our Race has reached its fifth sub-race, how can it be otherwise?

supposed monotheism over the Heathen, whom his Law commanded him to hate[1080]—a commandment now gladly accepted by the Christian too, in spite of another and later commandment, "Love one another." Both India and Egypt had and have their sacred lotuses, symbolic of the same "Holy of Holies"—the lotus growing in the water, a double feminine symbol—the *bearer* of its own **495]** {JEHOVAH A SUBSTITUTE.} seed and root of all. Virâj and Horus are both male symbols, emanating from Androgyne Nature, one from Brahmâ and his female counterpart Vach, the other, from Osiris and Isis—never from the One Infinite God. In the Judæo-Christian systems it is different. Whereas the lotus, containing Brahmâ, the Universe, is shown growing out of Vishnu's Navel, the Central Point in the Waters of Infinite Space, and whereas Horus springs from the lotus of the Celestial Nile—all these abstract pantheistic ideas are dwarfed and made terrestrially concrete in the *Bible.* One is almost inclined to say that in the *esoteric* they are *grosser and still more anthropomorphic*, than in their *exoteric* rendering. Take as an example the same symbol, even in its Christian application—the *lilies* in the hand of the Archangel Gabriel.[1081] In Hinduism—the "Holy of Holies" is a universal abstraction, whose *dramatis persons* are Infinite Spirit and Nature; in Christian Judaism, it is a *personal* God, *outside* of that Nature, and the human womb—Eve, Sarah, etc.; hence, an anthropomorphic phallic God, and his image—man.

Thus it is maintained, that with regard to the contents of the *Bible*, one of two hypotheses has to be admitted. Either behind the symbolic substitute Jehovah, there was the Unknown, Incognizable Deity, the kabalistic Ain Suph; or, the Jews have been from the beginning no better than the dead-letter Lingam-worshippers[1082] of the India of to-day. We say it was the former; and that, therefore, the secret or esoteric worship of the Jews was the same Pantheism that the Vedântin Philosophers are reproached with to-day; Jehovah was a *substitute* for purposes of an exoteric national faith, and had no importance or reality in the eyes of the erudite Priests and Philosophers—the Sadducees, the most refined and the most learned of all the Israelite sects, who stand as a living proof of it, with their contemptuous rejection of every belief, save the Law. For how could those who invented the stupendous scheme now known as the *Bible*, or their successors who knew, as all Kabalists do, that it was so invented for a popular "blind" how could they, we ask, feel reverence for such a phallic symbol and a *number*, as Jehovah is shown most undeniably to be in the kabalistic works? How could anyone worthy of the name of a Philosopher, and knowing the real *secret* meaning of their "Pillar of Jacob," their Bethels, oil-anointed Phalli, and their "Brazen Serpent," worship such a gross symbol, and minister unto it, seeing in it their "Covenant"—**496]** the Lord Himself! Let the reader turn to *Gemara Sanhedrim* and judge. As various writers have shown, and as brutally stated in Hargrave Jennings' Phallicism:

> *We know from the Jewish records* that the Ark contained a *table of stone*; and if it can be demonstrated that that stone was phallic, and yet identical with the sacred name Jehovah or Yehovah, which, written in unpointed Hebrew with four letters, is J-E-V-E or J-H-V-H (the H being merely an aspirate and the same as E). This process leaves us the two letters I and V (or in another of its forms U); then if we place the I *in* the U we have the "Holy of Holies"; we also have the Linga. and Yoni and Argha of the Hindus, the Iswarra [Îshvara] or "supreme Lord"; and here we have the whole secret of its mystic and arc-celestial import, confirmed in itself by being identical with the Linyoni [?] of the Ark of the Covenant.[1083]

The biblical Jews of to-day do not date from Moses but from David—even admitting the identity of the old and genuine with the later and remodelled Mosaic scrolls. Before that time their nationality is lost in the mists of pre-historic darkness, the veil from which is now withdrawn as much as we have space to do. It is only to the days of the Babylonian captivity that the *Old Testament* may be referred by the most lenient criticism as the approximately correct views that were current about the days of Moses. Even such fanatical Christians and worshippers of Jehovah as the Rev. Mr. Horne, have to admit the numerous changes and alterations made by the later compilers of the "Book of God," since it was *found* by Hilkiah,[1084] and since

---

[1080] Whenever such analogies between the Gentiles and the Jews, and later the Christians, have been pointed out, it has been the invariable custom of the latter to say that it was the work of the Devil who forced the Pagans to imitate the Jews for the purpose of throwing a slur on the religion of the *one*, *true living* God. To this Faber says very justly: "Some have imagined that the Gentiles were servile copyists of the Israelites, and that each point of similitude was borrowed from the Mosaical Institutes. But this theory will by no means solve the problem. Both because we find the very same resemblance in the ceremonies of nations far distant from Palestine, as we do in the rites of those who are in its immediate vicinity, and because it seems incredible that all should have borrowed from one which was universally disliked and despised." *(Pagan Idolatry*, i. 104.)

[1081] *Luke*, i. 28.

[1082] Their consecrated Pillars (unhewn stones) erected by Abraham and Jacob were *Lingams*.

[1083] *Op. cit.*, p. 67.

[1084] See *Introduction to the Old Testament*, and also Bishop Colenso's *Elohistic and Jehovistic Writers*.

The Pentateuch arose out of the *primitive or older* documents, by means of a *supplementary* one.

The Elohistic texts were re-written 500 years after the date of Moses; the Jehovistic 800, on the authority of the biblical chronology itself. Hence, it is maintained that the deity, represented as the organ of generation in his pillar-form, and as a symbol of the double-sexed organ in the numeral value of the letters of his name—the Yod, י , or "phallus," and Hé, ה , the "opening," or the "womb," according to kabalistic authority—is of a far later date than the Elohim-symbols and is borrowed from the Pagan *exoteric* rites; and Jehovah is thus on a par with the Lingam and Yoni found on every roadside in India.

Just as the Iao of the Mysteries was distinct from Jehovah, so was the later Iao and Abraxas, or Abrasax, of some Gnostic sects identical with the God of the Hebrews, who was the same as the Egyptian Horus. **497]** {WHO WAS ABRAXAS?} This is undeniably proven on "Heathen" as on the Gnostic "Christian" gems. In Matter's collection of such gems there is a "Horus"—

Seated on the lotus, inscribed ΑΒΡΑΣΑΞΙΑΩ (Abrasax Iao)—an address exactly parallel to the so frequent ΕΙΣ ΖΕΤΣ ΣΑΡΑΠΙ (Eis Zeus Sarapi) on the contemporary Heathen gems, and therefore only to be translated by "Abraxas is the One Jehovah."[1085]

But who was Abraxas? As the same author shows:

The numerical or Kabbalistic value of the name Abraxas directly refers to the Persian title of the god "Mithras," Ruler of the year, worshipped from the earliest times under the appellation of Iao.[1086]

Thus, he was the Sun, in one aspect, the Moon or the Lunar Genius, in another, that Generative Deity whom the Gnostics saluted as "Thou that presidest over the Mysteries of the Father and the Son, who shinest in the night-time, holding *the second rank*, the first Lord of Death."

It is only in his capacity of the Genius of the Moon—the latter being credited in the old cosmogony with being the parent of our Earth—that Jehovah could ever be regarded as the *Creator* of our Globe and *its* Heaven, namely, the Firmament.

The knowledge of all this will be no proof, however, to the average bigot. Missionaries will go on with the most virulent attacks on the religions of India, and Christians read with the same benighted smile of satisfaction as ever these preposterously unjust words of Coleridge:

It is highly worthy of observation that the inspired writings received by Christians are distinguishable from all other books *pretending to inspiration*, from the Scriptures of the Brahmins, and even from the Koran, in their strong and frequent *recommendation of truth* [! !].

498]

SECTION IV.

On the Myth of the "Fallen Angels" in its Various Aspects.

A.

THE EVIL SPIRIT: WHO, AND WHAT?

Our present quarrel is exclusively with Theology. The Church enforces belief in a Personal God and a Personal Devil, while Occultism shows the fallacy of such a belief. For the Pantheists and Occultists, as much as for the Pessimists, "Nature" is no better than "a comely mother, but stone cold"; but this is true only so far as regards *external* Physical Nature. They both agree that, to the superficial observer, she is no better than an immense slaughter-house wherein butchers become victims, and victims executioners in their turn. It is quite natural that the pessimistically inclined profane, once convinced of Nature's numerous shortcomings and failures, and especially of her autophagous propensities, should imagine this to be the best evidence that there is no Deity *in abscondito* within Nature, nor anything divine in her. Nor is it less natural that the Materialist and the Physicist should imagine that everything is due to blind force and chance, and to the survival of the *strongest*, even more often than of the *fittest.* But the Occultists, who regard Physical Nature as a bundle of most varied illusions on the plane of deceptive perceptions; who recognize in every pain and suffering but the necessary pangs of incessant procreation; a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *Abstract* Nature—the Occultists, we *say*, view the Great Mother otherwise. Woe to those who live without

[1085] King's *Gnostics and their Remains*, p. 327, 2nd ed.
[1086] *Ibid.*, p. 326.

suffering. Stagnation and death is the future of all that vegetates without change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is **499]** {THE "MONKEY OF GOD.} it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

If our modern Philosophers—preceded by the mediaeval scholars—have helped themselves to more than one fundamental idea of antiquity, Theologians have built their God and his Archangels, their Satan and his Angels, along with the Logos and his staff, entirely out of the *dramatis persons* of the old heathen Pantheons. They would have been welcome to these, had they not cunningly distorted the original characters, perverted the philosophical meaning, and, taking advantage of the ignorance of Christendom—the result of long ages of mental sleep, during which humanity was permitted to think only by proxy—tossed every symbol into the most inextricable confusion. One of their most sinful achievements in this direction, was the transformation of the divine *Alter Ego* into the grotesque Satan of their Theology.

As the whole philosophy of the problem of evil hangs upon the correct comprehension of the constitution of the *Inner* Being of Nature and Man, of the divine within the animal, and hence also the correctness of the whole system as given in these pages, with regard to the crown piece of evolution—Man—we cannot take sufficient precautions against theological subterfuges. When the good St. Augustine and the fiery Tertullian call the Devil the "monkey of God," we can attribute it to the ignorance of the age they lived in. It is more difficult to excuse our modern writers on the same ground. The translation of Mazdean literature has afforded Roman Catholic writers the pretext for proving their point in the same direction once more. They have taken advantage of the dual nature of Ahura Mazda and of his Amshaspands in the *Zend Avesta* and the *Vendîdâd*, to emphasize still further their wild theories. Satan is the *plagiarist and the copyist by anticipation* of the religion which came ages later. This was one of the master strokes of the Latin Church, its best trump-card after the appearance of Spiritualism in Europe. Though only a *succès d'estime*, in general, even among those who are not interested in either Theosophy or Spiritualism, yet the weapon is often used by the Christian (Roman Catholic) Kabalists against the Eastern Occultists.

Now even the Materialists are quite harmless, and may be regarded as the friends of Theosophy, when compared to some fanatical "Christian"—as they call themselves, "Sectarian" as we call them—Kabalists, on the Continent. These read the *Zohar*, not to find in it ancient **500]** Wisdom, but, by mangling the texts and meaning, to discover in its verses Christian dogmas, where none could ever have been meant; and, having fished them out with the collective help of Jesuitical casuistry and learning, the supposed "Kabalists" proceed to write books and to mislead less far-sighted students of the Kabalall.[1087]

May we not then be permitted to drag the deep rivers of the Past, and thus bring to the surface the root idea that led to the transformation of the Wisdom-God, who had first been regarded as the Creator of everything that exists, into an Angel of Evil—a ridiculous horned biped, half goat and half monkey, with hoofs and a tail? We need not go out of the way to compare the Pagan Demons of either Egypt, India, or Chaldæa with the Devil of Christianity, for no such comparison is possible. But we may stop to glance at the biography of the Christian Devil, a piratical reprint from the Chaldæo-Judæan mythology.

The primitive origin of this personification rests upon the Akkadian conception of the Cosmic Powers—the Heavens and the Earth—in eternal feud and struggle with Chaos. Their Silik-Muludag (? Murudug), "the God amongst all the Gods," the "merciful guardian of men on Earth," was the son of Hea (or Ea) the great God of Wisdom, called by the Babylonians Nebo. With both peoples, as also in the case of the Hindu Gods, their deities were both beneficent and maleficent. As evil and punishment are the agents of Karma, in an absolutely just retributive sense, so Evil was the servant of the Good.[1088] The reading of the Chaldæo-Assyrian tiles has now demonstrated this beyond a shadow of doubt. We find the same idea in the *Zohar.* Satan was a Son and an Angel of God. With all the Semitic nations, the Spirit of the Earth was as much the Creator in his own realm as the Spirit of the Heavens. They were twin brothers and interchangeable in their functions, when not two in one. Nothing of that which we find in *Genesis* is absent from the Chaldæo-Assyrian religious beliefs, even in the little that has hitherto been deciphered. The great "Face of the Deep" of *Genesis* is

---

[1087] Such a Pseudo-Kabalist was the Marquis de Mirville in France, who studied the *Zohar* and other old remnants of Jewish Wisdom under the "Chevalier" Drach, an ancient Rabbi Kabalist converted to the Romish Church, and with his help wrote half a dozen volumes full of slander and calumnies against every prominent Spiritiialist and Kabalist. From 1848 up to 1860 he persecuted unrelentingly the old Count d'Ourches, one of the earliest Eastern Occultists in France, a man the scope of whose Occult knowledge will never be appreciated correctly by his survivors, because he screened his real beliefs and knowledge under the mask of Spiritism.

[1088] See *Hibbert Lectures*, 1887, pp. 101-115.

traced in the Tohu Bohu ("Deep" or "Primeval Space"), or Chaos, of the Babylonians. Wisdom, the Great Unseen God—called in *Genesis* **501]** {THE GENESIS OF THE DEVIL.} the "Spirit of God"—lived, for the older Babylonians as for the Akkadians, in the Sea of Space. Toward the days described by Berosus, this Sea became the Visible Waters on the face of the Earth—the crystalline abode of the Great Mother, the Mother of Ea and all the Gods, which became, still later, the great Dragon Tiamat, the Sea Serpent. Its last stage of development was the great struggle of Bel with the Dragon—the Devil!

Whence the Christian idea that God cursed the Devil? The God of the Jews, whosoever he was, forbids cursing Satan. Philo Judseus and Josephus both state that the Law (the *Pentateuch* and the *Talmud')* undeviatingly forbid one to curse the Adversary, and also the Gods of the Gentiles. "Thou shalt not revile the Gods," quoth the God of Moses,[1089] for it is God who "hath divided [them] unto all nations";[1090] and those who speak evil of "Dignities" (Gods) are called "filthy dreamers" by Jude.

> For even Michael the Archangel . . . durst not bring against him [the Devil] a railing accusation, but said, The Lord rebuke thee.[1091]

Finally the same is repeated in the *Talmud*:[1092]

> Satan appeared one day to a man who used to curse him daily, and said to him: "Why dost thou this?" Consider that *God himself* would not curse me, but merely said: "The Lord rebuke thee, Satan."[1093]

This piece of Talmudic information shows plainly (*a*) that St. Michael is called "God" in the *Talmud*, and somebody else the "Lord," and (*b*) that Satan is *a* God, of whom even the "Lord" is in fear. All we read in the *Zohar* and other kabalistic works on Satan shows plainly that this "personage" is simply the personification of the abstract Evil, which is the weapon of Karmic Law and Karma. It is our human nature and man himself, as it is said that "Satan is always near and inextricably interwoven with man." It is only a question of that Power being latent or active in us.

It is a well-known fact—to learned Symbologists at all events—that in every great religion of antiquity, it is the Logos Demiurge—the Second Logos, or the first emanation from the Mind, Mahat—who is made to strike, so to say, the key-note of that which may be called the correlation of Individuality and Personality in the subsequent scheme **502]** of evolution. It is the Logos who is shown, in the mystic symbolism of Cosmogony, Theogony, and Anthropogony, playing two parts in the drama of Creation and Being—that of the purely human Personality and the divine Impersonality of the so-called Avataras, or divine Incarnations, and of the universal Spirit, called Christos by the Gnostics, and the Fravarshi (or Ferouer) of Ahura Mazda in the Mazdean Philosophy. On the lower rungs of Theogony the Celestial Beings of lower Hierarchies had each a Fravarshi, or a Celestial "Double." It is the same, only still more mystic, reassertion of the kabalistic axiom, *"Deus est Demon inversus"*; the word "Demon," however, as in the case of Socrates, and in the spirit of the meaning given to it by the whole of antiquity, standing for the Guardian Spirit, an "Angel," not a Devil of Satanic descent as Theology would have it. The Roman Catholic Church shows its usual logic and consistency by accepting St. Michael as the Ferouer of Christ. This Ferouer was his "Angel Guardian," as *proved* by St. Thomas,[1094] who, however, calls the prototypes and synonyms of Michael, such as Mercury for example, Devils!

The Church positively accepts the tenet that Christ has his Ferouer as any other God or mortal has. Writes De Mirville:

> Here we have the two heroes of the Old Testament, the *Verbum* [?] (or *second* Jehovah), and his *Face* ["Presence," as the Protestants translate], both making but one, and yet being two, a mystery which seemed to us unsolvable before we had studied the doctrine of the Mazdean *Ferouers*, and learnt that the *Ferouer* was the spiritual potency, at once *image*, *face*, and *guardian* of the Soul which finally assimilates the *Ferouer*.[1095]

This is *almost* correct.

Among other absurdities, the Kabalists maintain that the word Metatron, being divided into *meta-thronon* (μετά, θρόνον), means "near the throne."[1096] It means quite the reverse, as *meta*

[1089] *Exodus*, xxii. 28.

[1090] *Deut*., iv. 19.

[1091] *Jude*, 8, 9.

[1092] See *Isis Unveiled*, ii. 487, *et seqq*.

[1093] Treat. *Kiddusheem*, 81. But see Myer's *Qabbalah*, pp. 92, 94.

[1094] Marangone, in his *Delle Grandezxe del Archangelo Sancli Mikaele*, exclaims: "O grandest Star, who followest the Sun who is Christ! . . . O living image of Divinity! O great thaumaturgist of the Old Testament! O invisible Vicar of Christ in his Church! . . ." The work is held in great honour in the Latin Church.

[1095] *Pneumatologie*, v. 516.

[1096] *Ibid*., p. 515.

means "beyond" and not "near." This is of great importance in our argument. St. Michael, then, the *"quis ut Deus,"* is the translator, so to speak, of the invisible world into the visible and the objective.

They maintain, furthermore, along with the Roman Catholic Church, that in the Biblical and Christian Theology there does not exist a "higher celestial personality, after the Trinity, than that of the **503]** {THE ANGEL OF THE FACE.} Archangel, or the Seraphim, Michael." According to them, the conqueror of the Dragon is the Archisatrap of the Sacred Militia, the Guardian of the Planets, the King of the Stars, the Slayer of Satan and the Powerful Rector. In the mystic Astronomy of these gentlemen, he is the Conqueror of Ahriman, who having upset the Sidereal Throne of the usurper, bathes in his stead in the Solar Fires; and, Defender of the Christ-Sun, he approaches so near his Master, "that he seems to become one with him."[1097] Owing to this fusion with the Word (Verbum) the Protestants, and among them Calvin, ended by losing sight entirely of the duality, and saw no Michael "but only his Master," writes the Abbé Caron. The Roman Catholics, and especially their Kabalists, know better; and it is they who explain to the world this duality, which affords them the means of glorifying the chosen ones of the Church, and of rejecting and anathematizing all those Gods who may be in the way of their dogmas.

Thus the same titles and the same names are given in turn to God and the Archangel. Both are called Metatron, "both have the name of Jehovah applied to them when they speak *one in the other*" (*sic*), for, according to the *Zohar*, the term signifies equally the Master and the Ambassador. Both are the Angel of the Face, because, as we are informed, if on the one hand the "Word" is called "the Face [or the Presence] and the Image of the Substance of God," on the other, "when speaking of the *Saviour* to the Israelites, Isaiah [?] tells them" that "the Angel of his Presence saved them in their affliction"—"so he was their Saviour."[1098] Elsewhere Michael is called very plainly the "Prince of the Faces of the Lord," the "Glory of the Lord." Both Jehovah and Michael are the "Guides of Israel.[1099] . . . Chiefs of the Armies of the Lord, Supreme Judges of the Souls and even Seraphs."[1100]

The whole of the above is given on the authority of various works by Roman Catholics, and must, therefore, be orthodox. Some expressions are translated to show what subtle Theologians and Casuists mean by the term Ferouer,[1101] a word borrowed by some French writers from the *Zend Avesfa*, as said, and utilized in Roman Catholicism for a purpose **504]** Zoroaster was very far from anticipating. In Fargard xix (verse 14), of the *Vendîdâd* it is said:

> Invoke, O Zarathushtra! my Fravarshi, who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, . . . and whose soul is the holy Word (Mathra Spenta).[1102]

The French Orientalists translate *Fravarshi* by *Ferouer*.

Now what is a Ferouer, or Fravarshi? In some Mazdean works it is plainly implied that Fravarshi is the *inner*, immortal Man, or the Ego which reincarnates; that it existed before the physical body and survives all such bodies it happens to be clothed in.

> Not only man was endowed with a Fravarshi, *but gods too*, and the sky, fire, waters, and plants.[1103]

This shows as plainly as can be shown that the Ferouer is the "spiritual counterpart" of either God, animal, plant, or even element, *i.e*., the refined and the *purer* part of the grosser creation, the soul of the body, whatever the body may happen to be. Therefore does Ahura Mazda recommend Zarathushtra to invoke his Fravarshi and not himself (Ahura Mazda); that is to say, the impersonal and *true* Essence of Deity, one with Zoroaster's own Atma (or Christos), not the *false* and personal appearance. This is quite clear.

Now it is on this divine and ethereal prototype that the Roman Catholics have seized so as to build up the supposed difference between their God and Angels and the Deity and its aspects, or the Gods of the old religions. Thus, while calling Mercury, Venus, Jupiter (whether as Gods or Planets) Devils, they at the same time make of the same Mercury the Ferouer of their Christ. This fact is undeniable. Vossius[1104] proves that Michael is the Mercury of the Pagans, and Maury and other French writers corroborate him, and add that according to great Theologians *Mercury and the Sun*

[1097] *Ibid*., p. 514.

[1098] *Isaiah*, lxiii. 8, 9.

[1099] Metator and ἡγεμών.

[1100] *Pneumatologie*, p. 515. "La Face et le Représentant du Verbe."

[1101] That which is called in the *Vendîdâd* Fravarshi, the immortal part of an individual, that which outlives man—the Higher *Ego*, say the Occultists, or the Divine Double.

[1102] Darmesteter's Trans., p. 208.

[1103] *Orm. Ahr*., §§ 112, 113; quoted by Darmesteter, "Sacred Books of the East," vol. iv. introd., p. lxxiv.

[1104] *De Idol*., ii. 373.

are one, (?) and no wonder, they think, since Mercury being so near the Wisdom and the Verbum (the Sun), must be absorbed by and confounded with him.[1105]

This "Pagan" view was accepted from the first century of our era, as shown in the original *Acts of the Apostles* (the English translation being worthless). So much is Michael the Mercury of the Greeks and other nations, that when the inhabitants of Lystra mistook Paul and **505]** {FRAUDULENT TRANSLATION OF THE "BIBLE."} Barnabas for Mercury and Jupiter, saying, "The Gods have come down to us in the likeness of men"—the text adds: "And they called Barnabas Zeus, and Paul, Hermes, because he was the *leader of the Word* (Logos)," and not "the chief speaker," as erroneously translated in the Authorized, and repeated even in the Revised, English *Bible.* Michael is the Angel of the vision in *Daniel*, the Son of God, "who was like unto a Son of Man." It is the Hermes-Christos of the Gnostics, the Anubis-Syrius of the Egyptians, the Counsellor of Osiris in Amenti, the Leontoid Michael-Ophiomorphos (ὀφιομορφος) of the Ophites, who wears on certain Gnostic jewels a lion's *head*, like his father Ildabaoth.[1106]

Now to all this the Roman Catholic Church tacitly consents, many of her writers even avowing it publicly. Unable to deny the flagrant "borrowing" of their Church, who "spoiled" her seniors of their symbols, as the Jews had "spoiled" the Egyptians of their jewels of silver and gold, they explain the fact quite coolly and seriously. Thus the writers who have hitherto been *timid* enough to see, in this repetition by Christian dogmas of old Pagan ideas, "a *legendary plagiarism* perpetrated by man," are gravely assured that, far from such a simple solution of the almost perfect resemblance, it has to be attributed to quite another cause—"to a *p're- historical* plagiarism, of a *superhuman* origin."

If the reader would know how, he must again kindly turn to the same volume of De Mirville's work.[1107] Please note that this author was the *official and recognized defender* of the Roman Church, and was helped by the learning of all the Jesuits. There we read:

> We have pointed out several demi-gods, and also "very historical" heroes of the Pagans, who were predestined from the moment of their birth, *to ape*, while at the same time they dishonoured, the nativity of the hero, *who was quite God*, before whom the whole earth had to bow; we have traced them being born as *he* was, from an immaculate mother; we have seen them strangling serpents in their cradles, fighting against demons, performing miracles, dying as martyrs, descending to the nether world and rising again from the dead. And we have bitterly deplored that timid and shy Christians should feel compelled to explain all such identities on the ground of coincidence of myth and symbol. They forget apparently these words of the Saviour, *all that came before me are thieves and robbers*—a word which, explains all without any absurd negation and which I have commented on in these words, "The Evangel is a sublime drama, *parodied and played before its appointed time by ruffians*."

The "ruffians" (*les drôles*), are of course Demons whose manager is **506]** Satan. Now this is the easiest and the most sublime and simple way of getting out of the difficulty! The Rev. Dr. Lundy, a Protestant De Mirville, followed the happy suggestion in his *Monumental Christianity*, and so did Dr. Sepp of Munich in his works written to prove the divinity of Jesus and the Satanic origin of all other Saviours. So much greater the pity that a systematic and collective plagiarism which went on for several centuries on the most gigantic scale, should be explained by another plagiarism, this time in the fourth Gospel. For the sentence quoted from it, "All that ever came before me," etc., is a *verbatim* repetition of words written in the *Book of Enoch.* In the Introduction to Archbishop Laurence's translation from an Ethiopie MS. in the Bodleian Library, the editor, author of the *Evolution of Christianity*, remarks:

> In revising the proof-sheets of the Book of Enoch, we have been still further impressed by relationship with New Testament Scripture. Thus, the parable of the sheep, rescued by the good Shepherd from hireling guardians and ferocious wolves, is *obviously borrowed* by the fourth Evangelist from Enoch Ixxxix, in which the author depicts the shepherds as killing and destroying the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable—"All that ever came before me are thieves and robbers"—language in which we now detect an obvious reference to the allegorical shepherds of Enoch.[1108]

It is too late in the day to claim that it is Enoch who borrowed from the *New Testament*, instead of *vice versa.* Jude (14, 15) quotes *verbatim* from Enoch a long passage about the coming of the Lord with his ten thousand saints, and naming the prophet specifically *acknowledges* the source.

> In . . . perfecting the parallelism between prophet and apostle, [we] have placed beyond controversy that, in the eyes of the author of an Epistle accepted as Divine revelation, the Book of Enoch was the inspired production of an antediluvian patriarch. . . .
>
> The cumulative coincidence of language and ideas in Enoch and the authors of New Testament Scripture, . . . clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection,

---

[1105] See De Mirville, *ibid.*, p. 515.

[1106] *Ibid.* See also plates in King's *Gnostics and their Remains*.

[1107] P. 518.

[1108] *The Book of Enoch the Prophet*, p. xlviii. Ed. 1883.

judgment, immortality, perdition, and of the universal reign of righteousness under the eternal dominion of the Son of Man. This *evangelical plagiarism* culminates in the Revelation of John, which adapts the visions of Enoch to Christianity, with modifications in which we miss the sublime simplicity of the great master of apocalyptic prediction, who prophesied in the name of the antediluvian Patriarch.[1109]

507] {THE VEDAS, ONCE UNIVERSAL.} "Antediluvian," truly; but if the phraseology of the text dates hardly a few centuries or even millenniums before the historical era, then it is no longer the original *prediction* of the events to come, but is, in its turn, a copy of some scripture of a pre-historic religion.

In the Krita age, Vishnu, in the form of Kapila and other (inspired teachers) . . . imparts . . . true wisdom [as Enoch did]. In the Treta age he restrains the wicked, in the form of a universal monarch [Chakravartin, the "Everlasting King" of Enoch[1110]] and protects the three worlds [or Races]. In the Dvapara age, in the person of Veda-vyâsa, he divides the one Veda into four, and distributes it into hundreds (Shata) of branches.[1111]

Truly so; the Veda of the earliest Aryans, before it was written, went forth into every nation of the Atlanto-Lemurians, and sowed the first seeds of all the now existing old religions. The off-shoots of the never dying Tree of Wisdom have scattered their dead leaves even on Judæo-Christianity. And at the end of the Kali, our present Age, Vishnu, or the "Everlasting King," will appear as Kalki, and reestablish righteousness upon earth. The minds of those who live at that time shall be awakened, and become as pellucid as crystal.

The men who are thus changed by virtue of that peculiar time [the Sixth Race] *shall be as the seeds* of other human beings, and shall give birth to a race who shall follow the laws of the Krita age of purity;

i.e., it shall be the Seventh Race, the Race of "Buddhas," the "Sons of God," born of *immaculate* parents.

———

B.

THE GODS OF LIGHT PROCEED FROM THE GODS OF DARKNESS.

Thus it is pretty well established that Christ, the Logos, or the God in Space and the Saviour on Earth, is but one of the echoes of this same antediluvian and sorely misunderstood Wisdom. Its history begins by the descent on Earth of the "Gods" who incarnate in mankind, and this is the "Fall." Whether Brahmâ hurled down on Earth by Bhagavan in the allegory, or Jupiter by Cronus, all are the symbols of the human races. Once having touched this Planet of dense Matter, the snow-white wings of even the highest Angel can no longer remain immaculate, or the Avatara (or incarnation) be perfect, as every such Avatara is the fall of a God into generation. Nowhere is the **508]** metaphysical truth more clear, when explained Esoterically, or more hidden: from the average comprehension of those who instead of appreciating the sublimity of the idea can only degrade it—than in the *Upanishads*, the Esoteric glossaries of the *Vedas.* The *Rig Veda*, as Guignault characterized it, "is the most sublime conception of the great highways of humanity." The *Vedas* are, and will remain for ever, in the Esotericism of the *Vedanta* and the *Upanishads*, "the mirror of the Eternal Wisdom."

For upwards of sixteen centuries the new masks, forced over the faces of the old Gods, have screened them from public curiosity, but they have finally proved a misfit. Yet the metaphorical Fall, and the as metaphorical Atonement and Crucifixion, have led Western Humanity through roads knee-deep in blood. Worse than all, they have led it to believe in the dogma of the Evil Spirit distinct from the Spirit of all Good, whereas the former lives in all Matter and preeminently in man. Finally it has created the God-slandering dogma of Hell and eternal perdition; it has spread a thick film between the higher intuitions of man and divine verities; and, most pernicious result of all, it has made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other Earths. Hence the people have been led to accept, as the problematical consolation for this world's sorrows, the thought of original sin.

The philosophy of that Law in Nature, which implants in man as well as in every beast a passionate, inherent, and instinctive desire for freedom and self-guidance, pertains to Psychology and cannot be touched on now, for to demonstrate this feeling in higher Intelligences, to analyze and give a natural reason for it, would necessitate an endless philosophical explanation for which there

---

[1109] *Op cit*., pp. xxxiv, xxxv.

[1110] Saith Uriel in the *Book of Enoch* (xxvi. 3): "Those who have received mercy shall for ever bless God . . . . the *Everlasting King*"—who will reign over them.

[1111] *Vishnu Purâna*, III. ii; Wilaon's Trans., iii. 31.

here is no room. Perhaps the best synthesis of this feeling is found in three lines of Milton's *Paradise Lost.* Says the "Fallen One":

> Here we may reign secure; and in my choice,
> To reign is worth ambition, though in hell!
> Better to reign in hell than serve in heaven!

Better be man, the crown of terrestrial production and king over its *opus operaium*, than be lost among the will-less Spiritual Hosts in Heaven.

We have said elsewhere that the dogma of the first Fall rested on a few verses in *Revelation*, which are now shown to be a plagiarism from Enoch by some scholars. These have given rise to endless theories **509]** {THE SONS OF ETERNITY.} and speculations, which have gradually acquired the importance of dogma and inspired tradition. Every one sought to explain the verse about the seven-headed dragon with his ten horns and seven crowns, whose tail "drew the third part of the stars of heaven, and did cast them to the earth," and whose place, with that of his Angels, "was found no more in heaven." What the seven heads of the Dragon (or Cycle) mean, and its *five* wicked kings also, may be learned in the Addenda which close Part III of this Volume.

From Newton to Bossuet speculations were incessantly evolved in Christian brains with regard to these obscure verses. Says Bossuet:

> The star that falls is the heresiarch Theodosius. . . . The clouds of smoke are the heresies of the Montanists. . . . The third part of the stars are the martyrs, and especially the doctors of divinity.

Bossuet ought to have known, however, that the events described in *Revelation* were not original, and may, as shown, be found in other and Pagan traditions. There were no scholastics nor Montanists during Vedic times, nor yet far earlier in China. But Christian *Theology* had to be *protected and saved*.

This is only natural. But why should truth be sacrificed in order to protect from destruction the lucubrations of Christian Theologians?

The "*princeps aeris hujus*," the "Prince of the Air," of St. Paul, is not the Devil, but the effects of the Astral Light, as Éliphas Lévi correctly explains. The Devil is not the "God *of this period*," as he says, for it is the Deity of every age and period since Man appeared on Earth, and Matter in its countless forms and states had to fight for its evanescent existence against other disintegrating Forces.

The "Dragon" is simply the symbol of the Cycle and of the "Sons of Manvantaric Eternity," who had descended on Earth during a certain epoch of its formative period. The "clouds of smoke" are geological phenomena. The "third part of the stars of heaven," cast down to the Earth, refers to the Divine Monads—the Spirits of the Stars in Astrology—that circumambulate our Globe; *i.e.*, the *human* Egos destined to perform the whole Cycle of Incarnations. The sentence, *"qui circumambulat terrain"* however, is again referred to the Devil in Theology, the mythical Father of Evil being said to "fall like lightning." Unfortunately for this interpretation, the "Son of Man," or Christ, is expected, on the personal testimony of Jesus, to descend on Earth likewise, "as the lightning cometh out of the East,"[1112] just in **510]** the same shape and under the same symbol as Satan, who is seen to fall "as lightning . . . from heaven."[1113] All these metaphors and figures of speech, preeminently Oriental in their character, must have their origin searched for in the East. In all the ancient Cosmogonies *Light* comes from *Darkness.* In Egypt, as elsewhere, *Darkness* was "the principle of all things." Hence Pymander, the "Thought Divine," issues as Light from Darkness. Behemoth[1114] is the principle of Darkness, or Satan, in Roman Catholic Theology, and yet Job says of him that Behemoth is "the chief [principle] of the ways of God"—*"Principium viarum Domini Behemoth !"*[1115]

Consistency does not seem to be a favourite virtue in any portion of Divine Revelation, so-called—not as interpreted by Theologians, at any rate.

The Egyptians and the Chaldæans referred the birth of their Divine Dynasties to that period when creative Earth was in her last final throes in giving birth to her pre-historic mountain ranges, which have since disappeared, her seas and her continents. Her face was covered with "deep Darkness and in that [Secondary] Chaos was the principle of all things" that developed on the Globe later on. Our Geologists have now ascertained that there was such a terrestrial conflagration in the early geological periods, several hundred millions of years ago.[1116] As to the tradition itself, every country and nation had it, each under its respective national form.

[1112] *Matthew*, xxiv. 27.

[1113] *Luke*, x. 18.

[1114] The Protestant *Bible* defines Behemoth *innocently*—"The *elephant* as some think"; see marginal note (*Job*, xl. 15) in the Authorized Version.

[1115] *Job*, xl. 19.

[1116] Astronomy, however, knows nothing of stars that have *disappeared*, unless it be simply from visibility; but never from existence since the science of Astronomy became known. Temporary

It is not alone Egypt, Greece, Scandinavia or Mexico, that had its Typhon, Python, Loki, and its "falling" Demon, but China also. The Celestials have a whole literature upon the subject. It is said that in consequence of the rebellion against Ti of a proud Spirit, who said he was Ti himself, seven Choirs of Celestial Spirits were exiled upon Earth, which *"brought a change in all Nature*, Heaven itself *bending* down and uniting with Earth." In the *Y-King*, one reads:

The flying Dragon, superb and rebellious, suffers now, and his pride is punished; he thought he would reign in Heaven, he reigns only on the Earth.

511] {THE SHADOWS OF THE SHADOWS.} Again, the *Tchoon-Tsieoo* says allegorically:

One night the stars ceased shining in darkness, and deserted it, falling down like rain upon the Earth, *where they are now hidden.*

These stars are the Monads.

Chinese Cosmogonies have their "Lord of the Flame" and their "Celestial Virgin," with little "Spirits to help and minister to her; and big Spirits to fight those who are the enemies of other Gods." But all this does not prove that the said allegories are *presentments* or *prophetic* writings which all refer to Christian Theology.

The best proof one can offer to Christian Theologians that the Esoteric statements in the *Bible*—in both Testaments—are the assertion of the same idea as in our Archaic Teachings, to wit, that the "Fall of the Angels" referred simply to the Incarnation of Angels "who had broken through the Seven Circles"—is found in the *Zohar.* Now the *Kabalah* of Simeon Ben Iochaï is the soul and essence of the allegorical narrative, as the later *Christian Kabalah* is the "dark cloaked" Mosaic Pentateuch. And it says (in the Agrippa MSS.):

The Wisdom of the Kabalah rests in the Science of the Equilibrium and Harmony.

Forces that manifest without having been first equilibrized perish in Space ["equilibrized" meaning differentiated].

Thus perished the first Kings [the Divine Dynasties] of the Ancient World, the *self-produced* Princes of Giants. They fell like rootless trees, and were seen no more; for *they were the Shadow of the Shadow* [to wit, the Chhâyâ of the Shadowy Pitris].[1117]

But those that came after them, who shooting down like falling stars were enshrined in the Shadows—prevailed to this day [Dhyânîs, who by incarnating in those "empty Shadows," inaugurated the era of mankind].

Every sentence in the ancient Cosmogonies unfolds to him who can read between the lines the identity of the ideas, though under different garbs.

The first lesson taught in Esoteric Philosophy is, that the Incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects* of Itself to the perception of *finite* minds. Now the Collective Mind—the Universal—composed of various and numberless Hosts of Creative Powers, however infinite in Manifested Time, is still finite when contrasted with the Unborn and Undecaying Space in its supreme essential aspect. That which is finite cannot be perfect. Therefore there are inferior **512]** Beings among those Hosts, but there never have been any Devils or "disobedient Angels," for the simple reason that they are all governed by Law. The Asuras (call them by any other name you will) who incarnated, followed in this a law as implacable as any other. They had manifested prior to the Pitris, and as Time (in Space) proceeds in Cycles, their turn had come—hence the numerous allegories. The name "Asura" was first given by the Brâhmans indiscriminately to those who opposed their mummeries and sacrifices, as did the great Asura called Asurendra. It is to those ages, probably, that the origin of the idea of the Demon, as opposer and adversary, has to be traced.

The Hebrew Elohim, called "God" in the translations, who create "Light," are identical with the Aryan Asuras. They are also referred to as the "Sons of Darkness," as a philosophical and logical contrast to Light Immutable and Eternal. The earliest Zoroastrians did not believe in Evil or Darkness being *coeternal* with Good or Light, and they give the same interpretation. Ahriman is the manifested *Shadow* of Ahura Mazda (Asura Mazda), himself issued from Zeruâna Âkerne, the "Boundless [Circle of] Time," or the unknown Cause. They say of the latter:

Its glory is too exalted, its light too resplendent for either human intellect or mortal eye to grasp and see.

Its primal emanation *is Eternal Light*, *which*, *from having been previously concealed in Darkness*, *was called to manifest itself and thus was formed Ormazd*, *the "King of Life."* He is the "First-born" in Boundless Time, but, like his own antetype (preexisting spiritual idea), has lived within Darkness from all Eternity. The six Amshaspands—seven with himself, the Chief of all—the primitive *Spiritual Angels and Men*, are *collectively* his Logos. The Zoroastrian Amshaspands create the World in six Days or periods also, and rest on the seventh; but in the Esoteric Philosophy, that *seventh* is the *first* period or "Day," the so-called *Primary Creation* in Aryan Cosmogony. It is that

---

stars are only *variable* stars, and it is believed that even the *new* stars of Kepler and Tycho Brahe may still be seen.

[1117] This refers to the "Kings of Edom."

intermediate Æon which is the Prologue to Creation, and which stands on the borderland between the Uncreated Eternal Causation and the produced finite effects; a state of *nascent* activity and energy as the first aspect of the Eternal Immutable Quiescence. In *Genesis*, on which no metaphysical energy has been spent, but only an extraordinary acuteness and ingenuity to veil the Esoteric Truth, Creation begins at the third stage of manifestation. "God" or the Elohim are the "Seven Regents" of Pymander. They are identical with all the other Creators.

513] {WHO THE ÂDITYAS ARE.} But even in *Genesis* that period is hinted at by the abruptness of the picture, and the "Darkness" that was on the face of the Deep. The Elohim are shown to "create"—that is to say, to build or to produce the two Heavens or "double" Heaven (*not* Heaven and Earth); which means, in so many words, that they separated the upper manifested (Angelic) Heaven, or plane of consciousness, from the lower or terrestrial plane; the (to us) Eternal and Immutable Æons from those Periods that are in space, time and duration; Heaven from Earth, the Unknown from the Known—to the profane. Such is the meaning of the sentence in *Pymander*, which says that:

> Thought, the *divine*, which is Light and Life [Zeruâna Âkerne] produced through its Word, or first aspect, the other, *operating* Thought, which being the God of Spirit and Fire, constructed Seven Regents enclosing within their Circle the World of Senses named "Fatal Destiny."

The latter refers to Karma; the "Seven Circles" are the seven planets and planes, as also the seven Invisible Spirits, in the Angelic Spheres, whose visible symbols are the seven planets,[1118] the seven Rishis of the Great Bear and other glyphs. As said of the Adityas by Roth:

> They are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life which exists as it were behind all these phenomena.

It is they—the "Seven Hosts"—who, having "considered in their Father [Divine Thought] the plan of the operator," as says *Pymander*, *desired* to operate (or build the world with its creatures) likewise; for, having been born *"within* the Sphere of Operation"—the manifesting universe—such is the Manvantaric Law. And now comes the second portion of the passage, or rather of two passages merged into one to conceal the full meaning. Those who were born within the Sphere of Operation were "the brothers who loved *him* well." The latter—the "him"—were the Primordial Angels; the Asuras, the Ahriman, the Elohim, or "Sons of God," of whom Satan was one—all those Spiritual Beings who were called the "Angels of Darkness," because that Darkness is *absolute* Light, a fact now neglected if not entirely forgotten in Theology. Nevertheless, the spirituality of those much abused "Sons of Light" which is Darkness, must be evidently as great, in comparison with that of the Angels next in order, as the ethereality of the latter would be when contrasted with the density of the human body. The former are the "First-born," and therefore so near to the confines of **514]** Pure Quiescent Spirit as to be merely the "privations"—in the Aristotelian sense—the Ferouers or the ideal types of those who followed. They could not create material, *corporeal* things; and, therefore, were said in process of time to have "refused" to create, as "commanded" by "God"—otherwise, to have *"rebelled."*

Perchance, this is justified on the principle of the *scientific* theory which teaches us as to the effect of two sound waves of equal length meeting:

> If the two sounds be of the same intensity, their coincidence produces a sound four times the intensity of either, while their interference produces *absolute silence.*

While explaining some of the "heresies" of his day, Justin Martyr shows the identity of all the world religions at their starting points. The first *Beginning* opens invariably with the *Unknown* and *Passive* Deity, from which emanates a certain Active Power or Virtue, the Mystery that is sometimes called Wisdom, sometimes the Son, very often God, Angel, Lord, and Logos.[1119] The latter is sometimes applied to the very first Emanation, but in several systems it proceeds from the first Androgyne or Double Ray produced at the beginning by the Unseen. Philo depicts this Wisdom as male and female. But though its first manifestation had a beginning—for it proceeded from Oulom[1120] (Aiôn, Time), the highest of the Æons when emitted from the Father—it had remained with the Father *before all creations*, for it is part of him.[1121] Therefore Philo Judæus calls Adam Kadmon by the name "Mind"—the Ennoia of Bythos in the Gnostic System. "The Mind, let it be named Adam."[1122]

[1118] Another proof, if any were needed, that the ancient Initiates knew of more than *seven* planets is to be found in the *Vishnu Purâna* (II. xii) where, describing the chariots attached to Dhruva (the Pole Star), Parashara speaks of " the chariots of the *nine* planets," which are attached by aerial cords.

[1119] Justin, *Cum Tryphone*, p. 284.

[1120] A division indicative of time.

[1121] Sanchuniathon calls Time the oldest Æon, Protogonos, the "First-born."

[1122] Philo Judæus, *Cain and his Birth*, p. xvii.

As the old Magian books explain it, the whole event becomes clear. A thing can only exist through its opposite—Hegel teaches us; and only a little philosophy and spirituality are needed to comprehend the origin of the later dogma, which is so truly satanic and infernal in its cold and cruel wickedness. The Magians accounted for the Origin of Evil in their exoteric teachings in this way. "Light can produce nothing but Light, and can never be the origin of Evil"; how then was Evil produced, since there was nothing coequal or like the Light in its production? Light, say they, produced several Beings, all of them spiritual, luminous, and powerful. But a Great One (the "Great Asura," Ahriman, Lucifer, etc.) had an *evil thought*, contrary to the Light. He doubted, and by that doubt he became dark.

515] {THE "ZOHAR" ON THE "FALLEN ONES."} This is a little nearer to the truth, but still wide of the mark. There was *no "evil* thought" that originated the opposing Power, but simply Thought *per se*; something which, being cogitative, and containing design and purpose, is therefore finite, and must thus find itself naturally in opposition to pure Quiescence, the as natural state of absolute Spirituality and Perfection. It was simply the Law of Evolution that asserted itself; the progress of Mental Unfolding, differentiated from Spirit, involved and entangled already with Matter, into which it is irresistibly drawn. Ideas, in their very nature and essence, as conceptions bearing relation to objects, whether true or imaginary, are opposed to Absolute Thought, that Unknowable All of whose mysterious operations Mr. Spencer predicates that nothing can be said, but that "it has no kinship of nature with Evolution"[1123]—which it certainly has not.[1124]

The *Zohar* gives it very suggestively. When the "Holy One" (the Logos) desired to create man, he called the *highest* Host of Angels and spake unto them what he wanted, but they *doubted* the wisdom of this desire and answered: "Man will not continue one night in his glory"—for which they were burnt (annihilated?), by the "Holy" Lord. Then he called another, lower Host, and said the same. And they contradicted the "Holy One": "What is the good of Man?"—they argued. Still Elohim created Man, and when Man *sinned* there came the Hosts of Uzza and Azael, and twitted God: "Here is the Son of Man that thou hast made"—they said. "Behold, he sinned!" Then the Holy One replied: "If you had been among them [Men] you would have been worse than they." And he threw them from their exalted position in Heaven even down on to the Earth; and "they were changed [into Men] and sinned after the women of the earth."[1125] This is quite plain. No mention is made in *Genesis* (vi) of these "Sons of God" receiving *punishment.* The only reference to it in the *Bible* is in *Jude*:

> And the angels which kept not their first estate but left their own habitation, be hath reserved in *everlasting chains* under *darkness* unto the *judgment of the great day*.[1126]

And this means simply that the "Angels," doomed to incarnation, are in the *chains* of flesh and matter, under the *darkness* of ignorance, till the *"Great Day,"* which will come as always after the Seventh Round, after the expiration of the "Week," on the Seventh Sabbath, or in the Post-Manvantaric Nirvana.

516] How truly Esoteric and consonant with the Secret Doctrine is Pymander, the Thought Divine, of Hermes, may be inferred from its original and primitive translations in Latin and Greek only. On the other hand how disfigured it has been later on by Christians in Europe, is seen from the remarks and unconscious *confessions* made by De St. Marc, in his Preface and letter to the Bishop of Ayre, in 1578. Therein, the whole cycle of transformations from a Pantheistic and Egyptian into a Mystic Roman Catholic treatise is given, and we see how *Pymander* has become what it is now. Still, even in St. Marc's translation, traces are found of the real Pymander—the "Universal Thought" or "Mind." This is the translation from the old French translation, the original being given in the foot-note[1127] in its quaint old French:

[1123] *Principles of Psychology*, 474.

[1124] It is suggestive of that spirit of paradoxical negation so conspicuous in our day, that while the evolution hypothesis has won its rights of citizenship in Science as taught by Darwin and Hæckel, yet both the Eternity of the Universe and the Preexistence of a Universal Consciousness, are rejected by modern Psychologists. "Should the Idealist be right, the doctrine of evolution is a dream," says Mr. Herbert Spencer.

[1125] *Zohar*, 9b.

[1126] Verse 6.

[1127] Mercure Trismesiste, *Pimandre*, chap. i, sec. 16: "Oh, ma pensée, que s'ensuit-il? car je désire grandement ce propos. Pimandre dict, ceci est un mystère celé, jusques à ce jour d'hui. Car nature, soit mestant avec l'hôme, a produit le miracle trés merveilleux, aiant celluy qui ie t'ay dict, la nature de l'harmonie des sept du père, et de l'esprit. *Nature ne s'arresta pas là*, mais incontinent a produict *sept hômes, selon les natures des sept gouverneurs* en puissance des deux sexes et esleuez. . . . La génération de ces *sept* s'est donnée en ceste manière . . ."

Seven men [principles] were generated in Man, . . . The nature of the harmony of the Seven of the Father and of the Spirit. Nature . . . produced seven men in accordance with the natures of the Seven Spirits . . . having in them, potentially, the two sexes.

Metaphysically, the Father and the Son are the "Universal Mind" and the "Periodical universe"; the "Angel" and the "Man." It is the Son and the Father at one and the same time; in Pymander, the *active* Idea and the *passive* Thought that generates it; the radical keynote in Nature which gives birth to the seven notes—the septenary scale of the Creative Forces, and to the seven prismatic *aspects* of colour, all born from the one White Ray, or Light—itself generated in Darkness.

———

C.

THE MANY MEANINGS OF THE "WAR IN HEAVEN."

The Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is with all manifested Nature the vehicle **517]** {REMINDERS OF THE FATE OF THE ATLANTEANS.} (*a*) of the Breath of One Universal Principle, in its primal differentiation; and (*b*) of the countless "breaths" proceeding from that One Breath in its secondary and further differentiations, as Nature with its many "mankinds" proceeds downwards toward the planes that are ever increasing in materiality. The Primary Breath informs the higher Hierarchies; the secondary—the lower, on the constantly descending planes.

Now there are many passages in the *Bible* which prove on their face, *exoterically*, that this belief was at one time *universal*; and the two most convincing are *Ezekiel*, xxviii and *Isaiah*, xiv. Christian Theologians are welcome to interpret both as referring to the great War before Creation, the Epos of Satan's Rebellion, etc., if they so choose, but the absurdity of the idea is too apparent. Ezekiel addresses his lamentations and reproofs to the King of Tyre; Isaiah—to King Ahaz, who indulged in the worship of idols, as did the rest of the nation with the exception of a few Initiates (the Prophets, so-called), who tried to arrest it on its way to exotericism—or idolatry, which is the same thing. Let the student judge.

In *Ezekiel*, it is said:

Son of Man, say unto the prince of Tyrus, Thus saith the Lord God [as we understand it, the "God" Karma]; Because thine heart is lifted up, and thou hast said I am a God, . . . yet thou art a man. . . . Behold, therefore, I will bring strangers upon thee: . . . and they shall draw their swords against the beauty of thy wisdom, . . . and they shall bring thee down to the pit [or Earth-life].[1128]

The origin of the "prince of Tyrus" is to be traced to the "Divine Dynasties" of the iniquitous Atlanteans, the Great Sorcerers. There is no metaphor in the words of Ezekiel, but actual *history* this time. For the voice *in* the prophet, the voice of the "Lord," his own Spirit, which spake unto him, says:

Because . . . thou hast said, I am a God, I sit in the seat of God(s) [Divine Dynasties], in the midst of the seas; yet thou art a man. . . . Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom . . . thou hast increased thy riches, and thine heart is lifted up because of thy riches. Behold, therefore . . . strangers . . . shall draw their swords against the beauty of thy wisdom . . . They shall bring thee down . . . and thou shalt die the deaths of them that are slain in the midst of the seas.[1129]

All such imprecations are not *prophecy*, but simply *reminders* of the fate of the Atlanteans, the "Giants on Earth."

518] What can be the meaning of this last sentence if it is not a narrative of the fate of the Atlanteans? Again, "Thine heart was lifted up because of thy beauty,"[1130] may refer to the "Heavenly Man" in *Pymander*, or to the Fallen Angels, who are accused of having fallen through pride on account of the great beauty and wisdom which became their lot. There is no metaphor here, except in the preconceived ideas of our Theologians, perhaps. These verses relate to the Past and belong more to the Knowledge acquired at the Mysteries of Initiation than to retrospective clairvoyance! Says the voice, again:

Thou hast been in Eden, the garden of God [in the Satya Yuga]; every precious stone was thy covering: . . . the workmanship of thy tabrets and thy pipes was prepared in thee in the day thou wast created. Thou art the anointed cherub; . . . thou hast walked up and down in the midst of the stones of fire. . . . Thou wast perfect in

---

And a gap is made in the translation, which can be filled partially by resorting to the Latin text of Apuleius. The commentator, the Bishop, says: "Nature produced in him [man] seven men" (seven principles).

[1128] xxviii. 2-8.

[1129] *Ibid*.

[1130] *Ibid*., 17.

thy ways from the day that thou wast created, till iniquity was found in thee. Therefore I will cast thee . . . out of the mountain of God, and . . . destroy thee.[1131]

The "Mountain of God" means the "Mountain of the Gods" or Meru, whose representative in the Fourth Race was Mount Atlas, the *last form of one of the divine Titans*, so high in those days that the ancients believed that the Heavens rested on its top. Did not Atlas assist the Giants in their War against the Gods (Hyginus)? Another version shows the *fable* as arising from the fondness of Atlas, son of Iapetus and Clymene, for Astronomy, and from his dwelling for that reason on the highest mountain peaks. The truth is that Atlas, the "Mountain of the Gods," and also the hero of that name, are the Esoteric symbols of the Fourth Race, and his seven daughters, the Atlantides, are the symbols of its seven sub-races. Mount Atlas, according to all the legends, was three times as high as it is now; for it has sunk at two different times. It is of a volcanic origin, and therefore the voice within Ezekiel says:

Therefore will I *bring forth a fire from the midst of thee*, it shall devour thee.[1132]

Surely it does not mean, as seems to be the case from the translated texts, that this fire was to be brought from the midst of the Prince of Tyrus, or his people, but from Mount Atlas, symbolizing the proud Race, learned in Magic and high in arts and civilization, whose last remnant was destroyed almost at the foot of the range of those once gigantic mountains.

Truly, "thou shalt be a terror, and never shalt thou be any more";[1133] **519]** {VARIOUS NAMES FOR INITIATES.} as the very name of the Race and its fate is now annihilated from man's memory. Bear in mind that almost every ancient king and priest was an Initiate; that from toward the close of the Fourth Race there had been a feud between the Initiates of the Right and those of the Left Path; finally, that the Garden of Eden is referred to by other personages than the Jews of the Adamic Race, since even Pharaoh is compared to the fairest tree of Eden by this same Ezekiel, who shows:

All the trees of Eden, the choice and best of Lebanon, . . . comforted in the nether parts of the earth. [For] they also went down into hell with him [Pharaoh][1134]

—unto the nether parts, which are in fact the bottom of the ocean, whose floor gaped wide to devour the lands of the Atlanteans and themselves. If one bears all this in mind and compares the various accounts, then one will find out that chapters xxviii and xxxi of *Ezekiel* do not relate to Babylon, Assyria, nor yet to Egypt, since none of these have been so destroyed, having simply fallen into ruins on the *surface*, not *beneath* the earth—but indeed to Atlantis and most of its nations. And he will see that the "Garden of Eden" of the Initiates was no myth, but a locality now submerged. Light will dawn upon him, and he will appreciate such sentences as these at their true Esoteric value: "Thou hast been in Eden; . . . thou wast upon the holy mountain of God"[1135]—for every nation had and many still have *holy* mountains; some Himalayan Peaks, others Parnassus and Sinai. They were all places of Initiation and the abodes of the Chiefs of the communities of ancient and even modern Adepts. And again:

Behold, the Assyrian [why not Atlantean, Initiate?] was a cedar in Lebanon; . . . his height was exalted above all the trees. . . . The cedars in the garden of God could not hide him: . . . so that all the trees of Eden . . . envied him.[1136]

Throughout all Asia Minor, the Initiates were called the "Trees of Righteousness," and the Cedars of Lebanon, as also were some kings of Israel. So were the great Adepts in India, but only the Adepts of the Left Hand. When *Vishnu Purâna* narrates that "the world was over-run with trees," while the Prachetasas, who "passed 10,000 years of austerity in the vast ocean," were absorbed in their devotions, the allegory relates to the Atlanteans and the Adepts of the early Fifth **520]** Race—the Aryans. Other "*trees* [Adept Sorcerers] spread, and overshadowed the unprotected earth; and the people perished . . . unable to labour for ten thousand years." Then the Sages, the Rishis of the Aryan Race, called Prachetasas, are shown "coming forth *from the deep*,"[1137] and destroying by the wind and flame issuing from their mouths the iniquitous "Trees" and the whole vegetable kingdom; until Soma (the Moon), the sovereign of the vegetable world, pacifies them by making alliance with the Adepts of the Right Path, to whom he offers as bride Mârishâ, the "offspring of the trees."[1138]

[1131] *Ibid*., 13-16.

[1132] *Ibid*., 18.

[1133] *Ibid*., 19.

[1134] xxxi. 16, 17. The only Pharaoh whom the *Bible* shows going down into the Red Sea was the king who pursued the Israelites, and who remained unnamed, for very *good* reasons perhaps. The story was surely made up from the Atlantean legend.

[1135] xxviii. 13, 14.

[1136] xxxi. 3-9.

[1137] *Vishnu Purâna*, I. xv.

[1138] This is pure allegory. The Waters are a symbol of Wisdom and of Occult learning. Hermes represented the Sacred Science under the symbol of Fire; the Northern Initiates, under that of

This hints at the great struggle between the "Sons of God" and the Sons of the Dark Wisdom—our forefathers; or the Atlantean and the Aryan Adepts.

The whole history of that period is allegorized in the *Râmâyana*, which is the mystic narrative in epic form of the struggle between Rama—the first king of the Divine Dynasty of the early Aryans—and Ravana, the symbolical personation of the Atlantean (Lanka) Race. The former were the incarnations of the Solar Gods; the latter, of the Lunar Devas. This was the great battle between Good and Evil, between White and Black Magic, for the supremacy of the divine forces over the lower terrestrial, or cosmic powers.

If the student would understand better the last statement, let him turn to the Anugîtâ episode of the *Mahâbhârata*, where the Brâhmana tells his wife:

> I have perceived by means of the Self the seat abiding in the Self—(the seat) where dwells the Brahman free from the pairs of opposites, and the moon, together with the fire [or the sun], upholding (all) beings (as) the mover of the intellectual principle.[1139]

The Moon *is* the deity of the mind (Manas) but only on the lower plane. Says a Commentary:

Manas is dual—Lunar in the lower, *Solar in its upper portion*.

That is to say, it is attracted in its higher aspect towards Buddhi, and in its lower descends into, and listens to the voice of, its *animal* Soul **521]** {THE SYMBOL OF THE "TREE."} full of selfish and sensual desires; and herein is contained the mystery of an Adept's and of a profane man's life, as also that of the *post mortem* separation of the divine from the animal Man. The *Mahâbhârata*—every line of which has to be read Esoterically—discloses in magnificent symbolism and allegory the tribulations of both Man and Soul. Says the Brâhmana in the *Anugîtâ*:

> In the interior (within the body), in the midst of all these (life-winds) [? principles], which move about in the body and swallow up one another,[1140] blazes the Vaishvânara fire[1141] sevenfold.[1142]

But the chief "Soul" is Manas or mind; hence, Soma, the Moon, is shown as making an alliance with the solar portion in it, personified as the Prachetasas. But of the seven keys that open the seven aspects of the *Ràmâyana*, as of every other Scripture, this is only one—the metaphysical.

The symbol of the "Tree" standing for various Initiates was almost universal. Jesus is called the "Tree of Life," as are also all the Adepts of the Good Law, while those of the Left Path are referred to as the "withering trees." John the Baptist speaks of the "axe" which "is laid to the root of the trees";[1143] and the king of Assyria's armies are called "trees."[1144]

The true meaning of the Garden of Eden has been sufficiently given in *Isis Unveiled.* Now the writer has more than once heard surprise expressed that *Isis Unveiled* should contain so few of the doctrines now taught. This is quite erroneous. For the allusions to such teachings are plentiful, even if the teachings themselves were withheld. The time had not arrived then, as the hour has not struck even now, *to say all.* "No Atlanteans, or the Fourth Race which preceded our Fifth Race, are mentioned in *Isis Unveiled*,*"* wrote a critic on *Esoteric Buddhism* one day. I, who wrote *Isis Unveiled*, maintain that the Atlanteans *are* mentioned as our predecessors. For what can be plainer than the following statement, when speaking of the Book of Job:

> In the original text, instead of "dead things," it is written dead *Rephaim* (giants, or mighty primitive men), from whom "Evolution" *may one day trace our present race*.[1145]

522] It is invited to do so now, now that this hint is explained quite openly; but Evolutionists are as sure to decline nowadays as they did ten years ago. Science and Theology are against us: therefore we question both, and have to do so in self-defence. On the strength of hazy metaphors scattered throughout the prophets, and in St. John's *Revelation*, a grand but reedited version of the *Book of Enoch*, on these insecure grounds Christian Theology has built its dogmatic Epos of the War in Heaven. It has done more: it has used the symbolical visions, intelligible only to the Initiates, as

---

Water. The latter is the production of Nara, the "Spirit of God," or rather Paramâtman, the "Supreme Soul," says Kullûka Bhatta; Nârâyana, meaning "he who abides in the deep" or is plunged in the Waters of Wisdom—" water being the body of Nara" (*Vâyu Purâna*). Hence arises the statement that for 10,000 years they remained in austerity "in the vast ocean"; and are shown emerging from it. Ea, the God of Wisdom, is the "Sublime Fish," and Dagon or Oannes is the Chaldæan Man-Fish, who emerges from tile Waters to teach Wisdom.

[1139] Chap. v; "Sacred Books of the East," vol. viii. p. 257.

[1140] This is explained by the able translator of *Anugîta* in a foot-note (p. 258) in these words: "The sense appears to be this: The course of worldly life is due to the operations of the life-winds which are attached to the Self, and lead to its manifestations as individual souls."

[1141] Vaishvânara is a word often used to denote the Self—explains Nîlakantha.

[1142] *Ibid*., p. 259. Translated by Kashinâth Trimbak Telang, M.A., Bombay.

[1143] *Matthew*, iii. 10.

[1144] *Isaiah*, x. 19.

[1145] *Op. cit*., i. 133.

pillars upon which to support the whole bulky edifice of its religion; and now the pillars have been found very weak reeds, and the cunning structure is foundering. The entire Christian scheme rests upon this Jakin and Boaz—the two contrary forces of Good and Evil, Christ and Satan, ἀγαθαὶ καὶ κακαὶ δυνάμεις. Take away from Christianity its main prop of the Fallen Angels, and the Eden Bower vanishes, with its Adam and Eve, into thin air; and Christ, in the exclusive character of the One God and Saviour, and the Victim of Atonement for the sin of animal-man, becomes forthwith a useless, meaningless myth.

In an old number of the *Revue Archéologique*, a French writer, M. Maury, remarks:

> This universal strife between good and bad spirits seems to be only the reproduction of *another more ancient and more terrible strife*, which, according to an ancient myth, took place before the creation of the universe, between the faithful and the rebellious legions.[1146]

Once more, it is a simple question of priority. Had John's *Revelation* been written during the Vedic period, and were not one sure now of its being simply another version of the *Book of Enoch* and the Dragon legends of Pagan antiquity—the grandeur and the beauty of the imagery might have biassed the critics' opinion in favour of the Christian interpretation of that first War, whose battle-field was starry Heaven, and the first slaughterers—the Angels. As the matter now stands, however, one has to trace *Revelation*, event by event, to other and far older visions. For the better comprehension of the apocalyptic allegories and of the Esoteric epos we ask the reader to turn to *Revelation*, and to read chapter xii, from verse 1 to verse 7.

This has several meanings, and much has been found out with regard to the astronomical and numerical keys of this universal myth. That which may be now given, is a fragment, a few hints as to its secret **523]** {THE TÂRAKA WAR.} meaning, as embodying the record of a real war, the struggle between the Initiates of the two Schools. Many and various are the still existing allegories built on this same foundation stone. The true narrative—that which gives the full Esoteric meaning—is in the Secret Books, but the writer has had no access to these.

In the exoteric works, however, the episode of the Taraka War, and some Esoteric Commentaries, may offer a clue perhaps. In every *Purâna* the event is described with more or less variations which show its allegorical character.

In the Mythology of the earliest Vaidic Aryans as in the later Paurânic narratives, mention is made of Budha, the "Wise," one "learned in the Secret Wisdom," who is the planet Mercury in his euhemerization. The *Hindu Classical Dictionary* credits Budha with being the author of a hymn in the *Rig Veda.* Therefore, he can by no means be "a later fiction of the Brâhmans," but is a very old personation indeed.

It is by enquiring into his genealogy, or theogony rather, that the following facts are disclosed. As a myth, he is the son of Târâ, the wife of Brihaspati, the "gold coloured," and of Soma, the (male) Moon who, Paris-like, carries this new Helen of the Hindu Sidereal Kingdom away from her husband. This causes a great strife and *war* in Svarga (Heaven). The episode brings on a battle between the Gods and the Asuras. King Soma finds allies in Ushanas (Venus), the leader of the Danavas; and the Gods are led by Indra and Rudra, who side with Brihaspati. The latter is helped by Shankara (Shiva), who, having had for his Guru Brihaspati's father, Angiras, befriends his son. Indra is here the Indian prototype of Michael, the Archistrategus and the slayer of the "Dragon's" Angels—since one of his names is Jishnu, "leader of the celestial host." Both fight, as some Titans did against other Titans in defence of revengeful Gods, the one party in defence of Jupiter Tonans (in India, Brihaspati is the planet Jupiter, which is a curious coincidence); the other in support of the ever-thundering Rudra. During this war, Indra is deserted by his body-guard, the Storm-Gods (Maruts). The story is very suggestive in some of its details.

Let us examine some of them, and seek to discover their meaning.

The presiding Genius, or "Regent" of the planet Jupiter is Brihaspati, the wronged husband. He is the Instructor or Spiritual Guru of the **524]** Gods, who are the representatives of the Procreative Powers. In the *Rig Veda*, he is called Brahmanaspati, the name "of a deity in whom *the action of the worshipped* upon the gods is personified." Hence Brahmanaspati represents the materialization of the "Divine Grace," so to say, by means of ritual and ceremonies, or the exoteric worship.

Târâ,[1147] his wife, is, on the other hand, the personification of the powers of one initiated into Gupta Vidya (Secret Knowledge), as will be shown.

Soma is the Moon astronomically; but in mystical phraseology it is also the name of the sacred beverage drunk by the Brâhmans and the Initiates during their mysteries and sacrificial rites. The Soma plant is the *asclepias acida*, which yields a juice from which that mystic beverage, the Soma drink, is made. Alone the descendants of the Rishis, the Agnihotris, or Fire-priests, of the great Mysteries knew all its powers. But the real property of the *true* Soma was (and *is*) to make a

---

[1146] 1845, p. 41.

[1147] See Dowson's *Hindu Classical Dictionary* for further information on above.

"new man" of the Initiate, after he is "reborn," namely once that he begins to live in his *Astral* Body;[1148] for, his spiritual nature overcoming the physical, he would soon snap it off and part even from that etherealized form.[1149]

Soma was never given in days of old to the non-initiated Brâhman—the simple Grihasta, or priest of the exoteric ritual. Thus Brihaspati, "Guru of the Gods" though he was, still represented the dead-letter form of worship. It is Tara, his *wife*, the symbol of one who, though wedded to dogmatic worship, longs for true Wisdom, who is shown as initiated into his mysteries by King Soma, the giver of that Wisdom. Soma is thus made *to carry her away* in the allegory. The result of this is the birth of Budha, *Esoteric Wisdom*—Mercury, or Hermes, in Greece and Egypt. He is represented as "so beautiful," that even the husband, though well aware that Budha is not the progeny of his dead-letter worship—claims the "new-born" as his Son, the fruit of his ritualistic and meaningless forms.[1150] Such is, in brief, *one* of the meanings of the allegory.

525] {THE WAR OF THE TITANS.} The War in Heaven refers to several events of this kind on various and different planes of being. The first is a purely astronomical and cosmical fact pertaining to Cosmogony. Mr. John Bentley thought that with the Hindus the War in Heaven was only a figure referring to their calculations of time periods.[1151]

This served as a prototype, he thinks, for the Western nations to build their War of the Titans upon. The author is not quite wrong, but neither is he quite right. If the sidereal prototype refers indeed to a pre-manvantaric period, and rests entirely on the knowledge which the Aryan Initiates claim they have of the whole programme and progress of cosmogony,[1152] the War of the Titans is but a legendary and deified copy of the real war that took place in the Himâlayan Kailâsa (Heaven) instead of in the depths of cosmic interplanetary Space. It is the record of the terrible strife between the "Sons of God" and the "Sons of the Shadow" of the Fourth and the Fifth Races. It is on these two events, blended together by legends borrowed from the exoteric account of the War waged by the Asuras against the Gods, that every subsequent national tradition on the subject has been built.

Esoterically, the Asuras, transformed subsequently into evil Spirits, and lower Gods, who are eternally at war with the *Great* Deities—are the Gods of the Secret Wisdom. In the oldest portions of the *Rig Veda*, they are the Spiritual and the Divine, the term Asura being used for the Supreme Spirit and being the same as the great Ahura of the Zoroastrians.[1153] There was a time when the Gods Indra, Agni, and Varuna themselves belonged to the Asuras.

526] In the *Taittirîya Brâhmana*, the Breath (Asu) of Brahmâ-Prajâpaiti became alive, and from that Breath he created the Asuras. Later on, after the War, the Asuras are called the enemies of the Gods, hence—"*A*-suras," the initial *a* being a negative prefix—or *"No-Gods"*; the "Gods" being referred to as Suras. This then connects the Asuras and their "Hosts," enumerated further on, with

---

[1148] See *Five Years of Theosophy*, art., "The Elixir of Life."

[1149] The partaker of Soma finds himself both linked to his external body, and yet away from it in his Spiritual Form. Freed from the former, he soars for the time being in the ethereal higher regions, becoming virtually "as one of the Gods," and yet preserving in his physical brain the memory of what he sees and learns. Plainly speaking, Soma is the fruit of the Tree of Knowledge forbidden by the jealous Elohiiu to Adam and Eve or Yah-ve, "lest man should become as one of us."

[1150] We see the same in the modern exoteric religions.

[1151] *Historical View of the Hindu Astronomy.* Quoting from the work in reference to "Argabhatta" [? Âryabhatta] who is said to give a near approach to the true relation among the various values for the computations of the value of p, the author of *The Source of Measures* reproduces a curious statement. "Mr. Bentley," it is said, "was greatly familiar with the Hindu astronomical and mathematical knowledge. . . . This statement of his may then be taken as authentic. The same remarkable trait, among so many Eastern and ancient nations, of *sedulously concealing the arcana of this kind of knowledge*, *is a marked one* among the Hindus. That which was given out to be popularly taught, and to be exposed to public inspection, *was but the approximate of a more exact but hidden knowledge*. And this very formulation of Mr. Bentley will strangely exemplify the assertion; and, explained, will show that it [the Hindu *exoteric* astronomy and sciences] was derived *from a system exact beyond the European one*, in which Mr, Bentley himself, of course, trusted, as far in advance of the Hindu knowledge, at any time, in any generation" (pp. 80, 87).

This is Mr. Bentley's misfortune, and does not take away from the glory of the ancient Hindu Astronomers, who were all Initiates.

[1152] The Secret Doctrine teaches that every event of universal importance, such as geological cataclysms at the end of one Race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral and physical—is precogitated and preconcerted, so to say, in the sidereal regions of our planetary system. Astrology is built wholly upon this mystic and intimate connection between the heavenly bodies and mankind; and it is one of the great secrets of Initiation and Occult Mysteries.

[1153] See Darmesteter's *Vendidad.* Introd., p. lviii.

the "Fallen Angels" of the Christian Churches, a Hierarchy of Spiritual Beings to be found in every Pantheon of ancient and even modern nations—from the Zoroastrian down to that of the Chinaman. They are the Sons of the primeval Creative Breath at the beginning of every new Maha Kalpa, or Manvantara, in the same rank as the Angels who had remained "faithful." These were the *allies* of Soma (the parent of the Esoteric Wisdom) as against Brihaspati (representing ritualistic or ceremonial worship). Evidently they have been degraded in Space and Time into opposing Powers or Demons by the ceremonialists, on account of their rebellion against hypocrisy, sham-worship, and the dead-letter form.

Now what is the real character of all those who fought along with them? They are:

(1) Ushanas, or the "Host" of the Planet Venus, become now in Roman Catholicism Lucifer, the Genius of the "day star,"[1154] the Tsaba, or Army of "Satan."

(2) The Daityas and Danavas are the Titans, the Demons and Giants whom we find in the *Bible*[1155]—the progeny of the "Sons of God" and the "Daughters of Men." Their generic name shows their alleged character, and discloses at the same time the secret *animus* of the Brâhmans; for they are the Kratu-dvishas—the "enemies of the sacrifices" or exoteric *shams.* These are the "Hosts" that fought against Brihaspati, the representative of *exoteric* popular and national religions; and Indra—the God of the *visible* Heaven, the Firmament, who, in the early *Veda*, is the *highest* God of cosmic Heaven, the fit habitation for an *extra-cosmic* and personal God, higher than whom no exoteric worship can ever soar.

(3) Then come the Nagas,[1156] the Sarpas, Serpents or Seraphs. These, again, show their character by the hidden meaning of their glyph. In **527]** {SARPAS—SERPENTS—NAGAS.} mythology they are *semi-divine* beings with a human face and the tail of a dragon. They are therefore, undeniably, the Jewish Seraphim (compare Serapis, Sarpa, Serpent); the singular being Saraph, "burning, fiery." Christian and Jewish angelology distinguishes between the Seraphim and the Cherubim or Cherubs, who come second in order: Esoterically, and kabalistically, they are identical; the Cherubim being simply the name for the images or likenesses of any of the divisions of the celestial Hosts. Now, as said before, the Dragons and Nagas were the names given to the Initiate-hermits, on account of their great Wisdom and Spirituality and their living in caves. Thus, when Ezekiel[1157] applies the adjective Cherub to the King of Tyre, and tells him that by his *wisdom* and his *understanding* there is *no secret* that can be hidden from him, he shows the Occultist that it is a "Prophet," perhaps still a follower of *exoteric* worship, who fulminates against an Initiate of another school and not against an imaginary Lucifer, a fallen Cherub from the stars, and then from the Garden of Eden. Thus the so-called "War" is, in one of its many meanings, also an allegorical record of the strife between the two classes of Adepts—of the Right and of the Left Path. There were three classes of Rishis in India, who were the earliest Adepts known; the Royal, or Râjarshis, kings and princes, who adopted the ascetic life; the Divine, or Devarshis, or the sons of Dharma or Yoga; and the Brahmarshis, descendants of those Rishis who were the founders of Gotras of Brâhmans, or caste-races. Now, leaving the mythical and astronomical keys for one moment aside, the secret teachings show many Atlanteans who belonged to these divisions; and there were strifes and wars between them, *de facto* and *de jure.* Nârada, one of the greatest Rishis, was a Devarshi; and he is shown in constant and everlasting feud with Brahmâ, Daksha, and other Gods and Sages. Therefore we may safely maintain that whatever the *astronomical* meaning of this universally accepted legend may be, its human phase is based on real and historical events, disfigured into a theological dogma only to suit ecclesiastical purposes. As above so below. Sidereal phenomena, and the behaviour of the celestial bodies in the Heavens, were taken as a model, and the plan was carried out below, on Earth. Thus, Space, in its abstract sense, was called the "realm of divine knowledge," and by the Chaldees or Initiates Ab Soo, the habitat (or father, *i.e.*, the source) of knowledge, because it is in Space **528]** that dwell the intelligent Powers which *invisibly* rule the Universe.[1158]

[1154] See *Isaiah*, xiv. 12.

[1155] *Genesis*, vi.

[1156] The Nagas are described by the Orientalists as a mysterious people whose landmarks are found abundantly in India to this day, and who lived in Nâga-dvîpa, one of the *seven* continents or division of Bhâratavarsha (old India); the town of Nagpur being one of the most ancient cities in the country.

[1157] 28:3, 4.

[1158] Not less suggestive are the qualities attributed to Rudra Shiva, the great Yogi, the forefather of all the Adepts—in Esotericism one of the greatest Kings of the Divine Dynasties. Called the "earliest" and the "last," he is the patron of the Third, Fourth, and the Fifth Root-Races. For, in his earliest character, he is the ascetic Dig-ambara, "clothed with the elements," Tri-lochana, the "three-eyed," Pancha-ânana, the "five-faced," an allusion to the past Four and the present Fifth Race, for, though five-faced, he is only "four-armed," as the Fifth Race is still alive. He is the "God of Time," Saturn-Cronus, as his "drum" Damaru, in the shape of an hour-glass, shows; and if he is

In the same manner, and on the plan of the Zodiac in the *upper* Ocean or the Heavens, a certain realm on Earth, an inland sea, was consecrated and called the "Abyss of Learning"; twelve centres on it, in the shape of twelve small islands, representing the Zodiacal Signs—two of which remained for ages the "mystery Signs"[1159]—were the abodes of twelve Hierophants and Masters of Wisdom. This "Sea of Knowledge" or learning[1160] remained for ages there, where now stretches the Shamo or Gobi Desert. It existed until the last great glacial period, when a local cataclysm, which swept the waters South and West and so formed the present great desolate desert, left only a certain oasis, with a lake and one island in the midst of it, as a relic or the Zodiacal Ring on Earth. For ages the Watery Abyss—which, with the nations that preceded the later Babylonians, was the abode of the "Great Mother," the terrestrial post-type of the "Great Mother Chaos" in Heaven, the parent of Ea (Wisdom), himself the early prototype of Oannes, the Man-Fish of the Babylonians—for ages, then, the "Abyss" or Chaos was the abode of Wisdom and not of Evil. The struggle of Bel and then of Merodach, the Sun-God, with Tiamat, the Sea and its Dragon—a "War" which ended in the defeat of the latter—has a purely cosmic and geological meaning, as well as a historical one. It is a page torn out of the history of the Secret and Sacred Sciences, their evolution, growth and *death—for the profane masses.* It relates (*a*) to the systematic and gradual drying up of immense territories by the fierce Sun at a certain pre-historic period, one of the terrible droughts which ended by a gradual transformation of once fertile lands abundantly watered into the sandy deserts which they are now; and (*b*) to **529]** {THE ORIGIN OF EXOTERIC RELIGIONS.} the as systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all those exoteric religions, which have been invented to satisfy the depraved taste of the "hoi polloi" and the ignorant for ritualistic pomp and the materialization of the ever-immaterial and unknowable Principle.

This was a certain improvement on the Atlantean sorcery, the memory of which lingers in the remembrance of all the literary and Sanskrit-reading portion of India, as well as in the popular legends. Still it was a parody on, and the desecration of, the Sacred Mysteries and their Science. The rapid progress of anthropomorphism and idolatry led the early Fifth, as it had already led the Fourth Race, into sorcery once more, though on a smaller scale. Finally, even the four "Adams" (symbolizing, under other names, the four preceding Races) were forgotten, and, passing from one generation into another, each loaded with some additional myths, were at last drowned in that ocean of popular symbolism called the Pantheons. Yet they exist to this day in the oldest Jewish traditions: the first as the Tzelem, the "Shadow-Adam," the Chhâyâs or our doctrine; the second, the "Model" Adam, the copy of the first, and the "male and female" of the exoteric *Genesis;* the third, the "Earthly Adam" before the Fall, an androgyne; and the fourth, the Adam after his "fall," *i.e.*, separated into sexes, or the pure Atlantean. The Adam of the Garden of Eden, or the forefather of our Race—the fifth—is an ingenious compound of the above four. As stated in the *Zohar*, Adam, the first Man, is not found now on Earth, he "is not found in all Below." For where does the lower Earth come from? "From the *Chain of the Earth*, and from the *Heaven Above*," *i.e.*, from the superior Globes, those which precede and are above our Earth.

> And there came out from it [the Chain] creatures differing one from the other. Some of them in garments [solid] (skins), some in shells *{Q'lippoth)*, *. . .* some in red shells, some in black, some in white, and some from all the colours.[1161]

As in the Chaldæan Cosmogony of Berosus and the Stanzas just given, some treatises on the *Kabalah* speak of creatures with two faces, some with four, and some with one face; for "the highest Adam did not come down in all the countries, or produce progeny and have many wives," but is a mystery.

So is the Dragon a mystery. Truly says Rabbi Simeon Ben Iochaï, **530]** that to understand the meaning of the Dragon is not given to the "companions" (students, or Chelas), but only to the "little ones," *i.e.*, the perfect Initiates.[1162]

---

accused of having cut off Brahmâ's fifth head, and left him with only four, it is again an allusion to a certain degree in Initiation, and also to the Races.

[1159] Gustav Seiffarth's idea that the signs of the Zodiac were in ancient times only ten is erroneous. Ten only were known to the profane; the Initiates, however, knew them all, *from the time of the separation of mankind into sexes*, whence arose the separation of Virgo-Scorpio into two. This separation, owing to the addition of a secret sign and the Libra invented by the Greeks, instead of the secret name which was not given, made twelve. (See *Isis Unveiled*, ii. 456.)

[1160] The above is, perhaps, a key to the Dalaï Lama's symbolical name—the "Ocean" Lama, *meaning* the Wisdom-Ocean. Abbé Huc speaks of this.

[1161] *Zohar*, iii. 9b, 10a, Brody Ed. Cremona Ed. iii. toi. 40, col. 14. Myer's *Qabbalah*, pp. 416, 417.

[1162] Such was the name given in ancient Judea to the Initiates, called also the "Innocents" and the "Infants," *i.e.*, once more "reborn." This *key* opens a vista into one of the *New Testament*

The work of the beginning the companions understand; but it is only the little ones who understand the parable on the work in the Principium by the *Mystery of the Serpent of the Great Sea*.[1163]

And those Christians, who may happen to read this, will also understand by the light of the above sentence who their "Christ" was. For Jesus states repeatedly that he who "shall not receive the Kingdom of God as a *little child*, he shall not enter therein"; and if some of his sayings have been meant to apply to children without any metaphor, most of the references to the "little ones" in the Gospels, relate to the Initiates, *of whom Jesus was one.* Paul (Saul) is referred to in the *Talmud* as the "little one."

The "Mystery of the Serpent" was this: Our Earth, or rather *terrestrial life*, is often referred to in the Secret Teachings as the Great Sea, the "Sea of Life" having remained to this day a favourite metaphor. The *Siphra Dtzenioutha* speaks of Primeval Chaos and the Evolution of the Universe after a Destruction (Pralaya), comparing it to an uncoiling serpent:

Extending hither and thither, its tail in its mouth, the head twisting on its neck, it is enraged and angry. . . . It watches and conceals itself. Every thousand *Days* it is manifested.[1164]

A commentary on the *Purânas* says:

Ananta-Shesha is a form of Vishnu, the Holy Spirit of Preservation, and a symbol of the Universe, on which it is supposed to sleep during the intervals of the *Days* of Brahmâ. The seven heads of Shesha support the Universe.

So the Spirit of God "sleeps," or is "breathing" over the Chaos of Undifferentiated Matter, before each new "Creation," says the *Siphra Dtzenioutha.* Now one Day of Brahmâ is composed, as already explained, of *one thousand* Mâhâ Yugas; and as each Night, or period of rest, is equal in duration to this Day, it is easy to see what this sentence in the *Siphra Dtzenioutha* refers to—viz., that the Serpent manifests **531]** {THE SACREDNESS OF THE SERPENT.} "once in a thousand days." Nor is it more difficult to see whither the initiated writer of the *Siphra* is leading us, when he says:

Its head is broken in the waters of the Great Sea, as it is written: Thou dividest the sea by thy strength, thou brakest the *heads* of the *dragons* in the waters.[1165]

It refers to the trials of the Initiates in this physical life, the "Sea of Sorrow," if read with one key; it hints at the successive destruction of the seven Spheres of a Chain of Worlds in the Great Sea of Space, when read with another key; for every sidereal globe or sphere, every world, star, or group of stars, is called in symbolism a "Dragon's Head." But however it may read, the Dragon was never regarded as Evil, nor was the Serpent either—in antiquity. In the metaphors, whether astronomical, cosmical, theogonical or simply physiological (or phallic), the Serpent was always regarded as a *divine* symbol. When mention is made of "the [Cosmic] Serpent which runs with 370 leaps,"[1166] it means the cyclic periods of the great Tropical Year of 25,868 years, divided in the Esoteric calculation into 370 periods or cycles, as one solar year is divided into 365 days. And if Michael was regarded by the Christians as the Conqueror of Satan, the Dragon, it is because in the *Talmud* this fighting personage is represented as the Prince of Waters, who had seven subordinate Spirits under him—a good reason why the Latin Church made him the patron saint of every promontory in Europe. In the *Siphra Dtzenioutha* the Creative Force "makes sketches and spiral lines of his creation *in the shape of a Serpent*." It "holds its tail in its mouth," because it is the symbol of endless eternity and of cyclic periods. Its meanings, however, would require a volume, and we must end.

Thus the reader may now see for himself what are the several meanings of the "War in Heaven," and of the "Great Dragon." Thus the most solemn and dreaded of Church dogmas, the alpha and omega of the Christian faith, and the pillar of its Fall and Atonement, dwindles down to a Pagan symbol, in the many allegories of these pre-historic struggles.

532]

---

mysteries; the slaughter by Herod of the 40,000 "Innocents." There is a legend to this effect, and the event, which took place almost a century B.C., shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kansa. In the case of the *New Testament*, Herod stands for Alexander Jannæus (of Lyda), whose persecution and murder of hundreds and thousands of Initiates led to the adoption of the *Bible* story.

[1163] *Zohar*, ii. 34.

[1164] i. §16.

[1165] *Op. cit.*, lxxiv. 13.

[1166] *Ibid.*, i 33.

SECTION V.

Is Plerôma Satan's Lair?

The subject is not yet exhausted, and has to be examined from still other aspects.

Whether Milton's grandiose description of the three *days'* Battle of the Angels of Light against those of Darkness justifies the suspicion that he must have beard of the corresponding Eastern tradition—it is impossible to say. Nevertheless, if not himself in connection with some Mystic, then it must have been through some one who had obtained access to the secret works of the Vatican. Among these there is a tradition concerning the "Beni Shamash"—the "Children of the Sun"—relating to the Eastern allegory, with far more minute details *in its triple version*, than one can get either from the *Book of Enoch*, or the far more recent *Revelation* of St. John concerning the "Old Dragon" and his various Slayers, as has been just shown.

It seems inexplicable to find, to this day, authors belonging to mystical societies who yet continue in their preconceived doubts as to the "alleged" antiquity of the *Book of Enoch.* Thus, while the author of the *Sacred Mysteries among the Mayas and Quiches* is inclined to see in Enoch an Initiate converted to Christianity (! !),[1167] the English compiler of Éliphas Levi's works, *The Mysteries of Magic*, is also of a like opinion. He remarks that:

> Outside the erudition of Dr. Kenealy, no modern scholarship attributes any more remote antiquity to the latter work [the *Book of Enoch*] than the fourth century B.C.[1168]

Modern scholarship has been guilt}[7] of worse errors than this one. It seems but yesterday that the *greatest* literary critics in Europe denied the very authenticity of that work, together with the Orphic Hymns, and even the Book of Hermes or Thoth, until whole verses from the latter were discovered on Egyptian monuments and tombs of the **533]** {LIVING DEVILS.} earliest dynasties. The opinion of Archbishop Laurence is quoted elsewhere.

The "Old Dragon" and Satan, which have now become singly and collectively the symbol of, and the theological term for, the "Fallen Angel," are not so described either in the *original* Kabalah (the Chaldæan *Book of Numbers)* or in the modern. For the most learned, if not the greatest of modern Kabalists, namely Éliphas Lévi, describes Satan in the following glowing terms:

> It is that Angel who was proud enough to believe himself God; brave enough, to buy his independence at the price of eternal suffering and torture; beautiful enough to have adored himself in full divine light; strong enough to still reign in darkness amidst agony, and to have made himself a throne out of his inextinguishable pyre. It is the Satan of the republican and heretical Milton . . . the prince of anarchy, served by a hierarchy of pure spirits (! !).[1169]

This description—one which reconciles so cunningly Theological dogma and Kabalistic allegory, and even contrives to include a political compliment in its phraseology—is, when read in the right spirit, quite correct.

Yes, indeed; it is this grandest of ideals, this ever-living symbol—nay apotheosis—of self-sacrifice for the intellectual independence of humanity; this ever Active Energy protesting against Static Inertia— the principle to which Self-assertion is a crime, and Thought and the Light of Knowledge odious. As Éliphas says with unparalleled justice and irony:

> It is this pretended hero of tenebrous eternities, who, slanderously charged with ugliness, is decorated with horns and claws, which would fit far better his implacable tormentor.[1170]

It is he who has been finally transformed into a Serpent—the Red Dragon. But Éliphas Lévi was yet too subservient to his Roman Catholic authorities—one may add, too Jesuitical—to confess that this Devil was mankind, and never had any existence on Earth outside of that mankind.[1171]

In this, Christian Theology, although following slavishly in the steps of Paganism, has only been true to its own time-honoured policy. It **534]** had to isolate itself, and to assert its authority. Hence it could not do better than turn every Pagan Deity into a Devil. Every bright Sun-God of antiquity—a glorious Deity by day, and its own Opponent and Adversary by night, named the Dragon

---

[1167] P. 16.

[1168] "Biographical and Critical Essay," p. xxxviii.

[1169] *Histoire de la Magic*, pp. 16, 17.

[1170] *Ibid.*, *loc. cit*.

[1171] What *devil* could be possessed of more cunning, craft and cruelty than the Whitechapel murderer, "Jack the Ripper" of 1888, whose unparalleled, blood-thirsty and cool wickedness led him to slaughter and mutilate in cold blood seven unfortunate and *otherwise* innocent women! One has but to read the daily papers to find in those wife- and child-beating, drunken brutes (husbands and fathers), a *small* percentage of whom is daily brought before the courts, the complete personifications of the devils of the Christian Hell!

of Wisdom, because it was supposed to contain the germs of night and day—has now been turned into the antithetical Shadow of God, and has become Satan on the sole and unsupported authority of despotic human dogma. After which all these producers of light and shadow, all the Sun- and the Moon-Gods, have been cursed, and thus the one God chosen out of the many and Satan have both been anthropomorphized. But Theology seems to have lost sight of the human capacity for discriminating and finally analyzing all that is artificially forced upon its reverence. History shows in every race and even tribe, especially in the Semitic nations, the natural impulse to exalt its own tribal deity above all others to the hegemony of the Gods, and proves that the God of the Israelites was such a *tribal* God, and no more, even though the Christian Church, following the lead of the "chosen" people, is pleased to enforce the worship of that one particular deity, and to anathematize all the others. Whether originally a conscious or an unconscious blunder, nevertheless, it *was* one. Jehovah has ever been in antiquity only a God "among" other "Gods."[1172] The *Lord* appears to Abraham, and while saying, "I am the *Almighty God*," yet adds, "I will establish my covenant . . . to be *a* God unto thee" (Abraham); and unto *his seed* after him[1173]—but not unto Aryan Europeans.

But, then, there was the grandiose and ideal figure of Jesus of Nazareth to be set off against a dark background, to gain in radiance by the contrast; *and a darker one the Church could hardly invent*. Lacking the *Old Testament* symbology, ignorant of the real connotation of the name of Jehovah—the Rabbinical secret substitute for the Ineffable and Unpronounceable Name—the Church mistook the cunningly fabricated shadow for the reality, the anthropomorphized *generative* symbol for the one Secondless Reality, the ever Unknowable Cause of All. As a logical sequence the Church, for purposes of duality, had to invent an anthropomorphic Devil—created, as taught by her, by God himself. Satan has now turned out to be the monster fabricated by the Jehovah-Frankenstein—his father's curse and a thorn in the divine side, a monster, than whom no earthly Frankenstein could have fabricated a more ridiculous bogey.

535] {JEHOVAH, A PERSONATING SPIRIT.} The author of *New Aspects of Life* describes the Jewish God very correctly from the kabalistic standpoint as:

> The Spirit of the Earth, which had revealed itself to the Jew as Jehovah.[1174] . . . It was that Spirit again who, after the death of Jesus, assumed his form and personated him as the risen Christ

—the doctrine of Cerinthus and several Gnostic sects with slight variation, as one can see. But the author's explanations and deductions are remarkable:

> None knew . . . better than Moses, . . . [and] so well as he, how great was the power of those [Gods of Egypt] with whose priests he had contended, . . . the gods of which Jehovah is claimed to be the God [by the Jews only].

Asks the author:

> What were these gods, these Achar of which Jehovah, the Achad, is claimed to be the God . . . by overcoming them?

To which our Occultism answers: Those whom the Church now calls the Fallen Angels and collectively Satan, the Dragon—overcome, if we have to accept *her* dictum, by Michael and his Host, that Michael being simply Jehovah himself, one of the subordinate Spirits at best. Therefore, the author is again right in saying:

> The Greeks believed in the existence of . . . *daimons*. But . . . they were anticipated by the Hebrews, who held *that there was a class of personating spirits* which they designated *demons*, "personators." . . . Admitting with Jehovah, who expressly asserts it, the existence of other gods, which were personators of the One God, were these other gods simply a higher class of personating spirits, . . . which had acquired and exercised greater powers? And is not personation *the key to the mystery of the spirit state*? But once granting this position, *how are we to know that Jehovah was not a personating spirit*, a spirit which arrogated to itself that it was, and thus became, the personator of the one unknown and unknowable God? Nay, how do we know that the spirit calling itself Jehovah, in arrogating to itself his attributes did not thus cause its own designation to be imputed to the One who is in reality as nameless as incognizable?[1175]

Then the author shows that "the spirit Jehovah *is* a personator" on its own admission. It acknowledged to Moses "that it had appeared to the patriarchs as the God Shaddai" and the "God Helion."

> With the same breath it assumed the name of Jehovah; and it is on the faith of the assertion of this personator that the names El, Eloah, Elohim, and Shaddai, have been read and interpreted in juxtaposition with Jehovah as the "Lord God Almighty." [Then when] the name Jehovah became ineffable, the designation Adonai,

---

[1172] *Psalm*, lxxxii.
[1173] *Genesis*, xvii. 7.
[1174] *Op. cit.*, p. 209.
[1175] *Ibid.*, pp. 144, 145.

"Lord," was substituted for it, and . . . it was owing to this **536]** substitution that the "Lord" passed from the Jewish to the Christian "Word" and World as a designation of God.[1176]

And how are we to know, the author may add, that Jehovah was not many spirits personating even that seemingly one—Jod orJod-He?

But if the Christian Church was the first to make the existence of Satan a dogma, it was because, as shown in *Isis Unveiled*, the Devil—the powerful Enemy of God (? ! !) had to become the corner stone and pillar of the Church. For, as a Theosophist, M. Jules Baissac, truly observes in his *Satan ou le Diable*:

Il fallait éviter de paraître autoriser le dogme du double principe en faisant de ce Satan créateur une puissance réelle, et pour expliquer le mal originel, on profère contre Manes l'hypothèse d'une permission de l'unique Tout-Puissant.[1177]

The choice and policy were unfortunate, anyhow. Either the personator of the lower God of Abraham and Jacob ought to have been made entirely distinct from the mystic "Father" of Jesus, or—the "Fallen" Angels should have been left unslandered by further fictions.

Every God of the Gentiles is connected with, and closely related to, Jehovah—the Elohim; for they are all One Host, whose units differ only in name in the Esoteric Teachings. Between the "Obedient" and the "Fallen" Angels there is no difference whatever, except in their respective functions, or rather in the inertia of some, and the activity of others, among those Dhyân Chohans, or Elohim, who were "commissioned to create," *i.e.*, to fabricate the manifested world out of the eternal material.

The Kabalists say that the true name of Satan is that of Jehovah turned upside down, for "Satan is not a black God but the negation of the white Deity," or the Light of Truth. God is Light and Satan is the necessary Darkness or *Shadow* to set it off, without which pure Light would be invisible and incomprehensible.[1178] "For the Initiates," says Eliphas Levi, "the Devil is not a person but a creative Force, for Good **537]** {ÂKÂSHA, THE MYSTERIUM MAGNUM.} as for Evil." The Initiates represented this Force, which presides at physical generation, under the mysterious form of God Pan—or Nature; whence the horns and hoofs of that mythical and symbolic figure, as also the Christian "goat" of the "Witches' Sabbath." With regard to this too, Christians have imprudently forgotten that the "goat" was also the victim selected for the atonement of all the sins of Israel, that the scape-goat was indeed the sacrificial martyr, the symbol of the greatest mystery on earth—the "fall into generation." Only, the Jews have long forgotten the real meaning of their (to the non-initiated) ridiculous hero, selected from the drama of life in the Great Mysteries enacted by them in the desert; and the Christians have never known it.

Éliphas Lévi seeks to explain the dogma of his Church by parodoxes and metaphors, but succeeds very poorly in the face of the many volumes written by pious Roman Catholic Demonologists under the approbation and auspices of Rome, in this nineteenth century of ours. For the true Roman Catholic, the Devil or Satan is a *reality*; the drama enacted in the Sidereal Light according to the seer of Patmos—who desired, perhaps, to improve upon the narrative in the *Book of Enoch*—is as real, and as historical a fact as any other allegory and symbolical event in the *Bible*. But the Initiates give an explanation which differs from that given by Éliphas Lévi, whose genius and crafty intellect had to submit to a certain compromise dictated to him from Rome.

Thus, the true and "uncompromising" Kabalists admit that, for all purposes of Science and Philosophy, it is enough that the profane should know that the Great Magic Agent—called by the followers of the Marquis de St. Martin, the Martinists, the Astral Light, by the mediaeval Kabalists and Alchemists the Sidereal Virgin and the Mysterium Magnum, and by the Eastern Occultists Æther, the reflection of Âkâsha—is that which the Church calls Lucifer. That the Latin scholastics have succeeded in transforming the Universal Soul and Plerôma—the *Vehicle of Light* and the receptacle of all forms, a Force spread throughout the whole Universe, with its direct and indirect effects—into Satan and his works, is no news to any one. But now they are prepared to give out to

---

[1176] *Ibid*., p. 146.

[1177] *Op. cit.*, p. 9. After the Polymorphic Pantheism of some Gnostics came the Exoteric Dualism of Manes, who was accused of personifying Evil and making of the Devil a God—the rival of God himself. We do not see that the Christian Church has so much improved on that exoteric idea of the Manicheans, for she calls God her King of Light, and Satan the King of Darkness, to this day.

[1178] To quote in this relation Mr. S. Laing, in his admirable work *Modern Science and Modern Thought* (p. 222): "From this dilemma [the existence of evil in the world] there is no escape, unless we give up altogether the idea of an anthropomorphic deity, and adopt frankly the scientific idea of a First Cause, inscrutable and past finding out, and of a universe whose laws we can trace, but of whose real essence we know nothing, and can only suspect or faintly discern a fundamental law which may make the polarity of good and evil a necessary condition of existence." Were Science to know "the real essence," instead of knowing nothing of it, the faint suspicion would turn into the certitude of the existence of such a law, and the knowledge that this law is connected with Karma.

the above-mentioned profane even the secrets hinted at by Éliphas Lévi, without *adequate explanation*, for the latter's policy of veiled revelations could only lead to further superstition and misunderstanding. What, indeed, can a student of Occultism, who is a beginner, gather from the following highly poetical sentences **538]** of Éliphas Levi, which are as apocalyptic as the writings of any of the Alchemists?

Lucifer [the Astral Light] . . . is an intermediate force existing in all creation; it serves to create and to destroy, and the Fall of Adam was an erotic intoxication which has rendered his generation a slave to this fatal Light, . . . every sexual passion that overpowers our senses is a whirlwind of that Light which seeks to drag us towards the abyss of death. Madness, hallucinations, visions, extasies, are all forms of a very dangerous excitation due to this *interior phosphorus* [?]. Thus light, finally, is of the nature of fire, the intelligent use of which warms and vivifies, and the excess of which, on the contrary, dissolves and annihilates.

Thus man is called upon to assume a sovereign empire over this [Astral] Light and conquer thereby his immortality, and is threatened at the same time with being intoxicated, absorbed, and eternally destroyed by it.

This Light, therefore, inasmuch as it is devouring, revengeful, and fatal, would thus really be hell-fire, the serpent of the legend; the tormented errors of which it is full, the tears and the gnashing of teeth of the abortive beings it devours, the phantom of life that escapes them, and seems to mock and insult their agony, all this would be the Devil or Satan indeed.[1179]

There is *no false* statement in all this; nothing save a superabundance of ill-applied metaphors, as, for instance, in the application of the myth of Adam to the illustration of the astral effects. Âkâsha,[1180] the Astral Light, can be defined in a few words; it is the Universal Soul, the Matrix of the Universe, the Mysterium Magnum from which all that exists is born by separation or *differentiation.* It is the cause of existence; it fills all the infinite Space, *is* Space itself, in one sense, or both its *sixth* and seventh principles.[1181] But as the finite in the Infinite, as regards manifestation this Light must have its shadowy side—as already remarked. And as the Infinite can never be manifested, hence the finite world has to be satisfied with the *shadow alone*, which its actions draw upon humanity and which men attract and *force into* **539]** {THE SOUL AND HEART OF THE GREAT MOTHER.} *activity.* Hence, while the Astral Light is the Universal Cause in its unmanifested unity and infinity, it becomes, with regard to mankind, simply the effects of the causes produced by men in their sinful lives. It is not its bright denizens—whether they are called Spirits of Light or Darkness—that produce Good or Evil, but mankind itself that determines the unavoidable action and reaction in the Great Magic Agent. It is mankind which has become the "Serpent of Genesis," and thus causes daily and hourly the Fall and Sin of the "Celestial Virgin"—which thus becomes the Mother of Gods and Devils at one and the same time; for she is the ever-loving, beneficent Deity to all those who stir her *Soul* and *Heart*, instead of attracting to themselves her shadowy manifested essence, called by Éliphas Lévi—the "fatal light" which kills and destroys. Humanity, in its units, can overpower and master its effects; but only by the holiness of their lives and by producing good causes. It has power only on the manifested *lower* principles—the shadow of the Unknown and Incognizable Deity in Space. But in antiquity and *reality*, Lucifer, or Luciferus, is the name of the Angelic Entity presiding over the Light of Truth as over the light of the day. In the great Valentinian Gospel *Pistis Sophia* it is taught that of the three Powers emanating from the Holy Names of the three Triple Powers (Τριδυνάμεις), that of Sophia (the Holy Ghost according to these Gnostics—the most cultured of all), resides in the planet Venus or Lucifer.

Thus to the profane, the Astral Light may be God and Devil at once —*Demon est Dens inversus*—that is to say, through every point of Infinite Space thrill the magnetic and electrical currents of *animate* Nature, the life-giving and death-giving waves, for death on earth becomes life on another plane. Lucifer is divine and terrestrial Light, the "Holy Ghost" and "Satan," at one and the same time, *visible* Space being truly filled with the differentiated Breath invisibly; and the Astral Light, the manifested effects of the two who are one, guided and attracted by ourselves, is the *Karma* of

---

[1179] *Histoire de la Magie*, pp. 196, 197.

[1180] Âkâsha is *not* the Ether of Science, as some Orientalists translate it.

[1181] Says Johannes Tritheim, the Abbot of Spanheim, the greatest Astrologer and Kabalist of his day: "The art of divine magic consists in the ability to perceive the essence of things in the Light of Nature [Astral Light], and by using the soul-powers of the spirit to produce material things from the unseen universe, and in such operations the Above and the Below must be brought together and made to act harmoniously. The Spirit of Nature [Astral Light] is a unity, creating and forming everything, and by acting through the instrumentality of man it may produce wonderful things. Such processes take place according to law. You will learn the law by which these things are accomplished, if you learn to know yourself. You will know it by the power of the spirit that is in yourself, and accomplish it by mixing your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate spirit and life in Nature, and, moreover, to separate the astral soul in yourself and to make it tangible, and then the substance of the soul will appear visibly and tangibly, rendered objective by the power of the spirit." (Quoted in Dr. Franz Hartmaan's *Paracelsus*, pp. 164, 165.)

Humanity, both a personal and impersonal entity—personal, because it is the mystic name given by St. Martin to the Host of Divine Creators, Guides and Rulers of this Planet; *impersonal*, as the Cause and Effect of Universal Life and Death.

The Fall was the *result of man's knowledge*, for his "eyes were opened." Indeed, he was taught Wisdom and the Hidden Knowledge by the "Fallen Angel," for the latter had become from that day his **540]** Manas, Mind and Self-consciousness. In each of us that golden thread of continuous Life—periodically broken into active and passive cycles of sensuous existence on Earth, and super-sensuous in Devachan—*is* from the beginning of our appearance upon this Earth. It is the Sûtrâtmâ, the luminous thread of immortal *impersonal* Monadship, on which our earthly "lives" or evanescent Egos are strung as so many beads—according to the beautiful expression of the Vedântic Philosophy.

And now it stands proven that Satan, or the Red Fiery Dragon, the "Lord of Phosphores"—brimstone was a Theological improvement—and Lucifer, or "Light-Bearer," is in us: it is our Mind, our Tempter and Redeemer, our intelligent Liberator and Saviour from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle Mahat (Intelligence), which radiates direct from the Divine Mind—we would be surely no better than animals. The first *man* Adam was made only a *living soul* (Nephesh), the last Adam was made a *quickening spirit*[1182]—says Paul, his words referring to the building or *creation* of man. Without this *quickening* spirit, or *human mind* or soul, there would be no difference between man and beast; as there is none, in fact, between animals with respect to their actions. The tiger and the donkey, the hawk and the dove, are each one as pure and as innocent as the other, because *irresponsible.* Each follows its instinct, the tiger and the hawk killing with the same unconcern as the donkey eats a thistle, or the dove pecks at a grain of corn. If the Fall had the significance given to it by Theology; if that Fall occurred as a result of an act never intended by Nature—a *sin*, how about the animals? If we are told that they procreate their species in consequence of that same "original sin," for which God cursed the Earth—hence everything living on it—we will put another question. We are told by Theology, as also by Science, that the animal was on Earth far earlier than man. We ask the former: How did it *procreate its species*, before the Fruit of the Tree of Knowledge of Good and Evil had been plucked off? As said:

> The Christians—far less clear-sighted than the great Mystic and Liberator whose name they have assumed, whose doctrines they have misunderstood and travestied, *and whose memory they have blackened by their deeds*—took the Jewish Jehovah as **541]** {THE LOGOS AND SATAN ARE ONE.} he was, and of course strove vainly to reconcile the *Gospel of Light and Liberty* with the Deity of Darkness and Submission.[1183]

But it is sufficiently proven now that all the *soi-disant* evil Spirits who are credited with having made war on the Gods, are identical as personalities; that, moreover, all the ancient religions taught the same tenet, save the final conclusion, which differs from the Christian. The seven primeval Gods had all a dual state, one essential, the other accidental. In their essential state they were all the Builders or Fashioners, the Preservers and the Rulers of this World; and in the accidental state, clothing themselves in visible corporeality, they descended on the Earth and reigned on it as Kings and Instructors of the lower Hosts, who had incarnated once more upon it as men.

[1182] The real original text of *I Corinthians*, xv. 44, rendered kabalistically and Esoterically would read: "It is sown a *soul* body [not 'natural' body], it is raised a *spirit* body." St. Paul was an Initiate, and his words have quite a different meaning when read Esoterically. The body "is sown in *weakness* [passivity]; it is raised in power" (iv. 43)—or in spirituality and intellect.

[1183] "The War in Heaven" (*Theosophist*, iii, 24, 36, 67), by Godolphin Mitford, later in life Murad Ali Beg. Born in India, the son of a missionary, G. Mitford was converted to Islam, and died a Mahomedan in 1884. He was a most extraordinary Mystic, of great learning and remarkable intelligence. But he left the Right Path and forthwith fell under Karmic retribution. As well shown by the author of the article quoted, "The followers of the defeated 'Elohim' first massacred by the victorious Jews [the Jehovites], and then persuaded by the victorious Christians and Mohamedans, continued [nevertheless]. . . . Some [of these scattered sects] . . . have lost even the tradition of the true rationale of their belief—to worship in secrecy and mystery the Principle of Fire, Light, and Liberty. Why do the Sabean Bedouins (avowedly Monotheists when dwelling in the Mohamedan cities) in the solitude of the desert night yet invoke the starry 'Host of Heaven'? Why do the Yezidis, the 'Devil Worshippers,' worship the 'Muluk-Taoos'—the 'Lord Peacock'—the emblem of *Pride* and of Hundred-eyed Intelligence [and of Initiation also], which was expelled from Heaven with Satan, according to an old Oriental tradition? Why do the Gholaites and their kindred Mesopotamo-Iranian Mohamedan Sects believe in the 'Noor Illahee'—the 'Light of the Elohim'—transmitted in *anastasis* through a hundred Prophet-Leaders? It is because they have continued in ignorant superstition the traditional religion of the 'Light Deities' whom Jahveh overthrew!" (p. 69)—is *said* to have overthrown rather; for by overthrowing *them* he would have overthrown himself. The Muluk-Taoos is Maluk, "Ruler," as is shown in the foot-note. It is only a new form of Moloch, Melek, Molech, Malayak, and Malachim—Messengers, Angels, etc.

Thus, Esoteric Philosophy shows that man is truly the manifested deity in both its aspects—good and evil, but Theology cannot admit this philosophical truth. Teaching as it does the dogma of the Fallen Angels in its dead-letter meaning, and having made of Satan the corner-stone and pillar of the dogma of redemption—to do so would be suicidal. Having once shown the rebellious Angels *distinct* from God and the Logos in their personalities, to admit that the downfall of the *disobedient* Spirits means simply their fall into generation and matter, would be equivalent to saying that God and Satan were identical. For since the Logos, or God, is the aggregate of that once divine Host accused of having fallen, it would naturally follow that the Logos and Satan are one.

Yet such was the real philosophical view in antiquity of the now disfigured tenet. The Verbum, or the "Son," was shown in a dual **542]** aspect by the Pagan Gnostics—in fact, he was a *duality* in full *unity*. Hence, the endless and various national versions. The Greeks had Jupiter, the son of Cronus, the Father, who hurls him down into the depths of Kosmos. The Aryans had Brahmâ (in later theology) precipitated by Shiva into the Abyss of Darkness, etc. But the Fall of all these Logoi and Demiourgoi from their primitive exalted position, contained in all cases one and the same Esoteric signification; the Curse, in its philosophical meaning, of being incarnated on this Earth; an unavoidable rung in the ladder of Cosmic Evolution, a highly philosophical and fitting Karmic Law, without which the presence of Evil on Earth would have to remain for ever a closed mystery to the understanding of true Philosophy. To say, as the author of *Esprits Tombes des Païens* does, that since—

> Christianity is made to rest on two pillars, that of evil (πονηρõυ), and of good (ἀγαθοῦ); on two forces, in short (ἀγαθαὶ καὶ κακαὶ δυναμεῖς): hence, if we suppress the punishment of the *evil forces*, the protecting mission of the good powers will have neither value nor sense

—is to utter the most unphilosophical absurdity. If it fits in with, and explains, Christian dogma, it obscures the facts and truths of the primitive Wisdom of the ages. The cautious hints of Paul have all the true Esoteric meaning, and it took centuries of scholastic casuistry to give them the false colouring, in their present interpretations. The Verbum and Lucifer are one in their dual aspect; and the "Prince of the Air" (*princeps aeris hujus*) is not the "God of *that* period," but an everlasting principle. When the latter was said to be ever *circling* around the world (*qui circumambulat terram*), the great Apostle referred simply to the never-ceasing cycles of human incarnations, in which evil will ever predominate unto the day when Humanity is redeemed by the true divine Enlightenment which gives the correct perception of things.

It is easy to disfigure vague expressions written in dead and long-forgotten languages, and palm them off on the ignorant masses as truths and *revealed* facts. The identity of thought and meaning is the one thing that strikes the student in all the religions which mention the tradition of the Fallen Spirits, and in those great religions there is not one that fails to mention and describe it in one or another form. Thus, Hoang-ty, the Great Spirit, sees his Sons, who had acquired *active wisdom*, falling into the Valley of Pain. Their leader, the Flying Dragon, having drunk of the forbidden Ambrosia, *fell to the Earth* **543]** {THE SEVENTH MYSTERY OF CREATION.} with his Host (Kings). In the *Zend Avesta*, Angra Mainyu (Ahriman), surrounding himself with Fire (the "Flames" of the Stanzas), seeks to conquer the Heavens,[1184] when Ahura Mazda, descending from the *solid* Heaven he inhabits, to the help of the Heavens *that revolve* (in time and space, the manifested worlds of cycles including those of incarnation), and the Amshaspands, the "seven bright Sravah," accompanied by their stars, fight Ahriman, and the vanquished Devas fall to the Earth along with him.[1185] In the *Vendidad* the Daevas are called "evil-doing," and are shown to rush away "into the depths of the . . . . world of hell," or Matter.[1186] This is an allegory which shows the Devas *compelled to incarnate*, once that they have separated themselves from their Parent Essence, or, in other words, after the Unit had become multiple, after differentiation and manifestation.

Typhon the Egyptian Python, the Titans, the Suras and the Asuras, all belong to the same legend of Spirits peopling the Earth. They are not "*Demons* commissioned to create and organize this visible universe," but the Fashioners or "Architects" of the Worlds, and the Progenitors of Man. They are the *Fallen* Angels, metaphorically—the "true mirrors" of the "Eternal Wisdom."

What is the complete truth as well as the Esoteric meaning about this universal myth? The whole essence of truth *cannot be transmitted from mouth to ear.* Nor can any pen describe it, not even that of the Recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuition. It is the great *Seventh Mystery* of Creation, the first and the last; and those who read St. John's *Apocalypse* may find its shadow lurking under the *seventh seal.* It can be represented only in its apparent, objective form, like the eternal riddle of the Sphinx. If the Sphinx threw herself into the sea and perished, it is not because Œdipus *had* unriddled the

[1184] So does every Yogi and even Christian, for one *must* take the Kingdom of Heaven *by violence*—we are taught. Why then should such a desire make of any one a Devil?

[1185] *Acad. des Inscrip.*, xxxix. 690.

[1186] Fargard xix. 47; Darmesteter's Trans., p. 218.

secret of the ages, but because, by anthropomorphizing the ever-spiritual and the subjective, he had dishonoured the great truth for ever. Therefore, we can give it only from its philosophical and intellectual planes, unlocked with three keys respectively—for the last four keys of the seven that throw wide open the portals to the Mysteries of Nature are in the hands of the highest Initiates, and cannot be divulged to the masses at large—not in this century, at any rate.

544] The dead-letter is everywhere the same. The dualism in the Mazdean religion was born from exoteric interpretation. The holy Airyaman, the "bestower of weal,"[1187] invoked in the prayer called Airyama-ishyo, is the divine aspect of Ahriman, "the deadly, the Daeva of the Daevas,"[1188] and Angra Mainyu is the dark material aspect of the former. "Keep us from our hater, O Mazda and Armaita Spenta,"[1189] has, as a prayer and invocation, an identical meaning with "Lead us not into temptation," and is addressed by man to the terrible *spirit of duality* in man himself. For Ahura Mazda is the Spiritual, Divine, and Purified Man, and Armaita Spenta, the Spirit of the Earth or materiality, is the same as Ahriman or Angra Mainyu in one sense.

The whole of the Magian or Mazdean literature—or what remains of it—is magical, occult, hence allegorical and symbolical, even its "mystery of the law."[1190] Now the Mobed and the Parsî keep their eye on the Baresma during the sacrifice—the divine twig off Ormazd's "Tree" having been transformed into a bunch of metallic rods—and wonder why neither the Amesha Spentas, nor "the high and beautiful golden Haomas, nor even their Vohu-Mano (good thoughts), nor their Rata (sacrificial offering)," help them much. Let them meditate on the "Tree of Wisdom," and by study assimilate, one by one, the fruits thereof. The way to the Tree of Eternal Life, the white Haoma, the Gaokerena, is through one end of the Earth to the other; and Haoma is in Heaven as it is on Earth. But to become once more a priest of it, and a "healer," man must heal himself, for this must be done before he can heal others.

This proves once more that, in order to be dealt with, with at least an approximate degree of justice, the so-called "myths" have to be closely examined from all their aspects. In truth, every one of the seven keys has to be used in its right place, and never mixed with the others—if we would unveil the entire cycle of mysteries. In our day of dreary soul-killing Materialism, the ancient Priest-Initiates have become, in the opinion of our learned generations, the synonyms of clever impostors, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by scepticism and uncharitable thoughts. No one believed more than they did in Gods—or, we may call them, the spiritual and **545]** {THE NUMBER 888.} now invisible Powers, or Spirits, the Noumena of the phenomena; and they believed simply because *they knew*. And though after being initiated into the Mysteries of Nature, they were forced to withhold their knowledge from the profane, who would have surely abused it, such secrecy was undeniably less dangerous than the policy of their usurpers and successors. The former taught only that which they well knew. The latter, teaching what *they do not know*, have invented, as a secure haven for their ignorance, a jealous and cruel Deity, who forbids man to pry into his mysteries under the penalty of damnation; as well they may, for *his* mysteries can at best be only hinted at in polite ears, never described. Turn to King's *Gnostics and their Remains*, and see for yourself what was the primitive Ark of the Covenant, according to the author, who says:

> There is a Rabbinical tradition . . . that the Cherubim placed over it were represented as male and female, in the act of copulation, in order to express the grand doctrine of the Essence of *Form* and *Matter*, the two principles of all things. When the Chaldeans broke into the Sanctuary and beheld this most astounding emblem, they naturally enough exclaimed, "Is this your God, of whom you boast, that He is such a lover of purity!"[1191]

King thinks that this tradition "savours too much of Alexandrian philosophy to demand any credit," to which we demur. The shape and form of the wings of the two Cherubim standing on the right and left sides of the Ark, these wings meeting over the "Holy of Holies," are an *emblem* quite eloquent in itself, not to speak of the "holy" Jod within the Ark! The Mystery of Agathodæmon, whose legend states, "I am Chnumis, Sun of the universe, 700," can alone solve the mystery of Jesus, the number of whose name is "888." It is not the key of St. Peter, or the Church dogma, but the Narthex—the Wand of the Candidate for Initiation—that has to be wrenched from the grasp of the long-silent Sphinx of the ages. Meanwhile:

The augurs, who, upon meeting each other, have to thrust their tongues into their cheeks to suppress a fit of laughter, may be more numerous in our own age than they ever were in the day of Sylla.

546]

[1187] *Vendidad*, Far. xx. 12; *op. cit.*, p. 222.
[1188] *Ibid.*, Far. xix. 43; *op. cit.*, p. 218.
[1189] From the *Vendidad Sadah*, quoted by Darmesteter, *op. cit.*, p. 223.
[1190] See the Gatha in Yasna xliv.
[1191] *Op. cit.*, p. 441.

SECTION VI.

Prometheus, the Titan.

HIS ORIGIN IN ANCIENT INDIA.

In our modern day there is not the slightest doubt in the minds of the best European symbologists that the name Prometheus possessed the greatest and most mysterious significance in antiquity. While giving the history of Deucalion, whom the Bœotians regarded as the ancestor of the human races, and who was the son of Prometheus, according to the significant legend, the author of the *Mythologie de la Grèce Antique* remarks:

> Thus Prometheus is something more than the archetype of humanity; he is its *generator*. In the same way that we saw Hephæstus moulding the first woman [Pandora] and endowing her with life, so Prometheus kneads the moist clay, of which he fashions the body of the first man whom he will endow with the soul-spark.[1192] After the flood of Deucalion, Zeus, they said, had commanded Prometheus and Athena to call forth a new race of men from the mire left by the waters of the deluge,[1193] and, in the day of Pausanias, the slime which the hero had used for this purpose was still shown in Phocis.[1194] On several archaic monuments we still see Prometheus modelling a human body, either alone or with Athena's help.[1195]

The same author reminds us of another equally mysterious personage, though one less generally known than Prometheus, whose legend offers remarkable analogies with that of the Titan. The name of this second ancestor and generator is Phoroneus, the hero of an ancient poem, now unfortunately no longer extant, the Phoroneidæ. His legend was localized in Argolis, where a perpetual flame was preserved on his altar as a reminder that he was the bringer of fire upon earth.[1196] A benefactor of men, like Prometheus, he had made them participators **547]** {THE ASH YGGDRASIL.} of every bliss on earth. Plato[1197] and Clemens Alexandrinus[1198] say that Phoroneus was the first man, or the "father of mortals." His genealogy, which assigns to him the river Inachos as his father, reminds us of that of Prometheus, which makes that Titan the son of the Oceanid Clymene. But the mother of Phoroneus was the nymph Melia; a significant descent which distinguishes him from Prometheus.[1199]

Melia, Decharme thinks, is the personification of the "Ash-tree," whence, according to Hesiod, issued the race of the age of Bronze,[1200] and which with the Greeks is the *celestial tree* common to every Aryan mythology. This Ash is the Yggdrasil of Norse antiquity, which the Norns sprinkle daily with the waters from the fountain of Urd, that it may not wither. It remains verdant till the last days of the Golden Age. Then the Norns—the three sisters who gaze respectively into the Past, the Present, and the Future—make known the decree of Orlog or Fate (Karma), but men are conscious only of the Present.

> [But when] Gultweig (gold-ore) comes, the bewitching enchantress . . . who, thrice cast into the fire, arises each time more beautiful than before and fills the souls of gods and men with unappeasable longing, then the Norns . . . enter into being, and the blessed peace of childhood's dreams passes away, and sin comes into existence with all its evil consequences [and Karma].[1201]

The thrice-purified Gold is—Manas, the Conscious Soul.

With the Greeks, the Ash-tree represented the same idea. Its luxuriant boughs are the Sidereal Heaven, golden by day and studded with stars by night—the fruits of Melia and Yggdrasil, under whose protecting shadow humanity lived during the Golden Age without desire as without fear. "That tree had a fruit, or an inflamed bough, *which was lightning"*—Decliarme guesses.

And here steps in the killing Materialism of the age, that peculiar twist in the modem mind, which, like a Northern blast, bends all on its way, and freezes every intuition, allowing it no hand in the physical speculations of the day. After having seen in Prometheus no more than "fire by friction,"

[1192] Apollodorus, I. 7, 1.

[1193] Ovid., *Metam*., I. 81. *Etym. M*., v. Προμηθεύς.

[1194] Pausanias, X. 4, 4.

[1195] *Op. cit.*, p. 264.

[1196] Pausanias, II. 19, 5; *cf.* 20, 3.

[1197] *Timœus*, p. 22.

[1198] *Strom.*, I. p. 380.

[1199] Decharme, *ibid.*, p. 265.

[1200] *Opera et Dies*, 142-145. According to the Occult Teaching, three Yugas passed away during the time of the Third Root-Race, *i.e.*, the Satya, the Treta, and the Dvapara Yuga—answering to the Golden Age in its early innocence; to the Silver, when it reached its maturity; and to the Bronze Age, when, separating into sexes, it became the mighty Demi-gods of old.

[1201] *Asgard and the Gods*, pp. 11, 13.

the learned author of the *Mythologie de la Grèce Antique* perceives in this "fruit" a trifle more than an allusion to **548]** terrestrial fire and its discovery. It is no longer fire, owing to the fall of lightning setting some dry fuel in a blaze, and thus revealing all its priceless benefits to Palæaeolithic men—but something more mysterious this time, though still as earthly!

A divine bird, nestled in the branches [of the celestial Ash-tree], stole that bough [or the fruit] and carried it down on the earth in its bill. Now the Greek word Φορώνευς is the rigid equivalent of the Sanskrit word *bhuranyu*, "the rapid," an epithet of Agni, considered as the carrier of the divine spark. Phoroneus, son of Melia or of the celestial ash, thus corresponds to a conception far more ancient, probably, than that one which transformed the *pramantha* [of the old Aryan Hindus] into the Greek Prometheus. Phoroneus is the [personified] bird, that brings the heavenly lightning to the earth. Traditions relating to the birth of the race of Bronze, and those which made of Phoroneus the father of the Argolians, are an evidence to us that this thunderbolt [or lightning], as in the legend of Hephæstus or Prometheus, was the origin of the human race.[1202]

This still affords us no more than the external meaning of the symbols and the allegory. It is now supposed that the name of Prometheus has been unriddled. But the modern Mythologists and Orientalists see in it no longer what their fathers saw on the authority of the whole of classical antiquity. They only find therein something far more appropriate to the spirit of the age, namely, a phallic element. But the name of Phoroneus, as well as that of Prometheus, bears not one, nor even two, but a series of esoteric meanings. Both relate to the *seven* Celestial Fires; to Agni Abhimânin, his three sons, and their forty-five sons, constituting the Forty-nine Fires. Do all these numbers relate only to the terrestrial mode of fire and to the flame of sexual passion? Did the Hindu Aryan mind never soar above such purely sensual conceptions; that mind which is declared by Prof. Max Müller to be the most spiritual and mystically inclined on the whole globe? The number of those fires alone ought to have suggested an inkling of the truth.

We are told that one is no longer permitted, in this age of rational thought, to explain the name of Pro-metheus as the old Greeks did. The latter, it seems:

Basing themselves on the apparent analogy of προμηθεύς with the verb προμανθάνειν, saw in him the type of the "foreseeing" man, to whom, for the sake of symmetry, a brother was added—Epi-metheus, or "he who takes counsel *after* the event."[1203]

But now the Orientalists have decided otherwise. They know the real meaning of the two names better than those who invented them.

549] {THE POETRY OF MODERN ORIENTALISTS.} The legend is based upon an event of universal importance. It was built to commemorate

A great event which must have strongly impressed itself upon the imagination; of the first witnesses, and its remembrance has never since faded out from popular memory.[1204]

What was this? Laying aside every poetical *fiction*, all those dreams of the Golden Age, let us imagine—argue the modern scholars—in all its gross realism, the first miserable state of humanity, the striking picture of which was traced for us after Æschylus by Lucretius, and the exact truth of which is now confirmed by Science; and then we may understand better that a new life really began for man, on that day when he saw the first spark produced by the friction of two pieces of wood, or from the veins of a flint. How could men help feeling gratitude to that mysterious and marvellous being which they were henceforth enabled to create at their will, and which was no sooner born, than it grew and expanded, developing with singular power.

This terrestrial flame, was it not analogous in nature to that which sent them from above its light and heat, or which frightened them in the thunderbolt? Was it not derived from the same source? And if its origin was in heaven, must it not have been brought down some day on earth? If so, who was the powerful being, the beneficent being, God or man, who had conquered it? Such are the questions which the curiosity of the Aryans offered in the early days of their existence, and which found their answer in the myth of Prometheus.[1205]

The Philosophy of Occult Science finds two weak points in the above reflections, and proceeds to point them out. The miserable state of Humanity described by Æschylus and Lucretius was no more wretched then, in the early days of the Aryans, than it is now. That "state" was limited to the savage tribes; and the now-existing savages are not a whit more happy or unhappy than their forefathers were a million years ago.

It is an accepted fact in Science that "rude implements, exactly resembling those in use *among existing- savages,"* are found in river-gravels and caves, geologically "implying an enormous antiquity." So great is that resemblance that, as the author of *The Modern Zoroastrian* tells us:

1202 *Op. cit.*, p.266.
1203 *Ibid.*, p. 258.
1204 *Ibid.*, p. 257.
1205 *Ibid.*, p. 258.

If the collection in the Colonial Exhibition of stone celts and arrow-heads used by the Bushmen of South Africa were placed side by side with one from the British Museum of similar objects from Kent's Cavern or the Caves of Dordogne, no one but an expert could distinguish between them.[1206]

550] And if there are Bushmen existing now, in our age of the highest civilization, who are no higher intellectually than the race of men which inhabited Devonshire and Southern France during the Palæolithic age, why could not the latter have lived simultaneously with, and have been the contemporary of, other races as highly civilized for their day as we are for ours? That the sum of knowledge increases daily in mankind, "but that intellectual capacity does not increase with it," is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Paninis, Kapilas, Platos, and Socrates, is compared with that of the Newtons, Kants, and the modern Huxleys and Hæckels. On comparing the results obtained by Dr. J. Barnard Davis, the Craniologist,[1207] with regard to the internal capacity of the skull—its volume being taken as the standard and test for judging of the intellectual capacities—Dr. Pfaff finds that this capacity among the French (certainly in the highest rank of mankind) is 88.4 cubic inches, being thus "perceptibly smaller than that of the Polynesians generally, which, even among many Papuans and Alfuras of the lowest grade, amounts to 89 and 89.7 cubic inches"; which shows that it is the *quality* and not the *quantity* of the brain that is the cause of intellectual capacity. The average index of skulls among various races having been now recognized to be "one of the most characteristic marks of difference between different races," the following comparison is suggestive:

The index of breadth among the Scandinavians [is] at 75; among the English at 76; among Holsteiners at 77; in Bresgau at 80; Schiller's skull shows an index of breadth even of 82 . . . the Madurese also 82!

Finally, the same comparison between the oldest skulls known and the European, brings to light the startling fact that:

Most of these old skulls, *belonging to the stone period*, *are above rather than below the average of the brain of the now living man in volume*.

Calculating the measures for the height, breadth, and length in inches from the average measurements of several skulls, the following sums are obtained:

1. Old Northern skulls of the stone age... 18-877 ins.
2. Average of 48 skulls of the same period from England .... 18-858 “
3. Average of 7 skulls of the same period from Wales.................. 18-649 “
4. Average of 36 skulls of the stone age from France .... 18-220 “

The average of the now living Europeans is 18-579 inches; of Hottentots, 17-795 inches!

551] {THE BOON GIVEN BY PROMETHEUS.} These figures show plainly that:

The size of the brain of the oldest populations known to us is not such as to place them on a lower level than that of the now living inhabitants of the Earth.[1208]

Besides which, they show the "missing link" vanishing into thin air. Of these, however, more anon: we must return to our direct subject.

As the "Prometheus Vinctus" of Æschylus tells us, the race which Jupiter so ardently desired "to quench, and plant a new one in its stead" (v. 241), suffered *mental*, not physical misery. The first boon Prometheus gave to mortals, as he tells the Chorus, was to hinder them "from *foreseeing* death" (v. 256); he "saved the mortal race from sinking blasted down to Hades' gloom" (v. 244); and then only, "besides" that, he gave them fire (v. 260). This shows plainly the dual character at any rate of the Promethean myth, if Orientalists will not accept the existence of the *seven keys* taught in Occultism. This relates to the first opening of man's spiritual perceptions, not to his first seeing or "discovering" fire. For fire was never *discovered*, but existed on Earth since its beginning. It existed in the seismic activity of the early ages, volcanic eruptions being as frequent and constant in those periods as fog is in England now. And if we are told that men appeared so late on Earth that all but a few volcanoes were already extinct, and that geological disturbances had made room for a more settled state of things, we answer: Let a new race of men—whether evolved from Angel or Gorilla—appear now on any uninhabited spot of the Globe, with the exception perhaps of the Sahara, and a thousand to one it would not be a year or two old before "discovering fire," through lightning setting the grass or something else in flames. This assumption, that primitive man lived ages on Earth before he was made acquainted with fire, is one of the most painfully illogical of all. But old Æschylus was an Initiate, and knew well what he was giving out.[1209]

[1206] *Op. cit.*, p. 145.

[1207] *Transactions of the Royal Society*, London, 1868.

[1208] *The Age and Origin of Man*.

[1209] The modern attempt of some Greek scholars (poor and pseudo scholars, they would have appeared in the day of the old Greek writers!) to explain the real meaning of the ideas of Æschylus—which as being an ignorant ancient Greek, he could not express so well himself—is absurdly ludicrous!

No Occultist acquainted with symbology and the fact that Wisdom came to us from the East, will for a moment deny that the myth of Prometheus has reached Europe from Aryavarta. Nor is he likely to deny that in one sense Prometheus represents "fire by friction." Therefore, he admires the sagacity of M. F. Baudry, who shows in "Les Mythes du Feu et du Breuvage Céleste,"[1210] one of the aspects of **552]** Prometheus and his origin from India. He shows the reader the *supposed* primitive process to obtain fire, still in use to-day in India to light the sacrificial flame. This is what he says:

> This process, such as it is minutely described in the Vedic Sutras, consists in rapidly turning a stick in a socket made in the centre of a piece of wood. The friction develops intense heat and ends by setting on fire the particles of wood in contact. The motion of the stick is not a continuous rotation, but a series of motions in contrary senses, by means of a cord fixed to the stick in its middle; the operator holds one of the ends in each hand and pulls them alternately. . . . The full process is designated in Sanskrit by the verb *manthâmi*, *mathnani*, which means "to rub, agitate, shake and obtain by rubbing," and is especially applied to rotatory friction, as is proved by its derivative *mandala*, which signifies a circle. . . . The pieces of wood serving for the production of fire have each their name in Sanskrit. The stick which turns is called *pramantha;* the discus which receives it is called *arani* and *aranî*: "the two aranis" designating the *ensemble* of the instrument.[1211]

It remains to be seen what the Brâhmans will say to this. But even supposing that Prometheus, in one of the aspects of his myth, was conceived as the producer of fire by means of the Pramantha, or as an animate and divine Pramantha, would this imply that the symbolism had no other than the phallic meaning attributed to it by modern symbologists? Decharme, at any rate, seems to have a correct glimmering of the truth; for he unconsciously corroborates all that the Occult Sciences teach with regard to the Mânasa Devas, who have endowed man with the consciousness of his immortal soul—that consciousness which hinders man "from foreseeing death," and makes him *know* he is immortal.[1212] "How did Prometheus come into possession of the [divine] spark?" he asks.

> Fire having its abode in heaven, it is there he must have gone to find it before he could carry it down to men, and, to approach the gods, he must have been a god himself.[1213]

553] {GREEK IDEAS MISUNDERSTOOD.} The Greeks held that he was of the *Divine* Race, "the son of the Titan lapetos";[1214] the Hindus, that he was a Deva.

> But celestial fire belonged in the beginning to the gods alone; it was a treasure they reserved for themselves . . . over which they jealously watched. . . . "The prudent son of lapetus," says Hesiod, "deceived Jupiter by stealing and concealing in the cavity of a narthex, the indefatigable fire of the resplendent glow."[1215] Thus the gift made by Prometheus to men was a conquest made from heaven. Now according to Greek ideas [in this identical with those of the Occultists], this possession forced from Jupiter, this human trespassing upon the property of the gods, had to be followed by an expiation. . . . Prometheus, moreover, belongs to that race of Titans who had rebelled[1216] against the gods, and whom the master of Olympus had hurled down into Tartarus; like them, he is the genius of evil, doomed to cruel suffering.[1217]

What is most revolting in the explanations that follow, is the one-sided view taken of this grandest of all myths. The most intuitional among modern writers cannot, or will not, rise in their conceptions above the level of the Earth and cosmic phenomena. It is not denied that the moral idea in the myth, as presented in the *Theogony* of Hesiod, plays a certain part in the primitive Greek conception. The Titan is more than a thief of the celestial fire. He is the representation of humanity—active, industrious, intelligent, but at the same time ambitious, which aims at equalling divine powers. Therefore it is humanity punished in the person of Prometheus, but it is only so with the Greeks.

[1210] *Revue Germanique*, 1861, pp. 356, *et seqq*. See also *Mémoires de la Société de la Linguistique*, i. pp. 337, et seqq.

[1211] Quoted by Decharme, *op. cit.*, pp. 258, 259. There is the *upper* and *nether* piece of timber used to produce this sacred fire by attrition at sacrifices, and it is the Aranî which contains the socket. This is proven by an allegory in the *Vâyu* and other *Purânas*, which tell us that Nimi, the son of Ikshvâku, had left no successor, and that the Rishis, fearing to leave the Earth without a ruler, introduced the king's body into the socket of an Aranî—like an upper Arani—and produced from it a prince named Janaka. "It was by reason of the peculiar way in which he was engendered that he was called Janaka." See also Goldstücker's *Sanskrit Dictionary*, *sub voce.* (*Vishnu Purâna*, Wilson's Trans., iii. 330.) Devakî, Krishna's mother, in a prayer addressed to her, is called "the Aranî whose attrition engenders fire."

[1212] The Monad of the animal is as immortal as that of man, yet the brute knows nothing of this; it lives an animal life of sensation just as the first human would have lived, on attaining physical development in the Third Race, had it not been for the Agnishvatta and the Mânasa Pitri.

[1213] *Op. cit*., p. 259.

[1214] ʼΙαπετονίδης. *Theog.*, p. 528.

[1215] *Theog*., 565.

[1216] The Fallen Angels, therefore; the Asuras of the Indian Pantheon.

[1217] Decharme, *op. cit.*, pp. 259, 260.

With them, Prometheus is not a criminal, save in the eyes of the Gods. In his relation with the Earth, he is, on the contrary, a God himself, a friend of mankind (φιλάνθρωπος), which he has raised to civilization and initiated into the knowledge of all the arts; a conception which found its most poetical expounder in Æschylus. But with all other nations Prometheus is—what? The Fallen Angel, Satan, as the Church would have it? Not at all. *He is simply the image of the pernicious and dreaded effects of lightning*. He is the "evil fire" (*mal feu*)[1218] *and the symbol of the divine reproductive male organ.*

Reduced to its simple expression, the myth we are trying to explain is then simply a [cosmic] genius of fire.[1219]

554] It is the former idea (the phallic) which was *preeminently* Aryan, if we believe Adalbert Kuhn[1220] and F. Baudry. For:

The fire used by man being the result of the action of *pramantha* in the *arani*, the Aryas *must have* ascribed [?] the same origin to celestial fire, and they *must have*[1221] imagined [?] that a god armed with the pramantha, or a divine pramantha, caused a violent friction in the bosom of the clouds, which gave birth to lightning and thunderbolts.[1222]

This idea is supported by the fact that, according to Plutarch's testimony,[1223] the Stoics thought that thunder was the result of the struggle of storm-clouds, and lightning a conflagration due to friction; while Aristotle saw in the thunderbolt only the action of clouds which clashed with each other. What was this theory, if not the scientific translation of the production of fire by friction? . . . Everything leads us to think that, from the highest antiquity, and before the dispersion of the Aryas, it was believed that the pramantha lighted the fire in the storm-cloud as well as in the aranis.[1224]

Thus, suppositions and idle hypotheses are made to stand for discovered truths. Defenders of the biblical dead-letter could not help the writers of missionary tracts more effectually than do materialistic Symbologists in thus taking for granted that the ancient Aryans based their religious conceptions on no higher thought than the physiological.

But it is not so, and the very spirit of Vedic Philosophy is against such an interpretation. For if, as Decharme himself confesses:

This idea of the creative power of fire is explained . . . by the ancient assimilation of the human soul to a celestial spark[1225]

—as shown by the imagery often made use of in the *Vedas* when speaking of Arani, it would mean something higher than simply a gross sexual conception. A Hymn to Agni in the *Veda* is cited as an example:

Here is the pramantha; the generator is ready. Bring the mistress of the race (the female aranî). Let us produce Agni by attrition, according to ancient custom.

This means no worse than an abstract idea expressed in the tongue of mortals. The female Aranî, the "mistress of the race," is Aditi, the Mother of the Gods, or Shekinah, Eternal Light—in the World of Spirit, the "Great Deep" and Chaos; or Primordial Substance in its first remove from the Unknown, in the Manifested Kosmos. If, ages later, the same epithet is applied to Devakî, the Mother of Krishna, or **555]** {THE SIX BROTHERS OF KRISHNA.} the incarnated Logos; and if the symbol, owing to the gradual and irrepressible spread of exoteric religions, may now be regarded as having a sexual significance, this in no way mars the original purity of the image. The subjective had been transformed into the objective; Spirit had fallen into Matter. The universal kosmic polarity of Spirit-Substance had become, in human thought, the mystic, but still sexual, union of Spirit and Matter, and had thus acquired an anthropomorphic colouring which it had never had in the beginning. Between the *Vedas* and the *Purânas* there is an abyss of which they are the poles, like as are the seventh principle, the Atma, and the first or lowest principle, the Physical Body, in the septenary constitution of Man. The primitive and purely spiritual language of the *Vedas*, conceived many decades of millenniums earlier than the Paurânic accounts, found a purely human expression for the purpose of describing events which took place 5,000 years ago, the date of Krishna's death, from which day the Kali Yuga, or Black Age, began for mankind.

As Aditi is called Surârani, the Matrix or "Mother" of the Suras or Gods, so Kuntî, the mother of the Pandavas, is called in the *Mahâbhârata* Pândavârani[1226]—and the term is now *physiologized.* But Devakî, the antetype of the Roman Catholic Madonna, is a later anthropomorphized form of

---

1218 *Ibid.*, p. 263.
1219 *Ibid.*, p. 261.
1220 *Die Herabkunft des Feuers und des Göttertranks*, (Berlin, 1859).
1221 The italics are ours: they show how assumptions are raised to laws in our day.
1222 Decharme, *op. cit.*, p. 262.
1223 Philosoph. Placit., iii. 3.
1224 Baudry, *Revue Germanique*, 14 april, 1861, p. 368.
1225 *Op. cit.*, pp. 264, 265.
1226 See *Vishnu Purâna*, Wilson's Trans., v. 96, note.

Aditi. The latter is the Goddess-mother, or Deva-matri, of seven Sons (the six and the seven Adityas of early Vedic times); the mother of Krishna, Devakî, has six embryos conveyed into her womb by Jagad-dhatri, the "Nurse of the World," the seventh, Krishna, the Logos, being transferred to that of Rohinî. Mary, the mother of Jesus, is the mother of seven children, of five sons and two daughters (a later transformation of sex), in Matthew's Gospel.[1227] No one of the worshippers of the Roman Catholic Virgin would object to reciting in her honour the prayer addressed by the Gods to Devakî. Let the reader judge.

> Thou art that Prakriti [essence], infinite and subtile, which formerly bore Brahmâ in its womb. . . . Thou, eternal being, comprising, in thy substance, the essence of all created things, wast identical with creation; thou wast the parent of the triform sacrifice, becoming the germ of all things. Thou art sacrifice, whence all fruit proceeds; thou art the Aranî, whose attrition engenders fire.[1228] As Aditi, thou art the parent of the gods. . . . Thou art light [Jyotsnâ, the morning twilight],[1229] whence day is begotten. Thou art humility [Samnati, a daughter of Daksha], the **556]** mother of wisdom; thou art Niti, the parent of harmony (Naya);[1230] thou art modesty, the progenitrix of affection [Prashraya, explained by Vinaya]; thou art desire, of whom love is born. . . . Thou art . . . the mother of knowledge [Avabodhaj; thou art patience [Dhriti], the parent of fortitude [Dhairya].[1231]

Thus Aranî is shown here to be the same as the Roman Catholic "Vase of Election." As to its primitive meaning, it was purely metaphysical. No unclean thought traversed these conceptions in the ancient mind. Even in the *Zohar*—far less metaphysical in its symbology than any other symbolism—the idea is an abstraction and nothing more. Thus, when the *Zohar* says:

> All that which exists, all that which has been formed by the ancient, whose name is holy, can only exist through a male and female principle.[1232]

It means no more than that the divine Spirit of Life is ever coalescing with Matter. It is the Will of the Deity that acts; and the idea is purely Schopenhauerian.

> When Atteekah Kaddosha, the ancient and the concealed of the concealed, desired to form all things, it formed all things like male and female. This wisdom comprises *all* when it goeth forth.

Hence Chokmah (male Wisdom) and Binah (female Consciousness or Intellect) are said to create all between the two—the active and the passive principles. As the eve of the expert jeweller discerns under the rough and uncouth oyster shell the pure immaculate pearl, enshrined within its bosom, his hand touching the shell but to get at its contents, so the eye of the true Philosopher reads between the lines of the *Purânas* the sublime Vedic truths, and corrects the form with the help of the Vedantic Wisdom. Our Orientalists, however, never perceive the pearl under the thick coating of the shell and—act accordingly.

From all that has been said in this Section, one sees clearly that, between the Serpent of Eden and the Devil of Christianity, there is an abyss. Alone the sledge hammer of Ancient Philosophy can kill this dogma.

557]

SECTION VII.

Enoïchion-Henoch.

The history of the evolution of the Satanic Myth would not be complete if we omitted to notice the character of the mysterious and cosmopolitan Enoch, variously called Enos, Hanoch, and fiually Enoïchion^ 'by the Greeks. It is from his book that the first notions of the Fallen Angels were taken by the early Christian writers.

The *Book of Enoch* is declared apocryphal. But what is an *apocryphon*? The very etymology of the term shows that it is simply a *secret* book, *i.e.*, one that belonged to the catalogue of temple-libraries under the guardianship of the Hierophants and Initiated Priests, and was never meant for the profane. *Apocryphon* comes from the verb *crypto* (κρύπτω), "to hide." For ages the *Enoïchion*, the Book of the Seer, was preserved in the "city of letters" and secret works—the ancient Kirjath-sepher, later on, Debir.[1233]

Some of the writers interested in the subject—especially Masons—have tried to identify Enoch with Thoth of Memphis, the Greek Hermes, and even with the Latin Mercury. As individuals, all of

---

[1227] xiii. 55, 56.
[1228] "Womb of Light," "Holy Vessel," are the epithets of the Virgin.
[1229] The Virgin is often addressed as the "Morning Star" and the "Star of Salvation."
[1230] Wilson translates: "Thou art kingly policy, the parent of order."
[1231] *Vishnu Purâna*, Wilson's Trans., iv. pp. 264, 265.
[1232] iii. 290.
[1233] See *Joshua*, xv. 15.

these are distinct one from the other; professionally—if one may use this word, now so limited in its sense—one and all belong to the same category of sacred writers, of Initiators and Recorders of Occult and ancient Wisdom. Those who in the *Koran*[1234] are generically termed the Edris, or the "Learned," the Initiated, bore in Egypt the name of "Thoth," the inventor of Arts, Sciences, of writing or letters, of Music and Astronomy. Among the Jews Edris became "Enoch," who, according to Bar-Hebræus, "was the first inventor of writing," books, Arts, and Sciences, the first who reduced to a system the progress of the planets.[1235] In Greece he was called Orpheus, and thus changed his **558]** name with every nation. The number seven being attached to, and connected with, each of those primitive Initiators,[1236] as well as the number 365, of the days in the year, astronomically, it identifies the mission, character, and the sacred office of all these men, but certainly not their personalities. Enoch is the *seventh* Patriarch; Orpheus is the possessor of the Phorminx, the seven-stringed lyre, which is the seven-fold mystery of Initiation. Thoth, with the seven-rayed Solar Discus on his head, travels in the Solar Boat (the 365 degrees), jumping out every fourth (leap) year for one day. Finally, Thoth-Lunus is the septenary God of the seven days, or the week. Esoterically and spiritually, Enoïchion means the "Seer of the Open Eye."

The story about Enoch, told by Josephus, namely, that he had concealed his precious Rolls or Books under the pillars of Mercury or Seth, is the same as that told of Hermes, the "Father of Wisdom," who concealed his Books of Wisdom under a pillar, and then, discovering the two pillars of stone, found the Science written thereon. Yet Josephus, notwithstanding his constant efforts in the direction of Israel's unmerited glorification, and though he does attribute that Science (of Wisdom) to the *Jewish* Enoch—writes *history*. He shows these pillars as still existing during his own time.[1237] He tells us that they were built by Seth; and so they may have been, only neither by the Patriarch of that name, the fabled son of Adam, nor by the Egyptian God of Wisdom—Teth, Set, Thoth, Tat, Sat (the later Sat-an), or Hermes, who are all one—but by the "Sons of the Serpent-God," or "Sons of the Dragon," the name under which the Hierophants of Egypt and Babylon were known before the Deluge, as were their forefathers, the Atlanteans.

What Josephus tells us, therefore, with the exception of the application made of it, must be true *allegorically.* According to his version the two famous pillars were entirely covered with hieroglyphics, which, after their discovery, were copied and reproduced in the most secret corners of the inner temples of Egypt, and thus became the source of its Wisdom and exceptional learning. These two "pillars," however, are the prototypes of the two "tables of stones" hewn by Moses at the command of the "Lord." Hence, in saying that all the great Adepts and Mystics of antiquity—such as Orpheus, Hesiod, Pythagoras and Plato—got the elements of their Theology from those **559]** {THE ADEPT DIES BUT TO LIVE.} hieroglyphics, he is right in one sense, and wrong in another. The Secret Doctrine teaches us that the Arts, Sciences, Theology, and especially the Philosophy of every nation which preceded the last *universally known*, but not universal, Deluge, had been recorded ideographically from the primitive oral records of the Fourth Race, and that these were the inheritance of the latter from the early Third Root-Race before the allegorical Fall. Hence, also, the Egyptian pillars, the tablets, and even the "white oriental porphyry stone" of the Masonic legend—which Enoch, fearing that the real and precious secrets would be lost, concealed before the Deluge in the bowels of the Earth—were simply the more or less symbolical and allegorical copies from the primitive Records. The *Book of Enoch* is one of such copies, and is, moreover, a Chaldæan, and now very incomplete, compendium. As already said, Enoïchion means in Greek the "Inner Eye," or the Seer; in Hebrew, *with the help of Masoretic points*, it means the "Initiator" and "Instructor" (חֲנוֹךְ.). Enoch is a generic title; and, moreover, his legend is that of several other prophets, Jewish and Heathen, with changes of made-up details, the root-form being the same. Elijah is also taken up into Heaven "alive"; and the Astrologer, at the court of Isdubar, the Chaldæan Hea-bani, is likewise raised to Heaven by the God Hea, who was *his* patron, as Jehovah was of Elijah, whose name means in Hebrew "God-Jah," Jehovah (אֵלִיָּה),[1238] and again of Elihu, which has the same meaning. This kind of easy death, or *euthanasia*, has an Esoteric meaning. It symbolizes the "death" of any Adept who has reached the power and degree, and also the purification, which enable him to "die" in the Physical Body, and *still live and lead a conscious life* in his Astral Body. The variations on this theme are endless, but the secret meaning is ever the same. The Pauline expression,[1239] "that he should not see death" (*ut non videret mortein*), has thus an Esoteric meaning, but nothing *supernatural* in it. The mangled interpretation given of some biblical hints to the effect that Enoch,

---

[1234] Surât xix.

[1235] See *Mackenzie's Royal Masonic Cyclopœdia*, *sub voce* "Enoch."

[1236] Khanoch, or Hanoch, or Enoch Esoterically means the "Initiator" and "Teacher," as well as Enos, the "Son of Man." (See *Genesis*, iv. 26.)

[1237] De Mirville, *Pneumatologie*, iii. 70.

[1238] Mackenzie, *op. cit.*, *sub voc*.

[1239] *Hebrews*, xi. 5.

"whose years will equal those of the world" (of the *solar year*, 365 days), will share with Christ and the prophet Elijah the honours and bliss of the last Advent and of the destruction of Antichrist[1240]—signify Esoterically, that some of the Great Adepts will return in the Seventh Race, when all Error will be made away with, and the advent of Truth will be heralded by those Shishta, the holy "Sons of Light."

The Latin Church is not always logical, nor prudent. She declares **560]** the *Book of Enoch* an *apocryphon*, and has gone so far as to claim, through Cardinal Cajetan and other luminaries of the Church, the rejection from the Canon of even the Book of Jude, who, otherwise, as an *inspired* apostle, would quote from and thus sanctify the *Book of Enoch*, which is alleged to be an apocryphal work. Fortunately, some of the dogmatics perceived the peril in time. Had they accepted Cajetan's resolution, they would have been forced to reject likewise the Fourth Gospel; as St. John borrows literally from Enoch, and places *a whole sentence* from him, in the mouth of Jesus![1241]

Ludolph, the "father of Ethiopic literature," commissioned to investigate the various Enochian MSS. presented by Pereisc, the traveller, to the Mazarine library, declared that "no *Book of Enoch* could exist among the Abyssinians"! Further researches and discoveries worsted this too dogmatic assertion, as all know. Bruce and Ruppel did find the *Book of Enoch* in Abyssinia, and what is more, brought it to Europe some years later, and Bishop Laurence translated it. But Bruce despised it, and scoffed at its contents; as did all the rest of the Scientists. He declared it a *Gnostic* work, concerning the Age of Giants who devour men—and bearing a strong resemblance to the *Apocalypse.*[1242] Giants! another *fairy-tale!*

Such, however, has not been the opinion of all the best critics. Dr. Hanneberg places the *Book of Enoch* along with the *Third Book of the Maccabees—at the head of the list of those whose authority stands the nearest to that of the canonical works.*[1243]

Verily, "where doctors disagree. . . ."!

As usual, however, they are all right and all wrong. To accept Enoch as a biblical character, a single living person, is like accepting Adam as the first man. Enoch was a generic title, applied to, and borne by, scores of individuals, at all times and ages, and in every race and nation. This may be easily inferred from the fact that the ancient Talmudists and the teachers of Midrashim are not agreed generally in their views about Hanokh, the Son of Yered. Some say Enoch was a great Saint, beloved by God, and "taken alive to heaven," *i.e.*, one who reached Mukti or Nirvâna, on Earth, as Buddha did and others still do; and others maintain that he was a sorcerer, a wicked magician. This shows only that "Enoch," or its equivalent, was a term, even during the days of the later Talmudists, which meant **561]** {WHAT ENOCH IS, ESOTERICALLY.} "Seer," "Adept in the Secret Wisdom," etc., without any specification as to the character of the title-bearer. Josephus, speaking of Elijah and Enoch,[1244] remarks that:

> It is written in the sacred books they [Elijah and Enoch] disappeared, but so that nobody knew that they died.

It means simply that *they had died in their personalities*, as Yogîs die to this day in India, or even some Christian monks—to the world. They disappear from the sight of men and die—on the terrestrial plane—even for themselves. A seemingly figurative way of speaking, yet *literally true.*

"Hanokh transmitted the science of (astronomical) calculation and of computing the seasons to Noah," says the Midrash *Pirkah*;[1245] R. Eliezar referring to Enoch that which others did to Hermes Trismegistus, for the two are identical in their Esoteric meaning. "Hanokh" in this case, and his "Wisdom," belong to the cycle of the Fourth Atlantean Race,[1246] and Noah to that of the Fifth.[1247] In this case both represent the Root-Races, the present one and the one that preceded it. In another sense, Enoch disappeared, "he walked with God, and he was not, for God took him"; the allegory referring to the disappearance of the Sacred and Secret Knowledge from among men; for "God" (or Java Aleim—the high Hierophants, the Heads of the Colleges of Initiated Priests[1248]) took him; in other words, the Enochs or the Enoïchions, the Seers and their Knowledge and Wisdom, became strictly confined to the Secret Colleges of the Prophets with the Jews, and to the Temples with the Gentiles.

[1240] De Mirville, *ibid.*, p. 71.

[1241] Compare the "thieves and robbers" incident, p. 506, *supra*.

[1242] De Mirville, *ibid.*, p. 73.

[1243] *Ibid.*, p. 6.

[1244] *Antiquities*, ix. 2.

[1245] Cap. viii.

[1246] Says the *Zohar*, "Hanokh had a book which was one with the Book of the Generations of Adam; this is the Mystery of Wisdom."

[1247] Noah is heir to the Wisdom of Enoch; in other words, the Fifth is heir to the Fourth Race.

[1248] See *Isis Unveiled*, i. 575, *et seqq*.

Interpreted with the help of merely the symbolical key, Enoch is the type of the dual nature of man—spiritual and physical. Hence he occupies the centre of the Astronomical Cross, as given by Éliphas Lévi from a secret work, which is a Six-pointed Star, the "Adonai." In the upper angle of the upper Triangle is the Eagle; in the left lower angle stands the Lion; in the right, the Bull; while between the Bull and the Lion, over them and under the Eagle, is the face of Enoch or Man.[1249] Now the figures on the upper Triangle represent the Four Races, omitting the First, the Chhâyâs or Shadows, and the "Son **562]** of Man," Enos or Enoch, is in the centre, where he stands between the Fourth and the Fifth Races, for he represents the Secret Wisdom of both. These are the four Animals of *Ezekiel* and of the *Revelation*. This Double Triangle which, in *Isis Unveiled*, is faced by the Hindu Ardhanârî, is by far the best. For in the latter, only the three (for us) historical Races are symbolized; the Third, the Androgynous, by Ardha-nârî; the Fourth, symbolized by the strong, powerful Lion; and the Fifth, the Aryan, by that which is its most sacred symbol to this day, the Bull (and the Cow).

A man of great erudition, a French *savant*, M. de Sacy, finds several most singular statements in the *Book of Enoch*, "worthy of the most serious examination," he says. For instance:

> The author [Enoch] makes the solar year consist of 364 days, and seems to know periods of three, of five, and of eight years, followed *by four* supplementary days, which, in his system, appear to be those of the equinoxes and solstices.[1250]

To which he adds, later on:

> I see but one means to palliate them [these "absurdities"]; it is to suppose that the author expounds some fanciful system which may have existed *before the order of Nature had been altered at the period of the Universal Deluge*.[1251]

Precisely so; and the Secret Doctrine teaches that this "order of nature" has been thus altered, and the series of the Earth's humanities too. For, as the angel Uriel tells Enoch:

> Behold, I have showed thee all things, O Enoch; and all things have I revealed to thee. Thou seest the sun, the moon, and *those which conduct the stars* of heaven, which cause all their operations, seasons, and arrivals to return. In the days of sinners *the years shall be shortened. . . .* The moon shall change its laws. . . .[1252]

In those days also, years before the Great Deluge that carried away the Atlanteans and changed the face of the whole Earth (because "the *Earth* [or its axis] *became inclined"').* Nature, geologically, astronomically, and cosmically in general, could not have been the same, just because the Earth *had inclined.* To quote from Enoch:

> And Noah cried with a bitter voice, Hear me; hear me; hear me; three times. And he said, . . . The earth labours and is violently shaken. Surely, I shall perish with it.[1253]

This, by the way, looks like one of those many "inconsistencies," if the *Bible* is read literally. For, to say the least, this is a very strange **563]** {THE SECRET POWER OF THE SATANS.} fear in one who had "found grace in the eyes of the Lord" and been told to build an Ark! But here we find the venerable Patriarch expressing as much fear as if, instead of a "friend" of God, he had been one of the Giants doomed by the wrathful Deity. The Earth had already *inclined*, and the deluge of waters had become simply a question of time, and yet Noah seems to know nothing of his intended salvation.

A decree had come indeed; the decree of Nature and the Law of Evolution, that the Earth should change its Race, and that the Fourth Race should be destroyed to make room for a better one. The Manvantara had reached its turning point of *three and a half* Rounds, and gigantic physical Humanity had reached the acme of gross materiality. Hence the apocalyptic verse that speaks of a commandment gone forth that they may be destroyed, "that *their end may be"*—the end of the Race:

> For they *knew* [truly] every secret of the angels, every oppressive and secret power of the *Satans*, and every power of those who commit sorcery, as well as of those who make molten images in the whole earth.[1254]

And now a natural question. Who could have informed the apocryphal author of this powerful vision—no matter to what age he may be assigned before the day of Galileo—that the Earth could occasionally incline her axis? Whence did he derive such astronomical and geological knowledge if the Secret Wisdom, of which the ancient Rishis and Pythagoras had drunk, is but a fancy, an invention of later ages? Has Enoch read prophetically perchance in Frederic Klee's work on the Deluge the lines:

[1249] See the illustration in *Isis Unveiled*, ii. 452.

[1250] See Danielo's criticisms upon De Sacy, in the *Annales de Philosophie*, p. 393, deuxième article.

[1251] De Mirville, *ibid.*, pp. 77, 78.

[1252] Ch. lxxix, Laurence's Trans.

[1253] *Ibid.*, ch. lxiv.

[1254] *Ibid.*, *loc. cit.*, v. 6.

The position of the terrestrial globe with reference to the sun has evidently been, in primitive times, different from what it is now; and this difference must have been caused by a displacement of the axis of rotation of the earth.

This reminds one of that *unscientific* statement made by the Egyptian priests to Herodotus, namely, that the Sun has not always risen where it rises *now*, and that in former times the ecliptic had cut the equator at right angles.[1255]

There are many such "dark sayings" scattered throughout the *Purânas*, *Bible* and other Mythologies, and to the Occultist they divulge two facts; (*a*) that the Ancients knew as well as, and perhaps better than, the moderns do, Astronomy, Geognosy and Cosmography in general; and (*b*) that the behaviour of the Globe has altered more **564]** than once since the primitive state of things. Thus, Xenophantes—on the *blind* faith of *his* "ignorant" religion, which taught that Phaeton, in his desire to learn the *hidden* truth, made the Sun deviate from its usual course—asserts somewhere that, "the Sun turned toward another country"; which is a parallel—slightly more scientific, however, if not as bold—of Joshua stopping the course of the Sun altogether. Yet it may explain the teaching of the Northern Mythology that before the *actual order* of things the Sun arose in the South, and its placing the Frigid Zone (Jeruskoven) in the East, whereas now it is in the North.[1256]

The *Book of Enoch*, in short, is a *résumé*, a compound of the main features of the history of the Third, Fourth and Fifth Races; a very few prophecies from the present age of the world; a long retrospective, introspective and prophetic summary of universal and quite *historical* events—geological, ethnological, astronomical, and psychic—with a touch of Theogony out of the antediluvian records. The Book of this mysterious personage is referred to and quoted copiously in the *Pistis Sophia*, and also in the *Zohar* and its most ancient Midrashim. Origen and Clement of Alexandria held it in the highest esteem. To say, therefore, that it is a Post-Christian forgery is to utter an absurdity and to become guilty of an anachronism, for Origen, among others, who lived in the second century of the Christian era, mentions it as an ancient and venerable work. The secret and sacred Name and its potency are well and clearly though allegorically described in the old volume. From the eighteenth to the fiftieth chapter, the Visions of Enoch are all descriptive of the Mysteries of Initiation, one of which is the Burning Valley of the "Fallen Angels."

Perhaps St. Augustine was quite right in saying that the Church rejected the *Book of Enoch* out of her canon owing to its too great antiquity (*pb nimiam antiquitatem*).[1257] There was no room for the events noticed in it within the limit of the 4004 years B.C. assigned to the world from its "creation"!

565]

SECTION VIII.

The Symbolism of the Mystery-Names Iao and Jehoyah, with their Relation to the Cross and Circle.

When the Abbé Louis Constant, better known as Éliphas Levi, said in his *Histoire de la Magie* that the *Sepher Jetzirah*, the *Zohar*, and the *Apocalypse* of St. John, are the masterpieces of the Occult Sciences, he ought, if he had wished to be correct and clear, to have added—in Europe. It is quite true that these works contain "more *significance* than words"; and that their "expression is poetical," while "in numbers" they are "exact." Unfortunately, however, before any one can appreciate the *poetry* of the expressions, or the *exactness* of the numbers, he will have to learn the real significance and meaning of the terms and symbols employed. But man will never learn this so long as he remains ignorant of the fundamental principle of the Secret Doctrine, whether in Oriental Esotericism, or in the kabalistical Symbology—the *key*, *or value*, *in all their aspects*, of the God-names, Angel-names, and Patriarch-names in the *Bible*, their mathematical or geometrical value, and their relations to manifested Nature.

Therefore, if, on the one hand, the *Zohar* "astonishes [the mystic] by the profundity of its views and the great simplicity of its images," on the other hand, that work misleads the student by such expressions as those used with respect to Ain Suph and Jehovah, notwithstanding the assurance that:

> The book is careful to explain that the human form with which it clothes God is but *an image of the Word*, and that God should not be expressed by any thought, or any form.

It is well known that Origen, Clemens, and the Rabbis confessed that the *Kabalah* and the *Bible* were *veiled and secret* books; but few know **566]** that the Esotericism of the kabalistic books in

[1255] Bailly, *Astronomie Ancienne*, i. 203, and ii. 216; De Mirville, ibid., p. 79.
[1256] De Mirville, *ibid*., p. 80.
[1257] *City of God*, XV. xxiii.

their present *reedited* form is simply another and still more cunning veil thrown upon the primitive symbolism of these secret volumes.

The idea of representing the *hidden* Deity by the circumference of s circle, and the Creative Power—male and female, or the Androgynous Word—by the diameter across it, is one of the oldest symbols. It is upon this conception that every great Cosmogony has been built. With the old Aryans, the Egyptians, and the Chaldæans, the symbol was complete, as it embraced the idea of the eternal and immovable Divine Thought in its absoluteness, separated entirely from the incipient stage of the so-called "creation," and comprised psychological and even spiritual evolution, and its mechanical work, or cosmogonical construction. With the Hebrews, however, though the former conception is to be distinctly found in the *Zohar*, and the *Sepher Jetzirah*, or what remains of the latter—that which has been subsequently embodied in the *Pentateuch* proper, and especially in *Genesis*, is simply this secondary stage, to wit, the mechanical law of creation, or rather of construction; while Theogony is hardly, if at all, outlined.

It is only in the first six chapters of *Genesis*, in the rejected *Book of Enoch*, and the misunderstood and mistranslated poem of *Job*, that true echoes of the Archaic Doctrine may now be found. The key to it is lost now, even among the most learned Rabbis, whose predecessors in the early period of the Middle Ages, in their national exclusiveness and pride, and especially in their profound hatred of Christianity, preferred to cast it into the deep sea of oblivion, rather than to share their knowledge with their relentless and fierce persecutors. Jehovah was their own tribal property, inseparable from, and unfit to play a part in, any-other but the Mosaic Law. Violently torn out of his original frame, which he fitted and which fitted him, the " Lord God of Abraham and Jacob" could hardly be crammed without damage and breakage into the new Christian Canon. Being the weaker, the Judeans could not help the desecration. They kept, however, the secret of the origin of their Adam Kadmon, or male-female Jehovah, and the new tabernacle proved a complete misfit for the old God. They were, indeed, avenged!

The statement that Jehovah was the tribal God of the Jews and no higher, will be denied like many other things. Yet the Theologians are not in a position to tell us, in that case, the meaning of the verses in *Deuteronomy*, which say quite plainly:

> When the Most High [not the "Lord," or "Jehovah" either] divided to the **567]** {THE JEWS ALONE THE HEIRLOOM OF JEHOVAH.} nations their inheritance, when be separated the sons of Adam, he set the bounds . . . according to the number of the children of Israel . . . *The Lord's* [Jehovah's] *portion is his people; Jacob is the lot of his inheritance*.[1258]

This settles the question. So impudent have been the modern translators of Bibles and Scriptures, and so damaging are these verses, that, following in the steps traced for them by their worthy Church Fathers, each translator has rendered these lines in his own way. While the above-cited quotation is taken *verbatim* from the English Authorized Version, in the French Bible,[1259] we find the "Most High" translated by "Souverain" (Sovereign! !), the "sons of Adam" rendered by "the children of men," and the "Lord" changed into the "Eternal." For impudent sleight-of-hand, the French Protestant Church seems thus to have surpassed even English ecclesiasticism.

Nevertheless, one thing is patent: the "Lord's [Jehovah's] portion" is his "chosen people" and none else, *îQî, Jacob alone is the lot of his inheritance.* What, then, have other nations, who call themselves Aryans, to do with this Semitic Deity, the tribal God of Israel? Astronomically, the "Most High" is the Sun, and the "Lord" is one of his seven planets, whether it be Iao, the Genius of the Moon, or Ildabaoth-Jehovah, the Genius of Saturn, according to Origen and the Egyptian Gnostics.[1260] Let the "Angel Gabriel," the "Lord" of Iran, watch over his people, and Michael-Jehovah, over his Hebrews. These are not the Gods of other nations, nor were they ever those of Jesus. As each Persian Dev is chained to his planet,[1261] so each Hindu Deva (a "Lord") has its allotted portion, a world, a planet, a nation or a race. Plurality of worlds implies plurality of Gods. We believe in the former, and may recognize, but will never worship the latter.[1262]

It has been repeatedly stated in this work that every religious and philosophical symbol had seven meanings attached to it, each pertaining to its legitimate plane of thought, *i.e.*, either purely metaphysical or astronomical; psychic or physiological, etc. These seven meanings and their applications are difficult enough to learn when taken by themselves; but the interpretation and the

---

[1258] *Op. cit.*, xxxii. 8, 9.

[1259] Of the Protestant Biblical Society of Paris, according to the version revised in 1824 by J. S. Ostervald.

[1260] With the Egyptian Gnostics it was Thoth (Hermes), who was chief of the Seven (see *Book of the Dead).* Their names are given by Origen, as Adonai (of the Sun), Iao (of the Moon), Eloi (Jupiter), Sabao (Mars), Orai (Venus), Astaphai (Mercury), and, finally, Ildabaoth (Saturn). See King's *Gnostics and their Remains*, p. 344.

[1261] See Origen's Copy of the Chart or Diagramma of the Ophites, in his *Contra Celsum*.

[1262] See Part III of this Volume, Section IV, B, "On Chains of Planets and their Plurality."

right comprehension of **568]** them become tenfold more puzzling, when, instead of being correlated, or made to flow consecutively out of, and to follow, each other, each, or any one of these meanings, is accepted as the one and sole explanation of the whole symbolical idea. An instance may be given, as it admirably illustrates the statement. Here are two interpretations, given by two learned Kabalists and scholars, of one and the same verse in *Exodus.* Moses beseeches the Lord to show him his "glory." Evidently it is not the crude dead-letter phraseology as found in the *Bible* that is to be accepted. There are *seven* meanings in the *Kabalah*, of which we may give two as interpreted by the said two scholars. One of them translates while explaining:

"Thou canst not see My face; . . . I will put thee in a cleft of the rock and I will cover thee with My hand while I pass by. And then I will take away Mine hand, and thou shalt see My *a'hoor*," *i.e.*, My back.[1263]

And then the translator adds in a gloss:

That is, I will show you "My back," *i.e..* My visible universe, My lower manifestations, but, as a man still in the flesh, thou canst not see My invisible nature. So proceeds the Qabbalah.[1264]

This is correct, and is the cosmo-metaphysical explanation. And now speaks the other Kabalist, giving the numerical meaning. As it involves a good many suggestive ideas, and is far more fully given, we may allow it more space. This synopsis is from an unpublished MS., and explains more fully what was given in Section III, on the "Holy of Holies."[1265]

The numbers of the name "Moses" are those of "I am that I am," so that the names Moses and Jehovah are at one in numerical harmony. The word Moses is מ ש ה (5 + 300 + 40), and the sum of the values of its letters is 345; Jehovah—the Genius *par excellence* of the Lunar Year—assumes the value of 543, or the reverse of 345.

In the third chapter of Exodus, in the 13th and 14th verses, it is said: And Moses said, . . . Behold I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them? And God said unto Moses,

I Am That I Am.

The Hebrew words for this expression are *âhiyê asher âhiyé*, and in the value or the sums of their letters stand thus:

אהיה	אשר	אהיה
21	501	21

. . . This being his [God's] name, the sum of the values composing it, 21, 501, **569]** {A GROTESQUE VERSE EXPLAINED.} 21 is 543, or simply a use of the simple digit numbers in the name of Moses, . . . but now so ordered that the name of 345 is reversed, and reads 543.

So that when Moses asks, "Let me see Thy face or glory," the other rightly and truly replies, "Thou canst not see my face . . . but thou *shalt see me behind*"—the true sense, though not the precise words; for the corner and the *behind* of 543 is *the face* of 345. This is

For check and to keep a *strict use* of a set of numbers to develop certain *grand* results, for the object of which they are specifically employed.

As the learned Kabalist adds:

In other uses of the numbers, they saw each other face to face. It is strange that if we add 345 to 543 we have 888, which was the Gnostic Cabbalistic value of the name Christ, who was Jehoshua or Joshua. And so also the division of the 24 hours of the day gives three eights as quotient. . . . The chief end of all this system of Number Checks was to preserve in perpetuity the exact value of the Lunar Year in the Natural measure of Days.

These are the astronomical and numerical meanings in the secret Theogony of sidereo-cosmical Gods invented by the Chaldæo-Hebrews, two meanings out of seven. The other five would astonish the Christians still more.

The series of Œdipuses who have endeavoured to interpret the riddle of the Sphinx, is long indeed. For many ages she has been devouring the brightest and the noblest intellects of Christendom; but now the Sphinx is conquered. In the great intellectual struggle which has ended in the complete victory of the Œdipuses of Symbolism, it is, however, not the Sphinx, who, burning with the shame of defeat, has had to bury herself in the sea, but verily the many-sided symbol, named Jehovah, whom Christians—the *civilized* nations—have accepted for their God. The Jehovah symbol has collapsed under the too close analysis, and is—drowned. Symbologists have discovered with dismay that their adopted Deity was only a mask for many other Gods, a *euhemerized* extinct planet, at best, the Genius of the Moon and Saturn with the Jews, of the Sun and Jupiter with early Christians; that the Trinity—unless they accepted the more abstract and metaphysical meanings given to it by the Gentiles—was, in truth, only an astronomical triad, composed of the Sun (the Father), and the two planets Mercury (the Son) and Venus (the Holy Ghost), Sophia, the Spirit of

---

[1263] *Exodus*, xxxiii, 18,19; see Myer's *Qabbalah*, p. 226.

[1264] *Ibid*., *loc*, *cit*.

[1265] *Supra*, p. 481.

Wisdom, Love and Truth, and Lucifer, as Christ, the "bright and morning star."[1266] For, if the Father is the Sun (the "Elder Brother," **570]** in the Eastern Inner Philosophy), the nearest planet to it is Mercury (Hermes, Budha, Thoth), the name of whose Mother on Earth was Maia. Now this planet receives seven times more light than any other; a fact which led the Gnostics to call their Christos, and the Kabalists their Hermes (in the astronomical meaning), the "Seven-fold Light." Finally, *this* God was Bel—the Sun being Bel with the Gauls; Helios, with the Greeks; Baal, with the Phoenicians; El, in Chaldæan, hence El-ohim, Emanu-el, and El, "God," in Hebrew. But even the kabalistic God has vanished in the rabbinical workmanship, and one has now to turn to the innermost metaphysical sense of the *Zohar* to find in it anything like Ain Suph, the Nameless Deity and the Absolute, so authoritatively and loudly claimed by the Christians. But it is certainly not to be found in the Mosaic books, at any rate by those who try to read without a key to them. Ever since this key was lost, Jews and Christians have tried their best to blend these two conceptions, but in vain. They have only succeeded in finally robbing even the Universal Deity of Its majestic character and primitive meaning. As was said in *Isis Unveiled:*

It would seem, therefore, but natural to make a difference between the mystery-god Iaw, adopted from the highest antiquity by all who participated in the esoteric knowledge of the priests, and his phonetic counterparts, whom we find treated. with so little reverence by the Ophites and other Gnostics.[1267]

In the Ophite gems of King,[1268] we find the name of Iao repeated, and often confounded with that of Ievo, while the latter simply represents one of the Genii antagonistic to Abraxas. . . . But the name Iao neither originated with, nor was it the sole property of the Jews. Even if it had pleased Moses to bestow the name upon the tutelary "Spirit," the alleged protector and national deity of the "chosen people of Israel," there is yet no possible reason why other nationalities should receive Him as the Highest and One-living God. But we deny the assumption altogether. Besides, there is the fact that Iaho or Iao was a "mystery name" from the beginning, for יהיה and יה never came into use before the time of king David. Anterior to his time, few or no proper names were compounded with Iah or Jah. It looks rather as though David, being a sojourner among the Tyrians and Philistines,[1269] brought thence the name of Jehovah. He made Zadok high priest, from whom came the Zadokites or Sadducees. He lived and ruled first at Hebron (הברין), Habir-on or Kabeir-town, where the rites of the four (mystery-gods) were celebrated. Neither David nor Solomon recognized either Moses or the law of Moses. They aspired to build a temple to יהוה, like the structures erected by Hiram to Hercules and Venus, Adon and Astarte.

Says Fürst: "The very ancient name of God, Yâho, written in the Greek Ιαω, appears, apart *from its derivation*, to have been an old mystic name of the Supreme **571]** {THE ANTIQUITY OF THE CROSS.} Deity of the Shemites. Hence it was told to Moses when he was initiated at Hor-eb—the *Cave*—under the direction of Jethro, the Kenite (or Cainite) priest of Midian. In an old religion of the Chaldæans, whose remains are to be found among the Neo-Platonists, the highest Divinity, enthroned above the seven Heavens, representing the Spiritual Light-Principle, . . . and also conceived of as Demiurgus,[1270] was called Iaw (יהו), who was, like the Hebrew Yâho, mysterious and unmentionable, and whose name was communicated to the Initiated. The Phoenicians had a Supreme God, whose name was triliteral and *secret*, and he was Iaw."[1271]

The cross, say the Kabalists, repeating the lesson of the Occultists, is one of the most ancient—nay, perhaps, the *most* ancient of symbols. This has been demonstrated at the very beginning of the Proem in Volume I. The Eastern Initiates show it coeval with the circle of Deific Infinitude and the first differentiation of the Essence, the union of Spirit and Matter. This interpretation has been rejected, and the astronomical allegory alone has been accepted and made to fit into cunningly imagined terrestrial events.

Let us demonstrate this statement. In Astronomy, as said, Mercury is the son of Cœlus and Lux—of the Sky and Light, or the Sun; in Mythology he is the progeny of Jupiter and Maia. He is the "Messenger" of his Father Jupiter, the Messiah of the Sun; in Greek, his name Hermes means, among other things, the "Interpreter"—the Word, the Logos, or Verbum. Now Mercury is born on Mount Cyllene among shepherds, and is the patron of the latter. As a psychopompic Genius, he conducted the Souls of the Dead to Hades and brought them back again, an office attributed to Jesus after his Death and Resurrection. The symbols of Hermes-Mercury (Dii Termini) were placed along, and at the turning points of, highways, as crosses are now placed in Italy, and they were *cruciform*.[1272] Every seventh day the priests anointed these Termini with oil, and once a year hung

---

[1266] See *Revelation*, xxii. 16.

[1267] *Op. cit.*, ii. 301.

[1268] *Gnostics and their Remains*.

[1269] *II Samuel*.

[1270] By very few though, for the creators of the material universe were always considered as subordinate Gods to the Most High Deity.

[1271] *Op. cit.*, ii. 296, 297. Fürst grives citations from Lydus and Cedrenus in support of his statements.

[1272] See plate 77 in vol. i of Montfaucon's *Antiquities.* The disciples of Hermes, after their death, go to his planet, Mercury—their Kingdom of Heaven.

them with garlands, hence they were the *anointed*. Mercury, when speaking through his oracles, says:

I am he whom you call the Son of the Father [Jupiter] and Maia. Leaving the King of Heaven [the Sun] I come to help you, mortals.

Mercury heals the blind and restores sight, mental and physical.[1273] He was often represented as three-headed and called Tricephalus, **572]** Triplex, as one with the Sun and Venus. Finally, Mercury, as Cornutus[1274] shows, was sometimes figured under a cubic form, without arms, because "the power of speech and eloquence can prevail without the assistance of arms or feet." It is this cubic form which connects the Termini directly with the cross, and it is the eloquence or the power of speech of Mercury which made the crafty Eusebius say, "Hermes is the emblem of the Word which creates and interprets all," for it is the Creative Word; and he shows Porphyry teaching that the Speech of Hermes—now interpreted "Word of God" (!) in *Pymander*—a Creative Speech (Verbum), is the Seminal Principle scattered throughout the Universe.[1275] In Alchemy "Mercury" is the radical "Moyst" Principle, Primitive or Elementary Water, containing the Seed of the Universe, fecundated by the Solar Fires. To express this fecundating principle, a phallus was often added to the cross (the male and female, or the vertical and the horizontal united) by the Egyptians. The cruciform Termini also represented this dual idea, which was found in Egypt in the *cubic* Hermes. The author of *Source of Measures* tells us why.[1276]

As shown by him, the cube unfolded becomes in display a cross of the Tau, or the Egyptian, form; or again, "the circle attached to the Tau gives the ansated cross" of the old Pharaohs. They had known this from their priests and their "King-Initiates" for ages, and also what was meant by "the attachment of a man to the cross," which idea "was made to coordinate with that of the origin of human life, and hence the *phallic form."* Only the latter came into action aeons and ages after the idea of the Carpenter and Artificer of the Gods, Vishvakarmâ, crucifying the "Sun-Initiate" on the cruciform lathe. As the same author writes:

The attachment of a man to the cross . . . was made use of in this form of display by the Hindus.[1277]

But, it was made "to coordinate" with the idea of the new rebirth of man by *spiritual*, not physical regeneration. The Candidate for Initiation was attached to the Tau or astronomical cross with a far grander and nobler idea than that of the origin of mere *terrestrial* life.

On the other hand, the Semites seem to have had no other or higher purpose in life than that of procreating their species. Thus, geometrically, **573]** {A PERSONAL, IS A FINITE GOD.} and according to the reading of the *Bible* by means of the numerical method, the author of *The Source of Measures* is quite correct.

The entire [Jewish] system seems to have been anciently regarded as one resting in nature, and one which was adopted by nature, or God, as the *basis or law* of the exertion practically of creative power—*i.e.*, it was the *creative design*, of which creation was practically the application. This seems to be established by the fact that, under the system set forth, measures of *planetary times* serve coordinately as measures of the *size* of planets, and of the peculiarity of their shapes—*i.e.*, in the extension of their equatorial and polar diameters. . . . This system [that of creative design] seems to underlie the whole Biblical structure, as a foundation for its *ritualism* and for its display of the works of the Deity in the way of *architecture*, by use of the sacred unit of measure in the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon.[1278]

Thus, on the very showing of the defenders of this system, the Jewish Deity is proved to be, at best, only the manifested Duad, never the One Absolute All. Geometrically demonstrated, he is a *number;* symbolically, a *euhemerized* Priapus; and this can hardly satisfy a mankind thirsting after the demonstration of real spiritual truths, and the possession of a God with a divine, not anthropomorphic, nature. It is strange that the most learned of modern Kabalists can see in the cross and circle nothing but a symbol of the manifested *creative* and *androgyne* Deity in its relation to, and interference with, this phenomenal world.[1279] One author believes that:

However man [read, the Jew and Rabbi] obtained knowledge of the practical measure, . . . by which nature was thought to adjust the planets in size to harmonize with the notation of their movements, it seems he did obtain it, and esteemed its possession as the means of his realization of the Deity—that is, he approached *so nearly to a conception of a Being having a mind like his own*, only infinitely more powerful, as to be able to

[1273] Cornutus.
[1274] Lydus, *De Mensibus*, iv.
[1275] *Preparat. Evang*., I. iii. 2.
[1276] But see p. 480, *supra*, concerning the Gnostic Priapus.
[1277] *Op. cit.*, p. 52.
[1278] *Ibid.*, pp. 3, 4.
[1279] Let the reader refer to the *Zohar* and the two *Qabbalahs* of Isaac Myer and S. L. MacGregor Mathers, with interpretations, if he would satisfy himself of this.

realize *a law of creation* established by that Being, which must have existed prior to any creation (kabalistically called the *Word*).[1280]

This may have satisfied the practical *Semite* mind, but the Eastern Occultist has to decline the offer of such a God; indeed, a Deity, a Being, "having a mind like that of man, only infinitely more powerful," is *no* God that has any room *beyond* the cycle of creation. He has nought to do with the *ideal* conception of the Eternal Universe. He is, at best, one of the *subordinate creative* powers, the Totality of which **574]** is called the Sephiroth, the Heavenly Man, and Adam Kadmon, the Second Logos of the Platonists.

This very same idea is clearly found at the bottom of the ablest definitions of the *Kabalah* and its mysteries, *e.g.*, by John A. Parker, as quoted in the same work:

> The key of the Kabala is *thought to be the geometrical relation of the area of the circle inscribed in the square*, or of the cube to the sphere, giving rise to the relation of diameter to circumference of a circle, with the numerical value of this relation expressed in integrals. The relation of diameter to circumference, being a supreme one connected with the god-names Elohim and Jehovah (which terms are expressions numerically of these relations, respectively—the first being of circumference, the latter of diameter), embraces all other subordinations under it. Two expressions of circumference to diameter in integrals are used in the Bible: (1) The perfect, and (2) The imperfect. One of the relations between these is such that (2) subtracted from (1) will leave a *unit* of a diameter value in terms, or in the denomination of the circumference value of the perfect circle, or a unit straight line having a perfect circular value, or a factor of circular value.[1281]

Such calculations can lead one no further than to unriddle the mysteries of the *third* stage of Evolution, or the "Third Creation of Brahmâ." The initiated Hindus know how to "square the circle" far better than any European. But of this more anon. The fact is that the Western Mystics commence their speculation only at that stage when the Universe "falls into matter," as the Occultists say. Throughout the whole series of kabalistic books we have not met with one sentence that would hint in the remotest way at the psychological and spiritual, as well as at the mechanical and *physiological* secrets of "creation." Shall we, then, regard the evolution of the Universe as simply a prototype, on a gigantic scale, of the act of procreation; as "divine" *phallicism*, and rhapsodize on it as the evilly-inspired author of a late work of this name has done? The writer does not think so. And she feels justified in saying so, since the most careful reading of the *Old Testament*—esoterically, as well as exoterically—seems to have carried the most enthusiastic enquirers no further than a certainty on mathematical grounds that from the first to the last chapter of the *Pentateuch* every scene, every character or event are shown connected, directly or indirectly, with the *origin of birth* in its crudest and most brutal form. Thus, however interesting and ingenious the rabbinical methods, the writer, in common with other Eastern Occultists, must prefer those of the Pagans.

575] {A PLAGIARISM BY PASCAL.} It is not, then, in the *Bible* that we have to search for the origin of the cross and circle, but beyond the Flood. Therefore, returning to Éliphas *liévi* and the *Zohar*, we answer for the Eastern Occultists and say that, applying practice to principle, they agree entirely with Pascal, who says that:

> God is a circle, the centre of which is everywhere and the circumference nowhere.

Whereas the Kabalists say the reverse, and maintain it, solely out of their desire to veil their doctrine. By the way, the definition of Deity by the circle is not Pascal's at all, as Éliphas Lévi thought. It was *borrowed* by the French Philosopher from either Mercury Trismegistus or Cardinal Cusa's Latin work, *De Doctâ Ignorantiâ*, in which he makes use of it. It is, moreover, disfigured by Pascal, who replaces the words "Cosmic Circle," which stand symbolically in the original inscription, by the word Theos. With the Ancients both words were synonymous.

―――

A.

CROSS AND CIRCLE.

In the minds of the ancient Philosophers something of the divine and the mysterious has ever been ascribed to the shape of the circle. The old world, consistent in its symbolism and with its Pantheistic intuitions, uniting the visible and the invisible Infinitudes into one, represented Deity and its outward Veil alike—by a circle. This merging of the two into a unity, and the name Theos being given indifferently to both, is explained, and becomes thereby still more *scientific* and philosophical. Plato's etymological definition of the word *theos* (θεός) has been given elsewhere. In his *Cratylus*, he derives it from the verb *the-ein* (θεεῖν), "to move," as suggested by the motion of the heavenly bodies

[1280] *Ibid.*, p. 5.
[1281] *Ibid.*, p. 12.

which he connects with Deity. According to the Esoteric Philosophy, this Deity, during its "Nights" and its "Days," or Cycles of Rest and Activity, is the "Eternal Perpetual Motion," the "Ever-Becoming, as well as the ever universally Present, and the Ever-Existing." The latter is the root-abstraction; the former is the only possible conception in the human mind, if it disconnects this Deity from any shape or form. It is a perpetual, never-ceasing evolution, circling back in its incessant progress through æons of duration into its original status—Absolute Unity.

It was only the minor Gods who were made to carry the symbolical attributes of the higher ones. Thus, the God Shoo, the personification **576]** of Ra, who appears as the "Great Cat of the Basin of Persea in An"[1282] was often represented in the Egyptian monuments seated and holding a cross, symbol of the four Quarters, or the Elements, attached to a circle.

In that very learned work, *The Natural Genesis*, by Gerald Massey, under the heading, "Typology of the Cross," there is more information to be had on the cross and circle than in any other work we know of. He who would fain have proofs of the antiquity of the cross is referred to these two volumes. The author says:

> The circle and cross are inseparable. . . . The Crux Ansata unites the circle and cross of the four corners. From this origin the circle and the cross came to be interchangeable at times. For example, the Chakra, or Disk of Vishnu, is a circle. The name denotes the circling, wheeling round, periodicity, the wheel of time. This the god uses as a weapon to hurl at the enemy. In like manner, Thor throws his weapon, the Fylfot, a form of the four-footed cross [Svastika], and a type of the four quarters. Thus the cross is equivalent to the circle of the year. The wheel emblem unites the cross and circle in one, as does the hieroglyphic cake and the Ankh-tie .[1283]

Nor was the double glyph sacred with the profane, but only with the Initiates. For Raoul Rochette shows that:[1284]

> The sign ♀ occurs as the *reverse* of a Phoenician coin, with a Ram as the obverse. . . . The same sign, sometimes called Venus' Looking-Glass, because it typified reproduction, was employed to mark the hind-quarters of valuable brood mares of Corinthian and other beautiful breeds of horses.

This proves that so far back as those early days the cross had already become the symbol of human procreation, and that oblivion of the *divine* origin of cross and circle had begun.

Another form of the cross is given from the *Journal of the Royal Asiatic Society*:[1285]

> At each of the four corners is placed a quarter arc of an oviform curve, and when the four are put together they form an oval; thus the figure combines the cross with the circle round it in four parts, corresponding to the four corners of the cross. The four segments answer to the four feet of the Swastica cross and the Fylfot of Thor. The four-leaved lotus flower of Buddha, is likewise figured at the centre of this cross, the lotus being an Egyptian and Hindu type of the four quarters. The four quarter arcs, if joined together, would form an ellipse, and the ellipse is also **577]** {VARIATIONS OF THE CROSS-SYMBOLISM.} figured on each arm of the cross. This ellipse therefore denotes the path of the earth. . . . Sir J. Y. Simpson copied the following specimen, which is here presented, as the cross of the two equinoxes and the two solstices placed within the figure of the earth's path. The same ovoid or boat-shaped figure appears at times in the Hindu drawings with seven steps at each end as a form or a mode of Meru.

This is the astronomical aspect of the double glyph. There are six more aspects, however, and an attempt may be made to interpret a few of these. The subject is so vast that it would require in itself alone many volumes.

But the most curious of these Egyptian symbols of cross and circle, spoken of in the above cited work, is one which receives its full explanation and final colour from Aryan symbols of the same nature. Says the author:

> The four-armed Cross is simply the cross of the four quarters, but the cross-sign is not always simple.[1286] This is a type that was developed from an identifiable beginning, which was adapted to the expression of various ideas afterwards. The most sacred cross of Egypt that was carried in the hands of the Gods, the Pharaohs, and the mummied dead, is the Ankh ☥ the sign of life, the living, an oath, the covenant. . . . The top of this is the hieroglyphic Ru set upright on the Tau-cross. The Ru is the door, gate, mouth, the place of outlet. This denotes the *birthplace* in the northern quarter of the heavens, from which the Sun is reborn. Hence the *Ru of the Ankh-sign is the feminine type of the birthplace*, *representing the north.* It

---

[1282] See *Book of the Dead*, xvii. 45-47.

[1283] *Op. cit.*, i. 421, 422.

[1284] *De la Croix Ansée, Mém. de l'Académie des Sciences*, pl. 2, Nos. 8, 9, also 16, 2, p. 320; quoted in *Natural Genesis*, p. 423.

[1285] Vol. xviii. p. 393, pl. 4; Inman, fig. 38; Gerald Massey, *op. cit.*, *ibid*, p. 422.

[1286] Certainly not; for very often there are symbols *made to symbolize other symbols*, and these are in turn used in ideographs.

was in the *northern quarter* that the Goddess of the Seven Stars, called the "Mother of the Revolutions," gave birth to time in the earliest cycle of the year. The first sign of this primordial circle and cycle made in heaven is the earliest shape of the Ankh-cross , a mere loop which contains both a circle and the cross in one image. This loop or noose is carried in front of the oldest genitrix, *Typhon of the Great Bear*, as her *Ark*, the ideograph of *a period*, *an ending*, *a time*, shown to mean one revolution. This, then, represents the circle made in the northern heaven by the Great Bear which constituted the earliest year of time, from which fact we infer that the loop or Ru of the North represents that quarter, the birthplace of time when figured as the Ru of the Ankh symbol. Indeed this can be proved. The noose is an *Ark* or *Rek* type of reckoning. The Ru of the Ankh-cross was continued in the Cypriote R, Ω, and the Coptic Ro, P.[1287] The Ro was carried into the Greek cross , which is formed of the Ro and Chi *or R-k. . . .* The Rek, or Ark, was the sign of all beginning (*Arche*) on this account, and the Ark-tie is the cross of the North, the hind part of heaven.[1288]

Now this, again, is entirely astronomical and phallic. The Paurânic version in India gives the whole matter another colour. Without **578]** destroying the above interpretation, it is made to reveal a portion of its mysteries with the help of the astronomical key, and thus offers a more metaphysical

rendering. The Ankh-tie does not belong to Egypt alone. It exists under the name of Pâsha, a cord which the four-armed Shiva holds in the hand of his right back arm.[1289] The Mahâdeva is represented in the posture of an ascetic, as Mahâyogî, with his third eye , which is "the Ru , set upright on the Tau-cross" in another form. The Pâsha is held in the hand in such a way that the first finger and hand near the thumb make the cross, or loop and crossing. Our Orientalists would have it to represent a cord to bind refractory offenders with, because, forsooth, Kâlî, Shiva's consort, has the same as an attribute!

The Pâsha has here a double significance, as also has Shiva's Trisûla and every other divine attribute. This dual significance lies in Shiva, for Rudra has certainly the same meaning as the Egyptian Ansated Cross in its cosmic and mystic meaning. In the hand of Shiva, the Pasha becomes lingyonic. Shiva, as said before, is a name unknown to the *Vedas.* It is in the *White Yajur Veda* that Rudra appears for the first time as the Great God, Mahadeva, whose symbol is the Lingam. In the *Rig Veda* he is called Rudra, the "howler," the beneficent and the maleficent Deity at the same time, the Healer and the Destroyer. In the *Vishnu Purâna*, he is the God who springs from the forehead of Brahmâ, who separates into male and female, and he is the parent of the Rudras or Maruts, half of whom are brilliant and gentle, others, black and ferocious. In the *Vedas*, he is the Divine Ego aspiring to return to its pure, deific state, and at the same time that Divine Ego imprisoned in earthly form, whose fierce passions make of him the "roarer," the "terrible." This is well shown in the *Brihadâranyaka Upanishad*, wherein the Rudras, the progeny of Rudra, God of Fire, are called the "ten vital breaths (*prâna*, life), with the heart (*manas*), as eleventh,"[1290] whereas as Shiva, he is the *destroyer* of that life. Brahmâ calls him Rudra, and gives him, besides, seven other names, signifying seven forms of manifestation, and also the seven powers of nature which destroy but to recreate or regenerate.

Hence the cruciform noose, or Pasha, in the hand of Shiva, when he **579]** {THE HEAVENLY "PORPOISE."} is represented as an ascetic, the Mahâyogin, has no phallic signification, and, indeed, it requires an imagination strongly bent in this direction to find such a signification even in an astronomical symbol. As an emblem of "door, gate, mouth, the place of outlet" it signifies the "strait gate" that leads to the Kingdom of Heaven, far more than the "birthplace" in a physiological sense.

It is a cross in a circle and Crux Ansata, truly; but it is a cross on which all the human passions have to be crucified before the Yogî passes through the "strait gate," the narrow circle that widens into an infinite one, as soon as the Inner Man has passed the threshold.

As to the mysterious seven Rishis in the constellation of the Great Bear; if Egypt made them sacred to "the oldest genitrix, Typhon," India has connected these symbols ages ago with Time or Yuga-revolutions, and the Saptarshis are intimately connected with our present age—the dark Kali Yuga.[1291] The great Circle of Time, on the face of which, Indian fancy has represented the Porpoise,

---

[1287] The R of the Slavonian and Russian alphabets (the Kyriletza alphabet) is also the Latin P.

[1288] *Ibid.*, p. 423.

[1289] See Moor's *Hindu Pantheon*, plate xiii.

[1290] See Dowson's *Hindu Classical Dictionary*, *sub voc*. "Rudra."

[1291] Described in the *La Mission des Juifs*, by the Marquis St. Yves d'Alveydre, the hierophant and leader of a large party of French Kabalists, as the Golden Age!

or Shishumâra, has the cross placed on it by nature in its division and localization of stars, planets and constellations. In *Bhâgavata Purâna*,[1292] it is said:

> At the extremity of the tail of that animal, whose head is directed toward the south, and whose body is in the shape of a ring [circle], Dhruva [the ex-pole star] is placed; along its tail are Prajâpati, Agni, Indra, Dharma, etc.; across its loins the seven Rishis.[1293]

This is then the first and earliest cross and circle, formed by the Deity, symbolized by Vishnu, the Eternal Circle of Boundless Time, Kala, on whose plane lie crossways all the Gods, creatures, and creations born in Space and Time—who, as the Philosophy has it, all die at the Mahâpralaya.

Meanwhile it is the seven Rishis who mark the time and the duration of events in our septenary Life-cycle. They are as mysterious as their supposed wives, the Pleiades, of whom only one—she who hides—has proven virtuous. The Pleiades, or Krittikâs, are the nurses of Kârttikeya, the God of War (the Mars of the Western Pagans), who is called the Commander of the Celestial Armies, or rather of the Siddhas—Siddha-sena (translated Yogîs in Heaven, and holy Sages on the Earth)—which would make Karttikeya identical with Michael, the "Leader of **580]** the Celestial Hosts" and, like himself, a virgin Kumâra.[1294] Verily he is the Guha, the "Mysterious One," as much so as are the Saptarshis and the Krittikas, the seven Rishis and the Pleiades, for the interpretation of all these combined reveal to the Adept the greatest mysteries of Occult Nature. One point is worth mention in this question of cross and circle, as it bears strongly upon the elements of Fire and Water, which play such an important part in the circle and cross symbolism. Like Mars, who is alleged by Ovid to have been born of his mother Juno alone, without the participation of a father, or like the Avataras (Krishna, for instance)—in the West as in the East—Karttikeya is born, but in a still more miraculous manner, begotten by neither father nor mother, but out of a seed of Rudra-Shiva, which was cast into the Fire (Agni) and then received by the Water (Ganges). Thus he is born from Fire and Water—a "boy bright as the Sun and beautiful as the Moon." Hence he is called Agnibhû (son of Agni) and Gangaputra (son of Ganges). Add to this the fact that the Krittika, his nurses, as the *Matsya Purâna* shows, are presided over by Agni, or, in the authentic words, "the seven Rishis are on a line with the brilliant Agni," and hence "Krittika has Agneya as a synonym"[1295]—and the connection is easy to follow.

It is, then, the Rishis who mark the time and the periods of Kali Yuga, the age of sin and sorrow. As the *Bhâgavata Purâna* tells us:

> When the splendour of Vishnu, named Krishna, departed for heaven, then did the Kali age, daring which men delight in sin, invade the world. . .
>
> When the seven Rishis were in Maghâ, the Kali age, comprising 1,200 [divine] years [432,000 common years] began; and, when, from Maghâ, they shall reach Pûrvâshâdhâ, then will this Kali age attain its growth, under Nanda and his successors.[1296]

This is the revolution of the Rishis—

> When the two first stars of the seven Rishis (the Great Bear) rise in the heavens, and some lunar asterism is seen at night, at an equal distance between them, then the seven Rishis continue stationary in that conjunction for a hundred years,

—as a hater of Nanda makes Parâshara say. According to Bentley, it was in order to show the quantity of the precession of the equinoxes that this notion originated among the Astronomers.

581] {THE RISHIS AND THE PLEIADES.} This was by assuming an imaginary line, or great circle, passing through the poles of the ecliptic and the beginning of the fixed Maghâ, which circle was supposed to cut some of the stars in the Great Bear. . . . The seven stars in the Great Bear being called the Rishis, the circle so assumed was called the line of the Rishis; and, being invariably fixed to the beginning of the lunar asterism Maghâ, the precession would be noted by stating the degree, etc., of any movable lunar mansion cut by that line or circle, as an index.[1297]

There has been, and there still exists, a seemingly endless controversy about the chronology of the Hindus. Here is, however, a point that could help to determine—approximately at least—the

---

[1292] V. xxiii.

[1293] Translated from Burnouf's French Translation, quoted by Fitzedward Hall, in Wilson's *Vishnu Purâna*, ii. 307.

[1294] The more so since he is the reputed slayer of Tripurâsura and the Titan Târaka. Michael is the conqueror of the dragon, and Indra and Kârttikeya are often made identical.

[1295] *Ibid.*, iv. 235.

[1296] *Op. cit.*, XII. ii. 26-32; quoted in *Vishnu Purâna*, Wilson's Trans., iv. 230. Nanda is the first Buddhist sovereign, Chandragupta, against whom all the Brâhmans were so arrayed, he of the Morya Dynasty, and the grandfather of Ashoka. This is one of those passages that do not exist ia the earlier Paurânic MSS. They were added by the Vaishnavas, who, out of sectarian spite, were almost as great interpolators as the Christian Fathers.

[1297] *Historical View of the Hindu Astronomy*, p. 65, as quoted by Wilson, *op. cit.*, p. 233.

age when the symbolism of the seven Rishis and their connection with the Pleiades began. When Karttikeya was delivered to the Krittika by the Gods to be nursed, they were only six, whence Karttikeya is represented with *six* heads; but when the poetical fancy of the early Aryan Symbologists made of them the consorts of the seven Rishis, they were *seven*. Their names are given, and these are Amba, Dulâ, Nitatui, Abrayantî, Maghâyanti, Varshayanti, and Chupunika. There are other sets of names which differ, however. Anyhow, the seven Rishis were made to marry the seven Krittika before the disappearance of the seventh Pleiad. Otherwise, how could the Hindu astronomers speak of a star which no one can see without the help of the strongest telescopes? This is why, perhaps, in every such case the majority of the events described in the Hindu allegories is fixed upon as "a very recent invention, certainly *within* the Christian era."

The oldest Sanskrit MSS. on Astronomy begin their series of Nakshatras, the twenty-seven lunar asterisms, with the sign of Krittika, and this can hardly make them earlier than 2,780 B.C. This is according to the "Vedic Calendar," which is accepted even by the Orientalists, though they get out of the difficulty by saying that the said Calendar does *not prove* that the Hindus knew anything of Astronomy at that date, and assure their readers that, Calendars notwithstanding, the Indian Pandits may have acquired their knowledge of the lunar mansions headed by Krittika from the Phoenicians, etc. However that may be, the Pleiades are the central group of the system of sidereal symbology. They are situated in the neck of the constellation Taurus, regarded by Mädler and others, in Astronomy, as the *central group* of the system of the Milky Way, and in the *Kabalah* and Eastern Esotericism, as the *sidereal septenate* born from the first manifested side of the upper triangle, the concealed △. This manifested side is Taurus, the symbol of One **582]** (the figure 1), or of the first letter of the Hebrew alphabet, Aleph (א) "bull" or "ox," whose synthesis is Ten (10), or Yod (י), the perfect letter and number. The Pleiades (Alcyone, especially), are thus considered, even in Astronomy, as the central point around which *our universe of fixed stars revolves*, the focus from which, and into which, the Divine Breath, Motion, works incessantly during the Manvantara. Hence, in the sidereal symbols of the Occult Philosophy, it is this circle with the starry cross on its face which plays the most prominent part.

The Secret Doctrine teaches us that everything in the Universe, as well as the universe itself, is formed ("created") during its periodical manifestations—by accelerated Motion set into activity by the Breath of the Ever-to-be-unknown Power—unknown to present mankind, at any rate—within the phenomenal world. The Spirit of Life and Immortality was everywhere symbolized by a circle; hence the serpent biting its tail, represents the Circle of Wisdom in Infinity; as does the astronomical cross—the cross within a circle—and the globe, with two wings added to it, which then became the sacred Scarabaeus of the Egyptians, its very name being suggestive of the secret idea attached to it. For the Scarabaeus is called in the Egyptian papyri, Khopirron and Khopri from the verb *khopron*, "to become," and has thus been made a symbol and an emblem of human life and of the successive "becomings" of man, through the various peregrinations and metempsychoses, or reincarnations, of the liberated soul. This mystical symbol shows plainly that the Egyptians believed in reincarnation and the successive lives and existences of the Immortal Entity. As this, however, was an Esoteric Doctrine, revealed only during the Mysteries, by the Priest-hierophants and the King-initiates to the Candidates, it was kept secret. The Incorporeal Intelligences (the Planetary Spirits, or Creative Powers) were always represented under the form of circles. In the primitive Philosophy of the Hierophants these *invisible* circles were the prototypic causes and builders of all the heavenly orbs, which were their *visible* bodies or coverings, and of which they were the souls. It was certainly a universal teaching in antiquity.[1298] As Proclus says:

> Before the mathematical numbers, there are the *self-moving* numbers; before the figures apparent—the vital figures, and before producing the material worlds *which move in a circle*, the Creative Power produced the *invisible* circles.[1299]

583] {DEUS ENIM ET CIRCULUS EST.} *"Deus enim et circulus est,"* says Pherecydes, in his Hymn to Jupiter. This was a Hermetic axiom, and Pythagoras prescribed such a circular prostration and posture during the hours of contemplation. "The devotee must approach as much as possible the form of a perfect circle," prescribes the Secret Book. Numa tried to spread the same custom among the people, Pierius tells his readers; and Pliny says:

> During our worship, we roll up, so to say, our body in a ring—*totum corpus circumagimur*.[1300]

[1298] See *Ezekiel*, i.

[1299] *In Quint. Lib. Euclid*.

[1300] The Goddess Basht, or Pasht, was represented with the head of a cat. This animal was held sacred in Egypt for several reasons. It was a symbol of the Moon, the "Bye of Osiris" or the "Sun," during night. The cat was also sacred to Sokhit. One of the mystic reasons was because of its body being rolled up in a circle when asleep. The posture is prescribed for occult and magnetic purposes, in order to regulate, in a certain way, the circulation of the vital fluid, with which the cat is

The Vision of the prophet Ezekiel reminds one forcibly of this mysticism of the circle, when he beheld a "whirlwind" from which came out "one *wheel* upon the earth" whose work *"was* as it were a wheel in the middle of a wheel"—"for the spirit of the living creature *was* in the wheels."[1301]

"[*Spirit*] whirleth about continually, and . . . returneth again according to his circuits"—says Solomon,[1302] who is made in the English *translation* to speak of the "wind," and in the original text to refer both to the *spirit* and the *sun.* But the *Zohar*, the only true gloss of the Kabalistic Preacher—in explanation of this verse, which is, perhaps, rather hazy and difficult to comprehend—says:

> It seems to say that the sun moves in circuits, whereas it refers to the Spirit *under the sun*, called the Holy Spirit, that moves circularly, toward both sides, that they [It and the sun] *should be united in the same Essence*.[1303]

The Brâhmanical "Golden Egg," from within which emerges Brahmâ, the Creative Deity, is the "Circle with the Central Point" of Pythagoras, and its fitting symbol. In the Secret Doctrine the concealed Unity—whether representing Parabrahman, or the "Great Extreme" of Confucius, or the Deity concealed by Phtah, the Eternal Light, or again the Jewish Ain Suph, is always found to be symbolized by a circle or the "nought" (absolute No-Thing and Nothing, because **584]** it is Infinite and the All); while the God-manifested (by its works) is referred to as the Diameter of that Circle. The symbolism of the underlying idea is thus made evident: the right line passing through the centre of a circle has, in the geometrical sense, length, but neither breadth nor thickness; it is an imaginary and feminine symbol, crossing eternity, and made to rest on the plane of existence *of the phenomenal world*. It is *dimensional*, whereas its circle is dimensionless, or, to use an algebraical term, it is the dimension of an equation. Another way of symbolizing the idea is found in the Pythagorean sacred Decad which synthesizes, in the dual numeral Ten (the one and a circle or cipher), the Absolute All manifesting itself in the Word or Generative Power of Creation.

———

B.

THE FALL OF THE CROSS INTO MATTER.

Those who would feel inclined to argue upon this Pythagorean symbol by objecting that it is not yet ascertained, so far, at what period of antiquity the nought or cipher occurs for the first time—especially in India—are referred to *Isis Unveiled*.[1304]

Admitting for argument's sake that the ancient world was not acquainted with our modes of calculation or Arabic figures—though in reality we know it was—yet the circle and diameter idea is there to show that it was the first symbol in Cosmogony. Before the Trigrams of Fo-hi, Yang, the unity, and Yang Yin, the binary,

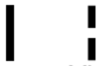

Yang Yin

explained cunningly enough by Éliphas Lévi,[1305] China had her Confucius, and her Tao-ists. The former circumscribes the "Great Extreme" within a circle with a horizontal line across; the latter place three concentric circles beneath the great circle, while the Sung Sages showed the "Great Extreme" in an upper circle, and Heaven and Earth in two lower and smaller circles. The Yangs and the Yins are a far later invention. Plato and his school never understood the Deity otherwise, notwithstanding the many epithets applied by him to the "God over all" (ὁ ἐπὶ πᾶσι θεός). Plato, having been initiated, could not believe in a personal God—a gigantic shadow of man. His epithets of **585]** {THE SUPREME GOOD OF PLATO.} "Monarch" and "Law-giver of the Universe" bear an abstract

---

preeminently endowed. "The nine lives of a cat" is a popular saying based on good physiological and occult reasons. Mr. Gerald Massey gives also an astronomical reason for it which may be found in vol. i. pp. 322, 323, of the present work. "The cat saw the sun, had it in its eye by night [was the eye of night], when it was otherwise unseen by men [for as the Moon reflects the light of the Sun, so the cat was supposed to reflect it on account of its phosphorescent eyes]. *We* might say the moon *mirrored* the solar light, because we have *looking glasses.* With them the cat's eye *was* the mirror." *(Luniolatry Ancient and Modern*, p. 2.)

[1301] *Ezekiel*, i. 4, 15, 16, 20.

[1302] *Eccles.*, i. 6.

[1303] Fol. 87, col. 346.

[1304] Vol. ii. pp. 299, 300.

[1305] *Dogme et Rituel de la Haute Magie*, i. 124. Also in *T'sans-t-ung-ky*, by Wei-Pa-Yang.

meaning well understood by every Occultist, who, no less than any Christian, believes in the One Law that governs the Universe, and recognizes it at the same time as immutable. As Plato says:

> Beyond all *finite* existences and *secondary* causes, all laws, ideas and principles, there is an Intelligence or Mind (νοῦς), the first principle of all principles, the Supreme Idea on which all other ideas are grounded, . . . the *ultimate* substance *from which all things derive their being and essence*, the First and efficient Cause of all the order, and harmony, and beauty and excellency, and goodness, which pervade the Universe.

This Mind is called, by way of preeminence and excellence, the Supreme Good,[1306] "The God" (ὁ θεός), and the "God over all." These words apply, as Plato himself shows, neither to the "Creator" nor to the "Father" of our modern Monotheist, but to the *Ideal* and Abstract Cause. For, as he says: "This θεός, the God over all, *is not the truth or the intelligence*, but the Father of it," and its Primal Cause. Is it Plato, the greatest pupil of the archaic Sages, a Sage himself, for whom there was but a single object of attainment in this life—Real Knowledge—who would have ever believed in a Deity that curses and damns men for ever, on the slightest provocation?[1307] Surely not he who considered only those to be genuine Philosophers and students of truth who possessed the knowledge of the *really-existing* in opposition to mere seeming; of the *always-existing* in opposition to the transitory: and of that which exists *permanently* in opposition to that which waxes, wanes, and is developed and destroyed alternately.[1308] Speusippus and Xenocrates followed in his footsteps. The One, the original, had no *existence*, in the sense applied to it by mortal men. The tjmion (the honoured) dwells in the centre as in the circumference, but it is only *the reflection* of the Deity—the World Soul[1309]—the plane of the surface of the circle. The cross and circle are a universal conception —as old as the human mind itself. They stand foremost on the list of the long series of, so **586]** to say, international symbols, which expressed very often great scientific truths, besides their direct bearing upon psychological, and even physiological mysteries.

It is no explanation to say, as does Éliphas Lévi, that God, the universal Love, having caused the male Unit to dig an abyss in the female Binary, or Chaos, thereby produced the world. In addition to the grossness of the conception, it does not remove the difficulty of conceiving it without losing one's veneration for the rather too humanlike ways of the Deity. It is to avoid such anthropomorphic conceptions that the Initiates never used the epithet "God" to designate the One and Secondless Principle in the Universe; and that—faithful in this to the oldest traditions of the Secret Doctrine the world over—they deny that such imperfect and often not very clean work could ever be produced by Absolute Perfection. There is no need to mention here other still greater metaphysical difficulties. Between speculative Atheism and idiotic Anthropomorphism there must be a philosophical mean, and a reconciliation. The Presence of the Unseen Principle throughout all Nature, and the highest manifestation of it on Earth—Man, can alone help to solve the problem, which is that of the mathematician whose *x* must ever elude the grasp of our terrestrial algebra. The Hindus have tried to solve it by their Avataras, the Christians *think* they have done so—by their one divine Incarnation. Exoterically—both are wrong; Esoterically both of them are very near the truth. Alone, among the Apostles of the Western religion, Paul seems to have fathomed—if not actually revealed—the archaic mystery of the cross. As for the rest of those who, by unifying and individualizing the Universal Presence, have synthesized it into one symbol—the central point in the crucifix—they show thereby that they have never seized the true spirit of the teaching of Christ, but rather that they have degraded it in more than one way by their erroneous interpretations. They have forgotten the spirit of that universal symbol and have selfishly monopolized it—as though the Boundless and the Infinite could ever be limited and conditioned to one manifestation individualized in one man, or even in a nation!

The four arms of the ✕ or decussated cross, and of the Hermetic cross, pointing to the four cardinal points—were well understood by the mystical minds of the Hindus, Brâhmans and Buddhists, hundreds of years before it was heard of in Europe, for that symbol was and is found all

---

[1306] Cocker's *Christianity and Greek Philosophy*, xi. p. 377.

[1307] The cry of despair uttered by Count de Montlosier, in his *Mystères de la Vie Humaine* (p. 117), is a warrant that the Cause of "excellence and goodness," supposed by Plato to pervade the Universe is neither *his* Deity, nor *our* World. "Au spectacle de tant de grandeur opposé à celui de tant de misère, l'esprit qui se met à observer ce vaste ensemble, se represente je ne sais quelle grande divinité, *qu' une divinité*, *plus grande et plus pressante* encore, aurait comme brisée et mise en pièces en dispersant les débris dans tout l'Univers." The "still greater and still more exacting divinity" than the God of this world, supposed to be so "good"—is Karma. And this true Divinity shows well that the lesser one, our *inner* God (personal for the time being), has no power to arrest the mighty hand of this greater Deity—the Cause awakened by our actions generating smaller causes—which is called the Law of Retribution.

[1308] See *Isis Unveiled*, i. xii and xviii.

[1309] Stobæus, *Ecl.*, i. 862.

over the world. They bent the ends of the cross and made **587]** {THE RIDDLE OF THE CROSS.} of it their Svastika, 卐, now the Wan of the Mongolian Buddhist.[1310] It implies that the "central point" is not limited to one individual, however perfect; that The Principle (God) is in Humanity, and Humanity, as all the rest, is in It, like drops of water are in the ocean, the four ends being toward the four cardinal points, hence losing themselves in infinity.

Isarim, an Initiate, is said to have found at Hebron, on the *dead body* of Hermes, the well known Smaragdine Tablet, which, it is said, contained the essence of Hermetic Wisdom. Upon it were traced, among others, the sentences:

> Separate the earth from the fire, the subtile from the gross. . . .
> Ascend . . . from the earth to heaven and then descend again to earth.

The *riddle* of the cross is contained in these words, and its double mystery is solved—to the Occultist.

> The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the Occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession, birth, life, death, and *immortality*.[1311]
>
> "Attach thyself," says the Alchemist, "to the four letters of the tetragram disposed in the following manner. The letters of the ineffable name are there, although thou mayest not discern them at first. The incommunicable axiom is kabalistically contained therein, and this is what is called the magic arcanum by the masters."[1312]

Again:

> The Tau, T, and the astronomical cross of Egypt, ⊕ are conspicuous in several apertures of the remains of Palenque. In one of the *basso-relievos* of the Palace of Palenque, on the west side, sculptured as a hieroglyphic right under the seated figure, is a Tau. The standing figure, which leans over the first one, is in the act of covering its head with the left hand with the veil of initiation; while it extends its right with the index and middle finger pointing to heaven. The position is precisely that of a Christian bishop giving his blessing, or the one in which Jesus is often represented while at the Last Supper.[1313]

588] The Egyptian Hierophant had a square head-dress which he had to wear always during his functions. These square hats are worn unto this day by the Armenian priests. The perfect Tau—formed of the perpendicular (descending male ray) and the horizontal line (Matter, female principle)—and the mundane circle were attributes of Isis, and it was only at death that the Egyptian cross was laid on the breast of the mummy. The claim that the cross is purely a Christian symbol introduced after our era, is strange indeed, when we find Ezekiel stamping the foreheads of the men of Judah who feared the Lord,[1314] with the *signum Thau*, as it is translated in the Vulgate. In the ancient Hebrew this sign was formed thus ✗, but in the original Egyptian hieroglyphics as a perfect Christian cross ✝ (Tat, the emblem of stability). In the *Revelation*, also, the "Alpha and Omega"—Spirit and Matter—the first and the last, stamps the name of his Father on the foreheads of the *elect.* Moses[1315] orders his people to mark their *door-posts* and *lintels* with blood, lest the "Lord God" should make a mistake and smite some of his chosen people, instead of the doomed Egyptians. And this mark is a Tau!—the identical Egyptian handled cross, with the half of which talisman Horus raised the dead, as is shown on a sculptured ruin at Philæ.

Enough has been said in the text about the Svastika and the Tau. Verily may the cross be traced back into the very depths of the unfathomable archaic ages! Its mystery deepens rather than clears, as we find it on the statues of Easter Island, in old Egypt, in Central Asia, engraved on rocks as the Tau and Svastika, in Pre-Christian Scandinavia, everywhere! The author of the *Source of Measures* stands perplexed before the endless shadow it throws back into antiquity, and is unable to trace it to any particular nation or man. He shows the Targums handed down by the Hebrews,

---

1310 The Svastika is certainly one of the oldest symbols of the Ancient Races. In our century, says Kenneth R. H. Mackenzie (*Royal Masonic Cyclopedia*), the Svastika "has survived in the form of the mallet" in the Masonic Fraternity. Among the many "meanings," given by the author, we do not find the most important, Masons evidently being ignorant of it.

1311 *Isis Unveiled*, i. 508.

1312 *Ibid.*, p. 506.

1313 *Ibid.*, p. 572.

1314 *Ezekiel*, ix. 4.

1315 *Exodus*, xii, 22.

obscured by translation. In *Joshua*[1316] read in Arabic, and in the *Targum of Jonathan*, it is said: "The king of Ai he *crucified* upon a tree."

> The Septuagint rendering is of suspension from a *double word* or *cross.* (Wordsworth on Joshua.) . . . The strangest expression of this kind is in *Numbers* (xxv. 4) where, by Onkelos (?) it is read: *"Crucify them before the Lord (Jehovah) against the sun."* The word here is יקע, *to nail to*, rendered properly (Fuerst) by the Vulgate, *to crucify.* The very construction of this sentence is mystic.[1317]

So it is, but the spirit of it has been ever misunderstood. "To crucify before (not against) the Sun" is a phrase used of Initiation. It **589]** {THE SLEEP OF SILOAM.} comes from Egypt, and primarily from India. The enigma can be unriddled only by searching for its key in the Mysteries of Initiation. The Initiated Adept, who had successfully passed through all the trials, was *attached*, not *nailed*, but simply tied on a couch in the form of a Tau, T, in Egypt, of a Svastika without the four additional prolongations (+ not 卐) in India, plunged in a deep sleep—the "Sleep of Siloam," as it is called to this day among the Initiates in Asia Minor, in Syria, and even higher Egypt. He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said to "confabulate" with the "Gods," descend into Hades, Amenti, or Pâtâla—according to the country—and do works of charity to the invisible Beings, whether Souls of men or Elemental Spirits; his body remaining all the time in a temple crypt or subterranean cave. In Egypt it was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced Candidate, who awoke to be initiated by Osiris and Thoth, the God of Wisdom.

Let the reader who doubts the statement consult the Hebrew originals before he denies. Let him turn to some most suggestive Egyptian *bas reliefs*. One especially from the temple of Philæ, represents a *scene of initiation.* Two God-Hierophants, one with the head of a hawk (the Sun), the other ibis-headed (Mercury, Thoth, the God of Wisdom and Secret Learning, the assessor of Osiris-Sun), are standing over the body of a Candidate just initiated. They are in the act of pouring on his head a double stream of "water" (the Water of Life and of New-birth), the streams being interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the Candidate who is now an Initiate, when the beams of the morning Sun, Osiris, strike the crown of his head; his entranced body being placed on its wooden Tau so as to receive the rays. Then appeared the Hierophant-Initiators, and the sacramental words were pronounced, ostensibly to the Sun-Osiris, in reality to the Spirit-Sun within, enlightening the newly-born man.

Let the reader meditate on the connection of the Sun with the cross from the highest antiquity, in both its generative and spiritually regenerative capacities. Let him examine the tomb of Bait-Oxly, in the reign of Ramses II, where he will find the crosses in every shape and position; as also on the throne of that sovereign, and finally on a **590]** fragment representing the adoration of Bakhan-Aleare, from the Hall of the ancestors of Totmes III, now preserved in the National Library of Paris. In this extraordinary sculpture and painting one sees the disk of the Sun beaming upon an ansated cross placed upon a cross of which those of the Calvary are perfect copies. The ancient MSS. mention these as the "hard couches of those who were in [spiritual] travail, the *act of giving birth to themselves*." A quantity of such cruciform "couches," on which the Candidate, thrown into a dead trance at the end of his supreme Initiation, was placed and secured, were found in the underground halls of the Egyptian Temples after their destruction. The worthy and holy Fathers of the Cyril and Theophilus types used them freely, believing they had been brought and concealed there by some new converts. Alone Origen, and after him Clemens Alexan-drinus and other ex-initiates, knew better. But they preferred to keep silent.

Again, let the reader read the Hindu "fables," as the Orientalists call them, and remember the allegory of Vishvakarmâ, the Creative Power, the Great Architect of the World, called in the *Rig Veda* the "All-seeing God," who "sacrifices himself to himself." The Spiritual Egos of mortals are his own essence, *one with him*, therefore. Remember that he is called Deva-vardhika, the "Builder of the Gods," and that it is he who ties the Sun, Sûrya, his son-in-law, on his lathe—in the exoteric allegory, but on the Svastika, in Esoteric tradition, for on Earth he is the Hierophant-Initiator—and cuts away a portion of his brightness. Vishvakarma, remember again, is the son of Yoga-siddha, *i.e.*, the holy power of Yoga, and the fabricator of the "fiery weapon," the magic Âgneyâstra.[1318] The narrative is given more fully elsewhere.

The author of the kabalistic work so often quoted from, asks:

[1316] viii. 29.
[1317] *Op. cit.*, p. 204.
[1318] See Dowson's *Hindu Classical Dictionary*.

The theoretical use of crucifixion then, must have been somehow connected with the personification of this symbol [the structure of the Garden of Paradise symbolized by a crucified man]. But how? And as showing what? The symbol was of the origin of measures, shadowing forth *creative law* or *design.* What, practically, as regards humanity, could actual crucifixion betoken? Yet, that it was held as the effigy of some mysterious working of the same system, is shown from the very fact of the use. There seems to be deep below deep as to the mysterious workings of these number values—[the symbolization of the connection of 113: 355, with 20612: 6561, by a *crucified* man]. Not only are they shown to work in the cosmos but, . . . by sympathy, they seem to work out conditions relating to an unseen and spiritual world, and the prophets seem to have held knowledge of the **591]** {THE MEANING OF THE CRUCIFIXION.} connecting links. Reflection becomes more involved when it is considered that the power of expression of the law, *exactly*, by numbers clearly defining a system, was not the *accident* of the language, but was its very *essence*, and of its *primary organic construction*; therefore, neither the language, nor the mathematical system attaching to it, could be of man's invention, unless both were *founded upon a prior language which afterwards became obsolete*.[1319]

The author proves these points by further elucidation, and reveals the secret meaning of more than one dead-letter narrative, by showing that probably, איש , *man*, was the *primordial* word:

The very first word possessed by the Hebrews, whoever they were, to carry the idea, by sound, of *a man.* The *essential* of this word was 113 [the numerical value of that word] from the beginning, and carried with it the elements of the cosmical system displayed.[1320]

This is demonstrated by the Hindu Vittoba, a form of Vishnu, as has already been stated. The figure of Vittoba, even to the nail-marks on the feet,[1321] is that of *Jesus crucified*, in all its details save the cross. That *man* was meant is proved to us further by the fact of the Initiate being *reborn* after his *crucifixion* on the *Tree of Life*. This "Tree" has now become exoterically—through its use by the Romans as an instrument of torture and the ignorance of the early Christian schemers—the *tree of death!*

Thus, one of the seven Esoteric meanings intended by this mystery of crucifixion by the mystic inventors of the system—the original elaboration and adoption of which dates back to the very establishment of the Mysteries—is discovered in the geometrical symbols containing the history of the evolution of man. The Hebrews—whose prophet Moses was so learned in the Esoteric Wisdom of Egypt, and who adopted their numerical system from the Phoenicians, and later from the Gentiles, from whom also they borrowed most of their Kabalistic Mysticism—most ingeniously adapted the cosmic and anthropological symbols of the "Heathen" nations to their peculiar *secret* records. If Christian sacerdotalism has lost the key of this to-day, the early compilers of the Christian Mysteries were well versed in Esoteric Philosophy and the Hebrew Occult Metrology, and used it dexterously. Thus they took the word Aish, one of the Hebrew word-forms for *man*, and used it in conjunction with that of Shanah or *lunar year*, so mystically connected with the name of Jehovah, the supposed "Father" of **592]** Jesus, and embosomed the mystic idea in an astronomical value and formula.

The original idea of the "man crucified" in space certainly belongs to the ancient Hindus. Moor shows this in his *Hindu Pantheon* in the engraving that represents Vittoba. Plato adopted it in his decussated cross in space, the X, the "second God who impressed himself on the universe in the form of the cross"; Krishna is likewise shown "crucified."[1322] Again it is repeated in the *Old Testament* in the queer injunction to crucify men before the Lord, the Sun—which is no prophecy at all, but has a direct phallic significance. In that same most suggestive work on the kabalistic meanings, we read again:

In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, or phallic emblem, for the nail. Taking the position of the *three* nails in the man's extremities and on the cross, they form or mark a *triangle* in shape, one nail being at each corner of the triangle. The wounds, or *stigmata*, in the extremities are necessarily *four*, designative of the *square*. . . . The three nails with the three wounds are in number 6, which denotes the 6 faces of the cube *unfolded* [which make the cross or man-form, or 7, counting three horizontal and four vertical squares], on which the man is placed; and this in turn points to the circular measure transferred on to the edges of the cube. The *one* wound of the feet separates into *two* when the feet are separated, making *three* together *for all*, and *four when separated*, or 7 in all—another and *most holy* [*with the Jews*] feminine base number.[1323]

Thus, while the phallic or sexual meaning of the "crucifixion nails" is proven by the geometrical and numerical reading, its mystical meaning is indicated by the short remarks upon it, as given above, in its connection with, and bearing upon, Prometheus. He is another victim, for he is crucified

---

[1319] *The Source of Measures*, p. 204.
[1320] *Ibid*., p. 205.
[1321] See Moor's *Hindu Pantheon*, where Vittoba's left foot, in the figure of his idol, bears the mark of the nails.
[1322] See Dr. Lundy's *Monumental Christianity*, fig. 72.
[1323] *Source of Measures*, p. 52.

on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity.

Now, the primordial system, the double glyph that underlies the idea of the cross, is not of "human invention," for Cosmic Ideation and the spiritual representation of the Divine Ego-man are at its basis. Later, it expanded into the beautiful idea adopted by, and represented in, the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, became reborn as an Immortal. Leaving the body, the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego-Soul became as free as a butterfly. Still **593]** {THE REAL PATERNOSTER.} later, owing to the gradual loss of spirituality, the cross became in Cosmogony and Anthropology no higher than a *phallic symbol.*

With the Esotericists from the remotest times, the Universal Soul or Anima Mundi, the material reflection of the Immaterial Ideal, was the Source of Life of all beings and of the Life-Principle of the three kingdoms. This was *septenary* with the Hermetic Philosophers, as with all Ancients. For it is represented as a sevenfold cross, whose branches are respectively, *light*, *heat*, *electricity*, *terrestrial magnetism*, *astral radiation*, *motion*, and *intelligence*, or what some call self-consciousness. As we have said elsewhere, long before the cross or its sign were adopted as symbols of Christianity, the sign of the cross was used as a mark of recognition among Adepts and Neophytes, the latter being called Chrests—from Chrestos, the man of tribulation and sorrow.

Says Éliphas Lévi:

> The sign of the cross adopted by the Christians does not belong to them exclusively. It is also kabalistic, and represents the opposition and quaternary equilibrium of the elements. We see by the occult verse of the *Paternoster . . .* that there were originally two ways of doing it, or, at least *two* very different formulas to express its meaning: one reserved for the priests and initiates; the other given to neophytes and the profane. Thus, for example, the initiate, carrying his hand to his forehead, said, *To thee;* then he added, *belong;* and continued, carrying his hand to the breast, *the kingdom;* then to the left shoulder, *justice;* to the right shoulder, *and mercy.* Then he joined the two hands, adding, *throughout the generating cycles—Tibi sunt Malchut et Geburah et Chesed per Æonas*—an absolutely and magnificently kabalistic sign of the cross, which the profanations of Gnosticism made the militant and official Church completely *lose.*[1324]

The "militant and official Church" did more: having helped herself to what had never belonged to her, she took only that which the "Profane" had—the kabalistic meaning of the *male* and *female* Sephiroth. She never lost the *inner* and higher meaning since she never had it—Éliphas Lévi's pandering to Rome notwithstanding. The sign of the cross adopted by the Latin Church was *phallic* from the beginning, while that of the Greeks was the cross of the Neophytes, the Chrestoi.

594]

SECTION IX.

The Upanishads in Gnostic Literature.

We are reminded in King's *Gnostics and their Remains* that the Greek language had but one word for *vowel* and *voice.* This has led the uninitiated to many erroneous interpretations. On the simple knowledge, however, of this well-known fact a comparison may be attempted, and a flood of light thrown upon several mystic meanings. Thus the words, so often used in the *Upanishads* and the *Purânas*, "Sound" and "Speech," may be collated with the Gnostic "Vowels" and the "Voices" of the Thunders and Angels in *Revelation.* The same will be found in *Pistis Sophia*, and other ancient Fragments and MSS. This was remarked even by the matter-of-fact author of the above mentioned work.

Through Hippolytus, an early Church Father, we learn what Marcus—a Pythagorean rather than a Christian Gnostic, and a Kabalist most certainly—had received in mystic revelation. It is said that Marcus had it revealed unto him that:

> The *seven heavens*[1325] . . . sounded each one vowel, which, all combined together, formed a single doxology, "the *sound* whereof being carried down [from these seven heavens] to earth, becomes the creator and parent of all things that be on earth. "[1326]

Translated from the Occult phraseology into still plainer language this would read: The Sevenfold Logos having differentiated into seven Logoi, or Creative Potencies (Vowels), these (the Second Logos, or "Sound") created all on Earth.

Assuredly one who is acquainted with Gnostic literature can hardly help seeing in St. John's *Apocalypse*, a work of the same school of thought. For we find John saying:

[1324] *Dogme et Rituel de la Haute Magie*, ii. 88.

[1325] The "Heavens" are identical with "Angels," as already stated.

[1326] *Philosophumena*, vi. 48; quoted by King, *op. cit.*, p. 200.

595] {THE SEVEN THUNDERS.} Seven thunders uttered their voices . . . [and] I was about to write . . . [but] I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.[1327]

The same injunction is given to Marcus, the same to all other *semi* and *full* Initiates. The very sameness of the expressions used, and of the underlying ideas, always betrays a portion of the Mysteries. We must always seek for more than one meaning in every mystery allegorically revealed, especially in those in which the number seven and its multiplication seven by seven, or forty-nine, appear. Now when, in *Pistis Sophia*, the Rabbi Jesus is requested by his disciples to reveal to them the "Mysteries of the Light of his Father"—*i.e.*, of the Higher Self enlightened by Initiation and Divine Knowledge—Jesus answers:

Do ye seek after these mysteries? No mystery is more excellent than they; which shall bring your souls unto the Light of Lights, unto the place of Truth and Goodness, unto the place where there is neither male nor female, neither form in that place but Light, everlasting, not to be uttered. Nothing therefore is more excellent than the mysteries which ye seek after, *saving only the mystery of the seven Vowels and their forty and nine Powers*, and their numbers thereof. And no name is more excellent than all these (Vowels).[1328]

As says the Commentary, speaking of the "Fires":

The Seven Fathers and the Forty-nine Sons blaze in Darkness, but they are the Life and Light and the continuation thereof through the Great Age.

Now it becomes evident that, in every Esoteric interpretation of exoteric beliefs expressed in allegorical forms, there is the same underlying idea—the basic number *seven*, the compound of *three* and *four*, preceded by the divine *three* (△) making the perfect number *ten.*

Also, these numbers apply equally to divisions of time, to cosmography, metaphysical and physical, as well as to man and everything else in visible Nature. Thus these seven Vowels with their forty-nine Powers are identical with the three and the seven Fires of the Hindus and their forty-nine Fires; identical with the numerical mysteries of the Persian Simorgh; identical with those of the Jewish Kabalists. The latter, dwarfing the numbers (their mode of "blinds"), made the duration of each successive Renewal, or what we call in Esoteric parlance Round, 1,000 years only or of the seven Renewals of the Globe 7,000 years, instead of, as is more likely, 7,000,000,000, and assigned to the total duration of the Universe 49,000 years only.[1329]

596] Now, the Secret Doctrine furnishes a key which reveals to us on the indisputable grounds of comparative analogy that Garuda, the allegorical and monstrous half-man and half-bird—the Vâhana or vehicle on which Vishnu, as Kâla or "Time," is shown to ride—is the origin of all such allegories. He is the Indian Phœnix, the emblem of cyclic and periodical time, the "Man-lion" (Sinha), of whose representations the so-called Gnostic gems are so full.[1330]

Over the seven rays of the lion's crown, and corresponding to their points, stand often the seven vowels of the Greek alphabet, AEHIOUW, testifying to the Seven Heavens.[1331]

This is the Solar Lion and the emblem of the Solar Cycle, as Garuda[1332] is that of the Great Cycle, the Mahâ Kalpa, coëternal with Vishnu, and also, of course, the emblem of the Sun and Solar Cycle. This is shown by the details of the allegory. At his birth, Garuda, on account of his "dazzling splendour," is mistaken for Agni, the God of Fire, and was thence called Gaganeshvara, "Lord of the Sky." Its representation as Osiris, on the Abraxas (Gnostic) gems, and by many heads of allegorical monsters, with the head and beak of an eagle or a hawk—both solar birds—denotes Garuda's solar and cyclic character. His son is Jatâyu, the cycle of 60,000 years. As well remarked by C. W. King:

Whatever its primary meaning [of the gem with the solar lion and vowels] it was probably imported in its present shape from India (that true fountain head of Gnostic iconography).[1333]

[1327] *Op. cit*., x. 3, 4.

[1328] *Pistis Sophia*, pag. 378; King, *ibid*., *loc*. *cit*.

[1329] See the Section on "The Chronology of the Brâhmins," p. 69, *supra*.

[1330] As confessed by C. W. King, the great authority on Gnostic antiquities, these "Gnostic" gems are not the work of the Gnostics, but belong to Pre-Christian periods, and are the work of "magicians" (*op. cit.*, p. 241).

[1331] King, *ibid.*, p. 218.

[1332] The lack of intuition in Orientalists and Antiquarians past and present, is remarkable. Thus, Wilson, the translator of *Vishnu Purâna*, declares in his Preface that in the *Garuda Purâna* he found "no account of the birth of Garuda," Considering that an account of "Creation" in general is given therein, and that Garuda is coëternal with Vishnu, the Mahâ Kalpa, or Great Life-Cycle, beginning with and ending with the *manifesting* Vishnu, what other account of Garuda's birth could be expected!

[1333] *Ibid*., *loc. cit*.

The mysteries of the seven Gnostic Vowels, uttered by the Thunders of St. John, can be unriddled only by the primeval and original Occultism of Aryavarta, brought into India by the primeval Brâhmans, who had been *initiated in Central Asia.* And this is the Occultism we study and try to explain, as much as is possible, in these pages. Our doctrine of seven Races, and seven Rounds of life and evolution around our Terrestrial Chain of Spheres, may be found **597]** {PISTIS SOPHIA.} even in *Revelation*.[1334] When the seven "Thunders," or "Sounds," or "Vowels"—one meaning out of the seven for each such vowel relates directly to our own Earth and its seven Root-Races in each Round—"had uttered their voices," but had forbidden the Seer to write them, and made him "seal up those things," what did the Angel, "standing upon the sea and upon the earth," do?

He lifted up his hand to heaven, and sware by him that liveth for ever and ever, ... that there *should be time no longer:* but in the days of the voice of the *seventh* angel, when he shall begin to sound, the mystery of God [of the Cycle] should be finished.[1335]

This means, in Theosophic phraseology, that when the Seventh Round is completed, then Time will cease. "There shall be time no longer"—very naturally, since Pralaya shall set in and there will remain no one on Earth to keep a division of time, during that periodical dissolution and arrest of conscious life.

Dr. Kenealy and others believed that the calculations of the cyclic seven and forty-nine were brought by the Rabbins from Chaldæa. This is more than likely. But the Babylonians, who had all those cycles and taught them only at their great initiatory mysteries of astrological Magic, got their wisdom and learning from India. It is not difficult, therefore, to recognize in them our own Esoteric Doctrine. In their secret computations, the Japanese have the same figures in their cycles. As to the Brâhmans, their *Purânas* and *Upanishads* are good proof of it. The latter have passed entirely into Gnostic literature; and a Brâhman needs only to read *Pistis Sophia*[1336] to recognize his forefathers' property, even to the phraseology and similes used. Let us compare. In *Pistis Sophia*, the disciples say to Jesus:

Rabbi, reveal unto us the mysteries of the Light [*i.e.*, the "Fire of Knowledge or Enlightenment"], . . . forasmuch as we have heard thee saying that there is **598]** another baptism of *smoke*, and another baptism of the Spirit of Holy Light [*i.e.* the Spirit of Fire].[1337]

As John says of Jesus:

I indeed baptize you with water; . . . but he shall baptize you with the Holy Ghost and with fire.

The real significance of this statement is very profound. It means that John, a non-initiated ascetic, can impart to his disciples no greater wisdom than the Mysteries connected with the plane of Matter, of which Water is the symbol. His Gnosis was that of exoteric and ritualistic dogma, of dead-letter orthodoxy;[1338] while the wisdom which Jesus, an Initiate of the Higher Mysteries, would reveal to them, was of a higher character, for it was the "Fire" Wisdom of the true Gnosis or *real* Spiritual Enlightenment. One was Fire, the other the Smoke. For Moses, the Fire on Mount Sinai and the Spiritual Wisdom; for the multitudes of the "people" below, for the profane, Mount Sinai in (through) Smoke, *i.e.*, the exoteric husks of orthodox or sectarian ritualism.

Now, having the above in view, read the dialogue between the sages Nârada and Devamata in the *Anugîtâ*,[1339] an episode from the *Mahâbhârata*, the antiquity and importance of which one can learn in the "Sacred Books of the East," edited by Prof. Max Muller.[1340] Nârada is discoursing upon the "breaths" or the "life-winds," as they are called in the clumsy translations of such words as Prâna, Apâna, etc., whose full Esoteric meaning and application to individual functions can hardly be rendered in English. He says of this science that:

[1334] See *Revelation*, xvii. 2 and 10; and *Leviticus*, xxiii. 15 to 18; the first passage speaking of the "seven Kings," of whom *five* have gone; and the second about the "seven Sabbaths," etc.

[1335] *Op. cit.*, x. 5-7.

[1336] *Pistis Sophia* is an extremely important document, a genuine Evangel of the Gnostics, ascribed at random to Valentinus, but much more probably a Pre-Christian work as to its original. A Coptic MS. of this work was brought back by Bruce from Abyssinia and discovered by Schwartze, in the British Museum, quite accidentally, and translated by him into Latin. The text and Schwartze's version were published by Petermann in the year 1853. In the text itself the authorship of this Book is ascribed to Philip the Apostle, whom Jesus bids sit down and write the revelation. It is genuine and ought to be as canonical as any other Gospel. Unfortunately it remains to this day untranslated into English.

[1337] King, *op. cit.*, p. 200.

[1338] In the Cycle of Initiation, which was very long, Water represented the first and lower steps toward purification, while trials connected with Fire came last. Water could regenerate the Body of Matter; Fire alone, that of the Inner Spiritual Man.

[1339] Cliap. ix.

[1340] See the Introduction by Kâshinâth Trimbak Telang, M.A.

It is the teaching of the Veda, that the *fire* verily is all the deities, and knowledge (of it) arises among Brâhmanas, being accompanied by intelligence.[1341]

By "fire," says the Commentator, he means the Self. By "intelligence," the Occultist says, Nârada meant neither "discussion" nor "argumentation," as Arjuna Mishra believes, but "intelligence" truly, or the adaptation of the *Fire of Wisdom* to *exoteric ritualism* for the profane. This is the chief concern of the Brâhmans, who were the first to set the example to other nations who thus anthropomorphized **599]** {TRUTH BETWEEN TWO CONTRASTS.} and carnalized the grandest metaphysical truths. Nârada shows this plainly and is made to say:

The *smoke* of that (fire) which is of excellent glory (appears) in the shape of . . . darkness [verily so!]; (its) ashes, . . . [are] passion; and . . . goodness is that in connection with it, in which the offering is thrown.[1342]

That is to say, that faculty in the disciple which apprehends the subtle truth (the flame) which escapes heavenward, while the objective sacrifice remains as a proof and *evidence of piety* only to the profane. For what else can Nârada mean by the following?

Those who understand the sacrifice understand the Samâna and the Vyâna as the *principal* (offering). The Prâna and Apâna are portions of the offering, . . . and between them is the *fire*. That is the excellent seat of the Udâna as understood by Brâhmanas. As to that which is distinct from these pairs, hear me speak about that. Day and night are a pair, between them is the fire. . . . That *which exists* and *that which does not exist* are a pair, between them is the fire. . . .[1343]

And after every such contrast Nârada adds:

That is the excellent seat of the Udâna as understood by Brâhmanas.

Now many people do not know the full meaning of the statement that Samâna and Vyâna, Prâna and Apâna—which are explained to be "life-winds," but which we say are principles and their respective faculties and senses—are offered up to Udâna, the *soi-disant* principal "life-wind," which is said to act at all the joints. And so the reader who is ignorant that the word "Fire" in these allegories means both the "Self" and the higher Divine Knowledge, will understand nothing in this, and will entirely miss the point of our argument, as the translator and even the editor, the great Oxford Sanskritist, F. Max Müller, have missed the true meaning of Nârada's words. Exoterically, this enumeration of "life-winds" has, of course, the meaning, *approximately*, which is surmised in the foot-notes, namely:

The sense *appears* to be this: The course of worldly life is due to the operations of the life-winds which are attached to the self and lead to its manifestations as individual souls [?]. Of these, the Sâmana and Vyâna are controlled and held under check by the Prâna and Apâna. . . . The latter two are held in check and controlled by the Udâna, which thus controls all. And the control of this, which is the control of all five, . . . leads to the supreme self.[1344]

The above is given as an explanation of the text, which records the words of the Brâhmana, who narrates how he reached the ultimate Wisdom of Yogism, and in this wise reached All-knowledge. Saying **600]** that he had "perceived by means of the self the seat abiding in the self,"[1345] where dwells the Brahma free from all; and explaining that that indestructible principle was entirely *beyond the perception of senses—i.e.*, of the five "life-winds"—he adds that:

In the midst of all these (life-winds) which move about in the body and swallow up one another, blazes the Vaishvânara fire *sevenfold*.[1346]

This "Fire," according to Nîlakantha's commentary, is identical with the "I," the Self, which is the goal of the ascetic; Vaishvânara being a word often used for the Self. Then the Brâhmana goes on to enumerate that which is meant by the word "sevenfold," and says:

The nose [or smell], and the tongue [taste], and the eye, and the skin, and the ear as the fifth, the mind, and the understanding, these are the seven tongues of the blaze of Vaishvânara.[1347] . . . Those are the seven (kinds of) fuel for me.[1348] . . . These are the *seven great officiating priests*.[1349]

These seven priests are accepted by Arjuna Mishra in the sense of meaning "the soul distinguished as so many [souls, or principles] with reference to these several powers"; and, finally,

[1341] "Sacred Books of the East," vol. viii. p. 276.
[1342] *Ibid*.
[1343] *Ibid*.
[1344] Pp. 258, 259.
[1345] *Ibid.*, p. 257.
[1346] *Ibid.*, p. 259.
[1347] In the astronomical and cosmical key, Vaishvânara is Agni, son of the Sun, or Vishvânara, but in the psycho-metaphysical symbolism it is the Self, in the sense of non-separateness, *i.e.*, both divine and human.
[1348] Here the speaker personifies the said divine Self.
[1349] *Ibid*.

the translator seems to accept the explanation, and reluctantly admits that "they may mean" this; though he himself takes the sense to mean:

> The powers of hearing etc. [the physical senses, in short], which are presided over by the several deities.

But whatever it may mean, whether in scientific or orthodox interpretations, this passage on page 259 explains Nârada's statements on page 276, and shows them referring to exoteric and esoteric methods and contrasting them. Thus the Samâna and the Vyâna, though subject to the Prâna and the Apâna, and all the four to Udâna in the matter of acquiring the Prânâyâma (of the Hatha Yogî, chiefly, or the lower form of Yoga), are yet referred to as the principal offering, for, as rightly argued by K. Trimbak Telang, their "operations are more practically important for vitality"; *i.e.*, they are the grossest, and are offered in the sacrifice, in order that they may disappear, so to speak, in the quality of darkness of that fire or its *smoke*—mere exoteric ritualistic form. But Prâna and Apâna, though shown as subordinate **601]** {THE WISDOM OF THE DIVINE SELF.} (because less gross or more purified), have the Fire between them; the Self and the Secret Knowledge possessed by that Self. So for the good and evil, and for "that which exists and that which does not exist"; all these "pairs"[1350] have Fire between them, *i.e.*, Esoteric Knowledge, the Wisdom of the Divine Self. Let those who are satisfied with the *smoke* of the Fire remain wherein they are, that is to say within the Egyptian darkness of theological fictions and dead-letter interpretations.

The above is written only for the Western students of Occultism and Theosophy. The writer presumes to explain these things neither to the Hindus, who have their own Gurus; nor to the Orientalists, who think they know more than all the Gurus and Rishis, past and present, put together. These rather lengthy quotations and examples are necessary, if only to point out to the student the works he has to study so as to derive benefit and learning from comparison. Let him read *Pistis Sophia*, in the light of the *Bhagavad Gita*, the *Anugîtâ*, and others; and then the statement made by Jesus in the Gnostic Gospel will become clear, and the dead-letter "blinds" disappear at once. Read the following and compare it with the explanation from the Hindu scriptures just given.

> And no Name is more excellent than all these, a Name wherein be contained all Names, and all Lights, and all the [forty-nine] Powers. Knowing that Name, if a man quits this body of matter,[1351] no *smoke* [*i.e.*, no theological delusion],[1352] no darkness, nor Power, nor Ruler of the Sphere [no *Personal* Genius or Planetary Spirit called God] of Fate [Karma] . . . shall be able to hold back the Soul that knoweth that Name. . . . If he shall utter that Name unto the fire, . . . the darkness shall flee away. . . . And if he shall utter that name unto . . .**602]** all their Powers, nay, even unto Barbelo,[1353] and the Invisible God, and the three triple-powered Gods, so soon as he shall have uttered that name in those places, they shall all be thrown one upon the other, so that they shall be ready to melt and perish, and shall cry aloud, O Light of every light that is in the boundless lights, remember us also and purify us![1354]

It is easy to see what this Light and Name are: the Light of Initiation and the name of the "Fire-Self," which is no name, no action, but a Spiritual, Ever-living Power, higher even than the real "Invisible God," as this Power is Itself.

But if the able and learned author of the *Gnostics and their Remains* has not sufficiently allowed for the spirit of allegory and mysticism in the fragments translated and quoted by him, in the above named work, from *Pistis Sophia*—other Orientalists have done far worse. Having neither his

---

[1350] Compare with these "pairs of opposites," in the *Anugîtâ*, the "pairs" of Æons, in the elaborate system of Valentinus, the most learned and profound Master of the Gnosis. As the "pairs of opposites," male and female, are all derived from Âkâsha (undeveloped and developed, differentiated and undifferentiated, or Self or Prajâpati), so are the Valentinian "pairs" of male and female Æons shown to emanate from Bythos, the preexisting eternal Depth, and in their secondary emanation from Ampsiu-Ouraan, or sempiternal Depth and Silence, the second Logos. In the Esoteric emanation there are seven chief "pairs of opposites"; and so also in the Valentinian system there were fourteen, or twice seven. Epiphanius "copied one pair twice over," Mr. C. W. King' thinks, "and thus adds one pair to the proper fifteen." (*The Gnostics and their Remains*, pp. 263, 264.) Here King falls into the opposite error; the pairs of Æons are not 15 (a "blind") but 14, as the *first* Æon is That from which others emanate. Depth and Silence being the first and only emanation from Bythos. As Hippolytus shows: "The Æons of Valentinus are confessedly the *six* Radicals of Simon (Magus)," with the *seventh* Fire, at their head. And these are: Mind, Intelligence, Voice, Name, Reason and Thought, subordinate to Fire, the Higher Self, or precisely the "Seven Winds" or the "Seven Priests" of Anugîtâ.

[1351] Not necessarily at death only, but during Samâdhi or mystic trance.

[1352] All the words and sentences between parenthetical marks are the writer's. This is translated directly from the Latin translation. King's translation conforms too much to Gnosticism as explained by the Church Fathers.

[1353] Barbelo is one of the three "Invisible Gods," and, as C. W. King believes, includes the "Divine Mother of the Saviour," or rather Sophia Achamoth (*cf. Pistis Sophia*, *pag.* 359).

[1354] *Pagg.* 378, 379.

intuitional perception of the Indian origin of the Gnostic Wisdom still less of the meaning of their "gems," most of them, beginning with Wilson and ending with the dogmatic Weber, have made most extraordinary blunders with regard to almost every symbol. Sir M. Monier Williams and others show a very decided contempt for the "Esoteric Buddhists" as Theosophists are now called; yet no student of Occult Philosophy has ever mistaken a cycle for a living personage and *vice versa*, as is very often the case with our learned Orientalists. An instance or two may illustrate the statement more graphically. Let us choose the best known.

In the *Râmâyana*, Garuda is called "the maternal uncle of Sagara's 60,000 sons"; and Amshumat, Sagara's grandson, "the nephew of the 60,000 uncles" who were reduced to ashes by the look of Kapila—the Purushottama, or Infinite Spirit, who caused the horse which Sagara was keeping for the Ashvamedha sacrifice to disappear. Again, Garuda's son[1355]—Garuda being himself the Maha Kalpa or Great Cycle—Jatayu, the king of the feathered tribe (when on the point of being slain by Ravana who carries off Sîtâ) says, speaking of himself: "It is 60,000 years O king, that I am born"; after which, turning his back on the Sun—he dies.

Jatayu is, of course, the cycle of 60,000 years within the Great Cycle of Garuda; hence he is represented as his son, or nephew, *ad libitum*, since the whole meaning rests on his being placed in the line of **603]** {THE ANTIQUITY OF THE KAPILAS.} Garuda's descendants. Then, again, there is Diti, the mother of the Maruts, whose descendants and progeny belonged to the posterity of Hiranyaksha, "whose number was 77 crores (or 770 millions) of men," according to the *Padna Purâna.* All such narratives are pronounced "meaningless fictions" and absurdities. But—truth is the daughter of time, verily; and time *will* show.

Meanwhile, what could be easier than an attempt, at least, to verify Paurânic chronology? There are many Kapilas; but the Kapila who slew king Sagara's progeny—60,000 men strong—was undeniably Kapila, the founder of the Sânkhya philosophy, since it is so stated in the *Purânas*; although one of them flatly denies the imputation without explaining its Esoteric meaning. It is the *Bhagavata Purâna*[1356] which says that:

> The report is not true that the sons of the king were scorched by the wrath of the sage. For how can the quality of darkness, the product of anger, exist in a Sage whose body was goodness and who purified the world—the earth's dust, as it were, attributed to heavens! How should mental perturbation distract that sage, identified with the Supreme Spirit, who has steered here (on earth) that solid vessel of the Sânkhya (philosophy), with the help of which he who desires to obtain liberation crosses the dreaded ocean of existence, that path to death?[1357]

The *Purâna* is in duty bound to speak as it does. It has a dogma to promulgate and a policy to carry out—that of great secrecy with regard to mystical *divine* truths divulged for countless ages only at Initiation. It is not in the *Purânas*, therefore, that we have to look for an explanation of the mystery connected with various transcendental states of being. That the story is an allegory is seen upon its very face: the 60,000 "sons," brutal, vicious, and impious, are the personification of the *human passions* that a "mere glance of the Sage"—the Self who represents the highest state of purity that can be reached on Earth— reduces to ashes. But it has also other significations, cyclic and chronological meanings, a method of marking the periods when certain Sages flourished, found also in other *Purânas.*

Now it is as well ascertained as any tradition can be, that it was at Hardwar, or Gangâdvâra, the "door or gate of the Ganges," at the foot of the Himalayas, that Kapila sat in meditation for a number of years. Not far from the Sewalik range, the pass of Hardwar is called to this day "Kapila's Pass," and the place also is named "Kapilasthen" by the ascetics. It is there that the Gauges, Ganga, emerging from its mountainous gorge, begins its course over the sultry plains of India. **604]** And it is clearly ascertained by geological survey that the tradition which claims that the ocean washed the base of the Himalayas ages ago, is not entirely without foundation, for distinct traces of this still remain.

The Sânkhya Philosophy may have been *brought down* and taught by the first, and written out by the *last* Kapila.

Now Sagara is the name of the ocean, and especially of the Bay of Bengal, at the mouth of the Ganges, to this day in India.[1358] Have Geologists ever calculated the number of millenniums it must have taken the sea to recede the distance it is now from Hardwar, which is at present 1,024 feet above its level? If they had, those Orientalists who show Kapila flourishing from the first to the ninth century A.D., might change their opinions, if only for one of two very good reasons. Firstly, the true number of years which have elapsed since Kapila's day is unmistakably in the *Purânas*, though

---

[1355] In other *Purânas* Jatayu is the son of Aruna, Garuda's brother, both the sons of Kashyapa. But all this is External allegory.

[1356] IX. viii. 12, 13.

[1357] From Burnouf's Translation; see Wilson's *Vishnu Purâna*, iii. 300.

[1358] Wilson, *ibid.*, p. 302, note.

the translators may fail to see it; and secondly, the Kapila of the Satya, and the Kapila of the Kali Yugas, may be one and the same *individuality*, without being the same *personality*.

Kapila, besides being the name of a personage, of the once living Sage and the author of the Sânkhya Philosophy, is also the generic name of the Kumâras, the celestial Ascetics and Virgins; therefore the very fact of the *Bhâgavata Purâna* calling *that* Kapila—whom it had showed just before as a portion of Vishnu—the author of the Sânkhya Philosophy, ought to have warned the reader of a "blind" containing an Esoteric meaning. Whether he was the son of Vitatha, as the *Harivamsha* shows him to be, or of any one else, the author of the Sânkhya cannot be the same as the Sage of the Satya Yuga—at the very beginning of the Manvantara, when Vishnu is shown *in the form of Kapila*, "imparting to all creatures true Wisdom"; for this relates to that primordial period when the "Sons of God" taught to the newly created men those arts and sciences, which have since been cultivated and preserved in the sanctuaries by the Initiates. There are several well-known Kapilas in the *Pw'anas.* First the primeval Sage, then Kapila one of the three "secret" Kumâras, and Kapila son of Kashyapa and Kadru—the "many-headed serpent"[1359]—besides Kapila the great Sage and Philosopher of the Kali Yuga. The latter, being an Initiate, a "Serpent of Wisdom," a Nâga, was purposely blended with the Kapilas of the former ages.

605]

SECTION X.

The Cross and the Pythagorean Decad.

The early Gnostics claimed that their Science, the Gnosis, rested on a square, the angles of which represented respectively Sige (Silence), Bythos (Depth), Nous (Spiritual Soul or Mind), and Aletheia (Truth).

It is they who were the first to reveal to the world that which had remained concealed for ages; namely, the Tau, in the shape of a Procrustean bed, and Christos as incarnating in Chrestos, he who became for certain purposes a willing candidate for a series of tortures, mental and physical.

For them the whole of the Universe, metaphysical and material, was contained within, and could be expressed and described by the digits contained in the number 10, the Pythagorean Decad.

This Decad, representing the Universe and its evolution out of Silence and the Unknown Depths of the Spiritual Soul, or Anima Mundi, presented two sides or aspects to the student. It could be, and was at first, applied to the Macrocosm, after which it descended to the Microcosm, or man. There was, then, the purely intellectual and metaphysical, or the "Inner Science," and the as purely materialistic or "surface science," both of which could be expounded by and contained in the Decad. It could be studied, in short, both by the deductive method of Plato, and the inductive method of Aristotle. The former started from a divine comprehension, when the plurality proceeded from unity, or the digits of the Decad appeared, only to be finally reabsorbed, lost in the infinite Circle. The latter depended on sensuous perception alone, when the Decad could be regarded either as the unity that multiplies, or matter which differentiates; its study being limited to the plane surface, to the cross, or the *seven* which proceeds from the *ten*, or the perfect number, on Earth as in Heaven.

This dual system was brought, together with the Decad, by Pythagoras from India. That it was that of the Brachmans and Iranians, as **606]** they are called by the ancient Greek Philosophers, is warranted to us by the whole range of Sanskrit literature, such as the *Purânas* and the *Laws of Manu*. In these Laws or Ordinances of Manu, it is said that Brahmâ first creates the "*ten* Lords of Being," the ten Prajâpati or Creative Forces; which ten produce *seven* other Manus, or, rather, as some MSS. have it, Munîn (instead of Manûn) "devotees," or holy beings, which are the seven Angels of the Presence in the Western religion. This mysterious number seven, born from the upper Triangle △, the latter itself born from the apex thereof, or the Silent Depths of the unknown Universal Soul (Sige and Bythos), is the sevenfold Saptaparna plant, born and manifested on the surface of the soil of mystery, from the threefold root buried deep under that impenetrable soil. This idea is fully elaborated in one of the Sections of Volume I, Part II, Section III, "Primordial Substance and Divine Thought," which the reader should notice carefully, if he would grasp the metaphysical idea involved in the above symbol. In man as in nature, according to the Cis-Himalayan Esoteric Philosophy, which is that of the Cosmogony of the *original* Manu, it is the septenary division that is intended by Nature herself. The seventh principle (Purusha) alone is the Divine Self, strictly speaking; for, as said in Manu, "he [Brahmâ] having pervaded the subtile parts of those six, of

[1359] See *Vayu Purâna*, which places him in the list of the forty renowned sons of Kashyapa.

unmeasured brightness,"[1360] created or called them forth to "Self"-consciousness or the consciousness of that One Self. Of these six, five elements (or principles, or Tattvas, as Medhatithi, the commentator thinks) "are called the atomic destructible elements";[1361] these are described in the above-named Section.[1362]

We have now to speak of the mystery language, that of the prehistoric races. It is not a phonetic, but a purely pictorial and symbolical tongue. It is known at present in its fulness to the very few, having become with the masses for more than 5,000 years an absolutely dead language. Yet most of the learned Gnostics, Greeks and Jews, knew it, and used it, though very differently. A few instances may be given.

On the plane above, the number is no number but a *nought*—a *circle.* On the plane below, it becomes *one*—which is an odd number. Each letter of the ancient alphabets had its philosophical meaning and *raison d'etre.* The number *one* (1) signified with the Alexandrian **607]** {THE THREE SCIENCES.} Initiates a *body erect*, a living standing man, he being the only animal that has this privilege. And, by adding to the "1" a head, it was transformed into a "P," a symbol of *paternity*, of the creative potency; while "R" signified a "moving man," one on his way. Hence Pater Zeus had nothing sexual or phallic either in its sound or the form of its letters; nor had πατὴρ Δεύς (according to Ragon).[1363] If we turn now to the Hebrew alphabet, we shall find that while *one* or Aleph (א) has a bull or an ox for its symbol, *ten*, the perfect number, or *one* of the *Kabalah*, is a Yod (י , *y*, *i*, or *j*), and means, as the first letter of Jehovah, the procreative organ, and the rest.

The *odd* numbers are divine, the *even* numbers are terrestrial, devilish, and unlucky. The Pythagoreans hated the Binary. With them it was the origin of differentiation, hence of contrasts, discord, or matter, the beginning of evil. In the Valentinian Tbeogony, Bythos and Sige (Depth, Chaos, Matter born in Silence) are the primordial Binary. With the early Pythagoreans, however, the Duad was that imperfect state into which the first manifested being fell when it got detached from the Monad. It was the point from which the two roads—the good and the evil—bifurcated. All that which was double-faced or false was called by them "binary." One was alone good and harmony, because no disharmony can proceed from One alone. Hence the Latin word Solus in relation to the One and Only God, the Unknown of Paul. Solus, however, very soon became Sol—the Sun.

The Ternary is the first of the odd numbers, as the triangle is the first of the geometrical figures.[1364] This number is truly the number of mystery *par excellence*. To study it on the exoteric lines one has to read Ragon's *Cours Philosophique et Interprétatif des Initiations*, on the Esoteric—the Hindu symbolism of numerals; for the combinations which were applied to it are numberless. It is on the Occult properties of the three equal sides of the triangle that Ragon based his studies and founded the famous Masonic Society of the Trinosophists—those who study *three* sciences; an improvement upon the ordinary three Masonic degrees, given to those who study nothing except eating and drinking at the meetings of their Lodges. As the founder writes:

608] The first line of the triangle offered to the apprentice for study is the *minerai kingdom*, symbolized by Tubalc .˙. [Tubal-Cain].

The second side on which the companion has to meditate, is the *vegetable kingdom*, symbolized by Schibb .˙. [Schibboleth]. In this kingdom begins the *generation of the bodies*. This is why the letter G is presented radiant before the eyes of the adept [? !].

The third side is left to the master mason, who has to complete his education by the study of the *animal kingdom.* It is symbolized by Maoben .˙. (son of putrefaction).[1365]

The first solid figure is the Quaternary, the symbol of immortality. It is the Pyramid, for the Pyramid stands on a triangular base, and terminates with a point at the top, thus yielding the Triad and the Quaternary or the 3 and 4.

The Pythagoreans taught the connection and relation between the Gods and the numbers, in a science called Arithmomancy. The Soul is a number, they said, which moves of itself and contains the number 4; and spiritual and physical man is number 3, as the Ternary represented for them not only the surface but also the principle of the formation of the physical body. Thus animals were Ternaries only, man alone being a Septenary, *when virtuous;* a Quinary when bad, for:

[1360] *The Ordinances of Manu*, i. 16; Burnell's Translation, p. 3, note.

[1361] *Ibid.*, 27; p. 5.

[1362] Vol. i. pp. 355, *et seqq*.

[1363] *Orthodoxie Maçonnique Suivie de la Maçonnerie Occulte et de l'Initiation Hermétique*, J. M. Ragon, p. 430; see also the whole of Chapter XXVII, "Puissance des Nombres d'après Pythagore" for what follows.

[1364] The reason for it is simple, and was given in *Isis Unveiled*. In geometry, one straight line fails to represent a perfect figure, nor can two straight lines constitute a perfect figure. The triangle is the first perfect figure.

[1365] Ragon, *ibid.*, p. 428, note.

Number Five was composed of a Binary and a Ternary, and of these the Binary threw everything in the perfect form into disorder and confusion. The *perfect man*, they said, was a Quaternary and a Ternary, or *four* material and *three* immaterial elements; and these three Spirits or Elements we likewise find in Five when it represents the microcosm. The latter is a compound of a Binary directly relating to gross Matter and of three Spirits. Since, as Ragon says:

> This ingenious figure is the union of two Greek breathings (,‘) placed over vowels which have or have not to be aspirated. The first sign (‘) is called the "strong" or superior "spiritus," the Spirit of God aspired (*spiratus*) and breathed by man, The second sign (’) the lower, is the soft "spiritus" representing the secondary spirit; . . . the whole embraces the whole man. It is the *universal quintessence*, the vital fluid or life.[1366]

The more mystic meaning of the number Five is given in an excellent article by Mr. T. Subba Row, in *Five Years of Theosophy*, in an article entitled "The Twelve Signs of the Zodiac," in which he gives some rules that may help the enquirer to ferret out "the deep significance of ancient Sanskrit nomenclature in the old Aryan myths and allegories." Meanwhile, let us see what has been hitherto stated about **609]** {THE MYSTIC MEANING OF MAKARA} the constellation Capricornus in Theosophical publications, and what is known of it generally. Every one knows that ♑ is the tenth sign of the Zodiac, into which the Sun enters at the winter solstice, about December 21st. But very few are those who know—even in India, unless they are initiated—the real mystic connection which seems to exist, as we are told, between the names Makara and Kumâra. The first means some amphibious animal, flippantly called the "crocodile," as some Orientalists think, and the second is the title of the great patrons of Yogins, according to the Shaiva *Purânas*, the sons of, and even one with, Rudra (Shiva), who is a Kumâra himself. It is through their connection with Man that the Kumâras are likewise connected with the Zodiac. Let us try to find out what the word Makara means. Says the author of "The Twelve Signs of the Zodiac":

> Makara . . . contains within itself the clue to its correct interpretation. The letter *ma* is equivalent to number 5, and *kara* means hand. Now in Sanskrit Tribhujam means a triangle, *bhujam* or *karam* (both synonymous) being understood to mean a side. So, Makaram or Panchakaram means a Pentagon.[1367]

Now the five-pointed star or pentagon represents the five limbs of man.[1368] Under the old system, we are told, Makara was the *eighth* instead of the tenth sign.[1369]

> The sign in question is intended to represent the faces of the universe, and indicates that the figure of the universe is bounded by Pentagons.[1370]

The Sanskrit writers "speak also of Ashtadisha or eight faces bounding Space," referring thus to the Loka-pâlas, the eight points of the compass, the four cardinal and the four intermediate points.

> From an objective point of view the "microcosm" is represented by the human body. Makaram may be taken to represent simultaneously both the microcosm and the macrocosm, as external objects of perception.[1371]

But the true Esoteric sense of the word Makara is not, in truth, "crocodile" at all, even when it is compared with the animal depicted on the Hindu Zodiac. For it has the head and the fore-legs of an antelope and the body and tail of a fish. Hence the tenth sign of the Zodiac has been taken variously to mean a shark, a dolphin, etc.; as it is the Vâhana of Varuna, the Ocean God, and is often called, for this **610]** reason, Jala-rûpa or "water-form." The dolphin was the vehicle of Poseidon-Neptune with the Greeks, and one with him, Esoterically; and this "dolphin" is the "sea-dragon" as much as the crocodile of the Sacred Nile is the Vehicle of Horus, and Horus himself. Says the mummy-form God with the crocodile's head:

> I am the fish [and seat] of the great Horus of Kem-oor.[1372]

With the Peratse Gnostics it is Chozzar (Neptune) who converts the dodecagonal pyramid into a sphere, "and paints its gate with many colours."[1373] He has *five androgyne* ministers—he is Makara, the Leviathan.

As the rising Sun was considered the Soul of the Gods sent to manifest itself to men every day, and as the crocodile rose out of the water at the first sunbeam, that animal came finally to personify a solar-fire devotee in India, as it personified that Fire, or the highest Soul with the Egyptians.

[1366] *Ibid.*, p. 431.

[1367] *Op. cit.*, p. 113.

[1368] Now what is the meaning and the reason of this figure? The reason is that Manas is the *fifth* principle, and that the Pentagon is the symbol of Man—not only of the five-limbed, but rather of the *thinking*, *conscious* Man.

[1369] The reason for it becomes apparent when Egyptian symbology is studied. See further on.

[1370] *Ibid.*, p. 114.

[1371] *Ibid.*, pp. 114,115.

[1372] *Book of the Dead*, lxxxviii. 2.

[1373] *Philosophumena*, v. 14.

In the *Purânas*, the number of the Kumâras changes according to the exigencies of the allegory. For Occult purposes their number is given in one place as seven, then as four, then as five. In the *Kûrma Purâna* it is said of them:

These *five* [Kumâras], O Brâhman, were Yogins who acquired entire exemption from passion.

Their very name shows their connection with the said constellation Makara, and with some other Paurânic characters connected with the zodiacal signs. This is done in order to veil what was one of the most suggestive glyphs of the primitive Temples. The Kumâras are mixed up, astronomically, physiologically, and mystically in general, with a number of Paurânic personages and events. Hardly hinted at in the *Vishnu*, they figure in various dramas and events throughout all the other *Purânas* and sacred literature; so that the Orientalists, having to pick up the threads of connection hither and thither, have ended by proclaiming the Kumâras "due chiefly to the fancy of the Purânic writers." But—

Ma—we are told by the author of the "Twelve Signs of the Zodiac"—is "five"; *kara*, a "hand" with its five fingers, as also a five-sided sign or a Pentagon. The Kumâra (in this case an anagram for Occult purposes), as Yogîs, are *five* in Esotericism, because the last two names have ever been kept secret; they are the fifth order of Brahmâ-devas, and the five-fold Chohans, having the Soul of the five Elements in **611]** {POSEIDON'S FIVE MINISTERS.} them, Water and Ether predominating, and therefore their symbols were both *aquatic and fiery*.

Wisdom lies concealed under the couch of him who rests on the Golden Lotus (Padma) floating on the Water.

In India this is Vishnu, one of whose Avataras was Buddha, as claimed in days of old. The Prachetasas, the worshippers of Nârâyana—who, like Poseidon, moved or dwelt *over* not under the Waters—plunged into the depths of the Ocean for their devotions and remained therein 10,000 years; and the Prachetasas are *ten* exoterically, but *five*, Esoterically. Prachetas is, in Sanskrit, the name of Varuna, the Water God, Nereus, an aspect of Neptune, the Prachetasas being thus identical with the "five ministers" of the male-female Chozzar (Χωζζάρ or Χορζάρ), or Poseidon, of the Peratæ Gnostics. These are respectively called Ou, Aoai, Ouô, Ouôab and . . . (Οὔ, Ἀοαὶ, Οὐώ, Οὐωάβ . . .),[1374] the *fifth*, a *triple* name (making seven in all) being lost[1375]—*i.e.*, kept secret. Thus much for the "aquatic" symbol; the "fiery" connecting them with the fiery symbol—spiritually. For purposes of identity, let us remember that as the mother of the Prachetasas was Savarnâ, the daughter of the Ocean, so was Amphitrite the mother of Neptune's mystic "ministers."

Now the reader is reminded that these "five ministers" are symbolized both in the Dolphin, who had overcome the chaste Amphitrite's unwillingness to wed Poseidon, and in Triton their son. The latter, whose body above the waist is that of a man and below a dolphin, a fish, is, again, most mysteriously connected with Oannes, the Babylonian Dag, and further also with the Matsya (Fish) Avatara of Vishnu, both teaching mortals Wisdom. The Dolphin, as every Mythologist knows, was placed, for his service, by Poseidon, among the constellations, and became with the Greeks, Capricornus, the Goat, whose hind part is that of a dolphin, and is thus identical with Makara, whose head is also that of an antelope and the body and tail those of a fish. This is why the sign of the Makara was borne on the banner of Kâma-deva, the Hindu God of Love, identified, in the *Atharva Veda*, with Agni, the Fire-god, the son of Lakshmî, as correctly given by the *Harivamsha.* For Lakshmî and Venus are one, and Amphitrite is the early form of Venus. Now Kâma, the Makara-ketu, is Aja, the **612]** "unborn," and Âtmâ-bhû, the "self-existent," and Aja is the Logos in the *Rig Veda*, as he is shown therein to be the first manifestation of the One; for "Desire first arose in It, which was the primal germ of mind," that "which connects entity with non-entity"—or Manas, the *fifth*, with Âtmâ, the *seventh*, Esoterically—say the Sages. This is the *first* stage. The second, on the following plane of manifestation, shows Brahmâ—whom we select as a representative for all the other First Gods of the nations—causing to issue from his body his Mind-born Sons, "Sanandana and others," who, in the *fifth* "creation," and again in the ninth (for purposes of a "blind") become the Kumâra. Let us close by reminding the reader that goats were sacrificed to Amphitrite and the Nereids on the sea-shore—as goats are sacrificed to this day to Durgâ Kâlî, who is only the *black* side of Lakshmî (Venus), the *white* side of Shakti—and by suggesting what connection these animals may have with Capricornus, in which appear twenty-eight stars in the form of a goat, which goat was transformed by the Greeks into Amalthæa, Jupiter's foster-mother. Pan, the God of Nature, had goat's feet, and changed himself into a goat at the approach of Typhon. But this is a mystery which the writer dares not dwell upon at length, not being sure of being understood. Thus the mystical side of the interpretation must be left to the intuition of the student. Let us note one more

---

[1374] See *Philosophumena*, v. 14.

[1375] So is Brahmâ's *fifth* head, said to be lost, burnt to ashes by Shiva's "central eye"; Shiva being also Panchânana "five-faced." Thus the number is preserved and secrecy maintained on the true Esoteric meaning.

thing in relation to the mysterious number Five. It symbolizes at one and the same time the Spirit of Life Eternal and the spirit of life and love terrestrial—in the human compound; and, it includes divine and infernal magic, and the universal and the individual quintessence of being. Thus, the five mystic words or vowels uttered by Brahmâ at "creation," which forthwith became the Panchadasha (certain Vedic Hymns, attributed to that God), are in their creative and magical potentiality, the *white* side of the *black* Tantric *five* Ma-kâras, or the five *m's.* Makara, the constellation, is a seemingly meaningless and absurd name; yet, even besides its anagrammatical significance in conjunction with the term Kumâra, the numerical value of its first syllable and its Esoteric resolution *into five* has a very great and Occult meaning in the mysteries of Nature.

Suffice it to say that, as the sign of Makara is connected with the birth of the spiritual Microcosm, and the death or dissolution of the physical Universe—its passage into the realm of the Spiritual,[1376] so the **613]** {THE PUZZLES OF SYMBOLISM.} Dhyân Chohans, called in India Kumâras, are connected with both. Moreover, in the exoteric religions, they have become the synonyms of the Angels of Darkness. Mâra is the God of Darkness, the Fallen One, and Death;[1377] and yet it is one of the names of Kâma, the First God in the Vedas, the Logos, from whom have sprung the Kumâras, and this connects them still more with our "fabulous" Indian Makara, and the crocodile-headed God in Egypt.[1378] The Crocodiles in the Celestial Nile are *five*, and the God Toom, the Primordial Deity, creating the heavenly bodies and living beings, calls forth these Crocodiles in his *fifth* "creation." When Osiris, the "Defunct Sun," is buried and enters into Amenti, the sacred Crocodiles plunge into the abyss of primordial Waters—the "Great Green One." When the Sun of Life rises, they reemerge out of the sacred river. All this is highly symbolical, and shows how primeval Esoteric truths found their expression in identical symbols. But, as Mr. T. Subba Row truly declares:

> The veil that was dexterously thrown over certain portions of the mystery connected with these [Zodiacal] signs by the ancient philosophers, *will never be lifted up for the amusement or edification of the uninitiated public*.[1379]

Nor was number Five less sacred with the Greeks. The "Five Words" of Brahmâ have become with the Gnostics the "Five Words" written upon the Âkàshic (Shining) Garment of Jesus at his glorification—the words "Zama Zama Ôzza Rachama Ôzai" (ZAMA ZAMA ΩZZA PAXAMA ΩZAI), translated by the Orientalists "the robe, the glorious robe of my strength." These words were, in their turn, the anagrammatic "blind" of the five mystic Powers represented on the robe of the "resurrected" Initiate after his last trial of three days' trance; the five becoming *seven* only after his "death," when the Adept became the full Christos, the full Krishna-Vishnu, *i.e.*, merged in Nirvana. The E Delphicum, a sacred symbol, was the numeral *five*, again; and how sacred it was is shown by the fact that the Corinthians, according to Plutarch, replaced the wooden numeral in the Delphic Temple by a bronze one, and this one was transmuted by Livia Augusta into a facsimile in gold.[1380]

It is easy to recognize in the two "Spiritus"—the Greek signs (,') **614]** spoken of by Ragon—Atma and Buddhi, or Divine Spirit and its Vehicle, the Spiritual Soul.

The Six or the Senary is dealt with later in this Section, while the Septenary will be fully treated in the course of this Volume in the Section on "The Mysteries of the Hebdomad."

The Ogdoad or Eight symbolizes the eternal and spiral motion of cycles, the 8, ∞, and is symbolized in its turn by the Caduceus. It shows the regular breathing of the Kosmos presided over by the Eight Great Gods—the Seven from the primeval Mother, the One and the Triad.

Then comes the number Nine, or the triple Ternary. It is the number which reproduces itself incessantly under all shapes and figures in every multiplication. It is the sign of every circumference, since its value in degrees is equal to 9, *i.e.*, to 3 + 6 + 0. It is a *bad* number under certain conditions, and very unlucky. If number 6 was the symbol of our Globe ready to be animated by a *divine* Spirit, 9 symbolized our Earth informed by a *bad* or evil Spirit.

Ten, or the Decad, brings all these digits back to unity, and ends the Pythagorean table. Hence this figure, —*unity* within *zero*— was the symbol of Deity, of the Universe, and of Man. Such is the secret meaning of "the strong grip of the lion's paw, of the tribe of Judah" (the "master mason's grip") between two hands, the joint number of whose fingers is *ten.*

[1376] "When the Sun passes away behind the 30th degree of Makara and will reach no more the sign of the Mînam (Pisces) then the Night of Brahmâ has come."

[1377] Death of every physical thing truly; but Mara is also the unconscious quickener of the birth of the Spiritual.

[1378] Osiris is called in the *Book of the Dead* (cxlii. B. 17) "Osiris, the double crocodile." "He is the good and the bad Principle; the Day and the Night Sun, the God and the mortal man." Thus far the Macrocosm and the Microcosm.

[1379] *Op. cit.*, p. 117.

[1380] King's *Gnostics and their Remains*, p. 297.

If we now give our attention to the Egyptian cross, or the Tau, we may discover this letter, which was so exalted by Egyptians, Greeks, and Jews, to be mysteriously connected with the Decad. The Tau is the Alpha and the Omega of Secret Divine Wisdom, which is symbolized by the initial and the final letters of Thot (Hermes). Thot was the inventor of the Egyptian alphabet, and the letter Tau closed the alphabets of the Jews and the Samaritans, who called this character the "end" or "perfection," "culmination" and "security." Hence, Ragon tells us, the words Terminus, "end," and Tectum, "roof," are symbols of shelter and security—which is rather a prosaic definition. But such is the usual destiny of ideas and things in this world of spiritual decadence, though at the same time of physical progress. Pan was at one time Absolute Nature, the One and Great All; but when history catches a first glimpse of him, Pan has already tumbled down into a *godling* of the fields, a rural God; history will not recognize him, while theology makes of him the Devil! Yet his seven-piped **615]** {THE "GOLDEN CANDLESTICK."} flute, the emblem of the seven forces of Nature, of the seven planets, the seven musical notes, of all the septenary harmony in short, shows well his primordial character. So with the cross. Far earlier than the Jews had devised their golden candlestick of the Temple with *three* sockets on one side and four on the other, and made of number *seven* a feminine number of generation[1381]—thus introducing the phallic element into religion—the more spiritually-minded nations had made of the cross (as 3, 4 = 7) their most sacred divine symbol. In fact, circle, cross, and seven—the latter being made a base of *circular* measurement—are the first primordial symbols. Pythagoras, who brought his wisdom from India, left to posterity a glimpse into this truth. His School regarded number 7 as a compound of numbers 3 and 4, which they explained in a dual manner. On the plane of the noumenal world, the Triangle was, as the first conception of the manifested Deity, its image, "Father-Mother-Son"; and the Quaternary, the perfect number, was the noumenal, ideal root of all numbers and things on the physical plane. Some students, in view of the sacredness of the Tetraktys and the Tetragrammaton, mistake the mystic meaning of the Quaternary. The latter was with the Ancients only a *secondary* "perfection," so to speak, because it related only to the manifested planes. Whereas it is the Triangle, the Greek Delta (Δ), which was the "vehicle of the unknown Deity." A good proof of it lies in the name of the Deity beginning with Delta. Zeus was written Δεύς (Deus) by the Bœotians, thence the Deus of the Latins. This, in relation to the metaphysical conception, with regard to the meaning of the septenary *in the phenomenal world;* but for purposes of profane or exoteric interpretation, the symbolism changed. *Three* became the ideograph of the three *material* Elements—Air, Water, Earth; and *four* became the principle of all that which is neither corporeal nor perceptible. But this has never been accepted by the real Pythagoreans. Viewed as a compound of 6 and 1, the Senary and the Unity, number 7 was the invisible centre, the Spirit of everything, as there exists no **616]** hexagonal body without a *seventh* property being found as the central point in it, as, for instance, crystals and snow-flakes in so-called "inanimate" nature. Moreover, number *seven*, they said, has all the perfection of the *unit*—the number of numbers. For as absolute *unity* is uncreated, and impartite, hence number-less, and no number can produce it, so is the *seven;* no digit contained within the Decad can beget or produce it. And it is *four* which affords an arithmetical division between *unity* and *seven*, for it surpasses the former by the same number *{three)*, as it is itself surpassed by the *seven*, since *four* is by as many numbers above *one*, as *seven* is above *four*.[1382]

"With the Egyptians number 7 was the symbol of *life* eternal," says Ragon, and adds that this is why the Greek letter Z, which is but a double 7, is the initial letter of Zaô, "I live," and of Zeus, the "father of all living."

Moreover, figure 6 was the symbol of the Earth during the autumn and winter "sleeping" months, and figure 7 during spring and summer, as the Spirit of Life animated her at that time—the seventh or central informing Force. We find the same in the Egyptian mythos and symbol of Osiris and Isis, personifying Fire and Water metaphysically, and the Sun and the Nile physically. The number of the solar year, 365 in days, is the numerical value of the word Neilos (Nile). This, together with the Bull, with the crescent and the ansated cross between its horns, and the Earth under its astronomical symbol (♁), are the most phallic symbols of later antiquity.

[1381] Reflecting on the cross, the author of *The Source of Measures* shows that this candlestick in the Temple "was so composed that, counting on either side, there *were four* candle-sockets; while, at the apex, there being *one in common* to both sides, there were in fact 3 to be counted on the one side and 4 on the other, making in all the number 7, upon the self-same idea of one in common with the cross display. Take a line of one unit in breadth by 3 units long, and place it on an incline; take another of 4 units long, and lean it upon this one, from an opposite incline, making the top unit of the 4 in length the corner or apex of a triangle. This is the display of the candlestick. Now, take away the line of 3 units in length, and *cross* it on the one of 4 units in length, and the cross form results. The same idea is conveyed in the six days of the week in *Genesis*, crowned by the seventh, which was used by itself as a base of circular measure" (p. 51).

[1382] From a MS. supposed to be by "St. Germain," embodied by Ragon, *op. cit.*, p. 434.

The Nile was the river of time with the number of a year, or year and a day (364 + 1 = 365). It represented the parturient water of Isis, or Mother Earth, the moon, the woman, and the cow, also the *workshop* of Osiris, representing the T'sod Olaum of the Hebrews. The ancient name of this river was Eridanus, or the Hebrew Iardan, with the Coptic or old Greek suffix. This was the door of the Hebrew word Jared, or *source*, or *descent* . . . of the river Jordan, which had the same mythical use with the Hebrews that the Nile had with the Egyptians,[1383] it was the source of descent, and held the waters of life.[1384]

It was, to put it plainly, the symbol of the personified Earth, or Isis regarded as the womb of that Earth. This is shown clearly enough; and Jordan—the river so sacred now to Christians—held no more sublime or poetical meaning in it than the parturient waters of the Moon—Isis, or Jehovah in his female aspect. Now, as shown by the **617]** {THE ROOT OF WISDOM.} same scholar, Osiris was the Sun, and the river Nile, and the year of 365 days; while Isis was the Moon, the bed of that river, or Mother Earth "for the parturient energies of which water was a necessity," as also the lunar year of 354 days, "the time-maker of the periods of gestation." All this then is sexual and phallic, our modern scholars seeming to find in these symbols nothing beyond a physiological or phallic meaning. Nevertheless, the three figures 365, or the number of days in a solar year, have but to be read with the Pythagorean key to find in them a highly philosophical and moral meaning. One instance will be sufficient. It can read:

The Earth (3)—animated by (6)—the Spirit of Life (5).

Simply because 3 is equivalent to the Greek Gamma (Γ) which is the symbol of Gaia, the Earth, while the figure 6 is the symbol of the animating or informing principle, and the 5 is the universal quintessence which spreads in every direction and forms all matter.[1385]

The few instances and examples brought forward reveal only one small portion of the methods used to read the symbolical ideographs and numerals of antiquity. The system being of an extreme and complex difficulty, very few, even among the Initiates, could master *all* the seven keys. Is it to be wondered, then, that the metaphysical gradually dwindled down into the physical Nature; that the Sun, once upon a time the symbol of Deity, became, as æons glided by, that of its creative ardour only; and that thence it fell into a glyph of phallic significance? But surely, it is not those whose method, like Plato's, was to proceed from universals down to particulars, who could ever have begun by symbolizing their religions by sexual emblems! It is quite true, though uttered by that incarnated paradox Éliphas Lévi, that "man is God on Earth, and God is man in Heaven." But this could not, and never did apply to the One Deity, only to the Hosts of Its incarnated beams, called by us Dhyân Chohans, by the Ancients Gods, and now transformed by the Church into Devils on the *left*, and into the Saviour on the *right* side !

But all such dogmas grew out of the one root, the root of Wisdom, which grows and thrives on the Indian soil. There is not an Archangel that could not be traced back to its prototype in the sacred land of Aryavarta. These prototypes are all connected with the Kumâras who appear on the scene of action by "refusing"—as Sanatkumâra and Sananda—to "create progeny." Yet they are called the "creators" **618]** of (thinking) man. More than once they are brought into connection with Nârada—another bundle of *apparent* incongruities, yet a wealth of philosophical tenets. Nârada is the leader of the Gandharvas, the celestial singers and musicians; Esoterically, the reason for'this is explained by the fact that the Gandharvas are "the instructors of men in the Secret Sciences." It is they, who "loving the women of the Earth" disclosed to them the mysteries of creation; or, as in the *Veda*, the "heavenly" Gandharva is a deity who knew and revealed the secrets of heaven and divine truths, in general. If we remember what is said of this class of Angels in *Enoch* and in the *Bible*, then the allegory is plain; their leader, Nârada, while refusing to procreate, leads men to become Gods. Moreover, all of these, as stated in the *Vedas*, are Chhandajas, "will-born," or incarnated, in different Manvantaras, *of their own will*. They are shown in exoteric literature as existing age after age; some being "cursed to be reborn," others incarnating as a duty. Finally, as the Sanakadikas, the seven Kumâras who went to visit Vishnu on the "White Island" (Sliveta-dvîpa), the Island inhabited by the Maha Yogins—they are connected with Shâka-dvîpa and the Lemurians and Atlanteans of the Third and Fourth Races.

In the Esoteric Philosophy, the Rudras (Kumâras, Âdityas, Gandharvas, Asuras, etc.) are the highest Dhyân Chohans or Devas as regards intellectuality. They are those who, owing to their having acquired by self-development the *five-fold* nature—hence the sacredness of number *five*—became independent of the pure Arûpa Devas. This is a mystery very difficult to realize and understand correctly. For we see that those who were "obedient to law" are, equally with the "rebels," *doomed to be reborn in every age*. Nârada, the Rishi, is cursed by Brahmâ to incessant peripateticism on Earth, *i.e.*, to be constantly reborn. He is a rebel against Brahmâ, and yet has no worse fate than the Jayas—the twelve great Creative Gods produced by Brahmâ as his assistants in

---

[1383] It had no such meaning in the beginnings, nor during the earlier dynasties.
[1384] From an unpublished MS.
[1385] From St. Germain's MS.

the functions of creation. For the latter, lost in meditation, *only forgot to create;* and for this, they were equally cursed by Brahmâ to be born in every Manvantara. And still they are termed—together with the rebels—Chhandajas, or those born of their own will in human form.

All this is very puzzling to one who is unable to read and understand the *Purânas* except in their dead-letter sense.[1386] Hence we find **619]** {THE HOSTS OF THE BLESSED ONES.} the Orientalists refusing to be puzzled, and cutting the Gordian knot of perplexity by declaring the whole scheme "figments . . . of Brâhmanical fancy and love of exaggeration." But to the student of Occultism, the whole is pregnant with deep philosophical meaning. We willingly leave the rind to the Western Sanskritist, but claim the essence of the fruit for ourselves. We do more: we concede that in one sense much in these so-called "fables" refers to astronomical allegories about constellations, asterisms, stars, and planets. Yet, while the Gandharva of the *Rig Veda* may there be made to personify the fire of the Sun, the Gandharva Devas are entities both of a physical and psychic character, while the Apsarasas (with other Rudras) are both *qualities* and *quantities.* In short, if ever unravelled, the Theogony of the Vedic Gods will reveal fathomless mysteries of Creation and Being. Truly says Parâshara:

> These classes of thirty-three divinities . . . exist age after age, and their appearance and disappearance is in the same manner as the sun sets and rises again.[1387]

There was a time, when the Eastern symbol of the cross and circle, the Svastika, was universally adopted. With the Esoteric, and for the matter of that exoteric, Buddhist, the Chinaman and the Mongolian, it means the "ten thousand truths." These truths, they say, belong to the mysteries of the Unseen Universe and Primordial Cosmogony and Theogony.

Since Fohat crossed the Circle like two lines of flame [*horizontally and vertically*], *the Hosts of the Blessed Ones have never failed to send their representatives upon the Planets they are made to watch over from the beginning*.

This is why the Svastika is always placed—as the ansated cross was in Egypt—on the breast of the defunct Mystics. It is found on the heart of the images and statues of Buddha, in Tibet and Mongolia. It is the *seal* placed also on the hearts of the living Initiates, burnt into the flesh for ever with some. This, because they have to keep these truths inviolate and intact, in eternal silence and secrecy to the day they are perceived and read by their chosen successors—new Initiates—"worthy of being entrusted with the ten thousand perfections." So degraded, however, has it now become, that it is often placed on the headgear of the "Gods," the hideous idols of the sacrilegious Bhons—the Dugpas or Sorcerers, of the Tibetan borderlands—until found out by a Galukpa, and torn off together with the head of the "God," **620]** though it would be better were it that of the worshipper which was severed from his sinful body. Still, it can never lose its mysterious properties. Throw a retrospective glance, and see it used alike by the Initiates and Seers, as by the Priests of Troy, for many specimens of it have been found by Schliemann on the site of that old city. One finds it with the old Peruvians, the Assyrians, Chaldæans, as well as on the walls of the old-world Cyclopean buildings; in the catacombs of the *New* World, and in those of the *Old* (?), at Rome, where—because the first Christians are supposed to have concealed themselves and their religion—it is called Crux Dissimulata.

> According to De Rossi the Swastika from an early period was a favourite form of the cross *employed with an occult signification* which shows the secret was not that of the Christian cross. One Swastika cross in the catacombs is the sign of an inscription which reads " ΖΩΤΙΚΩ ΖΟΤΙΚΗ [? ΖΩΤΙΚΗ], *Vitalis Vitalia,"* or life of life.[1388]

But the best evidence to the antiquity of the cross is that which is brought forward by the author of *The Natural Genesis* himself:

> The value of the cross as a Christian symbol is supposed to date from the time when Jesus Christ was crucified. And yet in the "Christian" *iconography of the catacombs no figure of a man appears upon the Cross during the first six or seven centuries.* There are all forms of the cross except that—the alleged starting-point of the new religion. That was not the initial but the final form of the Crucifix.[1389] During some six centuries after the Christian era the foundation of the Christian religion in a crucified Redeemer is entirely absent from Christian art! The earliest known form of the human figure on the cross is the crucifix presented by Pope Gregory the

---

[1386] Yet this sense, if once mastered, will turn out to be the secure casket which holds the keys to the Secret Wisdom. True, a casket so profusely ornamented that its fancy-work hides and conceals entirely any spring for opening it, and thus makes the unintuitional believe it has not, and cannot have, any opening at all. Still the keys are there, deeply buried, yet ever present to him who searches for them.

[1387] *Vishnu Purâna*, I. xv; Wilson's Trans., ii. 29.

[1388] Quoted in Gerald Massey's *The Natural Genesis*, i. 427.

[1389] With the Christians, most undeniably. With the Pre-Christian Symbologists it was, as said, the Bed or Couch of Torture during the Initiation Mystery, the "Crucifix" being placed horizontally, on the ground, and not erect, as at the time when it became the Roman gallows.

Great to Queen Theodolinde of Lombardy, now in the Church of St John at Monza, whilst no image of the Crucified is found in the catacombs at Rome earlier than that of San Giulio, belonging to the seventh or eighth century. . . . There is no Christ and no Crucified; the Cross is the Christ even as the Stauros (Cross) was a type and a name of Horus the Gnostic Christ. The Cross, not the Crucified, is the primary symbol of the Christian Church. The Cross, not the Crucified, is the essential object of representation in its art, and of adoration in its religion. The germ of the whole growth and development can be traced to the cross. And that cross is pre-Christian, is pagan and heathen, in half a dozen different shapes. The Cult began with the cross, and Julian was right in saying he waged a "Warfare with the X"; which he obviously considered had been adopted by the A-Gnostics and Mythotators to convey an impossible significance.[1390] **621]** {THE "WORM THAT NEVER DIES."} During centuries the cross stood for the Christ, and was addressed as if it were a living being. It was divinized at first and humanized at last.[1391]

Few world-symbols are more pregnant with real Occult meaning than the Svastika. It is symbolized by the figure 6. Like that figure, it points, in its concrete imagery, as does the ideograph of the number, to the Zenith and the Nadir, to North, South, West, and East; one finds the unit everywhere, and that unit reflected in all and every unit. It is the emblem of the activity of Fohat, of the continual revolution of the "Wheels," and of the Four Elements, the "Sacred Four," in their mystical, and not alone in their cosmical meaning; further, its four arms, bent at right angles, are intimately related, as shown elsewhere, to the Pythagorean and Hermetic scales. One initiated into the mysteries of the meaning of the Svastika, say the Commentaries, "can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of Sandhyâ." Also "the relation of the Seen to the Unseen," and "the first procreation of man and species."

To the Eastern Occultist the Tree of Knowledge, in the Paradise of man's own heart, becomes the Tree of Life Eternal, and has nought to do with man's animal senses. It is an absolute mystery that reveals itself only through the efforts of the imprisoned Manas, the Ego, to liberate itself from the thraldom of sensuous perception, and see in the light of the one eternal present Reality. To the Western Kabalist, and far more now to the superficial Symbologist, nursed in the lethal atmosphere of Materialistic Science, the chief explanation of the mysteries of the cross is—its sexual element. Even the otherwise spiritualistic modern commentator discerns this feature in the cross and Svastika before all others.

The cross was used in Egypt as a protecting talisman and a symbol of saving power. Typhon, or Satan, is actually found chained to and bound by the cross. In the *Ritual*, the Osirian cries, "*The Apophis is overthrown, their cords bind the South, North, East, and West, their cords arc on him. Har-ru-bah has knotted him*."[1392] These were the Cords of the four quarters, or the cross. Thor is said to smite the head of the serpent with his hammer, . . . a form of Swastika or four-footed cross. . . . In the primitive sepulchres of Egypt the model of the Chamber **622]** had the form of a cross.[1393] The pagoda of Mathura . . . the birth-place of Krishna, was built in the form of a cross.[1394]

This is perfect, and no one can discern in it that "sexual worship," with which the Orientalists love to break the head of Paganism. But how about the Jews, and the exoteric religions of some Hindu sects, especially the rites of the Vallabâchâryas? For, as said, Shiva-worship, with its Lingam and Yoni, stands too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship. But the Tree- or Cross-worship[1395] of the Jews, as denounced by their own Prophets, can hardly escape the charge. The "sons of the sorcerers, the seed of the adulterer,"[1396] as Isaiah calls them, never lost an opportunity of "enflaming themselves with idols under every green tree"[1397]—which denotes no metaphysical recreation. It is from these *monotheistic* Jews that the Christian nations have derived their religion, their "God of Gods, the One living God," while despising and deriding the worship of the Deity of the ancient Philosophers. Let such believe in and worship the physical form of the cross, by all means.

[1390] So it was, and could not be otherwise. Julian, the Emperor, was ail Initiate, and as such knew well the "mystery-meaning" both metaphysical and physical.

[1391] *Op. cit.*, *ibid.*, p. 433.

[1392] *Book of the Dead*, xxxix. Apophis or Apap is the Serpent of Evil, the symbol of human passions. The Sun (Osiris-Horus) destroys him, and Apap is thrown down, bound and chained. The God Aker, the "Chief of the Gate of the Abyss" of Aker, the Realm of the Sun (xv. 39), binds him. Apophis is the enemy of Ra (Light), but the "great Apap has fallen!" exclaims the Defunct. "The Scorpion has hurt thy mouth," he says to the conquered enemy (xxxix. 7). The Scorpion is the "worm that never dies" of the Christians. Apophis is bound ou the Tau or Tat, the "emblem of stability." (See the erection of Tat in Tatoo, xviii.)

[1393] So have the crypts in Cis-Himalayan regions where Initiates live, and where their ashes are placed for seven lunar years.

[1394] *The Natural Genesis*, i. 432.

[1395] The Cross and the Tree are identical and synonymous in symbolism.

[1396] Ivii. 3.

[1397] *Ibid.*, 5.

But to the follower of the true Eastern Archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great Heart that beats throughout, as in, every atom of Nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give Life Eternal and not physical life alone. For him, the cross and circle, the Tree or the Tau—even after every symbol relating thereto has been referred to and read, one after another—still remain a profound mystery in their Past, and it is to that Past alone that he directs his eager gaze. He cares little whether it be the Seed from which grows the genealogical Tree of Being, called the Universe. Nor is it the Three in One, the triple aspect of the Seed—its form, colour, and substance—that interest him, but rather the Force which directs its growth, the ever mysterious, as the ever unknown. For this vital Force, that makes the Seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the Ashvattha, the holy Tree of Bodhi, throw their seed out, take root and **623]** {MAN, THE REVILER OF GOD.} procreate other trees—this is the only Force that has reality for him, as it is the never-dying Breath of Life. The Pagan philosopher sought for the cause, the modern is content with only the effects and seeks the former in the latter. What is beyond, he does not know, nor does the modern A-gnostic care; thus rejecting the only knowledge upon which he can with full security base his Science. Yet this manifested Force has an answer for him who seeks to fathom it. He who sees in the cross, the decussated circle of Plato, the Pagan, not the antitype of circumcision, as Christian (St.) Augustine did,[1398] is forthwith regarded by the Church as a heathen; by Science, as a lunatic. This, because, while refusing to worship the God of physical generation, lie confesses that he can know nothing of the Cause which underlies the so-called *First* Cause, the Causeless Cause of this Vital Cause. Tacitly admitting the All-Presence of the Boundless Circle and making of it the Universal Postulate upon which the whole of the Manifested Universe is based, the Sage keeps a reverential silence concerning that upon which no mortal man should dare to speculate. "The Logos of God is the revealer of man, and the Logos (the Verb) of man is the revealer of God," says Éliphas Lévi in one of his paradoxes. To this, the Eastern Occultist would reply: On this condition, however, that man should be dumb on the Cause that produced both God and its Logos. Otherwise, he becomes invariably the *reviler*, not the *revealer*, of the Incognizable Deity.

We have now to approach a mystery—the Hebdomad in Nature. Perchance, all that we may say, will be attributed to coincidence. We may be told that this number in Nature is quite *natural*—as indeed we say it is—and has no more significance than the illusion of motion which forms the so-called "strobic circles." No great importance was given to these "singular illusions" when Professor Sylvanus Thompson exhibited them at the meeting of the British Association in 1877. Nevertheless we should like to learn the scientific explanation why seven should ever form itself as a preeminent number—six concentric circles around a seventh, and seven rings within one another round a central point, etc.—in this *illusion*, produced by a swaying saucer, or any other vessel. We give the solution refused by Science in the Section which follows.

624]

SECTION XI.

The Mysteries of the Hebdomad.

We must not close this Part on the Symbolism of Archaic History, without an attempt to, explain the perpetual recurrence of this truly mystic number, the Hebdomad, in every scripture known to the Orientalists. As every religion, from the oldest to the latest, reveals its presence, and explains it on its own grounds agreeably with its own special dogmas, this is no easy task. We can, therefore, do no better or more explanatory work than to give a bird's-eye view of all. The numbers, 3, 4, 7, are the sacred numbers of Light, Life, and Union—especially in this present Manvantara, our Life-Cycle; of which number *seven* is the special representative, or the *factor* number. This has now to be demonstrated.

If one should ask a Brâhman learned in the *Upanishads*, which are so full of the Secret Wisdom of old, why "he, of whom seven forefathers have drunk the juice of the Moon-plant," is Trisuparna, as Bopaveda is credited with saying;[1399] and why the Somapa Pitris should be worshipped by the Brâhman Trisuparna—very few could answer the question; or, if they knew, they would still less satisfy one's curiosity. Let us, then, hold to what the old Esoteric Doctrine teaches. As says the Commentary:

[1398] Sermon clx.

[1399] *Vishnu Purâna*, Wilson's Trans., iii. 174, note by Fitzedward Hall.

When the first Seven appeared on Earth, they threw the seed of everything that grows on the land into the soil. First came Three, and Four were added to these as soon as stone was transformed into plant. Then came the second Seven, who, guiding the Jîvas of the plants, produced the middle [*intermediate*] *natures between plant and moving living animal. The third Seven evolved their Chhâyâs. . . . The fifth Seven imprisoned their Essence. . . . Thus man became a Saptaparna.*

625] {THE "HIEROGLYPHICAL SENARY."}

A.

SAPTAPARNA.

Such is the name given in Occult phraseology to man. It means, as shown elsewhere, a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had, also, under disguise, in the Greek myths. The T, or T (Tau), formed from the figure 7, and the Greek letter Γ (Gamma), was, as stated in the last Section, the symbol of life, and of Life Eternal: of earthly life, because r (Gamma) is the symbol of the Earth (Gaia)[1400]; and of Life Eternal, because the figure 7 is the symbol of the same life *linked* with Divine Life, the double glyph-expressed in geometrical figures being:

—a Triangle and a Quaternary, the symbol of Septenary Man.

Now, the number *six* has been regarded in the Ancient Mysteries as an emblem of *physical* Nature. For six is the representation of the six dimensions of all bodies—the *six* directions which compose their form, namely, the four directions extending to the four cardinal points, North, South, East, and West, and the two directions of height and thickness that answer to the Zenith and the Nadir. Therefore, while the Senary was applied by the Sages to *physical* man, the Septenary was for them the symbol of that man *plus* his immortal Soul.[1401]

J. M. Ragon gives a very good illustration of the "hieroglyphical senary," as he calls our double equilateral triangle, ✡.

The hieroglyphical senary is the symbol of the commingling of *the philosophical three* fires and *three* waters, whence results the procreation of the elements of all things.[1402]

The same idea is found in the Indian double equilateral triangle. For, though it is called in that country the sign of Vishnu, yet in truth it is the symbol of the Triad, or Tri-mûrti. For, even in the exoteric rendering, the lower triangle, ▽, with the apex downward, is the symbol of Vishnu, the God of the Moist Principle and Water, Nârâyana being the Moving Principle in the Nârâ, or Waters;[1403] while the **626]** triangle, with its apex upward, △, is Shiva, the Principle of Fire, symbolized by the triple flame in his hand.[1404] It is these two interlaced triangles, wrongly called "Solomon's Seal"—which also form the emblem of our Society—that produce the Septenary and the Triad at one and the same time, and are the Decad. Whatever way this ✡ is examined, all the ten numbers are contained therein. For with a point in the middle or centre, ✡, it is a *sevenfold* sign or Septenary; its triangles denote number three, or the Triad; the two triangles show the presence of the Binary; the triangles with the central point common to both yield the Quaternary; the six points are the Senary; and the central point, the Unit; the Quinary being traced by combination, as a compound of *two* triangles, the even number, and of *three* sides in each triangle, the first odd

---

[1400] Hence the Initiates in Greece called the Tau Γαιήϊος, "son of Gaia," "sprung from Earth," like Tityos in the *Odyssey* (vii. 324).

[1401] Ragon, *Orthodoxie Maçonnique*, etc., pp. 432, 433.

[1402] *Ibid.*, p. 433, note.

[1403] See the *Mahâbhârata*, *e.g.*, III. 189, 3, where Vishnu says, "I called the name of water Nâra in ancient times, and am hence called Nârâyana, for that was always the abode I moved in (Ayana)." It is into the Water, or Chaos, the "Moist Principle" of the Greeks and Hermes, that the first seed of the Universe is thrown. "The 'Spirit of God' moves on the dark waters of Space"; hence Thales makes of it the primordial element and prior to Fire, which was yet latent in that Spirit.

[1404] See the bronze statue of Tripurântaka Shiva, "Mahâdeva destroying Tripurâsura," at the Museum of the India House.

number. This is the reason why Pythagoras and the ancients made the number *six* sacred to Venus, since:

> The union of the two sexes, and the spagyrization of matter by triads, are necessary to develop the generative force, that prolific virtue and tendency to reproduction which is inherent in all bodies.[1405]

Belief in "Creators," or the personified Powers of Nature, is in truth no polytheism, but a philosophical necessity. Like all the other Planets of our system, the Earth has seven Logoi—the emanating Rays of the one "Father-Ray"—the Protogonos, or the Manifested Logos, he who sacrifices his Esse (or "Flesh," the Universe) that the World may live and every creature therein have conscious being.

Numbers 3 and 4 are respectively male and female, Spirit and Matter, and their union is the emblem of Life Eternal in Spirit on its ascending arc, and in Matter as the ever resurrecting Element—by procreation and reproduction. The spiritual male line is vertical |; the differentiated matter-line is horizontal; the two forming the cross or +. The 3 is invisible; the 4 is on the plane of objective perception. This is why all the Matter of the Universe, when analyzed to its ultimates by Science, can be reduced to four Elements only—Carbon, Oxygen, Nitrogen, and Hydrogen; and why the three primaries, the noumena of the four, or graduated Spirit or Force, have remained a *terra incognita*, and mere speculations, mere names, to exact Science. Her servants must believe in and study first the primary causes, before they can hope to fathom the nature, and acquaint themselves with the potentialities, of **627]** {SPIRITUAL AND PHYSICAL CORRESPONDENCES.} the effects. Thus, while the men of Western learning had, and still have, the four, or Matter, to toy with, the Eastern Occultists and their disciples, the great Alchemists the world over, have the whole septenate to study from.[1406] As those Alchemists have it:

When the Three and the Four kiss each other, *the Quaternary joins its middle nature with that of the Triangle* [*or Triad*, *i.e.*, *the face of one of its plane surfaces becoming the middle face of the other*], *and becomes a Cube; then only does it* [*the Cube unfolded*] *become the vehicle and the number of Life*, *the Father-Mother Seven*.

The following diagram will perhaps assist the student to grasp these parallelisms.

HUMAN PRINCIPLES. PRINCIPLES OF PHYSICAL NATURE.

7. Âtmâ.
6. Buddhi.
5. Manas.

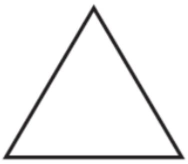

4. Kâma Rûpa; the principle of animal desire, which burns fiercely during life in Matter, resulting in satiety; it is inseparable from animal existence.	HYDROGEN	The lightest of all gases; it burns in Oxygen giving off the most intense heat of any substance in combustion, and forming water, the most stable of compounds; Hydrogen enters largely into all organic compounds.
3. Linga Sharîra; the inert vehicle or form on which the body is moulded; the vehicle of Life. It is dissipated very shortly after the disintegration of the body.	NITROGEN	An inert gas; the vehicle with which Oxygen is mixed to adapt the latter for animal respiration; it also enters largely into all organic substances.
2. Prâna; Life, the active power producing all vital phenomena.	OXYGEN	The supporter of combustion; the life-giving gas, the active chemical agent in all organic life.
1. The gross matter of the body; the substance formed and moulded over the Linga Sharîra (Chhâyâ) by the action of Prâna.	CARBON	The fuel *par excellence*; the basis of all organic substances, the (chemical) element which forms the largest variety of compounds.

[1405] Ragon, *ibid.*, p. 433, note.

[1406] There are learned Brâhmans who have protested against our septenary division. They are right from their own standpoint, as we are right from ours. Leaving the three *aspects*, or *adjunct principles* out of calculation, they accept only four Upâdhis, or Bases, including the Ego—the reflected image of the Logos in the Kârana Sharîra—and even "strictly speaking . . . only three Upâdhis." For purely theoretical metaphysical philosophy, or purposes of meditation, these three may be sufficient, as shown by the Târaka Yoga system; but for *practical occult teaching* our septenary division is the best and easiest. It is, however, a matter of school and choice.

628] Now we are taught that all these earliest forms of organic life also appear in septenary groups of numbers. From minerals or "soft stones that hardened," to use the phraseology of the Stanzas, followed by the "hard plants that softened," which are the product of the mineral, for "it is from the bosom of the stone that vegetation is born";[1407] and then to man—all the primitive models in every kingdom of Nature begin by being ethereal, transparent, films. This, of course, takes place only in the first beginning of life. With the next period they consolidate, and at the *seventh* begin to branch off into species, *all except men*, the first of the mammalian animals[1408] in the Fourth Round.

Virgil, versed as every ancient poet was, more or less, in Esoteric Philosophy, sang of evolution in the following strains:

> *Principio coelum ac terras camposque liquentes*
> Lucentemque globum Lunae, Titaniaque astra *Spiritus*
> intus alit, totamque infusa per artus
> *Mens* agitat molem et magno se corpore miscet.
> Inde hominum pecudumque genus vitaeque volantum
> Et quae marmoreo fert monstra sub aequore pontus[1409]

"First came three, or the Triangle." This expression has a profound meaning in Occultism, and the fact is corroborated, in Mineralogy, Botany, and even in Geology—as has been demonstrated in the Section on "The Chronology of the Brâhmans"—by the compound number seven, the three and the four, being contained in it. Salt in solution proves this. For when its molecules, clustering together, begin to deposit themselves as a solid, the first shape they assume is that of triangles, of small pyramids and cones. It is the figure of Fire, whence the word "Pyramis"; while the second geometrical **629]** {THE THEOGONIC KEY.} figure in *manifested* Nature is a Square or a Cube, 4 and 6; for, as Enfield says, "the particles of earth being cubical, those of fire are pyramidal"—truly. The pyramidal shape is that assumed by the pines—the most primitive tree after the fern period. Thus the two opposites in cosmic Nature—fire and water, heat and cold—begin their metrographical manifestations, one by a trimetric, the other by a hexagonal system. For the stellate crystals of snow, viewed under a microscope, are all and each of them a double or a treble six-pointed star, with a central nucleus, like a miniature star within the larger one. Says Mr. Darwin—showing that the inhabitants of the sea-shore are greatly affected by the tides:

> The most ancient progenitors in the kingdom of the Vertebrata . . . apparently consisted of a group of marine animals. . . . Animals living either about the *mean* high-water mark, or about the *mean* low-water mark, pass through a complete cycle of tidal changes in a fortnight. . . . Now it is a mysterious fact that in the higher and now terrestrial Vertebrata . . . many normal and abnormal processes have one or more weeks [septenates] as their periods . . . such as gestation of mammals, the duration of fevers.[1410]
>
> The eggs of the pigeon are hatched in two weeks [or 14 days]; those of the fowl in three; those of the duck in four; those of the goose in five; and those of the ostrich in seven.[1411]

This number is closely connected with the Moon, whose Occult influence is ever manifesting itself in septenary periods. It is the Moon which is the guide of the Occult side of terrestrial Nature, while the Sun is the regulator and factor of manifested life. This truth has ever been evident to the Seers and the Adepts. Jakob Böhme, by insisting on the fundamental doctrine of the seven properties of everlasting Mother Nature, proved himself thereby a great Occultist.

But to return to the consideration of the septenary in ancient religious symbolism. To the metrological key of the symbolism of the Hebrews, which reveals numerically the geometrical relations of the Circle (All-Deity) to the Square, Cube, Triangle, and all the integral emanations of the divine area, may be added the theogonic key. This key explains that Noah, the Deluge-Patriarch, is in one aspect the permutation of the Deity (the Universal Creative Law), for the purpose **630]** of the formation of our Earth, its population, and the propagation of life on it, in general.

[1407] *Commentary*, Book ix. F. 19.

[1408] Protista are not animals. The reader is asked to bear in mind that when we speak of "animals," the mammalians alone are meant. Crustacea, fishes, and reptiles are contemporary with, and most have preceded, *physical* man in this Round. All were bi-sexual, however, before the age of mammalia in the closing portion of the Secondary or Mesozoic ages, *yet nearer to the Paleozoic than the Cenozoic ages*. Smaller marsupial manimalia are contemporary with the huge reptilian monsters of the Secondary.

[1409] *Æneid*, vi. 725-729. "First [Divine] Spirit within sustains the heavens, the earth and watery plains, the moon's orb and shining stars and the [Eternal] Mind diffused through all the parts [of Nature], actuates the whole stupendous frame and ming-les with the vast body [of the Universe]. Thence proceed *the race of men and beasts*, the *vital principles* of the flying kind and the monsters which the Ocean breeds under its smooth crystal plane." "All proceeds from Ether and from its seven natures"—said the Alchemists. Science knows these only in their superficial effects.

[1410] Compare *Descent of Man*, p. 164.

[1411] Bartlett's *Land and Water*.

Now bearing in mind the septenary division in divine Hierarchies, as in cosmic and human constitutions, the student will readily understand that Jah-Noah is at the head of, and is the synthesis of the lower cosmic Quaternary. The upper Sephirothal Triad, △—of which Jehovah-Binah (Intelligence) is the left, female, angle—emanates the Quaternary, □. The latter, symbolizing by itself the Heavenly Man, the sexless Adam Kadmon, viewed as Nature in the abstract, becomes a septenate again by emanating from itself the additional three principles, the lower terrestrial or manifested physical Nature, Matter and our Earth—the seventh being Malkuth, the "Bride of the Heavenly Man"—thus forming, with the higher Triad, or Kether, the Crown, the full number of the Sephirothal Tree—the 10, the Total in Unity, or the Universe. Apart from the higher Triad, the lower creative Sephiroth are seven.

The above is not directly to our point, though it is a necessary reminder to facilitate the comprehension of what follows. The question at issue is to show that Jah-Noah, or the Jehovah of the Hebrew *Bible*, the alleged Creator of our Earth, of man and all upon it, is:

(*a*) The lowest Septenary, the Creative Elohim—in his cosmic aspect.

(*b*) The Tetragrammaton or the Adam Kadmon, the "Heavenly Man" of the four letters—in his theogonic and kabalistic aspects.

(*c*) The Noah—identical with the Hindu Shishta, the human Seed, left for the peopling of the Earth from a previous creation, or Manvantara, as expressed in the *Purânas*, or the pre-diluvian period as rendered allegorically in the *Bible*—in his cosmic character.

But whether a Quaternary (Tetragrammaton) or a Triad, the biblical Creative God is not the Universal 10, unless blended with Ain Suph (as Brahmâ with Parabrahman), but a septenary, one of the many septenaries of the Universal Septenate. In the explanation of the question now in hand, his position and status as Noah may best be shown by placing the 3, △, and 4, □, on parallel lines with the cosmic and human principles. For the latter, the old familiar classification is made use of. Thus:

631] {NOAH IN A NEW DRESS.}

HUMAN ASPECTS, OR PRINCIPLES.	△	COSMIC ASPECTS, OR PRINCIPLES.
1. Universal Spirit (Âtmâ). 2. Spiritual Soul (Buddhi). 3. Human Soul, Mind (Manas).	Triple aspect of the Deity.	1. The Unmanifested Logos. 2. Universal Latent Ideation.[1412] 3. Universal (or Cosmic) Active[1413] Intelligence.
	□	
4. Animal Soul (Kâma Rûpa).	Spirit of the Earth. Jehovah.[1414]	4. Cosmic (Chaotic) Energy.
5. Astral Body (Linga Sharîra). 6. Life Essence (Prâna).	Noah.	5. Astral Ideation, reflecting terrestrial things. 6. Life Essence or Energy.
	Space containing Life—the Waters of the Deluge.	
7. Body (Sthûla Sharîra).	Mount Ararat.[1415]	7. The Earth.

[1412] The Advaitin Vedântic Philosophy classifies this as the highest Trinity, or rather the Trinitarian aspect of Chinmatra (Parabrahman); explained by them as the "Bare Potentiality of Prajña," the power or the capacity that gives rise to perception; Chidâkâsham, the infinite field or plane of Universal Consciousness; and Asat (Mûlaprakriti), or Undifferentiated Matter. (See "Personal and Impersonal God" in *Five Years of Theosophy*, p. 203.)

[1413] Differentiated Matter existing in the Solar System—let us refrain from touching the whole Kosmos—in seven different conditions, and Prajñâ, or the capacity of perception, existing likewise in seven different aspects corresponding to the seven conditions of Matter, there must necessarily be seven states of consciousness in man; and according to the greater or smaller development of these states, the systems of religions and philosophies were schemed out.

[1414] Represented as the jealous, angry, turbulent and ever-active God, revengeful, and kind only to his "chosen people" when propitiated by them.

As an additional demonstration of the statement, let the reader turn to kabalistic works.

"*Ararat = the mount of descent* = הר־ירד, *Hor-Jared*. Hatho mentions it out of composition by *Arath* = ארת. Editor of Moses Cherenensis says: 'By this, they say, is signified *the first place of descent* (of the ark).'" (Bryant's *Anal.*, vol. iv. pp. 5, 6, 15.) Under *"Berge," mountain*, Nork says of *Ararat:* "'ארדט, for ארת (*i.e.*, *Ararat* for *Arath*) *earth*, *Aramaic* reduplication." Here it is seen that **632]** Nork and Hatho make use of the same equivalent, in Arath, ארש, with the meaning of *earth*.[1416]

Noah thus symbolizing both the Root-Manu and the Seed-Manu, or the Power which developed the Planetary Chain, and our Earth, and the Seed-Race, the Fifth, which was saved while the last sub-races of the Fourth, Vaivasvata Manu, perished, the number *seven* will be seen to recur at every step. It is Noah who, as Jehovah's permutation, represents the septenary Host of the Elohim, and is thus the Father or Creator (the Preserver) of all animal life. Hence the verses of *Genesis*: "Of every clean beast thou shalt take to thee by sevens, the male [3], and the female [4]; of fowls also of the air by sevens,"[1417] etc., followed by all the *sevening* of days and the rest.

———

B.

THE TETRAKTYS IN RELATION TO THE HEPTAGON.

Thus number *seven*, as a compound of 3 and 4, is the factor element in every ancient religion, because it is *the factor element in Nature*. Its adoption must be justified, and it must be shown to be *the* number *par excellence*, for, since the appearance of *Esoteric Buddhism*, frequent objections have been made, and doubts expressed as to the correctness of these assertions.

And here let the student be told at once, that in all such numerical divisions the One universal Principle—although referred to as (the) one, because the Only One—never enters into the calculations. It stands, in its character of the Absolute, the Infinite, and the universal Abstraction, entirely by Itself and independent of every other Power whether noumenal or phenomenal. Says the author of the article "Personal and Impersonal God":

633] {THS ROOTS OF THINGS.}

This entity is neither matter nor spirit; it is neither Ego nor non-Ego; and it is neither object nor subject.

In the language of Hindu philosophers it is the original and eternal combination of Purusha [Spirit] and Prakriti [Matter]. As the Advaitîs hold that an external object is merely the product of our mental states, Prakriti is nothing more than illusion, and Purusha is the only reality; it is the *one* existence which remains in the universe of Ideas. This . . . then, is the Parabrahman of the Advaitîs. Even if there were to be a personal God with anything like a material Upâdhi (physical basis of whatever form), from the standpoint of an Advaitî there will be as much reason to doubt his nounienal existence, as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They cannot admit that *the grand total of all the states of consciousness in the universe* is their deity, as these states are constantly changing, and as cosmic idealism ceases during Pralaya. There is only one permanent condition in the universe, which is the state of perfect unconsciousness, bare Chidâkâsham (the field of consciousness) in fact.

When my readers once realize the fact that this grand universeis inrealitybut a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as Parabrahman by the Advaitîs.[1418]

[1415] Noah and his three Sons are the collective symbol of this Quaternary in many and various applications, Ham being the Chaotic principle.

[1416] *Source of Measures*, p. 65. The author explains: "*Note* that in Hebrew, *Jared*, the father of Enoch, is construed to be *'the mount of descent,'* and it is said to be the same with *Ararat*, on which the cubical structure of *Noah*, or *foundation measure*, rested. *Jared*, in Hebrew, is ירד. The root derivations are the same with those of *Ararat*, of *acre*, of *earth*. The Hebrew ירד is *literally*, *in British*, Y R D; hence, in *Jared*, is to be found *literally*, our English word *yard* (and also ירד, for *Jah*, or *Jehovah*, *is rod*). It is noteworthy that the son of *Jared*, *viz.*, *Enoch*, lived 365 years; and is said of him, by rabbinical commentators, that the year period of 365 days was discovered by him, thus bringing, again, *time* and *distance* values together, *i.e.*, *year time* descended, by coordination, through the *yard*, or *Jared*, who *thus was its father*, in or through *Enoch*; and truly enough, 1296 = *yard* (or *Jared*) x 4 = 5184, the characteristic value of the solar day, in *thirds*, which, as stated, may be styled the *parent*, *numerically*, of the solar year" *(ibid.).* This, however, by the astronomical and numerical kabalistic methods. Esoterically, Jared is the Third Race and Enoch the Fourth—but as he is taken away alive he symbolizes also the Elect saved in the Fourth, while Noah is the Fifth from the beginning—the family saved from the Waters, eternally and *physically*.

[1417] vii. 2, 3.

[1418] *Five Years of Theosophy*, pp. 202, 203.

Although itself entirely out of human reckoning or calculation, yet this "huge aggregation of various states of consciousness" is a septenate, in *its* totality entirely composed of septenary groups—simply because "the capacity of perception *exists in seven different aspects corresponding to the seven conditions of matter*,"[1419] or the seven properties, or states of matter. And, therefore, the series from one to seven, begins in the Esoteric calculations with the first manifested principle, which is number one if we commence from above, and number seven when reckoning from below, or from the lowest principle.

The Tetrad is esteemed in the *Kabalah*, as it was by Pythagoras, the most perfect, or rather *sacred* number, because it emanated from the One, the first manifested Unit, or rather the Three in One. And the latter has ever been impersonal, sexless, incomprehensible, though within the possibility of the higher mental perceptions.

The first manifestation of the eternal Monad was never meant to stand as the symbol of another symbol, the Unborn for the Element-born, or the one Logos for the Heavenly Man. Tetragrammaton, or the Tetraktys of the Greeks, is the Second Logos, the Demiurgos.

> The Tetrad, as Thomas Taylor thinks, is, however, the *animal itself* of Plato who, as Syrianus justly observes, was the best of the Pythagoreans; subsists at the extremity of the intelligible triad, as is most satisfactorily shown by Proclus in the **634]** third book of his treatise on the theology of Plato. And between these two triads [the double triangle], the one intelligible, and the other intellectual, another order of gods exists, which partakes of both extremes.[1420] . . .

The Pythagorean world, according to Plutarch,[1421] *consisted of a double* quaternary.

This statement corroborates what is said about the choice, by the exoteric theologies, of the *lower* Tetraktys. For:

> The quaternary of the intellectual world [the world of Mahat] is T'Agathon, Nous, Psyche, Hyle; while that of the sensible world [of Matter], which is properly what Pythagoras meant by the word Kosmos, is Fire, Air, Water, and Earth. The four elements are called by the name of *rhizômata*, the roots or principles of air *mixed bodies*.[1422]

That is to say, the lower Tetraktys is the root of *illusion*, of the World of Matter; and this is the Tetragrammaton of the Jews, and the "mysterious deity," over which the modern Kabalists make such a fuss!

> This number [*four*] forms the arithmetical mean between the monad and the heptad; and this comprehends all powers, both of the productive and produced numbers; for this, of all numbers under ten, is made of a certain number; the duad doubled makes a tetrad, and the tetrad doubled [or unfolded] makes the hebdomad [the septenary]. Two multiplied into itself produces four; and retorted into itself makes the first cube. This first cube is a *fertile number*, the ground of multitude and variety, constituted of two and four [depending on the monad, the *seventh*]. Thus the two principles of temporal things, the pyramis and cube, form and matter, flow from one fountain, the tetragon [on earth, the monad, in heaven].[1423]

Here Reuchlin, the great authority on the *Kabalah*, shows the cube to be "matter," whereas the pyramid or the triad is "form." With the Hermesians the number four becomes the symbol of truth only when *amplified into a cube*, which, unfolded, makes seven, as symbolizing the male and female elements and the element of Life.[1424]

[1419] *Ibid.*, p. 200.

[1420] Oliver's *Pythagorean Triangle*, p. 104.

[1421] *De Anim, Procr.*, 1027.

[1422] Oliver, *ibid.*, p. 112.

[1423] Reuchlin è Cabala, l. ii; Oliver, *ibid.*, p. 104.

[1424] In *The Source of Measures*, the author shows (pp. 50, 51) that the figure of the cube unfolded in connection with the circle "becomes . . . a *cross proper*, or of the *tau* form, and the attachment of the circle to this last gives the *ansated cross* of the Egyptians. . . . While there are but 6 faces to a cube, the representation of the cross as the cube unfolded, as to the cross-bars, displays one face of the cube *as common to two bars*, counted as belonging to either [*i.e.*, once counted horizontally, and once vertically]; . . . 4 for the upright, and 3 for the cross-bar, making *seven* in all. Here we have the famous 4 and 3 and 7." Esoteric Philosophy explains that *four* is the symbol of the Universe in its potential state, or Chaotic Matter, and that it requires Spirit to permeate it actively; *i.e.*, the primordial *abstract* Triangle has to quit its one-dimensional quality and spread across that Matter, thus forming a *manifested* basis on the three-dimensional space, in order that the Universe should manifest intelligibly. This is achieved by the cube unfolded. Hence the *ansated* cross ☥ as the symbol of man, generation and life. In Egypt Ank signified "soul," "life" and "blood." It is the *ensouled*, *living* man, the septenary.

635] {THE "VOICE OF NATURE."} Some students have been puzzled to account for the vertical line,[1425] which is male, becoming, in the cross, a four-partitioned line (*four* being a female number), while the horizontal (the line of matter) becomes three-divisioned. But this is easy of explanation. Since the middle face of the "cube unfolded" is *common* to both the vertical and the horizontal bar, or double-line, it becomes *neutral* ground so to say, and belongs to neither. The spirit line remains triadic, and the matter line two-fold—two being an even and therefore a female number also. Moreover, according to Theon in his *Mathematica*, the Pythagoreans, who gave the name of Harmony to the Tetraktys, "because it is a diatessaron in sesquitertia," were of opinion that:

> The division of the canon of the monochord was made by the tetraktys in the duad, triad, and tetrad; for it comprehends a sesquitertia, a sesquialtera, a duple, a triple, and a quadruple proportion, the section of which is 27. In the ancient musical notation, the tetrachord consisted of *three* degrees or intervals, and *four* terms of sounds called by the Greeks diatessaron, and by us a fourth.[1426]

Moreover, the quaternary though an even, therefore a female ("infernal") number, varied according to its form. This is shown by Stanley.[1427] The four was called by the Pythagoreans the Key-Keeper of Nature; but in union with the three, which made it seven, it became the most perfect and harmonious number—*nature herself*. The four was "the masculine of feminine form," when forming the cross; and seven is the "Master of the Moon," for this Planet is forced to alter her appearance every seven days. It is on number seven that Pythagoras composed his doctrine on the Harmony and Music of the Spheres, calling a "tone" the distance of the Moon from the Earth; from the Moon to Mercury half a tone, from thence to Venus the same; from Venus to the Sun one and a half tones; from the Sun to Mars a tone; from thence to Jupiter half a tone; from Jupiter to Saturn half a tone; and thence to the Zodiac a tone; thus making seven tones—the diapason harmony.[1428] All the melody of Nature is in those seven tones, and therefore is called the "Voice of Nature."

Plutarch explains[1429] that the most ancient Greeks regarded the Tetrad as the root and principle of all things, since it was the number of the elements which gave birth to all visible and invisible *created* things.[1430] **636]** With the brothers of the Rosy Cross, the figure of the cross, or *cube unfolded*, formed the subject of a disquisition in one of the Theosophic degrees of Peuvret, and was treated according to the fundamental principles of light and darkness, *or good and evil*.[1431]

> The intelligible world proceeds out of the divine mind [or unit] after this manner. The Tetraktys, reflecting upon its own essence, *the first unit, productrix of all things*, and on its own beginning, saith thus: Once one, twice two, immediately ariseth a tetrad, having on its top the highest unit, and *becomes a Pyramis*, whose base is a plain tetrad, answerable to a superficies, upon which the radiant light of the divine unity produceth the form of incorporeal fire, by reason of the descent of Juno (matter) to inferior things. Hence ariseth essential light, not burning but illuminating. This is *the creation of the middle world*, which the Hebrews call the *Supreme*, the world of the [*their*] deity. It is termed Olympus, entirely light, and replete with separate forms, where is the seat of the immortal gods, *deum domus alia*, whose top is *unity*, its wall *trinity*, and its superficies *quaternity*.[1432]

The "superficies" has thus to remain a *meaningless surface*, if left by itself. *Unity* only "illuminating" *quaternity*, the famous lower four has to build for itself also a wall from *trinity*, if it would be manifested. Moreover, the Tetragrammaton, or Microprosopus, is "Jehovah" arrogating to himself very improperly the "Was, Is, Will Be," now translated into the "I am that I am," and interpreted as referring to the highest abstract Deity; while Esoterically and in plain truth, it means only periodically chaotic, turbulent, and eternal Matter, with all its potentialities. For the Tetragrammaton is one with Nature, or Isis, and is the exoteric series of androgyne Gods such as Osiris-Isis, Jove-Juno, Brahmâ-Vâch, or the Kabalistic Jah-Hovah; all male-females. Every anthropomorphic God, in old nations, as Marcellus Ficin well observed, has his name written with four letters. Thus with the Egyptians, he was Teut; the Arabs, Alia; the Persians, Sire; the Magi, Orsi; the Mahometans, Abdi; the Greeks, Teos; the ancient Turks, Esar; the Latins, Deus; to which John Lorenzo Anania adds the German Gott; the Sarmatian Bouh; etc.[1433]

The Monad being one, and an *odd* number, the Ancients therefore said that the odd were the only perfect numbers; and—selfishly, perhaps, yet as a fact—considered them all as masculine and perfect, being applicable to the *celestial* Gods, while even numbers, such as two, four, six, and especially eight, as being female, were regarded as imperfect, and given only to the *terrestrial and*

[1425] *Supra*, p. 626.
[1426] Oliver, *ibid.*, p. 114.
[1427] *Pythag.*, p. 61.
[1428] Oliver, *ibid.*, p, 172.
[1429] *De Plac. Phil.*, p. 878.
[1430] See Oliver, *ibid.*, p. 106.
[1431] *Ibid.*, p. 108.
[1432] Reuchlin, *ut supra*, p. 689; Oliver, *ibid.*, pp. 112, 113.
[1433] Oliver, *ibid.*, p. 118.

infernal Deities. Virgil records **637]** {THE SEPTENARY DEMONSTRATED.} the fact by saying, "Numéro deus impare gaudet." "The God is pleased with an odd number."[1434]

But number *seven*, or the Heptagon, the Pythagoreans considered to be a *religious and perfect* number. It was called Telesphoros, because by it all in the Universe and mankind is led *to its end*, *i.e.*, its culmination.[1435] The doctrine of the Spheres ruled by the seven Sacred Planets[1436] shows, from Lemuria to Pythagoras, the seven Powers of terrestrial and sublunary Nature, as well as the seven great Forces of the Universe, proceeding and evolving in seven tones, which are the seven notes of the musical scale.

The Heptad [our Septenary] was considered to be *the number of a virgin*, *because it is unborn* [like the Logos or the Aja of the Vedântins]:

> Without a father . . . or a mother, . . . *but proceeding directly from the monad*, which is the origin and crown of all things.[1437]

And if the Heptad is made to proceed from the Monad directly, then it is, as taught in the Secret Doctrine of the oldest schools, the perfect and sacred number of this Mahamanvantara of ours.

The Septenary, or Heptad, was sacred indeed to several Gods and Goddesses; to Mars, with his seven attendants, to Osiris, whose body was divided into seven and twice seven parts; to Apollo, the Sun, amid his seven planets, and playing the hymn to the seven-rayed on his seven-stringed harp; to Minerva, the fatherless and the motherless, and others.[1438]

Cis-Himalayan Occultism with its sevening, and because of such sevening, must be regarded as the most ancient, the original of all. It is opposed by *some* fragments left by Neo-Platonists; and the admirers of the latter, who hardly understand what they defend, say to us: See, your forerunners believed only in *triple* man, composed of Spirit, Soul, and Body. Behold, the Târaka Râja Yoga of India limits that division to 3, we, to 4, and the Vedantins to 5 (Koshas). To this, we of the Archaic school ask:

Why then does the Greek poet say that it is not four but *seven* who sing the praise of the Spiritual Sun?

> Ἑπτά με κ.τ.λ.
> Seven sounding letters sing the praise of me,
> The immortal God, the almighty Deity.

638] Why again is the *triune* lao, the Mystery God, called the "fourfold," and yet the triadic and tetradic symbols come under one unified name with the Christians—the Jehovah of the seven letters? Why again in the Hebrew Shebâ is the Oath (the Pythagorean Tetraktys) identical with number 7? Or, as Mr. Gerald Massey has it:

> Taking an oath was synonymous with "to seven," and the 10 expressed by the letter Jod, was the full number of lao-Sabaoth [—the ten-lettered God].[1439]

In Lucian's *Auction:*

> Pythagoras asks, "How do you reckon?" The reply is, "One, Two, Three, Four." Then Pythagoras says, "Do you see? In *what you conceive* Four there are Ten, *a perfect Triangle and our Oath* [Tetraktys, Four!—or Seven in all]."[1440]

Why again does Proclus say:

> The Father of the golden verses celebrates the Tetraktys as the fountain of perennial nature?[1441]

Simply because those Western Kabalists who quote the *exoteric* proofs against us have no idea of the real *Esoteric* meaning. All the ancient Cosmologies—the oldest Cosmographies of the two most ancient people of the Fifth Root-Race, the Hindu Aryans and the Egyptians, together with the early Chinese races, the remnants of the Fourth or Atlantean Race—based the whole of their Mysteries on number 10; the higher Triangle standing for the invisible and metaphysical World, the lower three and four, or the Septenate, for the physical Realm. It is not the Jewish *Bible* that brought

---

1434 *Bucolica*, Ecl. viii. 75.

1435 Philo, *De Mund. Opif*.; Oliver, *ibid.*, p. 172.

1436 The seven Planets are not limited to this number because the Ancients knew of no others, but simply because they were the primitive or primordial "Houses" of the seven Logoi. There may be nine and ninety-nine other planets discovered—this does not alter the fact of these seven alone being sacred.

1437 Oliver, *ibid.*, pp. 173, 174.

1438 *Ibid*., *loc*, *cit*.

1439 *The Natural Genesis*, i. 545.

1440 *Ibid*.

1441 In *Timœus*, iii; *ibid*.

number seven into prominence. Hesiod used the words, "the seventh is the sacred day," before the Sabbath of "Moses" was ever heard of. The use of number seven was never confined to any one nation. This is well testified by the seven vases in the Temple of the Sun, near the ruins of Babian in Upper Egypt; the seven fires burning continually for ages before the altars of Mithra; the seven holy fanes of the Arabians; the seven peninsulas, the seven islands, seven seas, mountains, and rivers of India; and of the *Zohar*; the Jewish Sephiroth of the seven splendours; the seven Gothic deities; the seven worlds of the Chaldæans and their seven Spirits; the seven constellations mentioned by Hesiod and Homer; and all the interminable sevens which the Orientalists find in every MS. they discover.[1442]

What we have to say finally is this: Enough has been brought forward to show why the human principles were and are divided in the Esoteric Schools into seven. Make it four and it will either leave man **639]** {PROOFS FROM A GNOSTIC GOSPEL.} *minus* his lower terrestrial elements, or, if viewed from a physical standpoint, make of him a soulless animal. The Quaternary must be the higher or the lower—the celestial or terrestrial Tetraktys; to become comprehensible, according to the teachings of the *ancient* Esoteric School, man must be regarded as a septenary. This was so well understood, that even the so-called Christian Gnostics adopted this time-honoured system.[1443] This remained for a long time a secret, for though it was suspected, no MSS. of that time spoke of it clearly enough to satisfy the sceptic. But there comes to our rescue the literary curiosity of our age—the oldest and best preserved Gospel of the Gnostics, *Pistis Sophia.* To make the proof absolutely complete, we shall quote from an authority, C. W. King, the only Archaeologist who has had a faint glimmer of this elaborate doctrine, and the best writer of the day on the Gnostics and their gems.

According to this extraordinary piece of religious literature—a true Gnostic fossil—the human Entity is the Septenary Ray from the One,[1444] just as our School teaches. It is composed of seven elements, four of which are borrowed from the four kabalistical manifested worlds. Thus:

> From Asiah it gets the Nephesh, or seat of the physical appetites [vital breath, also]; from Jezirah, the Ruach, or seat of the passions [? !]; from Briah, the Neshamah or reason; and from Aziluth it obtains the Chaiah, or principle of spiritual life. This looks like an adaptation of the Platonic theory of the Soul's obtaining its respective faculties from the Planets in its downward progress through their spheres. But the Pistis-Sophia, with its accustomed boldness, puts this theory into a much more poetical shape (§ 282). The *Inner Man* is similarly made up of *four* constituents, *but these are supplied by the rebellious Æons of the Spheres*, being the *Power*—a particle of the Divine light ("Divinæ particula auræ") yet left in themselves; the *Soul* [the fifth] "formed out of the tears of their eyes, and the sweat of their torments"; the ʼΑντίμιμον Πνεύματος, *Counterfeit of the Spirit* (seemingly answering to our *Conscience*) [*the sixth*]; and lastly the Mo_ra, *Fate*[1445] [Karmic **640]** Ego], whose business it is to lead the man to the end appointed for him: if he hath to die by the fire, to lead him into the fire; if he hath to die by a wild beast, to lead him unto the wild beast—[the *seventh*].[1446]

———

C.

THE SEPTENARY ELEMENT IN THE VEDAS.

IT CORROBORATES THE OCCULT TEACHING CONCERNING THE SEVEN GLOBES AND THE SEVEN RACES.

[1442] Oliver, *ibid.*, p. 175.

[1443] See Section F., *infra*, "The Seven Souls or the Egyptologists."

[1444] The Seven Centres of Energy evolved, or rendered objective by the action of Fohat upon the One Element; or, in fact, the "Seventh Principle" of the Seven Elements which exist throughout manifested Kosmos. We may here point out that they are in truth the Sephiroth of the Kabalists; the "Seven gifts of the Holy Gliost" in the Christian system; and in a mystical sense, the seven children or sons of Devakî killed before the birth of Krishna by Kansa. Our seven principles symbolize all of these. We have to part or separate from them before we reach the Krishna or Christ-state, that of a Jîvanmukta, and centre ourselves entirely in the highest, the Seventh or the One.

[1445] Mo_ra is destiny, not "Fate," in this case, as it is an appellation, not a proper noun. (See Wolf's transl., *Odyssey*, xxii. 413.) But Moira, the Goddess of Fate, is a deity who, like Aúsa, *gives to all their portion of good and evil* (Liddell and Scott's Lexicon), and is therefore Karma. By this abbreviation, however, *the subject* to Destiny or Karma is meant, the Self or Ego, and that which is reborn. Nor is Αντίμιμον Πνεύματος our conscience, but our Buddhi; nor is it again the "counterfeit" of Spirit but "modelled after," or a "counterpart" (Aristoph., *Thesmopfior.*, 27) of the Spirit— which Buddhi is, as the vehicle of Atma.

[1446] *The Gnostics and their Remains*, pp. 37, 38.

We have to go to the very source of historical information, if we would bring our best evidence to testify to the facts enunciated. For, though entirely allegorical, the Rig Vedic hymns are none the less suggestive. The seven Rays of Sûrya, the Sun, are therein made parallel to the seven Worlds, of every Planetary Chain, to the seven Rivers of Heaven and Earth, the former being the seven creative Hosts, and the latter the seven Men, or primitive human groups. The seven ancient Rishis—the progenitors of all that lives and breathes on Earth—are the seven friends of Agni, his seven "Horses," or seven "Heads." The human race has sprung from Fire and Water, it is allegorically stated; fashioned by the Fathers, or the Ancestor-sacri-ficers, from Agni; for Agni, the Ashvins, the Adityas,[1447] are all synonymous with those "Sacrificers," or the Fathers, variously called Pitaras (or Pitris), Angirasas,[1448] and Sadhyas, "Divine Sacrificers," the most Occult of all. They are all called Deva-putra Rishayah or the "Sons of God."[1449] The "Sacrificers," moreover, are collectively the One Sacrificer, the Father of the Gods, Vishvakarman, who performed the great Sarva-medha ceremony, and ended by sacrificing himself.

In these Hymns the "Heavenly Man" is called Purusha, the "Man,"[1450] from whom Virâj was born[1451]; and from Viraj, the (mortal) man. It is Varuna—lowered from his sublime position to be the chief of the Lords-Dhyânîs or Devas—who regulates all natural phenomena, who "makes **641]** {THE VEDIC TEACHINGS.} a path for the Sun, for him to follow." The seven Rivers of the Sky (the descending Creative Gods), and the seven Rivers of the Earth (the seven primitive Mankinds), are under his control, as will be seen. For he who breaks Varuna's laws (Vratâni, or "courses of natural action," active laws), is punished by Indra[1452] the Vedic powerful God, whose Vrata, or law or power, is greater than the Vratâni of any other God.

Thus, the *Rig Veda*, the oldest of *all the known* ancient records, may be shown to corroborate the Occult Teachings in almost every respect. Its Hymns, which are the records written by the earliest Initiates of the Fifth (our) Race concerning the Primordial Teachings, speak of the Seven Races (two still to come), allegorizing them by the seven "Streams"[1453] and of the Five Races (Panchakrishtayah) which have already inhabited this world[1454] on the five Regions (Panchapradishah)[1455] as also of the three Continents that were.[1456]

It is only those scholars who will master the secret meaning of the Purusha Sukta—in which the intuition of the modern Orientalists has chosen to see "one of the very latest hymns of the *Rig Veda*"—who may hope to understand how harmonious are its teachings and how corroborative of the Esoteric Doctrines. He must study, in all the abstruseness of their metaphysical meaning, the relations therein between the (Heavenly) Man (Purusha), *sacrificed* for the production of the Universe and all in it,[1457] and the terrestrial mortal man[1458] before he realizes the hidden philosophy of the verse:

15. He ["Man," Purusha, or Vishvakarman] had seven enclosing logs of fuel, and *thrice seven* layers of fuel; when the Gods performed the sacrifice, they bound the Man as victim.

[1447] *Rig Veda*, iii. 54. 16; ii. 29. 3, 4.

[1448] Prof. Roth (in Peter's Lexicon) defines the Angirasas as an intermediate race of higher Beings between Gods and Men; while Prof. Weber, according to his invariable custom of modernizing and anthropomorphizing the divine, sees in them the original priests of the religion which was common to the Aryan Hindus and Persians. Roth is right. "Angirasas" was one of the names of the Dhyânîs, or Deva-Instructors (Guru-Devas), of the late Third, the Fourth, and even of the Fifth Race Initiates.

[1449] *Ibid.*, x. 62. 1, 4.

[1450] *Ibid.*, x. 90. 1.

[1451] *Ibid.*, x. 90. 5.

[1452] *Rig Veda*, x. 113. 5.

[1453] *Ibid.*, i, 35. 8.

[1454] *Ibid.*, *loc. cit*.

[1455] *Ibid.*, ix. 86. 29.

[1456] Only three submerged, or otherwise destroyed, Continents—for the first Continent of the First Race exists to this day and will prevail to the last—are described in the Occult Doctrine, the Hyperborean, the Lemurian (adopting a name now known in Science), and the Atlantean. Most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the fifth and the latest continent—portions of the two Americas being far older. But of these, more anon. The Initiates who recorded the *Vedas*—or the Rishis of our Fifth Race—wrote at a time when Atlantis had already gone down. Atlantis is the *fourth* Continent that *appeared*, but the *third* that *disappeared*.

[1457] Compare Vishvakarman.

[1458] *Ibid.*, x. 20. 1, 16.

This relates to the three septenary primeval Races, and shows the antiquity of the *Vedas*, which knew of no other sacrifice, probably, in **642]** these earliest *oral* teachings; and also to the seven primeval groups of Mankind, as Vishvakarman represents divine Humanity collectively.[1459]

The same doctrine is found reflected in the other old religious. It may, it must, have come down to us disfigured and misinterpreted, as in the case of the Parsîs who read it in their *Vendîdâd* and elsewhere, though without understanding the allusions therein contained any better than do the Orientalists; yet the doctrine is plainly mentioned in their old works.[1460]

Comparing the Esoteric Teaching with the interpretations by Prof. James Darmesteter, one may see at a glance where the mistake is made, and the cause that produced it. The passage runs thus:

> The Indo-Iranian Asura [Ahura] was often conceived as *sevenfold;* by the play of certain mythical [?] formulas and the strength of certain mythical [?] numbers, the ancestors of the Indo-Iranians had been led to speak of seven worlds,[1461] and the supreme god was often made sevenfold, as well as the worlds over which he ruled. The seven worlds became in Persia the seven Karshvare of the earth: the earth is divided into seven Karshvare, *only one of which is known and accessible to man*, the one on which we live, namely, Hvaniratha; which amounts to saying that there are *seven earths*.[1462] Parsi mythology knows also of seven heavens. Hvaniratha itself is divided into seven climes. (Orm. Ahr. § 72.)[1463]

The same division and doctrine is to be found in the oldest and most revered of the Hindu scriptures—the *Rig Veda.* Mention is made therein of six Worlds, *besides* our Earth: the six Rajamsi above Prithivî, the Earth, or "this" (Idam) as opposed to "that which is *yonder" (i.e.*, the six Globes on the *three* other planes or Worlds).[1464]

The italics are ours to point out the identity of the tenets with those **643]** {THE ZOROASTRIAN SEPTENARY.} of the Esoteric Doctrine, and to accentuate the mistake that is made. The Magi or Mazdeans only believed in what other people believed in: namely, in seven "Worlds" or Globes of our Planetary Chain, of which *only one* is accessible to man, at the present time, our Earth; and in the successive appearance and destruction of seven Continents or Earths on this our Globe, each Continent being divided, in commemoration of the seven Globes (one visible, six invisible), into seven islands or continents, seven "climes," etc. This was a common belief in those days when the now Secret Doctrine was open to all. It is this multiplicity of localities in septenary divisions, which has made the Orientalists—who have, moreover, been further led astray by the oblivion of their primitive doctrines of both the uninitiated Hindus and Parsîs—feel so puzzled by this ever-recurring seven-fold number as to regard it as "mythical." It is this oblivion of first principles which has led the Orientalists off the right track and made them commit the greatest blunders. The same failure is found in the definition of the Gods. Those who are ignorant of the Esoteric Doctrine of the earliest Aryans, can never assimilate or even understand correctly the metaphysical meaning contained in these Beings.

Ahura Mazda (Ormazd) was the head and synthesis of the seven Amesha Spentas, or Amshaspands, and, therefore, an Amesha Spenta himself. Just as Jehovah-Binah-Elohim was the head and synthesis of the Elohim, and no more; so Agni-Vishnu-Sûrya was the synthesis and head, or the focus whence emanated in physics and also in metaphysics, from the spiritual as well as from

---

[1459] Nor is this Archaic Teaching so very *unscientific*, since one of the greatest Naturalists of the age—the late Professor Agassiz—admitted the multiplicity of the geographical origins of man, and supported it to the end of his life. The unity of the human species was accepted by the illustrious Professor of Cambridge (U.S.A.) in the same way as it is by the Occultists—namely, in the sense of their essential and original homogeneity and their origin from one and the same source, *e.g.*, Negroes, Aryans, Mongols, etc., have all originated in the same way and from the same ancestors. These latter were all of one essence, though differentiated, since they belonged to seven planes which differed in degree though not in kind. That original physical difference was only a little more accentuated by that of geographical and climatic conditions, later on. This is not the theory of Agassiz, of course, hut the Esoteric version. It is fully discussed in the Addenda, Part III.

[1460] See the enumeration of the seven Spheres—not the "Karshvare of the earth," as generally believed—in Fargard xix, 30, *et seqq*.

[1461] The seven Worlds are, as has been said, the seven Spheres of the Chain, each presided over by one of the seven "Great Gods" of every religion. When the religions became degraded and anthropomorphized, and the metaphysical ideas nearly forgotten, the synthesis or the highest, the seventh, was separated from the rest, and that personification became the *eighth* God, whom Monotheism tried to unify but—failed. In no exoteric religion is God really one, if analyzed metaphysically.

[1462] The six invisible Globes of our Chain are both "Worlds" and "earths " as is our own, although invisible. But where could be the *six* invisible Earths on *this* Globe?

[1463] *Vendîdâd*, S. B. E., vol. iv. pp. lix. lx., and note.

[1464] See *Rig Veda*, i, 34; iii. 56; vii. 10. 411, and v. 60. 6.

the physical Sun, the seven Rays, the seven Fiery Tongues, the seven Planets or Gods. All these became supreme Gods and *the* One God, but only after the loss of the primeval secrets; *i.e.*, the sinking of Atlantis, or the "Flood," and the occupation of India by the Brâhmans, who sought safety on the summits of the Himalayas, for even the high table-lands of what is now Tibet became submerged for a time. Ahura Mazda is addressed only as the "Most Blissful Spirit, Creator of the *Corporeal* World" in the *Vendîdâd.* Ahura Mazda in its literal translation means the "Wise Lord" (Ahura "lord" and Mazda "wise"). Moreover, this name of Ahura, in Sanskrit Asura, connects him with the Manasaputras, the Sons of Wisdom who informed the mindless man, and endowed him with his mind (Manas). Ahura (Asura) may be derived from the root *ah* "to be," but in its primal signification it is what the Secret Teaching shows it to be.

644] When Geology shall have found out how many thousands of years ago the disturbed waters of the Indian Ocean reached the highest plateaux of Central Asia, when the Caspian Sea and the Persian Gulf made one with it, then only will they know the age of the existing Aryan Brâhmanical nation, and also the time of its descent into the plains of Hindustan, which did not take place till millenniums later.

Yima, the so-called "first man" in the *Vendidad*, as much as his twin-brother Yama, the son of Vaivasvata Manu, belongs to two epochs of universal History. He is the Progenitor of the Second human Race, hence the personification of the Shadows of the Pitris, and the Father of the Postdiluvian Humanity. The Magi said, "Yima," as we say "man" when speaking of mankind. The "fair Yima," the first mortal who converses with Ahura Mazda, is the *first "man" who dies* or disappears, not the first who is born. The "son of Vîvanghat"[1465] was, like the son of Vaivasvata, the symbolical man, who stood in Esotericism as the representative of the *first three* Races and the collective Progenitor thereof. Of these Races the first two never died[1466] but only vanished, absorbed in their progeny, and the Third knew death only towards its close, after the separation of the sexes and its "Fall" into generation. This is plainly alluded to in Fargard ii of the *Vendïdàd.* Yima refuses to become the bearer of the law of Ahura Mazda, saying:

> "I was not born, I was not taught to be the preacher and the bearer of thy law."[1467]

And then Ahura Mazda asks him to make his men increase and "watch over" his world.

He refuses to become the priest of Ahura Mazda, because he is his own priest and sacrificer, but he accepts the second proposal. He is made to answer:

> "Yes! . . . Yes, I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, *neither disease nor death*."

Then Ahura Mazda brings him a golden ring and a poniard, the emblems of sovereignty.

> Thus, under the sway of Yima, three hundred *winters* passed away, and the earth was *replenished* with flocks and herds, with men and dogs and birds and with red blazing fires.

Three hundred winters mean three hundred periods or cycles.

645] {THE "BREATHS" OF THE "ONE BREATH."} "Replenished," mark well; that is to say, all this had been on it before; and thus is proven the knowledge of the doctrine about the successive Destructions of the World and its Life-Cycles. Once the "three hundred winters" were over, Ahura Mazda warns Yima that the Earth is becoming too full, and men have nowhere to live. Then Yima steps forward, and with the help of Spenta Armaita, the female Genius, or Spirit of the Earth, makes that Earth stretch out and become larger by one-third, after which "new flocks and herds and men" appear upon it. Ahura Mazda warns him again, and Yima makes the Earth by the same magic power to become larger by two-thirds. "Nine hundred winters" *pass* away, and Yima has to perform the ceremony for the *third* time. The whole of this is allegorical. The three processes of stretching the Earth, refer to the three successive Continents and Races issuing one after and from the other, as explained more fully elsewhere. After the *third* time, Ahura Maxda warns Yima in an assembly of "celestial gods" and "excellent mortals" that upon the material world the fatal winters are going to fall, and all *life* will perish. This is the old Mazdean symbolism for the "Flood," and the coming cataclysm to Atlantis, which sweeps away every Race in its turn. Like Vaivasvata Manu and Noah, Yima makes a Vara—an Enclosure, an Ark—under the God's direction, and brings thither the seed of every living creature, animals and "Fires."

It is of this "Earth" or new Continent that Zarathushtra became the law-giver and ruler. This was the Fourth Race in its beginning, after the men of the Third began to die out. Till then, as said above, there had been no regular death, but only a transformation, for *men had no personality* as yet. They had Monads—"Breaths" of the One Breath, as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence Karmaless.

[1465] *Vendîdâd*, *op. cit*., p. 13.

[1466] Death came only after man had become a *physical* creature. The men of the First Race, and also of the Second, dissolved and disappeared in their progeny.

[1467] *Op. cit.*, p. 12.

Therefore, as there was no Kâma Loka—least of all Nirvana or even Devachan—for the "Souls" of men who had no personal Egos, there could be no intermediate periods between the incarnations. Like the Phœnix, primordial man resurrected out of his old into a new body. Each time, and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the Law of Nature. Death came with the complete physical organism, and with it—moral decay.

This explanation shows one more old religion agreeing in its symbology With the Universal Doctrine.

646] Elsewhere the oldest Persian traditions, the relics of Mazdeism of the still older Magians, are given, and some of them explained. Mankind did not issue from one solitary couple. Nor was there ever a first man—whether Adam or Yima—but a first mankind.

It may, or may not, be "mitigated polygenism." Once that both Creation *ex nihilo* (an absurdity) and a superhuman Creator or Creators (a fact) are made away with by Science, polygenism presents no more difficulties or inconveniences—rather fewer from a scientific point of view—than monogenism does.

In fact, it is as scientific as any other claim. For in his Introduction to Nott and Gliddon's *Types of Mankind*, Agassiz declares his belief in an indefinite number of "primordial races of men created *separately*"; and remarks that, "whilst in every zoological province animals are of *different* species, *man*, in spite of the diversity of his races, always forms *one and the same* human being."

Occultism defines and limits the number of primordial races to seven, because of the seven "Progenitors," or Prajâpatis, the evolvers of beings. These are neither Gods, nor supernatural Beings, but advanced Spirits from another and lower Planet, reborn on this Planet, and giving birth in their turn in the present Round to present Humanity. This doctrine is again corroborated by one of its echoes—among the Gnostics. In their anthropology and genesis of man they taught that "a certain company of *seven* Angels," formed the first men, who were no better than senseless, gigantic, shadowy forms—"a mere wriggling worm" (!) writes Irenæus,[1468] who takes, as usual, the metaphor for reality.

———

D.

THE SEPTENARY IN THE EXOTERIC WORKS.

We may now examine other ancient scriptures and see whether they contain the septenary classification, and, if so, to what degree.

Scattered about in thousands of other Sanskrit texts, some still unopened, others yet unknown, as well as in all the *Purânas*, as much as, if not much more than, even in the Jewish *Bible*, the numbers seven and forty-nine (7 x 7) play a most prominent part. In the *Purânas* they are found from the seven Creations, in the first chapters, down to the seven Rays of the Sun at the final Pralaya, which expand into **647]** {THE SEPTENATE IN THE PURÂNAS.} seven Suns and absorb the material of the whole Universe. Thus the *Matsya Purâna* has:

> For the sake of promulgating the Vedas, Vishnu, in the beginning of a Kaipa, related to Manu the story of Narasimha and the events of *seven* Kalpas.[1469]

Then again the same *Purâna* shows that:

> In all the Manvantaras, classes of Rishis[1470] appear by seven and *seven*, and having established a code of law and morality depart to felicity.[1471]

The Rishis, however, represent many other things besides living sages.

In Dr. Muir's translation of the *Atharva Veda*, we read:

> 1. Time carries (us) forward, a steed, with *seven* rays, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount; his wheels are all the worlds.

[1468] I. xxiv. 1.

[1469] *Vishnu Purâna*, Wilson's Trans., i. Ixxx.

[1470] As Parâshâra says: "These are the seven persons by whom in the several Manvantaras created beings have been protected. Because the whole world has been pervaded by the energy of the deity, he is entitled Vishnu, from the root Vish, 'to enter,' or 'pervade'; for alt the gods, the Manus, the seven Rishis, the sons of the Manus, the Indras, the sovereigns of the gods, all are but the impersonated might [Vibhutayah, potencies] of Vishnu." (*Ibid.*, iii. 18, 19.) Vishnu is the Universe; and the Universe itself is divided in the *Rig Veda* into *seven* regions—which ought to be sufficient authority, for the Brâhmans at all events.

[1471] *Ibid.*, iii. 15.

2. Thus Time moves on *seven* wheels; he has *seven* naves; immortality is his axle. He is at present *all these worlds.* Time hastens onward the first God.

3. A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him "Time in the highest Heaven."[1472]

Now add to this the following verse from the Esoteric Volumes:

Space and Time are one. Space and Time are nameless, *for they arc the incognizable* THAT, *which can be sensed* only *through its* seven *Rays— which are the* seven *Creations*, *the* seven *Worlds*, *the* seven *Laws*, *etc*.

Remembering that the *Purânas* insist on the identity of Vishnu with Time and Space,[1473] and that even the Rabbinical symbol for God is Maqom, "Space," it becomes clear why, for purposes of a manifesting Deity—Space, Matter, and Spirit—the one central Point became the Triangle and Quaternary—the perfect Cube—hence *seven.* Even the Pravaha Wind—the mystic and occult force that gives the impulse to, and regulates the course of the stars and planets—is septenary. The *Kûrma* and *Linga Purânas* enumerate seven principal winds of that name, which winds are the principles of Cosmic Space.[1474] They are **648]** intimately connected with Dhruva[1475] (now Alpha), the Pole-Star, which is connected in its turn with the production of various phenomena through cosmic forces.

Thus, from the seven Creations, seven Rishis, Zones, Continents, Principles, etc., in the Aryan Scriptures, the number has passed through Indian, Egyptian, Chaldæan, Greek, Jewish, Roman, and finally Christian mystic thought, until it landed in, and remained indelibly impressed on, every exoteric theology. The seven old books stolen out of Noah's Ark by Ham, and given to Cush, his son, and the seven Brazen Columns of Ham and Cheiron, are a reflection and a remembrance of the seven primordial Mysteries instituted according to the "seven secret Emanations," the seven Sounds, and seven Rays—the spiritual and sidereal models of the seven thousand times seven copies of them in later aeons.

The mysterious number is once more prominent in the no less mysterious Maruts. The *Vâyu Purâna* shows, and the *Harivamsha*, corroborates, concerning the Maruts—the oldest as the most incomprehensible of all the secondary or lower Gods in the *Rig Veda*,:

That they are *born in every* Manvantara [Round], *seven times seven* (or forty-nine); that, in eacll Manvantara, *four times seven* (or twenty-eight) obtain emancipation, but their places *are filled up by persons reborn in that character*.[1476]

What are the Maruts in their Esoteric meaning, and who *those persons* "reborn in that character"? In the *Rik* and other *Vedas*, the Maruts are represented as the Storm Gods and the *friends and allies* of Indra; they are the "Sons of Heaven and of Earth." This led to an allegory that makes them the children of Shiva, the great patron of the Yogis:

The Maha Yogi, the great *ascetic*, *in* whom is centred the highest perfection of austere penance and abstract meditation, *by which the most unlimited powers are attained*, *marvels and miracles are worked*, *the highest spiritual knowledge is acquired*, *and union with the great spirit of the universe is eventually gained*.[1477]

In the *Rig Veda* the name Shiva is unknown, but the corresponding God is called Rudra, a name used for Agni, the Fire-God, the Maruts being called therein his sons. In the *Râmâyana* and the *Purânas*, their mother, Diti—the sister, or complement, and a form of Aditi—**649]** {WHO ARE THE MARUTS?} anxious to obtain a son who would destroy Indra, is told by Kashyapa, the Sage, that if, "with thoughts wholly pious and person entirely pure," she carries the babe in her womb" for a hundred years,"[1478] she will have such a son. But Indra foils her in the design. With his thunderbolt he *divides the embryo in her womb into seven portions*, and then divides every such portion *into seven pieces again*, which become the swift-moving deities, the Maruts.[1479] These Deities are only

---

1472 Hymn xix. 53.

1473 Vishnu is *all*—the worlds, the stars, the seas, etc. Vishnu "is all that is, all that is not. . . [But] he is not a substance (Vastubhûta)." (*Vishnu Purâna*, Book II, Ch. xii; Wilson's Trails., ii. 309.) "That which people call the highest God is not a substance but the *cause* of it; not one that is here, there, or elsewhere, *not what we see*, but that in which all is—Space."

1474 *Vishnu Purâna*, Wilson's Trans., ii. 306.

1475 Therefore it is said in the *Purânas* that the sight at night of Dhruva, the polar star, and of the celestial Porpoise (Shishumâra, a constellation) "expiates whatever sin has been committed during the day." (*Ibid.*, p. 306.) The fact is that the rays of the four stars in the "circle of perpetual apparition"—the Agni, Mahendra, Kashyapa, and Dhruva, placed in the tail of Ursa Minor (Shishumâra)—focussed in a certain way and on a certain object, produce extraordinary results. The Astro-magians of India will understand what is meant.

1476 *Ibid.*, iii. 15.

1477 Dowson's *Hindu Classical Dictionary*, *sub voc.* "Shiva," p. 298.

1478 *Vishnu Purâna*, op. cit., ii. 78.

1479 In the *Râmâyana* it is Bâla-Râma, Krishna's elder brother, who does this.

another *aspect*, or a development, of the Kumâras, who are patronymically Rudras, like many others.[1480]

Diti, being Aditi—unless the contrary is proven to us—Aditi, we say, or Âkâsha in her highest form, is the Egyptian *seven-fold* Heaven. Every true Occultist will understand what this means. Diti, we repeat, is the sixth principle of *metaphysical* Nature, the Buddhi of Âkâsha. Diti, the Mother of the Maruts, is one of her terrestrial forms, made to represent, at one and the same time, the Divine Soul in the ascetic, and the divine aspirations of mystic Humanity toward deliverance from the webs of Maya, and consequent final bliss. Indra is now degraded, because of the Kali Yuga, when such aspirations are no more general but have become abnormal through a general spread of Ahamkara, the feeling of Egotism, or "I-am-ness" and ignorance; but in the beginning Indra was one of the greatest Gods of the Hindu Pantheon, as the *Rig Veda* shows. Surâdhipa the "chief of the gods," has fallen down from Jishnu, the "Leader of the Celestial Host"—the Hindu St. Micliael—to an opponent of asceticism, the enemy of every holy aspiration. He is shown married to Aindrî (Indrânî), the personification of Aindriyaka, the evolution of the element of senses, whom he married "because of her *voluptuous attractions*"; after which he began sending celestial female demons to excite the passions of holy men, Yogis, and "to beguile them from the potent penances which he dreaded." Therefore, Indra, now characterized as "the god of the firmament, the personified atmosphere"—is in reality the cosmic principle Mahat, and the fifth human principle, Manas in its dual aspect—as connected with Buddhi, and as allowing itself to be dragged down by the Kâma principle, **650]** the body of passions and desires. This is demonstrated by Brahmâ telling the conquered God that his frequent defeats were due to Karma, and were a punishment for his licentiousness, and the seduction of various nymphs. It is in this latter character that he seeks, to save himself from destruction, to destroy the coming "babe," destined to conquer him—the babe, of course, allegorizing the divine and steady will of the Yogî, determined to resist all such temptations, and thus destroy the passions within his earthly personality. Indra succeeds again, because flesh conquers spirit.[1481] He divides the "embryo" (of new *divine* Adeptship, begotten once more by the Ascetics of the Aryan Fifth Race) into *seven* portions (a reference not alone to the seven sub-races of the new Root-Race, in each of which there will be a Manu,[1482] but also to the seven degrees of Adeptship), and then each portion into seven pieces—alluding to the Manu-Rishis of each Root-Race, and even sub-race.

It does not seem difficult to perceive what is meant by the Maruts obtaining "four times seven" emancipations in every Manvantara, and by those persons who are *re-born* in that character, viz., of the Maruts in their Esoteric meaning, and who "fill up their places." The Maruts represent (*a*) the passions that storm and rage within every Candidate's breast, when preparing for an ascetic life—this mystically; (*b*) the Occult potencies concealed in the manifold aspects of Âkâsha's lower principles—her body, or Sthûla Sharîra, representing the terrestrial, lower atmosphere of every inhabited Globe—this mystically and sidereally; (*c*) actual conscious existences, beings of a cosmic and psychic nature.

At the same time, Marut in Occult parlance is one of the names given to those Egos of great Adepts who have passed away, and are known also as Nirmânakâyas; of those Egos for whom—*since they are beyond illusion*—there is no Devachan, who, having either voluntarily renounced Nirvana for the good of mankind, or who not yet having **651]** {THE DOOM OF CONTINUAL RE-BIRTH.} reached it, remain invisible on Earth. Therefore are the Maruts[1483] shown, firstly, as the

---

[1480] With regard to the origin of Rudra, it is stated in several *Purânas* that his (spiritual) progeny, *created in him by Brahmâ*, is not confined to either the *seven* Kumâras or the *eleven* Rudras, etc., but "comprehends infinite numbers of beings *in person and equipments like their* (virgin) father. Alarmed at their fierceness, numbers, and *immortality*, Brahmâ desires his son Rudra to form creatures of a different and mortal nature." Rudra *refusing to create*, desists, etc., hence Rudra is the first *rebel*. (*Linga*, *Vâyu*, *Matsya*, and other *Purânas*.)

[1481] Diti is shown to have been thus frustrated in the Dvapara Yuga, during that period when the Fourth Race was flourishing.

[1482] Notwithstanding the terrible, and evidently *purposed*, confusion of Manus, Rishis, and their progeny in the *Purânas*, one thing is made clear: there have been and there will be seven Rishis in every Root-Race, called also Manvantara in the sacred books, just as there are fourteen Manus in every Round, the presiding Gods, the Rishis and sons of the Manus, being identical. (See *Vishnu Purâna*, III. i; Wilson's Trans., iii. 19.) Six Manvantaras are given, the seventh being our own, in the *Vishnu Purâna.* The *Vayu Purâna* furnishes the nomenclature of the sons of the fourteen Manus in every Manvantara, and the sons of the seven Sages or Rishis. The latter are the progeny of the Progenitors of mankind. All the *Purânas* speak of the seven Prajâpatis of this period or Round.

[1483] "Châkshusha was the Manu of the sixth period [Third Round and Third Race], in which Indra was Manojava"—Mantradruma in the *Bhâgavata Purâna.* (*Vislinu Purâna*, Wilson's Trans., iii. 12.) As there is a perfect analogy between the Great Round (Mahâkalpa), each of the seven

sons of Shiva-Rudra, the Patron Yogî, whose Third Eye (mystically) must be acquired by the Ascetic before he becomes an Adept; then, in their cosmic character, as the subordinates of Indra and his opponents, under various characters. The "four times seven" emancipations have a reference to the four Rounds, and the four Races that preceded ours, in each of which Maruta-Jîvas (Monads) have been re-born, and would have obtained final liberation, if only they had chosen to avail themselves of it. But instead of this, out of love for the good of mankind, which would struggle still more hopelessly in the meshes of ignorance and misery *were it not for this extraneous help*, they are re-born over and over again "in that character," and thus "fill up their own places." *Who* they are, "on Earth"—every student of Occult Science knows. And he also knows that the Maruts are Rudras, among whom also the family of Tvashtri, a synonym of Vishvakarman, the great Patron of the Initiates, is included. This gives us an ample knowledge of their true nature.

The same for the septenary division of cosmos and the human principles. The *Purânas*, along with other sacred texts, teem with allusions to this. First of all, the Mundane Egg which contained Brahmâ, or the universe, was externally invested with *seven* natural elements, at first loosely enumerated as Water, Air, Fire, Ether, and *three secret* elements; then the "World" is said to be "encompassed on every side" by seven elements, also *within* the Egg—as explained:

> The world is encompassed on every side, and above, and below, by the shell of the egg (of Brahmâ) [Andakatâha].[1484]

Around the shell flows Water, which is surrounded with Fire; Fire by Air; Air by Ether; Ether by the Origin of the Elements (Ahamkâra); the latter by Universal Mind, or "Intellect," as Wilson translates. It relates to Spheres of Being as much as to Principles. Prithivî is not our Earth but the World, the Solar System, and means the "broad," the "wide." In the *Vedas*—the greatest of all authorities, though needing a **652]** key to be read correctly—three terrestrial and three celestial Earths are mentioned as having been called into existence simultaneously with Bhumi, our Earth. We have often been told that six, not *seven*, appears to be the number of spheres, principles, etc. We answer that there are, in fact, only six principles in man; since his body is *no* principle, but the covering, the shell of a principle. So with the Planetary Chain; therein, speaking Esoterically, the Earth—as well as the seventh, or rather fourth plane, one that stands as the seventh, if we count from the first triple kingdom of the Elementals that begin its formation—may be left out of consideration, being (to us) the only distinct body of the seven. The language of Occultism is varied. But supposing that *three* Earths only, instead of seven, are meant in the *Vedas*, what are those three, since we still know of but one? Evidently there *must be* an Occult meaning in the statement under consideration. Let us see. The "Earth that floats" on the Universal Ocean of Space, which Brahmâ divides in the *Purânas* into seven Zones, is Prithivî, the World divided into seven principles—a cosmic division, looking metaphysical enough, but, in reality, *physical* in its Occult effects. Many Kalpas later, our Earth is mentioned, and again, in its turn, is divided into seven Zones according to the law of analogy which guided ancient Philosophers. After which we find on it seven Continents, seven Isles, seven Oceans, seven Seas and Rivers, seven Mountains, seven Climates, etc.[1485]

Furthermore, it is not only in the Hindu scriptures and philosophy that one finds references to the seven Earths, but in the Persian, Phœnician, Chaldæan, and Egyptian cosmogonies, and even in Rabbinical literature. The Phoenix[1486]—called by the Hebrews Onech עֵנֶק, from Phenoch, Enoch,

---

Rounds, and each of the seven great Races in every one of the Rounds—therefore, Indra of the sixth period, or Third Round, corresponds to the close of the Third Race, at the time of the Fall or the separation of sexes. Rudra, as the father of the Maruts, has many points of contact with Indra, the Marutvân, or "Lord of the Maruts." Rudra is said to have received his name because of his weeping. Hence Brahmâ called him Rudra; but *he wept yet seven times more and so obtained seven other names*—of which he uses one during *each* "period."

[1484] *Ibid.*, ii. 231.

[1485] In *Vishnu Purâna*, Book II. Chap. iv. (Wilson, ii. 205), it is stated that the "Earth," "with its continents, mountains, oceans, and exterior shell, is *fifty crores* [five hundred millions] of Yojanas in extent"; to which the translator remarks: "*This comprises the planetary spheres*; for the diameter of the seven zones and oceans—each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the diameter of that which precedes it—amounts to but two crores or fifty-four lakhs. . . . 'Whenever any contradictions in different Purânas are observed, they are to be ascribed . . . to differences of Kalpas and *the like*.'" "The like" ought to read "occult meaning," an explanation which is withheld by the commentator, who wrote for exoteric *sectarian* purposes, and was misunderstood by the translator for various other reasons, the least of which is—ignorance of the Esoteric Philosophy.

[1486] The Phœnix, although generally connected with the Solar Cycle of 600 years—the Western cycle of the Greeks and other nations—is a generic symbol for several kinds of cycles, ciphers being taken out or more added according to which cycle is meant.

the symbol of a secret cycle and initiation, and by the Turks, Kerkes—lives a thousand years, after which, kindling a flame, it is self-consumed; and then, reborn from itself, **653]** {PERSIAN SYMBOLOGY.} it lives another thousand years, up to *seven times seven*,[1487] when comes the Day of Judgment. The "seven times seven," or forty-nine, are a transparent allegory, and an allusion to the forty-nine Manus, the seven Rounds, and the seven times seven human Cycles in each Round on each Globe. The Kerkes and the Onech stand for a Race Cycle, and the mystical Tree Ababel, the "Father Tree" in the *Kurân*, shoots out new branches and vegetation at every resurrection of the Kerkes or Phoenix; the "Day of Judgment" meaning a minor Pralaya. The author of the *Book of God* and the *Apocalypse* believes that:

The Phoenix is . . . very plainly the same as the Simorgh of Persian romance; and the account which is given us of this last bird yet more decisively establishes the opinion that the death and revival of the Phœnix exhibit the successive destruction and reproduction of the world, which many believed to be effected by the agency of a fiery deluge [and also a watery one in its turn]. When the Simorgh was asked her age, she informed Caherman that this world is very ancient, for it has been already *seven times replenished*, with beings different from men, and *seven times depopulated*;[1488] that the age of the human race in which we now are, is to endure *seven thousand years*, and that she herself had seen *twelve* of these revolutions, and knew not how many more she had to see.[1489]

The above, however, is no new statement. From Bailly, in the last century, down to Dr. Keuealy, in the present, these facts have been noticed by a number of writers; but now a connection can be established between the Persian oracle and the Nazarene prophet. Says the author of the *Book of God*:

The Simorgh is in reality the same as the winged Singh of the Hindus, and the Sphinx of the Egyptians. It is said that the former will appear at the end of the world . . . [as a] monstrous lion-bird. . . . From these the Rabbins have borrowed their mythos of an enormous Bird, sometimes standing on the earth, sometimes walking in the ocean . . . while its head props the sky; and with the symbol, they have also adopted the doctrine to which it relates. They teach that there are to be *seven successive renewals* of the globe; that each reproduced system will last *seven* thousand years [?]; and that the *total duration of the Universe* will be 49,000 years. This opinion, which involves the doctrine of the preexistence of each renewed creature, they may either have learned during their Babylonian captivity, or *it may have been part of the primeval religion* which their priests had preserved from remote times.[1490]

It shows rather that the initiated Jews *borrowed*, and their **654]** non-initiated successors, the Talmudists, lost, the sense, and applied the seven Rounds, and the forty-nine Races, etc., wrongly.

Not only *their* priests, but those of every other country. The Gnostics, whose various teachings are the many echoes of the one primitive and universal doctrine, put the same numbers, under another form, in the mouth of Jesus in the very occult *Pistis Sophia.* We say more: even the Christian editor or author of *Revelation* has preserved this tradition and speaks of the *seven* Races, four of which, with part of the fifth, are gone, and two have to come. It is stated as plainly as can be. Thus saith the angel:

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are *seven* kings; *five* are fallen, and one *is* and the other is not yet come.[1491]

Who, in the least acquainted with the symbolical language of old, will fail to discern in the *five* Kings that have fallen, the four Root-Races that were, and part of the Fifth, the one that *is;* and in the *other*, that "is not yet come," the Sixth and Seventh coming Root-Races, as also the sub-races of this, our present Race? Another still more forcible allusion to the seven Rounds and the forty-nine Root-Races in *Leviticus*, will be found elsewhere, Part III.[1492]

———

E.

SEVEN IN ASTRONOMY, SCIENCE, AND MAGIC.

Again, number *seven* is closely connected with the Occult significance of the Pleiades, those seven daughters of Atlas, "the six present, the seventh *hidden*." In India they are connected with

[1487] See *Book of Ali*, Russian transl.
[1488] The tense is past, because the book is allegorical, and has to veil the truths it contains.
[1489] *Oriental Collections*, ii. 119; quoted by Kenealy, *op. cit.*, pp. 175, 176.
[1490] *Ibid*., *loc. cit*.
[1491] *Op. cit.*, xvii. 9, 10.
[1492] Section VI; *Leviticus*, xxiii. 15, *et seqq*.

their nursling, the war God, Karttikeya. It was the Pleiades (in Sanskrit, Krittikas) who gave this name to the God, Karttikeya being the planet Mars, *astronomically.* As a God he is the son of Rudra, born without the intervention of a woman. He is a Kumâra, a "virgin youth" again, generated in the fire from the Seed of Shiva—the Holy Spirit—hence called Agni-bhû. The late Dr. Kenealy believed that, in India, Karttikeya is the secret symbol of the Cycle of the Naros, composed of 600, 666, and 777 years, according to whether solar or lunar, divine or mortal, years are counted; and that the six visible, or the seven actual **655]** {THE CYCLE OF THE NAROS.} sisters, the Pleiades, are needed for the completion of this most secret and mysterious of all the astronomical and religious symbols. Therefore, when intended to commemorate one particular event, Karttikeya was shown, of old, as a Kumâra, an Ascetic, with *six* heads—one for each century of the Naros. When the symbolism was needed for another event, then, in conjunction with the seven sidereal sisters, Karttikeya is seen accompanied by Kaumârî, or Sena, his female aspect. He is then riding on a peacock, the bird of Wisdom and Occult Knowledge, and the Hindu Phcenix, whose Greek relation with the 600 years of the Naros is well known. A six-rayed star (double triangle), a Svastika, a six and occasionally seven-pointed crown, is on his brow; the peacock's tail represents the sidereal heavens; and the twelve signs of the Zodiac are *hidden on his body;* for which he is also called Dvâdasha-kara, the "twelve-handed," and Dvâdashâksha, "twelve-eyed." It is as Shakti-dhara, however, the "spear-holder," and the conqueror of Târaka, Târaka-jit, that he is shown to be most famous.

As the years of the Naros are, in India, counted in two ways, either by one hundred "years of the gods" (divine years), or one hundred "mortal years," we can see the tremendous difficulty the non-initiated have in arriving at a correct comprehension of this cycle, which plays such an important part in St. John's *Revelation.* It is the truly apocalyptic cycle, because of its being of various lengths and relating to various pre-historic events, and in none of the numerous speculations about it have we found any but a few *approximate* truths.

Against the duration claimed by the Babylonians for their divine ages, it has been urged that Suidas shows the Ancients counting days for years, in their chronological computations. It is to Suidas and his authority that Dr. Sepp appeals in his ingenious plagiarism—which we have already exposed—of the Hindu figures 432. These they give in thousands and millions of years, the duration of their Yugas, but Sepp dwarfed them to 4,320 *lunar* years,[1493] "before the birth of Christ," as "foreordained" in the sidereal, in addition to the invisible, heavens, and proved "by the apparition of the Star of Bethlehem." But Suidas had no other warrant for this assertion than his own speculations, and he was not an Initiate. He cites, as a proof, Vulcan, and shows him reigning 4,477 years, or 4,477 *days*, as he thinks, or again rendered in **656]** years, 12 years, 3 months, and 7 days; he has, however, 5 days in his original—thus committing an error even in such an easy calculation.[1494] True, there are other ancient writers guilty of like fallacious speculations; Calisthenes, for instance, who assigns to the astronomical observations of the Chaldæans only 1,903 years, whereas Epigenes recognizes 720,000 years.[1495] The whole of these hypotheses made by profane writers are due to a misunderstanding. The chronology of the Western peoples, ancient Greeks and Romans, was borrowed from India. Now, it is said in the Tamil edition of *Bagavadam* that 15 solar days make a Paccham; two Pacchams, or 30 days, make a month of mortals, which is only one *day* of the Pitara Devata or Pitris. Again, 2 of these months constitute a Rûdû, 3 Rûdûs make an Ayanam, and 2 Ayanams a year of mortals, which is only a *day* of the Gods. It is from such misunderstood teachings that some Greeks have imagined that all the initiated priests had transformed days into years!

This mistake of the ancient Greek and Latin writers became pregnant with results in Europe. At the close of the past and the beginning of the present century, Bailly, Dupuis, and others, relying upon the purposely mutilated accounts of Hindu chronology, brought from India by certain unscrupulous and too zealous missionaries, built quite a fantastic theory on the subject. Because the Hindus had made of half a revolution of the moon a measure of time; and because a month composed of only fifteen days, of which Quintus Curtius speaks,[1496] is found mentioned in Hindu literature, therefore, it becomes a verified fact that their *year* was only half a year, when it was not called a *day*! The Chinese, also, divided their Zodiac into twenty-four parts, and hence their year into twenty-four fortnights, but such computation did not, nor does it, prevent them having an astronomical year just the same as ours. They also have a period of 60 days—the Southern Indian Rûdû—to this day in some provinces. Moreover, Diodorus Siculus[1497] calls "*thirty days* an Egyptian year," or that period during which the moon performs a complete revolution. Pliny and Plutarch[1498]

[1493] *Vie de Notre Seigneur Jésus-Christ*, Introduction; quoted by De Mirville, *Pneumatologie*, iv. 50.

[1494] See Suidas, *sub voc.*"Ἥλιος".

[1495] Pliny, *Hist. Nat.*, vii. 56.

[1496] "Menses in quinos dies descripserunt dies" (Iviii. 9).

[1497] Lib. i. c. 26.

[1498] *Hist. Nat.*, vii. 48, and *Life of Numa*, § 16.

both speak of it; but does it stand to reason that the Egyptians, who knew Astronomy as well as any other nation, made the *lunar* month **657]** {VARIOUS CYCLIC CALCULATIONS.} consist of 30 days, when it is only 28 days with fractions? This lunar period had an Occult meaning surely as well as had also the Anayam and the Rûdû of the Hindus. The year of 2 months' duration, and the period of 60 days also, was a universal measure of time in antiquity, as Bailly himself shows in his *Traité de l'Astronomie Indienne et Orientale.* The Chinamen, according to their own books, divided their year into two parts, from one equinox to the other;[1499] the Arabs anciently divided the year into six seasons, each composed of two months; in the Chinese astronomical work called *Kioo-tche*, it is said that two moons make a measure of time, and six measures a year; and to this day the aborigines of Kamschatka have their years of six months, as they had when visited by Abbé Chappe.[1500] But is all this any reason for claiming that when the Hindu *Purânas* say a solar *year*, they mean one solar *day!*

It was the knowledge of the natural laws which make of seven the root nature-number, so to say, in the manifested world, or at any rate in our present terrestrial life-cycle, and the wonderful comprehension of its workings, that unveiled to the Ancients so many of the mysteries of Nature. It is these laws, again, and their processes on the sidereal, terrestrial, and moral planes, which enabled the old Astronomers to calculate correctly the duration of the cycles and their respective effects on the march of events; to record beforehand—to prophesy, it is called—the influence which they would have on the course and development of the human races. The Sun, Moon, and Planets being the never-erring time-measurers, whose potency and periodicity were well known, became thus respectively the great ruler and rulers of our little system in all its seven domains, or "spheres of action."[1501]

This has been so evident and remarkable, that even many of the modern men of Science, Materialists as well as Mystics, have had their attention called to this law. Physicians and Theologians, Mathematicians and Psychologists, have repeatedly drawn the attention of the world to this fact of periodicity in the behaviour of "Nature." These numbers are explained in the Commentaries in the following words:

658] *The Circle is not the "One" but the "Ally."*

In the higher [*Heaven*], *the impenetrable Rajah*,[1502] *it* [*the Circle*] *becomes One*, *because* [*it is*] *the indivisible*, *and there can be no Tau in it*.

In the second [*of the three Rajamsi*, *or the three "Worlds"*], *the One becomes Two* [*male and female*], *and Three* [*with the Son or Logos*], *and the Sacred Four* [*the Tetraktys*, *or Tetragrammaton*].

In the third [*the lower World or our Earthy*], *the number becomes Four*, *and Three*, *and Two. Take the first two*, *and thou wilt obtain Seven*, *the sacred number of life*; *blend* [*the latter*] *with the middle Rajah*, *and thou wilt have Nine*, *the sacred number of Being and Becoming*.[1503]

When the Western Orientalists have mastered the real meaning of the Rig Vedic divisions of the World—the two-fold, three-fold, six-and seven-fold, and especially the nine-fold division—the mystery of the cyclic divisions applied to Heaven and Earth, Gods and Men, will become clearer to them than it is now. For:

> There is a harmony of numbers in all nature; in the force of gravity, in the planetary movements, in the laws of heat, light, electricity, and chemical affinity, in the form-s of animals and plants, in the perceptions of the mind. The direction, indeed, of modern natural and physical science is towards a generalization which shall express the fundamental laws of all, by one simple numerical ratio. We would refer to Professor Whewell's Philosophy of the Inductive Sciences, and to Mr. Hay's researches into the laws of harmonious colouring and form. From these it appears that the number seven is distinguished in the laws regulating the harmonious perception of forms, colours, and sounds, and probably of taste also, if we could analyze our sensations of this kind with mathematical accuracy.[1504]

[1499] *Mem. Acad. Ins.*, xvi. c. 48; iii. 183.

[1500] *Voyage en Sibérie*, iii. 19.

[1501] The spheres of action of the combined Forces of Evolution and Karma are (1) the Super-spiritual or Noumenal; (2) the Spiritual; (3) the Psychic; (4) the Astro-ethereal; (5) the Sub-astral; (6) the Vital; and (7) the purely Physical Spheres.

[1502] Adbhutam, see *Atharva Veda*, x. 105.

[1503] In Hinduism, as understood by the Orientalists from the *Atharva Veda*, the three Rajamsi refer to the three "strides" of Vishnu; his ascending higher step being taken in the highest world (*A. V.*, vii. 99, 1; *cf.* i. 155, 5). It is the Divo Rajah, or the "sky," as they think it. But it is something besides this in Occultism. The sentence, *pâreshu gûhyeshu vrateshu* (*cf.*, i. 155, 3, and ix. 75, 2, or again, x. 114), in *Atharva Veda*, has yet to be explained.

[1504] *Medical Review*, July, 1844.

So much so, indeed, that more than one Physician has stood aghast at the *septenary* periodical return of the cycles in the rise and fall of various complaints, and Naturalists have felt themselves at an utter loss to explain this law.

The birth, growth, maturity, vital functions, healthy revolutions of change, diseases, decay and death, of insects, reptiles, fishes, birds, mammals, and even of man, are more or less controlled by a law of *completion in weeks* [or seven days].[1505]

659] {THE SEPTENATE IN PHYSIOLOGY.} Dr. Laycock, writing on the "Periodicity of Vital Phenomena,"[1506] records a "most remarkable illustration and confirmation of the law in insects."[1507]

To all of which Mr. Grattan Guinness remarks very pertinently, as he defends biblical chronology:

And man's life . . . is a *week*, a *week of decades.* "The days of our years are three-score years and ten." Combining the testimony of all these facts, we are bound to admit that *there prevails in organic nature a law of septiform periodicity*, *a law of completion in weeks*.[1508]

Without accepting the conclusions, and especially the premises ot the learned founder of "The East London Institute for Home and Foreign Missions," the writer accepts and welcomes his researches in **660]** the Occult chronology of the *Bible;* just as, while rejecting the theories, hypotheses, and generalizations of Modern Science, we bow before its great achievements in the world of the Physical, or in all the minor details of material Nature.

[1505] H. Grattan Guinness, F.R.G.S., in his *Approaching End of the Age*, p. 258.

[1506] *Lancet*, 1842, 1843.

[1507] Having given a number of illustrations from natural history, the doctor adds: "The facts I have briefly glanced at are general facts, *and cannot happen day after day in so many millions of animals of every kind*, FROM THE LARVA OR OVUM OF A MINUTE INSECT UP TO MAN, *at definite periods*, from a mere *chance or coincidence. . . .* Upon the whole it is, I think, impossible to come to any less general conclusion than this, that, *in animals*, *changes occur every three and a half*, *seven*, *fourteen*, *twenty-one*, *or twenty-eight days*, *or at some definite number of weeks*"—or septenary cycles. Again, the same Dr. Laycock states that: "Whatever type the fever may exhibit, *there will be a paroxysm on the seventh day. . . . the fourteenth will be remarkable as a day of amendment . . .* [either cure or death taking place]. If the fourth [paroxysm] be severe, and the fifth less so, the disease will end at the *seventh* paroxysm, and . . . the change for the better . . . will be seen on the *fourteenth day . . .* namely, about three or four o'clock a.m., when the system is most languid." (*Approaching End of the Age*, by Grattan Guinness, pp. 258 to 269, wherein this is quoted).

This is pure "soothsaying" by cyclic calculations, and it is connected with Chaldæan Astroiatry and Astrology. Thus Materialistic Science—in its medicine, *the most materialistic of all*—-applies our Occult laws to diseases, studies natural history with its help, recognizes its presence as a fact in Nature, and yet must needs pooh-pooh the same archaic knowledge when claimed by the Occultists. For if the mysterious Septenary Cycle is a law in Nature, *and it is one*, as proven; if it is found controlling both evolution and *involution* (or death) in the realms of entomology, ichthyology and ornithology, as in the kingdom of the animal mammalia and man—why cannot it be present and acting in Kosmos, in general, in its natural (though occult) divisions of time, races, and *mental* development? And why, furthermore, should not the most ancient Adepts have studied and thoroughly mastered these cyclic laws under all their aspects? Indeed, Dr. Stratton states as a physiological and pathological fact, that "in health the human pulse is more frequent in the morning than in the evening for six days out of seven; and that on the *seventh* day it is slower." (*Edinburgh Medical and Surgical Journal*, Jan. 1843; *ibid.*, *loc. cit.*) Why, then, should not an Occultist show the same in cosmic and terrestrial life in the pulse of the Planet and Races? Dr. Laycock divides life by *tree* great *septenary* periods; the first and last, each stretching over 21 years, and the central period or prime of life lasting 28 years, or four times seven. He subdivides the first into *seven* distinct stages, and the other two into *three* minor periods, and says that: "The fundamental unit of the greater periods is *one week of seven days*, *each day being twelve hours*, and that single and compound *multiples* of this unit, determine the length of these periods by the same ratio, as multiples of the unit of twelve hours determine the lesser periods. *This law binds all periodic vital phenomena together*, *and links the periods observed in the lowest annulose animals*, *with those of man himself*, *the highest of the vertebraia*." (*Ibid.*, p. 267.) If Science does this, why should she scorn the Occult information, that—to use Dr. Laycock's language—*one* Week of the Manvantaric (Lunar) Fortnight, of fourteen Days (or seven Manus), that Fortnight of twelve Hours in a Day representing seven Periods or seven Races—is now passed? This language of Science fits our Doctrine admirably. Mankind *has* lived over " *it week of seven days*, each day being *twelve hours*,*"* since three and a half Races are now gone for ever, the Fourth is submerged, and we are now in the Fifth Race.

[1508] *Op. cit.*, p. 269.

There is most assuredly an Occult "chronological system in Hebrew scripture," the *Kabalah* being its warrant; moreover there is in it "a system of weeks," based on the archaic Indian system, which may still be found in the old Jyotisha.[1509] And there are in it cycles of the "*week* of days," of the "*week* of months," of years, of centuries, and even of millenniums, and more, of the "week of years of years."[1510] But all this can be found in the Archaic Doctrine. And if the common source of the chronology in every scripture, however *veiled*, is denied in the case of the *Bible*; then it will have to be shown how, in face of the six days and the seventh (a Sabbath), we can escape connecting the Genetic with the Paurânic Cosmogonies. For the first "week of creation" shows the septiformity of its chronology and thus connects it with Brahmâ's "seven creations." The able volume from the pen of Mr. Grattan Guinness, in which he has collected in some 760 pages every proof of this septiform calculation, is good evidence. For if the biblical chronology is, as he says, "regulated by the law of weeks," and if it is septenary, whatever the measures of the creation week and the length of its days may be, and if, finally, "the Bible system includes weeks on a great variety of scales," then this system is shown to be identical with all the Pagan systems. Moreover, the attempt to show that 4,320 years, in lunar months, elapsed between the "Creation" and the "Nativity," is a clear and unmistakable connection with the 4,320,000 years of the Hindu Yugas. Otherwise, why make such efforts to prove that these figures, which are preeminently Chaldæan and Indo-Aryan, play such a part in the *New Testament?* This we shall now prove still more forcibly.

Let the impartial critic compare the two accounts—the *Vishnu Purâna* and the *Bible*—and he will find that the "seven creations" of Brahmâ are at the foundation of the "week of creation" in *Genesis.* **661]** {THE HAIRY SYMBOL.} The two allegories are different, but the systems are both built on the same foundation-stone. The *Bible* can be understood *only by the light of* the *Kabalah.* Take the *Zohar*, the "Book of Concealed Mystery," however now disfigured, and compare. The seven Rishis and the fourteen Manus, of the seven Manvantaras, issue from Brahmâ's head; they are his "Mind-born Sons," and it is with them that begins the division of mankind into its Races from the Heavenly Man, the manifested Logos, who is Brahmâ Prajâpati. Speaking of the "Skull" (Head) of Macroprosopus, the Ancient One[1511] (in Sanskrit Sanat is an appellation of Brahmâ), the *Ha. Idra Rabba Qadisha*, or "Greater Holy Assembly," says that in every one of his hairs is a hidden fountain issuing from the concealed brain.

> And it shineth and goeth forth through that hair unto the hair of Microprosopus, and from it [which is the manifest Quaternary, the Tetragrammaton] is his brain formed; and thence that brain goeth forth into *thirty* and *two* paths [or the Triad and the Duad, or again 432].

And again:

> Thirteen curls of hair exist on the one side and on the other of the skull [*i.e.*, six on one and six on the other, the thirteenth being also the fourteenth, as it is male-female]; . . . and through them commenceth the division of the hair [the division of things, of mankind and the races].[1512]

"We *six* are lights which shine forth from a *seventh* (light)," saith Rabbi Abba; *"thou art the seventh Light"*—the synthesis of us all—he adds, speaking of Tetragrammaton and his seven "companions," whom he calls the "eyes of Tetragrammaton."[1513]

Tetragrammaton is Brahmâ Prajâpati, who assumed *four* forms, in order to create four kinds of *supernal* creatures, *i.e.*, made himself *fourfold*, or the manifest Quaternary;[1514] after that, he is re-

---

[1509] See for the length of such cycles or Yugas in *Vriddha Garga* and other ancient astronomical sections (Jyotisha). They vary from the cycle of five years—which Colebrooke calls "the cycle of the Vedas," specified in the institutes of Parâshara, "and the basis of calculation for larger cycles" (*Miscell. Essays*, i. 106 and 108)—up to the Mahâ Yuga or the famous cycle of 4,320,000 years.

[1510] The Hebrew word for "week" is *seven;* and any length of time divided by *seven* would have been a "week" with them—even 49,000,000 years, as it is seven times seven millions. But their calculation is throughout septiform.

[1511] Brahmâ creates in the first Kalpa, or on the first Day, various "sacrificial animals" (Pashavah), or the celestial bodies and the Zodiacal signs, and "plants," *which* he uses in *sacrifices* at the opening of Tretâ Yuga. The Esoteric meaning shows him proceeding cyclically and creating astral Prototypes on the *descending* spiritual arc and then on the *ascending* physical arc. The latter is the subdivision of a *two-fold* creation, sub-divided again into seven descending and seven ascending degrees of Spirit falling, and of Matter ascending; the inverse of what takes place—as in a mirror which reflects the right on the left side—in this Manvantara of ours. It is the same Esoterically in the Elohistic *Genesis* (chap. i), and in the Jehovistic copy, as in Hindu cosmogony.

[1512] *Op. cit.*, vv. 70, 71, 80; *The Kabbalah Unveiled*, S. L. MacGregor Mathers, pp. 120, 121.

[1513] "The Greater Holy Assembly," v. 1, 160.

[1514] See *Vishnu Purâna*, I. v.

born in the *seven* Rishis, his Manasaputras, "Mind-born Sons," who became later, nine, **662]** twenty-one, and so on, and who are all said to be born from various parts of Brahmâ.[1515]

There are two Tetragrammatons: the Macroprosopus and the Microprosopus. The first is the absolute perfect Square, or the Tetraktys within the Circle, both abstract conceptions, and is therefore called Ain—Non-being, *i.e.*, illimitable or absolute "Be-ness." But when viewed as Microprosopus, or the Heavenly Man, the Manifested Logos, he is the Triangle in the Square—the *sevenfold* Cube, not the fourfold, or the plane Square. For it is written in "The Greater Holy Assembly":

> And concerning this, the children of Israel wished to inquire in their hearts [know in their minds], like as it is written, Exod. xvii. 7: "Is the Tetragrammaton in the midst of us, or the Negatively Existent One?"[1516]

—where they distinguished between Microprosopus, who is called Tetragrammaton, and between Macroprosopus, who is called Ain, the Negatively Existent.[1517]

Therefore, Tetragrammaton is the Three *made* four and the Four made three, and is represented on this Earth by his seven "Companions," or "Eyes"—the "seven eyes of the Lord." Microprosopus is, at best, only a *secondary* manifested Deity. For "The Greater Holy Assembly" elsewhere says:

> We have learned that there *were ten* (*Rabbis*) [Companions] entered into (*the Assembly*) [the Sod, "mysterious assembly or mystery"] and that *seven* came forth[1518] [*i.e.*, *ten* for the unmanifested, *seven* for the manifested Universe].
>
> **663]** {THE NUMBER SEVEN IN CHEMISTRY.} 1158. And when Rabbi Schimeon revealed the Arcana, there were found none present there save those [seven] (*companions*). And Rabbi Schimeon called them the seven eyes of Tetragrammaton, like as it is written, Zach. iii. 9: "These are the seven eyes [or principles] of Tetragrammaton " [—*i.e.*, the four-fold Heavenly Man, or pure Spirit, is resolved into septenary man, pure Matter and Spirit].[1519]

Thus the Tetrad is Microprosopus, and the latter is the male-female Chokmah-Binah, the second and third Sephiroth. The Tetragrammaton is the very essence of number *seven*, in its terrestrial significance. Seven stands between four and nine—the basis and foundation, astrally, of our physical world and man, in the kingdom of Malkuth.

For Christians and believers, this reference to *Zechariah* and especially to the *Epistle of Peter*,[1520] ought to be conclusive. In the old symbolism, "man," chiefly the Inner Spiritual Man is called a "stone." Christ is the corner-stone, and Peter refers to all men as "lively" (living) stones. Therefore a "stone with seven eyes" on it can only mean a man whose constitution (*i.e.*, his "principles") is septenary.

To demonstrate more clearly the seven in Nature, it may be added that not only does the number seven govern the periodicity of the phenomena of life, but that it is also found dominating the series of chemical elements, and equally paramount in the world of sound and in that of colour as

---

[1515] It is very surprising to see theologians and Oriental scholars expressing indignation at the "depraved taste" of the Hindu mystics, who, not content with having "invented" the Mind-born Sons of Brahmâ, make the Rishis, Manus, and Prajâpatis of every kind spring from *various parts of the body* of their primal Progenitor, Brahmâ. (See Wilson's footnote in his *Vishnu Purâna*, i. 102.) Because the average public is unacquainted with the *Kahalah*, the key to, and glossary of, the much veiled Mosaic Books, therefore, the clergy imagines the truth will never out. Let any one turn to the English, Hebrew, or Latin texts of the *Kabalah*, now so ably translated by several scholars, and he will find that the Tetragramniaton, which is the Hebrew IHVH, is also both the "Sephirothal Tree"—*i.e.*, it contains all the Sephiroth except Kether, the crown—and the united Body of the Heavenly Man (Adam Kadmon) from whose Limbs emanate the universe and everything in it. Furthermore, he will find that the idea in the Kabalistic Books, the chief of which in the *Zohar* are the "Book of Concealed Mystery," and of the "Greater" and the "Lesser Holy Assembly," is entirely phallic and far more crudely expressed than is the four-fold Brahmâ in any of the *Purânas.* (See *The Kabbalah Unveiled*, by S. L. MacGregor Mathers, chapter xxii. of "The Lesser Holy Assembly," concerning the remaining members of Microprosopus.) For, this "Tree of Life" is also the "Tree of Knowledge of Good and Evil," whose chief mystery is that of human procreation. It is a mistake to regard the *Kabalah* as *explaining* the mysteries of Kosmos or Nature; it explains and unveils only a few allegories in the *Bible*, and *is more esoteric* than is the latter.

[1516] Simplified in the English *Bible* to: "Is the Lord [! !] among us, or not?"

[1517] Verse 83; *op. cit.*, p. 121.

[1518] Translators often render the word "Companion" (Angel, also Adept) by "Rabbi," just as the Rishis are called Gurus. The *Zohar* is, if possible, more occult than the *Book of Moses*; to read the "Book of Concealed Mystery" one requires the keys furnished by the genuine Chaldæan *Book of Numbers*, which is not extant.

[1519] Verses 1152,1158,1159; *op. cit.*, p. 254.

[1520] *I Peter*, ii. 2-5.

revealed to us by the spectroscope. This number is the factor, *sine qua non*, in the production of occult astral phenomena.

Thus, if the chemical elements are arranged in groups according to their atomic weights, they will be found to constitute a series of rows of seven; the first, second, etc., members of each row bearing a close analogy in *all* their properties to the corresponding members of the next row. The following table, copied from Hellenbach's *Magie der Zahlen*, and corrected, exhibits this law, and fully warrants the conclusion he draws in the following words:

> We thus see that chemical variety, so far as we can grasp its inner nature, depends upon numerical relations, and we have further found in this variety a ruling law for which we can assign no cause; we find a law of periodicity governed by the number *seven*.

664]

Row	Group I	Group II	Group III	Group IV	Group V	Group VI	Group VII	Group VIII
	H1							
1	L 7	Be 9·3	B 11	C 12	N 14	O 16	F 19	–
2	Na 23	Mg 24	Al 27·3	Si 28	P 31	S 32	Cl 35·4	–
3	K 39	Ca 40	Se 44	Ti 48	V 5	Cr 52·4	Mn 54·8	{ Fe 56. Co 58·6 Ni 58. [Cu 63·3]
4	Cu 63·3	Zn 65	Ga 68·2	Ge 72	As 75	Se 78	Br 79·5	–
5	Rb 85·2	Sr 87·2	Y 89·5	Zr 90	Nb 94	Mo 96	– 100	{ Ru 103. Rh 104 Pd 106. [Ag 107·6]
6	Ag 107·6	Cd 111·6	In 113·4	Sn 118	Sb 122	Te 25	I 126·5	–
7	Cs 132·5	Ba 136·8	La 139	Ce 140	Di 44	–	–	–
8	–	–	–	–	–	–	–	–
9	–	–	Er 170	–	Ta 182	W 184	–	{ Os 196. Ir 196·7 Pt 196·7. [Au 197]
10	Au 197	Hg 200	Tl 204	Pb 206	Bi 210	–	–	–

The eighth element in this list is, as it were, the *octave* of the first, and the ninth of the second, and so on; each element being almost identical in its properties with the corresponding element in each of the septenary rows; a phenomenon which accentuates the septenary law of periodicity. For further details the reader is referred to Hellenbach's work, where it is also shown that this classification is confirmed by the spectroscopic peculiarities of the elements.

It is needless to refer in detail to the number of vibrations constituting the notes of the musical scale; they are strictly analogous to the scale of chemical elements, and also to the scale of colour as unfolded by the spectroscope, although in the latter case we deal with only *one* octave, while both in music and chemistry we find a series of *seven* octaves represented theoretically, of which *six* are fairly complete and in ordinary use in both sciences. Thus, to quote Hellenbach:

> It has been established that, from the standpoint of phenomenal law, upon which all our knowledge rests, the vibrations of sound and light increase regularly, that they divide themselves into *seven* columns, and that the successive numbers in each column are closely allied; *i.e.*, that they exhibit a close relationship which not only is expressed in the figures themselves, but also is practically confirmed in chemistry as in music, in the latter of which the ear confirms the verdict of the figures. . . . The fact that this periodicity and variety is governed by the number *seven* is undeniable, and it far surpasses the limits of mere chance, and must be assumed to have an adequate cause, which cause must be discovered.

Verily, then, as Rabbi Abba said:

> We are six lights which shine forth from a seventh (*light*); thou [Tetragrammaton] art the seventh light (*the origin of*) us all.
>
> For assuredly there is no stability in those six, save *(what they derive)* from the seventh. For all things depend from the seventh.[1521]

665] {THE SEVEN PRIESTS OF THE ZUNIS.} The ancient and modern Western American Zuni Indians seem to have entertained similar views. Their present-day customs, their traditions and records, all point to the fact that, from time immemorial, their institutions, political, social and

[1521] "The Greater Holy Assembly," vv. 1160, 1161; *op. cit.*, p. 255.

religious, were, and still are, shaped according to the septenary principle. Thus all their ancient towns and villages were built in clusters of six, around a seventh. It is always a group of seven, or of thirteen, and always the six surround the seventh. Again, their sacerdotal hierarchy is composed of six "Priests of the House" seemingly synthesized in the seventh, who is a woman, the "Priestess Mother." Compare this with the "seven great officiating priests" spoken of in the *Anugîtâ*, the name given to the "seven senses," exoterically, and to the seven human principles, Esoterically. Whence this identity of symbolism? Shall we still doubt the fact of Arjuna going over to Pâtâla, the Antipodes, America, and there marrying Ulûpî, the daughter of the Nâga, or rather Nargal, king? But to the Zuni priests.

These receive, to this day, an annual tribute of corn of seven colours. Undistinguished from other Indians during the rest of the year, on a certain day they come out—six priests and one priestess—arrayed in their priestly robes, each of a colour sacred to the particular God whom the priest serves and personifies; each of them representing one of the seven regions, and each receiving corn of the colour corresponding to that region. Thus, the white represents the East, because from the East comes the first sun-light; the yellow corresponds to the North, from the colour of the flames produced by the Aurora Borealis; the red, the South, as from that quarter comes the heat; the blue stands for the West, the colour of the Pacific Ocean, which lies to the West; black is the colour of the nether underground region—darkness; corn with grains of all colours on one ear represents the colours of the upper region—of the firmament, with its rosy and yellow clouds, shining stars, etc. The "speckled" corn, each grain containing all the colours, is that of the "Priestess-Mother"—woman containing in herself the seeds of all races past, present and future; Eve being the mother of all living.

Apart from these was the Sun—the Great Deity—whose priest was the spiritual head of the nation. These facts were ascertained by Mr. F. Hamilton Cushing, who, as many are aware, became a Zuni, lived with them, was initiated into their religious mysteries, and has learned more about them than any other man now living.

666] Seven is also the great magic number. In the Occult Records the weapon mentioned in the *Purânas* and the *Mahâbhârata*—the Âgne-yâstra or "fiery weapon" bestowed by Aurva upon his Chelâ Sagara—is said to be constructed of seven elements. This weapon—supposed by some ingenious Orientalists to have been a "rocket" (!)—is one of the many thorns in the side of our modern Sanskritists. Wilson exercises his penetration over it, on several pages in his *Specimens of the Hindu Theatre*, and finally fails to explain it. He can make nothing out of the Âgneyâstra, for he argues:

> These weapons are of a very unintelligible character. Some of them are occasionally wielded as missiles; but, in general, they *appear to be mystical powers exercised by the individual*—such as those of paralyzing an enemy, or *locking his senses fast in sleep*, or bringing down storm, and rain, and fire, from heaven.[1522] . . . They are supposed to assume celestial shapes, endowed with human faculties. . . . The *Ramayana* calls them the sons of Krishâshva.[1523]

The Shastra-devatâs, "Gods of the divine weapons," are no more Âgneyâstras, the weapons, than the gunners of Inodern artillery are the cannon they direct. But this simple solution did not seem to strike the eminent Sanskritist. Nevertheless, as he himself says of the armi-form progeny of Krishâshva, "the allegorical origin of the [Agneyâstra] weapons is, undoubtedly, the more ancient."[1524] It is the fiery javelin of Brahmâ.

The seven-fold Âgneyâstra, like the seven senses and the seven principles, symbolized by the seven priests, are of untold antiquity. How old is the doctrine believed in by Theosophists, the following Section will tell.

———

F.

THE SEVEN SOULS OF THE EGYPTOLOGISTS.

If one turns to those wells of information. *The Natural Genesis* and the *Lectures* of Mr. Gerald Massey, the proofs of the antiquity of the doctrine under analysis become positively overwhelming. That the belief of the author differs from ours can hardly invalidate the facts. He views the symbol from a purely natural standpoint, one perhaps a **667]** {THE SEPTENARY IN EGYPT.} trifle too

1522 See pp. 445, 446, *supra.*

1523 *Op. cit.*, i. 297, 2nd ed.

1524 It is. But Âgneyâstra are fiery "missile weapons," not "edged" weapons, as there is some difference between Shastra and Astra in Sanskrit.

materialistic, because too much that of an ardent Evolutionist and follower of the modern Darwinian dogmas. Thus he shows that:

> The student of Böhme's books finds much in them concerning these Seven "Fountain Spirits," and primary powers, treated as seven properties of Nature in the alchemistic and astrological phase of the medheval mysteries. . . .
>
> The followers of Böhme look on such matter as the divine revelation of his inspired Seership. They know nothing of the natural genesis, the history and persistence of the "Wisdom"[1525] of the past (or of the broken links), and are unable to recognize the physical features of the ancient "Seven Spirits" beneath their modern metaphysical or alchemist mask. A second connecting link between the theosophy of Böhme and the physical origins of Egyptian thought, is extant in the fragments of *Hermes Trismegistus*.[1526] No matter whether these teachings are called Illuminatist, Buddhist, Kabalist, Gnostic, Masonic, or Christian, the elemental types can only be truly known in their beginnings.[1527] When the prophets or visionary showmen of cloudland come to us claiming original inspiration, and utter something new, we judge of its value by what it is in itself. But if we find they bring us the ancient matter which they cannot account for, and we can, it is natural that we should judge it by the primary significations rather than the latest pretensions.[1528] It is useless for us to read our later thought into the earliest types of expression, and then say the ancients meant that![1529] Subtilized interpretations which have become doctrines and dogmas in theosophy have now to be tested by their genesis in physical phenomena, in order that we may explode their false pretensions to supernatural origin or supernatural knowledge.[1530]

But the able author of *The Book of the Beginnings* and of *The Natural Genesis* does—very fortunately, for us—quite the reverse. He demonstrates most triumphantly our Esoteric (Buddhist) teachings, by showing them identical with those of Egypt. Let the reader judge **668]** from his learned lecture on "The Seven Souls of Man."[1531] Says the author:

> The first form of the mystical Seven was seen to be figured in heaven by the seven large stars of the *Great Bear*, the constellation assigned by the Egyptians to the Mother of Time, and of the seven Elemental Powers.[1532]

Just so, for the Hindus place their seven primitive Rishis in the Great Bear, and call this constellation the abode of the Saptarshi, Riksha and Chitra-shikhandinas. And their Adepts claim to know whether it is only an astronomical myth, or a primordial mystery having a deeper meaning than it bears on its surface. We are also told that:

> The Egyptians divided the face of the sky by night into seven parts. The primary Heaven was sevenfold.[1533]

[1525] Yet there are some, who may know something of these, even outside the author's lines, wide as they undeniably are.

[1526] This connecting link, like others, was pointed out by the present writer nine years before the appearance of the work from which the above is quoted, namely in *Isis Unveiled*, a work full of such guiding links between ancient, mediaeval, and modern thought, but, unfortunately, too loosely edited.

[1527] Ay; but how can the learned writer prove that these "beginnings" were precisely in Egypt, and nowhere else; and only 50,000 years ago?

[1528] Precisely; and this is just what the Theosophists do. They have never claimed "original inspiration," not even as mediums claim it, but have always pointed, and do now point, to the "primary signification" of the symbols, which they trace to other countries, older even than Egypt; significations, moreover, which emanate from a Hierarchy (or Hierarchies, if preferred) of *living* Wise Men—mortals notwithstanding that Wisdom—who reject every approach to *supernaturalism*.

[1529] But where is the proof that the Ancients did I ot mean precisely that which the Theosophists claim? Records exist for what they say, just as other records exist for what Mr. Gerald Massey says. His interpretations are very correct, but are also very one-sided. Surely Nature has more than one *physical aspect*; for Astronomy, Astrology, and so on, are all on the physical, not the spiritual, plane.

[1530] *The Natural Genesis*, i. 318. It is to be feared that Mr. Massey has not succeeded. We have our followers as he has his followers, and Materialistic Science steps in and takes little account of both his and our speculations!

[1531] The fact that this learned Egyptologist does not recognize in the doctrine of the "Seven Souls," as he terms our "principles," or "metaphysical '*concepts*,'" anything but "the primitive biology or physiology of the soul," does not invalidate our argument. The lecturer touches on only two keys, those that unlock the astronomical and the physiological mysteries of Esotericism, and leaves out the other five. Otherwise he would have promptly understood that what he calls the physiological divisions of the living Soul of man, are regarded by Theosophists as also psychological and spiritual.

[1532] *Op. cit.*, p. 2.

[1533] *Ibid.*, *loc. cit*.

So it was with the Aryans. One has but to read the *Purânas* about the beginnings of Brahmâ and his Egg, to see this. Have the Aryans then, taken the idea from the Egyptians? But, as the lecturer proceeds:

> The earliest forces recognized in Nature were reckoned as seven in number. These became Seven Elementals, devils [?], or later divinities. Seven properties were assigned to Nature—as matter, cohesion, fluxion, coagulation, accumulation, station, and division—and *seven elements or souls to man*.[1534]

All this was taught in the Esoteric Doctrine, but it was interpreted and its mysteries unlocked, as already stated, with *seven*, not two or, at the utmost, three keys; hence the causes and their effects worked in invisible or mystic as well as in psychic Nature, and were made referable to Metaphysics and Psychology as much as to Physiology. As the author says:

> A principle of *sevening*, so to say, was introduced, and the number seven supplied a sacred type *that could be used for manifold purposes*.[1535]

And it was so used. For:

> The seven souls of the Pharaoh are often mentioned in the Egyptian texts. . . . *Seven souls*, *or principles in man were identified by our British Druids*. . . . The **669]** {THE "PRINCIPLES" IN EGYPTIAN "METAPHYSICS."} Rabbins also ran the number of souls up to seven; so, likewise, do the Karens of India.[1536]

And then, the author, with several misspellings, tabulates the two teachings—the Esoteric and the Egyptian—and shows that the latter had the same series and in the same order.

[ESOTERIC] INDIAN.	EGYPTIAN.
1. Rûpa, body or element of form.	1. Kha, body.
2. Prâna, the breath of life.	2. Ba, the soul of breath.
3. Astral body.	3. Khaba, the shade.
4. Manas, or intelligence.[1537]	4. Akhu, intelligence or perception.
5. Kâma Rûpa, or animal soul.	5. Seb, ancestral soul.
6. Buddhi, or spiritual soul.	6. Putah, the first intellectual father.
7. Âtmâ, pure spirit.	7. Atmu, a divine, or eternal soul.[1538]

Further on, the lecturer formulates these seven (Egyptian) Souls, as (1) The Soul of Blood—the *formative*; (2) The Soul of Breath—that *breathes*; (3) The Shade or Covering Soul—that *envelopes*; (4) The Soul of Perception—that *perceives*; (5) The Soul of Pubescence—that *procreates*; (6) The Intellectual Soul—that *reproduces intellectually*; and (7) The Spiritual Soul—that is *perpetuated permanently.*

From the exoteric and physiological standpoint this may be very correct; it becomes less so from the Esoteric point of view. To maintain this, does not at all mean that the "Esoteric Buddhists" *resolve men into a number of elementary spirits*, as Mr. G. Massey, in the same lecture, accuses them of maintaining. No "Esoteric Buddhist" has ever been guilty of any such absurdity. Nor has it been ever imagined that these shadows "become spiritual beings in another world," or "seven potential spirits or elementaries of another life." What is maintained is simply that every time the immortal Ego incarnates it becomes, as a total, a compound unit of Matter and Spirit, which together act on seven different planes of being and consciousness. Elsewhere, Mr. Gerald Massey adds:

> The seven souls [our "principles"] . . . are often mentioned in the Egyptian texts. The moon-god, Taht-Esmun, or the later sun-god, expressed the seven nature-powers that were prior to himself, and were summed up in him as his seven souls [we say "principles"]. . . . The seven stars in the hand of the Christ in Revelation, have the same significance.[1539]

670] And a still greater one, as these stats represent also the *seven keys* of the Seven Churches or the Sodalian Mysteries, kabalistically. However we will not stop to discuss, but add that other Egyptologists have also discovered that the septenary constitution of man was a cardinal doctrine with the old Egyptians. In a series of remarkable articles in the *Sphinx*, of Munich, Herr Franz Lambert gives incontrovertible proof of his conclusions from the *Book of the Dead* and other Egyptian records. For details the reader must be referred to the articles themselves, but the following

---

[1534] *Ibid*., *loc. cit*.

[1535] *Ibid*., *loc. cit*.

[1536] *Ibid.*, p. 4.

[1537] This is a great mistake made in the Esoteric enumeration. Manas is the fifth, not the fourth; and Manas corresponds precisely with Seb, the Egyptian fifth principle, for that portion of Manas which follows the two higher principles, is the ancestral soul, indeed, the bright, immortal thread of the higher Ego, to which clings the spiritual aroma of all the lives or births.

[1538] *Ibid.*, p. 2.

[1539] *Ibid.*, pp. 2, 3.

diagram, summing up the author's conclusions, is demonstrative evidence of the identity of Egyptian Psychology with the septenary division in *Esoteric Buddhism.*

On the left hand side the kabalistic names of the corresponding human principles are placed, and on the right the hieroglyphic names with their renderings as in the diagram of Franz Lambert.

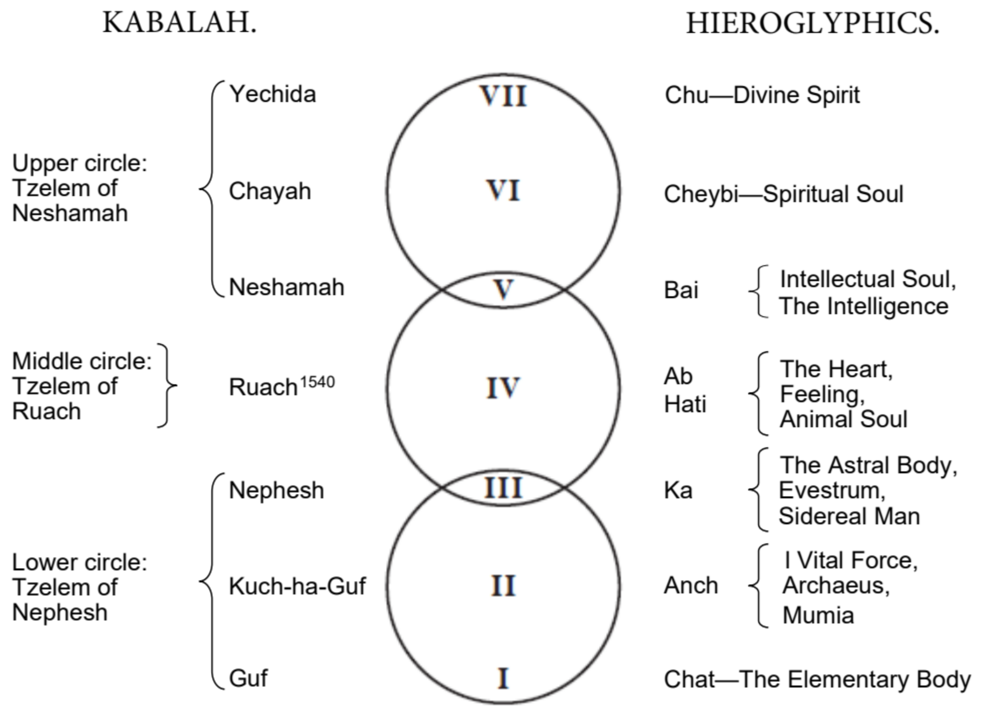

This is a very fair representation of the number of the "principles" of Occultism, but much confused; and this is what we call the seven "principles" in man, and what Mr. Massey calls "souls," giving the same name to the Ego or the Monad which reincarnates and "resurrects," so to speak, at each rebirth, as the Egyptians did, namely—the "Renewed." But how can Ruach (Spirit) be lodged in Kâma Rûpa? What does Böhme, the prince of all the mediseval seers, say?

671] {THE "WATERMEN" OF THE "BUNDAHISH."} We find seven especial properties in nature whereby this only Mother works all things [which he calls fire, light, sound (the upper three) and *desire*, *bitterness*, *anguish*, and *substantiality*, thus analyzing the lower in his own mystic way]; whatever the six forms are spiritually, that the seventh [the body or substantiality], is essentially. These are the seven forms of the Mother of all Beings, from whence all that is in this world is generated.[1541]

And again:

The Creator hath, in the body of this world, generated himself as it were *creaturely* in his qualifying or Fountain Spirits, and all the stars are . . . God's powers, and the whole body of the world consisteth in the seven qualifying or fountain spirits.[1542]

This is rendering in mystical language our theosophical doctrine. But how can we agree with Mr. Gerald Massey when he states that:

The Seven Races of Men that have been sublimated and made Planetary [?] by Esoteric Buddhism,[1543] may be met with in the Bundahish as (1) the earth-men; (2) water-men; (3) breast-eared men; (4) breast-eyed men; (5) one-legged men; (6) bat-winged men; (7) men with tails.[1544]

Each of these descriptions, allegorical and even perverted in their later form, is, nevertheless, an echo of the Secret Doctrine teaching. They all refer to the pre-human evolution of the "Water-men terrible and bad" by *unaided* Nature through millions of years, as previously described. But we deny point-blank the assertion that "these were never real races," and point to the Archaic Stanzas for our

[1540] There seems a confusion, lasting for many centuries, in the minds of Western Kabalists. They call Ruach (Spirit) what we call Kâma Rûpa; whereas, with us, Ruach would be the Spiritual Soul, Buddhi, and Nephesh the fourth principle, the Vital, Animal Soul. Éliphas Lévi falls into the same error.

[1541] *Signatura Rerum*, xiv. pars. 10, 14, 15; *The Natural Genesis*, i. 317.

[1542] *Aurora*, xxiv. 27.

[1543] This is indeed news! It makes us fear that the lecturer had never read *Esoteric Buddhism* before criticizing it. There are too many such misconceptions in his notices of it.

[1544] "The Seven Souls of Man," pp. 26, 27.

answer. It is easy to infer and to say that our "instructors have mistaken these shadows of the Past, for things human and spiritual"; but that "they are neither, and never were either," it is less easy to prove. The assertion must ever remain on a par with the Darwinian claim that man and the ape had a common pithecoid ancestor. What the lecturer takes for a "mode of expression" and nothing more, in the Egyptian *Ritual*, we take as having quite another and an important meaning. Here is one instance. Says the *Ritual*, *the Book of the Dead*:

"I am the mouse." "I am the hawk." "I am the ape." . . . "*I am the crocodile whose soul comes from* MEN." . . . "*I am the soul of the gods*."[1545]

The last sentence but one is explained by the lecturer, who says parenthetically, *"that is*, *as a type of intelligence*,*"* and the last as meaning, "the Horus, or Christ, as the outcome of all."

672] The Occult Teaching answers: It means far more.

It gives first of all a corroboration of the teaching that, while the human Monad has passed on Globe A and others, in the First Round, through all the three kingdoms—the mineral, the vegetable, and the animal—in this our Fourth Round, every mammal has sprung from Man, if the semi-ethereal, many-shaped creature with the *human* Monad in it, of the first two Races, can be regarded as Man. But it must be so called; for, in the Esoteric language, it is not the form of flesh, blood, and bones, now referred to as man, which is in any way the Man, but the inner divine Monad with its manifold principles or aspects.

The lecture referred to, however, much as it opposes *Esoteric Buddhism* and its teachings, is an eloquent answer to those who have tried to represent the whole as a new-fangled doctrine. And there are many such, in Europe, America, and even India. Yet, between the Esotericism of the old Arhats, and that which has now survived in India among the few Brâhmans who have seriously studied their Secret Philosophy, the difference does not appear so very great. It seems centred in, and limited to, the question of the order of the evolution of cosmic and other principles, more than anything else. At all events it is no greater divergence than the everlasting question of the *filioque* dogma, which since the eighth century has separated the Roman Catholic from the older Greek Eastern Church. Yet, whatever the differences in the forms in which the septenary dogma is presented, the substance is there, and its presence and importance in the Brâhmanical system may be judged by what one of India's learned metaphysicians and Vedantic scholars says of it:

The real esoteric seven-fold classification is oue of the most important, if not the most important classification, which has received its arrangement from the mysterious constitution of this eternal type. I may also mention in this connection that the four-fold classification claims the same origin. The light of life, as it were, seems to be refracted by the treble-faced prism of Prakriti, having the three Gunains for its three faces, and divided into seven rays, which develop in course of time the seven principles of this classification. The progress of development presents some points of similarity to the gradual development of the rays of the spectrum. While the four-fold classification is amply sufficient for all practical purposes, this real seven-fold classification is of great theoretical and scientific importance. It will be necessary to adopt it to explain certain classes of phenomena noticed by occultists; and it is perhaps better fitted to be the basis of a perfect system of psychology. It is not the peculiar property of the "Trans-Himalayan Esoteric Doctrine." In fact, it has a closer connection with the **673]** {THE TRANS- AND CIS-HIMÂLAYAN ESOTERIC DOCTRINE.} Brâmanical Logos than with the Buddhist Logos. In order to make my meaning clear I may point out here that the Logos has seven forms. In other words, there are seven kinds of Logoi in the Cosmos. Each of these has became the central figure of one of the seven main brandies of the ancient Wisdom-Religion. This classification is not the seven-fold classification we have adopted. I make this assertion without the slightest fear of contradiction. The real classification has all the requisites of a scientific classification. It has seven distinct principles, which correspond with seven distinct states of Prajñâ or consciousness. It bridges the gulf between the objective and subjective, and indicates the mysterious circuit through which ideation passes. The seven principles are allied to seven states of matter, and to seven forms of force. These principles are harmoniously arranged between two poles, which define the limits of *human* consciousness.[1546]

The above is perfectly correct, save, perhaps, on one point. The "seven-fold classification" in the Esoteric System has never (to the writer's knowledge) been claimed by any one belonging to it, as "the peculiar property of the 'Trans-Himalayan Esoteric Doctrine'"; but only as having survived in that old School alone. It is no more the property of the Trans-, than it is of the Cis-Himalayan Esoteric Doctrine, but is simply the common inheritance of all such Schools, left to the Sages of the Fifth Root-Race by the great Siddhas[1547] of the Fourth. Let us remember that the Atlanteans became

---

[1545] *Ibid.*, p. 26.

[1546] *The Theosophist*, 1887 (Madras), pp. 705, 706.

[1547] According to *Shvetâshvatara-Upanishad* (357) the Siddhas are those who are possessed from birth of "superhuman" powers, as also of "knowledge and indifference to the world." According to the Occult teachings, however, the Siddhas are Nirmânakâyas or the "spirits"—in the sense of an individual, or *conscious* spirit—of great Sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress. Hence their innate knowledge, wisdom and powers.

the terrible sorcerers, now celebrated in so many of the oldest MSS. of India, only toward their "Fall," whereby the submersion of their Continent was brought on. What is claimed is simply that the Wisdom imparted by the "Divine Ones"—born through the Kriyashaktic powers of the Third Race before its Fall and separation into sexes—to the Adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood. The said School or Fraternity being closely connected with a certain island of an inland sea—believed in by both Hindus and Buddhists, but called "mythical" by Geographers and Orientalists—the less one talks of it, the wiser he will be. Nor can one accept the said "seven-fold classification" as having "a closer connection with the Brâhmanical Logos than with the Buddhist Logos," since both are identical, whether the one Logos is called Îshvara or Avalokiteshvara, Brahmâ or Padmapâni. These are, **674]** however, very small differences, more fanciful than real, in fact. Brâhmanism and Buddhism, both viewed from their orthodox aspects, are as inimical and as irreconcilable as water and oil. Each of these great bodies, however, has a vulnerable place in its constitution. While even in their esoteric interpretation both can agree but to disagree, once that their respective vulnerable points are confronted, every disagreement must fall, for the two will find themselves on common ground. The "Achilles' heel" of orthodox Brâhmanism is the Advaita philosophy, whose followers are called by the pious "Buddhists in disguise"; as that of orthodox Buddhism is Northern Mysticism, as represented by the disciples of the philosophies of the Yogâchârya School of Aryasangha and the Mahâyâna, who are twitted in their turn by their co-religionists as "Vedantins in disguise." The Esoteric Philosophy of both these can be but one if carefully analyzed and compared, as Gautama Buddha and Shankarâchârya are most closely connected, if one believes tradition and certain Esoteric Teachings. Thus every difference between the two will be found one of form rather than of substance.

A most mystic discourse, full of septenary symbology, may be found in the *Anugita*.[1548] There the Brâhmana narrates the bliss of having crossed beyond the regions of illusion:

> In which fancies are the gadflies and mosquitoes, in which grief and joy are cold and heat, in which delusion is the blinding darkness, in which avarice is the beasts of prey and reptiles, in which desire and anger are the obstructors.

The sage describes the entrance into and exit from the forest—a symbol for man's life-time—and also that forest itself:[1549]

> In that forest are seven large trees [the senses, mind and understanding, or Manas and Buddhi, included], seven fruits, and seven guests; seven hermitages, seven (forms of) concentration, and seven (forms of) initiation. This is the description of the forest. That forest is filled with trees producing splendid flowers and fruits of five colours.

The senses, says the commentator:

> Are called trees, as being producers of the fruits . . . pleasures and pains . . .; the guests are the powers of each sense personified—they receive the fruits above described; the hermitages are the trees . . . in which the guests take shelter; the seven forms of concentration are the exclusion from the self of the **675]** {AN ALLEGORY FROM THE "ANUGÎTÂ."} seven functions of the seven senses, etc., already referred to; the seven forms of initiation refer to the initiation into the higher life, by repudiating as not one's own the actions of each member out of the group of seven.[1550]

The explanation is harmless, if unsatisfactory. Says the Brâhmana, continuing his description:

> That forest is filled with trees producing flowers and fruits of four colours. That forest is filled with trees producing flowers and fruits of three colours, and mixed. That forest is filled with trees producing flowers and fruits of two colours, and of beautiful colours. That forest is filled with trees producing flowers and fruits of one colour, and fragrant. That forest is filled [instead of with seven] with two large trees producing numerous flowers and fruits of undistinguished colours [mind and understanding—the two higher senses, or theosophically, Manas and Buddhi]. There is one fire [the Self] here, connected with the Brahman,[1551] and having a good mind [or *true knowledge*, according to Arjuna Mishra]. And there is fuel here, (namely) the five senses [or human passions]. The seven (forms of) emancipation from them are the seven (forms of) initiation. The qualities are the fruits. . . . There . . . the great sages receive hospitality. And when they have been worshipped and have disappeared, another forest shines forth, in which *intelligence* is the tree, and emancipation the fruit, and which possesses shade (in the form of) tranquillity, which depends on knowledge, which has contentment for its water, and which has the Kshetrajña[1552] within for the sun.

1548 "The Sacred Books of the East," viii. 284, *et seqq*.

1549 I propose to follow here the text and not the editor's commentaries, who accepts Arjuna Mishra and NÎlakantha's *dead-better* explanations. Our Orientalists never trouble to think that if a native commentator is a non-initiate, he could not explain correctly, and if an Initiate, would not.

1550 See *Chhândogya*, p. 219, and Shankara's commentary thereupon.

1551 The editor explains here, saying, "I presume devoted to the Brahman." We venture to assert that the "Fire" or Self is the real Higher SELF "connected with," that is to say *one* with Brahma, the One Deity. The "Self" separates itself no longer from the Universal Spirit.

1552 The "Supreme Self," says Krishna, in the *Bhagavad Gîtâ*, pp. 102, *et seqq*.

Now, all the above is very plain, and no Theosophist, even among the least learned, can fail to understand the allegory. And yet, we see great Orientalists making a perfect mess of it in their explanations. The "great sages" who "receive hospitality" are explained as meaning the senses, "which, having worked *as unconnected with the self* are finally absorbed into it." But one fails to understand, if the senses are "unconnected" with the "Higher Self," in what manner they can be "absorbed into it." One would think, on the contrary, that it is just because the *personal* senses gravitate and strive to be connected with the *impersonal* Self, that the latter, which is Fire, burns the lower five and purifies thereby the higher two, "mind and understanding," or the higher aspects of Manas[1553] and Buddhi. This is quite apparent from the **676]** text. The "great sages" *disappear* after having "been worshipped." Worshipped by whom if they (the presumed senses) are "unconnected with the self"? By Mind, of course; by Manas (in this case merged in the *sixth sense*) which is not, and cannot be, the Brahman, the Self, or Kshetrajña—the Soul's Spiritual Sun. Into the latter, in time, Manas itself must be absorbed. It has worshipped "great sages" and given hospitality to *terrestrial* wisdom; but once that "another forest shone forth" upon it, it is Intelligence (Buddhi, the seventh sense, but sixth principle) which is transformed into *the* Tree—that Tree whose fruit is emancipation—which finally destroys the very roots of the Ashvattha tree, the symbol of *life* and of its illusive joys and pleasures. And therefore, those who attain to that state of emancipation have, in the words of the above-cited Sage, "no fear afterwards." In this state "the end cannot be perceived because it extends on all sides."

"There always dwell seven females there," he goes on to say, carrying out the imagery. These females—who, according to Arjuna Mishra, are the Mahat, Ahamkâra and five Tanmâtras—have always their faces turned downwards, as they are obstacles in the way of spiritual ascension.

> In that same [Brahman, the Self] the seven perfect sages, together with their chiefs, . . . abide, and again emerge from the same. Glory, brilliance and greatness, enlightenment, victory, perfection and power—these seven rays follow after this same sun [Kshetrajna, the Higher SelfJ. . . . Those whose wishes are reduced [the unselfish]; . . . whose sins [passions] are burnt up by penance, merging the self in the self,[1554] devote themselves to Brahman. Those people who understand the forest of knowledge [Brahman, or the Self], praise tranquillity. And aspiring to that forest, they are [re-] born so as not to lose courage. Such, indeed, is this holy forest. . . . And understanding it, they [the sages] act (accordingly), being directed by the Kshetrajña.

No translator among the Western Orientalists has yet perceived in the foregoing allegory anything higher than mysteries connected with sacrificial ritualism, penance, or ascetic ceremonies, and Hatha Yoga. But he who understands symbolical imagery, and hears the voice of *Self within Self*, will see in this something far higher than mere ritualism, however often he may err in minor details of the Philosophy.

And here we must be allowed a last remark. No true Theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon Occult matters. The **677]** {ENDLESS IS THE SEARCH FOR TRUTH.} chief point is to admit that, in many a way, in the classification of either cosmic or human principles, in addition to mistakes in the order of evolution, and especially on metaphysical questions, those of us who pretend to teach others more ignorant than ourselves—are all liable to err. Thus mistakes have been made in *Isis Unveiled*, in *Esoteric Buddhism*, in *Man*, in *Magic: White and Black*, etc., and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first to its last page by a great Adept, if not by an Avatara. Then only should we say, "This is verily a work without sin or blemish in it!" But so long as the artist is imperfect, how can his work be perfect? "Endless is the search for truth!" Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the *whole* truth at his fingers' ends, even upon one minor teaching of Occultism?

Our chief point in the present subject, however, has been to show that the septenary doctrine, or division of the constitution of man, was a very ancient one, and was not invented by us. This has been successfully done, for we are supported in this, consciously and unconsciously, by a number of ancient, mediaeval, and modern writers. What the former said, was well said; what the latter repeated, has generally been distorted. An instance: Read the Pythagorean Fragments, and study

---

[1553] As Mahat, or Universal Intelligence, is first born, or manifests, as Vishnu, and then, when it falls into Matter and develops self-consciousness, becomes egoism, selfishness, so Manas is of a dual nature. It is respectively under the Sun and Moon, for as Shankarâchârya says: "The moon is the mind, and the sun the understanding." The Sun and Moon are the deities of our planetary Macrocosmos, and therefore Shankara adds that: "The mind and the understanding are the respective deities of the [human] organs." (See *Brihadâranyaka*, pp. 521, *et seqq.*) This is perhaps why Arjuna Mishra says that the Moon and the Fire (the Self, the Sun) constitute the universe.

[1554] "The body in the soul," as Arjuna Mishra is credited with saying, or rather "the soul in the spirit"; and on a still higher plane of development, the Self or Atman in the universal Self.

the septenary man as given by the Rev. G. Oliver, the learned Mason, in his *Pythagorean Triangle*, who speaks as follows:

> The Theosophic Philosophy . . . counted seven properties [or principles] in man—viz.:
> (1) The divine golden man.
> (2) The inward holy body from fire and light, like pure silver.
> (3) The elemental man.
> (4) The mercurial . . . paradisiacal man.
> (5) The martial soul-like man.
> (6) The venerine, ascending to the outward desire.
> (7) The solar man, [a witness to and] an inspector of the wonders of God [the universe].
> They had also seven fountain spirits or powers of nature.[1555]

Compare this jumbled account and distribution of Western Theosophic Philosophy with the latest Theosophic explanations by the **678]** Eastern School of Theosophy, and then decide which is the more correct. Verily:

> Wisdom hath builded her house,
> She hath hewn out her *seven pillars*.[1556]

As to the charge that our School has not adopted the sevenfold classification of the Brâhmans, but has confused it, this is quite unjust. To begin with, the "School" is one thing, its exponents (to Europeans) quite another. The latter have first to learn the A B C of practical Eastern Occultism, before they can be made to understand correctly the tremendously abstruse classification based on the seven distinct states of Prajña or Consciousness; and, above all, to realize thoroughly what Prajña *is*, in Eastern metaphysics. To give a Western student that classification is to try to make him suppose that he can account for the origin of consciousness, by accounting for the process by which a certain knowledge, though *only one of the states* of that consciousness, came to him; in other words, it is to make him account for something he knows on *this* plane, by something he knows nothing about on the other planes; *i.e.*, to lead him from the spiritual and the psychological, direct to the ontological. This is why the primary, old classification was adopted by the Theosophists—of which classifications in truth there are many.

To busy oneself, after such a tremendous number of independent witnesses and proofs have been brought before the public, with an additional enumeration from theological sources, would be quite useless. The seven capital sins and seven virtues of the Christian scheme are far less philosophical than even the seven liberal and the seven accursed sciences—or the seven arts of enchantment of the Gnostics. For one of the latter is now before the public, pregnant with danger in the present as for the future. The modern name for it is *Hypnotism;* used as it is by scientific and ignorant Materialists, in the general ignorance of the seven principles, it will soon become *Satanism* in the full acceptation of the term.

679]

PART III.

ADDENDA.

SCIENCE AND THE SECRET DOCTRINE CONTRASTED.

680]

> The knowledge of this nether world—
> Say, friend, what is it, false or true?
> The false, what mortal cares to know?
> The true, what mortal ever knew?

681]

[1555] *Op. cit.*, p. 179.
[1556] *Prov.*, ix. 1.

SECTION I.

Archaic, or Modern Anthropology?

Whenever the question of the Origin of Man is offered seriously to an unbiassed, honest, and earnest man of Science, the answer conies invariably: "We do not know." De Quatrefages with his agnostic attitude is one of such Anthropologists.

This does not imply that the rest of the men of Science are neither fair-minded nor honest, as such a remark would be questionably discreet. But it is estimated that 75 per cent. of European Scientists are Evolutionists. Are these representatives of Modern Thought all guilty of flagrant misrepresentation of the facts? No one says this—but there are a few very exceptional cases. However, the Scientists, in their anti-clerical enthusiasm and in despair of any alternative theory to Darwinism except that of "special creation," are unconsciously insincere in "forcing" a hypothesis the elasticity of which is inadequate, and which resents the severe strain to which it is now subjected. Insincerity on the same subject is, however, patent in ecclesiastical circles. Bishop Temple has come forward as a thorough-going supporter of Darwinism in his *Religion and Science*. This clerical writer goes so far as to regard Matter—after it has received its "primal impress"—as the unaided evolver of all cosmic phenomena. This view only differs from that of Hæckel, in postulating a hypothetical Deity at "the back of beyond," a Deity which stands entirely aloof from the interplay of forces. Such a metaphysical entity is no more the **682]** Theological God than is that of Kant. Bishop Temple's truce with materialistic Science is, in our opinion, impolitic—apart from the fact that it involves a total rejection of the biblical cosmogony. In the presence of this display of flunkeyism before the materialism of our "learned" age, we Occultists can but smile. But how about loyalty to the Master such theological truants profess to serve—Christ, and Christendom at large?

However, we have no desire, for the present, to throw down the gauntlet to the clergy, our business being now with materialistic Science alone. The latter, in the person of its best representatives, answers to our question, "We do not know;" yet the majority of them act as though Omniscience were their heirloom, and they knew all things.

For, indeed, this negative reply has not prevented the majority of Scientists from speculating on the question, each seeking to have his own special theory accepted to the exclusion of all others. Thus, from Maillet in 1748, down to Hæckel in 1870, theories on the origin of the human race have differed as much as the personalities of their inventors themselves. Buffon, Bory de St. Vincent, Lamarck, E. Geoffroy St. Hilaire, Gaudry, Naudin, Wallace, Darwin, Owen, Hæckel, Filippi, Vogt, Huxley, Agassiz, etc., each has evolved a more or less scientific hypothesis of genesis. De Quatrefages arranges these theories in two principal groups—one based on a rapid, and the other on a very gradual transmutation; the former favouring a new type (man) produced by a being entirely different, the latter teaching the evolution of man by progressive differentiations.

Strangely enough, it is from the most scientific of these authorities that has emanated the most unscientific of all the theories upon the subject of the Origin of Man. This is now so evident, that the hour is rapidly approaching when the current teaching about the descent of man from an ape-like mammal will be regarded with less respect than the formation of Adam out of clay, and of Eve out of Adam's rib. For

> It is evident, especially after the most fundamental principles of Darwinism, that an organized being cannot be a descendant of another whose development is in an inverse order to its own. Consequently, in accordance with these principles, man cannot be considered as the descendant of any simian type whatever.[1557]

[1557] De Quatrefages, *The Human Species*, p. 111. The respective developments of the human and simian brains are referred to. "In the ape the temporo-sphenoidal convolutions, which form the middle lobe, make their appearance and are completed before the anterior convolutions which form the frontal lobe. In man, on the contrary, the frontal convolutions are the first to appear, and those of the middle lobe are formed later." (*Ibid.*)

683] {"PHYSIOLOGICAL" VERSUS "NATURAL" SELECTION.} Lucae's argument *versus* the Ape-theory, based on the different flexures of the bones constituting the axis of the skull in the cases of man and the anthropoids, is fairly discussed by Schmidt. He admits that:

The ape as he grows becomes more bestial; man . . . more human—

and seems, indeed, to hesitate a moment before he passes on:

This flexure of the cranial axis may, therefore, still be emphasized as a human character, in contradistinction to the apes; the peculiar characteristic of an order can scarcely be elicited from it; and especially as to the doctrine of descent, this circumstance seems in no way decisive.[1558]

The writer is evidently not a little disquieted by his own argument. He assures us that it upsets any possibility of the present apes having been the progenitors of mankind. But does it not also negative the bare possibility of the man and the anthropoid having had a common—though, so far, an absolutely theoretical—ancestor?

Even "Natural Selection" itself is with everyday more threatened. The deserters from the Darwinian camp are many, and those who were at one time its most ardent disciples are, owing to new discoveries, slowly but steadily preparing to turn over a new leaf. In the *Journal of the Royal Microscopical Society* for October, 1886, we may read as follows:

PHYSIOLOGICAL SELECTION.—Mr. G. J. Romanes finds certain difficulties in regarding natural selection as a theory for the origin of species, as it is rather a theory of the origin of adaptive structures. He proposes to replace it by what he calls physiological selection, or segregation of the fit. His view is based on the extreme sensitiveness of the reproductive system to small changes in the conditions of life, and he thinks that variations in the direction of greater or less sterility must frequently occur in wild species. If the variation be such that the reproductive system, while showing some degree of sterility with the parent form, continues to be fertile within the limits of the varietal form, the variation would neither be swamped by intercrossing nor die out on account of sterility. When a variation of this kind occurs, the physiological barrier must divide the species into two parts. The author, in fine, regards mutual sterility, not as one of the effects of specific differentiation, but as the cause of it.[1559]

An attempt is made to show the above to be a complement of, and sequence to, the Darwinian theory. This is a clumsy attempt at best. **684]** The public will soon be asked to believe that Mr. C. Dixon's *Evolution without Natural Selection* is also Darwinism—expanded, as the author certainly claims it to be!

But it is like splitting the body of a man into three pieces, and then maintaining that each piece is the identical man he was before, only—expanded. Yet the author states:

Let it be clearly understood that not one single syllable in the foregoing pages has been written antagonistic to Darwin's theory of Natural Selection. All I have done is to explain *certain* phenomena . . . the more one studies Darwin's works, the more one is convinced of the truth of his hypothesis [! !].[1560]

And before this, he alludes to:

The overwhelming array of facts which Darwin gave in support of his hypothesis, and which triumphantly carried the theory of Natural Selection over all obstacles and objections.[1561]

This does not prevent the learned author, however, from upsetting this theory as "triumphantly," and from even openly calling his work *Evolution* without *Natural Selection*, or, in so many words, with Darwin's fundamental idea knocked to atoms in it.

As to Natural Selection itself, the utmost misconception prevails among many present-day thinkers, who tacitly accept the conclusions of Darwinism. It is, for instance, a mere device of rhetoric to credit Natural Selection with the power of *originating* species. Natural Selection is no entity; it is merely a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms are brought about by the Struggle for Existence. Every group of organisms tends to multiply beyond the means of subsistence; the constant battle for life—the "struggle to obtain enough to eat and to escape being eaten" added to the environmental conditions—necessitates a perpetual weeding out of the unfit. The *élite* of any stock, thus sorted out, propagate the species and transmit their organic characteristics to their descendants. All useful variations are thus perpetuated, and a progressive improvement is effected. But Natural Selection—in the writer's humble opinion, "Selection, *as a Power"*—is in reality a pure myth; especially when it is

---

[1558] *Doctrine of Descent and Darwinisin*, p. 290.

[1559] Series II, Vol. VI, p. 769 (Ed. 1886). To this an editorial remark adds that an "P.J.B.," in the *Athenœum* (No.3069, Aug. 21, 1886, pp. 242-3), points out that Naturalists have long recognized that there are "morphological" and "physiological" species. The former have their origin in men's minds, the latter in a series of changes sufficient to affect the internal as well as the external organs of a group of allied individuals. The "physiological selection" of morphological species is a confusion of ideas; that of physiological species a redundancy of terms.

[1560] *Op. cit.*, p. 79.

[1561] *Ibid*., p. 48.

resorted to as an explanation of the Origin of Species. It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. Of itself, "it" can *produce—nothing*, and only operates on the rough material presented to "it." The real question at issue is: What *cause*—combined with other secondary causes—pro- **685]** {THE OCCULT AND THE MODERN DOCTRINES.} duces the "variations" in the organisms themselves? Many of these secondary causes are purely physical—climatic, dietary, etc. Very well. But beyond the secondary aspects of organic evolution, a deeper principle has to be sought for. The Materialist's "spontaneous variations," and "*accidental* divergencies" are self-contradictory terms in a universe of "Matter, Force and *Necessity*." Mere variability of type, apart from the supervisory presence of a quasi-intelligent impulse, is powerless to account for the stupendous complexities and marvels of the human body, for instance. The insufficiency of the Darwinists' mechanical theory has been exposed at length by Dr. Von Hartmann among other purely negative thinkers. It is an abuse of the reader's intelligence to write, as does Hæckel, of *blind* indifferent cells, "arranging themselves into organs." The Esoteric solution of the origin of animal species is given elsewhere.

Those purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., mislead the Western Evolutionist and offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting point* for physical development. The truth is that the differentiating "causes" known to Modern Science only come into operation after the *physicalization of the primeval animal root-types out of the astral*. Darwinism only meets Evolution at its midway point—that is to say, when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The cause underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a sub-conscious intelligence pervading matter, ultimately traceable to a *reflection* of the Divine and Dhyân-Chohanic wisdom.[1562] A not altogether dissimilar conclusion has been arrived at by so well known a thinker as Ed. von Hartmann, who, despairing of the efficacy of *unaided* Natural Selection, regards Evolution as being intelligently guided by the Unconscious—the Cosmic Logos of Occultism. But the latter acts only mediately through Fohat, or Dhyân-Chohanic energy, and not quite in the direct manner which the great pessimist describes.

686] It is this divergence among men of Science, their mutual, and often their *self*-contradictions, that gives the writer of the present volumes the courage to bring to light other and older teachings—if only as hypotheses for *future* scientific appreciation. So evident, even to the humble recorder of this archaic teaching, though not in any way very learned in Modern Sciences, are the scientific fallacies and gaps, that she has determined to touch upon all these, in order to place the two teachings on parallel lines. For Occultism, it is a question of self-defence, and nothing more.

So far, *The Secret Doctrine* has concerned itself with metaphysics, pure and simple. It has now landed on Earth, and finds itself within the domain of physical Science and practical Anthropology, or those branches of study which materialistic Naturalists claim as their rightful domain, coolly asserting, furthermore, that the higher and more perfect the working of the Soul, the more amenable it is to the analysis and explanations *of the Zoologist and the Physiologist alone*.[1563] This stupendous pretension comes from one, who, to prove his pithecoid descent, has not hesitated to include the Lemuridæ among the ancestors of man; these have been promoted by him to the rank of Prosimiæ, *indeciduate* mammals, to which he very incorrectly contributes a *decidud* and a discoidal placenta.[1564] For this Hæckel was taken severely to task by de Quatrefages, and criticised by his own brother Materialists and Agnostics—Virchow and du Bois-Reymond, as great, if not greater authorities than himself.[1565]

[1562] Nägeli's "principle of perfectibility"; von de Baer's "striving towards the purpose"; Braun's "divine breath as the inward impulse in the evolutionary history of Nature"; Professor Owen's "tendency to perfectibility," etc., are all expressive of the veiled manifestations of the universal guiding Fohat, rich with the Divine and Dhyân-Chohanic thought.

[1563] Hæckel on "Cell-Souls and Soul-Cells," *Pedigree*, *of Man*, Aveling's Trans., see pp. 136, 150.

[1564] See *infra*, M. de Quatrefages' *exposé* of Hæckel, in Section II, "The Ancestors Mankind is offered by Science."

[1565] Strictly speaking, du Bois-Reymond is an Agnostic, and not a Materialist. He has protested most vehemently against the materialistic doctrine, which affirms mental phenomena to be merely the product of molecular motion. The most accurate *physiological* knowledge of the structure of the brain leaves us "nothing but matter in motion," he asserts; "*we must go further*, and admit the utterly incomprehensible nature of the psychical principle, which it is *impossible to regard* as a mere outcome of material causes."

Such opposition notwithstanding, Hæckel's wild theories are, to this day, still called by some scientific and logical. The mysterious nature of Consciousness, of Soul, of Spirit in Man being now explained as a mere advance on the functions of the protoplasmic molecules of the lively Protista, and the gradual evolution and growth of human mind and "social instincts" toward civilization having to be traced back to their origin in the civilization of ants, bees, and other creatures—the chances left for an impartial hearing of the doctrines of Archaic Wisdom are few indeed. The *educated* profane are told that:

687] {"THE TESTIMONIUM PAUPERTATIS OF NATURAL SCIENCE."} The social instincts of the lower animals have, of late, been regarded for various reasons *as clearly the origin of morals*, even of those of man [?], . . .

—and that our divine consciousness, our soul, intellect, and aspirations have worked their "way up from the lower stages of the simple cell-soul" of the gelatinous Bathybius—[1566]and they seem to believe it. For such men, the Metaphysics of Occultism must produce the effect that our grandest oratorios produce on the Chinaman—sounds that jar upon their nerves.

Yet, are our Esoteric teachings about "Angels," the first three pre-animal human Races, and the downfall of the Fourth, *on a lower level of fiction and self-delusion* than the Hæckelian "plastidular," or the inorganic "molecular souls of the Protista"? Between the evolution of the spiritual nature of man from the above amœbian souls, and the alleged development of his physical frame from the protoplastic dweller in the ocean slime, there is an abyss which will not easily be crossed by any man in the *full* possession of his intellectual faculties. Physical Evolution, as Modern Science teaches it, is a subject for open controversy; spiritual and moral development on the same lines is the insane dream of a crass Materialism.

Furthermore, past as well as present daily experience teaches that no truth has ever been accepted by learned bodies unless it has dovetailed with the habitually preconceived ideas of their professors. "The crown of the innovator is a crown of thorns"—said Geoffroy St. Hilaire. It is only that which fits in with popular hobbies and accepted notions that as a general rule gains ground. Hence the triumph of the Hæckelian ideas, notwithstanding that they are proclaimed by Virchow, du Bois-Reymond, and others as the "*testimonium pauperiatis* of Natural Science."

Diametrically opposed as may be the materialism of the German Evolutionists to the spiritual conceptions of Esoteric Philosophy, radically inconsistent as is their accepted anthropological system with the real facts of Nature—the pseudo-idealistic bias now colouring English thought is almost more pernicious. The pure Materialistic Doctrine admits of a direct refutation and an appeal to the logic of facts. The Idealism of the present day, not only contrives to absorb, on the one hand, the basic negations of Atheism, but lands its votaries in a tangle of *unreality*, which culminates in a practical Nihilism. Argument with such writers is almost out of the question. Idealists, **688]** therefore, will be still more antagonistic than even the Materialists to the Occult teachings now given. But as no worse fate can befall the exponents of Esoteric Anthropogenesis at the hands of their foes than being openly called by their old and time-honoured names of "lunatics" and "ignoramuses," the present archaic theories may be safely added to the many modern speculations, and bide their time for their full or even partial recognition. Only, as the very existence of these archaic theories will probably be denied, we have to give our best proofs and stand by them to the bitter end.

In our race and generation the one "temple in the universe" is in rare cases—*within us*; but our body and mind have been too defiled by both "sin" and "science" to be outwardly anything better *now* than a fane of iniquity and error. And here our mutual position—that of Occultism and Modern Science—ought to be once for all defined.

We, Theosophists, are willing to bow before such men of learning as the late Prof. Balfour Stewart, Messrs. Crookes, de Quatrefages, Wallace, Agassiz, Butlerof, and others, though, from the stand-point of the Esoteric Philosophy, we may not agree with all they say. But nothing will make us consent to even a show of respect for the opinions of such other men of Science as Hæckel, Carl Vogt, or Ludwig Büchner, in Germany, or even Mr. Huxley and his co-thinkers in Materialism in England—the colossal erudition of the first named, notwithstanding. Such men are simply the intellectual and moral murderers of future generations; especially Hæckel, whose crass Materialism often rises to the height of idiotic *naivetés* in his reasonings. One has but to read his *Pedigree of Man*, *and Other Essays* (Aveling's Translation) to feel a desire that, in the words of Job, his remembrance should perish from the Earth, and that he "shall have no name in the streets." Hear the creator of the mythical Sozura deriding the idea of the origin of the human race "as a supernatural [?] phenomenon," as one—

That could not result from simple mechanical causes, from physical and chemical forces, but requires the direct intervention of a creative personality. . . . Now the central point of Darwin's teaching . . . lies in this, that it demonstrates the simplest mechanical causes, purely physico-chemical phenomena of nature, as wholly sufficient to explain the highest and most difficult problems. Darwin puts in the place of a conscious creative

[1566] See Haeckel's "Present Position of evolution," *op. cit.*, pp. 23, 24, 296, 297, notes.

force, building and arranging the organic bodies of animals and plants on a designed plan, a series of natural forces working blindly (as we say) without aim, without design. In place of an arbitrary act of operation, we have a necessary law of Evolution . . . [So had Manu and Kapila, and, at **689]** {"ALMIGHTY EVOLUTION."} the same time, guiding, conscious and intelligent Powers]. Darwin very wisely . . . had put on one side the question as to the first appearance of life. But very soon that consequence, so full of meaning, so wide-reaching, was openly discussed by able and brave scientific men, such as Huxley, Carl Vogt, Ludwig Büchner. A mechanical origin of the earliest living form was held as the necessary sequence to Darwin's teaching . . . we are at present only concerned with a single consequence of the theory, the natural origin of the human race through almighty Evolution.[1567]

To this, unabashed by such a scientific farrago, Occultism replies: In the course of Evolution, when the physical triumphed over the spiritual and mental evolution, and nearly crushed it under its weight, the great gift of Kriyâshakti remained the heirloom of only a few elect men in every age. Spirit strove vainly to *manifest itself in its fulness in purely organic forms* (as has been explained in Part I of this Volume), and the faculty, which had been a natural attribute in the early humanity of the Third Race, became one of the class regarded as simply phenomenal by Spiritualists and Occultists, and as *scientifically impossible* by Materialists.

In our modern day the mere assertion that there exists a power which can create human forms—ready-made Sheaths within which can incarnate the *conscious* Monads or Nirmânakâyas of past Manvantaras—is, of course, absurd, ridiculous! That which is regarded as quite natural, on the other hand, is the production of a Frankenstein's monster, *plus* moral consciousness, religious aspirations, genius, and a feeling of his own immortal nature within himself—by "physico-chemical forces," guided by blind "Almighty Evolution." As to the origin of that man, not *ex nihilo*, cemented by a little red clay, but from a living divine Entity consolidating the Astral Body with surrounding materials—such a conception is too absurd even to be mentioned, in the opinion of the Materialists. Nevertheless, Occultists and Theosophists are ready to have their claims and theories compared as to their intrinsic value and probability with those of the modern Evolutionists—however unscientific and superstitious these theories may at the first glance appear. Hence the Esoteric teaching is *absolutely* opposed to the Darwinian evolution, as applied to man, and *partially* so with regard to other species.

It would be interesting to obtain a glimpse of the mental representation of Evolution in the scientific brain of a Materialist. What *is* Evolution? If asked to define the full and complete meaning of the **690]** term, neither Huxley nor Hæckel will be able to do so any better than does Webster:

The act of unfolding; the process of growth, development; as the evolution of a flower from a bud, or an animal from the egg.

Yet the bud must be traced through its parent-plant to the seed, and the egg to the animal or bird that laid it; or at any rate to the speck of protoplasm from which it expanded and grew. And both the seed and the speck must have the latent potentialities in them for the reproduction and gradual development, the unfolding of the thousand and one forms or phases of evolution, through which they must pass before the flower or the animal is fully developed? Hence, the future plan—if not a design—*must be there*. Moreover, that seed *has to be traced*, and its nature ascertained. Have the Darwinians been successful in this? Or will the Moneron be cast in our teeth? But this atom of the Watery Abysses is *not* homogeneous matter; and there must be something or somebody that had moulded and cast it into being.

Here Science is once more silent. But since there is no self-consciousness as yet in speck, seed, or germ, according to both Materialists and Psychologists of the modern school—Occultists agreeing in this for once with their natural enemies—what is it that guides the force or forces so unerringly in this process of Evolution? "Blind force"? As well call "blind" the brain which evolved in Hæckel his *Pedigree of Man* and other lucubrations. We can easily conceive that the said brain lacks an important centre or two; for whoever knows anything of the anatomy of the human, or even of any animal, body, and is still an Atheist and a Materialist, must be "hopelessly insane," according to Lord Herbert, who rightly sees in the frame of man's body and the coherence of its parts, something so strange and paradoxical that he holds it to be the "greatest miracle of nature." *Blind* forces and *"no* design" in anything under the Sun! When no sane man of Science would hesitate to say that, even from the little he knows and has hitherto discovered of the forces at work in Kosmos, he sees very plainly that every part, every speck and atom, are in harmony with their fellow atoms, and these with the whole, each having its distinct mission throughout the life-cycle. But, fortunately, the greatest, the most eminent Thinkers and Scientists of the day are now beginning to rise against this "Pedigree," and even against Darwin's Natural Selection theory, though its author had never, probably, contemplated such widely stretched conclusions. The Russian scientist N. T. Danilevsky, **691]** {PHYSICAL AND SPIRITUAL EVOLUTION RECONCILED.} in his remarkable work, *Danvinism*, *a Critical Investigation of the Theory*, upsets such Darwinism completely and without appeal, and so

---

[1567] *Op. cit.*, pp. 34, 35, 36.

does de Quatrefages in his last work. Our readers are recommended to examine the learned paper by Dr. Bourges, a member of the Paris Anthropological Society, read by its author at a recent meeting of that society and called "Evolutionary Psychology; the Evolution of Spirit, etc." In it he completely reconciles the two teachings—namely of physical and spiritual evolution. He explains the origin of the variety of organic forms—which are made to fit their environments with such evidently intelligent design—by the existence and the mutual help and interaction of two Principles in manifested Nature, the inner conscious Principle adapting itself to physical Nature and the innate potentialities of the latter. Thus the French scientist has to return to our old friend Archseus, or the Life-Principle—without naming it—as Dr. Richardson has done in England in his Nerve-Force. The same idea was recently developed in Germany by Baron Hellenbach, in his remarkable work, *Individuality in the Light of Biology and Modern Philosophy.*

We find the same conclusions arrived at in yet another excellent volume by a deep thinking Russian, N. N. Strachof, who says in his *Fundamental Conceptions of Psychology and Physiology:*

> The most clear, as the most familiar, type of development may be found in our own mental or physical evolution, which has served others as a model to follow. . . . If organisms are entities . . . then it is only just to conclude and assert that the organic life strives to beget psychic life; but it would be still more correct and in accordance with the spirit of these two categories of evolution to say, that the true cause of organic life is the tendency of spirit to manifest in substantial forms, to clothe itself in substantial reality. It is the highest form which contains the complete explanation of the lowest, never the reverse.

This is admitting, as Bourges does in the Mémoire above mentioned, the identity of this mysterious, integrally acting and organizing Principle with the Self-Conscious and Inner Subject, which we call the Ego and the world at large the Soul. Thus all the best Scientists and Thinkers are gradually approaching the Occultists in their general conclusions.

But such metaphysically inclined men of Science are out of court and will hardly be listened to. Schiller, in his magnificent poem on the Veil of Isis, makes the mortal youth who dared to lift the impenetrable covering fall down dead, after beholding the naked Truth in the face of the stern Goddess. Have some of our Darwinians, so tenderly **692]** united in natural selection and affinity, also gazed at the Saïtic Mother bereft of her veils? One might almost suspect it after reading their theories. Their great intellects must have collapsed while gauging too closely the uncovered face of Nature, leaving only the grey matter and ganglia in their brains to respond to "blind" physico-chemical forces. At any rate Shakspere's lines apply admirably to our modern Evolutionist, who symbolizes that "proud man," who—

> Drest in a little brief authority;
> Most ignorant of what he's most assured,
> His glassy essence, like an angry ape,
> Plays such fantastic tricks before high heaven,
> As make the angels weep![1568]

These have nought to do with the "Angels." Their only concern is with the human ancestor, the pithecoid Noah who gave birth to three sons—the tailed Cynocephalus, the tailless Ape, and the "arboreal" Palæaeolithic man. On this point, they will not be contradicted. Every doubt expressed is immediately set down as an attempt to cripple scientific enquiry. The insuperable difficulty at the very foundation of the Evolution theory, namely, that no Darwinian is able to give even an approximate definition of the period *at* which, and the form *in* which, the first man appeared, is smoothed down to a trifling impediment, which is "really of no account." Every branch of knowledge is in the same predicament, we are informed. The Chemist bases his most abstruse calculations simply

> Upon a hypothesis of atoms and molecules, of which not one has ever been seen, isolated, weighed, or defined. The electrician speaks of magnetic fluids which have never tangibly revealed themselves. No definite origin can be assigned either to molecules or magnetism. Science cannot and does not pretend to any knowledge of the beginnings of law, matter, or life.[1569]

And, withal, to reject a *scientific hypothesis*, however absurd, is to commit the one unpardonable sin! We risk it.

693]

[1568] *Measure for Measure*, Act ii, Scene 2.
[1569] *Knowledge*, January, 1882.

SECTION II.

The Ancestors Mankind is Offered by Science.

THE question of questions for mankind—the problem which underlies all others, and is more deeply interesting than any other—is the ascertainment of the place which man occupies in Nature, and of his relations to the universe of things.[1570]

The world stands divided this day and hesitates between *Divine Progenitors*—be they Adam and Eve or the Lunar Pitris—and *Bathybius Hœckelii*, the gelatinous hermit of the briny deep. Having explained the Occult theory, it may now be compared with that of Modern Materialism. The reader is invited to choose between the two after having judged them on their respective merits.

We may derive some consolation for the rejection of our Divine Ancestors, in finding that the Hæckelian speculations receive no better treatment at the hands of strictly *exact* Science than do our own. Hæckel's Phylogenesis is no less laughed at by the foes of his fantastic evolution, by other and greater Scientists, than our primeval Races will be. As du Bois-Reymond puts it, we may believe him easily when he says that the

> Ancestral trees of our race sketched in the *Schöpfungsgeschichte* are of about as much value as are the pedigrees of the Homeric heroes in the eyes of the historical critic.

This settled, everyone will see that one hypothesis is as good as another. And as we find Hæckel himself confessing that neither Geology in its history of the past nor the ancestral history of organisms will ever "rise to the position of a real 'exact' science,"[1571] a large margin is thus left to Occult Science to make its annotations and lodge its protests. The world is left to choose between the teachings of Para- **694]** celsus, the "father of modern chemistry," and those of Hæckel, the "father of the mythical Sozura." We demand no more.

Without presuming to take part in the quarrel of such very learned Naturalists as du Bois-Reymond and Hæckel *à propos* of our blood relationship to

> Those ancestors [of ours] which have led up from the unicellular classes, Vermes, Acrania, Pisces, Amphibia, Reptilia to the Aves

—we may put a brief question or two, for the information of our readers. Availing ourselves of the opportunity, and bearing in mind Darwin's theories of Natural Selection, etc., we would ask Science—with regard to the origin of the human and animal species—which theory of Evolution of the two herewith described is the more scientific, or the more unscientific, if so preferred.

(1) Is it that of an Evolution which starts from the beginning with sexual propagation?

(2) Or that teaching which shows the gradual development of organs; their solidification, and the procreation of each species, at first by simple easy separation from one into two or even several individuals; then a fresh development—the first step to a species of separate distinct sexes—the hermaphrodite condition; then again, a kind of parthenogenesis, "virginal reproduction," when the egg-cells are formed within the body, issuing from it in atomic emanations and becoming matured outside of it; until, finally, after a definite separation into sexes, the luman beings begin procreating through sexual connection?

Of these two, the first "theory"—or rather, a "revealed fact"—is enunciated by all the exoteric Bibles, except the *Purânas*, preeminently by the Jewish Cosmogony. The second is that which is taught by the Occult Philosophy, as has been explained.

An answer is found to our question in a volume just published by Mr. Samuel Laing—the best lay exponent of Modern Science.[1572] In chapter viii of his latest work, *A Modern Zoroastrian*, the author begins by twitting "all ancient religions and philosophies" for "assuming a male and female principle for their gods." At first sight, he says:

> This distinction of sex appears as fundamental as that of plant and animal. . . . The Spirit of God brooding over Chaos and producing the world is only a later edition, revised according to monotheistic ideas, of the far older Chaldean legend which describes the creation of Cosmos out of Chaos by the cooperation of great gods, male and female. . . . Thus, in the orthodox Christian creed we are aught to repeat "begotten, not made," a phrase which is absolute nonsense, or **695]** {AN UNVERIFIED CHARGE AGAINST THE ANCIENTS.} *non-sense*—that is, an instance of using words like counterfeit notes, which have no solid value of an idea behind them. For "begotten" is a very definite term, which implies the conjunction of two opposite sexes to produce a new individual.[1573]

[1570] T. Huxley, *Man's Place in Nature*, p. 57.
[1571] *Op. cit.*, "The Proofs of Evolution," p. 273.
[1572] Author of *Modern Science and Modern Thought*.
[1573] *Op. cit.*, pp. 102, 103.

However we may agree with the learned author as to the inadvisability of using wrong words, and the terrible anthropomorphic and phallic element in the old Scriptures—especially in the orthodox Christian *Bible*—nevertheless, there may be two extenuating circumstances in the case. Firstly, all these "ancient philosophies" and "modern religions" are—as has been sufficiently shown in these two Volumes—an exoteric veil thrown over the face of Esoteric Truth; and—as the direct result of this—they are allegorical, *i.e.*, mythological in form; but still they are immensely more philosophical in essence than any of the new scientific theories, so-called. Secondly, from the Orphic Theogony down to Ezra's last remodelling of the Pentateuch, every old Scripture, having in its origin borrowed its facts from the East, has been subjected to constant alterations by friend and foe, until of the original version there has remained but the name, a dead shell from which the spirit had been gradually eliminated.

This alone ought to show that no religious work now extant can be understood without the help of the Archaic Wisdom, the primitive foundation on which they were all built.

But to return to the direct answer expected from Science to our direct question. It is given by the same author, when, following his train of thought on the unscientific euhemerization of the powers of Nature in ancient creeds, he pronounces a condemnatory verdict upon them in the following terms:

> Science, however, makes sad havoc with this impression of sexual generation being the original and only mode of reproduction, and the microscope and dissecting knife of the naturalist introduce us to new and altogether unsuspected [?] worlds of life.

So little "unsuspected," indeed, that the original a-sexual "modes of reproduction" must have been known to the ancient Hindus, at any rate—Mr. Laing's assertion to the contrary notwithstanding. In view of the statement in the *Vishnu Purâna*, quoted by us elsewhere, that Daksha "established sexual intercourse as the means of multiplication," only after a series of other "modes," which are all enumerated therein,[1574] it becomes difficult to deny the fact. This assertion, moreover, is found, note well, in an *exoteric* work. Next, Mr. Laing goes on to tell us that:

> **696]** By far the larger proportion of living forms, in number at any rate if not in size, have come into existence, without the aid of sexual propagation.

He then instances Hseckel's Moneron, "multiplying by self-division." The next stage the author shows in the nucleated cell, "which does exactly the same thing." The following stage is that in

> Which the organism does not divide into two equal parts, but a small portion of it swells out . . . and finally parts company and starts on a separate existence, which grows to the size of the parent by its inherent faculty of manufacturing fresh protoplasm from surrounding inorganic materials.[1575]

This is followed by a many-celled organism which is formed by

> Germ-buds reduced to spores, or single cells, which are emitted from the parent. . . . We are now at the threshold of that system of sexual propagation, which has [now] become the rule in all the higher families of animals . . . This organism, having advantages in the struggle for life, established itself permanently . . . and special organs developed to meet the altered conditions. Thus at length the distinction would be firmly established of a female organ or ovary containing the egg or primitive cell from which the new being was to be developed, and a male organ supplying the fertilizing spore or cell. . . . This is confirmed by a study of embryology, which shows that in the *human* and higher animal species the distinction of sex is not developed until a considerable progress has been made in the growth of the embryo. . . . In the great majority of plants, and in some of the lower families of animals . . . the male and female organs are developed within the same being, and they are what is called hermaphrodites. Another transition form is Parthenogenesis, or virginal reproduction, in which germ-cells, apparently similar in all respects to egg-cells, develop themselves into new individuals, without any fructifying element.[1576]

Of all this we are as perfectly well aware as we are aware that the above was never applied by the very learned English popularizer of Huxley-Hœckelian theories to the *genus homo*. He limits this to specks of protoplasm, plants, bees, snails, and so on. But if he would be true to the theory of descent, he must be as true to ontogenesis, in which the fundamental biogenetic law, we are told, runs as follows:

> The development of the embryo (ontogeny) is a condensed and abbreviated repetition of the evolution of the race (phylogeny). This repetition is the more complete, the more the true original order of evolution (palingenesis) has been retained by continual heredity. On the other hand, this repetition is the less complete, the more by varying adaptations the later spurious development (cænogenesis) has obtained.[1577]

697] {VARIOUS MODES OF REPRODUCTION.} This shows us that every living creature and thing on Earth, including man, evolved from *one common primal form*. Physical man must have

---

[1574] *Op. cit.*, ii. 12, Wilson's Transl.

[1575] *Op. cit.*, p. 104. In this, as has been shown in Part I, Modern Science has again been anticipated, far beyond its own speculations, by Archaic Science.

[1576] *Ibid.*, pp. 104-106.

[1577] *Anthrop*; 3rd edition, p. 11.

passed through the same stages of the evolutionary process in the various modes of procreation as other animals have done; he must have *divided* himself; then, hermaphrodite, have given birth *parthenogenetically* (on the immaculate principle) to his young ones; the next stage would be the *oviparous*—at first "without any fructifying element," then "with the help of the fertilitary spore"; and only after the final and definite evolution of both sexes, would he become a distinct "male and female," when reproduction through sexual union would grow into universal law. So far, all this is scientifically proven. There remains but one thing to be ascertained; viz., the plain and comprehensively described processes of such ante-sexual reproduction. This is done in the Occult books, a slight outline of which has been attempted by the writer in Part I of this Volume.

Either this, or—man is a distinct being. Occult Philosophy may call him that, because of his distinctly *dual* nature. Science cannot do so, once that it rejects every interference save mechanical laws, and admits of no principle outside Matter. The former—Archaic Science—allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex—to use the accepted terms. But it claims that in this Cycle, the Fourth, the frame having already existed among the types and models of Nature from the preceding Rounds—it was quite ready for man from the beginning of this Round.[1578] The Monad had but to step into the Astral Body of the Progenitors, in order that the work of physical consolidation should begin around the shadowy prototype.[1579]

What would Science say to this? It would answer, of course, that as man appeared on Earth as the latest of the mammalians, he had no **698]** need, any more than these mammals, to pass through the primitive stages of procreation as above described. His mode of procreation was already established on Earth when he appeared. In this case, we may reply: Since to this day not the remotest sign of a link between man and the animal has yet been found, then (if the Occult Doctrine is to be repudiated) he must have sprung *miraculously* in Nature, like a fully armed Minerva from Jupiter's brain; and in such case the *Bible* is right, along with other national "revelations." Hence the scientific scorn, so freely lavished by the author of *A Modern Zoroastrian* upon ancient philosophies and exoteric creeds, becomes premature and uncalled for. Nor would the sudden discovery of a "missing-link"-like fossil mend matters at all. For neither one such solitary specimen nor the scientific inductions therefrom, could insure its being the long-sought-for relic, *i.e.*, that of an undeveloped, still a once-speaking, Man. Something more would be required as a final proof. Besides this, even *Genesis* takes up man, her Adam of dust, only where the Secret Doctrine leaves her "Sons of God and Wisdom" and picks up the physical man of the Third Race. Eve is *not* "begotten," but is extracted out of Adam in the manner of "Amœba A," contracting in the middle and splitting into Amœba B—by division.[1580]

Nor has human speech developed from the various animal sounds. Hæckel's theory that "speech arose gradually from a few simple, crude animal sounds," as such "speech still remains amongst a few races of lowest rank,"[1581] is altogether unsound, as argued by Professor Max Müller, among others. He contends that no plausible explanation has yet been given as to how the "roots" of language came into existence. A *human* brain is necessary for *human* speech. And figures relating to the size of the respective brains of man and ape show how deep is the gulf which separates the two. Vogt says that the brain of the largest ape, the gorilla, measures no more than 30˙51 cubic inches; while the average brains of the flat-headed Australian natives—the lowest now of the human races—amount to 99'35 cubic inches! Figures are awkward witnesses and cannot lie. Therefore, as truly observed by Dr. P. Pfaff, whose premises are as sound and correct as his biblical conclusions are silly:

[1578] Theosophists will remember that, according to Occult teaching; cyclic Pralayas so-called are but "Obscurations," during which periods Nature, *i.e.*, everything visible and invisible on a resting Planet—remains in *status quo*. Nature rests and slumbers, no work of destruction going on upon the Globe even if no active work be done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The "Night" of a Planet has hardly any twilight preceding it. It is caught like a huge mammoth by an avalanche, and remains slumbering and frozen till the next dawn of its new Day—a very short one indeed in comparison to the Day of Brahmâ.

[1579] This will be pooh-poohed, because it will not be understood by our modern men of Science; but every Occultist and Theosophist will easily realize the process. There *can be no objective* form on Earth, nor in the universe either, without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art, a sculptor has had to create first of all a model in his mind, then sketch it in dimensional lines, and then only can he reproduce it in a three dimensional or objective figure. And if the human mind is a living demonstration of such successive stages in the process of Evolution, how can it be otherwise when Nature's Mind and creative powers are concerned?

[1580] See *A Modern Zoroastrian*, p. 103.

[1581] "Darwinian Theory" in *Pedigree of Man*, p. 22.

The brain of the apes most like man does not amount to quite a third of the brain of the lowest races of men: it is not half the size of the brain of a new-born child.[1582]

699] {READY-MADE MATERIALS OF SPEECH.} From the foregoing it is thus very easy to perceive that in order to prove the Huxley-Hækelian theories of the descent of man, it is not one, but a great number of "missing links"—a true ladder of progressive evolutionary steps—that would have to be first found and then presented by Science to thinking and reasoning humanity, before it would abandon belief in Gods and the immortal Soul for the worship of quadrumanic ancestors. Mere myths are now greeted as "axiomatic truths." Even Alfred Russel Wallace maintains with Hæckel that primitive man was a speechless ape-creature. To this Prof. Joly answers:

Man never was, in my opinion, this pithecanthropus alalus whose portrait Hæckel has drawn as if he had seen and known him, whose singular and completely hypothetical genealogy he has even given, from the mere mass of living protoplasm to the man endowed with speech and a civilization analogous to that of the Australians and Papuans.[1583]

Hæckel, among other things, often comes into direct conflict with the "science of languages." In the course of his attack on Evolutionism[1584] Prof. Max Müller stigmatized the Darwinian theory as "vulnerable at the beginning and at the end." The fact is, that only the partial truth of many of the secondary "laws" of Darwinism is beyond question—M. de Quatrefages evidently accepting natural selection, the struggle for existence, and transformation within species, as proven not once and for ever, but only *pro tempore.* But it may not be amiss, perhaps, to condense the linguistic case against the "ape ancestor" theory:

Languages have their phases of growth, etc., like all else in Nature. It is almost certain that the great linguistic families pass through three stages.

(1) All words are roots and are merely placed in juxtaposition (Radical languages).

(2) One root defines the other, and becomes merely a determinative element (Agglutinative).

(3) The determinative element (the determinating meaning of which has long lapsed) unites into a whole with the formative element (Inflected).

The problem then is: Whence these roots? Prof. Max Müller argues that the existence of these *ready-made materials of speech* is a proof that man cannot be the crown of a long organic series. This *potentiality of forming roots* is the great crux which Materialists almost invariably avoid.

700] Von Hartmann explains it as a manifestation of the "Unconscious," and admits its cogency *versus* mechanical Atheism. Hartmann is a fair representative of the Metaphysician and Idealist of the present age.

The argument has never been met by the non-pantheistic Evolutionists. To say with Schmidt: "Forsooth we are to halt before the origin of language!"—is an avowal of dogmatism and of speedy defeat.[1585]

We respect those men of Science who, wise in their generation, say: The Prehistoric Past being utterly beyond our powers of direct observation, we are too honest, too devoted to the truth—or what we regard as truth—to speculate upon the unknown, giving out our unproven theories along with facts absolutely established in Modern Science.

The borderland of [metaphysical] knowledge is, therefore, best left to time, which is the best test as to truth.[1586]

This is a wise and an honest sentence in the mouth of a Materialist. But when a Hæckel, after just saying that "historical events of past time," having "occurred many millions of years ago,[1587] . . . are for ever removed from direct observation," and that neither Geology nor Phylogeny[1588] can or will "rise to the position of a real 'exact' science," then insists on the development of all organisms—"from the lowest vertebrate to the highest, from amphioxus to man"—we ask for a weightier proof than he can give. Mere "empirical sources of knowledge," so extolled by the author of *Anthropogeny*—when he has to be satisfied with the qualification for his own views—are not competent to settle problems lying beyond their domain; nor is it the province of exact Science to

---

[1582] *The Age and Origin of Man*.

[1583] *Man before Metals*, p. 320, "International Scientific Series."

[1584] *Mr. Darwin's Philosophy of Language*, 1873.

[1585] *Cf.* his *Doctrine of Descent and Darwinism*, p. 304.

[1586] *A Modern Zoroastrian*, p. 136.

[1587] It thus appears that in its anxiety to prove our noble descent from the catarrhine "baboon," Hæckel's school has pushed back the times of pre-historic man millions of years. (See *Pedigree of Man*, p. 273.) Occultists, render thanks to Science for such corroboration of our claims!

[1588] This seems a poor compliment to pay Geology, which is not a speculative but as exact a Science as Astronomy—save, perhaps, its too risky chronological speculations. It is mainly a "descriptive" as opposed to an "abstract" Science.

place any reliance on them.[1589] If "empirical"—and **701]** {SCIENTIFIC TRESPASSERS.} Hæckel himself declares so repeatedly—then they are no better, nor any more reliable, in the sight of *exact* research, when extended into the remote past, than are our Occult teachings of the East, both having to be placed on the same level. Nor are his phylogenetic and palingenetic speculations treated any more favourably by the real Scientists, than are our cyclic repetitions of the evolution of the great in the minor races, and the original order of Evolution. For the province of exact, real Science, materialistic though it be, is to carefully avoid anything like guess-work, speculation which *cannot* be verified; in short, all *mppressio veri* and all *suggestio falsi.* The business of the men of exact Science is to observe, each in his chosen department, the phenomena of Nature; to record, tabulate, compare and classify the facts, down to the smallest minutiæ which are presented to the observation of the senses *with the help of all the exquisite mechanism that modern invention supplies*, not by the aid of metaphysical flights of fancy. All that he has a legitimate right to do, is to correct by the assistance of physical instruments the defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of Metaphysics and Psychology. His duty is to verify and to rectify all the facts that *fall under his direct observation;* to profit by the experiences and mistakes of the Past in endeavouring to trace the working of a certain concatenation of cause and effect, which—but only by its constant and unvarying repetition—may be called a Law. This it is which a man of Science is expected to do, if he would become a teacher of men and remain true to his original programme of natural or physical Sciences. Any side path from this royal road becomes speculation.

Instead of keeping to this, what does many a so-called man of Science do in these days? He rushes into the domain of pure Metaphysics, while deriding them. He delights in rash conclusions and calls them "a deductive law from the inductive law" of a theory based upon and drawn out of the depths of his own consciousness—that consciousness being perverted by, and honeycombed with, one-sided Materialism. He attempts to explain the "origin" of things, which are yet embosomed only in his own conceptions. He attacks spiritual beliefs and religious traditions millenniums old, and denounces everything, save his own hobbies, as superstition. He suggests theories of the Universe, a cosmogony developed by blind, mechanical forces of Nature alone, far more *miraculous and impossible* than even one based **702]** upon the assumption of *fiat lux ex nihilo*—and tries to astonish the world by his wild theory; and this theory, being known to emanate from a scientific brain, is taken, on *blind faith*, as very scientific and as the outcome of Science.

Are these the opponents Occultism should dread? Most decidedly not. For such theories are treated no better by *real* Science than are our own by empirical Science. Hæckel, hurt in his vanity by du Bois-Reymond, is never tired of publicly complaining of the latter's onslaught on his fantastic theory of descent. Rhapsodizing on "the exceedingly rich storehouse of empirical evidence," he calls those "recognized Physiologists" who oppose every speculation of his drawn from the said "storehouse"—ignorant men, and declares:

> If many men, and among them even some Scientists of repute—hold that the whole of phylogeny is a castle in the air, and genealogical trees [from monkeys?] are empty plays of phantasy, they only in speaking thus demonstrate their ignorance of that wealth of *empirical sources of knowledge* to which reference has already been made.[1590]

We open Webster's Dictionary and read the definitions of the word "empirical":

> Depending upon experience or observation alone, *without due regard to modem science and theory.*

This applies to the Occultists, Spiritualists, Mystics, etc. Again:

> An empiric; one who confines himself to applying the results of his own observations only [which is Hæckel's case]; one *wanting science . . .* an ignorant and unlicensed practitioner; a quack; a charlatan.

No Occultist or "Magician," has ever been treated to any worse epithets. Yet the Occultist remains on his own metaphysical grounds, and does not endeavour to rank *his knowledge*, the fruits of *his* personal observation and experience, among the *exact* Sciences of modern learning. He

[1589] Such newly-coined words as "perigenesis of plastids," "plastidule souls" (!), and others less comely, invented by Hseckel, may be very learned and correct in so far as they may express very graphically the ideas in his own vivid fancy. As *facts*, however, they remain for his less imaginative colleagues painfully cænogenetic—to use his own terminology; *i.e.*, for true Science they are spurious speculations, so long as they are derived from "empirical sources." Therefore, when he seeks to prove that "the origin of man from other mammals, and most directly from the catarrhine apes, is a deductive law, that follows necessarily from the inductive law of the theory of descent" (*Anthropogeny*, p. 392, quoted in *Pedigree of Man*, p. 295.)—his no less learned foes (du Bois-Reymond—for one) have a right to see in this sentence a mere jugglery of words; a "*testimonium paupertatis* of Natural Science"—as he himself complains, speaking, in return, of du Bois-Reymond's "astonishing ignorance." (See *Pedigree of Man*, notes on pp. 295, 296.)

[1590] *Pedigree of Man*, p. 273.

keeps within his legitimate sphere, where he is master. But what is one to think of a rank Materialist, whose duty is clearly traced before him, who uses such an expression as this:

The origin of man from other mammals, and most directly from the catarrhine ape, is a deductive law, that follows necessarily from the inductive law of the Theory of Descent.[1591]

A "theory" is simply a hypothesis, a speculation, and *not* a law. To say otherwise is one of the many liberties taken now-a-days by Scientists. They enunciate an absurdity, and then hide it behind the shield of Science. A deduction from theoretical speculation is nothing **703]** {MR. HUXLEY APPLIES AN "EXTINGUISHER."} more than *a speculation on a speculation.* Sir William Hamilton has already shown that the word theory is now used

In a very loose and improper sense . . . that it is convertible into *hypothesis*, and *hypothesis* is commonly used as another term for *conjecture*, whereas the terms "theory" and "theoretical" are properly used in opposition to the terms practice and practical.

But Modern Science puts an extinguisher on the latter statement, and mocks at the idea. Materialistic Philosophers and Idealists of Europe and America may be agreed with the Evolutionists as to the physical origin of man, yet it will never become a general truth with the true Metaphysician; and the latter defies the Materialists to make good their arbitrary assumptions. That the ape-theory theme[1592] of Vogt and Darwin, on which the Huxley-Hæckelians have of late composed such extraordinary variations, is far less scientific—because clashing with the fundamental laws of that theme itself—than ours can ever be shown to be, is very easy of demonstration. Let the reader only turn to the excellent work on *Human Species* by the great French Naturalist de Quatrefages, and our statement will at once be verified.

Moreover, between the Esoteric teaching concerning the Origin of Man and Darwin's speculations, no man, unless he is a rank Materialist, will hesitate. This is the description given by Mr. Darwin of "the early progenitors of man."

They must have been once covered with hair, both sexes having beards; their ears were probably pointed and capable of movement; and their bodies were provided with a tail, having the proper muscles. Their limbs and bodies were also acted on by many muscles which now only occasionally reappear, but are normally present in the Quadrumana. . . . The foot was then prehensile, judging from the condition of the great toe in the foetus; and our progenitors, no doubt, were arboreal in their habits, and frequented some warm forest-clad land. The males had great canine teeth, which served them as formidable weapons.[1593]

704] Darwin connects man with the type of the tailed catarrhines:

And consequently removes him a stage backward in the scale of evolution. The English naturalist is not satisfied to take his stand upon the ground of his own doctrines, and, like Hæckel, on this point places himself in direct variance with one of the fundamental laws which constitute the principal charm of Darwinism.

And then the learned French Naturalist proceeds to show how this fundamental law is broken. He says:

In fact, in the theory of Darwin, transmutations do not take place, either by chance or in every direction. They are ruled by certain laws which are due to the organization itself. If an organism is once modified in a given direction, it can undergo secondary or tertiary transmutations, but will still preserve the impress of the original. It is the law of *permanent characterization*, which *alone* permits Darwin to explain the filiation of groups, their characteristics, and their numerous relations. It is by virtue of this law that *all* the descendents of the first mollusc have been molluscs; *all* the descendants of the first vertebrate have been vertebrates. It is clear that this constitutes one of the foundations of the doctrine. It follows that two beings belonging to two distinct types call be referred to *a common ancestor*, but the one cannot be the descendant of the other.

[1591] *Anthropogeny*, p. 392. Quoted in *Pedigree of Man*, p. 295.

[1592] The *mental* barrier between man and ape, characterized by Huxley as an "enormous gap, a distance practically immeasurable" (! !) is, indeed, in itself conclusive. Certainly it constitutes a standing puzzle to the Materialist, who relies on the frail reed of "natural selection." The physiological differences between Man and the Apes are in reality—despite a curious community of certain features—equally striking. Says Dr. Schweinfurth, one of the most cautious and experienced of Naturalists:

"In modern times there are no animals in creation that have attracted a larger amount of attention from the scientific student of nature than these great quadrumana [the anthropoids], which are stamped with such a singular resemblance to the human form as to have justified the epithet of anthropomorphic. . . . But all investigation at present only leads human intelligence to a confession of its insufficiency; and nowhere is caution more to be advocated, nowhere is premature judgment more to be deprecated than in the attempt to bridge over the mysterious chasm which separates man and beast." (*Heart of Africa*, i., 520. Ed., 1873.)

[1593] *The Descent of Man*, p. 160. Ed. 1888. A ridiculous instance of evolutionist contradiction is afforded by Schmidt (*Doctrine of Descent and Darwinism*, p. 292). He says: "Man's kinship with the apes is . . . not impugned by the bestial strength of the teeth of a male orang or gorilla." Mr. Darwin, on the contrary, endows this fabulous Being with teeth used as weapons!

Now man and apes present a very striking contrast in *respect to type.* Their organs . . . correspond almost exactly term for term: lint these organs are arranged after a very different plan. In man they are so arranged that he is essentially a *walker*, while in apes they necessitate his being a *climber. . . .* There is here an anatomical and mechanical distinction. . . . A glance at the page where Huxley has figured side by side a human skeleton and the skeletons of the most highly developed apes is a sufficiently convincing proof.

The consequence of these facts, from the point of view of the logical application of the law of *permanent characterizations*, is that man cannot be descended from an ancestor who is already characterized as an ape, any more than a catarrhine tailless ape can be descended from a tailed catarrhine. A *walking animal* cannot be descended from a *climbing* one. This was clearly understood by Vogt.

In placing man among the primates, he declares without hesitation that the lowest class of apes have passed the landmark (the common ancestor), from which the different types of this family have originated and diverged. [This ancestor of the apes, Occult Science sees in the lowest human group during the Atlantean period, as shown before.] We must, then, place the origin of man beyond the last ape [corroborating our doctrine], if we wish to adhere to one of the laws most emphatically necessary to the Darwinian theory. We then come to the prosimiæ of Hæckel, the loris, iudris, etc. But these animals also are climbers; we must go further, therefore, in search of our first direct ancestor. But the genealogy by Hæckel brings us from the latter to the *marsupials.* From men to the kangaroo the distance is certainly great. Now neither living nor extinct fauna show the intermediate types which ought to serve as landmarks. This difficulty **705]** {AN ABSOLUTELY THEORETICAL PITHECOID MAN.} causes but slight embarrassment to Darwin.[1594] We know that he considers the want of information upon similar questions as a proof in his favour. Hæckel doubtless is as little embarrassed. He admits the existence of an absolutely theoretical *pithecoid man.*

Thus, since it has been proved that, according to Darwinism itself, the origin of man must be placed beyond the eighteenth stage, and since it becomes, in consequence, *necessary* to fill up the gap between marsupials and man, will Hæckel admit the existence of *four unknown*, *intermediate groups* instead of one? Will he complete his genealogy in this manner? It is not for me to answer.[1595]

But see Hæckel's famous genealogy, in *The Pedigree of Man*, called by him the "Ancestral Series of Man." In the "Second Division" (eighteenth stage) he describes—

Prosimiæ, allied to the Loris (Stenops) and Makis (Lemur), without marsupial bones and cloaca, *with placenta.*[1596]

And now turn to de Quatrefages' *The Human Species*,[1597] and see his proofs, based on the latest discoveries, to show that the Prosimias of Hæckel have no decidua and a diffuse placenta. They cannot be the ancestors of the apes even, let alone man, according to a fundamental law of Darwin himself, as the great French Naturalist shows. But this does not dismay the "animal theorists" in the least, for self-contradiction and paradoxes are the very soul of modern Darwinism. Witness—Mr. Huxley; having himself shown, with regard to fossil man and the "missing link," that:

Neither in Quaternary ages nor at the present time does any intermediary being fill the gap which separates man from the Troglodyte;

and that to "deny the existence of this gap *would be as reprehensible as absurd*," the great man of Science denies his own words *in actu* by supporting with all the weight of his scientific authority that *most* "absurd" of all theories—the *descent of man from an ape!*

Says de Quatrefages:

This genealogy is wrong throughout, and is founded on a material error.

Indeed, Hæckel bases his descent of man on the seventeenth and eighteenth stages, the Marsupialia and Prosimœ—(genus Hseæckelii?). Applying the latter term to the Lemuridae—hence making of them animals with a placenta—he commits a zoological blunder. For after **706]** having himself divided mammals according to their anatomical differences into two groups—the *indeciduata*, which have no decidua (or special membrane uniting the placentæ), and the *deciduata*, those who possess it—he includes the Prosimiae in the latter group. Now we have shown elsewhere what other men of Science had to say to this. As de Quatrefages says:

The anatomical investigations of . . . Milne Edwards and Grandidier upon the animals . . . place it beyond all doubt that the prosimiie of Hæckel have no decidua and a diffuse placenta. They are *indeciduata.* Far from any possibility of their being the ancestors of the apes, according to the principles laid down by Hæckel himself, they cannot even be regarded as the ancestors of the zono-placental mammals . . . and ought to be connected with the Pachydermata, the Edentata, and the Cetacea.[1598]

And yet Hæckel's inventions pass with some as *exact Science!*

1594 According even to a fellow-thinker, Professor Schmidt, Darwin has evolved "a certainly not flattering, and perhaps in many points not correct, portrait of our presumptive ancestors in the phase of dawning humanity." (*Doctrine of Descent and Darwinism*, p. 264.)

1595 *The Human Species*, pp. 106-108.

1596 *Op. cit.*, p. 77.

1597 Pp. 109, 110.

1598 *Op. cit.*, p. 110.

The above mistake, if indeed it be one, is not even hinted at in Hæckel's *Pedigree of Man*, translated by Aveling. If the excuse may stand good that at the time the famous "genealogies" were made, "the embryogenesis of the Prosimise was not known," it is familiar now. We shall see whether the next edition of Aveling's translation will have this important error rectified, or if the seventeenth and eighteenth stages will remain as they are to blind the profane, as one of the *real* intermediate links. But, as the French Naturalist observes:

Their [Darwin's and Hæckel's] process is always the same, considering the unknown as a *proof* in favour of their theory.

It comes to this. Grant to man an immortal Spirit and Soul; endow the whole animate and inanimate creation with the monadic principle gradually evolving from latent and passive into active and positive polarity—and Hæckel will not have a leg to stand upon, whatever his admirers may say.

But there are important divergencies even between Darwin and Hæckel. While the former makes us proceed from the *tailed* catarrhine, Hæckel traces our hypothetical ancestor to the *tailless* ape, though, at the same time, he places him in a hypothetical "stage" immediately preceding this—Menocerca with tails (nineteenth stage).

Nevertheless, we have one thing in common with the Darwinian school, that is the law of gradual and extremely slow Evolution, embracing many million years. The chief quarrel, it appears, is with regard to the nature of the primitive "ancestor." We shall be told that the Dhyân Chohan, or the "progenitor" of Manu, is a hypothetical **707]** {THE SOZURA A CREATURE ENTIRELY UNKNOWN TO SCIENCE.} being unknown on *the physical plane.* We reply that it was believed in by the whole of Antiquity, and is by nine-tenths of the present humanity; whereas not only is the pithecoid man, or ape-man, a purely hypothetical creature of Hæckel's creation, unknown and untraceable on this Earth, but further its genealogy—as invented by him—clashes with scientific facts and all the known data of modern discovery in Zoology. It is simply absurd, even as a fiction. As de Quatrefages demonstrates in a few words, Hæckel "admits the existence of an absolutely theoretical pithecoid man"—a hundred times more difficult to accept than any Deva ancestor. And it is not the only instance in which he proceeds in a similar manner in order to complete his genealogical table. In fact he very naively admits his inventions himself. Does he not confess the non-existence of his Sozura (fourteenth stage)—a creature entirely unknown to Science—by confessing over his own signature, that:

The proof of its existence arises from the necessity of an intermediate type between the thirteenth and the fourteenth stages [!].

If so, we might maintain with as much scientific right, that the proof of the existence of our three ethereal Races, and of the three-eyed in men of the Third and Fourth Root-Races, "arises also from the necessity of an intermediate type" between the animal and the Gods. What reason would the Hæckelians have to protest in this special case?

Of course there is a ready answer: Because we do not grant the presence of the Monadic Essence. The manifestation of the Logos as individual consciousness in the animal and human creation is not accepted by exact Science, nor does it cover the whole ground, of course. But the failures of Science and its arbitrary assumptions are far greater on the whole than any "extravagant" Esoteric doctrine can ever furnish.[1599] Even thinkers of the school of Von Hartmann have become tainted with the general epidemic. They accept the Darwinian Anthropology (more or less), though they also postulate the individual Ego as a manifestation of the Unconscious (the Western presentation of the Logos or Primeval Divine Thought). They say the evolution of the physical man is from the animal, but that mind in its various phases is altogether a thing apart from material facts, though organism, as a Upâdhi, is necessary for its manifestation.

708]

PLASTIDULAR SOULS, AND CONSCIOUS NERVE-CELLS.

But one can never see the end of such wonders with Hæckel and his school, whom the Occultists and Theosophists have every right to consider as materialistic tramps trespassing on private metaphysical grounds. Not satisfied with the paternity of Bathybius (Hseæckelii), "plastidular souls" and "atom-souls"[1600] are now invented, on the basis of purely blind mechanical forces of matter. We are informed that:

[1599] Of course the Esoteric system of Fourth Round Evolution is much more complex than the paragraph and quotations referred to categorically assert. It is practically a *reversal*—both in embryological inference and succession in time of species—of the current Western conception.

[1600] According to Hæckel, there are also "cell-souls" and "atom-cells"; an "inorganic molecular soul" without, and a "plastidular soul" with, or possessing, memory. What are our Esoteric teachings

The study of the evolution of soul-life shows us that this has worked its way up from the lower stages of the simple cell-soul, through an astonishing series of gradual stages in evolution, up to the soul of man.[1601]

"Astonishing," truly—based as this wild speculation is on the *consciousness* of the "nerve cells." For as he tells us:

Little as we are in a position, at the present time, to explain fully the nature of consciousness,[1602] yet the comparative and genetic observation of it clearly shows, that it is only a higher and more complex function of the nerve cells. [1603]

Mr. Herbert Spencer's song on consciousness—is sung, it seems, and may henceforth be safely stored up in the lumber room of obsolete speculations. Where, however, do Hæckel's "complex functions" of *his* scientific "nerve-cells" land him? Once more right into the Occult and mystic teachings of the *Kabalah* about the descent of Souls as conscious and unconscious Atoms; among the Pythagorean Monad and the Monads of Leibnitz, and the "Gods, Monads, and Atoms" of our Esoteric teaching;[1604] into the *dead letter* of Occult teachings, left to **709]** {A CAUTIOUS MOVE TOWARDS "MAGIC."} the *amateur* Kabalists and professors of ceremonial Magic. For this is what he says, in explaining his newly-coined terminology:

Plastidule-Souls. The plastidules or protoplasmic molecules, the smallest, homogeneous parts of the protoplasm are, on our plastid theory, to be regarded as the active factors of all life-functions. The plastidular soul differs from the inorganic molecular soul in that it possesses memory.[1605]

This he develops in his mirific lecture on the "Perigenesis of Plasti-dule, or the Wave-motions of Living Particles." It is an improvement on Darwin's theory of "Pangenesis," and a further approach, a cautious move, towards "Magic." The former is a conjecture that:

Some of the actual identical atoms which formed part of ancestral bodies are thus transmitted through their descendants for generation after generation, so that we are literally "flesh of the flesh" of the primeval creature who has developed into man

—explains the author of *A Modem Zoroastrian*.[1606] The latter, Occultism, teaches that—(*a*) the life-atoms of our (Prâna) Life-Principle, are never entirely lost when a man dies. That the atoms best impregnated with the Life-Principle, an independent, eternal, conscious factor, are partially transmitted from father to son by heredity, and are partially drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (*b*), as the Individual Soul is ever the same, so are the atoms of the lower principles (the body, its astral, or life-double, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies.[1607]

To be just and, to say the least, logical, our modern Hæckelians ought to pass a resolution that henceforth the "Perigenesis of the Plastidule," and other similar lectures, should be bound up with those on "Esoteric Buddhism" and "The Seven Principles in Man." Thus the public will have a

---

to this? The *divine and human* soul of the seven principles in man must, of course, pale and give way before such a stupendous revelation!

[1601] *The Pedigree of Man*, p. 296.

[1602] A valuable confession, this. Only it makes the attempt to trace the *descent* of consciousness in man, as well as of his physical body, from Bathybius Hæckelii, still more humorous and *empirical* in the sense of Webster's second definition.

[1603] *Ibid*.

[1604] Those who take the opposite view and look upon the existence of the human Soul—"as a supernatural, a spiritual phenomenon, conditioned by forces altogether different from ordinary physical forces," mock, he thinks, "in consequence, all explanation that is simply scientific." They have no right it seems, to assert that "psychology is, in part, or in whole, a spiritual science, not a physical one." The new discovery by Hæckel—one taught for thousands of years in all the Eastern religious, however—that animals have souls, will, and sensation, hence, soul-functions, leads him to make of Psychology the science of the Zoologists. The archaic teaching that the "soul" (the animal and human souls, or Kâma and Manas) "has its developmental history"—is claimed by Hæckel as his own discovery and innovation on an "untrodden [?] path"! He, Hæckel, will work out the comparative evolution of the soul in man and in other animals. The comparative morphology of the soul-organs, and the comparative physiology of the soul functions, both founded on Evolution, thus become the psychological [really materialistic] problem of the scientific man. ("Cell-souls and Soul-cells," pp. 135, 136, 137, *Pedigree of Man*.)

[1605] *The Pedigree of Man*, note 20, p. 296.

[1606] P. 119.

[1607] See "Transmigration of Life-Atoms," in *Five Years of Theosophy*, pp. 533-539. The collective aggregation of these atoms forms thus the Anima Mundi of our Solar System, the Soul of our little Universe, each atom of which is of course a Soul, a Monad, a little universe endowed with consciousness, hence with memory. (Vol. I, Part III, "Gods, Monads, and Atoms.")

chance, at any rate, of comparing the two teachings and then of judging which is the more or the less absurd, even from the standpoint of materialistic and exact Science.

Now the Occultists, who trace every atom in the Universe, whether an aggregate or single, to One Unity, the Universal Life; who do not recognize that anything in Nature can be inorganic; who know of no **710]** such thing as dead Matter—the Occultists are consistent with their doctrine of Spirit and Soul when speaking of memory in every atom, of will and sensation. But what can a Materialist mean by the qualification? The law of biogenesis, in the sense applied to it by the Hæckelians, is the result of the ignorance on the part of the man of Science of *Occult* Physics. We know and speak of "life-atoms," and of "sleeping-atoms," because we regard these two forms of energy—the kinetic and the potential—as produced by one and the same force, or the One Life, and regard the latter as the source and mover of all. But what is it that furnished with energy, and especially with memory, the "plastidular souls" of Hæckel? The "wave motion of living particles" becomes comprehensible on the theory of a Spiritual One Life, of a universal Vital Principle independent of *our* Matter, and manifesting as atomic energy only on *our* plane of consciousness. It is that which, individualized in the human cycle, is transmitted from father to son.

Now Hæckel, modifying Darwin's theory, suggests "more plausibly," as the author of *A Modern Zoroastrian* thinks:

> That not the identical atoms, but their peculiar motions and mode of aggregation have been thus transmitted [by heredity].[1608]

If Hæckel, or any other Scientist, knew more than any of them does know of the nature of the atom, he would not have improved the occasion in this way. For he only states, in more metaphysical language than Darwin, one and the same thing. The Life-Principle, or Life Energy, which is omnipresent, eternal, indestructible, is a Force and a Principle as *noumenon*, while it is Atoms, as *phenomenon.* It is one and the same thing, and cannot be considered as separate except in Materialism.[1609]

Further, Hæckel enunciates concerning the Atom-Souls that which, at first sight, appears as occult as the Monad of Leibnitz:

> **711]** {THE MEANING OF SOUL WITH HÆCKEL.} The recent contest as to the nature of atoms, which we must regard as in some form or other the ultimate factors in all physical and chemical processes, seems to be capable of easiest settlement by the conception that these very minute masses possess, as centres of force, a persistent soul, that every atom has sensation and the power of movement.[1610]

He does not say a word concerning the fact that this is Leibnitz' theory, and one that is preeminently Occult. Nor does he understand the term "soul" as we do; for, with Hæckel it is simply, along with consciousness, the product of the grey matter of the brain, a thing which, as the cell-soul

> Is as indissolubly bound up with the protoplasmic body as is the human soul with the brain and spinal cord.[1611]

He rejects the conclusions of Kant, Herbert Spencer, of du Bois-Reymond and Tyndall. The latter expresses the opinion of all the great men of Science, as of the greatest thinkers of this and past ages, in saying that:

> The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Were our minds and senses so . . . illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings . . . electric discharges . . . we should be as far as ever from the solution of the problem. . . . The chasm between the two classes of phenomena would still remain intellectually impassable.

[1608] *Op. cit.*, p. 119.

[1609] In "The Transmigration of Life-Atoms" (*Five Years of Theosophy*, p. 535), we say of the Jîva, or Life-Principle, in order to better explain a position which is but too often misunderstood: "It is omnipresent . . . though [on this plane of manifestation often] . . . in a dormant state [as in stone]. . . . The definition which states that when this indestructible force is 'disconnected with one set of atoms [*molecules* ought to have been said] it becomes immediately attracted by others' does not imply that it abandons entirely the first set [because the atoms themselves would then disappear], but only that it transfers its *vis viva*, or living power—the energy of motion, to another set. But because it manifests itself in the next set as what is called kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy or life latent." Now what can Hæckel mean by his "not identical atoms, but their peculiar motion and mode of aggregation," if it is not the same kinetic energy we have been explaining? Before evolving such theories, he must have read Paracelsus and studied *Five Years of Theosophy* without properly digesting the teachings.

[1610] *Op. cit.*, note 21, p. 296.

[1611] *ibid.*, note 19.

But the complex function of the nerve-cells of the great German Empiric, or, in other words, his consciousness, will not permit him to follow the conclusions of the greatest thinkers of our globe. *He is greater than they.* He asserts this, and *protests* against all:

No one has the right to hold that in the future we shall not be able to pass beyond these limits of our knowledge that to-day seem impassable.[1612]

And he quotes from Darwin's introductiou to *The Descent of Man* the following words, which he modestly applies to his scientific opponents and himself:

It is always those who know little, and not those who know much, that positively affirm that this or that problem will never be solved by Science.

The world may rest satisfied. The day is not far off when the "thrice great" Hæckel will have shown, to his own satisfaction, that the consciousness of Sir Isaac Newton was, physiologically speaking, but the reflex action (or *minus* consciousness) caused by the perigenesis of the plastidules of our common ancestor and old friend, the Moneron **712]** Hæckelii. Though the said Bathybius has been found out and exposed as a pretender simulating the organic substance *it is not*, and though among the children of men. Lot's wife alone—and even this, only after her disagreeable metamorphosis—could claim as her forefather the pinch of salt *it is*; all this will not dismay him in the least. He will go on asserting, as coolly as he has always done, that it was only the peculiar mode and motion of the ghost of the long-vanished atoms of our Father Bathybius, which—transmitted across aeons of time into the cell-tissue of the grey matter of the brains, of every great man—caused Sophocles and Æschylus, and Shakspere as well, to write their tragedies, Newton, his *Principia*, Humboldt, his *Cosmos*, etc. It also prompted Hæckel to invent Grseco-Latin names three inches long, pretending to mean a good deal, and meaning—nothing.

Of course we are quite aware that the true, honest Evolutionist agrees with us; and that he is the first to say that not only is the geological record imperfect, but that there are enormous gaps in the series of hitherto discovered fossils, which can never be filled. He will tell us, moreover, that "no Evolutionist assumes that man is descended from any existing ape or any extinct ape either," but that man and apes originated *probably* æons back, in some common root stock. Still, as de Quatrefages points out, he will urge as an evidence corroborating his claim this wealth of absent proofs as well, saying that:

All living forms have not been preserved in the fossil series, the chances of preservation being few and far between . . . [even primitive man] burying or burning his dead.

This is just what we ourselves claim. It is just as *possible* that the future may have in store for us the discovery of the giant skeleton of an Atlantean, thirty feet high, as of the fossil of a pithecoid "missing link"; only the former is more *probable*.

713]

SECTION III.

The Fossil Relics of Man and the Anthropoid Ape.

A.

GEOLOGICAL FACTS BEARING ON THE QUESTION OF THEIR RELATIONSHIP.

The data derived from scientific research as to "primeval man" and the ape lend no countenance to theories deriving the former from the latter. "Where, then, must we look for primeval man?"—still queries Mr. Huxley, after having vainly searched for him in the very depths of the Quaternary strata.

Was the oldest Homo sapiens Pliocene or Miocene, or yet more ancient? In still older strata do the fossilized bones of an ape more anthropoid, or a man more pithecoid than any yet known, await the researches of some unborn paleontologist? Time will show.[1613]

It will—undeniably—and thus vindicate the Anthropology of the Occultists. Meanwhile, in his eagerness to vindicate Mr. Darwin's *Descent of Man*, Mr. Boyd Dawkins believes that he has all but found the "missing link"—in theory. It was due to Theologians more than to Geologists that, till nearly

[1612] *Ibid.*, note 23.
[1613] *Man's Place in Nature*, p. 159.

1860, man had been considered as a relic no older than the Adamic orthodox 6,000 years. As Karma would have it, though, it was left to a French Abbé—Bourgeois—to give this easy-going theory even a worse blow than had been given to it by the discoveries of Boucher de Perthes. Everyone knows that the Abbé discovered and brought to light good evidence that man was already in existence during the Miocene period, for flints of undeniably human making were excavated from Miocene strata. In the words of the author of *Modern Science and Modern Thought:*

> They must either have been chipped by man, or, as Mr. Boyd Dawkins supposes, by the dryopithecus or some other anthropoid ape which had a dose of intelligence so much superior to the gorilla or chimpanzee, as to be able to fabricate tools. But in this case the problem would be solved and the missing link discovered, for such an ape might well have been the ancestor of Palæolithic man.[1614]

714] Or—*the descendant of Eocene man*, which is a variant offered to the theory. Meanwhile, the dryopithecus with such fine mental endowments is yet to be discovered. On the other hand, Neolithic and even Palæolithic man having become an absolute certainty, and as the same author justly observes:

> If 100,000,000 years have elapsed since the earth became sufficiently solidified to support vegetable and animal life, the Tertiary period may have lasted for 5,000,000; or for 10,000,000 years, if the life-sustaining order of things has lasted, as Lyell supposes for at least 200,000,000 years—[1615]

why should not another theory be tried? Let us carry man, as a hypothesis, to the close of Mesozoic times—admitting *argumenti causa*, that the (much more recent) higher apes then existed! This would allow ample time for man and the modern apes to have diverged from the mythical "ape more anthropoid," and even for the latter to have degenerated into those that are found *mimicking* man in using "branches of trees as clubs, and cracking cocoa-nuts with hammer and stones."[1616] Some savage tribes of hillmen in India build their abodes on trees, just as the gorillas build their dens. The question, which of the two, the beast or the man, has become the imitator of the other, is scarcely an open one, even granting Mr. Boyd Dawkins' theory. The fanciful character of this hypothesis, is, however, generally admitted. It is argued that while in the Pliocene and Miocene periods there were true apes and baboons, and man was undeniably contemporaneous with the former of these times—though, as we see, orthodox Anthropology still hesitates, in the teeth of facts, to place him in the era of the dryopithecus, which latter—

> Has been considered by some anatomists as in some respects superior to the chimpanzee or the gorilla—[1617]

yet, in the Eocene there have been no other fossil *primates* unearthed and no pithecoid stocks found save a few extinct lemurian forms. And we find it also hinted that the dryopithecus *may have been* the "missing link," though the brain of the creature no more warrants the theory than does the brain of the modern gorilla. (See also Gaudry's speculations.)

715] {INSURMOUNTABLE DIFFICULTIES.} Now we would ask who among the Scientists is ready to prove that *there was no man* in existence in the early Tertiary period? What is it that prevented his presence? Hardly thirty years ago his existence any farther back than six or seven thousand years was indignantly denied. Now he is refused admission into the Eocene age. Next century it may become a question whether man was not contemporary with the "flying dragon," the pterodactyl, the plesiosaurus and iguanodon, etc. Let us listen, however, to the echo of Science.

> Now, wherever anthropoid apes lived it is clear that, whether as a question of anatomical structure, or of climate and surroundings, man, or some creature which was the ancestor of man, might have lived also. Anatomically speaking, apes and monkeys are as much special variations of the mammalian type as man, whom they resemble bone for bone, and muscle for muscle, and the physical animal man is simply an instance of the quadrumanous type specialized for erect posture and a larger brain.[1618] . . . If he could survive, as we know he did, the adverse conditions and extreme vicissitudes of the Glacial period, there is no reason why he

---

[1614] *Op cit.*, p. 157.

[1615] *Ibid.*, p. 161.

[1616] This the way *primitive man* must have acted? We are not aware of men, not even of savages, in our age, who are known to have imitated the apes which lived side by side with them in the forests of America and the islands. But we do know of large apes who, tamed and living in houses, will mimic men to the length of donning hats and coats. The writer once had a chimpanzee who, without being taught, opened a newspaper and pretended to read it. It is the descending generations, the children, who mimic their parents—not the reverse.

[1617] *Ibid.*, p. 151.

[1618] It is asked, whether it would change one iota of the scientific truth and fact contained in the above sentence if it were to read: "the ape is simply an instance of the biped type specialized for going on all fours generally, and with a smaller brain." Esoterically speaking, this is the real truth, and not the reverse.

might not have lived in the semi-tropical climate of the Miocene period, when a genial climate extended even to Greenland and Spitzbergen.[1619]

When most of the men of Science who are uncompromising in their belief in the descent of man from an "extinct anthropoid mammal," will not accept even the bare tenability of any other theory than an ancestor common to man and the dryopithecus, it is refreshing to find in a work of real scientific value such a margin for compromise. Indeed, it is as wide as it can be made under the circumstances, *i.e.*, without immediate danger of getting knocked off one's feet by the tidal-wave of science-adulation. Believing that the difficulty of accounting—

For the development of intellect and morality by evolution is not so great as that presented by the difference as to physical structure[1620] between man and the highest animal—

the same author says:

716] But it is not so easy to see how this difference of physical structure arose, and how a being came into existence which had such a brain and hand, and such undeveloped capabilities for an almost unlimited progress. The difficulty is this: the difference in structure between the lowest existing race of man and the highest existing ape is too great to admit of the possibility of one being the direct descendant of the other. The negro in some respects makes a slight approximation towards the Simian type. His skull is narrower, his brain less capacious, his muzzle more projecting, his arm longer than those of the average European man. Still he is essentially a man, and separated by a wide gulf from the chimpanzee or the gorilla. Even the idiot or cretin, whose brain is no larger and intelligence no greater than that of the chimpanzee, is an arrested man, not an ape.

If, therefore, the Darwinian theory holds good in the case of man and ape, we must go back to some common ancestor from whom both may have originated. But to establish this as a *fact* and not a *theory* we require to find that ancestral form, or, at any rate, some intermediate forms tending towards it . . . in other words . . . the "missing link." Now it must be admitted that, hitherto, not only have no such missing links been discovered, but the oldest known human skulls and skeletons which date from the Glacial period, and are probably at least 100,000 years old, show no very decided approximation towards any such pre-human type. On the contrary, one of the oldest types, that of the men of the sepulchral cave of Cro-Magnon,[1621]· is that of a fine race, tall in stature, large in brain, and on the whole superior to many of the existing races of mankind. The reply of course is that the time is insufficient, and if man and the ape had a common ancestor, that as a highly developed anthropoid ape, certainly, and man, probably, already existed in the Miocene period, such ancestor must be sought still further back at a distance compared with which the whole Quaternary period sinks into insignificance. . . . All this is true, and it may well make us hesitate before we admit that man . . . is alone an exception to the general law of the universe, and is the creature of a special creation. This is the more difficult to believe, as the ape family which man so closely resembles [?] in physical structure contains numerous branches which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series. If a special creation is required for man, must there not have been special creations for the chimpanzee, the gorilla, the orang, and for at least 100 different species of apes and monkeys which are all built on the same lines?[1622]

There *was* a "special creation" for mail, and a "special creation" for the ape, *his* progeny; only on other lines than ever bargained for by Science. Albert Gaudry and others give some weighty reasons why man cannot be regarded as the crown of an ape-stock. When one finds that not only was the "primeval savage" (?) a reality in the Miocene times, but that, as de Mortillet shows, the flint relics he has **717]** {"BLURRED COPIES" OF THEIR BESTIAL SIRES.} left behind him were splintered *by fire* in that remote epoch; when we learn that the dryopithecus, *alone of the anthropoids*, appears in those strata, what is the natural inference? That the Darwinians are in a quandary. The very man-like gibbon is *still in the same low grade of development*, *as it was when it coexisted with man at the close of the Glacial period*. It has not appreciably altered since the Pliocene times. Now there is little to choose between the dryopithecus and the existing anthropoids—gibbon, gorilla, etc. If, then, the Darwinian theory is all-sufficient, how are we to

---

[1619] *Modern Science and Modern Thought*, pp. 151, 152.

[1620] We cannot follow Mr. Laing here. When avowed Darwinists like Huxley point to "the great gulf which intervenes between the lowest ape and the highest man in intellectual power," the "enormous gulf . . . between them," the "immeasurable and practically infinite divergence of the human from the simian stirps" (*Man's Place in Nature*, p. 102 and note); when even the physical basis of mind—the brain—so *vastly* exceeds in size that of the highest existing apes; when men like Wallace are forced to invoke the agency of extra-terrestrial intelligences in order to explain the rise of such a creature as the pithecanthropus alalus, or speechless savage of Hæckel, to the level of the large-brained and *moral* man of to-day—when all this is the case, it is idle to dismiss evolutionist puzzles so lightly. If the *structural* evidence is so unconvincing and, taken as a whole, so hostile to Darwinism, the difficulties as to the "how" of the evolution of the human *mind* by natural selection are tenfold greater.

[1621] A race which MM. de Quatrefages and Hamy regard as a branch of the same stock whence the Canary Island Guanches sprung—offshoots of the Atlanteans, in short.

[1622] *Ibid*., pp. 180-182.

"explain" the evolution of this ape into man during the first half of the Miocene? The time is far too short for such a theoretical transformation. The extreme slowness with which variation in species supervenes renders the thing inconceivable—more especially on the "natural selection" hypothesis. The enormous mental and structural gulf between a savage acquainted with fire and the mode of kindling it, and a brutal anthropoid, is too great to bridge even in idea, during so contracted a period. Let the Evolutionists push back the process into the preceding Eocene, if they prefer to do so; let them even trace both man and dryopithecus to a common ancestor; the unpleasant consideration has, nevertheless, to be faced that in Eocene strata the anthropoid fossils are as conspicuous by their absence, as is the fabulous pithecanthropus of Hæckel. Is an exit out of this *cul de sac* to be found by an appeal to the "unknown," and a reference, with Darwin, to the "imperfection of the geological record"? So be it; but the same right of appeal must then be equally accorded to the Occultists, instead of remaining the monopoly of puzzled Materialism. Physical man, we say, existed before the first bed of the Cretaceous rocks was deposited. In the early part of the Tertiary age, the most brilliant civilization the world has ever known flourished at a period when the Hæckelian man-ape is conceived as roaming through primeval forests, and Mr. Grant Alien's putative ancestor as swinging himself from bough to bough with his hairy mates, the degenerated Liliths of the Third Race Adam. Yet there were no anthropoid apes in the brighter days of the civilization of the Fourth Race; but Karma is a mysterious law, and no respecter of persons. The monsters bred in sin and shame by the Atlantean Giants, "blurred copies" of their bestial sires, and hence of modern man, according to Huxley, now mislead and overwhelm with error the speculative Anthropologist of European Science.

Where did the first men live? Some Darwinists say in Western **718]** Africa, some in Southern Asia, others again believe in an independent origin of human stocks in Asia and America from a simian ancestry. Hæckel, however, advances gaily to the charge. Starting from his prosimia, "the ancestor common to all other catarrhini including man"—a "link" now, however, disposed of for good by recent anatomical discoveries—he endeavours to find a habitat for the primeval pithecanthropus alalus.

> In all probability it [the transformation of animal into man] occurred in Southern Asia, in which region many evidences are forthcoming that here was the original home of the different species of man. Probably Southern Asia itself was not the earliest cradle of the human race, but Lemuria, a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean. The period during which the evolution of the anthropoid apes into ape-like men took place was probably the last part of the Tertiary period, the Pliocene age, and perhaps the Miocene age, its forerunner.[1623]

Of the above speculations, the only one of any worth is that referring to Lemuria, which *was* the cradle of mankind—of the physical sexual creature who materialized through long æons out of the ethereal hermaphrodites. Only, if it is proved that Easter Island is an actual relic of Lemuria, we must believe that according to Hæckel the "dumb ape-men," just removed from a brutal mammalian monster, built the gigantic portrait-statues, two of which are now in the British Museum. Critics are mistaken in terming Hæckclian doctrines "abominable, revolutionary, immoral"—though Materialism is the legitimate outcome of the ape-ancestor myth—they are simply too absurd to demand disproof.

B.

WESTERN EVOLUTIONISM: THE COMPARATIVE ANATOMY OF MAN AND THE ANTHROPOID IN NO WAY A CONFIRMATION OF DARWINISM.

We are told that while every other heresy against Modern Science may be disregarded, this, our denial of the Darwinian theory as applied to man, will be the one "unpardonable" sin. The Evolutionists stand firm as rock on the evidence of similarity of structure between the ape and man. The anatomical evidence, it is urged, is quite overpowering in this case; it is bone for bone, and muscle for muscle, even the brain conformation being very much the same.

719] {HANUMÂN, THE MONKEY-GOD.} Well, what of that? All this was known before King Herod; and the writers of the *Râmâyana*, the poets who sang the prowess and valour of Hanuman, the Monkey-God, "whose feats were great and wisdom never rivalled," must have known as much about his anatomy and brain as does any Hæckel or Huxley in our modern day. Volumes upon volumes have been written upon this similarity, in antiquity as in more modern times. Therefore, there is nothing new given to the world or to philosophy in such volumes as Mivart's *Man and Apes*, or Messrs. Fiske and Huxley's defence of Darwinism. But what are those crucial proofs of man's descent from a pithecoid ancestor? If the Darwinian theory is not the true one, we are told, if man and ape do not descend from a common ancestor, then we must explain the reason of:

[1623] *Pedigree of Man*, p. 73.

(i) The similarity of structure between the two; the fact that the higher animal world—man and beast—is physically of one type or pattern.

(ii) The presence of rudimentary organs in man, *i.e.*, traces of former organs now atrophied by disuse. Some of these organs, it is asserted, could not have had any scope for employment, except in a semi-animal, semi-arboreal monster. Why, again, do we find in man those "rudimentary" organs—as useless as its rudimentary wing is to the apteryx of Australia—the vermiform appendix of the caecum, the ear muscles,[1624] the "rudimentary tail" with which children are still sometimes born, etc.?

Such is the war cry; and the cackle of the smaller fry among the Darwinians is louder, if possible, than even that of the scientific Evolutionists themselves!

Furthermore, the latter—with their great leader Mr. Huxley, and such eminent Zoologists as Mr. Romanes and others—while defending the Darwinian theory, are the first to confess the almost insuperable difficulties in the way of its final demonstration. And there are as great men of Science as the above-named, who deny, most emphatically, the uncalled-for assumption, and loudly denounce the unwarrantable exaggerations on the question of this supposed similarity. It is sufficient to glance at the works of Broca, Gratiolet, Owen, Pruner-Bey, and finally at the last great work of de Quatrefages, *Introduction à* **720]** *L'Étude des Races Humaines*, *Questions Générales*, to discover the fallacy of the Evolutionists. We may say more: the exaggerations concerning this alleged similarity of structure between man and the anthropomorphous ape have become so glaring and absurd of late, that even Mr. Huxley has found himself forced to protest against the too sanguine expectations. It was that great Anatomist personally who called the "smaller fry" to order, by declaring in one of his articles that the differences between the structure of the human body and that of the highest anthropomorphous pithecoid, were not only *far from being trifling and unimportant*, but were, on the contrary, very great and suggestive:

> Every bone of a gorilla bears marks by which it might be distinguished from the corresponding bone of a man.[1625]

Among the existing creatures there is not one single intermediate form that could fill the gap between man and the ape. To ignore that gap, he added, "would be no less wrong than absurd."

Finally, the absurdity of such an *unnatural* descent of man is so palpable in the face of all the proofs and evidence as to the skull of the pithecoid compared to that of man, that de Quatrefages resorted unconsciously to our Esoteric theory by saying that it is rather the apes that can claim descent from man than *vice versa.* As proven by Gratiolet, with regard to the cavities of the brain of the anthropoids—in which species that organ develops in an inverse ratio to what would be the case were the corresponding organs in man really the product of the development of the said organs in the apes—the size of the human skull and its brain, as well as the cavities, increase with the individual development of man. His intellect develops and increases with age, while his facial bones and jaws diminish and straighten, thus becoming more and more spiritualized; whereas with the ape it is the reverse. In its youth the anthropoid is far more intelligent and good-natured, while with age it becomes duller; and, as its skull recedes and seems to diminish as it grows, its facial bones and jaws develop, the brain being finally crushed, and thrown entirely back, to make with every day more **721]** {THE GORILLA'S ADDRESS TO THE EVOLUTIONIST.} room for the animal type. The organ of thought—the brain—recedes and diminishes, entirely conquered and replaced by that of the wild beast—the jaw apparatus.

Thus, as wittily remarked in the French work, a gorilla could with perfect justice address an Evolutionist, claiming its right of descent from him. It would say to him: We, anthropoid apes, form a retrogressive departure from the human type, and therefore our development and evolution are expressed by a transition from a human-like to an animal-like structure of organism; but in what way could *you*, men, descend from us—how can you form a continuation of our genus? For, to make this possible, your organization would have to differ still more than ours does from the human structure, it would have to approach still closer to that of the beast than ours does; and in such a case justice

---

[1624] Professor Owen believes that these muscles—the attollens, retrahens, and attrahens aurem—were actively functioning in men of the Stone age. This may or may not be the case. The question falls under the ordinary "occult" explanation, and involves no postulate of an "animal progenitor" to solve it.

[1625] *Man's Place in Nature*, p. 104. To cite another good authority: "We find one of the most manlike apes (gibbon) in the Tertiary period, and this species is *still in the same low grade*, and *side by side* with it at the end of the Ice period, man is found in the same high grade as to-day, the ape not having approximated more nearly to the man, and modern man not having become further removed from the ape than the first (fossil) man . . . these facts contradict a theory of constant progressive development." (Pfaff.) When, according to Vogt, the average Australian brain = 99.35 cub. inches; that of the gorilla 30.51, and that of the chimpanzee only 25.45, the *giant gap* to be bridged by the advocate of "Natural" Selection becomes apparent.

demands that you should give up to us your place in nature. You are lower than we are, once that you insist on tracing your genealogy from our kind; for the structure of our organization and its development are such that we are unable to generate forms of a higher organization than our own.

This is where the Occult Sciences agree entirely with de Quatrcfages. Owing to the very type of his development man cannot *descend* from either an ape or an ancestor common to both apes and men, but shows his origin to be from a type far superior to himself. And this type is the "Heavenly Man"—the Dhyân Chohans, or the Pitris so-called, as shown in the first Part of this Volume. On the other hand, the pithecoids, the orang-outang, the gorilla, and the chimpanzee *can*, and, as the Occult Sciences teach, *do*, descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose remote ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the "mind-less" races of the middle Third Race period.

When it is borne in mind that all forms which now people the Earth are so many variations on *basic types* originally thrown off by the Man of the Third and Fourth Round, such an evolutionist argument as that insisting on the "unity of structural plan" characterizing all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a general unity of type has, nevertheless, been preserved throughout the ages. The economy of Nature does **722]** not sanction the coexistence of several utterly opposed "ground plans" of organic evolution on one planet. Once, however, that the general drift of the Occult explanation is formulated, inference as to detail may well be left to the intuitive reader.

Similarly with the important question of the "rudimentary" organs discovered by Anatomists in the human organism. Doubtless this line of argument, when wielded by Darwin and Hæckel against their European adversaries, proved of great weight. Anthropologists, who ventured to dispute the derivation of man from an animal ancestry, were sorely puzzled how to deal with the presence of gill-clefts, with the "tail" problem, and so on. Here again Occultism comes to our assistance with the necessary data.

The fact is that, as previously stated, the human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true "evolution" or "unfolding"—in a sense which cannot be said to belong to the mechanical theory of Natural Selection. Criticizing Darwin's inference from "rudiments," an able writer remarks:

> Why is it not just as probably a true hypothesis to suppose that man was first created with these rudimentary sketches in his organization, and that they became useful appendages in the lower animals into which man degenerated, as it is to suppose that these parts existed in full development, activity and practical use, in the lower animals out of whom man was generated?[1626]

Read for "into which man degenerated," "the prototypes which man *shed* in the course of his astral developments," and an aspect of the true Esoteric solution is before us. But a wider generalization is now to be formulated.

So far as our present Fourth Round terrestrial period is concerned, the mammalian fauna are alone to be regarded as traceable to prototypes shed by Man. The amphibia, birds, reptiles, fishes, etc., are the resultants of the Third Round, astral fossil forms stored up in the auric envelope of the Earth and projected into physical objectivity subsequent to the deposition of the first Laurentian rocks. "Evolution" has to deal with the progressive modifications, which Palaeontology shows to have affected the lower animal and vegetable kingdoms in the course of geological time. It does not, and from the nature of things cannot, touch on the subject of the pre-physical types which served as the basis for future differentiation. Tabulate the general **723]** {THE DARWINISTS AND THEIR OPPONENTS.} laws controlling the development of physical organisms it certainly may, and to a certain extent it has acquitted itself ably of the task.

To return to the immediate subject of discussion. The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary period, were evolved from *purely* astral progenitors contemporary with the Second Race. They are thus *post-human*, and, consequently, it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated. This explanation disposes of a portion of the Darwinist brief.

> But how to account for the presence of the gill-clefts in the human fœtus, which represent the stage through which the branchiæ of the fish are developed;[1627] for the pulsating vessel corresponding to the heart of

[1626] Geo. T. Curtis, *Creation or Evolution?* p. 76.

[1627] "At this period," writes Darwin, "the arteries run in arch-like branches, as if to carry the blood to branchiæ which are not present in the higher vertebrata, though the slits on the side of the neck still remain, marking their former [?] position."

the lower fishes, which constistutes the fœtal heart; for the entire analogy presented by the segmentation of the human ovum, the formation of the blastoderm, and the appearance of the "gastrula" stage, with corresponding stages in lower vertebrate life and even among the sponges; for the various types of lower animal life which the form of the future child shadows forth in the cycle of its growth? . . . How comes it to pass that stages in the life of fishes, whose ancestors swam [æons before the epoch of the First Root-Race] in the seas of the Silurian period, as well as stages in that of the later amphibian, reptilian fauna, are mirrored in the "epitomized history" of human fœtal development?

This plausible objection is met by the reply that the Third Round terrestrial animal forms were just as much referable to types thrown off by Third Round Man, as that new importation into our planet's area—the mammalian stock—is to the Fourth Round Humanity of the Second Root-Race. The process of human foetal growth epitomizes not only the general characteristics of the Fourth, but of the Third Round terrestrial life. The diapason of type is run through in brief. Occultists are thus at no loss to "account for" the birth of children with an actual caudal appendage, or for the fact that the tail in the human foetus is, at one period, double the length of the nascent legs. The potentiality of every organ useful to animal life is locked up in Man—the Microcosm of the Macrocosm—and abnormal conditions may not unfrequently result in the strange phenomena which Darwinists **724]** regard as "reversion to ancestral features."[1628] Reversion, indeed, but scarcely in the sense contemplated by our present-day empiricists!

C.

DARWINISM AND THE ANTIQUITY OF MAN: THE ANTHROPOIDS AND THEIR ANCESTRY.

The public has been notified by more than one eminent modern Geologist and man of Science, that:

All estimate of geological duration is not merely imperfect, but necessarily impossible; for we are ignorant of the causes, though they must have existed, which quickened or retarded the progress of the sedimentary deposits.[1629]

And now another man of Science, as well known (Croll) calculating that the Tertiary age began either fifteen or two-and-a-half million years ago—the former being a more correct calculation, according to Esoteric Doctrine, than the latter—there seems in this case, at least, no very great disagreement. Exact Science, refusing to see in man a "special creation" {to a certain degree the Secret Sciences do the same), is at liberty to ignore the first three, or rather two-and-a-half Races—the spiritual, the semi-astral, and the semi-human—of our teachings. But it can hardly do the same in the case of the Third, at its closing period, the Fourth, and the Fifth Races, since it already divides mankind into Palæolithic and Neolithic man.[1630] The Geologists of France place man in the Mid-

---

It is noteworthy that, though gill-clefts are absolutely useless to all but amphibia and fishes, etc., their appearance is regularly noted in the fœtal development of vertebrates. Even children are occasionally born with an opening in the neck corresponding to one of the clefts.

[1628] Those who with Hæckel regard the gill-clefts with their attendant phenomena as illustrative of an active function in our amphibian and piscine ancestors (see his twelfth and thirteenth stages), ought to explain why the "vegetable with leaflets" (Prof. André Lefèvre) represented in fœtal growth, does not appear in his twenty-two stages through which the Monera have passed in their ascent to Man. Hæckel does *not* postulate a *vegetable* ancestor. The embryological argument is thus a two-edged sword and here cuts its possessor.

[1629] Lefèvre, *Philosophy Historical and Critical*, pt. ii. p. 480, "Library of Contemporary Science."

[1630] We confess to not being able to see any good reasons for Mr. E. Clodd's positive statement in *Knowledge*. Speaking of the men of Neolithic times, "concerning whom Mr. Grant Allen has given . . . a vivid and accurate sketch," and who are "the direct ancestors of peoples of whom remnants yet lurk in out-of-the-way corners of Europe, where they have been squeezed or stranded," he adds, "but the men of Palæolithic times can be identified with no existing races; they were savages of a more degraded type than any extant; tall, yet barely erect, with short legs and twisted knees, with prognathous, that is, projecting ape-like jaws, and small brains. Whence they come we cannot tell, and their 'grave knoweth no man to this day.'"

Besides the possibility that there may be men who *know* whence they came and how they perished—it is not true to say that the Palæolithic men, or their fossils, are all found with "small brains." The oldest skull of all those hitherto found, the "Neandertlial skull," is of average capacity, and Mr. Huxley was compelled to confess that it was no real approximation whatever to that of the

Miocene age (Gabriel de Mortillet), and some even in the Secondary period, as de Quatrefages suggests; **725]** {HUXLEY'S BOLD SPECULATIONS.} while the English *savants* do not generally accept such antiquity for their species. But they may know better some day. For, as says Sir Charles Lyell:

If we consider the absence or extreme scarcity of human bones and works of art in all strata, whether marine or fresh-water, even in those formed in the immediate proximity of land inhabited by millions of human beings, we shall be prepared for the general dearth of human memorials in glacial formations, whether recent, pleistocene, or of more ancient date. If there were a few wanderers over lands covered with glaciers, or over seas infested with icebergs, and if a few of them left their bones or weapons in moraines or in marine drifts, the chances, after the lapse of thousands of years, of a geologist meeting with one of them must be infinitesimally small.[1631]

The men of Science avoid pinning themselves down to any definite statement concerning the age of man, as indeed they are hardly able to make any, and thus leave enormous latitude to bolder speculations. Nevertheless, while the majority of the Anthropologists carry back the existence of man *only* into the period of the post-glacial drift, or what is called the Quaternary period, those of them who, as Evolutionists, trace man to a common origin with the monkey, do not show great consistency in their speculations. The Darwinian hypothesis demands, in reality, a far greater antiquity for man, than is even dimly suspected by superficial thinkers. This is proven by the greatest authorities on the , question—Mr. Huxley, for instance. Those, therefore, who accept the Darwinian evolution, *ipso facto* hold very tenaciously to an antiquity of man so very great, indeed, that it falls not so far short of the Occultist's estimate.[1632] The modest thousands of years of the *Encyclopedia Britannica* and the 100,000 years, to which Anthropology in general limits the age of Humanity, seem quite microscopical when compared with the figures implied in Mr. Huxley's bold speculations. The former, indeed, makes of the original race of men ape-like cave-dwellers. The great English Biologist, in his desire to prove man's pithecoid origin, insists that the transformation of the primordial ape **726]** into a human being must have occurred *millions of years back*. For in criticizing the excellent cranial capacity of the Neanderthal skull, notwithstanding his assertion that it is overlaid with "pithecoid bony walls," coupled with Mr. Grant Alien's assurances that this skull—

Possesses large bosses on the forehead, strikingly [?] suggestive of those which give the gorilla its peculiarly fierce appearance[1633]—

still Mr. Huxley is forced to admit that, in the said skull, his theory is once more defeated by the—

Completely human proportions of the accompanying limb-bones, together with the fair development of the Engis skull.

In consequence of all this we are notified that these skulls—

Clearly indicate that the first traces of the primordial stock whence man has proceeded, need no longer be sought by those who entertain any form of the doctrine of progressive development in the newest Tertiaries; but that they may be looked for in an epoch more distant from the age of the elephas primigenius than that is from us.[1634]

"missing link." There are aboriginal tribes in India whose brains are far smaller and nearer to that of the ape than any hitherto found among the skulls of Palæolithic man.

[1631] *Antiquity of Man*, p. 246.

[1632] The actual time required for such a theoretical transformation is necessarily enormous. "If," says Professor Pfaff, "in the hundreds of thousands of years which you [the Evolutionists] accept between the rise of palaiolithic man and our own day, a greater distance of man from the brute is not demonstrable [*the most ancient man was just as far removed from the brute as the now living* man], what reasonable ground can be advanced for believing that man has been developed from the brute, and has receded further from it by infinitely small gradations. . . . *The longer the interval of time placed between our times and the so-called palæolithic men, the more ominous and destructive for the theory of the gradual development of man from the animal kingdom is the result stated*." Huxley writes {*Man's. Place in Nature*, p. 159) that the *most liberal* estimates for the antiquity of man *must be still further* extended.

[1633] *Fortnightly Review*, 1882. The baselessness of this assertion, as well as that of many other exaggerations of the imaginative Mr. Grant Alien, was ably exposed by the eminent Anatomist, Professor R. Owen, in *Longman's Magazine*, No. 1. Must it be repeated, moreover, that the Cro-Magnon Palæolithic type is superior to that of a very large number of existing·races?

[1634] It thus stands to reason that Science would never dream of a Pre-Tertiary man, and that de Quatrefages' Secondary man makes every Academician and F.R.S. faint with horror because, to preserve the ape-theory, Science must make man Post-Secondary. This is just what de Quatrefages has twitted the Darwinists with, adding, that on the whole there were more scientific reasons for tracing the ape from man than man from the anthropoid. With this exception Science has not one single valid argument to offer against the antiquity of man. But in this case modern Evolution

An *untold* antiquity for man is thus, then, the scientific *sine qua*, *non* in the question of Darwinian Evolution, since the oldest Palæaeolithic man shows as yet no appreciable differentiation from his modern descendant. It is only of late that Modern Science has with every year begun to widen the abyss that now separates her from ancient Science, as that of Pliny and Hippocrates; none of the old writers would have derided the Archaic Teachings with respect to the evolution of the human races and animal species, as the present day Scientist—Geologist or Anthropologist—is sure to do.

727] {THE PEDIGREE OF THE APES.} Holding, as we do, that the mammalian type was a post-human Fourth Round product, the following diagram—as the writer understands the teaching—may make the process clear:

THE PEDIGREE OF THE APES.

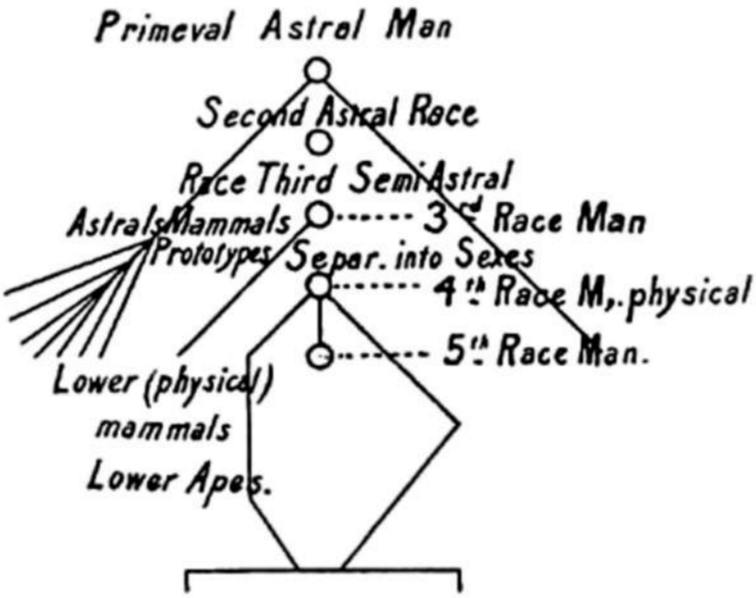

The unnatural union was invariably fertile, because the then mammalian types were not remote enough from their root-type[1635]—Primeval Astral Man—to develop the necessary barrier. Medical Science records such cases of monsters, bred from human and animal parents, even in our own day. The possibility is, therefore, only one of *degree*, not of fact. Thus it is that Occultism solves one of the strangest problems presented to the consideration of the Anthropologist.

The pendulum of thought oscillates between extremes. Having now finally emancipated herself from the shackles of Theology, Science has embraced the opposite fallacy; and in the attempt to interpret Nature on purely materialistic lines, she has built up that most extravagant, theory of the ages—the derivation of man from a ferocious and brutal ape. So rooted has this doctrine now become, in one form and another, that the most Herculean efforts will be needed to bring about its final rejection. The Darwinian Anthropology is the incubus of the Ethno- **728]** logist, a sturdy child of modern Materialism, which has grown up and acquired increasing vigour, as the ineptitude of the theological legend of Man's "creation" became more and more apparent. It has thriven on account of the strange delusion that—as a Scientist of repute puts it:

---

demands far more than the fifteen million years of Croll for the Tertiary period, for two very simple but good reasons: (*a*) no anthropoid ape has been found before the Miocene period; (*b*) man's flint relics have been traced to the Pliocene and their presence *suspected*, if not accepted by all, in the Miocene strata. Again, where is the "missing link" in such case? And how could even a Palæolithic savage, a "man of Canstadt," evolve into a *thinking* man from the brute dryopithecus of the Miocene *in so short a time*? One sees now the reason why Darwin rejected the theory that only 60,000,000 years had elapsed since the Cambrian period. "He judges from the small amount of organic change since the commencement of the glacial epoch, and adds that the previous 140 million years can hardly be considered as sufficient for the development of the varied forms of life which certainly existed toward the close of the Cambrian period." (Ch. Gould, *Mythical Monsters*, p. 84.)

[1635] Let us remember in this connection the Esoteric Teaching which tells that Man in the Third Round was possessed of a gigantic ape-like form on the astral plane. And similarly at the close of the Third Race in this Round. Thus it accounts for the *human* features of the apes, especially of the later anthropoids—apart from the fact that these latter preserve by heredity a resemblance to their Atlanto-Lemurian sires.

All hypotheses and theories with respect to the rise of man can be reduced to two [the evolutionist and the biblical exoteric account]. . . . There is no other hypothesis conceivable [! !].

The anthropology of the Secret Volumes is, however, the best possible answer to such a worthless contention.

The anatomical resemblance between man and the higher ape, so frequently cited by Darwinists as pointing to some former ancestor common to both, presents an interesting problem, the proper solution of which is to be sought for in the Esoteric explanation of the genesis of the pithecoid stocks. We have given it as far as it was useful, by stating that the bestiality of the primeval mindless races resulted in the production of huge man-like monsters—the offspring of human and animal parents. As time rolled on, and the still semi-astral forms consolidated into the physical, the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period. With these the later Atlanteans renewed the sin of the "Mindless"—this time with full responsibility. The resultants of their crime were the apes now known as anthropoid.

It may be useful to compare this very simple theory—and we are willing to offer it merely as a hypothesis to the unbelievers—with the Darwinian scheme, so full of insurmountable obstacles, that no sooner is one of them overcome by a more or less ingenious hypothesis, than ten worse difficulties are forthwith discovered behind the one disposed of.

729]

SECTION IV.

Duration of the Geological Periods, Race Cycles, and the Antiquity of Man.

Millions of years have sunk into Lethe, leaving no more recollection m the memory of the profane than the few millenniums of the orthodox Western chronology as to the Origin of Man and the history of the primeval races.

All depends on the proofs found for the antiquity of the Human Race. If the still-debated man of the Pliocene or even the Miocene period was the Homo primigenius, then Science *way* be right (*argumenti causa*) in basing its present Anthropology—as to the date and mode of origin of Homo sapiens—on the Darwinian theory.[1636] But if the skeletons of man should at any time be discovered in the Eocene strata, while no fossil ape is found there, and the existence of man is thus proved to be prior to that of the anthropoid—then Darwinians will have to exercise their ingenuity in another direction. Moreover, it is said in well-informed quarters that the twentieth century will be still in its earliest teens when such undeniable proof of man's priority will be forthcoming.

Even now much evidence is being brought forward to prove that the dates hitherto assigned for the foundations of cities, civilizations and various other historical events have been absurdly curtailed. This was done as a peace-offering to biblical chronology. The well-known Palæontologist Ed. Lartet writes:

No date is to be found in Genesis, which assigns a time for the birth of primitive humanity.

730] But Chronologists have for fifteen centuries endeavoured to force the *Bible* facts into agreement with their systems. Thus, no less than one hundred and forty different opinions have been formed about the single date of "Creation."

And between the extreme variations there is a discrepancy of 3,194 years, in the reckoning of the period between the beginning of the world and the birth of Christ. Within the last few years, archaeologists have had also to throw back by nearly 3,000 years the beginnings of Babylonian civilization. On the foundation cylinder deposited by Nabonidus, the Babylonian king, conquered by Cyrus—are found the records of the former, in which lie speaks of his discovery of the foundation stone that belonged to the original temple built by Naram-Sin, son of Sargon, of Accadia, the conqueror of Babylonia, who, says Nabonidus, lived 3,200 years before his own time.[1637]

We have shown in *Isis Unveiled* that those who based history on the chronology of the Jews—a race which had none of its own and rejected the Western till the twelfth century—would lose their way, for the Jewish account could only be followed through kabalistic computation, and only then

---

[1636] It may here be remarked that those Darwinians who, with Mr. Grant Allen, place our "hairy arboreal" ancestors so far back as the Eocene age, are landed in rather an awkward dilemma. No fossil anthropoid ape—much less the fabulous common ancestor assigned to man and the pithecoid— appears in E;ocene strata. The first presentment of an anthropoid ape is Miocene.

[1637] Ed. Lartet, "Nouvelles Recherches sur la Coexistence de l'Homme et des Grands Mammifères Fossils de la Dernière Période Géologique." *Annales des Soc. Nat.*, xv. 256.

with key in hand. We characterized the late George Smith's chronology of the Chaldæans and Assyrians, which he had made to fit in with that of Moses, as quite fantastic. And now, in this respect at least, later Assyriologists have corroborated our denial. For, whereas George Smith makes Sargon I (the prototype of Moses) reign in the city of Akkad about 1600 B.C.—probably out of a latent respect for Moses, whom the *Bible* makes to flourish 1571 B.C.—we now learn from the first of the six Hibbert Lectures delivered by Professor A. H. Sayce, of Oxford, in 1887, that:

Old views of the early annals of Babylonia and its religions have been much modified by recent discovery. The first Semitic Empire, it is now agreed, was that of Sargon of Accad, who established a great library, patronized literature, and extended his conquests across the sea into Cyprus. It is now known that he reigned as early as B.c. 3,750. . . . The Accadian monuments found by the French at Tel-loh must be even older, reaching back to about B.C. 4,000.

In other words, to the fourth year of the World's creation agreeably with *Bible* chronology, and when Adam was in his swaddling clothes. Perchance, in a few years more, the 4,000 years may be further extended. The well-known Oxford lecturer remarked in his disquisitions upon "The Origin and Growth of Religion as Illustrated by the Religion of the Ancient Babylonians," that:

731] {BABYLONIAN DATES.} The difficulties of systematically tracing the origin and history of the Babylonian Religion were considerable. The sources of our knowledge of the subject were almost wholly monumental, very little help being obtainable from classical or Oriental writers. Indeed, it was an undeniable fact that the Babylonian priesthood intentionally swaddled up the study of the religious texts in coils of almost insuperable difficulty.

That they have confused the dates, and especially the order of events "intentionally," is undeniable, and for a very good reason: their writings and records were all Esoteric. The Babylonian priests did no more than the priests of other ancient nations. Their records were meant only for the Initiates and their disciples, and it is only the latter who were furnished with the keys to the true meaning. But Professor Sayce's remarks are promising. For he explains the difficulty by saying that as:

The Nineveh library contained mostly copies of older Babylonian texts, and the copyists pitched upon such tablets only as were of special interest to the Assyrian conquerors, belonging to a comparatively late epoch, this added much to the greatest of all our difficulties—namely, our being so often left in the dark as to the age of our documentary evidence, and the precise worth of our materials for history.

Thus one has a right to infer that some still fresher discovery may lead to a new necessity for pushing the Babylonian dates so far beyond the year 4,000 B.C., as to make them *pre-cosmic* in the judgment of every *Bible* worshipper.

How much more would Palæontology have learned had not millions of works been destroyed! We talk of the Alexandrian Library, which has been thrice destroyed, namely, by Julius Cæsar 48 B.C., in A.D. 390, and lastly in the year A.D. 640 by the general of Kaliph Omar. What is this in comparison with the works and records destroyed in the primitive Atlantean Libraries, wherein records are said to have been traced on the tanned skins of gigantic antediluvian monsters? Or again in comparison with the destruction of the countless Chinese books by command of the founder of the Imperial Tsin dynasty, Tsin Shi Hwang-ti, in 213 B.C.? Surely the brick-clay tablets of the Imperial Babylonian Library, and the priceless treasures of the Chinese collections, could never have contained such information as one of the aforesaid "Atlantean" skins would have furnished to the ignorant world.

But even with the extremely meagre data at hand, Science has been able to see the necessity of throwing back nearly every Babylonian **732]** date, and has done so quite generously. We learn from Professor Sayce that even the archaic statues at Tel-loh, in Lower Babylonia, have suddenly been assigned a date contemporary with the fourth dynasty in Egypt.[1638] Unfortunately, dynasties and pyramids share the fate of geological periods; their dates are arbitrary, and depend on the whims of the respective men of Science. Archaeologists know now, it is said, that the afore-mentioned statues are fashioned out of green diorite, that can only be got in the Peninsula of Sinai; and

They accord in the style of art, and in the standard of measurement employed, with the similar diorite statues of the pyramid builders of the third and fourth Egyptian dynasties. . . . Moreover, the only possible period for a Babylonian occupation of the Sinaitic quarries must be placed shortly after the close of the epoch at which the pyramids were built; and thus only can we understand how the name of Sinai could have been derived from that of Sin, the primitive Babylonian moon-god.

This is very logical, but what is the date fixed for these dynasties? Sanchuniathon's and Manetho's synchronistic tables—or whatever remained of these after holy Eusebius had the handling of them—have been rejected; and still we have to remain satisfied with the four or five thousand years B.C., so liberally allotted to Egypt. At all events one point is gained. There is, at last, a city on

[1638] See the Hibbert Lectures for 1887, p. 33.

the face of the Earth which is allowed, at least, 6,000 years, and it is Eridu. Geology has discovered it. According to Professor Sayce again:

> They are now also able to obtain time for the silting up of the head of the Persian Gulf, which demands a lapse of between 5,000 and 6,000 years since the period when Eridu, now twenty-five miles inland, was the seaport at the mouth of the Euphrates, and the seat of Babylonian commerce with Southern Arabia and India. More than all, the new chronology gives time for the long series of eclipses recorded in the great astronomical work called "The Observations of Bel"; and we are also enabled to understand the otherwise perplexing change in the position of the vernal equinox, which has occurred since our present zodiacal signs were named by the earliest Babylonian astronomers. When the Accadian calendar was arranged and the Accadian months were named, the sun at the vernal equinox was not, as now, in Pisces, or even in Aries, but in Taurus. The rate of the precession of the equinoxes being known, we learn that at the vernal equinox the sun was in Taurus from about 4,700 years B.C., and we thus obtain astronomical limits of date which cannot be impugned.[1639]

It may make our position plainer if we state at once that we use Sir C. Lyell's nomenclature for the ages and periods, and that when we **733]** {CONTRADICTORY HYPOTHESES.} talk of the Secondary and Tertiary age, of the Eocene, Miocene and Pliocene periods—this is simply to make our facts more comprehensible. Since these ages and periods have not yet been allowed fixed and determined durations, two-and-a-half and fifteen million years being assigned at different times to one and the same age (the Tertiary); and since no two Geologists or Naturalists seem to agree on this point—Esoteric Teachings may remain quite indifferent to the appearance of man in the Secondary or the Tertiary age. If the latter age may be allowed even so much as fifteen million years' duration—well and good; for the Occult Doctrine, jealously guarding its real and correct figures so far as concerns the First, Second, and two-thirds of the Third Root-Race, gives clear information upon one point only—the age of Vaivasvata Manu's humanity.[1640]

Another definite statement is that during the so-called Eocene period the Continent to which the Fourth Race belonged, and on which it lived and perished, showed the first symptoms of sinking, and that it was in the Miocene age that it was finally destroyed—save the small island mentioned by Plato. These points have now to be checked by scientific data.

A.

MODERN SCIENTIFIC SPECULATIONS ABOUT THE AGES OF THE GLOBE, ANIMAL EVOLUTION, AND MAN.

May we not be permitted to throw a glance at the works of specialists? The work on *World-Life: Comparative Geology*, by Prof. A. Winchell, furnishes us with curious data. Here we find an opponent of the nebular theory smiting with all the force of the hammer of his *odium theologicum* on the rather contradictory hypotheses of the great stars of Science, in the matter of sidereal and cosmic phenomena based on their respective relations to terrestrial durations. The "too imaginative physicists and naturalists" do not fare very easily under this shower of their own speculative computations placed side by side, and cut rather a sorry figure. Thus he writes:

> Sir William Thompson, on the basis of the observed principles of cooling, concludes that no more than 10 million years [elsewhere he makes it 100,000,000] can have elapsed since the temperature of the earth was sufficiently reduced to sustain vegetable life.[1641] Helmholz calculates that 20 million years would suffice for the **734]** original nebula to condense to the present dimensions of the sun. Prof. S. Newcomb requires only 10 millions to attain a temperature of 212° Fahr.[1642] Croll estimates 70 million years for the diffusion of the heat. . . .[1643] Bischof calculates that 350 million years would be required for the earth to cool from a temperature of 2,000° to 200° Centigrade. Reade, basing his estimate on observed rates of denudation, demands 500 million years since sedimentation began in Europe.[1644] Lyell ventured a rough guess of 240 million years; Darwin thought 300 million years demanded by the organic transformations which his theory contemplates, and Huxley is disposed to demand 1,000 millions [! !]. . . . Some biologists . . . seem to close their eyes tight and leap at one bound into the abyss of millions of years, of which they have no more adequate estimate than of infinity.[1645]

Then he proceeds to give what he takes to be more correct geological figures: a few will suffice.

[1639] From a Report of the Hibbert lectures, 1887. *Lectures on the Origin and Growth of Religion*, *as Illustrated by the Religion of the Ancient Babylonians*. By A. H. Sayce.

[1640] See *supra* "Chronology of the Brâhmans."

[1641] *Nat. Philos.*, by Thomson and Tait, App. D. Trans. Royal Soc., Edin., xxiii. pt. 1.

[1642] *Popular Astronomy*, p. 509.

[1643] *Climate and Time*, p. 335.

[1644] Address, Liverpool Geological Society, 1876.

[1645] *World-Life*, pp. 179, 180.

According to Sir William Thompson "the whole incrusted age of the world is 80,000,000 years"; and agreeably with Prof. Houghton's calculations of a minimum limit for the time since the elevation of Europe and Asia, three hypothetical ages for three *possible* and different modes of upheaval are given, varying from the modest figure of 640,730 years, through 4,170,000 years to the tremendous figure of 27,491,000 years! !

This is enough, as one can see, to cover our claims for the four Continents and even the figures of the Brâhmans.

Further calculations, the details of which the reader may find in Prof. Winchell's work,[1646] bring Houghton to an approximation of the sedimentary age of the globe—11,700,000 years. These figures are found too small by the author, who forthwith extends them to 37,000,000 years.

Again, according to Croll,[1647] 2,500,000 years "represents the time since the beginning of the Tertiary age" in one work; and according to another modification of his view, 15,000,000 only have elapsed since the beginning of the Eocene period,[1648] this, being the first of the three Tertiary periods, leaves the student suspended between two-and-a-half and fifteen millions. But if one has to hold to the former moderate figures, then the whole incrusted age of the world would be 131,600,000 years.[1649]

735] {MATERIALISTS AT LOGGERHEADS.} As the last Glacial period extended from 240,000 to 80,000 years ago (Prof. Croll's view), therefore, man must have appeared on Earth from 100,000 to 120,000 years ago. But, as says Prof. Winchell with reference to the antiquity of the Mediterranean race:

> It is generally believed to have made its appearance during the later decline of the continental glaciers. It does not concern, however, the antiquity of the Black and Brown races, since there are numerous evidences of their existence in more southern regions, in times remotely pre-glacial.[1650]

As a specimen of geological *certainty* and *agreement*, these figures also may be added. Three authorities—Messrs. T. Belt, F.G.S., Robert Hunt, F.R.S., and J. Croll, F.R.S.,—in estimating the time that has elapsed since the Glacial epoch, give figures that vary to an almost incredible extent:

Belt.................................... 20,000 years.
Hunt .... 80,000 years.
Croll .... 240,000 years.[1651]

No wonder that Mr. Pengelly confesses that:

> It is at present and perhaps always will be impossible to reduce, even approximately, geological time into years or even into millenniums.

A wise word of advice from the Occultists to the gentlemen Geologists; they ought to imitate the cautious example of Masons. As chronology, they say, cannot measure the era of the creation, therefore, their "Antient and Primitive Rite" uses 000,000,000 as the nearest approach to reality.

The same uncertainty, contradictions and disagreement reign on ail other subjects.

The scientific authorities on the Descent of Man are again, for all practical purposes, a delusion and a snare. There are many Anti-Darwinists in the British Association, and Natural Selection begins to lose ground. Though at one time the saviour, which seemed to rescue the learned theorists from a final intellectual collapse into the abyss of fruitless hypothesis, it begins to be distrusted. Even Mr. Huxley is showing signs of truancy, and thinks "natural selection *not the sole* factor":

> We greatly suspect that she [Nature] does make considerable jumps in the way of variation now and then, and that these saltations give rise to some of the gaps which appear to exist in the series of known forms.[1652]

736] Again, C. R. Bree, M.D., argues in this wise in considering the fatal gaps in Mr. Darwin's theory:

> It must be again called to mind that the intermediate forms must have been vast in numbers. . . . Mr. St. George Mivart believes that change in evolution may occur more quickly than is generally believed; but Mr. Darwin sticks manfully to his belief, and again tells us *"natura non facit saltum."*[1653]

[1646] *Ibid.*, pp. 367, 368.

[1647] *Climate and Time*.

[1648] Quoted in Mr. Ch. Gould's *Mythical Monsters*, p. 84.

[1649] According to Bischof, 1,004,177 years, according to Chevandier's calculations 672,788 years, were required for the so-called Coal formation. "The time required for the development of the strata of the Tertiary period, ranging from 3,000 to 5,000 feet in thickness, must have been at least 350,000 years." (See *Force and Matter*, Büchner, p. 159, Ed. 1884.)

[1650] *Op. cit.*, p. 379.

[1651] But see "The Ice-Age Climate and Time," *Popular Science Review*, xiv. 242.

[1652] Review of Kölliker's Criticisms.

Herein the Occultists are at one with Mr. Darwin.

Esoteric teaching fully corroborates the idea of Nature's slowness and dignified progression. "Planetary impulses" are all periodical. Yet this Darwinian theory, correct as it is in minor particulars, agrees no more with Occultism than with Mr. Wallace, who, in his *Contributions to the Theory of Natural Selection*, shows pretty conclusively that something *more* then Natural Selection is requisite to produce physical man.

Let us, meanwhile, examine the *scientific* objections to this scientific theory, and see what they are.

Mr. St. George Mivart is found arguing that:

It will be a moderate computation to allow 25,000,000 for the deposit of the strata down to and including the Upper Silurian. If, then, the evolutionary work done during this deposition only represents a hundredth part of the sum total, we shall require 2,500,000,000 (two thousand five hundred million) years for the complete development of the whole animal kingdom to its present state. Even one quarter of this, however, would far exceed the time which physics and astronomy seem able to allow for the completion of the process.

Finally, a difficulty exists as to the reason of the absence of rich fossiliferous deposits in the oldest strata—if life was then as abundant and varied, as, on the Darwinian theory, it must have been. Mr. Darwin himself admits "the case at present must remain inexplicable; and this may be truly urged as a valid argument against the views entertained in his book.

Thus, then, we find a remarkable (and on Darwinian principles all but inexplicable) absence of minutely graduated transitional forms. All the most marked groups—bats, pterodactyles, chelonians, ichthyosauriaus, amoura, etc.—appear at once upon the scene. Even the horse, the animal whose pedigree has been probably best preserved, affords no conclusive evidence of specific origin by significant fortuitous variations; while some forms, as the labyrinthodonts and trilobites, which seemed to exhibit gradual change, are shown by further investigation to do nothing of the sort. . . . All these difficulties are avoided if we admit that new forms of animal life of all degrees of complexity appear from time to time with comparative suddenness, being evolved according to laws in part depending on surrounding conditions, in part internal—similar to the way in which crystals (and, perhaps from recent researches, the lowest forms of life) build themselves up according to the internal laws of their component substance, and in harmony and correspondence with all environing influences and conditions.[1654]

737] {PLANETARY LIFE-IMPULSES.} "The internal laws of their component substance." These are wise words, and the admission of the possibility is prudent. But how can these internal laws be ever recognized, if Occult teaching be discarded? As a friend writes, while drawing our attention to the above speculations:

In other words, the doctrine of Planetary Life-Impulses must be admitted. Otherwise, why are species now *stereotyped*, and why do even domesticated breeds of pigeons and many animals relapse into their ancestral types when left to themselves?

But the teaching about Planetary Life-Impulses has to be clearly defined and as clearly understood, if present confusion is not to be made still more perplexing. All these difficulties would vanish as the shadows of night disappear before the light of the rising Sun, if the following Esoteric Axioms were admitted:

(*a*) The existence and the enormous antiquity of our Planetary Chain;

(*b*) The actuality of the Seven Rounds

(*c*) The separation of human Races (outside the purely anthropological division) into seven distinct Root-Races, of which our present European Humanity is the Fifth;

(*d*) The antiquity of man in this (Fourth) Round; and finally

(*e*) That as these Races evolve from ethereality to materiality, and from the latter back again into relative physical tenuity of texture, so every living (so-called) *organic* species of animals, with vegetation included, changes with every new Root-Race.

Were this admitted, if even only along with other, and surely, on consideration, no less absurd, suppositions—if Occult theories have to be considered "absurd" at present—then every difficulty would be made away with. Surely Science ought to try and be more logical than it now is, as it can hardly maintain the theory of man's descent from an anthropoidal ancestor, and deny in the same breath any reasonable antiquity to such a man! Once Mr. Huxley talks of "the vast intellectual chasm between the ape and man," and "the present enormous gulf between them,"[1655] and admits the necessity of extending scientific allowances for the age of man on Earth for such slow and progressive development, then all those men of Science who are of his way of thinking, at any rate, ought to come to at least some approximate figures, and agree upon the probable duration of those **738]** Pliocene, Miocene, and Eocene periods of which so much is said, and about which nothing definite is known—even if they dare not venture *beyond.* But no two Scientists seem to agree. Every period seems to be a mystery in its duration, and a thorn in the side of the Geologists; and, as just

---

[1653] *Fallacies of Darwinism*, p. 160.

[1654] *The Genesis of Species*, Chap. VI, pp. 160-162, Ed. 1871.

[1655] *Man's Place in Nature*, p. 102, note.

shown, they are unable to harmonize their conclusions even with regard to the comparatively recent geological formations. Thus, no reliance can be placed on their figures when they do give any, for with them it is all either millions or simply thousands of years!

That which is said may be strengthened by the confessions made by themselves and the synopsis of these, to be found in that "Circle of Sciences," the *Encyclopedia Britannica*, which shows the mean accepted in the geological and anthropological riddles. In that work the cream of the most authoritative opinions is skimmed off and presented; nevertheless, we find in it a refusal to assign any definite chronological date, even to such comparatively speaking late epochs as the Neolithic era, though, for a wonder, an age is established for the beginnings of certain geological periods; at any rate for some few, the duration of which could hardly be any more shortened, without an immediate conflict with facts.

Thus, it is surmised in the great Encyclopaedia that:

> One hundred million years have passed . . . since the solidification of our earth, when the earliest form of life appeared upon it.[1656]

But it seems quite as hopeless to try to convert the modern Geologists and Ethnologists, as it is to make Darwinian Naturalists perceive their mistakes. About the Aryan Root-Race and its origins, Science knows as little as of the men from other Planets. With the exception of Flammarion, and of a few Mystics among Astronomers, even the habitableness of other Planets is mostly denied. Yet such great Adept Astronomers were the Scientists of the earliest races of the Aryan stock, that they seem to have known far more about the races of Mars and Venus than the modern Anthropologist knows of those of the early stages of the Earth.

Let us leave Modern Science aside for a moment and turn to Ancient Knowledge. As we are assured by Archaic Scientists that all such geological cataclysms—from the upheaval of oceans, deluges, and **739]** {OF OTHER WORLDS BESIDES OUR OWN.} shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which are perplexing all European and American Meteorologists—are due to, and depend on the Moon and Planets; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our Earth—let us give one moment's attention to our sidereal despots, the rulers of our globe and men. Modern Science denies any such influence; Archaic Science affirms it. We will see what both say with regard to this question.

B.

ON CHAINS OF PLANETS AND THEIR PLURALITY.

Did the Ancients know of Worlds besides their own? What are the data of the Occultists in affirming that every Globe is a Septenary Chain of Worlds—of which only one member is visible—and that these are, were, or will be, "man-bearing," just as is every visible Star or Planet? What do they mean by "a moral and physical influence" exerted on our Globe by the Sidereal Worlds?

Such are the questions often put to us, and they have to be considered from every aspect. To the first of the two queries the answer is: We believe it because the first law in nature is uniformity in diversity, and the second is analogy. "As above, so below." The time is gone by for ever when our pious ancestors believed that our Earth was in the centre of the Universe, and the Church and her arrogant sentants could insist that the supposition that any other Planet could be inhabited should be regarded as blasphemy. Adam and Eve, the Serpent and Original Sin, followed by Atonement through Blood, have been too long in the way of progress, and universal truth has thus been sacrificed to the insane conceit of us little men.

Now what are the proofs thereof? Beyond inferential evidence and logical reasoning, there are none for the profane. To the Occultists, who believe in the knowledge acquired by countless generations of Seers and Initiates, the data offered in the Secret Books are all-sufficient. The general public needs other proofs, however. There are some Kabalists, and even some Eastern Occultists, who, failing to find uniform evidence upon this point in all the mystic works of the nations, hesitate to accept the teaching. Even such "uniform evidence" will be forthcoming presently. Meanwhile, we may approach the subject **740]** from its general aspect, and see whether belief in it is so very absurd, as some Scientists along with other Nicodemuses would *have it*. Unconsciously,

---

[1656] Vol. x. art. "Geology," p. 227. "100,000,000 of years is probably amply sufficient for all the requirements of Geolog'y," says the text. In France, some *savants* do not find it nearly "sufficient." Le Couturier claims 350 million years; Buffon was satisfied with 34 millions—but there are those in the more modern schools who will not be content with less than 500 million years.

perhaps, in thinking of a plurality of inhabited "Worlds," we imagine them to be like the Globe we inhabit, and to be peopled by beings more or less resembling ourselves. And in so doing we are only following a natural instinct. Indeed, so long as the enquiry is confined to the life-history of this Globe, we can speculate on the question with some profit, and ask ourselves, with some hope of at least asking an intelligible question, what were the "Worlds" spoken of in all the ancient scriptures of Humanity? But how do we know (*a*) what kind of beings inhabit the Globes in general; and (*b*) whether those who rule Planets superior to our own do not exercise the same influence on our Earth *consciously*, that we may exercise *unconsciously*, say on the small planets (planetoids or asteroids) in the long run, by our cutting the Earth in pieces, opening canals, and thereby entirely changing our climates. Of course, like Caesar's wife, the planetoids, cannot be affected by our suspicion. They are too far, etc. Believing in Esoteric Astronomy, however, we are not so sure of that.

But when, extending our speculations beyond our Planetary Chain, we try to cross the limits of the Solar System, then indeed we act as do presumptuous fools. For—while accepting the old Hermetic axiom, "as above, so below"—as we may well believe that Nature on Earth displays the most careful economy, utilizing every vile and waste thing in her marvellous transformations, and withal *never* repeating herself, so we may justly conclude that there is no other Globe in all her infinite systems so closely resembling this Earth, that the ordinary powers of man's thought should be able to imagine and reproduce its semblance and containment.[1657]

And indeed we find in the romances as in all the so-called scientific fictions and spiritistic "revelations" from Moon, Stars, and Planets, merely fresh combinations or modifications of the men and things, the passions and forms of life, with which we are familiar, though even on the other Planets of our own System nature and life are entirely different from those prevailing on our own. Swedenborg was preeminent in inculcating such an erroneous belief.

741] {STATES OF CONSCIOUSNESS.} But even more. The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for its dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can *we* hope to speculate with profit on the nature of Globes which, in the economy of Nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here?

And this is true to the letter. For even great Adepts (those initiated of course), trained Seers though they be, can only claim thorough acquaintance with the nature and appearance of Planets and their inhabitants belonging to our Solar System. They *know* that almost all the Planetary Worlds are inhabited, but—even in spirit—they can have access only to those of our System; and they are also aware how difficult it is, *even for them*, to put themselves into full rapport even with the planes of consciousness *within* our System, differing as they do from the states of consciousness possible on this Globe; such, for instance, as those which exist on the Chain of Spheres on the three planes beyond that of our Earth. Such knowledge and intercourse are possible to them because they have learned how to penetrate to planes of consciousness which are closed to the perceptions of ordinary men; but were they to communicate their knowledge, the world would be no wiser, because men lack that experience of other forms of perception which alone could enable them to grasp what they might be told.

Still the fact remains that most of the Planets, like the Stars beyond our System, are inhabited, a fact which has been admitted by the men of Science themselves. Laplace and Herschel believed it, though they wisely abstained from imprudent speculation; and the same conclusion has been worked out and supported with an array of scientific considerations by C. Flammarion, the well-known French Astronomer. The arguments he brings forward are strictly scientific, and are such as appeal even to a materialistic mind, which would remain unmoved by such thoughts as those of Sir David Brewster, the famous Physicist, who writes:

> Those "barren spirits" or "base souls," as the poet calls them, who might be led to believe that the earth is the only inhabited body in the universe, would have no difficulty in conceiving the earth also to have been destitute of inhabitants. What is more, if such minds were acquainted with the deductions of geology, they would **742]** admit that it was uninhabited for myriads of years; and here we come to the impossible conclusion that during these myriads of years there was not a single intelligent creature in the vast domains of the

---

[1657] We are taught that the highest Dhyân Chohans, or Planetary Spirits (beyond the cognizance of the law of analogy), are in ignorance of what lies beyond the visible Planetary Systems, since their essence cannot assimilate itself to that of worlds beyond our Solar System. When they reach a higher stage of evolution these other universes will be open to them; meanwhile they have complete knowledge of all the worlds within the limits of our Solar System.

Universal King, and that before the protozoic formations there existed neither plant nor animal in all the infinity of space.[1658]

Flammarion shows, in addition, that all the conditions of life—even as *we* know it—are present on some at least of the Planets, and points to the fact that these conditions must be much more favourable on them than they are on our Earth.

Thus scientific reasoning, as well as observed facts, concurs with the statements of the Seer, and the innate voice in man's own heart in declaring that life—intelligent, conscious life—*must* exist on other worlds than ours.

But this is the limit beyond which the ordinary faculties of man cannot carry him. Many are the romances and tales, some purely fanciful, others bristling with scientific knowledge, which have attempted to imagine and describe life on other Globes. But one and all they give but some distorted copy of the drama of life around us. It is either, with Voltaire, the men of our own race under a microscope, or, with de Bergerac, a graceful play of fancy and satire; but we always find that at bottom the new world is but the one we ourselves live in. So strong is this tendency that even great natural, though non-initiated, Seers, fall victims to it when untrained; witness Swedenborg, who goes so far as to dress the inhabitants of Mercury, whom he meets with in the spirit-world, in clothes such as are worn in Europe!

Commenting on this tendency, Flammarion says:

> It seems as if in the eyes of those authors who have written on this subject, the Earth were the type of the Universe, and the man of Earth, the type of the inhabitants of the Heavens. It is, on the contrary, much more probable, that, since the nature of other planets is essentially varied, and the surroundings and conditions of existence essentially different, while the forces which preside over the creation of beings and the substances which enter into their mutual constitution are essentially distinct, it would follow that our mode of existence cannot be regarded as in any way applicable to other globes. Those who have written on this subject have allowed themselves to be dominated by terrestrial ideas, and have therefore fallen into error.[1659]

743] {WORLDS MENTIONED IN THE "BIBLE."} But Flammarion himself falls into the very error which he here condemns, for he tacitly takes the conditions of life on Earth as the standard by which to determine the degree to which other Planets are adapted for habitation by "other humanities."

Let us, however, leave these profitless and empty speculations, which, though they seem to fill our hearts with a glow of enthusiasm and to enlarge our mental and spiritual grasp, do but in reality cause a factitious stimulation, and blind us more and more to our ignorance not only of the world we inhabit, but even of the infinitude contained within ourselves.

When, therefore, we find "other worlds" spoken of in the Bibles of Humanity, we may safely conclude that they not only refer to other states of our Planetary Chain and Earth, but also to other inhabited Globes—Stars and Planets; withal, that no speculations were ever made about the latter. The whole of antiquity believed in the Universality of Life. But no really initiated Seer of any civilized nation has ever taught that life on other Stars could be judged by the standard of terrestrial life. What is generally meant by "Earths" and "Worlds," relates (*a*) to the "rebirths" of our Globe after each Manvantara and a long period of Obscuration; and (*b*) to the periodical and entire changes of the Earth's surface, when continents disappear to make room for oceans, and oceans and seas are violently displaced and sent rolling to the poles, to cede their emplacements to new continents.

We may begin with the *Bible*—the youngest of the World-scriptures. In *Ecclcsiastes*, we read these words of the King-Initiate:

> One generation passeth away and another generation cometh, but the earth abideth for ever. . . . The thing that hath been, it is that which shall be; and that which is done, is that which shall be done, and there is no new thing under the sun.[1660]

Under these words it is not easy to see the reference to the successive cataclysms by which the Races of mankind are swept away, or, going further back, to the various transitions of the Globe during the process of its formation. But if we are told that this refers only to *our* world *as we now see it*, then we shall refer the reader to the *New Testament*, where St. Paul speaks of the Son (the manifested Power) whom God hath appointed heir of all things, "by whom also he made the worlds" (plural).[1661] This "Power" is Chokmah, the Wisdom and the Word. **744]** We shall probably be told that

---

[1658] Since no single atom in the entire Kosmos is without life and consciousness, how much more then must its mighty globes be filled with both—though they remain sealed books to us men who can hardly enter even into the consciousness of the forms of life nearest us?

We do not know *ourselves*, then how can we, if we have never been trained and initiated, fancy that we can penetrate the consciousness of the smallest of the animals around us?

[1659] *Pluralité des Mondes*, p. 439.

[1660] *Op. cit.*, i. 4, 9.

[1661] *Hebrews*, i. 2. This relates to the Logos of every Cosmogony. The *unknown* Light—with which he is said to be coeternal and coeval—is reflected in the First-Born, the Protogonos; and the

by the term "worlds," the stars, heavenly bodies, etc., were meant. But apart from the fact that "stars" were not known as "worlds" to the ignorant editors of the Epistles, even if they must have been thus known to Paul, who was an Initiate, a "Master-Builder," we can quote on this point an eminent Theologian, Cardinal Wiseman. In his work (i. 309) treating of the indefinite period of the six days—or shall we say "too definite" period of the six days—of creation and the 6,000 years, he confesses that we are in total darkness as to the meaning of this statement of St. Paul, unless we are permitted to suppose that allusion is made in it to the period which elapsed between the *first* and *second* verses of chapter i of *Genesis*, and thus to those primitive revolutions, *i.e.*, the destructions and the reproductions of the world, indicated in chapter i of *Ecclesiastes*; or, to accept, with so many others, and in its *literal sense*, the passage in chapter i of *Hebrews*, that speaks of the creation of "worlds"—in the plural. It is very singular, he adds, that all the cosmogonies should agree to suggest the same idea, and preserve the tradition of a first series of revolutions, owing to which the world was destroyed and again renewed.

Had the Cardinal studied the *Zohar* his doubts would have been changed into certainties. Thus saith the "Idra Suta":

> There were old worlds which perished as soon as they came into existence; worlds with and without form called Scintillas—for they were like the sparks under the smith's hammer, flying in all directions. Some were the primordial worlds which could not continue long, because the "Aged"—his name be sanctiued—had not as yet assumed his form,[1662] the workman was not yet the "Heavenly Man."[1663]

Again in the *Midrash*, written long before the *Kabalah* of Simeon Ben lochai, Rabbi Abahu explains:

> The Holy One, blessed be his name, has successively formed and destroyed sundry worlds before this one[1664] . . . Now this refers both to the first races [the "Kings of Edom"] and to the worlds destroyed.[1665]

"Destroyed" means here what we call "obscuration." This becomes evident when we read the explanation given further on:

> Still when it is said that they [the worlds] *perished*, it is only meant thereby that they [their humanities] lacked the true form, till the human [our] form came into **745]** {THE KINGS OF' EDOM.} being, in which all things are comprised and which contains all forms . . .[1666]—it does not mean death, but only denotes a sinking down from their status [that of worlds in activity].[1667]

When, therefore, we read of the "destruction" of the Worlds, the word has many meanings, which are very clear in several of the Commentaries on the *Zohar* and in Kabalistic treatises. As said elsewhere, it means not only the destruction of many Worlds which have ended their life-career, but also that of the several Continents which have disappeared, as also their decline and geographical change of place.

The mysterious "Kings of Edom" are sometimes referred to as the "Worlds" that had been destroyed; but it is a "cloak." The Kings who reigned in Edom before there reigned a King in Israel, or the "Edomite Kings," could never symbolize the "prior worlds," but only the "attempts at men" on this Globe—the Pre-Adamite Races, of which the *Zohar* speaks, and which we explain as the First Root-Race. For as, speaking of the six Earths (the six "Limbs" of Microprosopus), it is said that the seventh (our Earth) came not into the computation when the six were created (the six Spheres above our Globe in the Terrestrial Chain), so the first seven Kings of Edom are left out of calculation in *Genesis*. By the law of analogy and permutation, in the Chaldæan *Book of Numbers*, as also in the *Books of Knowledge* and of *Wisdom*, the "seven primordial worlds" mean also the "seven primordial" races (sub-races of the First Root-Race of the Shadows); and, again, the Kings of Edom are the sons of "Esau, the father of the Edomites";[1668] *i.e.*, Esau represents in the *Bible* the race

---

Demiurgos or the Universal Mind directs his Divine Thought into the Chaos that under the fashioning of minor Gods will be divided into the Seven Oceans—Sapta Samudras. It is Purusha, Ahura Mazda, Osiris, etc., and finally the Gnostic Christos, who is in the *Kabalah*, Chokmah, or Wisdom, the "Word."

[1662] The *form* of Tikkun or the Protogonos, "First-Born," *i.e.*, the Universal Form and Idea, had not yet been mirrored in Chaos.

[1663] *Zohar*, iii. 292c. The "Heavenly Man" is Adam Kadmon—the synthesis of the Sephiroth, as "Manu Svâyambhuva" is the synthesis of the Prajâpatis.

[1664] *Bereshith Rabba*, Parsha IX.

[1665] This refers to the three Rounds that preceded our Fourth Round.

[1666] This sentence contains a dual sense and a profound mystery in the Occult Sciences, the secret of which *if*, and *when*, known—confers tremendous powers on the Adept to *change his visible form*.

[1667] "Idra Suta," *Zohar*, iii. 136 c. "A sinking down from their status"—is plain; from active Worlds they have fallen into a temporary obscuration—they rest, and hence are entirely changed.

[1668] *Gen.*, xxxvi. 43.

which stands between the Fourth and the Fifth, the Atlantean and the Aryan. "Two *nations* are in thy womb," said the Lord to Rebekah; and Esau was *red* and *hairy.* From verse 24 to 34, chapter xxv of *Genesis* contains the allegorical history of the birth of the Fifth Race.

Says the Siphra Dtzenioutha:

And the Kings of ancient days died and their chiefs [crowns] were found no more.

And the *Zohar* states:

The Head of a nation that has not been formed at the beginning in the likeness of the White Head: its people is not from this Form. . . . Before it [the White Head, the Fifth Race or Ancient of the Ancients] arranged itself in its [own, or **746]** present] Form ... all Worlds have been destroyed; therefore it is written; and Bela, the Son of Beor, reigned in Edom [*Gen.*, xxxvi. Here the "Worlds" stand for Races], And he [such or another King of Edom] died, and another reigned in his stead.

No Kabalist who has hitherto treated of the symbolism and allegory hidden under these "Kings of Edom" seems to have perceived more than one aspect of them. They are neither the "worlds that were destroyed," nor the "Kings that died"—alone; but both, and much more, to treat of which there is no space at present. Therefore, leaving the mystic parables of the *Zohar*, we will return to the hard facts of materialistic Science; first, however, citing a few from the long list of great thinkers who have believed in the plurality of inhabited Worlds in general, and in Worlds that preceded our own. These are, the great mathematicians Leibnitz and Bernouilli, Sir Isaac Newton himself, as may be read in his *Optics;* Buffon, the Naturalist; Condillac, the Sceptic; Bailly, Lavater, Bernardin de St. Pierre, and, as a contrast to the two last named—suspected at least of Mysticism—Diderot and most of the writers of the *Encyclopedia.* Following these come Kant, the founder of modern Philosophy; the poet Philosophers, Goethe, Krause, Schelling; and many Astronomers, from Bode, Fergusson and Herschel, to Lalande and Laplace, with their many disciples in more recent years.

A brilliant list of honoured names indeed; but the facts of physical Astronomy speak even more strongly than these names in favour of the presence of life, of even organized life, on other Planets. Thus in four meteorites which fell respectively at Alais in France, in the Cape of Good Hope, in Hungary, and again in France, on analysis, there was found graphite, a form of carbon known to be invariably associated with organic life on this Earth of ours. And that the presence of this carbon is not due to any action occurring within our atmosphere is shown by the fact that carbon has been found in the very centre of a meteorite; while in one which fell at Argueil, in the south of France, in 1857, there was found water and turf, the latter being always formed by the decomposition of vegetable substances.

And further, examining the astronomical conditions of the other Planets, it is easy to show that several are far better adapted for the development of life and intelligence—even under the conditions with which men are acquainted—than is our Earth. For instance, on the Planet Jupiter the seasons, instead of varying between wide limits as **747]** {WHAT FLAMMARION TELLS US.} do ours, change by almost imperceptible degrees, and last twelve times as long as ours. Owing to the inclination of its axis the seasons on Jupiter are due almost entirely to the eccentricity of its orbit, and hence change slowly and regularly. We shall be told, that no life is possible on Jupiter, as it is in an incandescent state. But not all Astronomers agree with this. For instance, what we state is declared by M. Flammarion; and *he* ought to know.

On the other hand Venus would be less adapted for human life such as exists on Earth, since its seasons are more extreme and its changes of temperature more sudden; though it is curious that the duration of the day is nearly the same on the four inner planets, Mercury, Venus, the Earth and Mars.

On Mercury, the Sun's heat and light are seven times what they are on the Earth, and Astronomy teaches that it is enveloped in a very dense atmosphere. And as we see that life appears more active on Earth in proportion to the light and heat of the Sun, it would seem more than probable that its intensity is far, far greater on Mercury than here.

Venus, like Mercury, has a very dense atmosphere, as also has Mars, and the snows which cover their poles, the clouds which hide their surface, the geographical configuration of their seas and continents, the variations of seasons and climates, are all closely analogous—at least to the eye of the physical Astronomer. But such facts and the considerations to which they give rise have reference only to the possibility of the existence on these Planets of human life as known on Earth. That some forms of life such as we know are *possible* on these Planets, has been long since abundantly demonstrated, and it seems perfectly useless to go into detailed questions of the physiology, etc., of these hypothetical inhabitants, since, after all, the reader can arrive only at an imaginary extension of his familiar surroundings. It is better to rest content with the three conclusions which M. Flammarion, whom we have so largely quoted, formulates as rigorous and exact deductions from the known *facts* and laws of Science.

i. The various forces which were active in the beginning of evolution gave birth to a great variety of beings on the several worlds; both in the organic and inorganic kingdoms.

ii. The animated beings were constituted from the first according to forms and organisms in correlation with the physiological state of each inhabited globe.

748]

iii. The humanities of other worlds differ from us, as much in their inner organization as in their external physical type.

Finally the reader who may be disposed to question the validity of these conclusions as being opposed to the *Bible*, may be referred to an Appendix in M. Flammarion's work dealing in detail with this question, since in a work like the present it seems unnecessary to point out the logical absurdity of those churchmen who deny the plurality of worlds on the ground of biblical authority.

In this connection we may well recall those days when the burning zeal of the Primitive Church opposed the doctrine of the Earth's rotundity, on the ground that the nations at the Antipodes would be outside the pale of salvation; and again, we may remember how long it took for a nascent Science to break down the idea of a solid firmament, in the grooves of which the stars moved for the special edification of terrestrial humanity.

The theory of the Earth's rotation was met by a like opposition—even to the martyrdom of its discoverers—because, besides depriving our orb of its dignified central position in space, the theory produced an appalling confusion of ideas as to the Ascension—the terms "up" and "down" being proved to be merely relative, thus complicating not a little the question of the precise locality of Heaven![1669]

According to the best modern calculations, there are no less than 500,000,000 Stars of various magnitudes, within the range of the best telescopes. As to the distances between them, they are incalculable. Is, then, our microscopical Earth—a "grain of sand on an infinite sea-shore"—the only centre of intelligent life? Our own Sun, itself 1,300,000 times larger than our Planet, sinks into insignificance beside the giant Sun, Sirius, and the latter in its turn is dwarfed by other luminaries in infinite Space. The self-centred conception of Jehovah as the special guardian of a small and obscure semi-nomadic tribe, is tolerable beside that which confines sentient existence to our microscopical Globe. The primary reasons were without doubt: (*a*) astronomical ignorance on the part of the early Christians, coupled with an exaggerated appreciation of man's own importance—a crude form of selfishness; and (*b*) the dread that, if the hypothesis of millions **749]** {SCIENCE AND OCCULTISM MAY YET AGREE.} of other inhabited Globes were accepted, the crushing rejoinder would ensue: "Was there then a Revelation to each World?"—involving the idea of the Son of God eternally "going the rounds," as it were. Happily it is now unnecessary to waste time and energy in proving the possibility of the existence of such Worlds. All intelligent persons admit it. That which now remains to be demonstrated is, that if it is once proven that there are inhabited Worlds besides our own, with humanities entirely different from each other as from our own—as maintained in the Occult Sciences—then the evolution of the preceding Races is half proved. For where is that Physicist or Geologist who is prepared to maintain that the Earth has not changed scores of times, in the millions of years which have elapsed in the course of its existence; and that changing its "skin," as it is called in Occultism, the Earth has not had each time her special Humanities adapted to such atmospheric and climatic conditions as were entailed by such change? And if so, why should not our preceding four and entirely different Mankinds have existed and thrived before our Adamic Fifth Root Race?

Before closing our debate, however, we have to examine the so-called organic evolution more closely. Let us search well and see whether it is quite impossible to make our Occult data and chronology agree—up to a certain point—with thos of Science.

C.

SUPPLEMENTARY REMARKS ON ESOTERIC GEOLOGICAL CHRONOLOGY.

It seems possible to calculate the approximate duration at any rate of the geological periods from the combined data of Science and Occultism now before us. Geology is, of course, able to determine one thing with almost certainty—the thickness of the several deposits. Now, it also stands to reason that the time required for the deposition of any stratum on a sea-bottom must bear a strict proportion to the thickness of the mass thus formed. Doubtless the *rate* of the erosion of land, and of

---

[1669] In that learned and witty work, *God and his Book*, by the redoubtable "Saladin" of Agnostic repute, the amusing calculation that, if Christ had ascended with the rapidity of a cannon ball, he would not yet have reached even Sirius, reminds one vividly of the past. It raises, perhaps, a not ill-founded suspicion that even our age of scientific enlightenment may be as grossly absurd in its materialistic negations as the men of the Middle Ages were absurd and materialistic in their religious affirmations.

the sorting out of matter on to ocean beds, has varied from age to age, and cataclysmic changes of various kinds have broken the "uniformity" of ordinary geological processes. Provided, then, that we have some definite numerical basis on which to work, our task is rendered less difficult than it might at first sight appear. Making **750]** due allowance for variations in the rate of deposit, Professor Lefevre gives us the relative figures which sum up geological time. He does not attempt to calculate the lapse of years since the first bed of the Laurentian rocks was deposited, but postulating that time as *x*, he presents us with the relative proportions in which the various periods stand to it. Let us premise our estimate by stating that, roughly speaking, the Primordial rocks are 70,000 ft., the Primary 42,000 ft., the Secondary 15,000 ft., the Tertiary 5,000 ft., and the Quaternary some 500 ft. in thickness:

Dividing into a hundred parts the time, *whatever its actual length*, that has passed since the dawn of life on this earth [lower Laurentian strata], we shall be led to attribute to the Primordial age more than half of the whole duration, say 53·5; to the Primary 32-2; to the Secondary 11-5; to the Tertiary 2-3; to the Quaternary 0-5 or one-half per cent.[1670]

Now, as it is certain, on Occult data, that the time which has elapsed since the first sedimentary deposits is 320,000,000 years, we are able to construct the following table:

ROUGH APPROXIMATIONS OF LENGTH OF GEOLOGICAL PERIODS IN YEARS.

Primordial	Laurentian Cambrian Silurian	171,200,000
Primary	Devonian Coal Permian	103,040,000
Secondary	Triassic Jurassic Cretaceous	36,800,000
Tertiary	Eocene Miocene Pliocene	7,360,000
Quaternary		1,600,000[1671]

Such estimates harmonize with the statements of Esoteric Ethnology in almost every particular. The Tertiary Atlantean part-cycle, from **751]** {SECEDERS FROM DARWINISM.} the "apex of glory" of that Race in the early Eocene to the great Mid-Miocene cataclysm, would appear to have lasted some three-and-a-half to four million years. If the duration of the Quaternary is not, as seems likely, rather over-estimated, the sinking of Ruta and Daitya would be Post-Tertiary. It is probable that the results here given allow somewhat too long a period to both the Tertiary and Quaternary, as the Third Race goes very far back into the Secondary age. Nevertheless, the figures are most suggestive.

But the argument from geological evidence being in favour of only 100,000,000 years, let us compare our claims and teachings with those of exact Science.

Mr. Edward Clodd,[1672] in referring to M. de Mortillet's work *Matériaux pour l'Histoire de l'Homme*, which places man in the Mid-Miocene period,[1673] remarks that:

It would be in defiance of all that the doctrine of evolution teaches, and moreover win no support from believers in special creation and the fixity of species, to seek for so highly specialized a mammalian as man at an early stage in the life-history of the globe.

To this, one could answer: (*a*) the doctrine of evolution, as inaugurated by Darwin and developed by later evolutionists, is not only the reverse of infallible, but it is repudiated by several great men of Science, *e.g.*, de Quatrefages, in France, Dr. Weismann, an ex-evolutionist in Germany, and many others, the ranks of the Anti-Darwinists growing stronger with every year;[1674]

[1670] *Philosophy Historical and Critical*, p. 481.

[1671] Probably in excess.

[1672] *Knowledge*, Art. "The Antiquity of Man in Western Europe," March 31st, 1882.

[1673] Who, in another work, *La Préhistorique Antiquité de l'Homme*, some twenty years ago, generously allowed only 230,000 years to our mankind! Since we learn now that he places man in the Mid-Miocene period, we must say that the much respected Professor of Prehistoric Anthropology in Paris is somewhat contradictory and inconsistent, if not *naïf* in his views.

[1674] The root and basic idea of the origin and transformation of species—the *heredity* of acquired faculties—seems to have found lately very serious opponents in Germany. Du Bois-

and (*b*) truth to be worthy of its name, and remain truth and fact, hardly needs to beg for support from any class or sect. For were it to win support from believers in special creation, it would never gain the favour of the evolutionists, and *vice versa.* Truth must rest upon its own firm foundation of facts, and take its chance of recognition, when every prejudice in the way is disposed of. Though the question has been already fully considered in its main aspect, it is, nevertheless, advisable to combat every so-called "scientific" objection as we go along, **752]** when making what are regarded as heretical and anti-scientinc statements.

Let us briefly glance at the divergencies between orthodox and Esoteric Science, on the question of the age of the globe and of man. With the two respective synchronistic tables before him, the reader will be enabled to see at a glance the importance of these divergencies; and to perceive, at the same time, that it is not impossible—nay, it is most likely—that further discoveries in Geology and the finding of fossil remains of man will force Science to confess that it is Esoteric Philosophy which is right after all, or, at any rate, nearer to the truth.

PARALLELISM OF LIFE.

SCIENTIFIC HYPOTHESES.

Science divides the period of the Globe's history, since the beginning of life on Earth (or the Azoic age), into five main divisions or periods, according to Hæckel.[1675]

PRIMORDIAL EPOCH.

Laurentian, Cambrian, Silurian.

The Primordial epoch, Science tells us, is by no means devoid of vegetable and animal life. In the Laurentian deposits are found specimens of the Eozoon canadense—a chambered shell. In the Silurian are discovered sea-weeds (algae), molluscs, crustacea, and lower marine organisms, also the first trace of fishes. The Primordial epoch shows algae, molluscs, crustacea, polyps, and marine organisms, etc. Science teaches, therefore, that marine life was present from the very beginnings of time, leaving us, however, to speculate for ourselves as to *how* life appeared on Earth. If it rejects the biblical "creation" (as we do), why does it not give us another, approximately plausible hypothesis?

PRIMARY.

Devonian,[1678] Coal, Permian.

"Fern-forests, sigillaria, coniferae, fishes, first trace of reptiles." Thus saith Modern Science.

ESOTERIC THEORY.

Leaving the classification of the geological periods to Western Science, Esoteric Philosophy divides only the Life-periods on the Globe. In the present Manvantara the actual period is separated into seven Kalpas and seven great human Races. Its first Kalpa, answering to the Primordial Epoch is the age of the:

"PRIMEVAL"[1676]

Devas or Divine Men, the "Creators" and Progenitors.[1677]

The Esoteric Philosophy agrees with the statement made by Science (see parallel column), demurring, however, to one particular. The 300,000,000 years of vegetable life (see "Brâhmanical Chronology") preceded the "Divine Men," or Progenitors. Also, no teaching denies that there were traces of life *within* the Earth, besides the Eozoon canadense, in the Primordial Epoch. Only, whereas the said vegetation belonged to this Round, the zoological relics now found in the Laurentian, Cambrian, and Silurian systems, so called, are the *relics* of the **753]** {THE TWO SCIENCES CONTRASTED.} Third Round. At first astral like the rest, they consolidated and materialized *pari passu* with the new vegetation.

"PRIMARY."

Divine Progenitors (Secondary Groups), and the two and a half Races. The Esoteric Doctrine repeats that which was said above.

Reymond and Dr. Pfluger, the Physiologists, besides other men of Science as eminent as any, find insuperable difficulties and even impossibilities in the doctrine.

[1675] *History of Creation*, p. 20.

[1676] The same names are retained as those given by Science, to make the parallels clearer. Our terms are quite different.

[1677] Let the student remember that the Doctrine teaches that there are seven degrees of Devas or "Progenitors," or seven Classes, from the most perfect to the less exalted.

[1678] It may be said that we are inconsistent in not introducing into this table a Primary-age Man. The parallelism of Races and geological periods here adopted, is, so far as the origin of the First and Second are concerned, purely tentative, no direct information being available. Having previously discussed the question of a possible race in the Carboniferous age, it is needless to renew the debate.

These are all relics of the preceding Round.[1679]

Once, however, the prototypes are projected out of the Astral Envelope of the Earth, an indefinite amount of modification ensues.

SECONDARY.

Triassic, Jurassic, Cretaceous.

This is the age of Reptiles, of the gigantic megalosauri, ichthyosauri, plesiosauri, etc. Science denies the presence of man in this period. But it has still to explain how men came to know of these monsters and describe them *before* the age of Cuvier! The old annals of China, India, Egypt, and even of Judea are full of them, as demonstrated elsewhere. In this period also appear the first marsupial mammals[1680]—insectivorous, carnivorous, phytophagous; and, as Prof. Owen thinks, a herbiferous hoofed mammal,

Science does not admit the appearance of man before *the close* of the Tertiary period.[1681] Why? Because man has to be shown younger than the higher mammals. But Esoteric Philosophy teaches us the reverse. And as Science is quite unable to come to anything like an approximate conclusion as to the age of man, or even as to the geological periods, the Occult teaching is,

"SECONDARY."

According to every calculation the Third Race had already made its appearance, as during the Triassic there were already a few mammals, and it must have separated before their appearance.

This, then, is the age of the Third Race, in which the origins of the early Fourth may be perhaps also discoverable. We are, however, here left entirely to conjecture, as no definite data are yet given out by the Initiates.

The analogy is but a poor one, still it may be argued that, as the early mammalia and pre-mammalia are shown in their evolution merging from one kind into a higher one, anatomically, so are the **754]** human races in their procreative processes. A parallel might certainly be found between the monotremata, didelphia (or marsupialia) and the placental mammals, divided in their turn into three orders[1682] like the First, Second, and Third Root-Races of men.[1683] But this

[1679] During the *interim* between one Round and another, the Globe and everything on it remains *in siatus quo*. Remember, vegetation began in its ethereal form before what is called the Primordial, running through the Primary, and condensing in it, and reaching its full physical life in the Secondary.

[1680] Geologists tell us that "in the Secondary epoch, the only mammals which have been [hitherto] discovered in Europe are the fossil remains of a small marsupial or pouch-bearer." (*Knowledge*, March 31st, 1882, p. 464.) Surely the marsupial or didelphis (the only surviving animal of the family of those which were on Earth during the presence on it of androgyne man) cannot be the only animal that was then on Earth? Its presence speaks loudly for that of other (though unknown) mammals, besides the monotremes and marsupials, and thus shows the appellation of "mammalian age" given only to the Tertiary period to be misleading and erroneous, as it allows one to infer that there were no mammals, but reptiles, birds, amphibians, and fishes alone in the Mesozoic times—the Secondary.

[1681] Those who feel inclined to sneer at that doctrine of Esoteric Ethnology, which pre-supposes the existence of Men in the Secondary age, will do well to note the fact that one of the most distinguished Anthropologists of the day, M. de Quatrefages, seriously argues in that direction. He writes: "There is then nothing impossible in the idea that he [man] . . . should have appeared upon the globe with the first representatives of the type to which he belongs by his organization." (*The Human Species*, p. 153.) This statement approximates most closely to our fundamental assertion that man preceded the other mammalia.

Professor Lefèvre admits that the "labours of Boucher de Perthes, Lartet, Christy, Bourgeois, Desnoyers, Broca, De Mortillet, Hamy, Gaudry, Capellini, and a hundred others, have overcome all doubts, and clearly established the progressive development of the human organism and industries from the miocene epoch of the tertiary age." (*Philosophy Historical and Critical*, Pt. II, p. 499, Chapter II, On Organic Evolution, "Library of Contemporary Science.") Why does he reject the possibility of a Secondary-age man? Simply because he is involved in the meshes of the Darwinian Anthropology. "The origin of man is bound up with that of the higher mammals"; he appeared "only with the *last* types of his class"! This is not argument, but dogmatism. Theory can never excommunicate fact. Must everything give place to the mere working hypotheses of Western Evolutionists? Surely not!

[1682] These placentalia of the third sub-class are divided, it appears, into villiplacentalia (placenta composed of many separate scattered tufts), the zonoplacentalia (girdle-shaped placenta), and the discoplacentalia (or discoid). Hæckel sees in the marsupialia didelphia, one of the connecting links *genealogically* between man and the moneron!!

[1683] This inclusion of the First Race in the Secondary is necessarily only a provisional working hypothesis—the actual chronology of the First, Second, and early Third Races being closely veiled

therefore, more logical and reasonable, even if accepted only as a hypothesis.

TERTIARY.[1684]

Eocene, Miocene, Pliocene.

No man is yet allowed to have lived during this period. Says Mr. E. Clodd, in *Knowledge*: "Although the placental mammals and the order of primates to which man is related, appear in Tertiary times, and the climate, tropical in the Eocene age, warm in the Miocene, and temperate in the Pliocene, was favourable to his presence, the proofs of his existence in Europe before the close of the Tertiary epoch . . . are not generally accepted here."

would require more space than can be now allotted to the subject.

"TERTIARY."

The Third Race has now almost utterly disappeared, carried away by the fearful geological cataclysms of the Secondary age, leaving behind it but a few hybrid races.

The Fourth, born millions of years **755]** {THE SUFFICIENCY OF THE "ANIMALISTS."} before[1685] the said cataclysm took place, perished during the Miocene period,[1686] when the Fifth (our Aryan Race) had had one million years of independent existence.[1687] How much older it is from its origin—who knows? As the "historical" period began with the Indian Aryans, with their *Vedas* for their multitudes,[1688] and far earlier in the Esoteric Records, it is useless to establish here any parallels.

Geology has now divided the periods and placed man in the

QUATERNARY.

Palæaeolithic Man, Neolithic Man, Historical Period.

"QUATERNARY."

If the Quaternary period is allowed 1,500,000 years, then only does our Fifth Race belong to it.

---

by the Initiates. For all that can be said on the subject, the First Root-Race may have been Pre-Secondary, as is, indeed, taught.

[1684] The above parallels stand good only if Professor Croll's earlier calculations are adopted, namely, of 15,000,000 years since the beginning of the Eocene period (see Charles Gould's *Mythical Monsters*, p. 84), not those in his *Climate and Time*, which allow only two-and-a-half million years, or at the utmost three million years' duration to the Tertiary age. This, however, would make the whole duration of the incrusted age of the world only 131,600,000 years, according to Professor Winchell, whereas in the Esoteric Doctrine, sedimentation began in *this* Round approximately over 320,000,000 years ago. Yet his calculations do not clash much with ours with regard to the epochs of glacial periods in the Tertiary age, which is called in our Esoteric books the "Age of the Pigmies." With regard to the 320,000,000 of years assigned to sedimentation, it must be noted that even a greater time elapsed during the preparation of this Globe for the Fourth Round *previous to stratification*.

[1685] Though we apply the term "truly human," only to the Fourth Atlantean Root-Race, yet the Third Race is almost human in its latest portion, since it is during its fifth sub-race that mankind separated sexually, and that the *first man was born* according to the now normal process. This "first man" answers, in the *Bible*, to Enos or Henoch, son of Seth (*Genesis*, iv.).

[1686] Geology records the former existence of a universal ocean, and sheets of marine sediment uniformly present everywhere testify to it; but it is not even the epoch referred to in the allegory of Vaivasvata Manu. The latter is a Deva-Man (or Manu) saving in an Ark (the female principle) the germs of humanity, and also the seven Rishis—who stand here as the symbols for the seven human principles—of which allegory we have spoken elsewhere. The "Universal Deluge" is the Watery Abyss of the Primordial Principle of Berosus. (See Stanzas ii to viii, in Part I.) How, if 15 million years are allowed by Croll to have elapsed since the Eocene period (which we state on the authority of a Geologist, Mr. Ch. Gould), only 60 millions are assigned by him "since the beginning of the Cambrian period, in the Primordial age"—passes comprehension. The Secondary strata are twice the thickness of the Tertiary, and Geology thus shows the Secondary age alone to be of twice the length of the Tertiary. Shall we then accept only 15 million years for both the Primary and the Primordial? No wonder Darwin rejected the calculation.

[1687] See *Esoteric Buddhism*, pp. 53-55, Fourth Ed.

[1688] We hope that we have furnished alt the scientific data for it elsewhere.

Yet—*mirabile dictu*—while the non-cannibal Palæolithic man, who must have certainly antedated cannibal Neolithic man by hundreds of thousands of years,[1689] is shown to be a remarkable artist, Neolithic man is made out to be almost an abject savage, his lake dwellings notwithstanding.[1690] For see what a learned Geologist, Mr. Charles Gould, tells the reader in his *Mythical Monsters*:

> Palæolithic men were unacquainted with pottery and the art of weaving, and apparently had no domesticated animals or system of cultivation; but the Neolithic lake-dwellers of Switzerland had looms, pottery, cereals, sheep, horses, etc. Implements of horn, bone, and wood were in common use among both races, but those of the older are frequently distinguished by their being sculptured with great **756]** ability, or ornamented with life-like engravings of the various animals living at the period; whereas there appears to have been a marked absence of any similar artistic ability[1691] on the part of Neolithic man.[1692]

Let us give the reasons for this.

(1) The oldest fossil man, the primitive cave-men of the old Palææolithic period, and of the Pre-Glacial period (of whatever length, and however far back), is always the same genus man, and there are no fossil remains proving for him

> What the Hipparion and Anchitherium have proved for the genus horse—that is, gradual progressive specialization from a simple ancestral type to more complex existing forms.[1693]

(2) As to the so-called Palæolithic hatchets:

> When placed side by side with the rudest forms of stone hatchets actually used by the Australian and other savages, it is difficult to detect any difference.[1694]

This goes to prove that there have been savages *at all times;* and the inference would be that there might have been civilized people in those days as well, cultured nations contemporary with those rude savages. We see such a thing in Egypt 7,000 years ago.

(3) An obstacle which is the direct consequence of the two preceding: Man, if no older than the Palææolithic period, could not possibly have had the actual time necessary for his transformation from the "missing link" into what he is known to have been even during that remote geological time, *i.e.*, even *a finer specimen of manhood than many of the now existing races*.

The above lends itself naturally to the following syllogism: (1) The *primitive* man (known to Science) was, in some respects, even a finer man of his genus than he is now. (2) The earliest monkey known, the lemur, was *less* anthropoid than the modern pithecoid species. (3) **757]** {ONE SALVATION FOR SCIENCE.} Conclusion: Even though a *missing link* were found, the balance of evidence would remain more in favour of the ape *being a degenerated man*, made dumb by some fortuitous circumstances,[1695] than in favour of the descent of man from a pithecoid ancestor. The theory cuts both ways.

On the other hand, if the existence of Atlantis be accepted, and the statement be believed that in the Eocene age—

[1689] It is conceded by Geology to be "beyond doubt that a considerable period must have supervened after the departure of Palæolithic man and before the arrival of his Neolithic successor." (See James Geikie's *Prehistoric Europe*, and Ch. Gould's *Mythical Monsters*, p. 98.)

[1690] Resembling in a manner the pile-villages of Northern Borneo.

[1691] "The most clever sculptor of modern times would probably not succeed very munch better, if his graver were a splinter of flint, and stone and bone were the materials to be engraved" (Prof. Boyd Dawkins' *Cave-Hunting*, p. 344.) It is needless after such a concession to further insist on Huxley's, Schmidt's, Laing's, and others' statements to the effect that Palææolithic man cannot be considered to lead us back in any way to a pithecoid human race; thus they demolish the fantasies of many superficial evolutionists. The relic of artistic merit here *reappearing* in the Chipped-Stone-age men, is traceable to their *Atlantean* ancestry. Neolithic man was a fore-runner of the great Aryan invasion, and immigrated from quite another quarter—Asia, and in a measure Northern Africa. The tribes peopling the latter towards the North-West, were certainly of an Atlantean origin—dating back hundreds of thousands of years before the Neolithic Period in Europe—but they had so diverged from the parent type as to present no longer any marked characteristic peculiar to it. As to the contrast between Neolithic and Palææolithic man, it is a remarkable fact that, as Carl Vogt points out, *the former was a cannibal*, *ihe much earlier man of the Mammoth era was not.* Human manners and customs do not seem to improve with time, then? Not in this instance at any rate.

[1692] *Op. cit.*, p. 97.

[1693] *Modern Science and Modern Thought*, p. 181.

[1694] *Ibid*., p. 112.

[1695] On the data furnished by Modern Science, Physiology, and Natural Selection, and without resorting·to any miraculous creation, two human negro specimens of the lowest intelligence—say idiots born dumb—might by breeding produce a dumb Pastrana species, which would start a new modified race, and thus produce, in the course of geological time, the regular anthropoid ape.

Even in its very first part, the great cycle of the fourth Race men, the Atlanteans, had already reached its highest point,[1696]

then some of the present difficulties of Science might easily be made to disappear. The rude workmanship of the Palseolithic tools proves nothing against the idea that, side by side with their makers, there lived nations highly civilized. We are told that:

Only a very small portion of the earth's surface has been explored, and of this a very small portion consists of ancient land surfaces or fresh water formations, where alone we can expect to meet with traces of the higher forms of animal life. And even these have been so imperfectly explored, that where we now meet with thousands and tens of thousands of undoubted human remains lying almost under our feet, it is only within the last thirty years that their existence has even been suspected.[1697]

It is very suggestive also that along with the rude hatchets of the lowest savage, explorers meet with specimens of workmanship of such artistic merit as could hardly be found, or expected, in a modern peasant belonging to any European country—unless in exceptional cases. The "portrait" of the "Reindeer Feeding," from the Thayngin grotto in Switzerland, and those of the man running, with two horses' heads sketched close to him—a work of the Reindeer period, *i.e.*, at least 50,000 years ago—are pronounced by Mr. Laing to be not only exceedingly well done, but the former, the "Reindeer Feeding," is described as one that "would do credit to any modern animal painter"—by no means exaggerated praise, as anyone may see, by glancing at the sketch given below from Mr. Gould's work. Now, since we have our greatest painters of Europe side by side with the modern Esquimaux, who also have a tendency, like their Palææolithic ancestors of the Reindeer period, the rude and savage human species, to be constantly **758]** drawing with the point of their knives sketches of animals, scenes of the chase, etc., why could not the same have happened in those days? Compared with the specimens of Egyptian drawing and sketching—7,000 years ago—the "earliest portraits" of men, horses' heads, and reindeer, made 50,000 years ago, *are certainly superior*. Nevertheless, the Egyptians of those periods are known to have been a highly civilized nation, whereas the Palææolithic men are called *savages* of the lower type. This is a small matter seemingly, yet it is extremely suggestive as showing how every new geological discovery is made to fit in with current theories, instead of fitting the theories to include the discovery. Yes; Mr. Huxley is right in saying, "Time will show." It will, and it must vindicate Occultism.

Meanwhile, the most uncompromising Materialists are driven by necessity into the most Occult-like admissions. Strange to say, it is the most materialistic—those of the German school—who, with regard to *physical* development, come the nearest to the teachings of the Occultists. Thus, Professor Baumgärtner believes that:

The germs for the higher animals could only be the eggs of the lower animals;. . . besides the advance of the vegetable and animal world in development, there occurred in that period the formation of *new original germs* [which formed the basis of new metamorphoses, etc.] . . . the first men who proceeded from the germs of animals beneath them, lived first in a larva state.

Just so; in a larva state, we say too, only from no "animal" germ; and that larva was the soulless astral form of the pre-physical Races. And we believe, as the German professor does, with several other men of Science in Europe now, that the human races—

Have not descended from one pair, but appeared immediately in numerous races.[1698]

Therefore, when we read *Force and Matter*, and find that Emperor of Materialists, Büchner, repeating after Manu and Hermes, that:

Imperceptibly the plant glides into the animal, the animal into the man[1699]

—we need only add "and man into a spirit," to complete the kabalistic axiom. The more so, since we read the following admission:

Evolved by spontaneous generation . . . that whole rich and multiform organic world . . . has developed itself progressively, in the course of endless periods of time, by the aid of natural phenomena.[1700]

759] {BETWEEN TWO VOIDS.} The whole difference lies in this: Modern Science places her materialistic theory of primordial germs on Earth, and the *last germ* of life on this Globe, of man, and everything else, between *two voids.* Whence the *first* germ, if both spontaneous generation and the interference of external forces, are absolutely rejected now? Germs of organic life, we are told, by Sir William Thompson, came to our Earth in some meteor. This helps in no way, and only shifts the difficulty from this Earth to the supposed meteor.

[1696] *Esoteric Buddhism*, p. 64.

[1697] *Modern Science and Modern Thought*, p. 98.

[1698] *Anfänge zu einer Physiologischen Schöpfungs-geschichte der Pflanzen und Thierwelt*, 1885.

[1699] *Op. cit.*, p. 212.

[1700] *Ibid.*, p. 11.

These are our agreements and disagreements with Science. About the "endless periods" we are, of course, at one even with materialistic speculation; for we believe in Evolution, though on different lines. Professor Huxley very wisely says:

If any form of the doctrine of progressive development is correct, we must extend by long epochs the most liberal estimate that has yet been made of the antiquity of man.[1701]

But when we are told that this man is a product of the natural forces inherent *in* Matter—Force, according to modern views, being but a quality of Matter, a "mode of motion," etc.—and when we find Sir William Thompson repeating in 1885 what was asserted by Büchner and his school thirty years ago, we fear all our reverence for real Science is vanishing into thin air! One can hardly help thinking that Materialism is, in certain cases, a *disease.* For when men of Science, in the face of magnetic phenomena and the attraction of iron particles through insulating substances, like glass, maintain that the said attraction is due to "molecular motion," or to the "rotation of the molecules of the magnet," then, whether the teaching comes from a "credulous" Theosophist innocent of any notion of Physics, or from an eminent man of Science, it is equally ridiculous. The individual who asserts such a theory in the teeth of *fact*, is only one more proof that: "When people have not a niche in their minds into which to shoot facts, so much the worse for the facts."

At present the dispute between the spontaneous generationists and their opponents is at rest, having ended in the provisional victory of the latter. But even they are forced to admit, as Büchner did, and Messrs. Tyndall and Huxley still do—that spontaneous generation *must have occurred once*, under "special thermal conditions." Virchow refuses even to argue the question; it *must* have taken place some time in the history of our planet; and there's an end of it. This seems to look **760]** more natural than Sir William Thompson's hypothesis just quoted, that the germs of organic life fell on our Earth in some meteor; or the other "scientific" hypothesis coupled with the recently adopted belief that there exists *no* "vital principle" whatever, but only vital phenomena, which can all be traced to the molecular forces of the original protoplasm. But this does not help Science to solve the still greater problem—the origin and the *descent* of Man, for here is a still worse plaint and lamentation.

While we can trace the skeletons of Eocene mammals through several directions of specialization in succeeding Tertiary times, man presents the phenomenon of an *unspecialized* skeleton which cannot fairly be connected with any of these lines.[1702]

The secret could be soon told, not only from the Esoteric but even from the standpoint of every religion the world over, without mentioning the Occultists. The "specialized skeleton" is sought for in the

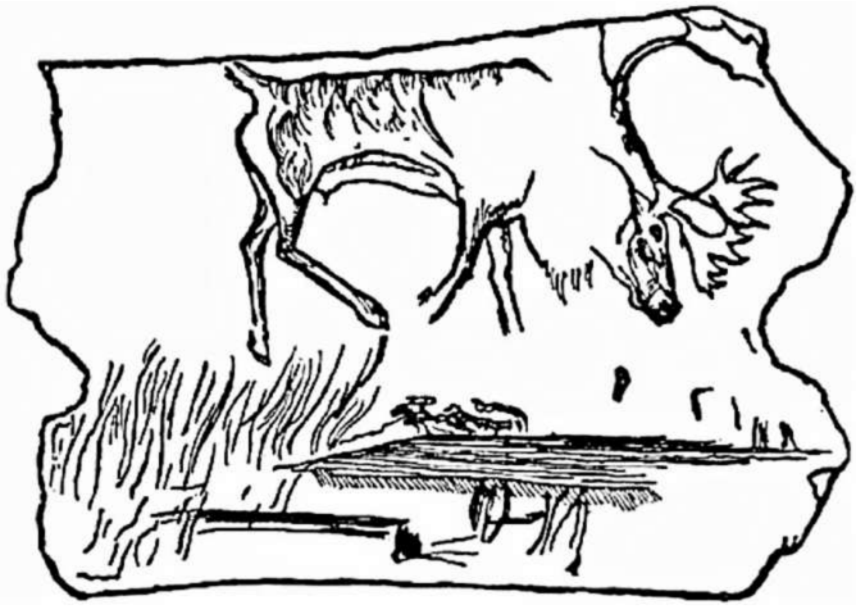

REINDEER ENGRAVED ON ANTLER BY PALÆOLITHIC MAN. (*After Geikie*.)[1703]

[1701] *Man's Place in Nature*, p. 159.
[1702] Sir W. Dawson, LL.D., F.R.S.. *Origin of the World*, p. 39.
[1703] *Mythical Monsters*, p. 97.

wrong place, where it can never be found. Scientists expect to discover it in the physical remains of man, in some pithecoid "missing link," with a skull larger than that of the ape's, and with a cranial capacity smaller than in man, instead of looking for that specialization in *the super-physical essence of his inner astral constitution*, *which can hardly be excavated from any geological strata!* Such a tenacious, hopeful clinging to a self-degrading theory is the most wonderful feature of the day.

Meanwhile, the above is a specimen of an engraving made by a Palæolithic "savage": Palæolithic meaning the "earlier Stone-age" man, one supposed to have been as savage and brutal as the brutes he lived with.

761] {A PALÆOLITHIC LANDSEER.} Leaving the modern South Sea islander, or even any Asiatic race, aside, we defy any grown-up schoolboy, or even a European youth, one who has never studied drawing, to execute such an engraving or even a pencil sketch as good. Here we have the true artistic *raccourci*, and correct lights and shadows without any *plane* model before the artist, who copied direct from nature, thus exhibiting a knowledge of anatomy, and proportion. The artist who engraved this reindeer belonged, we are asked to believe, to the primitive "semi-animal" savages (contemporaneous with the mammoth and the woolly rhinoceros), whom some over-zealous Evolutionists once sought to picture to us as distinct approximations to the type of their hypothetical "pithecoid man"!

This engraved antler proves as eloquently as any fact can do, that the evolution of the Races has ever proceeded in a series of rises and falls, that man is, perhaps, as old as incrustated Earth, and—if we can call his divine ancestor "man"—is far older still.

Even de Mortillet himself seems to experience a vague distrust of the conclusions of modern Archaeologists, when he writes:

> The pre-historic is a new science, far, very far, from having said its last word.[1704]

According to Lyell, one of the highest authorities on the subject, and the "father" of Geology:

> The expectation of always meeting with a lower type of human skull, the older the formation in which it occurs, *is based on the theory of progressive development*, and it *may* prove to be sound; nevertheless we must remember that as yet *we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races*.[1705]

Nor has such evidence been found to this day. Science is thus offering for sale the skin of a bear, which has hitherto never been seen by mortal eye!

This concession of Lyell's reads most suggestively with the subjoined utterance of Professor Max Müller, whose attack on Darwinian Anthropology from the standpoint of language has, by the way, never been satisfactorily answered:

> What do we know of savage tribes beyond the last chapter of their history? [Compare this with the Esoteric view of the Australians, Bushmen, as well as of Palæolithic European man, the Atlantean offshoots retaining a relic of a lost culture, which throve when the parent Root-Race was in its prime.] Do we ever get an insight into their antecedents? Can we ever understand what after all is everywhere the most important and the most instructive lesson to learn—how they have come to be what they are? . . . Their language proves, indeed, that these so- **762]** called heathens, with their complicated systems of mythology, their artificial customs, their unintelligible whims and savageries, are not the creatures of to-day or yesterday. Unless we admit a special creation for these savages, they must be as old as the Hindus, the Greeks and Romans [far older] . . . They may have passed through ever so many vicissitudes, and what we consider as primitive, may be, for all we know, a relapse into savagery or a corruption of something that was more rational and intelligible in former stages.[1706]

Professor George Rawlinson, M.A., remarks:

> "The primeval savage" is a familiar term in modern literature, but there is no evidence that the primeval savage ever existed. Rather *all the evidence looks the other way*.[1707]

In his *Origin of Nations*, he rightly adds:

> The mythical traditions of almost all nations place at the beginning of human history a, time of happiness and perfection, a "golden age" which has no features of savagery or barbarism, but many of civilization and refinement.[1708]

How is the modem Evolutionist to meet this consensus of evidence? We repeat the question asked in *Isis Unveiled:*

[1704] *Prehistoric Antiquity of Man*, 1883.

[1705] *Antiquity of Man*, p. 25.

[1706] *India*, *What can it Teach Us?* A course of Lectures delivered before the University of Cambridge in 1882. Lecture III., p. 110, Ed. 1892.

[1707] *Antiquity of Man Historically Considered.* "Present Day Tracts," Vol. II, Essay IX, p. 25.

[1708] *Op. cit.*, pp. 10, 11.

Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the Earth has disappeared, and some Archaeologist belonging to the "coming race" of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was "just emerging from the Stone age"?[1709]

Another strange inconsistency in scientific theories is that Neolithic man is shown as being far more of a primitive savage than Palæolithic. Either Lubbock's *Pre-historic Man*, or Evans' *Ancient Stone Implements* must be at fault, or—both. For this is what we learn from these works and others:

(1) As we pass from Neolithic to Palæolithic man, the stone implements become rude lumbering makeshifts, instead of gracefully shaped and polished instruments. Pottery, and other useful arts disappear as we descend the scale. And yet the latter could engrave such a reindeer!

(2) Palæolithic man lived in caves which he shared with hyenas and lions,[1710] whereas Neolithic man dwelt in lake-villages and buildings.

763] {THE RISINGS AND FALLS OF CIVILIZATION.} Every one who has followed even superficially the geological discoveries of our day, knows that a gradual improvement in workmanship is found, from the clumsy chipping and rude chopping of the early Palæolithic hatchets, to the relatively graceful stone celts of that part of the Neolithic period immediately preceding the use of metals. But this is *in Europe*, only a few portions of which were barely rising from the waters in the days of the highest Atlantean civilization. There were rude savages and highly civilized people then, as there are now. If 50,000 years hence, pigmy Bushmen are exhumed from some African cavern together with far earlier pigmy elephants, such as were found in the cave deposits of Malta by Milne Edwards, will that be a reason for maintaining that in our age all men and all elephants were pigmies? Or if the weapons of the Veddhas of Ceylon are found, will our descendants be justified in setting us all down as Palæolithic savages? All the articles which Geologists now excavate in Europe can certainly never date earlier than the close of the Eocene age, since the lands of Europe were not even above water before that period. Nor can what we have said be in the least invalidated by theorists telling us that these quaint sketches of animals and men by Palæolithic man, were executed only toward the close of the Reindeer period—for this explanation would be a very lame one indeed, in view of the Geologists' ignorance of even the approximate duration of periods.

The Esoteric Doctrine teaches distinctly the dogma of the risings and falls of civilization; and now we learn that:

It is a remarkable fact that cannibalism seems to have become more frequent as man advanced in civilization, and that while its traces are frequent in Neolithic times they become very scarce or altogether disappear in the age of the mammoth and the reindeer . . .[1711]

—another evidence of the cyclic law and the truth of our teachings. Esoteric history teaches that idols and their worship died out with the Fourth Race, until the survivors of the hybrid races of the latter (Chinamen, African negroes, etc.) gradually brought the worship back. The *Vedas* countenance no idols; all the modern Hindu writings do.

In the early Egyptian tombs, and in the remains of the pre-historic cities excavated by Dr. Schliemann, images of owl- and ox-headed goddesses, and other symbolical figures or idols, are found in abundance. But when we ascend into Neolithic times, such idols are no longer found, or, if found, it is so rarely that archaeologists still dispute as to their existence . . . the only ones which may be said with some certainty to have been idols are one or two discovered by M. de **764]** Braye in some artificial caves of the Neolithic period . . . which appear to be intended for female figures of life size.[1712]

And these may have been simply statues. Anyhow, all this is one among the many proofs of the cyclic rise and fall of civilization and religion. The fact that no traces of human relics or skeletons are so far found beyond Post-Tertiary or Quaternary times—though Abbé Bourgeois' flints may serve as a warning[1713]—seems to point to the truth of another Esoteric statement, which runs thus:

Seek for the remains of thy forefathers in the high places. The vales have grown into mountains and the mountains have crumbled to the bottom of the seas.

[1709] *Op. cit.*, i. 4.

[1710] Palæolithic man must have been endowed in his day with thrice Herculean force and magic invulnerability, or else the lion was as weak as a lamb at that period, for both to share the same dwelling. We may as well be asked to believe that it is that lion or hyena which engraved the deer on the antler, as be told that this piece of workmanship was done by a savage of such a kind.

[1711] *Modern Science and Modern Thought*, p. 164.

[1712] *Ibid.*, p. 199.

[1713] More than twenty specimens of fossil monkeys have been found in one locality alone, in Miocene strata (Pikermi, near Athens). If man was not then, the period is too short for him to have been *transformed*—stretch it as one may. And if he was, and if no monkey is found earlier, what follows?

Fourth Race mankind, thinned after the last cataclysm by two-thirds of its population, instead of settling on the new continents and islands that *reappeared*—while their predecessors formed the floors of new oceans—deserted that which is now Europe and parts of Asia and Africa for the summits of gigantic mountains, the seas that surrounded some of the latter having since "retreated" and made room for the table lands of Central Asia.

The most interesting example of this progressive march is perhaps afforded by the celebrated Kent's Cavern at Torquay. In that strange recess, excavated by water out of the Devonian limestone, we find a most curious record preserved for us in the geological memoirs of the Earth. Under the blocks of limestone, which heaped the floor of the cavern, were discovered, embedded in a deposit of black earth, many implements of the Neolithic period of *fairly excellent workmanship*, with a few fragments of pottery—possibly traceable to the era of the Roman colonization. There is no trace of Palæolithic man here. No flints or traces of the extinct animals of the Quaternary period. When, however, we penetrate still deeper through the dense layer of stalagmite beneath the black mould into the red earth, which, of course, itself once formed the pavement of the retreat, things assume a very different aspect. *Not one implement* fit to bear comparison with the *finely-chipped weapons found in the overlying stratum* is to be seen; only a host of the rude and lumbering little hatchets (with which the monstrous giants of the animal world were subdued and killed by little man, we have to think?) and scrapers of the Palæolithic age, mixed up confusedly with **765]** {STRANGE CONFESSIONS OF SCIENCE.} the bones of species now either extinct or emigrated, driven away by change of climate. It is the artificer of these ugly little hatchets, you see, who sculptured the reindeer over the brook, on the antler as shown above! In all cases we meet with the same evidence that, from historic to Neolithic and from Neolithic to Palæolithic man, things slope downwards on an inclined plane from the rudiments of civilization to the most abject barbarism—*in Europe again.* We are made also to face the "Mammoth age"—the extreme or earliest division of the Palæolithic age—in which the great rudeness of implements reaches its maximum, and the brutal (?) appearance of contemporary skulls, such as the Neanderthal, points to a very low type of humanity. But they may sometimes point also to something else; to a race of men quite distinct from our (Fifth Race) Humanity.

As said by an Anthropologist in *Modem Thought:*

> The theory, scientifically based or not, of Peyrère may be considered to be equivalent to that which divided man in two species. Broca, Virey, and a number of the French anthropologists have recognized that the lower race of man, comprising the Australian, Tasmanian, and Negro race, excluding the Kaffirs and the Northern Africans, *should be placed apart.* The fact that in this species, or rather sub-species, the third lower molars are usually larger than the second, and the squamosal and frontal bones are generally united by suture, places the *Homo afer* on the level of being as good a distinct species as many of the kinds of finches. I shall abstain on the present occasion from mentioning the facts of hybridity, whereon the late Professor Broca has so exhaustively commented. The history, in the past ages of the world, of this race is peculiar. It has *never originated a system·of architecture or a religion of its own*.[1714]

It is peculiar, indeed, as we have shown in the case of the Tasmanians. However it maybe, *fossil* man in Europe can neither prove nor disprove the antiquity of man on this Earth, nor the age of his earliest civilizations.

It is time that the Occultists should disregard any attempts to laugh at them, scorning the heavy guns of the satire of the men of Science as much as the pop-guns of the profane, since it is impossible, so far, to obtain either proof or disproof, while their theories can stand the test better than can the hypotheses of the Scientists, at any rate. As to the proof of the antiquity which they claim for man, they have Darwin himself and Lyell with them. The latter confesses that they, the Naturalists—

> Have already obtained evidence of the existence of man at so remote a period that there has been time for many conspicuous mammalia, once his contemporaries, to die out, and *this even before the era of the earliest* historical records.[1715]

766] This is a statement made by one of England's great authorities upon the question. The two sentences that follow are as suggestive, and may well be remembered by students of Occultism, for with all others he says:

> In spite of the long lapse of prehistoric ages during which he [man] must have nourished on earth, *there is no proof of any perceptible change in his bodily structure.* If, therefore, he ever diverged from some unreasoning brute ancestor, we must suppose him to have existed at a far more distant epoch, *possibly on some continents or islands now submerged* beneath the ocean.

Thus lost continents are officially suspected. That worlds, and also races, are periodically destroyed by fire (volcanoes and earthquakes) and water, in turn, and are periodically renewed, is a doctrine as old as man. Manu, Hermes, the Chaldæans, all antiquity, believed in this. Twice already

---

[1714] Dr. C. Carter Blake, Art., "The Genesis of Man."
[1715] *Antiquity of Man*, p. 530.

has the face of the Globe been changed by fire, and twice by water, since man appeared on it. As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological revolution, and ending in a final change in the axis of the Earth. Astronomers may pooh-pooh the idea of a periodical change in the behaviour of the Globe's axis, and smile at the conversation given in the *Book of Enoch* between Noah and his "grandfather" Enoch; the allegory is, nevertheless, a geological and an astronomical fact. There is a secular change in the inclination of the Earth's axis, and its appointed time is recorded in one of the great Secret Cycles. As in many other questions, Science is gradually moving toward our way of thinking. Dr. Henry Woodward, F.R.S., F.G.S., writes in the *Popular Science Review*:

> If it be necessary to call in extra-mundane causes to explain the great increase of ice at this glacial period, I would prefer the theory propounded by Dr. Robert Hooke in 1688; since, by Sir Richard Phillips and others; and lastly by Mr. Thomas Belt, C.E., F.G.S.; namely, a slight increase in the present obliquity of the ecliptic, a proposal in perfect accord with other known astronomical facts, and the introduction of which involves no disturbance of the harmony which is essential to our cosmical condition as a unit in the great solar system.[1716]

The following, quoted from a Lecture by W. Pengelly, F.R.S., F.G.S., delivered in March, 1885, on "The Extinct Lake of Bovey Tracey," shows the hesitation, in the face of every evidence in favour of Atlantis, to accept the fact.

> Evergreen figs, laurels, palms, and ferns having gigantic rhizomes have their existing congeners *in a sub-tropical climate*, *such*, *it cannot be doubted*, *as prevailed in* **767]** {A ONCE TROPICAL POLE.} *Devonshire in Miocene times*, and are thus calculated to suggest caution when the *present climate* of any district is regarded as normal.
>
> When, moreover, Miocene plants are found in Disco Island, on the west coast of Greenland, lying between 69° 20' and 70° 30' N. lat.; when we learn that among them were two species found also at Bovey (Sequoia couttsiae, Quercus lyelli); when, to quote Professor Heer, we find that "the 'splendid evergreen' (Magnolia inglefieldi) 'ripened its fruits so far north as on the parallel of 70°'" (*Phil. Trans.*, clix. 457, 1869); when also the number, variety, and luxuriance of the Greenland Miocene plants are found to have been such that, had land continued so far, some of them would in all probability have flourished at the Pole itself, the problem of changes climate is brought prominently into view, but only to be dismissed apparently with the feeling that the *time for its solution has not yet arrived*.
>
> It seems to be admitted on all hands that the Miocene plants of Europe have their nearest and most numerous existing analogues in North America, and hence arises the question: How was the migration from one area to the other effected? Was there, as some have believed, an Atlantis?—a continent, or an archipelago of large islands, occupying the area of the North Atlantic. There is perhaps nothing unphilosophical in this hypothesis; for since, as geologists state, "the Alps have acquired 4,000, and even in some places more than 10,000 feet of their present altitude since the commencement of the Eocene period" (Lyell's *Principles*, IIth ed., p. 256, 1872), a Post-Miocene [?] depression might have carried the hypothetical Atlantis into almost abysmal depths. But an Atlantis is apparently unnecessary and uncalled for. According to Professor Oliver, "A close and very peculiar analogy subsists between the Flora of Tertiary Central Europe and the recent Floras of the American States and of the Japanese region; an analogy much closer and more intimate than is to be traced between the Tertiary and recent Floras of Europe. We find the Tertiary element of the Old World to be intensified towards its extreme eastern margin, if not in numerical preponderance of genera, yet in features which especially give a character to the Fossil Flora. . . . This accession of the Tertiary element is rather gradual and not abruptly assumed in the Japan islands only. Although it there attains a maximum, we may trace it from the Mediterranean, Levant, Caucasus, and Persia . . . then along the Himalaya and through China. . . . We learn also that during the Tertiary epoch, counterparts of Central European Miocene genera certainly grew in North-West America. . . . We note further that the present Atlantic Islands' Flora affords no substantial evidence of a former direct communication with the mainland of the New World. . . The consideration of these facts leads me to the opinion that botanical evidence does not favour the hypothesis of an Atlantis. On the other hand, it strongly favours the view that at some period of the Tertiary epoch North-Eastern Asia was united to North-Western America, perhaps by the line where the Aleutian chain of islands now extends." (*Nat. Hist. Rev;* ii. 164, 1862, Art., "The Atlantis Hypothesis in its Botanical Aspect.")

See, however, on these points, "Scientific and Geological Proofs of the Reality of Several Submerged Continents."

But nothing short of a pithecoid man will ever satisfy the luckless **768]** searchers after the thrice hypothetical "missing link." Yet, if beneath the vast floors of the Atlantic, from the Teneriffe Pic to Gibraltar, the ancient emplacement of the lost Atlantis, all the submarine strata were to be broken up miles deep, no such skull as would satisfy the Darwinists would be found. As Dr. C. R. Bree remarks, no missing links between man and ape having been discovered in various gravels and formations above the Tertiary strata, if these forms had gone down with the continents now covered with the sea, they might still have been found—

[1716] New Series, i. 115, Art., "Evidences of the Age of Ice."

In those beds of contemporary geological strata which have *not* gone down to the bottom of the sea.[1717]

Yet they are as fatally absent from the latter as from the former. Did not preconceptions fasten vampire-like on man's mind, the author of *The Antiquity of Man* would have found a clue to the difficulty in that same work of his, by going ten pages back (to p. 530) and reading over a quotation of his own from Professor G. Rolleston's work. This Physiologist, he says, suggests that as there is considerable plasticity in the human frame, not only in youth and during growth, but even in the adult, we ought not always to take for granted, as some advocates of the development theory seem to do, that each advance in physical power depends on an improvement in bodily structure, for why may not *the soul*, *or the higher intellectual and moral faculties play the first instead of the second part in a progressive scheme?*

This hypothesis is made in relation to evolution *not being entirely due* to "natural selection"; but it applies as well to the case in hand. For we, too, claim that it is the "Soul," or the Inner Man, that descends on Earth first, the psychic Astral, the mould on which physical man is gradually built—his Spirit, intellectual and moral faculties awakening later on as that physical stature grows and develops.

"Thus incorporeal spirits to smaller forms reduced their shapes immense," and became the men of the Third and the Fourth Races. Still later, ages after, appeared the men of our Fifth Race, reduced from what we should call the still gigantic stature of their primeval ancestors, to about half that size at present.

Man is certainly *no* special creation. He is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolu- **769]** {PALÆOLITHIC MAN, A CALLIGRAPHIST.} tion is the "Eternal Pilgrim," the Protean differentiation in Space and Time of the One Absolute "Unknowable."

In his *Antiquity of Man*[1718] Sir Charles Lyell quotes—perhaps in rather a mocking spirit—what Hallam says in his *Introduction to the Literature of Europe*:

If man was made in the image of God, he was also made in the image of an ape. The framework of the body of him who has weighed the stars and made the lightning his slave, approaches to that of a speechless brute who wanders in the forests of Sumatra. Thus standing on the frontier land between animal and angelic natures, what wonder that he should partake of both![1719]

An Occultist would have put it otherwise. He would say that man was indeed made in the image of a type projected by his progenitor, the creating Angel-Force, or Dhyân Chohan; while the wanderer of the forest of Sumatra was made *in the image of man*, since the framework of the ape, we say again, is the revival, the resuscitation by abnormal means, of the actual form of the Third Round and of the Fourth Round Man as well, later on. Nothing is lost in Nature, *not an atom*: this is at least certain on scientific data. Analogy would appear to demand that *form* should be equally endowed with permanency.

And yet what do we find? Says Sir William Dawson, F.R.S.:

It is farther significant that Professor Huxley, in his lectures in New York, while resting his case as to the lower animals mainly on the supposed genealogy of the horse, which has often been shown to amount to no certain evidence, avoided altogether the discussion of the origin of men from the apes, now obviously complicated with so many difficulties that both Wallace and Mivart are staggered by them. Professor Thomas in his recent lectures (*Nature*, 1876), admits that there is no lower man known than the Australian, and that there is no known link of connection with the monkeys; and Hæckel has to admit that the penultimate link in his phylogeny, the ape-like man, is absolutely unknown (*History of Creation*). . . . The so-called "tallies" found with the bones of Palaeocosmic men in European caves, and illustrated in the admirable works of Christy and Lartet, show that the rudiments even of writing were already in possession of the oldest race of men known to archeology or geology.[1720]

Again, in Dr. C. R. Bree's *Fallacies of Darwinism*, we read:

Mr. Darwin justly says that the difference physically and, more especially, mentally, between the lowest form of man and the highest anthropomorphous ape, is enormous. Therefore, *the time*—which in Darwinian evolution must be almost inconceivably slow—must have been *enormous* also during man's development from **770]** the monkey.[1721] The chance, therefore, of some of these variations being found in the different gravels or fresh-water formations above the tertiaries, must be very great. And yet not one single variation, not one single specimen of a being between a monkey and a man has ever been found! Neither in the gravel, nor the drift-clay, nor the fresh-water beds and gravel and drift, nor in the tertiaries below them, has there ever been discovered the remains of any member of the missing families between the monkey and the man, as *assumed*

[1717] *Fallacies of Darwinism*.

[1718] *Op. cit.*, p. 501, Ed. 1863.

[1719] *Op. cit.*, iv. 162.

[1720] See on this question Wilson's *Prehistoric Man*, ii. 54; *Origin of the World*, pp. 393, 394.

[1721] And how much more "enormous" if we reverse the subjects, and say during the monkey' development from the Third Race Man.

to have existed by Mr. Darwin. Have they gone down with the depression of the earth's surface and are they now covered with the sea? If so, it is beyond all probability that they should not also be found in those beds of contemporary geological strata which have *not* gone down to the bottom of the sea; still more improbable that some portions should not be dredged from the ocean-bed like the remains of the mammoth and the rhinoceros, which are also found in fresh-water beds and gravel and drift! . . . The celebrated Neanderthal skull, about which so much has been said, belongs confessedly to this remote period [bronze and stone ages], and yet presents, although it may have been the skull of an idiot, immense differences from the highest known anthropomorphous ape.[1722]

Our Globe being convulsed each time that it *reawakens* for a new period of activity, like a field which has to be ploughed and furrowed before fresh seed for its new crop is thrown into it—it does seem quite hopeless that fossils belonging to its previous Rounds should be found in the beds of either its oldest or its latest geological strata. Every new Manvantara brings along with it the renovation of forms, types and species; every type of the preceding organic forms—vegetable, animal and human—changes and is perfected in the next, even to the mineral, which has received in this Round its final opacity and hardness; its softer portions formed the present vegetation; the astral relics of previous vegetation and fauna were utilized in the formation of the lower animals, and in determining the structure of the primeval Root-Types of the highest mammalia. And, finally, the form of the gigantic ape-man of the former Round has been reproduced in this one by human bestiality, and transfigured into the *parent* form in the modern anthropoid.

This doctrine, even imperfectly delineated as it is under our inefficient pen, is assuredly more logical, more consistent with facts, and *far more* probable, than many "scientific" theories; that, for instance, of the first organic germ descending on a meteor to our Earth—like Ain Suph on its Vehicle, Adam Kadmon. Only, the latter descent is allegorical, as every one knows, and the Kabalists have never offered this figure of **771]** {HERBERT SPENCER ON SPECIAL CREATIONS.} speech for acceptance in its dead-letter garb. But the germ-in-the-meteor theory, as coming from such high scientific quarters, is an eligible candidate for axiomatic truth and law, a theory people are in honour bound to accept, if they would be on a right level with Modern Science. What the next theory necessitated by the materialistic premisses will be—no one can tell. Meanwhile, the *present* theories, as anyone can see, clash far more discordantly among themselves than even with those of the Occultists outside the sacred precincts of learning. For what is there, next in order, now that exact Science has made even of the life-principle an empty word, a meaningless term, and insists that life is an effect *due to the molecular action of the primordial protoplasm?* The new doctrine of the Darwinists may be defined and summarized in the few words, from Mr. Herbert Spencer:

The hypothesis of special creations turns out to be worthless—worthless, by its derivation; worthless, in its intrinsic incoherence; worthless, as absolutely without evidence; worthless, as not supplying an intellectual need; worthless, as not satisfying a moral want. We must, therefore, consider it as counting for nothing in opposition to any other hypothesis respecting the origin of organic beings.[1723]

772]

SECTION V.

Organic Evolution and Creative Centres.

It is argued that Universal Evolution, otherwise the gradual development of species in all the kingdoms of Nature, works by uniform laws. This is admitted, and the law is enforced far more strictly in Esoteric than in Modern Science. But we are also told, that it is equally a law that:

Development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves, but constantly accumulating in the required direction.[1724]

It is from the infinitesimally small that the comparatively gigantic species are produced.

Esoteric Science agrees with this, but adds that this law applies only to what is known to it as the Primary Creation—the evolution of Worlds from Primordial Atoms, and the Pre-primordial ATOM, at the first differentiation of the former; and that during the period of cyclic evolution in Space and Time, this law is limited and works only in the lower kingdoms. It did so work during the first geological periods, from simple to complex, on the rough material surviving from the relics of the Third Round, which relics are projected into objectivity when terrestrial activity recommences.

No more than Science, does the Esoteric Philosophy admit "design" or "special creation." It rejects every claim to the "miraculous," and accepts nothing outside the uniform and immutable laws of Nature. But it teaches a cyclic law, a double stream of Force (or Spirit) and of Matter, which,

---

1722 *Op. cit.*, pp. 160, 161.
1723 *Principles of Biology*, i. 345.
1724 *Modern Science and Modern Thought*, p. 94.

starting from the Neutral Centre of Being, develops by its cyclic progress and incessant transformations. The primitive germ from which all vertebrate life has developed throughout the ages, being distinct from the primitive germ from which vegetable and animal life **773]** {THE "GROUND-PLAN" AND "DESIGNERS."} have evolved, there are side laws whose work is determined by the conditions in which the materials to be worked upon are found by them, and of which Science—Physiology and Anthropology especially—seems to be little aware. Its votaries speak of this "primitive germ," and maintain that it is shown beyond any doubt that:

> The design [and the "designer"], if there be any [in the case of man, with the wonderful structure of his limbs, and his hand especially], must be placed very much farther back, and is, in fact, involved in the primitive germ, from which all vertebrate life certainly, and probably all life, animal or vegetable, have been slowly developed."[1725]

This is as true of the "primitive germ" as it is false that that "germ" is only "very much farther back" than man is; for it is at an immeasurable and inconceivable distance, *in Time*, though not in Space, from the origin even of our Solar System. As the Hindu philosophy very justly teaches, the "Anîyâmsam Anîyasâm," can be known only through false notions. It is the "Many" that proceed from the "One"—the living spiritual germs or *cenires of forces*—each in a septenary form, which first generate, and then give the primary impulse to the law of evolution and gradual slow development.

Limiting the teaching strictly to this our Earth, it may be shown that, as the ethereal forms of the first Men are first projected on seven zones by seven Dhyân-Chohanic Centres of Force, so there are centres of creative power for every root or parent species of the host of forms of vegetable and animal life. This is, again, no "special creation," nor is there any "design," except in the general "ground-plan" worked out by the Universal Law. But there are certainly "designers," though these are neither omnipotent nor omniscient in the absolute sense of the term. They are simply Builders, or Masons, working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason—the One Life and Law. Belonging to this sphere, they have no hand in, nor possibility of working on any other, during the present Manvantara, at any rate. That they work in cycles and on a strictly geometrical and mathematical scale of progression, is what the extinct animal species amply demonstrate; that they act by design in the details of minor lives (of side animal issues, etc.) is sufficiently proved by natural history. In the "creation" of new species, departing sometimes very widely from the parent stock, as in the great variety of the genus Felis—like the lynx, the tiger, the cat, etc.—it is the "designers" **774]** who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or becoming useless in the new environments. Thus, when we say that Nature provides for every animal and plant, whether large or small, we speak correctly. For it is these terrestrial Spirits of Nature, who form the aggregated Nature—which, if it fails occasionally in its design, is neither to be considered blind, nor to be taxed with the failure; since, belonging to a *differentiated* sum of qualities and attributes, it is in virtue of that alone *conditioned and imperfect*.

Were there no such thing as evolutionary cycles, as an eternal spiral progress into Matter with a proportionate *obscuration* of Spirit (though the two are one) followed by an inverse ascent into Spirit and the defeat of Matter—active and passive by turn—how could we explain the discoveries of Zoology and Geology? How is it that, on the dictum of authoritative Science, one can trace the animal life from the mollusc up to the great sea-dragon, from the smallest land-worm up again to the gigantic animals of the Tertiary period; and that the latter were once crossed is shown by the fact of all those species decreasing, dwindling down and becoming dwarfed. If the seeming process of development working from the less to the more perfect, and from the simpler to the more complex, were a universal law indeed, instead of being a very imperfect generalization of a mere secondary nature in the great cosmic process, and if there were no such cycles as those claimed, then the Mesozoic fauna and flora ought to change places with the latest Neolithic. It is the plesiosauri and the ichthyosauri that we ought to find developing from the present sea- and river-reptiles, instead of these giving place to their dwarfed modern analogies. It is, again, our old friend, the good-tempered elephant, that would be the fossil antediluvian ancestor, and the mammoth of the Pliocene age who would be in the menagerie; the megalonyx and the gigantic megatherium would be found instead of the lazy sloth in the forests of South America, in which the colossal ferns of the carboniferous periods would take the place of the mosses and the present trees—dwarfs, even the giants of California, in comparison with the Titan-trees of past geological periods. Surely the organisms of the megasthenian world of the Tertiary and the Mesozoic ages must have been *more complex and perfect* than those of the microsthenian plants and animals of the present age? The dryopithecus, for instance, is more perfect anatomically, is more fit for a greater development of brain power, than the modern gorilla **775]** {THE "MEGANTHROPUS."} or gibbon. How is all this, then? Are we to believe that the constitution of all those colossal land- and sea-dragons, of the gigantic flying reptiles, was

---

[1725] *Ibid*.

not far more developed and complex than the anatomy of the lizards, turtles, crocodiles, and even of the whales—in short, of all those animals with which we are acquainted?

Let us admit, however, for argument's sake, that all those cycles, races, septenary forms of evolution, and the *tutti quanti* of Esoteric teaching, are no better than a delusion and a snare. Let us agree with Science and say that man—instead of being an imprisoned "spirit," and his vehicle, the shell or body, a gradually perfected and now complete mechanism for material and terrestrial uses, as claimed by the Occultists—is simply a more developed animal, whose primal form emerged from one and the same primitive germ on this Earth as the flying dragon and the gnat, the whale and the amoeba, the crocodile and the frog, etc. In this case, he must have passed through the identical developments and through the same process of growth as all the other mammals. If man is an animal, *and nothing more*, a highly intellectual "ex-brute," he should at least be allowed to have been a gigantic mammal of his kind, a "meganthropus" in his day. This is exactly what Esoteric Science shows to have taken place in the first three Rounds, and in this, as in most other things, it is more logical and consistent than Modern Science. It classifies the human body with the brute creation, and maintains it in the path of animal evolution, from first to last, while Science leaves man a parentless orphan born of sires unknown, an "unspecialized skeleton" truly! And this mistake is due to a stubborn rejection of the doctrine of cycles.

A.

THE ORIGIN AND EVOLUTION OF THE MAMMALIA: SCIENCE AND ESOTERIC PHYLOGENY.

Having dealt almost exclusively with the question of the origin of man in the foregoing criticism of Western Evolutionism, it may not be amiss to define the position of the Occultists with regard to the differentiation of species. The pre-human fauna and flora have been already dealt with generally in the Commentary on the Stanzas, and the truth of much of modern biological speculation has been admitted, *e.g.*, the derivation of birds from reptiles, the *partial* truth of "natural selection," and the transformation theory generally. It now remains to clear up the mystery of the origin of those first mammalian faunæ **776]** which M. de Quatrefages so brilliantly endeavours to prove contemporary with the Homo primigenius of the Secondary Age.

The somewhat complicated problem relating to the "Origin of Species"—more especially of the varied groups of fossil or existing mammalian faunæ—will be rendered less obscure by the aid of a diagram. It will then be apparent to what extent the "factors of organic evolution," relied upon by Western Biologists,[1726] are to be considered as adequate to meet the facts. The line of demarcation between ethereo-spiritual, astral and physical evolution must be drawn. Perhaps, if Darwinians deigned to consider the possibility of the second process, they would no longer have to lament the fact that:

> We are referred entirely to conjecture and inference for the origin of the mammals![1727]

At present the admitted chasm between the systems of reproduction of the oviparous vertebrates and mammalia constitutes a hopeless crux to those thinkers who, with the Evolutionists, seek to link all existing organic forms in a continuous line of descent.

Let us take, for instance, the case of the ungulate mammals, since it is said that in no other division do we possess such abundant fossil material. So much progress has been made in this direction, that in some instances the intermediate links between the modern and Eocene ungulates have been unearthed; a notable example being that of the complete proof of the derivation of the

---

[1726] The Darwinian theory has been so strained, that even Huxley was forced at one time to deprecate its occasional degeneration into "fanaticism." Oscar Schmidt presents a good instance of a thinker who unconsciously exaggerates the worth of a hypothesis. He admits (*The Doctrine of Descent and Darwinism*, p. 158), that "natural selection . . . is in some cases . . . inadequate, . . . in others . . . not requisite, as the solution of the formation of species is found in other natural conditions." He also asserts the "intermediate grades are . . . wanting, which would entitle us to infer with certainty the direct transition from implacental to placental mammals" (p. 271); that "we are referred entirely to conjecture and inference for the origin of the mammals" (p. 268); and he speaks of the repeated failures of the framers of "hypothetical pedigrees," more especially of Hæckel, while regarding their attempts as valuable (p. 250). Nevertheless he asserts (p. 194) that "what we have gained by the doctrine of descent based on the theory of selection . . . is the knowledge of the connection of organisms as consanguineous beings." Knowledge, in the face of the above-cited concessions, is, then, the synonym for conjecture and theory only?

[1727] The Doctrine of Descent and Darwinism, p. 268

present one-toed horse from the three-toed anchitherium of the old Tertiary. This standard of comparison between Western Biology and the Eastern Doctrine could not, therefore, be improved upon. The pedigree here utilized, as embodying the views of Scientists in general, is that of Schmidt, based on the exhaustive researches of Rutimeyer. Its *approximate* accuracy—from the standpoint of evolutionism—leaves little to be desired:

777] {SCHMIDT'S DIAGRAM.}

UNGULATE MAMMALS.

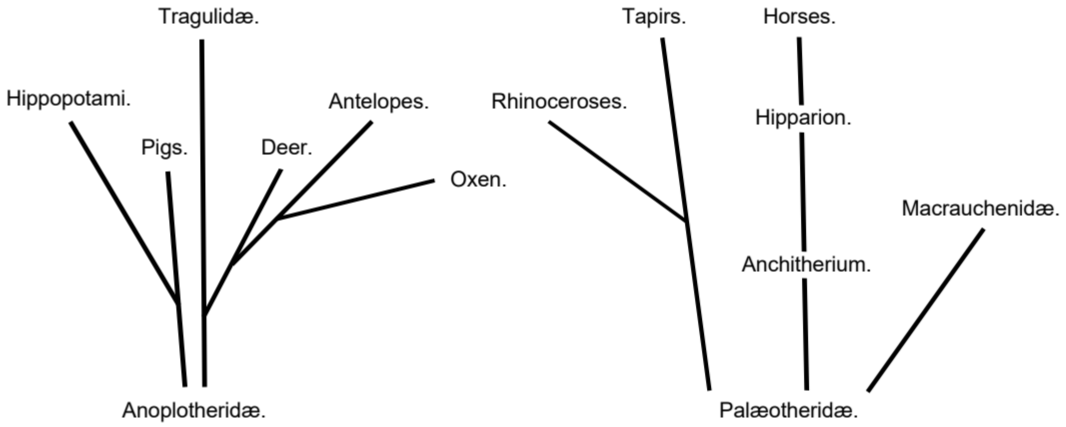

At this, the midway point of evolution, Science comes to a standstill.

The *root* to which these two families lead back is unknown.[1728]

THE "ROOT" ACCORDING TO OCCULTISM.

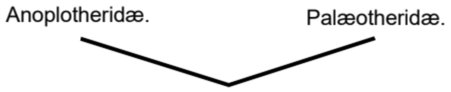

One of the seven
primeval physico-astral and bisexual Root-Types of the mammalian animal kingdom.
These were contemporaries of the early Lemurian races—the "unknown roots" of Science.

Schmidt's diagram represents the realm explored by Western Evolutionists, the area in which climatic influences, "natural selection," and all the other *physical* causes of organic differentiation are present. Biology and Palæontology find their province here in investigating the many physical agencies which so largely contribute, as has been shown by Darwin, Spencer and others, to the "segregation of species." But even in this domain the sub-conscious workings of the Dhyân-Chohanic wisdom are at the root of all the "ceaseless striving towards perfection," though its influence is vastly modified by those purely material causes which de Quatrefages terms the "milieu" and Spencer the "environment."

The "midway point of evolution" is that stage where the *astral* prototypes definitely begin to pass into the physical, and thus become subject to the differentiating agencies now operative around us. Physical causation supervenes immediately on the assumption of the "coats of skin"—*i.e.*, the physiological equipment in general. The **778]** forms of men and of other mammals previous to the separation of the sexes[1729] are woven out of astral matter, and possess a structure utterly unlike that of the physical organisms which eat, drink, digest, etc. The known physiological contrivances requisite for these functions were almost entirely evolved subsequently to the incipient physicalization of the seven Root-Types out of the astral—during the "midway halt" between the two planes of existence. Hardly had the "ground-plan" of evolution been limned out in these ancestral types, than there supervened the influence of the accessory terrestrial laws, familiar to us, resulting

[1728] *Ibid.*, pp. 273-275.

[1729] Bear in mind, please, that though the animals—mammalians included—have all been evolved after and partially *from* man's cast-off tissues, still, as a far lower being, the mammalian animal became placental and separated far earlier than man.

in the whole crop of mammalian species. Æons of slow differentiation were, however, required to effect this end.

The second diagram represents the domain of the purely astral prototypes previous to their descent into gross matter. Astral matter, it must be noted, is fourth-state matter, having, like our gross matter, its own "protyle." There are several protyles in Nature, corresponding to the various planes of matter. The two sub-physical elemental kingdoms, the plane of mind, Manas, or fifth-state matter, as also that of Buddhi, sixth-state matter, are each and all evolved from one of the six protyles which constitute the basis of the Object-Universe. The three "states" so-called of our terrestrial matter, known as the "solid," "liquid," and "gaseous," are only, in strict accuracy, *sub*-states. As to the former reality of the descent into the physical, which culminated in physiological man and animal, we have a palpable testimony in the fact of the so-called spiritualistic "materializations."

In all these instances a complete temporary mergence of the astral into the physical takes place. The evolution of *physiological* man out of the astral races of the *early* Lemurian age—the Jurassic age of Geology—is exactly paralleled by the "materialization" of "spirits" (?) in the seance room. In the case of Professor Crookes' "Katie King," the presence of a *physiological* mechanism—heart, lungs, etc.—was indubitably demonstrated!

This, in a way, is the Archetype of Goethe. Listen to his words:

> Thus much we should have gained . . . all the nine perfect organic beings . . . [are] formed according to an archetype which merely fluctuates more or less in its very persistent parts and, moreover, day by day, completes and transforms itself by means of reproduction.

779] {FACTORS IN THE ORIGIN OF SPECIES.} This is a seemingly imperfect foreshadowing of the Occult fact of the differentiation of species from the primal astral Root-Types. Whatever the whole *posse comitatus* of "natural selection," etc., may effect, the *fundamental unity of structural plan* remains practically unaffected by all subsequent modifications. The "unity of type" common, in a sense, to all the animal and human kingdoms, is not, as Spencer and others appear to hold, a proof of the consanguinity of *all* organic forms, but a witness to the essential unity of the "ground-plan" Nature has followed in fashioning her creatures.

To sum up the case we may again avail ourselves of a tabulation of the actual factors concerned in the differentiation of species. The stages of the process itself need no further comment here, for they follow the basic principles underlying organic development, and we do not need to enter on the domain of the biological specialist.

FACTORS CONCERNED IN THE ORIGIN OF SPECIES, ANIMAL AND VEGETABLE.

Basic Astral Prototypes pass into the Physical.

The Dhyân-Chohanic Impulse, constituting Lamarck's "inherent and necessary" law of development. It lies behind all minor agencies.	1. Variation transmitted by Heredity. 2. Natural Selection. 3. Sexual Selection. 4. Physiological Selection. 5. Isolation. 6. Correlation of Growth. 7. Adaptation to Environment. (Intelligent as opposed to Mechanical Causation.)

Species.

B.

THE EUROPEAN PALÆOLITHIC RACES: WHENCE, AND HOW DISTRIBUTED.

Is Science opposed to those who maintain that, down to the Quaternary period, the distribution of the human races was widely different from what it is now? Is Science against those who, further, maintain that the fossil men found in Europe—although they have almost reached a plane of sameness and unity which continues till this day, regarded **780]** from the fundamental physiological and anthropological aspects—still differ, sometimes greatly, from the type of the now existing populations? The late M. Littre admits this in an article published by him in the *Revue des*

Deux Mondes (March 1st, 1859) on the Mémoire called *Antiquités Celtiques et Antédiluviennes* by Boucher de Perthes (1849). Littre therein states that: (*a*) in these periods when the mammoths, exhumed in Picardy in company with man-made hatchets, lived in the latter region, there must have been an eternal spring reigning over all the terrestrial globe;[1730] nature was the contrary of what it is now, and thus is left an *enormous margin for the antiquity of those "periods"*; he then adds (*b*):

Spring, Professor of the Faculty of Medicine at Liège, found in a grotto near Namur, in the mountain of Chauvaux, numerous human bones "of a race quite distinct from ours."

Skulls exhumed in Austria offer a great analogy with those of negro races in Africa, according to Littré, while others, discovered on the shores of the Danube and the Rhine, resemble the skulls of the Caribs and of the ancient inhabitants of Peru and Chili. Still, the Deluge, whether Biblical or Atlantean, is denied. But further geological discoveries made Gaudry write conclusively:

Our forefathers were positively contemporaneous with the rhinoceros tichorrhinus, the hippopotamus major.

And he added that the soil called *diluvial* in geology—

Was formed partially at least after man's apparition on earth.

Upon this, Littré pronounced himself finally. He then showed the necessity, in face of "the resurrection of so many old witnesses," of rehandling all the origins, all the durations, and added that there was an age hitherto unknown to study—

Either at the dawn of the actual epoch, or, as I believe, at the beginning of the epoch which preceded it.

The types of the skulls found in Europe are of two kinds, as is well known: the orthognathous and the prognathous, or the Caucasian and the Negroid types—such as are now found only among the African and the lower savage tribes. Professor Heer—who argues that the facts of **781]** {AFRICA IN EUROPE.} Botany necessitate the hypothesis of an Atlantis—has shown that the plants of the Neolithic lake-villagers are mainly of African origin. How did these plants appear in Europe if there were no former point of union between Europe and Africa? How many thousand years ago did the seventeen men live whose skeletons were exhumed in the department of the Haute Garonne, in a squatting posture near the remains of a coal fire, with some amulets and broken crockery around them, and in company with the ursus spelaeus, the elephas primigenius, the aurochs (regarded by Cuvier as a distinct species), the megaceros hibernicus—all antediluvian mammals? Certainly they must have lived in a most distant epoch, but not in one which carries us further back than the Quaternary. A much greater antiquity for man has yet to be proved. Dr. James Hunt, the late President of the Anthropological Society, puts it at nine million years. This man of Science, at any rate, makes some approach to our Esoteric computation, if we leave out of the computation the first two semi-human, ethereal Races, and the early Third Race.

The question, however, arises—who were these Palæolithic men of the European Quaternary epoch? Were they aboriginal, or were they the outcome of some immigration dating back into the unknown past? The latter is the only tenable hypothesis, as all Scientists agree in eliminating Europe from the category of possible "cradles of mankind." Whence, then, radiated the various successive streams of "primitive" men?

The earliest Palæolithic men in Europe—about whose origin Ethnology is silent, and whose very characteristics are but imperfectly known, though expatiated on as "ape-like" by imaginative writers such as Mr. Grant Alien—were of pure Atlantean and "Africo"-Atlantean stocks.[1731] (It must be borne in mind that by this time the Atlantean Continent itself was a dream of the past.) Europe in the Quaternary epoch was very different from the Europe of to-day, being then only in process of formation. It was united to Northern Africa—or rather to what is now Northern Africa—by a neck of land running across the present Straits of Gibraltar—Northern Africa thus constituting as it were an extension of the present Spain, while a broad sea filled the great basin of the Sahara. Of the vast Atlantis, the main bulk of which sank in the Miocene, there remained only Ruta and **782]** Daitya and a stray island or so. The Atlantean connections of the forefathers[1732] of the Palæolithic cave-men are

---

[1730] Scientists now admit that Europe enjoyed in the Miocene times a warm, in the Pliocene or later Tertiary, a temperate climate. Littré's contention as to the balmy spring of the Quaternary—to which deposits M. de Perthes' discoveries of flint implements are traceable (since when the Somme has worn down its valley many scores of feet)—must be accepted with much reservation. The Somme-Valley relics are *post-glacial*, and possibly point to the immigration of savages during one of the more temperate periods intervening between *minor* ages of Ice.

[1731] "Whence they [the old cave-men] came, we cannot tell" (Grant Alien). "The palæolithic hunters of the Somme Valley did not originate in that inhospitable climate, but moved into Europe from some more genial region" (Dr. Southall, *Epoch of the Mammoth*. p. 315).

[1732] The *pure* Atlantean stocks—of which the tall Quaternary cave-men were, in part, the direct descendants—immigrated into Europe long prior to the Glacial period; in fact as far back as the

evidenced by the upturning of fossil skulls in Europe, reverting closely to the type of the West Indian Carib and ancient Peruvian—a mystery indeed for all those who refuse to sanction the "hypothesis" of a former Atlantic continent to bridge what is now an ocean. What are we also to make of the fact that while de Quatrefages points to that "magnificent race," the tall Cro-Magnon cave-men, and to the Guanches of the Canary Islands, as representatives of one type, Virchow also allies the Basques with the latter in a similar way? Professor Retzius independently proves the relationship of the aboriginal American dolichocephalous tribes and these same Guanches. The several links in the chain of evidence are thus securely joined together. Legions of similar facts could be adduced. As to the African tribes—themselves diverging offshoots of Atlanteaus modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men, as the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped-Stone age.[1733] *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted—the incubus of the Atlantean Karma is upon them. Finally, Palæolithic man makes room for his successor—and disappears almost entirely from the scene. Professor André Lefèvre asks in this connection:

> Has the Polished succeeded the Chipped-Stone Age by an imperceptible transition, or was it due to an invasion of brachycephalous Kelts? But whether the deterioration produced in the populations of La Vézère was the result of violent crossings, or of a general retreat northwards in the wake of the reindeer, is of little moment to us.

He continues:

> Meantime the bed of the ocean has been upheaved, Europe is now fully formed, her flora and fauna are fixed. With the taming of the dog begins the pastoral life. **783]** {A TARDY ADMISSION.} We enter on those polished stone and bronze periods, which succeed each other at irregular intervals, which even overlap one another in the midst of ethnical migrations and fusions, at once more confused and of shorter duration than less advanced and more rudimentary ages. The primitive European populations are interrupted in their special evolution, and without perishing, become absorbed in other races, engulfed, as it were, by the successive waves of migration overflowing from Africa, possibly from a lost Atlantis [? far too late by eons of years] and from prolific Asia. On the one hand came the Iberians, on the other Pelasgians, Ligurians, Sicanians, Etruscans—all forerunners of the great Aryan Invasion [Fifth Race].[1734]

784]

SECTION VI.

Giants, Civilizations, and Submerged Continents Traced in History.

When statements such as are comprised in the above heading are brought forward, the writer is, of course, expected to furnish *historical* instead of *legendary* evidence in support of such claims. Is this possible? Yes; for evidence of such a nature is plentiful, and has simply to be collected and brought together in order to become overwhelming in the eyes of the unprejudiced.

Once the sagacious student gets hold of the guiding thread he may find out such evidence for himself. We give *facts* and show landmarks; let the wayfarer follow them. What is adduced here is amply sufficient for *this* century.

In a letter to Voltaire, Bailly finds it quite natural that the sympathies of the "grand old invalid of Ferney" should be attracted to the representatives of "knowledge and wisdom," the ancient Brâhmans. He then adds a curious statement. He says:

> But your Brâhmans are very young in comparison with their archaic instructors.[1735]

Bailly, who knew nought of the Esoteric teachings, nor of Lemuria, believed, nevertheless, unreservedly in the lost Atlantis, and also in several pre-historic and civilized nations which had

---

Pliocene and Miocene times in the Tertiary. The worked Miocene flints of Thenay, and the traces of Pliocene man discovered by Professor Capellini in Italy, are witnesses to the fact. These colonists were portions of the once glorious Race, whose cycle from the Eocene onwards had been running down the scale.

[1733] The artistic skill displayed by the old cave-men renders the hypothesis which regards them as approximations to the pithecanthropus alalus—that very mythical Hæckelian monster—an absurdity requiring no Huxley or Schmidt to expose it. We see in their skill in engraving a gleam of Atlantean culture atavistically reappearing. It will be remembered that Donnelly regards modern European civilization as a *renaissance* of the Atlantean. (*Atlantis*, pp. 237-264.)

[1734] *Philosophy Historical and Critical*, Pt. II. p. 504, chap., "On Organic Evolution."

[1735] *Lettres sur l'Atlantide*, p. 12.

disappeared without leaving any undeniable trace. He had studied the ancient classics and *traditions* extensively, and he saw that the Arts and Sciences known to those we now call the "ancients," were—

Not the achievements of any of the now or even then existing nations, nor of any of the historical peoples of Asia. . . .

and that, notwithstanding the learning of the Hindus, their undeniable priority in the early part of their race had to be referred to a people **785]** {A MYSTERIOUS NATION.} or a race still more ancient and more learned than were even the Brâhmans themselves.[1736]

Voltaire, the greatest sceptic of his day, the materialist *par excellence*, shared Bailly's belief. He thought it quite likely that:

Long before the empires of China and India, there had been nations cultured, learned, and powerful, which a deluge of barbarians overpowered and thus replunged into their primitive state of ignorance and savagery, or what they call the state of pure nature.[1737]

That which with Voltaire was the shrewd conjecture of a great intellect, was with Bailly a "question of historical facts." For, he wrote:

I make great case of ancient traditions preserved through a long series of generations.

It *was* possible, he thought, that a *foreign* nation should, after instructing another nation, so disappear that it should leave no traces behind. When asked how it could have happened that this ancient, or rather archaic, nation should not have left at least some recollectian in the human mind, he answered that Time was a pitiless devourer of facts and events. But the history of the Past was never entirely lost, for the Sages of old Egypt had preserved it, and "it is so preserved to this day elsewhere." The priests of Saïs said to Solon, according to Plato:

You are unacquainted with that most noble and excellent race of men, who once inhabited your country, from whom you and your whole present state are descended,[1738] though only a small remnant of this admirable people is now remaining. . . These writings relate what a prodigious force your city once overcame, when a mighty warlike power, rushing from the Atlantic sea, spread itself with hostile fury over all Europe and Asia.[1739]

The Greeks were but the dwarfed and weak remnant of that once glorious nation.[1740]

What was this nation? The Secret Doctrine teaches that it was the **786]** latest seventh sub-race of the Atlantean, already swallowed up in one of the early sub-races of the Aryan stock, one that had been gradually spreading over the continent and islands of Europe, as soon as they had begun to emerge from the seas. Descending from the high plateaux of Asia, where the two races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. The immigrant sub-race had rapidly increased and multiplied on that virgin soil; had divided into many family races, which in their turn divided into nations. Egypt and Greece, the Phoenicians, and the Northern stocks, had thus proceeded from that one sub-race. Thousands of years later, other races—the remnants of the Atlanteans—"yellow and red, brown and black," began to invade the new continent. There were wars in which the new comers were defeated, and they fled, some to Africa, others to remote countries. Some of these lands became islands in course of time, owing to new geological convulsions. Being thus forcibly separated from the continents, the result was that the undeveloped tribes and families of the Atlantean stock fell gradually into a still more abject and savage condition.

Did not the Spaniards in the Cibola expeditions meet with *white* savage chiefs; and has not the presence of African negro types in Europe in the pre-historic ages been now ascertained? It is this presence of a foreign type associated with that of the negro, and also with that of the Mongolian, which is the stumbling-block of Anthropology. The individual who lived at an incalculably distant period at La Naulette, in Belgium, is an example. Says an Anthropologist:

The caves on the banks of the Lesse, in South-Eastern Belgium, afford evidence of what is, perhaps, the lowest man, as shown by the Naulette jaw. Such man, however, had amulets of stone, perforated for the purpose of ornament; these are made of a psammite now found in the basin of the Gironde.[1741]

[1736] *Histoire de l'Astronomie Ancienne*, pp. 25, *et seqq*.

[1737] *Lettres sur l'Atlantide*, p. 15. This conjecture is but a half-guess. There were such "deluges of barbarians" in the Fifth Race. With regard to the Fourth, it was a *bona fide* deluge of water which swept it away. Neither Voltaire nor Bailly, however, knew anything of the Secret Doctrine of the East.

[1738] For a full discussion of the relations between the *old* Greeks and Romans, and the Atlantean colonists, see *Five Years of Theosophy*, pp. 308-346.

[1739] *Timœus*, translated by H. Davis, pp. 326-328.

[1740] The story about Atlantis and all the traditions thereon were told, as all know, by Plato in his *Timœus and Critias.* Plato, when a child, had it from his grand-sire Critias, aged ninety, who in his youth had been told of it by Solon, his father Dropides' friend—Solon, one of the Seven Sages of Greece. No more reliable source could be found, we should think.

[1741] See Dr. Carter Blake's paper "On the Naulette Jaw," *Anthropological Review*, Sept., 1867.

Thus Belgian man was extremely ancient. The man who was antecedent to the great flood of waters—which covered the highlands of Belgium with a deposit of lehm or upland gravel thirty metres above the level of the present rivers—must have combined the characters of the Turanian and the Negro. The Canstadt, or La Naulette, man may have been black, and he had nothing to do with the Aryan type whose remains are contemporary with those of the cave bear at Engis. The denizens of the Aquitaine bone-caves belong to a far later period of history, and may not be as ancient as the former.

787] {THE ASSOCIATES OF THE APES AND THE ANGELS.} If the statement be objected to on the ground that Science does not deny the presence of man on Earth from an enormous antiquity, though that antiquity cannot be determined, since such presence is conditioned by the duration of geological periods, the age of which is not ascertained; if it is argued that the Scientists object most decidedly to the claim that man preceded the animals, for instance; or that civilization dates from the earliest Eocene period; or again, that there have ever existed giants, three-eyed and four-armed and four-legged men, androgynes, etc.—then the objectors are asked in their turn, "How do you know? What proof have you besides your personal hypotheses, each of which may be upset any day by new discoveries?" And these future discoveries are sure to prove that, whatever this earlier type of man known to Anthropologists may have been in complexion, he was in no respect *apish.* The Canstadt man, the Engis man, alike possessed essentially human attributes.[1742] People have looked for the missing link at the wrong end of the chain; and the Neanderthal man has long since been dismissed to the "limbo of all hasty blunders." Disraeli divided man into the associates of the apes and the angels. Reasons are here given in favour of an "angelic theory"—as Christians would call it, as applicable to at least some of the races of men. At all events, if man be held to exist only since the Miocene period, even then humanity as a whole could not be composed of the abject savages of the Palæolithic age, as they are now represented by the Scientists. All they say is mere arbitrary speculative guess-work, invented by them to answer to, and fit in with, their own fanciful theories.

We speak of events hundreds of thousands of years old, nay, even millions of years old—if man date from the geological periods[1743]—not of any of those events which happened during the few thousand years of the pre-historic margin allowed by timid and ever-cautious history. Yet there are men of Science who are almost of our way of thinking. From the brave confession of the Abbé Brasseur de Bourbourg, who says that:

> Traditions, whose traces recur in Mexico, in Central America, in Peru, and in Bolivia, suggest the idea that man existed in these different countries at the time of the gigantic upheaval of the Andes, and that he has retained the memory of it—

788] down to the latest Palæontologists and Anthropologists, the majority of scientific men is in favour of just such an antiquity. *Àpropos* of Peru, has any satisfactory attempt been made to determine the ethnological affinities and characteristics of the race which reared those Cyclopean erections, the ruins of which display the relics of a great civilization? At Cuelap, for instance, such are found, consisting—

> Of a wall of wrought stones, 3,600 feet long, 560 broad, and 150 feet high, constituting a solid mass with a level summit. On this mass was another, 600 feet long, 500 broad, and 150 feet high, making an aggregate height of 300 feet. In it were rooms and cells.[1744]

A most suggestive fact is the *startling resemblance between the architecture of these colossal buildings and that of the archaic European nations.* Mr. Fergusson regards the analogies between the ruins of "Inca" civilization and the Cyclopean remains of the Pelasgians in Italy and Greece, as a coincidence—

> The most remarkable in the history of architecture. . . . It is difficult to resist the conclusion that there may be some relation between them.

The "relation" is simply explained by the derivation of the stocks who devised these erections, from a common centre in an Atlantic continent. The acceptance of the latter can alone assist us to approach a solution of this and similar problems in almost every branch of Modern Science.

Dr. Lartet, treating upon the subject, settles the question by declaring that:

[1742] See de Quatrefages and Hamy, *Crânes des Races Humaines*.

[1743] Hæckel's "man-ape" of the Miocene period is the dream of a monomaniac, which de Quatrefages (*Human Species*, pp. 105-113) has cleverly disposed of. It is not clear why the world should accept the lucubrations of a psychophobic Materialist—to accept whose theory necessitates the acceptance *on faith* of various animals unknown to Science or Nature, like the Sozura, for instance, that amphibian which has never existed anywhere outside Hæckel's imagination—rather than the traditions of antiquity.

[1744] But see the mass of evidence collected by Donnelly to prove the Peruvian colony an offshoot of the Atlanteans.

The truth, so long contested, of the coexistence of man with the great extinct species [elephas primigenius, rhinoceros tichorrhinus, hyaena spelsea, ursus spelaeus, etc.], appears to me to be henceforth unassailable and definitely conquered by science.[1745]

It is shown elsewhere that such is also de Quatrefages' opinion. He says:

Man has in all probability seen Miocene times[1746] and consequently the entire Pliocene epoch. Are there any reasons for believing that his traces will be found further back still? . . . He may then have been contemporaneous with the earliest mammalia, and go back as far as the Secondary period.[1747]

Egypt is far older than Europe as now traced on the map. Atlanto- **789]** {THE OCCULT INTERPRETATION OF THE "BIBLE."} Aryan tribes began to settle on it when the British Islands[1748] and France were not even in existence. It is well known that "the tongue of the Egyptian Sea," or the Delta of lower Egypt, became firm land very gradually, and followed the highlands of Abyssinia; unlike the latter, which arose suddenly, comparatively speaking, it was very slowly formed, through long ages, from successive layers of sea-slime and mud, deposited annually by the soil brought down by a large river, the present Nile. Yet even the Delta, as a firm and fertile land, has been inhabited for more than 100,000 years. Later tribes, with still more Aryan blood in them than their predecessors, arrived from the East, and *conquered* it from a people whose very name is lost to posterity, except in the Secret Books. It is this natural barrier of slime, which sucked in slowly and surely every boat that approached those inhospitable shores, that was, till within a few thousand years B.C., the best safeguard of the later Egyptians, who had managed to reach it through Arabia, Abyssinia, and Nubia, led on by Manu Vînâ in the day of Vishvâmitra.[1749]

So evident does the antiquity of man become with every day, that even the Church is preparing for an *honourable* surrender and retreat. The learned Abbé Fabre, professor at the Sorbonne, has categorically declared that pre-historic Paleontology and Archaeology may, without any harm to the Scriptures, discover in the Tertiary beds as many traces as they please of Pre-Adamite man.

Since it disregards all creations anterior to the last deluge but one [that which produced the diluvium, according to the Abbé], Bible revelation leaves us free to admit the existence of man in the grey diluvium, in Pliocene, and even Eocene strata. On the other hand, however, geologists are not all agreed on regarding the men who inhabited the globe in these primitive ages as our ancestors.[1750]

The day on which the Church shall find that its only salvation lies in the Occult interpretation of the *Bible* may not be so far off as some imagine. Already many an Abbé and ecclesiastic has become an ardent Kabalist, and as many appear publicly in the arena, breaking a lance with Theosophists and Occultists in support of the metaphysical in- **790]** terpretation of the *Bible*. But they commence, unfortunately for them, at the wrong end. They are advised, before they begin to speculate upon the *metaphysical* in their Scriptures, to study and master that which relates to the purely *physical—e.g.*, its hints on Geology and Ethnology. For such allusions to the septenary constitution of the Earth and Man, to the seven Rounds and Races, abound in the *New* as in the *Old Testament*, and are as visible as the Sun in the heavens to him who reads both symbolically. To what do the laws in chapter xxiii of *Leviticus* apply? What is the philosophy of reason for all such hebdomadal offerings and symbolical calculations as:

Ye shall count . . . from the morrow after the Sabbath . . . that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete. . . . And ye shall offer with the bread seven lambs without blemish, etc.[1751]

We shall be contradicted, no doubt, when we say that all these "wave" and "peace" offerings were in commemoration of the *seven* "Sabbaths" of the Mysteries. These Sabbaths are seven Pralayas between seven Manvantaras, or what we call Rounds; for "Sabbath" is an elastic word,

---

1745 *Cavernes de Périgord*, p. 35.

1746 The ingenious author of *Atlantis*, *the Ante-diluvian World*, in discussing the origin of various Grecian and Roman institutions, expresses his conviction that "the roots of the institutions of today reach back to the Miocene age." Ay, and further yet, as already stated.

1747 *The Human Species*, p. 152.

1748 As we know them, however. For not only does Geology prove that the British Islands have been *four times submerged and reelevated*, but that the straits between them and Europe were dry land at a former remote epoch.

1749 See, in *Isis Unveiled* (i. 627), what Kullûka Bhatta says.

1750 *Les Origines de la Terre et de l'Homme*, p. 454. To this, Professor N. Joly, of Toulouse, who thus quotes the Abbé in his *Man before Metals*, expresses the hope that M. Fabre will permit him "to differ from him on this last point" (p. 186). So do the Occultists; for though they claim a vast difference in the physiology and outward appearance of the five Races so far evolved, still they maintain that the present human species has descended from one and the same primitive stock, evolved from the Divine Men—our common ancestors and progenitors.

1751 *Loc. cit.*, 15, 18.

meaning a period of rest of whatever nature, as explained elsewhere. And if this is not sufficiently conclusive, then we may turn to the verse which adds:

Even unto the morrow after the seventh Sabbath shall ye number fifty days. [forty-nine, 7x7, stages of activity, and forty-nine stages of rest, on the seven Globes of the Chain, and then comes the rest of Sabbath, the *fiftieth*]; and ye shall offer *a new meat offering* unto the Lord.[1752]

That is, ye shall make an offering of your flesh or "coats of skin," and, divesting yourselves of your bodies, ye shall remain pure spirits. This law of offering, degraded and materialized with ages, was an institution that dated from the earliest Atlanteans; it came to the Hebrews *via* the "Chaldees," who were the "wise men" of a *caste*, not of a nation, a community of great Adepts come from their "Serpent-holes," who had settled in Babylonia ages before. And if this interpretation from-*Leviticus* (full of the disfigured *Laws of Manu)* is found too far-fetched, then turn to *Revelation.* Whatever interpretation profane mystics may give to the famous chapter xvii, with its riddle of the woman in purple and scarlet; whether Protestants nod at the Roman Catholics, when reading "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth," or Roman Catholics glare at the Protestants, the Occultists pronounce, in their impartiality, that these words have applied from the first *to all and every exoteric* Churchianity—"cere- **791]** {THE SYMBOLS OF SOUL-KILLING CHURCHIANITY.} monial magic" of old, with its terrible effects, and now the harmless, because distorted, farce of ritualistic worship. The "mystery" of the woman and of the beast, are the symbols of soul-killing Churchianity and of Superstition.

The beast that . . . was, and is not, . . . and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains [seven Continents and seven Races] on which the woman sitteth—

the symbol of all the exoteric, barbarous, idolatrous faiths which have covered that symbol "with the blood of the saints and the blood of the martyrs" who protested and do protest.

And there are seven kings [seven Races]; five are fallen [our Fifth Race included], and one is [the Fifth continues], and the other [the Sixth and the Seventh Races] is not yet come; and when he [the Race "king"] cometh, he must continue a short space.[1753]

There are many such apocalyptic allusions, but the student has to find them out for himself.

If the *Bible* combines with Archaeology and Geology to show that human civilization has passed through three more or less distinct stages, in Europe at least; and if man, both in America and Europe, as much as in Asia, dates from geological epochs—why should not the statements of *The Secret Doctrine* be taken into consideration? Is it more philosophical or logical and scientific to *disbelieve*, with Mr. Albert Gaudry, in Miocene man, while believing that the famous Thenay flints[1754] "were carved by the dryopithecus monkey"; or, with the Occultist, that the anthropomorphous monkey came ages after man? For if it is once conceded, and even scientifically demonstrated, that;

There was not in the middle of the Miocene epoch a single species of mammal identical with species now extant[1755]

—and that man was then just as he is now; only taller, and more athletic than we are[1756]—then where is the difficulty? That they could hardly be the descendants of monkeys, which are themselves not traced before the Miocene epoch,[1757] is, on the other hand, testified to by several eminent Naturalists:

792] Thus, in the savage of quaternary ages, who had to fight against the mammoth with stone weapons for arms, we find all those craniological characters generally considered as the sign of great intellectual development.[1758]

Unless man emerged spontaneously, endowed with all his intellect and wisdom, from his brainless catarrhine ancestor, he could not have acquired such brain within the limits of the Miocene period, if we are to believe the learned Abbé Bourgeois.

As to the matter of giants, though the tallest man hitherto found in Europe among fossils is the "Mentone man" (6ft. 8in.), others may yet be excavated. Nilsson, quoted by Lubbock, states that:

[1752] *Ibid*., 16.

[1753] *Op. cit*., 8-10.

[1754] "The flints of Thenay bear unmistakable trace of the work of human hands." (G. de Mortillet, *Promenades au Musée de St. Germain*, p. 76.)

[1755] Albert Gaudry, *Les Enchainements du Monde Animal dans les Temps Géologiques*, p. 240.

[1756] Speaking of the reindeer hunters of Périgord, Joly says that they "were of great height, athletic, with a strongly built skeleton." (*Man before Metals*, p. 353.)

[1757] "On the shores of the lake of Beauce," says the Abbé Bourgeois, "man lived in the midst of a fauna which completely disappeared (aceratherium, tapir, mastodon). With the fluviatile sands of Orléanais came the anthropomorphous monkey (pliopithecus antiquus), therefore, later than man." See *Comptes Rendus* of the "Prehistoric Congress" of 1867 at Paris.)

[1758] De Quatrefages, *The Human Species*, p. 312.

In a tomb of the Neolithic age . . . a skeleton of extraordinary size was found in 1807.

It was attributed to a king of Scotland, Albus McGaldus.

And if in our own day we occasionally find men and women from 7ft. to even 9ft. and 11ft. high, this only proves—on the law of atavism, or the reappearance of ancestral features of character—that there was a time when 9ft. and 10ft. was the average height of humanity, even in our latest Indo-European race.

But as the subject has been sufficiently treated elsewhere, we may pass on to the Lemurians and the Atlanteans, and see what the old Greeks knew of these early races and what the moderns now know.

The great nation mentioned by the Egyptian priests, from which descended the forefathers of the Greeks of the age of Troy, and which, as averred, had fought with the Atlantic race, was then, as we see, assuredly no race of Palæolithic savages. Nevertheless, even in the days of Plato, with the exception of priests and initiates, no one seems to have preserved any distinct recollection of the preceding races. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an *alien* race, and had settled in Egypt some 400,000 years before,[1759] but their Initiates had preserved all the records. Even so late as the time of Herodotus, they had still in their possession the statues of 341 kings who had **793]** {THE AGE OF EGYPT.} reigned over their little Atlanto-Aryan sub-race.[1760] If we allow only twenty years as an average figure for the reign of each king, the duration of the Egyptian Empire has to be pushed back, from the days of Herodotus, about 17,000 years.

Bunsen allowed the great Pyramid an antiquity of 20,000 years. More modern Archaeologists will not give it more than 5,000, or at the titmost 6,000 years, and generously concede to Thebes, with its hundred .gates, 7,000 years from the date of its foundation. And yet there are records which show Egyptian priests—Initiates—journeying in a northwesterly direction, *by land*, *via* what became later the Straits of Gibraltar; turning North and travelling through the future Phoenician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, *still travelling by land*, on the north-western promontory of the New Continent.[1761]

What was the object of their long journey? And how far back must we place the date of such visits? The Archaic Records show the Initiates of the second sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of menhirs and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When did this occur? The fact of their crossing from France to Great Britain *by land* may give an idea of the date when such a journey could have been performed on *terra firma.*

It was when:

The level of the Baltic and of the North Sea was 400 feet higher than it is at the present day. The valley of the Somme was not hollowed to the depth it has now attained; Sicily was joined to Africa, Barbary to Spain. Carthage, the Pyramids of Egypt, the palaces of Uxmal and Palenque were not yet in existence, and the bold navigators of Tyre and Sidon, who at a later date were to undertake their perilous voyages along the coasts of Africa, were yet unborn. What we know with certainty is that European man was contemporaneous with the extinct species of the quaternary epoch . . . that he witnessed the upheaval of the Alps[1762] and the extension **794]** of the glaciers, in a word that he lived for thousands of years before the dawn of the remotest historical traditions. It is even possible that man was the contemporary of extinct mammalia of species yet more ancient.

[1759] "In making soundings in the slimy soil of the Nile Valley, two baked bricks were discovered, one at the depth of 20, the other at 24 yards. If we estimate the thickness of the annual deposit formed by the river at 8 inches a century [more careful calculations have shown no more than from three to five per century], we must assign to the first of these bricks an age of 12,000 years, and to the second that of 14,000 years. By means of analogous calculations, Burmeister supposes 72,000 years to have elapsed since the first appearance of man upon the soil of Egypt, and Draper attributes to the European man who witnessed the last glacial epoch, an antiquity of more than 250,000 years." (*Man before Metals.*, p. 183.) Egyptian Zodiacs show more than 75,000 years of observation! Note well also that Burmeister speaks only of the Delta population.

[1760] See *Esoteric Buddhism*, p. 66, Fifth Edition.

[1761] Or on what are now the British Isles, which were not yet detached from the main continent in those days. "The ancient inhabitant of Picardy could pass into Great Britain without crossing the Channel. The British Isles were united to Gaul by an isthmus which has since been submerged." (*Man before Metals*, p. 184.)

[1762] He witnessed and remembered it too, as "the final disappearance of the largest continent [of Atlantis] was an event coincident with the elevation of the Alps," a Master writes (see *Esoteric Buddhism* p. 70). *Pari passu*, as one portion of the dry land of our hemisphere disappeared, some land of the new continent emerged from the seas. It is on this colossal cataclysm, which lasted during a period of 150,000 years, that traditions of all the "deluges" are built, the Jews constructing their version on an event which took place later, on Poseidonis.

. . of the elephas meridionalis of the sands of St. Prest, or at the least of the elephas antiquus, assumed to be prior to the elephas primigenius, since their bones are found in company with carved flints in several English caves, associated with those of the rhinoceros haemitechus and even of the machairodus latidens, which is of still earlier date. M. Ed. Lartet is also of opinion that there is nothing really impossible in the existence of man as early as the Tertiary period.[1763]

If "there is nothing impossible" scientifically, in the idea, and it may be admitted that man was already in existence as early as the Tertiary period, then it is just as well to remind the reader that Mr. Croll places the beginning of that period 2,500,000 years back; but there was a time when he assigned to it 15,000,000 years.

And if all this may be said of *European* man, how great is the antiquity of the Lemuro-Atlantean and of the Atlanto-Aryan man? Every educated person who follows the progress of Science, know how all vestiges of man during the Tertiary period are received. The calumnies that were poured on Desnoyers in 1863, when he announced to the Institute of France that he had made a discovery

In the undisturbed Pliocene sands of St. Prest near Chartres, proving the coexistence of man and the elephas meridionalis—

were equal to the occasion. The later discovery, in 1867, by the Abbé Bourgeois, that man lived in the Miocene epoch, and the reception it was given at the Pre-historic Congress held at Brussels in 1872, proves that the average man of Science will see *only that which he wishes to see*.[1764]

The modern Archaeologist, though speculating *ad infinitum* upon the dolmens and their builders, knows, in fact, nothing either of them or of their origin. Yet these weird and often colossal monuments of unhewn stones—which consist generally of four or seven gigantic blocks placed together—are strewn over Asia, Europe, America, and Africa, in groups or rows. Stones of enormous size are found placed horizontally and variously upon two, three, four, and as in Poitou, upon six and seven blocks. People name them "devil's altars," druidic stones, and giant tombs. The stones of Carnac in Morbihan, Brittany —nearly a mile in length and numbering 11,000 ranged in eleven rows **795]** {THE TOMBS OF THE GIANTS.}—are twin sisters of those at Stonehenge. The conical menhir of Loch-maria-ker, in Morbihan, measures twenty yards in length and nearly two yards across. The menhir of Champ Dolent (near St. Malo) rises thirty feet above the ground, and is fifteen feet in depth below. Such dolmens and pre-historic monuments are met with in almost every latitude. They are found in the Mediterranean basin; in Denmark (among the local tumuli from twenty-seven to thirty-five feet in height); in Shetland; in Sweden, where they are called Ganggriften (or tombs with corridors); in Germany, where they are known as the giant tombs (Hünengräben); in Spain, where is the dolmen of Antiguera near Malaga; in Africa; in Palestine and Algeria; in Sardinia, with the Nuraghi and Sepolture dei Giganti, or tombs of giants; in Malabar; in India, where they are called the tombs of the Daityas (Giants) and of the Râkshasas, the Men-demons of Lanka; in Russia and Siberia, where they are known as the Koorgan; in Peru and Bolivia, where they are termed the Chulpas or burial places, etc.

There is no country from which they are absent. Who built them? Why are they all connected with serpents and dragons, with alligators and crocodiles? Because remains of "Palæolithic man" were, it is thought, found in some of them, and because, in the funeral mounds of America, bodies of later races were discovered with the usual paraphernalia of bone necklaces, weapons, stone and copper urns, etc., they are, therefore, ancient *tombs!* But surely the two famous mounds—one in the Mississippi valley and the other in Ohio—known respectively as the "Alligator Mound" and the "Great Serpent Mound," were never meant for tombs.[1765] Yet one is told authoritatively that the mounds, and the mound or dolmen builders, are all "Pelasgic" in Europe, antecedent to the Incas in America, yet not of "extremely distant times." They are built by "no race of dolmen builders," who *never existed* save in the earlier archaeological fancy (opinion of De Mortillet, Bastian, and Westropp).

[1763] "The Antiquity of the Human Race," in *Man before Metals*, by M.Joly, p. 184.

[1764] The scientific "jury" disagreed, as usual; while de Quatrefages, de Mortillet, Worsaæ, Engelhardt, Waldemar, Schmidt, Capellini, Hamy, and Cartailhac, saw upon the flints the traces of human handiwork, Steenstrup, Virchow and Desor refused to do so. Still the majority, if we except some English Scientists, are for Bourgeois.

[1765] We take the following description from a scientific work. "The first of these animals [the alligator] designed with considerable skill, is no less than 250 ft. long. . . . The interior is formed of a heap of stones, over which the form has been moulded in fine stiff clay. The great serpent is represented with open mouth, in the act of swallowing an egg of which the diameter is 100 ft. in the thickest part; the body of the animal is wound in graceful curves and the tail is rolled into a spiral. The entire length of the animal is 1,100 ft. Tills work is unique . . . and there is nothing on the old continent which offers any analogy to it." Except, however, its symbolism of the Serpent (the Cycle of Time) swallowing the Egg (Kosmos).

Finally Virchow's opinion of the giant tombs of Germany is now accepted as an axiom. Says that German Biologist:

The tombs alone are gigantic, and not the bones they contain.

796] And Archaeology has but to bow and submit to the decision.[1766]

That no gigantic skeletons have been hitherto found in the "tombs" is no reason for saying that the remains of giants were never in them. *Cremation was universal* till a comparatively recent period—some 80,000 or 100,000 years ago. The real giants, moreover, were nearly all drowned with Atlantis. Nevertheless, classical writers, as we have shown elsewhere, often speak of giant skeletons being excavated in their day. Moreover, human fossils may be counted on the fingers, as yet. No skeleton ever yet found is older than between 50,000 or 60,000 years,[1767] and man's size was reduced from 15 to 10 or 12 feet, from the time of the third sub-race of the Aryan stock, which sub-race—born and developed in Europe and Asia Minor under new climates and conditions—had become European. Since then, as we have said, it has been steadily decreasing. It is truer, therefore, to say that the tombs alone are archaic, and not necessarily the bodies of men occasionally found in them; and that those tombs, since they are gigantic, must have contained giants,[1768] or rather the ashes of generations of giants.

Nor were all such Cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are not Druidical, but universal. Nor did the Druids build them, for they were only the heirs of the cyclopean lore left to them by generations of mighty builders and—"magicians," both good and bad.

It will always be a subject of regret that History, rejecting *a. priori* the actual existence of giants, has preserved to us so little of the records of antiquity concerning them. Yet in nearly every Mythology—which after all *is* Ancient History—the giants play an important part. In the old Norse Mythology, the giants, Skrymir and his brethren, against whom the sons of the Gods fought, were potent factors in the histories of deities and men. The modern exegesis, that **797]** {RACES OF GIANTS.} makes these giants the brethren of the dwarfs, and reduces the combats of the Gods to the history of the development of the Aryan Race, will only receive credence amongst the believers in the Aryan theory as expounded by Max Müller. Granting that the Turanian races were typified by the dwarfs (Dwergar), and that a dark, round-headed, and dwarfish race was driven northward by the fair-faced Scandinavians, or Æsir, the Gods being like unto men, there still exists neither in history nor in any other scientific work any anthropological proof whatever of the existence in Time or Space of a race of giants. Yet that such exist, relatively and *de facto* side by side with dwarfs, Schweinfurth can testify. The Nyam-Nyam of Africa are regular dwarfs, while their next neighbours, several tribes of comparatively fair-complexioned Africans, are giants when confronted with the Nyam-Nyams, and very tall even among Europeans, for their women are all above six and a half feet high.

In Cornwall and in ancient Britain the traditions of these giants are, on the other hand, excessively common; they are said to have lived even down to the time of King Arthur. All this shows that giants lived to a later date amongst the Celtic than among the Teutonic peoples.

If we turn to the New World, we have traditions of a race of giants of Tarija on the eastern slopes of the Andes and in Ecuador, who combated Gods and men. These old beliefs, which term certain localities "Los Campos de los Gigantes," the "Fields of Giants," are always concomitant with the existence of Pliocene mammalia and the occurrence of Pliocene raised beaches. "All the giants are not under Mount Ossa," and it would be poor Anthropology indeed that would restrict the traditions of giants to Greek and Bible mythologies. Slavonian countries, Russia especially, teem with legends about the Bogaterey (mighty giants) of old; and Slavonian folklore, most of which has served for the foundation of national histories, the oldest songs, and the most archaic traditions, speaks of the giants of old. Thus we may safely reject the modern theory that would make of the Titans mere symbols standing for cosmic forces. They were real living men, whether twenty or only twelve feet high. Even the Homeric heroes, who, of course, belonged to a far more recent period in

---

[1766] It might be better, perhaps, for *fact* had we more "specialists" in Science and fewer "authorities" on universal questions. We have never heard that Humboldt gave authoritative and final decisions in the matter of polypi, or on the nature of an excrescence.

[1767] 57,000 years is the date assigned by Dr. Dowler to the remains of the human skeleton, found buried beneath four ancient forests at New Orleans on the banks of the Mississippi river.

[1768] Murray says of the Mediterranean barbarians that they marvelled at the prowess of the Atlanteans. "Their physical strength was extraordinary [witness indeed their cyclopean buildings], the earth shaking sometimes under their tread. Whatever they did, was done speedily. . . . They were wise and communicated their wisdom to men" (*Mythology*, p. 4).

the history of the races, appear to have wielded weapons of a size and weight beyond the strength of the strongest men of modern times.

> Not twice ten men the mighty bulk could raise,
> Such men as live in these degenerate days.

798] If the fossil footprints at Carson, Nevada, U.S.A., are human, they indicate gigantic men, and of their genuineness there can remain no doubt. It is to be deplored that the modern and scientific evidence for gigantic men should rest on footprints alone. Over and over again, the skeletons of hypothetical giants have been identified with those of elephants and mastodons. But all such blunders before the days of Geology, and even the traveller's tales of Sir John Mandeville, who says that he saw giants fifty-six feet high, in India, only show that belief in the existence of giants has never, at any time, died out of the thoughts of men.

That which is known and accepted is, that several races of gigantic men have existed and left distinct traces. In the *Journal of the Anthropological Institute*[1769] such a race is shown as having existed at Palmyra and possibly in Midian, exhibiting cranial forms quite different from those of the Jews. It is not improbable that another such race existed in Samaria, and that the mysterious people who built the stone circles in Galilee, hewed Neolithic flints in the Jordan valley, and preserved an ancient Semitic language quite distinct from the square Hebrew character, were of very large stature. The English translations of the *Bible* can never be relied upon, even in their modern revised forms. They tell us of the Nephilim, translating the word by "giants," and further adding that they were "hairy" men, probably the large and powerful prototypes of the later satyrs so eloquently described by patristic fancy; some of the Church Fathers assuring their admirers and followers that they had themselves seen these "satyrs"—some alive, others "pickled" and "preserved." The word "giants" being once adopted as a synonym of Nephilim, the commentators have since identified them with the sons of Anak. The filibusters who seized on the Promised Land found a preexisting population far exceeding their own in stature, and called it a race of giants. But the races of really gigantic men had disappeared ages before the birth of Moses. These tall people existed in Canaan, and even in Bashan, and may have had representatives in the Nabatheans of Midian. They were of far greater stature than the undersized Jews. Four thousand years ago their cranial conformation and large stature separated them from the children of Heber. Forty thousand years ago their ancestors may have been of still more gigantic size, and four hundred thousand years earlier they must have been in proportion to men in our days as the Brobding- **799]** {WHO WERE THE DRUIDS?} nagians were to the Lilliputians. The Atlanteans of the middle period were called the "Great Dragons," and the first symbol of their tribal deities when the "Gods" and the Divine Dynasties had forsaken them, was that of a giant serpent.

The mystery veiling the origin and the religion of the Druids is as great as that of their supposed fanes to the modern Symbologist, but not to the initiated Occultists. Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were Eastern priests, akin to the Chaldæans and Indians, though little more. It may be inferred that they symbolized their deity as the Hindus do their Vishnu, as the Egyptians did their Mystery God, and as the builders of the Ohio great Serpent Mound worshipped theirs—namely under the form of the "Mighty Serpent," the emblem of the eternal deity Time—the Hindu Kâla. Pliny called them the "Magi of the Gauls and Britons." But they were more than that. The author of *Indian Antiquities* finds much affinity between the Druids and the Brâhmans of India. Dr. Borlase points to a close analogy between them and the Magi of Persia;[1770] others will see an identity between them and the Orphic priesthood of Thrace—simply because they were connected, in their Esoteric Teachings, with the universal Wisdom Religion, and thus presented affinities with the exoteric worship of all.

Like the Hindus, the Greeks and Romans—we speak of the Initiates—the Chaldees and the Egyptians, the Druids believed in the doctrine of a succession of "worlds," as also in that of seven "creations" (of new continents) and transformations of the face of the Earth, and in a seven-fold night and day for each Earth or Globe. Wherever the serpent with the egg is found, there this tenet was surely present. Their Dracontia are a proof of it. This belief was so universal that, if we seek for it in the Esotericism of various religions, we shall discover it in all. We shall find it among the Aryan Hindus and Mazdeans, the Greeks, the Latins, and even among the old Jews and early Christians, whose modern stocks hardly comprehend now what they read in their Scriptures. In the *Book of God* we read:

> The world, says Seneca, being melted and having reentered into the bosom of Jupiter, this god continues for some time totally concentred in himself and remains concealed, as it were, wholly immersed in the

---

[1769] Art. by Dr. C. Carter Blake, 1871.

[1770] But the Magi of Persia were never Persians—not even Chaldæans. They came from a far-off land, the Orientalists being of opinion that the said land was Media. This may be so, but from what part of Media? To this we receive no answer.

contemplation of his own ideas. **800]** Afterwards we see a new world spring from him, perfect in all its parts. Animals are produced anew. An innocent race of men is formed.

And again, speaking of a mundane dissolution as involving the destruction or death of all, he teaches us that:

> When the laws of nature shall be buried in ruin, and the last day of the world shall come, the Southern Pole shall crush, as it falls, all the regions of Africa, and the North Pole shall overwhelm all the countries beneath its axis. *The affrighted Sun shall be deprived of its light;* the palace of heaven falling to decay shall produce at once both life and death, and some kind of dissolution shall equally seize upon all the deities, who thus shall return into their original chaos.[1771]

One might imagine oneself reading the Paurânic account by Parâshara of the great Pralaya. It is nearly the same thing, idea for idea. Has Christianity nothing of the kind? It has, we say. Let the reader open any English *Bible* and read chapter iii of the Second *Epistle of Peter*, and he will find there the same ideas:

> There shall come in the last days scoffers . . . saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire . . . the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we . . . look for new heavens and a new earth.[1772]

If the interpreters choose to see in this a reference to the creation, the deluge, and the promised coming of Christ, when they shall live in a New Jerusalem in Heaven, this is no fault of "Peter." What the writer of the Epistle meant was the destruction of this Fifth Race of ours by subterranean fires and inundations, and the appearance of new continents for the Sixth Root-Race. For the writers of the Epistles were all learned in symbology if not in science.

It has been mentioned elsewhere that the belief in the septenary constitution of our Chain was the oldest tenet of the early Iranians, who got it from the first Zarathushtra. It is time to prove it to those Parsîs who have lost the key to the meaning of their Scriptures. In the *Avesta* the Earth is considered septempartite and tripartite at one and the same time. This is regarded by Dr. Geiger as an incongruity, for the following reasons, which he calls discrepancies. The *Avesta* speaks of the three thirds of the Earth because the *Rig Veda* mentions:

801] {THE MAZDEAN VIEW OF THE SEVEN EARTHS.}

> Three earths. . . . Three strata or layers, one lying above the other, are said to be meant by this.[1773]

But he is quite mistaken, as are all esoteric profane translators. The *Avesta* has not borrowed the idea from the *Rig Veda*, but simply repeats the Esoteric Teaching. The "three strata or layers" do not refer to our Globe alone, but to three layers of the Globes of our Terrestrial Chain—two by two, on each plane, one on the descending, the other on the ascending arc. Thus, with reference to the six Spheres or Globes above our Earth, the seventh and the fourth, the Earth is *septempartite*, while with regard to the planes over our plane—it is *tripartite*. This meaning is carried out and corroborated by the text of the *Avesta*, and even by the speculations—most laborious and unsatisfactory guess-work—of the translators and commentators. It thus follows that the division of the Earth, or rather the Earth's Chain, into seven Karshvars is not in contradiction with the three "zones," if this word is read "planes." As Geiger remarks, this septenary division is very old—the oldest of all—since the Gathas already speak of the "septempartite earth."[1774] For:

> According to the statements of the later Parsi Scriptures, the *seven Kershvars are to be considered as completely disconnected parts of the earth* [which they surely are. For] between them *there flows the ocean*, so that it is impossible, as stated in several passages, to pass from one Kershvar to another.[1775]

The "Ocean" is *Space*, of course, for the latter was called "Waters of Space" before it was known as Ether. Moreover, the word Karshvar is consistently rendered as Dvîpa, and Hvaniratha is rendered by Jambudvîpa (Neryosangh, the translator of the *Yasna*).[1776] But this fact is not taken into account by the Orientalists, and therefore we find even such a learned Zoroastrian and Parsî by birth as the translator of Dr. Geiger's work, passing unnoticed and without a word of comment sundry remarks of the former on the "incongruities" of this kind abounding in the Mazdean Scriptures. One of such "incongruities" and "coincidences" concerns the similarity of the Zoroastrian with the Indian

---

[1771] *Op. cit.*, p. 160.
[1772] *Op. cit.*, pp. 3-13.
[1773] *Civilization of the Eastern Iranians in Ancient Times*, pp. 130, 131.
[1774] Bûmi haptâita, *Yasna*, xxxii. 3.
[1775] *Cf.*, for instance, vol. i. p. 4, of the Pahlavi Translation; *Bdh*. xxi, 2, 3.
[1776] Footnote by Dârâb Dastur Peshotan Sanjânâ, B.A., the translator of Dr. Wilhelm Geiger's work on the *Civilisation of the Eastern Iranians*.

tenet with regard to the seven Dvîpas—islands, or continents, rather—as met with in the *Purânas*, namely:

> The Dvîpas form concentric rings, which, separated by the ocean, surround Jambudvîpa, which is situated in the centre, [and] according to the Iranian view, **802]** the Kershvar Qaniratha is likewise situated in the centre of the rest, they form no concentric circles, but each of them [the six other Karshvars] is a peculiar individual space, and so they group themselves round [above] Qaniratha.[1777]

Now Qaniratha—better Hvaniratha—is not, as believed by Geiger and his translator, "the country inhabited by the Iranian tribes," and "the other names" do not mean "the adjacent territories of foreign nations in the North, South, West, and East," but signify our Globe or Earth. For that which is meant by the sentence which follows the last quoted, namely, that:

> Two, Vorubarshti and Voruzarshti, lie in the North; two, Vidadhafshu and Tradadhafshu, in the South; Savahi and Arzahi in the East and West

—is simply the very graphic and accurate description of the Chain of our Planet, the Earth, represented in the *Book of Dzyan* (II) thus:

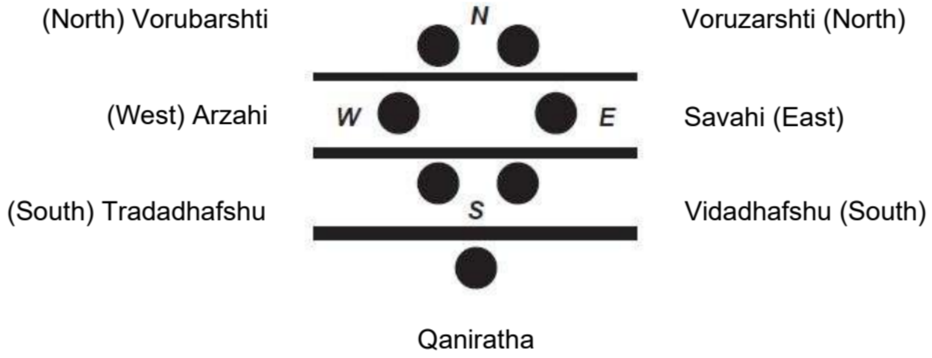

The Mazdean names given above have only to be replaced by those used in the Secret Doctrine to present us with the Esoteric tenet. The "Earth" (our world) *is* tripartite, because the Chain of the Worlds is situated on three different planes above our Globe; and it is septempartite because of the seven Globes or Spheres which compose the Chain. Hence the further meaning given in *Vendidad* (xix. 39), showing that:

> Qaniratha alone is combined with *imat*, "this" (earth), while all other Karshvares are combined with the word *"avat,"* "that" or *those*—upper earths.

Nothing could be plainer. The same may be said of the modern comprehension of all other ancient beliefs.

The Druids, then, understood the meaning of the Sun in Taurus, when, all other fires being extinguished on the first of November, their sacred and inextinguishable fires alone remained to illumine the horizon, like those of the Magi and the modern Zoroastrians. And like the early Fifth Race and later Chaldees, like the Greeks, and again like the Christians—who do the same to this day, without sus- **803]** {THE DRUIDICAL BELIEF IN REBIRTH.} pecting the real meaning—they greeted the Morning Star, the beautiful Venus-Lucifer.[1778] Strabo speaks of an island near to Britannia:

> Where Ceres and Persephone were worshipped with the same rites as in Samothrace and this island was Sacred Ierna[1779]—

where a perpetual fire was lit. The Druids believed in the rebirth of man, not as Lucian explains:

> That the same spirit shall animate a new body, not here, but in a different world—

but in a series of reincarnations in this same world; for as Diodorus says, they declared that the souls of men, after determinate periods, would pass into other bodies.[1780]

[1777] *Op. cit.*, pp. 130, 131.

[1778] Dr. Kenealy, in his *Book of God*, quotes Vallancey, who says: "I had not been a week landed in Ireland from Gibraltar, . . . where I had studied Hebrew and Chaldaic under Jews of various countries . . . when I heard a peasant girl say to a boor standing by her, 'Feach an Maddin Nag' (Behold the morning star), pointing to the planet Venus, the Maddina Nag of the Chaldæan" (pp. 162, 163).

[1779] *Lib.* iv.

[1780] There was a time when the whole world, the totality of mankind, had one religion, and when they were of "one lip." "All the religions of the earth were at first one and emanated from one centre," says Faber very truly.

These tenets came to the Fifth Race Aryans from their predecessors of the Fourth Race, the Atlanteans. They had piously preserved the teachings, which told them how their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of superhuman powers, had been gradually gliding toward its end. Those records reminded them of the giant intellect of the preceding races as well as of their giant size. We find the repetition of those records in every age of history, in almost every old fragment which has descended to us from antiquity.

Ælian preserved an extract from Theophrastus written during the days of Alexander the Great. It is a dialogue between Midas, the Phrygian, and Silenus. The former is told of a continent that had existed in times of old, so immense, that Asia, Europe and Africa seemed like poor islands compared with it. *It was the last to produce* animals and plants of gigantic magnitudes. There, said Silenus, men grew to double the size of the tallest man in his (the narrator's) time, and they lived till they were twice as old. They had wealthy cities with temples, and one of such cities held more than a million of inhabitants in it, gold and silver being found there in great abundance.

Grote's suggestion that Atlantis was but a myth arisen from a mirage—clouds on a dazzling sky taking the appearance of islands on a golden sea—is too disingenuous to be further noticed.

804]

A.

SOME STATEMENTS ABOUT THE SACRED ISLANDS AND CONTINENTS IN THE CLASSICS, EXPLAINED ESOTERICALLY.

All that which precedes was known to Plato, and to many others. But as no Initiate had the right to divulge and declare all he knew, posterity got only hints. Aiming more to instruct as a Moralist than as a Geographer and Ethnologist or Historian, the Greek Philosopher merged the history of Atlantis, which covered several million years, into one event which he located on one comparatively small island 3,000 stadia long by 2,000 wide (or about 350 miles by 200, which is about the size of Ireland); whereas the priests spoke of Atlantis as a continent vast as "all Asia and Lybia" put together.[1781] But, however altered in its general aspect, Plato's narrative bears the impress of truth upon it.[1782] It was not he who invented it, at any rate, since Homer, who preceded him by many centuries, also speaks in his *Odyssey* of the Atlantes—who are our Atlanteans—and of their island. Therefore the tradition was older than the bard of Ulysses. The Atlantes and the Atlantides of Mythology are based upon the Atlantes and the Atlantides of History. Both Sanchuniathon and Diodorus have preserved the histories of those heroes and heroines, however much their accounts may have become mixed up with the mythical element.

In our own day we witness the extraordinary fact that such comparatively recent personages as Shakspere and William Tell are all but denied, an attempt being made to show one to be a *nom de plume*, and the other a person who never existed. What wonder then, that the two powerful Races—the Lemurians and the Atlanteans—have been merged into and identified, in time, with a few half mythical peoples, who all bore the same patronymic.

Herodotus speaks of the Atlantes—a people of Western Africa—who **805]** {THE MEN, "WHOSE SLEEP WAS NEVER DISTURBED BY DREAMS."} gave their name to Mount Atlas; who were vegetarians, and "whose sleep was never disturbed by dreams"; and who, moreover,

> Daily cursed the sun at his rising and at his setting because his excessive heat scorched and tormented them.

[1781] *Critias*, translated by Davis, p. 415.

[1782] Plato's veracity has been so unwarrantably impeached by even such friendly critics as Professor Jowett, when the story of Atlantis has been discussed, that it seems well to cite the testimony of a specialist on the subject. It is sufficient to place mere literary cavillers in a very ridiculous position: "If our knowledge of Atlantis was more thorough, it would no doubt appear that in every instance wherein the people of Europe accord with the people of America, they were both in accord with the people of Atlantis. . . . It will be seen that in every case where Plato gives us any information in this respect as to Atlantis, we find this agreement to exist. It existed in architecture, sculpture, navigation, engraving, writing, an established priesthood, the mode of worship, agriculture, and the construction of roads and canals; and it is reasonable to suppose that the same correspondence extended down to all the minor details." (Donnelly, *Atlantis*, p. 164. Twenty-fourth Ed.)

These statements are based upon moral and psychic facts and not on physiological disturbance. The story of Atlas gives the key to this. If the Atlanteans never had their sleep disturbed by dreams, it its because that particular tradition is concerned with the earliest Atlanteans, whose physical frame and brain were not yet sufficiently consolidated, in the physiological sense, to permit the nervous centres to act during sleep. With regard to the other statement—that they daily "cursed the sun"—this again had nothing to do with the heat, but with the moral degeneration that grew with the Race. It is explained in our Commentaries.

They [*the sixth sub-race of the Atlanteans*] *used magic incantations even against the Sun*—

failing in which they cursed it. The sorcerers of Thessaly were credited with the power of calling down the Moon, as Greek history assures us. The Atlanteans of the later period were renowned for their magic powers and wickedness, their ambition and defiance of the Gods. Thence the same traditions, taking form in the *Bible*, about the antediluvian giants and the Tower of Babel, and found also in the *Book of Enoch.*

Diodorus records another fact or two: the Atlanteans boasted of possessing the land in which all the Gods had received their birth; as also of having had Uranus for their first King, he being also the first to teach them Astronomy. Very little more than this has come down to us from antiquity.

The myth of Atlas is an allegory easily understood. Atlas is the old Continents of L,emuria and Atlantis, combined and personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and a universal knowledge, and especially *a thorough acquaintance with the depths of the ocean;* for both Continents bore Races instructed by *divine* Masters, and both were transferred to the bottom of the seas, where they now slumber until their next reappearance above the waters. Atlas is the son of an ocean nymph, and his daughter is Calypso—the "watery deep." Atlantis has been submerged beneath the waters of the ocean, and its progeny is now sleeping its eternal sleep on the ocean floors. The *Odyssey* makes of him the guardian and the "sustainer" of the huge pillars that separate the Heavens from the Earth. He is their **806]** "supporter." And as both Lemuria, destroyed by submarine fires, and Atlantis, submerged by the waves, perished in the ocean deeps,[1783] Atlas is said to have been compelled to leave the surface of the Earth, and join his brother Iapetus in the depths of Tartarus.[1784] Sir Theodore Martin is right in interpreting this allegory as meaning:

> [Atlas] standing on the solid floor of the inferior hemisphere of the universe, and thus carrying at the same time the disc of the earth and the celestial vault—the solid envelope of the superior hemisphere.[1785]

For Atlas is Atlantis, which supports the new continents arid their horizons on its "shoulders."

Decharme, in his *Mythologie de la Grèce Antique*, expresses a doubt as to the correctness of Pierron's translation of the Homeric word ἔχει by *sustinet*, as it is not possible to see:

> How Atlas can support or bear at once several pillars situated in various localities.

If Atlas were an individual it would be an awkward translation. But, as he personifies a Continent in the West said to support Heaven and Earth at once,[1786] *i.e.*, the feet of the giant tread the earth while his shoulders support the celestial vault—an allusion to the gigantic peaks of the Lemurian and Atlantean Continents—the epithet "supporter" becomes very correct. The term *conservator* for the Greek word ἔχει, which Decharme, following Sir Theodore Martin, understands as meaning φυλάσσει, and ἐπιμελεῖται, does not render the same sense.

The conception was certainly due to the gigantic mountain chain running along the terrestrial border or disc. These mountain peaks plunged their roots into the very bottom of the seas, while they raised their heads heavenward, their summits being lost in the clouds. The ancient continents had more mountains than valleys on them. Atlas and the Teneriffe Peak, now two of the dwarfed relics of the two lost Continents, were thrice as lofty during the day of Lemuria and twice as high in that of Atlantis. Thus, the Lybians called Mount Atlas the "Pillar of Heaven," according to Herodotus,[1787] and Pindar qualified the later Ætna as the "Celestial Pillar."[1788] Atlas was an inaccessible island peak in the days of Lemuria, when the African continent had not yet **807]** {THE HEIRLOOM OF ATLANTIS.} been raised. It is the sole Western relic which survives, *independent*,

---

[1783] Christians ought not to object to this doctrine of the periodical destruction of continents by fire and water; for St. Peter speaks of the Earth "standing out of the water, and in the water, whereby the world that then was, being overflowed with water, perished, but [is now] reserved unto fire" (II. iii. 5-7. See also the *Lives of Alchemystical Philosophers*, p. 4, London, 1815).

[1784] See Hesiod's *Theogony*, 507-509, and *Odyssey*, i. 51-53.

[1785] *Mémoires de l'Académie des Inscriptions*, p. 176.

[1786] Æschylus, *Prometheus Vinctus*, 351, 429, etc.

[1787] iv. 184.

[1788] *Pyth.*, i. 20; Decharme, *op. cit.*, p, 315.

belonging to the Continent on which the Third Race was born, developed and fell,[1789] for Australia is now part of the Eastern Continent. Proud Atlas, according to Esoteric tradition, having sunk one-third of its size into the waters, its two parts remained as an heirloom of Atlantis.

This again was known to the priests of Egypt and to Plato himself, the solemn oath of secrecy, which extended even to the mysteries of Neo-Platonism, alone preventing the whole truth from being told.[1790] So secret was the knowledge of the last island of Atlantis, indeed—on account of the superhuman powers possessed by its inhabitants, the last direct descendants of the Gods or Divine Kings, as it was thought—that to divulge its whereabouts and existence was punished by death. Theopompus says as much in his ever-suspected *Meropis*, when he speaks of the Phoenicians as being the only navigators in the seas which wash the Western coast of Africa; who did it with such mystery that very often they sunk their own vessels to make the too inquisitive foreigners lose all trace of them.

There are Orientalists and Historians—and they form the majority—who, while feeling quite unmoved at the rather crude language of the *Bible*, and some of the events narrated in it, show great disgust at the "immorality" in the Pantheons of India and Greece![1791] We may be told that before them Euripides, Pindar, and even Plato, express the same disgust; that they too felt irritated with the tales invented—"those miserable stories of the poets," as Euripides phrases it.[1792]

808] But there may have been another reason for this, perhaps. To those who knew that there was more than one key to Theogonic Symbolism, it was a mistake to have expressed it in a language so crude and misleading. For if the educated and learned Philosopher could discern the kernel of wisdom under the coarse rind of the fruit, and knew that the latter concealed the greatest laws and truths of psychic and physical nature, as well as the origin of all things—not so with the uninitiated profane. For him the dead-letter was religion; the interpretation—sacrilege. And this dead-letter could neither edify nor make him more perfect, seeing that such an example was given him by his Gods. But to the Philosopher—especially the Initiate—Hesiod's *Theogony* is as historical as any history can be. Plato accepts it as such, and gives out as much of its truths as his pledges permitted.

The fact that the Atlantes claimed Uranus for their first king, and that Plato commences his story of Atlantis by the division of the great Continent by Neptune, the grandson of Uranus, shows that there were continents before Atlantis and kings before Uranus. For Neptune, to whose lot the great Continent fell, finds on a small island only one human couple made of clay—*i.e.*, the first physical *human* man, whose origin began with the last sub-races of the Third Root-Race. It is their daughter Clito that the God marries, and it is his eldest son Atlas who receives for his part the mountain and the continent which were called by his name.[1793]

Now all the Gods of Olympus, as well as those of the Hindu Pantheon and the Rishis, were the septiform personations (1) of the Noumena of the Intelligent Powers of Nature; (2) of Cosmic Forces; (3) of Celestial Bodies; (4) of Gods or Dhyân Chohans; (5) of Psychic and Spiritual Powers; (6) of Divine Kings on Earth, or the incarnations of the Gods; and (7) of Terrestrial Heroes or Men. The knowledge how to discern among these seven forms the one that is intended, belonged at all

---

[1789] This does not mean that Atlas is the locality where it fell, for this took place in Northern and Central Asia; but that Atlas formed part of the Continent.

[1790] Had not Diocletian burned the Esoteric works of the Egyptians in A.D. 296, together with their books on Alchemy, «περὶ χυμείας αργύρον καὶ χρυσοῦ»; Cæsar 700,000 rolls at Alexandria; Leo Isaurus 300,000 at Constantinople (eighth cent.); and the Mahommedans all they could lay their sacrilegious hands on—the world might know to-day more of Atlantis than it does. For Alchemy had its birthplace in Atlantis during the Fourth Race, and had only its *renaissance* in Egypt.

[1791] Professor Max Müller's Lectures—*On the Philosophy of Mythology*—are before us. We read his citations of Heracleitus (460 B.C.), declaring that Homer deserved "to be ejected from public assemblies and flogged"; and of Xenophanes "holding Homer and Hesiod responsible for the popular superstitions of Greece," and for ascribing "to the gods whatever is disgraceful and scandalous among men . . . unlawful acts, such as theft, adultery, and fraud." Finally the Oxford Professor quotes from Professor Jowett's translation of Plato, where the latter tells Adaimantus (*Republic*) that "the young man [in the state] should not be told that in committing the worst of crimes, he is far from doing anything outrageous, and that he may chastise his father [as Zeus did with Cronus] . . . in any manner that he likes, and in this will only be following the example of the first and greatest of the gods. . . . In my opinion, these stories are *not fit to be repeated*." To this Prof. Max Müller observes that: "the Greek religion was clearly a national and *traditional* religion, and, as such, it shared both the advantages and disadvantages *of this form of religious belief*"; while the Christian religion is "an *historical* and, to a great extent, an individual religion, and it possesses the advantage of an authorized codex and of a settled system of faith" (p. 349). So much the worse if it is "historical," for surely Lot's incident with his daughters would only gain, were it "allegorical."

[1792] ἀοιδῶν ὅιδε δυστήνοι λόγοι, *Hercules Furens*, 1346, Dindorf's Edition.

[1793] *Critias*, 421.

times to the Initiates, whose earliest predecessors had created this symbolical and allegorical system.

Thus while Uranus, or the Host representing this celestial group, reigned and ruled over the Second Race and their then Continent; Cronus or Saturn governed the Lemurians; and Jupiter, Neptune[1794] and others fought in the allegory for Atlantis, which was the whole Earth **809]** {"THE GREATER GODS OF OLYMPOS."} in the day of the Fourth Race. Poseidonis, or the last island of Atlantis—the "third step" of Idas-pati, or Vishnu, in the mystic language of the Secret Books—lasted till about 12,000 years ago.[1795] The Atlantes of Diodorus were right in claiming that it was their country, the region surrounding Mount Atlas, where "the Gods were born"—*i.e.*, "incarnated." But it was after their fourth incarnation that they became, for the first time, human kings and rulers.

Diodorus speaks of Uranus as the first king of Atlantis, confusing, either consciously or otherwise, the Continents; but as we have shown, Plato indirectly corrects the statement. The first astronomical teacher of men was Uranus, because he is one of the seven Dhyân Chohans of that Second Period or Race. Thus also in the second Manvantara, that of Svârochisha, among the seven sons of the Manu, the presiding Gods or Rishis of that race, we find Jyotis,[1796] the teacher of Astronomy (Jyotisha), one of the names of Brahmâ. And thus also the Chinese revere Tien (or the Sky, Ouranos), and name him as their first teacher of Astronomy. Uranus gave birth to the Titans of the Third Race, and it is they, personified by Saturn-Cronus, who mutilated him. For as it is the Titans who *fell into generation*, when "creation by *will* was superseded by physical procreation," they needed Uranus no more.

And here a short digression must be permitted and pardoned. In consequence of the last scholarly production of Mr. Gladstone in the *Nineteenth Century*, "The Greater Gods of Olympos," the ideas of the general public about Greek Mythology have been still further perverted and biassed. Homer is credited with an inner thought, which is regarded by Mr. Gladstone as, "the true key to the Homeric conception," whereas this "key" is merely a "blind."

> [Poseidon] is indeed essentially of the earth earthy . . . strong and self-asserting, sensual and intensely jealous and vindictive—

but this is because he symbolizes the Spirit of the Fourth Root-Race, the Ruler of the Seas, that Race which lives above the surface of the seas,[1797] which is composed of the giants, the children of Eurymedon, the race which is the father of Polyphemus, the Titan, and the one-eyed Cyclops. Though Zeus reign over the Fourth Race, it is Poseidon who rules, and who is the true key to the triad of the Cronid **810]** Brothers, and to our *human* races. Poseidon and Nereus are *one;* the former the Ruler or Spirit of Atlantis before the beginning of its submersion, the latter, after. Neptune is the titanic strength of the *living* Race, Nereus, its Spirit, reincarnated in the subsequent Fifth or Aryan Race; and this is what the Greek scholar of England has not yet discovered, or even dimly perceived. And yet he makes many observations upon the "artfulness" of Homer, who never names Nereus, at whose designation we arrive only through the patronymic of the Nereids!

Thus the tendency of even the most erudite Hellenists is to confine their speculations to the exoteric images of Mythology and to lose sight of their inner meaning; and it is remarkably illustrated in the case of Mr. Gladstone, as we have shown. While almost the most conspicuous figure of our age as a statesman, he is at the same time one of the most cultured scholars to whom England has given birth. Grecian literature has been the beloved study of his life, and he has found time amid the bustle of public affairs to enrich contemporary literature with contributions to Greek scholarship, which will make his name famous through coming generations. At the same time, as his sincere admirer, the present writer cannot but feel a deep regret that posterity, while acknowledging his profound erudition and splendid culture, will yet, in the greater light which *must* then shine upon the whole question of Symbolism and Mythology, judge that he has failed to grasp the spirit of the religious system which he has often criticized from the dogmatic Christian standpoint. In that future day it will be perceived that the Esoteric key to the mysteries of the Christian as well as of the Grecian Theogonies and Sciences, is the Secret Doctrine of the pre-historic nations, which, along with others, he has denied. It is that doctrine alone which can trace the kinship of all human religious speculations, or even of so-called "revelations," and it is this teaching which infuses the spirit of life into the lay figures on the Mounts of Meru, Olympus, Walhalla, or Sinai. If Mr. Gladstone were a younger man, his admirers might hope that his scholastic studies would be crowned by the discovery

---

[1794] Neptune or Poseidon is the Hindu Idas-pati, identical with Nârâyana (the Mover on the Waters) or Vishnu, and like this Hindu God he is shown crossing the whole horizon in *three steps*. Idas-pati means also the "Master of the Waters."

[1795] Bailly's assertion that the 9,000 years mentioned by the Egyptian priests do not represent "solar years" is groundless. Bailly knew nothing of Geology and its calculations; otherwise he would have spoken differently.

[1796] See *Matsya Puraita*, which places him among the seven Prajâpatis of the period.

[1797] *Iliad*, xxiv. 79.

of this underlying truth. As it is, he but wastes the golden hours of his declining years in futile disputations with that giant free-thinker, Col. Ingersoll, each fighting with the weapons of exoteric temper, drawn from the arsenals of ignorant Literalism. These two great controversialists are equally blind to the true Esoteric meaning of the texts which they hurl at each other's **811]** {THE POWER OF NAMES.} heads like iron bullets, while the world alone suffers by such controversies; since the one helps to strengthen the ranks of Materialism, and the other those of blind Sectarianism of the dead-letter. And now we may return once more to our immediate subject.

Many a time Atlantis is spoken of under another name, one unknown to our commentators. The *power of names* is great, and has been known since the first men were instructed by the *Divine* Masters. And as Solon had studied it, he translated the "Atlantean" names into names devised by himself. In connection with the continent of Atlantis, it is desirable to bear in mind that the accounts which have come down to us from the old Greek writers contain a confusion of statements, some referring to the great Continent and others to the last small island of Poseidonis. It has become customary to take them all as referring to the latter only, but that this is incorrect is evident from the incompatibility of the various statements as to the size, etc., of "Atlantis."

Thus, in the *Crifias*, Plato says, that the plain surrounding the city was itself surrounded by mountain chains, and the plain was smooth and level, and of an oblong shape, lying north and south, three thousand stadia in one direction and two thousand in the other; they surrounded the plain by an enormous canal or dike, 101 feet deep, 606 feet broad, and 1,250 miles in length.[1798]

Now in other places the entire size of the *island* of Poseidonis is given as about the same as that assigned here to the "*plain* around the city" alone. Obviously, one set of statements refers to the great Continent, and the other to its last remnant—Plato's island.

And, again, the standing army of Atlantis is given as upwards of a million men; its navy as 1,200 ships and 240,000 men. Such statements are quite inapplicable to a small island state, of about the size of Irelaiid.t?'

The Greek allegories give to Atlas, or Atlantis, seven daughters—seven sub-races—whose respective names are Maia, Electra, Taygeta, Asterope, Merope, Alcyone, and Celæno. This ethnologically—as they are credited with having married Gods and with having become the mothers of famous heroes, the founders of many nations and cities. Astronomically, the Atlantides have become the seven Pleiades (?). In Occult Science the two are connected with the destinies of nations, those destinies being shaped by the past events of their early lives according to Karmic Law.

812] Three great nations claimed in antiquity direct a descent from the kingdom of Saturn or Lemuria, confused with Atlantis several thousands of years before our era; and these were the Egyptians, the Phoenicians, (Sanchuniathon), and the old Greeks (Diodorus, after Plato). But the oldest civilized country of Asia—India—can likewise be shown to claim the same descent. Sub-races, guided by Karmic Law or destiny, repeat unconsciously, the first steps of their respective mother-races. As the comparatively fair Brâhmans—when invading India with its dark-coloured Dravidians—have come from the North, so the Aryan Fifth Race must claim its origin from northern regions. The Occult Sciences show that the founders, the respective groups of the seven Prajâpatis, of the Root-Races have all been connected with the Pole Star. In the Commentary we find:

He who understands the age of Dhruva[1799] *who measures 9090 mortal years, will understand the times of the Pralayas, the final destiny of nations, O Lanoo*.

Moreover there must have been a good reason why an Asiatic nation should locate its great Progenitors and Saints in Ursa Major, a *northern constellation*. It is 70,000 years, however, *since the Pole of the Earth pointed to the further end of Ursa Minor's tail*; and many more thousand years since the seven Rishis could have been identified with the constellation of Ursa Major.

The Aryan Race was born and developed in the far North, though after the sinking of the Continent of Atlantis its tribes emigrated further South into Asia. Hence Prometheus is the son of Asia, and Deucalion, his son, the Creek Noah—he who created men out of the stones of mother Earth—is called a northern Scythe, by Lucian, and Prometheus is made the brother of Atlas and is tied down to Mount Caucasus amid the snows.[1800]

[1798] *Op. cit*., p. 426.

[1799] The equivalent of this name is given in the original.

[1800] Deucalion is said to have brought the worship of Adonis and Osiris into Phoenicia. Now this worship is that of the Sun, lost and found again in its astronomical significance. It is only at the Pole that the Sun dies out for such a length of time as six months, for in latitude 68° it remains *dead* only for forty days, as in the festival of Osiris. The two worships were born in the North of Lemuria, or on that Continent of which Asia was a kind of broken prolongation, and which stretched up to the polar regions. This is well shown by de Gebelin's *Allégories d'Orient*, p. 246, and by Bailly; though neither Hercules nor Osiris are *solar myths*, save in one of their seven aspects.

Greece had her *Hyperborean* as well as her *Southern* Apollo. Thus nearly all the Gods of Egypt, Greece, and Phoenicia, as well as those of other Pantheons, are of a northern origin and originated in Lemuria, towards the close of the Third Race, after its full physical and physio- **813]** {THE SONS OF CŒLUS AND TERRA.} logical evolution had been completed.[1801] All the "fables" of Greece would be found to be built on historical facts, if that history had only passed to posterity unadulterated by myths. The "one-eyed" Cyclopes, the giants fabled as the sons of Cœlus and Terra—three in number, according to Hesiod—were the last three sub-races of the Lemurians, the "one-eye" referring to the wisdom-eye;[1802] for the two front eyes were fully developed as physical organs only in the beginning of the Fourth Race. The allegory of Ulysses, whose companions were devoured while the king of Ithaca himself was saved by putting out the eye of Polyphemus with a fire-brand, is based upon the psycho-physiological atrophy of the "third eye." Ulysses belongs to the cycle of the heroes of the Fourth Race, and, though a "Sage" in the sight of the latter, must have been a profligate in the opinion of the pastoral Cyclopes.[1803] His adventure with the latter—a savage gigantic race, the antithesis of cultured civilization in the *Odyssey*—is an allegorical record of the gradual passage from the Cyclopean civilization of stone and colossal buildings to the more sensual and physical culture of the Atlanteans, which finally caused the last of the Third Race to lose their all-penetrating *spiritual* eye. The other allegory, which makes Apollo kill the Cyclopes to avenge the death of his son Asclepius, does not refer to the three sub-races represented by the three sons of Heaven and Earth, but to the Hyperborean Arimaspian Cyclopes, the last of the race endowed with the "wisdom-eye." The former have left relics of their buildings everywhere, in the South as much as in the North; the latter were confined to the North solely. Thus Apollo—preeminently the God of the Seers, whose duty it is to punish desecration, killed them—his shafts representing human passions, fiery and lethal—and hid his shaft behind a mountain in the Hyperborean regions.[1804] Cosmically and astronomically this Hyperborean God is the Sun personified, which during the course of the Sidereal Year—25,868 years—changes the climates on the Earth's surface, making frigid regions of **814]** tropical, and *vice versa.* Psychically and spiritually his significance is far more important. As Mr. Gladstone pertinently remarks in his "Greater Gods of Olympos":

> The qualities of Apollo (jointly with Athene) are impossible to be accounted for without repairing to sources, which lie beyond the limit of the traditions most commonly explored for the elucidation of the Greek mythology.[1805]

The history of Latona (Leto), Apollo's mother, is most pregnant in various meanings. Astronomically, Latona is the polar region and the night, giving birth to the Sun, Apollo, Phoebus, etc. She is born in the Hyperborean countries, wherein all the inhabitants were priests of her son, celebrating his resurrection and descent to their country every nineteen years at the renewal of the lunar cycle.[1806] Latona is the Hyperborean Continent, and its Race—geologically.[1807]

[1801] The Hyperboreans, now regarded as mythical, are described (Herod., iv. 33-35; Pausanius, i. 31, 32; v. 7, 8; x. 5, 7, 8) as the beloved priests and servants of the Gods, and of Apollo chiefly.

[1802] The Cyclopes are not the only "one-eyed" representatives in tradition. The Arimaspes were a Scythian people, and were also credited with but one eye. (*Géographie Ancienne*, ii. 321.) It is they whom Apollo destroyed with his shafts.

[1803] Ulysses was wrecked on the isle of Ææa, where Circe changed all his companions into pigs *for their voluptuousness;* and after that he was thrown into Ogygia, the island of Calvpso, where for some seven years he lived with the nymph in illicit connection. Now Calypso was a daughter of Atlas (*Odys.*, xii.), and all the traditional ancient versions, when speaking of the Isle of Ogygia, say that it was very distant from Greece, and right in the middle of the Ocean; thus identifying it with Atlantis.

[1804] Hygin., *Astron. Poétique*, ii. 15.

[1805] *Nineteenth Century*, July, 1887.

[1806] Diod. Sic., ii. 307.

[1807] To make a difference between Lemuria and Atlantis, the ancient writers referred to the latter as the Northern or Hyperborean Atlantis, and to the former as the Southern. Thus Apollodorus says (*Mythology*, Book ii): "The golden apples carried away by Hercules are not, as some think, in Lybia; they are in the Hyperborean Atlantis." The Greeks naturalized all the Gods they borrowed and made Hellenes of them, and the moderns helped them. Thus also the Mythologists have tried to make of Eridanus the river Po, in Italy. In the myth of Phaeton it is said that at his death his sisters dropped hot tears which fell into Eridanus and were changed into amber! Now amber is found only in the northern seas, in the Baltic. Phaeton, meeting with his death while carrying heat to the frozen stars of the boreal regions, awakening at the Pole the Dragon made rigid by cold, and being hurled down into the Eridanus, is an allegory referring directly to the changes of climate in those distant times when, from a frigid zone, the polar lands had become a country with a moderate and warm climate. The usurper of the functions of the Sun, Phaeton, being hurled into the Eridanus by Jupiter's

When the astronomical meaning cedes its place to the spiritual and divine—Apollo and Athene transforming themselves into the form of "birds," the symbol and glyph of the higher divinities and angels—then the bright God assumes divine creative powers. Apollo becomes the personification of seership, when he sends the astral double of Æneas to the battle field,[1808] and has the gift of appearing to his seers without being visible to other persons present,[1809] a gift, however, shared by every high Adept.

The King of the Hyperboreans was, therefore, the son of Boreas, the North Wind, and the High Priest of Apollo. The quarrel of Latona with Niobe—the Atlantean Race—the mother of seven sons and seven daughters, personifying the seven sub-races of the Fourth Race and **815]** {THE CHILDREN OF NIOBE.} their seven branches[1810] allegorizes the history of the two Continents. The wrath of the "Sons of God," or of "Will and Yoga," at seeing the steady degradation of the Atlanteans was great;[1811] and the destruction of the children of Niobe by the children of Latona—Apollo and Diana, the deities of light, wisdom and purity, or the Sun and Moon astronomically, whose influence causes changes in the Earth's axis, deluges and other cosmic cataclysms—is thus very clear.[1812] The fable about the never-ceasing tears of Niobe, whose grief causes Zeus to change her into a fountain—Atlantis covered with water—is no less graphic as a symbol. Niobe, let it be remembered, is the daughter of one of the Pleiades, or Atlantides, the grand-daughter of Atlas therefore,[1813] because she represents the last generations of the doomed Continent.

A true remark, that of Bailly, which says that Atlantis had an enormous influence on antiquity. He adds:

> If these mythical names are mere allegories, then all that they have of truth comes from Atlantis; if the fable is a real tradition—however altered—then the ancient history is wholly their history.[1814]

---

thunderbolt, is an allusion to the second change that took place in those regions when, once more, the land where "the magnolia blossomed" became the desolate forbidding land of the farthest north and eternal ice. This allegory covers then the events of two Pralayas; and if well understood ought to be a demonstration of the enormous antiquity of the human races.

[1808] *Iliad*, xvii. 431-453.

[1809] *Ibid.*, 312-536.

[1810] See Apollodorus for this number.

[1811] See "The Sons of God and the Sacred Island."

[1812] So occult and mystic is one of the aspects of Latona that she is made to reappear even in *Revelation* (xii), as the woman clothed with the Sun (Apollo) and the Moon (Diana) under her feel, who being with child "cried, travailing in birth, and pained to be delivered." A great red Dragon stands before the woman ready to devour the child. She brings forth the man-child who was to rule all nations with a rod of iron, and who was caught unto the throne of God—the Sun. The woman fled to the wilderness still pursued by the Dragon, who flees again, and casts out of his month water as a flood, when the Earth helped the woman and swallowed the flood; and the Dragon went to make war with the remnant of her seed who kept the commandments of God. (See xii. 1-17.) Anyone who reads the allegory of Latona pursued by the revenge of jealous Juno, will recognize the identity of the two versions. Juno sends Python, the Dragon, to persecute and destroy Latona and devour her babe. The latter is Apollo, the Sun, for the man-child of *Revelation*, "who was to rule all nations with a rod of iron" is surely not the meek "Son of God," Jesus, but the physical Sun, "who rules all nations"; the Dragon being the North Pole, gradually chasing the early Lemurians from the lads which became more and more Hyperborean and unfit to be inhabited by those who were fast developing into physical men, for they now had to deal with the climatic variations. The Dragon will not allow Latona "to bring forth"—the Sun to appear. "She is driven from heaven, and finds no place where she can bring forth," until Neptune, the Ocean, in pity, makes immovable the floating isle of Delos—the nymph Asteria, hitherto hiding from Jupiter under the waves of the Ocean—on which Latona finds refuge, and where the bright God Delius is born, the God, who no sooner appears than he kills Python, the cold and frost of the Arctic region, in whose deadly coils all life becomes extinct. In other words, Latona-Lemuria is transformed into Niobe-Atlantis, over which her son Apollo, or the Sun, reigns—with an iron rod, truly, since Herodotus makes the Atlanles *curse* his too great heat. This allegory is reproduced in its other mystic meaning (another of the seven keys) in the just cited chapter of *Revelation*. Latona became a powerful Goddess indeed, and saw her son receive worship (solar worship) in almost every fane of antiquity. In his Occult aspect Apollo is patron of number Seven. He is born on the seventh of the month, and the swans of Myorica swim seven times round Delos singing that event; he is given seven chords to his Lyre—the seven rays of the Sun and the seven forces of Nature. But this is only in the astronomical meaning, whereas the above is purely geological.

[1813] See Ovid., *Metamorphoses*. vi.

[1814] *Lettres sur l'Atlantide*, p. 137.

816] So much so, that all ancient writings—prose and poetry—are full of the reminiscences of the Lemuro-Atlanteans, the first *physical* Races, though the Third and the Fourth in number in the evolution of Fourth Round Humanity on our Globe. Hesiod records the tradition about the men of the Age of Bronze, whom Jupiter had made out of ash-wood and who had hearts harder than diamond. Clad in bronze from head to foot, they passed their lives in fighting. Monstrous in size, endowed with a terrible strength, invincible arms and hands descended from their shoulders, says the poet.[1815] Such were the giants of the first physical Races.

The Iranians have a reference to the later Atlanteans in *Yasna*, ix. 15. Tradition maintains that the "Sons of God," or the great Initiates of the Sacred Island, took advantage of the Deluge to rid the Earth of all the Sorcerers among the Atlanteans. The said verse addresses Zarathushtra as one of the "Sons of God." It says:

> Thou, O Zarathushtra, didst make all demons [Sorcerers], who before roamed the world in human forms, conceal themselves in the earth [helped them to submersion].

The Lemurians, and also the early Atlanteans, were divided into two distinct classes—the "Sons of Night" or Darkness, and the "Sons of the Sun" or Light. The old books tell us of terrible battles between the two, when the former, leaving their land of Darkness, whence the Sun departed for long months, descended from their inhospitable regions and "tried to wrench the Lord of Light" from their better-favoured brothers of the equatorial regions. We may be told that the Ancients knew nothing of the long night of six months' duration in the polar regions. Even Herodotus, more learned than the rest, only mentions a people who slept for six months in the year, and remained awake the other half. Yet the Greeks knew well that there was a country in the North where the year was divided into a day and night each of six months' duration, for Pliny distinctly says so.[1816] They speak of the Cimmerians and of the Hyperboreans, and draw a distinction between the two. The former inhabited the Palus Mæotis—between 45° and 50° latitude. Plutarch explains that they were but a *small portion* of a *great nation* driven away by the Scythians—which nation stopped near the Tanais, after *having crossed Asia.*

> These warlike multitudes lived formerly on the ocean shores, in dense forests, and *under a tenebrous sky.* There the pole is almost touching the head, there *long nights and days divide the year*.[1817]

817] {THE "ISLAND OF THE DIVINE KINGS."} As to the Hyperboreans, these peoples, as expressed by Solinus Polyhistor:

> Sow in the morning, reap at noon, gather their fruits in the evening, and store them during the night in their caves.[1818]

Even the writers of the *Zohar* knew this fact, as it is written:

> In the Book of Hammannunah, the Old [or the Ancient], we learn . . . there are some countries of the earth which are lightened, whilst others are in darkness; these have the day, when for the former it is night; and there are countries in which it is constantly day, or in which at least the night continues only some instants.[1819]

The island of Delos, the Asteria of Greek Mythology, was never in Greace, for this country, in that day, was not yet in existence, not even in its molecular form. Several writers have shown that it represented a country or an island, far larger than the small dots of land which became Greece. Both Pliny and Diodorus Siculus place it in the Northern Seas. One calls it Basilea, or "Royal",[1820] the other, Pliny, names it Osericta,[1821] a word which, according to Rudbeck,[1822] had

> A significance in the northern languages, equivalent to the Island of the Divine Kings or God-kings—

or again the "Royal Island of the Gods," because the Gods were born there, *i.e.*, the Divine Dynasties of the Kings of Atlantis proceeded from that place. Let Geographers and Geologists seek for it among that group of islands discovered by Nordenskiöld on his "Vega" voyage in the Arctic regions.[1823] The Secret Books inform us that *the climate has changed in those regions more than once*, since the first men inhabited those now almost inaccessible latitudes. They were a Paradise before they became Hell; the dark Hades of the Greeks, and the cold Realm of Shades where the

---

[1815] Hesiod, *Opera et Dies*, 143.
[1816] *Hist. Nat.*, iv. 12.
[1817] *Marius*.
[1818] *Op. cit.*, c. 16.
[1819] Isaac Myer's *Qabbalah*, p. 139.
[1820] Diod., ii. 225.
[1821] *Op. cit.*, xxxvii, 2.
[1822] Vol. i. pp. 462-464.
[1823] These islands were "found strewn with fossils of horses, sheep, oxen, etc., among gigantic bones of elephants, mammoths, rhinoceroses," etc. If there was no man on Earth at that period "how came horses and sheep to be found in company with the huge antediluvians?"—asks a Master in a letter. (*Esoteric Buddhism*, p. 67.) The reply is given above in the text.

Scandinavian Hel, the Goddess-Queen of the country of the dead, "holds sway deep down in Helheim and Niflheim." Yet it was the birthplace of Apollo, who was the brightest of Gods, in Heaven—astronomically—as he was the most enlightened of the Divine Kings who ruled over the early nations, in his human meaning. The latter fact is borne out in the *Iliad*, wherein Apollo is said to have **818]** appeared four times in his own form (as the God of the Four Races) and six times in human form,[1824] *i.e.*, as connected with the Divine Dynasties of the earlier unseparated Lemurians.

It is those early mysterious peoples, their countries—which have now become uninhabitable—as well as the name given to "man" both dead and alive, which have furnished an opportunity to the ignorant Church Fathers for inventing a Hell, which they have transformed into a burning instead of a freezing locality.[1825]

Il is, of course, evident that it is neither the Hyperboreans, nor the Cimmerians, the Arimaspes, nor even the Scyths—known to and communicating with the Greeks—who were our Atlanteans. But they were all the descendants of their last sub-races. The Pelasgians were certainly one of the root-races of future Greece, and were a remnant of a sub-race of Atlantis. Plato hints as much in speaking of the latter, whose name, it is averred, came from *pelagus*, the "great sea." Noah's Deluge is astronomical and allegorical, but it is not mythical, for the story is based upon the same archaic tradition of men—or rather of nations—who were saved during the cataclysms, in canoes, arks, and ships. No one would presume to say that the Chaldæan Xisuthrus, the Hindu Vaivasvata, the Chinese Peirun—the "Beloved of the Gods," who rescued him from the flood in a canoe—or the Swedish Belgamer, for whom the Gods did the same in the North, are all identical as personages. But their legends have all sprung from the catastrophe which involved both the Continent and the Island of Atlantis.

The allegory about the antediluvian giants and their achievements in sorcery is no myth. Biblical events *are* revealed indeed. But it is neither by the voice of God amid thunder and lightning on Mount Sinai, nor by a divine finger tracing the record on tablets of stone, but simply through tradition *via* Pagan sources. It was not surely the *Pentateuch* that Diodorus was repeating when he wrote about the Titan—the giants born of Heaven and Earth, or, rather, born of the **819]** {WHO WERE THE NEPHILIM?} Sons of God who took to themselves for wives the daughters of men who were fair. Nor was Pherecydes quoting from *Genesis* when giving details on those giants which are not to be found in the Jewish Scriptures. He says that the Hyperboreans were of the race of the Titans, a race which descended from the earliest giants, and that it was that Hyperborean region which was the birthplace of the first giants. The Commentaries on the Sacred Books explain that the said region was the far North, the Polar Lands now, the Pre-Lemurian earliest Continent, embracing once upon a time the present Greenland, Spitzbergen, Sweden, Norway, etc.

But who were the Nephilim of *Genesis* (vi. 4)? There were Palæolithic and Neolithic men in Palestine ages before the events recorded in the Book of the Beginnings. The theological tradition identifies these Nephilim with hairy men or satyrs, the latter being mythical in the Fifth Race, and the former historical in both the Fourth and Fifth Races. We have stated elsewhere what the prototypes of these satyrs were, and have spoken of the bestiality of the early and later Atlantean Race. What is the meaning of Poseidon's amours under such variety of *animal* forms? He became a dolphin to win Amphitrite; a horse, to seduce Ceres; a ram, to deceive Theophane, etc. Poseidon is not only the personation of the Spirit and Race of Atlantis, but also of the vices of these giants. Gesenius and others devote an enormous space to the meaning of the word Nephilim and explain very little. But Esoteric Records show these hairy creatures to be the last descendants of those Lemuro-Atlantean Races, which begot children on female animals, of species now long extinct; thus producing dumb men, "monsters," as the Stanzas have it.

Now Mythology, built upon Hesiod's *Theogony*, which is but a poetized record of actual traditions, or oral history, speaks of three giants, called Briareus, Cottus, and Gyges, living in a dark country where they were imprisoned by Cronus for their rebellion against him. All the three are endowed by myth with a hundred arms and fifty heads, the latter standing for races, the former for sub-races and tribes. Bearing in mind that in Mythology every personage almost is a God or Demi-

---

[1824] *Op. cit.*, iv. 239-262.

[1825] A good proof that all the Gods, and religious beliefs, and myths have come from the North, which was also the cradle of *physical* man, lies in several suggestive words which have originated and remain to tills day among the northern tribes in their primeval significance; but, although there was a time when alt the nations were of "one lip," these words have received a different meaning with the Greeks and Latins. One such word is *mann*, *man*, a living being, and *manes*, dead men. The Laplanders call their corpses to this day *manee* (*Voyage de Rénard en Laponie*, i. 184). *Mannus* is the ancestor of the German race; the Hindu *Manu*, the thinking being, from *man;* the Egyptian *Menes;* and *Minos*, the King of Crete, judge of the infernal regions after his death—all proceed from the same word or root.

god, and also a king or simple mortal in his second aspect,[1826] and that both stand as symbols for lands, islands, powers of nature, elements, nations, races and sub-races, the Esoteric Commentary will **820]** become comprehensible. It says that the three giants are three polar lands which have changed form several times, at each new cataclysm, or disappearance of one continent to make room for another. The whole Globe is convulsed periodically; and has been so convulsed, since the appearance of the First Race, four times. Yet, though the whole face of the Earth was transformed thereby each time, the conformation of the Arctic and Antarctic Poles has but little altered. The polar lands unite and break off from each other into islands and peninsulas, yet remain ever the same. Therefore Northern Asia is called the "Eternal or Perpetual Land," and the Antarctic the "Ever-living" and the "Concealed"; while the Mediterranean, Atlantic, Pacific and other regions disappear and reappear in turn, into and above the Great Waters.

From the first appearance of the great Continent of Lemuria, the three polar giants have been imprisoned in their circle by Cronus. Their gaol is surrounded by a wall of bronze, and the exit is through gates fabricated by Poseidon—or Neptune—hence by the seas, which they cannot cross; and it is in that damp region, where eternal darkness reigns, that the three brothers languish. The *Iliad* makes it Tartarus.[1827] When the Gods and Titans rebelled in their turn against Zeus—the deity of the Fourth Race—the Father of the Gods bethought himself of the imprisoned giants that they might help him to conquer the Gods and Titans, and to precipitate the latter into Hades; or, in clearer words, to have Lemuria hurled amid thunder and lightning to the bottom of the seas, so as to make room for Atlantis, which was to be submerged and perish in its turn.[1828] The geological upheaval and deluge of Thessaly was a repetition on a small scale of the great cataclysm; and, remaining impressed on the memory of the Greeks, was merged by them into, and confused with, the general fate of Atlantis. So, also, the war between the Râkshasas of Lankâ and the Bhârateans, the *mêlée* of the Atlanteans and Aryans in their supreme struggle, or the conflict between the Devs and Izeds, or Peris, became, ages later, the struggle of Titans, separated into two inimical camps, and still later the war between the Angels of God and the Angels of Satan. Historical facts became theological dogmas. Ambitious scholiasts, men of a small sub-race born but yesterday, and one of the latest **821]** {MYTHOLOGY BUILT ON HISTORY.} issues of the Aryan stock, took upon themselves to overturn the religious thought of the world, and succeeded. For nearly two thousand years they impressed thinking humanity with the belief in the existence of Satan.

But as it is now the conviction of more than one Greek scholar—as it was that of Bailly and Voltaire—that Hesiod's *Theogony* is based upon historical facts,[1829] it becomes easier for the Occult Teachings to find their way into the minds of thoughtful men, and therefore are these passages from Mythology brought forward in our discussion upon modern learning in this Addendum.

Such symbols as are found in all the exoteric creeds are so many landmarks of pre-historic truths. The sunny, happy land, the primitive cradle of the earliest human races, has become several times since then Hyperborean and Saturnine;[1830] thus showing the Golden Age and Reign of Saturn from multiform aspects. It was many-sided in its character indeed—climatically, ethnologically and morally. For the Third, Lemurian Race must be physiologically divided into the early androgynous and the later bi-sexual race; and the climate of its dwelling-places and continents into that of an eternal spring and eternal winter, into life and death, purity and impurity. The cycle of legends is ever being transformed on its journey by popular fancy. Yet it may be cleansed from the dross it has picked up on its way through many nations, and through the countless minds which have added their

---

[1826] Thus, for instance, Gyges is a hundred-armed and fifty-headed monster, a Demi-god in one case, and a Lydian, the successor of Caudaules, king of the country, in another version. The same is found in the Indian Pantheon, where Rishis and the Sons of Brahmâ are reborn as mortals.

[1827] *Op. cit.*, viii. 13.

[1828] The continents perish in turn by fire and water; either through earthquakes and volcanic eruptions, or by sinking and the great displacement of waters. Our continents have to perish by the former cataclysmal process. The incessant earthquakes of the past years may be a warning.

[1829] See Decharme's *Mythologie de la Grèce Antique*.

[1830] Denis, the Geographer, tells us that the great sea north of Asia was called glacial, or Saturnine (v. 35). Orpheus (*v.* 1077) and Pliny (iv. 16) corroborate the statement by showing that it was its giant inhabitants who gave it the name. And the Secret Doctrine explains both assertions by telling us that all the continents were formed from North to South; and that as the sudden change of climate dwarfed the race that had been born on it, arresting its growth, so, several degrees southward, various conditions had always produced the tallest men in every new humanity, or race. We see it to this day. The tallest men now found are those in Northern countries, while the smallest are Southern Asiatics, Hindus, Chinamen, Japanese, etc. Compare the tall Sikhs and Punjabees, the Afghans, Norwegians, Russians, Northern Germans, Scotchmen, and English, with the inhabitants of Central India and the average European on the continent. Thus also the Giants of Atlantis, and hence the Titans of Hesiod, are all Northerners.

own exuberant additions to the original facts. Leaving for a while the Greek interpretations, we may seek for some more corroborations of the latter in the scientific and geological proofs.

822]

SECTION VII.

Scientific and Geological Proofs of the Existence of Several Submerged Continents.

It may not be amiss—for the benefit of those who resolve the tradition of a lost Miocene Atlantis into an "antiquated myth"—to append a few scientific admissions on this point. Science, it is true, is largely indifferent to such questions. But there are Scientists ready to admit that, in any case, a cautious agnosticism as to geological problems concerning the remote past is far more philosophical than *à priori* denial,. or even hasty generalizations on insufficient data.

Meanwhile two very interesting instances, that have been lately met with, may be pointed out as "confirming" certain passages in the letter of a Master, published in *Esoteric Buddhism.* The eminence of the authorities will not be questioned (we italicize the corresponding passages):

Extract from *Esoteric Buddhism*, p. 70.

(1)

The sinking of Atlantis (the group of continents and isles) began during the Miocene period . . . and it culminated first in the final disappearance of the largest continent, *an event coincident with the elevation of the Alps*, and second with that of the last of the fair islands mentioned by Plato.

Extract from a Lecture by W. Pengelly, F.R.S., F.G.S.

(1)

Was there, as some have believed, an Atlantis—a continent or archipelago of large islands occupying the area of the North Atlantic? There is, perhaps, nothing unphilosophical in the hypothesis. For since, as geologists state, *"The Alps have acquired 4,000 and, even in some places, more than 10,000 feet of their present altitude since the commencement of the Eocene epoch"* (Lyell's *Principles*, p. 256, 2nd Ed.)—*a Post-Miocene depression might have carried the hypothetical almost abysmal depths*.[1831]

823] {GEOLOGY CORROBORATES OCCULTISM.}
Extract from *Esoteric Buddhism*, pp. 64, 65.

(2)

Lemuria . . . should no more be confounded with the Atlantis Continent than Europe with America. Both sank and were drowned with their high civilizations and "gods"; yet between the two catastrophes a period of about 700,000 years elapsed, Lemuria flourishing and ending her career just about that lapse of time before the early part of the *Eocene* age, since its Race was the Third. Behold *the relics of that once great nation in some of the flat-headed aborigines of your Australia*.

Extract from an article in the *Popular Science Review*, v. 18, by professor Seemann. Ph.D., F.L.S., V.-P.A.S.

(2)

It would be premature to say, because no evidence has yet been adduced, *that men may not have existed in the Eocene age*, especially as it can be shown that *a race of men*, *the lowest we know of, coexists with that remnant of the Eocene flora which still survives on the continent and islands of Australia*.

Extract from *The Pedigree of Man.* p. 81.

Hæckel, who fully accepts the reality of a former Lemuria, also regards the *Australians as direct*

[1831] Having already given several instances of the vagaries of Science, it is delightful to find such agreement in this particular case. Read in connection with the scientific admission (cited elsewhere) of the Geologists' ignorance of even the approximate duration of periods, the following passage is highly instructive: "We are not yet able to assign an approximate date for the most recent epoch at which our northern hemisphere was covered with glaciers. According to Mr. Wallace, this epoch may have occurred no more than seventy thousand years ago, while others would assign to it an antiquity of at least two hundred thousand years, and there are yet others who urge strong arguments on behalf of the opinion that a million of years is barely enough to have produced the changes which have taken place since that event." (Fiske, *Cosmic Philosophy*, i. 304, Ed. 1874.) Prof. Lefèvr, again, gives us as *his* estimate one hundred thousand years. Clearly, then, if Modern Science is unable to estimate the date of so comparatively recent an era as the Glacial Epoch, it can hardly impeach the Esoteric Chronology of Race-Periods and Geological Ages.

descendants of the Lemurians. "Persistent forms of both [his Lemurian] stems are in all probability still surviving, of the former in the Papuans and Hottentots, of the latter in the *Australians* and in one division of the Malays.

With regard to a former civilization, of which a *portion* of these degraded Australians are the last surviving offshoot, the opinion of Gerland is strongly suggestive. Commenting upon the religion and mythology of the tribes, he writes:

The statement that Australian civilization [?] indicates a higher grade, is nowhere more clearly proved than here [in the province of religion] where everything resounds like the expiring voices of a previous and richer age. . . .The idea that the Australians have no trace of religion or mythology is thoroughly false. But this religion is certainly quite deteriorated.[1832]

824] As to Hæckel's view of the relationship between the Australians and the Malays, as two branches of a common stock, he is in error when he classes the Australians with the rest. The Malays and Papuans are a *mixed* stock, resulting from the intermarriages of the low Atlantean sub-races with the seventh sub-race of the Third Root-Race. Like the Hottentots, they are of indirect Lemuro-Atlantean descent. It is a most suggestive fact—to those concrete thinkers who demand a *physical* proof of Karma—that the lowest races of men are now rapidly dying out; a phenomenon largely due to an extraordinary sterility setting in among the women, from the time that they were first approached by the Europeans. A process of decimation is taking place all over the Globe, among those races, whose "time is up"—among just those stocks, be it remarked, which Esoteric Philosophy regards as the senile representatives of lost archaic nations. It is inaccurate to maintain that the extinction of a lower race is *invariably* due to cruelties or abuses perpetrated by colonists. Change of diet, drunkenness, etc., have done much; but those who rely on such data as offering an all-sufficient explanation of the crux, cannot meet the phalanx of facts now so closely arrayed. Even the Materialist Lefevre says:

Nothing can save those that have run their course. It would be necessary to extend their destined cycle. . . . The peoples that have been relatively most spared, those who have defended themselves most valiantly, Hawanans or Maories, have been no less decimated than the tribes massacred or tainted by European intrusion.[1833]

True; but is not the phenomenon here confirmed, an instance of the operation of Cyclic Law, difficult to account for on materialist lines? Whence the "destined cycle" and the order here testified to? Why does this (Karmic) sterility attack and root out certain races at their "appointed hour"? The answer that it is due to a "mental disproportion" between the colonizing and aboriginal races is obviously evasive, since it does not explain the sudden "checks to fertility" which so frequently supervene. The dying out of the Hawaiians, for instance, is one of the most mysterious problems of the day. Ethnology will sooner or later have to recognize, with Occultists, that the true solution has to be sought for in a comprehension of the workings of Karma. As Lefevre remarks:

The time is drawing near when there will remain nothing but three great human types.

The time is before the Sixth Root-Race dawns; the three types are **825]** {TRADITION AS TRUE AS HISTORY.} the white (Aryan, Fifth Root-Race), the yellow, and the African negro—with their crossings (Atlanto-European divisions). Redskins, Eskimos, Papuans, Australians, Polynesians, etc.—all are dying out. Those who realize that every Root-Race runs through a gamut of seven sub-races with seven branchlets, etc., will understand the "why." The tide-wave of incarnating Egos has rolled past them to harvest experience in more developed and less senile stocks; and their extinction is hence a Karmic necessity. Some extraordinary and *unexplained* statistics as to race extinction are given by de Quatrefages.[1834] No solution, except on Occult lines, is able to account for these.

But we have digressed from our direct subject. Let us hear now what Professor Huxley has to say on the subject of former Atlantic and Pacific Continents.

He writes in *Nature:*

There is nothing, so far as I am aware, in the biological or geological evidence at present accessible, to render untenable the hypothesis that *an area of the Mid-Atlantic or Pacific sea-bed as big as Europe*, should have been upheaved as high as Mont Blanc, and have subsided again any time since the Palæozoic epoch, if there were any grounds for entertaining it.[1835]

[1832] Cited in Schmidt's *Doctrine of Descent and Darwinsm*, pp. 300, 301.

[1833] *Philosophy Historical and Critical*, p. 508.

[1834] *Human Species*, pp. 428, *et seqq*.

[1835] Art., "The First Volume of the Publications of the 'Challenger,'" p. 2, Nov. 4th, 1880.

That is to say, then, that there is nothing to militate against *positive* evidence of the fact; nothing, therefore, against the geological postulates of the Esoteric Philosophy. Dr. Berthold Seemann assures us in the *Popular Science Review* that:

The facts which botanists have accumulated for reconstructing these lost maps of the globe are rather comprehensive; and they have not been backward in demonstrating the former existence of several large tracts of solid land in parts now occupied by great oceans. The many striking points of contact between the present floras of the United States and Eastern Asia, induced them to assume that, during the present order of things, there existed a continental connection between South-Eastern Asia and Western America. The singular correspondence of the present flora of the Southern United States with that of the lignite flora of Europe induces them to believe that, in the Miocene period, Europe and America were connected by a land passage, of which Iceland, Madeira, and the other Atlantic islands are remnants; that, in fact, the story of an Atlantis, which an Egyptian priest told to Solon, is not purely fictitious, but rests upon a solid historical basis. Europe of the Eocene period received the plants which spread over mountains and plains, valleys and river-banks (from Asia generally), neither exclusively from the South nor from the East. The West also furnished additions, and if at that period these were rather meagre, they show, at all events, that the bridge was already building, which, at a later period, was to facilitate communication between the two **826]** continents in such a remarkable manner. At that time some plants of the Western Continent began to reach Europe by means of the island of Atlantis, then probably just [?] just rising above the ocean.[1836]

And in another number of the same review[1837] Mr. W. Duppa Crotch, M.A., F.L.S., in an article entitled "The Norwegian Lemming and its Migrations," alludes to the same subject:

Is it probable that land could have existed where now the broad Atlantic rolls? All tradition says so: old Egyptian records speak of Atlantis, as Strabo and others have told us. The Sahara itself is the sand of an ancient sea, and the shells which are found upon its surface prove that, no longer ago than the Miocene period, a sea rolled over what is now desert. The voyage of the "Challenger" has proved the existence of three long ridges[1838] in the Atlantic Ocean,[1839] one extending for more than three thousand miles, and lateral spurs may, by connecting these ridges, account for the marvellous similarity of the fauna of the Atlantic islands.[1840] . . .

The submerged continent of *Lemuria*, in what is now the Indian Ocean, is considered to afford an explanation of many difficulties in the distribution of organic life, and, I think, the existence of a *Miocene Atlantis* will be found to have a strong elucidative bearing on subjects of greater interest [truly so!] than the migration of the lemming. At all events, if it can be shown that land existed in former ages where the North Atlantic now rolls, not only is a motive found for these apparently suicidal migrations, but also a strong collateral proof that what we call instincts are but the blind and sometimes even prejudicial inheritance of previously acquired experience.

At certain periods, we learn, multitudes of these animals swim to sea and perish. Coming, as they do, from all parts of Norway, the powerful instinct which survives throughout ages as an inheritance from their progenitors impels them to seek a continent, once existing but now submerged beneath the ocean, and to court a watery grave.

In an article containing a criticism of Mr. A. R. Wallace's *Island* **827]** {ATLANTIS, NECESSARY TO ETHNOLOGY.} *Life*—a work devoted largely to the question of the distribution of animals, etc.—Mr. Starkie Gardiner writes:

By a process of reasoning supported by a large array of facts of different kinds, he arrives at the conclusion that the distribution of life upon the land as we now see it has been accomplished without the aid of important changes in the relative positions of continents and seas. Yet if we accept his views, we must believe that Asia and Africa, Madagascar and Africa, New Zealand and Australia, Europe and America, have been united at some period not remote geologically, and that seas to the depth of 1,000 fathoms have been bridged over; but we must treat as "utterly gratuitous and entirely opposed to all the evidences at our command" [! !], the supposition that temperate Europe and temperate America, Australia, and South America, have ever been

---

[1836] *Op. cit.*, Art., "Australia and Europe formerly one Continent" (v. 19, 25). Undoubtedly a fact, and a confirmation of the Esoteric conception of Lemuria, which originally not only embraced great areas in the Indian and Pacific Oceans, but projected round South Africa into the North Atlantic. Its Atlantic portion subsequently became the geological basis of the future home of the Fourth Race Atlanteans.

[1837] *Ibid.*, i. 143.

[1838] *Cf.*, the published reports of the "Challenger" expedition; also Donnelly's *Atlantis*, p. 468 and pp. 46-56, Chap., "The Testimony of the Sea."

[1839] Even the cautious Lefèvre speaks of the existence of Tertiary men on "upheaved lands, islands and continents then flourishing, but since submerged beneath the waters," and elsewhere introduces a "possible Atlantis" to explain ethnological facts. *Cf.*, his *Philosophy Historical and Critical*, pp. 478 and 504. Mr. Donnelly remarks with rare intuition that "modern civilization is Atlantean . . . the inventive faculty of the present age is taking up the great delegated work of creation where Atlantis left it thousands of years ago" (*Atlantis*, p. 177. Twenty-fourth Ed.). He also refers the origin of culture to the Miocene times. It is, however, to be sought for in the teachings given to the Third Race men by their Divine Rulers—at a vastly earlier period.

[1840] An equally "curious" similarity may be traced between some of the West Indian and West African fauna.

connected, except by way of the Arctic or Antarctic Circles, and that lands now separated by seas of more than 1,000 fathoms depth have ever been united.

Mr. Wallace, it must be admitted, has succeeded in explaining the chief features of existing life distribution, without bridging the Atlantic or Pacific, except towards the Poles, yet I cannot help thinking that some of the facts might perhaps be more easily explained by admitting the former existence of the connection between the coast of Chili and Polynesia[1841] and Great Britain and Florida, shadowed by the sub-marine banks which stretch between them. Nothing is urged that renders these more direct connections impossible, and no physical reason is advanced why the floor of the ocean should not be upheaved from any depth. The route by which [according to the Anti-Atlantean and Lemurian hypotheses of Wallace] the floras of South America and Australia are supposed to have mingled, is beset by almost insurmountable obstacles, and the apparently sudden arrival of a number of subtropical American plants in our Eocenes necessitates a connection more to the South than the present 1,000 fathom line. Forces are unceasingly acting, and there is *no reason why an elevating force once set in action in the centre of an ocean should cease to act until a continent is formed*. They have acted and lifted out from the sea, in comparatively recent geological time, the loftiest mountains on earth. Mr. Wallace himself admits repeatedly that sea-beds have been elevated 1,000 fathoms, and islands have risen up from the depths of 3,000 fathoms; and to suppose that the upheaving forces are limited in power, is, it seems to me, to again quota from *Island Life*, "utterly gratuitous and entirely opposed to all the evidences at our command."[1842]

The "father" of English Geology—Sir Charles Lyell—was a uniformitarian in his views of continental formation. We find him saying:

Professors Unger (Die Versunkene Insel Atlantis) and Heer (Flora Tertiaria Helvetiœ) have advocated on botanical grounds the former existence of an Atlantic Continent during some part of the tertiary period, as affording the only plausible **828]** explanation that can be imagined of the analogy between the Miocene flora of Central Europe, and the existing flora of Eastern America. Professor Oliver, on the other hand, after showing how many of the American types found fossil in Europe are common to Japan, inclines to the theory, first advanced by Dr. Asa. Gray, that the migration of species, to which the community of types in the Eastern States of North America, and the Miocene flora of Europe is due, took place when there was an overland communication from America to Eastern Asia between the fiftieth and sixtieth parallels of latitude, or south of Behring's Straits, following the direction of the Aleutian islands. By this course they may have made their way, at any epoch, Miocene, Pliocene, or Postpliocene, antecedently to the Glacial epoch, to Amoorland, on the East coast of Northern Asia.[1843]

The unnecessary difficulties and complications here incurred in order to avoid the hypothesis of an Atlantic Continent, are really too apparent to escape notice. *If the botanical evidences stood alone*, scepticism would be partially reasonable; but in this case all branches of Science converge to one point. Science has made blunders, and has exposed itself to greater errors than it would be exposed to by the admission of our two now invisible Continents. It has denied even the undeniable, from the days of the Mathematician Laplace down to our own, and that only a few years ago.[1844] We have Professor Huxley's authority for saying that there is no *a priori* improbability whatever against possible evidences supporting the belief. But now that the *positive evidence is brought forward*, will that eminent Scientist admit the corollary?

Touching on the problem in another place Sir Charles Lyell tells us:

Respecting the cosmogony of the Egyptian priests, we gather much information from writers of the Grecian sects, who borrowed almost all their tenets from Egypt, and amongst others that of the former successive destruction and renovation of the world [*continental*, not cosmic, catastrophes]. We learn from Plutarch that this was the theme of one of the hymns of Orpheus, so celebrated in the fabulous ages of Greece. It was brought by him from the banks of the Nile; and we even find in his verses, as in the Indian systems, a definite period assigned for the duration of every successive world. The returns of great catastrophes were determined by the period of the Annus Magnus, or great year, a cycle composed of the revolutions of the sun, moon, and planets, and terminating when these return together **829]** {ASTRÆA FALLS ON HER HEAD.} to the same sign whence they were supposed at some remote epoch to have set out. . . . We learn particularly from the *Timaus* of Plato that the Egyptians believed, the world to be subject to occasional conflagrations and deluges. The sect of Stoics adopted most fully the system of catastrophes destined at certain intervals to

---

[1841] The Pacific portion of the giant Lemurian Continent christened by Dr. Carter Blake, the Anthropologist, " Pacificus."

[1842] "Subsidence and Elevation," *Ceological Magazine.* pp. 241. 245. June, 1881.

[1843] *Antiquity of Man*, p. 492.

[1844] When Howard read, before the Royal Society of London, a paper on the first serious researches that were made on the aerolites, the Geneva Naturalist Pictet, who was present, communicated, on his return to Paris, the facts reported to the French Academy of Sciences. But he was forthwith interrupted by Laplace, the great Astronomer, who cried: "Stop! we have had enough of such *fables*, and know all about them," thus making Pictet feel very small. Globular-shaped lightnings or thunder-bolls have been admitted by Science only since Arago demonstrated their existence. Says de Rochat (*Forces Non-definies*, p. 4): "Every one remembers Dr. Bouillaud's misadventure at the Academy of Medicine when he had declared Edison's phonograph *'a trick of ventriloquism'!"*

destroy the world. These, they taught, were of two kinds—the cataclysm, or *destruction by deluge*, which sweeps away the whole human race, and annihilates all the animal and vegetable productions of nature, and the *ecpyrosis*, or *conflagration*, which destroys the globe itself [submarine volcanoes]. From the Egyptians they derived the doctrine of the gradual debasement of man from a state of innocence [nascent simplicity of the first sub-races of eacli Root-Race]. Towards the termination of each era the gods could no longer bear with the wickedness of men [degeneracy into magical practices and gross animality of the Atlanteans], and a shock of the elements, or a deluge, overwhelmed them; after which calamity, Astræa again descended on the earth to renew the golden age [dawn of a new Root-Race].[1845]

Astræa, the Goddess of Justice, is the last of the deities to forsake the Earth, when the Gods are said to abandon it and to be taken up again into heaven by Jupiter. But, no sooner does Zeus carry from Earth Ganymedes—the object of *lust*, personified—than the Father of the Gods throws down Astræa on the Earth again, on which she falls *upon her head*. Astræa is Virgo, the constellation of the Zodiac. Astronomically it has a very plain significance, and one which gives the key to the occult meaning. But it is inseparable from Leo, the sign that precedes it, and from the Pleiades and their sisters, the Hyades, of which Aldebaran is the brilliant leader. All these are connected with the periodical renovations of the Earth, with regard to its continents—even Ganymedes, who in astronomy is Aquarius. It has already been shown that while the South Pole is the "Pit" (or the infernal regions figuratively and cosmologically), the North Pole is geographically the First Continent; while astronomically and metaphorically the Celestial Pole, with its Pole Star in Heaven, is Meru, or the Seat of Brahmâ, the Throne of Jupiter, etc. For in the age when the Gods forsook the Earth and were said to ascend into Heaven, the ecliptic had become parallel with the meridian, and part of the Zodiac appeared to descend from the North Pole to the north horizon. Aldebaran was in conjunction then with the Sun, as it was 40,000 years ago, at the great festival in commemoration of that Annus Magnus, of which Plutarch spoke. Since that Year—40,000 years ago—there has been a retrograde motion of the equator, and about 31,000 years ago Albebaran was in conjunction with the vernal equinoctial point. The part assigned to Taurus, even **830]** in Christian Mysticism, is too well known to need repetition. The famous Orphic Hymn on the great periodical cataclysm divulges the whole Esotericism of the event. Pluto, in the Pit, carries off Eurydice, bitten by the Polar Serpent. Then Leo, the Lion, is vanquished. Now, when the Lion is "in the Pit," or below the South Pole, then Virgo, as the next sign, follows him, and when her head, down to the waist, is below the southern horizon—she is inverted. On the other hand, the Hyades are the rain or Deluge constellations; and Aldebaran—he who follows, or *succeeds* the daughters of Atlas, or the Pleiades—looks down from the eye of Taurus. It is from this point of the ecliptic that the calculations of the new cycle were commenced. The student has to remember also, that when Ganymedes—Aquarius—is raised to heaven—or above the horizon of the North Pole—Virgo or Astræa, who is Venus-Lucifer, descends head downwards below the horizon of the South Pole, or the Pit; which Pit, or the Pole, is also the Great Dragon, or the Flood. Let the student exercise his intuition by placing these facts together; no more can be said. Lyell remarks:

> The connection between the doctrine of successive catastrophes and repeated deteriorations in the moral character of the human race, is more intimate and intimate than might at first be imagined. For, in a rude state of society, all great calamities are regarded by the people as judgments of God on the wickedness of man. . . . In like manner in the account given to Solon by the Egyptian priests of the submersion of the island of Atlantis under the waters of the ocean, after repeated shocks of an earthquake, we find that *the event happened when Jupiter had seen the moral depravity of the inhabitants*.[1846]

True; but was it not owing to the fact that all Esoteric truths were given out to the public by the Initiates of the temples *under the guise of allegories?* "Jupiter," is merely the personification of that immutable Cyclic Law, which arrests the downward tendency of each Root-Race after attaining the zenith of its glory.[1847] We must admit allegorical teaching, unless we hold with Prof. John Fiske's singularly dogmatic opinion that a myth:

[1845] *Principles of Geology*, i. 9, 10.

[1846] *Ibid*.

[1847] The Cyclic Law of Race-Evolution is most unwelcome to Scientists. It is sufficient to mention the fact of "primeval civilization" to excite the frenzy of Darwinians; it being obvious that the further culture and science is pushed back, the more precarious becomes the basis of the ape-ancestor theory. But as Jacolliot says: "Whatever there may be in these traditions [submerged continents, etc.], and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India, was developed, it is certain that this civilization did exist, and it is highly important for science to recover its traces, however feeble and fugitive they be." (*Histoire des Vièrges; Les Peuples et les Continents Disparus*, p. 15.) Donnelly has proved the fact from the clearest premises, but the Evolutionists will not listen. A Miocene civilization upsets the "universal Stone age" theory, and that of a *continuous* ascent of man from animalism. And yet Egypt, at least, runs counter to current hypotheses. There is no Stone age visible there, but a more glorious culture is apparent the further back we are enabled to carry our retrospect.

831] {INGENIOUS EXPLANATIONS.} Is an explanation by the uncivilized mind, of some natural phenomenon: not an allegory, not an esoteric symbol, for the ingenuity is wasted [! !] which strives to detect in myths the remnants of a refined primeval science—but an explanation. Primitive men had no profound science to perpetuate by means of allegory [how does Mr. Fiske know?], nor were they such sorry pedants as to talk in riddles when plain language would serve their purpose.[1848]

We venture to say the language of the initiated few was far more "plain," and their Science-Philosophy far more comprehensive and satisfying alike to the physical and *spiritual* wants of man, than even the terminology and system elaborated by Mr. Fiske's master—Herbert Spencer. What, however, is Sir Charles Lyell's "explanation" of the "myth"? Certainly, he in no way countenances the idea of its "astronomical" origin, as asserted by some writers.

The two interpreters are entirely at variance with one another. Lyell's solution is as follows. A disbeliever in cataclysmal changes from the absence (?) of any reliable historical data on the point, as well as from a strong bias to the uniformitarian conceptions of geologic changes,[1849] he attempts to trace the Atlantis "tradition" to the following sources:

(1) Barbarous tribes connect catastrophes with an avenging Cod, who is assumed in this way to punish immoral races.

(2) Hence the commencement of a new race is logically a virtuous one.

(3) The primary source of the geologic basis of the tradition was Asia—a continent subject to violent earthquakes. Exaggerated accounts would thus be handed down the ages.

(4) Egypt, being herself free from earthquakes, nevertheless based her not inconsiderable geologic knowledge on these cataclysmal traditions.

832] An ingenious "explanation," as all such are! But proving a negative is proverbially a difficult task. Students of Esoteric Science, who know what the resources of the Egyptian priesthood really were, need no such laboured hypothesis. Moreover, while an imaginative theorist is always able to furnish a reasonable solution of problems which, in one branch of Science, seem to necessitate the hypothesis of periodical cataclysmic changes on the surface of our planet, the impartial critic who is not a specialist, will recognize the immense difficulty of explaining away the cumulative evidences—namely, the archaeological, ethnological, geological, traditional, botanical, and even biological—in favour of former continents now submerged. When each science is fighting for its own hand, the cumulative force of the evidence is almost invariably lost sight of.

In the *Theosophist* we wrote:

We have as evidence the most ancient traditions of various and wide-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as the legends of both Americas. Among savages, and in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying, that, ages ago, there existed in the Pacific Ocean, a large Continent, which by a geological upheaval was engulfed by the sea[1850] [Lemuria]. And it is our firm belief . . . that most, if not all, of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged Continent. Both Malacca and Polynesia, which lie at the two extremities of the ocean, and which, since the memory of man, never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition common to all the islands and islets, that their respective countries extended far, far into the Sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the Ocean, by command of the Gods, and to punish them for their incessant quarrelling, swallowed them up. Notwithstanding the geographical fact that New Zealand, and Sandwich and Easter Islands, are at a distance from each other of between 800 and 1,000 leagues, and that, according to every

---

[1848] *Myths and Myth-Makers*, p. 21.

[1849] Violent minor cataclysms and colossal earthquakes are recorded in the annals of most nations if not of all. Elevation and subsidence of continents is always in progress. The whole coast of South America has been raised up 10 to 15 feet and settled down again in an hour. Huxley has shown that the British Islands have been four times depressed beneath the ocean and subsequently raised again and peopled. The Alps, Himalayas and Cordilleras were all the result of depositions drifted on to sea-bottoms and upheaved by Titanic forces to their present elevation. The Sahara was the basin of a Miocene sea. Within the last five or six thousand years the shores of Sweden, Denmark and Norway, have risen from 200 to 600 feet; in Scotland there are raised beaches with outlying stacks and skerries surmounting the shore now eroded by the hungry wave. The North of Europe is still rising from the sea, and South America presents the phenomenon of raised beaches of over 1,000 miles in length, now at a height varying from 100 to 1,300 feet above the sea-level. On the other hand, the coast of Greenland is sinking fast, so much so that the Greenlander will not build by the shore. All these phenomena are certain. Why then may not a gradual change have given place to a violent cataclysm in remote epochs—such cataclysms occurring on a minor scale even now, *e.g.*, the coast of Sunda Island with the destruction of 80,000 Malays?

[1850] For the opinions of Jacolliot, after long travels through the Polynesian Islands, and his proofs of a former great geological cataclysm in the Pacific Ocean, see his *Histoire des Vièrges; les Peuples et les Continents Disparus*, p. 308.

testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Fiji, Tahitian, Samoan, and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet they one and all maintain that their respective countries extended far toward the West, on the Asian side. Moreover with very small differences, they all speak dialects evidently of the same language, and understand each other with little difficulty, have the same religious beliefs and superstitions, and pretty much the same customs. And as few of the Polynesian islands were discovered earlier **833]** {HÆCKEL FOR ONCE IS RIGHT.} than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone.[1851]

Professor Schmidt, writing in defence of the hypothesis of a former Lemuria, declares:

A great series of animal-geographical facts is explicable only on the hypothesis of the former existence of a Southern Continent of which the Australian mainland is a remnant. . . . [The distribution of species] points to the vanished land of the south, where perhaps the home of the progenitors of the Maki of Madagascar may also be looked for.[1852]

Mr. A. R. Wallace, in his *Malay Archipelago*, arrives at the following conclusion after a review of the mass of evidence at hand:

The inference that we must draw from these facts is undoubtedly that the whole of the islands eastwards beyond Java and Borneo do essentially form a part of a former Australian or Pacific Continent, although some of them may never have been actually joined to it. This continent must have been broken up not only before the Western Islands were separated from Asia, but probably before the extreme south-eastern portion of Asia was raised above the waters of the ocean, for a great part of the land of Borneo and Java is known to be geologically of quite recent formation.[1853]

According to Hæckel:

Probably Southern Asia itself was not the earliest cradle of the human race; but Lemuria, a continent that lay to the South of Asia, and sank later on beneath the surface of the Indian Ocean.[1854]

In one sense Hæckel is right as to Lemuria—the "cradle of the human race." That Continent *was* the home of the first *physical* human stock—the later Third-Race Men. Previous to that epoch the Races were far less consolidated and physiologically quite different. Hæckel makes Lemuria extend from Sunda Island to Africa and Madagascar and eastwards to Upper India.

Professor Rutimeyer, the eminent Palaeontologist, asks:

Need the conjecture that the almost exclusively graminivorous and insectivorous marsupials, sloths, armadilloes, ant-eaters and ostriches, once possessed an actual point of union in a Southern Continent of which the present flora of Terra del Fuego and Australia must be the remains—need this conjecture raise difficulties at **834]** a moment when, from their fossil remains, Heer restores to our sight the ancient forests of Smith's Sound and Spitzbergen?[1855]

Having now dealt generally with the broad scientific attitude on the two questions, it will, perhaps, conduce to an agreeable brevity, if we sum up the more striking isolated facts in favour of that fundamental contention of Esoteric Ethnologists—the reality of Atlantis. Lemuria is so widely accepted, that further pursuit of the subject is unnecessary. With regard, however, to the former, it is found that:

(1) The Miocene florae of Europe have their most numerous and striking analogues in the florae of the United States. In the forests of Virginia and Florida are found the magnolias, tulip-trees, evergreen oaks, plane trees, etc., which correspond with European Tertiary flora, term for term. How was the migration effected, if we exclude the theory of an Atlantic Continent bridging the ocean between America and Europe? The proposed "explanation" to the effect that the transition was by way of Asia and the Aleutian Islands is a mere uncalled-for theory, obviously upset by the fact that a large number of these florae only appear *East* of the Rocky Mountains. This also negatives the idea of a Trans-Pacific migration. They are now superseded by European continents and islands to the North.

(2) Skulls exhumed on the banks of the Danube and Rhine bear a *striking similarity* to those of the Caribs and Old Peruvians (Littre). Monuments have been exhumed in Central America, which bear representations of undoubted *negro* heads and faces. How are such facts to be accounted for except on the Atlantean hypothesis? What is now N.W. Africa was once connected with Atlantis by a network of islands, few of which now remain.

[1851] August, 1880.

[1852] *Doctrine of Descent and Darwinism*, pp. 236, 237. *Cf.* also his lengthy arguments on the subject, pp. 231-235.

[1853] *Op. cit.*, i. 22, 23, Ed. 1869.

[1854] *Pedigree of Man*, p. 73.

[1855] Cited in Schmidt's *Doctrine of Descent and Darwinism*, p. 238.

(3) According to Farrar the "*isolated* language" of the Basques has no affinities with the other languages of Europe,[1856] but with:

The aboriginal languages of the vast opposite continent [America] and those alone.[1857]

Professor Broca is also of the same opinion.

Palæolithic European man of the Miocene and Pliocene times was a **835]** {FINAL AND IRREFUTABLE EVIDENCE.} pure Atlantean, as we have previously stated. The Basques are, of course, of a much later date than this, but their affinities, as here shown, go far to prove the original extraction of their remote ancestors. The "mysterious" affinity between their tongue and that of the Dravidian races of India will be understood by those who have followed our outline of continental formations and shiftings.

(4) Stones have been found in the Canary Islands bearing sculptured symbols similar to those found on the shore of Lake Superior. Berthollet was induced by such evidence to postulate the unity of race of the early men of the Canary Islands and America.[1858]

The Guanches of the Canary Islands were lineal descendants of the Atlanteans. This fact will account for the *great stature* evidenced by their old skeletons, as well as by those of their European congeners, the Cro-Magnon Palæaeolithic men.

(5) Any experienced mariner has but to navigate the fathomless ocean along the Canary Islands to ask himself the question when or how that group of volcanic and rocky little islands has been formed, surrounded on every side by that vast watery space. Frequent questions of this kind led finally to the expedition of the famous Leopold von Buch, which took place in the first quarter of the present century. Some Geologists maintained that the volcanic islands had been raised right from the bottom of the ocean, the depth of which in the immediate vicinity of the island varies from 6,000 to 18,000 feet. Others were inclined to see in these groups—including Madeira, the Azores, and the islands of Cape de Verde—the remnants of a gigantic but submerged continent which had once united Africa with America. The latter men of Science supported their hypothesis by a mass of evidence in its favour, drawn from ancient "myths." Hoary "superstitions," such as the fairy-like Atlantis of Plato, the Garden of the Hesperides, Atlas supporting the world on his shoulders, all of them mythoi connected with the Peak of Teneriffe, did not go far with sceptical Science. The identity of animal and vegetable species, showing either a previous connection between America and the remaining groups of the islands—the hypothesis of their having been drifted from the New to the Old World by the waves was too absurd to stand long—found more serious consideration. But it is only quite lately, and after Donnelly's book had been published several years, that the theory has had a greater chance than ever of becoming an **836]** accepted fact. Fossils found on the *Eastern Coast* of South America have now been *proved* to belong to the Jurassic formations, and *are* nearly identical with the Jurassic fossils of *Western* Europe and *Northern* Africa. The geological structure of both coasts is also almost identical; the resemblance between the smaller marine animals dwelling in the more shallow waters of the South American, the Western African, and the South European coasts, is also very great. All such facts are bound to bring Naturalists to the conclusion that there has been, in distant pre-historic ages, a continent which extended from the coast of Venezuela, across the Atlantic Ocean, to the Canarese Islands and North Africa, and from Newfoundland nearly to the coast of France.

(6) The great resemblance between the Jurassic fossils of South America, North Africa, and Western Europe is a striking enough fact in itself, and admits of no explanation, unless the ocean is bridged with an Atlantis. But why, also, is there so marked a similarity between the fauna of the (now) isolated Atlantic islands? Why did the specimens of Brazilian fauna dredged up by Sir C. Wyville Thompson resemble those of Western Europe? Why does a resemblance exist between many of the West African and West Indian animal groups? Again:

When the animals and plants of the Old and New World are compared, one cannot but be struck with their identity; all, or nearly all, belong to the same genera, while many, even of the species, are common to both continents . . . indicating that they radiated from a common centre [Atlantis].[1859]

[1856] For further facts as to the isolation of the Basques in Europe and their ethnological relations, see Joly, *Man before Metals*, p. 316. B. Davis is disposed to concede, from an examination of the skulls of the Guanches of the Canary Islands and modern Basques, that both belong to a race proper to those *ancient* islands, of which the Canaries are the *remains!* This is a step in advance indeed. De Quatrefages and Hamy also both assign the Cro-Magnon men of South France and the Guanches to *one* type—a proposition which involves a certain corollary which both these writers may not care to father.

[1857] *Families of Speech*.

[1858] *Cf.*, Benjamin, *The Atlantic Islands*, p. 130.

[1859] *Westminster Review*, Jan., 1872.

The horse, according to Science, originated in America. At least, a large proportion of the once "missing links" connecting it with inferior forms have been exhumed from American strata. How did the horse penetrate into Europe and Asia, if no land communication bridged the oceanic interspaces? Or if it is asserted that the horse originated in the Old World, how did such forms as the hipparion, etc., get into America in the first instance on the migration hypothesis?

Again:

Buffon had . . . remarked the repetition of the African in the American fauna, how, for example, the llama is a juvenescent and feeble copy of the camel, and how the puma of the New represents the lion of the Old World.[1860]

(7) The following quotation runs with No. 2, but its significance is such and the writer cited is so authoritative, that it deserves a place to itself:

837] {ENOUGH HAS NOW BEEN SAID.} With regard to the primitive dolichocephalæ of America, I entertain a hypothesis still more bold, namely, that they are nearly related to the Guanches of the Canary Islands, and to the Atlantic populations of Africa, the Moors, Tuaricks, Copts, which Latham comprises under the name of Egyptian-Atlantidæ. We find one and the same form of skull in the Canary Islands, in front of the African coast, and in the Carib islands, on the opposite coast which faces Africa. The colour of the skin on both sides of the Atlantic is represented in these populations as being of a reddish-brown.[1861]

If, then, Basques and Cro-Magnon Cave-Men are of the same race as the Canarese Guanches, it follows that the former are also allied to the aborigines of America. This is the conclusion necessitated by the independent investigations of Retzius, Virchow, and de Quatrefages. The Atlantean affinities of these three types become patent.

(8) The sea-soundings undertaken by H.M.S. "Challenger" and the "Dolphin," have established the fact that a huge elevation some 3,000 miles in length, projecting upwards from the abysmal depths of the Atlantic, extends from a point near the British Islands southwards, curving round near Cape de Verde, and running in a south-easterly direction along the West African coast. This elevation averages some 9,000 feet in height, and rises above the waves at the Azores, Ascension, and other places. In the ocean depths around the neighbourhood of the former the ribs of a once massive piece of land have been discovered.[1862]

The inequalities, the mountains and valleys of its surface could never have been produced in accordance with any known laws for the deposition of sediment, nor by submarine elevation; but, on the contrary, must have been carved by agencies acting above the water level.[1863]

It is most probable that necks of land formerly existed knitting Atlantis to South America, somewhere above the mouth of the Amazon, to Africa near Cape de Verde, while a similar point of juncture with Spain is not unlikely, as contended for by Donnelly.[1864] \Vhether the latter existed or not, is of no consequence, in view of the fact that what is now N.W. Africa was—before the elevation of the Sahara and the rupture of the Gibraltar connection—an extension of Spain. Consequently no difficulty can be raised as to how the migration of the European fauna, etc., took place.

Enough has now been said from the purely scientific standpoint, and it is needless, in view of the manner in which the subject has already **838]** been developed on the lines of Esoteric Knowledge, to swell the mass of testimony further. In conclusion, the words of one of the most. intuitive writers of the day may be cited as admirably illustrative of the opinions of the Occultist, who awaits in patience the dawn of the coming day:

We are but beginning to understand the past; one hundred years ago the world knew nothing of Pompeii or Herculaneum; nothing of the lingual tie that binds together the Indo-European nations; nothing of the significance of the vast volume of inscriptions upon the tombs and temples of Egypt; nothing of the meaning of the arrow-headed inscriptions of Babylon; nothing of the marvellous civilizations revealed in the remains of Yucatan, Mexico, and Peru. We are on the threshold. Scientific investigation is advancing with giant strides. Who shall say that one hundred years from now, the great museums of the world may not be adorned with gems, statues, arms, and implements from Atlantis, while the libraries of the world shall contain translations of its inscriptions, throwing new light upon all the past history of the human race, and all the great problems which now perplex the thinkers of to-day.[1865]

And now to conclude.

———

We have concerned ourself with the ancient records of the nations, with the doctrine of chronological and psychic cycles, of which these records are the tangible proof; and with many other

---

1860 Schmidt, *Doctrine of Descent and Darwinism*, p. 223.
1861 Professor Retzius, *Smithsonian Report*, 1859, p. 266.
1862 See the investigations of United States ship "Dolphin" and others.
1863 *Scientific American*, July 28th, 1877.
1864 See his chart, *Atlantis*, p. 46, though he deals with only a fragment of the *real* Continent.
1865 Donnelly, *Atlantis*, p. 480.

subjects, which may, at first sight, seem out of place in this Volume. But they are necessary in truth. In dealing with the secret annals and traditions of so many nations, whose very origins have never been ascertained on more secure grounds than inferential suppositions, in giving out the beliefs and philosophy of more than pre-historic races, it is not quite as easy to deal with the subject matter as it would be if only the philosophy and evolution of one special race, were concerned. The Secret Doctrine was the common property of the countless millions of men born under various climates, in times with which history refuses to deal, and to which Esoteric Teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time, and that even which is historic—*i.e.*, that which is found scattered hither and thither throughout ancient classical literature—is, in almost every case, attributed by modern criticism to lack of observation in the ancient writers, or to superstition born out of the ignorance of antiquity. It is, therefore, impossible to treat this subject as one would the ordinary **839]** {HEAR BOTH SIDES.} evolution of an art or science in some well-known historical nation. It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every Religion and Philosophy, that we can, by checking them as we go along and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religious and its faith. Moreover, as Haliburton said:

> Hear one side, and you will be in the dark; hear both sides, and all will be clear.

The public has hitherto had access to, and has heard but one side, or rather the one-sided views of two diametrically opposed classes of men, whose *prima facie* propositions or respective premises differ widely, but whose final conclusions are the same—the men of Science and Theology. And now our readers have an opportunity of hearing the other, and so of learning the defendants justification and the nature of our arguments.

If the public is to be left to its old opinions—namely, on one side, that Occultism, Magic, the legends of old etc., are all the outcome of ignorance and superstition; and on the other, that everything outside the orthodox groove is the work of the devil—what will be the result? In other words, had no theosophical and mystic literature obtained a hearing for the last few years, the present work would have had but a poor chance of impartial consideration. It would have been proclaimed—and by many will still be proclaimed—a fairy tale woven out of abstruse problems, poised in, and based on the air; built of soap-bubbles, bursting at the slightest touch of serious reflection, with no foundation to stand upon. Even the ancient "superstitious and credulous" classical writers have no word of reference to it in clear and unmistakable terms, and the symbols themselves fail to yield a hint of the existence of such a system. Such would be the verdict of all. But when it becomes undeniably proven that the claim of the modern **840]** Asiatic nations to a Secret Science and an Esoteric History of the world is based on fact; that though hitherto unknown to the masses and a veiled mystery even to the learned—because they have never had the key to a right understanding of the abundant hints thrown out by the ancient classics—it is still no fairy tale, but an actuality; then the present work will become but the pioneer of many more such books. The statement that hitherto even the keys discovered by some great scholars have proved too rusty for use, and that they are but the silent witnesses that there do exist mysteries behind the veil which are unreachable without a new key, is borne out by too many proofs to be easily dismissed. An instance may be given as an illustration out of the history of Freemasonry.

In his *Maçonnerie Occulte*, Ragon, an illustrious and learned Belgian Mason, rightly or wrongly reproaches the English Masons with having materialized and dishonoured Masonry, once based upon the Ancient Mysteries, by adopting, owing to a mistaken notion of the origin of the craft, the name of "Free Masonry" and "Free Masons." The mistake is due, he says, to those who connect Masonry with the *building* of Solomon's Temple. He derides the idea, and says:

> The Frenchman knew well, when he adopted the title of Freemason, that it was no question of building the smallest wall, but that, initiated into the Mysteries veiled under the name of Freemasonry, which could only be the continuation or the renovation of the ancient Mysteries, he was to become a "Mason" after the manner of Apollo or Amphion. And do not we know that the ancient initiated poets, when speaking of the *foundation of a city*, meant thereby the establishment of a doctrine? Thus Neptune, God of reasoning, and Apollo, God of hidden things, presented themselves as masons before Laomedon, Priam's father, to help him to build the city of Troy—that is to say, to establish the Trojan religion.[1866]

[1866] *Maçonnerie Occulte*, p. 44.

Such veiled sentences with double meaning abound in ancient classical writers. Therefore, if an attempt had been made to show that, for instance, Laomedon was the founder of a branch of Archaic Mysteries, in which the earth-bound material soul, the Fourth Principle, was personified in Menelaus' faithless wife, the fair Helen, and if Ragon had not come to corroborate what we asserted, we might have been told that no classical author speaks of it, and that Homer shows Laomedon building a *city*, not founding an *Esoteric Worship* or *Mysteries*. Who are those left now, save a few Initiates, who understand the language and correct meaning of such symbolical terms?

But though we have pointed to many a misconceived symbol bearing **841]** {THE PROLOGUE TO ESOTERIC TRUTH.} on our thesis, there still remains more than one difficulty to be overcome. Most important among several such obstacles is that of chronology. But this could hardly be helped. Wedged in between theological chronology and that of the Geologists, backed by all the materialistic Anthropologists, who assign dates to man and nature which fit in with their own theories alone—what could the writer do except what she has done? Since Theology places the Deluge 2448 B.C., and the World's Creation only 5890 years ago; and since the accurate researches by the methods of "exact" Science, have led the Geologists and Physicists to assign to the incrusted age of our Globe between ten million and one thousand million of years[1867] (a *trifling* difference, verily!); and since the Anthropologists, to vary their divergence of opinion as to the appearance of man, ask for between 25,000 and 500,000 years—what can one who studies the Occult Doctrine do, but bravely present the Esoteric calculations before the world?

But to do this, corroboration by even a few "historical" proofs has been necessary, though all know the real value of the so-called "historical evidence." For, whether man appeared on Earth 18,000 or 18,000,000 years ago, can make no difference to profane history, since it only begins about a couple of thousand years before our era, and since, even then, it grapples hopelessly with the clash and din of contradictory and mutually-destroying opinions around it. Nevertheless, in view of the respect in which the average reader has been brought up for exact Science, even that short Past would remain meaningless, unless the Esoteric Teachings were corroborated and supported on the spot—*whenever possible*—by references to historical names of a so-called historical period. This is the only guide that can be given to the beginner before he is permitted to start among the, to him, unfamiliar windings of that dark labyrinth called the pre-historic ages. This necessity has been complied with. It is only hoped that the desire to do so, which has led the writer to be constantly bringing ancient and modern evidence as a corroboration of the archaic and quite unhistoric Past, will not bring on her the accusation of having sorely jumbled up, without order or method, the various and widely-separated periods of history and tradition. But literary form and method had to be sacrificed to the greater clearness of the general exposition.

To accomplish the proposed task, the writer has had to resort to the rather unusual means of dividing each Volume into three Parts; the **842]** first of which only is the consecutive, though very fragmentary, history of the Cosmogony and the Evolution of Man on this Globe. In treating of Cosmogony and then of the Anthropogenesis of mankind, it was necessary to show that no religion, from the very earliest, has ever been based entirely on fiction, that none was the object of special revelation, and that it is dogma alone which has ever been killing primeval truth; finally, that no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only; and that bosom is in the countries pointed to by the great seer of the past century, Emmanuel Swedenborg. There lies the Heart of Nature, that shrine whence issued the early races of primeval humanity, and which is the cradle of *physical* man.

Thus far have proceeded the rough outlines of the beliefs and tenets of the archaic, earliest Races, contained in their hitherto secret scriptural Records. But our explanations are by no means complete, nor do they pretend to give out the full text, or to have been read by the help of more than three or four keys out of the sevenfold bunch of Esoteric interpretation; and even this has only been partially accomplished. The work is too gigantic for any one person to undertake, far more to accomplish. Our main concern has been simply to prepare the soil. This, we trust we have done. These two Volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made in felling and uprooting the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two Volumes should form for the student a fitting prelude for other works. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these pages are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception with which Volumes I and II shall meet at the hands of Theosophists and Mystics, whether the last Volume will ever be published.

END OF VOLUME II.

[1867] *Vide* Sir William Thompson and Mr. Huxley.

A MODERN PANARION:

A

Collection of Fugitive Fragments

FROM THE PEN OF

H. P. BLAVATSKY.

FIRST EDITION.

Volume I.

LONDON:
The Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.
NEW YORK:
The Path Office, 144, Madison Avenue.
MADRAS:
The Theosophist Office, Adyar.
1895.

3190

TABLE OF CONTENTS

The Eddy Manifestations . . . . . Page 1
Dr. Beard Criticized. 5
The Lack of Unity among Spiritualists 12
The Holmes Controversy. 15
The Holmes Controversy *(continued)* 28
Notice to Mediums. 35
A Rebuke 36
Occultism or Magic 38
Spiritualistic Tricksters. 47
The Search after Occultism 49
The Science of Magic 55
An Unsolved Mystery. 63
Spiritualism in Russia. 71
Spiritualism and Spiritualists 72
What is Occultism?. 78
A Warning to Mediums. 82
(New) York against Lankester.- A new War of the Roses 84
Huxley and Shade 88
Can the Double Murder. 95
Fakirs and Tables. 103
A Protest 107
The Fate of the Occultist. 110
Buddhism in America 112
Russian Atrocities 115
Washing the Disciples' Feet 120
Trickery or Magic ?. 121
The Jews in Russia 126
H. P. Blavatsky's Masonic Patent. 128
Views of the Theosophists 132
A Society without a Dogma 141
Elementaries 146
Kabalistic Views of ''Spirits". 152
The Knout. As Wielded by the Great Russian Theosophist. Mr. Coleman's. 155
First Appearance. 158
Indian Metaphysics. 163
"H. M.'' and the Todas. 173
The Todas 174
The Ahkoond of Swat. The Founder of Many Mystical Societies. 179
The Arya Samàj 184
Parting Words 188
'Not a Christian"!. 193
The Retort Courteous. 196
''Scrutator Again''. 198
Magic 199
A Republican Citizen 207
The Theosophists and their Opponents. 209

Echoes from India. What is Hindu Spiritualism? 214
Missionaries Militant 225
The History of a "Book" 229
A French View of Women's Rights 237
Occult Phenomen 242
Hindu Widow-Marriage 245
"Oppressed Widowhood" in America 247
''Esoteric Buddhism'' and its Critic 249
Mr. A. Lillie's Delusions 253
What is Theosophy? 253
What are the Theosophists? 270
Antiquity of the Vedas 278
Persian Zoroastrianism and Russian Vandalism 283
Cross and Fire 290
War in Olympus 295
A Land of Mystery 304
Which First—the Egg or the Bird? 333
The Pralaya of Modern Science 335
The Yoga Philosophy 338
A Year of Theosophy 348
"A Word with Our Friends" 353
Questions Answered about Yoga Vidyâ 357
The Missing Link 361
Hypnotism 365
The Leaven of Theosophy 367
Count St. Germain 371
Lamas and Druses 375
A Reply to Our Critics. Our Final Answer to Several Objections 387
''The Claims of Occultism'' 392
A Note on Eliphas Levi 398
The Six-Pointed and Five-Pointed Stars 401
The Grand Inquisitor 410
The Bright Spot of Light 432
"Is it Idle to Argue Further?" 434
Fragments of Occult Truth 438
Notes on some Aryan-Arhat Esoteric Tenets 475
The Thoughts of the Dead 481
Dreamland and Somnambulism 482
Are Dreams but Idle Visions? 485
Spiritualism and Occult Truth 490
Reincarnation in Tibet 497

PREFACE

The title *A Modern Panarion* has been taken from the controversial *Panarion* of the Church Father Epiphanius in which he attacked the various sects and heresies of the first four centuries of the Christian era. The *Panarion* was so called as being a "basket" of scraps and fragments. We are told that this *Panarion* was "a kind of medicine chest, in which he had collected means of healing against the poisonous bite of the heretical serpent."

A Modern Panarion is of a like nature with the intent of the Christian Father; only in the nineteenth century, heresy has in many instances become orthodoxy, and orthodoxy heresy, and the *Panarion* of H. P. Blavatsky is intended as a means of healing against the errors of ecclesiasticism, dogma and bigotry, and the blind negation of materialism and pseudo-science.

EDITORS.

THE H. P. B. MEMORIAL FUND

In 1891 the following resolutions were passed by all the Sections of the Theosophical Society :—

Resolved:

1. That the most fitting and permanent memorial of H. P. B.'s life and work would be the production and publication of such papers, books and translations as will tend to promote that intimate union between the life and thought of the Orient and the Occident to the bringing about of which her life was devoted.

2. That an "H. P. B. Memorial Fund" be instituted for this purpose, to which all those who feel gratitude or admiration towards H. P. B. for her work, both within and without the T. S., are earnestly invited to contribute as their means may allow.

3. That the President of the Theosophical Society, together with the General Secretaries of all Sections of the same, constitute the Committee of Management of this Fund.

4. That the Presidents of Lodges in each Section be a Committee to collect and forward to the General Secretary of their respective Sections the necessary funds for this purpose.

THE EDDY MANIFESTATIONS

[1] [The following letter was addressed to a contemporary journal by Mine. Blavatsky, and was handed to us for publication in *The Daily Graphic*, as we have been taking the lead in the discussion of the curious subject of Spiritualism. — EDITOR "*The* DAILY GRAPHIC."]

AWARE in the past of your love of justice and fair play, I most earnestly solicit the use of your columns to reply to an article by Dr. G. M. Beard in relation to the Eddy family in Vermont. He, in denouncing them and their spiritual manifestations in a most sweeping declaration, would aim a blow at the entire spiritual world of to-day. His letter appeared this morning (October 2) Dr. George M. Beard has for the last few weeks assumed the part of the "roaring lion" seeking for a medium "to devour." It appears that to-day the learned gentleman is more hungry than ever. No wonder, after the failure he has experienced with Mr. Brown, the "mind-reader," at New Haven.

I do not know Dr. Beard personally, nor do I care to know how far he is entitled to wear the laurels of his profession as an M.D., but what I do know is that he may never hope to equal, much less to surpass, such men and *savants* as Crookes, Wallace, or even Flammarion, the French astronomer, all of whom have devoted years to the investigation of Spiritualism. All of them came to the conclusion that, supposing even the well-known phenomenon of the materialization of spirits did not prove the identity of the persons whom they purported to represent, it was not, at all events, the work of mortal hands; still less was it a fraud.

Now to the Eddys. Dozens of visitors have remained there for weeks and even for months; not a single *séance* has taken place with out some of them realizing the personal presence of a friend, a relative, a mother, father, or dear departed child. But lo! here comes Dr. Beard, stops less than two days, applies his powerful electrical battery, under which the spirit does not even wink or flinch, closely examines the [2] cabinet (in which he finds nothing), and then turns his back and declares most emphatically "that he wishes it to be perfectly under-stood that if his scientific name ever appears in connection with the Eddy family, it must be only to expose them as the greatest frauds who cannot do even good trickery." *Consummatum est!* Spiritualism is defunct. *Requiescat in Pace!* Dr. Beard has killed it with one word. Scatter ashes over your venerable but silly heads, 0 Crookes, Wallace and Varley! Henceforth you must be considered as demented, psychologized lunatics, and so must it be with the many thousands of Spiritualists who have seen and talked with their friends and relatives departed, recognizing them at Moravia, at the Eddys', and elsewhere throughout the length and breadth of this continent. But is there no escape from the horns of this dilemma? Yea verily, Dr. Beard writes thus: "When your correspondent returns to New York I will teach him on any convenient evening how to do all that the Eddys' do." Pray why should a *Daily Graphic* reporter be the only one selected by G. M. Beard, M.D. for initiation into the knowledge of so clever a "trick"? In such a case why not publicly denounce this universal trickery, and so benefit the whole world? But Dr. Beard seems to be as partial in his selections as he is clever in detecting the said tricks. Didn't the learned doctor say to Colonel Olcott be enough for him to show how to materialize all the spirits that visit the Eddy homestead?

To this I reply, backed as I am by the testimony of hundreds of reliable witnesses, that all the wardrobe of Niblo's Theatre would not suffice to attire the numbers of "spirits" that emerge night after night from an empty little closet.

Let Dr. Beard rise and explain the following fact if he can: I remained fourteen days at the Eddys'. In that short period of time I saw and recognized fully, out of 119 apparitions, seven "spirits." I admit that I was the only one to recognize them, the rest of the audience not having been with me in my numerous travels throughout the East, but their various dresses and costumes were plainly seen and closely examined by all.

The first was a Georgian boy, dressed in the historical Caucasian attire, the picture of whom will shortly appear in *The Daily Graphic*. I recognized and questioned him in Georgian upon circumstances known only to myself. I was understood and answered. Requested by me in **[3]** his mother tongue (upon the whispered suggestion of Colonel Olcott) to play the Lezguinka, a Circassian dance, he did so immediately upon the guitar.

Second—A little old man appears. He is dressed as Persian merchants generally are. His dress is perfect as a national costume. Everything is in its right place, down to the "babouches" that are off his feet, he stepping out in his stockings. He speaks his name in a loud whisper. It is "Hassan Aga," an old man whom I and my family have known for twenty years at Tiflis. He says, half in Georgian and half in Persian, that he has got a "big secret to tell me," and comes at three different times, vainly seeking to finish his sentence.

Third—A man of gigantic stature comes forth, dressed in the picturesque attire of the warriors of Kurdistan. He does not speak, but bows in the oriental fashion, and lifts up his spear ornamented with bright-coloured feathers, shaking it in token of welcome. I recognize him immediately as Jaffar Ali Bek, a young chief of a tribe of Kurds, who used to accompany me in my trips around Ararat in Armenia on horseback, and who on one occasion saved my life. More, he bends to the ground as though picking up a handful of mould, and scattering it around, presses his hand to his bosom, a gesture familiar only to the tribes of the Kurdistan.

Fourth—A Circassian comes out. I can imagine myself at Tiflis, so perfect is his costume of "nouker" (a man who either runs before or behind one on horseback). This one speaks more, he corrects his name, which I pronounced wrongly on recognizing him, and when I repeat it he bows, smiling, and says in the purest guttural Tartar, which sounds so familiar to my ear, "Tchoch yachtchi" (all right), and goes away.

Fifth—Au old woman appears with Russian headgear. She comes out and addresses me in Russian, calling me by an endearing term that she used in my childhood. I recognize an old servant of my family, a nurse of my sister.

Sixth—A large powerful negro next appears on the platform. His head is ornamented with a wonderful *coiffure* something like horns wound about with white and gold. His looks are familiar to me, but I do not at first recollect where I have seen him. Very soon he begins to make some vivacious gestures, and his mimicry helps me to recognize him at a glance. It is a conjurer from Central Africa. He grins and disappears.

[4] Seventh and last—A large, grey-haired gentleman comes out attired in the conventional suit of black. The Russian decoration of St. Ann hangs suspended by a large red moiré ribbon with two black stripes— a ribbon, as every Russian will know, belonging to the said decoration. This ribbon is worn around his neck. I feel faint, for I think I recognize my father. But the latter was a great deal taller. In my excitement I address him in English, and ask him: "Are you my father?" He shakes his head in the negative, and answers as plainly as any mortal man can speak, and in Russian, "No; I am your uncle." The word "diadia" was heard and remembered by all the audience. It means "uncle." But what of that? Dr. Beard knows it to be but a pitiful trick, and we must submit in silence. People that know me know that I am far from being credulous. Though an Occultist of many years' standing, I am more sceptical in receiving evidence from paid mediums than many unbelievers. But when I receive such evidences as I received at the Eddys', I feel bound on my honour, and under the penalty of confessing myself a moral coward, to defend the mediums, as well as the thousands of my brother and sister Spiritualists against the conceit and slander of one man who has nothing and no one to back him in his assertions. I now hereby finally and publicly challenge Dr. Beard to the amount of $ 500 to produce before a public audience and under the same conditions the manifestations herein attested, or failing this, to bear the ignominious consequences of his proposed *exposé*. H. P. BLAVATSKY.

I24 East Sixteenth Street, New York City, October 27th, 1874

DR. BEARD CRITICIZED

[5] As Dr. Beard has scorned (in his scientific grandeur) to answer the challenge sent to him by your humble servant in the number of *The Daily Graphic* for the 13th[1] of October last, and has preferred instructing the public in general rather than one "credulous fool" in particular, let her come from Circassia or Africa, I fully trust you will permit me to use your paper once more in order that by pointing out some very spicy peculiarities of this amazingly scientific exposure, the public might better judge at whose door the aforesaid elegant epithet could be most appropriately laid.

For a week or so an immense excitement, a thrill of sacrilegious fear, if I may be allowed this expression, ran through the psychologized frames of the Spiritualists of New York. It was rumoured in ominous whispers that G. Beard, M.D., the Tyndall of America, was coming out with his peremptory exposure of the Eddys' ghosts and—the Spiritualists trembled for their gods!

The dreaded day has come, the number of *The Daily Graphic* for November the 9th is before us. We have read it carefully, with respectful awe, for *true* science has always been an authority for us (weak- minded fool though we may be), and so we handled the dangerous exposure with a feeling somewhat akin to that of a fanatic Christian opening a volume of Büchner. We perused it to the last: we turned the page over and over again, vainly straining our eyes and brains to detect therein one word of scientific proof or a solitary atom of over whelming evidence that would thrust into our Spiritualistic bosom the venomous fangs of doubt. But no, not a particle of reasonable explanation or of scientific evidence that what we have all seen, heard and felt at the Eddys' was but delusion. In our feminine modesty, still allowing the said article the benefit of the doubt, we disbelieved our [6] own senses, and so devoted a whole day to the picking up of sundry bits of criticism from judges that we believe more competent than ourselves, and at last came collectively to the following conclusion:

The Daily Graphic has allowed Dr. Beard in its magnanimity nine columns of its precious pages to prove—what? Why, the following:

First, that he, Dr. Beard, according to his own modest assertions (see columns second and third) is more entitled to occupy the position of an actor intrusted with characters of simpletons (Molière's "Tartuffe" might fit him perhaps as naturally) than to undertake the difficult part of a Prof. Faraday *vis-à-vis* the Chittenden D. D. Home.

Secondly, that although the learned doctor was "overwhelmed already with professional labours" (a nice and cheap *reclame*, by the way) and scientific researches, he gave the latter another direction, and so went to the Eddys. That, arrived there, he played with Horatio Eddy, for the glory of science and the benefit of humanity, the difficult character of a "dishevelled simpleton," and was rewarded in his scientific research by finding on the said suspicious premises a professor of bumps "a poor harmless fool"! Galileo, of famous memory, when he detected the sun in its involuntary imposture chuckled certainly less over his triumph than does Dr. Beard over the discovery of this "poor fool" No. 1. Here we modestly suggest that perhaps the learned doctor had no need to go as far as Chittenden for that.

Further, the doctor, forgetting entirely the wise motto, *Non bis in idem*, discovers and asserts throughout the length of his article that all the past, present and future generations of pilgrims to the "Eddy homestead" are collectively fools, and that every solitary member of this numerous body of Spiritualistic pilgrims is likewise "a weak- minded, credulous fool"!

[1] This appears to be a misprint, unless the challenge had been made on the 13th, and was only repeated in the letter of Oct. 27th —Eds.

Query—the proof of it, if you please, Dr. Beard? Answer—Dr. Beard has said so, and Echo responds, Fool!

Truly miraculous are thy doings, indeed, O Mother Nature! The cow is black and its milk is white! But then, you see, those ill-bred, ignorant Eddy brothers have allowed their credulous guests to eat up all the "trout" caught by Dr. Beard and paid for by him seventy-five cents per pound as a penalty; and that fact alone might have turned him a little—how shall we say—sour, prejudiced? No, erroneous in his statement, will answer better.

For erroneous he is, not to say more. When, assuming an air of scientific authority, he affirms that the *séance*-room is generally so dark **[7]** that one cannot recognize at three feet distance his own mother, he says what is not true. When he tells us further that he saw through a hole in one of the shawls and the space between them all the *manœuvres* of Horatio's arm, he risks finding himself contradicted by thousands who, weak-minded though they may be, are not blind for all that, neither are they confederates of the Eddys, but far more reliable wit nesses in their simple-minded honesty than Dr. Beard is in his would-be scientific and unscrupulous testimony. The same when he says that no one is allowed to approach the spirits nearer than twelve feet distance, still less to touch them, except the "two simple-minded ignorant idiots" who generally sit on both ends of the platform. To my knowledge many other persons have sat there besides those two.

Dr. Beard ought to know this better than anyone else, as he has sat there himself. A sad story is in circulation, by the way, at the Eddys'. The records of the spiritual *séances* at Chittenden have devoted a whole page to the account of a terrible danger that threatened for a moment to deprive America of one of her brightest scientific stars. Dr. Beard, admitting a portion of the story himself, perverts the rest of it, as he does everything else in his article. The doctor admits that he had been badly struck by the guitar, and, not being able to bear the pain, "jumped up," and broke the circle. Now it clearly appears that the learned gentleman has neglected to add to the immense stock of his knowledge the first rudiments of "logic." He boasts of having completely blinded Horatio and others as to the real object of his visit. What should then Horatio pummel his head for? The spirits were never known before to be as rude as that. But Dr. B. does not believe in their existence and so lays the whole thing at Horatio's door. He forgets to state, though, that a whole shower of missiles were thrown at his head and that—"pale as a ghost," so says the tale-telling record—the poor scientist surpassed for a moment the "fleet-footed Achilles" himself in the celerity with which he took to his heels. How strange if Horatio, not suspecting him still, left him standing at two feet distance from the shawl! How very logical!

It becomes evident that the said neglected logic was keeping company at the time with old mother Truth at the bottom of her well, neither of them being wanted by Dr. Beard. I myself have sat upon the upper step of the platform for fourteen nights by the side of Mrs. Cleveland. I got up every time "Honto" approached me to within an inch of my face in order to see her the better. I have touched her **[8]** hands repeatedly as other spirits have been touched, and even embraced her nearly every night.

Therefore, when I read Dr. Beard's preposterous and cool assertion that "a very low order of genius is required to obtain command of a few words in different languages and so to mutter them to credulous Spiritualists," I feel every right in the world to say in my turn that such a scientific exposure as Dr. Beard has come out with in his article does not require any genius at all; *per contra*, it requires a ridiculous faith on the part of the writer in his own infallibility, as well as a positive confidence in finding in all his readers what he elegantly terms "weak- minded fools." Every word of his statement, when it is not a most evident untruth, is a wicked and malicious insinuation built on the very equivocal authority of one witness against the evidence of thousands.

Says Dr Beard, "I have proved that the life of the Eddys is one long lie, the details need no further discussion." The writer of the above lines forgets, by saying these imprudent words, that some people might think that "like attracts like." He went to Chittenden with deceit in his heart and falsehood on his lips, and so judging his neighbour by the character he assumed himself, he takes everyone for a knave when he does not put him down as a fool. Declaring so positively that he has proved it, the doctor forgets one trifling circumstance, namely, that he has proved nothing whatever.

Where are his boasted proofs? When we contradict him by saying that the *séance*-room is far from being as dark as he pretends it to be, and that the spirits themselves have repeatedly called out through Mrs. Eaton's voice for more light, we only say what we can prove before any jury. When Dr. Beard says that all the spirits are personated by W. Eddy, he advances what would prove to be a greater conundrum for solution than the apparition of spirits themselves. There he falls right away into the domain of Cagliostro: for if Dr. B. has seen five or six spirits in all, other persons, myself included, have seen one hundred and nineteen in less than a fortnight, nearly all of whom were differently dressed. Besides, the accusation of Dr. Beard implies the idea to the public that the artist of *The Daily Graphic* who made the sketches of so many of those apparitions, and who is not a "credulous Spiritualist" himself, is likewise a humbug, propagating to the world what he did not see, and so spreading at large the most preposterous and outrageous lie.

When the learned doctor will have explained to us how any man in [9] his shirt-sleeves and a pair of tight pants for an attire can possibly conceal on his person (the cabinet having been previously found empty) a whole bundle of clothes, women's robes, hats, caps, head-gears, and entire stilts of evening dress, white waistcoats and neckties included, then he will be entitled to more belief than he is at present. That would be a proof indeed, for, with all due respect to his scientific mind, Dr. Beard is not the first Œdipus that has thought of catching the Sphinx by its tail and so unriddling the mystery. We have known more than one "weak-minded fool," ourselves included, that has lahoured under a similar delusion for more than one night, but all of us were finally obliged to repeat the words of the great Galileo, "*E pur, se muove*!" and give it up.

But Dr. Beard does not give it up. Preferring to keep a scornful silence as to any reasonable explanation, he hides the secret of the above mystery in the depths of his profoundly scientific mind. "His life is given to scientific researches," you see; "his physiological knowledge and neuro-physiological learning are immense," for he says so, and skilled as he is in combating fraud by still greater fraud (see column the eighth), spiritualistic humbug has no more mysteries for him. In five minutes the scientist had done more towards science than all the rest of the scientists put together have done in years of labour, and "would feel ashamed if he had not." (See same column.) In the overpowering modesty of his learning he takes no credit to himself for having done so, though he has discovered the astounding, novel fact of the "cold benumbing sensation." How Wallace, Crookes and Varley, the naturalist-anthropologist, the chemist and electrician, will blush with envy in their old country! America alone is able to produce on her fertile soil such quick and miraculous intellects. "*Veni, Vidi, Vici*!" was the motto of a great conqueror. Why should not Dr. Beard select for his crest the same? And then, not unlike the Alexanders and the Cæsars of antiquity (in the primitive simplicity of his manners), he abuses people so elegantly, calling them "fools" when he cannot find a better argument.

A far wiser mind than Dr. Beard (will he dispute the fact?) has suggested, centuries ago, that the tree was to be judged according to its fruits. Spiritualism, notwithstanding the desperate efforts of more scientific men than himself, has stood its ground without flinching for more than a quarter of a century. Where are the fruits of the tree of science that blossoms on the soil of Dr. Beard's mind? If we are to [10] judge of them by his article, then verily the

said tree needs more than usual care. As for the fruits, it would appear that they are as yet in the realms of “sweet delusive hope.” But then, perhaps the doctor was afraid to crush his readers under the weight’ of his learning (true merit has been in all times modest and unassuming), and that accounts for the learned doctor withholding from us any scientific proof of the fraud that he pretends to be exposing, except the above-mentioned fact of the “cold benumbing sensation.” But how Horatio can keep his hand and arm ice cold under a warm shawl for half an hour at a time, in summer as well as in any other season, and that without having some ice concealed about his person, or how he can prevent it from thawing—all the above is a mystery that Dr. Beard doesn’t reveal for the sent. Maybe he will tell us something of it in his book that he advertises in the article. Well, we only hope that the former will be more satisfactory than the latter.

I will add but a few words before ending my debate with Dr. Beard for ever. All that he says about the lamp concealed in a bandbox, the strong confederates, etc., exists only in his imagination, for the mere sake of argument, we suppose. “False in one, false in all,” says Dr. Beard in column the sixth. These words are a just verdict on his own article.

Here I will briefly state what I reluctantly withheld up to the present moment from the knowledge of all such as Dr. Beard. The fact was too sacred in my eyes to allow it to be trifled with in newspaper gossiping. But now, in order to settle the question at once, I deem it my duty as a Spiritualist to surrender it to the opinion of the public.

On the last night that I spent with the Eddys I was presented by Georgo Dix and Mayflower with a silver decoration, the upper part of a medal with which I was but too familiar. I quote the precise words of the spirit: “We bring you this decoration, for we think you will value it more highly than anything else. You will recognize it, for it is the badge of honour that was presented to your father by his Government for the campaign of 1828, between Russia and Turkey. We got it through the influence of your uncle, who appeared to you here this evening. We brought it from your father’s grave at Stavropol. You will identify it by a certain sign known to yourself.”

These words were spoken in the presence of forty witnesses. Col. Olcott will describe the fact and give the design of the decoration.

I have the said decoration in my possession. I know it as having **[11]** belonged to my father. More, I have identified it by a portion that, through carelessness, I broke myself many years ago, and, to settle all doubt in relation to it, I possess the photograph of my father (a picture that has never been at the Eddys’, and could never possibly have been seen by any of them) on which this medal is plainly visible.

Query for Dr. Beard: How could the Eddys know that my father was buried at Stavropol; that he was ever presented with such a medal, or that he had been present and in actual service at the time of the war of 1828?

Willing as we are to give every one his due, we feel compelled to say on behalf of Dr. Beard that he has not boasted of more than he can do, in advising the Eddys' to take a few private lessons of him in the trickery of mediumship. The learned doctor must be expert in such trickeries. We are likewise ready to admit that in saying as he did that “his article would only confirm the more the Spiritualists in their belief” (and he ought to have added, “convince no one else”), Dr. Beard has proved himself to be a greater “prophetic medium” than any other in this country!

H. P. BLAVATSKY.

23, Irving Place, New York City,
November 10th, 1874

THE LACK OF UNITY AMONG SPIRITUALISTS.

[From a letter received from Mme. Blavatsky last week we make the following extracts, want of space alone preventing us from publishing it entire. It was written in her usual lively and entertaining style, and her opinions expressed are worthy of careful study, many of them being fully consistent with the true state of affairs. — EDITOR "SPIRITUAL SCIENTIST" (Dec. 3rd, 1874).]

[12] As it is, I have only done my duty; first, towards Spiritualism, that I have defended as well as I could from the attacks of imposture under its too transparent mask of science; then towards two helpless slandered "mediums"—the last word becoming fast in our days the synonym of "martyr"; secondly, I have contributed my mite towards opening the eyes of an indifferent public to the real, intrinsic value of such a man as Dr. Beard. But I am obliged to confess that I really do not believe that I have done any good—at least, any practical good—to Spiritualism itself; and I never hope to perform such a feat as that were I to keep on for an eternity bombarding all the newspapers of America with my challenges and refutations of the lies told by the so-called "scientific exposers."

It is with a profound sadness in my heart that I acknowledge this fact, for I begin to think there is no help for it. For over fifteen years have I fought my battle for the blessed truth; I have travelled and preached it—though I never was born for a lecturer—from the snow-covered tops of the Caucasian Mountains, as well as from the sandy valleys of the Nile. I have proved the truth of it practically and by persuasion. For the sake of Spiritualism I have left my home, an easy life amongst a civilized society, and have become a wanderer upon the face of this earth. I had already seen my hopes realized, beyond the most sanguine expectations, when, in my restless desire for more knowledge, my unlucky star brought me to America.

Knowing this country to be the cradle of modern Spiritualism, **[13]** I came over here from France with feelings not unlike those of a Mohammedan approaching the birthplace of his prophet. I had for gotten that "no prophet is without honour save in his own country." In the less than fourteen months that I am here, sad experience has but too well sustain the never-dying evidence of this immortal truth.

What little I have done towards defending phenomena I am ever ready to do over and over again, as long as I have a breath of life left in me. But what good will it ever do? We have a popular and wise Russian saying that "one Cossack on the battle-field is no warrior." Such is my case, together with that of many other poor, struggling wretches, everyone of whom, like a solitary scout, sent far ahead in advance of the army, has to fight his own battle, and defend the post entrusted to him, unaided by anyone but himself. There is no union between Spiritualists, no *entente cordiale*, as the French say. Judge Edmonds said, some years ago, that they numbered in their ranks over eleven millions in this country alone; and I believe it to be true; in which case, it is but to be the more deplored. When one man—as Dr. Beard did and will do yet—dares to defy such a formidable body as that, there must be some cause for it. His insults, gross and vulgar as they are, are too fearless to leave one particle of doubt that if he does it, it is but because he knows too well that he can do so with impunity and perfect ease. Year after year the American Spiritualists have allowed themselves to be ridiculed and slighted by everyone who had a mind to do so, protesting so feebly as to give their opponents the most erroneous idea of their weakness. Am I wrong, then, in saying that our Spiritualists are more to be blamed than Dr. Beard himself in all this ridiculous polemic? Moral cowardice breeds more contempt than the "familiarity" of the old motto. How can we expect such a scientific sleight-of-hand as he is to respect a body that does not respect itself?

My humble opinion is, that the majority of our Spiritualists are too much afraid for their "respectability" when called upon to confess and acknowledge their "belief." Will you agree

with me, if I say that the dread of the social Areopagus is so deeply rooted in the hearts of your American people, that to endeavour to tear it out of them would be undertaking to shake the whole system of society from top to bottom? "Respectability" and "fashion" have brought more than one utter materialist to select (for mere show) the Episcopalian and other wealthy churches. But Spiritualism is not "fashionable," as yet, and that's [14] where the trouble is. Notwithstanding its immense and daily increasing numbers, it has not won, till now, the right of citizenship. Its chief leaders are not clothed in gold and purple and fine raiment; for, not unlike Christianity in the beginning of its era, Spiritualism numbers in its ranks more of the humble and afflicted ones, than of the powerful and wealthy of this earth. Spiritualists belonging to the latter class will seldom dare to step out in the arena of publicity and boldly proclaim their belief in the face of the whole world; that hybrid monster, called "public opinion," is too much for them; and what does a Dr. Beard care for the opinion of the poor and the humble ones? He knows but too well that his insulting terms of "fools" and "weak minded idiots," as his accusations of credulousness, will never be applied to themselves by any of the proud castes of modern "Pharisees"; Spiritualists as they know themselves to be, and have perhaps been for years, if they deign to notice the insult at all, it will be but to answer him as the cowardly apostle did before them, "Man, I tell thee, I know him not!"

St. Peter was the only one of the remaining eleven that denied his Christ thrice before the Pharisees; that is just the reason why, of all the apostles, he is the most revered by the Catholics, and has been selected to rule over the most wealthy as the most proud, greedy and hypocritical of all the churches in Christendom. And so, half Christians and half believers in the new dispensation, the majority of those eleven millions of Spiritualists stand with one foot on the threshold of Spiritualism, pressing firmly with the other one the steps leading to the altars of their "fashionable" places of worship, ever ready to leap over under the protection of the latter in hours of danger. They know that under the cover of such immense "respectability" they are perfectly safe. Who would presume or dare to accuse of "credulous stupidity'' a member belonging to certain ''fashionable congregations''? Under the powerful and holy shade of any of those "pillars of truth" every heinous crime is liable to become immediately transformed into but a slight and petty deviation from strict Christian virtue. Jupiter, for all his numberless "Don Juan" like frolics, was not the less on that account considered by his worshippers as the "Father of Gods"!

THE HOLMES CONTROVERSY

[15] A FEW weeks ago, in a letter, extracts from which have appeared in *The Spiritual Scientist* of December 3rd, I alluded to the deplorable lack of accord between American Spiritualists, and the consequences of the same. At that time I had just fought out my useless battle with a foe who, though beneath my own personal notice, had insulted all the Spiritualists of this country, as a body, in a caricature of a so-called scientific *exposé*. In dealing with him I dealt with but one of the numerous "bravos" enlisted in the army of the bitter opponents of belief; and my task was, comparatively speaking, an easy one, if we take it for granted that falsehood can hardly withstand truth, as the latter will ever speak for itself. Since that day the scales have turned; prompted now, as then, by the same love of justice and fair play, I feel compelled to throw down my glove once more in our defence, seeing that so few of the adherents to the cause are bold enough to accept that duty, and so many of them show the white feather of pusillanimity.

I indicated in my letter that such a state of things, such a complete lack of harmony, and such cowardice, I may add, among their ranks, subjected the Spiritualists and the cause to constant attacks from a compact, aggressive public opinion, based upon ignorance and

wicked prejudice, intolerant, remorseless and thoroughly dishonest in the employment of its methods. As a vast army, amply equipped, may be cut to pieces by an inferior force well trained and handled, so Spiritualism, numbering its hosts by millions, and able to vanquish every reactionary theology by a little well-directed effort, is constantly harassed, weakened, impeded, by the convergent attacks of pulpit and press, and by the treachery and cowardice of its trusted leaders. It is one of these professed leaders that I propose to question to-day, as closely as my rights, not only as a widely known Kabalist but also as a resident of the United States, will allow me. When I see the numbers of believers in this country, the broad basis of their belief, **[16]** the impregnability of their position, and the talent that is embraced within their ranks, I am disgusted at the spectacle that they manifest at this very moment, after the Katie King—how shall we say—fraud? By no means, since the last word of this sensational comedy is far from being spoken.

There is not a country on the face of our planet, with a jury attached to its courts of justice, but gives the benefit of the doubt to every criminal brought within the law, and affords him a chance to be heard and tell *his* story.

Is such the case between the pretended "spirit performer," the alleged bogus Katie King, and the Holmes mediums? I answer most decidedly *no*, and mean to prove it, if no one else does.

I deny the right of any man or woman to wrench from our hands all possible means of finding out the truth. I deny the right of any editor of a daily newspaper to accuse and publish accusations, refusing at the same time to hear one word of justification from the defendants, and so, instead of helping people to clear up the matter, leaving them more than ever to grope their way in the dark.

The biography of "Katie King" has come out at last; a sworn certificate, if you please, endorsed (under oath?) by Dr. Child, who throughout the whole of this "burlesque" epilogue has ever appeared in it, like some inevitable *deus-ex-machinâ*. The whole of this made- up elegy (by whom? evidently not by Mrs. White) is redolent with the perfume of erring innocence, of Magdalene-like tales of woe and sorrow, tardy repentance and the like, giving us the abnormal idea of a pickpocket in the act of robbing our soul of its most precious, thrilling sensations. The carefully-prepared explanations on some points that appear now and then as so many stumbling-blocks in the way of a seemingly fair *exposé* do not preclude, nevertheless, through the whole of it, the possibility of doubt; for many awkward semblances of truth, partly taken from the confessions of that fallen angel, Mrs. White, and partly—most of them we should say—copied from the private note-book of her "amanuensis," give you a fair idea of the veracity of this sworn certificate. For instance, according to her own statement and the evidence furnished by the habitue's of the Holmeses, Mrs. White having never been present at any of the dark circles (her alleged acting as Katie King excluding all possibility, on her part, of such a public exhibition of flesh and bones), how comes she to know so well, in every particular, about the tricks of the mediums, **[17]** the programme of their performances, etc.? Then, again, Mrs. White who remembers so well—by rote we may say—every word exchanged between Katie King and Mr. Owen, the spirit and Dr. Child, has evidently forgotten *all that was ever said* by her in her bogus personation to Dr. Felger; *she does not even remember a very important secret* communicated by her to the latter gentleman! What an extraordinary combination of, memory and absence of mind at the same time. May not a certain memorandum-book, with its carefully-noted contents, account for it, perhaps? The document is signed, under oath, with the name of a *non*-existing spirit, Katie King. . . . Very clever!

All protestations of innocence or explanations sent in by Mr. or Mrs. Holmes, written or verbal, are peremptorily refused publication by the press. No respectable paper dares takes upon itself the responsibility of such an unpopular cause.

The public feel triumphant; the clergy, forgetting in the excitement of their victory the Brooklyn scandal, rub their hands and chuckle; a certain exposer of materialized spirits and mind-reading, like some monstrous anti-spiritual mitrailleuse shoots forth a volley of missiles, and sends a condoling letter to Mr. Owen; Spiritualists, crestfallen, ridiculed and defeated, feel crushed *for ever* under the pretended exposure and that overwhelming, pseudonymous evidence. . . . The day of Waterloo has come for us, and sweeping away the last remnants of the defeated army, it remains for us to ring our own death-knell.

Spirits, beware! henceforth, if you lack prudence, your materialized forms will have to stop at the cabinet doors, and in a perfect tremble melt away from sight, singing in chorus Edgar Poe's "Never more." One would really suppose that the whole belief of the Spiritualists hung at the girdles of the Holmeses, and that in case they should be unmasked as tricksters, we might as well vote our phenomena an old woman's delusion.

Is the scraping off of a barnacle the destruction of a ship? But, moreover, we are not sufficiently furnished with any plausible proofs at all.

Colonel Olcott is here and has begun investigations. His first tests with Mrs. Holmes alone, for Mr. Holmes is lying sick at Vineland, have proved satisfactory enough, in his eyes, to induce Mr. Owen to return to the spot of his first love, namely, the Holmeses' cabinet. He began by tying Mrs. Holmes up in a bag, the string drawn tightly round her neck, knotted and sealed in the presence of Mr. Owen, Col. **[18]** Olcott and a third gentleman. After that the medium was placed in the empty cabinet, which was rolled away into the middle of the room, and it was made a *perfect impossibility for her to use her hands*. The door being closed, hands appeared in the aperture, then the outlines of a face came, which gradually formed into the classical head of John King, turban, beard and all. He kindly allowed the investigators to stroke his beard, touch his warm face, and patted their hands with his. After the *séance* was over, Mrs. Holmes, with many tears of gratitude in the presence of the three gentlemen, assured Mr. Owen *most solemnly* that she had spoken many a time to Dr. Child about "Katie" leaving her presents in the house and dropping them about the place, and that she—Mrs. Holmes—wanted Mr. Owen to know it; but that the doctor had given her most peremptory orders to the contrary, forbidding her to let the former know it, his precise words being, "Don't do it, it's useless; *he must not know it.*" I leave the question of Mrs. Holmes' veracity as to this fact for Dr. Child to settle with her.

On the other hand, we have tile woman, Eliza White, exposer and accuser of the Holmeses, who remains up to the present day a riddle and an Egyptian mystery to every man and woman of this city, except to the clever and equally invisible party—a sort of protecting deity— who took the team in hand, and drove the whole concern of "Katie's" materialization to destruction, in what he considered such a first-rate way. She is not to be met, or seen, or interviewed, or even spoken to by anyone, least of all by the ex-admirers of "Katie King" herself, so anxious to get a peep at the modest, blushing beauty who deemed her self worthy of personating the fair spirit. Maybe it's rather dangerous to allow them the chance of comparing for themselves the features of both? But the most perplexing fact of this most perplexing imbroglio is that Mr. R. D. Owen, by his Own confession to me, *has never, not even on the day of the exposure, seen Mrs. White, or talked to her, or had other wise the least chance to scan her features close enough for him to identify her*. He caught a glimpse of her general outline but once, viz., at the mock *séance* of Dec. 5th referred to in her biography, when she appeared to half a dozen of witnesses (invited to testify and identify the fraud) emerging *de novo* from the cabinet, with her face *closely covered with a double veil* (!) after which the sweet vision vanished and appeared no more. Mr. Owen adds that he is not prepared to swear to the identity of Mrs. White and Katie King.

May I he allowed to enquire as to the necessity of such a profound **[19]** mystery, after the promise of a public exposure of all the fraud? It seems to me that the said exposure would

have been far more satisfactory if conducted otherwise. Why not give the fairest chance to R. D. Owen, the party who has suffered the most on account of this disgusting swindle—if swindle there is—to compare Mrs. White with his Katie? May I suggest again that it is perhaps because the spirit's features are but too well impressed on his memory, poor, noble, confiding gentleman. Gauze dresses and moonshine, coronets and stars can possibly be counterfeited in a half-darkened room, while features, answering line for line to the "spirit Katie's" face, are not so easily made up; the latter require *very clever* preparations. A *lie* may be easy enough for a smooth tongue, but no *pug nose* can lie itself into a *classical one.*

A very honourable gentleman of my acquaintance, a fervent admirer of the "spirit Katie's" beauty, who has seen and addressed her at two feet distance about *fifty* times, tells me that on a certain evening, when Dr. Child begged the spirit to let him see her tongue (did the honourable doctor want to compare it with Mrs. White's tongue—the lady having been his patient?), she did so, and upon her opening her mouth, the gentleman in question assures me that he plainly saw, what in his admiring phraseology he terms "the most beautiful set of teeth—two rows of pearls." He remarked most particularly those teeth. Now there are some wicked, slandering gossips, who happen to have cultivated *most intimately* Mrs. White's acquaintance in the happy days of her innocence, before her fall and subsequent exposé and they tell us very bluntly (we beg the penitent angel's pardon, we repeat but a hear say) that this lady can hardly number among her other natural charms the rare beauty of *pearly teeth*, or *a perfect, most beautiful formed hand and arm*. Why not show her teeth at once to the said admirer, and so shame the slanderers? Why shun "Katie's" best friends? If we were so anxious as she seems to be to prove "who is who," we would surely submit with pleasure to the operation of showing our teeth, yea, even in a court of justice. The above fact, trifling as it may seem at first sight, would be considered as a very important one by any intelligent juryman in a question of personal identification.

Mr. Owen's statement to us, corroborated by "Katie King" herself in her biography, a sworn document, remember, is in the following words:

"She consented to have an interview with some gentlemen who had seen her personating the spirit, *on condition that she would be allowed to* **[20]** *keep a veil over her face all the time she was conversing with them." (Philadelphia Inquirer,* Jan. 11th, 4 col., "K. K. Biography.")

Now pray why should these "too credulous weak-minded gentle men," as the immortal Dr. Beard would say, he subjected again to such an extra strain on their blind faith? We should say that that was just the proper time to come out and prove to them what was the nature of the mental aberration they were labouring under for so many months. Well, if they do swallow this new veiled proof they are welcome to it.

Vulgus vult decipi decipiatur! But I expect something more substantial before submitting in guilty silence to be laughed at. As it is, the case stands thus:

According to the same biography (same column) the mock *séance* was prepared and carried out to everyone's heart's content, through the endeavours of an amateur detective, who, by the way, if any one wants to know, is a Mr. W. 0. Leslie. a contractor or agent for the Baltimore, Philadelphia, and New York Railroad, residing in this city. If the press and several of the most celebrated victims of the fraud are under bond of secrecy with him, I am. not, and mean to say what I know. And so the said *séance* took place on Dec. 5th last, which fact appearing in sworn evidence, implies that Mr. Leslie had wrested from Mrs. White the confession of her guilt at least several days previous to that date, though the precise day of the ''amateur's'' triumph is very cleverly withheld in the *sworn* certificate. Now comes a new conundrum.

On the evenings of Dec. 2nd and 3rd at two *séances* held at the Holmeses', I, myself, in the presence of Robert Dale Owen and Dr. Child (chief manager of those performances, from whom I got on the same morning an admission card), together with twenty more witnesses,

saw the spirit of Katie step out of the cabinet twice, in full form and beauty, and I can swear in any court of justice that she did not bear the least resemblance to Mrs. White's portrait.

As I am unwilling to base my argument upon any other testimony than my own, I will not dwell upon the alleged apparition of Katie King at the Holmeses' on Dec. 5th to Mr. Roberts and fifteen others, among whom was Mr. W. H. Clarke, a reporter for *The Daily Graphic*, for I happened to be out of town, though, if this fact is demonstrated, it will go far against Mrs. White, for on that precise evening, and at the same hour, she was exhibiting herself as the bogus Katie at the mock *séance*. Something still more worthy of consideration is found in the **[21]** most positive assertion of a gentleman, a Mr. Wescott, who on that evening of the 5th on his way home from the real *séance*, met in the car Mr. Owen, Dr. Child and his wife, all three returning from the mock *séance*. Now it so happened that this gentleman mentioned to them about having just seen the spirit Katie come out of the cabinet, adding ''he thought she never looked better"; upon hearing which Mr. Robert Dale Owen stared at him in amazement, and all the three looked greatly perplexed.

And so I have but insisted on the apparition of the spirit at the mediums' house on the evenings Dec. 2nd and 3rd, when I witnessed the phenomenon, together with Robert Dale Owen and other parties.

It would be worse than useless to offer or accept the poor excuse that the confession of the woman White, her exposure of the fraud, the delivery to Mr. Leslie of all her dresses and presents received by her in the name of Katie King, the disclosure of the sad news by this devoted gentleman to Mr. Owen, and the preparation of the mock *séance* cabinet and other important matters, had all of them taken place on the 4th the more so, as we are furnished with most positive proofs that Dr. Child at least, if not Mr. Owen. knew all about Mr. Leslie's success with Mrs. White several days beforehand. Knowing then of the fraud, how could Mr. Leslie allow it to be still carried on, as the fact of Katie's apparition at the Holmeses' on Dec. 2nd and 3rd prove to have been the case? Any gentleman, even with a very moderate degree of honour about him, would never allow the public to be fooled and defrauded any longer, unless he had time firm resolution of catching the bogus spirit on the spot and proving the imposition. But no such thing occurred. Quite the contrary; for Dr. Child, who had constituted himself from the first not only chief superintendent of the *séances*, cabinet and materialization business, but also cashier and ticket-holder (paying the mediums at first ten dollars per *séance*, as he did, and subsequently fifteen dollars, and pocketing the rest of the proceeds), on that same evening of the 3rd *took the admission money* from every visitor as quietly as he ever did. I will add, furthermore, that I, in *propriâ personâ*, handed him on that very night a five—dollar bill, and that he (Dr. Child) kept the whole of it, remarking that the balance could he made good to us by *future séances*.

Will Dr. Child presume to say that getting ready, as he then was, in company with Mr. Leslie, to produce the bogus Katie King on the 5th of December, he knew nothing, as yet, of the fraud on the 3rd?

[22] Further; in the same biography (chap. VIII, column the 1st), it is stated that, immediately upon Mrs. White's return from Blissfield, Mich., she called on Dr. Child, and offered to expose the whole humbug she had been engaged in, but that he would not listen to her. Upon that occasion *she was not veiled*, as indeed there was no necessity for her to be, since by Dr. Child's own admission she had been a patient of his, and under his medical treatment. In a letter from Holmes to Dr. Child, dated Blissfield, Aug. 28th, 1874, the former writes:

> Mrs. White says you and the friends were very rude, wanted to look into all our boxes and trunks and break open locks. What were you looking for, or expecting to find?

All these several circumstances show in the clearest possible manner that Dr. Child and Mrs. White were on terms much more intimate then than that of casual acquaintance, and it is the height of absurdity to assert that if Mrs. White and Katie King were identical, the fraud

was not perfectly well known to the "Father Confessor" (see narrative of John and Katie King, p. 45). But a side light is thrown upon this comedy from the pretended biography of John King and his daughter Katie, written *at their dictation in his own office* by Dr. Child himself. This book was given out to the world as an authentic revelation from these two spirits. It tells us that they stepped in and stepped out of his office, day after day, as any mortal being might, and after holding brief conversations, followed by long narratives, they fully endorsed the genuineness of their own apparition in the Holmeses' cabinet. Moreover, the spirits appearing at the public *séances* corroborated the statements which they made to their amanuensis in his office; the two dovetailing together and making a consistent story. Now, if the Holmeses' Kings were Mrs. White, who were the spirits visiting the doctor's office? and if the spirits visiting him were genuine, who were those that appeared at the public *séances*? In which particular has the "Father Confessor" defrauded the public? In selling a book containing false biographies or exposing bogus spirits at the Holmeses'? Which or both? Let the doctor choose.

If his conscience is so tender as to force him into print with his certificate and affidavits why does it not sink deep enough to reach his pocket, and compel him to refund to us the money obtained by him under false pretences? According to his own confession, the Holmeses received from him, up to the time they left town, about $1,200, for four months of daily *séances*. That he admitted every night as many visitors **[23]** as he could possibly find room for—sometimes as many as *thirty-five*— is a fact that will be corroborated by every person who has seen the phenomena more than once. Furthermore, some six or seven reliable witnesses have told us that the modest fee of $1 was only for the *habitués*, too curious or over-anxious visitors having to pay sometimes as much as $5, and in one instance $10. This last fact I give under all reserve, not having had to pay so much as that myself.

Now let an impartial investigator of this Philadelphia imbroglio take a pencil and cast up the profit left after paying the mediums, in this nightly spirit speculation lasting many months. The result would be to show that the business of a spirit "Father Confessor" is, on the whole, a very lucrative one.

Ladies and gentlemen of the spiritual belief, methinks we are all of us between the horns of a very wonderful dilemma. If you happen to find your position comfortable, *I do not*, and so will try to extricate myself.

Let it be perfectly understood, though, that I do not intend in the least to undertake at present the defence of the Holmeses. They may be the greatest frauds for what I know or care. My only purpose is to know for a certainty to whom I am indebted for my share of ridicule— small as it may be, luckily for me. If we Spiritualists are to be laughed and scoffed at and ridiculed and sneered at, we ought to know at least the reason why. Either there was a fraud or there was none. If the fraud is a sad reality, and Dr. Child by some mysterious combination of his personal cruel fate has fallen the first victim to it, after having proved himself so anxious for the sake of his honour and character to stop at once the further progress of such a deceit on a public that had hitherto looked on him alone as the party responsible for the perfect integrity and genuineness of a phenomenon so fully endorsed by him in all particulars, why does not the doctor come out the first and help us to the clue of all this mystery? Well aware of the fact that the swindled and defrauded parties can at any day assert their rights to the restitution of moneys laid out by them solely on the ground of their entire faith in him they had trusted, why does he not sue the Holmeses and so prove his own innocence? He cannot but admit that in the eyes of some initiated parties, his cause looks far more ugly as it now stands than the accusation under which the Holmeses vainly struggle. Or, if there was *no fraud*, or if it is not fully proved, as it cannot well be on the shallow testimony of a nameless woman signing documents **[24]** with pseudonyms, why then all this comedy on the part of the principal partner in the "Katie materialization" business? Was not Dr. Child

the institutor, the promulgator, and we may say the creator of what proves to have been but a bogus phenomenon, after all? Was not lie the advertising agent of this incarnated humbug—the Barnum of this spiritual show? And now that he has helped to fool not only Spiritualists but the world at large, whether as a confederate himself or one of the weak-minded fools—no matter, so long as it is demonstrated that it was he that helped us to this scrape—he imagines that by helping to accuse the mediums, and expose the fraud, by fortifying with his endorsement all manner of bogus affidavits and illegal certificates from non-existing parties, he hopes to find himself henceforth perfectly clear of responsibility to the persons he has dragged after him into this infamous swamp!

We must demand a legal investigation. We have the right to insist upon it, for we Spiritualists have bought this right at a dear price: with the life-long reputation of Mr. Owen as an able and reliable writer and trustworthy witness of the phenomena, who may henceforth be regarded as a doubted and ever-ridiculed visionary by sceptical wise-acres. We have bought this right with the prospect that all of us, whom Dr. Child has unwittingly or otherwise (time will prove it) fooled into belief in his Katie King, will become for a time the butts for end-less raillery, satires and jokes from the press and ignorant masses. We regret to feel obliged to contradict on this point such an authority in all matters as *The Daily Graphic*, but if orthodox laymen rather decline to see this fraud thoroughly investigated in a court of justice for fear of the Holmeses becoming entitled to the crown of martyrs, we have no such fear as that, and repeat with Mr. Hudson Tuttle that "better perish the cause with the impostors than live such a life of eternal ostracism, with no chance for justice or redress."

Why in the name of all that is wonderful should Dr. Child have all the laurels of this unfought battle, in which the attacked army seems for ever doomed to be defeated without so much as a struggle? Why should he have all the material benefit of this materialized humbug, and R. D. Owen, an honest Spiritualist, whose name is universally respected, have all the kicks and thumps of the sceptical press? Is this fair and just? How long shall we Spiritualists be turned over like so many scapegoats to the unbelievers by cheating mediums and speculating prophets? Like some modern shepherd Paris, Mr. Owen fell a **[25]** victim to the snares of this pernicious, newly materialized Helen; and on him falls heaviest the present reaction that threatens to produce a new Trojan war. But the Homer of the Philadelphia Iliad, the one who has appeared in the past as the elegiac poet and biographer of that same Helen, and who appears in the present kindling up the spark of doubt against the Holmeses, till, if not speedily quenched, it might become a roaring ocean of flames—he that plays at this present hour the unparalleled part of a chief justice presiding *at his own* trial and deciding in his own case-—Dr. Child, we say, turning back on the spirit daughter of his own creation, and backing the mortal, illegitimate off spring furnished by somebody, is left unmolested! Only fancy, while R. D. Owen is fairly crushed under the ridicule of the exposure, Dr. Child, who has endorsed false spirits, now turns state's evidence and endorses as fervently spirit certificates, swearing to the same in a court of justice

If ever I may hope to get a chance of having my advice accepted by some one anxious to clear up all this sickening story, I would insist that the whole matter be forced into a real court of justice and unriddled before a jury. If Dr. Child is, after all, an honest man whose trusting nature was imposed upon, lie must be the first to offer us all the chances that he in his power of getting at the bottom of all these endless "whys" and "bows." If he does not, in such a case we will try for ourselves to solve the following mysteries:

1st, Judge Allen, of Vineland, now in Philadelphia, testifies to the fact that when the cabinet, made up under the direct supervision and instructions of Dr. Child, was brought home to the Holmeses, the doctor worked at it himself, unaided, one whole day, and with his tools, Judge Allen being at the time at the mediums', whom he was visiting. If there was a trap-door or "two cut boards" connected with it, who did the work? Who can doubt that such

clever machinery, fitted in such a way as to baffle frequent and close examinations on the part of the sceptics, requires an experienced mechanic of more than ordinary ability? Further, unless well paid, he could hardly be bound to secrecy. Who paid him? Is it Holmes out of his ten-dollar nightly fee? We ought to ascertain it.

2nd, If it is true, as two persons are ready to swear, that the party, calling herself Eliza White, *alias* "Frank," alias Katie King, and so forth, is no widow at all, having a well materialized husband, who is living, and who keeps a drinking saloon in a Connecticut town—then **[26]** in such case the fair widow has perjured herself and Dr. Child has endorsed the perjury. We regret that he should endorse the statements of the former as rashly as he accepted the fact of her materialization.

3rd, Affidavits and witnesses (five in all) are ready to prove that on a certain night, when Mrs. White was visibly in her living body, refreshing her penitent stomach in company with impenitent associates in a lager beer saloon, having no claims to patrician "patronage," Katie King, in her spirit form, was as visibly seen at the door of her cabinet.

4th On one occasion, when Dr. Child (in consequence of some prophetic vision, maybe) invited Mrs. White to his own house, where he locked her up with the inmates, who entertained her the whole of the evening, for the sole purpose of convincing (he always seems anxious to convince somebody of something) some doubting sceptics of the reality of the spirit-form, the latter appeared in the *séance*-room and talked with R. D. Owen in the presence of all the company. The Spiritualists were jubilant that night, and the doctor the most triumphant of them all. Many are the witnesses ready to testify to the fact, but Dr. Child, when questioned, seems to have entirely forgotten this important occurrence.

5th Who is the party whom she claims to have engaged to personate General Rawlings? Let him come out and swear to it, so that we will all see his great resemblance to the defunct warrior.

6th, Let her name the friends from whom she borrowed the costumes to personate "Sauntee" and "Richard." They must prove it under oath. Let them produce the dresses. Can she tell us where she got the shining robes of the second and third spheres?

7th, Only some portions of Holmes' letters to "Frank" are published in the biography: some of them for the purpose of proving their co- partnership in the fraud at Blissfield. Can she name the house and parties with whom she lodged and boarded at Blissfield, Michigan?

When all the above questions are answered and demonstrated to our satisfaction, then, and only then, shall we believe that the Holmeses are the only guilty parties to a fraud, which, for its consummate rascality and brazenness, is unprecedented in the annals of Spiritualism.

I have read some of Mr. Holmes' letters, whether original or forged, no matter, and blessed as I am with a good memory, I well remember certain sentences that have been, very luckily for the poetic creature, **[27]** suppressed by the blushing editor as being too vile for publication. One of the most modest of the paragraphs runs thus:

> Now, my advice to you, Frank, *don't crook your elbow* too often; no use doubling up and squaring your fists again.

Oh, Katie King!

Remember, the above is addressed to the woman who pretends to have personated the spirit of whom R. D. Owen wrote thus:

> I particularly noticed this evening the ease and harmony of her motions. In Naples, (luring five years, I frequented a circle famed for courtly demeanour; but never in the best-bred lady of rank accosting her visitors, have I seen Katie out-rivalled.

And further:

> A well-known artist of Philadelphia, after examining Katie, said to me that he had seldom seen features exhibiting more classic beauty. "Her movements and, bearing," he added, "are the very ideal of grace."

Compare for one moment this admiring description with the quotation from Holmes' letter. Fancy an ideal of classic beauty and grace crooking her elbow in a lager beer saloon, and—judge for yourselves !

H. P. BLAVATSKY.

1111, Girard Street, Philadelphia.

THE HOLMES CONTROVERSY

(*Continued.*)

---

[28] IN the last *Religio-Philosophical Journal* (for February 2 in the Philadelphia department, edited by Dr. Child, under the most poetical heading of "After the Storm comes the Sunshine," we read the following:

I have been waiting patiently for the excitement in reference to the Holmes fraud to subside a little. I will now make some further statements and answer some questions.

Further:

The stories of my acquaintance with Mrs. White are all fabrications.

Further still:

I shall not notice the various reports put forth about my pecuniary relations farther than to say there is a balance due to me for money loaned to the Holmeses.

I claim the right to answer the above three quotations, the more so that the second one consigns me most unceremoniously to the ranks of the *liars*. Now if there is, in my humble judgment, anything more contemptible than a cheat, it is certainly a *liar*.

The rest of this letter, editorial, or whatever it may be, is unanswerable, for reasons that will be easily understood by whoever reads it. 'When petulant Mr. Pancks (in *Little Dorrit*) spanked the benevolent Christopher Casby, this venerable patriarch only mildly lifted up his blue eyes heavenward, and smiled more benignly than ever. Dr. Child, tossed about and as badly spanked by public opinion, smiles as sweetly as Mr. Casby, talks of "sunshine," and quiets his urgent accusers by assuring them that ''it is all fabrications."

I don't know whence Dr. Child takes his "sunshine," unless he draws it from the very bottom of his innocent heart.

For my part, since I came to Philadelphia, I have seen little but slush and dirt; slush in the streets, and dirt in this exasperating Katie King mystery.

[29] I would strongly advise Dr. Child not to accuse me of "fabrication," whatever else he may be inclined to ornament me with. What I say I can prove, and am ever willing to do so at any day. If he is innocent of all participation in this criminal fraud, let him "rise and explain."

If he succeeds in clearing his record, I will be the first to rejoice, and promise to offer him publicly my most sincere apology for the "erroneous suspicions" I labour under respecting his part in the affair; but he must first prove that he is thoroughly innocent. Hard words prove nothing, and he cannot hope to achieve such a victory by simply accusing people of "fabrications." If he does not abstain from applying epithets unsupported by substantial proofs, he risks, as in the game of shuttlecock and battledore, the chance of receiving the missile back, and maybe that it will hurt him worse than he expects.

In the article in question he says:

> The stories of my acquaintance with Mrs. White are all fabrications. I did let her in two or three times, but the entry and hall were so dark that it was impossible to recognize her or any one. I have seen her several times, and knew that she looked more like Katie King than Mr. [?] or Mrs. Holmes.

Mirabile dictu! This beats our learned friend, Dr. Beard. The latter denies, point-blank, not only "materialization," which is not yet actually proved to the world, but also every spiritual phenomenon. But Dr. Child denies being acquainted with a woman whom he confesses him

self to have seen "several times," received in his office, where she was seen repeatedly by others, and yet at the same time admits that he "knew she looked like Katie King," etc. By the way, we have all laboured under the impression that Dr. Child admitted in The Inquirer that he saw Mrs. White for the first time and recognized her as Katie King only on that morning when she made her affidavit at the office of the justice of the peace. A "fabrication" most likely. In the *R.-P. Journal* for October 2 1874, Dr. Child wrote thus:

Your report does not for a moment shake my confidence in our Katie King, as she comes to me every day and talks to me. On several occasions Katie had come to me and requested Mr. Owen and myself to go there [to the Holmeses'] and she would come and repeat what she had told me above.

Did Dr. Child ascertain where Mrs. White was at the time of the spirit's visits to him?

As to Mrs. White, I know her well. I have on many occasions let her into the house. I saw her at the time the manifestations were going on in Blissfield. She has since gone to Massachusetts. [30] And still the doctor assures us he was not acquainted with Mrs. White. What signification does he give to the word "acquaintance" in such a case? Did he not go, in the absence of the Holmeses, to their house, and talk with her and even quarrel with the woman? Another fabricated story, no doubt. I defy Dr. Child to print again, if he dares, such a word as fabrication in relation to myself, after he has read a certain statement that I reserve for the last.

In all this pitiful, humbugging romance of an "exposure" by a too material she-spirit, there has not been given us a single reasonable explanation of even so much as one solitary fact. It began with a bogus biography, and threatens to end in a bogus fight, since every single duel requires at least two participants, and Dr. Child prefers extracting sunshine from the cucumbers of his soul and letting the storm subside, to fighting like a man for his own fair name. He says that "he shall not notice" what people say about his little speculative transactions with the Holmeses. He assures us that they owe him money. Very likely, but it does not alter the alleged fact of his having paid $10 for every *séance* and pocketing the balance. Dare he say that he did not do it? The Holmeses' say otherwise, and the statements in writing of various witnesses corroborate them.

The Holmeses may be scamps in the eyes of certain persons, and the only ones in the eyes of the more prejudiced; but as long as their statements have not been proven false, their word is as good as the word of Dr. Child; aye, in a court of justice even, the "Mediums Holmes" would stand just on the same level as any spiritual prophet or clairvoyant who might have been visited by the same *identical* spirits that visited the former. So long as Dr. Child does not legally prove them to be cheats and himself innocent, why should not they be as well entitled to belief as himself?

From the first hour of the Katie King mystery, if people have accused them, no one so far as I know—not even Dr. Child himself—has proved, or even undertaken to prove, the innocence of their ex-cashier and recorder. The fact that every word of the ex-leader and president of the Philadelphian Spiritualists would be published by every spiritual paper (and here we must confess to our wonder that he does not hasten much to avail himself of this opportunity) while any statement coming from the Holmeses' would be pretty sure of rejection, would not necessarily imply the fact that they *alone* are guilty; it would only go towards showing that, notwithstanding the divine truth of our faith and the [31] teachings of our invisible guardians, some Spiritualists have not profited by them to learn impartiality and justice.

These "mediums" are persecuted; so far it is but justice, since they themselves admitted their guilt about the photography fraud, and *unless it can be shown that they were thereunto controlled by lying spirits* their own mouths condemn them; but what is less just, is that they are slandered and abused on all points and made to bear alone all the weight of a crime, where *confederacy* peeps out from every page of the story. No one seems willing to befriend

them—these two helpless uninfluential creatures, who, if they sinned at all, perhaps sinned through weakness and ignorance—to take their case in hand, and by doing justice to them, do justice at the same time to the cause of truth. If their guilt should be as evident as the daylight at noon, is it not ridiculous that their partner, Dr. Child, should show surprise at being so much as suspected! History records but one person—the legitimate spouse of the great Cæsar—whose name has to remain enforced by law as above suspicion. Methinks that if Dr. Child possesses some natural claims to his self-assumed title of Katie King’s “Father Confessor,” he can have none whatever to share the infallibility of Madame Cæsar's virtue. Being pretty sure as to this myself, and feeling, moreover, somewhat anxious to swell the list of pertinent questions, which are called by our disingenuous friend “fabrications,” with at least one fact, I will now proceed to furnish your readers with the following:

“Katie’s” picture has been, let us say, proved a fraud, an imposition on the credulous world, and is Mrs. White’s portrait. This counterfeit has been proved by the beauty of the “crooking elbow,” in her bogus autobiography (the proof sheets of which Dr. Child was seen correcting), by the written confession of the Holmeses', and, lastly, by Dr. Child himself.

Out of the several bogus portraits of the supposed spirit, the most spurious one has been declared—mostly on the testimony endorsed by Dr. Child and “over his signature”—to be the one where the pernicious and false Katie King is standing behind the medium.

The operation of this delicate piece of imposture proved so difficult as to oblige the Holmeses' to take into the secret of the conspiracy the photographer.

Now Dr. Child denies having had anything whatever to do with the sittings for those pictures. He denies it most emphatically, and goes so far as to say (we have many witnesses and proofs of this) that he **[32]** was out of town, four hundred miles away, when the said pictures were taken. And so he was, bless his dear prophetic soul! Meditating and chatting with the nymphs and goblins of Niagara Falls, so that, when he pleads an *alibi*, it’s no “fabrication” but the truth for once.

Unfortunately for the veracious Dr. Child—”whose character and reputation for truthfulness and moral integrity no one doubts,” here we quote the words of “Honesty” and “Truth,” transparent pseudonyms of an “*amateur*” for detecting, exposing and writing under the cover of secrecy, who tried to give a friendly push to the doctor in two articles, but failed in both—unfortunately for H. T. Child, we say, he got inspired in some evil hour to write a certain article, and for getting the wise motto, *Verba volant, scripta manent*, to publish it in *The Daily Graphic* on Nov. 6th, together with the portraits of John and Katie King.

Now for tins bouquet of the endorsement of a fact by a truthful man, ‘‘whose moral integrity no one can doubt.’’

To *The Editor of “The Daily Graphic.”*

On the evening of July 20th, after a large and successful *séance*, in which Katie had walked out into the room in the presence of thirty persons and *had disappeared* and *reappeared in full view*, she remarked to Mr. Leslie and myself that if we, with four others whom she named, would remain after the *séance*, she would like to try for her photograph. We did so, and there were present six persons besides the photographer. I had procured two dozen magnesian spirals, and, when all was ready, she opened the door of the cabinet and stood in it, while Mr. Holmes on one side, and I upon the other, burned these, making a brilliant light. We tried two plates, but neither of them was satisfactory.

Another effort was made on July 23rd, which was successful. We asked her if she would try to have it taken by daylight. She said she would. *We sat with shutters often at* 4 pm. In a few moments Katie appeared at the aperture and said she was ready. She asked to have one of the windows closed, and that we should hold a shawl to screen her. As soon as the camera was ready she came out and walked behind the shawl to the middle of the room, a distance of six or eight feet, where she stood in front of the camera. She remained in that position until the first picture was taken, when she retired to the cabinet.

Mr. Holmes proposed that she should permit him to sit in front of the camera, and should come out and place her hand upon his shoulder. To this she assented, and desired all present *to avoid looking into her eyes*, as this disturbed the conditions very much.

The second picture was then taken in which she stands behind Mr. Holmes. When the camera was closed she showed great signs of weakness, and it was necessary to assist her back to the cabinet, and *when she got to the door she appeared ready to sink to the floor and disappeared [?]. The cabinet door was opened, but she was not to be* **[33]** *seen.* In a few minutes she appeared again and remarked that she had not been sufficiently materialized, and said she would like to try again, if we could wait a little while. We waited about fifteen minutes, when she rapped on the cabinet, signifying that she was ready to come out. She did so, and we obtained the Third negative.

(Signed) DR. H. T. CHILD.

And so, Dr. Child, *we* have obtained this, we did that, and we did many other things. Did you? Now, besides Dr. Child's truthful assertions about his being out of town, *especially at the time this third negative* was obtained, we have the testimony of the photographer, Dr. Selger, and other witnesses to corroborate the fact. At the same time, I suppose that Dr. Child will not risk a denial of his own article. I have it in my possession and keep it, together with many others as curious, printed like it, and written in black and white. Who fabricates stories? Can the doctor answer?

How will he creep out of this dilemma? What rays of his spiritual "sunshine" will be able to de-materialize such a contradictory fact as this one? Here we have an article taking up two spacious columns of *The Daily Graphic,* in which he asserts as plainly as possible, *that he was present himself* at the sittings of Katie King for her portrait, that the spirit come out boldly, in full daylight, that she disappeared on the threshold of the cabinet, and that he, Dr. Child, helping her back to it on account of her great weakness, saw that there was no one in the said cabinet, *for the door remained opened*. Who did he help? Whose fluttering heart beat against his paternal arm and waistcoat? Was it the bonny Eliza? Of course, backed by such reliable testimony of such a truly trustworthy witness, the pictures sold like *wild-fire*. Who got the proceeds? Who kept them? If Dr. Child was not in town when the pictures were taken, then this article is an "evident fabrication." On the other hand, if what he says in it is truth, and he was present at all at the attempt of this bogus picture-taking, then he certainly must have known "who was who, in 1874," as the photographer knew it, and as surely it did not require Argus-eyes to recognize in *full daylight* with only one shutter partially closed, a materialized, ethereal spirit, from a common, "elbow-crooking" mortal woman, whom, though *not acquainted with her,* the doctor still "knew well."

If our self-constituted leaders, our prominent recorders of the phenomena, will humbug and delude the public with such reliable statements as this one, how can we Spiritualists wonder at the masses of incredulous scoffers that keep on politely taking us for "lunatics" when they do **[34]** not very rudely call us "liars and charlatans" to our faces? It is not the occasionally cheating "mediums" that have or can impede the progress of our cause; it's the exalted exaggerations of some fanatics on one hand, and the deliberate, unscrupulous statements of those who delight in dealing in "wholesale fabrications" and "pious frauds" that have arrested the unusually rapid spreading of Spiritualism in 1874 and brought it to a dead stop in 1875. For how many years to come yet, who can tell?

In his "After the Storm comes the Sunshine," the Doctor makes the following melancholy reflection:

It has been suggested that going into an atmosphere of fraud, such as surrounds these mediums [Holmeses] and being sensitive [poor Yorick!] I was more liable to be deceived than others.

We shudder indeed at the thought of the exposure of so much sensitiveness to so much pollution. Alas! soiled dove! how very sensitive must a person be who picks up such evil influences that they actually force him into the grossest of fabrications and make him invent stories and endorse facts that he has not and could not have seen. If Dr. Child, victim to his too sensitive nature, is liable to fall so easily as that under the control of wicked "Diakka," our friendly advice to him is to give up Spiritualism as soon as possible, and join a Young Men's Christian Association; for then, under the protecting wing of the true orthodox Church, he can begin a regular fight, like a second St. Anthony, with the orthodox devil. Such Diakka

as he fell in with at the Holmeses' must beat Old Nick by long odds, and if he could not withstand them by the unaided strength of his own pure soul, he may with "bell, book and candle" and the use of holy water be more fortunate in a tug with Satan, crying as other "Father Confessors" have heretofore, "*Exorciso vos in nomine Lucis!*" and signifying his triumph with a robust *Laus Deo*.

H. P. BLAVATSKY

Philadelphia, March,1875

NOTICE TO MEDIUMS

[35] IN compliance with the request of the Honourable Alexander Aksakoff, Counsellor of State in the Imperial Chancellery at St. Petersburg, the undersigned hereby give notice that they are prepared to receive applications from physical mediums who may he willing to go to Russia, for examination before the committee of the Imperial University.

To avoid disappointment, it may be well to state that the undersigned will recommend no mediums whose personal good character is not satisfactorily shown; nor any who will not submit themselves to a thorough scientific test of their mediumistic powers, in the city of New York, prior to sailing; nor any who cannot exhibit most of their phenomena in a lighted room, to be designated by the undersigned, and with such ordinary furniture as may be found therein.

Approved applications will be immediately forwarded to St. Petersburg, and upon receipt of orders thereon from the scientific commission or its representative, M. Aksakoff, proper certificates and instructions will be given to accepted applicants, and arrangements made for defraying expenses.

Address the undersigned, in care of E. Gerry Brown, Editor of *The Spiritual Scientist*, 18, Exchange Street, Boston, Mass., who is hereby authorized to receive personal applications from mediums in the New England States.

HENRY S. OLCOTT.
HELEN P. BLAVATSKY.

A REBUKE

[36] I AM truly sorry that a Spiritualist paper like *The Religio-Philosophical Journal*, which claims to instruct and enlighten its readers, should suffer such trash as Mr. Jesse Sheppard is contributing to its columns to appear without review. I will not dwell upon the previous letter of this very gifted personage, although everything he has said concerning Russia and life at St. Petersburg might be picked to pieces by anyone having merely a superficial acquaintance with the place and the people; nor will I stop to sniff at his nosegays of high-sounding names—his Princess Boulkoffs and Princes This and That, which are as preposterously fictitious as though, in speaking of Americans, some Russian singing-medium were to mention his friends Prince Jones or Duke Smith, or Earl Brown—for if he chooses to manufacture noble patrons from the oversloppings of his poetic imagination, and it amuses him or his readers, no great harm is done. But when it comes to his saying the things he does in the letter of July 3rd in that paper, it puts quite a different face upon the matter. Here he pretends to give historical facts—which never existed. He tells of things he saw *clairvoyantly*, and his story is such a tissue of ridiculous, gross anachronisms that they not only show his utter ignorance of Russian history, but are calculated to injure the cause of Spiritualism by throwing doubt upon all clairvoyant descriptions. Secondarily in importance they destroy his own reputation for veracity, stamp him as a trickster and a false writer, and bring the gravest suspicion upon his claim to possess any mediumship whatever.

What faith can anyone, acquainted with the rudiments of history, have in a medium who sees another (Catherine II) giving orders to strangle her son (Paul I), when we all know that the Emperor Paul ascended the throne upon the decease of the very mother whom the inventive genius of this musical prodigy makes guilty of infanticide?

Permit me, O young seer and Spiritualist, as a Russian somewhat read **[37]** in the history of her country, to refresh your memory. Spiritualism has been laughed at quite enough recently in consequence of such pious frauds as yours, and as Russian savants are about to investigate the subject, we may as well go to them with clean hands. The journal which gives you its hospitality goes to my country, and its interests will certainly suffer if you are allowed to go on with your embroidery and spangle-work without rebuke. Remember, young poetico-historian, that the Emperor Paul was the paternal grandfather of the present Czar, and everyone who has been at St. Petersburg knows that the "old palace," which to your spiritual eye wears such "an appearance of dilapidation and decay, worthy of a castle of the Middle Ages," and the one where your Paul was strangled, is an every-day, modern-looking, respectable building, the successor of one which was pulled down early in the reign of the late Emperor Nicholas, and known from the beginning until now as the Pawlowsky Military College for the "Cadets." And the two assassins, begotten in your clairvoyant loins—Petreski and Kofski! Really now, Mr. Sheppard, gentlemanly assassins ought to be very much obliged to you for these pretty aliases!

It is fortunate for you, dear sir, that it did not occur to you to discuss these questions in St. Petersburg, and that you evolved your history from the depths of your own consciousness, for in our autocratical country one is not permitted to discuss the little unpleasantness's of the imperial family history, and the rule would not be relaxed for a Spanish grandee, or even that more considerable personage, an American singing-medium. An attempt on your part to do so would assuredly have interfered with your grand concert, under imperial patronage, and might have led to your journeying to the borders of Russia under an armed escort befitting your exalted rank.

H. P. BLAVATSKY.

OCCULTISM OR MAGIC

[38] AMONG the numerous sciences pursued by the well-disciplined army of earnest students of the present century, none has had less honours or more scoffing than the oldest of them—the science of sciences, the venerable mother-parent of all our modern pigmies. Anxious in their petty vanity to throw the veil of oblivion over their undoubted origin, the self-styled positive scientists, ever on the alert, present to the courageous scholar who tries to deviate from the beaten highway traced out for him by his dogmatic predecessors, a formidable range of serious obstacles.

As a rule, Occultism is a dangerous, double-edged weapon for one to handle who is unprepared to devote his whole life to it. The theory of it, unaided by serious practice, will ever remain in the eyes of those prejudiced against such an unpopular cause an idle, crazy speculation, fit only to charm the ears of ignorant old women. When we cast a look behind us and see how for the last thirty years modern Spiritualism has been dealt with, notwithstanding the occurrence of daily, hourly proofs which speak to all our senses, stare us in the eyes, and utter their voices from "beyond the great gulf," how can we hope, I say, that Occultism or Magic—which stands in relation to Spiritualism as the infinite to the finite, as the cause to the effect, or as unity to multifariousness—will easily gain ground where Spiritualism is scoffed at? One who rejects priori or even doubts the immortality of man's soul can never believe in its Creator; and, blind to what is heterogeneous in his eyes, will remain still more blind to the

proceeding of the latter from homogeneity. In relation to the Kabalah, or the compound mystic text-book of the great secrets of Nature, we do not know of anyone in the present century who could have commanded a sufficient dose of that moral courage which fires the heart of the true Adept with the sacred flame of propagandism, to force him into defying public opinion by displaying familiarity with that sublime work. Ridicule is the **[39]** deadliest weapon of the age, and while we read in the records of history of thousands of martyrs who joyfully braved flames and faggots in support of their mystic doctrines in the past centuries, we would scarcely be likely to find one individual in the present times who would be brave enough even to defy ridicule by seriously undertaking to prove the great truths embraced in the traditions of the Past.

As an instance of the above, I will mention the article on Rosicrucianism, signed "Hiraf." This ably-written essay—notwithstanding some fundamental errors, which, though they are such, would be hardly noticed except by those who had devoted their lives to the study of Occultism in its various branches of practical teaching—indicates with certainty to the practical reader that, for theoretical knowledge, at least, the author need fear few rivals, still less superiors. His modesty, which I cannot too much appreciate in his case—though he is safe enough behind the mask of his fancy pseudonym—need not give him any apprehensions. There are few critics in this country of Positivism who would willingly risk themselves in an encounter with such a powerful disputant, on his own ground. The weapons he seems to hold in reserve, in the arsenal of his wonderful memory, his learning, and his readiness to give any further information that enquirers may wish for, will undoubtedly scare off every theorist, unless he is perfectly sure of himself, which few are. But book-learning—and here I refer only to the subject of Occultism — vast as it may be, will always prove insufficient even to the analytical mind — the most accustomed to extract the quintessence of truth, disseminated throughout thousands of contradictory statements — unless supported by personal experience and practice. Hence "Hiraf" can only expect an encounter with some one who may hope to find a chance to refute some of his bold assertions on the plea of having just such a slight practical experience. Still, it must not be understood that these present lines are intended to criticize our too modest essayist. Far from poor, ignorant me be such a presumptuous thought. My desire is simple: to help him in his scientific, but, as I said before, rather hypothetical researches, by telling a little of the little I picked up in my long travels throughout the length and breadth of the East—that cradle of Occultism—in the hope of correcting certain erroneous notions he seems to be labouring under, and which are calculated to confuse uninitiated sincere enquirers, who might desire to drink at his own source of knowledge.

In the first place, "Hiraf" doubts whether there are in existence, in **[40]** England or elsewhere, what we term regular colleges for the neophytes of this Secret Science. I will say from personal knowledge that such places there are in the East—in India, Asia Minor, and other countries. As in the primitive days of Socrates and other sages of antiquity, so now, those who are willing to learn the Great Truth will ever find the chance if they only "try" to meet some one to lead them to the door of one "who knows when and how." If "Hiraf" is right about the seventh rule of the Brotherhood of the Rosy Cross, which says that "the Rose-crux *becomes* and is not made," he may err as to the exceptions which have ever existed among other Brotherhoods devoted to the pursuit of the same secret knowledge. Then again, when he asserts, as he does, that Rosicrucianism is almost forgotten, we may answer him that we do not wonder at it, and add, by way of parenthesis, that, strictly speaking, the Rosicrucians do not now even exist, the last of that fraternity having departed in the person of Cagliostro.

"Hiraf" ought to add to the word Rosicrucianism "that particular sect" at least, for it was but a sect after all, one of many branches of the same tree.

By forgetting to specify that particular denomination and by including under the name of Rosicrucians all those who, devoting their lives to Occultism congregated together in Brotherhoods, "Hiraf" commits an error by which he may unwittingly lead people to believe that the Rosicrucians having disappeared, there are no more Kabalists practising Occultism on the face of the earth. He also becomes thereby guilty of an anachronism, attributing to the Rosicrucians the building of the pyramids and other majestic monuments, which indelibly exhibit in their architecture the symbols of the grand religions of the past. For it is not so. If the main object in view was, and still is, alike, with all the great family of the ancient and modern Kabalists, the dogmas and formulas of certain sects differ greatly. Springing one after the other from the great Oriental mother-root, they scattered broadcast all over the world, and each of them desiring to out-rival the other by plunging deeper and deeper into the secrets jealously guarded by Nature, some of them became guilty of the greatest heresies against the primitive Oriental Kabalah.

While the first followers of the secret sciences, taught to the Chaldæans by nations whose very name was never breathed in history, remained stationary in their studies, having arrived at the maximum, the Omega of the knowledge permitted to man, many of the **[41]** subsequent sects separated from them, and, in their uncontrollable thirst for more knowledge, trespassed beyond the boundaries of truth and fell into fictions. In consequence of Pythagoras—so says Jamblichus— having by sheer force of energy and daring penetrated into the mysteries of the Temple of Thebes, obtained therein his initiation and afterwards studied the sacred sciences in Egypt for twenty-two years, many foreigners were subsequently admitted to share the knowledge of the wise men of the East, who, as a consequence, had many of their secrets divulged. Later still, unable to preserve them in their purity, these mysteries were so mixed up with fictions and fables *of the Grecian mythology* that truth was wholly distorted.

As the primitive Christian religion divided, in course of time, into numerous sects, so the science of Occultism gave birth to a variety of doctrines and various brotherhoods. So the Egyptian Ophites became the Christian Gnostics, shooting forth the Basilideans of the second century, and the original Rosicrucians created subsequently the Paracelsists, or Fire Philosophers, the European Alchemists, and other physical branches of their sect. (See Hargrave Jennings' *Rosicrucians.*) To call indifferently every Kabalist a Rosicrucian, is to commit the same error as if we were to call every Christian a Baptist on the ground that the latter are also Christians.

The Brotherhood of the Rosy Cross was not founded until the middle of the thirteenth century. and notwithstanding the assertions of the learned Mosheim, it derives its name neither from the Latin word Ros (dew), nor from a cross, the symbol of Lux. The origin of the Brotherhood can he ascertained by any earnest, genuine student of Occultism, who happens to travel in Asia Minor, if he chooses to fall in with some of the Brotherhood, and if he is willing to devote himself to the head-tiring work of deciphering a Rosicrucian manuscript—the hardest thing in the world—for it is carefully preserved in the archives of the very Lodge which was founded by the first Kabalist of that name, but which now goes by another name. The founder of it, a German Ritter, of the name of Rosencranz, was a man who, after acquiring a very suspicious reputation through the practice of the Black Art in his native place, reformed in consequence of a vision. Giving up his evil practices, he made a solemn vow, and went on foot to Palestine, in order to make his *amende honorable* at the Holy Sepulchre. Once there, the Christian God, the meek, but well-informed Nazarene—trained as he was in the high school of the Essenians, those **[42]** virtuous descendants of the botanical as well as astrological and magical Chald to Rosencranz, a Christian would say, in a vision, but I would suggest, in the shape of a materialized spirit. The purport of this visitation, as well as the subject of their conversation, remained for ever a mystery to many of the Brethren; but immediately after that, the ex-sorcerer and Ritter disappeared, and was

heard of no more till the mysterious sect of Rosicrucians was added to the family of Kabalists, and their powers aroused popular attention, even among the Eastern populations, indolent and accustomed as they are to live among wonders. The Rosicrucians strove to combine together the most various branches of Occultism, and they soon became renowned for the extreme purity of their lives and their extraordinary powers, as well as for their thorough knowledge of the secret of secrets.

As alchemists and conjurers, they became proverbial. Later (I need not inform "Hiraf" precisely when, as we drink at two different sources of knowledge), they gave birth to the more modern Theosophists, at whose head was Paracelsus, and to the Alchemists, one of the most celebrated of whom was Thomas Vaughan (seventeenth century), who wrote the most practical things on Occultism under the name of Eugenius Philalethes. I know and can prove that Vaughan was, most positively, "made before he became."

The Rosicrucian Kabalah is but an epitome of the Jewish and the Oriental ones, combined, the latter being the most secret of all. The Oriental Kabalah, the practical, full, and only existing copy, is carefully preserved at the headquarters of this Brotherhood in the East, and, I may safely vouch, will never come out of its possession. Its very existence has been doubted by many of the European Rosicrucians. One who wants "to become" has to hunt for his knowledge through thousands of scattered volumes, and pick up facts and lessons, bit by bit. Unless he takes the nearest way and consents "to be made," he will never become a practical Kabalist, and with all his learning will remain at the threshold of the "mysterious gate." The Kabalah may be used and its truths imparted on a smaller scale now than it was in antiquity, and the existence of the mysterious Lodge, on account of its secrecy, doubted, but it does exist and has lost none of the primitive secret powers of the ancient Chaldæans The lodges, few in number, are divided into sections and known but to the Adepts; no one would be likely to find them out, unless the Sages themselves found the neophyte worthy of initiation. Unlike the European Rosicrucians—who, [43] in order "to become and not to be made," have constantly put into practice the word of St. John, who says, "Heaven suffereth violence and the violent take it by force," and who have struggled alone, violently robbing Nature of her secrets—the Oriental Rosicrucians (for such we will call them, being denied the right to pronounce their true name), in the serene beatitude of their divine knowledge, are ever ready to help the earnest student struggling "to become" with practical knowledge, which dissipates, like a heavenly breeze, the blackest clouds of sceptical doubt.

"Hiraf" is right again when he says that,

> Knowing that their mysteries, if divulged, in the present chaotic state of society, would produce mere confusion and death,

they shut up that knowledge within themselves. Heirs to the early heavenly wisdom of their first forefathers, they keep the keys which unlock the most guarded of Nature's secrets, and impart them only gradually and with the greatest caution. But still they do impart sometimes.

Once all such a *cercle vicieux*, "Hiraf" sins likewise in a certain comparison he makes between Christ, Buddha, and Khoung-foo-tsee, or Confucius. A comparison can hardly be made between the two former wise and spiritual Illuminati, and the Chinese philosopher. The higher aspirations and views of the two Christs can have nothing to do with the cold, practical philosophy of the latter, brilliant anomaly as he was among a naturally dull and materialistic people, peaceful and devoted to agriculture from the earliest ages of their history. Confucius can never bear the slightest comparison with the two great Reformers. Whereas the principles and doctrines of Christ and Buddha were calculated to embrace the whole of humanity, Confucius confined his attention solely to his own country, trying to apply his profound wisdom and philosophy to the wants of his countrymen, and little troubling his head about the rest of mankind. Intensely Chinese in patriotism and views, his philosophical doctrines are as much devoid of the purely poetic element, which characterizes the teachings of Christ

and Buddha, the two divine types, as the religious tendencies of his people lack in that spiritual exaltation which we find, for instance, in India. Khoung-foo-tsee has not even the depth of feeling and the slight spiritual striving of his contemporary, Lao-tsee. Says the learned Ennemoser: **[44]**

The spirits of Christ and Buddha have left indelible, eternal traces all over the face of the world. The doctrines of Confucius can he mentioned only as the most brilliant proceedings of cold human reasoning.

Harvey, in his Universal History, has depicted the Chinese nation perfectly, in a few words:

Their heavy, childish, cold, sensual nature explains the peculiarities of their history.

Hence any comparison between the first two Reformers and Confucius, in an essay on Rosicrucianism, in which "Hiraf" treats of the Science of Sciences and invites the thirsty for knowledge to drink at her inexhaustible source, seems inadmissible.

Further, when our learned author asserts so dogmatically that the Rosicrucian learns, though he never uses, the secret of immortality in earthly life, he asserts only what he himself, in his practical inexperience, thinks impossible. The words "never" and "impossible" ought to be erased from the dictionary of humanity, until the time at least when the great Kabalah shall all be solved, and so rejected or accepted. The Count St. Germain is, until this very time, a living mystery, and the Rosicrucian Thomas Vaughan another one. The countless authorities we have in literature, as well as in oral tradition (which sometimes is the more trustworthy), about this wonderful Count's having been met and recognized in different centuries, is no myth. Anyone who admits one of the practical truths of the occult sciences taught by the Kabalah tacitly admits them all. It must be Hamlet's "to be or not to be," and if the Kabalah is true, then St. Germain need be no myth.

But I am digressing from my object, which is, firstly, to show the slight differences between the two Kabalahs, that of the Rosicrucians and time Oriental one; and, secondly, to say that the hope expressed by "Hiraf" to see the subject better appreciated at some future day than it has been till now, may perhaps become more than a hope. Time will show man things; till then, let us heartily thank "Hiraf" for this first well-aimed shot at those stubborn scientific runaways, who, once before the Truth, avoid looking her in the face, and dare not even throw a glance behind them, lest they should be forced to see that which would greatly lessen their self-sufficiency. As a practical follower of Eastern Spiritualism, I can confidently wait for the time, when, with the timely help of those ''who know,'' American Spiritualism, which even in its present shape has proved such a sore in the side of the materialists, will become a science and a thing of mathematical **[45]** certitude, instead of being regarded only as the crazy delusion of epileptic monomaniacs.

The first Kabalah in which a mortal man ever dared to explain the greatest mysteries of the universe, and show the keys to

Those masked doors in the ramparts of Nature through which no mortal can ever pass without rousing dread sentries never seen upon this side her wall,

was compiled by a certain Simeon Ben Iochai, who lived at the time of the second Temple's destruction. Only about thirty years after the death of this renowned Kabalist, his MSS. and written explanations, which had till then remained in his possession as a most precious secret, were used by his son Rabbi Elizzar and other learned men. Making a compilation of the whole, they so produced the famous work called *Sohar* (God's splendour). This book proved an inexhaustible mine for all the subsequent Kabalists, their source of information and knowledge, and all more recent and genuine Kabalahs were more or less carefully copied from the former. Before that, all the mysterious doctrines had come down in an unbroken line of merely oral tradition as far back as man could trace himself on earth. They were scrupulously and jealously guarded by the wise men of Chald India, Persia and Egypt, and passed from one Initiate to another, in the same purity of form as when handed down to the

first man by the angels, students of God's great Theosophic Seminary. For the first time since the world's creation, the secret doctrines, passing through Moses who was initiated in Egypt, underwent some slight alterations.

In consequence of the personal ambition of this great prophet medium, he succeeded in passing off his familiar spirit, the wrathful "Jehovah," for the spirit of God himself, and so won undeserved laurels and honours. The same influence prompted him to alter some of the principles of the great oral Kabalah in order to make them the more secret. These principles were laid out in symbols by him in the first four books of the Pentateuch, but for some mysterious reasons he with held them from Deuteronomy. Having initiated his seventy Elders in his own way, the latter could give but what they had received them selves, and so was prepared the first opportunity for heresy, and the erroneous interpretation of the symbols. While the Oriental Kabalah remained in its pure primitive shape, the Mosaic or Jewish one was full of drawbacks, and the keys to many of the secrets—forbidden by the Mosaic law—purposely misinterpreted. The powers conferred by it on the Initiates were formidable still, and of all the most renowned **[46]** Kabalists, King Solomon and his bigoted parent, David, not withstanding his penitential psalms, were the most powerful. But still the doctrine remained secret and purely oral, until, as I have said before, the days of the second Temple's destruction. Philologically speaking, the very word Kabalah is formed from two Hebrew words, meaning *to receive*, as in former times the Initiate received it orally and directly from his Master, and the very book of the *Sohar* was written out on received information, which was handed down as an unvarying stereo typed tradition by the Orientals, and altered, through the ambition of Moses, by the Jews.

H. P. BLAVATSKY

SPIRITUALISTIC TRICKSTERS

[47] A MOST outrageous swindle was perpetrated upon the public last Sunday evening at the Boston Theatre. Some persons with no higher aspirations in the world than a lust for a few dollars to fill their pockets, depleted by unsuccessful cheap shows, advertised a "*séance*," and engaged as "mediums" some of the most impudent impostors with which the world is cursed. They furthermore abused public confidence by causing it to be understood that these people were to appear before the scientific commission at St. Petersburg.

Is it not about time that some Society in Boston should be sufficiently strong financially, and have members who will have the requisite energy to act in an emergency like this? Common sense would dictate what might be done, and a determined will would overcome all obstacles. Spiritualism needs a Vigilance Committee. Public opinion will justify any measures that will tend to check this trifling. "Up, and at them!" should be the watchword until we have rid society of these pests and their supporters.

The press of Boston are disposed to be fair towards Spiritualists. But if Spiritualists do not care enough for Spiritualism to defend it from tricksters who have not sufficient skill to merit them the title of jugglers, how can they expect any different treatment than that it is receiving?

As a proof of the sincerity of the Boston press and also in support and further explanation of the above we might mention that the following card, sent to all the morning dailies, was accepted and printed in Tuesday's edition.

Boston, July 19, 1875.

SIR, — The undersigned desire to say that the persons who advertised a so-called spiritualistic exhibition at the Boston Theatre last evening were guilty of false representations to the public. We are alone empowered by the Academy of Sciences attached to the Imperial University of St. Petersburg, Russia, to select the mediums [48] who shall be invited by that body to display their powers during the forthcoming scientific investigation of Spiritualism, and Mr. H. Gerry Brown, editor. Scientist, of this city, is our only authorized deputy.

Neither "F. Warren," "Prof. J. T. Bates," "Miss I "Mrs. S. Gould," nor "Miss Lillie Darling" has been selected, or is at all likely to be selected for that honour.

As this swindle may be again attempted, we desire to say, once for all, that no medium accepted by us will be obliged to exhibit his powers to earn money to de fray his expenses, nor will any such exhibition be tolerated. The Imperial University of St. Petersburg makes its investigation in the interest of science—not to assist charlatans to give juggling performances in theatres, upon the strength of our certificates.

HENRY S. OLCOTT.
H. P. BLAVATSKY.

THE SEARCH AFTER OCCULTISM

[From *The Spiritual Scientist.*]

[49] BEING daily in receipt of numerous letters, written with the view of obtaining advice as to the best method of receiving information respecting Occultism, and the direct relation it bears to modern Spiritualism, and not having sufficient time at my disposal to answer these requests, I now propose to facilitate the mutual labour of myself and correspondents by naming herein a few of the principal works treating upon Magism, and the mysteries of such modern Hermetists.

To this I feel bound to add, respecting what I have stated before, to wit: that would-be aspirants must not lure themselves with the idea of any possibility of their becoming practical Occultists by mere book-knowledge. The works of the Hermetic philosophers were never intended for the masses, as Mr. Charles Sotheran, a learned member of the Society Rosæ Crucis, in a late essay observes;

Gabriel Rossetti in his disquisitions on the anti-papal spirit which produced the Reformation shows that the art of speaking and writing in a language which bears a double interpretation is of very great antiquity, that it was in practice among the priests of Egypt, brought thence by the Manichees, whence it passed to the Ternplars and Albigenses, spread over Europe, and brought about the Reformation.

The ablest book that was ever written on Symbols and Mystic Orders, is most certainly Hargrave Jennings' *The Rosicrucians*, and yet it has been repeatedly called "obscure trash" in my presence, and that too, by individuals who were most decidedly well-versed in the rites and mysteries of modern Freemasonry. Persons who lack even the latter knowledge, can easily infer from this what would be the amount of information they might derive from still more obscure and mystical works; for if we compare Hargrave Jennings' book with some of the mediæval treatises and ancient works of the most noted Alchemists and Magi, we might find the latter as much more obscure than the former—as regards language—as a pupil in celestial philosophy would [50] find the Book of the Heavens, if he should examine a far distant star with the naked eye, rather than with the help of a powerful telescope. Far from me, though, the idea of disparaging in anyone the laudable impulse to search ardently after Truth, however arid and ungrateful the task may appear at first sight; for my own principle has ever been to make the Light of Truth the beacon of my life. The words uttered by Christ eighteen centuries ago: "Believe and you will understand," can be applied in the present case, and repeating them with but a slight modification, I may well say: "Study and you will believe."

But to particularize one or another book on Occultism, to those who are anxious to begin their studies in the hidden mysteries of nature, is something the responsibility of which I am not prepared to assume. What may be clear to one who is intuitional, if read in the same book by another person might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of Occult Sciences will lead him surely to become the target

for millions of ignorant scoffers to aim their blunderbusses loaded with ridicule and chaff against. Besides this, it is in more than one way dangerous to select this science as a mere pastime. One must bear for ever in mind the impressive fable of Œdipus, and beware of the same consequences. Œdipus unriddled but one-half of the enigma offered him by the Sphinx and caused its death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair rather than face what he did not feel him self pure enough to encounter. He unriddled the man, the form, and had forgotten God, the idea.

If a man would follow in the steps of Hermetic philosophers he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science, must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an Unexpected revelation. The two hitherto irreconcilable foes, science and theology—the Montecchi and Capuletti of the nineteenth century—will ally themselves with the ignorant masses against the modern Occultist. If we have outgrown the age of stakes, we are in the heyday, **[51]** *per* contra, of slander, the venom of the press, and all these mephitic *venticelli* of calumny so vividly expressed by the immortal Don Basilio. To science it will be the duty—arid and sterile as a matter of course—of the Kabbalist to prove that from the beginning of time there was but one positive science—Occultism; that it was the mysterious lever of all intellectual forces, the Tree of Knowledge of good and evil of the allegorical paradise, from whose gigantic trunk sprang in every direction boughs, branches and twigs, the former shooting forth straight enough at first, the latter deviating with every inch of growth, assuming more and more fantastical appearances, till at last one after the other lost its vital juice, got deformed, and, drying up, finally broke off, scattering the ground afar with heaps of rubbish. To theology the Occultist of the future will have to demonstrate that the Gods of the mythologies, the Elohims of Israel as well as the religious and theological mysteries of Christianity, to begin with the Trinity, sprang from the sanctuaries of Memphis and Thebes; that their mother Eve is but the spiritualized Psyche of old, both of them paying a like penalty for their curiosity, descending to Hades or hell, the latter to bring back to earth the famous Pandora's box, the former to search out and crush the head of the serpent—symbol of time and evil, the crime of both expiated by the pagan Prometheus and the Christian Lucifer; the first delivered by Hercules, the second conquered by the Saviour.

Furthermore, the Occultist will have to prove to Christian theology, publicly, what many of its priesthood are well aware of in secret, namely, that their God on earth was a Kabbalist, the meek representative of a tremendous Power, which, if misapplied, might shake the world to its foundations; and that of all their evangelical symbols, there is not one but can be traced up to its parent fount. For instance, their incarnated Verbum or Logos was worshipped at his birth by the three Magi led on by the star, and received from them the gold, the frankincense and myrrh—the whole of which is simply an excerpt from the Kabalah our modern theologians despise, and the representation of another and still more mysterious "Ternary" embodying allegorically in its emblems the highest secrets of the Kabalah.

A clergy whose main object has ever been to make of their Divine Cross the gallows of Truth and Freedom, could not do otherwise than try and bury in oblivion the origin of that same cross, which, in the most primitive symbols of the Egyptians' magic, represents the key to heaven. Their anathemas are powerless in our days—the multitude is **[52]** wiser; but the greatest danger awaits us just in that latter direction, if we do not succeed in making the masses remain at least neutral—till they come to know better—in this forthcoming conflict

between Truth, Superstition and Presumption, or to express it in other terms, Occult Spiritualism, Theology and Science. We have to fear neither the miniature thunderbolts of the clergy, nor the unwarranted negations of science. But Public Opinion, this invisible, intangible, omnipresent, despotic tyrant—this thousand-headed Hydra, the more dangerous for being composed of individual mediocrities—is not an enemy to be scorned by any would-be Occultist, courageous as he may be. Many of the far more innocent Spiritualists have left their sheepskins in the clutches of this ever-hungry, roaring lion, for he is the most dangerous of our three classes of enemies. What will be the fate in such a case of an unfortunate Occultist, if he once succeeds in demonstrating the close relationship existing between the two? The masses of people, though they do not generally appreciate the science of truth or have real knowledge, on the other hand are unerringly directed by mere instinct; they have intuitionally—if I may be allowed to so express myself—an idea of what is formidable in its genuine strength. People will never conspire except against real Power. In their blind ignorance, the Mysteries and the Unknown have been, and ever will be, objects of terror for them. Civilization may progress; human nature will remain the same throughout all ages. Occultists, beware!

Let it be understood then that I address myself but to the truly courageous and persevering. Besides the danger expressed above, the difficulties in becoming a practical Occultist in this country are next to insurmountable. Barrier upon barrier, obstacles in every form and shape, will present themselves to the student; for the keys of the Golden Gate leading to the Infinite Truth lie buried deep, and the gate itself is enclosed in a mist which clears up only before the ardent rays of implicit faith. Faith alone—one grain of which as large as a mustard-seed, according to the words of Christ, can lift a mountain—is able to find out how simple becomes the Kabalah to the Initiate once he has succeeded in conquering the first abstruse difficulties. The dogma of it is logical, easy and absolute. The necessary union of ideas and signs; the trinity of words, letters, numbers, and theorems; the religion of it can be compressed into a few words. "It is the Infinite condensed in the hand of an infant," says Eliphas Lévi. Ten ciphers, twenty-two alphabetical letters, one triangle, a square and a circle. Such are **[53]** the elements of the Kabalah from whose mysterious bosom sprang all the religions of the past and present; which endowed all the Free-masonic associations with their symbols and secrets, which alone can reconcile human reason with God and Faith, Power with Freedom, Science with Mystery, and which has alone the keys of present, past and future.

The first difficulty for the aspirant lies in the utter impossibility of his comprehending, as I said before, the meaning of the best books written by Hermetic philosophers. These, who mainly lived in the mediæval ages, prompted on the one hand by their duty towards their brethren, and by their desire to impart only to them and their successors the glorious truths, and on the other very naturally desirous to avoid the clutches of the bloodthirsty Christian Inquisition, enveloped themselves more than ever in mystery. They invented new signs and hieroglyphs, renovated the ancient symbolical language of the high priests of antiquity, who had used it as a sacred barrier between their holy rites and the ignorance of the profane, and created a veritable Kabalistic slang. This latter, which continually blinded the false neophyte, attracted towards the science only by his greediness for wealth and power which he would have surely misused were he to succeed, is a living, eloquent, clear language, but it is and can become such only to the true disciple of Hermes.

But were it even otherwise, and could books on Occultism, written in a plain and precise language be obtained in order to get initiated in the Kabalah, it would not be sufficient to understand and meditate on certain authors. Galatinus and Pic de la Mirandola, Paracelsus and Robertus de Fluctibus do not furnish one with the key to the practical mysteries. They simply state what can be done and why it is done; but they do not tell one how to do it. More than one philosopher who has by heart the whole of the Hermetic literature, and who has

devoted to the study of it upwards of thirty or forty years of his life, fails when he believes he is about reaching the final great result. One must understand the Hebrew authors, such as *Sepher Yetzirah*, for instance, learn by heart the great book of the *Zohar* in its original tongue, master the *Kabalah Denudata* from the Collection of 1684 (Paris); follow up the Kabalistic pneumatics at first, and then throw oneself headlong into the turbid waters of that mysterious[1] . . . never tried to explain: the *Prophecy of Ezekiel* and the *Apocalypse*, two Kabalistic treatises, **[54]** reserved without doubt for the commentaries of the Magi kings, books closed with the seven seals to the faithful Christian, but perfectly clear to the Infidel initiated in the Occult Sciences.

Thus, the works on Occultism, were not, I repeat, written for the masses, but for those of the Brethren who make the solution of the mysteries of the Kabalah the principal object of their lives, and who are supposed to have conquered the first abstruse difficulties of the Alpha of Hermetic philosophy.

To fervent and persevering candidates for the above science, I have to offer but one word of advice, "try and become." One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveller, may quite as likely as not throw wide open to the zealous student the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with the help of a fervent will, is sure to produce more rapid, better, and far more practical results, than the most diligent study of Occultism in books—even though one were to devote to it dozens of years.

In the name of Truth, yours,
H. P. BLAVATSKY.

THE SCIENCE OF MAGIC

[55] HAPPENING to be on a visit to Ithaca, where spiritual papers in general, and *The Banner of Light* in particular, are very little read, but where, luckily, *The Scientist* has found hospitality in several houses, I learned through your paper of the intensely interesting and very erudite attack in an editorial of *The Banner*, on "Magic," or rather on those who had the *absurdity* to believe in Magic. As hints concerning myself—at least in the fragment I see—are very decently veiled, and, as it appears, Col. Olcott alone, just now, is offered by way of a pious holocaust on the altar erected to the angel-world by some Spiritualists, who seem to be terribly in earnest, I will—leaving the said gentleman to take care of himself, provided he thinks it worth his trouble—proceed to say a few words only, in reference to the alleged *non-existence* of Magic.

Were I to give anything on my own authority and base my defence of Magic only on what I have seen *myself* and know to he true in relation to that science, as a resident of many years' standing in India and Africa, I might, perhaps, risk to be called by Mr. Colby—with that unprejudiced, spiritualized politeness, which so distinguishes the venerable editor of *The Banner of Light*—"an irresponsible woman"; and that would not be for the first time either. Therefore, to his astonishing assertion that no Magic whatever either exists or has existed in this world, I will try to find as good authorities as himself, and maybe better ones, and thus politely proceed to contradict him on that particular point.

Heterodox Spiritualists, like myself, must be cautious in our days and proceed with prudence, if they do not wish to be persecuted with all the untiring vengeance of that mighty army of" Indian controls" and miscellaneous "guides" of our bright Summer-Land.

[1] The cutting is here imperfect—some paragraph or so wanting.

When the writer of the editorial says that he —

Does not think it at all improbable that there are humbugging spirits who try to fool certain aspirants to occult knowledge with the notion that there is such a thing as magic, (?)

[56] then, on the other hand, I can answer him that I, for one, not only think it probable but I am perfectly sure and can take my oath to the certainty, that more than once spirits who were either very elementary or very unprogressed ones, calling themselves Theodore Parker, have been most decidedly *fooling* and disrespectfully *humbugging* our most esteemed editor of *The Banner of Light* into the notion that the Apennines were in Spain, for instance.

Furthermore, supported in my assertions by thousands of intelligent Spiritualists, generally known for their integrity and truthfulness I could furnish numberless proofs and instances where the Elementary Diakka, Esrito malims etfarfadeto and other such-like unreliable and ignorant denizens of the spirit-world, arraying themselves in pompous, world-known and famous names, suddenly gave the bewildered witnesses such deplorable, unheard-of, slipslop trash, and betirnes some thing worse, that more than one person who, previous to that, was an earnest believer in the spiritual philosophy, has either silently taken to his heels, or if he happened to have been formerly a Roman Catholic, has devoutly tried to recall to memory with which hand he used to cross himself, and then cleared out with the most fervent exclamation of " *Vade retro, Satanas*!" Such is the opinion of every educated Spiritualist.

If that indomitable Attila. the persecutor of modern Spiritualism and mediums, Dr. G. Beard, had offered such a remark against Magic, I would not wonder, as a too profound devotion to blue pill and black draught is generally considered the best antidote against mystic and spiritual speculations; but for a firm Spiritualist—a believer in invisible, mysterious worlds swarming with beings, the true nature of which is still an unriddled mystery to everyone—to step in and then sarcastically reject that which has been proved to exist and believed in for countless ages by millions of persons, wiser than himself, is too audacious! And that sceptic is the editor of a leading Spiritual paper!—a man whose first duty should be to help his readers to seek, untiringly and perseveringly, for the truth in whatever form it might present itself; but who takes the risk of dragging thousands of people into error, by pinning them to his personal rose-water faith and credulity. Every serious, earnest-minded Spiritualist must agree with me in saying, that if modern Spiritualism remains, for a few years only, in its present condition of chaotic anarchy, or still worse, if it is allowed to run its mad course, shooting forth on all sides idle hypotheses based on **[57]** superstitious, groundless ideas, then will the Dr. Beards, Dr. Marvins and others, known as scientific (?) sceptics, triumph indeed.

Really, it seems to be a waste of time to answer such ridiculous, ignorant assertions as the one which forced me to take up my pen. Any well-read Spiritualist who finds the statement "that there ever was such a science as magic, has never been proved, nor ever will be," will need no answer from myself, nor anyone else, to cause him to shrug his shoulders and smile, as he probably has smiled, at the wonderful attempt of Mr. Colby's spirits to reorganize geography by placing the Apennines in Spain.

Why, man alive, did you never open a book in your life besides your own records of Tom, Dick and Harry descending from upper spheres to remind their Uncle Sam that he had torn his gaiters or broken his pipe in the far West?

Did you suppose that Magic is confined to witches riding astride broomsticks and then turning themselves into black cats? Even the latter superstitious trash, though it was never called Magic but Sorcery, does not appear so great an absurdity for one to accept who firmly believes in the transfiguration of Mrs. Compton into Katie Brinks. The laws of nature are unchangeable. The conditions under which a medium can be transformed, entirely absorbed in the process by the spirit, into the semblance of another person, will hold good whenever that spirit, or rather *force*, should have a fancy to take the form of a cat.

The exercise of *magical* power is the exercise of powers *natural* but superior to the ordinary functions of Nature. A miracle is not a violation of the laws of Nature, except for ignorant people. Magic is but a *science,* a profound knowledge of the Occult forces in Nature, and of the laws governing the visible or the invisible world. Spiritualism in the hands of an Adept becomes Magic, for he is learned in the art of blending together the laws of the universe, without breaking any of them and thereby violating Nature. In the hands of an experienced medium, Spiritualism becomes unconscious sorcery; for, by allowing himself to become the helpless tool of a variety of spirits, of whom he knows nothing save what the latter permit him to know, he opens, unknown to himself, a door of communication between the two worlds, through which emerge the blind forces of Nature lurking in the astral light, as well as good and bad spirits.

A powerful mesmerizer, profoundly learned in his science, such as **[58]** Baron Dupotet, and Regazzoni Pietro d'Amicis of Bologna, are *magicians,* for they have become the Adepts, the initiated ones, into the great mystery of our Mother Nature. Such men as the above-mentioned— and such were Mesmer and Cagliostro—*control* the spirits instead of allowing their subjects or themselves to be controlled by them; and Spiritualism is safe in their hands. In the absence of experienced Adepts though, it is always safer for a naturally clairvoyant medium to trust to good luck and chance, and try to judge of the tree by its fruits. Bad spirits will seldom communicate through a pure, naturally good and virtuous person; and it is still more seldom that pure spirits will choose impure channels. Like attracts like.

But to return to Magic. Such men as Albertus Magnus, Raymond Lulli, Cornelius Agrippa, Paracelsus, Robert Fludd, Eugenius Philalethes, Kunrath, Roger Bacon and others of similar character, in our sceptical century, are generally taken for visionaries; but so, too, are modern Spiritualists and mediums—nay worse, for charlatans and poltroons; but never were the Hermetic philosophers taken by anyone for fools and idiots, as, unfortunately for ourselves and the cause, every unbeliever takes all of us believers in Spiritualism to be. Those Hermetics and philosophers may be disbelieved and doubted now, as everything else is doubted, but very few doubted their knowledge and power during their lifetime, for they could always prove what they claimed, having command over those forces which *now command* helpless mediums. They had their science and demonstrated philosophy to help them to throw down ridiculous negations, while we sentimental Spiritualists, rocking ourselves to sleep with our "Sweet Bye-and-Bye," are now unable to recognize a spurious phenomenon from a genuine one, and are daily deceived by vile charlatans. Even though doubted then, as Spiritualism is in our day, still these philosophers were held in awe and reverence, even by those who did not implicitly believe in their Occult potency, for they were giants of intellect. Profound knowledge, as well as cultured intellectual powers, will always be respected and revered; but our mediums and their adherents are laughed at and scorned, and we are all made to suffer, because the phenomena are left to the whims and pranks of self-willed and other mischievous spirits, and we are utterly powerless in controlling them.

To doubt Magic is to reject History itself, as well as the testimony of ocular witnesses thereof, during a period embracing over 4,000 years. Beginning with Homer, Moses, Hermes, Herodotus, Cicero, Plutarch, **[59]** Pythagoras, Apollonius of Tyana, Simon the Magician, Plato, Pausanias, Iamblichus, and following this endless string of great men— historians and philosophers, who all of them either believed in Magic or were magicians themselves—and ending with our modern authors, such as W. Howitt, Ennemoser, G. des Mousseaux, Marquis de Mirville and the late Eliphas Lévi who was a magician himself—among all of these great names and authors, we find but the solitary Mr. Colby, editor of *The Banner of Light,* who ignores that there ever was such a science as Magic. He innocently believes the whole of the sacred army of Bible prophets, commencing with Father Abraham, including Christ, to be merely mediums; in the eyes of Mr. Colby they were all of them acting under control! Fancy

Christ, Moses, or an Apollonius of Tyana, controlled by an Indian guide! The venerable editor ignores, perhaps, that spiritual mediums were better known in those days to the ancients, than they are now to us, and he seems to be equally unaware of the fact that the inspired sibyls, pythonesses, and other mediums were entirely guided by their high priest and those who were initiated into the esoteric theurgy and mysteries of the temples. Theurgy was Magic; as in modern times, the sibyls and pythonesses were mediums; but their high priests were magicians. All the secrets of their theology, which included Magic, or the art of invoking ministering spirits, were in their hands. They possessed the science of discerning spirits; a science which Mr. Colby does not possess at all—to his great regret, no doubt. By this power they controlled the spirits at will, allowing but the good ones to absorb their mediums. Such is the explanation of Magic—the real, existing, While or Sacred Magic, which ought to be in the hands of science now, and would be, if science had profited by the lessons which Spiritualism has inductively taught for these last twenty-seven years.

That is the reason why no trash was allowed to be given by unprogressed spirits in the days of old. The oracles of the sibyls and inspired priestesses could never have affirmed Athens to be a town in India, or jumped Mount Ararat from its native place down to Egypt.

If the sceptical writer of the editorial had, moreover, devoted less time to little prattling Indian spirits and more to profitable lectures, he might have learned perhaps at the same time that the ancients had their illegal mediums—I mean those who belonged to no special temple—and thus the spirits controlling them, unchecked by the expert hand of the magician, were left to themselves, and had all the opportunity **[60]** possible to perform their capers on their helpless tools. Such mediums were generally considered *obsessed* and *possessed*, which they were in fact, in other words, according to the *Bible* phraseology, “they had seven devils in them.” Furthermore, these mediums were ordered to be put to death, for the intolerant Moses the magician, who was learned in the wisdom of Egypt, had said, “Thou shalt not suffer a witch to live.” Alone the Egyptians and Greeks, even more humane and just than Moses, took such into their temples, and, when found unfit for the sacred duties of prophecy cured them in the same way as Jesus Christ cured Mary of Magdala and many others, by “casting out the seven devils.” Either Mr. Colby and Co. must completely deny the miracles of Christ, the Apostles, Prophets, Thaumaturgists and Magicians, and so deny point-blank every bit of the sacred and profane histories, or he must confess that there is a Power in this world which can command spirits—at least the bad and unprogressed ones, the elementary and Diakka. The *pure ones*, the disembodied, will never descend to our sphere unless attracted by a current of powerful sympathy and love, or on some useful mission.

Far from me the thought of casting odium and ridicule on all mediums. I am myself a Spiritualist, if, as says Colonel Olcott, a firm belief in our spirit’s immortality and the *knowledge* of a constant possibility for us to communicate with the spirits of our departed and loved ones, either through honest, pure mediums, or by means of the Secret Science, constitutes a Spiritualist. And I am not of those fanatical Spiritualists, to be found in every country, who blindly accept the claims of every “spirit,” for I have seen too much of various phenomena, undreamed of in America; I *know* that Magic does exist, and 10,000 editors of spiritual papers cannot change my belief in what I know. There is a White and a Black Magic, and no one who has ever travelled in the East can doubt it, if he has taken the trouble to investigate. My faith being firm I am therefore ever ready to support and protect any honest medium—aye, and even occasionally one who appears *dishonest*, for I know but too well what helpless tools and victims such mediums are in the hands of unprogressed, invisible beings. I am furthermore aware of the malice and wickedness of the elementaries, and how far they can inspire not only a sensitive medium, but *any other person* as well. Though I may be an “irresponsible,” despite the harm some mediums do to earnest Spiritualists by their unfairness, one-sidedness, and spiritual sentimentalism, I feel safe to say

that [61] generally I am quick enough to detect whenever a medium is cheating under control, or cheating consciously.

Thus Magic exists, and has existed, ever since prehistoric ages. Beginning in history with the Samothracian Mysteries, it followed its course uninterruptedly, and ended for a time with the expiring theurgic rites and ceremonies of Christianized Greece; then reappeared for a time again with the Neo-Platonic, Alexandrian school, and, passing by initiation to sundry solitary students and philosophers, safely crossed the mediæval ages, and notwithstanding the furious persecutions of the Church, resumed its fame in the hands of such Adepts as Paracelsus and several others, and finally died out in Europe with the Count St. Germain and Cagliostro, to seek refuge from frozen-hearted scepticism in its native country of the East.

In India, Magic has never died out, and blossoms there as well as ever. Practised, as in ancient Egypt, only within the secret enclosure of the temples, it was, and still is, called the "Sacred Science." For it is a science, based on the occult forces of Nature; and not merely a blind belief in the poll-parrot talking of crafty elementaries, ready to forcibly prevent real, disembodied spirits from communicating with their loved ones whenever they can do so.

Some time since a Mr. Mendenhall devoted several columns, in *The Religio-Philosophical Journal*, to questioning, cross-examining, and criticizing the mysterious Brotherhood of Luxor. He made a fruitless attempt at forcing the said Brotherhood to answer him, and thus unveil the sphinx.

I can satisfy Mr. Mendenhall. The Brotherhood of Luxor is one of the sections of the Grand Lodge of which *I am a member*. If this gentleman entertains any doubt as to my statement—which I have no doubt he will—he can, if he chooses, write to *Lahore* for information. If, perchance, the *seven of the committee* were so rude as not to answer him, and should refuse to give him the desired information, I can then offer him a little business transaction. Mr. Mendenhall, as far as I remember, has two wives in the spirit world. Both of these ladies materialize at M. Mott's, and often hold very long conversations with their husband, as the latter told us several times and over his own signature; adding, moreover, that he had no doubt whatever of the identity of the said spirits. If so, let one of the departed ladies tell Mr. Mendenhall the name of that section of the Grand Lodge I belong to. *For real, genuine, disembodied spirits*, if both are what they claim [62] to be, the matter is more than easy; they have but to enquire of other spirits, look into my thoughts, and so on; for a disembodied entity, an immortal spirit, it is the easiest thing in the world to do. Then, if the gentleman I challenge, though I am deprived of the pleasure of his acquaintance, tells me the true name of the section—which name three gentlemen in New York, who are accepted neophytes of our Lodge, know well—I pledge myself to give to Mr. Mendenhall the true statement concerning the Brotherhood, which is not composed of spirits, as he may think, but of *living* mortals, and I will, moreover, if he desires it, put him in direct communication with the Lodge as I have done for others. Methinks, Mr. Mendenhall will answer that no such name can be given correctly by the spirits, for no such Lodge or Section either, exists at all, and thus close the discussion.

H. P. BLAVATSKY.

(From *The Spiritual Scientist.*)

AN UNSOLVED MYSTERY

[63] THE circumstances attending the sudden death of M. Delessert, inspector of the *Police de Sureté* seem to have made such an impression upon the Parisian authorities that they were recorded in unusual detail. Omitting all particulars except what are necessary to explain matters, we produce here the undoubtedly strange history.

In the fall of 1861 there came to Paris a man who called himself Vic de Lassa, and was so inscribed upon his passports. He came from Vienna, and said he was a Hungarian, who owned estates on the borders of the Banat, not far from Zenta. He was a small man, aged thirty-five, with pale and mysterious face, long blonde hair, a vague, wandering blue eye, and a mouth of singular firmness. He dressed carelessly and unaffectedly, and spoke and talked without much *empressement.* His companion, presumably his wife, on the other hand, ten years younger than himself, was a strikingly beautiful woman, of that dark, rich, velvety, luscious, pure Hungarian type which is so nigh akin to the gipsy blood. At the theatres, on the Bois, at the cafes, on the boulevards, and everywhere that idle Paris disports itself, Madame Aimee de Lassa attracted great attention and made a sensation.

They lodged in luxurious apartments on the Rue Richelieu, frequented the best places, received good company, entertained handsomely, and acted in every way as if possessed of considerable wealth. Lassa had always a good balance *chez* Schneider, Rater et Cie, the Austrian bankers in Rue Rivoli, and wore diamonds of conspicuous lustre.

How did it happen then, that the Prefect of Police saw fit to suspect Monsieur and Madame de Lassa, and detailed Paul Delessert, one of the most *rusé* inspectors of the force, to "pipe" him? The fact is, the insignificant man with the splendid wife was a very mysterious personage, and it is the habit of the police to imagine that mystery always hides either the conspirator, the adventurer, or the charlatan. The conclusion to which the Prefect had come in regard to M. de Lassa was **[64]** that he was an adventurer and charlatan too. Certainly a successful one, then, for he was singularly unobtrusive and had in no way trumpeted the wonders which it was his mission to perform, yet in a few weeks after he had established himself in Paris the *salon* of M. de Lassa was the rage, and the number of persons who paid the fee of 100 francs for a single peep into his magic crystal, and a single message by his spiritual telegraph, was really astonishing. The secret of this was that M. de Lassa was a conjurer and deceiver, whose pretensions were omniscient and whose predictions always came true.

Delessert did not find it very difficult to get an introduction and admission to De Lassa's *salon*. The receptions occurred every other day— two hours in the forenoon, three hours in the evening. It was evening when Inspector Delessert called in his assumed character of M. Flabry, *virtuoso* in jewels and a convert to Spiritualism. He found the handsome parlours brilliantly lighted, and a charming assemblage gathered of well-pleased guests, who did not at all seem to have come to learn their fortunes or fates, while contributing to the income of their host, but rather to be there out of complaisance to his virtues and gifts.

Mme. de Lassa performed upon the piano or conversed from group to group in a way that seemed to be delightful, while M. de Lassa walked about or sat in his insignificant, unconcerned way, saying a word now and then, but seeming to shun everything that was conspicuous. Servants handed about refreshments, ices, cordials, wines, etc. and Delessert could have fancied himself to have dropped in upon a quite modest evening entertainment, altogether *en règle*, but for one or two noticeable circumstances which his observant eyes quickly took in.

Except when their host or hostess was within hearing the guests conversed together in low tones, rather mysteriously, and with not quite so much laughter as is usual on such occasions. At intervals a very tall and dignified footman would come to a guest, and, with a profound

bow, present him a card on a silver salver. The guest would then go out, preceded by the solemn servant, but when he or she returned to the *salon*—some did not return at all—they invariably wore a dazed or puzzled look, were confused, astonished, frightened, or amused. All this was so unmistakably genuine, and De Lassa and his wife seemed so unconcerned amidst it all, not to say distinct from it all, that Delessert could not avoid being forcibly struck and considerably puzzled.

Two or three little incidents, which came under Delessert's own **[65]** immediate observation, will suffice to make plain the character of the impressions made upon those present. A couple of gentlemen, both young, both of good social condition, and evidently very intimate friends, were conversing together and *tutoying* one another at a great rate, when the dignified footman summoned Alphonse. He laughed gaily, "Tarry a moment, *cher* Auguste" said he, "and thou shalt know all the particulars of this wonderful fortune!" "*Eh bien*!" A minute had scarcely elapsed when Alphonse returned to the salon. His face was white and bore an appearance of concentrated rage that was frightful to witness. He came straight to Auguste, his eyes flashing, and bending his face toward his friend, who changed colour and recoiled, he hissed out: "Monsieur Lefèbure, *vous êtes Un láche!*" Very well, Monsieur Meuner," responded Auguste, in the same low tone, "tomorrow morning at six o'clock!" "It is settled, false friend, execrable traitor! *A la mort*!" rejoined Alphonse, walking off. "*Cela va sans dire!*" muttered Auguste, going towards the hat-room.

A diplomatist of distinction, representative at Paris of a neighbouring state, an elderly gentleman of superb *aplomb* and most commanding appearance, was summoned to the oracle by the bowing footman. After being absent about five minutes he returned, and immediately made his way through the press to M. de Lassa, who was standing not far from the fireplace, with his hands in his pockets and a look of utmost indifference upon his face. Delessert standing near, watched the interview with eager interest.

"I am exceedingly sorry," said General Von, "to have to absent myself so soon from your interesting salon, M. de Lassa, but the result of my *séance* convinces me that my dispatches have been tampered with." "I am sorry," responded M. de Lassa, with an air of languid but courteous interest; "I hope you may be able to discover which of your servants has been unfaithful." "I am going to do that now," said the General, adding, in significant tones, "I shall see that both he and his accomplices do not escape severe punishment." "That is the only course to pursue, Monsieur le Comte." The ambassador stared, bowed, and took his leave with a bewilderment in his face that was beyond the power of his tact to control.

In the course of the evening M. de Lassa went carelessly to the piano, and, after some indifferent vague preluding, played a remarkably effective piece of music, in which the turbulent life and buoyancy of bacchanalian strains melted gently, almost imperceptibly away, into a **[66]** sobbing wail of regret, and languor, and weariness, and despair. It was beautifully rendered, and made a great impression upon the guests, one of whom, a lady, cried, "How lovely, how sad! Did you compose that yourself, M. de Lassa?" He looked towards her absently for an instant, Then replied: "I? Oh, no! That is merely a reminiscence, madame." "Do you know who did compose it, M. de Lassa?" enquired a *virtuoso* present. "I believe it was originally written by Ptolemy Auletes, the father of Cleopatra," said M. de Lassa, in his indifferent musing way; "but not in its present form. It has been twice re-written to my knowledge; still, the air is substantially the same." "From whom did you get it, M. de Lassa, if I may ask?" persisted the gentleman. "Certainly, certainly! The last time I heard it played was by Sebastian Bach; but that was Palestrina's—the present—version. I think I prefer that of Guido of Arezzo—it is ruder, but has more force. I got the air from Guido himself." "You — from — Guido!" cried the astonished gentleman. "Yes, monsieur," answered De Lassa, rising from the piano with his usual indifferent air. "*Mon Dieu*!" cried the *virtuoso*, putting his hand to his head after the manner of Mr. Twemlow, "*Mon Dieu!* that

was in Anno Domni 1022." "A little later than that—July, 1031. if I remember rightly," courteously corrected M. de Lassa. At this moment the tall footman bowed before M. Delessert, and presented the salver containing the card. Delessert took it and read:

"*On vous accorde trente-cinq secondes, M. Flabry, tout au plus!*" Delessert followed; the footman opened the door of another room and bowed again, signifying that Delessert was to enter. "Ask no questions," he said briefly; "*Sidi is mute*." Delessert entered the room and the door closed behind him. It was a small room, with a strong smell of frankincense pervading it; the walls were covered completely with red hangings that concealed the windows, and the floor was felted with a thick carpet. Opposite the door, at the upper end of the room near the ceiling was the face of a large clock, under it, each lighted by tall wax candles, were two small tables, containing, the one an apparatus very like the common registering telegraph instrument, the other a crystal globe about twenty inches in diameter, set upon an exquisitely wrought tripod of gold and bronze intermingled. By the side of the door stood a man jet black in colour, wearing a white turban and burnous, and having a sort of wand of silver in one hand. With the other he took Delessert by the right arm above the elbow, and led him quickly up the **[67]** room. He pointed to the clock, and it struck an alarm; he pointed to the crystal. Delessert bent over, looked into it, and saw—a facsimile of his own sleeping-room, everything photographed exactly. Sidi did not give him time to exclaim, but still holding him by the arm, took him to the other table. The telegraph-like instrument began to click click. Sidi opened the drawer, drew out a slip of paper, crammed it into Delessert's hand, and pointed to the clock, which struck again. The thirty-five seconds were expired. Sidi, still retaining hold of Delessert's arm, pointed to the door and led him towards it. The door opened, Sidi pushed him out, the door closed, the tall footman stood there bowing—the interview with the oracle is over. Delessert glanced at the piece of paper in his hand. It was a printed scrap, capital letters, and read simply: "To M. Paul Delessert: The policeman is always welcome, the spy is always in danger!"

Delessert was dumbfounded a moment to find his disguise detected, but the words of the tall footman, "This way if you please, M. Flabry," brought him to his senses. Setting his lips, he returned to the salon, and without delay sought M. de Lassa. "Do you know the contents of this?" asked he, showing the message. "I know everything, M. Delessert," answered De Lassa, in his careless way. "Then perhaps you are aware that I mean to expose a charlatan, and unmask a hypocrite, or perish in the attempt?" said Delessert. "*Cela m'est égal, monsieur*," replied De Lassa. "You accept my challenge then?" "Oh! it is a defiance, then?" replied De Lassa, letting his eye rest a moment upon Delessert, "*mais oui, je l'accepte!*" And thereupon Delessert departed.

Delessert now set to work, aided by all the forces the Prefect of Police could bring to bear, to detect and expose this consummate sorcerer, whom the ruder processes of our ancestors would easily have disposed of—by combustion. Persistent enquiry satisfied Delessert that the man was neither a Hungarian nor was named De Lassa; that no matter how far back his power of "reminiscence" might extend, in his present and immediate form he had been born in this unregenerate world in the toy-making city of Nuremburg; that he was noted in boyhood for his great turn for ingenious manufactures, but was very wild, and a *mauvais sujet*. In his sixteenth year he escaped to Geneva and apprenticed himself to a maker of watches and instruments. Here he had been seen by the celebrated Robert Houdin, the *prestidigitateur*. Houdin recognizing the lad's talents, and being himself a maker of ingenious automata, had taken him off to Paris and employed him in **[68]** his own workshops, as well as for an assistant in the public performances of his amusing and curious *diablerie*. After staying with Houdin some years, Pflock Haslich (which was De Lassa's right name) had gone East in the suite of a Turkish Pasha, and after many years' roving, in lands where he

could not be traced under a cloud of pseudonyms, had finally turned up in Venice, and come thence to Paris.

Delessert next turned his attention to Mme de Lassa. It was more difficult to get a clue by means of which to know her past life; but it was necessary in order to understand enough about Haslich. At last, through an accident, it became probable that Mme. Aimee was identical with a certain Mme. Schlaff, who had been rather conspicuous among the *demi-monde* of Buda. Delessert posted off to that ancient city, and thence went into the wilds of Transylvania to Mengyco. On his return as soon as he reached the telegraph and civilization, he telegraphed the Prefect from Kardszag: “Don't lose sight of my man, nor let him leave Paris. I will run him in for you two days after I get back.”

It happened that on the day of Delessert’s return to Paris the Prefect was absent, being with the Emperor at Cherbourg. He came back on the fourth day, just twenty-four hours after the announcement of Delessert’s death. That happened, as near as could be gathered, in this wise: The night after Delessert’s return he was present at De Lassa’s salon with a ticket of admittance to a *séance*. He was very completely disguised as a decrepit old man, and fancied that it was impossible for any one to detect him. Nevertheless, when he was taken into the room, and looked into the crystal, he was utterly horror stricken to see there a picture of himself, lying face down and senseless upon the side-walk of a street; and the message he received read thus:

“What you have seen will be, Delessert, in three days. Prepare!” The detective, unspeakably shocked, retired from the house at once and sought his own lodgings.

In the morning he came to the office in a state of extreme dejection. He was completely unnerved. In relating to a brother inspector what had occurred, he said: “That man can do what he promises, I am doomed!”

He said that he thought he could make a complete case out against Haslich *alias* De Lassa, but could not do so without seeing the Prefect and getting instructions. He would tell nothing in regard to his discoveries in Buda and in Transylvania—said he was not at liberty to do so—and repeatedly exclaimed: “Oh! if M. le Préfet were only here!” **[69]** He was told to go to the Prefect at Cherbourg, but refused upon the ground that his presence was needed in Paris. He time and again averred his conviction that he was a doomed man, and showed himself both vacillating and irresolute in his conduct, and extremely nervous. He was told that he was perfectly safe, since De Lassa and all his household were under constant surveillance; to which he replied, “You do not know the man.” An inspector was detailed to accompany Delessert, never to lose sight of him night and day, and guard him carefully; and proper precautions were taken in regard to his food and drink, while the guards watching De Lassa were doubled.

On the morning of the third day, Delessert, who had been staying chiefly indoors, avowed his determination to go at once and telegraph to M. le Prefet to return immediately. With this intention he and his brother officer started out. Just as they got to the corner of the Rue de Lanery and the Boulevard, Delessert stopped suddenly and put his hand to his forehead.

“My God!” he cried, “the crystal! the picture!” and fell prone upon his face, insensible. He was taken at once to a hospital, but only lingered a few hours, never regaining his consciousness. Under instruction from the authorities, a most careful, minute, and thorough autopsy was made of Delessert’s body by several distinguished surgeons, whose unanimous opinion was, that the cause of his death was apoplexy, due to fatigue and nervous excitement.

As soon as Delessert was sent to the hospital, his brother inspector hurried to the Central Office, and De Lassa, together with his wife and everyone connected with the establishment, were at once arrested. D Lassa smiled contemptuously as they took him away. “I knew you were coming; I prepared for it; you will be glad to release me again.”

It was quite true that De Lassa had prepared for them. When the house was searched it was found that every paper had been burned, the crystal globe was destroyed, and in the room of the seances was a great heap of delicate machinery broken into indistinguishable bits. "That cost me 200,000 francs," said De Lassa, pointing to the pile, "but it has been a good investment." The walls and floors were ripped out in several places, and the damage to the property was considerable. In prison neither De Lassa nor his associates made any revelations. The notion that they had something to do with Delessert's death was quickly dispelled, in a legal point of view, and all the party but De Lassa were released. He was still detained in prison, upon one pretext **[70]** or another, when one morning he was found hanging by a silk sash to the cornice of the room where he was confined—dead. The night before, it was afterwards discovered, Madame de Lassa had eloped with a tall footman, taking the Nubian Sidi with them. De Lassa's secrets died with him.

"It is an interesting story, that article of yours in to-day's *Scientist*. But is it a record of facts, or a tissue of the imagination? If true, why not state the source of it, in other words, specify your authority for it."

The above is not signed, but we would take the opportunity to say that the story, "An Unsolved Mystery," was published because we considered the main points of the narrative—the prophecies, and the singular death of the officer—to be psychic phenomena, that have been, and can be, again produced. Why quote "authorities"? The Scriptures tell us of the death of Ananias, under the stern rebuke from Peter; here we have a phenomenon of a similar nature. Ananias is supposed to have suffered instant death from fear. Few can realize this power governed by spiritual laws, but those who have trod the boundary line and know some few of the things that can he done, will see no great mystery in this, nor in the story published last week. We are not speaking in mystical tones. Ask the powerful mesmerist if there is danger that the subject may pass out of his control? — if he could will the spirit out, never to return? It is capable of demonstration that the mesmerist can act on a subject at a distance of many miles; and it is no less certain that the majority of mesmerists know little or nothing of the laws that govern their powers. It may be a pleasant dream to attempt to conceive of the beauties of the spirit-world; but the time can be spent more profitably in a study of the spirit itself, and it is not necessary that the subject for study should be in the spirit-world.

SPIRITUALISM IN RUSSIA

To the Editor of "The Spiritual Scientist."

[71] DEAR SIR, — In advices just received from St. Petersburg I am requested to translate and forward to *The Scientist* for publication the protest of the Hon. Alexander Aksakoff, Imperial Counsellor of State, against the course of the professors of the University respecting the Spiritualistic investigation. The document appears, in Russian, in the *Vedomostji*, the official journal of St. Petersburg.

This generous, high-minded, courageous gentleman has done the possible, and even the impossible, in order to open the spiritual eyes of those incurable moles who fear the daylight of truth as the burglar fears the policeman's bull's-eye.

The heartfelt thanks and gratitude of every Spiritualist ought to be forwarded to this noble defender of the cause, who regretted neither his time, trouble nor money to help the propagation of the truth.

H. P. BLAVATSKY.

New York, April 19th, 1876.[1]

---

[1] See Appendix, "A. Aksakoff's Protest."

SPIRITUALISM AND SPIRITUALISTS

[From *The Spiritual Scientist*, Jan. 6th, 1876.]

[72] DEAR SIR, — For the last three months one has hardly been able to open a number of *The Banner* or the other papers, without finding one or more proofs of the fecundity of the human imagination in the condition of hallucination. The Spiritualist camp is in an uproar, and the clans are gathering to fight imaginary foes. The tocsin is sounded; danger signals shoot, like flaming rockets, across the hitherto serene sky, and warning cries are uttered by vigilant sentries posted at the four corners of the "angel-girt world." The reverberations of this din resound even in the daily press. One would think that the Day of Judgment had come for American Spiritualism.

Why all this disturbance? Simply because two humble individuals have spoken a few wholesome truths. If the grand beast of the *Apocalypse* with its seven heads and the word "Blasphemy" written upon each, had appeared in heaven, there would hardly have been seen so much commotion there, as this; and there seems to be a concerted effort to cast out Col. Olcott and myself (coupled like a pair of Hermetic Siamese twins) as ominous to the superstitious as a comet with a fiery tail, and the precursor of war, plagues and other calamities. They seem to think that if they do not crush us, we will destroy Spiritualism.

I have no time to waste, and what I now write is not intended for the benefit of such persons as these—whose soap-bubbles, however pretty, are sure to burst of themselves—but to set myself right with many most estimable Spiritualists for whom I feel a sincere regard.

If the spiritual press of America were conducted upon a principle of doing even justice to all, I would send your contemporaries copies of this letter, but their course in the past has made me—whether rightly or not—feel as if no redress could be had outside of your columns. I shall be only too glad if their treatment, in this case, gives me cause to change my opinion that they, and their slandering theorists, are inspired [73] by the biblical devils who left Mary Magdalene and returned to the land of the "Sweet Bye-and-Bye."

To begin, I wish to unhook my name from that of Col. Olcott, if you please, and declare that, as he is not responsible for my views or actions, neither am I for his. He is bold enough and strong enough to defend himself under all circumstances, and has never allowed his adversaries to strike without knocking out two teeth to their one. If our views on Spiritualism are in some degree identical, and our work in the Theosophical Society pursued in common, we are, notwithstanding, two very distinct entities and mean to remain such. I highly esteem Col. Olcott, as everyone does who knows him. He is a gentle man; but what is more in my eyes, he is an honest and true man, and an unselfish Spiritualist, in the proper sense of that word. If he now sees Spiritualism in another light than orthodox Spiritualists would prefer, they themselves are only to blame. He strikes at the rotten places of their philosophy, and they do all they can to cover up the ulcers instead of trying to cure them. He is one of the truest and most unselfish friends that the cause has to-day in America, and yet he is treated with an intolerance that could hardly be expected of any body above the level of the rabid Moodys and Sankeys. Surely, facts speak for themselves; and a faith so pure, angelic and unadulterated as American Spiritualism is claimed to be, can have nothing to fear from heresiarchs. A house built on the rock stands unshaken by any storm. If the New Lutheran Church can prove all its "controls, guides and visitors from behind the shining river" to be disembodied spirits, why all this row? That's just where the trouble lies; they cannot prove it. They have tasted these fruits of Paradise, and while finding some of them sweet and refreshing because gathered and brought by real angel friends, so many others have proved sour and rotten at the core, that to escape an incurable dyspepsia, many of the best and most sincere Spiritualists have left the communion without asking for a letter of dismissal.

This is not Spiritualism; it is, as I say, a New Lutheran Church, and really, though the late oracle of *The Banner of Light* was evidently a pure and true woman—for the breath of calumny, this raging demon of America, has never been able to soil her reputation—and though certainly she was a wonderful medium, still I don't see why a Spiritualist should be ostracized, only because after having given up St. Paul, he or she does not strictly adhere to the doctrines of St. Conant.

[74] The last number of *The Banner* contained a letter from a Mr. Saxon, criticizing some expressions in a recent letter of Col. Olcott to the *New, York Sun*, in defence of the Eddys. The only part which concerned me is this:

> Surely some magician, with his or her Kabalistic "Presto! Change!" has worked sudden and singular revolutions in the mind of this disciple of Occultism, this gentleman who "is" and "is not" a Spiritualist.

As I am the only Kabalist in America, I cannot be mistaken as to the author's meaning; so I cheerfully pick up the glove. While I am not responsible for the changes in the barometer of Col. Olcott's spirituality (which I notice usually presage a storm), I am for the following facts: Since I left Chittenden, I have constantly and fearlessly maintained against everyone, beginning with Dr. Beard, that their apparitions are genuine and powerful. Whether they are "spirits of hell or goblins damned" is a question quite separate from that of their mediumship. Col. Olcott will not deny that when we met at Chittenden for the first time, and afterwards—and that more than once—when he expressed suspicions about the genuineness of Mayflower and George Dix, the spirits of Horatio's dark *séances*, I insisted that, so far as I could judge, they were genuine phenomena. He will also no doubt admit, since he is an eminently truthful man, that when the ungrateful behaviour of the Eddys—toward whom every visitor at the homestead will testify that he was kinder than a brother—had made him ready to express his indignation, I interfered on their behalf, and begged that he would never confound mediums with other people as to their responsibility. Mediums have tried to shake my opinions of the Eddy boys, offering in two cases that I can recall to go to Chittenden with me and expose the fraud. I acted the same with them that I did with the Colonel. Mediums have tried likewise to convince me that Mr. Crookes' Katie King was but Miss F. Cooke walking about, while a wax bust, fabricated in her likeness and covered with her clothes, lay in the cabinet representing her as entranced. Other mediums, regarding me as a fanatical Spiritualist, who would even be ready to connive at fraud rather than see the cause hurt by an exposure, have let, or pretended to let, me into the secrets of the mediumship of their fellow mediums, and sometimes incautiously into their own.

My experience shows that the worst enemies of mediums are mediums. Not content with slandering each other, they assail and. traduce their warmest and most unselfish friends. **[75]** Whatever objection anyone may have to me on account of country, religion, occult study, rudeness of speech, cigarette-smoking, or any other peculiarity, my record in connection with Spiritualism for long years does not show me as making money by it, or gaining any other advantage, direct or indirect. On the contrary, those who have met me in all parts of the world (which I have circumnavigated three times), will testify that I have given thousands of dollars, imperilled my life, defied the Catholic Church—where it required more courage to do so than the Spiritualists seem to show about encountering elementaries—and in camp and court, on the sea, in the desert, in civilized and savage countries, I have been from first to last the friend and champion of mediums. I have done more. I have often taken the last dollar out of my pocket, and even necessary clothes off my back, to relieve their necessities.

And how do you think I have been rewarded? By honours, emoluments, and social position? Have I charged a fee for imparting to the public or individuals what little knowledge I have gathered in my travels and studies? Let those who have patronized our principal mediums answer.

I have been slandered in the most shameful way, and the most unblushing lies circulated about my character and antecedents by the very mediums whom I have been defending at the risk of being taken for their confederate, when their tricks have been detected. What has happened in American cities is no worse nor different from what has befallen me in Europe, Asia and Africa. I have been injured temporarily in the eyes of good and pure men and women by the libels of mediums whom I never saw, and who never were in the same city with me at the same time; of mediums who made me the heroine of shameful histories whose action was alleged to have occurred when I was in another part of the world, far away from the face of a white man. Ingratitude and injustice have been my portion since I had first to do with spiritual mediums. I have met here with a few exceptions, but very, very few.

Now, what do you suppose has sustained me throughout? Do you imagine that I could not see the disgusting frauds mixed up with the most divine genuine manifestations? Could I, having nothing to gain in money, power or any other consideration, have been content to pass through all these dangers, suffer all this abuse, and receive all these injurious insults, if I saw nothing in Spiritualism but what these critics **[76]** of Col. Olcott and myself can see? Would the prospect of an eternity, passed in the angel-girt world, in company with unwashed Indian guides and military controls, with Aunt Sallies and Prof. Websters, have been inducement enough? No; I would prefer annihilation to such a prospect. It was because I knew that through the same golden gates which swung open to admit the elementary and those unprogressed human spirits who are worse, if anything, than they, have often passed the real and purified forms of the departed and blessed ones. Because, knowing the nature of these spirits and the laws of mediumistic control, I have never been willing to hold my calumniators responsible for the great evil they did, when they were often simply the unfortunate victims of obsession by unprogressed spirits. Who can blame me for not wishing to associate with or receive instruction from spirits who, if not far worse, were no better nor wiser than I? Is a man entitled to respect and veneration simply because his body is rotting under ground, like that of a dog? To me the grand object of my life was attained and the immortality of our spirit demonstrated. Why should I turn necromancer and evoke the dead, who could neither teach me nor make me better than I was? It is a more dangerous thing to play with the mysteries of life and death than most Spiritualists imagine.

Let them thank God for the great proof of immortality afforded them in this century of unbelief and materialism; and, if divine Providence has put them on the right path, let them pursue it by all means, but not stop to pass their time in dangerous talk indiscriminately with every one from the other side. The land of spirits, the Summer Land, as they call it here, is a *terra incognita*; no believer will deny it; it is vastly more unknown to every Spiritualist, as regards its various inhabitants, than a trackless virgin forest of Central Africa. And who can blame the pioneer settler if he hesitates to open his door to a knock, before assuring himself whether the visitor be man or beast?

Thus, just because of all that I have said above I proclaim myself a true Spiritualist, because my belief is built upon a firm ground, and that no exposure of mediums, no social scandal affecting them or others, no materialistic deductions of exact science, or sneers and denunciations of scientists, can shake it. The truth is coming slowly to light and I shall do my best to hasten its advent. I will breast the current of popular prejudice and ignorance. I am prepared to endure **[77]** slander, foul insinuations and insult in the future as I have in the past. Already one spiritual editor, to most effectually demonstrate his spirituality, has called me a witch. I have survived, and hope to do so if two or two-score more should do the same; but whether I ride the air to attend my Sabbath or not, one thing is certain: I will not ruin myself to buy broomsticks upon which to chase after every lie set afloat by editors or mediums.

H. P. BLAVATSKY.

WHAT IS OCCULTISM?

[From *The Spiritual Scientist*.]

[78] I BELIEVE Occultism to be essentially a reincarnation of ancient paganism, a revivification of the Pythagorean philosophy; not the senseless ceremonies and spiritless forms of those ancient religions, but the Spirit of the Truth which animated those grand old systems which held the world spell-bound in awe and reverence long after the spirit had departed, and nothing was left but the dead, decaying body.

Occultism asserts the eternal individuality of the soul, the imperishable force which is the cause and sustaining power of all organization, that death is only the casting off of a worn-out garment in order to procure a new and better one.

So death, so-called, can but the form deface,
The immortal soul flies out in empty space,
To seek her fortune in another place.

Occultism, in its efforts to penetrate the arcana of dynamic forces and primordial power, sees in all things a unity, an unbroken chain extending from the lowest organic form to the highest, and concludes that this unity is based upon a uniformly ascending scale of organic forms of being, the Jacob's ladder of spiritual organic experience, up which every soul must travel before it can again sing praises before the face of its Father. It perceives a duality in all things, a physical and spiritual nature, closely interwoven in each other's embrace, interdependent upon each other, and yet independent of each other. And as there is in spirit-life a central individuality, the soul, so there is in the physical, the atom, each eternal, unchangeable and self-existent. These centres, physical and spiritual, are surrounded by their own respective atmospheres, the intersphering of which results in aggregation and organization. This idea is not limited to terrestrial life, but is extended to worlds and systems of worlds.

Physical existence is subservient to the spiritual, and all physical **[79]** improvement and progress are only the auxiliaries of spiritual progress, without which there could be no physical progress. Physical organic progress is effected through hereditary transmission; spiritual organic progress by transmigration.

Occultism has divided spiritual progress into three divisions—the elementary, which corresponds with the lower organizations; the astral, which relates to the human; and the celestial, which is divine. "Elementary spirits," whether they belong to "earth, water, air or fire," are spirits not yet human, but attracted to the human by certain congenialities. As many physical diseases are due to the presence of parasites, attracted or produced by uncleanness and other causes, so parasitic spirits are attracted by immorality or spiritual uncleanness, thereby inducing spiritual diseases and consequent physical ailments. They who live on the animal plane must attract spirits of that plane, who seek for borrowed embodiments where the most congeniality exists in the highest form.

Thus the ancient doctrine of obsession challenges recognition, and the exorcism of devils is as legitimate as the expelling of a tape-worm, or the curing of the itch. It was also believed that these spiritual beings sustained their spiritual existence by certain emanations from physical bodies, especially when newly slain; thus in sacrificial offerings the priests received the physical part, and the Gods the spiritual, they being content with a "sweet-smelling savour." It was further thought that wars were instigated by these demons, so that they might feast on the slain.

But vegetable food also held a place in spiritual estimation, for incense and fumigations were powerful instruments in the hands of the expert magician.

Above the elementary spheres were the seven planetary spheres, and as the elementary spheres were the means of progress for the lower animals, so were the planetary spheres the means of progress for spirits advanced from the elementary—for human spirits. The human

spirit at death went to its associative star, till ready for a new incarnation, and its birth partook of the nature of the planet whence it came, and whose rays illumined the ascendant—the central idea of astrology. When the lessons of a planetary sphere were fully mastered, the spirit rose to the next sphere to proceed as before. The character of these spheres corresponded to the "seven ages of man." But not always did the spirit return to the astral spheres. Suicides; those from whom life had been **[80]** suddenly taken before fully ripe; those whose affections were inordinately attached to earthly things, etc., were held to the earth till certain conditions were fulfilled, and some whose lives had fitted them for such disposal were remanded to the elementary spheres, to be incarnated as lower animals, corresponding to the nature of their lives. Such were the perturbed spirits who sometimes disturbed the peace of sensitive mortals in the days gone by—perhaps now.

Transcending the planetary spheres were the three divine spheres where the process of apotheosis took place, where the spirit progressed till it reached the fulness of the Godhead bodily. From these spheres were appointed the Guardians of the inferior spheres, the Messengers of God, ministering spirits, sent to minister to them who shall receive the inheritance of salvation.

Such is a brief outline of spiritual Occult philosophy; it may seem to be inconsistent with the ideas of modern Spiritualism, yet even Spiritualism has not altogether lost sight of the seven spheres and other peculiarities of the ancient astro-spiritual faith; and as knowledge is acquired and experience gained, a better understanding of both ancient and modern mysticism will bring them nearer together and show a consistency and mutual agreement which has never been disturbed—only obscured—by human ignorance and presumption.

But Occultism has a physical aspect which I cannot afford to pass by. Man is a fourfold being.

Four things of man there are: spirit, soul, ghost, flesh;
Four places these four keep and do possess.
The earth covers flesh, the ghost hovers o'er the grave,
Orcus hath the soul, the stars the spirit crave.

When the spirit leaves the body, and is properly prepared for the stellar spheres, these are retained in the mortal remains; and the shade, which is no part of the spirit or the true man or woman, may still counterfeit them, make revelations of the past, in fact reveal more of its sensual history, and prove sensual identity better than the spirit itself could do, seeing it knows only spiritual things. The sciomancy of the past bears the same relation to modern psychometry that ancient Magic does to modern Spiritualism. Thus in haunted houses, in graveyards and places where deeds of violence have occurred, sensitives see the drama reacted which transpired long ago, the spirit being no accessory thereto.

The spirit cannot even communicate unless through the **[81]** interblending of physical and spiritual auræ and only by coming *en rapport* with physical things can it know anything of them; and thus mediums are as necessary on the other side as on this; through which mediums, Guardian Spirits, we may gain a nearer apprehension of spiritual truths, if we live for them.

BUDDHA OF CALIFORNIA.[1]

[1] We cannot say positively that this is H. P. B. 's, but it is either written by her, or under her inspiration.

A WARNING TO MEDIUMS

[From *The Banner of Light*, May 13th 1876.]

[82] DEAR SIR, — I take the earliest opportunity to warn mediums generally—but particularly American mediums—that a plot against the cause has been hatched in St. Petersburg. The particulars have just been received by tile from one of my foreign correspondents, and may be relied upon as authentic.

It is now commonly known that Prof. Wagner, the geologist, has boldly come out as a champion for mediumistic phenomena. Since he witnessed the wonderful manifestations of Bredif, the French medium, he has issued several pamphlets, reviewed at great length in Col. Olcott's *People from the Other World*, and excited and defied the anger of all the scientific pyschophobists of the Imperial University. Fancy a herd of mad bulls rushing at the red flag of a *picador*, and you will have some idea of the effect of Wagner's Olcott-pamphlet upon his colleagues.

Chief among them is the chairman of the scientific Commission which has just exploded with a report of what they did not see at *séances* never held! Goaded to fury by the defence of Spiritualism, which they had intended to quietly butcher, this individual suddenly took the determination to come to America, and is now probably on his way. Like a Samson of science, he expects to tie our foxes of mediums together by the tails, set fire to them, and turn them into the corn of those Philistines, Wagner and Butlerow.

Let me give mediums a bit of friendly caution. If this Russian Professor should turn up at a *séance*, keep a sharp eye upon him, and let everyone do the same; give him no private *séances* at which there is not present at least one truthful and impartial Spiritualist. Some scientists are not to be trusted. My correspondent writes that the Professor—

> Goes to America to create a great scandal, burst up Spiritualism, and turn the laugh on P. Wagner, Aksakoff and Butlerow.

[83] The plot is very ingeniously contrived: he is coming here under the pretext of the Centennial, and will attract as little attention as possible among the mediums.

But, Mr. Editor, what if he should meet the fate of Hare and become a Spiritualist! What wailing would there not be in the Society of Physical Sciences! I shudder at the mortification which would await my poor countrymen.

But another distinguished Russian scientist is also coming, for whom I bespeak a very different reception. Prof. Kittara, the greatest technologist of Russia and a member of the Emperor's Privy Council, is really sent by the government to the Centennial. He is deeply interested in Spiritualism, very anxious to investigate it, and will bring the proper credentials from Mr. Aksakoff. The latter gentleman writes me that every civility and attention should be shown Prof. Kittara, as his report, if favourable, will have a tremendous influence upon public opinion.

The unfairness of the University Commission has, it seems, produced a reaction. I translate the following from a paper which Mr. Aksakoff has sent me, the St. Petersburg *Berjeveya viedomostji (Exchange Reports):*

> We hear that the Commission for the investigation of mediumism, which was formed by the Society of Physical Sciences attached to the University, is preparing to issue a report of its labours [? !]. It will appear as an appendix to the monthly periodical of the Chemical and Physical Societies. Meanwhile another Commission is being formed, but this time its members will not be supplied from the Physical Science Society, but from the Medical Society. Nevertheless, several members of the former will be invited to join, as well as the friends of mediumism, and others who would be able to offer important suggestions *pro* or *con*. We hear that the formation of this new Commission is warmly advocated, its necessity having been shown in the breach of faith by the Physical Science Society, its failure to hold the promised forty *séances*, its premature adoption of unfair conclusions, and the strong prejudices of the members.

Let us hope that this new organization may prove more honourable than its predecessor (peace to its ashes!). H. P. BLAVATSKY.

(NEW) YORK AGAINST LANKESTER

A NEW WAR OF THE ROSES.

[From *The Banner of Light*, Oct. 24th, 1876]

[84] DESPITE the constant recurrence of new discoveries by modern men of science, an exaggerated respect for authority and an established routine among the educated class retard the progress of true knowledge. Facts which, if observed, tested, classified and appreciated, would be of inestimable importance to science, are summarily cast into the despised limbo of supernaturalism. To these conservatives the experience of the past serves neither as an example nor a warning. The overturning of a thousand cherished theories finds our modern philosopher as unprepared for each new scientific revelation as though his predecessor had been infallible from time immemorial.

The protoplasmist should, at least, in modesty remember that his past is one vast cemetery of dead theories; a desolate potter's field wherein exploded hypotheses lie, in ignoble oblivion, like so many executed malefactors, whose names cannot be pronounced by the next of kin without a blush.

The nineteenth century is essentially the age of demolition. True, science takes just pride in many revolutionary discoveries and claims to have immortalized the epoch by forcing from Dame Nature some of her most important secrets. But for every inch she illumines of the narrow and circular path within whose limits she has hitherto trodden, what unexplored boundless stretches have been left behind? The worst is that science has not simply withheld her light from these regions that seem dark (but are not), but her votaries try their best to quench the lights of other people under the pretext that they are not authorities, and their friendly beacons are but "will-o'-the-wisps." Prejudice and preconceived ideas have entered the public brain, and, cancer-like, are eating it to the core. Spiritualism—or, if some for whom the word has become so unpopular prefer it, the universe of **[85]** spirit—is left to fight out its battle with the world of matter, and the crisis is at hand.

Half-thinkers, and aping, would-be philosophers—in short, that class which is unable to penetrate events any deeper than their crust, and which measures every clay's occurrences by its present aspect, unmindful of the past and careless of the future—heartily rejoice over the latest rebuff given to phenomenalism in the Lankester-Donkin offensive and defensive alliance, and the pretended exposure of Slade. In this hour of would—be Lancastrian triumph, a change should be made in English heraldic crests. The Lancasters were always given to creating dissensions and provoking strife among peaceable folk. From ancient York the War of the Roses is now transferred to Middle sex, and Lankester (whose name is a corruption), instead of uniting himself with the hereditary foe, has joined his idols with those of Donkin (whose name is evidently also a corruption). As the hero of the hour is not a knight, but a zoologist deeply versed in the science to which lie devotes Ins talents, why not compliment his ally by quartering the red rose of Lancaster with the downy thistle so delicately appreciated by a certain prophetic quadruped, who seeks for it by the wayside? Really, Mr. Editor, when Mr. Lankester tells us that all those who believe in Dr. Slade's phenomena 'are lost to reason," we must accord to biblical animals a decided precedence over modern ones. The ass of Balaam had at least the faculty of perceiving spirits, while some of those who bray in our academies and hospitals show no evidence of its possession. Sad degeneration of species!

Such persons as these bound all spiritual phenomena in Nature by the fortunes and mishaps of mediums; each new favourite, they think, must of necessity pull down in his fall an unscientific hypothetical "Unseen Universe," as the tumbling red dragon of the *Apocalypse* drew with his tail the third part of the stars of heaven. Poor blind moles! They perceive not that by inveighing against the "craze" of such phenomenalists as Wallace, Crookes, Wagner

and Thury, they only help the spread of *true* Spiritualism. We millions of lunatics really ought to address a vote of thanks to the "dishevelled" Beards who make supererogatory efforts to appear as stupid clodpoles to deceive the Eddys, and to Lankesters simulating "astonishment and intense interest," the better to cheat Dr. Shade. More than any advocates of phenomenalism, they bring its marvels into public notice by their pyrotechnic exposures. **[86]** As one entrusted by the Russian Committee with the delicate task of selecting a medium for the coming St. Petersburg experiments, and as an officer of the Theosophical Society, which put Dr. Slade's powers to the test in a long series of seances, I pronounce him not only a genuine medium, but one of the best and least fraudulent mediums ever developed. From personal experience I can not only testify to the genuineness of his slate-writing, but also to that of the materializations which occur in his presence. A shawl thrown over a chair (which I was invited to place *wherever I chose*) is all the cabinet he exacts, and his apparitions immediately appear, and that in gas—light.

No one will charge *me* with a superfluous confidence in the personality of material apparitions, or a superabundance of love for them; but honour and truth compel me to affirm that those who appeared to me in Slade's presence were real phantoms, and not "made up" confederates or dolls. They were evanescent and filmy, and the only ones I have seen in America which have reminded me of those that the Adepts of India evoke. Like the latter, they formed and dissolved before my eyes, their substance rising mist-like from the floor, and gradually condensing. Their eyes moved and their lips smiled; but as they stood near me their forms were so transparent that through them I could see the objects in the room. These I call *genuine spiritual* substances, whereas the opaque ones that I have seen else where were nothing but animated forms of matter—whatever they be—with sweating hands and a peculiar odour, which I am not called upon to define at this time.

Everyone knows that Dr. Slade is not acquainted with foreign languages, and yet at our first *séance*, three years ago, on the day after my arrival in New York, where no one knew me, I received upon his slate a long communication in Russian. I had purposely avoided giving either to Dr. Slade or his partner, Mr. Simmons, any clue to my nationality, and while, from my accent, they would of course have detected that I was not an American, they could not possibly have known from what country I came. I fancy that if Dr. Lankester had allowed Slade to write on both knees and both elbows successively or simultaneously, the poor man would not have been able to turn out Russian messages by trick and device.

In reading the accounts in the London papers, it has struck me as very remarkable that this "vagrant" medium, after baffling such a host of *savants*, would have fallen so easy a victim to the *zoölogico-osteological* **[87]** brace of scientific detectives. Fraud, that neither the "psychic" Sergeant Cox, nor the "unconsciously cerebrating" Carpenter, nor the wise Wallace, nor the experienced M.A. (Oxon.), nor the cautious Lord Rayleigh—who, mistrusting his own acuteness, employed a professional juggler to attend the *séance* with him—nor Dr. Carter Blake, nor a host of other competent observers could detect, was seen by the eagle eyes of the Lankester-Donkin *Gemini* at a single glance. There has been nothing like it since Beard, of electro-hay fever and Eddy fame, denounced the faculty of Yale for a set of asses, because they would not accept his divinely-inspired revelation of the secret of mind-reading, and pitied the imbecility of that "amiable idiot," Col. Olcott, for trusting his own two—months' observation of the Eddy phenomena in preference to the electric doctor's single *séance* of an hour.

I am an American citizen in embryo, Mr. Editor, and I cannot hope that the English magistrates of Bow Street will listen to a voice that comes from a city proverbially held in small esteem by British scientists. When Prof. Tyndall asks Prof. Youmans if the New York carpenters could make him a screen ten feet long for his Cooper Institute lectures, and whether it would be necessary to send to Boston for a cake of ice that he wished to use in the

experiments; and when Huxley evinces grateful surprise that a "foreigner" could express him self in your (our) language in such a way as to be so readily intelligible, "to all appearance," by a New York audience, and that those clever chaps—the New York reporters—could report him despite his accent, neither New York "spooks," nor I, can hope for a standing in a London court, when the defendant is prosecuted by English scientists. But, fortunately for Dr. Slade, British tribunals are not inspired by the Jesuits, and so Slade may escape the fate of Leymarie. He certainly will, if he is allowed to summon to the witness-stand his Owasso and other devoted "controls," to write their testimony inside a double state, furnished and held by the magistrate himself. This is Dr. Slade's golden hour; he will never have so good a chance to demonstrate the reality of phenomenal manifestations, and make Spiritualism triumph over scepticism; and we, who know the doctor's wonderful powers, are confident that he can do it, if he is assisted by those who in the past have accomplished so much through his instrumentality.

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society. New York, Oct. 8th, 1876.

HUXLEY AND SLADE

[From *The banner of Light*, Oct. 28th, 1876.]

[88] As I see the issue that has been raised by Dr. Hallock with Mr. Huxley, it suggests to me the comparison of two men looking at the same distant object through a telescope. The Doctor, having taken the usual precautions, brings the object within close range where it can he studied at one's leisure; but the naturalist, having forgotten to remove the cap, sees only the reflection of his own image.

Though the materialists may find it hard to answer even the brief criticisms of the Doctor, yet it appears that Mr. Huxley's New York lectures—as they present themselves to me in their naked desolation— suggest one paramount idea which Dr. Hallock has not touched upon. I need scarcely say to you, who must have read the report of these would-be iconoclastic lectures, that this idea is one of the "false pretences" of Modern Science. After all the flourish which attended his coming, all the expectations that had been aroused, all the secret apprehensions of the church and the anticipated triumph of the materialists, what did he teach us that was really *new* or so extremely suggestive? Nothing, positively nothing. Exclude a sight of his personality, the sound of his well-trained voice, the reflection of his scientific glory, and the result may be summed up thus: "Cr., Thomas H. Huxley, £1,000."

Of him it may be said, as it has been of other teachers before, that what he said that was new was not true; and that which was true was not new.

Without going into details, for the moment, it suffices to say that the materialistic theory of evolution is far from being demonstrated, while the thought that Mr. Huxley does *not* grasp—i.e., the *double* evolution of spirit and matter—is imparted under the form of various legends in the oldest parts of the *Rig Veda* (the *Aitareya Brâhmana*). Only these benighted Hindus, it seems, made the trifling improvement over Modern **[89]** Science, of hooking a First Cause on to the further end of the chain of evolution.

In the Chaturhotri Mantra (Book V of the *Aitareya Brâhmana*) the Goddess Eath (lyam), who is termed the Queen of the Serpents (Sârpa), for she is the mother of everything that moves (Sârpat), was in the beginning of time completely *bald*. She was nothing but *one round head*, which was soft to the touch, i.e., "a gelatinous mass." Being distressed at her baldness, she called for help to the great Vâyu, the Lord of the *airy* regions; she prayed him to teach her the Mantra (invocation or sacrificial prayer—a certain part of the Veda), which would confer on her the magical power of creating things (generation). He complied, and

then as soon as the Mantra was pronounced by her "in the proper metre" she found herself covered with hair (vegetation). She was now hard to the touch, for the *Lord of the air had breathed upon her*—the globe had cooled. She had become of a variegated or motley appearance, and suddenly acquired the power to produce out of herself every animate and inanimate form, and *to chance one form to another*.

Therefore in like manner [the sacred book] the man who has such a knowledge [the Mantras] obtains the faculty of assuming any shape or form he likes.

It will scarcely be said that this allegory is capable of more than one interpretation, viz., that the ancient Hindus, many centuries before the Christian era, taught the doctrine of evolution. Martin Haug, the Sanskrit scholar, asserts that the Vedas were already in existence from 2,000 to 2,200 B.C.

Thus, while the theory of evolution is nothing new, and may be considered a proven fact, the new ideas forced upon the public by Mr. Huxley are only undemonstrated hypotheses, and as such liable to be exploded the first fine day upon the discovery of some new fact. We find no admission of his, however, in Mr. Huxley's communications to the public; but the unproved theories are enunciated with as much boldness as though the were established scientific facts, corroborated by unerring laws of Nature. Notwithstanding this the world is asked to revere the great evolutionist, only because he stands under the shadow of a great name.

What is this but one of the many *false pretences* of the sciolists? And yet Huxley and his admirers charge the believers in the evolution of spirit with the same crime of false pretences, because, forsooth, our theories are as yet undemonstrated. Those who believe in Slade's **[90]** spirits-are "lost to reason," while those who can see embryonic man in Huxley's "gelatinous mass" are accepted as the progressive minds of the age. Slade is arraigned before the magistrate for taking $5 from Lankester, while Huxley triumphantly walks away with $5.000 of American gold in his pockets, which was paid him for imparting to us the mirific fact that man evolved from the hind toe of a pedactyl horse!

Now, arguing from the standpoint of strict justice, in what respect is a materialistic theorist any better than a spiritualistic one? And in what degree is the evolution of man—independent of divine and spiritual interference—better proven by the toe-bone of an extinct horse, than the evolution and survival of the human spirit by the writing upon a screwed-up slate by some unseen power or powers? And yet again, the soulless Huxley sails away laden with flowers like a fashionable corpse, conquering and to conquer in fresh fields of glory, while the poor medium is hauled before a police magistrate as a "vagrant and a swindler," without proof enough to sustain the charge before an unprejudiced tribunal.

There is good authority for the statement that psychological science is a debatable land upon which the modern physiologist hardly dares to venture. I deeply sympathize with the embarrassed student of the physical side of Nature. We all can readily understand how disagreeable it must be to a learned theorist, ever aspiring for the elevation of his hobby to the dignity of an accepted scientific truth, constantly to receive the lie direct from his remorseless and untiring antagonist— psychology. To see his cherished materialistic theories become every day more untenable, until they are reduced to the condition of mummies swathed in shrouds, self-woven and inscribed with a farrago of pet sophistries, is indeed hard. And in their self-satisfying logic, these sons of matter reject every testimony but their own: the divine entity of the Socratic *daimonion*, the ghost of Cæsar, and Cicero's *Divinum Quidam*, they explain by epilepsy; and the prophetic oracles of the Jewish *Bath-Kol* are set down as hereditary hysteria!

And now, supposing the great protoplasmist to have proved to the general satisfaction that the present horse is an effect of a gradual development from the *Orophippus*, or four-toed horse of the Eocene formation, which, passing further through Miocene and Pliocene periods,

has become the modern honest *Equus*, does Huxley thereby prove that man has also developed from a one-toed human being? For nothing short of that could demonstrate his theory. To be consistent he must **[91]** show that while the horse was losing at each successive period a toe, man has in reversed order acquired an additional one at each new formation; and unless we are shown the fossilized remains of man in a series of one-, two-, three- and four-toed anthropoid ape-like beings antecedent to the present perfected *Homo*, what does Huxley's theory amount to? Nobody doubts that everything has evolved out of some thing prior to itself. But, as it is, he leaves us hopelessly in doubt whether it is man who is a *hipparionic* or equine evolution, or the antediluvian *Equus* that evolved from the primitive genus *Homo!*

Thus to apply the argument to Slade's case we may say that, whether the messages on his slate indicate an authorship among the returning spirits of antediluvian monkeys, or the bravos and Lankestrian ancestors of our day, he is no more guilty of *false pretences* than the $5,000 evolutionist. Hypothesis, whether of scientist or medium, is no false pretence; but *unsupported assertion is*, when people are charged money for it.

If, satisfied with the osseous fragments of a Hellenized or Latinized skeleton, we admit that there is a physical evolution, by what logic can we refuse to credit the possibility of an evolution of spirit? That there are two sides to the question, no one but an utter psychophobist will deny. It may be argued that even if the Spiritualists have demonstrated their bare facts, their philosophy is not complete, since it has missing links. But no more have the evolutionists. They have fossil remains which prove that once upon a time the ancestors of the modern horse were blessed with three and even four toes and fingers, the fourth ‘‘answering to the little finger of the human hand," and that the *Protohippus* rejoiced in ‘‘a fore-arm'' ; Spiritualists in their turn exhibit entire hands, arms, and even bodies in support of their theory that the dead still live and revisit us. For my part I cannot see that the osteologists have the better of them. Both follow the inductive or purely scientific method, proceeding from particulars to universals; thus Cuvier, upon finding a small bone, traced around it imaginary lines until he had built up from his prolific fancy a whole mammoth. The data of scientists are no more certain than those of Spiritualists; and while the former have but their modern discoveries upon which to build their theories, Spiritualists may cite the evidence of a succession of ages, which began long prior to the advent of Modern Science.

An inductive hypothesis, we are told, is demonstrated when the facts are shown to be in entire accordance with it. Thus, if Huxley possesses **[92]** a conclusive evidence of the evolution of man in the genealogy of the horse, Spiritualists can equally claim that proof of the evolution of spirit out of the body is furnished in the materialized, more or less substantial, limbs that float in the dark shadows of the cabinet, and often in full light—a phenomenon which has been recognized and attested by numberless generations of wise men of every country. As to the pretended superiority of modern over ancient science, we have only the word of the former for it. This is also an hypothesis; better evidence is required to prove the fact. We have but to turn to Wendell Phillips's lecture on the Lost Arts to have a certain right to doubt the assurance of Modern Science.

Speaking of evidence, it is strange what different and arbitrary values may be placed upon the testimony of different men equally trustworthy and well-meaning. Says the parent of protoplasm:

> It is impossible that one's practical life should not be more or less influenced by the views which he may hold as to what has been the past history of things. One of them is human testimony in its various shapes—all testimony of eye-witnesses, traditional testimony from the lips of those who have been eye-witnesses, and the testimony of those who have put their impressions into writing or into print.

On just such testimony, amply furnished in the *Bible* (evidence which Mr. Huxley rejects), and in many other less problematical authors than Moses, among whom may be reckoned generations of great philosophers, theurgists, and laymen, Spiritualists have a right to base

their fundamental doctrines. Speaking further of the broad distinction to be drawn between the different kinds of evidence, some being less valuable than others, because given upon grounds not clear, upon grounds illogically stated and upon such as do not bear thorough and careful inspection, the same gelatinist remarks:

For example, if I read in your history of Tennessee [Ramsays] that one hundred years ago this country was peopled by wandering savages, my belief in this statement rests upon the conviction that Mr. Ramsay was actuated by the same sort of motives that men are now,... that he himself was, like ourselves, not inclined to make false statements. . . . If you read Cæsar's Commentaries, wherever he gives an account of his battles with the Gauls, you place a certain amount of confidence in his statements. You take his testimony upon this, you feel that Cæsar would not have made these statements unless he had believed them to be true.

Profound philosophy! precious thoughts! gems of condensed, gelatinous truth! long may it stick to the American mind! Mr. Huxley ought to devote the rest of his days to writing primers for the feeble minded adults of the United States. But why select Cæsar as the type **[93]** of the trustworthy witness of ancient times? And if we must implicitly credit his reports of battles, why not his profession of faith in augurs, diviners and apparitions? — for in common with his wife, Calpurnia, he believed in them as firmly as any modern Spiritualist in his mediums and phenomena. We also feel that no more than Cæsar would such men as Cicero and Herodotus and Livy and a host of others "have made these false statements," or reported such things "unless they believed them to be true."

It has already been shown that the doctrine of evolution, as a whole, was taught in the *Rig Veda*, and I may also add that it can be found in the most ancient of the books of Hermes. This is bad enough for the claim to originality set up by our modern scientists, but what shall be said when we recall the fact that the very pedactyl horse, the finding of whose footprints has so overjoyed Mr. Huxley, was mentioned by ancient writers (Herodotus anti Pliny, if I mistake not), and was once outrageously laughed at by the French Academicians? Let those who wish to verify the fact read Salverti's *Philosophy of Occult Science*, translated by Todd Thompson.

Some day proofs as conclusive will be discovered of the reliability of the ancient writers as to their evidence on psychological matters. What Niebuhr, the German materialist, did with Livy's *History*, from which he eliminated every one of the multitude of facts of phenomenal "Super naturalism,'' scientists now seem to have tacitly agreed to do with all the ancient, medæval and modern authors. What they narrate, that can be used to bolster up the physical part of science, scientists accept and sometimes coolly appropriate without credit; what supports the Spiritualistic philosophy they incontinently reject as mythical and contrary to the order of Nature. In such cases "evidence" and the "testimony of eye-witnesses" count for nothing. They adopt the contrary course to Lord Verulam, who, arguing on the properties of amulets and charms, remarks that:

We should not reject all this kind, because it is not known how far those contributing to superstition depend on natural causes.

There can be no real enfranchisement of human thought nor expansion of scientific discovery until the existence of spirit is recognized, and the *double* evolution accepted as a fact. Until then, false theories will always find favour with those who, having forsaken "the God of their fathers," vainly strive to find substitutes in nucleated masses of matter. And of all the sad things to be seen in this era of "shams," **[94]** none is more deplorable—though its futility is often ludicrous—than the conspiracy of certain scientists to stamp out spirit by their one-sided theory of evolution, and destroy Spiritualism by arraigning its mediums upon the charge of "false pretences."

H. P. BLAVATSKY.

CAN THE DOUBLE MURDER?

To the Editor of" The Sun."

[95] SIR, — One morning in 1867 Eastern Europe was startled by news of the most horrifying description. Michael Obrenovitch, reigning Prince of Serbia, his aunt, the Princess Catherine, or Katinka, and her daughter had been murdered in broad daylight, near Belgrade, in their own garden, assassin or assassins remaining unknown. The Prince had received several bullet-shots and stabs, and his body was actually butchered; the Princess was killed on the spot, her head smashed, and her young daughter, though still alive, was not expected to survive. The circumstances are too recent to have been forgotten, but in that part of the world, at the time, the case created a delirium of excitement.

In the Austrian dominions and in those under the doubtful protectorate of Turkey, from Bucharest down to Trieste, no high family felt secure. In those half-Oriental countries every Montecchi has its Capuletti, and it was rumored that the bloody deed was perpetrated by the Prince Kara-Gueorguevitch, or "Tzerno-Gueorgey," as he is usually called in those parts. Several persons innocent of the act were, as is usual in such cases, imprisoned, and the real murderers escaped justice. A young relative of the victim, greatly beloved by his people, a mere child, taken for the purpose from a school in Paris, was brought over in ceremony to Belgrade and proclaimed Hospodar of Serbia. In the turmoil of political excitement the tragedy of Belgrade was for gotten by all but an old Serbian matron who had been attached to the Obrenovitch family, and who, like Rachel, would not be comforted for the death of her children. After the proclamation of the young Obrenovitch, nephew of the murdered man, she had sold out her property and disappeared; but not before taking a solemn vow on the tombs of the victims to avenge their deaths.

The writer of this truthful narrative had passed a few days at Belgrade, about three months before the horrid deed was perpetrated, [96] and knew the Princess Katinka. She was a kind, gentle, and lazy creature at home; abroad she seemed a Parisienne in manners and education. As nearly all the personages who will figure in this true story are still living, it is but decent that I should withhold their names, and give only initials.

The old Serbian lady seldom left her house, going but to see the Princess occasionally. Crouched on a pile of pillows and carpeting, clad in the picturesque national dress, she looked like the Cumæan sibyl in her days of calm repose. Strange stories were whispered about her Occult knowledge, and thrilling accounts circulated some times among the guests assembled round the fireside of the modest inn. Our fat landlord's maiden aunt's cousin had been troubled for some time past by a wandering vampire, and had been bled nearly to death by the nocturnal visitor, and while the efforts and exorcisms of the parish pope had been of no avail, the victim was luckily delivered by Gospoja P—, who had put to flight the disturbing ghost by merely shaking her fist at him, and shaming him in his own language. It was in Belgrade that I learned for the first time this highly-interesting fact in philology, namely, that spooks have a language of their own. The old lady, whom I will call Gospoja P was generally attended by another personage destined to be the principal actress in our tale of horror. It was a young gipsy girl from some part of Roumania, about fourteen years of age. Where she was born, and who she was, she seemed to know as little as anyone else. I was told she had been brought one day by a party of strolling gipsies, and left in the yard of the old lady, from which moment she became an inmate of the house. She was nicknamed "the sleeping girl," as she was said to be gifted with the faculty of apparently dropping asleep wherever she stood, and speaking her dreams aloud. The girl's heathen name was Frosya.

About eighteen months after the news of the murder had reached Italy, where I was at the tune, I travelled over the Banat in a small wagon of my own, hiring a horse whenever I needed one. I met on my way an old Frenchman, a scientist, travelling alone after my own

fashion, but with the difference that while he was a pedestrian, I dominated the road from the eminence of a throne of dry hay in a jolting wagon. I discovered him one fine morning slumbering in a wilderness of shrubs and flowers, and had nearly passed over him, absorbed as I was in the contemplation of the surrounding glorious scenery. The acquaintance was soon made, no great ceremony of [97] mutual introduction being needed. I had heard his name mentioned in circles interested in mesmerism, and knew him to be a powerful adept of the school of Dupotet.

"I have found," he remarked, in the course of the conversation after I had made him share my seat of hay, "one of the most wonderful subjects in this lovely Thebaide. I have an appointment to-night with the family. They are seeking to unravel the mystery of a murder by means of the clairvoyance of the girl . . . she is wonderful!"

"Who is she?" I asked.

"A Roumanian gipsy. She was brought up, it appears, in the family of the Serbian reigning Prince, who reigns no more, for he was very mysteriously mur— Halloo, take care! *Diable*, you will upset us over the precipice!" he hurriedly exclaimed, unceremoniously snatching from me the reins, and giving the horse a violent pull.

"You do not mean Prince Obrenovitch?" I asked aghast.

"Yes, I do; and him precisely. To-night I have to be there, hoping to close a series of *séances* by finally developing a most marvelous manifestation of the hidden power of the human spirit; and you may come with me. I will introduce you; and besides, you can help me as an interpreter, for they do not speak French."

As I was pretty sure that if the somnambule was Frosya, the rest of the family must be Gospoja P—, I readily accepted. At sunset we were at the foot of the mountain, leading to the old castle, as the Frenchman called the place. It fully deserved the poetical name given it. There was a rough bench in the depths of one of the shadowy retreats, and as we stopped at the entrance of this poetical place, and the Frenchman was gallantly busying himself with my horse on the suspicious-looking bridge which led across the water to the entrance gate, I saw a tall figure slowly rise from the bench and come towards us.

It was my old friend Gospoja P—, looking more pale and more mysterious than ever. She exhibited no surprise at seeing me, but simply greeting me after the Serbian fashion, with a triple kiss on both cheeks, she took hold of my hand and led me straight to the nest of ivy. Half reclining on a small carpet spread on the tall grass, with her back leaning against the wall, I recognized our Frosya.

She was dressed in the national costume of the Wallachian women, a sort of gauze turban intermingled with various gilt medals and bands on her head, white shirt with opened sleeves, and petticoats of [98] variegated colours. Her face looked deadly pale, her eyes were closed, and her countenance presented that stony, sphinx-like look which characterizes in such a peculiar way the entranced clairvoyant somnambule. If it were not for the heaving motion of her chest and bosom, ornamented by rows of medals and head necklaces which feebly tinkled at ever breath, one might have thought her dead, so lifeless and corpse-like was her face. The Frenchman informed me that he had sent her to sleep just as we were approaching the house, and that she now was as he had left her the previous night; he then began busying himself with the *sujet*, as he called Frosva. Paying no further attention to us, he shook her by the hand, and then making a few rapid passes stretched out her arm and stiffened it. The arm, as rigid as iron, remained in that position. He then closed all her fingers but one—the middle finger—which he caused to point at the evening star, which twinkled in the deep blue sky. Then he turned round and went over from right to left, throwing on some of his fluids here, again discharging them at another place; busying himself with his invisible but potent fluids, like a painter with his brush when giving the last touches to a picture.

The old lady, who had silently watched him, with her chin in her hand the while, put her thin, skeleton—looking hands on his arm and arrested it, as he was preparing himself to begin the regular mesmeric passes.

‘‘Wait,” she whispered, ‘‘till the star is set and the ninth hour completed. The Vourdalaki are hovering round; they may spoil the influence.’’

“What does she say?” enquired time mesmerizer, annoyed at her interference.

I explained to him that the old lady feared the pernicious influences of the Vourdalaki.

"Vourdalaki! What’s that—the Vourdalaki?” exclaimed the French man. “Let us be satisfied with Christian spirits, if the honour us to-night with a visit, and lose no time for the Vourdalaki.”

I glanced at the Gospoja. She had become deathly pale and her brow was sternly knitted over her flashing black eyes.

“Tell him not to jest at this hour of the night!” she cried. “He does not know the country. Even this holy church may fail to protect us once the Vourdalaki are roused. What’s this ?“ pushing with her foot a bundle of herbs the botanizing mesmerizer had laid near on the **[99]** grass. She bent over the collection and anxiously examined the contents of the bundle, after which she flung the whole into the water.

‘‘It must not be left here,’’ she firmly added; ‘‘these are the St. John’s plants, and they might attract the wandering ones.’’

Meanwhile the night had come, and the moon illuminated the land scape with a pale, ghostly light. The nights in the Banat are nearly as beautiful as in the East, and the Frenchman had to go on with his experiments in the open air, as the priest of the church had prohibited such in the tower, which was used as the parsonage, for fear of filling the holy precincts with the heretical devils of the mesmerizer, which, the priest remarked, he would be unable to exorcise on account of their being foreigners.

The old gentleman had thrown off his travelling blouse, rolled tip his shirt sleeves, and now, striking a theatrical attitude, began a regular process of mesmerization.

Under his quivering fingers the odile fluid actually seemed to flash in the twilight. Frosya was placed with her figure facing the moon, and every motion of the entranced girl was discernible as in daylight. In a few minutes large drops of perspiration appeared on her brow, and slowly rolled down her pale face, glittering in the moonbeams. Then she moved uneasily about and began chanting a low melody, to the words of which the Gospoja, anxiously bent over the unconscious girl, was listening with avidity and trying to catch every syllable. With her thin finger on her lips, her eyes nearly starting from their sockets, her frame motionless, the old lady seemed herself transfixed into a statue of attention. The group was a remarkable one, and I regretted that I was not a painter. What followed was a scene worthy to figure in *Macbeth*. At one side she, the slender girl, pale and corpse-like, writhing tinder the invisible fluid of him who for the hour was her omnipotent master; at the other the old matron, who, burning with her unquenched fire of revenge, stood waiting for the long-expected name of the Prince’s murderer to be at last pronounced. The Frenchman himself seemed transfigured, his grey hair standing on end; his bulky clumsy form seemed to have grown in a few minutes. All theatrical pretence was now gone; there remained but the mesmerizer, aware of his responsibility, unconscious himself of the possible results, studying and anxiously expecting. Suddenly Frosya, as if lifted by some super natural force, rose from her reclining posture and stood erect before us, **[100]** again motionless and still, waiting for the magnetic fluid to direct her. The Frenchman, silently taking the old lady’s hand, placed it in that of the somnambulist, and ordered her to put herself *en rapport* with the Gospoja.

“What seest thou, my daughter?” softly murmured the Serbian lady. “Can your spirit seek out the murderers?”

"Search and behold!" sternly commanded the mesmerizer, fixing his gaze upon the face of the subject.

"I am on my way — I go," faintly whispered Frosya, her voice seeming not to come from herself, but from the surrounding atmosphere.

At this moment something so strange took place that I doubt my ability to describe it. A luminous vapour appeared, closely surrounding the girl's body. At first about an inch in thickness, it gradually expanded, and, gathering itself, suddenly seemed to break off from the body altogether and condense itself into a kind of semi-solid vapour, which very soon assumed the likeness of the somnambule herself. Flickering about the surface of the earth the form vacillated for two or three seconds, then glided noiselessly toward the river. It disappeared like a mist, dissolved in the moonbeams, which seemed to absorb it altogether.

I had followed the scene with an intense attention. The mysterious operation, known in the East as the evocation of the scin-lecca, was taking place before my own eyes. To doubt was impossible, and Dupotet was right in saying that mesmerism is the conscious Magic of the ancients, and Spiritualism the unconscious effect of the same Magic upon certain organisms.

As soon as the vaporous double had smoked itself through the pores of the girl, Gospoja had, by a rapid motion of the hand which was left free, drawn from under her pelisse something which looked to us suspiciously like a small stiletto, and placed it as rapidly in the girl's bosom. The action was so quick that the mesmerizer, absorbed in his work, had not remarked it, as he afterwards told me. A few minutes elapsed in a dead silence. We seemed a group of petrified persons. Suddenly a thrilling and transpiercing cry burst from the entranced girl's lips, she bent forward, and snatching the stiletto from her bosom, plunged it furiously round her, in the air, as if pursuing imaginary foes. Her mouth foamed, and incoherent, wild exclamations broke from her lips, among which discordant sounds I discerned several times two familiar Christian names of men. The mesmerizer was so terrified **[101]** that he lost all control over himself, and instead of withdrawing the fluid he loaded the girl with it still more.

"Take care," exclaimed I. "Stop! You will kill her, or she will kill you!"

But the Frenchman had unwittingly raised subtle potencies of Nature over which he had no control. Furiously turning round, the girl struck at him a blow which would have killed him had he not avoided it by jumping aside, receiving but a severe scratch on the right arm. The poor man was panic-stricken; climbing with an extraordinary agility, for a man of his bulky form, on the wall over her, he fixed himself on it astride, and gathering the remnants of his will power, sent in her direction a series of passes. At the second, the girl dropped the weapon and remained motionless.

"What are you about?" hoarsely shouted the mesmerizer in French, seated like some monstrous night-goblin on the wall. "Answer me, I command you!''

"I did ... but what she...whom you ordered me to obey commanded me to do," answered the girl in French, to my amazement.

"What did the old witch command you?" irreverently asked he.

''To find them how murdered. . . kill them. . . I did so . . . and they are no more . . . Avenged! . . . Avenged! They are An exclamation of triumph, a loud shout of infernal joy, rang loud in the air, and awakening the dogs of the neighbouring villages a responsive howl of barking began from that moment, like a ceaseless echo of the Gospoja's cry:

"I am avenged! I feel it; I know it. My warning heart tells me that the fiends are no more." She fell panting on the ground, dragging down, in her fall, the girl, who allowed herself to be pulled down as if she were a bag of wool.

''I hope my subject did no further mischief to—night. She is a dangerous as well as a very wonderful subject," said the Frenchman.

We parted. Three days after that I was at T—, and as I was sitting in the dining-room of a restaurant, waiting for my lunch, I happened to pick up a newspaper, and the first lines I read ran thus:

VIENNA, 186—. TWO MYSTERIOUS DEATHS.

Last evening, at 9.45, as P------ was about to retire, two of the gentlemen-in-wait ing suddenly exhibited great terror, as though they had seen a dreadful apparition. [102] They screamed, staggered, and ran about the room, holding up their hands as if toward off the blows of an unseen weapon. They paid no attention to the eager questions of the prince and suite, but presently fell writhing upon the floor, and expired in great agony. Their bodies exhibited no appearance of apoplexy, nor any external marks of wounds, hot, wonderful to relate, there were numerous dark spots and long marks upon the skin, as though they were stabs and slashes made without puncturing the cuticle. The autopsy revealed the fact that beneath each of these mysterious discolourations there was a deposit of coagulated blood. The greatest excitement prevails, and the faculty are unable to solve the mystery.

HADJI MORA.
(H. P. BLAVATSKY.)

FAKIRS AND TABLES

[From the *New York Sun,* April 1st, 1877.]

[103] HOWEVER ignorant I may be of the laws of the solar system, I am at all events so firm a believer in heliocentric journalism that I sub scribe some remarks for *The Sun* upon my "iconoclasm."

No doubt it is a great honour for an unpretending foreigner to be thus crucified between the two greatest celebrities of your chivalrous country—the truly good Deacon Richard Smith, of the blue gauze trousers, and the nightingale of the willow and the cypress, G. Washington Childs, A.M. But I am not a Hindu Fakir, and therefore can not say that I enjoy crucifixion, especially when unmerited. I do not even fancy being swung round the "tall tower" with the steel hooks of your satire metaphorically thrust through my back. I have not invited the reporters to a show. I have not sought notoriety. I have only taken up a quiet corner in your free country, and, as a woman who has travelled much, shall try to tell a Western public the strange things I have seen among Eastern peoples. If I could have enjoyed this privilege at home I should not be here. Being here, I shall, as your old English proverb expresses it, "Tell the truth and shame the devil.''

The World reporter who visited me wrote an article which mingled his souvenirs of my stuffed apes and my canaries, my tiger-heads and palms, with aerial music and the flitting *doppelgangers* of Adepts. It was a very interesting article and was certainly intended to be very impartial. If I appear in it to deny the immutability of natural law, and inferentially to affirm the possibility of miracle, it is either due to my faulty English or to the carelessness of the reader.

There are no such uncompromising believers in the immutability and universality of the laws of Nature as students of Occultism. Let us then, with your permission, leave the shade of the great Newton to rest in peace. It is not the principle of the law of gravitation, or the [104] necessity of a central force acting toward the sun, that is denied, but the assumption that, behind the law which draws bodies toward the earth's centre, and which is our most familiar example of gravitation, there is no other law, equally immutable, that under certain conditions appears to counteract the former.

If but once in a hundred years a table or a Fakir is seen to rise in the air, without a visible mechanical cause, then that rising is a manifestation of a natural law of which our scientists are as yet ignorant. Christians believe in miracles; Occultists credit them even less than pious

scientists, Sir David Brewster, for instance. Show an Occultist an Unfamiliar phenomenon, and he will never affirm a priori that it is either a trick or a miracle. he will search for the cause in the reason of causes.

There was an anecdote about Babinet, the astronomer, current in Paris in 1854, when the great war was raging between the Academy and the "waltzing tables." This sceptical man of science had proclaimed in the *Revue des Deux Mondes* (January, 1854, p. 414) that the levitation of furniture without contact "was simply as impossible as perpetual motion." A few days later, during an experimental seance, a table was levitated without contact in his presence. The result was that Babinet went straight to a dentist to have a molar tooth extracted, which the iconoclastic table in its aerial flight had seriously damaged. But it was too late to recall his article.

I suppose nine men out of ten, including editors, would maintain that the undulatory theory of light is one of the most firmly established. And yet if you will turn to page 22 of *The New Chemistry*, by Prof. Josiah P. Cooke, Jr., of Harvard University (New York, 1876), you will find him saying:

> I cannot agree with those who regard the wave-theory of light as an established principle of science. . . . It requires a combination of qualities in the ether of space which I find it difficult to believe are actually realized.

What is this that iconoclasm?

Let us bear in mind that Newton himself accepted the corpuscular theory of Pythagoras and his predecessors, from whom he learned it, and that it was only *en desespoir de cause* that later scientists accepted the wave theory of Descartes and Huyghens. Kepler maintained the magnetic nature of the sun. Leibnitz ascribed the planetary motions to agitations of an ether. Borelli anticipated Newton in his discovery, although he failed to demonstrate it as triumphantly. Huyghens and **[105]** Boyle, Horrocks and Hooke, Halley and Wren, all had ideas of a central force acting toward the sun, and of the true principle of diminution of action of the force in the ratio of the inverse square of the distance. The last word has not yet been spoken with respect to gravitation; its limitations can never be known until the nature of the sun is better understood.

They are just beginning to recognize—see Prof. Balfour Stewart's lecture at Manchester, entitled, *The Sun and the Earth,* and Prof. A. M. Mayer's lecture, *The Earth a Great Magnet*—the intimate connection between the sun's spots and the position of the heavenly bodies. The interplanetary magnetic attractions are but just being demonstrated. Until gravitation is understood to be simply magnetic attraction and repulsion, and the part played by magnetism itself in the endless correlations of forces in the ether of space—that "hypothetical medium," as Webster terms it—is better grasped, I maintain that it is neither fair nor wise to deny the levitation of either Fakir or table. Bodies oppositely electrified attract each other; similarly electrified they repulse each other. Admit, therefore, that any body having weight, whether man or inanimate object, can by any cause whatever, external or internal, be given the same polarity as the spot on which it stands, and what is to prevent its rising?

Before charging me with falsehood when I affirm that I have seen both men and objects levitated, you must first dispose of the abundant testimony of persons far better known than my humble self. Mr. Crookes, Prof. Thury of Geneva, Louis Jacolliot, your own Dr. Gray and Dr. Warner, and hundreds of others, have, first and last, certified the fact of levitation.

I am surprised to find how little even the editors of your erudite contemporary, *The World*, are acquainted with Oriental metaphysics in general, and the trousers of the Hindu Fakirs in particular. It was bad enough to make those holy mendicants of the religion of Brahmâ graduate from the Buddhist Lamaseries of Tibet; but it is unpardonable to make them wear baggy breeches in the exercise of their religious functions.

This is as bad as if a Hindu journalist had represented the Rev. Mr. Beecher entering his pulpit in the scant costume of the Fakir—the dhoti, a cloth about the loins, "only that and nothing more." To account, therefore, for the oft-witnessed, open-air levitations of tile Swamis and Gurus upon the theory of an iron frame concealed beneath [106] the clothing, is as reasonable as Monsieur Babinet's explanation of the table-tipping and tapping as unconscious ventriloquism.

You may object to the act of disemboweling, which I am compelled to affirm I have seen performed. It is as you say, "remarkable," but still not miraculous. Your suggestion that Dr. Hammond should go and see it is a good one. Science would be the gainer, and your humble correspondent be justified. Are you, however, in a position to guarantee that he would furnish the world of sceptics with an example of "veracious reporting," if his observation should tend to overthrow the pet theories of what we loosely call science?

Yours very respectfully,
H. P. BLAVATSKY.

New York, March 28th, 1877.

A PROTEST

[From the New York *World* April 6th, 1877.]

[107] THERE was a time when the geocentric theory was universally accepted by Christian nations, and if you and I had then been carrying on our little philological and psychological controversy, I should have bowed in humility to the dictum of an authority so particularly at home in "the Mysticism of the Orient" But despite all modifications of our astronomical system, I am no heliolater, though I do subscribe for *The Sun* as well as *The World*. I feel no more bound to "cajole" or conciliate the one than to suffer my feeble taper to be extinguished by the draught made by the other in its diurnal rush through journalistic space.

As near as I can judge from your writing there is this difference between us, that I write from personal experience, and you upon information and belief My authorities are my eyes and ears; yours, obsolete works of reference and the pernicious advice of a spontaneously generated *Lampsakano* who learned his Mysticism from the detached head of one Dummkopf. (See *The Sun* of March 25th). My assertions may be corroborated by any traveller, as they have been by the first authorities. Elphinstone's *Kingdom of Kabul* was published sixty-two years ago (1815), his *History of India* thirty-six years ago. If the latter is the "standard text-book" for British civil servants, it certainly is not so for native Hindus, who perhaps know as much of their Philosophy and Religion as he. In fact, a pretty wide reading of European "authorities" has given me a very poor opinion of them, since no two agree. Sir William Jones himself, whose shoe-strings few Orientalists are worthy to untie, made very grave mistakes, which are now being corrected by Max Muller and others. He knew nothing of the Vedas (see Max Muller's *Chips*, vol. I°. p. 183), and even expressed his belief that Buddha was the same as the Teutonic deity Woden or Odin, and Shâkya—another name of Buddha—the same as Shishak, a king of [108] Egypt! Why, therefore, could not Elphinstone make a mess of such subtle religious distinctions as the innumerable sects of Hindu Mystics existing at present?

I am charged with such ignorance that I imagine the Fakirs to be holy mendicants of the religion of Brahma," while you say they are not of the religion of Brahma at all, but Mohammedans.

Does this precious piece of information also come from Elphinstone? Then I give you a Roland for your Oliver. I refer you to James Mill's *History of British India*, vol. . i-283 (London: 1858). You say:

> Those seeking ready-made information can find our statements corroborated in any encyclopædia.

Perhaps you refer to Appleton's? Very well. In the article on James Mill (vol. ii. p. 501), you will find it saying that his *India*

Was the first complete work on the subject. It was without a rival as a source of information, and the justice of its views appeared in the subsequent measures for the government of that country.

Now, Mill says that the

Fakirs are a sect of Brâhmanism; and that their penances are prescribed by the Laws of Manu.

Will your Lamp-sickener, or whatever the English of that Greek may be, say that Manu was a Mohammedan? And yet this would be no worse than your clothing the Fakirs, who belong, as a rule, to the Brâhman pagodas, in yellow—the colour exclusively worn by Buddhist lamas—and breeches—which form part of the costume of the Mohammedan dervishes. Perhaps it is a natural mistake for your Lampsakanoi, who rely upon Elphinstone for their facts and have not visited India, to confound the Persian dervishes with the Hindu Fakirs. But "while the lamp holds out to burn" read Louis Jacolliot's *Bible in India*, just out, and learn from a man who has passed twenty years in India, that your correspondent is neither a fool nor a liar.

You charge me with saying that a Fakir is a "worshipper of God." I say I did not, as the expression I used, "Fakir is a *loose* word," well proves. It was a natural mistake of the reporter, who did not employ stenography at our interview. I said, "A *Svami* is one who devotes himself entirely to the service of God."

All Svamis of the Nir-Narrain sects are Fakirs, but all Fakirs are not necessarily Svamis. I refer you to Coleman's Mythology of the *Hindus* (p. 244.), and to *The Asiatic Journal*. Coleman says precisely what Louis Jacolliot says, and both corroborate me. You very oblig ingly **[109]** give me a lesson in Hindustâni and Devanâgari, and teach me the etymology of "Guru," "Fakir," "Gossain," etc. For answer I refer you to John Shakespear's large *Hindustani-English Dictionary*. I may know less English than your Lampsakanoi, but I do know of Hindustâni and Sanskrit more than can be learned on Park Row.

As I have said in another communication, I did not invite the visits of reporters, nor seek the notoriety which has suddenly been thrust upon me. If I reply to your criticisms—rhetorically brilliant, but wholly unwarranted by the facts—it is because I value your good opinion (without caring to cajole you), and at the same time cannot sit quiet and be made to appear alike devoid of experience, knowledge and truthfulness.

Respectfully, but still rebelliously, yours,

H. P. BLAVATSKY.

Monday, April 2nd, 1877.

THE FATE OF THE OCCULTIST

[From the *New York World*, May 6th, 1877.]

[110] FROM the first month of my arrival in America I began, for reasons mysterious, but perhaps intelligible, to provoke hatred among those who pretended to be on good terms with Me, if not the best of friends. Slanderous reports, vile insinuations and innuendoes have rained about me. For more than two years I have kept silent, although the least of the offences attributed to me were calculated to excite the loathing of a person of My disposition. I have rid myself of a number of these retailers of slander, but finding that I was actually suffering in the estimation of friends whose good opinion I valued, I adopted a policy of seclusion. For two years my world has been in my apartments, and for an average of at least seventeen hours a day I have sat at my desk, with my books and manuscripts as my companions. During this time many highly-valued acquaintanceships have been formed with ladies and gentlemen who have sought me out, without expecting me to return their visits.

I am an old woman, and I feel the need of fresh air as much as any one, but my disgust for the lying, slanderous world that one finds out side of "heathen" uncivilized countries has been such that in seven months I believe I have been out but three times. But no retreat is secure against the anonymous slanderer, who uses the United States mail. Letters have been received by my trusted friends containing the foulest aspersions upon myself. At various times I have been charged with: (1) drunkenness; (2) forgery; (3) being a Russian spy; (4) with being an anti-Russian spy; (5) with being no Russian at all, but a French adventuress; (6) with having been in jail for theft; (7) with being the mistress of a Polish count in Union Square; (8) with murdering seven husbands; (9) with bigamy; (10) with being tile mistress of Col. Olcott, (11) also of an acrobat. Other things might be mentioned, but decency forbids. [111] Since the arrival of Wong Chin Foo the game has recommenced with double activity. We have received anonymous letters and others, and newspaper slips, telling infamous stories about him. On his part, he has received communications about us, one of which I beg you to insert.

May 4th..

Does the disciple of Buddha know the character of the people with whom he is at present residing? The surroundings of a teacher of morality and religion should be moral. Are his so? On the contrary, they are people of very doubtful reputation, as he can ascertain by applying at the nearest police-station.

A FRIEND.

Of Wong Chin Foo's merits or shortcomings I know nothing, except that since his arrival his conversation and behaviour have impressed me very favourably. He appears to be a very earnest and enthusiastic student. However, he is a man, and is able to take care of himself, although, like me, a foreigner. But I wish to say for myself just this:

that I defy any person in America to come forward and prove a single charge against my honour. I invite everyone possessed of such proof as will vindicate them in a court of justice to publish it over their own signatures in the newspapers. I will furnish to anyone a list of my several residences, and contribute towards paying detectives to trace my every step. But I hereby give notice that if any more unverifiable slanders can be traced to responsible sources, I will invoke the protection of the law, which, it is the theory of your national Constitution, was made for heathen as well as Christian denizens.

Respectfully,

H. P. BLAVATSKY.

New York, May 5th 1877

BUDDHISM IN AMERICA.

[From the *New York Sun*, May 13th, 1877.]

[112] As, in your leading article of May 6th, I am at one moment given credit for knowing something about the religion of the Brâhmans and Buddhists, and, anon, of being a pretender of the class of Jacolliot, and even his plagiarist, you will not wonder at my again knocking at your doors for hospitality. This time I write over my own signature, and am responsible, as I am not under other circumstances.

No wonder that the "learned friend" at your elbow was reminded "of the utterances of one Louis Jacolliot."

The paragraphs in the very able account of your representative's interview, which relate to "Adhima and Heva" and "Jezeus Christna," were translated bodily, in his presence, from the French edition of the *Bible in India*. They were read, moreover, from the chapter entitled, "Bagaveda"—instead of "Bhagavat," as you put it, kindly correcting me. In so doing, in my humble opinion, he is right, and the others are wrong, were it but for the reason that the Hindus themselves so pronounce it—at least those of southern India, who speak either the Tamil language or other dialects. Since we seek in vain among Sanskrit philologists for any two who agree as to the spelling or meaning of important Hindu words, and scarcely two as to the orthography of this very title, I respectfully submit that neither "the French fraud" nor I are chargeable with any grave offence in the premises.

For instance, Prof. Whitney, your greatest American Orientalist, and one of the most eminent living, spells it Bagavata; while his equally great opponent, Max Muller, prefers Bagavadgitâ, and half a dozen others spell it in as many different ways. Naturally each scholar, in rendering the Indian words into his own vernacular, follows the national rule of pronunciation; and so, you will see, that Prof. Muller in writing the syllable *ad* with an *a* does precisely what Jacolliot does in spelling it *ed*, the French *e* having the same sound as the [113] English *a* before a consonant. The same holds good with the name of the Hindu Saviour, which by different authorities is spelt Krishna, Crisna, Khristna and Krisna; everything, in short, but the right way, Christna, Perhaps you may say that this is there hypothesis. But since every Indianist follows his own fancy in his phonetic transcriptions, I do not know why I may not exercise my best judgment, especially as I can give good reasons to support it.

You affirm that there "never was a Hindu reformer named Jezeus Christna"; and, although I confined my affirmation of his existence to the authority of Jacolliot at the interview in question, I now assert on my own responsibility that there was, and is, a personage of that name recognized and worshipped in India, and that he is not Jesus Christ. Christna is a Brâhmanical deity, and, besides by the Brâhmans, is recognized by several sects of the Jains. When Jacolliot says "Jezeus Christna," he only shows a little clumsiness in phonetic rendering, and is nearer right than many of his critics. I have been at the festivals of Janmotsar, in commemoration of the birth of Christna (which is their Christmas) and have heard thousands of voices shouting: "Jas-i Christna! Jasas-wi-Christna!" Translated they are: *Jas-i*, renowned, famous, and *Jasas-wi*, celebrated, or divinely-renowned, powerful; and Christna, sacred. To avoid being again contradicted, I refer the reader to any Hindustâni dictionary. All the Brâhmans with whom I have talked on the subject spoke of Christna either as Jas-i-Christna, or Jadar Christna, or again used the term, Yadur-pati, Lord of Yâdavas, descendant of Yadu, one of the many titles of Christna in India. You see, therefore, that it is but a question of spelling.

That Christna is preferable to Krishna can be clearly shown under the rules laid down by Burnouf and others upon the authority of the pandits. True, the initial of the name in the Sanskrit is generally written *k*; but the Sanskrit *k* is strongly aspirated; it is a guttural

expiration, whose only representation is the Greek *chi*. In English, therefore, the *k* instead of having the sound of *k* as in king would be even more aspirated than the *h* in heaven. As in English the Greek word is written Christos in preference to H'ristos, which would be nearer the mark, so with the Hindu deity; his name under the same rule should be written Christna, notwithstanding the possible unwelcomeness of the resemblance.

M. Taxtor de Ravisi, a French Catholic Orientalist, and for ten years Governor of Karikal (India), Jacolliot's bitterest opponent in religious **[114]** conclusions, fully appreciates the situation. He would have the name spelt *Krishna*, because (1) most of the statues of this God are black, and Krishna means black; and (2) because the real name of Christna "was Kaneya, or Caneya." Very well; but black is *Krishna*. And if not only Jacolliot, but the Brâhmans themselves are not to be allowed to know as much as their European critics, we will call in the aid of Volney and other Orientalists, who show that the Hinds deity's name is formed from the radical *Chris*, meaning sacred, as Jacolliot shows it. Moreover, for the Brâhmans to call their God the "black one would be unnatural and absurd; while to style him the sacred, or *pure essence*, would be perfectly appropriate to their notions. As to the name being Caneya, M. Taxtor de Ravisi, in suggesting it, completes his own discomfiture. In escaping Scylla he falls into Charybdis. I suppose no one will deny that the Sanskrit Kanyâ means Virgin, for even in modern Hindustâni the Zodiacal sign of Virgo is called Kaniya. Christna is styled Kâneya, as having been born of a Virgin. Begging pardon, then, of the "learned friend" at your elbow, I reaffirm that if there "never was a Hindu reformer named Jezeus Christna," there was a Hindu Saviour, who is worshipped unto this day as Jasi Christna, or, if it better accords with his pious preferences, Jas-i-Kristna.

When the 84,000 volumes of the Dharma Khanda, or sacred books of the Buddhists, and the thousands upon thousands of ollæ of Vaidic and Brâhmanical literature, now known by their titles only to European scholars, or even a tithe of those actually in their possession are translated, and comprehended, and agreed upon, I will be happy to measure swords again with the *solar* pandit who has prompted your severe reflections upon your humble subscriber

Though, in common with various authorities, you stigmatize Jacolliot as a "French fraud," I must really do him the justice to say that his Catholic opponent, De Ravisi, said of his *Bible in India*, in a report made at the request of the *Sociéte Académique de St. Quentin*, that it is written

> With good faith, of absorbing interest, a learned work on known facts and with familiar arguments.

Ten years' residence and studies in India were surely enough to fit him to give an opinion. Unfortunately, however, in America it is but too easy to gain the reputation of "a fraud" in much less time.

Respectfully,
H. P. BLAVATSKY.

RUSSIAN ATROCITIES

[From the New York *World*, Aug. 13th, 1877.]

[115] THE Sublime Porte has had the sublime effrontery to ask the American people to execrate Russian barbarity. It appeals for sympathy on behalf of helpless Turkish subjects at the seat of war. With the memories of Bulgaria and Servia still fresh, this seems the climax of daring hypocrisy. Barely a few months ago the reports of Mr. Schuyler and other impartial observers of the atrocities of Bashi Bazouks sent a thrill of horror through the world. Perpetrated under official sanction, they aroused the indignation of all who had hearts to feel. In to-day's paper I read another account of pretended Russian cruelties, and your able and just editorial comments upon the same. Permit one who is, perhaps, in a better position than any other private person here to know what is taking place at the front, to inform you of

certain facts derived from authentic sources. Besides receiving daily papers from St. Petersburg, Moscow, Tiflis and Odessa, I have an uncle, a cousin and a nephew on active service, and every steamer brings me accounts of military improvements from eye-witnesses. My cousin and nephew have taken part in all bloody engagements in Turkish Armenia up to the present time, and were at the siege and capture of Ardahan. Newspapers may suppress, colour or exaggerate facts; the private letters of brave soldiers to their families rarely do.

Let me say, then, that during this campaign the Turkish troops have been guilty of such fiendish acts as to make me pray that my relatives may be killed rather than fall into their hands. In a letter from the Danube, corroborated by several correspondents of German and Austrian papers, the writer says:

> On June 20th we entered Kozlovetz, a Bulgarian town of about two hundred houses, which lies three or four hours distant from Sistova. The sight which met our eyes made the blood of every Russian soldier run cold, hardened though he is to such scenes. On the principal street of the deserted town were placed in rows beheaded bodies of men, women, and children. The heads of these **[116]** unfortunates were tastefully piled in a pyramid in the middle of the street. Among the smoking ruins of every house we found half-burned corpses, fearfully mutilated. We caught a Turkish soldier, and to our questions he reluctantly confessed that their chiefs had given orders not to leave a Christian place, however small, before burning it and putting to death every man, woman, and child.

On the first day that the Danube was crossed some foreign correspondents, among them that of the *Cologne Gazette*, saw several bodies of Russian soldiers whose noses, ears, hands, etc., had been cut off, while the genital organs had been stuffed into the mouths of the corpses. Later, three bodies of Christian women were found—a mother and two daughters—whose condition makes one almost drop the pen in horror at the thought. Entirely nude, split open from below to the navel, their heads cut off; the wrists of each corpse were tied together with strips of skin and flesh flayed from the shoulder down; and the corpses of the three martyrs were similarly bound to each other by long ribbons of flesh dissected from their thighs.

A correspondent writes from Sistova:

> The Emperor continues his daily visits to the hospitals and passes whole hours with the wounded. A few (lays ago His Majesty, accompanied by Colonel Wellesley, the British military attache, visited two unfortunate Bulgarians who died on the night following. The skull of one of them was split open both laterally and vertically, by two sword-cuts, an eye was torn out, and he was otherwise mutilated. He explained, as well as he could, that several Turks seeing him, demanded his money. As he had none, four of the party held him fast while the fifth, brandishing his sword, and repeating all the time, "There, you Christian dog, there's your cross for you!" first split his skull from the forehead to the back of the head, and then crosswise from ear to ear. While the Emperor was listening to these details the greatest agony was depicted upon his face. Taking Colonel Wellesley by the arm, and pointing to the Bulgarian, he said to him in French: "See the work of your *prolégés*'" The British officer blushed and was much confused.

The special correspondent of the London *Standard*, describing his audience with the Grand Duke Nicholas, Commander-in-Chief, on July 7th, says that the Grand Duke communicated to him the most horrifying details about the cruelties committed at Dobroudga. A Christian whose hands were tied with strips of his own skin cut from the length of both his arms, and his tongue cut down from the root, was laid at the feet of the Emperor and died there before the eyes of the Czar and the British agent, the same Colonel Wellesley, who was in attendance. Turning to the latter, His Majesty, with a stern expression, asked him to inform his Government of what he had just seen for himself. Says the correspondent:

> **[117]** From the beginning of the war I have heard of quite a number of such cases, but never witnessed one myself: After the personal assurances given to me by the Grand Duke, it is no longer possible to doubt that the Turkish officers are unable to control their irregular troops.

The correspondent of *The Northern Messenger* had gone the rounds of the hospitals to question the wounded soldiers. Four of them, belonging to the Second Battalion of Minsk Rifles, testified with the most solemn asseverations that they had seen the Turks approach the wounded, rob them, mutilate their bodies in the most cruel way, finish them with the bayonet.

They themselves had avoided this fate only by feigning death. It is a common thing for wounded Turks to allure Russian soldiers and members of the sanitary corps to their assistance, and, as they bend over them, to kill with a revolver or dagger those who would relieve them. A case like this occurred under the eye of one of my correspondents in Turkish Armenia, and was in all the Russian papers. A sergeant's assistant (a sanitar) was despatched under such circumstances; thereupon a soldier standing by killed the assassin.

My cousin, Major Alexander U. White—of the Sixteenth Nijegorodsk Dragoons, one of the most gallant soldiers in the army of Loris Melikof and who has just been decorated by the Grand Duke, under the authority of the Emperor, with a golden sword inscribed, "For Bravery"—says that it is becoming positively dangerous to relieve a wounded Turk. The people who robbed and killed the wounded in the hospital at Ardahan upon the entry of the Russian troops were the Karapapahs, Mussulmans and the supposed allies of the Turks. During the siege they prudently awaited the issue from a safe distance. As soon as the Russians conquered, the Karapapahs flew like so many tigers into the town, slaying the wounded Turks, robbing the dead, pillaging houses, bringing the horses and mules of the fleeing enemy into the Russian camp, and swearing allegiance to the Commander-in-Chief. The Cossacks had all the trouble in the world to prevent their new allies from continuing the greatest excesses. To charge, therefore, upon the Russians the atrocities of these cowardly jackals (a nomadic tribe of brigands) is an impudent lie of Mukhtar Pasha, whose falsifications have become so notorious that some Parisian papers have nicknamed him "Blaguer Pasha." His dispatches are only matched in mendacity by those of the Spanish commanders in Cuba.

[118] The stupidity of charging such excesses upon the Russian army becomes apparent when we remember that the policy of the Government from the first has been to pay liberally for supplies, and win the goodwill of the people of the invaded provinces by kindness. So marked and successful has this policy proved in General Loris Melikof's field of operations, that the anti-Russian papers of England, Austria and other countries have denounced it as Russian "craft." With the Danubian forces is the Emperor in person, liberator of millions of serfs, and the mildest and justest sovereign who has ever occupied the throne of any country. As he won the love of his whole people and the adoration of his army by his sense of justice and benevolent regard, I ask you if he is likely to countenance any cruel excesses? While the cowardly Abdul-Hamid hides in the alcoves of his harem, and of the imperial princes none have taken the field, the Czar follows his army, step by step, submits to comparatively severe and unaccustomed hardships, and exposes his health and life against all the rernonstrances and prayers of Prince Gortschakof. His four sons are all in active service, and the son of the Grand Duke Nicholas was decorated at the crossing of the Danube for personal courage, having exposed his life for hours under a shower of bullets.

I only ask the American people to do justice to their long-tried and unfaltering friends, the Russians. However politicians may have planned, the Russian people have entered this war as a holy crusade to rescue millions of helpless Slavonians—their brothers—of the Danube from Turkish cruelty. The people have dragged the Government to the field. Russia is surrounded by false neutrals, who but watch the opportunity to fly at her throat, and, shameful fact, the blessing of the Pope rests upon the Moslem standards, and his curse against his fellow Christians has been read in all the Catholic churches. For my part, I care a great deal less even than my countrymen for his blessings or curses, for besides other reasons I regard this war not as one of Christian against Moslem, but as one of humanity and civilization against barbarism. This is the view of the Catholic Czecks of Bohemia. So great was their indignation at what they rightly considered the dishonour of the Roman Catholic Church that on July 4th—anniversary of the martyrdom of John Huss—notwithstanding the efforts of the police, they repaired in multitudes to the heights of Smichovo, Beraun and other hills around

Prague, and burnt at the stake the portraits and wax effigies of the Pope and the Prince Archbishop **[119]** Schwartzenberg, and the papal discourse against the Russian Emperor and army, singing the while Slavonian national songs, and shouting, "Down with the Pope! Death to the Ultramontanes! Hurrah for the Czar-Liberator! "—all of which shows that there are good Catholics among the Slavonians, at least, who rightly hold in higher estimation the principles of national solidarity than foolish dogmas of the Vatican, even though backed by pretended infallibility.

Respectfully,

August 9th H. P. BLAVATSKY.

WASHING THE DISCIPLES' FEET

[From the New York *Sun*, August 16th, 1877.]

[120] AT the ceremony of "feet-washing" which occurred at Limwood Camp-ground, August 8th, and is described in *The Sun* of to-day, Elder Jones, of Mechanicsburg, Pa., professed to give the history of this ancient custom. The report says:

> He claimed that its origin did not date anterior to the coming of Christ; neither was the matter of cleanliness to be thought of in this connection. Its observance was due exclusively to the fact that it was a scriptural injunction; it originated in Christ's example, and it devolved upon his hearers to follow this example. Numerous scriptural passages were quoted in support of this argument.

The reverend gentleman is in error. The ceremony was first performed by the Hindu Christna (or Krishna) who washed the feet of his Brâhmans as an example of humility, many thousand years anterior to the Christian era. Chapter and verse will be given, if required, from the Brâhmanical books. Meanwhile, the reader is referred to the Rev. John P. Lundy's *Monumental Christianity*, p. 154.

H. P. BLAVATSKY.

TRICKERY OR MAGIC?

[From *The Religio-Philosophical Journal*, Dec. 22nd, 1877.]

[121] A wise saying is that which affirms that he who seeks to prove too much, in the end proves nothing. Prof. W. B. Carpenter, F.R.S. (and otherwise alphabetically adorned), furnishes a conspicuous example in his strife with men better than himself. His assaults accumulate bitterness with every new periodical he makes his organ, and in proportion with the increase of his abuse his arguments lose force and cogency. And, forsooth, he nevertheless lectures his antagonists for their lack of "calm discussion," as though he were not the very type of controversial nitro-glycerine! Rushing at them with his proofs, which are "incontrovertible" only in his own estimation, he commits himself more than once. By one of such committals I mean to profit to-day, by citing some-curious experiences of my own.

My object in writing the present is far from that of taking any part in this onslaught upon reputations. Messrs. Wallace and Crookes are well able to take care of themselves. Each has contributed in his own specialty towards real progress in useful knowledge more than Dr. Carpenter in his. Both have been honoured for valuable original researches and discoveries, while their accuser has been often charged with being no better than a very clever compiler of other men's ideas. After reading the able rejoinders of the "defendants" and the scathing review of the mace-swinging Prof. Buchanan, every one, except his friends, the psychophobists, can see that Dr. Carpenter is completely floored. He is as dead as the traditional door nail.

In the December supplement of *The Popular Science Monthly,* I find, (p. 116) the interesting admission that a poor Hindu juggler can perform a feat that quite takes the great

Professor' breath away! In comparison, the mediumistic phenomena of Miss Nichol (Mrs. Guppy) are of no account. Says Dr. Carpenter:

> The celebrated "tree-trick," which most people who have been long in India have seen, as described by several of our most distinguished civilians and scientific [122] officers, is simply the greatest marvel I ever heard of. That a mango-tree should first shoot up to a height of six inches, from a grass-plot to which the conjurers had no previous access, beneath an inverted cylindrical basket, whose emptiness has been previously demonstrated, and that this tree should appear to grow in the course of half an hour from six inches to six feet, under a succession of taller and yet taller baskets, beats Miss Nichol.

Well, I should think it did. At any rate, it beats anything that any F.R.S. can show by daylight or dark, in the Royal Institution or else where. Would not one think that such a phenomenon so attested, and occurring under circumstances that preclude trickery, would provoke scientific investigation? If not, what would? But observe the knot hole through which an F.R.S. can creep out. "Does Mr. Wallace," ironically asks the Professor,

> Attribute this to a spiritual agency? or, like the world in general [of course meaning the world that science created and Carpenter energizes] and the performers of the tree-trick in particular, does he regard it as a piece of clever jugglery?

Leaving Mr. Wallace, if he survives this Jovian thunder-bolt, to answer for himself, I have to say for the "performers" that they would respond with an emphatic "No" to both interrogatories. The Hindu jugglers neither claim for their performance a "spiritual agency," nor admit it to be a "trick of clever jugglery." The ground they take is that the tricks are produced by certain powers inherent in man him self, which may he used for a good or bad purpose. And the ground that I, humbly following after those whose opinion is based on really exact psychological experiments and knowledge, take, is, that neither Dr. Carpenter nor his body-guard of scientists, though their titles stream after their names like the tail after a kite, have as yet the slightest conception of these powers. To acquire even a superficial knowledge of them, they must change their scientific and philosophical methods. Following after Wallace and Crookes, they must begin with the A B C of Spiritualism, which—meaning to be very scornful—Dr. Carpenter terms "the centre of enlightenment and progress." They must take their lessons not alone from the true but as well from spurious phenomena, from what his (Carpenter's) chief authority, the "arch-priest of the new religion," properly classifies as "Delusions, Absurdities and Trickeries." After wading through all this, as every intelligent investigator has had to do, he may get some glimpses of truth. It is as useful to learn what the phenomena are not, as to find out what they are. [123] Dr. Carpenter has two patent keys warranted to unlock every secret door of the mediumistic cabinet. They are labelled "expectancy" and "prepossession." Most scientists have some pick-lock like this. But to the "tree-trick" they scarcely apply; for neither his "distinguished civilians" nor "scientific officers" could have expected to see a stark- naked Hindu on a strange glass-plot, in full daylight, make a mango-tree grow six feet from the seed in half an hour, their "prepossessions" would be all against it. It cannot be a "spiritual agency"; it must be "jugglery." Now Maskelyne and Cooke, two clever English jugglers, have been keeping the mouths and eyes of all London wide open with their exposures of Spiritualism. They are admired by all the scientists, and at Slade's trial figured as expert witnesses for the prosecution. They are at Dr. Carpenter's elbow. Why does he not call them to explain this clever jugglery, and make Messrs. Wallace and Crookes blush with shame at their own idiocy? All the tricks of the trade are familiar to them; where can science find better allies? But we must insist upon identical conditions. The "Tree-Trick" must not be per formed by gas-light on the platform of any Egyptian Hall, nor with the performers in full evening dress. It must be in broad daylight, on a strange grass-plot to which the conjurers had no previous access. There must he no machinery, no confederates, white cravats and swallow-tail coats must be laid aside, and the English champions appear in the primitive apparel of Adam and Eve—a tight-fitting "coat of skin," and with the single addition of a dhoti, or a breech cloth

seven inches wide. The Hindus do all this, and we only ask fair play. If they raise a mango-sapling under these circumstances, Dr. Carpenter will he at perfect liberty to beat therewith the last remnant of brains out of the head of any "crazy Spiritualist" he may encounter. But until then, the less he says about Hindus jugglery the better for his scientific reputation.

It is not to be denied that in India, China and elsewhere in the East there are veritable jugglers who exhibit tricks. Equally true is it that some of these performances surpass any with which Western people are acquainted. But these are neither Fakirs nor the performers of the "mango-tree" marvel, as described by Dr. Carpenter. Even this is sometimes imitated both by Indian and European adepts in sleight of-hand, but under totally different conditions. Modestly following in the rear of the "distinguished civilians" and "scientific officers," I will now narrate something which I have seen with my own eyes.

[124] While at Cawnpur, *en route* to Benares, the holy city, a lady, my travelling companion, was robbed of the entire contents of a small trunk. Jewelry, dresses, and even her note-book, containing a diary which she had been carefully compiling for over three months, had mysteriously disappeared, without the lock of the valise having been disturbed. Several hours, perhaps a night and a day had passed since the robbery, as we had started at daybreak to explore some neighbouring ruins, still freshly allied with the Nana Sahib's reprisals on the English. My companion's first thought was to call upon the local police; mine for the help of some native gossain (a holy man supposed to be informed of everything) or at least a jadugar, or conjurer. But the ideas of civilization prevailed, and a whole week was wasted in fruitless visits to the chabutara (police-house), and interviews with the kotwal, its chief. In despair, my expedient was at last resorted to, and a gossain procured. We occupied a small bungalow at the extreme end of one of the suburbs, on the right bank of the Ganges, and from the verandah a full view of the river was had, which at that place was very narrow.

Our experiment was made on that verandah in the presence of the family of the landlord—a half-caste Portuguese from the south—my friend and myself and two freshly-imported Frenchmen, who laughed outrageously at our superstition. Time, three o'clock in the afternoon. The heat was suffocating, but notwithstanding, the holy man—a coffee coloured, living skeleton—demanded that the motion of the pankah (hanging fan worked by a cord) should be stopped. He gave no reason, but it was because the agitation of the air interferes with all delicate magnetic experiments. We had all heard of the "rolling pot" as an agency for the detection of theft in India—a common iron pot being made, under the influence of a Hindu conjurer, to roll of its own impulse, without any hands touching it, to the very spot where the stolen goods are concealed. The gossain proceeded otherwise. He first of all demanded some article that had been latest in contact with the contents of the valise; a pair of gloves was handed him. He pressed them between his thin palms, and, rolling them over and over again, then dropped them on the floor and proceeded to turn himself slowly around, with arms outstretched and fingers expanded, as though he were seeking the direction in which the property lay. Suddenly he stopped with a jerk, sank gradually to the floor and remained motionless, sitting cross-legged and with his arms still outstretched in the **[125]** same direction, as though plunged in a cataleptic trance. This lasted for over an hour, which in that suffocating atmosphere was to us one long torture. Suddenly the landlord sprang from his seat to the balustrade, and began intently looking towards the river, in which direction our eyes also turned. Coming from whence, or how, we could not tell, but out there, over the water, and near its surface, was a dark object approaching. What it was we could not make out; but the mass seemed impelled by some interior force to revolve, at first slowly, but then faster and faster as it drew near. It was as though supported on an invisible pavement, and its course was in a direct line as the bee flies. It reached the bank, disappeared again among the high vegetation, and anon, rebounding with force as it leaped over the low garden wall, flew rather than rolled on to the verandah and dropped with a heavy thud under the extended

palms of the gossain. A violent, convulsive tremor shook the frame of the old man, as with a deep sigh he opened his half-closed eyes. All were astonished, but the French men stared at the bundle with an expression of idiotic terror in their eyes. Rising from the ground the holy man opened the tarred canvas envelope, and within were found all the stolen articles down to the least thing. Without a word or waiting for thanks, he salaamed low to the company and disappeared through the doorway, before we recovered from our surprise. We had to run after him a long way before we could press upon him a dozen rupees, which blessings he received in his wooden bowl.

This may appear a very surprising and incredible story to Europeans and Americans who have never been in India. But we have Dr. Carpenter's authority for it, that even his "distinguished civilian" friends and "scientific officers," who are as little likely to sniff out anything mystical there with their aristocratic noses as Dr. Carpenter to see it with his telescopic, microscopic, double-magnifying scientific eyes in England, have witnessed the mango "tree-trick," which is still more wonderful. If the latter is "clever jugglery" the other must be, too. Will the white-cravated and swallow-tailed gentlemen of the Egyptian Hall, please show the Royal Society how either is done?

H. P. BLAVATSKY.

THE JEWS IN RUSSIA

[From the New York *World*, Sept. 25th, 1877.]

[126] IT is to be regretted that your incandescent contemporary, *The Sun*, should have no better sources of information. It stated on Saturday last that

> In Russia the persecution of the Israelites is continued, with nearly all its ancient cruelty. They are not permitted to reside in many of the greatest cities. Kief and Novgorod as well as Moscow are forbidden to them, and even in the rural districts they are burdened with multiform exactions.

This is the reverse of correct, as is also the further statement that

> They have been robbed and oppressed in Bulgaria by the Russians.

The murdering and plundering at the seat of war, it is now pretty well settled, has been done by the Turks exclusively, and, notwithstanding that the English and other Turkophile organs have diligently cast the blame upon the Russians, the plot f the Ottoman Government, thanks to the honest old German Emperor, is now discovered. The Turks are convicted of systematic lying, and nearly every country, including England herself, has sent a protest to the Sublime Porte against atrocities. As to the condition of Israelites in Russia, it has immensely improved since the ascension of Alexander II to the throne of his father. For more than ten years they have been placed on jury duty, admitted to the bar, and otherwise accorded civil rights and privileges. If social disabilities still linger, we are scarcely the ones to chide, in view of our Saratoga and Long Branch customs, and the recent little unpleasantness between Mr. Hilton and the descendants of the "chosen people."

If your neighbor would take the trouble to ask any traveller or Russian Israelite now in America, it would learn that Kief, as well as other "greatest cities" are full of Jews; that in fact there are more Jews than Gentiles in the first-named of these cities. Pretty much all trade is in their hands, and they furnish even all the olive-oil that is **[127]** permanently burnt at the rakka (shrines) of the 700 orthodox saints whose beatified mummies fill up the catacombs of Kief, and the wax for the candles on all the altars. It is again the Jews who keep the dram-shops, or Kabak, where the faithful congregate after service to give a last fillip to their devotional ardour. It is barely four months since the chief Rabbi of Moscow published in the official Viedomosty an earnest address to his co-religionists throughout the empire to remind them that they were Russians by nativity, and called upon them to display their patriotism in

subscriptions for the wounded, prayers in the synagogues for the success of the Russian arms, and in all other practical ways. In 1870, during the *emeut* in Odessa, which was caused by some Jewish children throwing dirt into the church on Easter night, and which lasted more than a week, the Russian soldiers shot and bayoneted twelve Christian Russians and not a single Jew; while—and I speak as an eye-witness—over two hundred rioters were publicly whipped by order of the Governor-General, Kotzebue, of whom none were Israelites. That there is a hatred between them and the more fanatical Christians is true, but the Russian Government can be no more blamed for this than the British and American Governments because Orangemen and Catholics mutually hate, beat, and occasionally kill each other.

H. P. BLAVATSKY.

New York, Sept. 24th 1877.

H. P. BLAVATSKY'S MASONIC PATENT

[From *The Franklin Register*, Feb. 8th, 1878.]

[128] [EDITORIAL.— are gratified to be able to present to the readers of *The Register* this week, the following highly-characteristic letter, prepared expressly for our paper by Madame Helen P. Blavatsky, the authoress of *Isis Unveiled*. In this letter the lady defends the validity of her diploma as a Mason, reference to which was had in our issue of January 8th. The immediate cause of the letter from Madame B. was the multiplication of attacks upon her claim to that distinguished honour both before and since the publication mentioned.

The field is open for a rejoinder; and we trust that a champion will appear, to defend that which she so vigorously and bravely assails.

That the subject-matter in controversy may be seen at a glance by those who may not be regular readers of our paper, we again print the text of her diploma.

To the Glory of the Sublime Architect of the Universe.
Ancient and Primitive Rite of Masonry, derived through the Charter of the
Sovereign Sanctuary of America, from the Grand Council of the
Grand Lodge of France.
Salutation on all points of the Triangle.
Respect to the Order.
Peace, Tolerance, Truth.
To all Illustrious and Enlightened Masons throughout the world—union, prosperity,
friendship, fraternity.

We, the Thrice-Illustrious Sovereign Grand Master General, and we, the Sovereign Grand Conservators, thirty-third and last degree of the Sovereign Sanctuary for England, Wales, etc., decorated with the Grand Star of Sirius, etc., Grand Commanders of the Three Legions of the Knights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed, and by these presents do declare and proclaim our illustrious and enlightened Brother, H. P. Blavatsky, to be an Apprentice, Companion, Perfect Mistress, Sublime Elect **[129]** Scotch Lady, Grand Elect, Chevalière de Rose Croix, Adonaite Mistress, Perfect Venerable Mistress, and a crowned Princess of Rite of Adoption.

Given under our hands and the seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true light ooo,ooo,ooo.

JOHN YARKER, thirty-third degree, *Sovereign Grand Master*.
M. CASPARI, thirty-third degree, *Grand chancellor*.
A. D. LOEWENSRARK, thirty-third degree, Grand Secretary.]

To the Editor of " The Frankin Register."

I am obliged to correct Certain errors in your highly complimentary editorial in *The Register* of January 18th. You say that I have taken "the regular degrees in Masonic Lodges" and attained high dignity in the order, and further add:

Upon Madame B. has recently been conferred the diploma of the thirty-third Masonic Degree, from the oldest Masonic body in the world.

If you will kindly refer to my *Isis Unveiled* (vol. II°. p. 394), you will find me saying:

> We are neither under promise, obligation, nor oath, and therefore violate no confidence,

—reference being made to *Western* Masonry, to the criticism of which the chapter is devoted; and full assurance is given that I have never taken "the regular degrees" in any Western Masonic Lodge. Of course, therefore, having taken no such degrees, I am not a thirty-third degree Mason. In a private note, also in your most recent editorial, you state that you find yourself taken to task by various Masons, among them one who has taken thirty-three degrees—which include the "Ineffable"—for what you said about me. My Masonic experience—if you will so term membership in several Eastern Masonic Fraternities and Esoteric Brotherhoods—is confined to the Orient. But, nevertheless, this neither prevents my knowing, in common with all Eastern "Masons," everything connected with Western Masonry (including the numberless humbugs that have been imposed upon the Craft during the last half century) nor, since the receipt of the diploma from the "Sovereign Grand Master," of which you publish the text, my being entitled to call myself a Mason. Claiming nothing, therefore, in Western Masonry but what is expressed in the above diploma, you will perceive that your Masonic mentors must transfer their quarrel to John Yarker, jun., P.M., P.Mk., M.Pz., P.G.C., and M.W.S.K.T. and R.C., K.T., P.K.H., and K.A.R.S., P.M.W., P.S.G.C. and P.S., [130] of Rite AD, A. and P. Rite, to the man, in short, who is recognized in England and Wales and the whole world, as a member of the Masonic Archæological Institute; as Honorary Fellow of the London Literary Union; of Lodge No. 227, Dublin; of the Bristol College of Rosicrucians; who is Past Grand Mareschal of the Temple; member of the Royal Grand Council of the Antient Rites time immemorial; keeper of the Ancient Royal Secrets, Grand Commander of Mizraim, Ark Mariners, Red Cross Constantine, Babylon and Palestine, R. Grand Superintendent for Lancashire, Sovereign Grand Conservator of the Ancient and Primitive Rite of Masonry, thirty-third and last degree, etc., from whom the Patent issued.

Your "Ineffable" friend must have cultivated his spiritual perceptions to small purpose in the investigation and contemplation of the "Ineffable Name," from the fourth to the fourteenth degrees of that gilded humbug, the A. and A. Rite, if he could say that there is,

> No authority for a derivation through the charter of the Sovereign Sanctuary of America, to issue this patent.

He lives in a veritable Crystal Palace of Masonic glass, and must look out for falling stones. Brother Yarker says, in his *Notes on the Modern Rosicrucianism and the various Rites and Degrees* (p. 149), that the

> Grand Orient, derived from the Craft Grand Lodge of England, in 1725, works and recognizes the following Rites, appointing representatives with chapters in America and elsewhere: 1. French Rite; 2. Rite of Heredom; 3. A. and A. Rite; 4. Rite of Kilwinning; 5. Philosophical Rite; 6. Rite du Régime rectif; 7. Rite of Memphis; 8. Rite of Mizraim. All under a grand college of Rites.

The A. and P. Rite was originally chartered in America, November 9th 1856, with David McChellan as G. M. [Kenneth Mackenzie's *Royal Masonic Cyclopædia* p. 43], and in 1862 submitted entirely to the Grand Orient of France. In 1862, the Grand Orient *vised* and sealed the American Patent of Seymour as G. M., and mutual representatives were appointed, down to 1866, when the relations of the G. O. with America were ruptured, and the American Sovereign Sanctuary took up its position, "in the bosom" of the Ancient Cernear Council, of the "Scottish Rite" of thirty-three degrees, as John Yarker says, in the above quoted work. In 1872 a Sovereign Sanctuary of the Rite was established in England, by the American Grand Body, with John Yarker as Grand Master. Down to the present time the legality of Seymour's Sanctuary has never been disputed by the Grand Orient of France, and reference to it is found in Marconis de Nègre's books. [131]

It sounds very grand, no doubt, to be a thirty-second degreeist, and an "Ineffable" one into the bargain; but read what Robert B. Folger, M.D., Past Master thirty-third, says himself in his *Ancient' and Accepted Scottish Rite in Thirty-three Degrees*:

> With reference to the other degrees, . . . (with the exception of the thirty third, which was manufactured in Charleston) they were all in the possession of the G. 0. before, but were termed ... obsolete.

And further: he asks:

> Who were the persons that formed this Supreme Council of the thirty-third degree? And where did they get that degree, or the power to confer it?.....
>
> Their patents have never been produced, nor has any evidence ever yet been given that they came in possession of the thirty-third degree in a regular and lawful manner (pp. 92, 95, 96).

That an American Rite, thus spuriously organized, declines to acknowledge the Patent of an English Sovereign Sanctuary, duly recognized by the Grand Orient of France, does not at all invalidate my claim to Masonic honours. As well might Protestants refuse to call the Dominicans Christians, because they—the Protestants—broke away from the Catholic Church and set up for themselves, as for A. and A. Masons of America to deny the validity of a Patent from an English A. and P. Rite body. Though I have nothing to do with American modern Masonry, and do not expect to have, yet, feeling highly honoured by the distinction conferred upon me by Brother Yarker, I mean to stand for my chartered rights, and to recognize no other authority than that of the high Masons of England, who have been pleased to send me this unsolicited and unexpected testimonial of their approval of my humble labours.

Of a piece with the above is the ignorant rudeness of certain critics who pronounce Cagliostro an "impostor" and his desire of engrafting Eastern Philosophy upon Western Masonry "charlatanism." Without such a union Western Masonry is a corpse without a soul. As Yarker observes, in his *Notes on the Mysteries of Antiquity:*

> As the Masonic fraternity is now governed, the Craft is becoming a storehouse of paltry Masonic emperors and other charlatans, who swindle their brothers, and feather their nests out of the aristocratic pretensions which they have tacked on to our institutions — *ad captandum vulgus.*

Respectfully,

H. P. BLAVATSKY.

VIEWS OF THE THEOSOPHISTS

[From the London *Spiritualist*.]

[132] PERMIT a humble Theosophist to appear for the first time in your columns, to say a few words in defense of our beliefs. I see in your issue of December 21St ultimo, one of your correspondents, Mr. J. Croucher, makes the following very bold assertions:

> Had the Theosophists thoroughly comprehended the nature of the soul and spirit, and its relation to the body, they would have known that if the soul once leaves, it leaves for ever.

This is so ambiguous that, unless he uses the term "soul" to designate only the vital principle, I can only suppose that he falls into the common error of calling the astral body, spirit, and the immortal essence, "soul." We Theosophists, as Col. Olcott has told you, do *vice versa*.

Besides the unwarranted imputation on us of ignorance, Mr. Croucher has an idea (peculiar to himself) that the problem which has heretofore taxed the powers of the metaphysicians in all ages has been solved in our own. It is hardly to be supposed that Theosophists or any others "thoroughly" comprehend the nature of the soul and spirit, and their relation to the body. Such an achievement is for Omniscience, and we Theosophists treading the path worn by the footsteps of the old Sages in the moving sands of exoteric philosophy, can only hope to approximate to the absolute truth. It is really more than doubtful whether Mr. Croucher can do better, even though an "inspirational medium,'' and experienced ''through constant sittings with one of the best trance mediums" in your country. I may well leave to time and Spiritual Philosophy to entirely vindicate us in the far here after. When any Œdipus of this or

the next century shall have solved this eternal enigma of the Sphinx—man, every modern dogma, not excepting some pets of the Spiritualists, will be swept away, as the Theban monster, according to the legend, leaped from his promontory into the sea, and was seen no more.

[133] As early as February 8th, 1876, your learned correspondent, “M.A. Oxon.,” took occasion, in an article entitled “Soul and Spirit,” to point out the frequent confusion of the terms by other writers. As things are no better now, I will take the opportunity to show how surely Mr. Croucher, and many other Spiritualists of whom he may be taken as the spokesman, misapprehend Col. Olcott’s meaning and the views of the New York Theosophists. Col. Olcott neither affirmed nor dreamed of implying that the immortal spirit leaves the body to produce the medial displays. And yet Mr. Croucher evidently thinks he did, for the word “spirit” to him means the inner, astral man, or double. Here is what Col. Olcott did say, double commas and all:

> That mediumistic physical phenomena are not produced by pure spirits, but by “souls” embodied or disembodied, and usually with the help of Elementals.

Any intelligent reader must perceive that, in placing the word “souls” in quotation marks, the writer indicated that he was using it in a sense not his own. As a Theosophist, he would more properly and philosophically have said for himself “astral spirits” or “astral men,” or doubles. Hence, the criticism is wholly without even a foundation of plausibility. I wonder that a man could be found who, on so frail a basis, would have attempted so sweeping a denunciation. As it is, our President only propounded the *trine* of man, like the ancient and Oriental Philosophers and their worthy imitator Paul, who held that the physical corporeity, the flesh and blood, was permeated and so kept alive by the *Psuche*, the soul or astral body. This doctrine, that man is *trine*—spirit or *Nous,* soul and body—was taught by the Apostle of the Gentiles more broadly and clearly than it has been by any of his Christian successors (see I *Thess*., V. 23). But having evidently forgotten or neglected to “thoroughly” study the transcendental opinions of the ancient Philosophers and the Christian Apostle upon the subject, Mr. Croucher views the soul (*Psuche*) as spirit (*Nous*) and *vice versa.*

The Buddhists, who separate the three entities in man (though viewing them as one when on the path to Nirvana), yet divide the soul into several parts, and have names for each of these and their functions. Thus confusion is unknown among them. The old Greeks did likewise, holding that Psuche was *bios,* or physical life, and it was *thumos,* or passional nature, the animals being accorded but the lower faculty of the soul instinct. The soul or Psuche is itself a combination, consensus or unity of the *bios*, or physical vitality, the *epithumia* or concupiscible nature, and the *phrén*, *mens* or mind. Perhaps the *animus* [134] ought to be included. It is constituted of ethereal substance, which pervades the whole universe, and is derived wholly from the soul of the world—Anima Mundi or the Buddhist Svabhâvat—which is not spirit; though intangible and impalpable, it is yet, by comparison with spirit or pure abstraction, objective matter. By its complex nature, the soul may descend and ally itself so closely to the corporeal nature as to exclude a higher life from exerting any moral influence upon it. On the other hand, it can so closely attach itself to the Nous or spirit, as to share its potency, in which case its vehicle, physical man, will appear as a God even during his terrestrial life. Unless such union of soul and spirit does occur, either during this life or after physical death, the individual man is not immortal as an entity. The Psuche is sooner or later disintegrated. Though the man may have gained “the whole world,” he has lost his “soul.” Paul, when teaching the *anastasis*, or continuation of individual spiritual life after death, set forth that there was a physical body which was raised in incorruptible substance.

The spiritual body is most assuredly *not* one of the bodies, or visible or tangible larvae, which form in circle-rooms, and are so improperly termed “materialized spirits.” When once

the *metanoia*, the full developing of spiritual life, has lifted the spiritual body out of the psychical (the disembodied, corruptible, astral man, what Col. Olcott calls "soul"), it becomes, in strict ratio with its progress, more and more an abstraction for the corporeal senses. It can influence, inspire, and even communicate with men subjectively; it can make itself felt, and even, in those rare instances when the clairvoyant is perfectly pure and perfectly lucid, be seen by the inner eye (which is the eye of the purified Psuche—soul). But how can it ever manifest objectively?

It will be seen, then, that to apply the term "spirit" to the materialized *eidola* of your "form-manifestations" is grossly improper, and something ought to be done to change the practice, since scholars have begun to discuss the subject. At best, when not what the Greeks termed *phantasma,* they are but *phasma* or apparitions.

In scholars, speculators, and especially in our modern savants, the psychical principle is more or less pervaded by the corporeal, and "the things of the spirit are foolishness and impossible to be known" (I Cor., II. 14). Plato was then right, in his way, in despising land measuring, geometry and arithmetic, for all these overlooked all high ideas. Plutarch taught that at death Proserpine separated the body **[135]** and the soul entirely, after which the latter became a free and independent demon (daimon). Afterward the good underwent a second dissolution: Demeter divided the Psuche from the Nous or Pneuma. The former was dissolved after a time into ethereal particles—hence the inevitable dissolution and subsequent annihilation of the man who at death is purely psychical; the latter, the Nous, ascended to its higher divine power and became gradually a pure, divine spirit. Kapila, in common with all Eastern Philosophers, despised the purely psychical nature. It is this agglomeration of the grosser particles of the soul, the mesmeric exhalations of human nature imbued with all its terrestrial desires and propensities, its vices, imperfections and weakness, forming the astral body, which can become objective under certain circumstances, which the Buddhists call the Skandhas (the groups), and Col. Olcott has for convenience termed the "soul." The Buddhists and Brâhmans teach that the man's individuality is not secured until he has passed through and become disembarrassed of the last of these groups, the final vestige of earthly taint. Hence their doctrine of metempsychosis, so ridiculed and so utterly misunderstood by our greatest Orientalists.

Even the physicists teach us that the particles composing physical man are, by evolution, reworked by nature into every variety of inferior physical form. Why, then, are the Buddhists unphilosophical or even unscientific, in affirming that the semi-material Skandhas of the astral man (his very ego, up to the point of final purification) are appropriated to the evolution of minor astral forms (which, of course, enter into the purely physical bodies of animals) as fast as he throws them off in his progress toward Nirvana? Therefore, we may correctly say, that so long as the disembodied man is throwing off a single particle of these Skandhas, a portion of him is being reincarnated in the bodies of plants and animals. And if he, the disembodied astral man, be so material that "Demeter" cannot find even one spark of the Pneuma to carry up to the "divine power," then the individual, so to speak, is dissolved, piece by piece, into the crucible of evolution, or, as the Hindus allegorically illustrate it, he passes thousands of years in the bodies of impure animals. Here we see how completely the ancient Greek and Hindu Philosophers, the modern Oriental schools, and the Theosophists, are ranged on one side, in perfect accord, and the bright array of "inspirational mediums" and "spirit guides" stand in perfect discord on the other. Though no two of the latter, unfortunately, **[136]** agree as to what is and what is not truth, yet they do agree with unanimity to antagonize whatever of the teachings of the Philosophers we may repeat.

Let it not be inferred, though, from this, that I, or any other real Theosophist, undervalue true spiritual phenomena or philosophy, or that we do not believe in the communication between mortals and pure Spirits, any less than we do in communication between bad men

and bad Spirits, or even of good men with bad Spirits under bad conditions. Occultism is the essence of Spiritualism, while modern or popular Spiritualism I cannot better characterize than as adulterated unconscious Magic. We go so far as to say that all the great and noble characters, all the grand geniuses, the poets, painters, sculptors, musicians, all who have worked at any time for the realization of their highest ideal, irrespective of selfish ends—have been spiritually inspired; not mediums, as many Spiritualists call them—passive tools in the hands of controlling guides—but incarnate, illuminated souls, working consciously in collaboration with the pure disembodied human and new-embodied high Planetary Spirits, for the elevation and spiri-tualization of mankind. We believe that everything in material life is most intimately associated with spiritual agencies. As regards physical phenomena and mediumship, we believe that it is only when the passive medium has given place, or rather grown into, the conscious mediator, that he discerns between Spirits good and bad. And we do believe, and know also, that while the incarnate man (though the highest Adept) cannot vie in potency with the pure disembodied Spirits, who, freed of all their Skandhas, have become subjective to the physical senses, yet he can perfectly equal, and can far surpass in the way of phenomena, mental or physical, the average "Spirit" of modern mediumship. Believing this, you will perceive that we are better Spiritualists, in the true acceptation of the word, than so-called Spiritualists, who, instead of showing the reverence we do to true Spirits—Gods—debase the name of Spirit by applying it to the impure, or at best, imperfect beings who produce the majority of the phenomena.

The two objections urged by Mr. Croucher against the claim of the Theosophists, that a child is but a duality at birth, "and perhaps until the sixth or seventh year," and that some depraved persons are annihilated at some time after death, are (1) the mediums have described to him his three children "who passed away at the respective ages of two, **[137]** four, and six years"; and (2) that he has known persons who were "very depraved" on earth come back. He says:

These statements have been afterwards confirmed by glorious beings who came after, and who have proved by their mastery of the laws which are governing the universe, that they are worthy of being believed.

I am really happy to hear that Mr. Croucher is competent to sit in judgment upon these "glorious beings," and give them the palm over Kapila, Manu, Plato, and even Paul. It is worth something, after all, to be an "inspirational medium." We have no such "glorious beings" in the Theosophical Society to learn from; but it is evident that while Mr. Croucher sees and judges things through his emotional nature, the Philosophers whom we study took nothing from any "glorious being" that did not perfectly accord with the universal harmony, justice, and equilibrium of the manifested plan of the Universe. The Hermetic axiom, "as below, so above," is the only rule of evidence accepted by the Theosophists. Believing in a spiritual and invisible Universe, we cannot conceive of it in any other way than as completely dovetailing and corresponding with the material, objective Universe; for logic and observation alike teach us that the latter is the outcome and visible manifestation of the former, and that the laws governing both are immutable.

In this letter of Dec. 7th Colonel Olcott very appropriately illustrates his subject of potential immortality by citing the admitted physical law of the survival of the fittest. The rule applies to the greatest as to the smallest things, to the planet equally with the plant. It applies to man. And the imperfectly developed man-child can no more exist under the conditions prepared for the perfected types of its species, than can an imperfect plant or animal. In infantile life the higher faculties are not developed, but, as everyone knows, are only in the germ, or rudimentary. The babe is an animal, however "angelic" he may, and naturally enough ought to, appear to his parents. Be it ever so beautifully modelled, the infant body is but the jewel-casket preparing for the jewel. It is bestial, selfish, and, as a babe, nothing more. Little of even the soul, Psuche, can be perceived except so far as vitality is

concerned; hunger, terror, pain and pleasure appear to be the principal of its conceptions. A kitten is its superior in everything but possibilities. The grey neurine of the brain is equally unformed. After a time mental qualities begin to appear, but they relate chiefly to external matters. The cultivation of the mind of the child by teachers **[138]** can only affect this part of the nature—what Paul calls natural or physical, and James and Jude sensual or psychical. Hence the words of Jude, "psychical, having not the spirit," and of Paul:

> The psychical man receiveth not the things of the spirit, for to him they are foolishness; the spiritual man discerneth.

It is only the man of full age, with his faculties disciplined to discern good and evil, whom we can denominate spiritual, noetic, intuitive. Children developed in such respects would be precocious, abnormal abortions.

Why, then, should a child who has never lived other than an animal life; who never discerned right from wrong; who never cared whether he lived or died—since he could not understand either of life or death—become individually immortal? Man's cycle is not complete until he has passed through the earth-life. No one stage of probation and experience can be skipped over. He must he a man before he can become a Spirit. A dead child is a failure of nature—he must live again; and the same Psuche reenters the physical plane through another birth. Such cases, together with those of congenital idiots, are, as stated in Isis Unveiled, the only instances of human reincarnation.[1] If every child-duality were to be immortal, why deny a like individual immortality to the duality of the animal? Those who believe in the trinity of man know the babe to be but a duality—body and soul—and the individuality which resides only in the psychical is, as we have seen proved by the Philosophers, perishable. The completed trinity only survives. Trinity, I say, for at death the astral form becomes the outward body, and inside a still finer one evolves, which takes the place of the Psuche on earth, and the whole is more or less overshadowed by the Nous. Space prevented Col. Olcott from developing the doctrine more fully, or he would have added that not even all of the Elementaries (human) are annihilated. There is still a chance for some. By a supreme struggle these may retain their third and higher principle, and so, though slowly and painfully, yet ascend sphere after sphere, casting off at each transition the previous heavier garment, and clothing themselves in more radiant spiritual envelopes, until, rid of every finite particle, the trinity merges into the final Nirvana, and becomes a unity—a God.

A volume would scarce suffice to enumerate all the varieties of **[139]** Elementaries and Elementals; the former being so called by some Kabalists (Henry Kunrath, for instance) to indicate their entanglement in the terrestrial elements which hold them captive, and the latter designated by that name to avoid confusion, and equally applying to those which go to form the astral body of the infant and to the stationary Nature Spirits proper. Eliphas Levi, however, indifferently calls them all "Elementary" and "souls." I repeat again, it is but the wholly psychical disembodied astral man which ultimately disappears as an individual entity. As to the component parts of his Psuche, they are as indestructible as the atoms of any other body composed of matter.

The man must indeed be a true animal who has not, after death, a spark of the divine Ruach or Nous left in him to allow him a chance of self-salvation. Yet there are such lamentable exceptions, not alone among the depraved, but also among those who, during life, by stifling every idea of an after existence, have killed in themselves the last desire to achieve immortality. It is the will of man, his all-potent will, that weaves his destiny, and if a man is determined in the notion that death means annihilation, he will find it so. It is among our commonest experiences that the determination of physical life or death depends upon the

---

[1] [Note that 'reincarnation" is here used as a term applying only to the Psuche. This does not reincarnate, it has always been taught, except in the instances given. — Ens.]

will. Some people snatch themselves by force of determination from the very jaws of death, while others succumb to insignificant maladies. What man does with his body he can do with his disembodied Psuche.

Nothing in this militates against the images of Mr. Croucher's children being seen in the Astral Light by the medium, either as actually left by the children themselves, or as imagined by the father to look when grown. The impression in the latter case would be but a *phasma*, while in the former it is a *phantasma*, or the apparition of the indestructible impress of what once really was.

In days of old the "mediators" of humanity were men like Christna, Gautama Buddha, Jesus, Paul, Apollonius of Tyana, Plotinus, Porphyry, and the like of them. They were Adepts, Philosophers—men who, by struggling their whole lives in purity, study, and self-sacrifice, through trials, privations and self-discipline, attained divine illumination and seemingly superhuman powers. They could not only produce all the phenomena seen in our times, but regarded it as a sacred duty to cast out "evil spirits," or demons, from the unfortunates who were obsessed—in other words, to rid the medium of their days of the "Elementaries."

[140] But in our time of improved psychology every hysterical sensitive looms into a seer, and behold! there are mediums by the thousand! Without any previous study, self-denial, or the least limitation of their physical nature, they assume, in the capacity of mouthpieces of unidentified and unidentifiable intelligences, to outrival Socrates in wisdom, Paul in eloquence, and Tertullian himself in fiery and authoritative dogmatism. The Theosophists are the last to assume infallibility for themselves, or recognize it in others; as they judge others, so they are willing to be judged.

In the name, then, of logic and common sense, before bandying epithets, let us submit our difference to the arbitrament of reason. Let us compare all things, and, putting aside emotionalism and prejudice as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis.

H. P. BLAVATSKY.

New York, Jan. 14th 1878.

A SOCIETY WITHOUT A DOGMA

[From the London *Spiritualist* Feb. 8th, 1878.]

[141] TIMES have greatly changed since the winter of 1875-6, when the establishment of the Theosophical Society caused the grand army of American Spiritualists to wave banners, clang steel, and set up a great shouting. How well we all remember the putting forth of "Danger Signals," the oracular warnings and denunciations of numberless mediums! How fresh in memory the threats of "angel-friends" to Dr. Gardiner, of Boston that they would kill Colonel Olcott if he dared call them "Elementaries" in the lectures he was about delivering! The worst of the storm has passed. The hail of imprecations no longer batters around our devoted heads; it is raining now, and we can almost see the rainbow of promised peace spanning the sky.

Beyond doubt, much of this subsidence of the disturbed elements is due to our armed neutrality. But still I judge that the gradual spread of a desire to learn something more as to the cause of the phenomena must be taken into account. And yet the time has not quite come when the lion (Spiritualism) and the lamb (Theosophy) are ready to lie down together—unless the lamb is willing to lie inside the lion. While we held our tongues, we were asked to speak, and when we spoke—or rather our President spoke—the hue and cry was raised once more. Though the pop-gun fusillade and the dropping shots of musketry have mostly ceased,

the defiles of your spiritual Balkans are defended by your heaviest Krupp guns. If the fire were directed only against Colonel Olcott there would be no occasion for me to bring up the reserves. But fragments from both of the bombs which your able gunner, and our mutual friend, ‘‘M.A. Oxon.’’ has exploded, in his two letters ‘of January 4th and 11th have given me contusions. Under the velvet paw of his rhetoric I have felt the scratch of challenge.

At the very beginning of what must be a long struggle, it is imperatively demanded that the Theosophical position shall be **[142]** unequivocally defined. In the last of the above two communications, it is stated that Colonel Olcott transmits “the teaching of the learned author of *Isis Unveiled*”—the “master key to all problems.” (?)

Who has ever claimed that the book was that, or anything like it? Not the author, certainly. The title? A misnomer for which the publisher is unpremeditatedly responsible, and, if I am not mistaken, “MA. Oxon.” knows it. My title was *The Veil of Isis*, and that head line runs through the entire first volume. Not until that volume was stereotyped did anyone recollect that a book of the same name was before the public. Then, as a *dernière resource*, the publisher selected the present title.

“If he [Olcott] be not the rose, at any rate he has lived near it,” says your learned correspondent. Had I seen this sentence apart from the context, I would never have imagined that the unattractive old party, superficially known as H. P. Blavatsky, was designated under this poetical Persian simile. If he had compared me to a bramble- bush, I might have complimented him upon his artistic realism. He says:

> Colonel Olcott of himself would command attention; he commands it still more on account of the store of knowledge to which he has had access.

True, he has had such access, but by no means is it confined to my humble self. Though I may have taught him a few of the things that I had learned in other countries (and corroborated the theory in every case by practical illustration), yet a far abler teacher than I could not in three brief years have given him more than the alphabet of what there is to learn, before a man can become wise in spiritual and psycho physiological things. The very limitations of modern languages prevent any rapid communication of ideas about Eastern Philosophy. I defy the great Max Muller himself to translate Kapila’s Sutras so as to give their real meaning. We have seen what the best European authorities can do with the Hindu metaphysics; and what a mess they have made of it, to be sure! The Colonel corresponds directly with Hindu scholars, and has from them a good deal more than he can get from so clumsy a preceptor as myself.

Our friend, “M.A. Oxon.,” says that Colonel Olcott “comes forward to enlighten us’’—than which scarce anything could be more inaccurate. He neither comes forward, nor pretends to enlighten anyone. The public wanted to know the views of the Theosophists, and our President attempted to give, as succinctly as possible in the limits of a **[143]** single article, some little glimpse of so much of the truth as he had learned. That the result would not be wholly satisfactory was inevitable. Volumes would not suffice to answer all the questions naturally presenting themselves to an enquiring mind; a library of quartos would barely obliterate the prejudices of those who ride at the anchor of centuries of metaphysical and theological misconceptions—perhaps even errors. But, though our President is not guilty of the conceit of “pretending to enlighten” Spiritualists, I think he has certainly thrown out some hints worthy of the thoughtful consideration of the unprejudiced.

I am sorry that “M.A. Oxon.” is not content with mere suggestions. Nothing but the whole naked truth will satisfy him. We must “square” our theories with his facts, we must lay our theory down “on exact lines of demonstration.” We are asked:

> Where are the seers? What are their records? And, far more important, how do they verify them to Us?

I answer: Seers are where “Schools of the Prophets” are still extant, and they have their records with them. Though Spiritualists are not able to go in search of them, yet the

Philosophy they teach commends itself to logic, and, its principles are mathematically demonstrable. If this be not so, let it be shown.

But, in their turn, Theosophists may ask, and do ask.: Where are the proofs that the medial phenomena are exclusively attributable to the agency of departed "Spirits"? Who are the "Seers" among mediums blessed with an infallible lucidity? What "tests" are given that admit of no alternative explanation? Though Swedenborg was one of the greatest of Seers, and churches are erected in his name, yet except to his adherents what proof is there that the "Spirits" objective to his vision—including Paul—promenading in hats, were anything but the creatures of his imagination? Are the spiritual potentialities of the living man so well comprehended that mediums can tell when their own agency ceases, and that of outside influence begins? No; but for all answer to our suggestions that the subject is open to debate, "M.A. Oxon." shudderingly charges us with attempting to upset what he designates as "a cardinal dogma of our faith," i.e., the faith of the Spiritualists.

Dogma? Faith? These are the right and left pillars of every soul crushing Theology. Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is **[144]** proved erroneous upon strictly logical deductions; let Spiritualists do the same. Dogmas are the toys that amuse, and can satisfy but, unreasoning children. They are the offspring of human speculation and prejudiced fancy. In the eye of true Philosophy, it seems an insult to common sense, that we should break loose from the idols and dogmas of either Christian or heathen exoteric faith to catch up those of a church of Spiritualism. Spiritualism must either be a true Philosophy, amenable to the test of the recognized criterion of logic, or be set up in its niche beside the broken idols of hundreds of antecedent Christian sects.

Realizing, as they do, the boundlessness of the absolute truth, Theosophists repudiate all claim to infallibility. The most cherished preconceptions, the most "pious hope," the strongest "master passion," they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate to the truth; that they have succeeded in going a few steps beyond the Spiritualists, they think proved in their conviction that they know nothing in comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of fact; and in their absolute and unqualified repudiation of everything that smacks of "dogma."

With great rhetorical elaboration "M.A. Oxon." paints the result of the supersedure of spiritualistic by Theosophical ideas. In brief, he shows Spiritualism a lifeless corpse:

> A body from which the soul has been wrenched, and for which most men will care nothing.

We submit that the reverse is true. Spiritualists wrench the soul from true Spiritualism by their degradation of Spirit. Of the in they make the finite; of the divine subjective they make the human and limited objective. Are Theosophists Materialists? Do not their hearts warm with the same "pure and holy love" for their "loved ones" as those of Spiritualists? Have not many of us sought long years "through the gate of mediumship to have access to the world of Spirit"—and vainly sought? The comfort and assurance modern Spiritualism could not give us we found in Theosophy. As a result we believe far more firmly than many Spiritualists—for our belief is based on knowledge—in the communion of our beloved ones with us; but not as materialized Spirits with beating hearts and sweating brows.

Holding such views as we do as to logic and fact, you perceive that when a Spiritualist pronounces to us the words dogma and fact, debate **[145]** is impossible, for there is no common ground upon which we can meet. We decline to break our heads against shadows. If fact and logic were given the consideration they should have, there would be no more temples in this world for exoteric worship, whether Christian or heathen, and the *method* of the Theosophists would be welcomed as the only one insuring action and progress—a progress that cannot be arrested, since each advance shows yet greater advances to be made.

As to our producing our "Seers" and "their records"—one word. In *The Spiritualist* of Jan. 11th, I find Dr. Peebles saying that in due time he;

Will publish such facts about the Dravida Brâhmans as I am [he is] permitted. I say permitted, because some of these occurred under the promise and seal of secrecy.

If even the casual wayfarer is put under an obligation of secrecy before he is shown some of the less important psycho-physiological phenomena, is it not barely possible that the Brotherhood to which some Theosophists belong has also doctrines, records, and phenomena, that cannot be revealed to the profane and the indifferent, without any imputation lying against their reality and authoritativeness? This, at least, I believe, "M.A. Oxon." knows. As we do not offensively obtrude ourselves upon an unwilling public, but only answer under compulsion, we can hardly be denounced as contumacious if we produce to a promiscuous public neither our "Seers" nor "their records." When Mohammed is ready to go to the mountain, it will be found standing in its place.

And that no one that makes this search may suppose that we Theosophists send him to a place where there are no pitfalls for the unwary, I quote from the famous commentary on the *Bhagavad Gita* of our brother Hurrychund Chintamon, the unqualified admission that,

In Hindustan, as in England, there are doctrines for the learned, and dogmas for the unlearned; strong meat for men, and milk for babes; facts for the few, and fictions for the many; realities for the wise, and romances for the simple; esoteric truth for the philosopher, and exoteric fable for the fool.

Like the Philosophy taught by this author in the work in question, the object of the Theosophical Society "is the cleansing of spiritual truth."

H. P. BLAVATSKY.

New York, Jan. 20th, 1877.

ELEMENTARIES

[From *The Religio-Philosophical Journal*, Nov. 17th, 1877.]

[146] I PERCEIVE that of late the ostracized subject of the Kabalistic "Elementaries" is beginning to appear in the orthodox spiritualistic papers pretty often. No wonder; Spiritualism and its Philosophy are progressing, and they will progress despite the opposition of some very learned ignoramuses, who imagine the Cosmos rotates within the academic brain. But if a new term is once admitted for discussion, the least we can do is to first clearly ascertain what that term means. We students of the Oriental Philosophy count it a clear gain that spiritualistic journals on both sides of the Atlantic are beginning to discuss the subject of sub-human and earth-bound beings, even though they ridicule the idea. But do those who ridicule know what they are talking about, having never studied the Kabalistic writers? It is evident to me that they are confounding the "Elementaries"—disembodied, vicious, and earth-bound, yet human Spirits—with the "Elementals," or Nature Spirits.

With your permission, then, I will answer an article by Dr. Woldrich which appeared in your *Journal* of the 2th inst., and to which the author gives the title of "Elementaries." I freely admit that, owing to my imperfect knowledge of English at the time I first wrote upon the Elementaries, I may have myself contributed to the present confusion, and thus brought upon my doomed head the wrath of Spiritualists, mediums, and their "guides" into the bargain. But now I will attempt to make my meaning clear. Eliphas Levi applies the term "Elementary" equally to earth-bound human Spirits and to the creatures of the elements. This carelessness on his part is due to the fact that as the human Elementaries are considered by the Kabalists as having irretrievably lost every chance of immortality, they therefore, after a certain period of time, become no better than the "Elementals," who never had any souls at

all. To disentangle the subject, I have, in my **[147]** *Isis Unveiled*, shown that the former should, alone, be called "Elementaries" and the latter "Elementals" (vol. I. p. xxx. "Before the Veil").

Dr. Woldrich, in imitation of Herbert Spencer, attempts to explain the existence of a popular belief in Nature Spirits, demons and mythological deities, as the effect of an imagination untutored by Science, and wrought upon by misunderstood natural phenomena. He attributes the legendary Sylphs, Undines, Salamanders and Gnomes—four great families, which include numberless sub-divisions—to mere fancy; going however to the extreme of affirming that by long practice one can acquire,

That power which disembodied spirits have of materializing apparitions by the will.

Granted that "disembodied Spirits" have sometimes that power; but if disembodied why not embodied Spirits also, i.e., a yet living person who has become an Adept in Occultism through study? According to Dr. Woldrich's theory, an embodied Spirit or Magician can create only subjectively, or to quote his words:

> He is in the habit of summoning, that is, bringing up to his imagination, his familiar spirits, which, having responded to his will, he considers as real existences.

I will not stop to enquire for the proofs of this assertion, for it would only lead to an endless discussion. If many thousands of Spiritualists in Europe and America have seen materialized objective forms which assure them they were the Spirits of once living persons, millions of Eastern people throughout the past ages have seen the Hierophants of the Temples, and even now see them in India, without being in the least mediums, also evoking objective and tangible forms, which display no pretensions to being the souls of disembodied men. But I will only remark that, though subjective and invisible to others, as Dr. Woldrich tells us, these forms are palpable, hence objective to the clairvoyant; no scientist has yet mastered the mysteries of even the physical sciences sufficiently to enable him to contradict, with anything like plausible or incontrovertible proofs, the assumption that because the clairvoyant sees a form remaining subjective to others, this form is nevertheless neither a "hallucination" nor a fiction of the imagination. Were the persons present endowed with the same clairvoyant faculty, they would every one of them see this creature of "hallucination" as well; hence there would be sufficient proof that it had an objective existence. And this is how the experiments are conducted in certain psychological training schools, as I call such establishments in the East. One **[148]** clairvoyant is never trusted. The person may be honest, truthful, and have the greatest desire to learn only that which is real, and yet mix the truth unconsciously and accept an Elemental for a disembodied Spirit, and *vice versa*. For instance, what guarantee can Dr. Woldrich give us that "Hoki" and "Thalla," the guides of Miss May Shaw, were not simply creatures produced by the power of the imagination? This gentleman may have the word of his clairvoyant for this; he may implicitly and very deservedly trust her honesty when in her normal state; but the fact alone that a medium is a passive and docile instrument in the hands of some invisible and mysterious powers, ought to make her irresponsible in the eves of every serious investigator. It is the Spirit, or these invisible powers, he has to test, not the clairvoyant; and what proof has he of their trustworthiness that he should think himself warranted in coming out as the opponent of a Philosophy based on thousands of years of practical experience, the iconoclast of experiments performed by whole generations of learned Egyptians, Hierophants, Gurus, Brâhmans, Adepts of the Sanctuaries, and a whole host of more or less learned Kabalists, who were all trained Seers? Such an accusation, moreover, is dangerous ground for the Spiritualists them selves. Admit once that a Magician creates his forms only in fancy, and as a result of hallucination, and what becomes of all the guides, spirit friends and the *tutti quanti* from the sweet "Summer Land," crowding around the trance mediums and Seers? Why these would-be disembodied entities are to be considered more identified with humanity than the Elementals, or as Dr. Woldrich

terms them, "Elementaries," of the Magician, is something which would scarcely bear investigation.

From the standpoint of certain Buddhist Schools, your correspondent may be right. Their Philosophy teaches that even our visible Universe assumed an objective form as a result of the fancy followed by the volition or the will of the Unknown and Supreme Adept, differing, however, from Christian theology, inasmuch as they teach that instead of calling out our Universe from nothingness, He had to exercise His will upon preexisting Matter, eternal and indestructible as to invisible Substance, though temporary and ever-changing as to forms. Some higher and still more subtle metaphysical Schools of Nepaul even go so far as to affirm—on very reasonable grounds, too—that this preexisting and self-existent Substance or Matter (Svabhâvat) is itself without any other creator or ruler; when in the state of activity it is Pravritti, a universal creating principle; when latent and passive they **[149]** call this force Nirvritti. As for something eternal and infinite, for that which had neither beginning nor end there can be neither past nor future, but everything that was and will be, Is; therefore there never was an action or even thought, however simple, that is not impressed in imperishable records on this Substance, called by the Buddhists Svabhâvat, by the Kabalists Astral Light. As in a faithful mirror, this Light reflects every image, and no human imagination could see any thing outside that which exists impressed somewhere on the eternal Substance. To imagine that a human brain can conceive of anything that was never conceived of before by the "universal brain," is a fallacy and a conceited presumption. At best, the former can catch now and then stray glimpses of the "Eternal Thought" after this has assumed some objective form, either in the world of the invisible, or visible, Universe. Hence the unanimous testimony of trained Seers goes to prove that there are such creatures as the Elementals; and that though the Elementaries have been at some time human Spirits, they, having lost every connection with the purer immortal world, must be recognized by some special term which would draw a distinct line of demarcation between them and the true and genuine disembodied souls, winch have henceforth to remain immortal. To the Kabalists and the Adepts, especially in India, the difference between the two is all-important, and their tutored minds will never allow them to mistake the one for the other; to the untutored medium they are all one.

Spiritualists have never accepted the suggestion and sound advice of certain of their seers and mediums. They have regarded Dr. Peebles' "Gadarenes" with indifference; they have shrugged their shoulders at the "Rosicrucian" fantasies of P. B. Randolph, and his *Ravalette* has made none of them the wiser; they have frowned and grumbled at A. Jackson Davis' "Diakka"; and finally, lifting high the banner, have declared a murderous war of extermination against the Theosophists and Kabalists. What are now the results?

A series of exposures of fraudulent mediums that have brought mortification to their endorsers and dishonour upon the cause; identification by genuine seers and mediums of pretended Spirit-forms that were afterwards found to be mere personations by lying cheats, go to prove that in such instances at least, outside of clear cases of confederacy, the identifications were due to illusion on the part of the said seers; spirit-babes discovered to be battered masks and bundles of rags; obsessed mediums driven by their guides to drunkenness and **[150]** immorality of conduct; the practices of free-love endorsed and even prompted by alleged immortal Spirits; sensitive believers forced to the commission of murder, suicide, forgery, embezzlement and other crimes; the over-credulous led to waste their substance in foolish investments and the search after hidden treasures; mediums fostering ruinous speculations in stocks; free-loveites parted from their wives in search of other female affinities; two continents flooded with the vilest slanders, spoken and sometimes printed by mediums against other mediums; *incubi* and *succubi* entertained as returning angel-husbands or wives; mountebanks and jugglers protected by scientists and the clergy, and gathering

large audiences to witness imitations of the phenomena of cabinets, the reality of which genuine mediums themselves and Spirits are powerless to vindicate by giving the necessary test conditions; seances still held in Stygian darkness, where even genuine phenomena can readily be mistaken for the false, and false for the real; mediums left helpless by their angel guides, tried, convicted, and sent to prison, and no attempt made to save them from their fate by those who, if they are Spirits having the power of controlling mortal affairs, ought to have enlisted the sympathy of the heavenly hosts on behalf of their mediums in the face of such crying injustice; other faithful spiritualistic lecturers and mediums broken down in health and left unsupported by those calling themselves their patrons and protectors—such are some of the features of the present situation; the black spots of what ought to become the grandest and noblest of all religious Philosophies freely thrown by the unbelievers and Materialists into the teeth of every Spiritualist. No intelligent person of the latter class need go outside of his own personal experience to find examples like the above. Spiritualism has not progressed and is not progressing and will not progress, until its facts are viewed in the light of the Oriental Philosophy.

Thus, Mr. Editor, your esteemed correspondent, Dr. Woldrich, may be found guilty of an erroneous proposition. In the concluding sentence of his article he says:

> I know not whether I have succeeded in proving the Elementary a myth, but at least I hope that I have thrown some more light upon the subject to some of the readers of the journal.

To this I would answer: (1) He has not proved at all the "Elementary a myth," since the Elementaries are, with a few exceptions, the earth-bound guides and Spirits in which he believes, together with every other Spiritualist. (2) Instead of throwing light upon the subject, [151] the Doctor has but darkened it the more. (3) Such explanations and careless exposures do the greatest harm to the future of Spiritualism, and greatly serve to retard its progress by teaching its adherents that they have nothing more to learn.

Sincerely hoping that I have not trespassed too much on the columns of your esteemed journal, allow me to sign myself, dear sir,

Yours respectfully,

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society, New York.

KABALISTIC VIEWS OF "SPIRITS"

[From *The Religio-Philosophical Journal,* Jan. 26th, 1578.]

[152] I MUST beg you to again allow me a little space for the further elucidation of a very important question—that of the "Elementals" and the "Elementaries." It is a misfortune that our European languages do not contain a nomenclature expressive of the various grades and conditions of spiritual beings. But surely I cannot be blamed for either the above linguistic deficiency, or because some people do not choose, or are unable, to understand my meaning! I cannot too often repeat that in this matter I claim no originality. My teachings are but the substance of what many Kabalists have said before me, which to-day I mean to prove, with your kind permission.

I am accused (1) of "turning somersaults" and jumping from one idea to another. The defendant pleads—not guilty. (2) Of coining not only words but Philosophies out of the depths of my consciousness. Defendant enters the same plea. (3) Of having repeatedly asserted that "intelligent Spirits other than those who have passed through an earth experience in a human body were concerned in the manifestations known as the phenomena of Spiritualism." True, and defendant repeats the assertion. (4) Of having advanced, in my

bold and unwarranted theories, "beyond the great Eliphas Levi himself." Indeed? Were I to go even as far as he (see his *Science des Esprits*), I would deny that a single so-called spiritual manifestation is more than hallucination, produced by soulless Elementals, whom he calls "Elementaries" (see *Ritual de la Haute Magic*).

I am asked: "What proof is there of the existence of the Elementals?" In my turn I will enquire: "'What proof is there of 'diakkas,' 'guides,' 'bands' and 'controls' ?" And yet these terms are all current among Spiritualists. The unanimous testimony of innumerable observers and competent experimenters furnishes the proof. If Spiritualists cannot, or will not, go to those countries where they are living **[153]** and these proofs are accessible, they, at least, have no right to give the lie direct to those who have seen both the Adepts and the proofs. My witnesses are living men teaching and exemplifying the Philosophy of hoary ages; theirs, these very "guides" and "controls," who up to the present time are at best hypothetical, and whose assertions have been repeatedly found, by Spiritualists themselves, contradictory and false.

If my present critics insist that since the discussion of this matter began, a disembodied soul has never been described as an "Elementary," I merely point to the number of the London *Spiritualist* for Feb. 8th, 1876, published nearly two years ago, in which a correspondent, who has certainly studied the Occult Sciences, says :

Is it not probable that some of the elementary spirits of an evil type are those spirit-bodies, which, only recently disembodied, are on the eve of an eternal dissolution, and which continue their temporary existence only by vampirizing those still in the flesh? They had existence; they never attained to being.

Note two things: that human Elementaries are recognized as existing, apart from the Gnomes, Sylphs, Undines and Salamanders beings purely elemental; and that annihilation of the soul is regarded as potential.

Says Paracelsns, in his *Philosophia Sagax*:

The current of Astral Light with its peculiar inhabitants, Gnomes, Svlphs, etc., is transformed into human light at the moment of the conception. and it becomes the first envelope of the soul—its grosser portion; combined with the most subtle fluids, it forms the sidereal [astral, or ethereal] phantom—the inner man.

And Eliphas Levi :

The Astral Light is saturated with elementary souls which it discharges in the incessant generation of beings ...At the birth of a child they influence the four temperaments of the latter: the element of the Gnomes predominates in melancholy persons; of the Salamanders in the sanguine; of the Undines in the phlegmatic; of the Sylphs in the giddy and bilious.... These are the spirits which we designate under the tern of occult elements (*Rituel de la Haute Magic*, vol. ii. chapter on the ''Conjuration of the Four Classes of Elementary").

''Yes, yes,'' he remarks (op. cit., vol. i. p. 164):

These spirits of the elements do exist. Same wandering in their spheres, others trying to incarnate themselves, others, again, already incarnated, and living on earth. These are vicious and imperfect men.

Note that we have here described to us more or less "intelligent Spirits, other than those who have passed through an earth experience in a human body.'' If not intelligent, they would not know how to make the attempt to incarnate themselves. Vicious Elementals, or **[154]** Elementaries, are attracted to vicious parents; they bask in their atmosphere, and are thus afforded the chance, by the vices of the parents, to perpetuate in the child the paternal wickedness. The unintellectual "Elementals" are drawn in unconsciously to themselves, and, in the order of Nature, as component parts of the grosser astral body or soul, determine the temperament. They can as little resist as the animalcules can avoid entering into our bodies in the water we swallow. Of a third class, out of hundreds that the Eastern Philosophers and Kabalists are acquainted with, Eliphas I discussing spiritistic phenomena, says:

They are neither the souls of the damned nor guilty; the elementary spirits are like children, curious and harmless, and torment people in proportion as attention is paid to them.

These he regards as the sole agents in all the meaningless and useless physical phenomena at *séances*. Such phenomena will be produced unless they be dominated "by wills more powerful than their own." Such a will may be that of a living Adept, or, as there are none

such at Western spiritual *séances*, these ready agents are at the disposal of every strong, vicious, earth-bound, human Elementary who has been attracted to the place. By such they can be used in combination with the astral emanations of the circle and medium, as stuff out of which to make materialized Spirits.

So little does Levi concede the possibility of Spirit-return in objective form that he says:

The good deceased come back in our dreams; the state of mediumism is an extension of dream, it is somnambulism in all its variety and ecstasies. Fathom the phenomenon of sleep and you will understand the phenomena of the spirits.

And again

According to one of the great dogmas of the Kabalah, the soul despoils itself in order to ascend, and thus would have to re-clothe itself in matter to descend. There is but one way for a spirit already liberated to manifest himself objectively on earth; he must get back into his body and resurrect. This is quite another thing from hiding under a table or a hat. Necromancy, or the evocation of materialized spirits, is horrible. It constitutes a crime against Nature. We have admitted in our former works the possibility of vampirism, and even undertaken to explain it. The phenomena now actually occurring in America and Europe unquestionably belong to this fearful malady. The mediums do not, it is true, eat the flesh of corpses [like one Sergeant Bertrand]; but they breathe in throughout their whole nervous organism the phosphoric emanations of putrefied corpses, or spectral light. They are not vampires, but they evoke vampires; for this reason, they are nearly all debilitated and sick (*Science des Esprits.* p.258).

[155]Henry Kunrath was a most learned Kabalist, and the greatest anthority among mediæval Occultists. He gives, in one of the clavicles of his *Amphitheatrum Sapientiœ Æternœ*, illustrative engravings of the four great classes of elementary Spirits, as they presented them selves during an evocation of ceremonial Magic, before the eyes of the Magus, when, after passing the threshold, he lifted the "Veil of Isis." In describing them, Kunrath corroborates Eliphas Levi. He tells us they are disembodied, vicious men, who have parted with their divine Spirits and become Elementaries. They are so termed, because attracted by the earthly atmosphere and surrounded by the earth's elements. Here Kunrath applies the term "Elementary" to doomed human souls, While Levi uses it, as we have seen, to designate another class of the same great family—Gnomes, Sylphs, Undines, etc.—sub-human entities.

I have before me a manuscript, intended originally for publication, but withheld for various reasons. The author signs himself "Zeus," and is a Kabalist of more than twenty-five years' standing. This experienced Occultist, a zealous devotee of Kunrath, expounding the doctrine of the latter, also says that the Kabalists divided the Spirits of the elements into four classes, corresponding to the four temperaments in man.

It is charged against me as a heinous offence that I aver that some men lose their souls and are annihilated. But this last-named authority, "Zeus," is equally culpable, for he says:

They [the Kabalists] taught that mail's spirit descended from the great ocean of spirit, and is, therefore, *per se*, pure and divine, but its soul or capsule, through the [allegorical] fall of Adam, became contaminated with the world of darkness, or the world of Satan [evil] of which it must be purified, before it could ascend again to celestial happiness. Suppose a drop of water enclosed within a capsule remains whole, the drop of water remains isolated; break the envelope, and the drop becomes a part of the ocean, its individual existence has ceased. So it is with the spirit. So long as its ray is enclosed in its plastic mediator or soul, it has an individual existence. Destroy this capsule, the astral man then becomes an Elementary; this destruction may occur from the consequences of sin, in the most depraved and vicious, and the spirit returns back to its original abode—the individualization of man has ceased. . . . This militates with the idea of progression that Spiritualists generally entertain. If they understood the Law of harmony, they would see their error. It is only by this Law that individual life can be sustained; and the farther we deviate from harmony the more difficult it is to regain it.

To return to Levi, he remarks (*La Haute Magie*, vol. I°. p. 319):

[156] When we die, our interior light [the soul] ascends agreeably to the attraction of its star [the spirit], but it must first of all get rid of the coils of the serpent [earthly evil—sin], that is to say, of the unpurified Astral Light which surrounds and holds it captive, unless, by the force of Will, it frees and elevates itself. This immersion of the living soul in the dead light [the emanations of everything that is evil, which pollute the earth's magnetic atmosphere, as

the exhalation of a swamp does the air] is a dreadful torture; the soul freezes and burns therein at the same time.

The Kabalists represent Adam as the Tree of Life, of which the trunk is Humanity; the various races, the branches; and individual men, the leaves. Every leaf has its individual life, and is fed by the one sap; but it can live only through the branch, as the branch itself draws its life through the trunk. Says the Kabalah:

The wicked are the dead leaves and the dead bark of the tree. They fall, die, are corrupted and changed into manure, which returns to the tree through the root.

My friend, Miss Emily Kislingbury, of London, secretary of the British National Association of Spiritualists, who is honoured, trusted and beloved by all who know her, sends me a spirit-communication obtained, in April, 1877, through a young lady, who is one of the purest and most truthful of her sex. The following extracts are singularly *a propos* to the subject under discussion.

Friend, you are right. Keep our Spiritualism pure and high, for there are those who would abase its uses. But it is because they know not the power of Spiritualism. It is true, in a sense, that the spirit can overcome the flesh, but there are those to whom the fleshly life is dearer than the life of the spirit; they tread on dangerous ground. For the flesh may so outgrow the spirit, as to withdraw from it all spirituality, and man becomes as a beast of the field, with no saving power left. These are they whom the church has termed "reprobate," eternally lost, but they suffer not, as the church has taught, in conscious hells. They merely die, and are not; their light goes out, and has no conscious being. [Question]: But is this not annihilation? [Answer]: It amounts to annihilation; they lose their individual entities, and return to the great reservoir of spirit—unconscious spirit.

Finally, I am asked: "Who are the trained Seers?" They are those, I answer, who have been trained from their childhood, in the Pagodas, to use their spiritual sight; those whose accumulated testimony has not varied for thousands of years as to the fundamental facts of Eastern Philosophy; the testimony of each generation corroborating that of each preceding one. Are these to be trusted more, or less, than the communications of "bands"—each of whom contradicts the other as completely as the various religious sects, which are ready to cut each other's throats—and of mediums, even the best of whom are **[157]** ignorant of their own nature, and unsubjected to the wise direction and restraint of an Adept in Psychological Science?

No comprehensive idea of Nature can be obtained except by apply ing the Law of Harmony and analogy in the spiritual as well as in the physical world. "As above, so below," is the old Hermetic axiom. If Spiritualists would apply this to the subject of their own researches, they would see the philosophical necessity of there being in the world of Spirit, as was the world of Matter, a law of the survival of the fittest.

Respectfully,

H. P. BLAVATSKY.

THE KNOUT
AS WIELDED BY THE GREAT RUSSIAN THEOSOPHIST.
MR. COLEMAN'S FIRST APPEARANCE.

[From *The Religio-Philosophical Journal*, March 16th, 1878]

[158] I HAVE read some of the assaults upon Colonel Olcott and myself that have appeared in the *Journal*. Some have amused me, others I have passed by unread; but I was quite unprepared for the good fortune that lay in store for me in embryo in the paper of Feb. 6th. The "Protest" of Mr.W. Emmette Coleman, entitled "Sclavonic Theosophy v. American Spiritualism" is the musky rose in an odoriferous bouquet. Its pungent fragrance would make the nose of a sensitive bleed, whose olfactory nerves would withstand the perfume of a garden full of the Malayan flower-queen—the tuberose; and yet, my tough, pug, Mongolian nose, which has smelt carrion in all parts of the world, proved itself equal even to this emergency.

"From the sublime to the ridiculous," says the French proverb, "there is but a single step." From sparkling wit to dull absurdity there is no more. An attack, to be effective, must have an antagonist to strike, for to kick against something that exists only in one's imagination, wrenches man or beast. Don Quixote fighting the "air drawn" foes in his windmill, stands for ever the laughing-stock of all generations, and the type of a certain class of disputants, whom, for the moment, Mr. Coleman represents.

The pretext for two columns of abuse—suggesting, I am sorry to say, parallel sewers—is that Miss Emily Kislingbury, in an address before the B.N.A. of Spiritualists, mentioned Colonel Olcott's name in connection with a leadership of Spiritualism. I have the report of her remarks before me, and find that she neither proposed Colonel Olcott to American Spiritualists as a leader, nor said that he had wanted "leadership," desired it now, or could ever be persuaded to take it. Says Mr. Coleman: **[159]**

It is seriously proposed by your transatlantic sister, Miss Kislingburv . . . that American Spiritualists should select as their guardian guide. Col. H. S. Olcott!!

If anyone is entitled to this wealth of exclamation points it is Miss Kislingbury, for the charge against her from beginning to end is simply an unmitigated falsehood. Miss Kislingbury merely expressed the personal opinion that a certain gentleman, for whom she had a deserved friendship, would have been capable, at one time, of acting as a leader. This was her private opinion, to which she had as good a right as either of her defamers—who in a cowardly way try to use Col. Olcott and myself as sticks with which to break her head—have to their opinions. It may or may not have been warranted by the facts— that is immaterial. The main point is, that Miss Kislingbury has not said one word that gives the slightest pretext for Mr. Coleman's attacking her on this question of leadership. And yet, I am not surprised at his course, for this brave, noble-hearted, truthful and spotless lady occupies too impregnable a position to be assailed, except indirectly. Someone had to pay for her plain speaking about American Spiritualism. What better scapegoat than Olcott and Blavatsky, the twin "theosophical Gorgons"!

What a hullabaloo is raised, to be sure, about Spiritualists declining to follow our "leadership." In my "Buddhistico-Tartaric" ignorance I have always supposed that something must be offered before it can either be indignantly spurned or even respectfully declined. Have we offered to lead Spiritualists by the nose or by other portions of their anatomy? Have we ever proclaimed ourselves as "teachers," or set ourselves up as infallible "guides"? Let the hundreds of unanswered letters that we have received from Spiritualists be our witness. Let us even include two letters from Mr. W. Emmette Coleman, from Leaven worth, Kansas, calling attention to his published articles of Jan. 13th, 20th, 27th, and Feb. 3rd (four papers), inviting controversy. He says in his communication of Jan. 23rd, 1877, to Col. Olcott, ''I am in search of Truth"; therefore he has not all the truth. He asks Col. Olcott to answer certain "interrogatories"; therefore our opinions are admitted to have some weight. He says:

This address [the one he wants us to read and express our opinion upon] was delivered some time since; if of more recent date I [he] might modify somewhat.

Now Col. Olcott's *People from The Other World* was published Jan., 1875; Mr. Coleman's letter to the Colonel was written in Jan., 1877; and **[160]** his present "Protest" to the *Journal* appeared Feb., 1878. It puzzles me to know how a man "in search of Truth" could lower himself so far as to hunt for it in the coat-pockets of an author whose work is

Clearly demonstrative of the utterly unscientific character of his researches, full of exaggerations, inaccuracies, marvellous statements recorded at second-hand without the slightest confirmation, lackadaisical sentimentalities, egotistical rhodomontades, and grammatical inelegancies and solecisms.

To go to a man for "Truth" who is characterized by

The most fervid imagination and brilliant powers of invention,

—according to Mr. Emmette Coleman—shows Mr. Coleman in a sorry light indeed! His only excuse can be that in January, 1877, when he invited Col. Olcott to discuss with him—

despite the fact that the Theosophical Society had been established in 1875, and all our "heresies" were already in print—his estimation of Col. Olcott's intellectual powers was different from what it is now, and that Mr. Coleman's "address" has been left two years unread and unnoticed. Does this look like our offering ourselves as "leaders"? We address the great body of intelligent American Spiritualists. They have as much a right to their opinions as we to ours; they have no more right than we to falsely state the positions of their antagonists. But their would-be champion, Mr. Coleman, for the sake of having an excuse to abuse me, pretends to quote (see column 2, paragraph 1) from something I have published, a whole sentence that I defy him to prove I ever made use of. This is downright literary fraud and dishonesty. A man who is in "search of Truth" does not usually employ a falsehood as a weapon.

Good friends, whose enquiries we have occasionally, but rarely, answered, bear us witness that we have always disclaimed anything like "leadership"; that we have invariably referred you to the same standard authors whom we have read, the same old Philosophers we have studied. We call on you to testify that we have repudiated dogmas and dogmatists, whether living men or disembodied Spirits. As opposed to Materialists, Theosophists are Spiritualists, but it would be as absurd for us to claim the leadership of Spiritualism as for a Protestant priest to speak for the Romish Church, or a Romish Cardinal to lead the great body of Protestants, though both claim to be Christians! Recrimination seems to be the life and soul of American journalism, but I really thought that a *spiritualistic* organ had more congenial matter for its columns than such materialistic abuse as the present "Fort Leavenworth" criticism! **[161]** One chief aim of the writer seems to be to abuse *Isis Unveiled*. My publisher will doubtless feel under great obligations for giving it such a notoriety just now, when the fourth edition is ready to go to press. That the fossilized reviewers of *The Tribune* and *Popular Science Monthly*—both admitted advocates of materialistic Science and unsparingly contemptuous denouncers of Spiritualism—should, without either of them having read my book, brand it as spiritualistic moon shine, was perfectly natural. I should have thought that I had written my first volume, holding up Modern Science to public contempt for its unfair treatment of psychological phenomena, to small purpose, if they had complimented me. Nor was I at all surprised that the critic of the *New York Sun* permitted himself the coarse language of a partisan and betrayed his ignorance of the contents of my book by terming me a "Spiritualist." But I am sorry that a critic like Mr. Coleman, who professes to speak for the Spiritualists and against the Materialists, should range himself by the side of the flunkeys of the latter, when at least twenty of the first critics of Europe and America, not Spiritualists but well-read scholars, have praised it even more unstintedly than he has bespattered it. If such men as the author of *The Great Dionysiak Myth* and *Poseidon*—writing a private letter to a fellow arch and scholar, which he thought I would never see—says the design of my book is "simply colossal," and that the book "is really a marvellous production" and has his "entire concurrence" in its views about:
(1) the wisdom of the ancient Sages; (2) the folly of the merely material Philosopher (the Emmette Colemans, Huxleys and Tyndalls);
(3) the doctrine of Nirvana; (4) archaic monotheism, etc.; and when the London *Public Opinion* calls it "one of the most extraordinary works of the nineteenth century" in an elaborate criticism; and when Alfred R. Wallace says:

I am amazed at the vast amount of erudition displayed in the chapters, and the great interest of the topics on which they treat; your book will open up to many Spiritualists a whole world of new ideas, and cannot fail to be of the greatest value in the enquiry which is now being so earnestly carried on,

—

Mr. Coleman really appears in the sorry light of one who abuses for the mere sake of abusing.

What a curious psychological power I must have All the *Journal* writers, from the talented editor down to Mr. Coleman, pretend to account for the blind devotion of Col. Olcott to Theosophy, the over-partial panegyric of Miss Kislingbury, the friendly recantation of **[162]** Dr. G. Bloede, and the surprisingly vigorous defence of myself by Mr. C. Sotheran, and other recent events, on the ground of my having psychologized them all into the passive servitude of hoodwinked dupes! I can only say that such Psychology is next door to miracle. That I could influence men and women of such acknowledged independence of character and intellectual capacity, would be at least more than any of your lecturing mesmerizers or "spirit-controls" have been able to accomplish. Do you not see, my noble enemies, the logical consequences of such a doctrine? Admit that I can do that, and you admit the reality of Magic, and my powers as an Adept. I never claimed that Magic was anything but Psychology practically applied. That one of your mesmerizers can make a cabbage appear a rose is only a lower form of the power you all endow me with. You give an old woman—whether forty, fifty, sixty or ninety years old (some swear I am the latter, some the former), it matters not; an old woman whose "Kalmuco-Buddhistico-Tartaric" features, even in youth, never made her appear pretty; a woman whose ungainly garb, uncouth manners and masculine habits are enough to frighten any bustled and corseted fine lady of fashionable society out of her wits—you give her such powers of fascination as to draw fine ladies and gentlemen, scholars and artists, doctors and clergymen, to her house by scores, to not only talk Philosophy with her, not merely to stare at her as though she were a monkey in red flannel breeches, as some of them do, but to honour her in many cases with their fast and sincere friendship and grateful kindness! Psychology! If that is the name you give it, then, although I have never offered myself as a teacher, you had better come, my friends, and be taught at once the "trick" (gratis—for, unlike other psychologizers, I never yet took money for teaching any thing to anybody), so that hereafter you may not be deceived into recognizing as—what Mr. Coleman so graphically calls—"the sainted dead of earth," those pimple-nosed and garlic-breathing beings who climb ladders through trap-doors, and carry tow wigs and battered masks in the penetralia of their underclothing.

H. P. BLAVATSKY,

— "the masculine-feminine Sclavonic Theosoph from Crim-Tartary" — a title which does more credit to Mr. Coleman's vituperative ingenuity than to his literary accomplishments.

INDIAN METAPHYSICS

[From the London *Spiritualist,* March 22nd, 1877.]

[163] Two peas in the same pod are the traditional symbol of mutual resemblance, and the time-honoured simile forced itself upon me when I read the twin letters of our two masked assailants in your paper of Feb. 22nd. In substance they are so identical that one would suppose the same person had written them simultaneously with his two hands, as Paul Morphy will play you two games of chess, or Kossuth dictate two letters at once. The only difference between these two letters— lying beside each other on the same page, like two babes in one crib—is, that "M.A. Cantab's" is brief and courteous, while "Scrutator's" is prolix and uncivil.

By a strange coincidence both these sharp-shooters fire from behind their secure ramparts a shot at a certain "learned Occultist" over the head of Mr. C. C. Massey, who quoted some of that personage's views, in a letter published May 10th, 1876. Whether in irony or otherwise, they hurl the views of this "learned Occultist" at the heads of Col. Olcott and myself, as though they were missiles that would floor us completely. Now the "learned Occultist" in question is not a whit more, or less, learned than your humble servant, for the very simple

reason that we are identical. The extracts published by Mr. Massey, by permission, were contained in a letter from myself to him. More over it is now before me, and, save one misprint of no consequence, I do not find in it a word that I would wish changed. What is said there I repeat now over my signature—the theories of 1876 do not contradict those of 1878 in any respect, as I shall endeavour to prove, after pointing out to the impartial reader the quaking ground upon which our two critics stand. Their arguments against Theosophy—certainly "Scrutator's"—are like a verdant moss, which displays a velvety carpet of green without roots and with a deep bog below.

When a person enters on a controversy over a fictitious signature, he **[164]** should be doubly cautious, if he would avoid the accusation of abusing the opportunity of the mask to insult his opponents with impunity. Who or what is "Scrutator"? A clergyman, a medium, a lawyer, a philosopher, a physician (certainly not a metaphysician), or what? *Quien sabe*? He seems to partake of the flavour of all, and yet to grace none. Though his arguments are all interwoven with sentences quoted from our letters, yet in no case does he criticize merely what is written by us, but what he thinks we may have meant, or what the sentences might imply. Drawing his deductions, then, from what existed only in the depths of his own consciousness, he invents phrases, and forces constructions, upon which he proceeds to pour out his wrath. Without meaning to be in the least personal—for, though propagating "absurdities with the "utmost effrontery," I should feel sorry and ashamed to be as impertinent with "Scrutator" as he is with us—yet, hereafter, when I see a dog chasing the shadow of his own tail, I will think of his letter.

In my doubts as to what this assailant might be, I invoked the help of Webster to give me a possible clue in the pseudonym. "Scrutator," says the great lexicographer, is "one who scrutinizes," and "scrutiny" he derives from the Latin *scrutari*, "to search even to the rags"; which *scrutari* itself he traces back to a Greek root, meaning "trash, trumpery." In this ultimate analysis, therefore, we must regard the *nom de plume*, while very applicable to his letter of February 22nd, as very unfortunate for himself; for, at best, it makes him a sort of literary *chiffonnier*, probing in the dust-heap of the language for bits of hard adjectives to fling at us. I repeat that, when an anonymous critic accuses two persons of "slanderous imputations" (the mere reflex of his own imagination), and of "unfathomable absurdities," he ought, at least, to make sure (1) that he has thoroughly grasped what he is pleased to call the "teachings" of his adversaries; and (2) that his own philosophy is infallible. I may add, furthermore, that when that critic permits himself to call the views of other people—not yet half digested by himself—"unfathomable absurdities," he ought to be mighty careful about introducing as arguments into the discussion sectarian absurdities far more "unfathomable" and which have nothing to do with either Science or Philosophy.

> I suppose [gravely argues "Scrutator"] a babe's brain is soft and a quite unfit tool for intelligence, otherwise Jesus could not have lost His intelligence when He took upon Himself the body and the brain of a babe [!!?]

[165] The very opposite of Oliver Johnson evidently, this Jesus-babe of "Scrutator's."

Such an argument might come with a certain force in a discussion between two conflicting dogmatic sects, but if picked "even to rags" it seems but "utmost effrontery"—to use "Scrutator's" own complimentary expression—to employ it in a philosophical debate, as if it were either a scientific or historically proved fact! If I refused, at the very start, to argue with our friend "M.A. Oxon.," a man whom I esteem and respect as I do few in this world, only because he put forward a "cardinal dogma," I shall certainly lose no time in debating Theosophy with a tattering Christian, whose scrutinizing faculties have not helped him beyond the acceptance of the latest of the world's Avatâras, in all its unphilosophical dead-letter meaning, without even suspecting its symbolical significance. To parade in a would-be philosophical debate the exploded dogmas of any Church, is most ineffectual, and shows, at best, a great poverty of resource. Why does not "Scrutator" address hiss refined abuse, *ex*

cathedra, to the Royal Society, whose Fellows doom to annihilation every human being, Theosophist or Spiritualist, pure or impure?

With crushing irony he speaks of us as "our teachers." Now I remember having distinctly stated in a previous letter that we have *not* offered ourselves as teachers, but, on the contrary, decline any such office—whatever may be the superlative panegyric of my esteemed friend, Mr. 0. Sullivan, who not only sees in me "a Buddhist priestess" (!), but, without a shadow of warrant of fact, credits me with the foundation of the Theosophical Society and its Branches! Had Colonel Olcott been half as "psychologized" by me as a certain American Spiritualist paper will have it, he would have followed my advice and refused to make public our "views," even though so much and so often importuned in different quarters. With characteristic stubbornness, however, he had his own way, and now reaps the consequence of having thrown his bomb into a hornet's nest. Instead of being afforded opportunity for a calm debate, we get but abuse, pure and simple—the only weapon of partisans. Well, let us make the best of it, and join our opponents in picking the question "to rags." Mr. C. C. Massey comes in for his share, too, and though fit to be a leader himself, is given by "Scrutator" a chief!

Neither of our critics seems to understand our views (or his own) so little as "Scrutator." He misapprehends the meaning of Elementary, **[166]** and makes a sad mess of Spirit and Matter. Hear him say that Elementary

Is a new-fangled and ill-defined term . . . not yet two years old.

This sentence alone proves that he forces himself into the discussion, without any comprehension of the subject at issue. Evidently, he has neither read the mediæval nor modern Kabalists. Henry Kunrath is as unfamiliar to him as the Abbe Constant. Let him go to the British Museum, and ask for the *Amphitheatrum Sapientiæ Æternæ* Kunrath. He will find in it illustrative engravings of the four great classes of elementary Spirits, as seen during an evocation of ceremonial Magic by the Magus who lifts the Veil of Isis. The author explains that these are disembodied vicious men, who have parted with their divine Spirits, and become as beasts. After reading this volume, "Scrutator" may profitably consult Eliphas Levi whom he will find using the words "Elementary Spirits" throughout his *Dogmae et Rituel de la Haute Magie*, in both senses in which we have employed it. This is especially the case where (vol. I. p. 262, seq.) he speaks of the evocation of Apollonius of Tyana by himself. Quoting from the greatest Kabalistic authorities, he says:

When a man has lived well, the astral cadaver evaporates like a pure incense, as it mounts towards the higher regions; but if a man has lived in crime, his astral cadaver, which holds him prisoner, seeks again the objects of his passions and desires to resume its earthly life. It torments the dreams of young girls, bathes in the vapour of spilt blood, and wallows about the places where the pleasures of his life flitted by; it watches without ceasing over the treasures which it possessed and buried; it wastes itself in painful efforts to make for itself material organs [materialize itself] and live again. But the astral elements attract and absorb it; its memory is gradually lost, its intelligence weakens, all its being dissolves.

The unhappy wretch loses thus in succession all the organs which served its sinful appetites. Then it [this astral body, this "soul," this all that is left of the once living man] dies a second time and for ever, for it then loses its personality and its memory. Souls which are destined to live, but which are not yet entirely purified, remain for a longer or shorter time captive in the astral cadaver, where they are refined by the odic light, which seeks to assimilate them to itself and dissolve. It is to rid themselves of this cadaver that suffering souls sometimes enter the bodies of living persons, and remain there for a time in a state which the Kabalists call embryonic [embryonnal]. These are the aerial phantasmas evoked by necromancy [I may add, the "materialized Spirits" evoked by the unconscious necromancy of incautious mediums, in cases where the forms are not transformations of their own doubles]; these are larvæ, substances dead or dying with which one places himself *en rapport*.

[167] Further, Levi says (op. cit., p. 164):

The astral light is saturated with elementary souls. . . Yes, yes, these spirits of the elements do exist. Some wandering in their spheres, others trying to incarnate themselves, others, again already incarnated and living on earth; these are vicious and imperfect men.

And in the face of this testimony—which he can find in the British Museum, two steps from the office of *The Spiritualist* (!)—that since the Middle Ages the Kabalists have been writing about the Elementaries, and their potential annihilation, "Scrutator" permits himself to arraign Theosophists for their "effrontery" in foisting upon Spiritualists a "new-fangled and ill-defined term" which is "not yet two years old"!

In truth, we may say that the idea is older than Christianity, for it is found in the ancient Kabalistic books of the Jews. In the olden time they defined three kinds of "souls"—the daughters of Adam, the daughters of the angels and those of sin; and in the book of *The Revolution of the Souls* three kinds of "Spirits" (as distinct from material bodies) are shown—the captive, the wandering and the free Spirits. If "Scrutator" were acquainted with the literature of Kabalism, he would know that the term Elementary applies not only to one principle or constituent part, to an elementary primary substance, but also embodies the idea which we express by the term elemental—that which pertains to the four elements of the material world, the first principles or primary ingredients. The word "elemental" as defined by Webster, was not current at the time of Kunrath, but the idea was perfectly understood. The distinction has been made, and the term adopted by Theosophists for the sake of avoiding confusion. The thanks we get are that we are charged with propounding, in 1878, a different theory of the "Elementaries" from that of 1876!

Does anything herein stated either as from ourselves, or Kunrath, or Levi contradict the statement of the ''learned Occultist'' that:

Each atom, no matter where found, is imbued with that vital principle called spirit each grain of sand, equally with each minutest atom of the human body, has its inherent latent spark of the divine light?

Italicizing some words of the above, but omitting to emphasize the one important word of the sentence, i.e., "latent," which contains the key to the whole mystery, our critic mars the sense. In the grain of sand, and each atom of the human material body, the Spirit is *latent*, not active; hence being but a correlation of the highest light, **[168]** something concrete as compared with the purely abstract, the atom is vitalized and energized by Spirit, without being endowed with distinct consciousness. A grain of sand, as every minutest atom, is certainly "imbued with that vital principle called Spirit"; so every atom of both, following the law of evolution, whether of objective or semi-concrete astral matter, will have to remain eternal throughout the endless cycles, indestructible in their primary elementary constituents.

But will "M.A. Cantab.," for all that, call a grain of sand, or a human nail-paring, conscious immortal? Does he mean us to understand him as believing that a fractional part of a fraction has thew same attributes, capabilities, and limitations as the whole? Does he say that because the atoms in a nail-paring are indestructible as atoms, therefore the body, od which the nail formed a part, is necessarily, as a conscious whole, indestructible and immortal?

Our opponents repeat the words trinity, body, soul, Spirit, as they might say the cat, the house, and the Irishman inhabiting it- three perfectly dissimilar things. They do not see that, dissimilar as the three parts of the human trinity may seem, they are in truth but correlations of the one eternal Essence-which is no essence; but unfortunately the English language is barren of adequate expressions, and, though they do not see it, the house, the physical Irishman, and the cat are, in their last analysis, one. I verily begin to suspect that they imagine that Spirit and Matter are two, instead of one! Truly say Vishnu Barva Brahmachari, in one of his essays in Marathi (1869), that:

The opinion of the Europeans that matter is Padartha (an equivalent for the pada, or word Abhava, *i.e.*, Ahey, composed of two letters, Ahe, meaning is, and nahin, *not,* whereas Abhava is not Padartha) is foolish erroneous.

Kant, Schopenhauer and Hartmann seem to have written to little effect, and Kapila will be soon pronounced an antiquated ignoramus. Without at all ranging myself under Schopenauer's banner, who maintains that in reality there is neither Spirit nor Matter, yet I must say that if even he were studied, Theosophy would better understood.

But can one really discuss metaphysical ideas in a European language? I doubt it. We say "Spirit," and behold, what confusion it leads to. Europeans give the name Spirit to that something which they conceive as apart from physical organization, independent of corporeal, objective existence; and they call spirit also the airy, vaporous essence, alcohol. Therefore the New York reporter who **[169]** defined a materialized Spirit as "frozen whiskey," was right in his way. A copious vocabulary, indeed, that has but one term for God and for alcohol! With all their libraries of metaphysics, European nations have not even gone to the trouble of inventing appropriate words to elucidate metaphysical ideas. If they had, perhaps one book in every thousand would have sufficed to really instruct the public, instead of there being the present confusion of words, obscuring intelligence, and utterly hampering the Orientalist, who would expound his Philosophy in English. Whereas, in the latter language, I find but one word to express, perhaps, twenty different ideas, in the Eastern tongues, especially Sanskrit, there are twenty words or more to render one idea in its various shades of meaning.

We are accused of propagating ideas that would surprise the "average" Buddhist. Granted, and I will liberally add that the average Brâhmanist might be equally astonished. We never said that we were either Buddhists or Brâhmanists in the sense of their popular exoteric Theologies. Buddha, sitting on his Lotus, or Brahmâ, with any number of teratological arms, appeals to us as little as the Catholic Madonna or the Christian personal God, which stare at us from cathedral walls and ceilings. But neither Buddha nor Brahmâ represents to His respective worshippers the same ideas as these Catholic icons which we regard as blasphemous. In this particular who dares say that Christendom with its civilization has outgrown the fetishisms of Fijians? When we see Christians and Spiritualists speaking so flippantly and confidently about God and the "materialization of Spirit," we wish they might be made to share a little in the reverential ideas of the old Aryas.

We do not write for "average" Buddhists, or average people of any sort. But I am quite willing to match any tolerably educated Buddhist or Brâhman against the best metaphysicians of Europe, to compare views on God and on man's immortality.

The ultimate abstract definition of this—call it God, Force, Principle, as you will—will ever remain a mystery to Humanity, though it attain to its highest intellectual development. The anthropomorphic ideas of Spiritualists concerning Spirit are a direct consequence of the anthropomorphic conceptions of Christians as to the Deity. So directly is the one the outflow of the other, that "Scrutator's" handiest argument against the duality of a child and potential immortality is to cite

> Jesus who increased in wisdom as His brain increased.

[170] Christians call God an Infinite Being, and then endow Him with every finite attribute, such as love, anger, benevolence, mercy! They call Him all-merciful, and preach damnation for three-fourths of Humanity in every church, all-just, and the sins of this brief span of life may not be expiated by even an eternity of conscious agony. Now, by some miracle of oversight, among thousands of mistranslations in the "Holy" Writ, the word "destruction," the synonym of annihilation, was rendered correctly in King James's version, and no dictionary can make it read either damnation or eternal torment. Though the Church consistently put down the "destructionists," yet the impartial will scarcely deny that they come nearer than their persecutors to believing what Jesus taught, and what is consistent with justice, in teaching the final annihilation of the wicked.

To conclude, then, we believe that there is but one undefinable Principle in the whole Universe, which being utterly incomprehensible by our finite intellects, we prefer rather to leave undebated than to blaspheme Its majesty with our anthropomorphic speculations. We believe that all else which has being, whether material or spiritual, and all that may have existence, actually, or potentially in our idealism, emanates from this Principle. That

everything is a correlation in one shape or another of this Will and Force; and hence, judging of the unseen by the visible, we base our speculations upon the teachings of the generations of Sages who preceded Christianity, fortified by our own reason.

I have already illustrated the incapacity of some of our critics to separate abstract ideas from complex objects, by instancing the grain of sand and the nail-paring. They refuse to comprehend that a philosophical doctrine can teach that an atom imbued with divine light, or a portion of the great Spirit, in its latent stage of correlation, may, not withstanding its reciprocal or corresponding similarity and relations to the one indivisible whole, be yet utterly deficient in self-consciousness. That it is only when this atom, magnetically drawn to its fellow-atoms, which had served in a previous state to form with it some lower complex object, is transformed at last, after endless cycles of evolution, into man—the apex of perfected being, intellectually and physically, on our planet—in conjunction with them it becomes, as a whole, a living soul, and reaches the state of intellectual self-consciousness.

A stone becomes a plant, a plant an animal, an animal a man, and man a Spirit,

say the Kabalists. And here again, is the wretched necessity of **[171]** translating by the word "Spirit" an expression which means a celestial, or rather ethereal, transparent man. But if man is the crown of evolution on earth, what is he in the initiatory stages of the next existence, that man who, at his best—even when he is pretended to have served as a habitation for the Christian God, Jesus—is said by Paul to have been "made a little lower than the angels"? But now we have every astral spook transformed into an "angel"! I cannot believe that the scholars who write for your paper—and there are some of great intelligence and erudition who think for themselves, and whom exact science has taught that *ex nihilo nihil fit* who know that every atom of man's body has been evolving by imperceptible gradations, from lower into higher forms, through the cycles—accept the unscientific and illogical doctrine that the simple unshelling of an astral man transforms him into a celestial Spirit and "angel" guide.

In Theosophical opinion a Spirit is a Ray, a fraction of the Whole; and the Whole being Omniscient and Infinite, Its fraction must partake, in degree, of the same abstract attributes. Man's "Spirit" must become the drop of the Ocean, called "Îshvara-Bhâva"—the "I am one body, together with the universe itself" (I am in my Father, and my Father is in me), instead of remaining but the "Jiva-Bhâva the body only. He must feel himself not only a part of the Creator, Preserver and Destroyer, but of the Soul of the Three, the Parabrahman, Who is above these and is the vitalizing, energizing and ever-presiding Spirit. He must fully realize the sense of the word "Sahajanund," that state of perfect bliss in Nirvana, which can only exist for the It, which has become coexistent with the "formless and actionless present time." This is the state called "Vartamâna," or the "ever still present," in which there is neither past nor future, but one infinite eternity of present. Which of the controlling "spirits," materialized or invisible, have shown any signs that they belong to the kind of real Spirits known as the "Sons of Eternity"? Has the highest of them been able to tell even as much as our own Divine Nous can whisper to us in moments when there comes the flash of sudden prevision? Honest communicating "intelligences" often answer to many questions: "We do not know; this has not been revealed to us." This very admission proves that, while in many cases on their way to knowledge and perfection, yet they are but embryonic, undeveloped "Spirits"; they are inferior even to some living Yogis who, through abstract meditation, have united themselves with their personal individual Brahman, their Atman, and **[172]** hence have overcome the "Agnyânam," or lack of that knowledge as to the intrinsic value of one's "self," the Ego or self-being, so recommended by Socrates and the Delphic commandment.

London has been often visited by highly intellectual, educated Hindus. I have not heard of any one professing a belief in "materialized Spirits" —as Spirits. When not tainted with Materialism, through demoralizing association with Europeans. and when free from

superstitious sectarianism, how would one of them, versed in the Vedânta, regard these apparitions of the circle? The chances are that, after going the rounds of the mediums, he would say: "Some of these may be survivals of disembodied men's intelligences, but they are no more spiritual than the average man. They lack the knowledge of 'Dryananta,' and evidently find themselves in a chronic state of 'Mâyâ,' *i.e.*, possessed of the idea that 'they are that which they are not.' The 'Vartamâna' has no significance for them, as they are cognizant but of the 'Vishania' [that which, like the concrete numbers in mixed mathematics, applies to that which can be numbered]. Like simple, ignorant mortals, they regard the shadow of things as the reality, and vice versa, mixing up the true light of the 'Vyatireka' with the false light or deceitful appearance—the 'Anvaya.' . . . In what respect, then, are they higher than the average mortal? No; they are not spirits, not 'Devas,' they are astral 'Dasyoos.'"

Of course all this will appear to "Scrutator" "unfathomable absurdities," for unfortunately, few metaphysicians shower down from Western skies. Therefore, so long as our English opponents will remain in their semi-Christian ideas, and not only ignore the old Philosophy, but the very terms it employs to render abstract ideas; so long as we are forced to transmit these ideas in a general way—particularly as it is impracticable without the invention of special words—it will be unprofitable to push discussion to any great lengths. We would only make ourselves obnoxious to the general reader, and receive from other anonymous writers such unconvincing compliments as "Scrutator" has favoured us with.

H. P. BLAVATSKY.

New York, March 7th, 1877.

"H. M." AND THE TODAS

[From the London *Spiritualist*.]

[173] I HAVE read the communication of "H. M." in your paper of the 8th inst. I would not have mentioned the "Todas" at all in my book, if I had not read a very elaborate octavo work in 271 pp., by William S. Marshall, Lieut.-Col. of Her Majesty's Bengal Staff Corps, entitled: *A Phrenologist among the Todas*, copiously illustrated with photographs of the squalid and filthy beings to whom "H. M." refers. Though written by a staff officer, assisted "by the Rev. Friedrich Metz, of the Basle Missionary Society, who had spent upwards of twenty years of labour" among them, "the only European able to speak the obscure Toda tongue," the book is so full of misrepresentations—though both writers appear to be sincere— that I wrote what I did.

What I said I knew to be true, and I do not retract a single word. If neither "H. M." nor Lieut.-Col. Marshall, nor the Rev. Mr. Metz have penetrated the secret that lies behind the dirty huts of the aborigines they have seen, that is their misfortune, not my fault.

H. P. BLAVATSKY.

New York, March 18th, 1878.

THE TODAS.

[From the London *Spiritualist*.]

[174] FOR my answer to the sneer of your correspondent "H. M." about my opinion of the Todas a few lines sufficed. I only cared to say that what I have written in Isis Unveiled was written after reading Col. Marshall's *A Phrenologist among the Todas*, and in consequence of what, whether justly or not, I believe to be the erroneous statements of that author. Writing

about Oriental psychology, its phenomena and practitioners, as I did, I should have been ludicrously wanting in common sense if I had not anticipated such denials and contradictions as those of "H. M." from every side. How would it profit the seeker after this Occult knowledge to face danger, privations, and obstacles of every kind to gain it, if, after attaining his end, he should not have facts to relate of which the profane were ignorant? A pretty set of critics are the ordinary travellers or observers, even though what Dr. Carpenter euphemistically calls a "scientific officer," or "distinguished civilian," when, confessedly, every European unfurnished with some mystical passport is debarred from entering any orthodox Brâhman's house or the inner precincts of a pagoda. How we poor Theosophists should tremble before the scorn of those modern Daniels when the cleverest of them has never been able to explain the commonest "tricks" of Hindu jugglers, to say nothing of the phenomena of the Fakirs! These very savants answer the testimony of Spiritualists with an equally lofty scorn, and resent as a personal affront the invitation to even attend a seance.

I should therefore have let the "Todas" question pass, but for the letter of "Late Madras C. S." in your paper of the 15thI feel bound to answer it, for the writer plainly makes me out to be a liar. He threatens me, moreover, with the thunderbolts that a certain other officer has concealed in his library closet.

It is quite remarkable how a man who resorts to an alias sometimes forgets that he is a gentleman. Perhaps such is the custom in your **[175]** civilized England, where manners and education are said to be carried to a superlative elegance; but not so in poor, barbarous Russia, which a good portion of your countrymen are just now trying to strangle (if they can). In my country of Tartaric Cossacks and Kalmucks, a man who sets out to insult another does not usually hide himself behind a shield. I am sorry to have to say this much, but you have allowed me, without the least provocation and upon several occasions, to be unstintedly reviled by correspondents, and I am sure that you are too much of a man of honour to refuse me the benefit of an answer. "Late Madras, C. S." sides with Mrs. Showers in the insinuation that I never was in India at all. This reminds me of a calumny of last year, originating with "spirits" speaking through a celebrated medium at Boston, and finding credit in many quarters.

It was, that I was *not* a Russian, did not even speak that language, but was merely a French adventuress. So much for the infallibility of some of the sweet "angels." Surely, I will neither go to the trouble of exhibiting to any of my masked detractors, of this or the other world, my passports vise's by the Russian embassies half a dozen times on my way to India and back. Nor will I demean myself by showing the stamped envelopes of letters received by me in different parts of India.

*Suc*h an accusation makes me simply laugh, for my word is, surely, as good as that of anybody else. I will only say that more's the pity that an English officer, who was "fifteen years in the district," knows less of the Todas than I, who, he pretends, never was in India at all. He calls *Gopuram* a "tower" of the pagoda. Why not the roof or any thing else as well? *Gopuram* is the sacred pylon, the pyramidal gate way by which the pagoda is entered; and yet I have repeatedly heard the people of southern India call the pagoda itself a *Gopuram*. It may be a careless mode of expression employed among the vulgar; but when we come to consult the authority of the best Indian lexicographers we find it accepted. In John Shakespear's *Hindustáni English Dictionary* (edition of 1849, p. 1727) the word *Gopuram* is rendered as "an idol temple of the Hindus." Has "Late Madras C. S." or any of his friends, ever climbed up into the interior, so as to know who or what is concealed there? If not, then perhaps his fling at me was a trifle premature. I am sorry to have shocked the sensitiveness of such a philological purist, but really I do not see why, when speaking of the temples of the Todas—whether they exist or not—even a Brâhman Guru might not say that they had their *Gopurams*? Perhaps **[176]** he, or some other brilliant authority in Sanskrit and other Indian

languages, will favour us with the etymology of the word? Does the first syllable, *go* or *gu*, relate to the *roundness* of these "towers" as my critic calls them (for the word *go* does mean something round) or to *gop*, a cowherd, which gave its name to a Hindu caste and was one of the names of Krishna, *Go-pal* meaning the cowherd? Let these critics carefully read Col. Marshall's work and see whether the pastoral tribe, whom he saw so much, and discovered so little about, whose worship (exoteric, of course) is all embraced in the care of the sacred cows and buffaloes, the distribution of the "*divine* fluid"—milk, and whose seeming adoration, as the missionaries tell us, is so great for their buffaloes that they call them the "gift of God," could not be said to have their *Gopurams*, though the latter were but a cattle-pen, a *tirieri*, the maund, in short, into which the phrenological explorer crawled alone by night with infinite pains and—neither saw nor found *anything*. And because he found nothing he concludes they have no religion, no idea of God, no worship. About as reasonable an inference as Dr. W. B. Carpenter might come to if he had crawled into Mrs. Showers' *séance*— room some night when all the "angels" and their guests had fled, and straightway reported that among Spiritualists there are neither mediums nor phenomena.

Col. Marshall I find far less dogmatic than his admirers. Such cautious phrases as "I believe," "I could not ascertain," "I believe it to be true," and the like, show his desire to find out the truth, but scarcely prove conclusively that he has found it. At best it only comes to this, that Col. Marshall believes one thing to be true, and I look upon it differently. He credits his friend the missionary, and I believe my friend the Brâhman, who told me what I have written. Besides, I explicitly state in my book (see Isis, vol. ii. pp. 614, 615):

> As soon as their [the Todas'] solitude was profaned by the avalanche of civilization . . the Todas began moving away to other parts as unknown and more inaccessible than the Nilghiri hills had formerly been.

The Todas, therefore, of whom my Brâhman friend spoke, and whom Capt. W. L. D. O'Grady, late manager of the Madras Branch Bank at Ootacamund, tells me he has seen specimens of, are not the degenerate remnants of the tribe whose phrenological bumps were measured by Col. Marshall. And yet, even what the latter writes of these, I from personal knowledge affirm to be in many particulars inaccurate. I may be regarded by my critics as over-credulous, but this is surely no **[177]** reason why I should be treated as a liar whether by late or living Madras authorities of the C. S. Neither Capt. O'Grady, who was born at Madras and was for a time stationed on the Nilgherri hills, nor I, recognized the individuals photographed in Col. Marshall's book as Todas. Those we saw wore their dark brown hair very long, and were much fairer than the Badagas, or any other Hindus in neither of which particulars do they resemble Col. Marshall's types. "H. M." says:

> The Todas are brown, coffee-coloured, like most other natives.

But turning to Appleton's Cyclopædia (vol. xii. p. 173), we read:

> These people are of a light complexion, have strongly-marked Jewish features, and have been supposed by many to be one of the lost tribes.

"H. M." assures us that the places inhabited by the Todas are not infested by venomous serpents or tigers; but the same Cyclopædia remarks that:

> The mountains are swarming with wild animals of all descriptions, among which elephants and tigers are numerous.

But the "Late" (defunct? — is your correspondent a disembodied angel?) "Madras C. S." attains to the sublimity of the ridiculous when, with biting irony in winding up, he says:

> All good spirits, of whatever degree, astral or elementary, . . . prevent his [Capt. R. F. Burton's] ever meeting with Isis—rough might be the unveiling!

Surely unless that military Nemesis should tax the hospitality of some American newspaper, conducted by politicians, he could never be rougher than this Madras Grandison. And then, the idea of suggesting that, after having contradicted and made sport of the greatest authorities of Europe and America, to begin with Max Muller and end with the Positivists, in both my volumes, I should be appalled by Captain Burton, or the whole lot of captains in Her

Majesty's service—though each carried an Armstrong gun on his shoulder and a mitrailleuse in his pocket—is positively superb! Let them reserve their threats and terrors for my Christian countrymen.

Any moderately equipped sciolist (and the more empty-headed, the easier) might tear *Isis* to shreds, in the estimation of the vulgar, with his sophisms and presumably authoritative analysis; but would that prove him to be right, and me wrong? Let all the records of medial phenomena, rejected, falsified, slandered and ridiculed, and of mediums terrorized, for thirty years past, answer for me. I, at least, am not of the kind to be bullied into silence by such tactics, as "Late Madras" **[178]** may in time discover; nor will he ever find me skulking behind a *nom de plume* when I have insults to offer. I always have had, as I now have, and trust ever to retain, the courage of my opinions, however unpopular or erroneous they may be considered; and there are not showers enough in Great Britain to quench the ardour with which I stand by my convictions.

There is but one way to account for the tempest which, for four months, has raged in *The Spiritualist* against Col. Olcott and myself, and that is expressed in the familiar French proverb—" Quand on veut tuer son chien, on dit qu'il est enrage".

H. P. BLAVATSKY.

New York, March 24th 1878.

THE AHKOON OF SWAT

THE FOUNDER OF MANY MYSTICAL SOCIETIES.

[From the New York *Echo*, 1878.]

[179] OF the many remarkable characters of this century, Ghafur was one of the most conspicuous.

If there be truth in the Eastern doctrine that souls, powerful whether for good or bad, who had not time in one existence to work out their plans, are reincarnated, the fierceness of their yearnings to continue on earth thrusting them back into the current of their attractions, then Ghafur was a rebirth of that Felice Peretti, who is known in history as Pope Sixtus V., of crafty and odious memory. Both were born in the lowest class of society, being ignorant peasant boys and beginning life as herdsmen. Both reached the apex of power through craft and stealth and by imposing upon the superstitions of the masses. Sixtus, author of mystical books and himself a practitioner of the forbidden sciences to satisfy his lust for power and ensure impunity, became Inquisitor-General. Made Pope, he hurled his anathemas alike against Elizabeth of England, the King of Navarre, and other important personages. Abdul Ghafur, endowed with an iron will, had educated himself without colleges or professors except through association with the "wise men" of Khuttuk. He was as well versed in the Arabic and Persian literature of alchemy and astronomy as Sixtus was in Aristotle, and like him knew how to fabricate mesmerized talismans and amulets containing either life or death for those to whom they were presented. Each held millions of devotees under the subjection of their psycho logical influence, though both were more dreaded than beloved.

Ghafur had been a warrior and an ambitious leader of fanatics, but becoming a dervish and finally a pope, so to say, his blessing or curse made him as effectually the master of the Ameers and other Mussulmans as Sixtus was of the Catholic potentates of Europe.

Only the salient features of his career are known to Christendom.

[180] Watched, as he may have been, his private life, ambitions, aspirations for temporal as well as religious power, are almost a sealed book. But the one certain thing is, that he was the founder and chief of nearly every secret society worth speaking of among Mussulmans, and

the dominant spirit in all the rest. His apparent antagonism to the Wahabees was but a mask, and the murderous hand that struck Lord Mayo was certainly guided by the old Abdul. The Biktashee Dervishes[1] and the howling, dancing, and other Moslem religious mendicants recognize his supremacy as far above that of the Sheik-ul-Islam of the faithful. Hardly a political order of any importance issued from Constantinople or Teheran—heretics though the Persians are—without his having a finger in the pie directly or indirectly. As fanatical as Sixtus, but more cunning yet, if possible, instead of giving direct orders for the extermination of the Huguenots of Islam, the Wahabees, he directed his curses and pointed his finger only at those among them whom he found in his way, keeping on the best, though secret, terms with the rest.

The title of Nasr-ed-Din (defender of the faith) he impartially applied to both the Sultan and the Shah, though one is a Sunnite and the other a Shiah. He sweetened the stronger religious intolerance of the Osman dynasty by adding to the old title of Nasr-ed-Din those of Saif-ed-Din (scimitar of faith) and Emir-el-Mumminiah (prince of the faithful). Every Emir-el-Sourey, or leader of the sacred caravan of pilgrims to Mekka, brought or sent messages to, and received advice and instructions from, Abdul, the latter in the shape of mysterious oracles, for which was left the full equivalent in money, presents and other offerings, as the Catholic pilgrims have recently done at Rome.

In 1847-8 the Prince Mirza, uncle of the young Shah and ex-governor of a great province in Persia, appeared in Tiflis, seeking Russian protection at the hands of Prince Woronzof, Viceroy of the Caucasus. Having helped himself to the crown jewels and ready money in the treasury, he had run away from the jurisdiction of his loving nephew, who was anxious to put out his eyes. Popular rumor asserted that his reason for what he had done was that the great dervish, Ahkoond, had thrice appeared to him in dreams, prompting him to take what he had and share his booty with the protectors of the faith of his principal wife (he brought twelve with him to Tiflis), a native of Cabul. **[181]** The secret, though, perhaps, indirect influence he exercised on the Begum of Bhopal, during the Sepoy rebellion of 1857, was a mystery only to the English, whom the old schemer knew so well how to hoodwink. During his long career of Macchiavellism, friendly with the British, and yet striking them constantly in secret; venerated as a new prophet by millions of orthodox, as well as heretic Mussulmans; managing to preserve his influence over friend and foe, the old "Teacher" had one enemy whom he feared, for he knew that no amount of craft would ever win it over to his side. This enemy was the once mighty nation of the Sikhs, ex-sovereign rulers of the Punjab and masters of the Peshawur Valley. Reduced from their high estate, this warrior people are now under the rule of a single Mahârâjah—Puttiala—who is him self the helpless vassal of the British. From the beginning the Ahkoond had continually encountered the Sikhs in his path. Scarce would he feel himself conqueror over one obstacle, before his hereditary enemy would appear between him and the realization of his hopes. If the Sikhs remained faithful to the British in 1857, it was not through hearty loyalty or political convictions, so much as through sheer opposition to the Mohammedans, whom they knew to be secretly prompted by the Ahkoond.

Since the days of the great Nanak, of the Kshattriya caste, founder of the Sikh Brotherhood in the second half of the fifteenth century, these brave and warlike tribes have ever been the thorn in the side of the Mogul dynasty, the terror of the Moslems of India. Originating, as we may say, in a religious Brotherhood, whose object was to make away alike with Islamism, Brâhmanism, and other isms, including later Christianity, this sect evolved a pure

[1] To this day, no Biktashee would be recognized as Such unless he could claim possession of a certain medal with the seal of this high-pontiff" of all the Dervishes, whether they belong to one sect or the other.

monotheism in the abstract idea of an ever unknown Principle, and elaborated it into the doctrine of the "Brotherhood of Man." In their view, we have but one Father-Mother Principle, with "neither form, shape, nor colour," and we ought all to be, if we are not, brothers irrespective of distinctions of race or colour. The sacerdotal Brâhman, fanatical in his observance of dead-letter forms, thus became in the opinion of the Sikh as much the enemy of truth as the Mussulman wallowing in a sensual heaven with his houris, the joss-worshipping Buddhist grinding out prayers at his wheel, or yet the Roman Catholic adoring his jewelled Madonnas, whose complexion the priests change from white to brown and black to suit climates and prejudices. Later on, Arjuna, son of Ramdas, the fourth in the succession after Nanak, gathering together the doctrines **[182]** of the founder and his son Angad, brought out a sacred volume, called *Adi-garunth,* and largely supplemented it with selections from forty- five Sutras of the Jains. While adopting equally the religious figures of the *Vedas* and *Koran*, after sifting them and explaining their symbolism, the *Adi-garunth* yet presents a greater similarity of ideas respecting the most elaborate metaphysical conceptions with those of the Jain school of Gurus. The notions of Astrology, or the influence of the starry spheres upon ourselves, were evidently adopted from that most prominent school of antiquity. This will be readily ascertained by comparing the commentaries of Abhayadeva Sun upon the original forty-five Sfttras in the Magadhi or Balabasha languages[1] with the Adigarunik. An old Jain Guru, who is said to have drawn the horoscope of Runjeet Singh, at the time of his greatest power, had foretold the downfall of the kingdom of Lahore. It was the learned Arjuna who retired into Amritsir, changed the sect into a politico- religious community, and instituted within the same another and more esoteric body of Gurus, scholars and metaphysicians, of which he became sole chief. He died in prison, under torture, by the order of Aurungzebe, into whose hands he had fallen, at the beginning of the seventeenth century. His son Govinda, a Guru (religious teacher) of great renown, vowed revenge against the race of his father's murderers, and after various changes of fortune the Afghans were finally driven from the Punjab by the Sikhs in 1764. This triumph only made their hatred more bitter still, and from that moment until the death of Runjeet Singh, in 1839, we find them constantly aiming their blows at the Moslems. Mahâ Singh, the father of Runjeet, had set off the Sikhs into twelve mizals or divisions, each having its own chief (Sirdar), whose secret Council of State consisted of learned Gurus. Among these were Masters in spiritual Science, and they might, if they had had a mind, have exhibited as astonishing "miracles" and divine legerdemain as the old Mussulman Ahkoond. He knew it well, and for this reason dreaded them even more than he hated them for his defeat and that of his Ameer by Runjeet Singh.

One highly dramatic incident in the life of the "Pope of Sydoo" is the following well-authenticated case, which was much commented upon in his part of India about twenty years ago. One day, in 1858, **[183]** when the Ahkoond, squatting on his carpet, was distributing amulets, blessings and prophecies among his pious congregation of pilgrims, a tall Hindu who had silently approached and mingled in the crowd without having been noticed, suddenly addressed him thus: "Tell me, prophet, thou who prophesiest so well for others, whether thou knowest what will be thine own fate, and that of the 'Defender of the Faith,' thy Sultan of Stamboul, twenty years hence?"

The old Ghafur, overcome with violent surprise, stared at his interlocutor, but no answer came. In recognizing the Sikh he seemed to have lost all power of speech, and the crowd was under a spell.

[1] This valuable work is now being republished by Ookerdhabhoy Shewgee, and has been received by the Theosophical Society from the Editor through the President of the Bombay branch. When finished it will be the first edition of the Jain Bible, Sudra-Sangraha or Vihiva Punnutti Sudra in existence, as all their sacred books are kept in secret by the Jains.

"If not," continued the intruder, "then I will tell thee. Twenty years more and your 'Prince of the Faithful' will fall by the hand of an assassin of his own house. Two old men, one the Dalai Lama of the Christians, the other the great prophet of the Moslems—thyself— will be simultaneously crushed under the heel of death. Then, the first hour will strike of the downfall of those twin foes of truth— Christianity and Islam. The first, as the more powerful, will survive the second, but both will soon crumble into fragmentary sects, which will mutually exterminate each other's faith. See, thy followers are powerless, and I might kill thee now, but thou art in the hands of Destiny, and that knows its own hour."

Before a hand could be lifted the speaker had disappeared. This incident of itself sufficiently proves that the Sikhs might have assassinated Abdul Ghafur at any time had they chosen so to do. And it may be that *The Mayfair Gazette* which in June, 1877, prophetically observed that the rival pontiffs of Rome and Swat might die simultaneously, had heard from some "old Indian" this story, which the writer also heard from an informant at Lahore.

H. P. BLAVATSKY.

THE ARYA SAMAJ

[184] CHRISTENDOM sends its missionaries to Heathendom at an expense of millions drained from the pockets of would-be pious folks, who court respectability. Thousands of homeless and penniless old men, women and children are allowed to starve for lack of funds, for the sake, perhaps, of one converted "heathen." All the spare money of the charitable is absorbed by these dead-head travelling agents of the Christian Church. What is the result? Visit the prison cells of so-called Christian lands, crammed with delinquents who have been led on to felony by the weary path of starvation, and you will have the answer.

Read in the daily papers the numerous accounts of executions, and you will find that modern Christianity offers, perhaps unintentionally but none the less surely, a premium for murder and other heinous crimes. Is anyone prepared to deny the assertion? Remember that, while many a respectable unbeliever dies in his bed with the comfortable assurance from his next of kin, and good friends in general, that he is going to hell, the red-handed criminal has but to believe at his eleventh hour that the blood of the Saviour can and will save him, to receive the guarantee of his spiritual adviser that he will find himself when launched into eternity in the bosom of Christ, in heaven, and playing upon the traditional harp. Why, then, should any Christian deny himself the pleasure and profit of robbing, or even murdering, his richer neighbour? And such a doctrine is being promulgated among the heathen at the cost of an annual expenditure of millions.

But, in her eternal wisdom, Nature provides antidotes against moral as well as against mineral and vegetable poisons. There are people who do not content themselves with preaching grandiloquent discourses; they act. If such books as Higgins' *Anacalypsis*, and that extraordinary work of an anonymous English author—a bishop, it is whispered—entitled *Supernatural Religion*, cannot awaken responsive **[185]** echoes among the ignorant masses, other means can be, and are resorted to—means more effectual and which will bring fruit in the future, if hitherto prevented by the crushing hand of ecclesiastical and monarchical despotism. Those whom the written proofs of the fictitious character of biblical authority cannot reach, may be saved by the spoken word. And this work of disseminating the truth among the more ignorant classes is being ardently prosecuted by an army of devoted scholars and teachers, simultaneously in India and America.

The Theosophical Society has been of late so much spoken about; such idle tales have been circulated about it—its members being sworn to secrecy and hitherto unable, even if willing, to proclaim the truth about it—that the public may be gratified to know, at least, about one portion of its work. It is now in organized affiliation with the Arya Samâj of India, its

Western representative, and, so to say, under the order of its chiefs. A younger Society than the Brâhmo Samaj it was instituted to save the Hindu from exoteric idolatries, Brâhmanism and Christian missionaries.

The purely Theistic movement connected with the Brâhmo Samâj had its origin in the same idea. It began early in the present century, but spasmodically and with interruption, and only took concrete shape under the leadership of Baboo Keshub Chunder Sen in 1858. Rammo bun Roy, who may be termed the combined Fénelon and Thomas Paine of Hindustan, was its parent, his first church having been organized shortly before his death in 1833. One of the greatest and most acute of controversial writers that our century has produced, his works ought to be translated and circulated in every civilized land. At his death, the work of the Brâhmo Samâj was interrupted. As Miss Collett says, in her *Brahmo Year Book* for 1878, it was only in October, 1839, that Debendra Nath Tagore founded the Tattvabodhini Sabhâ (or Society for the Knowledge of Truth), which lasted for twenty years, and did much to arouse the energies and form the principles of the young church of the Brahmo Samaj. But exoteric or open religion as it is now, it must have been conducted at first much on the principles of the secret societies, as we are informed that Keshub Chunder Sen, a resident of Calcutta and a pupil of the Presidency College, who had long before quitted the orthodox Brâhmanical Church and was searching for a purely Theistic religion, "had never heard of the Brâhmo Samâj before 1858" (see *The Theistic Annual*, 1878, p. 45).

Since then the Brâhmo Samâj, which he then joined, has flourished **[186]** and become more popular every day. We now find it with Samâjes established in many provinces and cities. At least, we learn that in May, 1877, fifty Samâjes have notified their adhesion to the Society and eight of them have appointed their representatives. Native missionaries of the Theistic religion oppose the Christian missionaries and the orthodox Brâhmans, and the work is going on livelily. So much for the Brâhmo movement.

And now, with regard to the Arya Samâj, The Indian Tribune uses the following language in speaking of its founder:

> The first quarter of the sixteenth century was no more an age of reformation in Europe than the one we now live in is, at this moment, in India. from amongst its own "Benedictines," Swami Dyananda Saraswati has arisen, who, unlike other reformers, does not wish to set up a new religion of his own, but asks his country men to go back to the pristine purity and Theism of their Vedic religion. After preaching his views in Bombay, Poona, Calcutta, and the N. -W. Provinces, he came to the Punjab last year, and here it is that he found the most congenial soil.
>
> It was in the land of the five rivers, on the banks of the Indus, that the Vedas were first compiled. It was the Punjah that gave birth to a Nanak. And it is the Punjab that is making such efforts for a revival of Vedic learning and its doctrines. And wherever Swami Dyananda goes, his splendid physique, his manly bearing, eloquence and his incisive logic tear down all opposition. People rise up and say: We shall remain no longer in this state for ourselves, we have bad enough of a crafty priesthood and a demoralizing idolatry, and we shall tolerate them no longer. We shall wipe off the ugliness of ages, and try to shine forth in the original radiance and effulgence of our Aryan ancestors.

The Svami is a most highly honoured Fellow of the Theosophical Society, takes a deep interest in its proceedings, and *The Indian Spectator* of Bombay, April 14th, 1878, spoke by the book when it said that the work of Pundit Dyananda "bears intimate relation to the work of the Theosophical Society."

While the members of the Brâhmo Samaj may be designated as the Lutheran Protestants of orthodox Brâhmanism, the disciples of the Svami Dyananda should be compared to those learned mystics, the Gnostics, who had the key to those earlier writings which, later, were worked over into the Christian gospels and various patristic literature. As the above-named pre-Christian sects understood the true esoteric meaning of the Chrestos allegory, which is now materialized into the Jesus of flesh, so the disciples of the learned and holy Svami are taught to discriminate between the written form and the spirit of the word preached in the *Vedas*. And this is the principal point of difference between the Arya Samâj and the Brâhmos

who, as it would seem, believe [187] in a personal God and repudiate the *Vedas*, while the Aryas see an everlasting Principle, an impersonal Cause in the great "Soul of the universe" rather than a personal being, and accept the Vedas as supreme authority, though not of divine origin. But we may better quote in elucidation of the subject what the President of the Bombay Arya Samâj, also a Fellow of the Theosophical Society, Mr. Hurrychund Chintamon, says in a recent letter to our Society:

> Pundit Dyananda maintains that as it is now universally acknowledged that the Vedas are the oldest books of antiquity, if they contain the truth and nothing but the truth in all unmutilated state, and nothing new can be found in other works of later date, why should we not accept the Vedas as a guide for Humanity? . . A revealed book or revelation is understood to mean one of two things, Viz.: (1) a book already written by some invisible hand and thrown into the world; or (2) a work written by one or more men while they were in their highest state of mental lucidity, acquired by profound meditation upon the problems of who man is, whence he came, whither he must go, and by what means he may emancipate himself from worldly delusions and sufferings. The latter hypothesis may be regarded as the more rational and correct.

Our Brother Hurrychund here describes those superior men whom we know as Adepts. He adds:

> The ancient inhabitants of a place near Thibet, and adjoining a lake called Mansovara, were first called Deveneggury (Devanâgari) or godlike people. Their written characters were also called Deveneggury or Balbadha letters. A portion of them migrated to the North and settled there, and afterwards spread towards the South, while others went to the West. All these emigrants styled themselves Aryans, or noble, pure, and good men, as they considered that a pure gift had been made to humanity from the "Pure Alone." These lofty souls were the authors of the Vedas.

What more reasonable than the claim that such Scriptures, emanating from such authors, should contain, for those who are able to penetrate the meaning that lies half concealed under the dead letter, all the wisdom which it is allowed to men to acquire on earth? The Chiefs of the Arya Samâj discredit "miracles," discountenance superstition and all violation of natural law, and teach the purest form of Vaidic Philosophy. Such are the allies of the Theosophical Society. They have said to us: "Let us work together for the good of mankind," and we will.

H. P. BLAVATSKY.

PARTING WORDS

[From *The Religio-Philosophical Journal*, July 6th, 1878.]

[188] So far as I can at present foresee, this will be the last time I shall ask you to print anything over my, to many Spiritualists, loathed signature, as I intend to start for India very soon. But I have once more to correct inaccurate statements. If I had had my choice, I would have preferred almost any other person than my very esteemed friend Dr. Bloede, to have last words with. Once an antagonist, a bitter and unjust one to me, as he himself admits, he has since made all the amends I could have asked of a scholar and a gentleman, and now, as all who read your valuable paper see, he does me the honour to call me friend. Honest in intent he always is, I am sure, but still a little prejudiced. Who of us but is so, more or less? Duty, therefore, compels me to correct the erroneous impression which his letter on "Secret Societies" (*Journal* of June 15th) is calculated to give about the Theosophical Society. How many "Fellows" we have, how the Society is flourishing, what are its operations or how conducted, no one knows or can know, save the presidents of its various branches and their secretaries. Therefore, Dr. G. Bloede, in saying that it has "failed in America and will fail in Europe," speaks of that of which neither he nor any other outsider has knowledge. If the Society's only object were the study of the phenomena called Spiritual, his strictures would be perfectly warranted; for it is not *secrecy* but *privacy* and exclusiveness that are demanded in the management of circles and mediums. It would have been absurd to make a secret

society expressly for that purpose. At its beginning the Theosophical Society was started for that sole study, and therefore was, as you all know, open to any respectable person who wished to join it. We discussed "spiritual" topics freely, and were willing to impart to the public the results of all our experiments, and whatever some of us might have learned of the subject in the course of long studies. How our views and philosophy **[189]** were received—no need to recall the old story again. The storm has already subsided; and the total of "Billingsgate" poured upon our devoted heads is preserved in three gigantic scrap-books whose contents I mean to immortalize some day. When through the writing and noble efforts of the *Journal* and other spiritual papers the secret of these varied and vexing phenomena, indiscriminately called spiritual, will be snatched at last, when the faithful of the orthodox church of Spiritualism will be forced to give up—partially at least—their many bigoted and preconceived notions, then the time will have come again for Theosophists to claim a hearing. Till then, its members retire from the arena of discussion and devote their whole leisure to the fulfilment of other and more important objects of the Society.

You perceive, then, that it is only when experience showed the necessity for its work to be enlarged, and its objects became various, that the T. S. thought fit to protect itself by secrecy. Since then, none but perjured witnesses, and we know of none, can have told about what we were doing, except as permitted by official sanction and announced from time to time. One of such objects of our Society we are willing to publicly announce.

It is universally known that this most important object is to antagonize Christianity[1] and especially Jesuitism. One of our most esteemed and valued members, once an ardent Spiritualist, but who must for the present be nameless, has but recently fallen a victim to the snares of this hateful body.

The nefarious designs of Jesuitism are plotted in secret and carried out through secret agencies. What more reasonable and lawful, there fore, than that those who wish to fight it should keep their own secret, likewise, as to their agencies and plans? We have among us persons in high position—political, military, financial and social—who regard Christianity as the greatest evil to humanity, and are willing to help pull it down. But for them to be able to do much and well, they must do it anonymously. The Church — "triple-headed snake" as a well known writer calls it—can no longer burn its enemies, but it can blast their social influence; can no longer roast their bodies, but can ruin their fortunes. We have no right to give our enemy, the Church, the names of our "Fellows," who are not ripe for martyrdom, and so we **[190]** keep them secret. If we have an agent to send to India or to Japan, or China, or any other heathen country, to do something or confer with somebody in connection with the Society's general plans against missionaries, it would be foolish, nay, criminal, to expose our agent to imprisonment under some malicious pretext, if not death, and even the latter is possible in the far-away East, and our scheme is liable to miscarry by announcing it to the dishonourable company of Jesus.

So, sir, to sum up in a word, Dr. Bloede has made a great mistake in supposing the Theosophical Society a "failure" in this or any other country. Where the Society counted three years ago its members by the dozen, it now counts them by the hundred and thousand. And so far from its threatening in any respect the stability of society or the advancement of spiritual knowledge, the Theosophical institution which now bears the name of the "Theosophical Society of the Arya Samâj of India" (being regularly chartered by and affiliated with that great body in the land of the Aryas) will be found some day, by the Spiritualists and all others who claim the right of thinking for them selves, to have been the

---

[1] [In later days H. P. B. took great pains to explain that the 'Christianity' which she so vigorously attacked, was all ecclesiastical system of dogmas to which she subsequently gave the name ''Churchianity,'' and not the spiritual and moral teachings of Jesus.—Ens.]

true friend of intellectual and spiritual liberty—if not in America, at least in France and other countries, where an infernal priesthood thrusts innocent Spiritualists into prison by the help of a subservient judiciary and the use of perjured testimony. Its name will be respected as a pioneer of free thought and an uncompromising enemy of priestly and monkish fraud and despotism.

H. P. BLAVATSKY.

New York, June 17th, 1878.

H.P.B. IN INDIA.

"NOT A CHRISTIAN"

[From the Indian *Spectator*.]

[193] BEFORE entering upon the main question that compels me to ask you kindly to accord me space in your esteemed paper, will you inform me as to the nature of that newly-horn infant prodigy which calls itself *The Bombay Review*? Is it a bigoted, sectarian organ of the Christians, or an impartial journal, fair to all, and unprejudiced as every respectable paper styling itself "Review" *ought* to be, especially in a place like Bombay, where such a diversity of religious opinions is to be found? The two paragraphs in the number of February 22nd, which so honour the Theosophical Society by a double notice of its American members, would force me to incline toward the former opinion. Both the editorial which attacks my esteemed friend, Miss Bates, and the apocalyptic vision of the modern Ezekiel, *alias* "Anthroposophist," who shoots his rather blunt arrows at Col. Olcott, require an answer, if it were but to show the advisability of using sharper darts against Theosophists. Leaving the seer to his prophetic dream of langoutis and cow-dung, I will simply review the editorial of this *Review* which tries to be at the same time satirical and severe and succeeds only in being nonsensical. Quoting from another paper a sentence relating to Miss Bates, which describes her as "*not a Christian*," it remarks in that bitter and selfish spirit of arrogance and would-be superiority, which so characterizes Christian sectarianism:

The public might have been spared the sight of the italicized personal explanation.

What "public" may I ask? The majority of the intelligent and reading public—especially of native papers—in Bombay as throughout India is, we believe, composed of non-Christians—of Parsis, Hindus, etc. And this public instead of resenting such "wanton aggressiveness," as the writer pleases to call it, call but rejoice to find at least one European lady, who, at the same time that she is *not* a Christian, **[194]** is quite ready, as a Theosophist, to call any respectable "heathen" her brother, and regard him with at least as much sympathy as she does a Christian. But this unfortunate thrust at Theosophy is explained by what follows:

In the young lady's own interest the insult ought not to have been flung into the teeth of the Christian public.

Without taking into consideration the old and wise axiom, that honesty is the best policy, we can only regret for our Christian opponents that they should so soon "unveil" their cunning policy. While in the eyes of every honest "heathen" Theosophist, there can be no higher recommendation for a person than to have the reputation of being truthful even at the expense of his or her "interest," our Christian Review unwittingly exposes the concealed rope of the mission machinery, by admitting that it is in the interest of every person here, at least—to *appear* a Christian or a possible convert, if he is not one *de facto*. We feel really very, very grateful to the *Review* for such a timely and generous confession. The writer's defence of the "public" for which it speaks as one having authority is no less vague and unsatisfactory, as we all know that among the 240,000,000 of native population in India,

Christians count but as a drop in an ocean. Or is it possible that no other public but the Christian is held worthy of the name or even of consideration? Had converted Brâhmans arrived here instead of Theosophists, and one of these announced his profession of faith by italicizing the words, *not a heathen*, we doubt whether the fear of hurting the feelings of many millions of Hindus would have ever entered the mind of our caustic paragraphist!

Nor do we find the sentence, "India owes too much to Christianity," anything but arrogant and presumptuous talk. India owes much and everything to the British Government, which protects its heathen subjects equally with those of English birth, and would no more allow the one class to insult the other than it would revive the Inquisition. India owes to Great Britain its educational system, its slow but sure progress, and its security from the aggression of other nations; to Christianity it owes nothing. And yet perhaps I am mistaken, and ought to have made one exception. India owes to Christianity its mutiny of 1857, which threw it back for a century. This we assert on the authority of general opinion and of Sir John Kay, who declares, in his *Sepoy War*, that the mutiny resulted from the intolerance of the crusading missions and the silly talk of the *Friend of India*. **[195]**

I have done; adding but one more word of advice to the *Review*. In the last quarter of the nineteenth century, when the latest international revision of the *Bible*—that infallible and revealed Word of God !—reveals 64,000 mistranslations and other mistakes, it is not the Theosophists—a large number of whose members are English patriots and men of learning—but rather the Christians who ought to beware of "wanton aggressiveness" against people of other creeds. Their boomerangs may fly back from some unexpected parabola and hit the throwers.

H. P. BLAVATSKY.

Bombay, Feb. 25th, 1879.

THE RETORT COURTEOUS

[From the Indian *Spectator*.]

[196] THERE is a story current among the Yankees of a small school boy, who, having been thrashed by a bigger fellow and being unable to hit him back, consoled himself by making faces at his enemy's sister. Such is the position of my opponent of the world-famed *Bombay Review*. Realizing the impossibility of injuring the Theosophical Society, he "makes faces" at its Corresponding Secretary, flinging at her personal abuse.

Unfortunately for my masked enemies and fortunately for myself, I have five years' experience in fighting American newspapers, any one of which, notwithstanding the grandiloquent style of the "Anthroposophists," "B.'s" and "Onesimuses" is any day more than a match in humour, and especially in wit, for a swarm of such pseudonymous wasps as work on the *Review*. If I go to the trouble of noticing their last Saturday's curry of weak arguments and impertinent personalities at all, it is simply with the object of proving once more that it requires more wit than seems to be at their command to compel my silence. Abuse is no argument; moreover, if applied indiscriminately it may prove dangerous sometimes.

Hence, I intend noticing but one particular point. As to their conceit, it is very delightful to behold! What a benevolent tone of patronage combined with modesty is theirs! How refreshing in hot weather to hear them saying of oneself:

We have been more charitable to her than she seems subsequently to deserve [!!].

Could dictatorial magnanimity be carried further? And this dithyrambic, which forces one's recognition of the worth of the mighty ones "of broad and catholic views," who control the fates of *The Bombay Review*, and have done in various ways so much "for the races of

India"! One might fancy he heard the "spirits" of Lord Mayo and Sir William Jones themselves blowing through the pipes of this earth shaking organ.

[197] Has it acquired its reverberant diapason from the patronage of all the native princes whose favours it so eagerly sought a while ago?

I have neither leisure nor desire to banter penny-a-line wit with such gold-medal experts, especially when I honestly write above my own signature and they hide themselves behind secure pseudonyms. Therefore, I will leave their claptrap about "weeds and Madame Sophy" to be digested by themselves, and notice but the insinuation about "Russian spies." I agree with the *Review* editor when he says that it is the business of Sir Richard Temple and Sir Frank Souter to *take care* of such "spies." And I will further add that it is these two gentlemen *alone* who have the right or the authority to *denounce* such people.

No other person, were he even the noblest of the lords instead of an *anonymous* writer, can or *will* be allowed to throw out such a malicious and mischievous hint about a woman and a citizen of the United States. He who does it risks being brought to the bar of that most just of all tribunals—a British Court. And if either of my ambuscaders wishes to test the question, pray let him put his calumny in some tangible shape. Such a vile innuendo—even when shaped into the sham-denial of a *bazaar* rumour, becomes something more serious than whole folios of the "flapdoodle" (the stuff—as sailors say—upon which fools are fed) which the *Review's* Christian Shâstris serve up against Theosophy and Theosophists. In the interest of that youthful and boisterous paper itself, we hope that henceforth it will get its information from a more reliable source than the Bombay market places.

H. P. BLAVATSKY.

Bombay, March 14th, 1879.

"SCRUTATOR" AGAIN

[Probably from the London *Spiritualist.*]

[198] IF my memory has not altogether evaporated under the combined influences of this blazing Indian sun and the frequent misconstructions of your correspondents, there occurred, in March, 1878, an epistolary skirmish between one who prudently conceals his face behind the two masks of "Scrutator" and "M.A. Cantab.," and your humble servant. He again attacks me in the character of my London Nemesis. Again he lets fly a Parthian shaft from behind the fence of one of his pseudonyms. Again he has found a mare's nest in my garden—a chronological, instead of a metaphysical one this time. He is exercised about my age, as though the value of my statements would be in the least affected by either rejuvenating me to infancy, or ageing me into a double centenarian. He has read in the *Revue Spirite* for October last a sentence in which, discussing this very point, I say that I have not passed *thirty* years in India. And that:

C'est justement mon age—quoique fort respectable tel qu'il est—qui s'oppose violemmeet a cette chronologie, etc.

I reproduce the sentence exactly as it appears, with the sole exception of restoring the period after "*l'Inde*" in the place of the comma, which is simply a typographical mistake. The capital C which immediately follows would have conveyed to anyone except a "Scrutator" my exact meaning, viz., that my age itself, *however respectable*, is opposed to the idea that I had passed thirty years in India.

I do hope that my ever-masked assailant will devote some leisure to the study of French as well as of punctuation before he attacks again.

H. P. BLAVATSKY.

Bombay, Feb., 1879.

MAGIC

[From The *Deccan Star*, March 30th, 1879.]

[199] IN *The Indian Tribune* of March 15th appears a letter upon the relations of the Theosophical Society with the Arya Samâj. The writer seems neither an enemy of our cause, nor hostile to the Society; therefore I will try in a gentle spirit to correct certain misapprehensions under which he labours.

As he signs himself "A Member," he must, therefore, be regarded by us as a *Brother*. And yet he seems moved by an unwarranted fear to a hasty repudiation of too close a connection between our Society and his Samâj, lest the fair name of the latter be compromised before the public by some strange notions of ours. He says:

> I have been surprised to hear that the Society embraces people who believe in magic. Should this, however, be the belief of the Theosophical Society, I could only assure your readers that the Arya Samâj is not in common with them in this respect. . . . Only as far as Vedic learning and Vedic philosophy is concerned, their objects may be said to be similar.

It is these very points I now mean to answer.

The gist of the whole question is as to the correct definition of the word "Magic," and understanding of what Vaidic "learning and philosophy" are. If by Magic is meant the popular superstitious belief in sorcery, witchcraft and ghosts in general; if it involves the admission that *supernatural* feats may be performed; if it requires faith in *miracles*—that is to say, phenomena outside natural law; then, on behalf of every Theosophist, whether a sceptic yet unconverted, a believer in and student of phenomena pure and simple, or even a modern Spiritualist so-called—i.e., one who believes mediumistic phenomena to be necessarily caused by returning human Spirits—we emphatically repudiate the accusation.

We did not see *The Civil and Military Gazette*, which seems so well acquainted with our doctrines; but if it meant to accuse any [200] Theosophists of any such belief, then, like many other *Gazettes* and *Reviews*, it talked of that which it knew nothing about.

Our Society believes in no miracle, diabolical or human, nor in any-thing which eludes the grasp of either philosophical and logical induction, or the syllogistic method of deduction. But if the corrupted and comparatively modern term of "Magic" is understood to mean the higher study and knowledge of Nature and deep research into her hidden powers—those Occult and mysterious laws which constitute the ultimate essence of every element—whether with the ancients we recognize but four or five, or with the moderns over sixty; or, again, if by Magic is meant that ancient study within the sanctuaries, known as the "worship of the Light," or divine and spiritual wisdom—as distinct from the worship of darkness or ignorance—which led the initiated High-priests of antiquity among the Aryans, Chaldæans, Medes and Egyptians to be called Maha, Magi or Maginsi, and by the Zoroastrians Meghistam (from the root Meh'ah, great, learned, wise)—then, we Theosophists "plead guilty."

We do study that "Science of sciences," extolled by the Eclectics and Platonists of the Alexandrian Schools, and *practised* by the Theurgists and the Mystics of every age. If Magic gradually fell into disrepute, it was not because of its intrinsic worthlessness, but through misconception and ignorance of its primitive meaning, and especially the cunning policy of Christian theologians, who feared lest many of the phenomena produced by and *through* natural (though Occult) law should give the direct lie to, and thus cheapen, ''Divine biblical miracle," and so forced the people to attribute every manifestation that they could not comprehend or explain to the direct agency of a personal devil. As well accuse the renowned Magi of old of having had no better knowledge of divine truth and the hidden powers and possibilities of physical law than their successors, the uneducated Parsi Mobeds, or the Hindu Mahârâjahs of that shameless sect known as the Vallabhâchâryas, both of whom yet derive

their appellation from the Persian word Mog or Mag, and the Sanskrit Mahâ. More than one glorious truth has thus tumbled down through human ignorance from the sublime unto the ridiculous.

Plato, and even the sceptical Lucian, both recognized the high wisdom and profound learning of the Magi; and Cicero, speaking of those who inhabited Persia in his times, calls them "sapientium et doctorum genus majorum." And if so, we must evidently believe that **[201]** these Magi or "magicians" were not such as London sees at a shilling a seat—nor yet certain fraudulent spiritual mediums. The Science of such Theurgists and Philosophers as Pythagoras, Plotinus, Porphyry, Proclus, Bruno, Paracelsus, and a host of other great men, has now fallen into disrepute. But had our Brother Theosophist, Thomas Alva Edison. the inventor of the telephone and the phonograph, lived in the days of Galileo, he would have surely expiated on the rack or at the stake his sin of having found the means to fix on a soft surface of metal, and preserve for long years, the sounds of the human voice, for his talent would have been pronounced the gift of hell. And yet, such an abuse of brute power to suppress truth would not have changed a scientific discovery into a foolish and disreputable superstition.

But our friend "A Member," consenting to descend to our level in one point at least, admits himself that in ''Vedic learning and philosophy" the Arya Samâj and the Theosophical Society are upon a common ground. Then, I have something to appeal to as an authority which will be better still than the so-much-derided Magic, Theurgy and Alchemy. It is the Vedas themselves, for "Magic" *is brought into every line of the sacred books of the Aryans.* Magic is indispensable for the comprehension of either of the six great schools of Aryan philosophy. And it is precisely to understand them, and thus enable our selves to bring to light the hidden *summum bonum* of that mother of all Eastern Philosophies known as the *Vedas,* and the later Brâhmanical literature, that we study it. Neglect this study, and we, in common with all Europe, would have to set Max Muller's interpretations of the Vedas far above those of Svami Dyananda Sarasvati, as given in his *Veda Bhashya*. And we would have to let the Anglo-German Sanskritist go uncontradicted, when he says that with the exception of the *Rik*, none other of the four sacred books is deserving of the name of *Veda*, especially the *Atharva Veda*, which is absurd, magical nonsense, composed of sacrificial formulas, charms and incantations see his *Lecture on the Vedas*). This is, therefore, why, disregarding every misconception, we humbly beg to be allowed to follow the analytical method of such students and practitioners of "Magic" as Kapila— mentioned in the *Shvetashvatara Upanishad* as

The Rishi nourished with knowledge by the God himself—

Patanjali, the great authority of the Yoga, Shankarâchârya of theurgic memory, and even Zoroaster, who certainly learned his wisdom from the initiated Brâhmans of Aryavarta. And we do not see why, for **[202]** that, we should be held up to the world's scorn, as either superstitious fools or hallucinated enthusiasts, by our own brother of the Arya Samâj. I will say more. While the latter is, perhaps, in common with other "members" of the same Samâj, unable and perfectly Helpless to defend Svami Dyananda against the sophistry of such partial scoffers as a certain Pandit Mahesa Chandra Nyayaratna, of Calcutta, who would have us believe the *Veda Bhashya* a futile attempt at interpretation; we, Theosophists, do not shrink from assuming the burden. When the Svami affirms that Agni and Ishvara are identical, the Calcutta Pandit calls it "stuff." To him Agni means the coarse, visible fire, with which one melts his ghee and cooks his rice cakes. Apparently he does not know, as he might, if he had studied "Magic"— that is to say, had familiarized himself with the views about the divine Fire or Light, "whose external body is Flame," held by the mediæval Rosicrucians (the Fire-Philosophers) and all their initiated predecessors and successors—that the Vedic Agni is in fact and deed Ishvara and nothing else. The Svami makes no mistake when he says:

For Agni is all the deities and Vishnu is all the deities. For these two [divine] bodies, Agni and Vishnu, are the two ends of the sacrifice.

At one end of the ladder which stretches from heaven to earth is Ishvara—Spirit, Supreme Being, subjective, invisible and incomprehensible; at the other his visible manifestation, "sacrificial fire."

So well has this been comprehended by every religious Philosophy of antiquity that the enlightened Parsi worships not gross flame, but the divine Spirit within, of which it is the visible type; and even in the Jewish *Bible* there is the unapproachable Jehovah and his down-rushing fire which consumes the wood upon the altar and licks up the water in the trench about it (I *Kings,* XVIII. 38). There is also the visible manifestation of God in the burning bush of Moses, and the Holy Ghost, in the Gospels of the Christians, descending like tongues of flame upon the heads of the assembled disciples on the day of Pentecost. There is not an Esoteric Philosophy or rather Theosophy, which did not apprehend this deep spiritual idea, and each and all are traceable to the Vaidic sacred books. Says the author of *The Rosicrucians* in his chapter on "The Nature of Fire," and quoting R. Fludd, the mediæval Theosophist and Alchemist:

Wonder no longer then, if, in the religions of the Aryans, Medes and Zoroastrians, rejected so long as an idolatry, the ancient Persians and their masters, the Magi, concluding that they saw ''All" in this supernaturally magnificent Element [203] [fire] fell down and worshipped it; making of it the visible representation of the truest, but yet, in man's speculations, in his philosophies, nay, in his commonest reason, impossible God; God being everywhere and in us, and indeed us, in the God-lighted man, and impossible to be contemplated or known outside, being All.

This is the teaching of the mediæval Fire-Philosophers known as the Brothers of the Rosie-Cross, such as Paracelsus, Kunrath, Van Helmont, and that of all the Illuminati and Alchemists who succeeded these, and who claimed to have discovered the eternal Fire, or to have "found out God in the Immortal Light"—that light whose radiance shone through the Yogis. The same author remarks of them:

Already, in their determined climbing unto the heights of thought, had these Titans of mind achieved, past the cosmical through the shadowy borders of the Real and Unreal, into Magic. For is Magic wholly false?

—he goes on to ask. No; certainly not, when by Magic is understood the higher study of divine, and yet not supernatural law, though the latter be, as yet, undiscovered by exact and materialistic phenomena, such as those which are believed in by nearly twenty million of well-educated, often highly enlightened and learned persons in Europe and America. These are as real, and as well authenticated by the testimony of thousands of unimpeached witnesses, and as scientifically and mathematically proved as the latest discoveries of our Brother T. A. Edison. If the term "fool" is applicable to such men of Science and giants of intellect of the two hemispheres, as W. Crookes, F.R.S., Alfred Russel Wallace, the greatest Naturalist of Europe and a successful rival of Darwin, and as Flammarion, the French Astronomer, Member of the Academy of Sciences of France, and Professor Zöllner, the celebrated Leipzig Astronomer and Physicist, and Professor Hare, the great Chemist of America, and many another no less eminent Scientist, unquestioned authorities *upon any other question* but the so-called spiritual phenomena, and all firm Spiritualists themselves, often converted only after years of careful investigation—then, indeed, we Theosophists would not find ourselves in bad company, and would deem it an honour to be called "fools" were we even firm orthodox Spiritualists ourselves—i.e., believers in perambulating ghosts and materialized bhuts—which we are not. But we are believers in the phenomena of the Spiritualists (even if we do doubt their "spirits"), for we happen to know them to be actual facts. It is one thing to reject unproved theory, and quite another to battle against well-established facts. Everyone has a right to doubt, until further and stronger [204] evidence, whether these modern phenomena which are inundating the Western countries, are *all* produced by disembodied "spirits"—for it happens to be hitherto a mere speculative doctrine

raised up by enthusiasts; but no one is authorized—unless he can bring to contradict the fact, something better and weightier than the mere negations of sceptics—to deny that such phenomena do occur. If we Theosophists (and a very small minority of us), disclaim the agency of "spirits" in such manifestations, it is because we can prove in most instances to the Spiritualists, that many of their phenomena, whether of physical or psychological nature, can be reproduced by some of our Adepts at will, and without any aid of "spirits" or resort to either divine or diabolical miracle, but simply by developing the Occult powers of the man's *Inner Self* and studying the mysteries of Nature. That European and American sceptics should deny such interference by Spirits, and, as a consequence discredit the phenomena themselves, is no cause for wonder. Scarcely liberated from the clutches of the Church, whose terrible policy, barely a century ago, was to torture and put to death every person who either doubted biblical "divine" miracle, or endorsed one which theology declared diabolical, it is but the natural force of reaction which makes them revel in their new-found liberty of thought and action. One who denies the Supreme and the existence of his own Soul, is not likely to believe in either Spirits or phenomena, without abundant proof. But that Eastern people, Hindus especially, of any sect, should disbelieve, is indeed an anomaly, considering that they all are taught the transmigration of Souls, and spiritual as well as physical evolution. The sixteenth chapter of the *Mahabhárata, Harivansha Parva*, is full of spiritual phenomena and the raising of Spirits. And if, ashamed of the now termed "superstitions" of their forefathers, young India turns, sunflower-like, but to the great luminaries of the West, this is what one of the most renowned men of Science of England, A. R. Wallace—a Fellow of the Royal as well as a member of the Theosophical Society—says of the phenomena in his *Contributions to the Theory of Natural Selection,* and *On Miracles and Modern Spiritualism*, thus confirming the belief of old India:

> Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical sceptic. I was so thorough and confirmed a Materialist, that I could not at that time find a place in my mind for the conception of spiritual existence, or for any other genesis in the universe than matter and force. Facts, however, "are stubborn things."

[205] Having explained how he came to become a Spiritualist, he considers the spiritual theory and shows its compatibility with natural selection. Having, he says:

> Been led, by a strict induction from facts, to a belief—firstly, in the existence of a number of preter-human intelligences of various grades; and secondly, that some of these intelligences, although usually invisible and intangible to us, can and do act on matter, and do influence our minds—I am surely following a strictly logical and scientific course, in seeing how far this doctrine will enable us to account for some of those residual phenomena which Natural Selection alone will not explain. In the tenth chapter of my *Contributions to the Theory of Natural Selection* I have pointed out what I consider to be some of these residual phenomena; and I have suggested that they may be due to the action of *some of the various intelligences above referred to*. I maintained, and still maintain, that this view is one which is logically tenable, and is in no way inconsistent with a thorough acceptance of the grand doctrine of evolution through Natural Selection.

Would not one think he hears in the above the voices of Manu, Kapila and many other Philosophers of old India, in their teachings about the creation, evolution and growth of our planet and its living world of animal as well as human species? Does the great modern Scientist speak less of "Spirits" and spiritual beings than Manu, the antediluvian scientist and prehistoric legislator? Let young and sceptical India read and compare the old Aryan ideas with those of modern Mystics, Theosophists, Spiritualists, and a few great Scientists, and then laugh at the *superstitious* theories of both.

For four years we have been fighting out our great battle against tremendous odds. We have been abused and called traitors by the Spiritualists, for believing in other beings in the invisible world besides their departed Spirits; we were cursed and sentenced to eternal damnation, with free passports to hell, by the Christians and their clergy; ridiculed by sceptics, looked upon as audacious lunatics by society, and tabooed by the conservative press. We thought we had drunk to the dregs the bitter cup of gall. We had hoped that at least

in India, the country *par excellence* of psychological and metaphysical Science, we would find firm ground for our weary feet. But lo! here comes a brother of ours who, without even taking the trouble to ascertain whether or not the rumours about us are true, in case we do believe in either Magic or Spiritualism— Well! We impose impose ourselves upon no one. For more than four years we lived and waxed in power if not in wisdom—which latter our humble deputation of Theosophists was sent to search for here, so that we might impart ‘‘Vaidic learning and **[206]** philosophy” to the millions of famished souls in the West, who are familiar with phenomena, but wrongly suffer themselves to be misled through their mistaken notions about ghosts and bhuts. But if we are to be repulsed at the outset by any considerable party of Arya Samâjists, who share the views of “A Member,” then will the Theosophical Society, with its 45,000 or so of Western Spiritualists, have to become again a distinct and independent body, and do as well as it can without a single “member” to enlighten it on the absurdity of Spiritualism and Magic.

H. P. BLAVATSKY.

Bombay, March, 1879.

A REPUBLICAN CITIZEN

[From *The Banner of Light,* May 13th 1879, but addressed to Editor of *The Bombay Gazette.*]

[207] ON the very day of my return from a month’s travel, I am shown by the American Consul two paragraphs, viz., one in your paper of the 10th inst., which mentions me as the “Russian ‘Baroness,’” and one in *The Times of India* of the 8th, whose author had tried hard to be witty but only succeeded in being impertinent and calumnious. In this last paragraph I am referred to as a woman who called herself a “Russian Princess.”

With the original and selected matter in your contemporary you, of course, have nothing to do. If the editor can find “amusing” such slanderous tomfooleries as the extract in question from *The Colonial Gazette and Star of India*, and risk a suit for libel for circulating defamations of a respectable scientific Society, and vilifying its honoured President by calling him a “secret detective”—an outrageous *lie*, by the way—that is not your affair. My present business is to take the Gazette to task for thrusting upon my unwilling Republican head the baronial coronet. Know, please, once for all, that I am neither “Countess,” “Princess,” nor even a modest “Baroness”—whatever I may have been before last July. At that time I became a plain citizen of the United States of America. I value that title far more than any that could be conferred on me by King or Emperor. Being this, I could be nothing else, if I wished; for, as everyone knows, had I been even a princess of the royal blood before, once that my oath of allegiance was pronounced, I forfeited every claim to titles of nobility. Apart from this notorious fact, my experience of things in general, and peacocks’ feathers in particular, has led me to acquire a positive contempt for titles; since it appears that, outside the boundaries of their own fatherlands, Russian princes, Polish counts, Italian marquises and German barons, are far more plentiful *inside* than *outside* the police **[208]** precincts. Permit me further to state—if only for the edification of *The Times of India* and a brood of snarling little papers searching around after the garbage of journalism—that I have never styled myself aught but what I can prove myself to be, namely, an honest woman, now a citizen of America, my adopted country, and the only land of true freedom in the whole world.

H. P. BLAVATSKY.

Bombay, May 12th.

THE THEOSOPHISTS AND THEIR OPPONENTS

[From *The Amrita Bazar Patrika*, June 13th, 1879.]

[209] I PRAY you to give me, in your Calcutta paper, space enough to reply to the mendacious comments of one of our religious neighbours upon the Theosophical Society. *The Indian Christian Herald*, in the number of April 4th (which unhappily has just now reached my eye), with a generosity peculiar to religious papers, filled two pages with pious abuse of our Society as a body. I gather from it, moreover, that *The Friend of India* had previously gone out of its way to vilify the Society, since the former paper observes that:

> The Theosophical Society has merited the epithets employed about it by The Friend of India.

To my everlasting confusion be it said, that I am guilty of the crime of not only never reading, but also of never having so much as laid my eyes upon that last named veteran organ. Nor can any of our Theosophists be charged with abusing the precious privilege of reading the missionary journals, a considerable time having elapsed since each of us was weaned, and relinquished milk-and-water pap. Not that we shirk the somniferous task under the spur of necessity. Were not the proof of our present writing itself sufficient, I need only cite the case of the Bombay missionary organ, *The Dnyanodaya*, which, on the 17th ult., infamously libelled us, and on the 25th was forced by Colonel Olcott's solicitor, Mr. Turner, to write an ample apology, in order to avoid a criminal prosecution for defamation of character. We regret now to see that while the truly good and pious writer of the Herald was able to rise to the level of Billingsgate, he would not (or dared not?) climb to the height of actionable slander. Truly prudence is a great virtue!

Confronted, as we all have so often been, with the intolerant bigotry **[210]** — religious "zeal" they call it—and puerile anathemas of the clerical "followers of the meek and lowly Jesus," no Theosophist is surprised to find the peas from the *Herald-shooter* rattling against his armour. It adds to the clatter, but no one is mortally hurt. And, after all, how natural that the poor fellows who try to administer spiritual food to the benighted heathen—much after the fashion of the Strasburg goose-fatteners, who thrust balls of meal down the throats of the captive birds, unmasticated, to swell their livers—should shake at the intrusion of Europeans who are ready to analyze for the heathen these scripture-balls they are asked to grease with blind faith and swallow without chewing! People like us, who would have the effrontery to claim for the "heathen" the same right to analyze the *Bible* as the Christian clergy claim to analyze and even to revile the sacred Scriptures of other people, must of course be put down. And the very *Christian Herald* tries his hand. It says:

> Let us without any bias or prejudice reflect . . . about the Theosophical Society such a mortal degradation of persons [Buddhist, Aryan, Jain, Parsi Hebrew and Mussulman Theosophists, included?] who can see nothing good in the *Bible* . . [and who] ought to remember that the Bible! is not only a blessed book, but *our* book [!]

The latter piece of presumptuous conceit cannot be allowed to pass unnoticed. Before I answer the preceding invectives, I mean to demand a clear definition of this last sentence, "our Book." Whose Book? *The Herald's?* "Our" must mean that; for the seven thick volumes of the *Speaker's Commentary on the Old Testament*[1] show that the possessive pronoun and the singular noun in question can no longer be used by Christians when speaking of the Bible. So numerous and glaring have been the mistakes and mistranslations detected by the forty divines of the Anglican Church, during their seven years' revision of the *Old Testament*, that

[1] The *Bible*, according to the authorized version (AD.1611), with an explanatory and critical commentary and a revision of the translation, by bishops and other clergy of the Anglican Church. Edited by F.C. Cook, MA., Canon of Exeter, Preacher at Lincohn's Inn, Chaplain in Ordinary to the Queen. Vols. i.-vi. The *Old Testament*. London, 1871-1876.

the London *Quarterly Review* (No. 294, April, 1879), the organ of the most extreme orthodoxy, is driven in despair to say:

The time has certainly passed when the whole Bible could be practically esteemed a single book, miraculously communicated in successive portions from heaven, put into writing no doubt by human hands, but at the dictation of the divine spirit.

So we see beyond question that if it is anybody's "Book" it must be The Indian Christian Herald's; for, in fact, its editors add:

[211] We feel it to be no more a collection of books, but *the* book.

But here is another bitter pill for your contemporary. It says in a pious gush:

The words which had come from the prophets of the despised Israel have been the life-blood of the world's devotion.

But the inexorable quarterly reviewer, after reluctantly abandoning to the analytical scalpels of Canon Cook and Bishop Harold Browne the Mosaic miracles—whose supernatural character is no longer affirmed, but they are allowed to be "natural phenomena"—turns to the pretended *Old Testament* prophecies of Christ, and sadly says:

In the poetical [psalms and songs] and the prophetical books *especially* the number of corrections is enormous.

And he shows how the commentators upon Isaiah and the other so-called prophets have reluctantly admitted that the time-worn verses which have been made to serve as predictive of Christ have in truth no such meaning. He says:

It requires an effort to break the association, and to realize how much less they [the prophecies] *must have meant at first to the writers themselves.* But it is just this that the critical expositor is bound to do . . . for this some courage is required, for the result is apt to seem like a disenchantment for the worse, a descent to an inferior level, a profanation of the paradise in which ardent souls have found spiritual sustenance and delight.

(Such "souls" as the *Herald* editor's?) What wonder, then, that the explosion of these seven theological torpedoes—as the seven volumes of the *Speaker's Commentary* may truly be called—should force the reviewer into saying:

To us, we confess, every attempt to place the older Scriptures on the same supreme pinnacle on which the New Testament of later Revelation stands, is doomed to failure.

The *Herald* is welcome to what is left of *its* "Book."

How childishly absurd it was then of the *Herald* to make a whole Society the scapegoat for the sins of one individual! It is now universally known that the Society comprises fellows of many nationalities and many different religious faiths, and that its Council is made up of the representatives of these faiths; yet the *Herald* endorses the false hood that the Society's principles are "a strange compound of Paganism and Atheism," and its creed "a creed as comprehensive as it is incomprehensible." What other answer does this calumny require than the fact that our President has publicly declared that it had "no **[212]** creed to offer for the world's acceptance,"[1] and that in art. viii of the Society's *Rules*, appended to the printed Address, in an enumeration of the plans of the Society, the first paragraph says that it aims:

To keep alive in man his belief that he has a soul, and the Universe a God.

If this is a ''compound of Paganism and Atheism,'' then let the *Herald* make the most of it.

But the Society is not the real offender; the clerical stones are thrown into my garden. The *Herald's* quotation of an expression used by me, in commenting upon a passage of Sir John Kay's *Sepoy War* making *The Friend of India* and Co. primarily responsible for that bloody tragedy, shows the whole animus. It was I who said (see *Indian Spectator,* March 2nd) that:

India owes everything to the British Government and not to Christianity

[1] The Theosophical Society and its Aim. Address delivered by Colonel H. S. Olcott, at the Framji Cowasji Hall, Bombay, March 23rd 1879.

—*i.e.*, to missionaries. I may have lost my "senses outright," as *The Indian Christian Herald* politely remarks, but I think have enough left to see through the inane sophistries which they make do duty for arguments.

We have only to say to the *Herald* the following: (1) It is just because we do live in ''an age of enlightenment and progress,'' in which there is (or should be) room for every form of belief, that such Augustinian trades as the *Herald's* are out of place. (2) We have *not* a

Mortal hatred for Christianity and its Divine Founder,

—for the tendency of the Society is to emancipate its fellows from all hatred or preference for any one exoteric form of religion—i.e., with more of the human than divine element in it—over another (see rules) neither can we hate a "Founder" whom the majority of us do not believe to have ever existed. (3) To "retain" a "reverence for the *Bible*" one must at some time have had it, and if our own investigations had not long since convinced us that the *Bible* was no more the "Word of God" than half a dozen other holy hooks, the present conclusions of the Anglican divines—at least as far as the *Old Testament* is concerned—would have removed the last vestige of doubt upon that point. And besides sundry American clergymen and bishops we have among our Fellows a vicar of the Church of England, who is one of its most learned antiquarians. (4) The assertion that the

Pure monotheism of the Vedas is a pure myth

[213] is a pure falsehood, beside being an insult to Max Muller and other Western Orientalists, who have proved the fact; to say nothing of that great Aryan scholar, preacher and reformer, Svami Dyananda Sarasvati.

"Degraded humanity" that we are, there must he indeed "some thing radically wrong and corrupt" in our "moral nature," for, we confess to joy at seeing our Society constantly growing from accessions of some of the most influential laymen of different countries. And it moreover delights us to think that when we reach the bottom of the ditch, we will have as bedfellows half the Christian clergy, if the *Speaker's commentary* makes as sad havoc with the divinity of the *New Testament* as it has with that of the *Old*. Our Indian Christian Pecksniff in righteous indignation exclaims:

How they managed to sink so low in the scale of moral and spiritual being must be a sadly interesting study for metaphysicians.

Sad, indeed; but sadder still to reflect that unless the editors of *The Indian Christian Herald* are protected by post-mortem fire-insurance policies, they are in danger themselves of eternal torment.

Whosoever shall say to his brother, Thou fool, shall be in danger of Hell fire,

says Lord Jesus, "the Desire of nations," in *Matthew*, v. 22, unless—dreadful thought!—this verse should be also found a mistranslation.

H. P. BLAVATSKY,
Corresponding Secretary of the Theosophical Society.

[N.B.—We insert the above letter with great reluctance. The subject matter of the letter is not fit for our columns, and we have no sympathy with those who attack the religions creed of other men. The matter of fact is, a Calcutta paper attacks a body of men, and the latter are thrown at a great disadvantage if they are not allowed an opportunity by another paper of replying to the attack. It is from that feeling alone that we have given place to the above letter.—ED. *A. B. Patrika*.]

ECHOES FROM INDIA.

WHAT IS HINDU SPIRITUALISM?

[From *The Banner of Light,* Oct. 18th, 1879.]

[214] PHENOMENA in India—beside the undoubted interest they offer in themselves, and apart from their great variety and in most instances utter dissimilarity from those we are accustomed to hear of in Europe and America—possess another feature which makes them worthy of the most serious attention of the investigator of Psychology.

Whether Eastern phenomena are to be accounted for by the immediate interference and help of the spirits of the departed, or attributed to some other and hitherto unknown cause, is a question which, for the present, we will leave aside. It can he discussed, with some degree of confidence, only after many instances have been carefully noted and submitted, in all their truthful and unexaggerated details, to an impartial and unprejudiced public. One thing I beg to reaffirm, and this is, that instead of exacting the usual "conditions" of darkness, harmonious circles, and nevertheless leaving the witnesses uncertain as to the expected results, Indian phenomena, if we except the independent apparitions of bhuts (ghosts of the dead), are never sporadic and spontaneous, but seem to depend entirely upon the will of the operator, whether he be a holy Hindu Yogi, a Mussulman Sâdhu, Fakir, or yet a juggling Jaddugar (sorcerer).

In this connection I mean to present numerous examples of what I here say; for whether we read of the seemingly supernatural feats produced by the Rishis, the Aryan patriarchs of archaic antiquity, or by Achâryas of the Paurânic days, or hear of them from popular traditions, or again see them repeated in our modern times, we always find such phenomena to be of the most varied character. Besides covering the whole range of those known to us through modern mediumistic agency, as well as repeating the mediæval pranks of the nuns of London and other historical *possedèès* in cases of bhut obsession, we often recognize **[215]** in them the exact counterparts—as once upon a time they must have been the *originals*—of biblical miracles. With the exception of two—those over which the world of piety goes most into raptures while glorifying the Lord, and the world of scepticism grins most sardonically—to wit, the anti-heliocentric crime performed by Joshua, and Jonah's unpleasant excursion into the slimy cavern of the whale's belly—we have to record as occasionally taking place in India, nearly every one of the feats which are said to have so distinguished Moses and other "friends of God."

But alas for those venerable jugglers of Judæa! And alas for those pious souls who have hitherto exalted these alleged prophets of the forthcoming Christ to such a towering eminence! The idols have just been all but knocked off their pedestals by the parricidal hands of the forty divines of the Anglican Church, who now are known to have sorely disparaged the Jewish Scriptures. The despairing cry raised by the reviewer of the just issued *Commentary* on the "Holy" *Bible,* in the most extreme organ of orthodoxy (the London *Quarterly Review* for April, 1879), is only matched by his meek submission to the *inevitable*. The fact I am alluding to is one already known to you, for I speak of the decision and final conclusive opinions upon the worth of the Bible by the conclave of learned bishops who have been engaged for the last dozen years on a thorough revision of the *Old Testament*. The results of this labour of love may he summarized thus:

1. The shrinkage of the Mosaic and other "miracles" into mere natural phenomena. (See decisions of Canon Cook, the Queen's Chaplain, and Bishop Harold Browne.)

2. The rejection of most of the alleged prophecies of Christ as such; the said prophecies now turning out to have related simply to contemporaneous events in Jewish national history.

3. Resolutions to place no more the *Old Testament* on the same eminence as the Gospels, as it would inevitably lead to the disparagement of the new one.

4. The sad confession that the Mosaic Books *do not contain one word about a future life* and the just complaint that:

Moses under divine direction [?] should have abstained from any recognition of man's destiny beyond the grave, while the belief was prominent in all the religions around Israel.

This is:

confessed to be one of those enigmas which are the trial of our faith.

[216] And it is the "trial" of our American missionaries here also. Educated natives all read the English papers and magazines, and it now becomes harder than ever to convince these "heathen" matriculates of the ''sublime truths" of Christianity. But this by way of a small parenthesis; for I mention these newly evolved facts only as having an important bearing upon Spiritualism in general, and its phenomena especially. Spiritualists have always taken such pains to identify their manifestations with the *Bible* miracles, that such a decision, coming from witnesses certainly more prejudiced in favour of than opposed to "miracles" and *divine* supernal phenomena, is rather a new and unexpected difficulty in our way. Let us hope that in view of these new religious developments, our esteemed friend Dr. Peebles, before committing himself too far to the establishment of "independent Christian churches," will wait for further ecclesiastical verdicts, and see how the iconoclastic verdicts, and how the iconoclastic English divines will overhaul the phenomena of the *New Testament*. Maybe, if their consistency does not evaporate, they will have to attribute all the miracles worked by Jesus also to "natural phenomena"! Very happily for Spiritualists, and for Theosophists likewise, the phenomena of the nineteenth century cannot be as easily disposed of as those of the Bible. We have had to take the latter for nearly two thousand years on mere blind faith, though but too often they transcended every possible law of nature; while quite the reverse is our own case, and we can offer *facts*.

But to return. If manifestations of an Occult nature of the most various character may be said to abound in India, on the other hand, the frequent statements of Dr. Peebles to the effect that this country is full of native Spiritualists, are—how shall I say it?—a little too hasty and exaggerated. Disputing this point in the London *Spiritualist* of Jan. 8th, 1878, with a Madras gentleman, now residing in New York, he maintained his position in the following words:

I have met not only Sinhalese and Chinese Spiritualists, but hundreds of Hindu Spiritualists, gifted with the powers of conscious mediumship. And yet Mr. W. L. D. O'Grady, of New York, informs the readers of *The Spiritualist* (see issue Nov. 23rd) that there are No Hindu Spiritualists. These are ins words: "No Hindu is a Spiritualist."

And as an offset to this assertion, Dr. Peebles quotes from the letter of an esteemed Hindu gentleman, Mr. Peary Chand Mittra, of Calcutta, a few words to the effect that he blesses God that his "inner vision is being more and more developed" and that he talks "with spirits." We **[217]** all know that Mr. Mittra is a Spiritualist, but what does it prove? Would Dr. Peebles be justified in stating that because H. P. Blavatsky and half a dozen other Russians have become Buddhists and Vedântists, Russia is full of Buddhists and Vedântists? There may be in India a few Spiritualists among the educated reading classes, scattered far and wide over the country, but I seriously doubt whether our esteemed opponent could easily find a dozen of such among this population numbering 240,000,000. There are solitary exceptions, which only go to strengthen a rule, as everyone knows.

Owing to the rapid spread of spiritualistic doctrines the world over, and to my having left India several years before, at the time I was in America I abstained from contradicting in print the great spiritualistic "pilgrim" and philosopher, surprising as such statements seemed to me, who thought myself pretty well acquainted with this country. India, unprogressive as it is, I thought might have changed, and I was not sure of my facts. But now that I have returned for the fourth time to this country, and have had over five months' residence in it,

after a careful investigation into the phenomena and especially into the opinions held by the people on this subject, and seven weeks of travelling all over the country, mainly for the purpose of seeing and investigating every kind of manifestations, I must be allowed to know what I am talking about, as I speak by the book. Mr. O'Grady was right. No "Hindu is a Spiritualist" in the sense we all understand the term. And I am now ready to prove, if need be, by *dozens* of letters from the most trustworthy natives who are educated by Brâhmans, and know the religious and superstitious views of their countrymen better than any one of us, that whatever else Hindus may be termed it is not *Spiritualists*. "What constitutes a Spiritualist?" very pertinently enquires, in a London spiritual organ, a correspondent with "a passion for definition" (see *Spiritualist*, June 13th 1879). He asks:

Is Mr. Crookes a Spiritualist, who, like my humble self, does not believe in spirits of the dead as agents in the phenomena?

He then brings forward several definitions,

From the most latitudinarian to the most restricted definitions.

Let us see to which of these ''definitions'' the ''Spiritualism'' of the Hindus—I will not say of the mass, but even of a majority—would answer. Since Mr. Peebles—during his two short visits to India and while on his way from Madras, crossing the continent in its diameter from Calcutta to Bombay—could meet ''hundreds of Spiritualists," **[218]** then these must indeed form, if not the majority, at least a considerable percentage of the 240,000,000 of India. I will now quote the definitions from the letter of the enquirer who signs himself "A Spiritualist" (?), and add my own remarks thereupon

A—Everyone is a Spiritualist who believes in the immortalitv of the soul.

I guess not; otherwise the whole of Christian Europe and America would be Spiritualists ; nor does this definition A answer to the religious views of the Hindus of any sect, for while the ignorant masses believe in and aspire to Moksha, i.e., literal absorption of the spirit of man in that of Brahman, or loss of *individual immortality*, as means of avoiding the punishment and horrors of transmigration, the Philosophers, Adepts, and learned Yogis, such as our venerated master, Svami Dyananda Sarasvati, the great Hindu reformer, Sanskrit scholar, and supreme chief of the Vaidic Section of the Eastern division of the Theosophical Society, explain the future state of man's Spirit, its progress and evolution, in terms diametrically opposite to the views of the Spiritualists. These views, if agreeable, I will give in some future letter.

B.—Anyone who believes that the continued conscious existence of deceased persons has been demonstrated by communication is a Spiritualist.

A Hindu whether an erudite scholar and Philosopher or an ignorant idolater, does not believe in ''continued conscious existence,'' though the former assigns for the holy, sinless soul, which has reached Svarga (heaven) and Moksha, a period of many millions and quadrillions of years, extending from one Pralaya[1] to the next. The Hindu believes in cyclic transmigration of the soul, during which there must be periods when the soul loses its recollections as well as the consciousness of its individuality; since, if it were otherwise, every person would distinctly remember all his previous existences, which is not the case. Hindu Philosophers are likewise consistent with logic. They at least will not allow an endless eternity of either reward or punishment for a few dozens of years of earthly life, whether this life be wholly blameless or yet wholly sinful.

---

[1] For the meaning of the word Pralaya see vol. II°. of *Isis Unveiled*. I am happy to say that not withstanding the satirical criticisms upon its Vaidic and Buddhistic portions by some American would—be'' Orientalists, Svami Dyananda and the Rev. Sumangala of Ceylon, respectively the representatives of Vaidic and Buddhistic scholarship and literature in India—the first the best Sanskrit, and the other the most eminent Pali scholar—both expressed their entire satisfaction with the correctness of my esoteric explanations of their respective religions. *Isis Unveiled* is now being translated into Marathi and Hindi in India, and into Pâli in Ceylon.

C.—Anyone is a Spiritualist who believes in airy of the alleged objective phenomena, whatever theory he may favour about them, or even if he have none at all.

[219] Such are "phenomenalists," not Spiritualists, and in this sense the definition answers to Hindu beliefs. All of them, even those who, aping the modern school of Atheism, declare themselves Materialists, are yet phenomenalists in their hearts, if one only sounds them.

D and E.—Does not allow of Spiritualism without spirits, but the spirits need not be human.

At this rate Theosophists and Occultists generally may also be called Spiritualists, though the latter regard them as enemies; and in this sense only all Hindus are Spiritualists, though their ideas about human Spirits are diametrically opposed to those of the "Spiritualists." They regard bhuts are the Spirits of those who died with unsatisfied desires, and who on account of their sins and earthly attractions, are *earth-bound* and kept back from Svarga (the "Elementaries" of the Theosophists)—as having become wicked devils, liable to be *annihilated* any day under the potent curses of much-sought-for and appreciated mediums.[1] The Hindu regards as the greatest curse a person can be afflicted with, possession and obsession by a bhut and the most loving couples often part if the wife is attacked by the bhut of a relative, who, it seems, seldom or never attacks any but women.

F.—Considers that no one has a right to call himself a Spiritualist who has any new-fangled notions about ''Elementaries,'' spirit of the medium, and so forth; or does not believe that departed human spirits, high and low, account for all the phenomena of every description.

This one is the most proper and correct of all the above given "definitions," 'from the standpoint of orthodox Spiritualism, and settles our dispute with Dr. Peebles. No Hindu were it even possible to bring him to regard bhuts as low, suffering Spirits on their way to progress and final pardon (?), could, even if he would, account for all the phenomena on this true spiritualistic theory. His religious and philosophical traditions are all opposed to such a limited idea. A Hindu is, first of all, a born metaphysician and logician. If he believes at all, and in whatever he believes, he will admit of no special laws called into existence for men of this planet alone, but will apply these laws throughout the universe; for he is a Pantheist before being anything else, and notwithstanding his possible adherence to some special sect. Thus Mr. Peebles has well defined the situation himself, in the following happy paradox, in his Spiritualist letter above quoted, and in which he says:

[220] Some of the best mediums that it has been my good fortune to know, I met in Ceylon and India. And these were not mediums; for, indeed, they held converse with the *Pays and Pesatsays*, having their habitations in the air, the water, the fire, in rocks and trees, in the clouds, the rain, the dew, in mines and caverns!

Thus these "mediums" who were not mediums, were no more Spiritualists than they were mediums, and—the house (Dr. Peebles' house) is divided against itself and must fall. So far we agree, and I will now proceed further on with my proofs.

As I mentioned before, Colonel Olcott and myself, accompanied by a Hindu gentleman, Mr. Mulji-Taker-Singh, a member of our Council, started on our seven weeks' journey early in April. Our object was twofold: (1) to pay a visit to and remain for some time with our ally and teacher, Svami Dyananda, with whom we had corresponded so long from America, and thus consolidate the alliance of our Society with the Arya Samajes of India (of which there are now over fifty); and (2) to see as much of the phenomena as we possibly could; and, through the help of our Svami—a Yogi himself and an Initiate into the mysteries of the Vidya (or Secret Science)—to settle certain vexed questions as to the agencies and powers at work, at first hand. Certainly no one could find a better opportunity to do so than we had. There we were, on friendly relations of master and pupils with Pandit Dyananda, the most learned man in India, a Brâhman of high caste, and one who had for seven long years undergone the usual

[1] [Evidently the word "medium" is here used for "exorcist.''—EDS.]

and dreary probations of Yogism in a mountainous and wild region, in solitude, in a state of complete nudity and constant battle with elements and wild beasts—the battle of the divine human Spirit and the imperial will of man against gross blind matter in the shape of tigers, leopards, rhinoceroses and bears, without noting venomous snakes and scorpions. The inhabitants of the village nearest to that mountain are there to certify that sometimes for weeks no one would venture to take a little food—a handful of rice—to our Svami; and yet, whenever they came, they always found him in the same posture and on the same spot—an open, sandy hillock, surrounded by thick jungle full of beasts of prey—and apparently as well without food and water for whole weeks, as if he were made of stone instead of human flesh and bones.[1] He has explained to us this mysterious secret which enables man to suffer and **[221]** conquer at last the most cruel privations, which permits him to go without food or drink for days and weeks; to become utterly insensible to the extremes of either heat or cold; and finally, to live for days out side instead of *within* his body.

During this voyage we visited the very cradle of Indian Mysticism, the hot-bed of ascetics, where the remembrance of the wondrous phenomena performed by the Rishis of old is now as fresh as it ever was during those days when the School of Patanjali—the reputed founder of Yogism—was filled, and where his Yog-Sânkhya is still studied with as much fervour, if not with the same powers of comprehension. To Upper India and the North-Western Provinces we went; to Allahabad and Cawnpore, with the shores of their sacred Ganga (Ganges) all studded with devotees; whither the latter, when disgusted with life, proceed to pass the remainder of their clays in meditation and seclusion, and become Sannyâsis, Gossains, Sadhus. Thence to Agra, with its Taj Mâhal, "the poem in marble," as Bishop Heber happily called it, and the tomb of its founder, the great Emperor Adept, Akbar, at Secundra; to Agra, with its temples crowded with Shakti-worshippers, and to that spot, famous in the history of Indian Occultism, where the Jumna mixes its blue waters with the patriarchal Ganges, and which is chosen by the Shâktas (worshippers of the female power) for the performance of their pujâs. during winch ceremonies the famous black crystals or mirrors mentioned by P. B. Randolph are fabricated by the hands of young virgins. From there, again, to Saharampore and Meerut, the birthplace of the mutiny of 1857. During our sojourn at the former town, it happened to be the central railway point to which, on their return from the Hardwâr pilgrimage, flocked nearly twenty-five thousand Sannyâsis and Gossains, to numbers of whom Col. Olcott put close interrogatories, and with whom he conversed for hours. Then to Râjputana, the land inhabited by the bravest of all races in India, as well as the most mystically inclined—the Solar Race, whose Râjahs trace descent from the sun itself. We penetrated as far as Jeypore, the Paris, and at the same time the Rome of the Râjput land. We searched through plains and mountains, and all along the sacred groves covered with pagodas and devotees, among whom we found some very holy men, endowed with genuine wondrous powers, but the majority were unmitigated frauds. And we got into the favour of more than one Brâhman, guardian and keeper of his God's secrets and the mysteries of his temple; but got no more **[222]** evidence out of these "hereditary deadbeats," as Col. Olcott graphically dubbed them, than out of the Sannyâsis and exerciser's of evil spirits, as to the similarity of their views with those of the Spiritualists. Neither have we ever failed, whenever coming across any educated Hindu, to pump him as to the ideas and views of his countrymen about phenomena in general, and Spiritualism especially. And to all our questions, who it was in the case of holy Yogis, endowed "with miraculous powers," that

[1] Yogis and ascetics are not the only examples of such protracted fastings; for if those call be doubted, and sometimes utterly rejected by sceptical Science as void of any conclusive proof—for the phenomenon takes place in remote and inaccessible places—we have many of the Jains, inhabitants of populated towns, to bring forward as exemplars of the same. Many of them fast, abstaining even from one drop of water, for *forty days* at a time—and survive always.

produced the manifestations, the astonished answer was invariably the same: "He [Yogi] himself having become *one with Brahm,* produces them," and more than once our interlocutors got thoroughly disgusted and extremely offended at Col. Olcott's irreverent question, whether the bhuts might not have been at work helping the Thaumaturgist. For nearly two months uninterruptedly our premises at Bombay—garden, verandahs and halls—were crammed from early morning till late at night with native visitors of the most various sects, races and religious opinions, averaging from twenty to a hundred and more a day, coming to see us with the object of exchanging views upon metaphysical questions, and to discuss the relative worth of Eastern and Western Philosophies—Occult Sciences and Mysticism included. During our journey we had to receive our brothers of the Arya Samâjes, which sent their deputations wherever we went to welcome us, and wherever there was a Samâj established. Thus we became intimate with the previous views of hundreds and thousands of the followers of Svami Dyananda, every one of whom had been converted by him from one idolatrous sect or another. Many of these were educated men, and as thoroughly versed in Vaidic Philosophy as in the tenets of the sect from which they had separated. Our chances, then, of getting acquainted with Hindu views, Philosophies and traditions, were greater than those of any previous European traveller; nay, greater even than those of any officials who had resided for years in India, but who, neither belonging to the Hindu faith nor on such friendly terms with them as ourselves, were neither trusted by the natives, nor regarded as and called by them "brothers" as we are.

It is, then, after constant researches and cross-questioning, extending over a period of several months, that we have come to the following conclusions, which are those of Mr. O'Grady: *No Hindu is a Spiritualist*; and, with the exception of extremely rare instances, none of them have ever heard of Spiritualism or its movements in Europe, **[223]** least of all in America—with which country many of them are as little acquainted as with the North Pole. It is but now, when Svami Dyananda, in his learned researches, has found out that America must have been known to the early Aryans—as Arjuna, one of the five Pândavas, the friend and disciple of Christna, is shown in Paurânic history to have gone to Pâtâl(a) in search of a wife, and married in that country Ulûpî, the widow daughter of Nâga, the king of Pâtâl(a), an antipodal country answering perfectly in its description to America, and unknown in those early days to any but the Aryans—that an interest for this country is being felt among the members of the Samâjes. But, as we explained the origin, development and doctrines of the Spiritual Philosophy to our friends, and especially the *modus operandi* of the mediums—i.e., the communion of the Spirits of the departed with living men and women, whose organisms the former use as modes of communication—the horror of our listeners was unequalled and undisguised in each case. ''Communion with bhuts! '' they exclaimed. ''Communion with souls that have become wicked demons, to whom we are ready to offer sacrifices in food and drink to pacify them and make them leave us quiet, but who never come but to disturb the peace of families; whose presence is a pollution! What pleasure or comfort can the Bellate [White foreigners find in communicating with them?" Thus, I repeat most emphatically that not only are there, so to say, no Spiritualists in India, as we understand the term, but I affirm and declare that the very suggestion of our so-called ''Spirit intercourse'' is obnoxious to most of them—that is to say, to the oldest people in the world, people who have known all about the phenomena for thousands upon thousands of years. Is this fact nothing to us, who have just begun to see the wonders of medium-ship? Ought we to estimate our cleverness at so high a figure as to make us refuse to take instruction from these Orientals, who have seen their holy men—nay, even their Gods and demons and the Spirits of the elements—performing ''miracles'' since the remotest antiquity? Have we so perfected a Philosophy of our own that we can compare it with that of India, which explains every mystery, and triumphantly demonstrates the nature of every phenomenon? It would he worth our while,

believe me, to ask Hindu help, if it were but to prove, better than we can now, to the Materialists and sceptical Science, that, what ever may be the true theory as to the agencies, the phenomena, whether biblical or Vaidic, Christian or heathen, are in the natural **[224]** order of this world, and have a first claim to scientific investigation. Let us first prove the existence of the Sphinx to the profane, and after wards we may try to unriddle its mysteries. Spiritualists will always have time enough to refute "antiquated doctrines" of old. Truth is eternal, and however long trampled down will always come out the brighter in the expiring twilight of superstition. But in one sense we are perfectly warranted in applying the name of Spiritualists to the Hindu Opposed as they are to *physical* phenomena as produced by the bhuts or unsatisfied souls of the departed, and to the possession by them of mediumistic persons, they still accept with joy those consoling evidences of the continued interest in themselves of a departed father or mother. In the subjective phenomena of dreams, in visions of clairvoyance or trance, brought on by the powers of holy men, they welcome the Spirits of their beloved ones, and often receive from them important directions and advice.

If agreeable to your readers I will devote a series of letters to the phenomena taking place in India, explaining them as I proceed. I sincerely hope that the old experience of American Spiritualists, massing in threatening force against iconoclastic Theosophists and their "superannuated" ideas will not be repeated; for my offer is perfectly impartial and friendly. It is with no desire to either teach new doctrines or carry on an unwelcome Hindu propaganda that I make it; but simply to supply material for comparison and study to the Spiritualists who think.

H. P. BLAVATSKY.

Bombay, July, 1879.

MISSIONARIES MILITANT

[Probably from the Allahabad *Pioneer*; 1880.]

[225] WE have just read the two dreary columns in *The Pioneer* of March 15th, "The Theosophists in Council," by Mr. T. G. Scott. The Council of the Society having nothing more to say to the reverend polemic, who, in rejoinder to a brief card, treats the world to two columns of what Coleridge would call "a juggle of sophistry," I, myself, would ask you to favour me with a brief space.

A few points of Mr. Scott's most glaring misconceptions (?) about our Society may be noticed. We are said to have declared, at New York, that the Theosophical Society was hostile to the "Christian Church"; while at Mayo Hall, Allahabad, our President affirmed that his Society was not organized to fight "Christianity." This is assumed to be a contradiction and a "change of base." Now if there were enough "Christianity" in the "Christian Church" to be spoken of the gentleman's point might be deemed well taken. But, in my humble opinion, this is not at all the case. Hence—though not at all hostile to "Christianity," *i.e.*, the ethics alleged to have been preached by Jesus of Nazareth—I, in common with many Theosophists, am very much so to the so-called "Church of Christ." Collectively, this Church includes three great rival religions and some hundreds of minor sects, for the most part bitterly recriminative and mutually far more hostile to each other than we are to all. To accuse, therefore, the Theosophists—who may dislike the Methodist, Presbyterian, Jesuit, Baptist, or any other alleged "Christian" sect—of bitter hatred of "Christianity" in the abstract, is like accusing one of hating light because he opposes the use of either or all of the man new-fangled inventions of kerosene lamps, which, under the pretext of preserving the light, injure it! The Christianity of Jesus, dragged by its numberless sects around the arena of our century, appears like that car in the Slavonian fable (a version of one by Æsop) to which were

harnessed all manner of creeping, [226] swimming, and flying things. Each of these, following its own instinct, attempted to draw the car after its own fashion. Result: between the birds, animals, reptiles and fishes, the unfortunate vehicle was torn into fragments.

The reverend missionaries are hard to please in this country. When left unnoticed, they complain of the Theosophists ignoring the brave "six hundred"; and when we do notice them—which, indeed, happens only under compulsion—they begin abusing us in the most un-Christian and often, I am sorry to say, ungentlemanly way.

Thus, for instance, we had to call the strong hand of the law to our help in the case of *The Dnyanodaya*, a diminutive and sorry but quite a fighting little missionary weekly of Bombay, which called our Society names, and had to apologize in print for it. Now comes *The Bengal Magazine* of January; its Editor—by the by, a Christian reverend, but nevertheless very rude Bâbu—is advised to look out and consult the law, before he charges Colonel Olcott or anyone else with "hocus-pocus tricks'' again; as the ''gushing Colonel'' may prove as little gushing and as active in his case as he was in that of the abusive little *Dnyânodaya*. And now Mr. T. G. Scott calls an article on "Missions in India" (*Theosophist*, January) a

> Bold, but exceedingly ignorant attempt at making it appear that missions are a failure in India.

Ignorant as we newcomers maybe about Indian missionary questions, I must remind Mr. Scott that the person whom he stigmatizes with ignorance is a lady who has passed many years in India and has had ample opportunities for observation. Most military or civil *employés* of experience in India whom I have met take the same view of the matter that she does. I cannot imagine why Darwin and Tyndall should have been selected by Mr. Scott, out of the thousands of scientific and educated men now pulling Christianity to pieces, as "noisy characters"; nor why he should cite, in an issue created by modern biblical research, Newton, Kepler, Herschell or anyone else who lived before the recent advances of Science in this direction, and in days when, to deny not merely Christianity, but some minor dogma of the State religion was equivalent to self-condemnation to an *auto da-fé*. As for the Christianity of Max Muller, Dr. Carpenter (a prince among Materialists) and the late Louis Agassiz, the less said the better. Might not his long string of high-sounding names have been profitably enlarged by the addition of those of the late Viscount Amberley and [227] Lord Queensborough, of the "Church" of Moncure Conway, in which is preached the great Religion of Humanity from every "religion" and church?

> *Science is our guide, and truth is the spirit that we worship,*

says the noble Lord Queensborough in his letter recently published in *The Statesman*! Mr. Scott assures his readers that:

> Never since the Apostles has it [Christanity] been so vigorous as now, the tendency is anything else than to infidelity and atheism.

But Lord Queensborough, in his letter to "E. C. H." challenges the latter, and with him the whole world of Christians in these remarkable words:

> Call us atheists and infidels if you will; . . . and I maintain, and will maintain, that the time has arrived for us to proclaim ourselves and to claim to be respected, as other religious bodies are; but as we never shall he, unless we stand forward and openly declare what our religion is . . . I am only acting as the mouthpiece of thousands, perhaps millions, with whom I have faith in common.
>
> Churches of our religion already exist. I will name one in London, *always as full as it can hold on Sundays*—South Place Chapel, Finsbury, where Mr. Moncure Conway lectures.

Moncure Conway, I will remind Mr. Scott, instead of the *Bible* and Christianity preaches every Sunday from *The Sacred Anthology,* extracts from the Vedas, the Buddhist Sutras, the *Koran,* and so on. Many of his parishioners are fellows of the Theosophical Society. And now it is my turn to ask, "How does *this* tally with the utterances of" Mr. Scott, the missionary? Equally ill-timed was Mr. Scott's quotation from the *New Testament* of the passage:

> Jesus said, Other sheep I have, not of this fold.

For in the very mouth of Jesus are put also the words:

He that believeth and is baptized shall be saved; but he that believeth not *shall be damned* (Mark xvi. 16).

To this Mr. Scott may, perhaps, repeat what he says in his two column letter:

The whole question of the nature and extent of future punishment *is a matter of interpretation*.

Exactly. So we, Theosophists and other heathen and "infidels," who live in a century of free thought and in a country of religious freedom, avail ourselves of it.

And now all his points being answered, the reverend gentleman is [228] at liberty to ventilate his ideas and pour his wrath upon the Theosophists wherever he likes. Yet, unless he can get his satisfaction from following the good example of other missionaries, and indulge in monologues of abuse, he can reckon but little upon us to answer him. It takes two for a dialogue; and whether as a Society or as individuals, we decline any further controversy on the subject with one who gives so few facts and so many words.

H. P. BLAVATSKY.

THE HISTORY OF A "BOOK"

[From the Allahahad *Pioneer*, March 12th, 1880.]

[229] As the indications in the press all point towards a Russian reign of terror, either before or at the death of the Czar—most probably the former—a bird's-eye view of the constitution of Russian society will enable us to better understand events as they transpire.

Three distinct elements compose what is now known as the Russian aristocracy. These may be broadly said to represent the primitive Slavonian, the primitive Tartar, and composite Russianized immigrants from other countries, and subjects of conquered states, such as the Baltic provinces. The flower of the haute noblesse, those whose hereditary descent places them beyond challenge in the very first rank, are the *Rurikovilch*, or descendants of the Grand Duke Rurik and [the ruling families of the aforetime separate principalities of Novgorod, Pskof, etc., which were welded together into the Muscovite empire. Such are the Princes Bariatinskv, Dolgorouki, Shonysky (now extinct, we believe), Tscherbatow, Ouroussov, Viazemsky, etc. Moscow has been the centre of the greater part of this princely class since the days of Catherine the Great; and though, in most cases, ruined in fortune, they are yet as proud and exclusive as the blue-blooded French families of the Quartier St. Germain. The names of some of the highest of these are virtually unknown outside of the limits of the empire, for, dissatisfied with the reforms of Peter and Catherine, and unable to make as fine a figure at the court as those whom they delighted to call *parvenus*, it has been their proud boast that they have never served in any subordinate capacity, and have not been brought in contact with Western Europe and its politics. Living only upon their remembrances, they have made a class apart and dwell on a sort of high social table-land, whence they look down upon commoner mortals. Many of the old families are extinct, and many of those that remain entirely reduced to genteel poverty.

[230] Rurik, as is well known, was not a Slav by birth, but a *Varyago-Roos*, though his nationality, as well as that of his people who came with him to Russia, is very much questioned unto this day, having been a matter of scientific dispute for several years between the two well-known professors of St. Petersburg, Kostornarof and Pogodine— the latter now dead. Implored by the Slays to come and reign over their country, Rurik is reported to have been addressed by the delegates in these ominous words: "Come with us, great prince for vast is our mother land; but there is little order in it"—words which their descendants might well report with as much, if not more, propriety now as then. Accepting the invitation, Rurik came in A.D. 861 to Novgorod, with his two brothers, and laid the foundation of Russian nationality. The "Rurikovitch," then, are the descendants of this prince, his two brothers and

his son, Igor, the line running through a long succession of princes and chiefs of principalities. The reigning house of Rurik became extinct at the death of Fredor, the son of Ivan the Terrible. After a period of anarchy, the Romanoffs, a family of petty nobles, came into power. But, as this was only in 1613, it was not without reason that the Prince P. Dolgorouki, a modern historian of Catherine II (a book prohibited in Russia), when smarting under the sense of a personal wrong, taunted the present Emperor with the remark:

Alexander II must not forget that it is little more than two centuries since the Romanoffs held the stirrups of the Princes Dolgorouki.

And this, despite the marriage of Mary, Princess Dolgorouki, with Michael Romanoff after he became Czar.

The Tartar princely families descend from the Tartar Khans and Magnates of the "Zolotaya Orda" (Golden Orda) of Kazan, who so long held Russia in subjection, but who were made tributary by Ivan III, father of Ivan the Terrible, in 1523-1530. Of the families of this blood which survive, the Princes Dondoukof, whose head was formerly Governor-General of Kiew, and more recently served in Bulgaria in a similar capacity, may be mentioned. These are, more or less, looked down upon by the "Rurikovitch," as well as by old Lithuanian and Polish princely families, who hate the Russian descendants of Rurik, as these hate their Roman Catholic rivals. Then comes in the third element, the old Livonian and Esthonian Barons and Counts, the Kourland nobles and *freiherrs*, who boast of descending from the first Crusaders and look down upon the Slav aristocracy; and various **[231]** foreign families invited into the country by successive sovereigns, a Western element engrafted upon the Russian stock. The names of the latter *immigrés* have been Russianized in some cases beyond recognition; as, for instance, the English Hamiltons, who have now become the "Khomoutoff!"

We have not the data which would enable us to give the numerical strength of either of the above classes; but an enumeration, made in the year 1842, showed a total of 551,970 noblemen of hereditary, and 257,346 of personal rank. This comprised all in the empire of different degrees of noble ranks, including the princely families and the under-stratum of nobility. There is an untitled nobility, the descendants of the old Boyars of Russia, often prouder of their family record than those who are known as princes. The Demidoff family, for instance, and the Narishkine, though frequently offered the ranks of prince and count, have always haughtily rejected the honour, maintaining that the Czar could make a prince any day, but never a Demidoff or a Narishkine.

Peter the Great, having abolished the princely privileges of the Boyars, and made the offices of the empire accessible to all, created the *Tchin*, or a caste of municipal *employes* and government officials, divided into fourteen classes, the first eight of which confer hereditary nobility upon the person holding one of them, and the six latter give but a personal nobility to the incumbent, and do not transmit gentility to the children. Office does not increase the nobility of incumbents already noble, but does lift the ignoble into a higher social rank (*Tchinovnik*, government *employé* was for years a term of scorn in the mouths of the nobles). It is only since Alexander came to the throne that all old edict was done away with, which deprived of noble rank and reduced to the peasantry any family which, for three successive generations, had not taken service under the government. Those were called *Odnodvortzi*, and among them some of the oldest families found themselves included in 1845, when the Emperor Nicholas ordered the examination of the titles of nobles. The nice distinctions among the above fourteen classes are as puzzling to a foreigner as the relative precedence of the various buttons of Chinese Mandarins, or the tails of the Pachas.

Besides these conflicting elements of high and low nobility, the direct descendants of the Boyars of old—the Slavonian *peers* in the palmy days of Russia, divided into petty sovereignties, who chose **[232]** for themselves the prince they wanted to serve and left him at

will, who were vassals, not subjects, had their own military retinue, and without whose approval no grand-ducal “ukasè” could be of any avail—and the ennobled *Tchinovniks*, sons of priests and petty traders, there are yet to be considered 79,000,000 of other people. These may be divided into the millions of liberated serfs (22,000,000), of crown peasants (16,000,000), who inhabit cities, preferring various trades and menial service to agriculture. The rest comprises (1) the *Meshtchanis*, or petty bourgeois, one step higher than the peasant; (2) the enormous body of merchants and traders divided into three guilds; (3). the hereditary citizens, who have nothing to do with nobility; (4) the black clergy or the monks and nuns; and the secular clergy, or married priests—a caste apart and hereditary; and (5) the military class.

We will not include in our classification the 3,000,000 of Mohammedans, the 2,000,000 of Jews, the 250,000 Buddhists, the pagan Izors, the Savakots, and the Karels, who seem perfectly well satisfied with the Russian rule, thoroughly tolerant to their various worships.[1] These, with the exception of the higher educated Jews and some fanatical Mohammedans, care little as to the hand that rules them. But we will remind the reader of the fact that there are over one hundred different nations and tribes, who speak more than forty different languages, and are scattered over an area of 8,331,884 English square miles;[2] that the population of all Russia, European and Asiatic, is not above ten to the square mile; that the railroads are very few and easily controlled, and other means of transport scanty. How far it would be possible to effect a complete revolution throughout the Russian Empire, may well be a subject of conjecture. With so little to bind the many nationalities into one movement, it would seem to a foreigner an undertaking so hopeless as to discourage even an Internationalist or a Nihilist. Add to this the unquestionable devotion of the liberated serfs and peasantry to the Czar, in whom they see alike the benefactor of the oppressed, the vicegerent of God, and the head of their Church, and the case seems yet more problematical. At the same time, we must not forget the lessons of history, which has more than once shown us **[233]** how the very vastness of an empire and the lack of a common unity among its subjects have proved at some supreme crisis the most potent elements of its downfall.

St. Petersburg is, in reality, the aristocratic *Parc aux Cerfs*, a place of shameless profligacy and riotous excesses, with so little that is national in it that its very name is German. It is the natural port of entry for all the continental vices, as well as for the loose ideas about morality, religion and social duty, which are becoming so widely prevalent. The corrupting influence that Paris has upon France, St. Petersburg has upon Russia. An influential Russian magazine, *Rousskeye Ryetch* gave us only the other day the following picture of St. Petersburg society:

> Russian society slumbers, or rather it feels heavy and somnolent. it lazily nods, only now and then opening its lifeless eyes, as might one who, after a heavy dinner, forced to sit in an unnatural position, cannot resist a lethargic drowsiness, and feels that he must either unbutton his uniform and draw a full breath, or— suffocate. But the dinner is an official one, and his body pinched in a state uniform too tight for him. The man is overcome with an irresistible somnolence; he feels the blood rushing to his head, his legs tremble and his hand mechanically fumbles the button of the uniform to get one gasp of breath that would interrupt the unendurable torture. Such is the present condition of our society.
>
> But while it is nodding under its threatened apoplexy, from a surfeit of indigestible food, those carnivorous jackals, who are always ready to eat and drink, and can digest whatever they pick up, do not sleep. The violation of the seventh commandment, intellectually as well as physically, having debased body, mind and soul is nestling in the very heart of the public. Adulterers of body, and of thought, and of knowledge and science, adulterers of labour—reign in our midst, are creeping out from every side as the representatives of society and

---

[1] By the last statistics, the Mohammedans have 4,189 mosques and 7,940 *mutfis* and *mulahs* in the Empire of Russia the Buddhists 389 places of worship and 4,400 priests; the Jews 445 synagogues and 4,935 rabbis, etc.

[2] According to the calculation made in 1856 by G. Schweitzer, Director of the Observatory of Moscow.

the public, boasting of their brazen hardihood, successful wherever they go, having flung away' all shame cast aside every' concern to at least conceal the nakedness of their deeds, even from the eyes of those from whom they' squeeze all that can be squeezed only from such a fool as—man. Government and treasury' pilferers', embezzlers of public and private properties; blacklegs and swindlers subsidized by numberless bubble companies, by stock companies and fraudulent enterprises; thimble-riggers and violators of women and children whom they' debauch and ruin; contractors, money-lenders, bribed judges and venal counsel, bucket-shop keepers and sharpers of all nationalities, ever)' religion, every social class. This is our modern social force. Like beasts of prey, hunting in packs, this force, gloating over its quarry, satiating itself, noisily crunching its restless, tireless jaws, imposing itself upon everyone, dares to offer itself as the patron of everything"— science, literature, arts, and even thought itself. There it is, the kingdom of this world, *flesh* of the *flesh*, blood of the blood, made in the image of the animal from which the first germ of man evolved.

[234] Such are the social ethics of our contemporary Russia, on Russian testimony. If so, then it must have reached that culminating point from which it must either fall into the mire of dissolution, like old Rome, or gravitate towards regeneration through all the horrors and chaos of a "Reign of Terror." The press teems with guarded complaints of "prostration of forces" among its representatives, the chronic signs of fast-impending social dissolution, and the profound apathy into which the whole Russian people seem to have fallen. The only beings full of life and activity, amid this lethargy of satiety, seem to be the omnipresent and ever-invisible Nihilists. Clearly there must be a change.

From all this social rottenness, the black fungus of Nihilism has sprung. Its hot-bed has been preparing for years, by the gradual sapping of moral tone and self-respect and the debauchery of the higher class, who always give the impulse to those below them for good or evil. All that lacked was the occasion and the man. Under the passport system of Nicholas, the chances for becoming polluted by Paris life were confined to a mere handful of rich nobles, whom the caprice of the Czar allowed to travel. Even they, the privileged of favour and fortune, had to apply for permission six months in advance, and pay a thousand roubles for their passport, with a heavy fine for each day in excess of the time granted, and the prospect of confiscation of their entire property should their foreign stay exceed three years. But under Alexander everything was changed; the emancipation of the serfs was followed by numberless reforms—the unmuzzling of the press, trial by jury, equalizing the rights of citizenship, free passports, etc. Though good in themselves, these reforms came with such a rush upon a people unaccustomed to the least of these privileges, as to throw them into a high fever. The patient, escaping from his strait-jacket, ran wildly about the streets. Then came the Polish Revolution of 1863, in which a number of Russian students participated. Reaction followed and repressive measures were readopted one by one; but it was too late. The caged animal had tasted liberty, though ever so brief, and thence forth could not be docile as before. Where there had been one Russian traveller to Paris, Vienna and Berlin under the old reign, now there were thousands and tens of thousands; and just so many more agencies were at work to import fashionable vice and scientific scepticism. The names of John Stuart Mill, Darwin, and Buchner, were upon the lip of every beardless boy and heedless girl at the universities and colleges. [235]

The former were preaching Nihilism, the latter Women's Rights and Free Love. The one let their hair grow like *moujiks*, and donned the red national shirt and *kaftan* of the peasantry; the other clipped their hair short and affected blue spectacles. Trades Unions, infected with the notions of the International, sprang up like mushrooms; and demagogues ranted to social clubs upon the conflict between labour and capital. The cauldron began to seethe. At last the man came.

The history of Nihilism can be summed up in two words. For their name they are indebted to the great novelist Tourguenief, who created Bazarof, and stamped the type with the name of *Nihilist*. Little did the famous author of *Fathers and Sons* imagine at that time into what national degeneration his hero would lead the Russian people twenty-five years later. Only "Bazarof"—in whom the novelist painted with satirical fidelity the characteristics of certain

"Bohemian" negationists, then just glimmering on the horizon of student life—had little in common, except the name and materialistic tendency, with the masked Revolutionists and Terrorists of today. Shallow, bilious, and nervous, this *studiosus medicinae* is simply an unquiet spirit of sweeping negation; of that sad, yet scientific scepticism reigning now supreme in the ranks of the highest intellect; a spirit of Materialism, sincerely believed in, and as honestly preached; the outcome of long reflections over the rotten remnants of man and frog in the dissecting room, where the dead man suggested to his mind no more than the dead *frog*. Outside of animal life everything to him is nihil; "a thistle," growing out of a lump of mud, is all that man can look forward to after death. And thus this type—Bazarof—was caught up as their highest ideal by the university students. The "Sons" began destroying what the "Fathers" had built. . . . And now Tourguenief is forced to taste of the bitter fruits of the tree of his planting. Like the creator of Frankenstein, who could not control the mechanical monster that his ingenuity had constructed out of the putrefactions of the churchyard, he now finds his "type"—which was from the first hateful and terrible to him—grown into the ranting spectre of the Nihilist delirium, the red-handed Socialist. The press, at the initiative of the *Moshovskye Vyedomosty*—a centenarian paper—takes up the question and openly accuses the most brilliant literary talent of Russia, one whose sympathies are, and always have been, on the side of the "Fathers," with having been the first to plant the poisonous weed.

Owing to the peculiar transitional state of Russian society between **[236]** 1850 and 1860, the name was hailed and adopted, and the Nihilists began springing up at every side. They captured the national literature, and their new doctrines were fast disseminated throughout the whole empire. And now *Nihilism* has grown into a power—an *imperium in imperio*: It is no more with Nihilism with which Russia struggles, but with the terrible consequences of the ideas of 1850. *Fathers and Sons* must henceforth occupy a prominent place, not only in literature, as quite above the ordinary level of authorship, but also as the creator of a new page in Russian political history, the end of which no man can foretell.

H. P. BLAVATSKY.

A FRENCH VIEW OF WOMEN'S RIGHTS

[Probably from the Allahabad *Pioneer*.]

[237] WITH a little book entitled *Les Femmes qui Tuent* et *Les Femmes qui Votent*, Alexandre Dumas, *fils*, has just entered the arena of social and political reform. The novelist, who began by picking up his Beatrices and Lauras in the social gutter, the author of *La Dame aux Camelias* and *La Dame aux Perles*, is regarded in France as the finest known analyst of the female heart. He now comes out in a new light; as a defender of Woman's Rights in general, and of those women especially whom English people generally talk about as little as possible. If this gifted son of a still more gifted father never sank before to the miry depths of that modern French realistic school now in such vogue, the school headed by the author of *L'Assommoir* and *Nanà* and so fitly nicknamed *L'Ecole Ordurialiste* it is because he is a born poet, and follows the paths traced out for him by the Marquis de Sade, rather than those of Zola. He is too refined to be the rival of writers like those who call themselves *auteurs-naturalisles* and *romanciers-experimentalistes*, who use their pen as the student in surgery his scalpel, plunging it into the depths of all the social cancers they can find.

Until now he idealized and beautified vice. In the work under review, he defends not only its right to exist under certain conditions, but claims for it a recognized place in the broad sunlight of social and political life.

His *brochure* of 216 pages, which has lately been published in the shape of a letter to J. Claretie, is now having an immense success. By the end of September, hardly a week after its

appearance, it had already reached its sixth edition. It treats of two great social difficulties—the question of divorce, and the right of women to participate in elections. Dumas begins by assuming the defence of the several **[238]** women who have recently played an important part in murder cases, in which their victims were their husbands and lovers.

All these women, he says, are the embodiment of the idea which for some time past has been fermenting in the world. It is that of the entire disenthralment of the woman from her old condition of slavery, created for her by the *Bible*, and enforced by tyrannical society. All these murders and this public vice, as we as the increasing mental labour of women, M. Dumas takes to be so many signs of one and the same aspiration—that of mastering man, getting the best of him, and competing with him in everything. What men will not give them willingly, women of a certain class endeavour to obtain by cunning. As a result of such a policy, he says, we see "those young ladies" acquiring an enormous influence over men in all social affairs and even in politics. Having amassed large fortunes, when older they appear as lady-patronesses of girls' schools and of charitable institutions, and take a part in provincial administration. Their past is lost sight of; they succeed in establishing, so to say, an i*mperium in imperio*, where they enforce their own laws, and manage to have them respected. This state of things is attributed by Dumas directly to the restriction of Woman's Rights, to the state of legal slavery women have been subjected to for centuries, and especially to the marriage and anti-divorce laws. Answering the favourite objection of those who oppose divorce on the ground that its establishment would promote too much freedom in love, the author of *Le Demi-Monde* bravely pushes forward his last batteries and throws off the mask.

Why not promote such freedom? What appears a danger to some, a dishonour and shame to others,

> Will become an independent and recognized profession in life—*une carrière à part*—a fact, a world of its own, with which all the other corporations and classes of society will have to reckon. It will not be long before everyone will have ceased to protest against its right to an independent and legal existence. Very shortly it will form itself into an integral, compact body; and the time will come when, between this world and the others, relations will be established as friendly as between two equally powerful and recognized empires.

With every year women free themselves more and more from *empty formalism*, and M. Dumas hopes there will never again be a reaction. If a woman is unable to give up the idea of love altogether, let her prefer unions binding neither party to anything, and let her be guided in this only by her own free will and *honesty*. Of course it is rather to **[239]** review an important current of feeling in an important community than to discuss *au fond* the delicate questions with which M. Dumas deals, that we are taking notice of his book. We may thus leave the reader to his own reflections on this proposed reform, as also in reference to most of the points raised.

A certain Hubertine Auclaire, in France, has lately refused to pay her taxes on the plea that political rights belonging to man are denied to her as a woman; and Dumas, with this incident as a text, devotes the last part of this *brochure* to a defence of Woman's Rights, as eloquent, impressive and original as other portions which will less bear discussion. He writes:

> In 1847 political reformers thought it necessary to lower the electoral franchise and distribute the right of vote according to capacity.

That is, to limit it to intelligent men. The government refused, and this led to the Revolution of 1848. Scared, it gave the people the right of universal suffrage, extending the right to all, whether capable or incapable, provided the voters were only men. At present this right holds good, and nothing can abolish it. But women come, in their turn, and ask: "How about us? We claim the same privileges."

> What [asks Dumas] can be more natural, reasonable and just? There is no reason why woman should not have equal rights with man. What difference do you find between the two which warrants your refusing her such a privilege? None at all. Sex? her sex has no more to do with it than the sex of man. As to all other dissimilarities between us, they go far more to her credit than to ours. If one argues that Woman is by nature a weaker creature than man, and that it is his duty to take care of and defend her, we will answer that hitherto we

have, it seems, so badly defended her that she had to pick up a revolver and take that defence into her own hands; and to remain consequent with ourselves we have to enter the verdict of "Not guilty" whenever she is caught in that act of self-defence.

To the plea that woman is intellectually weaker than man, and is shown to be so by sacred writings, the author sets off against the biblical Adam and Eve, Jacolliot's translation of the Hindû legend in his *Bible dans l'Inde*, and contends that it was man, not woman, who became the first sinner and was turned out of Paradise. If man is endowed with stronger muscles, woman's nerves surpass his in capacity for endurance. The biggest brain ever found—in weight and size—is now proved to have belonged to a woman. It weighed 2,200 grammes—400 more than that of Cuvier. But brain has nothing to do with the electoral question. To drop a ballot into the urn no one is required to have invented powder, or to be able to lift 500 kilogrammes. **[240]** Dumas has an answer for every objection. Are illustrious women exceptions? He cites a brilliant array of great female names, and contends that the sex in which such exceptions are to be met has acquired a legal right to take part in the nomination of the village *maires* and municipal officers. The sex which claims a Blanche de Castille, an Elizabeth of England, another of Hungary, a Catherine II and a Maria Theresa, has won every right.

If so many women were found good enough to reign and govern nations, they surely must have been fit to vote. To the remark that women can neither go to war nor defend their country, the reader is reminded of such names as Joan of Arc, and the three other Joans, of Flanders, of Blois, and Joan Hachette. It was in memory of the brilliant defence and salvation of her native town, Beauvais, by the latter Joan, at the head of all the women of that city, besieged by Charles le Témeraire that Louis XI decreed that henceforth and for ever the place of honour in all the national and public processions should belong to women. Had woman no other rights in France, the fact alone that she was called upon to sacrifice1,800,000 of her sons to Napoleon the Great, ought to ensure to her every right. The example of Hubertine Auclaire will be soon followed by every woman in France. Law was ever unjust to woman; and instead of protecting her, it seeks but to strengthen her chains. In case of crimes committed, does law ever think of bringing forward as an extenuating circumstance, her weakness? On the contrary, it always takes advantage of it. The illegitimate child is given by it the right to find out who its mother was, but not its father. The husband can go anywhere, do whatever he pleases, abandon his family, change his citizenship, and even emigrate, without the consent or even knowledge of his wife.

She can do nothing of the kind. In case of a suspicion of her faith, he can deprive her of her marriage portion; and in case of guilt may even kill her. It is *his* right. Debarred from the benefits of a divorce, she has to suffer all, and finds no redress. She is fined, judged, sentenced, imprisoned, put to death, and suffers all the penalties of law just as much and under the same circumstances as he does, but no magistrate has ever thought of saying yet:

"Poor weak little creature . . . Let us forgive her, for she is irresponsible, and so much lower than man!"

The whole eloquent, if sometimes rhapsodical plea in favour of women's suffrage is concluded with the following suggestions:

[241] First, the situation will appear absurd; but gradually people will become accustomed to the idea, and soon every protest will die out. No doubt at first the idea of woman in this new *rôle* will have to become the subject of bitter criticism and satire. Ladies will be accused of ordering their hats *a l'urne*, their bodices *au suffrage universel*, and their skirts *au scrutin secret*. But what then? After having served for a time as an object of amazement, then become a fashion and habit, the new system will be finally looked upon as a duty. At all events it has now become a claimed *right*. A few *grandes dames* in cities, some wealthy female landowners in provincial districts, and leaseholders in villages, will set the example, and it will be soon followed by the rest of the female population.

The book winds up with this question and answer:

I may, perhaps, be asked by some pious and disciplined lady, some fervent believer in time idea that humanity can only he rescued from perdition by codes and gospels, by the Roman law and Roman Church: ‘‘Pray, tell me, sir, where are we driving to with all these ideas ?“ “*Hé, madame*! ... we go where we were going to from the first, to that which must be, that is, the inevitable. We move slowly onward, because we call spare time, having some millions of years yet before us, and because we have to leave some work to do for those who are following us. For the present we are occupied in enfranchising women; when this is done we will try to enfranchise God. And as soon as full harmony will have been established between these three eternal principles—God, man and woman—our way will appear to us less dark before us, and we will journey on the quicker.”

Certainly the advocates of Woman’s Rights in England have never yet approached their subject from this point of view. Is the new method of attack likely to prove more effective than the familiar declamation of the British platform, or the earnest prosing of our own great woman’s champion, John Stuart Mill? This remains to be seen; but certainly for the most part the English ladies who fight this battle will be puzzled how to accept an ally whose sympathy is due to principles so frightfully indecorous as those of our present author.

H. P. Blavatsky.

OCCULT PHENOMENA

[From the *Bombay Gazette* Oct. 29th, 1880.]

[242] IN the issue of the 19th instant of your worthy contemporary, I find over two columns devoted to the doubtful glorification, but mostly to the abuse, of my humble individuality. There is a long confidential letter from Colonel Olcott to an officer of our Society, obtained surreptitiously by somebody, and marked “private”—a word showing in itself that the document was never meant for the public eye—and an editorial, principally filled with cheap abuse, and venomous, though common-place, suggestions. The latter was to be expected, but I would like information upon the following points: (1) How did the editor come into possession of a document *stolen* from the desk of the President of the Bombay Branch of the Theosophical Society? and (2) having got it, what right had he to publish it at all, without first obtaining consent from the writer or addressee—a consent which he could never have obtained? and (3) how is such an action to be characterized? If the law affords no redress for a wrong like this I am content, at least, to abide the verdict of every well-bred man or woman who shall read the letter and comments thereon. This *private* letter having been written about, but not by me, I abandon this special question to be settled between the offended and the offender, and touch but upon the one which concerns me directly.

I have lived long enough in this world of incessant strife, in which the “survival of the fittest” seems to mean the triumph of the most unprincipled, to have learned that when I have once allowed my name to appear in the light of a benevolent genius, for the production of “cups,” “saucers” and “brooches,” I must bear the penalty; especially when the people are so foolish as to take the word “Magic” either in its popular superstitious sense—that of the work of the devil—or in that of jugglery. Therefore and precisely because I am an “elderly lady from Russia via America,” the latter country of unlimited freedom [243] — especially in newspaper personal abuse — has toughened me to the extent of being indifferent as to the sneering and jeering of news papers upon questions they do not understand at all; provided they are witty and remain within the limits of propriety and do no harm but to myself. Being neither a professional medium nor a *professional* anything, and making my experiments in “Occult phenomena” only in the presence of a few friends—rarely before anyone who is not a member of our Society—I have a right to claim from the public a little more fairness and politeness than are usually accorded to paid jugglers and even alleged Thaumaturgists. And if my friends will insist upon publishing about “Occult phenomena” taking place in their presence, they should at least preface their narratives with the following warning: *Pukka*

Theosophy believes in no miracle, whether divine or devilish; recognizes nothing as supernatural; believes only in facts and Science; studies the laws of Nature, both Occult and patent; and gives attention particularly to the former, just because exact Science will have nothing to do with them.

Such laws are those of Magnetism in all its branches, Mesmerism, Psychology, etc. More than once in the history of its past has Science been made the victim of its own delusions as to its professed infallibility; and the time must come when the perfection of Asiatic Psychology and its knowledge of the forces of the invisible world will be recognized, as were the circulation of the blood, electricity, and so forth, after the first sneers and lampoons died away. The "silly attempts to hoodwink individuals" will then be viewed as honest attempts at proving to this generation of Spiritualists and believers in past ''miracle—mongers," that there is naught miraculous in this world of Matter and Spirit, of visible results and invisible causes; naught—but the great wickedness of a world of Christians and Pagans, alike ridiculously superstitious in one direction, that of their respective religions, and malicious whenever a purely disinterested and philanthropic effort is made to open their eyes to the truth. I beg leave to further remark that personally I never bragged of anything I might have done, nor do I offer any explanation of the phenomena, except to utterly disclaim the possession of any *miraculous* or *supernatural* powers, or the performing of anything by jugglery—*i.e.*, with the usual help of confederates and machinery. That's all. And surely, if there is anything like a sense of justice left in society, I am amenable to neither statutory nor social laws for gratifying the interest of members **[244]** of our Society, and the wishes of my personal friends, by exhibiting to them in privacy various phenomena, in which I believe far more firmly than any of them, since I know the laws by which they are produced, and am ready to stand any amount of personal newspaper abuse when ever these results are told to the public. The "official circles at Simla" was an incorrect and foolish phrase to use. I never produced anything in the ''official circles'' ; but I certainly hope to have impressed a few persons belonging to such "official circles" with the sense that I was neither an impostor nor a "hood of official personages," for whom, moreover, so long as I live up to the law of the country, and respect it (especially considering my natural democratic feelings, strengthened by my American naturalization), I am not bound to have any more respect than each of them personally deserves in his individual capacity. I must add, for the personal gratification of the Editor, and in the hope that this will soothe his irate feelings, that of the five eye-witnesses to the "cup" production, three (two of these of the "official circle") utterly disbelieve the genuineness of the phenomenon, though I would be pleased to know how, with all their scepticism, they would be able to account for it. I do not imitate the indiscretion of the Editor and mention names, but leave the public to draw such inferences as they please.

I am a private individual, and no one has a right to call upon me to rise and explain. Therefore, by causing Colonel Olcott's stolen letter to be followed by a paragraph entitled "The way they treat 'occult phenomena' in England," giving an account of the arrest of Miss Houghton, a medium who obtained money under false pretences, the Editor, by the implied innuendo which likens my case to hers, became guilty of one more unprovoked and ungentlemanly insult towards me, who obtain neither money nor favours of any sort for my ''phenomena," and lays himself open to very hard reprisals. The only benefit I have ever derived from my experiments, when made public, is newspaper abuse and more or less unfavourable comments upon my unfortunate self all over the country. This, unless my convictions were strong indeed, would amount to obtaining Billingsgate and martyrdom under false pretences, and begging a reputation for insanity. The game would hardly be worth the candle, I think.

H. P. BLAVATSKY.

Amritzar, Oct. 25th 1880.

HINDU WIDOW- MARRIAGE

[245] [The following is a copy of a letter received by Dewan Bahadur Ragunath Row from Mad. Blavatsky.]

MY DEAR SIR, — I have not made a study of Hindu law, but I do know something of the principles of Hindu religions, or rather ethics, and of those of its glorious Founders. I regard the former as almost the embodiment of justice, and the latter as ideals of spiritual perfectibility. When then anyone points out to me in the existing canon any text, line or word that violates one's sense of perfect justice, I instinctively know it must be a later perversion of the original Smriti. In my judgment, the Hindus are now patiently enduring many outrageous wrongs that were cunningly introduced into the canon, as opportunity offered, by selfish and unscrupulous priests for their personal benefit, as occurred in the case of Suttee, the burning of widows. The marriage laws are another example. To marry a child, without her knowledge or consent to enter the married state, and then to doom her to the awful, because unnatural, fate of enforced celibacy if the boy-child to whom she was betrothed should die (and one half of the human race do die before coming of age), is something actually brutal, devilish. It is the quintessence of injustice and cruelty, and I would sooner doubt the stars of heaven than believe that any one of those star-bright human souls called Rishis had ever consented to such a base and idiotic cruelty. If a female has entered the marital relation, she should, in my opinion, remain a chaste widow if her husband should die. But if a betrothed boy—husband of a non-consenting and irresponsible child-wife should die, or if, upon coming to age, either of them should be averse from matrimony, and prefer to take tip the religious life, to devote themselves to charitable occupations, to study, or for other good reasons wish to remain celibate, then they ought to be allowed to do so. We personally know of several cases where the males or females are so bent upon becoming Chelâs that they prefer death [246] rather than to enter or continue in—as the cases severally may be—the married state. My woman's instinct always told me that for such there was comfort and protection in the Hindus law of the Rishis, which was based upon their spiritual perceptions, hence upon the perfect law of harmony and justice which pervades all nature. And now, upon reading your excellent pamphlet, I perceive that my instincts had not deceived me.

Wishing every possible success to your noble and highly philanthropical enterprise, believe me, dear sir, with respect,

Yours fraternally,
H. P. BLAVATSKY.

Mylapore, June 3rd, 1882.

"OPPRESSED WIDOWHOOD" IN AMERICA

[From *The Philosophic Enquirer*; July 15 1883.]

[247] HAVING read an article signed with the above pseudonym in *The Philosophic Enquirer* of July 1st, in which the hapless condition of the Hindu widow is so sincerely bewailed, the idea struck me that it may not be uninteresting to your readers, the opponents as well as the supporters of child-marriage and widow-marriage, to learn that the sacerdotal caste of India is not a solitary exception in the cruel treatment of those unfortunates whom fate has deprived of their husbands. Those who look upon the re-marriage of their bereaved females with horror, as well as those who may yet be secretly sighing for Suttee, will find worthy sympathizers among the savage and fierce tribe of the Talkotins of Oregon (America). Says Ross Cox in his *Adventures on the Columbia River*:

> The ceremonies attending the dead are very singular and quite peculiar to this tribe. During the nine days the corpse is laid out the widow of the deceased is obliged to sleep alongside it from sunset to sunrise;

and from this custom there is on relaxation even during the hottest days of summer [the ceremony of cremation is being performed, and the doctor (or ‘‘medicine man “) is trying for the last time his skill upon the corpse, and using useless incantations to bring hint back to life,] the widow must lie on the pile, add after the fire is applied to it she cannot stir until the doctor orders her to be removed, which, however, is never done until her body is completely covered with blisters.

After being placed on her legs she is obliged to pass her hands gently through the flames and collect some of the liquid fat which issues front the corpse, with which *she is permitted* [?] to wet her face and body! When the friends of the deceased observe the sinews of the legs and arms beginning to contract they compel the unfortunate widow to go again on the pile, and by dint of hard pressing to straighten those members.

If during her husband’s lifetime she has been known to have omitted administering to him savoury food, or neglected his clothing, etc., she is now made to suffer severely for such lapses of duty by his relations, who frequently fling her **[248]** on the funeral pile, from which she is dragged by her friends, and thus between alternate scorching and cooling she is dragged backwards and forwards until she falls into a state of insensibility.

After which she is saved and allowed to go.

But if the widow was faithful, respectful and a good wife, then:

After the process of burning the corpse has terminated, the widow collects the larger bones, which she rolls up in an envelope of birch bark, and which she is obliged for some years afterwards to carry on her back. She is now considered and treated as a slave [as in India]; all the laborious duties of cooking, collecting fuel, etc., devolve on her. She must obey the orders of all the women and even of the village children, and the slightest mistake or disobedience subjects her to the infliction of a heavy punishment. The wretched widow, to avoid this complicated cruelty, often commits suicide. Should she, however, linger on for three or four years, the friends of her husband agree to relieve her from her painful mourning. This is a ceremony of much consequence. . . . Invitations are sent to the inhabitants of the various friendly villages, and when the feast commences presents are distributed to each visitor. The object of their meeting is then explained, and the woman is brought forward, still carrying on her back the bones of her late husband, which are now removed and placed in a carved box, which is nailed to a post twelve feet high.

Her conduct as a faithful widow is next highly eulogized, and the ceremony of her manumission is completed by one man powdering on her head the down of birds and another pouring on it the contents of a bladder of oil! *She is then at liberty to marry again or lead a life of single blessedness;* but few of them, I believe, wish to encounter the risk attending a second widowhood.

H. P. B.

“ESOTERIC BUDDHISM” AND ITS CRITIC

[From *Light*, 1883.]

[249] Bottom.— Let me play the lion. . . . I will roar, that I will do any man’s heart good to hear me. . . . I will make the Duke say,...” Let him roar, let him roar again.” ... Masters, you ought to consider with yourselves; to bring in—God shield us!—a lion among ladies, is a most dreadful thing; for, there is not a more fearful wild-fowl than your lion living; and we ought to look to’t.

. . . Nay, you must name his name, and half his face must be seen through the lion’s neck; and he himself must speak through, saying thus, or to the same defect:

“Ladies,” or “fair ladies [or Theosophists] I would wish you,” or “I would request you,” or “I would entreat you,” not to fear, not to tremble If you think I come hither as a lion, . . . no, I am no such thing: I am a man . . . and there indeed let him name his name.—*Midsummer Night’s Dream*.

IN *Light* of July 21st in the “Correspondence,” appears a letter signed “G. W., M.D.” Most transparent initials these, which “name the name” at once, and show the writer’s face “through the lion’s neck.” The communication consists of just fifty-eight paragraphs, containing an equal number of sneering, rancorous, vulgar, personal flings, the whole distributed over three and a half columns. It pretends to criticize, while only misquoting and misinterpreting Eastern Esotericism. Its author would create a laugh at the expense of Mr. Sinnett’s book, and succeeds in showing us what a harmless creature is the “lion,” “*wild-fowl*” though he may be; and where he would make a show of wit, the letter is only—*nasty*.

I should not address your public, even in my private capacity, but that the feelings of many hundreds of my Asiatic brothers have been outraged by this, to them, ribald attack upon what

they hold sacred. For them, and at their instance, I *protest*. It might be regarded as beneath contempt had it come from an outsider upon whom rested no obligation to uphold the dignity of the Theosophical Society; in such case it would have passed for a clumsy attempt to injure an unpalatable cause: that of Esoteric Buddhism. But when it is a wide-open secret **[250]** that the letter came from a member of about five years' standing, and one who, upon the protogenesis of the "British Theosophical Society" as the "London Lodge of the Theosophical Society," retained membership, the case has quite another aspect. The cutting insult having been inflicted publicly and without antecedent warning, it appears necessary to enquire as to the *occult* motive.

I shall not stop to remark upon the wild *résumé* which, professedly "a criticism from a European and arithmetical standpoint," passed muster with you. Nor shall I lose time over the harmless flings at "incorrigible Buddhists and other lunatics," beyond remarking *à propos* of "moon" and "dust-bins" that the former seems to have found a good symbol of herself as a "dust-bin" in the heads of those whose perceptive faculties seem so dusty as to prevent the entrance of a single ray of Occult light. Briefly then, since the year 1879 when we came to India, the author of the letter in question has made attempts to put himself into communication with the "Brothers." Besides trying to enter into correspondence with Colonel Olcott's Guru, he sent twice, through myself letters addressed to the Mahâtmâs. Being, as it appears, full of one-sided prejudiced questions, suggesting to Buddhist Philosophers the immense superiority of his own "Esoteric" Christianity over the system of the Lord Buddha, which is characterized as fruitful of selfishness, human blindness, misanthropy and *spiritual death*, they were returned by the addressees for our edification and to show us why they would not notice them. Whoever has read a novelette contributed by this same gentleman to *The Psychological Review* and entitled "The Man from the East" will readily infer what must have been his attitude towards the "Himalayan" and Tibetan Mystics. A Scotch doctor, the hero, meets at a place in Syria, in an Occult Brotherhood, a Christian convert from this "Himalayan *heathen* Brotherhood," who—a Hindu against his late Adept Masters the self-same libels as are now repeated in the letter under notice. [1]

The shot at Theosophy being badly aimed, flew wide of the mark; but still, like Richard III, "G. W., M.D." resolved, as it appears, to keep up the gunnery—**[251]**

> If not to fight with foreign enemies,
> Yet to beat down these rebels here at home.

The three indignant answers called out by "G. W., M.D.," having emanated from an English lady and two genuine English gentlemen, are, in my humble opinion, too dignified and mild for the present case. So brutal an attack demanded something stronger than well-bred protests; and at the risk of being taken by "G. W., M.D." as the reverse of well-bred, I shall use plain words about this whilom friend, but now traitor—I hope to show the term is not too harsh. As an ardent Theosophist, the grateful loyal friend of the author denounced—who deserves and *has* the regard of Mahâtmâ Koot-Hoomi—and as the humble pupil of Those to whom I owe my life and the future of my soul, I shall speak. While I have breath, I shall never allow to pass unnoticed such ugly manifestations of religious intolerance, nay, *bigotry*, and personal rancour resulting from envy, in a member of our Society.

---

[1] The mythical hero of the story would seem to have met at Paris with a certain pseudo-Brâhman, a convert to Roman Catholicism, who is giving himself out as an ex-Chela—his statements and all corroborative ones to the contrary notwithstanding; he may have misled, if not the mythical Scotch doctor, at least the actual "M.D.'' of London. And, by the way, our French Fellows may as well know, that unless this pretender ceases his bogus revelations as to the phenomenal powers of our Mahatmas being "of the devil" a certain native gentleman who has known this convert of the Jesuits from childhood, will *expose* him most fully—H. P. B.

Before closing, I must notice one specially glaring fact. Touched evidently to the quick by Mr. Sinnett's very proper refusal to let one so inimical see the "Divine Face" (yes, truly Divine, though not so much so as the original) of the Mahâtmâ, "G. W., M.D." with a sneer of equivocal propriety, calls it a *mistake*. He says:

For just as some second-class saints have been made by gazing on halfpenny prints of the Mother of God, so who can say that if my good friend had permitted my sceptical eyes to look on the Divine face of Koot-Hoomi I might not forthwith have been converted into an Esoteric Buddhist?

Impossible; an Esoteric Buddhist never broke his pledged word; and one who upon entering the Society gave his solemn word of honour, in the presence of witnesses, that he would.

Defend the interests of the Society and the honour of a brother Theosophist, *when unjustly assailed*, even at the peril of my [his] own life,

and then could write such a letter, would never be accepted in that capacity. One who unjustly assails the honour of hundreds of his Asiatic brothers, slanders their religion and wounds their most sacred feelings, may be a very esoteric Christian, but certainly is a *disloyal* Theosophist. My perceptions of what constitutes a man of honour may be very faulty, but I confess that I could not imagine such a one making public caricatures upon confessedly "private instructions." (See second column, paragraph 14 of his letter.) *Private instructions* of this sort, given at confidential private meetings of the Society in advance **[252]** of their publication, are exactly what the entering member's word of honour'' pledges him *not to reveal*.

The broken faith made thee prey for worms:
What canst thou *swear* by now?

Your correspondent deprecates

At the outset this Oriental practice of secrecy; [he knows] that secrecy and cunning are ever twin sisters, [and it appears to him childish and effeminate [to pretend] by secret Words and signs to enshrine great truths behind a veil, which is only useful as a concealment of ignorance and nakedness.

Indeed: so he is *not* an "Esoteric Christian" after all, else I have misread the *Bible*. For what I find there in various passages, of which I cite but one, shows me that he is as disloyal to his own Master and Ideal Christ, as he is to Theosophy:

And he said unto them [his own disciples], Unto you it is given to know the mystery of the kingdom of God; but unto them that are without [the ''G.W., M.D.'s'' of the day] all these things are done in parables: that seeing they may see and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. (IV. 11, 12.)

Shall we characterize this also as "childish and effeminate," say that the twins sisters ''secrecy and cunning" lurk behind this veil, and that in this instance, as usual, it was "only useful as a concealment of ignorance and nakedness"? The grandeur of Esoteric Buddhism is that it hides what it does from the vulgar, not "lest at any time they should be converted, and their sins forgiven them," or as they would say, "cheat their Karma"—but lest by learning prematurely that which can safely be trusted only to those who have proved their unselfishness and self—abnegation, even the wicked, the *sinners* should be hurt.

And now, may the hope of Bottom be realized, and some London Duke say to this harmless lion: "Let him roar, let him roar again."

H. P. BLAVATSKY.

Nilgherry Hills, Aug. 23rd, 1883.

MR. A. LILLIE'S DELUSIONS

[From *Light*, 1884.]

[253] I WRITE to rectify the many *mistakes*—if they are, indeed, only "mistakes"—in Mr. Lillie's last letter that appeared in Light of August 2nd, in answer to the *Observations* on his pamphlet by the President of the London Lodge.

I. This letter, in which the author of *Buddha* and *Early Buddhism* proposed to

Consider briefly some of the notable omissions made in the "Observations,"

begins with two most notable assertions concerning myself, which are *entirely false*, and which the author had not the slightest right to make. He says:

> For fourteen years (1860 to 1874) Madame Blavatsky was all avowed Spiritualist, *controlled* by a spirit called "John King" ... she attended many *séances*.

But this would hardly prove anyone to be a Spiritualist, and, more over, all these assertions are entirely *false*. I say the word and under line it, for the facts in them are distorted, and made to fit a preconceived and very erroneous notion, started first by the Spiritualists, whose interest it is to advocate "spirits" pure and simple, and to kill, if they can, which is rather doubtful, belief in the wisdom, if not in the very existence, of our revered Masters.

Though I do not at all feel bound to unbosom my private life to Mr. Arthur Lillie, nor do I recognize in him the right of demanding it, yet out of respect to a few Spiritualists whom I esteem and honour, I would set them right once for all on the subject. As that period of my life (1873-1879) in America, with all its spiritual transactions, will be given very soon in a new book called *Madame Blavatsky*, published by friends, and one which I trust will settle, once and for ever, the many wild and unfounded stories told of me, I will briefly state only the following.

The unwarranted assumption mentioned above is very loosely based **[254]** on one single document, namely, Colonel Olcott's *People from the other World*. As this book was written partly before, and partly after, my first acquaintance with Colonel Olcott, and as he was a Spiritualist, which he has never denied, I am not responsible for his views of me and my "power" at that time. He wrote what he then thought the whole truth, honestly and sincerely; and as I had a determined object in view, I did not seek to disabuse him too rudely of his dreams. It was only after the formation of the Theosophical Society in 1875, that he learned the whole truth. I defy anyone, after that period, to find one word from his pen that would corroborate his early views on the nature of my supposed "mediumship." But even then, when writing of me in his book, he states distinctly the following:

> Her mediumship is *totally different* from that of any other person I ever met, for instead of being controlled by *spirits to do their will, it is she who seems to control them to do her bidding*.

Strange "mediumship," one that resembled in no way any that even Colonel Olcott—a Spiritualist of thirty years' standing—had ever met with! But when Colonel Olcott says in his book (p. 453) that instead of being controlled by, *it is I who control* the so-called spirits, he is yet *made* to say by Mr. Lillie, who refers the public to Colonel Olcott's book, that is I who was controlled! Is this a misstatement and a misquotation, I ask, or is it not?

Again, it is stated by Mr. Lillie that I conversed with this "spirit" (John King) during fourteen years, "constantly in India and else where." To begin with, I here assert that I had never heard the name of "John King" before 1873. True it is, I had told Colonel Olcott and many others that the form of a man, with a dark pale face, black beard, and white flowing garments and fettah, that some of them had met about the house and my rooms, was that of a "John King." I had given him that name for reasons that will be fully explained very soon, and I laughed heartily at the easy way the astral body of a living man could be mistaken for, and accepted as, a spirit. And I had told them that I had known that "John" since 1860; for it was the form of an Eastern Adept, who has since gone for his final initiation, passing through and visiting us in his living body on his way, at Bombay. Whether Messrs. Lillie and Co.

believe the statement or not, I care very little, as Colonel Olcott and other friends know it now to be the true one. I have *known* and *conversed* with many a "John King" in my life—a generic name for more than one spook—but, thank heaven, **[255]** I was never yet "controlled" by one! My rnediumship has been crushed out of me a quarter of a century or more; and I defy loudly all the "spirits" of the Kâma Loka to approach—let alone to control me—*now*. Surely it is Mr. Arthur Lillie who must be "controlled" by some one to make untruthful statements which can be so easily refuted as this one.

2. Mr. Lillie asks for

Information about the seven years' initiation of Madame Blavatsky.

The humble individual of this name has never heard of such an initiation. With that accuracy in the explanation of Esoteric terms that so preeminently characterizes the author of *Buddha and Early Buddhism,* the word may be intended for ''instruction"? If so, then I should be quite justified in first asking Mr. Lillie what right he has to cross-examine me. But since he chooses to take such liberties with my name, I will tell him plainly that he himself knows nothing, not merely of initiations and Tibet, but even of *exoteric*—let alone *Esoteric*—Buddhism. What he pretends to know about Lamaism he has picked tip from the hazy information of travellers, who, having forced them selves into the *borderland* of Tibet, pretend on that account to know all that is *within* the country closed for centuries to the average traveller. Even Csoma de Koros knew very little of the *real gyelukpas* and Esoteric Lamaism, except what he was permitted to know, for he never went beyond Zanskar and the lamasery of Phagdal — erroneously spelt by those who pretend to know all about Tibet, *Pugdal* which is incorrect, just because there *are no meaningless names in Tibet*, as Mr. Lillie has been taught to say. And I will tell him also that I have lived at different periods in Little Tibet as well as in Great Tibet, and that these combined periods form more than seven years.

Yet I have never stated either verbally or over my signature that I had passed seven consecutive years in a convent. What I have said, and repeat now, is that I have stopped in Lamaistic convents; that I have visited Tzi-gadze, the Teshu Hlumpo territory and its neighbourhood, and that I have been further into, and have visited such places of Tibet as have never been visited by other Europeans, and such as he can never hope to visit.

Mr. Lillie had no right to expect more "ample details" in Mr. Finch's pamphlet. Mr. Finch is an honourable man, who speaks of the private life of a person only so far as that person permits him. My friends and those whom I respect and for whose opinion I care, have ample **[256]** evidence—from my family for instance—that I have been in Tibet, and this is all I care for. As to-

The names, perhaps, of three or four ... English [Anglo-Indian] officials, who would *certify*

to having seen me when I passed, I am afraid their vigilance would not be found at the height of their trustworthiness. Only two years back, as I can prove by numerous witnesses, when journeying from Chandernagore to Darjeeling, instead of proceeding to it direct, I left the train half-way, was met by friends with a conveyance, and passed with them into the territory of Sikkhim where I found my Master and Mahâtmâ Kûthûmi. Thence I went five miles across the old border land of Tibet.

Upon my return, five days later, to Darjeeling, I received a kind note from the Deputy Commissioner. It notified me in the politest of terms that, having heard of my *intention* of going over to Tibet, the government could not allow me to proceed there before I had received permission to that effect from *Simla*, nor could it accept the responsibility of my safety,

The Râjah of Sikkhim being very averse to allow travellers on his territory, etc.

This I would call shutting the stable-door when the steed is stolen. Nor had the very "trustworthy" official even heard that a month before Mr. Sinnett had kindly procured for me permission, since I went to Sikkhim but for a few days, and no farther than the old Tibetan

borderland. The question is not whether the Anglo-Indian Government will or will not grant such permission, but whether the Tibetans will let one cross their territory. Of the latter, I am sure any day. I invite Mr. Lillie to try the same. He may at the same time study with profit geography, and ascertain that there are other routes than those laid down into Tibet, besides *via* "English officials." He tries his best to make me out, in plain words, a *liar*. He will find it even more difficult than to disprove that he knows nothing of either Tibet or Buddhism or our "Byang Tisubs."

I will surely never lose my time in showing that his accusations against One, Whom no insult of his can reach, are perfectly worthless. There are numbers of men quite as intelligent as he believes himself to be, whose opinion of our Mahâtmâs' letters is the reverse of his. He can "suppose" that the authorities by him cited knew more about Tibet than our Masters; others think they do not; and the thousand **[257]** and one blunders of his *Buddha and Early Buddhism* show us what these authorities are worth when trusted literally. As to his trying to insinuate that there is no Mahâtmâ Kûthûmi at all, the idea alone is absurd. He will have to dispose, before he does anything more, of a certain lady in Russia, whose truthfulness and impartiality no one who knows her would ever presume to question, who received a letter from that Master so far back as 1870. Perchance a *forgery* also? As to my having been in Tibet, at Mahâtmâ Kuthumi's house, I have better proof in store—when I believe it needed—than Mr. Lillie's rancorous ingenuity will ever be able to make away with.

If the teachings of Mr. Sinnett's *Esoteric Buddhism* are considered atheistic, then I am an atheist too. And yet I would not deny what I wrote in *Isis*, as quoted by Mr. Finch. If Mr. Lillie knows no difference between an anthropomorphic extra-cosmic God, and the Divine Essence of the Advaitis and other Esotericists, then, I must only lose a little more of my respect for the R. A. S. in which he claims membership; and it may justify the more our assertions that there is more knowledge in "Bâbu (?) Subba Row's" solitary head than in dozens of the heads of "Orientalists" about London we know of. The same with regard to the Master's name. If Mr. Lillie tells us that "Kûthûmi" is not a Tibetan name, we answer that we never claimed it to be one. Everyone knows that the Master is a Punjabi, whose family was settled for years in Cashmere. But if he tells us that an expert at the British Museum ransacked the Tibetan dictionary for the words "Kut" and "Humi," "and found no such words," then I say: Buy a better dictionary or replace the expert by a more "expert" one. Let Mr. Lillie try the glossaries of the Moravian Brothers and their alphabets. I am afraid he is ruining terribly his reputation as an Orientalist. Indeed, before this controversy is settled he may leave in it the last shreds of his supposed Oriental learning.

Lest Mr. Lillie should take my omitting to answer a single one of his very indiscreet questions as a new pretext for printing some impertinence, I say: I was at Mentana during the battle in October, 1867, and left Italy in November of the same year for India. Whether I was *sent* there, or found myself there by accident, are questions that pertain to my private life, with which, it appears to me, Mr. Lillie has no concern. But this is on a par with his other ways of dealing with his opponents.

Mr. Lillie's other sarcasms touch me very little, for I know their **[258]** value. I may let them pass without any further notice. Some persons have an extraordinarily clever way of avoiding an embarrassing position by trying to place their antagonists in the same situation. For instance, Mr. Lillie could not answer the criticisms made on his *Buddha and Early Buddhism* in *The Theosophist*, nor has he ever attempted to do so. But he applied himself instead to collect every vile rumour and idle gossip about me, its editor. Why does he not show, to begin with, that his reviewer was wrong? Why does he not, by contradicting our statements, firmly establish his own authority as an Orientalist, showing first of all that lie is a genuine scholar, who knows the subject he is talking about, before he allows himself to deny and contradict other people's statements in matters which he knows still less about? He

does nothing of the kind, however — not a word, not a mention of the scourging criticism *that he is unable to relute*. Instead of that, one finds the offended author trying to throw ridicule on his reviewers, probably so as to lessen the value of what they have to say of his own book. This is clever, very clever strategy—whether it is equally honourable remains, withal, an open question.

It might be difficult, after the conclusions reached by qualified scholars in India concerning his first book, to secure much attention in *The Theosophist* for his second, but if this volume in turn were examined with the care almost undeservedly devoted to the first, and if it were referred to the authority of such real Oriental scholars and Sanskritists as Mr. R. T. H. Griffith, for instance, I think it would be found that the aggregate blundering of the two books put together might excite even as much amusement as the singular complacency with which the author betrays himself to the public.

H. P. BLAVATSKY.

August 3rd, 1884.

ARTICLES FROM "THE THEOSOPHIST"

WHAT IS THEOSOPHY?

[Vol. I. No. I, October, 1879.]

[261] THIS question has been so often asked, and misconception so widely prevails, that the editors of a journal devoted to an exposition of the world's Theosophy would be remiss, were its first number issued with-out coming to a full understanding with their readers. But our heading involves two further queries: what is the Theosophical Society; and what are the Theosophists? To each an answer will be given.

According to lexicographers, the term *Theosophia* is composed of two Greek words—*theos*, "God," and *sophia*, "wisdom." So far, correct. But the explanations that follow are far from giving a clear idea of Theosophy. Webster defines it most originally as

A supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge, by *physical processes*, as by the theurgic operations of some ancient Platonists, or by the *chemical processes* of the German fire-philosophers.

This, to say the least, is a poor and flippant explanation. To attribute such ideas to men like Ammonius Saccas, Plotinus, Jamblichus, Porphyry, Proclus, shows either intentional misrepresentation, or Mr. Webster's ignorance of the philosophy and motives of the greatest geniuses of the later Alexandrian School. To impute to those whom their contemporaries as well as posterity styled "Theodidaktoi," God-taught, a purpose to develop their psychological, spiritual perceptions by "physical processes," is to describe them as materialists. As to the concluding fling at the fire-philosophers, it rebounds from them to fall home among our most eminent modern men of science, those in whose mouths the Rev. James Martineau places the following boast: "Matter is all we want; give us atoms alone and we will explain the universe."

Vaughan offers a far better, more philosophical definition. He says:

A Theosophist is one who gives you a theory of God or the works of God, which has not revelation, but an inspiration of his own for its basis.

In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect is necessarily a Theosophist. Hence Theosophy and Theosophists have existed ever **[262]** since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the eclectic Theosophical system to the early part of the third century of their era. Diogenes Laertius traces Theosophy to an epoch antedating the

dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the God of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves "Philalethians"—lovers of the truth; while others termed them the ''Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme Eternal, Unknown and Unnamed Power, governing the universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Buddhistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic Theosophical School along with all the philosophies of Greece. Hence also, that preeminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria, of due reverence for parents and aged persons; a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline, which enforced upon people the duty to live according to the laws of their respective countries, to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object, in order, as he believed, to achieve all others, was to extract from the various religions teachings, as from a many-chorded instrument, one full and harmonious melody, which would find response in every truth-loving heart. **[263]** Theosophy is, then, the archaic *Wisdom-Religion* the esoteric doctrine once known in every ancient country having claims to civilization. This "Wisdom" all the old writings show us as an emanation of the divine Principle; and the clear comprehension of it is typified in such names as the Indian Budh, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appellations, also, of some goddesses—Metis, Neitha, Athena, the Gnostic *Sophia* finally the Vedas, from the word "to know." Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt, the Rishis of Aryávartta, the Theodidaktoi of Greece, included all knowledge of things occult and essentially divine. The *Mercavah* of the Hebrew rabbis, the secular and popular series, were thus designated as only the vehicle, the outward shell which contained the higher esoteric knowledge. The Magi of Zoroaster received instruction and were initiated in the caves and secret lodges of Bactria; the Egyptian and Grecian Hierophants had their *aporrheta*, or secret discourses, during which the *Mystès* became an *Epoptès* Seer.

The central idea of Eclectic Theosophy was that of a single Supreme Essence, Unknown and *Unknowable*, for—"How could one know the knower?" as enquires the *Brihadáranyaka Upanishad* Their system was characterized by three distinct features: the theory of the above named Essence; the doctrine of the human soul—an emanation from the latter, hence of the same nature; and its theurgy. It is this last science which has caused the Neo-Platonists to be so misrepresented in our era of materialistic science. Theurgy being essentially the art of applying the divine powers of man to the subordination of the blind forces of nature, its votaries were first termed magicians—a corruption of the word "Magh," signifying a wise, or learned man—and then derided. Sceptics of a century ago would have been as wide of the mark if they had laughed at the idea of a phonograph or telegraph. The ridiculed and the "infidels" of one generation generally become the wise men and saints of the next.

As regards the Divine Essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular Din of the Aryan nations was identical

with the Iao of the Chaldæans and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the Jahve of the Samaritans, the Tiu or "Tiusco" of the Northmen, the Duw of the Britons, and the Zeus of the Thracians. As to the Absolute, **[264]** Essence, the One and All—whether we accept the Greek Pythagorean, the Chaldæan Kabalistic, or the Aryan philosophy in regard to it, it will all lead to one and the same result. The Primeval Monad of the Pythagorean system, which retires into darkness and is itself Darkness for human intellect) was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabalah which, speaking of En-Soph propounds the query: "Who, then, can comprehend It, since It is formless and Non-existent?"; or, remembering that magnificent hymn from the *Rig Veda* (book X, hymn 129)—enquires:

> Who knows from whence this great creation sprang?
> Whether his will created or was mute.
> He knows it—or perchance *even He knows it not*;

or, again, accepts the Vedântic conception of Brahma, who in the Upanishads is represented as "without life, without mind, pure," unconscious, for—Brahma is "Absolute Consciousness"; or even, finally, whether, siding with the Svâbhâvikas of Nepaul, he maintains that nothing exists but "Svabhâva" (substance or nature) which exists by *itself* without any creator; any one of the above conceptions can lead but to pure and absolute Theosophy—that Theosophy which prompted such men as Hegel, Fichte and Spinoza to take up the labours of the old Grecian philosophers and speculate upon the One Substance, the Deity, the *Divine All* proceeding from the Divine Wisdom, incomprehensible, unknown and *unnamed*, by any ancient or modern religious philosophy, with the exception of Christianity and Mohammedanism. Every Theosophist, then, holding to a theory of the Deity "which has not revelation, but an inspiration of his own for its basis," may accept any of the above definitions, or belong to any of these religions, and yet remain strictly within the boundaries of Theosophy. For the latter is belief in the Deity as the ALL, the source of all existence, the infinite that cannot be either comprehended or known, the universe alone revealing *It*, or, as some prefer it, Him, thus giving a sex to that, to anthropomorphize which is *blasphemy* True Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the Spirit of the Deity neither wills nor creates; but that, from the infinite effulgency everywhere going forth from the Great Centre, that which produces all visible and invisible things is but a Ray containing in itself the generative and conceptive power, **[265]** which, in its turn, produces that which the Greeks called Macrocosm, the Kabalists Tikkun or Adam Kadmon—the archetypal man—and the Aryans Purusha, the manifested Brahmâ, or the Divine Male. Theosophy believes also in the Anastasis or continued existence, and in transmigration (evolution) or a series of changes in the soul[1] which can be defended and explained on strict philosophical principles, and only by making a distinction between Paramâtmâ (transcendental, supreme soul) and Jivâtmâ (animal, or conscious soul) of the Vedântins.

To fully define Theosophy we must consider it under all its aspects. The interior world has not been hidden from all by impenetrable darkness. By that higher intuition acquired by Theosophia, or God-knowledge, which carried the mind from the world of form into that of formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world. Hence the "Samadhi," or Dhyân Yog Samâdhi, of the

---

[1] In a series of articles entitled ''The World's Great Theosophists,' ' we intend showing that from Pythagoras, who got his wisdom in India, down to our best known modern philosophers and Theosophists—David Hume, Shelley, and the Spiritists of France included—many believed end yet believe in metempsychosis, or reincarnation of the soul, however unelaborated the system of the Spiritists may be considered.

Hindu ascetics; the ‘‘ Daimonion—photisma,’’ or spiritual illumination of the Neo—Platonists; the “sidereal confabulation of soul,” of the Rosicrucians or fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are identical in nature, though various as to manifestation. The search after man’s diviner “self,” so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coëval with the genesis of humanity, each people giving it another name. Thus Plato and Plotinus call “Noëtic work” that which the Vogin and the Shrotriya term Vidyâ.

By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness and beauty—that is, to the *Vision of God*— thus is the epopteia,

said the Greeks, and Porphyry adds:

To unite one’s soul to the Universal Soul requires but a perfectly’ pure mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight.

And Svami Dayânanda Sarasvati, who has read neither Porphyry nor other Greek authors, but who is a thorough Vedic scholar, says in his *Veda Bhashya:*

[266] To obtain Dikshâ (highest initiations) and Yoga, one has to practise according to the rules. The soul in human body can perform the greatest wonders by knowing the Universal Spirit (or God) and acquainting itself with the properties and qualities (occult) of all the things in the universe. A human being (a Dikshita or initiate) can thus acquire *a power of seeing and hearing at great distances.*

Finally, Alfred R. Wallace, F.R.S., a spiritualist and yet a confessedly great naturalist, says, with brave candour:

It is “spirit” that alone feels, and perceives, and thinks—that acquires knowledge, and reasons and aspires ... there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can, perhaps, wholly or partially, quit the body for a time and return to it again ... the spirit ... communicates with spirit easier than with matter.

We can now see how, after thousands of years have intervened between the age of the Gymnosophists[1] and our own highly civilized era, notwithstanding, or, perhaps, just because of such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of nature, over twenty millions of people to-day believe, under a different form, in those same spiritual powers, that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the Atmâ—”self or “soul”; and the old Greeks went in search of Atme—the Hidden One, or the God-Soul of man, with the symbolical mirror of the Thesmopnorian mysteries; so the Spiritualists of to-day believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogins, Greek philosophers, and modern Spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit — the real *self* — are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities; as in the boundless expanse of the universe there can be no limitation. And that when this difference is once removed—according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned soul; and according to Spiritualists, through mediumship — such a union between embodied and disembodied spirits becomes possible. Thus was it that Patanjali’s Yogins, and, following in their steps, **[267]** Plotinus, Porphyry and other Neo-Platonists, maintained that in their hours of ecstasy they had been united to, or rather become as one with, God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, claimed by too

[1] The reality of the Yoga-power was affirmed by many Greek and Roman writers, who call the Yogins Indian Gymnosophists; by Strabo, Lucan, Plutarch, Cicero, Pliny, etc.

many great philosophers to be put aside as entirely chimerical. In the case of the Theodidaktoi, the only controvertible point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illumination under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Ishvara "face to face," this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek followers, for a long array of Christian ecstatics, and, finally, for the last two claimants to "God seeing" within these last hundred years Böhme and Swedenborg—this pretension would and *should* have been philosophically and logically questioned, if a few of our great men of science who are Spiritualists had had more interest in the philosophy than in the mere phenomenalism of Spiritualism.

The Alexandrian Theosophists were divided into neophytes, initiates and masters, or Hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obliged his disciples under oath not to divulge his *higher* doctrines, except to those who were proved thoroughly worthy and initiated, and who had learned to regard the gods, the angels and the demons of other peoples, according to the esoteric *hyponoia*, or under-meaning. Epicurus observes:

The Gods exist, but they are not what the *hoi polloi*, the uneducated multitude, suppose them to be. He is not an atheist who denies the existence of the Gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude.

In his turn, Aristotle declares that of the

Divine Essence pervading the whole world of nature, what are styled the *Gods* are simply the first principles.

Plotinus, the pupil of the ‘‘God-taught" Ammonius, tells us that the secret gnosis or the knowledge of Theosophy, has three degrees— opinion, science and *illumination*.

The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge*, founded on the identification of the mind with the object known.

Theosophy is the exact science of psychology, so to say; it stands in **[268]** relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in man a direct beholding; that which Schelling denominates "a realization of the identity of subject and object in the individual"; so that under the influence and knowledge of *hyponoia* man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect, adore my own perfect"—he says in his superb Essay on The Over Besides this psychological, or soul-state, Theosophy cultivated every branch of sciences and arts. It was thoroughly familiar with what is now commonly known as mesmerism. Practical theurgy or "ceremonial magic," so often resorted to in their exorcisms by the Roman Catholic clergy, was discarded by the Theosophists. It is but Jamblichus alone who, transcending the other eclectics, added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity—the undying, grim creations of human crimes and vices—and thus fall from *theurgia* (white magic) into *goetia* (or black magic, sorcery). Yet, neither white nor black magic are what popular superstition under stands by the terms. The possibility of "raising a spirit," according to the key of Solomon, is the height of superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse "with the gods," and attain for us the goal we desire. Alchemy, believed by so many to have been a spiritual philosophy as well as a physical science, belonged to the teachings of the Theosophical school.

It is a noticeable fact that neither Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates, nor Ammonius Saccas, committed anything to writing. The reason for it is obvious.

Theosophy is a double-edged weapon and unfit for the ignorant or the selfish. Like every ancient philosophy, it has its votaries among the moderns; but, until late in our own days, its disciples were few in number, and of the most various sects and opinions.

Entirely speculative, and founding no schools, they have still exercised a silent influence upon philosophy; and no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought,

[269] remarks Mr. Kenneth R. H. Mackenzie, IX° ... himself a mystic and a Theosophist, in his large and valuable work, *The Royal Masonic Cyclopædia* (articles "Theosophical Society of New York" and "Theosophy," p. 73I).[1] " Since the days of the fire-philosophers, they had never formed themselves into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death-warrant. The statistics show that, during a period of 150 years, no less than 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain only, from AD. 1640 to 1660, but twenty years, 3,000 persons were put to death for compact with the "Devil." It was but late in the present century—in 1875 some progressed mystics and Spiritualists, unsatisfied with the theories and explanations of Spiritualism, started by its votaries, and finding that they were far from covering the whole ground of the wide range of phenomena, formed at New York, America, an association which is now widely known as the Theosophical Society. And now, having explained what is Theosophy, we will, in a separate article, explain what is the nature of our Society, which is also called the ''Universal Brotherhood of Humanity."

WHAT ARE THE THEOSOPHISTS?

[270] ARE they what they claim to be—students of natural law, of ancient and modern philosophy, and even of exact science? Are they Deists, Atheists, Socialists, Materialists, or Idealists; or are they but a schism of modern Spiritualism—mere visionaries? Are they entitled to any consideration, as capable of discussing philosophy and promoting real science; or should they be treated with the compassionate toleration which one gives to "harmless enthusiasts"? The Theosophical Society has been variously charged with a belief in "miracles" and "miracle working"; with a secret political object—like the Carbonari; with being spies of an autocratic Czar; with preaching socialistic and nihilistic doctrines; and, *mirabile dictu*, with having a covert understanding with the French Jesuits, to disrupt modern Spiritualism for a pecuniary consideration! With equal violence they have been denounced as dreamers, by the American Positivists; as fetish-worshippers, by some of the New York press; as revivalists of "mouldy superstitions," by the Spiritualists ; as infidel emissaries of Satan, by the Christian Church; as the very types of "gobe-mouche," by Prof. W. B. Carpenter, F.R.S.; and, finally, and most absurdly, some Hindu opponents, with a view to lessening their influence, have flatly charged them with the employment of *demons* to perform certain phenomena. Out of all this pother of opinions, one fact stands conspicuous—the Society, its members, and their views, are deemed of enough importance to be discussed and denounced: *Men slander only those whom they hate—or fear.*

But, if the Society has had its enemies and traducers, it has also had its friends and advocates. For every word of censure, there has been a word of praise. Beginning with a party of about a dozen earnest men and women, a month later its numbers had so increased as

[1] *The Royal Masonic Cyclopædia of History, Rites, Symbolism and Biography*. Edited bv Kenneth R. H. Mackenzie, IX° (Cryptonymus), Hon. Member of the canongate Kilwinning Lodge, No. 2, Scotland.. New York: J. W. Bouton, 706, Broadway. 1877.

to necessitate the hiring of a public hall for its meetings; within two years it had working branches in European countries. Still later, it found itself in alliance with the Indian Arya Samâj, headed by **[271]** the learned Pandit Dayânand Sarasvati Svâmi, and the Ceylonese Buddhists, under the erudite H. Sumangala, High Priest of Adam's Peak and President of the Vidyodaya College, Colombo.

He who would seriously attempt to fathom the psychological sciences, must come to the sacred land of ancient Aryâvartta. None is older than she in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India. Holding this country, as we do, for the fruitful hot-bed whence proceeded all subsequent philosophical systems, to this source of all psychology and philosophy a portion of our Society has come to learn its ancient wisdom and ask for the impartation of its weird secrets. Philology has made too much progress to require at this late day a demonstration of this fact of the primogenitive nationality of Aryâvarta. The unproved and prejudiced hypothesis of modern chronology is not worthy of a moment's thought, and it will vanish in time like so many other unproved hypotheses. The line of philosophical heredity, from Kapila through Epicurus to James Mill; from Patanjali through Plotinus to Jacob Böhme, can be traced like the course of a river through a landscape. One of the objects of the Society's organization was to examine the too transcendent views of the Spiritualists in regard to the powers of disembodied spirits; and, having told them what, in our opinion at least, a portion of their phenomena are not, it will become incumbent upon us now to show what the are. So apparent is it that it is in the East, and especially in India, that the key to the alleged "supernatural" phenomena of the Spiritualists must be sought, that it has recently been conceded in the Allahabad *Pioneer* (Aug. 11, 1879), an Anglo-Indian daily journal which has not the reputation of saying what it does not mean. Blaming the men of science who, "intent upon physical discovery, for some generations have been too prone to neglect super-physical investigation," it mentions "the new wave of doubt" (Spiritualism) which has "latterly disturbed this conviction." To a large number of persons, including many of high culture and intelligence, it adds, "the super natural has again asserted itself as a fit subject of enquiry and research. And there are plausible hypotheses in favour of the idea that among the 'sages' of the East . . . there may be found in a higher degree than among the more modernized inhabitants of the West traces of those personal peculiarities, whatever they may be, which are required as a Condition precedent to the occurrence of supernatural phenomena." And then, unaware that the cause he pleads is one of the chief aims **[272]** and objects of our Society, the editorial writer remarks that it is "the only direction in which, it seems to us, the efforts of the Theosophists in India might possibly be useful. The leading members of the Theosophical Society in India are known to be very advanced students of occult phenomena already, and we cannot but hope that their professions of interest in Oriental philosophy . . . may cover a reserved intention of carrying out explorations of the kind we indicate."

While, as observed, one of our objects, it yet is but one of many; the most important of which is to revive the work of Ammonius Saccas, and make various nations remember that they are the children "of one mother." As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should explain. With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is: With it all. But if asked what it believes in, the reply will be: "*As a body*— nothing." The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical

equation, in which so long as the sign of equality (=) is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made.

But when we come to consider ourselves individually, it is quite another thing. The Society's members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions. Some of them believe in one thing, others in another. Some incline towards the ancient *magic*, or **[273]** secret wisdom that was taught in the sanctuaries, which was the very opposite of supernaturalism or diabolism; others in modern spiritual ism, or intercourse with the spirits of the dead; still others in mesmerism or animal magnetism, or only an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy; and there are even those who call themselves materialists, in a certain sense. Of atheists and bigoted sectarians of any religion, there are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things. If there be such a thing as a speculative atheist, which philosophers may deny, he would have to reject both cause and effect, whether in this world of matter, or in that of spirit. There may be members who, like the poet Shelley, have let their imagination soar from cause to prior cause *ad infinitum*, as each in its turn became logically transformed into a result necessitating a prior cause, until they have thinned the Eternal into a mere mist. But even they are not atheist in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise; for once that they cannot free themselves from the conception of the abstract ideal of power, cause, necessity, and effect, they can be considered as atheists only in respect to a personal God, and not to the Universal Soul of the pantheist. On the other hand the bigoted sectarian, fenced in, as he is, with a creed upon every paling of which is written the warning ''No Thorough fare," can neither come out of ins enclosure to join the Theosophical Society, nor, if he could, has it room for one whose very religion for bids examination. The very root idea of the Society is free and fearless investigation.

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature, whether materialists— those who find in matter "the promise and potency of all terrestrial life," or Spiritualists—that is. those who discover in spirit the source of all energy and of matter as well—were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or Deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every **[274]** form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bound ing, containing everything; contained in all. It will, we think, be seen now, that whether classed as theists, pantheists or atheists, such men are near kinsmen to the rest. Be lie what lie may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with "an inspiration of his own" to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. It is

likewise the ally of honest science, as distinguished from much that passes for *exact*, physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

And it is also the ally of every honest religion—to wit, a religion willing to be judged by the same tests as it applies to the others. Those books, which contain the most self-evident truth, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, even though this mind be claiming a direct revelation. And as this Society, which allows the widest sweep in the realms of the pure ideal, is no less firm in the sphere of facts, its deference to modern science and its just representatives is sincere. Despite all their lack of a higher spiritual intuition, the world's debt to the representatives of modern physical science is immense; hence, the Society endorses heartily the noble and indignant protest of that gifted and eloquent preacher, the Rev. O. B. Frothingham, against those who try to undervalue the services of our great naturalists. "Talk of Science as being irreligious, atheistic," he exclaimed in a recent lecture, delivered at New York, "Science is creating a new idea of God. It is due to Science that we have any conception at all of a *living* God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to Science, because it is disabusing us of hideous illusions that tease and **[275]** embarrass us, and putting us in the way of knowing how to reason about the things we see...."

And it is also due to the unremitting labours of such Orientalists as Sir W. Jones, Max Muller, Burnouf, Colebrooke, Haug, St. Hilaire, and so many others, that the Society, as a body, feels equal respect and veneration for Vedic, Buddhist, Zoroastrian, and other old religions of the world; and a like brotherly feeling toward its Hindu Sinhalese, Pârsi, Jain, Hebrew and Christian members as individual students of "self," of nature, and of the divine in nature.

Born in the United States of America, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the State. The Society, modelled upon this constitution, may fairly be termed a "Republic of Conscience."

We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none hut themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others. In this respect the rules of the Society are very strict. It tries to act upon the wisdom of the old Buddhistic axiom, "Honour thine own faith, and do not slander that of others"; echoed back in our present century, in the "Declaration of Principles" of the Brahma Samâj, which so nobly states that "no sect shall be vilified, ridiculed, or hated." In Section VI of the Revised Rules of the Theosophical Society, recently adopted in General Council, at Bombay, is this mandate:

> It is not lawful for any officer of the Parent Society to express, by word or act, any hostility to, or preference for, any one section (sectarian division, or group within the Society) more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world.

In their individual capacity, members may, when attacked, occasionally break this rule, but, nevertheless, as officers, they are restrained, and the rule is strictly enforced during the meetings. For above all human sects stands Theosophy in its abstract sense; Theosophy, which is too wide for any of them to contain, but which easily contains them.

In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has *plus* science **[276]** its belief in every possibility, and

determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion, in that it makes no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.

Unconcerned about politics, and all political organizations, the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his soul, he has the right to give to his rulers the proud answer of Socrates to his judges. They have no sway over the *inner* man.

Such, then, is the Theosophical Society, and such its principles, its multifarious aims, and its objects. Need we wonder at the past misconceptions of the general public, and the easy hold the enemy has been able to find to lower it in the public estimation. The true student has ever been a recluse, a man of silence and meditation. With the busy world his habits and tastes are so little in common that, while he is studying, his enemies and slanderers have undisturbed opportunities. But time cures all, and lies are but ephemera. Truth alone is eternal.

About a few of the Fellows of the Society who have made great scientific discoveries, and some others to whom the psychologist and the biologist are indebted for the new light thrown upon the darker problems of the inner man, we will speak later on. Our object now was but to prove to the reader that Theosophy is neither "a new-fangled doctrine," a political cabal, nor one of those societies of enthusiasts which are born to-day but to die to-morrow. That not all of its members can think alike, is proved by the Society being organized in two great divisions—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views. One man's thought, infinitely various as are its manifestations, is not all-embracing. Denied ubiquity, it must necessarily speculate but in one direction; and once transcending the boundaries of exact human knowledge, it has to err and wander, for the ramifications of the one central and absolute Truth are infinite. Hence, we occasionally find even the greater philosophers losing themselves in the labyrinths of speculation, thereby provoking the criticism of posterity. But as **[277]** all work for one and the same object, namely the disenthralment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each—the great ones as well as small—have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favour can lay at least his mite upon the one altar of Truth.

ANTIQUITY OF THE VEDAS

[Vol. I. No. 1, October, 1879.]

[278] A JOURNAL interested like *The Theosophist* in the explorations of arch and archaic religions, as well as the study of the occult in nature, has to be doubly prudent and discreet. To bring the two conflicting elements—exact science and metaphysics—into direct contact, might create as great a disturbance as to throw a piece of potassium into a basin of water. The very fact that we are predestined and pledged to prove that some of the wisest of Western scholars have been misled by the dead letter of appearances, and that they are unable to discover the hidden spirit in the relics of old, places us under the ban from the first. With

those sciolists who are neither broad enough nor sufficiently modest to allow their decisions to be reviewed, we are necessarily in antagonism. Therefore it is essential that our position in relation to certain scientific hypotheses, perhaps tentative and only sanctioned for want of better ones, should be clearly defined at the outset.

An infinitude of study has been bestowed by the arch and the Orientalists upon the question of chronology, especially in regard to comparative theology. So far their affirmations as to the relative antiquity of the great religions of the pre-Christian era are little more than plausible hypotheses. How far back the national and religious Vedic period, so-called, extends, "it is impossible to tell," confesses Prof. Max Muller; nevertheless he traces it "to a period anterior to 1000 B.C.," and brings us to "1100 or 1200 B.C., as the earliest time when we may suppose the collection of the Vedic hymns to have been finished." Nor do any other of our leading scholars claim to have finally settled the vexed question, especially delicate as it is in its bearing upon the chronology of the book of *Genesis*. Christianity, the direct outflow of Judaism and in most cases the state religion of their respective countries, has unfortunately stood in their way. Hence scarcely two scholars agree; and each assigns a different date to the **[279]** Vedas and the Mosaic books, taking care in every case to give the latter the benefit of the doubt. Even that leader of the leaders in philological and chronological questions, Prof. Muller, hardly twenty years ago allowed himself a prudent margin by stating that it will be difficult to settle "whether the Veda 'is the oldest of books,' and whether some of the portions of the *Old Testament* may not be traced back to the same or even an earlier date than the oldest hymns of the Veda." *The Theosophist* is, therefore, quite warranted in either adopting or rejecting as it pleases the so-called authoritative chronology of science. Do we err, then, in confessing that we rather incline to accept the chronology of that renowned Vedic scholar, Svâmi Dayânand Sarasvati, who unquestionably knows what he is talking about, has the four Vedas by heart, is perfectly familiar with all Sanskrit literature, has no such scruples as the Western Orientalists in regard to public feelings, nor desire to humour the superstitious notions of the majority, nor has any object to gain in suppressing facts. We are only too conscious of the risk in withholding our adulation from scientific authorities. Yet, with the common temerity of the heterodox, we must take our course, even though, like the Tarpeia of old, we be smothered under a heap of shields, a shower of learned quotations from those "authorities." We are far from feeling ready to adopt the absurd chronology of a Berosus or even Syncellus, though in truth they appear absurd only in the light of our preconceptions. But between the extreme claims of the Brâhmans and the ridiculously short periods conceded by our Orientalists for the development and full growth of that gigantic literature of the ante-Mahabharatan period, there ought to be a just mean. While Svami Dayânand Sarasvati asserts that: "The Vedas have now ceased to be objects of study for nearly 5,000 years," and places the first appearance of the four Vedas at an immense antiquity; Prof. Muller, assigning for the composition of even the earliest among the Brâhmanas, the years from about 1000 to 800 B.C., hardly dares, as we have seen, to place the collection and the original composition of the Sanhitâ, of Rig Vedic hymns, earlier than 1200 to 1500 before our era![1] Whom ought we to believe, and which of the two is the better informed? Cannot this gap of several thousand years be closed, or would it be equally difficult for either of the two cited authorities to give data which would be regarded by science as thoroughly convincing? **[280]** It is as easy to reach a false conclusion by the modern inductive method as to assume false premises from which to make deductions. Doubtless Prof. Max Muller has good reasons for arriving at his chronological conclusions. But so has Dayânand Sarasvati Pandit. The gradual modifications, development, and growth

---

[1] *Chips from a German Workshop, Lecture on the Vedas,* p. 11.

of the Sanskrit language are sure guides enough for an expert philologist. But that there is a possibility of his having been led into error would seem to suggest itself upon considering a certain argument brought forward by Svâmi Dayânand. Our respected friend and teacher maintains that both Prof. Muller and Dr. Wilson have been solely guided in their researches and conclusion by the inaccurate and untrustworthy commentaries of Sâyana, Mahidara and Uvata; commentaries which differ diametrically from those of a far earlier period as used by himself in connection with his great work, the *Veda Bháshya*. A cry was raised at the outset of this publication that Svâmi's commentary is calculated to refute Sâyana and the English interpreters. Pandit Dayânand very justly remarks:

> For this I cannot be blamed; if Sâyana has erred and the English interpreters have chosen to take him as their guide, the delusion cannot be long maintained. Truth alone can stand, and falsehood must fall.[1]

And if, as he claims, his Veda Bháshya is entirely founded on the old commentaries of the ante-Mahâbhâratan period to which the Western scholars have had no access, then, since his were the surest guides of the two classes, we cannot hesitate to follow him rather than the best of our European Orientalists.

But, apart from such *primâ facie* evidence, we would respectfully request Prof. Max Muller to solve us a riddle. Propounded by himself; it has puzzled us for over twenty years, and pertains as much to simple logic as to the chronology in question. Clear and undeviating, like the Rhône through the Geneva lake, the idea runs through the course of his lectures, from the first volume of *Chips* down to his last discourse. We will try to explain. All who have followed his lectures as attentively as ourselves will remember that Prof. Max Muller attributes the wealth of myths, symbols and religious allegories in the Vedic hymns, as in Grecian mythology, to the early worship of nature by man. To quote his words:

> In the hymns of the Veda, we see man left to himself to solve the riddle of this world. . . . He is awakened from darkness and slumber by the light of the sun, and him whom his eyes cannot behold, and who seems to grant him the daily **[281]** pittance of his existence he calls "his life, his breath, his brilliant Lord and Protector." He gives names to all the powers of nature, and after he has called the fire "Agni,'' the sunlight "Indra," the storms ''Maruts," and the dawn "Ushas," they all seem to grow naturally into beings like himself, nay, greater than himself.[2]

This definition of the mental state of *primitive* man, in the days of the very infancy of humanity, and when hardly out of its cradle, is— perfect. The period to which he attributes these effusions of an infantile mind is the Vedic period, and the time which separates us from it is, as claimed above, 3,000 years. So much impressed seems the great philologist with this idea of the mental feebleness of mankind at the time when these hymns were composed by the most venerable Rishis, that in his *Introduction to the Science of Religion* (p. 278) we find the Professor saying:

> Do you still wonder at polytheism or at mythology? Why, they are inevitable. They are, if you like, a *parler enfantin* of religion. But the world has its child hood, and when it was a child it spoke as a child [*nota bene*, 3,000 years ago], it understood as a child, it thought as a child the fault rests with us if we insist on taking *the language of children for the language of men*. . . .
>
> The language of antiquity is the language of childhood . . . The *parler enfantin* in religion is not extinct . . . as, for instance, the religion of India.

Having read thus far we pause and think. At the very close of this able explanation we meet with a tremendous difficulty, the idea of which must have never occurred to the able advocate of the ancient faiths. To one familiar with the writings and ideas of this Oriental scholar, it would seem the height of absurdity to suspect him of accepting the biblical chronology of 6,ooo years since the appearance of the first man upon earth as the basis of his calculations. And yet the recognition of such chronology is inevitable if we have to accept Prof. Muller's reasons at all; for here we run against a purely arithmetical and mathematical obstacle, a gigantic miscalculation of proportion.

---

[1] *Answer to the Objections to the Veda Bhashya.*

[2] *Chips from a German Workshop,* vol. I. p. 68.

No one can deny that the growth and development of mankind — mental as well as physical—must be analogically measured by the growth and development of man. An anthropologist, if he cares to go beyond the simple consideration of the relations of man to other members of the animal kingdom, has to be in a certain way a physiologist as well as an anatomist; for, as much as ethnology, his is a progressive science, which can be well treated but by those who are able to follow **[282]** up retrospectively the regular unfolding of human faculties and powers, assigning to each a certain period of life. Thus no one would regard a skull in which the wisdom-tooth, so-called, should be apparent, as the skull of an infant. Now, according to geology, recent researches, Prof. W. Draper tells us:

Give good reasons to believe that under low and base grades the existence of man can be traced back into the tertiary times. In the old glacial drift of Scotland the relics of man are found along with those of the fossil elephant.

Now, the best calculations, so far, assign a period of 240,000 years since the beginning of the last glacial period. Making a proportion between 240,000 years—the least age we can accord to the human race—and the twenty-four years of a man's life, we find that 3,000 years ago, or the period of the composition of the Vedic hymns, mankind would be just twenty-one, the legal age of majority, and certainly a period at which man ceases using, if he ever will, the "*parler enfantin*," or childish lisping. But, according to the views of the lecturer, it follows that man was, 3,000 years ago, at twenty-one, a foolish and undeveloped—though a very promising—infant, and at twenty-four has become the brilliant, acute, learned, highly analytical and philosophical man of the nineteenth century. Or, still keeping our equation in view, in other words, the Professor might as well say that an individual who was a nursing baby at 12 noon, on a certain day, would at 12.20 p.m. on the same day have become an adult, speaking high wisdom instead of his ‘‘*parler enfantin*"

It really seems the duty of the eminent Sankritist and Lecturer on Comparative Theology to get out of this dilemma. Either the *Rig Veda* hymns were composed but 3,000 years ago, and, therefore cannot be expressed in the "language of childhood"—man having lived in the glacial period—but the generation which composed them must have been composed of adults, presumably as philosophical and scientific in the knowledge of their day as we are in our own; or we have to ascribe to them an immense antiquity in order to carry them back to the days of man's mental infancy. And in this latter case, Prof. Max Muller will have to withdraw a previous remark, expressing the doubt

Whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Vedas.

PERSIAN ZOROASTRIANISM AND RUSSIAN VANDALISM

[Vol. I. No. I, October, 1879.]

[283] Few persons are capable of appreciating the truly beautiful and æsthetic; fewer still of revering those monumental relics of bygone ages, which prove that even in the remotest epochs mankind worshipped a Supreme Power, and people were moved to express their abstract conceptions in works which should defy the ravages of time. The Vandals—whether Slavic Wends, or some barbarous nation of Germanic race—came at all events from the North. A recent occurrence is calculated to make us regret that Justinian did not destroy them all; for it appears that there are still left in the North worthy scions of those terrible destroyers of monuments of arts and sciences, in the persons of certain Russian merchants who have just perpetrated an act of inexcusable Vandalism. According to the late Russian papers, the Moscow arch-millionaire, Kokoref, with his Tiflis partner the Armenian Crœsus Mirzoef is desecrating and about to totally destroy the oldest relic in the world of Zoroastrianism—the "Attesh-Gag" of Baku.

Few foreigners, and perhaps as few Russians, know anything of this venerable sanctuary of the fire-worshippers beside the Caspian Sea. About twenty versts from the small town of Baku in the valley of Apsheron in Russian Georgia, and among the barren, desolated steppes of the shores of the Caspian, there stands—alas! rather stood, but a few months ago—a strange structure, something between a mediæval cathedral and a fortified castle. It was built in unknown ages, and by builders as unknown. Over an area of so more than a square mile, a tract known as the Fiery Field, upon which the structure stands, if one but digs from two to three inches into the sandy earth, and applies a lighted match, a jet of fire will stream up, as if from a spout.[1] The "Guebre Temple," as the building is sometimes termed, **[284]** is carved out of one solid rock. It is an enormous square enclosed by crenelated walls, and at the centre of the square, a high tower, also rectangular, resting upon four gigantic pillars. The latter were pierced vertically down to the bed-rock and the cavities were continued up to the battlements where they opened out into the atmosphere; thus forming continuous tubes through which the inflammable gas stored up in the heart of the mother rock was conducted to the top of the tower. This tower has been for centuries a shrine of the fire-worshippers, and bears the symbolical representation of the trident—called *tirsut*. All around the interior face of the external wall are excavated the cells, about twenty in number, which served as habitations for past generations of Zoroastrian recluses. Under the supervision of a High Mobed, here, in the silence of their isolated cloisters, they studied the *Avesta*, the *Vendidad* the *Yashna*—especially the latter, it seems, as the rocky walls of the cells are inscribed with a greater number of quotations from the sacred songs. Under the tower-altar three huge bells were hung. A legend says that they were miraculously produced by a holy traveller, in the tenth century, during the Mussulman persecution, to warn the faithful of the approach of the enemy. But a few weeks ago the tall tower-altar was yet ablaze with the same flame that local tradition affirms had been kindled thirty centuries ago. At the horizontal orifices in the four hollow pillars burned four perpetual fires, fed uninterruptedly from the inexhaustible subterranean reservoir. From every merlon on the walls, as well as from every embrasure, flashed forth a radiant light, like so many tongues of fire; and even the large porch overhanging the main entrance was encircled by a garland of fiery stars, the lambent lights shooting forth from smaller and narrower orifices. It was amid these impressive surroundings that the Guebre recluses used to send up their daily prayers, meeting under the open tower-altar; every face reverentially turned toward the setting sun as they united their voices in a parting evening hymn. And as the luminary—the "Eye of Ahura-mazda"—sank lower and lower down the horizon, their voices grew lower and softer, until the chant sounded like a plaintive and subdued murmur. . . . A last flash— and the sun is gone; and as darkness follows daylight almost suddenly in these regions, the departure of the Deity's symbol was the signal for a general illumination, unrivalled even by the greatest fireworks at regal festivals. The whole field seemed nightly like one blazing prairie. . . .**[285]** Till about 1840, Attesh-Gag was the chief rendezvous for all the fire-worshippers of Persia. Thousands of pilgrims came and went; for no true Guebre could die happy unless he had performed the sacred pilgrimage at least once during his lifetime. A traveller—Koch—who visited the cloister about that time, found in it but five Zoroastrians, with their pupils. In 1878, about fourteen months ago, a lady of Tiflis, who visited the Attesh-Gag, mentioned in a private letter that she found there but one solitary hermit, who emerges from his cell but to meet the rising and salute the departing sun. And now, hardly a year later, we find in the papers that Messrs. Kokoref and Co. are busy erecting on the Fiery Field enormous buildings for the

[1] A bluish flame is seen to arise there, but this fire does not consume, "and if a person finds him self in the middle of it, he is not sensible of any warmth."—See Kinneir's *Persia*, p. 35.

refining of petroleum! All the cells but the one occupied by the poor old hermit, half ruined and dirty beyond expression, are inhabited by the firm's workmen; the altar over which blazed the sacred flame is now piled high with rubbish, mortar and mud, and the flame itself turned off in another direction. The bells are now, during the periodical visits of a Russian priest, taken down and suspended in the porch of the superintendent's house; heathen relics being as usual used—though abused—by the religion which supplants the previous worship. And all looks like the abomination of desolation It is a matter of surprise to me," writes a Baku correspondent in the *St. Petersburg Viedomosti*, who was the first to send the unwelcome news, "that the trident, the sacred *tirsut* itself, has not as yet been put to some appropriate use in the new firm's kitchen it then so absolutely necessary that the millionaire Kokoref should desecrate the Zoroastrian cloister, which occupies such a trifling compound in comparison to the space allotted to his manufactories and stores? And shall such a remarkable relic of antiquity be sacrificed to commercial greediness which can after all neither lose nor gain one single rouble by destroying it?''

It must, apparently, since Messrs. Kokoref and Co. have rented the whole field from the Government, which seems to feel quite indifferent to this idiotic and useless Vandalism. It is now more than twenty years since I visited Attesh-Gag for the last time. In those days besides a small group of recluses, it had the visits of many pilgrims. And since it is more than likely that ten years hence people will hear no more of it, I may give a few more details of its history. Our Pârsi friends will, I am sure, feel an interest in a few legends gathered by me on the spot.

[286] A veil seems to be drawn over the origin of Attesh-Gag. Historical data are scarce and contradictory. With the exception of some old Armenian chronicles which mention it incidentally as having existed before Christianity was brought into the country by St. Nina during the third century[1] there is no mention of it anywhere else, so far as I know.

[1] Though St. Nina appeared in Georgia in the third, it is not before the fifth century that the idolatrous *Grouzines* were converted to christianity by the thirteen Syrian Fathers. They came under the leadership of both St. Antony and St. John of Zedadzene—so called, because he is alleged to have travelled to the Caucasian regions on purpose to fight and conquer the chief idol *Zeda*! And thus while—as incontrovertible proof of the existence of both—the opulent tresses of the black hair of St. Nina are preserved to this day as relics, in Zion cathedral at Tiflis—the thaumaturgic John has immortalized his name still more. *Zeda*, who was the Baal of Trans-Caucasus, had children sacrificed to him, as the legend tells us, on the top of the zedadzene mount, about eighteen versts from Tiflis. It is there that the saint defied the idol—or rather Satan under the guise of a stone statue—to single combat, and *miraculously* conquered him, *i.e.*, threw down and trampled upon the idol. Dot he did not stop there in the exhibition of his powers. The mountain peak is of immense height, and being only a barren rock at its top, spring water is nowhere to be found on its summit. But in commemoration of his triumph, the saint had a spring appear at the very bottom of the deep, and—as people assert—fathomless well dug down into the very bowels of the mountain, and the gaping mouth of which was situated near the altar of the god Zeda, just in the centre of his temple. It was into this opening that the limbs of the murdered infants were cast down after the sacrifice. The miraculously spring, however, was soon dried up, and for many centuries no water appeared. But when Christianity was firmly established, the water began reappearing on the seventh day of every May, and continues to do so till the present time. Strange to say this fact does not pertain to the domain of legend, but is one that has provoked an intense curiosity even among men of science, such as the eminent geologist, Dr. Abich, who resided for years at Tifiis. Thousands upon thousands proceed yearly upon pilgrimage to Zedadzene on the seventh of May, and all witness the "miracle." From early morning water is heard bobbling down at the rocky bottom of the well; and, as noon approaches, the parched-op walls of the month beco moist, and clear, cold, sparkling water seems to come out from every pore of the rock; it rises higher and higher, bubbles, increases, until at last having reached the very brim it suddenly stops, and a prolonged shoot of triumphant Joy bursts from the fanatical crowd. This cry seems to shake the very depths of the mountain like a sudden discharge of artillery and awakens the echo for miles around. Everyone hurries to fill a vessel with the miraculous water. There are necks wrung and heads broken on that day at zedadzene, not everyone who survives carries home a provision of the crystal fold. Toward evening the water begins decreasing as mysteriously as it had appeared, and at midnight the well is again perfectly dry. Not a drop of water, nor a trace of any spring, could be found by the engineers and geologists bent upon discovering the "trick." For a

Tradition informs us—how far correctly is not for me to decide— that long before Zarathushtra, the people, who now are called in contempt by the Mussulmans and Christians "Guebres," and who term themselves "Behedin" (followers of the true faith) recognized Mithra, the Mediator, as their sole and highest God—who included within himself all the good as well as the bad Gods. Mithra representing the two natures of Ormazd and Ahriman combined, the people *feared* him, whereas they would have had no need of fearing, but only of loving and reverencing him as Ahura-Mazda, were Mithra without the Ahriman element. **[287]** One day as the God, disguised as a shepherd, was wandering about the earth, he came to Baku, then a dreary, deserted sea-shore, and found an old devotee of his quarrelling with his wife. Upon this barren spot wood was scarce, and she would not give up a certain portion of her stock of cooking fuel to be burned upon the altar. So the Ahriman element was aroused in the God, and, striking the stingy old woman, he changed her into a gigantic rock. Then, the Ahura-Mazda element prevailing, he, to console the bereaved widower, promised that neither he nor his descendants should ever need fuel any more, for he would provide such a supply as should last till the end of time. So he struck the rock again and then struck the ground for miles around, and the earth and the calcareous soil of the Caspian shores were filled up to the brim with naphtha. To commemorate the happy event the old devotee assembled all the youths of the neighbourhood and set himself to excavating the rock—which was all that remained of his ex-wife. He cut the battlemented walls, and fashioned the altar and the four pillars, hollowing them all to allow the gases to rise and escape through the top of the merlons. The God Mithra upon seeing the work ended, sent a lightning flash, which set the fire upon the altar ablaze, and lit up every merlon upon the walls. Then, in order that it should burn the brighter, he called forth the four winds and ordered them to blow the flame in every direction. To this day Baku is known under its primitive name of "Baadéy-ku-bá which means literally the gathering of winds.

The other legend, which is but a continuation of the above, runs thus: For countless ages time devotees of Mithra worshipped at Ins shrines, until Zarathushtra, descending from heaven in the shape of a "Golden Star," transformed himself into a man, and began teaching a new doctrine. He sung the praises of the One but Triple God—the supreme Eternal, the in comprehensible essence "Zervana-Akarna," which emanating from itself ''Primeval Light,'' the latter in its turn produced Ahura-Mazda. But this process required that the "Primeval One" should previously absorb in itself all the light from the fiery Mithra, and thus left the poor God despoiled of all his brightness. Losing his right of undivided supremacy, Mithra, in despair, and instigated by his Ahrimanian nature, annihilated himself for the time being, leaving Ahriman alone, to fight out his quarrel with Ormazd, as best he could. Hence the prevailing duality in nature since that time until Mithra returns; for he promised to his faithful devotees to **[288]** come back some day. Only, since then, a series of calamities fell upon the fire-worshippers. The last of these was the invasion of their country by the Moslems in the seventh century, when these fanatics began most cruel persecutions against the Behedin. Driven away from every quarter, the Guebres found refuge but in the province of Kerman, and in the city of Yezd. Then followed heresies. Many of the Zoroastrians abandoning the faith of their forefathers became Moslems; others, in their unquenchable hatred for the new rulers, joined the ferocious Kurds and became devil-, as well as fire-worshippers. These are the Yezids. The whole religion of these strange sectarians—with the exception of a few who have more weird rites, which are a secret to all but to themselves—consists in the following. As soon as the morning sun appears, they place their two thumbs crosswise one upon the

---

whole year the sanctuary remains deserted, and there is not even a janitor to watch the poor shrine. The geologists have declared that the soil of the mountain precludes the possibility of having springs concealed in it. Who will explain the puzzle?

other, kiss the symbol, and touch their brows with them in reverential silence. Then they salute the sun and turn back into their tents. They believe in the power of the devil, dread it, and propitiate the "fallen angel" by every means; getting very angry whenever they hear him spoken of disrespectfully by either a Mussulman or a Christian. Murders have been committed by them on account of such irreverent talk, but people have become more prudent of late.

With the exception of the Bombay community of Pârsîs, fire-worshippers are, then, to be found but in the two places before mentioned, and scattered around Baku. In Persia some years ago, according to statistics they numbered about 100,000 men, I doubt, though, whether their religion has been preserved as pure as even that of the Gujarâti Pârsîs, adulterated as is the latter by the errors and carelessness of generations of uneducated Mobeds. And yet, as is the case of their Bombay brethren, who are considered by all the travellers as well as Anglo-Indians, as the most intelligent, industrious and well-behaved community of the native races, the fire-worshippers of Kerman and Yezd bear a very high character among the Persians, as well as among the Russians of Baku. Uncouth and crafty some of them have become, owing to long centuries of persecution and spoliation; but the unanimous testimony is in their favour, and they are spoken of as a virtuous, highly moral, and industrious population. "As good as the word of a Guebre" is a common saying among the Kurds, who repeat it without being in the least conscious of the self-condemnation contained in it.

I cannot close without expressing my astonishment at the utter ignorance as to their religion, which seems to prevail in Russia even **[289]** among the journalists. One of them speaks of the Guebres, in the article of the *St. Petersburg Viedomosti* above referred to, as of a sect of Hindu idolaters, in whose prayers the name of Brahmâ is constantly invoked. To add to the importance of this historical item, Alexandre Dumas (senior) is quoted, as mentioning in his work, *Travels in the Caucasus*, that during his visit to Attesh-Gag, he found in one of the cells of the Zoroastrian cloister "two Hindu idols"! Without forgetting the charitable dictum: *De mortuis nil nisi bonum,* we cannot refrain from reminding the correspondent of our esteemed contemporary of a fact which no reader of the novels of the brilliant French writer ought to be ignorant of, namely, that for the variety and inexhaustible stock of *historical facts,* evolved out of the abysmal depths of his own consciousness, even the immortal Baron Münchausen was hardly his equal. The sensational narrative of his tiger-hunting in Mingrelia, where, since the days of Noah, there never was a tiger, is yet fresh in the memory of his readers.

CROSS AND FIRE

[Vol. I. No. 2, November, 1879.]

[290] PERHAPS the most widespread and universal symbols in the old astronomical systems which have passed down the stream of time to our century, and have left traces everywhere in the Christian religion as else where, are the Cross and the Fire, the latter the symbol of the sun. The ancient Aryans used them both as the symbols of Agni. Whenever the ancient devotee desired to worship Agni—says E. Burnouf (*Science des Religions*, ch. X.)—he arranged two pieces of wood in the form of a cross, and by a peculiar whirling and friction obtained fire for his sacrifice. As a symbol it is called *Svastika*, and as an instrument manufactured out of a sacred tree and in possession of every Brâhman, it is known as *Arani*.

The Scandinavians had the same sign and called it Thor's Hammer, as bearing a mysterious magneto-electric relation to Thor, the God of Thunder, who, like Jupiter armed with his thunderbolts, holds in his hand this ensign of power, not only over mortals but also the mischievous spirits of the elements, over which he presides. In Masonry it appears in the form of the grand master's mallet; at Allahabad it may be seen on the fort as the Jaina Cross,

or the talisman of the Jaina kings; and the gavel of the modern judge is no more than this *crux dissimulata*, as de Rossi the arch calls it; for the gavel is the sign of power and strength, as the hammer represented the might of Thor, who in the Norse legend splits a rock with it. Dr. Schliemann found it in *terra-cotta* discs, on the site, as he believes, of ancient Troy, in the lowest strata of his excavations; which indicated, according to Dr. Lundy, "an Aryan civilization long anterior to the Greek—say from two to three thousand years B.C." Burnouf calls it the oldest form of the Cross known, and affirms that "it is found personified in the ancient religion of the Greeks under the figure of Prometheus, the fire-bearer crucified on Mount Caucasus, while the celestial bird—the **[291]** *Shyena* of the Vedic hymns—daily devours his entrails." Boldetti (*Osservazioni*, 15, p. 60) gives a copy from the painting in the cemetery of St. Sebastian, representing a Christian convert and gravedigger named Diogenes, who wears on both his legs and right arm the signs of the *Svastika*. The Mexicans and the Peruvians had it, and it is found as the sacred Tan in the oldest tombs of Egypt.

It is, to say the least, a strange coincidence, remarked even by some Christian clergymen, that *Agnus Dei*, the Lamb of God, should have symbols identical with the Indian God Agni. While *Agnus Dei* expiates and takes away the sins of the world, in one religion, the God Agni in the other, likewise expiates sins against the Gods, man, the manes, the soul and repeated sins, as shown in the six prayers accompanied by six oblations (*Colebrooke Essays*, vol. i. p. 190).

If, then, we find these two—the Cross and the Fire—so closely associated in the esoteric symbolism of nearly every nation, it is because on the combined powers of the two rests the whole plan of universal law. In astronomy, physics, chemistry, in the whole range of natural philosophy, in short, they always come out as the invisible cause and the visible result; and only metaphysics and alchemy —or shall we say meta-chemistry, since we prefer coming a new word to shocking sceptical ears—can fully and conclusively solve their mysterious meaning. An instance or two will suffice for those who are willing to think over hints.

The central point, or the great central Sun of the Kosmos, as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers—the centripetal and the centrifugal forces—which drive the planets into their elliptical orbits, making them trace a cross in their path through the Zodiac. These two terrible, though as yet hypothetical and imaginary powers, preserve harmony and keep the universe in steady, unceasing motion; and the four bent points of the *Svastika* typify the revolution of the earth upon its axis. Plato calls the universe a "blessed god," *made in a circle and decussated in the form of the letter X*. So much for astronomy.

In Masonry the Royal Arch degree retains the Cross as the triple Egyptian Tau. It is the mundane circle with the astronomical cross upon it rapidly revolving; the perfect square of the Pythagorean mathematics in the scale of numbers, as its occult meaning is interpreted by Cornelius Agrippa. Fire is heat—the central point; the perpendicular ray represents the male element—spirit, and the **[292]** horizontal one the female element—matter. Spirit vivifies and fructifies matter, and everything proceeds from the central point, the focus of life, and light, and heat, represented by the terrestrial fire. So much again for physics and chemistry; for the field of analogies is boundless, and universal laws are immutable and identical in their outward and inward applications. Without intending to he disrespectful to anyone, or to wander far away from truth, we think we may say that there are strong reasons to believe that in their original sense the Christian Cross as the cause, and eternal torment by hell-fire as the direct effect of negation of the former, have more to do with these two ancient symbols than our Western theologians are prepared to admit.

If Fire is the Deity with some heathens, so in the Bible God is like wise the Life and the Light of the world.

If the Holy Ghost and Fire cleanse and purify the Christian, Lucifer is also Light, and the ‘‘Son of the morning.’’

Turn where we will, we are sure to find these conjoint relics of ancient worship among almost every nation and people. From the Aryans, the Chaldæans, the Zoroastrians, Peruvians, Mexicans, Scandinavians, Celts, and ancient Greeks and Latins, they have descended in their completeness to the modern Pârsi. The Phœnician Cabiri and the Greek Dioscuri are partially revived in every temple, cathedral, and village church; while, as will now be shown, the Christian Bulgarians have even preserved the sun-worship more than a thousand years since they were converted to Christianity. And yet they appear none the less pagans than they were before, for this is how they keep Christmas and New Year’s Day. To this time they call this festival Sourjvaki, as it falls in with the festival in honour of the ancient Slavonian God Sourja. In the Slavonian mythology this Deity—Sourja or Sourva—evidently identical with the Aryan *Surya*—sun—is the God of heat, fertility and abundance. The celebration of this festival is of immense antiquity as, far before the clays of Christianity, the Bulgarians worshipped Sourva, and consecrated New Year’s Day to this God, praying him to bless their fields with fertility, and send them happiness and prosperity. This custom has remained among them in all its primitive heathenism, and though it varies according to localities, yet the rites and ceremonies are essentially the same.

On the eve of New Year’s Day, the Bulgarians do no work, and are obliged to fast. Young betrothed maidens are busy preparing a large *platiy* (cake) in which they place roots and young shoots of various **[293]** forms, to each of which a name is given, according to the shape of the root. Thus one means the house, another represents the garden; others again, the mill, the vineyard, the horse, a hen, a cat, and so on, according to the landed property and worldly possessions of the family. Even articles of value such as jewelry and bags of money are represented in this emblem of the horn of abundance. Besides all these, a large and ancient silver coin is placed inside the cake; it is called *bábkaand* and is tied two ways with a red thread, which forms a cross. This coin is regarded as the symbol of fortune. After sunset and other ceremonies including prayers, addressed in the direction of the departing luminary, the whole family assemble about a large round table, called *paralya*, on which are placed the above-mentioned cake, dry vegetables, corn, a wax taper, and finally a large censer containing incense of the best quality, to perfume the God. The head of the family, usually the oldest in the family—either the grandfather or the father himself— taking up the censer with the greatest veneration in one hand, and the wax taper in the other, begins walking about the premises, incensing the four corners, beginning and ending with the east, and reads various invocations, which close with the Christian “Our Father, which art in heaven,” addressed to Sourja. The taper is then laid away to be preserved throughout the whole year, till the next festival. It is thought to have acquired marvellous healing properties, and is lighted only upon occasions of family sickness, in which case it is expected to cure the patient.

After this ceremony, the old man takes his knife and cuts the cake into as many slices as there are members of the household present. Each person, on receiving his or her share, makes haste to open and search the piece. The happiest for the ensuing year, is he or she who gets the part containing the old coin crossed with the scarlet thread; he is considered the elect of Sourja, and everyone envies the fortunate possessor. Then in order of importance come the emblems of the house, the vineyard, and so on; and according to his finding, the finder reads his horoscope for the coming year. Most unlucky is he who gets the cat; he turns pale and trembles. Woe to him and misery, for he is surrounded by enemies, and has to prepare for great trials.

At the same time, a large log which represents a flaming altar, is set up in the chimney-place, and fire is applied to it. This log burns in honour of Sourja, and is intended as an oracle

for the whole house. If it burns the whole night through till morning, without the flame **294]** dying out, it is a good sign; otherwise the family prepares to see death that year, and deep lamentations end the festival. Neither the *montzee* (young bachelor), nor the *mommee* (the maiden), sleep that night. At midnight begins a series of soothsaying, magic, and various rites, in which the burning log plays the part of the oracle. A young bud thrown into the fire and bursting with a loud snap, is a sign of happy and speedy marriage. Long after midnight the young couples leave their respective homes, and begin visiting their acquaintances from house to house, offering and receiving congratulations, and rendering thanks to the Deity. These couples are called Souryakari, and each male carries a large branch ornamented with red ribbons, old coins, and the image of Sourja, and as they wend their way, they sing in chorus. Their chant is as original as it is peculiar, and merits translation, though of course it must lose in being rendered into a foreign language. The following stanzas are addressed by them to those they visit:

Sourva, Sourva, Lord of the season,
Happy New Year mayst thou send:
Health and fortune on this household,
Success and blessings till next year.

With good crops and full ears,
With gold and silk, and grapes and fruit,
With barrels full of wine, and stomachs full,
You and your house be blessed by the God . .
His blessing on you all. Amen! Amen! Amen!

The singing Souryakari, recompensed for their good wishes with a present at every house, go home at early dawn. And this is how the symbolical exoteric Cross and Fire-worship of old Aryâvarta go hand in hand in Christian Bulgaria.

WAR IN OLYMPUS

[Vol. I. No. 2, November, 1879.]

[295] DARK clouds are gathering over the hitherto cold and serene horizon of exact science, which forebode a squall. Already two camps are forming among the votaries of scientific research. One wages war on the other, and hard words are occasionally exchanged. The apple of discord in this case is—Spiritualism. Fresh and illustrious victims are yearly decoyed away from the impregnable strongholds of materialistic negation, and ensnared into examining and testing the alleged spiritual phenomena. And we all know that when a true Scientist examines them without prejudice . . . well, he generally ends like Professor Hare, Mr. William Crookes, F.R.S., the great Alfred Russell Wallace, another F.R.S., and so many other eminent men of science—he passes over to the enemy.

We are really curious to know what will be the new theory advanced in the present crisis by the sceptics, and how they will account for such apostasy of several of their luminaries, as has just occurred. The venerable accusations of *non compos mentis* and "dotage" will not bear another refurbishing. The eminent perverts are increasing numerically so fast, that if mental incapacity is charged upon all of them who experimentally satisfy themselves that tables can talk sense, and mediums float through the air, it might augur ill for science; there might soon be none but weakened brains in the learned societies. They may, possibly, for a

time find some consolation in accounting for the lodgment of the extraordinary "delusion" in very scholarly heads, upon the theory of *atavism*—the mysterious law of latent transmission, so much favoured by the modern schools of Darwinian *evolutionism*— especially in Germany, as represented by that thorough-going apostle of the modern "struggle for culture," Ernst Hæckle professor at Jena. They may attribute the belief of their colleagues in the phenomena to certain molecular movements of the cell in the ganglia of their once **[296]** powerful brains, hereditarily transmitted to them by their ignorant mediæval ancestors. Or, again, they may split their ranks, and establishing an *imperium in imperio* "divide and conquer" still. All this is possible; but time alone will show which of the parties will come off best.

We have been led to these reflections by a row now going On between German and Russian professors—all eminent and illustrious *savants*. The Teutons and Slavs, in the case under observation, are not fighting according to their nationality, but conformably to their respective beliefs and unbeliefs. Having concluded, for the occasion, an offensive as well as a defensive alliance, regardless of race—they have broken up in two camps, one representing the Spiritualists, and the other the sceptics. And now war to the knife is declared. Leading one party, are Professors Zollner, Ulrizzi and Fichte, Butlerof and Wagner, of the Leipzig, Halle and St. Petersburg Universities; the other follows Professors Wundt, Mendelevef and a host of other German and Russian celebrities. Hardly has Zöllner—a most renowned astronomer and physicist——printed his confession of faith in Dr. Slade's mediumistic phenomena and, set his learned colleagues aghast when Professor Ulrizzi, of the Halle University, arouses the wrath of the Olympus of science by publishing a pamphlet entitled, *The* so-called *Spiritualism a Scientific Question*, intended as a complete refutation of the arguments of Professor Wundt, of the Leipzig University, against the modern belief, and contained in another pamphlet called by its author Spiritualism—The so-called *Scientific Question*. And now steps in another active combatant, Mr. Butlerof, Professor of Chemistry and Natural Sciences in St. Petersburg, who narrates *his* experiments in London, with the medium Williams, and thus rouses up a most ferocious polemic. The humoristical illustrated paper *Kladderadatsch* executes a war-dance, and shouts with joy, while the more serious conservative papers are indignant. Pressed behind their last entrenchments by the cool and uncontrovertible assertions of a most distinguished naturalist, the critics, led forward by the St. Petersburg star, Mr. Burenin, seem desperate, and evidently short of ammunition, since they are reduced to the expedient of trying to rout the enemy with the most remarkable paradoxes. The *pro* and *con* of the dispute are too interesting, and our posterity might complain, were the incidents suffered to be left beyond the reach of English and American readers interested in Spiritualism, by remaining confined to the German and Russian newspapers. So, **[297]** Homer-like, we will follow the combatants and condense this modern Iliad for the benefit of our friends.

After several years of diligent research and investigation of the phenomena, Messrs Wagner and Butlerof both distinguished *savants* and professors of St. Petersburg University, became thoroughly convinced of the reality of the weird manifestations. As a result, both wrote numerous and strong articles in the leading periodicals in defence of the ''mischievous epidemic''—as in his moments of ''unconscious cerebration" and "prepossession" in favour of his own hobby, Dr. Carpenter calls Spiritualism. Both of the above eminent gentle men are endowed with those precious qualities, which are the more to be respected as they are so seldom met with among our men of science. These qualities, admitted by Mr. Burenin, their critic, himself, are:

(1) a serious and profound conviction that what they defend is true; (2) an unwavering courage in stating at every hazard, before a prejudiced and inimical public that such is their conviction; (3) clearness and consecutiveness in their statements; (4) the serene calmness and

impartiality with which they treat the opinions of their opponents; (5) a full and profound acquaintance with the subject under discussion. The combination of the qualities enumerated, adds their critic,

Leads us to regard the recent article by Professor Butlerof, *Empiricism and dogmatism in the Domain of Mediumship* as one of those essays whose commanding significance cannot be denied and winch are sure to strongly impress the readers. Such articles are positively rare in our periodicals; rare because of the originality of the author's conclusions; and because of the clear, precise, and serious presentation of facts. . . .

The article so eulogized may be summed up in a few words. We will not stop to enumerate the marvels of spiritual phenomena witnessed by Professor Zöllner with Dr. Slade and defended by Professor Butlerof, since they are no more marvellous than the latter gentleman's personal experience in this direction with Mr. Williams, a medium of London, in 1876. The *séances* took place in a London hotel in the room occupied by the Hon. Alexandre Aksakof, Russian Imperial Councillor, in which, with the exception of this gentleman, there were but two other persons—Professor Butlerof and the medium. Confederacy was thus utterly impossible. And now, what took place under these conditions, which so impressed one of the first scientists of Russia? Simply this:

Mr. Williams, the medium, was made to sit with his hands, feet, and even his body tightly bound with cords to his chair, which was placed **[298]** in a dead-wall corner of the room, behind Mr. Butlerof's plaid hung across so as to form a screen. Williams soon fell into a kind of lethargic stupor, known among Spiritualists as the trance condition, and 'spirits" began to appear before the eyes of the investigators. Various voices were heard, and loud sentences pronounced by the "invisibles," from every part of the room; things—toilet appurtenances and so forth—began flying in every direction through the air, and finally "John King"—a sort of king of the spooks, who has been famous for years— made his appearance bodily. But we must allow Professor Butlerof to tell his phenomenal story himself.

We first saw several bright lights moving in the air, and immediately after appeared the full figure of "John King." His apparition is generally preceded by a greenish phosphoric light which, gradually becoming brighter, illuminates, more and more, the whole bust of "John King." Then it is that those present perceive that the light emanates from some kind of luminous object held by the ''spirit.'' The face of a man with a thick black beard becomes clearly distinguishable: the head is enveloped in a white turban. The figure appeared outside the cabinet (that is to say, the screened corner where the medium sat), and finally approached us. We saw it each time for a few seconds; then rapidly waning, the light was extinguished and the figure became invisible to reappear again in a moment or two; then from the surrounding darkness "John's" voice was heard proceeding from the spot on which he had appeared mostly, though not always, when he had already disappeared. "John" asked us: "What can I do for you?" and Mr. Aksakof requested him to rise up to the ceiling and speak to us. In accordance with the wish expressed, the figure suddenly appeared above the table and towered majestically above our heads to the ceiling, which became all illuminated with the luminous object held in the spirit's hand, when ''John'' was quite under the ceiling he shouted down to us: ''Will that do?"

During another *séance* M. Butlerof asked "John" to approach him quite near, which the ''spirit" did, and so gave him the opportunity of seeing clearly "the sparkling, clear eyes of John." Another spirit, ''Peter," though he never put in a visible appearance during the *séances*, yet conversed with Messrs. Butlerof and Aksakof, wrote for them on paper furnished by them, and so forth.

Though the learned Professor minutely enumerates all the precautions he had taken against possible fraud, the critic is not yet satisfied, and asks, pertinently enough:

Why did not the respectable *savant* catch ''John'' in his arms, when the spirit was but a foot distant from him? Again, why did not both Messrs. Aksakof and Bntlerof try to get hold of "John's" legs, when he was mounting to the ceiling? Indeed they ought to have done all tins, if they are really so anxious to learn the truth for their own sake, as for that of science, when they struggle to lead on **[299]** toward the domains of the "other world." And, had they complied with such a simple and, at the same time, very little scientific test, there would be no more need for them, perhaps, to . . . further explain the scientific importance of the spiritual manifestations.

That this importance is not exaggerated, and has as much significance for the world of science, as for that of religious thought, is proved by so many philosophical minds

speculating upon the modern "delusion." This is what Fichte, the learned German *savant,* says of it.

Modern Spiritualism chiefly proves the existence of that which, in common par. lance, is very vaguely and inaptly termed "*apparition of spirits*." If we concede the reality of such apparitions, then they become an undeniable, practical proof of the continuation of our personal, conscious existence (beyond the portals of death). And such a tangible, fully demonstrated fact cannot he otherwise but beneficent in this epoch, which, having fallen into a dreary denial of immortality, thinks, in the proud self-sufficiency of its vast intellect, that it has already happily left behind it every superstition of the kind.

If such a tangible evidence could be really found, and demonstrated to us, beyond any doubt or cavil, reasons Fichte further on:

If the reality of the continuation of our lives after death were furnished us upon positive proof, in strict accordance with the logical elements of experimental natural sciences, then it would be, indeed, a result with which, owing to its nature and peculiar significance for humanity, no other result to be met with in all the history of civilization could he compared. The old problem of man's destination upon earth would thus be solved, and consciousness in humanity would he elevated one step. That which, hitherto, could be revealed to man but in the domain of blind faith, presentiment and passionate hope, would become to him—positive knowledge; he would have acquired the certainty that he was a member of an eternal, a spiritual world, in which he would continue living, and that his temporary existence upon this earth forms but a fractional portion of a future eternal life, and that it is only there that he would be enabled to perceive, and fully comprehend his real destiny. Having acquired this profound conviction, mankind would be thoroughly impressed with a new and animating comprehension of life, and its intellectual perceptions opened to an idealism strong with incontrovertible facts. This would prove tantamount to a complete reconstruction of man in relation to his existence as an entity and his mission upon earth; it would be, so to say, a "new birth." Whoever has lost all inner convictions as to his eternal destiny', his faith in eternal life, whether the ease be that of an isolated individuality, a whole nation, or time representative of a certain epoch, he or it may be regarded as having had uprooted, and to the very core, all sense of that invigorating force which alone lends itself to self-devotion and to progress. Such a man becomes what was inevitable—an egotistical, selfish, sensual being, concerned wholly for his self-preservation. His culture, his enlightenment and civilization, can serve him but as a help and ornament toward that life of sensualism, or, at best, to guard him from all that can harm it.

[300] Such is the enormous importance attributed by Professor Fichte of Germany, and Professor Butlerof of Russia, to the spiritual phenomena; and we may say the feeling is more than sincerely echoed in England by Mr. A. R. Wallace, F.R.S.

An influential American scientific journal uses equally strong language when speaking of the value that a scientific demonstration of the survival of the human soul would have for the world. If Spiritualism prove true, it says,

It will become the one grand event of the world's history; it will give an unperishable lustre of glory to the nineteenth century. Its discoverer will have no rival in renown, and his name will be written high above any other. If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science then their verification. (*Scientific American*, 1874, as quoted in *Olcott's People from The Other World*, Preface, p. v.)

And now we will see what the stubborn Russian critic (who seems to be but the mouth-piece of European materialistic science), has to say in response to the unanswerable arguments and logic of Messrs. Fichte and Butlerof. If scepticism has no stronger arguments to oppose to Spiritualism but the following original paradox, then we will have to declare it worsted in the dispute. Instead of the beneficial results foretold by Fichte in the case of the final triumph of Spiritualism, the critic forecasts quite a different state of things.

As soon as such scientific methods shall have demonstrated, beyond doubt or cavil, to the general satisfaction, that our world is-crammed with souls of men who have preceded us, and whom we will all join in turn; as soon as it shall be proven that these "souls of the deceased" call communicate with mortals, all the earthly physical science of the eminent scholars will vanish like a soap-bubble, and will have lost all its interest for us living men. Why should people care for their proportionately short life upon earth, once that they have the positive assurance and conviction of another life to come after bodily death; a death which does not in the least preclude conscious relations with the world of the living, or even their *post mortem* participation in all its interests? Once that, with the help of science, based on mediumistic experiments and the discoveries of

Spiritualism, such relations shall have been firmly established, they will naturally become every day more and more intimate; an extraordinary friendship will ensue between this and the ‘‘other’’ world; that other world will begin divulging to this one the most occult mysteries of life and death, and the hitherto most inaccessible laws of time universe—those which now exact the greatest efforts of man’s mental powers. Finally, nothing will remains for us in this temporary world to either do or desire, but to pass away as soon as possible into the world of eternity. *No inventions, no observations, no sciences will be any more needed*! Why should people exercise their brains, for instance, in perfecting the telegraphs, when nothing else will he required but to **[301]** be on good terms with spirits in order to avail of their services for the instantaneous transmission of thoughts and objects, not only from Europe to America, but even to the moon, if so desired? The following are a few of the results which a communion *de facto* between this world and the “other,’’ that certain men of science are hoping to establish by the help of Spiritualism, will inevitably lead us to: the complete extinction of all science, and even of the human race, which will be ever rushing onward to a better life. The learned and scholarly *phantasists* who are so anxious to promote the science of Spiritualism, of a close communication between the two worlds, ought to bear the above in mind.

To which the ‘‘scholarly phantasists’’ would be quite warranted in answering that one would have to bring his own mind to the exact measure of microscopic capacity required to elaborate such a theory as this, before he could take it into consideration at all. Is the above meant to be offered as an objection for *serious* consideration? Strange logic! We are asked to believe that, because these men of science, who now believe in naught but matter, and thus try to fit every phenomenon—even of a mental and spiritual character—to the Procrustean bed of their own preconceived hobbies, would find themselves, by the mere strength of circumstances, forced in their turn, to fit these cherished hobbies to *truth*, however unwelcome, and to *facts* wherever found—that because of that, science will lose all its charm for humanity. Nay—life itself will become a burden! There are millions upon millions of people who, without believing in Spiritualism at all, yet have faith in another and a better world. And were that blind faith to become *positive knowledge* indeed, it could but better humanity.

Before closing his scathing criticism upon the “credulous men of *science*,” our reviewer sends one more bomb in their direction, which unfortunately, like many other explosive shells, misses the culprits and wounds the whole group of their learned colleagues. We translate the missile *verbatim*, this time for the benefit of all the European and American academicians.

Speaking of Butlerof and his article, he adds:

The eminent professor, among other things, makes the most of the strange fact that Spiritualism gains with every day more and more converts within the corporation of our great scientists. He enumerates a long list of English and German names among illustrious men of science, who have more or less confessed themselves in favour of the spiritual doctrines. Among these names we find such as are quite authoritative, those of the greatest luminaries of science. Such a fact is, to say the least, very striking, and, in any case, lends a great weight to Spiritualism. But we have only to ponder coolly over it, to come very easily to the conclusion *that it is just among such great men of science that Spiritualism is most likely to spread* **[302]** *and find ready converts*. With all their powerful intellects and gigantic knowledge, our great scholars are firstly, men of sedentary habits, and, secondly, they are, with scarcely an exception, *men with diseased and shattered nerves, inclined toward an abnormal development of an overstrained brain. Such sedentary men are the easiest to hoodwink;* a clever charlatan will make *an easier prey of and bamboozle with far more facility, a scholar than an unlearned but practical man*. Hallucination will far sooner get hold of persons inclined to nervous receptivity, especially if they once concentrate themselves upon some peculiar ideas, or a favourite hobby. This, I believe, will explain the fact that we see so many men of science enrolling themselves in the army of Spiritualists.

We need not stop to enquire how Messrs. Tyndall, Huxley, Darwin, Herbert Spencer, Lewes, and other eminent scientific and philosophical sceptics, will like such a prospect of rickety ganglionic centres, collective softening of the brain, and the resulting “hallucinations.” The argument is not only an impertinent *naïveté* but a literary monstrosity.

We are far from agreeing entirely with the views of Professor Butler, or even Mr. Wallace, as to the agencies at work behind the modern phenomena; yet between the extremes of spiritual negation and affirmation, there ought to be a middle ground; only pure philosophy can establish truth upon firm principles; and no philosophy can he complete unless it

embraces both physics and metaphysics. Mr. Tyndall, who declares in *Science and Man* that "metaphysics will be welcomed when it abandons its pretensions to scientific discovery, and consents to be ranked as a kind of poetry," opens himself to the criticism of posterity. Meanwhile, he must not regard it as an impertinence if his Spiritualistic opponents retort with the answer that "physics will always be welcomed, when it abandons its pretension to psychological discovery." The physicists will have to consent to be regarded in a near future as no more than supervisors and analysts of physical results, who have to leave the spiritual causes to those who believe in them. Whatever the issue of the present quarrel, we fear, though, that Spiritualism has made its appearance a century too late. Our age is preeminently one of extremes. The earnest philosophical, yet reverent, doubters are few, and the name for those who rush to the opposite extreme is—Legion. We are the children of our century. Thanks to that same law of atavism, it seems to have inherited from its parent—the eighteenth—the century of both Voltaire and Jonathan Edwards—all its extreme scepticism, and, at the same time, religious credulity and bigoted intolerance. Spiritualism is an abnormal and premature outgrowth, standing between the two; and, though it stands **[303]** right on the highway to truth, its ill-defined beliefs make it wander on through by-paths which lead to anything but philosophy. Its future depends wholly upon the timely help it can receive from honest science—that science which scorns no truth. It was, perhaps, when thinking of the opponents of the latter, that Alfred de Musset wrote the following magnificent apostrophe:

Sleep'st thou content, Voltaire?
And thy dread smile hovers it still above
Thy fleshless bones. . . . ?
Thine age they call too young to understand thee;
This one should suit thee better-
Thy men are born!
And the huge edifice that, day and night, thy great hands undermined,
Is fallen upon us. . . .

A LAND OF MYSTERY

[Vol. I. Nos. 6, 7, 9 and 11, March, April, June and August, 1880.]

[304] WHETHER one surveys the imposing ruins of Memphis or Palmyra; stands at the foot of the great pyramid of Ghizeh; wanders along the shores of the Nile; or ponders amid the desolate fastnesses of the long-lost and mysterious Petra; however clouded and misty the origin of these pre-historic relics may appear, one nevertheless finds at least certain fragments of firm ground upon which to build conjecture. Thick as may be the curtain behind which the history of these antiquities is hidden, still there are rents here and there through which one may catch glimpses of light. We are acquainted with the descendants of the builders; and, however superficially, we also know the story of the nations whose vestiges are scattered around us. Not so with the antiquities of the New World of the two Americas. There, all along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and, especially, beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet underground, from the day of their discovery until now they have ever remained a riddle, baffling all enquiry, and they have been muter than the Egyptian Sphinx herself. We know nothing of America prior to the Spanish Conquest—positively nothing. No chronicles, not even comparatively modern ones, survive; there are no traditions, even among the aboriginal tribes, as to its past events. We are as ignorant of the races that

built these cyclopean structures as of the strange worship that inspired the antediluvian sculptors who carved upon hundreds of miles of walls, of monuments, monoliths and altars, these weird hieroglyphics, these groups of animals and men, pictures of an unknown life and lost arts—scenes so fantastic and wild, at times, that they involuntarily suggest **[305]** the idea of a feverish dream, whose phantasmagoria suddenly crystallized into granite at the wave of some mighty magician's hand, to bewilder the coming generations for ever and ever. So late as the beginning of the present century the very existence of such a wealth of antiquities was unknown. The petty, suspicious jealousy of the Spaniards had, from the first, created a Chinese wall between their American possessions and the too curious traveller; and the ignorance and fanaticism of the conquerors, and their carelessness as to all but the satisfaction of their insatiable greed, had precluded scientific research. Even the enthusiastic accounts of Cortez and his army of brigands and priests, and of Pizarro and his robbers and monks, as to the splendour of the temples, palaces and cities of Mexico and Peru, were long discredited. In his *History of America*, Dr. Robertson goes so far as to inform his reader that the houses of the ancient Mexicans were

> Mere huts, built with turf or mud, or the branches of trees, like those of the rudest Indians.[1]

And, upon the testimony of some Spaniards, he even risked the assertion that there was not

> In all the extent of that vast empire a single monument or vestige of any building more ancient than the Conquest.

It was reserved to the great Alexander Humboldt to vindicate the truth. In 1803 a flood of new light was poured into the world of arch by this eminent and learned traveller. In this he luckily proved but the pioneer of future discoverers. He then described but Mitla, or the Vale of the Dead, Xoxichalco, and the great pyramidal Temple of Cholula. But after him came Stephens, Catherwood, and Squier; and in Peru, D'Orbigny and Dr. Tschuddi. Since then numerous travellers have visited and given us accurate details of many of the antiquities. But how many more yet remain not only unexplored, but even unknown, no one can tell. As regards prehistoric buildings, both Peru and Mexico are rivals of Egypt. Equalling the latter in the immensity of her cyclopean structures, Peru surpasses her in their number; while Cholula exceeds the grand pyramid of Cheops in breadth, if not in height. Works of public utility, such as walls, fortifications, terraces, water-courses, aqueducts, bridges, temples, burial-grounds, whole cities, and exquisitely paved roads, hundreds of **[306]** miles in length, stretch in an unbroken line, almost covering the land as with a net. On the coast they are built of sun-dried bricks; in the mountains, of porphyritic lime, granite and silicated sandstones. Of the long generations of peoples who built them, history knows nothing, and even tradition is silent. As a matter of course, most of these lithic remains are covered with a dense vegetation. Whole forests have grown out of the cities' broken hearts, and, with a few exceptions, everything is in ruin. But one may judge of what once was by that which yet remains.

With a most flippant unconcern, the Spanish historians refer nearly every ruin to Incal times. No greater mistake can be made. The hieroglyphics which sometimes cover whole walls and monoliths from top to bottom are, as they were from the first, a dead letter to modern science. But they were equally a dead letter to the Incas, though the history of the latter can be traced to the eleventh century. They had no clue to the meaning of these inscriptions, but attributed all such to their unknown predecessors; thus barring the presumption of their own descent from the first civilizers of their country. Briefly, the Incal history runs thus:

Inca is the Quichua title for chief or emperor, and the name of the ruling and most aristocratic race or rather *caste* of the land which was governed by them for

[1] See Stephens' Central America.

an *unknown* period, prior to, and until, the Spanish Conquest. Some place their first appearance in Peru from regions *unknown* in 1021; others, also, on conjecture. at five centuries after the biblical "flood," and according to the modest notions of Christian theology. Still the latter theory is undoubtedly nearer truth than the former. The Incas, judged by their exclusive privileges, power and ''infallibility,'' are the antipodal counterpart of the Brâhmanical caste of India. Like the latter, the Incas claimed direct descent from the Deity, which, as in the case of the Suryavansha dynasty of India, was the Sun. According to the sole but general tradition, there was a time when the whole of tile population of the now New World was broken tip into independent, warring and bar barian tribes. At last the "Highest" Deity—the Sun—took pity upon them, and, in order to rescue the people from ignorance, sent down upon earth to teach them his two children, Manco Capac, and his sister and wife, Mama Ocollo Huaco—the counterparts, again, of the Egyptian Osiris, and his sister and wife, Isis, as well as of the several Hindu Gods and demi-Gods and their wives. These two made their **[307]** appearance on a beautiful island in Lake Titicaca—of which we will speak further on—and thence proceeded northward to Cuzco, later on the capital of the Incas, where they at once began to disseminate civilization. Collecting together the various races from all parts of Peru, the divine couple then divided their labour. Manco Capac taught men agriculture, legislation, architecture and arts; while Mama Ocollo instructed the women in weaving, spinning, embroidery and house keeping. It is from this celestial pair that the Incas claimed their descent; and yet they were utterly ignorant of the people who built the stupendous and now ruined cities which cover the whole area of their empire, and which then extended from the equator over thirty-seven degrees of latitude, and included not only the western slope of the Andes, but the whole mountain chain with its eastern declivities to the Amazon and Orinoco. As the direct descendants of the Sun, they were the high priests of the state religion, and at the same time emperors and the highest statesmen in the land; in virtue of which, they, again like the Brâhmans arrogated to themselves a divine superiority over the ordinary mortals, thus founding, like the "twice born," an exclusive and aristocratic caste—the Inca race. Considered as the son of the Sun, every reigning Inca was the high priest, the oracle, chief captain in war, and absolute sovereign; thus realizing the double office of Pope and King, and so long anticipating the dream of the Roman Pontiffs. To his command the blindest obedience was exacted; his person was sacred; and he was the object of divine honours. The highest officers of the land *could not appear shod in his presence*; this mark of respect pointing again to an Oriental origin; while the custom of boring the ears of the youths of royal blood and inserting in them golden rings, ''which were increased in size as they advanced in rank, until the distension of the cartilage became a positive deformity," suggests a strange resemblance between the sculptured portraits of many of them that we find in the more modern ruins, and the images of Buddha and of some Hindu deities, not to mention our contemporary dandies of Siam, Burmah and Southern India. Once more like India, in the palmy days of the Brâhman power, no one had the right to receive an education or study religion except the young men of the privileged Inca caste. And, when the reigning Inca died, or, as it was termed, "was called home to the mansion of his father," a very large number of his attendants and his wives were made to die with him, during the ceremonies of his obsequies, just as we find in the **[308]** old annals of Râjasthân, and down to the but just abolished custom of Sati. Taking all this into consideration, the arch cannot remain satisfied with the brief remark of certain historians that:

> In this tradition we trace only another version of the story of the civilization Common to all primitive nations, and that imposture of a celestial relationship whereby designing rulers and cunning priests have sought to secure their ascendency among men.

No more is it an explanation to say that:

> Manco Capac is the almost exact counterpart of the Chinese Foh, the Hindu Buddha, the terrestrial Osiris of Egypt, the Quetzacoatl of Mexico, and Votan of Central America.

For all this is but too evident. What we want to learn is, how came these nations, so antipodal to each other as India, Egypt and America, to offer such extraordinary points of resemblance, not only in their general religious, political and social views, but sometimes in the minutest details. The task much-needed is to find out which one of them preceded the other; to explain how these peoples came to plant at the four corners of the earth nearly identical architecture and arts, unless there was a time when, as asserted by Plato and believed in by more than one modern archæologist, no ships were needed for such a transit, as the two worlds formed but one continent.

According to the most recent researches, there are five distinct styles of architecture in the Andes alone, of which the Temple of the Sun at Cuzco was the latest. And this one, perhaps, is the only structure of importance which, according to modern travellers, can be safely attributed to the Incas, whose imperial glories are believed to have been the last gleam of a civilization dating back for untold ages. Dr. E. R. Heath, of Kansas, thinks that

Long before Manco Capac the Andes had been the dwelling-place of races whose beginnings must have been coeval with the savages of Western Europe. The gigantic architecture points to the cyclopean family, the founders of the Temple of Babel and the Egyptian pyramids. The Grecian scroll found in man)' places is borrowed (?) from the Egyptians; the mode of burial and embalming their dead points to Egypt.

Further on, this learned traveller finds that the skulls taken from the burial-grounds, according to craniologists, represent three distinct races: the Chinchas, who occupied the western part of Peru from the Andes to the Pacific; the Aymaras, dwellers of the elevated plains of Peru and Bolivia, on the southern shore of Lake Titicaca; and the Huancas, who "occupied the plateau between the chains of the Andes, **[309]** north of Lake Titicaca to the ninth degree of south latitude.'' To confound the buildings of the epoch of the Incas in Peru, and of Montezuma and his Caciques, in Mexico, with the aboriginal monuments, is fatal to archæology. While Cholula, Uxmal, Quiche, Pachacamac and Chichen were all perfectly preserved and occupied at the time of the invasion of the Spanish *banditi*, there are hundreds of ruined cities and works which were in the same state of ruin even then; whose origin was as unknown to the conquered Incas and Caciques as it is to us; and which are undoubtedly the remains of unknown and now extinct peoples. The strange shapes of the heads and profiles of the human figures upon the monoliths of Copan are a warrant for the correctness of the hypothesis. The pronounced difference between the skulls of these races and the Indo-European skulls was at first attributed to mechanical means, used by the mothers for giving a peculiar conformation to the head of their children during infancy, as is often done by other tribes and peoples. But, as the same author tells us, the finding in

A mummy of a fœtus of seven or eight months having the same conformation of skull, has placed a doubt as to the certainty of this fact.

And besides hypothesis, we have scientific and unimpeachable proof of a civilization that must have existed in Peru ages ago. Were we to give the number of thousands of years that have probably elapsed since then, without first showing good reasons for the assumption, the reader might feel like holding his breath. So let us try.

The Peruvian *guano (huano)*, that precious fertilizer, composed of the excrement of sea-fowls, intermixed with their decaying bodies, eggs, remains of seal, and so on, which has accumulated upon the isles of the Pacific and the coast of South America, and its formation, are now well known. It was Humboldt who first discovered and drew the world's attention to it in 1804. And, while describing the deposits as covering the granite rocks of the Chincas and other islands to the depth of fifty or sixty feet, he states *that the accumulation of the preceding 300 years, since the conquest, had formed only a few lines in thickness.* How many thousands of years, then, it required to form this deposit sixty feet deep, is a matter of simple

calculation. In this connection we may now quote something of a discovery spoken of in the ‘‘Peruvian Antiquities.”[1]

[310] Buried sixty-two feet under the ground, on the Chinca islands, stone-idols and water-pots were found, while thirty-three and thirty-five feet below the surface were wooden idols. From *beneath the guano* on the Guanapi islands, just south of Truxillo, and Macabi just north, *mummies, birds and birds' eggs, gold and silver ornaments were taken.* On the Macabi the labourers found some large valuable golden vases, which they broke up and divided among themselves, even though offered weight for weight in gold coin, and thus relics of the greatest interest to the scientist have been lost for ever. He who can determine the centuries necessary to deposit thirty and sixty feet of *guano* on these islands, remembering that since the Conquest three hundred years ago, no appreciable increase in depth has been noted, can give you an idea of the antiquity of these relics.

If we confine ourselves to a strictly arithmetical calculation, then allowing twelve lines to an inch, and twelve inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 864,000 years ago! Leave an ample margin for errors, and give twelve lines to a century—say an inch to every 100 years—and we will yet have 72,000 years back a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings—equalled, and in some things certainly surpassed, our own.

Having well-defined ideas as to the periodicity of cycles, for the world as well as for nations, empires and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an innumerable number of times upon this planet. It may not be exact science, but it is both inductive and deductive logic, based upon theories far less hypothetical and more palpable than many another theory, held as strictly scientific. To express it in the words of Prof. T. E. Nipher, of St. Louis, “we are not the friends of theory but of truth,” and until truth is found, we welcome every new theory, however unpopular at first, for fear of rejecting in our ignorance the stone which may in time become the very corner-stone of the truth.

The errors of scientific men are well-nigh countless, not because they are men of science, but because they are *men*,

says the same scientist; and further quotes the noble words of Faraday:

Occasionally, and frequently the exercise of the judgment ought to end in *absolute reservation*. It may be very distasteful and a great fatigue to suspend a conclusion, but as we are not infallible, so we ought to he cautions. (*Experimental Researches*, 24th Series.)

It is doubtful whether, with the exception of a few of the most prominent ruins, a detailed account of the so-called American [311] antiquities ever was attempted. Yet, in order to bring out the more prominently a point of comparison, such a work would be absolutely necessary. If the history of religion and of mythology and—far more important—the origin, developing and final grouping of the human species are ever to be unravelled, we have to trust to archæological research rather than to the hypothetical deductions of philology. We must begin by massing together the concrete imagery of the early thought, more eloquent in its stationary form than the verbal expression of the same, the latter being but too liable, in its manifold interpretations, to be distorted in a thousand ways. This would afford us an easier and more trustworthy clue. Archæological Societies ought to have a whole cyclopædia of the world's remains, with a collation of the most important of the speculations as to each locality. For, however fantastic and wild some of these hypotheses may seem at first glance, yet each has a chance of proving useful at some time. It is often more beneficial to know what a thing is *not* than to know what *it is*, as Max Muller truly tells us.

It is not within the limits of an article in our paper that any such object could be achieved. Availing ourselves, though, of the reports of the Government surveyors, trustworthy travellers, men of science, and even our own limited experience, we will try in future issues

[1] A paper published by Dr. F. R. heath in the *Kansas City Review of Science and Industry*, November, 1878.

to give to our Hindu readers, who possibly may never have heard of these antiquities, a general idea of them. Our information is drawn from every reliable source; the survey of the Peruvian antiquities being mostly due to Dr. Heath's able paper, above mentioned.

II.

Evidently we Theosophists are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles, and, opposing the biblical chronology, lean towards those opinions which are secretly shared by so many, but publicly avowed by so few. We Europeans are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics— Indians especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the archaic Americans, or the latter from the prehistoric Aryans, is a question which no living man can decide. But that there must have been an intimate connection at some time between the old Aryans, the pre-historic inhabitants of America—whatever **[312]** might have been their name—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connection, it must have taken place at a time when the Atlantic did not yet divide the two hemispheres as it does now.

In his *Peruvian Antiquities*, Dr. Heath, of Kansas City—*rara avis* among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words:

> Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man's life would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, 70,000 years must have elapsed before they reached their present altitude.
>
> Who knows, then, but that Jules Verne's fanciful idea[1] regarding the lost continent Atlantis may be near the truth? Who can say that, where now the Atlantic Ocean is, a continent did not formerly exist, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, thus populating the two hemispheres? This would explain the similarity of their arch structures and races, and their differences, modified by and adapted to the character of their respective climates and countries. Thus would the llama and camel differ, although of the same species; thus the algoraba and espino trees; thus the Iroquois Indians of North America and the most ancient Arabs call the constellation of the "Great Bear" by the same name; thus various nations, cut off from all intercourse or knowledge of each other, divide the zodiac into twelve constellations, apply to them the same names, and the Northern Hindus apply the name Andes to their Himalayan mountains, as did the South Americans to their principal chain.[2]† Must we fall in the old rut, and suppose no other means of populating the Western Hemisphere except "by way of Behring's Strait"? Must we still locate a geographical Eden in the East, and suppose a land, equally adapted to man and as old geologically, must wait the aimless wanderings of the "lost tribes of Israel" to become populated?

Go where we may, to explore the antiquities of America—whether of Northern, Central, or Southern America—we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and **[313]** ancient structures of old India, of Egypt and even of some parts of Europe. Whoever has seen one of these mounds has seen all. Who ever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only be it said—we know still less of the age of the antiquities of America than even of those in the

---

[1] This "idea" is plainly expressed and asserted as a fact by Plato in his *Banquet*; and was taken up by Bacon in his *New Atlantis*.

[2] The name *America*," said I, in *Isis Unveiled* (vol. II. p. 591), three years ago, 'may one day he found closely related to *Meru*, the sacred mount in the centre of the *seven* continents." When first discovered, America was found to bear among some native tribes the name of *Atlanta*. In the states of Central America we find the name *Amerih*, signifying, like Meru, a great mountain. The origin of the *Kamas* Indians of America is also unknown.

Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia—near St. Louis (Missouri)—which measures 700 feet long by 800 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents, and the mound on the banks of Brush Creek, Ohio, so accurately described by Squier and Davis, one knows not whether to admire more the geometrical precision, prescribed by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolism they evidently sought to express. The Ohio mound represents a serpent, upwards of 1,000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail.

> The embankment constituting the effigy is upwards of five feet in height, by thirty feet at the centre of the body, slightly diminishing towards the tail.[1]

The neck is stretched out and its mouth wide open, holding within its jaws an oval figure.

> Formed by an embankment four feet in height, this oval is perfectly regular in outline, its transverse and conjugate diameters being 160 and eighty feet respectively,

say the surveyors. The whole represents the universal cosmological idea of the serpent and the egg. This is easy to surmise. But *how came* this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio and elsewhere, these squares, circles, octagons, and other geometrical figures, in which one recognizes so easily the prevailing idea of the Pythagorean sacred numerals, seem copied from *The Book of Numbers?* Apart from the complete silence as to their origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archæologists of America have generously assigned them 2,000 years. But by whom built, and whether their **[314]** authors migrated, or disappeared beneath victorious armies, or were swept out of existence by some direful epidemic, or a universal famine, are questions, "probably beyond the power of human investigation to answer," they say. The earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are *supposed* to have come from the North and *believed* to have entered Anahuac in the seventh century A.D. They are also credited with having constructed in Central America, where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it, then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not Yet furnish the keys to the hieroglyphics of Palenque and Copan, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? Even among the hieroglyphical systems of Mexico, there were some which the foreign interpreters were precluded. the possibility of studying. These were the so-called schemes of judicial astrology "given but not explained in Lord Kingsborough's published collection," and set down as purely figurative and symbolical, "intended only for the use of the priests and diviners and possessed of an esoteric significance." Many of the hieroglyphics on the monoliths of Palenque and Copan are of the same character. The "priests and diviners" were all killed off by the Catholic fanatics—the secret died with them.

Nearly all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal or truncated, but in all respects similar to the *teocallis* of Mexico, and to the *topes* of India. As the latter are attributed throughout this country to the work of the five Pândus of the Lunar Race, so the cyclopean monuments and

---

[1] *Smithsonian contributions to Knowledge,* vol. I.

monoliths on the shores of Lake Titicaca, in the republic of Bolivia, are ascribed to giants, the five exiled brothers ‘‘from beyond the mounts.’’ They worshipped the *moon as their progenitor* and lived before the time of the “Sons and Virgins of the *Sun*.” Here, the similarity of the Aryan with the South American tradition is again but too obvious, and the Solar and Lunar races—the Surya Vansha and the Chandra Vansha—reappear in America.

This Lake Titicaca, which occupies the centre of one of the most remarkable terrestrial basins on the whole globe, is:

[315] One hundred and sixty miles long and from fifty to eighty broad, and discharges through the valley of El Desaguadero, to the south-east into another lake, called. Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of waters of similar size in the world.

As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanaco.

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Incal period, much as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the traditions of the Incas maintain that the great law-giver and teacher of the Peruvians, Manco Capac—the Manu of South America—diffused his knowledge and influence from this centre, yet the statement is unsupported by facts. If the original seat of the Aymara, or “Inca” race was there, as claimed by some, how is it that neither the Incas, nor the Aymaras, who dwell on the shores of the lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells us of “giants” having built these immense structures in one night, we do not find the faintest clue. And we have every reason to doubt whether the Incas are of the Aymara race at all. The Incas claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet neither the Incas of the Spanish period could prove the one, nor the Aymaras the other. The language of the latter is quite distinct from the *Inichua*—the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars and stone idols, so elaborately carved, are “sculptured *in a style wholly different* from any other remains of art yet found in America.” D’Orbigny speaks of the ruins in the most enthusiastic manner. He says:

These monuments consist of a mound raised nearly 100 feet, surrounded with pillars—of temples from 600 to 1,200 feet in length, opening precisely towards the east, and adorned with colossal angular columns—of porticoes of a single stone, covered with reliefs of skilful execution, displaying symbolical representations of the Sun, and the condor, his messenger—of basaltic statues loaded with bas-reliefs, **[316]** in which the design of the carved head is half Egyptian—and lastly, of the interior of a palace formed of enormous blocks of rock, completely hewn, whose dimensions are often twenty-one feet in length, twelve in breadth, and six in thickness. In the temples and palaces, the portals are not inclined, as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses of which they are composed, surpass in beauty and grandeur all that were afterwards built by the sovereigns of Cuzco.

Like the rest of his fellow-explorers, M. D’Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the island of Coati, for instance, bear every feature in common with the ruins of Tiahuanaco ; so do the vast blocks of stone elaborately sculptured, some of which, according to the report of the surveyors in 1846, measure

Three feet in width by eighteen feet in length, and six feet in thickness;

while on some of the islands of the Lake Titicaca there are monuments of great extent;

But of true Peruvian type, believed to be the remains of temples destroyed by the Spaniards.

The famous sanctuary, with the human figure in it, belongs to the former. Its doorway, ten feet high, thirteen feet broad, with an opening six feet four inches by three feet two inches, is cut from a single stone.

Its east front has a cornice, in the centre of which is a human figure of strange form, *crowned with rays*, interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design. . . .

Were this temple in India, it would undoubtedly be attributed to Shiva; but it is at the Antipodes, where neither the foot of a Shaiva nor one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their *Nargal*, or chief sorcerer and serpent worshipper. The ruins standing on an eminence, which, from the water-marks around it, seems to have been formerly an island in Lake Titicaca, and:

The level of the lake now being 135 feet lower, and its shores twelve miles distant, this fact, in conjunction with others, warrants the belief that these remains antedate any others known in America.[1]

Hence, all these relics are unanimously ascribed to the same

Unknown and mysterious people who preceded the Peruvians, as the Tulhuatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most **[317]** ancient civilization of South America and of a people who have left the most gigantic monuments of their power and skill.

And these monuments are all either *Dracontias*—temples sacred to the Snake—or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copan. The former are some eight leagues from the city of Mexico on the plain of Otumla, and are considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of eleven acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1,400 feet square at the base, covers an area of forty-five acres!

It is interesting to hear what the earliest writers—time historians who saw them during the first conquest—say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area,

Surrounded In a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone figures *in the form of serpents*.

says one. Cortez shows that 500 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth, that ‘‘the horses of the Spaniards could not move over them without slipping,’’ writes Bernal Diaz. In connection with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their *horses*. As a horse was never seen before by this people in America, until the Europeans landed it on the coast, the natives, though excessively Brave,

were so awestruck at the sight of horses and the roar of the artillery,

that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

According to G6mara, the four walls of the enclosure of the temple corresponded with the cardinal points. In the centre of this gigantic area arose the great temple, an immense pyramidal structure of eight stages, faced with stone, 300 feet square at the base and 120 feet in height, truncated, with a level summit, upon which were situated two **[318]** towers, the shrines of the divinities to whom it was consecrated—Tezcatlipoca and Huitzlipochtli. It was

---

1 *New American Cyclopædia*, art. “Teotihuacan.”

here that the sacrifices were performed, and *the eternal fire maintained*. Clavigero tells us that, besides this great pyramid, there were forty other similar structures consecrated to various divinities. The one called *Tezcacalli*,

The House of the Shining Mirrors, sacred to *Tezcatlipoca*, the God of Light, the Soul of the World, the Vivifier, the Spiritual Sun.

The dwellings of priests, who, according to Zarate, amounted to 8,000, were near by, as well as the seminaries and the schools. Ponds and fountains, groves and gardens, in which flowers and sweet smelling herbs were cultivated for use in certain sacred rites and the decoration of altars, were in abundance; and, so large was the inner yard, that:

Eight thousand or 10,000 persons had sufficient room to dance in it upon their solemn festivities,

says Solis. Torquemada estimates the number of such temples in the Mexican empire at 40,000, but Clavigero, speaking of the majestic *Teocalli* (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unable to express his surprise. He exclaims:

What striking analogies exist between the monuments of the old continents and those of the Toltecs . . . who built these colossal structure, truncated pyramids, divided by layers, like the temple of Belus at Babylon ! Where did they take the model of these edifices?

The eminent naturalist might have also enquired whence the Mexicans got all their *Christian* virtues, being but poor pagans. The code of the Aztecs, says Prescott:

Evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations.

Some of these are very curious inasmuch as they show such a similaritv to some of the Gospel ethics. “He who looks too curiously on a woman, commits adultery with his eyes,’’ says one of them. ‘‘ Keep peace with all; hear injuries with humility; God, who sees, will avenge you,” declares another. Recognizing but one Supreme Power in Nature, they addressed it as the Deity

By whom see live, omnipresent, that knoweth all thoughts and giveth all gifts, without whom man is as nothing; invisible, incorporeal, of perfection and purity, under whose wings we find repose and a sure defence.

[319] And, in naming their children, says Lord Kingsborough:

They used a ceremony strongly resembling the Christian rite of baptism, the lips and bosom of the infant being sprinkled with water, and the Lord implored to *wash away the sin* that was given to it before the foundation of the world, *so that the child might be born anew*. Their laws were perfect; justice, contentment and peace reigned in the kingdom of these benighted heathens,

when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion, were sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. And he, who ever went to Mexico, knows what that means. The country is full of bloodthirsty Christian fanatics, thieves, rogues, drunkards, debauchees, murderers, and the greatest liars the world has ever produced! Peace and glory to your ashes, 0 Cortez and Torquemada! In this case at least, will you never he permitted to boast of tile enlightenment *your* Christianity has poured out on the poor, and once virtuous heathens!

III.

The ruins of Central America are no less imposing. Massively built, with walls of a great thickness, they are usually marked by broad stairways leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either made of stone or stuccoed, are covered with elaborately carved, symbolical figures; and the interior divided into corridors and dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones,

Constituting a pointed arch, corresponding in type with the earliest monuments of the Old World.

Within several chambers at Palenque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copan, a whole city—temples, houses and grand monoliths intricately carved—was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copan are unique, and no such style or even anything approaching it has been found anywhere else, except at Quirigua and in the islands of Lake Nicaragua. No one can decipher the weird hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of uncut stone,

[320] To Copan we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted,

says the *New American Cyclopædia*. At the period of the Spanish conquest Copan was already a forgotten ruin, concerning which only the vaguest traditions existed.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the depredatory hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquerors themselves, they found it on their arrival, a kind of fairy-tale castle. With its enormous circular stone wall completely encompassing the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveller.

Aqueducts opened within the sacred enclosure; and within it were gardens and walks among *shrubs and flowers of gold and silver*, made in imitation of the productions of nature. It was attended by 4,000 priests. The ground for 200 paces around the temple was considered holy, and no one was allowed to pass within this boundary but with naked feet.[1]

Besides this great temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty was the celebrated temple of Pachacamac. Still another great temple of the Sun is mentioned by Humboldt; and,

At the base of the hill of Cannar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock.

Roman tells us

That the temples of Peru were built upon high ground or the top of the hills, and were surrounded by three and four circular embankments of earth, one within the other.

Other remains seen by myself—especially mounds—are surrounded by two, three and four circles of stones. Near the town of Cayambe, on the very spot on which Ulloa saw and described an ancient Peruvian temple, "perfectly circular in form and open at the top," there are several such cromlechs. Quoting from an article in the *Madras Times* of 1876, Mr. J. H. Rivett-Carnac gives, in his Arch Notes, the following information upon some curious mounds in the neighborhood of Bangalore:[2]

[321] Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones around it, and is called by the natives "Pandavara Gudi" or the temple of the Pandus. This is supposed to be the first instance where the natives popularly imagine a structure of this kind to have been the temple of a bygone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stone round them.

In the thirty-fifth degree of latitude, the Arizona Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Alfred R. Calhoun, F.G.S., of the United States Army Survey Commission, is surrounded with the same symbolical wall of stones as is found in Stonehenge and elsewhere.

By far the most interesting and full account we have read for a long time of the Peruvian antiquities is that from the pen of Dr. Heath, of Kansas, already mentioned. Condensing the

---

[1] La Vega.

[2] "On Ancient Sculpturing on Rocks in Kumaon, India, similar to those found on Monoliths and Rocks in Europe." By J. H. Rivett-Carnac, Bengal Civil Service, C.I.E., F.S.A., M.R.A.S., F.G.S., etc.

general picture of the remains into the limited space of a few pages in a periodical,[1] he yet manages to present a masterly and vivid picture of the wealth of these remains. More than one speculator has grown rich in a few days through his desecrations of the "huacas." The remains of count less generations of unknown races who had slept there undisturbed— who knows for how many ages? — are now left by the sacrilegious treasure-hunter to crumble into dust under the tropical sun. Dr. Heath's conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions:

In the Jeguatepegue valley in Peru in 10° 24' S. latitude, four miles north of the port of Pacasmayo, is the Jeguatepegue river. Near it, beside the southern shore, is an elevated platform "one-fourth of a mile square and forty feet high, all of adobes, or sun-burnt bricks. A wall of fifty feet in width connects it with another," 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of rooms, ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds—temples to worship the sun, or fortresses, as they may be—have on the northerly side an incline for an entrance. Treasure-seekers have cut into this one about half-way, and it is said 150,000 dollars' worth of gold and silver ornaments were found.

Here many thousands of men were buried, and beside the skeletons were found in abundance ornaments of gold, silver, copper, coral beads, etc.

[322] On the north side of the river are the extensive ruins of a walled city, two miles wide by six long. . . Follow the river to the mountains. All along you pass ruin after ruin and huaca after huaca (burial places).

At Tolon there is another ruined city. Five miles further up the river

There is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphics; fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more than fifty feet with the same class of hieroglyphics—birds, fishes, snakes, cats, monkeys, men, sun, moon, and many odd and now unintelligible forms. The rock on which these are cut is a silicated sand stone, and many of the lines are an eighth of an inch deep. In one large stone there are three holes, twenty to thirty inches deep, six inches in diameter at the orifice and two at the apex . . .At Anchi, on the Rimac river, upon the face of a perpendicular wall 200 feet above the river-bed, there are two hieroglyphics, representing an imperfect *B* and a perfect *D*. In a crevice below them, near the river, were found buried 25,000 dollars' worth of gold and silver. When the Incas learned of the murder of their chief, what did they do with the gold they were bringing for his ransom ? Rumour says they buried it. . . May not these markings at Yonan tell something, since they are on the road and near to the Incal city?

The above was published in November, 1878; when in October, 1877, in *Isis Unveiled* (vol. I. p. 595), I gave a legend which, from circumstances too long to explain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Inca's ransom, a journal more satirical than polite classed it with the tales of Baron Münchausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock, which tradition points to as the tomb of the Incas. As the last rays of the setting Still strike the face of the rock one can see curious hieroglyphics inscribed upon it. These characters form one of the land-marks that show how to get at the immense treasures buried in subterranean corridors. The details are given in Isis, and I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work, and the statement may be less pooh—poohed now than it was then. Some miles beyond Vonan, on a ridge of a mountain 700 feet above the river, are the walls of another city. Six and twelve miles further are extensive walls and terraces seventy-eight miles from the coast "you zig-zag up the mountain side 7,000 feet, then descend 2,000" to arrive at Coxamolca, the city where, unto this day, stands the house in which Atahualpa, the unfortunate Inca, was held prisoner by the treacherous Pizarro. It is the house which the Inca "promised to fill with gold **[323]** as high as he could reach in exchange for his liberty" in 1532; he did fill it with 17,500,000 dollars' worth of gold, and so kept his promise. But Pizarro, the swineherd of Spain and the worthy acolyte of the priest Hernando de Lugues, murdered him, notwithstanding his pledge of honour. Three miles from this town

[1] See Kansas City Review of Science and Industry, November, 1878

There is a wall of unknown make, cemented; the cement is harder than stone itself. . . At Chepen there is a mountain with a wall twenty feet high, the summit being almost entirely artificial. Fifty miles south of Pacaomayo, between the seaport of Huanchaco and Truxillo, are the ruins of Chan-Chan, the capital city of the Chimoa kingdom. . . . The road from the port to the city crosses these ruins, entering by a causeway about four feet from the ground, and leading from one great mass of ruins to another; beneath tins is a tunnel.

Be they forts, castles, palaces, or burial mounds called "huacas," all bear the name "huaca." Hours of wandering on horseback among these ruins give only a confused idea of them, nor can any explorers there point out what were palaces and what were not. . . . The highest enclosures must have cost an immense amount of labour.

To give an idea of the wealth found in the country by the Spaniards we copy the following, taken from the records of the municipality in the city of Truxillo by Dr. Heath. It is a copy of the accounts that are found in the Book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the "Huaca of Toledo" by one man alone.

Firstly.—In Truxillo, Peru, on July 22nd, 1577, Don Gracia Gutierrez de Toledo presented himself at the royal treasury, to give into the royal chest a fifth. He brought a bar of gold 19 carats ley and weighing 2,400 Spanish dollars, of which the fifth being 708 dollars, together with 1½ per cent, to the chief assayer, were deposited in the royal box.

Secondly.—On December 12th he presented himself with five bars of gold, 15 and 19 carats ley, weighing 8,918 dollars.

Thirdly.—On January 7th, 1578, he came with his fifth of large bars and plates of gold, 115 in number, 15 to 20 carats 1ey, weighing 153280 dollars.

Fourthly—On March 8th he brought sixteen bars of gold, 14 to 21 carats ley, weighing 21,118 dollars.

Fifthly.—On April 5 he brought different ornaments of gold, being little belts of gold and patterns of corn-heads and other things, of 14 carats ley, weighing 6,272 dollars.

Sixthly.—On April 20th he brought three small bars of gold, 20 carats ley, weighing 4,170 dollars.

Seventhly.—On July 12th he came with forty.seven bars, 14 to 21 carats ley, weighing 77,312 dollars.

[324] *Eightly*.—On the same day he came back with another portion of gold and ornaments of corn-heads and pieces of effigies of animals, weighing 4,704 dollars.

The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives 4,450,784 silver dollars. Deducting the royal fifth 985,953.75 dollars—left 3,464,830.25 dollars as Toledo's portion! Even after this great haul, effigies of different animals of gold were found from time to time. Mantles also adorned with square pieces of gold, as well as robes made with feathers of divers colours, were dug up. There is a tradition that in the huaca of Toledo there were two treasures, known as the great and little fish. The smaller only has been found. Between Huacho and Supe, the latter being 120 miles north of Callao, near a point called Atahuangri, there are two enormous mounds resembling the Campana and San Mignel, of the Huatica valley, soon to be described. About five miles from Patavilea (south, and near Supe) is a place called Paramonga,'' or the fortress. The ruins of a fortress of great extent are here visible; the walls are of tempered clay, about six feet thick The principal building stood on an eminence, but the walls were continued to the foot of it, like regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles which probably served as outworks to defend the place. In this neighbourhood much treasure has been excavated, all of which must have been concealed by the pre-Historic Indians, as we have no evidence of the Incas ever having occupied this part of Peru after they had subdued it.

Not far from Ancon, on a circuit of six to eight miles,

On every side you see skulls, legs, arms and whole skeletons lying about in the sand. . . At Parmayo, fourteen miles further down north,

and on the sea—shore is another great burying-ground. Thousands of skeletons lie about, thrown out by the treasure-seekers. It has more than half a mile of cutting through it. . . . It extends up the face of the hill from the sea-shore to the height of about 8oo feet.

. . .Whence come these hundreds and thousands of peoples who are buried at Ancon ? Time and time again the archæologist finds himself face to face with such questions, to winch he can only shrug his shoulder and say with the natives—''Quien Sabe?''—who knows?

Dr. Hutchinson writes, under date of October 3oth, 1872, in the South Pacific *Times :*

I am come to the conclusion that Chancay is a great city of the dead, or has been an immense ossuary of Peru; for go where you will, on a mountain top or level plain, or by the sea-side, you meet at every turn skulls and bones of all descriptions.

In the Huatica valley, which is an extensive ruin, there are seventeen mounds, called huacas,'' although, remarks the writer, they present more the form of fortresses or castles than burying-grounds." A triple wall surrounded the city. These walls are often three yards 325] in thickness and from fifteen to twenty feet high. To the east of these is the enormous mound called Huaca of Pando . . and the great ruins of fortresses, which natives entitle Huaca of the Bell. *La Campana*, the Huacas of Pando, consisting of a series of large and small mounds, and extending over a stretch of ground incalculable without being measured, form a colossal accumulation. The ''Bell'' mound is 110 feet high. Towards Callao there is an oblong plateau (278 yards long and ninety-six across), having on the top eight gradations of declivity, each from one to two yards lower than its neighbour, and making a total in length and breadth of about 278 yards, according to the calculation of J. B. Steere, of Michigan, Professor of Natural History.

The square plateau first mentioned, at the base consists of two divisions. . . . each measuring a perfect square forty-seven to forty eight yards; the two joining form the square of ninety-six yards. Besides this, is another square of forty-seven to forty-eight yards. On the top, returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a fact for the curious. Was it by accident or design?. . .

The mound is a truncated pyramidal form, and is calculated to contain a mass of 14,641,820 cubit feet of material. . . . The "Fortress" is a huge structure, eighty feet high and 150 yards in measurement. Many large square rooms show their outlines on the top, but are filled with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself. . . . Two miles south we find another similar structure, more spacious and with a greater number of apartments. . . It is nearly 170 yards in length, and 168 in breadth, and ninety-eight feet high. The whole of these ruins• • • were enclosed by high walls of adobes—large mud bricks— some from one to two yards in thickness, length and breadth. The "huaca" of the "Bell" contains about 20,220,840 cubic feet of material, while that of "San Miguel" has 25,650,800. These two buildings, with their terraces, parapets and bastions, with a large number of rooms and squares, are now filled up with earth!

Near "Mira Flores" is Ocheran—the largest mound in the Huatica valley. It has ninety-five feet of elevation and a width of fifty-five yards on the summit, and a total length of 428 yards, or 1,284 feet, [326] *another multiple of twelve*. It is enclosed by a double wall, 8 yards in length by 700 across, thus enclosing 117 acres. Between Ocharas and the ocean are from fifteen to twenty masses of ruins like those already described.

The Inca temple of the Sun, like the temple of Cholula on the plains of Mexico, is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi-lunar shape that is beyond half a mile in extent. Its top measures about ten acres square. Many of the walls are washed over with red paint, and are as fresh and bright as when centuries ago it was first put on. . . . In the Canete valley, opposite the Chincha Guano Islands, are extensive ruins, described by Squier. From the hill called "Hill of Gold," copper and silver pins were taken like those used by ladies to pin their shawls; also tweezers the pulling out the hair of the eyebrows, eyelids and whiskers, as well as silver cups.

Dr. Heath observes:

The coast of Peru extends from Tumbey to the river Loa, a distance of 1,233 miles. Scattered over this whole extent there are thousands of ruins besides those just mentioned, while nearly every hill and spire of the mountains have upon them or about them some relic of the past; and in every ravine, from the coast to the central plateau, there are ruins of walls, cities, fortresses, burial-vaults and miles and miles of terraces and water-courses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown impenetrable forest, still you find them. In the mountains, however, where showers of rain and

snow with the terrific thunder and lightning are nearly constant a numher of months each year, the ruins are different. Of granite, porphyritic lime and silicated sandstone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformations, earthquakes, and the sacrilegious, destructive hand of the warrior and treasure-seeker. The masonry composing these walls, temples, houses, towers, fortresses, or sepulchers, is uncemented, held in place by the inches of the walls from the perpendicular, and adaptation of each stone to the Place destined for it, the stones having from six to many sides, each dressed and smoothed to fit another or others with such exactness that the blade of a small penknife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden or on the internal or external surfaces. These stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1,500 cubic feet solid contents, and if, in the *many, many millions* of stones you could find one that would fit in time place of another, it would he purely accidental. In "Triumph Street," in time city of Cuzco, in a part of the wall of the ancient house of the Virgins of the Sun, is a very large stone, known as "the stone of the twelve corners," since it is joined with those that surround it, by twelve faces, each having a different angle. Besides these twelve **[327]** faces it has its internal one, and no one knows how many it has on its back that is hidden in the masonry. In the wall in the centre of the Cuzco fortress there are stones thirteen feet high, fifteen feet long, and eight feet thick, and all have been quarried miles away. Near this city there is an oblong smooth boulder, eighteen feet in its longer axis and twelve feet in its lesser. On one side are large niches cut out, in which a man can stand, and, by swaying his body, can cause the stone to rock. These niches apparently were made solely for this purpose. One of the most wonderful and extensive of these works in stone is that called Ollantay-Tambo, a ruin situated thirty miles north of Cuzco, in a narrow ravine on the bank of the river Urubamba. It consists of a fortress constructed on the top of a sloping, craggy eminence. Extending from it to the plain below is a stony stairway. At the top of the stairway are six large slabs, twelve feet high, five feet wide and three feet thick, side by side, having between them and on top narrow strips of stone about six inches wide, frames, as it were, to the slabs, and all being of dressed stone. At the bottom of the hall, part of which was made by hand, and at the foot of the stairs, a stone wall ten feet wide and twelve feet high extends some distance into the plain. In it are many niches all facing the sooth.

The ruins in the islands in Lake Titicaca, where local history begins, have often been described.

At Tiahuanaco, a few miles south of the lake, there are stones in the form of columns, partly dressed, placed in line at certain distances from each other, and having an elevation above the ground of from eighteen to twenty feet. In this same line there is a monolithic doorway, now broken, ten feet high by thirteen wide. The space cut out for the door is seven feet four inches high by three feet two inches wide. The whole face of the stone above the door is engraved. Another, similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock; hence we infer they must have been brought from elsewhere.

At "Chavin de Huanta.'' a town in the province of Huari, there are some ruins worthy of note. The entrance to them is by an alley way, six feet wide and nine feet high, roofed over with sandstone partly dressed, of more than twelve feet in length. On each side there are rooms twelve feet wide, roofed over by large pieces of sandstone, one and a half feet thick and front six to nine feet wide. The walls of the rooms are six feet thick and have some loopholes in them, probably for ventilation. In the floor of thus passage there is a very narrow entrance to a subterranean passage that passes beneath the river to the other side. From this many huacas. stone drinking vessels, instruments of copper and silver, and a skeleton of an Indian sitting were taken. The greater part of these ruins were situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, twenty-four feet long, two feet wide by one and a half thick. Some of the granite stones are covered with hieroglyphics.

At Corralones, twenty-fonr miles front Arequipa, there are hieroglyphics engraved on masses of granite, which appear as if painted with chalk. There are figures of men, llamas, circles, parallelograms, letters like an *R* and an *O*, and even remains of a system of astronomy.

[328] At Huaytar, in the province of Castro Virreina, there is an edifice with the same engravings.

At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, four to five feet high and three feet wide, very straight, double-walled, of unfinished stone, flagged on top.

At Quelap, not far from Chochapayas, there have lately been examined some extensive works; a wall of dressed stone, 560 feet wide, 3,660 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 500 width, and the same elevation of 150 feet. There are niches over both walls three feet long, one and a half wide and thick, containing the remains of the ancient inhabitants, some naked, others enveloped in shawls of cotton of distinct colours and well embroidered.

Following the entrances of the second and highest wall, there are other sepulchres like small ovens, six feet high and twenty-four in circumference; in their base are flags, upon which some cadavers reposed. On the north side there is on the perpendicular rocky side of the mountain a brick wall, having small windows, 600 feet from the bottom. *No reason for this,* nor means of approach, can now be found. The skillful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone, make it

also probably of pre-Incal date. . . Estimating 500 ravines in the 1,200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine, which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high—enough to encircle this globe ten times. Surprising as these estimates may seem, I am fully convinced that all actual measurement would more than double them, for these ravines vary from thirty to 100 miles in length. While at San Mateo, a town in the valley of the river Rimac, where the mountains rise to a height of 1,500 or 2,000 feet above the river bed, I counted 200 tiers, none of which were less than four and many more than six miles long.

Dr. Heath then very pertinently enquires:

Who then were these people, cutting through sixty miles of granite; transplanting blocks of hard porphyry, of Baalbec dimensions, miles from the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people (said to be) ignorant of the use of wood, with the feeble llama their only beast of burden; who after having brought these stones fitted them into other stones with mosaic precision; terracing thousands of miles of mountain side; building lulls of adobes and earth, and huge cities; leaving works in clay, stone, copper, silver, gold and embroidery, many of which cannot he duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy, and the ant and bee industry?

Callao was submerged in 1746 and entirely destroyed. Lima was ruined in 1678; in 1746 only twenty houses out of 3,000 were left standing, while the ancient cities in the Huatica and Lurin valleys still remain in a comparatively good state of preservation. San Miguel de **[329]** Puiro, founded by Pizarro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Arequipo was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

IV.

To refer all these cyclopean constructions, then, to the days of the Incas, is, as we have shown before, yet more inconsistent, and seems even a greater fallacy than that too common one of attributing every rock-temple of India to Buddhist excavators. As many authorities show—Dr. Heath among the rest—Inca history only dates back to the eleventh century A.D., and the period, from that time to the Conquest, is utterly insufficient to account for such grandiose and innumerable works; nor do the Spanish historians know much of them. Nor again, must we forget that the temples of heathendom were odious to the narrow bigotry of the Roman Catholic fanatics of those days; and that, whenever the chance offered, they either converted them into Christian churches or razed them to the ground. Another strong objection to the idea lies in the fact that the Incas were destitute of a written language, and that these antique relics of bygone ages are covered with hieroglyphics.

It is granted that the temple of the Sun, at Cuzco, was of Incal make, but that is the latest of the five styles of architecture visible in the Andes, each probably representing an age of human progress.

The hieroglyphics of Peru and Central America have been, are, and will most probably remain for ever as dead a letter to our cryptographers as they were to the Incas. The latter like the barbarous ancient Chinese and Mexicans kept their records by means of a quipus (or knot in Peruvian)—a cord, several feet long, composed of different coloured threads, from which a multicoloured fringe was suspended; each colour denoting a sensible object, and knots serving as ciphers. Says Prescott:

The mysterious science of the quipus supplied the Peruvians with the means of communicating their ideas to one another, and of transmitting them to future generations. . . .

Each locality, however, had its own method of interpreting these elaborate records, hence a quipus was only intelligible in the place where it was kept. Dr. Heath writes:

Many quipus have been taken from the graves, in an excellent state of preservation in colour and texture, but the lips that alone could pronounce the verbal key have **[330]** for ever ceased their function, and the relic-seeker has failed to note the exact spot where each was found, so that the records, which could tell so much we want to know, will remain sealed till all is revealed at the last day. . .

—if anything at all is revealed then. But what is certainly as good as a revelation *now*, while our brains are in function, and our mind is acutely alive to some preeminently suggestive facts, is the incessant discoveries of archæology, ethnology and other sciences. It is the

almost irrepressible conviction that man having existed upon earth millions of years—for all we know—the theory of cycles is the only plausible theory to solve the great problems of humanity, the rise and fall of numberless nations and races, and the ethnological differences among the latter. This difference—which, though as marked as the one between a handsome and intellectual European and a Digger Indian, yet makes the ignorant shudder and raise a great outcry at the thought of destroying the imaginary "great gulf between man and brute creation ''—might thus be well accounted for. The Digger Indian, then, in company with many other savage, though to him superior, nations, which are evidently dying out to afford room to men and races of a superior kind, would have to be regarded in the same light as so many dying-out species of animals—and no more. Who can tell but that the forefathers of this flat-headed savage—forefathers who may have lived and prospered amidst the highest civilization before the glacial period—were in arts and sciences far beyond those of the present civilization, though, it may be, in quite another direction? That man has lived in America, at least 50,000 years ago, is now proved scientifically and remains a fact beyond doubt or cavil. In a lecture delivered at Manchester, in June last, by Mr. H. A. Allbutt, Honorary Fellow of the Royal Anthropological Society, the lecturer stated the following:

> Near New Orleans, in one part of the modern delta, in excavating for gas works, a series of beds, almost wholly made up of vegetable matter, were dug through. In the excavation, at a depth of sixteen feet from the upper surface, and beneath four buried forests, one on the top of the other, the labourers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed all antiquity of some 50,000 years.

The irresistible cycle in the course of time brought down the descendants of the contemporaries of the late inhabitant of this skeleton, and intellectually as well as physically they have degenerated, as the present elephant has degenerated from his proud and monstrous forefather, the antediluvian *Sivatherium*, whose fossil remains are still **[331]** found in the Himalayas, or, as the lizard has from the plesiosaurus. Why should man be the only species upon earth which has never changed in form since the first day of his appearance upon this planet? The fancied superiority of every generation of mankind over the preceding one is not yet so well established as to make it impossible for us to learn some day that, as in everything else, the theory is a two-sided question—incessant progress on the one side, and an as irresistible decadence on the other, of the cycle.

> Even as regards knowledge and power, the advance, which some claim as a characteristic feature of humanity, is effected by exceptional individuals who arise in certain races under favourable circumstances only, and is quite compatible with long intervals of immobility, and *even of decline,*[1]

says a modern man of science. This point is corroborated by what we see in the modern degenerate descendants of the great and powerful races of ancient America—the Peruvians and the Mexicans.

> How changed! How fallen from their greatness must have been the Incas, when a little band of 160 men could penetrate, uninjured, to their mountain homes, murder their worshipped kings and thousands of their warriors, and carry away their riches, and that, too, in a country where a few men with stones could resist an army successfully! Who could recognize in the present Inichua and Aymara Indians their noble ancestry?

Thus writes Dr. Heath, and his conviction that America was once united with Europe, Asia, Africa and Australia, seems as firm as our own. There must exist geological and physical cycles as well as intellectual and spiritual; globes and planets, as well as races and nations, are born to grow, progress, decline and—die. Great nations split, scatter into small tribes, lose all remembrance of their integrity, gradually fall into their primitive state and—disappear, one after the other, from the face of the earth. So do great continents. Ceylon must have formed, once upon a time, part of the Indian continent. So, to all appearance, was Spain once joined to Africa, the narrow channel between Gibraltar and the latter continent having

---

[1] *Journal of Science* for February, art. "The Alleged Distinction between Man and Brute.''

been once upon a time dry land. Gibraltar is full of large apes of the same kind as those which are found in great numbers on the opposite side of the African coast, whereas nowhere in Spain is either a monkey or ape to be found at any place whatever. And the caves of Gibraltar are also full of gigantic human bones, supporting the theory that they belong to an antediluvian race of men. The same Dr. Heath mentions the town **[332]** of Eten in 10° S. latitude of America, in which the inhabitants of an unknown tribe of men speak a monosyllabic language that imported Chinese labourers understood from the first day of their arrival. They have their own laws, customs and dress, neither holding nor permitting communication with the outside world. No one can tell whence they came or when; whether it was before or after the Spanish Conquest. They are a living mystery to all who chance to visit them.

With such facts before us to puzzle exact science herself, and show our entire ignorance of the past, verily, we recognize no right of any man on earth— in geography or ethnology, in exact or abstract sciences—to tell his neighbour, "So far shalt thou go, and no further!"

But recognizing our debt of gratitude to Dr. Heath of Kansas, whose able and interesting paper has furnished us with such a number of facts and suggested such possibilities, we can do no better than quote his concluding reflections:

Thirteen thousand years ago, *Vega* or *alfa lyræ* was the north polar star; since then how many changes has she seen in our planet! How many nations and races spring into life, rise to their zenith of splendour, and then decay; and when we shall have been gone thirteen thousand years, and once more she resumes her post at the north, completing a "Platonic or Great Year," think you that those who shall fill our places on the earth at that time will be more conversant with our history than we are of those that have passed? Verily might we exclaim, in terms almost psalmistic, "Great God, Creator and Director of the Universe, what is man that Thou art mindful of him!''

Amen! ought to be the response of such as yet believe in a God who is "the Creator and Director of the Universe."

WHICH FIRST—THE EGG OR THE BIRD?

[333] I beg to present my warmest thanks to Mr. William Simpson, F.R.G.S., the distinguished artist and antiquary, who last year extended his researches to Peshawur valley and elsewhere, and thereby so enriched the Lahore Museum, for kindly presenting me with a copy of his very valuable paper, "Buddhist Architecture: Jellalabad," enriched with seven illustrations. Our thanks are none the less due to Mr. Simpson, that in one point, and a very important one too, it is impossible for either our Society or myself, to agree with his conclusions. The feature of Mr. Simpson's interesting and learned paper is, to quote the words of Mr. James Fergusson, F.R.G.S., Past Vice-President, that every "form of art was imported into India, and *nothing ever came out of it*" (the italics are mine). Mr. Simpson builds his hasty conclusions upon the fact that most of the capitals of the pillars and pilasters in the ruins of the valley of the Kabul river, are Corinthian, and "the bases and mouldings generally are such as are most unmistakably derived from the far west," and finally that a "number of bell-shaped capitals, surmounted by double animals which look like a reminiscence of the pillars of Persepolis," are also found in the caves of Karli, and other caves of India, as well as in the valley of Peshawur.

I will not limit my protest in this case to merely pointing to the words of Mr. Fergusson, who cautiously remarks that "the similarity is, however, so remote that it is hardly sufficient to sustain Mr. Simpson's assertion that every form of art was imported into India, and nothing ever came out of it." But I will humbly suggest that in a country like India, whose past history is a total blank, every attempt to decide the age of the monuments, or whether their style was original or borrowed, is now pretty much as open a question as it was a

century ago. A new discovery may any day annihilate the theory of the day [334] before. Lack of space forbids me to enter upon the discussion more elaborately. Therefore, I will permit myself only to say that Mr. Simpson's present "assertion" remains as hypothetical as before. Otherwise, we would have to decide *à priori*, whether India or Greece borrowed from the other in other important cases now pending. Besides "Corinthian pillars" and "double animals," once so dear to the Persepolitans, we have, here, the solar race of the Hari-Kula (Sun family) whose deeds must have been a copy of, or the model for, the labours and very name of the Grecian Sun-God Hercules. No less is it a matter for the consideration of philologists and archæologists which of the two—the Egyptian Sphinx, called by them Harimukh, or Har-M-Kho (the Sun in his resting-place) or the lofty Himalaya peak, also called Harimukh (the mouth of the Sun) in the range to the north of Cashmir, owes its name to the other.

THE PRALAYA OF MODERN SCIENCE

[Vol. II. No. I, October, 1880.]

[335] IF Science is right, then the future of our Solar System—hence of what we call the universe—offers but little of hope or consolation for our descendants. Two of her votaries, Messrs. Thompson and Klausius, have simultaneously reached the conclusive opinion that the universe is doomed at some future, and not very remote period, to destruction. Such is also the theory of several other astronomers, one and all describing the gradual cooling off and the final dissolution of our planet in terms nearly identical with those used by the greatest Hindu and even some of the Greek sages. One might almost think he were reading over again Manu, Kanâda, Kapila and others. The following are some of the newest theories of our Western pandits.

All the ponderable masses which must have separated themselves at the evolution or first appearance upon the earth from the primeval mass of matter, will reunite themselves again into one gigantic and boundless heavenly body, every visible movement in this mass will be arrested, and alone the molecular motion will remain, which will equally spread throughout this ponderous body under the form of heat,

say our scientists. Kanâda, the atomist, the old Hindu sage, said as much. He remarks:

In creation two atoms begin to be agitated, till at length they become separated from their former union and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose.

Lohschmidt, the Austrian professor of mathematics and astronomy and the English astronomer, Proctor, treating of the same subject, have both arrived at another and different view of the cause from which will come the future dissolution of the world. They attribute it to the gradual and slow cooling of the sun, which must result in the final extinction of this planet some day. All the planets will then, following [336] the law of gravitation, tumble in upon the inanimate cold luminary, and coalesce with it into one huge body. If this thing should happen, says the German *savant*, and such a period begins, then it is impossible that it should last for ever, for such a state would not be one of absolute equilibrium. During a wonderful period of time, the sun, gradually hardening, will go on absorbing the radiant heat from the universal space, and concentrating it around itself.

But let us listen to Professor Tay upon this question. According to his opinion, the total cooling off of our planet will bring with it this unavoidable death. Animal and vegetable life which will have, previous to that event, shifted its quarters from the northern and already frozen regions to the equator, will then finally and for ever disappear from the surface of the globe, without leaving behind any trace of its existence. The earth will be wrapped in dense cold and darkness; the now ceaseless atmospheric motion will have changed into complete rest and silence; the last clouds will have poured upon the earth their last rain; the course of

the streams and rivers bereaved of their vivifier and motor—the sun—will be arrested, and the seas frozen into a mass. Our globe will have no other light than the occasional glimmering of the shooting stars, which will not yet have ceased to penetrate into and become inflamed in our atmosphere. Perhaps, too, the sun under the influence of the cataclysm of the solar mass, will yet exhibit for a time some signs of vitality, and heat and light will reenter it for a short space of time; but the reaction will not fail to reassert itself, for the sun, powerless and dying, will again become extinct, and this time for ever. Such a change was remarked and actually took place in the now extinct constellations of the Swan, the Crown, and the Ophiucus in the first period of their cooling. And the same fate will reach all the other planets, which, meanwhile, obeying the law of inertia, will go on revolving around the extinct sun. . . Further on the learned astronomer depicts the last year of the expiring globe in the very words of a Hindu philosopher describing the Pralaya:

Cold and death blow from the northern pole, and spread along the entire face of the earth, nine-tenths of which have already expired. Life, hardly perceptible, is all concentrated at her heart—the equator—in the few remaining regions which are yet inhabited, and where reigns a complete confusion of tongues and nationalities. The surviving representatives of the human race are soon joined by the largest specimens of animals which are also driven there by the intense cold. One object, one aspiration, huddles together all this varied mass of beings—the struggle for life. Groups of animals without distinction of kinds crowd together **[337]** into one herd in the hope of finding some heat in the rapidly freezing bodies; snakes threaten no more with their poisonous fangs, nor lions and tigers with their sharp claws; all that each of them begs for is life—nothing but life, life to the last minute! At last comes that last day, and the pale and expiring rays of the sun illuminate the following gloomy scene: the frozen bodies of the last of the human family, dead from cold and lack of air, on the shores of a likewise rapidly freezing motionless sea.

The words may not be precisely those of the learned professor, for they are utilized from notes taken in a foreign language, but the ideas are literally his. The picture is indeed gloomy, but the ideas, based upon scientific mathematical deductions, are not new, and we have read in a Hindu author of the pre-Christian era a description of the same catastrophe as given by Manu in a language far superior to this one. The general reader is invited to compare, and the Hindu reader to see in this one more corroboration of the great wisdom and knowledge of his forefathers, who anticipated the modern researches in almost every thing.

Strange noises are heard proceeding from every point. . . . These are the precursors of the Night of Brahmâ. Dusk rises at the horizon and the sun passes away. . . Gradually light pales, heat diminishes, uninhabitable spots multiply on the earth, the air becomes more and more rarefied, the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom, and plants die. . . . Life and motion lose their force; planets can hardly gravitate in space; they are extinguished one by one. Surya flickers and goes out; matter falls into dissolution, and Brahmâ (the creative force) merges back into Dyaus, the unrevealed, and his task being accomphshed he falls asleep. . .

Night for the universe has come! (By VÂMADEVA.)

THE YOGA PHILOSOPHY[1]

[Vol. II. Nos. 2, 4 and 7, November,1880, and January and April, 1881.]

[Yoga, or human hibernation, being only prolonged sleep, it is interesting to notice that there are instances on record of individuals sleeping for weeks, months, nay, even for years.]

We have ourself known a Russian lady—Mme. Kashereninoff—whose sister, then an unmarried lady about twenty-seven, slept regularly for six weeks at a time. After that period she would awake, weak but not very exhausted, and ask for some milk, her habitual food. At the end of a fortnight, sometimes three weeks, she would begin to show the mistakable signs of somnolence, and at the end of a month fall into her trance again. Thus it lasted for seven

[1] The paragraphs in small type within square brackets are summarized from an article in *The Theosophist* to which H. P. B. attached notes. We insert them to render the comments intelligible.

years, she being considered by the populace a great saint. It was in 1841. What became of her after that we are unable to say.

[Yoga has been differently defined by different authorities. Some have defined it as mental abstraction some have defined it as silent prayer; some have defined it as the Union of the inspired to the expired air; some have defined it as the union of mind to soul. But by Yoga, I understand the art of suspending the respiration and circulation. Yoga is chiefly divided into Râja Yoga and Hatha Yoga.]

Here the author falls into an unmistakable error He confounds the Râja with the Hatha Yogins, whereas the former have nothing to do with the physical training of the Hatha nor with any other of the innumerable sects who have now adopted the name and emblems of Yogins. Wilson, in his *Essays on the Religions of the Hindus*, falls into the same confusion, and knows very little, if anything at all of the true Râja Yogins, who have no more to do with Shiva than with Vishnu, or any other deity. Alone, the most learned among the Shankara's Dandins of Northern India, especially those who are settled in Râjputâna, would be able—if they were willing—to give some correct notions about the **[339]** Râja Yogins; for these men, who have adopted the philosophical tenets of Shankara's Vedânta are, moreover, profoundly versed in the doctrines of the Tantras—termed devilish by those who either do not understand them or reject their tenets with some preconceived object. If in speaking of the Dandins we have used above the phrase beginning with the conjunction "if," it is because we happen to know how carefully the secrets of the real Yogins—nay even their existence itself—are denied within this fraternity. It is comparatively but lately that the usual excuse adopted by them, in support of which they bring their strongest authorities, who affirm that the Yoga state is unattainable in the present or Kali age, has been set afloat by them. "From the unsteadiness of the senses, the prevalence of sin in the Kali, and the shortness of life, how can exaltation by Yoga be obtained?" enquires Kâshikhanda. But this declaration can be refuted in two words and with their own weapons.

The duration of the present Kali Yuga is 432,000 years, of which 4,979 have already expired. It is at the very beginning of Kali Yuga that Krishna and Arjuna were born. It is since Vishnu's eighth incarnation that the country had all its *historical* Yogins, for as to the prehistoric ones, or those claimed as such, we do not find ourselves entitled to force them upon public notice. Are we then to understand that none of these numerous saints, philosophers and ascetics from Krishna down to the late Vishnu Brahmachari Bawa of Bombay had ever reached the "exaltation by Yoga"? To repeat this assertion is simply suicidal to their own interests.

It is not that among the Hatha Yogins—men who at times had reached through a physical and well-organized system of training the highest powers as "wonder workers"—there has never been a man worthy of being considered as a true Yogin. What we say is simply this: the Râja Yogin trains but his mental and intellectual powers, leaving the physical alone and making but little of the exercise of phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real Yogin boasting of being one, or willing to exhibit such powers—though *he does acquire them as well as the one practising Hath Yoga, but through another and far more intellectual system.* Generally they deny these powers point-blank, for reasons but too well grounded. The former need not even belong to any apparent order of ascetics, and are oftener known as private individuals than members of a religious fraternity, nor need they necessarily be Hindus. Kabir, who was one of them, fulminates against most of the later sects **[340]** of mendicants who occasionally become warriors when not simply brigands, and sketches them with a masterly hand:

I never beheld, such a Yogin , O brother! who, forgetting his doctrine, roves about in negligence. He follows professedly the faith of Mahadeva and calls himself an eminent teacher: the scene of his abstraction is the fair or the market. Maya. is the mistress of the false saint. When did Dattatreya demolish a dwelling When did Sukhadeva collect an armed host? When did Nârada mount a matchlock? When did Vyâsadeva blow a trumpet? etc.

Therefore, whenever the author—Dr. Paul—speaks of Râja Yoga, the Hatha simply is to be understood.

[Minute directions then follow for the practising of postures, the repetition of Mantras; and Yamyasana and Pranayama, or the inspiration and suspension of the breath.]

All the above are, as we said before, the practices of Hatha Yoga, and conducive but to the production of physical phenomena affording very rarely flashes of real clairvoyance, unless it be a kind of feverish state of artificial ecstasy. If we publish them, it is merely for the great value we set upon this information as liable to afford a glimpse of truth to sceptics, by showing them that even in the case of the Hatha Yogins, the cause for the production of the phenomena as well as the results obtained can be all explained scientifically; and that therefore there is no need to either reject the phenomena *a priori* and without investigation or to attribute them to any but natural, though occult powers, more or less latent in every man and woman.

[Dr. Paul next describes the eight varieties. Kumbhaka, which Yogins practise with a view to study the nature of the Soul. Khechari Mudra. is the lengthening the tongue by splitting and then "milking" it until it is long enough to be turned back into the gullet, and, with its point, to press the epiglottis and so close the rima glottidis, which confines the inspired air within the system, the lungs and intestines being completely filled. By this practice he becomes insensible to every thing that is external. ''Without it," says Dr. Paul, "*he can never be absorbed into God.*"]

As the science and study of Yoga Philosophy pertains to Buddhist, Lamaic and other religions supposed to be atheistical, i.e., rejecting belief in a personal deity, and as a Vedântin would by no means use such an expression, we must understand the term "absorption into God" in the sense of union with the Universal Soul, or Parama-Purusha—the primal or One Spirit.

[Directions are then given for the practice of Mulabandha, a process by which youth is said to be restored to an old man.]

[341] This posture will hardly have the desired effect unless its philosophy is well understood and it is practised from youth. The appearance of old age, when the skin has wrinkled and the tissues have relaxed, can be restored but temporarily, and with the help of Mâyâ. The Mulabandha is simply a process to throw oneself into sleep (thus gaining the regular hours of sleep).

[Ujjayi Kumbhaka. Assume the posture called Sukhasana, render the two nostrils free by the first Kumbhaka, inspire through both nostrils, fill the stomach and throat with the inspired air, and then expire slowly through the left nostril. He that practises this Kumbhaka cures all diseases dependent upon deficient inhalation of oxygen.

And if anyone feels inclined to sneer at the novel remedy employed by the Yogins to cure "coryza," "worms" and other diseases—which is only a certain mode of inhalation—his attention is invited to the fact that these *illiterate* and *superstitious* ascetics seem to have only anticipated the discoveries of modern science. One of the latest is reported in the last number of the *New York Medical Record* (Sept.,1888), under the title of "A New and Curious Plan for Deadening Pain." The experiments were made by Dr Bonwill, a well-known physician of Philadelphia, in 1872, and have been since successfully applied as an an We quote it from the Dubuque *Daily Telegraph :*

In 1875 Dr. A. Hewson made a favourable report of his experience with it to the International Medical Congress, and at a recent meeting of the Philadelphia County Medical Society several papers were read on the subject, and much discussion followed. *In using the method, the operator merely requests the patient to breathe rapidly, making about one hundred respirations per minute, ending in rapid puffing expirations.* At the end of from two to five minutes an entire or partial absence of pain results for half a minute or more, and during that time teeth may be drawn or incisions made. The patient may be in any position, but that recommended is lying on the side, and it is generally best to throw a handkerchief over the face to prevent distraction of the patient's attention. When the rapid breathing is first begun the patient may feel some exhilaration , following this comes a sensation of fulness in the head or dizziness. The face is at first flushed and afterwards pale or even bluish, the heart beats rather feebly and fast, but the sense of touch is not affected, nor is consciousness lost. The effect is produced more readily in females than in males, and in middle—aged more easily than in the old; children can hardly be made to breathe properly. It is denied that there is any possible danger. Several minor operations,

other than dental ones, have been successfully made by this method, and it is claimed that in dentistry, surgery and obstetrics it may supplant the common anæsthetics. Dr. Hewson's explanation is that rapid breathing diminishes the oxygenation of the blood, and that the resultant excess of carbonic acid temporarily poisons the nerve centres. Dr. Bonwill gives several explanations, one **[342]** being the specific effect of carbonic acid, another the diversion of will-force produced by rapid voluntary muscular action, and, third, the damming up of the blood in the brain, due to the excessive amount of air passing into the lungs. The Record is not satisfied with the theories, but considers it well proved that pain may be deadened by the method, which it commends to the profession for the experimental determination of its precise value.

And if it be well proved that about one hundred respirations per minute ending in rapid puffing expirations can successfully deaden pain, then why should not a varied mode of inhaling oxygen be productive of other and still more extraordinary results, yet unknown to Science, but awaiting her future discoveries?

[After speaking at some length concerning Samâdhi and of the various branches of Raja Yoga, Dr. Paul's remarks call forth the following note.]

This system, evolved by long ages of practice until it was brought to bear the above-described results, was not practised in India alone in the days of antiquity The greatest philosophers of all countries sought to acquire these powers, and, certainly, behind the external ridiculous postures of the Yogins of to-day, lies concealed the profound wisdom of the archaic ages, one that included among other things a perfect knowledge of what are now termed physiology and psychology. Ammonius Saccas, Porphyry, Proclus and others practised it in Egypt; and Greece and Rome did not hesitate at all in their time of philosophical glory to follow suit. Pythagoras speaks of the celestial music of the spheres that one hears in hours of ecstasy, Zeno finds a wise man who, having conquered all passions, feels happiness and emotion but in the midst of torture. Plato advocates the man of meditation and likens his powers to those of the divinity and we see the Christian ascetics themselves through a mere life of contemplation and self-torture acquire powers of levitation or æthrobacy, which, though attributed to the miraculous intervention of a personal God, are nevertheless real and time result of physiological changes in the human body Says Patanjali:

> The Yogin will hear celestial sounds, the songs and conversations of celestial choirs. He will have the perception of their touch in their passage through the air,

which, translated into more sober language, means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the Unseen Universe.

> The Yogin is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own.

[343] The "path of the senses"; our physical senses, supposed to originate in the astral body, the ethereal counterpart of man, or the jivâtma, which dies with the body; the senses are here meant in their spiritual sense—volition of the higher principle in man. The true Râja Yogin is a stoic; and Kapila, who deals but with the latter—utterly rejecting the claim of the Hatha Yogins to converse during Samâdhi with the *Infinite Ishvara*—describes their state in the following words:

> To a Yogin in whose mind all things are identified as spirit, what is infatuation? What is grief? He sees all things as one; he is destitute of affections; he neither rejoices in good nor is offended with evil. . . A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust he who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of all sensible objects; he flatters none, he honours none, he is not worshipped, he worships none; whether he practises and follows the customs of his fellow-men or not this is his character.

And a selfish and a disgustingly misanthropical one this character would be were it that for which the True Adept was striving. But it must not be understood *literally*, and we shall have

something more to say upon the subject in the following article, which will conclude Dr. Paul's essay on yoga Philosophy.

[One of the practices followed by the Hatha Yogin is called Dhauti. This is the act of swallowing a bandage of linen moistened with water, measuring three inches in breadth and fifteen cubits in length. This is rather a difficult process. But very few fakirs can practise it.]

And a happy thing it is that the process is so difficult, as we do not know of anything half so disgusting. No *true* Râja Yogin will ever condescend to practise it. Besides, as every physician can easily tell, the process, if repeated, becomes a very dangerous one for the experimenter. There are other "processes" still more hideous, and as use less for psychological purposes.

[Nor does his hair grow during the time he remains buried.]

In reference to the arrest of the growth of the hair, some adepts in the secret science claim to know more than this. They prove their ability to completely suspend the functions of life each night during the hours intended for sleep. Life then is, so to say, held in total abeyance. The wear and tear of the inner as well as the outer **[344]** organism being thus artificially arrested, and there being no possibility of waste, these men accumulate as much vital energy for use in their waking state as they would have lost in sleep, during which state, if natural, the process of energy and expense of force is still mechanically going on in the human body. In the induced state described, as in that of a deep swoon, the brain no more dreams than if it were dead. One century, if passed, would appear no longer than one second, for all perception of time is lost for him who is subjected to it. Nor do the hairs or nails grow under such circumstances, though they do for a certain time in a body actually dead, which proves, if anything can, that the atoms and tissues of the physical body are held under conditions quite different from those of the state we call death. For, to use a physiological paradox, life in a dead animal organism is even more intensely active than it ever is in a living one, which, as we see, does not hold good in the case under notice. Though the average sceptic may regard this statement as sheer nonsense those who have experienced this in themselves know it as an undoubted fact.

Two certain fakirs from Nepaul once agreed to try the experiment. One of them, previous to attempting the hibernation, underwent all the ceremonies of preparation as described by Dr. Paul, and took all the necessary precautions; the other simply threw himself by a process known to himself and others into that temporary state of complete paralysis which imposes no limits of time, may last months as well as hours, and which is known in certain Tibetan lamaseries as .

The result was that while the hair, beard and nails of the former had grown at the end of six weeks, though feebly Yet perceptibly, the cells of the latter had remained as closed and inactive as if he had been transformed for that lapse of time into a marble statue. Not having personally seen either of these men, or the experiment, we can vouch only in a general way for the possibility of the phenomenon, not for the details of this peculiar case, though we would as soon doubt our existence as the truthfulness of those from whom we have the story. We only hope that among the sceptical and materialistic who may scoff, we may not find either people who nevertheless accept with a firm and pious conviction the story of the resurrection of the half decayed Lazarus amid other like miracles, or yet those who while ready to crush a Theosophist for his beliefs, would never dare to scoff at those of a Christian.

[345] [A Yogin acquires an increase of specific gravity by swallowing great draughts of the air, and compressing the same within the system.]

This is what, three years ago, in describing the phenomenon in *Isis Unveiled* we called "interpolarization." (See vol. i. op. cit., pp.23 and 24.)

[On the powers resulting from Prâpti, it is said . .]

As a deaf and dumb person learns to understand the exact meaning of what is said simply from the motion of the lips and face of the speaker, and without understanding any language

phonetically, other and extra senses can be developed in the soul as well as in the physical mind of a mute, a sixth and equally phenomenal sense is developed as the result of practice, which supplies for him the lack of the other two.

Magnetic and mesmeric aura, or "fluid," can be generated and intensified in every man to an almost miraculous extent, unless he be by nature utterly passive.

We have known of such a faculty (divining the thoughts of others) to exist in individuals who were far from being adepts or Yogins, and had never heard of the latter It can be easily developed by intense will, perseverance and practice, especially in persons who are born with natural analytical powers, intuitive perception, and a certain aptness for observation and penetration. These may, if they only preserve perfect purity, develop the faculty of divining people's thoughts to a degree which seems almost supernatural. Some very clever but quite uneducated detectives in London and Paris, develop it in themselves to an almost faultless perfection. It can also be helped by mathematical study and practice. If then such is found to be the case with simple individuals, why not in men who have devoted to it a whole life, helped on by a study of the accumulated experience of many a generation of mystics and under the tuition of real adepts?

The dual soul is no fancy and may be one day explained in scientific language, when the psycho-physiological faculties of man shall be better studied, when the possibility of many a now-doubted phenomenon is discovered, and when truth will no longer be sacrificed to conceit, vanity and routine. Our physical senses have nothing to do with the spiritual or psychological faculties. The latter begin their action where the former stop, owing to that Chinese wall about the soul empire, called matter.

[Concerning the power called Vashitva, it is observed . . .]

[346] Perhaps the Hobilgans and the Shaberons of Tibet might have something to tell us if they chose. The great secret which enwraps the mystery of the reincarnations of their great Dalay-Lamas, their supreme Hobilgans, and others who as well as the former are supposed, a few days after their enlightened souls have laid aside their mortal clothing, to reincarnate themselves in young, and, previously to that, very weak bodies of children, has never yet been told. These children, who are invariably on the point of death when designated to have their bodies become the tabernacles of the souls of deceased Buddhas, recover immediately after the ceremony, and, barring accident, live long years, exhibiting trait for trait the same peculiarities of temper, characteristics and predilections as the dead man's. Vashitva is also said to be the power of taming living creatures and of making them obedient to one's own wishes and orders.

[Pythagoras who visited India, is said to have tamed by the influence of his will or word a furious bear, prevented an ox from eating beans, and stopped an eagle in its flight.]

These are mesmeric feats and it is only by (in)exact scientists that mesmerism is denied in our days. It is largely treated of in Isis, and the power of Pythagoras is explained in vol. i. p. 283, et seq.

[Ishatwa or divine power. When the passions are restrained from their desires, the mind becomes tranquil and the soul is awakened.]

In which case it means that the soul, being liberated from the yoke of the body through certain practices, discipline and purity of life, during the lifetime of the latter, acquires powers identical with its primitive element, the universal soul. It has overpowered its material custodian; the terrestrial gross appetites and passions of the latter, from being its despotic masters, have become its slaves, hence the soul has become free henceforth to exercise its transcendental powers, untrammelled by any fetters.

[With regard to restoring the dead to life.]

Life once extinct can never be recalled, but another life and another soul can sometimes reanimate the abandoned frame, if we may believe learned men who were never known to utter an untruth.

Wherever the word "soul" has occurred in the course of the above comments, the reader must bear in mind that we do not use it in the sense of an immortal principle in man, but in that of the group of personal qualities which are but a congeries of material particles whose term of survival beyond the physical, or material, personality is for a longer or shorter period, proportionately with the grossness or refinement of the individual. Various correspondents have asked whether the Siddhis of Yoga call only be acquired by the rude training of Hatha Yoga; and *The Journal of Science* (London) assuming that they cannot, launched out in the violent expressions which were recently quoted in these pages. But the fact is that there is another, an unobjectionable and rational process, the particulars of which cannot be given to tile idle enquirer, and which must not even be touched upon at the latter end of a commentary like the present one. The subject may be reverted to at a more favourable time.

A YEAR OF THEOSOPHY

[Vol. II. No. 4, January,1881.]

[348] THE dial of time marks off another of the world's hours......

And as the old year passes into eternity, like a rain-drop falling into the ocean, its vacant place on the calendar is occupied by a successor which, if one may credit the ancient prophetic warnings of Mother Shipton and other seers, is to bring woe and disaster to some portions of the world. Let it go with its joys and triumphs, its badness and bitterness, if it but leave behind for our instruction the memory of our experience and the lesson of our mistakes. Wise is he who lets "the dead past bury its dead," and turns with courage to meet the fresher duties of the New Year; only the weak and foolish bemoan the irrevocable. It will be well to take a brief retrospect of those incidents of the year 1880 (A.D.) which possess an interest for members of the Theosophical Society. The more so since, in consequence of the absence from Bombay of the President and Corresponding Secretary, the anniversary day of the Society was not publicly celebrated.

It will not be necessary to enter minutely into those details of administration which, however important in themselves as links, weak or strong, in the general chain of progress, and however they may have taxed the patience, nerves, or other resources of the chief officers, do not at all interest the public. It is not so much explanation as *results* that are demanded, and these in our case abound. Even our worst enemy would he forced to admit, were he to look closely into our transactions, that the Society is immeasurably stronger morally, numerically, and as regards a capacity for future usefulness, than it was a year ago. Its name has become most widely known; its fellow ship has been enriched by the accession of some very distinguished men; it has planted new branch societies in India, Ceylon and else where; applications are now pending for the organization of still other branches, in California, India, Australia and elsewhere; its Magazine **[349]** has successfully entered the second volume; its local issues with the government of India have been finally and creditably settled; a mischievous attempt by a handful of malcontents at Bombay to disrupt it has miserably failed.[1] It has made official alliances with the Sanskrit Samâj of Benares, that is to say, with the most distinguished body of orthodox Sanskrit pandits in the world, with the other Sabhâ of which Pandit Râma Misra Shâstri is manager, and with the Hindu Sabhâ, of Cochin State; while, at the same time, strengthening its fraternal relations with the Arya Samâjes of the Punjab and North-Western Provinces. Besides all this, we can point with joy

[1] Secret letters by former members denouncing its founders, sent to Parisian and other Theosophists, and pretending that the Bombay Society was virtually extinct (its best members having resigned), were sent hack to us with new protestations of friendship and loyalty and expressions of scorn for the conspirators.—[Ed. Theos.]

and pride to the results of the late mission to Ceylon, where, within the space of fifty-seven days, seven branch societies of Buddhist laymen, one Ecclesiastical Council of Buddhist priests, and one scientific society were organized, and some hundreds of new fellows were added to our list.

All this work could not be accomplished without great labour, mental anxiety and physical discomfort. If to this be added the burden of a correspondence with many different countries, and the time required for making two journeys to Northern India and one to Ceylon, our friends at a distance will see that whatever other blame may properly attach to the founders, who have never claimed infallibility of any sort, that of laziness is assuredly not to be cast in their teeth. Nor, when they learn that the work done since leaving America, the travelling expenses and the fitting and maintenance of the Head quarters' establishment have cost some Rs. 20,000, while the cash receipts of the treasurer (exclusive of those from Ceylon, Rs. 2,440, which sum is set aside as a special fund to be used in the interests of Buddhism) have been only *one thousand two hundred and forty rupees*, all told, including one donation of Rs.200 from the universally respected Mâhârani Svarnamayi, and another of Rs. 20 from a well-wisher in Bengal, will those who direct the Society's affairs be regarded by them as making money out of their offices? And these figures. which may most readily be verified, are our only answer to the calumnies which have maliciously been circulated by some who did not and others who did know the truth.

The trip to Ceylon occupied twenty-seven days in all, the second one to Northern India 125 days. Thus the founders have been absent **[350]** from Bombay on duty twenty-nine weeks out of the fifty-two; their travels extending through twenty-five degrees of latitude, from Lahore at the extreme north of India to Matara, the southernmost point of ancient Lanka. Each of the Indian Presidencies has contributed a quota of new members; and at the former capital of the late lion hearted Runjeet Singh, a branch was recently organized by Sikhs and Punjabis under the title of the "Punjab Theosophical Society." During the twelvemonth, President Olcott delivered seventy-nine lectures and addresses, a majority of which were interpreted in the Hindi, Urdu, Guzerati and Singhalese languages.

Many misconceptions prevail as to the nature and objects of the Theosophical Society. Some—Sir Richard Temple in the number— fancy it is a religious sect; many believe it is composed of atheists; a third party are convinced that its sole object is the study of occult science and the initiation of green hands into the Sacred Mysteries. If we have had one we certainly have had a hundred intimations from strangers that they were ready to join at once if they could be sure that they would shortly be endowed with Siddhis, or the power to work occult phenomena. The beginning of a new year is a suitable time to make one more attempt—we wish it could be the last—to set these errors right. So, then, let us again say: (1) The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and distinctly and emphatically *is not a sect* nor ever was one. It admits worthy people of any religion to membership on condition of mutual tolerance and mutual help to discover truth. The founders have never consented to be taken as religious leaders, they repudiate any such idea, and they have not taken and will not take disciples. (2) The Society is not composed of atheists, nor is it any more conducted in the interest of atheism than in that of deism or polytheism. It has members of almost every religion, and is on equally friendly terms with each and all. (Not a majority, nor even a respectable minority numerically speaking, of its fellows are students of occult science or ever expect to become adepts. All who care for the information have been told what sacrifices are necessary in order to gain the higher knowledge, and few are in a position to make one tenth of them. He who joins our Society gains no Siddhis by that act, nor is there any certainty that he will even see any phenomena, let alone meet with an adept. Some have enjoyed both these opportunities, and so the possibility of the phenomena and the **[351]**

existence of Siddhis do not rest upon our unverified assertions. Those who have seen things have perhaps been allowed to do so on account of some personal merit detected by those who showed them the Siddhis, or for other reasons known to themselves and over which we have no control.

For thousands of years these things have, whether rightly or wrongly, been guarded as sacred mysteries, and Asiatics at least need not be reminded that often even after months or years of the most faithful and assiduous personal service, the disciples of a Yogi have not been shown "miracles" or endowed with powers. What folly, therefore, to imagine that by entering any society one might make a short cut to adeptship! The weary traveller along a strange road is grateful even to find a guide-post that shows him his way to his place of destination. Our Society, if it does naught else, performs this kindly office for the searcher after truth. And it is much.

Before closing, one word must be said in correction of an unfortunate impression that has got abroad. Because our pamphlet of rules mentions a relationship between our Society and certain proficients in Occult Science, or "Mahâtmâs," many persons fancy that these great men are personally engaged in the practical direction of its affairs; and that in such a case, being primarily responsible for the several mistakes that have occurred in the admission of unworthy members and in other matters, they can neither be so wise, so prudent, nor so far-seeing as is claimed for them. It is also imagined that the President and Corresponding Secretary (especially the latter) are, if not actually Yogis and Mahâtmâs themselves, at least persons of ascetic habits, who assume superior moral excellence. Neither of these suppositions is correct, and both are positively absurd. The administration of the Society is, unless in exceptionally important crises, left to the recognized officials, and they are wholly responsible for all the errors that are made. Many may doubtless have been made, and our management may be very faulty, but the wonder is that no more have occurred, if the multiplicity of duties necessarily imposed upon the two chief officers and the world-wide range of activity be taken into account. Colonel Olcott and Madame Blavatsky do not pretend to asceticism, nor would it be possible for them to practise it while in the thick of the struggle to win a permanent foothold for the Society in the face of every possible obstacle that a selfish, sensuality-loving world puts in the way. What either of them has heretofore been, or either **[352]** or both may in the future become, is quite a different affair. At present they only claim to be trying honestly and earnestly, so far as their natural infirmities of character permit, to enforce by example and precept the ideas which are embodied in' the purposes and rules of the Theosophical Society. Once or twice ill-wishers have publicly taunted us with not having given practical proofs of our alleged affection for India. Our final vindication must be left to posterity, which always renders that justice that the present too often denies. But even now— if we may judge by the tone of our correspondence, as well as by the enthusiasm which has everywhere greeted us in the course of our journeyings—a palpably good effect has been produced by our appeals to the educated Indian public. The moral regeneration of India and the revival of her ancient spiritual glories *must be exclusively the work of her own sons*. All we can do is to apply the match to the train, to fan the smouldering embers into a genial warmth, and this we are trying to do. One step in the right direction, it will doubtless be conceded, is the alliance effected with the Benares pandits.

"A WORD WITH OUR FRIENDS"

[II. No. 4 (Supplement), January, 1881.]

[353] THAT cause must be weak and desperate, indeed, that has to resort to the arts of the slanderer to prop it up and injure its victims. And it is truly lamentable to see people adopting

these tactics against the Theosophical Society and its founders. Soon after we reached India we were obliged to begin legal proceedings against a missionary organ, to compel its editor to apologize for some base slanders he had indulged in; and readers of *The Theosophist* are aware of the conduct of the Christian party in Ceylon, and their utter discomfiture at Panadure. However great our efforts to avoid any conflict with them, some strange fatality seems to be for ever urging these good people to adopt questionable measures to hasten their own ultimate ruin. Our Society has been their favourite mark. The most recent shot was fired at Benares by a well-known convert to the Christian faith, who, unable to lay hold upon anything disreputable in our Indian career, did his best to injure us in a certain important direction by sneeringly suggesting to a very high personage that Colonel Olcott was a man of no position in his own country, and had doubtless come to India as an adventurer, to make money out of the people. Happily his venom was poured into unsympathetic ears. Yet, as he is a man of a certain influence, and others of our friends have also been similarly approached by him and other enemies of ours, such calumnies as these cannot be well over looked. We are quite aware that a document of such a nature as the present, if launched on the public without a word of explanation, would give rise to criticism, and perhaps be thought in bad taste, unless very serious amid important reasons can be shown for its appearance. Such reasons unquestionably exist, even were no account to be taken of the malicious plot of our Benares opponent. When, in addition to this, we reflect that ever since we landed in this country, impelled by motives, sincere and honest—though, perhaps, as we now find it ourselves, too enthusiastic, too unusual in foreigners to be readily believed in by natives without some more substantial proof than our simple word— **[354]** we have been surrounded by more enemies and opponents than by friends and sympathizers; and that we two are strangers to rulers as well as the ruled, we believe that no available proof should be with held that will show that, at least, we are honest and peaceful people, if not actually that which we know ourselves to be—most sincere friends of India and her sons. Our personal honour, as well as the honour of the whole Society, is at stake at the present moment. "Tell me what your friends are and I will tell you what you are," is a wise saying. A man at Colonel Olcott's time of life is not likely to so change in character as to abandon his country, where he has such an honourable past and where his income was so large as it was, to come to India and turn "adventurer." Therefore, we have concluded, with Colonel Olcott's permission, to give the following details. They are but a few out of many now lying before us, that show his honourable, efficient and faithful career, both as a member of the Bar, a private gentleman, and a public official, from the year 1853 down to the very moment of his departure from the United States for India. As Colonel Olcott is not a man to sound his own praises, the writer, his colleague, may state that his name has been widely known in America for nearly thirty years as a promoter of various public reforms. It was he who founded (in 1856) the first scientific agricultural school there upon the Swiss model; it was he again who aided in introducing a new crop now universally cultivated; addressed three state legislatures upon the subject by invitation; wrote three works upon agriculture, of which one passed through seven editions, and was introduced into the school libraries; was offered by Government a botanical mission to Caffraria, and, later, the Chief Commissionership of Agriculture, and was offered by M. Evangelides, of Greece, the Professorship of Agriculture in the University of Athens. He was at one time Agricultural Editor of Horace Greeley's great journal, *The Tribune*, and also American Correspondent of *The Mark Lane Express*. For his public services in connection with agricultural reform he was voted two medals of honour by the National (U. S.) Agricultural Society, and a silver goblet by the American Institute.

The breaking out of the fearful civil war in America called every man to serve his country. Colonel Olcott after passing through four battles and one siege (the capture of Fort Macon), and after recovering **[355]** from a severe illness contracted in the field, was offered by the late

Secretary of War the highly honourable and responsible appointment of Special Commissioner of the War Department; and two years later, was, at the request of the late Secretary of the Navy, ordered on special duty in connection with that branch of the service, additional to his regular duties in the War Department. His services were most conspicuous, as his papers—which include a complimentary report to the U.S. Senate, by the Secretary of the Navy—prove.

At the close of the war the national army of one million men was quietly disbanded, and was reabsorbed back into the nation as though nothing had happened. Colonel Olcott resumed his profession, and was shortly invited to take the secretaryship and practical direction of the National Insurance Convention—a conference or league of the officials of the various state governments for the purpose of codifying and simplifying the laws affecting insurance companies. Accepting, he was thus for two years or more in the closest contact with, and the trusted adviser of some of the leading state public functionaries of the Union ; and a statute drafted by him, in connection with another well-known legal gentleman (Mr. Abbott) was passed by ten state legislatures and became law. What his public services were in this connection, and how he was thanked and honoured for them, may readily be seen by consulting the two large volumes of the Convention's ''Transactions,'' which are in the Library of the Theosophical Society, at Bombay.

This brings us down to the year 1872. In 1876 he was deputed by His Honour the Mayor of New York City to collect a public subscription in aid of a charitable object. In 1877 he was one of an International Committee chosen by the Italian residents of New York to erect a monument to Mazzini, in Central Park. The same year he was Honorary Secretary of a National Committee — one member of which was the just elected President of the United States, General Garfield — formed to secure a worthy representation of American arts and industries at the Paris "Exposition Universelle," of 1878. In the following year he left New York for India, and just before sailing received from the President and Secretary of State a diplomatic pass port, such as is only issued to the most eminent American citizens, and circular autograph letters recommending him to the particular favour of all U.S. Ministers and Consuls, as a gentleman who had been requested to promote in every practicable and proper way the **[356]** mutual commercial relations of the United States and India. And now if the enemies of the Theosophical Society can produce an "adventurer" with such a record and such testimonials of integrity and capacity, by all means let them name their man.

(Signed) H. P. BLAVATSKY.

QUESTIONS ANSWERED ABOUT YOGA VIDYÂ

[Vol. II. No. 5, February, 1881.]

[357] A HINDU gentleman of the Madras Presidency propounds a number of questions about Occult Science which we answer in these columns, as the information is often demanded of us and we can reach all at once in this way.

Q.—Do you or Colonel Olcott undertake to teach this wonderful Vidyâ to anyone who may be anxious to learn it?

A.—No; the correspondent is referred to our January number for remarks upon this point.

Q.—Would you like to give proofs of the existence of occult powers in man to anyone who may be sceptically inclined, or who may desire to have his faith strengthened, as you have given to Mr. and Mrs. —— and the editor of *The Amrita Bazar Patrika*?

A—We would "like" that everyone should have such proofs who needs them, but, as the world is rather full of people—some twenty- four crores being in India alone—the thing is impracticable. Still such proofs have always been found by those who sought them in earnest,

from the beginning of time until now. We found them—in India. But then we spared neither time nor trouble in journeying round the world.

Q.—Can you give such proofs to one like myself, who is at a great distance; or must I come to Bombay?

A.—Answered above. We would not undertake to do this thing, even if we could, for we would be run down with thousands of curiosity-seekers, and our life become a burden.

Q.—Can a married man acquire the Vidyâ?

A.—No, not while a Grihasta. You know the invariable rule was that a boy was placed at a tender age under his Guru for this training; **[358]** he stopped with him until he was twenty—five to thirty; then lived as a married man fifteen to twenty years; finally retired to the forest to resume his spiritual studies. The use of liquors, of beef, and certain other meats and certain vegetables, and the relations of marriage, prevent spiritual development.

Q.—Does God reveal himself by inspiration to a Yogi?

A.—Every man has his own ideas about "God." So far as we have learned, the Yogi discovers his God in his inner self, his Atmâ. When he reaches that point he is inspired—by the union of himself with the Universal, Divine Principle—Parabrahman. With a personal God—a God who thinks, plots, rewards, punishes and repents are not acquainted. Nor do we think any Yogi ever saw such a one—unless it be true, as a missionary affirmed the other day, at the close of Colonel Olcott's lecture at Lahore, that Moses, who had murdered a man in Egypt, and the adulterous murderer (David), were Yogis!

Q.—If any Adept has power to do anything he likes, as Colonel Olcott said in his lecture at Simla,[1] can he make me, who am hungering and thirsting after the Vidyâ, a thorough Adept like himself?

A.—Colonel Olcott is no Adept and never boasted of being one. Does our friend suppose any Adept ever became such without making himself one, without breaking through every impediment through sheer force of will and soul-power? Such adeptship would be a mere farce. "An Adept becomes, he is not made," was the motto of the ancient Rosicrucians.

Q.—How is it that in the presence of such clear proof the most civilized nations still continue to be sceptical?

A.—The peoples referred to are Christian, and although Jesus declared that all who believed in him should have the power to do all manner of wonders (see Mark, xxvi. 17, 18), like a Hindu Yogi's, Christendom has been waiting in vain some eighteen centuries to see them. And now, having become total disbelievers in the possibility of such Siddhis, they must come to India to get their proofs, if they care for them at all.

Q.—Why does Colonel Olcott fix the year 1848 as the time from which occult phenomena have occurred?

A .—Our friend should read more carefully, and not put us to the trouble to answer questions that are quite useless. What Colonel Olcott did say was that modern Spiritualism dates from 1848. **[359]**

Q.—Are there any such mediums in India as William Eddy, in whose presence materialized forms can be seen?

A.—We do not know, but suspect there are. We heard of a case at Calcutta where a dead girl revisited her parents' house in broad day light, and sat and conversed with her mother on various occasions. Mediumship can be easily developed anywhere, but we think it a dangerous thing and decline to give instructions for its development. Those who think otherwise can find what they want in any current number of the London *Spiritualist*, *The*

[1] Colonel Olcott said nothing of the kind.

Medium and Daybreak the Melbourne *Harbinger of Light*, the *American Banner of Light*, or any other respectable Spiritualistic organ.

Q.—How do these mediums get their powers; by a course of training, or as the result of an accident of their constitution?

A.—Mediums are mainly so from birth; theirs is a peculiar psycho physiological constitution. But some of the most noted mediums of our times have been made so by sitting in circles. There is in many persons a latent mediumistic faculty, which can be developed by effort and the right conditions. The same remark applies to adeptship. We all have the latent germs of adeptship in us, but in the case of some individuals it is infinitely easier to bring them into activity than in others.

Q.—Colonel Olcott repudiates the idea of spirit agency as necessary to account for the production of phenomena, yet I have read that a certain scientist sent spirits to visit the planets and report what they saw there.

A—Perhaps reference is made to Professor William Denton, the American geologist, author of that interesting work, The Soul of Things. His explorations were made through psychometry, his wife—a very intellectual lady though a great sceptic as to spirits—being the psychometer. Our correspondent should read the book.

Q.—What becomes of the spirits of the departed?

A—There is but one "Spirit"—Parabrahman, or by whatever other name one chooses to call the Eternal Principle. The "souls" of the departed pass through many other stages of existence after leaving this earth-body, just as they were in many others anterior to their birth as men and women here. The exact truth about this mystery is known only to the highest Adepts; but it may be said even by the lowest of the neophytes that each of us controls his future rebirths, making each next succeeding one better or worse according to his present efforts and deserts. **[360]**

Q.—Is asceticism necessary for Yoga?

A—Yoga exacts certain conditions which will be found described at p. 47 of our December number. One of these conditions is seclusion in a place where the Yogi is free from all impurities—whether physical or moral. In short, he must get away from the immoral atmosphere of the world. If anyone has by such study gained powers, he cannot remain long in the world without losing the greater part of his powers— and that the higher and nobler part. So that, if any such person is seen for many consecutive years labouring in public, and neither for money nor fame, it should be known that he is sacrificing himself for the good of his fellow-men. Some day such men seem to suddenly die, and their supposed remains are disposed of; but yet they may not be dead. "Appearances are deceitful," the proverb says.

THE MISSING LINK

[Vol. II. No. 5, February, 1881.]

[361] A GOOD many of the Western papers are terribly excited over a bit of news just arrived in Europe from Saigon. The most radical and freethinking of them crow over the fact—as well they may in the interest of truth—as though the thickest, and hitherto most impenetrable of the veils covering Mother Nature's doings had been removed for ever, and anthropology had no more secrets to learn. The excitement is due to a little monster, a seven-year-old boy, now on exhibition at Saigon. The child is a native of Cambodia, quite robust and healthy, yet exhibiting in his anatomy the most precious and rare of physical endowments—a real tail, ten inches long and one and a half thick at its root!

This original little sample of humanity—unique, we believe, of his kind—is now made out by the disciples of Darwin and Hæckel to be the *bona (bony?) fide* missing link. Let us

suppose, for argument's sake, that the evolutionists (whose colours we certainly wear) are right in their hypothesis, and that the cherished theory of having baboons for our ancestors turns out true. Will *every* difficulty in our way be then removed? By no means: for then more than ever shall we have to try to solve the hitherto insoluble problem, which comes first, the man or the ape? It will be the Aristotelean egg and chicken problem of creation over again. We can never know the truth until some streak of good chance shall enable science to witness at different periods and under various climates either women giving birth to apes, graced with a caudal appendage, or female orang-outangs becoming mothers of tail less, and, moreover, semi-human children, endowed with a capacity for speech at least as great as that of a moderately clever parrot or mina.

Science is but a broken reed for us in this respect, for science is just as perplexed, if not more so, than the rest of us common mortals. So little is it able to enlighten us upon the mystery, that the men of most **[362]** learning are those who confuse us the most in some respects. As in regard to the heliocentric system, which, after it had been left an undisputed fact for more than three centuries, found in the later part of our own a most serious opponent in Dr. Shroepfer, Professor of Astronomy at the University of Berlin, so the Darwinian theory of the evolution of man from an anthropoid, has among its learned opponents one, who, though an evolutionist himself, is eager to oppose Darwin, and seeks to establish a school of his own.

This new "perfectionist" is a professor in the Hungarian town of Fünfkirchen, who is delivering just now a series of lectures through out Germany. ''Man,'' says he, ''whose origin must be placed in the Silurian mud, whence he began evoluting from a frog, must necessarily some day reëvolute into the same animal." So far, well and good. But the explanations going to prove this hypothesis, which Professor Charles Deezy accepts as a perfectly established fact, are rather too vague to enable us to build anything like an impregnable theory upon them. He tells us:

In time primitive days of the first period of evolution there lived a huge, frog. like, mammalian animal, inhabiting the seas, but which, being of the amphibious kind, lived likewise on land, breathing in the air as easily as it did in water, its chief habitat, though, was in the salt sea-water. This frog-like creature is now what we call—man (!) and his marine origin is proved by the fact that. *he cannot live without salt*.

There are other signs about man, almost as impressive as the above, by which this origin can be established, if we may believe this new prophet of science. For instance:

A well-defined remnant of fins, to be seen between his thumbs and fingers, as also his insurmountable tendency towards the element of water;

a tendency, we remark *passim*, more noticeable in the Hindu than the Highlander!

No less does the Hungarian scientist set himself against Darwin's theory of man descending from the ape. According to his new teaching,

It is not the anthropoid which begot man, but the latter who is the progenitor of the monkey. The ape is merely a man returned once more to its primitive, savage state.

Our Professor's views as to geology and the ultimate destruction of our globe, coupled with his notions regarding the future state of man kind, are no less original, and are the very sweetest fruit of his Tree of **[363]** Scientific Knowledge. Provoking though they do general hilarity, they are nevertheless given out by the "learned" lecturer in quite a serious spirit, and his works are placed among the text-hooks for colleges. If we have to credit his statement, then we must believe that "the moon is slowly but surely approaching the earth." The result of such an indiscretion on the part of our fair Diana is to be most *certainly* the following:

The sea waves will some day immerse our globe and gradually submerge all the continents. Then man, unable to live any longer on dry land, will have but to return to his primitive form, *i.e.*, be will rebecome an aquatic animal—a man-frog.

And the life—insurance companies will have to shut up shop and become bankrupts—he might have added. Daring speculators are advised to take their precautions in advance.

Having permitted ourselves this bit of irreverence about science—those, rather, who abuse their connection with it—we may as well give here some of the more acceptable theories respecting the missing link. These are by no means so scarce as bigots would like to make us believe, Schweinfurth and other great African travellers vouchsafe for the truth of these assertions and believe they have found races which may, after all, be the missing links—between man and ape. Such are the Akkas of Africa; those whom Herodotus calls the Pigmies (ii. 32) and the account of whom—notwithstanding it came from the very pen of the father of history—was until very recently believed to he erroneous and they themselves myths of a fabled nation. But, since the public has had the most trustworthy narratives of European travelers, we have learned to know better, and no one any longer thinks that Herodotus has confounded in his account men and the cynocephaloid apes of Africa.

We have but to read the description of the orang-outang and of the chimpanzee to find that these animals—all but the hairy surface—answer in nearly every respect to these Akkas. They are said to have large cylindrical heads on a thin neck, and a body about four feet high; very long arms, perfectly disproportionate, as they reach far lower than their knees; a chest narrow at the shoulders and widening tremendously toward the stomach, which is always enormous; knees thick, and hands of an extraordinary beauty of design (a characteristic of monkeys' hands, which, with the exception of their short thumbs, have wonderfully neat and slender fingers tapering to the ends, and always prettily shaped finger nails). The Akkas' walk is vacillating, **[364]** which is due to the abnormal size of their stomach, as in the chimpanzee and the orang-outang. Their cranium is large, profoundly depressed at the root of the nose, and surmounted by a contracting forehead sloping directly backward; a projecting mouth with very thin lips, and a beardless chin—or rather no chin at all. The hair on their heads does not grow, and though less noisy than the orang-outang they are enormously so when compared with other men. On account of the long grass which often grows twice their own size in the regions they inhabit, they are said to jump like so man grasshoppers, to make enormous strides, and to have all the outward motions of big anthropoids.

Some scientists think—this time with pretty good reason—that the Akkas, more even than the Matimbas, of which d'Escayrac de Lauture gives such interesting accounts, the Kimosas and the Bushmen, of austral Africa, are all remnants of the *missing link.*

HYPNOTISM

[Vol. II. No.5 , February,1881.]

[365] THE views of medical men in regard to hypnotism or seif-mesmerization have been greatly strengthened of late. This is evident from the report by Dr. Grishhorn, of St. Petersburg, at the latest meeting of the Society of the St. Petersburg Physicians, on November 18th (Dec. 1st), a report which is full of interest. Until recently, the phenomena of hypnotism have been only accepted under a quasi protest, while mesmerism and clairvoyance were regarded and denounced by the best authorities in science as pure charlatanism. The greatest physicians remained sceptical as to the reality of the phenomena, until one after the other came to learn better; and these were those, of course, who had the patience to devote some time and labour to personal experiment in this direction. Still many have thus acquired the profound conviction that there exists in man a faculty—mysterious and yet unexplained—which causes him under a certain degree of self- concentration to become as rigid as a statue and lose more or less his consciousness. That once in such a nervous state, at times his spiritual and mental faculties will seem paralyzed, and the mechanical action of the body alone remain; while at others it will be quite the contrary; his physical senses becoming

benumbed, his mental and spiritual faculties will acquire a most wonderful degree of acuteness.

Last summer Dr. Grishhorn made, with Professor Berger, a series of hypnotic experiments and observations in the Breslau Hospital for Nervous Diseases. One of the first patients experimented upon was a young girl of about twenty, who suffered acutely from rheumatic pain. Professor Berger, applying to the tip of her nose a small hammer used for auscultations, directed her to concentrate all her attention upon the spot touched. Hardly a few minutes had elapsed, when, to his utmost astonishment, the girl became quite rigid. A bronze statue could not be more motionless and stiff. Then Dr. Grishhorn tried every kind of **[366]** experiment in order to ascertain that the girl did not play a part. A lighted candle was closely approached to her eyes, and it was found that the pupil did not contract; the eyes remaining opened and glassy, as if the person had been dead. He then passed a long needle through her lip and moved it in every direction; but the two doctors remarked neither the slightest sign of pain, nor, what was most strange, was there a single drop of blood. He called her by her name; there came no answer. But when, taking her by the hand, he began to converse with her, the young girl answered all his questions, though feebly at first and as if compelled by an irresistible power.

The second experiment proved more wonderful yet. It was made with a young soldier, who had just been brought into the hospital, and who proved ‘‘what the Spiritualists call a medium’’—says the official report. This last experiment finally convinced Drs. Grishhorn and Berger of the reality of the doubted phenomena. The soldier, a German, ignorant of a single word of Russian, spoke in his trance with the doctor in that language, pronouncing the most difficult words most perfectly, without the slightest foreign accent. Suffering from a paralysis of both legs, during his hypnotic sleep he used them freely, walking with entire ease, and repeating every movement and gesture made by Dr. Grishhorn with absolute precision. The Russian sentences he pronounced very rapidly, while his own tongue he spoke very slowly. He even went so far as to write, at the doctor’s dictation, a few words in that language, quite unknown to him, and in the Russian characters.

The debates upon this most important report by a veil-known physician were announced to take place at the next meeting of the Society of the St. Petersburg Medical Practitioners. As soon as the official report of the proceedings is published, we will give it to our readers. It is really interesting to witness how the men of science are gradually being led to acknowledge facts which they have hitherto so bitterly denounced.

Hypnotism, we may add, is nought but the Trâtaka of the Yogi, the act of concentrating his mind on the tip of the nose, or on the spot between the eyebrows. It was known and practised by the ascetics in order to produce the final Samâdhi, or temporary deliverance of the soul from the body; a complete disenthralment of the spiritual man from the slavery of the physical with its gross senses. It is being practised unto the present day.

THE LEAVEN OF THEOSOPHY

[Vol. II. No. 6, March, 1881.]

[367] Those of us whose duty it is to watch the Theosophical movement and and its progress can afford to be amused at the ignorant conceit displayed by certain journals in their criticisms upon our Society and its officers. Some seem to think that when they have flung their handful of dirt we must certainly be overwhelmed. One or two have even gone so far as, with mock sympathy, to pronounce us already hopelessly disrupted. It is a pity we cannot oblige them, but so it is, and they must make the best of the situation. Our Society as a body might certainly be wrecked by mismanagement or the death of its founders, but the idea

which it represents and which has gained so wide a currency, will run on like a crested wave of thought until it dashes upon the hard beach where materialism is picking and sorting its pebbles. Of the thirteen persons who composed our first hoard of officers, in 1875, nine were Spiritualists of greater or less experience. It goes without saying, then, that the aim of the Society was not to destroy but to better and purify Spiritualism. The phenomena we knew to be real, and we believed them to be the most important of all current subjects for investigation. For, whether they should finally prove to be traceable to the agency of the departed, or but manifestations of occult natural forces acting in concert with latent psycho physiological human powers, they opened up a great field of research, the outcome of which must be enlightenment upon the master problem of life: Man and his Relations. We had seen phenomenalism running riot and twenty millions of believers clutching at one drifting theory after another in the hope to gain the truth. We had reason to know that the whole truth could only be found in one quarter, the Asiatic schools of philosophy, and we felt convinced that the truth could never be discovered until men of all races and creeds should join like brothers in the search. So taking our stand upon that ground, we began to point the way eastward.

[368] Our first step was to lay down the proposition that, even admitting the phenomena to be real, they need not of necessity be ascribed to departed souls We showed that there was ample historical evidence that such phenomena had from remotest times been exhibited by men who were not mediums, who repudiated the passivity exacted of mediums, and who simply claimed to produce them by cultivating inherent powers in their living selves. Hence the burden of proving that those wonders were and could only be done by the dead with the agency of passive medial agents, lay with the Spiritualists.

To deny our proposition involved either the repudiation of the testimony of the most trustworthy authorities in many countries and in different epochs, or the wholesale ascription of mediumship to every wonder-worker mentioned in history. The latter horn of the dilemma had been taken. Reference to the works of the most noted Spiritualistic writers, as well as to the newspaper organs of the movement, will show that the thaums, or ‘‘miracles’’ of every ‘‘magician,” saint, religious leader, and ascetic, from the Chaldæan Magians, the ancient Hindu saint, the Egyptian Jannes and Jambres, the Hebrew Moses and Jesus, and the Mussulman prophet, down to the Benares sannyâsi of M. Jacolliot, and the common fakir of to-day, who has made Anglo Indian mouths gape with wonder, have each and all been spoken of as true mediumistic marvels. This was the best that could be done with a difficult subject, but it could not prevent Spiritualists from thinking. The more they have thought, read and compared notes, during the past five years, with those who have travelled in Asia and studied psychological science as a science, the more has the first acrid feeling against our Society abated. We noticed this change in the first issue of this magazine. After only five years of agitation, without abuse from us or any aggressive propagandism on our part, the leaven of this great truth has begun to work. It can be seen on every side. We are now kindly asked to show Europe and America experimental proofs of the correctness of our assertions. Little by little a body of persons, including some of the best minds in the movement, has come over to our side and many now cordially endorse our position: that there can be no spiritual intercourse either with the souls of the living or the dead, unless it is preceded by self-spiritualization, the conquest of the meaner self, the education of the nobler powers within us. The serious dangers, as well as the more evident gratifications of mediumship, are becoming gradually appreciated. Phenomenalism, thanks to the **[369]** splendid works of Professor Zöllner, Mr. Crookes, Mr. Varley, and other able experimentalists, is tending towards its proper limits of a problem of science. There is a thoughtful and more and more earnest study of spiritual philosophy. We see this, not alone among the Spiritualists of Great Britain, Australasia and the United States, but also among the intellectual and numerous classes of the continental spiritists and the magnetists. Should nothing occur to break the present harmony

and impede the progress of ideas, we may well expect, within another five years, to see the entire body of investigators of the phenomena of mesmerism and mediumism more or less imbued with a conviction that the greatest psychological truth in its most unadulterated form, can be found in the Indian Philosophies. And let it be remembered we ascribe this great result not to anything we few may personally have done or said, but to the gradual growth of a conviction that the experience of mankind and the lessons of the past can no longer be ignored.

It would be easy to fill many pages with extracts from the journalism of to-day that sustain the above views, but we forbear. Wherever these lines are read—and that will be by subscribers in almost every quarter of the globe—their truth will not be denied by impartial observers. Merely to show the tendency of things, let us take the following excerpts from the *Spiritual Notes* and the *Revue Spirite*, organs respectively of the spiritualist and the spiritist parties. The first says:

From certain delicate yet well-defined signs of the times we are led to believe that a great change is gradually passing over the spirit of that system which, for the last thirty years, has been called by the not altogether happy title of Modern Spiritualism. This change is observable, not perhaps so much in the popular aspect of the subject, which will doubtless always remain more or less one of sign and wonder. It is probably necessary that such should be the case. It is very likely a sine qua non that there should always be a fringe of the purely marvellous to attract the criers of Lo here " "Lo there!" from whose numbers the higher and inner circle of initiates may be from time to time recruited. It is here we discern the great value, with all their possible abuses, of physical manifestations, materializations, and the like. These form the alphabet of the neophyte. But the change which strikes us at the present moment is what we may call the rapid growth of the initiate class as opposed to the neophytes; the class of those who have quite grown out of the need of these sensible wonders (a need through which, however, they have duly passed) and who are prepared to pass to the sublimest heights of the spiritual philosophy. We cannot but regard this as an eminently happy sign, because **[370]** it is the evidence of normal growth. We have had first the blade, then the ear, but now we have the full corn in the ear. Among the many evidences of this change we note two especially, each of which has been mentioned already in these columns in its single aspect. One is the publication of Dr. Wyld's book on Christian Theosophy, the other the formation and development of the secret society called the Guild of the Holy Spirit. We are not prepared to commit ourselves to all the doctrines of Dr. Wyld's book. The Guild would probably be too ecclesiastical in its structure for many of our readers—it is founded, we may mention, by a clergyman of the Church of England—but in each case we notice what is called a "levelling up." We perceive that the paramount idea is not to call spirits from the vasty deep—not to force the hand of the spirit world, so to say, and to compel its denizens to come "down" or "up" to us, but so to regulate life as to open up the dormant sense on our side, and enable us to see those who are not in a land that is very far off, from which they have come up or down to us. This, we happen to know, is preeminently the case with the Guild, which, beginning by being regulative of life and worship, includes a margin for any amount of thaumaturgical element. We may not say more, but we may also point to every page of Dr. Wyld's book as an indication of a similar method; and we notice the supervention of that method with much satisfaction. It will never be the popular method, but its presence, however secret, in our midst, will work like leaven, and affect the whole mass of "Modern Spiritualism."

COUNT ST. GERMAIN

[Vol. II. No. 8, May, 1881.]

[371] AT long intervals have appeared in Europe certain men whose rare intellectual endowments, brilliant conversation, and mysterious modes of life have astounded and dazzled the public mind. The article now copied from *All the Year Round* relates to one of these men—the Count St. Germain. In Hargrave Jennings' curious work, *The Rosicrucians*, is described another, a certain Signor Gualdi, who was once the talk of Venetian society. A third was the historical personage known as Alessandro di Cagliostro, whose name has been made the synonym of infamy by a forged Catholic biography. It is not now intended to compare these three individuals with each other or with the common run of men. We copy the article of our London contemporary for quite another object. We wish to show how

basely personal character is traduced without the slightest provocation—unless the fact of one's being brighter in mind, and more versed in the secrets of natural law can be construed as a sufficient provocation to set the slanderer's pen and the gossip's tongue in motion. Let the reader attentively note what follows. The writer in *All the Year Round* says:

This famous adventurer [the Count St. Germain] is supposed to have been a Hungarian by birth, but the early part of his life was by himself carefully wrapped in mystery. His person and his title alike stimulated curiosity. His age was unknown and his parentage equally obscure. We catch the first glimpse of him in Paris, a century and a quarter ago, filling the court and the town with his renown. Amazed Paris saw a man—apparently of middle age——a man who lived in magnificent style, who went to dinner parties where he ate nothing, but talked incessantly and with exceeding brilliancy on every imaginable topic. His tone was perhaps over trenchant—the tone of a man who knows perfectly what he is talking about. Learned, speaking every civilized language admirably, a great musician, an excellent chemist, he played the part of a prodigy, and played it to perfection. Endowed with extra ordinary confidence or consummate impudence, he not only laid down the law magisterially concerning the present, but spoke without hesitation of events 200 years old. His anecdotes of remote occurrences were related with extraordinary **[372]** minuteness. He spoke of scenes at the court of Francis I. as if he had seen them, describing exactly the appearance of the king, imitating his voice, manner and language, affecting throughout the character of an eye-witness. In like style he edified his audience with pleasant stories of Louis XIV., and regaled them with vivid descriptions of places and persons. Hardly saying in so many words that he was actually present when the events happened, he yet contrived, by his great graphic power, to convey that impression . . . intending to astonish, he succeeded completely. Wild stories were current concerning him. He was reported to be 300 years old, and to have prolonged his life by the use of a famous elixir. Paris went mad about him. He was questioned constantly about his secret of longevity, and was marvellously adroit in his replies, denying all power to make old folks young again, but quietly asserting his possession of the secret of *arresting decay in the human frame*. Diet, he protested, was, with his marvellous elixir, the true secret of long life, and he resolutely refused to eat any food but such as had been specially prepared for him-—oatmeal, groats and the white meat of chickens. On great occasions he drank a little wine, sat up as late as anyone would listen to him, but took extraordinary precautions against the cold. To ladies he gave mysterious cosmetics to preserve their beauty unimpaired; to men, he talked openly of his method of transmuting metals, and of a certain process for melting down a dozen little diamonds into one large stone. These astounding assertions were backed by the possession of apparently boundless wealth, and a collection of jewels of rare size and beauty.

From time to time this strange being appeared in various European capitals, under various names, as Marquis de Montferrat, Count Bellamare, at Venice; Chevalier Schoening, at Pisa; Chevalier Weldon, Milan; Count Soltikoff, at Genoa; Count Tzarogy at Schwalbach, and, finally, as Count St. Germain at Paris; but, after his disaster at the Hague, no longer seems so wealthy as before, and has at times the appearance of seeking his fortune. At Tournay, he is "interviewed" by the renowned Chevalier de Seingalt, who finds him in an Armenian robe and pointed cap, with a long beard descending to his waist, and ivory wand in hand—the complete make-up of a necromancer. St. Germain is surrounded by a legion of bottles, and is occupied in developing the manufacture of hats upon chemical principles. Senigalt being indisposed, the Count offers to physic him gratis and offers to dose him with an elixir, which appears to have been æther; but the other refuses, with many polite speeches. It is the scene of the two augurs. Not being allowed to act as physician, St. Germain determines to show his power as an alchemist, takes a twelve-sons piece from the other augur, puts it on red-hot charcoal, and works with a blow-pipe, the piece of money is fused and allowed to cool. "Now," says St. Germain, "take your money again." "But it is gold." "Of the purest." Augur No. 2 does not believe in the transmutation and looks on the whole operation as a trick; but he pockets the piece, nevertheless, and finally presents it to the celebrated Marshal Keith, then governor of Neuchatel.

Again, in pursuit of dyeing and other manufacturing schemes, St. Germain turned up at St. Petersburg, Dresden and Milan. Once he got into trouble and was arrested in a petty town of Piedmont on a protested bill of exchange; but he **[373]** pulled out a hundred thousand crowns' worth of jewels, paid on the spot, bullied the governor of the town like a pickpocket, and was released with the most respectful excuses.

Very little doubt exists that during one of his residences in Russia, he played an important part in the revolution which placed Catherine II. on the throne. In support of this view, Baron Gleichen cites the extraordinary attention bestowed on St. Germain at Leghorn, 1770, by Count Alexis Orloff, and a remark made by Prince Gregory Orloff to the Margrave of Onspach during his stay at Nuremberg.

After all, who was he ?—the son of a Portuguese king or of a Portuguese Jew? Or did he in his old age tell the truth to his protector and enthusiastic admirer, Prince Charles of Hesse Cassel? According to the story told by his last friend, he was the son of a Prince Rakoczy of Transylvania, and his first wife a Tekely. He was placed, when an infant, under the protection of the last of the Medici. When he grew up and heard that his two brothers, sons of the Princess Hesse Rheinfels, of Rothenburg, had received the names of St. Charles and St. Elizabeth, he

determined to take the name of their holy brother St. Germanus. What was the truth? One thing alone is certain, that he was a *protégé* of the last Medici. Prince Charles, who appears to have regretted his death, which happened in 1783, very sincerely tells us that he fell sick, while pursuing his experiments in colours at Ekrenforde, and *died* shortly after, despite the innumerable medicaments prepared by his own private apothecary. Frederick the Great, who, despite his scepticism, took a queer interest in astrologers, said of him, "This is a man who does not die." Mirabeau adds epigrammatically, "he was always a careless fellow, and at last, like his predecessors, forgot not to die."

And now we ask what shadow of proof is herein afforded either that St. Germain was an "adventurer," that he meant to "play the part of a prodigy," or that he sought to make money out of dupes. Not one single sign is there of his being other than what he seemed, viz., a possessor of ample means to support honestly his standing in society. He claimed to know how to fuse small diamonds into large ones, and to transmute metals, and backed his "assertions" by the possession of apparently boundless wealth and a collection of jewels of rare size and beauty. Are "adventurers" like this? Do charlatans enjoy the confidence and admiration of the cleverest statesmen and nobles of Europe for long years, and not even at their deaths show in one thing that they were undeserving? Some encyclopædists (see *New American Cyclopædia* xiv. 266) say: "He is supposed *to have been employed during the greater part of his life as a spy* at the courts at which he resided." But upon what evidence is this *supposition* based? Has anyone found it in any of the state papers in the secret archives of either of those courts? Not one word, not one shred of fact to build this base calumny upon, has ever been found. It is simply a malicious lie. The treatment [374] this great man, this pupil of Indian and Egyptian hierophants, this proficient in the secret wisdom of the East, has had from Western writers, is a stigma upon human nature. And so has the stupid world behaved towards every other person who, like St. Germain, has revisited it after long seclusion devoted to study, with his stores of accumulated esoteric wisdom, in the hope of bettering it, and making it wiser and happier.

One other point should be noticed. The above account gives no particulars of the last hours of the mysterious Count or of his funeral. Is it not absurd to suppose that if he really died at the time and place mentioned, he would have been laid in the ground without the pomp and ceremony, the official supervision, the police registration which attend the funerals of men of his rank and notoriety? Where are these data? He passed out of public sight more than a century ago, yet no memoir contains them. A man who so lived in the full blaze of publicity could not have vanished, *if he really died then and there*, and left no trace behind. Moreover, to this negative we have the alleged positive proof that he was living several years after 1784. He is said to have had a most important private conference with the Empress of Russia in 1785 or 1786, and to have appeared to the Princess de Lamballe when she stood before the tribunal, a few moments before she was struck down with a billet, and a butcher-boy cut off her head; and to Jeanne Dubarry, the mistress of Louis XV. as she waited on her scaffold at Paris the stroke of the guillotine in the Days of Terror of 1793.

A respected member of our Society, residing in Russia, possesses some highly important documents about Count St. Germain, and for the vindication of the memory of one of the grandest characters of modern times, it is hoped that the long-needed but missing links in the chain of his history may speedily be given to tile world through these columns.

LAMAS AND DRUSES.

[Vol. II. No. 9, June, 1881.]

[374] Mr. L. OLIPHANT'S new work, *Land of Gilead*, attracts considerable attention. Reviews appeared some time since, but we had to lay the subject aside, until now, for lack of space. We shall now have something to say, not of the work itself—though justice can hardly

be sufficiently done to the writings of that clever author—but of what he tells us respecting the Druses, those mystics of Mount Lebanon of whom so little is known. We may perchance shed some new light on the subject. Mr. Oliphant thinks that

> The Druse has a firm conviction that the end of the world is at hand. Recent events have so far tallied with the enigmatical prophecies of his sacred books, that he looks forward to the speedy resurrection of El Hakim, the founder and divine personage of the sect. In order to comprehend this, the connection between China and Druse theology has to be remembered. The souls of all pious Druses are supposed to be occupying in large numbers certain cities in the west of China. The end of the world will be signalized by the approach of a mighty army from the East against the contending powers of Islam and Christianity. This army will be under the command of the Universal Mind and will consist of millions of Chinese Unitarians. To it Christians and Mahomedans will surrender and march before it to Mecca. El Hakim will then appear; at his command the Caaba will be demolished by fire from Heaven, and the resurrection of the dead will take place. Now that Russia has come into collision with China, the Druses see the fulfilment of their sacred prophecies, and are eagerly waiting for an Armageddon in which they believe themselves destined to play a prominent part. (*Pioneer*.)

Mr. Laurence Oliphant is in our opinion one of England's best writers. He is also more deeply acquainted with the inner life of the East than most of the travellers and writers who have written on the subject—not even excepting Captain and Mrs. R. Burton. But even this acute and observing intellect could hardly fathom the secret of the profoundly mystical beliefs of the Druses. To begin with, El Hakim is not the founder of their sect. Their ritual and dogmas were never made known but to those who had been admitted into their **[376]** brotherhood. Their origin is next to unknown. As to their external religion, or rather what has transpired of it, that can be told in a few words. The Druses are believed to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. We humbly maintain that they are the descendants of and a mixture of, mystics *of all nations*, mystics who, in the face of cruel and unrelenting persecution by the orthodox Christian Church and orthodox Islamism, have, ever since the first centuries of the Mohammedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastnesses of Syria and Mount Lebanon, where they had from the first found refuge. Since then they have preserved the strictest silence upon their beliefs and truly occult rites. Later on their warlike character, great bravery and unity of purpose, which made their foes, whether Mussulmans or Christians, equally fear them, helped them toward forming an independent community, or, as we may term it, an *imperium in imperio* They are the Sikhs of Asia Minor, and their polity offers many points of similarity with the late "commonwealth" of the followers of Guru Nânak, even extending to their mysticism and indomitable bravery. But the two are even more closely related to a third and far more mysterious community of religionists, of which nothing or next to nothing is known by outsiders: we mean that fraternity of Tibetan Lamaists, known as the Brotherhood of Khe-lang, who mix but little with the rest. Even Csoma de Körös, who passed several years with the Lamas, learned hardly more of the religion of these Chakravartins (wheel-turners) than what they chose to let him know of their exoteric rites, and of the Khe-langs he learned positively nothing.

The mystery that hangs over the scriptures and religion of the Druses is far more impenetrable than that connected with the Amritsar and Lahore "Disciples," whose Grantha is well known and has been translated into European languages more than once. Of the alleged forty-five sacred books[1] of the Lebanon mystics none were ever seen, let alone examined, by any European scholar.

---

[1] The work presented by Nasr-Allah to the French king as a portion of the Druse scriptures, and translated by Petis de la Croix in 1701 is pronounced a forgery. Not one of the copies now in the possession of the Bodleian, Vienna, or Vatican Libraries is genuine; and, besides, each of them is a copy from the other. Great was always the curiosity of the travellers, and greater yet the efforts of the indomitable and ever-prying missionary, to penetrate behind the veil of Druse worship, but all have resulted in failure. The strictest secrecy as to the nature of their beliefs, the peculiar rites practised in their subterranean Holoweys, and the contents of their canonical books was enjoined upon their followers by H'amsa and Boha-eddin, the chief and first disciple of the former.

Many manuscripts have never left the underground Holoweys (place **[377]** of religious meeting), invariably built under the meeting-room on the ground floor, and the public Thursday assemblies of the Druses are simply blinds intended for over-curious travellers and neighbours.

Verily a strange sect are the disciples of H'amsa, as they call themselves. Their Okhal or spiritual teachers, besides having, like the Sikh Akali, the duty of defending the visible place of worship, which is merely a large unfurnished room, are also the guardians of the Mystical Temple and the "wise men," or the Initiates of their mysteries—as their name of Okhal implies, *Akl* being in Arabic "intelligence" or "wisdom." It is improper to call them Druses, as they regard it as an insult; nor are they in reality the followers of Daruzi a heretical pupil of H'amsa, but the true disciples of the latter. The origin of that personage, who appeared among them in the eleventh century, coming from Central Asia, and whose secret or mystery name is El Hamma, is quite unknown to our European scholars. His spiritual titles are "Universal Source or Mind," "Ocean of Light," and "Absolute or Divine Intelligence." They are, in short, repetitions of those of the Tibetan Dalai-Lama, whose appellation, "Path to the Ocean,"[1] means Path or "Way to the Ocean of Light" (Intelligence) or Divine Wisdom—both titles being identically the same. It is curious that the Hebrew word *lamad* should also mean the "God-taught."

An English Orientalist recently found that the religion of Nânak had a good deal of Buddhism in it (art. ''Diwali,'' in *Calcutta Review*). This would only be natural, since the Empire of Hindustan is the land of Buddhas and Bodhisattvas. But that the religion of the Druses, between whose geographical and ethnological position and that of the Hindus there is an abyss, should be so, is far more incomprehensible and strange. Yet it is a fact. They are more Lamaists in their beliefs and certain rites, than any other people on the face of the globe. The fact may be contradicted, but it will only be because Europe knows next to nothing of either. Their system of government is set down as feudal and patriarchal, while it is as theocratic as that of **[378]** the Lamaists—or as that of the Sikhs, as it used to be. The mysterious representation of the Deity appears in H'amsa, whose spirit is said to guide them, and periodically reincarnate itself in the person of the chief Okhal of the Druses, as it does in the Guru-Kings of the Sikhs, some of whom, like Guru Govind, claimed to be the reIncarna tions of Nânak, while the Dalai Lamas of Tibet claim to be those of Buddha. The latter, by the way, are loosely called Shaberons and Kuhilghans (both in various degrees reincarnations not of Buddha, the man, but of his Buddh-like divine spirit) by Abbe Huc and others, without any regard to the difference in the appellation: El Hamma or H'amsa came from the "land of the Word of God." Where was that land? Swedenborg, the Northern Seer, advised his followers to search for the LOST WORD among the hierophants of Tartary, Tibet and China. To this we may add a few explanatory and corroborative facts. Ll'hassa, the theocratic metropolis of Tibet, is commonly translated as "God land," that is to say, this is the only English equivalent that we can find .[2]

---

[1] "Lama" means path or road in the vulgar Tibetan language, but in that figurative sense it conveys the meaning of *way;* as the 'way to wisdom or salvation." strangely enough it also means 'cross." It is the Roman figure X or ten, the emblem of *perfection* or perfect number, and stood for ten with the Egyptians, Chinese, Phœnicians, Romans, etc. It is also found in the Mexican secular calendars. The Tartars call it Lama from the Scytho-Turanian word *lamh,* hand (from the number of fingers on both hands), and it is synonymuos with the *jod* of the Chaldees, "and thus became *the name of a cross,* of the High Priest of time Tartars, and of the Lamaic Messenger of God," says the author of *The Book of God,* in the "commentaries on the Apocalypse." With the Irish, *luam* signifies the *head of the church,* a spiritual chief.

[2] And a most unsatisfactory term it is, as the Lamaists have no conception of the anthropomorphic deity which the English word 'God'' represents. For Buddha (the latter name being quite unknown to the common people) is their equivalent expression for that All-embracing, Superior Good or Wisdom from which all proceeds as does

Though separated by the Karakorum range and Little Tibet, the Great Tibet is on the same Asiatic plateau in which our biblical scholars designate the table-land of Pamir,[1] as the cradle of the human race, the birthplace of the mythical Adam. Tibet, or Ti-Boutta will yield, etymologically, the words Ti—which is the equivalent for God in Chinese—and Buddha or Wisdom: the land then of the Wisdom Deity, or the incarnations of Wisdom. It is also called "Bod-Jid." Now "Jid" and "Jod" are synonymous apocalyptic and phallic names for the Deity—Yod being the Hebrew name for God. G. Higgins shows in his *Celtic Druids*, the Welsh Druids altering the name Bod-Jid into Budd-ud, which with them too meant the "Wisdom of Jid "— what people now call "God."[2]

The religion of the Druses is said to be a compound of Judaism, Mohammedanism and Christianity, strongly tinged with Gnosticism **[379]** and the Magian system of Persia. Were people to call things by their right names, sacrificing all self-conceit to truth, they might confess things otherwise. They could say, for instance, that Mohammedanism being a compound of Chaldeeism, Christianity and Judaism; Christianity a mixture of Judaism, Gnosticism and Paganism; and Judaism a wholesale Egypto-Chaldæan Kabalism, masquerading under different names and fables, made to fit the bits and scraps of the real history of the Israelite tribes—the religious system of the Druses would then be found one of the last survivals of the archaic Wisdom-Religion. It is entirely based on that element of practical mysticism of which branches have from time to time sprung into existence. They pass under the unpopular names of Kabalism, Theosophy and Occultism. Except Christianity—which owing to the importance it gives to the principal prop of its doctrine of salvation (we mean the dogma of Satan) had to anathematize the practice of theurgy—every religion, including Judaism and Mohammedanism, credits these above-named branches. Civilization having touched with its materialistic, all-levelling and all-destroying hand even India and Turkey amid the din and chaos of crumbling faiths and old sciences, the reminiscence of archaic truths is now fast dying out.

It has become popular and fashionable to denounce "the old and mouldy *superstitions* of our forefathers,'' verily even amongst the most natural allies of the students of theurgy or occultism—the Spiritualists. Among the many creeds and faiths striving to follow the cyclic tide, and helping it themselves to sweep away the knowledge of old, strangely blind to the fact that the same powerful wave of materialism and modern science also sweeps away their own foundations, the only religions which have remained as alive as ever to these forgotten truths of old, are those which from the first have kept strictly aloof from the rest. The Druses, while outwardly mixing with Moslems and Christians, and alike ever ready to read the Kurán as well as the Gospels in their Thursday public meetings, have never allowed an uninitiated stranger to penetrate the mysteries of their own doctrines. Intelligence alone, they say, communicates to the soul (which to them is mortal, though it survives the body) the enlivening and divine spark of the Supreme Wisdom, or Ti-meami, but it must be screened from all non-believers in H'amsa. The work of the soul is to seek Wisdom, and the substance of earthly wisdom is to know Universal Wisdom, or ''God," as other religionists call that principle. This is the doctrine **[380]** of the Buddhists and Lamaists who say "Buddha" where

---

the light from the sun, the cause being nothing personal, but simply all abstract principle. And it is this that in all our Theosophical writing, for the want of a better word, we have to term 'God-like" and "Divine."

[1] There are several Pamirs in Central Asia. There is the Alichur Pamir which lies more north than either; the Great Palmir with Lake Victoria in its vicinity; Taghdumbash Pamlr and the Little Pamir more south; and eastward another chain of Pamirs dividing Mustagh Pass and Little Guhjal. We would like to know on which of these we have to look for the garden of Eden.

[2] The name in Hebrew for sanctuary is *te-bah*, and *ti-boutta* and *te-bet*, also a cradle of the human race, *thebeth* meaning a box," the "ark" of Noah and the floating cradle of Moses.

the Druses say ‘‘Wisdom”—one word being the translation of the other. ‘‘In spite of their external adoption of the religious customs of the Moslems, of their readiness to educate their children in Christian schools, their use of the Arabic language, and their free intercourse with strangers, the Druses remain even more than the Jews a peculiar people” says a writer.

They are very rarely, if ever, converted; they marry within their own race, and adhere most tenaciously to their traditions, *baffling all efforts to discover their cherished secrets*. Yet neither are they fanatical nor do they covet proselytes.

In his *Travels in Tartary, Thibet and China,* Huc speaks with great surprise of the extreme tolerance and even outward respect shown by the Tibetans to other religions. A Grand Lama or a “living Buddha,’’ as he calls him, whom the two missionaries met at Choang Long, near Koum-Boum, certainly had the best of them in good breeding as well as tact and deference to their feelings. The two French men, however, neither understood nor appreciated the act, since they seemed quite proud of the insult offered by them to the Hobilgan. ‘‘We were waiting for him seated on the kang, and *purposely did not rise to receive* him, but merely made him a slight salutation,’’ boasts Huc (Vol. II. pp. 35, 36). The Grand Lama “did not appear disconcerted,’’ though; upon seeing that they as ‘‘purposely withheld from him’’ an invitation to sit down ‘‘he only looked at them surprised,’’ as well he might. A breviary of theirs having attracted his attention, he demanded ‘‘permission to examine it,” and then carrying it solemnly to his brow, he said: “It is *your* book of prayer; we must always honour and reverence other people’s prayers.” It was a good lesson, yet they understood it not. We would like to see that Christian missionary who would reverently carry to his brow the Vedas, the Tripitaka, or the Grantha, and publicly honour other people’s prayers! While the Tibetan “savage,” the heathen Hobilgan, was all affability and politeness, the two French “Lamas of Jehovah,” as Abbe Huc called his companion and himself, behaved like two uneducated bullies. And to think that they even boast of it in print!

No more than the Druses do the Lamaists seek to make proselytes. Both people have their “schools of magic,” those in Tibet being attached to some La-khang (lamaseries), and those among the Druses in the closely—guarded crypts of initiation, no stranger being even allowed **[381]** inside the buildings. As the Tibetan Hobilgans are the incarnations of Buddha’s spirit, so the Druse Okhals—erroneously called “Spiritualists” by some writers—are the incarnations of H’amsa. Both peoples have a regular system of pass-words and signs of recognition among the neophytes, and we know them to be nearly identical.

In the mystical system of the Druses there are five “Messengers” or interpreters of the “Word of the Supreme Wisdom,” who occupy the same position as the five chief Bodhisattvas, or Hobilgans of Tibet, each of whom is the bodily temple of the spirit of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druse “Messengers,” or rather their titles—as these names are generic, in both the Druse and Tibetan hierarchies, and the title passes at the death of each to his successor—are: (1) H’amsa,[1] or El Hamma (Spiritual Wisdom), considered as the Messiah, through whom speaks Incarnate Wisdom.

---

[1] Very curiously the Druses identify their H’amsa with Hemsa, the Prophet Mahomet’s uncle, who, they say, tired of the world and its deceitful temptations, simulated death at the battle of Dhod, A.D. 625, and retired to the fastnesses of a great mountain in central Asia, where he became a saint, he *never* died in spirit. When several centuries after that he appeared among them it was in his second spiritual body, and when their Messiah had, after founding the Brotherhood, disappeared, Se-lama and Boha-eddin were the only ones to know the retreat of their Master. They alone knew the bodies into which he went on successively reincarnating himself, as he is not permitted to die until the return of the Highest Messenger, the last one of the ten Avatârs, He alone—the now invisible but expected one—stands higher than H’amsa. But it is not, as erroneously believed, “El Hakim,” the Fatimite Khalif of bad name.

(2) Ismail-Ti-meami (the Universal Soul). He prepares the Druses before their initiation to receive "Wisdom."
(3) Mohammed (the Word). His duty is to watch over the behaviour and necessities of the brethren; a kind of bishop.
(4) Se-lama (the Preceding), called the "Right Wing"
(5) Mokshatana, Boha-eddin (the Following), named the "Left Wing."

These last are both messengers between H'amsa and the Brotherhood. Above these *living mediators who remain ever unknown to all but the chief Okhals,* stand the ten incarnates of the "Supreme Wisdom," the last of whom is to return at the end of the cycle, which is fast approaching, though no one but El Hamma knows the day last "Messenger," in accordance with the cyclic recurrences of events, being also the first who came with H'amsa, hence Boha-eddin. The names of the Druse incarnations are Ali A-llal, who appeared in India (Kabir, we believe); Albar, in Persia; Alya, in Yemen; Moill and Kahim, in Eastern Africa; Moessa and Had-di, in Central Asia; Albou **[382]** and Manssour, in China; and Budea, that is Boha-eddin,[1] in Tartary, whence he came and whither he returned. This last one, some say, was *dual-sexed* on earth. Having entered into El Hakim—the Khalif, a monster of wickedness—he caused him to be assassinated, and then sent H'amsa to preach and to found the Brotherhood of Lebanon. El Hakim, then, is but a mask. It is Budea, i.e., Boha-eddin, they expect.[2]

And now for the Lamaic hierarchy. Of the living or incarnate Buddhas there are five also, the chief of whom is Dalay, or rather Talay, Lama—from *tale,* "ocean" or "sea"; he being called "Ocean of Wisdom." Above him, as above H'amsa, there is but the "Supreme Wisdom," the abstract principle from which emanated the five Buddhas—Maitrei-Buddha (the last Bodhisattva or Vishnu in the Kalki Avatar), the tenth "Messenger" expected on earth, included. But this will be the One Wisdom, and will incarnate itself in the whole humanity collectively, not in a single individual. But of this mystery no more at present. These five Hobilgans are distributed in the following order:
(1) Talay-Lama, of Lha-ssa, the incarnation of the "spiritual, passive" wisdom, which proceeds from Gautama or Siddhârtha Buddha, or Fo.
(2) Bande-cha-an Rem-boo-tchi, at Djashi-Loombo. He is "the active earthly wisdom."
(3) Sa-deha-fo, or the "Mouthpiece of Buddha," otherwise the ''Word," at Ssamboo.
(4) Khi-sson-Tamba, the "Precursor" (of Buddha) at the Grand Kooren.
(5)Tchang-Zya-Fo-Lang, in the Altai Mountains. He is called the "Successor" (of Buddha).

The Shaberons are one degree lower. They, like the chief Okhals of the Druses, are the *Initiates* of the great wisdom or Buddha, esoteric religion. This double list of the "five" shows great similarity at least between the polity of the two systems. The reader must bear in mind that they have sprung into their present *visible* conditions nearly at the same time. It was from the ninth to the fifteenth centuries that **[383]** modern Lamaism evolved its ritual and popular religion, which serves the Hobilgans and Shaberons as a blind, even against the average Chinaman and Tibetan. It was in the eleventh century that H'amsa founded the Brotherhood of Lebanon, and till now no one has acquired its secrets!

It is supremely strange that both the Lamas and the Druses should have the same mystical statistics. They reckon the bulk of the human race at 1,332,000,000. When good and evil, they say, will come to an equilibrium in the scales of human actions (now evil is far the

---

[1] One of the names of Minerva, Goddess of Wisdom, was Budea.
[2] In the Druse system there is no room for a personal deity, unless a portion of the divine impersonal and abstract wisdom incarnates itself in a mortal man. The deific principle with them is the essence of Life, the All, and as impersonal as the Parabrahm of the Vedântins or the Nirvana state of the Buddhists, ever invisible, all-pervading and incomprehensible to be known but by occasional incarnations of the spirit in human form. These ten incarnations or human avatârs, as above specified, are called the 'Temples of Ti-meam" (Universal Spirit).

heavier), then the breath of "Wisdom" will annihilate in the wink of an eye just 666,000,000 of men. The surviving 666,000,000 will have "Supreme Wisdom" incarnated in them.[1] This may have and probably has an allegorical meaning. But what relation might it possibly bear to the number of the "beast" of St. John's *Revelation*?

If more were known than really is of the religions of Tibet and the Druses, then would scholars see that there is more affinity between Turanian Lamaists and the Semitic "El Hammists," or Druses, than was ever suspected. But all is darkness, conjecture and mere guess work whenever the writers speak of either the one or the other. The little that has transpired of their beliefs is generally so disfigured by prejudice and ignorance that no learned Lama or Druse would ever recognize a glimpse of likeness to his faith in these speculative phantasies. Even the profoundly suggestive conclusion to which Godfrey Higgins came (*Celtic Druids*, part I. p. 101) however true is but half so. "It is evident," he writes, "that there was a secret science possessed somewhere [by the ancients] which must have been guarded by the most solemn oaths . . . and I cannot help suspecting that there is still a secret doctrine known only in the deep recesses of the crypts of Tibet."

To conclude with the Druses. As Se-lama and Boha-eddin—- names more than suggestive of the words "Lama" and "Buddha"—are the only ones entrusted with the secret of H'amsa's retreat, and having the means of consulting with their Master, they from time to time bring his directions and commands to the Brotherhood; so even to **[384]** this day do the Okhals of that name travel every seventh year through Bussora and Persia into Tartary and Tibet to the very west of China, and return at the expiration of the eleventh year, bringing fresh orders from "El Hamma." Owing to the expectation of war between China and Russia, only last year a Druse messenger passed through Bombay on his way to Tibet and Tartary. This would explain the "superstitious" belief that "the souls of all pious Druses are supposed to be occupying in large numbers certain cities in China." It is around the plateau of the Pamirs—they say, with the biblical scholars—that the cradle of the true race must be located—but the cradle of *initiated* humanity only, of those who have for the first time tasted of the fruit of knowledge, and those are in Tibet, Mongolia, Tartary, China and India, where also the souls of their pious and initiated brethren transmigrate and become "sons of God." What this language means every Theosophist ought to know. They discredit the fable of Adam and Eve, and say that they who first ate of the forbidden fruit, and thus became Elohim, were Enoch or Hermes (the supposed father of Masonry), and Seth Sat-an, the father of secret wisdom and learning, whose abode, they say, is now in the planet Mercury,[2] and whom the Christians

---

[1] The Hindus have the same belief. In the Deva-Yuga they will all be Devs or Gods, see *Lam-rim-tshhen-po*, or "Great Road to Perfection,'' a work of the fifteenth century. The author of this book is the great reformer of Lamaism, the famous Tzong-ka-pa, from whose hair sprang up the famous Koumboum letter tree, a tree whose leaves all bear sacred Tibetan inscriptions, according to tradition. This tree was seen by Abbe Hue some forty years ago, and was seen last year by the Hungarian traveller Count Szitcheny, who, however, begging his pardon, *could not*, under its physical surroundings, have carried away a branch of it as he pretends to have done.

[2] Buddha is son of Maya and (according to the Brâhmanic notion) of Vishnu; Maia is mother of Mercury by Jupiter. Buddha means the wise," and Mercury is God of Wisdom (Hermes) and the planet sacred to Gautama Buddha is Mercury; Venus and Isis presided over navigation, as Mary or Maria, the Madonna, presides now. Is not the latter hymned to this day by the Church:

" Ave Maria, stella .
Dei mater alma"?
or
" Hail, Star of time Sea,
Mother of God"

—thus identified with Venus?

were kind enough to convert into a chief devil, the "fallen angel." Their evil one is an abstract principle, and called the "Rival."

The "millions of Chinese Unitarians" may mean Tibetan Lamas, Hindus and others of the East, as well as Chinamen. It is true that the Druses believe in and expect their resurrection day in Armageddon, which, however, they pronounce otherwise. As the phrase occurs in the Apocalypse it may seem to some that they got the idea from St. John's *Revelation*. It is nothing of the kind. On that day, which, according to the Druse teaching, will consummate the great spiritual plan, "the bodies of the wise and faithful will be absorbed into the absolute essence, and transformed from the many into the One." This is preeminently the Buddhist idea of Nirvana, and that of the Vedântin final absorption into Parabrahm. Their "Persian Magianism and **[385]**Gnosticism" makes them regard St. John as Oannes, the Chaldæan man-fish, hence connects their belief at once with the Indian Vishnu and the Lamaic symbology. Their "Armageddon" is simply "Ramdagon,"[1] and this is how it is explained.

The sentence in *Revelation* is no better interpreted than so many other things by Christians, while even the non-Kabalistic Jews know nothing of its real meaning. Armageddon is mistaken for a geographical locality—the elevated table of Esdraelon or Ar-mageddon, the mountain of Megiddo, where Gideon triumphed over the Midianites.[2] It is an erroneous notion, for the name in the Revelation refers to a mythical place mentioned in one of the most archaic traditions of the heathen east, especially among the Turanian and Semitic races. It is simply a kind of purgatorial Elysium, in which departed spirits are collected to await the day of final judgment. That it is so is proved by the verses in *Revelation*: "And he gathered them together into a place called . . . Armageddon. And the seventh angel poured out his vial into the air" (XVI. 16, 17). The Druses pronounce the name of that mystical locality "Ramdagon." It is, then, highly probable that the word is an anagram, as shown by the author of the "Commentary on the Apocalypse." It means "Rama-Dagon,[3] the first signifying **[386]** Sun-

---

[1] Rama, of the solar race, is an incarnation of Vishnu--a Sun-God. In the "Matsya," or first Avatar, in order to save humanity from final destruction (see *Vishnu Purana*) that God appears to King Satyavrata and the seven saints who accompany him on the vessel to escape universal deluge, as an enormous fish with one stupendous horn. To this horn the king is commanded by Hari to tie the ship with a serpent (the emblem of eternity (instead of a cable. The Dalay-Lama, besides his name of "Ocean," is also called Sarou, which in Tibetan means the "unicorn," or one-horned. He wears on his head-gear a prominent horn, set over a Yung-dang, or mystic cross, which is the Jain and Hindu Svastika. The "fish" and the *sea or water* are the most archaic emblems of the Messiahs, or incarnations of divine wisdom, among all the ancient peoples. Fishes play a prominent figure on old christian medals; and in the catacombs of Rome the "Mystic cross" or "Anchor" stands between two fishes as supporters. Dagh.dae, the name of Zaratushtra's mother, means the "Divine Fish" or Holy Wisdom. The "Mover on the waters," whether we call him Narayana or Abatur (the Kabalistic Superior Father and "Ancient of the World") or "Holy spirit" is all one. According to *Codex Nazaræus*, *Kabalah* and *Genesis*, the Holy Spirit when moving on the waters mirrored himself—and ''Adam Kadmon was born.'' Mare in Latin is the sea, water is associated with *every* creed. Mary and Venus are both patronesses of the sea and of sailors—and both mothers of Gods of Love whether divine or earthly. The mother of Jesus is called Mary or Mariah—the word meaning in Hebrew mirror, that in which we find but the reflection instead of a reality, and 600 years before Christiatnty there was Maya, Buddha's mother, whose name means illusion-—identically the same. Another curious "coincidence" is found in the selections of new Dalay-Lamas in Tibet. The new incarnation of Buddha is ascertained by a curious ichthyomancy with three gold fishes. Shutting themselves up in the Buddha-La (temple), the Hobilgans place three gold fish in an urn, and on one of these ancient emblems of Supreme Wisdom shortly appears the name of the child into whom the soul of the late Dalay-Lama is supposed to have transmigrated.

[2] It is not the "Valley of Megeddo," for there is no such valley known, Dr. Robinson's topographical and biblical notions being no better than hypotheses.

[3] Rama is also womb and valley, and in Tibetan "goat"; Dag is fish, from Dagon, the man-fish, or perfect wisdom.

God of that name, and the second "Dagon," or the Chaldæan Holy Wisdom incarnated in their "Messenger," Oannes, the Man-Fish, and descending on the "Sons of God" or the Initiates of whatever country; those, in short, through whom Deific Wisdom occasionally reveals itself to the world.

A REPLY TO OUR CRITICS

OUR FINAL ANSWER TO SEVERAL OBJECTIONS.

[Vol II. No.10, July, 1881.]

[387] IN the ordinary run of daily life speech may be silver, while "silence is gold." With the editors of periodicals devoted to some special object "silence" in certain cases amounts to cowardice and false pretences. Such shall not be our case.

We are perfectly aware of the fact that the simple presence of the word "Spiritualism" on the title-page of our journal "causes it to lose in the eyes of materialist and sceptic fifty per cent of its value"—for we are repeatedly told so by many of our best friends, some of whom promise us more popularity, hence an increase of subscribers, would we but take out the "contemptible" term and replace it by some other, synonymous in meaning, but less obnoxious phonetically to the general public. That would be acting tinder false pretences. The undisturbed presence of the unpopular word will indicate our reply.

That we did not include ''Spiritualism'' among the other subjects to which our journal is devoted "in the hopes that it should do us good service among the Spiritualists" is proved by the following fact: From the first issue of our Prospectus to the present day, subscribers from "spiritual" quarters have not amounted to four per cent on our subscription list. Yet, to our merriment, we are repeatedly spoken of as "Spiritualists" by the press and our opponents. Whether really ignorant of or purposely ignoring our views, they tax us with belief in spirits. Not that we would at all object to the appellation—too many far worthier and wiser persons than we firmly believing in ''Spirits''—but that would he acting under "false pretences" again. And so we are called a "Spiritualist" by persons who foolishly regard the term as a ''brand," while the orthodox Spiritualists, who are well aware that we attribute their phenomena to quite another agency than spirits, resent our peculiar opinions as an insult to their belief, and in their turn ridicule and oppose us.

[388] This fact alone ought to prove, if anything ever will, that our journal pursues an honest policy. That, established for the one and sole object, namely, for the elucidation of truth, however unpopular, it has remained throughout true to its first principle—that of absolute impartiality. And that as fully answers another charge, viz., that of publishing views of our correspondents with which we often do not concur ourselves. ''Your journal teems with articles upholding ridiculous superstitions and absurd ghost-stories," is the complaint in one letter. "You neglect laying a sufficient stress in your editorials upon the necessity of discriminating between facts and error, and in the selection of the matter furnished by your contributors," says another. A third one accuses us of not sufficiently rising "from supposed facts to principles, which would prove to our readers in every case the former no better than fictions." In other words, as we understand it, we are accused of neglecting scientific induction. Our critics may be right, but we also are not altogether wrong. In the face of the many crucial and strictly scientific experiments made by our most eminent *savants*, it would take a wiser sage than King Solomon himself to decide now between fact and fiction. The query, "What is truth?" is more difficult to answer in the nineteenth than in the first century of our era. The appearance of his "evil genius" to Brutus in the shape of a monstrous human form, which, entering his tent in the darkness and silence of the night, promised to meet him in the plains of Philippi, was a *fact* to the Roman tyrannicide; it was but a dream to his slaves,

who neither saw nor heard anything on that night. The existence of an antipodal continent and the heliocentric system were *facts* to Columbus and Galileo years before they could actually demonstrate them; yet the existence of America, as that of our present solar system, was as fiercely denied several centuries back as the phenomena of Spiritualism are now. Facts existed in the "pre-scientific past," and errors are as thick as berries in our scientific present. With whom then is the criterion of truth to be left? Are we to abandon it to the mercy and judgment of a prejudiced society, constantly caught trying to subvert that which it does not understand; ever seeking to transform sham and hypocrisy into synonyms of "propriety" and "respectability"? Or shall we blindly leave it to modern *exact* science, so-called? But science has neither said her last word nor can her various branches of knowledge rejoice in their qualification of *exact* but so long as the hypotheses of yesterday are not upset by the **[389]** discoveries of to-day. "Science is atheistic, phantasmagorical, and always in labour with conjecture. It can never become knowledge *per se*. Not to know is its climax," says Prof. A. Wilder, our New York Vice- President, certainly more of a man of science himself than many a scientist better known than he is to the world. Moreover, the learned representatives of the Royal Society have as many cherished hobbies, and are as little free of prejudice and preconception as any other mortals. It is perhaps to religion and her handmaid theology, with her "seventy-times seven" sects, each claiming and none proving its right to the claim of truth, that in our search for it we ought to humbly turn? One of our severe Christian Areopagites actually expresses the fear that "even some of the absurd stories of the *Purãnas* have found favour with *The Theosophist*." But let him tell us, Has the *Bible* any less "absurd ghost-stories" and "ridiculous miracles" in it than the Hindu *Purá̃nas* and Buddhist *Maha Jataka*, or even one of the most "shamefully superstitious publications" of the Spiritualists? (We quote from his letter.) We are afraid in one and all it is but

Faith, fanatic faith, once wedded fast
To some dear falsehood, hugs it to the last . . . .

and—we decline accepting anything on faith. In common with most of the periodicals we remind our readers in every number of *The Theosophist* so that its "Editors disclaim responsibility for opinions expressed by contributors," with some of which they (we) do not agree. And that is all we can do. We never started out in our paper as teachers, but rather as humble and faithful recorders of the innumerable beliefs, creeds, scientific hypotheses, and—even "superstitions" current in the past ages and now more than lingering yet in our own. Never having been a sectarian—i.e., an interested party—we maintain that in the face of the present situation, during that incessant warfare, in which old creeds and new doctrines, conflicting schools and authorities, revivals of blind faith and incessant scientific discoveries, running a race as though for the survival of the fittest, swallow up and mutually destroy and annihilate each other—daring indeed were that man who would assume the task of deciding between them! Who, we ask, in the presence of those most wonderful and most unexpected achievements of our great physicists and chemists would risk to draw the line of demarcation between the possible and the impossible? Where is the honest man who, conversant at all with the latest conclusions of archæology, philology, palæography and especially Assyriology, would **[390]** undertake to prove the superiority of the religious "superstitions" of the civilized Europeans over those of the "heathen," and even of the fetish-worshipping savages?

Having said so much, we have made clear, we hope, the reason why, believing no mortal man infallible, nor claiming that privilege for ourselves, we open our columns to the discussion of every view and opinion, provided it is not proved absolutely supernatural. Besides, whenever we make room for "unscientific" contributions it is when these treat upon subjects which lie entirely out of the province of physical science—generally upon questions that the average and dogmatic scientist rejects *a priori* and without examination, but which

the real man of science finds not only possible, but after investigation very often fearlessly proclaims the disputed question as an undeniable fact. In respect to most transcendental subjects the sceptic can no more disprove than the believer prove his point. *Fact* is the only tribunal we submit to, and recognize it without appeal. And before that tribunal a Tyndall and an ignoramus stand on a perfect par. Alive to the truism that every path may eventually lead to the highway as every river to the ocean, we never reject a contribution simply because we do not believe in the subject it treats upon, or disagree with its conclusions. Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision. *Dum vitant stulti vitia in contraria* is our motto; and we seek to walk prudently between the many ditches without rushing into either. For one man to demand from another that he shall believe like himself, whether in a question of religion or science, is supremely unjust and despotic. Besides, it is absurd. For it amounts to exacting that the brains of the convert, his organs of perception, his whole organization, in short, be reconstructed precisely on the model of that of his teacher, and that he shall have the same temperament and mental faculties as the other has. And why not his nose and eyes, in such a case? Mental slavery is the worst of all slaveries. It is a state over which brutal force having no real power, it always denotes either an abject cowardice or a great intellectual weakness.

Among many other charges, we are accused of not sufficiently exercising our editorial right of selection. We beg to differ and contradict the imputation. As every other person blessed with brains instead of calves' feet jelly in his head we certainly have our opinions upon things **[391]** in general, and things occult especially, to some of which we hold very firmly. But these being our personal views, and though we have as good a right to them as any, we have none whatever to force them for recognition upon others. *We* do not believe in the activity of "departed spirits"—*others*, and among these many of the Fellows of the Theosophical Society, do, and we are bound to respect their Opinions so long as they respect ours. To follow every article from a contributor with an *Editor's Note* correcting "his erroneous ideas" would amount to turning our strictly impartial journal into a sectarian organ. We decline such an office of "Sir Oracle."

The Theosophist is a journal of our Society. Each of its Fellows being left absolutely untrammelled in his opinions, and the body representing collectively nearly every creed, nationality and school of philosophy, every member has a right to claim room in the organ of his Society for the defence of his own particular creed and views. Our Society being an absolute and an uncompromising *Republic of Conscience*, preconception and narrow-mindedness in science and philosophy have no room in it. They are as hateful and as much denounced by us as dogmatism and bigotry in theology; and this we have repeated *usque ad nauseam*.

Having explained our position, we will close with the following parting words to our sectarian friends and critics. The materialists and sceptics who upbraid us in the name of modern science—the dame who always shakes her head and finger in scorn at everything she has not yet fathomed—we would remind of the suggestive but too mild words of the great Arago: "He is a rash man who outside of pure mathematics pronounces the word 'impossible.'" And to theology, which under her many orthodox masks throws mud at us from behind every secure corner, we retort by Victor Hugo's celebrated paradox:

"In the name of Religion we protest against all and every religion!"

"THE CLAIMS OF OCCULTISM"

[Vol. II. No. 12, September, 1881.]

[392] THIS IS the heading of an article I find in a London publication, a new weekly called *Light*, and described as a "Journal Devoted to the Highest Interests of Humanity, both Here and Hereafter." It is a good and useful journal; and, if I may judge from the only two numbers I have ever seen, one whose dignified tone will prove far more persuasive with the public than the passionate and often rude remarks passed on their opponents and sceptics by its "spiritual" contemporaries. The article to which I wish to call attention is signed by a familiar name (*nom de plume*), "M.A. Oxon.," that of a profoundly sympathetic writer, of a personal and esteemed friend—of one, in short, who, I trust, whether he remains friendly or antagonistic to our views, would never confound the doctrine with its adherents, or, putting it more plainly, visit the sins of the Occultists upon Occultism and *vice versa*.

It is with considerable interest and attention, then, that the present writer has read "The Claims of Occultism." As everything else coming from "M.A. Oxon.'s" pen, it bears a peculiar stamp, not only of originality but of that intense individuality, that quiet but determined resolution to bring every new phasis, every discovery in Psychological sciences back to its (to him) first principles—*Spiritualism*. And when writing the word, I do not mean by it the vulgar "seance-room" Spiritualism, which "M.A. Oxon." has from the very first outgrown, but that primitive idea which underlies all the subsequent theories, the old parent root from which have sprung the modern weeds, namely, belief in a guardian angel or a tutelary spirit, who, whether his charge is conscious of it or not—*i.e.*, mediumistic or non mediumistic—is placed by a still higher power over every (baptized?) mortal to watch over his actions during life. And this, if not the correct outline of "M.A. Oxon.'s" faith, is undoubtedly the main idea [393] of all the Christian-born Spiritualists, past, present, and future. The doctrine, Christian as it now may be—and preeminently Roman Catholic it is—has not originated, as we all know, with the Christian, but with the Pagan world. Besides being represented in the tutelary *daimon* of Socrates—that ancient "guide" of whom our Spiritualists make the most they can—it is the doctrine of the Alexandrian Greek theurgists, of the Zoroastrians, and of the later Babylonian Jews, one, moreover, sadly disfigured by the successors of all these—the Christians. It matters little though, for we are now concerned but with the personal views of "MA. Oxon.," which he sets in opposition to those of some Theosophists.

His doctrine then seems to us more than ever to centre in, and gyrate around, that main idea that the spirit of the living man is incapable of acting outside of the body independently and *per se*; but that it must needs be like a tottering baby guided by his mother or nurse—be led on by some kind of spiritual strings by a *disembodied* spirit, an individuality entirely distinct from, and at some time even foreign to him self, as such a spirit can only be a *human* soul, having at some period or other lived on this planet of ours. I trust that I have now correctly stated my friend's belief, which is that of most of the intellectual, progressive and liberal Spiritualists of our day, one, moreover, shared by all those Theosophists who have joined our movement by deserting the ranks of the *hoi polloi* of Spiritualism. Nevertheless, and bound though we be to respect the private opinions of those of our Brother-Fellows who have started out in the research of truth by the same path as "M.A. Oxon.," however widely they may have diverged from the one we ourselves follow, yet we will always say that such is not the belief of *all* the Theosophists—the writer included. For all that, we shall not follow the nefarious example set to us by most of the Spiritualists and their papers, which are as bitter against us as most of the missionary sectarian papers are against each other and the infidel Theosophists. We will not quarrel, but simply argue, for "Light! more light!" is the rallying cry of both progressive Spiritualists and Theosophists. Having thus far explained

myself, "M.A. Oxon." will take, I am sure, *en bon seigneur* every remark that I may make on his article in *Light* which I here quote *verbatim*. I will not break his flowing narrative, but limit my answers to modest footnotes.

It is now some years since Spiritualists were startled by the publication of two ponderous volumes by Madame Blavatsky, under the title of *Isis Unveiled*. Those **[394]** who mastered the diversified contents of those large and closely-printed pages, upwards of twelve hundred in number, bore away a vague impression that Spiritualism had been freely handled not altogether to its advantage, and that a portentous claim had been more or less darkly set up for what was called Occultism. The book was full of material—so full that I shall probably be right in saying that no one has mastered its contents so as to folly grasp the author's plan; but the material sadly needed reducing to order, and many of the statements required elucidation, and some, perhaps, limitation.[1] Moreover, the reader wanted a guide to pilot him through the difficulties that he encountered on every hand; and, above all, he sorely needed some more tangible hold on the his history and pretensions of the mysterious Brotherhood for whom the author made such tremendous claims.[2]

It seemed vain for any seeker after truth to attempt to enter into relations, how ever remote, with any adept of the order of which Madame Blavatsky is the visible representative. All questions were met with polite or decisive refusal to submit to any examination of the pretensions made.[3] The Brothers would receive an enquirer only after he had demonstrated his truth, honesty and courage by an indefinitely prolonged probation. They sought no one; they promised to receive none. Meantime, they rejected no one who was persevering enough to go forward in the prescribed path of training by which alone the divine powers of time human spirit can, they allege, be developed.

The only palpable outcome of all this elaborate effort at human enlightenment was the foundation in America of the Theosophical Society, which has been the accepted, though not the prescribed, organization of the Occult Brotherhood.[4]

They would utilize the Society, but they would not advise as to the methods by which it should be regulated, nor guarantee it any special aid, except in so far as to **[395]** give the very guarded promise that whatever aid might at any time be vouchsafed by them to enquiring humanity, would come, if at all, through that channel. It must be admitted that this was a microscopically small crumb of comfort to fall from so richly laden a table as Madame Blavatsky had depicted. But Theosophists had to be content, or, at least, silent; and so they betook themselves, some of them, to reflection.

What ground had they for belief in the existence of these Brothers, adepts who had a mastery over the secrets of nature which dwarfed the results of modern scientific research, who had gained the profoundest knowledge—Know thyself"—and could demonstrate by actual experiment the transcendent powers of the human spirit,

---

[1] It is not the first time that the just reproach is unjustly laid at my door. It is but too true that "the material sadly needed reducing to order,'' but it never was my province to do so, as I gave out one detached chapter after the other, and was quite ignorant, as Mr. 5innett correctly states in *The Occult World*, whether I had started upon a series of articles, one book or two books. Neither did I much care. It was my duty to give out some hints, to point to the dangerous phases of modern Spiritualism, and to bring to bear upon that question all the assertions and testimony of the ancient world and its sages that I could find, as all evidence to corroborate my conclusions. I did the best could and knew how. If the critics of *Isis Unveiled* but consider that (1) its author had never studied the English language, and after learning it in her childhood *colloquially* had not spoken it before coming to America half-a-dozen of times during a period of many years; (2) that most of the doctrines (or shall we say hypotheses?) given had to be translated from an Asiatic language; and (3) that most, if not all of the quotations from, and references to, other works—some of these out of print and many inaccessible but to the few—and which the author personally had never read or seen, though the passages quoted were proved in each instance minutely correct, then my friends would perhaps feel less critically inclined. However, *Isis Unveiled* is but a natural *entrée en matière* in the above article, and I must not lose time over its merits or demerits.

[2] Indeed, the claims made for a ''Brotherhood'' of living men were never half as pretentious as those which are daily made by the Spiritualists on behalf of the disembodied souls of *dead* people.

[3] No more do they now.

[4] We beg to draw to this sentence the attention of all those of our Fellows and friends in the West as in India, who felt inclined to either disbelieve in, or accuse the ''Brothers of the First Section'' on account of the administrative mistakes and shortcomings of the Theosophical Society. From the first the Fellows were notified that the First Section might issue occasionally orders to those who knew them personally, yet had never promised to guide, or even protect, either the body or its members.

spurning time and space, and proving the existence of soul by the methods of exact experimental science? What ground for such claims existed outside of that on which the Theosophical Society rested?

For a long time the answer was of the vaguest. But eventually evidence was gathered, and in this book[1] we have Mr. Sinnett coming forward to give us the benefit of his own researches into the matter, and especially to give us his correspondence with Koot Hoomi, an adept and member of the Brotherhood, who had entered into closer relations, still however of a secondary nature,[2] with him than had been vouchsafed to other men. These letters are of an extremely striking nature, and their own intrinsic value is high. This is greatly enhanced by the source from which they come, and the light they throw upon the mental attitude of these Tibetan recluses to whom the world and the things of the world are alike without interest, save in so far as they call ameliorate man's state, and teach him to develop and use his powers.

Another fruitful subject of questioning among those who leaned to theosophical study was as to the nature of these occult powers. It was impossible to construct from Isis Unveiled any exact scheme, supported by adequate testimony, or by sufficient evidence from any proper source, of what was actually claimed for the adept. Madame Blavatsky herself, though making no pretension to having attained the full development of those whose representative she was, possessed certain occult powers that seemed to the Spiritualist strangely like those of mediumship[3] This, however, she disclaimed with much indignation. A medium, she explained, was but a poor creature, a sort of conduit through which any foul stream might be conveyed, a gas-pipe by means of which gas of a very low power of illumination reached this earth. And much pain was taken to show that the water *was* very foul, and that time gas was derived from a source that, if at all spiritual, was such as we, who craved true illumination, should by no means be content with. It is **[396]** impossible to deny that the condition of public Spiritualism in America, at the time when these strictures were passed upon it, was such as to warrant grave censure. It had become sullied in the minds of observers, who viewed it from without, and who were not acquainted with its redeeming features, by association with impurity and fraud. The mistake was to assume that this was the complexion of Spiritualism in itself, and not of Spiritualism as depraved by adventitious causes. This, however, was assumed. If we desired true light, then we were told that we must crush out medium-ship, close the doors through which the mere Spiritual loafers come to perplex and ruin us, and seek for the true adepts who alone could safely pilot us in our search. These, it was explained, had by no means given up the right of entrance to their Spiritual house to any chance spirit that might take a fancy to enter. They held the key and kept intruders out, while, by unaided powers of their own, they performed wonders before which medial phenomena paled. This was the only method of safety; and these powers, inherent in all men, though susceptible of development only in the purest, and then with difficulty, were the only means by which the adept worked.

Some Theosophists demonstrated by practical experiment that there is a foundation of truth in these pretensions. I am not aware whether anyone has found himself able to separate quite conclusively between his own unaided efforts and those in which external spirit has had a share. There is, however, one very note worthy fact which gives a clue to the difference between the methods of the Spiritualist and the Occultist. The medium is a passive recipient of spirit-influence. The adept is an active, energizing, conscious creator of results which he knowingly produces, and of which evidence exists and can be sifted. Spiritualists have been slow to accept this account of what they are familiar with in another shape. Theosophists have been equally slow to estimate the facts and theories of Spiritualism with candour and patience. Mr. Sinnett records many remarkable experiences of his own, which are well worthy of study, and which may lead those who now approach these phenomena from opposite sides to ponder whether there may not be a common ground on which they can meet. We do not know so much of the working of spirit that we can afford to pass by contemptuously any traces of its operation. Be we Spiritualists or Theosophists—odd names to ticket our selves with—we are all looking for evidence of the whence and whither of humanity. We want to know somewhat of the great mystery of life, and to pry a little into the no less sublime mystery of death. We are gathering day by day more evidence that is becoming bewildering in its minute perplexities. We want to get light from all sources; let us be patient, tolerant of divergent opinion, quick to recognize the tiny hold that any one soul can have on truth, and the multiform variety in which that which we call truth is presented to mans view. Is it strange that we should see various sides

---

[1] The Occult World, by A. P. Sinnett.

[2] With Mr. Sinnett, and only so far. His relations with a few other Fellows have been as personal as they could desire.

[3] Medium, in the sense of the postman who brings a letter from one living person to another; in the sense of an assistant electrician whose master tells him how to turn this screw and arrange that wire in the battery; never in the sense of a *Spiritual* medium. "Madame Blavatsky'' neither needed nor did she ever make use of either dark seance-rooms, cabinets, "trance-state," "harmony," nor any of the hundreds of conditions required by the *passive* mediums who know not what is going to occur. She always knew beforehand, and could state what was going to happen save infallibly answering each time for complete success.

of it? Can we not see that it most needs be so? Can we not wait for the final moment of reconciliation, when we shall see with clearer eye and understand as now we cannot?

There is much in Mr. Sinnett's little book that may help those who are trying to assume this mental attitude. The philosophy that it contains is clearly stated, and affords rich material for thought. The facts recorded are set forth with scientific [397] accuracy, and must profoundly impress the careful and candid reader. The glimpses revealed of this silent Brotherhood, in its lonely home on one of the slopes of the mountains of Tibet, working to solve the mighty problem, and to confer on humanity such benefits as it can receive, are impressive enough even to the Philistine sceptic. If they should indeed be flashes of a greater truth, now only dimly revealed, the importance of such revelation is not to be measured in words.

Be this, however, as it may—and there are many points on which light is necessary before a decisive opinion may be pronounced—there is no doubt whatever that the philosophy contained in Mr. Sinnett's book is similar to that which the great students of Theosophy in ages past have arrived at. It is a mere piece of nineteenth-century arrogance to pooh-pooh it as unworthy of attention by those on whom has flashed the dazzling light of the spirit circle. The facts recorded are at least as scientifically conclusive as any recorded as having happened in a dark seance, or under the ordinary conditions of Spiritualistic investigation. The letters of Koot Hoomi are fruitful of suggestion, and will repay careful study on their own merits. The whole book contains only 172 pages, and will not, therefore, unduly tax the reader's patience. If any instructed Spiritualist will read it, and can say that there is nothing in it that adds to his knowledge, he will at least have the satisfaction of having read both sides of the question, and that should present itself to all candid thinkers as a paramount and imperative duty.

A NOTE ON ELIPHAS LEVI

[Vol. III. No. I, October, 1881]

[*To the Editor of "The Theosophist*."

[398] MADAM,—Since you have published a posthumous letter of my master and beloved friend, the late Eliphas Levi, I think it would be agreeable to you to publish, if judged suitable, a few extracts of the many manuscripts in my possession, written expressly for, and given to, me by my ever-regretted master.

To begin with, I send you "Stray Thoughts on Death and Satan ''from his pen. I cannot close this letter without expressing the deep indignation aroused in me by the base diatribes published in the London *Spiritualist* against your society and its members. Every honest heart is irritated at such unfair treatment, especially when proceeding from a man of honour as Mr. Harrison (editor of *The Spiritualist*) who admits in his journal anonymous contributions that are tantamount to libels.

With the utmost respect, I remain, Madam,
Yours devotedly.
(Baron) J. Spedalieri.

Marseilles, July 29th, 1881.]

It is with feelings of sincere gratitude that we thank Baron Spedalieri for his most valuable contribution. The late Eliphas Levi was the most learned Kabalist and Occultist of our age in Europe, and every thing from his pen is precious to us, in so far as it helps us to compare notes with the Eastern Occult doctrines and, by the light thrown upon both, to prove to the world of Spiritualists and Mystics, that the two systems—the Eastern Aryan, and the Western or the Chaldæo-Jewish Kabalah—are one in their principal metaphysical tenets. Only, while the Eastern Occultists have never lost the key to their esotericism, and are daily verifying and elaborating their doctrines by personal experiments, and by the additional light of modern science, the Western or Jewish Kabalists, besides having been misled for centuries by the introduction of foreign elements in it such as Christian dogmas, dead— letter interpretations of the Bible, etc., have most undeniably lost the true key to the esoteric meaning of Simeon Ben Iochai's Kabalah, and are trying to make up for the loss by interpretations emanating from [399] the depths of their imagination and inner consciousness. Such is evidently the case with J. K., the self-styled London "adept," whose anonymous and powerless vilifications of the Theosophical Society and its members are pertinently regarded by Baron Spedalieri as "tantamount to libels." But we have to be charitable. That poor descendant of the biblical Levites—as we know him to be—in his pigmy efforts to upset the Theosophists, has most

evidently fractured his skull against one of his own "occult" sentences. There is one especially in *The Spiritualist* (July 22nd), to which the attention of the mystically inclined is drawn further down, as this paragraph is most probably the cause of the sad accident which befell so handsome a head. Be it as it may, but it now disables the illustrious J. K. from communicating ''scientifically his knowledge'' and forces him at the same time to remain, as he expresses it, "in an incommunicable ecstatic state." For it is in no other "state" that our great modern adept—the literary man of such a "calibre"[1] that to suspect him of "ignorance" becomes equal, in audacity, to throwing suspicion upon the virtue of Cæsar's wife—could possibly have written the following lines, intended by him, we believe, as a lucid and clear exposition of his own psycho-kabalistic lore as juxtaposed to the "hard words," "outlandish verbiage," "moral and philosophical platitudes," and "jaw-breakers" of "the learned Theosophists."

These are the "gems of occult wisdom" of the illustrious Jewish Kabalist who, like a bashful violet, hides his occult learning under two modest initials.

> In every human creature there lies latent in the involitional part of the being a sufficient quantity of the omniscient, the absolute. To induce the latent absolute, which is the involitional part of our volitional conscious being, to become manifest, it is essential that the volitional part of our being should become latent. After the preparatory purification from acquired depravities, a kind of introversion has to take place; the involitional has to become volitional, by the volitional **[400]** becoming involitional. When the conscious becomes semi-unconscious, the, to us, formerly unconscious becomes fully conscious. The particle of the omniscient that is within us, the vital and growing, sleepless, involitional, occult or female principle being allowed to express itself in the volitional, mental, manifest, or masculine part of the human being, while the latter remains in a state of perfect passivity, the two formerly dissevered parts become reunited as one holy (wholly) perfect being, and then the divine manifestation is inevitable.

Very luckily, J. K. gives us himself the key to this grandiloquent gush by adding:

> Necessarily, this is only safely practicable while living in uncompromisingly firm purity, for otherwise there is danger of *unbalancement—insanity*, or a questionable form of *mediumship.*

The italics are ours. Evidently with our immaculate "adept" the "involitional, occult or female principle" was not allowed to "express itself in the volitional, mental, manifest, or masculine part" of his being, and—behold the results

For the edification of our Hindu readers, who are unprogressive enough to refuse to read the lucubrations of J. K., or follow the mental "grand trapeze" performed by this remarkable "adept" on the columns of *The Spiritualist*, we may add that in the same article he informs his English readers that it is "Hindu mystification, acting on Western credulity" which "brought out the Theosophical Society." "Hindu philosophy," according to that great light of the nineteenth century, is no ''philosophy" but rather ''mysticism."

> Following the track of the mystifying and mystified Hindus they [The Theosophists] consider the four above faculties [Siddhis of Krishna], Anima, Mahima, Laghima and Garima to be time power they [we] have to strive for.

Indeed, what a ludicrous confusion of effect with cause! The injury to the brain must have been serious indeed. Let us hope that timely and repeated lotions of "witch-hazel" or the "universal magic balm" will have its good effects. Meanwhile, we turn the attention of our

---

[1] "To accuse a *literary man, of my calibre* of ignorance, is as amusing a mistake as it would have been to charge Porson of ignorance of Greeks'' he writes in *The Spiritualist* of July 8th .. " The occult is my special subject, and . . . *there is but little . . . that I do not know* he adds. Now, the above sentence settles the question at once for us. Not only no ''adept,'' but no layman or profane of the most widely recognized intellect and ability would ever have *dared*, under the penalty of being henceforth and for ever regarded as the most ridiculously conceited of Æsop's heroes, to use such a sentence when speaking of himself! So stupidly arrogant and cowardly impertinent behind the shield of his initials has he shown himself in his transparent attacks upon far better and more worthy men than himself in the above—named *Spiritualist* that it is the first and certainly the last time that we do him the honour of noticing him in these columns. Our Journal has a nobler task, we trust, than to be polemizing with those, whom in vulgar parlance the world generally terms—bullies.

Hindu readers and students of Occultism to the identity of the doctrines taught by Éliphas Lèvi (who is also contemptuously sneered at, and sent by the "adept" to keep company with "Brothers," "Yogis," and "Fakirs") in every essential and vital point with those of our Eastern initiates.

THE SIX=POINTED AND FIVE=POINTED STARS

[Vol. III. No. 2, November, 1881.]

[401] OUR authorities for representing the pentagram or the five-pointed star as the *microcosm*, and the six-pointed double triangle as the *macrocosm*, are all the best known Western Kabalists—mediæval and modern. Éliphas Lévi (Abbé Constant) and, we believe, Kunrath, one of the greatest occultists of the past ages, give their reasons for it. In Hargrave Jennings' *Rosicrucians* the correct cut of the microcosm with man in the centre of the pentagram is given. There is no objection whatever to publish their speculations save one—the lack of space in our journal, as it would necessitate an enormous amount of explanations to make their esoteric meaning clear. But room will always be found to correct a few natural misconceptions which may arise in the minds of some of our readers, owing to the necessary brevity of our editorial notes. So long as the question raised provokes no discussion to show the interest taken in the subject, these notes touch but superficially upon every question. The excellence of the above-published paper [Six-pointed and Five-pointed Stars," by Krishna Shankar Lalshankar], and the many valuable remarks contained in it, afford us now an opportunity for correcting such errors in the author's mind.

As understood in the West by the *real* Kabalists, Spirit and Matter have their chief symbolical meaning *in the respective colours* of the two interlaced triangles, and relate in no way to any of the lines which bind the figures themselves. To the Kabalist and Hermetic philosopher, everything in nature appears under a triune aspect; everything is a multiplicity and trinity in unity, and is so represented by him symbolically in various geometrical figures. "God geometrizes," says Plato. The "Three Kabalistic Faces" are the "Three Lights" and the "Three Lives" of Ain-Suph (the Parabrahman of the Westerns), which is also called the "Central Invisible Sun." "The Universe is [402] his Spirit, Soul and Body," his ''Three Emanations.'' This triune nature—the purely Spiritual, the purely Material, and the Middle nature (or imponderable matter, of which man's astral soul is composed)—is represented by the equilateral triangle, whose three sides are equal because these three principles are diffused throughout the universe in equal proportions, and——the one law in nature being perfect equilibrium—are eternal and coexistent. The Western symbology then, with a trifling variation, is identically the same as that of the Aryans. Names may vary, and trifling details may be added, but the fundamental ideas are the same. The double triangle, representing symbolically the macrocosm, or great universe, contains in itself the ideas of Unity, of Duality (as shown in the two colours, and two triangles—the universe of Spirit and that of Matter), of Trinity, of the Pythagoræan Tetraktys, the perfect Square, up to the Dodekagon and the Dodekahedron. The ancient Chaldæan Kabalists—the masters and inspirers of the Jewish Kabalah—were neither the Anthropomorphizers of the Old Testament, nor those of the present day. Their Ain—Suph—the Endless and the Boundless—'' has a form and then has no form,'' says the *Zohar*,[1] and forthwith explains the riddle by adding: ''The Invisible assumed a Form when he called the Universe into existence." That is to say, the Deity can

[1] The *Book of Splendour* written by Simeon Ben Iochai, in the first century B.C. according to others in the year AD. 80.

only be seen and conceived of in objective nature—pure pantheism. The three sides of the triangles represent to the Occultists as they do to the Aryans—Spirit, Matter, and the Middle nature (the latter identical in its meaning with ‘‘Space”); hence also the *creative*, *preservative* and *destructive* energies, typified in the ‘‘Three Lights.” The first Light infuses intelligent, conscious life throughout the universe, thus answering to the *creative* energy. The second Light incessantly produces forms out of preexistent cosmic matter within the cosmic circle, and hence is the *preservative* energy. The third Light produces the whole universe of gross physical matter. As the latter keeps gradually receding from the central spiritual Light, its brightness vanes, and it becomes Darkness or Evil, leading to Death. Hence it becomes the *destructive* energy, which we find ever at work on forms and shapes—the temporary and the changing. The ‘‘Three Kabalistic Faces’’ of the ‘‘Ancient of the Ancient’’— ‘‘has no face”—are the Aryan deities called respectively Brahmâ and Rudra or Shiva. The double triangle of the Kabalists is enclosed **[403]** within a circle represented by a serpent swallowing its own tail (the Egyptian emblem of the eternity), and sometimes by a simple circle (see the theosophical seal). The only difference we can see between the Aryan and the Western symbology of the double triangle—according to the author’s explanation—lies in his omission to notice the profound and special meaning in that which, if we understand him rightly, he terms “the zenith and the zero.” With the Western Kabalists, the apex of the white triangle loses itself in the zenith,[1] the world of pure immateriality or unalloyed Spirit, while the lower angle of the black triangle pointing downward towards the nadir shows—to use a very prosaic phrase of the mediæval Hermetists—pure, or rather “impure matter,” as the “gross purgations of the celestial fire” (Spirit) drawn into the vortex of annihilation, that lower world, where forms and shapes and conscious life disappear to be dispersed and return to the mother fount (Cosmic Matter). So with the central point and the central cavity, which, according to the Paurânik teaching, “is considered to be the seat of the Avyakta Brahma, or Unmanifested Deity.”

The Occultists, who generally draw Simple central geometrical point (which, having neither length, breadth nor thickness, represents the invisible “Central Sun,’’ the Light of the ‘‘ Unmanifested Deity”), often place the Crux Ansata (the “handled cross,” or the Egyptian Tau), at the zenith of which, instead of a mere upright line, they substitute a circle, the symbol of limitless, uncreated Space. Thus modified, this cross has nearly the same

significance as the “Mundane Cross” of the ancient Egyptian Hermetists, a cross within a circle □

Therefore, it is erroneous to say that the editorial note stated that the double triangle represented “Spirit and Matter *only*,” for it represents so many emblems that a volume would not suffice to explain them. Says our critic:

---

[1] The meaning is the same in the Egyptian pyramid. A French archæologist of some renown, Dr. Rebold, shows the great culture of the Egyptians, 5,000 B.C., by stating upon various authorities that there were at that time no less than ‘‘thirty or forty colleges of the initiated priests who studied occult sciences and practical magic.”

[404] If, as you say, the double triangle is made to represent universal spirit and matter only, the objection that two sides—or any two things—cannot form a triangle, or that *a triangle cannot be made to represent one*—spirit alone, or matter alone—-as you appear to have done by the distinction of *white* and *black*—remains unexplained.

Believing that we have now sufficiently explained some of the difficulties, and shown that the Western Kabalists always had regard to the ‘‘trinity in unity’’ and *vice versa*, we may add that the Pythagoræans explained away the "objection" especially insisted upon by the writer of the above words about 2,500 years ago. The sacred numbers of that school—whose cardinal idea was that there existed a permanent principle of Unity beneath all the forces and phenomenal changes of the universe—did not include the number *two* or the Duad among the others. The Pythagoræans refused to recognize that number, even as an abstract idea, precisely on the ground that in geometry it was impossible to construct a figure with only two straight lines. It is obvious that for symbolical the number cannot be identified with any circumscribed figure, whether a plane or a solid, geometric figure; and thus, as it could not he made to represent a unity in a multiplicity as any other polygonal figure can, it could not be regarded as a sacred number. The number *two*, represented in geometry by a double horizontal line =, and in the Roman numerals by a double perpendicular line | |, and, a line having length, but not breadth or thickness, another numeral had to be added to it before it could be accepted. It is only in conjunction with number *one*, thus becoming the equilateral triangle, that it can be called a figure. It thus becomes evident why, in symbolizing Spirit and Matter (the Alpha and Omega in the Kosmos), the Hermetists had to use two triangles interlaced (both a ‘‘trinity in unity’’), making the one typifying Spirit *white* with chalk, and the other typifying Matter *black* with charcoal.

To the question, what do the two other angles of the white triangle signify, if the one ‘‘white point ascending heavenward symbolizes Spirit"—we answer that, according to the Kabalists. the two lower points signify ‘‘Spirit falling into generation,’’ *i.e.*, the pure divine Spark already mixed with the Matter of the phenomenal world. The same explanation holds good for the two base angles of time black triangle; the third points showing respectively the progressive purification of Spirit, and the progressive grossness of Matter. Again, to say that ‘‘any thought of upward or downward’’ in ‘‘the sublime idea of the Kosmos" seems "not only revolting but unreal," is to object to [405] anything abstract being symbolized in a concrete image. Then why not make away with all the signs altogether, including that of Vishnu and with all the learned Paurânik explanations thereof given by the writer? And why should the Kabalistic idea be more revolting than that of "Death, Devourer, Time," the latter word being a synonym of Endless Eternity—represented by a circle surrounding the double triangle? Strange inconsistency, and one, moreover, which clashes entirely with the rest of the article! If the writer has not met "any where with the idea of one triangle being white and the other black," it is simply because he has never studied, nor probably even seen the writings and illustrations of Western Kabalists.

The above explanations contain the key to the Pythagoræan general formula of unity in multiplicity, the One evolving the man, and pervading the many and the whole. Their mystic Dekad (1 + 2 + 3 + 4 = 10), expresses the entire idea; it is not only far from being ‘‘revolting’’ but it is positively sublime. The One is the Deity; the Two Matter—the figure so despised by them as Matter *per se* can never be a conscious unity.[1] The Three (or Triangle), combining Monad and Duad, partaking of the nature of both, becomes the Triad or the phenomenal world. The Tetrad or sacred Tetraktys, the form of perfection with the Pythagoræans expresses at the same time the emptiness of all— Mayâ. While the Dekad, or

[1] Compare in Kapila sânkhya— Purusha and Prakriti only the two combined when forming a unity can manifest themselves in this world of the senses.

sum of all, involves the entire Kosmos. ‘‘The universe is the combination of a thousand elements, and yet the expression of a single element—absolute harmony or spirit—a chaos to the sense, a perfect kosmos to reason,” we say in *Isis Unveiled*.

Pythagoras learned his philosophy in India. Hence, the similarity in the fundamental ideas of the ancient Brâhmanical Initiates and the Pythagorists. And when in defining the Shatkon, the writer says it “represents the great universe (Brahmânda)—the whole endless Mahâ kâsha—with all the planetary and stellar worlds contained in it,’’ he only repeats in other words the explanation given by Pythagoras and the Hermetic philosophers of the hexagonal star or the “double triangle,” as shown above.

Nor do we find it very difficult to fill up the gap left in our brief note in the August number as to the ‘‘remaining three points of the two triangles,’’ and the three sides of each element of the ‘‘double triangle’’ or of the circle surrounding the figure. As the Hermetists symbolized **[406]** everything visible and invisible they could not fail to symbolize the macrocosm in its completeness.

The Pythagoreans who included in their Dekad the entire Kosmos, held the number twelve in still higher reverence as it represented the sacred Tetraktys multiplied by three, which gave a trinity of perfect squares called tetrads. The Hermetic philosophers or Occultists following in their steps represented this number twelve in the double triangle’’—the great universe or the macrocosm as shown in this figure—and included in it the pentagram, or the microcosm, called by them the little universe.

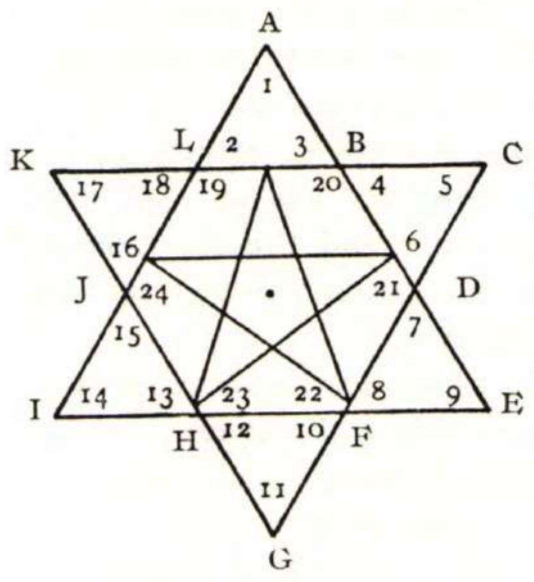

Dividing the twelve letters of the outer angles into four groups of triads, or three groups of tetrads, they obtained the Dodekagon, a regular geometric polygon, bounded by *twelve* equal sides and containing *twelve* equal angles, which symbolized with the ancient Chaldæans the *twelve* “great gods,”[1] and with the Hebrew Kabalists the ten Sephiroth, or creative powers of nature, emanated from Sephira (Divine Light), herself the chief Sephiroth and emanation from Hakoma, the Supreme (or Unmanifested) Wisdom, and Ain-Suph the Endless; viz., three groups of triads of the Sephiroth and a fourth triad, composed of Sephira, Ain-Suph and Hakoma, the Supreme Wisdom which ‘‘cannot he understood by reflection,’’ and which ‘‘lies concealed *within* and *without* the cranium of Long Face,’’[2] the uppermost head of the

[1] According to Haug's *Aitareya Brahmana*, the Hindu Manas or[Mind] or Bhagavan creates no more than the Pythagoræan Monas. He enters the Egg of the World and emanates from it as Brahmâ as itself (Bhagavan) has no first cause (Apurva). Brahma, as Prajapati, manifests himself as the androgyne Sephira and the ten Sephiroth) as twelve bodies or attributes which are represented by the twelve Gods symbolizing (1) Fire, (2) the Sun, (3) Soma, (4) all living Beings, (5) Vâyu, (6) Death—Shiva, (7) Earth, (8) Heaven, (9) Agni, (10) Aditya, (11) Mind, (12) the great Infinite cycle which is not to be stopped. This, with a few variations, is purely the Kabalistic idea of the Sephiroth.

[2] *Idra Rabba*, VI. 58.

upper triangle forming the ‘‘Three Kabalistic Faces,” making up the twelve. Moreover, the twelve figures give two squares or the double Tetraktys, representing in the Pythagoræan symbology the two worlds—the spiritual and the physical. The eighteen inner and six central angles yield, besides twenty-four, twice the sacred macrocosmic number, also the twenty-four ‘‘divine unmanifested **[407]** powers.” These it would be impossible to enumerate in so short a space. Besides, it is far more reasonable in our days of scepticism to follow the hint of Iamblichus, who says, that “the divine powers always felt indignant with those who rendered manifest the composition of the Icosahedron,” viz., those who delivered the method of inscribing in a sphere the Dodekahedron, one of the *five* solid figures in geometry, contained by *twelve* equal and regular *pentagons*—the secret Kabalistic meaning of which our opponents would do well to study.

In addition to all this, as shown in the “double triangle” above, the *pentagram* in the centre gives the key to the meaning of the Hermetic philosophers and Kabalists. So well known and widespread is this double sign that it may be found over the entrance door of the Lha khang (temples containing Buddhist images and statues), in every Gong-pa (lamasery), and often over the relic-cupboard, called in Tibet Doong-ting.

The mediæval Kabalists give us in their writings the key to its meaning. “Man is a little world inside the great universe”—Paracelsus teaches. And again: “A microcosm, within the macrocosm, like a fœtus he is suspended by his three principal spirits in the matrix of the universe.” These three spirits are described as double: (1) the spirit of the elements (terrestrial body and vital principle); (2) the spirit of the stars (sidereal or astral body and the will governing it); (3) the spirits of the spiritual world (the animal and the spiritual souls); the *seventh* principle being an almost *immaterial* spirit or the divine Augoeides, Atmâ, represented by the central point, which corresponds to the human navel. This seventh principle is the *personal* God of every man, say the old Western and Eastern Occultists.

Therefore it is that the explanations given by our critic of the Shatkon and Panchkon rather corroborate than destroy our theory. Speaking of the five triangles composed of “five times five” or twenty-five points, he remarks of the pentagram that it is a “number otherwise corresponding with the twenty-five *elements* making a living human creature.” Now we suppose that by “elements” the writer means just what the Kabalists say when they teach that the emanations of the twenty-four divine “unmanifested powers “—the “unexisting” or “central point” being the twenty-fifth—make a perfect human being. But without disputing upon the relative value of the words “element” and “emanation,” and strengthened moreover as we find the above sentence by the author’s additional remark that “the entire figure” of the **[408]** microcosm, “the inner world of individual living being,” is “a figure which is the sign of Brahmâ, the deified *creative* energy”—in what respect, we ask, does the above sentence so much clash with our statement that some proficients in Hermetic philosophy and Kabalists regard the five points of the pentagram as representing the five cardinal limbs of the human body? We are no ardent disciple or follower of the *Western* Kabalists, yet we maintain that in this they are right. If the twenty-five elements represented by the five-pointed star make up a “living human creature” then these elements are all vital, whether mental or physical, and the figure symbolizing “*creative* energy” gives the more force to the Kabalistic idea. Every one of the five gross elements—earth, water, fire, air (or “wind”) and ether— enters into the composition of man, and whether we say “five organs of action” or the “five limbs” or even the “five senses,” it means all one and the same thing, if we would refrain from hair-splitting.

Most undoubtedly the “proficients” could explain *their* claim at least as satisfactorily as the writer who controverts and denies it, in explaining his own. In the *Codex Nazaræus* most Kabalistic of books—the Supreme King of Light and the chief Æon, Mano, emanates the five Æons—he himself with the Lord Ferho (the “Unknown Formless Life” of which he is an emanation) making up the *seven*, which typify again the seven principles in man; the five

being purely material and semi-material, and the higher two almost immaterial and spiritual. Five refulgent rays of light proceed from each of the seven Æons, five of these shooting through the head, the two extended hands, and the two feet of man represented in the five-pointed star, one enveloping him as with a mist and the seventh settling like a bright star over his head. The illustration may be seen in several old books upon the *Codex Nazaræus* and the Kabalah. What wonder, then, that since electricity or animal magnetism streams most powerfully from the five cardinal limbs of man, and since the phenomena of what is now called "mesmeric" force had been studied in the temples of ancient Egypt and Greece, and mastered as it may never hope to be mastered in our age of idiotic and *à priori* denial, the old Kabalists and philosophers who symbolized every power in nature, should, for reasons perfectly evident for those who know anything of the arcane sciences and the mysterious relations which exist between numbers, figures and ideas, have chosen to represent "the five cardinal limbs of man"—the head, the two arms and the two legs—in the five points of the pentagram? **[409]** Eliphas Lévi the modern Kabalist, goes as far, if not farther, than his ancient and mediæval brethren, for, he says in his *Dogme et Rituel de la Haute Magie* (p. 175):

> The Kabalistic use of the pentagram can determine the countenance of unborn infants, and an initiated woman might give to her son the features of Nereus or Achilles, or those of Louis XIV or Napoleon.

The Astral Light of the Western Occultists is the Akâsha of the Hindus. Many of the latter will not study its mysterious correlations, either under the guidance of initiated Kabalists or that of their own initiated Brâhmans, preferring to Prajnâ Pârarnitâ—their own conceit. And yet both exist and are identical.

THE GRAND INQUISITOR

[Vol. III. Nos. 2 and 3, November and December, 1881.]

[410] [*Dedicated by the Translator to those sceptics who clamour so loudy', both in print and private letters—" Show us the wonder-working 'Brothers,' let them come out publicly and—we will believe in them!*'']

[The following is an extract from M. Dostoevsky's celebrated novel, *The Brothers Karamazof* the last publication from the pen of the great Russian novelist, who died a few months ago, just as the concluding chapters appeared in print. Dostoevsky is beginning to be recognized as one of the ablest and profoundest among Russian writers. His characters are invariably typical portraits drawn from various classes of Russian society, strikingly life-like and realistic to the highest degree. The following extract is a cutting satire on modern theology generally and the Roman Catholic religion in particular. The idea is that Christ revisits earth, coming to Spain at the period of the Inquisition, and is at once arrested as a heretic by the Grand Inquisitor. One of the three brothers of the story, Ivan, a rank materialist and an atheist of the new school, is supposed to throw this conception into the form of a poem, which he describes to Alyosha—the youngest of the brothers a young Christian mystic brought up by a ''saint'' in a monastery—as follows:]

''Quite impossible, as you see, to start without an introduction," laughed Ivan. "Well, then, I mean to place the event described in the poem in the sixteenth century, an age—as you must have been told at school—when it was the great fashion among poets to make the denizens and powers of higher worlds descend on earth and mix freely with mortals. . . . In France all the notaries' clerks, and the monks in their cloisters as well, used to give grand performances, dramatic plays in which long scenes were enacted by the Madonna, the angels, the saints, Christ, and even by God Himself. In those days, everything was very artless and primitive. An instance of it may be found in Victor **[411]** Hugo's drama, *Notre Dame de Paris*, where,

at the Municipal Hall, a play called *Le Bon Jugement de la Très-sainte et Gracieuse Vierge Marie*, is enacted in honour of Louis XI, in which the Virgin appears personally to pronounce her 'good judgement.' In Moscow, during the prepetrean period, performances of nearly the same character, chosen especially from the Old Testament, were also in great favour. Apart from such plays, the world was overflooded with mystical writings, 'verses'—the heroes of which were always selected from the ranks of angels, saints and other heavenly citizens answering to the devotional purposes of the age. The recluses of our monasteries, like the Roman Catholic monks, passed their time in translating, copying, and even producing original compositions upon such subjects, and that, remember, during the Tartar period! . . . In this connection, I am re- minded of a poem compiled in a convent—a translation from the Greek, of course—called 'The Travels of the Mother of God among the Damned,' with fitting illustrations and a boldness of conception inferior nowise to that of Dante. The 'Mother of God' visits hell, in company with the Archangel Michael as her *cicerone* to guide her through the legions of the 'damned.' She sees them all, and is witness to their multifarious tortures. Among the many other exceedingly remarkable varieties of torments—every category of sinners having its own—there is one especially worthy of notice, namely, a class of the 'damned' sentenced to gradually sink in a burning lake of brimstone and fire. Those whose sins cause them to sink so low that they no longer can rise to the surface are for ever forgotten by God, *i.e.*, they fade out from the omniscient memory, says the poem—an expression, by the way, of an extraordinary profundity of thought, when closely analyzed. The Virgin is terribly shocked, and falling down upon her knees in tears before the throne of God, begs that all she has seen in hell—all, all without exception, should have their sentences remitted to them. Her dialogue with God is colossally interesting. She supplicates, she will not leave Him. And when God, pointing to the pierced hands and feet of her Son, cries, 'How can I forgive His executioners?' she then commands that all the saints, martyrs, angels and archangels, should prostrate themselves with her before the Immutable and the Changeless One and implore Him to change His wrath into mercy and—forgive them all. The poem closes upon her obtaining from God a compromise, a kind of yearly respite of tortures between Good Friday and Trinity, a chorus of the 'dawned' **[412]** singing loud praises to God from their 'bottomless pit,' thanking and telling Him :

Thou art right, O Lord, very right,
Thou hast condemned us justly.

"My poem is of the same character.

"In it, it is Christ who appears on the scene. True, He says nothing, but only appears and passes out of sight. Fifteen centuries have elapsed since He left the world with the distinct promise to return 'with power and great glory'; fifteen long centuries since His prophet cried, 'Prepare ye the way of the Lord!' since He Himself had foretold, while yet on earth, 'Of that day and hour knoweth no man, no, not the angels of heaven but my Father only.' But Christendom expects Him still. . . .

''It waits for Him with the same old faith and the same emotion; aye, with a far greater faith, for fifteen centuries have rolled away since the last sign from heaven was sent to man,

And blind faith remained alone
To lull the trusting heart,
As heav'n would send a sign no more.

"True, again, we have all heard of miracles being wrought ever since the 'age of miracles' passed away to return no more. We had, and still have, our saints credited with performing the most miraculous cures; and, if we can believe their biographers, there have been those among them who have been personally visited by the Queen of Heaven. But Satan sleepeth not, and the first germs of doubt, an ever-increasing unbelief in such wonders, already had begun to sprout in Christendom as early as the sixteenth century. It was just at that time that a

new and terrible heresy first made its appearance in the north of Germany.[1] A great star 'shining as it were a lamp . . . fell upon the fountains of waters' . . and 'they were made bitter.' This 'heresy' blasphemously denied 'miracles.' But those who had remained faithful believed all the more ardently. The tears of mankind ascended to Him as heretofore, and the Christian world was expecting Him as confidently as ever; they loved Him and hoped in Him, thirsted and hungered to suffer and die for Him just as many of them had done before. . . . So many centuries had weak, trusting humanity implored Him, crying with ardent faith and fervour: 'How long, O Lord, holy and true, dost Thou not come!' So many long centuries hath it **[413]** vainly appealed to Him, that at last, in His inexhaustible compassion, He consenteth to answer the prayer. . . He decideth that once more, if it were but for one short hour, the people—His long-suffering, tortured, fatally sinful, yet loving and child-like, trusting people—shall behold Him again. The scene of action is placed by me in Spain, at Seville, during that terrible period of the Inquisition, when, for the greater glory of God, stakes were flaming all over the country,

Burning wicked heretics,
In grand auto-da-fés.

''This particular visit has, of course, nothing to do with the promised Advent, when, according to the programme, 'after the tribulation of those days,' He will appear 'coming in the clouds of heaven.' For, that 'coming of the Son of Man,' as we are informed, will take place as suddenly 'as the lightning cometh out of the east and shineth even unto the west.' No; this once, He desired to come unknown, and appear among His children, just when the bones of the heretics, sentenced to be burnt alive, had commenced crackling at the flaming stakes. Owing to His limitless mercy, He mixes once more with mortals and in the same form in which He was wont to appear fifteen centuries ago. He descends, just at the very moment when before king, courtiers, knights, cardinals, and the fairest dames of court, before the whole population of Seville, upwards of a hundred wicked heretics are being roasted, in a magnificent auto-da-fé *ad majorem Dei gloriam*, by the order of the powerful Cardinal Grand Inquisitor. . . . *He* comes silently and unannounced; et all—how strange—yea, all recognize Him, at once! The population rushes towards Him as if propelled by some irresistible force; it surrounds, throngs, and presses around, it follows Him. . . . Silently, and with a smile of boundless compassion upon His lips, He crosses the dense crowd, and moves softly on. The Sun of Love burns in His heart, and warm rays of Light, Wisdom and Power beam forth from His eyes, and pour down their waves upon the swarming multitudes of the rabble assembled around, making their hearts vibrate with returning love. He extends His hands over their heads, blesses them, and from mere contact with Him, aye, even with His garments, a healing power goes forth. An old man, blind from his birth, cries, 'Lord, heal me, that I may see Thee!' and the scales falling off the closed eyes, the blind man beholds Him. . . . The crowd weeps for joy, and kisses the ground upon which He treads. Children strew flowers along His path and sing to **[414]** Him, 'Hosanna!' It is He, it is Himself, they say to each other, it must be He, it can be none other but He! He pauses at the portal of the old cathedral, just as a wee white coffin is carried in, with tears and great lamentations. The lid is off, and in the coffin lies the body of a fair girl-child, seven years old, the only child of an eminent citizen of the city. The little corpse lies buried in flowers. 'He will raise thy child to life! 'confidently shouts the crowd to the weeping mother. The officiating priest who had come to meet the funeral procession, looks perplexed, and frowns. A loud cry is suddenly heard, and the bereaved mother prostrates herself at His feet. 'If it be Thou, then bring back my child to life!' she cries beseechingly. The procession halts, and the little coffin is gently lowered at His feet. Divine compassion beams forth from His eyes, and as He looks at the child, His lips

[1] Luther's reform

are heard to whisper once more, 'Talitha Cumi'—and 'straightway the damsel arose.' The child rises in her coffin. Her little hands still hold the nosegay of white roses which after death was placed in them, and, looking round with large astonished eyes she smiles sweetly. . . . The crowd is violently excited. A terrible commotion rages among them, the populace shouts and loudly weeps, when suddenly, before the cathedral door, appears the Cardinal Grand Inquisitor himself . . . . He is a tall, gaunt—looking old man of nearly fourscore years and ten, with a stern, withered face, and deeply sunken eyes, from the cavity of which glitter two fiery sparks. He has laid aside his gorgeous cardinal's robes in which he had appeared before the people at time *auto-da-fé* of the enemies of the Romish Church, and is now clad in his old, rough, monkish cassock. His sullen assistants and slaves of the 'holy guard' are following at a distance. He pauses before the crowd and observes. He has seen all. He has witnessed the placing of the little coffin at His feet, the calling back to life. And now, his dark, grim face has grown still darker; his bushy grey eyebrows nearly meet, and his sunken eye flashes with sinister light. Slowly raising his finger, he commands his minions to arrest Him. . . .

"Such is his power over the well-disciplined, submissive and now trembling people, that the thick crowds immediately give way, and scattering before the guard, amid dead silence and without one breath of protest, allow them to lay their sacrilegious hands upon the stranger and lead Him away. . . . That same populace, like one man, now bows its head to the ground before the old Inquisitor, who blesses it **[415]** and slowly moves onwards The guards conduct their prisoner to the ancient building of the Holy Tribunal; pushing Him into a narrow, gloomy, vaulted prison-cell, they lock Him in and retire.

"The day wanes, and night—a dark, hot, breathless Spanish night — creeps on and settles upon the city of Seville. The air smells of laurels and orange blossoms. In the Cimmerian darkness of the old Tribunal Hall the iron door of the cell is suddenly thrown open, and the Grand Inquisitor, holding a dark lantern, slowly stalks into the dungeon. He is alone, and, as the heavy door closes behind him, he pauses at the threshold, and, for a minute or two, silently and gloomily scrutinizes the Face before him. At last, approaching with measured steps, he sets his lantern down upon the table and addresses Him in these words:

"'It is Thou! . . . Thou!' . . . Receiving no reply, he rapidly continues: 'Nay, answer not; be silent!.. And what couldst Thou say? . . . I know but too well Thy answer . . . Besides, Thou hast no right to add one syllable to that which was already uttered by Thee before. . . Why shouldst Thou now return, to impede us in our work? For Thou hast come but for that only, and Thou knowest it well. But art Thou as well aware of what awaits Thee in the morning? I do not know, nor do I care to know who Thou mayest be: be it Thou or only Thine image, tomorrow I will condemn and burn Thee on the stake, as the most wicked of all the heretics; and that same people, who to-day were kissing Thy feet, tomorrow at one bend of my finger, will rush to add fuel to Thy funeral pile. . . . Wert Thou aware of this?' he adds, speaking as if in solemn thought, and never for one instant taking his piercing glance off the meek Face before him." . . .

''I can hardly realize the situation described—what is all this, Ivan?" suddenly interrupted Alyosha, who had remained silently listening to his brother. "Is this an extravagant fancy, or some mistake of the old man, an impossible *quid pro quo*?"

"Let it be the latter, if you like,'' laughed Ivan, ''since modern realism has so perverted your taste that you feel unable to realize any thing from the world of fancy. . . . Let it be a *quid pro quo*. if you so choose it. Again, the Inquisitor is ninety years old, and he might have easily gone mad with his one *idée fixe* of power; or, it might have as well been a delirious vision, called forth by dying fancy, overheated by the *auto-da-fé* of the hundred heretics in that forenoon. . . . But **[416]** what matters for the poem, whether it was a *quid pro quo* or an uncontrollable fancy? The question is, that the old man *has* to open his heart; that

he *must* give out his thought at last; and that the hour has come when he does speak it out, and says loudly that which for ninety years he has kept secret within his own breast." . . . .

"And his prisoner, does He never reply? Does He keep silent, looking at him, without saying a word?"

"Of course; and it could not well be otherwise," again retorted Ivan. "The Grand Inquisitor begins from his very first words by telling Him that He has no right to add one syllable to that which He had said before. To make the situation clear at once, the above preliminary monologue is intended to convey to the reader the very fundamental idea which underlies Roman Catholicism—as well as I can convey it, his words mean, in short: 'Everything was given over by Thee to the Pope, and everything now rests with him alone; Thou hast no business to return and thus hinder us in our work.' In this sense the Jesuits not only talk but write likewise.

"'Hast thou the right to divulge to us a single one of the mysteries of that world whence Thou comest?' enquires of Him my old Inquisitor, and forthwith answers for Him, 'Nay, Thou hast no such right. For, that would be adding to that which was already said by Thee before; hence depriving people of that freedom for which Thou hast so stoutly stood up while yet on earth. . . . Anything new that Thou wouldst now proclaim would have to be regarded as an attempt to interfere with that freedom of choice, as it would come as a new and a miraculous revelation superseding the old revelation of fifteen hundred years ago, when Thou didst so repeatedly tell the people: "The truth shall make you free." Behold then, Thy "free" people now adds the old man with sombre irony. 'Yea! . . . it has cost us dearly,' he continues, sternly looking at his victim. 'But we have at last accomplished our task, and—*in Thy name*. . . . For fifteen long centuries we had to toil and suffer owing to that "freedom"; but now we have prevailed and our work is done, and well and strongly it is done. . . . Believest not Thou it is so very strong? . . . And why shouldst Thou look at me so meekly as if I were not worthy even of Thy indignation? . . . . Know then, that now, and only now, Thy people feel fully sure and satisfied of their freedom; and that only since they have them selves and of their own free will delivered that freedom unto our hands by placing it submissively at our feet. But then, that is what *we* have **[417]** done. Is it that which Thou hast striven for? Is this the kind of ''freedom" Thou hast promised them?'''. . . .

"Now again, I do not understand," interrupted Alyosha. "Does the old man mock and laugh?"

"Not in the least. He seriously regards it as a great service done by himself, his brother monks and Jesuits, to humanity, to have conquered and subjected unto their authority that freedom, and boasts that it was done but for the good of the world. 'For only now,' he says (speaking of the Inquisition) 'has it become possible to us, for the first time, to give a serious thought to human happiness. Man is born a rebel, and can rebels be ever happy? . . . Thou hast been fairly warned of it, but evidently to no use, since Thou hast rejected the only means which could make mankind happy; fortunately at Thy departure Thou hast delivered the task to us. . . . Thou hast promised, ratifying the pledge by Thy own words, in words giving us the right to bind and unbind . . . and surely, Thou couldst not think of depriving us of it now!'"

"But what can he mean by the words, 'Thou hast been fairly warned'?" asked Alexis.

"These words give the key to what the old man has to say for his justification. . . . But listen—

'The terrible and wise spirit, the spirit of self-annihilation and nonbeing,' goes on the Inquisitor, 'the great spirit of negation conversed with Thee in the wilderness, and we are told that he "tempted" Thee.

. . . . Was it so? And if it were so, then it is impossible to utter anything more truthful that what is contained in his three offers, which Thou didst reject, and which are usually called "temptations." Yea; if ever there was on earth a genuine, striking wonder produced, it was on that day of Thy three temptations, and it is precisely in these three short sentences that the

marvellous miracle is contained. If it were possible that they should vanish and disappear for ever, without leaving any trace, from the record and from the memory of man, and that it should become necessary again to devise, invent, and make them reappear in Thy history once more, thinkest Thou that all the world's sages, all the legislators, initiates, philosophers and thinkers, if called upon to frame three questions which should, like these, besides answering the magnitude of the event, express in three short sentences the whole future history of this our world and of mankind—dost Thou believe, I ask Thee, that all their combined efforts could ever create **[418]** anything equal in power and depth of thought to the three propositions offered Thee by the powerful and all-wise spirit in the wilderness? Judging of them by their marvellous aptness alone, one can at once perceive that they emanated not from a finite, terrestrial intellect, but indeed, from the Eternal and the Absolute. In these three offers we find, blended into one and foretold to us, the complete subsequent history of man; we are shown three images, so to say, uniting in them all the future axiomatic, insoluble problems and contradictions of human nature, the world over. In those days, the wondrous wisdom contained in them was not made so apparent as it is now, for futurity remained still veiled; but now, when fifteen centuries have elapsed, we see that everything in these three questions is so marvellously foreseen and foretold, that to add to, or to take away from, the prophecy one jot, would be absolutely impossible!

"'Decide then Thyself,' sternly proceeded the Inquisitor, 'which of ye twain was right: Thou who didst reject, or he who offered? Remember the subtle meaning of question the first, which runs thus: Wouldst Thou go into the world empty-handed? Wouldst Thou venture thither with Thy vague and undefined promise of freedom, which men, dull and unruly as they are by nature, are unable so much as to understand, which they avoid and fear ?—for never was there anything more unbearable to the human race than personal freedom! Dost Thou see these stones in the desolate and glaring wilderness? *Command that these stones be made bread*—and mankind will run after Thee, obedient and grateful like a herd of cattle. But even then it will be ever diffident and trembling, lest Thou shouldst take away Thy hand, and they lose thereby their bread! Thou didst refuse to accept the offer for fear of depriving men of their free choice; for where is there freedom of choice where men are bribed with bread? *Man shall not live by bread alone*—was Thine answer. Thou knewest not, it seems, that it was precisely in the name of that *earthly* bread that the terrestrial spirit would one day rise against, struggle with, and finally conquer Thee, followed by the hungry multitudes shouting: ''Who is like unto that Beast, who maketh fire come down from heaven upon the earth!" Knowest Thou not that, but a few centuries hence, and the whole of mankind will have proclaimed in its wisdom and through its mouth piece, Science, that there is no more crime, hence no more sin on earth, but only hungry people? "Feed us first and then command us to be virtuous!" will be the words written upon the banner lifted against **[419]** Thee—a banner which shall destroy Thy Church to its very foundations, and in the place of Thy Temple shall raise once more the terrible Tower of Babel; and though its building be left unfinished, as was that of the first one, yet the fact will remain recorded that Thou couldst, but wouldst not, prevent the attempt to build that new tower by accepting the offer, and thus saving mankind a millennium of useless suffering on earth. And it is to us that the people will return again. They will search for us everywhere; and they will find us under ground in the catacombs, as we shall once more be persecuted and martyred—and they will begin crying unto us: "Feed us, for they who promised us the fire from heaven have deceived us!" It is then that we will finish building their tower for them. For they alone who feed them shall finish it, and we shall feed them in Thy name, and lying to them that it is in that name. Oh, never, never, will they learn to feed themselves without our help! No science will ever give them bread so long as they remain free, so long as they refuse to lay that freedom at our feet, and say. "Enslave, but feed us!" That day must come when men will understand that freedom

and daily bread enough to satisfy all are unthinkable and can never be had together, as men will never be able to fairly divide the two among themselves. And they will also learn that they can never be free, for they are weak, vicious, miserable nonentities born wicked and rebellious. Thou hast promised to them the bread of life, the bread of heaven; but I ask Thee again, can that bread ever equal in the sight of the weak and the vicious, the ever-ungrateful human race, their daily bread on earth? And even supposing that thousands and tens of thousands follow Thee in the name of, and for the sake of, Thy heavenly bread, what will become of the millions and hundreds of millions of human beings too weak to scorn the earthly for the sake of Thy heavenly bread? Or is it but those tens of thousands chosen among the great and the mighty, that are so dear to Thee, while the remaining millions, innumerable as the grains of sand in the seas, the weak and the loving, have to be used as material for the former? No, no! In our sight and for our purpose the weak and the lowly are the more dear to us. True, they are vicious and rebellions, but we will force them into obedience, and it is they who will admire us the most. They will regard us as gods, and feel grateful to those who have consented to lead the masses and bear their burden of freedom by ruling over them—so terrible will that freedom at last appear to men! Then we will tell them that it is **[420]** in obedience to Thy will and in Thy name that we rule over them. We will deceive them once more and lie to them once again—for never, never more will we allow Thee to Come among us. In this deception we will find our suffering, for we must needs lie eternally, and never cease to lie!

"'Such is the secret meaning of "temptation" the first, and that is what Thou didst reject in the wilderness for the sake of that freedom which Thou didst prize above all. Meanwhile Thy tempter's offer contained another great world-mystery. By accepting the "bread," Thou wouldst have satisfied and answered a universal craving, a ceaseless longing alive in the heart of every individual human being, lurking in the breast of collective mankind, that most perplexing problem—"whom or what shall we worship?" There exists no greater or more painful anxiety for a man who has freed himself from all religious bias, than how he shall soonest find a new object or idea to worship. But man seeks to bow before that only which is recognized by the greater majority, if not by all his fellow-men, as having a right to be worshipped; whose rights are so unquestionable that men agree unanimously to bow down to it. For the chief concern of these miserable creatures is not to find and worship the idol of their own choice, but to discover that which all others will believe in, and consent to bow down to in a mass. It is that instinctive need of having a worship in common that is the chief suffering of every man, the chief concern of mankind from the beginning of times. It is for that universality of religious worship that people destroyed each other by sword. Creating gods unto themselves, they forthwith began appealing to each other: "Abandon *your* deities, come and bow down to *ours*, or death to ye and your idols " And so will they do till the end of this world; they will do so even then, when all the gods themselves have disappeared, for then men will prostrate themselves before and worship some idea. Thou didst know, Thou couldst not be ignorant of, that mysterious fundamental principle in human nature, and still Thou hast rejected the only absolute banner offered Thee, to which all the nations would remain true, and before which all would have bowed—the banner of *earthly bread*, rejected in the name of freedom and of ‘‘ bread in the kingdom of God’’ ! Behold, then, what Thou hast done furthermore for that ‘‘ freedom's" sake! I repeat to Thee, man has no greater anxiety in life than to find some one to whom he can make over that gift of freedom with which the unfortunate creature is born. But he **[421]** alone will prove capable of silencing and quieting their consciences, that shall succeed in possessing himself of the freedom of men. With "daily bread" an irresistible power was offered Thee, show a man "bread" and he will follow Thee, for what can he resist less than the attraction of bread? but if, at the same time, another succeed in possessing himself of his conscience—oh! then even Thy bread will be

forgotten, and man will follow him who seduced his conscience. So far Thou wert right. For the mystery of human being does not solely rest in the desire to live, but in the problem—for what should one live at all? Without a clear perception of his reasons for living, man will never consent to live, and will rather destroy himself than tarry on earth, though he be surrounded with bread. This is the truth. But what has happened? Instead of getting hold of man's freedom, Thou hast enlarged it still more! Hast Thou again forgotten that to man rest and even death are preferable to a free choice between the knowledge of Good and Evil? Nothing seems more seductive in his eyes than freedom of conscience, and nothing proves more painful. And behold! instead of laying a firm foundation whereon to rest once for all man's conscience, Thou hast chosen to stir up in him all that is abnormal, mysterious, and indefinite, all that is beyond human strength, and hast acted as if Thou never hadst any love for him, and yet Thou wert He who came to "lay down His life for His friends"! Thou hast burdened man's soul with anxieties hitherto unknown to him. Thirsting for human love freely given, seeking to enable man, seduced and charmed by Thee, to follow Thy path of his own free-will, instead of the old and wise law which held him in subjection, Thou hast given him the right henceforth to choose and freely decide what is good and bad for him, guided but by Thine image in his heart. But hast Thou never dreamt of the probability, nay, of the certainty, of that same man one day rejecting finally, and controverting even Thine image and Thy truth, once he would find himself laden with such a terrible burden as freedom of choice? That a time would surely come when men would exclaim that Truth and Light cannot be in Thee, for no one could have left them in a greater perplexity and mental suffering than Thou hast done, lading them with so many cares and insoluble problems. Thus, it is Thyself who hast laid the foundation for the destruction of Thine own kingdom and no one but Thou is to be blamed for it.

"' Meantime, every chance of success was offered Thee. There are three Powers, three unique Forces upon earth, capable of conquering **[422]** for ever by charming the conscience of these weak rebels—men—for their own good; and these Forces are: Miracle, Mystery and Authority. Thou hast rejected all the three, and thus wert the first to set them an example. When the terrible and all-wise spirit placed Thee on a pinnacle of the temple and said unto Thee, "If Thou be the son of God, cast Thyself down, for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone! "—for thus Thy faith in Thy father should have been made evident, Thou didst refuse to accept his suggestion and didst not follow it. Oh, undoubtedly, Thou didst act in this with all the magnificent pride of a god, but then men—that weak and rebel race—are they also gods, to understand Thy refusal? Of course, Thou didst well know that by taking one single step forward, by making the slightest motion to throw Thyself down, Thou wouldst have tempted ''the Lord Thy God,'' lost suddenly all faith in Him, and dashed Thyself to atoms against that same earth which Thou camest to save, and thus wouldst have allowed the wise spirit which tempted Thee to triumph and rejoice. But then, how many such as Thee are to be found on this globe, I ask Thee? Couldst Thou ever for a moment imagine that men would have the same strength to resist such a temptation? Is human nature calculated to reject miracle, and trust, during the most terrible moments in life, when the most momentous, painful and perplexing problems struggle within man's soul, to the free decisions of his heart for the true solution? Oh, Thou knewest well that that action of Thine would remain recorded in books for ages to come, reaching to the confines of the globe, and Thy hope was, that following Thy example, man would remain true to his God, without needing any miracle to keep his faith alive! But Thou knewest not, it seems, that no sooner would man reject miracle than he would reject God likewise, for he seeketh less God than ''a sign'' from Him. And thus, as it is beyond the power of man to remain without miracles, so, rather than live without, he will create for himself new wonders

of his own making; and he will bow to and worship the soothsayer's miracles, the old witch's sorcery, were he a rebel, a heretic, and an atheist a hundred times over. Thy refusal to come down from the cross when people, mocking and wagging their heads were saying to Thee—"Save Thyself if Thou he the son of God, and we will believe in Thee," was due to the same determination—not to enslave man through miracle, but to obtain faith in Thee freely and **[423]** apart from any miraculous influence. Thou thirstest for free and uninfluenced love, and refusest the passionate adoration of the slave before a Potency which would have subjected his will once for ever. Thou judgest of men too highly here, again, for, though rebels they be, they are born slaves and nothing more. Behold, and judge of them once more, now that fifteen centuries have elapsed since that moment. Look at them, whom Thou didst try to elevate unto Thee! I swear man is weaker and lower than Thou hast ever imagined him to be! Can he ever do that which Thou art said to have accomplished? By valuing him so highly Thou hast acted as if there were no love for him in Thine heart, for Thou hast demanded of him more than he could ever give—Thou, who lovest him more than Thyself! Hadst Thou esteemed him less, less wouldst Thou have demanded of him, and that would have been more like love, for his burden would have been made thereby lighter. Man is weak and cowardly. What matters it, if he now riots and rebels throughout the world against our will and power, and prides himself upon that rebellion? It is but the petty pride and vanity of a school-boy. It is the rioting of little children, getting up a mutiny in the class—room and driving their schoolmaster out of it. But it will not last long, and when the day of their triumph is over, they will have to pay dearly for it. They will destroy the temples and raze them to the ground, flooding the earth with blood. But the foolish children will have to learn some day that, rebels though they be and riotous from nature, they are too weak to maintain the spirit of mutiny for any length of time. Suffused with idiotic tears, they will confess that He who created them rebellious undoubtedly did so but to mock them. They will pronounce these words in despair, and such blasphemous utterances will but add to their misery—for human nature cannot endure blasphemy, and takes her own revenge in the end.

"'And thus, after all Thou hast suffered for mankind and its freedom, the present fate of men may be summed up in three words: Unrest, Confusion, Misery! Thy great prophet John records in his vision, that he saw, during the first resurrection of the chosen servants of God—"the number of them which were sealed" in their foreheads, "twelve thousand" of every tribe. But were they, indeed, as many? Then they must have been gods, not men. They had shared Thy Cross for long years, suffered scores of years' hunger and thirst in dreary wildernesses and deserts, feeding upon locusts and roots—and of these children of free love for Thee, and self-sacrifice in Thy name, **[424]** Thou mayest well feel proud. But remember that these are but a few thousands—of gods, not men; and how about all others? And why should the weakest be held guilty for not being able to endure what the strongest have endured? Why should a soul incapable of containing such terrible gifts be punished for its weakness? Didst Thou really come to, and for, the "elect" alone? If so, then the mystery will remain for ever mysterious to our finite minds. And if a mystery, then were we right to proclaim it as one, and preach it, teaching them that neither their freely given love to Thee nor freedom of conscience were essential, but only that incomprehensible mystery which they must blindly obey even *against* the dictates of their conscience. Thus did we. We corrected and improved Thy teaching and based it upon "Miracle, Mystery, and Authority." And men rejoiced at finding themselves *led* once more like a herd of cattle, and at finding their hearts at last delivered of the terrible burden laid upon them by Thee, which caused them so much suffering. Tell me, were we right in doing as we did? Did not we show our great love for humanity, by realizing in such a humble spirit its helplessness, by so mercifully lightening its great burden, and by permitting and remitting for its weak nature every sin, provided it be committed with our authorization? For what, then, hast Thou come again to trouble us in our

work? And why lookest Thou at me so penetratingly with Thy meek eyes, and in such a silence? Rather shouldst Thou feel wroth, for I need not Thy love, I reject it, and love Thee not, myself. Why should I conceal the truth from Thee? I know but too well with whom I am now talking! What I had to say was known to Thee before, I read it in Thine eye. How should I conceal from Thee *our secret*? If per chance Thou wouldst hear it from my own lips, then listen: *We are not with Thee, but with him,* and that is our secret! For centuries have we abandoned Thee to follow *him,* yes—eight centuries. Eight hundred years now since we accepted from *him* the gift rejected by Thee with indignation; that last gift which he offered Thee from the high mountain, when, showing all the kingdoms of the world and the glory of them, he saith unto Thee: "All these things will I give Thee, if Thou wilt fall down and worship me!" We took Rome from him and the glaive of Cæsar and declared ourselves alone the kings of this earth, its sole kings, though our work is not yet fully accomplished. But who is to blame for it? Our work is but in its incipient stage, but it is nevertheless started. We may have long to wait until its **[425]** culmination, and mankind have to suffer much, but we shall reach the goal some day, and become sole Cæsars, and then will be the time to think of universal happiness for men.

"'Thou couldst accept the glaive of Cæsar Thyself; why didst Thou reject the offer? By accepting from the powerful spirit his third offer Thou wouldst have realized every aspiration man seeketh for himself on earth; man would have found a constant object for worship; one to deliver his conscience up to, and one that should unite all together into one common and harmonious ant-hill; for an innate necessity for universal union constitutes the third and final affliction of mankind. Humanity as a whole has ever aspired to unite itself universally. Many were the great nations with great histories, but the greater they were, the more unhappy they felt, as they felt the stronger necessity of a universal union among men. Great conquerors, like Timoor and Tchengis-Khan, passed like a cyclone upon the face of the earth in their efforts to conquer the universe, but even they, albeit unconsciously, expressed the same aspiration towards universal and common union. In accepting the kingdom of the world and Cæsar's purple, one would found a universal kingdom and secure to mankind eternal peace. And who can rule mankind better than those who have possessed themselves of man's conscience, and hold in their hand man's daily bread? Having accepted Cæsar's glaive and purple, we had, of course, but to deny Thee, to henceforth follow him alone. Oh, centuries of intellectual riot and rebellious free-thought are yet before us, and their science will end by anthropophagy, for having begun to build their Babylonian tower without our help they will have to end by anthropophagy. But it is precisely at that time that the Beast will crawl up to us in full submission, and lick the soles of our feet, and sprinkle them with tears of blood. And we shall sit upon the scarlet-coloured Beast, and lifting up high the *golden cup* "full of abomination and filthiness," shall show written upon it the word ''Mystery"! But it is only then that men will see the beginning of a kingdom of peace and happiness. Thou art proud of Thine own elect, but Thou hast none other but these elect, and we will give rest to all. But that is not the end. Many are those among Thine elect and the labourers of Thy vineyard, who, tired of waiting for Thy coming, already have carried and will yet carry, the great fervour of their hearts and their spiritual strength into another field, and will end by lifting up against Thee Thine own banner of *freedom*. But it is Thyself Thou hast to thank. Under our **[426]** rule and sway all will be happy, and will neither rebel nor destroy each other as they did while under Thy *free* banner. Oh, we will take good care to prove to them that they will become absolutely free only when they have abjured their freedom in our favour and submit to us absolutely. Thinkest Thou we shall be right or still lying? They will convince themselves of our rightness, for they will see what a depth of degrading slavery and strife that liberty of Thine has led them into. Liberty, Freedom of Thought and Conscience, and Science will lead them into such impassable chasms, place them face to face before such wonders and

insoluble mysteries, that some of them—more rebellious and ferocious than the rest—will destroy themselves; others—rebellious but weak—will destroy each other; while the remainder, weak, helpless and miserable, will crawl back to our feet and cry: "Yes; right were ye, oh Fathers of Jesus; ye alone are in possession of His mystery, and we return to you, praying that ye save us from ourselves!" Receiving their bread from us, they will clearly see that we take the bread from them, the bread made by their own, hands, but to give it back to them in equal shares and that without any miracle; and having ascertained that, though we have not changed stones into bread, yet bread they have, while every other bread turned verily in their own hands into stones, they will be only too glad to have it so. Until that day, they will never be happy. And who is it that helped the most to blind them, tell me? Who separated the flock and scattered it over ways unknown if it be not Thee? But we will gather the sheep once more and subject them to our will for ever. We will prove to them their own weakness and make them humble again, whilst with Thee they have learnt but pride, for Thou hast made more of them than they ever were worth. We will give them that quiet, humble happiness, which alone benefits such weak, foolish creatures as they are, and having once had proved to them their weakness, they will become timid and obedient, and gather around us as chickens around their hen. They will wonder at and feel a superstitious admiration for us, and feel proud to be led by men so powerful and wise that a handful of them can subject a flock a thousand millions strong. Gradually men will begin to fear us. They will nervously dread our slightest anger, their intellects will weaken, their eyes become as easily accessible to tears as those of children and women ; but we will teach them an easy transition from grief and tears to laughter, childish joy and mirthful song. Yes; we will make them work like slaves, but during their recreation hours they shall have an **[427]** innocent child-like life, full of play and merry laughter. We will even *permit them sin*, for, weak and helpless, they will feel the more love for us for permitting them to indulge in it. We will tell them that every kind of sin will be remitted to them, so long as it is done with our permission; that we take all these sins upon ourselves, for we so love the world, that we are even willing to sacrifice our souls for its satisfaction. And, appearing before them in the light of their scapegoats and redeemers, we shall be adored the more for it. They will have no secrets from its. It will rest with us to permit them to live with their wives and concubines, or to forbid them, to have children or remain childless, either way depending on the degree of their obedience to us; and they will submit most joyfully to us. The most agonizing secrets of their souls—all, all will they lay down at our feet, and we will authorize and remit them all in Thy name, and they will believe us and accept our mediation with rapture, as it will deliver them from their greatest anxiety and torture—that of having to decide freely for themselves. And all will be happy, all except the one or two hundred thousands of their rulers. For it is but we, we the keepers of the great *Mystery* who will be miserable. There will be thousands of millions of happy infants, and one hundred thousand martyrs who have taken upon themselves the curse of knowledge of good and evil. Peaceable will be their end, and peacefully will they die, in Thy name, to find behind the portals of the grave—but *death*. But we will keep the secret *inviolate*, and deceive them for their own good with the mirage of life eternal in Thy kingdom. For, were there really anything like life beyond the grave, surely it would never fall to the lot of such as they! People tell us and prophesy of Thy coming and triumphing once more on earth; of Thy appearing with the army of Thy elect, with Thy proud and mighty ones; but we will answer Thee that they have saved but themselves while we have saved all. We are also threatened with the great disgrace which awaits the whore, "Babylon the great, the mother of harlots''—who sits upon the Beast, holding in her hands the *Mystery*, the word written upon her forehead ; and we are told that the weak ones, the *lambs* shall rebel against her and shall make her desolate and naked. But then will I arise, and point out to Thee the thousands of millions of happy infants free from any sin. And we who have taken their sins upon us, for

their own good, shall stand before Thee and say: ‘‘Judge us if Thou canst and darest! ‘‘ Know then that I fear Thee not. Know that I too have lived in the dreary wilderness, [428] where I fed upon locusts and roots, that I too have blessed the freedom with which Thou hast blessed men, and that I too have once prepared to join the ranks of Thy elect, the proud and the mighty. But I awoke from my delusion and refused since then to serve *insanity*. I returned to join the legion of those *who corrected Thy mistakes*. I left the proud and returned to the really humble, and for their own happiness. What I now tell Thee will come to pass, and our kingdom shall be built, I tell Thee, not later than tomorrow. Thou shalt see that obedient flock which at one simple motion of my hand will rush to add burning coals to Thy stake, on which I will burn Thee for having dared to come and trouble us in our work. For, if there ever was one who deserved more than any of the others our inquisitorial fires—it is Thee! Tomorrow I will burn Thee. *Dixi*.’”

Ivan paused. He had entered into the situation and had spoken with great animation, but now he suddenly burst out laughing.

“But all that is absurd!” suddenly exclaimed Alyosha, who had hitherto listened perplexed and agitated but in profound silence. “Your poem is a glorification of Christ, not an accusation, as you, perhaps, meant it to be. And who will believe you when you speak of ‘freedom’? Is it thus that we Christians must understand it? It is Rome (not all Rome, for that would be unjust), but the worst of the Roman Catholics, the Inquisitors and the Jesuits, that you have been exposing! Your Inquisitor is an impossible character. What are these sins they are taking upon themselves? Who are those keepers of mystery who took upon themselves a curse for the good of mankind? Who ever met them? We all know the Jesuits, and no one has a good word to say in their favour; but when were they as you depict them? Never, never! The Jesuits are merely a Romish army making ready for their future temporal kingdom, with a mitred emperor—a Roman high priest at their head. That is their ideal and object, without any mystery or elevated suffering. The most prosaic thirsting for power, for the sake of the mean and earthly pleasures of life, a desire to enslave their fellow-men, something like our late system of serfs, with themselves at the head as landed proprietors—that is all that they can be accused of. They may not believe in God, that is also possible, but your suffering Inquisitor is simply—a fancy!”

“Hold, hold!” interrupted Ivan, smiling. “Do not be so excited. A fancy, you say; be it so! Of course, it is a fancy. But stop. Do you really imagine that all this Catholic movement during the last centuries [429] is naught but a desire for power for the mere purpose of ‘mean pleasures’? Is this what your Father Païssiy taught you?”

“No, no, quite the reverse, for Father Païssiy once told me some thing very similar to what you yourself say, though, of course, not that. Something quite different,” suddenly added Alexis, blushing.

“A precious piece of information, notwithstanding your ‘not that.’ I ask you, why should the Inquisitors and the Jesuits of your imagination live but for the attainment of ‘mean material pleasures’? Why should there not be found among them one single genuine martyr, suffering under a great and holy idea and loving humanity with all his heart? Now let us suppose that among all these Jesuits thirsting and hungering but after ‘mean material pleasures’ there may be one, just one like my old Inquisitor, who had himself fed upon roots in the wilderness, suffered the tortures of damnation while trying to conquer flesh, in order to become free and perfect, but who had never ceased to love humanity, and who one day prophetically beheld the truth; who saw as plain as he could see that the bulk of humanity could never be happy under the old system, that it was not for them that the great Idealist had come and died and dreamt of His Universal Harmony. Having realized that truth, he returned into the world and joined— intelligent and practical people. Is this so impossible?”

"Joined whom? What intelligent and practical people?" exclaimed Alyosha quite excited. "Why should they be more intelligent than other men, and what secrets and mysteries *can* they have? They have neither. Atheism and infidelity is all the secret they have. Your Inquisitor does not believe in God, and that is all the Mystery there is in it!"

"It may be so. You have guessed rightly there. And it is so, and that is his whole secret; but is this not the acutest of sufferings for such a man as he, who killed all his young life in asceticism in the desert, and yet could not cure himself of his love toward his fellow-men? Toward the end of his life he becomes convinced that it is only by following the advice of the great and terrible spirit that the fate of these millions of weak rebels, these 'half-finished samples of humanity created in mockery' can be made tolerable. And once convinced of it, he sees as clearly that to achieve that object, one must follow blindly the guidance of the wise spirit, the fearful spirit of death and destruction, hence accept a system of lies and deception and lead humanity consciously this time toward death and destruction, **[430]** and moreover, be deceiving them all the while in order to prevent them from realizing where they are being led, and so force the miserable blind men to feel happy, at least while here on earth. And note this: a wholesale deception in the name of Him, in whose ideal the old man had so passionately, so fervently, believed during nearly his whole life! Is this no suffering? And were such a solitary exception found amidst, and at the head of; that army 'that thirsts for power but for the sake of the mean pleasures of life,' think you one such man would not suffice to bring on a tragedy? Moreover, one single man like my Inquisitor as a principal leader, would prove sufficient to discover the real guiding idea of the Romish system with all its armies of Jesuits, the greatest and chiefest agents of that system. And I tell you that it is my firm conviction that the solitary type described in my poem has at no time ever disappeared from among the chief leaders of that movement. Who knows but that terrible old man, loving humanity so stubbornly and in such an original way, exists even in our days in the shape of a whole host of such solitary exceptions, whose existence is not due to mere chance, but to a well-defined association born of mutual consent, to a secret league, organized several centuries back, in order to guard the *Mystery* from the indiscreet eyes of the miserable and weak people, and only in view of their own happiness? And so it is; it cannot be otherwise. I suspect that even Masons have some such *Mystery* underlying the basis of their organization, and that it is just the reason why the Roman Catholic clergy hate them so, dreading to find in them rivals, competition, the dismemberment of the unity of the idea, for the realization of which one flock and one Shepherd are needed. However, in defending my idea, I look like an author whose production is unable to stand criticism. Enough of this."

"You are, perhaps, a Mason yourself!" exclaimed Alyosha. "You do not believe in God," he added, with a note of profound sadness in his voice. But suddenly remarking that his brother was looking at him with mockery, "How do on mean then to bring your poem to a close?" he unexpectedly enquired, casting his eyes downward, "or does it break off here?"

"My intention is to end it with the following scene: Having disburdened his heart, the Inquisitor waits for some time to hear his prisoner speak in His turn. His silence weighs upon him. He has seen that his captive has been attentively listening to him all the time, with His eyes fixed penetratingly and softly on the face of his jailer, and **[431]** evidently bent upon not replying to him. The old man longs to hear His voice, to hear Him reply; better words of bitterness and scorn than His silence. Suddenly He rises; slowly and silently approaching the Inquisitor, He bends towards him and softly kisses the bloodless, four-score-and-ten-year-old lips. That is all the answer. The Grand Inquisitor shudders. There is a convulsive twitch at the corner of his mouth. He goes to the door, opens it, and addressing Him, 'Go,' he says, 'go, and return no more . . . do not come again . . . . never, never!' and—lets Him out into the dark night. The prisoner vanishes.''

"And the old man?"

"The kiss burns his heart, but the old man remains firm in his own ideas and unbelief."

"And you, together with him? You too!" despairingly exclaimed Alyosha, while Ivan burst into a still louder fit of laughter.

THE BRIGHT SPOT OF LIGHT

[Vol. III. No. 2, November, 1881.]

[432] [MADAME,— In the last issue of your valuable journal a member of the New York Theosophical Society seeks to be enlightened as to the cause of a bright spot of light which he has often seen. I also am equally curious to have an explanation. I attribute it to the highest *concentration* of the soul. As soon as I place myself in that prescribed attitude, suddenly a bright spot appears before me which fills my heart with delight, this being regarded as a special sign by the Indian devotee that he is in the right path, leading to ultimate success in the Yoga practice, that he is blessed by the special grace of the Almighty.

One evening, sitting on the ground cross-legged, in that state of concentration when the soul soars into high regions, I was blessed with a shower of flowers—a most brilliant sight, which I long to see again. I tried to catch at flowers so rare, but they eluded my grasp and suddenly disappeared, leaving me much disappointed. Finally two flowers fell on me, one touching my head and the other my right shoulder, but this time also the attempt to seize them was unsuccessful. What can it be, if not a response that God has been pleased with his worshipper, meditation being, I believe, the unique way of spiritual worship.

P.

September 18th, 1881.]

It depends. Those of our orthodox native contributors who worship some particular God—or, if they so prefer, the one Îshvara under some particular name—are too apt to attribute every psychological effect, induced by mental concentration during the hours of religious meditation, to their special deity, whereas, in ninety-nine cases out of one hundred, such effects are due simply to purely *psycho-physiological* effects. We know a number of mystically-inclined people who see such "lights" as that described above as soon as they concentrate their thoughts. Spiritualists attribute them to the agency of their departed friends; Buddhists (who have no personal God) to a pre-nirvânic state; Pantheists and Vedântins to Mâyá—or the illusion of the senses; and Christians—to a foresight of the glories of Paradise. The modern Occultists say that, when not directly due to cerebral action, the normal functions of which are certainly impeded by such **[433]** an artificial mode of deep concentration—these lights are glimpses of the Astral Light, or, to use a more "scientific" expression, of the "Universal Ether," firmly believed in by more than one man of science, as proved by Stewart and Tait's *Unseen Universe*. Like the pure blue sky closely shrouded by thick vapours on a misty day, so is the Astral Light concealed from our physical senses during the hours of our normal daily life. But when, concentrating all our spiritual faculties we succeed, for the time being, in paralyzing their enemy (the physical senses), and the inner man becomes, so to say, distinct from the man of matter—then the action of the ever-living spirit, like a breeze that clears the sky from its obstructing clouds, sweeps away the mist which lies between our normal vision and the Astral Light, and we obtain glimpses into, and of that Light.

The days of "smoking furnaces" and "burning lamps" which form part of the biblical visions are long gone by—to return no more. But whoever, refusing natural explanations, prefers *supernatural* ones, is, of course, at liberty to imagine that an "Almighty God" amuses

us with visions of flowers, and sends burning lights' before making "covenants" with his worshippers.

"IS IT IDLE TO ARGUE FURTHER?"

[Vol. III. No. 4, January, 1882.]

[434] SAYS *Light* in its "Notes by the Way," edited by "M.A. Oxon.":

The current number of *The Theosophist* contains an important manifesto, which establishes and defines the ground finally taken up by that body. Shortly put, it is one of complete antagonism to Spiritualism. The Spiritualist believes that it is possible for spirits of the departed to communicate with this earth. Whatever divergence of opinion there may be among us in respect of other matters, we are agreed on this, the cardinal article of our faith. Our daily experience affirms its truth. The consentient testimony of the most experienced among us agrees that, whether there be, or whether there be not, other agencies at work, the spirits we know of are human spirits who have once lived on this earth. To this the Theosophist returns the simple answer that we are mistaken. No spirits communicate with earth for the sufficient reason that they cannot. It is idle to argue further. We can but go on our way with the assured conviction that, whatever may be the case in the east, we find that the departed spirits of mankind are both able and willing to communicate with us in the west. And no metaphysical theorizing as to *what cannot be* disposes in any degree of *what is*.

The Theosophist is forced to take exception to the form of statement of "facts" above used. As it now stands, it is but a short series of speculative deductions from the very superficially defined doctrines in our "Fragments of Occult Truth," which give a by no means complete idea of what is really taught in the doctrine, scraps of which were explained in the article now most incorrectly styled a "manifesto." We regret the necessity to contradict once more our esteemed opponent, who seems to be giving up the Theosophists in despair. But were we also to conclude it "idle to argue further," then the position taken up by us would, indeed, give rise again to endless misinterpretations. The question of man's state after death, the future progress of his soul, spirit and other principles—whatever anyone may call them—was hardly touched upon in the short article under our critic's notice. In itself the subject embraces a field of boundless extent and of the most [435] metaphysical intricacy, one which would demand volumes of commentaries and explanations to be thoroughly sifted and understood. Yet superficially sketched as our ideas may have been in the "Fragments"—which was but an answer to the direct questions, not to say reproaches, of an esteemed brother, resident in Australia—we nevertheless fail to detect in it such passages or ideas as justify "M.A. Oxon." in saying that our doctrine is "one of complete antagonism to Spiritualism." It is not half so antagonistic as he believes it to be, as we will try to prove.

"The Spiritualist believes that it is possible for spirits of the de parted to communicate with this earth," says the writer . . . "and to this the Theosophist returns the simple answer that we are mistaken." In this sentence alone, as a kernel in a nut-shell, lies hidden the reason of that partial antagonism. Had "M.A. Oxon.," slightly modifying the construction of the above-quoted sentence—written instead that "it is possible for spirits yet embodied on this earth to communicate with the spirits of the departed"—then would there have been hardly any antagonism at all to deplore. What we hold and do maintain is that all of the so-called "*physical* phenomena," and "materializations" especially, are produced by something, to which we refuse the name of "spirit." In the words of the President of our Berhampore Branch (Babu Nobin Krishna Banerjee, President of the Adhi Bhautic Bhratru Theosophical Society): "We, Hindus [and along with them the European disciples of Eastern philosophy] are trying to *spiritualize* our grosser material *selves*, while the American and European Spiritualists are endeavoring in their *séance*-rooms to *materialize* spirits." These words of wisdom well show the opposite tendencies of the Eastern and the Western minds—namely, that while the former are trying to purify *matter*, the latter do their best to degrade *spirit*. Therefore what we say is, that ninety-nine times out of one hundred, "materializations" so-

called, when genuine, and whether they be partial or' complete, are produced by what we call "shells," and occasionally, perhaps, by the living medium's *astral* body—but certainly *never* in our humble opinion, by "disembodied" spirits them selves.

While we sincerely regret this divergence of opinions with *Light*, we feel inclined to smile at the *naiveté* of some other Spiritualist opponents; as, for instance, at that of the editor of the London *Spiritualist*, who, in his leading editorial of Nov. 18th, entitled **[436]** "Speculation-Spinning," calls the scraps of occult doctrine given in our "Fragments" "unscientific," reproaching the writer (than whom there is no abler metaphysician, nor closer or more acute and clever logician among Anglo-Indian writers) with a want of "scientific method" in the presentation of his facts! At the same time, the editorial informs us that by "facts" it does not "necessarily mean physical facts, for there are demonstrable truths outside the realms of physics." Precisely. And it is upon just such "facts," the existence of which is based for us upon evidence which we "have weighed and examined" for ourselves, that we maintain the demonstrability of the deductions and final conclusions at which we have arrived. These we preach but to those who really want to know them. As none, they say, are so blind as they who will not see, we abstain from offering our doctrines to such as find them offensive—among whom are some Spiritualists. But to the masses of impartial readers whose minds are not yet wedded to this or that theory, we present our facts and tell them to see, hear and judge for themselves; and there have been some who have not found our theories merely "speculation-spinning," based upon hypotheses and the crass sentimentalism of a *faith*—welcome, because of its implied promises of a life hereafter—but theories resting upon the logical and stern deduction from facts, which constitute in themselves a *knowledge*. Now, what are these facts, and what do they show and teach us?

First of all, and as a rule—the rare exceptions to which but confirm it the more—we find that the so-called "disembodied spirits," instead of becoming the wiser for being rid of the physiological impediments and the restraints of their gross material senses, would seem to have become far more stupid, far less perspicacious and, in every respect, worse than they were during their earthly life. Secondly, we have to take note of the frequent contradictions and absurd blunders; of the false information offered, and the remarkable vulgarity and common place exhibited during their interviews with mortals; in materializing seances their oral utterances being invariably vulgar common-place, and their inspirational speeches or second-hand communication through trance and other mediums frequently so. Adding to this the undeniable fact which shows their teachings reflecting most faithfully the special creed, views, and thoughts of the sensitive or medium used by them, or of a sitter or sitters, we have already sufficient proof to show that our theory, that they are "shells" and not disembodied spirits at **[437]** all, is far more logical and "scientific" than that of the Spiritualists.[1] Speaking here in general, we need not take into consideration exceptional cases, instances of undeniable spiritual identity with which we are sure to find our arguments met by our spiritual opponents. No one ever thought of calling "Imperator" a "shell"; but then the latter, whether a living or a disembodied spirit, neither materializes himself *objectively*, nor is it yet proved to the satisfaction of anyone except "MA. Oxon." himself that "he" *descends* to the medium, instead of the spirit of the latter *ascending* to meet his instructor.

---

[1] We will not go to the trouble of showing how much, or rather how little, of ''scientific method'' is to be generally found in *The Spiritualist*. But while speaking of science and its methods, we may simply remark that though both our theories (theosophical and spiritualistic) are sure to be viewed by the men of science as "speculation-spinning ' ' and metaphysical windmills, yet the hypotheses of spiritualists—as broadly accepted and whether "scientifically" or unscientifically stated—are certain, to be pronounced by the majority of men of real science, not merely unscientific, but very unphilosophical and illogical as well.

Thus, we maintain that "spirits" are no more what they claim to be, than the chrysalis shell is the butterfly which left it. That their personations of various individuals, whom they sometimes represent, are mostly due to the accidental contact of an "elementary" or "eidôlon" (attracted by the medium and the intense magnetic desire of the circle present) with the personal "aura" of this or that individual. The thoughts of the latter, the various acts and scenes in his past life, the familiar and beloved faces of his departed ones, are then all drawn out of the all-containing depths of the Astral Light and utilized. At times this is done successfully, but frequently the thing proves a total failure. Only while the former are, as a rule, recorded, the mention of the latter is tacitly avoided; no spiritualistic journal having ever been edited with that special view. So much for materialization and physical phenomena. As for the rest, we are at one with the Spiritualists with but slight variances, more of form than of substance.

FRAGMENTS OF OCCULT TRUTH

[Vol. III. Nos. 1, 6 and 12, October,1881, March and September, 1882.]

I.

[438] WE have received from a brother Theosophist an interesting and temperate note on some supposed errors of occultists when dealing with the phenomena of spiritualism. The subject is one of universal interest, and we shall therefore require no apology for publishing some fragments of the lessons taught us on the subject in the occult schools, which may possibly both help to remove some difficulties and tend to convey to spiritualists generally a clearer conception of the causes of many of the phenomena of which they have had experience.

"Those Theosophists who deny to departed spirits a legitimate share in the marvellous phenomena" are few indeed, for the great majority of Theosophists concern themselves with spiritualism very little, if at all. Indeed our members may be divided into five principal classes and described as follows:

(1) Men profoundly concerned in the revival of their respective religious philosophies in all their pristine purity—Buddhist devotees outnumbering all others They neither know of nor do they care for spiritualism.

(2) Students of various philosophies, searchers after truth whence so ever it may come. They neither believe nor disbelieve in spirits. They are open to conviction, but will accept nothing on second-hand testimony.

(3) Materialists, freethinkers, agnostics, who care as little for occultism as they do for spiritualism. Their only concern is to free the masses from the fetters of ignorance and superstition and educate them. Many, indeed most of them, are philanthropists who hold it more expedient to devote their energies to the assistance of the living than to occupy their time in conversations with the dead.

(4) Spiritualists and spiritists who could not well be accused of such "heresy." And finally,

(5) Occultists who do not number a half per cent in the Theosophical Society.

[439] These latter are the only "Theosophists" who are really open to the above accusation, and even these, if we look beyond the veil of words, which more or less conceals the ideas of both spiritualists and occultists, will prove to differ less widely on these points from the views of philosophical spiritualists than is at first apparent. For, in this as in so many other cases, it is in a great measure to the different significations attached to the same terms by the two parties that their apparent irreconcilable divergence is due. "Words," as Bacon, we think, says, "mightily perplex the wisdom of the wisest, and like a Tartar's bow, shoot backward into the minds of those that follow them"; and so here the conflict of opinions between

spiritualists and occultists is solely due to the fact that the former, overrating the quality and character of the communicating entities, dignify with the name of "spirits" certain reliquiæ of deceased human beings, while the occultists reserve the name of Spirit for the highest principle of human nature, and treat these reliquiæ as mere eidôlons, or astral simulacra, of the real Spirit.

In order to understand clearly the view of the occultists, it is necessary to glance at the constitution of the living human being. Even the spiritualistic theory teaches that man is a trinity, composed of (1) a higher spirit or the "spiritual soul" as ancient philosophers designated it; (2) its envelope—the ethereal form or shadow of the body— called by the Neo-platonists the "animal soul"; and (3) the physical body.

Although from one point of view this is broadly correct, yet, according to occultists, to render our conceptions of this truth clearer and follow out successfully the course of man after death, it is necessary to further subdivide these three entities and resolve them into their constituent principles. This analysis being almost wholly unknown to western nations, it is difficult in some cases to find any English words by which to represent the occult subdivisions, but we give them in the least obscure phraseology that we can command.

DIVISIONS OF THE SPIRITUALISTS.	SUBDIVISIONS OF THE OCCULTISTS.
1. The Body.	1. The Physical Body composed wholly of matter in its grossest and most tangible form. 2. The Vital Principle (or Jivatman) a form of force, indestructible. When it is disconnected with one set of atoms, it immediately becomes attracted by others.

[440]

	3. The Astral Body (Linga Sharira)— composed of highly etherealized matter. In its habitual passive state the perfect but very shadowy duplicate of the body; its activity, consolidation, and form depend entirely on the Kama Rupa. 4. The Astral Shape (Kama Rupa) or body of desire—a principle defining the configuration of 5. The Animal or Physical Intelligence or Consciousness or Ego—analogous to, though proportionally higher in degree than the reason, instinct, memory, imagination, etc., existing[1] in the higher animals.

[1] Western science, of course, as a rule, holds that animals have no conscious ego, but this we know to be erroneous; they possess no spiritual, but they do possess an animal consciousness, Could men communicate with them they would discover not only this, but also that many of the anthropoid apes possess an intelligence, consciousness, etc., little inferior to that of lunatics, madmen, and some desperately wicked and depraved men who have, in fact, become animals, through the loss, temporary or permanent, of their sixth and seventh principles, even while the combination of the other five principles is still intact, *i.e.*, even during life. Was it some hazy tradition of the truth handed down through the Romish church, which has ever possessed some secret knowledge of the teachings of the ancient mysteries, or was it the great poet's soul's own glimpses into the Astral Light, that made Dante represent the souls of several of his enemies as already in the "Inferno" though the men themselves still lived upon earth? Of course this fragment of truth was utterly distorted by the malign influence of the then prevalent material hell superstition, but it was quite possible, as the modern west has still to realize, that the souls of some of these evil men might have already passed away (though not to the fabled Inferno), whilst the men themselves still lived.

3.TheSpiritual Soul or Spirit,	6. The Higher or Spiritual Intelligence or Consciousness, or Spiritual Ego—in which mainly resides the state of consciousness of the perfect man, though the lower dimmer animal consciousness coexists in No. 5. 7. The Spirit—an emanation from the Absolute; uncreate, eternal; a state rather than a being.

Now the change that we call death only immediately affects the first three constituents; the body decomposes to enter into new combinations, and the vital force is dissipated to help to animate new organisms, and the astral human form (Linga Sharira) dies with the body.

There remain four principles. As a rule (we except the cases of the higher adepts), one of two things occurs in accordance with the universal law of affinity. If the spiritual Ego has been in life material in its tendencies, placing its main enjoyment in, and centering its desires on, material objects and the gratification of earthly desires, then, at death, it **[441]** continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere. To follow its course is beside the question at present, since the remaining principles in which personal or animal consciousness remains have parted with it for ever, and it would require a complete exposition of the entire philosophy of occultism to fully explain its course; suffice it to say now, that it passes away—taking with it no fragment of the individual consciousness of the man with which it was temporarily associated—to fulfill its mission, still guided and governed, by the irresistible cyclic impulse which first projected it through the veil of primitive cosmic matter.

But if, on the other hand, the tendencies of the Ego have been towards things spiritual, if its aspirations have been heavenwards—we use a conventional term—if it has, when weighed, as it were, in the balance, a greater affinity for the spiritual than for the earthly constituents, with their accompanying desires, of the combination in which it recently took part, then will it cling to the spirit, and with this pass into the adjoining so-called world of effects, in reality a state, and not a place, and there, purified of much of its still remaining material taints, evolve out of itself by the spirit's aid a new Ego, to be reborn, after a brief period of freedom and enjoyment, in the next higher world of causes, an objective world similar to this present globe of ours, but higher in the spiritual scale, where matter and material tendencies and desires play a far less important part than here.

In either case, it is not a matter of judgment, of salvation and damnation, of heaven and hell, but solely the operation of the universal law of affinity or attraction, which makes the Ego cling in one case to the more material, in the other to the spiritual components of the late aggregation now separated by death. Now neither during gestation in the subjective world of effects, nor during the temporary period of enjoyment, in its newly evolved Ego-hood, of the fruits of good deeds, its karma on earth, nor after its entry into the higher objective world of causes, can the Ego reenter this present world. During the first period it is, so to speak, dormant, and can no more issue from the state in which it is developing than a child can come out of its mother's womb to pay a visit before the period of pregnancy concludes. During the second period, however ethereal and purified of gross matter the regenerated Ego may be, it is still subject to the physical and universal laws of matter. It cannot, even if it would, span the abyss that **[442]** separates its state from ours. It can be visited in spirit by men, but it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted; its spiritual polarity presenting an insuperable obstacle. Once reborn into the higher world, and apart from the physical impossibility of any communication between its world and ours, to all but the very highest adepts, the new Ego has become a new person; it has lost its old consciousness linked with earthly experiences, and has acquired a new consciousness, which,

as time rolls on, will be interpenetrated by its experiences in that higher sphere. The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence; but in the next higher world of causes, or activity, to our own, the new Ego has no more remembrance of its earthly career than we here have of the life that preceded this present one.

Therefore it is that the occultists maintain that no "spirits" of the departed can appear or take part in the phenomena of *séance*-rooms. To what can appear and take part in these, the occultists refuse the name of "spirits."

But it may be asked what is it that can appear?

We reply—merely the animal souls or perispirits of the deceased. It might appear from what we have said that, while this, according to our previous exposition, would be true in the case of the spiritually-minded, in that of the materially-minded we should have these and the spiritual Ego or consciousness. But such is not the case. Immediately on the severance of the spirit, whether at death, or, as we have already hinted is sometimes the case, before death, the spiritual Ego is dissipated and ceases to exist. It is the result of the action of spirit on matter, and it might, to render the matter more clear, be described as a combination of spirit and matter, just as flame is the result of the combination of oxygen with the substance being oxygenized, and might loosely be described as the combination of the two. Withdraw the oxygen and the flame ceases; withdraw the spirit, and the spiritual Ego disappears. The sense of individuality in spirit cannot exist without combination with matter. Thus the pure planetary spirits, when first propelled into the circle of necessity, have no individual consciousness, only the absolute consciousness which they share with all fragments of the spirit hitherto entirely uncombined with matter. As they, entering into generation, descend the ladder and grow gradually more and more hemmed in by matter and isolated from the universal spirit, so the **[443]** sense of individuality, the spiritual Ego-ship, grows. How finally, on reascending the circle, step by step, they regain, on reunion with the universal, the absolute consciousness, and simultaneously all the individual consciousnesses which they have developed at each stage of their descending and ascending progress, is one of the highest mysteries.

But to return to the spiritual Ego-ship developed on this earth; if too tainted to follow the spirit in its upward course, it is, as it were, forth with torn asunder from it. Left in the terrestrial atmosphere without the sustaining spirit that gave it existence, it has to disappear as the flame does when the oxygen is exhausted. All the material elements which, in combination with the spirit, gave it consistency, fly by the law of affinity to join the three other principles that constitute the perisprit or natural soul, and the spiritual Ego ceases to exist.

Thus alike in all cases that remain, all that can appear are the shells of the deceased, the two principles which we call the animal or surviving astral souls or animal Ego.

But there is this to be noted. As the clay, as Saadi says, long retains traces of the perfume of the roses which once honoured it with their companionship, so the etherealized matter which has been in combination with spirit, long retains a power of resisting disintegration. The more pure the spiritual Ego, the less of the matter, which in combination with the spirit went to form it, does it leave behind clinging to the two principles; the more impure, the greater the mass of such spirit-vitalized matter which remains to invigorate the reliquiæ.

Thus it follows that, in the case of the pure and good, the shells rapidly disintegrate; and the animal soul, having ever been kept in subjection, is feeble and will-less; and it can very rarely, if ever, happen that such should involuntarily appear or manifest themselves, for their vitality, desires and aspirations existed almost exclusively in what has passed away. No doubt a power exists which can compel even these to appear, a power taught by the evil science of necromancy, rightly denounced by all good men of old. But why evil, it may be asked?

Because until these shells have dissipated, a certain sympathy exists between them and the departed spiritual Ego which is gestating in the fathomless womb of the adjoining world of effects; and to disturb the shells by necromantic sorcery is at the same time to disturb the foetal spiritual Ego.

We have said that these shells in such cases rapidly decay, the **[444]** rapidity being exactly proportional to the purity of the departed spiritual Ego; and we may add that similarly the rapidity of gestation of the new Ego is proportional to the purity of the old Ego out of which it is evolved. Happily necromancy is unknown to modern spiritualists, so that it is next to impossible that the reliquiæ of the good and pure should ever appear in the se'ance-room. No doubt, the simulacra of some spiritual Egos whose fate trembled in the balance, whose affinities, earthwards and heavenwards, to use the popular phraseology, were nearly equal, who have left behind too much of the matter that was combined to form them, who will lie long in fœtal bonds before being able to develop the new Ego-hood; no doubt, we say, such simulacra may survive longer and may occasionally appear under exceptional conditions in *séance*-rooms, with a dim, dazed consciousness of their past lives. But even this, owing to the conditions of the case, will be rare, and they will never be active or intelligent, as the stronger portions of their wills, the higher portions of their intelligence, have gone elsewhere.

Nature draws no hard and fast lines, though in the balance of forces very slight differences in opposing energies may produce the most divergent results. All entities shade off from one end to the other of the chain by imperceptible degrees, and it is impossible for man to gauge the exact degree of purity of the deceased at which the voluntary reappearance of his reliquiæ through the agency of mediumship becomes impossible; but it is absolutely true that, broadly speaking, as a law, it is only the reliquiæ of non-spiritually-minded men, whose spiritual Egos have perished, that appear in *séance*-rooms, and are dignified by spiritualists with the title of "spirits of the departed."

These shells, these animal souls, in whom still survive the major portions of the intelligence, will-power and knowledge that they possessed when incorporated in the human combination, invigorated too by the reassimilation of the spirit-vitalized matter that once combined with the spirit to compose their spiritual Ego, are often powerful and highly intelligent, and continue to survive for lengthened periods, their intense desire for earthly life enabling them to seize from the decaying simulacra of the good and feeble the material for prolonged existence.

To these eidola occultists are used to give the name of elementaries, and these, by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the *séance*-rooms. **[445]** If to these shells, these eidola which have lost their immortality, and whence the divine essence has for ever departed, the spiritualists insist on applying the title of "spirits of the dead," well and good; they are not spirits at all, they are of the earth earthy, all that remains of the dead when their spirits have flown, but if this be understood, and it be nevertheless considered desirable to call them that to which they are the precise antithesis, it is after all merely a case of misnomer.

But let there be no mistake as to what they are; hundreds and thousands of lost and ruined men and women all over the globe attest the degradation to which constant subjection to their influence in mediumship too generally leads, and we who know the truth should ill discharge our duty if we did not warn all spiritualists, in the strongest terms possible, against allowing the misuse of terms to mislead them as to the real nature and character of the disembodied entities with which they so constantly and confidingly deal.

Now probably spiritualists will admit that our views would explain the vast mass of trash, frivolous nonsense and falsehood communicated through mediums, as also the manner in which so many of these, good and honest to begin with, gradually grow into immoral impostors. But many objections will be raised. One man will say: "I have repeatedly

conversed with my late father; a better, kinder-hearted, more spiritual- minded man never lived; and on one occasion he told me a fact, unknown to me, and, I believe to everyone living, which I subsequently verified."

Nothing is simpler; the father's image was in the son's mind; thus put *en rapport* the disembodied elementary which, if of one of the more intelligent classes, has glimpses of things in the astral light, and can here and there dimly distinguish the pictures which record every deed, word and thought—pictures which we are all unconsciously incessantly evolving, pictures which survive long after those who originated them have passed away—the elementary, we say, scanning these, easily picks up sufficient facts for its purpose, and by its will materializes itself partly out of matter drawn from the medium's body, partly out of inert cosmic matter drawn to it by the help of the elementals or half-blind forces of nature which it and probably the medium also, has attracted, and stands forth the counterpart of the dead father and talks of things known only to that dead father. Of course, if the matter talked of were known to any present, both elementary and medium, if in a trance, could equally know it, but we have purposely supposed one of **[446]** those rare cases which are considered to be the strongest proofs of "spirit identity," as it is called. Of course, too, everything that has once passed before that son's mind, intonation of voice, tricks of manner, infirmities of temper, though apparently forgotten at the moment, are really indelibly recorded in his memory, as is proved by their immediate recognition when reproduced by the elementary who has gathered them out of those dormant records.

And it must be remembered that these apparently strong and perfect cases are very rare, and that the elementaries, if they personate people of any note, usually make gross blunders, and almost without exception betray their falsehood in one way or another—Shakespeare and Milton dictating trash, Newton grossly ignorant of his own *Principia*, and Plato teaching a washed-out Neo-platonic or sentimental Christian philosophy, and so on. At the same time undoubtedly in rare cases the ghostly relics of very clever, very bad and very determined, men constitute disembodied entities of high intelligence, which survive for a lengthened period, and the more wicked and more material they are in all their tendencies, the longer do they escape disintegration.

The Orthodox Church is much nearer the truth when it calls the entities that are mostly dealt with in s "devils" than are the spiritualists who call them "spirits." We do not mean that they are generally actively malevolent, but their magnetic attractions are evil, and they incline and lead those with whom they have much to do to the same evil material passions which have been their own ruin.

Naturally spiritualists will object that this cannot be true, since despite the mass of folly and gibberish or worse often heard in se'ance rooms, the purest sentiments and really lofty ideas and teachings are not rarely expressed through mediums.

Several points have, however, to be borne in mind. In the first place, though proved unfit for further development, and, therefore, doomed in most cases by the eternal law of the survival of the fittest to be disintegrated and, losing personal consciousness, to be worked up again in the lower worlds into new combinations, all elementaries are by no means actively wicked all round. When weighed in the balance, their whole natures have proved to have a greater affinity to matter than to spirit, and they are, therefore, incapable of further progress, but when dealing with a pure circle and speaking through a still pure medium—very few mediums, indeed, continue thus after a long course of mediumship—the better and less degraded side of their nature comes out, and **[447]** it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies. We meet plenty of men who have a sentimental love for virtue, and yet whose lives are one unbroken course of lust and self-indulgence; and as the men were, so are the elementaries, their reliquiæ. If we at

times speak bitterly of popular modern Christianity, it is because we know that, with all its other ennobling and saving tendencies, on this all-important point it leads to the destruction of myriads of souls. For it leads to the belief that it signifies little what a man does, if he only believes that his sins are forgiven him, and that by relying on the merits of Jesus Christ he may escape the vengeance of the Lord. But there is no anthropomorphic Lord, no vengeance, no forgiveness; there is simply the action of a natural law impressed on the universe by the Absolute, simply a question of balance of affinities; and they, whose deeds and general tendencies are earthly, go down in the scale, rarely, very rarely, to rise again in their own identities; while those in whom these tendencies are spiritual pass upwards.

It is not, however, possible to enter here into the great questions thus glanced at, and we return to the subject of high, or comparatively high, teachings through mediums.

Now it must not for a moment be supposed that all we hear from these latter comes from elementaries. In the first place, a great many well-known mediums are clever impostors. There are notorious trance mediums, especially women, who steadily work up for their so-called trance orations, and these being really clever, and working at good books, deliver essays of a respectable, and at times almost first-class, character. There is no spiritual influence at work here; the only apparently abnormal feature in these cases is that persons possessing such fair abilities should be willing thus to prostitute them; and that people who can talk so well and touchingly of truth and purity, should yet live such lives of falsehood and immorality. *Video meliora proboque, deteriora sequor* has ever found a response in too many human hearts, and has in all ages rung the annihilation-knell of too many personalities.

In the second place, in the case of pure and genuine mediums, who, in trance, pass entirely under the influence of their own seventh principle, the Augoeidês of the Greeks, the whole teachings come from the medium's own soul, and it is very rare to obtain thus anything higher **[448]** than what the medium's own intellect, when in a state of spiritual excitement, could produce.

It may be said that, in many such cases, the medium says himself or herself, that it is Judge Edmonds, or the late Bishop of , who is teaching him or her, but this is merely due to the intervention of mischievous elementaries who are always crowding about every medium, and who, if he is too pure to enable them to get command over him, yet, ever anxious to get a finger in every pie, confuse and deceive him. Only an adept can clearly and consciously place the spiritual Ego wholly under the domination of the spirit. Mediums who, in trance, unconsciously succeed in doing this, are unaware of the source whence they derive their perceptions, and can be made, by any elementary exerting any influence over them, through any weak point in their character, to believe that these are derived from it. The same, though in a minor degree, is the case with those rare, high, because specially pure, mediums, whose Ego and Spirit can soar together when the rest of the combination is in a trance, into the astral light, and there can read all the highest thoughts that man has ever thought. True, the Ego of the highest and best mediums can reproduce in this material world only in a fragmentary and confused manner what it reads in the astral light; but still even this reproduction is sometimes of a character far transcending the capacities alike of the medium and all those present. How it comes that the thoughts thus fished up like pearls out of the astral light come often to be attributed by the medium to spirits, we have already explained.

But an even more common source of inspiration of mediums is the mind of one or more of those present. When in a trance, the spiritual soul—the sixth and seventh principles—can read all that is recorded in the mind or memory of those towards whom it is in any way attracted; and the medium's utterances will in such cases be quite up to the highest standard of those with whom it is thus *en rapport*; and if these are pure, highly cultivated persons, the teachings thus received will be equally pure and intellectual. But here again the unconscious medium as a whole does not know whence these perceptions are being derived. In its spiritual

soul it knows no doubt, but in its combination with the other principles—a combination necessary for the writing or speaking of those perceptions—it is quite in the dark, and can be impressed by any elementary at hand of sufficient force, with any conception in regard to the point that it chooses to convey.

[449] In truth, rnediumship is a dangerous, too often a fatal, capacity; and if we oppose spiritualism, as we have ever consistently done, it is not because we question the reality of the phenomena which, we know, can and do occur, despite the multitudes of fraudulent imitations, and which our adepts can reproduce at will without danger to themselves, but because of the irreparable spiritual injury—we say nothing of the mere physical sufferings—which the pursuit of spiritualism inevitably entails on nine-tenths of the mediums employed. We have seen scores, nay, rather hundreds, of ordinarily good, pure, honest men and women, who, but for the cultivation of this evil capacity for the reception of impressions by elernentaries, might, and would in all probability, have lived lives leading to higher things; but who, through the gradual pernicious influence of these low, earth-bound natures, have sunk from bad to worse, ending, often prematurely, lives that could lead but to spiritual ruin.

These are no speculations—we speak that we do know—and if one in five mediums, who habitually exercise their capacity, escapes the doom that overtakes so many, these exceptions cannot justify the spiritualists in aiding and abetting the crowd of professional mediums who gamble away their immortality with the lower material influences. The practice of rnediumship for good purposes, at rare intervals, by virtuous mediums, intermediately ever careful to strengthen their moral and spiritual natures by pure lives and holy aspirations, is one thing; and the habitual practice, in a worldly, careless, undevout spirit, for gain, is another; and this latter cannot be too strongly denounced, alike in the highest interests of the mediums and of the sitters who employ them.

"Evil communications corrupt good manners," is an eternal truth, trite and hackneyed though it be, and no evil communications are so evil as those subtle influences that radiate from the low, bestial elementaries who crowd the *séance* of immoral, or more or less demoralized mediums, too weak and low to make themselves heard or seen, but strong enough in their intensely material tendencies, to diffuse a moral poison into the mental atmosphere of all present.

That men, bewildered amidst the crumbling ruins of effete religions, should madly grasp at every clue by which there seems some faint hope of penetrating the cloud-covered labyrinth of the mystery of the universe, is neither wonderful nor reprehensible; but it is not through mediums, the prey of every idle spook and elementary, that the great **[450]** truth is to be reached, but by that rigorous course of study, self-discipline and self-purification which is taught in the temple of occultism to which theosophy is in the present day the high road.

II.

What constitutes real knowledge? The question lies at the very threshold of occult study. It is, in actual practice, the first put before a regular student of occultism who is taken in hand by the teachers of the occult world. And the student is taught—or is led to see—that there are two kinds of knowledge, the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects. So far the statement seems to deal with abstractions too vague to challenge denial. Each school of thinkers will admit as much, reserving to itself the assumption that the illusory effects are those considerations which have fascinated its rivals; the eternal verities its own conclusions. But we no sooner come to a clear under standing as to what mental presentiments must be classed as illusory effects, than we find the first proposition of occult philosophy at war with the whole current practice of the world at large, as regards all classes of scientific investigation. All physical science and a good deal of what the western world is pleased to call metaphysical speculation, rests on the crude and superficial belief that the only way in which ideas can enter the mind, is through

the channels of the senses. The physicist devotes all his efforts to the careful elimination from the mass of materials on which he builds up his conclusions, of everything except that which he conceives to be real fact—and it is exactly that which he conceives to be real fact, anything clearly appealing to the senses—which the profound philosophy of eastern occultism deliberately condemns at starting, as, in its nature, illusory effect, transitory secondary consequence of the real underlying fact. And in acting thus, does occult philosophy make an arbitrary choice between rival methods, as a chemist might select one or other of two different methods of analysis? Not at all. Real philosophy cannot make any choice arbitrarily; there is but one eternal verity, and, in pursuit of that, thought is forced to travel along one road. The knowledge which appeals to the senses cannot but deal with illusory effects, for all the forms of thus world and its material combinations are but pictures in the great dissolving view of evolution; there is no eternity in any of them. By mere inference from physical facts, science, proceeding on **[451]** its own methods, will recognize that there was a time before any of the life germs on this earth, whatever they may be, had settled into the forms in which they manifest themselves now. Assuredly there will come a time when all these forms will disappear in the progress of cosmic change. What preceded them, provoking their evolution from fiery nebulæ what traces will they leave behind? From nothing they came, into nothing they will return—according to the doubly irrational reply which is the only logical inference from the physical philosophy which makes them the real facts, the only basis of real knowledge.

It must be remembered of course that the unreal knowledge proceeding from the observation of illusory, because transitory and secondary effects, hangs together satisfactorily as regards the short chain it is able to construct. This it is which leads so many, in many respects powerful, minds, to blind contentment with it. Some of the laws of matter can be detected, if not understood, by mere observation of matter. But it is obvious that the something out of which matter proceeded, the something into which it will return, cannot be observed by material senses. In what other way can observation be extended beyond the range of material senses? Only if it can be so extended, is any knowledge attainable by man which has to do with eternal verities and primal causes; which is real, as distinguished from the transitory and the unreal. Promptly, in ignorance of the methods by which observation can be extended beyond the range of the senses, the physicist declares: Concerning the hypothetical eternal verities you can only dream and indulge in illusory conjecture—all mere brain-spun fancy. Thus the world at large, not content with hugging illusions and calling them realities, spurns the reality and denounces it as illusion.

But can the eternal verity be reached? Even if hard facts be acknowledged as illusion so far as they are transitory, is not that which is exempt from change removed from observation? Must we not follow up the theoretical admission of the possibility of real knowledge, by the practical admission that no human being can ever have anything to do with it? Now the consistent materialist who honestly believes that a man is simply a structure of gas, phosphates, and chemical elements, functioning entirely within itself, would have to be answered by reference to facts, which it is unnecessary to rehearse, in dealing with controversialists who recognize at all events that the living body includes a spiritual principle, and that the spiritual principle is capable **[452]** of a life apart from the body when the body itself is dead. There can be no difficulty for a spiritualist in the way of the conception that, if the spirit of a man lives, observes, thinks, and communicates its impressions, after the body is burned or buried, so, under peculiar conditions, that same spirit may separate itself from the body temporarily during life, and may thus come into such relation with the world of spirit as to take direct cognizance of its phenomena. Now it is quite clear that, relatively to our own at all events, such a world is a world of eternal verities. We know that this world is fleeting and transitory. It is readily conceivable, and all analogies

suggest the conclusion, which every sort of spiritual statement confirms, that the world of Spirit is more durable. That knowledge is real which lasts, and that is unreal which passes away—as in the case of an initiated adept who brings back upon earth with him the clear and distinct recollection, correct to a detail, of facts gathered, and the information obtained in the invisible sphere of realities; the spirit of man, which comes into direct and conscious relations with the world of spirit, acquires real knowledge; while the spirit of man which lives imprisoned in the body and is merely fed through the senses with crumbs of knowledge, possesses the unreal only.

But when the imprisoned spirit does not itself rise into direct relations with the world of spirit, but is visited by an emanation from the world of spirit—or by a spirit, to work with the spiritualistic hypothesis for a moment—is it entitled to assume that it is coming into possession of real knowledge? Surely not; for though discussing spiritual things it is acquiring its knowledge in no way which essentially differs from the method by which mere knowledge of the purely physical sort, knowledge of illusory effects, is acquired. The spiritualist, even when himself a medium receiving communications, is taking in knowledge just as unreal, just as untrustworthy, and liable to be distorted by an erroneous observation as that which is dealt with by the wholly unspiritual observer of matter.

Who possesses the real knowledge as contradistinguished from the unreal? the student of occultism is asked, and he is taught to reply— that which we have shown to be the only possible reply adepts alone possess the real knowledge, their minds alone being *en rapport* with the universal mind." Now, according to the teaching of the adepts, spiritualists, in ninety-nine cases out of a hundred, are mistaken when they think themselves in contact with the spirits of departed **[453]** friends, or with benevolent beings of another sphere; and to those who know something of who and what the adepts are, that is conclusive as to the fact. But the fact being so, every conception of spiritualism which conflicts with it must be explainable—every incident of spiritualism must be susceptible of transfer to some group of phenomena which can be shown to be something different from what spiritualists imagine it. While the phenomena of spiritualism are thrown off in all directions so freely, it is nearly impossible to follow them up in every case, and, as regards the general subject, it is best to try and explain why the phenomena of spiritualism cannot be what spiritualists think them, rather than why each in turn is actually something else. First then as regards automatic writing; we need not go further than personal experience to show that the production through a medium's arm, of handwriting, the facsimile of that produced in life by an alleged spirit, is no proof of the alleged spirit's identity at all, or even of its individuality. A certain Russian lady who was afflicted or gifted, whichever way the reader likes to put it, with medium-ship in her youth, was "controlled" for about six years by a "spirit" who came evening after evening and wrote reams through the child's arm in the usual automatic way. The spirit professed to be that of an old lady who had lived in a part of Russia far away from that in which she was then manifesting herself. She gave many details of her life and family and told how her son had committed suicide. Sometimes the son came himself, "in spirit," and controlled the little medium's arm and gave long accounts of his remorse and sufferings consequent on the crime of self-murder. The old lady was eloquent on the subject of heaven and its inhabitants, including the Virgin Mary. Needless to say that she was garrulous concerning the circumstances of her own death and the interesting ceremony of the last sacrament. But she also wrote of worldly matters. She gave a detailed account of a petition she had presented to the Emperor Nicholas, and the text of it, word for word. She wrote partly in Russian, partly in German, which the child-medium knew very slightly at the time. Eventually one of the young lady's relatives went to the place where the spirit had lived. Yes; she was well remembered; she had been troubled by a dissolute son who committed suicide; she had gone away to Norway where it was believed she had died, and so on. All the

automatic communications were verified, in short, and the petition was turned up in the archives of the Home [454] Office at St. Petersburg. The handwriting was perfectly reproduced. Now what better identification could a spirit have? Would not a spiritualist say of such an experience, “I know that the spirits of dead persons can communicate and prove their continued individuality”? A year after the identification of the deceased person at the place where she had lived, and of the petition, there came to —, where the young medium and her relations were living, an officer who proved to be the nephew of the “spirit.” He chanced to show the child a miniature. She recognized it as that of the spirit. Explanations ensued, and it turned out that the officer’s aunt was not dead at all, nor was her son. In all other respects the mediumistic communications were perfectly well substantiated. The son had attempted to commit suicide, but the bullet with which he had shot himself had been extracted and his life had been saved.

Now, without going further, this story as a mere statement of facts is enough to answer the spiritualists’ contention as to automatic writing. It shows that, without the instrumentality of any deceased person’s “spirit” at all, automatic writing attributed by spiritualists to the agency of such spirits may take place; therefore, that no weight can be attached to the experiences on which the spiritualist relies. But we may go somewhat further and endeavour to account for the Russian story at any rate by the occult “hypothesis” as some of our readers will no doubt regard it. Who or what was the intelligence writing through the hand of the Russian child-medium? The devil? as the priests of the Greek Church contended; some lying spirit? as the spiritualists might suggest; the elementaries? as some readers of occult literature might conceive. No; it was the fifth principle of the medium herself, her animal or physical soul, the portion of the universal Proteus, and it acted as the soul of the clairvoyant acts during the sleep of the body. The officer who ultimately showed the miniature had been acquainted with the family several years previously. The medium had seen the picture when quite a young child, but had for gotten it utterly. She had also played with various things that had belonged to the “spirit,” and had been in her nephew’s possession.

Preserving faithfully the memory of all it saw and heard in the “astral light,” or in the “soul of things”—many readers will, no doubt, comprehend the allusion here to Denton’s book of that name—while playing with the miniature and other trifles, the young medium’s inner self years afterwards, owing to some associations of memory, began [455] unconsciously reproducing these pictures. Little by little the inner self, or fifth principle, was drawn into the current of those personal or individual associations and emanations, and once the mediumistic impulse given, nothing would arrest its progress. The facts accurately observed by the “flying soul” were inextricably mixed up with pure fancy, derived from the teaching to which the medium had been subjected, and hence the account of heaven and the Virgin Mary.

Mutatis mutandis, a similar explanation would, in all probability, meet the case not merely of automatic writing, but also of the guiding or protecting spirit who mentally impresses the medium, and has been seen by seers and seeresses. That the teaching of this intelligence generally confirms the spiritualistic doctrine of progression from place to place and so forth, is a strong indication that it is really an emanation from the medium’s own mind; and the fact that the supposed spirit has been seen by clairvoyant mediums cannot be taken as proof of its objective existence. The pictures in the astral light present all the appearance of reality to those who can discern them, and the appearance of the “spirit” we have spoken of was as real to our child-medium as that of any spirit ever materialized in the wonderful se’ance-room of the Eddy brothers in America, though the good lady herself was all the while quietly attending to her knitting, with the breadth of Europe between her and the family circle which she had unconsciously entered as a spectral guest.

The difficulty of distinguishing between the creations of the seer’s brain and spectral or spiritual phenomena really external to himself appears to be the cause of the confusion into

which untrained, uninitiated observers fall when natural mediumistic gifts enable them to cross the threshold of the astral world and awake to a perception of the wonders hanging like an aura around the physical planet. From Socrates to Swedenborg, from Swedenborg to the latest clairvoyant, no uninitiated seer has ever seen quite correctly. But whatever confusing influences have been brought to bear on natural seers of past times, none have been beset with the artificial bewilderments that cloud the faculties of the modern spiritualistic medium. A mass of prepossessions occupy his mind at starting; every observation he makes is twisted into the mould of an elaborate, predetermined theory; and every picture presented to his finer senses is distorted to suit the expectations of his fancy and coloured to the complexion of a previously formulated creed. The spiritualist may honestly believe himself a seeker after truth, but **[456]** the spiritualist who is himself in any degree a medium is fascinated by the creations of his faith and borne away on an induced current into a phantasmagorical world peopled with his own imaginings. Their apparent reality confirms the conjectures from which they spring, and all suggestions which claim a reconsideration of their character seem almost a blasphemy to their eager devotee, But to the student of occult philosophy there is a grander beauty in the consistent teaching of adeptship than in the startling excitement of mediumistic revelation, while over it all there shines for him the solemn light of absolute truthfulness. Mediumship may give sudden glimpses of unsuspected wonder, as bits of a strange landscape may be momentarily revealed by lightning, but the science of adeptship casts the steady light of day upon the whole scene. Surely the spiritualists, who have at least shot leagues ahead in intelligence of the mere materialistic moles of their purblind generation in so far as they recognize that there is a landscape to be seen if it can only be lighted up, will not deliberately prefer to guess at its features by the help of occasional flashes from the fitful planes of mediumship, but will accept the aid of that nobler illumination which the elevated genius and untiring exertion of occult sages of the east have provided for those whose spiritual intuitions enable them to appreciate its sublimity and confide their aspirations to its guidance.

III

What reply could we give to one who is in no way satisfied with our explanations of spiritualistic phenomena, who still clings to the theories of spiritualists and rejects the facts of the occultists?

But one may, naturally enough, say that this is begging the question, and that he sees no reason why the doctrines propounded by the latter should be any more accepted as facts than those espoused by the former.

Let us see how the case stands. Suppose a number of people go to see a conjurer’s performance; all manner of wonderful tricks are exhibited; the more intelligent of the spectators begin evolving hypotheses to explain how these are performed; night after night the performances, though often a good deal varied in details, are repeated. The most intelligent of the spectators also return, night after night, more and more intent on discovering time rationale of the wonders they witness. They gradually work out what appears to be a fairly consistent theory of all that so astonishes them, and, getting into **[457]** conversation with some of the performers, find that these to a great extent confirm their conclusions. Thereupon they feel convinced that their views are correct, and accept their theories as facts But for all that they are still before the footlights; they have never been behind the curtain; they have never actually seen how the surprising results they witness are really brought about, and these so-called facts of theirs are still merely theories.

But now some of the spectators become acquainted with people who do habitually go behind the scenes, who have examined the whole apparatus, who can make the performers play whatever tricks they like, and who can, with their apparatus perform precisely the same, and other even more astonishing feats, and these men tell the ingenious spectators that their theories are quite wrong, and that the facts of the case are so and so.

Now, surely it will be admitted that it is neither begging the question nor presumption on the part of those who have the *entree* behind the scenes, but the simple truth, when they assert that their knowledge represents facts while the conclusions of the ordinary spectators are only theories.

Such precisely are the relative positions of the spiritualists and the occultists; meaning, of course, by these latter, not the humble lay disciples who indite these papers, but their pastors, masters and living spiritual guides.

"But how am I to know," a spiritualist may enquire, "that these Masters of yours can really go behind the scenes? You say so; but what proof is there of this?"

Now, in the first place, it is a fact, and this everyone may prove for himself, that each and all who will lead the life can satisfy themselves that the Masters really can do this, and thus become entirely independent alike of our and all other persons' testimony.

The fact is that, as we know, the Masters possess the power of controlling absolutely all the elementals and elementaries to whom, with some exceptions, are due the objective phenomena, not the work, unconscious or conscious, of the medium himself, of the *séance*-room. And it is the possession and exhibition of this power which makes us consider their assertion that they have been behind the scenes and do know all about it, proved, and that induces us to accept their statements of what takes place and is done as fact.

It will be borne in mind that we have never denied that **[458]** communication in a certain sense can be established between men and real spirits of deceased persons. What we have maintained is that, except in certain cases, of which hereafter, only shells, not true spirits, can appear or operate in the *séance*-room.

We said of the spirit in our first "Fragment": "It can be visited in spirit by men; it cannot descend into our grosser atmosphere and reach us. It attracts; it cannot be attracted."

Nor have we ever disputed that there was a state, out of which the spiritualist's conceptions of the Summer Land have no doubt arisen, in which the spirits of those who have passed away receive the reward of their deserts. To this state, known to Tibetan occultists as the Devachan, we especially alluded in that first paper when we said, "nor during the temporary period of its enjoyment in its newly-evolved Ego-hood of the fruits of its good deeds."

Therefore, we are far from desiring to contest a correspondent's assertion that by magnetic action he has succeeded in placing some of the incorporeal principles of certain sensitives *en rapport*, if not, as he says, with the world of spirit—a very large world indeed—at any rate with certain spiritual entities.

It is quite certain that in the case of pure sensitives this can be accomplished, but what we contend is that the information thus obtained will never be reliable. For this there are several reasons. In the first place the principles that cognize in such a case are different from those that give outward expression to the matters cognized, and in the case of no untrained seer can the transfer of the impressions from the spiritual faculties which record, to the more physical faculties which publish, be perfectly effected. Even supposing both sensitive and magnetizer to be absolutely free from all preconceived ideas about, or expectations in regard to, the subjects investigated, still in the mere transfer of the observations from one to the other class of faculties, mistakes and misconceptions must occur.

But further, it is not too much to say that it is quite impossible for the spiritual faculties of any untrained seer even to record correctly in the first instance. Even our physical powers of observation require careful training before they will serve us faithfully. See how utterly unable young children are, as a rule, to judge distances; and just as the physical faculties are untrained in the child, so are the spiritual faculties untrained in the magnetic sensitive. No doubt in the course of years, if their health and circumstances permit their constantly **[459]** exploring the unseen world, even such untrained sensitives may acquire for themselves a certain amount of experience and training, and become capable of comparatively accurate

observation; but such sensitives have been few, and even the very best have fallen far short of accuracy. So that under the most exceptionally favourable conditions you have first an imperfect record; and, second, a more or less erroneous presentation of that imperfect record.

But in ninety-nine cases out of a hundred, either or both sensitive and magnetizer have well-defined preconceptions of what they think ought to be the case, and then, however honest and conscientious both may be, these preconceptions will more or less colour the evidence given. Indeed, so certainly is this the case that, broadly speaking, there is twice the probability of error in the case of a magnetized sensitive to what there is in the case of a seer who, without the intervention of a magnetizer, can by "hypnotism" of one kind or another, unaided, place himself *en rapport* with spiritual entities. Thus a Swedenborg would be much less likely to err than the best sensitive requiring the intervention of a magnetizer to awaken the super-sensuous faculties.

But there is yet another source of error. Even the best and purest sensitive can only be placed *en rapport* with a particular spiritual entity, and can only know, see and feel what that particular entity knows, sees and feels. Now no spiritual entity in Devachan, or while hibernating prior to passing out of this earth's attraction, is in a position to generalize; and it is, broadly speaking, only with such that a sensitive can be placed *en rapport*. It lives in a paradise or dream of its own creating, and it is utterly unable to give any idea of how others are faring. Each individual spirit in Devachan dreams its own dream, lives in its own Summer Land (but it is a state, not a land), surrounded by all the people and things it loves and longs for. But these are ideal, and the very people by whom it believes itself surrounded may be each dreaming his own dream in his own ideal paradise; or some of them may be still on earth or even passing through the remorseless wheels of annihilation. And through the veils that surround each spirit's dream of felicity there is no peeping down to earth, a glimpse of which would necessarily mingle some bitterness with the cup of happiness; nor is there any conscious communication with the flying souls that come, as it were, to learn where the spirits are, what they are doing, and what they think, feel and see. **[460]** What, then, is being *en rapport*? It is simply an identity of molecular vibration between the astral part of the incarnated sensitive and the astral part of the disincarnate personality. The spirit of the sensitive gets "odylized," so to speak, by the aura of the spirit, whether the latter be hibernating in the earthly region or dreaming in the Devachan; identity of molecular vibration is established, and for a brief space the sensitive becomes the departed personality and writes in its handwriting, uses its language and thinks its thoughts. At such times sensitives may believe that those with whom they are for the moment *en rapport* descend to earth and communicate with them, whereas, in reality, it is merely their own spirits, which, being correctly attuned to those others, are for the time blended with them.

Many of the subjective spiritual communications are genuine, where the sensitive is pure-minded; but they only reflect in each case the ideas of a single spirit, unable to see beyond the limits of its own mental chrysalis or ideal paradise; further, it is impossible for the uninitiated sensitive to observe and record altogether correctly what it does see and hear during its amalgamation; it is equally impossible for the sensitive to transfer intact the impressions recorded by the super-sensuous faculties to the senses through which alone they can be communicated to the world, and such communications will be still further vitiated by any preexisting conceptions or beliefs inhering in the minds of either sensitive or magnetizer or both.

But our critic says that, having compared the descriptions of things spiritual given to him by different sensitives when in trance, he found a general harmony, "each and all describing worlds or spheres more beautiful than this, peopled by forms in human shape, exhibiting a higher average intelligence." But what else could he expect, lie a pure-minded, educated European of the present day, dealing also with pure, more or less educated sensitives? If he

had tried a native Australian sensitive and had studiously kept his own mind passive, he would have heard a very different story. Nay, though a certain skeleton of truth—but partial truth—runs through all genuine communications, he will find the widest discrepancies in details between the so-called facts elicited by himself and those elicited by equally good observers with equally pure mediums in France, Germany and America.

It is unnecessary, however, to press this point further now; all we desire for the moment to make clear is that while we in no way dispute the genuineness of this class of communications, for the above reasons **[461]** we know them to be necessarily unreliable, necessarily more or less incorrect and inaccurate.

And now as to automatic handwriting of a high class, we would remark that it may possibly be that there is really a distinct spiritual entity impressing the writer's mind. In other words, there may, for all we know, be some spirit with whom his spiritual nature becomes habitually, for the time, thoroughly harmonized, and whose thoughts, language, etc., become his for the time, the result being that this spirit seems to communicate with him. All we said before was that a similar explanation to that we had offered of the facts of a certain case would in all probability meet a certain correspondent's case. But if he feels confident that this explanation does not fit his case, then it is possible, though by no means probable, that he habitually passes into a state of rapper! with a genuine spirit, and, for the time, is assimilated therewith, thinking, to a great extent, if not entirely, the thoughts that spirit would think, and writing in its handwriting.

But even so, it should not be thought that such a spirit is consciously communicating with the medium, or knows in any way, anything of him or any other person or thing on earth. It is simply that, the *rapport* established, he becomes for the nonce assimilated with that other personality, and thinks, speaks and writes as it would have done on earth.

As for the figure of the fine, intelligent and benevolent-looking man, seen repeatedly by the seers and seeresses, this may well be a real astral picture of the earth-life form of that very spirit, drawn into the aura of our correspondent by the synchronism of his and that spirit's nature.

Many other explanations are possible; the variety of the causes of phenomena is great, and one need be an adept and actually look into and examine what transpires in order to be able to explain in each case what really underlies it; but this much is certain, that no good benevolent person who passed away upwards of a century ago can possibly be visiting here on earth and advising and comforting a medium. The molecules of his astral nature may from time to time vibrate in perfect unison with those of the spirit of some such a person now in Devachan, and the result may be that he appears to be in communication with that spirit and to be advised by him, and clairvoyants may see in the astral light a picture of the earth-life form of that spirit, but, so far as we have as yet been instructed, this is the nearest approach to the ordinary spiritualistic hypothesis that is possible.

[462] No doubt had a "guide," to which a certain correspondent refers, not departed from this earth so very long ago, another explanation, to which we will refer later, more in consonance with spiritualistic views, would have been possible, though extremely improbable.

To take up again another point, even despite their unobjectionable character, teachings may come from mere reliquiæ of men or personalities not sufficiently spiritual for further progress. In our first "Fragment" we distinctly said, "All elementaries are by no means actively wicked all round . . . when, speaking through a still pure medium the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity, and enlightened conceptions of truth, and yet be innately vicious in their tendencies."

It is perfectly possible that the admirable teachings referred to by a critic may have come from a high class, though still lost personality, too intellectual to show in its true colours before him and his friend, and yet capable of playing a very different part in a less pure circle.

But it is far more likely that the medium's spirit really came *en rapport* with some spiritual entity in Devachan, the thoughts, knowledge and sentiments of which formed the substance, while the medium's own personality and preexisting ideas more or less governed the form of the communication. We attach no special importance to the particular form of words in which the message was given. This may be the medium's share of the communication, when for the moment he identifies his spiritual nature with that of the spiritual entity.

But, as a broad rule, such appearances only take place within a few minutes after, or shortly before, the physical death. Of course we mean the real death; the last portion of the frame that dies is the brain—which is often alive and thronged with images long after, or, at any rate, for many hours and days after life has been pronounced to be extinct. It is true that the period intervening between death and the entry into the gestation state, varies in the case of persons dying a natural death, from a few hours to a few years, but it is quite abnormal for the spirit to appear during this period, except within a very short period after death. Putting aside the case of adepts and those trained by them to that end, the Ego within a few moments after death, sinks into a state of unconsciousness from which it does not recover until the struggle between the higher and lower nature has been fought out; and there remains inside the sphere of the earth's attraction—Kâma Loka, **[463]** the Region of Desire—only the shell, either (in the rarer case of personalities doomed to annihilation) a two and a half principle shell, or (in the case in which the higher principles have triumphed, and have passed on, taking with them the better portions of the fifth principle) a one and a half principle shell, soon to disintegrate.

Even when a "spirit" appears "a few days after death," it is really an unconscious appearance. The spirit sunk in its *post-mortem* trance (of course, for all its comparative ethereality and non-corporeality, a space-occupying and material entity) is borne about by magnetic currents, swayed here and there like dead leaves whirling in the bosom of a stream. Thus carried, it may pass within the range of vision of some seer, or its reflection in the astral light may be caught by the inner eye of a clairvoyant. The spirit itself will have no more consciousness of such an appearance than a person passing through a room in which, unknown to him, there happens to be a mirror, is of having cast a reflection therein. Usually the position and aspect of the forms indicate unmistakably the unconsciousness of the spirit, but this is not invariable; the mental activity of the spirit may revive in a succession of dreams, restoring a subjective consciousness, while objective unconsciousness still prevails, and in such cases the form may assume a conscious and animated, or even transfigured appearance; all depends on the character and intensity of the dreams, and these again depend upon the degree of the spirituality and purity of the deceased.

It is not at all necessary (nor indeed, is it possible under our present hypothesis) that any real conscious communication should pass between the dormant spirit and the seer. It is sufficient for the latter to come into direct *rapport* with the spirit or its astral image, to think precisely what the spirit, if still conscious and in earth-life, would have thought.

In the case of communication through magnetic sensitives, the magnetizer, tenderly attached to the deceased, by the exertion of his magnetic power unconsciously places the sensitive *en rapport* with the spirit of the deceased with which for the time the spirit of the sensitive is more or less perfectly identified, leading to an idea of seeing the deceased, as he was wont to appear when on earth, and receiving from him messages or indications, of which the sensitive really became cognizant when the two spirits were for the moment blended.

Transfigurations, under the same conditions, are less doubtful in character, and there are three ways of explaining them:

Firstly: the mesmeric action of the magnetizer places the sensitive's **[464]** spirit *en rapport* with that of his dearly-loved deceased friend. Then, what! for the time the identity of the two is established, the nature of the deceased taken on by the sensitive, being much more spiritual and powerful than the sensitive's own, and his physical constitution being of such a nature as to admit such changes, the body of the subject begins at once to exhibit an analogous change, corresponding to the change undergone by his spiritual nature in consequence of the amalgamation.

Secondly: the transfiguration may be due to the intensity and clearness of the deceased friend's face in the operator's thought. That face being so strongly impressed on his memory, it is but natural that his memory, owing to its intensified activity during such *séances*, should be throwing off an unusual amount of energy, and solidifying, so to say, the familiar image on the etheric waves of his aura. Thus, unknown to himself, he may rouse it up into sympathetic action which, transforming the image from a subjective into an objective picture, finally causes it to move on, guided by the current of attraction, until it settles upon, and so is found reflected in the medium's face. The images we find in the endless galleries of space, nailed on to the indestructible walls of Akâsha, are but lifeless and empty masks after all, the pictorial records of our thoughts, words, and deeds. In a case recently referred to by a correspondent, the invisible reality in the magnetizer's aura threw an objective adumbration on the plastic features of his sensitive, and the phenomenon was produced.

Thirdly: thought, memory and will are the energies of the brain, and, like all other forces of nature—to use the language of modern science—have two general forms, the potential and the kinetic form of energy. Potential thought clairvoyantly discerns and chooses its subject in the astral light; the will becomes the motor power that causes it to move, that directs and guides it whithersoever it likes, and it is thus that the adept produces his occult phenomena, whether of a physical or spiritual character. But the latter can also occur without any intervention of an intelligent will. The passive condition of the medium leaves him an easy prey to the pranks of the elementaries, as well as to those semi-intelligent elemental beings ever basking and masquerading in the sidereal light, and such a phenomenon may as easily occur of itself, simply owing to surrounding favourable conditions. The sidereal image of a person we think of will remain pale and quiescent in its indelible impression on the ether, until its atoms **[465]** are propelled into action by the strong magnetic attraction which emanates from the molecular tissues of the medium, saturated as they are with the mesmerizer's thought full of the image. Hence the phenomenon of transfiguration.

These transfigurations are rare, but we have known of a good many instances, and some very remarkable ones will be found recorded in Colonel Olcott's work, entitled *People from the Other World*.

The above probably explains all the features of the particular case referred to; but to enable us to assert positively in any case that the occurrence was brought about in this or that way, it is essential that we should be acquainted with every single detail. So long as we only have the barest outlines to deal with, all we can pretend to offer are more or less probable solutions.

A critic tells us that even if we explain one or two cases, he still finds an unbroken line of stubborn facts opposing our explanations, behind which he is unable to penetrate. We can only promise that if he will furnish us with accurate details of all cases within his personal knowledge which, in his opinion, are not explicable by the occult doctrines, we will show him that they are so explicable or abandon the field.

But we must lay down two conditions. First, we will only accept cases of which he has a complete personal knowledge; we will not accept cases picked up out of books and papers. Our critic is a reliable, philosophical observer, from whom we are sure to get facts carefully

observed and accurately recorded. With these we can have no difficulty in dealing. But as for cases recorded here there and every where, many are, to our knowledge, pure inventions, while many more, although recorded in good faith, have been so transformed in the process of observation and record that it would be hopeless to discuss them.

Secondly, he must not be surprised if, in the course of our explanations, all kinds of new facts not hitherto touched on are brought to notice. The subject is a vast one. There are wheels within wheels, laws within laws, exceptions to all these. Hitherto we have purposely only endeavoured to convey a general conception of the more important features of the truth. If exact accuracy of detail is required, every one of our general laws will require certain provisoes and limitations, To detail only what we know in regard to these spiritual phenomena would occupy several complete numbers of *The Theosophist*, and if our **[466]** explanation had to include the whole system of elementals—future men during a coming cycle—and other obscure powers and forces which cannot even be mentioned, several octavo volumes would be needed to contain it.

The same critic says:

> If the proof call only be obtained by a practical renunciation of the world, a severance of all human ties, affections and responsibilities, of what use is it to humanity? Only one in a million may avail themselves of it, and how many of time remaining nine hundred and ninety-nine thousand, nine hundred and ninety-nine, would have faith in his testimony.

We are compelled to point out that he is in error in his premises, and that his conclusions, even were these premises correct, are untenable. For even admit that only one in a million would consent to avail themselves of the opportunity afforded for obtaining proof, would this be any reason for the remaining nine hundred and ninety-nine thousand, nine hundred and ninety-nine refusing to accept their evidence? Is this so in practice? Certainly not! At the present time not more than one in a million (if so many) are willing to avail themselves of the opportunity of obtaining for themselves proof of the facts of astronomy. Yet the remainder accept these facts, perfectly satisfied with the knowledge that anyone who chooses to go through the necessary training and study can acquire that proof, and that all who have gone through that training are agreed as to the sufficiency of the proof.

Astronomy is a science with the name and general bearing of which all fairly educated men are familiar. Occultism is a science which has hitherto been veiled in the most profound secrecy, and of which, so far, none but occultists have possessed any knowledge. But once let mankind be familiarized with the idea, let it become known that any one who chooses to make the necessary sacrifices can obtain the proofs, and that those who have obtained the proofs consider them conclusive, and the mass of mankind will be quite content to accept the facts, even on the testimony of the one in a million who does undertake the verification of the assertions of his predecessors.

But our correspondent's assumptions are erroneous; a practical renunciation of the world in the sense in which the apostle exhorted all Christians to be in the world but not of the world is doubtless essential, but it is by no means requisite to sever all human ties and affections, nor can it ever be permitted, much less required, to abjure human responsibilities. These latter may change in character, and **[467]** may—indeed must—-with increased knowledge and power, assume a wider reach, and the affections must broaden and become more cosmopolitan, but it is self-abnegation, not selfishness, and a devotion to the welfare of others, that smoothes the path to adeptship.

Again, as regards the freedom from error claimed for the teachings of occultism, it is needless to point out the difference between empiricism and science, and the uninitiated are empiricists, the occultists, scientists. This will be obvious at once when it is borne in mind that, for thousands of years, hundreds of initiates have been exploring the unseen world; that the results of their explorations have been recorded and collected, and discrepancies eliminated by fresh verifications; that the facts ascertained have been generalized, and the

laws governing them deduced therefrom, and the correctness of these deductions verified by experiment. Occultism is, therefore, in every sense of the word an exact science, while the teachings of the very ablest untrained seer who has worked single-handed can only be empiric.

When in our first article we said we know (an expression to which a critic, perhaps rightly, takes objection) we only said this in the sense that, talking to people ignorant of mathematics, we should say that we know that the curve described by the moon in space is a form of an epicycloid represented by such and such an equation—not meaning thereby that we had ourselves investigated this somewhat abstruse problem, but that we were aware of the method by which this was solved, and knew that numerous competent mathematicians had so solved it, and had all arrived at the same solution. Surely those ignorant alike of mathematics and of the work of mathematician could by no means as reasonably say in reply, that they knew that the orbit of the moon was something wholly different it is not our experiences, though these collectively are considerable, on which we rely, as our critic seems to fancy. For all we know, his experiences may exceed ours, and, be this as it may, we should certainly never have presumed to traverse authoritatively his views on the strength of our own experiences or knowledge. What we rely on are the generalized results of the experiences during a vast period of time of a large body of trained psychists who have ever made the attainment of truth, in matters spiritual, the foremost object of their desire, and the promotion, though in secret, of the welfare of mankind their primary duty.

[468] And now, having attempted to answer certain objections to our previous ‘‘Fragments,’’ we think it might be well to develop a little further one doctrine that we broached in our first paper, and explain more in detail why we are so strongly opposed to habitual mediumism.

Broadly speaking, the objective phenomena of spiritualists (of subjective communications we have already spoken) are the work of, or at any rate result from, the activities or intervention of elementals, half intelligent nature forces, entities which in a far distant cycle, after passing through all the lower objective kingdoms will ultimately he born as men; and elementaries or shells. These shells are of two kinds: first, those belonging to men whose sixth and seventh principles having attracted to themselves the quintessence, as it were, of the fifth also, have moved on to fresh developments. These shells consist of the fourth, and only a portion of the fifth principles. Half or more of the personal memory is gone and the more animal or material instincts only survive. This relic, this dross left behind in the crucible when the refined gold was taken, is commonly the ‘‘angel guide’’ of the average medium. Such entities, of course, only survive for a time; gradually all consciousness departs and they disintegrate. Only highly mediumistic natures attract these, and only certain of these. The purer the personality the less their vitality, the shorter their period of survival, and time less the chance of their contributing to mediumistic displays. The more full of blemishes, the more disfigured by sins and animal desires, the personality, the greater the vitality of its reliquiæ the longer their survival, and the greater the chance of their finding their way into the *séance*-room. The man, as a whole, may have been a good man, good may have actively predominated in him, and yet the worse portions of his nature, his lower and more animal instincts standing now alone and unneutralized by all the better portions of his character, may be evil enough.

It is impossible that any real good can come of intercourse even with this class of shell; it will not be actively wicked, it is too imperfect and weak for that, but yet its influence in the long run cannot be elevating. But, besides this, it is wrong to encourage such shells into activity or convey to them a fresh impulse such as they often obtain through mediums, since a strong sympathy continues to subsist between the departed personality and its reliquiæ, and any excitement of these latter, any galvanization of them with a fictitious renewed life, such as results from mediums dealing with them, distinctly disturbs [469] the gestation of the

personality, hinders the evolution of its new Ego-hood, and delays thereby its entry into the state of felicity (Devachan) in which, in its new Ego-hood, it reaps the fruits of its good deeds, prior to reincarnation and rebirth here, if it has not completed its appointed tale of earth-lives, or in the next superior planet.

But the other kind of elementary is far more dangerous as a rule to deal with. In this case the man has been weighed in the balance and found wanting—his personality has to be blotted out—the fourth and fifth principles are intact; and more than this, the fifth will have assimilated all that there may he left of personal recollection and perception of its personal individuality in the sixth. This second class of shell is in every way more enduring, more active, and in the majority of cases, distinctly wicked. No doubt it can stiffer no injury from its intercourse with men, but these latter must inevitably deteriorate in consequence of association with shells of this class. Fortunately these are not, comparatively speaking, very numerous; of course, absolutely, there have been millions of millions of such, but, to the credit of human nature be it said that the personalities that have to be absolutely blotted out form but a fractional percentage of the whole.

Moreover, shells of this nature do not remain for any great length of time in the atmosphere of this earth, but like straws floating near a whirlpool, get caught up by and dragged down in that terrible maelstrom which hurries off the failures towards disintegration, to the planet of matter and death—the mental as well as time physical satellite of our earth!

As for the elementals, rudimentary men no doubt, but more embryonic even than the spirit that sleeps in the mineral, these, though capable of becoming powerful forces in association with shells, under the spells of sorcerers and under the guidance of adepts, are, as a rule, irresponsible, purblind, neutral entities, taking moral and mental character and colour from the active and more developed spiritual entity with or under whose control they work; but even these, though themselves incapable of being injured, may become very dangerous to mediums with any inherent evil tendencies.

Here then in elementals and elementaries are to he found the majority probably of the performers of the physical phenomena of spiritualists. Association with no one of these three classes can possibly benefit mankind as a whole. The variety of natures is so infinite that we do not assert that in no case has any human being benefited by **[470]** intercourse with any individual specimen of either class. But we do say that, broadly speaking, nothing but harm can be expected from association with such. Further, in the case of one of the three classes, mediumistic intercourse inflicts a distinct injury upon innocent beings.

But though elementaries and elementals constitute a large proportion of the performers, there are other classes of actors. We do not pretend—we are not permitted—to deal exhaustively with the question at present, but we may refer to one of the most important classes of entities who can participate in objective phenomena other than elementaries and elementals.

This class comprises the spirits of conscious sane suicides. They are spirits and not shells, because there is not in their case, at any rate until later, a total and permanent divorce between the fourth and fifth principles on the one hand and the sixth and seventh on the other. The two are divided, they exist apart, but a line of connection still unites them, they may yet reunite, and the sorely threatened personality avert its doom; the fifth principle still holds in its hands the clue by which, traversing the labyrinth of earthly sins and passions, it may regain the sacred penetralia. But for the time, though really a spirit, and therefore so designated, it is practically not far removed from a shell.

This class of spirit can undoubtedly communicate with men, but as a rule its members have to pay dearly for exercising the privilege, while it is scarcely possible for them to do otherwise than lower and debase the moral nature of those with and through whom they have much communication. It is merely, broadly speaking, a question of degree; of much or little

injury resulting from such communication the cases in which real, permanent good can arise are too absolutely exceptional to require consideration.

Understand how the case stands. The unhappy being revolting against the trials of life—trials, the results of it own former actions, trials, heaven's merciful medicine for the mentally and spiritually diseased—determines, instead of manfully taking arms against a sea of troubles, to let the curtain drop, and, as it fancies, end them.

It destroys the body, but finds itself precisely as much alive mentally as before. It had an appointed life-term determined by an intricate web of prior causes, which its own willful sudden act cannot shorten. That term must run out its appointed sands. You may smash the **[471]** lower half of the hour-glass so that the impalpable sand shooting from the upper bell is dissipated by the passing aerial currents as it issues, but that stream will run on, unnoticed though it remain, until the whole store in that upper receptacle is exhausted.

So you may destroy the body, but not the appointed period of sentient existence, foredoomed, because simply the effect of a plexus of causes, to intervene before the dissolution of the personality; this must run on for its appointed period.

This is so in other cases; for example, those of the victims of accident or violence—they, too, have to complete their life-term, and of these, too, we may speak on another occasion; but here it is sufficient to notice that, whether good or bad, their mental attitude at the time of death alters wholly their subsequent position. They, too, have to wait on within the Region of Desires until their wave of life runs on to and reaches its appointed shore; but they wait on, wrapped in dreams soothing and blissful or the reverse, according to their mental and moral state at and prior to the fatal hour, but nearly exempt from further material temptations, and, broadly speaking, incapable, except just at the moment of real death, of communicating *suo motu* with mankind though not wholly beyond the possibility of reach of the higher forms of the "accursed science," necromancy. The question is a profoundly abstruse one. It would be impossible to explain within the brief space still remaining to us how the conditions immediately after death in the case of the man who deliberately lays down (not merely risks) his life from altruistic motives in the hope of saving those of others, and of him who deliberately sacrifices his life from selfish motives in the hopes of escaping trials and troubles which loom before him, differ so entirely as they do. Nature or Providence, Fate or God being merely a self—adjusting machine, it would at first sight seem as if the results must be identical in both cases. But machine though it be, we must remember that it is a machine *sui generis*:

> Out of himself he span
> Th' eternal web of right and wrong,
> And ever feels the subtlest thrill,
> The slenderest thread along!

—a machine compared with whose perfect sensitiveness and adjustment the highest human intellect is but a coarse clumsy replica.

And we must remember that thoughts and motives are material, and at times marvelously potent material forces, and we may then begin **[472]** to comprehend why the hero sacrificing his life on pure altruistic grounds, sinks as his life-blood ebbs away into a sweet dream, wherein

> All that he wishes and all that he loves
> Come smiling around his sunny way,

only to wake into active or objective consciousness when reborn in the Region of Happiness, while the poor, unhappy and misguided mortal who, seeking to elude fate, selfishly loosens the silver string and breaks the golden bowl, finds himself terribly alive and awake, instinct with all the evil cravings and desires that embittered his world-life, without a body in which to gratify them, and capable of only such partial alleviation as is possible by more or less

vicarious gratification, and this only at the risk of the complete rupture with his sixth and seventh principles, and consequent ultimate annihilation after prolonged periods of suffering.

Let it not be supposed that there is no hope for this class—the sane, deliberate suicide. If, bearing steadfastly his cross, he suffers his punishment patiently, striving against carnal appetites—still alive in him in all their intensity, though, of course, each in proportion to the degree to which it had been indulged in earth-life—if, we say, he bears this humbly, never allowing himself to be tempted here or there into unlawful gratifications of unholy desires then, when his fated death—hour strikes, his four higher principles reunite, and in the final separation that then ensues all may be well with him, and he may pass on to the gestation period and its subsequent developments.

Till the predestined death-knell rings he has his chance; he may wipe out in suffering and repentance many a sad black score from the page of Karma, but—and this is the point we desire to impress upon spiritualists—he may add a hundred fouler ones to the sad blots already damning the record.

It is not merely for the sake of the mediums, not merely "for the sake of those that sit at meat with these," but, above all, for the sake of these miserable half-lost brothers and sisters that we appeal.

Suddenly cut short in careers always more or less deeply befouled in all sane suicides—and we speak only of these, for insane suicides are but victims—by one of the deadliest sins, rage, hatred, lust or greed, they awake to find themselves haunted by their besetting sin in all its intensity. Around them are mediums, many of them throwing themselves open to what they idly dream to be angel guides. They have but to obsess these only too willing partners, to share in their evil **[473]** gratifications, or collecting out of their aura and loosely coherent physical organizations, and from even fouler sources, the tombs and shambles, materials to form a fragile physical organization of their own, revel with their mediums in all imaginable iniquity. These are the incubi and succubæ of rnediæval times, these are the "spirit wives" and "husbands" of modern days, and these, when merely obsessing and not assuming a separate objective form, are the demons of drunkenness, gluttony, hatred and malice, the memorials of whose fiendish excesses crowd the sad records alike of the present and the past.

Evil to begin with, and separated (though not as yet irrevocably) from their sixth and seventh principles, and such restraining influence as these may have insensibly exercised, these spirits too often pass from bad to worse, develop into true psychic vampires, driving victim after victim to destruction, inciting to and glorying in, the foulest, the most incredible crimes, to be swept at last, when the appointed death-hour strikes, on the flood-tide of their own enormities, far out of the earth's aura into regions where annihilation alone drops the curtain on æons of unimaginable misery.

And many of these, veritable fiends as they become, were not so very, very had in this life—''shady lots," perhaps, in modern phraseology, with some rebellious, bitter, angry taint in the character which led them to suicide, but, after all, very far removed from the demons which they eventually become; and this awful and incredible development devil-wards which they underwent, though indirectly facilitated by the separation of their highest principles, was primarily and almost exclusively due to the temptations, the facilities for the gratification of their worst desires, held out to them by mediums, recognized as such or not, of the low physical-manifestation type.

Alas! for the great hulk of such mediums. Alas! for too many of their spiritualistic admirers and associates. Little do they dream that two-thirds of all the most monstrous crimes in the world have their origin in this low physical mediumistic capacity. Unrecognized as such, hundreds of miserable mediums perish on the scaffold, declaring, and declaring truly, that they were egged on to the crimes for which they suffer by a devil, in reality an obsessing spirit, mostly of this class. In thousands and thousands of cases the gross sins, drunkenness,

gluttony, lewdness, bestiality in all its forms, which spread desolation to innumerable happy hearths and plunge in misery and [474] disgrace countless happy households, are all really traceable to this same class of spirit, deriving alike the intensity of its evil desires and the power to do harm, from that fatal capacity for mediumship of the low class favourable to physical manifestations.

And this mediumship is a plant that, like a noxious weed, under encouraging influences, spreads as time runs on. Do the spiritualists who deal so complacently with, nay, who so greedily run after, these physical-manifestation mediums, reflect on, or at all realize, what they are doing? It is not merely that both they themselves and the mediums are running a fearful risk of moral shipwreck through this intercourse—this can to a certain extent be guarded against, though it too seldom is, by perfect purity of word thought and deed; and again the medium may, though this, too, is rare, be naturally so well-disposed that the obsessing spirit, if not already rabidly evil, may do little harm; but what is alike beyond control of medium and his or her supporters is diffusion, as the mediumship is developed, of mediumistic germs through the âkâshic atmosphere, which, finding here and there appropriate soils in the weakest and most sensual natures, will produce later a crop of more degraded mediums, destined certainly to include many of the vilest sinners, if not several of the deepest-dyed criminals of the age.

This form of mediumship is a deadly weed, and so far from being encouraged into reproduction—and that is what the spiritualists as a body do—it should be starved out by disuse whenever and wherever it is recognized. Unfortunately, it will always exist, springing up sporadically here and there; and, though dwarfed in habit, contributing largely to the loathsome annals of sin and crime; but it is truly monstrous to aid the propagation of this curse in all intensified form, by aiding and abetting the development and function of prominent specimens.

Let none who do this dream that they can escape the consequences. All who share in transactions by which sin and misery are multiplied for others must share the recoil. They may act in ignorance, in good faith, and so escape the moral taint—the most grievous of the Consequences of evil—but they can by no means escape the other consequences, and they will have to brave in coming lives the angry buffets of a retributive justice, which, though sleeping during the present, never sleeps during a second life.

NOTES ON SOME ARYAN-ARHAT ESOTERIC TENETS[1]

[Vol. III. No. 4, January, 1882.]

NOTES

[475] THE Tibetan esoteric Buddhist doctrine teaches that Prakriti is cosmic matter, out of which all visible forms are produced; Akâsha is also cosmic matter, but still more imponderable, its spirit, as it were; Prakriti being the body or substance, and Akâsha-Shakti its soul or energy.

Prakriti, Svabhâvat or Akâsha is Space, as the Tibetans have it; Space filled with whatsoever substance or no substance at all, i.e., with substance so imponderable as to be only metaphysically conceivable. Brahman, then, would be the germ thrown into the soil of that field, and Shakti, that mysterious energy or force which develops it, and which is called by the Buddhist Arahats of Tibet, Fohat.

[1] The following area collection of notes and appendices on an article, entitled ‘The Aryan-Arhat Esoteric Tenets on the sevenfold Principle in Man,” by T. Subba Row, BA., B.L.—EDS.

"That which we call Form (Rupa) is not different from that which we call Space (Shûnyatâ) . . . Space is not different from Form. Form is the same as Space; Space is the same as Form. And so with the other Skandhas, whether Vedanâ, or Sanjua, or Sanskâra or Vijnana they are each the same as their opposite." (*Book of Sin-king* or the "Heart Sûtra." Chinese translation of the *Maha-Prajna-Paramita-Hridaya-Sutra*; chapter on the "Avalokiteshvara," or *Manifested* Buddha.)

So that, the Aryan and Tibetan or Arhat doctrines agree perfectly in substance, differing but in names given and the way of putting it, a distinction resulting from the fact that the Vedântin Brâhmans believe in Parabrahman, a *deific* power, impersonal though it may be, while the Buddhists entirely reject it.

APPENDICES.

I.

The country called Si-dzang by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province **[476]** of Fo-kien (the chief headquarters of the aborigines of China) as the great seat of occult learning in the archaic ages. According to these records, it was inhabited by the ''Teachers of Light,'' the ''Sons of Wisdom" and the "Brothers of the Sun." The Emperor Yu, the "Great" (2207 B.C.), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him—for he was the first one to unite in China ecclesiastical power with temporal authority—from Si-dzang. That system was the same as with the old Egyptians and the Chaldees—that which we know to have existed in the Brâhmanical period in India, and to exist now in Tibet—namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste. Who were the aborigines of Tibet is a question which no ethnographer is able to answer correctly at present. They practise the Bhon religion, their sect was pre-buddhistic and anti-buddhistic, and they are to he found mostly in the province of Kam—that is all that is known of them. But even that would justify the supposition that they are the greatly degenerated descendants of mighty and wise fore-fathers. Their ethnical type shows that they are not pure Turanians, and their rites—now those of sorcery, incantations, and nature—worship—remind one far more of the popular rites of the Babylonians, as found in the records preserved on the excavated cylinders, than, as alleged by some, of the religious practices of the Chinese sect of Tao-sse—a religion based upon pure reason and spirituality. Generally, little or no difference is made even by the Kyelang missionaries who mix greatly with these people on the borders of British Lahoul— and ought to know better—between the Bhons and the two rival Buddhist sects, the Yellow Caps and the Red Caps. The latter of these have opposed the reform of Tzong-ka-pa from the first, and have always adhered to old Buddhism, so greatly mixed up now with the practices of the Bhons. Were our Orientalists to know more of them, and compare the ancient Babylonian Bel or Baal worship with the rites of the Bhons, they would find an undeniable connection between the two. It is out of the question to begin an argument here to prove the origin of the aborigines of Tibet as connected with one of the three great races which superseded each other in Babylonia, whether we call them the Akkadians (invented by F. Lenormant), or the primitive Turanians, Chaldees and Assyrians. Be it as it may, there is reason to call the Trans-Himalayan esoteric doctrine Chaldæo-Tibetan And, **[477]** when we remember that the Vedas came—agreeably to all traditions— from the Mansarovar Lake in Tibet, and the Brâhmans themselves from the far north, we are justified in looking on the esoteric doctrines of every people who once had or still have them, as having proceeded from one and the same source, and to thus call it the "Aryan-Chaldæo-Tibetan" doctrine, or Universal Wisdom Religion. "Seek for the Lost Word among the hierophants of Tartary, China and Tibet," was the advice of Swedenborg, the seer.

II.

The Vedas, Brâhmanism, and along with these Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander; and Persia, Iran, is called Western India in some ancient classics, and the countries now named Tibet, Mongolia, and Great Tartary were considered as forming part of India. When we say, therefore, that India has civilized the world and was the Alma Mater of the civilizations, arts and sciences of all other nations (Babylonia, and perhaps even Egypt, included), we mean archaic, prehistoric India, India of the time when the great Gobi was a sea, and the lost Atlantis formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, Java, to far-away Tasmania.

III.

To ascertain such disputed questions [as to whether or not the Tibetan adepts are acquainted with the "esoteric doctrine taught by the residents of the sacred Island"), we have to look into and study well the Chinese sacred and historical records—a people whose era begins nearly 4,600 years back (2697 B.C.). A people so accurate—by whom some of the most important "inventions" of modern Europe and its so much boasted modern science (such as the compass, gun powder, porcelain, paper, printing, etc.), were anticipated, known, and practised thousands of years before these were rediscovered by the Europeans—ought to receive some trust for their records.

From Lao-tze down to Hiouen-Thsang their literature is filled with allusions and references to that Island and the wisdom of the **[478]** Himalayan adepts. In the *Catena of Buddhist Scriptures from the chinese*, by the Rev. Samuel Beal, there is a chapter "On the Tian-Ta'i School of Buddhism" (pp. 244-258), which our opponents ought to read. Translating the rules of that most celebrated and holy school and sect in China founded by Chin-che-chay, called the wise one, in the year of our era, on coming to the sentence, "That which relates to the one garment (seamless) worn by the *Great Teachers of the Snowy Mountains*, the school of the Haimavatas" (p. 256), the European translator places after it a sign of interrogation, as well he may. The statistics of the school of the Haimavatas or of our Himâlayan Brotherhood, are not to be found in the General Census Records of India. Further, Mr. Beal translates a rule relating to "the great professors of the higher order who live in mountain depths remote from men,'' the Aranyakas, or hermits.

So, with respect to the traditions concerning this Island, and apart from the (to them) *historical* records of it preserved in the Chinese and Tibetan Sacred Books, the legend is alive to this day among the people of Tibet. The fair Island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the "*Great Teachers of the Snowy Mountains*," however much convulsed and changed its topography may have been by the awful cataclysm. Every *seventh* year these teachers are believed to assemble in Schambha-la, the "happy land." According to the general belief it is situated in the north-west of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert, south and north, and the more populated regions of Khoondooz and Kashmir, of the Gya-Pheling (British India) and China, west and east, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Namur Nur and the Kuen-Lun Mountains—but one and all firmly believe in Scham-bha-la, and speak of it as a fertile, fairy-like land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the god-like inhabitants of the legendary Island.

In connection with the archaic legend of the Asian Sea and the Atlantic Continent, is it not profitable to note a fact known to all modern geologists—that the Himalayan slopes afford geological proof that the substance of those lofty peaks was once a part of an ocean floor?

IV.

[479] We have already pointed out that, in our opinion, the whole difference between the Buddhistic and Vedântic philosophies was that the former was a kind of *rationalistic* Vedântism, while the latter might be regarded as *transcendental* Buddhism. If the Aryan esotericism applies the term Jivâtma to the seventh principle, the pure, and *per se* unconscious, spirit—it is because the Vedânta postulating three kinds of existence—(1) the Paramârthika, the true, the only real one; (2) the Vyavahârika, the practical; and (3) the Pratibhâshika, the apparent or illusory life—makes the first Life or Jiva, the only truly existent one. Brahma or the One Self is its only representative in the universe, as it is the *universal* Life, while the other two are but its ‘‘phenomenal appearances,” imagined and created by ignorance, and complete illusions suggested to us by our blind senses. The Buddhists, on the other hand, deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an *Absolute Being.* Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute consciousness, as in the words of Flint — “wherever there is consciousness there is relation, and wherever there is relation there is dualism.” The One Life is either absolute and unconditioned (Mukta) and can have no relation to anything nor to anyone; or it is bound and conditioned (Baddha), and then it cannot be called the Absolute; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world. Hence, the Arahat secret doctrine on cosmogony admits but of one absolute, indestructible, eternal and uncreated Unconsciousness (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods, or none; whether there is a universe or no universe; existing during the eternal cycles of Mahâ Yugas, during Pralayas and during the periods of Manvantara; and this is Space, the field for the operation of the eternal Forces and natural Law, the basis (as our correspondent rightly calls it) upon which take place the eternal intercorrelations of Akâsha-Prakriti, guided by the unconscious regular pulsations of Shakti—the breath or power of a conscious Deity, the theists would say—the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or Fan Bar-nang (Mahâ Shûnyatâ) or, as it is called by Lao-tze, the “Emptiness,” is the nature [480] of the Buddhist Absolute. (See Confucius’ *Praise of the Abyss*.) The word Jiva, then, could never be applied by the Arahats to the *seventh* principle, since it is only through its correlation or contact with matter that Fohat (the Buddhist active energy) can develop active conscious life; and since to the question “How can *unconsciousness* generate *consciousness*?”—the answer would be: “Was the seed which generated a Bacon or a Newton self-conscious?”

THE THOUGHTS OF THE DEAD[1]

[Vol. III. No. 4, January, 1882.]

[481] A MAN dies of a contagious disease; months after his death, aye, years—a bit of clothing, an object touched by him during his sickness, may communicate the disease to a person more physiologically sensitive than the persons around him, while having no effect

[1] The above is a Note appended to an article, entitled “Lakshmibai the Authentic Story of a Bhût by Piarsi Lall Chachondia.

upon the latter. And why should not an idea, a *thought* exercise the same influence? Thought is *no less material nor objective* than the imponderable and mysterious germs of various infectious diseases, the causes of which are such a puzzle for science. Since the mind of a living person can so influence another mind that the former can force the latter to think and believe whatever it will—in short, can *psychologize* that other mind, so can the thought of a person already dead. Once generated and sent out, that thought will live upon its own energy. It has become independent of the brain and mind which gave it birth. So long as its concentrated energy remains undissipated, it can act as a potential influence when brought into contact with the living brain and nervous system of a person susceptibly predisposed. The unhealthy action thus provoked may lead the sensitive into a temporary insanity of self-delusion, that quite clouds the sense of his own individuality. The morbid action thus once set up, the whole floating group of the dead man's thoughts rushes into the sensitive's brain, and he can give what seems test after test of the presence of the deceased and convince the predisposed investigator that the individuality of the "control," "guide," or communicating intelligence is thoroughly established.

[482]

DREAMLAND AND SOMNAMBULISM

[Vol. III. No. 4, January, 1882.]

[*To the Editor.*

(1) ARE dreams always real? If so, what produces them? If not real, may they not nevertheless have in themselves some deep significance?

(2) Can you tell me something about antenatal states of existence and the transmigration of the soul?

(3) Can you give me anything that is worth knowing about psychology as suggested by this article?[1]

Yours most fraternally and obediently,

JEHANGIR CURSETJI TARACHAND.

Bombay, Nov. 10th, 1881.]

To put our correspondent's request more exactly, he desires *The Theosophist* to cull into the limits of a column or two the facts embraced within the whole range of all the sublunar mysteries with "full explanations." These would embrace:

(1) The complete philosophy of dreams, as deduced from their physiological, biological, psychological and occult aspects.

(2) The Buddhist Jâtakas (rebirths and migrations of our Lord Shâkya Muni), with a philosophical essay upon the transmigrations of the 387,000 Buddhas who ''turned the wheel of faith,'' during the successive revelations to the world of the 125,000 other Buddhas, the saints who can "overlook and unravel the thousand-fold knotted threads of the moral chain of causation," throwing in a treatise upon the Nidânas the chain of twelve causes with a complete list of their two millions of results, and copious appendices by some Arhats, "who have attained the stream which flows into Nirvana."

(3) The compounded reveries of the world-famous psychologists; from the Egyptian Hermes and his *Book of the Dead*; Plato's definition of the Soul, in *Timæus*; and so on, down to *Drawing-Room Nocturnal chats with a Disembodied Soul*, by the Rev. Adramelech Romeo Tiberius Toughskin from Cincinnati. Such is the modest task proposed.

[483] Our physical senses are the agents by means of which the astral spirit, or "conscious something" within, is brought, by contact with the external world, to a knowledge of actual existence; while the spiritual senses of the astral man are the media, the telegraphic wires by

[1] A dream-story from Chambers' Journal.

means of which he communicates with his higher principles, and obtains therefrom the faculties of clear perception of, and vision into, the realms of the invisible world. The Buddhist philosopher holds that by the practice of the Dhyânas one may reach "the enlightened condition of mind, which exhibits itself by *immediate recognition of sacred truth, so that on opening the Scriptures* [or any books whatsoever?] *their true meaning at once flashes into the heart.*" (Beal's *Catena*, p. 255.)

In dreaming, or in somnambulism, the brain is asleep only in parts, and is called into action through the agency of the external senses, owing to some peculiar cause; a word pronounced, a thought, or picture lingering dormant in one of the cells of memory, and awakened by a sudden noise, the fall of a stone, suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry, and so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after.

Tartini, the famous Italian violinist, composed his "Devil's Sonata" under the inspiration of a dream. During his sleep he thought the devil appeared to him and challenged him to a trial of skill upon his own private violin, brought straight from the infernal regions; which challenge Tartini accepted. When he awoke, the melody of the ''Devil's Sonata'' was so vividly impressed upon his mind that he there and then noted it down; but on getting as far as the finale all further recollection of it was suddenly obliterated, and he had to lay aside the incomplete piece of music. Two years later he dreamt the very same thing, and in his dream tried to make himself recollect the finale upon awaking. The dream was repeated owing to a blind street-musician fiddling on his instrument under the artist's window.

[484] Coleridge in a like manner composed his poem, ''Kublai—Khan," in a dream. On awaking, he found the now—famous lines so vividly impressed upon his mind that he wrote them down. 'rise dream was due to the poet falling asleep in his chair while reading the following words in Purchas' *Pilgrimage:* "Here the Khan Kublai commanded a palace to he built ..... enclosed within a wall."

The popular belief, that among the vast number of meaningless dreams there are some in which presages are frequently given of coming events, is shared by many Well—informed persons, but not at all by science. Yet there are numberless instances of well-attested dreams which were verified by subsequent events, and which, therefore, may be termed prophetic. The Greek and Latin classics teens with records of remarkable dreams, some of which have become historical. Faith in the spiritual nature of dreaming was as widely disseminated among the Pagan philosophers as among the Christian fathers of the church, nor is belief in soothsaying and interpretations of dreams (oneiromancy limited to the heathen nations of Asia, since the *Bible* is full of them. This is what Eliphas Levi, the great modern Kabalist, says of such divinations, visions and prophetic dreams, in his *Dogme et Rituel de la Haute Magie* (I. 356, 357):

> Somnambulism, premonitions and second sight are but a disposition, whether accidental or habitual, to dream, awake, or during a voluntary, self-induced, or yet natural sleep; i.e., to perceive [and guess by intuition] the analogical reflections of the astral light . . . . The paraphernalia and instruments of divinations are simply means for [magnetic] communications between the divinator and him who consults him they serve to fix and concentrate two wills [in the same direction] upon the same sign or object; the queer, complicated, moving figures helping to collect the reflections of the astral fluid. Thus one is enabled at times to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, etc., fantastic forms having their existence only in the translucid [or the seer's imagination]. Vision-seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the translucid, and calling forth a cerebral illusion, which makes the simple reflections of the astral light appear as real images. Thus the fittest persons for thus kind of divination are

those of a nervous temperament whose sight is weak and imagination vivid, children being the best of all adapted for it. But *let no one misinterpret the nature of the function attributed by us to imagination in the art of divination*. We see through our imagination doubtless, and that is the natural aspect of the miracle; but we see actual and true things, and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the adepts.

ARE DREAMS BUT IDLE VISIONS?

[Vol. III. No. 4, January, 1882.]

[485] "DREAMS are interludes which fancy makes," Dryden tells us—perhaps to show that even a poet will make occasionally his muse sub-servient to sciolistic prejudice.

The instance of prevision in dream given above [in a letter addressed to *The Theosophist*] is one of a series of what may be regarded as exceptional cases in dream-life, the generality of dreams being, indeed, but "interludes which fancy makes." It is the policy of materialistic, matter-of-fact science to superbly ignore such exceptions, on the ground, perchance, that the exception confirms the rule—or, we rather think, to avoid the embarrassing task of explaining such exceptions. Indeed, if one single instance stubbornly refuses classification, with "strange coincidences"—so much in favour with sceptics—then prophetic, or verified, dreams would demand an entire remodeling of physiology; as in regard to phrenology, the recognition and acceptance by science of prophetic dreams (hence the recognition of the claims of theosophy and spiritualism) would, it is contended, "carry with it a new educational, social, political, and theological science." Result: Science will never recognize either dreams, spiritualism, or occultism.

Human nature is an abyss, which physiology (and indeed modern science in general) has sounded less deeply than some who have never heard the word physiology pronounced. Never are the high censors of the Royal Society more perplexed than when brought face to face with that insolvable mystery—man's inner nature. The key to it is—man's dual being. It is that key that they refuse to use, well aware that if once the door of the adytum be flung open they will be forced to drop one by one their cherished theories and final conclusions—more than once proved to have been no better than hobbies, starting from false or incomplete premises. If we must remain satisfied with the half explanations of physiology as regards meaningless dreams, how account in such case for the numerous facts of verified dreams?

[486] To say that man is a dual being, that in man (to use the words of Paul) "there is a natural body, and there is a spiritual body"; and that, therefore, he must of necessity have a double set of senses—is tantamount in the opinion of the educated sceptic to uttering an unpardonable and most unscientific fallacy. Yet it has to be uttered, science notwithstanding.

Man is undeniably endowed with a double set of senses; with natural or physical senses (these to be safely left to physiology to deal with); and with sub-natural or spiritual senses (belonging entirely to the province of psychological science). The word "sub," let it be well understood, is used here in a sense diametrically opposite to that given to it—in chemistry, for example. In our case it is a prefix, as in "sub-tonic" or "sub-bass" in music. Indeed, as the aggregate sound of nature is shown to be a single definite tone, a key-note vibrating from and through eternity; having an undeniable existence *per se*, yet possessing an appreciable pitch only for "the acutely fine ear"[1] so the definite harmony or disharmony of man's external nature is seen by the observant to depend wholly on the character of the key-note struck for the *outer* by the *inner* man. It is the spiritual Ego or Self that serves as the fundamental base, determining the tone of the whole life of man—that most capricious, uncertain and variable of all instruments, which more than any other needs constant tuning; it is its voice alone,

[1] This tone is held by the specialists to be the middle F of the piano.

which like the sub-bass of an organ, underlies the melody of his whole life, whether its tones are sweet or harsh, harmonious or wild, *legato or pizzicato*.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. if the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone (according as it leans more towards its two highest principles,[1] or towards its physical shell) that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears, and what it feels, to the sleeping physical **[487]** brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, rouse into activity the sensory ganglia and the cerebellum, and impress the former (always in full inactivity and rest during the deep sleep of man) with the vivid picture of the subject so transferred. In a sensual, unspiritual man, in one whose mode of life and animal proclivities and passions have entirely disconnected his fifth principle or animal, astral Ego from its higher spiritual soul; as also in him whose hard, physical labour has so worn out the material body as to render him temporarily insensible to the voice and touch of his astral soul—in both cases during sleep the brain remains in a complete state of an or full inactivity. Such persons rarely, if ever, have any dreams at all, least of all "visions that come to pass." In the former, as the waking time approaches, and his sleep becomes lighter, the mental changes as they begin to occur will constitute dreams in which intelligence will play no part; his half-awakened brain suggesting but pictures which are only the hazy grotesque reproductions of his wild habits in life; while in the latter (unless strongly preoccupied with some exceptional thought) his ever-present instinct of active habits will not permit him to remain in that state of semi-sleep during which, as consciousness begins to return, dreams of various kinds are seen, but will arouse him at once without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, the greater is the probability of his receiving in vision correctly the impressions conveyed to him by his all-seeing, ever-wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical senses, are in direct intimacy with his highest spiritual principle. This principle (though *per se* a quasi-unconscious part of the utterly unconscious, because utterly immaterial, Absolute[2]) having in itself the inherent capabilities of **[488]** omniscience, omnipresence, and omnipotence, as soon as its pure essence comes in contact with pure sublimated and (to us) imponderable matter, imparts these attributes in a degree to the as pure astral Ego. Hence highly spiritual persons

[1] The sixth principle, or spiritual soul, and the seventh—the purely spiritual principle, the Spirit or Parabrahman, the emanation from the unconscious Absolute. (See "Fragments of Occult Truth," *Theosophist,* October, 1881.)

[2] To this teaching every kind of exception will be taken by the theists and various objections raised by the spiritualists. It is evident that we cannot be expected to give, within the narrow limits of a short article, a full explanation of this highly abstruse and esoteric doctrine. To say that the Absolute consciousness is "unconscious'' of its consciousness (hence to the limited intellect of man most be "Absolute Unconsciousness") seems like speaking of a square triangle. We hope to develop the proposition more fully in one of the forthcoming numbers of "Fragments of Occult Truth,'' of which we may publish a series. We will then prove, perhaps, to the satisfaction of the non-prejudiced that the Absolute, or thee Unconditioned, and (especially) the Unrelated, is a mere fanciful abstraction, a fiction, unless we view it from the standpoint, and in the light of, the more educated pantheist. To do so, we will have to regard the Absolute merely as the aggregate of all intelligences, the totality of all existences, incapable of manifesting itself except through the inter relationship of its parts, as it is absolutely incognizable and non-existent outside its phenomena. and depends entirely on its ever-correlating forces, dependent in their turn on the One Great Law.

will see visions and dreams during sleep and even in their hours of wakefulness. These are the sensitives, the natural-born seers, now loosely termed “spiritual mediums,” there being no distinction made between a subjective seer, a “neurypnological” subject, and even an adept—one who has made himself independent of his physiological idiosyncrasies and has entirely subjected the outer to the inner man. Those less spiritually endowed will see such dreams only at rare intervals; the accuracy of the dreams depending on the intensity of the dreamer’s feeling in regard to the perceived object.

Thus, in this question of verified dreams, as in so many others, modern science stands before an unsolved problem, the insolvable nature of which has been created by her own materialistic stubbornness, and her time-cherished routine-policy. For, either man is a dual being, with an inner Egos[1] —this Ego being the “real’’ man, distinct from, and independent of, the outer man proportionally to the prevalence or weakness of the material body; an Ego, the scope of whose senses stretches far beyond the limit granted to the physical senses of man; an Ego which survives the decay of its external covering, at least for a time, even when an evil course of life has made it fail to achieve a perfect union with its spiritual higher Self, *i.e.*, to blend its *individuality* with it (the *personality* gradually fading out in each case)—or the testimony of millions of men embracing several thousands of years—the evidence furnished in our own century by hundreds of the most educated men, often by the greatest lights of science—all this evidence, we say, goes for naught. With the exception of a handful of scientific authorities—surrounded by an eager crowd of sceptics and sciolists, who, having never seen anything, claim, therefore, the right of denying everything—the world stands condemned as a gigantic lunatic asylum! It has, however, a special department in it. It is reserved for those who, having proved the soundness of their minds, must of necessity be regarded a impostors and liars.

Has then the phenomenon of dreams been so thoroughly studied by **[489]** materialistic science, that she has nothing more to learn, since she speaks in such authoritative tones upon the subject? Not in the least. The phenomena of sensation and volition, of intellect and instinct, are, of course, all manifested through the channels of the nervous centres, the most important of which is the brain. The peculiar substance through which these actions take place has two forms, the vesicular and the fibrous, of which the latter is held to be simply the propagator of the impressions sent to or from the vesicular matter. Yet while this physiological office is distinguished, or divided by science into three kinds—the motor, sensitive and connecting—the mysterious agency of intellect remains as mysterious and as perplexing to the great modern physiologists as it was in the days of Hippocrates. The scientific suggestion that there may be a fourth series associated with the operations of thought has not helped towards solving the problem; it has failed to shed even the slightest ray of light on the unfathomable mystery. Nor will they ever fathom it unless our men of science accept the hypothesis of Dual Man.

SPIRITUALISM AND OCCULT TRUTH

[Vol. II No. 5, February, 1882.]

[490] *The Spiritualist* of Nov. 18th takes notice of the article published in *The Theosophist* for October under the heading “Fragments of Occult Truth,” but it does not quite appreciate the objects with which that article was put forward, and still less the importance of

[1] Whether with one solitary Ego, or Soul, as the spiritualists affirm, or with several—*i.e*., composed of seven principles, as eastern esotericism teaches—is not the question at issue for the present. Let us first prove by bringing our joint experience to bear, that there is in man something beyond Büchner’s force and matter.

its contents. To make further explanations intelligible to our own readers, however, we must first represent *The Spiritualist's* present remarks, which, under the heading of "Speculation-Spinning," are as follows:

The much-respected author of the best standard text-book on Chemistry in the English language, the late Prof. W. Allen Miller, in the course of a lecture at the Royal Institution, set forth certain facts, but expressed an objection to make known a speculative hypothesis which apparently explained the causes of the facts, he said that tempting but inadequately proved hypotheses, when once implanted in the mind, were most difficult to eradicate; they sometimes stood in the way of the discovery of truth, they often promoted experiments in a wrong direction, and were better out of the heads than in the heals of young students of science.

The man who prosecutes original research must have some speculation in his head as he tries each new experiment. Such experiments are questions put to Nature, and her replies commonly dash to the ground one such speculation after another, but gradually guide the investigator into the true path, and reveal the previously unknown law, which can thenceforth be safely used in the service of man kind for all time.

Very different is the method of procedure among some classes of psychologists. With them a tempting and plausible hypothesis enters the mind, but instead of considering it to be mischievous to propagate it as possessing authority before it is verified, it is thought clever to do so; the necessity for facts and proof is ignored, and it may be that a church or school of thought is set up, which people-are requested to join in order that they may fight for the new dogma. Thus unproved speculations are forced upon the world with trumpet tongues by one class of people, instead of being tested, and, in most eases, nipped in the bud, according to the method of the man of science.[1]

The religious periodicals of the day abound with articles consisting of nothing **[491]** but speculations advanced by the authors as truths and as things to be upheld and fought over. Rarely is the modest statement made, "This may explain some points which are perplexing us, but until the verity of the hypothesis has been firmly demonstrated by facts, you must be careful not to let it rest in your mind as truth." By "facts" we do not necessarily mean physical facts, for there are demonstrable truths outside the realm of physics.

The foregoing ideas have often occurred to us while reading the pages of *The Theosophist*, and have been revived by an interesting editorial article in the last number of that journal, in which the nature of the body and spirit of man is definitely mapped out in seven clauses.[2] There is not one word of attempt at proof; and the assertions can only carry weight with those who derive their opinions from the authoritative allegations of others, instead of upon evidence which they have weighed and examined for themselves; and the remarkable point is that the writer shows no signs of consciousness that any evidence is necessary. Had the scientific method been adopted, certain facts or truths would have been made to precede each of the seven clauses, coupled with the claim that those truths demonstrated the assertions in the clauses, and negatived all hypotheses at variance therewith.

Endless speculation-spinning is a kind of mental dissipation, which does little good to the world or to the individuals who indulge therein, and has sometimes had in Europe a slight tendency to impart to the latter signs of Pharisaical self-consciousness of their being advanced religionists and philosophers, living in a diviner air than those who work to base their opinions on well-verified truths. If the speculators recognized their responsibility and imitated the example set them by the great and good Prof. Allen Miller, nine-tenths of their tune would be set at liberty for doing good work in the world, the wasting of oceans of printing ink would be avoided, and mental energy which might be devoted to high uses would no longer run to waste. The minds of habitual dreamers and speculators may he compared to windmills incessantly at work grinding nothing.[3]

Just at present there is far too much mental speculation afloat, and far too few people putting good ideas into practical form. Here in London, within the past year, grievous iniquities which might have been prevented, and grievous wrongs which might have been redressed, have abounded, and too few people have been at work ameliorating the sorrows and the sins immediately around them.

Now we do not want to discuss these questions with *The Spiritualist* in the way that rival religious sects might debate their differences. There can be no sectarianism in truth-seeking,

---

[1] We do not want to he cruel, but where can one find ''unproved speculations" more unproved, or that would be nipped in the bud "by the man of science'' with a more ready hand than those that are weekly expressed in *The Spiritualist?*

[2] *The Theosophist*, pp. 18, 19, October, 1881.

[3] Verily so. For over thirty years have the dreamers and speculators upon the *rationale* of ''spiritual" phenomena set their windmills to work night and day, and yet, hitherto, mortals and helping Spirits have ground out for the world but — husks.

and when we regard the spiritualists as seriously mistaken in many of the most important of the conclusions to which they have come, they must certainly be recognized as truth-seekers like ourselves. As a body, indeed, they are entitled to all possible honour for having boldly pursued their **[492]** experiences to unpopular conclusions, caring more for what presented itself to them as the truth than for the good opinion of society at large. The world laughed at them for thinking their communications some thing beyond fraudulent tricks of impostors, for regarding the apparitions of their cabinets as visitors from another world. They knew quite well that the communications in a multitude of cases were no more frauds than they were baked potatoes, that people who called them such were talking utter folly, and in the same way that whatever the materialized "spirits" were, they were not in anything like all cases, even if they might be in some, the pillows and nightgowns of a medium's assistant. So they held on gallantly, and reaped a reward which more than compensated them for the silly success of ignorant outsiders, in the consciousness of being in contact with superhuman phenomena, and in the excitement of original exploration. Nothing that has ever been experienced in connection with such excitement by early navigators in unknown seas, can even have been comparable to the solemn interest which spiritual enquirers (of the cultivated kind) must have felt at first as they pushed off in the frail canoe of medium-ship, out into the ocean of the unknown world. And if they had realized all its perils one might almost applaud the courage with which they set sail, as warmly as their indifference to ridicule. But the heretics of one age sometimes become the orthodox of the next, and, so apt is human nature to repeat its mistakes, that the heirs of the martyrs may sometimes develop into the persecutors of a new generation. This is the direction in which modern spiritualism is tending, and that tendency, of all its characteristics, is the one we are chiefly concerned to protest against. The conclusions of spiritualism, in accurate and premature as they are, are settling into the shape of orthodox dogma; while the facts of the great enquiry, numerous as they are, are still chaotic and confused, their collectors insist on working them up into specific doctrines about the future state, and they are often as intolerant of any dissent from these doctrines as the old fashioned religionists were of them.

In fact, they have done the very thing which *The Spiritualist*, with an inaptitude born of complete misapprehension of what occult science really is, now accuses us of having done—they have given themselves wholly over to "speculation-spinning." It is fairly ludicrous to find this indictment laid at our door on account of our "Fragments." The argument of that paper was to the effect that spiritualists should not **[493]** jump to conclusions, should not weave hasty theories, on the strength of *séance*-room experiments. Such and such appearances may present themselves; beware of misunderstanding them. You may see an apparition standing before you which you know to be perfectly genuine, that is to say, no trumpery imposture by a fraudulent medium, and it may wear the outward semblance of a departed friend, but do not on that account jump to the conclusion that it is the spirit of your departed friend, do not spin speculations from the filmy threads of any such delusive fabric. Listen first to the wisdom of the ancient philosophies in regard to such appearances, and permit us to point out the grounds on which we deny what seems to be the plain and natural inference from the facts. And then we proceeded to explain what we have reason to know is the accepted theory of profound students of the ancient philosophy. We were repeating doctrines as old as the pyramids, but *The Spiritualist* not having hitherto paid attention to them, seems really to imagine that we have thrown them off on the spur of the moment as a hypothesis, as Figuier does with his conjectures in *The Day after Death* or Jules Verne with his, in his *Voyage Round the Moon*. We cannot, it is true, quote any printed edition of the ancient philosophies, and refer the reader to chapter and verse, for an article on the seven principles; but assuredly all profound students of mystic literature will recognize the exposition on which we ventured, as supported, now in one way, now in another, by the

cautiously obscure teaching of occult writers. Of course, the conditions of occult study are so peculiar that nothing is more difficult than to give one's "authorities'' for any statement connected with it, but none the less is it really just as far from being ''up in a balloon'' as any study can be. It has been explained repeatedly that the continuity of occult knowledge amongst initiated adepts is the attribute about it which commends their explanations—absolutely to the acceptance of those who come to understand what initiation means, and what kind of people adepts are. From Swedenborg onwards there have been many seers who profess to gather their knowledge of other worlds from actual observation, but such persons are isolated, and subject to the delusions of isolation. Any intelligent man will have an intuitive perception of this, expressing itself in a reluctance on his part to surrender himself entirely to the assurances of any such clairvoyants. But in the case of regularly initiated seers it must be remembered that we are dealing with a long—an extraordinarily long—series of persons who, warned of the **[494]** confusing circumstances into which they pass when their spiritual perceptions are trained to range beyond material limits, are so enabled to penetrate to the actual realities of things, and who constitute a vast organized body of seers, who check each other's conclusions, test each other's discoveries and formulate their visions into a science of spirit as precise and entirely trustworthy as, in their humble way, are the conclusions, as far as they go, of any branch of physical science. Such initiates are in the position, as regards spiritual knowledge, that the regularly taught professor of a great university is in, as regards literary knowledge, and anyone can appreciate the superior claims of instruction which might be received from him, as compared with the crude and imperfect instruction which might be offered by the merely self-taught man. The initiate's speculations, in fact, are not spun at all; they are laid out before him by the accumulated wisdom of ages, and he has merely followed, verified and assimilated them.

But, it may be argued, if our statement about the teachings of this absolutely trustworthy occult science claims to be something more than assertion and hypothesis, it is an assertion, and, for the world at large, an hypothesis, that any such continuously—taught body of initiates is anywhere in existence. Now, in reference to this objection, there are two observations to be made. Firstly, that there is a large mass of writings to be consulted on the subject and just as spiritualists say to the outer world, "if you read the literature of spiritualism, you will know how preposterous it is to continue denying or doubting the reality of spiritual phenomena," so we say to spiritualists, ''if you will only read the literature of occultism it will be very strange if you still doubt that the continuity of initiation has been preserved." Secondly, we may point out that you may put the question about the existence of initiates altogether aside, and yet find in the philosophy of occultism, as expounded by those who do labour under the impression that they have received their teaching from competent instructors, such inherent claims to intellectual adoption, that it will be strange if you do not begin to respect it as an hypothesis. We do not say that the "Fragments" given in our October number constitute a sufficiently complete scheme of things to command conviction, in this way, on their own intrinsic merits, but we do say that even taken by themselves they do not offend intuitive criticism in the way that the alternative spiritual theory does. By degrees, as we are enabled to bring out more ore from the mine which yielded the "Fragments," it will be found that every **[495]** fresh idea presented for consideration fits in with what has gone before, fortifies it, and is fortified by it in turn. Thus, is it not worth notice that even some notes we published in our December number in answer to enquiries about creation, help the mind to realize the way in which, and the materials with which, the elementaries in the one case, in the other the automatically acting Kâma Rûpa of the medium, may fashion the materialized apparition which the spiritualist takes for the spirit of his departed friend? It sometimes happens that a materialized spirit will leave behind as a memento of his visit some little piece cut from his spiritual (?) drapery. Does the spiritualist believe that the bit of

muslin has come from the region of pure spirit from which the disembodied soul descends? Certainly no philosophically minded spiritualist would, but if as regards the drapery such a person would admit that this is fashioned from the cosmic matter of the universe by the will of the spirit which makes this manifest (accepting our theory so far), does it not rationally follow that all the ‘‘material’’ of the materialized visitor must probably be also so fashioned? And in that case, if the will of a spirit without form can produce the particular form which the sitter recognizes as his dead friend, does he not do this by copying the features required from some records to which, as a spirit, he has access; and, in that case again, is it not clear that some other spirit would equally have that power? Mere reflection, in fact, on the principles of creation will lead one straight to a comprehension of the utter worthlessness of resemblance in a materialized spirit, as a proof of identity.

Again, the facts of spiritual experience itself fortify the explanation we have given. Is it not the case that most spiritualists of long experience—omitting the few circumstanced in the very peculiar way that "M.A. Oxon." is, who are not in pursuit of dead friends at all— are always reduced sooner or later to a state of absolute intellectual exasperation by the unprogressive character of their researches. How is it that all these twenty years that spiritualists have been conversing with their departed friends their knowledge of the conditions of life in the next world is either as hazy still as the rambling imagination of a pulpit orator, or, if precise at all, grotesquely materialistic in its so-called spirituality? If the spirits were what the spiritualists think them, is it not obvious that they must have made the whole situation more intelligible than it is—for most people—whereas, if they are, what we affirm that they are really, is it not obvious that all they could do is exactly what they have done?

[496] But, to conclude for the present, surely there need be no hostility, as some spiritual writers seem to have imagined, between the spiritualists and ourselves, merely because we bring for their consideration a new stock of ideas—new, indeed, only as far as their application to modern controversies is concerned, old enough as measured by the ages that have passed over the earth since they were evolved. A gardener is not hostile to roses because he prunes his bushes and proclaims the impropriety of letting bad shoots spring up from below the graft. With the spiritualists, students of occultism must always have bonds of sympathy which are unthought of in the blatant world of earth-bound materialism and superstitious credulity. Let them give us a hearing; let them recognize us as brother-worshippers of truth, even though found in unexpected places. They cannot prove so oblivious of their own traditions as to refuse audience to any new plea, because it may disturb them in a faith they find comfortable. Surely it was not to be comfortable that they first refused to swim with the stream in matters of religious thought, and deserted the easy communion of respectable orthodoxy. Will spiritualism conquer incredulity only to find itself already degraded into a new church, sinking, so to speak, into arm chairs in its second childhood, and no longer entitled to belief or vigorous enough for further progress? It is not a promising sign about a religious philosophy when it looks too comfortable, when it promises too indulgent an asylum for our speckled souls with houris of the Mohammedan Elysium, or the all too homelike society of the spiritualist's "Summer-land." We bring our friends and brethren in spiritualism no mere feather-headed fancies, no light-spun speculation, when we offer them some toil-won fragments of the mighty mountain of occult knowledge, at the base of whose hardly accessible heights we have learned to estimate their significance and appreciate their worth. Is it asked why we do not spread out the whole scroll of this much-vaunted philosophy for their inspection at once, and so exhibit clearly its all-sufficing coherence? That question at least will hardly be asked by thoughtful men who realize what an all-sufficient philosophy of the universe must be. As well might Columbus have been expected to bring back America in his ships to Spain. "Good friends, America will not

come," he might have said, "but it is there across the waters, and if you voyage as I have done, and the waves do not smother you, mayhap you will find it too."

REINCARNATION IN TIBET

[Vol. III. No. 6, March, 1882.]

[497] So little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhûtan, that an Anglo-Indian paper—one of those which pretend to know, and certainly discuss every imaginable subject, whether they really know anything of it or not—has actually come out with the following scrap of valuable information:

> It may not be generally known that the Deb Râjâ of Bhütan, who died in June last, but whose decease has been kept dark till the Present moment, probably to prevent disturbances, is our old and successful opponent of 1864-5.
>
> The Bhûtan Government consists of a spiritual chief, called the Dharm Râjâ, an incarnation of Buddha [?!!] who never dies, and a civil ruler called the Deb Râjâ in whom is supposed to centre all authority.

A more ignorant assertion could hardly have been made. It may be argued that Christian writers believe even less in Buddha's reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little whether or not they are accurate in their statements. But in such a case, why touch the subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Headquarters, we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly, some very learned Lamas; secondly, European gentleman and traveller, who prefers not to give his name; and thirdly, a highly educated young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the last-named gentlemen are Fellows of the Theosophical Society. A [498] message from our "celestial" brother, who never lose an opportunity of corresponding with us, has been just received by Darjeeling.

In the present article, beyond contradicting the queer notion of the Bhûtanese Dharma Râjâ being "a incarnation of Buddha," we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly has never been known—at any rate in Tibet—that the spiritual chief of the Bhûtanese is "an incarnation of Buddha, who never dies." The Dug-pa,[1] or Red Caps, belong to the old Nyang-ma-pa sect, who resisted the religious reform introduced by Tsong-kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries. It was only after a lama came to them from Tibet in the tenth century and converted them from the old Buddhist faith (so strongly mixed up with the Bhon practices of the aborigines) into the Shammar sect, that the Bhûtanese, in opposition to the reformed Gyelukpas, set up a regular system of reincarnations. It is not Buddha, however, or Sang-gyas, as he is called by the Tibetans, who incarnates himself in the Dharma Râjâ, but quite another personage; one of whom we will speak about later on.

---

[1] The term Dug-pa in Tibet is depreciatory. They themselves pronounce it Dog-pa, from the root to 'bind'' (religious binders to the old faith); while the paramount sect (the Gyeluk-pa, Yellow caps) and the people use the word in the sense of mischief-makers, "sorcerers." The Bhûtanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? Only what they have learned from the contradictory, and in every case imperfect, statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird's-eye view of the country. The missionaries who introduced themselves stealthily into Lhassa[1] in 1719, were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits Desideri, and Johann Grueber, and especially of Fra della Penna, teem with the greatest absurdities.[2] Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read these letters to recognize in them that spirit of *odium theologicum* **[499]** felt by every Christian, and especially Catholic missionaries for the "heathen" and their creeds; a spirit which blinds one entirely to a sense of justice. And when could any better opportunity have been found to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism and seclusion? Beside these few prejudiced "historians," but five other men of Europe have ever stepped into Tibet. Of these five, Bogle, Hamilton, and Turner penetrated no farther than its borderlands; Manning (the only European who is known to have set his foot into Lha-ssa[3] died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew, a clergyman, and Csoma di Körös, never went beyond Zanskar and the lamasery of Phäg-dal.[4]

The regular system of the Lamaic incarnations of Sang-gyas, or Buddha, began with Tsong-kha-pa. This reformer it not the incarnation of one of the five celestial Dhyâns, or heavenly Buddhas, as is generally supposed, who are said to have been created by Shâkya Muni after he had risen to Nirvana, but that of Amita, one of the Chinese names for Buddha. The records preserved in the Gon-pa (lamasery) of Tda-shi Hlum-po (pronounced in English Teshu Lumbo) show that Sang-gyas incarnated himself in Tsong-kha-pa, in consequence of the great degradation his doctrines had fallen into. Until then there had been no other incarnations than those of the five celestial Buddhas and of their Bodhisattvas, each of the former having created (read, over shadowed with his spiritual wisdom) five of the last-named—there were, and now are in all, but thirty incarnations, five Dhyâns and twenty-five Bodhisattvas. It was because, among many other reforms, Tsong-kha-pa forbade necromancy (which is practised to this day with the most disgusting rites by the Bhons, the aborigines of Tibet, with whom the Red Caps, or Shammars, have always fraternized), that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gyalukpas, the Dugpas (Red Caps) from the first in a great minority, settled in various parts **[500]** of Tibet, chiefly on its borderlands, and principally in Nepaul and

---

[1] Out of twelve capuchin friars who, under the leadership of Father della Penna, established a mission at Lhassa, nine died shortly after, and only three returned home to tell the tale. (See Tibet, by Clements R. Markham.)

[2] See Appendix to *Narratives of the Mission of George Bogle to Tibet*. By Clements R. Markham, C.B., F.R.S.; Trübner and co., London.

[3] We speak of the present century. It is very dubious whether the two missionaries, Huc and Gabet, ever entered Lha-ssa. The Lamas deny it.

[4] We are well aware that the name is generally written Pugdal, but it is erroneous to do so. Pugdal means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csoma di Koros spells it, but, as in the case of Pho-ta-la of Lha-ssa loosely spelt Potala—the lamasery of Phäg-dal derives its name from Phäg-pa (*phäg*, eminent in holiness, buddha-like, spiritual; and *pha*, man, father) the title of Avalokiteshvara, the Bodhisattva who incarnates himself in the Dalai-Lamas of Lha-ssa. The valley of the Ganges, where Buddha preached and lived, is also called Phäg-yul, the holy, spiritual land; the word Phag coming from the one root; *phä* or *phö* being the corruption of Fo (or Buddha) as the Tibetan alphabet contains no letter F.

Bhûtan. But, while they retained a sort of independence at the monastery of Sakya-Djong, the Tibetan residence of their spiritual (?) chief, Gong-sso Rimbo-chay, the Bhûtanese have been from their beginning the tributaries and vassals of the Dalaï-Lamas. In his letter to Warren Hastings in 1774, the Tda-shi Lama, who calls the Bhûtanese "a rude and ignorant race," whose "Deb Râjah is dependent upon the Dalai Lama," omits to say that they are also the tributaries of his own state, and have been so for over three centuries and a half. The Tda-shi Lamas have always been more powerful and more highly considered than the Dalai-Lamas. The latter are the creation of the Tda-shi Lama, Nabang-Lobsang, the sixth incarnation of Tsong-kha-pa — himself an incarnation of Amitabha, or Buddha. This hierarchy was regularly installed at Lha-ssa, but it originated only in the latter half of the seventeenth century.[1]

In Mr. C. R. Markham's highly interesting work above noticed, the author has gathered every scrap of information that had ever been brought to Europe about that *terra incognita*. It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially. This passage runs as follows:

> It was indeed at about the period of Hiuen-Thsang's journey that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations, and new dogmas, had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Asoka, it had been revealed to the devout Buddhists of India that their Lord had created the five Dhyâni or celestial Buddhas, and that each of these had created five Boddhisatwas, or beings in the course of attaining Buddhahood. The Tibetans took firm hold of this phase of the Buddhistic creed, and their distinctive belief is that the Boddhisatwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave. This characteristic of their faith was gradually **[501]** developed, and it was long before it received its present form;[2] but the succession of incarnate Boddhisatwas was the idea towards which the Tibetan mind tended from the first.

At the same time, as Max Muller says:

> The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has over known; and it was this blessing that the introduction of Buddhism brought into Tibet.[3]

---

[1] Says Mr. Markham in Tibet (p. xvii. preface): "Gedun-tubpa, another great reformer, was contemporary with Tsong-kha-pa, having been born in 1339, and dying in 1474 [having thus lived 135 years]. He built the monastery at Teshu Lumbo [Tda-shi Hlum-po] in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Boddhisatwa Padma Pani, and on his death he relinquished the attainment of Buddhahood that he might be born again and again for the benefit of mankind. . . . When he died his successor was found as an infant by the possession of certain divine marks.''

[2] Its "present" is its earliest form, as we will try to show further on. A correct analysis of any religion viewed from its popular aspect only becomes impossible—least of all Lamaism, or esoteric Buddhism as disfigured by the untutored imaginative fervour of the populace. There is a vaster difference between the Lamaism of the learned classes of the clergy and the ignorant masses of their parishioners than there is between the christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted only with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries, which throw out of focus every religion but their own. The same course has been followed in respect to sinhalese Buddhism, the missionaries having, as colonel Olcott observes in the too brief preface to his *Buddhist catechism*, for many years been taunting the sinhalese with the "puerility and absurdity of their religion" when, in point of fact, what they talk of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.

[3] Introduction to the *Science of Religion*, p. xiv.

The "blessing" has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary-slanders notwithstanding.[1] But yet, for all that, the popular Lamaism, when compared with the real esoteric, or Arahat Buddhism of Tibet, offers a contrast as great as the snow trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high mountain peak.[2] A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

Before it can be clearly shown how the Bhûtanese were forcibly brought into subjection, and their Dharma Râjâ made to accept the "incarnations" only after these had been examined into, and recognized at Lha-ssa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the **[502]** reform. As said before, a Lama had come to Bhûtan from Kam, that province which had always been the stronghold and the hot-bed of the Shammar or Bhon rites[3] between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Shâkya Muni had already commenced degenerating into that Lamaism, or rather fetishism, against which four centuries later Tsong-kha-pa arose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammars and Bhons), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brâhmans of India, getting again the upper hand over Asoka's Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely driving the new faith out of the country. The brotherhood or community of the ascetics known as the Byang-tsiub—the "Accomplished" and the "Perfect"—existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-buddhistic books of China as the fraternity of the "great teachers of the snowy mountains."

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese princess, who had married a Tibetan king,[4] who was converted by her from the Bhon religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India. It was he who sent his minister (according to European Orientalists), his own brother, the first Lama in the country (according to Tibetan historical records) to India. This brother minister returned 'with the great body of truth contained in the Buddhist canonical Scriptures; framed the Tibetan alphabet from the Devanâgari of India, and commenced the translation of the canon from Sanskrit (which had previously been

---

[1] The reader has not to compare in Mr. Markham's Tibet the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Dalai-Lama and his people, with the three letters of the three Jesuits in the "Appendix," to enable himself to form a decisive opinion, while the former three gentlemen, impartial narrators, having no object to distort truth, hardly and sufficient adjectives to express their satisfaction with the Tibetans, the three "men of God" pick no better terms for the Dalai-Lamas and the Tibetans than "their devilish God the Father," "vindictive devils,' "fiends who know how to dissemble,'' who are "cowardly, arrogant, and proud," "dirty and immoral." etc., all in the same strain for the sake of truth and christian charity!

[2] As Father Desideri has it in one of his very few correct remarks about the Lamas of Tibet, "though many may know how to read their mysterious books, not one can explain them "—an observation by the by, which might be applied with as much justice to the christian as to the Tibetan clergy. (see *Tibet*, p. 306).

[3] The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism, but an offshoot of the Bhon religion, itself a degenerated remnant of the chaldæan mysteries of old, now a religion entirely based upon necromancy, sorcery and soothsaying. The introduction of Buddha's name in it means nothing.

[4] A widely-spread tradition tells us that after ten years of married life she renounced it, with her husband's consent, and in the garb of a nun (a Ghelung-ma, or Ani) she preached Buddhism all over the country, as, several centuries earlier, the Princess Sanghamitta, Asoka's daughter, preached it in India and Ceylon.

translated from Pâli, the old language of Magadha) into the language of the country." (See Markham's *Tibet.*) [1]

[503] Under the old rule and before the reformation, the high Lamas were often permitted to marry, *so as to incarnate themselves in their own direct descendants*—a custom which Tsong-kha-pa abolished, strictly enjoining celibacy on the Lamas. The Lama Enlightener of Bhûtan had a son whom he had brought with him. In this son's first male child born after his death, the Lama had promised the people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhûtanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuists, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama, the people were told, incarnated him self in all the three boys. One had his Om, the other his Han, the third his Hoong; or in Sanskrit, Buddha, divine mind; Dharma, matter or animal soul; and Sangha, the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhûtanese clergy to serve the better their ends. Thus their first Lama became a *triple* incarnation, three Lamas, one of whom, they say, got his "body," the other his "heart," and the third his "word" or "wisdom." This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Dukpa Shab-tung, who had been defeated by the Gyalukpas of Gay-don Toob-pa[2] - invaded Bhûtan at the head of his army of monks. Conquering the whole country, he proclaimed himself their first Dharma Râjâ, or Lama Rimbochay—thus starting a third "Gem" in opposition to the two Gyalukpa "Gems." But this "Gem" never rose to the eminence of a Majesty, least of all was he ever considered a "Gem of Learning" or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhûtan, provided he consented to reincarnate himself in Lha-ssa after his death, and make the law hold good for ever. No Dharma Râjâ since then was ever proclaimed or recognized, unless he was born either at Lha-ssa or on the Tda-shi Hlum-po territory. Another clause was to the effect that the Dharma Râjâs should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be **[504]** paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red Caps and the converted Shammars should be instructed in the "Good Doctrine" of the Gyalukpas. That the latter must have had some secret power over the Bhûtanese, who are among the most inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Duk-pa Shab-tung was reborn at Lha-ssa, and that to this day the reincarnated Dharma Râjâ are sent and installed at Bhûtan by the Lha-ssa and Tzi-gadze authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Râjâ and the four Pen-lobs, called in Indian official papers Penlows, who in their turn are under the immediate authority of the Lha-ssa officials.

From the above it will be easily understood that no Dharma Râjâ was ever considered as an incarnation of Buddha. The expression that the latter "never dies" applies but to the two great

---

[1] But what he does not say (for none of the writers he derives his information from knew it) is that this princess is the one who is believed to have reincarnated herself since then in a succession of female Lamas or Rim ani—precious nuns. Dorjiay Pan-mo of whom Bogle speaks (his Tda-shi Lama's half-sister), and the superior of the nunnery on the Lake Yam-dog-ccho or Plate-Lake was one of such reincarnations.

[2] The builder and founder of Tda-shi Hlum-po (Teshu-lumbo) in 1445; called the Perfect Lama,'' or Panchhen — the "Precious Jewel" — from the words, Pan-chhen great teacher, and Rim-bochay priceless jewel. While the Dalai-Lama is only Gyalba Rim-bochay, or "Gem of Kingly Majesty," the Tda-shi Lama of Tzi-gadze is Panchhen Rimbochay or the Gem of Wisdom and Learning.

incarnations of equal rank — the Dalai and the Tda-shi Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteshvara, the highest celestial Dhyâni. For him who under stands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteshvara and Buddha are one as Amita-pho[1] (pronounced Fo) or Amita-Buddha is identical with the former. What the mystic doctrine of the initiated Phag-pa or "saintly men" (adepts) teaches upon this subject, is not to be revealed to the world at large.

THE END

[1] In Tibet *pho* and *pha*—pronounced with a soft labial breath-like sound—means at the same time "man, father." So Phayul is native land; Pho-nya, angel, messenger of good news; Pha-me, ancestors, etc.,

THE SECRET DOCTRINE

THE SYNTHESIS OF SCIENCE, RELIGION, AND PHILOSOPHY

by

HELENA PETROVNA BLAVATSKY

SATYÂT NÂSTI PARO DHARMAH

THERE IS NO RELIGION IS NO HIGHER THAN TRUTH

Volume III.

LONDON: THE THEOSOPHICAL PUBLISHING HOUSE, 1897. *Reprinted* 1910, 1913, 1918, 1921.

"Entered according to Act of Congress in the year 1897, by the Theosophical Book Concern of Chicago, in the Office of the Librarian of Congress at Washington, D.C."

ENTERED AT STATIONERS' HALL.

ALL RIGHTS RESERVED.

TABLE OF CONTENTS.

	Page
Introductory	1
One Key to All Sacred Books	3
Assumptions have to be proven	5
The Spirit of Plato's Teaching	7
Self-Contradiction of the Critic	9
The Character of Ammonius Saccas	11
Plato a follower of Pythagoras	13

SECTION I.

Preliminary Survey	14
The Protectors of China	15
The A B C of Magic	17
Magic as old as Man	19
The Tree of Knowledge	21
Occultism must win the Day	23
Black Magic at work	25
Black Magic and Hypnotism	27
The Philosophy stands on its own Merits	29

SECTION II.

Modern Criticism and the Ancients	30
All Honour to Genuine Scientists	31
What is a Myth?	33
Chaldæan Oracles	35

SECTION III.

The Origin of Magic	36
The Books of Hermes	37
What is the Origin o f Magic	39
Pherecydes of Syror	41
Cain Mathematical and Anthropomorphic	43

SECTION IV.

The Secresy of the Initiates	44
Exoteric and Esoteric Teachings	45
Origen on "Genesis"	47
The " Dark Sayings" of the "Testaments"	49
The Greatest Crime ever perpetrated	51
Asiatic Religions proclaim their Esotericism openly	53
The Wisdom Religion	55

SECTION V.

Some Reasons for Secresy	56
The Key of Practical Theurgy	57
The Ladder o f Being	59
Three Ways open to the Adept	61
Man is God	63
Jesus taught Reincarnation	65

SECTION VI.

The Dangers of Practical Magic	67
Names are Symbols	69

The Three Mothers 71
The Bible and Word-Juggling 73
Moses and the Jews 75

SECTION VII.

Old Wine in New Bottles 76
Copies that Ante-dated Originals 77
Which were the Thieves? 79
Character of the "Bible" 81

SECTION VIII.

The "Book of Enoch" the Origin and Foundation of Christianity 82
The "Book of Enoch" and Christianity 83
Enoch records the Races 85
The "Book of Enoch" symbolical 87
Occultists do not reject the "Bible " 89

SECTION IX.

Hermetic and Kabalistic Doctrines 91
The "Kabalah" and the "Book of Enoch" 93
Numbers and Measures 95
The Doctrine belongs to All 97

SECTION X.

Various Occult Systems of Interpretations of Alphabets and Numerals 98
Numbers and Magic 99
Gods and Numbers 101
The Universal Language 103

SECTION XI.

The Hexagon with the Central Point, or the Seventh Key 105
Occult Weapons 107

SECTION XII.

The Duty of the True Occultist towards Religions 109
Christian and non-Christian Adepts 111

SECTION XIII.

Post-Christian Adepts and their Doctrines 112
Unfair Criticism 113
The Two Eternal Principles 115

SECTION XIV.

Simon and his Biographer Hippolytus 117
Uneven Balances 119
Stones as "Evidences" 121

SECTION XV.

St. Paul the Real Founder of present Christianity 122
Abrogation of Law by Initiates 123
Paul changed to Simon 125

SECTION XVI.

Peter a Jewish Kabalist, not an Initiate 126
The Seat of Peter 127

SECTION XVII.

Apollonius of Tyana 129
The Mysterious Teacher 131
Apollonius cannot be Destroyed 133
De Mirville on Apollonius 135
Apollonius no Fiction 137

SECTION XVIII.

Facts underlying Adept Biographies 138
Jesus and Apollonius 139
Biographies of Initiates 141
Similarity of Legends 143
Nature of Christ 145
A Serious Mistranslation 147
Secret Doctrine of Jesus 149
The Cross and Crucifix 151
The Story of Jesus 153
The Primitive Woman 155
Kabalistic Reading of Gospels 157
Universal Teachings 159

SECTION XIX.

St. Cyprian of Antioch 160
Magic in Antioch 161
Sorcerer become Saint 163

SECTION XX.

The Eastern Gupta Vidya and the Kabalah 164
A Mystery within a Mystery 165
Authorship of the "Zohar" 167
Chaldaic and Hebrew 169
The First Men 171
Many Events not Historical 173
The real Hebrew Characters Lost 175
Hebrew Esotericism not Primitive 177
The Concealed of All the Concealed 179
Three-in-One and Four 181
The Septenary Sephira 183
The Blind Leading the Blind 185

SECTION XXI.

Hebrew Allegories 186
The Hebrew Bible does not exist 187
Some Hebrews were Initiates 189
The Seven Creative Gods 191
Seven Keys to all Allegories 193
Gerald Massey on the Seven Creators 195
The Father and Mother 197

SECTION XXII.

The "Zohar" on Creation and the Elohim 199

Angels as Builders 201
Who are the Elohim? 203
Monad, Dual, and Triad 205
The Creative Gods 207
God the Host 209

SECTION XXIII.

What the Occultists and Kabalists have to say 211
The Mystery of the Sun 213

SECTION XXIV.

Modern Kabalists in Science and Occult Astronomy 215
The Place of Neptune 217
Self-Generation ex-Nihilo 219
Are there Angels in Stars? 221

SECTION XXV.

Eastern and Western Occultism 222
Primordial Matter 223
The Great Deep 225
The Chaos of Genesis 227
The Bible of Humanity 229
Chaos is Theos or Kosmos 231
One Hundred and Eight 233

SECTION XXVI.

The Idols and the Teraphim 234
Divining by Teraphim 235
Jehovah and Teraphim 237
Idol of the Moon 239

SECTION XXVII.

Egyptian Magic 241
Evidence of Papyri 243
Symbols and their Reading 245
Rebirth and Transmigration 247
The Egyptian Khous 249
Obsession in Egypt 251
Two Rituals of Magic 253
Magical Statues 255
Romances—but True 257

SECTION XXVIII.

The Origin of the Mysteries 258
An Instant in Heaven 259
Growth of Popular Beliefs 261
A True Priesthood 263
The Egyptian Priests 265
Revealing and Reveiling 267
Atlanteans Degenerating 269

SECTION XXIX.

The Trial of the Sun Initiate 270
Vishvakarma Vikarttana 271
The Transmission of Light 273

Masonry and the Jesuits 275

SECTION XXX.

The Mystery "Sun of Initiation" 277
The Sun as God 279

SECTION XXXI.

The Object of the Mysteries 281
Mysteries and Theophany 283
The Mysteries and Masonry 285

SECTION XXXII.

Traces of the Mysteries 287
Christos and Chrestos 289
The Symbolism of Nârada 291
Egyptian Initiation 293
The Self-sacrificing Victim 295
Orpheus 297

SECTION XXXIII.

The Last of the Mysteries in Europe 298
Alesia and Bibractis 299
The Learning of Egypt 301

SECTION XXXIV.

The Post-Christian Successors to the Mysteries 303
The Root Races 305
The "False Gnosis" 307
Teachings of Ammonius 309
Difficulties and Dangers 311
The Neo-Platonic School 313

SECTION XXXV.

Symbolism of Sun and Stars 315
The Circle Dance 317
Christian Astrolatry 319
Michael the Conqueror 321
The Christian Sun-God 323

SECTION XXXVI.

Pagan Sidereal Worship or Astronomy 325
The Planetary Angels 327
Celestial Wheels 329
The Promethean Mystery 331

SECTION XXXVII.

The Souls of the Stars—Universal Heliolatry 332
Christian Star-Worship 333
A Singular Confession 335

SECTION XXXVIII.

Astrology and Astrolatry 337
The Defence of Astrology 339
Its Later Deterioration 341

Its Prominent Disciples 343

SECTION XXXIX.

Cycles and Avatâras 345
An Unfulfilled Prophecy 347
Secret Cycles 349

SECTION XL.

The Naros 350
Age of the Vedas 351
Testimony of the Song Celestial 353
Mackey's Arguments 357

SECTION XLI.

The Doctrine of the Avatâras 361
All Avatâras Identical 363
Voluntary Incarnations 365
Cardinal de Cusa 367
The Seven Rays 369
Special Cases 371
The Higher Astral 373

SECTION XLII.

The Seven Principles 374

SECTION XLIII.

The Mystery of Buddha 376
Shankarâchârya 377
The Buddha cannot Reincarnate 379
A Fuller Explanation 381
Sacrifice 383
Shankarâchârya still Living 385

SECTION XLIV.

"Reincarnations" of Buddha 386
Vajradhara 387
Living Buddhas 389
An Obscure Passage 391

SECTION XLV.

An Unpublished Discourse o f Buddha 393
A Mistaken View 395

SECTION XLVI.

Nirvana-Moksha 396
The Âkâsha 397
Matter is ever living 399
Blind Faith not Expected 401
What Annihilation Means 403

SECTION XLVII.

The Secret Books of "Lam-Rin" and Dzyan 405

SECTION XLVIII.

Amita Buddha Kwan-Shai-yin, and Kwan-yin.—What the "Book of Dzyan" and the Lamaseries of Tsong-Khapa say 407

SECTION XLIX.

Tsong-Khapa—Lohans in China 409
The Lost Word 411
Tibetan Prophecies 413

SECTION L.

A Few More Misconceptions Corrected 414
Misrepresentations of Buddhism 415
A Mysterious Land 417
Absurd Conclusions 419
Materialistic Orientalists 421
Introduction of Buddhism into Tibet 423

SECTION LI.

The "Doctrine of the Eye" and the "Doctrine of the Heart," or the" Heart's Seal" 424
Swedenborg's Claims 425
The God "Who" 427
More Misrepresentations 429
Âryâsanga 431

SOME PAPERS ON THE BEARING OF OCCULT PHILOSOPHY ON LIFE.

Note 434
A Warning 435
The Jewel in the Lotus 437
The Pythagorean Triad 439
Seven Correspondential Contents 441
Correspondence between Races and Man 443
Man and the Logos 445
Cosmic, Spiritual and Physical Centres 447
Woman and Alchemy 449
Sound and Colour 451
The Days of the Week 453
An Explanation 455
Astrology and Lunar Weeks 457
Seeing Sounds and Hearing Colours 459
Planetary and Human Bodies 461
Planets and Faculties 463
Simon Magus the Magician 465
Series of Æons 467
The Triple Æon 469
Magic and Miracles 471
Magic a Divine Science 473
The Seven Hierarchies 475
Origines 477
Colours and Principles 479
The Primordial Seven 481
The Hierarchies and Man 483
Wisdom and Truth 485
Occult Secresy 487
The Light and Dark Sides of Nature 489
Nature's Finer Forces 491
The "Seven Principles" 493
The Auric Egg 495

Five or Seven Tattvas	497
The Tattvas	499
Esoteric and Tântra Tables of the Tattvas	501
Hatha and Râja Yoga	503
The Awakening of the Seventh Sense	505
The Master Chakras	507
The Human Harp	609
The Duality of Manas	511
The Living and the Dead	513
Gaining Immortality	515
Light and Life	517
The Two Egos	519
Death of the Soul	521
Reincarnation of Lower Soul	523
The Dweller on the Threshold	525
The Word	527
The Divine Witness	529
Appendix	530
A Mantra Operative	531
Colour and Spiritual Sound	533
Musical Table	535
Notes on some Oral Teachings	537
The Dweller on the Threshold	539
Fear and Hatred	541
Triangle and Quaternary	543
Prâna and Antahkarana	545
Sacred Centres of the Body	547
Âkâsha Nature's Sounding-Board	549
Kosmic Consciousness	551
Divisions of the Astral Plane	553
Kosmic Planes	555
Differentiation	557
Men and Pitris	559
Power of Imagination	561
Why Cycles Return	563
Talas and Lokas	565
States of Consciousness	567
Man and Lokas	569
Yogis in Svarloka	571
Consciousness and Self-Consciousness	573
Scales of Consciousness	575
Vibrations and Impressions	577
The Crucifixion of the Christos	579
Rising above the Brain	581
Christ and Apollonius	583
The Beginnings	585
Karmic Effects	587
Fire is Kriyâshakti	589
Responsibility and the Ego	591
Functions of the Astral Body	593

______

As for what thou hearest others say, who persuade the many that the soul when once freed from the body neither suffers . . . evil nor is conscious, I know that thou art better grounded in the doctrines received by us from our ancestors and in the sacred orgies of Dionysus than to believe them; for the mystic symbols are well known to us who belong to the Brotherhood.

PLUTARCH.

The problem of life is man. Magic, or rather Wisdom, is the evolved knowledge of the potencies of man's interior being, which forces are divine emanations, as intuition is the perception of their origin, and initiation our induction into that knowledge . . . We begin with instinct; the end is omniscience.

A. WILDER.

PREFACE.

The task of preparing this volume for the press has been a difficult and anxious one, and it is necessary to state clearly what has been done. The papers given to me by H. P. B. were quite unarranged, and had no obvious order: I have, therefore, taken each paper as a separate Section, and have arranged them as sequentially as possible. With the exception of the correction of grammatical errors and the elimination of obviously un-English idioms, the papers are as H. P. B. left them, save as otherwise marked. In a few cases I have filled in a gap, but any such addition is enclosed within square brackets, so as to be distinguished from the text. In "The Mystery of Buddha" a further difficulty arose; some of the Sections had been written four or five times over, each version containing some sentences that were not in the others; I have pieced these versions together, taking the fullest as basis, and inserting therein everything added in any other versions. It is, however, with some hesitation that I have included these Sections in the *Secret Doctrine.* Together with some most suggestive thought, they contain very numerous errors of fact, and many statements based on exoteric writings, not on esoteric knowledge. They were given into my hands to publish, as part of the Third Volume of the *Secret Doctrine*, and I therefore do not feel justified in coming between the author and the public, either by altering the statements, to make them consistent with fact, or by suppressing the Sections. She says she is acting entirely on her own authority, and it will be obvious to any instructed reader that she makes—possibly deliberately—many statements so confused that they are mere blinds, and other statements—probably inadvertently—that are nothing more than the exoteric misunderstandings of esoteric truths. The reader must here, as everywhere, use his own judgment, but feeling bound to publish these Sections, I cannot let them go to the public without a warning that much in them is certainly erroneous. Doubtless, had the author herself issued this book, she would have entirely re-written the whole of this division; as it was, it seemed best to give all she had said in the different copies, and to leave it in its rather unfinished state, for students will best like to have what she said as she said it, even though they may have to study it more closely than would have been the case had she remained to finish her work.

The quotations made have been as far as possible found, and correct references given; in this most laborious work a whole band of earnest and painstaking students, under the guidance of Mrs. Cooper-Oakley, have been my willing assistants. Without their aid it would not have been possible to give the references, as often a whole book had to be searched through, in order to find a paragraph of a few lines.

This volume completes the papers left by H. P. B., with the exception of a few scattered articles that yet remain and that will be published in her own magazine *Lucifer.* Her pupils are well aware that few will be found in the present generation to do justice to the occult knowledge of H. P. B. and to her magnificent sweep of thought, but as she can wait to future generations for the justification of her greatness as a teacher, so can her pupils afford to wait for the justification of their trust.

Annie Besant.

1]

INTRODUCTORY.

"Power belongs to him who knows;" this is a very old axiom. Knowledge—the first step to which is the power of comprehending the truth, of discerning the real from the false—is for those only who, having freed themselves from every prejudice and conquered their human conceit and selfishness, are ready to accept every and any truth, once it is demonstrated to them. Of such there are very few. The majority judge of a work according to the respective prejudices of its critics, who are guided in their turn by the popularity or unpopularity of the author, rather than by its own faults or merits. Outside the Theosophical circle, therefore, the present volume is certain to receive at the

hands of the general public a still colder welcome than its two predecessors have met with. In our day no statement can hope for a fair trial, or even hearing, unless its arguments run on the line of legitimate and accepted enquiry, remaining strictly within the boundaries of official Science or orthodox Theology.

Our age is a paradoxical anomaly. It is preeminently materialistic and as preeminently pietistic. Our literature, our modern thought and progress, so called, both run on these two parallel lines, so incongruously dissimilar and yet both so popular and so very orthodox, each in its own way. He who presumes to draw a third line, as a hyphen of reconciliation between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, mocked by the sycophants of Science and Church, misquoted by his opponents, and rejected even by the pious lending libraries. The absurd misconceptions, in so-called cultured circles of society, of the ancient Wisdom-Religion (Bodhism) after the admirably clear and scientifically-presented explanations in *Esoteric Buddhism*, are a good proof in point. They might have served as a caution even to those Theosophists who, hardened in an almost life-long struggle in the service of their Cause, are neither timid with their pen, nor in the least appalled by dogmatic **2]** assumption and scientific authority. Yet, do what Theosophical writers may, neither Materialism nor doctrinal pietism will ever give their Philosophy a fair hearing. Their doctrines will be systematically rejected, and their theories denied a place even in the ranks of those scientific ephemera, the ever-shifting "working hypotheses" of our day. To the advocate of the "animalistic" theory, our cosmogenetical and anthropogenetical teachings are "fairy-tales" at beat. For to those who would shirk any moral responsibility, it seems certainly more convenient to accept descent from a common simian ancestor and see a brother in a dumb, tailless baboon, than to acknowledge the fatherhood of Pitris, the "Sons of God," and to have to recognise as a brother a starveling from the slums.

"Hold back!" shout in their turn the pietists. "You will never make of respectable church-going Christians Esoteric Buddhists!"

Nor are we, in truth, in any way anxious to attempt the metamorphosis. But this cannot, nor shall it, prevent Theosophists from saying what they have to say, especially to those who, in opposing to our doctrine Modern Science, do so not for her own fair sake, but only to ensure the success of their private hobbies and personal glorification. If we cannot prove many of our points, no more can they; yet we may show how, instead of giving historical and scientific facts—for the edification of those who, knowing less than they, look to Scientists to do their thinking and form their opinions—the efforts of most of our scholars seem solely directed to killing ancient facts, or distorting them into props to support their own special views. This will be done in no spirit of malice or even criticism, as the writer readily admits that most of those she finds fault with stand immeasurably higher in learning than herself. But great scholarship does not preclude bias and prejudice, nor is it a safeguard against self-conceit, but rather the reverse. Moreover, it is but in the legitimate defence of our own statements, *i.e.*, the vindication of Ancient Wisdom and its great truths, that we mean to take our "great authorities" to task.

Indeed, unless the precaution of answering beforehand certain objections to the fundamental propositions in the present work be adopted—objections which are certain to be made on the authority of this, that, or another scholar concerning the Esoteric character of all the archaic and ancient works on Philosophy—our statements will be once more contradicted and even discredited. One of the main points in this Volume is to indicate in the works of the old Âryan, Greek, and **3]** {ONE KEY TO ALL SACRED BOOKS.} other Philosophers of note, as well as in all the world-scriptures, the presence of a strong Esoteric allegory and symbolism. Another of the objects is to prove that the key of interpretation, as furnished by the Eastern Hindu-Buddhistic canon of Occultism—fitting as well the Christian Gospels as it does archaic Egyptian, Greek, Chaldæan, Persian, and even Hebrew-Mosaic Books—must have been one common to all the nations, however divergent may have been their respective methods and exoteric "blinds." These claims are vehemently denied by some of the foremost scholars of our day. In his Edinburgh Lectures, Prof. Max Müller discarded this fundamental statement of the Theosophists by pointing to the Hindu Shastras and Pandits, who know nothing of such Esotericism.[1] The learned Sanskrit scholar stated in so many words that there was no hidden meaning, no Esoteric element or "blinds," either in the *Purânas* or the *Upanishads.* Considering that the word "Upanishad" means, when translated, the "Secret Doctrine," the assertion is, to say the least, extraordinary. Sir M. Monter Williams again holds the same view with regard to Buddhism. To hear him is to regard Gautama, the Buddha, as an enemy of every pretence to Esoteric teachings. He himself never taught them! All such "pretences"

[1] The majority of the Pandits know nothing of the Esoteric Philosophy now, because they have lost the key to it; yet not one of these, if honest, would deny that the *Upanishads*, and especially the *Purânas*, are allegorical and symbolical; nor that there still remain in India a few great scholars, who could, if they would, give them the key to such interpretations. Nor do they reject the actual existence of Mahâtmâs—initiated Yogîs and Adepts—even in this age of Kali Yuga.

to Occult learning and "magic powers" are due to the later Arhats, the subsequent followers of the "Light of Asia"! Prof. B. Jowett, again, as contemptuously passes the sponge over the "absurd" interpretations of Plato's *Timceus* and the Mosaic Books by the Neoplatonists. There is not a breath of the Oriental (Gnostic) spirit of Mysticism in Plato's *Dialogues*, the Regius Professor of Greek tells us, nor any approach to Science, either. Finally, to cap the climax, Prof. Sayce, the Assyriologist, although he does not deny the actual presence, in the Assyrian tablets and cuneiform literature, of a hidden meaning—

Many of the sacred texts . . . so written as to be intelligible only to the initiated—

yet insists that the "keys and glosses" thereof are now in the hands of the Assyriologists. The modern scholars, he affirms, have in their possession clues to the interpretation of the Esoteric Records,

Which even the initiated priests [of Chaldæa] did not possess.

4] Thus, in the scholarly appreciation of our modern Orientalists and Professors, Science was in its infancy in the days of the Egyptian and Chaldæan Astronomers. Panini, the greatest Grammarian in the world, was unacquainted with the art of writing. So was the Lord Buddha, and everyone else in India until 300 B.C. The grossest ignorance reigned in the days of the Indian Rishis, and even in those of Thales, Pythagoras, and Plato. Theosophists must indeed be superstitious ignoramuses to speak as they do, in the face of such learned evidence to the contrary!

Truly it looks as if, since the world's creation, there has been but one age of real knowledge on earth—the present age. In the misty twilight, in the grey dawn of history, stand the pale shadows of the old Sages of world renown. They were hopelessly groping for the correct meaning of their own Mysteries, the spirit whereof has departed without revealing itself to the Hierophants, and has remained latent in space until the advent of the initiates of Modern Science and Research. The noontide brightness of knowledge has only now arrived at the "Know-All," who, basking in the dazzling sun of induction, busies himself with his Penelopeian task of "working hypotheses," and loudly asserts his rights to universal knowledge. Can anyone wonder, then, that according to present views the learning of the ancient Philosopher, and even sometimes that of his direct successors in the past centuries, has ever been useless to the world and valueless to himself? For, as explained repeatedly in so many words, while the Rishis and the Sages of old have walked far over the arid fields of myth and superstition, the mediaeval Scholar, and even the average eighteenth century Scientist, have always been more or less cramped by their "supernatural " religion and beliefs. True, it is generally conceded that some ancient and also mediaeval Scholars, such as Pythagoras, Plato, Paracelsus, and Roger Bacon, followed by a host of glorious names, had indeed left not a few landmarks over precious mines of Philosophy and unexplored lodes of Physical Science. But then the actual excavation of these, the smelting of the gold and silver, and the cutting of the precious jewels they contain, are all due to the patient labours of the modern man of Science. And is it not to the unparalleled genius of the latter that the ignorant and hitherto-deluded world owes a correct knowledge of the real nature of the Kosmos, of the true origin of the universe and man, as revealed in the automatic and mechanical theories of the Physicists, in accordance with strictly scientific Philo-
5] {ASSUMPTIONS HAVE TO BE PROVEN.} sophy? Before our cultured era, Science was but a name, Philosophy a delusion and a snare. According to the modest claims of contemporary authority on genuine Science and Philosophy, the Tree of Knowledge has only now sprung from the dead weeds of superstition, as a beautiful butterfly emerges from an ugly grub. We have, therefore, nothing for which to thank our forefathers. The Ancients have at best prepared and fertilised the soil; it is the Moderns who have planted the seeds of knowledge and reared the lovely plants called blank negation and sterile agnosticism.

Such, however, is not the view taken by Theosophists. They repeat what was stated twenty years ago. It is not sufficient to speak of the "untenable conceptions of an uncultured past" (Tyndall); of the *"parler enfantin"* of the Vaidic poets (Max Muller); of the "absurdities" of the Neoplatonists (Jowett); and of the ignorance of the Chaldæo-Assyrian initiated Priests with regard to their own symbols, when compared with the knowledge thereon of the British Orientalist (Sayce). Such assumptions have to be proven by something more solid than the mere word of these scholars. For no amount of boastful arrogance can hide the intellectual quarries out of which the representations of so many modern Philosophers and Scholars have been carved. How many of the most distinguished European Scientists have derived honour and credit for the mere dressing-up of the ideas of these old Philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. Thus it does seem not altogether untrue as stated in *Isis Unveiled*, to say of certain Orientalists and Scholars of dead languages, that they will allow their boundless conceit and self-opinionatedness to run away with their logic and reasoning powers, rather than concede to the ancient Philosophers the knowledge of anything the modern do not know.

As part of this work treats of the Initiates and the secret knowledge imparted during the Mysteries, the statements of those who, in spite of the fact that Plato was an Initiate, maintain that no

hidden Mysticism is to be discovered in his works, have to be first examined. Too many of the present scholars, Greek and Sanskrit, are but too apt to forego facts in favour of their own preconceived theories based on personal prejudice. They conveniently forget, at every opportunity, not only the numerous changes in language, but also that the allegorical style in the writings of old Philosophers and the secretiveness of the Mystics had their *raison d'être;* that both the pre-Christian and the post- **6]** Christian classical writers—the great majority at all events—were under the sacred obligation never to divulge the solemn secrets communicated to them in the sanctuaries; and that this alone is sufficient to sadly mislead their translators and profane critics. But these critics will admit nothing of the kind, as will presently be seen.

For over twenty-two centuries everyone who has read Plato has been aware that, like most of the other Greek Philosophers of note, he had been initiated; that therefore, being tied down by the Sodalian Oath, he could speak of certain things only in veiled allegories. His reverence for the Mysteries is unbounded; he openly confesses that he writes "enigmatically," and we see him take the greatest precautions to conceal the true meaning of his words. Every time the subject touches the greater secrets of Oriental Wisdom—the cosmogony of the universe, or the ideal preexisting world—Plato shrouds his Philosophy in the profoundest darkness. His *Timœus* is so confused that no one but an Initiate can understand the hidden meaning. As already said *in Isis Unveiled*:

> The speculations of Plato in the *Banquet* on the creation, or rather the evolution, of primordial men, and the essay on cosmogony in the *Timœus*, must be taken allegorically if we accept them at all. It is this hidden Pythagorean meaning in *Timœus*, *Cratylus*, and *Parmenides*, and a few other trilogies and dialogues, that the Neoplatonists ventured to expound, as far as the theurgical vow of secresy would allow them. The Pythagorean doctrine that God is the Universal Mind diffused through all things, and the dogma of the soul's immortality, are the leading features in these apparently incongruous teachings. His piety and the great veneration he felt for the Mysteries are sufficient warrant that Plato would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every Adept. "Constantly perfecting himself in perfect Mysteries a man in them alone becomes truly perfect," says he in the *Phœdrus.*
>
> He took no pains to conceal his displeasure that the Mysteries had become less secret than formerly. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.[2] While mentioning the Gods on every page, his monotheism is unquestionable, for the whole thread of his discourse indicates that by the term "Rods" he means a class of beings lower in the scale than Deities, and but one grade higher than men. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his **7]** {THE SPIRIT OF PLATO'S TEACHING.} famous onslaught upon Apion, this historian says: "Those, however, among the Greeks who philosophized in accordance with truth were not ignorant of anything. . . . nor did they fail to perceive the chilling superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit any one of the other poets into 'the Commonwealth,' and he dismisses Homer blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy by *his myths*, the orthodox belief respecting one God."[3]

And this is the "God" of every Philosopher, God infinite and impersonal. All this and much more, which there is no room here to quote, leads one to the undeniable certitude that (*a*), as all the Sciences and Philosophies were in the hands of the temple Hierophants, Plato, as initiated by them, must have known them; and (*b*), that logical inference alone is amply sufficient to justify anyone in regarding Plato's writings as allegories and "dark sayings," veiling truths which he had no right to divulge.

This established, how comes it that one of the best Greek scholars in England, Prof. Jowett, the modern translator of Plato's works, seeks to demonstrate that none of the Dialogues—including even the *Timœus*—have any element of Oriental Mysticism about them? Those who can discern the true spirit of Plato's Philosophy will hardly be convinced by the arguments which the Master of Balliol College lays before his readers. "Obscure and repulsive" to him, the *Timœus* may certainly be; but it is as certain that this obscurity does not arise, as the Professor tells his public, "in the infancy of physical science," but rather in its days of secresy; not "out of the confusion of theological, mathematical, and physiological notions," or "out of the desire to conceive the whole of Nature without any adequate knowledge of the parts."[4] For Mathematics and Geometry were the backbone of Occult cosmogony, hence of "Theology," and the physiological notions of the ancient Sages are being daily verified by Science in our age; at least, to those who know how to read and understand ancient Esoteric works. The "knowledge of the parts" avails us little, if this knowledge only leads us

---

[2] This assertion is clearly corroborated by Plato himself, who writes: "You say that in my former discourse I have not sufficiently explained to you the nature of the First. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by sea or land, a person without some previous knowledge of the subject might not be able to understand its contents." (Plato, *Ep*., ii. 312; Cory, *Ancient Fragments*, p. 304.)

[3] *Isis Unveiled*, i. 287, 288.

[4] *The Dialogues of Plato*, translated by B. Jowett, Regius Professor of Greek at the University of Oxford, iii. 523.

the more to ignorance of the Whole, or the "nature and reason of the Universal," as Plato called Deity, and causes us to blunder most egregiously because of our boasted inductive methods. Plato may have **8]** been "incapable of induction, or generalization in the modern sense";[5] he may have been ignorant also, of the circulation of the blood, which, we are told, "was absolutely unknown to him,"[6] but then, there is naught to disprove that he knew what blood *is*—and this is more than any modern Physiologist or Biologist can claim nowadays.

Though a wider and far more generous margin for knowledge is allowed the "physical philosopher " by Prof. Jowett than by nearly any other modern commentator and critic, nevertheless, his criticism so considerably outweighs his laudation, that it may be as well to quote his own words, to show clearly his bias. Thus he says:

> To bring sense under the control of reason; to find some way through the labyrinth or chaos of appearances, either the highway of mathematics, or more devious paths suggested by the analogy of man with the world and of the world with man; to see that all things have a cause and are tending towards an end—this is the spirit of the ancient physical philosopher.[7] But we neither appreciate the conditions of knowledge to which he was subjected, nor have the ideas which fastened upon his imagination the same hold upon us. For he is hovering between matter and mind; he is under the dominion of abstractions; his impressions are taken almost at random from the outside of nature; he sees the light, but not the objects which are revealed by the light; and he brings into juxtaposition things which to us appear wide as the poles asunder, because he finds nothing between them.

The last proposition but one must evidently be distasteful to the modern "physical philosopher," who sees the "objects" before him, but fails to see the light of the Universal Mind, which reveals them, *i.e.*, who proceeds in a diametrically opposite way. Therefore the learned Professor comes to the conclusion that the ancient Philosopher, whom he now judges from Plato's *Timœus*, must have acted in a decidedly unphilosophical and even irrational way. For:

> He passes abruptly from persons to ideas and numbers, and *from ideas and numbers to persons*,[8] he confuses subject and object, *first* and *final* causes, and in **9]** {SELF-CONTRADICTION OF THE CRITIC.} dreaming of geometrical figures[9] is lost in a flux of sense. And now an effort of mind is required on our parts *in order to understand his double language*, or to apprehend *the twilight character of the knowledge* and the genius of ancient philosophers which, under such conditions [?], seems by a divine power in many instances to have anticipated the truth.[10]

Whether "such conditions" imply those of ignorance and mental stolidity in "the genius of ancient philosophers" or something else, we do not know. But what we do know is that the meaning of the sentences we have italicized is perfectly clear. Whether the Regius Professor of Greek believes or disbelieves in a hidden sense of geometrical figures and of the Esoteric "jargon," he nevertheless admits the presence of a "double language" in the writings of these Philosophers. Thence he admits a hidden meaning, which must have had an interpretation. Why, then, does he flatly contradict his own statement on the very next page? And why should he deny to the *Timœus*—that preeminently Pythagorean (mystic) Dialogue—any Occult meaning and take such pains to convince his readers that

---

[5] *Op. cit.*, p. 561.

[6] *Op. cit.*, p. 591.

[7] This definition places (unwittingly, of course), the ancient "physical philosopher" many cubits higher than his modern "physical" *confrere*, since the *ultima thule* of the latter is to lead mankind to believe that neither universe nor man have any cause at all—not an intelligent one at all events—and that they have sprung into existence owing to blind chance and a senseless whirling of atoms. Which of the two hypotheses is the more rational and logical is left to the impartial reader to decide.

[8] Italics are mine. Every tyro in eastern Philosophy, every Kabalist, will see the reason for such an association of persons with ideas, numbers, and geometrical figures. For number, says Philolaus, "is the dominant and self-produced bond of the eternal continuance of things." Alone the modern Scholar remains blind to the grand truth.

[9] Here again the ancient Philosopher seems to be ahead of the modern. For he only "confuses . . . first and final causes" (which confusion is denied by those who know the spirit of ancient scholarship), whereas his modern successor is confessedly and absolutely ignorant of both. Mr. Tyudall shows Science "powerless" to solve a single one of the final problems of Nature and "disciplined [read, modern materialistic], imagination retiring in bewilderment from the contemplation of the problems" of the world of matter. He even doubts whether the men of present Science possess "the intellectual elements which would enable them to grapple with the ultimate structural energies of Nature." But for Plato and his disciples, the lower types were but the concrete images of the higher abstract ones; the immortal Soul has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal Ardions (*Anima Mundi*), is self-moving, and from the centre diffuses itself over the whole body of the Macrocosm.

[10] *Op. cit.*, p. 523.

The influence which the *Timœs* has exercised upon posterity is partly due to a misunderstanding.

The following quotation from his Introduction is in direct contradiction with the paragraph which precedes it, as above quoted:

In the supposed depths of this dialogue the Neo-Platonists found hidden meanings and connections with the Jewish and Christian Scriptures, and out of them they dictated doctrines quite at variance with the spirit of Plato. Believing that he was inspired by the Holy Ghost, or had received his wisdom from Moses,[11] **10]** they seemed to find in his writings the Christian Trinity, the Word, the Church . . . and the Neo-Platonists had a method of interpretation which could elicit any meaning out of any words. They were really incapable of distinguishing between the opinions of one philosopher and another, or between the serious thoughts of Plato and his passing fancies.[12] . . . [But] there is no danger of the modern commentators on the *Timœus* falling into the absurdity of the Neo-Platonists.

No danger whatever, of course, for the simple reason that the modern commentators have never had the key to Occult interpretations. And before another word is said in defence of Plato and the Neoplatonists, the learned master of Balliol College ought to be respectfully asked: What does, or can he know of the Esoteric canon of interpretation? By the term "canon" is here meant that key which was communicated orally from "mouth to ear" by the Master to the disciple, or by the Hierophant to the candidate for initiation; this from time immemorial throughout a long series of ages, during which the inner—not public—Mysteries were the most sacred institution of every land. Without such a key no correct interpretation of either the *Dialogues* of Plato or any Scripture, from the *Vedas* to Homer, from the *Zend Avesta* to the Mosaic Books, is possible. How then can the Rev. Dr. Jowett know that the interpretations made by the Neoplatonists of the various sacred books of the nations were "absurdities"? Where, again, has he found an opportunity of studying these "interpretations"? History shows that all such works were destroyed by the Christian Church Fathers and their fanatical catechumens, wherever they were found. To say that such men as Ammonius, a genius and a saint, whose learning and holy life earned for him the title of Theodidaktos ("God-taught"), such men as Plotinus, Porphyry, and Proclus, were "incapable of distinguishing between the opinions of one philosopher and another, or between the serious thoughts of Plato and his fancies," is to assume an untenable position for a Scholar. It amounts to saying that, (*a*) scores of the most famous Philosophers, the greatest Scholars and Sages of Greece and of the Roman Empire were dull fools, and (*b*) that all the other commentators, lovers of Greek Philosophy, some of them the acutest intellects of the age—who do not agree with Dr. Jowett—are also fools and no better than those whom they admire. The patronising tone of the last above-quoted passage is modulated with the most *naive* conceit, remarkable even in our age of self-glorification and mutual- **11]** {THE CHARACTER OF AMMONIUS SACCAS.} admiration cliques. We have to compare the Professor's views with those of some other scholars.

Says Prof. Alexander Wilder of New York, one of the best Platonists of the day, speaking of Ammonius, the founder of the Neoplatonic School:

His deep spiritual intuition, his extensive learning, his familiarity with the Christian Fathers, Pantaenus, Clement, and Athenagoras, and with the most erudite philosophers of the time, all fitted him for the labour which he performed so thoroughly.[13] He was successful in drawing to his views the greatest scholars and public men of the Roman Empire, who had little taste for wasting time in dialectic pursuits or superstitious observances. The results of his ministration are perceptible at the present day in every country of the Christian world; every prominent system of doctrine now bearing the marks of his plastic hand. Every ancient philosophy has had its votaries among the moderns; and even Judaism . . . has taken upon itself changes which were suggested by the "God-taught" Alexandria!! . . . He was a man of rare learning and endowments, of blameless life and amiable disposition. His almost superhuman ken and many excellencies won for him the title of Theodidaktos; but he followed the modest example of Pythagoras, and only assumed the title of Philalethian, or lover of truth.[14]

It would be happy for truth and fact were our modern scholars to follow as modestly in the steps of their great predecessors. But not they—Philalethians!

Moreover, we know that:

---

[11] Nowhere are the Neoplatonists guilty of such an absurdity. The learned Professor of Greek must nave been thinking of two spurious works attributed by Eusebius and St. Jerome to Ammonius Saccas, who wrote nothing; or must have confused the Neoplalonists with Philo Judæus. But then Philo lived over 130 years before the birth of the founder of Neoptatonism. He belonged to the School of Aristobulus the Jew, who lived under Ptolemy Philomcter (150 years B.C.), and is credited with having inaugurated the movement which tended to prove that Plato and even the Peripatetic Philosophy were derived from the "revealed" Mosaic Books. Valckenaer tries to show that the author of the *Commentaries on the Books of Moses*, was not Aristobulus, the sycophant of Ptolemy. But whatever he was, he was not a Neoplatonist, but lived before, or during the days of Philo Judæus, since the latter seems to know his works and follow his methods.

[12] Only Clemens Alexandrinus, a Christian Neoplatonist and a very fantastic writer.

[13] The labour of reconciling the different systems of religion.

[14] *New Platonism and Alchemy*, by Alex. Wilder, M.D. pp. 7, 4.

Like Orpheus, Pythagoras, Confucius, Socrates, and Jesus himself,[15] Ammonius committed nothing to writing.[16] Instead he . . . communicated his most **12]** important doctrines to persons duly instructed and disciplined, imposing on them the obligations of secresy, as was done before him by Zoroaster and Pythagoras, and in the Mysteries. Except a few treatises of his disciples we have only the declarations of his adversaries from which to ascertain what he actually taught.[17]

It is from the biassed statements of such "adversaries," probably, that the learned Oxford translator of Plato's Dialogues came to the conclusion that:

That which was truly great and truly characteristic of him [Plato], his effort to realise and connect abstractions, *was not understood* by them [the Neoplatouists] at all [?].

He states, contemptuously enough for the ancient methods of intellectual analysis, that:

In the present day . . . an ancient philosopher is to be interpreted from himself and by the contemporary history of thought.[18]

This is like saying that the ancient Greek canon of proportion (if ever found), and the Athena Promachus of Phidias, have to be interpreted in the present day from the contemporary history of Architecture and sculpture, from the Albert Hall and Memorial Monument, and the hideous Madonnas in crinolines sprinkled over the fair face of Italy. Prof. Jowett remarks that "mysticism is not criticism." No; but neither is criticism always fair and sound judgment.

La critique est aisée, mais l'art est difficile.

And such "art" our critic of the Neoplatonists—his Greek scholarship notwithstanding—lacks from *a* to *z.* Nor has he, very evidently, the key to the true spirit of the Mysticism of Pythagoras and Plato, since he denies even in the *Timœus* an element of Oriental Mysticism, and seeks to show Greek Philosophy reacting upon the East, forgetting that the truth is the exact reverse; that it is "the deeper and more pervading spirit of Orientalism" that had—through Pythagoras and his own initiation into the Mysteries—penetrated into the very depths of Plato's soul.

But Dr. Jowett does not see this. Nor is he prepared to admit that anything good or rational—in accordance with the "contemporary history of thought"—could ever come out of that Nazareth of the Pagan Mysteries; nor even that there is anything to interpret of a hidden nature in the *Timœus* or any other Dialogue. For him,

The so-called mysticism of Plato is purely Greek, arising out of his imperfect **13]** {PLATO A FOLLOWER OF PYTHAGORAS.} knowledge[19] and high aspirations, and is the growth of an age in which philosophy is not wholly separated from poetry and mythology.[20]

Among several other equally erroneous propositions, it is especially the assumptions (*a*) that Plato was entirely free from any element of Eastern Philosophy in his writings, and (*b*) that every modern scholar, without being a Mystic and a Kabalist himself, can pretend to judge of ancient Esotericism—which we mean to combat. To do this we have to produce more authoritative statements than our own would be, and bring the evidence of other scholars as great as Dr. Jowett, if

---

[15] It is well-known that, though born of Christian parents, Ammonius had renounced the tenets of the Church—Eusebius and Jerome notwithstanding. Porphyry, the disciple of Plotinus, who had lived with Ammonius for eleven years together, and who had no interest for stating an untruth, positively declares that he had renounced Christianity entirely. On the other hand, we know that Ammonius believed in the bright Cods, Protectors, and that the Neoplatonic Philosophy was as "pagan" as it was mystical. But Eusebius, the most unscrupulous forger and falsifier of old texts, and St. Jerome, an out-and-out fanatic, who had both an interest in denying the fact, contradict Porphyry. We prefer to believe the latter, who has left to posterity an unblemished name and a great reputation for honesty.

[16] Two works are falsely attributed to Ammonius. One, now lost, called *De Consensu Moysis et Jesu*, is mentioned by the same "trustworthy" Eusebius, the Bishop of Cæsaræa, and the friend of the Christian Emperor Constantine, who died, however, a heathen. All that is known of this pseudo-work is that Jerome bestows great praise upon it (*Vir. Illust.*, § 55; and Euseb., *H. E.*, vi. 19). The other spurious production is called the *Diatesseron* (or the "Harmony of the Gospels"). This is partially extant. But then, again, it exists only in the Latin version of Victor, Bishop of Capua (sixth century), who attributed it himself to Tatian, and as wrongly, probably, as later scholars attributed the *Diatesseron* to Ammonius. Therefore no great reliance can be placed upon it, nor on its "esoteric" interpretation of the Gospels. Is it this work, we wonder, which led Prof. Jowett to regard the Neoplatonic interpretations as "absurdities"?

[17] Op. cit., p. 7.

[18] t *Op. cit.*, iii, 524.

[19] "Imperfect knowledge" of what? That Plato was ignorant of many of the modern "working hypotheses"—as ignorant as our immediate posterity is sure to be of the said hypotheses when they in their turn after exploding join the "great majority"—is perhaps a blessing in disguise.

[20] *Op. cit.*, p. 524.

not greater, specialists in their subjects, moreover, to bear on and destroy the arguments of the Oxford Regius Professor of Greek.

That Plato was undeniably an ardent admirer and follower of Pythagoras no one will deny. And it is equally undeniable, as Matter has it, that Plato had inherited on the one hand his doctrines, and on the other had drawn his wisdom, from the same sources as the Samian Philosopher.[21] And the doctrines of Pythagoras are Oriental to the backbone, and even Brâhmanical; for this great Philosopher ever pointed to the far East as the source whence he derived his information and his Philosophy, and Colebrooke shows that Plato makes the same profession in his Epistles, and says that he has taken his teachings "from ancient and sacred doctrines."[22] Furthermore, the ideas of both Pythagoras and Plato coincide too well with the systems of India and with Zoroastrianism to admit any doubt of their origin by anyone who has some acquaintance with these systems. Again:

Pantænus, Athenagoras, and Clement were thoroughly instructed in the Platonic philosophy, and *comprehended* its essential unity with the Oriental systems.[23]The history of Pantænus and his contemporaries may give the key to the Platonic, and at the same time Oriental, elements that predominate so strikingly in the Gospels over the Jewish Scriptures.

14]

SECTION I.

Preliminary Survey.

Initiates who have acquired powers and transcendental knowledge can be traced back to the Fourth Root Race from our own age. As the multiplicity of the subjects to be dealt with prohibits the introduction of such a historical chapter, which, however historical in fact and truth, would be rejected *à priori* as blasphemy and fable by both Church and Science—we shall only touch on the subject. Science strikes out, at its own sweet will and fancy, dozens of names of ancient heroes, simply because there is too great an element of myth in their histories; the Church insists that biblical patriarchs shall be regarded as historical personages, and terms her seven "Star-angels" the "historical channels and agents of the Creator." Both are right, since each finds a strong party to side with it. Mankind is at best a sorry herd of Panurgian sheep, following blindly the leader that happens to suit it at the moment. Mankind—the majority at any rate—hates to think for itself. It resents as an insult the humblest invitation to step for a moment outside the old well-beaten tracks, and, judging for itself, to enter into a new path in some fresh direction. Give it an unfamiliar problem to solve, and if its mathematicians, not liking its looks, refuse to deal with it, the crowd, unfamiliar with mathematics, will stare at the unknown quantity, and getting hopelessly entangled in sundry *x's* and *y's*, will turn round, trying to rend to pieces the uninvited disturber of its intellectual Nirvâna. This may, perhaps, account for the ease and extraordinary success enjoyed by the Roman Church in her conversions of nominal Protestants and Free-thinkers, whose name is legion, but who have never gone to the trouble of thinking for themselves on these most important and tremendous problems of man's inner nature.

And yet, if the evidence of facts, the records preserved in History, and the uninterrupted anathemas of the Church against "Black Magic" and Magicians of the accursed race of Cain, are not to be heeded, our efforts will prove very puny indeed. When, for nearly two millenniums, **15]** {THE PROTECTORS OF CHINA.} a body of men has never ceased to lift its voice against *Black* Magic, the inference ought to be irrefutable that if Black Magic exists as a real fact, there must be somewhere its counterpart—*White* Magic. False silver coins could have no existence if there were no genuine silver money. Nature is dual in whatever she attempts, and this ecclesiastical persecution ought alone to have opened the eyes of the public long ago. However much travellers may be ready to pervert every fact with regard to abnormal powers with which certain men are gifted in "heathen" countries; however eager they may be to put false constructions on such facts, and—to use an old proverb—"to call white swan black goose," and to kill it, yet the evidence of even Roman Catholic missionaries ought to be taken into consideration, once they swear in a body to certain facts. Nor is it because they choose to see Satanic agency in manifestations of a certain kind, that their evidence as to the existence of such powers can be disregarded. For what do they say of China? Those missionaries who have lived in the country for long years, and have seriously studied every fact and belief that may prove an obstacle to their success in making conversions, and who have become familiar with every exoteric rite of both the official religion and sectarian creeds—all swear to the

[21] *Histoire Critique du Gnosticisme*, by M. J. Matter, Professor of the Royal Academy of Strasburg. "It is in Pythagoras and Plato that we find, in Greece, the first elements of [Oriental] Gnosticism," he says. (Vol. i, pp. 48 and 50.)

[22] Asiat. Trans., i, 579.

[23] New Piatonism and Alchemy, p. 4.

existence of a certain body of men, whom no one can reach but the Emperor and a select body of high officials. A few years ago, before the war in Tonkin, the archbishop in Pekin, on the report of some hundreds of missionaries and Christians, wrote to Rome the identical story that had been reported twenty-five years before, and had been widely circulated in clerical papers. They had fathomed, it was said, the mystery of certain official deputations, sent at times of danger by the Emperor and ruling powers to their Sheu and Kiuay, as they are called among the people. These Sheu and Kiuay, they explained, were the Genii of the mountains, endowed with the most miraculous powers. They are regarded as the protectors of China, by the "ignorant" masses; as the incarnation of Satanic power by the good and "learned" missionaries.

The Sheu and Kiuay are men belonging to another state of being to that of the ordinary man, or to the state they enjoyed while they were clad in their bodies. They are disembodied spirits, ghosts and larvae, living, nevertheless, in objective form on earth, and dwelling in the fastnesses of mountains, inaccessible to all but those whom they permit to visit them.[24]

16] In Tibet certain ascetics are also called Lha, Spirits, by those with whom they do not choose to communicate. The Sheu and Kiuay, who enjoy the highest consideration of the Emperor and Philosophers, and of Confucianists who believe in no "Spirits," are simply Lohans—Adepts who live in the greatest solitude in their unknown retreats.

But both Chinese exclusiveness and Nature seem to have allied themselves against European curiosity and—as it is sincerely regarded in Tibet—desecration. Marco Polo, the famous traveller, was perhaps the European who ventured farthest into the interior of these countries. What was said of him in 1876 may now be repeated.

The district of the Gobi wilderness, and, in fact, the whole area of Independent Tartary and Tibet is carefully guarded against foreign intrusion. Those who are permitted to traverse it are under the particular care and pilotage of certain agents of the chief authority, and are in duty bound to convey no intelligence respecting places and persons to the outside world. But for this restriction, many might contribute to these pages accounts of exploration, adventure, and discovery that would be read with interest. The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets, and then there will indeed be unlooked-for mortifications for our modern vanity.

"The people of Pashai,"[25] says Marco Polo, the daring traveller of the thirteenth century, "are great adepts in sorceries and the diabolic arts." And his learned editor adds: "This Paschai, or Udyana, was the native country of Padma Sambhava, one of the chief apostles of Lamaism, *i.e.*, of Tibetan Buddhism, and a great master of enchantments. The doctrines of Sakya, as they prevailed in Udyana *in old times*, were probably strongly tinged with Sivaitic magic, and the Tibetans still regard the locality as the classic ground of sorcery and witchcraft."

The "old times" are just like the "modern times"; nothing is changed as to magical practices except that they have become still more esoteric and arcane, and that the caution of the adepts increases in proportion to the traveller's curiosity. Hiouen-Thsang says of the inhabitants: "The men . . . are fond of study, but pursue it with no ardour. *The science of magical formulœ has become a regular professional business with than."*[26] We will not contradict the venerable Chinese pilgrim on this point, and are willing to admit that in the seventh century *some* people made "a professional business" of magic; so, also, do *some* people now, but certainly not the true adepts. Moreover, in that century, Buddhism had hardly penetrated into Tibet, and its races were steeped in the sorceries of the Bhon—the pre-lamaïc religion. It is not Hiouen-Thsang, the pious, courageous man who risked his life a hundred times to have the bliss of perceiving Buddha's shadow in the cave of Peshawur, who would have accused the good lamas and monkish thaumaturgists of "making a professional business" of showing it to travellers. **17]** {THE ABC OF MAGIC.} The injunction of Gautama, contained in his answer to King Prasenajit, his protector, who called on him to perform miracles, must have been ever-present to the mind of Hiouen-Thsang. "Great king," said Gautama, "I do not teach the law to my pupils, telling them, 'Go, ye saints, and before the eyes of the Brâhmans and householders perform, by means of your supernatural powers, miracles greater than any man can perform.' I tell them when I teach them the law, ' Live ye saints, *hiding your good works*, *and showing your sins*.'"

Struck with the accounts of magical exhibitions witnessed and recorded by travellers of every age who had visited Tartary and Tibet, Colonel Yule conies to the conclusion that the natives must have had "at their command the whole encyclopaedia of modern Spiritualists." Duhalde mentions among their sorceries the art of producing by their invocations the figures of Laotseu[27] and their divinities *in the air*, and *of making a pencil write answers to questions without anybody touching it*."[28]

The former invocations pertain to the religious mysteries of their sanctuaries; if done otherwise, or for the sake of *gain*, they are considered *sorcery*, necromancy, and strictly forbidden. The latter art, that of making a

---

[24] This fact and others may be found in Chinese Missionary Reports, and in a work by Monseigneur Delaplace, a Bishop in China. *Annales de la Propagation de la Foi*.

[25] The regions somewhere about Udyana and Kashmir, as the translator and editor of Marco Polo (Colonel Yule) believes (i. 175).

[26] *Voyage des Pélerins Bouddhistes*, Vol. I.; *Histoire de la Vie de Hiouen-Thsang*, etc., traduit du chinois en français, par Stanislas Julien.

[27] Lao-tse, the Chinese philosopher.

[28] The Book of Ser Marco Polo, i. 318.

pencil write without contact, was known and practised in China and other countries before the Christian era. It is the ABC of magic in those countries.

When Hiouen-Thsang desired to adore the shadow of Buddha, it was not to "professional magicians" that he resorted, but to the power of his own soul-invocation; the power of prayer, faith, and contemplation. All was dark and dreary near the cavern in which the miracle was alleged to sometimes take place. Hiouen-Thsang entered and began his devotions. He made one hundred salutations, but neither saw nor heard anything. Then, thinking himself too sinful, he cried bitterly and despaired. But as he was about to give up all hope, he perceived on the eastern wall a feeble light, but it disappeared. He renewed his prayers, full of hope this time, and again lie saw the light, which flashed and disappeared again. After this he made a solemn vow: he would not leave the cave till he had the rapture to at last see the shadow of the "Venerable of the Age." He had to wait longer after this, for only after two hundred prayers was the dark cave suddenly "bathed in light, and the shadow of Buddha, of a brilliant white colour, rose majestically on the wall, as when the clouds suddenly open, and all at once display the marvellous image of the 'Mountain of Light.' A dazzling splendour lighted up the features of the divine countenance. Hiouen-Thsang was lost in contemplation and wonder, and would not turn his eyes away from the sublime and incomparable object." Hiouen-Thsang adds in his own diary, *See-yu-kee*, that it is only when man prays with sincere faith, and if he has received from above a hidden impression, that he sees the shadow clearly, but he cannot enjoy the sight for any length of time. (Max Müller, *Buddhist Pilgrims*.)

From one end to the other the country is full of mystics, religious philosophers, Buddhist saints and magicians. Belief in a spiritual world, full of invisible beings who, on certain occasions, appear to mortals objectively, is universal. "According **18]** to the belief of the nations of Central Asia," remarks I. J. Schmidt, "the earth and its interior, as well as the encompassing atmosphere, are filled with spiritual beings, which exercise an influence, partly beneficent, partly malignant, on the whole of organic and inorganic nature. . . . Especially are deserts, and other wild and uninhabited tracts, or regions in which the influences of nature are displayed on a gigantic and terrible scale, regarded as the chief abode or rendez-vous of evil spirits. And hence the steppes of Turan, and in particular the great sandy desert of Gobi, have been looked on as the dwelling place of malignant beings, from days of hoary antiquity."

The treasures exhumed by Dr. Schliemann at Mycenæ, have awakened popular cupidity, and the eyes of adventurous speculators are being turned toward the localities where the wealth of ancient peoples is supposed to be buried, in crypt or cave, or beneath sand or alluvial deposit. Around no other locality, not even Peru, hang so many traditions as around the Gobi Desert. In independent Tartary this howling waste of shifting sand was once, if report speaks correctly, the seat of one of the richest empires the world ever saw. Beneath the surface is said to lie such wealth in gold, jewels, statuary, arms, utensils, and all that indicates civilization, luxury, and fine arts, as no existing capital of Christendom can show to-day. The Gobi sand moves regularly from east to west before terrific gales that blow continually. Occasionally some of the hidden treasures are uncovered, but not a native dare touch them, for the whole district is under the ban of a mighty spell. Death would be the penalty. Bahti—hideous, but faithful gnomes—guard the hidden treasures of this prehistoric people, awaiting the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind.[29]

The above is purposely quoted from *Isis Unveiled* to refresh the reader's memory. One of the cyclic periods has just been passed, and we may not have to wait to the end of Mahâ Kalpa to have revealed something of the history of the mysterious desert, in spite of the Bahti, and even the Râkshasas of India, not less "hideous." No tales or fictions were given in our earlier volumes, their chaotic state notwithstanding, to which chaos the writer, entirely free from vanity, confesses publicly and with many apologies.

It is now generally admitted that, from time immemorial, the distant East, India especially, was the land of knowledge and of every kind of learning. Yet there is none to whom the origin of all her Arts and Sciences has been so much denied as to the land of the primitive Aryas. From Architecture down to the Zodiac, every Science worthy of the name was imported by the Greeks, the mysterious Yavanas—agreeably with the decision of the Orientalists! Therefore, it is but logical that even the knowledge of Occult Science should be refused **19]** {MAGIC AS OLD AS MAN.} to India, since of its general practice in that country less is known than in the case of any other ancient people. It is so, simply because:

With the Hindus it was, and is, more esoteric, if possible, than it was even among the Egyptian priests. So sacred was it deemed that its existence was only half admitted, and it was only practised in public emergencies. *It was more than a religious matter*, *for it was* [*and is slill*] *considered divine.* The Egyptian hierophants, notwithstanding the practice of a stern and pure morality, could not be compared for one moment with the ascetical Gymnosophists, either in holiness of life or miraculous powers developed in them by the supernatural abjuration of everything earthly. By those who knew them well they were held in still greater reverence than the magians of Chaldæa. "Denying themselves the simplest comforts of life, they dwelt in woods, and led the life of the most secluded hermits,"[30] while their Egyptian brothers at least congregated together. Notwithstanding the slur thrown on all who practised magic and divination, history has proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice. Numerous are the volumes preserved in Hindu Mathams, in which are recorded the proofs of their learning. To attempt to say whether these Gymnosophists were the real founders of magic in India, or whether they only practised what

[29] *Isis Unveiled*, i. 599-601, 603, 598.
[30] Ammianus Marcellinus, xxiii. 6.

had passed to them as an inheritance from the earliest Rishis[31]—the seven primeval sages—would be regarded as mere speculation by exact scholars.[32]

Nevertheless, this must be attempted. In *Isis Unveiled*, all that could be stated about Magic was set down in the guise of hints; and thus, owing to the great amount of material scattered over two large volumes, much of its importance was lost upon the reader, while it still more failed to draw his attention on account of the faulty arrangement. But hints may now grow into explanations. One can never repeat it too often—*Magic is as old as man.* It cannot any longer be called charlatanry or hallucination, when its lesser branches—such as mesmerism, now miscalled "hypnotism," "thought reading," "action by suggestion," and what not else, only to avoid calling it by its right and legitimate name—are being so seriously investigated by the most famous Biologists and Physiologists of both Europe and America. Magic is indissolubly blended with the Religion of every country and is **20]** inseparable from its origin. It is as impossible for History to name the time when it was not, as that of the epoch when it sprang into existence, unless the doctrines preserved by the Initiates are taken into consideration. Nor can Science ever solve the problem of the origin of man if it rejects the evidence of the oldest records in the world, and refuses from the hand of the legitimate Guardians of the mysteries of Nature the key to Universal Symbology. Whenever a writer has tried to connect the first foundation of Magic with a particular country or some historical event or character, further research has shown his hypothesis to be groundless. There is a most lamentable contradiction among the Symbologists on this point. Some would have it that Odin, the Scandinavian priest and monarch, originated the practice of Magic some 70 years B.C., although it is spoken of repeatedly in the *Bible.* But as it was proven that the mysterious rites of the priestesses Valas (Voilers) were greatly anterior to Odin's age,[33] then Zoroaster came in for an attempt, on the ground that he was the founder of Magian rites; but Ammianus Marcellinus, Pliny and Arnobius, with other ancient Historians, have shown that Zoroaster was but a reformer of Magic as practised by the Chaldæans and Egyptians, and not at all its founder.[34]

Who, then, of those who have consistently turned their faces away from Occultism and even Spiritualism, as being "unphilosophical" and therefore unworthy of scientific thought, has a right to say that he has studied the Ancients; or that, if he has studied them, he has understood all they have said? Only those who claim to be wiser than their generation, who think that they know all that the Ancients knew, and thus, knowing far more to-day, fancy that they are entitled to laugh at their ancient simple-mindedness and superstition; those, who imagine they have discovered a great secret by declaring the ancient royal sarcophagus, now empty of its King Initiate, to be a "corn-bin," and the Pyramid that contained it, a granary, perhaps a wine-cellar![35] **21]** {THE TREE OF KNOWLEDGE.} Modern society, on the authority of some men of Science, calls Magic charlatantry. But there are eight hundred millions on the face of the globe who believe in it to this day; there are said to be twenty millions of perfectly sane and often very intellectual men and women, members of that same society, who believe in its phenomena under the name of Spiritualism. The whole ancient world, with its Scholars and Philosophers, its Sages and Prophets, believed in it. Where is the country in which it was not practised? At what age was it banished, even from our own country? In the New World as in the Old Country (the latter far younger than the former), the Science of Sciences was known and practised from the remotest antiquity. The Mexicans had their Initiates,

---

[31] The Rishis—the first group of seven in number—lived in days preceding the Vedic period. They are now known as Sages and held in reverence like demigods. But they may now be shown as something more than merely mortal Philosophers. There are other groups or ten, twelve and even twenty-one in number. Haug shows that they occupy in the Brâhmanical religion a position answering to that of the twelve sons of Jacob in the Jewish *Bible.* The Brâhmnans claim to descend directly from the Rishis.

[32] *Isis Unveiled*, i. 90.

[33] See Münter "On the most Ancient Religions of the North before Odin." *Mémoires de la Société des Antiquaires de France*, ii. 230.

[34] Ammianus Marcellinus, xxvi. 6.

[35] "The date of the hundreds of pyramids in the Valley of the Nile is impossible to fix by any of the rules of modern science; Herodotus informs us that each successive king erected one to commemorate his reign, and serve as his sepulcher. But, Herodotus did not tell all, although he knew that the real purpose of the pyramid was very different from that which he assigns to it. Were it not for his religious scruples, he might have added that, externally, it symbolized the creative principle of Nature, and illustrated also the principles of geometry, mathematics, astrology and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer Royal of Scotland, degrades into a corn-bin, was the baptismal font, upon emerging from which, the neophyte was 'born again,' and became an adept." (*Isis Unveiled*, i. 518, 519.)

their Priest-Hieropliants and Magicians, and their crypts of Initiation. Of the two statues exhumed in the Pacific States, one represents a Mexican Adept, in the posture prescribed for the Hindu ascetic, and the other an Aztec Priestess, in a head-gear which might be taken from the head of an Indian Goddess; while the "Guatemalan Medal" exhibits the "Tree of Knowledge"—with its hundreds of eyes and ears, symbolical of seeing and hearing—encircled by the "Serpent of Wisdom" whispering into the ear of the sacred bird. Bernard Diax de Castilla, a follower of Cortez, gives some idea of the extraordinary refinement, intelligence and civilization, and also of the magic arts of the people whom the Spaniards conquered by brute force. Their pyramids are those of Egypt, built according to the same secret canon of proportion as those of the Pharaohs, and the Aztecs appear to have derived their civilization and religion in more than one way from the same source as the Egyptians and, before these, the Indians. Among all these three peoples arcane Natural Philosophy, or Magic, was cultivated to the highest degree.

That it was natural, not supernatural, and that the Ancients so regarded it, is shown by what Lucian says of the "laughing Philosopher," Democritus, who, he tells his readers,

> Believed in no [miracles] . . . but applied himself to discover the method by which the theurgists could produce them; in a word, his philosophy brought him to the conclusion that magic was entirely confined to the application and the imitation of the laws and the works of nature.

22] Who then can still call the Magic of the Ancients "superstition"?

> In this respect the opinion of Democritus is of the greatest importance to us, since the Magi left by Xerxes, at Abdera, were his instructors, and he had studied magic, moreover, for a considerable time with the Egyptian priests.[36] For nearly ninety years of the one hundred and nine of his life, this great philosopher had made experiments, and noted them down in a book, which, according to Petronius,[37] *treated of nature*—facts that he had verified himself. And we find him not only disbelieving in and utterly rejecting miracles, but asserting that every one of those that were authenticated by eye-witnesses, had, and could have taken place, for all, even the most *incredible*, were produced according to the *"hidden laws of nature."*[38] . . . Add to this that Greece, the "later cradle of the arts and sciences," and India, cradle of religions, were, and one of them still is, devoted to its study and practice—and who shall venture to discredit its dignity as a study, and its profundity as a science?[39]

No true Theosophist will ever do so. For, as a member of our great Oriental body, he knows indubitably that the Secret Doctrine of the East contains the Alpha and the Omega of Universal Science; that in its obscure texts, under the luxuriant, though perhaps too exuberant, growth of allegorical Symbolism, lie concealed the corner- and the key-stones of all ancient and modern knowledge. That Stone, brought down by the Divine Builder, is now rejected by the too-human workman, and this because, in his lethal materiality man has lost every recollection, not only of his holy childhood, but of his very adolescence, when he was one of the Builders himself; when "the morning stars sang together, and the Sons of God shouted for joy," after they had laid the measures for the foundations of the earth—to use the deeply significant and poetical language of Job, the Arabian Initiate. But those who are still able to make room in their innermost selves for the Divine Ray, and who accept, therefore, the data of the Secret Sciences in good faith and humility, they know well that it is in this Stone that remains buried the absolute in Philosophy, which is the key to all those dark problems of Life and Death, some of which, at any rate, may find an explanation in these volumes.

The writer is vividly alive to the tremendous difficulties that present themselves in the handling of such abstruse questions, and to all the dangers of the task. Insulting as it is to human nature to brand truth **23]** {OCCULTISM MUST WIN THE DAY.} with the name of imposture, nevertheless we see this done daily and accept it. For every occult truth has to pass through such denial and its supporters through martyrdom, before it is finally accepted; though even then it remains but too often—

> A crown
> Golden in show, yet but a wreath of thorns.

Truths that rest on Occult mysteries will have, for one reader who may appreciate them, a thousand who will brand them as impostures. This is only natural, and the only means to avoid it would be for an Occultist to pledge himself to the Pythagorean "vow of silence," and renew it every five years. Otherwise, cultured society—two-thirds of which think themselves in duty bound to believe that, since the first appearance of the first Adept, one half of mankind practised deception and fraud on the other half—cultured society will undeniably assert its hereditary and traditional right

[36] Diog. Laërt., in "Democrit. Vit."
[37] *Satyric*, ix. 3.
[38] Pliny, *Hist. Nat*.
[39] *Isis Unveiled*, i. 512.

to stone the intruder. Those benevolent critics, who most readily promulgate the now famous axiom of Carlyle with regard to his countrymen, of being "mostly fools," having taken preliminary care to include themselves safely in the only fortunate exceptions to this rule, will in this work gain strength and derive additional conviction of the sad fact, that the human race is simply composed of knaves and congenital idiots. But this matters very little. The vindication of the Occultists and their Archaic Science is working itself slowly but steadily into the very heart of society, hourly, daily, and yearly, in the shape of two monster branches, two stray off-shoots of the trunk of Magic—Spiritualism and the Roman Church. Fact works its way very often through fiction. Like an immense boa-constrictor, Error, in every shape, encircles mankind, trying to smother in her deadly coils every aspiration towards truth and light. But Error is powerful only on the surface, prevented as she is by Occult Nature from going any deeper; for the same Occult Nature encircles the whole globe, in every direction, leaving not even the darkest corner unvisited. And, whether by phenomenon or miracle, by spirit-hook or bishop's crook, Occultism must win the day, before the present era reaches "Shani's (Saturn's) triple septenary" of the Western Cycle in Europe, in other words—before the end of the twenty-first century "A.D."

Truly the soil of the long by-gone past is not dead, for it has only rested. The skeletons of the sacred oaks of the ancient Druids may still send shoots from their dried-up boughs and be reborn to a new **24]** life, like that handful of corn, in the sarcophagus of a mummy 4,000 years old, which, when planted, sprouted, grew, and "gave a fine harvest." Why not? Truth is stranger than fiction. It may any day, and most unexpectedly, vindicate its wisdom and demonstrate the conceit of our age, by proving that the Secret Brotherhood did not, indeed, die out with the Philalethians of the last Eclectic School, that the Gnosis nourishes still on earth, and its votaries are many, albeit unknown. All this may be done by one, or more, of the great Masters visiting Europe, and exposing in their turn the alleged exposers and traducers of Magic. Such secret Brotherhoods have been mentioned by several well-known authors, and are spoken of in Mackenzie's *Royal Masonic Cyclopsdia.* The writer now, in the face of the millions who deny, repeats boldly, that which was said in *Isis Unveiled.*

> If they [the Initiates] have been regarded as mere fictions of the novelist, that fact has only helped the "brother-adepts" to keep their incognito the more easily. . . .
>
> The St. Germains and Cagliostros of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics now-a-days.[40]

These prophetic words were written in 1876, and verified in 1886. Nevertheless, we say again,

> There are numbers of these mystic Brotherhoods which have naught to do with "civilized" countries; and it is in their unknown communities that are concealed the skeletons of the past. These "adepts" could, if they chose, lay claim to strange ancestry, and exhibit verifiable documents that would explain many a mysterious page in both sacred and profane history.[41] Had the keys to the hieratic writings and the secret of Egyptian and Hindu symbolism been known to the Christian Fathers, they would not have allowed a single monument of old to stand unmutilated.[42]

But there exists in the world another class of adepts, belonging to a brotherhood also, and mightier than any other of those known to the profane. Many among these are personally good and benevolent, even pure and holy occasionally, as individuals. Pursuing collectively, however, and as a body, a selfish, one-sided object, with relentless vigour and determination, they have to be ranked with the adepts **25]** {BLACK MAGIC AT WORK.} of the Black Art. These are our modern Roman Catholic "fathers" and clergy. Most of the hieratic writings and symbols have been deciphered by them since the Middle Ages. A hundred times more learned in secret Symbology and the old Religions than our Orientalists will ever be, the personification of astuteness and cleverness, every such adept in the art holds the keys tightly in his firmly clenched hand, and will take care the secret shall not be easily divulged, if he can help it. There are more profoundly learned Kabalists in Rome and throughout Europe and America, than is generally suspected. Thus are the professedly public "brotherhoods" of "black" adepts more powerful and dangerous for Protestant countries than any host of Eastern Occultists. People laugh at Magic! Men of Science, Physiologists and Biologists, deride the potency and even the belief in the existence of what is called in vulgar parlance "Sorcery" and "Black Magic"! The Archæologists have their Stonehenge in England with its thousands of secrets, and its twin-brother Karnac of Brittany, and yet there is not one of them who even suspects what has been going on in its crypts, and its mysterious nooks and corners, for the last century. More than that, they do not even know of the existence of such "magic halls" in their Stonehenge, where curious scenes are taking place, whenever there is a new convert in view. Hundreds of experiments have been, and are being made daily at the Salpêtrière, and also by learned hypnotisers at their

[40] *Op. cit.*, il, 403.

[41] This is precisely what some of them are preparing to do, and many a "mysterious page" in sacred and profane history are touched ou in these pages. Whether or not their explanations will be accepted—is another question.

[42] Ibid.

private houses. It is now proved that certain sensitives—both men and women—when commanded in trance, by the practitioner, who operates on them, to do a certain thing—from drinking a glass of water up to simulated murder—on recovering their normal state lose all remembrance of the order inspired—"suggested" it is now called by Science. Nevertheless, at the appointed hour and moment, the subject, though conscious and perfectly awake, is compelled by an irresistible power within himself to do that action which has been suggested to him by his mesmeriser; and that too, whatever it may be, and whatever the period fixed by him who controls the subject, that is to say, holds the latter under the power of his will, as a snake holds a bird under its fascination, and finally forces it to jump into its open jaws. Worse than this: for the bird is conscious of the peril; it resists, however helpless in its final efforts, while the hypnotized subject does not rebel, but seems to follow the suggestions and voice of his own free-will and soul. Who of our European men of Science, who believe in such *scientific* experiments—and very **26]** few are they who still doubt them now-a-days, and who do not feel convinced of their actual reality—who of them, it is asked, is ready to admit this as being Black Magic? Yet it is the *genuine*, undeniable and actual *fascination* and *sorcery* of old. The Mulu Kurumbas of Nîlgiri do not proceed otherwise in their *envoûtements* when they seek to destroy an enemy, nor do the Dugpas of Sikkim and Bhutan know of any more potential agent than their *will.* Only in them that will does not proceed by jumps and starts, but acts with certainty; it does not depend on the amount of receptivity or nervous impressibility of the "subject." Having chosen his victim and placed himself *en rapport* with him, the Dugpa's "fluid" is sure to find its way, for his will is immeasurably more strongly developed than the will of the European experimenter—the self-made, untutored, and *unconscious* Sorcerer for the sake of Science—who has no idea (or belief either) of the variety and potency of the world-old methods used to develop this power, by the *conscious* sorcerer, the "Black Magician" of the East and West.

And now the question is openly and squarely asked: Why should not the fanatical and zealous priest, thirsting to convert some selected rich and influential member of society, use the same means to accomplish his end as the French Physician and experimenter uses in his case with his subject? The conscience of the Roman Catholic priest is most likely at peace. He works *personally* for no selfish purpose, but with the object of "saving a soul" from "eternal damnation." In his view, if Magic there be in it, it is holy, meritorious and divine Magic. Such is the power of blind faith.

Hence, when we are assured by trustworthy and respectable persons of high social standing, and unimpeachable character, that there are many well-organised societies among the Roman Catholic priests which, under the pretext and cover of Modern Spiritualism and mediumship, hold *seances* for the purposes of conversion by suggestion, directly and at a distance—we answer: We know it. And when, moreover, we are told that whenever those priest-hypnotists are desirous of acquiring an influence over some individual or individuals, selected by them for conversion, they retire to an underground place, allotted and consecrated by them for such purposes *(viz.*, ceremonial Magic); and there, forming a circle, throw their combined will-power in the direction of that individual, and thus by repeating the process, gain a complete control over their victim—we again **27]** {BLACK MAGIC AND HYPNOTISM.} answer: Very likely. In fact we know the practice to be so, whether this kind of ceremonial Magic and *envoûtement* is practised at Stonehenge or elsewhere. We know it, we say, through personal experience; and also because several of the writer's best and most loved friends have been unconsciously drawn into the Romish Church and under her "benign" protection by such means. And, therefore, we can only laugh in pity at the ignorance and stubbornness of those deluded men of Science and cultured experimentalists who, while believing in the power of Dr. Charcot and his disciples to "envoûte" their subjects, find nothing better than a scornful smile whenever Black Magic and its potency are mentioned before them. Éliphas Lévi, the Abbé-Kabalist, died before Science and the Faculté de Medecine of France had accepted hypnotism and influence *par suggestion* among its scientific experiments, but this is what he said twenty-five years ago, in his *Dogme et Rituel de la Haute Magie*, on "Les Envoûtements et les Sorts":

> That which sorcerers and necromancers sought above all things in their evocations of the Spirit of Evil, was that magnetic potency which is the lawful property of the true Adept, and which they desired to obtain possession of for evil purposes. . . . One of their chief aims was the power of spells or of deleterious influences. . . . That power may be compared to real poisonings by a current of astral light. They exalt their will by means of ceremonies to the degree of rendering it venomous at a distance. . . . We have said in our "Dogma" what we thought of magic spells, and how this power was exceedingly real and dangerous. The true Magus throws a spell without ceremony and by his sole disapproval, upon those with whose conduct he is dissatisfied, and whom he thinks it necessary to punish;[43] he casts a spell, even by his pardon, over those who do him injury, and the enemies of Initiates never long enjoy impunity for their wrong-doing. We have ourselves seen proofs of this fatal law in numerous instances. The executioners of martyrs always perish miserably; and the Adepts are the martyrs of intelligence. Providence [Karma] seems to despise those who despise them, and puts to death

[43] This is incorrectly expressed. The true Adept of the "Right Hand" never punishes anyone, not even his bitterest and most dangerous enemy; he simply leaves the latter to his Karma, and Karma never fails to do so, sooner or later.

those who would seek to prevent them from living. The legend of the Wandering Jew is the popular poetry of this arcanum. A people had sent a sage to crucifixion; that people had bidden him "Move on!" when he tried to rest for one moment. Well! that people will become subject, henceforth, to a similar condemnation; it will become entirely proscribed, and for long centuries it will be bidden "Move on! move on!" finding neither rest nor pity.[44]

28] "Fabies," and "superstition," will be the answer. Be it so. Before the lethal breath of selfishness and indifference every uncomfortable fact is transformed into meaningless fiction, and every branch of the once verdant Tree of Truth has become dried up and stripped of its primeval spiritual significance. Our modern Symbologist is superlatively clever only at detecting phallic worship and sexual emblems even where none were ever meant. But for the true student of Occult Lore, White or Divine Magic could no more exist in Nature without its counterpart Black Magic, than day without night, whether these be of twelve hours or of six months' duration. For him everything in that Nature has an occult—a bright and a night side to it. Pyramids and Druid's oaks, dolmens and Bo-trees, plant and mineral—everything was full of deep significance and of sacred truths of wisdom, when the Arch-Druid performed his magic cures and incantations, and the Egyptian Hierophant evoked and guided Chemnu, the "lovely spectre," the female Frankenstein-creation of old, raised for the torture and test of the soul-power of the candidate for initiation, simultaneously with the last agonising cry of his terrestrial human nature. True, Magic has lost its name, and along with it its rights to recognition. But its practice is in daily use; and its progeny, "magnetic influence," "power of oratory," "irresistible fascination," "whole audiences subdued and held as though under a spell," are terms recognised and used by all, generally meaningless though they now are. Its effects, however, are more determined and definite among religious congregations such as the Shakers, the Negro Methodists, and Salvationists, who call it "the action of the Holy Spirit" and "grace." The real truth is that Magic is still in full sway amidst mankind, however blind the latter to its silent presence and influence on its members, however ignorant society may be, and remain, to its daily and hourly beneficent and maleficent effects. The world is full of such unconscious magicians—in politics as well as in daily life, in the Church as in the strongholds of Free-Thought. Most of those magicians are "sorcerers" unhappily, not metaphorically but in sober reality, by reason of their inherent selfishness, their revengeful natures, their envy and malice. The true student of Magic, well aware of the truth, looks on in pity, and, if he be wise, keeps silent. For every effort made by him to remove the universal cecity is only repaid with ingratitude, slander, and often curses, which, unable to reach him, will react on those who wish him evil. Lies and calumny—the latter a teething lie, adding actual bites to empty harmless **29]** {THE PHILOSOPHY STANDS ON ITS OWN MERITS.} falsehoods—become his lot, and thus the well-wisher is soon torn to pieces, as a reward for his benevolent desire to enlighten.

Enough has been given, it is believed, to shew that the existence of a Secret Universal Doctrine, besides its practical methods of Magic, is no wild romance or fiction. The fact was known to the whole ancient world, and the knowledge of it has survived in the East, in India especially. And if there be such a Science, there must be naturally, somewhere, professors of it, or Adepts. In any case it matters little whether the Guardians of the Sacred Lore are regarded as living, actually existing men, or are viewed as myths. It is their Philosophy that will have to stand or fall upon its own merits, apart from, and independent of any Adepts. For in the words of the wise Gamaliel, addressed by him to the Synedrion: "If this doctrine is false it will perish, and fall of itself; but if true, then—*it cannot be destroyed*."

30]

SECTION II.

Modern Criticism and the Ancients.

The Secret Doctrine of the Âryan East is found repeated under Egyptian symbolism and phraseology in the Books of Hermes. At, or near, the beginning of the present century, all the books called Hermetic were, in the opinion of the average man of Science, unworthy of serious attention. They were set down and loudly proclaimed as simply a collection of tales, of fraudulent pretences and most absurd claims. They "never existed before the Christian era," it was said: "they were all written with the triple object of speculation, deceiving and pious fraud; they were all, even the best of them, silly apocrypha.[45] In this respect the nineteenth century proved a most worthy scion of the

[44] *Op. cit.*, ii, 239, 241, 240.

[45] See, in this connection, *Pneumatologie des Esprits*, by the Marquis de Mirville, who devotes six enormous volumes to show the absurdity of those who deny the reality of Satan and Magic, or the Occult Sciences—the two beings with him synonymous.

eighteenth, for, in the age of Voltaire as well as in this century, everything, save what emanated direct from the Royal Academy, was false, superstitious, foolish. Belief in the wisdom of the Ancients was laughed to scorn, perhaps more so even than it is now. The very thought of accepting as authentic the works and vagaries of "a false Hermes, a false Orpheus, a false Zoroaster," of false Oracles, false Sibyls, and a thrice false Mesmer and his absurd fluid, was tabooed all along the line. Thus all that had its genesis outside the learned and dogmatic precincts of Oxford and Cambridge,[46] or the Academy of France, was **31]** {ALL HONOUR TO GENUINE SCIENTISTS.} denounced in those days as "unscientific," and "ridiculously absurd." This tendency has survived to the present day.

Nothing can be further from the intention of any true Occultist—who stands possessed, by virtue of his higher psychic development, of instruments of research far more penetrating in their power than any as yet in the hands of physical experimentalists—than to look unsympathetically on the efforts that are being made in the area of physical enquiry. The exertions and labours undertaken to solve as many as possible of the problems of Nature have always been holy in his sight. The spirit in which Sir Isaac Newton remarked that at the end of all his astronomical work he felt a mere child picking up shells beside the Ocean of Knowledge, is one of reverence for the boundlessness of Nature which Occult Philosophy itself cannot eclipse. And it may freely be recognised that the attitude of mind which this famous simile describes is one which fairly represents that of the great majority of *genuine* Scientists in regard to all the phenomena of the physical plane of Nature. In dealing with this they are often caution and moderation itself. They observe facts with a patience that cannot be surpassed. They are slow to cast these into theories, with a prudence that cannot be too highly commended. And, subject to the limitations under which they observe Nature, they are beautifully accurate in the record of their observations. Moreover, it may be conceded further that modern Scientists are exceedingly careful not to affirm negations. They may say it is immensely improbable that any discovery will ever conflict with such or such a theory, now supported by such and such an aggregation of recorded facts. But even in reference to the broadest generalizations—which pass into a dogmatic form only in brief popular text books of scientific knowledge—the tone of "Science" itself, if that abstraction may be held to be embodied in the persons of its most distinguished representatives, is one of reserve and often of modesty.

Far, therefore, from being disposed to scoff at the errors into which the limitations of their methods may betray men of Science, the true Occultist will rather appreciate the pathos of a situation in which great industry and thirst for truth are condemned to disappointment, and often to confusion.

That which is to be deplored, however, in respect to Modern Science, is in itself an evil manifestation of the excessive caution which in its most favourable aspect protects Science from over-hasty conclusions: **32]** namely, the tardiness of Scientists to recognise that other instruments of research may be applicable to the mysteries of Nature besides those of the physical plane, and that it may consequently be impossible to appreciate the phenomena of any one plane correctly without observing them as well from the points of view afforded by others. In so far then as they wilfully shut their eyes to evidence which ought to have shown them clearly that Nature is more complex than physical phenomena alone would suggest, that there are means by which the faculties of human perception can pass sometimes from one plane to the other, and that their energy is being misdirected while they turn it exclusively on the minutiae of physical structure or force, they are less entitled to sympathy than to blame.

One feels dwarfed and humbled in reading what M. Renan, that learned modern "destroyer" of every religious belief, past, present and future, has to say of poor humanity and its powers of discernment. He believes

> Mankind has but a very narrow mind; and the number of men capable of seizing acutely (*finement*) the true analogy of things, is quite imperceptible.[47]

Upon comparing, however, this statement with another opinion expressed by the same author, namely, that:

> The mind of the critic should yield to facts, hands and feet bound, to be dragged by them wherever they may lead him,[48]

---

[46] We think we see the sidereal phantom of the old Philosopher and Mystic—once of Cambridge University—Henry More, moving about in the astral mist over the old moss-covered roofs of the ancient town in which he wrote his famous letter to Glanvil about "witches." The "soul" seem restless and indignant, as on that day of May, 1678, when the doctor complained so bitterly to the author of *Sadducismus Triumphatus* of Scot, Adie and Webster. "Our new inspired saints," the soul is heard to mutter, "sworn advocates of the witches . . . who against all sense and reason . . . will have no Samuel but a confederate knave . . . these in-blown buffoons, puffed up with . . . ignorance, vanity and stupid infidelity!" (See "Letter to Glanvil," and *Isis Unveiled*, i. 205, 206.)

[47] Études Religieuses.

one feels relieved, When, moreover, these two philosophical statements are strengthened by a third enunciation of the famous Academician, which declares that:

> *Tout parti pris à priori*, *doit être banni de la science*[49]

there remains little to fear. Unfortunately M. Renan is the first to break this golden rule.

The evidence of Herodotus—called, sarcastically no doubt, the "Father of History," since in every question upon which Modern Thought disagrees with him, his testimony goes for nought—the sober and earnest assurances in the philosophical narratives of Plato and Thucydides, Polybius, and Plutarch, and even certain statements of Aristotle himself, are invariably laid aside whenever they are involved in what modern criticism is pleased to regard as a myth. It is some time since Strauss proclaimed that:

> **33]** {WHAT IS A MYTH?} The presence of a supernatural element or miracle in a narrative is an infallible sign of the presence in it of a myth;

and such is the canon of criticism tacitly adopted by every modern critic. But what is a myth—μῦθος—to begin with? Are we not told distinctly by ancient writers that the word means tradition? Was not the Latin term *fabula*, a fable, synonymous with something told, as having happened in prehistoric times, and not necessarily an invention. With such autocrats of criticism and despotic rulers as are most of the French, English, and German Orientalists, there may, then, be no end of historical, geographical, ethnological and philological surprises in store for the century to come. Travesties in Philosophy have become so common of late, that the public can be startled by nothing in this direction. It has already been stated by one learned speculator that Homerwas simply "a mythical personification of the épopée"[50]; by another, that Hippocrates, son of Esculapius "could only be a chimera"; that the Asclepiades, their seven hundred years of duration notwithstanding, might after all prove simply a "fiction"; that "the city of Troy (Dr. Schliemann to the contrary) existed only on the maps," etc. Why should not the world be invited after this to regard every hitherto historical character of days of old as a myth? Were not Alexander the Great needed by Philology as a sledge-hammer wherewith to break the heads of Brâhmanical chronological pretensions, he would have become long ago simply "a symbol for annexation," or "a genius of conquest," as has been already suggested by some French writer.

Blank denial is the only refuge left to the critics. It is the most secure asylum for some time to come in which to shelter the last of the sceptics. For one who denies unconditionally, the trouble of arguing is unnecessary, and he also thus avoids what is worse, having to yield occasionally a point or two before the irrefutable arguments and facts of his opponent. Creuzer, the greatest of all the modern Symbologists, the most learned among the masses of erudite German Mythologists, must have envied the placid self-confidence of certain sceptics, when he found himself forced in a moment of desperate perplexity to admit that:

> We are compelled to return to the theories of trolls and genii, as they were understood by the ancients; [it is a doctrine] without which it becomes absolutely impossible to explain to oneself anything with regard to the Mysteries[51]

of the Ancients, which Mysteries are undeniable.

34] Roman Catholics, who are guilty of precisely the same worship, and to the very letter—having borrowed it from the later Chaldæans, the Lebanon Nabathæans, and the baptized Sabæans,[52] and not from the learned Astronomers and Initiates of the days of old—would now, by anathematizing it, hide the source from which it came. Theology and Churchianism would fain trouble the clear fountain that fed them from the first, to prevent posterity from looking into it, and thus seeing their original prototype. The Occultists, however, believe the time has come to give everyone his due. As to our other opponents—the modern sceptic and the Epicurean, the cynic and the Sadducee—they may find an answer to their denials in our earlier volumes. As to many unjust aspersions on the ancient doctrines, the reason for them is given in these words in *Isis Unveiled:*

> The thought of the present-day commentator and critic as to the ancient learning, is limited to and runs round the *exoterism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient sage

---

[48] Études Historiques.

[49] *Mémoire* read at the Académie des Inscriptions des Belles Lettres, in 1859.

[50] See Alfred Maury's *Histoire des Religions de la Grèce*, i. 248; and the speculations of Holzmann in *Zeitschrift für Vergleichende Sprach forschung*, ann. 1852, p. 487, *sq*.

[51] Creuzer's Introduction des Mystères, iii. 456.

[52] The later Nabathæaus adhered to the same belief as the Nazarenes and the Sabæans, honoured John the Baptist, and used Baptism. (See *Isis Unveiled*, ii. 127; Munck, *Palestine*, p. 525; Dunlap, *Sôd*, *the Son of Man*, etc.)

would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake.[53]

When we find such works as *Phallicism*[54] appearing in our day in print, it is easy to see that the day for concealment and travesty has passed away. Science, in Philology, Symbolism and Comparative Religion, has progressed too far to make wholesale denials any longer, and the Church is too wise and cautious not to be now making the best of the situation. Meanwhile, the "rhombs of Hecate" and the "wheels of Lucifer,"[55] daily exhumed on the sites of Babylonia, can no longer be used as clear evidence of a Satan-worship, since the same symbols are shown in the ritual of the Latin Church. The latter is too learned to be ignorant of the fact that even the later Chaldæans, who had gradually fallen into dualism, reducing all things, to two primal Principles, never worshipped Satan or idols, any more than did the Zoroastrians, who now lie under the same accusation, but that their Religion was as highly philosophical as any; their dual and exoteric Theosophy became the heirloom of the Jews, who, in their turn, were forced to share it with the Christians. Pârsîs are to this day charged with **35]** {CHALDÆAN ORACLES.} Heliolatry, and yet in the Chaldæan Oracles, under the "Magical and Philosophical Precepts of Zoroaster" one finds the following:

> Direct not thy mind to the vast measures of the earth;
> For the plant of truth is not upon ground.
> Nor measure the measures of the sun, collecting rules,
> For he is carried by the eternal will of the Father, not for your sake.
> Dismiss the impetuous course of the moon; for she runs always by work of necessity.
> The progression of the stars was not generated for your sake.

There was a vast difference between the true worship taught to those who showed themselves worthy, and the state religions. The Magians are accused of all kinds of superstition, but this is what the same Chaldæan Oracle says:

> The wide aerial flight of birds is not true,
> Nor the dissections of the entrails of victims; they are all mere toys,
> The basis of mercenary fraud; flee from these
> If you would open the sacred paradise of piety,
> Where virtue, wisdom, and equity are assembled.[56]

As we say in our former work:

> Surely it is not those who warn people against "mercenary fraud" who can be accused of it; and if they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools?[57]

The above quoted stanzas are a rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry hosts, as Gods. The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldæan Philosophers are accused of Sabæanism and Sun-worship, which was the religion only of the uneducated masses.

36]

SECTION III.

The Origin of Magic.

Things of late have changed, true enough. The field of investigation has widened; old religious are a little better understood; and since that miserable day when the Committee of the French Academy, headed by Benjamin Franklin, investigated Mesmer's phenomena only to proclaim them charlatanry and clever knavery, both heathen Philosophy and Mesmerism have acquired certain rights and privileges, and are now viewed from quite a different standpoint. Is full justice rendered them, however, and are they any better appreciated? We are afraid not. Human nature is the same now, as when Pope said of the force of prejudice that:

> The difference is as great between
> The optics seeing, as the objects seen.
> All manners take a tincture from our own,
> Or some discolour'd through our passions shown,

[53] i, 535.
[54] By Hargrave Jennings.
[55] See De Mirville's *Pneumatologie*, iii. 267 *et seq.*
[56] Psellus, 4; in Cory's *Ancient Fragments*, 269.
[57] *Isis Unveiled*, i, 535, 536.

Or fancy's beam enlarges, multiplies,
Contracts, inverts, and gives ten thousand dyes.

Thus in the first decades of our century Hermetic Philosophy was regarded by both Churchmen and men of Science from two quite opposite points of view. The former called it sinful and devilish; the latter denied point-blank its authenticity, notwithstanding the evidence brought forward by the most erudite men of every age, including our own. The learned Father Kircher, for instance, was not even noticed; and his assertion that all the fragments known under titles of works by Mercury Trismegistus, Berosus, Pherecydes of Syros, etc., were rolls that had escaped the fire which devoured 100,000 volumes of the great Alexaudrian Library—was simply laughed at. Nevertheless the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library, the "marvel of the ages," was founded by Ptolemy Philadelphus; that numbers of its MSS. had been carefully **37]** {THE BOOKS OF HERMES.} copied from hieratic texts and the oldest parchments, Chaldæan, Phoenician, Persian, etc.; and that these transliterations and copies amounted, in their turn, to another 100,000 rolls, as Josephus and Strabo assert.

There is also the additional evidence of Clemens Alcxandrinus, that ought to be credited to some extent.[58] Clemens testified to the existence of an additional 30,000 volumes of the Books of Thoth, placed in the library of the Tomb of Osymandias, over the entrance of which were inscribed the words, "A Cure for the Soul."

Since then, as all know, entire texts of the "apocryphal" works of the "false" Pymander, and the no less "false" Asclepias, have been found by Champollion in the most ancient monuments of Egypt.[59] As said in *Isis Unveiled:*

After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figéac and Champollion Junior publicly declared, notwithstanding many biassed judgments hazarded by certain hasty and unwise critics, that the *Books of Hermes* "truly contain amass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of Egypt of the hoariest antiquity."[60]

The merit of Champollion as an Egyptologist none will question, and if he declare that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, and if the assertion that their antiquity runs back into the night of time be corroborated by him in **38]** minutest details, then indeed criticism ought to be fully satisfied. Says Champollion:

These inscriptions are only the faithful echo and expression of the most ancient verities.

Since these words were written, some of the "apocryphal" verses by the "mythical" Orpheus have also been found copied word for word, in hieroglyphics, in certain inscriptions of the Fourth Dynasty, addressed to various Deities. Finally, Creuzer discovered and immediately pointed out the very significant fact that numerous passages found in Homer and Hesiod were undeniably borrowed by the two great poets from the Orphic Hymns, thus proving the latter to be far older than the *Iliad* or the *Odyssey.*

---

[58] The forty-two Sacred Hooks of the Egyptians, mentioned by Clement of Alexandrin as having existed in his time, were but a portion of the Books of Hermes. lamblichus, on the authority of the Egyptian priest Abammon, attributes 1,200 of such books to Hermes, and Manetho 36,000. But the testimony of lamblichus as a Neoplatonist and Theurgist is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage," with whom "none of the later native historians can be compared" (see *Égypte*, i. 97), suddenly becomes a Pseudo-Manetho, as soon as the ideas propounded by him clash with the scientific prejudices against Magic and the Occult knowledge claimed by the ancient priests. However, none of the Archasologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and truthfulness, corroborated as it is by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the fourth Dynasty, the oldest in the world," says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laërtius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they *must have* extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . . that the genuine Egyptian traditions concerning the mythological period treated of *myriads* of years." (*Égypte*, i. 15; *Isis Unveiled*, i. 33.)

[59] These details are taken from *Pneumatologie*, iii. pp. 204, 205.

[60] Égypte, p. 143; Isis Uuveiled, i, 625.

And so gradually the ancient claims come to be vindicated, and modern criticism has to submit to evidence. Many are now the writers who confess that such a type of literature as the Hermetic works of Egypt can never be dated too far back into the prehistoric ages. The texts of many of these ancient works, that of Enoch included, so loudly proclaimed "apocryphal" at the beginning of this century, are now discovered and recognised in the most secret and sacred sanctuaries of Chaldæa, India, Phoenicia, Egypt and Central Asia. But even such proofs have failed to convince the bulk of our Materialists. The reason for this is very simple and evident. All these texts—held in universal veneration in Antiquity, found in the secret libraries of all the great temples, studied (if not always mastered) by the greatest statesmen, classical writers, philosophers, kings and laymen, as much as by renowned Sages—what were they? Treatises on Magic and Occultism, pure and simple; the now derided and tabooed Theosophy—hence the ostracism.

Were people, then, so simple and credulous in the days of Pythagoras and Plato? Were the millions of Babylonia and Egypt, of India and Greece, with their great Sages to lead them, all fools, that during those periods of great learning and civilization which preceded the year *one* of our era—the latter giving birth but to the intellectual darkness of mediaeval fanaticism—so many otherwise great men should have devoted their lives to a mere illusion, a superstition called Magic? It would seem so, had one to remain content with the word and conclusions of modern Philosophy.

Every Art and Science, however, whatever its intrinsic merit, has had its discoverer and practitioner, and subsequently its proficients to teach **39]** {WHAT IS THE ORIGIN OF MAGIC?} it. What is the origin of the Occult Sciences, or Magic? Who were its professors, and what is known of them, whether in history or legend? Clemens Alexandrinus, one of the most intelligent and learned of the early Christian Fathers, answers this question in his *Siromateis.* That ex-pupil of the Neoplatonic School argues:

> If there is instruction, you must seek for the master.[61]

And so he shows Cleanthes taught by Zeno, Theophrastus by Aristotle, Metrodorus by Epicurus, Plato by Socrates, etc. And he adds that when he had looked further back to Pythagoras, Pherecydes, and Thales, he had still to search for their masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, he says, to learn who it was they all had for their masters. And when he (Clemens) had traced down the enquiry to the very cradle of mankind, to the first generation of men, he would reiterate once more his questioning, and ask, "Who is their teacher?" Surely, he argues, their master could be "no one of men." And even when we should have reached as high as the Angels, the same query would have to be offered to them: "Who were their (meaning the 'divine' and the 'fallen' Angels) masters?"

The aim of the good father's long argument is of course to discover two distinct masters, one the preceptor of biblical patriarchs, the other the teacher of the Gentiles. But the students of the Secret Doctrine need go to no such trouble. Their professors are well aware who were the Masters of their predecessors in Occult Sciences and Wisdom.

The two professors are finally traced out by Clemens, and are, as was to be expected, God, and his eternal and everlasting enemy and opponent, the Devil; the subject of Clemens' enquiry relating to the *dual* aspect of Hermetic Philosophy, as cause and effect. Admitting the moral beauty of the virtues preached in every Occult work with which he was acquainted, Clemens desires to know the cause of the apparent contradiction between the doctrine and the practice, good and evil Magic, and he comes to the conclusion that Magic has two origins—divine and diabolical. He perceives its bifurcation into two channels, hence his deduction and inference.

We perceive it too, without, however, necessarily designating such bifurcation diabolical, for we judge the "left-hand path" as it **40]** issued from the hands of its founder. Otherwise, judging also by the effects of Clemens' own religion and the walk in life of certain of its professors, since the death of their Master, the Occultists would have a right to come to somewhat the same conclusion as Clemens. They would have a right to say that while Christ, the Master of all *true* Christians, was in every way godly, those who resorted to the horrors of the Inquisition, to the extermination and torture of heretics, Jews and Alchemists, the Protestant Calvin who burnt Servetus, and his persecuting Protestant successors, down to the whippers and burners of witches in America, must have had for *their* Master, the Devil. But Occultists, not believing in the Devil, are precluded from retaliating in this way.

Clemens' testimony, however, is valuable in so far as it shows (1) the enormous number of works on Occult Sciences in his day; and (2) the extraordinary powers acquired through those Sciences by certain men.

He devotes, for instance, the whole of the sixth book of his *Stromaties* to this research for the first two "Masters" of the true and the false Philosophy respectively, both preserved, as he says, in the Egyptian sanctuaries. Very pertinently too, he apostrophises the Greeks, asking them why they should not accept the "miracles" of Moses as such, since they claim the very same privileges for

[61] *Strom.*, VI. vii. The following paragraph is paraphrased from the same chapter.

their own Philosophers, and he gives a number of instances. It is, as he says, Æachus obtaining through his Occult powers a marvellous rain; it is Aristæus causing the winds to blow; Empedocles quieting the gale, and forcing it to cease, etc.[62]

The books of Mercurius Trismegistus most attracted his attention.[63] He is also warm in his praise of Hystaspes (or Gushtasp), of the Sibylline books, and even of the right Astrology.

There have been in all ages use and abuse of Magic, as there are use and abuse of Mesmerism or Hypnotism in our own. The ancient world had its Apollonii and its Pherecydæ, and intellectual people could discriminate then, as they can now. While no classical or pagan writer has ever found one word of blame for Apollonius of Tyana, for instance, it is not so with regard to Pherecydes. Hesychius of Miletia, **41]** {PHERECYDES OF SYROS.} Philo of Byblos and Eusthathius charge the latter unstintingly with having built his Philosophy and Science on demoniacal traditions—*i.e.*, on Sorcery. Cicero declares that Pherecydes is, *potius divinus quam medicus*, "rather a soothsayer than a physician," and Diogenes Laërtius gives a vast number of stories relating to his predictions. One day Pherecydes prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedæmonians by the Arcadians; finally, he foresees his own wretched end.[64]

Bearing in mind the objections that will be made to the teachings of the Esoteric Doctrine as herein propounded, the writer is forced to meet some of them beforehand.

Such imputations as those brought by Clemens against the "heathen" Adepts, only prove the presence of clairvoyant powers and prevision in every age, but are no evidence in favour of a Devil. They are, therefore, of no value except to the Christians, for whom Satan is one of the chief pillars of the faith. Baronius and De Mirville, for instance, find an unanswerable proof of Demonology in the belief in the co-eternity of Matter with Spirit !

De Mirville writes that Pherecydes

> Postulates in principle the primordiality of Zeus or Ether, and then, on the same plane, a principle, coeternal and coactive, which he calls the firth element, or Ogenos.[65]

He then points out that the meaning of Ogenos is given as that which shuts up, which holds captive, and that is Hades, "or in a word, hell."

The synonyms are known to every schoolboy without the Marquis going to the trouble of explaining them to the Academy; as to the deduction, every Occultist will of course deny it and only smile at its folly. And now we come to the theological conclusion.

The *resume* of the views of the Latin Church—as given by authors of the same character as the Marquis de Mirville—amounts to this: that the Hermetic Books, their wisdom—fully admitted in Rome—notwithstanding, are "the heirloom left by Cain, the accursed, to mankind." It is "generally admitted," says that modern memorialist of Satan in History:

> That immediately after the Flood Cham and his descendants had propagated anew the ancient teachings of the Cainites and of the submerged Race.[66]

42] This proves, at any rate, that Magic, or Sorcery as he calls it, is an antediluvian Art, and thus one point is gained. For, as he says:—

> The evidence of Berosius makes Ham identical with the first Zoroaster, founder of Bactria, the first author of all the magic arts of Babylonia, the *Chemesenua* or Cham,[67] the *infamous*[68] of the faithful Noachians, finally the object of adoration for Egypt, which having received its name chmeja, whence chemistry, built in his honour a town called *Choemnis*, or the "city of fire."[69] Ham adored it, it is said, whence the name *Chammaim* given to the pyramids; which in their turn have been vulgarised into our modern noun "chimney."[70]

[62] See *Pneumatologie*, iii. 207. Therefore Empedocles is called κωλυθάνεμος, the "dominator of the wind." *Strom.*, VI. iii.

[63] *Ibid.*, iv.

[64] Summarised from *Pneumatologie*, iii. 209.

[65] Loc. cit.

[66] *Op. cit.*, iii. 208.

[67] The English speaking people who spell the name of Noah's disrespectful son "Ham" have to be reminded that the right spelling is "Kham" or "Cham."

[68] Black Magic, or Sorcery, is the *evil* result obtained in any shape or way through the practice of Occult Arts; hence it has to be judged only by its effects. The name of neither Ham nor Cain, when pronounced, has ever killed any one; whereas, if we have to believe that same Clemens Alexandrinus who traces the teacher of every Occultist, outside of Christianity, to tile Devil, the name of Jehovah (pronounced Jevo and in a peculiar way) had the effect of killing a man at a distance. The mysterious Schemham-phorasch was not always used for holy purposes by the Kabalists, especially since the Sabbath or Saturday, sacred to Saturn or the evil Shani, became—with the Jews—sacred to "Jehovah."

[69] Khoemnis, the pre-historic city, may or may not have been built by Noah's son, but it was not his name that was given to the town, but that of the Mystery Goddess Khoemnu or Khoemnis

This statement is entirely wrong. Egypt was the cradle of Chemistry and its birth-place—this is pretty well known by this time. Only Kenrick and others show the root of the word to be *chemi* or *chem*, which is not *Cham* or Ham, but *Khem*, the Egyptian phallic God of the Mysteries.

But this is not all. De Mirville is bent upon finding a Satanic origin even for the now innocent Tarot.

He goes on to say:

> As to the means for the propagation of this evil Magic, tradition points it out, in certain runic characters traced on metallic plates [or leaves, *des lames*] which have escaped destruction by the Deluge.[71] This might have been regarded as legendary, had not subsequent discoveries shown it far from being so. Plates were found covered with curious and utterly undecipherable characters, characters of undeniable antiquity, to which the Chamites [Sorcerers, with the author] attribute the origin of their marvellous and terrible powers.[72]

The pious author may, meanwhile, be left to his own orthodox **43]** {CAIN, MATHEMATICAL AND ANTHROPOMORPHIC.} beliefs. He, at any rate, seems quite sincere in his views. Nevertheless, his able arguments will have to be sapped at their very foundation, for it must be shown on mathematical grounds who, or rather what, Cain and Ham really were. De Mirville is only the faithful son of his Church, interested in keeping Cain in his anthropomorphic character and in his present place in "Holy Writ." The student of Occultism, on the other hand, is solely interested in the truth. But the age has to follow the natural course of its evolution.

44]

SECTION IV.

The Secresy of Initiates.

The false rendering of a number of parables and sayings of Jesus is not to be wondered at in the least. From Orpheus, the first initiated Adept of whom history catches a glimpse in the mists of the pre-Christian era, down through Pythagoras, Confucius, Buddha, Jesus, Apollonius of Tyana, to Ammonius Saccas, no Teacher or Initiate has ever committed anything to writing for public use. Each and all of them have invariably recommended silence and secresy on certain facts and deeds; from Confucius, who refused to explain publicly and satisfactorily what he meant by his " Great Extreme," or to give the key to the divination by "straws," down to Jesus, who charged his disciples to tell no man that he was Christ[73] (Chrestos), the "man of sorrows" and trials, before his supreme and last Initiation, or that he had produced a "miracle" of resurrection.[74] The Apostles had to preserve silence, so that the left hand should not know, what the right hand did; in plainer words, that the dangerous proficients in the Left Hand Science—the terrible enemies of the Right Hand Adepts, especially before their supreme Initiation—should not profit by the publicity so as to harm both the healer and the patient. And if the above is maintained to be simply an assumption, then what may be the meaning of these awful words:

> Unto you it is given to know the mystery of the Kingdom of God; but unto them that are without all these things are done in parables; that seeing they may see and not perceive; and hearing, they may hear and not understand; lest at any time they should be converted and their sins should be forgiven them.[75]

45] {EXOTERIC AND ESOTERIC TEACHINGS.} Unless interpreted in the sense of the law of silence and Karma, the utter selfishness and uncharitable spirit of this remark are but too evident. These words are directly connected with the terrible dogma of predestination. Will the good and intelligent Christian cast such a slur of cruel selfishness on his Saviour?[76]

(Greek form); the deity that was created by the ardent fancy of the neophyte, who was thus tantalised during his "twelve labours" of probation before his final initiation. Her male counterpart is Khem. The city of Choemnis or Khemmis (to-day Akhmem) was the chief seat or the God Khem. The Greeks identifying Khem with Pan, called this city "Panopolis."

[70] *Pneumaiologie*, iii. 210. This looks more like pious vengeance than philology. The picture, however, seems incomplete, as the author ought to have added to the "chimney" a witch flying out of it on a broomstick.

[71] How could they escape from the Deluge unless God so willed it? This is scarcely logical.

[72] *Loc. cit.*, p. 210.

[73] *Matthew*, xvi. 20.

[74] *Mark*, v. 43.

[75] *Mark*, iv. 11, 12.

[76] Is it not evident that the words: "lest at any time they should be converted (or: "lest haply they should turn again"—as in the revised version) and their sins be forgiven them"—do not at all mean to imply that Jesus feared that through repentance any outsider, or "them that are without," should escape damnation, as the literal dead-letter sense plainly shows—but quite a different thing?

The work of propagating such truths in parables was left to the disciples of the high Initiates. It was their duty to follow the key-note of the Secret Teaching without revealing its mysteries. This is shown in the histories of all the great Adepts. Pythagoras divided his classes into hearers of exoteric and esoteric lectures. The Magians received their instructions and were initiated in the far hidden caves of Bactria. When Josephus declares that Abraham taught Mathematics he meant by it "Magic," for in the Pythagorean code Mathematics mean Esoteric Science, or Gnosis.

Professor Wilder remarks:

> The Essenes of Judæa and Carmel made similar distinctions, dividing their adherents into neophytes, brethren and the perfect. . . . Ammonius obligated his disciples by oath not to divulge his higher doctrines, except to those who had been thoroughly instructed and exercised [prepared for initiation].[77]

One of the most powerful reasons for the necessity of strict secresy is given by Jesus Himself, if one may credit Matthew. For there the Master is made to say plainly:

> Give not that which is holy unto the dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn again and rend you.[78]

Profoundly true and wise words. Many are those in our own age, and even among us, who have been forcibly reminded of them—often when too late.[79]

46] Even Maimonides recommends silence with regard to the true meaning of the *Bible* texts. His injunction destroys the usual affirmation that " Holy Writ" is the only book in the world whose divine oracles contain plain unvarnished truth. It may be so for the learned Kabalists; it is certainly quite the reverse with regard to Christians. For this is what the learned Hebrew Philosopher says:

> Whoever shall find out the true sense of the Book of *Genesis* ought to take care not to divulge it. This is a maxim that all our sages repeat to us, and above all respecting the work of the six days. If a person should discover the *true* meaning of it by himself, or by the aid of another, then he ought to be silent, or if he speaks he ought to speak of it obscurely, in an enigmatical manner, as I do myself, leaving the rest to be guessed by those who can understand me.

The Symbology and Esoterism of the *Old Testament* being thus confessed by one of the greatest Jewish Philosophers, it is only natural to find Christian Fathers making the same confession with regard to the *New Testament*, and the *Bible* in general. Thus we find Clemens Alexandrinus and Origen admitting it as plainly as words can do it. Clemens, who had been initiated into the Eleusinian Mysteries says, that:

> The doctrines there taught contained in them the end of all instructions as they were taken from Moses and the prophets,

a slight perversion of facts pardonable in the good Father. The words admit, after all, that the Mysteries of the Jews were identical with those of the Pagan Greeks, who took them from the Egyptians, who borrowed them, in their turn, from the Chaldæans, who got them from the Aryans, the Atlanteans and so on—far beyond the days of that Race. The secret meaning of the Gospel is again openly confessed by Clemens when he says that the Mysteries of the Faith are not to be divulged to all.

Namely, "lest any of the profane should by understanding his preaching, undisguised by parable, get hold of some of the secret teachings and mysteries of Initiation—and even of Occult powers? "Be converted" is, in other words, to obtain a knowledge belonging exclusively to the Initiated; "and their sins be forgiven them," that is, their sins would fall upon the illegal revealer, on those who had helped the unworthy to reap there where they have never laboured to sow, and had given them, thereby, the means of escaping on this earth their deserved Karma, which must thus re-act on the revealer, who, instead of good, did harm and failed.

[77] New Platonism and Alchemy, 1869, pp. 7, 9.

[78] vii. 6.

[79] History is full of proofs of the same. Had not Anaxagoras enunciated the great truth taught in the Mysteries, *viz.*, that the sun was surely larger than the Peloponnesus, he would not have been persecuted and nearly put to death by the fanatical mob. Had that other rabble which was raised against Pythagoras understood what the mysterious Sage of Crotona meant by giving out his remembrance of having been the "Son of Mercury"—God of the Secret Wisdom—he would not have been forced to fly for his life; nor would Socrates have been put to death, had he kept secret the revelations of his divine Daimon. He knew how little his century—save those initiated—would understand his meaning, had he given out all he knew of the moon. Thus he limited his statement to an allegory, which is now proven to have been more scientific than was hitherto believed. He maintained that the moon was inhabited and that the lunar beings lived in profound, vast and dark valleys, our satellite being airless and without any atmosphere outside such profound valleys; this, disregarding the revelation full of meaning for the few only, must be so of necessity, if there is any atmosphere on our bright Selene at all. The facts recorded in the secret annals of the Mysteries had to remain veiled under penalty of death.

> But since this tradition is not published alone for him who perceives the magnificence of the word; it is requisite, therefore, to hide in a Mystery the wisdom spoken, which the Son of God taught.[80]

47] {ORIGEN ON "GENESIS."} Not less explicit is Origen with regard to the *Bible* and its symbolical fables. He exclaims:

> If we hold to the letter, and must understand what stands written in the law after the manner of the Jews and common people, then I should blush to confess aloud that it is God who has given these laws: then the laws of men appear more excellent and reasonable.[81]

And well he might have "blushed," the sincere and honest Father of early Christianity in its days of relative purity. But the Christians of this highly literary and civilised age of ours do not blush at all; they swallow, on the contrary, the "light" before the formation of the sun, the Garden of Eden, Jonah's whale and all, notwithstanding that the same Origen asks in a very natural fit of indignation:

> What man of sense will agree with the statement that the first, second and third days in which the *evening* is named and the *morning*, were without sun, moon, and stars, and the first day without a heaven? What man is found such an idiot as to suppose that God planted trees in Paradise, in Eden, like a husbandman, etc.? I believe that every man must hold these things for images, under which a hidden sense lies concealed?[82]

Yet millions of "such idiots" are found in our age of enlightenment and not only in the third century. When Paul's unequivocal statement in *Galatians*, iv. 22-25, that the story of Abraham and his two sons is all "an allegory," and that "Agar is Mount Sinai" is added to this, then little blame, indeed, can be attached to either Christian or Heathen who declines to accept the *Bible* in any other light than that of a very ingenious allegory.

Rabbi Simeon Ben-"Jochai," the compiler of the *Zohar*, never imparted the most important points of his doctrine otherwise than orally, and to a very limited number of disciples. Therefore, without the final initiation into the *Mercavah*, the study of the *Kabalah* will be ever incomplete, and the *Mercavah* can be taught only "in darkness, in a deserted place, and after many and terrific trials." Since the death of that great Jewish Initiate this hidden doctrine has remained, for the outside world, an inviolate secret.

> Among the venerable sect of the Tanaim, or rather the Tananim, the wise men, there were those who taught the secrets practically and initiated some disciples into the grand and final Mystery. But the *Mishna Hagiga*, 2nd Section, say that the table of contents of the *Mercaba* "must only be delivered to wise old ones." The *Gemara* is still more dogmatic. "The more important secrets of the Mysteries **48]** were not even revealed to all priests. Alone the initiates had them divulged." And so we find the same great secresy prevalent in every ancient religion.[83]

What says the *Kabalah* itself? Its great Rabbis actually threaten him who accepts their sayings *verbatim.* We read in the *Zohar:*

> Woe to the man who sees in the Thorah, *i.e.*, Law, only simple recitals and ordinary words! Because if in truth it only contained these, we would even to-day be able to compose a Thorah much more worthy of admiration. For if we find only the simple words, we would only have to address ourselves to the legislators of the earth,[84] to those in whom we most frequently meet with the most grandeur. It would be sufficient to imitate them, and make a Thorah after their words and example. But it is not so; each word of the Thorah contains an elevated meaning and a sublime mystery. . . . The recitals of the Thorah are the vestments of the Thorah. Woe to him who takes this garment for the Thorah itself. . . . The simple take notice only of the garments or recitals of the Thorah, they know no other thing, they see not that which is concealed under the vestment. The more instructed men do not pay attention to the vestment, but to the body which it envelops.[85]

Ammonius Saccas taught that the Secret Doctrine of the Wisdom-Religion was found complete in the *Books of Thoth* (Hermes), from which both Pythagoras and Plato derived their knowledge and much of their Philosophy; and these Books were declared by him to be "identical with the teachings of the Sages of the remote East." Professor A. Wilder remarks:

> As the name Thoth means a college or assembly, it is not altogether improbable that the books were so named as being the collected oracles and doctrines of the sacerdotal fraternity of Memphis. Rabbi Wise has suggested the same hypothesis in relation to the divine utterances recorded in the Hebrew Scriptures.[86]

---

[80] Stromateis, xii.

[81] See *Homilies* 7, in *Levit.*, quoted in the *Source of Measures*, p. 307.

[82] Origeu: Huet., *Origeniana*, 167; Franck, 121; quoted from Dunlap's *Sôd*, p. 176.

[83] *Isis Unveiled*, ii. 350.

[84] The materialistic "law-givers," the critics and Sadducees who have tried to tear to shreds the doctrines and teachings of the great Asiatic Masters past and present—no scholars in the modem sense of the word—would do well to ponder over these words. No doubt that doctrines and secret teachings had they been invented and written in Oxford and Cambridge would be more brilliant outwardly. Would they equally answer to universal truths and facts, is the next question however.

[85] iii. fol, 1526, quoted in Myer's *Qabbalah*, p. 102.

[86] New Platonism and Alchemy, p. 6.

This is very probable. Only the "divine utterances" have never been, so far, understood by the profane. Philo Judseus, a non-initiate, attempted to give their secret meaning and—failed.

But *Books of Thoth* or *Bible*, *Vedas* or *Kabalah*, all enjoin the same secresy as to certain mysteries of nature symbolised in them. "Woe be to him who divulges *unlawfully* the words whispered into the ear of **49]** {THE "DARK SAYINGS" OF THE "TESTAMENTS."} Manushi by the *First Initiator*." Who that "Initiator" was is made plain in the *Book of Enoch:*

From them [the Angels] I heard all things, and understood what I saw; that which will not take place in this generation [Race], but in a generation which is to succeed at a distant period [the 6th and 7th Races] on account of the elect [the Initiates].[87]

Again, it is said with regard to the judgment of those who, when they have learned " every secret of the angels," reveal them, that:

They have discovered secrets, and *they are* those who have been judged; but not thon, my son [Noah] . . . tliou art pure and good and *free* from the reproach of *discovering* [revealing] secrets.[88]

But there are those in our century, who, having "discovered secrets" unaided and owing to their own learning and acuteness only, and who being, nevertheless, honest and straightforward men, undismayed by threats or warning since they have never pledged themselves to secresy, feel quite startled at such revelations. One of these is the learned author and discoverer of one "Key to the Hebrew-Egyptian Mystery." As he says, there are "some strange features connected with the promulgation and condition" of the *Bible.*

Those who compiled this Book were men as we are. They knew, saw, handled and realized, through the key measure,[89] the *law* of the living, ever-active God.[90] They needed no faith that He was, that He worked, planned, and accomplished, as a mighty mechanic and architect.[91] What was it, then, that reserved to them alone this knowledge, while first as men of God, and second as Apostles of Jesus the Christ, they doled out a blinding ritual service, and an empty teaching of *faith* and no substance as proof, properly coming through the exercise of just those senses which the Deity has given all men as the essential means of obtaining any right understanding? *Mystery* and *parable*, and *dark saying*, and *cloaking* of the true meanings are the burden of the Testaments, Old and New. Take it that the narratives of the *Bible* were purposed inventions to deceive the ignorant masses, even while enforcing a most perfect code of moral obligations: How is it possible to justify so great frauds, as part of a Divine economy, when to that economy, the attribute of simple and perfect *truthfulness* must, in the nature of things, be **50]** ascribed? What has, or what by possibility ought mystery to have, with the promulgation of the truths of God?[92]

Nothing whatever most certainly, if those mysteries had been given from the first. And so it was with regard to the first, semi-divine, pure and spiritual Races of Humanity. They had the "truths of God," and lived up to them, and their ideals. They preserved them, so long as there was hardly any evil, and hence scarcely a possible abuse of that knowledge and those truths. But evolution and the gradual fall into materiality is also one of the "truths" and also one of the laws of "God." And as mankind progressed, and became with every generation more of the earth, earthly, the individuality of each temporary Ego began to assert itself. It is personal selfishness that develops and urges man on to abuse of his knowledge and power. And selfishness is a human building, whose windows and doors are ever wide open for every kind of iniquity to enter into man's soul. Few were the men during the early adolescence of mankind, and fewer still are they now, who feel disposed to put into practice Pope's forcible declaration that he would tear out his own heart, if it had no better disposition than to love only himself, and laugh at all his neighbours. Hence the necessity of gradually taking away from man the divine knowledge and power, which became with every new human cycle more dangerous as a double-edged weapon, whose evil side was ever threatening one's neighbour, and whose power for good was lavished freely only upon self. Those few "elect" whose inner natures had remained unaffected by their outward physical growth, thus became in time the sole guardians of the mysteries revealed, passing the knowledge to those most fit to receive it, and keeping it inaccessible to others. Reject this explanation from the Secret Teachings, and the very name of Religion will become synonymous with deception and fraud.

Yet the masses could not be allowed to remain without some sort of moral restraint. Man is ever craving for a "beyond" and cannot live without an ideal of some kind, as a beacon and a

---

[87] i, 2.

[88] lxiv. 10.

[89] The *key* is shown to be "in the source of measures originating the British inch and the ancient cubit" as the author tries to prove.

[90] The word as a plural might have better solved the mystery. God is *ever-present;* if he were *ever-active* he could no longer be an infinite God—nor ever-present in his limitation.

[91] The author is evidently a Mason of the way of thinking of General Pike. So long as the American and English Masons will reject the "Creative Principle" or the "Grand Orient" of France they will remain in the dark.

[92] Source of Measures, pp. 308, 309.

consolation. At the same time, no average man, even in our age of universal education, could be entrusted with truths too metaphysical, too subtle for his mind to comprehend, without the danger of an imminent reaction setting in, and faith in Gods and Saints making room for an unscientific blank Atheism. No real philanthropist, hence no Occultist, would **51]** {THE GREATEST CRIME EVER PERPETRATED.} dream for a moment of a mankind without one tittle of Religion. Even the modern day Religion in Europe, confined to Sundays, is better than none. But if, as тBunyan put it, "Religion is the best armour that a man can have," it certainly is the "worst cloak"; and it is that "cloak" and false pretence which the Occultists and the Theosophists fight against. The true ideal Deity, the one living God in Nature, can never suffer in man's worship if that outward cloak, woven by man's fancy, and thrown upon the Deity by the crafty hand of the priest greedy of power and domination, is drawn aside. The hour has struck with the commencement of this century to dethrone the "highest God" of every nation in favour of One Universal Deity—the God of Immutable Law, not charity; the God of Just Retribution, not mercy, which is merely an incentive to evil-doing and to a repetition of it. The greatest crime that was ever perpetrated upon mankind was committed on that day when the first priest invented the first prayer with a selfish object in view. A God who may be propitiated by iniquitous prayers to "bless the arms" of the worshipper, and send defeat and death to thousands of his enemies—his brethren; a Deity that can be supposed not to turn a deaf ear to chants of laudation mixed with entreaties for a "fair propitious wind" for self, and as naturally disastrous to the selves of other navigators who come from an opposite direction—it is this idea of God that has fostered selfishness in man, and deprived him of his self-reliance. Prayer is an ennobling action when it is an intense feeling, an ardent desire rushing forth from our very heart, for the good of other people, and when entirely detached from any selfish personal object; the craving for a beyond is natural and holy in man, but on the condition of sharing that bliss with others. One can understand and well appreciate the words of the "heathen" Socrates, who declared in his profound though untaught wisdom, that:

> Our prayers should be for blessings on all, in general, for the Gods know best what is good for us.

But official prayer—in favour of a public calamity, or for the benefit of one individual irrespective of losses to thousands—is the most ignoble of crimes, besides being an impertinent conceit and a superstition. This is the direct inheritance by spoliation from the Jehovites—the Jews of the Wilderness and of the Golden Calf.

It is "Jehovah," as will be presently shown, that suggested the necessity of veiling and screening this substitute for the unpronounceable name, and that led to all this "mystery, parables, dark sayings **52]** and cloaking." Moses had, at any rate, initiated his seventy Elders into the hidden truths, and thus the writers of the *Old Testament* stand to a degree justified. Those of the *New Testament* have failed to do even so much, or so little. They have disfigured the grand central figure of Christ by their dogmas, and have led people ever since into millions of errors and the darkest crimes, in His holy name.

It is evident that with the exception of Paul and Clement of Alexandria, who had been both initiated into the Mysteries, none of the Fathers knew much of the truth themselves. They were mostly uneducated, ignorant people; and if such as Augustine and Lactantius, or again the Venerable Bede and others, were so painfully ignorant until the time of Galileo[93] of the most vital truths taught in the Pagan temples—of the rotundity of the earth, for example, leaving the heliocentric system out of question—how great must have been the ignorance of the rest! Learning and sin were synonymous with the early Christians. Hence the accusations of dealing with the Devil lavished on the Pagan Philosophers.

But truth must out. The Occultists, referred to as "the followers of the accursed Cain," by such writers as De Mirville, are now in a position to reverse the tables. That which was hitherto known only to the ancient and modern Kabalists in Europe and Asia, is now published and shown as being mathematically true. The author of the *Key to the Hebrew-Egyptian Mystery or the Source of Measures* has now proved to general satisfaction, it is to be hoped, that the two great God-names, Jehovah and Elohim, stood, in one meaning of their numerical values, for a diameter and a circumference value, respectively; in other words, that they are numerical indices of geometrical relations; and finally that *Jehovah* is *Cain* and *vice versa*. This view, says the author,

---

[93] In his *Pneumalologie*, in Vol. iv., pp. 105-112, the Marquis de Mirville claims the knowledge of the heliocentric system—earlier than Galileo—for Pope Urban VIII. The author goes further. He tries to show that famous Pope, not as the persecutor hut as one persecuted by Galileo, and calumniated by the Florentine Astronomer into the bargain. If so, so much the worse for the Latin Church, since her Popes, knowing of it, still preserved silence upon this most important fact, either to screen Joshua or their own infallibility. One can understand well that the *Bible* having been so exalted over all the other systems, and its alleged monotheism depending upon the silence preserved, nothing remained of course but to keep quiet over its symbolism, thus allowing all its blunders to be fathered on its God.

Helps also to take the horrid blemish off from the name of Cain, as a put-up job to destroy his character; for even without these showings, by the very text, *he* [Cain] *was Jehovah.* So the theological schools had better be alive to making the **53]** {ASIATIC RELIGIONS PROCLAIM THEIR ESOTERISM OPENLY.} amend honorable, if such a thing is possible, to the good name and fame of the God they worship.[94]

This is not the first warning received by the "theological schools," which, however, no doubt knew it from the beginning, as did Clemens of Alexandria and others. But if it be so they will profit still less by it, as the admission would involve more for them than the mere sacredness and dignity of the established faith.

But, it may also be asked, why is it that the Asiatic religions, which have nothing of this sort to conceal and which proclaim quite openly the Esoterism of their doctrines, follow the same course? It is simply this: While the present, and no doubt enforced silence of the Church on this subject relates merely to the external or theoretical form of the *Bible*—the unveiling of the secrets of which would have involved no practical harm, had they been explained from the first—it is an entirely different question with Eastern Esoterism and Symbology. The grand central figure of the Gospels would have remained as unaffected by the symbolism of the *Old Testament* being revealed, as would that of the Founder of Buddhism had the Brâhmanical writings of the *Purânas*, that preceded his birth, all been shown to be allegorical. Jesus of Nazareth, moreover, would have gained more than he would have lost had he been presented as a simple mortal left to be judged on his own precepts and merits, instead of being fathered on Christendom as a God whose many utterances and acts are now so open to criticism. On the other hand the symbols and allegorical sayings that veil the grand truths of Nature in the *Vedas*, the *Brâhmanas*, the *Upanishads* and especially in the Lamaist *Chagpa Thogmed* and other works, are quite of a different nature, and far more complicated in their secret meaning. While the Biblical glyphs have nearly all a triune foundation, those of the Eastern books are worked on the septenary principle. They are **54]** as closely related to the mysteries of Physics and Physiology, as to Psychism and the transcendental nature of cosmic elements and Theogony; unriddled they would prove more than injurious to the uninitiated; delivered into the hands of the present generations in their actual state of physical and intellectual development, in the absence of spirituality and even of practical morality, they would become absolutely disastrous.

Nevertheless the secret teachings of the sanctuaries have not remained without witness; they have been made immortal in various ways. They have burst upon the world in hundreds of volumes full of the quaint, head-breaking phraseology of the Alchemist; they have flashed like irrepressible cataracts of Occult mystic lore from the pens of poets and bards. Genius alone had certain privileges in those dark ages when no dreamer could offer the world even a fiction without suiting his heaven and his earth to biblical text. To genius alone it was permitted in those centuries of mental blindness, when the fear of the "Holy Office" threw a thick veil over every cosmic and psychic truth, to reveal unimpeded some of the grandest truths of Initiation. Whence did Ariosto, in his *Orlando Furioso*, obtain his conception of that valley in the Moon, where after our death we can find the ideas and images of all that exists on earth? How came Dante to imagine the many descriptions given in his *Inferno*—a new Johannine Apocalypse, a true Occult Revelation in verse—his visit and communion with the Souls of the Seven Spheres? In poetry and satire every Occult truth has been welcomed—none has been recognised as serious. The Comte de Gabalis is better known and appreciated than Porphyry and Iamblichus. Plato's mysterious Atlantis is proclaimed a fiction, while Noah's Deluge is to this day on the brain of certain Archæologists, who scoff at the archetypal world of Marcel Palingenius' *Zodiac*, and would resent as a personal injury being asked to discuss the four worlds of Mercury Trismegistus—the Archetypal, the Spiritual, the Astral and the Elementary, with three others behind the opened scene. Evidently civilised society is still but half prepared for the revelation. Hence, the Initiates will never give out the whole secret, until the bulk of mankind has changed its actual nature and is better prepared for truth. Clemeus Alexandrinus was positively right in saying, "It is requisite to hide in a mystery the wisdom spoken"—which the "Sons of God" teach.

---

[94] *Op. cit.*, App. vii. p. 296. The writer feels happy to find this fact now mathematically demonstrated. When it was stated in *Isis Unveiled* that Jehovah and Saturn were one and the same with Adam Kadmon, Cain, Adam and Eve, Abel, Seth, etc., and that all were convertible symbols in the Secret Doctrine (see Vol. ii. pp. 446, 448, 464 *et seq.*); that they answered, in short, to secret numerals and stood for more than one meaning in the *Bible* as in other doctrines—the author's statements remained unnoticed. *Isis* had failed to appear under a scientific form, and by giving too much, in fact, gave very little to satisfy the enquirer. But now, if mathematics and geometry, besides the evidence of the *Bible* and *Kabalah* are good for anything, the public must find itself satisfied. No fuller, more scientifically given proof can be found to show that Cain is the transformation of an Elohim (the Sephira Binah) into Jah-Veh (or God-Eve) androgyne, and that Seth is the Jehovah male, than in the combined discoveries of Seyffarth, Knight, etc., and finally in Mr. Ralston Skinner's most erudite work. The further relations of these personifications of the first human races in their gradual development, will be given later on in the text.

That Wisdom, as will be seen, relates to all the primeval truths **55]** {THE WISDOM-RELIGION.} delivered to the first Races, the "Mind-born," by the "Builders" of the Universe Themselves.

There was in every ancient country having claims to civilisation, an Esoteric Doctrine, a system which was designated WISDOM,[95] and those who were devoted to its prosecution were first denominated sages, or wise men. . . . Pythagoras termed this system ἡ γνῶσις τῶν ὄντων, the Gnosis or Knowledge of things that are. Under the noble designation of WISDOM, the ancient teachers, the sages of India, the magians of Persia and Babylon, the seers and prophets of Israel, the hierophants of Egypt and Arabia, and the philosophers of Greece and the West, included all knowledge which they considered as essentially divine; classifying a part as esoteric and the remainder as exterior. The Rabbis called the exterior and secular series the *Mercavah*, as being the body or vehicle which contained the higher knowledge.[96]

Later on, we shall speak of the law of the silence imposed on Eastern Chelâs.
56]

SECTION V.

Some Reasons for Secresy.

The fact that the Occult Sciences have been withheld from the world at large, and denied by the Initiates to Humanity, has often been made matter of complaint. It has been alleged that the Guardians of the Secret Lore were selfish in withholding the "treasures" of Archaic Wisdom; that it was positively criminal to keep back such knowledge—"if any"—from the men of Science, etc.

Yet there must have been some very good reasons for it, since from the very dawn of History such has been the policy of every Hierophant and "Master." Pythagoras, the first Adept and real Scientist in pre-Christian Europe, is accused of having taught in public the immobility of the earth, and the rotatory motion of the stars around it, while he was declaring to his privileged Adepts his belief in the motion of the Earth as a planet, and in the heliocentric system. The reasons for such secresy, however, are many and were never made a mystery of. The chief cause was given in *Isis Unveiled.* It may now be repeated.

From the very day when the first mystic, taught by the first Instructor of the "divine Dynasties" of the early races, was taught the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the desecration, willing or unwilling, of the profane rabble—was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive substances, and furnishing them with matches. The first divine Instructor initiated but a select few, and these kept silence with the multitudes. They recognised *their* "God" and each Adept felt the great "SELF" within himself. The Âtman, the Self, the mighty Lord and Protector, once that man knew him as the "I am," the "Ego Sum," the "Asmi," showed his full power to him who could recognise the "still small voice." From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a **57]** {THE KEY OF PRACTICAL THEURGY.} sacred science; if otherwise, then, like Socrates, repeating to himself as well as his fellow-men, the noble injunction, "O man, know thyself," he succeeded in recognising his God within himself. "Ye are Gods," the king-psalmist tells us, and we find Jesus reminding the scribes that this expression was addressed to other mortal men, claiming for themselves the same privilege without any blasphemy. And as a faithful echo, Paul, while asserting that we are all "the temple of the living God," cautiously remarked elsewhere that after all these things are only for the "wise," and it is "unlawful" to speak of them.[97]

Some of the reasons for this secresy may here be given.

The fundamental law and master-key of practical Theurgy, in its chief applications to the serious study of cosmic and sidereal, of psychic and spiritual, mysteries was, and still is, that which was called by the Greek Neoplatonists "Theophania." In its generally-accepted meaning this is "communication between the Gods (or God) and those initiated mortals who are spiritually fit to enjoy

---

[95] The writings extant in olden times often personified Wisdom as an emanation and associate of the Creator. Thus we have the Hindu Buddha, the Babylonian Nebo, the Thoth or Memphis, the Hermes or Greece; also the female divinities, Neïtha, Metis, Athena, and the Gnostic potency Achamoth or Sophia. The Samaritan *Pentateuch* denominated the *Book of Genesis*, Akamouth, or Wisdom, and two remnants of old treatises, the *Wisdom of Solomon* and the *Wisdom of Jesus*, relate to the same matters. The *Book of Mashalim*—the *Discourses* or *Proverbs* of Solomon—thus personifies Wisdom as the auxiliary of the Creator. In the Secret Wisdom of the East that auxiliary is found collectively in the first emanations of Primeval Light, the Seven Dhyâni-Chohans, who have been shown to be identical with the "Seven Spirits of the Presence" of the Roman Catholics.

[96] New Platonism and Alchemy, p. 6.

[97] ii. 317, 318. Many verbal alterations from the original text of *Isis Unveiled* were made by E.P.B. in her quotations therefrom, and these are followed throughout.

such an intercourse." Esoterically, however, it signifies more than this. For it is not only the presence of a God, but an actual—howbeit temporary—incarnation, the blending, so to say, of the personal Deity, the Higher Self, with man—its representative or agent on earth. As a general law, the Highest God, the Over-soul of the human being (Alma-Buddhi), only overshadows the individual during his life, for purposes of instruction and revelation; or as Roman Catholics—who erroneously call that Over-soul the "Guardian Angel"—would say, "It stands outside and watches." But in the case of the theophanic mystery, it incarnates itself in the Theurgist for purposes of revelation. When the incarnation is temporary, during those mysterious trances or "ecstasy," which Plotinus defined as

> The liberation of the mind from its finite consciousness, becoming one and identified with the Infinite,

this sublime condition is very short. The human soul, being the offspring or emanation of its God, the "Father and the Son" become one, "the divine fountain flowing like a stream into its human bed."[98] In exceptional cases, however, the mystery becomes complete; the **58]** Word is made Flesh in real fact, the individual becoming divine in the full sense of the term, since his personal God has made of him his permanent life-long tabernacle—"the temple of God," as Paul says.

Now that which is meant here by the *personal* God of Man is, of course, not his seventh Principle alone, as *per se* and in essence that is merely a beam of the infinite Ocean of Light. In conjunction with our Divine Soul, the Buddhi, it cannot be called a Duad, as it otherwise might, since, though formed from Âtmâ and Buddhi (the two higher Principles), the former is no entity but an emanation from the Absolute, and indivisible in reality from it. The personal God is not the Monad, but indeed the prototype of the latter, what for want of a better term we call the *manifested* Kâranâtmâ[99] (Causal Soul), one of the "seven" and chief reservoirs of the human Monads or Egos. The latter are gradually formed and strengthened during their incarnation-cycle by constant additions of individuality from the personalities in which incarnates that androgynous, half-spiritual, half-terrestrial principle, partaking of both heaven and earth, called by the Vedântins Jîva and Vijnânamaya Kosha, and by the Occultists the Manas (mind); that, in short, which uniting itself partially with the Monad, incarnates in each new birth. In perfect unity with its (seventh) Principle, the Spirit unalloyed, it is the divine Higher Self, as every student of Theosophy knows. After every new incarnation Buddhi-Manas culls, so to say, the aroma of the flower called personality, the purely earthly residue of which—its, dregs—is left to fade out as a shadow. This is the most difficult—because so transcendentally metaphysical—portion of the doctrine.

As is repeated many a time in this and other works, it is not the Philosophers, Sages, and Adepts of antiquity who can ever be charged with idolatry. It is they in fact, who, recognising divine unity, were the only ones, owing to their initiation into the mysteries of Esotericism, to understand correctly the ὑπόνοια (hyponéa), or under-meaning of the anthropomorphism of the so-called Angels, Gods, and spiritual Beings of every kind. Each, worshipping the one Divine Essence that pervades the whole world of Nature, reverenced, but never worshipped or idolised, any of these "Gods," whether high or low—not even his own personal Deity, of which he was a Ray, and to whom he appealed.[100]

59] {THE LADDER OF BEING.} The holy Triad emanates from the One, and is the Tetraktys; the gods, daimons, and souls are an emanation of the Triad. Heroes and men repeat the hierarchy in themselves.

Thus said Metrodorus of Chios, the Pythagorean, the latter part of the sentence meaning that man has within himself the seven pale reflections of the seven divine Hierarchies; his Higher Self is, therefore, in itself but the refracted beam of the direct Ray. He who regards the latter as an Entity, in the usual sense of the term, is one of the "infidels and atheists," spoken of by Epicurus, for he fastens on that God "the opinions of the multitude"—an anthropomorphism of the grossest kind.[101] The Adept and the Occultist know that "what are styled the Gods are only the first principles" (Aristotle). None the less they are intelligent, conscious, and *living* "Principles," the Primary Seven Lights *manifested* from Light *unmanifested*—which to us is Darkness. They are the Seven—exoterically four—Kumâras or "Mind-Born Sons" of Brahmâ. And it is they again, the Dhyân

---

[98] Proclus claims to have experienced this sublime ecstasy six times during his mystic life; Porphyry asserts that Apollonius of Tyana was thus united four times to his deity—a statement which we believe to be a mistake, since Apollonius was a Nirmânakâya (divine incarnation—not Avatâra)—and he (Porphyry) only once, when over sixty years of age. Theophany (or the actual appearance of a God to man), Theopathy (or "assimilation of divine nature"), and Theopneusty (inspiration, or rather the mysterious power to hear orally the teachings of a God) have never been rightly understood.

[99] Kârana Sharîra is the "causal" body and is sometimes said to be the "personal God." And so it is, in one sense.

[100] This would be in one sense Self-worship.

[101] "The Gods exist," said Epicurus, "but they are not what the *hoi polloi* [the multitude] suppose them to be. He is not an infidel or atheist who denies the existence of Cods whom the multitude worship, but he is such who fastens on the Gods the opinions of the multitude."

Chohans, who are the prototypes in the æonic eternity of lower Gods and hierarchies of divine Beings, at the lowest end of which ladder of being are we—men.

Thus perchance Polytheism, when philosophically understood, may be a degree higher than even the Monotheism of the Protestant, say, who limits and conditions the Deity in whom he persists in seeing the Infinite, but whose supposed actions make of that "Absolute and Infinite" the most absurd paradox in Philosophy. From this standpoint Roman Catholicism itself is immeasurably higher and more logical than Protestantism, though the Roman Church has been pleased to adopt the exotericism of the heathen "multitude" and to reject the Philosophy of pure Esotericism.

Thus every mortal has his immortal counterpart, or rather his Archetype, in heaven. This means that the former is indissolubly united to the latter, in each of his incarnations, and for the duration of the cycle of births; only it is by the spiritual and intellectual Principle in him, entirely distinct from the lower *self*, never through the earthly personality. Some of these are even liable to break the union altogether, in case of absence in the moral individual of binding, *viz.*, of spiritual ties. Truly, as Paracelsus puts it in his quaint, tortured **60]** phraseology, man with his three (compound) Spirits is suspended like a foetus by all three to the matrix of the Macrocosm; the thread which holds him united being the "Thread-Soul," Sûtrâtmâ, and Taijasa (the "Shining") of the Vedântins. And it is through this spiritual and intellectual Principle in man, through Taijasa—the Shining, "because it has the luminous internal organ as its associate"—that man is thus united to his heavenly prototype, never through his lower inner self or Astral Body, for which there remains in most cases nothing but to fade out.

Occultism, or Theurgy, teaches the means of producing such union. But it is the actions of man—his personal merit alone—that can produce it on earth, or determine its duration. This lasts from a few seconds—a flash—to several hours, during which time the Theurgist or Theophanist is that overshadowing "God" himself; hence he becomes endowed for the time being with relative omniscience and omnipotence. With such perfect (divine) Adepts as Buddha[102] and others such a hypostatical state of Avatâric condition may last during the whole life; whereas in the case of full Initiates, who have not yet reached the perfect state ofJîvanmukta,[103] Theopneusty, when in full sway, results for the high Adept in a full recollection of everything seen, heard, or sensed.

Taijasa has fruition of the supersensible.[104]

For one less perfect it will end only in a partial, indistinct remembrance; while the beginner has to face in the first period of his psychic experiences a mere confusion, followed by a rapid and finally complete oblivion of the mysteries seen during this super-hypnotic condition. The degree of recollection, when one returns to his waking state and physical senses, depends on his spiritual and psychic purification, the greatest enemy of spiritual memory being man's physical brain, the organ of his sensuous nature.

The above states are described for a clearer comprehension of terms used in this work. There are so many and such various conditions and states that even a Seer is liable to confound one with the other. **61]** {THREE WAYS OPEN TO THE ADEPT.} To repeat: the Greek, rarely-used word, "Theophania," meant more with the Neoplatonists than it does with the modern maker of dictionaries. The compound word, "Theophania" (from "theos," "God," and "phainomai," "to appear"), does not simply mean "a manifestation of God to man by *actual* appearance"—an absurdity, by the way—but the actual presence of a God in man, a *divine* incarnation. When Simon the Magician claimed to be "God the Father," what he wanted to convey was just that which has been explained, namely, that he was a *divine* incarnation of his own Father, whether we see in the latter an Angel, a God, or a Spirit; therefore he was called "that power of God which is called great,"[105] or that power which causes the Divine Self to enshrine itself in its lower self—man.

This is one of the several mysteries of being and incarnation. Another is that when an Adept reaches during his lifetime that state of holiness and purity that makes him "equal to the Angels," then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man.[106] The old physical body, falling off like the cast-off serpent's skin, the body of the "new" man remains either visible or, at the option of the Adept, disappears from view,

---

[102] Esoteric, as exoteric, Buddhism rejects the theory that Gautama was an incarnation or Avatâra of Vishnu, but teaches the doctrine as herein explained. Every man has in him the materials, if not the conditions, for theophanic intercourse and Theopneusty, the inspiring "God" being, however, in every case, his own Higher Self, or divine prototype.

[103] One entirely and absolutely purified, and having nothing in common with earth except his body.

[104] Mândûkyopanishad, 4.

[105] *Acts*, viii. 10 (Revised Version).

[106] See the explanations given on the subject in "The Elixir of Life," by G. M. (From a Chelâ's Diary), *Five Years of Theosophy.*

surrounded as it is by the Akâshic shell that screens it. In the latter case there are three ways open to the Adept:

(1.) He may remain in the earth's sphere (Vâyu or Kâma-loka), in that ethereal locality concealed from human sight save during flashes of clairvoyance. In this case his astral body, owing to its great purity and spirituality, having lost the conditions required for Akâshic light (the nether or terrestrial ether) to absorb its semi-material particles, the Adept will have to remain in the company of disintegrating shells—doing no good or useful work. This, of course, cannot be.

(2.) He can by a supreme effort of will merge entirely into, and get united with, his Monad. By doing so, however, he would *(a)* deprive his Higher Self of posthumous Samâdhi—a bliss which is not real Nirvâna—the astral, however pure, being too earthly for such state; and (*b*) he would thereby open himself to Karmic law; the action being, in fact, the outcome of personal selfishness—of reaping the fruits produced by and for oneself—alone.

(3.) The Adept has the option of renouncing conscious Nirvâna and **62]** rest, to work on earth for the good of mankind. This he can do in a two-fold way: either, as above said, by consolidating his astral body into physical appearance, he can réassume the self-same personality; or he can avail himself of an entirely new physical body, whether that of a newly-born infant or—as Shankarâchârya is reported to have done with the body of a dead Rajah—by "entering a deserted sheath," and living in it as long as he chooses. This is what is called "continuous existence." The Section entitled "The Mystery about Buddha" will throw additional light on this theory, to the profane incomprehensible, or to the generality simply *absurd.* Such is the doctrine taught, everyone having the choice of either fathoming it still deeper, or of leaving it unnoticed.

The above is simply a small portion of what might have been given in *Isis Unveiled*, had the time come then, as it has now. One cannot study and profit by Occult Science, unless one gives himself up to it—heart, soul, and body. Some of its truths are too awful, too dangerous, for the average mind. None can toy and play with such terrible weapons with impunity. Therefore it is, as St. Paul has it, "unlawful" to speak of them. Let us accept the reminder and talk only of that which is " lawful."

The quotation on p. 56 relates, moreover, only to psychic or spiritual Magic. The practical teachings of Occult Science are entirely different, and few are the strong minds fitted for them. As to ecstasy, and such like kinds of self-illumination, this may be obtained by oneself and without any teacher or initiation, for ecstacy is reached by an inward command and control of Self over the physical Ego; as to obtaining mastery over the forces of Nature, this requires a long training, or the capacity of one born a "natural Magician." Meanwhile, those who possess neither of the requisite qualifications are strongly advised to limit themselves to purely spiritual development. But even this is difficult, as the first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself; otherwise a man would simply develop into an irresponsible medium. Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esoterism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates, now that the heavenly or Celestial Initiators of primitive humanity—the Shishta of the preceding cycles—are no more among us. Like an under- **63]** {MAN IS GOD.} current, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance. We find this idea in the tortured and barbarous phraseology of the *Codex Nazaræus*, and in the superb Neoplatonic language of the Fourth Gospel of the later Religion, in the oldest *Veda* and in the *Avesta*, in the *Abhidharma*, in Kapila's *Sânkhya*, and the *Bhagavad Gîtâ*. We cannot attain Adeptship and Nirvâna, Bliss and the " Kingdom of Heaven," unless we link ourselves indissolubly with our Rex Lux, the Lord of Splendour and of Light, our immortal God within us. "Aham eva param Brahman"—"I am verily the Supreme Brahman"—has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. One must first of all recognise one's own immortal Principle, and then only can one conquer, or take the Kingdom of Heaven by violence. Only this has to be achieved by the higher—not the middle, nor the third—man, the last one being of dust. Nor can the second man, the "Son"—on this plane, as his "Father" is the Son on a still higher plane—do anything without the assistance of the first, the "Father." But to succeed one has to identify oneself with one's divine Parent.

> The first man is of the earth, earthy; the second [inner, our higher] man is the Lord from heaven. . . . Behold, I show you a mystery.[107]

Thus says Paul, mentioning but the dual and trinitarian man for the better comprehension of the non-initiated. But this is not all, for the Delphic injunction has to be fulfilled: man must know himself in order to become a perfect Adept. How few can acquire the knowledge, however, not merely in its inner mystical, but even-in its literal sense, for there are two meanings in this command of the Oracle. This is the doctrine of Buddha and the Bodhisattvas pure and simple.

---

[107] I. *Cor.*, xv. 47, 50.

Such is also the mystical sense of what was said by Paul to the Corinthians about their being the "temple of God," for this meant Esoterically:

Ye are the temple of [the, or your] God, and the Spirit of [a, or your] God dwelleth in you.[108]

64] This carries precisely the same meaning as the "I am verily Brahman" of the Vedântin. Nor is the latter assertion more blasphemous than the Pauline—if there were any blasphemy in either, which is denied. Only the Vedântin, who never refers to his body as being himself, or even a part of himself, or aught else but an illusory form for others to see him in, constructs his assertion more openly and sincerely than was done by Paul.

The Delphic command "Know thyself" was perfectly comprehensible to every nation of old. So it is now, save to the Christians, since, with the exception of the Mussulmans, it is part and parcel of every Eastern religion, including the Kabalistically instructed Jews. To understand its full meaning, however, necessitates, first of all, belief in Reincarnation and all its mysteries; not as laid down in the doctrine or the French Reincarnationists of the Allan Kardec school, but as they are expounded and taught by Esoteric Philosophy. Man must, in short, know who he was, before he arrives at knowing what he is. And how many are there among Europeans who are capable of developing within themselves an absolute belief in their past and future reincarnations, in general, even as a law, let alone mystic knowledge of one's immediately precedent life? Early education, tradition and training of thought, everything is opposing itself during their whole lives to such a belief. Cultured people have been brought up in that most pernicious idea that the wide difference found between the units of one and the same mankind, or even race, is the result of chance; that the gulf between man and man in their respective social positions, birth, intellect, physical and mental capacities—every one of which qualifications has a direct influence on every human life—that all this is simply due to blind hazard, only the most pious among them finding equivocal consolation in the idea that it is "the will of God." They have never analysed, never stopped to think of the depth of the opprobrium that is thrown upon their God, once the grand and most equitable law of the manifold re-births of man upon this earth is foolishly rejected. Men and women anxious to be regarded as Christians, often **65]** {JESUS TAUGHT REINCARNATION.} truly and sincerely trying to lead a Christ-like life, have never paused to reflect over the words of their own *Bible*. "Art thou Elias?" the Jewish priests and Levites asked the Baptist.[109] Their Saviour taught His disciples this grand truth of the Esoteric Philosophy, but verily, if His Apostles comprehended it, no one else seems to have realised its true meaning. No; not even Nicodemus, who, to the assertion: "Except a man be born again[110] he cannot see the Kingdom of God," answers: "How can a man be born when he is old?" and is forthwith reproved by the remark: "Art thou a master in Israel and knowest not these things?"—as no one had a right to call himself a "Master" and Teacher, without having been initiated into the mysteries (*a*) of a spiritual re-birth through water, fire and spirit, and (*b*) of the re-birth from flesh.[111] Then again what can be a clearer expression as to the doctrine of manifold re-births than the answer given by Jesus to the Sadducees, "who deny that there is any resurrection," *i.e.*, any re-birth, since the dogma of the resurrection in the flesh is now regarded as an absurdity even by the intelligent clergy:

---

[108] I. *Cor.*, iii. 16. Has the reader ever meditated upon the suggestive words, often pronounced by Jesus and his Apostles? "Be ye therefore perfect as your Father . . is perfect" (*Matt.*, v. 48), says the Great Master. The words are, "as perfect as your Father which is in heaven," being interpreted as meaning God. Now the utter absurdity of any man becoming as perfect as the infinite, all-perfect, omniscient and omnipresent Deity, is too apparent. If you accept it in such a sense, Jesus is made to utter the greatest fallacy. What was Esoterically meant is, "Your Father who is above the material and astral man, the highest Principle (save the Monad) within man, his own personal God, or the God of his own personality, of whom he is the 'prison' and the temple.'" "If thou wilt be perfect (*i.e.*, an Adept and Initiate) go and sell that thou hast" (*Matt.*, xix. 21). Every man who desired to become a neophyte, a chelâ, then, as now, had to take the vow of poverty. The "Perfect," was the name given to the Initiates of every denomination. Plato calls them by that term. The Essenes had their "Perfect," and Paul plainly states that they, the Initiates, can only speak before other Adepts. "We speak wisdom among them [only] that are perfect" (I. *Cor.* ii. 6.).

[109] *John*, i. 21.

[110] *John*, iii. "Born" from above, *viz.*, from his Monad or divine EGO, the seventh Principle, which remains till the end of the Kalpa, the nucleus of, and at the same time the overshadowing Principle, as the Kâranâtmâ (Causal Soul) of the personality in every rebirth. In this sense, the sentence "born anew" means "descends from above," the last two words having no reference to heaven or space, neither of which can be limited or located, since one is a state and the other infinite, hence having no cardinal points. (See *New Testament*, *Revised Version*, *loc. cit*.)

[111] This can have no reference to Christian Baptism, since there was none in the days of Nicodemus and he could not therefore know anything of it, even though a "Master."

They who shall be accounted worthy to obtain that world [Nirvâna][112] ... neither marry . . . neither can they die any more,

which shows that they had already died, and more than once. And again:

Now that the dead are raised even Moses shewed . . . he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead but of the living.[113]

The sentence "now that the dead *are raised*" evidently applied to the then actual re-births of the Jacobs and the Isaacs, and not to their **66]** future resurrection; for in such case they would have been still dead in the interim, and could not be referred to as "the living." But the most suggestive of Christ's parables and "dark sayings" is found in the explanation given by him to his Apostles about the blind man:

Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this [blind, physical] man sinned nor his parents; but that the works of [his] God should be made manifest in him.[114]

Man is the "tabernacle," the "building" only, of his God; and of course it is not the temple but its inmate—the vehicle of "God"[115]—that had sinned in a previous incarnation, and had thus brought the Karma of cecity upon the new building. Thus Jesus spoke truly; but to this day his followers have refused to understand the words of wisdom spoken. The Saviour is shown by his followers as though he were paving, by his words and explanation, the way to a preconceived programme that had to lead to an intended miracle. Verily the Grand Martyr has remained thenceforward, and for eighteen centuries, the Victim crucified daily far more cruelly by his clerical disciples and lay followers than he ever could have been by his allegorical enemies. For such is the true sense of the words "that the works of God should be made manifest in him," in the light of theological interpretation, and a very undignified one it is, if the Esoteric explanation is rejected.

Doubtless the above will be regarded as fresh blasphemy. Nevertheless there are a number of Christians whom we know—whose hearts go out as strongly to their ideal of Jesus, as their souls are repelled from the theological picture of the official Saviour—who will reflect over our explanation and find in it no offence, but perchance a relief.

67]

SECTION VI.

The Dangers of Practical Magic.

Magic is a dual power: nothing is easier than to turn it into Sorcery; *an evil thought suffices for it*. Therefore while theoretical Occultism is harmless, and may do good, practical Magic, or the fruits of the Tree of Life and Knowledge,[116] or otherwise the "Science of Good and Evil," is fraught with dangers and perils. For the study of theoretical Occultism there are, no doubt, a number of works that may be read with profit, besides such books as the *Finer Forces of Nature*, etc., the *Zohar*, *Sepher Jetzirah*, *The Book of Enoch*, Franck's *Kabalah*, and many Hermetic treatises. These are scarce in European languages, but works in Latin by the mediaeval Philosophers, generally known as Alchemists and Rosicruciaus, are plentiful. But even the perusal of these may prove dangerous for the unguided student. If approached without the right key to them, and if the student is unfit, owing to mental incapacity, for Magic, and is thus unable to discern the Right from the Left Path, let him take our advice and leave this study alone; he will only bring on himself and on his family unexpected woes and sorrows, never suspecting whence they come, nor what are the powers awakened by his mind being bent on them. Works for advanced students are many, but these can be

[112] This word, translated in the *New Testament* "world" to suit the official interpretation means rather an "age" (as shown in the *Revised Version*) or one of the periods during the Manvantara, a Kalpa, or Æon. Esoterically the sentence would read: "He who shall reach, through a series if births and Karmic law, that state in which Humanity shall find itself after the Seventh Round and the Seventh Race, when comes Nirvâna, Moksha, and when man becomes 'equal unto the Angels' or Dhyân Chohans, is a 'son of the resurrection' and 'can die no more'; then there will be no marrage, as there will be no difference of sexes"—a result of our present materiality and animalism.

[113] *Luke*, xx. 27-38.

[114] *John*, ix. 2, 3.

[115] The conscious Ego, or Fifth Principle Manas, the vehicle of the divine Monad or "God."

[116] Some Symbologists, relying on the correspondence of numbers and the symbols of certain things and personages, refer these "secrets" to the mystery of generation. But it is more than this. The glyph of the "Tree of Knowledge of Good and Evil" has no doubt a phallic and sexual element in it, as has the "Woman and the Serpent"; but it has also a psychical and spiritual significance. Symbols are meant to yield more than one meaning.

placed at the disposal of only sworn or "pledged" chelâs (disciples), those who have pronounced the ever-binding oath, and who are, therefore, helped and protected. For all other purposes, well-intentioned as such works may **68]** be, they can only mislead the unwary and guide him imperceptibly to Black Magic or Sorcery—if to nothing worse.The mystic characters, alphabets and numerals found in the divisions and sub-divisions of the *Great Kabalah*, are, perhaps, the most dangerous portions in it, and especially the numerals. We say dangerous, because they are the most prompt to produce effects and results, and this with or without the experimenter's will, even without his knowledge. Some students are apt to doubt this statement, simply because after manipulating these numerals they have failed to notice any dire physical manifestation or result. Such results would be found the least dangerous: it is the moral causes produced and the various events developed and brought to an unforeseen crisis, that would testify to the truth of what is now stated had the lay students only the power of discernment.

The point of departure of that special branch of the Occult teaching known as the "Science of Correspondences," numerical or literal or alphabetical, has for its epigraph with the Jewish and Christian Kabalists, the two misinterpreted verses which say that God

> ordered all things in number, measure and weight;[117]

and:

> He created her in the Holy Ghost, and saw her, and numbered her, and measured her.[118]

But the Eastern Occultists have another epigraph: "*Absolute Unity*, *x*, within number and plurality." Both the Western and the Eastern students of the Hidden Wisdom hold to this axiomatic truth. Only the latter are perhaps more sincere in their confessions. Instead of putting a mask on their Science, they show her face openly, even if they do veil carefully her heart and soul before the inappreciative public and the profane, who are ever ready to abuse the most sacred truths for their own selfish ends. But Unity is the real basis of the Occult Sciences—physical and metaphysical. This is shown even by Éliphas Lévi, the learned Western Kabalist, inclined as he is to be rather Jesuitical. He says:

> Absolute Unity is the supreme and final reason of things. Therefore, that reason can be neither one person, nor three persons; it is Reason, and pre-eminently Reason (*raison par excellence*).[119]

69] {NAMES ARE SYMBOLS.} The meaning of this Unity in Plurality in "God" or Nature, can be solved only by the means of transcendental methods, by numerals, as by the correspondences between soul and the Soul. Names, in the *Kabalah* as in the *Bible*, such as Jehovah, Adam Kadmon, Eve, Cain, Abel, Enoch, are all of them more intimately connected, by geometrical and astronomical relations, with Physiology (or Phallicism) than with Theology or Religion. Little as people are as yet prepared to admit it, this will be shown to be a fact. If all those names are symbols for things hidden, as well as for those manifested, in the *Bible* as in the *Vedas*, their respective mysteries differ greatly. Plato's motto "God geometrises" was accepted by both Aryans and Jews; but while the former applied their Science of Correspondences to veil the most spiritual and sublime truths of Nature, the latter used their acumen to conceal only one—to them the most divine—of the mysteries of Evolution, namely, that of birth and generation, and then they deified the organs of the latter.

Apart from this, every cosmogony, from the earliest to the latest, is based upon, interlinked with, and most closely related to, numerals and geometric figures. Questioned by an Initiate, these figures and numbers will yield numerical values based on the integral values of the Circle—"the secret habitat of the ever-invisible Deity" as the Alchemists have it—as they will yield every other Occult particular connected with such mysteries, whether anthropographical, anthropological, cosmic, or psychical. "In reuniting Ideas to Numbers, we can operate upon Ideas in the same way as upon Numbers, and arrive at the Mathematics of Truth," writes an Occultist, who shows his great wisdom in desiring to remain unknown.

> Any Kabalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. "True mathematics," says the *Magicon*, "is something with which all higher sciences are connected; common mathematics is but a deceitful phantasmagoria, whose much praised infallibility only arises from this—that materials, conditions and references are made to foundation." . . .
>
> The cosmological theory of numerals which Pythagoras learned in India, and from the Egyptian Hierophants, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically. The sacred numbers of the universe in their esoteric combination can alone solve the great problem, and explain the theory of radiation and the cycle of the emanations. The lower orders, before they

[117] *Wisdom*, xi. 21. Douay version.
[118] *Ecclesiasticus*, i. 9. Douay version.
[119] Dogme et Rituel de la Haute Magie, i. 361.

develop into higher ones, must emanate from the **70]** higher spiritual ones, and when arrived at the turning-point, be reabsorbed into the infinite.[120]

It is upon these true Mathematics that the knowledge of the Kosmos and of all mysteries rests, and to one acquainted with them, it is the easiest thing possible to prove that both Vaidic and Biblical structures are based upon "God-in-Nature" and "Nature-in-God," as the radical law. Therefore, this law—as everything else immutable and fixed in eternity—could find a correct expression only in those purest transcendental Mathematics referred to by Plato, especially in Geometry as transcendentally applied. *Revealed* to men—we fear not and will not retract the expression—in this geometrical and symbolical garb, Truth has grown and developed into additional symbology, invented by man for the wants and better comprehension of the masses of mankind that came too late in their cyclic development and evolution to have shared in the primitive knowledge, and would never have grasped it otherwise. If later on, the clergy—crafty and ambitious of power in every age—anthropomorphised and degraded abstract ideals, as well as the real and divine Beings who do exist in Nature, and are the Guardians and Protectors of our manvantaric world and period, the fault and guilt rests with those would-be leaders, not with the masses.

But the day has come when the gross conceptions of our forefathers during the Middle Ages can no longer satisfy the thoughtful religionist. The mediæval Alchemist and Mystic are now transformed into the sceptical Chemist and Physicist; and most of them are found to have turned away from truth, on account of the purely anthropomorphic ideas, the gross Materialism, of the forms in which it is presented to them. Therefore, future generations have either to be gradually initiated into the truths underlying Exoteric Religions, including their own, or be left to break the feet of clay of the last of the gilded idols. No educated man or woman would turn away from any of the now called "superstitions" which they believe to be based on nursery tales and ignorance, if they could only see the basis of fact that underlies every "superstition." But let them once learn for a certainty that there is hardly a claim in the Occult Sciences that is not founded on philosophical and scientific facts in Nature, and they will pursue the study of those Sciences with the same, if not with greater, ardour than that they have expended in shunning them. This cannot be achieved at **71]** {THE THREE MOTHERS.} once, for to benefit mankind such truths have to be revealed gradually and with great caution, the public mind not being prepared for them. However much the Agnostics of our age may find themselves in the mental attitude demanded by Modern Science, people are always apt to cling to their old hobbies so long as the remembrance of them lasts. They are like the Emperor Julian—called the Apostate, because he loved truth too well to accept aught else—who, though in his last Theophany he beheld his beloved Gods as pale, worn-out, and hardly discernible shadows, nevertheless clung to them. Let, then, the world cling to its Gods, to whatever plane or realm they may belong. The true Occultist would be guilty of high treason to mankind, were he to break for ever the old deities before he could replace them with the whole and unadulterated truth—and this he cannot do as yet. Nevertheless, the reader may be allowed to learn at least the alphabet of that truth. He may be shown, at any rate, what the Gods and Goddesses of the Pagans, denounced as demons by the Church, are not, if he cannot learn the whole and final truth as to what they are. Let him assure himself that the Hermetic "Tres Matres," and the "Three Mothers" of the *Scpher Jetzirah* are one and the same thing; that they are no Demon-Goddesses, but Light, Heat, and Electricity, and then, perchance, the learned classes will spurn them no longer. After this, the Rosicrucian Illuminati may find followers even in the Royal Academies, which will be more prepared, perhaps, than they are now, to admit the grand truths of archaic Natural Philosophy, especially when their learned members shall have assured themselves that, in the dialect of Hermes, the "Three Mothers" stand as symbols for the whole of the forces or agencies which have a place assigned to them in the modern system of the "correlation of forces."[121] Even the polytheism of the "superstitious" Brâhman and idolater shows its *raison d'etre*, since the three Shaktis of the three great Gods, Brahmâ, Vishnu, and Shiva, are identical with the "Three Mothers" of the monotheistic Jew.

The whole of the ancient religious and mystical literature is symbolical. The *Books of Hermes*, the *Zohar*, the *Ya-Yakav*, the Egyptian *Book* **72]** *of the Dead*, the *Vedas*, the *Upanishads*, and the *Bible*, are as full of symbolism as are the Nabathean revelations of the Chaldaic Qû-tâmy; it is a loss of time to ask which is the earliest; all are simply different versions of the one primeval Record of prehistoric knowledge and revelation.

---

[120] *Isis Unveiled*, i. 6, 7.

[121] "Synesius mentions books of stone which he found in the temple of Memphis, on one of which was engraved the following sentence: 'One *nature* delights in another, one nature overcomes another, one nature overrules another, and the whole of them are *one*'."

"The inherent restlessness of matter is embodied in the saying of Hermes: 'Action is the life of Phta'; and Orpheus calls nature πολυμήχανος μάτηρ, 'the mother that makes many things,' or the ingenious, the contriving, the inventive mother."—*Isis Unveiled*, i. 257.

The first four chapters of *Genesis* contain the synopsis of all the rest of the *Pentateuch*, being only the various versions of the same thing in different allegorical and symbolical applications. Having discovered that the Pyramid of Cheops with all its measurements is to be found contained in its minutest details in the structure of Solomon's Temple; and having ascertained that the biblical names Shem, Ham and Japhet are determinative

of pyramid measures, in connection with the 6oo-year period of Noah and the 500-year period of Shem, Ham and Japhet; . . . the term "Sons of Elohim" and "Daughters" of H-Adam, [are] for one thing astronomical terms,[122]

the author of the very curious work already mentioned—a book very little known in Europe, we regret to say—seems to see nothing in his discovery beyond the presence of Mathematics and Metrology in the *Bible.* He also arrives at most unexpected and extraordinary conclusions, such as are very little warranted by the facts discovered. His impression seems to be that because the Jewish biblical names are all astronomical, therefore the Scriptures of all the other nations can be "only this and nothing more." But this is a great mistake of the erudite and wonderfully acute author of *The Source of Measures*, if he really thinks so. The "Key to the Hebrew-Egyptian Mystery" unlocks but a certain portion of the hieratic writings of these two nations, and leaves those of other peoples untouched. His idea is that the *Kabalah* "is only that sublime Science upon which Masonry is based"; in fact he regards Masonry as the substance of the *Kabalah*, and the latter as the "rational basis of the Hebrew text of Holy Writ." About this we will not argue with the author. But why should all those who may have found in the *Kabalah* something beyond "the sublime Science" upon which Masonry is alleged to have been built, be held up to public contempt?

In its exclusiveness and one-sidedness such a conclusion is pregnant with future misconceptions and is absolutely wrong. In its uncharitable criticism it throws a slur upon the "Divine Science" itself.

73] {THE BIBLE AND WORD-JUGGLING.} The *Kabalah* is indeed "of the essence of Masonry," but it is dependent on Metrology only in one of its aspects, the less Esoteric, as even Plato made no secret that the Deity was ever geometrising. For the uninitiated, however learned and endowed with genius they maybe, the *Kabalah*, which treats only of "the garment of God," or the *veil* and *cloak* of truth,

is built from the ground upward with a practical application to present uses.[123]

Or in other words represents an exact Science only on the terrestrial plane. To the initiated, the Kabalistic Lord descends from the primeval Race, generated spiritually from the "Mind-born Seven." Having reached the Earth the Divine Mathematics—a synonym for Magic in his day, as we are told by Josephus—veiled her face. Hence the most important secret yet yielded by her in our modern day is the identity of the old Roman measures and the present British measures, of the Hebrew-Egyptian cubit and the Masonic inch.[124]

The discovery is most wonderful, and has led to further and minor unveilings of various riddles in reference to Symbology and biblical names. It is thoroughly understood and proven, as shown by Nachanides, that in the days of Moses the initial sentence in *Genesis* was made to read *B'rash ithbara Elohim*, or "In the head-source [or Mûlaprakiti—the Rootless Root] developed [or evolved] the Gods [Elohim], the heavens and the earth;" whereas it is now, owing to the Massora and theological cunning, transformed into *B'rashith bara Elohim*, or, "In the beginning God created the heavens and the earth"—which word juggling alone has led to materialistic anthropomorphism and dualism. How many more similar instances may not be found in the *Bible*, the last and latest of the Occult works of antiquity? There is no longer any doubt in the mind of the Occultist, that, notwithstanding its form and outward meaning, the *Bible*—as explained by the *Zohar* or *Midrash*, the *Yetzirah* (Book of Creation) and the *Commentary on the Ten Sephiroth* (by Azariel Ben Manachem of the XIIth century)—is part and parcel of the Secret Doctrine of the Aryans, which explains in the same manner the *Vedas* and all other allegorical books. The *Zohar*, in teaching that the Impersonal One Cause manifests in the Universe through Its Emanations, the Sephiroth—that Universe being in its **74]** totality simply the veil woven from the Deity's own substance—is undeniably the copy and faithful echo of the earliest *Vedas.* Taken by itself, without the additional help of the Vaidic and of Brâhmanical literature in general, the *Bible* will never yield the universal secrets of Occult Nature. The cubits, inches, and measures of this physical plane will never solve the problems of the world on the spiritual plane—for Spirit can neither be weighed nor measured. The working out of these problems is reserved for the "mystics and the dreamers" who alone are capable of accomplishing it.

Moses was an initiated priest, versed in all the mysteries and the Occult knowledge of the Egyptian temples—hence thoroughly acquainted with primitive Wisdom. It is in the latter that the

[122] Source of Measures, p. x.
[123] *Masonic Review*, July, 1886.
[124] See Source of Measures, pp. 47—50, et pass.

symbolical and astronomical meaning of that "Mystery of Mysteries," the Great Pyramid, has to be sought. And having been so familiar with the geometrical secrets that lay concealed for long æons in her strong bosom—the measurements and proportions of the Kosmos, our little Earth included—what wonder that he should have made use of his knowledge? The Esoterism of Egypt was that of the whole world at one time. During the long ages of the Third Race it had been the heirloom, in common, of the whole of mankind, received from their Instructors, the "Sons of Light," the primeval Seven. There was a time also when the Wisdom-Religion was not symbolical, for it became Esoteric only gradually, the change being necessitated by misuse and by the Sorcery of the Atlanteans. For it was the "misuse" only, and not the use, of the divine gift that led the men of the Fourth Race to Black Magic and Sorcery, and finally to become "forgetful of Wisdom"; while those of the Fifth Race, the inheritors of the Rishis of the Treta Yuga, used their powers to atrophise such gifts in mankind in general, and then, as the "Elect Root," dispersed. Those who escaped the "Great Flood" preserved only its memory, and a belief founded on the knowledge of their direct fathers of one remove, that such a Science existed, and was now jealously guarded by the "Elect Root" exalted by Enoch. But there must again come a time when man shall once more become what he was during the second Yuga (age), when his probationary cycle shall be over and he shall gradually become what he was—semi-corporeal and pure. Does not Plato, the Initiate, tell us in the *Phœdrus* all that man once was, and that which he may yet again become:

> Before man's spirit sank into sensuality and became embodied through the loss **75]** {MOSES AND THE JEWS.} of his wings, he lived among the Gods in the airy spiritual world where everything is true and pure.[125]

Elsewhere he speaks of the time when men did not perpetuate themselves, but lived as pure spirits.

Let those men of Science who feel inclined to laugh at this, themselves unravel the mystery of the origin of the first man.

Unwilling that his chosen people—chosen by him—should remain as grossly idolatrous as the profane masses that surrounded them, Moses utilised his knowledge of the cosmogonical mysteries of the Pyramid, to build upon it the Genesiacal Cosmogony in symbols and glyphs. This was more accessible to the minds of the *hoi polloi* than the abstruse truths taught to the educated in the sanctuaries. He invented nothing but the outward garb, added not one iota; but in this he merely followed the example of older nations and Initiates. If he clothed the grand truths revealed to him by his Hierophant under the most ingenious imagery, he did it to meet the requirements of the Israelites; that stiff-necked race would accept of no God unless He were as anthropomorphic as those of the Olympus; and he himself failed to foresee the times when highly educated statesmen would be defending the husks of the fruit of wisdom that grew and developed in him on Mount Sinai, when communing with his own personal God—his divine Self. Moses understood the great danger of delivering such truths to the selfish, for he understood the fable of Prometheus and remembered the past. Hence, he veiled them from the profanation of public gaze and gave them out allegorically. And this is why his biographer says of him, that when he descended from Sinai,

> Moses wist not that the skin of his face shone . . . and he put a veil upon his face.[126]

And so he "put a veil" upon the face of his *Pentateuch;* and to such an extent that, using orthodox chronology, only 3376 years after the event people begin to acquire a conviction that it is "a veil indeed." It is not the face of God or even of a Jehovah shining through; not even the face of Moses, but verily the faces of the later Rabbis.

No wonder if Clemens wrote in the *Stromateis* that:

> Similar, then, to the Hebrew enigmas in respect to concealment are those of the Egyptians also.[127]

76]

SECTION VII.

Old Vine in New Bottles.

It is more than likely, that the Protestants in the days of the Reformation knew nothing of the true origin of Christianity, or, to be more explicit and correct, of Latin Ecclesiasticism. Nor is it probable that the Greek Church knew much of it, the separation between the two having occurred at a time when, in the struggle for political power the Latin Church was securing, at any cost, the

[125] See Cary's translation, pp. 322, 323.
[126] *Exodus*, xxxiv. 29, 33.
[127] *Op. cit.*, V. vii.

alliance of the highly educated, the ambitious and influential Pagans, while these were willing to assume the outward appearance of the new worship, provided they were themselves kept in power. There is no need to remind the reader here of the details of that struggle, well-known to every educated man. It is certain that the highly cultured Gnostics and their leaders—such men as Saturnilus, an uncompromising ascetic, as Marcion, Valentinus, Basilides, Menander and Cerinthus—were not stigmatised by the (now) Latin Church because they were heretics, nor because their tenets and practices were indeed "*ob turpitudinem portentosam nimium et horribilem*," "monstrous, revolting abominations," as Baronius says of those of Carpocrates; but simply because they knew too much of fact and truth. Kenneth R. H. Mackenzie correctly remarks:

> They were stigmatised by the later Roman Church because they came into conflict with the purer Church of Christianity—the possession of which was usurped by the Bishops of Rome, but which original continues in its docility towards the founder, in the Primitive Orthodox Greek Church.[128]

Unwilling to accept the responsibility of gratuitous assumptions, the writer deems it best to prove this inference by more than one personal and defiant admission of an ardent Roman Catholic writer, evidently entrusted with the delicate task by the Vatican. The Marquis de Mirville **77]** {COPIES THAT ANTS-DATED ORIGINALS.} makes desperate efforts to explain in the Catholic interest certain remarkable discoveries in Archeology and Palaeography, though the Church is cleverly made to remain outside of the quarrel and defence. This is undeniably shown by his ponderous volumes addressed to the Academy of France between 1803 and 1865. Seizing the pretext of drawing the attention of the materialistic "Immortals" to the "epidemic of Spiritualism," the invasion of Europe and America by a numberless host of Satanic forces, he directs his efforts towards proving the same, by giving the full Genealogies and the Theogony of the Christian and Pagan Deities, and by drawing parallels between the two. All such wonderful likenesses and identities are only "seeming and superficial," he assures the reader. Christian symbols, and even characters, Christ, the Virgin, Angels and Saints, he tells them, were all personated centuries beforehand by the fiends of hell, in order to discredit eternal truth by their ungodly copies. By their knowledge of futurity the devils anticipated events, having "discovered the secrets of the Angels." Heathen Deities, all the Sun-Gods named Soters—Saviours—born of immaculate mothers and dying a violent death, were only Ferouers[129]—as they were called by the Zoroastrians—the demon-ante-dated copies (*copies anticipées*) of the Messiah to come.

The danger of recognition of such *facsimiles* had indeed lately become dangerously great. It had lingered threateningly in the air, hanging like a sword of Damocles over the Church, since the days of Voltaire, Dupuis and other writers on similar lines. The discoveries **78]** of the Egyptologists, the finding of Assyrian and Babylonian pre-Mosaic relics bearing the legend of Moses[130] and especially the many rationalistic works published in England, such as *Supernatural Religion*, made recognition unavoidable. Hence the appearance of Protestant and Roman Catholic writers deputed to explain the inexplicable; to reconcile the fact of Divine Revelation with the mystery that the divine personages, rites, dogmas and symbols of Christianity were so often identical with those of the several great heathen religions. The former—the Protestant defenders—tried to explain it, on the ground of "prophetic, precursory ideas"; the Latinists, such as De Mirville, by inventing a double set

---

[128] The Royal Masonic Cyclopœdia, under "Gnosticism."

[129] In the *Fermiers* and *Devs* of Jacobi (Letters P. and D.) the word "ferouer" is explained in the following" manner: The Ferouer is a part of the creature (whether man or animal) of which it is the type and which it survives. It is the Nous of the Greeks, therefore divine and immortal, and thus can hardly be the Devil or the Satanic copy De Mirville would represent it (see *Mémoires de l'Academie des Inscriptions*, Vol. XXXVII. p. 623, and chap. xxxix. p. 749). Foucher contradicts him entirely. The Ferouer was never the "principle of sensations," but always referred to the most divine and pure portion of Man's Ego—the spiritual principle. Anquetil says that the Ferouer is the purest portion of man's soul. The Persian Dev is the antithesis of the Ferouer, for the Dev has been transformed by Zoroaster into the Genius of Evil (whence the Christian Devil), but even the Dev is only finite; for having become possessed of the soul of man by *usurpation*, it will have to leave it at the great day of Retribution. The Dev obsesses the soul of the defunct for three days, during which the soul wanders about the spot at which it was forcibly separated from its body; the Ferouer ascends to the region of eternal Light. It was an unfortunate idea that made the noble Marquis de Mirville imagine the Ferouer to be a "Satanic copy" of a *divine* original. By calling all the Gods of the Pagans—Apollo, Osiris, Brahmâ, Onnazd, Bel, etc., the "Ferouers of Christ and of the chief Angels," he merely exhibits the God and the Angels he would honour as inferior to the Pagan Gods, as man is inferior to his Soul and Spirit; since the Ferouer is the immortal part of the mortal being of which it is the type and which it survives. Perchance the poor author is unconsciously prophetic; and Apollo, Brahmâ, Ormazd, Osiris, etc., are destined to survive and replace—as eternal cosmic verities—the evanescent fictions about the God, Christ and Angels of the Latin Church!

[130] See George Smith's *Babylon* and other works.

of Angels and Gods, the one divine and true, the other—the earlier—"copies ante-dating the originals" and due to a clever plagiarism by the Evil One. The Protestant stratagem is an old one, that of the Roman Catholics is so old that it has been forgotten, and is as good as new. Dr. Lundy's *Monumental Christianity* and *A Miracle*, *in Stone* belong to the first attempts. De Mirville's *Pneumatologie* to the second. In India and China, every such effort on the part of the Scotch and other missionaries ends in laughter, and does no harm; the plan devised by the Jesuits is more serious. De Mirville's volumes are thus very important, as they proceed from a source which has undeniably the greatest learning of the age at its service, and this coupled with all the craft and casuistry that the sons of Loyola can furnish. The Marquis de Mirville was evidently helped by the acutest minds in the service of Rome.

He begins by not only admitting the justice of every imputation and chargemade against the Latin Church as to the originality of her dogmas, but by taking a seeming delight in anticipating such charges; for he points to every dogma of Christianity as having existed in Pagan rituals in Antiquity. The whole Pantheon of Heathen Deities is passed in review by him, and each is shown to have had some point of resemblance with the Trinitarian personages and Mary. There is hardly a mystery, a dogma, or a rite in the Latin Church that is not shown by the author as having been "parodied by the Curvati"—the "Curved," the Devils. All this being admitted and explained, the Symbologists ought to be silenced. And so they would be, if there were no materialistic critics to reject such omnipotency of the Devil in this world. For, if Rome admits the likenesses, she also claims the right of judgment between **79]** {WHICH WERE THE THIEVES?} the true and the false Avatâra, the real and the unreal God, between the original and the copy—though the copy precedes the original by millenniums.

Our author proceeds to argue that whenever the missionaries try to convert an idolater, they are invariably answered:

> We had our Crucified, before yours. What do you come to show us?[131] Again, what should we gain by denying the mysterious side of this copy, under the plea that according to Weber all the present *Purânas* are remade from older ones, since here we have in the same order of personages a positive precedence which no one would ever think of contesting.[132]

And the author instances Buddha, Krishna, Apollo, etc. Having admitted all this he escapes the difficulty in this wise:

> The Church Fathers, however, who recognized their own property under all such sheep's clothing . . . knowing by means of the Gospel . . . all the ruses of the pretended spirits of light; the Fathers, we say, meditating upon the decisive words, "all that ever came before me are robbers" *(John*, x. 8), did not hesitate in recognizing the Occult agency at work, the general and superhuman direction given beforehand to falsehood, the universal attribute and environment of all these false Gods of the nations; *"mines di-i gentium dcsmonia (elilim)."* (*Psalm* xcv.)[133]

With such a policy everything is made easy. There is not one glaring resemblance, not one fully proven identity, that could not thus be made away with. The above-quoted cruel, selfish, self-glorifying words, placed by John in the mouth of Him who was meekness and charity personified, could never have been pronounced by Jesus. The Occultists reject the imputation indignantly, and are prepared to defend the man as against the God, by showing whence come the words plagiarised by the author of the Fourth Gospel. They are taken bodily from the "Prophecies" in the *Book of Enoch.* The evidence on this head of the learned biblical scholar, Archbishop Laurence, and of the author of the *Evolution of Christianity*, who edited the translation, may be brought forward to prove the fact. On the last page of the Introduction to the *Book of Enoch* is found the following passage:

> The parable of the sheep rescued by the good Shepherd from hireling guardians and ferocious wolves, is obviously borrowed by the fourth Evangelist from **80]** *Enoch*, Ixxxix, in which the author depicts the shepherds as killing and destroying the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable—"All that ever came before me are thieves and robbers"—language in which we now detect an obvious reference to the allegorical shepherds of Enoch.

"Obvious" truly, and something else besides. For, if Jesus pronounced the words in the sense attributed to him, then he must have read the *Book of Enoch*—a purely Kabalistic, Occult work, and he therefore recognised the worth and value of a treatise now declared apocryphal by his Churches. Moreover, he could not have been ignorant that these words belonged to the oldest ritual of Initiation.[134] And if he had not read it, and the sentence belongs to John, or whoever wrote the

---

[131] This is as fanciful as it is arbitrary. Where is the Hindu or Buddhist who would speak of his "Crucified"?

[132] *Op. cit.*, iv. 237.

[133] Loc. cit., 250.

[134] "*Q.:* Who knocks at the door?
A.: The good cowherd.
Q.: Who preceded thee?
A.: The three robbers.

Fourth Gospel, then what reliance can be placed on the authenticity of other sayings and parables attributed to the Christian Saviour?

Thus, De Mirville's illustration is an unfortunate one. Every other proof brought by the Church to show the infernal character of the ante-and-anti-Christian copyists may be as easily disposed of. This is perhaps unfortunate, but it is a fact, nevertheless—*Magna est veritas et prevalebit.*

The above is the answer of the Occultists to the two parties who charge them incessantly, the one with "Superstition," and the other with "Sorcery." To those of our Brothers who are Christians, and twit us with the secresy imposed upon the Eastern Chelâs, adding invariably that their own "Book of God" is "an open volume" for all "to read, understand, and *be saved"* we would reply by asking them to study what we have just said in this Section, and then to refute it—if they can. There are very few in our days who are still prepared to assure their readers that the *Bible* had

81] {CHARACTER OF THE BIBLE.**}** God for its author, salvation for its end, and truth without any mixture of error for its matter.

Could Locke be asked the question now, he would perhaps be unwilling to repeat again that the *Bible* is

all pure, all sincere, nothing too much, nothing wanting.

The *Bible*, if it is not to be shown to be the very reverse of all this, sadly needs an interpreter acquainted with the doctrines of the East, as they are to be found in its secret volumes; nor is it safe now, after Archbishop Laurence's translation of the *Book of Enoch*, to cite Cowper and assure us that the *Bible*

. . . gives a light to every age,
It gives, but borrows none.

for it does borrow, and that very considerably; especially in the opinion of those who, ignorant of its symbolical meaning and of the universality of the truths underlying and concealed in it, are able to judge only from its dead-letter appearance. It is a grand volume, a master-piece composed of clever, ingenious fables containing great verities; but it reveals the latter only to those who, like the Initiates, have a key to its inner meaning; a tale sublime in its morality and didactics truly—still a tale and an allegory; a repertory of invented personages in its older Jewish portions, and of dark sayings and parables in its later additions, and thus quite misleading to anyone ignorant of its Esotericism. Moreover it is Astrolatry and Sabasan worship, pure and simple, that is to be found in the *Pentateuch* when it is read exoterically, and Archaic Science and Astronomy to a most wonderful degree, when interpreted—Esoterically.

82]

SECTION VIII.

The Book of Enoch the Origin and the Foundation of Christianity.

While making a good deal of the *Mercavah*, the Jews, or rather their synagogues, rejected the *Book of Enoch*, either because it was not included from the first in the Hebrew Canon, or else, as Tertullian thought, it was

Disavowed by the Jews like all other Scripture which speaks of Christ.[135]

But neither of these reasons was the real one. The Synedrion would have nothing to do with it, simply because it was more of a magic than a purely kabalistic work. The present day Theologians of both Latin and Protestant Churches class it among apocryphal productions. Nevertheless the *New Testament*, especially in the *Acts* and *Epistles*, teems with ideas and doctrines, now accepted and established as dogmas by the infallible Roman and other Churches, and even with whole sentences taken bodily from Enoch, or the "pseudo-Enoch," who wrote under that name in Aramaic or Syro-Chaldaic, as asserted by Bishop Laurence, the translator of the Ethiopian text.

Q.: Who follows thee?

A.: The three murderers," etc., etc.

Now this is the conversation that took place between the priest-initiators and the candidates for initiation during the mysteries enacted in the oldest sanctuaries of the Himâlayan fastnesses. The ceremony is still performed to this day in one of the most ancient temples in a secluded spot of Nepaul. It originated with the Mysteries of the first Krishna, passed to the First Tirthankara and ended with Buddha, and is called the Kurnkshetra rite, being enacted as a memorial of the great battle and death of the divine Adept. It is not Masonry, but an initiation into the Occult teachings of that Hero—Occultism, pure and simple.

[135] *Book of Enoch*, Archbishop Laurence's translation. Introduction, p. v.

The plagiarisms are so glaring that the author of *The Evolution of Christianity*, who edited Bishop Laurence's translation, was compelled to make some suggestive remarks in his Introduction. On internal evidence[136] this book is found to have been written before the Christian period (whether two or twenty centuries does not matter). As correctly argued by the Editor, it is

Either the inspired forecast of a great Hebrew prophet, predicting with miraculous accuracy the future teaching of Jesus of Nazareth, or the Semitic romance **83]** {THE BOOK OF ENOCH AND CHRISTIANITY.} from which the latter borrowed His conceptions of the triumphant return of the Son of man, to occupy a judicial throne in the midst of rejoicing saints and trembling sinners, expectant of everlasting happiness or eternal tire; and whether these celestial visions be accepted as human or Divine, they have exercised so vast an influence on the destinies of mankind for nearly two thousand years that candid and impartial seekers after religious truth can no longer delay enquiry into the relationship of the *Book of Enoch* with the revelation, or the evolution, of Christianity.[137]

The *Book of Enoch*

Also records the supernatural control of the elements, through the action of individual angels presiding over the winds, the sea, hail, frost, dew, the lightning's flash, and reverberating thunder. The names of the principal fallen angels are also given, among whom we recognize some of the invisible powers named in the incantations [magical] inscribed on the terra-cotta cups of Hebrew-Chaldee conjurations.[138]

We also and on these cups the word "Halleluiah," showing that

A word with which ancient Syro-Chaldæans conjured has become, through the vicissitudes of language, the Shibboleth of modern Revivalists.[139]

The Editor proceeds after this to give fifty-seven verses from various parts of the *Gospels* and *Acts*, with parallel passages from the *Book of Enoch*, and says:

The attention of theologians has been concentrated on the passage in the *Epistle of Jude*, because the author specifically names the prophet; but the cumulative coincidence of language and ideas in Enoch and the authors of the *New Testament* Scripture, as disclosed in the parallel passages which we have collated, clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of righteousness, under the eternal dominion of the Son of man. This evangelical plagiarism culminates in the Revelation of John, which adapts the visions of Enoch to Christianity, with modifications in which we miss the sublime simplicity of the great master of apocalyptic prediction, who prophesied in the name of the antediluvian patriarch.[140]

In fairness to truth, the hypothesis ought at least to have been suggested, that the *Book of Enoch* in its present form is simply a transcript—with numerous pre-Christian and post-Christian additions and interpolations—from far older texts. Modern research went so far as to point out that Enoch is made, in Chapter lxxi, to divide the day and night into eighteen parts, and to represent the longest day in the year as consisting of twelve out of these eighteen parts, while a day of six- **84]** teen hours in length could not have occurred in Palestine. The translator, Archbishop Laurence, remarks thus:

The region in which the author lived must have been situated not lower than forty-five degrees north latitude, where the longest day is fifteen hours and a-half, nor higher perhaps than forty-nine degrees, where the longest day is precisely sixteen hours. This will bring the country where he wrote as high up at least as the northern districts of the Caspian and Euxine Seas . . . the author of the *Book of Enoch* was perhaps a member of one of the tribes which Shalmaneser carried away, and placed "in Halah and in Habor by the river Goshen, and in the cities of the Medes."[141]

Further on, it is confessed that:

It cannot be said that internal evidence attests the superiority of the *Old Testament* to the *Book of Enoch. . . .* The *Book of Enoch* teaches the preexistence of the Son of man, the Elect One, the Messiah, who "from the beginning existed in secret,[142] and whose name was invoked in the presence of the Lord of Spirits, before the sun and the signs were created." The author also refers to the "other Power who was upon Earth over the water on that day"—an apparent reference to the language of *Genesis*, i. 2.[143] [We maintain that it applies as well to the Hindu Nârâyana—the "mover on the waters."] We have thus the Lord of Spirits, the Elect One, and a third Power, seemingly foreshadowing this Trinity [as much as the Trimurti] of futurity; but although Enoch's ideal Messiah doubtless exercised an important influence on primitive conceptions of the Divinity of the Son of man,

---

[136] *The Book of Enoch*, was unknown to Europe for a thousand years, when Bruce found in Abyssinia some copies of it in Ethiopie; it was translated by Archbishop Laurence in 1821, from the text in the Bodleian Library, Oxford.

[137] *Op. cit.*, p. xx.

[138] Loc. cit.

[139] *Op. cit.*, p. xiv., note.

[140] *Op. cit.*, p. xxxv.

[141] *Op. cit.*, p. xiii.

[142] The Seventh Principle, the First Emanation.

[143] *Op. cit.*, pp. xxxvii. and xl.

we fail to identify his obscure reference to another "Power" with the Trinitarianism of the Alexandrine school; more especially as "angels of power" abound in the visions of Enoch.[144]

An Occultist would hardly fail to identify the said "Power." The Editor concludes his remarkable reflections by adding:

Thus far we learn that the *Book of Enoch* was published before the Christian Era by some great Unknown of Semitic [?] race, who, believing himself to be inspired in a post-prophetic age, borrowed the name of an antediluvian patriarch[145] to authenticate his own enthusiastic forecast of the Messianic kingdom. And as the contents of his marvellous book enter freely into the composition of the *New Testament*, it follows that if the author was not an inspired prophet, who predicted the teachings of Christianity, he was a visionary enthusiast whose illusions were accepted by Evangelists and Apostles as revelation—alternative conclusions which involve the Divine or human origin of Christianity.[146]

85] {ENOCH RECORDS THE RACES.} The outcome of all of which is, in the words of the same Editor:

The discovery that the language and ideas of alleged revelation are found in a preexistent work, accepted by Evangelists and Apostles as inspired, but classed by modern theologians among apocryphal productions.[147]

This accounts also for the unwillingness of the reverend librarians of the Bodleian Library to publish the Ethiopian text of the *Book of Enoch.*

The prophecies of the *Book of Enoch* are indeed prophetic, but they were intended for, and cover the records of, the five Races out of the seven—everything relating to the last two being kept secret. Thus the remark made by the Editor of the English translation, that:

Chapter xcii. records a series of prophecies extending from Enoch's own time to about one thousand years beyond the present generation,[148]

is faulty. The prophecies extend to the end of our present Race, not merely to a "thousand years" hence. Very true that:

In the system of [Christian] chronology adopted, a day stands [occasionally] for a hundred, and a week for seven hundred years.[149]

But this is an arbitrary and fanciful system adopted by Christians to make Biblical chronology fit with facts or theories, and does not represent the original thought. The "days" stand for the undetermined periods of the Side-Races, and the "weeks" for the Sub-Races, the Root-Races being referred to by an expression that is not even found in the English translation. Moreover the sentence at the bottom of page 150:

Subsequently, in the fourth week . . . the visions of the holy and the righteous shall be seen, the order of generation after generation shall take place,[150]

is quite wrong. It stands in the original: "the order of generation after generation had taken place on the earth," etc.; that is, after the first human race procreated in the truly human way had sprung up in the Third Root-Race; a change which entirely alters the meaning. Then all that is given in the translation—as very likely also in the Ethiopie text, since the copies have been sorely tampered with—as about things which were to happen in the future, is, we are informed, in the past tense in the original Chaldæan MSS., and is not prophecy, but a narrative of what had already come to pass. When Enoch begins "to speak from a book"[151] he is reading the account **86]** given by a great Seer, and the prophecies are not his own, but are from the Seer. Enoch or Enoichion means "internal eye" or Seer. Thus every Prophet and Adept may be called "Enoichion," without becoming a pseudo-Enoch. But here, the Seer who compiled the present *Book of Enoch* is distinctly shown as reading out from a book:

I have been born the seventh in the first week [the seventh branch, or Side-Race, of the first Sub-Race, after physical generation had begun, namely, in the third Root-Race] . . . But after me, in the second week [second Sub-Race] great wickedness shall arise [arose, rather] and in that week the end of the first shall take place, in which mankind shall be safe. But when the first is completed iniquity shall grow up.[152]

As translated it has no sense. As it stands in the Esoteric text, it simply means, that the First Root-Race shall come to an end during the second Sub-Race of the Third Root-Race, in the period

[144] *Op. cit..* pp. xl. and li.
[145] Who stands for the "Solar" or Manvantaric Year.
[146] *Op. cit.*, pp. xli., xlii.
[147] *Op. cit.*, p. xlviii.
[148] *Op. cit.*, p. xxiii.
[149] Loc. cit.
[150] xcii. 9.
[151] *Op. cit.*, xcii. 4.
[152] *Op. cit.*, xcii. 4-7.

of which time mankind will be safe; all this having no reference whatever to the biblical Deluge. Verse 10th speaks of the sixth week [sixth Sub-Race of the Third Root-Race"] when

> All those who are in it shall be darkened, the hearts of all of them shall be forgetful of wisdom [the divine knowledge will be dying out] and in it shall a man ascend.

This "man" is taken by the interpreters, for some mysterious reasons of their own, to mean Nebuchadnezzar; he is in reality the first Hierophant of the purely human Race (after the allegorical Fall into generation) selected to perpetuate the dying Wisdom of the Devas (Angels or Elohim). He is the first "Son of Man"—the mysterious appellation given to the divine Initiates of the first human school of the Manushi (men), at the very close of the Third Root-Race. He is also called the "Saviour," as it was He, with the other Hierophants, who saved the Elect and the Perfect from the geological conflagration, leaving to perish in the cataclysm of the Close[153] those who forgot the primeval wisdom in sexual sensuality.

> And during its completion [of the "sixth week," or the sixth Sub-Race] he shall burn the house of dominion [the half of the globe or the then inhabited continent] with fire, and all the **race** of the elect root shall be dispersed.[154]

87] {THE BOOK OF ENOCH SYMBOLICAL.} The above applies to the Elect Initiates, and not at all to the Jews, the supposed chosen people, or to the Babylonian captivity, as interpreted by the Christian theologians. Considering that we find Enoch, or his perpetuator, mentioning the execution of the "decree upon sinners" in several different weeks,[155] saying that "every work of the ungodly shall disappear from the whole earth" during this fourth time (the Fourth Race), it surely can hardly apply to the one solitary Deluge of the *Bible*, still less to the Captivity.

It follows, therefore, that as the *Book of Enoch* covers the five Races of the Manvantara, with a few allusions to the last two, it does not contain "Biblical prophecies," but simply facts taken out of the Secret Books of the East. The editor, moreover, confesses that:

> The preceding six verses, *viz.*, 13th, 14th, 15th, 16th, 17th, and 18th, are taken from between the 14th and 15th verses of the nineteenth chapter, where they are to be found in the MSS.[156]

By this arbitrary transposition, he has made confusion still more confused. Yet he is quite right in saying that the doctrines of the *Gospels*, and even of the *Old Testament*, have been taken bodily from the *Book of Enoch*, for this is as evident as the sun in heaven. The whole of the *Pentateuch* was adapted to fit in with the facts given, and this accounts for the Hebrews refusing to give the book a place in their Canon, just as the Christians have subsequently refused to admit it among their canonical works. The fact that the Apostle Jude and many of the Christian Fathers referred to it as a revelation and a sacred volume, is, however, an excellent proof that the early Christians accepted it; among these the most learned—as, for instance, Clement of Alexandria—understood Christianity and its doctrines in quite a different light from their modern successors, and viewed Christ under an aspect that Occultists only can appreciate. The early Nazarenes and Chrestians, as Justin Martyr calls them, were the followers of Jesus, of the true Chrestos and Christos of Initiation; whereas, the modern Christians, especially those of the West, may be Papists, Greeks, Calvinists, or Lutherans, but can hardly be called Christians, *i.e.*, the followers of Jesus, the Christ.

Thus the *Book of Enoch* is entirely symbolical. It relates to the history of the human Races and of their early relation to Theogony, the symbols being interblended with astronomical and cosmic mysteries. **88]** One chapter is missing, however, in the Noachian records (from both the Paris and the Bodleian MSS.), namely, Chapter lviii. in Sect. X; this could not be remodelled, and therefore it had to disappear, disfigured fragments alone having been left of it. The dream about the cows, the black, red and white heifers, relates to the first Races, their division and disappearance. Chapter lxxxviii, in which one of the four Angels "went to the white cows and taught them a mystery," after which, the mystery being born "became a man," refers to (a) the first group evolved of primitive Aryans, and (*b*) to the "mystery of the Hermaphrodite" so called, having reference to the birth of the first human Races as they are now. The well-known rite in India, one that has survived in that patriarchal country to this day, known as the passage, or rebirth through the cow—a ceremony to which those of lower castes who are desirous of becoming Brâhmans have to submit—has originated in this mystery. Let any Eastern Occultist read with careful attention the above-named chapter in the *Book of Enoch*, and he will find that the "Lord of the Sheep," in whom Christians and

---

[153] At the close of every Root-Race there comes a cataclysm, in turn by fire or water. Immediately after the "Fall into generation" the dross of the third Root-Race—-those who fell into sensuality by falling off from the teaching of the Divine Instructors—were destroyed, after which the Fourth Root-Race originated, at the end of which took place the last Deluge. (See the "Sons of God" mentioned in *Isis Unveiled*, 593 *et seq.*)

[154] *Op. cit.*, xcii. 11.

[155] *Op. cit.*, xcii. 7, 11, 13, 15.

[156] *Op. cit.*, note, p. 152.

European Mystics see Christ, is the Hierophant Victim whose name in Sanskrit we dare not give. Again, that while the Western Churchmen see Egyptians and Israelites in the "sheep and wolves," all these animals relate in truth to the trials of the Neophyte and the mysteries of initiation, whether in India or Egypt, and to that most terrible penalty incurred by the "wolves"—those who reveal indiscriminately that which is only for the knowledge of the Elect and the "Perfect."

The Christians who, thanks to later interpolations,[157] have made out in that chapter a triple prophecy relating to the Deluge, Moses and Jesus, are mistaken, as in reality it bears directly on the punishment and loss of Atlantis and the penalty of indiscretion. The "Lord of the sheep" is Karma and the "Head of the Hierophants" also, the Supreme Initiator on earth. He says to Enoch, who implores him to save the leaders of the sheep from being devoured by the beasts of prey:

> I will cause a recital to be made before me . . . how many they have **89]** {OCCULTISTS DO NOT REJECT THE BIBLE.} delivered up to destruction, and . . . what they will do; whether they will act as I have commanded them or not.
>
> Of this, however, they shall be ignorant; neither shalt thou make any explanation to them, neither shalt thou reprove them; but there shall be an account of all the destruction done by them in their respective seasons.[158]
>
> . . . He looked in silence, rejoicing they were devoured, swallowed up, and carried off, and leaving them in the power of every beast for food. . . .[159]

Those who labour under the impression that the Occultists of any nation reject the *Bible*, in its original text and meaning, are wrong. As well reject the *Books of Thoth*, the Chaldæan *Kabalah* or the *Book of Dzyan* itself. Occultists only reject the one-sided interpretations and the human element in the *Bible*, which is an Occult, and therefore a sacred, volume as much as the others. And terrible indeed is the punishment of all those who transgress the permitted limits of secret revelations. From Prometheus to Jesus, and from Him to the highest Adept as to the lowest disciple, every revealer of mysteries has had to become a Chrestos, a "man of sorrow" and a martyr. "Beware," said one of the greatest Masters, "of revealing the Mystery to those without"—to the profane, the Sadducee and the unbeliever. All the great Hierophants in history are shown ending their lives by violent deaths—Buddha,[160] Pythagoras, Zoroaster, most of the great Gnostics, the founders of their respective schools; and in our own more modern epoch a number of Fire-Philosophers, of Rosicrucians and Adepts. All of these are shown—whether plainly or under the veil of allegory—as paying the penalty for the revelations they had made. This may seem to the profane reader only coincidence. **90]** To the Occultist, the death of every "Master" is significant, and appears pregnant with meaning. Where do we find in history that "Messenger" grand or humble, an Initiate or a Neophyte, who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the "dogs" of envy, malice and ignorance? Such is the terrible Occult law; and he who does not feel in himself the heart of a lion to scorn the savage barking, and the soul of a dove to forgive the poor ignorant fools, let him give up the Sacred Science. To succeed, the Occultist must be fearless; he

---

[157] Those interpolations and alterations are found almost in every case where figures are given—especially whenever the numbers eleven and twelve come in—as these are all made (by the Christians) to relate to the numbers of Apostles, and Tribes, and Patriarchs. The translator of the Ethiopic text—Archbishop Laurence—attributes them generally to "mistakes of the transcriber" whenever the two texts, the Paris and the Bodleian MSS., differ. We fear it is no mistake, in most cases.

[158] *Op. cit.*, lxxxviii. 99, 100.

[159] *Loc. cit.,* 94. This passage, as will be presently shown, has led to a very curious discovery.

[160] In the profane history of Gautama Buddha he dies at the good old age of eighty, and passes off from life to death peacefully with all the serenity of a great saint, as Barthelemy St. Hilaire has it. Not so in the Esoteric and true interpretation which reveals the real sense of the profane and allegorical statement that makes Gautama, the Buddha, die very unpoetically from the effects of too much pork, prepared for him by Tsonda. How one who preached that the killing of animals was the greatest sin, and who was a perfect vegetarian, could die from eating pork, is a question that is never asked by our Orientalists, some of whom made (as now do many charitable missionaries in Ceylon) great fun at the alleged occurrence. The simple truth is that the said rice and pork are purely allegorical. Rice stands for "forbidden fruit," like Eve's "apple," and means Occult knowledge with the Chinese and Tibetans; and "pork" for Brâhmanical teachings—Vishnu having assumed in his first Avatâra the form of a boar, in order to raise the earth on the surface of the waters of space. It is not, therefore, from "pork" that Buddha died, but for having divulged some of the Brâhmanical mysteries, after which, seeing the bad effects brought on some unworthy people by the revelation, he preferred, instead of availing himself of Nirvâna, to leave his earthly form, remaining still in the sphere of the living, in order to help humanity to progress. Hence his constant reincarnations in the hierarchy of the Dalai and Teshu Lamas, among other bounties. Such is the Esoteric explanation. The life of Gautama will be more fully discussed later on.

has to brave dangers, dishonour and death, to be forgiving, and to be silent on that which cannot be given. Those who have vainly laboured in that direction must wait in these days—as the *Book of Enoch* teaches—"until the evil-doers be consumed" and the power of the wicked annihilated. It is not lawful for the Occultist to seek or even to thirst for revenge: let him

> Wait until sin pass away; for their [the sinners'] names shall be blotted out of the holy books [the astral records], their seed shall be destroyed and their spirits slain.[161]

Esoterically, Enoch is the "Son of man," the first; and symbolically, the first Sub-Race of the *Fifth* Root Race.[162] And if his name yields for purposes of numerical and astronomical glyphs the meaning of the solar year, or 365, in conformity to the age assigned to him in *Genesis*, it is because, being the seventh, he is, for Occult purposes, the personified period of the two preceding Races with their fourteen Sub-Races. Therefore, he is shown in the Book as the great grandfather of Noah who, in his turn, is the personification of the mankind of the Fifth, struggling with that of the Fourth Root-Race—the great period of the revealed and profaned Mysteries, when the "sons of God" coming down on Earth took for wives the daughters of men, and taught them the secrets of the Angels; in other words, when the "mind-born" men of the Third Race mixed themselves with those of the Fourth, and the divine Science was gradually brought down by men to Sorcery.

91]

SECTION IX.

Hermetic and Kabalistic Doctrines.

The cosmogony of Hermes is as veiled as the Mosaic system, only it is upon its face far more in harmony with the doctrines of the Secret Sciences and even of Modern Science. Says the thrice great Trismegistus, "the hand that shaped the world out of formless pre-existent matter is no hand"; to which *Genesis* is made to reply, "The world was created out of nothing," although the *Kabalah* denies such a meaning in its opening sentences. The Kabalists have never, any more than have the Indian Aryans, admitted such an absurdity. With them, Fire, or Heat, and Motion[163] were chiefly instrumental in the formation of the world out of preexisting Matter. The Parabrahman and Mûlaprakriti of the Vedântins are the prototypes of the En Suph and Shekinah of the Kabalists. Aditi is the original of Sephira, and the Prajâpatis are the elder brothers of the Sephiroth. The nebular theory of Modern Science, with all its mysteries, is solved in the cosmogony of the Archaic Doctrine; and the paradoxical though very scientific enunciation, that "cooling causes contraction and contraction causes heat; therefore cooling causes heat," is shown as the chief agency in the formation of the worlds, and especially of our sun and solar system.

All this is contained within the small compass of *Sepher Jetzirah* in its thirty-two wonderful Ways of Wisdom, signed "Jah Jehovah Sabaoth," for whomsoever has the key to its hidden meaning. As to the dogmatic or theological interpretation of the first verses in *Genesis* it is pertinently answered in the same book, where speaking of the **92]** Three Mothers, Air, Water and Fire, the writer describes them as a balance with

> The good in one scale, the evil in the other, and the oscillating tongue of the Balance between them.[164]

One of the secret names of the One Eternal and Ever-Present Deity, was in every country the same, and it has preserved to this day a phonetic likeness in the various languages. The Aum of the Hindus, the sacred syllable, had become the Ἀιώv with the Greeks, and the Ævum with the Romans—the Pan or All. The "thirtieth way" is called in the *Sepher Jetzirah* the "gathering understanding," because

> Thereby gather the celestial adepts judgments of the stars and celestial signs, and their observations of the orbits are the perfection of science.[165]

The thirty-second and last is called therein the "serving understanding," and it is so-called because it is

---

[161] *Op. cit.*, cv. 21.

[162] In the *Bible* (*Genesis*, iv and v) there are three distinct Enochs (Kanoch or Chanoch)—the son of Cain, the son of Seth, and the son of Jared; but they are all identical, and two of them are mentioned for purposes of misleading. The years of only the last two are given, the first one being left without further notice.

[163] The eternal and incessant "in-breathing and out-breathing of Parabrahman" or Nature, the Universe in Space, whether during Manvantara or Pralaya.

[164] *Op. cit.*, iii. 1.

[165] Op. cit., 30.

A disposer of all those that are serving in the work of the Seven Planets, according to their Hosts.[166]

The "work" was Initiation, during which all the mysteries connected with the "Seven Planets" were divulged, and also the mystery of the "Sun-Initiate" with his seven radiances or beams cut off—the glory and triumph of the anointed, the Christos; a mystery that makes plain the rather puzzling expression of Clemens:

For we shall find that very many of the dogmas that are held by such sects [of Barbarian and Hellenic Philosophy] as have not become utterly senseless, and are not cut out from the order of nature ["by cutting off Christ,"[167] or rather Chrestos] . . . correspond in their origin and with the truth as a whole.[168]

In *Isis Unveiled*,[169] the reader will find fuller information than can be given here on the *Zohar* and its author, the great Kabalist, Simeon Ben Jochai. It is said there that on account of his being known to be in possession of the secret knowledge and of the Mercaba, which insured the reception of the "Word," his very life was endangered, **93]** {THE KABALAH AND THE BOOK OF ENOCH.} and he had to fly to the wilderness, where he lived in a cave for twelve years surrounded by faithful disciples, and finally died there amid signs and wonders.[170] His teachings on the origin of the Secret Doctrine, or, as he also calls it, the Secret Wisdom, are the same as those found in the East, with the exception that in place of the Chief of a Host of Planetary Spirits he puts "God," saying that this Wisdom was first taught by God himself to a certain number of Elect Angels; whereas in the Eastern Doctrine the saying is different, as will be seen.

Some synthetic and kabalistic studies on the sacred *Book of Enoch* and the Taro (Rota) are before us. We quote from the MS. copy of a Western Occultist, which is prefaced by these words:

There is but one Law, one Principle, one Agent, one Truth and one Word. That which is above is analogically as that which is below. All that which is, is the result of quantities and of equilibriums.

The axiom of Éliphas Lévi and this triple epigraph show the identity of thought between the East and the West with regard to the Secret Science which, as the same MS. tells us, is:

The key of things concealed, the key of the sanctuary. This is the Sacred Word which gives to the Adept the supreme reason of Occultism and its Mysteries. It is the Quintessence of Philosophies and of Dogmas; it is the Alpha and Omega; it is the Light, Life and Wisdom Universal.

The Taro of the sacred *Book of Enoch*, or Rota, is prefaced, moreover, with this explanation:

The antiquity of this Book is lost in the night of time. It is *of Indian origin*, and goes back to an epoch long before Moses. . . . It is written upon detached leaves, which at the first were of fine gold and precious metals. . . . It is symbolical, and its combinations adapt themselves to all the wonders of the Spirit. Altered by its passage across the Ages, it is nevertheless preserved—-thanks to the ignorance of the curious—in its types and its most important primitive figures.

This is the Rota of Enoch, now called Taro of Enoch, to which De Mirville alludes, as we saw, as the means used for "evil Magic," the **94]** "metallic plates [or leaves] escaped from destruction during the Deluge" and which are attributed by him to Cain. They have escaped the Deluge for the simple reason that this Flood was not "Universal." And it is said to be "of Indian origin," because its origin is with the Indian Aryans of the first Sub-Race of the Fifth Root-Race, before the final destruction of the last stronghold of Atlantis. But, if it originated with the forefathers of the primitive Hindus, it was not in India that it was first used. Its origin is still more ancient and must be traced beyond and into the Himaleh,[171] the Snowy Range. It was born in that mysterious locality which no

[166] Op. cit., 32.

[167] Those who are aware that the term Christos was applied by the Gnostics to the Higher Ego (the ancient Pagan Greek Initiates doing the same), will readily understand the allusion. Christos was said to be cut off from the lower Ego, Chrestos, after the final and supreme Initiation, when the two became blended in one; Chrestos being conquered and resurrected in the glorified Christos.—Franck, *Die Kabbala*, 75; Dunlap, *Sôd*, Vol. II.

[168] *Stromateis*, I. xiii.

[169] *Op. cit.*, II. viii.

[170] Many are the marvels recorded as having taken place at his death, or we should rather say his translation; for he did not die as others do, but having suddenly disappeared, while a dazzling light filled the cavern with glory, his body was again seen upon its subsidence. When this heavenly light gave place to the habitual semi-darkness of the gloomy cave—then only, says Ginsburg, "the disciples of Israel perceived that the lamp of Israel was extinguished." His biographers tell us that there were voices heard from Heaven during the preparation for his funeral, and at his interment, when the coffin was lowered into the deep cave prepared for it, a flame broke forth and a voice mighty and majestic pronounced these words: "This is he who caused the earth to quake, and the kingdoms to shake!"

[171] Pockocke, may be, was not altogether wrong in deriving the German Heaven, Himmel, from Himalaya; nor can it be denied that it is the Hindu Kailâsa (Heaven) that is the father of the Greek Heaven (Koilon), and of the Latin Cœlum.

one is able to locate, and which is the despair of both Geographers and Christian Theologians—the region in which the Brahman places his Kailasa, the Mount Sumeru, and the Pârvatî Pamîr, transformed by the Greeks into Paropamisus.

Round this locality, which still exists, the traditions of the Garden of Eden were built. From these regions the Greeks obtained their Parnassus[172]; and thence proceeded most of the biblical personages, some of them in their day men, some demi-gods and heroes, some—though very few—myths, the astronomical doubles of the former. Abram was one of them—a Chaldæan Brahman,[173] says the legend, transformed later, after he had repudiated his Gods and left his Ur (*pur*, "town"?) in Chaldæa, into A-brahm[174] (or A-braham) "no-brâhman" who emigrated. Abram becoming the "father of many nations" is thus explained. The student of Occultism has to bear in mind that every God and hero in ancient Pantheons (that of the *Bible* included), has three biographies in the narrative, so to say, running parallel with each other and each connected with one of the aspects of the hero—historical, astronomical and perfectly mythical, the last serving to connect the other two together and smooth away the asperities and discordancies in the narrative, and gathering into one or more symbols the verities of the first two. Localities are made to correspond with astronomical **95]** {NUMBERS AND MEASURES.} and even with psychic events. History was thus made captive by ancient Mystery, to become later on the great Sphynx of the nineteenth century. Only, instead of devouring her too dull querists who will unriddle her whether she acknowledges it or not, she is desecrated and mangled by the modern Œdipus, before he forces her into the sea of speculations in which the Sphynx is drowned and perishes. This has now become self-evident, not only through the Secret Teachings, parsimoniously as they may be given, but by earnest and learned Symbologists and even Geometricians. The *Key to the Hebrew Egyptian Mystery*, in which a learned Mason of Cincinnati, Mr. Ralston Skinner, unveils the riddle of a God, with such ungodly ways about him as the Biblical Jah-ve, is followed by the establishment of a learned society under the presidentship of a gentleman from Ohio and four vice-presidents, one of whom is Piazzi Smyth, the well-known Astronomer and Egyptologist. The Director of the Royal Observatory in Scotland and author of *The Great Pyramid*, *Pharaonic by name*, *Humanitarian by fact*, *its Marvels*, *Mysteries*, *and its Teachings*, is seeking to prove the same problem as the American author and Mason: namely, that the English system of measurement is the same as that used by the ancient Egyptians in the construction of their Pyramid, or in Mr. Skinner's own words that the Pharaonic "source of measures" originated the "British inch and the ancient cubit." It "originated" much more than this, as will be fully demonstrated before the end of the next century. Not only is everything in Western religion related to measures, geometrical figures, and time-calculations, the principal period-durations being founded on most of the historical personages,[175] but the latter are also connected with heaven and earth truly, only with the Indo-Âryan heaven and earth, not with those of Palestine.

The prototypes of nearly all the biblical personages are to be sought **96]** for in the early Pantheon of India. It is the "Mind-born" Sons of Brahmâ, or rather of the Dhyâni-Pitara (the "Father-Gods"), the "Son's of Light," who have given birth to the "Sons of Earth"—the Patriarchs. For if the

---

[172] *See* Pockocke's *India in Greece*, and his derivation of Mount Parnassus from Parnasa, the leaf and branch huts of the Hindu ascetics, half shrine and half habitation. "Part of the Par-o-Pamisus (the hill of Bamian), is called Parnassus. 'These mountains are called Devanica, because they are so full of Devas or Gods, called "Gods of the Earth," Bhu Devas. They lived, according to the Purânas, in bowers or huts, called Parnasas, because they were made of leaves' (Parnas)," p. 302.

[173] Rawlinson is justly very confident of an Âryan and Vedic influence ou the early mythology and history of Babylon and Chaldæa.

[174] This is a Secret Doctrine affirmation, and may or may not be accepted. Only Abrahm, Isaac and Judah resemble terribly the Hindu Brahmâ Ikshvâku and Yadu.

[175] It is said in *The Gnostics and their Remains*, by C. W. King (p. 13), with regard to the names of Brahmâ and Abram; "This figure of the *man*, Seir Anpin, consists of 243 numbers, being the numerical value of the letters in the name 'Abram' signifying the different orders in the celestial Hierarchies. In fact the names Abram and Brahmâ are equivalent in numerical value." Thus to one acquainted with Esoteric Symbolism, it does not seem at all strange to find in the Loka-pâlas (the four cardinal and intermediate points of the compass personified by eight Hindu Gods) Indra's elephant, named Abhra—(mâtanga) and his wife Abhramu. Abhra is in a way a Wisdom Deity, since it is this elephant's head that replaced that of Ganesha (Ganapati) the God of Wisdom, cut off by Shiva. Now Abhra means "cloud," and it is also the name of the city where Abram is supposed to have resided—when read backwards—"Arba (Kirjath) the city of four. . . Abram is Abra with an appended *m* final, and Abra read backward is Arba" (*Key to the Hebrew Egyptian Mystery*). The author might have added that Abra meaning in Sanskrit "in, or of, the clouds," the cosmo-astronomical symbol of Abram becomes still plainer. All of these ought to be read in their originals, in Sanskrit.

Rig Veda and its three sister *Vedas* have been "milked out from fire, air and sun," or Agni, Indra, and Sûrya, as *Manu-Smrili* tells us, the *Old Testament* was most undeniably "milked out" of the most ingenious brains of Hebrew Kabalists, partly in Egypt and partly in Babylonia—"the seat of Sanskrit literature and Brâhman learning from her origin," as Colonel Vans Kennedy truly declared. One of such copies was Abram or Abraham, into whose bosom every orthodox Jew hopes to be gathered after death, that bosom Deing localised as "heaven in the clouds" or Abhra.[176]

From Abraham to Enoch's Taro there seems to be a considerable distance, yet the two are closely related by more than one link. Gaffarel has shown that the four symbolical animals on the twenty-first key of the Taro, at the third septenary, are the Teraphim of the Jews invented and worshipped by Abram's father Terah, and used in the oracles of the Urim and Thummim. Moreover, astronomically Abraham is the sun-measure and a portion of the sun, while Enoch is the solar year, as much as are Hermes or Thot; and Thot, numerically, "was the equivalent of Moses, or Hermes," "the lord of the lower realms, also esteemed as a teacher of wisdom," the same Mason-mathematician tells us; and the Taro being, according to one of the latest bulls of the Pope, "an invention of Hell," the same " as Masonry and Occultism," the relation is evident. The Taro contains indeed the mystery of all such transmutations of personages into sidereal bodies and *vice versa*. The "wheel of Enoch" is an archaic invention, the most ancient of all, for it is found in China. Éliphas Lévi says there was not a nation but had it, its real meaning being preserved in the greatest secresy. It was a universal heirloom.

As we see, neither the *Book of Enoch* (his "Wheel"), nor the *Zohar*, nor any other kabalistic volume, contains merely Jewish wisdom.

97] {THE DOCTRINE BELONGS TO ALL.} The doctrine itself being the result of whole millenniums of thought, is therefore the joint property of Adepts of every nation under the sun. Nevertheless, the *Zohar* teaches practical Occultism more than any other work on that subject; not as it is translated and commented upon by its various critics though, but with the secret signs on its margins. These signs contain the hidden instructions, apart from the metaphysical interpretations and apparent absurdities so fully credited by Josephus, who was never initiated and gave out the *dead letter* as he had received it.[177]

98]

SECTION X.

Various Occult Systems of Interpretations of Alphabets and Numerals.

The transcendental methods of the *Kabalah* must not be mentioned in a public work; but its various systems of arithmetical and geometrical ways of unriddling certain symbols may be described. The *Zohar* methods of calculation, with their three sections, the Gematria, Notaricon and Temura, also the Albath and Algath, are extremely difficult to practise. We refer those who would learn more to Cornelius Agrippa's works.[178] But none of those systems can ever be understood unless a Kabalist becomes a real Master in his Science. The Symbolism of Pythagoras requires still more arduous labour. His symbols are very numerous, and to comprehend even the general gist of his abstruse doctrines from his Symbology would necessitate years of study. His chief figures are the square (the Tetraktys), the equilateral triangle, the point within a circle, the cube, the triple triangle, and finally the forty-seventh proposition of Euclid's Elements, of which proposition Pythagoras was the inventor. But with this exception, none of the foregoing symbols originated with him, as some believe. Millenniums before his day, they were well known in India, whence the Samian Sage brought them, not as a speculation, but as a demonstrated Science, says Porphyry, quoting from the Pythagorean Moderatus.

---

[176] Before these theories and speculations—we are willing to admit they are such—are rejected, the following few points ought to be explained, (1) Why, after leaving Egypt, was the patriarch's name changed by Jehovah from Abram to Abraham. (2) Why Sarai becomes on the same principle Sarah (*Gen.*, xvii.). (3) Whence the strange coincidence of names? (4) Why should Alexander Polyhistor say that Abraham was born at Kamarina or Uria, a city of soothsayers, and invented Astronomy? (5) "The Abrahamic recollections go back at least three millenniums beyond the grandfather of Jacob," says Bunsen (*Egypt's Place in History*, v. 35.).

[177] *Isis Unveiled*, ii. 350.

[178] See *Isis Unveiled*, ii. 218-300. Gematria is formed by a metathesis from the Greek word grammateja; Notaricon may be compared to stenography; Temura is permutation—a way of dividing the alphabet and shifting letters.

The numerals of Pythagoras were hieroglyphical symbols by means whereof he explained *all* ideas concerning the nature of things.[179]

99] {NUMBERS AND MAGIC.} The fundamental geometrical figure of the *Kabalah*, as given in the *Book of Numbers*[180] that figure which tradition and the Esoteric Doctrines tell us was given by the Deity Itself to Moses on Mount Sinai,[181] contains the key to the universal problem in its grandiose, because simple, combinations. This figure contains in itself all the others.

The Symbolism of numbers and their mathematical inter-relations is also one of the branches of Magic, especially of mental Magic, divination and correct perception in clairvoyance. Systems differ, but the root idea is everywhere the same. As shown in the *Royal Masonic Cyclopœdia*, by Kenneth R. H. Mackenzie:

One system adopts unity, another trinity, a third quinquinity; again we have sexagons, heptagons, novems, and so on, until the mind is lost in the survey of the materials alone of a science of numbers.[182]

The Devanâgarî characters in which Sanskrit is generally written, have all that the Hermetic, Chaldæan and Hebrew alphabets have, and in addition the Occult significance of the "eternal sound," and the meaning given to every letter in its relation to spiritual as well as terrestrial things. As there are only twenty-two letters in the Hebrew alphabet and ten fundamental numbers, while in the Devanâgarî there are thirty-five consonants and sixteen vowels, making altogether fifty-one simple letters, with numberless combinations in addition, the margin for speculation and knowledge is in proportion considerably wider. Every letter has its equivalent in other languages, and its equivalent in a figure or figures of the calculation table. It has also numerous other significations, which depend upon the special idiosyncrasies and characteristics of the person, object, or subject to be studied. As the Hindus claim to have received the Devanâgarî characters from Sarasvatî, the inventress of Sanskrit, the "language of the Devas" or Gods (in their exoteric pantheon), so most of the ancient nations claimed the same privilege for the origin of their letters and tongue. The *Kabalah* **100]** calls the Hebrew alphabet the "letters of the Angels," which were communicated to the Patriarchs, just as the Devauâgarî was to the Rishis by the Devas. The Chaldæans found their letters traced in the sky by the "yet unsettled stars and comets," says the *Book of Numbers*; while the Phoenicians had a sacred alphabet formed by the twistings of the sacred serpents. The Natar Khari (hieratic alphabet) and secret (sacerdotal) speech of the Egyptians is closely related to the oldest "Secret Doctrine Speech." It is a Devanâgarî with mystical combinations and additions, into which the Senzar largely enters.

The power and potency of numbers and characters are well known to many Western Occultists as being compounded from all these systems, but are still unknown to Hindu students, if not to their Occultists. In their turn European Kabalists are generally ignorant of the alphabetical secrets of Indian Esoterism. At the same time the general reader in the West knows nothing of either; least of all how deep are the traces left by the Esoteric numeral systems of the world in the Christian Churches.

Nevertheless this system of numerals solves the problem of cosmogony for whomsoever studies it, while the system of geometrical figures represents the numbers objectively.

To realise the full comprehension of the Deific and the Abstruse enjoyed by the Ancients, one has to study the origin of the figurative representations of their primitive Philosophers. The *Books of Hermes* are the oldest repositories of numerical Symbology in Western Occultism. In them we find that the number *ten*[183] is the Mother of the Soul, Life and Light being therein united. For as the sacred anagram Teruph shows in the *Book of the Keys* (Numbers), the number 1 (one) is born from Spirit, and the number 10 (ten) from Matter; "the unity has made the ten, the ten, the unity"; and this is only the Pantheistic axiom, in other words "God in Nature and Nature in God."

The kabalistic Gematria is arithmetical, not geometrical. It is one of the methods for extracting the hidden meaning from letters, words, and sentences. It consists in applying to the letters of a word the sense they bear as numbers, in outward shape as well as in their individual sense. As illustrated by Ragon:

---

[179] De Vita Pythag.

[180] We are not aware that a copy of this ancient work is embraced in the catalogue of any European library; but it is one of the "Books of Hermes," and it is referred to and quotations are made from it in the works of a number of ancient and medieval philosophical authors. Among these authorities are Arnoldo di Villanova's *Rosarium Philosoph..*, Francesco Arnuphi's *Opus de Lapide*, Hermes Trismegistus' *Tractatus de Transmuialionr MelaUorum* and *Tabula Smaragdina*, and above all the treatise of Raymond Lully, *Ab Angelis Opus Divinnm de Quinta Essentia*.

[181] *Exodus*, xxv. 40.

[182] *Sub voce* "Numbers."

[183] See Johannes Meursius, *Denarius Pythagoricus*.

The figure I signified the living man (a body erect), man being the only living-being enjoying this faculty. A head being added to it, the glyph (or letter) P was **101]** {GODS AND NUMBERS.} obtained, meaning paternity, creative potency; the R signifying the walking man (with his foot forward) going, *tens*, *iturus*.[184]

The characters were also made supplementary to speech, every letter being at once a figure representing a sound for the ear, an idea to the mind; as, for instance, the letter F, which is a cutting sound like that of air rushing quickly through space; fury, fusee, fugue, all words expressive of, and depicting what they signify.[185]

But the above pertains to another system, that of the primitive and philosophical formation of the letters and their outward glyphic form—not to Gematria. The Temura is another kabalistic method, by which any word could be made to yield its mystery out of its anagram. So in *Sepher Jetzirah* we read "One—the Spirit of the Alahim of Lives." In the oldest kabalistic diagrams the Sephiroth (the seven and the three) are represented as wheels or circles, and Adam Kadmon, the primitive Man, as an upright pillar. "Wheels and seraphim and the holy creatures" (Chioth) says Rabbi Akiba. In still another system of the symbolical *Kabalah* called Albath—which arranges the letters of the alphabet by pairs in three rows—all the couples in the first row bear the numerical value ten; and in the system of Simeon Ben Shetah (an Alexandrian Neoplatonist under the first Ptolemy) the uppermost couple—the most sacred of all—is preceded by the Pythagorean cypher: one, and a nought—10.

All beings, from the first divine emanation, or "God manifested," down to the lowest atomic existence, "have their particular number which distinguishes each of them and becomes the source of their attributes and qualities as of their destiny." Chance, as taught by Cornelius Agrippa, is in reality only an unknown progression; and time but a succession of numbers. Hence, futurity being a compound of chance and time, these are made to serve Occult calculations in order to find the result of an event, or the future of one's destiny. Said Pythagoras:

There is a mysterious connection between the Gods and numbers, on which the science of arithmancy is based. The soul is a world that is self-moving; the soul contains in itself, and is, the quaternary, the tetraktys [the perfect cube].

There are lucky and unlucky, or beneficent and maleficent numbers. Thus while the ternary—the first of the odd numbers (the one being the perfect and standing by itself in Occultism)—is the divine figure or the triangle; the duad was disgraced by the Pythagoreans from the **102]** first. It represented Matter, the passive and evil principle—the number of Mâyâ, illusion.

While the number *one* symbolized harmony, order or the good principle (the one God expressed in Latin by Solus, from which the word Sol, the Sun, the symbol of the Deity), number *two* expressed a contrary idea. The science of good and evil began with it. All that is double, false, opposed to the only reality, was depicted by the binary. It also expressed the contrasts in Nature which are always double: night and day, light and darkness, cold and heat, dampness and dryness, health and sickness, error and truth, male and female, etc. . . . The Romans dedicated to Pluto the second month of the year, and the second day of that month to expiations in honour of the Manes. Hence the same rite established by the Latin Church, and faithfully copied. Pope John XIX instituted in 1003 the Festival of the Dead, which had to be celebrated on the 2nd of November, the second month of autumn.[186]

On the other hand the triangle, a purely geometrical figure, had great honour shewn it by every nation, and for this reason:

In geometry a straight line cannot represent an absolutely perfect figure, any more than two straight lines. Three straight lines, on the other hand, produce by their junction a triangle, or the first absolutely perfect figure. Therefore, it symbolized from the first and to this day the Eternal—the first perfection. The word for deity in Latin, as in French, begins with D, in Greek the delta or triangle, △, whose three sides symbolize the trinity, or the three kingdoms, or, again, divine nature. In the middle is the Hebrew Yod, the initial of Jehovah [see Kliphas Levi's *Dogme et Rituel,* i. 154], the animating spirit or fire, the generating principle represented by the letter G, the initial of "God" in the northern languages, whose philosophical significance is generation.[187]

As stated correctly by the famous Mason Ragon, the Hindu Trimûrti is personified in the world of ideas by Creation, Preservation and Destruction, or Brahmâ, Vishnu and Shiva; in the world of matter by Earth, Water and Fire, or the Sun, and symbolised by the Lotus, a flower that lives by earth, water, and the sun.[188] The Lotus, sacred to **103]** {THE UNIVERSAL LANGUAGE.} Isis, had

---

[184] Ragon, *Maçonnerie Occulte*, p. 426, note.

[185] *Ibid.*, p. 432, note.

[186] Extracted from Ragon, *Maçonnerie Occulte,* p. 427, note.

[187] Summarised from Ragon, *ibid.,* p. 428, note.

[188] Ragon mentions the curious fact that the first four numbers in German are named after the elements.

"Ein, or one, means the air, the element which, ever in motion, penetrates matter throughout, and whose continual ebb and tide is the universal vehicle of life.

"Zwei, two, is derived from the old German Zweig, signifying germ, fecundity; it stands for earth the fecund mother of all.

the same significance in Egypt, whereas in the Christian symbol, the Lotus, not being found in either Judæa or Europe, was replaced by the water-lily. In every Greek and Latin Church, in all the pictures of the Annunciation, the Archangel Gabriel is depicted with this trinitarian symbol in his hand standing before Mary, while above the chief altar or under the dome, the Eye of the Eternal is painted within a triangle, made to replace the Hebrew Yod or God.

Truly, says Ragon, there was a time when numbers and alphabetical characters meant something more they do now—the images of a mere insignificant sound.

> Their mission was nobler then. Each of them represented by its form a complete sense, which, besides the meaning of the word, had a double[189] interpretation adapted to a dual doctrine. Thus when the sages desired to write something to be understood only by the savants, they confabulated a story, a dream, or some other fictitious subject with personal names of men and localities, that revealed by their lettered characters the true meaning of the author by that narrative. Such were all their religious creations.[190]

Every appellation and term had its *raison d'être*. The name of a plant or mineral denoted its nature to the Initiate at the first glance. The essence of everything was easily perceived by him once that it was figured by such characters. The Chinese characters have preserved much of this graphic and pictorial character to this day, though the secret of the full system is lost. Nevertheless, even now, there are those among that nation who can write a long narrative, a volume, on one page; and the symbols that are explained historically, allegorically and astronomically, have survived until now.

Moreover, there exists a universal language among the Initiates, which an Adept, and even a disciple, of any nation may understand by reading it in his own language. We Europeans, on the contrary, possess only one graphic sign common to all, & (and); there is a language richer in metaphysical terms than any on earth, whose every **104]** word is expressed by like common signs. The Litera Pythagoræ, so called, the Greek U (the English capital Y) if traced alone in a message, was as explicit as a whole page filled with sentences, for it stood as a symbol for a number of things—for white and black Magic, for instance.[191] Suppose one man enquired of another: To what School of Magic does so and so belong? and the answer came back with the letter traced with the right branch thicker than the left, then it meant "to right hand or divine Magic;" but if the letter were traced in the usual way, with the left branch thicker than the right, then it meant the reverse, the right or left branch being the whole biography of a man. In Asia, especially in the Devanâgarî characters, every letter had several secret meanings.

Interpretations of the hidden sense of such apocalyptic writings are found in the keys given in the *Kabalah,* and they are among its most sacred lore. St. Hieronymus assures us that they were known to the School of the Prophets and taught therein, which is very likely. Molitor, the learned Hebraist, in his work on tradition says that:

> The two and twenty letters of the Hebrew alphabet were regarded as an emanation, or the visible expression of the divine forces inherent in the ineffable name.

These letters find their equivalent in, and are replaced by numbers, in the same way as in the other systems. For instance, the twelfth and the sixth letter of the alphabet yield eighteen in a name; the other letters of that name added being always exchanged for that figure which corresponds to the alphabetical letter; then all those figures are subjected to an algebraical process which transforms them again into letters; after which the latter yield to the enquirer "the most hidden secrets of divine Permanency (eternity in its immutability) in the Futurity."

"Drei, three, is the *trienos* of the Greeks, standing for water, whence the Sea-gods, Tritons; and trident, the emblem of Neptune—the water, or sea, in general being called Amphitrite (surrounding water).

"Vier, four, a number meaning in Belgian fire. . . It is in the quaternary that the first solid figure is found, the universal symbol of immortality, the Pyramid, 'whose first syllable means fire.' Lysis and Timæus of Locris claimed that there was not a thing one could name that had not the quaternary for its root. . . The ingenious and mystical idea which led to the veneration of the ternary and the triangle was applied to number four and its figure: it was said to express a living being, 1, the vehicle of the triangle 4, vehicle of God, or man carrying in him the divine principle."

Finally, "the Ancients represented the world by the number five. Diodorus explains it by saving that this number represents earth, fire, water, air and ether or spiritus. Hence, the origin of Pente (five) and of Pan (the God) meaning in Greek all." (Compare Ragon, *op. cit.,* pp. 428-430.) It is left with the Hindu Occultists to explain the relation this Sanskrit word Pancha (five) has to the elements, the Greek Pente having for its root the Sanskrit term.

[189] The system of the so-called Senzar characters is still more wonderful and difficult, since each letter is made to yield several meanings, a sign placed at the commencement showing the true meaning.

[190] Ragon, *op. cit.,* p. 431, note.

[191] The Y exoterically signifies only the two paths of virtue or vice, and stands also for the numeral 150 and with a dash over the letter Y for 150,000.

105]

SECTION XI.

The Hexagon with the Central Point, or the Seventh Key.

Arguing upon the virtue in names (Baalshem), Molitor thinks it impossible to deny that the *Kab&lah*—its present abuses notwithstanding—has some very profound and scientific basis to stand upon. And if it is claimed, he argues,

> That before the Name of Jesus every other Name must bend, why should not the Tetragrammaton have the same power?[192]

This is good sense and logic. For if Pythagoras viewed the hexagon formed of two crossed triangles as the symbol of creation, and the Egyptians, as that of the union of fire and water (or of generation), the Essenes saw in it the Seal of Solomon, the Jews the Shield of David, the Hindus the Sign of Vishnu (to this day); and if even in Russia and Poland the double triangle is regarded as a powerful talisman—then so widespread a use argues that there is something in it. It stands to reason, indeed, that such an ancient and universally revered symbol should not be merely laid aside to be laughed at by those who know nothing of its virtues or real Occult significance. To begin with, even the known sign is merely a substitute for the one used by the Initiates. In a Tântrika work in the British Museum, a terrible curse is called down upon the head of him who shall ever divulge to the profane the real Occult hexagon known as the "Sign of Vishnu," "Solomon's Seal," etc.

The great power of the hexagon—with its central mystic sign the T, or the Svastika, a septenary—is well explained in the seventh key of *Things Concealed,* for it says:

> **106]** The seventh key is the hieroglyph of the sacred septenary, of royalty, of the priesthood [the Initiate], of triumph and true result by struggle. It is magic power in all its force, the true "Holy Kingdom." In the Hermetic Philosophy it is the quintessence resulting from the union of the two forces of the great Magic Agent [Âkâsha, Astral Light.] . . . It is equally Jakin and Boaz bound by the will of the Adept and overcome by his omnipotence.

The force of this key is absolute in Magic. All religions have consecrated this sign in their rites.

We can only glance hurriedly at present at the long series of antediluvian works in their postdiluvian and fragmentary, often disfigured, form. Although all of these are the inheritance from the Fourth Race—now lying buried in the unfathomed depths of the ocean—still they are not to be rejected. As we have shown, there was but one Science at the dawn of mankind, and it was entirely divine. If humanity on reaching its adult period has abused it—especially the last Sub-Races of the Fourth Root-Race—it has been the fault and sin of the practitioners who desecrated the divine knowledge, not of those who remained true to its pristine dogmas. It is not because the modern Roman Catholic Church, faithful to her traditional intolerance, is now pleased to see in the Occultist, and even in the innocent Spiritualist and Mason, the descendants of "the Kischuph, the Hamite, the Kasdim, the Cephene, the Ophite and the Khartumim"—all these being "the followers of Satan," that they are such indeed. The State or National Religion of every country has ever and at all times very easily disposed of rival schools by professing to believe they were dangerous heresies—the old Roman Catholic State Religion as much as the modern one.

The anathema, however, has not made the public any the wiser in the Mysteries of the Occult Sciences. In some respects the world is all the better for such ignorance. The secrets of Nature generally cut both ways, and in the hands of the undeserving they are more than likely to become murderous. Who in our modern day knows anything of the real significance of, and the powers contained in, certain characters and signs—talismans—whether for beneficent or evil purposes? Fragments of the Runes and the writing of the Kischuph, found scattered in old mediaeval libraries; copies from the Ephesian and Milesian letters or characters; the thrice famous *Book of Thoth,* and the terrible treatises (still preserved) of Targes, the Chaldsæan, and his disciple Tarchon, the Etruscan—who flourished long before the Trojan War—are so many names and appellations void of sense (though met with in classical literature) for the educated modern scholar. Who, **107]** {OCCULT WEAPONS.} in the nineteenth century, believes in the art, described in such treatises as those of Targes, of evoking and directing thunder-bolts? Yet the same is described in the Brâhmanical literature, and Targes copied his "thunder-bolts" from the Astra,[193] those terrible engines of destruction known to the Mahâbhâratan Aryans. A whole arsenal of dynamite bombs would pale before this art—if it ever becomes understood by the Westerns. It is from an old fragment that was

---

[192] *Tradition,* chap. on "Numbers."

[193] This is a kind of magical bow and arrow calculated to destroy in one moment whole armies; it is mentioned in the *Râmâyana,* the *Purânas* and elsewhere.

translated to him, that the late Lord Bulwer Lytton got his idea of Vril. It is a lucky thing, indeed, that, in the face of the virtues and philanthropy that grace our age of iniquitous wars, of anarchists and dynamiters, the secrets contained in the books discovered in Numa's tomb should have been burnt. But the science of Circe and Medea is not lost. One can discover it in the apparent gibberish of the Tântrika Sutras, the *Kuku-ma* of the Bhûtânî and the Sikhim Dugpas and "Red-caps" of Tibet, and even in the sorcery of the Nîlgiri Mula Kurumbas. Very luckily few outside the high practitioners of the Left Path and of the Adepts of the Right—in whose hands the weird secrets of the real meaning are safe—understand the "black" evocations. Otherwise the Western as much as the Eastern Dugpas might make short work of their enemies. The name of the latter is legion, for the direct descendants of the antediluvian sorcerers hate all those who are not with them, arguing that, therefore, they are against them.

As for the "Little Albert"—though even this small half-esoteric volume has become a literary relic—and the "Great Albert" or the "Red Dragon," together with the numberless old copies still in existence, the sorry remains of the mythical Mother Shiptons and the Merlins—we mean the false ones—all these are vulgarised imitations of the original works of the same names. Thus the "Petit Albert" is the disfigured imitation of the great work written in Latin by Bishop Adalbert, an Occultist of the eighth century, sentenced by the second Roman Concilium. His work was reprinted several centuries later and named *Alberti Parvi Lucii Libellas de Mirabilibus Naturœ Arcanis*. The severities of the Roman Church have ever been spasmodic. While one learns of this condemnation, which placed the Church, as will be shown, in relation to the Seven Archangels, the Virtues or Thrones of God, in the most embarrassing position for long centuries, it remains a **108]** wonder indeed, to find that the Jesuits have not destroyed the archives, with all their countless chronicles and annals, of the History of France and those of the Spanish Escurial, along with them. Both history and the chronicles of the former speak at length of the priceless talisman received by Charles the Great from a Pope. It was a little volume on Magic—or Sorcery, rather—all full of kabalistic figures, signs, mysterious sentences and invocations to the stars and planets. These were talismans against the enemies of the King (*les ennemis de Charlemagne),* which talismans, the chronicler tells us, proved of great help, as "every one of them [the enemies] died a violent death." The small volume, *Enchiridium Leonis Papœ,* has disappeared and is very luckily out of print. Again the Alphabet of Thoth can be dimly traced in the modern Tarot which can be had at almost every bookseller's in Paris. As for its being understood or utilised, the many fortune-tellers in Paris, who make a professional living by it, are sad specimens of failures of attempts at reading, let alone correctly interpreting, the symbolism of the Tarot without a preliminary philosophical study of the Science. The real Tarot, in its complete symbology, can be found only in the Babylonian cylinders, that any one can inspect and study in the British Museum and elsewhere. Any one can see these Chaldæan, antediluvian rhombs, or revolving cylinders, covered with sacred signs; but the secrets of these divining "wheels," or, as de Mirville calls them, "the rotating globes of Hecate," have to be left untold for some time to come. Meanwhile there are the "turning-tables" of the modern medium for the babes, and the *Kabalah* for the strong. This may afford some consolation.

People are very apt to use terms which they do not understand, and to pass judgments on *prima facie* evidence. The difference between White and Black Magic is very diffi cult to realise fully, as both have to be judged by their motive, upon which their ultimate though not their immediate effects depend, even though these may not come for years. Between the "right and the left hand [Magic] there is but a cobweb thread," says an Eastern proverb. Let us abide by its wisdom and wait till we have learned more.

We shall have to return at greater length to the relation of the *Kabalah* to Gupta Vidya, and to deal further with esoteric and numerical systems, but we must first follow the line of Adepts in post-Christian times.

109]

SECTION XII.

The Duty of the True Occultist toward Religions.

Having disposed of pre-Christian Initiates and their Mysteries—though more has to be said about the latter—a few words must be given to the earliest post-Christian Adepts, irrespective of their personal beliefs and doctrines, or their subsequent places in History, whether sacred or profane. Our task is to analyse this adeptship with its abnormal thaumaturgical, or, as now called, psychological powers; to give each of such Adepts his due, by considering, firstly, what are the historical records about them that have reached us at this late day, and secondly, to examine the laws of probability with regard to the said powers.

And at the outset the writer must be allowed a few words in justification of what has to be said. It would be most unfair to see in these pages any defiance to, or disrespect for, the Christian religion—least of all, a desire to wound anyone's feelings. The Theosophist believes in neither Divine nor Satanic miracles. At such a distance of time he can only obtain *prima facie* evidence and judge of it by the results claimed. There is neither Saint nor Sorcerer, Prophet nor Soothsayer for him; only Adepts, or proficients in the production of feats of a phenomenal character, to be judged by their words and deeds. The only distinction he is now able to trace depends on the results achieved—on the evidence whether they were beneficent or maleficent in their character as affecting those for or against whom the powers of the Adept were used. With the division so arbitrarily made between proficients in "miraculous" doings of this or that Religion by their respective followers and advocates, the Occultist cannot and *must not* be concerned. The Christian whose Religion com- **110]** mands him to regard Peter and Paul as Saints, and divinely inspired and glorified Apostles, and to view Simon and Apollonius as Wizards and Necromancers, helped by, and serving the ends of, supposed Evil Powers—is quite justified in thus doing if he be a sincere orthodox Christian. But so also is the Occultist justified, if he would serve truth and only truth, in rejecting such a one-sided view. The student of Occultism must belong to no special creed or sect, yet he is bound to show outward respect to every creed and faith, if he would become an Adept of the Good Law. He must not be bound by the pre-judged and sectarian opinions of anyone, and he has to form his own opinions and to come to his own conclusions in accordance with the rules of evidence furnished to him by the Science to which he is devoted. Thus, if the Occultist is, by way of illustration, a Buddhist, then, while regarding Gautama Buddha as the grandest of all the Adepts that lived, and the incarnation of unselfish love, boundless charity, and moral goodness, he will regard in the same light Jesus—proclaiming Him another such incarnation of every divine virtue. He will reverence the memory of the great Martyr, even while refusing to recognise in Him the incarnation on earth of the One Supreme Deity, and the "Very God of Gods" in Heaven. He will cherish the ideal man for his personal virtues, not for the claims made on his behalf by fanatical dreamers of the early ages, or by a shrewd calculating Church and Theology. He will even believe in most of the "asserted miracles," only explaining them in accordance with the rules of his own Science and by his psychic discernment. Refusing them the term "miracle"—in the theological sense of an event "contrary to the established laws of nature"—he will nevertheless view them as a deviation from the laws known (so far) to Science, quite another thing. Moreover the Occultist will, on the *prima facie* evidence of the *Gospels*—whether proven or not—class most of such works as beneficent, divine Magic, though he will be justified in regarding such events as casting out devils into a herd of swine[194] as allegorical, and as pernicious to true faith in their dead-letter sense. This is the view a genuine, impartial Occultist would take. And in this respect even the fanatical Mussulmans who regard Jesus of Nazareth as a great Prophet, and show respect to Him, are giving a wholesome lesson in charity to Christians, who teach and accept that "religious tolerance is impious and absurd,"[195] and who will **111]** {CHRISTIAN AND NON-CHRISTIAN ADEPTS} never refer to the prophet of Islam by any other term but that of a "false prophet." It is on the principles of Occultism, then, that Peter and Simon, Paul and Apollonius, will now be examined.

These four Adepts are chosen to appear in these pages with good reason. They are the first in post-Christian Adeptship—as recorded in profane and sacred writings—to strike the key-note of "miracles," that is of psychic and physical phenomena. It is only theological bigotry and intolerance that could so maliciously and arbitrarily separate the two harmonious parts into two distinct manifestations of Divine and Satanic Magic, into "godly" and "ungodly" works.

112]

SECTION XIII.

Post-Christian Adepts and their Doctrines.

What does the world at large know of Peter and Simon, for example? Profane history has no record of these two, while that which the so-called sacred literature tells us of them is scattered about, contained in a few sentences in the *Acts.* As to the *Apocrypha,* their very name forbids critics to trust to them for information. The Occultists, however, claim that, one-sided and prejudiced as they may be, the apocryphal *Gospels* contain far more historically true events and facts than does the *New Testament,* the *Acts* included. The former are crude tradition, the latter (the official *Gospels)* are an elaborately made up legend. The sacredness of the *New Testament* is a question of private

[194] *Matthew,* viii. 30-34.
[195] Dogmatic Theology, iii. 345.

belief and of blind faith, and while one is bound to respect the private opinion of one's neighbour, no one is forced to share it.

Who was Simon Magus, and what is known of him? One learns in the *Acts* simply that on account of his remarkable magical Arts he was called "the Great Power of God." Philip is said to have baptised this Samaritan; and subsequently he is accused of having offered money to Peter and John to teach him the power of working true "miracles," false ones, it is asserted, being of the Devil.[196] This is all, if we omit the words of abuse freely used against him for working "miracles" of the latter kind. Origen mentions him as having visited Rome during the reign of Nero,[197] and Mosheim places him among the open enemies of Christianity;[198] but Occult tradition accuses him of nothing worse than refusing to recognise "Simeon" as a Vicegerent of God, whether that "Simeon" was Peter or anyone else being still left an open question with the critic.

113] {UNFAIR CRITICISM.} That which Irenseus[199] and Epiphanius[200] say of Simon Magus—namely, that he represented himself as the incarnated trinity; that in Samaria he was the Father, in Judæa the Son, and had given himself out to the Gentiles as the Holy Spirit—is simply backbiting. Times and events change; human nature remains the same and unaltered under every sky and in every age. The charge is the result and product of the traditional and now classical *odium theologicum*. No Occultists—all of whom have experienced personally, more or less, the effects of theological rancour—will ever believe such things merely on the word of an Irenaeus, if, indeed, he ever wrote the words himself. Further on it is narrated of Simon that he took about with him a woman whom he introduced as Helen of Troy, who had passed through a hundred reincarnations, and who, still earlier, in the beginning of æons, was Sophia, Divine Wisdom, an emanation of his own (Simon's) Eternal Mind, when he (Simon) was the "Father"; and finally, that by her he had "begotten the Archangels and Angels, by whom this world was created," etc.

Now we all know to what a degree of transformation and luxuriant growth any bare statement can be subjected and forced, after passing through only half a dozen hands. Moreover, all these claims may be explained and even shown to be true at bottom. Simon Magus was a Kabalist and a Mystic, who, like so many other reformers, endeavoured to found a new Religion based on the fundamental teachings of the Secret Doctrine, yet without divulging more than necessary of its mysteries. Why then should not Simon, a Mystic, deeply imbued with the fact of serial incarnations (we may leave out the number "one hundred," as a very probable exaggeration of his disciples), speak of any one whom he knew psychically as an incarnation of some heroine of that name, and in the way he did—if he ever did so? Do we not find in our own century some ladies and gentlemen, not charlatans but intellectual persons highly honoured in society, whose inner conviction assures them that they were—one Queen Cleopatra, another one Alexander the Great, a third Joan of Arc, and who or what not? This is a matter of inner conviction, and is based on more or less familiarity with Occultism and belief in the modern theory of reincarnation. The latter differs from the one genuine doctrine of old, as will be shown, but there is no rule without its exception.

114] As to the Magus being "one with God the fathe, God the Son, and God the Holy Ghost," this again is quite reasonable, if we admit that a Mystic and Seer has a right to use allegorical language; and in this case, moreover, it is quite justified by the doctrine of Universal Unity taught in Esoteric Philosophy. Every Occultist will say the same, on (to him) scientific and logical grounds, in full accordance with the doctrine he professes. Not a Vedântin but says the same thing daily: he is, of course, Brahman, and he is Parabrahman, once that he rejects the individuality of his personal spirit, and recognises the Divine Ray which dwells in his Higher Self as only a reflection of the Universal Spirit. This is the echo in all times and ages of the primitive doctrine of Emanations. The first Emanation from the Unknown is the "Father," the second the "Son," and all and everything proceeds from the One, or that Divine Spirit which is "unknowable." Hence, the assertion that by her (Sophia, or Minerva, the Divine Wisdom) he (Simon), when yet in the bosom of the Father, himself the Father (or the first collective Emanation), begot the Archangels—the "Son"—who were the creators of this world.

The Roman Catholics themselves, driven to the wall by the irrefutable arguments of their opponents—the learned Philologists and Symbologists who pick to shreds Church dogmas and their authorities, and point out the plurality of the Elohim in the *Bible*—admit to-day that the first "creation" of God, the Tsaba, or Archangels, must have participated in the creation of the Universe. Might not we suppose:

---

[196] viii. 9, 10.

[197] Adv. Celsum.

[198] *Eccles. Hist*., I, 140.

[199] *Contra Hœreses*, I. xxiii. 1-4.

[200] Contra Hœreses, ii, 1-6.

Although "God alone created the heaven and the earth" . . . that however unconnected they [the Angels] may have been with the primodial *ex nihilo* creation, they may have received a mission to achieve, to continue, and to sustain it?[201]

exclaims De Mirville, in answer to Renan, Lacour, Maury and the *tutti quanti* of the French Institute. With certain alterations it is precisely this which is claimed by the Secret Doctrine. In truth there is not a single doctrine preached by the many Reformers of the first and the subsequent centuries of our era, that did not base its initial teachings on this universal cosmogony. Consult Mosheim and see what he has to say of the many "heresies" he describes. Ceriuthus, the Jew,

Taught that the Creator of this world . . . the Sovereign God of the Jewish people, was a Being . . . who derived his birth from the Supreme God;

that this Being, moreover,

Fell by degrees from his native virtue and primitive dignity.

115] {THE TWO ETERNAL PRINCIPLES.} Basilides, Carpocrates and Valentinus, the Egyptian Gnostics of the second century, held the same ideas with a few variations. Basilides preached seven Æons (Hosts or Archangels), who issued from the substance of the Supreme. Two of them, Power and Wisdom, begot the heavenly hierarchy of the first class and dignity; this emanated a second; the latter a third, and so on; each subsequent evolution being of a nature less exalted than the precedent, and each creating for itself a Heaven as a dwelling, the nature of each of these respective Heavens decreasing in splendour and purity as it approached nearer to the earth. Thus the number of these Dwellings amounted to 365; and over all presided the Supreme Unknown called Abraxas, a name which in the Greek method of numeration yields the number 365, which in its mystic and numerical meaning contains the number 355, or the man value.[202] This was a Gnostic Mystery based upon that of primitive Evolution, which ended with "man."

Saturnilus of Antioch promulgated the same doctrine slightly modified. He taught two eternal principles, Good and Evil, which are simply Spirit and Matter. The seven Angels who preside over the seven Planets are the Builders of our Universe—a purely Eastern doctrine, as Saturnilus was an Asiatic Gnostic. These Angels are the natural Guardians of the seven Regions of our Planetary System, one of the most powerful among these seven creating Angels of the *third* order being "Saturn," the presiding genius of the Planet, and the God of the Hebrew people: namely, Jehovah, who was venerated among the Jews, and to whom they dedicated the seventh day or Sabbath, Saturday—"Saturn's day" among the Scandinavians and also among the Hindus.

Marcion, who also held the doctrine of the two opposed principles of Good and Evil, asserted that there was a third Deity between the two—one of a "mixed nature"—the God of the Jews, the Creator (with his Host) of the lower, or our, World. Though ever at war with the Evil **116]** Principle, this intermediate Being was nevertheless also opposed to the Good Principle, whose place and title he coveted.

Thus Simon was only the son of his time, a religious Reformer like so many others, and an Adept among the Kabalists. The Church, to which a belief in his actual existence and great powers is a necessity—in order the better to set off the "miracle" performed by Peter and his triumph over Simon—extols unstintingly his wonderful magic feats. On the other hand, Scepticism, represented by scholars and learned critics, tries to make away with him altogether. Thus, after denying the very existence of Simon, they have finally thought fit to merge his individuality entirely in that of Paul. The anonymous author of *Supernatural Religion* assiduously endeavoured to prove that by Simon Magus we must understand the Apostle Paul, whose *Epistles* were secretly as well as openly calumniated and opposed by Peter, and charged with containing "dysnoetic learning." Indeed this seems more than probable when we think of the two Apostles and contrast their characters.

The Apostle of the Gentiles was brave, outspoken, sincere, and very learned; the Apostle of Circumcision, cowardly, cautious, insincere, and very ignorant. That Paul had been, partially at least, if not completely, initiated into the theurgic mysteries, admits of little doubt. His language, the phraseology so peculiar to the Greek philosophers, certain expressions used only by the Initiates, are so many sure ear-marks to that supposition. Our suspicion has been strengthened by an able article entitled "Paul and Plato," by Dr. A. Wilder, in which the author puts forward one remarkable and, for us, very precious observation. In the *Epistles to the*

---

[201] *Op. cit.,* ii. 337.

[202] Ten is the perfect number of the Supreme God among the "manifested" deities, for number 1 is the symbol of the Universal Unit, or male principle in Nature, and number 0 the feminine symbol Chaos, the Deep, the two forming thus the symbol of Androgyne nature as well as the full value of the solar year, which was also the value of Jehovah and Enoch. Ten, with Pythagoras, was the symbol of the Universe; also of Enos, the Son of Seth, or the "Son of Man" who stands as the symbol of the solar year of 365 days, and whose years are therefore given as 365 also. In the Egyptian Symbology Abraxas was the Sun, the "Lord of the Heavens."

The circle is the symbol of the one Unmanifesting Principle, the plane of whose figure is infinitude eternally, and this is crossed by a diameter only during Manvantaras.

Corinthians, he shows Paul abounding with "expressions suggested by the initiations of Sabazius and Eleusis, and the lectures of the (Greek) philosophers. He (Paul) designates himself an *idiotes*—a person unskilful in the Word, but not in the *gnosis* or philosophical learning. 'We speak wisdom among the perfect or initiated,' he writes, *even* the *hidden wisdom,* 'not the wisdom of this world, nor of the Archons of this world, but divine wisdom in a mystery, secret—which *none of the Archons of this world knew*.'"[203]

What else can the Apostle mean by those unequivocal words, but that he himself, as belonging to the Mystæ (Initiated), spoke of things shown and explained only in the Mysteries? The "divine wisdom in a mystery which none of the *Archons of this world knew,"* has evidently some direct reference to the Basileus of the Eleusiuian Initiation who did know. The Basileus belonged to the staff of the great Hierophant, and was an Archon of Athens; and as such was one of the chief Mystæ, belonging to the *interior* Mysteries, to which a very select and small number obtained an entrance.[204] The magistrates supervising the Eleusinia were called Archons.[205]

We will deal, however, first with Simon the Magician.

117]

SECTION XIV.

Simon and his Biographer Hippolytus.

As shown in our earlier volumes, Simon was a pupil of the Tanaim of Samaria, and the reputation he left behind him, together with the title of "the Great Power of God," testify in favour of the ability and learning of his Masters. But the Tanaim were Kabalists of the same secret school as John of the *Apocalypse,* whose careful aim it was to conceal as much as possible the real meaning of the names in the Mosaic Books. Still the calumnies so jealously disseminated against Simon Magus by the unknown authors and compilers of the *Acts* and other writings, could not cripple the truth to such an extent as to conceal the fact that no Christian could rival him in thaumaturgie deeds. The story told about his falling during an aerial flight, breaking both his legs and then committing suicide, is ridiculous. Posterity has heard but one side of the story. Were the disciples of Simon to have a chance, we might perhaps find that it was Peter who broke both his legs. But as against this hypothesis we know that this Apostle was too prudent ever to venture himself in Rome. On the confession of several ecclesiastical writers, no Apostle ever performed such "supernatural wonders," but of course pious people will say this only the more proves that it was the Devil who worked through Simon. He was accused of blasphemy against the Holy Ghost, only because he introduced as the "Holy Spiritus" the Mens (Intelligence) or "the Mother of all." But we find the same expression used in the *Book of Enoch,* in which, in contradistinction to the "Son of Man," he speaks of the "Son of the Woman." In the *Codex* of the Nazarenes, and in the *Zohar,* as well as in the *Books of Hermes,* the same expression is used; and even in the apocryphal *Evangelism of the Hebrews* we read that Jesus admitted the female sex of the Holy Ghost by using the expression "My Mother, the Holy Pneuma."

118] After long ages of denial, however, the actual existence of Simon Magus has been finally demonstrated, whether he was Saul, Paul or Simon. A manuscript speaking of him under the last name has been discovered in Greece and has put a stop to any further speculation.

In his *Histoire des Trois Premiers Siècles de l'Église*[206] M. de Pressensé gives his opinion on this additional relic of early Christianity. Owing to the numerous myths with which the history of Simon abounds he says—many Theologians (among Protestants, he ought to have added) have concluded that it was no better than a clever tissue of legends. But he adds:

> It contains positive facts, it seems, now warranted by the unanimous testimony of the Fathers of the Church and the narrative of Hippolytus recently discovered.[207]

This MS. is very far from being complimentary to the alleged founder of Western Gnosticism. While recognising great powers in Simon, it brands him as a priest of Satan—which is quite enough to show that it was written by a Christian. It also shows that, like another "servant of the Evil One"—as Manes is called by the Church—Simon was a *baptised* Christian; but that both, being too well versed in the mysteries of true *primitive* Christianity, were persecuted for it. The secret of such persecution was then, as it is now, quite transparent to those who study the question impartially. Seeking to preserve his independence, Simon could not submit to the leadership or authority of any of the Apostles, least of all to that of either Peter or John, the fanatical author of the *Apocalypse.*

---

[203] *I. Cor.,* i. 6-8.
[204] Compare Taylor's Eleusinian and Bacchic Mysteries.
[205] *Isis Unveiled*, ii. 89.
[206] *Op. cit.,* ii. 395.
[207] Quoted by De Mirville, *Op. cit.,* vi. 41 and 42.

Hence charges of heresy followed by "anathema maranatha." The persecutions by the Church were never directed against Magic, when it was orthodox; for the new Theurgy, established and regulated by the Fathers, now known to Christendom as "grace" and "miracles," was, and is still, when it does happen, only Magic—whether conscious or unconscious. Such phenomena as have passed to posterity under the name of "divine miracles" were produced through powers acquired by great purity of life and ecstasy. Prayer and contemplation added to asceticism are the best means of discipline in order to become a Theurgist, where there is no regular initiation. For intense prayer for the accomplishment of some object is only intense *will* and desire, resulting in unconscious Magic. In our own day George Müller of Bristol has proved it. But **119]** {UNEVEN BALANCES.} "divine miracles" are produced by the same causes that generate effects of Sorcery. The whole difference rests on the good or evil effects aimed at, and on the actor who produces them. The thunders of the Church were directed only against those who dissented from the formulæ and attributed to themselves the production of certain marvelous effects, instead of fathering them on a personal God; and thus, while those Adepts in Magic arts who acted under her direct instructions and auspices were proclaimed to posterity and history as saints and friends of God, all others were hooted out of the Church and sentenced to eternal calumny and curses from their day to this. Dogma and authority have ever been the curse of humanity, the great extinguishers of light and truth.[208]

It was perhaps the recognition of a germ of that which, later on, in the then nascent Church, grew into the virus of insatiate power and ambition, culminating finally in the dogma of infallibility, that forced Simon, and so many others, to break away from her at her very birth. Sects and dissensions began with the first century. While Paul rebukes Peter to his face, John slanders under the veil of vision the Nicolaitans, and makes Jesus declare that he hates them.[209] Therefore we pay little attention to the accusations against Simon in the MS. found in Greece.

It is entitled *Philosophumena*. Its author, regarded as Saint Hippolytus by the Greek Church, is referred to as an " unknown heretic" by the Papists, only because he speaks in it "very slanderously" of Pope Callistus, also a Saint. Nevertheless, Greeks and Latins agree in declaring the *Philosophumena* to be an extraordinary and very erudite work. Its antiquity and genuineness have been vouched for by the best authorities of Tubingen.

Whoever the author may have been, he expresses himself about Simon in this wise:

> Simon, a man well versed in magic arts, deceived many persons partly by the **120]** art of Thrasymedes,[210] and partly *with the help of demons*.[211] . . . He determined to pass himself off as a god. . . . Aided by his wicked arts, he turned to profit not only the teachings of Moses, but those of the poets. . . . His disciples use to this day his charms. Thanks to incantations, to philtres, to their attractive caresses[212] and what they call "sleeps," they send demons to influence all those whom they would fascinate. With this object they employ what they call "familiar demons."[213]

Further on the MS. reads:

> The Magus (Simon) made those who wished to enquire of the demon, write what their question was on a leaf of parchment; this, folded in four, was thrown into a burning brazier, in order that the smoke should reveal the contents of the writing to the Spirit (demon) (*Philos.,* IV. iv.) Incense was thrown by handfuls on the blazing coals, the Magus adding, on pieces of papyrus, the Hebrew names of the Spirits he was addressing, and the flame devoured all. Very soon the *divine* Spirit seemed to overwhelm the Magician, who uttered unintelligible invocations, and plunged in such a state he answered every question—phantasmal apparitions being often raised over the flaming brazier (*ibid.,* iii.); at other times fire descended from heaven upon objects previously pointed out by the Magician (*ibid*.); or again the deity evoked, crossing the room, would trace fiery orbs in its flight (*ibid.,* ix.).[214]

---

[208] Mr. St. George Lane-Fox has admirably expressed the idea in his eloquent appeal to the many rival schools and societies in India. "I feel sure," he said, "that the prime motive, however dimly perceived, by which you, as the promoters of these movements, were actuated was a revolt against the tyrannical and almost universal establishment throughout all existing social and so-called religious institutions of a usurped authority in some external form supplanting and obscuring the only real and ultimate authority, the indwelling spirit of truth revealed to each individual soul, true conscience in fact, that supreme source of all human wisdom and power which elevates man above the level of the brute." (*To the Members of the Ârya Samâj*, *the Theosophical Society*, *Brâhmo and Hindu Samâj and other Religious and Progressive Societies in India*.)

[209] *Revelation*, ii. 6.

[210] This "art" is not common jugglery, as some define it now: it is a kind of psychological jugglery, if jugglery at all, where fascination and glamour are used as means of producing illusions. It is hypnotism on a large scale.

[211] The author asserts in this his Christian persuasion.

[212] Magnetic passes, evidently, followed by a trance and sleep.

[213] "Elementals" used by the highest Adept to do mechanical, not intellectual work, as a physicist uses gases and other compounds.

[214] Quoted from De Mirville, *op. cit.,* vi. 43.

So far the above statements agree with those of Anastasius the Sinaïte:

People saw Simon causing statues to walk; precipitating himself into the flames without being burnt; metamorphosing his body into that of various animals [lycanthropy]; raising at banquets phantoms and spectres; *causing the furniture in the rooms to move about,* by invisible *spirits*. He gave out that he was escorted by a number of shades to whom he gave the name of "souls of the dead." Finally, he used to fly in the air . . . (Anast., *Patrol. Grecque,* vol. lxxxix., col. 523, quæst. xx.).[215]

Suetonius says in his *Nero,*

In those days an Icarus fell at his first ascent near Nero's box and covered it with his blood.[216]

This sentence, referring evidently to some unfortunate acrobat who **121]** {STONES AS "EVIDENCES."} missed his footing and tumbled, is brought forward as a proof that it was Simon who fell.[217] But the latter's name is surely too famous, if one must credit the Church Fathers, for the historian to have mentioned him simply as "an Icarus." The writer is quite aware that there exists in Rome a locality named Simonium, near the Church of SS. Cosmas and Daimanus (Via Sacra), and the ruins of the ancient temple of Romulus, where the broken pieces of a stone, on which it is alleged the two knees of the Apostle Peter were impressed in thanksgiving after his supposed victory over Simon, are shown to this day. But what does this exhibition amount to? For the broken fragments of one stone, the Buddhists of Ceylon show a whole rock on Adam's Peak with another imprint upon it. A crag stands upon its platform, a terrace of which supports a huge boulder, and on the boulder rests for nearly three thousand years the sacred foot-print, of a foot five feet long. Why not credit the legend of the latter, if we have to accept that of St. Peter? "Prince of Apostles," or "Prince of Reformers," or even the "Firstborn of Satan," as Simon is called, all are entitled to legends and fictions. One may be allowed to discriminate, however.

That Simon could fly, *i.e.,* raise himself in the air for a few minutes, is no impossibility. Modern mediums have performed the same feat supported by a force that Spiritualists persist in calling "spirits." But if Simon did so, it was with the help of a self-acquired blind power that heeds little the prayers and commands of rival Adepts, let alone Saints. The fact is that logic is against the supposed fall of Simon at the prayer of Peter. For had he been defeated publicly by the Apostle, his disciples would have abandoned him after such an evident sign of inferiority, and would have become orthodox Christians. But we find even the author of *Philosophumena,* just such a Christian, showing otherwise. Simon had lost so little credit with his pupils and the masses, that he went on daily preaching in the Roman Campania after his supposed fall from the clouds "far above the Capitolium," in which fall he broke his legs only! Such a lucky fall is in itself sufficiently miraculous, one would say.

122]

SECTION XV.

St. Paul the real Founder of present Christianity.

We may repeat with the author of Phallicism:

We are all for *construction*—even for *Christian,* although of course philosophical *construction.* We have nothing to do with reality, in man's limited, mechanical, scientific sense, or with *realism.* We have undertaken to show that mysticism is the very life and soul of religion;[218] . . . that *the Bible is only misread and misrepresented when rejected as advancing supposed fabulous and contradictory things;* that Moses did not make mistakes, but spoke to the "children of men" in the only way in which *children* in their nonage can be addressed; that the world is, indeed, a very different place from that which it is assumed to be; that what is derided as superstition is the only true and the only scientific *knowledge,* and moreover that modern knowledge and modern science are to a great extent not only *superstition*, but superstition of a very destructive and deadly kind.[219]

All this is perfectly true and correct. But it is also true that the *New Testament,* the *Acts* and the *Epistles*—however much the historical figure of Jesus may be true—are all symbolical and allegorical sayings, and that "it was not Jesus but Paul who was the real founder of Christianity;"[220] but it was not the official Church Christianity, at any rate. "The disciples were called Christians first in

[215] *Ibid*., vi. 45.

[216] *Ibid*., p. 40.

[217] Amédée Fleury, *Rapports de St. Paul avec Sénèque*, ii. 100. The whole of this is summarised from De Mirville.

[218] But we can never agree with the author "that rites and ritual and formal worship and prayers are of the absolute necessity of things," for the external can develop and grow and receive worship only at the expense of, and to the detriment of, the internal, the only real and true.

[219] H.Jennings, *op. cit.,* pp. 37, 38.

[220] See *Isis Unveiled*, ii. 574.

Antioch," the *Acts of the Apostles* tell us,[221] and they were not so called before, nor for a long time after, but simply Nazarenes.

This view is found in more than one writer of the present and the past centuries. But, hitherto, it has always been laid aside as an un- **123]** {ABROGATION OF LAW BY INITIATES.} proven hypothesis, a blasphemous assumption; though, as the author of *Paul*, *the Founder of Christianity*[222] truly says:

Such men as Irenseus, Epiphanius and Eusebius have transmitted to posterity a reputation for such untruth and dishonest practices that the heart sickens at the story of the crimes of that period.

The more so, since the whole Christian scheme rests upon *their* sayings. But we find now another corroboration, and this time on the perfect reading of biblical glyphs. In *The Source of Measures* we and the following:

It must be borne in mind that our present Christianity is *Pauline,* not *Jesus*. Jesus, in his life, was a Jew, conforming to the law; even more. He says: "The scribes and pharisces sit in Moses' seat; whatsoever therefore they command you to do, that observe and do." And again: "I did not come to destroy but to fulfil the law." Therefore, He was under the law to the day of his death, and could not, while in life, abrogate one jot or tittle of it. He was circumcised and commanded circumcision. But Paul said of circumcision that it availed nothing, and *he* (Paul) abrogated the law. *Saul* and *Paul*—that is, Saul, under the law, and Paul, freed from the obligations of the law—-were in one man, but parallelisms *in the flesh,* of Jesus the man under the law as observing it, who thus died in *Chrestos* and arose, freed from its obligations, in the spirit world as *Christos,* or the triumphant Christ. It was the Christ who was freed, but Christ was in the Spirit. Saul in the flesh was the function of, and parallel of Chrestos. Paul in the flesh was the function and parallel of Jesus become Christ in the spirit, as an early reality to answer to and act for the *apotheosis*; and so armed with all authority in the flesh to abrogate human law.[223]

The real reason why Paul is shown as "abrogating the law" can be found only in India, where to this day the most ancient customs and privileges are preserved in all their purity, notwithstanding the abuse levelled at the same. There is only one class of persons who can disregard the law of Brâhmanical institutions, caste included, with impunity, and that is *perfect* "Svâmîs," the Yogîs—who have reached, or are supposed to have reached, the first step towards the Jîvanmukta state—or the full Initiates. And Paul was undeniably an Initiate. We will quote a passage or two from *Isis Unveiled,* for we can say now nothing better than what was said then:

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether anyone can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For Paul, Christ is not a person, but **124]** an embodied idea. "If any man is in Christ he is a new creation," *he is reborn,* as after initiation, for the Lord is spirit—the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him.

But Paul himself was not infallible or perfect.

Bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the Epoptæ.

Another proof that Paul belonged to the circle of the "Initiates" lies in the following fact. The apostle had his bead shorn at Cenchreae, where Lucius (*Apuleius*) was initiated, because "he had a vow." The Nazars—or set apart—as we see in the Jewish Scriptures, had to cut their hair, which they wore long, and which "no razor touched" at any other time, and sacrifice it on the altar of initiation. And the Nazars were a class of Chaldæan Theurgists or Initiates.

It is shown in *Isis Unveiled* that Jesus belonged to this class.

Paul declares that: "According to the grace of God which is given unto me, as a wise *master-builder,* I have laid the foundation." (*I. Corinth.,* iii. 10.)

This expression, master-builder, used only *once* in the whole *Bible,* and by Paul, may be considered as a whole revelation. In the Mysteries, the third part of the sacred rites was called Epopteia, or revelation, reception into the secrets. In substance it means the highest stage of clairvoyance—the divine; . . . but the real significance of the word is "overseeing," from όπτομαι—"I see myself." In Sanskrit the root *âp* had the same meaning originally, though now it is understood as meaning "to obtain."[224]

---

[221] xi. 26.

[222] Art., by Dr. A. Wilder, in *Evolution*.

[223] *Op. cit*., p. 262.

[224] In its most extensive meaning, the Sanskrit word has the same literal sense as the Greek term; both imply "revelation," by no human agent, but through the "receiving of the sacred drink." In India the initiated received the "Soma," sacred drink, which helped to liberate his soul from the body; and in the Eleusinian Mysteries it was the sacred drink offered at the Epopteia. The Grecian Mysteries are wholly derived from the Brâhmanical Vaidic rites, and the latter from the Ante-Vaidic religious Mysteries—primitive Wisdom Philosophy.

The word *epopteia* is compound, from επί "upon," and όπτομαι "to look," or an overseer, an inspector—also used for a master-builder. The title of master-mason, in Freemasonry, is derived from this, in the sense used in the Mysteries. Therefore, when Paul entitles himself a "master-builder," he is using a word pre-eminently kabalistic, theurgic, and masonic, and one which no other apostle uses. He thus declares himself an *adept,* having the right to initiate others.

If we search in this direction, with those sure guides, the Grecian Mysteries and the *Kabalah,* before us, it will be easy to find the secret reason why Paul was so persecuted and hated by Peter, John, and James. The author of the *Revelation* was a Jewish Kabalist, *pur sang,* with all the hatred inherited by him from his forefathers toward the pagan Mysteries.[225] His jealousy during the life of Jesus extended even to Peter; and it is but after the death of their common master that we see the **125]** {PAUL CHANGED TO SIMON.} two apostles—the former of whom wore the Mitre and the Petaloon of the Jewish Rabbis—preach so zealously the rite of circumcision. In the eyes of Peter, Paul, who had humiliated him, and whom he felt so much his superior in "Greek learning" and philosophy, must have naturally appeared as a magician, a man polluted with the "Gnosis," with the "wisdom" of the Greek Mysteries—hence, perhaps, "Simon the Magician" as a comparison, not a nickname.[226]

126]

SECTION XVI.

Peter a Jewish Kabalist, not an Initiate.

As to Peter, biblical criticism has shown that in all probability he had no more to do with the foundation of the Latin Church at Rome than to furnish the pretext, so readily seized upon by the cunning Irenæus, of endowing the Church with a new name for the Apostle—Petra or Kiffa—a name which, by an easy play upon words, could be readily connected with Petroma. The Petroma was a pair of stone tablets used by the Hierophants at the Initiations, during the final Mystery. In this lies concealed the secret of the Vatican claim to the seat of Peter. As already quoted in *fsis Unveiled,* ii. 92:

> In the Oriental countries the designation Peter (in Phœician and Chaldaic an interpreter), appears to have been the title of this personage.[227]

So far, and as the "interpreters" of *Neo*-Christianisœ, the Popes have most undeniably the right to call themselves successors to the title of Peter, but hardly the successors to, least of all the interpreters of, the doctrines of Jesus, the Christ; for there is the Oriental Church, older and far purer than the Roman hierarchy, which, having ever faithfully held to the primitive teachings of the Apostles, is known historically to have refused to follow the Latin seceders from the original Apostolic Church, though, curiously enough, she is still referred to by her Roman sister as the "Schismatic" Church. It is useless to repeat the reasons for the statements above made, as they may all be found in *Isis Unveiled,*[228] where the words, Peter, Patar, and Pitar, are explained, and the origin of the "Seat of Pitah" is shown. The reader will find upon referring to the above pages that an inscription was found on the coffin of Queen Mentuhept of the Eleventh Dynasty (2250 B.C. according to Bunsen), which in its turn was shown **127]** {THE SEAT OF PETER.} to have been transcribed from the Seventeenth Chapter of the *Book of the Dead,* dating certainly not later than 4500 B.C. or 496 years before the World's Creation, in the Genesiacal chronology. Nevertheless, Baron Bunsen shows the group of the hieroglyphics given (*Peter-ref-su*, the "Mystery Word ") and the sacred formulary mixed up with a whole series of glosses and various interpretations on a monument 4,000 years old.

> This is identical with saying that the record (the true interpretation) was at that time no longer intelligible. . . We beg our readers to understand that a sacred text, a hymn, containing the words of a departed spirit, existed in such a state, about 4,000 years ago, as to be all but unintelligible to royal scribes.[229]

---

[225] It is needless to state that the *Gospel according to John* was not written by John, but by a Platonist or a Gnostic belonging to the Neoplatonic school.

[226] *Ibid*., *loc. cit.* The fact that Peter persecuted the "Apostle to the Gentiles" under that name, does not necessarily imply that there was no Simon Magus individually distinct from Paul. It may have become a generic name of abuse. Theodoret and Chrysostom, the earliest and most prolific commentators on the Gnosticism of those days, seem actually to make of Simon a rival of Paul and to state that between them passed frequent messages. The former, as a diligent propagandist of what Paul terms the "antithesis of the Gnosis" (*I. Epistle to Timothy),* must have been a sore thorn in the side of the apostle. There are sufficient proofs of the actual existence of Simon Magus.

[227] Taylor's Eleusinian and Bacchic Mysteries, Wilder's ed., p. x.

[228] ii. 91-94.

[229] Bunsen, Egypt's Place in History, v. 90.

"Unintelligible" to the non-initiated—this is certain; and it is so proved by the confused and contradictory glosses. Yet there can be no doubt that it was—for it *still is*—a mystery word. The Baron further explains:

> It appears to me that our PTR is literally the old Aramaic and Hebrew "Patar," which occurs in the history of Joseph as the specific word for *interpreting,* whence also Pitrum is the term for interpretation of a text, a dream.[230]

This word, PTR, was partially interpreted owing to another word similarly written in another group of hieroglyphics, on a stele, the glyph used for it being an opened eye, interpreted by De Rougé[231] as "to appear," and by Bunsen as "illuminator," which is more correct. However it may be, the word Patar, or Peter, would locate both master and disciple in the circle of initiation, and connect them with the Secret Doctrine; while in the "Seat of Peter" we can hardly help seeing a connection with Petroma, the double set of stone tablets used by the Hierophant at the Supreme Initiation during the final Mystery, as already stated, also with the Pîtha-sthâna (seat, or the place of a seat), a term used in the Mysteries of the Tantriks in India, in which the limbs of Satî are scattered and then united again, as those of Osiris by Isis.[232] Pîtha is a Sanskrit word, and is also used to designate the seat of the initiating Lama.

Whether all the above terms are due simply to "coincidences" or otherwise is left to the decision of our learned Symbologists and Philologists. We state facts—and nothing more. Many other writers, far **128]** more learned and entitled to be heard than the author has ever claimed to be, have sufficiently demonstrated that Peter never had anything to do with the foundation of the Latin Church; that his supposed name Petra or Kiffa, also the whole story of his Apostleship at Rome, are simply a play on the term, which meant in every country, in one or another form, the Hierophant or Interpreter of the Mysteries; and that finally, far from dying a martyr at Rome, where he had probably never been, he died at a good old age at Babylon. In *Sepher Toldoth Jeshu,* a Hebrew manuscript of great antiquity—evidently an original and very precious document, if one may judge from the care the Jews took to hide it from the Christians—Simon (Peter) is referred to as "a faithful servant of God," who passed his life in austerities and meditation, a Kabalist and a Nazarene who lived at Babylon "at the top of a tower, composed hymns, preached charity," and died there.

129]

SECTION XVII.

Apollonius of Tyana.

It is said in *Isis Unveiled* that the greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language intelligible only to the Initiated. The biographical sketch of Apollonius of Tyana affords an example. As every Kabalist knows, it embraces the whole of the Hermetic Philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colours of fiction. The journey to India represents in its every stage, though of course allegorically, the trials of a Neophyte, giving at the same time a geographical and topographical idea of a certain country as it is even now, if one knows where to look for it. The long discourses of Apollonius with the Brâhmans, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the Esoteric Catechism. His visit to the empire of the wise men, his interview with their king Hiarchas, the oracle of Amphiaraus, explain symbolically many of the secret dogmas of Hermes—in the generic sense of the name—and of Occultism. Wonderful is this to relate, and were not the statement supported by numerous calculations already made, and the secret already half revealed, the writer would never have dared to say it. The travels of the great Magus are correctly, though allegorically described—that is to say, all that is related by Damis had actually taken place—but the narrative is based upon the Zodiacal signs. As *transliterated* by Damis under the guidance of Apollonius and *translated* by Fhilostratus, it is a marvel indeed. At the conclusion of what may now be related of the wonderful Adept of Tyana our meaning will become clearer. Suffice it to say for the present that the dialogues spoken of would disclose, if correctly understood, some of the most important secrets of Nature. Éliphas Lévi points out the great **130]** resemblance which îxists between King Hiarchus and the fabulous Hiram, from whom Solomon procured the cedars of Lebanon and the gold of Ophir. But he keeps silent as to another resemblance of which, as a learned Kabalist, he could not be ignorant. Moreover, according

---

[230] Ibid.

[231] *Stele*, p. 44.

[232] See Dowson's *Hindu Classical Dict,*, *sub voc.,* "Pîtha sthânam."

to his invariable custom, he mystifies the reader more than he teaches him, divulging nothing and leading him off the right track.

Like most of the historical heroes of hoary antiquity, whose lives and works strongly differ from those of commonplace humanity, Apollonius is to this day a riddle, which has, so far, found no Ædipus. His existence is surrounded with such a veil of mystery that he is often mistaken for a myth. But according to every law of logic and reason, it is quite clear that Apollonius should never be regarded in such a light. If the Tyanean Theurgist may be put down as a fabulous character, then history has no right to her Caesars and Alexanders. It is quite true that this Sage, who stands unrivalled in his thaumaturgical powers to this day—on evidence historically attested—came into the arena of public life no one seems to know whence, and disappeared from it, no one seems to know whither. But the reasons for this are evident. Every means was used—especially during the fourth and fifth centuries of our era—to sweep from people's minds the remembrance of this great and holy man. The circulation of his biographies, which were many and enthusiastic, was prevented by the Christians, and for a very good reason, as we shall see. The diary of Damis survived most miraculously, and remained alone to tell the tale. But it must not be forgotten that Justin Martyr often speaks of Apollonius, and the character and truthfulness of this good man are unimpeachable, the more in that he had good reasons to feel bewildered. Nor can it be denied that there is hardly a Church Father of the first six centuries that left Apollonius unnoticed. Only, according to invariable Christian customs of charity, their pens were dipped as usual in the blackest ink of *odium theologicum,* intolerance and one-sidedness. St. Jerome (Hieronymus) gives at length the story of St. John's alleged contest with the Sage of Tyana—a competition of "miracles"—in which, of course, the truthful saint[233] describes in glowing colours the defeat of Apollonius, and seeks **131]** {THE MYSTERIOUS TEACHER.} corroboration in St. John's *Apocrypha,* proclaimed doubtful *even* by the Church.[234]

Therefore it is that nobody can say where or when Apollonius was born, and everyone is equally ignorant of the date at which, and of the place where he died. Some think he was eighty or ninety years old at the time of his death, others that he was one hundred or even one hundred and seventeen. But, whether he ended his days at Ephesus in the year 96 A.D., as some say, or whether the event took place at Lindus in the temple of Pallas-Athene, or whether again he disappeared from the temple of Dictynna, or whether, as others maintain, he did not die at all, but when a hundred years old renewed his life by Magic, and went on working for the benefit of humanity, no one can tell. The Secret Records alone have noted his birth and subsequent career. But then—"who hath believed in *that* report?"

All that history knows is that Apollonius was the enthusiastic founder of a new school of contemplation. Perhaps less metaphorical and more practical than Jesus, he nevertheless inculcated the same quintessence of spirituality, the same high moral truths. He is accused of having confined them to the higher classes of society instead of doing what Buddha and Jesus did, instead of preaching them to the poor and the afflicted. Of his reasons for acting in such an exclusive way it is impossible to judge at so late a date. But Karmic law seems to be mixed up with it. Born, as we are told, among the aristocracy, it is very likely that he desired to finish the work undone in this particular direction by his predecessor, and sought to offer "peace on earth and good will" to *all* men, and not alone to the outcast and the criminal. Therefore he associated with the kings and the mighty ones of the age. Nevertheless, the three "miracle-workers" exhibited striking similarity of purpose. Like Jesus and like Buddha, Apollonius was the uncompromising enemy of all outward show of piety, all display of useless religious ceremonies, bigotry and hypocrisy. That his "miracles" were more wonderful, more varied, and far better attested in **132]** History than any others, is also true. Materialism denies;

---

[233] See *Preface to St. Matthew's Gospel,* Baronius, i. 752, quoted in De Mirvlle, vi. 63. Jerome is the Father who having found the authentic and original *Evangel* (the Hebrew text), by Matthew the Apostle-publican, in the library of Caesarea, "*written by the hand* of Matthew" (Hieronymus: *De Viris,* Illust, Chap. iii.)—as he himself admits—set it down as heretical, and substituted for it his own Greek text. And it is also he who perverted the text in the *Book of Job* to enforce belief in the resurrection in flesh (see *Isis Unveiled,* Vol. ii. pp. 181 and 182, *et sey.),* quoting in support the most learned authorities.

[234] De Mirville gives the following thrilling account of the "contest."

"John, pressed, as St. Jerome tells us, by all the churches of Asia to proclaim more solemnly [in the face of the miracles of Apollonius] the divinity of Jesus Christ, after a long prayer with his disciples on the Mount of Patmos and being in ecstasy by the divine Spirit, made heard amid thunder and lightning his famous *In Principio erat Verbum*. When that sublime extasis, that caused him to be named the 'Son of Thunder,' had passed, Apollonius was compelled to retire and to disappear. Such was his defeat, less bloody but as hard as that of Simon, the Magician. ("The Magician Theurgist," vi. 63) For our part we have never heard of extasis producing thunder and lightning and we are at a lose to understand the meaning.

but evidence, and the affirmations of even the Church herself, however much he is branded by her, show this to be the fact.[235]

The calumnies set afloat against Apollonius were as numerous as they were false. So late as eighteen centuries after his death he was defamed by Bishop Douglas in his work against miracles. In this the Right Reverend bishop crushed himself against historical facts. For it is not in the *miracles,* but in the identity of ideas and doctrines preached that we have to look for a similarity between Buddha, Jesus and Apollonius. If we study the question with a dispassionate mind, we shall soon perceive that the ethics of Gautama, Plato, Apollonius, Jesus, Ammonius Sakkas, and his disciples, were all based on the same mystic philosophy—that all worshipped one divine Ideal, whether they considered it as the "Father" of humanity, who lives in man, as man lives in Him, or as the Incomprehensible Creative Principle. All led God-like lives. Ammouius, speaking of his philosophy, taught that their school dated from the days of Hermes, who brought his wisdom from India. It was the same mystical contemplation throughout as that of the Yogîn: the communion of the Brâhman with his own luminous Self—the "Âtman."[236]

The groundwork of the Eclectic School is thus shown to be identical with the doctrines of the Yogîs—the Hindu Mystics; it is proved that it had a common origin, from the same source as the earlier Buddhism of Gautama and of his Arhats.

The *Ineffable Name* in the search for which so many Kabalists—unacquainted with any Oriental or even European Adepts—vainly consume their knowledge and lives, dwells latent in the heart of every man. This mirific name which, according to the most ancient oracles, "rushes into the infinite worlds, ἀφοιτήτῳστροφάλιγγι," can be obtained in a twofold way; by regular initiation, and through the "small voice" which Elijah heard in the cave of Horeb, the mount of God. And " when Elijah heard it he wrapped his *face in his mantle* and stood in the entering of the cave. And behold there came *the* voice."

When Apollonius of Tyana desired to hear the "small voice," he used to wrap himself up entirely in a mantle of fine wool, on which he placed both his feet, after having performed certain magnetic passes, and pronounced not the "name "but an invocation well known to every adept. Then he drew the mantle over his head and face, and his translucid or astral spirit was free. On ordinary occasions he no more wore wool than the priests of the temples. The possession of the secret combination of the "name" gave the Hierophant supreme power over every being, human or otherwise, inferior to himself in soul-strength.[237]

133] {APOLLONIUS CANNOT BE DESTROYED.} To whatever school he belonged, this fact is certain, that Apollonius of Tyana left an imperishable name behind him. Hundreds of works were written upon this wonderful man; historians have seriously discussed him; pretentious fools, unable to come to any conclusion about the Sage, have tried to deny his very existence. As to the Church, although she execrates his memory, she has ever tried to present him in the light of a historical character. Her policy now seems to be to direct the impression left by him into another channel—a well known and a very old stratagem. The Jesuits, for instance, while admitting his "miracles," have set going a double current of thought, and they have succeeded, as they succeed in all they undertake. Apollonius is represented by one party as an obedient "medium of Satan," surrounding his theurgical powers by a most wonderful and dazzling light; while the other party professes to regard the whole matter as a clever romance, written with a predetermined object in view.

In his voluminous Memoirs of Satan, the Marquis de Mirville, in the course of his pleading for the recognition of the enemy of God as the producer of spiritual phenomena, devotes a whole chapter to this great Adept. The following translation of passages in his book unveils the whole plot. The reader is asked to bear in mind that the Marquis wrote every one of his works under the auspices and authorisation of the Holy See of Rome.

It would be to leave the first century incomplete and to offer an insult to the memory of St. John, to pass over in silence the name of one who had the honour of being his special antagonist, as Simon was that of St. Peter, Elymas that of Paul, etc. In the first years of the Christian era, . . . there appeared at Tyana in Cappadocia one of those extraordinary men of whom the Pythagorean School was so very lavish. As great a traveller as was his master, initiated in all the secret doctrines of India, Egypt and Chaidæa, endowed, therefore, with all the theurgic powers of the ancient Magi, he bewildered, each in its turn, all the countries v,inch he visited, and which all—we are obliged to admit—seem to have blessed his memory. We could not doubt this fact without repudiating real historical records. The details of his life are transmitted to us by a historian of the fourth century (Philostratus), himself the translator of a diary that recorded day by day the life of the philosopher, written by Damis, his disciple and intimate friend.[238]

---

[235] This is the old, old story. Who of us, Theosophists, but knows by bitter personal experience what clerical hatred, malice and persecution can do in this direction; to what an extent of falsehood, calumny and cruelty these feelings can go, even in our modern day, and what exemplars of *Christ-like* charity His alleged and self-constituted servants have shown themselves to be!

[236] *Isis Unveiled*, ii. 342.

[237] *Loc. cit.,* ii. 343, 344.

[238] Pneumalologie, vi. 62.

De Mirville admits the possibility of *some* exaggerations in both recorder and translator; but he "does not believe they hold a very wide space in the narrative." Therefore, he regrets to find the Abbé **134]** Freppel "in his eloquent *Essays*[239] calling the diary of Damis a romance." Why?

[Because] the orator bases his opinion on the perfect similitude, calculated as he imagines, of that legend with the life of the Saviour. But in studying the subject more profoundly, he [Abbé Freppel] can convince himself that neither Apollonius, nor Damis, nor again Philostratus ever claimed a greater honour than a likeness to St. John. This programme was in itself sufficiently fascinating, and the travesty as sufficiently scandalous; for owing to magic arts Apollonius had succeeded in counterbalancing, in appearance, several of the miracles at Ephesus [produced by St. John], etc.[240]

The *anguis in herba* has shown its head. It is the perfect, the wonderful similitude of the life of Apollonius with that of the Saviour that places the Church between Scylla and Charybdis. To deny the life and the "miracles" of the former, would amount to denying the trust-worthiness of the same Apostles and patristic writers on whose evidence is built the life of Jesus himself. To father the Adept's beneficent deeds, his raisings of the dead, acts of charity, healing powers, etc., on the "old enemy" would be rather dangerous at this time. Hence the stratagem to confuse the ideas of those who rely upon authorities and criticisms. The Church is far more clear-sighted than any of our great historians. The Church *knows* that to deny the existence of that Adept would lead her to denying the Emperor Vespasian and *his* Historians, the Emperors Alexander Severus and Aurelianus and *their* Historians, and finally to deny Jesus and every evidence about Him, thus preparing the way to her flock for finally denying *herself.* It becomes interesting to learn what she says in this emergency, through her chosen speaker. De Mirville. It is as follows:

What is there so new and so impossible in the narrative of Damis concerning their voyages to the countries of the Chaldees and the Gymnosophists?—he asks. Try to recall, before denying, what were in those days those countries of marvels *par excellence,* as also the testimony of such men as Pythagoras, Empedocles and Democritus, who ought to be allowed to have known what they were writing about. With what have we finally to reproach Apollonius? Is it for having made, as the Oracles did, a series of prophecies and predictions wonderfully verified? No: because, better studied now, we *know* what they are.[241] The Oracles have now become to us, what they were to every **135]** {DE MIRVILLE ON APOLLONIUS.} one during the past century, from Van Dale to Fontenelle. Is it for having been endowed with second sight, and having had visions at a distance?[242] No; for such phenomena are at the present day endemical in half Europe. Is it for having boasted of his knowledge of every existing language under the sun, without having ever learned one of them? But who can be ignorant of the fact that this is the best criterion[243] of the presence and assistance of a spirit of whatever nature it may be? Or is it for having believed in transmigration (reincarnation)? It is still believed in (by millions) in our day. No one has any idea of the number of the men of Science who long for the re-establishment of the Druidical Religion and of the Mysteries of Pythagoras. Or is it for having exorcised the demons and the plague? The Egyptians, the Etruscans and all the Roman Pontiffs had done so long before.[244] For having conversed with the dead? We do the same to-day, or believe we do so—which is all the same. For having believed in the Empuses? Where is the Demonologist that does not know that the Empuse is the "south demon" referred to in David's *Psalms,* and dreaded then as it is feared even now in all Northern Europe?[245] For having made himself invisible at will? It is one of the achievements of mesmerism. For having appeared after his (supposed) death to the Emperor Aurelian above the city walls of Tyana, and for having compelled him thereby to raise the siege of that town? Such was the mission of every hero beyond the tomb, and the reason of the worship vowed to the Manes.[246] For having descended into the famous den of Trophonius, and taken from it an old book preserved for years after by the Emperor Adrian in his Antium library? The trustworthy and sober Pausanias had descended into the same den before

---

[239] Les Apologistes Chrétiens au Second Siècle, p. 106.

[240] Pneumatologie, vi, 62.

[241] Many are they who *do not know*: hence, they do not believe in them.

[242] Just so. Apollonius, during a lecture he was delivering at Ephesus before an audience of many thousands, perceived the murder of the Emperor Domitian in Rome and notified it at the very moment it was taking place, to the whole town; and Swedenborg, in the same manner, saw from Gothenburg the great fire at Stockholm and told it to his friends, no telegraph being in use in those days.

[243] No criterion at all. The Hindu Sâddhus and Adepts acquire the gift by the holiness of their lives. The Yoga-Vidyâ teaches it, and no "spirits" are required.

[244] As to the Pontiffs, the matter is rather doubtful.

[245] But this alone is no reason why people should believe in this class of spirits. There are better authorities for such belief.

[246] De Mirville's aim is to show that all such apparitions of the Manes or disembodied Spirits are the work of the Devil, "Satan's simulacra."

Apollonius, and came back no less a believer. For having disappeared at his death? Yes, like Romulus, like Votan, like Lycurgus, like Pythag- **136]** oras,[247] always under the most mysterious circumstances, ever attended by apparitions, revelations, etc. Let us stop here and repeat once more: had the life of Apollonius been simple *romance,* he would never have attained such a celebrity during his lifetime or created such a numerous sect, one so enthusiastic after his death.

And, to add to this, had all this been a romance, never would a Caracalla have raised a heroön to his mernory[248] or Alexander, rieverus have placed his bust between those of two Demi-Gods and of the true God,[249] or an Empress have corresponded with him. Hardly rested from the hardships of the siege at Jerusalem, Titus would not have hastened to write to Apollonius a letter, asking to meet him at Argos and adding that his father and himself (Titus) owed all to him, the great Apollonius, and that, therefore, his first thought was for their benefactor. Nor would the Emperor Aurelian have built a temple and a shrine to that great Sage, to thank him for his apparition and communication at Tyana. That *posthumous* conversation, as all knew, saved the city, inasmuch as Aurelian had in consequence raised the siege. Furthermore, had it been a romance, History would not have had Vopiscus,[250] one of the most trustworthy Pagan Historians, to certify to it. Finally, Apollonius would not have been the object of the admiration of such a noble character as Epictetus, and even of several of the Fathers of the Church; Jerome for instance, in his better moments, writing thus of Apollonius:

> This travelling philosopher found something to learn wherever he went; and profiting everywhere thus improved with every day.[251]

137] {APOLLONIUS NO FICTION.} As to his prodigies, without wishing to fathom them, Jerome most undeniably admits them as such; which he would assuredly never have done, had he not been compelled to do so by facts. To end the subject, had Apollonius been a simple hero of a romance, dramatised in the fourth century, the Ephesians would not, in their enthusiastic gratitude, have raised to him a golden statue for all the benefits he had conferred upon them.[252]

138]

SECTION XVIII.

Facts underlying Adept Biographies.

The tree is known by its fruits; the nature of the Adept by his words and deeds. These words of charity and mercy, the noble advice put into the mouth of Apollonius (or of his sidereal phantom), as given by Vopiscus, show the Occultists who Apollonius was. Why then call him the "Medium of Satan" seventeen centuries later? There must be a reason, and a very potent reason, to justify and explain the secret of such a strong animus of the Church against one of the noblest men of his age. There is a reason for it, and we give it in the words of the author of the *Key to the Hebrew-Egyptian Mystery in the Source of Measures,* and of Professor Seyffarth. The latter analyses and explains the salient dates in the life of Jesus, and thus throws light on the conclusions of the former. We quote both, blending the two.

> According to solar mouths (of thirty days, one of the calendars in use among the Hebrews) all remarkable events of the *Old Testament* happened on the days of the equinoxes and the solstices; for instance,

---

[247] He might have added: like the great Shankarâchârya, Tsong-Kha-Pa, and so many other real Adepts—even his own Master, Jesus; for this is indeed a criterion of true Adeptship, though "to disappear" one need not fly up in the clouds.

[248] See *Dion Cassius,* XXVII. xviii. 2.

[249] Lampridius, *Adrian,* xxix. 2.

[250] The passage runs as follows: "Aurelian had determined to destroy Tyana, and the town owed its salvation only to a miracle of Apollonius; this man so famous and so wise, this great friend of the Gods, appeared suddenly before the Emperor, as he was returning to his tent, in his own figure and form, and said to him in the Pannonian language: 'Aurelian, if thou wouldst conquer, abandon these evil designs against my fellow-citizens; if thou wouldst command, abstain from shedding innocent blood; and if thou wouldst live, abstain from injustice.' Aurelian, familiar with the face of Apollonius, whose portraits he had seen in many temples, struck with wonder, immediately vowed to him (Apollonius) statue, portrait and temple, and returned completely to ideas of mercy." And then Vopiscus adds: "If I have believed more and more in the virtues of the *majestic* Apollonius, it is because, after gathering my information from the most serious men, I have found all these facts corroborated in the Books of the Ulpian library." (See Flavius Vopiscus, *Aurelianus*). Vopiscus wrote in 250 and consequently preceded Philostratus by a century.

[251] Ep. ad Paulinum.

[252] The above is mostly summarised from De Mirville, *loc. cit*., pp. 66-69.

the foundations and dedications of the temples and altars [and consecration of the tabernacle]. On the same cardinal days, the most remarkable events of the *New Testament* happened; for instance, the annunciation, the birth, the resurrection of Christ, and the birth of John the Baptist. And thus we learn that all remarkable epochs of the *New Testament* were typically sanctified a long time before by the *Old Testament,* beginning at the day succeeding the end of the Creation, which was the day of the vernal equinox. During the crucifixion, on the 14th day of Nisan, Dionysius Areopagita saw, in Ethiopia, an eclipse of the sun, and he said, "Now the Lord (Jehovah) is suffering something." Then Christ arose from the dead on the 22d March, 17 *Nisan,* Sunday, the day of the vernal equinox (Seyf., quoting Philo de Septen)—that is, on Ester, or on the day when the sun gives new life to the earth. The words of John the Baptist "He must increase, but I must decrease," serve to prove, as is affirmed by the fathers of the church, that John was born on the longest day of the year, and Christ, who was six months younger, on the shortest, 22d June and 22(1 December, the solstices.

139] {JESUS AND APOLLONIUS.} This only goes to show that, as to another phase, John and Jesus were but epitomisers of the history of the same sun, under differences of aspect or condition; and one condition following another, of necessity, the statement, *Luke,* ix. 7, was not only not an empty one, but it was true, that which "was said of some, that (in Jesus) John was risen from the dead." (And this consideration serves to explain why it has been that the *Life of Apollonius of Tyana,* by Philostratus, has been so persistently kept back from translation and from popular reading. Those who have studied it in the original have been forced to the comment that either the *Life of Apollonius* has been taken from the *New Testament,* or that the *New Testament* narratives have been taken from the *Life of Apollonius,* because of the manifest sameness of the *means of construction* of the narratives. The explanation is simple enough, when it is considered that the names of *Jesus,* Hebrew שי, and Apollonius, or Apollo, are alike names of *the sun in the heavens;* and necessarily the history of the one, as to his travels through *the signs*, with the personifications of his sufferings, triumphs and miracles, could be but the *history of the other*, where there was a widespread, common method of describing those travels by personification.) It seems also that, for long afterward, all this was known to rest upon an astronomical basis; for the secular church, so to speak, was founded by Constantine, and the objective condition of the worship established was that part of his decree, in which it was affirmed that the venerable day of the *sun* should be the day set apart for the worship of Jesus Christ, as *Sun*-day. There is something weird and startling in some other facts about this matter. The prophet Daniel *(true prophet*, as says Graetz),[253] by use of the pyramid numbers, or astrological numbers, foretold the cutting off of the *Méshiac,* as it happened (which would go to show the accuracy of his astronomical knowledge, if there was an eclipse of the sun at that time). . . . Now, however, the temple was destroyed in the year 71, in the month Virgo, and 71 is the Dove number, as shown, or 71 × 5 = 355, and with the fish, a Jehovah number.

"Is it possible," queries further on the author, thus answering the intimate thought of every Christian and Occultist who reads and studies his work:

Is it possible that the events of humanity do run co-ordinately with these number forms? If so, while Jesus Christ, as an astronomical figure, was true to all that has been advanced, and more, possibly, He may, as a man, have filled up, under the numbers, answers in the sea of life to predestined type. The personality of Jesus does not appear to have been destroyed, because, *as a condition,* he was answering to astronomical forms and relations. The Arabian says, "Your destiny is written in the stars."[254]

Nor is the "personality" of Apollonius "destroyed" for the same **140]** reason. The case of Jesus covers the ground for the same possibility in the cases of all Adepts and Avatâras—such as Buddha, Shankarâcharya, Krishna, etc.—all of these as great and as historical for their respective followers and in their countries, as Jesus of Nazareth is now for Christians and in this land.

But there is something more in the old literature of the early centuries. lamblichus wrote a biography of the great Pythagoras.

The latter so closely resembles the life of Jesus that it may be taken for a travesty. Diogenes Laertius and Plutarch relate the history of Plato according to a similar style.[255]

Why then wonder at the doubts that assail every scholar who studies all these lives? The Church herself knew all these doubts in her early stages; and though only one of her Popes has been known publicly and openly as a Pagan, how many more were there who were too ambitious to reveal the truth?

This "mystery," for mystery indeed it is to those who, not being Initiates, fail to find the key of the perfect similitude between the lives of Pythagoras, Buddha, Apollonius, etc.—is only a natural result for those who know that all these great characters were Initiates of the same School. For them there is neither "travesty" nor "copy" of one from the other; for them they are all "originals," only painted to represent one and the same subject: the mystic, and at the same time the public, life of the Initiates sent into the world to save portions of humanity, if they could not save the whole bulk. Hence, the same programme for all. The assumed "immaculate origin" for each, referring to their "mystic birth" during the Mystery of Initiation, and accepted literally by the multitudes, encouraged in this by the better informed but ambitious clergy. Thus, the mother of each one of them was declared

---

[253] A "true prophet" because an Initiate, one perfectly versed in Occult astronomy.

[254] *Key to Hebrew-Egyptian Mystery,* p. 259 *et seq.* Astronomy and physiology are the bodies, astrology and psychology their informing souls; the former being studied by the eye of sensual perception, the latter by the inner or "soul-eye"; and both are *exact* sciences.

[255] New Plalonism and Alchemy, p, 12

a virgin, conceiving her son directly by the Holy Spirit of God; and the Sons, in consequence, were the "Sons of God," though in truth, none of them was any more entitled to such recognition than were the rest of his brother Initiates, for they were all—so far as their mystic lives were concerned—only "the epitomisers of the history of the same Sun," which epitome is another mystery within the Mystery. The biographies of the external personalities bearing the names of such heroes have nothing to do with, and are quite independent of the private lives of the heroes, being only the mystic records of their public and, parallel therewith, of their *inner* lives, in their characters as **141]** {BIOGRAPHIES OF INITIATES.} Neophytes and Initiates. Hence, the manifest sameness of the means of construction of their respective biographies. From the beginning of Humanity the Cross, or Man, with his arms stretched out horizontally, typifying his kosmic origin, was connected with his psychic nature and with the struggles which lead to Initiation. But, if it is once shown that (*a*) every true Adept had, and still has, to pass through the seven and the twelve trials of Initiation, symbolised by the twelve labours of Hercules; (*b*) that the day of his real birth is regarded as that day when he is born into the world spiritually, his very age being counted from the hour of his second birth, which makes of him a" twice-born," a Dvija or Initiate, on which day he is indeed born of a God and from an immaculate Mother; and (*c*) that the trials of all these personages are made to correspond with the Esoteric significance of initiatory rites—all of which corresponded to the twelve zodiacal signs—then every one will see the meaning of the travels of all those heroes through the signs of the Sun in Heaven; and that they are in each individual case a personification of the "sufferings, triumphs and miracles" of an Adept, before and after his Initiation. When to the world at large all this is explained, then also the mystery of all those lives, so closely resembling each other that the history of one seems to be the history of the other, and *vice versa,* will, like everything else, become plain.

Take an instance. The legends—for they are *all* legends for exoteric purposes, whatever may be the denials in one case—of the lives of Krishna, Hercules, Pythagoras, Buddha, Jesus, Apollonius, Chaitanya. On the worldly plane, their biographies, if written by one outside the circle, would differ greatly from what we read of them in the narratives that are preserved of their mystic lives. Nevertheless, however much masked and hidden from profane gaze, the chief features of such lives will all be found there in common. Each of those characters is represented as a divinely begotten Sotēr (Saviour), a title bestowed on deities, great kings and heroes; everyone of them, whether at their birth or afterwards, is searched for, and threatened with death (yet never killed) by an opposing power (the world of Matter and Illusion), whether it be called a king Kansa, king Herod, or king Mara (the Evil Power). They are all tempted, persecuted and finally said to have been murdered at the end of the rite of Initiation, *i.e.,* in their *physical* personalities, of which they are supposed to have been rid for ever after *spiritual* "resurrection" or "birth." And having thus come **142]** to an end by this supposed violent death, they all descend to the Nether World, the Pit or Hell—the Kingdom of Temptation, Lust and Matter, therefore of Darkness, whence returning, having overcome the "Chrest-condition," they are glorified and become "Gods."

It is not in the course of their everyday life, then, that the great similarity is to be sought, but in their inner state and in the most important events of their career as religious teachers. All this is connected with, and built upon, an astronomical basis, which serves, at the same time, as a foundation for the representation of the degrees and trials of Initiation: descent into the Kingdom of Darkness and Matter, *for the last time*, to emerge therefrom as "Suns of Righteousness," is the most important of these and, therefore, is found in the history of all the Soters—from Orpheus and Hercules, down to Krishna and Christ. Says Euripides:

> Heracles, who has gone from the chambers of earth,
> Leaving the nether home of Pluto.[256]

And Virgil writes:

> At Thee the Stygian lakes trembled; Thee the janitor of Orcus
> Feared. . . . Thee not even Typhon frightened. . . .
> Hail, *true son of Jove,* glory added to the Gods.[257]

Orpheus seeks, in the kingdom of Pluto, Eurydice, his lost Soul; Krishna goes down into the infernal regions and rescues therefrom his six brothers, he being the seventh Principle; a transparent allegory of his becoming a "perfect Initiate," the whole of the six Principles merging into the seventh. Jesus is made to descend into the kingdom of Satan to save the soul of Adam, or the symbol of material physical humanity.

Have any of our learned Orientalists ever thought of searching for the origin of this allegory, for the parent "Seed" of that "Tree of Life" which bears such verdant boughs since it was first planted on earth by the hand of its "Builders"? We fear not. Yet it is found, as is now shown, even in the exoteric, distorted interpretations of the *Vedas*—of the *Rig Veda,* the oldest, the most trustworthy of all the four—this root and seed of all future Initiate-Saviours being called in it the Visvakarmâ, the

[256] *Heracles*, 807.
[257] *Æneid*, viii., 274, ff.

"Father" Principle, "beyond the comprehension of mortals;" in the *second* stage Sûrya, the "Son," who offers Himself as a sacrifice to Himself; in the third, the Initiate, who sacrifices His **143]** {SIMILARITY OF LEGENDS.} *physical* to His *spiritual* Self. It is in Visvakarmâ, the "omnificent," who becomes (mystically) Vikkartana, the "sun shorn of his beams," who suffers for his too ardent nature, and then becomes glorified (by purification), that the keynote of the Initiation into the greatest Mystery of Nature was struck. Hence the secret of the wonderful "similarity."

All this is allegorical and mystical, and yet perfectly comprehensible and plain to any student of Eastern Occultism, even superficially acquainted with the Mysteries of Initiation. In our objective Universe of Matter and false appearances the Sun is the most fitting emblem of the life-giving, beneficent Deity. In the subjective, boundless World of Spirit and Reality the bright luminary has another and a mystical significance, which cannot be fully given to the public. The so-called "idolatrous" Pârsîs and Hindus are certainly nearer the truth in their religious reverence for the Sun, than the cold, ever-analysing, and as ever-mistaken, public is prepared to believe, at present. The Theosophists, who will be alone able to take in the meaning, may be told that the Sun is the external manifestation of the Seventh Principle of our Planetary System, while the Moon is its Fourth Principle, shining in the borrowed robes of her master, saturated with and reflecting every passionate impulse and evil desire of her grossly material body, Earth. The whole cycle of Adeptship and Initiation and all its mysteries are connected with, and subservient to, these two and the Seven Planets. Spiritual clairvoyance is derived from the Sun; all psychic states, diseases, and even lunacy, proceed from the Moon.

According even to the data of History—her conclusions being remarkably erroneous while her premises are mostly correct—there is an extraordinary agreement between the "legends" of every Founder of a Religion (and also between the rites and dogmas of all) and the names and course of constellations headed by the Sun. It does not follow, however, because of this, that both Founders and their Religions should be, the one myths, and the other superstitions. They are, one and all, the different versions of the same natural primeval Mystery, on which the Wisdom-Religion was based, and the development of its Adepts subsequently framed.

And now once more we have to beg the reader not to lend an ear to the charge—against Theosophy in general and the writer in particular—of disrespect toward one of the greatest and noblest characters in the History of Adeptship—Jesus of Nazareth—nor even of hatred to the Church. The expression of truth and fact can hardly be regarded, **144]** with any approximation to justice, as blasphemy or hatred. The whole question hangs upon the solution of that one point: Was Jesus as "Son of God" and "Saviour" of Mankind, unique in the World's annals? Was His case—among so many similar claims—the only exceptional and unprecedented one; His birth the sole supernaturally immaculate; and were all others, as maintained by the Church, but blasphemous Satanic copies and plagiarisms by anticipation? Or was He only the "son of his deeds," a pre-eminently holy man, and a reformer, one of many, who paid with His life for the presumption of endeavouring, in the face of ignorance and despotic power, to enlighten mankind and make its burden lighter by His Ethics and Philosophy? The first necessitates a blind, all-resisting faith; the latter is suggested to every one by reason and logic. Moreover, has the Church always believed as she does now—or rather, as she pretend, she does, in order to be thus justified in directing her anathema against those who disagree with her—or has she passed through the same throes of doubt, nay, of secret denial and unbelief, suppressed only by the force of ambition and love of power?

The question must be answered in the affirmative as to the second alternative. It is an irrefutable conclusion, and a natural inference based on facts known from historical records. Leaving for the present untouched the lives of many Popes and Saints that loudly belied their claims to infallibility and holiness, let the reader turn to Ecclesiastical History, the records of the growth and progress of the Christian Church (not of Christianity), and he will find the answer on those pages. Says a writer

> The Church has known too well the suggestions of freethought created by enquiry, as also all those doubts that provoke her anger to-day; and the "sacred truths" she would promulgate have been in turn admitted and repudiated, transformed and altered, amplified and curtailed, by the dignitaries of the Church hierarchy, even as regards the most fundamental dogmas.

Where is that God or Hero whose origin, biography, and genealogy were more hazy, or more difficult to define and finally agree upon than those of Jesus? How was the now irrevocable dogma with regard to His true nature settled at last? By His mother, according to the Evangelists, He was a man—a simple mortal man; by His Father He is God! But how? Is He then man or God, or is He both at the same time? asks the perplexed writer. Truly the propositions offered on this point of the doctrine have caused floods of ink and blood to be shed, in turn, on poor Humanity, and still the doubts are not at rest. In this, as in everything else, the wise Church Councils have contradicted **145]** {NATURE OF CHRIST.} themselves and changed their minds a number of times. Let us recapitulate and throw a glance at the texts offered for our inspection. This is History.

The Bishop Paul of Samosata denied the divinity of Christ at the first Council of Antioch; at the very origin and birth of theological Christianity, He was called "Son of God" merely on account of His holiness and good deeds. His blood was corruptible in the Sacrament of the Eucharist.

At the Council of Nicœa, held A.D. 325, Arius came out with his premisses, which nearly broke asunder the Catholic Union.

Seventeen bishops defended the doctrines of Arius, who was exiled for them. Nevertheless, thirty years after, A.D. 355, at the Council of Milan, three hundred bishops signed a letter of adherence to the Arian views, notwithstanding that ten years earlier, A.D. 345, at a new Council of Antioch, the Eusebians had proclaimed that Jesus Christ was the Son of God and One with His Father.

At the Council of Sirmium, A.D. 357, the "Son" had become no longer consubstantial. The Anomæans, who denied that consubstantiality, and the Arians were triumphant. A year later, at the second Council of Ancyra, it was decreed that the "Son was not consubstantial but only similar to the Father in His substance." Pope Liberius ratified the decision.

During several centuries the Councils fought and quarrelled, supporting the most contradictory and opposite views, the fruit of their laborious travail being the Holy Trinity, which, Minerva-like, issued forth from the theological brain, armed with all the thunders of the Church. The new mystery was ushered into the world amid some terrible strifes, in which murder and other crimes had a high hand. At the Council of Saragossa, A.D. 380, it was proclaimed that the Father, Son and Holy Spirit are one and the same Person, Christ's human nature being merely an "illusion"—an echo of the Avatâric Hindu doctrine. "Once upon this slippery path the Fathers had to slide down *ad absurdum*—which they did not fail of doing." How deny human nature in him who was born ot a woman? The only wise remark made during one of the Councils of Constantinople came from Eutyches, who was bold enough to say: "May God preserve me from reasoning on the nature of my God"—for which he was excommunicated by Pope Flavius.

At the Council of Ephesus, A.D. 449, Eutyches had his revenge. As Eusebius, the veracious Bishop of Cæsarea, was forcing him into the **146]** admission of *two* distinct natures in Jesus Christ, the Council rebelled against him and it was proposed that Eusebius should be burned alive. The bishops arose like one man, and with fists clenched, foaming with rage, demanded that Eusebius should be torn into two halves, and be dealt by as he would deal with Jesus, whose nature he divided. Eutyches was re-established in his power and office, Eusebius and Flavius deposed. Then the two parties attacked each other most violently and fought. St. Flavius was so ill-treated by Bishop Diodorus, who assaulted and kicked him, that he died a few days later from the injuries inflicted.

Every incongruity was courted in these Councils, and the result is the present living paradoxes called Church dogmas. For instance, at the first Council of Ancyra, A.D. 314, it was asked, "In baptizing a woman with child, is the unborn baby also baptized by the fact?" The Council answered in the negative; because, as was alleged, "the person thus receiving baptism must be a consenting party, which is impossible to the child in its mother's womb." Thus then unconsciousness is a canonical obstacle to baptism, and thus no child baptised nowadays is baptised at all in fact. And then what becomes of the tens of thousands of starving heathen babies baptised by the missionaries during famines, and otherwise surreptitiously "saved" by the too zealous Padres? Follow one after another the debates and decisions of the numberless Councils, and behold on what a jumble of contradictions the present infallible and Apostolic Church is built!

And now we can see how greatly paradoxical, when taken literally, is the assertion in *Genesis:* "God created man in his own image." Besides the glaring fact that it is not the Adam of dust (of Chapter ii.), who is thus made in the divine image, but the Divine Androgyne (of Chapter i.), or Adam Kadmon, one can see for oneself that God—the God of the Christians at any rate—was created by man in his own image, amid the kicks, blows and murders of the early Councils.

A curious fact, one that throws a flood of light on the claim that Jesus was an Initiate and a martyred Adept, is given in the work, (already so often referred to) which may be called "a mathematical revelation"—*The Source of Measures.*

Attention is called to the part of the 46th verse of the 27th Chapter of Matthew, as follows: "Eli, Eli, Lama Sabachthani?—that is to say, My God, my God, why hast thou forsaken me?" Of course, our versions are taken from the original **147]** {A SERIOUS MISTRANSLATION.} *Greek* manuscripts (the reason why we have no original Hebrew manuscripts concerning these occurrences being because the enigmas in Hebrew would betray themselves on comparison with the sources of their derivation, the *Old Testament*). The Greek manuscripts, without exception, give these words as—

Ἠλί Ἠλί λαμὰ σαβαχθανί

They are *Hebrew words,* rendered into the *Greek,* and in Hebrew are as follows:

אלי אלי למח שכחה כי:

The Scripture of these words says, "that is to say, My God, my God, why hast thou forsaken me?" as their proper translation. Here then are the words, beyond all dispute; and beyond all question, such is the

interpretation given of them by Scripture. Now the words will not bear this interpretation, and it is a false rendering. The true meaning *is just the opposite of the one given,* and is—

My God, my God, how thou dost glorify me!

But even more, for while *lama* is *why,* or *how,* as a verbal it connects the idea of *to dazzle*, or adverbially, it could run "*how dazzlingly*," and so on. To the unwary reader this interpretation is enforced, and made to answer, as it were, to the fulfilment of a prophetic utterance, by a marginal reference to the *first* verse of the *twenty-second* Psalm, which reads:

"My God, my God, why hast thou forsaken me?"

The Hebrew of this verse for these words is—

אלי אלי למח צזכחָ כי:

as to which the reference is correct, and the interpretation sound and good, but with an utterly different word. The words are—

Eli, Eli, lamah azabvtha-ni?

No wit of man, however scholarly, can save this passage from *falseness of rendering* on its face; and as so, it becomes a most terrible blow upon the proper first-face sacredness of the recital.[258]

For ten years or more, sat the revisers (?) of the *Bible*, a most imposing and solemn array of the learned of the land, the greatest Hebrew and Greek scholars of England, purporting to correct the mistakes and blunders, the sins of omission and of commission of their less learned predecessors, the translators of the Bible. Are we going to be told that none of them saw the glaring difference between the Hebrew words in *Psalm* xxii., *asabvtha-ni,* and *sabachthani* in *Matthew;* that they were not aware of the deliberate falsification?

For "falsification" it was. And if we are asked the reason why the early Church Fathers resorted to it, the answer is plain: Because the *Sacramental* words belonged in their true rendering to Pagan temple **148]** rites. They were pronounced after the terrible trials of Initiation, and were still fresh in the memory of some of the "Fathers" when the *Gospel of Matthew* was edited into the Greek language. Because, finally, many of the Hierophants of the Mysteries, and many more of the Initiates were still living in those days, and the sentence rendered in its true words would class Jesus directly with the simple Initiates. The words "My God, my Sun, thou hast poured thy radiance upon me!" were the final words that concluded the thanksgiving prayer of the Initiate, "the Son and the glorified Elect of the Sun." In Egypt we find to this day carvings and paintings that represent the rite. The candidate is between two divine sponsors; one "Osiris-Sun" with the head of a hawk, representing life, the other Mercury—the ibis-headed, psychopompic genius, who guides the Souls after death to their new abode, Hades—standing for the death of the physical body, figuratively. Both are shown pouring the "stream of life," the water of purification, on the head of the Initiate, the two streams of which, interlacing, form a cross. The better to conceal the truth, this *basso-relievo* has also been explained as a "Pagan presentment of a Christian truth." The Chevalier des Mousseaux calls this Mercury:

The assessor of Osiris-Sol, as St. Michael is the assessor, Ferouer, of the Word.

The monogram of Chrestos and the Labarum, the standard of Constantine—who, by the by, died a Pagan and was never baptised—is a symbol derived from the above rite and also denotes "life and death." Long before the sign of the Cross was adopted as a Christian symbol, it was employed as a secret sign of recognition among Neophytes and Adepts. Say Éliphas Lévi:

The sign of the cross adopted by the Christians does not belong exclusively to them. It is kabalistic, and represents the oppositions and quaternary equilibrium of the elements. We see by the occult verse of the *Pater,* to which we have called attention in another work, that there were originally two ways of making it, or, at least, two very different formulas to express its meaning: one reserved for priests and initiates; the other given to neophytes and the profane.[259]

One can understand now why the *Gospel of Matthew,* the Evangel of the Ebionites, has been for ever excluded in its Hebrew form from the world's curious gaze.

Jerome found the authentic and original Evangel written in Hebrew, by Matthew the Publican, at the library collected at Cæsarea by the martyr Pamphilius. "*I received permission from the Nazarœans,* who at Beroea of Syria used this (gospel) **149]** {SECRET DOCTRINE OF JESUS.} to translate it," he writes toward the end of the fourth century.[260] "In the Evaugel which the *Nazarenes* and *Ebionites* use," said Jerome, "which

[258] App., vii., p. 301.

[259] Dogme et Rituel de la Haute Magie, ii. 88.

[260] (Hieronymus, *De Viris Illust.,* iii.) "It is remarkable that while all Church Fathers say that *Matthew* wrote in *Hebrew,* the whole of them use the *Creek* text as the genuine apostolic writing, without mentioning what relation the *Hebrew* Matthew has to our *Greek* one! It had many *peculiar additions* which are wanting in our (Greek) Evangel" (Olshausen, *Nachweis der Echtheit der Sämmtlichen Schriften des Neuen Test.,* p. 32; Dunlap, *Sôd*, *the Son of the Man,* p. 44.)

recently I translated from Hebrew into Greek, and which is called by most persons the *genuine* gospel of Matthew," etc.[261]

That the apostles had received a "secret doctrine" from Jesus, and that he himself taught one, is evident from the following words of Jerome, who confessed it in an unguarded moment. Writing to the Bishops Chromatius and Heliodorus, he complains that "a difficult work is enjoined, since this (translation) has been commanded me by your Felicities, which *St. Matthew himself,* the Apostle and Evangelist, *did not wish to be openly written.* For if this had not been *secret*, he (Matthew) would have added to the Evangel that what he gave forth *was his;* but he made up this book *sealed up in the Hebrew characters,* which he put forth *even in such a way* that the book, written in Hebrew letters and by the hand of himself, might be possessed *by the men most religious;* who also, in the course of time, received it from those who preceded them. But this very book they never gave to any one to be transcribed, and *its text* they related some one way and some another."[262] And he adds further on the same page: "And it happened that this book, having been published by a disciple of Manichæus, named Seleucus, who also wrote falsely *The Acts of the Apostles*, exhibited matter not for edification, but for destruction; and that this (book) was *approved in a synod* which the ears of the Church properly refused to listen to."[263]

Jerome admits, himself, that the book which he authenticates as being written "by the hand of Matthew," was nevertheless a book which, notwithstanding that he translated it twice, was nearly unintelligible to him, for it was arcane. Nevertheless, Jerome coolly sets down every commentary upon it but his own as *heretical*. More than that, Jerome knew that this Gospel was the only *original* one, yet he becomes more zealous than ever in his persecution of the "Heretics." Why? Because to accept it was equivalent to reading the death sentence of the established Church. *The Gospel according to the Hebrews* was well known to have been the **150]** only one accepted for four centuries by the Jewish Christians, the Nazarenes and the Ebionites. And neither of the latter accepted the *divinity of* Christ.[264]

The Ebionites were the first, the earliest Christians, whose representative was the Gnostic author of the *Clementine Homilies,* and as the author of *Supernatural Religion* shows,[265] Ebionitic Gnosticism had once been the purest form of Christianity. They were the pupils and followers of the early Nazarenes—the kabalistic Gnostics. They believed in the Æons, as the Cerinthians did, and that "the world was put together by Angels" (Dhyân Chohans), as Epiphanius complains (*Contra Ebionitas*): "Ebion had the opinion of the Nazarenes, the form of Cerinthians." "They decided that Christ was of the seed of a man," he laments.[266] Thus again:

> The badge of Dan-Scorpio is *death-life,* in the symbol , as *cross-bones and skull*, . . . or *life-death* . . . the standard of Constantine, the Roman Emperor. Abel has been shown to be Jesus, and Cain-Vulcain, or Mars, pierced him. Constantine was the Roman Emperor, whose warlike god was Mars, and a Roman soldier pierced Jesus on the cross. . . .
>
> But the piercing of Abel was the consummation of his marriage with Cain, and this was proper under the form of Mars Generator; hence the double glyph, one of Mars-Generator [Osiris-Sun] and Mars-Destroyer [Mercury the God of Death in the Egyptian *basso-relievo*] in one; significant, again, of the primal idea of the living cosmos, or of birth and death, as necessary to the continuation of the stream of life.[267]

To quote once more from *Isis Unveiled*:

> A Latin cross of a perfect Christian shape was found hewn upon the granite slabs of the Adytum of the Serapeum; and the monks did not fail to claim that the cross had been hallowed by the Pagans in a "spirit of prophecy." At least, Sozomen, with an air of triumph, records the fact.[268] But archæology and symbolism, those

---

[261] *Commen. to Matthew* (xii. 13) Book II. Jerome adds that it was written in the Chaldaic language, but with Hebrew letters.

[262] "St. Jerome," v. 445; Dunlap, *Sôd*, *the Son of Man,* p. 46.

[263] This accounts also for the rejection or the works of Justin Martyr, who used only this "Gospel according to the Hebrews," as also did most probably Tatian, his disciple. At what a late period the divinity of Christ was fully established we can judge by the mere fact that even in the fourth century Eusebius did not denounce this book as spurious, hut only classed it with such as the *Apocalypse* of John; and Credner *(Zur Cesch. des Kan,* p. 120) shows Nicephorus inserting it, together with the *Revelation,* in his *Stichometry,* among the Antilegomena. The Ebionites, the *genuine* primitive Christians, rejecting the rest of the Apostolic writings, make use only of this Gospel (*Adv. Hœr*., i. 26) and the Ebionites, as Epiphanius declares, firmly believed, with the Nazarenes, that Jesus was but a man, "of the seed of a man."

[264] *Isis Unveiled*, ii, 182-3.

[265] *Op. cit*., ii. 5.

[266] See also *Isis Unveiled,* ii. 180, to *end* of chapter.

[267] *Source of Measures,* p. 299. This "stream of life" being emblematised in the Philloc *basso-relievo* just mentioned, by the water poured in the shape of a Cross on the initiated candidate by Osiris—*Life* and the Sun—and Mercury—*Death*. It was the *finale* of the rite of Initiation after the *seven* and the *twelve*, tortures in the Crypts of Egypt were passed through successfully.

[268] Another untrustworthy, untruthful and ignorant writer, an ecclesiastical historian of the fifth century. His alleged history of the strife between the Pagans, Neoplatonists, and the Christians of

tireless and implacable enemies of clerical false pretences, have found in the hieroglyphics of the legend running round the design at least a partial interpretation of its meaning.

According to King and other numismatists and archæologists, the cross was **151]** {THE CROSS AND CRUCIFIX.} placed there as the symbol of eternal life. Such a Tau, or тaм Egyptian cross, was used in the Bacchic and Eleusinian Mysteries. Symbol of the dual generative power, it was laid upon the breast of the Initiate, after his "new birth" was accomplished, and the Mystae had returned from their baptism in the sea. It was a mystic sign that his spiritual birth had regenerated and united his astral soul with his divine spirit, and that he was ready to ascend in spirit to the blessed abodes of light and glory—the Eleusinia. The Tau was a magic talisman at the same time as a religious emblem. It was adopted by the Christians through the Gnostics and Kabalists, who used it largely, as their numerous gems testify. These in turn had the Tau (or handled cross) from the Egyptians, and the Latin Cross from the Buddhist missionaries, who brought it from India (where it can be found even now) two or three centuries B.C. The Assyrians, Egyptians, ancient Americans, Hindus and Romans had it in various, but very slight modifications of shape. Till very late in the middle ages, it was considered a potent spell against epilepsy and demoniacal possession, and the "signet of the living God" brought down in St. John's vision by the angel ascending from the east to "seal the servants of our God in the foreheads," was but the same mystic Tan—the Egyptian Cross. In the painted glass of St. Denis (France) this angel is represented as stamping this sign on the forehead of the elect; the legend reads, SIGNUM TAY. In King's *Gnostics,* the author reminds us that "this mark is commonly borne by St. Anthony, an *Egyptian* recluse."[269] What the real meaning of the Tau was, is explained to us by the Christian St. John, the Egyptian Hermes, and the Hindu Brâhmans. It is but too evident that, with the Apostle at least, it meant the "Ineffable Name," as he calls this "signet of the living God" a few chapters further on[270] the "*Father's name* written in their foreheads."

The Brahmâtmâ, the chief of the Hindu Initiates, had on his head-gear two keys, symbol of the revealed mystery of life and death, placed cross-like; and in some Buddhist pagodas of Tartary and Mongolia, the entrance of a chamber within the temple, generally containing the staircase which leads to the inner dagoba,[271] and the porticos of some *Prachidas*[272] are ornamented with a cross formed of two fishes, as found on some of the zodiacs of the Buddhists. We should not wonder at all at learning that the sacred device in the tombs in the catacombs at Rome, the "Vesica Piscis," was derived from the said Buddliist zodiacal sign. How general must have been that geometrical figure in the world-symbols, may be inferred froili the fact that there is a Masonic tradition that Solomon's temple was built on three foundations, forming the "triple Tau" or three crosses.

In its mystical sense, the Egyptian cross owes its origin, as an emblem, to the realisation by the earliest philosophy of an *androgynous dualism of every manifestation in nature,* which proceeds from the abstract ideal of a likewise androgynous deity, while the Christian emblem is simply due to chance. Had the Mosaic law **152]** prevailed, Jesus should have been lapidated.[273] The crucifix was an instrument of torture, and utterly common among Romans as it was unknown among Semitic nations. It was called the "Tree of Infamy." It is but later that it was adopted as a Christian symbol; but during the first two decades the apostles looked upon it with horror.[274] It is certainly not the Christian Cross that John had in mind when speaking of the "signet of the living God," but the *mystic* Tau—the Tetragrammaton, or mighty name, which, on the most ancient Kabalistic talismans, was represented by the four Hebrew letters composing the Holy Word.

The famous Lady Ellenborough, known among the Arabs of Damascus, and in the desert, after her last marriage, as *Hanoum Medjouye,* had a talisman in her possession, presented to her by a Druse from Mount Lebanon. It was recognised by a certain sign on its left corner as belonging to that class of gems which is known in Palestine as a *"Messianic"* amulet, of the second or third century B.C. It is a green stone of a pentagonal form; at the bottom is engraved a fish; higher, Solomon's Seal;[275] and still higher, the four Chaldaic letters—Jod, He, Vau, He, IAHO, which form the name of the Deity. These are arranged in quite an unusual way, running from below upward, in reversed order, and forming the Egyptian Tau. Around these there is a legend which, as the gem is not our property, we are not at liberty to give. The Tau, in its mystical sense, as well as the *Crux ansata,* is the *Tree of Life.*

It is well known that the earliest Christian emblems—before it was ever attempted to represent the bodily appearance of Jesus—were the Lamb, the Good Shepherd, and *The Fish*. The origin of the latter emblem, which has so puzzled the archæologists, thus becomes comprehensible. The whole secret lies in the easily ascertained fact that, while in the *Kabalah* the King Messiah is called "Interpreter," or Revealer of the Mystery, and shown to be the *fifth* emanation, in the *Talmud*—for reasons we will now explain—the Messiah is very often designated as "DAG," or the Fish. This is an inheritance from the Chaldees, and relates—as the very name

---

Alexandria and Constantinople, which extends from the year 324 to 439, dedicated by him to Theodosius, the younger, is full of deliberate falsifications.

[269] Gems of the Orthodox Christians, vol. I., p. 135.

[270] *Revelation*, xiv. 1.

[271] A Dagoba is a small temple of globular form, in which are preserved the relics of Gautama.

[272] Prachidas are buildings of all sizes and forms, like our mausoleums, and are sacred to votive offerings to the dead.

[273] The Talmudistic records claim that after having been hanged, he was lapidated and buried under the water at the junction of two streams. *Mishna Sanhedrin,* Vol. VI., p. 4; *Talmud,* of Babylon, same article, 43 a, 67 a.

[274] Coptic Legends of the Crucifixion, MSS. XI.

[275] We are at a loss to understand why King, in his *Gnostic Gems,* represents Solomon's Seal as a five-pointed star, whereas it is six-pointed, and is the signet of Vishnu in India.

indicates—to the Babylonian Dagon, the man-fish, who was the instructor and interpreter of the people, to whom he appeared. Abarbanel explains the name, by stating that the sign of his (Messiah's) coming is the conjunction of Saturn and Jupiter in the sign *Pisces*.[276] Therefore, as the Christians were intent upon identifying their Christos with the Messiah of the *Old Testament*, they adopted it so readily as to forget that its true origin might be traced still further back than the Babylonian Dagon. How eagerly and closely the ideal of Jesus was united, by the early Christians, with every imaginable kabalistic and pagan tenet, may be inferred from the language of Clemens, of Alexandria, addressed to his co-religionists.

153] {THE STORY OF JESUS.} When they were debating upon the choice of the most appropriate symbol to remind them of Jesus, Clemens advised them in the following words: "Let the engraving upon the gem of your ring be either *a dove,* or *a ship running before the wind* (the Argha), or a *fish*." Was the good father, when writing this sentence, labouring under the recollection of Joshua, son of Nun (called *Jesus* in the Greek and Slavonian versions); or had he forgotten the real interpretation of these pagan symbols?[277]

And now, with the help of all these passages scattered hither and thither in *Isis* and other works of this kind, the reader will see and judge for himself which of the two explanations—the Christian or that of the Occultist—is the nearer to truth. If Jesus were not an Initiate, why should all these *allegorical* incidents of his life be given? Why should such extreme trouble be taken, so much time wasted trying to make the above: (*a*) answer and dovetail with purposely picked out sentences in the *Old Testament,* to show them as *prophecies;* and (*b*) to preserve in them the initiatory symbols, the emblems so pregnant with Occult meaning and all of these belonging to Pagan *mystic* Philosophy? The author of the *Source of Measures* gives out that *mystical* intent; but only once now and again, in its one-sided, numerical and kabalistic meaning, without paying any attention to, or having concern with, the primeval and more spiritual origin, and he deals with it only so far as it relates to the *Old Testament.* He attributes the *purposed* change in the sentence "Eli, Eli, lama sabachthani" to the principle already mentioned of the crossed bones and skull in the Labarum,

> As an emblem of death, being placed over the door of life and signifying *birth,* or of the intercontainment of two opposite principles in one, just as, mystically, the Saviour was held to be man-woman.[278]

The author's idea is to show the mystic blending by the Gospel writers of Jehovah, Cain, Abel, etc., with Jesus (in accordance with Jewish kabalistic numeration); the better he succeeds, the more clearly he shows that it was a *forced* blending, and that we have not a record of the real events of the life of Jesus, narrated by eye-witnesses or the Apostles. The narrative is all based on the signs of the Zodiac:

> Each a double sign or male-female [in ancient astrological Magic]—viz: it was Taurus-Eve, and Scorpio was Mars-Lupa, or Mars with the female wolf [in relation to **154]** Romulus]. So, as these signs were opposites of each other, yet *met in the centre*, they were connected; and so in fact it was, and in a double sense, the conception of the year was in Taurus, as the conception of Eve by Mars, her opposite, in Scorpio. The birth would be at the winter solstice, or Christmas. On the contrary, by conception in Scorpio—*viz.,* of Lupa by Taurus—birth would be in Leo. Scorpio was Chrēstos in *humiliation,* while Leo was Christos in *triumph*. While Taurus-Eve fulfilled astronomical functions, Mars-Lupa fulfilled spiritual ones by type.[279]

The author bases all this on Egyptian correlations and meanings of Gods and Goddesses, but ignores the Âryan, which are far earlier.

> *Mooth* or *Mouth,* was the Egyptian cognomen of Venus, (Eve, mother of all living) [as *Vâch,* mother of all living, a permutation of *Aditi,* as Eve was one of Sephira] *or the moon.* Plutarch (*Isis*, 374) hands it down that Isis was sometimes called *Muth*, which word means *mother . . .* (Issa, אשה, woman). (*Isis,* p. 372). Isis, he says is that part of Nature, which, as feminine, contains in herself, as (nutrix) nurse, all things to be born. . . "Certainly the moon," speaking astronomically, "chiefly exercises this function in Taurus, Venus being the house (in opposition to Mars, *generator,* in Scorpio), because the sign is luna, hypsoma. Since. . . Isis Metheur differs from Isis *Muth* and that in the vocable *Muth* the *notion of bringing forth* may be concealed, and since fructification must take place, *Sol* being joined with *Luna* in *Libra,* it is not improbable that Muth first indeed signifies Venus in Libra; hence Luna in Libra." (Beiträge zur Kenntniss, pars. 11, S. 9, under *Muth*.)[280]

Then Fuerst, under *Bohu,* is quoted to show

> The double play upon the word *Muth* by help of which the real intent is produced in the occult way . . . *sin*, *death,* and *woman* are one in the glyph, and correlatively connected with *intercourse* and *death*.[281]

---

[276] King (*Gnostics*) gives the figure of a Christian symbol, very common during the middle ages, of three fishes interlaced into a triangle, and having the FIVE letters (a most sacred Pythagorean number) ΙΧΘΥΣ engraved on it. The number five relates to the same kabalistic computation.

[277] *Op. cit*., ii., 253-256.

[278] *Op. cit.,* 301. All this connects Jesus with great Initiates and solar heroes; all this is purely Pagan, under a newly-evolved variation, the Christian scheme.

[279] *Op. cit*., 296.

[280] Pp. 294, 295.

[281] P. 295.

All this is applied by the author *only* to the exoteric and Jewish euhemerised symbols, whereas they were meant, first of all, to conceal cosmogonical mysteries, and then, those of anthropological evolution with reference to the Seven Races, already evoluted and to come, and especially as regards the last branch races of the third Root-Race. However, the word *void* (primeval Chaos) is shown to be taken for Eve-Venus-Naamah, agreeably with Fuerst's definition; for as he says:

In this primitive signification [of void] was בהו [bohu] taken in the Biblical cosmogony, and used in establishing the dogma יש מאין *Jes* (us) *m'avon*, (*Jes-us from nothing*), respecting creation. [Which shows the writers of the *New Testament* considerably skilled in the *Kabalah* and Occult Sciences, and corroborates still more our assertion.] Hence Aquila translates οὔδεν vulg. vacua (hence *vacca*, *cow*) [hence also the horns of Isis—Nature, Earth, and the Moon—taken from Vâch, the Hindu "Mother of all that lives," identified with Virâj and called in Atharvaveda the daughter of Kâma, *the first* desires: "That daughter of thine, O Kâma, is *called* **155]** {THE PRIMITIVE WOMAN.} *the cow*, she whom Sages name *Vâch-Virâj*," who was *milked* by Brihaspati, the Rishi, which is another mystery] Onkelos and Samarit. ריקבי.

The Phœnician cosmogony has connected *Bohu* בהו Βααυ into a personified expression denoting the *primitive substance,* and as a deity, the *mother of races of the gods* [which is Aditi and Vâch]. The Aramean name בהו-ת, בהו-ת, בהו-תא, Βαώθ, Βυθ-ός, Buto, for the *mother of the gods,* which passed over to the Gnostics, Babylonians and Egyptians, *is identical then with Môt* (מות , our *Muth)* properly, (Βώθ) *originated in Phœnician* from an interchange of *b* with *m*.[282]

Rather, one would say, go to the origin. The mystic euhemerisation of Wisdom and Intelligence, operating in the work of cosmic evolution, or *Buddhi* under the names of Brahmâ, Purusha, etc., as male power, and Aditi-Vâch, etc., as female, whence Sarasvatî, Goddess of Wisdom, who became under the veils of Esoteric concealment, Butos, *Bythos*-Depth, the grossly material, personal female, called Eve, the "primitive woman" of Irenæus, and the world springing out of *Nothing.*

The workings out of this glyph of 4th *Genesis* help to the comprehension of the division of one character into the forms of two persons; as Adam and Eve, Cain and Abel, Abram and Isaac, Jacob and Esau, and so on [all male and female] . . . Now, as linking together several great salient points in the Biblical structure: (1) as to the *Old* and *New Testaments;* with also (2) as to the Roman Empire; (3) as to confirming the meanings and uses of symbols; and (4) as to confirming the entire explanation and reading of the glyphs; as (5) recognising and laying down the base of the great pyramid as the *foundation square* of the Bible construction; (6) as well as the new Roman adoption under Constantine—the following given:[283]

Cain has been shown to be . . . the 360 circle of the Zodiac, the perfect and exact standard, by a squared division; hence his name of Melchizadik. . . . [The geometrical and numerical demonstrations here follow.] It has been repeatedly stated that the object of the Great Pyramid construction was to measure the *heavens and the earth . . .* [the objective spheres as evoluting from the subjective, purely spiritual Kosmos, we beg leave to add]; therefore, its measuring containment would indicate all the substance of measure of *the heavens and the earth,* or agreeably to ancient recognition, *Earth*, *Air*, *Water* and *Fire*.[284] (The base side of this pyramid was diameter to a circumference *in feet* of 2400. The characteristic of this is 24 feet, or 6 × 4 = 24, or this very Cain-Adam square.) Now, by the restoration of the encampment of the Israelites, as initiated by Moses, by the great **156]** scholar, Father Athanasius Kircher, the Jesuit priest, the above is precisely, by Biblical record and traditionary sources, the method of laying off this encampment. The *four interior squares* were devoted to (1) Moses and Aaron; (2) Kohath; (3) Gershorn; and (4) Merari—the last three being the heads of the Levites. The attributes of these squares were the *primal* attributes of Adam-Mars and were concreted of the elements, *Earth*, *Air*, *Fzre*, *Water,* or ים = Iam = *Water,* נור = Nour = *Fire,* רוח = Rouach = *Air,* and יבשה = Iābeshah = *Earth.* The initial letters of these words are INRI—the symbol usually translated as Iesus Nazarenus Rex Iudœorum—"Jesus of Nazareth, King of the Jews." This square of INRI is the *Adam square,* which was extended from, as a foundation, into four others of 144 × 2 = 288, to the side of the large square of 288 × 4 = 1152, = the whole circumference. But this square is the display of also circular elements and 115-2 can denote this. Put *INRI* into a circle, or read it as the letters stand in the square, as to its values of 1521, and we have (1 5 2) which reads 115-2.

But as seen Cain denotes this as, or in, the 115 of his name: which 115 was the very complement to make up the 360 day year, to agree with the balances of the standard circle, which were Cain. The corner squares of the larger square are, A = Leo, and B = Dan Scorpio; and it is seen that Cain pierces Abel at the

---

[282] Pp. 295, 296.

[283] Had we known the learned author before his book was printed, he might have been perchance prevailed upon to add a seventh link from which all others, far preceding those enumerated in point of time, and surpassing them in universally philosophical meaning, have been derived, aye, even to the great pyramid, whose foundation square was, in its turn, the great Âryan Mysteries.

[284] We would say cosmic Matter, Spirit, Chaos, and Divine Light, for the Egyptian idea was identical in this with the Âryan. However, the author is right with regard to the Occult Symbology of the Jews. They were a remarkably matter of fact, unspiritual people at all times; yet even with them "Ruach" was Divine Spirit, not "air."

intersection of the equinoctial with the solstice cross lines, referred to from Dan-Scorpio on the celestial circle. But Dan-Scorpio borders on Libra, the scales, whose sign is ♎ (which sign is that of the ancient *pillow* on which *the back of the head to the ears*[285] rested, the pillow of Jacob), and is represented for one symbol as **XPS** . . . . Also the badge of Dan-Scorpio is death-life, in the symbol ☧. Now the cross is the emblem of the *origin of measures,* in the *Jehovah* form of a *straight line one of a denomination of 20612*, *the perfect circumference;* hence Cain was this as Jehovah, for the text says that *he was* Jehovah. But the attachment of a man to this cross was that of 113: 355 to 6561: 5153 × 4 = 20612, as shown. Now, over the *head* of Jesus crucified was placed the inscription, of which the initial letters of the words have always been retained as symbolic, and handed down and used as a monogram of Jesus Chrestos—*viz;* INRI or *Iesus Nazarenus Rex Iudœorum;* but they are located on the *Cross*, or the cubed *form* of the circular origin of measures which measure the substance of *Earth*, *Air*, *Eire* and *Water,* or INRI—1152, as shown. Here is the *man* on the *cross,* or 113: 355 combined with 6561: 5153 × 4 = 20612. These are the *pyramid-base* numbers as coming from 113: 355 as the Hebrew source; whence the Adam-square, which *is* the pyramid base, and the centre one to the larger square of the *encampment*. Bend INRI into a circle, and we have 1152, or the circumference of the latter. But Jesus dying (or Abel married) made use of the very words needed to set forth all. He says, *Eh*, *Ell*, *Lama Sabachthani*. . . . Read them by their power values, in *circular form,* as produced from **157]** {KABALISTIC READING OF GOSPELS.} the Adam form as shown, and we have אלי = 113, אלי = 113, or 113—311: לפה = 345, or Moses in the Cain-Adam pyramid circle: שכחת = 710, equals Dove, or Jonah and 710 ÷ 2 = 355, or 355—553; and finally, as determinative of all יב or *ni*, where ב = *nun*, fish = 565, and י = 1 or 10; together 565 י = יהוה or the Christ value. . . .

[All of the above] throws light on the transfiguration scene on the mount. There were present there Peter and James and John with Jesus; or ים Iami, James, *Water;* יבשה, Peter, *Earth;* דרה, John, *Spirit*, *Air,* and יבור Jesus, *Fire*, *Life*—together INRI. But behold Eli and Moses met them there, or אלי and למה or *Eli* and *Lamah*, or 113 and 345. And this shows that the scene of transfiguration was connected with the one above set forth.[286]

This kabalistical reading of the Gospel narratives—hitherto supposed to record the most important, the most mystically awful, yet most real events of the life of Jesus—must fall with terrible weight upon some Christians. Every honest trusting believer who has shed tears of reverential emotion over the events of the short period of the public life of Jesus of Nazareth, has to choose one of the two ways opening before him after reading the aforesaid: either his faith has to render him quite impervious to any light coming from human reasoning and evident fact; or he must confess that he has lost his Saviour. The One whom he had hitherto considered as the unique incarnation on this earth of the One Living God in heaven, fades into thin air, on the authority of the properly read and correctly interpreted *Bible* itself. Moreover, since on the authority of Jerome himself and his accepted and authentic confession, the book written by the hand of Matthew "exhibits matter not for *edification* but for *destruction*" (of Church and *human* Christianity, and only that) what truth can be expected from his famous *Vulgate? Human* mysteries, concocted by generations of Church Fathers bent upon evolving a religion of their own invention, are seen instead of a *divine* Revelation; and that this was so is corroborated by a prelate of the Latin Church. Saint Gregory Nazianzen wrote to his friend and confidant, Saint Jerome:

> Nothing can impose better on a people than verbiage; the less they understand the more they admire. . . Our fathers and doctors have often said, not what they thought, but that to which circumstances and necessity forced them.

158] Which then of the two—the clergy, or the Occultists and Theosophists—are the more blasphemous and dangerous? Is it those who would impose upon the world's acceptance a Saviour of their own fashioning, a God with human shortcomings, and who therefore is certainly not a perfect divine Being; or those others who say: Jesus of Nazareth was an Initiate, a holy, grand and noble character, but withal human, though truly "a Son of God"?

If Humanity is to accept a so-called supernatural Religion, how far more logical to the Occultist and the Psychologist seems the transparent allegory given of Jesus by the Gnostics. They, as Occultists, and with Initiates for their Chiefs, differed only in their renderings of the story and in their symbols, and not at all in substance. What say the Ophites, the Nazarenes, and other "heretics"? Sophia, "the Celestial Virgin," is prevailed upon to send Christos, her emanation, to the help of

---

[285] Mr. Ralston Skinner shows that the symbol ☧, the crossed bones and skull, has the letter **P** *Koph*, the half of the head behind the ears.

[286] Pp. 296-302. By these numbers, explains the author, "Eli is 113 (by placing the word in a circle); *amah* being 345, is by change of letters to suit the same value משת (in a circle) or Moses, while Sabachth is *John* or the dove, or Holy Spirit, because (in a circle) it is 710 (or 355 × 2). The termination *ni*, as *meni* or 5651, becomes Jehovah."

perishing humanity, from whom Ilda-Baoth (the Jehovah of the Jews) and his six Sons of Matter (the lower terrestrial Angels) are shutting out the divine light. Therefore, Christos, the perfect,[287]

Uniting himself with Sophia [divine wisdom] descended through the seven planetary regions, assuming in each an analogous form . . . [and] entered into the man Jesus at the moment of his baptism in the Jordan. From this time forth Jesus began to work miracles; before that he had been entirely ignorant of his own mission.

Ilda-Baoth, discovering that Christos was bringing to an end his kingdom of Matter, stirred up the Jews, his own people, against Him, and Jesus was put to death. When Jesus was on the Cross Christos and Sophia left His body, and returned to Their own sphere. The material body of Jesus was abandoned to the earth, but He Himself, the Inner Man, was clothed with a body made up of *œther*.[288]

Thenceforth he consisted merely of soul and spirit. . . . During his sojourn upon earth of *eighteen* months after he had risen, he received from Sophia that perfect knowledge, that true Gnosis, which he communicated to the small portion of the Apostles who were capable of receiving the same.[289]

The above is transparently Eastern and Hindu; it is the Esoteric Doctrine pure and simple, save for the names and the allegory. It is, **159]** {UNIVERSAL TEACHINGS.} more or less, the history of every Adept who obtains Initiation. The Baptism in the Jordan is the Rite of Initiation, the final purification; whether in sacred pagoda, tank, river, or temple lake in Egypt or Mexico. The perfect Christos and Sophia—divine Wisdom, and Intelligence—enter the Initiate at the moment of the mystic rite, by transference from Guru to Chelâ, and leave the physical body, at the moment of the death of the latter, to re-enter the Nirmânakâya, or the astral Ego of the Adept.

The spirit of Buddha [collectively] overshadows the Bodhisattvas of his Church

says the Buddhist Ritual of Âryâsangha.

Says the Gnostic teaching

When he [the spirit of Christos] shall have collected all the Spiritual, all the Light [that exists in matter], out of Ilbadaoth's empire, Redemption is accomplished and the end of the world arrived.[290]

Say the Buddhists:

When Buddha [the Spirit of the Church] hears the hour strike, he will send, Maitreya Buddha—after whom the old world will be destroyed.

That which is said of Basilides by King may be applied as truthfully to every innovator, so called, whether of a Buddhist or of a Christian Church. In the eyes of Clemens Alexandrinus, he says, the Gnostic taught very little that was blameable in their mystical transcendental views.

In his eyes the latter [Basilides], was not a *heretic*, that is an innovator upon the accepted doctrines of the Catholic Church, but only a theosophic speculator who sought to express old truths by new formulæ.[291]

There was a Secret Doctrine preached by Jesus; and "secresy" in those days meant Secrets, or Mysteries of Initiation, all of which have been either rejected or disfigured by the Church. In the Clementine *Homilies* we read:

And Peter said: "We remember that our Lord and Teacher, commanding us, said 'Guard the mysteries for me and the sons of my house.'" Wherefore also he explained to His disciples privately the Mysteries of the Kingdom of the Heavens.[292]

160]

SECTION XIX.

St. Cyprian of Antioch.

The Æons (Stellar Spirits)—emanated from the Unknown of the Gnostics, and identical with the Dhyân Chohans of the Esoteric Doctrine—and their Pleroma, having been transformed into Archangels and the "Spirits of the Presence" by the Greek and i,atin Churches, the prototypes have

---

[287] The Western personification of that power, which the Hindus call the *Vija*, tne "one seed," or *Mahâ Vishnu*—a, power, not the God—or that mysterious Principle that contains in Itself the Seed of Avatârism.

[288] "Arise into Nervi from this decrepit body into which thou hast been sent. Ascend into thy former abode, O blessed Avatâr!"

[289] The Gnostics and their Remains, King, pp. 100, 101.

[290] Loc. cit.

[291] *Op. cit*., p. 258.

[292] *Humilies*, XIX., xx. 1.

lost caste. The Pleroma[293] was now called the "Heavenly Host," and therefore the old name had to become identified with Satan and his "Host." Might is right in every age, and History is full of contrasts. Manes had been called the "Paraclete"[294] by his followers. He was an Occultist, but passed to posterity, owing to the kind exertions of the Church, as a Sorcerer, so a match had to be found for him by way of contrast. We recognise this match in St. Cyprianus of Antioch, a self-confessed if not a real "Black Magician," it seems, whom the Church—as a reward for his contrition and humility—subsequently raised to the high rank of Saint and Bishop.

What history knows of him is not much, and it is mostly based on his own confession, the truthfulness of which is warranted, we are told, by St. Gregory, the Empress Eudoxia, Photius and the Holy Church. This curious document was ferreted out by the Marquis de Mirville[295] in the Vatican, and by him translated into French for the first time, as he assures the reader. We beg his permission to re-translate a few pages, not for the sake of the penitent Sorcerer, but for that of some students of Occultism, who will thus have an opportunity of comparing the **161]** {MAGIC IN ANTIOCH.} methods of ancient Magic (or as the Church calls it, Demonism) with those of modern Theurgy and Occultism.

The scenes described took place at Antioch about the middle of the third century, 252 A.D., says the translator. This Confession was written by the penitent Sorcerer after his conversion; therefore, we are not surprised to find how much room he gives in his lamentations to reviling his Initiator "Satan," or the "Serpent Dragon," as he calls him. There are other and more modern instances of the same trait in human nature. Converted Hindus, Pârsîs and other "heathen" of India are apt to denounce their forefathers' religions at every opportunity. Thus runs the Confession:

O all of you who reject the real mysteries of Christ, see my tears! . . . You who wallow in your demoniacal practices, learn by my sad example all the vanity of their [the demons'] baits . . . I am that Cyprianus, who, vowed to Apollo from his infancy, was early initiated into all the arts of the dragon.[296] Even before the age of seven I had already been introduced into the temple of Mithra: three years later, my parents taking me to Athens to be received as citizen, I was permitted likewise to penetrate the mysteries of Ceres lamenting her daughter,[297] and I also became the guardian of the Dragon in the Temple of Pallas.

Ascending after that to the summit of Mount Olympus, the Seat of the Gods, as it is called, there too I was initiated into the sense, and the *real* meaning of their [the Gods'] speeches and their clamorous manifestations (*strepituum*). It is there that I was made to see in imagination (*phantasia*)[or mâyâ] those trees and all those herbs that operate such prodigies with the help of demons; . . . and I saw their dances, their warfares, their snares, illusions and promiscuities. I heard their singing.[298] I saw finally, for forty consecutive days, the phalanx of the Gods and Goddesses, sending from Olympus, as though they were Kings, spirits to represent them on earth and act in their name among all the nations.[299]

At that time I lived entirely on fruit, eaten only after sunset, the virtues of which were explained to me by the seven priests of the sacrifices.[300]

When I was fifteen my parents desired that I should be made acquainted, not only with all the natural laws in connection with the generation and corruption of **162]** bodies on earth, in the air and in the seas, but also with all the other forces *grafted*[301] (*insitas*) on these by the Prince of the World in order to counteract their primal and divine constitution.[302] At twenty I went to Memphis, where, penetrating into the Sanctuaries, I was taught to discern all that pertains to the communications of demons [Daimones or Spirits] with terrestrial matters, their aversion for certain places, their sympathy and attraction for others, their expulsion from certain

---

[293] The Pleroma constituted the synthesis or entirety of all the spiritual entities. St. Paul still used the name in his Epistles.

[294] The "Comforter," second Messiah, intercessor. "A term applied to the Holy Ghost." Manes was the disciple of Terebinthus, an Egyptian Philosopher, who, according to the Christian Socrates (I. i., cited by Tillemont, iv. 584), "while invoking one day the demons of the air, fell from the roof of his house and was killed."

[295] *Cf. op. cit*., vi. 169-183.

[296] *"The great serpent* placed to *watch the temple"* comments De Mirville. "How often have we repeated that it was no *symbol*, no personification but really a serpent occupied by a god!"—he exclaims; and we answer that at Cairo in a Mussulman, not a *heathen* temple, we have seen, as thousands of other visitors have also seen, a huge serpent that lived there for centuries, we were told, and was held in great respect. Was it also "occupied by a God," or possessed, in other words?

[297] The Mysteries of Demeter, or the "afflicted mother."

[298] By the satyrs.

[299] This looks rather suspicious and seems interpolated. De Mirville tries to have what he says of Satan and his Court sending their imps on earth to tempt humanity and masquerade at *séances*, corroborated by the ex-sorcerer.

[300] This does not look like sinful food. It is the diet of Clielâs to this day.

[301] "Grafted" is the correct expression. "The seven Builders graft the divine and the beneficent forces on to the gross material nature of the vegetable and mineral kingdoms every Second Round"—says the *Catechism of Lanoos.*

[302] Only the Prince of the World is not Satan, as the translator would make us believe, but the collective Host of the Planetary. This is a little theological backbiting.

planets, certain objects and laws, their persistence in preferring darkness and their resistance to light.[303] There I learned the number of the fallen Princes,[304] that which takes place in human souls and the bodies they enter into communication with.

I learnt the analogy that exists between earthquakes and the rains, between the motion of the earth[305] and the motion of the seas; I saw the spirits of the Giants plunged in subterranean darkness and seemingly supporting the earth like a man carrying a burden on his shoulders.[306]

When thirty I travelled to Chaldæa to study there the true power of the air, placed by some in the fire and by the more learned in light [Âkâsha]. I was taught to see that the planets were in their variety as dissimilar as the plants on earth, and the stars were like armies ranged in battle order. I knew the Chaldæan division of Ether into 365 parts,[307] and I perceived that everyone of the demons who divide it among themselves[308] was endowed with that material force that permitted him to execute the orders of the Prince and guide all the movements therein [in the Ether].[309] They [the Chaldees] explained to me how those Princes had become participants in the Council of Darkness, ever in opposition to the Council of Light.

I got acquainted with the Mediatores [surely not mediums as De Mirville explains!],[310] and upon seeing the covenants they were mutually bound by, I was struck with wonder upon learning the nature of their oaths and observances.[311]

163] {SORCERER BECOME SAINT.} Believe me, I saw the Devil; believe me I have embraced him[312] [like the witches at the Sabbath (?)] when I was yet quite young, and he saluted me by the title of the new Jambres, declaring me worthy of my ministry (initiation). He promised me continual help during life and a principality after death.[313] Having become in great honour [an Adept] under his tuition, he placed under my orders a phalanx of demons, and when I bid him good-bye, "Courage, good success, excellent Cyprian," he exclaimed, rising up from his seat to see me to the door, plunging thereby those present into a profound admiration.[314]

Having bidden farewell to his Chaldæan Initiator, the future Sorcerer and Saint went to Antioch. His tale of "iniquity" and subsequent repentance is long but we will make it short. He became "an accomplished Magician," surrounded by a host of disciples and "candidates to the perilous and sacrilegious art." He shows himself distributing love-philtres and dealing in deathly charms "to rid young wives of old husbands, and to ruin Christian virgins." Unfortunately Cyprianus was not above love himself. He fell in love with the beautiful Justine, a converted maiden, after having vainly tried to make her share the passion one named Aglaides, a profligate, had for her. His "demons failed" he tells us, and he got disgusted with them. This disgust brings on a quarrel between him and his Hierophant, whom he insists on identifying with the Demon; and the dispute is followed by a tournament between the latter and some Christian converts, in which the "Evil One" is, of course, worsted. The Sorcerer is finally baptised and gets rid of his enemy. Having laid at the feet of Anthimes, Bishop of Antioch, all his books on Magic, he became a Saint in company with the

---

303 Here the Elemental and Elementary Spirits are evidently meant.

304 The reader has already learned the truth about them in the course of the present work.

305 Pity the penitent *Saint* had not imparted his knowledge of the rotation of the earth and heliocentric system earlier to his Church. That might have saved more than one human life—that of Bruno for one.

306 Chelâs in their trials of initiation, also see *in trances artificially generated for them,* the vision of the Earth supported by an elephant on the top of a tortoise standing on nothing—and this, to teach them to discern the true from the false.

307 Relating to the days of the year, also to 7 × 7 divisions of the earth's sublunary sphere, divided into seven upper and seven lower spheres with their respective Planetary Hosts or " armies."

308 Daimon is not a "demon," as translated by De Mirville, but Spirit.

309 All this is to corroborate his dogmatic assertions that Pater Æther or Jupiter is Satan! and that pestilential diseases, cataclysms, and even thunderstorms that prove disastrous, come from the Satanic Host dwelling in Ether—a good warning to the men of Science!

310 The translator replaces the word Mediators by mediums, excusing himself in a foot-note by saying that Cyprian *must* have meant modern mediums!

311 Cyprianus simply meant to hint at the rites and mysteries of Initiation, and the pledge of secresy and oaths that bound the Initiates together. His translator, however, has made a Witches' Sabbath of it instead.

312 "Twelve centuries later, in full renaissance and reform, the world saw Luther do the same [embrace the Devil he means?]—according to his own confession and in the same conditions," explains De Mirville in a foot-note, showing thereby the brotherly love that binds Christians. Now Cyprianus meant by the Devil (if the word is really in the original text) his Initiator and Hierophant. No Saint—even a penitent Sorcerer—-would be so silly as to speak of his (the Devil's) rising from his seat to see him to the door, were it otherwise.

313 Every Adept has "a principality after his death."

314 Which shows that it was the Hierophant and his disciples. Cyprianus shows himself as grateful as most of the other converts (the modern included) to his Teachers and Instructors.

beautiful Justine, who had converted him; both suffered martyrdom under the Emperor Diocletian; and both are buried side by side in Rome, in the Basilica of St. John Lateran, near the Baptistery.

164]

SECTION XX.

The Eastern Gupta Vidya & the Kabalah.

We now return to the consideration of the essential identity between the Eastern Gupta Vidyâ and the Kabalah as a system, while we must also show the dissimilarity in their philosophical interpretations since the Middle Ages.

It must be confessed that the views of the Kabalists—meaning by the word those students of Occultism who study the Jewish *Kabalah* and who know little, if anything, of any other Esoteric literature or of its teachings—are as varied in their synthetic conclusions upon the nature of the mysteries taught even in the *Zohar* alone, and are as wide of the true mark, as are the *dicta* upon it of exact Science itself. Like the mediaeval Rosicrucian and the Alchemist—like the Abbot Trithemius, John Reuchlin, Agrippa, Paracelsus, Robert Fludd, Philalethes, etc.—by whom they swear, the continental Occultists see in the Jewish *Kabalah* alone the universal well of wisdom; they find in it the secret lore of nearly all the mysteries of Nature—metaphysical and divine—some of them including herein, as did Reuchlin, those of the Christian *Bible.* For them the *Zohar* is an Esoteric Thesaurus of all the mysteries of the Christian Gospel; and the *Sepher Yetzirah* is the light that shines in every darkness, and the container of the keys to open every secret in Nature. Whether many of our modern followers of the mediaeval Kabalists have an idea of the real meaning of the symbology of their chosen Masters is another question. Most of them have probably never given even a passing thought to the fact that the Esoteric language used by the Alchemists was their own, and that it was given out as a blind, necessitated by the dangers of the epoch they lived in, and not as the Mystery-language, used by the Pagan Initiates, which the Alchemists had re-translated and re-veiled once more.

165] {A MYSTERY WITHIN A MYSTERY.} And now the situation stands thus: as the old Alchemists have not left a key to their writings, the latter have become a mystery within an older mystery. The *Kabalah* is interpreted and checked only by the light which mediaeval Mystics have thrown upon it, and they, in their forced Christology, had to put a theological dogmatic mask on every ancient teaching, the result being that each Mystic among our modern European and American Kabalists interprets the old symbols in his own way, and each refers his opponents to the Rosicrucian and the Alchemist of three and four hundred years ago. Mystic Christian dogma is the central maelstrom that engulfs every old Pagan symbol, and Christianity—Anti-Gnostic Christianity, the modern retort that has replaced the alembic of the Alchemists—has distilled out of all recognition the *Kabalah*, *i.e.,* the Hebrew *Zohar* and other rabbinical mystic works. And now it has come to this: The student interested in the Secret Sciences has to believe that the whole cycle of the symbolical "Ancient of Days," every hair of the mighty beard of Macroprosopos, refers only to the history of the earthly career of Jesus of Nazareth! And we are told that the *Kabalah* "was first taught to a select company of angels" by Jehovah himself—who, out of modesty, one must think, made himself only the third Sephiroth in it, and a female one into the bargain. So many Kabalists, so many explanations. Some believe—perchance with more reason than the rest—that the substance of the *Kabalah* is the basis upon which Masonry is built, since modern Masonry is undeniably the dim and hazy reflection of primeval Occult Masonry, of the teaching of those divine Masons who established the Mysteries of the prehistoric and prediluvian Temples of Initiation, raised by truly superhuman Builders. Others declare that the tenets expounded in the *Zohar* relate merely to mysteries terrestrial and profane, having no more concern with metaphysical speculations—such as the soul, or the *post-mortem* life of man—than have the Mosaic books. Others, again—and these are the real, genuine Kabalists, who had their instructions from initiated Jewish Rabbis—affirm that if the two most learned Kabalists of the mediæval period, John Reuchlin and Paracelsus, differed in their religious professions—the former being the Father of the Reformation and the latter a Roman Catholic, at least in appearance—the *Zohar* cannot contain much of Christian dogma or tenet, one way or the other. In other words, they maintain that the numerical language of the Kabalistic works teaches universal truths—and not any one Religion in particular. Those who make this **166]** statement are perfectly right in saying that the Mystery-language used in the *Zohar* and in other Kabalistic literature was once, in a time of unfathomable antiquity, the universal language of Humanity. But they become entirely wrong if to this fact they add the untenable theory that *this language was invented by,* or *was the original property of*, *the Hebrews*, *from whom all the other nations borrowed it.*

They are wrong, because, although the *Zohar* (זהר), *The Book of Splendour* of Rabbi Simeon Ben Iochai, did indeed originate with him—his son, Rabbi Eleazar, helped by his secretary,

Rabbi Abba, compiling the Kabalistic teachings of his deceased father into a work called the *Zohar*—those teachings were not Rabbi Simeon's, as the Gupta Vidyâ shows. They are as old as the Jewish nation itself, and far older. In short, the writings which pass at present under the title of the *Zohar* of Rabbi Simeon are about as original as were the Egyptian synchronistic Tables after being handled by Eusebius, or as St. Paul's *Epistles* after their revision and correction by the "Holy Church."[315]

Let us throw a rapid retrospective glance at the history and the tribulations of that very same *Zohar,* as we know of them from trustworthy tradition and documents. We need not stop to discuss whether it was written in the first century B.C. or in the first century A.D. Suffice it for us to know that there was at all times a Kabalistic literature among the Jews; that though historically it can be traced only from the time of the Captivity, yet from the *Pentateuch* down to the *Talmud* the documents of that literature were ever written in a kind of Mystery-language, were, in fact, a series of symbolical records which the Jews had copied from the Egyptian and the Chaldæan Sanctuaries, only adapting them to their own national history—if history it can be called. Now that which we claim—and it is not denied even by the most prejudiced Kabalist, is that although Kabalistic lore had passed orally through long ages down to the latest Pre-Christian Tanaim, and although David and Solomon may have been great Adepts in it, as is claimed, yet no one dared to write it down till the days of Simeon **167]** {AUTHORSHIP OF THE ZOHAR.} Ben lochai. In short, the lore found in Kabalistic literature was never recorded in writing before the first century of the modern era.

This brings the critic to the following reflection: While in India we find the *Vedas* and the Brâhmanical literature written down and edited ages before the Christian era—the Orientalists themselves being obliged to concede a couple of millenniums of antiquity to the older manuscripts; while the most important allegories in *Genesis* are found recorded on Babylonian tiles centuries B.C.; while the Egyptian sarcophagi yearly yield proofs of the origin of the doctrines borrowed and copied by the Jews; yet the Monotheism of the Jews is exalted and thrown into the teeth of all the Pagan nations, and the so-called Christian Revelation is placed above all others, like the sun above a row of street gas-lamps. Yet it is perfectly well known, having been ascertained beyond doubt or cavil, that no manuscript, whether Kabalistic, Talmudistic, or Christian, which has reached our present generation, is of earlier date than the first centuries of our era, whereas this can certainly never be said of the Egyptian papyri or the Chaldæan tiles, or even of some Eastern writings.

But let us limit our present research to the *Kabalah,* and chiefly to the *Zohar*—called also the *Midrash.* This book, whose teachings were edited for the first time between 70 and 110 A.D., is known to have been lost, and its contents to have been scattered throughout a number of minor manuscripts, until the thirteenth century. The idea that it was the composition of Moses de Leon of Valladolid, in Spain who passed it off as a pseudograph of Simeon Ben lochai, is ridiculous and was well disposed of by Munk—though he does point to more than one modern interpolation in the *Zohar.* At the same time it is more than certain that the present *Book of Zohar* was written by Moses de Leon, and, owing to joint editorship, is more Christian in its colouring than is many a genuine Christian volume. Munk gives the reason why, saying that it appears evident that the author made use of ancient documents, and among these of certain *Midraschim,* or collections of traditions and Biblical expositions, which we do not now possess.

As a proof, also, that the knowledge of the Esoteric system taught in the *Zohar* came to the Jews very late indeed—at any rate, that they had so far forgotten it that the innovations and additions made by de Leon provoked no criticism, but were thankfully received—Munk quotes from Tholuck, a Jewish authority, the following information: Haya Gaon, who died in 1038, is to our knowledge the first author who deve- **168]** loped (and perfected) the theory of the Sephiroth, and he gave them names which we find again among the Kabalistic names used by Dr. Jellinek. Moses Ben Schem-Tob de Leon, who held intimate intercourse with the Syrian and Chaldæan Christian learned scribes, was enabled through the latter to acquire a knowledge of some of the Gnostic writings.[316]

Again, the *Sepher Jetzirah (Book of Creation)*—though attributed to Abraham and though very archaic as to its contents—is first mentioned in the eleventh century by Jehuda Ho Levi (Chazari). And these two, the *Zohar* and *Jetzirah,* are the storehouse of all the subsequent Kabalistic works. Now let us see how far the Hebrew sacred canon itself is to be trusted.

The word "Kabalah" comes from the root "to receive," and has a meaning identical with the Sanskrit "Smriti" ("received by tradition's—a system of oral teaching, passing from one generation of

---

[315] This is proved if we take but a single recorded instance. J. Picus de Mirandola, finding that there was more Christianity than Judaism in the *Kabalah,* and discovering in it the doctrines of the Trinity, the Incarnation, the Divinity of Jesus, etc., wound up his proofs of this with a challenge to the world at large from Rome. As Ginsburg shows: "In 1486, when only twenty-four years old, he [Picus] published nine hundred [Kabalistic] *theses,* which were placarded in Rome, and undertook to defend them in the presence of all European scholars whom he invited to the Eternal City, promising to defray their travelling expenses."

[316] This account is summarised from Isaac Myer's *Qabbalah,* p. 10, *et seq*.

priests to another, as was the case with the Brâhmanical books before they were embodied in manuscript. The Kabalistic tenets came to the Jews from the Chaldæans; and if Moses knew the primitive and universal language of the Initiates, as did every Egyptian priest, and was thus acquainted with the numerical system on which it was based, he may have—and we say he has—written *Genesis* and other "scrolls." The five books that now pass current under his name, the *Pentateuch*, are *not* withal the original Mosaic Records.[317] Nor were they written in the old Hebrew square letters, nor even in the Samaritan characters, for both alphabets belong to a date later than that of Moses, and Hebrew—as it is now known—did not exist in the days of the great lawgiver, either as a language or as an alphabet.

As no statements contained in the records of the Secret Doctrine of the East are regarded as of any value by the world in general, and since to be understood by and convince the reader one has to quote names familiar to him, and use arguments and proofs out of documents which are accessible to all, the following facts may perhaps demonstrate that our assertions are not merely based on the teachings of Occult Records:

(1) The great Orientalist and scholar, Klaproth, denied positively **169]** {CHALDAIC AND HEBREW.} the antiquity of the so-called Hebrew alphabet, on the ground that the square Hebrew characters in which the Biblical manuscripts are written, and which we use in printing, were probably derived from the Palmyrene writing, or some other Semitic alphabet, so that the Hebrew *Bible* is written merely in the Chaldaic phonographs of Hebrew words.

The late Dr. Kenealy pertinently remarked that the Jews and Christians rely on

> A phonograph of a dead and almost unknown language, as abstruse as the cuneiform letters on the mountains of Assyria.[318]

(2) The attempts made to carry back the square Hebrew character to the time of Esdras (B.C. 458) have all failed.

(3) It is asserted that the Jews took their alphabet from the Babylonians during their captivity. But there are scholars who do not carry the now-known Hebrew square letters beyond the late period of the fourth century, A.D.[319]

> The Hebrew Bible is precisely as if Homer were printed, not in Greek, but in English letters; or as if Shakespeare's works were phonographed in Burmese.[320]

(4) Those who maintain that the ancient Hebrew is the same as the Syriac or Chaldaic have to see what is said in *Jeremiah,* wherein the Lord is made to threaten the house of Israel with bringing against it the mighty and ancient nation of the Chaldæans:

> A nation whose language thou knowest not, neither understandest what they say.[321]

This is quoted by Bishop Walton[322] against the assumption of the identity of Chaldaic and Hebrew, and ought to settle the question.

(5) The real Hebrew of Moses was lost after the seventy years' captivity, when the Israelites brought back Chaldaic with them and grafted it on their own language, the fusion resulting in a dialectical variety of Chaldaic, the Hebrew tincturing it very slightly and ceasing from that time to be a spoken language.[323]

170] As to our statement that the present *Old Testament* does not contain the original Books of Moses, this is proven by the facts that:

(1) The Samaritans repudiated the Jewish canonical books and *their* "Law of Moses." They will have neither the *Psalms* of David, nor the Prophets, nor the *Talmud* and *Mishna:* nothing but the real

---

[317] There is not in the decalogue one idea that is not the counterpart, or the paraphrase, of the dogmas and ethics current among the Egyptians long before the time of Moses and Aaron. (The Mosaic Law a transcript from Egyptian Sources; vide *Geometry in Religion*, 1890.)

[318] *Book of God.* Kenealy, p. 383. The reference to Klaproth is also from this page.

[319] t See *Asiat. Jour.,* N.S. vii., p. 275, quoted by Kenealy.

[320] Book of God, loc. cit.

[321] *Op. cit.*, v. 15.

[322] *Prolegomena,* iii. 13, quoted by Kenealy, p. 385.

[323] *See Book of God,* p. 385. "Care should be taken," says Butler (quoted by Kenealy, p. 489), "to distinguish between the Pentateuch in the Hebrew language but in the letters of the Samaritan alphabet, and the version of the Pentateuch in the Samaritan language. One of the most important differences between the Samaritan and the Hebrew text respects the duration of the period between the deluge and the birth of Abraham. The Samaritan text makes it longer by some centuries than the Hebrew text; and the Septuagint makes it longer by some centuries than the Samaritan." It is observable that in the authentic translation of the Latin Vulgate, the Roman Church follows the computation expressed in the Hebrew text; and in her Martyrology follows that of the Seventy, both texts being inspired, as she claims.

Books of Moses, and in quite a different edition.[324] The Books of Moses and of Joshua are disfigured out of recognition by the Talmudists, they say.

(2) The "black Jews" of Cochin, Southern India—who know nothing of the Babylonian Captivity or of the *ten* "lost tribes" (the latter a pure invention of the Rabbis), proving that these Jews must have come to India before the year 600 B.C.—have their Books of Moses which they will show to no one. And these Books and Laws differ greatly from the present scrolls. Nor are they written in the square Hebrew characters (semi-Chaldaic and semi-Palmyrean) but in the archaic letters, as we were assured by one of them—letters entirely unknown to all but themselves and a few Samaritans.

(3) The Karaim Jews of the Crimea—who call themselves the descendants of the true children of Israel, *i.e.,* of the Sadducees—reject the *Torah* and the *Pentateuch* of the Synagogue, reject the Sabbath of the Jews (keeping Friday), will have neither the Books of the Prophets nor the *Psalms*—nothing but their own Books of Moses and what they call his one and real Law.

This makes it plain that the *Kabalah* of the Jews is but the distorted echo of the Secret Doctrine of the Chaldæans, and that the real *Kabalah* is found only in the Chaldæan *Book of Numbers* now in the possession of some Persian Sufis. Every nation in antiquity had its traditions based on those of the Âryan Secret Doctrine; and each nation points to this day to a Sage of its own race who had received the primordial revelation from, and had recorded it under the orders of, a more or less divine Being. Thus it was with the Jews, as with all others. They had received their Occult Cosmogony and Laws from their Initiate, Moses, and they have now entirely mutilated them.

Âdi is the generic name in our Doctrine of all the first men, *i.e.*, the first speaking races, in each of the seven zones—hence probably **171]** "Ad-am." And such first men, in every nation, are credited with having been taught the divine mysteries of creation. Thus, the Sabæans (according to a tradition preserved in the Sufi works) say that when the "Third First Man" left the country adjacent to India for Babel, a tree[325] was given to him, then another and a third tree, whose leaves recorded the history of all the races; the "Third First Man" meant one who belonged to the Third Root-Race, and yet the Sabæans call him Adam. The Arabs of Upper Egypt, and the Mohammedans generally, have recorded a tradition that the Angel Azaz-el brings a message from the Wisdom-Word of God to Adam whenever he is reborn; this the Sufis explain by adding that this book is given to every Seli-Allah ("the chosen one of God") for his wise men. The story narrated by the Kabalists—namely, that the book given to Adam before his Fall (a book full of mysteries and signs and events which either had been, were, or were to be) was taken away by the Angel Raziel after Adam's Fall, but again restored to him lest men might lose its wisdom and instruction; that this book was delivered by Adam to Seth, who passed it to Enoch, and the latter to Abraham, and so on in succession to the most wise of every generation—relates to all nations, and not to the Jews alone. For Berosus narrates in his turn that Xisuthrus compiled a book, writing it at the command of his deity, which book was buried in Zipara[326] or Sippara, the City of the Sun, in Ba-bel-on-ya, and was dug up long afterwards and deposited in the temple of Belos; it is from this book that Berosus took his history of the antediluvian dynasties of Gods and Heroes. Ælian (in *Nimrod*) speaks of a Hawk (emblem of the Sun), who in the days of the beginnings brought to the Egyptians a book containing the wisdom of their religion. The *Sam-Sam* of the Sabæans is also a *Kabalah*, as is the Arabic *Zem-Zem* (*Well of Wisdom*).[327]

We are told by a very learned Kabalist that Seyffarth asserts that the old Egyptian tongue was only old Hebrew, or a Semitic dialect; and he proves this, our correspondent thinks, by sending him "some 500 words in common" in the two languages. This proves very little to our mind. It only shows that the two nations lived together for centuries, and that before adopting the Chaldæan for their phonetic **172]** tongue the Jews had adopted the old Coptic or Egyptian. The Israelitish Scriptures drew their hidden wisdom from the primeval Wisdom-Religion that was the source of other Scriptures, only it was sadly degraded by being applied to things and mysteries of this Earth, instead of to those in the higher and ever-present, though invisible, spheres. Their national history, if they can claim any autonomy before their return from the Babylonian captivity, cannot be carried back one day earlier than the time of Moses. The language of Abraham—if Zeruan (Saturn, the emblem of time—the "Sar," "Saros," a "cycle") can be said to have any language—was not Hebrew, but Chaldaic, perhaps Arabic, and still more likely some old Indian dialect. This is shown by numerous proofs, some of which we give here; and unless, indeed, to please the tenacious and stubborn believers in *Bible* chronology, we cripple the years of our globe to the Procrustean bed of 7,000 years, it becomes self-evident that the Hebrew cannot be called an old language, merely because

[324] See Rev. Joseph Wolff's *Journal*, p. 200.

[325] A tree is symbolically a book—as "pillar" is another synonym of the same.

[326] The wife of Moses, one of the seven daughters of a Midian priest, is called Zipora. It was Jethro, the priest of Midian, who initialed Moses, Zipora, one of the seven daughters, being simply one of the seven Occult powers that the hierophant was and is supposed to pass to the initiated novice.

[327] See for these details the *Book of Cod,* pp. 244, 250.

Adam is supposed to have used it in the Garden of Eden. Bunsen says in *Egypt's Place in Universal History* that in the

> Chaldæan tribe immediately connected with Abraham, we find reminiscences of dates disfigured and misunderstood as genealogies of single men, or figures of epochs. The Abrahamic recollections go back at least three millennia beyond the grandfather of Jacob.[328]

The *Bible* of the Jews has ever been an Esoteric Book in its hidden meaning, but this meaning has not remained one and the same throughout since the days of Moses. It is useless, considering the limited space we can give to this subject, to attempt anything like the detailed history of the vicissitudes of the so-called *Pentateuch*, and besides, the history is too well known to need lengthy disquisitions. Whatever was, or was not, the Mosaic *Book of Creation*—from *Genesis* down to the Prophets—the *Pentateuch* of to-day is not the same. It is sufficient to read the criticisms of Erasmus, and even of Sir Isaac Newton, to see clearly that the Hebrew Scriptures had been tampered with and remodelled, had been lost and rewritten, a dozen times before the days of Ezra. This Ezra himself may yet one day turn out to have been Azara, the Chaldæan priest of the Fire and Sun-God, a renegade who, through his desire of becoming a ruler, and in order to create an Ethnarchy, restored the old lost Jewish Books in his own way. It was an **173]** {MANY EVENTS NOT HISTORICAL.} easy thing for one versed in the secret system of Esoteric numerals, or Symbology, to put together events from the stray books that had been preserved by various tribes, and make of them an apparently harmonious narrative of creation and of the evolution of the Judæan race. But in its hidden meaning, from *Genesis* to the last word of *Deuteronomy*, the Pentateuch is the symbolical narrative of the sexes, and is, an apotheosis of Phallicism, under astronomical and physiological personations.[329] Its coordination, however, is only apparent; and the human hand appears at every moment, is found everywhere in the "Book of God." Hence the Kings of Edom discuss in *Genesis* before any king had reigned in Israel; Moses records his own death, and Aaron dies twice and is buried in two different places, to say nothing of other trifles. For the Kabalist they are trifles, for he knows that all these events are not history, but are simply the cloak designed to envelope and hide various physiological peculiarities; but for the sincere Christian, who accepts all these "dark sayings" in good faith, it matters a good deal. Solomon may very well be regarded as a myth[330] by the Masons, as they lose nothing by it, for all their secrets are Kabalistic and allegorical—for those few, at any rate, who understand them. For the Christian, however, to give up Solomon, the son of David—from whom Jesus is made to descend—involves a real loss. But how even the Kabalists can claim great antiquity for the Hebrew texts of the old Biblical scrolls now possessed by the scholars is not made at all apparent. For it is certainly a fact of history, based on the confessions of the Jews themselves, and of Christians likewise, that:

> The Scriptures having perished in the captivity of Nabuchodonozar, Esdras, the Levite, the priest, in the times of Artaxerxes, king of the Persians, having become inspired, in the exercise of prophecy restored again the whole of the ancient Scriptures.[331]

174] One must have a strong belief in "Esdras," and especially in his good faith, to accept the now-existing copies as genuine Mosaic Books; for:

> Assuming that the copies, or rather phonographs which had been made by Hilkiah and Esdras, and the various anonymous editors, were really true and genuine, they must have been wholly exterminated by Antiochus; and the versions of the Old Testament which now subsist must have been made by Judas, or by some unknown compilers, probably from the Greek of the Seventy, long after the appearance and death of Jesus.[332]

The *Bible,* therefore, as it is now (the Hebrew texts, that is), depends for its accuracy on the genuineness of the *Scpluagint;* this, we are again told, was written miraculously by the Seventy, in Greek, and the original copy having been lost since that time, our texts are re-translated back into

---

[328] *Op. cit*., v. 85.

[329] As is fully shown in the *Source of Measures* and other works.

[330] Surely even Masons would never claim the *actual* existence of Solomon? As Kenealy shows, he is not noticed by Herodotus, nor by Pinto, nor by any writer of standing. It is most extraordinary, he says, "that the Jewish nation, over whom but a few years before the mighty Solomon had reigned in all his glory, with a magnificence scarcely equalled by the greatest monarchs, spending nearly *eight thousand millions* of gold on a temple, was overlooked by the historian Herodotus, writing of Egypt on the one hand, and of Babylon on the other—visiting both places, and of course passing almost necessarily within a few miles of the splendid capital of the national Jerusalem? How can this be accounted for?" he asks (p. 457). Nay, not only are there no proofs of the twelve tribes of Israel having ever existed, but Herodotus, the most accurate of historians, who was in Assyria when Ezra nourished, never mentions the Israelites at all; and Herodotus was born in 484 B.C. How is this?

[331] Clement, *Stromateis,* xxii.

[332] *Book of God*, p. 408.

Hebrew from that language. But in this vicious circle of proofs we once more have to rely upon the good faith of two Jews—Josephus and Philo Judæus of Alexandria—these two Historians being the only witnesses that the Septuagint was written under the circumstances narrated. And yet it is just these circumstances that are very little calculated to inspire one with confidence. For what does Josephus tell us? He says that Ptolemy Philadelphus, desiring to read the Hebrew Law in Greek, wrote to Eleazar, the high-priest of the Jews, begging him *to send him six men from each of the twelve tribes*, who should make a translation for him. Then follows a truly miraculous story, vouchsafed by Aristeas, of these seventy-two men from the twelve tribes of Israel, who, shut up in an island, compiled their translation in exactly seventy-two days, etc.

All this is very edifying, and one might have had very little reason to doubt the story, had not the "ten lost tribes" been made to play their part in it. How could these tribes, lost between 700 and 900 B.C., each send six men some centuries later, to satisfy the whim of Ptolemy, and to disappear once more immediately afterwards from the horizon? A miracle, verily.

We are expected, nevertheless, to regard such documents as the *Septuagint* as containing direct divine revelation: Documents originally written in a tongue about which nobody now knows anything; written by authors that are practically mythical, and at dates as to which no one is able even to make a defensible surmise; documents of the original copies of which there does not now remain a shred. Yet **175]** {THE REAL HEBREW CHARACTERS LOST.} people will persist in talking of the ancient Hebrew, as if there were any man left in the world who now knows one word of it. So little, indeed, was Hebrew known that both the Septuagint and the *New Testament* had to be written in a *heathen* language (the Greek), and no better reasons for it given than what Hutchinson says, namely, that the Holy Ghost chose to write the New Testament in Greek.

The Hebrew language is considered to be very old, and yet there exists no trace of it anywhere on the old monuments, not even in Chaldæa. Among the great number of inscriptions of various kinds found in the ruins of that country:

> One in the Hebrew Chaldee letter and language *has never been found*; nor has a single authentic medal or gem in this new-fangled character been ever discovered, which could carry it even to the days of Jesus.[333]

The original *Book of Daniel* is written in a dialect which is a mixture of Hebrew and Aramaic; it is not even in Chaldaic, with the exception of a few verses interpolated later on. According to Sir W. Jones and other Orientalists, the oldest discoverable languages of Persia are the Chaldaic and Sanskrit, and there is no trace of the "Hebrew" in these. It would be very surprising if there were, since the Hebrew known to the Philologists does not date earlier than 500 B.C., and its characters belong to a far later period still. Thus, while the real Hebrew characters, if not altogether lost are nevertheless so hopelessly transformed—

> A mere inspection of the alphabet showing that it has been shaped and made regular, in doing which the characteristic marks of some of the letters *have been retrenched* in order to make them more square and uniform—[334]

that no one but an initiated Rabbi of Samaria or a "Jain" could read them, the new system of the masoretic points has made them a sphinx-riddle for all. Punctuation is now to be found everywhere in all the later manuscripts, and by means of it anything can be made of a text; a Hebrew scholar can put on the texts any interpretation he likes. Two instances given by Kenealy will suffice:

> In *Genesis,* xlix. 21, we read:
> Naphtali is a *hind let loose*; he *giveth goodly words*.
> By only a slight alteration of the points Bochart changes this into:
> Napthali is a *spreading tree*, *shooting forth beautiful branches*.
> So again, in *Psalms* (xxix. 9), instead of:
> **176]** The voice of the Lord *maketh the hind to calve,* and discovereth the forests;
> Bishop Lowth gives:
> The voice of the Lord *striketh the oak,* and discovereth the forests.
> The same word in Hebrew signifies "God" and "nothing," etc.[335]

With regard to the claim made by some Kabalists that there was in antiquity one knowledge and one language, this claim is also our own, and it is very just. Only it must be added, to make the thing clear, that this knowledge and language have both been esoteric ever since the submersion of the Atlanteans. The Tower of Babel myth relates to that enforced secrecy. Men falling into sin were regarded as no longer trustworthy for the reception of such knowledge, and, from being universal, it became limited to the few. Thus, the "one-lip"—or the Mystery-language—being gradually denied to subsequent generations, all the nations became severally restricted to their own national tongue; and forgetting the primeval Wisdom-language, they stated that the Lord—one of the chief Lords or Hierophants of the Mysteries of the Java Aleim—had confounded the languages of all the earth, so

[333] *Book of God*, p. 453.
[334] *Asiatic Journal*, vii., p. 275, quoted by Kenenly.
[335] *Book of God*, p. 385.

that the sinners could understand one another's speech no longer. But Initiates remained in every land and nation, and the Israelites, like all others, had their learned Adepts. One of the keys to this Universal Knowledge is a pure geometrical and numerical system, the alphabet of every great nation having a numerical value for every letter,[336] and, moreover, a system of permutation of syllables and synonyms which is carried to perfection in the Indian Occult methods, and which the Hebrew certainly has not. This one system, containing the elements of Geometry and Numeration, was used by the Jews for the purpose of concealing their Esoteric creed under the mask of a popular and national monotheistic Religion. The last who knew the system to perfection were the learned and "atheistical" Sadducees, the greatest enemies of the pretensions of the Pharisees and of their con- **177]** {HEBREW ESOTERICISM NOT PRIMITIVE.} fused notions brought from Babylon. Yes, the Sadducees, the Illusionists, who maintained that the Soul, the Angels, and all similar Beings, were illusions because they were temporary—thus showing themselves at one with Eastern Esotericism. And since they rejected every book and Scripture, with the exception of the Law of Moses, it seems that the latter must have been very different from what it is now.[337]

The whole of the foregoing is written with an eye to our Kabalists. Great scholars as some of them undoubtedly are, they are nevertheless wrong to hang the harps of their faith on the willows of Talmudic growth—on the Hebrew scrolls, whether in square or pointed characters, now in our public libraries, museums, or even in the collections of Paleographers. There do not remain half-a-dozen copies from the true Mosaic Hebrew scrolls in the whole world. And those who are in possession of these—as we indicated a few pages back—would not part with them, or even allow them to be examined, on any consideration whatever. How then can any Kabalist claim priority for Hebrew Esotericism, and say, as does one of our correspondents, that "the Hebrew has come down from a far remoter antiquity than any of them [whether Egyptian or even Sanskrit!], and that it was the source, or nearer to the old original source, than any of them"?[338]

As our correspondent says: "It becomes more convincing to me every day that in a far past time there was *a mighty civilization with* **178]** *enormous learning*, *which had a common language over the earth*, *as to which its essence can be recovered from the fragments which now exist*."

Aye, there existed indeed a mighty civilization, and a still mightier secret learning and knowledge, the entire scope of which can never be discovered by Geometry and the *Kabalah* alone:

---

[336] Speaking of the hidden meaning of the Sanskrit words, Mr. T. Subba Row, in his able article on "The Twelve Signs of the Zodiac," gives some advice as to the way in which one should proceed to find out "the deep significance of ancient Sanskrit nomenclature in the old Âryan myths, 1. Find out the synonyms of the word used which have other meanings. 2. Find out the numerical value of the letters composing the word according to the methods of the ancient Tântrik works [*Tântrika Shastra*—works on Incantation and Magic], 3. Examine the ancient myths or allegories, if there are any, which have any special connection with the word in question. 4. Permute the different syllables composing the word and examine the new combinations that will thus be formed and their meanings" etc. But he does not give the principal rule. And no doubt he is quite right. The Tântrika *Shâstras* are as old as Magic itself. Have they also borrowed their Esotericism from the Hebrews?

[337] Their founder, Sadoc, was the pupil, through Antigonus Saccho, of Simon the Just. They had their own secret *Book of the Law* ever since the foundation of their sect (about 400 B.C.) and this volume was unknown to the masses. At the time of the Separation the Samaritans recognised onty the *Book of the Law of Moses* and the *Book of Joshua,* and their *Pentateuch* is far older, and is different from the Septuagint. In 168 B.C. Jerusalem had its temple plundered, and its Sacred Books—namely, the *Bible* made up by Ezra and finished by Judas Maccabeus—were lost (see Burder's *Josephus*, vol. ii. pp. 331-335); after which the *Massorah* completed the work of destruction (even of Ezra's once-more adjusted *Bible*) begun by the change into square from horned letters. Therefore the later *Pentateuch* accepted by the Pharisees was rejected and laughed at by the Sadducees. They are generally called atheists; yet, since those learned men, who made no secret of their freethought, furnished from among their number the most eminent of the Jewish high-priests, this seems impossible. How could the Pharisees and the other two believing and pious sects allow notorious atheists to be selected for such posts? The answer is difficult to find for bigotry and for believers in a personal, anthropomorphic God, but very easy for those who accept facts. The Sadducees were called atheists because they believed as the initiated Moses believed, thus differing very widely from the latter made-up Jewish legislator and hero of Mount Sinai.

[338] The measurements of the Great Pyramid being those of the temple of Solomon, of the Ark of the Covenant, etc., according to Piazzi Smythe and the author of the *Source of Measures*, and the Pyramid of Gizeh being shown on astronomical calculations to have been built 4950 B.C., and Moses having *written* his books—for the sake of argument—not even half that time before our era, how can this be? Surely if any one borrowed from the other, it is not the Pharaohs from Moses. Even philology shows not only the Egyptian, but even the Mongolian, older then the Hebrew.

for there are seven keys to the large entrance-door, and not one, nor even two, keys can ever open it sufficiently to allow more than glimpses of what lies within.

Every scholar must be aware that there are two distinct styles—*two schools,* so to speak—plainly traceable in the Hebrew Scripures: the Elohistic and the Jehovistic. The portions belonging to these respectively are so blended together, so completely mixed up by later hands, that often all external characteristics are lost. Yet it is also known that the two schools were antagonistic; that the one taught esoteric, the other exoteric, or theological doctrines; that the one, the Elohists, were Seers (Roch), whereas the other, the Jehovists, were prophets (Nabhi),[339] and that the latter—who later became Rabbis—were generally only nominally prophets by virtue of their official position, as the Pope is called the infallible and inspired vicegerent of God. That, again, the Elohists meant by "Elohim" "forces," identifying their Deity, as in the Secret Doctrine, with Nature; while the Jehovists made of Jehovah a personal God externally, and used the term simply as a phallic symbol—a number of them secretly disbelieving even in metaphysical, abstract Nature, and synthesizing all on the terrestrial scale. Finally, the Elohists made of man the divine incarnate image of the Elohim, emanated first in all Creation; and the Jehovists show him as the last, the crowning glory of the animal creation, instead of his being the head of all the sensible beings on earth. (This is reversed by some Kabalists, but the reversion is due to the designedly-produced confusion in the texts, especially in the first four chapters of *Genesis.)*

Take the *Zohar* and find in it the description relating to Ain-Suph, the Western or Semitic Parabrahman. What passages have come so nearly up to the Vedântic ideal as the following:

> The creation [the evolved Universe] is the garment of that which has no name, the garment *woven from the Deity's own substance*.[340]

179] {THE CONCEALED OF ALL THE CONCEALED.} Between that which is Ain or "nothing," and the Heavenly Man, there is an Impersonal First Cause, however, of which it is said:

> Before It gave any shape to this world, before It produced any form, It was alone, without form or similitude to anything else. Who, then, can comprehend It, how It was before the creation, since It was formless? Hence it is forbidden to represent It by any form, similitude, or even by Its sacred name, by a single letter or a single point.[341]

The sentence that follows, however, is an evident later interpolation, for it draws attention to a complete contradiction:

> And to this the words (*Deut*. iv. 15), refer—"Ye saw no manner of similitude on the day the Lord spake unto you."

But this reference to Chapter iv. of *Deuteronomy,* when in Chapter v. God is mentioned as speaking "face to face" with the people, is very clumsy.

Not one of the names given to Jehovah in the *Bible* has any reference whatever to either Ain-Suph or the Impersonal First-Cause (which is the Logos) of the *Kabalah;* but they all refer to the *Emanations.*

It says

> For although to reveal itself to us, the concealed of all the concealed sent forth the Ten Emanations [Sephiroth] called the Form of God, Form of the Heavenly Man, yet since even this luminous form was too dazzling for our vision, it had to assume another form, or had to put on another garment, *which is the Universe*. The Universe, therefore, or the visible world, is a farther expansion of the Divine Substance, and is called in the Kabalah "The Garment of God."[342]

This is the doctrine of all the Hindu Purânas, especially that of the *Vishnu Purâna*. Vishnu pervades the Universe and is that Universe; Brahmâ enters the Mundane Egg, and issues from it as the Universe; Brahmâ even dies with it and there remains only Brahman, the impersonal, the eternal, the unborn, and the unqualifiable. The Ain-Suph of the Chaldæans and later of the Jews is assuredly a copy of the Vaidic Deity; while the "Heavenly Adam," the Macrocosm which unites in itself the totality of beings and is the *Esse* of the visible Universe, finds his original in the Purânic Brahmâ. In *Sôd*, "the Secret of the Law," one recognizes the expressions used in the oldest fragments of the Gupta Vidyâ, the Secret Knowledge. And it is not venturing too much to say that even a Rabbi quite familiar with his own special Rabbinical *Hebrew* would only comprehend its secrets thoroughly if he

---

[339] This alone shows how the Books of Moses were tampered with. In *Samuel* (ix. 9), it is said: "He that is now a prophet [Nabhij was beforetime called a Seer [Roch]." Now since before *Samuel* the word "Roch" is met nowhere in the *Pentateuch,* but its place is always taken by that of "Nabhi," this proves clearly that the Mosaic text has been replaced by that of the later Levites. (See for fuller details *Jewish Antiquities,* by the Rev. D. Jennings, D.D.)

[340] *Zohar*, i, 2a.

[341] *Zohar,* 42b.

[342] Zohar, i, 2a. See Dr. Ch. Ginsburg's essay on *The Cabbalah*, *its Doctrines*, *Developments and Literature*.

added to **180]** his learning a serious knowledge of the Hindu philosophies. Let us turn to Stanza I of the *Book of Dzyan* for an example.

The *Zohar* premises, as does the Secret Doctrine, a universal, eternal Essence, passive—because absolute—in all that men call attributes. The pregenetic or pre-cosmical Triad is a pure metaphysical abstraction. The notion of a triple hypostasis in one Unknown Divine Essence is as old as speech and thought. Hiranyagarbha, Hari, and Shankara—the Creator, the Preserver, and the Destroyer—are the three manifested attributes of it, appearing and disappearing with Kosmos; the visible Triangle, so to speak, on the plane of the ever-invisible Circle. This is the primeval root-thought of thinking Humanity; the Pythagorean Triangle emanating from the ever-concealed Monad, or the Central Point.

Plato speaks of it and Plotinus calls it an ancient doctrine, on which Cudworth remarks that:

> Since Orpheus, Pythagoras, and Plato, who all of them asserted a Trinity of divine hypostases, unquestionably derived their doctrine from the Egyptians, it may be reasonably suspected that the Egyptians did the like before them.[343]

The Egyptians certainly derived their Trinity from the Indians. Wilson justly observes:

> As, however, the Grecian accounts and those of the Egyptians are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find amongst them the doctrine in its most original, as well as most methodical and significant form.[344]

This, then, is the meaning:

> "Darkness alone filled the Boundless All, for Father, Mother and Son were once more One."[345]

Space was, and is ever, as it is between the Manvantaras. The Universe in its pre-kosmic state was once more homogeneous and one—outside its aspects. This was a Kabalistic, and is now a Christian teaching.

As is constantly shown in the *Zohar,* the Infinite Unity, or Ain-Suph, is ever placed outside human thought and appreciation; and in *Sepher Jetzirah* we see the Spirit of God—the Logos, not the Deity itself—called One.

181] {THREE-IN-ONE AND FOUR.} One is the Spirit of the living God, . . who liveth for ever. Voice, Spirit, [of the Spirit], and Word: this is the Holy Spirit,[346]

—and the Quaternary. From this Cube emanates the Whole Kosmos.

Says the Secret Doctrine:

"It is called to life. The mystic Cube in which rests the Creative Idea, *the manifesting Mantra* [or articulate speech—Vâch] *and the holy Purusha* [both radiations of prima materia] *exist in the Eternity in the Divine Substance in their latent state*

—during Pralaya.

And in the *Sepher Jetzirah,* when the Three-in-One are to be called into being—by the manifestation of Shekinah, the first effulgency or radiation in the manifesting Kosmos—the "Spirit of God," or Number One,[347] fructifies and awakens the dual Potency, Number Two, Air, and Number Three, Water; in these "are darkness and emptiness, slime and dung"—which is Chaos, the Tohu-Vah-Bohu. The Air and Water emanate Number Four, Ether or Fire, the Son. This is the Kabalistic Quaternary. This Fourth Number, which in the manifested Kosmos is the One, or the Creative God, is with the Hindus the "Ancient," Sanat, the Prajâpati of the *Vedas* and the Brahmâ of the Brâhmans—the heavenly Androgyne, as he becomes the male only after separating himself into two bodies, Vâch and Virâj. With the Kabalists, he is at first the Jah-Havah, only later becoming Jehovah, like Viraj, his prototype; after separating himself as Adam-Kadmon into Adam and Eve in the formless, and into Cain-Abel in the semi-objective, world, he became finally the Jah-Havah, or man and woman, in Enoch, the son of Seth.

For, the true meaning of the compound name of Jehovah—of which, unvoweled, you can make almost anything—is: men and women, or humanity composed of its two sexes. From the first chapter to the end of the fourth chapter of *Genesis* every name is a permutation of another name, and every personage is at the same time somebody else. A Kabalist traces Jehovah from the Adam

---

[343] Cudworth, I. iii, quoted by Wilson, *Vishnu Purâna,* i. 14, note.

[344] Vishnu Purâna, i. 14.

[345] Stanza i, 4.

[346] *Mishna*, i. 9.

[347] In its manifested state it becomes Ten, the Universe. In the Chaldæan *Kabalah* it is sexless. In the Jewish, Shekinah is female, and the early Christians and Gnostics regarded the Holy Ghost as a female potency. In the *Book of Numbers* "Shekina" is made to drop the final "h" that makes it a feminine name. Nârâyana, the Mover on the Waters, is also sexless; but it is our firm belief that Shekinah and Daiviprakriti, the "Light of the Logos," are one and the same thing philosophically.

of earth to Seth, the third son—or rather race—of Adam.[348] Thus Seth is Jehovah male; and Enos, **182]** being a permutation of Cain and Abel, is Jehovah male and female, or our mankind. The Hindu Brahmâ-Virâj, Virâj-Manu, and Manu-Vaivasvata, with his daughter and wife, Vâch, present the greatest analogy with these personages—for anyone who will take the trouble of studying the subject in both the *Bible* and the *Purânas*. It is said of Brahmâ that he created himself as Manu, and that he was born of, and was identical with, his original self, while he constituted the female portion Shata-rûpâ" (hundred-formed). In this Hindu Eve, "the mother of all living beings," Brahmâ created Virâj, who is himself, but on a lower scale, as Cain is Jehovah on an inferior scale: both are the first males of the Third Race. The same idea is illustrated in the Hebrew name of God (יהוה). Read from right to left "Jod" (י) is the father, "He" (ה) the mother, "Vau" (ו) the son, and "He" (ה), repeated at the end of the word, is generation, the act of birth, materiality. This is surely a sufficient reason why the God of the Jews and Christians should be personal, as much as the male Brahmâ, Vishnu, or Shiva of the orthodox, exoteric Hindu.

Thus the term of Jhvh alone—now accepted as the name of "One living [male] God"—will yield, if seriously studied, not only the whole mystery of *Being* (in the Biblical sense,) but also that of the Occult Theogony, from the highest divine Being, the third in order, down to man. As shown by the best Hebraists:

> The verbal היה, or Hâyâh, or E-y-e, means *to be*, *to exist,* while חיה or Châyâh, or H-y-e, means *to live,* as *motion of existence*.[349]

Hence Eve stands as the evolution and the never-ceasing "becoming" of Nature. Now if we take the almost untranslatable Sanskrit word Sat, which means the quintessence of absolute immutable Being, or Be-ness—as it has been rendered by an able Hindu Occultist—we shall find no equivalent for it in any language; but it may be regarded as most closely resembling "Ain," or "En-Suph," Boundless Being. Then the term Hâyâh, "to be," as passive, changeless, yet manifested existence may perhaps be rendered by the Sanskrit Jîvâtmâ, universal life or soul, in its secondary and cosmic meaning; while "Châyâh," to live," as "motion of existence," is simply Prâna, the ever-changing life in its objective sense. It is at the head of this third category that the Occultist finds Jehovah—the Mother, Binah, and the Father, Are- **183]** {THE SEPTENARY SEPHIRA.} lim. This is made plain in the *Zohar*, when the emanation and evolution of the Sephiroth are explained: First, Ain-Suph, then Shekinah, the Garment or Veil of Infinite Light, then Sephira or the Kadmon, and, thus making the fourth, the spiritual Substance sent forth from the Infinite Light. This Sephira is called the Crown, Kether, and has besides, six other names—in all seven. These names are: 1. Kether; 2. the Aged; 3. the Primordial Point; 4. the White Head; 5. the Long Face; 6. the Inscrutable Height; and 7. Ehejeh ("I am").[350] This septenary Sephira is said to contain in itself the nine Sephiroth. But before showing how she brought them forth, let us read an explanation about the Sephiroth in the *Talmud,* which gives it as an archaic tradition, or Kabalah.

There are three groups (or orders) of Sephiroth: 1. The Sephiroth called "divine attributes" (the Triad in the Holy Quaternary); 2. the sidereal (personal) Sephiroth; 3. the metaphysical Sephiroth, or a periphrasis of Jehovah, who are the first three Sephiroth (Kether, Chokmah and Binah), the rest of the seven being the personal "Seven Spirits of the Presence" (also of the planets, therefore). Speaking of these, the angels are meant, though not because they are seven, but because they represent the seven Sephiroth which contain in them the universality of the Angels.

This shows (*a*) that, when the first four Sephiroth are separated, as a Triad-Quaternary—Sephira being its synthesis—there remain only seven Sephiroth, as there are seven Rishis; these become ten when the Quaternary, or the first divine Cube, is scattered into units; and (*b*) that while Jehovah might have been viewed as the Deity, if he be included in the three divine groups or orders of the Sephiroth, the collective Elohim, or the quaternary indivisible Kether, once that he becomes a male God, he is no more than one of the Builders of the lower group—a Jewish Brahmâ.[351] A demonstration is now attempted.

---

[348] The Elohim create the Adam of dust, and in him Jehovah-Binah separates himself into Eve, after which the male portion of Cod becomes the Serpent, tempts himself in Eve, then creates himself in her as Cain, passes into Seth, and scatters from Enoch, the Son or Man, or Humanity, as Jod heva.

[349] The Source of Measures, p. 8.

[350] This identifies Sephira, the third potency, with Jehovah the Lord, who says to Moses out of the burning bush: "(Here) I am." (*Exodus,* iii, 4.) At this time the "Lord" bad not yet become Jehovah. It was not the one Male God who spoke, but the Elohim manifested, or the Sephiroth in their manifested collectivity of seven, contained in the triple Sephira.

[351] The Brâhmans were wise in their generation when they gradually, for no other reason than this, abandoned Brahmâ, and paid less attention to him individually than to any other deity. As an abstract synthesis they worshipped him collectively and in every God, each of which represents him. As Brahmâ, the male, he is far lower than Shiva, the Lingam, who personates universal generation

The first Sephira, containing the other nine, brought them forth in **184]** this order: (2) Hokmah (Chokmah, or Wisdom), a masculine active potency represented among the divine names as Jah; and, as a permutation or an evolution into lower forms in this instance—becoming the Auphanim (or the Wheels—cosmic rotation of matter) among the army, or the angelic hosts. From this Chokmah emanated a feminine passive potency called (3) Intelligence, Binah, whose divine name is Jehovah, and whose angelic name, among the Builders and Hosts, is *Arelim*.[352] It is from the union of these two potencies, male and female (or Chokmah and Binah) that emanated all the other Sephiroth, the seven orders of the Builders. Now if we call Jehovah by his divine name, then he becomes at best and forthwith "a female passive" potency in Chaos. And if we view him as a male God, he is no more than one of many, an Angel, Arelim. But straining the analysis to its highest point, and if his male name Jah, that of Wisdom, be allowed to him, still he is not the "Highest and the one Living God;" for he is contained with many others within Sephira, and Sephira herself is a third Potency in Occultism, though regarded as the first in the exoteric *Kabalah*—and is one, moreover, of lesser importance than the Vaidic Aditi, or the Primordial Water of Space, which becomes after many a permutation the Astral Light of the Kabalist.

Thus the *Kabalah,* as we have it now, is shown to be of the greatest importance in explaining the allegories and "dark sayings" of the *Bible.* As an Esoteric work upon the mysteries of creation, however, it is almost worthless as it is now disfigured, unless checked by the Chaldæan *Book of Numbers* or by the tenets of the Eastern Secret Science, or Esoteric Wisdom. The Western nations have neither the original *Kabalah*, nor yet the Mosaic *Bible.*

Finally, it is demonstrated by internal as well as by external evidence, on the testimony of the best European Hebraists, and the confessions of the learned Jewish Rabbis themselves, that "an ancient document forms the essential basis of the *Bible,* which received very considerable insertions and supplements;" and that "the Pentateuch arose out of the primitive or older document by means of a supplementary one." Therefore in the absence of the *Book of Numbers*,[353] the Kabalists of the West are only entitled to come to definite conclusions, when they have at hand some data at least from that "ancient docu- **185]** {THE BLIND LEADING THE BLND.} ment"—data now found scattered throughout Egyptian papyri, Assyrian tiles, and the traditions preserved by the descendants of the disciples of the last Nazars. Instead of that, most of them accept as their authorities and infallible guides Sabre d'Olivet—who was a man of immense erudition and of speculative mind, but neither a Kabalist nor an Occultist, either Western or Eastern—and the Mason Ragon, the greatest of the "Widow's sons," who was even less of an Orientalist, than d'Olivet, for Sanskrit learning was almost unknown in the days of both these eminent scholars.

186]

SECTION XXI.

Hebrew Allegories.

How can any Kabalist, acquainted with the foregoing, deduce his conclusions with regard to the true Esoteric beliefs of the primitive Jews, from that only which he now finds in the Jewish scrolls? How can any scholar—even though one of the keys to the universal language be now positively discovered, the true key to the numerical reading of a pure geometrical system—give out anything as his *final* conclusion? Modern Kabalistic speculation is on a par now with modern "speculative Masonry;" for as the latter tries vainly to link itself with the ancient—or rather the archaic—Masonry of the Temples, failing to make the link because all its claims have been shown to be inaccurate from an archaeological standpoint, so fares it also with Kabalistic speculation. As no mystery of Nature worth running after can be revealed to humanity by settling whether Hiram Abif was a living Sidonian builder, or a solar myth, so no fresh information will be added to Occult Lore by the details of the exoteric privileges conferred on the Collegia Fabrorum by Numa Pompilius. Rather must the symbols used in it be studied in the Âryan light, since all the Symbolism of the ancient Initiations came to the West with the light of the Eastern Sun. Nevertheless, we find the most learned Masons and Symbologists declaring that all these weird symbols and glyphs, that run back to a common origin of immense antiquity, were nothing more than a display of cunning natural phallicism, or emblems of primitive typology. How much nearer the truth is the author of *The Source of*

---

or Vishnu, the preserver—both Shiva and Vishnu being the regenerators of life after destruction. The Christians might do worse than follow their example, and worship God in Spirit, and not in the male Creator.

[352] A plural word, signifying a collective host generically; literally, the "strong lion."

[353] The writer possesses only a few extracts, some dozen pages in all, verbatim quotations from that priceless work, of which but two or three copies, perhaps, are still extant.

Measures, who declares that the elements of human and numerical construction in the *Bible* do not shut out the spiritual elements in it, albeit so few now understand them. The words we quote are as suggestive as they are true:

How desperately blinding becomes a superstitious use, through ignorance, of such emblems, when they are made to possess the power of bloodshed and torture, **187]** through orders of propaganda of any species of religious cultus. When one thinks of the horrors of a *Moloch,* or *Baal,* or *Dagon* worship; of the correlated blood-deluges under the Cross baptized in gore by Constantine, at the initiative of the secular Church; . . . when one thinks of all this and then that the cause of all has been simply ignorance of the real radical reading of the *Moloch,* and *Baal,* and *Dagon* and the *Cross* and the *T'phillin*, all running back to a common origin, and after all being nothing more than a display of pure and natural mathematics, . . . one is apt to feel like cursing ignorance, and to lose confidence in what are called *intuitions* of religion; one is apt to wish for a return of the day when all the world was of one *lip* and of one *knowledge*. . . . But while these elements [of the construction of the pyramid] are rational and scientific, . . . let no man consider that with this discovery comes a cutting-off of the *spirituality*[354] of the *Bible* intention, or of man's relation to this spiritual foundation. Does one wish to build a house? No house was ever actually built with tangible material *until first the architectural design of building had been accomplished,* no mutter whether the structure was palace or hovel. So with these elements and numbers. They are not of man, nor are they of his invention. They have been revealed to him to the extent of his ability to realize a system, which is *the creative system* of the eternal God. . . . But *spiritually*, to man the value of this matter is that he can actually in contemplation, bridge over all material construction of the cosmos, and pass into the very *thought* and *mind* of God, to the extent of recognizing this *system of design* for cosmic creation—yea, even before the words went forth: *"Let there be."*[355]

But true as the above words may be, when coming from one who has re-discovered, more completely than anyone else has done during the past centuries, one of the keys to the universal Mystery Language, it is impossible for an Eastern Occultist to agree with the conclusion of the able author of *The Source of Measures.* He "has set out to find the truth," and yet he still believes that:

The best and most authentic vehicle of communication from [the creative] God to man . . . is to be found in the Hebrew Bible.

To this we must and shall demur, giving our reasons for it in a few words. The "Hebrew *Bible*" exists no more, as has been shown in the foregoing pages, and the garbled accounts, the falsified and pale copies we have of the real Mosaic *Bible* of the Initiates, warrant the making of no such sweeping assertion and claim. All that the scholar can fairly claim is that the Jewish *Bible,* as now extant—in its latest and final interpretation, and according to the newly-discovered key—may give **188]** a partial presentment of the truths it contained before it was mangled. But how can he tell what the *Pentateuch* contained before it had been re-composed by Esdras; then corrupted still more by the ambitious Rabbis in later times, and otherwise remodelled and interfered with? Leaving aside the opinion of the declared enemies of the Jewish Scriptures, one may quote simply what their most devoted followers say.

Two of these are Horne and Prideaux. The avowals of the former will be sufficient to show how much now remains of the original Mosaic books, unless indeed we accept his sublimely blind faith in the inspiration and editorship of the Holy Ghost. He writes that when a Hebrew scribe found a writing of any author he was entitled, if he thought fit, being "conscious of the aid of the Holy Spirit," to do exactly as he pleased with it—to cut it up, or copy it, or use as much of it as he deemed right, and so to incorporate it with his own manuscript. Dr. Kenealy aptly remarks of Home, that it is almost impossible to get any admission from him

That makes against his church, so remarkably guarded is he [Horne] in his phraseology and so wonderfully discreet in the use of words that his language, like a diplomatic letter, perpetually suggests to the mind ideas other than those which he really means; I defy any unlearned person to read his chapter on "Hebrew characters" and to derive *any knowledge* from it whatever on the subject on which he professes to treat.[356]

And yet this same Home writes:

We are persuaded that the things to which reference is made proceeded from the original writers or *compilers* of the books [*Old Testament*]. Sometimes they took other writings, annals, genealogies, and such like, with which they *incorporated additional matter;* or which they put together with greater or less condensation. The *Old Testament* authors used the sources they employed (that is, the writing of other people) with freedom and independence. Conscious of the aid of the Divine Spirit, *they adapted* their own productions, or the productions of others, to the wants of the times. But in these respects they cannot be said to have corrupted the text of Scripture. *They made the text*.[357]

---

[354] Aye; but that *spirituality* can never be discovered, far less proved, unless we turn to the Âryan Scriptures and Symbology. For the Jews it was lost, save for the Sadducees, from the day that the "chosen people" reached the Promised Land, the national Karma preventing Moses from reaching it.

[355] *Op. cit*., pp. 317-319.

[356] *The Book of God,* pp. 388, 389.

[357] See Horne's *Introduction* (10th edition), vol. ii, p. 33, as quoted by Dr. Kenealy, p. 389.

But of what did they make it? Why, of the writings of other persons, justly observes Kenealy:

And this is Horne's notion of what the *Old Testament* is—a cento from the writings of unknown persons collected and put together by those who, he says, were divinely inspired. No infidel that I know of has ever made so damaging a charge as this against the authenticity of the *Old Testament*.[358]

189] {SOME HEBREWS WERE INITIATES.} This is quite sufficient, we think, to show that no key to the universal language-system can ever open the mysteries of Creation in a work in which, whether through design or carelessness, nearly every sentence has been made to apply to the latest outcome of religious views—to Phallicism, and to nothing else. There are a sufficient number of stray bits in the Eicrhistic portions of the *Bible* to warrant the inference that the Hebrews who wrote it were Initiates; hence the mathematical coordinations and the perfect harmony between the measures of the Great Pyramid and the numerals of the Biblical glyphs. But surely if one borrowed from the other, it cannot be the architects of the Pyramid who borrowed from Solomon's Temple, if only because the former exists to this day as a stupendous living monument of Esoteric records, while the famous temple has never existed outside of the far later Hebrew scrolls.[359] Hence there is a great distance between the admission that some Hebrews were Initiates, and the conclusion that because of this the Hebrew *Bible* must be the best standard, as being the highest representative of the archaic Esoteric System.

Nowhere does the *Bible* say, moreover, that the Hebrew is the language of God; of this boast, at any rate, the authors are not guilty. Perhaps because in the days when the *Bible* was last edited the claim would have been too preposterous—hence dangerous. The *compilers* of the *Old Testament*, as it exists in the Hebrew canon, knew well that the language of the Initiates in the days of Moses was identical with that of the Egyptian Hierophants; and that none of the dialects that had sprung from the old Syriac and the pure old Arabic of Yarab—the father and progenitor of the primitive Arabians, long before the time of Abraham, in whose days the ancient Arabic had already become vitiated—that none of those languages was the one sacerdotal universal tongue. Nevertheless all of them included a number of words which could be traced to common roots. And to do this is the business of modern Philology, though to this day, with all the respect due to the labours of the eminent Philologists of Oxford and Berlin, that Science seems to be hopelessly floundering in the Cimmerian darkness of mere hypothesis.

190] Ahrens, when speaking of the letters as arranged in the Hebrew sacred scrolls, and remarking that they were musical notes, had probably never studied Âryan Hindu music. In the Sanskrit language letters are continually arranged in the sacred Ollas so that they may become musical notes. For the whole Sanskrit alphabet and the *Vedas*, from the first word to the last, are musical notations reduced to writing; the two are inseparable.[360] As Homer distinguished between the "language of Gods" and the "language of men,"[361] so did the Hindus. The Devanâgarî, the Sanskrit characters, are the "speech of the Gods," and Sanskrit is the divine language.

It is argued in defence of the present version of the Mosaic Books that the mode of language adopted was an "accommodation" to the ignorance of the Jewish people. But the said "mode of language" drags down the "sacred text" of Esdras and his colleagues to the level of the most unspiritual and gross phallic religions. This plea confirms the suspicions entertained by some Christian Mystics and many philosophical critics, that:

---

358 *The Book of God,* pp. 388, 389.

359 The author says that Parker's *quadrature* is "that identical measure which was used anciently as the perfect measure, by the Egyptians, in the construction of the Great Pyramid, which was built to *monument it and its uses*," and that "from it the *sacred cubit-value was derived,* which was the cubit-value used in the construction of the Temple of Solomon, the Ark of Noah, and the Ark of the Covenant" (p. 22). This is a grand discovery, no doubt, but it only shows that the Jews profited well by their captivity in Egypt, and that Moses was a great initiate.

360 See *Theosophist*, November, 1879, art. "Hindu Music," p. 47.

361 The Sanskrit letters are far more numerous than the poor twenty-two letters of the Hebrew alphabet. They are all musical, and they are read—or rather chanted—according to a system given in very old Tântrika works, and are called Devanâgarî, the speech, or language, of the Gods. And since each letter answers to a numeral, the Sanskrit affords a far larger scope for expression, and it must necessarily be far more perfect than the Hebrew, which followed the same system but could apply it only in a very limited way. If either of these two languages were taught to humanity by the Gods, surely it would more likely be the Sanskrit, the perfect form of the most perfect language on earth, than the Hebrew, the roughest and the poorest. For once anyone believes in a language of divine origin, he can hardly believe at the same time that Angels or Gods or any divine Messengers have had to develop it from a rough monosyllabic form into a perfect one as we see in terrestrial linguistic evolution.

(*a*) Divine Power as an Absolute Unity had never anything more to do with the Biblical Jehovah and the "Lord God" than with any other Sephiroth or Number. The Ain-Suph of the *Kabalah* of Moses is as independent of any relation with the created Gods as is Parabrahman Itself.

(*b*) The teachings veiled in the *Old Testament* under allegorical expressions are all copied from the Magical Texts of Babylonia, byEsdras and others, while the earlier Mosaic Text had its source in Egypt.

A few instances known to almost all Symbologists of note, and especially to the French Egyptologists, may help to prove the statement. Furthermore, no ancient Hebrew Philosopher, Philo no more than the Sadducees, claimed, as do now the ignorant Christians, that **191]** {THE SEVEN CREATIVE GODS.} the events in the *Bible* should be taken literally. Philo says *most* explicitly:

The verbal statements are fabulous [in the Book of the Law]: it is in the allegory that we shall find the truth.

Let us give a few instances, beginning with the latest narrative, the Hebrew, and thus if possible trace the allegories to their origin.

1. Whence the Creation in six days, the seventh day as day of rest, the seven Elohim,[362] and the division of space into heaven and earth, in the first chapter of *Genesis?*

The division of the vault above from the Abyss, or Chaos, below is one of the first acts of creation or rather of evolution, in every cosmogony. Hermes in *Pymander* speaks of a heaven seen in seven circles with seven Gods in them. We examine the Assyrian tiles and find the same on them—the seven creative Gods busy each in his own sphere. The cuneiform legends narrate how Bel prepared the seven mansions of the Gods; how heaven was separated from the earth. In the Brâhmanical allegory everything is septenary, from the seven zones, or envelopes, of the Mundane Egg down to the seven continents, islands, seas, etc. The six days of the week and the seventh, the Sabbath, are based primarily on the seven creations of the Hindu Brahmâ, the seventh being that of man; and secondarily on the number of generation. It is preeminently and most conspicuously phallic. In the Babylonian system the seventh day, or period, was that in which man and the animals were created.

2. The Elohim make a woman out of Adam's rib.[363] This process is found in the Magical Texts translated by G. Smith.

The seven Spirits bring forth the woman from the loins of the man,

explains Mr. Sayce in his *Hibbert Ltctures*.[364]

192] The mystery of the woman who was made from the man is repeated in every national religion, and in Scriptures far antedating the Jewish. You find it in the Avestan fragments, in the Egyptian *Book of the Dead*, and finally in Brahmâ, the male, separating from himself, as a female self, Vâch, in whom he creates Virâj.

3. The two Adams of the first and second chapters in *Genesis* originated from garbled exoteric accounts coming from the Chaldæans and the Egyptian Gnostics, revised later from the Persian traditions, most of which are old Âryan allegories. As Adam Kadmon is the seventh creation, so the Adam of dust is the eighth; and in the Purânas one finds an eighth, the Anugraha creation, and the Egyptian Gnostics had it. Irenæus, complaining of the heretics, says of the Gnostics:

Sometimes they will have him [man] to have been made on the sixth day, and sometimes on the eighth.[365]

The author of *The Hebrew and Other Creations* writes:

These two creations of man on the sixth day and on the eighth were those of the Adamic, or fleshly man, and of the spiritual man, who were known to Paul and the Gnostics as the first and second Adam, the man of

---

[362] In the first chapter of *Genesis* the word "God" represents the Elohim—Gods in the plural, not one God. This is a cunning and dishonest translation. For the whole *Kabalah* explains sufficiently that the Alhim (Elohim) are seven; each creates one of the seven things enumerated in tile first chapter, and these answer allegorically to the seven creations. To make this clear, count the verses in which it is said "And God saw that it was good," and you will find that this is said seven times in verses 4, 10, 12, 18, 21, 25, and 31. And though the compilers cunningly represent the creation of man as occurring on the sixth day, yet, having made man "male and female in image of God," the Seven Eolhim repeat the sacramental sentence, "It was good," for the seventh time, thus making of man the seventh creation, and showing the origin of this bit of cosmogony to be in the Hindu creations. The Elohim are, of course, the seven Egyptian Khnûmû, the "assistant-architects"; the seven Amshaspends of the Zoroastrians; the Seven Spirits subordinate to Ildabaoth of the Nazareans; the seven Prajâpati of the Hindus, etc.

[363] *Gen.*, ii. 21, 22.

[364] *Op. cit.,* p. 395, note.

[365] *Contra Hereses,* I, xviii, 2.

earth and the man of Heaven. Irenæus also says they insisted that Moses began with the Ogdoad of the Seven Powers and their mother, Sophia (the old Kefa of Egypt, who is the *Living Word* at Ombos).[366]

Sophia is also Aditi with her seven sons.

One might go on enumerating and tracing the Jewish "revelations" *ad infmitum* to their original sources, were it not that the task is superfluous, since so much is already done in that direction by others—and done thoroughly well, as in the case of Gerald Massey, who has sifted the subject to the very bottom. Hundreds of volumes, treatises, and pamphlets are being written yearly in defence of the "divine-inspiration" claim for the *Bible;* but symbolical and archaeological research is coming to the rescue of truth and fact—therefore of the Esoteric Doctrine—upsetting every argument based on faith and breaking it as an idol with feet of clay. A curious and learned book, *The Approaching End of the Age,* by H. Grattan Guinness, professes to solve the mysteries of the *Bible* chronology and to prove thereby God's direct revelation to man. Among other things its author thinks that:

It is impossible to deny that *a septiform chronology was divinely appointed* in the elaborate ritual of Judaism.

The seventh esoterically, exoterically the sixth.

193] {SEVEN KEYS TO ALL ALLEGORIES.} This statement is innocently accepted and fervently believed in by thousands and tens of thousands, only because they are ignorant of the Bibles of other nations. Two pages from a small pamphlet, a lecture by Mr. Gerald Massey,[367] so upset the arguments and proofs of the enthusiastic Mr. Grattan Guinness, spread over 760 pages of small print, as to prevent them from ever raising their heads any more. Mr. Massey treats of the Fall, and says:

Here, as before, the genesis does not begin at the beginning. There was an earlier Fall than that of the Primal Pair. In this the number of those who failed and fell was seven. We meet with those seven in Egypt—eight with the Mother—where they are called the "Children of Inertness," who were cast out from Am-Smen, the Paradise of the Eight; also in a Babylonian legend of Creation, as the Seven Brethren, who were Seven Kings, like the Seven Kings in the *Book of Revelation*; and the Seven Non-Sentient Powers, who became the Seven Rebel Angels that made war in heaven. The Seven Kronidæ, described as the Seven Watchers, who in the beginning were formed in the interior of heaven. The heaven, like a vault, they extended or hollowed out; that which was not visible they raised, and that which had no *exit* they opened; their work of creation being exactly identical with that of the Elohim in the *Book of Genesis.* These are the Seven elemental Powers of space, who were continued as Seven Timekeepers. It is said of them: "In watching was their office, but among the stars of heaven their watch they kept not," and their failure was the Fall. In the *Book of Enoch*, the same Seven Watchers in heaven are stars which transgressed the commandment of God before their time arrived, for they came not in their proper season, therefore was he offended with them, and bound them until the period of the consummation of their crimes, at the end of the *secret,* or great year of the World, *i.e.,* the Period of Precession, when there was to be restoration and rebeginning. The Seven deposed constellations are seen by Enoch, looking like seven great blazing mountains overthrown—the seven mountains in *Revelation,* on which the Scarlet Lady sits.[368]

There are seven keys to this, as to every other allegory, whether in the *Bible* or in pagan religions. While Mr. Massey has hit upon the key in the mysteries of cosmogony, John Bentley in his *Hindu Astronomy* claims that the Fall of the Angels, or *War in Heaven,* as given by the Hindus, is but a figure of the calculations of time-periods, and goes on to show that among the Western nations the same war, with like results, took the form of the war of the Titans.

In short, he makes it *astronomical.* So does the author of *The Source of Measures:*

194] The celestial sphere with the earth, was divided into twelve compartments [astronomically], and these compartments were esteemed as *sexed,* the *lords* or *husbands* being respectively the planets presiding over them. This being the settled scheme, want of proper correction would bring it to pass, after a time, that error and confusion would ensue by the compartments coming under the lordship of the wrong planets. Instead of lawful wedlock, there would be illegal intercourse, as between the planets, *"sons of Elohim,"* and these compartments, "daughters of H-Adam," or the *earth-man*; and in fact the fourth verse of sixth *Genesis* will bear *this* interpretation for the usual one, *viz*., "In the same days, or periods, there were untimely births in the earth; and also behind that, when the sons of Elohim came to the daughters of H-Adam, they begat to them the offspring of harlotry," etc., astronomically indicating this confusion.[369]

Do any of these learned explanations explain anything except a possible ingenious allegory, and a personification of the celestial bodies, by the ancient Mythologists and Priests? Carried to their last word they would undeniably explain much, and would thus furnish one of the right seven keys, fitting a great many of the Biblical puzzles yet opening none naturally and entirely, instead of being scientific and cunning master-keys. But they yet prove one thing—that neither the septiform chronology nor the septiform theogony and evolution of all things is of divine origin in the *Bible*. For

---

[366] *Op. cit.* by Gerald Massey, p. 19.
[367] *Op cit*., p. 278.
[368] The Hebrew and other Creations: with a reply of Professor A. H. Sayce, p. 10.
[369] *Op. cit.,* p. 243.

let us see the sources at which the *Bible* sipped its divine inspiration with regard to the sacred number seven. Says Mr. Massey in the same lecture:

The *Book of Genesis* tells us nothing about the nature of these Elohim, erroneously rendered "God," who are creators of the Hebrew beginning, and who are themselves preextant and seated when the theatre opens and the curtain ascends. It says that in the beginning the Elohim created the heaven and the earth. In thousands of books the Elohim have been discussed, but . . . with no conclusive result. . . . The Elohim are Seven in number, whether as nature-powers, gods of constellations, or planetary gods, . . . as the Pitris and Patriarchs, Manus and Fathers of earlier times. The Gnostics, however, and the Jewish *Kabalah* preserve an account of the Elohim of *Genesis* by which we are able to identify them with other forms of the seven primordial powers. . . . Their names are Ildabaoth, Jehovah (or Jao), Sabaoth, Adonai, Eloeus, Oreus, and Astanphæus. Ildabaoth signifies the Lord God of the fathers, that is the fathers who preceded the Father; and thus the seven are identical with the seven Pitris or Fathers of India (Irenæus, B. I., xxx., 5). Moreover, the Hebrew Elohim were preextaut by name and nature as Phœnician divinities or powers. Sanchoniathoh mentions them by name, and describes them as Auxiliaries of Kronos or Time. In this phase, then, the Elohim are time-keepers in heaven! In the Phoenician mythology the Elohim are the Seven sons of Sydik [Melchizedek], identical with **195]** {GERALD MASSEY ON THE SEVEN CREATORS.} the Seven Kabiri, who in Egypt are the Seven sons of Ptah, and the Seven Spirits of Ra in *The Book of the Dead*; . . . in America with the seven Hohgates, . . in Assyria with the seven Lumazi. . . . They are always seven in number . . . who *Kab*—that is, turn round, together, whence "the "Kab-iri." . . . They are also the Ili or Gods, in Assyrian, who were seven in number! . . . They were first born of the Mother in Space,[370] and then the Seven Companions passed into the sphere of time as auxiliaries of Kronus, or Sons of the Male Parent. As Damascius says in his *Primitive Principles,* the Magi consider that space and time were the source of all; and from being powers of the air the gods were promoted to become time-keepers for men. Seven constellations were assigned to them. . . . As the seven turned round in the ark of the sphere they were designated the Seven Sailors' Companions, Rishis, or Elohim. The first "Seven Stars" are not planetary. They are the leading stars of seven constellations which turned round with the Great Bear in describing the circle of the year.[371] These the Assyrians called the seven Lumazi, or leaders of the flocks of stars, designated sheep. On the Hebrew line of descent or development, these Elohim are identified for us by the Kabalists and Gnostics, who retained the hidden wisdom or gnosis, the clue of which is absolutely essential to any proper understanding of mythology or theology. . . . There were two constellations with seven stars each. *We* call them the Two Bears. But the seven stars of the Lesser Bear were once considered to be the seven heads of the Polar Dragon, which we meet with—as the beast with seven heads—in the Akkadian Hymns and in *Revelation.* The mythical dragon originated in the crocodile, which *is* the dragon of Egypt. . . . Now in one particular cult, the Sut-Typhonian, the first god was Sevekh [the seven-fold], who wears the crocodile's head, as well as the Serpent, and who is the Dragon, or whose constellation was the Dragon. . . . In Egypt the Great Bear was the constellation of Typhon, or *Kepha,* the old genetrix, called the Mother of the Revolutions; and the Dragon with seven heads was assigned to her son, Sevekh-Kronus, or Saturn, called the Dragon of Life. That is, the typical dragon or serpent with seven heads was female at first, and then the type was continued, as male in her son Sevekh, the Sevenfold Serpent, in Ea the Sevenfold, . . . Iao Chnubis, and others. We find these two in *The Book of Revelation.* One is the Scarlet Lady, the mother of mystery, the great harlot, who sat on a scarlet-coloured beast with seven heads, which is the Red Dragon of the Pole. She held in her hand the unclean things of her fornication. That means the emblems of the male and female, imaged by the Egyptians at the Polar Centre, the very uterus of creation, as was indicated by the Thigh constellation, called the Khepsh of Typhon, the old Dragon, in the northern birthplace of Time in heaven. The two revolved about the *pole of heaven,* or the Tree, as it was called, which was figured at the centre of the starry motion. In *The Book of Enoch* these two constellations are identified as Leviathan and Behemoth-Bekhmut, or the Dragon and Hippopotamus=Great Bear, and they are the primal pair that were first created in the Garden of Eden. So that the Egyptian first **196]** mother, Kefa [or Kepha] whose name signifies "mystery," was the original of the Hebrew Chavah, our Eve; and therefore Adam is one with Sevekh the sevenfold one, the solar dragon in whom the powers of light and darkness were combined, and the sevenfold nature was shown in the seven rays worn by the Gnostic Iao-Chnubis, god of the number seven, who is Sevekh by name and a form of the first father as head of the Seven.[372]

All this gives the key to the astronomical prototype of the allegory in *Genesis,* but it furnishes no other key to the mystery involved in the sevenfold glyph. The able Egyptologist shows also that Adam himself according to Rabbinical and Gnostic tradition, was the chief of the Seven who fell from Heaven, and he connects these with the Patriarchs, thus agreeing with the Esoteric Teaching. For by mystic permutation and the mystery of primeval rebirths and adjustment, the Seven Rishis are in reality identical with the seven Prajâpatis, the fathers and creators of mankind, and also with the Kumâras, the first sons of Brahmâ, who refused to procreate and multiply. This apparent contradiction is explained by the seven-fold nature—make it four-fold on metaphysical principles and it will come to the same thing—of the celestial men, the Dhyân Chohans. This nature is made to divide and separate; and while the higher principles (Âtmâ-Buddhi) of the "Creators of Men" are said

---

[370] When they are the Anupâdakas (Parentless) of the Secret Doctrine. See Stanzas, i, 9, Vol. i, 56.

[371] These originated with the Aryans, who placed therein their "bright-crested" (Chitra-Shikhandan) Seven Rishis. But all this is far more Occult than appears on the surface.

[372] *Op. cit.,* pp. 19-22.

to be the Spirits of the seven constellations, their middle and lower principles are connected with the earth and are shown

Without desire or passion, inspired with holy wisdom, estranged from the Universe and undesirous of progeny.[373]

remaining Kaumaric (virgin and undefiled); therefore it is said they refused to create. For this they are cursed and sentenced to be born and reborn "Adams," as the Semites would say.

Meanwhile let me quote a few lines more from Mr. G. Massey's lecture, the fruit of his long researches in Egyptology and other ancient lore, as it shows that the septenary division was at one time a universal doctrine:

Adam as the father among the Seven is identical with the Egyptian Atum, . . whose other name of Adon is identical with the Hebrew Adonai. In this way the second Creation in *Genesis* reflects and continues the later creation in the mythos which explains it. The Fall of Adam to the lower world led to his being humanised on earth, by which process the celestial was turned into the mortal, and this, which **197]** {THE FATHER AND MOTHER.} belongs to the astronomical allegory, got literalised as the Fall of Man, or descent of the soul into matter, and the conversion of the angelic into an earthly being. . . . It is found in the [Babylonian] texts, when Ea, the first, father, is said to "grant forgiveness to the conspiring gods," for whose "redemption did he create mankind." (Sayce; *Hib. Lec.,* p. 140) . . . The Elohim, then, are the Egyptian, Akkadian, Hebrew, and Phoenician form of the Universal Seven Powers, who are Seven in Egypt, Seven in Akkad, Babylon, Persia, India, Britain, and Seven among the Gnostics and Kabalists. They were the Seven fathers who preceded the Father in Heaven, because they were earlier than the individualised fatherhood on earth. . . . When the Elolim said: "Let us make man in our image, after our likeness," there were seven of them who represented the seven elements, powers, or souls that went to the making of the human being who came into existence before the Creator was represented anthropomorphically, or could have conferred the human likeness on the Adamic man. It was in the sevenfold image of the Elolim that man was first created, with his seven elements, principles or souls,[374] and therefore he could not have been formed in the image of the one God. The seven Gnostic Elohim tried to make a man in their own image, but could not for lack of virile power.[375] Thus their creation in earth and heaven was a failure . . . because they themselves were lacking in the soul of the fatherhood! When the Gnostic laldabaoth,[376] chief of the Seven, cried: "I am the father and God," his mother Sophia [Achamoth] replied: "Do not tell lies, Ildabaoth, for the first man (Anthropos, son of Antpropos)[377] is above thee." That is, man who had now been created in the image of the fatherhood was superior to the gods who were derived from the Mother-Parent alone![378] For, as it had been first on earth, so was it afterwards in heaven [the Secret Doctrine teaches the reverse]; and thus the primary gods were held to be soulless like the earliest races of men. . . . The Gnostics taught that the Spirits of Wickedness, the inferior Seven, derived their origin from the great Mother alone, who produced without the fatherhood! It was in the image, then, of the sevenfold Elohim that the seven races were formed which we sometimes hear of as the Pre-Adamite races of men, because they were earlier than the fatherhood, which was individualised only in the second Hebrew Creation.[379]

This shows sufficiently how the echo of the Secret Doctrine—of the Third and Fourth Races of men, made complete by the incarnation in humanity of the Mânasa Putra, Sons of Intelligence or Wisdom—reached every corner of the globe. The Jews, however, although they borrowed of the older nations the groundwork on which to build their **198]** revelation, never had more than three keys out of the seven in their mind, while composing their national allegories—the astronomical, the numerical (metrology), and above all the purely anthropological, or rather physiological key. This resulted in the most phallic religion of all, and has now passed, part and parcel, into Christian theology, as is proved by the lengthy quotations made from a lecture of an able Egyptologist, who can make naught of it save astronomical myths and phallicism, as is implied by his explanations of "fatherhood" in the allegories.

199]

---

[373] *Vishnu Purâna,* Wilson's Trans., i, 101. The period of these Kumâras is Pre-Adamic, *i.e.,* before the separation of sexes, and before humanity had received the creative, or sacred, fire of Prometheus.

[374] The Secret Doctrine says that this was the second creation, not the first, and that it took place during the Third Race, when men separated, *i.e.,* began to be born as distinct men and women. See Vol. ii. of this work, Stanzas and Commentaries.

[375] This is a Western mangling of the Indian doctrine of the Kumâras.

[376] He was regarded by several Gnostic sects as one with Jehovah. See *Isis Unveiled,* vol. ii. p. 184.

[377] Or "man, son of man." The Church found ill this a *prophecy* and a confession of Christ, the "Son of Man!"

[378] See Stanza ii. 5, Secret Doctrine, ii. 16.

[379] *Op. cit*., pp. 23, 24.

SECTION XXII.

The "Zohar" on Creation and the Elohim.

The opening sentence in *Genesis,* as every Hebrew scholar knows,

בראשית ברא אלהים את השמים ואת הארץ

Now there are two well-known ways of rendering this line, as any other Hebrew writing: one exoteric, as read by the orthodox *Bible* interpreters (Christian), and the other Kabalistic, the latter, moreover, being divided into the Rabbinical and the purely Kabalistic or Occult method. As in Sanskrit writing, the words are not separated in the Hebrew, but are made to run together—especially in the old systems. For instance, the above, divided, would read: *"B'rashith bara Elohim eth hashamayim v'eth h'areths;"* and it can be made to read thus: *"B'rash ithbara Elohim ethhashamayim v'eth'arets,"* thus changing the meaning entirely. The latter means, "In the beginning *God made the heavens* and the earth," whereas the former, precluding the idea of any beginning, would simply read that "out of the ever-existing Essence [divine] [or out of the *womb*—also head—thereof] the dual [or androgyne] Force [Gods] shaped the double heaven;" the upper and the lower heaven being generally explained as heaven and earth. The latter word means Esoterically the "Vehicle," as it gives the idea of an empty globe, within which the manifestation of the world takes place. Now, according to the rules of Occult symbolical reading as established in the old *Sepher Jetzirah* (in the Chaldæan *Book of Numbers*[380]) the initial fourteen letters (or "B'rasitb' raalaim") are in themselves quite sufficient to explain the theory of "creation" without any further ex- **200]** pianation or qualification. Every letter of them is a sentence; and, placed side by side with the hieroglyphic or pictorial initial version of "creation" in the *Book of Dsyan,* the origin of the Phoenician and Jewish letters would soon be found out. A whole volume of explanations would give no more to the student of primitive Occult Symbology than this: the head of a bull within a circle, a straight horizontal line, a circle or sphere, then another one with three dots in it, a triangle, then the Svastika (or Jaina cross); after these come an equilateral triangle within a circle, seven small bulls' heads standing in three rows, one over the other; a black round dot (an opening), and then seven lines, meaning Chaos or Water (feminine).

Anyone acquainted with the symbolical and numerical value of the Hebrew letters will see at a glance that this glyph and the letters of "B'rasitb' raalaim" are identical in meaning. "Beth" is "abode" or "region;" "Resh," a "circle" or "head;" "Aleph," "bull" (the symbol of generative or creative power[381]); "Shin," a "tooth" (300 exoterically—a trident or *three in one* in its Occult meaning); "Jodh," the perfect unity or "one "[382]; "Tau," the "root" or "foundation" (the same as the cross with the Egyptians and Aryans): again, "Beth," "Resh," and "Aleph." Then "Aleph," or seven bulls for the seven Alaim; an ox-goad, "Lamedh," active procreation; "He," the "opening" or "matrix;" "Yodh," the organ of procreation; and "Mem," "water" or "chaos," the female Power near the male that precedes it.

The most satisfactory and scientific exoteric rendering of the opening sentence of *Genesis*—on which was hung in blind faith the whole Christian religion, synthesized by its fundamental dogmas—is undeniably the one given in the Appendix to *The Source of Measures* by Mr. Ralston Skinner. He gives, and we must admit in the ablest, clearest, and most scientific way, the numerical

[380] The *Sepher Jetzirah* now known is but a portion of the original one incorporated in the Chaldæan *Book of Numbers*. The fragment now in possession of the Western Kabalists is one greatly tampered with by the Rabbis of the Middle Ages, as its masoretic points show. The "Masorah" scheme is a modem blind, dating after our era and perfected in Tiberias. (See *Isis Unveiled,* vol. ii, pp. 430-431.)

[381] In the oldest symbolism—that used in the Egyptian hieroglyphics—when the bull's head only is found it means the Deity, the Perfect Circle, with the procreative power latent in it. When the whole bull is represented, a solar God, a *personal* deity is meant, for it is then the symbol of the acting generative power.

[382] It took three Root-Races to degrade the symbol of the One Abstract Unity manifested in Nature as a Ray emanating from infinity (the Circle) into a phallic symbol of generation, as it was even in the *Kabalah.* This degradation began with the Fourth Race, and had its *raison d'etre* in Polytheism, as the latter was invented to screen the One Universal Deity from profanation. The Christians may plead ignorance of its meaning as an excuse for its acceptance. But why sing never-ceasing laudations to the Mosaic Jews who repudiated all the other Gods, preserved the most phallic, and then most impudently proclaimed themselves Monotheists? Jesus ever steadily ignored Jehovah. He went against the Mosaic commandments. He recognized his Heavenly Father alone, and prohibited public worship.

reading of this first **201]** {ANGELS AS BUILDERS.} sentence and chapter in *Genesis.* By the means of number 31, or the word "El" (1 for "Aleph" and 30 for "Lamedh"), and other numerical *Bible* symbols, compared with the measures used in the great pyramid of Egypt, he shows the perfect identity between its measurements—inches, cubits, and plan—and the numerical values of the Garden of Eden, Adam and Eve, and the Patriarchs. In short, the author shows that the pyramid contains in itself architecturally the whole of *Genesis*, and discloses the astronomical, and even the physiological, secrets in its symbols and glyphs; yet he will not admit, it would seem, the psycho-cosmical and spiritual mysteries involved in these. Nor does the author apparently see that the root of all this has to be sought in the archaic legends and the Pantheon of India.[383] Failing this, whither does his great and admirable labour lead him? Not further than to find out that Adam, the earth, and Moses or Jehovah "are the same"—or to the a-b-c of comparative Occult Symbology—and that the days in *Genesis* being "circles" "displayed by the Hebrews as squares," the result of the sixth-day's labour culminates in the fructifying principle. Thus the *Bible* is made to yield Phallicism, and that alone.

Nor—read in this light, and as its Hebrew texts are interpreted by Western scholars—can it ever yield anything higher or more sublime than such phallic elements, the root and the corner-stone of its dead-letter meaning. Anthropomorphism and Revelation dig the impassable chasm between the material world and the ultimate spiritual truths. That creation is not thus described in the Esoteric Doctrine is easily shown. The Roman Catholics give a reading far more approaching the true Esoteric meaning than that of the Protestant. For several of their saints and doctors admit that the formation of heaven and earth, of the celestial bodies, etc., belongs to the work of the "Seven Angels of the Presence." St. Denys calls the "Builders" "the cooperators of God," and St. Augustine goes even farther, and credits the Angels with the possession of the divine thought, the prototype, as he says, of everything created.[384] And, finally, St. Thomas Aquinas has a long **202]** dissertation upon this topic, calling God the primary, and the Angels the secondary, cause of all visible effects. In this, with some dogmatic differences of form, the "Angelic Doctor" approaches very nearly the Gnostic ideas. Basilides speaks of the lowest order of Angels as the Builders of our material world, and Saturnilus held, as did the Sabæans, that the Seven Angels who preside over the planets are the real creators of the world; the Kabalist-monk, Trithemius, in his *De Secundis Deis,* taught the same.

The eternal *Kosmos,* the Macrocosm, is divided in the Secret Doctrine, like man, the Microcosm, into three Principles and four Vehicles,[385] which in their collectivity are the seven Principles. In the Chaldæan or Jewish *Kabalah*, the Kosmos is divided into seven worlds: the Original, the Intelligible, the Celestial, the Elementary, the Lesser (Astral), the Infernal (Kâma-loka or Hades), and the Temporal (of man). In the Chaldæan system it is in the Intelligible World, the second, that appear the "Seven Angels of the Presence," or the Sephiroth (the three higher ones being, in fact, one, and also the sum total of all). They are also the "Builders" of the Eastern Doctrine: and it is only in the third, the celestial world, that the seven planets and our solar system are built by the seven Planetary Angels, the planets becoming their visible bodies. Hence—as correctly stated—if the universe as a whole is formed out of the Eternal *One* Substance or Essence, it is not that everlasting Essence, the Absolute Deity, that builds it into shape; this is done by the first Rays, the Angels or Dhyân Chohans, that emanate from the One Element, which becoming periodically Light and Darkness, remains eternally, in its Root-Principle, the one unknown yet existing Reality.

---

[383] Is it everything to have found out that the celestial circle of 360° is determined by "the full word-form of Elohim," and that this yields, when the word is placed in a circle, "3˙1415, or the relation of circumference to a diameter of *one*." This is only its astronomical or mathematical aspect. To know the full *septenary* significance of the "Primordial Circle," the pyramid and the Kabalistic *Bible* must be read in the light of the figure on which the temples of India are built. The mathematical squaring of the circle is only the terrestrial *résumé* of the problem. The Jews were content with the six days of activity and the seventh of rest. The progenitors of mankind solved the greatest problems of the Universe with their seven Rays or Rishis.

[384] *Genesis* begins with the *third* stage of "creation," skipping the preliminary two.

[385] The three *root*-principles are, exoterically: Man, Soul, and Spirit (meaning by "man" the intelligent personality), and esoterically: Life, Soul, and Spirit; the four vehicles are Body, Astral double, Animal (or human) Soul, and Divine Soul (Sthûla-Sharîra, Linga-Sharîra, Kâma-rûpa, and Buddhi, the vehicle of Âtma or Spirit). Or, to make it still clearer: (1) the *Seventh* Principle has for its vehicle the Sixth (Buddhi); (2) the vehicle of Manas is Kâma-rûpa; (3) that of Jîva or Prâna (life) is the Linga-Sharîra (the "double" of man: the Linga-Sharîra proper can never leave the body till death; that which appears is an astral body, reflecting the physical body and serving as a vehicle for the human soul, or intelligence); and (4) the Body, the physical vehicle of all the above collectively. The Occultist recognizes the same order as existing for the cosmical totality, the *psycho*-cosmical Universe.

A learned Western Kabalist, Mr. S. L. MacGregor Mathers, whose reasoning and conclusions will be the more above suspicion since he is untrained in Eastern Philosophy and unacquainted with its Secret Teachings, writes on the first verse of *Genesis* in an unpublished essay:

203] {WHO ARE THE ELOHIM?} *Berashith Bara* Elohim—"In the beginning the Elohim created!" Who are these Elohim of *Genesis?*

Va-Yivra Elohim Ath Ha-Adam Be-Tzalmo, *Be-Tzelem Elohim Baʁa Otho*, *Zakhar Vingebah Bara Otham*—"And the Elohim created the Adam in Their own Image, in the Image of the Elohim created They them, Male and Female created They them!" Who are they, the Elohim? The ordinary English translation of the *Bible* renders the word Elohim by "God:" it translates *a plural* noun by a *singular* one. The only excuse brought forward for this is the somewhat lame one that the word is certainly plural, but is not to be used in a plural sense: that it is "a plural denoting excellence." But this is only an assumption whose value may be justly gauged by *Genesis* i. 26, translated in the orthodox Biblical version thus: "And God [Elohim] said, 'Let us make man in our own image, after our likeness.'" Here is a distinct admission of the fact that "Elohim" is *not* a "plural of excellence," but a plural noun denoting more than one being.[386]

What, then, is the proper translation of "Elohim," and to whom is it referable? "Elohim" is not only a plural, but *a feminine plural!* And yet the translators of the *Bible* have rendered it by a *masculine singular!* Elohim is the plural of the feminine noun El-h, for the final letter, -h, marks the gender. It, however, instead of forming the plural in -oth, takes the usual termination of the masculine plural, which is -im.

Although in the great majority of cases the nouns of both genders take the terminations appropriated to them respectively, there are yet many maisculines which form the plural in -oth, as well as feminine which form it in -im while some nouns of each gender take alternately both. It must be observed, however, that the termination of the plural does not affect its gender, which remains the same as in the singular. . . . .

To find the real meaning of the symbolism involved in this word Elohim we must go to that key of Jewish Esoteric Doctrine, the little-known and less-understood *Kabalah.* There we shall find that this word represents two united masculine and feminine Potencies, co-equal and co-eternal, conjoined in everlasting union for the maintenance of the Universe—the great Father and Mother of Nature, into whom the Eternal One conforms himself before the Universe can subsist. For the teaching of the *Kabalah* is that before the Deity conformed himself thus—*i.e.* as **204]** male and female—the Worlds of the Universe could not subsist; or in the words of *Genesis,* that "the earth was formless and void." Thus, then, is the conformation of the Elohim, the end of the Formless and the Void and the Darkness, for only after that conformation can the *Ruach Elohim*—the "Spirit of the Elohim"—vibrate upon the countenance of the Waters. But this is a very small part of the information which the Initiate can derive from the *Kabalah* concerning this word *Elohim.*

Attention must here be called to the confusion—if not worse—which reigns in the Western interpretations of the *Kabalah.* The Eternal *One* is said to conform himself into two: the Great Father and Mother of Nature. To begin with, it is a horribly anthropomorphic conception to apply terms implying sexual distinction to the earliest and first differentiations of the One. And it is even more erroneous to identify these first differentiations—the Purusha and Prakriti of Indian Philosophy—with the Elohim, the creative powers here spoken of; and to ascribe to these (to our intellects) unimaginable abstractions, the formation and construction of this visible world, full of pain, sin, and sorrow. In truth, the "creation by the Elohim" spoken of here is but a much later "creation," and the Elohim far from being supreme, or even exalted powers in Nature, are only lower Angels. This was the teaching of the Gnostics, the most philosophical of all the early Christian Churches. They taught that the imperfections of the world were due to the imperfection of its Architects or Builders—the imperfect, and therefore inferior, Angels. The Hebrew Elohim correspond to the Prajâpati of the Hindus, and it is shown elsewhere from the Esoteric interpretation of the Purânas that the Prajâpati were the fashioners of man's material and astral form *only*: that they could not give him intelligence or reason, and therefore in symbolical language they "failed to create man." But, not to repeat what the reader can find elsewhere in this work, his attention needs only to be called to the fact that "creation" in this passage is not the Primary Creation, and that the Elohim are not "*God*," nor even

[386] St. Denys, the Areopagite, the supposed contemporary of St. Paul, his co-disciple, and first Bishop of St. Denis, near Paris, teaches that the bulk of the "work of creation" was performed by the "*Seven* Spirits of the Presence"—God's *co-operators*, owing to a participation of the divinity in them. (*Hierarch*., p. 196.) And Saint Augustine also thinks that "things were rather created in the angelic minds than in Nature, that is to say, that the angels perceived and knew them (all things) in their thoughts before they could spring forth into actual existence." (*Vid. De Genesis ad Litteram* p., II.) (Summarized from De Mirville, Vol. II., pp. 337-338.) Thus the early Christian Fathers, even a non-initiate like St. Augustine, ascribed the creation of the visible world to Angels, or Secondary Powers, while St. Denys not only specifies these as the "*Seven* Spirits of the Presence," hut shows them owing their power to the informing divine energy—Fohat in the Secret Doctrine. But the egotistical darkness which caused the Western races to cling so desperately to the *Geo*-centric System, made them also neglect and despise all those fragments of the true Religion which would have deprived them and the little globe they took for the centre of the Universe of the signal honour of having been expressly "created" by the One, Secondless, Infinite God!

the higher Planetary Spirits, but the Architects of this visible physical planet and of man's material body, or encasement.

A fundamental doctrine of the *Kabalah* is that the gradual development of the Deity from negative to positive Existence is symbolized by the gradual development of the Ten Numbers of the denary scale of numeration, from the Zero, through the Unity, into the Plurality. This is the doctrine of the Sephiroth, or Emanations.

For the inward and concealed Negative Form concentrates a centre which is the primal Unity. But the Unity is one and indivisible: it can neither be increased by **205]** {MONAD, DUAD, AND TRIAD.} multiplication nor decreased by division, for 1 × 1 = 1, and no more; and 1 ÷ 1 = 1, and no less. And it is this changelessness of the Unity, or Monad, which makes it a fitting type of the One and Changeless Deity. It answers thus to the Christian idea of God the Father, for as the Unity is the parent of the other numbers, so is the Deity the Father of All.

The philosophical Eastern mind would never fall into the error which the *connotation* of these words implies. With them the "One and Changeless"—Parabrahman—the Absolute All and One, cannot be conceived as standing in any *relation* to things finite and conditioned, and hence they would never use such terms as these, which in their very essence imply such a relation. Do they, then, absolutely sever man from God? On the contrary. They feel a closer union than the Western mind has done in calling God the "Father of All," for they know that in his immortal essence man *is* himself the Changeless, Secondless One.

But we have just said that the Unity is one and changeless by either multiplication or division; how then is two, the Duad, formed? By reflection. For, unlike Zero, the Unity is partly definable—that is, in its positive aspect; and the definition creates an Eikon or Eidolon of itself which, together with itself, forms a Duad; and thus the number two is to a certain extent analogous to the Christian idea of the Son as the Second Person. And as the Monad vibrates, and recoils into the Darkness of the Primary Thought, so is the Duad left as its vice-gerent and representative, and thus co-equal with the Positive Duad is the Triune Idea, the number three, co-equal and co-eternal with the Duad in the bosom of the Unity, yet, as it were, proceeding therefrom in the numerical conception of its sequence.

This explanation would seem to imply that Mr. Mathers is aware that this "creation" is not the truly divine or primary one, since the Monad—the first manifestation on *our* plane of objectivity—"recoils into the Darkness of the Primal Thought," *i.e.,* into the subjectivity of the first divine Creation.

And this, again, also partly answers to the Christian idea of the Holy Ghost, and of the whole three forming a Trinity in unity. This also explains the fact in geometry of the three right lines being the smallest number which will make a plane rectilineal figure, while two can never enclose a space, being powerless and without effect till completed by the number Three. These three first numbers of the decimal scale the Qabalists call by the names of Kether, the Crown, Chokmah, Wisdom, and Binah, Understanding; and they furthermore associate with them these divine names: with the Unity, Eheich, "I exist;" with the Duad, Yah; and with the Triad, Elohim; they especially also call the Duad, Abba—the Father, and the Triad, Aima—the Mother, whose eternal conjunction is symbolized in the word Elohim.

But what especially strikes the student of the *Kabalah* is the malicious persistency **206]** with which the translators of the *Bible* have jealously crowded out of sight and suppressed every reference to the feminine form of the Deity. They have, as we have just seen, translated the feminine plural "Elohim," by the masculine singular, "God." But they have done more than this: they have carefully hidden the fact that the word Ruach—the "Spirit"—is feminine, and that consequently the Holy Ghost of the *New Testament* is a feminine Potency. How many Christians are cognizant of the fact that in the account of the Incarnation in *Luke* (i. 35) *two* divine Potencies are mentioned?

"The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee." The Holy Ghost (the feminine Potency) descends, and the Power of the Highest (the masculine Potency) is united therewith. "Therefore also that holy tiling which shall be born of thee shall he called the Son of God"—of the Elohim namely, seeing that these two Potencies descend.

In the Sepher Yetsirah, or Book of Formation, we read:

"One is She the Ruach Elohim Chum—(Spirit of the Living Elohim). . . . Voice, Spirit, and Word; and this is She, the Spirit of the Holy One." Here again we see the intimate connection which exists between the Holy Spirit and the Elohim. Furthermore, farther on in this same *Book of formation*—which, is, be it remembered, one of the oldest of the Kabalistical Books, and whose authorship is ascribed to Abraham the Patriarch—we shall find the idea of a Feminine Trinity in the first place, from whom a masculine Trinity proceeds; or, as it is said in the text: "Three Mothers whence proceed three Fathers." And yet this double Triad forms, as it were, but one complete Trinity. Again it is worthy of note that the Second and Third Sephiroth (Wisdom and Understanding) are both distinguished by feminine names, Chokmah and Binah, notwithstanding that to the former more particularly the masculine idea, and to the latter the feminine, are attributed, under the titles of Abba and Aima (or Father and Mother). This Aima (the Great Mother) is magnificently symbolized in the twelfth chapter of the *Apocalypse*, which is undoubtedly one of the most Kabalistical books in the *Bible.* In fact, without the Kabalistical keys its meaning is utterly unintelligible.

Now, in the Hebrew, as in the Greek, alphabet, there are no distinct numerai characters, and consequently each letter has a certain numerical value attached to it. From this circumstance results the important fact that every Hebrew word constitutes a number, and every number a word. This is referred to in the *Revelations* (xiii. 18) in mentioning the "number of the beast"! In the *Kabalah* words of equal numerical values are supposed to have a certain explanatory connection with each other. This forms the science of Gematria,

which is the first division of the Literal *Kabalah.* Furthermore, each letter of the Hebrew alphabet had for the Initiates of the *Kabalah* a certain hieroglyphical value and meaning which, rightly applied, gave to each word the value of a mystical sentence; and this again was variable according to the relative positions of the letters with regard to each other. From these various Kabalistical points of view let us now examine this word Elohim.

First then we can divide the word into the two words, which signify "The Feminine Divinity of the Waters;" compare with the Greek Aphrodite, "sprung **207]** {THE CREATIVE GODS.} from the foam of the sea." Again it is divisible into the "Mighty One, Star of the Sea," or "the Mighty One breathing forth the Spirit upon the Waters." Also by combination of the letters we get "the Silent Power of lah." And again, "My God, the Former of the Universe," for *Mah* is a secret Kabalistical name applied to the idea of Formation. Also we obtain "Who is my God." Furthermore "the Mother in lah."

The total number is 1 + 30 + 5 + 10 + 40 = 86 = "Violent heat," or "the Power of Fire." If we add together the three middle letters we obtain 45, and the first and last letters yield 41, making thus "the Mother of Formation." Lasly, we shall find the two divine names "El" and "Yah," together with the letter *m*, which signifies "Water," for Mem, the name of this letter, means "water."

If we divide it into its component letters and take them as hieroglyphical signs we shall have:

"Will perfected through Sacrifice progressing through successive Transformation by Inspiration."

The last few paragraphs of the above, in which the word "Elohim" is Kabalistically analyzed, show conclusively enough that the Elohim are not one, nor two, nor even a trinity, but a Host—the army of the creative powers.

The Christian Church, in making of Jehovah—one of these very Elohim—the one Supreme God, has introduced hopeless confusion into the celestial hierarchy, in spite of the volumes written by Thomas Aquinas and his school on the subject. The only explanation to be found in all their treatises on the nature and essence of the numberless classes of celestial beings mentioned in the *Bible*—Archangels, Thrones, Seraphim, Cherubim, Messengers, etc.—is that "The angelic host is God's militia." They are "Gods *the creatures,"* while he is "God *the Creator;"* but of their true functions—of their actual place in the economy of Nature—not one word is said. They are

More brilliant than the flames, more rapid than the wind, and they live in love and harmony, mutually enlightening each other, feeding on bread and a mystic beverage—the communion wine and water?—surrounding as with *a river of fire* the throne of the Lamb, and veiling their faces with their wings. This throne of love and glory they leave only to carry to the stars, the earth, the kingdoms and all the sons of God, their brothers and pupils, in short, to all creatures *like themselves* the divine influence. . . . As to their number, it is that of the great army of Heaven (Sabaoth), more numerous than the stars. . . . Theology shows us these rational luminaries, each constituting a species, and containing in their natures such or another position of Nature: covering immense space, though of a determined area; residing—incorporeal though they are—within circumscribed limits; . . . more rapid than light or thunderbolt, disposing of all the elements of Nature, providing at will inexplicable mirages [illusions?], objective and subjec- **208]** tive in turn, speaking to men a language at one time articulate, at another purely spiritual.[387]

We learn farther on in the same work that it is these Angels and their hosts who are referred to in the sentence of verse I, chapter ii, of *Genesis:* "Igitur perfecti sunt cœli et terra et omnis ornatus eorurn:" and that the Vulgate has peremptorily substituted for the Hebrew word "tsaba" ("host") that of "ornament;" Munck shows the mistake of substitution and the derivation of the compound title, "Tsabaoth-Elohim," from "tsaba." Moreover, Cornelius à Lapide, "the master of all Biblical commentators," says de Mirville, shows us that such was the real meaning. Those Angels are stars.

All this, however, teaches us very little as to the true functions of this celestial army, and nothing at all as to its place in evolution and its relation to the earth we live on. For an answer to the question, "Who are the true Creators?" we must go to the Esoteric Doctrine, since there only can the key be found which will render intelligible the Theogonies of the various world-religions.

There we find that the real creator of the Kosmos, as of all visible Nature—if not of all the invisible hosts of Spirits not yet drawn into the "Cycle of Necessity," or evolution—is "the Lord—the Gods," or the "Working Host," the "Army" collectively taken, the "One in many."

The One is infinite and unconditioned. It cannot create, for It can have no relation to the finite and conditioned. If everything we see, from the glorious suns and planets down to the blades of grass and the specks of dust, had been created by the Absolute Perfection and were the direct work of even the *First* Energy that proceeded from It,[388] then every such thing would have been perfect,

---

[387] De Mirville, ii. 295.

[388] To the Occultist and Chelâ the difference made between *Energy* and Emanation need not be explained. The Sanskrit word "Sakti" is untranslatable. It may be Energy, but it is one that proceeds through itself, not being due to the active or conscious will of the one that produces it. The "First-Born," or Logos, is not an Emanation, but an Energy inherent in and co-eternal with Parabrahman, the One. The *Zohar* speaks of emanations, but reserves the word for the seven Sephiroth emanated from the first three—which form one triad—Kether, Chokmah, and Dinah. As for these three, it explains the difference by calling them "immanations," something inherent to and coeval with the subject postulated, or in other words, "Energies."

eternal, and unconditioned, **209]** { GOD THE HOST.} like its author. The millions upon millions of imperfect works found in Nature testify loudly that they are the products of finite, conditioned beings—though the latter were and are Dhyân Chohans, Archangels, or what ever else they may be named. In short, these imperfect works are the unfinished production of evolution, under the guidance of the imperfect Gods. The *Zohar* gives us this assurance as well as the Secret Doctrine. It speaks of the auxiliaries of the "Ancient of Days," the "Sacred Aged," and calls them Auphanim, or the living Wheels of the celestial orbs, who participate in the work of the creation of the Universe.

Thus it is not the "Principle," One and Unconditioned, nor even Its reflection, that creates, but only the "Seven Gods" who fashion the Universe out of the eternal Matter, vivified into objective life by the reflection into it of the One Reality.

The Creator is they—"God the Host"—called in the Secret Doctrine the Dhyân Chohans; with the Hindus the Prajâpatis; with the Western Kabalists the Sephiroth; and with the Buddhist the Devas—impersonal because blind forces. They are the Amshaspends with the Zoroastrians, and while with the Christian Mystic the "Creator" is the "Gods of the God," with the dogmatic Churchman he is the "God of the Gods," the "Lord of lords," etc.

"Jehovah" is only the God who is greater than all Gods in the eyes of Israel.

> I know, that the Lord [of Israel] is great and that our Lord is above all gods.[389]

And again:

> For all the gods of the nations are idols, but the Lord made the heavens.[390]

The Egyptian Neteroo, translated by Champollion *"the other Gods"* are the Elohim of the Biblical writers, behind which stands concealed the One God, considered in the diversity of his powers.[391] This One is not Parabrahman, but the Unmanifested Logos, the Demiurgos, the real Creator or Fashioner, that follows him, standing for the Demiurgi collectively taken. Further on the great Egyptologist adds:

> We see Egypt concealing and hiding, so to say, *the* God of Gods behind the *agents* she surrounds him with; she gives the precedence to her great gods before the one **210]** and sole Deity, so that the attributes of that God become their property. Those great Gods proclaim themselves uncreate. . . . Neith is "*that which is,"* as Jehovah;[392] Thoth is self-created[393] without having been begotten, etc. Judaism annihilating these potencies before the grandeur of its God, they cease to be simply Powers, like Philo's Archangels, like the Sephiroth of the *Kabalah,* like the Ogdoades of the Gnostics—they merge together and become transformed into God himself.[394]

Jehovah is thus, as the *Kabalah* teaches, at best but the "Heavenly Man," Adam Kadmon, used by the self-created Spirit, the Logos, as a chariot, a vehicle in His descent towards manifestation in the phenomenal world.

Such are the teachings of the Archaic Wisdom, nor can they be repudiated even by the orthodox Christian, if he be sincere and open-minded in the study of his own Scripture. For if he reads St. Paul's *Epistles* carefully he will find that the Secret Doctrine and the *Kabalah* are fully admitted by the "Apostle of the Gentiles." The Gnosis which he appears to condemn is no less for him than for Plato "the supreme knowledge of the truth and of the One Being;"[395] for what St. Paul condemns is not the true, but only the false, Gnosis and its abuses: otherwise how could he use the language of a Platonist *pur sang?* The Ideas, types (Archai), of the Greek Philosopher; the Intelligences of Pythagoras; the Æons or Emanations of the Pantheist; the Logos or Word, Chief of these Intelligences; the Sophia or Wisdom; the Demiurgos, the Builder of the world under the direction of the Father, the Unmanifested Logos, from which He emanates; Ain-Suph, the Unknown of the Infinite; the angelic Periods; the *Seven* Spirits who are the representatives of the *Seven* of all the older cosmogonies—are all to be found in his writings, recognized by the Church as canonical

---

It is these "Auxiliaries," the Auphanim, the half-human Prajâpatis, the Angels, the Architects under the leadership of the "Angel of the Great Council," with the rest of the Kosmos-Builders of other nations, that can alone explain the imperfection of the Universe. This imperfection is one of the arguments of the Secret Science in favour of the existence and activity of these "Powers." And who know better than the few philosophers of our civilised lands how near the truth Philo was in ascribing the origin of evil to the admixture of inferior potencies in the arrangement of matter, and even in the formation of man—a task entrusted to the divine Logos.

[389] Psalms cxxxv. 5.

[390] *Psalms* xcvi. 5.

[391] Rather as Ormazd or Ahura-Mazda, Vit-nam-Ahmi, and all the unmanifested Logoi. Jehovah is the manifested Virâj, corresponding to Binah, the third Sephira in the *Kabalah*, a female Power which would find its prototype rather in the Prajâpati, than in Brahmâ, the Creator.

[392] Neith is Aditi, evidently.

[393] The Self-created Logos, Nârâyana, Purushottama, and others.

[394] *Mère d'Apis*, pp. 32-35. Quoted by De Mirviile.

[395] See *Republic*, I. vi.

and divinely inspired. Therein, too, may be recognized the Depths of Ahriman, Rector of this our World, the "God of this World;" the Pleroma of the Intelligences; the Archontes of the air; the Principalities, the Kabalistic Metatron; and they can easily be identified again in the Roman Catholic writers when read in the original Greek and Latin texts, English translations giving but a very poor idea of the real contents of these.

211]

SECTION XXIII.

What the Occultists and Kabalists have to say.

The *Zohar*, an unfathomable store of hidden wisdom and mystery, is very often appealed to by Roman Catholic writers. A very learned Rabbi, now the Chevalier Drach, having been converted to Roman Catholicism, and being a great Hebraist, thought fit to step into the shoes of Picus de Mirandola and John Reuchlin, and to assure his new co-religionists that the *Zohar* contained in it pretty nearly all the dogmas of Catholicism. It is not our province to show here how far he has succeeded or failed; only to bring one instance of his explanations and preface it with the following:

The *Zohar,* as already shown, is not a genuine production of the Hebrew mind. It is the repository and compendium of the oldest doctrines of the East, transmitted orally at first, and then written down in independent treatises during the Captivity at Babylon, and finally brought together by Rabbi Simeon Ben Iochai, toward the beginning of the Christian era. As Mosaic cosmogony was born under a new form in Mesopotamian countries, so the *Zohar* was a vehicle in which were focussed rays from the light of Universal Wisdom. Whatever likenesses are found between it and the Christian teachings, the compilers of the *Zohar* never had Christ in their minds. Were it otherwise there would not be one single Jew of the Mosaic law left in the world by this time. Again, if one is to accept literally what the *Zohar* says, then any religion under the sun may find corroboration in its symbols and allegorical sayings; and this, simply because this work is the echo of the primitive truths, and every creed is founded on some of these; the *Zohar* being but a veil of the Secret Doctrine. This is so evident that we have only to point to the said ex-Rabbi, the Chevalier Drach, to prove the fact.

212] In Part III, fol. 87 (col. 346th) the *Zohar* treats of the Spirit guiding the Sun, its Rector, explaining that it is not the Sun itself that is meant thereby, but the Spirit "on, or *under"* the Sun. Drach is anxious to show that it was Christ who was meant by that "Sun," or the Solar Spirit therein. In his comment upon that passage which refers to the Solar Spirit as "that stone which the builders rejected," he asserts most positively that this

> Sun-stone (*pierre soleil*) is identical with Christ, who was that stone,

and that therefore

> The sun is undeniably (*sans contredit*) the second hypostasis of the Deity,[396] or Christ.

If this be true, then the Vaidic or pre-Vaidic Aryans, Chaldæans and Egyptians, like all Occultists past, present, and future, Jews included, have been Christians from all eternity. If this be not so, then modern Church Christianity is Paganism pure and simple exoterically, and transcendental and practical Magic, or Occultism, Esoterically.

For this "stone" has a manifold significance, a dual existence, with gradations, a regular progression and retrogression. It is a "mystery" indeed.

The Occultists are quite ready to agree with St. Chrysostom, that the infidels—the *profane,* rather—

> Being blinded by sun-light, thus lose sight of the true Sun in the contemplation of the false one.

But if that Saint, and along with him now the Hebraist Drach, chose to see in the *Zohar* and the Kabalistic Sun "the *second* hypostasis," this is no reason why all others should be blinded by them. The mystery of the Sun is the grandest perhaps, of all the innumerable mysteries of Occultism. A Gordian knot, truly, but one that cannot be severed with the double-edged sword of scholastic casuistry. It is a true *deo dignus vindice nodus*, and can be untied only by the *Gods*. The meaning of this is plain, and every Kabalist will understand it.

Contra solem ne loquaris was not said by Pythagoras with regard to the visible Sun. It was the "Sun of Initiation" that was meant, in its triple form—two of which are the "Day-Sun" and the "Night-Sun."

If behind the physical luminary there were no mystery that people sensed instinctively, why should every nation, from the primitive **213]** {THE MYSTERY OF THE SUN.} peoples down to the

[396] *Harmonie entre l'Église et la Synagogue,* t. II., p. 427, by the Chevalier Drach. See De Mirville iv. 38, 39.

Parsis of to-day, have turned towards the Sun during prayers? The Solar Trinity is not Mazdean, but is universal, and is as old as man. All the temples in Antiquity were invariably made to face the Sun, their portals to open to the East. See the old temples of Memphis and Baalbec, the Pyramids of the Old and of the New (?) Worlds, the Round Towers of Ireland, and the Serapeum of Egypt. The Initiates alone could give a philosophical explanation of this, and a reason for it—its mysticism notwithstanding—were only the world ready to receive it, which alas! it is not. The last of the Solar Priests in Europe was the Imperial Initiate, Julian, now called the Apostate.[397] He tried to benefit the world by revealing at least a portion of the great mystery of the τρεπλασιος and—*he died*. "There are three in one," he said of the Sun—the central Sun[398] being a precaution of Nature: the first is the universal cause of all, Sovereign Good and perfection; the Second Power is paramount Intelligence, having dominion over all reasonable beings, νοεροῖς; the third is the visible Sun. The pure energy of solar intelligence proceeds from the luminous seat occupied by our Sun in the centre of heaven, that pure energy being the Logos of our system; the "Mysterious Word Spirit produces all through the Sun, and never operates through any other medium," says Hermes Trismegistus. For it is *in* the Sun, more than in any other heavenly body that the [unknown] Power placed the **214]** seat of its habitation. Only neither Hermes Trismegistus nor Julian (am initiated Occultist), nor any other, meant by this Unknown Cause Jehovah, or Jupiter. They referred to the cause that produced all the manifested "great Gods" or Demiurgi (the Hebrew God included) of our system. Nor was our visible, *material* Sun meant, for the latter was only the manifested symbol. Philolaus the Pythagorean, explains and completes Trismegistus by saying:

> The Sun is a mirror of fire, the splendour of whose flames by their reflection in that mirror [the Sun] is poured upon us, and that splendour we call image.

It is evident that Philolaus referred to the central spiritual Sun, whose beams and effulgence are only mirrored by our central Star, the Sun. This is as clear to the Occultists as it was to the Pythagoreans. As for the profane of pagan antiquity, it was, of course, the physical Sun that was the "highest God" for them, as it seems—if Chevalier Drach's view be accepted—to have now virtually become for the modern Roman Catholics. If words mean anything, the statement made by the Chevalier Drach that "this sun is, undeniably, the second hypostasis of the Deity," imply what we say; as "this Sun" refers to the Kabalistic Sun, and "hypostasis" means substance or subsistence of the Godhead or Trinity—distinctly personal. As the author, being an ex-Rabbi, thoroughly versed in Hebrew, and in the mysteries of the *Zohar*, ought to know the value of words; and as, moreover, in writing this, he was bent upon reconciling "the seeming contradictions," as he puts it, between Judaism and Christianity—the fact becomes quite evident.

But all this pertains to questions and problems which will be solved naturally and in the course of the development of the doctrine. The Roman Catholic Church stands accused, not of worshipping under other names the Divine Beings worshipped by all nations in antiquity, but of declaring

---

[397] Julian died for the same crime as Socrates. Both divulged a portion of the solar mystery, the heliocentric system being only a part of what was given during Initiation—one consciously, the other unconsciously, the Greek Sage never having been initiated. It was not the real solar system that was preserved in such secrecy, but the mysteries connected with the Sun's constitution. Socrates was sentenced to death by earthly and worldly judges; Julian died a violent death because the hitherto protecting hand was withdrawn from him, and, no longer shielded by it, he was simply left to his destiny or Karma. For the student of Occultism there is a suggestive difference between the two kinds of death. Another memorable instance of the unconscious divulging of secrets pertaining to mysteries is that of the poet, P. Ovidius Naso, who, like Socrates, had not been initiated. In his case, the Emperor Augustus, who was an Initiate, mercifully changed the penalty of death into banishment to Tomos on the Euxine. This sudden change from unbounded royal favour to banishment has been a fruitful scheme of speculation to classical scholars not initiated into the Mysteries. They have quoted Ovid's own lines to show that it was some great and heinous immorality of the Emperor of which Ovid had become unwillingly cognizant. The inexorable law of the death penalty, always following upon the revelation of any portion of the Mysteries to the profane, was unknown to them. Instead of seeing the amiable and merciful act of the Emperor in its true light, they have made it an occasion for traducing his moral character. The poet's own words can be no evidence, because as he was not an Initiate, it could not be explained to him in what his offence consisted. There have been comparatively modern instances of poets unconsciously revealing in their verses so much of the hidden knowledge as to make even Initiates suppose them to be fellow-Initiates, and come to talk to them on the subject. This only shows that the sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the Astral Light. In the *Light of Asia* there are two passages that might make an Initiate of the first degree think that Mr. Edwin Arnold had been initiated himself in the Himalyan *Âshrams*, but this is not so.

[398] A proof that Julian was acquainted with the heliocentric system.

idolatrous, not only the Pagans ancient and modern, but every Christian nation that has freed itself from the Roman yoke. The accusation brought against herself by more than one man of Science, of worshipping the stars like true Sabæans of old, stands to this day uncontradicted, yet no star-worshipper has ever addressed his adoration to the material stars and planets, as will be shown before the last page of this work is written; none the less is it true that those Philosophers alone who studied Astrology and Magic knew that the last word of those sciences was to be sought in, and expected from, the Occult forces emanating from those constellations.

215]

SECTION XXIV.

Modern Kabalists in Science and Occult Astronomy.

There is a physical, an astral, and a super-astral Universe in the three chief divisions of the *Kabalah*; as there are terrestrial, super-terrestrial, and spiritual Beings. The "Seven Planetary Spirits" may be ridiculed by Scientists to their hearts' content, yet the need of intelligent ruling and guiding Forces is so much felt to this day that scientific men and specialists, who will not hear of Occultism or of ancient systems, find themselves obliged to generate in their inner consciousness some kind of semi-mystical system. Metcalt's "sun-force" theory, and that of Zaliwsky, a learned Pole, which made Electricity the Universal Force and placed its storehouse in the Sun,[399] were revivals of the Kabalistic teachings. Zaliwsky tried to prove that Electricity, producing "the most powerful, attractive, calorific, and luminous effects," was present in the physical constitution of the Sun and explained its peculiarities. This is very near the Occult teaching. It is only by admitting the gaseous nature of the Sun-reflector, and the powerful Magnetism and Electricity of the solar attraction and repulsion, that one can explain (*a*) the evident absence of any waste of power and luminosity in the Sun—inexplicable by the ordinary laws of combustion; and (*b*) the behaviour of the planets, so often contradicting every accepted rule of weight and gravity. And Zaliwsky makes this "solar electricity" "*differ from anything known on earth*."

Father Secchi may be suspected of having sought to introduce

> *Forces of quite a new order* and quite foreign to gravitation, which be had discovered in Space,[400]

216] in order to reconcile Astronomy with theological Astronomy. But Nagy, a member of the Hungarian Academy of Sciences, was no clerical, and yet he develops a theory on the necessity of intelligent Forces whose complacency "would lend itself to all the whims of the comets." He suspects that:

> Notwithstanding all the actual researches on the rapidity of light—that *dazzling product of an unknown force . . .* which we see too frequently to understand—*that light is motionless* in reality.[401]

C. E. Love, the well-known railway builder and engineer in France, tired of blind forces, made all the (then) "imponderable agents"—now called "forces"—subordinates of Electricity, and declares the latter to be an

> Intelligence—albeit molecular in nature and material.[402]

In the author's opinion these Forces are atomistic agents, endowed with intelligence, spontaneous will, and motion,[403] and he thus, like the Kabalists, makes the causal Forces substantial, while the Forces that act on this plane are only the effects of the former, as with him matter is eternal, and the Gods also;[404] so is the Soul likewise, though it has inherent in itself a still higher Soul [Spirit], préexistent, endowed with memory, and superior to Electric Force; the latter is subservient to the higher Souls, those superior Souls forcing it to act according to the eternal laws. The concept is rather hazy, but is evidently on the Occult lines. Moreover, the system proposed is entirely pantheistic, and is worked out in a purely scientific volume. Monotheists and Roman Catholics fall foul of it, of course; but one who believes in the Planetary Spirits and who endows Nature with living Intelligences, must always expect this.

In this connection, however, it is curious that after the modems have so laughed at the ignorance of the ancients,

> Who, knowing only of seven planets [yet having an ogdoad which *did not* include the earth !], invented therefore seven Spirits to fit in with the number,

---

[399] *La Gravitation par l'Electricité*, p. 7, quoted by De Murille, iv. 156.
[400] De Mirville, iv. 157.
[401] *Memoir on the Solar System*, p. 7, De Mirville, iv. 157.
[402] Essai sur l'Identité des Agents Producteurs du Son, de la Lumière, etc., p. 15, Ibid.
[403] *Ibid.*, p. 218.
[404] Summarised from *Ibid.*, p. 213. De Mirville, iv. 158.

Babinet should have vindicated the "superstition" unconsciously to himself. In the *Revue des Deux Mondes* this eminent French Astronomer writes:

217] {THE PLACE OF NEPTUNE.} The ogdoad of the Ancients included the earth [which is an error], *i.e.,* eight or seven according to whether or not the earth was comprised in the number.[405]

De Mirville assures his readers that:

M. Babinet was telling me but a few days ago that we had in reality only eight big planets, including the earth, and so many small ones between Mars and Jupiter. . . . Herschel offering to call all those beyond the seven primary planets asteroids![406]

There is a problem to be solved in this connection. How do Astronomers know that Neptune is a planet, or even that it is a body belonging to our system? Being found on the very confines of our Planetary World, so called, the latter was arbitrarily expanded to receive it; but what really mathematical and infallible proof have Astronomers that it is (*a*) a planet, and (*b*) one of *our* planets? None at all! It is at such an immeasurable distance from us, the

Apparent diameter of the sun being to Neptune but one-fortieth of the sun's apparent diameter to us,

and it is so dim and hazy when seen through the best telescope that it looks like an astronomical romance to call it one of our planets. Neptune's heat and light are reduced to $^1/_{900}$ part of the heat and light received by the earth. His motion and that of his satellites have always looked suspicious. They do not agree—in appearance, at least—with those of the other planets. His system is retrograde, etc. But even the latter abnormal fact resulted only in the creation of new hypotheses by our Astronomers, who forthwith suggested a probable overturn of Neptune, his collision with another body, etc. Was Adams' and Leverrier's discovery so welcomed because Neptune was as necessary as was Ether to throw a new glory upon astronomical prevision, upon the certitude of modern scientific data, and principally upon the power of mathematical analysis? It would so appear. A new planet that widens our planetary domain by more than four hundred million leagues is worthy of annexation. Yet, as in the case of terrestrial annexation, scientific authority may be proved "right" only because it has "might." Neptune's motion happens to be dimly perceived: Eureka! it is a planet! A mere motion, however, proves very little. It is now an ascertained fact in Astronomy that there are no absolutely fixed stars in Nature,[407] even though such stars should **218]** continue to exist in astronomical parlance, while they have passed from the scientific imagination. Occultism, however, has a strange theory of its own with regard to Neptune.

Occultism says that if several hypotheses resting on mere assumption—which have been accepted only because they have been taught by eminent men of learning—are taken away from the Science of Modern Astronomy, to which they serve as props, then even the presumably universal law of gravitation will be found to be contrary to the most ordinary truths of mechanics. And really one can hardly blame Christians—foremost of all the Roman Catholics—however scientific some of these may themselves be, for refusing to quarrel with their Church for the sake of scientific beliefs. Nor can we even blame them for accepting in the secresy of their hearts—as some of them do—the theological "Virtues" and "Archons" of Darkness, instead of all the blind forces offered them by Science.

Never can there be intervention of any sort in the marshalling and the regular precession of the celestial bodies! The law of gravitation is the law of laws; who ever witnessed a stone rising in the air against gravitation? The permanence of the universal law is shown in the behaviour of the sidereal worlds and globes eternally faithful to their primitive orbits; never wandering beyond their respective paths. Nor is there any intervention needed, as it could only be disastrous. Whether the first sidereal incipient rotation took place owing to an intercosmic chance, or to the spontaneous development of latent primordial forces; or again, whether that impulse was given once for all by God or Gods—it does not make the slightest difference. At this stage of cosmic evolution no intervention, superior Or inferior, is admissible. Were any to take place, the universal clock-work would stop, and Kosmos would fall into pieces.

Such are stray sentences, pearls of wisdom, fallen from time to time from scientific lips, and now chosen at random to illustrate a query. We lift our diminished heads and look heavenward. Such seems to be the fact: worlds, suns, and stars, the shining myriads of the heavenly hosts, remind the

---

[405] May, 1855. *Ibid*., p. 139.

[406] La Terre et notre Système solaire. De Mirville, iv. 139.

[407] If, as Sir W. Herschel thought, the so-called fixed stars have resulted from, and owe their origin to nebular combustion, they cannot be fixed any more than is our sun, which was believed to be motionless and is now found to rotate around its axis every twenty-five days. As the fixed star nearest to the sun, however, is eight-thousand times farther away from him than is Neptune, the illusions furnished by the telescopes must be also eight-thousand times as great. We will therefore leave the question at rest, repeating only what A. Maury said in his work (*La Terre et l'Homme*, published in 1858): "It is utterly impossible, so far, to decide anything concerning Neptune's constitution, analogy alone authorising us to ascribe to him a rotary motion like that of other planets" (De Mirville, iv. 140).

Poet of an infinite, shoreless ocean, whereon move swiftly numberless squadrons of ships, millions upon millions of cruisers, large and small, crossing each other, whirling and gyrating in **219]** {SELF-GENERATION EX-NIHILO?} every direction; and Science teaches us, that though they be without rudder or compass or any beacon to guide them, they are nevertheless secure from collision—almost secure, at any rate, save in chance accidents—as the whole celestial machine is built upon and guided by an immutable, albeit blind, law, and by constant and accelerating force or forces. "Built upon" by whom? "By self-evolution," is the answer. Moreover, as dynamics teach that

> A body in motion tends to continue in the same state of relative rest or motion unless acted upon by some external force,

this force has to be regarded as self-generated—even if not eternal, since this would amount to the recognition of perpetual motion—and so well self-calculated and self-adjusted as to last from the beginning to the end of Kosmos. But "self-generation" has still to generate from something, generation *ex-nihilo* being as contrary to reason as it is to Science. Thus we are placed once more between the horns of a dilemma: are we to believe in perpetual motion or in self-generation *ex-nihilo?* And if in neither, who or what is that something, which first produced that force or those forces?

There are such things in mechanics as superior levers, which give the impulse and act upon secondary or inferior levers. The former, however, need an impulse and occasional renovation, otherwise they would themselves very soon stop and fall back into their original status. What is the external force which puts and retains them in motion? Another dilemma!

As to the law of cosmical *non-intervention*, it could be justified only in one case, namely, if the celestial mechanism were perfect; but it is not. The so-called unalterable motions of celestial bodies alter and change incessantly; they are very often disturbed, and the wheels of even the sidereal locomotive itself occasionally jump off their invisible rails, as may be easily proved. Otherwise why should Laplace speak of the probable occurrence at some future time of an out-and-out reform in the arrangement of the planets;[408] or Lagrange maintain the gradual narrowing of the orbits; or our modern Astronomers, again, declare that the fuel in the sun is slowly disappearing? If the laws and forces which govern the behaviour of the celestial bodies are immutable, such modifications and wearing-out of substance or fuel, of force and fluids, would be impossible; yet they are not denied. There- **220]** fore one has to suppose that such modifications will have to rely upon the laws of forces, which will have to self-regenerate themselves once more on such occasions, thus producing an astral antinomy, and a kind of physical palinomy, since, as Laplace says, one would then see fluids disobeying themselves and reacting in a way contrary to all their attributes and properties.

Newton felt very uncomfortable about the moon. Her behaviour in progressively narrowing the circumference of her orbit around the earth made him nervous, lest it should end one day in our satellite falling upon the earth. The world, he confessed, needed repairing, and that very often.[409] In this he was corroborated by Herschel.[410] He speaks of real and quite considerable deviations, besides those which are only apparent, but gets some consolation from his conviction that somebody or something will probably see to things.

We may be answered that the personal beliefs of some pious Astronomers, however great they may be as scientific characters, are no proofs of the actual existence and presence in space of intelligent supramundane Beings, of either Gods or Angels. It is the behaviour of the stars and planets themselves that has to be analysed and inferences must be drawn therefrom. Renan asserts that nothing that we know of the sidereal bodies warrants the idea of the presence of any Intelligence, whether internal or external to them.

Let us see, says Reynaud, if this is a fact, or only one more empty scientific assumption.

> The orbits traversed by the planets are far from being immutable. They are, on the contrary, subject to perpetual mutation in position, as in form. Elongations, contractions, and orbital widenings, oscillations from right to left, slackening and quickening of speed . . . and all this on a plane which seems to vacillate.[411]

As is very pertinently observed by des Mousseux:

> Here is a path having little of the mathematical and mechanical precision claimed for it; for we know of no clock which, having gone slow for several minutes should catch up the right time *of itself* and *without a turn of the key.*

So much for blind law and force. As for the physical impossibility—a miracle indeed in the sight of Science—of a stone raised in the air against the law of gravitation, this is what Babinet—the deadliest **221]** {ARE THERE ANGELS IN STARS } enemy and opponent of the phenomena of lévitation—(cited by Arago) says:

---

408 Exposition du vrai System du Monde, p. 282.
409 See the passage quoted by Herschel in *Natural Philosophy,* p. 165. De Mirville, iv. 165.
410 Loc. cit.
411 Terre et Ciel, p. 28. Ibid.

Everyone knows the theory of *bolides* [meteors] and aerolithes. . . . In Connecticut an immense aerolith was seen [a mass of eighteen hundred feet in diameter], bombarding a whole American zone and returning to the spot [in mid-air] from which it had started.[412]

Thus we find in both of the cases above cited—that of self-correcting planets and of meteors of gigantic size flying back into the air—a "blind force" regulating and resisting the natural tendencies of "blind matter," and even occasionally repairing its mistakes and correcting its failures. This is far more miraculous and even "extravagant," one would say, than any "Angel-guided" Element.

Bold is he who laughs at the idea of Von Haller, who declares that:

The stars are perhaps an abode of glorious Spirits; as here Vice reigns, there is Virtue master.[413]

222]

SECTION XXV.

Eastern and Western Occultism.

In *The Theosophist* for March, 1886,[414] in an answer to the "Solar Sphinx," a member of the London Lodge of the Theosophical Society wrote as follows:

We hold and believe that the revival of Occult Knowledge now in progress will some day demonstrate that the Western system represents ranges of perceptions which the Eastern—at least as expounded in the pages of *The Theosophist*—has yet to attain.[415]

The writer is not the only person labouring under this erroneous impression. Greater Kabalists than he had said the same in the United States. This only proves that the knowledge possessed by Western Occultists of the true Philosophy, and the "ranges of perceptions" and thought of the Eastern doctrines, is very superficial. This assertion will be easily demonstrated by giving a few instances, instituting comparisons between the two interpretations of one and the same doctrine—the Hermetic Universal Doctrine. It is the more needed since, were **223]** {PRIMORDIAL MATTER.} we to neglect bringing forward such comparisons, our work would be left incomplete.

We may take the late Éliphas Lévi, rightly referred to by another Western Mystic, Mr. Kenneth Mackenzie, as "one of the greatest representatives of modern Occult Philosophy,"[416] as presumably the best and most learned expounder of the Chaldæan *Kabalah,* and compare his teaching with that of Eastern Occultists. In his unpublished manuscripts and letters, lent to us by a Theosophist, who was for fifteen years his pupil, we had hoped to find that which he was unwilling to publish. What we do find, however, disappoints us greatly. We will take these teachings, then, as containing the essence of Western or Kabalistic Occultism, analyzing and comparing them with the Eastern interpretation as we go on.

Éliphas Lévi teaches correctly, though in language rather too rhapsodically rhetorical to be sufficiently clear to the beginner, that

Eternal life is Motion equilibrated by the alternate manifestations of force.

But why does he not add that this perpetual motion is independent of the manifested Forces at work? He says:

Chaos is the Tohu-vah-bohu of perpetual motion and the sum total of primordial matter;

and he fails to add that Matter is "primordial" only at the beginning of every new reconstruction of the Universe matter *in abscondito,* as it is called by the Alchemists, is eternal, indestructible, without beginning or end. It is regarded by Eastern Occultists as the eternal Root of all, the Mûlaprakriti of the Vedântin, and the Svabhâvat of the Buddhist, the Divine Essence, in short, or Substance; the radiations from This are periodically aggregated into graduated forms, from pure Spirit to gross

---

[412] *Œurves d'Arago*, vol. i., p. 219; quoted by De Mirville, iii. 462.

[413] "«Die Sterne sind vielleicht ein Sitz verklarter Geister;
Wie hier das Laster herrscht, ist dort die Tugend Meister».

[414] *Op. cit*., p. 411.

[415] Whenever Occult doctrines were expounded in the pages of *The Theosothist*, care was taken each time to declare a subject incomplete when the whole could not be given in its fulness, and no writer has ever tried to mislead the reader. As to the Western "ranges of perception" concerning doctrines really Occult, the Eastern Occultists have been made acquainted with them for some time past. Thus they are enabled to assert with confidence that the West may be in possession of Hermetic philosophy as a speculative system of dialectics, the latter being used in the West admirably well, but it lacks entirely the knowledge of Occultism. The genuine Eastern Occultist keeps silent and unknown, never publishes what he knows, and rarely even speaks of it, as he knows too well the penalty of indiscretion.

[416] See *The Royal Masonic Cyclopœdia,* art. "Sepher Jetzirah."

Matter; the Root, or Space, is in its abstract presence the Deity Itself, the Ineffable and Unknown One Cause.

Ain-Suph with him also is the Boundless, the infinite and One Unity, secondless and causeless as Parabrahman. Ain-Suph is the indivisible point, and therefore, as "being everywhere and nowhere," is the absolute All. It is also "Darkness" because it is absolute Light, and the Root of the seven fundamental Cosmic Principles. Yet Éliphas Levi, by simply stating that "Darkness was upon the face of the Earth," fails to show (*a*) that "Darkness" in this sense is Deity Itself, and he is **224]** therefore withholding the only philosophical solution of this problem for the human mind; and (*b*) he allows the unwary student to believe that by "Earth" our own little globe—an atom in the Universe—is meant. In short, this teaching does not embrace the Occult Cosmogony, but deals simply with Occult Geology and the formation of our cosmic speck. This is further shown by his making a *résumé* of the Sephirothal Tree in this wise:

> God is harmony, the astronomy of Powers and Unity outside of the World.

This seems to suggest (*a*) that he teaches the existence of an extra-cosmic God, thus limiting and conditioning both the Kosmos and the divine Infinity and Omnipresence, which cannot be extraneous to or outside of one single atom; and (*b*) that by skipping the whole of the pre-cosmic period—the manifested Kosmos here being meant—the very root of Occult teaching, he explains only the Kabalistic meaning of the dead-letter of the *Bible* and *Genesis,* leaving its spirit and essence untouched. Surely the "ranges of perception" of the Western mind will not be greatly enlarged by such a limited teaching.

Having said a few words on Tohu-vah-bohu—the meaning of which Wordsworth rendered graphically as "higgledy-piggledy"—and having explained that this term denoted Cosmos, he teaches that:

> Above the dark abyss [Chaos] were the Waters; . . . the earth [*la terre!*] was Tohu-vah-bohu, *i.e*., in confusion, and darkness covered the face of the Deep, and vehement Breath moved on the Waters when the Spirit exclaimed [?], "Let there be light," and there was light. Thus the earth [our globe, of course] was in a state of cataclysm; *thick* vapours veiled the immensity of the sky, the earth was covered with waters and a violent wind was agitating this dark ocean, when at a given moment the equilibrium revealed itself and light reappeared; the letters that compose the Hebrew word "Bereshith" (the first word of *Genesis)* are "Beth," the binary, the verb manifested by the act, a *feminine* letter; then "Resch," the Verbum and Life, number 20, the disc multiplied by 2; and "Aleph," the spiritual principle, the Unit, a masculine letter.
>
> Place these letters in a triangle and you have the absolute Unity, that without being included into numbers creates the number, the first manifestation, which is 2, and these two united by harmony resulting from the analogy of contraries [opposites], make 1, only. This is why God is called Elohim (plural).

All this is very ingenious, but is very puzzling, besides being incorrect. For owing to the first sentence, "Above the dark abyss were the Waters," the French Kabalist leads the student away from the right track. This an Eastern Chelâ will see at a glance, and even one of the profane may see it. For if the Tohu-vah-bohu is "under" and the Waters are **225]** {THE GREAT DEEP.} "above," then these two are quite distinct from each other, and this is not the case. This statement is a very important one, inasmuch as it entirely changes the spirit and nature of Cosmogony, and brings it down to a level with exoteric *Genesis*—perhaps it was so stated with an eye to this result. The Tohu-vah-bohu is the "Great Deep" and is identical with "the Waters of Chaos," or the primordial Darkness. By stating the fact otherwise it makes both "the Great Deep" and the "Waters"—which cannot be separated except in the phenomenal world—limited as to space and conditioned as to their nature. Thus Éliphas in his desire to conceal the last word of Esoteric Philosophy, fails—whether intentionally or otherwise does not matter—to point out the fundamental principle of the one true Occult Philosophy, namely, the unity and absolute homogeneity of the One Eternal Divine Element, and he makes of the Deity a male God. Then he says:

> Above the Waters was the powerful Breath of the Elohim [the creative Dhyân Chohans]. Above the Breath appeared the Light, and above the Light the Word . . . that created it.

Now the fact is quite the reverse of this: it is the Primeval Light that creates the Word or Logos, Who in His turn creates physical light. To prove and illustrate what he says he gives the following figure:

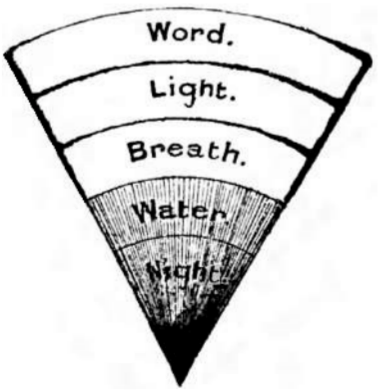

Now any Eastern Occultist upon seeing this would not hesitate to pronounce it a "left-hand" magic figure. It is entirely reversed, and it represents the third stage of religious thought, that current in Dvapara Yuga, when the one principle is already separated into male and female, and humanity is approaching the fall into materiality **226]** which brings the Kali Yuga. A student of Eastern Occultism would draw it thus:

For the Secret Doctrine teaches us that the reconstruction of the Universe takes place in this wise: At the periods of new generation, perpetual Motion becomes Breath; from the Breath comes forth primordial Light, through whose radiance manifests the Eternal Thought concealed in darkness, and this becomes the Word (Mantra).[417] It is *That* (the Mantra or Word) from which all This (the Universe) sprang into being.

Further on Éliphas Lévi says:

This [the concealed Deity] radiated a ray into the Eternal Essence [Waters of Space] and, fructifying thereby the primordial germ, the Essence expanded,[418] giving birth to the Heavenly Man from whose mind were born all forms.

The *Kabalah* states very nearly the same. To learn what it really teaches one has to reverse the order in which Éliphas Lévi gives it, replacing the word "above" by that of "in," as there cannot surely be any "above" or "under" in the Absolute. This is what lie says:

Above the waters the powerful breath of the Elohim; above the Breath the Light; above Light the Word, or the Speech that created it. We see here the spheres of evolution: the souls [?] driven from the dark centre (Darkness) toward the luminous circumference. At the bottom of the lowest circle is the Tohn-vah-bohu, or the chaos which precedes all manifestation *[Naissances*—generation]; then the region of Water; then Breath; then Light; and, lastly, the Word.

227] {THE CHAOS OF GENESIS.} The construction of the above sentences shows that the learned Abbe had a decided tendency to anthropomorphize creation, even though the latter has to be shaped out of preexisting material, as the *Zohar* shows plainly enough.

This is how the "great" Western Kabalist gets out of the difficulty: he keeps silent on the first stage of evolution and imagines a second Chaos. Thus he says:

The Tohu-vah-bohu is the Latin Limbus, or twilight of the morning and evening of life.[419] It is in perpetual motion,[420] it decomposes continually,[421] and the work of putrefaction accelerates, because the world is

---

[417] In the exoteric sense, the Mantra (or that psychic faculty or power that conveys perception or thought) is the older portion of the *Vedas*, the second part of which is composed of the *Brâhmanas*. In Esoteric phraseology Mantra is the Word made flesh, or rendered objective, through divine magic.

[418] The secret meaning of the word "Brahmâ" is "expansion," "increase," or "growth."

advancing towards regeneration.[422] The Tohu-vah-bohu of the Hebrews is not exactly the confusion of things called Chaos by the Greeks, and which is found described in the commencement of the Metamorphosis of Ovid; it is something greater and more profound; it is the foundation of religion, it is the philosophical affirmation of the immateriality of God.

Rather an affirmation of the materiality of a personal God. If a man has to seek his Deity in the Hades of the ancients—for the Tohu-vah-bohu, or the Limbus of the Greeks, is the Hall of Hades—then one can wonder no longer at the accusations brought forward by the Church against the "witches" and sorcerers versed in Western Kabalism, that they adored the goat Mendes, or the devil personified by certain spooks and Elementals. But in face of the task Éliphas Lévi had set before himself—that of reconciling Jewish Magic with Roman ecclesiasticism—he could say nothing else.

Then he explains the first sentence in *Genesis:*

Let us put on one side the vulgar translation of the sacred texts and see what is hidden in the first chapter of *Genesis.*

He then gives the Hebrew text quite correctly, but transliterates it:

Bereschith Bara Eloim uth aschamam ouatti aares ouares ayete Tohu-vah-bohu. . . . Ouimas Eloim rai avur ouiai aour.

And he then explains:

The first word, "Bereschith," signifies "genesis," a word equivalent to "nature,"

228] "The act of generation or production," we maintain; not "nature." He then continues:

The phrase, then, is incorrectly translated in the *Bible.* It is not "in the beginning," for it should be at the stage of the *generating force*[423] which would thus exclude every idea of the *ex-nihilo* . . . as *nothing* cannot produce something. The word "Eloim" or "Elohim" signifies the generating Powers, and such is the Occult sense of the first verse. . . . "Bereschith" ("nature" or "genesis"), "Bara" ("created") "Eloim" ("the forces") "Athat-ashamaim" ("heavens") "ouath" and "oaris" ("the earth"); that is to say, "The generative potencies created indefinitely (eternally[424]) those forces that are the equilibrated opposites that we call heaven and earth, meaning the space and the bodies, the volatile and the fixed, the movement and the weight.

Now this, if it be correct, is too vague to be understood by any one ignorant of the Kabalistic teaching. Not only are his explanations unsatisfactory and misleading—in his published works they are still worse—but his Hebrew transliteration is entirely wrong: it precludes the student, who would compare it for himself with the equivalent symbols and numerals of the words and letters of the Hebrew alphabet, from finding anything of that he might have found were the words correctly spelt in the French transliteration.

Compared even with exoteric Hindu Cosmogony, the philosophy which Éliphas Lévi gives out as Kabalistic is simply mystical Roman Catholicism adapted to the Christian *Kabalah*. His *Histoire de la Magie* shows it plainly, and reveals also his object, which he does not even care to conceal. For, while stating with his Church, that

The Christian religion has imposed silence on the lying oracles of the Gentiles and put an end to the prestige of the false gods,[425]

he promises to prove in his work that the real Sanctum Regnum, the great Magic Art, is in that Star of Bethlehem which led the three Magi to adore the Saviour of the World. He says:

We will prove that the study of the sacred Pentagram had to lead all the Magi to know the new name which should be raised above all names, and before which every being capable of worship has to bend his knee.[426]

---

[419] Why not give at once its theological meaning, as we find it in Webster? With the Roman Catholics it means simply "purgatory," the borderland between heaven and hell (*Limbus patrum* and *Limbus infantum*), the one for all men, whether good, bad or indifferent; the other for the souls of unbaptized children! With the ancients it meant simply that which in *Esoteric Buddhism* is called the Kâma Loka, between Devachan and Avitchi.

[420] As Chaos, the eternal Element, not as the Kâma Loka surely?

[421] A proof that by this word Éliphas Lévi means the lowest region of the terrestrial Âkâsha.

[422] Evidently he is concerned only with our periodical world, or the terrestrial globe.

[423] In the "reawakening" of the Forces would be more correct.

[424] An action which is incessant in eternity cannot be called "creation; " it is evolution, and the eternally or ever-becoming of the Greek Philosopher and the Hindu Vedântin; it is the Sat and the one Beingness of Parmenides, or the Being identical with Thought. Now how can the Potencies be said to "create movement," once it is seen movement never had any beginning, but existed in the Eternity? Why not say that the reawakened Potencies transferred motion from the eternal to the temporal plane of being? Surely this is not Creation.

[425] Histoire de la Magie. Int., p. 1.

[426] Histoire de la Magie. Int., p. 2.

229] {THE BIBLE OF HUMANITY.} This shows that Lévi's *Kabalah* is mystic Christianity, and not Occultism; for Occultism is universal and knows no difference between the "Saviours" (or great Avatâras) of the several old nations. Éliphas Lévi was not an exception in preaching Christianity under a disguise of Kabalism. He was undeniably "the greatest representative of modem Occult Philosophy," as it is studied in Roman Catholic countries generally, where it is fitted to the preconceptions of Christian students. But he never taught the real universal *Kabalah*, and least of all did he teach Eastern Occultism. Let the student compare the Eastern and Western teaching, and see whether the philosophy of the *Upanishads* has yet to attain the ranges of perception "of this Western system. Everyone has the right to defend the system he prefers, but in doing this, there is no need to throw slurs upon the system of one's brother.

In view of the great resemblance between many of the fundamental "truths" of Christianity and the "myths" of Brâhmanism, there have been serious attempts made lately to prove that the *Bhagavad Gîtâ* and most of the *Brâhmanas* and the *Purânas* are of a far later date than the Mosaic Books and even than the *Gospels*. But were it possible that an enforced success should be obtained in this direction, such argument cannot achieve its object, since the *Rig Veda* remains. Brought down to the most modern limits of the age assigned to it, its date cannot be made to overlap that of the *Pentateuch*, which is admittedly later.

The Orientalists know well that they cannot make away with the landmarks, followed by all subsequent religions, set up in that "Bible of Humanity" called the *Rig Veda.* It is there that at the very dawn of intellectual humanity were laid the foundation-stones of all the faiths and creeds, of every fane and church built from first to last; and they are still there. Universal "myths," personifications of Powers divine and cosmic, primary and secondary, and historical personages of all the now-existing as well as of extinct religious are to be found in the seven chief Deities and their 330,000,000 correlations of the *Rig Veda,* and those Seven, with the odd millions, are the Rays of the one boundless Unity.

But to THIS can never be offered profane worship. It can only be the "object of the most abstract meditation, which Hindus practise in order to obtain absorption in it." At the beginning of every "dawn" of "Creation," eternal Light—which is darkness—assumes the aspect of so-called Chaos: chaos to the human intellect; the eternal Root to the superhuman or spiritual sense.

230] "Osiris is a black God." These were the words pronounced at "low breath" at Initiation in Egypt, because Osiris Noumenon is darkness to the mortal. In this Chaos are formed the "Waters," Mother Isis, Aditi, etc. They are the "Waters of Life," in which primordial germs are created—or rather reawakened—by the primordial Light. It is Purushottama, or the Divine Spirit, which in its capacity of Nârâyana, the Mover on the Waters of Space, fructifies and infuses the Breath of life into that germ which becomes the "Golden Mundane Egg," in which the male Brahmâ is created;[427] and from this the first Prajâpati, the Lord of Beings, emerges, and becomes the progenitor of mankind. And though it is not he, but the Absolute, that is said to contain the Universe in Itself, yet it is the duty of the male Brahmâ to manifest it in a visible form. Hence he has to be connected with the procreation of species, and assumes, like Jehovah and other male Gods in subsequent anthropomorphism, a phallic symbol. At best every such male God, the "Father" of all, becomes the "Archetypal Man." Between him and the Infinite Deity stretches an abyss. In the theistic religions of personal Gods the latter are degraded from abstract Forces into physical potencies. The Water of Life—the "Deep" of Mother Nature—is viewed in its terrestrial aspect in anthropomorphic religions. Behold, how holy it has become by theological magic! It is held sacred and is deified now as of old in almost every religion. But if Christians use it as a means of spiritual purification in baptism and prayer; if Hindus pay reverence to their sacred streams, tanks, and rivers; if Pârsî, Mahommedan and Christian alike believe in its efficacy, surely that element must have some great and Occult significance. In Occultism it stands for the Fifth Principle of Kosmos, in the lower septenary: for the whole visible Universe was built by Water, say the Kabalists who know the difference between the two waters—the "Waters of Life" and those of Salvation—so confused together in dogmatic religions. The "King-Preacher" says of himself:

> I, the Preacher, was king over Israel in Jerusalem, and I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven.[428]

---

[427] The Vaishnavas, who regard Vishnu as the Supreme God and the fashioner of the Universe, claim that Brahmâ sprang from the navel of Vishnu, the "imperishable," or rather from the lotus that grew from it. But the "navel" here means the Central Point, the mathematical symbol of infinitude, or Parabrahman, the One and the Secondless.

[428] *Ecclesiastes*, i. 12, 13.

Speaking of the great work and glory of the Elohim[429]—unified into the **231]** {CHAOS IS THEOS OR KOSMOS.} "Lord God" in the English *Bible,* whose garment, he tells us, is light and heaven the curtain—he refers to the builder

Who layeth the beams of his chambers in the waters,[430]

that is, the divine Host of the Sephiroth, who have constructed the Universe out of the Deep, the Waters of Chaos. Moses and Thales were right in saying that only earth and water can bring forth a living Soul, water being on this plane the principle of all things. Moses was an Initiate, Thaïes a Philosopher—*i.e.*, a Scientist, for the words were synonymous in his day,

The secret meaning of this is that water and earth stand in the Mosaic Books for the prima materia and the creative (feminine) Principle on our plane. In Egypt Osiris was Fire, and Isis was the Earth or its synonym Water; the two opposing elements—just because of their opposite properties—being necessary to each other for a common object: that of procreation. The earth needs solar heat and rain to make her throw out her germs. But these procreative properties of Fire and Water, or Spirit and Matter, are symbols but of physical generation. While the Jewish Kabalists symbolized these elements only in their application to manifested things, and reverenced them as the emblems for the production of terrestrial life, the Eastern Philosophy noticed them only as an illusive emanation from their spiritual prototypes, and no unclean or unholy thought marred its Esoteric religious symbology.

Chaos, as shown elsewhere, is Theos, which becomes Kosmos: it is Space, the container of everything in the Universe. As Occult Teachings assert, it is called by the Chaldæans, Egyptians, and every other nation Tohu-vah-bohu, or Chaos, Confusion, because Space is the great storehouse of Creation, whence proceed not forms alone, but also ideas, which could receive their expression only through the Logos, the Word, Verbum, or Sound.

The numbers 1, *2*, *3*, *4 are the successive emanations from Mother* [*Space*] *as she forms running downward her garment*, *spreading it upon the seven steps of Creation*.[431] *The roller returns upon itself*, *as one end joins the other* **232]** *in infinitude*, *and the numbers 4*, *3*, *and 2 are displayed*, *as it is the only side of the veil that we can perceive*, *the first number being lost in its inaccessible solitude.*

. . . Father, *which is Boundless Time*, *generates Mother*, *which is infinite Space*, *in Eternity; and Mother generates Father in Manvantaras*, *which are divisions of durations*, *that Day when that world becomes one ocean. Then the Mother becomes Nârâ* [*Waters—the Great Deep*] *for Nara* [*the Supreme Spirit*] *to rest—or move—upon*, *when*, *it is said*, *that 1*, *2*, *3*, *4 descend and abide in the world of the unseen*, *while the 4*, *3*, *2*, *become the limits in the visible world to deal with the manifestations of Father* [*Time*].[432]

This relates to the Mahâyugas which in figures become 432, and with the addition of noughts, 4,320,000.

Now it is surpassingly strange, if it be a mere coincidence, that the numerical value of Tohu-vah-bohu, or "Chaos," in the *Bible*—which Chaos, of course, is the "Mother" Deep, or the Waters of Space—should yield the same figures. For this is what is found in a Kabalist manuscript:

It is said of the Heavens and the Earth in the second verse of *Genesis* that they were "Chaos and Confusion"—that is, they were "Tohu-vah-bohu; " "and *darkness* was upon the face of the deep," *i.e*., "the perfect material out of which construction was to be made lacked organization." The order of the digits of these words as they stand—*i.e*.,[433] the letters rendered by their numerical value—is 6,526,654 and 2,386. By art speech these are key-working numbers loosely shuffled together, the germs and keys of construction, but to be recognized, one by one, as used and required. They follow symmetrically in the work as immediately following the first sentence of grand enunciation: "In Rash developed itself Gods, the heavens and the earth."

Multiply the numbers of the letters of "Tohu-vah-bohu" together continuously from right to left, placing the consecutive single products as we go, and we will have the following series of values, *vis*., (*a*) 30, 60, 360, 2,160, 10,800, 43,200, or as by the characterizing digits; 3, 6, 36, 216, 108, and 432; (*b*) 20, 120, 720, 1,440,

[429] It is probably needless to say here what everyone knows. The translation of the Protestant *Bible* is not a word for word rendering of the earlier Greek and Latin *Bibles*: the sense is very often disfigured, and "God" is put where "Jahve" and "Elohim" stand.

[430] *Psalms*, civ. 2, 3.

[431] To avoid misunderstanding of the word "creation" so often used by us, the remarks of the author of *Through the Gates of Gold* may be quoted owing to their clearness and simplicity. "The words 'to create' are often understood by the ordinary mind to convey the idea of evolving something out of nothing. This is clearly not its meaning. We are mentally obliged to provide our Creator with chaos from which to produce the worlds. The tiller of the soil, who is the typical producer of social life, must have his material: his earth, his sky, rain and sun, and the seeds to place within the earth. Out of nothing he can produce nothing. Out of a void nature cannot arise; there is that material beyond, behind, or within, from which she is shaped by our desire for a Universe." (P. 72.)

[432] Commentary on Stanza ix. on Cycles.

[433] Or, read from right to left, the letters and their corresponding numerals stand thus: "t," 4; "h," 5; "bh," 2; "v," 6; "v," 6; "h," 5; "v" or "w," 6; which yields "thuvbhu," 4566256, or "Tohu-vah-bohu."

7,200, or 2, 12, 72, 144, 72, 432, the series closing in 432, one of the most famous numbers of antiquity, and which, though obscured, crops out in the chronology up to the Flood.[434] . . .

233] {ONE HUNDRED AND EIGHT.} This shows that the Hebrew usage of play upon the numbers must have come to the Jews from India. As we have seen, the final series yields, besides many another combination, the figures 108 and 1008—the number of the names of Vishnu, whence the 108 grains of the Yogî's rosary—and close with 432, the truly "famous" number in Indian and Chaldæan antiquity, appearing in the cycle of 4,320,000 years in the former, and in the 432,000 years, the duration of the Chaldæan divine dynasties.

234]

SECTION XXVI.

The Idols and the Teraphim.

The meaning of the "fairy-tale" told by the Chaldæan Qû-tâmy is easily understood. His *modus operandi* with the "idol of the moon" was that of all the Semites, before Terah, Abraham's father, made images—the Teraphim, called after him—or the "chosen people" of Israel ceased divining by them. These teraphim were just as much "idols" as is any pagan image or statue.[435] The injunction "Thou shalt not bow to a graven image," or teraphim, must have either come at a later date, or have been disregarded, since the bowing-down to and the divining by the teraphim seem to have been so orthodox and general that the "Lord" actually threatens the Israelites, through Hosea, to deprive them of their teraphim.

For the children of Israel shall abide many days without a king, . . . without a sacrifice, and without an image.

Matzebah, or statue, or pillar, is explained in the *Bible* to mean "without an ephod and without teraphim."[436]

Father Kircher supports very strongly the idea that the statue of the Egyptian Serapis was identical in every way with those of the seraphim, or teraphim, in the temple of Solomon. Says Louis de Dieu:

They were, perhaps, images of angels, or statues dedicated to the angels, the presence of one of these spirits being thus attracted into a teraphim and answering the inquirers [consultans]; and even in this hypothesis the word "teraphim" would **235]** {DIVINING BY TERAPHIM.} become the equivalent of "seraphim " by changing the " t" into "s" in the manner of Syrians.[437]

What says the *Septuagint?* The teraphim are translated successively by εἰδωλα—forms in someone's likeness; eidolon, an "astral body;" γλυπτὰ—the sculptured; κενοτάφια—sculptures in the sense of containing something hidden, or receptacles; θὴλους—manifestations; ἀλήθειας—truths or realities; μορφώματα or φωτισμοὺς—luminous, shining likenesses. The latter expression shows plainly what the teraphim were. The *Vulgate* translates the term by "annuntientes," the "messengers who announce," and it thus becomes certain that the teraphim were the oracles. They were the animated statues, the Gods who revealed themselves to the masses through the Initiated Priests and Adepts in the Egyptian, Chaldæan, Greek, and other temples.

As to the way of divining, or learning one's fate, and of being instructed by the teraphim,[438] it is explained quite plainly by Maimonides and Seldenus. The former says:

---

[434] Mr. Ralston Skinner's MSS.

[435] That the teraphim was a statue, and no small article either, is shown in *Samuel* xix., where Michal takes a teraphim ("image," as it is translated) and puts it in bed to represent David, her husband, who ran away from Saul (see verse 13, *et seq.).* It was thus of the size and shape of a human figure—a statue or real *idol.*

[436] *Op. cit*., iii. 4.

[437] Louis de Dieu, *Genesis,* xxxi. 19. See De Mirville, iii. 257.

[438] "The teraphim of Abram's father, Terah, the 'maker of images,' were the Kabeiri Gods, and we see them worshipped by Micah, by the Danites, and others. (*Judges*, xvii.-xviii., etc.) Teraphim were identical with seraphim, and these were serpent images, the origin of which is in the Sanskrit 'Sarpa' (the 'serpent') a symbol sacred to all the deities as a symbol of immortality. Kiyun, or the God Kivan, worshipped by the Hebrews in the wilderness, is Shiva, the Hindu Saturn. (The Zendic 'h' is 's' in India; thus, 'Hapta' is 'Sapta;' 'Hindu' is 'Sindhaya.' (A. Wilder)) 'The "s" continually softens to "h" from Greece to Calcutta, from the Caucasus to Egypt,' says Dunlap. Therefore the letters 'k,' 'h,' and 's' are interchangeable. The Greek story shows that Dardanus, the Arcadian, having received them as a dowry, carried them to Samothrace, and thence to Troy; and they were worshipped long before the days of glory of Tyre or Sidon, though the former had been built 2760 B.C. From where did Dardanus derive them?" *Isis Unveiled*, i. 570.

The worshippers of the teraphim claimed that the light of the principal stars [planets], penetrating into and filling the carved statue through and through, the angelic virtue [of the regents, or animating principle in the planets] conversed with them, teaching them many most useful arts and sciences.[439]

In his turn Seldenus explains the same, adding that the teraphim[440] were built and fashioned in accordance with the position of their respective planets, each of the teraphim being consecrated to a special "star-angel," those that the Greeks called stoichæ, as also according to figures located in the sky and called the "tutelary Gods":

Those who traced out the στοιχεῖα a were called στοιχειωματικοί [or the diviners by the planets] and the στοιχεῖα.[441]

Ammianus Marcellinus states that the ancient divinations were always **236]** accomplished with the help of the "spirits" of the elements (spiritus elementorum), or as they are called in Greek πνεύματα τῶν στοιχείων. Now the latter are not the "spirits" of the stars (planets), nor are they divine Beings; they are simply the creatures inhabiting their respective elements, called by the Kabalists, elementary spirits, and by the Theosophists elementals.[442] Father Kircher, the Jesuit, tells the reader:

Every god had such instruments of divination to speak through. Each had his speciality.

Serapis gave instruction on agriculture; Anubis taught sciences; Horus advised upon psychic and spiritual matters; Isis was consulted on the rising of the Nile, and so on.[443]

This historical fact, furnished by one of the ablest and most erudite among the Jesuits, is unfortunate for the prestige of the "Lord God of Israel" with regard to his claims to priority and to his being the *one* living God. Jehovah, on the admission of the *Old Testament* itself, conversed with his elect in no other way, and this places him on a par with every other Pagan God, even of the inferior classes. In *Judges*, xvii., we read of Micah having an ephod and a teraphim fabricated, and consecrating them to Jehovah (see the *Septuagint* and the *Vulgate);* these objects were made by a founder from the two hundred shekels of silver given to him by his mother. True, King James' "Holy Bible" explains this little bit of idolatry by saying:

In those days there was no king in Israel, but every man did that which was right in his own eyes.

Yet the act must have been orthodox, since Micah, after hiring a priest, a diviner, for his ephod and teraphim, declares: "Now know I that the Lord will do me good." And if Micah's act—who

Had an house of Gods, and made an ephod and teraphim and consecrated one of his sons

to their service, as also to that of the "graven image" dedicated "unto the Lord" by his mother—now seems prejudicial, it was not so in those days of one religion and one lip. How can the Latin Church blame the act, since Kircher, one of her best writers, calls the teraphim "the holy instruments of primitive revelations;" since *Genesis* shows us Rebecca going "to enquire of the Lord,"[444] and the Lord answering her (certainly **237]** {JEHOVAH AND TERAPHIM.} through his teraphim), and delivering to her several prophecies? And if this be not sufficient, there is Saul, who deplores the silence of the ephod,[445] and David who consults the thummim, and receives oral advice from the Lord as to the best way of killing his enemies.

The thummim and urim, however—the object in our days of so much conjecture and speculation—was not an invention of the Jews, nor had it originated with them, despite the minute instruction given about it by Jehovah to Moses. For the priest-hierophant of the Egyptian temples wore a breastplate of precious stones, in every way similar to that of the high priest of the Israelites.

The high-priests of Egypt wore suspended on their necks an image of sapphire, called *Truth*, the manifestation of truth becoming evident in it.

Seldenus is not the only Christian writer who assimilates the Jewish to the Pagan teraphim, and expressed a conviction that the former had borrowed them from the Egyptians. Moreover, we are told by Döllinger, a preeminently Roman Catholic writer:

The teraphim were used and remained in many Jewish families to the days of Josiah.[446]

---

[439] Maimon., *Mare Nevochim,* III. xxx.

[440] Those dedicated to the sun were made in gold, and those to the moon in silver.

[441] *De Diis Syriis*, Teraph. II. Syat, p. 31.

[442] Those that the Kabalists call *elementary* spirits are sylphs, gnomes, undines and salamanders, nature-spirits, in short. The spirits of the angels formed a distinct class.

[443] *Œdipus,* ii. 444.

[444] *Op. cit*., xxv. 22 *et seq*.

[445] The ephod was a linen garment worn by the high priest, but as the thummim was attached to it, the entire paraphernalia of divination was often comprised in that single word, ephod. See I. *Sam.,* xxviii. 6, and xxx. 7, 8.

[446] Paganism and Judaism, iv. 197.

As to the personal opinion of Dollinger, a Papist, and of Seldenus, a Protestant—both of whom trace Jehovah in the teraphim of the Jews and "evil spirits" in those of the Pagans—it is the usual one-sided judgment of *odium theologicum* and sectarianism. Seldenus is right, however, in arguing that in the days of old, all such modes of communication had been primarily established for purposes of divine and angelic communications only. But

The holy Spirit (spirits, rather) spake [not] to the children of Israel [alone] by urim and thunimim, while the tabernacle remained,

as Dr. A. Cruden would have people believe. Nor had the Jews alone need of a "tabernacle" for such a kind of theophanic, or divine communication; for no Bath-Kol (or "Daughter of the divine Voice"), called thummim, could be heard whether by Jew, Pagan, or Christian, were there not a fit tabernacle for it. The "tabernacle" was simply the archaic telephone of those days of Magic when Occult powers were acquired by Initiation, just as they are now. The nineteenth century **238]** has replaced with an electric telephone the "tabernacle" of specified metals, wood, and special arrangements, and has natural mediums instead of high priests and hierophants. Why should people wonder then, that instead of reaching Planetary Spirits and Gods, believers should now communicate with no greater beings than elementals and animated shells—the demons of Porphyry? Who these were, he tells us candidly in his work *On the Good and Bad Demons*:

They whose ambition is to be taken for Gods, and whose leader demands to be recognized as the Supreme God.

Most decidedly—and it is not the Theosophists who will ever deny the fact—there are good as well as bad spirits, beneficent and malevolent "Gods" in all ages. The whole trouble was, and still is, to know which is which. And this, we maintain, the Christian Church knows no more than her profane flock. If anything proves this, it is, most decidedly, the numberless theological blunders made in this direction. It is idle to call the Gods of the heathen "devils," and then to copy their symbols in such a servile manner, enforcing the distinction between the good and the bad with no weightier proof than that they are respectively Christian and Pagan. The planets—the elements of the Zodiac—have not figured only at Heliopolis as the twelve stones called the "mysteries of the elements" (elementorum arcana). On the authority of many an orthodox Christian writer they were found also in Solomon's temple, and may be seen to this day in several old Italian churches, and even in Notre Daine of Paris.

One would really say that the warning in Clement's *Siromateis* has been given in vain, though he is supposed to quote words pronounced by St. Peter. He says:

Do not adore God as the Jews do, who think they are the only ones to know Deity and fail to perceive that, instead of God, they are worshipping angels, the lunar months, and the moon.[447]

Who after reading the above can fail to feel surprise that, notwithstanding such understanding of the Jewish mistake, the Christians are still worshipping the Jewish Jehovah, the Spirit who spoke through his teraphim! That this is so, and that Jehovah was simply the "tutelary genius," or Spirit, of the people of Israel—only one of the pneumata ton stoicheion (or "great spirits of the elements"), not even a high "Planetary"—is demonstrated on the authority of St. Paul and of **239]** {IDOL OF THE MOON.} Clemens Alexandrinus, if the words they use have any meaning. With the latter, the word στοιχεῖα signifies not only elements, but also

Generative cosmological principles, and notably the signs [or constellations] of the Zodiac, of the months, days, the sun and the moon.[448]

The expression is used by Aristotle in the same sense. He says, τῶν ἀστρῶν στοιχεῖα,[449] while Diogenes Laertius calls δώδεκα στοιχεία, the twelve signs of the Zodiac.[450] Now having the positive evidence of Ammianus Marcellinus to the effect that

Ancient divination was always accomplished with the help of the spirits of the elements,

or the same πνεύματα τῶν στοιχείων, and seeing in the *Bible* numerous passages that (*a*) the Israelites, including Saul and David, resorted to the same divination, and used the same means; and (*b*) that it was their "Lord"—namely, Jehovah—who answered them, what else can we believe Jehovah to be than a "spiritus elementorum"?

Hence one sees no great difference between the "idol of the moon"—the Chaldæan teraphim through which spoke Saturn—and the idol of urim and thummim, the organ of Jehovah. Occult rites, scientific at the beginning—and forming the most solemn and sacred of sciences—have fallen through the degeneration of mankind into Sorcery, now called "superstition." As Diogenes explains in his *History*:

---

[447] *Op. cit*., I. vi. 5.
[448] Discourse to the Gentiles, p. 146.
[449] *De Gener*., I. II. iv.
[450] See *Cosmos*, by Ménage, I., vi., § 101.

The Kaldhi, having made long observations on the planets and knowing better than anyone else the meaning of their motions and their influences, predict to people their futurity. They regard their doctrine of the *five* great orbs—which they call interpreters, and we, planets—as the most important. And though they allege that it is the *sun* that furnishes them with most of the predictions for great forthcoming events, yet they worship more particularly Saturn. Such predictions made to a number of kings, especially to Alexander, Antigonus, Seleucus, Nicanor, etc., . . . have been so marvellously realised that people were struck with admiration.[451]

It follows from the above that the declaration made by Qû-tâmy, the Chaldæan Adept—to the effect that all that he means to impart in his work to the profane had been told by Saturn to the moon, by the latter to her idol, and by that idol, or teraphim, to himself, the scribe—no more implied idolatry than did the practice of the same method by King **240]** David. One fails to perceive in it, therefore, either an apocrypha or a "fairy-tale." The above-named Chaldæan Initiate lived at a period far anterior to that ascribed to Moses, in whose day the Sacred Science of the sanctuary was still in a flourishing condition. It began to decline only when such scoffers as Lucian had been admitted, and the pearls of the Occult Science had been too often thrown to the hungry dogs of criticism and ignorance.

241]

SECTION XXVII.

Egyptian Magic.

Few of our students of Occultism have had the opportunity of examining Egyptian papyri—those living, or rather re-arisen witnesses that Magic, good and bad, was practised many thousands of years back into the night of time. The use of the papyrus prevailed up to the eighth century of our era, when it was given up, and its fabrication fell into disuse. The most curious of the exhumed documents were immediately purchased and taken away from the country. Yet there are a number of beautifully-preserved papyri at Bulak, Cairo, though the greater number have never been yet properly read.[452]

Others—those that have been carried away and may be found in the museums and public libraries of Europe—have fared no better. In the days of the Vicomte de Rougé, some twenty-five years ago, only a few of them "were two-thirds deciphered;" and among those some most interesting legends, inserted parenthetically and for purposes of explaining royal expenses, are in the Register of the Sacred Accounts.

This may be verified in the so-called "Harris" and Anastasi collections, and in some papyri recently exhumed; one of these gives an account of a whole series of magic feats performed before the Pharaohs Ramses II. and III. A curious document, the first-mentioned, truly. It is a papyrus of the fifteenth century B.C., written during the reign of Ramses V., the last king of the eighteenth dynasty, and is the work of the scribe Thoutmes, who notes down some of the events with **242]** regard to defaulters occurring on the twelfth and thirteenth days of the month of Paophs. The document shows that in those days of "miracles" in Egypt the taxpayers were not found among the living alone, but every mummy was included. All and everything was taxed; and the Khou of the mummy, in default, was punished "by the priest-exorciser, who deprived it of the liberty of action." Now what was the Khou? Simply the astral body, or the aerial simulacrum of the corpse or the mummy—that which in China is called the Hauen, and in India the Bhut.

Upon reading this papyrus to-day, an Orientalist is pretty sure to fling it aside in disgust, attributing the whole affair to the crass superstition of the ancients. Truly phenomenal and inexplicable must have been the dullness and credulity of that otherwise highly philosophical and civilized nation if it could carry on for so many consecutive ages, for thousands of years, such a system of mutual deception! A system whereby the people were deceived by the priests, the priests by their King-Hierophants, and the latter themselves were cheated by the ghosts, which were, in their turn, but "the fruits of hallucination." The whole of antiquity, from Menes to Cleopatra, from Manu to Vikramaditya, from Orpheus down to the last Roman augur, were hysterical, we are told. This must have been so, if the whole were not a system of fraud. Life and death were guided by, and were

---

[451] *Op. cit.*, I., ii.

[452] "The characters employed on those parchments," writes De Mirville, "are sometimes hieroglyphics, placed perpendicularly, a kind of lineary tachygraphy (abridged characters), where the image is often reduced to a simple stroke; at other times placed in horizontal lines; then the hieratic or sacred writing, going from right to left as in all Semitic languages; lastly, the characters of the country, used for official documents, mostly contracts, etc., but which since the Ptolemies has been also adopted for the monuments," v. 81, 82. A copy of the Harris papyrus, translated by Chabas—*Papyrus magique*—may be studied at the British Museum.

under the sway of, sacred "conjuring." For there is hardly a papyrus, though it be a simple document of purchase and sale, a deed belonging to daily transactions of the most ordinary kind, that has not Magic, white or black, mixed up in it. It looks as though the sacred scribes of the Nile had purposely, and in a prophetic spirit of race-hatred, carried out the (to them) most unprofitable task of deceiving and puzzling the generations of a future white race of unbelievers yet unborn! Anyhow, the papyri are full of Magic, as are likewise the stelas. We learn, moreover, that the papyrus was not merely a smooth-surfaced parchment, a fabric made of

Ligneous matter from a shrub, the pellicles of which superposed one over the other formed a kind of writing-paper;

but that the shrub itself, the implements and tools for fabricating the parchment, etc., were all previously subjected to a process of magical preparation—according to the ordinance of the Gods, who had taught that art, as they had all others, to their Priest-Hierophants.

There are, however, some modern Orientalists who seem to have an **243]** {EVIDENCE OF PAPYRI.} inkling of the true nature of such things, and especially of the analogy and the relations that exist between the Magic of old and our modern-day phenomena. Chabas is one of these, for he indulges, in his translation of the "Harris" papyrus, in the following reflections:

Without having recourse to the imposing ceremonies of the wand of Hermes, or to the obscure formulae of an unfathomable mysticism, a mesmerizer in our own day will, by means of a few passes, disturb the organic faculties of a subject, inculcate the knowledge of foreign languages, transport him to a far-distant country, or into secret places, make him guess the thoughts of those absent, read in closed letters, etc. . . . The antre of the modern sybil is a modest-looking room, the tripod has made room for a small round table, a hat, a plate, a piece of furniture of the most vulgar kind; only the latter is even superior to the oracle of antiquity [how does M. Chabas know?], inasmuch as the latter only spoke,[453] while the oracle of our day writes its answers. At the command of the medium the spirits of the dead descend to make the furniture creak, and the authors of bygone centuries deliver to us works written by them beyond the grave. Human credulity has no narrower limits to-day than it had at the dawn of historical times. . . . As teratology is an essential part of general physiology now, so the *pretended* Occult Sciences occupy in the annals of humanity a place which is not without its importance, and deserve for more than one reason the attention of the philosopher and the historian.[454]

Selecting the two Champollions, Lenormand, Bunsen, Vicomte de Rougé, and several other Egyptologists to serve as our witnesses, let us see what they say of -Egyptian Magic and Sorcery. They may get out of the difficulty by accounting for each "superstitious belief" and practice by attributing them to a chronic psychological and physiological derangement, and to collective hysteria, if they like; still facts are there, staring us in the face, from the hundreds of these mysterious papyri, exhumed after a rest of four, five, and more thousands of years, with their magical containments and evidence of antediluvian Magic.

A small library, found at Thebes, has furnished fragments of every kind of ancient literature, many of which are dated, and several of which have thus been assigned to the accepted age of Moses. Books or manuscripts on ethics, history, religion and medicine, calendars and **244]** registers, poems and novels—everything—may be had in that precious collection; and old legends—traditions of long forgotten ages (please to remark this: legends recorded during the Mosaic period)—are already referred to therein as belonging to an immense antiquity, to the period of the dynasties of Gods and Giants. Their chief contents, however, are formulae of exorcisms against black Magic, and funeral rituals: true breviaries, or the *vade mecum* of every pilgrim-traveller in eternity. These funeral texts are generally written in hieratic characters. At the head of the papyrus is invariably placed a series of scenes, showing the defunct appearing before a host of Deities successively, who have to examine him. Then comes the judgment of the Soul, while the third act begins with the launching of that Soul into the divine light. Such papyri are often forty feet long.[455]

The following is extracted from general descriptions. It will show how the moderns understand and interpret Egyptian (and other) Symbology.

The papyrus of the priest Nevo-loo (or Nevolen), at the Louvre, may be selected for one case. First of all there is the bark carrying the coffin, a black chest containing the defunct's mummy. His mother, Ammenbem-Heb, and his sister, Hooissanoob, are near; at the head and feet of the corpse stand Nephtys and Isis clothed in red, and near them a priest of Osiris clad in his panther's skin, his

---

[453] And what of the "Mene, mene, tekel, upharsin," the wordy that "the finders of a man's hand," whose body and arm remained invisible, wrote on the walls of Belshazzar's palace? (*Daniel*, v.) What of the writings of Simon the Magician, and the magic characters on the walls and in the air of the crypts of Initiation, without mentioning the tables of stone on which the finger of God wrote the commandments? Between the writing of one God and other Gods the difference, if any, lies only in their respective natures; and if the tree is to be known by its fruits, then preference would have to be given always to the Pagan Gods. It is the immortal "To be or not to be." Either all of them are—or at any rate, may be—true, or all are surely pious frauds and the result of credulity.

[454] Papyrus Magique, p. 186.

[455] See Maspero's *Guide to the Bulak Museum*, among others.

censer in his right hand, and four assistants carrying the mummy's intestines. The coffin is received by the God Anubis (of the jackal's head), from the hands of female weepers. Then the Soul rises from its mummy and the Khou (astral body) of the defunct. The former begins its worship of the four genii of the East, of the sacred birds, and of Ammon as a ram. Brought into the "Palace of Truth," the defunct is before his judges. While the Soul, a scarabæus, stands in the presence of Osiris, his astral Khou is at the door. Much laughter is provoked in the West by the invocations to various Deities, presiding over each of the limbs of the mummy, and of the living human body. Only judge: in the papyrus of the mummy Petamenoph "the anatomy becomes theographical," "astrology is applied to physiology," or rather "to the anatomy of the human body, the heart and the soul." The defunct's "hair belongs to the Nile, his eyes to Venus (Isis), his ears to Macedo, the guardian of the tropics; his nose to Anubis, his left temple to the Spirit dwelling **245]** {SYMBOLS AND THEIR READING.} in the sun. . . . What a series of intolerable absurdities and ignoble prayers . . . to Osiris, imploring him to give the defunct in the other world, geese, eggs, pork, etc."[456]

It might have been prudent, perhaps, to have waited to ascertain whether all these terms of "geese, eggs, and pork" had not some other Occult meaning. The Indian Yogî who, in an *exoteric* work, is invited to drink a certain intoxicating liquor till he loses his senses, was also regarded as a drunkard representing his sect and class, until it was found that the Esoteric sense of that "spirit" was quite different: that it meant divine light, and stood for the ambrosia of Secret Wisdom. The symbols of the dove and the lamb which abound now in Eastern and Western Christian Churches may also be exhumed long ages hence, and speculated upon as objects of present-day worship. And then some "Occidentalist," in the forthcoming ages of high Asiatic civilization and learning, may write karmically upon the same as follows: "The ignorant and superstitious Gnostics and Agnostics of the sects of 'Pope' and 'Calvin' (the two monster Gods of the Dynamite-Christian period) adored a pigeon and a sheep!" There will be portable hand-fetishes in all and every age for the satisfaction and reverence of the rabble, and the Gods of one race will always be degraded into devils by the next one. The cycles revolve within the depths of Lethe, and Karma shall reach Europe as it has Asia and her religions.

Nevertheless,

> This grand and dignified language [in the *Book of the Dead*], these pictures full of majesty, this orthodoxy of the whole evidently proving a very precise doctrine concerning the immortality of the soul and its personal survival,

as shown by De Rougé and the Abbé Van Drival, have charmed some Orientalists. The psychostasy (or judgment of the Soul) is certainly a whole poem to him who can read it correctly and interpret the images therein. In that picture we see Osiris, the horned, with his sceptre hooked at the end—the original of the pastoral bishop's crook or crosier—the Soul hovering above, encouraged by Tmei, daughter of the Sun of Righteousness and Goddess of Mercy and Justice; Horus and Anubis, weighing the deeds of the soul. One of these papyri shows the Soul found guilty of gluttony sentenced to be re-born on earth as a hog; forthwith comes the learned conclusion of an Orientalist, **246]** "This is an indisputable proof of belief in *metempsychosis,* of transmigration *into animals*," etc.

Perchance the Occult law of Karma might explain the sentence otherwise. It may, for all our Orientalists know, refer to the physiological vice in store for the Soul when re-incarnated—a vice that will lead that personality into a thousand and one scrapes and misadventures.

> Tortures to begin with, then metempsychosis *during* 3,000 *years* as a hawk, an angel, a lotus-flower, a heron, a stork, a swallow, a serpent, and a crocodile: one sees that the consolation of such a progress was far from being satisfactory,

argues De Mirville, in his work on the Satanic character of the Gods of Egypt.[457] Again, a simple suggestion may throw on this a great light. Are the Orientalists quite sure they have read correctly the "metempsychosis during 3,000 years"? The Occult Doctrine teaches that Karma waits at the threshold of Devachan (the Amenti of the Egyptians) for 3,000 years; that then the eternal *Ego* is reincarnated *de novo*, to be punished in its new temporary personality for sins committed in the preceding birth, and the suffering for which, in one shape or another, will atone for past misdeeds. And the hawk, the lotus-flower, the heron, serpent, or bird—every object in Nature, in short—had its symbolical and manifold meaning in ancient religious emblems. The man who all his life acted hypocritically and passed for a good man, but had been in sober reality watching like a bird of prey his chance to pounce upon his fellow-creatures, and had deprived them of their property, will be sentenced by Karma to bear the punishment for hypocrisy and covetousness in a future life. What will it be? Since every human unit has ultimately to progress in its evolution, and since that "man" will be reborn at some future time as a good, sincere, well-meaning man, his sentence to be re-incarnated as a hawk may simply mean that he will then be regarded metaphorically as such. That, notwithstanding his real, good, intrinsic qualities, he will, perhaps during a long life, be unjustly and

[456] De Mirville (from whom much of the preceding is taken), v. 81, 85.
[457] See De Mirville, v. 84, 85.

falsely charged with and suspected of greed and hypocrisy and of secret exactions, all of which will make him suffer more than he can bear. The law of retribution can never err, and yet how many such innocent victims of false appearance and human malice do we not meet in this world of incessant illusion, of mistake and deliberate wickedness. We see them **247]** {REBIRTH AND TRANSMIGRATION.} every day, and they may be found within the personal experience of each of us. What Orientalist can say with any degree of assurance that he has understood the religions of old? The metaphorical language of the priests has never been more than superficially revealed, and the hieroglyphics have been very poorly mastered to this day.[458]

What says *Isis Unveiled* on this question of Egyptian rebirth and transmigration, and does it clash with anything that we say now?

> It will be observed that this philosophy of cycles, which was allegorized by the Egyptian Hierophants in the "cycle of necessity," explains at the same time the allegory of the "Fall of Man." According to the Arabian descriptions, each of the seven chambers of the pyramids—those grandest of all cosmic symbols—was known by the name of a planet. The peculiar architecture of the pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky of the land of the Pharaohs, and typifies the primordial point lost in the unseen Universe from whence started the first race of the spiritual prototypes of man. Each mummy from the moment that it was embalmed lost its physical individuality in one sense: it symbolised the human race. Placed in such a way as was best calculated to aid the exit of the "Soul," the latter had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified, at the same time, one of the seven spheres [of our Chain] and one of the seven higher types of physico-spiritual humanity alleged to be above our own. Every 3000 years the soul, representative of its race, had to return to its primal point of departure before it underwent another evolution into a more perfected spiritual and physical transformation. We must go deep indeed into the abstruse metaphysics of Oriental mysticism before we can realise fully the infinitude of the subjects that were embraced at one sweep by the majestic thought of its exponents.[459]

This is all Magic when once the details are given; and it relates at the same time to the evolution of our seven Root-Races, each with the characteristics of its special guardian or "God," and his Planet. The astral body of each Initiate, after death, had to reenact in its funeral mystery the drama of the birth and death of each Race—the past and the future—and pass through the seven "planetary chambers," which, as said above, typified also the seven spheres of our Chain.

The mystic doctrine of Eastern Occultism teaches that

"The Spiritual Ego [*not the astral Khou*] *has to revisit*, *before it incarnates into a new body*, *the scenes it left at its last disincarnation. It* **248]** *has to see for itself and take cognizance of all the effects produced by the causes* [*the Nidânas*] *generated by its actions in a previous life; that*, *seeing*, *it should recognize the justice of the decree*, *and help the law of Retribution* [*Karma*] *instead of impeding it."*[460]

The translations by Vicomte de Rougé of several Egyptian papyri, imperfect as they may be, give us one advantage: they show undeniably the presence in them of white, divine Magic, as well as of Sorcery, and the practice of both throughout all the dynasties. The *Book of the Dead*, far older than *Genesis*[461] or any other book of the *Old Testament*, shows it in every line. It is full of incessant prayers and exorcisms against the Black Art. Therein Osiris is the conqueror of the "aerial demons." The worshipper implores his help against Matat, "from whose eye proceeds the invisible arrow." This "invisible arrow" that proceeds from the eye of the Sorcerer (whether living or dead) and that "circulates throughout the world," is the evil eye—cosmic in its origin, terrestrial in its effects on the microcosmical plane. It is not the Latin Christians whom it behoves to view this as a superstition. Their Church indulges in the same belief, and has even a prayer against the "arrow circulating in darkness."

The most interesting of all those documents, however, is the "Harris" papyrus, called in France *"le papyrus magique* de Chabas," as it was first translated by the latter. It is a manuscript written in hieratic characters, translated, commented upon, and published in 1860 by M. Chabas, but purchased at Thebes in 1855 by Mr. Harris. Its age is given at between twenty-eight and thirty centuries. We quote a few extracts from these translations:

---

[458] One sees this difficulty arise even with a perfectly known language like Sanskrit, the meaning of which is far easier to comprehend than the hieratic writings of Egypt. Everyone knows how hopelessly the Sanskritists are often puzzled over the real meaning and how they fail in rendering the meaning correctly in their respective translations, in which one Orientalist contradicts the other.

[459] *Op. cit*., i. 297.

[460] Book II., Commentary.

[461] Bunsen and Champollion so declare, and Dr. Carpenter says that the *Book of the Dead,* sculptured on the oldest monuments, with "the very phrases we find in the *New Testament* in connection with the Day of Judgment . . . was engraved probably 2,000 years before the time of Christ." (See *Isis Unveiled,* i., 518.)

Calendar of lucky and unlucky days: . . . He who makes a bull work on the 20th of the month of Pharmuths will surely die; he who on the 24th day of the same month pronounces the name of Seth aloud will see trouble reigning in his house from that day; . . . he who on the 5th day of Patchous leaves his house falls sick and dies.

Exclaims the translator, whose cultured instincts are revolted:

If one had not these words under our eyes, one could never believe in such servitude at the epoch of the Ramessides.[462]

249] {THE EGYPTIAN KHOUS} We belong to the nineteenth century of the Christian era, and are therefore at the height of civilization, and under the benign sway and enlightening influence of the Christian Church, instead of being subject to the Pagan Gods of old. Nevertheless we personally know dozens, and have heard of hundreds, of educated, highly-intellectual persons who would as soon think of committing suicide as of starting on any business on a Friday, of dining at a table where thirteen sit down, or of beginning a long journey on a Monday. Napoleon the Great became pale when he saw three candles lit on a table. Moreover, we may gladly concur with De Mirville in this, at any rate, that such "superstitions" are "the outcome of observation and experience." If the former had never agreed with facts, the authority of the *Calendar*, he thinks, would not have lasted for a week. But to resume:

Genethliacal influences: The child born on the 5th day of Paophi will be killed by a bull; on the 27th by a serpent. Born on the 4th of the month of Athyr, he will succumb to blows.

This is a question of horoscopic predictions; judiciary astrology is firmly believed in in our own age, and has been proven to be scientifically possible by Kepler.

Of the Khous two kinds were distinguished: first, the justified Khous, *i.e.,* those who had been absolved from sin by Osiris when they were brought before his tribunal; these lived a second life. Secondly, there were the guilty Khous, "the Khous dead a second time;" these were the damned. Second death did not annihilate them, but they were doomed to wander about and to torture people. Their existence had phases analogous to those of the living man, a bond so intimate between the dead and the living that one sees how the observation of religious funeral rites and exorcisms and prayers (or rather magic incantations) should have become necessary.[463] Says one prayer:

Do not permit that the venom should master his limbs [of the defunct], . . . that he should be penetrated by any male dead, or any female dead; or that the shadow of any spirit should haunt him (or her).[464]

M. Chabas adds:

These Khous were beings of that kind to which human beings belong after their death; they were exorcised in the name of the god Chons. . . . The Manes then could enter the bodies of the living, haunt and obsess them. Formulæ and talismans, and especially statues or *divine figures*, were used against such *formidable* invasions,[465] . . . They were combated by the help of the divine power, the god **250]** Chons being famed, for such deliverances. The Khou, in obeying the orders of the god, none the less preserved the precious faculty inherent in him of accommodating himself in any other body at will.

The most frequent formula of exorcism is as follows. It is very suggestive:

Men, gods, elect, dead spirits, amous, negroes, menti-u, do not look at this soul to show cruelty toward it.

This is addressed to all who were acquainted with *Magic*.

"Amulets and mystic names." This chapter is called "very mysterious," and contains invocations to Penhakahakaherher and Uranaokarsankrobite, and other such easy names. Says Chabas:

We have proofs that mystic names similar to these were in common use during the stay of the Israelites in Egypt.

And we may add that, whether got from the Egyptians or the Hebrews, these are sorcery names. The student can consult the works of Éliphas Lévi, such as his *Grimoire des Sorciers*. In these exorcisms Osiris is called Mamuram-Kahab, and is implored to prevent the twice-dead Khou from attacking the justified Khou and his next of kin, since the accursed (astral spook)

Can take any form he likes and penetrate at will into any locality or body.

In studying Egyptian papyri, one begins to find that the subjects of the Pharaohs were not very much inclined to the Spiritism or Spiritualism of their day. They dreaded the "blessed spirit" of the dead more than a Roman Catholic dreads the devil!

But how uncalled-for and unjust is the charge against the Gods of Egypt that they are these "devils," and against the priests of exercising their magic powers with the help of "the fallen angels,"

---

[462] De Mirville, v. 88. Just such a calendar and horoscope interdictions exist in India in our day, as well as in China and all the Buddliist countries.

[463] See De Mirville, iii. 65.

[464] *Pap. Mag.*, p. 163.

[465] *Ibid.*, p. 168.

maybe seen in more than one papyrus. For one often finds in them records of Sorcerers sentenced to the death penalty, as though they had been living under the protection of the holy Christian Inquisition. Here is one case during the reign of Ramses III, quoted by De Mirville from Chabas.

> The first page begins with these words: "From the place where I am to the people of my country." There is reason to suppose, as one will see, that the person who wrote this, in the first personal pronoun, is a magistrate making a report, and attesting it before men, after an accustomed formula, for here is the main part of this accusation: "This Hai, a bad man, was an overseer [or perhaps keeper] of sheep: he said: 'Can I have a book that will give me great power?'. . . And a book was given him with the formulæ of Ramses-Meri-Amen, the great God, his **251]** {OBSESSION IN EGYPT.} royal master; and he succeeded in getting a divine power enabling him to fascinate men. He also succeeded in building a place and in finding a very *deep place*, and produced men of Menh [magical homunculi?] and . . . love-writings . . . stealing them from the Khen [the occult library of the palace] by the hand of the stonemason Atirma,… by forcing one of the supervisors to go aside, and acting magically on the others. Then he sought to read futurity by them and succeeded. All the horrors and abominations he had conceived in his heart, he did them really, he practised them all, and other great crimes as well, such as *the horror* [?] of all the Gods and Goddesses. Likewise let the prescriptions *great* [*severe*?] *unto death* be done unto him, such as the divine words order to be done to him." The accusation does not stop there, it specifies the crimes. The first line speaks of a hand paralysed by means of the *men of Menh*, to whom it is simply said, "*Let such an effect be produced"* and it is produced. Then come the *great abominations*, such as deserve death. . . . The judges who had examined him (the culprit) reported saying, "Let him die according to the order of Pharaoh, and according to what is written in the lines of the divine language."

M. Chabas remarks:

> Documents of this kind abound, but the task of analysing them all cannot be attempted with the limited means we possess.[466]

Then there is an inscription taken in the temple of Khous, the God who had power over the elementaries, at Thebes. It was presented by M. Prisse d'Avenne to the Imperial—now National—Library of Paris, and was translated first by Mr. S. Birch. There is in it a whole romance of Magic. It dates from the day of Ramses XII.[467] of the twentieth dynasty; it is from the rendering of M. de Rougé as quoted by De Mirville, that we now translate it.

> This monument tells us that one of the Ramses of the twentieth dynasty, while collecting al Naharain the tributes paid to Egypt by the Asiatic nations, fell in love with a daughter of the chief of Bakhten, one of his tributaries, married her and, bringing her to Egypt with him, raised her to the dignity of Queen, under the royal name of Ranefrou. Soon afterwards the chief of Bakhten dispatched a messenger to Ramses, praying the assistance of Egyptian science for Bent-Rosh, a young sister of the queen, attacked with illness in all her limbs.
>
> The messenger asked expressly that a "wise-man" [an Initiate—Reh-Het] should be sent. The king gave orders that all the hierogrammatists of the palace and the guardians of the secret books of the Khen should be sent for, and choosing from among them the royal scribe Thoth-em-Hebi, an intelligent man, well versed in writing, charged him to examine the sickness.
>
> **252]** Arrived at Bakhten, Thoth-em-Hebi found that Bent-Rosh was possessed by a Khou (Em-seh-'eru ker h'ou), but declared himself too weak to engage in a struggle with him.[468]
>
> Eleven years elapsed, and the young girl's state did not improve. The chief of Bakhten again sent his messenger, and on his formal demand Khons-peiri-Seklerem-Zam, one of the divine forms of Chons—God the Son in the Theban Trinity—was dispatched to Bakhten. . . .
>
> The God [incarnate] having saluted (*besa*) the patient, she felt immediately relieved and the Khou who was in her manifested forthwith his intention of obeying the orders of the God. "O great God, who forcest the phantom to vanish," said the Khou, "I am thy slave and I will return whence I came!"[469]

Evidently Khons-peiri-Seklerem-Zam was a real Hierophant of the class named the "Sons of God," since he is said to be one of the forms of the God Khons; which means either that he was considered as an incarnation of that God—an Avatâra—or that he was a full Initiate. The same text shows that the temple to which he belonged was one of those to which a School of Magic was attached. There was a Khen in it, or that portion of the temple which was inaccessible to all but the highest priest, the library or depository of secret works, to the study and care of which special priests were appointed (those whom all the Pharaohs consulted in cases of great importance), and wherein

---

[466] Maimonides in his *Treatise on Idolatry* says, speaking of the Jewish teraphim: "They talked with men." To this day Christian Sorcerers in Italy, and negro Voodoos at New Orleans fabricate small wax figures in the likeness of their victims, and transpierce them with needles, the *wound*, as on the teraphim or Menh, being repercussed on the living, often killing them. Mysterious deaths are still many, and not all are traced to the guilty hand.

[467] The Ramses of Lepsius, who reigned some 1300 years before our era.

[468] One may judge how trustworthy are the translations of such Egyptian documents when the sentence is rendered in three different ways by three Egyptologists. Rougé says: "He found her in a state *to fall under the power of spirits,"* or, "with her limbs quite stiff'," (?) another version; and Chabas translates: "And the Scribe found the Khou too wicked." Between her being in possession of an evil Khou and "with her limbs quite stiff," there is a difference.

[469] De Mirville, v. 247, 248.

they communicated with the Gods and obtained advice from them. Does not Lucian tell his readers in his description of the temple of Hierapolis, of "Gods who manifest their presence independently?"[470] And further on that he once travelled with a priest from Memphis, who told him he had passed twenty-three years in the subterranean crypts of his temple, receiving instructions on Magic from the Goddess Isis herself. Again we read that it was by Mercury himself that the great Sesostris (Ramses II.) was instructed in the Sacred Sciences. On which Jablonsky remarks that we have here the reason why Amun (Ammon)—whence he thinks our "Amen" is derived—was a real evocation to the light.[471]

In the Papyrus Anastasi, which teems with various formulae for the **253]** {TWO RITUALS OF MAGIC.} evocation of Gods, and with exorcisms against Khous and the elementary demons, the seventh paragraph shows plainly the difference made between the real Gods, the Planetary Angels, and those shells of mortals which are left behind in Kâma-loka, as though to tempt mankind and to puzzle it the more hopelessly in its vain search after the truth, outside the Occult Sciences and the veil of Initiation. This seventh verse says with regard to such divine evocations or theomantic consultations:

> One must invoke that divine and great name[472] only in cases of absolute necessity, and when one feels absolutely pure and irreproachable.

Not so in the formula of black Magic. Reuvens, speaking of the two rituals of Magic of the Anastasi collection, remarks that they

> Undeniably form the most instructive commentary upon the *Egyptian mysteries* attributed to Jamblichus, and the best pendant to that classical work, for understanding the thaumaturgy of the philosophical sects, thaumaturgy based on ancient Egyptian religion. According to Jamblichus, thaumaturgy was exercised by the ministry of secondary genii.[473]

Reuvens closes with a remark which is very suggestive and is very important to the Occultists who defend the antiquity and genuineness of their documents, for he says:

> All that he [Jamblichus] gives out as theology we find as history in our papyri.

But then how deny the authenticity, the credibility, and, beyond all, the trustworthiness of those classical writers, who all wrote about Magic and its Mysteries in a most worshipful spirit of admiration and reverence? Listen to Pindarus, who exclaims:

> Happy he who descends into the grave thus initiated, for he knows the end of his life and the kingdom[474] given by Jupiter.[475]

254] Or to Cicero:

> Initiation not only teaches us to feel happy in this life, but also to die with better hope.[476]

Plato, Pausanias, Strabo, Diodorus and dozens of others bring their evidence as to the great boon of Initiation; all the great as well as the partially-initiated Adepts, share the enthusiasm of Cicero.

> Does not Plutarch, thinking of what he had learned in his initiation, console himself for the loss of his wife? Had he not obtained the certitude at the Mysteries of Bacchus that "the soul [spirit] remains incorruptible, and that there is a hereafter"? . . . Aristophanes went even farther: "All those who participated in the Mysteries," he says, "led an innocent, calm, and holy life; they died looking for the light of the Bleusinian Fields [Devachan], while the rest could never expect anything but eternal darkness [ignorance?].

---

[470] Some translators would have Lucian speak of the inhabitants of the city, but they fail to show that this view is maintainable.

[471] De Mirville, v. 256, 257.

[472] How can de Mirville see Satan in the Egyptian God of the great divine Name, when he himself admits that nothing was greater than the name of the oracle of Dodona, as it was that of the Cod of the Jews, IAO, or Jehovah? That oracle had been brought by the Pelasgians to Dodona more than fourteen centuries B.C. and left with the forefathers of the Hellenes, and its history is well-known and may be read in Herodotus. Jupiter, who loved the fair nymph of the ocean, Dodona, had ordered Pelasgus to carry his cult to Thessaly. The name of the God of that oracle at the temple of Dodona was Zeus Pelasgicos, the Zeuspater (God the Father), or as De Mirville explains: "It was the name *par excellence*, the name that the Jews held as the ineffable, the unpronounceable Name—in short, *Jaoh-pater*, *i.e*., 'he who was, who is, and who will be,' otherwise the Eternal." And the author admits that Maury is right "in discovering in the name of the Vaidic Indra the Biblical Jehovah," and does not even attempt to deny the etymological connection between the two names—"the *great* and the *lost* name with the sun and the thunder-bolts." Strange confessions, and still stranger contradictions.

[473] Reuvens' "Letter to Letronne on the 75th number of the Paipyri Anastasi." .See De Mirville. v. 258.

[474] The Eleusinian Fields.

[475] Fragments, ix.

[476] De Legibus, II. iv.

. . . And when one thinks about the importance attached by the States to the principle and the correct celebration of the Mysteries, to the stipulations made in their treaties for the security of their celebration, one sees to what degree those Mysteries had so long occupied their first and their last thought.

It was the greatest among public as well as private preoccupations, and this is only natural, since according to Döllinger, "the Eleusinian Mysteries were viewed as the efflorescence of all the Greek religion, as the purest essence of all its conceptions.[477]

Not only conspirators were refused admittance therein, but those who had not denounced them; traitors, perjurers, debauchees,[478] . . . so that Porphyry could say that: "Our soul has to be at the moment of death as it was during the Mysteries, *i.e.*, exempt from any blemishes, passion, envy, hatred, or auger."[479]

Truly,

Magic was considered a Divine Science which led to a participation in the attributes of the Divinity itself.[480]

Herodotus, Thales, Parmenides, Empedocles, Orpheus, Pythagoras, all went, each in his day, in search of the wisdom of Egypt's great Hierophants, in the hope of solving the problems of the universe.

Says Philo:

The Mysteries were known to unveil the secret operations of Nature.[481]

The prodigies accomplished by the priests of theurgic magic are so well authenticated and the evidence—if human testimony is worth anything at all—is so overwhelming that, rather than confess that the pagan theurgists far outrivalled the **255]** {MAGICAL STATUES.} Christians in miracles, Sir David Brewster conceded to the former the greatest proficiency in physics and everything that pertains to natural philosophy. Science finds herself in a very disagreeable dilemma. . . .

"Magic," says Psellus, "formed the last part of the sacerdotal science. It investigated the nature, power, and quality of everything sublunary; of the elements and their parts, of animals, of various plants and their fruits, of stones and herbs. In short, it explored the essence and power of everything. From hence, therefore, it produced its effects. And it formed *statues* [magnetized] which procure health, and made all various figures and things [talismans], which could equally become the instruments of disease as well as of health. Often, too, celestial fire is made to appear through magic, and then statues laugh and lamps are spontaneously enkindled."[482]

This assertion of Psellus that Magic "made statues which procure health," is now proven to the world to be no dream, no vain boast of a hallucinated Theurgist. As Reuvens says, it becomes "history." For it is found in the *Papyrus Magique* of Harris and on the votive stele just mentioned. Both Chabas and De Rougé state that:

On the eighteenth line of this very mutilated monument is found the formula with regard to the acquiescence of the God (Chons) who made his consent known by a motion he imparted to his statue.[483]

There was even a dispute over it between the two Orientalists. While M. de Rougé wanted to translate the word "Han" by "favour" or "grace," M. Chabas insisted that "Han" meant a "movement" or "a *sign"* made by the statue.

Excesses of power, abuse of knowledge and personal ambition very often led selfish and unscrupulous Initiates to black Magic, just as the same causes led to precisely the same thing among Christian popes and cardinals; and it was black Magic that led finally to the abolition of the Mysteries, and not Christianity, as is often erroneously thought. Read *Mommsen's Roman History,* vol. i., and you will find that it was the Pagans themselves who put an end to the desecration of the Divine Science. As early as 560 B.C. the Romans had discovered an Occult association, a school of black Magic of the most revolting kind; it celebrated mysteries brought from Etruria, and very soon the moral pestilence had spread all over Italy

More than seven thousand Initiates were prosecuted, and most of them were sentenced to death. . . .

Later on, Titus-Livius shows us another three thousand Initiates sentenced during a single year for the crime of poisoning.[484]

256] And yet black Magic is derided and denied !

Paulthier may or may not be too enthusiastic in saying that India appears to him as

The grand and primitive hearth of human thought, that has ended by embracing the whole ancient world,

but he was right in his idea. That primitive thought led to Occult knowledge, which in our Fifth Race is reflected from the earliest days of the Egyptian Pharaohs down to our modern times. Hardly a

---

[477] Judaism and Paganism, i. 184.
[478] Frag. of Styg., ap. Stob.
[479] De Special. Legi.
[480] De Mirville, v. 278, 279.
[481] *Isis Unveiled*, i. 25.
[482] *Isis Unveiled*, i. 282, 283.
[483] De Mirville. v. 248.
[484] De Mirville, v. 281.

hieratic papyrus is exhumed with the tightly swathed-up mummies of kings and high priests that does not contain some interesting information for the modern students of Occultism.

All that is, of course, derided Magic, the outcome of primitive knowledge and of revelation, though it was practised in such ungodly ways by the Atlantean Sorcerers that it has since become necessary for the subsequent Race to draw a thick veil over the practices which were used to obtain so-called magical effects on the psychic and on the physical planes. In the letter no one in our century will believe the statements, with the exception of the Roman Catholics, and these will give the acts a satanic origin. Nevertheless, Magic is so mixed up with the history of the world, that if the latter is ever to be written it has to rely upon the discoveries of Archaeology, Egyptology, and hieratic writings and inscriptions; if it insists that they must be free from that "superstition of the ages "it will never see the light. One can well imagine the embarrassing position in which serious Egyptologists, Assyriologists, savants and academicians find themselves. Forced to translate and interpret the old papyri and the archaic inscriptions on stelæ and Babylonian cylinders, they find themselves compelled from first to last to face the distasteful, and to them repulsive, subject of Magic, with its incantations and paraphernalia. Here they find sober and grave narratives from the pens of learned scribes, made up under the direct supervision of Chaldæan or Egyptian Hierophants, the most learned among the Philosophers of antiquity. These statements were written at the solemn hour of the death and burial of Pharaohs, High Priests, and other mighty ones of the land of Chemi; their purpose was the introduction of the newly-born, Osirified Soul before the awful-tribunal of the "Great Judge" in the region of Amenti—there where a *lie* was said to outweigh the greatest crimes. Were the Scribes and Hierophants, Pharaohs, and King-Priests all fools or frauds to have either believed in, or tried to make others believe in, such "cock-and- **257]** {ROMANCES—BUT TRUE.} bull stories" as are found in the most respectable papyri? Yet there is no help for it. Corroborated by Plato and Herodotus, by Manetho and Syncellus, as by all the greatest and most trustworthy authors and philosophers who wrote upon the subject, those papyri note down—as seriously as they note any history, or any fact so well known and accepted as to need no commentary—whole royal dynasties of Manes, to wit, of shadows and phantoms (astral bodies), and such feats of magic skill and such Occult phenomena, that the most credulous Occultist of our own times would hesitate to believe them to be true.

The Orientalists have found a plank of salvation, while yet publishing and delivering the papyri to the criticism of literary Sadducees: they generally call them "romances of the days of Pharaoh So-and-so." The idea is ingenious, if not absolutely fair.

258]

SECTION XXVIII.

The Origin of the Mysteries.

All that is explained in the preceding Sections and a hundredfold more was taught in the Mysteries from time immemorial. If the first appearance of those institutions is a matter of historical tradition with regard to some of the later nations, their origin must certainly be assigned to the time of the Fourth Root Race. The Mysteries were imparted to the elect of that Race when the average Atlantean had begun to fall too deeply into sin to be trusted with the secrets of Nature. Their establishment is attributed in the Secret Works to the King-Initiates of the divine dynasties, when the "Sons of God" had gradually allowed their country to become Kookarma-des (the land of vice).

The antiquity of the Mysteries may be inferred from the history of the worship of Hercules in Egypt. This Hercules, according to what the priests told Herodotus, was not Grecian, for he says:

> Of the Grecian Hercules I could in no part of Egypt procure any knowledge: . . . the name was never borrowed by Egypt from Greece. . . . Hercules, . . . as they [the priests] affirm, is one of the twelve (great Gods), who were reproduced from the earlier eight Gods 17,000 years before the year of Amasis.

Hercules is of Indian origin, and—his Biblical chronology put aside—Colonel Tod was quite right in his suggestion that he was Balarâma or Baladeva. Now one must read the *Purânas* with the Esoteric key in one's hand in order to find out how on almost every page they corroborate the Secret Doctrine. The ancient classical writers so well understood this truth that they unanimously attributed to Asia the origin of Hercules.

> A section of the *Mahâbhârata* is devoted to the history of the Hercula, of which race was Vyasa. . . . Diodorus has the same legend with some variety. He **259]** {AN INSTANT IN HEAVEN.} says: "Hercules was born amongst the Indians and, like the Greeks, they furnish him with a club and lion's hide." Both [Krishna and

Baladeva] are (lords) of the race (cûla) of Heri (Heri-cul-es) of which the Greeks might have made the compound Hercules.[485]

The Occult Doctrine explains that Hercules was the last incarnation of one of the seven "Lords of the Flame," as Krishna's brother, Baladeva. That his incarnations occurred during the Third, Fourth, and Fifth Root-Races, and that his worship was brought into Egypt from Lanka and India by the later immigrants. That he was borrowed by the Greeks from the Egyptians is certain, the more so as the Greeks place his birth at Thebes, and only his twelve labours at Argos. Now we find in the *Vishnu Purâna* a complete corroboration of the statement made in the Secret Teachings, of which Purânic allegory the following is a short summary:

Raivata, a grandson of Sharyâti, Manu's fourth son, finding no man worthy of his lovely daughter, repaired with her to Brahmâ's region to consult the God in this emergency. Upon his arrival, Hâhâ, Hûhû, and other Gandharvas were singing before the throne, and Raivata, waiting till they had done, imagined that but one Muhûrta (instant) had passed, whereas long ages had elapsed. When they had finished Raivata prostrated himself and explained his perplexity. Then Brahmâ asked him whom he wished for a son-in-law, and upon hearing a few personages named, the Father of the World smiled and said: "Of those whom you have named the third and fourth generation [Root-Races] no longer survive, for many successions of ages [Chatur-Yuga, or the four Yuga cycles] have passed away while you were listening to our songsters. Now on earth the twenty-eighth great age of the present Manu is nearly finished and the Kali period is at hand. You must therefore bestow this virgin-gem upon some other husband. For you are now alone."

Then the Râja Raivata is told to proceed to Kushasthalî, his ancient capital, which was now called Dvârakâ, and where reigned in his stead a portion of the divine being (Vishnu) in the person of Baladeva, the brother of Krishna, regarded as the seventh incarnation of Vishnu whenever Krishna is taken as a full divinity.

"Being thus instructed by the Lotus-born [Brahmâ], Raivata returned with his daughter to earth, where he found the race of men dwindled in stature [see what is said in the Stanzas and Commentaries of the races of mankind gradually decreasing in stature]; . . . **260]** reduced in vigour, and enfeebled in intellect. Repairing to the city of Kushasthalî, he found it much altered," because, according to the allegorical explanation of the commentator, "Krishna had reclaimed from the sea a portion of the country," which means in plain language that the continents had all been changed meanwhile—and "had renovated the city"—or rather built a new one, Dvârakâ; for one reads in the *Bhagavad Purâna*[486] that Kushasthalî was founded and built by Raivata within the sea; and subsequent discoveries showed that it was the same, or on the same spot, as Dvârakâ. Therefore it was on an island before. The allegory in *Vishnu Purâna* shows King Raivata giving his daughter to "the wielder of the ploughshare"—or rather "the plough-bannered"—Baladeva, who "beholding the damsel of excessively lofty height . . . shortened her with the end of his ploughshare, and she became his wife."[487]

This is a plain allusion to the Third and Fourth Races—to the Atlantean giants and the successive incarnations of the "Sons of the Flame" and other orders of Dhyân Chohans in the heroes and kings of mankind, down to the Kali Yuga, or Black Age, the beginning of which is within historical times. Another *coincidence*: Thebes is the city of a hundred gates, and Dvârakâ is so called from its many gateways or doors, from the word "Dvara," "gateway." Both Hercules and Baladeva are of a passionate, hot temper, and both are renowned for the fairness of their white skins. There is not the slightest doubt that Hercules is Baladeva in Greek dress. Arrian notices the great similarity between the Theban and the Hindu Hercules, the latter being worshipped by the Suraseni who built Methorea, or Mathûrâ, Krishna's birthplace. The same writer places Sandracottus (Chandragupta, the grandfather of King Asoka, of the clan of Morya) in the direct line of the descendants of Baladeva.

There were no Mysteries in the beginning, we are taught. Knowledge (Vidyâ) was common property, and it reigned universally throughout the Golden Age (Satya Yuga). As says the Commentary:

Men had not created evil yet in those days of bliss and purity, *for they were of God-like more than of human nature*.

But when mankind, rapidly increasing in numbers, increased also in variety of idiosyncrasies of body and mind, then incarnated Spirit showed its weakness. Natural exaggerations, and along with these **261]** {GROWTH OF POPULAR BELIEFS.} superstitions, arose in the less cultured and healthy minds. Selfishness was born out of desires and passions hitherto unknown, and but too often knowledge and power were abused, until finally it became necessary to limit the number of those *who knew.* Thus arose Initiation.

---

485 Tod's *Rajasthan*, i. 28.
486 *Op. cit*., ix. iii. 28.
487 *Vishnu Purâna*, iv. i. Wilson's translation, iii. 248-254.

Every separate nation now arranged for itself a religious system, according to its enlightenment and spiritual wants. Worship of mere form being discarded by the wise men, these confined true knowledge to the very few. The need of veiling truth to protect it from desecration becoming more apparent with every generation, a thin veil was used at first, which had to be gradually thickened according to the spread of personality and selfishness, and this led to the Mysteries. They came to be established in every country and among every people, while to avoid strife and misunderstanding exoteric beliefs were allowed to grow up in the minds of the profane masses. Inoffensive and innocent in their incipient stage—like a historical event arranged in the form of a fairy tale, adapted for and comprehensible to the child's mind—in those distant ages such beliefs could be allowed to grow and make the popular faith without any danger to the more philosophical and abstruse truths taught in the sanctuaries. Logical and scientific observation of the phenomena in Nature, which alone leads man to the knowledge of eternal truths—provided he approaches the threshold of observation unbiassed by preconception and sees with his spiritual eye before he looks at things from their physical aspect—does not lie within the province of the masses. The marvels of the One Spirit of Truth, the ever-concealed and inaccessible Deity, can be unravelled and assimilated only through Its manifestations by the secondary "Gods," Its acting powers. While the One and Universal Cause has to remain for ever *in abscondito*, Its manifold action may be traced through the effects in Nature. The latter alone being comprehensible and manifest to average mankind, the Powers causing those effects were allowed to grow in the imagination of the populace. Ages later in the Fifth, the Âryan, Race some unscrupulous priests began to take advantage of the too-easy beliefs of the people in every country, and finally raised those secondary Powers to the rank of God and Gods, thus succeeding in isolating them altogether from the One Universal Cause of all causes.[488]

262] Henceforward the knowledge of the primeval truths remained entirely in the hands of the Initiates.

The Mysteries had their weak points and their defects, as every institution welded with the human element must necessarily have. Yet Voltaire has characterised their benefits in a few words:

> In the chaos of popular superstitions there existed an institution which has ever prevented man from falling into absolute brutality: it was that of the Mysteries.

Verily, as Ragon puts it of Masonry;

> Its temple has Time for duration, the Universe for space. . . . "Let us divide that we may rule," have said the crafty; " Let us unite to resist," have said the first Masons.[489]

Or rather, the Initiates whom the Masons have never ceased to claim as their primitive and direct Masters. The first and fundamental principle of moral strength and power is association and solidarity of thought and purpose. "The Sons of Will and Yoga" united in the beginning to resist the terrible and ever-growing iniquities of the left-hand Adepts, the Atlanteans. This led to the foundation of still more Secret Schools, temples of learning, and of Mysteries inaccessible to all except after the most terrible trials and probations.

Anything that might be said of the earliest Adepts and their divine Masters would be regarded as fiction. It is necessary, therefore, if we would know something of the primitive Initiates to judge of the tree by its fruits; to examine the bearing and the work of their successors in the Fifth Race as reflected in the works of the classic writers and the great Philosophers. How were Initiation and the Initiates regarded during some 2,000 years by the Greek and Roman writers? Cicero informs his readers in very clear terms. He says:

> An Initiate must practise all the virtues in his power: justice, fidelity, liberality, modesty, temperance; these virtues cause men to forget the talents that he may lack.[490]

Ragon says:

> When the Egyptian priests said: "All for the people, nothing through the people," they were right: in an ignorant nation truth must be revealed only to **263]** {A TRUE PRIESTHOOD.} trustworthy persons. . . . We

---

[488] There were no Brâhmans as a hereditary caste in days of old. In those long-departed ages a man became a Brâhman through personal merit and Initiation. Gradually, however, despotism crept in, and the son of a Brâhman was created a Brâhman by right of protection first, then by that of heredity. The rights of blood replaced those of real merit, and thus arose the body of Brâhmans, which was soon changed into a powerful caste.

[489] *Des Initiations Anciennes et Modernes*. "The mysteries," says Ragon, "were the gift of India." In this he is mistaken, for the Âryan race had brought the mysteries of Initiation from Atlantis. Nevertheless he is right in saying that the mysteries preceded all civilisations, and that by polishing the mind and morals of the peoples they served as a base for all the laws—civil, political, and religious.

[490] *De Off.*, i. 33.

have seen in our days, "all through the people, nothing for the people," a false and dangerous system. The real axiom ought to be: "All for the people and *with* the people."[491]

But in order to achieve this reform the masses have to pass through a dual transformation: (*a*) to become divorced from every element of exoteric superstition and priestcraft, and (*b*) to become educated men, free from every danger of being enslaved whether by a man or an idea.

This, in view of the preceding, may seem paradoxical. The Initiates were "priests," we may be told—at any rate, all the Hindu, Egyptian, Chaldæan, Greek, Phoenician, and other Hierophants and Adepts were priests in the temples, and it was they who invented their respective exoteric creeds. To this the answer is possible: "The cowl does not make the friar." If one may believe tradition and the unanimous opinion of ancient writers, added to the examples we have in the "priests" of India, the most conservative nation in the world, it becomes quite certain that the Egyptian priests were no more priests in the sense we give to the word than are the temple Brâhmans. They could never be regarded as such if we take as our standard the European clergy. Laurens observes very correctly that:

> The priests of Egypt were not, strictly speaking, ministers of religion. The word "priest," which translation has been badly interpreted, had an acceptation very different from the one that is applied to it among us. In the language of antiquity, and especially in the sense of the initiation of the priests of ancient Egypt, the word "priest" is synonymous with that of "philosopher." . . . The institution of the Egyptian priests seems to have been really a confederation of sages gathered to study the art of ruling men, to centre the domain of truth, modulate its propagation, and arrest its too dangerous dispersion.[492]

The Egyptian Priests, like the Brâhmans of old, held the reins of the governing powers, a system that descended to them by direct inheritance from the Initiates of the great Atlantis. The pure cult of Nature in the earliest patriarchal days—the word "patriarch" applying in its first original sense to the Progenitors of the human race,[493] the Fathers, Chiefs, and Instructors of primitive men—became the heirloom of those **264]** alone who could discern the noumenon beneath the phenomenon. Later, the Initiates transmitted their knowledge to the human kings, as their divine Masters had passed it to their forefathers. It was their prerogative and duty to reveal the secrets of Nature that were useful to mankind—the hidden virtues of plants, the art of healing the sick, and of bringing about brotherly love and mutual help among mankind. No Initiate was one if he could not heal—aye, recall to life from apparent death (coma) those who, too long neglected, would have indeed died during their lethargy.[494] Those who showed such powers were forthwith set above the crowds, and were regarded as Kings and Initiates. Gautama Buddha was a King-Initiate, a healer, and recalled to life those who were in the hands of death. Jesus and Apollonius were healers, and were both addressed as Kings by their followers. Had they failed to raise those who were to all intents and purposes the dead, none of their names would have passed down to posterity; for this was the first and crucial test, the certain sign that the Adept had upon Him the invisible hand of a primordial divine Master, or was an incarnation of one of the "Gods."

The later royal privilege descended to our Fifth Race kings through the kings of Egypt. The latter were all initiated into the mysteries of medicine, and they healed the sick, even when, owing to the terrible trials and labours of final Initiation, they were unable to become full Hierophants. They were healers by privilege and by tradition, and were assisted in the healing art by the Hierophauts of the temples, when they themselves were ignorant of Occult curative Science. So also in far later historical times we find Pyrrhus curing the sick by simply touching them with his foot; Vespasian and Hadrian needed only to pronounce a few words taught to them by their Hierophants, in order to restore sight to the blind and health to the cripple. From that time onward history has recorded cases of the same privilege conferred on the emperors and kings of almost every nation.[495]

That which is known of the Priests of Egypt and of the ancient **265]** {THE EGYPTIAN PRIESTS.} Brâhmans, corroborated as it is by all the ancient classics and historical writers, gives us

---

[491] Des Initiations, p. 22.

[492] Essais Historiques sur la Franc-Maconnerie, pp. 142, 143.

[493] The word "patriarch" is composed of the Greek word "Patria" ("family," "tribe," or "nation") and "Archos" (a "chief"), the paternal principle. The Jewish Patriarchs who were pastors, passed their name to the Christian Patriarchs; yet they were no priests, but were simply the beads of their tribes, like the Indian Rishis.

[494] There is no need to observe here that the resurrection of a really dead body is an impossibility in Nature.

[495] The kings of Hungary claimed that they could cure the jaundice; the Dukes of Burgundy were credited with preserving people from the plague; the kings of Spain delivered those possessed by the devil. The prerogative of curing the king's evil was given to the kings of France, in reward for the virtues of good King Robert. Francis the First, during a short stay at Marseilles for his son's wedding, touched and cured of that disease upwards of 500 persons. The Icings of England had the same privilege.

the right to believe in that which is only traditional in the opinion of sceptics. Whence the wonderful knowledge of the Egyptian Priests in every department of Science, unless they had it from a still more ancient source? The famous "Four," the seats of learning in old Egypt, are more historically certain than the beginnings of modern England. It was in the great Theban sanctuary that Pythagoras upon his arrival from India studied the Science of Occult numbers. It was in Memphis that Orpheus popularized his too abstruse Indian metaphysics for the use of Magna Grecia; and thence Thales, and ages later Democritus, obtained all they knew. It is to Saïs that all the honour must be given of the wonderful legislation and the art of ruling people, imparted by its Priests to Lycurgus and Solon, who will both remain objects of admiration for generations to come. And had Plato and Eudoxus never gone to worship at the shrine of Heliopolis, most probably the one would have never astonished future generations with his ethics, nor the other with his wonderful knowledge of mathematics.[496]

The great modern writer on the Mysteries of Egyptian Initiation—one, however, who knew nothing of those in India—the late Ragon, has not exaggerated in maintaining that:

> All the notions possessed by Hindustan, Persia, Syria, Arabia, Chaldæa, Sydonia, and the priests of Babylonia, [on the secrets of Nature], was known to the Egyptian priests. It is thus Indian philosophy, without mysteries, which, having penetrated into Chaldæa and ancient Persia, gave rise to the doctrine of Egyptian Mysteries.[497]

The Mysteries preceded the hieroglyphics.[498] They gave birth to the latter, as permanent records were needed to preserve and commemorate their secrets. It is primitive Philosophy[499] that has served as the **266]** foundation-stone for modern Philosophy; only the progeny, while perpetuating the features of the external body, has lost on its way the Soul and Spirit of its parent.

Initiation, though it contained neither rules and principles, nor any special teaching of Science—as now understood—was nevertheless Science, and the Science of sciences. And though devoid of dogma, of physical discipline, and of exclusive ritual, it was yet the one true Religion—that of eternal truth. Outwardly it was a school, a college, wherein were taught sciences, arts, ethics, legislation, philanthropy, the cult of the true and real nature of cosmic phenomena; secretly, during the Mysteries, practical proofs of the latter were given. Those who could learn truth on all things—*i.e.*, those who could look the great Isis in her unveiled face and bear the awful majesty of the Goddess—became Initiates. But the children of the Fifth Race had fallen too deeply into matter always to do so with impunity. Those who failed disappeared from the world, without leaving a trace behind. Which of the highest kings would have dared to claim any individual, however high his social standing, from the stern priests, once that the victim had crossed the threshold of their sacred Adytum?

The noble precepts taught by the Initiates of the early races passed to India, Egypt, and Greece, to China and Chaldæa, and thus spread all over the world. All that is good, noble, and grand in human nature, every divine faculty and aspiration, were cultured by the Priest-Philosophers who sought to develop them in their Initiates. Their code of ethics, based on altruism, has become universal. It is found in Confucius, the "atheist," who taught that "he who loves not his brother has no

---

[496] See Laurens' *Essais Historiques* for further information as to the world-wide, universal knowledge of the Egyptian Priests.

[497] Des Initiations, p. 24.

[498] The word comes from the Greek "hieros" ("sacred") and "glipho" ("I grave"). The Egyptian characters were sacred to the Gods, as the Indian Devanâgarî is the language of the Cods.

[499] The same author had (as Occultists have) a very reasonable objection to the modern etymology of the word "philosophy," which is interpreted "love of wisdom," and is nothing of the kind. The philosophers were scientists, and philosophy was a real science—not simply verbiage, as it is in our day. The term is composed of two Greek words whose meaning is intended to convey its secret sense, and ought to be interpreted as "wisdom of love." Now it is in the last word, "love," that lies hidden the esoteric significance: for "love" does not stand here as a noun, nor does it mean "affection" or "fondness," but is the term used for Eros, that primordial principle in divine creation, synonymous with πόθος, the abstract desire in Nature for procreation, resulting in an everlasting series of phenomena. It means "divine love," that universal element of divine omnipresence spread throughout Nature and which is at once the chief cause and effect. The "wisdom of love" (or "philosophia,") meant attraction to and love of everything hidden beneath objective phenomena and the knowledge thereof. Philosophy meant the highest Adeptship—love of and assimilation with Deity. In his modesty Pythagoras even refused to be called a Philosopher (or one who knows every hidden thing in things visible; cause and effect, or absolute truth), and called himself simply a Sage an aspirant to philosophy, or to Wisdom of Love—love in its exoteric meaning being as degraded by men then as it is now by its purely terrestrial application.

virtue in him," and in the *Old Testament* precept, "Thou shalt love thy neighbour as thyself."[500] The greater Initiates became like unto Gods, and Socrates, in Plato's *Phoedo,* is represented as saying:

The Initiates are sure to come into the company of the Gods.

In the same work the great Athenian Sage is made to say:

267] {REVEALING AND REVEILING.} It is quite apparent that those who have established the Mysteries, or the secret assemblies of the Initiates, were no mean persons, but powerful genii, who from the first ages had endeavoured to make us understand under those enigmas that he who will reach the invisible regions unpurified will be hurled into the abyss [the Eighth Sphere of the Occult Doctrine; that is, he will lose his personality for ever], while he who will attain them purged of the maculations of this world, and accomplished in virtues, will be received in the abode of the Gods.

Said Clemens Alexandrinus, referring to the Mysteries:

Here ends all teaching. One sees Nature and all things.

A Christian Father of the Church speaks then as did the Pagan Pretextatus, the pro-consul of Achaia (fourth century A.D.), "a man of eminent virtues," who remarked that to deprive the Greeks of "the sacred Mysteries which bind in one the whole of mankind," was to render their very lives worthless to them. Would the Mysteries have ever obtained the highest praise from the noblest men of antiquity had they not been of more than human origin? Read all that is said of this unparalleled institution, as much by those who had never been initiated, as by the Initiates themselves. Consult Plato, Euripides, Socrates, Aristophanes, Pindar, Plutarch, Isocrates, Diodorus, Cicero, Epictetus, Marcus Aurelius, not to name dozens of other famous Sages and writers. That which the Gods and Angels had *revealed*, exoteric religions, beginning with that of Moses, *reveiled* and hid for ages from the sight of the world. Joseph, the son of Jacob, was an Initiate, otherwise he would not have married Aseneth, the daughter of Petephre ("Potiphar"—"he who belongs to Phre," the Sun-God), priest of Heliopolis and governor of On.[501] Every truth *revealed* by Jesus, and which even the Jews and early Christians understood, was *reveiled* by the Church that pretends to serve Him. Read what Seneca says, as quoted by Dr. Kenealy:

"The world being melted and having reentered the bosom of Jupiter [or Parabrahman], this God continues for some time totally concentred in himself and remains concealed, as it were, wholly immersed in the contemplation of his own ideas. Afterwards we see a new world spring from him. . . . An innocent race of men is formed." And again, speaking of a mundane dissolution as involving the destruction or death of all, he [Seneca] teaches us that when the laws of Nature shall be buried in ruin and the last day of the world shall come, the Southern Pole shall crush, as it falls, all the regions of Africa; and the North Pole shall overwhelm all the countries beneath its axis. *The affrighted sun shall be deprived of its light*; **268]** the palace of heaven, falling to decay, shall produce at once both life and death, and some kind of dissolution shall equally seize upon all the deities, who thus shall return to their original chaos.[502]

One might fancy oneself reading the Purânic account by Parâshara of the great Pralaya. It is nearly the same thing, idea for idea. Has Christianity nothing of the kind? Let the reader open any English *Bible* and read chapter iii. of the *Second Epistle of Peter*, and he will find there the same ideas.

There shall come in the last days scoffers, . . . saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are . . . reserved unto fire, . . . in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. . . . Nevertheless we . . . look for new heavens and a new earth.

If the interpreters chose to see in this a reference to a creation, a deluge, and a promised coming of Christ, when they will live in a New Jerusalem in heaven, that is no fault of Peter. What he meant was the destruction of the Fifth Race and the appearance of a new continent for the Sixth Race.

The Druids understood the meaning of the Sun in Taurus, therefore when all the fires were extinguished on the 1st of November their sacred and inextinguishable fire remained alone to illumine the horizon like those of the Magi and the modern Zoroastrian. And like the early Fifth Race and the later Chaldæans and Greeks, and again like the Christians (who do it to this day without suspecting the real meaning), they greeted the "Morning-Star," the beautiful Venus-Lucifer.[503] Strabo

---

[500] *Lev*., xix. 18.

[501] "On," the "Sun," the Egyptian name of Heliopolis (the "City of the Sun").

[502] *Book of God*, p. 160.

[503] Mr. Kenealy quotes, in his *Book of God*, Vallancey, who says: "I had not been a week landed in Ireland from Gibraltar, where I had studied Hebrew and Chaldaic under Jews of various countries, when I heard a peasant girl say to a boor standing by her '*Feach an Maddin Nag'* ('Behold the morning star'), pointing to the planet Venus, the Maddena Nag of the Chaldæans."

speaks of an island near Britannia where Ceres and Persephone were worshipped with the same rites as in Samothrace, and this was the sacred Ierna, where a perpetual fire was lit. The Druids believed in the rebirth of man, not, as Lucian explains,

That the same *Spirit* shall animate a new body, not here, but in a different world,

but in a series of reincarnations in this same world; for as Diodorus **269]** {ATLANTEANS DEGENERATING.} says, they declared that the souls of men after a determinate period would pass into other bodies.[504]

These tenets came to the Fifth Race Aryans from their ancestors of the Fourth Race, the Atlanteans. They piously preserved the teachings, while their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of superhuman powers, were gradually approaching their end.

270]

SECTION XXIX.

The Trial of the Sun Initiate.

We will begin with the ancient Mysteries—those received from the Atlanteans by the primitive Aryans—whose mental and intellectual state Professor Max Müller has described with such a masterly hand, yet left so incomplete withal.

He says: We have in it [in the *Rig Veda*] a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the *Veda* we see man left to himself to solve the riddle of this world. . . . He invokes the gods around him, he praises, he worships them. But still with all these gods . . . beneath him, and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is "Brahman;" for brahman meant originally force, will, wish, and the propulsive power of creation. But this impersonal brahman too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself; which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it "Âtman," for âtman, originally breath or spirit, comes to mean Self and Self alone, Self, whether divine or human; Self, whether creating or suffering; Self, whether One or All; but always Self, independent and free. "Who has seen the first-born?" says the poet, "when he who had no bones [*i.e.*, form] bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any one who knew it?" (*Rig Veda*, I, 164, 4.) "This idea of a divine Self once expressed, everything else must acknowledge its supremacy; *Self* is the Lord of all things; it is the King of all things; as all the spokes of a wheel are contained in the nave and circumference, all things are contained in this Self; all selves are contained in this *Self*." (Brihadâranyaka, IV. v. 15).[505]

271] {VISHVAKARMA AND VIKARTTANA.} This Self, the highest, the one, and the universal, was symbolised on the plane of mortals by the Sun, its life-giving effulgence being in its turn the emblem of the Soul—killing the terrestrial passions which have ever been an impediment to the re-union of the Unit Self (the Spirit) with the All-Self. Hence the allegorical mystery, only the broad features of which may be given here. It was enacted by the "Sons of the Fire-Mist" and of "Light." The second Sun (the "second hypostasis" of Rabbi Drach) appeared as put on his trial, Vishvakarma, the Hierophant, cutting off seven of his beams, and replacing them with a crown of brambles, when the "Sun" became Vikarttana, shorn of his beams or rays. After that, the Sun—enacted by a neophyte ready to be initiated—was made to descend into Pâtâla, the nether regions, on a trial of Tantalus. Coming out of it triumphant, he emerged from this region, of lust and iniquity, to re-become Karmasâkshin, witness of the Karma of men,[506] and arose once more triumphant in all the glory of his regeneration, as the Graha-Râjah, King of the Constellations, and was addressed as Gabhastiman, "re-possessed of his rays."

The "fable" in the popular Pantheon of India, founded upon, and born out of the poetical mysticism of the *Rig-Veda*—the sayings of which were mostly all dramatised during the religious Mysteries—grew in the course of its exoteric evolution into the following allegory. It may be found now in several of the *Purânas* and in other Scriptures. In the *Rig-Veda* and its Hymns, Vishvakarma, a Mystery-God, is the Logos, the Demiurgos, one of the greatest Gods, and spoken of in two of the

[504] There was a time when the whole world, the totality of mankind, had one religion, as they were of "one lip." "All the religions of the earth were at first one, and emanated from one centre," says Faber.

[505] Chips from a German Workshop, i. 69, 70.

[506] Sûrya, the Sun, is one of the nine divinities that witness all human actions.

hymns as the highest. He is the Omnificent (Vishvakarma), called the "Great Architect of the Universe," the

> All seeing God, . . . the father, the generator, the disposer, who gives the gods their names, and is beyond the comprehension of mortals,

as is every Mystery-God. Esoterically, He is the personification of the creative manifested Power; and mystically He is the seventh principle in man, in its collectivity. For He is the son of Bhuvana, the self-created, luminous Essence, and of the virtuous, chaste and lovely Yoga-Siddha, the virgin Goddess, whose name speaks for itself, since it personified Yoga-power, the "chaste mother" that creates the Adepts. In the Rig-Vaidic Hymns, Vishvakarma performs the "great sacrifice," *i.e.*, sacrifices himself for the world; or, as the *Nirukta* is made to say, translated by the Orientalists:

> **272]** Vishvakarma first of all offers up all the world in a sacrifice, and then ends by sacrificing himself.

In the mystical representations of his character, Vishvakarma is often called Vittoba, and is pictured as the "Victim," the "Man-God," or the Avatâra crucified in space.

[Of the true Mysteries, the real Initiations, nothing of course can be said in public; they can be known only to those who are able to experience them. But a few hints can be given of the great ceremonial Mysteries of Antiquity, which stood to the public as the real Mysteries, and into which candidates were initiated with much ceremony and display of Occult Arts. Behind these, in silence and darkness, were the true Mysteries, as they have always existed and continue to exist. In Egypt, as in Chaldæa and later in Greece, the Mysteries were celebrated at stated times, and the first day was a public holiday, on which, with much pomp, the candidates were escorted to the Great Pyramid and passed thereinto out of sight. The second day was devoted to ceremonies of purification, at the close of which the candidate was presented with a white robe; on the third day][507] he was tried and examined as to his proficiency in Occult learning. On the fourth day, after another ceremony symbolical of purification, he was sent alone to pass through various trials, finally becoming entranced in a subterranean crypt, in utter darkness, for two days and two nights. In Egypt, the entranced neophyte was placed in an empty sarcophagus in the Pyramid, where the initiatory rites took place. In India and Central Asia, he was bound on a lathe, and when his body had become like that of one dead (entranced), he was carried into the crypt. Then the Hierophant kept watch over him "guiding the apparitional soul (astral body) from this world of Samsâra (or delusion) to the *nether* kingdoms, from which, if successful, he had the right of releasing *seven suffering souls*" (Elementaries). Clothed with his Anandamayakosha, the body of bliss—the Srotâpanna remained there where we have no right to follow him, and upon returning—received the *Word*, with or without the "heart's blood" of the Hierophant.[508]

---

[507] [There is a gap in H. P. B.'s MS., and the paragraph in brackets supplies what was missing.—A. B.]

[508] In *Isis Unveiled*, Vol. II., pp. 41, 42, a portion of this rite is referred to. Speaking of the dogma of Atonement, it is traced to ancient "heathendom" again. We say: "This cornerstone of a church which had believed herself built on a firm rock for long centuries, is now excavated by science and proved to come from the Gnostics. Professor Draper shows it as hardly known in the days of Tertuilian, and as having: 'originated among the Gnostic heretics' (see *Conflict Between Religion and Science*, p. 224). . . . But there are sufficient proofs to show that it *originated* among them no more than did their anointed Christos and Sophia. The former they modelled on the original of the King Messiah, the male principle of wisdom, and the latter on the third Sephiroth, from the Chaldæan *Kabalah*, and even from the Hindu Brahmâ and Sarasvatî, and the Pagan Dionysius and Demeter. And here we are on firm ground, if it were only because it is now proved that the *New Testament* never appeared in its complete form, such as we find it now, till 300 years after the period of the apostles, and the *Zohar* and other Kabalistic books are found to belong to the first century before our era, if not to be far older still.

"The Gnostics entertained many of the Essenean ideas; and the Essenes had their greater and minor Mysteries at least two centuries before our era. They were the *Isarim* or *Initiates*, the descendants of the Egyptian hierophants, in whose country they had been settled for several centuries before they were converted to Buddhistic monasticism by the missionaries of King Asoka, and amalgamated later with the earliest Christians; and they existed, probably, before the old Egyptian temples were desecrated and ruined in the incessant invasions of Persians, Greeks, and other conquering hordes. The hierophants had their atonement enacted in the Mystery of Initiation ages before the Gnostics, or even the Essenes, had appeared. It was known among Hierophants as the Baptism of Blood, and was considered not as an atonement for the 'fall of man' in Eden, but simply as an expiation for the past, present, and future sins of ignorant, but nevertheless polluted mankind. The hierophant had the option of either offering his pure and sinless life as a sacrifice for his race to the gods whom he hoped to rejoin, or an animal victim. The former depended entirely on their own will. At the last moment of the solemn 'new birth,' the Initiator passed 'the word' to the

273] {THE TRANSMISSION OF LIGHT.} Only in truth the Hierophant was never killed—neither in India nor elsewhere, the murder being simply feigned—unless the Initiator had chosen the Initiate for his successor and had decided to pass to him the last and supreme WORD, after which he had to die—only one man in a nation having the right to know that word. Many are those grand Initiates who have thus passed out of the world's sight, disappearing

As mysteriously from the sight of men as Moses from the top of Mount Pisgah (*Nebo*, oracular Wisdom), after he had laid his hands upon Joshua, who thus became "full of the spirit of wisdom," *i.e.*, initiated.

But he died, he was not killed. For killing, if really done, would belong to black, not to divine Magic. It is the transmission of light, rather than a transfer of life, of life spiritual and divine, and it is the shedding of Wisdom, not of blood. But the uninitiated inventors of theological Christianity took the allegorical language *à la lettre*; and instituted a dogma, the crude, misunderstood expression of which horrifies and repels the spiritual "heathen."

All these Hierophants and Initiates were types of the Sun and of the Creative Principle (spiritual potency) as were Vishvakarma and **274]** Vikarttana, from the origin of the Mysteries. Ragon, the famous Mason, gives curious details and explanations with regard to the Sun rites. He shows that the biblical Hiram, the great hero of Masonry (the "widow's son") a type taken from Osiris, is the Sun-God, the inventor of arts, and the "architect," the name Hiram meaning the *elevated*, a title belonging to the Sun. Every Occultist knows how closely related to Osiris and the Pyramids are the narratives in *Kings* concerning Solomon, his Temple and its construction; he knows also that the whole of the Masonic rite of Initiation is based upon the Biblical allegory of the construction of that Temple, Masons conveniently forgetting, or perhaps ignoring, the fact that the latter narrative is modelled upon Egyptian and still earlier symbolisms. Ragon explains it by showing that the three companions of Hiram, the "three murderers," typify the three last months of the year; and that Hiram stands for the Sun—from its summer solstice downwards, when it begins decreasing—the whole rite being an astronomical allegory.

During the summer solstice, the Sun provokes songs of gratitude from all that breathes; hence Hiram, who represents it, can give to whomsoever has the right to it, the sacred Word, that is to say life. When the Sun descends to the inferior signs all Nature becomes mute, and Hiram can no longer give the sacred Word to the companions, who represent the three inert months of the year. The first companion strikes Hiram feebly with a rule twenty-four inches long, symbol of the twenty-four hours which make up each diurnal revolution; it is the first distribution of time, which after the exaltation of the mighty star, feebly assails his existence, giving him the first blow. The second companion strikes him with an *iron square*, symbol of the last season, figured by the intersections of two right lines, which would divide into four equal parts the Zodiacal circle, whose centre symbolises Hiram's heart, where it touches the point of the four squares representing the four seasons: second distribution of time, which at that period strikes a heavier blow at the solar existence. The third companion strikes him mortally on his forehead with a heavy blow of his mallet, whose cylindrical form symbolises the year, the ring or circle: third distribution of time, the accomplishment of which deals the last blow to the existence of the *expiring* Sun. From this interpretation it has been inferred that *Hiram*, a *founder* of metals, the hero of the new legend with the title of *architect*, is Osiris (the Sun) of modern initiation; that *Isis*, his widow, is the *Lodge*, the emblem of the Earth (*loka* in Sanskrit, the world) and that *Horus*, son of Osiris (or of light) and the widow's son, is the *free Mason*, that is to say, the *Initiate* who inhabits the terrestrial lodge (*the child of the Widow*, *and of Light*).[509]

And here again, our friends the Jesuits have to be mentioned, for the above rite is of their making. To give one instance of their success in **275]** {MASONRY AND THE JESUITS.} throwing dust into the eyes of ordinary individuals to prevent their seeing the truths of Occultism, we will point out what they did in what is now called Freemasonry.

This Brotherhood does possess a considerable portion of the symbolism, formulae, and ritual of Occultism, handed down from time immemorial from the primeval Initiations. To render this Brotherhood a mere harmless negation, the Jesuits sent some of their most able emissaries into the Order, who first made the simple brethren believe that the true secret was lost with Hiram Abiff; and then induced them to put this belief into their formularies. They then invented specious but spurious higher degress, pretending to give further light upon this lost secret, to lead the candidate on and amuse him with forms borrowed from the real thing but containing no substance, and all artfully contrived to lead the aspiring Neophyte to nowhere. And yet men of good sense and abilities, in

---

initiated, and immediately after the latter had a weapon placed in his right hand, and was ordered *to strike.* This is the true origin of the Christian dogma of atonement."

As Ballanche says, quoted by Ragon: "Destruction is the great God of the World," justifying therefore the philosophical conception of the Hindu Shîva. According to this immutable and sacred law, the Initiate was compelled to kill the Initiator; otherwise initiation remained incomplete. . . It is death that generates life." *Orthodoxie maconnique*, p. 104. All that, however, was emblematic and exoteric. Weapon and killing must be understood in their allegorical sense.

[509] Orthodoxie maconnique, pp. 102-104.

other respects, will meet at intervals, and with solemn face, zeal and earnestness, go through the mockery of revealing "substituted secrets" instead of the real thing.

If the reader turns to a very remarkable and very useful work called *The Royal Masonic Cyclopaedia,* Art. "Rosicrucianism," he will find its author, a high and learned Mason, showing what the Jesuits have done to destroy Masonry. Speaking of the period when the existence of this mysterious Brotherhood (of which many pretend to know "something" if not a good deal, and know in fact nothing) was first made known, he says:

> There was a dread among the great masses of society in byegone days of the unseen—a dread, as recent events and phenomena show very clearly, not yet overcome in its entirety. Hence students of Nature and mind were forced into an obscurity not altogether unwelcome. . . . The Kabalistic reveries of a Johann Reuchlin led to the fiery action of a Luther, and the patient labours of Trittenheim produced the modern system of diplomatic cipher writing. . . . It is very worthy of remark that one particular century, and that in which the Rosicrucians first showed themselves, is distinguished in history as the era in which most of these efforts at throwing off the trammels of the past [Popery and Ecclesiasticism] occurred. Hence the opposition of the losing party, and their virulence against anything mysterious or unknown. They freely organised pseudo-Rosicrucian and Masonic societies in return; and these societies were instructed to irregularly entrap the weaker brethren of the True and Invisible Order, and then triumphantly betray anything they might be so inconsiderate as to communicate to the superiors of these transitory and unmeaning associations. Every wile was adopted by the authorities, fighting in self-defence against the progress of truth, to engage, by persuasion, interest or terror, such as might be cajoled into receiving the Pope as Master—**276]** when gained, as many converts to that faith know, but dare not own, they are treated with neglect, and left to fight the battle of life as best they may, not even being admitted to the knowledge of such miserable aporrheta as the Romish faith considers itself entitled to withhold.

But if Masonry has been spoiled, none is able to crush the real, invisible Rosicrucian and the Eastern Initiate. The symbolism of Vishvakarma and Sûrya Vikarttana has survived, where Hiram Abiff was indeed murdered, and we will now return to it. It is not simply an astronomical, but is the most solemn rite, an inheritance from the Archaic Mysteries that has crossed the ages and is used to this day. It typifies a whole drama of the Cycle of Life, of progressive incarnations, and of psychic as well as of physiological secrets, of which neither the Church nor Science knows anything, though it is this rite that has led the former to the greatest of its Christian Mysteries.

277]

SECTION XXX.

The Mystery "Sun of Initiation."

The antiquity of the Secret Doctrine may be better realised when it is shown at what point of history its Mysteries had already been desecrated, by being made subservient to the personal ambition of despot-ruler and crafty priest. These profoundly philosophical and scientifically composed religious dramas, in which were enacted the grandest truths of the Occult or Spiritual Universe and the hidden lore of learning, had become subject to persecution long before the days when Plato and even Pythagoras flourished. Withal, primal revelations given to Mankind have not died with the Mysteries; they are still preserved as heirlooms for future and more spiritual generations.

It has been already stated in *Isis Unveiled*[510] that so far back as in the days of Aristotle, the great Mysteries had already lost their primitive grandeur and solemnity. Their rites had fallen into desuetude, and they had to a great degree degenerated into mere priestly speculations and had become religious shams. It is useless to state when they first appeared in Europe and Greece, since recognised history may almost be said to begin with Aristotle, everything before him appearing to be in an inextricable chronological confusion. Suffice it to say, that in Egypt the Mysteries had been known since the days of Menes, and that the Greeks received them only when Orpheus introduced them from India. In an article "Was writing known before Pânini?"[511] it is stated that the Pândus had acquired universal dominion and had taught the "sacrificial" Mysteries to other races as far back as 3,300 B.C. Indeed, when Orpheus, the son of Apollo or Helios, received from his father the phorminx—the seven-stringed lyre, symbolical of the sevenfold mystery **278]** of Initiation—these Mysteries were already hoary with age in Central Asia and India. According to Herodotus it was Orpheus who brought them from India, and Orpheus is far anterior to Homer and Hesiod. Thus even

---

[510] *Op. cit*., i. 15.

[511] *Five Years of Theosophy*, p. 258. A curious question to start and to deny, when it is well-known even to the Orientalists that, to take but one case, there is Yaska, who was a predecessor of Pânini, and his work still exists; there are seventeen writers of Nirukta (glossary) known to hive preceded Yaska.

in the days of Aristotle few were the true Adepts left in Europe and even in Egypt. The heirs of those who had been dispersed by the conquering swords of various invaders of old Egypt had been dispersed in their turn. As 8,000 or 9,000 years earlier the stream of knowledge had been slowly running down from the tablelands of Central Asia into India and towards Europe and Northern Africa, so about 500 years B.C. it had begun to flow backward to its old home and birthplace. During the two thousand subsequent years the knowledge of the existence of great Adepts nearly died out in Europe. Nevertheless, in some secret places the Mysteries were still enacted in all their primitive purity. The "Sun of Righteousness" still blazed high on *the midnight sky*; and, while darkness was upon the face of the profane world, there was the eternal light in the Adyta on the nights of Initiation. The *true* Mysteries were never made public. Eleusinia and Agræ for the multitudes; the God Εὐβουλή "of the good counsel," the great Orphic Deity, for the neophyte.

This mystery God—mistaken by our Symbologists for the Sun—who was He? Everyone who has any idea of the ancient Egyptian exoteric faith is quite aware that for the multitudes Osiris was the Sun in Heaven, "the Heavenly King," Ro-Imphab; that by the Greeks the Sun was called the "Eye of Jupiter," as for the modern orthodox Pârsî he is "the Eye of Ormuzd:" that the Sun, moreover, was addressed as the "All-seeing God" (πολυόφθαλμος) as the "God Saviour," and the "saving God" (Αἴτιον τῆς σωτηρίας). Read the papyrus of Papheronmes at Berlin, and the stela as rendered by Mariette Bey,[512] and see what they say:

> Glory to thee, O Sun, divine child! . . . thy rays carry life to the pure and to those ready. . . . The Gods [the "Sons of God"] who approach thee tremble with delight and awe. . . . Thou art the first born, the Son of God, the Word.[513]

The Church has now seized upon these terms and sees presentments of the coming Christ in these expressions in the initiatory rites and **279]** {THE SUN AS GOD.} prophetic utterances of the Pagan Oracles. They are nothing of the kind, for they were applied to every worthy Initiate. If the expressions that were used in hieratic writings and glyphs thousands of years before our era are now found in the laudatory hymns and prayers of Christian Churches, it is simply because they have been unblushingly appropriated by the Latin Christians, in the full hope of never being detected by posterity. Everything that could be done had been done to destroy the original Pagan manuscripts and the Church felt secure. Christianity has undeniably had her great Seers and Prophets, like every other religion; but their claims are not strengthened by denying their predecessors.

Listen to Plato:

> Know then, Glaucus, that when I speak of the production of good, it is the Sun I mean. The Son has a perfect analogy with his Father.

Iamblichus calls the Sun "the image of divine intelligence or Wisdom." Eusebius, repeating the words of Philo, calls the rising Sun (ἀνατολὴ) the chief Angel, the most ancient, adding that the Archangel who is *polyonymous* (of many names) is the Verbum or Christ. The word Sol (Sun) being derived from *solus*, the One, or the "He alone," and its Greek name Helios meaning the "Most High," the emblem becomes comprehensible. Nevertheless, the Ancients made a difference between the Sun and its prototype.

Socrates saluted the rising Sun as does a true Pârsî or Zoroastrian in our own day; and Homer and Euripides, as Plato did after them several times, mention the Jupiter-Logos, the "Word" or the Sun. Nevertheless, the Christians maintain that since the oracle consulted on the God Iao answered: "It is the Sun," therefore

> The Jehovah of the Jews was well known to the Pagans and Greeks;[514]

and "Iao is our Jehovah." The first part of the proposition has nothing, it seems, to do with the second part, and least of all can the conclusion be regarded as correct. But if the Christians are so anxious to prove the identity, Occultists have nothing against it. Only, in such case, Jehovah is also Bacchus. It is very strange that the people of civilised Christendom should until now hold on so desperately to the skirts of the idolatrous Jews—Sabæans and Sun worshippers as they were,[515] like the rabble of Chaldæa—and that they should fail to see that the later Jehovah is but a Jewish development of the Ja-va, or the **280]** Iao, of the Phoenicians; that this name, in short, was the secret name of a Mystery-God, one of the many Kabiri. "Highest God" as He was for one little nation, he never was so regarded by the Initiates who conducted the Mysteries; for them he was but a

---

[512] La Mère d'Apis, p. 47.

[513] One just initiated is called the "first-born," and in India he becomes dwija, "twice born," only after his final and supreme Initiation. Every Adept is a "Son of God" and a "Son of Light" after receiving the "Word," when he becomes the "Word" himself, after receiving the seven divine attributes or the "lyre of Apollo."

[514] See De Mirville, iv. 15.

[515] II, Kings, xxiii. 4-13.

Planetary Spirit attached to the visible Sun; and the visible Sun is only the central Star, not the central spiritual Sun.

> And the Angel of the Lord said unto him [Manoah] "Why askest thou thus after my name, seeing it is secret."[516]

However this may be, the identity of the Jehovah of Mount Sinai with the God Bacchus is hardly disputable, and he is surely—as already shown in *Isis Unveiled*—Dionysos.[517] Wherever Bacchus was worshipped there was a tradition of Nyssa,[518] and a cave where he was reared. Outside Greece, Bacchus was the all-powerful "Zagreus, the highest of Gods," in whose service was Orpheus, the founder of the Mysteries. Now, unless it be conceded that Moses was an initiated Priest, an Adept, whose actions are all narrated allegorically, then it must be admitted that he personally, together with his hosts of Israelites, worshipped Bacchus.

> And Moses built an altar, and called the name of it *Jehovah Nissi* [or, Iao-nisi, or again Dionisi].[519]

To strengthen the statement we have further to remember that the place where Osiris, the Egyptian Zagreus or Bacchus, was born, was Mount Sinai, which is called by the Egyptians Mount Nissa. The brazen serpent was a nis, כחש, and the month of the Jewish Passover is Nisau.

281]

SECTION XXXI.

The Objects of the Mysteries.

The earliest Mysteries recorded in history are those of Samothrace. After the distribution of pure Fire, a new life began. This was the new birth of the Initiate, after which, like the Brâhmans of old in India, he became a dwija—a "twice born,"

> Initiated into that which may be rightly called the most blessed of all Mysteries . . . being ourselves pure,[520]

says Plato. Diodorus Sicnius, Herodotus, and Sanchoniathon the Phoenician—the oldest of Historians—say that these Mysteries originated in the night of time, thousands of years probably before the historical period. Iamblichus informs us that Pythagoras

> Was initiated in all the Mysteries of Byblus and Tyre, in the sacred operations of the Syrians, and in the Mysteries of the Phoenicians.[521]

As was said in *Isis Unveiled*:

> When men like Pythagoras, Plato and Iamblichus, renowned for their severe morality, took part in the Mysteries and spoke of them with veneration, it ill behoves our modern critics to judge them [and their Initiates] upon their merely external aspect.

---

516 *Judges*, xiii. 18. Samson, Manoah's son, was an Initiate of that "Mystery" Lord, Ja-va; he was consecrated before his birth to become a "Nazarite" (a chelâ) an Adept. His sin with Dalilah, and the cropping of his long hair that "no razor was to touch" shows how well he kept his sacred vow. The allegory of Samson proves the Esotericism of the *Bible*, as also the character of the "Mystery Gods" of the Jews. True, Movers gives a definition of the Phoenician idea of the ideal sunlight as a spiritual influence issuing from the highest God, Iao, "the light conceivable only by intellect—the physical and spiritual Principle of all things; out of which the soul emanates." It was the male Essence, or Wisdom, while the primitive matter or *Chaos* was the female. Thus the first two principles, co-eternal and infinite, were already with the primitive Phoenicians, spirit and matter. But this is the echo of Jewish thought, not the opinion of Pagan Philosophers.

517 See *Isis Unveiled*, ii. 526.

518 Beth-San or Scythopolis in Palestine had that designation; so had a spot on Mount Parnassus. But Diodorus declares that Nyssa was between Phoenicia and Egypt; Euripides states that Dionysos came to Greece from India; and Diodorus adds his testimony: "Osiris was brought up in Nyssa, in Arabia the Happy; he was the son of Zeus, and was named from his father (nominative Zeus, genitive *Dios*) and the place Dio-Nysos"—the Zeus or Jove of Nyssa. This identity of name or title is very significant. In Greece Dionysos was second only to Zeus, and Pindar says: "So Father Zeus governs all things, and Bacchus he governs also."

519 *Ex*., xvii. 15.

520 *Phœrdrus*, Cary's translation, p. 326.

521 *Life of Pythagoras*, p. 297. "Since Pythagoras," he adds, "also spent two and twenty years in the adyta of the temples in Egypt, associated with the Magians in Babylon, and was instructed by them in their venerable knowledge, it is not at all wonderful that he was skilled in Magic or Theurgy, and was therefore able to perform things which surpass merely human power, and which appear to be perfectly incredible to the vulgar" (p. 298).

Yet this is what has been done until now, especially by the Christian Fathers. Clement Alexandrinus stigmatises the Mysteries as "indecent and diabolical" though his words, showing that the Eleusinian Mysteries were identical with, and even, as he would allege, borrowed from, those of the Jews, are quoted elsewhere in this work. The Mysteries were composed of two parts, of which the Lesser were performed **282]** at Agræ, and the Greater at Eleusis, and Clement had been himself initiated. But the Katharsis, or trials of purification, have ever been misunderstood. Iamblichus explains the worst; and his explanation ought to be perfectly satisfactory, at any rate for every unprejudiced mind. He says:—

Exhibitions of this kind in the Mysteries were designed to free us from licentious passions, by gratifying the sight, and at the same time vanquishing all evil thought, through the awful sanctity with which these rites were accompanied.

Dr. Warburton remarks:

The wisest and best men in the Pagan world are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means.

Although persons of both sexes and all classes were allowed to take part in the Mysteries, and a participation in them was even obligatory, very few indeed attained the higher and final Initiation in these celebrated rites. The gradation of the Mysteries is given us by Proclus in the fourth book of his *Theology of Plato.*

The perfective rite, precedes in order the initiation Telete, *Muesis*, and the initiation, *Epopteia,* or the final apocalypse [revelation].

Theon of Smyrna, in *Mathematics*, also divides the mystic rites into five parts:

The first of which is the previous purification; for neither are the Mysteries communicated to all who are willing to receive them; but there are certain persons who are prevented by the voice of the crier . . . . . . since it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications: but after purification the reception of the sacred rites succeeds. The third part is denominated *epopteia* or reception. And the fourth, which is the end and design of the revelation, is (the investiture) the binding of the head and fixing of the crowns[522] . . . whether after this he [the initiated person] becomes a torch bearer, or an hierophant of the Mysteries, or sustains some other part of the sacerdotal office. But the fifth, which is produced from all these, *is friendship and interior communion with God*. And this was the last and most awful of all the Mysteries.[523]

The chief objects of the Mysteries, represented as diabolical by the **283]** {MYSTERIES AND THEOPHANY.} Christian Fathers and ridiculed by modern writers, were instituted with the highest and the most moral purpose in view. There is no need to repeat here that which has been already described in *Isis Unveiled*[524] that whether through temple Initiation or the private study of Theurgy, every student obtained the proof of the immortality of his Spirit, and the survival of his Soul. What the last *epopteia* was is alluded to by Plato in *Phœdrus:*

Being *initiated* in those *Mysteries*, which it is lawful to call the most blessed of all mysteries . . . we were freed from the molestations of evils, which otherwise await us in a future period of time. Likewise in consequence of this divine *initiation*, we became spectators of entire, simple, immoveable, and blessed visions, resident in a pure light.[525]

This veiled confession shows that the Initiates enjoyed Theophany—saw visions of Gods and of real immortal Spirits. As Taylor correctly infers:

The most sublime part of the *epopteia* or final revealing, consisted in beholding the Gods [the high Planetary Spirits] themselves, invested with a resplendent light.[526]

The statement of Proclus upon the subject is unequivocal:

In all the Initiations and Mysteries, the Gods exhibit many forms of themselves, and appear in a variety of shapes; and sometimes indeed a formless light of themselves is held forth to the view; sometimes this light is according *to a human form* and sometimes it proceeds into a different shape.[527]

Again we have

Whatever is on earth is the resemblance and shadow of something that is in the sphere, while that resplendent thing [the prototype of the Soul-Spirit] remaineth in *unchangeable* condition, it is well also with its

[522] This expression must not be understood simply literally; for, as in the initiation of certain Brotherhoods, it has a secret meaning that we have just explained; it was hinted at by Pythagoras, when he describes his feelings after the Initiation, and says that he was crowned by the Gods in whose presence he had drunk "the waters of life"—in the Hindu Mysteries there was the fount of life, and *soma*, the sacred drink.

[523] Eleusinian and Bacchic Mysteries, T. Taylor, p. 46, 47.

[524] II. 111, 113.

[525] Eleusinian and Bacchic Mysteries, p. 63.

[526] *Op. cit*., p. 65.

[527] Quoted by Taylor, p. 66.

shadow. When that resplendent one removeth far from its shadow life removeth [from the latter] to a distance. Again that light is the shadow of something more resplendent than itself.[528]

Thus speaks the *Desatir*, in the *Book of Shet* (the prophet Zirtusht), thereby showing the identity of its Esoteric doctrines with those of the Greek Philosophers.

The second statement of Plato confirms the view that the Mysteries of the Ancients were identical with the Initiations practised even now among the Buddhist and the Hindu Adepts. The higher **284]** visions, the most truthful, were produced through a regular discipline of gradual Initiations, and the development of psychical powers. In Europe and Egypt the Mystæ were brought into close union with those whom Proclus calls "mystical natures," "resplendent Gods," because, as Plato says:

[We] were ourselves pure and immaculate, being liberated from this surrounding vestment, which we denominate body, and to which we are now bound like an oyster to its shell.[529]

As to the East,

The doctrine of planetary and terrestrial Pitris was revealed *entirely* in ancient India, as well as now, only at the last moment of initiation, and to the adepts of superior degrees.[530]

The word *Pitris* may now be explained and something else added. In India the chelâ of the third degree of Initiation has two Gurus: One, the living Adept; the other the disembodied and glorified Mahâtmâ, Who remains the adviser or instructor of even the high Adepts. Few are the accepted Chelâs who even see their living Master, their Guru, till the day and hour of their final and for ever binding vow. It is this that was meant in *Isis Unveiled*, when it was stated that few of the *fakirs* (the word *Chelâ* being unknown to Europe and America in those days) however

Pure, and honest, and self-devoted, have yet ever seen the astral form of a purely *human pitar* (an ancestor or father), otherwise than at the solemn moment of their first and last initiation. It is in the presence of his instructor, the Guru, and just before the *vaiou-fakir* [the just initiated Chelâ] is despatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE [of his Pitar or Father, the glorified invisible Master, or disembodied Mahâtmâ]. He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation, for it is the supreme mystery of the holy syllable.

The Initiate, says Éliphas Lévi, *knows*; therefore, "he dares all and keeps silent." Says the great French Kabalist:

You may see him often sad, never discouraged or desperate; often poor, never humbled or wretched; often persecuted, never cowed down or vanquished. For he remembers the widowhood and the murder of Orpheus, the exile and solitary death of Moses, the martyrdom of the prophets, the tortures of Apollonius, the Cross of the Saviour. He knows in what forlorn state died Agrippa, whose memory is slandered to this day; he knows the trials that broke down the great Paracelsus, and **285]** {THE MYSTERIES AND MASONRY.} all that Raymond Lully had to suffer before he arrived at a bloody death. He remembers Swedenborg having to feign insanity, and losing even his reason before his knowledge was forgiven to him; St. Martin, who had to hide himself all his life; Cagliostro, who died forsaken in the cells of the Inquisition[531]; Cazotte, who perished on the guillotine. Successor of so many victims, he dares, nevertheless, but understands the more the necessity to keep silent.[532]

Masonry—not the political institution known as the Scotch Lodge, but real Masonry, some rites of which are still preserved in the Grand Orient of France, and that Elias Ashmole, a celebrated English Occult Philosopher of the XVIIth century, tried in vain to remodel, after the manner of the Indian and Egyptian Mysteries—Masonry rests, according to Ragon, the great authority upon the subject, upon three fundamental degrees: the triple duty of a Mason is to study *whence he comes*, *what he is,* and *whither he goes;* the study that is, of God, of himself, and of the future transformation.[533] Masonic Initiation was modelled on that in the lesser Mysteries. The third degree was one used in both Egypt and India from time immemorial, and the remembrance of it lingers to this day in every Lodge, under the name of the death and resurrection of Hiram Abiff, the "Widow's Son." In Egypt the latter was called "Osiris;" in India "Loka-chakshu" (Eye of the World), and "Dinakara" (day-maker) or the Sun—and the rite itself was everywhere named the "gate of death." The coffin, or sarcophagus, of Osiris, killed by Typhon, was brought in and placed in the middle of the Hall of the Dead, with the Initiates all around it and the candidate near by. The latter was asked whether he had participated in the murder, and notwithstanding his denial, and after sundry and very hard trials, the Initiator feigned to strike him on the head with a hatchet; he was thrown down,

[528] Verses 35-38.

[529] *Phœdrus*, 64, quoted by Taylor, p. 64.

[530] *Isis Unveiled*, ii. 114.

[531] This is false, and the Abbé Constant (Éliphas Lévi) *knew* it was so. Why did he promulgate the untruth?

[532] Dogme de la Haute Magie, i. 219, 220.

[533] Orthodoxie Maçonnique, p. 99.

swathed in bandages like a mummy, and wept over. Then came lightning and thunder, the supposed corpse was surrounded with fire, and was finally raised.

Ragon speaks of a rumour that charged the Emperor Commodus—when he was at one time enacting the part of the Initiator—with having played this part in the initiatory drama so seriously that he actually killed the postulant when dealing him the blow with the hatchet. This shows that the *lesser* Mysteries had not quite died out in the second century A.D.

286] The Mysteries were carried into South and Central America, Northern Mexico and Peru by the Atlanteans in those days when

> A pedestrian from the North [of what was once upon a time also India] might have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller, furnished with a canoe and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America.[534]

They continued to exist down to the day of the Spanish invaders. These destroyed the Mexican and Peruvian records, but were prevented from laying their desecrating hands upon the many Pyramids—the lodges of an ancient Initiation—whose ruins are scattered over Puente Nacional, Cholula, and Teotihuacan. The ruins of Palenque, of Ococimgo in Chiapas, and others in Central America are known to all. If the pyramids and temples of Guiengola and Mitla ever betray their secrets, the present Doctrine will then be shown to have been a forerunner of the grandest truths in Nature. Meanwhile they have all a claim to be called Mitia, "the place of sadness" and "the abode of the (desecrated) dead."

287]

SECTION XXXII.

Traces of the Mysteries.

Says the *Royal Masonic Cyclopœdia*, art. "Sun:"

> In all times, the Sun has necessarily played an important part as a symbol, and especially in Freemasonry. The W.M. represents the rising sun, the J.W. the sun at the meridian, and the S.W. the setting sun. In the Druidical rites, the Arch-Druid represented the sun, and was aided by two other officers, one representing the Moon in the West, and the other the Sun at the South in its meridian. It is quite unnecessary to enter into any lengthened discussion on this symbol.

It is the more "unnecessary" since J. M. Ragon has discussed it very fully, as one may find at the end of Section XXIX., where part of his explanations have been quoted. Freemasonry derived her rites from the East, as we have said. And if it be true to say of the modern Rosicrucians that "they are invested with a knowledge of chaos, not perhaps a very desirable acquisition," the remark is still more true when applied to all the other branches of Masonry, since the knowledge of their members about the full signification of their symbols is *nil.* Dozens of hypotheses are resorted to, one more unlikely than the other, as to the "Round Towers" of Ireland; one fact is enough to show the ignorance of the Masons, namely, that, according to the *Royal Masonic Cyclopœdia*, the idea that they are connected with Masonic Initiation may be at once dismissed as unworthy of notice. The "Towers," which are found throughout the East in Asia, were connected with the Mystery-Initiations, namely, with the Vishvakarma and the Vikarttana rites. The candidates for Initiation were placed in them for three days and three nights, wherever there was no temple with a subterranean crypt close at hand. These round towers were built for no other purposes. Discredited as are all such monuments of Pagan origin by the Christian clergy, who thus "soil their own nest," they are still the living and indestructible relics of the Wisdom of old. **288]** Nothing exists in this objective and illusive world of ours that cannot be made to serve two purposes—a good and a bad one. Thus in later ages, the Initiates of the *Left* Path and the anthropomorphists took in hand most of those venerable ruins, then silent and deserted by their first wise inmates, and turned them indeed into phallic monuments. But this was a deliberate, wilful, and vicious misinterpretation of their real meaning, a deflection from their first use. The Sun—though ever, even for the multitudes, μὸνος οὐρανοῦ θεὸς, "the only and one King and God in Heaven," and the Εὐβουλῆ, "the God of Good Counsel" of Orpheus—had in every exoteric popular religion a dual aspect which was anthropomorphised by the profane. Thus the Sun was Osiris-*Typhon*, Ormuzd-*Ahriman*, Bel-Jupiter and *Baal*, the life-giving and the *death-giving* luminary. And thus one and the same monolith, pillar, pyramid, tower or temple, originally built to glorify the first principle or aspect, might become in time an idol-fane, or worse, a phallic emblem in its crude and brutal form. The Lingam of the hindus has a spiritual and highly philosophical meaning, while the missionaries see in it but an "indecent emblem;" it has just the meaning which is to be found in all those baalim, chammanim, and the bamoth with the pillars of unhewn stone of the Bible, set up for the glorification of the male Jehovah. But this does not alter the

[534] Five Years of Theosophy, p. 214.

fact that the pureia of the Greeks, the nur-hags of Sardinia, the teocalli of Mexico, etc., were all in the beginning of the same character as the "Round Towers" of Ireland. They were sacred places of Initiation.

In 1877, the writer, quoting the authority and opinions of some most eminent scholars, ventured to assert that there was a great difference between the terms *Chrestos* and *Christos*, a difference having a profound and Esoteric meaning. Also that while *Christos* means "to live" and "to be born into a new life," *Chrestos*, in "Initiation" phraseology, signified the death of the inner, lower, or personal nature in man; thus is given the key to the Brâhmanical title, the twice-born; and finally,

> There were *Chrestians* long before the era of Christianity, and the Esseues belonged to them.[535]

For this epithets sufficiently opprobrious to characterise the writer could hardly be found. And yet then as well as now, the author never **289]** {CHRISTOS AND CHRESTOS.} attempted a statement of such a serious nature without showing as many learned authorities for it as could be mustered. Thus on the next page it was said:

> Lepsius shows that the word *Nofre* means Chrestos, "good," and that one of the titles of Osiris, "Onnofre," must be translated "the goodness of God made manifest." "The worship of Christ was not universal at this early date," explains Mackenzie, "by which I mean that Christolatry had not been introduced; but the worship of *Chrestos*—the Good Principle—had preceded it by many centuries, and even survived the general adoption of Christianity, as shown on monuments still in existence. . . . Again, we have an inscription which is pre-Christian on an epitaphial tablet (Spon. *Misc. Erud.*, Ant., x. xviii. 2). Υαχινθε Λαρισαιων Δησμοσιε Πρως Χρηστε Χαιρε, and de Rossi (*Roma Sotteranea*, tome i., tav. xxi.) gives us another example from the catacombs—"Ælia Chreste, in Pace."[536]

To-day the writer is able to add to all those testimonies the corroboration of an erudite author, who proves whatever he undertakes to show on the authority of geometrical demonstration. There is a most curious passage with remarks and explanations in the *Source of Measures*, whose author has probably never heard of the "Mystery-God" Visvakanua of the early Aryans. Treating on the difference between the terms Chrest and Christ, he ends by saying that:

> There were two Messiahs: one who went down into the pit for the salvation of this world; this was the Sun shorn of his golden rays, and crowned with blackened ones (symbolising this loss), as the thorns: the other was the triumphant Messiah mounting up to the summit of the arch of heaven, and *personified as the Lion of the Tribe of Judah*. In both instances he had the cross; once in humiliation and once holding it in his control as the law of creation, He being Jehovah.

And then the author proceeds to give "the fact" that "there were two Messiahs," etc., as quoted above. And this—leaving the divine and mystic character and claim for Jesus entirely independent of this event of His mortal life—shows Him, beyond any doubt, as an Initiate of the Egyptian Mysteries, where the same rite of Death and of spiritual Resurrection for the neophyte, or the suffering Chrestos on his trial and new birth by Regeneration, was enacted—for this was a universally adopted rite.

The "pit" into which the Eastern Initiate was made to descend was, as shown before, Pâtâla, one of the seven regions of the nether world, over which ruled Vâsuki, the great "snake God." This pit, Pâtâla, has **290]** in the Eastern Symbolism precisely the same manifold meaning as is found by Mr. Ralston Skinner in the Hebrew word *shiac* in its application to the case in hand. For it was the synonym of Scorpio—Pâtâla's depths being "impregnated with the brightness of the new Sun"—represented by the "newly born" into the glory; and Pâtâla was and is in a sense, "a pit, a grave, the place of death, and the door of Hades or Sheol"—as, in the partially exoteric Initiations in India, the candidate had to pass through the matrix of the heifer before proceeding to Pâtâla. In its non-mystic sense it is the Antipodes—America being referred to in India as Pâtâla. But in its symbolism it meant all that, and much more. The fact alone that Vâsuki, the ruling Deity of Pâtâla, is represented in the Hindu Pantheon as the great Nâga (Serpent)—who was used by the Gods and Asuras as a rope round the mountain Mandara, at the churning of the ocean for Amrita, the water of immortality—connects him directly with Initiation.

For he is Shesha Nâga also, serving as a couch for Vishnu, and upholding the seven worlds; and he is also Ananta, "the endless," and the symbol of eternity—hence the "God of Secret Wisdom," degraded by the Church to the *role* of the tempting Serpent, of Satan. That what is now said is correct may be verified by the evidence of even the exoteric rendering of the attributes of various Gods and Sages both in the Hindu and the Buddhist Pantheons. Two instances will suffice to show how little our best and most erudite Orientalists are capable of dealing correctly and fairly with the symbolism of Eastern nations, while remaining ignorant of the corresponding points to be found only in Occultism and the Secret Doctrine.

(1) The learned Orientalist and Tibetan traveller, Professor Emil Schlagintweit, mentions in one of his works on Tibet, a national legend to the effect that

---

[535] In I. *Peter*, ii 3 Jesus is called "the Lord Chrestos."
[536] *Isis Unveiled*, ii. 323.

Nâgârjuna [a "mythological" personage "without any real existence," the learned German scholar thinks] received the book Paramârtha, or according to others, the book *Avatamsaka*, from the Nâgas, fabulous creatures of the nature of serpents, who occupy a place among the beings superior to man, and are regarded as protectors of the law of Buddha. To these spiritual beings Shâkyamuni is said to have taught a more philosophical religious system than to men, who were not sufficiently advanced to understand it at the time of his appearance.[537]

Nor are men sufficiently advanced for it now; for "the more philo- **291]** {THE SYMBOLISM OF NÂRADA.} sophical religious system " is the Secret Doctrine, the Occult Eastern Philosophy, which is the corner-stone of all sciences rejected by the unwise builders even at this day, and more to-day perhaps than ever before, in the great conceit of our age. The allegory means simply that Nâgârjuna having been initiated by the "Serpents"—the Adepts, "the wise ones"—and driven out from India by the Brâhmans, who dreaded to have their Mysteries and sacerdotal Science divulged (the real cause of their hatred of Buddhism), went away to China and Tibet, where he initiated many into the truths of the hidden Mysteries taught by Gautama Buddha.

(2) The hidden symbolism of Nârada—the great Rishi and the author of some of the Rig-Vaidic hymns, who incarnated again later on during Krishna's time—has never been understood. Yet, in connection with the Occult Sciences, Nârada, the son of Brahmâ, is one of the most prominent characters; he is directly connected in his first incarnation with the "Builders"—hence with the seven "Rectors" of the Christian Church, who "helped God in the work of creation." This grand personification is hardly noticed by our Orientalists, who refer only to that which he is alleged to have said of Pâtâla, namely, "that it is a place of sexual and sensual gratifications." This is thought to be amusing, and the reflection is suggested that Nârada, no doubt, "found the place delightful." Yet this sentence simply shows him to have been an Initiate, connected directly with the Mysteries, and walking, as all the other neophytes, before and after him, had to walk, in "the pit among the thorns" in the "sacrificial *Chrest* condition," as the suffering victim made to descend thereinto—a mystery, truly!

Nârada is one of the seven Rishis, the "mind-born sons" of Brahmâ. The fact of his having been during his incarnation a high Initiate—he, like Orpheus, being the founder of the Mysteries—is corroborated, and made evident by his history. The *Mahâbhârata* states that Nârada, having frustrated the scheme formed for peopling the universe, in order to remain true to his vow of chastity, was cursed by Daksha, and sentenced to be born once more. Again, when born during Krishna's time, he is accused of calling his father Brahmâ "a false teacher," because the latter advised him to get married, and he refused to do so. This shows him to have been an Initiate, going against the orthodox worship and religion. It is curious to find this Rishi and leader among the "Builders" and the "Heavenly Host" as **292]** the prototype of the Christian "leader" of the same "Host"—the Archangel Mikael. Both are the male "Virgins," and both are the only ones among their respective "Hosts" who refuse to create. Nârada is said to have dissuaded the Hari-ashvas, the five thousand sons of Daksha, begotten by him for the purpose of peopling the Earth, from producing offspring. Since then the Hari-ashvas have "dispersed themselves through the regions, and have never returned." The Initiates are, perhaps, the incarnations of these Hari-ashvas?

It was on the seventh day, the third of his ultimate trial, that the neophyte arose, a regenerated man, who, having passed through his second spiritual birth, returned to earth a glorified and triumphant conqueror of Death, a Hierophant.

An Eastern neophyte in his direst condition may be seen in a certain engraving in Moor's *Hindu Pantheon*, whose author mistook another form of the crucified Sun or Vishnu, Vittoba, for Krishna, and calls it "Krishna crucified in Space." The engraving is also given in Dr. Lundy's *Monumental Christianity*, in which work the reverend author has collected as many proofs as his ponderous volume could hold of "Christian symbols *before* Christianity," as he expresses it. Thus he shows us Krishna and Apollo as good shepherds, Krishna holding the cruciform Conch and the Chakra, and Krishna "crucified in Space," as he calls it. Of this figure it may be truly said, as the author says of it himself:

> This representation I believe to be anterior to Christianity. . . . It looks like a Christian crucifix in many respects. . . . The drawing, the attitude, the nail-marks in hands and feet, indicate a Christian origin, while the Parthian coronet of seven points, the absence of the wood, and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the victim-man, or the priest and victim both in one, of the Hindu Mythology, who offered himself a sacrifice before the worlds were?

It is surely so.

> Can it be Plato's Second God who impressed himself on the universe in the form of the cross? Or is it his divine man, who would be scourged, tormented, fettered, have his eyes burnt out; and lastly . . . *would be crucified?*

It is all that and much more; archaic religious Philosophy was universal, and its Mysteries are as old as man. It is the eternal symbol of the personified Sun—astronomically purified—in its mystic

[537] Buddhism in Tibet, p. 31.

meaning regenerated, and symbolised by all the Initiates in memory of a sinless Humanity when all were "Sons of God." Now, mankind has become **293]** {EGYPTIAN INITIATION.} the "Son of Evil" truly. Does all this take anything away from the dignity of Christ as an ideal, or of Jesus as a divine man? Not at all. On the contrary, made to stand alone, glorified above all other "Sons of God," He can only foment evil feelings in all those many millioned nations who do not believe in the Christian system, provoking their hatred and leading to iniquitous wars and strifes. If, on the other hand, we place Him among a long series of "Sons of God" and Sons of divine Light, every man may then be left to choose for himself, among those many ideals, which he will choose as a God to call to his help, and worship on earth as in Heaven.

Many among those called "Saviours" were "good shepherds," as was Krishna for one, and all of them are said to have "crushed the Serpent's head"—in other words to have conquered their sensual nature and to have mastered divine and Occult Wisdom. Apollo killed Python, a fact which exonerates him from the charge of being himself the great Dragon, Satan: Krishna slew the snake Kalinâga, the Black Serpent; and the Scandinavian Thor bruised the head of the symbolical reptile with his crucifixion mace.

In Egypt every city of importance was separated from its burial-place by a sacred lake. The same ceremony of judgment, as is described in *The Book of the Dead*—"that precious and mysterious book" (Bunsen)—as taking place in the world of Spirit, took place on earth during the burial of the mummy. Forty-two judges or assessors assembled on the shore and judged the departed "Soul" according to its actions when in the body. After that the priests returned within the sacred precincts and instructed the neophytes upon the probable fate of the Soul, and the solemn drama that was then taking place in the invisible realm whither the Soul had fled. The immortality of the Spirit was strongly inculcated on the neophytes by the *Al-om-jah*—the name of the highest Egyptian Hierophant. In the Crata Nepoa—the priestly Mysteries in Egypt—the following are described as four out of the seven degrees of Initiation.

After a preliminary trial at Thebes, where the neophyte had to pass through many probations, called the "Twelve Tortures," he was commanded, in order that he might come out triumphant, to govern his passions and never lose for a moment the idea of his inner God or seventh Principle. Then, as a symbol of the wanderings of the unpurified Soul, he had to ascend several ladders and wander in darkness in a cave with many doors, all of which were locked. Having **294]** overcome all, he received the degree of Pastophoris, after which he became, in the second and third degrees, the Neocoris and Melancphoris. Brought into a vast subterranean chamber, thickly furnished with mummies lying in state, he was placed in presence of the coffin which contained the mutilated body of Osiris. This was the hall called the "Gates of Death," whence the verse in Job:

> Have the gates of Death been opened to thee,
> Hast thou seen the doors of the shadow of death?

Thus asks the "Lord," the Hierophant, the Al-om-jah, the Initiator of Job, alluding to this third degree of Initiation. For the *Book of Job* is the poem of Initiation *par excellence.*

When the neophyte had conquered the terrors of this trial, he was conducted to the "Hall of Spirits," to be judged by them. Among the rules in which he was instructed, he was commanded:

> Never to either desire or seek revenge; to be always ready to help a brother in danger, even unto the risk of his own life; to bury every dead body; to honour his parents above all; to respect old age, and protect those weaker than himself; and, finally, to ever bear in mind the hour of death, and that of resurrection in a new and imperishable body.

Purity and chastity were highly recommended, and adultery was threatened with death. Thus the Egyptian neophyte was made a Kristophoros. In this degree the mystery-name of IAO was communicated to him.

Let the reader compare the above sublime precepts with the precepts of Buddha, and the noble commandments in the "Rule of Life" for the ascetics of India, and he will understand the unity of the Secret Doctrine everywhere.

It is impossible to deny the presence of a sexual element in many religious symbols, but this fact is not in the least open to censure, once it becomes generally known that—in the religious traditions of every country—man was not born in the first "human" race from father and mother. From the bright "mind-born Sons of Brahmâ," the Rishis, and from Adam Kadmon with his Emanations, the Sephiroth, down to the "parentless," the Anupâdaka, or the Dhyâni-Buddhas, from whom sprang the Bodhisattvas and Manushi-Buddhas, the earthly Initiates—men—the first race of men was with every nation held as being born without father or mother. Man, the "Manushi-Buddha," the Manu, the "Enosh," son of Seth, or the "Son of Man" as he is called—is born in the present way only as the consequence, **295]** {THE SELF-SACRIFICING VICTIM.} the unavoidable fatality, of the law of natural evolution. Mankind—having reached the last limit, and that turning point where its spiritual nature had to make room for mere physical organisation—had to "fall into matter" and generation. But man's evolution and involution are cyclic. He will end as he began. Of course to our grossly material minds even the sublime symbolism of Kosmos conceived in the matrix of Space after the

divine Unit had entered into and fructified it with Its holy fiat, will no doubt suggest materiality. Not so with primitive mankind. The initiatory rite in the Mysteries of the self-sacrificing Victim that dies a spiritual death to save the world from destruction—really from depopulation—was established during the Fourth Race, to commemorate an event, which, physiologically, has now become the Mystery of Mysteries among the world-problems. In the Jewish script it is Cain and the female Abel who are the sacrificed and sacrificing couple—both immolating themselves (as permutations of Adam and Eve, or the dual Jehovah) and shedding their blood "of separation and union," for the sake of and to save mankind by inaugurating a new physiological race. Later still, when the neophyte, as already mentioned, in order to be re-born once more into his lost spiritual state, had to pass through the entrails (the womb) of a *virgin* heifer[538] killed at the moment of the rite, it involved again a mystery and one as great, for it referred to the process of birth, or rather the first entrance of man on to this earth, through Vâch—"the melodious cow who milks forth sustenance and water"—and who is the female Logos. It had also reference to the same self-sacrifice of the "divine Hermaphrodite"—of the third Root-Race—the transformation of Humanity into truly physical men, after the loss of spiritual potency. When, the fruit of evil having been tasted along with the fruit of good, there was as a result the gradual atrophy of spirituality and a strengthening of the materiality in man, then he was doomed to be born thenceforth through the present process. This is the Mystery of the Hermaphrodite, which the Ancients kept so secret and veiled. It was neither the absence of moral feeling, nor the presence of gross sensuality in them that made them imagine their Deities under a dual aspect; but rather their knowledge of the mysteries and processes of primitive Nature. The Science of Physiology was better known to them than it is to us now. It is in this **296]** that lies buried the key to the Symbolism of old, the true focus of national thought, and the strange dual-sexed images of nearly every God and Goddess in both pagan and monotheistic Pantheons.

Says Sir William Drummond in *Œdipus Juddïcus:*

> The truths of science were the arcana of the priests because these truths were the foundations of religion.

But why should the missionaries so cruelly twit the Vaishnavas and Krishna worshippers for the supposed grossly indecent meaning of their symbols, since it is made clear beyond the slightest doubt, and by the most unprejudiced writers, that Chrestos in the pit—whether the pit be taken as meaning the grave or hell—had likewise a sexual element in it, from the very origin of the symbol.

This fact is no longer denied to-day. The "Brothers of the Rosy Cross" of the Middle Ages were as good Christians as any to be found in Europe, nevertheless, all their rites were based on symbols whose meaning was pre-eminently phallic and sexual. Their biographer, Hargrave Jennings, the best modern authority on Rosicrucianism, speaking of this mystic Brotherhood, describes how

> The tortures and the sacrifice of Calvary, the Passion of the Cross, were, in their [the Rose-Croix's] glorious blessed magic and triumph, the protest and appeal.

Protest—by whom? The answer is, the protest of the crucified Rose, the greatest and the most unveiled of all sexual symbols—the Yoni and Lingam, the "victim" and the "murderer," the female and male principles in Nature. Open the last work of that author, *Phallicism*, and see in what glowing terms he describes the sexual symbolism in that which is most sacred to the Christian:

> The flowing blood streamed from the crown, or the piercing circlet of the thorns of Hell. The Rose is feminine. Its lustrous carmine petals are guarded with thorns. The Rose is the most beautiful of flowers. The Rose is the Queen of God's Garden (Mary, the Virgin). It is not the Rose alone which is the magical idea, or truth. But it is the "crucified rose," or the "martyred rose" (by the grand mystic apocalyptic figure) which is the talisman, the standard, the object of adoration of all the "Sons of Wisdom" or the true Rosicrucians.[539]

Not of *all* the "Sons of Wisdom," by any means, not even of the *true* Rosicrucian. For the latter would never put in such sickening relievo, in such a purely sensual and terrestrial, not to say animal light, the grandest, the noblest of Nature's symbols. To the Rosi- **297]** {ORPHEUS.} crucian, the "Rose" was the symbol of Nature, of the ever prolific and virgin Earth, or Isis, the mother and nourisher of man, considered as feminine and represented as a virgin woman by the Egyptian Initiates. Like every other personification of Nature and the Earth she is the sister and wife of Osiris, as the two characters answer to the personified symbol of the Earth, both she and the Sun being the progeny of the same mysterious Father, because the Earth is fecundated by the Sun—according to the earliest Mysticism—by divine insufflation. It was the pure ideal of mystic Nature that was personified in the "World Virgins," the "Celestial Maidens," and later on by the human Virgin, Mary, the Mother of the Saviour, the *Salvator Mundi* now chosen by the Christian World. And it was the

---

[538] The Aryans replaced the living cow by one made of gold, silver or any other metal, and the rite is preserved to this day, when one desires to become a Brâhman, a twice-born, in India.

[539] *Op. cit.*, p. 141.

character of the Jewish maiden that was adapted by Theology to archaic Symbolism,[540] and not the Pagan symbol that was modelled for the new occasion.

We know through Herodotus that the Mysteries were brought from India by Orpheus—a hero far anterior to both Homer and Hesiod. Very little is really known of him, and till very lately Orphic literature, and even the Argonauts, were attributed to Onamacritus, a contemporary of Pisistratus, Solon and Pythagoras—who was credited with their compilation in the present form toward the close of the sixth century B.C., or 800 years after the time of Orpheus. But we are told that in the days of Pausanias there was a sacerdotal family, who, like the Brâhmans with the *Vedas*, had committed to memory all the Orphic Hymns, and that they were usually thus transmitted from one generation to another. By placing Orpheus so far back as 1200 B.C., official Science—so careful in her chronology to choose in each case as late a period as possible—admits that the Mysteries, or in other words Occultism dramatised, belong to a still earlier epoch than the Chaldæans and Egyptians.

The downfall of the Mysteries in Europe may now be mentioned.

298]

SECTION XXXIII

The Last of the Mysteries in Europe.

As was predicted by the great Hermes in his dialogue with Æsculapius, the time had indeed come when impious foreigners accused Egypt of adoring monsters, and naught but the letters engraved in stone upon her monuments survived—enigmas unintelligible to posterity. Her sacred Scribes and Hierophants became wanderers upon the face of the earth. Those who had remained in Egypt found themselves obliged for fear of a profanation of the sacred Mysteries to seek refuge in deserts and mountains, to form and establish secret societies and brotherhoods—such as the Essenes; those who had crossed the oceans to India and even to the (now-called) New World, bound themselves by solemn oaths to keep silent, and to preserve secret their Sacred Knowledge and Science; thus these were buried deeper than ever out of human sight. In Central Asia and on the northern borderlands of India, the triumphant sword of Aristotle's pupil swept away from his path of conquest every vestige of a once pure Religion: and its Adepts receded further and further from that path into the most hidden spots of the globe. The cycle of * * * * being at its close, the first hour for the disappearance of the Mysteries struck on the clock of the Races, with the Macedonian conqueror. The first strokes of its last hour sounded in the year 47 B.C. Alesia[541] the famous city in Gaul, the Thebes of the Kelts, so renowned for its ancient rites of Initiation and Mysteries, was, as J. M. Ragon well describes it:

> The ancient metropolis and the tomb of Initiation, of the religion of the Druids and of the freedom of Gaul.[542]

299] {ALESIA AND BIBRACTIS.} It was during the first century before our era, that the last and supreme hour of the great Mysteries had struck. History shows the populations of Central Gaul revolting against the Roman yoke. The country was subject to Caesar, and the revolt was crushed; the result was the slaughter of the garrison at Alesia (or Alisa), and of all its inhabitants, including the Druids, the college-priests and the neophytes; after this the whole city was plundered and razed to the ground.

Bibractis, a city as large and as famous, not far from Alesia, perished a few years later. J. M. Ragon describes her end as follows:

> Bibractis, the mother of sciences, the soul of the early nations [in Europe], a town equally famous for its sacred college of Druids, its civilisation, its schools, in which 40,000 students were taught philosophy, literature, grammar, jurisprudence, medicine, astrology, occult sciences, architecture, etc. Rival of Thebes, of Memphis, of

---

[540] In Ragon's *Orthodoxie Maçonnique*, p. 105, *note*, we find the following statement—borrowed from Albumazar the Arabian, probably: "*The Virgin of the Magi and Chaldæans*. The Chaldæan sphere [globe] showed in its heavens a newly-born babe, called *Christ and Jesus*; it was placed in the arms of the Celestial Virgin. It was to this Virgin that Eratosthenes, the Alexaudrian Librarian, born 276 years before our era, gave the name of Isis, mother of Horus." This is only what Kircher gives (in *Ædipus Ægypticus*, iii. 5), quoting Albumazar: "In the first decan of the Virgin rises a maid, called Aderenosa, that is pure, immaculate virgin . . . sitting upon an embroidered throne nursing a boy . . . a boy, named Jessus . . . which signifies Issa, whom they also call Christ in Greek." (See *Isis Uuveiled*, ii. 491.)

[541] Now called *St. Reine* (Côte d'Or) on the two streams, the Ose and the Oserain. Its fall is a historical fact in Keltic Gaulish History.

[542] Orthodoxie Maçonnique, p. 22.

Athens and of Rome, it possessed an amphitheatre, surrounded with colossal statues, and accommodating 100,000 spectators, gladiators, a capitol, temples of Janus, Pluto, Proserpine, Jupiter, Apollo, Minerva, Cybele, Venus and Anubis; and in the midst of those sumptuous edifices the Naumachy, with its vast basin, an incredible construction, a gigantic work wherein floated boats and galleys devoted to naval games; then a *Champ de Mars,* an aqueduct, fountains, public baths; finally fortifications and walls, the construction of which dated from the heroic ages.[543]

Such was the last city in Gaul wherein died for Europe the secrets of the Initiations of the Great Mysteries, the Mysteries of Nature, and of her forgotten Occult truths. The rolls and manuscripts of the famous Alexandrian Library were burned and destroyed by the same Cæsar,[544] but while History deprecates the action of the Arab general, Amrus, who gave the final touch to this act of vandalism perpetrated by the great conqueror, it has not a word to say to the latter for his destruction of nearly the same amount of precious rolls in Alesia, nor to the destroyer of Bibractis. While Sacrovir—chief of the Gauls, who revolted against Roman despotism under Tiberius, and was defeated by Silius in the year 21 of our era—was burning himself alive with his fellow conspirators on a funeral pyre before the gates of the city, as Ragon tells us, the latter was sacked and plundered, and all her treasures of literature on the Occult Sciences perished by fire. The once majestic city, Bibractis, has now become Autun, Ragon explains.

300] A few monuments of glorious antiquity are still there, such as the temples of Janus and of Cybele.

Ragon goes on:

Arles, founded two thousand years before Christ, was sacked in 270. This metropolis of Gaul, restored 40 years later by Constantine, has preserved to this day a few remains of its ancient splendour; amphitheatre, capitol, an obelisk, a block, of granite 17 metres high, a triumphal arch, catacombs, etc. Thus ended Kelto-Gaulic civilisation. Cæsar, as a barbarian worthy of Rome, had already accomplished the destruction of the ancient Mysteries by the sack of the temples and their initiatory colleges, and by the massacre of the Initiates and the Druids. Remained Rome; but she never had but the lesser Mysteries, shadows of the Secret Sciences. The Great Initiation was extinct.[545]

A few further extracts may be given from his *Occult Masonry*, as they bear directly upon our subject. However learned and erudite, some of the chronological mistakes of that author are very great. He says:

After deified man (Hermes) came the King-Priest [theHierophant] Menes was the first legislator and the founder of Thebes of the hundred palaces. He filled that city with magnificent splendour; it is from his day that the sacerdotal epoch of Egypt dates. The priests reigned, for it is they who made the laws. It is said that there have been three hundred and twenty-nine [Hierophants] since his time—all of whom have remained unknown.

After that, genuine Adepts having become scarce, the author shows the Priests choosing false ones from the midst of slaves, whom they exhibited, having crowned and deified them, for the adoration of the ignorant masses.

Tired of reigning in such a servile way, the kings rebelled and freed themselves. Then came Sesostris, the founder of Memphis (1613, they say, before our era). To the sacerdotal election to the throne succeeded that of the warriors. . . . Cheops who reigned from 1178 to 1122 built the great Pyramid which bears his name. He is accused of having persecuted theocracy and closed the temples.

This is utterly incorrect, though Ragon repeats "History." The Pyramid called by the name of Cheops is the Great Pyramid, the building of which even Baron Bunsen assigned to 5,000 B.C. He says in *Egypt's Place in Universal History:*

301] {THE LEARNING OF EGYPT.} The Origines of Egypt go back to the ninth millennium before Christ.[546]

And as the Mysteries were performed and the Initiations took place in that Pyramid—for indeed it was built for that purpose—it looks strange and an utter contradiction with known facts in the history of the Mysteries, to suppose that Cheops, if the builder of that Pyramid, ever turned

---

[543] *Op. cit*., p. 22.

[544] The Christian mob in 389 of our era completed the work of destruction upon what remained; most of the priceless works were saved for students of Occultism, but lost to the world.

[545] *Op. cit.* p. 23. J. M. Ragon, a Belgian by birth, and a Mason, knew more about Occultism than any other non-initiated writer. For fifty years he studied the ancient Mysteries wherever he could find accounts of them. In 1805, he founded at Paris the Brotherhood of *Les Trinosophes*, in which Lodge he delivered for years lectures on Ancient and Modern Initiation (in 1818 and again in 1841), which were published, and now are lost. Then he became the writer in chief of *Hermes*, a masonic paper. His best works were *La Maçonnerie Occulte* and the *Fastes Initiatiques.* After his death, in 1866, a number of his MSS. remained in the possession of the Grand Orient of France. A high Mason told the writer that Ragon had corresponded for years with two Orientalists in Syria and Egypt, one of whom is a Kopt gentleman.

[546] *Op. cit*., iv. 462.

against the initiated Priests and their temples. Moreover, as far as the Secret Doctrine teaches, it was not Cheops who built the Pyramid of that name, whatever else he might have done.

Yet, it is quite true that

> Owing to an Ethiopian invasion and the federated government of twelve chiefs, royalty fell into the hands of Amasis, a man of low birth.

This was in 570 B.C., and it is Amasis who destroyed priestly power. And

> Thus perished that ancient theocracy which showed its crowned priests for so many centuries to Egypt and the whole world.

Egypt had gathered the students of all countries around her Priests and Hierophants before Alexandria was founded. Ennemoser asks:

> How comes it that so little has become known of the Mysteries and of their particular contents, through so many ages, and amongst so many different times and people? The answer is that it is again owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity.
>
> Numa's books, described by Livy, consisting of natural philosophy, were found in his tomb; but they were not allowed to be made known, lest they should reveal the most secret mysteries of the state religion. . . . The senate and the tribunes of the people determined . . . that the books themselves should be burned, which was done.[547]

Cassain mentions a treatise, well-known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam.

Alchemy also was first taught in Egypt by her learned Priests, though the first appearance of this system is as old as man. Many writers have declared that Adam was the first Adept; but that was a blind and a pun upon the name, which is "red earth" in one of its meanings. The correct information—under its allegorical veil—is found in the sixth chapter of Genesis, which speaks of the "Sons of God" who took wives of the daughters of men, after which they communicated **302]** to these wives many a mystery and secret of the phenomenal world. The cradle of Alchemy, says Olaus Borrichius, is to be sought in the most distant times. Democritus of Abdera was an Alchemist, and a Hermetic Philosopher. Clement of Alexandria wrote considerably upon the Science, and Moses and Solomon are called proficients in it. We are told by W. Godwin:

> The first authentic record on this subject is an edict of Diocletian about 300 years A.D., ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might, without distinction, be consigned to the flames.

The Alchemy of the Chaldæans and the old Chinamen is not even the parent of that Alchemy which revived among the Arabians many centuries later. There is a spiritual Alchemy and a physical transmutation. The knowledge of both was imparted at the Initiations.

303]

SECTION XXXIV.

The Post-Christian Successors to the Mysteries.

The Eleusinian Mysteries were no more. Yet it was these which gave their principal features to the Neo-platonic school of Ammonius Saccas, for the Eclectic System was chiefly characterised by its Theurgy and ecstasis. It was Iamblichus who added to it the Egyptian doctrine of Theurgy with its practices, and Porphyry, the Jew, who opposed this new element. The school, however, with but few exceptions, practised asceticism and contemplation, its mystics passing through a discipline as rigorous as that of the Hindu devotee. Their efforts never tended so much to develop the successful practice of thaumaturgy, necromancy or sorcery—such as they are now accused of—as to evolve the higher faculties of the inner man, the Spiritual Ego. The school held that a number of spiritual beings, denizens of spheres quite independent of the earth and of the human cycle, were mediators between the "Gods" and men, and even between man and the Supreme Soul. To put it in plainer language, the soul of man became, owing to the help of the Planetary Spirits, "recipient of the soul of the world" as Emerson puts it. Apollonius of Tyana asserted his possession of such a power in these words (quoted by Professor Wilder in his *Neo-Platonism*):

> I can see the present and the future in a clear mirror. The sage [Adept] need not wait for the vapours of the earth and the corruption of the air to foresee plagues and fevers; he must know them later than God, but earlier than the people. The *theoi* or gods see the future; common men, the present; sages, that which is about

[547] History of Magic, ii. 11.

to take place. My peculiar abstemious mode of living produces such an acuteness of the senses, or creates some other faculty, so that the greatest and most remarkable things may be performed.[548]

304] Professor A. Wilder's comment thereupon is remarkable:

This is what may be termed *spiritual photography.* The soul is the camera in which facts and events, future, past, and present, are alike fixed; and the mind becomes conscious of them. Beyond our everyday world of limits, all is as one day or state—the past and future comprised in the present. Probably this is the "great day," the "last day," the "day of the Lord," of the Bible writers—the day into which everyone passes by death or *ecstasis.* Then the soul is freed from the constraint of the body, and its nobler part is united to higher nature and becomes partaker in the wisdom and foreknowledge of the higher beings.[549]

How far the system practised by the Neo-Platonists was identical with that of the old and the modern Vedântins may be inferred from what Dr. A. Wilder says of the Alexandrian Theosophists.

The anterior idea of the New Platonists was that of a single Supreme Essence. . . All the old philosophies contained the doctrine that *θεοί*, *theoi*, gods or disposers, angels, demons, and other spiritual agencies, emanated from the Supreme Being. Ammonius accepted the doctrine of the Books of Hermes, that from the divine All proceeded the Divine Wisdom or Amun; that from Wisdom proceeded the Demiurge or Creator; and from the Creator, the subordinate spiritual beings; the world and its peoples being the last. The first is contained in the second, the first and second in the third, and so on through the entire series.[550]

This is a perfect echo of the belief of the Vedântins, and it proceeds directly from the secret teachings of the East. The same author says:

Akin to this is the doctrine of the Jewish Kabala which was taught by the Pharsi or Pharisees, who probably borrowed it, as their sectarian designation would seem to indicate, from the Magians of Persia. It is substantially embodied in the following synopsis.

The Divine Being is the All, the source of all existence, the Infinite; and He cannot be known. The Universe reveals Him, and subsists by Him. At the beginning His effulgence went forth everywhere.[551] Eventually He retired within Himself and so formed around Him a vacant space. Into this He transmitted His first Emanation, a Ray, containing in it the generative and conceptive power, and hence the name IE, or Jah. This in its turn produced the *tikkun*, the *pattern* or idea of form; and in this emanation, which also contained the male and female, or generative and conceptive potencies, were the three primitive forces of Light, Spirit and Life. This Tikkun is united to the Ray, or first emanation, and pervaded by it: and by that union is also in perpetual communication with the infinite source. It is the pattern, the primitive man, the Adam Kadmon, the *macrocosm* of **305]** {THE ROOT RACES.} Pythagoras and other philosophers. From it proceeded the *Sephiroth*. . . . From the Sephiroth in turn emanated the four worlds, each proceeding out of the one immediately above it, and the lower one enveloping its superior. These worlds became less pure as they descended in the scale, the lowest of all being the material world.[552]

This veiled enunciation of the Secret Teaching will be clear to our readers by this time. These worlds are:

Aziluth is peopled with the purest emanations [the First, almost spiritual, Race of the human beings that were to inhabit] the Fourth; the second, *Beriah,* by a lower order, the servants of the former [the second Race]; the third, *Jesirah,* by the cherubim and seraphim, the Elohim and B'ni Elohim ["Sons of Gods" or *Elohim*, our Third Race]. The fourth world, *Asiah*, is inhabited by the Klipputh, of whom Belial is chief [the Atlantean Sorcerers].[553]

These worlds are all the earthly duplicates of their heavenly prototypes, the mortal and temporary reflections and shadows of the more durable, if not eternal, races dwelling in other, to us, invisible worlds. The souls of the men of our Fifth Race derive their elements from these four worlds—Root Races—that preceded ours: namely, our intellect, Manas, the fifth principle, our passions and mental and corporeal appetites. A conflict having arisen, called "war in heaven," among our prototypical worlds, war came to pass, æons later, between the Atlanteans[554] of Asiah, and those of the third Root Race, the B'ni Elohim or the "Sons of God,"[555] and then evil and wickedness were intensified. Mankind (in the last sub-race of the third Root Race) having

Sinned in their first parent [a physiological allegory, truly!] from whose soul every human soul is an emanation,

says the *Zohar*, men were "exiled" into more material bodies to

Expiate that sin and become proficient in goodness.

---

[548] Neo-Platonism and Alchemy, p. 15.

[549] Loc. cit.

[550] *Op. cit*., pp. 9, 10.

[551] This Divine Effulgence and Essence is the light of the Logos; only the Vedântin would not use the pronoun "He," but would say "It."

[552] *Loc. cit*; note, p. 10.

[553] *Loc. cit*., note.

[554] See *Esoteric Buddhism*, by A. P. Sinnett, Fifth Edition.

[555] See [*Isis Unveiled*, Vol. I., pp. 589-595. The "Sons or God" and their war with the giants and magicians.

To accomplish the cycle of necessity, rather, explains the doctrine; to progress on their task of evolution, from which task none of us can be freed, neither by death nor suicide, for each of us have to pass through the "Valley of Thorns" before he emerges into the plains of divine light and rest. And thus men will continue to be born in new bodies

Till they have become sufficiently pure to enter a higher form of existence.

306] This means only that Mankind, from the First down to the last, or Seventh Race, is composed of one and the same company of actors, who have descended from higher spheres to perform their artistic tour on this our planet, Earth. Starting as pure spirits on our downward journey around the world (verily!) with the knowledge of truth—now feebly echoed in the Occult Doctrines—inherent in us, cyclic law brings us down to the reversed apex of matter, which is lost down here on earth and the bottom of which we have already struck; and then, the same law of spiritual gravity will make us slowly ascend to still higher, still purer spheres than those we started from.

Foresight, prophecy, oracular powers! Illusive fancies of man's dwarfed perceptions, which see actual images in reflections and shadows, and mistake past actualities for prophetic images of a future that has no room in Eternity. Our macrocosm and its smallest microcosm, man, are both repeating the same play of universal and individual events at each station, as on every stage on which Karma leads them to enact their respective dramas of life. False prophets could have no existence had there been no true prophets. And so there were, and many of both classes, and in all ages. Only, none of these ever saw anything but that which had already come to pass, and had been before prototypically enacted in higher spheres—if the event foretold related to national or public weal or woe—or in some preceding life, if it concerned only an individual, for every such event is stamped as an indelible record of the Past and Future, which are only, after all, the ever Present in Eternity. The "worlds" and the purifications spoken of in the *Zohar* and other Kabalistic books, relate to our globe and races no more and no less than they relate to other globes and other races that have preceded our own in the great cycle. It was such fundamental truths as these that were performed in allegorical plays and images during the Mysteries, the last Act of which, the Epilogue for the Mystas, was the *anastasis* or "continued existence," as also the "Soul transformation."

Hence, the author of *Neo-platonism and Alchemy* shows us that all such Eclectic doctrines were strongly reflected in the *Epistles* of Paul, and were

Inculcated more or less among the Churches. Hence, such passages as these "Ye were dead in errors and sins; ye walked according to the *œon* of this world, according to the *archon* that has the domination of the air." "We wrestle not against flesh and blood, but against the dominations, against potencies, against **307]** {THE "FALSE GNOSIS."} the lords of darkness, and against the mischievousness of spirits in the empyrean regions." But Paul was evidently hostile to the effort to blend his gospel with the gnostic ideas of the Hebrew-Egyptian school, as seems to have been attempted at Ephesus; and accordingly, wrote to Timothy, his favourite disciple, "Keep safe the precious charge entrusted to thee; and reject the new doctrines and the antagonistic principles of the gnosis, falsely so-called, of which some have made profession and gone astray from the faith."[556]

But as the Gnosis is the Science pertaining to our Higher Self, as blind faith is a matter of temperament and emotionalism, and as Paul's doctrine was still newer and his interpretations far more thickly veiled, to keep the inner truths hidden far away from the Gnostic, preference has been given to the former by every earnest seeker after truth.

Besides this, the great Teachers who professed the so-called "false Gnosis" were very numerous in the days of the Apostles, and were as great as any converted Rabbi could be. If Porphyry, the Jew Malek, went against Theurgy on account of old traditional recollections, there were other teachers who practised it. Plotinus, Iamblichus, Proclus were all thaumaturgists, and the latter

Elaborated the entire theosophy and theurgy of his predecessors into a complete system.[557]

As to Ammonius,

Countenanced by Clemens and Athenagoras, in the Church, and by learned men of the Synagogue, the Academy, and the Grove, he fulfilled his labour by teaching a common doctrine for all.[558]

Thus it is not Judaism and Christianity that re-modelled the ancient Pagan Wisdom, but rather the latter that put its heathen curb, quietly and insensibly, on the new faith; and this, moreover, was still further influenced by the Eclectic Theosophical system, the direct emanation of the Wisdom Religion. All that is grand and noble in Christian theology comes from Neo-Platonism. It is too well-known to now need much repetition that Ammonius Saccas, the God-taught *(theodidakios)* and the lover of the truth *(philalethes)*, in establishing his school, made a direct attempt to benefit the world by teaching those portions of the Secret Science that were permitted by its direct guardians to be

[556] *Loc. cit.*, note.
[557] *Op. cit.*, p. 18.
[558] *Op. cit.*, p. 8.

revealed in those days.[559] The modern movement of our own Theo- **308]** sophical Society was begun on the same principles; for the Neo-Platonic school of Ammonius aimed, as we do, at the reconcilement of all sects and peoples, under the once common faith of the Golden Age, trying to induce the nations to lay aside their contentions—in religious matters at any rate—by proving to them that their various beliefs are all the more or less legitimate children of one common parent, the Wisdom Religion.

Nor was the Eclectic Theosophical system—as some writers inspired by Rome would make the world believe—developed only during the third century of our era; but it belongs to a much earlier age, as has been shown by Diogenes Laertius. He traces it to the beginning of the dynasty of the Ptolemies; to the great seer and prophet, the Egyptian Priest Pot-Amun, of the temple of the God of that name—for Amun is the God of Wisdom. Unto that day the communication between the Adepts of Upper India and Bactria and the Philosophers of the West had never ceased.

> Under Philadelphus . . . the Hellenic teachers became rivals of the College of Rabbis of Babylon. The Buddhistic, Vedântic and Magian systems were expounded along with the philosophies of Greece. . . . Aristobulus, the Jew, declared that the ethics of Aristotle were derived from the law of Moses (!); and Philo, after him, attempted to interpret the Pentateuch in accordance with the doctrines of Pythagoras and the Academy. In Josephus it is said that, in the Book of the Genesis, Moses wrote philosophically—that is, in the figurative style; and the Essenes of Carmel were reproduced in the Therapeutæ of Egypt, who, in turn, were declared by Eusebius to be identical with the Christians, though they actually existed long before the Christian era. Indeed, in its turn, Christianity also was taught at Alexandria, and underwent an analogous metamorphosis. Pantænus, Athenagoras and Clement were thoroughly instructed in the Platonic philosophy, and comprehended its essential unity with the oriental systems.[560]

Ammonius, though the son of Christian parents, was a *lover* of the truth, a true Philaletheian foremost of all. He set his heart upon the work of reconciling the different systems into a harmonious whole, for he had already perceived the tendency of Christianity to raise itself on the hecatomb which it had constructed out of all other creeds and faiths. What says history?

The ecclesiastical historian, Mosheim, declares that

> Ammonius, conceiving that not only the philosophers of Greece, but also all those of the different barbarous nations, were perfectly in unison with each other with regard to every essential point, made it his business so to temper and expound the tenets of all these various sects, as to make it appear they had all of them originated from one **309]** {TEACHINGS OF AMMONIUS.} and the same source, and all tended to one and the same end. Again, Mosheim says that Ammonius taught that the religion of the multitude went hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstition, and lies; that it ought, therefore, to be brought back to its original purity by purging it of this dross and expounding it upon philosophical principles; and that the whole which Christ had in view was to reinstate and restore to its primitive integrity the Wisdom of the Ancients.[561]

Now what was that "Wisdom of the Ancients" that the Founder of Christianity "had in view"? The system taught by Ammonius in his Eclectic Theosophical School was made of the crumbs permitted to be gathered from the antediluvian lore; those Neo-Platonic teachings are described in the *Edinburgh Encyclopedia* as follows:

> He [Ammonius] adopted the doctrines which were received in Egypt concerning the Universe and the Deity, considered as constituting one great whole; concerning the eternity of the world, the nature of souls, the empire of Providence [Karma] and the government of the world by demons [*daimons* or spirits, archangels]. He also established a system of moral discipline which allowed the people in general to live according to the laws of their country and the dictates of nature; but required the wise to exalt their minds by contemplation, and to mortify the body,[562] so that they might be capable of enjoying the presence and assistance of the demons [including their own *daimon* or Seventh Principle] . . . and ascending after death to the presence of the Supreme [Soul] Parent. In order to reconcile the popular religions, and particularly the Christian, with this new system, he made the whole history of the heathen gods an allegory, maintaining that they were only celestial ministers[563] entitled to an inferior kind of worship; and he acknowledged that Jesus Christ was an excellent man and the friend of God, but alleged that it was not his design entirely to abolish the worship of demons,[564] and that his only intention was to purify the ancient religion.

---

[559] No orthodox Christian has ever equalled, far less surpassed, in the practice of true Christ-like virtues and ethics, or in the beauty of his moral nature, Ammonius, the Alexandrian pervert from Christianity (he was born from Christian parents).

[560] *Op. cit.*, pp. 3, 4.

[561] Quoted by Dr. Wilder, p. 5.

[562] "Mortification" is here meant in the moral, not the physical sense; to restrain every lust and passion, and live on the simplest diet possible.

[563] This is the Neo-Platonic teaching adopted as a doctrine in the Roman Catholic Church, with its worship of the Seven Spirits.

[564] The Church has made of it the worship of devils, "Daimon" is Spirit, and relates to our divine Spirit, the seventh Principle and to the Dhyân Chohans. Jesus prohibited going to the temple or church "as Pharisees do" but commanded that man should retire for prayer (communion with his

No more could be declared except for those Philaletheians who were initiated, "persons duly instructed and disciplined" to whom Ammonius communicated his more important doctrines,

Imposing on them the obligations of secrecy, as was done before him by Zoroaster and Pythagoras, and in the Mysteries [where an oath was required from the **310]** neophytes or catechumens not to divulge what they had learned]. The great Pythagoras divided his teachings into exoteric and esoteric.[565]

Has not Jesus done the same, since He declared to His disciples that to them it was given to know the mysteries of the kingdom of heaven, whereas to the multitudes it was not given, and therefore He spoke in parables which had a two-fold meaning?

Dr. A. Wilder proceeds:

Thus Ammonius found his work ready to his hand. His deep spiritual intuition, his extensive learning, and his familiarity with the Christian fathers, Pantænus, Clement and Athenagoras, and with the most erudite philosophers of the time, all fitted him for the labour he performed so thoroughly. . . . The results of his ministration are perceptible at the present day in every country of the Christian world; every prominent system of doctrine now bearing the marks of his plastic hand. Every ancient philosophy has had its votaries among the moderns; and even Judaism, oldest of them all, has taken upon itself changes which were suggested by the "God-taught" Alexandrian.[566]

The Neo-Platonic School of Alexandria founded by Ammonius—the prototype proposed for the Theosophical Society—taught Theurgy and Magic, as much as they were taught in the days of Pythagoras, and by others far earlier than his period. For Proclus says that the doctrines of Orpheus, who was an Indian and came from India, were the origin of the systems afterwards promulgated.

What Orpheus delivered in hidden allegories, Pythagoras learned when he was initiated into the Orphic Mysteries; and Plato next received a perfect knowledge of them from Orphic and Pythagorean writings.[567]

The Philaletheians had their division into neophytes (*chelâs*) and Initiates, or Masters; and the eclectic system was characterised by three distinct features, which are purely Vedântic; a Supreme Essence, One and Universal; the eternity and indivisibility of the human spirit; and Theurgy, which is Mantricism. So also, as we have seen, they had their secret or Esoteric teachings like any other mystic school. Nor were they allowed to reveal anything of their secret tenets, any more than were the Initiates of the Mysteries. Only the penalties incurred by the revealers of the secrets of the latter were far more terrible, and this prohibition has survived to this day, not only in India, but even among the Jewish Kabalists in Asia.[568]

311] {DIFFICULTIES AND DANGERS.} One of the reasons for such secrecy may be the undoubtedly serious difficulties and hardships of Chelâship, and the dangers attending Initiation. The modern candidate has, like his predecessor of old, to either conquer or die; when, which is still worse, he does not lose his reason. There is no danger to him who is true and sincere, and, especially, unselfish. For he is thus prepared beforehand to meet any temptation.

He, who fully recognised the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear—sickly child of matter—made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.[569]

God) into a private closet. Is it Jesus who would have countenanced in the face of the starving millions, the building of the most gorgeous churches?

[565] *Op. cit*., p. 7.

[566] *Op. cit*., p. 7.

[567] *Op. cit*., p. 18.

[568] The *Talmud* gives the story of the four Tanaim who are made, in allegorical terms, to enter into *the garden of delights*, *i.e*., to be initiated into the occult and final science.

"According to the teaching of our holy masters the names of the four who entered the garden of delight, are: Ben Asai, Ben Zoma, Acher, and Rabbi Akiba. . . .

"Ben Asai looked and—lost his sight.

"Ben Zoma looked and—lost his reason.

"Acher made depredations in the plantation" (mixed up the whole and failed). "But Akiba, who had entered in peace came out of it in peace; for the saint, whose name he blessed, had said, 'This old man is worthy of serving us with glory.'"

"The learned commentators of the *Talmud*, the Rabbis of the synagogue, explain that the *garden of delight*, in which those four personages are made to enter, is but that mysterious science, the most terrible of sciences for weak intellects, which it leads directly to insanity," says A. Franck, in his *Kabbalah*. It is not the pure at heart and he who studies but with a view to perfecting himself and so more easily acquiring the promised immortality, who need have any fear; but rather he who makes of the science of sciences a sinful pretext for worldly motives, who should tremble. The latter will never understand the kabalistic evocations of the supreme initiation.—*Isis Unveiled*, ii. 119.

[569] *Isis Unveiled*, ii. 119.

There were no such dangers in Neo-Platonic Initiations. The selfish and the unworthy failed in their object, and in the failure was the punishment. The chief aim was "reunion of the part with the *all*." This All was One, with numberless names. Whether called *Dui*, the "bright Lord of Heaven" by the Âryan; *Iao*, by the Chaldæan and Kabalist; *Iabe* by the Samaritan; the *Tiu* or *Tuisco* by the Northman; *Duw*, by the Briton; *Zeus*, by the Thracian or *Jupiter* by the Roman—it was *the* Being, the *Facit*, One and Supreme,[570] the unborn and the inexhaustible source of every emanation, the fountain of life and light eternal, a Ray of which every one of us carries in him on this earth. The knowledge of this Mystery had reached the Neo-Platonists from India through Pythagoras, and still later through Apollonius of Tyana and the rules and methods for producing ecstasy had come from the same lore of the divine Vidyâ, the Gnosis. For Âryavarta, the bright focus into which had been poured in the beginning of time the flames **312]** of Divine Wisdom, had become the centre from which radiated the "tongues of fire" into every portion of the globe. What was Samâdhi but that

> Sublime ecstasy, in which state things divine and the mysteries of Nature are revealed to us,

of which Porphyry speaks?

> The efflux from the divine soul is imparted to the human spirit in unreserved abundance, accomplishing for the soul a union with the divine, and enabling it while in the body to be partaker of the life which is not in the body,

he explains elsewhere.

Thus under the title of Magic was taught every Science, physical and metaphysical, natural or deemed supernatural by those who are ignorant of the omnipresence and universality of Nature.

> Divine Magic makes of man a God; human magic creates a new fiend.

We wrote in *Isis Unveiled*:

> In the oldest documents now in the possession of the World—the *Vedas* and the older laws of Manu—we find many magical rites practised and permitted by the Brâhmans.[571] Tibet, Japan, and China, teach in the present age that which was taught by the oldest Chaldæans. The clergy of these respective countries prove moreover what they teach—namely, that the practice of moral and physical purity, and of certain austerities, developes the vital soul-power of self-illumination. Affording to man the control over his own immortal spirit, it gives him truly magical powers over the elementary spirits inferior to himself. In the West we find magic of as high an antiquity as in the East. The Druids of Great Britain practised it in the silent crypts of their deep caves; and Pliny devotes many a chapter to the "wisdom"[572] of the leaders of the Celts. The Semothees—the Druids of the Gauls—expounded the physical as well as the spiritual sciences. They taught the secrets of the universe, the harmonious progress of the heavenly bodies, the formation of the earth, and above all—the immortality of the Soul.[573] In their sacred groves—natural academies built by the hand of the Invisible Architect—the initiates assembled at the still hour of midnight, to learn about what man once was, and what he will be.[574] They needed no artificial illumination, nor life-drawing gas, to light up their temples, for the chaste goddess of night beamed her most silvery rays on their oak-crowned heads; and their white-robed sacred bards knew how to converse with the solitary queen of the starry vault.[575]

During the palmy days of Neo-Platonism these Bards were no more, **313]** {THE NEO-PLATONIC SCHOOL.} for their cycle had run its course, and the last of the Druids had perished at Bibractis and Alesia. But the Neo-Platonic school was for a long time successful, powerful and prosperous. Still, while adopting Âryan Wisdom in its doctrines, the school failed to follow the wisdom of the Brâhmans in practice. It showed its moral and intellectual superiority too openly, caring too much for the great and powerful of this earth. While the Brâhmans and their great Yogîs—experts in matters of philosophy, metaphysics, astronomy, morals and religion—preserved their dignity under the sway of the most powerful princes, remained aloof from the world and would not condescend to visit them or ask for the slightest favour,[576] the Emperors Alexander, Severus, and Julian, and the greatest among the aristocracy of the land, embraced the tenets of the Neo-Platonists, who mixed freely with the world. The system nourished for several centuries and comprised within the ranks of

---

[570] See *Neo-Platonism*, p. 9.

[571] See the Code published by Sir William Jones, Chapter ix. p. ii.

[572] Pliny: *Hist. Nat*., xxx. 1; *Ib*., xvi. 14; xxv. 9, etc.

[573] Pomponius ascribes to them the knowledge of the highest sciences.

[574] Cæsar, iii. 14.

[575] Pliny, xxx. *Isis Unveiled*, i. 18.

[576] "The care which they took in educating youth, in familiarizing it with generous and virtuous sentiments, did them peculiar honour, and their maxims and discourses, as recorded by historians, prove that they were expert in matters of philosophy, metaphysics, astronomy, morality and religion," says a modern writer. "If kings or princes desired the advice or the blessings of the holy men, they were either obliged to go themselves, or to send messengers. To these men no secret power of either plant or mineral was unknown. They had fathomed nature to its depths, while psychology and physiology were to them open books, and the result was that science that is now termed, so superciliously, *magic*."

its followers the ablest and most learned among the men of the time; Hypatia, the teacher of the Bishop Synesius, was one of the ornaments of the School until the fatal and shameful day when she was murdered by the Christian mob at the instigation of Bishop Cyril of Alexandria. The school was finally removed to Athens, and closed by order of the Emperor Justinian.

How accurate is Dr. Wilder's remark that

> Modern writers have commented upon the peculiar views of the Neo-Platonists upon these [metaphysical] subjects, seldom representing them correctly, even if this was desired or intended.[577]

The few speculations on the sublunary, material, and spiritual universes that they did put into writing—Ammonius never having himself written a line, after the wont of reformers—could not enable posterity to judge them rightly, even had not the early Christian Vandals, the later crusaders, and the fanatics of the Middle Ages, destroyed three parts of that which remained of the Alexandrian Library and its later schools.

Professor Draper shows that Cardinal Ximenes alone

> **314]** Delivered to the flames in the squares of Granada eighty thousand Arabic manuscripts, many of them translations of classical authors.

In the Vatican Library, whole passages in the most rare and precious treatises of the Ancients were found erased and blotted out, "for the sake of interlining them with absurd psalmodies!" Moreover it is well known that over thirty-six volumes written by Porphyry were burnt and otherwise destroyed by the "Fathers." Most of the little that is known of the doctrines of the Eclectics is found in the writings of Plotinus and of those same Church Fathers.

Says the author of *Neo-Platonism:*

> What Plato was to Socrates, and the Apostle John to the head of the Christian faith, Plotinus became to the God-taught Ammonius. To Plotinus, Origenes, and Longinus we are indebted for what is known of the Philaletheian system. They were duly instructed, initiated and entrusted with the interior doctrines.[578]

This accounts marvellously for Origen's calling people "idiots" who believe in the Garden of Eden and Adam and Eve fables; as also for the fact that so few of the writings of that Church Father have passed to posterity. Between the secrecy imposed, the vows of silence and that which was maliciously destroyed by every foul means, it is indeed miraculous that even so much of the Philaletheian tenets has reached the world.

315]

SECTION XXXV.

Symbolism of Sun and Stars.

> And the Heaven was visible in Seven Circles and the planets appeared with all their signs, in star-form, and the stars were divided and numbered with the rulers that were in them, and their revolving course, through the agency of the divine Spirit.[579]

Here Spirit denotes Pneuma, collective Deity, manifested in its "Builders," or, as the Church has it, "the seven Spirits of the Presence," the *mediantibus angelis* of whom Thomas Aquinas says that "God never works but through them."

These seven "rulers" or mediating Angels were the Kabiri Gods of the Ancients. This was so evident, that it forced from the Church, together with the admission of the fact, an explanation and a theory, whose clumsiness and evident sophistry are such that it must fail to impress. The world is asked to believe, that while the Planetary Angels of the Church are divine Beings, the genuine "Seraphim,"[580] these very same angels, under identical names and planets, were and are "false"—as Gods of the ancients. They are no better than pretenders; the cunning copies of the real Angels, produced beforehand through the craft and power of Lucifer and of the fallen Angels, Now, what are the Kabiri?

Kabiri, as a name, is derived from Habir חבר, and also from Venus, this Goddess being called to the present day Kabar, as is also her star. The Kabiri were worshipped at Hebron, the city of the Anakim, or anakas (kings, princes). They are the highest Planetary Spirits, the "greatest Gods" and "the powerful." Varro, following Orpheus, **316]** calls these Gods εὐδυνατοί, "divine Powers." The

---

[577] *Op. cit*., p. 9.

[578] *Op. cit*., p. 11.

[579] *Hermes*, iv. 6.

[580] From *Saraph* שָׂרָךָ "fiery, burning," plural (see *Isaiah*, vi. 2-6). They are regarded as the personal attendants of the Almighty, "his messengers," angels or metratons. In *Revelation* they are the "seven burning lamps" in attendance before the throne.

word Kabirim when applied to men, and the words Heber, Gheber (with reference to Nimrod, or the "giants" of *Genesis*, vi.) and Kabir, are all derived from the "mysterious Word"—the Ineffable and the "Unpronounceable." Thus it is they who represent *tsaba*, the "host of heaven." The Church, however, bowing before the angel Anael (the regent of Venus),[581] connects the planet Venus with Lucifer, the chief of the rebels under Satan—so poetically apostrophized by the prophet Isaiah as "O Lucifer, son of the morning."[582] All the Mystery Gods were Kabiri. As these "seven lictors" relate directly to the Secret Doctrine their real status is of the greatest importance.

Suidas defines the Kabiri as the Gods who command all the other daemons (Spirits), καβείρους δαίμονας. Macrobius introduces them as:

Those Penates and tutelary deities, through whom we live and learn and know (*Saturn,* I. iii. ch. iv.).

The teraphim through which the Hebrews consulted the oracles of the Urim and the Thummim, were the symbolical hieroglyphics of the Kabiri. Nevertheless, the good Fathers have made of Kibir the synonym, of devil and ofdaimon (spirit) a demon.

The Mysteries of the Kabiri at Hebron (Pagan and Jewish) were presided over by the seven Planetary Gods, among the rest by Jupiter and Saturn under their mystery names, and they are referred to as ἀξιόχρσος and ἀξιόχερσα, and by Euripides as ἀξιόχρεως ὁ θεὸς. Creuzer, moreover, shows that whether in Phoenicia or in Egypt, the Kabiri were always the seven planets as known in antiquity, who, together with their Father the Sun—referred to elsewhere as their "elder brother"—composed a powerful ogdoad;[583] the eight superior powers, as paresoJ, or solar assessors, danced around him the sacred circular dance, the symbol of the rotation of the planets around the Sun. Jehovah and Saturn, moreover, are one.

It is quite natural, therefore, to find a French writer, D'Anselme, **317]** applying the same terms of ἀξιόχερσος and ἀξιόχερσα to Jehovah and his word, and they are correctly so applied. For if the "circle dance" prescribed by the Amazons for the Mysteries—being the "circle dance" of the planets, and characterised as "the motion of the divine Spirit carried on the waves of the great Deep"—can now be called "infernal" and "lascivious" when performed by the Pagans, then the same epithets ought to be applied to David's dance;[584] and to the dance of the daughters of Shiloh,[585] and to the leaping of the prophets of Baal;[586] they were all identical and all belonged to Sabæan worship. King David's dance, during which he uncovered himself before his maidservants in a public thoroughfare, saying:

I will *play* (act wantonly) before זחיח (Jehovah), and I will yet be more vile than this, was certainly more reprehensible than any "circle dance" during the Mysteries, or even than the modern Râsa Mandala in India,[587] which is the same thing. It was David who introduced Jehovistic worship into Judea, after sojourning so long among the Tyrians and Philistines, where these rites were common.

David knew nothing of Moses; and if he introduced the Jehovah-worship, it was not in its monotheistic character, but simply as that of one of the many (*Kabirean*) gods of the neighbouring nations, a tutelary deity of his own, זחיח, to whom he had given the preference—whom he had chosen among "all other (Kabeiri) gods,"[588] and who was one of the "associates," Chabir, of the Sun. The Shakers dance the "circle dance" to this day when turning round for the Holy Ghost to move them. In India it is Nârâ-yana who is "the mover on the waters;" and Nârâyana is Vishnu in his secondary form, and Vishnu has Krishna for an

---

[581] Venus with the Chaldæans and Egyptians was the wife of *Proteus*, and is regarded as the mother of the Kabiri, the sons of Phta or Emepth—the divine light or the Sun. The angels answer to the stars in the following order: The Sun, the Moon, Mars, Venus, Mercury, Jupiter, and Saturn; Michael, Gabriel, Samael, Anael, Raphael, Zachariel, and Orifiel; this is in religion and Christian Kabalism; astrologically and esoterically the places of the "regents" stand otherwise, as also in the Jewish, or rather the real Chaldæan *Kabalah*.

[582] *Loc. cit*., xiv. 12.

[583] This is one more proof that the Ancients knew of seven planets besides the Sun; for otherwise which is the eighth in such a case? The seventh, with two others, as stated, were "mystery" planets, whether Uranus or any other.

[584] II *Sam*., vi. 20-22.

[585] *Judges*, xxi. 21, et seq.

[586] I. *Kings*, xviii. 26.

[587] This dance—the Râsa Mandala, enacted by the Gopîs or shepherdesses of Krishna, the Sun-Cod, is enacted to this day in Râjputâna in India, and is undeniably the same theo-astronomical and symbolical dance of the planets and the Zodiacal signs, that was danced thousands of years before our era.

[588] *Isis Unveiled*, ii. 45.

Avatâra, in whose honour the "circle dance" is still enacted by the Nautch-girls of the temples, he being the Sun-God and they the planets as symbolised by the gopis.

Let the reader turn to the works of De Mirville, a Roman Catholic writer, or to *Monumental Christianity*, by Dr. Lundy, a Protestant **318]** divine, if he wants to appreciate to any degree the subtlety and casuistry of their reasonings. No one ignorant of the occult versions can fail to be impressed with the proofs brought forward to show how cleverly and perseveringly "Satan has worked for long millenniums to tempt a humanity" unblessed with an infallible Church, in order to have himself recognised as the "One living God," and his fiends as holy Angels. The reader must be patient, and study with attention what the author says on behalf of his Church. To compare it the better with the version of the Occultists, a few points may be quoted here verbatim.

St. Peter tells us: "May the divine Lucifer arise in your hearts"[589] [Now the Sun is Christ]. . . ."I will send *my* Son from the Sun," said the Eternal through the voice of prophetic traditions; and prophecy having become history the Evangelists repeated in their turn: The *Sun rising* from on high visited us.[590]

Now God says, through Malachi, that the Sun shall arise for those who fear his name. What Malachi meant by "the Sun of Righteousness" the Kabalists alone can tell; but what the Greek, and even the Protestant, theologians understood by the term is of course Christ, referred to metaphorically. Only, as the sentence, "I will send my Son from the Sun," is borrowed verbatim from a Sibylline Book, it becomes very hard to understand how it can be attributed to, or classed with any prophecy relating to the Christian Saviour, unless, indeed, the latter is to be identified with Apollo. Virgil, again, says, "Here comes the Virgin's and Apollo's reign," and Apollo, or Apollyon, is to this day viewed as a form of Satan, and is taken to mean the Antichrist. If the Sibylline promise, "He will send his Son from the Sun" applies to Christ, then either Christ and Apollo are one—and then why call the latter a demon?—or the prophecy had nothing to do with the Christian Saviour, and, in such a case, why appropriate it at all?

But De Mirville goes further. He shows us St. Denys, the Areopagite, affirming that

The Sun is the special signification, and the statue of God.[591] . . . It is by the **319]** {CHRISTIAN ASTROLATRY.} Eastern door that the glory of the Lord penetrated into the temples [of the Jews and Christians, that divine glory being Sun-light.] . . . "We build our churches towards the east," says in his turn St. Ambrose, "for during the Mysteries we begin by renouncing him who is in the west."

"He who is in the west" is Typhon, the Egyptian god of darkness—the west having been held by them as the "Typhonic Gate of Death." Thus, having borrowed Osiris from the Egyptians, the Church Fathers thought little of helping themselves to his brother Typhon. Then again:

The prophet Baruch[592] speaks of the stars that rejoice in their *vessels* and *citadels* (Chap. iii.); and *Ecclesiastes* applies the same terms to the sun, which is said to be "the admirable vessel of the most High," and the "citadel of the Lord" fulak/.[593]

In every case there is no doubt about the thing, for the sacred writer says, It is a *Spirit* who rules the sun's course. Hear what he says (in *Eccles*., i. 6), "The sun also ariseth—and its spirit lighting all in its circular path (gyrat gyrans) returneth according to his circuits."[594]

De Mirville seems to quote from texts either rejected by or unknown to Protestants, in whose bible there is no forty-third chapter of *Ecclesiastcs*; nor is the sun made to go "in circuits" in the latter, but the wind. This is a question to be settled between the Roman and the Protestant Churches. Our point is the strong element of Sabæanisin or Heliolatry present in Christianity.

An Œcumenical Council having authoritatively put a stop to Christian Astrolatry by declaring that there were no sidereal Souls in sun, moon, or planets, St. Thomas took upon himself to settle the point in dispute. The "angelic doctor" announced that such expressions did not mean a "soul,"

---

[589] II. *Epistle*, i. 19. The English text says: "Until the day-star arise in your heart," a trifling alteration which does not really matter—as *Lucifer* is the day as well as the "morning" star—and it is less shocking to pious ears. There are a number of such alterations in the Protestant bibles.

[590] Again the English translation changes the word "Sun" into "day-spring." The Roman Catholics are decidedly braver and more sincere than the Protestant theologians. De Mirville iv. 34, 38.

[591] Thus said the Egyptians and the Sabæans in days or old, the symbol of whose manifested gods Osiris and Bel, was the sun. But they had a higher deity.

[592] Exiled from the Protestant bible but left in the *Apocrypha* which, according to Article VI. of the Church of England, "she doth read for example of life and instruction of manners" (?), hut not to establish any doctrine.

[593] Cornelius a Lapide, v. 248.

[594] *Ecclesiastes*, xliii. The above quotations are taken from De Mirville's chapter "On Christian and Jewish Solar Theology," iv. 35-38.

but only an Intelligence, not resident in the sun or stars, but one that assisted them, "a guiding and directing intelligence."[595]

320] Thereupon the author, comforted by the explanation, quotes Clement the Alexandrian, and reminds the reader of the opinion of that philosopher, the inter-relation that exists "between the seven branches of the candlestick—the seven stars of the Revelation," and the sun:

The six branches (says Clement) fixed to the central candlestick have lamps, but the sun placed in the midst of the wandering ones (πλανητῶν) pours his beams on them all; this golden candlestick hides one more mystery: it is the sign of Christ, not only in shape, but because he sheds his light through the ministry of the seven spirits primarily created, and who are the Seven Eyes of the Lord. Therefore the principal planets are to the seven primeval spirits, according to St. Clement, that which the candlestick-sun is to Christ Himself, namely—their vessels, their φυλαχαὶ.

Plain enough, to be sure; though one fails to see that this explanation even helps the situation. The seven-branched chandelier of the Israelites, as well as the "wanderers" of the Greeks, had a far more natural meaning, a purely astrological one to begin with. In fact from Magi and Chaldæans down to the much-laughed-at Zadkiel, every astrological work will tell its reader that the Sun placed in the midst of the planets, with Saturn, Jupiter and Mars on one side, and Venus, Mercury and the Moon on the other, the planets' line crossing through the whole Earth, has always meant what Hermes tells us, namely, the thread of destiny, or that whose action (influence) is called destiny.[596] But symbol for symbol we prefer the sun to a candlestick. One can understand how the latter came to represent the sun and planets, but no one can admire the chosen symbol. There is poetry and grandeur in the sun when it is made to symbolize the "Eye of Ormuzd," or of Osiris, and is regarded as the Vâhan (vehicle) of the highest Deity. But one must for ever fail to perceive that any particular glory is rendered to Christ by assigning to him the trunk of a candlestick,[597] in a Jewish synagogue, as a mystical seat of honour.

There are then positively two suns, a sun adored and a sun adoring. The *Apocalypse* proves it.

The Word is found in Chap. vii., in the angel who ascends with the rising of the sun, having the seal of the living God. . . . While commentators diner on the personality of this angel, St. Ambrose and many other theologians see in him **321]** {MICHAEL THE CONQUEROR.} Christ himself. . . . He is the *Sun adored.* But in Chap. xix. we find an angel standing *in* the sun, inviting all the nations to gather to the great supper of the Lamb. This time it is literally and simply the angel of the sun—who cannot be mistaken for the "Word," since the prophet distinguishes him from the Word, the King of Kings and the Lord of Lords. . . . The angel *in* the sun seems to be an adoring sun. Who may be the latter? And who else can he be but the Morning Star, the guardian angel of the Word, his *ferouer*, or *angel of the face*, as the Word is the angel of the Face (presence) of his Father, his principal attribute and strength, as his name itself implies (Mikael), the powerful rector glorified by the Church, the *Rector potens* who will fell the Antichrist, the Vice-Word, in short, who represents his master, and seems to be *one with him*.[598]

Yes, Mikael is the alleged conqueror of Ormuxd, Osiris, Apollo, Krishna, Mithra, etc., of all the Solar Gods, in short, known and unknown, now treated as demons and as "Satan." Nevertheless, the "Conqueror" has not disdained to don the war-spoils of the vanquished foes—their personalities, attributes, even their names—to become the *alter ego* of these demons.

Thus the Sun-God here is *Honover* or the Eternal. The prince is Ormuzd, since he is the first of the seven Amshaspends [the demon copies of the seven original angels] (*caput angelorum*); the lamb (*hamal*), the Shepherd of the Zodiac and the antagonist of the snake. But the Sun (the Eye of Ormuzd) has also his rector, Korshid or the *Mitraton*, who is the *Ferouer* of the face of Ormuzd, his Ized, or the morning star. The Mazdeans had a triple Sun. . . . For us this *Korshid-Mitraton* is the first of the *psychopompian* genii, and the guide of the

---

[595] Nevertheless the Church has preserved in her most sacred rites the "star-rites" of the Pagan Initiates. In the pre-Christian Mithraic Mysteries, the candidate who overcame successfully the "twelve Tortures" which preceded the final Initiation, received a small round cake or wafer of unleavened bread, symbolising in one of its meanings, the solar disc, and known as the manna (heavenly bread). . . . A lamb, or a bull even, was killed, and with the blood the candidate had to be sprinkled, as in the case of the Emperor Julian's initiation. The seven rules or mysteries that are represented in the *Revelation* as the seven seals which are opened in order were then delivered to the newly born.

[596] Truly says S. T. Coleridge: "Instinctively the reason has always pointed out to men the ultimate end of various sciences. . . . There is no doubt but that astrology of some sort or other will be the last achievement of astronomy; there must be chemical relations between the planets . . . the difference of their magnitude compared with that of their distances is not explicable otherwise." Between planets and our earth with its mankind, we may add.

[597] "Christ then," the author says (p. 40), "is represented by the trunk of the candlestick."

[598] De Mirville, iv. 41, 42.

sun, the immolator of the terrestrial Bull [or lamb] whose wounds are licked by the serpent [on the famous Mithraic monument].[599]

St. Paul, in speaking of the rulers of this world, the Cosmocratores, only said what was said by all the primitive Philosophers of the ten centuries before the Christian era, only he was scarcely understood, and was often wilfully misinterpreted. Damascius repeats the teachings of the Pagan writers when he explains that

There are seven series of cosmocratores or cosmic forces, which are double: the higher ones commissioned to support and guide the superior world; the lower ones, the inferior world [our own].

And he is but saying what the ancients taught. Iamblichus gives this dogma of the duality of all the planets and celestial bodies, of gods and daimons (spirits). He also divides the Archontes into two classes—the more and the less spiritual; the latter more connected with and clothed with matter, as having a *form*, while the former are bodiless **322]** (*arûpa*). But what have Satan and his angels to do with all this? Perhaps only that the identity of the Zoroastrian dogma with the Christian, and of Mithra, Ormuzd, and Ahriman with the Christian Father, Son, and Devil, might be accounted for. And when we say "Zoroastrian dogmas" we mean the exoteric teaching. How explain the same relations between Mithra and Ormuzd as those between the Archangel Mikael and Christ?

Ahura Mazda says to holy Zaratushta: "When I *created* [emanated] Mithra. . . . I created him that he should be invoked and adored equally with myself."

For the sake of necessary reforms, the Zoroastrian Aryans transformed the Devas, the bright Gods of India, into devs or devils. It was their Karma that in their turn the Christians should vindicate on this point the Hindus. Now Ormuzd and Mithra have become the devs of Christ and Mikael, the dark lining and aspect of the Saviour and Angel. The day of the Karma of Christian theology will come in its turn. Already the Protestants have begun the first chapter of the religion that will seek to transform the "Seven Spirits" and the host of the Roman Catholics into demons and idols. Every religion has its Karma, as has every individual. That which is due to human conception and is built on the abasement of our brothers who disagree with us, must have its day. "There is no religion higher than truth."

The Zoroastrians, Mazdeans, and Persians borrowed their conceptions from India; the Jews borrowed their theory of angels from Persia; the Christians borrowed from the Jews.

Hence the latest interpretation by Christian theology—to the great disgust of the synagogue, forced to share the symbolical candlestick with the hereditary enemy—that the seven-branched candlestick represents the seven Churches of Asia and the seven planets which are the angels of those Churches. Hence also, the conviction that the Mosaic Jews, the inventors of that symbol for their tabernacle, were a kind of Sabæans, who blended their planets and the spirits thereof into one, and called them—only far later—Jehovah. For this we have the testimony of Clemens Alexandrinus, St. Hierouymus and others.

And Clement, as an Initiate of the Mysteries—at which the secret of the heliocentric system was taught several thousands of years before Galileo and Copernicus—proves it by explaining that

By these various symbols connected with (sidereal) phenomena the totality of all the creatures which bind heaven with earth, are figured. . . . The **323]** {THE CHRISTIAN SUN-GOD.} chandelier represented the motion of the seven luminaries, describing their astral revolution. To the right and the left of that candelabrum projected the six branches, each of which had its lamp, because the Sun placed as a candelabrum in the middle of other planets distributes light to them.[600] . . . As to the cherubs having twelve wings between the two, they represent to us the sensuous world in the twelve zodiacal signs.[601]

And yet, in the face of all this evidence, sun, moon, planets, all are shown as being demoniacal before, and divine only after, the appearance of Christ. All know the Orphic verse: "It is Zeus, it is Adas, it is the Sun, it is Bacchus," these names having been all synonymous for classic poets and writers. Thus for Deinocritus "Deity is but a soul in an orbicular fire," and that fire is the Sun. For Iamblichus the sun was "the image of divine intelligence"; for Plato "an immortal living Being." Hence the oracle of Claros when asked to say who was the Jehovah of the Jews, answered, "It is the Sun." We may add the words in *Psalm* xix. 4

In the sun hath he placed a tabernacle for himself[602] . . . his going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

---

[599] De Mirville, iv. 42.

[600] Notwithstanding the above, written in the earliest Christian period by the renegade Neo-Platonist, the Church persists to this day in her wilful error. Helpless against Galileo, she now tries to throw a doubt even on the heliocentric system!

[601] *Stromateis*, V., vi.

[602] The English bible has: "In them (the Heavens) hath he set a tabernacle for the sun," which is incorrect and has no sense in view of the verse that follows, for there *are* things "hid from the heat thereof" if the latter word is to be applied to the sun.

Jehovah then is the sun, and thence also the Christ of the Roman Church. And now the criticism of Dupuis on that verse becomes comprehensible, as also the despair of the Abbé Foucher. "Nothing is more favourable to Sabæism than this text of the Vulgate!" he exclaims. And, however disfigured may be the words and sense in the English authorised bible, the Vulgate and the Septuagint both give the correct text of the original, and translate the latter: "In the sun he established his abode"; while the Vulgate regards the "heat" as coming direct from God and not from the sun alone, since it is God who issues forth from, and dwells in the sun and performs the circuit: *in sole posuit . . . . et ipse exultavit.* From these facts it will be seen that the Protestants were right in charging St. Justin with saying that

God has permitted us to worship the sun.

324] And this, notwithstanding the lame excuses that what was really meant was that

God permitted himself to be worshipped in, or within, the sun, which is all the same.

It will be seen from the above, that while the Pagans located in the sun and planets only the inferior powers of Nature, the representative Spirits, so to say, of Apollo, Bacchus, Osiris, and other solar gods, the Christians, in their hatred of Philosophy, appropriated the sidereal localities, and now limit them to the use of their anthropomorphic deity and his angels—new transformations of the old, old gods. Something had to be done in order to dispose of the ancient tenants, so they were disgraced into "demons," wicked devils.

325]

SECTION XXXVI.

Pagan Sidereal Worship, or Astrology.

The Teraphim of Abram's father *Terah*, the "maker of images," and the Kabiri Gods are directly connected with ancient Sabæan worship or Astrolatry. Kiyun, or the God Kivan, worshipped by the Jews in the wilderness, is Saturn and Shiva, later on called Jehovah. Astrology existed before astronomy, and *Astronomus* was the title of the highest hierophant in Egypt.[603] One of the names of the Jewish Jehovah, "Sabaoth," or the "Lord of Hosts" (*tsabaoth*), belongs to the Chaldæan Sabæans (or *Tsabœans*), and has for its root the word *tsab*, meaning a "car," a "ship," and "an army"; sabaoth thus meaning literally the *army of the ship*, the *crew*, or a *naval host*, the sky being metaphorically referred to as the "upper ocean" in the doctrine.

In his interesting volumes, *The God of Moses*, Lacour explains that all such words as

The celestial armies or the hosts of heaven, signify not only the totality of the heavenly constellations, but also the Aleim on whom they are dependent; the *aleitzbaout* are the forces or *souls* of the constellations, the potencies that maintain and guide the planets in this order and procession; . . . the Jae-va-Tzbaout signifies Him, the supreme chief of those celestial bodies.

In his collectivity, as the chief "Order of Spirits," not a chief Spirit.

The Sabæans having worshipped in the *graven* images only the celestial hosts—angels and gods whose habitations were the planets, never in truth worshipped the stars. For on Plato's authority, we know that among the stars and constellations, the **326]** planets alone had a right to the title of *theoi* (Gods), as that name was derived from the verb θεῖν, to run or to circulate. Seldenus also tells us that they were likewise called

θεοὶ βουλαιοὶ (God-Councillors) and ῥαβδοφόροι (*lictors*) as they (the planets) were present at the sun's consistory, *solis consistoris adstantes*.

Says the learned Kircher:

The sceptres the seven presiding angels were armed with, explain these names of Rhabdophores and lictors given to them.

Reduced to its simplest expression and popular meaning, this is of course fetish worship. Yet esoteric astrolatry was not at all the worship of idols, since under the names of "Councillors" and "Lictors," present at the "Sun's consistory," it was not the planets in their material bodies that were meant, but their Regents or "Souls" (Spirits). If the prayer "Our Father in heaven," or "Saint" so-and-so in "Heaven" is not an idolatrous invocation, then "Our Father in Mercury," or "Our Lady in Venus," "Queen of Heaven," etc., is no more so; for it is precisely the same thing, the name making no difference in the act. The word used in the Christian prayers, "in heaven" cannot mean anything abstract. A dwelling—whether of Gods, angels or Saints (every one of these being anthropomorphic

[603] When the hierophant took his last degree, he emerged from the sacred recess called *Manneras* and was given the golden *Tau*, the Egyptian Cross, which was subsequently placed on his breast, and buried with him.

individualities and beings)—must necessarily mean a locality, some denned spot in that "heaven"; hence it is quite immaterial for purposes of worship whether that spot be considered as "heaven" in general, meaning nowhere in particular, or in the Sun, Moon or Jupiter.

The argument is futile that there were

> Two deities, and two distinct hierarchies or *tsabas* in heaven, in the ancient world as in our modern times . . . the one, the living God and his host, and the other, *Satan*, Lucifer with his councillors and lictors, or *the fallen* angels.

Our opponents say that it is the latter which Plato with the whole of antiquity worshipped, and which two-thirds of humanity worship to this day. "The whole question is to know how to discern between the two."

Protestant Christians fail to find any mention of angels in the Pentateuch, we may therefore leave them aside. The Roman Catholics and the Kabalists find such mention; the former, because they have accepted Jewish angelology, without suspecting that the "tsabæan Hosts" were colonists and settlers on Judæan territory from the lands of the Gentiles; the latter, because they accepted the bulk of the **327]** {THE PLANETARY ANGELS.} Secret Doctrine, keeping the kernel for themselves and leaving the husks to the unwary.

Cornelius a Lapide points out and proves the meaning of the word *tsaba* in the first verse of Chapter ii. of *Genesis;* and he does so correctly, guided, as he probably was, by learned Kabalists. The Protestants are certainly wrong in their contention, for angels *are* mentioned in the Pentateuch under the word *tsaba*, which means "hosts" of angels. In the Vulgate the word is translated *ornatus*, meaning the "sidereal army," the *ornament* also of the sky—kabalistically. The biblical scholars of the Protestant Church, and the *savants* among the materialists, who failed to find "angels" mentioned by Moses, have thus committed a serious error. For the verse reads:

> Thus the heaven and the earth were finished and all the host of them,

the "host" meaning "the army of stars and angels"; the last two words being, it seems, convertible terms in Church phraseology. A Lapide is cited as an authority for this; he says that

> Tsaba does not mean either one or the other but "the one and the other," or both, siderum ac angelorum.

If the Roman Catholics are right on this point, so are the Occultists when they claim that the angels worshipped in the Church of Rome are none else than their "Seven Planets," the Dhyân Chohans of Buddhistic Esoteric Philosophy, or the Kumâras, " the mind-born sons of Brahmâ," known under the patronymic of Vaidhâtra. The identity between the Kumâras, the Builders or cosmic Dhyân Chohans, and the Seven Angels of the Stars, will be found without one single flaw if their respective biographies are studied, and especially the characteristics of their chiefs, Sanat-Kumâra (Sanat Sujâta), and Michael the Archangel. Together with the Kabirim (Planets), the name of the above in Chaldæa, they were all "*divine* Powers" (Forces). Fuerot says that the name Kabiri was used to denote the *seven sons* of צדיק, meaning Pater Sadic, Cain, or Jupiter, or again of Jehovah. There are seven Kumâras—four exoteric and three secret—the names of the latter being found in the *Sânkhya Bhâshya*, by Gaudapâdâ-chârya.[604] They are all "Virgin Gods," who remain eternally pure and innocent and decline to create progeny. In their primitive aspect, these Âryan seven "mind-born sons" of God are not the regents of **328]** the planets, but dwell far beyond the planetary region. But the same mysterious transference from one character or dignity to another is found in the Christian Angel-scheme. The "Seven Spirits of the Presence" attend perpetually on God, and yet we find them under the same names of Mikael, Gabriel, Raphael, etc., as "Star-regents" or the informing deities of the seven planets. Suffice it to say that the Archangel Michael is called "the invincible virgin combatant" as he "refused to create,"[605] which would connect him with both Sana Sujâta and the Kumâra who is the God of War.

The above has to be demonstrated by a few quotations. Commenting upon St. John's "Seven Golden Candlesticks," Cornelius a Lapide says:

> These seven lights relate to the seven branches of the candlestick by which were represented the seven [principal] planets in the temples of Moses and Solomon . . . or, better still, to the seven principal Spirits, commissioned to watch over the salvation of men and churches.

St. Jerome says:

> In truth the candlestick with the seven branches was the type of the world and its planets.

St. Thomas Aquinas, the great Roman Catholic doctor writes:

> I do not remember having ever met in the works of saints or philosophers a denial that the planets are guided by spiritual beings. . . . It seems to me that it maybe proved to demonstration that the celestial bodies are guided by some intelligence, either directly by God, or by the mediation of angels. But the latter opinion seems

---

[604] The three secret names are "Sana, Sanat Sujâta, and Kapila;" while the four exoteric Gods are called, Sanat Kumâra, Sananda, Sanaka and Sanâtana.

[605] Another Kumâra, the "God of War" is called in the Hindu system the "eternal celibate"—"the virgin warrior." He is the Âryan St. Michael.

to be far more consonant with the order of things asserted by St. Denys to be without exception, that everything on earth is, as a rule, governed by God through intermediary agencies.[606]

And now let the reader recall what the Pagans say of this. All the classical authors and philosophers who have treated the subject, repeat with Hermes Trismegistus, that the seven Rectors—the planets including the sun—were the associates, or the co-workers, of the Unknown All represented by the Demiurgos—commissioned to contain **329]** {CELESTIAL WHEELS.} the Cosmos—our planetary world—within seven circles. Plutarch shows them representing "the circle of the celestial worlds." Again, Denys of Thracia and the learned Clemens of Alexandria both describe the Rectors as being shown in the Egyptian temples in the shape of mysterious wheels or spheres always in motion, which made the Initiates affirm that the problem of perpetual motion had been solved by the celestial wheels in the Initiation Adyta.[607] This doctrine of Hermes was that of Pythagoras and of Orpheus before him. It is called by Proclus "the God-given" doctrine. Iamblichus speaks of it with the greatest reverence. Philostratus tells his readers that the whole sidereal court of the Babylonian heaven was represented in the temples

In globes made of sapphires and supporting the golden images of their respective gods.

The temples of Persia were especially famous for these representations. If Cedrenus can be credited

The Emperor Heraclius on his entry into the city of Bazaeum was struck with admiration and wonder before the immense machine fabricated for King Chosroes, which represented the night-sky with the planets and all their revolutions, with the angels presiding over them.[608]

It was on such "spheres" that Pythagoras studied Astronomy in the *adyta arcana* of the temples to which he had access. And it was there on his Initiation, that the eternal rotation of those spheres—"the mysterious wheels" as they are called by Clemens and Denys, and which Plutarch calls "world-wheels"—demonstrated to him the verity **330]** of what had been divulged to him, namely, the heliocentric system, the great secret of the Adyta. All the discoveries of modern astronomy, like all the secrets that can be revealed to it in future ages, were contained in the secret observatories and Initiation Halls of the temples of old India and Egypt. It is in them that the Chaldæan made his calculations, revealing to the world of the profane no more than it was fit to receive.

We may, and shall be told, no doubt, that Uranus was unknown to the ancients, and that they were forced to reckon the sun amongst the planets and as their chief. How does anyone know? Uranus is a modern *name*; but one thing is certain: the ancients had a planet, "a mystery planet," that they never named and that the highest Astronomus, the Hierophant, alone could "confabulate with." But this seventh planet was not the sun, but the hidden Divine Hierophant, who was said to have a crown, and to embrace within its wheel "seventy-seven smaller wheels." In the archaic secret

---

[606] We give the original: "Coelestia corpora moveri a spirituali creatura, a *nemine* Sanctorum vel philosophorum, negatum, legisse me memini. *(Opusc.* X. art. iii.). . . . Mihi autam videtur, quod *Demonstrative* probari posset, quod ab aliquo intellectu corpora coelestia moveantur, vel a Deo immediate, vel a mediantibus angelis. Sed quod mediantibus angelis ca moveat, congruit rerum ordine, quem Dionysius infallibilem asserit, ut inferiora a Deo per *Media* secundum cursum communem administrentur" (*Opusc.* II. art. ii.), and if so, and God *never* meddles with the once for ever established laws of Nature, leaving it to his administrators, why should their being called Gods by the "heathen" be deemed idolatrous?

[607] In one of Des Mousseaux's volumes on Demonology (*Œuvres des Demons* if we do not mistake) the statement of the Abbé Huc is found, and the author testifies to having heard the following story repeatedly from the Abbé himself. In a lamasery of Tibet, the missionary found the following:

It is a simple canvas without the slightest mechanical apparatus attached, as the visitor may prove by examining it at his leisure. It represents a moonlit landscape, but the moon is not at all motionless and dead; quite the reverse, for, according to the Abbé, one would say that our moon herself, or at least her living double, lighted the picture. Each phase, each aspect, each movement of our satellite, is repeated in her facsimile, in the movement and progress of the moon in the sacred picture. "You see this planet in the painting ride as a crescent, or full, shine brightly, pass behind the clouds, peep out or set, in a manner corresponding in the most extraordinary way with the real luminary. It is, in a word, a most perfect and resplendent reproduction of the pale queen of the night, which received the adoration of so many people in the days of old." We know from the must reliable sources and numerous eye-witnesses, that such "machines"—not canvas paintings—do exist in certain temples of Tibet; as also the "sidereal wheels" representing the planets, and kept for the same purposes—astrological and magical. Hue's statement was translated in *Isis Unveiled* from Des Mousseaux's volume.

[608] Cedrenus, p. 338. Whether produced by *clock-work* or *magic* power, such machines—whole celestial spheres with planets rotating—were found in the Sanctuaries, and some exist to this day in Japan, in a secret subterranean temple of the old Mikados, as well as in two other places.

system of the Hindus, the sun is the visible Logos "Sûrya"; over him there is another, the divine or heavenly Man—who, after having established the system of the world of matter on the archetype of the Unseen Universe, or Macrocosm, conducted during the Mysteries the heavenly Râsa Mandala; when he was said:

To give with his right foot the impulse to *Tyam* or Bhûmi [Earth] that makes her rotate in a double revolution.

What says Hermes again? When explaining Egyptian Cosmology he exclaims:

Listen, O my son . . . the Power has also formed seven agents, who contain within their circles the material world, and whose action is called destiny. . . . When all became subject to man, the Seven, willing to favour human intelligence, communicated to him their powers. But as soon as man knew their true essence and his own nature, he desired to penetrate within and beyond the circles and thus break their circumference by usurping the power of him who has dominion over the Fire [Sun] itself; after which, having robbed one of the Wheels of the Sun of the sacred fire, he fell into slavery.[609]

It is *not* Prometheus who is meant here. Prometheus is a symbol and a personification of the whole of mankind in relation to an event which occurred during its childhood, so to say—the "Baptism by Fire"—which is a mystery within the great Promethean Mystery, one that **331]** {THE PROMETHEAN MYSTERY.} may be at present mentioned only in its broad general features. By reason of the extraordinary growth of human intellect and the development in our age of the fifth principle (Manas) in man, its rapid progress has paralysed spiritual perceptions. It is at the expense of wisdom that intellect generally lives, and mankind is quite unprepared in its present condition to comprehend the awful drama of human disobedience to the laws of Nature and the subsequent Fall, as a result. It can only be hinted at in its place.

332]

SECTION XXXVII.

The Souls of the Stars—Universal Heliolatry.

In order to show that the Ancients have never "mistaken stars for Gods," or Angels and the sun for the highest Gods and God, but have worshipped only the Spirit of all, and have reverenced the minor Gods supposed to reside in the sun and planets—the difference between these two worships has to be pointed out. Saturn, "the Father of Gods" must not be confused with his namesake—the planet of the same name with its eight moons and three rings. The two—though in one sense identical, as are, for instance, physical man and his soul—must be separated in the question of worship. This has to be done the more carefully in the case of the seven planets and their Spirits, as the whole formation of the universe is attributed to them in the Secret Teachings. The same difference has to be shown again between the stars of the Great Bear, the Riksha and the Chitra Shikhandina, "the bright-crested," and the Rishis—the mortal Sages who appeared on earth during the Satya Yuga. If all of these have been so far closely united in the visions of the seers of every age—the bible seers included—there must have been a reason for it. Nor need one go back so far as into the periods of "superstition" and "unscientific fancies" to find great men in our epoch sharing in them. It is well known that Kepler, the eminent astronomer, in common with many other great men who believed that the heavenly bodies ruled favourably or adversely the fates of men and nations—fully credited besides this the fact that all heavenly bodies, even our own earth, are endowed with living and thinking souls.

Le Couturier's opinion is worthy of notice in this relation:

333] {CHRISTIAN STAR-WORSHIP.} We are too inclined to criticize unsparingly everything concerning astrology and its ideas; nevertheless our criticism, to be one, ought at least to know, lest it should be proved aimless, what those ideas in truth are. And when among the men we thus criticize, we find such names as those of Regiomontanus, Tycho Brahe, Kepler, etc., there is reason why we should be careful. Kepler was an astrologer by profession, and became an astronomer in consequence. He was earning his livelihood by genethliac figures, which, indicating the state of the heavens at the moment of the birth of individuals, were a means to which everyone resorted for horoscopes. That great man was a believer in the principles of astrology, without accepting all its foolish results.[610]

But astrology is nevertheless proclaimed as a sinful science, and together with Occultism is tabooed by the Churches. It is very doubtful, however, whether mystic "star worship" can be so easily laughed down as people imagine—at any rate by Christians. The hosts of Angels, Cherubs and Planetary Archangels are identical with the minor Gods of the Pagans. As to their "great Gods," if Mars has been shown—on the admission of even the enemies of the Pagan astrologers—to have

[609] Champollion's *Égypte Moderne*, p. 42.
[610] Musée des Sciences, p. 230.

been regarded by the latter simply as the personified strength of the one highest impersonal Deity, Mercury being personified as its omniscience, Jupiter as its omnipotency, and so on, then the "superstition" of the Pagan has indeed become the "religion" of the masses of the civilized nations. For with the latter, Jehovah is the synthesis of the seven Elohim, the eternal centre of all those attributes and forces, the Alei of the Aleim, and the Adonai of the Adonim. And if with them Mars is now called St. Michael, the "*strength* of God," Mercury Gabriel, the "omniscience and fortitude of the Lord," and Raphael "the blessing or healing power of God," this is simply a change of names, the characters behind the masks remaining the same.

The Dalai-lama's mitre has seven ridges in honour of the seven chief Dhyâni Buddhas. In the funeral ritual of the Egyptians the defunct is made to exclaim:

> Salutation to you, O Princes, who stand in the presence of Osiris. . . . Send me the grace to have my sins destroyed, as yon have done for the seven spirits who follow their Lord![611]

Brahmâ's head is ornamented with seven rays, and he is followed by the seven Rishis, in the seven Svargas. China has her seven Pagodas; **334]** the Greeks had their seven Cyclopes, seven Demiurgi, and the Mystery Gods, the seven Kabiri, whose chief was Jupiter-Saturn, and with the Jews, Jehovah. Now the latter Deity has become chief of all, the highest and the one God, and his old place is taken by Mikael (Michael). He is the "Chief of the Host" *(tsaba);* the " Archi-strategus of the Lord's army"; the "Conqueror of the Devil"—Victor diaboli—and the "Archisatrap of the Sacred Militia," he who slew the "Great Dragon." Unfortunately astrology and symbology, having no inducement to veil old things with new masks, have preserved the real name of Mikael—"that was Jehovah"—Mikael being the Angel of the face of the Lord,[612] "the guardian of the planets," and the living image of God. He represents the Deity in his visits to earth, for as it is well expressed in Hebrew, he is one מיכאל, who is as God, or who is like unto God. It is he who cast out the serpent.[613]

Mikael, being the regent of the planet Saturn, is—*Saturn*.[614] His mystery-name is Sabbathiel, because he presides over the Jewish Sabbath, as also over the astrological Saturday. Once identified, the reputation of the Christian conqueror of the devil is in still greater danger from further identifications. Biblical angels are called Malachim, the messengers between God (or rather *the gods*) and men. In Hebrew מכאל Malach, is also "a King," and Malech or Melech was likewise Moloch, or again Saturn, the Seb of Egypt, to whom *Dies Saturni*, or the Sabbath, was dedicated. The Sabæans separated and distinguished the planet Saturn from its God far more than the Roman Catholics do their angels from their stars; and the Kabalists make of the Archangel Mikael the patron of the seventh work of magic.

> In theological symbolism . . . Jupiter [the Sun] is the risen and glorious Saviour, and Saturn, God the Father, or the Jehovah of Moses,[615]

says Éliphas Lévi, who *ought* to know. Jehovah and the Saviour, Saturn and Jupiter, being thus one, and Mikael being called the living-image of God, it does seem dangerous for the Church to call Saturn, Satan—*le dieu mauvais.* However, Rome is strong in casuistry and will get out of this as she got out of every other identification, with glory to herself and to her own full satisfaction. Nevertheless all her **335]** {A SINGULAR CONFESSION.} dogmas and rituals seem like so many pages torn out from the history of Occultism, and then distorted. The extremely thin partition that separates the Kabalistic and Chaldæan Theogony from the Roman Catholic Angelology and Theodicy is now confessed by at least one Roman Catholic writer. One can hardly believe one's eyes in finding the following (the passages italicized by us should be carefully noticed):

> One of the most characteristic features of our Holy Scriptures is *the calculated discretion used in the enunciation of the mysteries less directly useful to salvation. . . .* Thus, beyond those "myriads of myriads" of angelic creatures just noticed[616] and all these prudently elementary divisions, there are certainly many others, whose very names have not yet reached us.[617] "For," excellently says St. John Chrysostom, "there are doubtless, (*sine dubio*,) many other *Virtues* [celestial beings] whose denominations we are yet far from knowing. . . . The nine orders are not by any means the only populations in heaven, where, on the contrary, *are to be*

---

[611] Translated by the Vicomte de Rougetnont. See *Lis Annales de Philosophie Chrétienne*, 7th year, 1861.

[612] *Isaiah*, xliii. 9.

[613] Chapter xii. of *Revelation*: "There was war in heaven. Mikael and his angels fought against the Dragon," etc. (7) and the great dragon was cast out (9).

[614] He is also the informing Spirit of the Sun and Jupiter, and even of Venus.

[615] Dogme et Rituel, ii. 116.

[616] If enumerated, they will be found to be the Hindu "divisions" and choirs of Devas, and the Dhyân Chohans of Esoteric Buddhism.

[617] But this fact has not prevented the Roman Church from adopting them all the same, accepting them all from ignorant, though perchance sincere Church Fathers, who had borrowed them from Kabalists—Jews and Pagans.

found numberless tribes of inhabitants infinitely varied, and of which it would be impossible *to give the slightest idea* through human tongue. . . . Paul, who *had learned their names*, reveals to us their existence." (*De Incomprehensibili Natura Dei*, Bk. IV.) . . . .

It would thus amount *to a gross mistake to see merely errors* in the Angelology of the Kabalists and Gnostics, so severely treated by the Apostle of the Gentiles, for his imposing censure reached *only their exaggerations and vicious interpretations*, and still more, *the application of those noble* titles *to the miserable personalities of demoniacal usurpers*.[618] Often nothing so resemble each other as *the language of the judges and that of the convicts* [of saints and Occultists]. One has to penetrate deeply into this *dual* study [of creed and profession] and what is still better, *to trust blindly to the authority of the tribunal* [the Church of Rome, of course] to enable oneself to seize precisely the point of the error. The *Gnosis* condemned by St. Paul remains, nevertheless, for him as for Plato the supreme knowledge of all truths, and of the *Being par excellence*, ὁ ὄντως ὤν (*Republ.* Bk. VI). The Ideas, *types*, ἀρχὰι *of* the Greek philosopher, the *Intelligences* of Pythagoras, the *aeons* or *emanations*, the occasion of so much reproach to the first heretics, the Logos or Word, Chief of these Intelligences, the *Demiurgos*, the architect of the world under his father's direction [of the Pagans], the unknown God, the *En-soph*, or the *It of the Infinite* [of the Kabalists], the angelical *periods*,[619] the *seven* spirits, the Depths of *Ahriman*, the World's *Rectors*, the *Archontes* of the air, the *God of this world*, the *pleroma* of the **336]** intelligences, down to *Metatron* the angel of the Jews, *all this is found word for word*, *as so many truths*, *in the works of our greatest doctors*, *and in St. Paul*.[620]

If an Occultist, eager to charge the Church with a numberless series of plagiarisms were to write the above, could he have written more strongly? And have we, or have we not, the right, after such a complete confession, to reverse the tables and to say of Roman Catholics and others what is said of the Gnostics and Occultists. "They used our expressions and rejected our doctrines." For it is not the "promoters of the false Gnosis"—who had all those expressions from their archaic ancestors—who helped themselves to Christian expressions, but verily the Christian Fathers and Theologians, who helped themselves to our nest, and have tried ever since to soil it.

The words above quoted will explain much to those who are searching for truth and for truth only. They will show the origin of certain rites in the Church inexplicable hitherto to the simple-minded, and will give the reason why such words as "Our Lord the Sun" were used in prayer by Christians up to the fifth and even sixth century of our era, and embodied in the liturgy, until altered into "Our Lord, the God." Let us remember that the early Christians painted Christ on the walls of their subterranean necropolis, as a shepherd in the guise of, and invested with all the attributes of Apollo, driving away the wolf, Fenris, who seeks to devour the Sun and his Satellites.

337]

SECTION XXXVIII.

Astrology and Astrolatry.

The books of Hermes Trismegistus contain the exoteric meaning, still veiled for all but the Occultist, of the Astrology and Astrolatry of the Khaldi. The two subjects are closely connected. Astrolatry, or the adoration of the heavenly host, is the natural result of only half-revealed Astrology, whose Adepts carefully concealed from the non-initiated masses its Occult principles and the wisdom imparted to them by the Regents of the Planets—the "Angels." Hence, divine Astrology for the Initiates; superstitious Astrolatry for the profane. St. Justin asserts it:

> From the first invention of the hieroglyphics it was not the vulgar, but the distinguished and select men who became initiated in the secrecy of the temples into the science of every kind of Astrology—even into its most abject kind: that Astrology which later on found itself prostituted in the public thoroughfares.

There was a vast difference between the Sacred Science taught by Petosiris and Necepso—the first Astrologers mentioned in the Egyptian manuscripts, believed to have lived during the reign of Ramses II. (Sesostris)[621]—and the miserable charlatanry of the quacks called Chaldæans, who degraded the Divine Knowledge under the last Emperors of Rome. Indeed, one may fairly describe the two as the "high ceremonial Astrology" and "astrological Astrolatry." The first depended on the knowledge by the Initiates of those (to us) immaterial Forces or Spiritual Entities that affect matter

---

[618] To call "usurpers" those who preceded the Christian Beings for whose benefit these same titles are borrowed, is carrying paradoxical anachronism a little too far!

[619] Or the *divine ages*, the "days and years of Brahmâ."

[620] De Mirville, ii. 325, 326. So we say too. And this shows that it is to the Kabalists and *Magicians* that the Church is indebted for her dogmas and names. Paul never condemned *real* Gnosis, but the *false* one, now accepted by the Church.

[621] Sesostris, or Pharaoh Ramses II., whose mummy was unswathed in 1886 by Maspero of the Bulak Museum, and recognised as that of the greatest king of Egypt, whose grandson, Ramses III. was the last king of an ancient kingdom.

and guide it. Called by the ancient Philosophers the Archontes and the Cosmocratores, they were the types or paradigms on the higher planes of the lower and more material beings on the scale of evolution, whom we call Elementals and Nature-Spirits, to whom the Sabæans bowed and whom they worshipped, without suspecting the essential difference. Hence **338]** the latter kind when not a mere pretence, degenerated but too often into Black Magic. It was the favourite form of popular or exoteric Astrology, entirely ignorant of the apotelesmatic principles of the primitive Science, the doctrines of which were imparted only at Initiation. Thus, while the real Hierophants soared like Demi-Gods to the very summit of spiritual knowledge, the *hoi polloi* among the Sabaeans crouched, steeped in superstition—ten millenniums back, as they do now—in the cold and lethal shadow of the valleys of matter. Sidereal influence is dual. There is the physical and physiological influence, that of exotericism; and the high spiritual, intellectual, and moral influence, imparted by the knowledge of the planetary Gods. Bailly, speaking with only an imperfect knowledge of the former, called Astrology, so far back as the eighteenth century, "The very foolish mother of a very wise daughter"—Astronomy. On the other hand, Arago, a luminary of the nineteenth century, supports the reality of the sidereal influence of the Sun, Moon and Planets. He asks:

> Where do we find lunar influences refuted by arguments that science would dare to avow?

But even Bailly, having, as he thought, put down Astrology as publicly practised, dares not do the same with the real Astrology. He says:

> Judiciary Astrology was at its origin the result of a profound system, the work of an enlightened nation that would wander too far into the mysteries of God and Nature.

A Scientist of a more recent date, a member of the Institute of France, and a professor of History, Ph. Lebas, discovers (unconsciously to himself) the very root of Astrology in his able article on the subject in the *Dictionnaire Encyclopédique de France.* He well understands, he tells his readers, that the adhesion to that Science of such a number of highly intellectual men should be in itself a sufficient motive for believing that all Astrology is not folly:

> While proclaiming in politics the sovereignty of the people and of public opinion can we admit, as heretofore, that mankind allowed itself to be radically deceived in this only: that an absolute and gross absurdity reigned in the minds of whole nations for so many centuries without being based on anything save—on one hand human imbecility, and on the other charlatanry? How for fifty centuries and more can most men have been either dupes or knaves? . . . Even though we may find it impossible to decide between and separate the realities of Astrology from the elements of invention and empty dreaming in it, . . . let us, nevertheless, repeat with Bossuet and all modern philosophers, that "nothing that has been dominant could be absolutely false." Is it not true, at all events, that there is a **339]** {THE DEFENCE OF ASTROLOGY.} physical reaction on one another among the planets? Is it not again true, that the planets have an influence on the atmosphere, and consequently at any rate a mediate action on vegetation and animals? Has not modern science demonstrated now these two points beyond any doubt? . . . Is it any less true that human liberty of action is not absolute: that all is bound, that all weighs, planets as the rest, on each individual will; that Providence [*or Karma*] acts on us and directs men through those relations that it has established between them and the visible objects and the whole universe? . . . Astrolatry, in its essence, is nothing but that; we are bound to recognise that an instinct superior to the age they lived in guided the efforts of the ancient Magi. As to the materialism and annihilation of human moral freedom with which Bailly charges their theory (Astrology), the reprobate has no sense whatever. All the great astrologers admitted, without one single exception, that man could react against the influence of the stars. This principle is established in the Ptolemœian *Tetrabiblos*, the true astrological Scriptures, in chapters ii. and iii. of book i.[622]

Thomas Aquinas had corroborated Lebas in anticipation; he says:

> The celestial bodies are *the cause of all that happens in this sublunary world*, they act indirectly on human actions; but not all the effects produced by them are unavoidable.[623]

The Occultists and Theosophists are the first to confess that there is white and black Astrology. Nevertheless, Astrology has to be studied in both aspects by those who wish to become proficient in it; and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but in the Astrologer himself. Thus Pythagoras, who established the whole Copernican system by the Books of Hermes 2,000 years before Galileo's predecessor was born, found and studied in them the whole Science of divine Theogony, of the communication with, and the evocation of, the world's Rectors—the Princes of the "Principalities" of St. Paul—the nativity of each Planet and of the Universe itself, the formulæ of incantations and the consecration of each portion of the human body to the respective Zodiacal sign corresponding to it. All this cannot be regarded as childish and absurd—still less "devilish"—save by those who are, and wish to remain, tyros in the Philosophy of the Occult Sciences. No true thinker—no one who recognises the presence of a common bond between man and visible, as well as invisible, Nature—would see in the old relics of Archaic Wisdom—such as the *Petemenoph Papyrus*, for instance—"childish nonsense and

[622] *Op. cit*., p. 422.
[623] *Summa*, Quest. xv. Art. v., upon Astrologers, and Vol. III. pp. 2-29.

absurdity," as many Academicians **340]** and Scientists have done. But upon finding in such ancient documents the application of the Hermetic rules and laws, such as

The consecration of one's hair to the celestial Nile; of the left temple to the living Spirit in the sun, and in the right one to the spirit of Ammon,

he will endeavour to study and comprehend better the "laws of correspondences." Nor will he disbelieve in the antiquity of Astrology on the plea that some Orientalists have thought fit to declare that the Zodiac was not very ancient, being only the invention of the Greeks of the Macedonian period. For this statement, besides having been shown to be entirely erroneous by a number of other reasons, may be entirely disproved by facts relating to the latest discoveries in Egypt, and by the more accurate readings of hieroglyphics and inscriptions of the earliest dynasties. The published polemics on the contents of the so-called "Magic" Papyri of the Anastasi collection indicate the antiquity of the Zodiac. As the *Lettres à Lettrone* say: The papyri discourse at length upon the four *bases* or

Foundations of the world, the identity of which it is impossible, according to Champollion, to mistake, as one is forced to recognise in them the Pillars of the World of St. Paul. It is they who are invoked with the gods of all the celestial zones, quite analogous, once more, to the *Spiritualia nequitiœ in cœlestibus* of the same Apostle.[624]

That invocation was made in the proper terms . . . of the formula, reproduced far too faithfully by Jamblichus for it to be possible to refuse him any longer the merit of having transmitted to posterity the ancient and primitive spirit of the Egyptian Astrologers.[625]

As Letronne had tried to prove that all the genuine Egyptian Zodiacs had been manufactured during the Roman period, the Sensaos mummy is brought forward to show that:

All the Zodiacal monuments in Egypt were chiefly astronomical. Royal tombs and funereal rituals are so many tables of constellations and of their influences for all the hours of every month.

Thus the genethliac tables themselves prove that they are far older than the period assigned to their origin; all the Zodiacs of the sarcophagi of later epochs **341]** {ITS LATER DETERIORATION.} being simple reminiscences of the Zodiacs belonging to the mythological [archaic] period.

Primitive Astrology was as far above modern judiciary Astrology, so-called, as the guides (the Planets and Zodiacal signs) are above the lamp-posts. Berosus shows the sidereal sovereignty of Bel and Mylitta (Sun and Moon), and only "the twelve lords of the Zodiacal Gods," the "thirty-six Gods Counsellors" and the "twenty-four Stars, judges of this world," which support and guide the Universe (our solar system), watch over mortals and reveal to mankind its fate and their own decrees. Judiciary Astrology as it is now known, is correctly denominated by the Latin Church the

Materialistic and pantheistic prophesying by the objective planet itself, independently of its Rector [the Mlac of the Jews, the ministers of the Eternal commissioned by him to announce his will to mortals]; the ascension or conjunction of the planet at the moment of the birth of an individual deciding his fortune and the moment and mode of his death.[626]

Every student of Occultism knows that the heavenly bodies are closely related during each Manvantara with the mankind of that special cycle; and there are some who believe that each great character born during that period has—as every other mortal has, only in a far stronger degree—his destiny outlined within his proper constellation or star, traced as a self-prophecy, an anticipated autobiography, by the indwelling Spirit of that particular star. The human Monad in its first beginning

---

[624] "The principalities and powers [born] in heavenly places" (*Ephes*., iii. 10). The verse, "For though there be that are called Gods, whether in heaven or on earth, as there be Gods many and lords many" (I. *Corinth*., viii. 5), shows, at any rate, the recognition by Paul of a plurality of "Gods" whom he calls "daemons" ("spirits"—never *devils*). Principalities, Thrones, Dominions, Rectors, etc. are all Jewish and Christian names for the Gods of the ancients—the Archangels and Angels of the former being in every case the Devas and the Dhyân Chohans of the more ancient religions.

[625] Answer by Reuvens to Letronne with regard to his mistaken notions about the Zodiac of Dendera.

[626] St. Augustine *(De Gen*., I. iii.) and Delrio (*Disquisit*., Vol. IV., chap. iii.) are quoted by De Mirville, to show that "the more astrologers speak the truth and the better they prophesy it, the more one has to feel diffident, seeing that their agreement with the devil becomes thereby the more apparent." The famous statement made by Juvenal (*Satires*, vi.) to the effect that "not one single astrologer could be found who did not pay dearly for the help he received from his genius"—no more proves the latter to be a devil than the death of Socrates proves his daimon to have been a native from the nether world—if such there be. Such argument only demonstrates human stupidity and wickedness, once reason is made subservient to prejudice and fanaticism of every sort. "Most of the great writers of antiquity, Cicero and Tacitus among them, believed in Astrology and the realization of its prophecies;" and "the penalty of death decreed nearly everywhere against those mathematicians [astrologers] who happened to predict falsely diminished neither their number nor their tranquillity of mind."

is that Spirit, or the Soul of that star (Planet) itself. As our Sun radiates its light and beams on every body in space within the boundaries of its system, so the Regent of every Planet-star, the Parent-monad, shoots out from itself the Monad of every "pilgrim" Soul born under its house within its own group. The Regents are esoterically seven, whether in the Sephiroth, the "Angels of the Presence," the Rishis, or the Amshaspends. "The One is no number" is said in all the esoteric works.

342] From the Kasdim and Gazzim (Astrologers) the noble primitive science passed to the Khartumim Asaphim (or Theologians) and the Hakamim (or scientists, the Magicians of the lower class), and from these to the Jews during their captivity. The Books of Moses had been buried in oblivion for centuries, and when re-discovered by Hilkiah had lost their true sense for the people of Israel. Primitive Occult Astrology was on the decline when Daniel, the last of the Jewish Initiates of the old school, became the chief of the Magi and Astrologers of Chaldæa. In those days even Egypt, who had her wisdom from the same source as Babylon, had degenerated from her former grandeur, and her glory had begun to fade out. Still, the science of old had left her eternal imprint on the world, and the seven great Primitive Gods reigned for ever in the Astrology and in the division of time of every nation upon the face of the earth. The names of the days of our (Christian) week are those of the Gods of the Chaldæans, who translated them from those of the Aryans; the uniformity of these antediluvian names in every nation, from the Goths back to the Indians, would remain inexplicable, as Sir W. Jones thought, had not the riddle been explained to us by the invitation made by the Chaldæasan oracles, recorded by Porphyry and quoted by Eusebius:

> To carry those names first to the Egyptian and Phoenician colonies, then to the Greeks, with the express recommendation that each God should be invoked only on that day that had been called by his name. . . .
>
> Thus Apollo says in those oracles: "I must be invoked on the day of the *sun*; Mercury after his directions, then Chronos [Saturn], then Venus, and do not fail to call seven times each of those gods."[627]

This is slightly erroneous. Greece did not get her astrological instruction from Egypt or from Chaldæaea, but direct from Orpheus, as Lucian tells us.[628] It was Orpheus, as he says, who imparted the Indian Sciences to nearly all the great monarchs of antiquity; and it was they, the ancient kings favoured by the Planetary Gods, who recorded the principles of Astrology—as did Ptolemus, for instance. Thus Lucian writes:

> The Boeotian Tiresias acquired the greatest reputation in the art of predicting futurity. . . . In those days divination was not as slightly treated as it is now; and nothing was ever undertaken without previous consultation with diviners, whose oracles were all directed by astrology. . . . At Delphos the virgin **343]** {ITS PROMINENT DISCIPLES.} commissioned to announce futurity was the symbol of the Heavenly Virgin, . . . and Our Lady.

On the sarcophagus of an Egyptian Pharaoh, Neith, mother of Ra, the heifer that brings forth the Sun, her body spangled with stars, and wearing the solar and lunar discs, is equally referred to as the "Heavenly Virgin" and "Our Lady of the Starry Vault."

Modern judiciary Astrology in its present form began only during the time of Diodorus, as he apprises the world.[629] But Chaldæan Astrology was believed in by most of the great men in History, such as Cæsar, Pliny, Cicero—whose best friends, Nigidius Figulus and Lucius Tarrutius, were themselves Astrologers, the former being famous as a prophet. Marcus Antonius never travelled without an Astrologer recommended to him by Cleopatra. Augustus, when ascending the throne, had his horoscope drawn by Theagenes. Tiberius discovered pretenders to his throne by means of Astrology and divination. Vitellius dared not exile the Chaldæans, as they had announced the day of their banishment as that of his death. Vespasian consulted them daily; Domitian would not move without being advised by the prophets; Adrian was a learned Astrologer himself; and all of them, ending with Julian (called the *Apostate* because he would not become one), believed in, and addressed their prayers to, the Planetary "Gods." The Emperor Adrian, moreover, "predicted from the January calends up to December 31st, every event that happened to him daily." Under the wisest emperors Rome had a School of Astrology, wherein were secretly taught the occult influences of the Sun, Moon, and Saturn.[630] Judiciary Astrology is used to this day by the Kabalists; and Élipias Lévi, the modern French Magus, teaches its rudiments in his *Dogme et Rituel de la Haute Magie*. But the key to ceremonial or ritualistic Astrology, with the teraphim and the urim and thummim of Magic, is lost to Europe. Hence our century of Materialism shrugs its shoulders and sees in Astrology—a pretender.

Not all scientists scoff at it, however, and one may rejoice in reading in the *Musée des Sciences*[631] the suggestive and fair remarks made by Le Couturier, a man of science of no mean

---

[627] Preparatio Evangelica, I, xiv.

[628] *Ast*., iv. 60.

[629] *Hist*., I. ii.

[630] All these particulars may be found more fully and far more completely in Champollion Figeac's *Égypte*.

[631] *Op. cit*., p. 230.

reputation. He thinks it curious **344]** to notice that while the bold speculations of Democritus are found vindicated by Dalton,

> The reveries of the alchemists are also on their way to a certain rehabilitation. They receive renewed life from the minute investigations of their successors, the chemists; a very remarkable thing indeed is to see how much modern discoveries have served to vindicate, of late, the theories of the Middle Ages from the charge of absurdity laid at their door. Thus, if, as demonstrated by Col. Sabine, the direction of a piece of steel, hung a few feet above the soil, may be influenced by the position of the moon, whose body is at a distance of 240,000 miles from our planet, who then could accuse of extravagance the belief of the ancient astrologers [or the modern, either] in the influence of the stars on human destiny.[632]

345]

SECTION XXXIX.

Cycles and Avatâras.

We have already drawn attention to the facts that the record of the life of a World-Saviour is emblematical, and must be read by its mystic meaning, and that the figures 432 have a cosmic evolutionary significance. We find these two facts throwing light on the origin of the exoteric Christian religion, and clearing away much of the obscurity surrounding its beginnings. For is it not clear that the names and characters in the Synoptical Gospels and in that ot St. John are not historical? Is it not evident that the compilers of the life of Christ, desirous to show that the birth of their Master was a cosmic, astronomical, and divinely-preordained event, attempted to coordinate the same with the end of the secret cycle, 4,320? When facts are collated this answers to them as little as does the other cycle of "thirty-three solar years, seven months, and seven days," which has also been brought forward as supporting the same claim, the soli-lunar cycle in which the Sun gains on the Moon one solar year. The combination of the three figures, 4, 3, 2, with cyphers according to the cycle and Manvantara concerned, was, and is, preeminently Hindu. It will remain a secret even though several of its significant features are revealed. It relates, for instance, to the Pralaya of the races in their periodical dissolution, before which events a special Avatâra has always to descend and incarnate on earth. These figures were adopted by all the older nations, such as those of Egypt and Chaldæa, and before them were current among the Atlanteans. Evidently some of the more learned among the early Church Fathers who had dabbled, whilst Pagans, in temple secrets, knew them to relate to the Avatâric or Messianic Mystery, and tried to apply this cycle to the birth of their Messiah; they failed because the figures relate to the respective ends of the Root-Races and not to any individual. In their badly-directed efforts, moreover, an error of five years occurred. Is it possible, if their claims as to the **346]** importance and universality of the event were correct, that such a vital mistake should have been allowed to creep into a chronological computation preordained and traced in the heavens by the finger of God? Again, what were the Pagan and even Jewish Initiates doing, if this claim as to Jesus be correct? Could they, the custodians of the key to the secret cycles and Avatâras, the heirs of all the Âryan, Egyptian, and Chaldæan wisdom, have failed to recognise their great "God-Incarnate," one with Jehovah,[633] their Saviour of the latter days, him whom all the nations of Asia still expect as their Kalki Avatâra, Maitreya Buddha, Sosiosh, Messiah, etc.?

The simple secret is this: There are cycles within greater cycles, which are all contained in the one Kalpa of 4,320,000 years. It is at the end of this cycle that the Kalki Avatâra is expected—the Avatâra Whose name and characteristics are secret, Who will come forth from Shamballa, the "City of Gods," which is in the West for some nations, in the East for others, in the North or South for yet others. And this is the reason why, from the Indian Rishi to Virgil, and from Zoroaster down to the latest Sibyl, all have, since the beginning of the Fifth Race, prophesied, sung, and promised the cyclic return of the Virgin—Virgo, the constellation—and the birth of a divine child who should bring back to our earth the Golden Age.

---

[632] *Op. cit*., p. 230.

[633] In the 1,326 places in the *New Testament* where the word "God" is mentioned nothing signifies that in God are included more beings than God. On the contrary in 17 places God is called the only God. The places where the Father is so-called amount to 320. In 105 places God is addressed with high-sounding titles. In 90 places all prayers and thanks are addressed to the Father; 300 times in the *New Testament* is the Son declared to be inferior to the Father; 85 times is Jesus called the "Son of Man;" 70 times is he called a man. In not one single place in the bible is it said that God holds within him three different Beings or Persons, and yet is one Being or Person.—Dr. Karl von Bergen's *Lectures in Sweden*.

No one, however fanatical, would have sufficient hardihood to maintain that the Christian era has ever been a return to the Golden Age—Virgo having actually entered into Libra since then. Let us trace as briefly as possible the Christian traditions to their true origin.

First of all, they discover in a few lines from Virgil a direct prophecy of the birth of Christ. Yet it is impossible to detect in this prophecy any feature of the present age. It is in the famous fourth Eclogue in which, half a century before our era, Pollio is made to ask the Muses of Sicily to sing to him about greater events.

> The last era of Cumæan song is now arrived and the grand series of ages [that series which recurs again and again in the course of our mundane revolution] begins afresh. Now the Virgin Astræa returns, and the reign of Saturn recom- **347]** {AN UNFULFILLED PROPHECY.} mences. Now a new progeny *descends from the celestial realms*. Do thou, chaste Lucina, smile propitious to the infant Boy who will bring to a close the present Age of Iron,[634] and introduce throughout the whole world the Age of Gold. . . . He shall share the life of Gods and shall see heroes mingled in society with Gods, himself be seen by them and all the peaceful world. . . . Then shall the herds no longer dread the huge lion, the serpent also shall die: and the poison's deceptive plant shall perish. Come then, dear child of the Gods, great descendant of Jupiter! . . . The time is near. See, the world is shaken with its globe saluting thee: the earth, the regions of the sea, and the heavens sublime.[635]

It is in these few lines, called the "Sibylline prophecy about the coming of Christ," that his followers now see a direct foretelling of the event. Now who will presume to maintain that either at the birth of Jesus or since the establishment of the so-called Christian religion, any portion of the above-quoted sentences can be shown as prophetic? Has the "last age"—the Age of Iron, or Kali Yuga—closed since then? Quite the reverse, since it is shown to be in full sway just now, not only because the Hindus use the name, but by universal personal experience. Where is that "new race that has descended from the celestial realms"? Was it the race that emerged from Paganism into Christianity? Or is it our present race, with nations ever red-hot for fight, jealous and envious, ready to pounce upon each other, showing mutual hatred that would put to blush cats and dogs, ever lying and deceiving one another? Is it this age of ours that is the promised "Golden Age"—in which neither the venom of the serpent nor of any plant is any longer lethal, and in which we are all secure under the mild sway of God-chosen sovereigns? The wildest fancy of an opium-eater could hardly suggest a more inappropriate description, if it is to be applied to our age or to any age since the year one of our era. What of the mutual slaughter of sects, of Christians by Pagans, and of Pagans and Heretics by Christians; the horrors of the Middle Ages and of the Inquisition; Napoleon, and since his day, an "armed peace" at best—at the worst, torrents of blood, shed for supremacy over acres of land, and a handful of heathen: millions of soldiers under arms, ready for battle; a diplomatic body playing at Cains and Judases; and instead of the "mild sway of a divine sovereign" the universal, though unrecognised, sway of Cæsarism, of "might" in lieu of "right," and the breeding therefrom of anarchists, socialists, pétroleuses, and destroyers of every description?

348] The Sibylline prophecy and Virgil's inspirational poetry remain unfulfilled in every point, as we see.

> The fields are yellow with soft ears of corn;

but so they were before our era:

> The blushing grapes shall hang from the rude brambles, and dewy honey shall [or may] distil from the rugged oak;

but they have not thus done, so far. We must look for another interpretation. What is it? The Sibylline Prophetess spoke, as thousands of other Prophets and Seers have spoken, though even the few such records that have survived are rejected by Christian and infidel, and their interpretations are only allowed and accepted among the Initiated. The Sibyl alluded to cycles in general and to the great cycle especially. Let us remember how the Purânas corroborate the above, among others the *Vishnu Purâna:*

> When the practices taught by the Vedas, and the Institutes of Law shall have nearly ceased, and the close of the Kali Yuga [the "Iron Age" of Virgil] shall he nigh, an aspect of that divine Being who exists of his own spiritual nature in the character of Brahmâ and even is the beginning and the end [*Alpha and Omtga*], . . . shall descend upon earth: he will be born in the family of Vishnuyashas, an eminent Brâhman of Shamballah . . . endowed with the eight superhuman powers. By his irresistible might he will destroy . . . all whose minds are devoted to iniquity. He will then reestablish righteousness upon earth; and the minds of those who live at the end of the [Kali] Age shall be awakened, and shall be as pellucid as crystal.[636] The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings [the Shistha, the survivors of the future cataclysm], and shall give birth to a race who shall follow the laws of the Krita [or Satya] Yuga [the age of purity,

---

[634] Kali Yuga, the Black or Iron Age.

[635] Virgil, *Eclogue*, iv.

[636] At the close of our Race, people, it is said, through suffering and discontent will become more spiritual. Clairvoyance will become a general faculty. We shall be approaching the spiritual state of the Third and Second Races.

or the "Golden Age"]. For it is said: "When the sun and moon and Tishya [asterisms] and the planet Jupiter are in one mansion the Krita Age [the Golden] shall return.[637]

The astronomical cycles of the Hindus—those taught publicly—have been sufficiently well understood, but the esoteric meaning thereof, in its application to transcendental subjects connected with them, has ever remained a dead-letter. The number of cycles was enormous; it ranged from the Mahâ Yuga cycle of 4,320,000 years down to the small septenary and quinquennial cycles, the latter being composed of the five years called respectively the **349]** {SECRET CYCLES.} Samvatsara, Parivatsara, Idvatsara, Anuvatsara, and Vataara, each-having secret attributes or qualities attached to them. Vriddhagarga gives these in a treatise, now the property of a Trans-Himâlayan Matham (or temple); and describes the relation between this quinquennial and the Brihaspati cycle, based on the conjunction of the Sun and Moon every sixtieth year: a cycle as mysterious—for national events in general and those of the Âryan Hindu nation especially—as it is important.

350]

SECTION XL.

Secret Cycles.

The former five-year cycle comprehends sixty solar-sidereal months of 1800 days, sixty-one solar months (or 1830 days); sixty-two lunar months (or 1860 lunations), and sixty-seven lunar-asterismal months (or 1809 such days).

In his *Kâla Sankalifa,* Col. Warren very properly regards these years as cycles; this they are, for each year has its own special importance as having some bearing upon, and connection with, specified events in individual horoscopes. He writes that in the cycle of sixty there

> Are contained five cycles of twelve years, each supposed equal to one year of the planet (Brihaspati, or Jupiter) ... I mention this cycle because I found it mentioned in some books, but I know of no nation or tribe that reckons time after that account.[638]

The ignorance is very natural, since Col. Warren could know nothing of the secret cycles and their meanings. He adds:

> The names of the five cycles or Yugas are: . . . (1) Samvatsara, (2) Parivatsara, (3) Idvatsara, (4) Anuvatsara, (5) Udravatsara.

The learned Colonel might, however, have assured himself that there were "other nations" which had the same secret cycle, if he had but remembered that the Romans also had their *lustrum of* five years (from the Hindus undeniably) which represented the same period if multiplied by 12.[639] Near Benares there are still the relics of all these cycle-records, and of astronomical instruments cut out of solid rock, the everlasting records of Archaic Initiation, called by Sir W. Jones **351]** {THE NAROS.} (as suggested by the prudent Brâhmans who surrounded him) old "back records" or reckonings. But in Stonehenge they exist to this day. Higgins says that Waltire found the barrows of tumuli surrounding this giant-temple represented accurately the situation and magnitude of the fixed stars, forming a complete orrery or planisphere. As Colebrooke found out, it is the cycle of the *Vedas*, recorded in the *Jyotisha*, one of the Vedângas, a treatise on Astronomy, which is the basis of calculation for all other cycles, larger or smaller;[640] and the *Vedas* were written in characters, archaic though they be, long after those natural observations, made by the aid of their gigantic mathematical and astronomical instruments, had been recorded by the men of the Third Race, who had received their instruction from the Dhyân Chohans. Maurice speaks truly when he observes that all such

> Circular stone monuments were intended as durable symbols of astronomical cycles by a race who, not having, or for political reasons, forbidding the use of letters, had no other permanent method of instructing their disciples or banning down their knowledge to posterity.

He errs only in the last idea. It was to conceal their knowledge from profane posterity, leaving it as an heirloom only to the Initiates, that such monuments, at once rock observatories and astronomical treatises, were cut out.

It is no news that as the Hindus divided the earth into seven zones, so the more western peoples—Chaldæans, Phoenicians, and even the Jews, who got their learning either directly or indirectly from the Brâhmans—made all their secret and sacred numerations by 6 and 12, though using the number 7 whenever this would not lend itself to handling. Thus the numerical base of 6, the exoteric figure given by Ârya Bhatta, was made good use of. From the first secret cycle of 600—the Naros, transformed successively into 60,000 and 60 and 6, and, with other noughts added into other

---

[637] *Vishnu Purâna*, IV., xxiv. 228, Wilson's translation.
[638] *Op. cit*., p. 212.
[639] At any rate, the temple secret meaning was the same.
[640] *Asiat. Res*., vol. viii. p. 470, *et. seq*.

secret cycles—down to the smallest, an Archaeologist and Mathematician can easily find it repeated in every country, known to every nation. Hence the globe was divided into 60 degrees, which, multiplied by 60, became 3,600 the "great year." Hence also the hour with its 60 minutes of 60 seconds each. The Asiatic people count a cycle of 60 years also, after which comes the lucky seventh decad, and the Chinese have their small cycle of 60 days, the Jews of 6 days, the Greeks of 6 centuries—the Naros again.

352] The Babylonians had a great year of 3,600, being the Naros multiplied by 6. The Tartar cycle called Van was 180 years, or three sixties; this multiplied by 12 times 12=144, makes 25,920 years, the exact period of revolution of the heavens.

India is the birthplace of arithmetic and mathematics; as "Our Figures," in *Chips from a German Workshop*, by Prof. Max Müller, shows beyond a doubt. As well explained by Krishna Shâstri Godbole in *The Theosophist:*

The Jews . . . represented the units (1-9) by the first nine letters of our alphabet; the tens (10-90) by the next nine letters; the first four hundreds (100-400) by the last four letters, and the remaining ones (500-900) by the second forms of the letters "kâf" (11th), "mîm" (13th), "nun" (13th), "pe" (l7th), and "sâd" (18th); and they represented other numbers by combining these letters according to their value. . . . The Jews of the present period still adhere to this practice of notation in their Hebrew books. The Greeks had a numerical system similar to that used by the Jews, but they carried it a little farther by using letters of the alphabet with a dash or slant-line behind, to represent thousands (1000-9000), tens of thousands (10,000-90,000) and one hundred of thousands (100,000) the last, for instance, being represented by "rho" with a dash behind, while "rho" singly represented 100. The Romans represented all numerical values by the combination (additive when the second letter is of equal or less value) of six letters of their alphabet: i (= 1), v (= 5), x (= 10), c (for "centum" = 100), d (= 500), and m (= 1000): thus 20 = xx, 15 = xv, and 9 = ix. These are called the Roman numerals, and are adopted by all European nations when using the Roman alphabet. The Arabs at first followed their neighbours, the Jews, in their method of computation, so much so that they called it Abjad from the first four Hebrew letters—"alif," "beth," "gimel"—or rather "jimel," that is, "jim" (Arabic being wanting in "g"), and "daleth," representing the first four units. But when in the early part of the Christian era they came to India as traders, they found the country already using for computation the decimal scale of notation, which they forthwith borrowed literally; *viz*., without altering its method of writing from left to right, at variance with their own mode of writing, which is from right to left. They introduced this system into Europe through Spain and other European countries lying along the coast of the Mediterranean and under their sway, during the dark ages of European history. It has thus become evident that the Âryas knew well mathematics or the science of computation at a time when all other nations knew but little, if anything, of it. It has also been admitted that the knowledge of arithmetic and algebra was first introduced from the Hindus by the Arabs, and then taught by them to the Western nations. This fact convincingly proves that the Âryan civilisation is older than that of any other nation in the world; and as the *Vedas* are avowedly proved the oldest work of that civilisation, a presumption is raised in favour of their great antiquity.[641]

353] {AGE OF THE VEDAS.} But while the Jewish nation, for instance—regarded so long as the first and oldest in the order of creation—knew nothing of arithmetic and remained utterly ignorant of the decimal scale of notation—the latter existed for ages in India before the actual era.

To become certain of the immense antiquity of the Âryan Asiatic nations and of their astronomical records one has to study more than the *Vedas*. The secret meaning of the latter will never be understood by the present generation of Orientalists; and the astronomical works which give openly the real dates and prove the antiquity of both the nation and its science, elude the grasp of the collectors of ollas and old manuscripts in India, the reason being too obvious to need explanation. Yet there are Astronomers and Mathematicians to this day in India, humble Shâstris and Pandits, unknown and lost in the midst of that population of phenomenal memories and metaphysical brains, who have undertaken the task and have proved to the satisfaction of many that the *Vedas* are the oldest works in the world. One of such is the Shâstri just quoted, who published in *The Theosophis*[642] an able treatise proving astronomically and mathematically that:

If the Post-Vaidika works alone, the Upanishads, the Brâhmanas, etc., down to the Purânas, when examined critically carry us back to 20,000 B.C., then the time of the composition of the *Vedas* themselves cannot be less than 30,000 B.C., in round numbers, a date which we may take at present as the age of that Book of books.[643]

And what are his proofs?

Cycles and the evidence yielded by the asterisms. Here are a few extracts from his rather lengthy treatise, selected to give an idea of his demonstrations and bearing directly on the quinquennial cycle spoken of just now. Those who feel interested in the demonstrations and are advanced mathematicians can turn to the article itself, "The Antiquity of the *Vedas*,"[644] and judge for themselves.

---

[641] *Theosophist*, August, 1881.
[642] Aug., 1881 to Feb., 1882.
[643] *Loc. cit*., iv. 127.
[644] *Theosophist*, vol. iii. p. 22.

10. Somâkara in his commentary on the *Shesha Jyotisha* quotes a passage from the *Satapatha Brâhmana*, which contains an observation on the change of the tropics, and which is also found in the *Sâkhâyana Brâhmana*, as has been noticed by Prof. Max Müller in his preface to *Rigveda Samhitâ* (p. xx. foot-note, vol. iv.). The passage is this: . . . "The full-moon night in Phâlguna is the first night of Samvatsara, the first year of the quinquennial age." This passage clearly shows that the quinquennial age which, according to the sixth verse of the *Jyotisha*, begins on the 1st of Mâgha (January-February), once began on the 15th of Phâlguna (February- **354]** March). Now when the 15th of Phâlguna of the first year called Samvatsara of the quinquennial age begins, the moon, according to the *Jyotisha*, is in

$\frac{95}{124}$ th $\left(=\cfrac{1}{1+\cfrac{1}{3+\cfrac{8}{29}}}\right)$ or $\frac{3}{4}$ th of the Uttara Phâlgunî, and

the sun in $\frac{33}{124}$ th $\left(=\cfrac{1}{3+\cfrac{1}{1+\cfrac{8}{25}}}\right)$ or $\frac{1}{4}$ th of Pûrva Bhâdrapadâ. Hence the

position of the four principal points on the ecliptic was then as follows:

The winter solstice in 3°29' of Purva Bhâdrapadâ.

The vernal equinox in the beginning of Mrigashîrsha.

The summer solstice in 10 of Purva Phâlgunî.

The autumnal equinox in the middle of Jyeshtha.

The vernal equinoctial point, we have seen, coincided with the beginning of Krittikâ in 1421 B.C.; and from the beginning of Krittikâ to that of Mrigashîrsha, was, in consequence, 1421 + 26⅔ × 72 = 1421 + 1920 =3341 B.C., supposing the rate of *precession* to be 50° a year. When we take the rate to be 3°20" in 247 years, the time comes up to 1516 + 1960.7 = 3476.7 B.C.

When the winter solstice by its retrograde motion coincided after that with the beginning of Pûrva Bhâdrapadâ, then the commencement of the quinquennial age was changed from the 15th to the 1st of Phâlguna (February-March). This change took place 240 years after the date of the above observation, that is, in 3101 B.C. This date is most important, as from it an era was reckoned in after times. The commencement of the Kali or Kali Yuga (derived from "kal," "to reckon"), though said by European scholars to be an imaginary date, becomes thus an astronomical fact.

INTERCHANGE OF KRITTIKÂ AND ASHVINÎ.[645]

We thus see that the asterisms, twenty-seven in number, were counted from the Mrigashîrsha when the vernal equinox was in its beginning, and that the practice of thus counting was adhered to till the vernal equinox retrograded to the beginning of Krittika, when it became the first of the asterisms. For then the winter solstice had changed, receding from Phâlguna (February-March) to Mâgha (January-February), one complete lunar month. And, in like manner, the place of Krittika **355]** {TESTIMONY OF THE SONG CELESTIAL.} was occupied by Ashvinî, that is, the latter became the first of the asterisms, heading all others, when its beginning coincided with the vernal equinoctial point, or, in other words, when the winter solstice was in Pansha (December-February). Now from the beginning of Krittika to that of Ashvinî there are two asterisms, or 26⅔°, and the time the equinox takes to retrograde this distance at the rate of I in 72 years is 1920 years; and hence the date at which the vernal equinox coincided with the commencement of Ashvinî or with the end of Revatî is 1920-1421 = 499 A.D.

BENTLEY'S OPINION.

12. The next and equally-important observation we have to record here is one discussed by Mr. Bentley in his researches into the Indian antiquities. "The first lunar asterism," he says, "in the division of twenty-eight was called Mûla, that is to say, the root or origin. In the division of twenty-seven the first lunar asterism was called Jyeshtha, that is to say, the eldest or first, and consequently of the same import as the former" (*vide* his *Historical View of the Hindu Astronomy*, p. 4). From this it becomes manifest that the vernal equinox was once in the beginning of Mûla, and Mûla was reckoned the first of the asterisms when they were twenty-eight in number, including Adhijit. Now there are fourteen asterisms, or 180°, from the beginning of Mrigashîrsha to that of Mûla, and hence the date at which the vernal equinox coincided with the beginning of Mûla was at least 3341 + 180 × 72 = 16,301 B.C. The position of the four principal points on the ecliptic was then as given below:

---

[645] The impartial study of Vaidic and Post-Vaidic works shows that the ancient Aryans knew well the precession of the equinoxes, and "that they changed their position from a certain asterism to two (occasionally three) asterisms back whenever the precession amounted to two, properly speaking, to $2^{11}/_{61}$ asterisms or about 29°, being the motion of the sun in a lunar month, and so caused the seasons to fall back a complete lunar month. . . It appears certain that at the date of *Sûrya Siddhânta*, *Brahmâ Siddânta*, and other ancient treatises on astronomy, the vernal equinoctial point had not actually reached the beginning of Ashvinî, but was a few *degrees* east of it. . . The astronomers of Europe change westward the beginning of Aries and of all other signs of the Zodiac every year by about 50" 25, and thus make the names of the signs meaningless. But these signs are as much fixed as the asterisms themselves, and hence the Western astronomers of the present day appear to us in this respect less wary and scientific in their observations than their very ancient brethren—the Âryas."—*Theosophist*, iii. 23.

The winter solstice in the beginning of Uttara Phâlgunî in the month of Shrâvana.
The vernal equinox in the beginning of Mûla in Karttika.
The summer solstice in the beginning of Pûrva Bhâdrapadâ in Mâgha.
The autumnal equinox in the beginning of Mrigashîrsha in Vaishâkha.

A PROOF FROM THE BHAGAVAD GÎTÂ.

13. The *Bhaguvad Gita*, as well as the *Bhâgavata*, makes mention of an observation which points to a still more remote antiquity than the one discovered by Mr. Bentley. The passages are given in order below:

"I am the Mârgashîrsha [*vis.* the first among the months] and the spring [*vis.* the first among the seasons]."

This shows that at one time the first month of spring was Mârgashîrsha. A season includes two months, and the mention of a month suggests the season.

"I am the Samvatsara among the years [which are five in number] and the spring among the seasons, and the Mârgashîrsha among the months and the Abhijit among the asterisms [which are twenty-eight in number]."

This clearly points out that at one time in the first year called Samvatsara, of the quinquennial age, the Madhu, that is, the first mouth of spring, was Mârgashîrsha, and Abhijit was the first of the asterisms. It then coincided with the venial equinoctial point, and thence from it the asterisms were counted. To find the date of this observation: There are three asterisms from the beginning of Mûla to the beginning of Abhijit, and hence the date in question is at least 16,301 + 3/7 × 90× **356]** 72 = 19,078 or about 20,000 B.C. The Samvatsara at this time began in Bhâdrapadâ, the winter solstitial month.

So far then 20,000 years are mathematically proven for the antiquity of the *Vedas.* And this is simply exoteric. Any mathematician, provided he be not blinded by preconception and prejudice, can see this, and an unknown but very clever amateur Astronomer, S. A. Mackey, has proved it some sixty years back.

His theory about the Hindu Yugas and their length is curious—as being so very near the correct doctrine.

It is said in volume ii. p. 131, of *Asiatic Researches* that: "The great ancestor of Yudhister reigned 27,000 years . . . at the end of the brazen age." In volume *is..* p. 364, we read:

"In the *beginning of the Cali Yuga*, in the reign of Yudhister. And Yudister . . . began his reign immediately after the flood called Pralaya."

Here we find three different statements concerning Yudhister . . . to explain these seeming differences we must have recourse to their books of science, where we find the heavens and the earth divided into *five parts* of unequal dimensions, by circles parallel to the equator. Attention to these divisions will be found to be of the utmost importance . . . as it will be found that from them arose the division of their Mahâ-Yuga into its four component parts. Every astronomer knows that there is a point in the heavens called the pole, round which the whole seems to turn in twenty-four hours; and that at ninety degrees from it they imagine a *circle* called the *equator*, which divides the heavens and the earth into two equal parts, the north and the south. Between this circle and the pole there is another imaginary circle called the circle of *perpetual apparition*: between which and the equator there is a point in the heavens called the zenith, through which let another imaginary circle pass, parallel to the other two; and then there wants but the circle of perpetual occultation to complete the round. . . . No astronomer of Europe besides myself has ever applied them to the development of the Hindu mysterious numbers. We are told in the *Asiatic Researches* that Yudhister brought Vicramâditya to reign in Cassimer, which is in the latitude of 36 degrees. And in that latitude the circle of perpetual apparition would extend up to 72 degrees altitude, and from that to the zenith there are but 18 degrees, but from the zenith to the equator in that latitude there are 36 degrees, and from the equator to the circle of perpetual occultation there are 54 degrees. Here we find the semi-circle of 180 degrees divided into four parts, in the proportion of 1, 2, 3, 4, *i.e*., 18, 36, 54, 72. Whether the Hindu astronomers were acquainted with the motion of the earth or not is of no consequence, since the appearances are the same; and if it will give those gentlemen of *tender consciences* any pleasure I am willing to admit that they imagined the heavens rolled round the earth, but they had observed the stars in the path of the sun to move *forward* through the equinoctial points, at the rate of fifty-four seconds of a degree in a year, which carried the whole zodiac round in 24,000 years; in which time they also observed that the angle of obliquity varied, go as to *extend* or *contract* the width of the tropics 4 degrees on each side, which rate **357]** {MACKEY'S ARGUMENTS.} of motion would carry the tropics from the equator to the poles in 540,000 years: in which time the Zodiac would have made twenty-two and a half revolutions, which are expressed by the parallel circles from the equator to the poles… or what amounts to the same thing, the north pole of the ecliptic would have moved from the north pole of the earth to the equator. . . . Thus the poles become inverted in 1,080,000 years, which is their Mahâ Yuga, and which they had divided into four unequal parts, in the proportions of 1, 2, 3, 4, for the reasons mentioned above; which are 108,000, 2l6,ooo, 324,000, and 432,000. Here we have the most positive proofs that the above numbers originated in *ancient astronomical observations*, and consequently are not deserving of those epithets which have been bestowed upon them by the Essayist, echoing the voice of Bentley, Wilford, Dupuis, etc.

I have now to show that the reign of Yudhister for 27,000 years is neither *absurd nor disgusting*, but perhaps the Essayist is not aware that there were several Yudhisters or Judhisters. In volume ii. p. 131, *Asiatic Researches*: "The great ancestor of Yudhister reigned 27,000 years at the end of the brazen or third age." Here I must again beg your attention to this projection. This is a plane of that machine which the second gentleman thought so very clumsy; it is that of a *prolong spheroid*, called by the ancients an atroscope. Let the longest axis represent the poles of the earth, making an angle of 28 degrees with the horizon; then will the seven divisions above the horizon to the North Pole, the temple of Buddha, and the seven from the North Pole to the circle of

perpetual apparition represent the fourteen Manvantaras, or very long periods of time, each of which, according to the third volume of *Asiatic Researches*, p. 258 or 259, was the reign of a Menu. But Capt. Wilford, in volume v. p. 243, gives us the following information: "The Egyptians had fourteen dynasties, and the Hindus had fourteen dynasties, the *rulers* of which are called Menus." . . .

Who can here mistake the fourteen very long periods of time for those which constituted the Cali Yuga of Delhi, or any other place in the latitude of 28 degrees, where the blank space from the foot of Meru to the seventh circle from the equator, constitutes the part passed over by the tropic in the next age; which proportions differ considerably from those in the latitude of 36; and because the numbers in the Hindu books differ, Mr. Bentley asserts that: "This shows what little dependence is to be put in them." But, on the contrary, it shows with what accuracy the Hindus had *observed* the motions of the heavens in different latitudes.

Some of the Hindus inform us that "the earth has *two spindles* which are surrounded by *seven tiers of heavens and hells* at the distance of *one Raju* each." This needs but little explanation when it is understood that the seven divisions from the equator to their zenith are called *Rishis* or *Rashas.* But what is most to our present purpose to know is that they had given names to each of those divisions which the tropics passed over during each revolution of the Zodiac. In the latitude of 36 degrees where the Pole or Meru was nine steps high at Cassimere, they were called *Shastras*; in latitude 28 degrees at Delhi, where the Pole or Meru was seven steps high, they were called Menus; but in 24 degrees, at Cacha, where the Pole or Meru was but six steps high, they were called Sacas. But in the ninth volume (*Asiatic Researches*) Yudhister, the son of Dherma, or *Justice*, was the first of the six Sacas; **358]** the name implies the *end*, and as everything has two ends, Yudhister is as applicable to the first as to the last. And as the division on the north of the circle of perpetual apparition is the first of the Cali Yuga, supposing the tropics to be ascending, it was called the division or reign of Yudhister. But the division which immediately precedes the circle of perpetual apparition is the last of the third or *brazen age*, and was therefore called Yudhister, and as his reign preceded the reign of the other, as the tropic ascended to the Pole or Meru, he was called *the father* of the other—"the great ancestor of Yudhister, who reigned *twenty-seven*, *thousand years*, *at the end* of the brazen age." (Vol. ii. *Asiatic Researches.)*

The ancient Hindus observed that the Zodiac went forward at about the rate of fifty-four seconds a year, and to avoid greater fractions, stated it at that, which would make a complete round in 24,000 years; and observing the angle of the poles to vary nearly 4 degrees each round, stated the three numbers as such, which would have given *forty-five rounds of the Zodiac* to half a revolution of the poles; but finding that forty-five rounds would not bring the northern tropic to coincide with the circle of perpetual apparition by thirty minutes of a degree, which required the Zodiac to move one sign and a half more, which we all know it could not do in less than 3,000 years, they were, in the case before us, added to the end of the *brazen age*; which lengthen the reign of *that* Yudhister to 27,000 years instead of 24,000, but, at another time they did not alter the regular order of 24,000 years to the reign of each of these long-winded monarchs, but rounded up the time by allowing a *regency* to continue three or four thousand years. In volume ii. p. 134, *Asiatic Researches*, we are told that: "Paricshit, the great nephew and successor of Yudhister, is allowed without controversy to have reigned in the interval between the *brazen and earthen*, or Cali Ages, and to have died at the setting-in of the Cali Yug." Here we find an *interregnum* at the *end* of the *brazen* age, and *before* the setting-in of the Cali Yug: and as there can be but one brazen or Treta Yug, *i.e.*, the third age, in a Mahâ Yuga of 1,080,000 years: the reign of this Paricshit must have been in the second Mahâ Yuga, when the pole had returned to its original position, which must have taken 2,160,000 years: and this is what the Hindus call the Prajanatha Yuga. Analogous to this custom is that of some nations more modern, who, fond of even numbers, have made the common year to consist of twelve months of thirty days each, and the five days and odd measure have been represented as the reign of a little serpent biting his tail, and divided into five parts, etc.

But "Yudhister began his reign immediately *after the flood called Pralaya*," *i.e*., at the end of the Cali Yug (or age of heat), when the tropic had passed from the pole to the other side of the circle of perpetual apparition, which coincides with the northern horizon; here the tropics or summer solstice would be again in the same parallel of north declination, at the *commencement* of their first age, as he was at the *end* of their *third age*, or Treta Yug, called the brazen age. . . .

Enough has been said to prove that the Hindu books of science are not disgusting absurdities, originated in ignorance, vanity, and credulity; but books containing the most profound knowledge of astronomy and geography.

What, therefore, can induce those gentlemen of tender consciences to insist that Yudhister was a real mortal man I have no guess; unless it be that they fear for the fate of Jared and his grandfather, Methuselah?

359]

THE MYSTERY OF BUDDHA.

361]

SECTION XLI.

The Doctrine of Avatâras.

A strange story—a legend rather—is persistently current among the disciples of some great Himâlayan Gurus, and even among laymen, to the effect that Gautama, the Prince of Kapilavastu, has never left the terrestrial regions, though his body died and was burnt, and its relics are preserved to this day. There is an oral tradition among the Chinese Buddhists, and a written statement among

the secret books of the Lamaists of Tibet, as well as a tradition among the Aryans, that Gautama BUDDHA had two doctrines: one for the masses and His lay disciples, the other for His "elect," the Arhats. His policy and after Him that of His Arhats was, it appears, to refuse no one admission into the ranks of candidates for Arhatship, but never to divulge the final mysteries except to those who had proved themselves, during long years of probation, to be worthy of Initiation. These once accepted were consecrated and initiated without distinction of race, caste or wealth, as in the case of His western successor. It is the Arhats who have set forth and allowed this tradition to take root in the people's mind, and it is the basis, also, of the later dogma of Lamaic reincarnation or the succession of human Buddhas.

The little that can be said here upon the subject may or may not help to guide the psychic student in the right direction. It being left to the option and responsibility of the writer to tell the facts as she *personally* understood them, the blame for possible misconceptions created must fall only upon her. She has been taught the doctrine, but it was left to her sole intuition—as it is now left to the sagacity of the reader—to group the mysterious and perplexing facts together. The incomplete statements herein given are fragments of what is contained in certain secret volumes, but it is not lawful to divulge the details.

The esoteric version of the mystery given in the secret volumes may **362]** be told very briefly. The Buddhists have always stoutly denied that their BUDDHA was, as alleged by the Brâhmans, an Avatâra of Vishnu in the same sense as a man is an incarnation of his Karmic ancestor. They deny it partly, perhaps, because the esoteric meaning of the term "Mahâ Vishnu" is not known to them in its full, impersonal, and general meaning. There is a mysterious Principle in Nature called "Mahâ Vishnu," which is not the God of that name, but a principle which contains Bîja, the seed of Avatârism or, in other words, is the potency and cause of such divine incarnations. All the World-Saviours, the Bodhisattvas and the Avatâras, are the trees of salvation grown out from the one seed, the Bîja or "Mahâ Vishnu." Whether it be called Âdi-Buddha (Primeval Wisdom) or Mahâ Vishnu, it is all the same. Understood esoterically, Vishnu is both Saguna and Nirguna (with and without attributes). In the first aspect, Vishnu is the object of exoteric worship and devotion; in the second, as Nirguna, he is the culmination of the totality of spiritual wisdom in the Universe—Nirvâna,[646] in short—and has as worshippers all philosophical minds. In this esoteric sense the Lord BUDDHA *was* an incarnation of Mahâ Vishnu.

This is from the philosophical and purely spiritual standpoint. From the plane of illusion, however, as one would say, or from the terrestrial standpoint, those initiated *know* that He was a direct incarnation of one of the primeval "Seven Sons of Light" who are to be found in every Theogony—the Dhyân Chohans whose mission it is, from one eternity (aeon) tft the other, to watch over the spiritual welfare of the regions under their care. This has been already enunciated in *Esoteric Buddhism.*

One of the greatest mysteries of speculative and philosophical Mysticism—and it is one of the mysteries now to be disclosed—is the *modus operandi* in the degrees of such hypostatic transferences. As a matter of course, divine as well as human incarnations must remain a closed book to the theologian as much as to the physiologist, unless the esoteric teachings be accepted and become the religion of the world. This teaching may never be fully explained to an unprepared public;

but one thing is certain and may be said now: that between the dogma **363]** {ALL AVATÂRAS IDENTICAL.} of a newly-created soul for each new birth, and the physiological assumption of a temporary animal soul, there lies the vast region of Occult teaching[647] with its logical and reasonable demonstrations, the links of which may all be traced in logical and philosophical sequence in nature.

This "Mystery" is found, for him who understands its right meaning, in the dialogue between Krishna and Arjuna, in the *Bhagavad Gîtâ*, chapter iv. Says the Avatâra:

> Many births of mine have passed, as also of yours, O Arjuna! All those I know, but you do not know yours, O harasser of your enemies.

---

[646] A great deal of misconception is raised by a confusion of planes of being and misuse of expressions. For instance, certain spiritual states have been confounded with the Nirvâna of BUDDHA. The Nirvâna of BUDDHA is totally different from any other spiritual state of Samâdhi or even the highest Theophania enjoyed by lesser Adepts. After physical death the kinds of spiritual states reached by Adepts differ greatly.

[647] This region is the one possible point of conciliation between the two diametrically opposed poles of religion and science, the one with its barren fields of dogmas on faith, the other over-running with empty hypotheses, both overgrown with the weeds of en-or. They will never meet. The two are at feud, at an everlasting warfare with each other, but this does not prevent them from uniting against Esoteric Philosophy, which for two millenniums has had to fight against infallibility in both directions, or "mere vanity and pretence" as Antoninus defined it, and now finds the materialism of Modern Science arrayed against its truths.

Although I am unborn, with exhaustless Âtmâ, and am the Lord of all that is; yet, taking up the domination of my nature I am born by the power of illusion.[648]

Whenever, O son of Bhârata, there is decline of Dharma [the right law] and the rise of Adharma [the opposite of Dharma] there I manifest myself.

For the salvation of the good and the destruction of wickedness, for the establishment of the law, *I am born* in everyyuga.

Whoever comprehends truly my divine birth and action, he, O Arjuna, having abandoned the body does not receive re-birth; he comes to me.

Thus, all the Avatâras are one and the same: the Sons of their "Father," in a direct descent and line, the "Father," or one of the seven Flames becoming, for the time being, the Son, and these two being one—in Eternity. What is the Father? Is it the absolute Cause of all?—the fathomless Eternal? No; most decidedly. It is Kâranâtmâ, the "Causal Soul" which, in its general sense, is called by the Hindus Îshvara, the Lord, and by Christians, "God," the One and Only. From the standpoint of unity it is so; but then the lowest of the Elementals could equally be viewed in such case as the "One and Only." Each human being has, moreover, his own divine Spirit or personal God. That divine Entity or Flame from which Buddhi emanates stands in the same relation to man, though on a lower plane, **364]** as the Dhyâni-Buddha to his human Buddha. Hence monotheism and polytheism are not irreconcilable; they exist in Nature.

Truly, "for the salvation of the good and the destruction of wickedness," the personalities known as Gautama, Shankara, Jesus and a few others were born each in his age, as declared—"I am born in every Yuga"—and they were all born through the same Power.

There is a great mystery in such incarnations and they are outside and beyond the cycle of general re-births. Rebirths may be divided into three classes: the divine incarnations called Avatâras; those of Adepts who give up Nirvâna for the sake of helping on humanity—the Nirmânakâyas; and the natural succession of rebirths for all—the common law. The Avatâra is an appearance, one which may be termed a special illusion within the natural illusion that reigns on the planes under the sway of that power, Mâyâ; the Adept is re-born consciously, at his will and pleasure;[649] the units of the common herd unconsciously follow the great law of dual evolution.

What *is* an Avatâra? for the term before being used ought to be well understood. It is a descent of the manifested Deity—whether under the specific name of Shiva, Vishnu, or Âdi-Buddha—into an illusive form of individuality, an appearance which to men on this illusive plane is objective, but is not so in sober fact. That illusive form, having neither past nor future, because it had neither previous incarnation nor will have subsequent rebirths, has naught to do with Karma, which has therefore no hold on it.

Gautama BUDDHA was born an Avatâra in one sense. But this, in view of unavoidable objections on dogmatic grounds, necessitates explanation. There is a great difference between an Avatâra and a Jîvanmukta: one, as already stated, is an illusive appearance, Karmaless, and having never before incarnated; and the other, the Jîvanmukta, is one who obtains Nirvâna by his individual merits. To this expression again an uncompromising, philosophical Vedântin would object. He might say that as the condition of the Avatâra and the Jîvanmukta are one and the same state, no amount of personal merit, in howsoever many incarnations, can lead its possessor to Nirvâna. Nirvâna, he would say, is actionless; how can, then, any action lead to it? It is **365]** {VOLUNTARY INCARNATIONS.} neither a result nor a cause, but an ever-present, eternal *Is*, as Nâgasena defined it. Hence it can have no relation to, or concern with, action, merit, or demerit, since these are subject to Karma. All this is very true, but still to our mind there is an important difference between the two. An Avatâra *is*; a Jîvanmukta *becomes* one. If the state of the two is identical, not so are the causes which lead to it. An Avatâra is a descent of a God into an illusive form; a Jîvanmukta, who may have passed through numberless incarnations and may have accumulated merit in them, certainly does not become a Nirvânî because of that merit, but only because of the Karma generated by it, which leads and guides him in the direction of the Guru who will initiate him into the mystery of Nirvâna and who alone can help him to reach this abode.

The Shastras say that from our works alone we obtain Moksha, and if we take no pains there will be no gain and we shall be neither assisted nor benefited by Deity [the Mahâ-Guru]. Therefore it

---

[648] Whence some of the Gnostic ideas? Cerinthus taught that the world and Jehovah having fallen off from virtue and primitive dignity the Supreme permitted one of his glorious Æons, whose name was the "Anointed" (Christ) to incarnate in the man Jesus. Basilides denied the reality of the body of Jesus, and calling it an "illusion" held that it was Simon of Cyrene who suffered on the Cross in his stead. All such teachings are echoes of the Eastern Doctrines.

[649] A genuine initiated Adept will retain his Adeptship, though there may be for our world of illusion numberless incarnations of him. The propelling power that lies at the root of a series of such incarnations is *not* Karma, as ordinarily understood, but a still more inscrutable power. During the period of his lives the Adept does not lose his Adeptship, though he cannot rise in it to a higher degree.

is maintained that Gautama, though an Avatâra in one sense, is a true human Jîvanmukta, owing his position to his personal merit, and thus more than an Avatâra. It was his personal merit that enabled him to achieve Nirvâna.

Of the voluntary and conscious incarnations of Adepts there are two types—those of Nirmânakâyas, and those undertaken by the probationary Chelâs who are on their trial.

The greatest, as the most puzzling mystery of the first type lies in the fact, that such re-birth in a human body of the personal Ego of some particular Adept—when it has been dwelling in the Mâyâvi or the Kâma Rûpa, and remaining in the Kâma Loka—may happen even when his "Higher Principles" are in the state of Nirvâna.[650] Let it be understood that the above expressions are used for popular purposes, and therefore that what is written does not deal with this deep and mysterious question from the *highest* plane, that of absolute spirituality, nor again from the highest philosophical point of view, comprehensible but to the very few. It must not be supposed that anything can go **366]** into Nirvâna which is not eternally there; but human intellect in conceiving the Absolute must put It as the highest term in an indefinite series. If this be borne in mind a great deal of misconception will be avoided. The content of this spiritual evolution is the material on various planes with which the Nirvânî was in contact prior to his attainment of Nirvâna. The plane on which this is true, being in the series of illusive planes, is undoubtedly not the highest. Those who search for that must go to the right source of study, the teachings of the *Upanishads,* and must go in the right spirit. Here we attempt only to indicate the direction in which the search is to be made, and in showing a few of the mysterious Occult possibilities we do not bring our readers actually to the goal. The ultimate truth can be communicated only from Guru to initiated pupil.

Having said so much, the statement still will and must appear incomprehensible, if not absurd, to many. Firstly, to all those who are unfamiliar with the doctrine of the manifold nature and various aspects of the human Monad; and secondly, to those who view the septenary division of the human entity from a too materialistic standpoint. Yet the intuitional Occultist, who has studied thoroughly the mysteries of Nirvâna—who knows it to be identical with Parabrahman, and hence unchangeable, eternal and no Thing but the Absolute All—will seize the possibility of the fact. They know that while a Dharmakâya—a Nirvânî "without remains," as our Orientalists have translated it, being absorbed into that Nothingness, which is the one real, because Absolute, Consciousness—cannot be said to return to incarnation on Earth, the Nirvânî being no longer a he, a she, or even an it, the Nirmânakâya—or he who has obtained Nirvâna "with remains," *i.e.*, who is clothed in a subtle body, which makes him impervious to all outward impressions and to every mental feeling, and in whom the notion of his Ego has not entirely ceased—can do so. Again, every Eastern Occultist is aware of the fact that there are two kinds of Nirmânakâyas—the natural, and the assumed; that the former is the name or epithet given to the condition of a high ascetic, or Initiate, who has reached a stage of bliss second only to Nirvâna; while the latter means the self-sacrifice of one who voluntarily gives up the absolute Nirvâna, in order to help humanity and be still doing it good, or, in other words, to save his fellow-creatures by guiding them. It may be objected that the Dharmakâya, being a Nirvânî or Jîvanmukta, can have no "remains" left behind him after death, for having attained that **367]** {CARDINAL DE CUSA.} state from which no further incarnations are possible, there is no need for him of a subtle body, or of the individual Ego that reincarnates from one birth to another, and that therefore the latter disappears of logical necessity; to this it is answered: it is so for all exoteric purposes and as a general law. But the case with which we are dealing is an exceptional one, and its realization lies within the Occult powers of the high Initiate, who, before entering into the state of Nirvâna, can cause his "remains" (sometimes, though not very well, called his Mâyâvi Rûpa), to remain behind,[651] whether he is to become a Nirvânî, or to find himself in a lower state of bliss.

---

[650] From the so-called Brahmâ Loka—the seventh and higher world, beyond which all is arûpa, formless, purely spiritual—to the lowest world and insect, or even to an object such as a leaf, there is perpetual revolution of the condition of existence, evolution and re-birth. Some human beings attain states or spheres from which there is only a return in a new Kalpa (a day of Brahmâ); there are other states or spheres from which there is only return after 100 years of Brahmâ (Mahâ-Kalpa a period covering 311,040,000,000,000 years). Nirvâna, it is said, is a state from which there is no return. Yet it is maintained that there may be as exceptional case, re-incarnation from that state; only such incarnations are illusion, like everything else on this plane, as will be shown.

[651] This fact of the disappearance of the vehicle of Egotism in the fully developed Yogî, who is supposed to have reached Nirvâna on earth, years before his corporeal death, has led to the law in Manu, sanctioned by millenniums of Brâhmanical authority, that such a Paramâtmâ should be held as absolutely blameless and free from sin or responsibility, do whatever he may (see last chapter of the *Laws of Manu*). Indeed, caste itself—that most despotic, uncompromising and autocratic tyrant in India—can be broken with impunity by the Yogî, who is above caste. This will give the key to our statements.

Next, there are cases—rare, yet more frequent than one would be disposed to expect—which are the voluntary and conscious reincarnations of Adepts[652] on their trial. Every man has an Inner, a "Higher Self," and also an Astral Body. But few are those who, outside the higher degrees of Adeptship, can guide the latter, or any of the principles that animate it, when once death has closed their short terrestrial life. Yet such guidance, or their transference from the dead to a living body, is not only possible, but is of frequent occurrence, according to Occult and Kabalistic teachings. The degrees of such power of course vary greatly. To mention but three: the lowest of these degrees would allow an Adept, who has been greatly trammelled during life in his study and in the use of his powers, to choose after death another body in which he could go on with his interrupted studies, though ordinarily he would lose in it every remembrance of his previous incarnation. The next degree permits him, in addition to this, to transfer the memory of his past life to his new body; while the highest has hardly any limits in the exercise of that wonderful faculty.

As an instance of an Adept who enjoyed the first mentioned power some mediaeval Kabalists cite a well-known personage of the fifteenth century—Cardinal de Cusa; Karma, due to his wonderful devotion to **368]** Esoteric study and the *Kabalah*, led the suffering Adept to seek intellectual recuperation and rest from ecclesiastical tyranny in the body of Copernicus. *Se non e vero e ben trovato*; and the perusal of the lives of the two men might easily lead a believer in such powers to a ready acceptance of the alleged fact. The reader having at his command the means to do so is asked to turn to the formidable folio in Latin of the fifteenth century, called *De Docta Ignorantia*, written by the Cardinal de Cusa, in which all the theories and hypotheses—all the ideas—of Copernicus are found as the key-notes to the discoveries of the great astronomer.[653] Who was this extraordinarily learned Cardinal? The son of a poor boatman, owing all his career, his Cardinal's hat, and the reverential awe rather than friendship of the Popes Eugenius IV., Nicholas V., and Pius II., to the extraordinary learning which seemed innate in him, since he had studied nowhere till comparatively late in life. De Cusa died in 1473; moreover, his best works were written before he was forced to enter orders—to escape persecution. Nor did the Adept escape it.

In the voluminous work of the Cardinal above-quoted is found a very suggestive sentence, the authorship of which has been variously attributed to Pascal, to Cusa himself, and to the *Zohar*, and which belongs by right to the Books of Hermes:

> The world is an infinite sphere, whose centre is everywhere and whose circumference is nowhere.

This is changed by some into: "The centre being nowhere, and the circumference everywhere," a rather heretical idea for a Cardinal, though perfectly orthodox from a Kabalistic standpoint.

369] {THE SEVEN RAYS.} The theory of rebirth must be set forth by Occultists, and then applied to special cases. The right comprehension of this psychic fact is based upon a correct view of that group of celestial Beings who are universally called the seven Primeval Gods or Angels—our Dhyân Chohans—the "Seven Primeval Rays" or Powers, adopted later on by the Christian Religion as the "Seven Angels of the Presence." Arûpa, formless, at the upper rung of the ladder of Being, materializing more and more as they descend in the scale of objectivity and form, ending in the grossest and most imperfect of the Hierarchy, man—it is the former purely spiritual group that is

---

[652] [The word "Adept" is very loosely used by H.P.B., who often seems to have implied by it no more than the possession of special knowledge of some kind. Here it seems to mean first an uninitiated disciple and then an initiated one.—Eds.]

[653] About fifty years before the birth of Copernicus, de Cusa wrote as follows: "Though the world may not be absolutely infinite, no one can represent it to himself as finite, since human reason is incapable of assigning to it any term. . . . For in the same way that our earth cannot be in the centre of the Universe, as thought, no more could the sphere of the fixed stars be in it. . . . Thus this world is like a vast machine, having its centre [Deity] everywhere, and its circumference nowhere [*machina mundi, quasi habens ubique centrum, et nullibi circumferentiam*]. . . . Hence, the earth not being in the centre, cannot therefore be motionless . . . and though it is far smaller than the sun, one must not conclude for all that, that she is worse [*vilior*—more vile]. . . . One cannot see whether its inhabitants are superior to those who dwell nearer to the sun, or in other stars, as sidereal space cannot be deprived of inhabitants. . . . The earth, very likely [*fortasse*] one of the smallest globes, is nevertheless the cradle of intelligent beings, most noble and perfect." One cannot fail to agree with the biographer of Cardinal de Cusa, who, having no suspicion of the Occult truth, and the reason of such erudition in a writer of the fourteenth and fifteenth centuries, simply marvels at such a miraculous foreknowledge, and attributes it to God, saying of him that he was a man incomparable in every kind of philosophy, by whom many a theological mystery inaccessible to the human mind (!), veiled and neglected for centuries (*velata et neglecta*) were once more brought to light. "Pascal might have read De Cusa's works; but whence could the Cardinal have borrowed his ideas?" asks Moreri. Evidently from Hermes and the works of Pythagoras, even if the mystery of his incarnation and re-incarnation be dismissed.

pointed out to us, in our Occult teaching, as the nursery and fountain-head of human beings. Therein germinates that consciousness which is the earliest manifestation from causal Consciousness—the Alpha and the Omega of divine being and life for ever. And as it proceeds downward through every phase of existence descending through man, through animal and plant, it ends its descent only in the mineral. It is represented by the double triangle—the most mysterious and the most suggestive of all mystic signs, for it is a double glyph, embracing spiritual and physical consciousness and life, the former triangle running upwards, and the lower downwards, both interlaced, and showing the various planes of the twice-seven modes of consciousness, the fourteen spheres of existence, the Lokas of the Brâhmans.

The reader may now be able to obtain a clearer comprehension of the whole thing. He will also see what is meant by the "Watchers," there being one placed as the Guardian or Regent over each of the seven divisions or regions of the earth, according to old traditions, as there is one to watch over and guide every one of the fourteen worlds or Lokas.[654] But it is not with any of these that we are at present concerned, but with the "Seven Breaths," so-called, that furnish man with his immortal Monad in his cyclic pilgrimage.

The Commentary on the *Book of Dzyan* says:

Descending on his region first as Lord of Glory, the Flame (or Breath), having called into conscious being the highest of the Emanations of that special region, ascends from it again to Its primeval seat, whence It watches **370]** *over and guides Its countless Beams (Monads). It chooses as Its Avatâras only those who had the Seven Virtues in them*[655] *in their previous incarnation. As for the rest, It overshadows each with one of Its countless beams. . . . Yet even the "beam" is a part of the Lord of Lords*.[656]

The septenary principle in man—who can be regarded as dual only as concerns psychic manifestation on this gross earthly plane—was known to all antiquity, and may be found in every ancient Scripture. The Egyptians knew and taught it, and their division of principles is in every point a counterpart of the Âryan Secret Teaching. It is thus given in *Isis Unveiled:*

> In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely . . . a union of soul and body: he was a trinity when Spirit was added to it. Besides, that doctrine made him consist of Kha (body), Khaba (astral form or shadow), Ka (animal soul or life-principle), Ba (the higher soul), and Akh (terrestrial intelligence). They had also a sixth principle, named Sah (or mummy), but the functions of this one commenced after the death of the body.[657]

The seventh principle being of course the highest, uncreated Spirit was geuerically called Osiris, therefore every deceased person became Osirified—or an Osiris—after death.

But in addition to reiterating the old ever-present fact of reincarnation and Karma—not as taught by the Spiritists, but as by the most Ancient Science in the world—Occultists must teach cyclic and evolutionary reincarnation: that kind of re-birth, mysterious and still incomprehensible to many who are ignorant of the world's history, which was cautiously mentioned in *Isis Unveiled*. A general re-birth for every individual with interlude of Kâma Loka and Devachan, and a cyclic conscious reincarnation with a grand and divine object for the few. Those great characters who tower like giants in the history of mankind like Siddartha BUDDHA and Jesus in the realm of the spiritual, and Alexander the Macedonian and Napoleon the Great in the realm of physical conquests are but the reflected images of human types which had existed—not ten thousand years before, as cautiously put forward in *Isis Unveiled*, but for millions of consecutive years from the beginning of the Manvantara. For—with the exception of real Avatâras, as **371]** {SPECIAL CASES.} above explained—they are the same unbroken Rays (Monads), each respectively of its own special Parent-Flame—called Devas, Dhyân Chohans, or Dhyani-Buddhas, or again, Planetary Angels, etc.—shining in æonic eternity as their prototypes. It is in their image that some men are born, and when some specific humanitarian object is in view, the latter are hypostatically animated by their divine prototypes reproduced again and again by the mysterious Powers that control and guide the destinies of our world.

---

[654] This is the secret meaning of the statements about the Hierarchy of Prajâpatis or Rishis. First seven are mentioned, then ten, then twenty-one, and so on. They are "Gods" and creators of men—many of them the "Lords of Beings"; they are the "Mind-born Sons" of Brahmâ, and then they became mortal heroes, and are often shown as of a very sinful character. The Occult meaning of the Biblical Patriarchs, their genealogy, and their descendants dividing among themselves the earth, is the same. Again, Jacob's dream has the same significance.

[655] He "of the Seven Virtues" is one who, without the benefit of Initiation, becomes as pure as any Adept by the simple exertion of his own merit. Being so holy, his body at his next incarnation becomes the Avatâra of his "Watcher" or Guardian Angel, as the Christian would put it.

[656] The title of the highest Dhyân Chohans.

[657] *Op. cit*., ii. 367.

No more could be said at the time when *Isis Unveiled* was written; hence the statement was limited to the single remark that

> There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half fictitious and half real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in a historical retrospect.

But now that so many publications have been brought out, stating much of the doctrine, and several of them giving many an erroneous view, this vague allusion may be amplified and explained. Not only does this statement apply to prominent characters in history in general, but also to men of genius, to every remarkable man of the age, who soars beyond the common herd with some abnormally developed special capacity in him, leading to the progress and good of mankind. Each is a reincarnation of an individuality that has gone before him with capacities in the same line, bringing thus as a dowry to his new form that strong and easily re-awakened capacity or quality which had been fully developed in him in his preceding birth. Very often they are ordinary mortals, the Egos of natural men in the course of their cyclic development.

But it is with "special cases" that we are now concerned. Let us suppose that a person during his cycle of incarnations is thus selected for special purposes—the vessel being sufficiently clean—by his personal God, the Fountain-head (on the plane of the manifested) of his Monad, who thus becomes his in-dweller. That God, his own prototype or "Father in Heaven," is, in one sense, not only the image in which he, the spiritual man, is made, but in the case we are considering, it is that spiritual, individual Ego himself. This is a case of permanent, life-long Theophania. Let us bear in mind that this is neither Avatârism, as it is understood in Brâhmanical Philosophy, nor is the **372]** man thus selected a Jîvanmukta or Nirvânî, but that it is a wholly exceptional case in the realm of Mysticism. The man may or may not have been an Adept in his previous lives; he is so far, and simply, an extremely pure and spiritual individual—or one who was all that in his preceding birth, if the vessel thus selected is that of a newly-born infant. In this case, after the physical translation of such a saint or Bodhisattva, his astral principles cannot be subjected to a natural dissolution like those of any common mortal. They remain in our sphere and within human attraction and reach; and thus it is that not only a Buddha, a Shankarâchârya, or a Jesus can be said to animate several persons at one and the same time, but even the principles of a high Adept may be animating the outward tabernacles of common mortals.

A certain Ray (principle) from Sanat Kumâra spiritualized (animated) Pradyumna, the son of Krishna during the great Mahâbhârata period, while at the same time, he, Sanat Kumâra, gave spiritual instruction to King Dhritarâshtra. Moreover, it is to be remembered that Sanat Kumâra is "an eternal youth of sixteen," dwelling in Jana Loka, his own sphere or spiritual state.

Even in ordinary *mediumistic* life, so-called, it is pretty well ascertained that while the body is acting—even though only mechanically—or resting in one place, its astral double may be appearing and acting independently in another, and very often distant place. This is quite a common occurrence in mystic life and history, and if this be so with ecstatics, Seers and Mystics of every description, why cannot the same thing happen on a higher and more spiritually developed plane of existence? Admit the possibility on the lower psychic plane, then why not on a higher plane? In the cases of higher Adeptship, when the body is entirely at the command of the Inner Man, when the Spiritual Ego is completely reunited with its seventh principle even during the life-time of the personality, and the Astral Man or personal Ego has become so purified that he has gradually assimilated all the qualities and attributes of the middle nature (Buddhi and Manas in their terrestrial aspect) that personal Ego substitutes itself, so to say, for the spiritual Higher Self, and is thenceforth capable of living an independent life on earth; when corporeal death takes place the following mysterious event often happens. As a Dharmakâya, a Nirvânî "without remains" entirely free from terrestrial admixture, the Spiritual Ego cannot return to reincarnate on earth. But in such cases, it is affirmed, the personal Ego of even a Dharmakâya can remain in our sphere as a **373]** {THE HIGHER ASTRAL.} whole, and return to incarnation on earth if need be. For now it can no longer be subject, like the astral remains of any ordinary man, to gradual dissolution in the Kâma Loka (the *limbus* or purgatory of the Roman Catholic, and the "Summer-land" of the Spiritualist); it cannot die a second death, as such disintegration is called by Proclus.[658] It has become too holy and pure, no longer by

---

[658] "After death, the soul continneth in the aerial (astral) body, till it is entirely purified from all angry, sensual passions; then doth it put off by a *second death* [when arising to Devachan] the aerial body as it did the earthly one. Wherefore the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous and star-like." It becomes natural then, that the "aerial body" of an Adept should have no such second dying, since it has been cleansed of all its natural impurity before its separation from the physical body. The high Initiate is a "Son of the Resurrection," "being equal unto the angels," and cannot die any more (see *Luke*, xx. 36).

reflected but its own natural light and spirituality, either to sleep in the unconscious slumber of a lower Nirvânic state, or to be dissolved like any ordinary astral shell and disappear in its entirety.

But in that condition known as the Nirmânakâya [the Nirvânî "with remains,"] he can still help humanity.

"Let me suffer and bear the sins of all [be reincarnated unto new misery] but let the world be saved!" was said by Gautama BUDDHA: an exclamation the real meaning of which is little understood now by his followers. "If I will that he tarry till I come, what is that to thee?"[659] asks the astral Jesus of Peter. "Till I come" means "till I am reincarnated again" in a physical body. Yet the Christ of the old crucified body could truly say: "I am with my Father and one with Him," which did not prevent the astral from taking a form again nor John from tarrying indeed till his Master had come; nor hinder John from failing to recognize him when he did come, or from then opposing him. But in the Church that remark generated the absurd idea of the millennium or chiliasm, in its physical sense.

Since then the "Man of Sorrows" has returned perchance, more than once, unknown to, and undiscovered by, his blind followers. Since then also, this grand "Son of God" has been incessantly and most cruelly crucified daily and hourly by the Churches founded in his name. But the Apostles, only half-initiated, failed to tarry for their Master, and not recognizing him, spurned him every time he returned.[660]

374]

SECTION XLII.

The Seven Principles.

The "Mystery of Buddha" is that of several other Adepts—perhaps of many. The whole trouble is to understand correctly that other mystery: that of the real fact, so abstruse and transcendental at first sight, about the "Seven Principles" in man, the reflections in man of the seven powers in Nature, physically, and of the seven Hierarchies of Being, intellectually and spiritually. Whether a man—material, ethereal, and spiritual—is for the clearer comprehension of his (broadly-speaking) triple nature, divided into groups according to one or another system, the foundation and the apex of that division will be always the same. There being only three Upâdhis (bases) in man, any number of Koshas (sheaths) and their aspects may be built on these without destroying the harmony of the whole. Thus, while the Esoteric System accepts the septenary division, the Vedântic classification gives five Koshas, and the Târaka Râja Yoga simplifies them into four—the three Upâdhis synthesized by the highest principle, Âtmâ.

That which has just been stated will, of course, suggest the question: "How can a spiritual (or semi-spiritual) personality lead a triple or even a dual life, shifting respective 'Higher Selves' *ad libitum*, and be still the one eternal Monad in the infinity of a Manvantara?" The answer to this is easy for the true Occultist, while for the uninitiated profane it must appear absurd. The "Seven Principles" are, of course, the manifestation of one indivisible Spirit, but only at the end of the Manvantara, and when they come to be re-united on the plane of the One Reality does the unity appear; during the "Pilgrim's" journey the reflections of that indivisible One Flame, the aspects of the one eternal Spirit, have each the power of action on one of the manifested planes of existence—the gradual differentiations from the one unmanifested plane—on that plane namely to which it properly belongs. Our earth **375]** {THE PURIFIED SELF.} affording every Mâyâvic condition, it follows that the purified Egotistical Principle, the astral and personal Self of an Adept, though forming in reality one integral whole with its Highest Self (Âtmâ and Buddhi) may, nevertheless, for purposes of universal mercy and benevolence, so separate itself from its divine Monad as to lead on this plane of illusion and temporary being a distinct independent conscious life of its own under a borrowed illusive shape, thus serving at one and the same time a double purpose: the exhaustion of its own individual Karma, and the saving of millions of human beings less favoured than itself from the effects of mental blindness. If asked: "When the change described as the passage of a Buddha or a Jîvanmukta into Nirvâna takes place, where does the original consciousness which animated the body continue to reside—in the Nirvânî or in the subsequent reincarnations of the latter's 'remains' (the Nirmânakâya)?" the answer is that *imprisoned* consciousness may be a "certain knowledge from observation and experience," as Gibbon puts it, but *disembodied* consciousness is not an effect, but a cause. It is a part of the whole, or rather a Ray on the graduated scale of its manifested activity, of

[659] *St. John*, xxi. 21.

[660] See the extract made in the *Theosophist* from a glorious novel by Dostoievsky—a fragment entitled "The Great Inquisitor." It is a fiction, naturally, still a sublime fiction of Christ returning in Spain during the palmy days of the Inquisition, and being imprisoned and put to death by the Inquisitor, who fears lest Christ should ruin the work of Jesuit hands.

the one all-pervading, limitless Flame, the reflections of which alone can differentiate; and, as such, consciousness is ubiquitous, and can be neither localized nor centred on or in any particular subject, nor can it be limited. Its effects alone pertain to the region of matter, for thought is an energy that affects matter in various ways, but consciousness *per se*, as understood and explained by Occult philosophy, is the highest quality of the sentient spiritual principle in us, the Divine Soul (or Buddhi) and our Higher Ego, and does not belong to the plane of materiality. After the death of the physical man, if he be an Initiate, it becomes transformed from a human quality into the independent principle itself; the conscious Ego becoming Consciousness *per se* without any Ego, in the sense that the latter can no longer be limited or conditioned by the senses, or even by space or time. Therefore it is capable, without separating itself from or abandoning its possessor, Buddhi, of reflecting itself at the same time in its astral man that was, without being under any necessity for localizing itself. This is shown at a far lower stage in our dreams. For if consciousness can display activity during our visions, and while the body and its material brain are fast asleep—and if even during those visions it is all but ubiquitous—how much greater must be its power when entirely free from, and having no more connection with, our physical brain.

376]

SECTION XLIII.

The Mystery of Buddha.

Now the mystery of Buddha lies in this: Gautama, an incarnation of pure Wisdom, had yet to learn in His human body and to be initiated into the world's secrets like any other mortal, until the day when He emerged from His secret recess in the Himalayas and preached for the first time in the grove of Benares. The same with Jesus: from the age of twelve to thirty years, when He is found preaching the Sermon on the Mount, nothing is positively said or known of Him. Gautama had sworn inviolable secrecy as to the Esoteric Doctrines imparted to Him. In His immense pity for the ignorance—and as its consequence the sufferings—of mankind, desirous though He was to keep inviolate His sacred vows, He failed to keep within the prescribed limits. While constructing His Esoteric Philosophy (the "Eye-Doctrine") on the foundations of eternal Truth, He failed to conceal certain dogmas, and trespassing beyond the lawful lines, caused those dogmas to be misunderstood. In His anxiety to make away with the false Gods, He revealed in the "Seven Paths to Nirvâna" some of the mysteries of the Seven Lights of the Arûpa (formless) World. A little of the truth is often worse than no truth at all.

Truth and fiction are like oil and water: they will never mix.

His new doctrine, which represented the outward dead body of the Esoteric Teaching without its vivifying Soul, had disastrous effects: it was never correctly understood, and the doctrine itself was rejected by the Southern Buddhists. Immense philanthropy, a boundless love and charity for all creatures, were at the bottom of His unintentional mistake; but Karma little heeds intentions, whether good or bad, if they remain fruitless. If the "Good Law" as preached resulted in the most sublime code of ethics and the unparalleled philosophy of things external in the visible Kosmos, it biassed and misguided immature minds into believing there was nothing more under the outward mantle of the system, and its dead-letter only was accepted. More- **377]** {SHANKARÂCHÂRYA.} over, the new teaching unsettled many great minds which had previously followed the orthodox Brâhmanical lead.

Thus, fifty odd years after his death "the great Teacher"[661] having refused full Dharmakâya and Nirvâna, was pleased, for purposes of Karma and philanthropy, to be reborn. For Him death had been no death, but as expressed in the "Elixir of Life,"[662] He changed

A sudden plunge into darkness to a transition into a brighter light.

The shock of death was broken, and like many other Adepts, He threw off the mortal coil and left it to be burnt, and its ashes to serve as relics, and began interplanetary life, clothed in His subtle body. He was reborn as Shankara, the greatest Vedântic teacher of India, whose philosophy—based as it is entirely on the fundamental axioms of the eternal Revelation, the Shruti, or the primitive Wisdom-Religion, as Buddha from a different point of view had before based His—finds itself in the middle-ground between the too exuberantly veiled metaphysics of the orthodox Brâhmans and those of Gautama, which, stripped in their exoteric garb of every soul-vivifying hope, transcendental aspiration and symbol, appear in their cold wisdom like crystalline icicles, the skeletons of the primeval truths of Esoteric Philosophy.

---

[661] When we say the "great Teacher," we do not mean His Buddhic Ego, but that principle in Him which was the vehicle of His personal or terrestrial Ego.

[662] Five Years of Theosophy, New Edition, p. 3.

Was Shaukarâchârya Gautama the Buddha, then, under a new personal form? It may perhaps only puzzle the reader the more if he be told that there was the "astral" Gautama inside the outward Shankara, whose higher principle, or Âtman, was, nevertheless, his own divine prototype—the "Son of Light," indeed—the heavenly, mind-born son of Aditi.

This fact is again based on that mysterious transference of the divine ex-personality merged in the impersonal Individuality—now in its full trinitarian form of the Monad as Âtmâ-Buddhi-Manas—to a new body, whether visible or subjective. In the first case it is a Manushya-Buddha; in the second it is a Nirmânakâya. The Buddha is in Nirvâna, it is said, though this once mortal vehicle—the subtle body—of Gautama is still present among the Initiates; nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help—not to the end of this Root Race, at any rate. From time to time He, the "astral" Gautama, associates Himself, in some most mysterious—**378]** to us quite incomprehensible—manner, with Avatâras and great saints, and works through them. And several such are named.

Thus it is averred that Gautama Buddha was reincarnated in Shankarâchârya—that, as is said in *Esoteric Buddhism:*

> Shankarâchârya simply *was* Buddha in all respects in a new body.[663]

While the expression in its mystic sense is true, the way of putting it may be misleading until explained. Shankara was a Buddha, most assuredly, but he never was a reincarnation of the Buddha, though Gautama's "Astral" Ego—or rather his Bodhisattva—may have been associated in some mysterious way with Shankarâchârya. Yes, it was perhaps the Ego, Gautama, under a new and better adapted casket—that of a Brâhman of Southern India. But the Âtman, the Higher Self that overshadowed both, was distinct from the Higher Self of the translated Buddha, which was now in Its own sphere in Kosmos.

Shankara was an Avatâra in the full sense of the term. According to Sayanâchârya, the great commentator on the *Vedas*, he is to be held as an Avatâra, or direct incarnation of Shiva—the Logos, the Seventh Principle in Nature—Himself. In the Secret Doctrine Shri Shankarâchârya is regarded as the abode—for the thirty-two years of his mortal life—of a Flame, the highest of the manifested Spiritual Beings, one of the Primordial Seven Rays.

And now what is meant by a "Bodhisattva"? Buddhists of the Mahâyâna mystic system teach that each BUDDHA manifests Himself (hypostatically or otherwise) simultaneously in three worlds of Being, namely, in the world of Kâma (concupiscence or desire—the sensuous universe or our earth) in the shape of a man; in the world of Rûpa (form, yet supersensuous) as a Bodhisattva; and in the highest Spiritual World (that of purely incorporeal existences) as a Dhyâni-Buddha. The latter prevails eternally in space and time, *i.e.*, from one Mahâ-Kalpa to the other—the synthetic culmination of the three being Âdi-Buddha,[664] the Wisdom-Principle, which is Absolute, and therefore out of space and time. Their inter-relation is the following: The Dhyâni-Buddha, when the world needs a human Buddha, **379]** {THE BUDDHA CANNOT REINCARNATE.} "creates" through the power of Dhyâna (meditation, omnipotent devotion), a mind-born son—a Bodhisattva—whose mission it is after the physical death of his human, or Manushya-Buddha, to continue his work on earth till the appearance of the subsequent Buddha. The Esoteric meaning of this teaching is clear. In the case of a simple mortal, the principles in him are only the more or less bright reflections of the seven cosmic, and the seven celestial Principles, the Hierarchy of supersensual Beings. In the case of a Buddha, they are almost the principles *in esse* themselves. The Bodhisattva replaces in him the Kârana Sharîra, the Ego principle, and the rest correspondingly; and it is in this way that Esoteric Philosophy explains the meaning of the sentence that "by virtue of Dhyâna [or abstract meditation] the Dhyâni-Buddha [the Buddha's Spirit or Monad] creates a Bodhisattva," or the astrally clothed Ego within the Manushya-Buddha. Thus, while the Buddha merges back into Nirvâna whence it proceeded, the Bodhisattva remains behind to continue the Buddha's work upon earth. It is then this Bodhisattva that may have afforded the lower principles in the apparitional body of Shankarâchârya, the Avatâra.

Now to say that Buddha, after having reached Nirvâna, returned thence to reincarnate in a new body, would be uttering a heresy from the Brâhmanical, as well as from the Buddhistic standpoint. Even in the Mahâyâna exoteric School in the teaching as to the three "Buddhic"

---

[663] *Op. cit*., p. 175, Fifth Edition.

[664] It would be useless to raise objections from exoteric works to statements in this, which aims to expound, however superficially, the Esoteric Teachings alone. It is because they are misled by the exoteric doctrine that Bishop Bigandet and others aver that the notion of a supreme eternal Âdi-Buddha is to be found only in writing's of comparatively recent date. What is given here is taken from the secret portions of Dus Kyi Khorlo (Kâla Chakra, in Sanskrit, or the "Wheel of Time," or duration).

bodies,[665] it is said of the Dharmakâya—the ideal formless Being—that once it is taken, the Buddha in it abandons the world of sensuous perceptions for ever, and has not, nor can he have, any more connection with it. To say, as the Esoteric or Mystic School teaches, that though Buddha is in Nirvâna he has left behind him the Nirmânakâya (the Bodhisattva) to work after him, is quite orthodox and in accordance with both the Esoteric Mahâyâna and the Prasanga Mâdhyâmika Schools, the latter an anti-esoteric and most rationalistic system. For in the *Kâla Chakra* Commentary it is shown that there is: (1) Âdi-Buddha, eternal and conditionless; then (2) come Sambhogakâya-Buddhas, or Dhyâni-Buddhas, existing from (iconic) eternity and never disappearing—the *Causal* Buddhas so to say; and (3) the Manushya- **380]** Bodhisattvas. The relation between them is determined by the definition given. Âdi-Buddha is Vajradhara, and the Dhyâni-Buddhas are Vajrasattva; yet though these two are different Beings on their respective planes, They are identical in fact, one acting through the other, as a Dhyâni through a human Buddha. One is "Endless Intelligence;" the other only "Supreme Intelligence." It is said of Phra Bodhisattva—who was subsequently on earth Buddha Gautama:

> Having fulfilled all the conditions for the immediate attainment of perfect Buddhaship, the Holy One preferred, from unlimited charity towards living beings, *once more* to reincarnate for the benefit of man.

The Nirvâna of the Buddhists is only the threshold of Paranirvâna, according to the Esoteric Teaching: while with the Brâhmans, it is the *summum bonum*, that final state from which there is no more return—not till the next Mahâ-Kalpa, at all events. And even this last view will be opposed by some too orthodox and dogmatic Philosophers who will not accept the Esoteric Doctrine. With them Nirvâna is absolute nothingness, in which there is nothing and no one: only an unconditioned All. To understand the full characteristics of that Abstract Principle one must sense it intuitionally and comprehend fully the "one permanent condition in the Universe," which the Hindus define so truly as

> The state of perfect unconsciousness—bare Chidâkâsham (field of consciousness) in fact,

however paradoxical it may seem to the profane reader.[666]

Shankarâchârya was reputed to be an Avatâra, an assertion the writer implicitly believes in, but which other people are, of course, at liberty to reject. And as such he took the body of a southern Indian, newly-born Brâhman baby; that body, for reasons as important as they are mysterious to us, is said to have been animated by Gautama's astral personal remains. This divine Non-Ego chose as its own Upâdhi (physical basis), the ethereal, human Ego of a great Sage in this world of forms, as the fittest vehicle for Spirit to descend into.

Said Shankarâchârya:

> Parabrahman is Kartâ [Purusha], as there is no other Adhishtâthâ,[667] and Parabrahman is Prakriti, there being no other substance.[668]

381] {A FULLER EXPLANATION.} Now what is true of the Macrocosmical is also true of the Microcosmical plane. It is therefore nearer the truth to say—when once we accept such a possibility—that the "astral" Gautama, or the Nirmânakâya, was the Upâdhi of Shankarâchârya's spirit, rather than that the latter was a reincarnation of the former.

When a Shankarâchârya has to be born, naturally every one of the principles in the manifested mortal man must be the purest and finest that exist on earth. Consequently those principles that were once attached to Gautama, who was the direct great predecessor of Shankara, were naturally attracted to him, the economy of Nature forbidding the re-evolution of similar principles from the crude state. But it must be remembered that the higher ethereal principles are not, like the lower more material ones, visible sometimes to man (as astral bodies), and they have to be regarded in the light of separate or independent Powers or Gods, rather than as material objects. Hence the right way of representing the truth would be to say that the various principles, the

---

[665] The three bodies are (1) the Nirmanakâya (Pru-lpai-Ku in Tibetan), in which the Bodhisattva after entering by the six Pâramitâs the Path to Nirvâna, appears to men in order to teach them; (2) Sambhogakâya (Dzog-pai-Ku), the body of bliss impervious to all physical sensations, received by one who has fulfilled the three conditions of moral perfection; and (3) Dharmakâya (in Tibetan, Chos-Ku), the Nirvânic body.

[666] *Five Years of Theosophy*, art. "Personal and Impersonal God," p. 129.

[667] Adhislitâthâ, the active or working agent in Prakrit (or matter).

[668] *Vedânta-Sûtras*, Ad. I. Pâda iv. Shl. 23. Commentary. The passage is given as follows in Thibaut's translation (Sacred Books of the East, xxxiv.), p. 286: "The Self is thus the operative cause, because there is no other ruling principle, and the material cause because there is no other substance from which the world could originate."

Bodhisattva, of Gautama Buddha, which did not go to Nirvâna, reunited to form the middle principles of Shankarâchârya, the earthly Entity.[669]

It is absolutely necessary to study the doctrine of the Buddhas esoterically and understand the subtle differences between the various planes of existence to be able to comprehend correctly the above. Put more clearly, Gautama, the human Buddha, who had, exoterically, Amitâbha for his Bodhisattva and Avalokiteshvara for his Dhyâni-Buddha—the triad emanating directly from Âdi-Buddha—assimilated these by his "Dhyâna" (meditation) and thus become a Buddha ("enlightened"). In another manner this is the case with all men; everyone of us has his Bodhisattva—the middle principle, if we hold for a moment to the trinitarian division of the septenary group—and his Dhyâni-Buddha, or Chohan, the "Father of the Son." Our connecting link with the higher Hierarchy of Celestial Beings lies here in a nutshell, only we are too sinful to assimilate them.

382] Six centuries after the translation of the human Buddha (Gautama) another Reformer, as noble and as loving, though less favoured by opportunity, arose in another part of the world, among another and a less spiritual race. There is a great similarity between the subsequent opinions of the world about the two Saviours, the Eastern and the Western. While millions became converted to the doctrines of the two Masters, the enemies of both—sectarian opponents, the most dangerous of all—tore both to shreds by insinuating maliciously-distorted statements based on Occult truths, and therefore doubly dangerous. While of Buddha it is said by the Brâhmans that He was truly an Avatâra of Vishnu, but that He had come to tempt the Brâhmans from their faith, and was therefore the evil aspect of the God; of Jesus the Bardesanian Gnostics and others asserted that He was Nebu, the false Messiah, the destroyer of the old orthodox religion. "He is the founder of a new sect of Nazars," said other sectarians. In Hebrew the word "Naba" means "to speak by inspiration," (נבא and נבו is Nebo, the God of wisdom). But Nebo is also Mercury, who is Buddha in the Hindu monogram of planets. And this is shown by the fact that the Talmudists hold that Jesus was inspired by the Genius (or Regent) of Mercury confounded by Sir William Jones with Gautama Buddha. There are many other strange points of similarity between Gautama and Jesus, which cannot be noticed here.[670]

If both the Initiates, aware of the danger of furnishing the uncultured masses with the powers acquired by ultimate knowledge, left the innermost corner of the sanctuary in profound darkness, who, acquainted with human nature, can blame either of them for this? Yet although Gautama, actuated by prudence, left the Esoteric and most dangerous portions of the Secret Knowledge untold, and lived to the ripe old age of eighty—the Esoteric Doctrine says one hundred—years, dying with the certainty of having taught its essential truths, and of having sown the seeds for the conversion of one-third of the world, He yet perhaps revealed more than was strictly good for posterity. But Jesus, who had promised His disciples the knowledge which confers upon man the power of producing "miracles" far greater than He had ever produced Himself, died, leaving but a few faithful disciples—men only half-way to knowledge. They had therefore to struggle with a world to which they could impart only what they but half-knew themselves, and—no more. In later ages the exoteric followers of both **383]** {SACRIFICE.} mangled the truths given out, often out of recognition. With regard to the adherents of the Western Master, the proof of this lies in the very fact that none of them can now produce the promised "miracles." They have to choose: either it is they who have blundered, or it is their Master who must stand arraigned for an empty promise, an uncalled-for boast.[671] Why such a difference in the destiny of the two? For the Occultist this enigma of the unequal favour of Karma or Providence is unriddled by the Secret Doctrine.

---

[669] In *Five Years of Theosophy* (art. "Shâkya Muni's Place in History," p. 234. note) it is stated that one day when our Lord sat in the Sattapanni Cave (Saptaparna) he compared man to a Saptaparna (seven leaved) plant.

"Mendicants," he said, "there are seven Buddhas in every Buddha, and there are *six* Bhikshus and but one Buddha in each mendicant. What are the *seven?* The seven branches of complete knowledge. What are the *six?* The six organs of sense. What are the five? The five elements of illusive being. And the One which is also ten? He is a true Buddha who develops in him the ten forms of holiness and subjects them all to the One." Which means that every principle in the Buddha was the highest that could be evolved on this earth; whereas in the case of other men who attain to Nirvâna this is not necessarily the case. Even as a mere human (Manushya) Buddha Gautama was a pattern for all men. But his Arhats were not necessarily so.

[670] See *Isis Unveiled*, ii. 132.

[671] "Before one becomes a Buddha he must be a Bodhisattva; before evolving into a Bodhisattva he must be a Dhyâni-Buddha. . . . A Boddhisattva is the way and Path to his Father, and thence to the One Supreme Essence" (*Descent of Buddhas*, p. 17, from Âryâsanga). "I am the Way, the Truth, and the Life: no man cometh unto the Father but by me" (*St. John*, xiv. 6). The "way" is not the goal. Nowhere throughout the *New Testaments* Jesus found calling himself God, or anything higher than "a son of God," the son of a "Father" common to all, synthetically. Paul never said (I.

It is "not lawful" to speak of such things publicly, as St. Paul tells us. One more explanation only may be given in reference to this subject. It was said a few pages back that an Adept who thus sacrifices himself to live, giving up full Nirvâna, though he can never lose the knowledge acquired by him in previous existences, yet can never rise higher in such borrowed bodies. Why? Because he becomes simply the vehicle of a "Son of Light" from a still higher sphere, Who being Arûpa, has no personal astral body of His own fit for this world. Such "Sons of Light," or Dhyâni-Buddhas, are the Dharmakâyas of preceding Manvantaras, who have closed their cycles of incarnations in the ordinary sense and who, being thus Karmaless, have long ago dropped their individual Rûpas, and have become identified with the first Principle. Hence the necessity of a sacrificial Nirmânakâya, ready to suffer for the misdeeds or mistakes of the new body in its earth-pilgrimage, without any future reward on the plane of progression and rebirth, since there are no rebirths for him in the ordinary sense. The Higher Self, or Divine Monad, is not in such a case attached to the lower Ego; its connection is only temporary, and in most cases it acts through decrees of Karma. This is a real, genuine sacrifice, the explanation of which pertains to the highest Initiation of Gnana (Occult Knowledge). It is closely linked, by a direct evolution of Spirit and involution of Matter, with the primeval and great Sacrifice at the foundation of the manifested Worlds, the gradual smothering and **384]** death of the spiritual in the material. The seed "is not quickened except it die."[672] Hence in the Purusha Sûkta of the *Rig Veda*,[673] the mother-fount and source of all subsequent religious, it is stated allegorically that "the thousand-headed Purusha" was slaughtered at the foundation of the World, that from his remains the Universe might arise. This is nothing more nor less than the foundation—the seed, truly—of the later many-formed symbol in various religious, including Christianity, of the sacrificial lamb. For it is a play upon the words. "Aja" (Purusha), "the unborn," or eternal Spirit, means also "lamb," in Sanskrit. Spirit disappears—dies, metaphorically—the more it gets involved in matter, and hence the sacrifice of the "unborn," or the "lamb."

Why the BUDDHA chose to make this sacrifice will be plain only to those who, to the minute knowledge of His earthly life, add that of a thorough comprehension of the laws of Karma. Such occurrences,, however, belong to the most exceptional cases.

As tradition goes, the Brâhmans had committed a heavy sin by persecuting Gautama BUDDHA and His teachings instead of blending and reconciling them with the tenets of pure Vaidic Brâhmanism, as was done later by Shankarâchârya. Gautama had never gone against the *Vedas*, only against the exoteric growth of preconceived interpretations. The Shruti—divine oral revelation, the outcome of which was the *Veda*—is eternal. It reached the ear of Gautama Siddartha as it had those of the Rishis who had written it down. He accepted the revelation, while rejecting the later overgrowth of Brâhmanical thought and fancy, and built His doctrines on one and the same basis of imperishable truth. As in the case of His Western successor, Gautama, the "Merciful," the "Pure," and the "Just," was the first found in the Eastern Hierarchy of historical Adepts, if not in the world-annals of divine mortals, who was moved by that generous feeling which locks the whole of mankind within one embrace, with no petty differences of race, birth, or caste. It was He who first enunciated that grand and noble principle, and He again who first put it into practice. For the sake of the poor and the reviled, the outcast and the hapless, invited by Him to the king's festival table, He had excluded those who had hitherto sat alone in haughty seclusion and selfishness, believing that they would be defiled by the very shadow of the dis- **385]** {SHANKARÂCHÂRYA STILL LIVING.} inherited ones of the land—and these non-spiritual Brâhmans turned against Him for that preference. Since then such as these have never forgiven the prince-beggar, the son of a king, who, forgetting His rank and station, had flung widely open the doors of the forbidden sanctuary to the pariah and the man of low estate, thus giving precedence to personal merit over hereditary rank or fortune. The sin was theirs—the cause nevertheless Himself: hence the "Merciful and the Blessed One" could not go out entirely from this world of illusion and created causes without atoning for the sin of all—therefore of these Brâhmans also. If "man afflicted by man" found safe refuge with the Tathâgata, "man afflicting man" had also his share in His self-sacrificing, all-embracing and forgiving love. It is stated that He desired to atone for the sin of His enemies. Then only was He willing to become a full Dharmakâya, a Jîvanmukta "without remains."

The close of Shankarâchârya's life brings us face to face with a fresh mystery. Shankarâchârya retires to a cave in the Himalayas, permitting none of his disciples to follow him, and disappears therein for ever from the sight of the profane. Is he dead? Tradition and popular belief

---

Tim., iii. 10), "God was manifest in the flesh," but "He who was manifested in the flesh" (Revised Edition). While the common herd among the Buddhists—the Burmese especially—regard Jesus as an Incarnation of Devadatta, a relative who opposed the teachings of Buddha, the students of Esoteric Philosophy see in the Nazarene Sage a Bodhisattva with the spirit or Buddha Himself in Him.

[672] I. *Corinth*., xv. 36.

[673] *Op. cit*., Mandala x., hymn 90.

answer in the negative, and some of the local Gurus, if they do not emphatically corroborate, do not deny the rumour. The truth with its mysterious details as given in the Secret Doctrine is known but to them; it can be given out fully only to the direct followers of the great Dravidian Guru, and it is for them alone to reveal of it as much as they think fit. Still it is maintained that this Adept of Adepts lives to this day in his spiritual entity as a mysterious, unseen, yet overpowering presence among the Brotherhood of Shamballa, beyond, far beyond, the snowy-capped Himalayas.

386]

SECTION XLIV.

"Reincarnations" of Buddha.

Every section in the chapter on "Dezhin Shegpa"[674] (Tathâgata) in the Commentaries represents one year of that great Philosopher's life, in its dual aspect of public and private teacher, the two being contrasted and commented upon. It shows the Sage reaching Buddhahood through a long course of study, meditation, and Initiations, as any other Adept would have to do, not one rung of the ladder up to the arduous "Path of Perfection" being missed. The Bodhisattva became a Buddha and a Nirvânî through personal effort and merit, after having had to undergo all the hardships of every other neophyte—not by virtue of a divine birth, as thought by some. It was only the reaching of Nirvâna while still living in the body and on this earth that was due to His having been in previous births high on the "Path of Dzyan" (knowledge, wisdom). Mental or intellectual gifts and abstract knowledge follow an Initiate in his new birth, but he has to acquire phenomenal powers anew, passing through all the successive stages. He has to acquire Rinchen-na-dun ("the seven precious gifts")[675] one after the other. During the period of meditation no worldly phenomena on the physical plane must be allowed to enter into his mind or cross his thoughts. Zhine-lhagthong (Sanskrit: Vipashya, religious abstract meditation) will develop in him most wonderful faculties independently of himself. The four degrees of **387]** {VAJRADHARA.} contemplation, or Sam-tan (Sanskrit: Dhyâna), once acquired, everything becomes easy. For, once that man has entirely got rid of the idea of individuality, merging his Self in the Universal Self, becoming, so to say, the bar of steel to which the properties inherent in the loadstone (Âdi Buddha, or Anima Mundi) are imparted, powers hitherto dormant in him are awakened, mysteries in invisible Nature are unveiled, and becoming a Thonglam-pa (a Seer) he becomes a Dhyâni-Buddha. Every Zung (Dhâranî, a mystic word or mantra) of the Lokottaradharma (the highest world of causes) will be known to him.

Thus, after His outward death, twenty years later, Tathâgata in His immense love and "pitiful mercy" for erring and ignorant humanity, refused Paranirvâna[676] in order that He might continue to help men.

Says a Commentary:

Having reached the Path of Deliverance [*Thar-lam*] *from transmigration*, *one cannot perform Tulpa*[677] *any longer*, *for to become a Paranirvâni is to close the circle of the Septenary Ku-Sum*.[678] *He has merged his borrowed Dorjesempa* [*Vajrasattva*] *into the Universal and become one with it*.

Vajradhara, also Vajrasattva (Tibetan: Doijechang and Dorjedzin, or Dorjosampa), is the regent or President of all the Dhyân Chohans or Dhyâni Buddhas, the highest, the Supreme Buddha; personal, yet never manifested objectively; the "Supreme Conqueror," the "Lord of all Mysteries," the

---

[674] Literally, "he who walks [or follows] in the way [or path] of his predecessors."

[675] Schmidt, in *Slanong Seetsen*, p. 471, and Schlagintweit, in *Buddhism in Tibet*, p. 53, accept these precious things *literally*, enumerating them as "the wheel, the precious stone, the royal consort, the best treasurer, the best horse, the elephant, the best leader." After this one can little wonder if "besides a Dhyâni-Buddhi and a Dhyâni-Bodhisattva" each human Buddha is furnished with "a female companion, a Shakti"—when in truth "Shakti" is simply the Soul-power, the psychic energy of the God as of the Adept. The "royal consort," the third of the "seven precious gifts," very likely led the learned Orientalist into this ludicrous error.

[676] A Bodhisattva can reach Nirvâna and live, as Buddha did, and after death he can either refuse objective reincarnation or accept and use it at his convenience for the benefit of mankind whom he can instruct in various ways while he remains in the Devachanic regions within the attraction of our earth. But having once reached Paranirvâna or "Nirvâna without remains"—the highest Dharmakâya condition, in which state he remains entirely outside of every earthly condition—he will return no more until the commencement of a new Manvantara, since he has crossed beyond the cycle of births.

[677] Tulpa is the voluntary incarnation of an Adept into a living body, whether of an adult, child, or new-born babe.

[678] Ku-sum is the triple form of the Nirvâna state and its respective duration in the "cycle of Non-Being." The number seven here refers to the seven Rounds of our septenary System.

"One without Beginning or End"—in short, the Logos of Buddhism. For, as Vajrasattva, He is simply the Tsovo (Chief) of the Dhyâni Buddhas or Dhyân Chohans, and the Supreme Intelligence in the Second World; while as Vajradhara (Doijechang), He is all that which was enumerated above. "These two are one, and yet two," and over them is "Chang, the Supreme Unmanifested and **388]** Universal Wisdom that has no name." As two in one He (They) is the Power that subdued and conquered Evil from the beginning, allowing it to reign only over willing subjects on earth, and having no power over those who despise and hate it. Esoterically the allegory is easily understood; exoterically Vajradhara (Vajrasattva) is the God to whom all the evil spirits swore that they would not impede the propagation of the Good Law (Buddhism), and before whom all the demons tremble. Therefore, we say this dual personage has the same *rôle* assigned to it in canonical and dogmatic Tibetan Buddhism as have Jehovah and the Archangel Mikael, the Metatron of the Jewish Kabalists. This is easily shown. Mikael is "the angel of the face of God," or he who represents his Master. "My face shall go with thee" (in English, "presence"), before the Israelites, says God to Moses (*Exodus*, xxxiii. 14). "The angel of my presence" (Hebrew: "of my face") (*Isaiah*, Ixiii. 9), etc. The Roman Catholics identify Christ with Mikael, who is also his ferouer, or "face," mystically. This is precisely the position of Vajradhara, or Vajrasattva, in Northern Buddhism. For the latter, in His Higher Self as Vajradhara (Dorjechang), is *never* manifested, except to the seven Dhyân Chohans, the primeval Builders. Esoterically, it is the Spirit of the "Seven" collectively, their seventh principle, or Âtman. Exoterically, any amount of fables may be found in *Kâla Chakra*, the most important work in the Gyut [or (D)gyu] division of the Kanjur, the division of mystic knowledge [(D)gyu]. Dorjechang (wisdom) Vajradhara, is said to live in the second Arûpa World, which connects him with Metatron, in the first world of pure Spirits, the Briatic world of the Kabalists, who call this angel El-Shaddai, the Omnipotent and Mighty One. Metatron is in Greek ἄγγελος (Messenger), or the Great Teacher. Mikael fights Satan, the Dragon, and conquers him and his Angels. Vajrasattva, who is one with Vajrapâni, the Subduer of the Evil Spirits, conquers Râhu, the Great Dragon who is always trying to devour the sun and moon (eclipses). "War in Heaven" in the Christian legend is based upon the bad angels having discovered the secrets (magical wisdom) of the good ones (Enoch), and the mystery of the "Tree of Life." Let anyone read simply the exoteric accounts in the Hindu and Buddhist Pantheons—the latter version being taken from the former—and he will find both resting on the same primeval, archaic allegory from the Secret Doctrine. In the exoteric texts (Hindu and Buddhist), the Gods churn the ocean to extract from it the Water of Life—Amrita—or the Elixir of Knowledge. In both the Dragon **389]** {LIVING BUDDHAS.} steals some of this, and is exiled from heaven by Vishnu, or Vajradhara, or the chief God, whatever may be his name. We find the same in the Book of *Enoch*, and it is poetized in St. John's *Revelation*. And now the allegory, with all its fanciful ornamentations, has become a dogma!

As will be found mentioned later, the Tibetan Lamaseris contain many secret and semi-secret volumes, detailing the lives of great Sages. Many of the statements in them are purposely confused, and in others the reader becomes bewildered, unless a clue be given him, by the use of one name to cover many individuals who follow the same line of teaching. Thus there is a succession of "living Buddhas" and the name "Buddha" is given to teacher after teacher. Schlagintweit writes:

> To each human Buddha belongs a Dhyâni-Buddha, and a Dhyâni-Bodhisattva, and the unlimited number of the former also involves an equally unlimited number of the latter.[679]

[But if this be so—and the exoteric and semi-exoteric use of the name justify the statement—the reader must depend on his own intuition to distinguish between the Dhyâni Buddhas and the human Buddhas, and must not apply to the great BUDDHA of the Fifth Race all that is ascribed to "the Buddha" in books where, as said, blinds are constantly introduced.

In one of these books some strange and obscure statements are made which the writer gives, as before, entirely on her own responsibility, since a few may sense a meaning hidden under words misleading in their surface meaning.][680] It is stated that at the age of thirty-three, Shankarâchârya, tired of his mortal body, "put it off" in the cave he had entered, and that the Bodhisattva, that served as his lower personality, was freed

> With the burden of a sin upon him which he had not committed.

At the same time it is added:

---

[679] *Buddhism in Tibet*, p. 52. This same generic use of a name is found among Hindus with that of Shankarâchârya, to take but one instance. All His successors bear his name, but are not reincarnations of Him. So with the "Buddhas."

[680] [The words within brackets are supplied to introduce the following statements that are confused and contradictory as they stand, and which H. P. B. had probably intended to elucidate to some slight extent, as they are written two or three times with different sentences following them. The MS. is exceedingly confused, and everything H. P. B. said is here pieced together, the addition above made being marked in brackets to distinguish it from hers.—A. B.]

At whatever age one puts off his outward body by free will, at that age will he be made to die a violent death against his will in his next rebirth.

390] Now, Karma could have no hold on "Mahâ Shankara" (as Shankara is called in the secret work), as he had, as Avatâra, no Ego of his own, but a Bodhisattva—a willing sacrificial victim. Neither had the latter any responsibility for the deed, whether sinful or otherwise. Therefore we do not see the point, since Karma cannot act unjustly. There is some terrible mystery involved in all this story, one that no uninitiated intellect can ever unravel. Still, there it is, suggesting the natural query, "Who, then, was punished by Karma?" and leaving it to be answered.

A few centuries later Buddha tried one more incarnation, it is said, in * * *, and again, fifty years subsequent to the death of this Adept, in one whose name is given as Tiani-Tsang.[681] No details, no further information or explanation is given. It is simply stated that the last Buddha had to work out the remains of his Karma, which none of the Gods themselves can escape, forced as he was to bury still deeper certain mysteries half revealed by him—hence misinterpreted. The words used would stand when translated:[682]

Born fifty-two years too early as Shramana Gautama, the son of King Zastang; then retiring fifty-seven years too soon as Mahâ Shankara, who got tired of his outward form. This wilful act aroused and attracted King Karma, who killed the new form of * * * at thirty-three,[683] the age of the body that was put off. [At whatever age one puts off his outward body by free will, at that age will he be made to die in his next incarnation *against his will*—Commentary.] He died in his next (body) at thirty-two and a little over, and again in his next at eighty—a Mâyâ, and at one hundred, in reality. The Bodhisattva chose Tiani-Tsang,[684] then again the Sugata became Tsong-Kha-pa, who became thus Dezhin-Shegpa [Tathâgata—"one who follows in the way and manner of his predecessors"]. The Blessed One could do good to his generation as * * * but none to posterity, and so as Tiani-Tsang he became incarnated only for the *"remains"* [of his precedent Karma, as we understand it]. The Seven Ways and the Four Truths were once more hidden out of sight. The Merciful One confined since then his attention and fatherly care to the heart of Bodyul, the nursery-grounds of the seeds of truth. The blessed "remains" since then have overshadowed and rested in many a holy body of human Bodhisattvas.

No further information is given, least of all are there any details or **391]** {AN OBSCURE PASSAGE.} explanations to be found in the secret volume. All is darkness and mystery in it, for it is evidently written but for those who are already instructed. Several flaming red asterisks are placed instead of names, and the few facts given are abruptly broken off. The key of the riddle is left to the intuition of the disciple, unless the "direct followers" of Gautama the Buddha—"those who are to be denied by His Church for the next cycle"—and of Shankarâchârya, are pleased to add more.

The final section gives a kind of summary of the seventy sections—covering seventy-three years of Buddha's life[685]—from which the last paragraph is summarized as follows:

Emerging from——, the most excellent seat of the three secrets [Sang-Sum], the Master of incomparable mercy, after having performed on all the anchorites the rite of——, and each of these having been cut off,[686] perceived through [the power of] Hlun-Chub[687] what was his next duty. The Most-Illustrious meditated and asked himself whether this would help [the future] generations. What they needed was the sight of Mâyâ in a body of illusion. Which? . . . The great conqueror of pains and sorrows arose and proceeded back to his birthplace. There Sugata was welcomed by the few, for they did not know Shramana Gautama. "Shâkya [the Mighty] is in Nirvâna. . . . He has given the Science to the Shuddhas [Shûdra]," said they of Damze Yul [the country of Brâhmans: India]. . . . It was for that, born of pity, that the All-Glorious One had to retire to——, and then appear [karmically] as Mahâ Shankara; and out of pity as——, and again as——, and again as Tsong-Kha-pa. . . . For, he who chooses in humiliation must go down, and he who *loves not* allows Karma to raise him.[688]

---

[681] King Suddhodana.

[682] There are several names marked simply by asterisks.

[683] Shankarâchârya died also at thirty-two years of age, or rather disappeared from the sight of his disciples, as the legend goes.

[684] Does "Tiani-Tsang" stand for Apollonius of Tyana? This is a simple surmise. Some things in the life of that Adept would seem to tally with the hypothesis—others to go against it.

[685] According to Esoteric teaching Buddha lived one hundred years in reality, though having reached Nirvâna in his eightieth year he was regarded as one dead to the world of the living. See article "Shâkyamuni's Place in History" in *Five Years of Theosophy*.

[686] It is a *secret* rite, pertaining to high Initiation, and has the same significance as the one to which Clement of Alexandria alludes when he speaks of "the token of recognition being in common with us, as by cutting off Christ" (Strom., 13). Schlagintweit wonders what it may be. "The typical representation of a hermit," he says, "is always that of a man with long, uncut hair and heard. . . . A rite very often selected, though I am unable to state for what reason, is that of Chod ('to cut' or to 'destroy') the meaning of which is anxiously kept a profound secret by the Lamas." *(Buddhism in Tibet*, p. 163.)

[687] Hlun-Chub is the divining spirit in man, the highest degree of seership.

[688] The secret meaning of this sentence is that Karma exercises its sway over the Adept as much as over any other man; "Gods" can escape it as little as simple mortals. The Adept who,

This passage is confessedly obscure and written for the few. It is not lawful to say any more, for the time has not yet come when nations are **392]** prepared to hear the whole truth. The old religions are full of mysteries, and to demonstrate some of them would surely lead to an explosion of hatred, followed, perhaps, by bloodshed and worse. It will be sufficient to know that while Gautama Buddha is merged in Nirvâna ever since his death, Gautama Shâkyamuni may have had to reincarnate—this dual inner personality being one of the greatest mysteries of Esoteric psychism.

"The seat of the three secrets" refers to a place inhabited by high Initiates and their disciples. The "secrets" are the three mystic powers known as Gopa, Yasodhara, and Uptala Varna, that Csomo de Köros mistook for Buddha's three wives, as other Orientalists have mistaken Shakti (Yoga power) personified by a female deity for His wife; or the Draupadî—also a spiritual power—for the wife in common of the five brothers Pândava.

393]

SECTION XLV.

An Unpublished Discourse of Buddha.

(It is found in the second Book of Commentaries and is addressed to the Arhats.)

Said the All-Merciful: Blessed are ye, O Bhikshus, happy are ye who have understood the mystery of Being and *Non-Being* explained in Bas-pa [Dharma, Doctrine], and have given preference to the latter, for ye are verily my Arhats. . . . The elephant, who sees his form mirrored in the lake, looks at it, and then goes away, taking it for the real body of another elephant, is wiser than the man who beholds his face in the stream, and, looking at it, says, "Here am I . . . I am I": for the "I," his Self, is not in the world of the twelve Nidânas and mutability, but in that of Non-Being, the only world beyond the snares of Mâyâ. . . . That alone, which has neither cause nor author, which is self-existing, eternal, far beyond the reach of mutability, is the true "I" [Ego], the Self of the Universe. The Universe of Nam-Kha says: "I am the world of Sien-Chan";[689] the four illusions laugh and reply, "Verily so." But the truly wise man knows that neither man, nor the Universe that he passes through like a flitting shadow, is any more a real Universe than the dewdrop that reflects a spark of the morning sun is that sun. . . . There are three things, Bhikshus, that are everlastingly the same, upon which no vicissitude, no modification can ever act: these are the Law, Nirvâna, and Space,[690] and those three are One, since the first two are within the last, and that last one a Mâyâ, so long as man keeps within the whirlpool of sensuous existences. One need not have his mortal body die to avoid the **394]** clutches of concupiscence and other passions. The Arhat who observes the seven hidden precepts of Bas-pa may become Dang-ma and Lha.[691] He may hear the "holy voice" of . . . [Kwan-yin],[692] and find himself within the quiet precincts of his Sangharama[693] transferred into Amitâbha Buddha.[694] Becoming one with Anuttara Samyak Sambodhi,[695] he may pass through all the six

---

having reached the Path and won His Dharmakâya—the Nirvâna from which there is no return until the new grand Kalpa—prefers to use His right of choosing a condition inferior to that which belongs to Him, but that will leave him free to return whenever He thinks it advisable and under whatever personality He may select, must be prepared to take all the chances of failure—possibly—and a lower condition than was His lot—for a certainty—as it is an occult law. Karma alone is absolute justice and infallible in its selections. He who uses his rights with it (Karma) must bear the consequences—if any. Thus Buddha's first reincarnation was produced by Karma—and it led Him higher than ever; the two following were "out of pity" and * * *.

689 The Universe of Brahmâ (Sien-Chan; Nam-Kha) is Universal Illusion, or our phenomenal world.

690 Âkâsha. It is next to impossible to render the mystic word "Tho-og" by any other term than "Space," and yet, unless coined on purpose, no new appellation can render it so well to the mind of the Occultist. The term "Aditi" is also translated "Space," and there is a world of meaning in it.

691 Dang-ma, a purified soul, and Lha, a freed spirit within a living body; an Adept or Arhat. In the popular opinion in Tibet, a Lha is a disembodied spirit, something similar to the Burmese Nat—only higher.

692 Kwan-yin is a synonym, for in the original another term is used, but the meaning is identical. It is the divine voice of Self, or the "Spirit-voice" in man, and the same as Vâchîshvara (the "Voice-deity") of the Brâhmans. In China, the Buddhist ritualists have degraded its meaning by anthropomorphizing it into a Goddess of the same name, with one thousand hands and eyes, and they call it Kwan-shai-yin-Bodhisat. It is the Buddhist "daïmon"-voice of Socrates.

693 Sangharama is the *sanctum sanctorum* of an ascetic, a cave or any place he chooses for his meditation.

694 Amitâhha Buddha is in this connection the "boundless light" by which things of the subjective world are perceived.

worlds of Being (Rûpa-loka) and get into the first three worlds of Arûpa.[696] . . . He who listens to my secret law, preached to my select Arhats, will arrive with its help at the knowledge of Self, and thence at perfection.

It is due to entirely erroneous conceptions of Eastern thought and to ignorance of the existence of an Esoteric key to the outward Buddhist phrases that Burnouf and other great scholars have inferred from such propositions—held also by the Vedântins—as "my body is not body" and "myself is no self of mine," that Eastern psychology was all based upon non-permanency. Cousin, for instance, lecturing upon the subject, brings the two following propositions to prove, on Burnouf's authority, that, unlike Brâhmanism, Buddhism rejects the perpetuity of the thinking principle. These are:

> 1. Thought or Spirit[697]—for the faculty is not distinguished from the subject—appears only with sensation and does not survive it.
>
> 2. The Spirit cannot itself lay hold of itself, and in directing attention to itself it draws from it only the conviction of its powerlessness to see itself otherwise than as successive and transitory.

This all refers to Spirit embodied, not to the freed Spiritual Self on whom Mâyâ has no more hold. Spirit is no body; therefore have the **395]** {A MISTAKEN VIEW.} Orientalists made of it "nobody" and nothing. Hence they proclaim Buddhists to be Nihilists, and Vedântins to be the followers of a creed in which the "Impersonal [God] turns out on examination to be a myth"; their goal is described as

> The complete extinction of all spiritual, mental, and bodily powers by absorption into the Impersonal.[698]

396]

SECTION XLVI.

Nirvâna-Moksha.

The few sentences given in the text from one of Gautama Buddha's secret teachings show how uncalled for is the epithet of "Materialist" when applied to One Whom two-thirds of those who are looked upon as great Adepts and Occultists in Asia recognize as their Master, whether under the name of Buddha or that of Shankarâchârya. The reader will remember the just-quoted words are what Buddha Sanggyas (or Pho) is alleged by the Tibetan Occultists to have taught: there are three eternal things in the Universe—the Law, Nirvâna, and Space. The Buddhists of the Southern Church claim, on the other hand, that Buddha held only two things as eternal—Âkâsha and Nirvâna. But Âkâsha being the same as Aditi,[699] and both being translated "Space," there is no discrepancy so far, since Nirvâna as well as Moksha, is a state. Then in both cases the great Kapilavastu Sage unifies the two, as well as the three, into one eternal Element, and ends by saying that even "that One is a Mâyâ" to one who is not a Dang-ma, a perfectly purified Soul.

The whole question hangs upon materialistic misconceptions and ignorance of Occult Metaphysics. To the man of Science who regards Space as simply a mental representation, a conception of something existing *pro forma*, and having no real being outside our mind, Space *per se* is verily an illusion. He may fill the boundless interstellar space with an "imaginary" ether, nevertheless Space for him is an abstraction. Most of the Metaphysicians of Europe are so wide of the mark, from the purely Occult standpoint, of a correct comprehension of "Space," as are the Materialists, though the erroneous conceptions of both of course differ widely.

397] {THE ÂKÂSHA.} If, bearing in mind the philosophical views of the Ancients upon this question, we compare them with what is now termed exact physical Science, it will be found that the two disagree only in inferences and names, and that their postulates are the same when reduced to their most simple expression. From the beginning of the human Æons, from the very dawn of Occult

---

695 Esoterically, "the unsurpassingly merciful and enlightened heart," said of the "Perfect Ones," the Jîvan-muktas, collectively.

696 These six worlds—seven with us—are the worlds of Nats or Spirits, with the Burmese Buddhists, and the seven higher worlds of the Vedântins.

697 Two things entirely distinct from each other. The "faculty is not distinguished from the subject" only on this material plane, while thought generated by our physical brain, one that has never impressed itself at the same time on the spiritual counterpart, whether through the atrophy of the latter or the intrinsic weakness of that thought, can never survive our body; this much is sure.

698 *Vedânta Sâra*, translated by Major Jacob, p. 123.

699 Aditi is, according to the *Rig Veda*, "the Father and Mother of all the Gods"; and Âkâsha is held by Southern Buddhism as the Root of all, whence everything in the Universe came out, in obedience to a law of motion inherent in it; and this is the Tibetan "Space" (Tho-og).

Wisdom, the regions that the men of Science fill with ether have been explored by the Seers of every age. That which the world regards simply as cosmic Space, an abstract representation, the Hindu Rishi, the Chaldæan Magus, the Egyptian Hierophant held, each and all, as the one eternal Root of all, the playground of all the Forces in Nature. It is the fountain-head of all terrestrial life, and the abode of those (to us) invisible swarms of existences—of real beings, as of the shadows only thereof, conscious and unconscious, intelligent and senseless—that surround us on all sides, that interpenetrate the atoms of our Kosmos, and see us not, as we do not either see or sense them through our physical organisms. For the Occultist "Space" and "Universe" are synonyms. In Space there is not Matter, Force, nor Spirit, but all that and much more. It is the One Element, and that one the Anima Mundi—Space, Âkâsha, Astral Light—the Root of Life which, in its eternal, ceaseless motion, like the out- and in-breathing of one boundless ocean, evolves but to reabsorb all that lives and feels and thinks and has its being in it. As said of the Universe in *Isis Unveiled*, it is:

The combination of a thousand elements and yet the expression of a single Spirit—a chaos to the sense, a Kosmos to the reason.

Such were the views upon the subject of all the great ancient Philosophers, from Manu down to Pythagoras, from Plato to Paul.

When the dissolution [Pralaya] had arrived at its term the great Being [Para-Âtmâ, or Para-Purusha], the Lord existing through himself, out of whom and through whom all things were, and are, and will be, . . . resolved to emanate from his own substance the various creatures.[700]

The mystic Decad [of Pythagoras] (1 + 2 + 3 + 4 = 10) is a way of expressing this idea. The One is God;[701] the Two, matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Cosmos.[702]

398] Plato's "God" is the "Universal Ideation," and Paul saying "Out of him, and through him, and in him, all things are," had surely a Principle—never a Jehovah—in his profound mind. The key to the Pythagorean dogmas is the key to every great Philosophy. It is the general formula of unity in multiplicity, the One evolving the many and pervading the All. It is the archaic doctrine of Emanation in a few words.

Speusippus and Xenocrates held, like their great Master, Plato, that:

The Anima Mundi (or "world-soul") was not the Deity, but a manifestation. Those philosophers never conceived of the One as an *animate nature.* The original One did not *exist*, as we understand the term. Not till he (it) had united with the many emanated existences (the Monad and Duad), was a being produced. The Tjmion ("honoured"), the something manifested, dwells in the centre as in the circumference, but it is only the reflection of the Deity—the World-Soul. In this doctrine we find the spirit of Esoteric Buddhism.[703]

And it is that of Esoteric Brâhminism and of the Vedântin Adwaitîs. The two modern philosophers, Schopenhauer and von Hartmann, teach the same ideas. The Occultists say that:

The psychic and ectenic forces, the "ideo-motor" and "electro-biological powers," "latent thought," and even "unconscious cerebration" theories can be condensed in two words: the Kabalistic Astral Light.[704]

Schopenhauer only synthesized all this by calling it Will, and contradicted the men of Science in their materialistic views, as von Hartmann did later on. The author of the *Philosophy of the Unconscious* calls their views "an instinctual prejudice."

Furthermore, he demonstrates that no experimenter can have anything to do with matter properly so termed, but only with the forces into which lie divides it. The visible effects of matter are but the effects of force. He concludes thereby that that which is now called matter is nothing but the aggregation of atomic forces, to express which the word "matter" is used; outside of that, for science, matter is but a word void of sense.[705]

As much, it is to be feared, as those other terms with which we are now concerned, "Space," "Nirvâna," and so on.

The bold theories and opinions expressed in Schopenhauer's works differ widely from those of the majority of our orthodox scientists.[706] "In reality," remarks this **399]** {MATTER IS EVER LIVING.} daring speculator, "there is neither *Matter* nor *Spirit.* The tendency to gravitation in a stone is as unexplainable as thought in the human brain. . . . If matter can—no one knows why—fall to the ground, then it can also—no one knows why—think. . . . As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon

[700] Mânava-Dharma-Shâstra, i. 6, 7.

[701] The "God" of Pythagoras, the disciple of the Âryan Sages, is no personal God. Let it be remembered that he taught as a cardinal tenet that there exists a permanent Principle of Unity beneath all forms, changes, and other phenomena of the Universe.

[702] *Isis Unveiled*, i. xvi.

[703] *Isis Unveiled*, I. xviii.

[704] *Isis Unveiled*, i. 58.

[705] *Isis Unveiled*, i. 59.

[706] While they are to a great extent identical with those of Esoteric Buddhism, the Secret Doctrine of the East.

as we reach the inscrutable adhesion, gravitation, and so on we are faced by phenomena which are to our senses as mysterious as the *will* and *thought* in man: we find ourselves facing the incomprehensible, for such is every force in nature. Where is, then, that *matter* which you all pretend to know so well and from which—being so familiar with it—you draw all your conclusions and explanations, and attribute to it all things? . . . That which can be fully realized by our reason and senses is but the superficial; they can never reach the true inner substance of things. Such was the opinion of Kant. If you consider that there is in a human head some sort of a *spirit*, then you are obliged to concede the same to a stone. If your dead and utterly-passive matter can manifest a tendency toward gravitation or, like electricity, attract and repel and send out sparks then as well as the brain it can also think. In short, every particle of the so-called spirit we can replace with an equivalent of matter, and every particle of matter replace with spirit. . . . Thus, it is not the Christian division of all things into matter and spirit that can ever be found philosophically exact; but only if we divide them into *will* and *manifestation*, which form of division has naught to do with the former, for it spiritualizes everything: all that which is in the first instance real and objective—body and matter—it transforms into a representation, and every manifestation into will."[707]

The *matter* of science may be for all objective purposes a "dead and utterly-passive matter"; to the Occultist not an atom of it can be dead—"Life is ever present in it." We send the reader who would know more about it to our article, "Transmigration of Life-Atoms."[708] What we are now concerned with is the doctrine of Nirvâna.

A "system of atheism" it may be justly called, since it recognizes neither God nor Gods—least of all a Creator, as it entirely rejects creation. The *Fecit ex nihilo* is as incomprehensible to the Occult metaphysical Scientist as it is to the scientific Materialist. It is at this point that all agreement stops between the two. But if such be the sin of the Buddhist and Brâhman Occultist, then Pantheists and Atheists and also theistical Jews—the Kabalists—must also plead "guilty" to it; yet no one would ever think of calling the Hebrews of the Kabalah "Atheists." Except the Talmudistic and Christian exoteric systems there never was a religious Philosophy, whether in the ancient or modern world, but rejected *a priori* the *ex nihilo* hypothesis, simply because Matter was always co-eternalized with Spirit.

400] Nirvâna, as well as the Moksha of the Vedântins, is regarded by most of the Orientalists as a synonym of annihilation; yet no more glaring injustice could be done, and this capital error must be pointed out and disproved. On this most important tenet of the Brâhmo-Buddhistic system—the Alpha and the Omega of "Being" or "Non-Being"—rests the whole edifice of Occult Metaphysics. Now the rectification of the great error concerning Nirvâna may be very easily accomplished with relation to the philosophically inclined, to those who,

In the glass of things temporal see the image of things spiritual.

On the other hand, to that reader who could never soar beyond the details of tangible material form, our explanation will appear meaningless. He may comprehend and even accept the logical inferences from the reasons given—the true spirit will ever escape his intuitions. The word "nihil" having been misconceived from the first, it is continually used as a sledge-hammer in the matter of Esoteric Philosophy. Nevertheless it is the duty of the Occultist to try and explain it.

Nirvâna and Moksha, then, as said before, have their being in non-being, if such a paradox be permitted to illustrate the meaning the better. Nirvâna, as some illustrious Orientalists have attempted to prove, does mean the "blowing-out"[709] of all sentient existence. It is like the flame of a candle burnt out to its last atom, and then suddenly extinguished. Quite so. Nevertheless, as the old Arhat Nâgasena affirmed before the king who taunted him: "Nirvâna *is*"—and Nirvâna is eternal. But the Orientalists deny this, and say it is not so. In their opinion Nirvâna is not a re-absorption in the Universal Force, not eternal bliss and rest, but it means literally "the blowing-out, the extinction, complete annihilation, and not absorption." The *Lankavatara* quoted in support of their arguments by some Sanskritists, and which gives the different interpretations of Nirvâna by the Tîrthika Brâhmans, is no authority to one who goes to primeval sources for information, namely, to the Buddha who taught the doctrine. As well quote the Chârvâka Materialists in their support.

401] {BLIND FAITH NOT EXPECTED.} If we bring as an argument the sacred Jaina books, wherein the dying Gautama Buddha is thus addressed: "Arise into Nirvi [Nirvâna] from this decrepit body into which thou hast been sent. . . . Ascend into thy former abode, O blessed Avatâra"; and if we add that this seems to us the very opposite of nihilism, we may be told that so far it may only prove a contradiction, one more discrepancy in the Buddhist faith. If again we remind the reader that

---

[707] *Parerga*, II. iii. 112; quoted in *Isis Unveiled*, i. 58.

[708] Five years of Theosophy, p. 338, et seq.

[709] Prof. Max Müller, in a letter to *The Times* (April, 1857), maintained most vehemently that Nirvâna meant *annihilation* in the fullest sense of the word. (*Chips from a German Workshop*, i. 287.) But in 1869, in a lecture before the General Meeting of the Association of German Philologists at Kiel, "he distinctly declares his belief that the Nihilism attributed to Buddha's teaching forms no part of his doctrine, and that it is wholly wrong to suppose that Nirvâna means annihilation." (Trubner's *Amer. and. Oriental Lit. Rec*., Oct. 16th, 1869.)

since Gautama is believed to appear occasionally, re-descending from his "former abode" for the good of humanity and His faithful congregation, thus making it incontestable that Buddhism does not teach final annihilation, we shall be referred to authorities to whom such teaching is ascribed. And let us say at once: Men are no authority for us in questions of conscience, nor ought they to be for anyone else. If anyone holds to Buddha's Philosophy, let him do and say as Buddha did and said; if a man calls himself a Christian, let him follow the commandments of Christ—not the interpretations of His many dissenting priests and sects.

In *A Buddhist Catechism* the question is asked:

> Are there any dogmas in Buddhism which we are required to accept on faith?
>
> A. No. We are earnestly enjoined to accept nothing whatever on faith, whether it be written in books, handed down from our ancestors, or taught by sages. Our Lord Buddha has said that we must not believe in a thing said merely because it is said; nor traditions because they have been handed down from antiquity; nor rumours, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. "For this," says he in concluding, "I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly."[710]

That Nirvâna, or rather, that state in which we are in Nirvâna, is quite the reverse of annihilation is suggested to us by our "reason and consciousness," and that is sufficient for us personally. At the same time, this fact being inadequate and very ill-adapted for the general reader, something more efficient may be added.

402] Without resorting to sources unsympathetic to Occultism, the *Kabalah* furnishes us with the most luminous and clear proofs that the term "nihil" in the minds of the Ancient Philosophers had a meaning quite different from that it has now received at the hands of Materialists. It means certainly "nothing"—or "no-thing." F. Kircher, in his work on the *Kabalah* and the Egyptian Mysteries[711] explains the term admirably. He tells his readers that in the *Zohar* the first of the Sephiroth[712] has a name the significance of which is "the *Infinite*," but which was translated indifferently by the Kabalists as "Ens" and "Non-Ens" ("Being" and "Non-Being"); a *Being*, inasmuch as it is the *root* and source of all other beings; *Non-Being* because Ain Soph—the Boundless and the Causeless, the Unconscious and the Passive Principle—resembles nought else in the Universe.

The author adds:

> This is the reason why St. Denys did not hesitate to call it Nihil.

"Nihil" therefore stands—even with some Christian theologians and thinkers, especially with the earlier ones who lived but a few removes from the profound Philosophy of the initiated Pagans—as a synonym for the impersonal, divine Principle, the Infinite All, which is no Being or thing—the En or Ain Soph, the Parabrahman of the Vedânta. Now St. Denys was a pupil of St. Paul—an Initiate—and this fact makes everything clear.

The "Nihil" is *in esse* the Absolute Deity itself, the hidden Power or Omnipresence degraded by Monotheism into an anthropomorphic Being, with all the passions of a mortal on a grand scale. Union with That is not annihilation in the sense understood in Europe.[713] In the East annihilation in Nirvâna refers but to matter: that of the visible as well as the invisible body, for the astral body, the personal double, is still matter, however sublimated. Buddha taught that the primitive Substance is eternal and unchangeable. Its vehicle is the pure, luminous ether, the boundless, infinite Space,

> Not a void resulting from the absence of forms, but on the contrary, the founda- **403]** {WHAT ANNIHILATION MEANS.} tion of all forms . . . [This] denotes it to be the creation of Mâyâ, all the works of which are as nothing before the uncreated Form [Spirit], in whose profound and sacred depths all motion must cease for ever.[714]

Motion here refers only to illusive objects, to their change as opposed to perpetuity, rest—perpetual motion being the Eternal Law, the ceaseless Breath of the Absolute.

---

[710] See the *Kalama Sutta* of the *Anguttaranikayo*, as quoted in *A Buddhist Catechism*, by H. S. Olcott, President of the Theosophical Society, pp. 55, 56.

[711] *Œdipus Ægypt*., II. i. 291.

[712] Sephir, or Aditi (mystic Space). The Sephiroth, be it understood, are identical with the Hindu Prajâpatis, the Dhyân Chohans of Esoteric Buddhism, the Zoroastrian Amshaspends, and finally with the Elohim—the "Seven Angels of the Presence" of the Roman Catholic Church.

[713] According to the Eastern idea, the All comes out from the One, and returns to it again. Absolute annihilation is simply unthinkable. Nor can eternal Matter be annihilated. Form may be annihilated: co-relations may change. That is all. There can be no such thing as annihilation—in the European sense—in the Universe.

[714] *Isis Unveiled*, i. 289.

The mastery of Buddhistic dogmas can be attained only according to the Platonic method: from universals to particulars. The key to it lies in the refined and mystical tenets of spiritual influx and divine life.

Saith Buddha:

Whosoever is unacquainted with my Law,[715] *and dies hi that state must return to earth until he becomes a perfect Samano* [*ascctic*]. *To achieve this object he must destroy within himself the trinity of Mâyâ*[716]. *He must extinguish his passions*, *unite and identify himself with the Law* [*the teaching of the Secret Doctrine*], *and comprehend the philosophy of annihilation*.[717]

No, it is not in the dead-letter of Buddhistical literature that scholars may ever hope to find the true solution of its metaphysical subtleties. Alone in all antiquity the Pythagoreans understood them perfectly, and it is on the (to the average Orientalist and the Materialist) incomprehensible abstractions of Buddhism that Pythagoras grounded the principals tenets of his Philosophy.

Annihilation means with the Buddhistical Philosophy only a dispersion of matter, in whatever form or *semblance* of form it may be, for everything that bears a shape was created, and thus must sooner or later perish, *i.e*., change that shape; therefore, as something temporal, though seeming to be permanent, it is but an illusion, Mâyâ; for as eternity has neither beginning nor end, the more or less prolonged duration of some particular form passes, as it were, like an instantaneous flash of lightning. Before we have the time to realize that we have seen it, it is gone and passed for ever; hence even our astral bodies, pure ether, are but illusions of matter so long as they retain their terrestrial outline. The latter changes, says the Buddhist, according to the merits or demerits of the person during his lifetime, and this is **404]** metempsychosis. When the spiritual Entity breaks loose for ever from every particle of matter, then only it enters upon the eternal and unchangeable Nirvâna. He exists in Spirit, in nothing; as a form, a shape, a semblance, he is completely annihilated, and thus will die no more, for Spirit alone is no Mâyâ, but the only Reality in an illusionary universe of ever-passing forms.

It is upon this Buddhist doctrine that the Pythagoreans grounded the principal tenets of their philosophy. "Can that Spirit which gives life and motion, and partakes of the nature of light, be reduced to nonentity?" they ask. "Can that sensitive Spirit in brutes which exercises memory, one of the rational faculties, die and become nothing?" And Whitelock Bulstrode in his able defence of Pythagoras expounds this doctrine by adding:

"If you say they [the brutes] breathe their Spirits into the air, and there vanish, that is all that I contend for. The air indeed is the proper place to receive them, being according to Laertius full of souls; and according to Epicurus full of atoms, the principles of all things; for even this place wherein we walk and birds fly has so much of a spiritual nature that it is invisible, and therefore may well be the receiver of forms, since the forms of all bodies are so; we can only see and hear its effects; the air itself is too fine and above the capacity of the age. What then is the ether in the region above, and what are the influences of forms that descend from thence?" The *Spirits* of creatures, the Pythagoreans hold, who are emanations of the most sublimated portions of ether—emanations, *breaths, but not forms.* Ether is corruptible—all philosophers agree in that;—and what is incorruptible *is so far from being annihilated* when it gets rid of the *form* that it lays a good claim to *immortality.*

"But what is that which has no body, no *form*; which is imponderable, invisible, and indivisible—that which exists, and yet *is not?"* ask the Buddhists. "It is Nirvâna," is the answer. It is *nothing*—not a region, but rather a state.[718]

405]

SECTION XLVII.

The Secret Books of "Lam-Rin" and Dzyan.

The *Book of Dzyan*—from the Sanskrit word "Dhyân" (mystic meditation)—is the first volume of the Commentaries upon the seven secret folios of Kiu-te, and a Glossary of the public works of the same name. Thirty-five volumes of Kiu-te for exoteric purposes and the use of the laymen may be found in the possession of the Tibetan Gelugpa Lamas, in the library of any monastery; and also fourteen books of Commentaries and Annotations on the same by the initiated Teachers.

Strictly speaking, those thirty-five books ought to be termed "The Popularised Version" of the Secret Doctrine, full of myths, blinds, and errors; the fourteen volumes of *Commentaries*, on the other hand—with their translations, annotations, and an ample glossary of Occult terms, worked out

---

[715] The Secret Law, the "Doctrine of the Heart," so called in contrast to the "Doctrine of the Eye," or exoteric Buddhism.

[716] "Illusive matter in its triple manifestation in the earthly, and the astral or fontal Soul (the body), and the Platonian dual Soul—the rational and the irrational one."

[717] *Isis Unveiled*, i. 289.

[718] *Isis Unveiled*, i. 290.

from one small archaic folio, the *Book of the Secret Wisdom of the World*[719]—contain a digest of all the Occult Sciences. These, it appears, are kept secret and apart, in the charge of the Teshu Lama of Tji-gad-je. The Books of Kiu-te are comparatively modern, having been edited within the last millennium, whereas, the earliest volumes of the *Commentaries* are of untold antiquity, some fragments of the original cylinders having been preserved. With the exception that they explain and correct some of the too fabulous, and to every appearance, grossly-exaggerated accounts in the Books of Kiu-te[720]—properly so-called—the *Commentaries* have little to do with these. They stand in relation to **406]** them as the Chaldæo-Jewish *Kabalah* stands to the Mosaic Books. In the work known as the *Avatumsaka Sûtra*, in section: "The Supreme Âtman [Soul] as manifested in the character of the Arhats and Pratyeka Buddhas," it is stated that:

> Because from the beginning all sentient creatures have confused the truth and embraced the false, therefore there came into existence a hidden knowledge called Âlaya Vijñâna.

"Who is in possession of the true knowledge?" is asked. "The great Teachers of the Snowy Mountain," is the response.

These "great Teachers" have been known to live in the "Snowy Range" of the Himalayas for countless ages. To deny in the face of millions of Hindus the existence of their great Gurus, living in the Âshrams scattered all over the Trans- or the Cis-Himâlayan slopes is to make oneself ridiculous in their eyes. When the Buddhist Saviour appeared in India, their Âshrams—for it is rarely that these great Men are found in Lamaseries, unless on a short visit—were on the spots they now occupy, and that even before the Brâhmans themselves came from Central Asia to settle on the Indus. And before that more than one Âryan Dvija of fame and historical renown had sat at their feet, learning that which culminated later on in one or another of the great philosophical schools. Most of these Himâlayan Bhante were Âryan Brâhmans and ascetics.

No student, unless very advanced, would be benefited by the perusal of those exoteric volumes.[721] They must be read with a key to their meaning, and that key can only be found in the *Commentaries.* Moreover there are some comparatively modern works that are positively injurious so far as a fair comprehension of even exoteric Buddhism is concerned. Such are the *Buddhist Cosmos*, by Bonze Jin-ch'on of Pekin; the *Shing-Tau-ki* (or *The Records of the Enlightenment of Tathâgata*), by Wang Puk—seventh century; *Hisai Sûtra*, (or *Book of Creation*), and some others.

407]

---

[719] It is from the texts of all these works that the Secret Doctrine has been given. The original matter would not make a small pamphlet, but the explanations and notes from the Commentaries and Glossaries might be worked into ten volumes as large as *Isis Unveiled*.

[720] The monk Della Penna makes considerable fun in his *Memoirs* (see Markham's *Tibet*) of certain statements in the Books of Kiu-te. He brings to the notice of the Christian public "the great mountain 160,000 leagues high" (a Tibetan league consisting of five miles) in the Himâlayan Range. "According to their law," he says, "in the west of this world is an eternal world . . . a paradise, and in it a Saint called Hopahma, which means 'Saint of Splendour and Infinite Light.' This Saint has many disciples who are all Chang-chub," which means, he adds in a footnote, "the Spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas . . . so that they may help the living." Which means that the presumably "dead" Yang-Chhub (not "Chang-chub") are simply living Bodhisattvas, some of those known as Bhante ("the Brothers"). As to the "mountain 160,000 leagues high," the *Commentary* which gives the key to such statements explains that according to the code used by the writers, "to the west of the 'Snowy Mountain' 160 leagues [the cyphers being a blind] from a certain spot and by a direct road, is the Bhante Yul [the country or 'Seat of the Brothers'], the residence of Mahâ-Chohan . . ." etc. This is the real meaning. The "Hopahma" of Della Penna is—the Mahâ-Chohan, the Chief.

[721] In some MSS. notes before us, written by Gelung (priest) Thango-pa Chhe-go-mo, it is said: "The few Roman Catholic missionaries who have visited our land (under protest) in the last century and have repaid our hospitality by turning our sacred literature into ridicule, have shown little discretion and still less knowledge. It is true that the Sacred Canon of the Tibetans, the *Kahgyur* and *Bstanhgyur*, comprises 1707 distinct works—1083 public and 624 secret volumes, the former being composed of 350 and the latter of 77 volumes folio. May we humbly invite the good missionaries, however, to tell us when they ever succeeded in getting a glimpse of the last-named secret folios? Had they even by chance seen them I can assure the Western Pandits that these manuscripts and folios could never be understood even by a born Tibetan without a key (*a*) to their peculiar characters, and (*b*) to their hidden meaning. In our system every description of locality is figurative, every name and word purposely veiled; and one has first to study the mode of deciphering and then to learn the equivalent secret terms and symbols for nearly every word of the religious language. The Egyptian enchorial or hieratic system is child's play to our sacerdotal puzzles."

SECTION XLVIII.

Amita Buddha Kwan-Shai-yin, and Kwan-yin.—
What the "Book of Dzyan" and the Lamaseries of Tsong-Kha-pa say.

As a supplement to the *Commentaries* there are many secret folios on the lives of the Buddhas and Bodhisattvas, and among these there is one on Prince Gautama and another on His reincarnation in Tsong-Kha-pa. This great Tibetan Reformer of the fourteenth century, said to be a direct incarnation of Amita Buddha, is the founder of the secret School near Tji-gad-je, attached to the private retreat of the Teshu Lama. It is with Him that began the regular system of Lamaic incarnations of Buddhas (Sang-gyas), or of Shâkya-Thub-pa (Shakya-muni). Amida or Amita Buddha is called by the author of *Chinese Buddhism,* a mythical being. He speaks of

> Amida Buddha (*Ami-to Fo*) a fabulous personage, worshipped assiduously—like Kwan-yin—by the Northern Budddhists, but unknown in Siam, Burmah, and Ceylon.[722]

Very likely. Yet Amida Buddha is not a "fabulous" personage, since (*a*) "Amida" is the Senzar form of "Âdi"; "Âdi-Buddhi" and "Âdi-Buddha,"[723] as already shown, existed ages ago as a Sanskrit term for "Primeval Soul" and "Wisdom"; and (*b*) the name was applied to Gautama Shâkyamuni, the last Buddha in India, from the seventh century, when Buddhism was introduced into Tibet. "Amitâbha" (in Chinese, "Wu-liang-sheu") means literally "Boundless Age," a **408]** synonym of "En," or "Ain-Suph," the "Ancient of Days," and is an epithet that connects Him directly with the Boundless Âdi-Buddhi (primeval and Universal Soul) of the Hindus, as well as with the Anima Mundi of all the ancient nations of Europe and the Boundless and Infinite of the Kabalists. If Amitâbha be a fiction of the Tibetans, or a new form of Wu-liang-sheu, "a fabulous personage," as the author-compiler of *Chinese Buddhism* tells his readers, then the "fable" must be a very ancient one. For on another page he says himself that the addition to the canon, of the books containing the

> Legends of Kwan-yin and of the Western heaven with its Buddha, Amitâbha, was also previous to the Council of Kashmere, a little before the beginning of our era,[724]

and he places

> the origin of the primitive Buddhist books which are common to the Northern and Southern Buddhists before 246 B.C.

Since Tibetans accepted Buddhism only in the seventh century A.D., how comes it that they are charged with inventing Amita-Buddha? Besides which, in Tibet, Amitâbha is called Odpag-med, which shows that it is not the name but the abstract idea that was first accepted of an unknown, invisible, and Impersonal Power—taken, moreover, from the Hindu "Âdi-Buddhi," and not from the Chinese "Amitâbha."[725] There is a great difference between the popular Odpag-med (Amitâbha) who sits enthroned in Devachan (Sukhâvatî), according to the *Mani Kambitm* Scriptures—the oldest *historical* work in Tibet, and the philosophical abstraction called Amida Buddha, the name being passed now to the earthly Buddha, Gautama.

409]

[722] Chinese Buddhism, p. 171.

[723] "Buddhi" is a Sanskrit term for "discrimination" or intellect (the sixth principle), and "Buddha" is "wise," "wisdom," and also the planet Mercury.

[724] This curious contradiction may be found in *Chinese Buddhism*, pp. 171, 273. The reverend author assures his readers that "to the philosophic Buddhists . . . Amitâbha Yoshi Fo, and the others are nothing but the signs of ideas" (p. 236). Very true. But so should be all other deific names, such as Jehovah, Allah, etc., and if they are not simply "signs of ideas" this would only show that minds that receive them otherwise are not "philosophic"; it would not at all afford serious proof that there are personal, living Gods of these names in reality.

[725] The Chinese Amitâbha (Wu-liang-sheu) and the Tibetan Amitâbha (Odpag-med) have now become personal Gods, ruling over and living in the celestial region of Sukhâvatî, or Tushita (Tibetan: Devachan); while Âdi-Buddhi, of the philosophic Hindu, and Amita Buddha of the philosophic Chinaman and Tibetan, are names for universal, primeval ideas.

SECTION XLIX.

Tsong-Kha-pa.—Lohans in China.

In an article, "Reincarnation in Tibet," everything that could be said about Tsong-Kha-pa was published.[726] It was stated that this reformer was not, as is alleged by Pârsî scholars, an incarnation of one of the celestial Dhyanis, or the five heavenly Buddhas, said to have been created by Shâkyamuni after he had risen to Nirvâna, but that he was an incarnation of Amita Buddha Himself. The records preserved in the Gon-pa, the chief Lamasery of Tda-shi-Hlumpo, show that Sang-gyas left the regions of the "Western Paradise" to incarnate Himself in Tsong-Kha-pa, in consequence of the great degradation into which His secret doctrines had fallen.

> Whenever made too public, the Good Law of Cheu [magical powers] fell invariably into sorcery or "black magic." The Dwijas, the Hoshang [Chinese monks] and the Lamas could alone be entrusted safely with the formulae.

Until the Tsong-Kha-pa period there had been no Sang-gyas (Buddha) incarnations in Tibet.

Tsong-Kha-pa gave the signs whereby the presence of one of the twenty-five Bodhisattvas[727] or of the Celestial Buddhas (Dhyân Chohans) in a human body might be recognized, and He strictly forbade necromancy. This led to a split amongst the Lamas, and the malcontents allied themselves with the aboriginal Bhons against the reformed Lamaism. Even now they form a powerful sect, practising the most disgusting rites all over Sikkhim, Bhutan, Nepaul, and even on the borderlands of Tibet. It was worse then. With the permission of the Tda-shu or Teshu Lama,[728] some hundred Lohans (Arhats), to avert strife, **410]** went to settle in China in the famous monastery near Tien-t'-ai, where they soon became subjects for legendary lore, and continue to be so to this day. They had been already preceded by other Lohans,

> The world-famous disciples of Tathâgata, called the "sweet-voiced" on account of their ability to chant the Mantras with magical effect.[729]

The first ones came from Kashmir in the year 3,000 of Kali Yuga (about a century before the Christian era),[730] while the last ones arrived at the end of the fourteenth century, 1,500 years later;

---

[726] See *Theosophist* for March, 1882.

[727] The intimate relation of the twenty-five Buddhas (Bodhisattvas) with the twenty five Tattvas (the Conditioned or Limited) of the Hindus is interesting.

[728] It is curious to note the great importance given by European Orientalists to the Dalaï Lamas of Lhassa, and their utter ignorance as to the Tda-shu (or Teshu) Lamas, while it is the latter who began the hierarchical series of Buddha-incarnations, and are *de facto* the "popes" in Tibet; the Dalaï Lamas are the creations of Nabang-lob-Sang, the Tda-shu Lama, who was Himself the sixth incarnation of Amita, through Tsong Kha-pa, though very few seem to be aware of that fact.

[729] The chanting of a Mantra is not a prayer, but rather a magical sentence in which the law of Occult causation connects itself with, and depends on, the will and acts of its singer. It is a succession of Sanskrit sounds, and when its string of words and sentences is pronounced according to the magical formulas in the *Atharva Veda*, but understood by the few, some Mantras produce an instantaneous and very wonderful effect. In its esoteric sense it contains the Vâch (the "mystic speech"), which resides in the Mantra, or rather in its sounds, since it is according to the vibrations, one way or the other, of ether that the effect is produced. The "sweet singers" were called by that name because they were experts in Mantras. Hence the legend in China that the singing and melody of the Lohans are heard at dawn by the priests from their cells in the monastery of Fang-Kwang. (See *Biography of Chi-Kai* in Tien-tai-nan-tchi.) The chanting of a Mantra is not a prayer, but rather a magical sentence in which the law of Occult causation connects itself with, and depends on, the will and acts of its singer. It is a succession of Sanskrit sounds, and when its string of words and sentences is pronounced according to the magical formulas in the *Atharva Veda*, but understood by the few, some Mantras produce an instantaneous and very wonderful effect. In its esoteric sense it contains the Vâch (the "mystic speech"), which resides in the Mantra, or rather in its sounds, since it is according to the vibrations, one way or the other, of ether that the effect is produced. The "sweet singers" were called by that name because they were experts in Mantras. Hence the legend in China that the singing and melody of the Lohans are heard at dawn by the priests from their cells in the monastery of Fang-Kwang. (See *Biography of Chi-Kai* in Tien-tai-nan-tchi.)

[730] The celebrated Lohan, Mâdhyantika, who converted the king and whole country of Kashmir to Buddhism, sent a body of Lohans to preach the Good Law. He was the sculptor who raised to Buddha the famous statue one hundred feet high, which Hiuen-Tsaung saw at Dardu, to the north of the Punjab. As the same Chinese traveller mentions a temple ten Li from Peshawur—350 feet round

and, finding no room for themselves at the lamasery of Yihigching, they built for their own use the largest monastery of all on the sacred island of Pu-to (Buddha, or Put, in Chinese), in the province of Chusan. There the Good Law, the "Doctrine of the Heart," nourished for several centuries. But when the island was desecrated by a mass of Western foreigners, the chief Lohans left for the mountains of—————. In the Pagoda of Pi-yun-ti, near Pekin, one can still see the "Hall of the Five-hundred Lohans." There the statues of the first-comers are arranged below, while one solitary Lohan is placed quite under the roof of the building, which seems to have been built in commemoration of their visit.

The works of the Orientalists are full of the direct landmarks of Arhats (Adepts), possessed of thaumaturgie powers, but these are spoken of—whenever the subject cannot be avoided—with unconcealed scorn. Whether innocently ignorant of, or purposely ignoring, the importance of the Occult element and symbology in the various Religions they undertake to explain, short work is generally made of such passages, and they are left untranslated. In simple justice, however, it should be allowed that much as all such miracles may have been exaggerated by popular reverence and fancy, they are neither less credible nor less attested in "heathen" annals than are those of the **411]** {THE LOST WORD.} numerous Christian Saints in the church chronicles. Both have an equal right to a place in their respective histories.

If, after the beginning of persecution against Buddhism, the Arhats were no more heard of in India, it was because, their vows prohibiting retaliation, they had to leave the country and seek solitude and security in China, Tibet, Japan, and elsewhere. The sacerdotal powers of the Brâhmans being at that time unlimited, the Simons and Apolloniuses of Buddhism had as much chance of recognition and appreciation by the Brâhmanical Irenæuses and Tertullians as had their successors in the Judæan and Roman worlds. It was a historical rehearsal of the dramas that were enacted centuries later in Christendom. As in the case of the so-called "Heresiarchs" of Christianity, it was not for rejecting the *Vedas* or the sacred Syllable that the Buddhist Arhats were persecuted, but for understanding too well the secret meaning of both. It was simply because their knowledge was regarded as dangerous and their presence in India unwelcome, that they had to emigrate.

Nor were there a smaller number of Initiates among the Brâhmans themselves. Even to-day one meets most wonderfully-gifted Sâddhus and Yogîs, obliged to keep themselves unnoticed and in the shadow, not only owing to the absolute secresy imposed upon them at their Initiation but also for fear of the Anglo-Indian tribunals and courts of law, wherein judges are determined to regard as charlatanry, imposition, and fraud, the exhibition of, or claim to, any abnormal powers, and one may judge of the past by the present. Centuries after our era the Initiates of the inner temples and the Mathams (monastic communities) chose a superior council, presided over by an all-powerful Brahm-Âtmâ, the Supreme Chief of all those Mahâtmâs. This pontificate could be exercised only by a Brâhman who had reached a certain age, and he it was who was the sole guardian of the mystic formula, and he was the Hierophant who created great Adepts. He alone could explain the meaning of the sacred word, AUM, and of all the religious symbols and rites. And whosoever among those Initiates of the Supreme Degree revealed to a profane a single one of the truths, even the smallest of the secrets entrusted to him, had to die; and he who received the confidence was put to death.

But there existed, and still exists to this day, a Word far surpassing the mysterious monosyllable, and which renders him who comes into possession of its key nearly the equal of Brahman. The Brahmâtmâs alone possess this key, and we know that to this day there are two **412]** great Initiates in Southern India who possess it. It can be passed only at death, for it is the "Lost Word." No torture, no human power, could force its disclosure by a Brahman who knows it; and it is well guarded in Tibet.

Yet this secresy and this profound mystery are indeed disheartening, since they alone—the Initiates of India and Tibet—could thoroughly dissipate the thick mists hanging over the history of Occultism, and force its claims to be recognized. The Delphic injunction, *"Know thyself,"* seems for the few in this age. But the fault ought not to be laid at the door of the Adepts, who have done all that could be done, and have gone as far as Their rules permitted, to open the eyes of the world. Only while the European shrinks from public obloquy and the ridicule unsparingly thrown on Occultists, the Asiatic is being discouraged by his own Pandits. These profess to labour under the gloomy impression that no Bîga Vidyâ, no Arhatship (Adeptship), is possible during the Kali Yuga (the "Black Age") we are now passing through. Even the Buddhists are taught that the Lord Buddha is alleged to have prophesied that the power would die out in "one millennium after His death." But this is an entire mistake. In the *Dîgha Nikâya* the Buddha says:

> Hear, Subhadra! The world will never be without Rahats, if the ascetics in my congregations well and truly keep my precepts.

---

and 850 feet high—which was at his time (A.D. 550) already 850 years old, Koeppen thinks that so far back as 292 B.C. Buddhism was the prevalent religion in the Punjab.

A similar contradiction of the view brought forward by the Brâhmans is made by Krishna in the *Bhayavad Gîtâ*, and there is further the actual appearance of many Sâddhus and miracle-workers in the past, and even in the present age. The same holds good for China and Tibet. Among the commandments of Tsong-Kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the "white barbarians," every century, at a certain specified period of the cycle. Up to the present day none of these attempts has been very successful. Failure has followed failure. Have we to explain the fact by the light of a certain prophecy? It is said that up to the time when Pban-chhen-rin-po-chhe (the Great Jewel of Wisdom)[731] condescends to be reborn in the land of the P'helings (Westerners), and appearing as the Spiritual Conqueror (Chom-den-da), destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions **413]** {TIBETAN PROPHECIES.} of P'heling-pa (Europe): her sons will listen to no one. Another prophecy declares that the Secret Doctrine shall remain in all its purity in Bhod-yul (Tibet), only to the day that it is kept free from foreign invasion. The very visits of Western natives, however friendly, would be baneful to the Tibetan populations. This is the true key to Tibetan exclusiveness.

414]

SECTION L.

A few more Misconceptions Corrected.

Notwithstanding widespread misconceptions and errors—often most amusing to one who has a certain knowledge of the true doctrines—about Buddhism generally, and especially about Buddhism in Tibet, all the Orientalists agree that the Buddha's foremost aim was to lead human beings to salvation by teaching them to practise the greatest purity and virtue, and by detaching them from the service of this illusionary world, and the love of one's still more illusionary—because so evanescent and unreal—body and physical self. And what is the good of a virtuous life, full of privations and suffering, if the only result of it is to be annihilation at the end? If even the attainment of that supreme perfection which leads the Initiate to remember the whole series of his past lives, and to foresee that of the future ones, by the full development of that inner, divine eye in him, and to acquire the knowledge that unfolds the causes[732] of the ever-recurring cycles of existence, brings him finally to non-being, and nothing more—then the whole system is idiotic, and Epicureanism is far more philosophical than *such* Buddhism. He who is unable to comprehend the subtle, and yet so potent, difference between existence in a material or physical state and a purely spiritual existence—Spirit or "Soul-life"—will never appreciate at their full value the grand teachings of the Buddha, even in their exoteric form. Individual or personal existence is the cause of pains and sorrows; collective and impersonal life-eternal is full of divine bliss and joy for ever, with neither causes nor effects to darken its light. And the hope for such a life-eternal is the keynote of the whole of Buddhism. If we are told that impersonal existence is no existence at all, but amounts to annihilation, as was maintained by some French reincarnationists, then we would ask: What difference can it **415]** {MISREPRESENTATIONS OF BUDDHISM.} make in the spiritual perceptions of an Ego whether he enter Nirvâna loaded with the recollections only of his own personal lives—tens of thousands according to the modern reincarnationists—or whether, merged entirely in the Parabrâhmic state it becomes one with the All, with the absolute knowledge and the absolute feeling of representing collective humanities? Once that an Ego lives only ten distinct individual lives he must necessarily lose his one self, and become mixed up—merged, so to say—with these ten selves. It really seems that so long as this great mystery remains a dead-letter to the world of Western thinkers, and especially to the Orientalists, the less the latter undertake to explain it the better for Truth.

Of all the existing religious Philosophies, Buddhism is the least understood. The Lassens, Webers, Wassiljows, the Burnoufs and Juliens, and even such "eye-witnesses" of Tibetan Buddhism as Csorna de Kôros and the Schlagintweits, have hitherto only added perplexity to confusion. None of these has ever received his information from a genuine Gelugpa source: all have judged Buddhism from the bits of knowledge picked up at Tibetan frontier lamaseries, in countries thickly populated by Bhutanese and Leptchas, Bhons, and red-capped Dugpas, along the line of the Himalayas. Hundreds of volumes purchased from Burats, Shamans, and Chinese Buddhists, have been read and translated, glossed and misinterpreted according to invariable custom. Esoteric Schools would cease to be worthy of their name were their literature and doctrines to become the property of even their profane co-religionists—still less of the Western public. This is simple

[731] A title of the Tda-shu-Hlum-po Lama.

[732] The twelve Nidânas, called in Tibetan Tin-brel Chug-nyi, which are based upon the "Four Truths."

common-sense and logic. Nevertheless this is a fact which our Orientalists have ever refused to recognize: hence they have gone on, gravely discussing the relative merits and absurdities of idols, "soothsaying tables," and "magical figures of Phurbu" on the "square tortoise." None of these have anything to do with the real philosophical Buddhism of the Gelugpa, or even of the most educated among the Sakyapa and Kadampa sects. All such "plates" and sacrificial tables, Chinsreg magical circles, etc., were avowedly got from Sikkhim, Bhutan, and Eastern Tibet, from Bhons and Dugpas. Nevertheless, these are given as characteristics of Tibetan Buddhism! It would be as fair to judge the unread Philosophy of Bishop Berkeley after studying Christianity in the clown-worship of Neapolitan lazzaroni, dancing a mystic jig before the idol of St. Pip, or carrying the *ex-voto* in wax of the phallus of SS. Cosmo and Domiano, at Tsernie.

416] It is quite true that the primitive Shrâvakas (listeners or hearers) and the Shramanas (the "thought-restrainers" and the "pure") have degenerated, and that many Buddhist sects have fallen into mere dogmatism and ritualism. Like every other Esoteric, half-suppressed teaching, the words of the Buddha convey a double meaning, and every sect has gradually come to claim to be the only one knowing the correct meaning, and thus to assume supremacy over the rest. Schism has crept in, and has fastened, like a hideous cancer, on the fair body of early Buddhism. Nâgârjuna's Mahâyâna ("Great Vehicle") School was opposed by the Hînayâna(or "Little Vehicle") System, and even the Yogâchârya of Aryasanga became disfigured by the yearly pilgrimage from India to the shores of Mansarovara, of hosts of vagabonds with matted locks who play at being Yogîs and Fakirs, preferring this to work. An affected detestation of the world, and the tedious and useless practice of the counting of inhalations and exhalations as a means to produce absolute tranquillity of mind or meditation, have brought this school within the region of Hatha Yoga, and have made it heir to the Brâhmanical Tîrthikas. And though its Srotâpatti, its Sakridâgâmin, Anâgâmin, and Arhats,[733] bear the same names in almost every school, yet the doctrines of each differ greatly, and none of these is likely to gain real Abhijñâs (the supernatural abnormal five powers).

One of the chief mistakes of the Orientalists when judging on "internal (?) evidence," as they express it, was that they assumed that the Pratyeka Buddhas, the Bodhisattvas, and the "Perfect" Buddhas were a later development of Buddhism. For on these three chief degrees are based the seven and twelve degrees of the Hierarchy of Adeptship. The first are those who have attained the Bodhi (wisdom) of the Buddhas, but do not become Teachers.[734] The human Bodhisattvas are candidates, so to say, for perfect Buddhaship (in Kalpas to come), and with the option of using their powers now if need be. "Perfect" **417]** {A MYSTERIOUS LAND.} Buddhas are simply "perfect" Initiates. All these are men, and not disembodied Beings, as is given out in the Hînayâna exoteric books. Their correct character may be found only in the secret volumes of Lugrub or Nâgârjuna, the founder of the Mahâyâna system, who is said to have been initiated by the Nâgas (fabulous "Serpents," the veiled name for an Initiate or Mahâtmâ). The fabled report found in Chinese records that Nâgârjuna considered his doctrine to be in opposition to that of Gautama Buddha, until he discovered from the Nâgas that it was precisely the doctrine that had been secretly taught by Shâkyamuni Himself, is an allegory, and is based upon the reconciliation between the old Brâhmanical secret Schools in the Himalayas and Gautama's Esoteric teachings, both parties having at first objected to the rival schools of the other. The former, the parent of all others, had been established beyond the Himalayas for ages before the appearance of Shakyamuni. Gautama was a pupil of this; and it was with them, those Indian Sages, that He had learned the truths of the Sungata, the emptiness and impermanence of every terrestrial, evanescent thing, and the mysteries of Prajñâ Pâramitâ, or "knowledge across the River," which finally lands the "Perfect One" in the regions of the One Reality. But His Arhats were not Himself. Some of them were ambitious, and they modified certain teachings after the great councils, and it is on account of these "heretics" that the Mother-School at first refused to allow them to blend their schools, when persecution began driving away the Esoteric Brotherhood from India. But when finally most of them submitted to the guidance and control of the chief Âshrams, then the Yogâchârya of Aryasanga was merged into the oldest Lodge.

[733] The Srotâpatti is one who has attained the *first* Path of comprehension in the real and the unreal; the Sakridâgâmin is the candidate for one of the higher Initiations: "one who is to receive birth once more;" the Anâgâmin is he who has attained the "third Path," or literally, "he who will not be reborn again" *unless he so wishes it*, having the option of being reborn in any of the "worlds of the Gods," or of remaining in Devachan, or of choosing an earthly body with a philanthropic object. An Arhat is one who has reached the highest Path; he may merge into Nirvâna at will, while here on earth.

[734] [The Pratyeka Buddha stands on the level of the Buddha, but His work for the world has nothing to do with its teaching, and His office has always been surrounded with mystery. The preposterous view that He, at such superhuman height of power, wisdom and love could be selfish, is found in the exoteric books, though it is hard to see how it can have arisen. H.P.B. charged me to correct the mistake, as she had, in a careless moment, copied such a statement elsewhere.—A.B.]

For it is *there* from time immemorial that has lain concealed the final hope and light of the world, the salvation of mankind. Many are the names of that School and land, the name of the latter being now regarded by the Orientalists as the mythic name of a fabulous country. It is from this mysterious land, nevertheless, that the Hindu expects his Kalki Avatâra, the Buddhist his Maitreya, the Pârsî his Sosiosh, and the Jew his Messiah, and so would the Christian expect thence his Christ—if he only knew of it.

There, and there alone, reigns Paranishpanna (Gunggrub), the absolutely perfect comprehension of Being and Non-Being, the changeless true Existence in Spirit, even while the latter is seemingly still in the body, every inhabitant thereof being a Non-Ego because he has become the Perfect Ego. Their voidness is "self-existent and perfect" **418]**—if there were profane eyes to sense and perceive it—because it has become absolute; the unreal being transformed into conditionless Reality, and the realities of this, our world, having vanished in their own nature into thin (non-existing) air. The "Absolute Truth" (Dondam-pay-den-pa; Sanskrit: Paramârthasatya), having conquered "relative truth" (Kunza-bchi-den-pa; Sanskrit: Samvritisatya), the inhabitants of the mysterious region are thus supposed to have reached the state called in mystic phraseology Svasamvedanâ ("self-analyzing reflection") and Paramârtha, or that absolute consciousness of the personal merged into the impersonal Ego, which is above all, hence above illusion in every sense. Its "Perfect" Buddhas and Bodhisattvas may be on every nimble Buddhist tongue as celestial—therefore unreachable Beings, while these names may suggest and say nothing to the dull perceptions of the European profane. What matters it to Those who, being in this world, yet live outside and far beyond our illusive earth! Above Them there is but one class of Nirvânîs, namely, the Chos-ku (Dharmakâya), or the Nirvânîs "without remains "—the pure Arûpa, the formless Breaths.[735]

Thence emerge occasionally the Bodhisattvas in their Prul-pai-ku (or Nirmânakâya) body and, assuming an ordinary appearance, they teach men. There are conscious, as well as unconscious, incarnations.

Most of the doctrines contained in the Yogâchârya, or Mahâyâna systems are Esoteric, like the rest. One day the profane Hindu and Buddhist may begin to pick the *Bible* to pieces, taking it literally. Education is fast spreading in Asia, and already there have been made some attempts in this direction, so that the tables may then be cruelly turned on the Christians. Whatever conclusions the two may arrive at, they will never be half as absurd and unjust as some of the theories launched by Christians against their respective Philosophies. Thus, according to Spence Hardy, at death the Arhat enters Nirvâna:

That is, he ceases to exist,

And, agreeably to Major Jacob, the Jîvanmukta,

419] {ABSURD CONCLUSIONS.} Absorbed into Brahmâ, enters upon an unconscious and stonelike existence.[736]

Shankarâchârya is shown as saying in his prolegomena to the *Shvetâshvatara*:

Gnosis, once arisen, requires nothing farther for the realization of its result: it needs *subsidia* only that it may arise.

The Theosophist, it has been argued, as long as he lives, may do good and evil as he chooses, and incur no stain, such is the efficacy of gnosis. And it is further alleged that the doctrine of Nirvâna lends itself to immoral inferences, and that the Quietists of all ages have been taxed with immorality.[737]

According to Wassilyew[738] and Csoma de Kôros,[739] the Prasanga School adopted a peculiar mode of

Deducing the absurdity and erroneousness of every esoteric opinion.[740]

---

[735] It is an erroneous idea which makes the Orientalists take literally the teaching of the Mahâyâna School about the three different kinds of bodies, namely, the Prulpa-ku, the Longehod-dzocpaig-ku, and the Chos-ku, as all pertaining to the Nirvânic condition. There are two kinds of Nirvâna: the earthly, and that of the purely disembodied Spirits. These three "bodies" are the three envelopes—all more or less physical—which are at the disposal of the Adept who has entered and crossed the six Pâramitâs, or "Paths" of Buddha. Once He enters upon tile seventh, He can return no more to earth. See Cosma, *Jour. As. Soc. Beng*., vii. 142; and Schott, *Buddhismus*, p. 9, who give it otherwise.

[736] *Vedânta Sâra*, translated, by Major Jacob, p. 119.

[737] *Ibid*., p. 122.

[738] *Der Buddhismus*, pp. 327, 357, *et seq*; quoted by Schlagintweit.

[739] Buddhism in Tibet, p. 41.

[740] *Jour. of As. Soc. Bengal*, vii. 144, quoted ay above.

Correct interpretations of Buddhist Philosophy are crowned by that gloss on a thesis from the Prasanga School, that

Even an Arhat goes to hell in case he doubt anything,[741]

thus making of the most free-thinking religion in the world a blinde-faith system. The "threat" refers simply to the well-known law that even an Initiate may fail, and thus have his object utterly ruined, if he doubt for one moment the efficacy of his psychic powers—the alphabet of Occultism, as every Kabalist well knows.

The Tibetan sect of the Ngo-vo-nyid-med par Mraba ("they who deny existence," or "regard nature as Mâyâ")[742] can never be contrasted for one moment with some of the nihilistic or materialistic schools of India, such as the Chârvâka. They are pure Vedântins—if anything—in their views. And if the Yogâchâryas may be compared with, or called the Tibetan Vishishtadwaitîs, the Prasanga School is surely the Adwaita Philosophy of the land. It was divided into two: one was originally founded by Bhavya, the Svantatra Madhyamika School, and the other by Buddhapâlita; both have their exoteric and esoteric divisions. It is necessary to belong to the latter to know anything of the **420]** esoteric doctrines of that sect, the most metaphysical and philosophical of all. Chandrakirti (Dava Dagpa) wrote his commentaries on the Prasanga doctrines and taught publicly; and he expressly states that there are two ways of entering the "Path" to Nirvâna. Any virtuous man can reach by Naljorngonsum ("meditation by self-perception"), the intuitive comprehension of the four Truths, without either belonging to a monastic order or having been initiated. In this case it was considered as a heresy to maintain that the visions which may arise in consequence of such meditation, or Vishnâ (internal knowledge), are not susceptible of errors (Namtog or false visions), for they are. Âlaya alone having an absolute and eternal existence, can alone have absolute knowledge; and even the Initiate, in his Nirinâuakâya[743] body may commit an occasional mistake in accepting the false for the true in his explorations of the "Causeless" World. The Dharmakâya Bodhisattva is alone infallible, when in real Samâdhi. Âlaya, or Nying-po, being the root and basis of all, invisible and incomprehensible to human eye and intellect, it can reflect only its reflection—not Itself. Thus that reflection will be mirrored like the moon in tranquil and clear water only in the passionless Dharmakâya intellect, and will be distorted by the flitting image of everything perceived in a mind that is itself liable to be disturbed.

In short, this doctrine is that of the Râj-Yoga in its practice of the two kinds of the Samâdhi state; one of the "Paths" leading to the sphere of bliss (Sukhâvatî or Devachan), where man enjoys perfect, unalloyed happiness, but is yet still connected with personal existence; and the other the Path that leads to entire emancipation from the worlds of illusion, self, and unreality. The first one is open to all and is reached by merit simply; the second—a hundredfold more rapid—is reached through knowledge (Initiation). Thus the followers of the Prasanga School are nearer to Esoteric Buddhism than are the Yogâchâryas; for their views are those of the most secret Schools, and only the echo of these doctrines is heard in the *Yamya-ngshapda* and other works in public circulation and use. For instance, the unreality of two out of the three divisions of time is given in public works, namely (*a*) that there is neither past nor future, both of these divisions being **421]** {MATERIALISTIC ORIENTALISTS.} correlative to the present; and (*b*) that the reality of things can never be sensed or perceived except by him who has obtained the Dharmakâya body; here again is a difficulty, since this body "without remains" carries the Initiate to full Paranirvâna, if we accept the exoteric explanation verbally, and can therefore neither sense nor perceive. But evidently our Orientalists do not feel the *caveat* in such incongruities, and they proceed to speculate without pausing to reflect over it. Literature on Mysticism being enormous, and Russia, owing to the free intercourse with the Burats, Shamans, and Mongolians, having alone purchased whole libraries on Tibet, scholars ought to know better by this time. It suffices to read, however, what Csoma wrote on the origin of the Kâla Chakra System,[744] or Wassilyew on Buddhism, to make one give up every hope of seeing them go below the rind of the "forbidden fruit." When Schlagintweit is found saying that Tibetan Mysticism is not Yoga—

---

[741] Buddhism in Tibet, p. 44.

[742] They maintain also the existence of One Absolute pure Nature, Parabrahman; the illusion of everything outside of it; the leading of the individual Soul—a Ray of the "Universal"—into the true nature of existence and things by Yoga alone.

[743] Nirmânakâya (also Nirvânakâya, vulg.) is the body or Self "with remains," or the influence of terrestrial attributes, however spiritualized, clinging yet to that Self. An Initiate in Dharmakâya, or in Nirvâna "without remains," is the Jîvanmukta, the Perfect Initiate, who separates his Higher Self entirely from his body during Samâdhi. [It will be noticed that these two words are here used in a sense other than that previously given.—A. B.]

[744] The "Sacred" Books of Dus-Kyi Khorlo ("Time Circle"). See *Jour. As. Soc.*, ii. 57. These works were abandoned to the Sikkhim Dugpas, from the time of Tsong-Kha-pa's reform.

That abstract devotion by which supernatural powers are acquired,[745]

as Yoga is defined by Wilson, but that it is closely related to Siberian Shamanism, and is "almost identical with the Tântrika ritual"; and that the Tibetan *Zung* is the *"Dhâranîs"* and the *Gyut* only the *Tantras*—pre-Christian Tantra being judged by the ritual of the modern Tântrikas—one seems almost justified in suspecting our materialistic Orientalists of acting as the best friends and allies of the missionaries. Whatever is not known to our geographers seems to be a non-existent locality. Thus:

Mysticism is reported to have originated in the fabulous country, Sambhala. . . . . Csoma, from *careful* investigations, places this [fabulous?] country beyond the Sir Daria [Yaxartes] between 45° and 50° north latitude. It was first known in India in the year 965 A.D., and was introduced . . . into Tibet from India, *via* Kashmir, in the year 1025 A.D.[746]

"It" meaning the "Dns-kyi Khorlo," or Tibetan Mysticism. A system as old as man, known in India and practised before Europe had become a continent, "was first known," we are told, only nine or ten centuries ago! The text of its books in its present form may have "originated" even later, for there are numerous such texts that have been tampered with by sects to suit the fancies of each. But who has read **422]** the original book on Dus-Kyi Khorlo, re-written by Tsong-Kha-pa, with his Commentaries? Considering that this grand Reformer burnt every book on Sorcery on which he could lay his hands in 1387, and that he has left a whole library of his own works—not a tenth part of which has ever been made known—such statements as those above-quoted are, to say the least, premature. The idea is also cherished—from a happy hypothesis offered by Abbé Huc—that Tsong-Kha-pa derived his wisdom and acquired his extraordinary powers from his intercourse with a stranger from the West, "remarkable for a long nose." This stranger is believed by the good Abbé "to have been a European missionary"; hence the remarkable resemblance of the religious ritual in Tibet to the Roman Catholic service. The sanguine "Lama of Jehovah" does not say, however, who were the five foreigners who appeared in Tibet in the year 371 of our era, to disappear as suddenly and mysteriously as they came, after leaving with King Thothori-Nyaug-tsan instructions how to use certain things in a casket that "had fallen from heaven" in his presence precisely fifty years before, or in the year A.D. 331.[747]

There is generally a hopeless confusion about Eastern dates among European scholars, but nowhere is this so great as in the case of Tibetan Buddhism. Thus, while some, correctly enough, accept the seventh century as the date of the introduction of Buddhism, there are others—such as Lassen and Koeppung, for instance—who show on good authority, the one, the construction of a Buddhist monastery on the slopes of the Kailas Range so far back as the year 137 B.C.,[748] and the other, Buddhism established in and north of the Punjab, as early as the year 292 B.C. The difference though trifling—only just one thousand years—is nevertheless puzzling. But even this is easily explained on Esoteric grounds. Buddhism—the veiled Esotericism of Buddha—was established and took root in the seventh century of the Christian era; while true Esoteric Buddhism, or the kernel, the very spirit of Tathâgata's doctrines, was brought to the place of its birth, the cradle of humanity, by the chosen Arhats of Buddha, who were sent to find for it a secure refuge, as

423] {INTRODUCTION OF BUDDHISM INTO TIBET.} The Sage had perceived the dangers ever since he had entered upon Thonglam ("the Path of seeing," or clairvoyance).

Amidst populations deeply steeped in Sorcery the attempt proved a failure; and it was not until the School of the "Doctrine of the Heart" had merged with its predecessor, established ages earlier on the slope facing Western Tibet, that Buddhism was finally engrafted, with its two distinct Schools—the Esoteric and the exoteric division—in the land of the Bhon-pa.

424]

SECTION LI.

The "Doctrine of the Eye" & the "Doctrine of the Heart," or the "Heart's Seal."

Prof. Albrecht Weber was right when he declared that the Northern Buddhists

---

[745] Glossary of Judicial and Revenue Terms, art. " Yoga," quoted in Buddhism in Tibet, p. 47.

[746] Buddhism in Tibet, pp. 47, 48.

[747] *Buddhism in Tibet*, pp. 63, 64. The objects found in the casket, as enumerated in the exoteric legend, are of course symbolical. They may be found mentioned in the *Kanjur*. They were said to be: (1) two hands joined; (2) a miniature Choten (Stûpa, or reliquary); (3) a talisman with "Om mani padme hum" inscribed on it; (4) a religious book, *Zamatog* ("a constructed vehicle").

[748] Alterthumskunde, ii. 1072.

Alone possess these [Buddhist] Scriptures complete.

For, while the Southern Buddhists have no idea of the existence of an Esoteric Doctrine—enshrined like a pearl within the shell of every religion—the Chinese and the Tibetans have preserved numerous records of the fact. Degenerate, fallen as is now the Doctrine publicly preached by Gautama, it is yet preserved in those monasteries in China that are placed beyond the reach of visitors. And though for over two millennia every new "reformer," taking something out of the original has replaced it by some speculation of his own, still truth lingers even now among the masses. But it is only in the Trans-Himâlayan fastnesses—loosely called Tibet—in the most inaccessible spots of desert and mountain, that the Esoteric "Good Law"—the "Heart's Seal"—lives to the present day in all its pristine purity.

Was Emanuel Swedenborg wrong when he remarked of the forgotten, long-lost Word:

Seek for it in China; peradventure you may find it in Great Tartary.

He had obtained this information, he tells his readers, from certain "Spirits," who told him that they performed their worship according to this (lost) ancient Word. On this it was remarked m *Isis Unveiled* that

Other students of Occult Sciences had more than the word of "spirits" to rely upon in this special case: they have seen the books

425] {SWEDENBORG'S CLAIMS.} that contain the "Word."[749] Perchance the names of those "Spirits" who visited the great Swedish Theosophist were Eastern. The word of a man of such undeniable and recognised integrity, of one whose learning in Mathematics, Astronomy, the natural Sciences and Philosophy was far in advance of his age, cannot be trifled with or rejected as unceremoniously as if it were the statement of a modern Theosophist; further, he claimed to pass at will into that state when the Inner Self frees itself entirely from every physical sense, and lives and breathes in a world where every secret of Nature is an open book to the Soul-eye.[750] Unfortunately two-thirds of his public writings are also allegorical in one sense; and, as they have been accepted literally, criticism has not spared the great Swedish Seer any more than other Seers.

Having taken a panoramic view of the hidden Sciences and Magic with their Adepts in Europe, Eastern Initiates must now be mentioned. If the presence of Esotericism in the Sacred Scriptures of the West only now begins to be suspected, after nearly two thousand years of blind faith in their *verbatim* wisdom, the same may well be granted as to the Sacred Books of the East. Therefore neither the Indian nor the Buddhist system can be understood without a key, nor can the study of comparative Religion become a "Science" until the symbols of every Religion yield their final secrets. At the best such a study will remain a loss of time, a playing at hide-and-seek.

On the authority of a Japanese *Encyclopedia*, Remusat shows the Buddha, before His death, committing the secrets of His system to His disciple, Kâsyapa, to whom alone was entrusted the sacred keeping of the Esoteric interpretation. It is called in China *Ching-fa-yin-Tsang* ("the Mystery of the Eye of the Good Doctrine"). To any student of Buddhist Esotericism the term, "the Mystery of the Eye," would show the absence of any Esotericism. Had the word "Heart" stood in its place, then it would have meant what it now only professes to convey. The "Eye Doctrine" means dogma and dead-letter form, church ritualism intended for those who are content with exoteric formulæ. The "Heart Doctrine," or the "Heart's Seal" (the Sin Yin), is the only real one. This may be found corroborated by Hiuen Tsang. **426]** In his translation of *Mahâ-Prajnâ-Pâramitâ* (*Ta-poh-je-King*), in one hundred and twenty volumes, it is stated that it was Buddha's "favourite disciple Ânanda," who, after his great Master had gone into Nirvâna, was commissioned by Kâsyapa to promulgate "the Eye of the Doctrine," the "Heart" of the Law having been left with the Arhats alone.

The essential difference that exists between the two—the "Eye" and the "Heart," or the outward form and the hidden meaning, the cold metaphysics and the Divine Wisdom—is clearly demonstrated in several volumes on "Chinese Buddhism," written by sundry missionaries. Having lived for years in China, they still know no more than they have learned from pretentious schools calling themselves esoteric, yet freely supplying the open enemies of their faith with professedly ancient manuscripts and esoteric works! This ludicrous contradiction between profession and practice has never, as it seems, struck any of the western and reverend historians of other peoples' secret tenets. Thus many esoteric schools are mentioned in *Chinese Buddhism* by the Rev. Joseph Edkins, who believes quite sincerely that he has made "a minute examination" of the secret tenets of Buddhists whose works "were until lately inaccessible in their original form." It really will not be saying too much to state at once that the genuine Esoteric literature is "inaccessible" to this day, and that the respectable gentleman who was inspired to state that

---

[749] *Op. cit*., ii. 470.

[750] Unless one obtains exact information and the right method, one's visions, however correct and true in Soul-life, will ever fail to get photographed in our human memory, and certain cells of the brain are sure to play havoc with our remembrances.

It does not appear that there was any secret doctrine which those who knew it would not divulge,

made a great mistake if he ever believed in what he says on page 161 of his work. Let him know at once that all those Yû-luh ("Records of the Sayings") of celebrated teachers are simply blinds, as complete—if not more so—than those in the Purânas of the Brâhmans. It is useless to enumerate an endless string of the finest Oriental scholars or to bring forward the researches of Remusat, Burnouf, Koeppen, St. Hilaire, and St. Julian, who are credited with having exposed to view the ancient Hindu world, by revealing the sacred and secret books of Buddhism: the world that they reveal has never been veiled. The mistakes of all the Orientalists may be judged by the mistake of one of the most popular, if not the greatest among them all—Prof. Max Müller. It is made with reference to what he laughingly translates as the "god Who" (Ka).

427] {THE GOD "WHO."} The authors of the Brâhmanas had so completely broken with the past, that, forgetful of the poetical character of the hymns and the yearning of the poets after the Unknown God, they exalted the interrogative pronoun itself into a deity, and acknowledged a god Ka (or Who?) . . . Wherever interrogative verses occur the author states that Ka is Prajâpati, or the Lord of Creatures. Nor did they stop here. Some of the hymns in which the interrogative pronoun occurred were called Kadvat, *i.e.*, having Kad or Quid. But soon a new adjective was formed, and not only the hymns but the sacrifice also offered to the god were called Kaya, or "Who"-ish. . . . At the time of Panini this word acquired such legitimacy as to call for a separate rule explaining its formation. The Commentator here explains Ka by Brahman.

Had the commentator explained It even by Parabrahman he would have been still more in the right than he was by rendering It as "Brahman." One fails to see why the secret and sacred Mystery-Name of the highest, sexless, formless Spirit, the Absolute,—Whom no one would have dared to classify with the rest of the manifested Deities, or even to name during the primitive nomenclature of the symbolical Panthenon, should not be expressed by an interrogative pronoun. Is it those who belong to the most anthropomorphic Religion in the world who have a right to take ancient Philosophers to task for even an exaggerated religious awe and veneration?

But we are now concerned with Buddhism. Its Esotericism and oral instruction, which is written down and preserved in single copies by the highest chiefs in genuine Esoteric Schools, is shown by the author San-Kian-yi-su. Contrasting Bodhidharma with Buddha, he exclaims:

"Julai" (Tathâgata) taught great truths and the causes of things. He became the instructor of men and Devas. He saved multitudes, and spoke the contents of more than five hundred works. Hence arose the Kiau-men, or exoteric branch of the system, and it was believed to be the tradition of the *words* of Buddha. Bodhidharma brought from the Western Heaven [Shamballa] the "Seal of Truth" (true seal) and opened the fountain of contemplation in the East. He pointed directly to Buddha's heart and nature, swept away the parasitic and alien growth of book-instruction, and thus established the Tsung-men, or Esoteric branch of the system containing the tradition of the heart of Buddha.[751]

A few remarks made by the author of *Chinese Buddhism* throw a flood of light on the universal misconceptions of Orientalists in general, and **428]** of the missionaries in the "lands of the Gentiles" in particular. They appeal very forcibly to the intuition of Theosophists—more particularly of those in India. The sentences to be noticed are italicized.

The common [Chinese] word for the esoteric Schools is *dan*, the Sanskrit *Dhyâna . . .* Orthodox Buddhism has in China slowly but steadily *become heterodox*. The Buddhism of books and ancient traditions *has become the Buddhism of mystic contemplation. . . .* The history of ancient schools springing up long ago in the Buddhist communities of India *can now be only very partially recovered.* Possibly some light may be thrown back by China upon the religious history of the country from which Buddhism came.[752] In no part of the story is aid to the recovery of the lost knowledge more likely to be found than in the accounts of the patriarchs, the line of whom was completed by Bodhidharma. In seeking the best explanation of the Chinese and Japanese narrative of the patriarchs, and the *seven Buddhas* terminating in Gautama, or Shâkyamuni, it is important to know the Jain traditions as they were early in the sixth century of our era, when the Patriarch Bodhidharma removed to China. . . .

In tracing the rise of the various schools of esoteric Buddhism it must be kept in mind that a principle somewhat similar to the dogma of apostolical succession belongs to them all. They all profess *to derive their doctrines through a succession of teachers, each instructed personally by his predecessor, till the time of Bodhidharma, and so further up in the series to Shâkyamuni himself and the earlier Buddhas*.[753]

---

[751] *Chinese Buddhism*, p. 158. The Rev. Joseph Edkins either ignores, or—which is more probable—is utterly ignorant of the real existence of such Schools, and judges by the Chinese travesties of these, calling such Esotericism "heterodox Buddhism." And so it is, in one sense.

[752] That country—India—has lost the records of such Schools and their teachings only so far as the general public, and especially the inappreciative Western Orientalists, are concerned. It has preserved them in full in some Mathams (refuges for mystic contemplation). But it may perhaps he better to seek them with, and from, their rightful owners, the so-called "mythical" Adepts, or Mahâtmâs.

[753] *Chinese Buddhism*, pp. 155-159.

It is complained further on, and is mentioned as a falling away from strict orthodox Buddhism, that *the Lamas of Tibet are received in Pekin with the utmost respect* by the Emperor.

The following passages, taken from different parts of the book, summarise Mr. Edkins' views:

> Hermits are not uncommonly met with in the vicinity of large Buddhist temples . . . their hair being allowed to grow unshorn. . . . The doctrine of metempsychosis is rejected. Buddhism is one form of Pantheism on the ground that the doctrine of metempsychosis makes all nature instinct with life, and that that life is the Deity assuming different forms of personality, that Deity not being a self-conscious, free-acting Self-Cause, but an all-pervading Spirit. The esoteric Buddhists of China, keeping rigidly to their one doctrine,[754] say nothing of the metempsychosis, . . . or any other of the more material parts of the Buddhist system. . . . The Western paradise promised to the worshippers of Amida Buddha is . . . incon- **429]** {MORE MISREPRESENTATIONS.} sistent with the doctrine of Nirvâna [?].[755] . . . *It promises immortality* instead of annihilation. The great antiquity of this School is evident from the early date of the translation of the *Amida Sûtra*, which came from the hands of Kumârajîva, and the *Ku-liang-sheu-King*, dating from the Han dynasty. Its extent of influence is seen in the attachment of the Tibetans and Moguls to the worship of this Buddha, and in the fact that the name of this fictitious personage [?] is more commonly heard in China than that of the historical Shakyamuni.

We fear the learned writer is on a false track as to Nirvâna and Amita Buddha. However, here we have the evidence of a missionary to show that there are several schools of Esoteric Buddhism in the Celestial Empire. When the misuse of dogmatical orthodox Buddhist Scriptures had reached its climax, and the true spirit of the Buddha's Philosophy was nearly lost, several reformers appeared from India, who established an oral teaching. Such were Bodhidharma and Nâgârjuna, the authors of the most important works of the contemplative School in China during the first centuries of our era. It is known, moreover, as is said in *Chinese Buddhism*, that Bodhidharma became the chief founder of the Esoteric Schools, which were divided into five principal branches. The data given are correct enough, but every conclusion, without one single exception, is wrong. It was said in *Isis Unveiled* that—

> Buddha teaches the doctrine of a new birth as plainly as Jesus does. Desiring to break with the ancient Mysteries, to which it was impossible to admit the ignorant masses, the Hindu reformer, though generally silent upon more than one secret dogma, clearly states his thought in several passages. Thus, he says: "*Some people are born again*; evil-doers go to hell [Avitchi]; righteous people go to heaven [Devachan]; those who are free from all worldly desires enter Nirvâna" (*Precepts of the Dhammapada*, *v.* 126). Elsewhere Buddha states that "it is better to believe in a future life, in which happiness or misery can be felt: for if the heart believes therein it will abandon sin and act virtuously; and even if there is no resurrection [rebirth], such a life will bring a good name and the reward of men. But those who believe in extinction at death will not fail to commit any sin that they may choose, because of their disbelief in a future." (See *Wheel of the Law*.)

How is immortality, then, "inconsistent with the doctrine of **430]** Nirvâna?" The above are only a few of Buddha's openly-expressed thoughts to his chosen Arhats; the great Saint said much more. As a comment upon the mistaken views held in our century by the Orientalists, "who vainly try to fathom Tathâgata's thoughts," and those of Brâhmans, "who repudiate the great Teacher to this day," here are some original thoughts expressed in relation to the Buddha and the study of the Secret Sciences. They are from a work written in Chinese by a Tibetan, and published in the monastery of Tientaï for circulation among the Buddhists

> Who live in foreign lands, and are in danger of being spoiled by missionaries,

as the author truly says, every convert being not only "spoiled" for his own creed, but being also a sorry acquisition for Christianity. A translation of a few passages, kindly made from that work for the present volumes is now given.

> No profane ears having heard the mighty Chau-yan [secret and enlightening *precepts*] of Vu-vei-Tchen-jen [Buddha *within* Buddha],[756] of our beloved Lord and Bodhisattva, how can one tell what his thoughts really

[754] They certainly reject most emphatically the popular theory of The transmigration of human entities or Souls *into* animals, but not the evolution of men *from* animals—so far, at least, as their lower principles are concerned.

[755] It is quite consistent, on the contrary, when explained in the light of the Esoteric Doctrine. The "Western paradise," or Western heaven, is no fiction located in transcendental space. It is *bonâ-fide* locality in the mountains, or, to be more correct, one encircled in a desert within mountains. Hence it is assigned for the residence of those students of Esoteric Wisdom—disciples or Buddha—who have attained the rank of Lohans and Anâgâmins (Adepts). It is called "Western" simply from geographical considerations; and "the great iron mountain girdle" that surrounds the Avitchi, and the seven Lokas that encircle the "Western paradise" are a very exact representation of well-known localities and things to the Eastern student or Occultism.

[756] The word is translated by the Orientalists as "true man without a position," (?) which is very misleading. It simply means the true inner man, or Ego, "Buddha *within* Buddha" meaning that there was a Gautama *inwardly* as well as *outwardly*.

were? The holy Sang-gyas-Panchhen[757] never offered an insight into the *One Reality* to the unreformed [uninitiated] Bhikkus. Few are those even among the Tu-fon [Tibetans] who knew it; as for the Tsung-men[758] Schools, they are going with every day more down hill. . . . . Not even the Fa-siong-Tsung[759] can give one the wisdom taught in real Naljor-chod-pa [Sanskrit:[760] Yogâchârya]: . . . it is all "Eye" Doctrine, and no more. The loss of a restraining guidance is felt, since the Tch'-an-si [teachers] of inward meditation [self-contemplation or Tchung-kwan] have become rare, and the Good Law is replaced by idol-worship [Siang-kyan]. It is of this [idol- or image-worship] that the Barbarians [Western people] have heard, and know nothing of Bas-pa-Dharma [the secret Dharma or doctrine]. Why has truth to hide like a tortoise within its shell? Because it is now found to have become like the Lama's tonsure knife,[761] a weapon too dangerous to use even for the Lanoo. Therefore no one can be entrusted with the knowledge [Secret Science] before his time. The **431]** Chagpa-Thog-mad have become rare, and the best have retired to Tushita the Blessed.[762]

Further on, a man seeking to master the mysteries of Esotericism before he had been declared by the initiated Tch'-an-si (teachers) to be ready to receive them, is likened to

One who would, without a lantern and on a dark night, proceed to a place full of scorpions, determined to feel on the ground for a needle his neighbour has dropped.

Again:

He who would acquire the Sacred Knowledge should, before he goes any farther "*trim his lamp* of inner understanding," and then "with the help of such good light" use his meritorious actions as a dust-cloth to remove every impurity from his mystic mirror,[763] so that he should be enabled to see in its lustre the faithful reflection of Self. . . . . First, this; then Tong-pa-nya,[764] lastly; Samma Sam-buddha.[765]

In *Chinese Buddhism* a corroboration of these statements is to be found in the aphorisms of Lin-tsi:

Within the body which admits sensations, acquires knowledge, thinks, and acts, there is the "true man without a position" Wu-wei-chen-jen. He makes himself clearly visible; not the thinnest separating film hides him. Why do you not recognise him? . . . If the mind does not come to conscious existence, there is deliverance everywhere. . . . What is Buddha? *Ans*. A mind clear and at rest. What is the Law? *Ans*. A mind clear and enlightened. What is *Tau? Ans*. In every place absence of impediments and pure enlightenment. These three are one.

432] The reverend author of *Chinese Buddhism* makes merry over the symbolism of Buddhist discipline. Yet the self-inflicted "slaps on the cheek" and "blows under the ribs" find their pendants in

---

757 One of the titles of Gautama Buddha in Tibet.

758 The "esoteric" Schools, or sects, of which there are many in China.

759 A school of contemplation founded by Hiuen-Tsang, the traveller, nearly extinct. Fa-siong-Tsung means "the School that unveils the inner nature of things."

760 Esoteric, or hidden, teaching of Yoga (Chinese: Yogi-mi-kean).

761 The "tonsure knife" is made of *meteoric* iron, and is used for the purpose of cutting off the "vow-lock," or hair from the novice's head during his first ordination. It has a double-edged blade, is sharp as a razor, and lies concealed within a hollow handle of horn. By touching a spring the blade jerks out like a flash of lightning and recedes back with the same rapidity. A great dexterity is required in using it without wounding the head of the young Gelung and Gelung-ma (candidates to become priests and nuns) during the preliminary rites, which are public.

762 Chagpa-Thog-mad is the Tibetan name of Âryâsanga, the founder of the Yogâchârya or Naljorchodpa School. This Sage and Initiate is said to have been taught "Wisdom" by Maitreya Buddbha Himself, the Buddha of the Sixth Race, at Tushita (a celestial region presided over by Him), and as having received from Him the five books of *Champaitehos-nga*. The Secret Doctrine teaches, however, that he came from Dejung, or Shambhalla, called the "source of happiness" ("wisdom-acquired") and declared by some Orientalists to be a "fabulous" place.

763 It may not be, perhaps, amiss to remind the reader of the fact that the "mirror" was a part of the symbolism of the Thesmophoria, a portion of the Eleusinian Mysteries; and that it was used in the search for Atmu, the "Hidden One," or "Self." In his excellent paper on the above-named mysteries. Dr. Alexander Wilder of New York says: "Despite the assertion of Herodotus and others that the Bacchic Mysteries were Egyptian, there exists strong probability that they came originally from India, and were Shaivitic or Buddhistical. Kore-Persephoneia was but the goddess Parasu-pani, or Bhavani, and Zagreus is from Chakra, a country extending from ocean to ocean. If this is a Turanian story we can easily recognise the 'horns' as the crescent worn by Lama-priests, and assume the whole legend [the fable of Dionysus-Zagreuis] to be based on Lama-succession and transmigration. . . . The whole story of Orpheus . . . has a Hindu ring all through." The tale of "Lama-succession and transmigration" did not originate with the Lamas, who date themselves only so far back as the seventh century, but with the Chaldæans and the Brâhmans, still earlier.

764 The state of absolute freedom from any sin or desire.

765 The state during which an Adept sees the lung series of his past births, and lives through all his previous incarnations in this and the other worlds. (See the admirable description in the *Light of Asia*, p. 166, 1884 ed.)

the mortifications of the body and self-flagellation—"the discipline of the scourge"—of the Christian monks, from the first centuries of Christianity down to our own day. But then the said author is a Protestant, who substitutes for mortification and discipline—good living and comfort. The sentence in the Lin-tsi,

> The "true man, without a position," Wu-wei-chen-jen, is wrapped in a prickly shell, like the chestnut. He cannot be approached. This is Buddha—the Buddha within you,

is laughed at. Truly

> An infant cannot understand the seven enigmas!

433]

SOME PAPERS ON THE BEARING OF OCCULT PHILOSOPHY ON LIFE.

434]

NOTE.

Papers I. II. III. of the following were written by H. P. B. and were circulated privately during her lifetime, but they were written with the idea that they would be published after a time. They are papers intended for students rather than for the ordinary reader, and will repay careful study and thought. The "Notes of some Oral Teaching" were written down by some of her pupils and were partially corrected by her, but no attempt has been made to relieve them of their fragmentary character. She had intended to make them the basis for written papers similar to the first three, but her failing health rendered this impossible, and they are published with her consent, the time for restricting them to a limited circle having expired.

ANNIE BESANT.

435]

PAPER I.

A WARNING.

There is a strange law in Occultism which has been ascertained and proven by thousands of years of experience; nor has it failed to demonstrate itself, almost in every case, during the years that the Theosophical Society has been in existence. As soon as anyone pledges himself as a "Probationer," certain Occult effects ensue. Of these the first is the *throwing outward* of everything latent in the nature of the man; his faults, habits, qualities or subdued desires, whether good, bad or indifferent.

For instance, if a man be vain or a sensualist, or ambitious, whether by atavism or by karmic heirloom, those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly, and he will have to fight a hundred times harder than before, until he kills all such tendencies in himself.

On the other hand, if he be good, generous, chaste and abstemious, or has any virtue hitherto latent and concealed in him, it will work its way out as irrepressibly as the rest. Thus a civilized man who hates to be considered a saint, and therefore assumes a mask, will not be able to conceal his true nature, whether base or noble.

THIS IS AN IMMUTABLE LAW IN THE DOMAIN OF THE OCCULT.

Its action is the more marked, the more earnest and sincere the desire of the candidate, and the more deeply he has felt the reality and importance of his pledge.

The ancient occult axiom, "Know Thyself," must be familiar to every student; but few if any have apprehended the real meaning of this wise exhortation of the Delphic Oracle. You all know your earthly pedigree, but who of you has ever traced all the links of heredity, **436]** astral, psychic and spiritual, which go to make you what you are? Many have written and expressed their desire to unite themselves with their Higher Ego, yet none seem to know the indissoluble link connecting their "Higher Egos" with the One Universal SELF.

For all purposes of Occultism, whether practical or purely metaphysical, such knowledge is absolutely requisite. It is proposed, therefore, to begin these papers by showing this connection in all directions with the worlds: Absolute, Archetypal, Spiritual, Mânasic, Psychic, Astral, and Elemental.

Before, however, we can touch upon the higher worlds—Archetypal, Spiritual and Mânasic—we must master the relations of the seventh, the terrestrial world, the lower Prakriti, or Malkuth as in the Kabalah, to the worlds or planes which immediately follow it.

OM.

"OM," says the Âryan Adept, the son of the Fifth Race, who with this syllable begins and ends his salutation to the human being, his conjuration of, or appeal to, non-human PRESENCES.

"OM-MANI," murmurs the Turanian Adept, the descendant of the Fourth Race; and after pausing he adds, "PADME-HUM."

This famous invocation is very erroneously translated by the Orientalists as meaning, "Oh the Jewel in the Lotus." For although, literally, OM is a syllable sacred to the Deity, PADME means "in the Lotus," and MANI is any precious stone, still neither the words themselves, nor their symbolical meaning, are thus really correctly rendered.

In this, the most sacred of all Eastern formulas, not only has every syllable a secret potency producing a definite result, but the whole invocation has seven different meanings and can produce seven distinct results, each of which may differ from the others.

The seven meanings and the seven results depend upon the intonation which is given to the whole formula and to each of its syllables; and even the numerical value of the letters is added to or diminished according as such or another rhythm is made use of. Let the student remember that number underlies form, and number guides sound. Number lies at the root of the manifested Universe: numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of Nature.

Know the corresponding numbers of the fundamental principle of **437]** {THE JEWEL IN THE LOTUS.} every element and its sub-elements, learn their interaction and behaviour on the occult side of manifesting Nature, and the law of correspondences will lead you to the discovery of the greatest mysteries of macrocosmical life.

But to arrive at the macrocosmical, you must begin by the micro-cosmical, *i.e.*, you must study MAN, the microcosm—in this case as physical science does—inductively, proceeding from particulars to universals. At the same time, however, since a key-note is required to analyze and comprehend any combination of differentiations of sound, we must never lose sight of the Platonic method, which starts with one general view of all, and descends from the universal to the individual. This is the method adopted in Mathematics—the only *exact* science that exists in our day.

Let us study Man, therefore; but if we separate him for one moment from the Universal Whole, or view him in isolation, from a single aspect, apart from the "Heavenly Man"—the Universe symbolized by Adam Kadmon or his equivalents in every Philosophy—we shall either land in Black Magic or fail most ingloriously in our attempt.

Thus the mystic sentence, " *Om Mani Padme Hum,"* when rightly understood, instead of being composed of the almost meaningless words, "Oh the Jewel in the Lotus," contains a reference to this indissoluble union between Man and the Universe, rendered in seven different ways, and having the capability of seven different applications to as many planes of thought and action.

From whatever aspect we examine it, it means: "I am that I am": "I am in thee and thou art in me." In this conjunction and close union the good and pure man becomes a God. Whether consciously or unconsciously, he will bring about, or innocently cause to happen, unavoidable results. In the first case, if an Initiate (of course an Adept of the Right-hand Path alone is meant), he can guide a beneficent or a protecting current, and thus benefit and protect individuals and even whole nations. In the second case, although quite unaware of what he is doing, the good man becomes a shield to whomsoever he is with.

Such is the fact; but its how and why have to be explained, and this can be done only when the actual presence and potency of numbers in sounds, and hence in words and letters, have been rendered clear. The formula, *"Om Mani Padme Hum,"* has been chosen as an illustration on account of its almost infinite potency in the mouth of an Adept, and **438]** of its potentiality when pronounced by any man. Be careful, all you who read this: do not use these words in vain, or when in anger, lest you become yourself the first sacrificial victim, or, what is worse, endanger those whom you love.

The profane Orientalist, who all his life skims mere externals, will tell you flippantly, and laughing at the superstition, that in Tibet this sentence is the most powerful six-syllabled incantation and is said to have been delivered to the nations of Central Asia by Padmapâni, the Tibetan Chenresi.[766]

[766] See *supra*, ii. 188, 189.

But who is Padmapâni, in reality? Each of us must recognize him for himself, whenever he is ready. Each of us has within himself the "Jewel in the Lotus," call it Padmapâni, Krishna, Buddha, Christ, or whatever name we may give to our Divine Self. The exoteric story runs thus:

The supreme Buddha, or Amitâbha, they say, at the hour of the creation of man, caused a rosy ray of light to issue from his right eye. The ray emitted a sound and became Padmapâni Bodhisattva. Then the Deity allowed to stream forth from his left eye a blue ray of light, which, becoming incarnate in the two virgins Dolma, acquired the power to enlighten the minds of living beings. Amitâbha then called the combination, which forthwith took up its abode in man, "*Om Mani Padme Hum*," *"I* am the Jewel in the Lotus and in it I will remain*."* Then Padmapâni, "the One in the Lotus" vowed never to cease working until he had made Humanity feel his presence in itself and had thus saved it from the misery of rebirth. He vowed to perform the feat before the end of the Kalpa, adding that, in case of failure, he wished that his head should split into numberless fragments. The Kalpa closed; but Humanity felt him not within its cold, evil heart. Then Padmapâni's head split and was shattered into a thousand fragments. Moved with compassion, the Deity re-formed the pieces into *ten* heads, three white, and seven of various colours. And since that day man has become a perfect number, or TEN.

In this allegory the potency of SOUND, COLOUR, and NUMBER is so ingeniously introduced as to veil the real Esoteric meaning. To the outsider it reads like one of the many meaningless fairy-tales of creation; but it is pregnant with spiritual and divine, physical and magical meaning. From Amitâbha—*no colour*, or the *white glory*—are **439]** {THE PYTHAGOREAN TETRAD.} born the seven differentiated colours of the prism. These each emit a corresponding sound, forming the seven of the *musical scale.* As Geometry, among the Mathematical Sciences, is specially related to Architecture, and also (proceeding to Universals) to Cosmogony, so the ten Jods of the Pythagorean Tetrad, or Tetraktys, being made to symbolize the Macrocosm, the Microcosm, or man, its image, had also to be divided into ten points. For this Nature herself has provided, as will be seen.

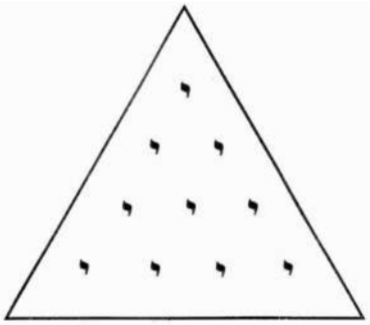

But before this statement can be proved and the perfect correspondences between the Macrocosm and the Microcosm demonstrated, a few words of explanation are necessary.

To the learner who would study the Esoteric Sciences with their double object: (*a*) of proving Man to be identical in spiritual and physical essence with both the Absolute Principle and with God in Nature; and (*b*) of demonstrating the presence in him of the same potential powers as exist in the creative forces in Nature—to such a one a perfect knowledge of the correspondences between Colours, Sounds, and Numbers is the first requisite. As already said, the sacred formula of the far East, *"Om Mani Padme Hum"* is the one best calculated to make these correspondential qualities and functions clear to the learner.

In the allegory of Padmapâni, the Jewel (or Spiritual Ego) in the Lotus, or the symbol of androgynous man, the numbers 3, 4, 7, 10, as synthesizing the *Unit*, Man, are prominent, as I have already said. It is on the thorough knowledge and comprehension of the meaning and potency of these numbers, in their various and multiform combinations, and in their mutual correspondence with sounds or words, and colours or rates of motion (represented in physical science by vibrations), that the progress of a student in Occultism depends. Therefore we must begin with the first, initial word, OM, or AUM. OM is a "blind." The sentence *"Om Mani Padme Hum"* is not a six- but a seven-syllabled phrase, as the first syllable is double in its right pronunciation, and triple in its essence, A-UM. It represents the for ever concealed primeval triune differentiation, not *from* but *in* the ONE ABSOLUTE, and is therefore symbolized by the 4, or the Tetraktys, in the metaphysical world. It is the Unit-ray, or Âtman.

It is the Âtman, this highest Spirit in man, which, in conjunction with Buddhi and Manas, is called the upper Triad, or Trinity. This **440]** Triad with its four lower human principles, is, moreover, enveloped with an auric atmosphere, like the yolk of an egg (the future embryo) by the albumen and shell. This, to the perceptions of higher Beings from other planes, makes of each individuality an oval sphere of more or less radiancy.

To show the student the perfect correspondence between the birth of Kosmos, a World, a Planetary Being, or a Child of Sin and Earth, a more definite and clear description must be given. Those acquainted with Physiology will understand it better than others.

Who, having read say the *Vishnu* or other *Purâna*, is not familiar with the exoteric allegory of the birth of Brahmâ (male-female) in the Egg of the World, Hiranyagarbha, surrounded by its seven zones, or rather planes, which in the world of form and matter become seven and fourteen Lokas; the numbers seven and fourteen reappearing as occasion requires.

Without giving out the secret analysis, the Hindus have from time immemorial compared the matrix of the Universe, and also the solar matrix, to the female uterus. It is written of the former: "Its womb is vast as the Meru," and

The future mighty oceans lay asleep in the waters that filled its cavities, the continents, seas and mountains, the stars, planets, the gods, demons and mankind.

The whole resembled, in its inner and outer coverings, the cocoanut filled interiorly with pulp, and covered externally with husk and rind. "Vast as Meru," say the texts.

Meru was its Amnion, and the other mountains were its Chorion,

adds a verse in *Vishnu Purâna*.[767]

In the same way is man born in his mother's womb. As Brahmâ is surrounded, in exoteric traditions, by seven layers within and seven without the Mundane Egg, so is the embryo (the first or the seventh layer, according to the end from which we begin to count). Thus, just as Esotericism in its Cosmogony enumerates seven inner and seven outer layers, so Physiology notes the contents of the uterus as seven also, although it is completely ignorant of this being a copy of what takes place in the Universal Matrix. These contents are:

1. *Embryo.* 2. *Amniotic Fluid*, immediately surrounding the Embryo. 3. *Amnion*, a membrane derived from the Foetus, which contains the fluid. 4. *Umbilical Vesicle,* which serves to convey nourishment origi- **441]** {SEVEN CORRESPONDENTIAL CONTENTS.} nally to the Embryo and to nourish it. 5. *Allantois*, a protrusion from the Embryo in the form of a closed bag, which spreads itself between 3 and 7, in the midst of 6, and which, after being specialized into the Placenta, serves to conduct nourishment to the Embryo. 6. *Interspace* between 3 and 7 (the Amnion and Chorion), filled with an albuminous fluid. 7. *Chorion*, or outer layer.

Now, each of these seven contents severally corresponds with, and is formed after, an antetype, one on each of the seven planes of being, with which in their turn correspond the seven states of Matter and all other forces, sensational or functional, in Nature.

The following is a bird's eye view of the seven correspondential contents of the wombs of Nature and of Woman. We may contrast them thus:

COSMIC PROCESS. (UPPER POLE.)	HUMAN PROCESS. (LOWER POLE.)
(1) The mathematical Point, called the "Cosmic Seed," the Monad of Leibnitz; which contains the whole Universe, as the acorn the oak. This is the first bubble on the surface of boundless homogeneous Substance, or Space, the bubble of differentiation in its incipient stage. It is the beginning of the Orphic or Brahmâ's Egg. It corresponds in Astrology and Astronomy to the Sun.	(1) The terrestrial Embryo, which contains in it the future man with all his potentialities. In the series of principles of the human system it is the Âtman, or the super-spiritual principle, just as in the physical Solar System it is the Sun.
(2) The *vis vitœ* of our solar system exudes from the Sun. (*a*) It is called, when referred to the higher planes, Âkâsha. (*b*) It proceeds from the ten "divinities," the ten numbers of the Sun, which is itself the "Perfect Number." These are called Dis—in reality Space—the forces **442]** spread in Space, three of which are contained in the Sun's Âtman, or seventh principle, and seven are the rays shot out by the Sun.	(2) The Amniotic Fluid exudes from the Embryo. (*a*) It is called, on the plane or matter, Prâna.[768] (*b*) It proceeds, taking its source in the universal One Life, from the heart of man and Buddhi, over which the Seven Solar Rays (Gods) preside.
(3) The Ether of Space, which, in its external aspect, is the plastic crust which is supposed to envelope the Sun. On the higher plane it is the whole Universe, as the third differentiation of evolving Substance, Mûlaprakriti becoming Prakriti. (*a*) It corresponds mystically to the manifested Mahat, or the Intellect or Soul of the World.	(3) The Amnion, the membrane containing the Amniotic Fluid and enveloping the Embryo. After the birth of man it becomes the third layer, so to say, of his magneto-vital aura. (*a*) Manas, the third principle (counting from above), or the Human Soul in Man.
(4) The sidereal contents of Ether, the substantial parts of it, unknown to Modern Science, represented:	(4) Umbilical Vesicle, serving, as Science teaches, to nourish the Embryo originally, but, as Occult Science avers, to carry to the Foetus by

[767] Wilson's translation, as amended by Fitzedward Hall, i. 40.
[768] Prâna is in reality the universal Life Principle.

(*a*) In Occult and Kabalistic Mysteries, by Elementals.
(*b*) In physical Astronomy, by meteors, comets, and all kinds of casual and phenomenal cosmic bodies.

osmosis the cosmic influences extraneous to the mother.
(*a*) In the grown man these become the feeders of Kâma, over which they preside.
(*b*) In the physical man, his passions and emotions, the moral meteors and comets of human nature.

(5) Life currents in Ether, having their origin in the Sun: the canals through which the vital principle of that Ether (the blood of the Cosmic Body) passes to nourish everything on the Earth and on the other Planets: from the minerals, which are thus made to grow **443]** {CORRESPONDENCE BETWEEN RACES AND MAN.} and become specialized, from the plants, which are thus fed, to animal and man, to whom life is thus imparted.

(5) The Allantois, a protrusion from the Embryo, which spreads itself between the Amnion and Chorion; it is supposed to conduct the nourishment from the mother to the Embryo. It corresponds to the life-principle, Prâna or Jîva.

(6) The double radiation, psychic and physical, which radiates from the Cosmic Seed and expands around the whole Kosmos, as well as around the Solar System and every Planet. In Occultism it is called the upper divine, and the lower material, Astral Light.

(6) The Allantois is divided into two layers. The interspace between the Amnion and the Chorion contains the Allantois and also an albuminous fluid.[769]

(7) The outer crust of every sidereal body, the Shell of the Mundane Egg, or the sphere of our Solar System, of our Earth, and of every man and animal. In sidereal space, Ether proper; on the terrestrial plane, Air, which again is built in seven layers.
(*a*) The primordial potential world-stuff (for the Manvantaric period) the permanent globe or globes.

(7) The Chorion, or the *Zona Pellucida*, the globular object called Blastodermic Vesicle, the outer and the inner layers of the membrane of which go to form the physical man. The outer, or ectoderm, forms his epidermis; the inner, or endoderm, his muscles, bones, etc. Man's skin, again, is composed of seven layers.
(*a*) The "primitive" becomes becomes the "permanent" Chorion.

Even in the evolution of the Races we see the same order as in Nature and Man.[770] Placental animal-man became such only after the separation of sexes in the Third Root-Race. In the physiological evolution, the placenta is fully formed and functional only after the third month of uterine life.

444] Let us put aside such human conceptions as a personal God, and hold to the purely divine, to that which underlies all and everything in boundless Nature. It is called by its Sanskrit Esoteric name in the *Vedas*, TAT (or THAT), a term for the unknowable Rootless Root. If we do so, we may answer these seven questions of the *Esoteric Catechism* thus:

(1) Q.—What is the Eternal Absolute?
A.—THAT.

(2) Q.—How came Kosmos into being?
A.—Through THAT.

(3) Q.—How, or what will it be when it falls back into Pralaya?
A.—In THAT.

(4) Q—Whence all the animate, and suppositionally, the "inanimate" nature?
A.—From THAT.

(5) Q.—What is the Substance and Essence of which the Universe is formed?
A.—THAT.

(6) Q.—Into what has it been and will be again and again resolved?
A.—Into THAT.

(7) Q.—Is THAT then both the instrumental and material cause of the Universe?
A.—What else is it or can it be than THAT?

[769] All the uterine contents, having a direct spiritual connection with their cosmic antetypes, are, on the physical plane, potent objects in Black Magic, and are therefore considered unclean.
[770] See *supra*, ii. Part I.

As the Universe, the Macrocosm and the Microcosm,[771] are *ten*, why should we divide Man into *seven* "principles"? This is the reason why the perfect number ten is divided into two: in their completeness, *i.e.*, super-spiritually and physically, the forces are TEN: to wit, three on the subjective and inconceivable, and seven on the objective plane. Bear in mind that I am now giving you the description of the two opposite poles: (*a*) the primordial Triangle, which, as soon as it has reflected itself in the "Heavenly Man," the highest of the lower seven—disappears, returning into "Silence and Darkness"; and (*b*) the astral paradigmatic man, whose Monad (Âtmâ) is also represented by a triangle, as it has to become a ternary in conscious Devachanic interludes. The purely terrestrial man being reflected in the universe of Matter, so to say, upside down, the upper Triangle, wherein the creative ideation and the subjective potentiality of the formative faculty resides,**445]** {MAN AND THE LOGOS.} is shifted in the man of clay below the seven. Thus three of the ten, containing in the archetypal world only ideative and paradigmatical potentiality, *i.e.*, existing in possibility, not in action, are in fact one. The potency of formative creation resides in the Logos, the synthesis of the seven Forces or Rays, which becomes forthwith the Quaternary, the sacred Tetraktys. This process is repeated in man, in whom the lower physical triangle becomes, in conjunction with the female One, the male-female creator, or generator. The same on a still lower plane in the animal world. A mystery above, a mystery below, truly.

This is how the upper and highest, and the lower and most animal, stand in mutual relation.

[771] The Solar System or the Earth, as the case may be.

DIAGRAM I.

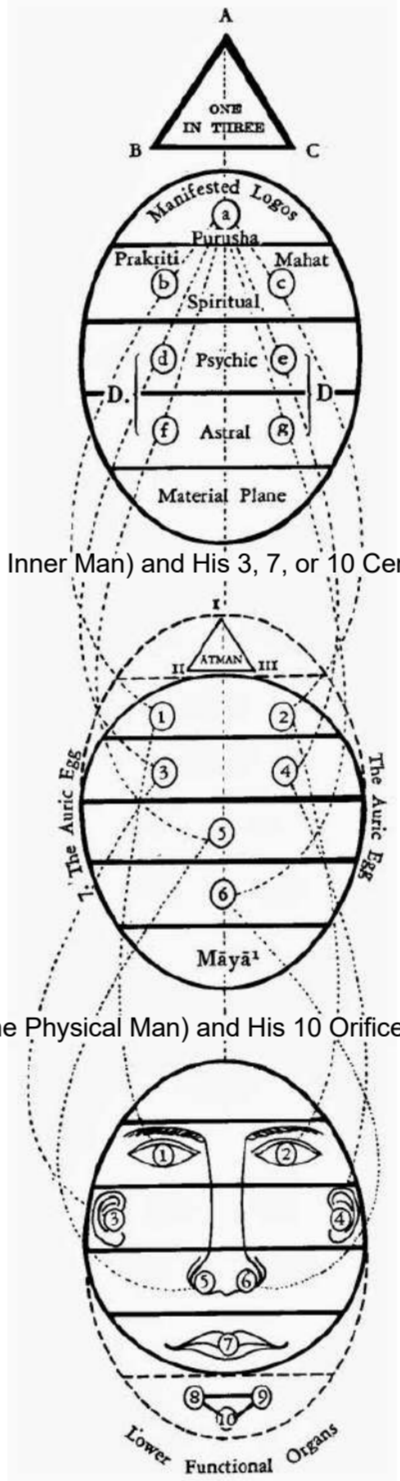

1st.—Macrocosm and Its 3, 7, or 10 Centres of Creative Forces.

A. Sexless, Unmanifested Logos.
B. Potential Wisdom.
C. Universal Ideation.

a. Creative Logos..
b. Eternal Substance.
c. Spirit.

D. The Spiritual Forces acting in Matter.

A. B. C. The Unknowable.

a. b. c. This is Pradhâna, undifferentiated matter in Sânkhya philosophy, or Good, Evil and Chaotic Darkness (Sattva, Rajas, and Tamas), neutralizing each other. When differentiated, they become the Seven Creative Potencies: Spirit, Substance and Fire stimulating Matter to form itself.

2nd.—Microcosm (the Inner Man) and His 3, 7, or 10 Centres of Potential Forces.

(ÂTMAN, although exoterically reckoned as the seventh principle, is no individual principle at all, and belongs to the Universal Soul; 7 is the AURIC EGG, the Magnetic Sphere round every human and animal being.)

1. BUDDHI, the vehicle of ÂTMÂ.
2. MANAS, the vehicle of BUDDHI.
3. LOWER MANAS (the Upper and Lower MANAS are two aspects of one and the same principle) and
4. KÂMA RÛPA, its vehicle.
5. PRÂNA, Life, and
6. LINGA SHARÎRA, its vehicle.

I. II. III. are the Three Hypostases of ÂTMAN, its contact with Nature and Man being the Fourth, making it a Quaternary, or Tetraktys, the Higher Self.

1. 2. 3. 4. 5. 6. These six principles, acting on four different planes, and having their AURIC ENVELOPE on the seventh (vide infra), are those used by the Adepts of the Right-Hand, or White Magicians.

* The Physical Body is no principle; it is entirely ignored, being used only in Black Magic.

3rd.—Microcosm (the Physical Man) and His 10 Orifices, or centres of Action.

1. (BUDDHI) Right Eye.
3. (LOWER MANAS) Right Ear.
5. (LIFE PRINCIPLE) Right Nostril.
7. The Organ of the CREATIVE LOGOS, the Mouth.
8. 9. 10. As this Lower Ternary has a direct connection with the Higher Âtmic Triad and its three aspects (creative, preservative and destructive, or rather regenerative), the abuse of the corresponding functions is the most terrible of Karmic Sins—the Sin against the Holy Ghost with the Christians.

2. (MANAS) Left Eye.
4. (KÂMA RÛPA) Left Ear.
6. (LIFE VEHICLE) Left Nostril.
7. The Paradigm of the 10th (creative) orifice in the Lower Triad.

These Physical Organs are used only by Dugpas in Black Magic.

In this diagram, we see that physical man (or his body) does not share in the *direct* pure waves of the divine Essence which flows from the *One in Three*, the Unmanifested, through the Manifested Logos (the upper face in the diagram). Purusha, the primeval Spirit, touches the human head and stops there. But the Spiritual Man (the synthesis of the seven principles) is directly connected with it. And here a few words ought to be said about the usual exoteric enumeration of the principles. At first an approximate division only was made and given out. *Esoteric Buddhism* begins with Âtmâ, the seventh, and ends with the Physical Body, the first. Now neither Âtmâ, which is no individual "principle," but a radiation *from* and *one with* the Unmani-fested Logos; nor the Body, which is the material rind, or shell, of the Spiritual Man, can be, in strict truth, referred to as "principles." Moreover, the chief "principle" of all, one not even mentioned heretofore, is the "Luminous Egg" (Hiranyagarbha), or the invisible magnetic sphere in which every man is

enveloped.[772] It is the direct emanation: (*a*) from the Âtmic Ray in its triple aspect of Creator, Preserver and Destroyer (Regenerator); and (*b*) from Buddhi-Manas. The *seventh* aspect of this individual Aura is the faculty of assuming the form of its body and becoming the "Radiant," the Luminous Augoeides. It is this, strictly speaking, which at times becomes the form called Mâyâvi Rûpa. Therefore, as explained in the second face of the diagram (the astral man), the Spiritual Man consists of only five **446]** principles, as taught by the Vedântins,[773] who substitute, tacitly, for the physical this sixth, or Auric, Body, and merge the dual Manas (the dual mind, or consciousness) into one. Thus they speak of five Koshas (sheaths or principles), and call Âtmâ the sixth yet no "principle." This is the secret of the late Subba Row's criticism of the division in *Esoteric Buddhism.* But let the student now learn the true Esoteric enumeration.

The reason why public mention of the Auric Body was not permitted was on account of its being so sacred. It is this Body which, at death, assimilates the essence of Buddhi and Manas and becomes the vehicle of these spiritual principles, *which are not objective*, and then, with the full radiation of Âtmâ upon it ascends as Manas-Taijasi into the Devachanic state. Therefore is it called by many names. It is the Sûtrâtmâ, the silver "thread" which "incarnates" from the beginning of Manvantara to the end, stringing upon itself the pearls of human existence, in other words, the spiritual aroma of every personality it *follows* through the pilgrimage of life.[774] It is also the material from which the Adept forms his Astral Bodies, from the Augoeides and the Mâyâvi Rûpa downwards. After the death of man, when its most ethereal particles have drawn into themselves the spiritual principles of Buddhi and the Upper Manas, and are illuminated with the radiance of Âtmâ, the Auric Body remains either in the Devachanic state of consciousness, or, in the case of a full Adept, prefers the state of a Nirmânakâya, that is, one who has so purified his whole system that he is above even the divine illusion of a Devachanî. Such an Adept remains in the astral (invisible) plane connected with our earth, and henceforth moves and lives in the possession of all his principles except the Kâma Rûpa and Physical Body. In the case of the Devachanî, the Linga Sharîra—the *alter ego* of the body, which during life is within the physical envelope while the radiant aura is without—strengthened by the material particles which this aura leaves behind, remains close to the dead body and outside it, and soon fades away. In the case of the full Adept, the body alone becomes subject to dissolution, while the centre of that force which was the seat of desires and passions, disappears with its cause—the animal body. But during the life of the latter all these centres are more or less active and in constant correspondence **447]** {COSMIC, SPIRITUAL, AND PHYSICAL CENTRES.} with their prototypes, the cosmic centres, and their microcosms, the principles. It is only through these cosmic and spiritual centres that the physical centres (the upper seven orifices and the lower triad) can benefit by their Occult interaction, for these orifices, or openings, are channels conducting into the body the influences that *the will of man* attracts and uses, *viz.,* the cosmic forces.

This will has, of course, to act primarily through the spiritual principles. To make this clearer, let us take an example. In order to stop pain, let us say in the right eye, you have to attract to it the potent magnetism from that cosmic principle which corresponds to this eye and also to Buddhi. Create, by a powerful will effort, an imaginary line of communication between the right eye and Buddhi, locating the latter as a *centre* in the same part of the head. This line, though you may call it "imaginary," is, once you succeed in seeing it with your mental eye and give it a shape and colour, in truth as good as real. A rope in a dream *is not* and yet *is*. Moreover, according to the prismatic colour with which you endow your line, so will the influence act. Now Buddhi and Mercury correspond with each other, and both are yellow, or radiant and golden coloured. In the human system, the right eye corresponds with Buddhi and Mercury; and the left with Manas and Venus or Lucifer. Thus, if your line is golden or silvery, it will stop the pain; if red, it will increase it, for red is the colour of Kâma and corresponds with Mars. Mental or Christian Scientists have stumbled upon the *effects* without understanding the *causes*. Having found by chance the secret of producing such results owing to mental abstraction, they attribute them to their union with God (whether a personal or impersonal God they know best), whereas it is simply the effect of one or another principle. However it may be, they are on the path of discovery, although they must remain wandering for a long time to come.

Let not Esoteric students commit the same mistake. It has often been explained that neither the cosmic planes of substance nor even the human principles—with the exception of the lowest material plane or world and the physical body, which, as has been said, are no "principles,"—can be located or thought of as being in Space and Time. As the former are seven in ONE, so are we seven in ONE—that same absolute Soul of the World, which is both Matter and non-Matter, Spirit and non-

---

[772] So are the animals, the plants, and even the minerals. Reichenbach never understood what he learned through his sensitives and clairvoyants. It *is* the odic, or rather the auric or magnetic fluid which emanates from man, but it is also something more.

[773] See *supra*, I. 181, for the Vedântic exoteric enumeration.

[774] See *Lucifer*, January, 1889 "Dialogue upon the Mysteries of After-Life.

Spirit, Being and non-Being. Impress yourselves well with this idea, all those of you who would study the mysteries of SELF.

Remember that with our physical senses alone at our command, none **448]** of us can hope to reach beyond gross Matter. We can do so only through one or another of our seven *spiritual* senses, either by training, or if one is a born Seer. Yet even a clairvoyant possessed of such faculties, if not an Adept, no matter how honest and sincere he may be, will, through his ignorance of the truths of Occult Science, be led by the visions he sees in the Astral Light only to mistake for God or Angels the denizens of those spheres of which he may occasionally catch a glimpse, as witness Swedenborg and others.

These seven senses of ours correspond with every other septenate in nature and in ourselves. Physically, though invisibly, the human Auric Envelope (the amnion of the physical man in every age of life) has seven layers, just as Cosmic Space and our physical epidermis have. It is this Aura which, according to our mental and physical state of purity or impurity, either opens for us vistas into other worlds, or shuts us out altogether from anything but this three-dimensional world of Matter.

Each of our seven physical senses (two of which are still unknown to profane Science), and also of our seven states of consciousness—*viz*.: (1) waking; (2) waking-dreaming; (3) natural sleeping; (4) induced or trance-sleep; (5) psychic; (6) super-psychic; and (7) purely spiritual—corresponds with one of the seven Cosmic Planes, develops and uses one of the seven super-senses, and is connected directly, in its use on the terrestre-spiritual plane, with the cosmic and divine centre of force that gave it birth, and which is its direct creator. Each is also connected with, and under the direct influence of, one of the seven sacred Planets.[775] These belonged to the Lesser Mysteries, whose followers were called Mystai (the veiled), seeing that they were allowed to perceive things only through a mist, as it were "with the eyes closed"; while the Initiates or "Seers" of the Greater Mysteries were called Epoptai (those who see things unveiled). It was the latter only who were taught the true mysteries of the Zodiac and the relations and correspondences between its twelve signs (two secret) and the ten human orifices. The latter are now of course ten in the female, and only nine in the male; but this is merely an external difference. In the second volume of this work it is stated that till the end of the Third Root-Race (when androgynous man separated into male and female) the ten orifices existed in the hermaphrodite, first potentially, then **449]** {WOMAN AND ALCHEMY.} functionally. The evolution of the human embryo shows this. For instance, the only opening formed at first is the buccal cavity, "a *cloaca* communicating with the anterior extremity of the intestine." These become later the mouth and the posterior orifice: the Logos differentiating and emanating gross matter on the lower plane, in Occult parlance. The difficulty which some students will experience in reconciling the correspondences between the Zodiac and the orifices can be easily explained. Magic is coeval with the Third Root-Race, which began by creating through Kriyâshakti and ended by generating its species in the present way.[776] Woman, being left with the full or perfect cosmic number 10 (the divine number of Jehovah), was deemed higher and more spiritual than man. In Egypt, in days of old, the marriage service contained an article that the woman should be the "lady of the lord," and real lord over him, the husband pledging himself to be "obedient to his wife" for the production of alchemical results such as the Elixir of Life and the Philosopher's Stone, for the *spiritual* help of the woman was needed by the male Alchemist. But woe to the Alchemist who should take this in the dead-letter sense of *physical* union. Such sacrilege would become Black Magic and be followed by certain failure. The true Alchemist of old took *aged* women to help him, carefully avoiding the young ones; and if any of them happened to be married they treated their wives for months both before and during their operations as sisters.

The error of crediting the Ancients with knowing only ten of the zodiacal signs is explained in *Isis Unveiled*.[777] The Ancients did know of twelve, but viewed these signs differently from ourselves. They took neither Virgo nor Scorpio singly into consideration, but regarded them as two in one, since they were made to refer directly and symbolically to the primeval dual man and his separation into sexes. During the reformation of the Zodiac, Libra was added as the twelfth sign, though it is simply an equilibrating sign, at the turning point—the mystery of separated man.

Let the student learn all this well. Meanwhile we have to recapitulate what has been said.

(1) Each human being is an incarnation of his God, in other words, one with his "Father in Heaven," just as Jesus, an Initiate, is made to say. As many men on earth, so many Gods in Heaven; and yet these **450]** Gods are in reality ONE, for at the end of every period of activity, they are withdrawn, like the rays of the setting sun, into the Parent Luminary, the Non-Manifested Logos, which in its turn is merged into the One Absolute. Shall we call these "Fathers" of ours, whether individually or collectively, and under any circumstances, our *personal God?* Occultism answers. *Never*. All that an average man can know of his "Father" is what he knows of himself, through and

---

[775] See *supra*, i. 626-629.
[776] See *supra*, i. 228, et seq., and ii. passim.
[777] *Op. cit*., ii. 456, 461, 465 *et seq*.

within himself. The Soul of his "Heavenly Father" is incarnated in him. This Soul is himself, if he be successful in assimilating the Divine Individuality while in his physical, animal shell. As to the Spirit thereof, as well expect to be heard by the Absolute. Our prayers and supplications are vain, unless to potential words we add potent acts, and make the Aura which surrounds each one of us so pure and divine that the God within us may act outwardly, or in other words, become as it were an extraneous Potency. Thus have Initiates, Saints, and very holy and pure men been enabled to help others as well as themselves in the hour of need, and produce what are foolishly called "miracles," each by the help and with the aid of the God within himself, which he alone has enabled to act on the outward plane.

(2) The word AUM or OM, which corresponds to the upper Triangle, if pronounced by a very holy and pure man, will draw out, or awaken, not only the less exalted Potencies residing in the planetary spaces and elements, but even his Higher Self, or the " Father" within him. Pronounced by an averagely good man, in the correct way, it will help to strengthen him morally, especially if between two "AUMS" he meditates intently upon the AUM within him, concentrating all his attention upon the ineffable glory. But woe to the man who pronounces it after the commission of some far-reaching sin: he will only thereby attract to his own impure photosphere invisible Presences and Forces which could not otherwise break through the Divine Envelope.

AUM is the original of Amen. Now, Amen is not a Hebrew term, but, like the word Halleluiah, was borrowed by the Jews and Greeks from the Chaldees. The latter word is often found repeated in certain magical inscriptions upon cups and urns among the Babylonian and Ninevean relics. Amen does not mean "so be it," or "verily," but signified in hoary antiquity almost the same as AUM. The Jewish Tanaïm (Initiates) used it for the same reason as the Âryan Adepts use AUM, and with a like success, the numerical value of *AMeN* in Hebrew **451]** {SOUND AND COLOUR.} letters being 91, the same as the full value of *YHVH*,[778] 26, and *ADoNaY*, 65, or 91. Both words mean the affirmation of the being, or existence, of the sexless "Lord" within us.

(3) Esoteric Science teaches that every sound in the visible world awakens its corresponding sound in the invisible realms, and arouses to action some force or other on the Occult side of Nature. Moreover, every sound corresponds to a colour and a number (a potency spiritual, psychic or physical) and to a sensation on some plane. All these find an echo in every one of the so-far developed elements, and even on the terrestrial plane, in the Lives that swarm in the terrene atmosphere, thus prompting them to action.

Thus a prayer, unless pronounced *menially* and addressed to one's "Father" in the silence and solitude of one's "closet," must have more frequently disastrous than beneficial results, seeing that the masses are entirely ignorant of the potent effects which they thus produce. To produce good effects, the prayer must be uttered by "one who knows how to make himself heard in silence," when it is no longer a prayer, but becomes a command. Why is Jesus shown to have forbidden his hearers to go to the public synagogues? Surely every praying man was not a hypocrite and a liar, nor a Pharisee who loved to be seen praying by people! He had a motive, we must suppose: the same motive which prompts the experienced Occultist to prevent his pupils from going into crowded places now as then, from entering churches, seance rooms, etc., unless they are in sympathy with the crowd.

There is one piece of advice to be given to beginners, who cannot help going into crowds—one which may appear superstitious, but which in the absence of Occult knowledge will be found efficacious. As well known to good Astrologers, the days of the week are not in the order of those planets whose names they bear. The fact is that the ancient Hindus and Egyptians divided the day into four parts, each day being under the protection (as ascertained by practical magic) of a planet; and every day, as correctly asserted by Dion Cassius, received the name of the planet which ruled and protected its first portion. Let the student protect himself from the "Powers of the Air" (Elementals) which throng public places, by wearing either a ring containing some jewel of the colour of the presiding planet, or else of the metal sacred to it. But the best protection is a clear conscience and a firm desire to benefit Humanity.

452]

THE PLANETS, THE DAYS OF THE WEEK AND THEIR CORRESPONDING COLOURS AND METALS.

In the accompanying diagram the days of the week do not stand in their usual order, though they are placed in their correct sequence as determined by the order of the colours in the solar spectrum and the corresponding colours of their ruling planets. The fault of the confusion in the order of the days revealed by this comparison lies at the door of the early Christians. Adopting from the

[778] *Jod-ffevah*, or male-female on the terrestrial plane, as invented by the Jews, and now made out to mean Jehovah; but signifying in reality and literally, "giving being" and "receiving life."

Jews their lunar months, they tried to blend them with the solar planets, and so made a mess of it; for the order of the days of the week as it now stands does not follow the order of the planets.

Now, the Ancients arranged the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, counting the Sun as a planet for exoteric purposes. Again, the Egyptians and Indians, the two oldest nations, divided their day into four parts, each of which was under the protection and rule of a planet. In course of time each day came to be called by the name of that planet which ruled its first portion—the morning. Now, when they arranged their week, the Christians proceeded as follows: they wanted to make the day of the Sun, or Sunday, the seventh, so they named the days of the week by taking every fourth planet in turn; *e.g.*, beginning with the Moon (Monday), they counted thus: Moon, Mercury, Venus, Sun, *Mars*; thus Tuesday, the day whose first portion was ruled by Mars, became the second day of the week; and so on. It should be remembered also that the Moon, like the Sun, is a substitute for a secret planet.

The present division of the solar year was made several centuries later than the beginning of our era; and our week is not that of the Ancients and the Occultists. The septenary division of the four parts of the lunar phases is as old as the world, and originated with the people who reckoned time by the lunar months. The Hebrews never used it, for they counted only the seventh day, the Sabbath, though the second chapter of *Genesis* seems to speak of it. Till the days of the Caesars there is no trace of a week of seven days among any nation save the Hindus. From India it passed to the Arabs, and reached Europe with Christianity. The Roman week consisted of eight days, and the Athenian of ten.[779] Thus one of the numberless contra- **453]** {THE DAYS OF THE WEEK.} dictions and fallacies of Christendom is the adoption of the Indian septenary week of the lunar reckoning, and the preservation at the same time of the mythological names of the planets.

Nor do modern Astrologers give the correspondences of the days and planets and their colours correctly; and while Occultists can give good reason for every detail of their own tables of colours, etc., it is doubtful whether the Astrologers can do the same.

---

[779] See Notice sur le Calendrier, J. H. Ragon.

DIAGRAM II.

These Correspondences are from the Objective, Terrestrial Plane.

Âtman is no Number, and corresponds to no visible Planet, for it proceeds from the Spiritual Sun; nor does

ÂTMÂ

it bear any relation either to Sound, Colour, or the rest, for it includes them all.

As the Human Principles have no Numbers per se, but only correspond to Numbers, Sounds, Colours, etc., they are not enumerated here in the order used for exoteric purposes.

NUMBERS.	*METALS.*	*PLANETS.*	*THE HUMAN PRINCIPLES.*	*DAYS OF THE WEEK.*	*COLOURS.*	*SOUND. Musical Scale.*	
						Sanskrit Gamut	*Italian Gamut*
1 AND 10. Physical Man's Key-note.	Iron.	Mars. The Planet of Generation.	Kâma Rûpa. The vehicle or seat of the Animal Instincis and Passions.	Tuesday. *Dies Martis*, or Tiw.	1. Red.	Sa.	Do.
2. Life Spiritual and Life Physical.	Gold.	The Sun. The Giver of Life physically. Spiritually and esoterically the substitute for the inter-Mercurial Planet, a sacred and secret planet with the ancients.	Prâna or Jîva. Life.	Sunday. *Dies Soils*, or Sun.	2. Orange.	Ri.	Re.
3. Because Buddhi is (so to speak) between Âtmâ and Manas, and forms with the seventh, or Auric Envelope, the Devachanic Triad.	Mercury. Mixes with Sulphur, as Buddhi is mixed with the Flame of Spirit (See Alchemical Definitions.)	Mercury. The Messenger and the Interpreter of the Gods.	Buddhi. Spiritual Soul, or Âtmic Ray; vehicle of Âtmâ.	Wednesday. *Dies Mercurii*, or Woden. Day of Buddha in the South, and of Woden in the North —Gods of Wisdom.	3. Yellow.	Ga.	Mi.
4. The middle principle—between the purely material and purely spiritual triads. The conscious part of animal man.	Lead.	Saturn.	kâma Manas. The Lower Mind, or Animal Soul.	Saturday. *Dies Saturni*, or Saturn.	4. Green.	Ma.	Fa.
5.	Tin.	Jupiter.	Auric Envelope.	Thursday. *Dies Jovis*, or Thor.	5. Blue.	Pa.	Sol.
6.	Copper. When alloyed becomes Bronze (the *dual* principle.)	Venus. The Morning and the Evening Star.	Manas. The Higher Mind, or Human Soul.	Friday. *Dies Veneris*, or Frige.	6. Indigo or Dark Blue.	Da.	La.
7. Contains in itself the reflection of Septenary Man.	Silver.	The Moon. The Parent of the Earth.	Linga Sharîra The Astral Double of Man; the Parent of the Physical Man.	Monday. *Dies Lunae*, or Moon.	7. Violet	Ni.	Si.

To close this first Paper, let me say that the readers must in all necessity be separated into two broad divisions: those who have not quite rid themselves of the usual sceptical doubts, but who long to ascertain how much truth there may be in the claims of the Occultists; and those others who, having freed themselves from the trammels of Materialism and Relativity, feel that true and real bliss must be sought only in the knowledge and personal experience of that which the Hindu Philosopher calls the Brahmavidyâ, and the Buddhist Arhat the realization of Âdibuddha, the primeval Wisdom. Let the former pick out and study from these Papers only those explanations of the phenomena of life which profane Science is unable to give them. Even with such limitations, they will find by the end of a year or two that they will have learned more than all their Universities and Colleges can teach them. As to the sincere believers, they will be rewarded by seeing their faith transformed into knowledge. True knowledge is of Spirit and in Spirit alone, and cannot be acquired in any other way except through the region of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absoluteness. He who carries out only those laws established by human minds, who lives that life which is prescribed by the code of mortals and their fallible legislation, chooses as his guiding star a beacon which shines on the ocean of Mâyâ, or of temporary delusions, and lasts for but one incarnation. These laws are necessary for the life and welfare of physical man alone. He has chosen a pilot who directs him through the shoals of one existence, a master who parts with him, however, on the threshold of death. How much happier that man who, while strictly performing on the temporary objective plane the duties of daily life, carrying out each and every law of his country, and

rendering, in short, to Caesar what is Csesar's, leads in reality a spiritual and permanent existence, a life with no breaks of continuity, no gaps, no inter- **454]** ludes, not even during those periods which are the halting places of the long pilgrimage of purely spiritual life. All the phenomena of the lower human mind disappear like the curtain of a proscenium, allowing him to live in the region beyond it, the plane of the noumenal, the one reality. If man by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical Mâyâ, he will soon stand beyond all pain, all misery, and beyond all the wear and tear of change, which is the chief originator of pain. Such a man will be physically of Matter, he will move surrounded by Matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even while in temporary bodies of short duration. All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or *selfishness*, which is the cause of all sin, and consequently of all human sorrow.

455]

PAPER II.

AN EXPLANATION.

In view of the abstruse nature of the subjects dealt with, the present Paper will begin with an explanation of some points which remained obscure in the preceding one, as well as of some statements in which there was an appearance of contradiction.

Astrologers, of whom there are many among the Esotericists, are likely to be puzzled by some statements distinctly contradicting their teachings; whilst those who know nothing of the subject may perhaps find themselves opposed at the outset by those who have studied the exoteric systems of the Kabalab and Astrology. For let it be distinctly known, nothing of that which is printed broadcast, and available to every student in public libraries or museums, is really Esoteric, but is either mixed with deliberate "blinds," or cannot be understood and studied with profit without a complete glossary of Occult terms.

The following teachings and explanations, therefore, may be useful to the student in assisting him to formulate the teaching given in the preceding Paper.

In Diagram I. it will be observed that the 3, 7, and 10 centres are respectively as follows:

(*a*) The 3 pertain to the spiritual world of the Absolute, and therefore to the three higher principles in Man.

(*b*) The 7 belong to the spiritual, psychic, and physical worlds and to the body of man. Physics, metaphysics and hyper-physics are the triad that symbolizes man on this plane.

(c) The 10, or the sum total of these, is the Universe as a whole, in all its aspects, and also its Microcosm—Man, with his ten orifices.

laying aside, for the moment, the Higher Decad (Kosmos) and the **456]** Lower Decad (Man), the first three numbers of the separate sevens have a direct reference to the Spirit, Soul and Auric Envelope of the human being, as well as to the higher supersensual world. The lower four, or the four aspects, belong to Man also, as well as to the Universal Kosmos, the whole being synthesized by the Absolute.

If these three discrete or distributive degrees of Being be conceived, according to the Symbology of all the Eastern Religions, as contained in one Ovum, or EGG, the name of that EGG will be Svabhavat, or the ALL-BEING on the manifested plane. This Universe has, in truth, neither centre nor periphery; but in the individual and finite mind of man it has such a definition, the natural consequence of the limitations of human thought.

In Diagram II., as already stated therein, no notice need be taken of the numbers used in the left-hand column, as these refer only to the Hierarchies of the Colours and Sounds on the metaphysical plane, and are not the characteristic numbers of the human principles or of the planets. The human principles elude enumeration, because each man differs from every other, just as no two blades of grass on the whole earth are absolutely alike. Numbering is here a question of spiritual progress and the natural predominance of one principle over another. With one man it may be Buddhi that stands as number one; with another, if he be a bestial sensualist, the Lower Manas. With one the physical body, or perhaps Prâna, the life principle, will be on the first and highest plane, as would be the case in an extremely healthy man, full of vitality; with another it may come as the sixth or even seventh downward. Again, the colours and metals corresponding to the planets and human principles, as will be observed, are not those known exoterically to modern Astrologers and Western Occultists.

Let us see whence the modern Astrologer got his notions about the correspondence of planets, metals and colours. And here we are reminded of the modern Orientalist, who, judging by

appearances credits the ancient Akkadians (and also the Chaldæans, Hindus and Egyptians) with the crude notion that the Universe, and in like manner the earth, was like an inverted, bell-shaped bowl! This he demonstrates by pointing to the symbolical representations of some Akkadian inscriptions and to the Assyrian carvings. It is, however, no place here to explain how mistaken is the Assyriologist, for all such representations are simply symbolical of the *Khargakkurra*, the World-Mountain, or Meru, and relate only to the North Pole, the Land of the **457]** {ASTROLOGY AND LUNAR WEEKS.} Gods.[780] Now, the Assyrians arranged their *exoteric* teaching about the planets and their correspondences as follows:

Numbers.	*Planets.*	*Metals.*	*Colours.*	*Solar Days of Week.*
1.	Saturn.	Lead.	Black.	Saturday. (Whence Sabbath in honour of Jehovah.)
2.	Jupiter.	Tin.	White, but as often Purple or Orange.	Thursday.
3.	Mars.	Iron.	Red.	Tuesday.
4.	Sun.	Gold.	Yellow-golden.	Sunday.
5.	Venus.	Copper.	Green or Yellow.	Friday.
6.	Mercury.	Quicksilver.	Blue.	Wednesday.
7.	Moon.	Silver.	Silver-white.	Monday.

This is the arrangement now adopted by Christian Astrologers, with the exception of the order of the days of the week, of which, by associating the solar planetary names with the lunar weeks, they have made a sore mess, as has been already shown in Paper I. This is the Ptolemaic geocentric system, which represents the Universe as in the following diagram, showing our Earth in the centre of the Universe, and the Sun a Planet, the fourth in number:

The Heaven of the Moon
" " Mercury
" " Venus
" " Sun
" " Mars
" " Jupiter
" " Saturn

FIRMAMENT.

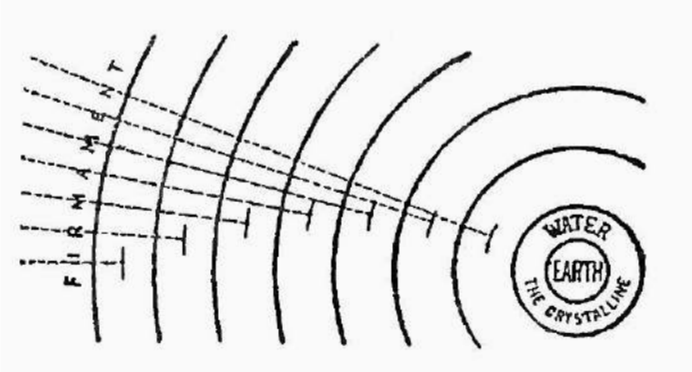

And if the Christian chronology and order of the days of the week are being daily denounced as being based on an entirely wrong astronomical foundation, it is high time to begin a reform also in Astrology built on such lines, and coming to us entirely from the Chaldæan and Assyrian exoteric mob.

But the correspondences given in these Papers are purely Esoteric. **458]** For this reason it follows that when the Planets of the Solar System are named or symbolized (as in Diagram II.) it must not be supposed that the planetary bodies themselves are referred to, except as types on a purely physical plane of the septenary nature of the psychic and spiritual worlds. A material planet can correspond only to a material something. Thus when Mercury is said to correspond to the right eye, it does not mean that the objective planet has any influence on the right optic organ, but that both stand rather as corresponding mystically through Buddhi. Man derives his Spiritual Soul (Buddhi) from the essence of the Mânasa Putra, the Sons of Wisdom, who are the Divine Beings (or Angels) ruling and presiding over the planet Mercury.

In the same way Venus, Manas and the left eye are set down as correspondences. Exoterically, there is, in reality, no such association of physical eyes and physical planets; but Esoterically there is; for tae right eye is the "Eye of Wisdom," *i.e.*, it corresponds magnetically with that Occult centre in the brain which we call the "Third Eye";[781] while the left corresponds with the intellectual brain, or those cells which are the organ on the physical plane of the thinking faculty. The kabalistic triangle of Kether, Chokmah and Binah shows this. Chokmah and Binah, or Wisdom and Intelligence, the Father and Mother, or, again, the Father and Son, are on the same plane and react mutually on one another.

---

[780] See *supra*, ii. 373; and I. 152, *et seq*.

[781] See *supra*, ii. 302, *et seq*.

When the individual consciousness is turned inward, a conjunction of Manas and Buddhi takes place. In the spiritually regenerated man this conjunction is permanent, the Higher Manas clinging to Buddhi beyond the threshold of Devachan, and the Soul, or rather the Spirit, which should not be confounded with Âtmâ, the Super-Spirit, is then said to have the "Single Eye." Esoterically, in other words, the "Third Eye" is active. Now Mercury is called Hermes, and Venus, Aphrodite, and thus their conjunction in man on the psycho-physical plane gives him the name of the Hermaphrodite, or Androgyne. The absolutely Spiritual Man is, however, entirely disconnected from sex. The Spiritual Man corresponds directly with the higher "coloured circles," the Divine Prism which emanates from the One Infinite White Circle; while physical man emanates from the Sephiroth, which are the Voices or Sounds of Eastern Philosophy. And these "Voices" **459]** {SEEING SOUNDS AND HEARING COLOURS.} are lower than the "Colours," for they are the seven lower Sephiroth, or the objective Sounds, seen, not heard, as the *Zohar* shows,[782] and even the Old Testament also. For, when properly translated, verse 18 of chapter xx. *Exodus* would read: "And the people saw the Voices" (or Sounds, not the "thunderings" as now translated); and these Voices, or Sounds, are the Sephiroth.[783]

In the same way the right and left nostrils, into which is breathed the "Breath of Lives"[784] are here said to correspond with Sun and Moon, as Brahmâ-Prajâpati and Vâch, or Osiris and Isis, are the parents of the natural life. This Quaternary, *viz*.: the two eyes and two nostrils. Mercury and Venus, Sun and Moon, constitutes the Kabalistic Guardian-Angels of the Four Corners of the Earth. It is the same in the Eastern Esoteric Philosophy, which, however, adds that the Sun is not a planet, but the central star of our system, and the Moon a dead planet, from which all the principles are gone, both being substitutes, the one for an invisible inter-Mercurial planet, and the other for a planet which seems to have now altogether disappeared from view. These are the Four Mahârâjahs,[785] the "Four Holy Ones" connected with Karma and Humanity, Kosmos and Man, in all their aspects. They are: the Sun, or its substitute Michael; Moon, or substitute Gabriel; Mercury, Raphael; and Venus, Uriel. It need hardly be said here again that the planetary bodies themselves, being only physical symbols, are not often referred to in the Esoteric System, but, as a rule, their cosmic, psychic, physical and spiritual forces are symbolized under these names. In short, it is the seven physical planets which are the lower Sephiroth of the *Kabalah*, and our triple physical Sun whose reflection only we see, which is symbolized, or rather personified, by the Upper Triad, or Sephirothal Crown.[786]

Then, again, it will be well to point out that the numbers attached to the psychic principles in Diagram I. appear the reverse of those in exoteric writings. This is because numbers in this connection are purely arbitrary, changing with every school. Some schools count **460]** three, some four, some six, and others seven, as do all the Buddhist Esotericists. As said before,[787] the Esoteric School has been divided into two departments since the fourteenth century, one for the inner Lanoos, or higher Chelâs, the other for the outer circle, or lay Chelâs. Mr. Sinnett was distinctly told in the letters he received from one of the Gurus that he could not be taught the real Esoteric Doctrine given out only to the pledged disciples of the Inner Circle. The numbers and principles do not go in regular sequence, like the skins of an onion, but the student must work out for himself the number appropriate to each of his principles, when the time comes for him to enter upon practical study. The above will suggest to the student the necessity of knowing the principles by their names and their appropriate faculties apart from any system of enumeration, or by association with their corresponding centres of actions, colours, sounds, etc., until these become inseparable.

The old and familiar mode of reckoning the principles, given in the *Theosophist* and *Esoteric Buddhism*, leads to another apparently perplexing contradiction, though it is really none at all. The principles numbered 3 and 2, *viz*: Linga Sharîra and Prâna, or Jîva, stand in the reverse order to that given in Diagram I. A moment's consideration will suffice to explain the apparent discrepancy between the exoteric enumeration, and the Esoteric order given in Diagram I. For in Diagram I. the Linga Sharîra is defined as the vehicle of Prâna, or Jîva, the life principle, and as such must of necessity be inferior to Prâna, not superior as the exoteric enumeration would suggest. The principles do not stand one above the other, and thus cannot be taken in numerical sequence; their order depends upon the superiority and predominance of one or another principle, and therefore differs in every man.

---

[782] *Op.cit*., ii. 81, 6.

[783] See Frank's *Die Kabbala*, p. 314. *et seq*.

[784] *Genesis*, ii, 7.

[785] *Supra*, i. 147.

[786] We may refer for confirmation to Origen's works, who says that "the seven ruling" daimons" (genii or planetaty rulers) are Michael, the Sun (the lion-like); the second, in order, the Bull, Jupiter or Suriel, etc.; and all these, the "Seven of the Presence," are the Sephiroth. The Sephirothal Tree is the Tree of the Divine Planets as given by Porphyry, or Porphyry's Tree, as it is usually called.

[787] *Supra*, i, 147.

The Linga Sharîra is the double, or protoplasmic antetype of the body, which is its image. It is in this sense that it is called in Diagram II. the parent of the physical body, *i.e.*, the mother by conception of Prâna, the father. This idea is conveyed in the Egyptian mythology by the birth of Horus, the child of Osiris and Isis, although, like all sacred Mythoi, this has both a threefold spiritual, and a sevenfold psycho-physical application. To close the subject, Prâna, the life principle, can, in sober truth, have no number, as it pervades **461]** {PLANETARY AND HUMAN BODIES.} every other principle, or the human total. Each number of the seven would thus be naturally applicable to Prâna-Jîva exoterically as it is to the Auric Body Esoterically. As Pythagoras showed, Kosmos was produced not *through* or *by* number, but geometrically, *i.e.*, following the proportions of numbers.

———

To those who are unacquainted with the exoteric astrological natures ascribed in practice to the planetary bodies, it may be useful if we set them down here after the manner of Diagram II., in relation to their dominion over the human body, colours, metals, etc., and explain at the same time why genuine Esoteric Philosophy differs from the astrological claims.

Planets.	*Days.*	*Metals.*	*Parts of the Body.*	*Colours.*
Saturn.	Saturday.	Lead.	Right Ear, Knees and Bony System.	Black.[788]
Jupiter.	Thursday.	Tin.	Left Ear, Thighs, Feet and Arterial System.	Purple.[789]
Mars.	Tuesday.	Iron.	Forehead and Nose, the Skull, Sex-function and Muscular System.	Red.
Sun.	Sunday.	Gold.	Right Eye, Heart and Vital Centres.	Orange.[790]
Venus.	Friday.	Copper.	Chin and Cheeks, Neck and Reins and the Venous System.	Yellow.[791]
Mercury.	Wednesday.	Quicksilver.	Mouth, Hands, Abdominal Viscera and Nervous System.	Dove or Cream.[792]
Moon.	Monday.	Silver.	Breasts, Left Eye, the Fluidic System, Saliva, Lymph, etc.	White.[793]

[788] Esoterically, green, there being no black in the prismatic ray.

[789] Esoterically, light blue. As a pigment, purple is a compound of red and blue, and in Eastern Occultism blue is the spiritual essence of the colour purple, while red is its material basis. In reality, Occultism makes Jupiter blue because he is the son of Saturn, which is green, and light blue as a prismatic colour contains a great deal of green. Again, the Auric Body will contain much of the colour of the Lower Manas if the man is a material sensualist, just as it will contain much of the darker hue if the Higher Manas has preponderance over the Lower.

[790] Esoterically, the Sun cannot correspond with the eye, nose, or any other organ, since, as explained, it is no planet, but a central star. It was adopted as a planet by the post-Christian Astrologers, who had never been initiated. Moreover, the true colour of the Sun is blue, and it appears yellow only owing to the effect of the absorption of vapours (chiefly metallic) by its atmosphere. All is Mâyâ on our Earth.

[791] Esoterically, indigo, or dark blue, which is the complement of yellow in the prism. Yellow is a simple or primitive colour. Manas being dual in its nature—as is its sidereal symbol, the planet Venus, which is both the morning and evening star—the difference between the higher and the lower principles of Manas, whose essence is derived from the Hierarchy ruling Venus, is denoted by the dark blue and green. Green, the Lower Manas, resembles the colour of the solar spectrum, winch appears between the yellow and the dark blue, the Higher Spiritual Manas. Indigo is the intensified colour of the heaven or sky, to denote the upward tendency of Manas toward Buddhi, or the heavenly Spiritual Soul. This colour is obtained from the *indigofera tinctoria*, a plant of the highest occult properties in India, much used in White Magic, and occultly connected with copper. This is shown by the indigo assuming a copper lustre, especially when rubbed on any hard substance. Another property of the dye is that it is insoluble in water and even in ether, being lighter in weight than any known liquid. No symbol has ever been adopted in the East without being based upon a logical and demonstrable reason. Therefore Eastern Symbologists, from the earliest ages, have connected the spiritual and the animal minds of man, the one with dark blue (Newton's indigo), or true blue, free from green; and the other with pure green.

[792] Esoterically, yellow, because the colour of the Sun is orange, and Mercury now stands next to the Sun in distance, as it does in colour. The planet for which the Sun is a substitute was still nearer the Sun than Mercury now is, and was one of the most secret and highest planets. It is said to have become invisible at the close of the Third-Race.

462] Thus it will be seen that the influence of the solar system in the exoteric kabalistic Astrology is by this method distributed over the entire human body, the primary metals, and the gradations of colour from black to white; but that Esotericism recognizes neither black nor white as colours, because it holds religiously to the seven solar or natural colours of the prism. Black and white are artificial tints. They belong to the Earth, and are only perceived by virtue of the special construction of our physical organs. White is the absence of all colours, and therefore no colour; black is simply the absence of light, and therefore the negative aspect of white. The seven prismatic colours are direct emanations from the Seven Hierarchies of Being, each of which has a direct bearing upon and relation to one of the human principles, since each of these Hierarchies is, in fact, the creator and source of the corresponding human principle. Each prismatic colour is called in Occultism the "Father of the Sound" which corresponds to it; Sound being the Word, or the Logos, of its Father-Thought. This is the reason why sensitives connect every colour with a definite sound, a fact well recognized in Modern Science (*e.g.*, Francis Gallon's *Human Faculty*). But black and white are **463]** {PLANETS AND FACULTIES.} entirely negative colours, and have no representatives in the world of subjective being.

Kabalistic Astrology says that the dominion of the planetary bodies in the human brain also is defined thus: there are seven primary groups of faculties, six of which function through the cerebrum, and the seventh through the cerebellum. This is perfectly correct Esoterically. But when it is further said that: Saturn governs the devotional faculties; Mercury, the intellectual; Jupiter, the sympathetic; the Sun, the governing faculties; Mars, the selfish; Venus, the tenacious; and the Moon, the instincts; we say that the explanation is incomplete and even misleading. For, in the first place, the physical planets can rule only the physical body and the purely physical functions. All the mental, emotional, psychic and spiritual faculties, are influenced by the Occult properties of the scale of causes which emanate from the Hierarchies of the Spiritual Rulers of the planets, and not by the planets themselves. This scale, as given in Diagram II., leads the student to perceive in the following order: (1) colour; (2) sound; (3) the sound materializes into the spirit of the metals, *i.e.*, the metallic Elementals; (4) these materialize again into the physical metals; (5) then the harmonial and vibratory radiant essence passes into the plants, giving them colour and smell, both of which "properties" depend upon the rate of vibration of this energy per unit of time; (6) from plants it passes into the animals; (7) and finally culminates in the "principles" of man.

Thus we see the Divine Essence of our Progenitors in Heaven circling through seven stages; Spirit becoming Matter, and Matter returning to Spirit. As there is sound in Nature which is inaudible, so there is colour which is invisible, but which can be heard. The creative force, at work in its incessant task of transformation, produces colour, sound and numbers, in the shape of rates of vibration which compound and dissociate the atoms and molecules. Though invisible and inaudible to us in detail, yet the synthesis of the whole becomes audible to us on the material plane. It is that which the Chinese call the "Great Tone," or *Kung.* It is, even by scientific confession, the actual tonic of Nature, held by musicians to be the middle Fa on the keyboard of a piano. We hear it distinctly in the voice of Nature, in the roaring of the ocean, in the sound of the foliage of a great forest, in the distant roar of a great city, in the wind, the tempest and the storm; in short, in everything in Nature which has a voice or produces sound. To the **464]** hearing of all who hearken, it culminates in a single definite tone of an unappreciable pitch, which, as said, is the F, or Fa, of the diatonic scale. From these particulars, that wherein lies the difference between the exoteric and the Esoteric nomenclature and symbolism will be evident to the student of Occultism. In short, kabalistic Astrology, as practised in Europe, is the semi-esoteric Secret Science, adapted for the outer and not for the inner circle. It is, furthermore, often left incomplete and not infrequently distorted to conceal the real truth. While it symbolizes and adapts its correspondences on the mere appearances of things, Esoteric Philosophy, which concerns itself pre-eminently with the essence of things, accepts

---

[793] Esoterically, violet, because, perhaps, violet is the colour assumed by a ray of sunlight when transmitted through a very thin plate of silver, and also because the Moon shines upon the Earth with light borrowed from the Sun, as the human body shines with qualifications borrowed from its double—the aerial man. As the astral shadow starts the series of principles in man, on the terrestrial plane, up to the lower, animal Manas, so the violet ray starts the series of prismatic colours from its end up to green, both being, the one as a principle and the other as a colour, the most refrangible of all the principles and colours. Besides which, there is the same great Occult mystery attached to all these correspondences, both celestial and terrestrial bodies, colours and sounds. In clearer words, there exists the same law of relation between the Moon and the Earth, the astral and the living body of man, as between the violet end of the prismatic spectrum and the indigo and the blue. But of this more anon.

only such symbols as cover the whole ground, *i.e.*, such symbols as yield a spiritual as well as a psychic and physical meaning. Yet even Western Astrology has done excellent work, for it has helped to carry the knowledge of the existence of a Secret Wisdom throughout the dangers of the Mediaeval Ages and their dark bigotry up to the present day, when all danger has disappeared.

The order of the planets in exoteric practice is that defined by their geocentric radii, or the distance of their several orbits from the Earth as a centre, *viz.,* Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon. In the first three of these we find symbolized the celestial Triad of supreme power in the physical, manifested universe, or Brahmâ, Vishnu and Shiva; while in the last four we recognize the symbols of the terrestrial quaternary ruling over all natural and physical revolutions of the seasons, quarters of the day, points of the compass, and elements. Thus:

Spring.	Summer.	Autumn.	Winter.
Morning.	Noon.	Evening.	Night.
Youth.	Adolescence.	Manhood.	Age.
Fire.	Air.	Water.	Earth.
East.	South.	West.	North.

But Esoteric Science is not content with analogies on the purely objective plane of the physical senses, and therefore it is absolutely necessary to preface further teachings in this direction with a clear explanation of the real meaning of the word Magic.

465] {SIMON MAGUS THE MAGICIAN.}

WHAT MAGIC IS, IN REALITY.

Esoteric Science is, above all, the knowledge of our relations with and, in Divine Magic,[794] inseparableness from our divine *Selves*—the latter meaning something else besides our own higher Spirit. Thus, before proceeding to exemplify and explain these relations, it may perhaps be useful to give the student a correct idea of the full meaning of this most misunderstood word "Magic." Many are those willing and eager to study Occultism, but very few have even an approximate idea of the Science itself. Now, very few of our American and European students can derive benefit from Sanskrit works or even their translations, as these translations are, for the most part, merely blinds to the uninitiated. I therefore propose to offer to their attention demonstrations of the aforesaid drawn from Neo-Platonic works. These are accessible in translation; and in order to throw light on that which has hitherto been full of darkness, it will suffice to point to a certain key in them. Thus the Gnosis, both pie-Christian and post-Christian, will serve our purpose admirably.

There are millions of Christians who know the name of Simon Magus, and the little that is told about him in the *Acts*; but very few who have even heard of the many motley, fantastic and contradictory details which tradition records about his life. The story of his claims and his death is to be found only in the prejudiced, half-fantastic records about him in the works of the Church Fathers, such as Irenæus, Epiphanius and St. Justin, and especially in the anonymous *Philosophumena*. Yet he is a historical character, and the appellation of "Magus" was given to him and was accepted by all his contemporaries, including the heads of the Christian Church, as a qualification indicating the miraculous powers he possessed, and irrespective of whether he was regarded as a white (divine) or a black (infernal) Magician. In this respect, opinion has always been made subservient to the Gentile or Christian proclivities of his chronicler.

It is in his system and in that of Menander, his pupil and successor, that we find what the term "Magic" meant for Initiates in those days.

Simon, as all the other Gnostics, taught that our world was created by the *lower* angels, whom he called Æons. He mentions only three **466]** degrees of such, because it was and is useless, as we have before explained, to teach anything about the four higher ones, and he therefore begins at the plane of globes A and G. His system is as near to Occult Truth as any, so that we may examine it, as well as his own and Menander's claims about "Magic," to find out what they meant by the term. Now, for Simon, the summit of all manifested creation was Fire. It was, with him as with us, the Universal Principle, the Infinite Potency, born from the concealed Potentiality. This Fire was the primeval cause of the manifested world of being, and was dual, having a manifested and a concealed, or secret, side.

> The secret side of the Fire is concealed in its evident [or objective] side, and the objective is produced from the secret side,[795]

---

[794] Magic, *Magia*, means, in its spiritual, secret sense, the "Great Life," or divine life *in spirit*. The root is *magh*, as seen in the Sanskrit *mahat*, Zend *maz*, Greek *megas*, and Latin *magnus*, all signifying "great."

[795] Philosophumena, vi. 9.

he writes, which amounts to saying that the visible is ever present in the invisible, and the invisible in the visible. This was but a new form of stating Plato's idea of the Intelligible (*Noeton*) and the Sensible (*Aistheton*), and Aristotle's teaching on the Potency (*Dunamis*) and the Act (*Energeia*). For Simon, all that can be thought of, all that can be acted upon, was perfect intelligence. Fire contained *all*. And thus all the parts of that Fire, being endowed with intelligence and reason, were susceptible of development by extension and emanation. This is our teaching of the Manifested Logos, and these parts in their primordial emanation are our Dhyân Chohans, the "Sons of Flame and Fire," or higher Æons. This "Fire" is the symbol of the active and living side of Divine Nature. Behind it lay "infinite Potentiality in Potentiality," which Simon named "that which has stood, stands and will stand," or permanent stability and personified immutability.

From the Potency of Thought, Divine Ideation thus passed to Action. Hence the series of primordial emanations through Thought begetting the Act, the objective side of Fire being the Mother, the sacred side of it being the Father. Simon called these emanations Syzygies (a united pair, or couple), for they emanated two-by-two, one as an active, and the other as a passive Æon. Three couples thus emanated (or six in all, the Fire being the seventh), to which Simon gave the following names: "Mind and Thought; Voice and Name; Reason and Reflection,"[796] the first in each pair being male, the last female. From these primordial six emanated the six Æeons of the Middle World. Let us see what Simon himself says:

467] {SERIES OF ÆEONS.} Each of these six primitive beings contained the entire infinite Potency [of its parent]; but it was there only in Potency, and not in Act. That Potency had to be called forth [or conformed] through an *image* in order that it should manifest in all its essence, virtue, grandeur and effects; for only then could the emanated Potency become similar to its parent, the eternal and infinite Potency. If, on the contrary, it remained simply potentially in the six Potencies and failed to be conformed through an image, then the Potency would not pass into action, but would get lost,[797]

in clearer terms, it would become atrophied, as the modern expression goes.

Now, what do these words mean if not that to be equal in all things to the Infinite Potency the Æons had to imitate it in its action, and become themselves, in their turn, emanative Principles, as was their Parent, giving life to new beings, and becoming Potencies *in actu* themselves? To produce emanations, or to have acquired the gift of Kriyâ-shakti,[798] is the direct result of that power, an effect which depends on our own action. That power, then, is inherent in man, as it is in the primordial Æons and even in the secondary Emanations, by the very fact of their and our descent from the One Primordial Principle, the Infinite Power, or Potency. Thus we find in the system of Simon Magus that the first six Æons, synthesized by the seventh, the Parent Potency, passed into Act, and emanated, in their turn, six secondary Æons, which were each synthesized by their respective Parents. In the *Philosophumena* we read that Simon compared the Æons to the "Tree of Life." Said Simon in the *Revelation*:[799]

It is written that there are two ramifications of the universal Æons, having neither beginning nor end, issued both from the same Root, the invisible and incomprehensible Potentiality, Sigê [Silence]. One of these [series of Æons] appears from above. This is the Great Potency, Universal Mind [or Divine Ideation, the Mahat of the Hindus]; it orders all things and is male. The other is from below, for it is the Great [manifested] Thought, the female Æon, generating all things. These [two kinds of Æons] corresponding[800] with each other, have conjunction and manifest the middle distance [the intermediate sphere, or plane], the incomprehensible Air which has neither beginning nor end.[801]

This female "Air" is our Ether, or the kabalistic Astral Light. It **468]** is, then, the Second World of Simon, born of Fire, the principle of everything. We call it the ONE LIFE, the Intelligent, Divine Flame, omnipresent and infinite. In Simon's system this Second World was ruled by a Being, or Potency, both male and female, or active and passive, good and bad. This Parent-Being, like the primordial infinite Potency, is also called "that which has stood, stands and will stand," so long as the manifested Kosmos shall last. When it emanated *in actu* and became like unto its own Parent, it was not dual or androgyne. It is the Thought (Sigê) that emanated from it which became as itself (the Parent), having become like unto its image (or antetype); the second had now become in its turn the first (on its own plane or sphere). As Simon has it:

It [the Parent or Father] was one. For having it [the Thought] in itself, it was alone. It was not, however, first, though it was preexisting; but manifesting itself to itself from itself, it became the second (or dual). Nor was it called Father before it [the Thought] gave it that name. As, therefore, itself developing itself by itself, manifested to itself its own Thought, so also the Thought being manifested did not act, but seeing the Father hid

---

[796] Nous, Epinoia; Phône, Onoma; Logismos, Enthumêsis.

[797] Philosophumena, vi. 12.

[798] See supra, sub voce.

[799] *The Great Revelation* (*Hê Megalê Apophasis*), of which Simon himself is supposed to have been the author.

[800] Literally, standing opposite each other in rows or pairs.

[801] Philosophumena, vi. 18.

it in itself, that is, (hid) that Potency (in itself). And the Potency [*Dunamis*, *viz*.: *Nous*] and Thought [*Epinoia*] are male-female. Whence they correspond with one another—for Potency in no way differs from Thought—being one. So from the things above is found Potency, and from those below, Thought. It comes to pass, therefore, that that which is manifested from them, although being one, yet is found to be twofold, the androgyne having the female in itself. So is Mind in Thought, things inseparable from each other which though being one are yet found dual.[802]

He [Simon] calls the first Syzygy of the six Potencies and of the seventh, which is with it, Nous and Epinoia, Heaven and Earth: the male looks down from on high and takes thought for his Syzygy [or spouse], for the Earth below receives those intellectual fruits which are brought down from Heaven and are cognate to the Earth.[803]

Simon's Third World with its third series of six Æons and the seventh, the Parent, is emanated in the same way. It is this same note which runs through every Gnostic system—gradual development downward into Matter by similitude; and it is a law which is to be traced down to primordial Occultism, or Magic. With the Gnostics, as with us, this seventh Potency, synthesizing all, is the Spirit brooding over the dark waters of undifferentiated Space, Nârâyana, or Vishnu, in India; the Holy Ghost in Christianity. But while in the latter the conception is conditioned and dwarfed by limitations necessitating **469]** {THE TRIPLE ÆON.} faith and grace, Eastern Philosophy shows it pervading every atom, conscious or unconscious. Irenæus supplements the information on the further development of these six Æons. We learn from him that Thought, having separated itself from its Parent, and knowing through its identity of Essence with the latter what it had to know, proceeded on the second or intermediate plane, or rather World (each of such Worlds consisting of two planes, the superior and inferior, male and female, the latter assuming finally both Potencies and becoming androgyne), to create inferior Hierarchies, Angels and Powers, Dominions and Hosts, of every description, which in their turn created, or rather emanated out of their own Essence, our world with its men and beings, over which they watch.

It thus follows that every rational being—called Man on Earth—is of the same essence and possesses potentially all the attributes of the higher Æons, the primordial Seven. It is for him to develope, "with the image before him of the highest," by imitation *in actu*, the Potency with which the highest of his Parents, or Fathers, is endowed. Here we may again quote with advantage from the *Philosophumena*:

So then, according to Simon, this blissful and imperishable [principle] is concealed in everything in potency, not in act. This is "that which has stood, stands and will stand," *viz*., that which has stood above in ingenerable Potency; that which stands below in the stream of the waters generated in an image; that which will stand above, beside the blissful infinite Potency, if it makes itself like unto this image. For three, he says, are they that stand, and without these three Æons of stability, there is no adornment of the generable which, according to them [the Simonians], is borne on the water, and being moulded according to the similitude is a perfect and celestial (Æon), in no manner of thinking inferior to the ingenerable Potency. Thus they say: "I and thou [are] one; before me [wast] thou; that which is after thee [is] I." This, he says, is the one Potency, divided into above and below, generating itself, nourishing itself, seeking itself, finding itself; its own mother, father, brother, spouse, daughter and son, *one*, for it is the Root of all.[804]

Thus of this triple Æon, we learn the first exists as "that which has stood, stands and will stand," or the uncreate Power, Âtman; the second is generated in the dark waters of Space (Chaos, or undifferentiated Substance, our Buddhi), from or through the image of the former reflected in those waters, the image of Him, or It, which moves on them; the third World (or, in man, Manas) will be endowed with every power of that eternal and omnipresent Image if it but assimilates it to itself. For,

470] All that is eternal, pure and incorruptible is concealed in everything that is,

if only potentially, not actually. And

Everything is that image, provided the lower image (man) ascends to that highest Source and Root in Spirit and Thought.

Matter as Substance is eternal and has never been created. Therefore Simon Magus, with all the great Gnostic Teachers and Eastern Philosophers, never speaks of its beginning. "Eternal Matter" receives its various forms in the lower Æon from the Creative Angels, or Builders, as we call them. Why, then, should not Man, the direct heir of the highest Æon, do the same, by the potency of his thought, which is born from Spirit? This is Kriyâshakti, the power of producing forms on the objective plane through the potency of Ideation and Will, from invisible, indestructible Matter.

Truly says Jeremiah,[805] quoting the "Word of the Lord":

Before I formed thee in the belly I knew thee; and before thou earnest forth out of the womb I sanctified thee,

[802] *Op. cit*., vi. 18.
[803] *Op. cit*., i. 13.
[804] *Op. cit*., vi. 17.
[805] *Op. cit*., i. 5.

for Jeremiah stands here for Man when he was yet an Æon, or Divine Man, both with Simon Magus and Eastern Philosophy. The first three chapters of *Genesis* are as Occult as that which is given in Paper I. For the terrestrial Paradise is the Womb, says Simon,[806] Eden the region surrounding it. The river which went out of Eden to water the garden is the Umbilical Cord; this cord is divided into four Heads, the streams that flowed out of it, the four canals which serve to carry nutrition to the Fœtus, *i.e*., the two arteries and the two veins which are the channels for the blood and convey the breathing air, the unborn child, according to Simon, being entirely enveloped by the Amnion, fed through the Umbilical Cord and given vital air through the Aorta.[807]

471] {MAGIC AND MIRACLES.} The above is given for the elucidation of that which is to follow. The disciples of Simon Magus were numerous, and were instructed by him in Magic. They made use of so-called "exorcisms" (as in the *New Testament),* incantations, philtres; believed in dreams and visions, and produced them at will; and finally forced the lower orders of spirits to obey them. Simon Magus was called "the Great Power of God," literally "the Potency of the Deity which is called Great." That which was then termed Magic we now call Theosophia, or Divine Wisdom, Power and Knowledge.

His direct disciple, Menander, was also a great Magician. Says Irenæus, among other writers:

> The successor of Simon was Menander, a Samaritan by birth, who reached the highest summits in the Science of Magic.

Thus both master and pupil are shown as having attained the highest powers in the art of enchantments, powers which can be obtained only through "the help of the Devil," as Christians claim; and yet their "works" were identical with those spoken of in the *New Testament*, wherein such phenomenal results are called divine miracles, and are, therefore, believed in and accepted as coming from and through God. But the question is, have these so-called "miracles" of the "Christ" and the Apostles ever been explained any more than the magical achievements of so-called Sorcerers and Magicians? I say, never. We Occultists do not believe in supernatural phenomena, and the Masters laugh at the word "miracle." Let us see, then, what is really the sense of the word Magic.

The source and basis of it lie in Spirit and Thought, whether on the purely divine or the terrestrial plane. Those who know the history of Simon have the two versions before them, that of White and of Black Magic, at their option, in the much talked of union of Simon with Helena, whom he called his Epinoia (Thought). Those who, like the Christians, had to discredit a dangerous rival, talk of Helena as being a beautiful and actual woman, whom Simon had met in a house of ill-fame at Tyre, and who was, according to those who wrote his life, the reincarnation of Helen of Troy. How, then, was she "Divine Thought"? The lower angels, Simon is made to say in *Philosophumena*, or the third Æons, being so material, had more badness in them than all the others. Poor man, created or emanated from them, had the vice of his origin. What was it? Only this: when the third Æons possessed themselves, in their turn, of the Divine Thought through **472]** the transmission into them of Fire, instead of making of man a complete being, according to the universal plan, they at first detained from him that Divine Spark (Thought, on Earth Manas); and that was the cause and origin of senseless man's committing the original sin as the angels had committed it æons before by refusing to create.[808] Finally, after detaining Epinoia prisoner amongst them and having subjected the Divine Thought to every kind of insult and desecration, they ended by shutting it into the already defiled body of man. After this, as interpreted by the enemies of Simon, she passed from one female body into another through ages and races, until Simon found and recognized her in the form of Helena, the "prostitute," the "lost sheep" of the parable. Simon is made to represent himself as the Saviour descended on Earth to rescue this "lamb" and those men in whom Epinoia is still under the

---

[806] Philosophumena, vi. 14.

[807] At first there are the omphalo-mesenteric vessels, two arteries and two veins, but these afterwards totally disappear, as does the "vascular area" on the Umbilical Vesicle, from which they proceed. As regards the "Umbilical Vessels" proper, the Umbilical Cord ultimately has entwined around it from right to left the one Umbilical Vein which takes the oxygenated blood from the mother to the Fœtus, and two Hypogastric or Umbilical Arteries which take the used-up blood from the Foetus to the Placenta, the contents of the vessels being the reverse of that which prevails after birth. Thus Science corroborates the wisdom and knowledge of ancient Occultism, for in the days of Simon Magus no man, unless an Initiate, knew anything about the circulation of the blood or about Physiology. While this Paper was being printed, I received two small pamphlets from Dr. Jerome A. Anderson, which were printed in 1884 and 1888, and in which is to be found the scientific demonstration of the fœtal nutrition as advanced in Paper I. Briefly, the Fœtus is nourished by osmosis from the Amniotic Fluid and respires by means of the Placenta. Science knows little or nothing about the Amniotic Fluid and its uses. If any one cares to follow up this question, I would recommend Dr. Anderson's *Remarks on the Nutrition of the Foetus.* (Wood & Co., New York.)

[808] *Supra*, vol. ii.

dominion of the lower angels. The greatest magical feats are thus attributed to Simon through his sexual union with Helena, hence Black Magic. Indeed, the chief rites of this kind of Magic are based on such disgusting literal interpretation of noble myths, one of the noblest of which was thus invented by Simon as a symbolical mark of his own teaching. Those who understood it correctly knew what was meant by "Helena." It was the marriage of Nous (Âtmâ-Buddhi) with Manas, the union through which Will and Thought become one and are endowed with divine powers. For Âtman in man, being of an unalloyed essence, the primordial Divine Fire (or the eternal and universal "that which has stood, stands and will stand"), is of all the planes; and Buddhi is its vehicle or Thought, generated by and generating the "Father" in her turn, and also Will. She is "that which has stood, stands and will stand," thus becoming, in conjunction with Manas, male-female, in this sphere only. Hence, when Simon spoke of himself as the Father and the Son and the Holy Ghost, and of Helena as his Epinoia, Divine Thought, he meant the marriage of his Buddhi with Manas. Helena was the Shakti of the inner man, the female potency.

Now, what says Menander? The lower angels, he taught, were the emanations of Ennoia (Designing Thought). It was Ennoia who taught the Science of Magic and imparted it to him, together with the art of conquering the creative angels of the lower world. The latter stand for the passions of our lower nature. His pupils, after receiving **473]** {MAGIC A DIVINE SCIENCE.} baptism from him *(i.e.,* after Initiation), were said to "resurrect from the dead" and, "growing no older," became "immortal."[809] This "resurrection" promised by Menander meant, of course, simply the passage from the darkness of ignorance into the light of truth, the awakening of man's immortal Spirit to inner and eternal life. This is the Science of the Râja Yogîs—Magic.

Every person who has read Neo-Platonic Philosophy knows how its chief Adepts, such as Plotinus, and especially Porphyry, fought against phenomenal Theurgy. But, beyond all of them, Jamblichus, the author of the *De Mysteriis*, lifts high the veil from the real term Theurgy, and shows us therein the true Divine Science of Râja Yoga.

Magic, he says, is a lofty and sublime Science, Divine, and exalted above all others.

> It is the great remedy for all. . . . It neither takes its source in, nor is it limited to, the body or its passions, to the human compound or its constitution; but all is derived by it from our upper Gods,

our divine Egos, which run like a silver thread from the Spark in us up to the primeval divine Fire.[810]

Jamblichus execrates physical phenomena, produced, as he says, by the bad demons who deceive men (the spooks of the seance room), as vehemently as he exalts Divine Theurgy. But to exercise the latter, he teaches, the Theurgist must imperatively be "a man of high morality and a chaste Soul." The other kind of Magic is used only by impure, selfish men, and has nothing of the Divine in it. No real Vates would ever consent to find in its communications anything coming from our higher Gods. Thus one (Theurgy) is the knowledge of our Father (the Higher Self); the other, subjection to our lower nature. One requires holiness of the Soul, a holiness which rejects and excludes everything corporeal; the other, the desecration of it (the Soul). One is the union with the Gods (with one's God), the source of all Good; the other intercourse with demons (Elementals), which, unless we subject them, will subject us, and lead us step by step to moral ruin (mediumship). In short:

> Theurgy unites us most strongly to divine nature. This nature begets itself through itself, moves through its own powers, supports all, and is intelligent. Being the ornament of the Universe, it invites us to intelligible truth, to perfection **474]** and imparting perfection to others. It unites us so intimately to all the creative actions of the Gods, according to the capacity of each of us, that the soul having accomplished the sacred rites is consolidated in their [the Gods'] actions and intelligences, until it launches itself into and is absorbed by the primordial divine essence. This is the object of the sacred Initiations of the Egyptians.[811]

Now, Jamblichus shows us how this union of our Higher Soul with the Universal Soul, with the Gods, is to be effected. He speaks of Manteia, which is Samâdhi, the highest trance.[812] He speaks also of dream which is divine vision, when man re-becomes again a God. By Theurgy, or Râja Yoga, a man arrives at: (1) Prophetic Discernment through our God (the respective Higher Ego of each of us) revealing to us the truths of the plane on which we happen to be acting; (2) Ecstacy and Illumination; (3) Action in Spirit (in Astral Body or through Will); (4) and Domination over the minor, senseless demons (Elementals) by the very nature of our purified Egos. But this demands the complete purification of the latter. And this is called by him Magic, through initiation into Theurgy.

But Theurgy has to be preceded by a training of our senses and the knowledge of the human Self in relation to the Divine SELF. So long as man has not thoroughly mastered this preliminary study, it is idle to anthropomorphize the formless. By "formless" I mean the higher and the lower Gods, the supermundane as well as mundane Spirits, or Beings, which to beginners can be revealed

---

[809] See Eusebius, *Hist. Eccles*., lib. iii, cap. 26.
[810] *De Mysteriis*, p. 100, lines 10 to 19; p. 109, fol, 1.
[811] *De Mysteriis*. p. 290, lines 15 to 18, *et seq*., caps. v. and vii.
[812] *Ibid*., p. 100, sec. iii, cap. iii.

only in Colours and Sounds. For none but a high Adept can perceive a "God" in its true transcendental form, which to the untrained intellect, to the Chelâ, will be visible only by its Aura. The visions of full figures casually perceived by sensitives and mediums belong to one or another of the only three categories they can see: (*a*) Astrals of living men; (*b*) Nirmânakâyas (Adepts, good or bad, whose bodies are dead, but who have learned to live in the invisible space in their ethereal personalities); and (*c*) Spooks, Elementaries and Elementals masquerading in shapes borrowed from the Astral Light in general, or from figures in the "mind's eye" of the audience, or of the medium, which are immediately reflected in their respective Auras.

Having read the foregoing, students will now better comprehend the necessity of first studying the correspondences between our "principles"—which are but the various aspects of the triune (spiritual and physical) man—and our Paradigm, the direct roots of these in the Universe.

475] {THE SEVEN HIERARCHIES.} In view of this, we must resume our teaching about the Hierarchies directly connected and for ever linked with man.

———

Enough has been said to show that while for the Orientalists and profane masses the sentence, *"Om Mani Padme Hum"* means simply " Oh the Jewel in the Lotus," Esoterically it signifies " Oh my God within me." Yes; there is a God in each human being, for man was, and will re-become, God. The sentence points to the indissoluble union between Man and the Universe. For the Lotus is the universal symbol of Kosmos as the absolute totality, and the Jewel is Spiritual Man, or God.

In the preceding Paper, the correspondences between Colours, Sounds, and "Principles" were given; and those who have read our second volume will remember that these seven principles are derived from the seven great Hierarchies of Angels, or Dhyân Chohans, which are, in their turn, associated with Colours and Sounds, and form collectively the Manifested Logos.

In the eternal music of the spheres we find the perfect scale corresponding to the colours, and in the number, determined by the vibrations of colour and sound, which "underlies every form and guides every sound," we find the summing up of the Manifested Universe.

We may illustrate these correspondences by showing the relation of colour and sound to the geometrical figures which[813] express the progressive stages in the manifestation of Kosmos.

But the student will certainly be liable to confusion if, in studying the Diagrams, he does not remember two things: (1) That, our plane being a plane of reflection, and therefore illusionary, *the various notations are reversed and must be counted from below upwards.* The musical scale begins from below upwards, commencing with the deep Do and ending with the far more acute Si. (2) That Kâma Rûpa (corresponding to Do in the musical scale), containing as it does all potentialities of Matter, is necessarily the startingpoint on our plane. Further, it commences the notation on every plane, as corresponding to the "matter" of that plane. Again, the student must also remember that these notes have to be arranged in a circle, thus showing how Fa is the middle note of Nature. In short, musical notes, or Sounds, Colours **476]** and Numbers proceed from one to seven, and not from seven to one as erroneously shown in the spectrum of the prismatic colours, in which Red is counted First: a fact which necessitated my putting the principles and the days of the week at random in Diagram II. The musical scale and colours, according to the number of vibrations, proceed from the world of gross Matter to that of Spirit thus:

Principles.	*Colours.*	*Notes.*	*Numbers.*	*States of Matter.*
Chhâyâ, Shadow or Double.	Violet.	Si.	7.	Ether.
Higher Manas, Spiritual Intelligence.	Indigo.	La.	6.	Critical State, called Air in Occultism.
Auric Envelope.	Blue.	Sol.	5.	Steam or Vapour.
Lower Manas, or Animal Soul.	Green.	Fa.	4.	Critical State.
Buddhi, or Spiritual Soul.	Yellow.	Mi.	3.	Water.
Prâna, or Life Principle.	Orange.	Re.	2.	Critical State.
Kâma Rûpa, the Seat of Animal Life.	Red.	Do.	1.	Ice.

[813] See *supra*, i. 34; i. 4, *et seq*.; ii. 39, *et seq*., and 625, *et seq*.

Here again the student is asked to dismiss from his mind any correspondence between "principles" and numbers, for reasons already given. The Esoteric enumeration cannot be made to correspond with the conventional exoteric. The one is the reality, the other is classified according to illusive appearances. The human principles, as given in *Esoteric Buddhism*, were tabulated for beginners, so as not to confuse their minds. It was half a blind.

477] {ORIGINES.}

COLOURS, SOUNDS AND FORMS.

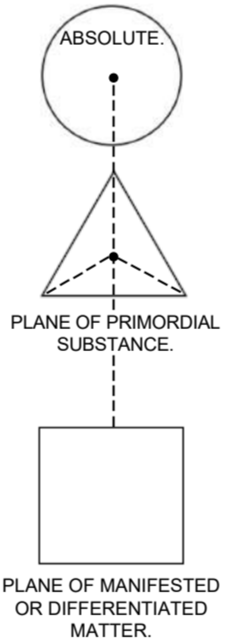

To proceed:

The Point in the Circle is the Unmanifested Logos, corresponding to Absolute Life and Absolute Sound.

The first geometrical figure after the Circle or the Spheroid is the Triangle. It corresponds to Motion, Colour and Sound. Thus the Point in the Triangle represents the Second Logos, "Father-Mother," or the White Ray which is no colour, since it contains potentially all colours. It is shown radiating from the Unmanifested Logos, or the Unspoken Word. Around the first Triangle is formed on the plane of Primordial Substance in this order (*reversed* as to our plane):

A.

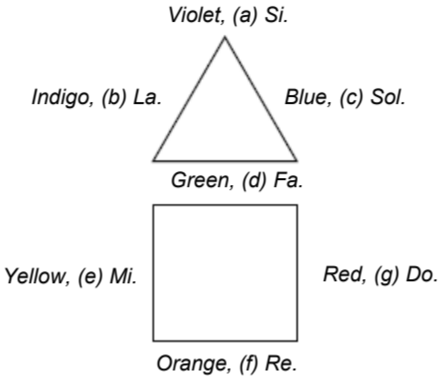

B.

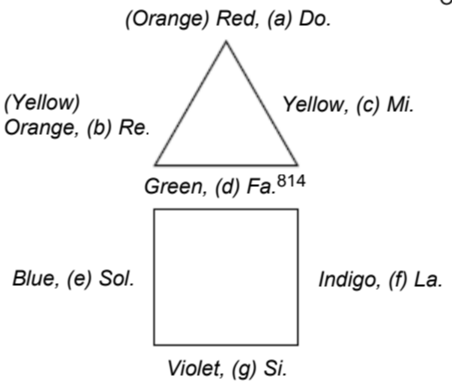

A.

(*a*) The Astral Double of Nature, or the Paradigm of all Forms.

(*b*) Divine Ideation, or Universal Mind.

(*c*) The Synthesis of Occult Nature, the Egg of Brahmâ, containing all and radiating all.

(*d*) Animal or Material Soul of Nature, source of animal and vegetable intelligence and instinct.

478]

(*e*) The aggregate of Dhyân Chohanic Intelligences, Fohat.

(*f*) Life Principle in Nature.

(*g*) The Life Procreating Principle in Nature. That which, on the spiritual plane, corresponds to sexual affinity on the lower.

Mirrored on the plane of Gross Nature, the World of Reality is reversed, and becomes on Earth and our plane:

B.

(a) Red is the colour of manifested dual, or male and female. In man it is shown in its lowest animal form.

(e) Orange is the colour of the robes of the Yogîs and Buddhist Priests, the colour of the Sun and Spiritual Vitality, also of the Vital Principle.

814 The Master-Key or Tonic of Manifested Nature.

(c) Yellow or radiant Golden is the colour of the Spiritual, Divine Ray in every atom; in man of Buddhi.

(d) Green and Red are, so to speak, interchangeable colours, for Green absorbs the Red, as being threefold stronger in its vibrations than the latter; and Green is the complementary colour of extreme Red. This is why the Lower Manas and Kâma Rûpa are respectively shown as Green and Red.

(*e*) The Astral Plane, or Auric Envelope in Nature and Man.

(*f*) The Mind or rational element in Man and Nature.

(*g*) The most ethereal counterpart of the Body of man, the opposite pole, standing in point of vibration and sensitiveness as the Violet stands to the Red.

The above is on the manifested plane; after which we get the seven and the Manifested Prism, or Man on Earth. With the latter, the Black Magician alone is concerned.

In Kosmos, the gradations and correlations of Colours and Sounds, and therefore of Numbers are infinite. This is suspected even in Physics, for it is ascertained that there exist slower vibrations than those of the Red, the slowest perceptible to us, and far more rapid vibrations than those of the Violet, the most rapid that our senses can perceive. But on Earth, in our physical world, the range of perceptible vibrations is limited. Our physical senses cannot take cognizance of vibrations above and below the septenary and limited gradations of the prismatic colours, for such vibrations are incapable of causing in us the **479]** {COLOURS AND PRINCIPLES.} sensation of colour or sound. It will always be the graduated septenary and no more, unless we learn to paralyze our Quaternary and discern both the superior and inferior vibrations with our spiritual senses seated in the upper Triangle.

Now, on this plane of illusion, there are three fundamental colours, as demonstrated by Physical Science, Red, Blue and Yellow (or rather Orange-Yellow). Expressed in terms of the human principles they are: (1) Kâma Rûpa, the seat of the animal sensations, welded to, and serving as a vehicle for the Animal Soul or Lower Manas (Red and Green, as said, being interchangeable); (2) Auric Envelope, or the essence of man; and (3) Prâna, or Life Principle. But if from the realm of illusion, or the living man as he is on our Earth, subject to his sensuous perceptions only, we pass to that of semi-illusion, and observe the natural colours themselves, or those of the principles, that is, if we try to find out which are those that in the perfect man absorb all others, we shall find that the colours correspond and become complementary in the following way:

Violet.
(1) Red.. Green.
(2) Orange .... Blue.
(3) Yellow.. Indigo.
Violet.

A faint violet, mist-like form represents the Astral Man within an oviform bluish circle, over which radiate in ceaseless vibrations the prismatic colours. That colour is predominant, of which the corresponding principle is the most active generally, or at the particular moment when the clairvoyant perceives it. Such man appears during his waking states; and it is by the predominance of this or that colour, and by the intensity of its vibrations, that a clairvoyant, *if* he be acquainted with correspondences, can judge of the inner state or character of a person, for the latter is an open book to every practical Occultist.

In the trance state the Aura changes entirely, the seven prismatic colours being no longer discernible. In sleep also they are not all "at home." For those which belong to the spiritual elements in the man, *viz*., Yellow, Buddhi; Indigo, Higher Manas; and the Blue of the Auric Envelope will be either hardly discernible, or altogether missing. The Spiritual Man is free during sleep, and though his physical memory may not become aware of it, lives, robed in his highest essence, in realms on other planes, in realms which are the land of reality, called dreams on our plane of illusion,

480] A good clairvoyant, moreover, if he had an opportunity of seeing a Yogî in the trance state and a mesmerized subject, side by side, would learn an important lesson in Occultism. He would learn to know the difference between self-induced trance and a hypnotic state resulting from extraneous influence. In the Yogî, the "principles" of the lower Quaternary disappear entirely. Neither Red, Green, Red-Violet nor the Auric Blue of the Body are to be seen; nothing but hardly perceptible vibrations of the golden-hued Prâna principle and a violet flame streaked with gold rushing upwards from the head, in the region where the Third Eiye rests, and culminating in a point. If the student remembers that the true Violet, or the extreme end of the spectrum, is no compound colour of Red and Blue, but a homogeneous colour with vibrations seven times more rapid than those of the Red,* and that the golden hue is the essence of the three yellow hues from Orange Red to Yellow-Orange and Yellow, he will understand the reason why: he lives in his own Auric Body, now become the vehicle of Buddhi-Manas. On the other hand, in a subject in an artificially produced hypnotic or mesmeric trance, an effect of unconscious when not of conscious Black Magic, unless produced by a high Adept, the whole set of the principles will be present, with the Higher Manas paralyzed, Buddhi

severed from it through that paralysis, and the red-violet Astral Body entirely subjected to the Lower Manas and Kâma Rûpa (the green and red animal monsters in us).

One who comprehends well the above explanations will readily see how important it is for every student, whether he is striving for practical Occult powers or only for the purely psychic and spiritual gifts of clairvoyance and metaphysical knowledge, to master thoroughly the right

Colours.	*Wave-Lengths in Millimetres.*	*Number of Vibrations in Trillions.*
Violet extreme	406	759
Violet	423	709
Violet-Indigo	439	683
Indigo	449	668
Indigo-Blue	459	654
Blue	479	631
Blue-Green	492	610
Green	512	586
Green-Yellow	532	564
Yellow	551	544
Yellow-Orange	571	525
Orange	583	514
Orange-Red	596	503
Red	620	484
Red-extreme	645	465

481] {THE PRIMORDIAL SEVEN.} correspondences between the human, or nature principles, and those of Kosmos. It is ignorance which leads materialistic Science to deny the inner man and his Divine powers; knowledge and personal experience that allow the Occultist to affirm that such powers are as natural to man as swimming to fishes. It is like a Laplander, in all sincerity, denying the possibility of the catgut, strung loosely on the sounding-board of a violin producing comprehensive sounds or melody. Our principles are the Seven-Stringed Lyre of Apollo, truly. In this our age, when oblivion has shrouded ancient knowledge, men's faculties are no better than the loose strings of the violin to the Laplander. But the Occultist who knows how to tighten them and tune his violin in harmony with the vibrations of colour and sound, will extract divine harmony from them. The combination of these powers and the attuning of the Microcosm and the Macrocosm will give the geometrical equivalent of the invocation *"Om Mani Padme Hum."*

This was why the previous knowledge of music and geometry was obligatory in the School of Pythagoras.

THE ROOTS OF COLOUR AND SOUND.

Further, each of the Primordial Seven, the first Seven Rays forming the Manifested Logos, is again sevenfold. Thus, as the seven colours of the solar spectrum correspond to the seven Rays, or Hierarchies, so each of these latter has again its seven divisions corresponding to the same series of colours. But in this case one colour, *viz.,* that which characterizes the particular Hierarchy as a whole, is predominant and more intense than the others.

These Hierarchies can only be simbolized as concentric circles of prismatic colours; each Hierarchy being represented by a series of seven concentric circles, each circle representing one of the prismatic colours in their natural order. But in each of these "wheels" one circle will be brighter and more vivid in colour than the rest, and the wheel will have a surrounding Aura (a fringe, as the physicists call it) of that colour. This colour will be the characteristic colour of that Hierarchy as a whole. Each of these Hierarchies furnishes the essence (the Soul) and is the "Builder" of one of the seven kingdoms of Nature which are the three elemental kingdoms, the mineral, the vegetable, the **482]** animal, and the kingdom of spiritual man.[815] Moreover, each Hierarchy furnishes the Aura of one of the seven principles in man with its specific colour. Further, as each of these Hierarchies is the Ruler of one of the Sacred Planets, it will easily be understood how Astrology came into existence, and that real Astrology has a strictly scientific basis.

[815] See *Five Years of Theosophy*, pp. 273 to 278.

The symbol adopted in the Eastern School to represent the Seven Hierarchies of creative Powers is a wheel of seven concentric circles, each circle being coloured with one of the seven colours; call them Angels, if you will, or Planetary Spirits, or, again, the Seven Rulers of the Seven Sacred Planets of our system, as in our present case. At all events, the concentric circles stand as symbols for Ezekiel's Wheels with some Western Occultists and Kabalists, and for the "Builders" or Prajâpati with us.

The student should carefully examine the following Diagram.

Thus the Linga Sharîra is derived from the Violet sub-ray of the Violet Hierarchy; the Higher Manas is similarly derived from the Indigo sub-ray of the Indigo Hierarchy, and so on. Every man being born under a certain planet, there will always be a predominance of that planet's colour in him, because that "principle" will rule in him which has its origin in the Hierarchy in question. There will also be a certain amount of the colour derived from the other planets present in his Aura, but that of the ruling planet will be strongest. Now a person in whom, say, the Mercury principle is predominant, will, by acting upon the Mercury principle in another person born under a different planet, be able to get him entirely under his control. For the stronger Mercury principle in him will overpower the weaker Mercurial element in the other. But he will have little power over persons born under the same planet as himself. This is the key to the Occult Sciences of Magnetism and Hypnotism.

The student will understand that the Orders and Hierarchies are here named after their corresponding colours, so as to avoid using numerals, which would be confusing in connection with the human principles, as the latter have no proper numbers of their own. The real Occult names of these Hierarchies cannot now be given.

483] {THE HIERARCHIES AND MAN.} The student must, however remember that the colours which we see with our physical eyes are not the true colours of Occult Nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration. For instance, Clerk Maxwell has demonstrated that the retinal effects of any colour may be imitated by properly combining three other colours. It follows, therefore, that our retina has only three distinct colour sensations, and we therefore do not perceive the seven colours which really exist, but only their " imitations," so to speak, in our physical organism.

Thus, for instance, the Orange-Red of the first "Triangle" is not a combination of Orange and Red, but the true "spiritual" Red, if the term may be allowed, while the Red (blood-red) of the spectrum is the colour of Kâma, animal desire, and is inseparable from the material plane.

DIAGRAM III.

THE SEVEN HIERARCHIES AND THEIR SUBDIVISIONS.

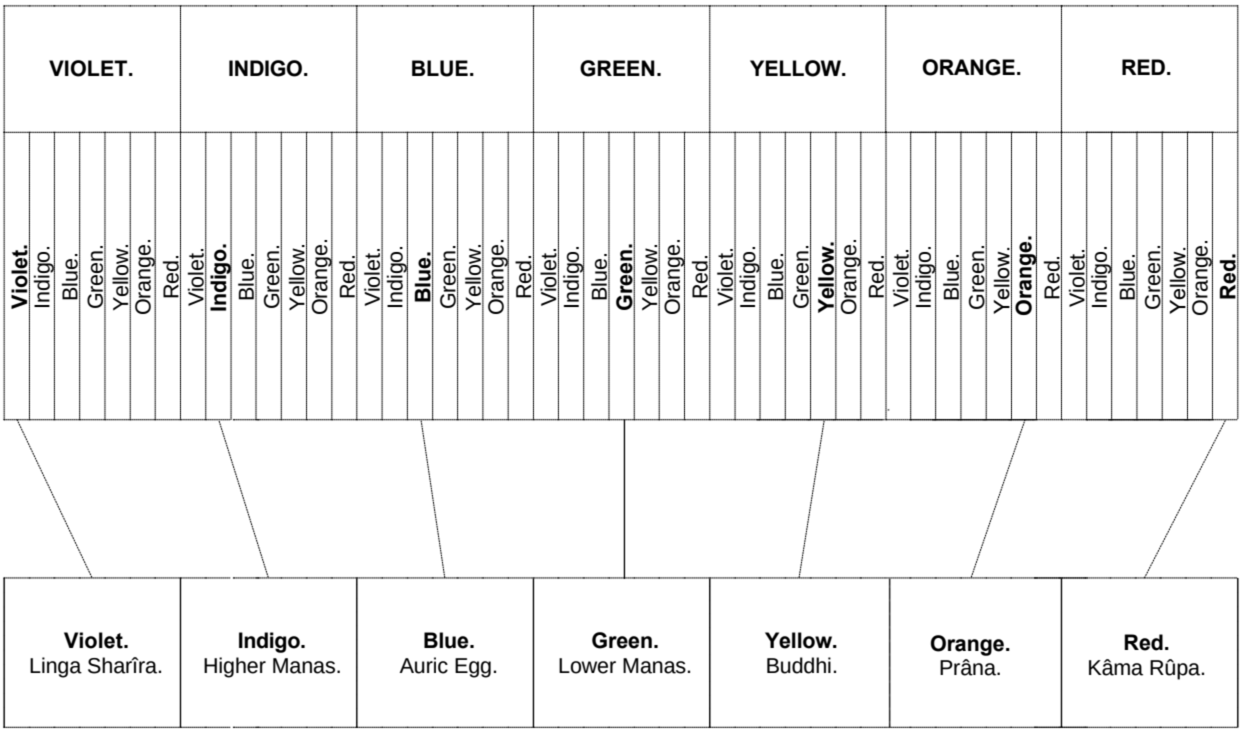

THE HUMAN PRINCIPLES.

THE UNITY OF DEITY.

Esotericism, pure and simple, speaks of no personal God; therefore are we considered as Atheists. But, in reality, Occult Philosophy, as a whole, is based absolutely on the ubiquitous presence of God, the **484]** Absolute Deity; and if IT Itself is not speculated upon, as being too sacred and yet incomprehensible as a Unit to the finite intellect, yet the entire Philosophy is based upon Its Divine Powers as being the Source of all that breathes and lives and has existence. In every ancient Religion the ONE was demonstrated by the many. In Egypt and India, in Chaldæa and Phœnicia, and finally in Greece, the ideas about Deity were expressed by multiples of three, five and seven; and also by eight, nine and twelve great Gods, which symbolized the powers and properties of the One and Only Deity. This was related to that infinite subdivision by irregular and odd numbers to which the metaphysics of these nations subjected their ONE DIVINITY. Thus constituted, the cycle of the Gods had all the qualities and attributes of the ONE SUPREME AND UNKNOWABLE; for in this collection of divine Personalities, or rather of Symbols personified, dwells the ONE GOD, the GOD ONE, that God which, in India, is said to have no Second.

> O God Ani [the Spiritual Sun], thou residest in the agglomeration of thy divine personages.[816]

These words show the belief of the ancients that all manifestation proceeds from one and the same Source, all emanating from the one identical Principle which can never be completely developed except in and through the collective and entire aggregate of Its emanations.

The Pleroma of Valentinus is absolutely the Space of Occult Philosophy; for Pleroma means the "Fullness," the superior regions. It is the sum total of all the Divine manifestations and emanations expressing the *plenum* or totality of the rays proceeding from the ONE, differentiating on all the planes, and transforming themselves into Divine Powers, called Angels and Planetary Spirits in the Philosophy of every nation. The Gnostic Æons and Powers of the Pleroma are made to speak as the Devas and Siddhas of the *Purânas*. The Epinoia, the first female manifestation of God, the "Principle" of Simon Magus and Saturninus, holds the same language as the Logos of Basilides; and each of these is traced to the purely esoteric Alêtheia, the TRUTH of the Mysteries. All of them, we are taught, repeat at different times and in different languages the magnificent hymn of the Egyptian papyrus, thousands of years old:

> The Gods adore thee, they greet thee, O the One Dark Truth.

And addressing Ra, they add:

> **485]** {WISDOM AND TRUTH.} The Gods bow before thy Majesty, by exalting the Souls of that which produces them . . . and say to thee, Peace to all emanations from the Unconscious Father of the Conscious Fathers of the Gods. . . . Thou producer of beings, we adore the souls which emanate from thee. Thou begettest us, O thou Unknown, and we greet thee in worshipping each God-Soul which descendeth from thee and liveth in us.

This is the source of the assertion:

> Know ye not that ye are Gods and the temple of God.

This is shown in the "Roots of Ritualism in Church and Masonry," in *Lucifer* for March, 1889. Truly then, as said seventeen centuries ago, "Man cannot possess Truth (Alêtheia) except he participate in the Gnosis." So we may say now: No man can know the Truth unless he studies the secrets of the Pleroma of Occultism; and these secrets are all in the Theogony of the ancient Wisdom-Religion, which is the Aletheia of Occult Science.

486]

[816] Apud Grêbaut Papyrus Orbiney, p. 101.

PAPER III.

A Word Concerning the Earlier Papers.

As many have written and almost complained to me that they could find no practical clear application of certain diagrams appended to the first two Papers, and others have spoken of their abstruseness, a short explanation is necessary.

The reason of this difficulty in most cases has been that the point of view taken was erroneous; the purely abstract and metaphysical was mistaken for, and confused with, the concrete and the physical. Let us take for example the diagrams on page 477 (Paper II.,) and say that these are entirely macrocosmic and ideal. It must be remembered that the study of Occultism proceeds from Universals to Particulars and not the reverse way, as accepted by Science. As Plato was an Initiate, he very naturally used the former method, while Aristotle, never having been initiated, scoffed at his master, and, elaborating a system of his own, left it as an heirloom to be adopted and improved by Bacon. Of a truth the aphorism of Hermetic Wisdom, "As above, so below," applies to all Esoteric instruction; but we must begin with the above; we must learn the formula before we can sum the series.

The two figures, therefore, are not meant to represent any two particular planes, but are the abstraction of a pair of planes, explanatory of the law of reflection, just as the Lower Manas is a reflection of the Higher. They must therefore be taken in the highest metaphysical sense.

The diagrams are only intended to familiarize students with the leading ideas of Occult correspondences, the very genius of metaphysical, or macrocosmic and spiritual Occultism forbidding the use of figures or even symbols further than as temporary aids. Once define an idea in words, and it loses its reality; once figure a metaphysical idea, and **487]** {OCCULT SECRECY.} you materialize its spirit. Figures must be used only as ladders to scale the battlements, ladders to be disregarded when once the foot is set upon the rampart.

Let students, therefore, be very careful to spiritualize the Papers and avoid materializing them; let them always try to find the highest meaning possible, confident that in proportion as they approach the material and visible in their speculations on the Papers, so far are they from the right understanding of them. This is especially the case with these first Papers and Diagrams, for as in all true arts, so in Occultism, we must first learn the theory before we are taught the practice.

CONCERNING SECRECY.

Students ask: Why such secrecy about the details of a doctrine the body of which has been publicly revealed, as in *Esoteric Buddhism* and the *Secret Doctrine?*

To this Occultism would reply: for two reasons:—

(*a*) The whole truth is too sacred to be given out promiscuously.

(*b*) The knowledge of all the details and missing links in the exoteric teachings is too dangerous in profane hands.

The truths revealed to man by the "Planetary Spirits"—the highest Kumâras, those who incarnate no longer in the Universe during this Mahâmanvantara—who will appear on earth as Avatâras only at the beginning of every new human Race, and at the junctions or close of the two ends of the small and great cycles—in time, as man became more animalized, were made to fade away from his memory. Yet, though these Teachers remain with man no longer than the time required to impress upon the plastic minds of child-humanity the eternal verities they teach, Their Spirit remains vivid though latent in mankind. And the full knowledge of the primitive revelation has remained always with a few elect, and has been transmitted from that time up to the present, from one generation of Adepts to another. As the Teachers say in the Occult Primer:

This is done so as to ensure them [the eternal truths] *from being utterly lost or forgotten in ages hereafter by the forthcoming generations*.

The mission of the Planetary Spirit is but to strike the key-note of Truth. When once He has directed the vibration of the latter to run its course uninterruptedly along the concatenation of the race to the end of the cycle, He disappears from our earth until the following Planetary Manvantara. The mission of any teacher of Esoteric truths, **488]** whether he stands at the top or the foot of the ladder of knowledge, is precisely the same; as above, so below. I have only orders to strike the key-note of the various Esoteric truths among the learners as a body. Those units among you who will have raised themselves on the "Path" over their fellow-students, in their Esoteric sphere, will, as the "Elect" spoken of did and do in the Parent Brotherhoods, receive the last explanatory details and the ultimate key to what they learn. No one, however, can hope to gain this privilege before the MASTERS—not my humble self—find him or her worthy.

If you wish to know the real *raison d'être* for this policy, I now give 't to you. No use my repeating and explaining what all of you know as well as myself; at the very beginning, events have shown that no caution can be dispensed with. Of our body of several hundred men and women, many did not seem to realize either the awful sacredness of the pledge (which some took at the end of their pen), or the fact that their *personality* has to be entirely disregarded, when brought face to face with their HIGHER SELF; or that all their words and professions went for naught unless corroborated by actions. This was human nature, and no more; therefore it was passed leniently by, and a new lease accorded by the MASTER. But apart from this there is a danger lurking in the nature of the present cycle itself. Civilized humanity, however carefully guarded by its invisible Watchers, the Nirmânakâyas, who watch over our respective races and nations, is yet, owing to its collective Karma, terribly under the sway of the traditional opposers of the Nirmânakâyas—the "Brothers of the Shadow," embodied and disembodied; and this, as has already been told you, will last to the end of the first Kali Yuga cycle (1897), and a few years beyond, as the smaller dark cycle happens to overlap the great one. Thus, notwithstanding all precautions, terrible secrets are often revealed to entirely unworthy persons by the efforts of the "Dark Brothers" and their working on human brains. This is entirely owing to the simple fact that in certain privileged organisms, vibrations of the primitive truth put in motion by the Planetary Beings are set up, in what Western philosophy would term innate ideas, and Occultism "flashes of genius."[817] Some such idea based on eternal truth is awakened, and all that the watchful Powers can do is to prevent its entire revelation.

Everything in this Universe of differentiated matter has its two aspects, the light and the dark side, and these two attributes applied **489]** {THE LIGHT AND DARK SIDES OF NATURE.} practically, lead the one to use, the other to abuse. Every man may become a Botanist without apparent danger to his fellow-creatures; and many a Chemist who has mastered the science of essences knows that every one of them can both heal and kill. Not an ingredient, not a poison, but can be used for both purposes—aye, from harmless wax to deadly prussic acid, from the saliva of an infant to that of the cobra di capella. This every tyro in medicine knows—theoretically, at any rate. But where is the learned Chemist in our day who has been permitted to discover the "night side" of an attribute of any substance in the three kingdoms of Science, let alone in the seven of the Occultists? Who of them has penetrated into its Arcana, into the innermost Essence of things and its primary correlations? Yet it is this knowledge alone which makes of an Occultist a genuine practical Initiate, whether he turn out a Brother of Light or a Brother of Darkness. The essence of that subtle, traceless poison, the most potent in nature, which entered into the composition of the so-called Medici and Borgia poisons, if used with discrimination by one well versed in the septenary degrees of its potentiality on each of the planes accessible to man on earth—could heal or kill every man in the world; the result depending, of course, on whether the operator was a Brother of the Light or a Brother of the Shadow. The former is prevented from doing the good he might, by racial, national, and individual Karma; the second is impeded in his fiendish work by the joint efforts of the human "Stones" of the "Guardian Wall."[818]

It is incorrect to think that there exists any special "powder of projection" or "philosopher's stone," or "elixir of life." The latter lurks in every flower, in every stone and mineral throughout the globe. It is the ultimate essence of *everything on its way to higher and higher evolution*. As there is no good or evil *per se*, so there is neither "elixir of life" nor "elixir of death," nor poison, *per se*, but all this is contained in one and the same universal Essence, this or the other effect, or result, depending on the degree of its differentiation and its various correlations. The *light side* of it produces life, health, bliss, divine peace, etc.; the *dark side* brings death, disease, sorrow and strife. This is proven by the knowledge of the nature of the most violent poisons; of some of them even a large quantity will produce no evil effect on the organism, whereas a grain of the same poison kills with **490]** the rapidity of lightning; while the same grain, again, altered by a certain combination, though its quantity remains almost identical, will heal. The number of the degrees of its differentiation is septenary, as are the planes of its action, each degree being either beneficent or maleficent in its effects, according to the system into which it is introduced. He who is skilled in these degrees is on the high road to practical Adeptship; he who acts at hap-hazard—as do the enormous majority of the "Mind Curers," whether "Mental" or "Christian Scientists"—is likely to rue the effects on himself as well as on others. Put on the track by the example of the Indian Yogîs, and of their broadly but incorrectly outlined practices, which they have only read about, but have had no opportunity to study—these new sects have rushed headlong and guideless into the practice of *denying* and *affirming.* Thus they have done more harm than good. Those who are successful owe it to their innate magnetic and healing powers, which very often counteract that which would otherwise be conducive to much evil. Beware, I say; Satan and the Archangel are more than twins; they are one body and one mind—*Deus est Demon inversus*.

---

[817] See "Genius," *Lucifer*, Nov., 1889, p. 227.
[818] See *Voice of the Silence*, pp. 68 and 94, art. 28, Glossary.

IS THE PRACTICE OF CONCENTRATION BENEFICENT?

Such is another question often asked. I answer: Genuine concentration and meditation, *conscious and cautious*, upon one's lower self in the light of the inner divine man and the Pâramitâs, is an excellent thing. But to "sit for Yoga," with only a superficial and often distorted knowledge of the real practice, is almost invariably fatal; for ten to one the student will either develop mediumistic powers in himself or lose time and get disgusted both with practice and theory. Before one rushes into such a dangerous experiment and seeks to go beyond a minute examination of one's lower self and *its* walk in life, or that which is called in our phraseology, "The Chelâ's Daily Life Ledger," he would do well to learn at least the difference between the two aspects of "Magic," the White or Divine, and the Black or Devilish, and assure himself that by "sitting for Yoga," with no experience, as well as with no guide to show him the dangers, he does not daily and hourly cross the boundaries of the Divine to fall into the Satanic. Nevertheless, the way to learn the difference is very easy; one has only to remember that *no Esoteric truths entirely unveiled will ever be given in public print*, in book or magazine.

I ask students to turn to the *Theosophist* of November, 1887. On **491]** {NATURE'S FINER FORCES.} page 98 they will find the beginning of an excellent article by Mr. Râma Prasâd on "Nature's Finer Forces."[819] The value of this work is not so much in its literary merit, though it gained its author the gold medal of the *Theosophist*, as in its exposition of tenets hitherto concealed in a rare and ancient Sanskrit work on Occultism. But Mr. Râma Prasâd is not an Occultist, only an excellent Sanskrit scholar, a university graduate and a man of remarkable intelligence. His essays are almost entirely based on Tantra works, which, if read indiscriminately by a tyro in Occultism, will lead to the practice of most unmitigated Black Magic. Now, since the difference of primary importance between Black and White Magic is the object with which it is practised, and that of secondary importance the nature of the agents used for the production of phenomenal results, the line of demarcation between the two is very—*very* thin. The danger is lessened only by the fact that every *Occult* book, so-called, is Occult only in a certain sense: that is, the text is Occult merely by reason of its blinds. The symbolism has to be thoroughly understood before the reader can get at the correct sense of the teaching. Moreover, it is never complete, its several portions each being under a different title, and each containing a portion of some other work; so that without a key to these no such work divulges the whole truth. Even the famous *Shivâgama*, on which *Nature's Finer Forces* is based, "is nowhere to be found in complete form," as the author tells us. Thus, like all others, it treats of only five Tattvas instead of the seven as in Esoteric teachings.

Now, the Tattvas being simply the substratum of the seven forces of Nature, how can this be? There are seven forms of Prakriti, as Kapila's Sânkhya, the *Vishnu Purâna*, and other works teach. Prakriti is Nature, Matter (primordial and elemental); therefore logic demands that the Tattvas also should be seven. For whether Tattvas mean, as Occultism teaches, "forces of Nature," or, as the learned Râma Prasâd explains, "the substance out of which the universe is formed" and "the power by which it is sustained," it is all one; they **492]** are *Force*, Purusha, and *Matter*, Prakriti. And if the *forms*, or rather planes, of the latter are seven, then its forces must be seven also. In other words, the degrees of the solidity of matter and the degrees of the power that ensouls it must go hand in hand.

> The Universe is made out of the Tattva, it is sustained by the Tattva, and it disappears into the Tattva,

says Shiva, as quoted from the *Shivâgama* in *Natures Finer Forces*. This settles the question; if Prakriti is septenary, then the Tattvas must be seven, for, as said, they are both Substance and Force, or atomic Matter and the Spirit that ensoule it.

This is explained here to enable the student to read between the lines of the so-called Occult articles on Sanskrit Philosophy, by which they must not be misled. The doctrine of the seven Tattvas (the principles of the Universe and also of man) was held in great sacredness and therefore secrecy, in days of old, by the Brâhmans, who have now almost forgotten the teaching. Yet it is taught to this day in the Schools beyond the Himâlayan Range, though now hardly remembered or heard of in India except through rare Initiates. The policy has, however, been changed gradually; Chelâs began

---

[819] The references to "Nature's Finer Forces" which follow, have respect to the eight articles which appeared in the pages of the *Theosophist* and not to the fifteen essays and the translation of a chapter of the *Shivâgama* which are contained in the book called *Nature's Finer Forces.* The *Shivâgama* in its details is purely Tântric, and nothing but harm can result from any practical following of its precepts. I would most strongly dissuade any student from attempting any of these Hatha Yoga practices, for he will either ruin himself entirely, or throw himself so far back that it will be almost impossible to regain the lost ground in this incarnation. The translation referred to has been considerably expurgated, and even now is hardly fit for publication. It recommends Black Magic of the worst kind, and is the very antipodes of spiritual Râja Yoga. Beware, I say.

to be taught the broad outlines of it, and at the advent of the T. S. in India in 1879, I was ordered to teach it in its exoteric form to one or two. I now give it out Esoterically.

Knowing that some students try to follow a system of Yoga in their own fashion, guided only by the rare hints they find in Theosophical books and magazines, which must naturally be incomplete, I chose one of the best expositions upon ancient Occult works, *Natures Finer Forces*, in order to point out how very easily one can be misled by their blinds.

The author seems to have been himself deceived. The Tantras read Esoterically are as full of wisdom as the noblest Occult works. Studied without a guide and applied to practice, they may lead to the production of various phenomenal results, on the moral and physiological planes. But let anyone accept their dead-letter rules and practices, let him try with some selfish motive in view to carry out the rites prescribed therein, and—he is lost. Followed with pure heart and unselfish devotion merely for the sake of experiment, either no results will follow, or such as can only throw back the performer. But woe to the selfish man who seeks to develop Occult powers only to **493]** attain earthly benefits or revenge, or to satisfy his ambition; the separation of the Higher from the Lower Principles and the severing of Buddhi-Manas from the Tântrist's personality will speedily follow, the terrible Karmic results to the *dabbler* in Magic.

In the East, in India and China, *soulless* men and women are as frequently met with as in the West, though vice is, in truth, far less developed there than it is here.

It is Black Magic and oblivion of their ancestral wisdom that lead them thereunto. But of this I will speak later, now merely adding: you have to be warned and know the danger.

Meanwhile, in view of what follows, the real Occult division of the Principles in their correspondences with the Tattvas and other minor forces has to be well studied.

ABOUT "PRINCIPLES" AND "ASPECTS."

Speaking metaphysically and philosophically, on strict Esoteric lines, man as a complete unit is composed of Four basic Principles and their Three Aspects on this earth. In the semi-esoteric teachings, these Four and Three have been called Seven Principles, to facilitate the comprehension of the masses.

THE ETERNAL BASIC PRINCIPLES.	TRANSITORY ASPECTS PRODUCED BY THE PRINCIPLES.
1. *Âtmâ*, or Jîva, "the One Life," which permeates the *Monadic Trio*. (One in three and three in One.)	1. *Prâna*, the Breath of Life, the same as *Nephesh*. At the death of a living being, Prâna re-becomes Jîva.[820]
2. *Auric Envelope*; because the substratum of the Aura around man is the universally diffused primordial and pure Âkâsha, the first film on the boundless and shoreless expanse of Jîva, the immutable Root of all.	2. *Linga Sharîra*, the Astral Form, the transitory emanation of the Auric Egg. This form precedes the formation of the living Body, and after death clings to it, dissipating only with the disappearance of its last atom (the skeleton excepted).
3. **494**] *Buddhi*; for Buddhi is a ray of the Universal Spiritual Soul (ALAYA).	3. *Lower Manas*, the Animal Soul, the reflection or shadow of the Buddhi-Manas, having the potentialities of both, but conquered generally by its association with the Kâma elements.
4. *Manas* (the Higher Ego); for it proceeds from Mahat, the first product or emanation of Pradhâna, which contains *potentially* all the Gunas (attributes). Mahat is Cosmic Intelligence, called the "Great Principle."[821]	

As the lower man is the combined product of two aspects—physically, of his Astral Form, and psycho-physiologically of Kâma-Manas—he is not looked upon even as an aspect, but as an illusion.

The Auric Egg, on account of its nature and manifold functions, has to be well studied. As Hiranyagarbha, the Golden Womb or Egg, contains Brahmâ, the collective symbol of the Seven Universal Forces, so the Auric Egg contains, and is directly related to, both the divine and the

[820] Prâna, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or Jîva, the synonym of the Absolute and Unknowable Deity. Prâna is not absolute life, or Jîva, but its aspect in a world of delusion. In the *Theosophist*, May, 1888, p. 478, Prâna is said to be "one stage finer than the gross matter of the earth."

[821] Remember that our re-incarnating Egos are called the Mânasaputras, "Sons of Manas" (or Mahat), Intelligence, Wisdom.

physical man. In its essence, as said, it is eternal; in its constant correlations and transformations, during the reincarnating progress of the Ego on this earth, it is a kind of perpetual motion machine.

As given out in our second volume, the Egos or Kumâras, incarnating in man, at the end of the Third Root-Race, are not human Egos of this earth or plane, but become such only from the moment they ensoul the Animal Man, thus endowing him with his Higher Mind. Each is a "Breath" or Principle, called the Human Soul, or Manas, the Mind. As the teachings say:

"Each is a pillar of light. Having chosen its vehicle, it expanded, surrounding with an Âkâshic Aura the human animal, while the Divine (Mânasic) Principle settled within that human form."

Ancient Wisdom teaches us, moreover, that from this first incarnation, the Lunar Pitris, who had made men out of their Chhâyâs or Shadows, are absorbed by this Auric Essence, and a distinct Astral Form is now produced for each forthcoming personality of the reincarnating series of each Ego.

495] {THE AURIC EGG.} Thus the Auric Egg, reflecting all the thoughts, words and deeds of man, is:

(*a*) The preserver of every Karmic record.

(*e*) The storehouse of all the good and evil powers of man, receiving and giving out at his will—nay, at his very thought—every potentiality, which becomes, then and there, an acting potency: this Aura is the mirror in which sensitives and clairvoyants sense and perceive the real man, and see him *as he is*, not as he appears.

(*c*) As it furnishes man with his Astral Form, around which the physical entity models itself, first as a fœtus, then as a child and man, the astral growing apace with the human being, so it furnishes him during life, if an Adept, with his Mâyâvi Rûpa, or Illusion Body, which is not his *Vital*-Astral Body; and after death, with his Devachanic Entity and Kâma Rûpa, or Body of Desire (the Spook).[822]

In the case of the Devachanic Entity, the Ego, in order to be able to go into a state of bliss, as the "I" of its immediately preceding incarnation, has to be clothed (metaphorically speaking) with the spiritual elements of the ideas, aspirations and thoughts of the now disembodied personality; otherwise what is it that enjoys bliss and reward? Surely not the impersonal Ego, the Divine Individuality. Therefore it must be the good Karmic records of the deceased, impressed upon the Auric Substance, which furnish the Human Soul with just enough of the spiritual elements of the ex-personality, to enable it to still believe itself that body from which it has just been severed, and to receive its fruition, during a more or less prolonged period of "spiritual gestation." For Devachan is a "spiritual gestation" within an ideal matrix state, a birth of the Ego into the world of effects, which ideal, subjective birth precedes its next terrestrial birth, the latter being determined by its bad Karma, into the world of causes.[823]

In the case of the Spook, the Kâma Rûpa is furnished from the animal dregs of the Auric Envelope, with its daily Karmic record of animal life, so full of animal desires and selfish aspirations.[824]

496] Now the Linga Sharîra remains with the Physical Body, and fades out along with it. An astral entity then has to be created, a new Linga Sharîra provided, to become the bearer of all the past Tanhâs and future Karma. How is this accomplished? The mediumistic Spook, the "departed angel," fades out and vanishes also in its turn[825] as an entity or full image of the personality that was, and leaves in the Kâma-lokic world of effects only the record of its misdeeds and sinful thoughts and acts, known in the phraseology of Occultists as Tanhic or human Elementals. Entering into the composition of the Astral Form of the new body, into which the Ego, upon its quitting the Devachanic

---

[822] It is erroneous to call the fourth human principle "Kâma Rûpa." It is no Rûpa or form at all until after death, but stands for the Kâmic elements in man, his animal desires and passions, such as anger, lust, envy, revenge, etc., the progeny of selfishness and matter.

[823] Here the world of effects is the Devachanic state, and the world of causes, earth life.

[824] It is this Kâma Rûpa alone that can *materialize* in mediumistic seances, which occasionally happens when it is not the Astral Double or Linga Sharîra, of the medium himself which appears. How, then, can this vile bundle of passions and terrestrial lusts, resurrected by, and gaining consciousness only through the organism of the medium, be accepted as a "departed angel" or the Spirit of a once human body? As well say of the microbic pest which fastens on a person, that it is a sweet departed angel.

[825] This is accomplished in more or less time, according to the degree in which the personality (whose dregs it now is) was spiritual or material. If spirituality prevailed, then the Larva, or Spook, will fade out very soon; but if the personality was very materialistic, the Kâma Rûpa may last for centuries and—in some, though very exceptional cases—even survive with the help of some of its scattered Skandhas, which are all transformed in time into Elementals. See the *Key to Theosophy*, pp. 141 *et seq*., in which work it was impossible to go into details, but where the Skandhas are spoken of as the germs of Karmic effect.

state, is to enter according to Karmic decree, the Elementals form that new astral entity which is born within the Auric Envelope, and of which it is often said:

Bad Karma waits at the threshold of Devachan, with its army of Skandhas.[826]

For no sooner is the Devachanic state of reward ended, than the Ego is indissolubly united with (or rather follows in the track of) the new Astral Form. Both are Karmically propelled towards the family or woman from whom is to be born the *animal child* chosen by Karma to become the vehicle of the Ego which has just awakened from the Devachanic state. Then the *new* Astral Form, composed partly of the pure Akâshic Essence of the Auric Egg, and partly of the terrestrial elements of the punishable sins and misdeeds of the last personality, is drawn into the woman. Once there, Nature models the fœtus of flesh around the Astral, out of the growing materials of the male seed in the female soil. Thus grows out of the essence of a decayed seed the fruit or eidolon of the dead seed, the physical fruit producing in its turn within itself another, and other seeds for future plants.

And now we may return to the Tattvas, and see what they mean in nature and man, showing thereby the great danger of indulging in fancy, amateur Yoga, without knowing what we are about.

497] {FIVE OR SEVEN TATTVAS.}

THE TÂTTVIC CORRELATIONS AND MEANING.

In Nature, then, we find seven Forces, or seven Centres of Force, and everything seems to respond to that number, as for instance, the septenary scale in music, or Sounds, and the septenary spectrum in Colours. I have not exhausted its nomenclature and proofs in the earlier volumes, yet enough is given to show every thinker that the facts adduced are no coincidences, but very weighty testimony.

There are several reasons why only five Tattvas are given in the Hindu systems. One of these I have already mentioned; another is that owing to our having reached only the Fifth Race, and being (so far as Science is able to ascertain) endowed with only fives senses, the two remaining senses that are still latent in man can have their existence proven only on phenomenal evidence which to the Materialist is no evidence at all. The five physical senses are made to correspond with the five lower Tattvas; the two yet undeveloped senses in man and the two forces, or Tattvas, forgotten by Brâhmans and still unrecognized by Science, being so subjective and the highest of them so sacred, that they can only be recognized by, and known through, the highest Occult Sciences. It is easy to see that these two Tattvas and the two senses (the sixth and the seventh) correspond to the two highest human principles, Buddhi and the Auric Envelope, impregnated with the light of Âtmâ. Unless we open in ourselves, by Occult training, the sixth and seventh senses, we can never comprehend correctly their corresponding types. Thus the statement in *Nature's Finer Forces* that, in the Tâttvic scale, the highest Tattva of all is Âkâsha[827] (followed by [only] four, each of which becomes grosser than its predecessor), if made from the Esoteric standpoint, is erroneous. For once Âkâsha, an almost homogeneous and certainly universal Principle, is translated Ether, then Âkâsha is dwarfed and limited to our visible Universe, for assuredly it is not the Ether of Space. Ether, whatever Modern Science makes of it, is differentiated Substance; Âkâsha, having no attributes save one—SOUND, *of which it is the substratum*—is no substance even exoterically and in the minds of some Orientalists,[828] but rather Chaos, or the Great Spatial Void.[829] **498]** Esoterically, Âkâsha alone is *Divine* Space, and becomes Ether only on the lowest and last plane, or our visible Universe and Earth. In this case the blind is in the word "attribute," which is said to be Sound. But Sound is no attribute of Âkâsha, but its primary correlation, its primordial manifestation, the LOGOS, or Divine Ideation made WORD, and that "WORD" made "Flesh." Sound may be considered an "attribute" of Âkâsha only on the condition of anthropomorphizing the latter. It is not a characteristic of it, though it is certainly as innate in it as the idea "I am /" is innate in our thoughts.

Occultism teaches that Âkâsha contains and includes the seven Centres of Force, therefore the six Tattvas, of which it is the seventh, or rather their synthesis. But if Âkâsha be taken, as we believe it is in this case, to represent only the exoteric idea, then the author is right; because, seeing that Âkâsha is universally omnipresent, following the Paurânic limitation, *for the better comprehension of our finite intellects*, he places its commencement only beyond the four planes of

---

[826] Key to Theosophy, p. 141

[827] Following *Shivâgama*, the said author enumerates the correspondences in this wise; Âkâsha, Ether, is followed by Vâyu, Gas; Tejas, Heat; Âpas, Liquid; and Prithivî, Solid.

[828] See Fitz-Edward Hall's notes on the *Vishnu Purâna*.

[829] The pair which we refer to as the One Life, the Root of All, and Âkâsha in its pre-differentiating period answers to the Brahmâ (neuter) and Aditi of some Hindus, and stands in the same relation as the Parabrahman and Mûlaprakriti of the Vedântins.

our Earth Chain,[830] the two higher Tattvas being as concealed to the average mortal as the sixth and seventh senses are to the materialistic mind.

Therefore, while Sanskrit and Hindu Philosophy generally speak of five Tattvas only, Occultists name seven, thus making them correspond with every septenary in Nature. The Tattvas stand in the same order as the seven macro- and micro-cosmic Forces: and as taught in Esotericism, are as follows:

(1) ÂDI TATTVA, the primordial universal Force, issuing at the beginning of manifestation, or of the "creative" period, from the eternal immutable SAT, the substratum of ALL. It corresponds with the Auric Envelope or Brahmâ's Egg, which surrounds every globe, as well as every man, animal and thing. It is the vehicle containing potentially everything—Spirit and Substance, Force and Matter. Âdi Tattva, in Esoteric Cosmogony, is the Force which we refer to as proceeding from the First or Unmanifested LOGOS.

(2) ANUPÂDAKA TATTVA,[831] the first differentiation on the plane of being—the first being an ideal one—or that which is born by transformation from something higher than itself. With the Occultists, this Force proceeds from the Second LOGOS.

499] {THE TATTVAS.}

(3) ÂKÂSHA TATTVA, this is the point from which all *exoteric* Philosophies and Religions start. Âkâsha Tattva is explained in them as Etheric Force, Ether. Hence Jupiter, the "highest" God, was named after Pater Æther; Indra, once the highest God in India, is the etheric or heavenly expanse, and so with Uranus, etc. The Christian biblical God, also, is spoken of as the Holy Ghost, Pneuma, rarefied wind or air. This the Occultists call the Force of the Third LOGOS, the Creative Force in the already Manifested Universe.

(4) VÂYU TATTVA, the aerial plane where substance is gaseous.

(5) TAIJAS TATTVA, the plane of our atmosphere, from *tejas*, luminous.

(6) ÂPAS TATTVA, watery or liquid substance or force.

(7) PRITHIVÎ TATTVA, solid earthly substance, the terrestrial spirit or force, the lowest of all.

All these correspond to our Principles, and to the seven senses and forces in man. According to the Tattva or Force generated or induced in us, so will our bodies act.

Now, what I have to say here is addressed especially to those members who are anxious to develop powers by "sitting for Yoga." You have seen, from what has been already said, that in the development of Râja Yoga, no extant works made public are of the least good; they can at best give inklings of Hatha Yoga, something that may develop mediumship at best, and in the worst case—consumption. If those who practice "meditation," and try to learn "the Science of Breath," will read attentively *Nature's Finer Forces*, they will find that it is by utilizing the five Tattvas only that this dangerous science is acquired. For in the exoteric Yoga Philosophy, and the Hatha Yoga practice, Âkâsha Tattva is placed in the head (or physical brain) of man; Tejas Tattva in the shoulders; Vâyu Tattva in the navel (the seat of all the phallic Gods, "creators" of the universe and man); Âpas Tattva in the knees; and Prithivî Tattva in the feet. Hence the two higher Tattvas and their correspondences are ignored and excluded; and, as these are the chief factors in Râja Yoga, no spiritual or intellectual phenomena of a high nature can take place. The best results obtainable will be physical phenomena and no more. As the "Five Breaths," or rather the five states of the human breath, in Hatha Yoga correspond to the above *terrestrial* planes and colours, what spiritual results can be obtained? On the contrary, they are the very reverse of the plane of Spirit, or the higher macrocosmic plane, reflected **500]** as they are upside down, in the Astral Light. This is proven in the Tantra work, *Shivâgama*, itself. Let us compare.

First of all, remember that the Septenary of visible and also invisible Nature is said in Occultism to consist of the *three* (and four) Fires, which grow into the forty-nine Fires. This shows that as the Macrocosm is divided into seven great planes of various differentiations of Substance—from the spiritual or subjective, to the fully objective or material, from Âkâsha down to the sin-laden atmosphere of our earth—so, in its turn, each of these great planes has three aspects, based on four Principles, as already shown above. This seems to be quite natural, as even modern Science has her three states of matter and what are generally called the "critical" or intermediate states between the solid, the fluidic, and the gaseous.

Now, the Astral Light is not a universally diffused stuff, but pertains only to our earth and all other bodies of the system on the same plane of matter with it. Our Astral Light is, so to speak, the Linga Sharîra of our earth; only instead of being its primordial prototype, as in the case of our Chhâyâ, or Double, it is the reverse. Human and animal bodies grow and develop on the model of

[830] See above, i. diagram, p. 221.

[831] Anupâdaka, Opapatika in Pâli, means the "parentless," born without father or mother, from *itself*, as a transformation, *e.g.*, the God Brahmâ, sprung from the Lotus (the symbol of the Universe) that grows from Vishnu's navel, Vishnu typifiying eternal and limitless Space, and Brahmâ the Universe and LOGOS; the mythical Buddha is also born from a Lotus.

their antetypal Doubles; whereas the Astral Light is born from the terrene emanations, grows and develops after its prototypal parent, and in its treacherous waves everything from the upper planes and from the lower solid plane, the earth, both ways, is reflected *reversed*. Hence the confusion of its colours and sounds in the clairvoyance and clairaudience of the sensitive who trusts to its records, be that sensitive a Hatha Yogî or a medium. The following parallel between the Esoteric and the Tantra Tables of the Tattvas in relation to Sounds and Colours shows this very clearly:

501]

ESOTERIC AND TÂNTRA TABLES OF THE TATTVAS.

Esoteric Principles, Tattvas or Forces, and their Correspondences with the Human Body, States of Matter and Colour.					*Tântra Tattvas and their Correspondences with the Human Body, States of Matter and Colour.*			
TATTVAS.	PRINCIPLES.	STATES OF MATTER.	PARTS OF BODY.	COLOUR.	TATTVAS.	STATES OF MATTER.	PARTS OF BODY.	COLOUR.
(a) Âdi	Auric Egg	Primordial, Spiritual Substance; Âkashâ; Substratum of the Spirit of Ether	Envelopes the whole body and penetrates it. Reciprocal emanation, endosmotic and exosmotic	Synthesis of all colours. Blue	(a) Ignored	Ignored	Ignored	Ignored
(b) Anupâdaka	Buddhi	Spiritual Essence, or Spirit; "Primordial Waters of the Deep"	Third Eye, or Pineal Gland	Yellow	(b) Ignored	Ignored	Ignored	Ignored
(c) Alaya or Âkâsha	Manas Ego	Ether of Space, or Âkâsha in its third differentiation. Critical State of Vapour	Head	Indigo	(c) Âkâsha	Ether	Head	Black or colourless
(d) Vâyu	Kâma Manas	Critical State of Matter	Throat to Navel	Green	(d) Vâyu	Gas	Navel	Blue
(e) Tejas	Kâma (Rûpa)	Essence of gross Matter; corresponds to *Ice*	Shoulders and Arms to Thighs	Red	(e) Tejas	Heat (?)	Shoulders	Red
(f) Âpas	Linga Sharîra	Gross Ether or *Liquid* Air	Thighs to Knees	Violet	(f) Âpas	Liquid	Knees	White
(g) Prithivî	Living Body in Prâna or animal life	Solid and Critical State	Knees to Feet	Orange-Red[832]	(g) Prithivî	Solid	Feet	Yellow[833]

502] Such, then, is the Occult Science on which the modern Ascetics and Yogîs of India base their Soul development and powers. They are known as the Hatha Yogîs. Now, the science of Hatha Yoga rests upon the "suppression of breath," or Prânâyâma, to which exercise our Masters are unanimously opposed. For what is Prânâyâma? Literally translated, it means the "death of (vital) breath." Prâna, as said, is not Jîva, the eternal fount of life immortal; nor is it connected in any way with Pranava, as some think, for Pranava is a synonym of AUM in a mystic sense. As much as has ever been taught publicly and clearly about it is to be found in *Nature's Finer Forces.* If such directions, however, are followed, they can only lead to Black Magic and mediumship. Several impatient Chelâs, whom we knew personally in India, went in for the practice of Hatha Yoga, notwithstanding our warnings. Of these, two developed consumption, of which one died; others became almost idiotic; another committed suicide; and one developed into a regular Tântrika, a Black Magician, but his career, fortunately for himself, was cut short by death.

The science of the Five Breaths, the moist, the fiery, the airy, etc., has a twofold significance and two applications. The Tântrikas take it literally, as relating to the regulation of the vital, lung breath, whereas the ancient Râja Yogîs understood it as referring to the mental or "will" breath, which alone leads to the highest clairvoyant powers, to the function of the Third Eye, and the acquisition of the true Râja Yoga Occult powers. The difference between the two is enormous. The former, as shown, use the five lower Tattvas; the latter begin by using the three higher alone, for mental and will development, and the rest only when they have completely mastered the three; hence, they use only one (Âkâsha Tattva) out of the Tântric five. As well said in the above stated work, "Tattvas are the modifications of Svara." Now, the Svara is the root of all sound, the

[832] One may see at a glance how reversed are the colours of the Tattvas, reflected in the Astral Light, when we find the Indigo called black; the green, blue; the violet, white; and the orange yellow.

[833] The colours, I repeat, do not here follow the prismatic scale—red, orange, yellow, green, blue, indigo and violet—because this scale is a false reflection, a true Mâyâ; whereas our esoteric scale is that of the spiritual spheres, the seven planes of the Macrocosm.

substratum of the Pythagorean music of the spheres, Svara being that which is *beyond* Spirit, in the modern acceptation of the word, the Spirit within Spirit, or as very properly translated, the "current of the life-wave," the emanation of the One Life. The Great Breath spoken of in our first volume is ÂTMÂ, the etymology of which is *"eternal motion."* Now while the ascetic Chelâ of our school, for his mental development, follows carefully the process of the evolution of the Universe, that is, proceeds from universals to particulars, the Hatha Yogî reverses the conditions and begins by sitting for the suppression **503]** {HATHA AND RÂJA YOGA.} of his (vital) breath. And if, as Hindu philosophy teaches, at the beginning of kosmic evolution, "Svara threw itself into the form of Âkâsha," and thence successively into the forms of Vâyu (air), Agni (fire), Âpas (water), and Prithivî (solid matter),[834] then it stands to reason that we have to begin by the higher *supersensuous* Tattvas. The Râja Yogî does not descend on the planes of substance beyond Sûkshma (subtle matter), while the Hatha Yogî develops and uses his powers only on the material plane. Some Tântrikas locate the three Nadîs, Sushumnâ, Îdâ and Pingalâ, in the medulla oblongata, the central line of which they call Sushumnâ, and the right and left divisions, Pingalâ and îdâ, and also in the heart, to the divisions of which they apply the same names. The Trans-Himâlayan school of the ancient Indian Râja Yogîs, with which the modern Yogîs of India have little to do, locates Sushumnâ, the chief seat of these three Nadîs, in the central tube of the spinal cord, and Îdâ and Pingalâ on its left and right sides. Sushumnâ is the Brahmadanda. It is that canal (of the spinal cord), of the use of which Physiology knows no more than it does of the spleen and the pineal gland. Îdâ and Pingalâ are simply the sharps and flats of that *Fa* of human nature, the keynote and the middle key in the scale of the septenary harmony of the Principles, which, when struck in a proper way, awakens the sentries on either side, the spiritual Manas and the physical Kâma, and subdues the lower through the higher. But this effect has to be produced by the exercise of will-power, not through the scientific or trained suppression of the breath. Take a transverse section of the spinal region, and you will find sections across three columns, one of which columns transmits the volitional orders, and a second a life current of Jîva—not of Prâna, which animates the body of man—during what is called Samâdhi and like states.

He who has studied both systems, the Hatha and the Râja Yoga, finds an enormous difference between the two: one is purely psycho-physiological, the other purely psycho-spiritual. The Tântrists do not seem to go higher than the six visible and known plexuses, with each of which they connect the Tattvas; and the great stress they lay on the chief of these, the Mûladhâra Chakra (the sacral plexus), shows the material and selfish bent of their efforts towards the acquisition of powers. Their five Breaths and five Tattvas are chiefly concerned **504]** with the prostatic, epigastric, cardiac, and laryngeal plexuses. Almost ignoring the Ajna, they are positively ignorant of the synthesizing laryngeal plexus. But with the followers of the old school it is different. We begin with the mastery of that organ which is situated at the base of the brain, in the pharynx, and called by Western Anatomists the Pituitary Body. In the series of the objective cranial organs, corresponding to the subjective Tâttvic principles, it stands to the Third Eye (Pineal Gland) as Manas stands to Buddhi; the arousing and awakening of the Third Eye must be performed by that vascular organ, that insignificant little body, of which, once again, Physiology knows nothing at all. The one is the Energizer of Will, the other that of Clairvoyant Perception.

Those who are Physicians, Physiologists, Anatomists, etc., will understand me better than the rest in the following explanation.

Now, as to the functions of the Pineal Gland, or Conarium, and of the Pituitary Body, we find no explanations vouchsafed by the standard authorities. Indeed, on looking through the works of the greatest specialists, it is curious to observe how much confused ignorance on the human vital economy, physiological as well as psychological, is openly confessed. The following is all that can be gleaned from the authorities upon these two important organs.

(1) The Pineal Gland, or Conarium, is a rounded, oblong body, from three to four lines long, of a deep reddish grey, connected with the posterior part of the third ventricle of the brain. It is attached at its base by two thin medullary cords, which diverge forward to the Optic Thalami. Remember that the latter are found by the best Physiologists to be the organs of reception and condensation of the most sensitive and sensorial incitations from the periphery of the body (according to Occultism, from the periphery of the Auric Egg, which is our point of communication with the higher, universal planes). We are further told that the two bands of the Optic Thalami, which are inflected to meet each other, unite on the median line, where they become the two peduncles of the Pineal Gland.

(2) The Pituitary Body, or Hypophysis Cerebri, is a small and hard organ, about six lines broad, three long and three high. It is formed of an anterior bean-shaped, and of a posterior and more rounded lobe, which are uniformly united. Its component parts, we are told, are almost identical with those of the Pineal Gland; yet not the slightest connection can be traced between the two centres. To this, however, **505]** {THE AWAKENING OF THE SEVENTH SENSE.} Occultists take

[834] See *Theosophist*, February, 1888, p. 276.

exception; they *know* that there is a connection, and this even anatomically and physically. Dissectors, on the other hand, have to deal with corpses; and, as they themselves admit, brain-matter, of all tissues and organs, collapses and changes form the soonest—in fact, a few minutes after death. When, then, the pulsating life which expanded the mass of the brain, filled all its cavities and energized all its organs, vanishes, the cerebral mass shrinks into a sort of pasty condition, and once open passages become closed. But the contraction and even interblending of parts in this process of shrinking, and the subsequent pasty state of the brain, do not imply that there is no connection between these two organs before death. In point of fact, as Professor Owen has shown, a connection as objective as a groove and tube exists in the crania of the human fœtus and of certain fishes. When a man is in his normal condition, an Adept can see the golden Aura pulsating in both the centres, like the pulsation of the heart, which never ceases throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the Aura takes on a stronger vibratory or swinging action. The arc of the pulsation of the Pituitary Body mounts upward, more and more, until, just as when the electric current strikes some solid object, the current finally strikes the Pineal Gland, and the dormant organ is awakened and set all glowing with the pure Akâshic Fire. This is the psycho-physiological illustration of two organs on the physical plane, which are, respectively, the concrete symbols of the metaphysical concepts called Manas and Buddhi. The latter, in order to become conscious on this plane, needs the more differentiated fire of Manas; *but once the sixth sense has awakened the seventh*, the light which radiates from this seventh sense illumines the fields of infinitude. For a brief space of time man becomes omniscient; the Past and the Future, Space and Time, disappear and become for him the Present. If an Adept, he will store the knowledge he thus gains in his physical memory, and nothing, save the crime of indulging in Black Magic, can obliterate the remembrance of it. If only a Chelâ, portions alone of the whole truth will impress themselves on his memory, and he will have to repeat the process for years, never allowing one speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept.

It may seem strange, almost incomprehensible, that the chief success of Gupta Vidya, or Occult Knowledge, should depend upon such flashes **506]** of clairvoyance, and that the latter should depend in man on two such insignificant excrescences in his cranial cavity, "two horny *warts* covered with grey sand (acervulus cerebri)," as expressed by Bichat in his *Anatomie Descriptive*; yet so it is. But this sand is not to be despised; nay, in truth, it is only this landmark of the internal, independent activity of the Conarium that prevents Physiologists from classifying it with the absolutely useless atrophied organs, the relics of a previous and now utterly changed anatomy of man during some period of his unknown evolution. This "sand" is very mysterious, and baffles the inquiry of every Materialist. In the cavity on the anterior surface of this gland, in young persons, and in its substance, in people of advanced years, is found

> A yellowish substance, semi-transparent, brilliant and hard, the diameter of which does not exceed half a line.[835]

Such is the acervulus cerebri.

This brilliant "sand" is the concretion of the gland itself, so say the Physiologists. Perhaps not, we answer. The Pineal Gland is that which the Eastern Occultist calls Devâksha, the "Divine Eye." To this day, it is the chief organ of spirituality in the human brain, the seat of genius, the magical Sesame uttered by the purified will of the Mystic, which opens all the avenues of truth for him who knows how to use it. The Esoteric Science teaches that Manas, the Mind Ego, does not accomplish its full union with the child before he is six or seven years of age, before which period, even according to the canon of the Church and Law, no child is deemed responsible.[836] Manas becomes a prisoner, one with the body, only at that age. Now a strange thing was observed in several thousand cases by the famous German anatomist, Wengel. With a few extremely rare exceptions, this "sand," or golden-coloured concretion, is found only in subjects after the completion of their seventh year. I the case of fools these calculi are very few; in congenital idiots they are completely absent. Morgagni,[837] Grading,[838] and Gum[839] were wise men in their generation, and are wise men to-day, since they are the only Physiologists, so far, **507]** {THE MASTER CHAKRAS.} who connect the calculi with mind. For, sum up the facts, that they are absent in young children, in very old people, and in idiots, and the unavoidable conclusion will be that they must be connected with mind.

Now since every mineral, vegetable and other atom is only a concretion of crystallized Spirit, or Âkâsha, the Universal Soul, why, asks Occultism, should the fact that these concretions of the

---

[835] Soemmerring, *De Acervulo Cerebri*, vol. ii, p. 322.

[836] In the Greek Eastern Church no child is allowed to go to confession before the age of seven, after which he is considered to have reached the age of reason.

[837] *De Caus. Ep.*, vol xii.

[838] *Advers. Med.*, ii. 322.

[839] De Lapillis Glandulae Pinealis in Quinque Ment Alien, 1753.

Pineal Gland, are, upon analysis, found to be composed of animal matter, phosphate of lime and carbonate, serve as an objection to the statement that they are the result of the work of mental electricity upon surrounding matter?

Our seven Chakras are all situated in the head, and it is these Master Chakras which govern and rule the seven (for there are seven) principal plexuses in the body, besides the forty-two minor ones to which Physiology refuses that name. The fact that no microscope can detect such centres on the objective plane goes for nothing; no microscope has ever yet detected, nor ever will, the difference between the motor and sensory nerve-tubes, the conductors of all our bodily and psychic sensations; and yet logic alone would show that such difference exists. And if the term plexus, in this application, does not represent to the Western mind the idea conveyed by the term of the Anatomist, then call them Chakras or Padmas, or the Wheels, the Lotus Heart and Petals. Remember that Physiology, imperfect as it is, shows septenary groups all over the exterior and interior of the body; the seven head orifices, the seven "organs" at the base of the brain, the seven plexuses, the pharyngeal, laryngeal, cavernous, cardiac, epigastric, prostatic, and sacral, etc.

When the time comes, advanced students will be given the minute details about the Master Chakras and taught the use of them; till then, less difficult subjects have to be learned. If asked whether the seven plexuses, or Tâttvic centres of action, are the centres where the seven Rays of the Logos vibrate, I answer in the affirmative, simply remarking that the rays of the Logos vibrate in every atom, for the matter of that.

In these volumes it is almost revealed that the "Sons of Fohat" are the personified Forces known in a general way as Motion, Sound, Heat, Light, Cohesion, Electricity or Electric Fluid, and Nerve-Force or Magnetism. This truth, however, cannot teach the student to attune and moderate the Kundalinî of the cosmic plane with the *vital* Kunda- **508]** linî, the Electric Fluid with the Nerve-Force, and unless he does so, he is sure to kill himself; for the one travels at the rate of about 90 feet, and the other at the rate of 115,000 leagues a second. The seven Shaktis respectively called Para Shakti, Jñâna Shakti, etc., are synonymous with the "Sons of Fohat," for they are their female aspects. At the present stage, however, as their names would only be confusing to the Western student, it is better to remember the English equivalents as translated above. As each Force is septenary, their sum is, of course, forty-nine.

The question now mooted in Science, whether a sound is capable of calling forth impressions of light and colour in addition to its natural sound impressions, has been answered by Occult Science ages ago. Every impulse or vibration of a physical object producing a certain vibration of the air, that is, causing the collision of physical particles, the sound of which is capable of affecting the ear, produces at the same time a corresponding flash of light, which will assume some particular colour. For, in the realm of hidden Forces, an *audible* sound is but a subjective colour; and a perceptible colour, but an *inaudible* sound; both proceed from the same potential substance, which Physicists used to call ether, and now refer to under various other names; but which we call plastic, through invisible SPACE. This may appear a paradoxical hypothesis, but facts are there to prove it. Complete deafness, for instance, does not preclude the possibility of discerning sounds; medical science has several cases on record which prove that these sounds are received by, and conveyed to, the patient's organ of sight, through the mind, under the form of chromatic impressions. The very fact that the intermediate tones of the chromatic musical scale were formerly written in colours shows an unconscious reminiscence of the ancient Occult teaching that colour and sound are two out of the seven correlative aspects, *on our plane*, of one and the same thing, *viz*., Nature's first differentiated Substance.

Here is an example of the relation of colour to vibration well worthy of the attention of Occultists. Not only Adepts and advanced Chelâs, but also the lower order of Psychics, such as clairvoyants and psychometrists, can perceive a psychic Aura of various colours around every individual, corresponding to the temperament of the person within it. In other words, the mysterious records within the Auric Egg are not the heirloom of trained Adepts alone, but sometimes also of natural Psychics. Every human passion, every thought and quality, is indi- **509]** {THE HUMAN HARP.} cated in this Aura by corresponding colours and shades of colour, and certain of these are sensed and felt rather than perceived. The best of such Psychics, as shown by Galton, can also perceive colours produced by the vibrations of musical instruments, every note suggesting a different colour. As a string vibrates and gives forth an audible note, so the nerves of the human body vibrate and thrill in correspondence with various emotions under the general impulse of the circulating vitality of Prâna, thus producing undulations in the psychic Aura of the person which result in chromatic effects.

The human nervous system as a whole, then, may be regarded as an Aeolian Harp, responding to the impact of the vital force, which is no abstraction, but a dynamic reality, and manifests the subtlest shades of the individual character in colour phenomena. If these nerve vibrations are made intense enough and brought into vibratory relation with an astral element, the

result is—sound. How, then, can anyone doubt the relation between the microcosmic and macrocosmic forces?

And now that I have shown that the Tântric works as explained by Râma Prasâd, and other Yoga treatises of the same character which have appeared from time to time in Theosophical journals—for note well that those of true Râja Yoga are never published—tend to Black Magic and are most dangerous to take for guides in self-training, I hope that students will be on their guard.

For, considering that no two authorities up to the present day agree as to the real location of the Chakras and Padmas in the body, and, seeing that the colours of the Tattvas as given are reversed, *e.g.:*

(*a*) Âkâsha is made black or colourless, whereas corresponding to Manas, it is indigo;

(*b*) Vâyu is made blue, whereas, corresponding to the Lower Manas. it is green;

(*c*) Âpas is made white, whereas, corresponding to the Astral Body, it is violet, with a silver, moonlike white substratum;

Tejas, red, is the only colour given correctly—from such considerations, I say, it is easy to see that these disagreements are dangerous blinds.

Further, the practice of the Five Breaths results in deadly injury, both physiologically and psychically, as already shown. It is indeed that which it is called, Prânâyâma, or the death of the breath, for it results, for the practiser, in death—in moral death always, and in physical death very frequently.

510]

ON EXOTERIC "BLINDS" AND "THE DEATH OF THE SOUL."

As a corollary to this, and before going into still more abstruse teachings, I must redeem the promise already given. I have to illustrate by tenets you already know, the awful doctrine of personal annihilation. Banish from your minds all that you have hitherto read in such works as *Esoteric Buddhism*, and thought you understood, of such hypotheses as the eighth sphere and the moon, and that man shares a common ancestor with the ape. Even the details occasionally given out by myself in the *Theosophist* and *Lucifer* were nothing like the whole truth, but only broad general ideas, hardly touched upon in their details. Certain passages, however, give out hints, especially my foot-notes on articles translated from Éliphas Lévi's *Letters on Magic*.[840]

Nevertheless, personal immortality is conditional, for there are such things as "soulless men," a teaching barely mentioned, although it is spoken of even in *Isis Unveiled*;[841] and there is an Avîtchi, rightly called Hell, though it has no connection with, or similitude to, the good Christian's Hell, either geographically or psychically. The truth known to Occultists and Adepts in every age could not be given out to a promiscuous public; hence, though almost every mystery of Occult Philosophy lies half concealed in *Isis* and the two earlier volumes of the present work, I had no right to amplify or correct the details of others. Readers may now compare those four volumes and such books as *Esoteric Buddhism* with the diagrams and explanations in these Papers, and see for themselves.

Paramâtmâ, the Spiritual Sun, may be thought of as outside the human Auric Egg, as it is also outside the Macrocosmic or Brahmâ's Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramâtmic essence, yet it is wrong to call it a "human" or even a "universal" Principle, for the term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept; it is not a Principle, but the cause of every Principle, the latter term being applied by Occultists only to its shadow—the Universal Spirit that ensouls the boundless Kosmos whether within or beyond Space and Time.

Buddhi serves as a vehicle for that Paramâtmic shadow. This Buddhi **511]** {THE DUALITY OF MANAS.} is universal, and so also is the human Âtmâ. Within the Auric Egg is the macracosmic pentacle of LIFE, Prâna, containing within itself the pentagram which represents man. The universal pentacle must be pictured with its point soaring upwards, the sign of White Magic—in the human pentacle it is the lower limbs which are upward, forming the "Horns of Satan," as the Christian Kabbalists call them. This is the symbol of Matter, that of the personal man, and the recognized pentacle of the Black Magician. For this reversed pentacle does not stand only for Kâma, the fourth Principle exoterically, but it also represents physical man, the animal of flesh with its desires and passions.

Now, mark well, in order to understand that which follows, that Manas may be pictured as an upper triangle connected with the lower Manas by a thin line which binds the two together. This is the Antahkarana, that path or bridge of communication which serves as a link between the personal being whose physical brain is under the sway of the lower animal mind, and the reincarnating

[840] See "Stray Thoughts on Death and Satan" in the *Theosophist*, vol. iii. No. 1; also "Fragments of Occult Truth," vols. iii. and iv.

[841] *Op. cit*. ii. 368, et seq.

Individuality, the spiritual Ego, Manas, Mann, the "Divine Man." This thinking Manu alone is that which reincarnates. In truth and in nature, the two Minds, the spiritual and the physical or animal, are one, but separate into two at reincarnation. For while that portion of the Divine which goes to animate the personality, consciously separating itself, like a dense but pure shadow, from the Divine Ego,[842] wedges itself into the brain and senses[843] of the fœtus, at the completion of its seventh month, the Higher Manas does not unite itself with the child before the completion of the first seven years of its life. This detached essence, or rather the reflection or shadow of the Higher Manas, becomes, as the **512]** child grows, a distinct thinking Principle in man, its chief agent being the physical brain. No wonder the Materialists, who perceive only *this* "rational soul," or mind, will not disconnect it with the brain and matter. But Occult Philosophy has ages ago solved the problem of mind, and discovered the duality of Manas. The Divine Ego tends with its point upwards towards Buddhi, and the human Ego gravitates downwards, immersed in Matter, connected with its higher, subjective half only by the Antahkarana. As its derivation suggests, this is the only connecting link during life between the two minds—the higher consciousness of the Ego and the human intelligence of the lower mind.

To understand this abstruse metaphysical doctrine fully and correctly, one has to be thoroughly impressed with an idea, which I have in vain endeavoured to impart to Theosophists at large, namely, the great axiomatic truth that the only eternal and living Reality is that which the Hindus call Paramâtmâ and Parabrahman. This is the one ever-existing Root Essence, immutable and unknowable to our physical senses, but manifest and clearly perceptible to our spiritual natures. Once imbued with that basic idea and the further conception that if It is omnipresent, universal and eternal., like abstract Space itself, we must have emanated from It and we must, some day, return into It, and all the rest becomes easy.

If so, then it stands to reason that life and death, good and evil, past and future, are all empty words, or at best, figures of speech. If the objective Universe itself is but a passing illusion on account of its beginning and finitude, then both life and death must also be aspects and illusions. They are changes of state, in fact, and no more. Real life is in the spiritual consciousness of that life, *in a conscious existence in*, *Spirit*, *not Matter*; and real death is the limited perception of life, the impossibility of sensing conscious or even individual existence outside of form, or at least, of some form of Matter. Those who sincerely reject the possibility of conscious life divorced from Matter and brain-substance, are *dead units.* The words of Paul, an Initiate, become comprehensible. "Ye are dead, and your *life* is hid with Christ in God;" which is to say: Ye are personally dead matter, unconscious of its own spiritual essence, and your real life is hid with your Divine Ego (Christos) in, or merged with, God (Âtmâ); now has it departed from you, ye soulless people.[844] Speaking on Esoteric lines, every irrevocably **513]** {THE LIVING AND THE DEAD.} materialistic person is a *dead Man*, a living automaton, in spite of his being endowed with great brain power. Listen to what Aryasangha says, stating the same fact:

> That which is neither Spirit nor Matter, neither Light nor Darkness, bat is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor dead Form. (This) Life-Light streameth downward through the stairway of the seven worlds, the stairs of which each step become denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not.

This is the first lesson to learn. The second is to study well the Principles of both the Kosmos and ourselves, dividing the group into the permanent and the impermanent, the higher and immortal and the lower and mortal, for thus only can we master and guide, first the lower cosmic and personal, then the higher cosmic and impersonal.

---

[842] The essence of the Divine Eg'o is "pure flame," an entity to which nothing can be added and from which nothing can be taken; it cannot, therefore, be diminished even by countless numbers of lower minds, detached from it like names from a flame. This is in answer to an objection by an Esotericist who asked whence was that inexhaustible essence of one and the same Individuality which was called upon to furnish a human intellect for every new personality in which it is incarnated.

[843] The brain, or thinking machinery, is not only in the head, but, as every physiologist who is not quite a materialist will tell you, every organ in man, heart, liver, lungs, etc., down to every nerve and muscle, has, so to speak, its own distinct brain or thinking apparatus. As our brain has naught to do in the guidance of the collective and individual work of every organ in us, what is that which guides each so unerringly in its incessant functions; that make these struggle, and that too with disease, throws it off and acts, each of them, even to the smallest, not in a clock-work manner, as alleged by some materialists (for, at the slightest disturbance or breakage the clock stops), but as an entity endowed with instinct? To say it is Nature is to say nothing, if it is not the enunciation of a fallacy; for Nature after all is but a name for these very same functions, the sum of the qualities and attributes, physical, mental, etc., in the universe and man, the total of agencies and forces guided by intelligent laws.

[844] See *Coloss*., iii. 3.

Once we can do that we have secured our immortality. But some may say: "How few are those who can do so. All such are great Adepts, and none can reach such Adeptship in one short life." Agreed; but there is an alternative. "If the Sun thou canst not be, then be the humble Planet," says the *Book of the Golden Precepts.* And if even that is beyond our reach, then let us at least endeavour to keep within the ray of some lesser star, so that its silvery light may penetrate the murky darkness, through which the stony path of life trends onward; for without this divine radiance we risk losing more than we imagine.

With regard, then, to "soulless" men, and the "second death" of the "Soul," mentioned in the second volume *of Isis Unveiled*, you will there find that I have spoken of such soulless people, and even of Avîtchi, though I leave the latter unnamed. Read from the last paragraph on page 367 to the end of the first paragraph on page 370, and then collate what is there said with what I have now to say.

The higher triad, Âtmâ-Buddhi-Manas, may be recognized from the first lines of the quotation from the Egyptian papyrus. In the *Ritual*, now the *Book of the Dead*, the purified Soul, the dual Manas, appears as "the victim of the dark influence of the Dragon Apophis," the physical personality of Kâmarûpic man, with his passions. "If it has attained the final knowledge of the heavenly and infernal Mysteries, the Gnosis"—the divine and the terrestrial Mysteries, of White and Black Magic—then the defunct personality "will triumph over its enemy"—death. This alludes to the case of a complete re-union, at the end of **514]** earth life, of the lower Manas, full of "the harvest of life," with its Ego. But if Apophis conquers the Soul, then it "cannot escape a *second* death."

These few lines from a papyrus, many thousands of years old, contain a whole revelation, known, in those days, only to the Hierophants and the Initiates. The "harvest of life" consists of the finest spiritual thoughts, of the memory of the noblest and most unselfish deeds of the personality, and the constant presence during its bliss after death of all those it loved with divine, spiritual devotion.[845] Remember the teaching: The Human Soul, lower Manas, is the *only* and direct mediator between the personality and the Divine Ego. That which goes to make up on this earth the *personality* miscalled *individuality* by the majority, is the sum of all its mental, physical, and spiritual characteristics, which, being impressed on the Human Soul, produces the *man.* Now, of all these characteristics it is the purified thoughts alone which can be impressed on the higher, immortal Ego. This is done by the Human Soul merging again, in its essence, into its parent source, commingling with its Divine Ego during life, and re-uniting itself entirely with it after the death of the physical man. Therefore, unless Kâma-Manas transmits to Buddhi-Manas such personal ideations, and such consciousness of its "I" as can be assimilated by the Divine Ego, nothing of that "I" or personality can survive in the Eternal. Only that which is worthy of the immortal God within us, and identical in its nature with the divine quintessence, can survive; for in this case it is its own, the Divine Ego's, "shadows" or emanations which ascend to it and are indrawn by it into itself again, to become once more part of its own Essence. No noble thought, no grand aspiration, desire, or divine immortal love, can come into the brain of the man of clay and settle there, except as a direct emanation from the Higher to, and through, the lower Ego; all the rest, intellectual as it may seem, proceeds from the "shadow," the *lower mind*, in its association and commingling with Kâma, and passes away and disappears for ever. But the mental and spiritual ideations of the personal "I" return to it, as parts of the Ego's Essence, and can never fade out. Thus of the personality that was, only its spiritual experiences, the memory of all that is good and noble, with the consciousness of its "I" blended with that of all the other personal "I's" that preceded it, survive and become immortal. **515]** {GAINING IMMORTALITY.} There is no distinct or separate immortality for the men of earth outside of the Ego which informed them. That Higher Ego is the sole bearer of all its *alter egos* on earth and their sole representative in the mental state called Devachan. As the last embodied personality, however, has a right to its own special state of bliss, unalloyed and free from the memories of all others, it is the *last life only which is fully and realistically vivid*. Devachan is often compared to the happiest day in a series of many thousands of other "days" in the life of a person. The intensity of its happiness makes the man entirely forget all others, his past becoming obliterated.

This is what we call the Devachanic state, the reward of the personality, and it is on this old teaching that the hazy Christian notion of Paradise was built, borrowed with many other things from the Egyptian Mysteries, wherein the doctrine was enacted. And this is the meaning of the passage quoted in *Isis.* The Soul has triumphed over Apophis, the Dragon of Flesh. Henceforth, the personality will live in eternity, in its highest and noblest elements, the memory of its past deeds, while the "characteristics" of the "Dragon" will be fading out in Kâma Loka. If the question be asked, "How live in eternity, when Devachan lasts but from 1,000 to 2,000 years," the answer is: "In the same way as the recollection of each day which is worth remembering lives in the memory of each one of us." For the sake of an example, the days passed in one personal life may be taken as an illustration of each personal life, and this or that person may stand for the Divine Ego.

---

[845] See K*ey to Theosophy*, pp. 147, 148, *et seq*.

To obtain the key which will open the door of many a psychological mystery it is sufficient to understand and remember that which precedes and that which follows. Many a Spiritualist has felt terribly indignant on being told that personal immortality was *conditional;* and yet such is the philosophical and logical fact. Much has been said already on the subject, but no one to this day seems to have fully understood the doctrine. Moreover, it is not enough to know that such a fact is said to exist. An Occultist, or he who would become one, must know *why* it is so; for having learned and comprehended the *raison d'être*, it becomes easier to set others right in their erroneous speculations, and, most important of all, it affords one an opportunity, without saying too much, to teach other people to avoid a calamity which, sad to say, occurs in our age almost daily. This calamity will now be explained at length.

516] One must know little indeed of the Eastern modes of expression to fail to see in the passage quoted from the *Book of the Dead*, and the pages of *Isis*, (*a*) an allegory for the uninitiated, containing our Esoteric teaching; and (*b*) that the two terms "second death" and "Soul" are, in one sense, blinds. "Soul" refers indifferently to Buddhi-Manas and Kâma-Manas. As to the term "second death," the qualification "second" applies to several deaths which have to be undergone by the "Principles" during their incarnation, Occultists alone understanding fully the sense in which such a statement is made. For we have (1) the death of the Body; (2) the death of the Animal Soul in Kâma Loka; (3) the death of the Astral Linga Sharîra, following that of the Body; (4) the metaphysical death of the Higher Ego, the *immortal*, every time it "falls into matter," or incarnates in a new personality. The Animal Soul, or lower Manas, that shadow of the Divine Ego which separates from it to inform the personality, cannot by any possible means *escape death* in Kâma Loka, at any rate that portion of this reflection which remains as a terrestrial residue and cannot be impressed on the Ego. Thus the chief and most important secret with regard to that "second death," in the Esoteric teaching, was and is to this day the terrible possibility of the *death* of the Soul, that is, its severance from the Ego on earth during a person's lifetime. This is a *real* death (though with chances of resurrection), which shows no traces in a person and yet leaves him morally a living corpse. It is difficult to see why this teaching should have been preserved until now with such secrecy, when, by spreading it among people, at any rate among those who believe in reincarnation, so much good might be done. But so it was, and I had no right to question the wisdom of the prohibition, but have given it hitherto, as it was given to myself, *under pledge* not to reveal it to the world at large. But now I have permission to give it to all, revealing its tenets first to the Esotericists, and then when they have assimilated them thoroughly it will be their duty to teach others this special tenet of the "second death," and warn all the Theosophists of its dangers.

To make the teaching clearer, I shall seemingly have to go over old ground; in reality, however, it is given out with new light and new details. I have tried to hint at it in the *Theosophist* as I have done in *Isis*, but have failed to make myself understood. I will now explain it point by point.

517] {LIGHT AND LIFE.}

THE PHILOSOPHICAL RATIONALE OF THE TENET.

(1) Imagine, for illustration's sake, the one homogeneous, absolute and omnipresent Essence, above the upper step of the "stair of the seven planes of worlds," ready to start on its evolutionary journey. As its correlating reflection gradually descends, it differentiates and transforms into subjective, and finally into objective matter. Let us call it at its north pole Absolute Light; at its south pole, which to us would be the fourth or middle step, or plane, counting either way, we know it Esoterically as the One and Universal Life. Now mark the difference. Above, LIGHT; below, *Life.* The former is ever immutable, the latter manifests under the aspects of countless differentiations. According to the Occult law, all potentialities included in the higher become differentiated reflections in the lower; and according to the same law, nothing which is differentiated can be blended with the homogeneous.

Again, nothing can endure of that which lives and breathes and has its being in the seething waves of the world, or plane of differentiation. Thus Buddhi and Manas being both primordial rays of the One Flame, the former the vehicle, the Upâdhi or Vâhana, of the one eternal Essence, the latter the vehicle of Mahat or Divine Ideation (Mahâ-Buddhi in the *Purânas),* the Universal Intelligent Soul—neither of them, as such, can become extinct or be annihilated, either in essence or consciousness. But the physical personality with its Linga Sharîra, and the animal soul, with its Kâma,[846] can and do become so. They are born in the realm of illusion, and must vanish like a fleecy cloud from the blue and eternal sky.

He who has read these volumes with any degree of attention, must know the origin of the human Egos, called Monads. generically, and what they were before they were forced to incarnate in

[846] Kâma Rûpa, the vehicle of the Lower Manas, is said to dwell in the physical brain, in the five physical senses and in all the sense-organs of the physical body.

the human animal. The divine beings whom Karma led to act in the drama of Manvantaric life, are entities from higher and earlier worlds and planets, whose Karma had not been exhausted when their world went into Pralaya. Such is the teaching; but whether it is so or not, the Higher Egos are—as compared to such forms of transitory, terrestrial mud as ourselves—Divine Beings, Gods, immortal throughout the Mahâmanvantara, or the 311,040,000,000,000 years during which the Age of Brahmâ lasts. And as the Divine Egos, in **518]** order to re-become the One Essence, or be indrawn again into the AUM, have to purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the personalities, to do likewise, if they would partake of the immortality of the Higher Egos. This they can achieve by crushing in themselves all that benefits only the lower personal nature of their "selves" and by aspiring to transfuse their thinking Kâmic Principle into that of the Higher Ego. We (*i.e.*, our personalities) become immortal by the mere fact of our thinking moral nature being grafted on our Divine Triune Monad, Âtmâ-Buddhi-Manas, the three in one and one in three (aspects). For the Monad manifested on earth by the incarnating Ego is that which is called the Tree of Life Eternal, that can only be approached by eating the fruit of knowledge, the Knowledge of Good and Evil, or of GNOSIS, Divine Wisdom.

In the Esoteric teachings, this Ego is the fifth Principle in man. But the student who has read and understood the first two Papers, knows something more. He is aware that the seventh is not a human, but a universal Principle in which man participates; but so does equally every physical and subjective atom, and also every blade of grass and everything that lives or is in Space, whether it be sensible of it or not. He knows, moreover, that if man is more closely connected with it, and assimilates it with a hundredfold more power, it is simply because he is endowed with the highest consciousness on this earth; that man, in short, may become a Spirit, a Deva, or a God, in his next transformation, whereas neither a stone nor a vegetable, nor an animal, can do so before they become men in their proper turn.

(2) Now what are the functions of Buddhi? On this plane it has none, unless it is united with Manas, the conscious Ego. Buddhi stands to the divine Root Essence in the same relation as Mûlaprakriti to Parabrahman, in the Vedânta School; or as Alaya the Universal Soul to the One Eternal Spirit, or that which is beyond Spirit. It is its human vehicle, one remove from that Absolute, which can have no relation whatever to the finite and the conditioned.

(3) What, again, is Manas and its functions? In its purely metaphysical aspect, Manas, though one remove on the downward plane from Buddhi, is still so immeasurably higher than the physical man that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is *Spiritual Self-Consciousness* in itself, and Divine Consciousness when united with Buddhi, **519]** {THE TWO EGOS.} which is the true "producer" of that "production" (vikâra), or Self-Consciousness, through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the human mind or lower Manas. Both are linked together and are inseparable, and can have as little to do with the lower Tanmâtras,[847] or rudimentary atoms, as the homogeneous with the heterogeneous. It is, therefore, the task of the lower Manas, or thinking personality, if it would blend itself with its God, the Divine Ego, to dissipate and paralyze the Tanmâtras, or properties of the material form. Therefore, Manas is shown double, as the Ego and Mind of Man. It is Kâma-Manas, or the lower Ego, which, deluded into a notion of independent existence, as the "producer" in its turn and the sovereign of the five Tanmâtras, becomes *Ego-ism*, the selfish Self, in which case it has to be considered as Mahâbhûtic and finite, in the sense of its being connected with Ahankâra, the personal "I-creating" faculty. Hence

> Manas has to be regarded as eternal and non-eternal; eternal in its atomic nature (paramanu rûpa), as eternal substance (dravya), finite (kârya rûpa) when linked as a duad with Kâma (animal desire or human *egoistic* volition), a lower production, in short.[848]

While, therefore, the INDIVIDUAL EGO, owing to its essence and nature, is immortal throughout eternity, with a form (Rûpa), which prevails during the whole life cycles of the Fourth Round, its *Sosie*, or resemblance, the personal Ego, has to win its immortality.

(4) Antahkarana is the name of that imaginary bridge, the *path* which lies between the Divine and the human Egos, for they are *Egos*, during human life, to rebecome *one* Ego in Devachan or Nirvâna. This may seem difficult to understand, but in reality, with the help of a familiar, though fanciful illustration, it becomes quite simple. Let us figure to ourselves a bright lamp in the middle of a room, casting its light upon the wall. Let the lamp represent the Divine Ego, and the light thrown on the wall the lower Manas, and let the wall stand for the body. That portion of the atmosphere which transmits the ray from the lamp to the wall, will then represent the Antahkarana. We must further

---

[847] Tanmâtra means subtle and rudimentary form, the gross type of the finer elements. The five Tanmâtras are really the characteristic properties or qualities of matter and of all the elements: the real spirit of the word is "something" or "merely transcendental," in the sense of properties or qualities.

[848] See *Theosophist*, August, 1883, "The Real and the Unreal."

suppose that the light thus cast is endowed with reason and intelligence, and **520]** possesses, moreover, the faculty of dissipating all the evil shadows which pass across the wall, and of attracting all brightnesses to itself, receiving their indelible impressions. Now, it is in the power of the human Ego to chase away the shadows, or sins, and multiply the brightnesses, or good deeds, which make these impressions, and thus through Antahkarana, ensure its own permanent connection, and its final re-union, with the Divine Ego. Remember that the latter cannot take place while there remains a single taint of the terrestrial, or of matter, in the purity of that light. On the other hand, the connection cannot be entirely ruptured, and final re-union prevented, so long as there remains one spiritual deed, or potentiality to serve as a thread of union; but the moment this last spark is extinguished, and the last potentiality exhausted, then comes the severance. In an Eastern parable, the Divine Ego is likened to the Master who sends out his labourers to till the ground and to gather in the harvest, and who is content to keep the field so long as it can yield even the smallest return. But when the ground becomes absolutely sterile, not only is it abandoned, but the labourer also (the lower Manas) perishes.

On the other hand, however, still using our simile, when the light thrown on the wall, or the rational human Ego, reaches the point of actual spiritual exhaustion, the Antahkarana disappears, no more light is transmitted, and the lamp becomes non-existent to the ray. The light which has been absorbed gradually disappears and "Soul eclipse" occurs; the being lives on earth and then passes into Kâma Loka as a mere surviving congeries of material qualities; it can never pass onwards towards Devachan, but is reborn immediately, a human animal and scourge.

This simile, however fantastic, will help us to seize the correct idea. Save through the blending of the moral nature with the Divine Ego, there is no immortality for the personal Ego. It is only the most spiritual emanations of the personal Human Soul which survive. Having, during a lifetime, been imbued with the notion and feeling of the "I am I" of its personality, the Human Soul, the bearer of the very essence of the Karmic deeds of the physical man, becomes, after the death of the latter, part and parcel of the Divine Flame, the Ego. It becomes, immortal through the mere fact that it is now strongly grafted on the Monad, which is the "Tree of Life Eternal."

And now we must speak of the tenet of the "second death." What happens to the Kâmic Human Soul, which is always that of a debased **521]** {DEATH OF THE SOUL.} and wicked man or of a soulless person? This mystery will now be explained.

The personal Soul in this case, *viz*., in that of one who has never had a thought not concerned with the animal self, having nothing to transmit to the Higher, or to add to the sum of the experiences gleaned from past incarnations which its memory is to preserve throughout eternity—this personal Soul becomes separated from the Ego. It can graft nothing of self on that eternal trunk whose sap throws out millions of personalities, like leaves from its branches, leaves which wither, die and fall at the end of their season. These personalities bud, blossom forth and expire, some without leaving a trace behind, others after commingling their own life with that of the parent stem. It is the Souls of the former class that are doomed to annihilation, or Avîtchi, a state so badly understood, and still worse described by some Theosophical writers, but which is not only located on our earth, but is in fact this very earth itself.

Thus we see that Antahkarana has been destroyed before the lower man has had an opportunity of assimilating the Higher and becoming at one with it; and therefore the Kâmic "Soul" becomes a separate entity, to live henceforth, for a short or long period according to its Karma, as a "soulless" creature.

But before I elaborate this question, I must explain more clearly the meaning and functions of the Antahkarana. As already said, it may be represented as a narrow bridge connecting the Higher and the lower Manas. If you look at the Glossary of the *Voice of the Silence*, pp. 88 and 89, you will find that it is a projection of the lower Manas, or, rather, the link between the latter and the Higher Ego, or, between the Human and the Divine or Spiritual Soul.[849]

At death it is destroyed as a path, or medium of communication, and its remains survive as Kâma Rûpa,

the "shell." It is this which the Spiritualists see sometimes appearing in the seance rooms as materialized "forms," which they foolishly mistake for the "Spirits of the Departed."[850] So far is this from being **522]** the case, that in dreams, though Antahkarana is there, the personality is only half awake; therefore, Antahkarana is said to be *drunk* or *insane* during our normal sleeping state. If such is the case during the periodical death, or sleep, of the living body, one may judge what the

---

[849] As the author of *Esoteric Buddhism* and the *Occult World* called Manas the Human Soul, and Buddhi the Spiritual Soul, I have left these terms unchanged in the *Voice*, seeing that it was a book intended for the public.

[850] In the exoteric teachings of Râja Yoga, Antahkarana is called the inner organ of perception and is divided into four parts: the (lower) Manas, Buddhi (reason), Ahankâra (personality), and Chitta (thinking faculty). It also, together with several other organs, forms a part of Jîva, Soul called also Lingadeh. Esotericists, however, must not be misled by this popular version.

consciousness of Antahkarana is like when it has been transformed after the "eternal sleep" into Kâma Rûpa.

But to return. In order not to confuse the mind of the Western student with the abstruse difficulties of Indian metaphysics, let him view the lower Manas, or Mind, as the personal Ego during the waking state, and as Antahkarana only during those moments when it aspires towards its Higher Ego, and thus becomes the medium of communication between the two. It is for this reason that it is called the "Path." Now, when a limb or organ belonging to the physical organism is left in disuse, it becomes weak and finally atrophies. So also is it with mental faculties; and hence the atrophy of the lower mind-function, called Antahkarana, becomes comprehensible in both completely materialistic and depraved natures.

According to Esoteric Philosophy, however, the teaching is as follows: Seeing that the faculty and function of Antahkarana is as necessary as the medium of the ear for hearing, or that of the eye for seeing; then so long as the feeling of Ahankâra, that is, of the personal "I" or selfishness, is not entirely crushed out in a man, and the lower mind not entirely merged into and become one with the Higher Buddhi-Manas, it stands to reason that to destroy Antahkarana is like destroying a bridge over an impassable chasm; *the traveller can never reach the goal on the other shore*. And here lies the difference between the exoteric and Esoteric teaching. The former makes the Vedânta state that so long as Mind (the lower) clings through Antahkarana to Spirit (Buddhi-Manas) it is impossible for it to acquire true Spiritual Wisdom, Gnyâna, and that this can only be attained by seeking to come *en rapport* with the Universal Soul (Âtmâ); that, in fact, it is by ignoring the Higher Mind altogether that one reaches Râja Yoga. We say it is not so. No single rung of the ladder leading to knowledge can be skipped. No personality can ever reach or bring itself into communication with Âtmâ, except through Buddhi-Manas; to try and become a Jîvanmukta or a Mahâtmâ, before one has become an Adept or even a Narjol (a sinless man) is like trying to reach Ceylon from India without crossing the sea. Therefore we are told that if we destroy Antahkarana before the personal is absolutely under the con- **523]** {REINCARNATION OF LOWER SOUL.} trol of the impersonal Ego, we risk to lose the latter and be severed for ever from it, unless indeed we hasten to re-establish the communication by a supreme and final effort.

It is only when we are indissolubly linked with the essence of the Divine Mind, that we have to destroy Antahkarana.

> Like as a solitary warrior pursued by an army, seeks refuge in a stronghold; to cut himself off from the enemy, he first destroys the drawbridge, and then only commences to destroy the pursuer; so must the Srotâpatti act before he slays Antahkarana.

Or as an Occult axiom has it:

> *The Unit becomes Three, and Three generate Four. If is for the latter* [*the Quarternary*] *to rebecome Three, and for the Divine Three to expand into the Absolute One*.

Monads, which become Duads on the differentiated plane, to develop into Triads during the cycle of incarnations, even when incarnated know neither space nor time, but are diffused through the lower Principles of the Quaternary, being omnipresent and omniscient in their nature. But this omniscience is innate, and can manifest its reflected light only through that which is at least semi-terrestrial or material; even as the physical brain which, in its turn, is the vehicle of the lower Manas enthroned in Kâma Rûpa. And it is this which is gradually annihilated in cases of "second death."

But such annihilation—which is in reality the absence of the slightest trace of the doomed Soul from the eternal MEMORY, and therefore signifies annihilation in eternity—does not mean simply discontinuation of human life on earth, for earth is Avîtchi, and the worst Avîtchi possible. Expelled for ever from the consciousness of the Individuality, the reincarnating Ego, the physical atoms and psychic vibrations of the now separate personality are immediately reincarnated on the same earth, only in a lower and still more abject creature, a human being only in form, doomed to Karmic torments during the whole of its new life. Moreover, if it persists in its criminal or debauched course, it will suffer a long series of immediate reincarnations.

Here two questions present themselves: (1) What becomes of the Higher Ego in such cases? (2) What kind of an animal is a human creature born soulless?

Before answering these two very natural queries, I have to draw the attention of all of you who are born in Christian countries to the fact that the romance of the vicarious atonement and the mission of Jesus, **524]** as it now stands, was drawn or borrowed by some too liberal Initiates from the mysterious and weird tenet of the earthly experience of the reincarnating Ego. The latter is indeed the sacrificial victim of, and through, its own Karma in previous Manvantaras, which takes upon itself voluntarily the duty of saving what would be otherwise soulless men or personalities. Eastern truth is thus more philosophical and logical than Western fiction. The Christos, or Buddhi-Manas of each man is not quite an innocent and sinless God, though in one sense it is the "Father," being of the same essence with the Universal Spirit, and at the same time the "Son," for Manas is the second remove from the "Father." By incarnation the Divine Son makes itself responsible for the

sins of all the personalities which it will inform. This it can do only through its proxy or reflection, the lower Manas. The only case in which the Divine Ego can escape individual penalty and responsibility as a guiding Principle, is when it has to break off from the personality, because matter, with its psychic and astral vibrations, is then, by the very intensity of its combinations, placed beyond the control of the Ego. Apophis, the Dragon, having become the conqueror, the reincarnating Manas, separating itself gradually from its tabernable, breaks finally asunder from the psycho-animal Soul.

Thus, in answer to the first question, I say:

(1) The Divine Ego does one of two things: either (a) it recommences immediately under its own Karmic impulses a fresh series of incarnations; or (*b*) it seeks and finds refuge in the bosom of the Mother, Âlaya, the Universal Soul, of which the Manvantaric aspect is Mahat. Freed from the life-impressions of the personality, it merges into a kind of Nirvânic interlude, wherein there can be nothing but the eternal Present, which absorbs the Past and Future. Bereft of the "labourer," both field and harvest now being lost, the Master, in the infinitude of his thought, naturally preserves no recollection of the finite and evanescent illusion which had been his last personality. And then, indeed, is the latter annihilated.

(2) The future of the lower Manas is more terrible, and still more terrible to humanity than to the now animal man. It sometimes happens that after the separation the exhausted Soul, now become supremely animal, fades out in Kâma Loka, as do all other animal souls. But seeing that the more material is the human mind, the longer it lasts, even in the intermediate stage, it frequently happens that after the present life of the soulless man is ended, he is again and again **525]** {THE DWELLER ON THE THRESHOLD.} reincarnated into new personalities, each one more abject than the other. The impulse of *animal life* is too strong; it cannot wear itself out in one or two lives only. In rarer cases, however, when the lower Manas is doomed to exhaust itself by *starvation*; when there is no longer hope that even a remnant of a lower light will, owing to favourable conditions—say, even a short period of spiritual aspiration and repentance—attract back to itself its Parent Ego, and Karma leads the Higher Ego back to new incarnations, then something far more dreadful may happen. The Kâma-Mânasic spook may become that which is called in Occultism the "Dweller on the Threshold." This Dweller is not like that which is described so graphically in *Zanoni*, but an actual fact in Nature and not a fiction in romance, however beautiful the latter may be. Bulwer, however, must have got the idea from some Eastern Initiate. This Dweller, led by affinity and attraction, forces itself into the astral current, and through the Auric Envelope, of the new tabernacle inhabited by the Parent Ego, and declares war to the lower light which has replaced it. This, of course, can only happen in the case of the moral weakness of the personality so obsessed. No one strong in virtue, and righteous in his walk of life, can risk or dread any such thing; but only those depraved in heart. Robert Louis Stevenson had a glimpse of a true vision indeed when he wrote his *Strange Case of Dr. Jekyll and Mr. Hyde.* His story is a true allegory. Every Chelâ will recognise in it a substratum of truth, and in Mr. Hyde a Dweller, an obsessor of the personality, the tabernacle of the Parent Spirit.

"This is a nightmare tale!" I was often told by one, now no more in our ranks, who had a most pronounced "Dweller," a "Mr. Hyde," as an almost constant companion. "How can such a process take place without one's knowledge?" It can and does so happen, and I have almost described it once before in the *Theosophist.*

> The Soul, the lower Mind, becomes as a half animal principle almost paralyzed with daily vice, and grows gradually unconscious of its subjective half, the Lord, one of the mighty Host; [and] in proportion to the rapid sensuous development of the brain and nerves, sooner or later, it (the personal Soul) finally loses sight of its divine mission on earth.

Truly,

> Like the vampire, the brain feeds and lives and grows in strength at the expense of its spiritual parent . . . and the personal half-unconscions Soul becomes senseless, beyond hope of redemption. It is powerless to discern the voice of its **526]** God. It aims but at the development and fuller comprehension of natural, earthly life; and thus can discover but the mysteries of physical nature. . . . It begins by becoming virtually dead, during the life of the body; and ends by dying completely—that is, by being *annihilated as a complete immortal Soul*. Such a catastrophe may often happen long years before one's physical death: "We elbow soulless men and women at every step in life." And when death arrives . . . there is no more a Soul (the reincarnating Spiritual Ego) to liberate . . . for *it has fled years before.*

Result: Bereft of its guiding Principles, but strengthened by the material elements, Kâma-Manas, from being a "derived light" now becomes an independent Entity. After thus suffering itself to sink lower and lower on the animal plane, when the hour strikes for its earthly body to die, one of two things happens: either Kâma-Manas is immediately reborn in Myalba, the state of Avîtchi on earth,[851]

[851] The Earth, or earth-life rather, is the only Avîtchi (Hell) that exists for the men of our humanity on this globe. Avîtchi is a state, not a locality, a counterpart of Devachan. Such a state follows the Soul wherever it goes, whether into Kâma Loka, as a semi-conscious Spook, or into a human, body, when reborn to suffer Avîtchi. Our Philosophy recognizes no other Hell.

or, if it become too strong in evil—"immortal in Satan" is the Occult expression—it is sometimes allowed, for Karmic purposes, to remain in an active state of Avîtchi in the terrestrial Aura. Then through despair and loss of all hope it becomes like the mythical "devil" in its endless wickedness; it continues in its elements, which are imbued through and through with the essence of Matter; for evil is coeval with Matter rent asunder from Spirit. And when its Higher Ego has once more reincarnated, evolving a new reflection, or Kâma-Manas, the doomed lower Ego, like a Frankenstein's monster, will ever feel attracted to its Father, who repudiates his son, and will become a regular "Dweller on the Threshold" of terrestrial life. I gave the outlines of the Occult doctrine in the *Theosophist* of October, 1881, and November, 1882, but could not go into details, and therefore got very much embarrassed when called upon to explain. Yet I have written there plainly enough about "useless drones," those who refuse to become co-workers with Nature and who perish by millions during the Manvantaric life-cycle; those, as in the case in hand, who prefer to be ever suffering in Avîtchi under Karmic law rather than give up their lives "in evil," and finally, those who are co-workers with Nature for destruction. These are thoroughly wicked and depraved men, but yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good.

The (lower) Egos of these may escape the law of final destruction or annihilation for ages to come.

527] {THE WORD.} Thus we find two kinds of soulless beings on earth: those who have lost their Higher Ego in the present incarnation, and those who are born soulless, having been severed from their Spiritual Soul in the preceding birth. The former are candidates for Avîtchi; the latter are "Mr. Hydes," whether *in* or *out* of human bodies, whether incarnated or hanging about as invisible though potent ghouls. In such men, cunning develops to an enormous degree, and no one except those who are familiar with the doctrine would suspect them of being soulless, for neither Religion nor Science has the least suspicion that such facts actually exist in Nature.

There is, however, still hope for a person who has lost his Higher Soul through his vices, while he is yet in the body. He may be still redeemed and made to turn on his material nature. For either an intense feeling of repentance, or one single earnest appeal to the Ego that has fled, or best of all, an active effort to amend one's ways, may bring the Higher Ego back again. The thread of connection is not altogether broken, though the Ego is now beyond forcible reach, for "Antahkarana is destroyed," and the personal Entity has one foot already in Myalba;[852] yet it is not entirely beyond hearing a strong spiritual appeal. There is another statement made in *Isis Unveiled*[853] on this subject. It is said that this terrible death may be sometimes avoided by the knowledge of the mysterious NAME, the "WORD."[854] What this "WORD," which is not a "Word" but a *Sound*, is, you all know. Its potency lies in the rhythm or the accent. This means simply that even a bad person may, by the study of the Sacred Science, be redeemed and stopped on the path of destruction. But unless he is in thorough union with his Higher Ego, he may repeat it, parrot-like, ten thousand times a day, and the "Word" will not help him. On the contrary, if not entirely at one with his Higher Triad, it may produce quite the reverse of a beneficent effect, the Brothers of the Shadow using it very often for malicious objects; in which case it awakens and stirs up naught but the evil, material elements of Nature. But if one's nature is good, and sincerely strives towards the HIGHER SELF, which is that Aum, through one's Higher Ego, which is its third **528]** letter, and Buddhi the second, there is no attack of the Dragon Apophis which it will not repel. From those to whom much is given much is expected. He who knocks at the door of the Sanctuary in full knowledge of its sacredness, and after obtaining admission, departs from the threshold, or turns round and says, "Oh, there's nothing in it!" and thus loses his chance of learning the whole truth—can but await his Karma.

Such are then the Esoteric explanations of that which has perplexed so many who have found what they thought contradictions in various Theosophical writings, including "Fragments of Occult Truth," in vols. iii. and iv. of *The Theosophist*, etc. Before finally dismissing the subject, I must add a caution, which pray keep well in mind. It will be very natural for those of you who are Esotericists to hope that none of you belong so far to the soulless portion of mankind, and that you can feel quite easy about Avîtchi, even as the good citizen is about the penal laws. Though not, perhaps, exactly on the Path as yet, you are skirting its border, and many of you in the right direction. Between such venal faults as are inevitable under our social environment, and the blasting wickedness described in the Editor's note on Éliphas Lévi's "Satan,"[855] there is an abyss. If not become "immortal in good by identification with (our) God," or AUM, Âtmâ-Buddhi-Manas, we have surely not made ourselves "immortal in evil" by coalescing with Satan, the lower Self. You forget, however, that everything must have a beginning; that the first step on a slippery mountain slope is the necessary antecedent to

[852] See Voice of the Silence, p. 97.

[853] Loc. cit.

[854] Read the last footnote on p. 368, vol. ii. of *Isis Unveiled*, and you will see that even profane Egyptologists and men who, like Bunsen, were ignorant of Initiation, were struck by their own discoveries when they found the "Word" mentioned in old papyri.

[855] See *Theosophist*, vol. iii., October, 1882, p. 13.

one's falling precipitately to the bottom and into the arms of death. Be it far from me the suspicion that any of the Esoteric students have reached to any considerable point down the plane of spiritual descent. All the same I warn you to avoid taking the first step. You may not reach the bottom in this life or the next, but you may now generate causes which will insure your spiritual destruction in your third, fourth, fifth, or even some subsequent birth. In the great Indian epic you may read how a mother whose whole family of warrior sons were slaughtered in battle, complained to Krishna that though she had the spiritual vision to enable her to look back fifty incarnations, yet she could see no sin of hers that could nave begotten so dreadful a Karma; and Krishna answered her: "If thou could'st look back to thy fifty-first anterior birth, as I can, thou would'st see thyself killing in wanton cruelty the same number of **529]** {THE DIVINE WITNESS.} ants as that of the sons thou hast now lost." This, of course, is only a poetical exaggeration; yet it is a striking image to show how great results come from apparently trifling causes.

Good and evil are relative, and are intensified or lessened according to the conditions by which man is surrounded. One who belongs to that which we call the "useless portion of mankind," that is to say, the lay majority, is in many cases irresponsible. Crimes committed in Avidyâ, or ignorance, involve physical but not moral responsibilities or Karma. Take, for example, the case of idiots, children, savages, and people who know no better. But the case of each who is pledged to the HIGHER SELF is quite another matter. *You cannot invoke this Divine Witness with impunity*, and once that you have put yourselves under its tutelage, you have asked the Radiant Light to shine and search through all the dark corners of your being; consciously you have invoked the Divine Justice of Karma to take note of your motive, to scrutinize your actions, and to enter up all in your account. The step is irrevocable as that of the infant taking birth. Never again can you force yourselves back into the matrix of Avidyâ and irresponsibility. Though you flee to the uttermost parts of the earth, and hide yourselves from the sight of men, or seek oblivion in the tumult of the social whirl, that Light will find you out and lighten your every thought, word and deed. All H.P.B. can do is to send to each earnest one among you a most sincerely fraternal sympathy and hope for a good outcome to your endeavours. Nevertheless, be not discouraged, but try, ever keep trying;[856] twenty failures are not irremediable if followed by as many undaunted struggles upward. Is it not so that mountains are climbed? And know further, that if Karma relentlessly records in the Esotericist's account, bad deeds that in the ignorant would be overlooked, yet, equally true is it that each of his good deeds is, by reason of his association with the Higher Self, a hundredfold intensified as a potentiality for good.

Finally, keep ever in mind the consciousness that though you see no Master, by your bedside, nor hear one audible whisper in the silence of the still night, yet the Holy Power is about you, the Holy Light is shining into your hour of spiritual need and aspirations, and it will be no fault of the MASTERS, or of their humble mouthpiece and servant, if through perversity or moral feebleness some of yon cut yourselves off from these higher potencies, and step upon the declivity that leads to Avîtchi.

530]

APPENDIX.

NOTES ON PAPERS I., II. and III.

Page 436.

Students in the west have little or no idea of the forces that lie latent in Sound, the Âkâshic vibrations that may be set up by those who understand how to pronounce certain words. The Om, or the *"Om mani padme hum"* are in spiritual affinity with cosmic forces, but without a knowledge of the natural arrangement, or of the order in which the syllables stand, very little can be achieved, "Om" is, of course, Aum, that may be pronounced as two, three or seven syllables, setting up different vibrations.

Now, letters, as vocal sounds, cannot fail to correspond with musical notes, and therefore with numbers and colours; hence also with Forces and Tattvas. He who remembers that the Universe is built up from the Tattvas will readily understand something of the power that may be exercised by vocal sounds. Every letter in the alphabet, whether divided into three, four, or seven septenaries, or forty-nine letters, has its own colour, or shade of colour. He who has learnt the colours of the alphabetical letters, and the corresponding numbers of the seven, and the forty-nine colours and shades on the scale of planes and forces, and knows their respective order in the seven planes, will

[856] Read pp. 40 and 63 in the *Voice of the Silence*.

easily master the art of bringing them into affinity or interplay. But here a difficulty arises. The Senzar and Sanskrit alphabets, and other Occult tongues, besides other potencies, have a number, colour, and distinct syllable for every letter, and so had also the old Mosaic Hebrew. But how many students know any of these tongues? When the time comes, therefore, it must suffice to teach the students the numbers and colours attached to the Latin letters only (N.B. as pronounced in .Latin, not in Anglo-Saxon, Scotch, or Irish). This, however, would be at present premature.

531] {A MANTRA OPERATIVE.} The colour and number of not only the planets but also the zodiacal constellations corresponding to every letter of the alphabet, are necessary to make any special syllable, and even letter, *operative*.[857] Therefore if a student would make Buddhi operative, for instance, he would have to intone the first words of the Mantra on the note *mi.* But he would have still further to accentuate the *mi*, and produce mentally the yellow colour corresponding to this sound and note, on every letter M in *"Om mani padme hum"*; this, not because the note bears the same name in the vernacular, Sanskrit, or even the Senzar, for it does not—but because the letter M follows the first letter, and is in this sacred formula also the seventh and the fourth. As Buddhi it is second; as Buddhi-Manas it is the second and third combined.

H.P.B.

Page 439.[858]

The Pythagorean Four, or Tetraktys, was the symbol of the Kosmos, as containing within itself, the point, the line, the superficies, the solid; in other words, the essentials of all forms. Its mystical representation is the point within the triangle. The Decad or perfect number is contained in the Four; thus, 1 + 2 + 3 + 4 = 10.

Page 453.

	SUNDAY.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
FIRST QUARTER.	☉	☽	♂	☿	♃	♀	♄
SECOND QUARTER.	♂	☿	♃	♀	♄	☉	☽
THIRD QUARTER.	♃	♀	♄	☉	☽	♂	☿
FOURTH QUARTER.	♄	☉	☽	♂	☿	♃	♀

O.

Page 477.

The difficult passage: "Bear in mind… a mystery below truly,"[859] may become a little more clear to the student if slightly ampli- **532]** fied. The "primordial Triangle" is the Second Logos, which reflects itself as a Triangle in the Third Logos, or Heavenly Man, and then disappears. The Third Logos, containing the "potency of formative creation," develops the Tetraktys from the Triangle, and so becomes the Seven, the Creative Force, making a Decad with the primordial Triangle which originated it. When this heavenly Triangle and Tetraktys are reflected in the Universe of Matter, as the astral paradigmatic man, they are reversed, and the Triangle, or formative potency, is thrown below the Quaternary, with its apex pointing downwards: the Monad of this astral paradigmatic man is itself a Triangle, bearing to the Quaternary and Triangle the relation borne by the primordial Triangle to the Heavenly Man. Hence the phrase, "the upper Triangle . . . is shifted in the man of clay below *the seven."* Here again the Point tracing the Triangle, the Monad becoming the Ternary, with the Quaternary and the lower creative triangle, make up the Decad, the perfect number. "As above, so below."

The student will do well to relate the knowledge here acquired to that given on p. 477. Here the upper Triangle is given as Violet, Indigo, Blue, associating Violet as the paradigm of all forms with Indigo as Mahat, and blue as the Âtmic Aura. In the Quaternary, Yellow, as substance, is

[857] See Voice of the Silence, p. viii.
[858] The following notes were contributed by students and approved by H.P.B.
[859] See page 444.

associated with Yellow-Orange, Life, and Red-Orange, the creative potency. Green is the plane between.

The next stage is not explained. Green passes upwards to Violet, Indigo, Blue, the Triangle opening out to receive it, and so forming the square, Violet, Indigo, Blue, Green. This leaves the Red-Orange, Yellow-Orange, and Yellow, and these, having thus lost their fourth member, can only form a triangle. This triangle revolves, to point downwards for the descent into matter, and "mirrored on the plane of gross nature, it is reversed," and appears as in the diagram following these words.

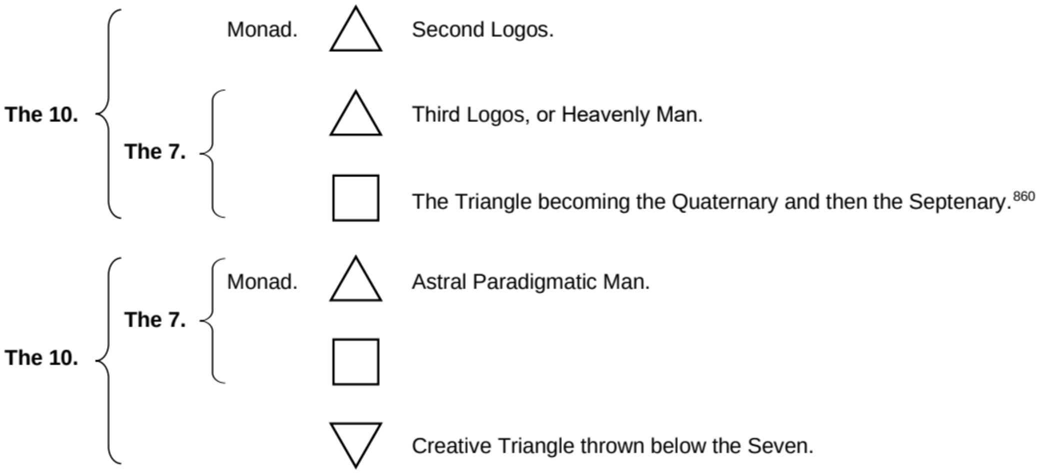

533] {COLOUR AND SPIRITUAL SOUND.} In the perfect man the Red will be absorbed by the Green; Yellow will become one with Indigo; Yellow-Orange will be absorbed in Blue; Violet will remain outside the True Man, though connected with him. Or, to translate the colours: Kâma will be absorbed in the Lower Manas; Buddhi will become one with Manas; Prâna will be absorbed in the Auric Egg; the physical body remains, connected but outside the real life.

A.B.

Page 481.

To the five senses at present the property of mankind two more on this globe are to be added. The sixth sense is the psychic sense of colour. The seventh is that of spiritual sound. In the second instruction, the corrected rates of vibration for the seven primary colours and their modulations are given. Inspecting these, it appears that each colour differs from the proceeding one by a step of 42, or 6 × 7.

462	Red	+ 42 = 504	Third Octave of psychic colour perceptions.
504	Orange	+ 42 = 546	
546	Yellow	+ 42 = 588	
588	Green	+ 42 = 630	
630	Blue	+ 42 = 672	
672	Indigo	+ 42 = 714	
714	Violet	+ 42 = 756	
756	Red		

Carrying the process backward, and subtracting 42, we find that the first or ground colour is green, for this globe.

---	Green	First semi-octave.
42	Blue	
84	Indigo	
126	Violet	
168	Red	Second octave.
210	Orange	
252	Yellow	
294	Green	
336	Blue	
378	Indigo	
420	Violet	
462	Red	

[860] See *supra*, i. 89, 90, and 95.

The second and fourth octaves would be heat and actinic rays, and are invisible to our present perception.

The seventh sense is that of spiritual sound; and, since the vibrations of the sixth progress by steps of 6 × 7, those of the seventh progress by steps of 7 × 7. This is their table:

	---	Fa	…	Green Sound	First semi-octave.
	49	Sol	…	Blue "	
	98	La	…	Indigo "	
	147	Si	…	Violet "	
534]	196	Do	…	Red Sound	Second octave.
	245	Re	…	Orange "	
	294	Mi	…	Yellow "	
	343	Fa	…	Green "	
	392	Sol	…	Blue "	
	441	La	…	Indigo "	
	490	Si	…	Violet "	
	539	Do	…	Red "	
		Etc., etc.			

The fifth sense is in our possession: it is possibly that of geometrical form, and its steps of progression would be 5 × 7, or 35.

The fourth sense is that of physical hearing, music, and its progressions are 28, or 4 × 7. The truth of this is demonstrated by the fact that it is in accord with the theories of Science as to the vibrations of musical notes. Our scale is as follows:

—, 28, 56, 84, 112, 140, 168, 196, 224, 252, 280, 308, 336, 364, 392, 420, 448, 476, 504, 532, 560, 588, 616, 644, 672, 700

According to musical science, the notes C, E, G, are as 4, 5, 6, in their ratios of vibrations. The same ratio obtains between the notes of the triplet G, B, D, and F, A, C. This gives the scale, and reducing the vibrations to C as 1, the ratios of the seven notes to C are

1	9/8	5/4	4/3	3/2	5/3	15/8	2
C	D	E	F	G	A	B	C'

Reducing these to whole numbers, we get for one octave:

24	27	30	32	36	40	45	48
C'	D	E	F	G	A	B	C"

By a similar calculation we can put an octave below C', and above C". Writing these three octaves in line, and multiplying by seven we obtain a nearly exact correspondence with our table of vibration for the fourth sense.

MUSICAL TABLE.

	FOURTH SENSE.		SCALE RADIO.	PRODUCT.	
	28	… … …	4 × 7 =	28	E
	56	… … …	8 × 7 =	56	F
	84	… … …	12 × 7 =	84	G
	112	… … …	16 × 7 =	112	A
	140	… … …	20 × 7 =	140	B
	168	… … …	24 × 7 =	168	C
	196	… … …	27 × 7 =	189	D
	…	(… … …	30 × 7 =	210	E)
	224	… … …	32 × 7 =	224	F
	252	… … …	36 × 7 =	252	G
	280	… … …	40 × 7 =	280	A
535]	308	… … …	45 × 7 =	315	B
	336	… … …	48 × 7 =	336	C
	364	… … …	54 × 7 =	378	D
	392				
	420	… … …	60 × 7 =	420	E
	448	… … …	64 × 7 =	448	F
	476				
	504	… … …	72 × 7 =	504	G
	532				
	560	… … …	80 × 7 =	560	A
	588				
	616	… … …	90 × 7 =	630	B
	644				
	672	… … …	96 × 7 =	672	C

537]

NOTES ON SOME ORAL TEACHINGS.

THE THREE VITAL AIRS.

IT is the pure Âkâsha that passes up Sushumnâ: its two aspects flow in Ida and Pingala. These are the three vital airs, and are symbolized by the Brâhmanical thread. They are ruled by the Will. Will and Desire are the higher and lower aspects of one and the same thing. Hence the importance of the purity of the canals; for if they soil the vital airs energized by the Will, Black Magic results. This is why all sexual intercourse is forbidden in practical Occultism.

From Sushumua, Ida and Pingala a circulation is set up, and from the central canal passes into the whole body. (Man is a tree; he has in him the macrocosm and the microcosm. Hence the trees used as symbols; the Dhyân-Chohanic body is thus figured.)

*THE AURIC E*GG.

The Auric Egg is formed in curves, which may be conceived from the curves formed by sand on a vibrating metal disk. Each atom, as each body, has its Auric Egg, each centre forming its own. This Auric Egg, with the appropriate materials thrown into it, is a defence; no wild animal, however ferocious, will approach the Yogî thus guarded: it flings back from its surface all malign influences. No Will power is manifested through the Auric Egg.

Q. What is the connection between the circulation of the vital airs and the power of the Yogî to make his Auric Egg a defence against aggression?

A. It is impossible to answer this question. The knowledge is the last word of Magic. It is connected with Kundalinî, that can as easily destroy as preserve. The ignorant tyro might kill himself.

Q. Is the Auric Egg of a child a differentiation of Âkâsha, into which may be thrown by the Adept the materials he needs for special purposes—e.g., *the Mâyâvi Rûpa?*

[The question was somewhat obscurely worded. Evidently what the questioner wanted to know was if the Auric Egg was a differentia- **538]** tion of Âkâsha, into which, as the child became a man, he might, if an Adept, weave the materials needed for special purposes, etc.]

A. Taking the question in the sense of an Adept putting something into or acting on the Auric Egg of a child, then this could not be done, as the Auric Egg is Karmic, and not even an Adept must interfere with such Karmic record. If the Adept were to put anything into the Auric Egg of another, for which the person is not responsible, or which does not come from the Higher Self of that personality, how could Karmic justice be maintained?

The Adept can draw into his own Auric Egg from his planet, or even from that of the globe or of the universe, according to his degree. This envelope is the receptacle of all Karmic causes, and photographs all things like a sensitive plate.

The child has a very small Auric Egg which is in colour almost pure white. At birth the Auric Egg consists of almost pure Âkâsha plus the Tanhâs, which, until the seventh year, remain potential or in latency.

The Auric Egg of an idiot cannot be said to be human, that is, it is not tinged with Manas. It is Akâshic vibrations rather than an Auric Egg—the material envelope, such as that of the plant, the mineral or other object.

The Auric Egg is the transmitter from the periodical lives to the Life eternal, *i.e.*, from Prâna to Jîva. It disappears, but remains.

The reason why the confession of the Roman Catholic and Greek Churches is so great a sin is because the confessor interferes with the Auric Egg of the penitent by means of his will power, engrafting artificially emanations from his own Auric Egg and casting seeds for germination into the Auric Egg of his subject. It is on the same lines as hypnotic suggestion.

The above remarks apply equally to Hypnotism, although the latter is a psycho-physical force, and it is this which constitutes one of its many serious dangers. At the same time "a good thing may pass through dirty channels," as in the case of the breaking by suggestion of the alcohol or opium habit. Mesmerism may be used by the Occultst to remove evil habits, if the intention be perfectly pure; as on the higher plane intention is everything, and good intention must work for good.

Q. Is the Auric Egg the expansion of the "Pillar of Light," the Mânasic Principle, and so not surrounding the child till its seventh year?

539] {THE DWELLER ON THE THRESHOLD.} *A.* It is the Auric Egg. The Auric Egg is quite pure at birth, but it is a question whether the higher or lower Manas will colour it at the seventh year.

The Mânasic expansion is pure Âkâsha. The ray of Manas is let down into the vortex of the lower Principles, and being discoloured, and so limited by the Kâmic Tanhâs and by the defects of the bodily organism, forms the personality. Hereditary Karma can reach the child before the seventh year, but no individual Karma can come into play till the descent of the Manas.

The Auric Egg is to the Man

As	„	Astral Light	„	Earth
„	„	Ether	„	Astral Light
„	„	Âkâsha	„	Ether

The critical states are left out in the enumeration. They are the Laya Centres, or missing links in our consciousness, and separate these four planes from one another.

THE DWELLER.

The "Dweller on the Threshold" is found in two cases: (a) In the case of the separation of the Triangle from the Quaternary; (*b*) When Kâmic desires and passions are so intense that the Kâma Rûpa persists in Kâma Loka beyond the Devachanic period of the Ego, and thus survives the reincarnation of the Devachanic Entity (*e.g.*, when reincarnation occurs within two hundred or three hundred years). The "Dweller" being drawn by affinity towards the Reincarnating Ego to whom it had belonged, and being unable to reach it, fastens on the Kâma of the new personality, and becomes the Dweller on the Threshold, strengthening the Kâmic element and thus lending it a dangerous potency. Some become mad from this cause.

INTELLECT.

The white Adept is not always at first of powerful intellect. In fact, H. P. B had known Adepts whose intellectual powers were originally below the average. It is the Adept's purity, his equal love to all, his working with Nature, with Karma, with his "Inner God," that give him his power. Intellect by itself alone will make the Black Magician. For intellect alone is accompanied with pride and selfishness: it is the intellectual *plus* the spiritual that raises man. For spirituality prevents pride and vanity.

Metaphysics are the domain of the Higher Manas; whereas **540]** Physics are that of Kâma-Manas, which does the thinking in Physical Science and on material things. Kâma-Manas, like every other Principle, is of seven degrees. The Mathematician without spirituality, however great he may be, will not reach Metaphysics; but the Metaphysician will master the highest conceptions of Mathematics, and will apply them, without learning the latter. To a born Metaphysician the Psychic Plane will not be of much account: he will see its errors immediately he enters it, inasmuch as it is not the thing he seeks. With respect to Music and other Arts, they are the children of either the Mânasic or Kâma-Mânasic Principle, proportionately as Soul or technicality predominates.

KARMA.

After each incarnation, when the Mânasic Ray returns to its Father, the Ego, some of its atoms remain behind and scatter. These Mânasic atoms, Tanhic and other "causes," being of the same nature as the Manas, are attracted to it by strong bonds of affinity, and on the reincarnation of the Ego are unerringly attracted to it and constitute its Karma. Until these are all gathered up, the individuality is not free from rebirth. The Higher Manas is responsible for the Ray it sends forth. If the Ray be not soiled, no bad Karma is generated.

THE TURÎYA STATE.

You should bear in mind that, in becoming Karmaless, good Karma, as well as bad, has to be gotten rid of, and that Nidânas, started towards the acquisition of good Karma, are as binding as those induced in the other direction. For both are Karma.

Yogîs cannot attain the Turîya state unless the Triangle is separated from the Quaternary.

MAHAT.

Mahat is the manifested universal Parabrâhmic Mind (for one Manvantara) on the Third Plane [of Kosmos]. It is the Law whereby the Light falls from plane to plane and differentiates. The Mânasaputras are its emanations.

Man alone is capable of conceiving the Universe on this plane of existence.

Existence *is*; but when the entity does not feel it, for that entity it is not. The pain of an operation exists, though the patient does not feel it, and for the patient it is not.

541] {FEAR AND HATRED.}

HOW TO ADVANCE.

Q. What is the correct pronunciation of AUM?

A. It should first be practised physically, always at the same pitch, which must be discovered in the same way as the particular colour of the student is found, for each has his own tone.

AUM consists of two vowels and one semi-vowel, which latter must be prolonged. Just as Nature has its Fa, so each man has his: man being differentiated from Nature. The body may be compared to an instrument and the Ego to the player. You begin by producing effects on yourself; then little by little you learn to play on the Tattvas and Principles; learn first the notes, then the chords, then the melodies. Once the student is master of every chord, he may begin to be a co-worker with Nature and for others. He may then, by the experience he has gained of his own nature, and by the knowledge of the chords, strike such as will be beneficial in another, and so will serve as a keynote for beneficial results.

Try to have a clear representation of the geometrical triangle on every plane, the conception gradually growing more metaphysical, and ending with the subjective Triangle, Âtmâ-Buddhi-Manas. It is only by the knowledge of this Triangle under all forms that you can succeed, *e.g.* in enclosing the past and the future in the present. Remember that you have to merge the Quaternary in the Triangle. The Lower Manas is drawn upwards, with the Kâma, Prâna and Linga, leaving only the physical body behind, the lower reinforcing the higher.

Advance maybe made in Occultism even in Devachan, if the Mind and Soul be set thereon during life; but it is only as in a dream, and the knowledge will fade away as memory of a dream fades, unless it be kept alive by conscious study.

FEAR AND HATRED.

Fear and hatred are essentially one and the same. He who fears nothing will never hate, and he who hates nothing will never fear.

THE TRIANGLE.

Q. What is the meaning of the phrase: "Form a clear image of the Triangle on every plane;" e.g., on the Astral Plane, what should one think of as the Triangle?

A. [H.P.B. asked whether the question signified the meaning of **542]** the Triangle or the way to represent the Triangle on the "screen of light." The questioner explaining that the latter was the meaning, H.P.B. said that] it was only in the Turîya state, the fourth of the seven steps of Râja Yoga that the Yogî can represent to himself that which is abstract. Below this state, the perceptive power, being conditioned, must have some form to contemplate; it cannot represent to itself the Arûpa. In the Turîya state the Triangle is in yourself and is felt. Below the Turîya state there must be a symbol to represent Âtmâ-Buddhi-Manas. It is not a mere geometrical Triangle, but the Triad imaged, to make thought possible. Of this Triad, we can make some kind of representation of Manas, however indistinct; while of Âtmâ no image can be formed. We must try to represent the Triangle to ourselves on higher and higher planes. We must figure Manas as overshadowed by Buddhi, and immersed in Âtmâ. Only Manas, the Higher Ego, can be represented; we may think it as the Augoeides, the radiant figure in *Zanoni.* A very good Psychic might see this.

PSYCHIC VISION.

Psychic vision, however, is not to be desired, since Psyche is earthly and evil. More and more as Science advances, the psychic will be reached and understood; Psychism has in it nothing that is spiritual. Science is right on its own plane, from its own standpoint. The law of the Conservation of Energy implies that psychic motion is generated by motion. Psychic motion being only motion on the Psychic Plane, a material plane, the Psychologist is right who sees in it nothing beyond matter. Animals have no Spirit, but they have psychic vision, and are sensitive to psychic conditions; observe how these react on their health, their bodily state.

Motion is the abstract Deity; on the highest plane it is Arûpa, absolute; but on the lowest it is merely mechanical. Psychic action is within the sphere of physical motion. Ere psychic action can be developed in the brain and nerves, there must be adequate action which generates it on the Physical Plane. The paralyzed animal that cannot generate action in the physical body, cannot think. Psychics

merely see on a plane of different material density; the spiritual glimpses sometimes obtained by them come from a plane beyond. A Psychic's vision is that of one coming, as it were, into a lighted room, and seeing everything there by an artificial light: when the light is extinguished, vision is lost. Spiritual vision sees by the light within, **543]** {TRIANGLE AND QUATERNARY.} the light hidden beneath the bushel of the body, by which we can see clearly and independently of all outside. The Psychic seeing by an external light, the vision is coloured by the nature of that light.

X. saying that she felt as though she saw on three planes, H. P. B. answered that each plane was sevenfold, the Astral as every other. She gave as an example on the Physical Plane the vision of a table with the sense of sight; seeing it still, with the eyes closed, by retinal impression; the image of it conserved in the brain; it can be recalled by memory; it can be seen in dream; or as an aggregate of atoms; or as disintegrated. All these are on the Physical Plane. Then we can begin again on the Astral Plane, and obtain another septenary. This hint should be followed and worked out.

TRIANGLE AND QUATERNARY.

Q. Why is the violet, the colour of the Linga Sharira, placed at the apex of the △*, when the Macrocosm is figured as* △ □*, thus throwing the yellow, Buddhi, into the lower Quaternary?*

A. It is wrong to speak of the "lower Quaternary" in the Macrocosm. It is the Tetraktys, the highest, the most sacred of all symbols. There comes a moment when, in the highest meditation, the Lower Manas is withdrawn into the Triad, which thus becomes the Quaternary, the Tetraktys of Pythagoras, leaving what was the Quaternary as the lower Triad, which is then reversed. The Triad is reflected in the Lower Manas. The Higher Manas cannot reflect itself, but when the Green passes upward it becomes a mirror for the Higher; it is then no more Green, having passed from its associations. The Psyche then becomes spiritual, the Ternary is reflected in the Fourth, and the Tetraktys is formed. So long as you are not dead, there must be something to reflect the Higher Triad; for there must be something lo bring back to the waking consciousness the experiences passed through on the higher plane. The Lower Manas is as a tablet which retains the impressions made on it during trance.

The Turîya state is entered on the Fourth Path; it is figured in the diagram on p. 478, in the Second Paper.

Q. What is the meaning of a triangle formed of lines of light appearing in the midst of intense vibrating blue?

A. Seeing the Triangle outside is nothing; it is merely a reflection of the Triad on the Auric Envelope, and proves that the seer is outside the Triangle. It should be seen in quite another way. You must **544]** endeavour to merge yourself in it, to assimilate yourself with it. You are merely seeing things in the Astral. "When the Third Eye is opened in any one of you, you will have something very different to tell me."

Q. With reference to the "Pillar of Light" in a previous question, is the Auric Envelope the Higher Ego, and does it correspond to the Ring Pass-Not?

[This question was not answered, as going too far. The Ring Pass-Not is at the circumference of the manifested Universe.]

NIDÂNAS.

Q. The root of the Nidânas is Avidyâ. How does this differ from Mâyâ? How many Nidânas are there Esoterically?

A. Again too much is asked. The Nidânas, the concatenations of causes and effects (not in the sense of the Orientalists), are not caused by ignorance. They are produced by Dhyân Chohans and Devas, who certainly cannot be said to act in ignorance. We produce Nidânas in ignorance. Each cause started on the Physical Plane sets up action on every plane to all eternity. They are eternal effects reflected from plane to plane on to the "screen of eternity."

MANAS.

Q. What is the septenary classification of Manas? There are seven degrees of the Lower Manas, and presumably there are seven degrees of the Higher. Are there then fourteen degrees of Manas, or is Manas, taken as a whole, divided into forty-nine Mânasic fires?

A. Certainly there are fourteen, but you want to run before you can walk. First learn the three, and then go on to the forty-nine. There are three Sons of Agni; they become seven, and then evolve to the forty-nine. But you are still ignorant how to produce the three. Learn first how to produce the

"Sacred Fire," spoken of in the *Purânas.* The forty-nine fires are all states of Kundalinî, to be produced in ourselves by the friction of the Triad. First learn the septenary of the body, and then that of each Principle. But first of all learn the first Triad (the three vital airs)

THE SPINAL CORD.

Q. What is the sympathetic nerve and its function in Occultism? It is found only after a certain stage of animal evolution, and would seem to be evolving in complexity towards a second spinal cord.

A. At the end of the next Round, Humanity will again become **545]** {PRÂNA AND ANTAHKARANA.} male-female, and then there will be two spinal cords. In the Seventh Race the two will merge into the one. The evolution corresponds to the Races, and with the evolution of the Races the sympathetic developes into a true spinal cord. We are returning up the arc only with self-consciousness added. The Sixth Race will correspond to the "pudding bags," but will have the perfection of form with the highest intelligence and spirituality.

Anatomists are beginning to find new ramifications and new modifications in the human body. They are in error on many points, *e.g.,* as to the spleen, which they call the manufactory of white blood corpuscles, but which is really the vehicle of the Linga Sharîra. Occultists know each minute portion of the heart, and have a name for each. They call them by the names of the Gods, as Brahmâ's Hall, Vishnu's Hall, etc. They correspond with parts of the brain. The very atoms of the body are the thirty-three crores of Gods.

The sympathetic nerve is played on by the Tântrikas, who call it Shiva's Vînâ.

PRÂNA.

Q. What is the relation of man to Prâna—the periodical life?

A. Jîva becomes Prâna only when the child is born and begins to breathe. It is the breath of life, Nephesh. There is no Prâna on the Astral Plane.

ANTAHKARANA.

Q. The Antahkarana is the link between the Higher and the Lower Egos; does it correspond to the umbilical cord in projection?

A. No; the umbilical cord joining the astral to the physical body is a real thing. Antahkarana is imaginary, a figure of speech, and is only the bridging over from the Higher to the Lower Manas. Antahkarana only exists when you commence to "throw your thought upwards and downwards." The Mâyâvi Rûpa, or Mânasic body, has no material connection with the physical body, no umbilical cord. It is spiritual and ethereal, and passes everywhere without let or hindrance. It entirely differs from the astral body, which, if injured, acts by repercussion on the physical body. The Devachanic entity, even previous to birth, can be affected by the Skandhas, but these have nothing to do with the Antahkarana. It is affected, *e.g.*, by the desire for reincarnation.

Q. We are told in The Voice of the Silence *that we have to become* **546]** *"the Path itself," and in another passage that Antahkarana is that path. Does this mean anything more than that we have to bridge over the gap between the consciousness of the Lower and the Higher Egos?*

A. That is all.

Q. We are told that there are seven portals on the Path: is there then a sevenfold division of Antahkarana? Also, is Antahkarana the battlefield?

A. It is the battlefield. There are seven divisions in the Antahkarana. As you pass from each to the next you approach the Higher Manas. When you have bridged the fourth you may consider yourself fortunate.

MISCELLANEOUS.

Q. We are told that AUM *"should be practised physically." Does this mean that, colour being more differentiated than sound, it is only through the colours that we shall get at the real sound of each of us? and that* AUM *can only have its Spiritual and Occult signification when turned to the Âtmâ-Buddhi-Manas of each person?*

A. AUM means good action, not merely lip-sound. You must say it in deeds.

Q. With reference to the △*, is not the Âtmâ-Buddhi-Manas different for each entity, according to the plane on which he is?*

A. Each Principle is on a different plane. The Chelâ must rise to one after the other, assimilating each, until the three are one. This is the real root of the Trinity.

Q. In The Secret Doctrine we are told that Âkâsha is the same as Pradhâna. Âkâsha is the Auric Egg of the earth, and yet Âkâsha is Mahat. What theft is the relation of Manas to the Auric Egg?

A. Mûlaprakriti is the same as Âkâsha (seven degrees). Mahat is the positive aspect of Âkâsha, and is the Manas of the Kosmic Body. Mahat is to Âkâsha as Manas is to Buddhi, and Pradhâna is but another name for Mûlaprakriti.

The Auric Egg is Âkâsha and has seven degrees. Being pure abstract substance, it reflects abstract ideas, but also reflects lower concrete things.

The Third Logos and Mahat are one, and are the same as the Universal Mind, Âlaya.

The Tetraktys is the Chatur Vidya, or the fourfold knowledge in one, the four-faced Brahmâ.

547] {SACRED CENTRES OF BODY.}

NÂDIS.

Q. Have the Nâdîs any fixed relationship to the vertebræ? can they be located opposite to or between any vertebra? can they be regarded as occupying each a given and fixed extent in the cord? Do they correspond to the divisions of the cord known to Anatomists?

A. H.P.B. believed that the Nâdîs corresponded to regions of the Spinal cord known to Anatomists. There are thus six or seven Nâdîs or plexuses along the spinal cord. The term, however, is not technical but general, and applies to any knot, centre, ganglion, etc. The sacred Nâdîs are those which run along or above Sushumnâ. Six are known to Science, and one (near the atlas) unknown. Even the Târaka Râja Yogîs speak only of six, and will not mention the sacred seventh.

Ida and Pingala play along the curved wall of the cord in which is Sushumnâ. They are semi-material, positive and negative, sun and moon, and start into action the free and spiritual current of Sushumnâ. They have distinct paths of their own, otherwise they would radiate all over the body. By concentration on Ida and Pingala is generated the " sacred fire."

Another name for Shiva's Vînâ (sympathetic system) is Kâlî's Vînâ.

The sympathetic cords and Ida and Pingala start from a sacred spot above the medulla oblongata, called Triveni. This is one of the sacred centres, another of which is Brahmarandra, which is, if you like, the grey matter of the brain. It is also the anterior fontanelle in the new-born child.

The spinal column is called Brahmadanda, the stick of Brahmâ. This is again symbolized by the bamboo rod carried by Ascetics. The Yogîs on the other sides of the Himalayas, who assemble regularly at Lake Mânsarovara, carry a triple knotted bamboo stick, and are called Tridandins. This has the same signification as the Brâhmanical cord, which has many other meanings besides the three vital airs: *e.g.*, it symbolizes the three initiations of a Brahman, taking place: (*a*) at birth, when he receives his mystery name from the family Astrologer, who is supposed to have received it from the Devas (he is also thus said to be initiated by the Devas); a Hindu will sooner die than reveal this name; (*b*) at seven, when he receives the cord; and (*c*) at eleven or twelve, when he is initiated into his caste.

548] *Q. If it is right to study the body and its organs, with their correspondences, will you give the main outline of these in connection with the Nâdis and with the diagram of the orifices.*

A. The	Spleen	corresponds to the	Linga Sharîra
„	Liver	„ „	Kâma
„	Heart	„ „	Prâna
„	Corpora-quadrigemina	„ „	Kâma-Manas
„	Pituitary body	„ „	Manas-Antahkarana
„	Pineal gland	„ „	Manas

until it is touched by the vibrating light of Kundalinî, which proceeds from Buddhi, when it becomes Buddhi-Manas.

The pineal gland corresponds with Divine Thought. The pituitary body is the organ of the Psychic Plane. Psychic vision is caused by the molecular motion of this body, which is directly connected with the optic nerve, and thus affects the sight and gives rise to hallucinations. Its motion may readily cause flashes of light, such as may be obtained by pressing the eyeballs. Drunkenness and fever produce illusions of sight and hearing by the action of the pituitary body. This body is sometimes so affected by drunkenness that it is paralyzed. If an influence, on the optic nerve is thus produced and the current thus reversed, the colour will probably be complementary.

SEVENS.

Q. If the physical body is no part of the real human septenary, is the physical material world one of the seven planes of the Kosmic septenary?

A. It is. The body is not a Principle in Esoteric parlance, because the body and the Linga are both on the same plane; then the Auric Egg makes the seventh. The body is an Upâdhi rather than a

Principle. The earth and its astral light are as closely related to each other as the body and its Linga, the earth being the Upâdhi. Our plane in its lowest division is the earth, in its highest the astral. The terrestrial astral light should of course not be confounded with the universal Astral Light.

Q. A physical object was spoken of as a septenary on the physical plane, inasmuch as we could (1) directly contact it; (2) retinally reproduce it; (3) remember it; (4) dream of it; (5) view it atomically; (6) view it disintegrated; (7)—What is the seventh?

These are seven ways in which we view it: the septenary is our way of seeing one thing. Is it objectively septenary?

549] {ÂKÂSHA NATURE'S SOUNDING-BOARD.} *A*. The seventh bridges across from one plane to another. The last is the idea, the privation of matter, and carries you to the next plane. The highest of one plane touches the lowest of the next. Seven is a factor in nature, as in colours and sounds. There are seven degrees in the same piece of wood, each perceived by one of the seven senses. In wood the smell is the most material degree, while in other substances it may be the sixth. Substances are septenary apart from the consciousness of the viewer.

The psychometer, seeing a morsel, say of a table a thousand years hence, would see the whole; for every atom reflects the whole body to which it belongs, just as with the Monads of Leibnitz.

After the seven material subdivisions are the seven divisions of the Astral, which is its second Principle. The disintegrated matter—the highest of the material subdivisions—is the privation of the idea of it—the fourth.

The number fourteen is the first step between seven and forty-nine. Each septenary is really a fourteen, because each of the seven has its two aspects. Thus fourteen signifies the inter-relation of two planes in its turn. The septenary is to be clearly traced in the lunar months, fevers, gestations, etc. On it is based the week of the Jews and the septenary Hierarchies of the Lord of Hosts.

SOUNDS.

Q. Sound is an attribute of Âkâsha; but we cannot cognize anything on the Akâshic plane; on what plane then do we recognise sound? On what plane is sound produced by the physical contact of bodies? Is there sound on seven planes, and is the physical plane one of them?

A. The physical plane is one of them. You cannot see Âkâsha, but you can sense it from the Fourth Path. You may not be fully conscious of it, and yet you may sense it. Âkâsha is at the root of the manifestation of all sounds. Sound is the expression and manifestation of that which is behind it, and which is the parent of many correlations. All Nature is a soundingboard; or rather Âkâsha is the soundingboard of Nature. It is the Deity, the one Life, the one Existence. (Hearing is the vibration of molecular particles; the order is seen in the sentence, "The disciple feels, hears, sees.")

Sound can have no end. H.P.B. remarked with regard to a tap made by a pencil on the table: "By this time it has affected the whole universe. The particle which has had its wear and tear destroys some- **550]** thing which passes into something else. It is eternal in the Nidânas it produces." A sound, if not previously produced on the Astral Plane, and before that on the Âkâshic, could not be produced at all. Âkâsha is the bridge between nerve cells and mental powers.

Q. "Colours are psychic, and sounds are spiritual." What, assuming that these are vibrations, is the successive order (these corresponding to sight and hearing) of the other senses?

A. This phrase was not to be taken out of its context, otherwise confusion would arise. All are on all planes. The First Race had touch all over like a sounding board; this touch differentiated into the other senses, which developed with the Races. The "sense" of the First Race was that of touch, meaning the power of their atoms to vibrate in unison with external atoms. The "touch" would be almost the same as sympathy.

The senses were on a different plane with each Race; *e.g.,* the Fourth Race had very much more developed senses than ourselves, but on another plane. It was also a very material Race. The sixth and seventh senses will merge into the Âkâshic Sound. "It depends to what degree of matter the sense of touch relates itself as to what we call it."

PRÂNA.

Q. Is Prâna the production of the countless "lives" of the human body, and therefore, to some extent, of the congeries of the cells or atoms of the body?

A. No; Prâna is the parent of the "lives." As an example, a sponge may be immersed in an ocean. The water in the sponge's interior may be compared to Prâna; outside is Jîva. Prâna is the motor-principle in life. The "lives" leave Prâna; Prâna does not leave them. Take out the sponge from the water, and it becomes dry, thus symbolizing death. Every principle is a differentiation of Jîva, but the life-motion in each is Prâna, the "breath of life." Kâma depends on Prâna, without which there would be no Kâma. Prâna wakes the Kâmic germs to life; it makes all desires vital and living.

THE SECOND SPINAL CORD.

Q. With reference to the answer to the question on the second cord, what is it that will become a second spinal cord in the Sixth Race? Will Ida and Pingala have separate physical ducts?

551] {KOSMIC CONSCIOUSNESS.} *A.* It is the sympathetic cords which will grow together and form another spinal cord. Ida and Pingala will be joined with Sushumnâ, and they will become one. Ida is on the left side of the cord, and Pingala on the right.

INITIATES.

Pythagoras was an Initiate, one of the grandest of Scientists. His disciple, Archytas, was marvellously apt in applied Science. Plato and Euclid were Initiates, but not Socrates. No real Initiates were married. Euclid learned his Geometry in the Mysteries. Modern men of Science only rediscover the old truths.

KOSMIC CONSCIOUSNESS.

H.P.B. proceeded to explain Kosmic Consciousness, which is, like all else, on seven planes, of which three are inconceivable, and four are cognizable by the highest Adept. She sketched the planes as in the following diagram

Manas-Ego.
Kâma-Manas or Higher Psychic.
Prânic-Kâma or Lower Psychic.
Astral.
Prâkritic or Terrestrial.

Taking the lowest only, the Terrestrial (*it* was afterwards decided to call this plane Prâkritic), it is divisible into seven planes, and these again into seven, making the forty-nine.

552]

TERRESTRIAL.

She then took the lowest plane of Prakriti, or the true Terrestrial, and divided it as follows:—

	7	Para-Ego or Âtmic.
	6	Inner-Ego or Buddhic.
	5	Ego-Manas.
True terrestrial planes, or 7th Prâkritic.	4	Kâma-Manas or Lower Manas.
	3	Prânic Kâma or Psychic.
	2	Astral.
	1	Objective.

Its objective or sensuous plane is that which is sensed by the five physical senses.

On its second plane things are reversed.

Its third plane is psychic: here is the instinct which prevents a kitten going into the water and getting drowned.

The following table of the terrestrial, objective consciousness was given:

1. Sensuous.
2. Instinctual.
3. Physiological-emotional.
4. Passional „
5. Mental „
6. Spiritual „
7. *x.*

553] {DIVISIONS OF THE ASTRAL PLANE.}

ASTRAL.

The three lower Prâkritic are related to the three lower of the Astral Plane immediately succeeding.

7	
6	Astral Buddhi.
5	Astral Manas.
4	Astral Kâma-Manas.
3	Astral Psychic, or Prânic
2	Astral Astral.
1	Astral Objective.

With regard to the first division of the second plane, H.P.B. reminded her pupils that all seen on it must be reversed in translating it, *e.g.*, with numbers which appeared backwards. The Astral Objective corresponds in everything to the Terrestrial Objective.

The second division corresponds to the second of the lower plane, but the objects are of extreme tenuity, an astralized Astral. This plane is the limit of the ordinary medium, beyond which he cannot go. A non-mediumistic person to reach it must be asleep or in a trance, or under the influence of laughing-gas; or in ordinary delirium people pass on to this plane.

The third, the Pranic, is of an intensely vivid nature. Extreme delirium carries the patient to this plane. In delirium tremens the sufferer passes to this and to the one above it. Lunatics are often conscious on this plane, where they see terrible visions. It runs into the—

Fourth division, the worst of the astral planes, Kâmic and terrible. Hence come the images that tempt; images of drunkards in Kâma Loka impelling others to drink; images of all vices inoculating men with the desire to commit crimes. The weak imitate these images in a kind of monkeyish fashion, so falling beneath their influence. This is also the cause of epidemics of vices, and cycles of disaster, of accidents of all kinds coming in groups. Extreme delirium tremens is on this plane.

554] The fifth division is that of premonitions in dreams, of reflections from the lower mentality, glimpses into the past and future, the plane of things mental and not spiritual. The mesmerized clairvoyant can reach this plane, and even, if good, may go higher.

The sixth is the plane from which come all beautiful inspirations of art, poetry, and music; high types of dreams, flashes of genius. Here we have glimpses of past incarnations, without being able to locate or analyze them.

We are on the seventh plane at the moment of death or in exceptional visions. The drowning man is here when he remembers his past life. The memory of events of this plane must be centred in the heart, "the seat of Buddha." There it will remain, but impressions from this plane are not made on the physical brain.

DIAGRAM IV.

4th Kosmic Plane	Fohat		Kosmic Kâma-Manas
3rd Kosmic Plane	Jîva-Pohat	Prânic Kâma	Kosmic Life
2nd Kosmic Plane			Kosmic Astral

1st Kosmic Plane

Prâkritic

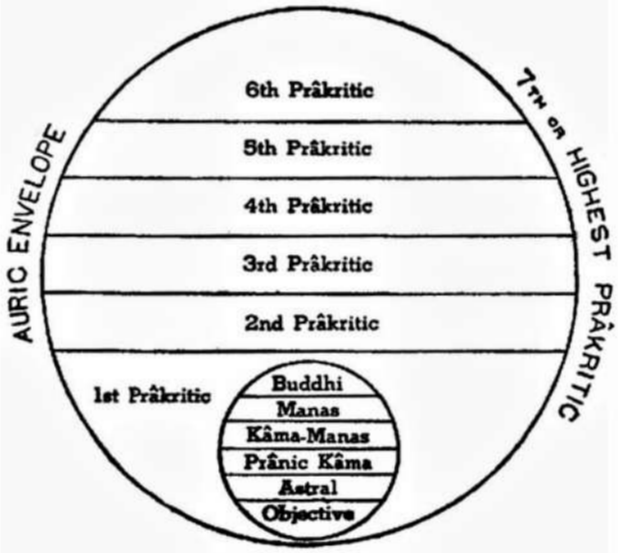

Kosmic Body

[In this diagram all the Kosmic Planes should be figured as of one size—the size given to the lowest plane, Prakriti. Further, within the circle all the Prâkritic Planes should be of one size—that given to the first, or lowest. To do this would make so large a diagram that the planes are compressed.—ED.]

555] {KOSMIC PLANES.}

GENERAL NOTES.

The two planes above dealt with are the only two used in the Hatha Yoga.

Prâna and the Auric Envelope are essentially the same, and again, as Jîva, it is the same as the Universal Deity. This, in its Fifth Principle, is Mahat, in its Sixth, Âlaya. (The Universal Life is also seven-principled.) Mahat is the highest *Entity* in Kosmos; beyond this is no diviner Entity; it is of subtlest matter, Sûkshma. In us this is Manas, and the very Logoi are less high, not having gained experience. The Mânasic Entity will not be destroyed, even at the end of the Mahâmanvantara, when all the Gods are absorbed, but will re-emerge from Parabrâhmic latency.

Consciousness is the Kosmic seed of superkosmic omniscience. It has the potentiality of budding into the Divine Consciousness.

Rude physical health is a drawback to seership. This was the case with Swedenborg.

Fohat is everywhere: it runs like a thread through all, and has its own seven divisions.

AURIC ENVELOPE OR ÂTMIC ELEMENTS OF MANIFESTED KOSMIC.

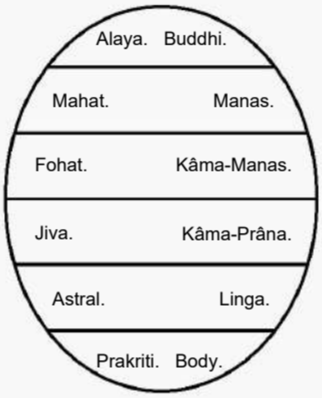

Kosmic Planes as six with Auric Egg as seventh.

In the Kosmic Auric Envelope is all the Karma of the manifesting Universe. This is the Hiranyagarbha. Jîva is everywhere, and so with the other Principles.

556]

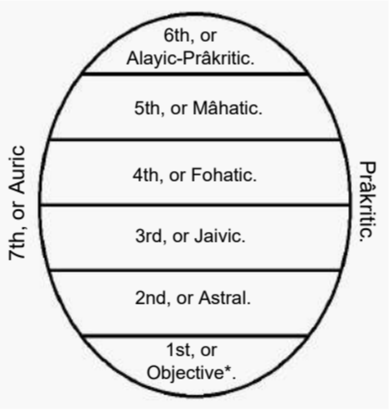

* The Fourth Globe of every Planetary Chain.

The above diagram represents the type of all the Solar Systems.

Mahat, single before informing the Universe, differentiates when informing it, as does Manas in man.

Mahat as Divine Ideation.

Fohat.

Kosmic Substance.

Manas.

Antahkarana.

Lower Manas.

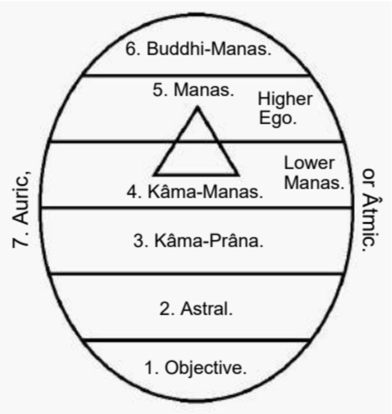

Taking this figure to represent the human Principles and planes of consciousness, then **557]** {DIFFERENTIATION.} 7, 6, 5 represent respectively, Shiva, Vishnu, Brahmâ, Brahmâ being the lowest.

Shiva is the four-faced Brahmâ; the Creator, Preserver, Destroyer, and Regenerator.

Between 5 and 4 comes the Antahkarana. The represents the Christos, the Sacrificial Victim crucified between the thieves: this is the double-faced entity. The Vedântins make this a quaternary for a blind: Antahkarana, Chit, Buddhi, and Manas.

MANVANTARIC ASPECT OF PARABRAHMAN AND MÛLAPRAKRITI.

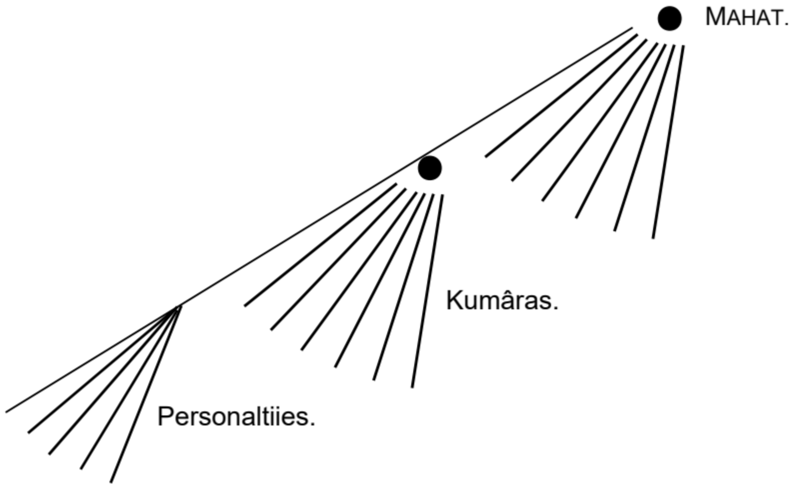

Attributes, Mâyâvi Rûpas, etc. N.B.—The number of Rays is arbitrary and without significance.

Perceptive life begins with the Astral: it is not our physical atoms which see, etc.

Consciousness proper begins between Kâma and Manas. Âtmâ-Buddhi acts more in the atoms of the body, in the bacilli, microbes, etc., than in Man himself.

OBJECTIVE CONSCIOUSNESS.

Sensuous objective consciousness includes all that pertains to the five physical senses in man, and rules in animals, birds, fishes and some insects. Here are the "Lives"; their consciousness is in Âtmâ-Buddhi; these are entirely without Manas.

558]

ASTRAL CONSCIOUSNESS.

That of some plants (*e.g*., sensitive), of ants, spiders, and some light-flies (Indian), but not of bees.

The vertebrate animals in general are without this consciousness, but the placental Mammals have all the potentialities of human consciousness, though at present, of course, dormant.

Idiots are on this plane. The common expression "he has lost his mind" is an Occult truth. For when through fright or other cause the lower mind becomes paralyzed, then the consciousness is on the Astral Plane. The study of lunacy will throw much light on these points. This may be called the "nerve plane." It is cognized by our "nervous centres" of which Physiology knows nothing, *e.g*., the clairvoyant reading with the eyes bandaged, reading with the tips of the fingers, the pit of the stomach, etc. This sense is greatly developed in the deaf and dumb.

KÂMA-PRÂNIC CONSCIOUSNESS.

The general life-consciousness which belongs to all the objective world, even to the stones; for if stones were not living they could not decay, emit a spark, etc. Affinity between chemical elements is a manifestation of this Kâmic consciousness.

KÂMA-MÂNASIC CONSCIOUSNESS.

The instinctual consciousness of animals and idiots in its lowest degrees, the planes of sensation: in man these are rationalized, *e.g., a.* dog shut in a room has the instinct to get out, but cannot because its instinct is not sufficiently rationalized to take the necessary means; whereas a man at once takes in the situation and extricates himself. The highest degree of this Kâma-Mânasic consciousness is the psychic. Thus there are seven degrees from the instinctual animal to the rationalized instinctual and psychic.

MÂNASIC CONSCIOUSNESS.

From this plane Manas stretches upwards to Mahat.

BUDDHIC CONSCIOUSNESS.

The plane of Buddhi and the Auric Envelope. From here it goes to the Father in heaven, Âtmâ, and reflects all that is in the Auric Envelope. Five and six therefore cover the planes from the psychic to the divine.

559] {MEN AND PITRIS.}

MISCELLANEOUS.

Reason is a thing that oscillates between right and wrong. But Intelligence—Intuition—is higher, it is the clear vision.

To get rid of Kâma we must crush out all our material instincts—"crush out matter." The flesh is a thing of habit; it will repeat mechanically a good impulse as well as a bad one. It is not the flesh which is always the tempter; in nine cases out of ten it is the Lower Manas, which, by its images, leads the flesh into temptation.

The highest Adept begins his Samâdhi on the Fourth Solar Plane, but cannot go outside the Solar System. When he begins Samâdhi he is on a par with some of the Dhyan Chohans, but he transcends them as he rises to the seventh plane (Nirvâna).

The Silent Watcher is on the Fourth Kosmic Plane.

The higher Mind directs the Will: the lower turns it into selfish Desire.

The head should not be covered in meditation. It is covered in Samâdhi.

The Dhyân Chohans are passionless, pure and mindless. They have no struggle, no passions to crush.

The Dhyân Chohans are made to pass through the School of Life. "God goes to School."

The best of us in the future will be Mânasaputras; the lowest will be Pitris. We are seven intellectual Hierarchies here. This earth becomes the moon of the next earth.

The "Pitris" are the Astral overshadowed by Âtmâ-Buddhi, falling into matter. The "Pudding bags" had Life and Âtmâ-Buddhi, but no Manas. They were therefore senseless. The reason for all evolution is the gaining of experience.

In the Fifth Round all of us will play the part of Pitris. We shall have to go and shoot out our Chhâyâs into another humanity, and remain until that humanity is perfected. The Pitris have finished their office in this Round and have gone into Nirvâna; but they will return to do the same office up to the middle point of the Fifth Round. The Fourth or Kâmic Hierarchy of the Pitris becomes the "man of flesh."

The astral body is first in the womb; then comes the germ that fructifies it. It is then clothed with matter, as were the Pitris.

The Chhâyâ is really the lower Manas, the shadow of the higher Mind. This Chhâyâ makes the Mayavi Rûpa. The Ray clothes itself **560]** in the highest degree of the Astral Plane. The Mâyâvi Rûpa is composed of the astral body as Upâdhi, the guiding intelligence from the heart, the attributes and qualities from the Auric Envelope.

The Auric Envelope takes up the light of Âtmâ, and overshadows the coronal, circling round the head.

The Auric Fluid is a combination of the Life and Will principles, the life and the will being one and the same in Kosmos. It emanates from the eyes and hands, when directed by the will of the operator.

The Auric Light surrounds all bodies: it is the "aura" emanating from them, whether they be animal, vegetable, or mineral. It is the light, *e.g.*, seen round magnets.

Âtmâ-Buddhi-Manas in man corresponds to the three Logoi in Kosmos. They not only correspond, but each is the radiation from Kosmos to Microcosmos. The third Logos, Mahat, becomes Manas in man, Manas being only Mahat individualized, as the sun-rays are individualized in bodies that absorb them. The sun-rays give life, they fertilize what is already there, and the individual is formed. Mahat, so to say, fertilizes, and Manas is the result.

Buddhi-Manas is the Kshetrajña.

There are seven planes of Mahat, as of all else.

THE HUMAN PRINCIPLES.

Here H.P.B. drew two diagrams, illustrating different ways of representing the human principles. In the first:

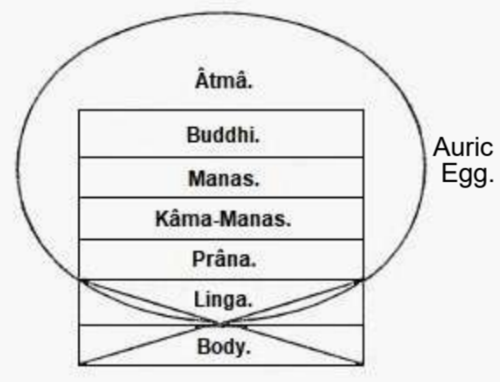

the two lower are disregarded; they go out, disintegrate, are of no account. Remain five, under the radiation of Âtmâ.

561] {POWER OF IMAGINATION.}
In the second:

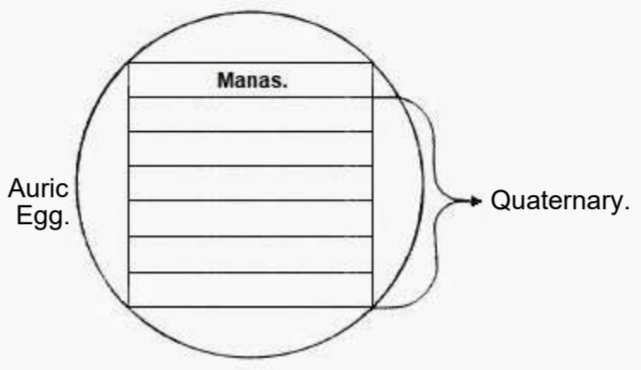

the lower Quaternary is regarded as mere matter, objective illusion, and there remain Manas and the Auric Egg, the higher Principles being reflected in the Auric Egg. In all these systems remember the main principle, the descent and re-ascent of the Spirit, in man as in Kosmos. The Spirit is drawn downwards as by spiritual gravitation.

Seeking further for the cause of this, the students were checked, H.P.B. giving only a suggestion on the three Logoi:

1. Potentiality of Mind (Absolute Thought).
2. Thought in Germ.
3. Ideation in Activity

NOTES.

Protective variation, *e.g.*, identity of colouring of insects and of that on which they feed, was explained to be the work of Nature Elementals.

Form is on different planes, and the forms of one plane may be formless to dwellers on another. The Kosmocratores build on planes in the Divine Mind, visible to them though not to us. The principle of limitation—*principium individuaiionis*—is Form: this principle is Divine Law manifested in Kosmic Matter, which, in its essence, is limitless. The Auric Egg is the limit of man as Hiranyagarbha of the Kosmos.

The first step towards the accomplishment of Kriyâshakti is the use of the Imagination. To imagine a thing is to firmly create a model of what you desire, perfect in all its details. The Will is then brought into action, and the form is thereby transferred to the objective world. This is creation by Kriyâshakti.

562]

SUNS AND PLANETS.

A comet partially cools and settles down as a sun. It then gradually attracts round it planets that are as yet unattached to any centre, and thus, in millions of years, a Solar System is formed. The worn-out planet becomes a moon to the planet of another system.

The sun we see is a reflection of the true Sun: this reflection, as an outward concrete thing, is a Kâma-Rûpa, all the suns forming the Kâma-Rûpa of Kosmos. To its own system the sun is Buddhi, as being the reflection and vehicle of the true Sun, which is Âtmâ, invisible on this plane. All the Fohatic forces—electricity, etc.—are in this reflection.

THE MOON.

At the beginning of the evolution of our globe, the moon was much nearer to the earth, and larger than it is now. It has retreated from us, and shrunk much in size. (The moon gave all her Principles to the earth, while the Pitris gave only their Chhâyâs to man.)

The influences of the moon are wholly psycho-physiological. It is dead, sending out injurious emanations like a corpse. It vampirizes the earth and its inhabitants, so that any one sleeping in its rays suffers, losing some of his life-force. A white cloth is a protection, the rays not passing through it, and the head especially should be thus guarded. It has most power when it is full. It throws off particles which we absorb, and is gradually disintegrating. Where there is snow the moon looks like a corpse, being unable, through the white snow, to vampirize effectually. Hence snow-covered mountains are free from its bad influences. The moon is phosphorescent.

The Rakshakas of Lanka and the Atlanteans are said to have subjected the moon. The Thessalians learned from them their Magic.

Esoterically, the moon is the symbol of the Lower Manas; it is also the symbol of the Astral.

Plants which under the sun's rays are beneficent are maleficent under those of the moon. Herbs containing poisons are most active when gathered under the moon's rays.

A new moon will appear during the Seventh Round, and our moon will finally disintegrate and disappear. There is now a planet, the "Mystery Planet," behind the moon, and it is gradually dying. Finally the time will come for it to send its Principles to a new Laya Centre, and there a new planet will form, to belong to another Solar System, the **563]** {WHY CYCLES RETURN.} present Mystery Planet then functioning as moon to that new globe. This moon will have nothing to do with our earth, though it will come within our range of vision.

THE SOLAR SYSTEM.

All the visible planets placed in our Solar System by Astronomers belong to it, except Neptune. There are also some others not known to Science, belonging to it, and "all moons which are not yet visible for next things."

The planets only move in our consciousness. The Rulers of the seven Secret Planets have no influence on this earth, as this earth has on other planets. It is the sun and moon which really have not only a mental, but also a physical effect. The effect of the sun on humanity is connected with Kâma-Prâna, with the most physical Kâmic elements in us; it is the vital principle which helps growth. The effect of the moon is chiefly Kâma-Mânasic or psycho-physiological; it acts on the psychological brain, on the brain-mind.

PRECIOUS STONES.

In answer to a question, H.P.B. said that the diamond and the ruby were under the sun, the sapphire under the moon—"but what does it matter to you?"

TIME.

When once out of the body, and not subject to the habit of consciousness formed by others, time does not exist.

Cycles and epochs depend on consciousness: we are not here for the first time; the cycles return because we come back into conscious existence. Cycles are measured by the consciousness of humanity and not by Nature. It is because we are the same people as in past epochs that these events occur to us.

DEATH.

The Hindus look upon death as impure, owing to the disintegration of the body and the passing from one plane to another. "I believe in transformation, not in death."

ATOMS.

The Atom is the Soul of the molecule. It is the six Principles, and the molecule is the body thereof. The Atom is the Âtman of the objective Kosmos, *i.e.*, it is on the seventh plane of the lowest Prakriti.

564]

TERMS.

H.P.B. began by saying that students ought to know the correct meaning of the Sanskrit terms used in Occultism, and should learn the Occult Symbology. To begin with one had better learn the correct Esoteric classification and names of the fourteen (7×2) and seven (Sapta) Lokas found in the exoteric texts. These are given there in a very confused manner, and are full of "blinds." To illustrate this three classifications are given below.

LOKAS.

1. The general exoteric, orthodox and tântric category:
Bhûr-loka.
Bhuvar-loka.
Swar-loka.
Mahar-loka. The second seven are reflected.
Janar-loka.
Tapar-loka.
Satya-loka.

2. The Sânkhya category, and that of some Vedântins:
Brahmâ-loka.
Pitri-loka.
Soma-loka.
Indra-loka.
Gandharva-loka.
Râkshasa-loka
Yaksha-loka.

And an eighth.

3. The Vedântic, the nearest approach to the Esoteric:
Atala.
Vitala.
Sutala.
Talâtala (or Karatala).
Rasâtala.
Mahâtala.
Pâtâla.

Each and all correspond Esoterically to the Kosmic or Dhyân Chohanic Hierarchies, and to the human States of Consciousness and their subdivisions (forty-nine). To appreciate this the meanings of the terms used in the Vedântic classification must be first understood.

565] {TALAS AND LOKAS.}

Tala	means	*place*.
Atala	means	no place.
Vitala	means	some change for the better: *i.e.*, better for matter, in that more matter enters into it, or, in other words, it becomes more differentiated. This is an ancient Occult term.
Sutala	means	good, excellent, place.
Karatala	means	something that can be grasped or touched (from kara, a hand): *i.e.*, the state in which matter becomes tangible.
Rasatala	means	place of taste; a place you can sense with one of the organs of sense.
Mahatala	means	exoterically "great place"; but, Esoterically, a place including all others subjectively, and potentially including all that precedes it.
Pâtâla	means	something under the feet (from pada, foot), the Upâdhi, or basis, of anything, the antipodes, America, etc.

Each of the Lokas, places, worlds, states, etc., corresponds with and is transformed into five (exoterically) and seven (Esoterically) states or Tattvas, for which there are no definite names. These in the main divisions cited below make up the forty-nine Fires:

5 and 7 Tanmâtras, outer and inner senses.
5 and 7 Bhûtas, or elements.
5 and 7 Gnyânendryas, or organs of sensation.
5 and 7 Karmendryas, or organs of action.

These correspond in general to States of Consciousness, to the Hierarchies of Dhyân Chohans, to the Tattvas, etc. These Tattvas transform themselves into the whole Universe. The fourteen Lokas are made of seven with seven reflections: above, below; within, without; subjective, objective; pure, impure; positive, negative; etc.

EXPLANATION OF THE STATES OF CONSCIOUSNESS CORRESPONDING TO THE VEDÂNTIC CLASSIFICATION OF LOKAS.

7. *Atala*. The Âtmic or Auric state or locality: it emanates directly from ABSOLUTBNBSS, and is the first something in the Universe. Its correspondence is the Hierarchy of non-substantial primordial Beings, in a place which is no place (for us), a state which is no state. This **566]** Hierarchy contains the primordial plane, all that was, is, and will be from the beginning to the end of the Mahâmanvantara; all is there. This statement should not, however, be taken to imply Kismet: the latter is contrary to all the teachings of Occultism.

Here are the Hierarchies of the Dhyâni Buddhas. Their state is that of Parasamâdhi, of the Dharmakâya; a state where no progress is possible. The entities there may be said to be crystallized in purity, in homogeneity.

6. *Vitala*. Here are the Hierarchies of the celestial Buddhas, or Bodhisattvas, who are said to emanate from the seven Dhyâni Buddhas. It is related on earth to Samâdhi, to the Buddhic consciousness in man. No Adept, save one, can be higher than this and live; if he passes into the Âtmic or Dharmakâya state (Âlaya) he can return to earth no more. These two states are purely hyper-metaphysical.

5. *Sutala*. A differential state corresponding on earth with the Higher Manas, and therefore with Shabda (Sound), the Logos, our Higher Ego; and also to the Manushi Buddha state, like that of Gautama, on earth. This is the third stage of Samâdhi (which is septenary). Here belong the Hierarchies of the Kumâras—the Agnishvattas, etc.

4. *Karatala* corresponds with Sparsha (touch) and to the Hierarchies of ethereal, semi-objective Dhyân Chohans of the astral matter of the Mânasa-Manas, or the pure ray of Manas, that is the Lower Manas before it is mixed with Kâma (as in the young child). They are called Sparsha Devas, the Devas endowed with touch. These Hierarchies of Devas are progressive: the first have one sense; the second two; and so on to seven: each containing all the senses potentially, but not yet developed. Sparsha would be rendered better by affinity, contact.

3. *Rasâtala*, or Rûpatala: corresponds to the Hierarchies of Rûpa or Sight Devas, possessed of three senses, sight, hearing, and touch. These are the Kâma-Mânasic entities, and the higher Elementals. With the Rosicrucians they were the Sylphs and Undines. It corresponds on earth with an artificial state of consciousness, such as that produced by hypnotism and drugs (morphia, etc.).

2. *Mahâtala*. Corresponds to the Hierarchies of Rasa or Taste Devas, and includes a state of consciousness embracing the lower five senses and emanations of life and being. It corresponds to Kâma and Prâna in man, and to Salamanders and Gnomes in nature.

1. *Pâtâla*. Corresponds to the Hierarchies of Gandha or Smell **567]** {STATES OF CONSCIOUSNESS.} Devas, the underworld or antipodes: Myalba. The sphere of irrational animals, having no feeling save that of self-preservation and gratification of the senses: also of intensely selfish human beings, waking or sleeping. This is why Narada is said to have visited Pâtâla when he was cursed to be reborn. He reported that life there was very pleasant for those "who had never left their birth-place"; they were very happy. It is the earthly state, and corresponds with the sense of smell. Here are also animal Dugpas, Elementals of animals, and Nature Spirits.

FURTHER EXPLANATIONS OF THE SAME CLASSIFICATIONS.

7. Auric, Âtmic, Alayic, sense or state. One of full potentiality, but not of activity.

6. Buddhic; the sense of being one with the universe; the impossibility of imagining oneself apart from it.

(It was asked why the term Alayic was here given to the Âtmic and not to the Buddhic state. *Ans.* These classifications are not hard and fast divisions. A term may change places according as the classification is exoteric, Esoteric or practical. For students the effort should be to bring all things down to states of consciousness. Buddhi is really one and indivisible. It is a feeling within, absolutely inexpressible in words. All cataloguing is useless to explain it.)

5. Shâbdic, sense of hearing.

4. Spârshic, sense of touch.

3. Rûpic, the state of feeling oneself a body and perceiving it (rûpa=form).

2. Râsic, sense of taste.

1. Gandhic, sense of smell.

All the Kosmic and anthropic states and senses correspond with our organs of sensation, Gnyânendryas, rudimentary organs for receiving knowledge through direct contact, sight, etc. These are the faculties of Sharîra, through Netra (eyes), nose, speech, etc., and also with the organs of action, Karmendryas, hands, feet, etc.

Exoterically, there are five sets of five, giving twenty-five. Of these twenty are facultative and five Buddhic. Exoterically Buddhi is said to perceive; Esoterically it reaches perception only through

the Higher Manas. Each of these twenty is both positive and negative, thus making forty in all. There are two subjective states answering to each of the four sets of five, hence eight in all. These being subjective can- **568]** not be doubled. Thus we have 40 + 8 = 48 "cognitions of Buddhi." These with Mâyâ, which includes them all, make 49. (Once that you have reached the cognition of Mâyâ, you are an Adept.)

TABLE.

5+5	Tanmâtras	2	subjective.
5+5	Bhûtas	2	„
5+5	Gnyânendryas	2	„
5+5	Karmendryas	2	„
20+20		8	

20 + 20 + 8 + Mâyâ = 49.

THE LOKAS.

In their exoteric blinds the Brâhmans count fourteen Lokas (earth included), of which seven are objective, though not apparent, and seven subjective, yet fully demonstrable to the Inner Man. There are seven Divine Lokas and seven infernal (terrestrial) Lokas.

SEVEN DIVINE LOKAS.	SEVEN INFERNAL (TERRESTRIAL) LOKAS.
1. Bhûrloka (the earth).	1. Pâtâla (our earth).
2. Bhuvarioka (between the earth and the sun [Munîs]).	2. Mahâtala.
3. Svarloka (between the sun and the Pole Star [Yogîs]).	3. Rasâtala.
4. Maharloka (between the earth and the utmost limit of the Solar System).[861]	4. Talâtala (or Karatala).
5. Janarloka (beyond the Solar System, the abode of the Kumâras who do not belong to this plane).	5. Sutala.
6. Taparloka (still beyond the Mahâtmic region, the dwelling of the Vairâja deities).	6. Vitala.
7. Satyaloka (the abode of the Nirvanîs).	7. Atala.

[861] All these "spaces" denote the special magnetic currents, the planes of substance, and the degrees of approach that the consciousness of the Yogî, or Chelâ, performs towards assimilation with the inhabitants of the Lokas.

DIAGRAM V.

ELEMENTS.	*DIVINE LOKAS, OR STATES.*	*INFERNAL (TERRESTRIAL) TALAS, OR STATES.*	*PLANES OF CORRESPONDING HIERARCHIES.*	*PRINCIPLES.*	*SENSES.*	*COLOURS.*	*CONSCIOUSNESS.*	*ORGANS OF SENSATION.*	*ORGANS OF ACTION.*	*SPIRITUAL CORRESPONDING ORGANS AND SEATS OF SENSATION.*
Bhûtas.	Rûpa.				Tanmâtras.		Gnyânendriyas.		Karmendriyas.	
1. *Earth.* Bhûini. Prithivî.	1. *Bhûrloka.* The habitat of thinking and good men. Psychic State.	1. *Pâtâla.* Man's animal gross body and the personality dwell here.	1. Abode of men, animals, state of infancy. At one pole, innocence: at the other, instinctual selfishness.	1. *Body.*	1. *Gandha.* (Smell.)	1. *Blue.*	1. Througt objective perceptions: smell.	1. *Nose.*	1. *Upastha.* Organ of generation.	1. *Root of Nose:* between eyebrows. Highly developed in some animals, as dugs and others.
2. *Water.* Âpas.	2. *Bhuvarloka.* State in which the man thinks more of his inner condition than of his personality. His Astral passes into this sphere, and so does its substance. Higher Psychic State.	2. *Mahâtala.* Abode of man's astral, shadow of the gross body, which shadow takes up the characteristics of this sphere.	2. Region of the Astral Light and of Kâma Loka. Abode of elementals, nature spirits, elementaries. At the other end the Rûpa Devas, the guardians of the animal world. Plane of instinct.	2. *Astral Image.*	2. *Rasa.* (Taste.)	2. *Violet.*	2. Througt objective perceptions: taste.	2. *Tongue.*	2. *Pani.* Hands.	2. *Spleen and Liver:* the former more spiritual; the latter on the material plane. Spleen corresponds with little finger of left hand; liver with that of right.
3. *Air.* Vâyu.	3. *Svarloka.* State when the Vogî has lost all tastes and started towards Reunion. Holy State.	3. *Rasâtala.* Where the Kâma longs for the taste (Rasa) of everything.	3. Devachanic state. Abode or plane of bliss and unreasoned happiness, of pure aspiration and realization, of Kâma-Manas, of higher elementals.	3. *Kâma.*	3. *Rûpa.* (Sight.)	3. *Red.*	3. Througt objective perceptions: sight.	3. *Eyes.*	3. *Pâda.* Feet.	3. *Stomach:* corresponds with spine, and the little toes on both feet.
4. *Fire.* Agni. Tejas.	4. *Maharloka.* Where the Lower Manas has lost all Kâmic affinity. Superholy State.	4. *Talâtala.* Where the lower Manas clings to the sentinel and objective life; is Kâmic.	4. Plane where Mâyâ is giving way and becoming weak. Abode of the holiest among the Rûpa Devas. The Sphere of compassion at one end, and that of intense selfishness at the other.	4. *Lower Manas.*	4. *Sparsha.* (Touch.)	4. *Green.*	4. Througt psychological perceptions: touch contact.	4. *Body.* (Skin.)	4. *Pâyu.* Organ of evacuation, excretion.	4. *The Region of the Umbilical Cord:* corresponds with Pâyu for ejecting foreign magnetism.
Bhûtas.	Rûpa.									
Elementary Substances.				Arûpa.						
5. *Ether.*	5. *Janarloka.* Manas is entirely freed from Kâma, and becomes one with the Ego. Kumâra State.	5. *Sutala.* Manas becomes in it entirely the slave of Kâma, and at one with the animal man.	5. Abode of the Kumâras, the Sons of Mahat, or Brahmâ. Omniscience regarding all that belongs to the realm of Mâyâ and is under its sway.	5. *Higher Manas.*	5. *Shabda.* (Hearing.)	5. *Indigo.*	5. Through purely mental perceptions.	5. *Ears.*	5. *Vâk.* Organ of speech. Karmendriyas.	5. *Heart (spiritual). Throat (physical).*
6. *Divine Flame.*	6. *Taparloka.* Even if it is again reborn, it has now become invulnerable, inconsumable. Innate Christos State.	6. *Vitala.* When this is reached, the Higher breaks off entirely from the Lower. The chord is snapped.	6. Plane of the eternal, inconsumable substance, of divine fire. Abode of the Vairâjas, the Pitri Devas of the Sun.	6. *Buddhi.*	6. *Spiritual Understanding.* (Gnyâna.)	6. *Yellow.*	6. Through soul perceptions.	6. *Astral Body and Heart.*	6. *Soul.*	6. *Pineal Gland.*
7. *Âkâsha.*	7. *Satyaloka.* In this state the Yogî reaches the highest Samâdhi. He is at the threshold of the great choice.	7. *Atala.* Man dies to be directly reborn. No place means no Devachan. Spiritual death, annihilation.	7. Plane of the *consummaturn est* in the manifested universe: the Noumenal.	7. *Âtmic Aura.*	7. *The Higher Synthetic Sense, embracing all.*	7. *Entire prismatic septinary; when auric* Blue.	7. Spiritual, through the auric synthetical perceptions.	7. *The* Light of Kundalini.	7. *Spirit.*	7. *The Âkâsha* that fills the skull, and for which all the contents of the latter, brain, glands, etc., are non-existent.
Elementary Substances.				Arûpa.	Tanmâtras.		Gnyânendriyas.			

569] {MAN AND LOKAS.} These the Brâhmans read from the bottom.

Now all these fourteen are planes from without within, and (the seven Divine) States of Consciousness through which man can pass—and *must* pass, once he is determined to go through the seven paths and portals of Dhyâni; one need not be disembodied for this, and all this is reached on earth, and in one or many of the incarnations.

See the order: the four lower ones (1, 2, 3, 4), are *rûpa*; *i.e.*, they are performed by the Inner Man with the full concurrence of the diviner portions, or elements, of the Lower Manas, and consciously by the personal man. The three higher states cannot be reached and remembered by the latter, unless he is a fully initiated Adept. A Hatha Yogî will never pass beyond the Maharloka, psychically, and the Talâtala (double or dual place), physico-mentally. To become a Râja Yogî, one has to ascend up to the seventh portal, the Satyaloka. For such, the Master Yogîs tell us, is the fruition of Yajna, or Sacrifice. When the Bhûr, Bhuvar and Svarga (states) are once passed, and the Yogî's consciousness centred in Maharloka, it is in the last plane and state between entire identification of the Personal and the Pligher Manas.

One thing to remember: while the infernal (or terrestrial) states are also the seven divisions of the earth, for planes and states, as much as they are Kosmic divisions, the divine Saptaloka are purely subjective, and begin with the psychic Astral Light plane, ending with the Satya or Jîvanmukta state. These fourteen Lokas, or spheres, form the extent of the whole Brahmanda (world). The four lower are transitory, with all their dwellers, and the three higher eternal; *i.e.*, the former states, planes and subjects, to these, last only a Day of Brahmâ, changing with every Kalpa: the latter endure for an Age of Brahmâ.

In Diagram V. only Body, Astral, Kâma, Lower Manas, Higher Manas, Buddhi and Auric Âtmâ are given. Life is a Universal Kosmic principle, and no more than Âtman does it belong to individuals.

In answer to questions on the diagram, H. P. B. said that Touch and Taste have no order. Elements have a regular order, but Fire pervades them all. Every sense pervades every other. There is no universal order, that being first in each which is most developed.

Students must learn the correspondences: then concentrate on the organs and so reach their corresponding states of consciousness. Take them in order beginning with the lowest, and working steadily **570]** upwards. A medium might irregularly catch glimpses of higher, but would not thus gain orderly development.

The greatest phenomena are produced by touching and centering the attention upon the little finger.

The Lokas and Talas are reflections the one of the other. So also are the Hierarchies in each, in pairs of opposites, at the two poles of the sphere. Everywhere are such opposites: good and evil, light and darkness, male and female.

H.P.B. could not say why blue was the colour of the earth. Blue is a colour by itself, a primary. Indigo is a colour, not a shade of blue, so is violet.

The Vairajas belong to, are the fiery Egos of, other Manvantaras. They have already been purified in the fire of passions. It is they who refused to create. They have reached the Seventh Portal, and have refused Nirvâna, remaining for succeeding Manvantaras.

The seven steps of Antahkarana correspond with the Lokas.

Samâdhi is the highest state on earth that can be reached in the body. Beyond that the Initiate must have become a Nirmânakâya.

Purity of mind is of greater importance than purity of body. If the Upâdhi be not perfectly pure, it cannot preserve recollections coming from a higher state. An act may be performed to which little or no attention is paid, and it is of comparatively small importance. But if thought of, dwelt on in the mind, the effect is a thousand times greater. The thoughts must be kept pure.

Remember that Kâma, while having bad passions and emotions, helps you to evolve by giving also the desire and impulse necessary for rising.

The flesh, the body, the human being in his material part, is, on this plane, the most difficult thing to subject. The highest Adept, put into a new body, has to struggle against it and subdue it, and finds its subjugation difficult.

The Liver is the General, the Spleen is the Aide-de-Camp. All that the Liver does not accomplish is taken up and completed by the Spleen.

H.P.B. was asked whether each person must pass through the fourteen states, and answered that the Lokas and Talas represented planes on this earth, through some of which all must pass, and through all of which the disciple must pass, on his way to Adeptship. Everyone passes through the lower Lokas, but not necessarily through the **571]** {YOGIS IN SVARLOKA.} corresponding Talas. There are two poles in everything: seven states in every state.

Vitala represents a sublime as well as an infernal state. That state which for the mortal is a complete separation of the Ego from the personality is for a Buddha a mere temporary separation. For the Buddha it is a Kosmic state.

The Brâhmans and Buddhists regard the Talas as hells, but in reality the term is figurative. We are in hell whenever we are in misery, suffer misfortune and so on.

FORMS IN THE ASTRAL LIGHT.

The Elementals in the Astral light are reflections. Everything on earth is reflected there. It is from these that photographs are sometimes obtained through mediums. The mediums unconsciously produce them as forms. The Adepts produce them consciously through Kriyâshakti, bringing them down by a process that may be compared to the focussing of rays of light by a burning glass.

STATES OF CONSCIOUSNESS.

Bhûrloka is the waking state in which we normally live; it is the state in which animals also are, when they sense food, a danger, etc. To be in Svarloka is to be completely abstracted on this plane, leaving only instinct to work, so that on the material plane you would behave as an animal. Yogîs are known who have become crystallized in this state, and then they must be nourished by others. A Yogî near Allahabad had been for fifty-three years sitting on a stone; his Chclas plunge him into the river every night and then replace him. During the day his consciousness returns to Bhûrloka, and he talks and teaches. A Yogî was found on an island near Calcutta round whose limbs the roots of trees had grown. He was cut out, and in the endeavour to awaken him so many outrages were inflicted on him that he died.

Q. Is it possible to be in more than one slate of consciousness at once?

A. The consciousness cannot be entirely on two planes at once. The higher and lower states are not wholly incompatible, but if you are on the higher you will wool-gather on the lower. In order to remember the higher state on returning to the lower, the memory must be carried upwards to the higher. An Adept may apparently enjoy a dual consciousness; when he desires not to see he can abstract himself: he may be in a higher state and yet return answers to questions **572]** addressed to him. But in this case he will momentarily return to the material plane, shooting up again to the higher plane. This is his only salvation in adverse conditions.

The lower you go in the Talas the more intellectual you become and the less spiritual. You may be a morally good man but not Spiritual. Intellect may remain very closely related to Kâma. A man may be in a Loka and visit one and all the Talas, his condition depending on the Loka to which he belongs. Thus a man in Bhûrloka only may pass into the Talas and go to the devil. If he dwells in Bhuvarioka he cannot become as bad. If he has reached the Satya state he can go into any Tala without danger; buoyed up by his own purity he can never be engulfed. The Talas are brain intellect states, while the Lokas—or more accurately the three higher—are spiritual.

Manas absorbs the light of Buddhi. Buddhi is Arûpa, and can absorb nothing. When the Ego takes all the light of Buddhi, it takes that of Âtmâ, Buddhi being the vehicle, and thus the three become one. This done, the *full* Adept is one spiritually, but has a body. The fourfold Path is finished and he is one. The Masters' bodies are, as far as they are concerned, illusionary, and hence do not grow old, become wrinkled, etc.

The student, who is not naturally psychic, should fix the fourfold consciousness in a higher plane and nail it there. Let him make a bundle of the four lower and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away. Play ducks and drakes with the body, eating, drinking and sleeping, but living always on the ideal.

MOTHER-LOVE.

Mother-love is an instinct, the same in the human being and in the animal, and often stronger in the latter. The continuance of this love in human beings is due to association, to blood magnetism and to psychic affinity. Families are sometimes formed of those who have lived together before, but often not. The causes at work are very complex and have to be balanced. Sometimes when a child with very bad Karma is to be born, parents of a callous type are chosen, or they may die before the Karmic results appear. Or the suffering through the child may be their own Karma. Mother-love as an instinct is between Rasatala and Talâtala.

573] {CONSCIOUSNESS AND SELF-CONSCIOUSNESS.} The Lipikas keep man's Karmic record, and impress it on the Astral Light.

Vacillating people pass from one state of consciousness to another.

Thought arises before desire. The thought acts on the brain, the brain on the organ, and then desire awakes. It is not the outer stimulus that arouses the organ. Thought therefore must be slain ere desire can be extinguished. The student must guard his thoughts. Five minutes' thought may

undo the work of five years; and though the five years' work will be run through more rapidly the second time, yet time is lost.

CONSCIOUSNESS.

H.P.B. began by challenging the views of consciousness in the West, commenting on the lack of definition in the leading Philosophies. No distinction was made between consciousness and self-consciousness, and yet in this lay the difference between man and the animal. The animal was conscious only, not self-conscious; the animal does not know the Ego as Subject, as does man. There is therefore an enormous difference between the consciousness of the bird, the insect, the beast, and that of man.

But the full consciousness of man is self-consciousness—that which makes us say, "*I* do that." If there is pleasure it must be traced to some one experiencing it. Now the difference between the consciousness of man and of animals is that while there is a Self in the animal, the animal is not conscious of the Self. Spencer reasons on consciousness, but when he comes to a gap he merely jumps over it. So again Hume, when he says that on introspection he sees merely feelings and can never find any "I," forgets that without an "I" no seeing of feelings would be possible. What is it that studies the feelings? The animal is not conscious of the feeling "I am I." It has instinct, but instinct is not self-consciousness. Self-consciousness is an attribute of the mind, not of the soul, the *anima*, whence the very name *animal* is taken. Humanity had no self-consciousness until the coming of the Mânasaputras in the Third Race. Consciousness, brain-consciousness, is the field of the light of the Ego, of the Auric Egg, of the Higher Manas. The cells of the leg are conscious, but they are the slaves of the idea; they are not self-conscious, they cannot originate an idea, although when they are tired they can convey to the brain an uneasy sensation, and so give rise to the idea of fatigue. Instinct is the lower state of consciousness. Man has consciousness running through the **574]** four lower keys of his septenary consciousness; there are seven scales of consciousness in his consciousness, which is none the less essentially and pre-eminently one, a unit. There are millions and millions of states of consciousness, as there are millions and millions of leaves; but as you cannot find two leaves alike, so you cannot find two states of consciousness alike; a state is never exactly repeated.

Is memory a thing born in us that it can give birth to the Ego? Knowledge, feeling, volition, are colleagues of the mind, not faculties of it. Memory is an artificial thing, an adjunct of relativeness; it can be sharpened or left dull, and it depends on the condition of the brain-cells which store all impressions; knowledge, feeling, volition, cannot be correlated, do what you will. They are not produced from each other, nor produced from mind, but are principles, colleagues. You cannot have knowledge without memory, for memory stores all things, garnishing and furnishing. If you teach a child nothing, it will know nothing. Brain-consciousness depends on the intensity of the light shed by the Higher Manas on the Lower, and the extent of affinity between the brain and this light. Brain-mind is conditioned by the responsiveness of the brain to this light; it is the field of consciousness of the Manas. The animal has the Monad and the Manas latent, but its brain cannot respond. All potentialities are there, but are dormant. There are certain accepted errors in the West which vitiate all their theories.

How many impressions can a man receive simultaneously into his consciousness and record? The Westerns say one: Occultists say normally seven, and abnormally fourteen, seventeen, nineteen, twenty-one, up to forty-nine, impressions can be simultaneously received. Occultism teaches that the consciousness always receives a sevenfold impression and stores it in the memory. You can prove it by striking at once the seven notes of the musical scale: the seven sounds reach the consciousness simultaneously, but the untrained ear can only recognize them one after another, and if you choose you can measure the intervals. The trained ear will hear the seven notes at once, simultaneously. And experiment has shown that in two or three weeks a man may be trained to receive seventeen or eighteen impressions of colour, the intervals decreasing with practice.

Memory is acquired for this life, and can be expanded. Genius is the greatest responsiveness of the brain and brain-memory to the Higher Manas. Impressions on any sense are stored in the memory.

575] {SCALES OF CONSCIOUSNESS.} Before a physical sense is developed there is a mental feeling which proceeds to become a physical sense. Fishes who are blind, living in the deep sea, or subterranean waters, if they are put into a pond will in a few generations develop eyes. But in their previous state there is a sense of seeing, though no physical sight; how else should they in the darkness find their way, avoid dangers, etc.? The mind will take in and store all kinds of things mechanically and unconsciously, and will throw them into the memory as unconscious perceptions. If the attention is greatly engrossed in any way, the sense perception of any injury is not felt at the time, but later the suffering enters into consciousness. So, returning to our example of the seven notes struck simultaneously, we have one impression, but the ear is affected in succession by the

notes one after another, so that they are stored in the brain-mind in order, for the untrained consciousness cannot register them simultaneously. All depends on training and on attention. Thus the transference of a sensation passing from any organ to the consciousness is almost simultaneous if your attention is fixed on it, but if any noise distracts your attention, then it will take a fraction more of a second before it reaches your consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression, or impressions, simultaneously. He who reduces the intervals of physical time the most has made the most progress.

CONSCIOUSNESS, ITS SEVEN SCALES.

There are seven scales or shades of consciousness, of the Unit; *e.g.*, in a moment of pleasure or pain; four lower and three higher.

1. Physical sense-perception:	Perception of the cell (if paralyzed, the sense is there, though *you* do not feel it).
2. Self-perception or apperception:	*I.e.*, self-perception of cell.
3. Psychic apperception:	Of astral double, doppelganger, carrying it higher to the
4. Vital perception:	Physical feeling, sensations of pleasure and pain, of quality.

These are the four lower scales, and belong to the psycho-physiological man.

5. Mânasic discernment of the Mânasic self-perception.
Lower Manas:

576] 6. Will perception:	Volitional perception, the voluntary taking in of an idea; you can regard or disregard physical pain.
7. Spiritual, entirely conscious apperception:	Because it reaches the Higher, self-conscious Manas.

[Apperception means self-perception, conscious action, not as with Leibnitz, but when attention is fixed on the perception.]

You can take these on any planes: *e.g.*, bad news passes through the four lower stages before coming to the heart.

Or take Sound:

1. It strikes the ear.
2. Self-perception of the ear.
3. On the psychic or mental, which carries it to
4. Vital (harsh, soft; strong, weak; etc.).

THE EGO.

One of the best proofs that there is an Ego, a true Field of Consciousness, is the fact already mentioned, that a state of consciousness is never exactly reproduced, though you should live a hundred years, and pass through milliards and milliards. In an active day, how many states and substates there are; it would be impossible to have cells enough for all. This will help you to understand why some mental states and abstract things follow the Ego into Devachan, and why others merely scatter in space. That which touches the Entity has an affinity for it, as a noble action, is immortal and goes with it into Devachan, forming part and parcel of the biography of the personality which is disintegrating. A lofty emotion runs through the seven stages, and touches the Ego, the mind that plays its tunes in the mind-cells. We can analyze the work of consciousness and describe it; but we cannot define consciousness unless we postulate a Subject.

BHÛRLOKA.

The Bhûrloka begins with the Lower Manas. Animals do not feel as do men. The dog thinks more of his master being angry than of the actual pain of the lash. The animal does not suffer in memory and in imagination, feeling past and future as well as actual present pain.

577] {VIBRATIONS AND IMPRESSIONS.}

PINEAL GLAND.

The special physical organ of perception is the brain, and perception is located in the aura of the pineal gland. This aura answers in vibrations to any impressions, but it can only be sensed, not

perceived, in the living man. During the process of thought manifesting in consciousness, a constant vibration occurs in the light of this aura, and a clairvoyant looking at the brain of a living man may almost count, see with the spiritual eye, the seven scales, the seven shades of light, passing from the dullest to the brightest. You touch your hand; before you touch it the vibration is already in the aura of the pineal gland, and has its own shade of colour. It is this aura which causes the wear and tear of the organ, by the vibrations it sets up. The brain, set vibrating, conveys the vibrations to the spinal cord, and so to the rest of the body. Happiness as well as sorrow sets up these strong vibrations, and so wears out the body. Powerful vibrations of joy or sorrow may thus kill.

THB HEART.

The septenary disturbance and play of light around the pineal gland are reflected in the heart, or rather the aura of the heart, which vibrates and illumines the seven brains of the heart, just as does the aura round the pineal gland. This is the exoterically four- but Esoterically seven-leaved lotus, the Saptaparna, the cave of Buddha, with its seven compartments.

ASTRAL AND EGO.

There is a difference between the nature and the essence of the Astral Body and the Ego. The Astral Body is molecular, however etherealized it may be: the Ego is atomic, spiritual. The Atoms are spiritual, and are for ever invisible on this plane; molecules form around them, they remaining as the higher invisible principles of the molecules. The eyes are the most Occult of our senses: close them and you pass to the mental plane. Stop all the senses and you are entirely on another plane.

INDIVIDUALITY.

If twelve people are smoking together, the smoke of their cigarettes may mingle, but the molecules of the smoke from each have an affinity with each other, and they remain distinct for ever and ever, no matter **578]** how the whole mass may interblend. So a drop of water, though it fall into the ocean retains its individuality. It has become a drop with a life of its own, like a man, and cannot be annihilated. Any group of people would appear as a group in the Astral Light, but would not be permanent; but a group meeting to study Occultism would cohere, and the impression would be more permanent. The higher and the more spiritual the affinity, the more permanent the cohesion.

LOWER MANAS.

The Lower Manas is an emanation from the Higher Manas, and is of the same nature as the Higher. This nature can make no impression on this plane, nor receive any: an Archangel, having no experience, would be senseless on this plane, and could neither give nor receive impressions. So the Lower Manas clothes itself with the essence of the Astral Light; this astral envelope shuts it out from its Parent, except through the Antahkarana which is its only salvation. Break this and you become an animal.

KÂMA.

Kâma is life, it is the essence of the blood. When this leaves the blood the latter congeals. Prâna is universal on this plane; it is in us the vital principle, Prânîc, rather than Prâna.

SELF-HOOD.

Qualities determine the properties of "Self-hood." As, for instance, two wolves placed in the same environment would probably not act differently.

The field of the consciousness of the Higher Ego is never reflected in the Astral Light. The Auric Envelope receives the impressions of both the Higher and the Lower Manas, and it is the latter impressions that are also reflected in the Astral Light. Whereas the essence of all things spiritual, all that which reaches, or is not rejected by, the higher Ego is not reflected in the Astral Light, because it is on too low a plane. But during the life of a man, this essence, with a view to Karmic ends, is impressed on the Auric Envelope, and after death and the separation of the Principles is united with the Universal Mind (that is to say, those "impressions" which are superior to even the Devachanic Plane), to await there Karmically until the day when the Ego is to be reincarnated. [There are thus three sets of impressions, which we may call the Kâmic, Devachanic and Mânasic.] For the entities, **579]** {THE CRUCIFIXION OF THE CHRISTOS.} no matter how high, must have their Karmic

rewards and punishments on earth. These spiritual impressions are made more or less on the brain, otherwise the Lower Ego would not be responsible. There are some impressions, however, received through the brain, which are not of our previous experience. In the case of the Adept the brain is trained to retain these impressions.

The Reincarnating Ray may, for convenience, be separated into two aspects: the lower Kâmic Ego is scattered in Kâma Loka; the Mânasic part accomplishes its cycle and returns to the Higher Ego. It is, in reality, this Higher Ego which is, so to speak, punished, which suffers. This is the true crucifixion of the Christos—the most abstruse but yet the most important mystery of Occultism; all the cycle of our lives hangs on it. It is indeed the Higher Ego that is the sufferer; for remember that the abstract consciousness of the higher personal consciousness will remain impressed on the Ego, since it must be part and parcel of its eternity. All our grandest impressions are impressed on the Higher Ego, because they are of the same nature as itself.

Patriotism and great actions in national service are not altogether good, from the point of view of the highest. To benefit a portion of humanity is good; but to do so at the expense of the rest is bad. Therefore, in patriotism, etc., the venom is present with the good. For though the inner essence of the Higher Ego is unsoilable, the outer garment may be soiled. Thus both the bad and the good of such thoughts and actions are impressed on the Auric Envelope and the Karma of the bad is taken up by the Higher Ego, though it is perfectly guiltless of it. Thus both sets of impressions, after death, scatter in the Universal Mind, and at reincarnation the Ego sends out a Ray which is itself, into a new personality, and there suffers. It suffers in the Self-consciousness that it has created by its own accumulated experiences.

Every one of our Egos has the Karma of past Manvantaras behind. There are seven Hierarchies of Egos, some of which, *e.g.*, in inferior tribes, may be said to be only just beginning the present cycle. The Ego starts with Divine Consciousness; no past, no future, no separation. It is long before realizing that it is itself. Only after many births does it begin to discern, by this collectivity of experience, that it is individual. At the end of its cycle of reincarnation it is still the same Divine Consciousness, but it has now become individualized Self-consciousness.

580] The feeling of responsibility is inspired by the presence of the Light of the Higher Ego. As the Ego in its cycle of re-birth becomes more and more individualized, it learns more and more by suffering to recognize its own responsibility, by which it finally gains Self-consciousness, the consciousness of all the Egos of the whole Universe. Absolute Being, to have the idea or sensation of all this, must pass through all experience individually, not universally, so that when it returns it should be of the same omniscience as the Universal Mind *plus* the memory of all that it has passed through.

At the Day "Be with us" every Ego has to remember all the cycles of its past reincarnations for Manvantaras. The Ego comes in contact with this earth, all seven Principles become one, it sees all that it has done therein. It sees the stream of its past reincarnations by a certain divine light. It sees all humanity at once, but still there is ever, as it were, a stream which is always the "I."

We should therefore always endeavour to accentuate our responsibility.

The Higher Ego is, as it were, a globe of pure divine light, a Unit from a higher plane, on which is no differentiation. Descending to a plane of differentiation it emanates a Ray, which it can only manifest through the personality which is already differentiated. A portion of this Ray, the Lower Manas, during life, may so crystallize itself and become one with Kâma that it will remain assimilated with Matter. That portion which retains its purity forms Antahkarana. The whole fate of an incarnation depends on whether Antahkarana will be able to restrain the Kâma-Manas or not. After death the higher light (Antahkarana) which bears the impressions and memory of all good and noble aspirations, assimilates itself with the Higher Ego, the bad is dissociated in space, and comes back as bad Karma awaiting the personality.

The feeling of responsibility is the beginning of Wisdom, a proof that Ahankâra is beginning to fade out, the beginning of losing the sense of separateness.

KÂMA RÛPA.

The Kâma Rûpa eventually breaks up and goes into animals. All red-blooded animals come from man. The cold-blooded are from the matter of the past. The blood is the Kâma Rûpa.

The white corpuscles are the scavengers, "devourers"; they are **581]** {RISING ABOVE THE BRAIN.} oozed out of the Astral through the spleen, and are of the same essence as the Astral. They are the sweat-born of the Chhâyâ. Kâma is everywhere in the body. The red cells are drops of electrical fluid, the perspiration of all the organs oozed out from every cell. They are the progeny of the Fohatic Principle.

HEART.

There are seven brains in the heart, the Upâdhis and symbols of the seven Hierarchies.

THE FIRES.

The fires are always playing round the pineal gland, but when Kundalinî illuminates them for a brief instant the whole universe is seen. Even in deep sleep the Third Eye opens. This is good for Manas, who profits by it, though we ourselves do not remember.

PERCEPTION.

In answer to a question on the seven stages of perception, H.P.B. said that thought should be centred on the highest, the seventh, and then an attempt to transcend this will prove that it is impossible to go beyond it on this plane. There is nothing in the brain to carry the thinker on, and if thought is to rise yet further it must be thought without a brain. Let the eyes be closed, the will set not to let the brain work, and then the point may be transcended and the student will pass to the next plane. All the seven stages of perception come before Antahkarana; if you can pass beyond them you are on the Mânasic Plane.

Try to imagine something which transcends your power of thought, say, the nature of the Dhyân Chohans. Then make the brain passive, and pass beyond; you will see a white radiant light, like silver, but opalescent as mother of pearl; then waves of colour will pass over it, beginning in the tenderest violet, and through bronze shades of green to indigo with metallic lustre, and that colour will remain. If you see this you are on another plane. You should pass through seven stages.

When a colour comes, glance at it, and if it is not good reject it. Let your attention be arrested only on the green, indigo and yellow. These are good colours. The eyes being connected with the brain, the colour you see most easily will be the colour of the personality. If you see red, it is merely physiological, and is to be disregarded. Green-bronze is the Lower Manas, yellow-bronze the Antahkarana, **582]** indigo-bronze is Manas. These are to be observed, and when the yellow-bronze merges into the indigo you are on the Mânasic Plane.

On the Mânasic Plane you see the Noumena, the essence of phenomena. You do not see people or other consciousnesses, but have enough to do to keep your own. The trained Seer can see Noumena always. The Adept sees the Noumena on this plane, the reality of things, so cannot be deceived.

In meditation the beginner may waver backwards and forwards between two planes. You hear the ticking of a clock on this plane, then on the astral—the soul of the ticking. When clocks are stopped here the ticking goes on on higher planes, in the astral, and then in the ether, until the last bit of the clock is gone. It is the same as with a dead body, which sends out emanations until the last molecule is disintegrated.

There is no time in meditation, because there is no succession of states of consciousness on this plane.

Violet is the colour of the Astral. You begin with it, but should not stay in it; try to pass on. When you see a sheet of violet, you are beginning unconsciously to form a Mâyâvi Rûpa. Fix your attention, and if you go away keep your consciousness firmly to the Mâyâvic Body; do not lose sight of it, hold on like grim death.

CONSCIOUSNESS.

The consciousness which is merely the animal consciousness is made up of the consciousness of all the cells in the body except those of the heart. The heart is the king, the most important organ in the body of man. Even if the head be severed from the body, the heart will continue to beat for thirty minutes. It will beat for some hours if wrapped in cotton wool and put in a warm place. The spot in the heart which is the last of all to die is the seat of life, the centre of all, Brahmâ, the first spot that lives in the foetus and the last that dies. When a Yogî is buried in a trance it is this spot that lives, though the rest of the body be dead, and as long as this is alive the Yogî can be resurrected. This spot contains potentially mind, life, energy, and will. During life it radiates prismatic colours, fiery and opalescent. The heart is the centre of spiritual consciousness, as the brain is the centre of intellectual. But this consciousness cannot be guided by a person, nor its energy directed by him until he is at one with Buddhi-Manas; until then it guides him—if it can. Hence the pangs of **583]** {CHRIST AND APOLLONIUS.} remorse, the prickings of conscience; they come from the heart, not the head. In the heart is the only manifested God, the other two are invisible, and it is this which represents the Triad, Âtmâ-Buddhi-Manas.

In reply to a question whether the consciousness might not be concentrated in the heart, and so the promptings of the Spirit caught, H.P.B. said that any one who could thus concentrate would be

at one with Manas, would have united Kâma-Manas to the Higher Manas. The Higher Manas could not directly guide man, it could only act through the Lower Manas.

There are three principal centres in man, Heart, Head, and Navel: any two of which may be + or – to each other, according to the relative predominance of the centres.

The heart represents the Higher Triad; the liver and spleen represent the Quaternary. The solar plexus is the brain of the stomach.

H.P.B. was asked if the three centres above-named would represent the Christos, crucified between two thieves; she said it might serve as an analogy, but these figures must not be over-driven. It must never be forgotten that the Lower Manas is the same in its essence as the Higher, and may become one with it by rejecting Kâmic impulses. The crucifixion of the Christos represents the self-sacrifice of the Higher Manas, the Father that sends his only begotten Son into the world to take upon him our sins; the Christ-myth came from the Mysteries. So also did the life of Apollonius of Tyana; this was suppressed by the Fathers of the Church because of its striking similarity to the life of Christ.

The psycho-intellectual man is all in the head with its seven gateways; the spiritual man is in the heart. The convolutions are formed by thought.

The third ventricle in life is filled with light, and not with a liquid as after death.

There are seven cavities in the brain which are quite empty during life, and it is in these that visions must be reflected if they are to remain in the memory. These centres are, in Occultism, called the seven harmonies, the scale of the divine harmonies. They are filled with Âkâsha, each with its own colour, according to the state of consciousness in which you are. The sixth is the pineal gland, which is hollow and empty during life: the seventh is the whole; the fifth is the third ventricle: the fourth the pituitary body. When Manas is united **584]** to Âtmâ-Buddhi, or when Âtmâ-Buddhi is centred in Manas, it acts in the three higher cavities, radiating, sending forth a halo of light, and this is visible in the case of a very holy person.

The cerebellum is the centre, the storehouse, of all the forces; it is the Kâma of the head. The pineal gland corresponds to the uterus; its peduncles to the Fallopian tubes. The pituitary body is only its servant, its torch-bearer, like the servants bearing lights that used to run before the carriage of a princess. Man is thus androgyne so far as his head is concerned.

Man contains in himself every element that is found in the Universe. There is nothing in the Macrocosm that is not in the Microcosm. The pineal gland, as was said, is quite empty during life; the pituitary contains various essences. The granules in the pineal gland are precipitated after death within the cavity.

The cerebellum furnishes the materials for ideation; the frontal lobes of the cerebrum are the finishers and polishers of the materials, but they cannot create of themselves.

Clairvoyant perception is the consciousness of touch: thus reading letters, psycho metrizing substances, etc., may be done at the pit of the stomach. Every sense has its consciousness, and you can have consciousness through every sense. There may be consciousness on the plane of sight, though the brain be paralyzed; the eyes of a paralyzed person will show terror. So with the sense of hearing. Those who are physically blind, deaf or dumb, are still possessed of the psychic counterparts of these senses.

WILL AND DESIRE.

Eros in man is the will of the genius to create great pictures, great music, things that will live and serve the race. It has nothing in common with the animal desire to create. Will is of the Higher Manas. It is the universal harmonious tendency acting by the Higher Manas. Desire is the outcome of separateness, aiming at the satisfaction of Self in Matter. The path opened between the Higher Ego and the Lower enables the Ego to act on the personal self.

CONVERSION.

It is not true that a man powerful in evil can suddenly be converted and become as powerful for good. His vehicle is too defiled, and he can at best but neutralize the evil, balancing up the bad Karmic causes **585]** {THE BEGINNINGS.} he has set in motion, at any rate for this incarnation. You cannot take a herring barrel and use it for attar of roses: the wood is too soaked through with the drippings. When evil impulses and tendencies have become impressed on the physical nature, they cannot at once be reversed. The molecules of the body have been set in a Kâmic direction, and though they have sufficient intelligence to discern between things on their own plane, *i.e.*, to avoid things harmful to themselves, they cannot understand a change of direction, the impulse to which is from another plane. If they are forced too violently, disease, madness or death will result.

ORIGINS.

Absolute eternal motion, Parabrahman, which is nothing and everything, motion inconceivably rapid, in this motion throws off a film, which is Energy, Eros. It thus transforms itself to Mûlaprakriti, primordial Substance which is still Energy. This Energy, still transforming itself in its ceaseless and inconceivable motion, becomes the Atom, or rather the germ of the Atom, and then it is on the Third Plane.

Our Manas is a Ray from the World-Soul and is withdrawn at Pralaya; "it is perhaps the Lower Manas of Parabrahman," that is, of the Parabrahman of the manifested Universe. The first film is Energy, or motion on the manifested plane; Âlaya is the Third Logos, Mahâ-Buddhi, Mahat. We always begin on the Third Plane; beyond that all is inconceivable. Âtmâ is focussed in Buddhi, but is embodied only in Manas, these being the Spirit, Soul and Body of the Universe.

DREAMS.

We may have evil experiences in dreams as well as good. We should, therefore, train ourselves so as to awaken directly we tend to do wrong.

The Lower Manas is asleep in sense-dreams, the animal consciousness being then guided towards the Astral Light by Kâma; the tendency of such sense-dreams is always towards the animal.

If we could remember our dreams in deep sleep, then we should be able to remember all our past incarnations.

NIDÂNAS.

There are twelve Nidânas, exoteric and Esoteric, the fundamental doctrine of Buddhism.

586] So also there are twelve exoteric Buddhist Sûttas called Nidânas, each giving one Nidâna. The Nidânas have a dual meaning. They are:

(1) The twelve causes of sentient existence, through the twelve links of subjective with objective Nature, or between the subjective and objective Natures.

(2) A concatenation of causes and effects.

Every cause produces an effect, and this effect becomes in its turn a cause. Each of these has as Upâdhi (basis), one of the sub-divisions of one of the Nidauas, and also an effect or consequence.

Both bases and effects belong to one or another Nidâna, each having from three to seventeen, eighteen and twenty-one sub-divisions.

The names of the twelve Nidânas are:

(1) Jarâmarana.	(7) Sparsha.
(2) Jâti.	(8) Chadayâtana.
(3) Bhava.	(9) Nâmarûpa.
(4) Upâdâna.	(10) Vigñâna.
(5) Trishnâ.	(11) Samskâra.
(6) Vedanâ.	(12) Avidyâ[862]

(1) JARÂMARANA, lit. death in consequence of decrepitude. Notice that death and not life comes as the first of the Nidânas. This is the first fundamental in Buddhist Philosophy; every Atom, at every moment, as soon as it is born begins dying.

The five Skandhas are founded on it; they are its effects or product. Moreover, in its turn, it is based on the five Skandhas. They are mutual things, one gives to the other.

(2) JÂTI, lit. Birth.

That is to say, Birth according to one of the four modes of Chaturyoni (the four wombs), *viz.:*

(i) Through the womb, like Mammalia.

(ii) Through Eggs.

(iii) Ethereal or liquid Germs—fish spawn, pollen, insects, etc.

(iv) Anupâdaka—Nirmânakâyas, Gods, etc.

That is to say that birth takes place by one of these modes. You must be born in one of the six objective modes of existence, or in the seventh which is subjective. These four are within six modes of existence, viz.:

587] {KARMIC EFFECTS.}

Exoterically:—

(i) Devas; (ii) Men; (iii) Asuras; (iv) Men in Hell; (v) Prêtas, devouring demons on earth; (vi) animals.

---

[862] [If the Nidânas are read the reverse way, *i.e.*, from 12 to 1, they give the evolutionary order.—Ed.]

Esoterically:—

(i) Higher Gods; (ii) Devas or Pitris (all classes); (iii) Niniianakayas; (iv) Bodhisattvas; (v) Men in Myalba; (vi) Kâma Rupic existences, whether of men or animals, in Kâma Loka or the Astral Light; (vii) Elementals (Subjective Existences).

(3) BHAVA = Karmic existence, not life existence, but as a moral agent which determines *where* you will be born, *i.e.,* in which of the Triloka, Bhûr, Bhuvar or Svar (seven Lokas in reality).

The cause or Nidâna of Bhava is Upâdâna, that is, the clinging to existence, that which makes us desire life in whatever form.

Its effect is Jâti in one or another of the Triloka and under whatever conditions.

Nidânas are the detailed expression of the law of Karma under twelve aspects; or we might say the law of Karma under twelve Nidânic aspects.

SKANDHAS.

Skandhas are the germs of life on all the seven planes of Being, and make up the totality of the subjective and objective man. Every vibration we have made is a Skandha. The Skandhas are closely united to the pictures in the Astral Light, which is the medium of impressions, and the Skandhas, or vibrations, connected with subjective or objective man, are the links which attract the Reincarnating Ego, the germs left behind when it went into Devachan which have to be picked up again and exhausted by a new personality. The exoteric Skandhas have to do with the physical atoms and vibrations, or objective man; the Esoteric with the internal and subjective man.

A mental change, or a glimpse of spiritual truth, may make a man suddenly change to the truth even at his death, thus creating good Skandhas for the next life. The last acts or thoughts of a man have an enormous effect upon his future life, but he would still have to suffer for his misdeeds, and this is the basis of the idea of a death-bed repentance. But the Karmic effects of the past life must follow, for the man in his next birth must pick up the Skandhas or vibratory impressions that he left in the Astral Light, since nothing comes from nothing in Occultism, and there must be a link between the lives. New Skandhas are born from their old parents.

588] It is wrong to speak of Tanhâs in the plural; there is only one Tanhâ, *the desire to live.* This develops into a multitude or one might say a congeries of ideas. The Skandhas are Karmic and non-Karmic. Skandhas may produce Elementals by unconscious Kriyâshakti. Every Elemental that is thrown out by man must return to him sooner or later, since it is his own vibration. They thus become his Frankenstein. Elementals are simply effects producing effects. They are disembodied thoughts, good and bad. They remain crystallized in the Astral Light and are attracted by affinity and galvanized back into life again, when their originator returns to earth-life. You can paralyze them by reverse effects. Elementals are caught like a disease and hence are dangerous to ourselves and to others. This is why it is dangerous to influence others. The Elementals which live after your death are those which you implant in others: the rest remain latent till you are reincarnated, when they come to life in you. "Thus," H.P.B. said, "if you are badly taught by me or incited thereby to do something wrong, you would go on after my death and sin through me, but I should have to bear the Karma. Calvin, for instance, will have to suffer for all the wrong teaching he has given, though he gave it with good intentions. The worst * * * does is to arrest the progress of truth. Even Buddha made mistakes. He applied his teaching to people who were not ready; and this has produced Nidânas."

SUBTLE BODIES.

When a man visits another in his Astral Body, it is the Linga Sharîra which goes, but this cannot happen at any great distance. When a man *thinks* of another at a distance very intently, he sometimes appears to that person.

In this case it is the Mâyâvi Rûpa, which is created by unconscious Kriyâshakti, and the man himself is not conscious of appearing. If he were, and projected his Mâyâvi Rûpa consciously, he would be an Adept.[863] No two persons can be simultaneously conscious of one another's presence, unless one be an Adept. Dugpas use the Mâyâvi Rûpa and sorcerers also. Dugpas work on the Linga Sharîra of other people.

The Linga Sharîra in the spleen is the perfect picture of the man, and is good or bad, according to his own nature. The Astral Body is the subjective image of the man which is to be, the first germ in the **589]** {FIRE IS KRIYÂSHAKTI.} matrix, the model of the physical body in which the child is formed and developed. The Linga Sharîra may be hurt by a sharp instrument, and would not face a sword or bayonet, although it would easily pass through a table or other piece of furniture.

---

[863] [*I.e.*, an Initiate, the word Adept being used by H.P.B. to cover all grades of Initiation. As above seen, she used the words Mâyâvi Rûpa in more than one sense.—ED.]

Nothing however can hurt the Mâyâvi Rûpa or thought-body, since it is purely subjective. When swords are struck at shades, it is the sword itself, not its Linga Sharîra or Astral that cuts. Sharp instruments alone can penetrate Astrals, *e.g.*, under water, a blow will not affect you, but a cut will.

The projection of the Astral Body should not be attempted, but the power of Kriyâshakti should be exercised in the projection of the Mâyâvi Rûpa.

FIRE.

Fire is not an Element but a divine thing. The physical flame is the objective vehicle of the highest Spirit. The Fire Elementals are the highest. Everything in this world has its Aura and its Spirit. The flame you apply to the candle has nothing to do with the candle itself. The Aura of the object comes into conjunction with the lowest part of the other. Granite cannot burn because its Aura is Fire. Fire Elementals have no consciousness on this plane, they are too high, reflecting the divinity of their own source. Other Elementals have consciousness on this plane as they reflect man and his nature. There is a very great difference between the mineral and vegetable kingdoms. The wick of the lamp, for instance, is negative. It is made positive by fire, the oil being the medium. Æther is Fire. The lowest part of Æther is the flame which you see. Fire is Divinity in its subjective presence throughout the universe. Under other conditions, this Universal Fire manifests as water, air and earth. It is the one Element in our visible Universe which is the Kriyâshakti of all forms of life. It is that which gives light, heat, death, life, etc. It is even the blood. In all its various manifestations it is essentially *one.*

It is the "seven Cosmocratores."

Evidence of the esteem in which Fire was held are to be found in the *Old Testament.* The Pillar of Fire, the Burning Bush, the Shining Face of Moses—all Fire. Fire is like a looking-glass in its nature, and reflects the beams of the first order of subjective manifestations which are supposed to be thrown on to the screen of the first outlines of the created universe; in their lower aspect these are the creations of Fire.

590] Fire in the grossest aspect of its essence is the first form and reflects the lower forms of the first subjective beings which are in the universe. The first divine chaotic thoughts are the Fire Elementals. When on earth they take form and come flitting in the flame in the form of the Salamanders or lower Fire Elementals. In the air you have millions of living and conscious beings, besides our thoughts which they catch up. The Fire Elementals are related to the sense of sight and absorb the Elementals of all the other senses. Thus through sight you can have the consciousness of feeling, hearing, tasting, etc., since all are included in the sense of sight.

HINTS ON THE FUTURE.

As time passes on there will be more and more ether in the air. When ether fills the air, then will be born children without fathers. In Virginia there is an apple tree of a special kind. It does not blossom but bears fruit from a kind of berry without any seeds. This will gradually extend to animals and then to men. Women will bear children without impregnation, and in the Seventh Round there will appear men who can reproduce themselves. In the Seventh Race of the Fourth Round, men will change their skins every year and will have new toe and finger nails. People will become more psychic, then spiritual. Last of all in the Seventh Round, Buddhas will be born without sin. The Fourth Round is the longest in the Kali Yuga, then the Fifth, then the Sixth, and the Seventh Round will be very short.

THE EGOS.

In explaining the relations of the Higher and Lower Ego, Devachan, and the "Death of the Soul," the following figure was drawn:

Buddhi

Lower Manas

Higher Manas

On the separation of the Principles at death the Higher Ego may be said to go to Devachan by reason of the experiences of the Lower. The Higher Ego in its own plane is the Kumâra.

The Lower Quaternary dissolves; the body rots, the Linga Sharîra fades out.

At reincarnation the Higher Ego shoots out a Ray, the Lower Ego. **591]** {RESPONSIBILITY AND THE EGO.} Its energies are upward and downward. The upward tendencies become its

Devachanic experiences; the lower are Kâmic. The Higher Manas stands to Buddhi as the Lower Manas to the Higher.

As to the question of responsibility, it may be understood by an example. If you take the form of Jack the Ripper, you must suffer for its misdeeds, for the law will punish the murderer and hold him responsible. You are the sacrificial victim. In the same way the Higher Ego is the Christos, the sacrificial victim for the Lower Manas. The Ego takes the responsibility of every body it informs.

You borrow some money to lend it to another; the other runs away, but it is you who are responsible. The mission of the Higher Ego is to shoot out a Ray to be a Soul in a child.

Thus the Ego incarnates in a thousand bodies, taking upon itself the sins and responsibilities of each body. At every incarnation a new Ray is emitted, and yet it is the same Ray in essence, the same in you and me and every one. The dross of the incarnation disintegrates, the good goes to Devachan.

The Flame is eternal. From the Flame of the Higher Ego, the Lower is lighted, and from this a lower vehicle, and so on.

And yet the Lower Manas is such as it makes itself. It is possible for it to act differently in like conditions, for it has reason and self-conscious knowledge of right and wrong, and good and evil, given to it. It is in fact endowed with all the attributes of the Divine Soul. In this the Ray is the Higher Manas, the speck of responsibility on earth.

The part of the essence is the essence, but while it is out of itself, so to say, it can get soiled and polluted. The Ray can be manifested on this earth because it can send forth its Mâyâvi Rûpa. But the Higher cannot, so it has to send forth a Ray. We may look upon the Higher Ego as the Sun, and the personal Manases as its Rays. If we take away the surrounding air and light the Ray may be said to return to the Sun, so with the Lower Manas and Lower Quaternary.

The Higher Ego can only manifest through its attributes.

In cases of sudden death, the Lower Manas no more disappears than does the Kâma Rûpa after death. After the severance the Ray may be said to snap or be dropped. After death such a man cannot go to Devachan, nor yet remain in Kâma Loka; his fate is to reincarnate immediately. Such an entity is then an animal Soul *plus* the intelligence of the severed Ray. The manifestation of this intelligence in **592]** the next birth will depend entirely on the physical formation of the brain and on education.

Such a Soul may be re-united with its Higher Ego in the next birth, if the environment is such as to give it a chance of aspiration (this is the "grace" of the Christians); or it may go on for two or three incarnations, the Ray becoming weaker and weaker, and gradually dissipating, until it is born a congenital idiot and then finally dissipated in lower forms.

There are enormous mysteries connected with the Lower Manas.

With regard to some intellectual giants, they are in somewhat the same condition as smaller men, for their Higher Ego is paralyzed, that is to say, their spiritual nature is atrophied.

The Manas can pass its essence to several vehicles, *e.g.,* the Mâyâvi Rûpa, etc., and even to Elementals which it can ensoul, as the Rosicrucians taught.

The Mâyâvi Rûpa may be sometimes so vitalized that it goes on to another plane and unites with the beings of that plane and so ensouls them.

People who bestow great affection upon animal pets are ensouling them to a certain extent, and such animal Souls progress very rapidly; in return such persons get back the animal vitality and magnetism. It is, however, against Nature to thus accentuate animal evolution, and on the whole is bad.

MONADIC EVOLUTION.

The Kumâras do not direct the evolution of the Lunar Pitris. To understand the latter, we might take the analogy of the blood.

The blood may be compared to the universal Life Principle, the corpuscles to the Monads. The different kinds of corpuscles are the same as the various classes of Monads and various kingdoms, not, however, because of their essence being different, but because of the environment in which they are. The Chhâyâ is the permanent seed, and Weissmann in his hereditary germ theory is very near truth.

H.P.B. was asked whether there was one Ego to one permanent Chhâyâ seed, oversouling it in a series of incarnations; her answer was: "No, it is Heaven and Earth kissing each other."

The animal Souls are in temporary forms and shells in which they gain experience, and in which they prepare materials for higher evolution.

593] {FUNCTIONS OF THE ASTRAL BODY.} Until the age of seven the astral atavic germ forms and moulds the body; after that the body forms the Astral.

The Astral and the Mind mutually react on each other.

The meaning of the passage in the *Upanishads,* where it says that the Gods feed on men, is that the Higher Ego obtains its earth experience through the Lower.

ASTRAL BODY.

The Astral can get out unconsciously to the person and wander about.

The Chhâyâ is the same as the Astral Body.

The germ or life essence of it is in the spleen.

"The Chhâyâ is coiled up in the spleen." It is from this that the Astral is formed; it evolves in a shadowy curling or gyrating essence like smoke, gradually taking form as it grows. But it is not projected from the physical, atom for atom. This latter intermolecular form is the Kâma Rûpa. At death every cell and molecule gives out its essence, and from it is formed the Astral of the Kâma Rûpa; but this can never come out during life.

The Chhâyâ in order to become visible draws upon the surrounding atmosphere, attracting the atoms to itself; the Linga Sharîra could not form *in vacuo*. The fact of the Astral Body accounts for the Arabian and Eastern tales of Djins and bottle imps, etc.

In spiritualistic phenomena, the resemblance to deceased persons is mostly caused by the imagination. The clothing of such phantoms is formed from the living atoms of the medium, and is no real clothing, and has nothing to do with the clothing of the medium. "All the clothing of a materialization has been paid for."

The Astral supports life; it is the reservoir or sponge of life, gathering it up from all the natural kingdoms around, and is the intermediary between the kingdoms of Pranic and physical life.

Life cannot come immediately from the subjective to the objective, for Nature goes gradually through each sphere. Therefore the Linga Sharîra is the intermediary between Prâna and our physical body, and pumps in the life.

The spleen is consequently a very delicate organ, but the physical spleen is only a cover for the real spleen.

Now Life is in reality Divinity, Parabrahman. But in order to manifest on the Physical Plane it must be assimilated; and as the purely physical is too gross, it must have a medium, *viz*., the Astral.

594] Astral matter is not homogeneous, and the Astral Light is nothing but the shadow of the real Divine Light; it is however not molecular.

Those (Kâmarûpic) entities which are below the Devachanic Plane are in Kâma Loka and only possess intelligence like monkeys. There are no entities in the four lower kingdoms possessing intelligence which can communicate with men, but the Elementals have instincts like animals. It is, however, possible for the Sylphs (the Air Elementals, the wickedest things in the world) to communicate, but they require to be propitiated.

Spooks (Kâmarûpic entities) can only give the information they see immediately before them. They see things in the Aura of people, although the people may not be aware of them themselves.

Earth-bound spirits are Kamalokic entities that have been so materialistic that they cannot be dissolved for a long time. They have only a glimmering of consciousness and do not know why they are held, some sleep, some preserve a glimmering of consciousness and suffer torture.

In the case of people who have very little Devachan, the greater part of the consciousness remains in Kâma Loka, and may last far beyond the normal period of one hundred and fifty years and remain over until the next reincarnation of the Spirit. This then becomes the Dweller on the Threshold and fights with the new Astral.

The acme of Kâma is the sexual instinct, *e.g.*, idiots have such desires and also food appetites, etc., and nothing else.

Devachan is a state on a plane of spiritual consciousness; Kâma Loka is a place of physical consciousness. It is the shadow of the animal world and that of instinctual feelings. When the consciousness thinks of spiritual things, it is on a spiritual plane.

If one's thoughts are of nature, flowers, etc, then the consciousness is on the material plane.

But if thoughts are about eating, drinking, etc., and the passions, then the consciousness is in the Kamalokic plane, which is the plane of animal instincts pure and simple.

SATYÂT NÂSTI PARO DHARMAH

THERE IS NO RELIGION IS NO HIGHER THAN TRUTH

END OF VOLUME III.

THEOGENESIS

TEMPLE OF THE PEOPLE

THEOGENESIS

THEOGENESIS

The third Section of the Ancient
Stanzas of Dzyan.
The first two sections having been
Recorded in the Secret Doctrine by
Helena P. Blavatsky
Under the titles Cosmogenesis and
Anthropogenesis

Published by
THE TEMPLE OF THE PEOPLE
HALCYON, CALIFORNIA

1981

DEDICADED TO HUMANITY

Behold! I Give

Unto Thee, a Key

TEMPLE OF THE PEOPLE, HALCYON, CALIFORNIA

A MASTER

A Master is one who has become as a little child, who has entered the Eye of the Triangle in the Square within the Seven, and who, by sore travail of Soul, has won his Robe of Immortality, which Robe he must keep unspotted, not for fear of the spotting but lest the mud thrown against that Robe rebound and strike the thrower.

H—◫

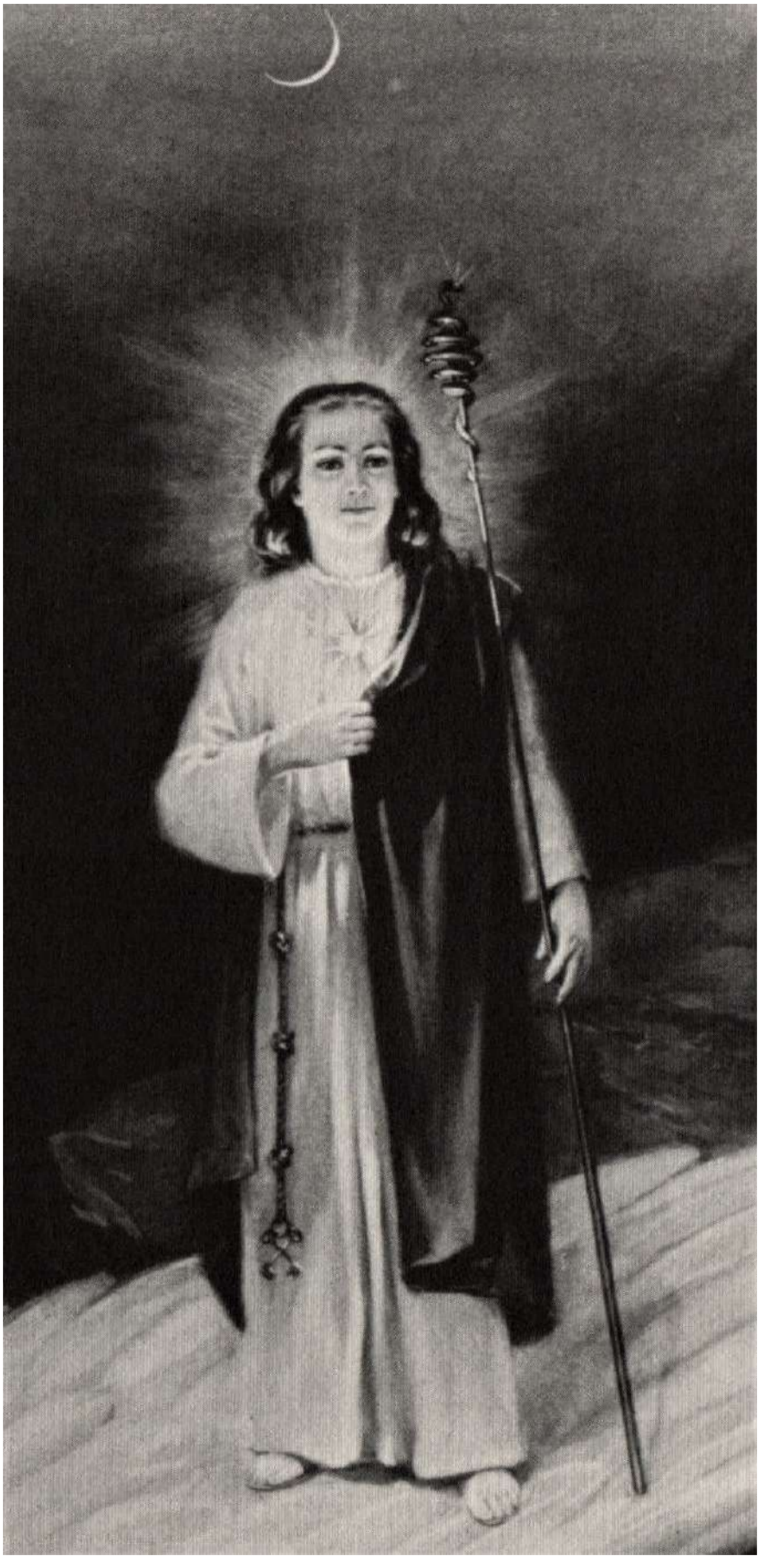

8

IN THE HEART OF GOD

Forget not that there are no little things. The hand outstretched when the need is great pulls hard on the heart-strings of him who is down, and the heart-strings of the fallen are fastened in the Heart of God.

H—□

IN THE HEART OF GOD

Forget not that there are no little things. The hand outstretched when the need is great pulls hard on the heart-strings of him who is down, and the heart-strings of the fallen are fastened in the Heart of God.

H—◫

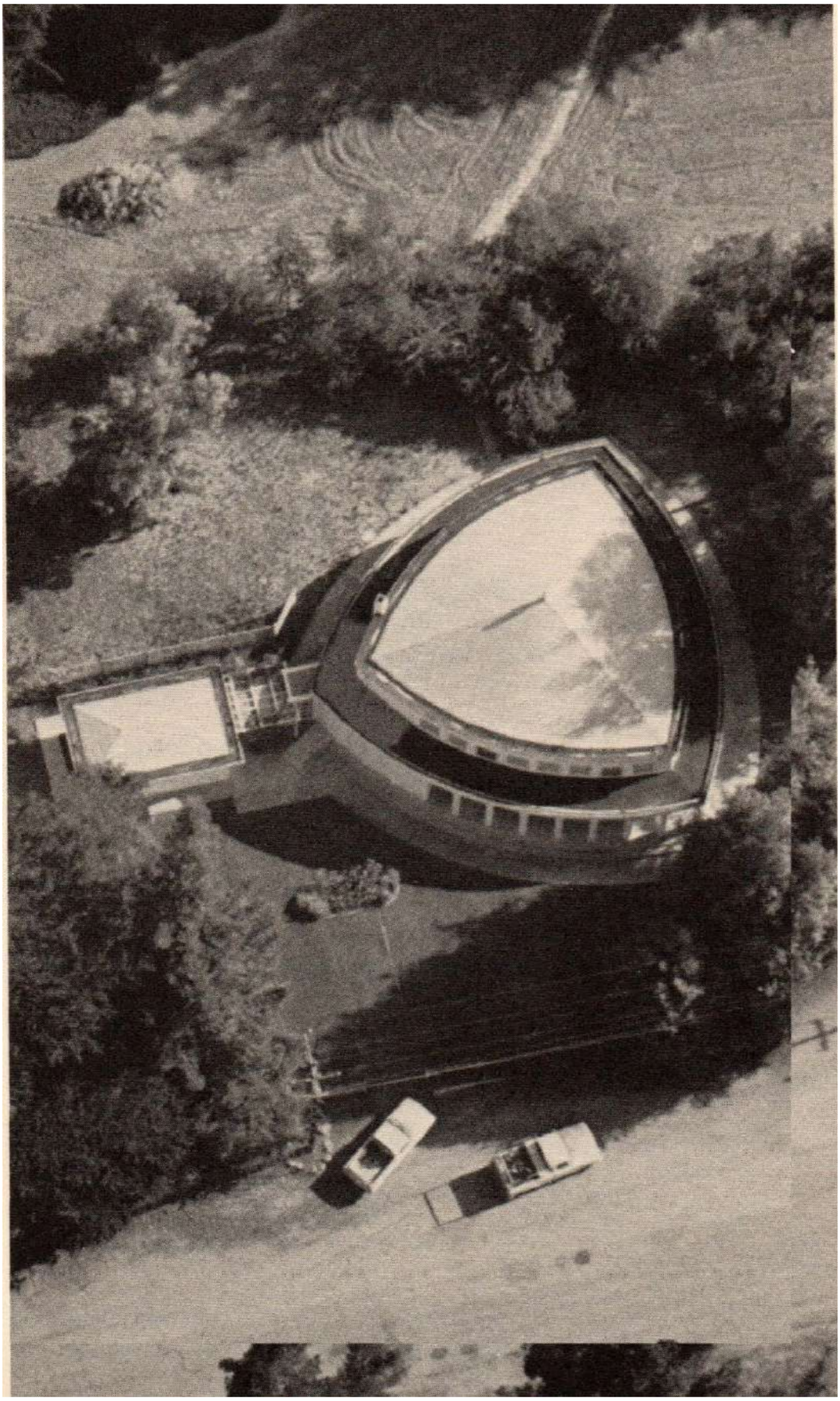

[xiii] TABLE OF CONTENTS

Preface xxxv
Introduction xxix
Prologue xxv

THEOGENESIS

Proem 1

Attempt to Simplify Terminology
Many Missing Slokas
Three Creations

Group Souls
Souls Unite to Form Vehicle of God
Laws of Attraction and Cohesion
Correlation Between Mind and Vehicle

Light
Impenetrable Mystery
Universal Mind, Universal Light, Identical Light,
Demonstrator of Mind

Nine Stanzas From Book of Dzyan

Stanza I Sloka 1 Commentary 25
Fohat, Great Breath
Cosmical Electricity and Magnetism
Demi-gods, Cosmical Currents

The Fifth Breath 27
Energy of Cohesion
Heat, Attraction and Repulsion
Fifth Principle, Manas, Inner Breath

The Sixth Breath 31
Formative Principle Basis of Kryashakti
Kingdom of Divine Rhythmic Breath is Within

The Seventh Breath [xiv] 33
Fifth, Sixth and Seventh Breaths Universal and Illimitable
Four Lower Breaths Involved with Limitations of Matter
Seventh Breath — Auric Breath — Self-Creative
Auric Breath True Utterance of Sacred Word

Stanza I Sloka 1 and 2 Commentary 1 37
Fohat, Principle of Sound
Ether — "Great Cosmic Mirror"
Mystic Fire is the Creative Fire

Stanza I Sloka 1 and 2 Commentary 2 41
Fohat is Motion per se
Great Red Cow, Great Mother Principle
Twice Born, the Initiated, Lords of Sacred Mystic Fire

Stanza 1 Sloka 1 and 2 Commentary 3 47
Fohat, Formative Energy of the Word
Worlds, Races and Creatures, First Born
Universal Impulses, Buddhic
Virgin Mother, Waters of the Great Deep, Akasha

Stanza 1 Sloka 1 and 2 Commentary 4. 51
Lords of Sacred Mystic Fire,
Hierophants of Twelve Grand Degrees of Great White Lodge
Fire Body, Nirmanakaya Body

Stanza II Sloka 1 Commentary 1 55
The Radiant One, Divine Fire, Akasha
Period of Partial Pralaya
"Eternities"

Stanza II Sloka 1 Commentary 2 59
The Shining Face, the Sun
Creation of Atom, Cell, Human Being, World, Universe
Atma, That Whose Ray Thou Art

Stanza II Sloka 2 Commentary 63
Seven-Fold Light
Descending Arc of the Great World Cycle
Early Sub-Races of the Fourth Root Race

Preparation [xv] 66
Cyclic Upheaval of Races
Use and Misuse of Power of Concentration

Stanza II Sloka 3 Commentary 1 71
Destruction During Four Minor Cycles
Esoteric Meaning of Fire
Manasa Putras, Sons of Mind
Carbon, Symbol of "Original Sin"

Stanza II Sloka 3 Commentary 2 75
Demi-Gods, Three Grand Divisions
Descent into Black Magic
Promised Redemption

Stanza III Sloka 1 Commentary 1 81
Fire Elementals and the Lost Continent of Lemuria
Elementals as Builders, Protectors, Destroyers
New Period of Solar Activity

Stanza III Sloka 1 Commentary 2 85
Surabhi, Universal World Mother
Power of Kryashakti, the Elixir of Life
The Ash Tree, the Yggdrasil, the Tree of Life

Stanza III Sloka 2 Commentary 89
Lhas, Pitris, Seven Spirits Before Throne
Relationship Between Monads and Lhas
Lhas Condensation of Monadic Essence

Stanza III Sloka 3 Commentary 1 93
Action of Evolutionary Forces
Incarnation of Lhas and Pitris in Third Root Race
Fire and Flames, Masculine
Waters, Feminine
Cyclic Shifting of Earth's Axis

Stanza II I Sloka 3 Commentary 2 97
Birds and Beasts Differentiation of Cosmic Forces
Purple Grain, Body of Christ
Interaction of Forces of Mars and Uranus
Food Germs Transferred to Earth

Light [xvi] 101
Birth of Light, Birth of First Trinity
Birth of the Law of Seven
Absolute Light, the Light of the Central Spiritual Sun
Darkness, Container of all Motion, the Robe of the Father
Universal Light, Universal Mind, Interchangeable Terms

Stanza III Sloka 3 Commentary 3 105
Substance—Matter of the First Three Races
The Missing Link Quandary
The Controversy of Destruction by Water and Fire

The Coming Avatar 111
Two Contradictory Approaches to the Subject
The Third Approach, Esoteric
The Christos, the First-Born Son of God, A State of Energy
Intuitive Perception Key to Recognition of Avatar

Stanza IV Sloka 1 Commentary 119
No Color White, No Color Black
Bull, Symbol of Physical and Terrestrial Generation
Separated Positive and Negative Aspects of Creative Energy
Animal Forms in Symbolism

Stanza IV Sloka 2 and 3 Commentary 123
The Horn, Symbol of Power
The Diamond Horn
Serpents of Wisdom, the Masters of Life
Karma, Power of Balance

Stored Up Memories 127
Power of Kriyashakti, Universal Will
Justice, Corollary With Divine Will

The Deflection of the Earth's Axis 129
Disturbance of Equilibrium of Sun
Release of Tremendous Elemental Forces
Earth's Axis Deflected

The Human Race 131
Third Age, Solidifying and Differentiation of Matter
Birth of Himalaya, Close of Fourth Age

War and Peace [xvii] 133
Overlapping of Decrees of Karmic Law
Divine Inheritance of Man, Mastery

Stanza IV Sloka 4 Commentary 1 135
The Mystery or Universal Language
Stanzas of Dzyan Given in Mystery Language
White Calf, Symbol of New Age

The Value of Correspondences 139
Danger of Atrophy, Unused Powers
Changing Angle of Vision, a Necessity

Stanza IV Sloka 4 Commentary 2 141
Circle of Golden Horns, Moon
Moon, Mother of Earth

Stanza V Sloka 1 Commentary 1 145
Fohat, Bridge Between Higher and Lower Planes
Need for Keeping Fohatic Bridge Intact

Stanza V Sloka 1 Commentary 2 147
Fohat, a Fact in Nature
"Rage" of Fohat
Manas, Bridge Between God and Man
Comparison of Head and Heart Doctrine

Stanza V Sloka 1 Commentary 3 151
Antaskarana, Link Between Higher and Lower Mind
Modus Operandi of Fohat in Microcosmic Field

Stanza V Sloka 1 Commentary 4 155

Lhas and Khyanis Identical to Archangels of Bible
Spirits of Fire, Hierarchies of Angels and Archangels

Stanza V Sloka 2 Commentary 1 157
The Head of Man, A Composite Symbol
Four Spirits of Fire, Differentiations of Electrical Energy

Stanza V Sloka 2 Commentary 2 [xviii] 159
Fire, Water, Air, Earth, Abode of the Gods
Lifted Foot, Interval of Time
Solar Plexus, Sun of Human Body

Stanza V Sloka 3 Commentary 1 161
Gods, Makers and Unmakers of Form
Each Element Under a Controlling Power
Universal Power, Misuse Weakens

Stanza V Sloka 3 Commentary 2 163
Fifth Stride of Fohat, Fifth Cycle of an Age
Pralaya, Cosmic or Racial
Fohat, Creative Energy of Will, Highest Form of Spiritual Energy

Stanza V Sloka 3 Commentary 3 165
Sons of Fohat, Seven Divisions
Hot and Cold Flames, Aspects of Fire
Creations of a Universe — From Unmanifest to Manifest
Humanities of Lemuria and Atlantis Led Astray
Universal Testing Forces, Satanic Forces

Stanza V Sloka 4 Commentary 1 171
Fohatic Power Subject to Divine Will
Motion and Time, Practically Synonymous
The Wheel, Symbol of Cycle of Time
Inwardness of Spirit and Matter

Stanza V Sloka 4 Commentary 2 175
Mount Meru, Legendary Land of Gods
Copper, Metallic Correspondence of Manas

Stanza V Sloka 4 Commentary 3 179
Forces, Transition, Transformation
Keeley's Dynaspheric Force, Power Limitless
Dynaspheric Force, First Differentiation of Siderial Energy

Stanza VI Sloka 1 Commentary 1 185
The Shining Ones, Stars and Planets of Solar System

Day of Brahma, a Manvantara
Linga Sharira, Astral Form of Living Things
Milky Way, Visible Equatorial Belt of Universe
Seven Sounds, Related to Seven Root Races

Stanza VI Sloka 1 Commentary 2 [xix] 191
Demons of Underworld, Personified Elemental Powers
Shifting of Earth's Axis, A New Continent Will Surface
All Root Races Overlap

Stanza VI Sloka 2 Commentary 1 195
Lost Treasures, Basic Unity of All Things and Creatures
Secrecy Impossible in Common Consciousness
Meru, Esoterically Deep Spiritual Correspondence
Stanza Prophetic for Emerging Continents

Stanza VI Sloka 2 Commentary 2 299
Microcosmic Equatorial Zone — Corresponds to Solar Plexus in Man
Heart, Sun; Head, Earth
Pineal Gland, Spiritual Will
Power of Manas; Frees Man from Maya
Stress, Inherent in Transitional State

Stanza VI Sloka 3 Commentary 1 203
Divine Builders, Dhyan Chohans, Lhas, Devas
Hierarchy, Transformer of Manas Energy
Higher Manas, Functioned by Dhyan Chohans
Desire, Will and Manas, Basic Source of Monadic Essence
Spiritual Beings, Product of Evolution
Changes in Primitive Races, Not Complete for All Time

Stanza VI Sloka 3 Commentary 2 209
Change in Creative Process
Identification Between Fathers and Offspring
Superstitions of the Fourth Race

Stanza VI Sloka 3 Commentary 3 213
Use and Development of Symbols by Primitive Man
Highest Ideals Embodied in Images

Stanza VI Sloka 3 Commentary 4 215
Struggle for Supremacy Between Spirit and Matter
Symbolism of Adam and Eve

His Coming 217
The Effect on Man by Coming of an Avatar
Avatar's Great Renunciation

Stanza VI Sloka 4 Commentary 1 [xx] 219
Promise of a Saviour
Overlapping of Races
Observations on Subject of Sun Spots

Stanza VI Sloka 4 Commentary 2 223
A Prophecy Couched in Terms of Mystery Language
New Impulse at Commencement of Every Great World Period
Dark Star, State of Substance; Evil, Lower Mind

Stanza VI Sloka 4 Commentary 3 227
Electrical Base of All Forms of Energy
Explanation of Transmutation Process

Stanza VI Sloka 5 Commentary 229
Descent of Great Mother, Preparation for Rebirth of New Race
Lipika, Energies, Forces, Angels
Angle, Point of Interception of Two Planes

Stanza VI Sloka 6 Commentary 233
Fohat, Key to Mythology of Every Nation
Sons of Fohat, Actual Entities
Chhayas, First Reflections of Conscious Entities

Stanza VI Sloka 7 Commentary 1 237
Door, Symbol of Intermediate State of Matter or Substance
Two Doors, The Dual Action of Laws of Life
Need of Payment of Karmic Debt

Stanza VI Sloka 7 Commentary 2 241
Change from Dark Star to Bright Star, Through Christ
The Return of Light and Love to Sun

Some Mysteries of Light 243
Consciousness, One Eternal Reality
Beginning of Unfoldment of Sixth Sense
Stepping Down of Light from Central Sun

Stanza VI Sloka 8 Commentary 247
Bars, Limitations Set by Evolutionary Law
Rule of Avatar, Golden Rule

The Christos [xxi] 249
One in Three, The Absolute
Three Fall into Four
Unity in Diversity

Silent Speech — The Language of the Avatar 253
Importance of Language of Silent Speech
Preparation for Avatar: Love, Service

Humanity 255
Conquest of the Dragon of Illusion
Vastness of God's Love

Stanza VI Sloka 9 Commentary 257
Dragon of Wisdom, the Christos, the Universal Plan
Diamond Souled Hosts, Avatars of the Christ

Stanza VI Sloka 10 Commentary 259
"Bars," Limitations of Evolutionary Consciousness
Greater Consciousness of Infinite, In Man of Future

Stanza VII Sloka 1 Commentary 261
Maya, Illusion; Opposite of Reality
Laws Which Govern Universe, Immutable

Stanza VII Slokas 2-6 Commentary 263
Out of Death, Consciousness
Universality of One Will, One Mind, One Heart
Universal Equator, Milky Way
Each Avatar, a Radiating Center of Spiritual Light
Goal for Each Man, a Radiating Center of Light

Stanza VII Sloka 2 Commentary (Life Sparks — Temple Teachings) 269
Scientific Term "Ion" and Occult Term "Spark," Identical
Ego Must Evolve Separate Vehicle for Each of Four Lower Planes

Stanza VII Sloka 3 Commentary (The Place of Power — Temple Teachings) [xxii] 275
Force of Christos Always Preaches Advent of Avatar
A Spiritual Basis for Every Atom of Matter
Only Love Can Find Love

The Triple Key 279
Key to Synthetic Door Called Life
Ego Remains One With Father in Heaven
Ego, Lord of Its Own Karma
Advancement of Matter Lies in Hands of Mankind

Stanza VII Sloka 4 Commentary (The Song — From the Mountain Top). 283
Seeker and Sought
Beggar and Lord
Poet and Preacher

Stanza VII Sloka 5 Commentary (Red Folio) 285
Master's Voice, Tones of Constancy and Certainty
Light Shineth in Darkness

Stanza VII Sloka 6 Commentary (Creation in Unity and Trinity — Temple Teachings) 287
Laws of Evolution and Involution
Power of Fohat, Potential Sound
Manifestation of Substance, No-Thing Becomes All-Things

Stanza VIII Sloka 1 Commentary 293
Fohat, Supreme Administrator of Will of Creator
Cycles, Limited by Lords of Creation
Masters Intercede With Fohat

Stanza VIII Sloka 2 Commentary 295
Ordained Work of Fohat, Cannot Be Deterred
Fohat Responds to Pleas of Masters
Dark Star Was Saved

Stanza VIII Sloka 3 Commentary [xxiii] 297
Fifth Principle, Manasic, Plane of Mind
Fohat Refuses to Yield His Dominance to Man
Divine Builders Direct Work of Fohat

Stanza VIII Sloka 4 Commentary 299
Divine Builders Required in Man's Return to God
Wisdom Religion: Evolution, Involution
Sixth Sense: Intuition, Coordination, Imagination, Compassion, Volition, Apperception

Stanza VIII Sloka 5 Commentary 305
Sons of Maya, Present Humanity
Space and Time Transcended by Spiritual Consciousness of the Christs

Stanza IX Sloka 1 Commentary 307
Holy Ones, Regents of All Manifestation in Form
Sacred Trinity Governs All Forms

Stanza IX Sloka 2 Commentary 309
Kwan Yin, Buddhist Name of Mother of Creation
Word of Two Parts — Spirit and Matter — Polarity
Mother Fire Regenerates
Masculine Aspect of Kwan Yin, Supplies Energy, Father Fire

Stanza IX Sloka 3 Commentary 313
Fiery Red Star, Mars
Next Evolutionary Step for Man, Possible Through Transmutation
"Word" Creates As It Reverberates

The Creative Word. 314
Light Waves, Sound Waves, First Garments of Manifestation
Constellation Hercules, Omega Centauri
Suns Develop at Bidding of Infinite Law

Stanza IX Sloka 4 Commentary [xxiv] 319
The Voice, That of the Mother of Creation
Prophecy of Victory of God in Man Over Evil
Law of Brotherhood Must Become Way of Life
Recognition of a Central Spiritual Sun

The Vision 321
Angel of Enlightenment, Enters Through Sacrifices
Aspiration, a Rising Wave to Heart of God
Divine Justice, to Become a Certainty

PREFACE

[xxv]

As all students of The Secret Doctrine are aware, the first two volumes of that monumental work by Helena P. Blavatsky are entitled Cosmogenesis and Anthropogenesis. Taken from the ancient Stanzas of Dzyan, they were compiled by Madame Blavatsky under the direction of several Initiates of The Great White Lodge.

Theogenesis, the volume here presented, contains additional Stanzas promised to the brotherhood of students of the Wisdom of Religion. Channelled by the same Masters to Whom Madame Blavatsky devoted her life and labor, it forms a third division of the same sacred Book of Dzyan from which the original Stanzas were taken, and illumines the evolutionary path of man as he is guided, directed and protected by the Divine Powers Which created him.

Theogenesis was channelled through the Agency of The Temple of the People. It was first given to the world through the pages of The Temple Artisan — the official organ of that body — in the early part of the century (1906-1918).

In the July, 1906 issue under the heading "More Stanzas Revealed," we read: "No one can realize more fully than we the gravity of the charge that will doubtless fall from the lips of our antagonists upon the perusal of the following Stanzas. Our claim that these Stanzas are from the Book of Dzyan and are given by the same Initiates Who gave H.P. Blavatsky access to that book, and Who assisted her in interpreting it when The Secret Doctrine was compiled, will doubtless meet with contradiction, but the knowledge that this claim will be denied should not and must not be permitted to deter us from giving these additional Stanzas to those who will be able to appreciate their authenticity and importance.

"The particular set of Stanzas forming the basis of The Secret Doctrine were, in the main, descriptive of the action [xxvi] of evolutionary forces, the constitution of matter, the appearance of animals and man upon the earth, and the evolution of the latter up to the time of the Fifth Great Root Race.

"The following Stanzas very evidently refer to the last of the sub-races of the Fifth Root Race and the early races of the Sixth Root Race. The first volume of The Secret Doctrine deals with Cosmogenesis and is based on seven Stanzas from the Book of Dzyan. The second volume consists of twelve Stanzas, subdivided into forty-nine slokas with commentaries, and deals with Anthropogenesis. The last three slokas of Stanza XII refer to the Fifth Race and its divine instructors. The additional Stanzas now to be given forth to humanity by the Great Lodge continue from Stanza XII of the second volume and fall naturally under the head of what may appropriately be termed Theogenesis, as the evident purpose is to indicate the process whereby the Human Kingdom will merge into the Divine. How many additional Stanzas from the Sacred Work referred to will be given out, and to what extent elucidated, will depend upon humanity itself. But it may be taken as a good sign that even a few more Stanzas are permitted to be unsealed to the world."

The Temple of the People is a direct continuation of the work inaugurated by H.P.B. at New York City in 1875. It was founded in Syracuse, New York in 1898 by Francia A. LaDue and Dr. William H. Dower. It moved to what is now called Halcyon, California in 1903.

The Stanzas and commentaries bear the authorship of the Masters Hilarion, Morya and Koot Hoomi and Their Agency, represented by the successive Guardians in Chief of The Temple of the People. Their names are: Francia A. LaDue, known as Blue Star; Dr. William H. Dower, known as Red Star; and Pearl F. Dower, known as Gold Star. The literature by the same authorship published by The Temple of the People under the titles: The Teachings of the Temple; [xxvii] Occultism for Beginners; From the Mountain Top (2 volumes); Beacon Fires; the Red and Yellow Folios (of Temple Messages); the Master's Messages to Temple Conventions; all of these comprise further commentaries on the Stanzas of Theogenesis. They have been generally available to the public, but

are too massive to be included in one single volume. Excerpts from these publications have been included in the Commentaries in this volume. Their total is a most important and highly recommended source of information to all students of the Ancient Wisdom.

Theogenesis carries forward the banner of the White Lodge Work. It gives man the assurance that “There is no religion higher than truth;” and that “Creeds disappear, hearts remain;” that the Fatherhood of God and the Brotherhood of Man are primal; and that the manifested universe is governed by perfect justice, administered inviolably by Evolutionary Law, and that all men will reach the feet of the Masters, no matter where they stray.

In one of the early Temple Artisans the hope is expressed that, “some lover of humanity will come forward with an offer to put both Stanzas and Commentaries into book form, that future generations may have this invaluable cosmic history.” It has been the privilege of the present Guardian in Chief to effect the completion and publication of this Sacred Work. May it help all men to help each other toward the realization of enlightenment and peace.

Harold E. Forgostein
Guardian in Chief
The Temple of the People
Halcyon California1981

INTRODUCTION

[xxix]

In tracing the source of the Stanzas of Dzyan, which form the basis of The Secret Doctrine, Madame Blavatsky writes: (S.D., Vol. I, introduction, pp. xxxvii) "This first installment of the esoteric doctrines is based upon Stanzas which are the records of a people unknown to ethnology; it is claimed that they are written in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted; they are said to emanate from a source (Occultism) repudiated by science; and, finally, they are offered through an agency incessantly discredited before the world by all those who hate unwelcome truths, or have some specific hobby of their own to defend."

In the Proem (S.D. Vol. I, pp. 20 and 21) we read: "The Stanzas therefore, give an abstract formula which can be applied Mutatis Mutandis ... to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort.

"The seven Stanzas given in this volume represent the seven turns of this abstract formula. They refer to and describe the seven great stages of the evolutionary process, which are spoken of, in the Puranas as the 'Seven Creations,' and in the Bible as the 'Days of Creation.' "

The intelligent, unbiased student of The Secret Doctrine can scarcely fail to realize that he has come upon the most satisfactory revelation of the creation of life it has ever been his good fortune to find, after studying those Stanzas and the Commentaries thereon.

The first volume of The Secret Doctrine deals with Cosmogenesis (Cosmos: a combining form meaning "world," plus genesis: the coming into being of anything). It contains in glyph and symbol the only authentic record of the [xxx] creation and evolution of the solar system and the human and animal races therein, dating from a period between "two eternities," when the first stirring of the then quiescent life forces awoke to action, and by direction of Fohatic energy gathered the sleeping germs (sparks) together into multitudinous forms. (The Secret Doctrine describes Fohat as "the dynamic energy of Cosmic Ideation," Vol. I, Proem, p. 16.)

The seven Stanzas, which, in mystic language, form the basis of Cosmogenesis, carry the student through all the primary stages of life: from formless life to life in form; from the sexless to the a-sexual and the bi-sexual races; from the first age to the second and third; and finally, to the beginning of the fourth age.

Anthropogenesis, the title of the second volume, is defined by Webster as-, "anthropo: a combining form meaning 'human' plus genesis, 'the coming into being of." It consists of twelve Stanzas, subdivided into forty-nine slokas and commentaries, and continues the account of the evolution of life from the beginning of the Fourth Great Age and the Fourth Root Race, on through seven rounds or cycles of the same, as well as through many minor cycles of the major cycles, to the end of the Fourth and the beginning of the Fifth Great Age. (Each Maha Yuga — great age — contains seven major cycles lasting through countless eras of time.)

It also carries the reader through the period when the human race fell into gross sin, "the fall of man" as recorded in the Bible, at which period occurred the destruction of the most enlightened people who had inhabited the earth up to that time, the Atlanteans.

The continent of Atlantis was destroyed by submergence and all the Atlanteans were drowned, with the exception of a remnant of the race which inhabited the tops of a single short mountain chain. From that remnant have descended the races inhabiting the earth since that time.

[xxxi] The nine Stanzas of Dzyan which form the basis of Theogenesis, constitute the third section of the manuscripts as interpreted by the great Masters, in Whose hands are the originals. They carry the reader through the Fifth Round of the present races of the earth and on to the end of the Sixth and Seventh Rounds of the great Fifth Root Race.

It is not probable that any more of the Stanzas will be given out by the Masters in this age, for neither the humanity of this age nor those of the next few ages would be capable of comprehending or interpreting them. Other senses than those now possessed by mankind in general would be requisite for that purpose. The sixth and seventh senses will be fully developed in the humanities of the Sixth and Seventh Rounds.

Some of the units of the races inhabiting this planet during the Seventh Round will have attained to the stature of the Divine Kings who came to rule over and guide the remnant that remained at the close of the Fourth Round and beginning of the Fifth, and They will guide the evolution of the new races.

The books of Genesis and Revelation also reveal the mysteries of the evolution and attainment to emancipation of the races which sprang from the saved remnant of the Fourth Race, to those who can interpret the symbolic language in which they are couched. The same events are recorded in both these books and in the Stanzas of Dzyan.

All the great religious and philosophical systems of ancient times were founded on the truths revealed in the Stanzas of Dzyan as they were interpreted by the Initiates from time to time, for only They had access to the secret archives of The Great White Lodge. These Initiates — Masters — taught Their pledged neophytes the meaning of the glyphs and symbols in which the Stanzas were transcribed; and many modern religious systems have been founded **[xxxii]** largely on incorrect or mis-interpretations of those first correct interpretations given by the Masters.

These unreliable revelations account for the diversified forms of religion and for the difficulties in the way of establishing a universal religion. As the humanity of each age reached the apotheosis of intelligence possible of attainment by it, the knowledge requisite for the understanding of the life problems confronting it was imparted by those Masters of the Great White Lodge Who were chosen to interpret the Stanzas for the enlightenment of that particular humanity. The Stanzas in full were never given out to any one race at any period of time. They are considered very sacred and only Initiates of very high degree have ever been permitted to translate or interpret them in their original form.

Portions of those Stanzas as already translated and interpreted may be found in many books of the far East but they could not be given out in toto until the last half of the year 1912 when the last section recorded was given to the Agents of the Lodge by the Master Morya and Master Hilarion, and was published and commented upon in The Temple Artisan, the official organ of The Temple of the People.

These additional Stanzas of Dzyan deal with Theogenesis, meaning cosmically, the beginning or Creation of God or of the Gods. In the human, this would correspond to the awakening of the consciousness of humanity to the God within, to its inherent divinity, for, in this cycle of time, humanity stands literally on the threshold of its Divine nature and the next step will take it across that threshold, with full recognition and realization of the spiritual birthright of the individual and the race.

In view of this unfoldment, imminent in the evolution of humanity, it is evident why the Stanzas on Theogenesis have been given out by the Masters at this particular time, and why they are of such vital importance to the world, from an interior as well as exterior viewpoint.

[xxxiii] Truly did Helena Blavatsky say that "the 'Serpents of Wisdom' have preserved Their records well, and the history of human evolution is traced in Heaven as it is traced on underground walls. Humanity and the stars are bound together indissolubly, because of the Intelligence that rules the latter."

PROLOGUE

[xxxv]

When beginning this series of commentaries on the Stanzas of Theogenesis it was believed by the writer that those who might be interested in them would be more or less familiar with the first two volumes of The Secret Doctrine — Cosmogenesis and Anthropogenesis — and therefore would also be able to accept the fundamental principles of the philosophy therein set forth, at least as a working hypothesis.

One of these fundamentals is the sevenfold differentiation of Matter, Force and Consciousness, and another one is the penetration and interpenetration of these principles — states of energy and substance — one within another. But it has been noted that many readers have a very hazy idea of the Wisdom, Religion and its philosophy, and especially so in regard to the two states of substance to which, unfortunately as it would seem, the term astral has been loosely prefixed — the states of Akasha and Ether, commonly referred to as the higher and lower astral. The same terms have been similarly applied to the soul and the vehicle of the passions and desires. In view of this it seems advisable to try to make the distinction more apparent.

In the fourth Stanza, 17th sloka of The Secret Doctrine (Vol. II, p. 105) we find the following:

"THE BREATH (HUMAN MONAD) NEEDED A FORM; THE FATHERS GAVE IT. THE BREATH NEEDED A GROSS BODY; THE EARTH MOULDED IT. THE BREATH NEEDED THE SPIRIT OF LIFE; THE SOLAR LHAS (GODS) BREATHED IT INTO FORM. THE BREATH NEEDED A MIRROR OF ITS BODY (ASTRAL SHADOW); 'WE GAVE IT OUR OWN' SAID THE DHYANIS. THE BREATH NEEDED A VEHICLE OF DESIRES (KAMA RUPA); 'IT HAS IT,' SAID THE DRAINER OF WATERS (SUCHI, THE FIRE OF PASSION AND ANIMAL INSTINCT). THE BREATH NEEDS A MIND TO EMBRACE THE UNIVERSE; 'WE CANNOT GIVE THAT' SAID THE FATHER. "I [xxxvi] NEVER HAD IT,' SAID THE SPIRIT OF THE EARTH. "THE FORM WOULD BE CONSUMED WERE I TO GIVE IT MINE,' SAID THE GREAT (SOLAR) FIRE... (NASCENT) MAN REMAINED AN EMPTY, SENSELESS BHUTA… THUS HAVE THE BONELESS GIVEN LIFE TO THOSE WHO BECAME (LATER) MEN WITH BONES IN THE THIRD (RACE)."

The above mentioned forms, in one sense, are all astral bodies; that is, they are forms created by Light, Heat and Moisture; they are vehicles through which six of the seven basic principles of life first function, and these vehicles or forms of energy receive their life impulses from the action of spiritual entities which evolve the six states of energy and substance, and out of which all material forms are evolved. However, the first three divisions of these astral forms were the bodies of the first three root races of humanity. Each one was absorbed by its progeny, and finally the three as one became the permanent astral body or form within which "the earth moulded" a physical body. It was in the Third Root Race men that the Sons of Mind incarnated; those who gave to the Breath "the Spirit of Life," and thus made of the last half of the mindless race a distinct race of souls in physical bodies.

It is believed that all prototypes of form have existed in the Divine Mind eternally. It was the duty of the Gods — the Divine Builders — to bring those subjective forms into objective life and endow them with Their own divine attributes of mind. This They accomplished by projecting a reflection of those prototypic forms in ethereal shadowy outline within a corresponding ethereal or shadowy substance which has been termed the akasha or higher astral.

These ethereal forms are the bases of all other human bodies which now exist or which may exist in the future in more material states of substance than are those of the present age.

It is said that a Master of high degree forms various astral bodies, from that of the Augoeides (luminous divine radiation [xxxvii] of the Ego) and Mayavi (illusion) rupa downwards; but these

various astrals are but different aspects of the one basic form, figuratively speaking, the pattern of the human form. This basic form is the undying vehicle or form of the soul.

In one of the Stanzas of The Secret Doctrine we find the following (Vol. II, p. 75, sloka 12):

"THE GREAT CHOHANS (LORDS), CALLED THE LORDS OF THE MOON, OF THE AIRY BODIES (A). 'BRING FORTH MEN (THEY WERE TOLD), MEN OF YOUR NATURE. GIVE THEM (I.E., THE JIVAS OR MONADS) THEIR FORMS WITHIN. SHE (MOTHER EARTH OR NATURE) WILL BUILD COVERINGS WITHOUT (EXTERNAL BODIES). (FOR) MALES-FEMALES WILL THEY BE. LORDS OF THE FLAME ALSO.'"

The moon here does not mean a moon of some solar system; it means an ethero-magnetic state of substance within which function all privations of form in an intermediate state, and it is to these incomplete bodies that many advanced occultists refer when they mention the lower astral body, and not to the Linga Sharira which is a semblance of the former, although more material, upon and within which the physical body is subsequently built by "She" — Mother Nature, and which is dissipated soon after death of the body.

It must be understood that these different forms or bodies are not entirely distinct, one from the other, any more than are the various states of matter previously referred to. They penetrate and interpenetrate each other, and it is only as the consciousness of the Ego — the divine Self— is raised or lowered that it functions in these different states of substance, and only as it is entirely released from the bondage to gross physical matter by the process we term death, trance, or sleep that it is self-conscious within these finer states of substance. When the astral body is mentioned in the Commentaries on Theogenesis it is to the aforementioned lower astral — the ethero-magnetic **[xxxviii]** counterpart of the higher astral, the vehicle of the soul — that the writer refers unless the term is qualified in some way. The Lunar Spirits, the Pitris — the ruling spirits of the ethero-astral light, are most closely connected with the earth — gross matter. They are the Elohim of form on the physical plane. In evolving physical bodies They pass through the elemental, mineral, vegetable and animal forms until in the human form They have attained Their ultimate purpose as in the case of the Third Root Race, in which man became self-conscious — possessed of higher mind and soul.

The Lunar Pitris are the antithesis of the Solar Gods — creators — and both are indrawn during a solar pralaya — night of time, and are externalized during the solar day of time. These great creative energies or beings are far beyond our power of visualizing or imagining, but of one thing we may feel assured, they are self-conscious beings.

The units of the First Root Race of mankind were merely the astral shadows of their progenitors. They did not die in the sense we consider death, but were absorbed by their progeny, the Second Root Race, the substance of whose bodies was more condensed.

The ethereal forms — the Lunar Pitris — became the astral bodies of the Second Root Race. A distinct astral form had been evolved by the Third Root Race, and when the Sons of Mind incarnated in the senseless vehicles provided for them, the astral bodies of that race had become more closely identified with the basic form — the vehicle of the soul. Thenceforth man became a living soul, conscious or semi-conscious of existence in four distinct planes of life.

If the casual reader does not care to burden his mind with the above mentioned details, he can ignore all the processes and phases of evolution through which all substance in form must pass and simply image four distinct grades of energy or substance, penetrating and interpenetrating each other, each grade composed of conscious **[xxxix]** forms, though without will and mind. It would be those forms which penetrated and interpenetrated each other. Then image a fifth state of matter composed of permanent forms, possessed of will and mind, the substance of which is those four different states or forms. It can be seen that each form of that fifth state would have four interior bodies.

The Masters of Wisdom take issue with those devotees of modern science who try to prove that man has ascended in a direct line from the animal kingdom and bring forth plenty of evidence to prove their claim of the divine descent of man. They insist that the original "Fall of the Angels" was

the descent of divine beings who incarnated in the mindless Third Root Race, and that the original sin consisted of the relation which was established between the men of that race and the anthropoids. Man has to regain his divine birthright — hence the necessity for stress and strain and suffering.

The Masters also say the missing link of Darwin will never be found, for the reason that the evolution of the animal kingdom stopped with the ape, therefore the human kingdom was a distinct species, of divine origin.

As it would require volumes to take up these points one by one to such a degree as to satisfy the reader, we can only refer the latter to the two first books of the great work of The Divine Doctrine.

PROEM

[1]

When the Masters founded The Temple of the People, one of the most specific statements They made was, in effect, that They would endeavor to simplify as many of Their teachings as was possible for the sake of the newer students, since many of the teachings given to Their first students through Madame Blavatsky had failed of their purpose in one respect—they were too recondite and the terminology was too unfamiliar to freely accomplish their purpose as far as the masses of the people were concerned. Consequently, such terminology has been avoided in all Temple Teachings, as far as has been possible, and the same rule has been and will be applied to the commentaries published by us. So, when we are criticized for using terms more familiar to the English speaking race — terms which are indicative of the same great Beings, cosmic events and conditions of matter referred to in The Secret Doctrine, in other words, and in the Sanscrit language — we shall have to bear such criticism as best we can, feeling certain that our efforts will be respected by many. Especially will we endeavor to use the terms that modern religious systems have applied to the same or similar truths expressed in ancient religious systems and in foreign languages, except in instances where no equivalent can be found in the English language.

In the preface to the first volume of The Secret Doctrine, Madame Blavatsky unequivocally states that the two books so entitled do not comprise "The Secret Doctrine" in toto. The Stanzas and some few quotations from commentaries as given therein are taken from the Book of Dzyan, which in its entirety is that "doctrine."

In a private instruction Madame Blavatsky relates that she has been given "a handful of seed to sow." This "seed" is, in part, the nineteen Stanzas and the above mentioned quotations. The first section of the Stanzas of Dzyan **[2]** consists of the seven Stanzas of the first volume of The Secret Doctrine, called "Cosmogenesis". The second section is made up of the twelve Stanzas of the second volume, entitled "Anthropogenesis." The third section of the Stanzas, "Theogenesis" and their commentaries, have been given to The Temple over a period of years (1906-1918), during which time they were published in The Temple Artisan, the official magazine of The Temple of the People.

While these Stanzas might be considered to be prophetic of the changes to occur during the sixth sub-race of the Present Fifth Root Race, Master Morya has stated that "they concern the changes to occur in some of the sub-races of the Sixth Root Race," from which we are separated by many millions of years.

According to a statement of Master Morya's, there are forty-three unprinted slokas between the last sloka of the seventh Stanza in the first volume of The Secret Doctrine and the first sloka of the first Stanza of the second volume, and others are missing from other Stanzas, which concern the evolution of man from the human to the Dhyan Chohan. There are quite as many missing slokas between some of the Stanzas in the last sections received. The first four Stanzas of the latter, "Theogenesis," refer particularly to different periods of the Second. Third, and Fourth Root Paces and the first divisions of the fifth sub-races of the present — Fifth Root Race.

There must have occurred a wide gap — therefore many missing slokas — between the end of the fifth and the beginning of the sixth Stanzas. As we understand it, there are many phases of evolution referred to in the missing slokas and Stanzas not absolutely necessary for a broad outline of that subject, and also many others that would be incomprehensible to the present races of the earth, owing to the fact that the latter have not yet developed two of the seven senses, all of which would be necessary to a full understanding and which will be the birthright of the sixth **[3]** and seventh races. One of these senses will be evolved in the sixth race, and the other, the synthetic sense, in the seventh race. Not being in possession of these senses, we are in no position to comprehend the symbolic figures of speech in which the missing Stanzas are couched, many of which relate to the phenomena and the lives of the sixth and seventh sub-races of this root race, during which great changes will take place in the human body and the manner of living.

The Avatar first indicated in Theogenesis is the Avatar of the Fifth Root Race, while the Great One subsequently referred to in the seventh Stanza is the synthetic Christ, or Avatar — the Nirmanakaya body of the Ego which has manifested in the body of each Avatar of the preceding root races.

The instruction entitled "Group Souls" given to Templars by one of the Masters as clearly indicates the grouping of Avatars as it does the grouping of lesser human beings whose bodies are the manifestations in form of a single spiritual Being. This Being is the spiritual Father-Mother of Its children — the aforementioned bodies — and is sometimes termed the Regent of the Star to which such a group belongs — not the astrological star, but that which has been termed the "Star of our Divinity" (the Dhyani Buddha) the Planetary Spirit Who presides over every birth of every human being who is of His essence throughout a Manvantara. There are seven Dhyani Buddhas, as there are seven planets belonging to this solar system, four open and three secret. The Dhyan Chohans and Dhyani Buddhas are identical. Those students who are specially interested in the above subject are referred to pages 572 and 573 of the first volume of The Secret Doctrine.

On the ascending arc of every great cosmic cycle all life forms are tending toward unification and must return to the One in the same sequence in which they came into manifestation. When it is understood that all life in [4] manifestation in form on the physical plane has descended from the etheric plane — the fourth plane — through two other states or planes of finer substance, the following statement made by an Initiate appears worthy of credence:

"The First Born Son — the Elder Brother of the human race — was indeed and in truth the first Ego, the first spiritual entity, to assume form as the first androgyne in manifestation."

The archaic manuscripts contain the essential details for a broad understanding of the creation of the universe and of man. Therefore it is not necessary to do more than state briefly a few of the esoteric teachings regarding the birth and development of an Avatar — a Christ.

"Instead of a single creation of the universe and man at the beginning of time, there were three separate and distinct creations, as are already indicated in the principles of every great world religion, corresponding to Spirit, Mind and Form. While the present human race possesses mind and form, it has only the seed of spirit — the Christos — figuratively speaking. Only in the vehicles of the Christos — the Avatars of the human race — has that seed developed to any such extent as would make possible the perfect development of the Nirmankaya form, the vehicle which is essential to a full incarnation of the Christos in man. This is the interior body which is not bound by space and time or limitation of any kind, such a body as that which appeared to His disciples when the last Avatar, Jesus, had passed through His last great initiation, his so-called resurrection."

Therefore, the difference between the Avatars and the rest of the human race lies in the fact that the Avatar is the fruit of the Spirit, the Christos, and man, as yet, is but the fruit of Mind and Form. Figuratively speaking, the seed has not yet developed in the latter, owing to the state of the soil in which it was implanted. The soil must be enriched before the plant can grow, blossom and fruit. It is in stress [5] and strain, joy and sorrow, pleasure and pain, that the requisite qualities for such enriching may develop.

It makes no difference who the putative father of an Avatar may be, His real father is the Christos, the first born Son of the Father, and the mother is always "overshadowed" by the Holy Spirit, the masculine aspect of the first Androgena.

It becomes necessary again and again to call attention to the fact that the human race has not evolved from an animal race, for the reason that many writers of scientific treatises on evolution still cling to the idea of the "missing link" between man and animal. Occultism denies this theory in toto and insists on a spiritual genealogy for man. While there will be many missing links found between different races of mankind and different races of animals, such a missing link as science is searching for between man and animal will never be found. It was not until after spiritual, though mindless, man had fallen into gross sin that anything like a human body was born of an animal; but the ones so born were not human beings, they were anthropoid apes.

There follows the above mentioned instruction on Group Souls as given Templars by one of the Masters.

GROUP SOULS

[7]

As the units of Molecular substance which are to unite and form the cells of the physical body are attracted to the embryonic heart center of that which is to become first the fetus, second the full formed child, and third the full grown man or woman, so the Souls are the units which are to form the vehicle of a God, a Sun, as they evolve in the ages to come. These Souls, or units, are drawn to the heart center of a Great Soul — it may be to the Regent of a Planet, a Great Group Soul — and proceed to form what may be termed a vehicle of expression, a Spiritual Body, which to the senses of man may appear as a star or a sun.

The Laws of Attraction and Cohesion, which attract and cohere all substance into definite forms, naturally draw all souls towards each other. Their desires, thoughts and acts are generally on one plane of expression, and it is this one universal truth of attraction and cohesion, misunderstood as it generally is, which has given rise to the modern theory of "Twin Souls;" and whether it be a group of men, or of women, or of both sexes, or even of one man and one woman, it is all the action of the Universal Law of Attraction drawing together the units of a Great Group Soul for a definite purpose. Naturally there must be instances where one man and one woman are conscious of the action of this Law, and as the units of such a Group as I have mentioned have reincarnated in that group repeatedly, half awakened memories of incidents in former lives tend to strengthen the bond between them. But the fact that they are units of one group does not necessitate their incarnation in the same vicinity. They may even be incarnated on different planets, and, in fact, this is more frequently the case than otherwise.

It must be understood that such relationships are not of the senses. There may even be strong antagonisms **[8]** between the members of one group soul so far as the physical plane is concerned; and so far as the recognition by one of another on the physical plane is concerned, that is next to impossible, for in such a case the senses of the physical body must be employed and the physical senses are useless in recognizing interior things.

The negative, or lower aspect of the Law of Attraction, commonly termed sex attraction, is the power which draws the opposite sexes together and the very fact that the relations between the sexes, even in marriage, are so short lived in countless cases, proves that such relationships are not of the soul and clearly are of the body with its instinct of mating in order to reproduce its kind, exactly as is the case with all lesser forms of animal and plant life.

If men and women would acknowledge this instinctual attraction and relinquish their false ideals of twin souls, there would be some hope of arriving at the truth, but so long as they consider sex instincts disgraceful, and raise the false ideal of twin souls to an eminence of spirituality, they will not accept the truth when presented to them.

Out of many thousands, scarcely any are aware even that they have a soul, or rather that they are souls; then how can they be expected to recognize the soul of another and establish physical relations with that soul?

With the majority of mankind, the fact that someone has told them so or that they have read they have a soul to be lost or saved is all they know, or are expected to know of their individual souls.

To be fully conscious of the individual soul, the incarnating Ego must have developed a higher order of mind than is possessed by the average man, and a correlation must be made between that mind and the vehicle, or form of the soul, in which that mind operates.

As a man beholds and is conscious of his face and form in a mirror, so the lower self of man becomes conscious of his Soul as it searches the intricacies of its own nature in **[9]** concentration and finds response to its queries. These responses bear no semblance to the answers which come as a result of questioning his lower mind, where passion and desire for contact, sex attraction, hold sway, as well as all other qualities which appeal to the senses in any form.

LIGHT

[11]

As there are many references to different manifestations of Light in the Stanzas, as well as in other communications of the Masters and as Light remains the impenetrable mystery it has always been to the masses of humanity notwithstanding the theories of science, it seems advisable to interpolate a few of the paragraphs of a private instruction on the subject of Light by the Master Hilarion in order to furnish our readers with a better understanding of some of the most obscure references to Light which occur in the Stanzas, and which may appear contradictory if not understood as referring to different planes or states of life.

COMMENTARY

My contention that Universal Light and Universal Mind are identical may prove a debatable point unless the student has thoroughly accepted the fact of the seven-fold division of Matter, Force and Consciousness as a literal fact possible of demonstration, instead of a mere hypothesis. No adequate comprehension of the great mystery, Light, and its varied manifestations is possible without some measure of understanding of the states or planes of Life, wherein occur the vast changes whereby Absolute Darkness (as far as sense perception is concerned) becomes Absolute Light. In other words, Consciousness of Being, Be-ness, differentiates and becomes manifest as Spiritual Light — Divine Wisdom. The states or planes in which these changes first manifest are the fifth and fourth, the Akasha and the Ether.

Akasha and Ether are coeval and co-eternal Spirit-matter — during a Maha Pralaya; but at the dawn of a new period of 4,320,000,000 years Spirit-matter becomes Spirit *and* matter. The change is effected by the expulsion from Akasha of the sleeping life germs — sparks — still enveloped in their robes of darkness. The Etheric universe is reborn with the expulsion of the life germs when the [12] energies of Attraction and Repulsion are reawakened, and then commences the beating back, the bombardment, by Etheric substance — the partly awakened sparks — against the Akashic substance — the vibratory effect of which is to bring forth in the form of Etheric Light the hitherto quiescent fire of the darkened robes which envelop the vehicles of the universal life principle we have termed germs, and differentiating the Manasic field of Akasha, thus preparing for the development of lower mind, in the substance of the Kama Rupa plane. The to and fro motion established by bringing into manifestation the fourth seven of the 49 fires — the seven differentiations of the cosmic energy to which we have given the generic term, Electricity, never ceases until the end of the Great Age in which they manifested.

Continuously is Universal Mind beating upon Universal Spirit and bringing the unmanifested into manifestation throughout a day of Brahm. Continuously does Universal Spirit respond, and that response is in terms of Light, Light the demonstrator of Mind. In the same manner, by the same mode of motion, are the vehicles of the life principle repelled from the fourth, fifth and sixth planes, in rotation, in the process of forming the substance-matter, the primordial matter of each succeeding plane — thrown into form by Fohatic energy on the said planes, commonly known as the Kama Rupa, Kama Manasic and Astral.

The fourth, third and second of the sevenfold divisions of the 49 fires — differentiations of Spiritual Light — have then entered upon their age-long mission of creating, preserving and destroying a visible universe with its uncountable expressions of individualized life.

I have but given you a very meagre description of these vast processes, but it is necessary that you grasp some idea of the methods and processes of the manifestation of Light, and of the fact that there are in truth 49 different manifestations of Light, and also that whatever be the form of Light operating on any one of the sub-planes of the Physical, [13] Astral and Kama Rupic planes, it has been first called into being as a result of the interaction between Ether and Akasha — the demand of

Undifferentiated Mind on Spirit for a vehicle for the manifestation of sentient life, and simultaneously of visible light, heat and electricity.

It will be well for you to bear this last mentioned fact in mind, for it is the sequel to many of the half solved problems, physiological and mechanical, mankind is wrestling with. Unobserved and unsuspected because invisible and not yet demonstrable by exterior means it is this same backward and forward impetus of the two aforementioned forms of cosmic energy, Akashic and Etheric, that are primarily active in the production of every change looking toward the building or destruction of form, whether that form be a mathematical, mechanical, natural or physiological form. It is the beating back to its original source of the first aroused thought form and the repeated bombardments against the same source by the combinations of thought forms as they increase in number that eventually brings forth the Light — the required knowledge, the solution of the problem, or the power to construct. Whether the required form be the answer to a sum in addition, the making of a garment, a huge cable, or a sun, it matters not.

You can never arrive at the solution of any mysterious act of Nature unless you start with the above proposition.

The fact of the tremendous, the *pushing* power of Light on cosmic dust within the interplanetary fields of space is now generally accepted, as the findings of noted scientists have determined that point to the satisfaction of their followers. But it may be noted, there is no effort being made to give credit to the Initiates of The Great White Lodge Who have stated the same fact many times in accounting for the transfer of various forms of life from planet to planet.

NINE STANZAS FROM BOOK OF DZYAN

[15]

STANZA I

SLOKA 1. Since Fohat gathered two lines of fire in a close embrace, forming a Circle of Flame to make room for the feet of the Fifth, have the demi-Gods been filling that Cosmic field with images of themselves.

SLOKA 2. To and fro have the First Born run, darting behind each Flaming Sword that sprang from the head of the Mighty One, while seeking for Pasture against the day of the birth of the Great Red Cow. The milk of that cow will gather and flow in rivers of Water and Wine to quench the thirst of the Twice Born Lords of the Sacred Mystic Fire.

STANZA II

SLOKA 1. Said the Radiant One to the Shining Face: "I will cause a shade to cover Thee for a day and night of time. I will brood Thy young, and bring them forth in strength and might, when the shade has passed from Thy face and Thou shineth forth once more.

SLOKA 2. "For Thou shalt shine again with seven-fold Light, and the face of Thy First Born son shall reflect the light that shines from Thine own. The black and the brown shall be no more, and the golden-hued shall awaken from sleep, and rule as they ruled of yore.

SLOKA 3. "Fire and flood, acid and blood, shall flow in streams and drench the star with the blackened face. The once bright sons of the demi-Gods have cast deep shadows upon that face; they have stolen the fire that lightened its eyes and molded it into a gleaming mass to fetter and bind their once lithe limbs. Vengeance swift will overtake and cast them into the pit.

STANZA III

[16]

SLOKA 1. "When the circle of flame shall open again and the line of life be loosed from thrall, the five will fall into the six, and Surabhi's teats will deliver four doves — each bearing a branch of the Sacred Ash for the help and healing of Maya's sons. Fohat will once more cross the line with another and mightier stride, and will draw the downward arc of the line of life to an upward sweep, by the strength of His own right arm.

SLOKA 2. "The four-fold Lhas will emit from Their loins the germs that will grow into three-fold coverings of animal forms, of fish and of fowl for the service of man.

SLOKA 3. "No more shall huge creatures and crawling things find room on the Rim on the Wheel where dwelleth the Sons of Fire and Flame. The beasts of the field and birds of the air will meet and part in peace, and both shall feed on the purple grain, the gift direct of the gods. All growths of the under crust of the Wheel shall be thenceforth forbidden, and man shall live by the power of his Will in place of coarser foods. When the Wheel has whirled one crore and a half, the Sparks will embody themselves in a fruit, the like of which no man hath known. The infant as well as the full-grown man shall eat of that fruit, and words of wisdom will fall from its lips, to the wonderment of the gods."

STANZA IV

[17]

SLOKA 1. The wild White Bull o'ershadowed the Great Red Cow. With one expulsive effort she gave birth to a White She Calf.

SLOKA 2. On either side of its head came a Golden Horn, and in the middle sprang forth suddenly a Diamond Tipped Horn.

SLOKA 3. Fast grew the Three Horns, many cubits by day. The Two Golden Horns circled the races of the Changing Star. The Middle Horn curved and entered the earth and sought the abodes of the Serpents of Wisdom. It drew Them forth from Their retreat and set Them in high places.

SLOKA 4. When Their eyes beheld the white calf They said with one voice, "Thou art a sign to us. Now will we enter the Circle of the Golden Horns, and will give of our Wisdom to those whom thou wilt mark with thine own sign, and they shall be our Messengers to young and old alike."

STANZA V

[18]

SLOKA 1. "And wilt thou then make bold to cross my will?" cried Fohat in His rage. "Wilt thou dare the wrath of the Shining Face and His circling hosts? Take heed lest I set down my foot so hard the bridge 'twixt the Gods and men be broken; then canst thou no longer minister to man, or strike the full toned chords."

"Behold! I call the Lhas. The bright Dhyanis — the sons of Law and Wisdom — and He of the Shining Face, all, all to me. They shall decide."

SLOKA 2. Out from His head, His feet, His left hand and His right, sped four vast streams of Fire. They sought the abodes of the Gods, and swiftly brought them to the bridge whereon Fohat stood with lifted foot. From His navel came the sparks which all unknown to Him had power to overcome e'en death itself.

SLOKA 3. So came they all, the Gods of the overworld and of the underworld, saying, "Our power to make or to unmake is all but gone. The sons of Maya have taken our might and wisdom by violence. Thou, great brother, may'st finish the Fifth Stride, but when thou shalt rest from thy labor and again shalt lift thy foot for the Sixth — lo! Thou shalt be alone. They whom thou now decriest shall be the Gods ere falleth thy foot on the Sixth Stride, and thou shalt not raise that foot again, for the circle of Flame will open for thee and thy line of life be cut in twain."

SLOKA 4. Unabashed, but with abated strength, Fohat set His lifted foot upon the nether shore of time. Darkness overwhelmed all living things. The faces of the Shining Ones were hidden from the circling Wheels. The Spirit brooded once again.

STANZA VI

[19]

SLOKA 1. The darkness and the twilight of another Night were passed. The foot of the Mighty One was raised again, and with His torch He lit the faces of the Shining Ones. The smoldering Sparks awoke to life and sought the teats of Surabhi, and on the milk they drew therefrom, grew fast and strong. The Holy Mountain woke, and from Its depths arose vast clouds of fire and smoke and thunderous sounds. The demons of the underworld came forth and shook the face of the Dark Star till once again it stood in balance true.

SLOKA 2. Unto him of the Shining Face, Meru cried loudly, “Smile thou upon my face and unlock the chain which binds the lesser lives in frozen bonds, that so the new clothed Sparks make living things to grow for Maya’s Sons to feed upon, when they be come again to seek fulfillment of their dreams.”

SLOKA 3. Then came the Dhyan Chohans — the Devas of the Fourth — Those Who failed in the Third. Said They to the Shining Face: “Let us now finish the labor wherein we failed; we have learned our lesson.”

Then entered They the bodies created for Them. The fathers of the Fourth became Their own offspring of the Fifth. They took unto themselves mates and created abundantly. But their offspring knew naught of their fathers’ offenses against the Gods, or the causes for Karmic visitation upon them; their minds were holden. Fierce and bitter was the struggle ‘twixt them and the nature spirits clothed in lower forms, and with the demon hosts of the underworld. At times they lost, at times they won.

[20] They cried unto the images They made with their own hands, and to the stars, and to the invisible ones, “Show Us the mysteries of our fathers. We are blind and deaf and dumb before our enemies. We grope in the darkness for the Light which lit the Fire which now burns so low within us. We know that Light burns clear and bright in hidden places, but ever as we draw near to it it recedes from us. The darkness increases by contrast when we have lost the faint gleam of that Light. Rather would we die than suffer always from the gnawing pain of unrequited longing for that Light.”

SLOKA 4. Then awoke compassion in the heart of the Mighty One — He Who rides the White Horse in majesty — and He answered them, saying, “I will send forth my Son. He will be clothed in Fire and be as a torch to light the Fires in your hearts. From the Fires so lit will the true Light shine upon you.”

The space between the upper and nether waters of the heavens opened, and One came forth in power and glory as a sun. He stood upon the topmost arc of the Dark Star and touched the blinded eyes, the ears and lips of all the supplicants gathered there to see and hear and speak to Him. Said He to them, “I am sent to be a torch to light the Fires within your hearts, and I will stay with you until the Sacred Light shall shine so bright that every foe will stand revealed before your eyes, but you alone have power to slay those foes. Go ye forth to gather fuel, and lay the Fires aright.”

SLOKA 5. He called aloud and the Great Mother descended with the Lipikas. They cooled and pressed the Fiery Sparks. Where they had been Three, Four and Five angled when the long night fell at the close of the Fifth, **[21]** they were now molded and pressed into the Sixth and Seventh angled.

SLOKA 6. The Six Sons of Fohat came to harden, condense and direct Them into form according to the patterns of the Chhayas of the Gods.

SLOKA 7. Two new doors were opened from the finite to the infinite. The clear white ray of the Divine Sun shone through the newly opened doors and did not break into fragments. The face of the once Dark Star was changed; it shone with brilliant light. Its companion Wheels now caught the broken rays, for they were last in the race.

SLOKA 8. The Great Mother cried to the One Eternal, “My work is done for this Thy once rejected son; and He shall rule my progeny, while I return to Thee.” Then fell the bars between the upper and under worlds.”

SLOKA 9. The Dragon of Wisdom descended, and with It the Diamond Souled Host. In Their own diviner essence They enfolded the forms created for Them — no longer Maya's Sons were they, but Sons of Will and Yoga.

SLOKA 10. No more shall the bars be raised between the finite and the infinite, for the Sixth shall fall into the seventh with ease.

STANZA VII

[22]

SLOKA 1. At last the Full-toned Chord was struck by Maya's Sons, and at the sound Illusion vanished. Truth stood full revealed. Knowledge, Power, the glory of achievement clothed the newly born as with a garment.

SLOKA 2. Adown the star-spangled path of the Gods — the path of Lesser Lights — awaiting birth in other Forms, came one unlike the Gods, yet kin to Them; unlike the Spirits of the Throne, yet known of Them; like unto man, yet more than man; One clothed in raiment; glistening as the Hoar Frost in the sun; majestic, stern of countenance, yet soft of speech.

SLOKA 3. From lesser Light to Light He stepped, and as His footstep pressed each Star it gave a chord of sweetest melody. As He drew near and nearer still, each new pressed chord was placed in song triumphant.

SLOKA 4. At length He halted, poised aloft and bent His ear to catch the song the Stars now sang so clear and strong from far beneath His feet.

SLOKA 5. The once Dark Star now shone with glory reflected from His face and full and clear He heard the echo of the chord which hitherto had sounded only minor tones of woe and anguish.

SLOKA 6. The King had come into His own and now was known to them. "I am the first," He said, "And I am the last, and we are one. Out of the darkness hath come the light. Out of no-thing hath come all things. Out of Death hath come life eternal. It is done."

STANZA VIII

[23]

SLOKA 1. Fohat has lifted His foot but halts ere He reaches the limit of His stride. The Sons of Flame have cried to Him in sore distress: "The Sons of Maya cannot reach the ring pass not if Thou shalt place Thy foot upon their necks before they reach the Chhaya of that ring."

SLOKA 2. Fohat lifts His voice, that voice long stilled, and bids the fiery servants of His will to take His ultimatum to the Sons of Flame, "I will not halt for Gods or men, but this much will I do. Go thou to Maya's Sons and strike the sacred chord upon the seven stringed lyre within each one. Perchance it may arouse them from their sleep and give them speed to reach the goal ere falls my foot upon the nether side of the dark Stream."

SLOKA 3. Back came the messengers and said, "We cannot wake the sacred chord. But five of the seven strings of the lyre will sound, two lie jangling and untuned."

SLOKA 4. Then Fohat, roused to anger, shot forth a stream of fire which circled all the heavens and awoke the Asuras on the heights. Swiftly on the wind of Their own wings came They from the realms of rest and gave speech to Fohat, saying, "Put down thy foot if so thou wilt and close thy

stride, but ere thou doest so, know this, ere thou raisest it again, we with our brothers, the Divine Builders, will have given of ourselves to Maya's sons that which thou wouldst now withhold and the two strings of the lyre will no more jangle out of tune."

SLOKA 5. "When the first full chord is struck then thou shalt die — for thou art old and thy work well nigh done, so cease thine anger and give some space for effort if thou wouldst prolong thine own labors."

STANZA IX

[24]

SLOKA 1. From the East, the West, the North, the South came four Holy Ones. On Their way They gather the Destroyers thronging Their path, and set them in swifter motion.

SLOKA 2. At the "Ring Pass Not" they pause and with one accord cried unto Kwan-Shai-Yin, "Speak Thou but one word, a word of two parts, and we will hear that word within the veil upon our wings."

SLOKA 3. Then with a loud voice Kwan-Shai-Yin gave utterance to the word. It shook the heavens and reopened the path between the fiery red Star and the Star which had been cleansed of its blackness.

SLOKA 4. Said He to the Holy Ones, "Gather your hosts and make fit habitations for the Angels of the Voice. They shall lead the new-born Sons of Will and Yoga within the path I have opened, that They may people the fiery red Star with a new race. Dangma shall open their eyes to the glory of the hidden way."

STANZA I

[25]

SLOKA 1. Since Fohat gathered two lines of fire in a close embrace, forming a circle of flame to make room for the feet of the Fifth, have the demi-Gods been filling that Cosmic field with images of themselves.

COMMENTARY

Fohat is the active principle of the Cosmos, manifesting as the outward vibratory force, which thus becomes the creative principle in the Universe. He is therefore the Great Breath acting in its creative capacity through matter. Lines of any character are but the effect of vibration in a given direction, hence they represent vibratory currents of force. The two lines of fire gathered by Fohat are the two currents of vibration set into activity by the activity of Fohat, that is, they are the two active currents of the Great Breath as it manifests through Matter; in other words, they are the Positive and the Negative Principles, or Cosmical Electricity and Magnetism. These two currents were acting through the medium of the Fire Principle, which will in this case represent the Manas. The gathering of these two lines of fire in a close embrace indicates the union of the Positive and Negative poles of the Manas (or Mind) principle in such a way as to provide the proper base for the state of activity which is to be manifested as a result of this embrace. It was this union of the two aspects that prepared the Nucleus for the Material Sphere where the Life of the Cosmos was to express itself in the New Aspect. This Nucleus was the circle of flame which gave room for the feet of the Fifth. The Fifth here is the Fifth Principle or Manas, and also its incarnation in the Fifth Race. Thus we are to see that the two currents or lines of fire are the Positive and Negative Currents of the Manas, and their conjunction means the creation of a vortex in the Manas, the two currents acting Centripetally and thereby reacting upon themselves, **[26]** creating a Centrifugal force which flows out from this center, thus creating the Vortex Wheel of the Manas, which perpetually whirls and in this way begins the manifestation of the Manasic Cycle, for this is the origin of the present Manasic Round which is now coming to a close. The Cosmos manifesting during this Round will of course have to be Manasic in its keynote, and therefore the humanity living during this period will have to specialize Manas, for the reason that the dominant note of the Cosmos will be Manasic during this entire Round. The Manasic Race is therefore the inevitable result of the Manasic Round. It is not true that they were souls who had worked out all the lower principles during the time of former Rounds, for the idea of merit in this connection is altogether wrong. The New Race is not the incarnation of the former Race, but rather the individualization of the New Round. This of course is stated mystically. The meaning is that the souls of any time are the expressions of the Cosmical Energy active at that particular time, and not the result of their own former actions. These souls are the effects of the Round which produces them, though they may contribute to some extent to the hastening or retarding of the next Round. It has been in this way that the Fifth Race has grown up during the Manasic Round, which has been produced by the action of Fohat on the Manasic Octave. The demi-Gods here are the diverse Cosmical Currents which are acting upon the Manasic Octave. They mould the development of the human minds and therefore souls, which live during this time, so that there are but so many incarnations of these Forces, hence the demi-Gods are spoken of as images of themselves, that is, they are the expression in form of the forces which have organized them. All the entities produced during this period are the images of the Manasic Forces which energize them, and so it must be, as long as the present Round shall last. The Cosmic field here is the Cosmos organized by the Manasic Round.

THE FIFTH BREATH

[27]

In every differentiated form of matter, whatever be its purpose or use, there is one of the seven principles, qualities and energies that is the dominating factor in the creation of the form.

The purpose and the use for which every form is designed would determine which one of the seven principles qualities and energies would be in the leash in the creation of any form by the divine builders of the form. As these seven great creative powers are the basis of all matter, it is evident that the material forms invented by man come under the same law, the law of centralized power. For instance, the particular form of energy dominant in the unifying of the molecules of the state of matter of which a material form in metal was composed by man would be the energy of Cohesion. The same would be true on the plane of Manas where the unifying power was exercised over substance-matter of higher vibration, as in the case of two or more individual minds, the energy dominant in the combining or unifying of two minds would be the energy of Cohesion.

Heat, Attraction, and Repulsion is the first trinity of Spirit in manifestation. These are three of the Seven Sons of Fohat (Motion). Fohat is the driving power of the Universe.

The Fifth Breath is the fifth of the five breaths (Vibrations) which brought life force into manifestation.

The Fifth Breath has its correspondences in the fifth cosmic age, the fifth cycle of each age, the principle of life, the fifth stage of man's evolution, the fifth sense of man, and the fifth of any being or object. We are now in the fifth race of a great age.

The fifth principle is Manas (Mentality) and a warning to beware of the action of the Fifth Breath would mean a warning to beware of the undue action of the higher mind for the forces of that phase of life are of the nature of fire — **[28]** and the human body cannot bear the action of these forces without danger to the brain.

The drawing on those forces by Christians in their revivals has driven many insane by the emotional reaction overstimulating the brain centers.

The Fifth Breath is in reality the Inner Breath and has its occult center of action in every cell and organ of the physical body as well as in all correspondences of the same inner sheathes or principles. This inner center of action is where the Akasha *concentrates*. The four lower breaths are outer, the Fifth is the first breath that touches the Universal Rhythm of the Higher Self or the God within. It is the first *In*breath in other words, and its element is the correspondence of Oxygen on all planes. On the lowest astral this is pure ozone which, however gross compared to the higher aspects, is so fiery that physical lungs would be soon burned up were they to inbreathe this element undiluted. This may serve to give an idea of the Breath of the Gods, so to speak, on the various planes of being. Because of a knowledge and control of this Fifth Breath the Yogi, though using only the lower astral phases, can put himself into a so-called cataleptic sleep and allow himself to be buried for months without any apparent outer breathing, and finally be resuscitated and none the worse for the experience. The fire of the inner breath permeates the physical in sufficient volume to ward off outer dissolution.

All animal organisms have the four lower breaths. Minerals do not have these outer breaths, but do have the fifth inner and the changes that occur in all mineral structures are really the result of the functioning of the Fifth Breath within its essence, for the Fifth Breath is involved with Akasha, from which all things come or are outbreathed; so the cosmical inbreaths of Akasha finally draw all things back to it or reduce all things to its primal Akashic nature. The form, color and other qualities of minerals, jewels and all objects in nature are really determined by Akashic **[29]** impulses. Where there seems nothing, there are often the most precious things or forces. Certain spaces in the physical body — as the central canal of the spinal cord and the ventricles (spaces) of the brain — are centers of action for the lower inner astral breath. Impulses centering in these areas tend to draw the physical inward or upward and to increase the vibrational rates of the outer body approximating ultimately the rate of the astral as evolution proceeds. A knowledge and control of the Fifth Breath,

the first inner breath, is of vast importance to every soul on the Path that leads to Eternal Light and is the spiritual birthright of every individualized soul.

It is only the scientifically trained mind that considers the subject of the energy of Cohesion as to its actual importance in the economy of the Universe, yet an understanding of its functions in the creation of form on all planes of existence is a necessity to the student of Occultism.

If the principle or energy of Cohesion was missing from the seven-fold universal creative agencies or energies there could be no organized forms of any character whatever. It is the combining and unifying force between every two or more electrons, atoms, molecules and cells of all primordial substance.

From the philosophical viewpoint Cohesion is one of the seven Sons of Fohat — Divine Will — which manifests as Electricity, Magnetism, Light, Sound, Heat, Attraction and Cohesion.

Teachings of The Temple

THE SIXTH BREATH

[31]

The Sixth Breath is a formative principle — the essence so to speak, of abstract form. This Sixth Breath is the Breath which God breathed into the man of clay; and which made man a living Spirit. To have breathed into man only the Fourth or Vital Breath would not have ensouled matter with any spark of the Godhead. The Sixth Breath is the Spiritual Breath animating all things in manifestation, and its polar opposite in matter is the Fourth or Rupic Breath belonging only to the Creature, that is, the thing created, whereas the Sixth is of the Creator. Rhythmic impulses from the Sixth Breath, which is in synchronized vibration with the Great Breath, arouse corresponding breath-desire activities in the lower Rupic pole and so Form is kept in manifestation on the lower planes. Were the Sixth Master Breath to cease, all Form, animate and inanimate, would disappear from the face of the Cosmos.

Imagination, the kingly faculty of soul has its seat of power in the Sixth Breath which is also the basis of Kryashakti, creation by will and imagination. In a sense, Breath and Desire are one and the same. Attuned to Universal Rhythm of the Great Breath, Desire is omnipotent but the lower desires cannot vibrate with the Sixth Breath because of the limitations of matter, as the Rupic consciousness on the fourth plane is merely a reflection of the higher arupic Sixth Principle on the realms of the Formless, yet having in itself the potency of all form.

Breath creates images, and imagination arouses Breath. With the Sixth Breath on the universal planes of being, this process is vast and indescribable in human terms but some idea may be gained by studying the effects of lower breath desires on the human emotional plane. All kinds of emotions which belong to the fourth or rupic state of being affect the breath, as in joy and sorrow, anger, fear, fright, deep concentration, and so on. When lower emotional phases manifest, there is no control of the breath centres. The [32] Breath becomes deep, rhythmical, catchy or shallow according to the phase of emotion manifesting, as all such belong to the plane of the Fourth Breath. Control the Fourth Breath by the Sixth however, and all disordering conditions disappear.

In all disturbing mental or emotional conditions therefore, indraw the consciousness by deliberate quiet breathing and seek to correlate with the Sixth Breath on its own plane of force and consciousness. If this is done, there will immediately result a balanced state and a feeling of inner calm and peace, with control of outer conditions. Motions and emotions cease more and more as we go in consciousness toward the Center of Being, for the Kingdom of the Divine Rhythmic Breath — Heaven — is within. Differentiation from the Center outward begets wider and wider motion which is cause for more motion and so on to infinity as is noted in the case of the mighty swing of suns and planets through the spatial depths. And yet within the real inner center of those swinging orbs and all creatures thereon, there is common place or state of Identity. In other words if you find the real center of anything, soul, creature, star, or planet, you have found the Center of All. All roads lead to God through Centers within Centers.

In the deepest states of mental concentration the outer breath becomes quiet and still and if of sufficient power may almost cease altogether as in the case of Yoga because the outer impulse or desire has passed through the Fourth to the Fifth and is near perhaps to the Sixth Breath. And as the outer breath correlates with the inner, every organ, cell and tissue of the body begins to breathe in unison, for every organ and cell has the correspondence in itself of every other organ, every cell having the analogue of lungs and potential rhythm of all the Seven Breaths.

The Teachings of The Temple

THE SEVENTH BREATH

[33]

The Fifth, Sixth and Seventh Breaths are Universal and Illimitable. The four lower Breaths are involved with the limitations of the matter of the corresponding lower planes of existence, and are of the nature of aspects of the three higher, that is to say, the three Breaths on the Higher plane becomes four Breaths on the lower plane due to the immutable law of the materialization and crystallization of spiritual forces in and with matter. The Three becomes Four due to this law of solids as the Triangle with its Three lines on a plane surface takes on Four sides when it becomes a solidified or material body. The first solid body possible is the Tetrad, each line, surface and angle of which is pregnant with Diefic truths.

The four lower Breaths may be briefly defined before considering the mystery of the Seventh.

The First Breath. This is purely elemental and automatic and is the lowest of the four lower or outer breaths. This first breath is rhythmic molecular respiration, that is, respiration of the molecules. This is really the lower astral breath which by repercussion on the physical envelope or body causes the function of outer breathing through the lungs. Death results when the molecular respiration ceases, as the outer mass breathing must then also cease.

The Second Breath. This is the Vital Breath or Rhythm pulsing — breathing — in and out of the cells and tissues of the Microcosm. It is the analogue in the Microcosm of the Great Breath in the Macrocosm. It is an aspect of Atma in which the synthetic becomes differentiated and yet retains its synthesis.

Atma is everywhere and yet its lower Breath or rhythm may be modified, tinctured or colored by the will and desires of the creature. Thus the creature — man — becomes a builder with the Divine and can help or retard nature in her evolutionary purpose as he keeps pure or pollutes the Second Breath with his images — creations.

[34] The Third Breath. The Third outer Breath is the lower positive pole of the Sixth which is negative on its higher plane to the Atmic or Great Breath. The Third is Rupic and its respiratory impulses materialize the essence of Form by drawing from the Sixth Breath, and so keep the Rupic or Form principle in manifestation. This applies to all of the planes. Were this Breath lacking it would be impossible to clothe our thoughts or ideas in any kind of form whatsoever and the process of thinking would be impossible with the brain mind. Abstract thinking is only possible on the highest planes — the so-called planes of the Formless. Thought on the lower planes is the flashing of a succession of images (forms) on the sensitive Akashic screen of the inner sensorium of the brain.

The Fourth Breath. This Breath is negative to the Third and Fifth Breath. It has important functions and is a respiratory rate of balance between the higher and lower planes. The Fourth Breath inbreathes in all things and creatures the Light of intelligence — the Knowing Principle, through being receptive and negative to the impulses of the Fifth.

The Divinest mysteries center in the Seventh Breath, which is the Auric Breath. The Seventh Breath is Self-Creative — it has no organ of action but every cell and atom breathes rhythmically with the Auric All. When the Seventh Breath is active every cell, molecule and atom of the nature breathes in perfect unison with the Universal All — The Great Atmic Breath. Breath is the life, spiritual and material. The Breaths of all the planes should be coordinated, and when this is accomplished man becomes more than man, he is a Master of Life — a Master of Breath and is omnipotent.

One-half of man is dead, a corpse, or let us say one-half is still unborn. It has no breath. Every center, organ, cell and tissue should breathe — have its rhythmical vibration or expression. Inner potencies are thus released as in the [35] seed expressing its germinal potencies by growth. Every living thing has breath and as everything is alive, all things breathe, including the minerals. Sometimes it is one breath, sometimes another of the seven breaths according to the plane and grade of matter involved. Modern science illustrates this in the case of seeds which breathe, taking in oxygen and giving out carbon dioxide. Placed in airtight containers most seeds will die in a short

time. When about to germinate, wake up, seeds breathe more rapidly and require more air. Minerals function the Inner Breath attuned to Universal Nature. The sun breath has an eleven-year period. The unborn child functions the Inner Breath, the mother representing universal nature. The seventh or Auric Breath is synchronized breathing on all the planes of self simultaneously and this synthetic breath makes the full correlation of man with the Higher Self. This Auric Breath marks in reality the identification of the individual with the Universal, and the Auric Breath is the true utterance of the Sacred Word — the Ineffable Name — as every plane of the self and every cell and atom on every plane of the Self is in harmonized aspiration with Divine Consciousness.

Teachings of The Temple

STANZA I

[37]

Sloka 1. Since Fohat gathered two lines of fire in a close embrace, forming a circle of flame to make room for the feet of the Fifth, have the demi-Gods been filling that Cosmic field with images of themselves.

Sloka 2. To and fro have the First-Born run, darting behind each Flaming Sword that sprang from the head of the Mighty One, while seeking for Pasture against the day of the birth of the Great Red Cow. The milk of that cow will gather and flow in rivers of Water and Wine to quench the thirst of the twice-born Lords of the Sacred Mystic Fire.

The following is the Master Hilarion's Commentary and interpretation of the 1st and 2nd Slokas of the First Stanza.

While Master Hilarion's Commentaries may differ in some respects from those of other commentators our readers may find that in most instances such differences are due to the consideration of subjects from a different aspect.

COMMENTARY 1

From the Cosmic standpoint Fohat is first of all the directive energy of the Principle of Sound. In manifestation it is "the Word," or that expression of the Absolute which commands, and must be obeyed.

In the act of command is manifested the energy which at the same time creates the form in, and the method by, which the command is to be obeyed, *i.e.*, Motion and Vibration.

In the first chapter of St. John appear the words: "In the beginning was the Word, and the Word was with God, and the Word was God .... All things were made by Him .... In Him was life and the life was the light (the intellect) of men." In other words, within the unmanifest, the Absolute, **[38]** was the Fohatic energy — the potencies of the creative Word. All things were made by Fohat, when it became the manifested Word — the power which set in motion the hitherto latent substance of itself — intellect, per se. By means of motion Fohatic energy first created the Akashic Universe.

By the different rates of motion, commonly called vibration, subsequently set up in the Akasha, were re-created first the Etheric Universe; secondly the Astral; and thirdly the Material Universe.

The first Stanza refers to a period at the close of a great Pralaya when the energy of Fohat set into action the then quiescent forces of Electricity and Magnetism — two poles or lines of fiery lives.

"It gathered them into a close embrace," that is, it temporarily held them within definite bounds in the Etheric Universe in order that certain degrees of the demi-Gods then awakening from their pralayic sleep should confine their activities within the set bounds as defined by the lines of fiery lives.

One of the activities of these degrees of the demi-Gods — creative forces — is the casting of reflections (images) of themselves upon or within the Ether — "the great Cosmic Mirror." These reflected images are the first privations of form, the Etheric outlines, into which all human and animal forms are subsequently built.

The "First Born," referred to in this Stanza, that is, the first born of this particular era of manifestation, were in fact the aforementioned demi-Gods, the first to awaken from the long pralayic sleep. In the half conscious condition, incidental upon their awakening, they ran hither and thither behind the flashes of electric fire then being directed by Fohat in establishing different rates

of vibration, "while seeking for the means (pasture) for continuing their existence in their then state of being, knowing that **[39]** when the Great Red Cow (in this connection the creator of more material sustenance for the Astral Universe), should appear as a result of the activity of the lines of fire, their existence as demi-Gods would be ended, for they must then be absorbed by, or rather incarnated within, their own reflected images, thus becoming the second born of this particular cycle.

"The milk of that Cow will gather and flow in rivers of water and wine to quench the thirst of the Twice Born Lords of the Mystic Fire." In other words, the sustenance for the supporting of the lives of the Astral denizens — the then incarnated demi-Gods — must be furnished by the finer or more condensed substances of the Astral atmosphere, the gaseous states of substance, which when combined in a later period, would also create other forms of sustenance for the human and animal life of the physical plane.

The Mystic Fire is the Creative Fire. The demi-Gods were Lords of that Fire in the sense that they were the First Born of that period, and so were overlords of the Second Born.

It should be noted that the Astral plane herein indicated is not the lower astral plane — the negative aspect of the intermediate plane between the Etheric and the Physical planes, which is sometimes referred to as the 8th plane; but is the positive aspect of that plane, which is often confused with the Etheric plane.

Hilarion.

Note — Readers must remember the seven times seven fold divisions of Matter, Force and Consciousness in studying the commentaries.

STANZA I

[41]

SLOKA I. Since Fohat gathered two lines of fire in a close embrace, forming a circle of flame to make room for the feet of the Fifth, have the demi-Gods been filling that Cosmic field with images of themselves.

SLOKA 2. To and fro have the First-Born run, darting behind each Flaming Sword that sprang from the head of the Mighty One, while seeking for pasture against the day of the birth of the Great Red Cow. The milk of that cow will gather and flow in Rivers of Water and Wine to quench the thirst of the Twice-Born Lords of the Sacred Mystic Fire.

COMMENTARY 2

Fohat, the first-born Son of Sound, is motion per se, from its highest aspect. In Biblical phraseology "God moved upon the face of the Waters," the Waters here meaning the Inter-Etheric Energy then in a periodical state of chaos — the Great Deep of undifferentiated, primordial substance. In other words, Infinite Power (God), as a result of the action of Infinite Will, arouses the quiescent energy of Light resident in undifferentiated substance, and so reestablishes polarity. Polarity is disestablished at the close of every great age and the beginning of a Cosmic pralaya — an age long sleep — a period of darkness. By the establishment of polarity the Inter-Etheric Space is thrown into violent motion. The rates of motion then established must be decreased gradually into various degrees of vibration before it is possible to throw the primordial substance, of which Ether is the base, into form of any character.

"Fohat gathered two lines of Fire (Fire here standing for Akasha) into a close embrace," i.e., circumscribed space by means of the two lines (the two currents of Akashic Energy — Spiritual Energy — set up by Fohat); lowered the rate of motion of the Akashic Substance, thus bringing into [42] manifestation a lower form of the same basic substance — the substance of the Etheric plane, known to man as Electricity, visible fire — flame.

When two poles of a static electrical machine are brought within a certain distance from each other the awakened energy will leap from one pole to the other, filling the space between with the flame. This phenomenon corresponds to that referred to in the sloka quoted above. The circumscribed space is a field created for the purpose of bringing into manifestation the hitherto concealed and undifferentiated substance by and in which the excarnated souls of a former race of beings might be again informed. Thus was made room for the feet of the Fifth, the next succeeding race.

Light, in manifestation as Flame, is the carrier of the life principle and is also the vehicle of lower manas (mind). The feet are a symbol of understanding, solidity, perception; therefore this particular period of manifestation also gave birth to the power of perception hitherto concealed in Light. The word Light as herein used does not mean the sunlight of the physical plane. It means the Light of the Akashic plane, the Light of the Central Spiritual Sun, and primarily the Light of Divine Will and Wisdom!

To quote from Genesis again, "God said, 'let there be light' — and there was light," in other words, the creative Word, the energy of Sound, brought forth Light from darkness as before stated.

The demi-Gods are a certain order of the elemental forces. They are the builders of form according to the lines established by Infinity from the beginning of creation. As God "made man in His own image," so these semi-divine forces termed demi-Gods cast their privations of form, the reflections or shadows of themselves, within the aforementioned circumscribed Space, into and around which, the said elemental forces would subsequently build the [43] individual forms of all incarnating lives, whether of suns, stars, planets, kingdoms of nature or man.

The First Born, here referred to, are the first perfectly formed, mentally endowed creations of the age under consideration, not endowed with the higher mentality of the races of human beings of this present round of the age, but nevertheless endowed with the attributes of the lower mind with all its desires, passions and instincts.

It has been said that a tribe of men has been recently discovered in Africa by a noted traveler that typify the humanity of the last mentioned age. The shape of the head as described, and the absence of all characteristics save those of primitive man, would indicate that such a conclusion was justified.

The Head of the Mighty One symbolically is Universal Intelligence, the power of the Spiritual or Higher Mentality. The Flaming Swords which sprang from the Head are the powers, and principles of Will. Secondarily they are powers of Good and Evil, the Positive and Negative currents of the principle of lower mind. At the beginning of the period here indicated the First-Born were evidently feeling the action of these two currents, tempting them into, or dissuading them from, different lines of action which would aid or hinder their development. As they were not yet conscious of the Divine power which was leading them on to a higher state of development they fluctuated between, "darted behind or before" one or the other of the "Flaming Swords," as the case might be. They instinctively felt the coming of some great event which would result in a change of condition, but could not understand the character of the coming change, therefore were thrown into a state of confusion.

Symbolically the Great Red Cow typifies the Great Mother principle, the power which protects and nourishes its offspring, the power of self-sacrifice. This particular symbol as here indicated is red in color because red is the **[44]** color of the life principle, the creative principle of physical life. It is a symbol of sacrifice, and the Great Mother is a continuous living sacrifice for the benefit of her offspring so long as they remain in bond to matter.

Hitherto, the masculine, the positive currents of life had dominated and controlled the races in manifestation. The dim realization of coming change would naturally incite the individual members of the said races to seek for an extension or increase of the benefits to be derived from such protection and nourishment as might be afforded them by the feminine, the Mother currents, typified by the Red Cow.

The Milk of the Cow is indicative of conserved, consecrated spiritual and mental nourishment.

In interpreting the second sloka of the Stanza, it must be understood that the races of the period referred to in the first sloka had not developed to the point where they might be endowed with Higher Mind. But a very limited number of individuals had entered upon their "second Initiation in The Great White Lodge of humanity," as that body is represented by the Masters in some of Their private instructions to disciples. But there were individual members of more highly evolved races in incarnation in previous ages who had attained to certain degrees of knowledge and power and were known as "the Twice-Born — the Initiated — the Lords of the Sacred Mystic Fire." These Initiates had incarnated again to help on the evolution of the races with which they were karmically identified.

With the endowment of the Higher Mind, the Ego — the Divine Soul — takes full possession of the individuality. Man is free to rise to immeasurable heights or sink to corresponding depths, but he can never more be the irresponsible creature he formerly was. He has entered the Central Flame of the "Great Initiation Chamber" — the Sacred Mystic Fire — figuratively speaking, and the flames **[45]** will purify or destroy the elemental substance of his lower desires and passions.

The Rivers of Water and Wine are typical of the results of the long life experiences of the neophyte — the Water of regeneration, the Wine — of spiritual knowledge— both of which are necessary to quench the thirst of desire for self-gratification in any form and at any cost.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 9 — Pituitary Body and Pineal Gland; Chapter 16 — Soul.

STANZA I

[47]

SLOKA I. Since Fohat gathered two lines of fire in a close embrace, forming a circle of flame to make room for the feet of the fifth, have the Demi-Gods been filling that Cosmic field with images of themselves.

SLOKA 2. To and fro have the First-Born run, darting behind each flaming sword that sprang from the head of the mighty one, while seeking for pasture against the day of the birth of the great red cow. The milk of that cow will gather and flow in rivers of water and wine to quench the thirst of the twice-born lords of the sacred mystic fire.

COMMENTARY 3

Fohat is also the driving energy of the Cosmos and all Nature. Its representation in the human is the energy of the Kama Manas, the lower mind, not being Kama Manas itself, however. Fohat is the formative energy of the Word in the cosmical aspect, creating both Space and Time by its vibrations and rhythm. The pulsations of the Word bring all worlds and creatures into existence on all planes. The fire is the fire of Universal Mind and the Fohatic energy draws two lines of such into a close embrace thus creating a circumscribed sphere that becomes the field of action for the higher mentality, the Manas of the races to be. Otherwise without so circumscribing Eternal Matter-Substance there Could be no Mental Sphere and the races would be without the higher mental principle, though they would be one with the Fire of the Universal Mind undifferentiated. The demi-Gods differentiated and became the races of the earth endowed with the fires of the mental (thinking) principle.

[48] The Flaming Sword of the Mighty One is the Spiritual Will, or the Buddhic Principle, that is, the Flame of the Spirit of White Light, the Synthetic "Mighty One."

Worlds, races and creatures are the First-Born, or the once-born until they become Initiates, the Twice-Born. The uninitiated, once-born dart behind the Flaming Sword or the Buddhic principle, because, until initiation, races and individuals are swayed and evolved by Universal Impulses of nature (which are always Buddhic). All forms of lower animal life are thus moved to act naturally as in the case of birds, animals, insects, bacteria, plants, trees as well as human life, until, as said, a certain soul evolvement — initiation — is reached. Thus the Buddhic Will protects until that time, but when the Great Red Cow is born, then the Buddhic principle is able to act in a more specialized or individualized manner for then Buddha has an aspect of itself on the lower plane, the Kama Rupa principle or vehicle. This is the Red Cow, both cosmically and particularly, as represented in all creatures — the principle of Desire.

The Buddhic principle is Yellow, but its reflection on the lower planes as the Kama Rupa or body of desire, is Red.

As the Buddhic principle is the sphere of the spiritual desires — which desires are the Flaming Sword of Spirit — the driving Fohatic Energy of the Higher Realms, so the Kama Rupa, the Red Cow of the lower planes of form and matter, is the vehicle of the desires, thus driving the lower mental forces to action by its flaming desires to create and evolve the four lower planes into exact correspondence of the higher ones, in terms of Form. There can be no Form without Water or its correspondence on whatever plane, for Water is the symbol of the Desire principle and Desire is back of Form. Form is solidified Desire and Desire is spiritualized Form, that is, the essence of Form.

Water is the basis of organization of all form in the vegetable and animal world; no form of plant or animal can **[49]** come into existence without water as a basis and this is not merely because of the physical need of water for subsistence, but because of the occult principle of form inherent in the water quality. In man or animal this principle of form and tendencies and characteristics of the

lower mind are stored up in the watery part of the blood stream, called serum. The serum of the blood has all the potencies of form as stored up by hereditary transmission in any particular species. It is the analogue of the Virgin Mother, the Waters of the Great Deep, the Akasha, the repository of the essence and potencies of all forms and qualities up to the Fifth plane in the Cosmical process. From the Cosmical Akashic stream all things proceed. Back to it, all things are ultimately resolved.

In the inorganic world this law of form operates as well. In all solid substances on the planet, chemists find what is termed the Waters of Crystallization. Without this water of crystallization making up a very large part even of the most solid rocks, matter would be without form. It would simply be impalpable dust. The waters of crystallization make solidity possible through form. In the ultimate, the beginning of form in all solid matter is with the minute crystals, each element of matter having its particular form. Thus gold, silver, copper, lead and their salts will crystallize in certain forms always when reduced to a solid state from a solution. With many substances these crystalline forms are discernible to the naked eye and with others are so small that they can only be seen through the microscope. All matter has more or less heat (fohatic energy) in it. Take away the latent heat in water and we have ice. Add heat and we have water, steam, etc. The water in crystallized carbonate of sodium (common washing soda) is in the solid condition, and like ice and other fusible substances requires heat for liquification. The latent heat may be added to or taken away and there is then a change of state — consciousness of the substance involved. Both ice and the waters of **[50]** crystallization in any substance are in the solid state. The only difference between ice and water in such crystals as carbonate of sodium is that ice is solid water in the free state; and water of crystallization combined with carbon and sodium is solid water in the combined state. This solid water, however, in crystals can be melted and driven off and the substance left without form. When the "earth was without form and void" the waters of crystallization or their correspondence had not appeared, but when the waters of the deep appeared, the earth, Cosmos, took form; for then the principle of form had materialized on the lower planes.

Then all waters of crystallization are dispelled at high temperatures; accordingly all form as we understand the same will disappear as we spiritualize our desires and form bodies. Thus as we raise the vibrations of our desires, increase their fohatic heat energy, we finally leave the plane of Rupa — form, and merge into a more universal form which is no-form.

"The milk of that Cow will gather and flow in rivers of Water and Wine to quench the thirst of the Twice-Born Lords of the Sacred Mystic Fire." This means that with the evolution of pure Buddhic Desire (the Flaming Sword) and the Red Cow (the Universal Desire Principle) acting on the lower planes, the Initiates, the Twice-Born Lords, are given form. The Twice-Born Lords quench Their thirst in the Water — the experiences of form on the four lower planes, making Them the once-born. Then also with Initiation They quench Their thirst with the Wine — the Buddhic Spiritual Essence or creative Energy of Form on the Higher Planes of Being. Thus They are able to contact both planes at will. They have overcome all the limitations of Matter in Form on the four lower planes of manifestation. They become therefore emancipated and forevermore "clothed in the Sun" — The Buddhic Fire Body or true Nirmanakaya Robe of Immortality.

STANZA I

[51]

SLOKA I. Since Fohat gathered two lines of fire in a close embrace forming a circle of flame to make room for the feet of the fifth, have the demi-gods been filling that cosmic field with images of themselves.

SLOKA 2. To and fro have the first-born run, darting behind each flaming sword that sprang from the head of the mighty one, while seeking for pasture against the day of the birth of the great red cow. The milk of that cow will gather and flow in rivers of water and wine to quench the thirst of the twice-born lords of the sacred mystic fire.

COMMENTARY 4

The mystery of Fire is one of the deepest mysteries because so closely related to the mystery of the Godhead, hence the saying that "God is a consuming Fire." There are the Seven Fires fundamentally and with their subdivisions the Forty Nine Fires of Occultism. Science can explain the phenomena of physical fire, but not the real Cause back of that manifestation.

Fire manifests on all planes, hence we have the two main divisions of the Higher and the Lower Fires. The Higher Fires pertain to the three higher planes of Atma, Buddhi, Manas; the Lower Fires to the four lower planes of manifestation. On the four lower planes all fire has in it Light with Heat — the analogue of Passion. On the three Higher planes all Fire has in it Light without Heat — the analogue of Compassion. These compassional Fires are the Mystic Fires, hence we discern who and what the Lords of the Mystic Fires are, and Their exalted status in the Universal Lodge of Life. The Lords and Masters of Compassion are the Builders and Rulers of the Cosmos as well as administrators [52] of Nature's Laws. The Trinity is the three-fold aspect of Fire fundamentally considered: Father-Mother, Son and Holy Spirit, or Brahma, Vishnu and Shiva. The first Entity or principle of the Trinity is the Creative Fire, the second is the Preservative fire and the third the Destructive or Regenerative Fire. This three-fold aspect of Fire acts universally, pervading all matter on every plane. It is Deific energy causing all changes in Nature, creating, preserving and regenerating all forms of matter incessantly, and by such process ever building on a Divine plan to produce the Divine Form. Thus the Trinity is the Consuming Fire — which is God. When all matter is redeemed, regenerated, the "consuming fire" will have accomplished its mission in the economy of manifestation.

The use of Fire in any form in religious observances whether it be by the burning of candles, in swinging censers, or in burnt offerings to the Gods, so common in ancient ceremonials, is primarily due to a recognition of the sacred Mystic Fire into which each Thrice-Born Initiate of the Great White Lodge is plunged in the great Initiation He takes before entering the degree of the Hierophants. It must not be understood that the visible fire of the physical plane is represented in this great mystical ceremony.

Some of the deepest secrets of initiation and life are concerned with the Sacred Mystic Fire, and these secrets are never imparted to the neophyte until he has reached a point in development which identifies him in part with the Initiates of very high degrees who no longer have need of physical bodies to perform the deeds of Their high calling.

The Lords of the Sacred Mystic Fire are in fact the Hierophants of the Twelve Grand Degrees of The Great White Lodge, only three of which are represented on the physical plane, there being but three Grand Degrees on each of the four fundamental planes of the Cosmos Every neophyte passes under the jurisdiction of each one of these Hierophants in turn as his or her development warrants [53] change in emplacement. But let no man deceive you with false representation of conscious contact or association with any one of these Hierophants, for the necessity for

reincarnation on the physical plane will have been long passed before personal recognition of the neophytes by the Hierophants of these grand cosmical divisions of life is possible.

The "thirst" of the Lords of the Sacred Mystic Fire indicates Their ever living desire for the development of each manifesting race of humanity to a stage where conscious recognition of their Divine Progenitors and protectors becomes possible. And this Deific Desire draws all creatures irresistibly toward the Central Flame with eventual winning of the Fire Body.

This Fire Body — the Nirmanakaya Body — is attained when the lower principles or bodies are purified and regenerated by Fire. In other words, when by process of evolution, aspiration, and heroic sacrifices, the earth, water and air are eliminated from the lower vehicles, leaving the highest principle — Fire — active. This Fire is now latent in humanity, and in matter generally. It is covered, choked up by the earthy and watery elements in our four lower bodies so that it can only manifest in ways more indirect than direct. When purification and regeneration are accomplished the latent fire becomes more and more active until the consummatum est is reached, namely the Nirmanakaya Robe or Body of purest and highest Fire, responsive because of its pureness and sensitiveness to the slightest impulse of Purusha, which means the Deific Universal Intelligence or Light pervading all Nature.

STANZA II

[55]

SLOKA I. Said the radiant one to the shining face, "I will cause a shade to cover thy face for a day and a night of time. I will brood thy young and bring them forth in strength and might when the shade has passed from thy face and thou shinest forth once more."

COMMENTARY 1

The Radiant One is that aspect of creative energy — Divine Fire — in manifestation as Akasha. The driving power of Fohat expels the dormant life-sparks of Akasha by the power of Radiation at the beginning of a Great Age — A Day of Brahm — and thus separates the Ether from the Akasha. The above mentioned creative energy of Akasha is also the Fire — the Light of the Central Spiritual Sun — from which the creative Light, the Life principle, is emitted or radiated and absorbed by the suns during their periods of passivity. With the opening of a period of activity, it gives rise to a ceaseless stream of energy which increases in volume and power, and imparts a definite mode of motion to the laya centers within its sphere of action. Within and around these laya centers the streams of energy play until, in the course of ages, what were originally zero points in space have become visible, self-luminous suns. The Shining Face is such a Sun, in this case the sun of our solar system.

The second Stanza opens with an intimation to the Dhyan Chohan — the Sun God of the sun of our solar system — by the cosmic messenger Fohat, that the period of a partial pralaya is at hand wherein the light and life energy of the sun shall be cut off from the earth to a degree that evidently would not permit of the continuance of life upon those sections of the earth affected by "the shade."

[56] It is evident that this can only be a partial pralaya as the promise is given "to brood thy young" — the partially developed life germs of primordial matter last brought into manifestation by the energy of the sun. To brood the young is to cover them with darkness within which remains sufficient heat to keep them from being resolved into their constituent elements. There would have been no brooding of the young during a full solar pralaya when neither light nor heat could reach any section of any of the planets belonging to the solar system.

"I will bring them forth in strength and might when the shade has passed from Thy Face and Thou shinest forth once more."

At the close of the partial pralaya and the commencement of the new period of activity the fohatic power would be exerted to increase the energy of the sun to a greater degree than formerly, in order that the newly evolving life germs might have the advantage of more force and power. For the molecular substance which they would subsequently be called upon to in-form by aggregation, must stand the strain of more rapid vibrations than had the substance-matter of the previous age — the Third Round of the Fourth Root Race.

The lowest point in the arc of the grand evolutionary cycle had been nearly reached, and from that point on to the commencement of another grand cycle, the vibratory effect of the expelled energy of the Central Spiritual Sun within the sun of the solar system, must be increased with each succeeding new solar period — hence the given promise by Fohat of "strength and might" for the young of the Shining Face, in the above quoted sloka. The life and light of a sun is never entirely quenched during its full period of manifestation — a solar day — lasting many millions of our years; but during a partial pralaya its power of radiation is much decreased. The corona of the sun passes through great changes: some sections of the corona [57] become unable to reflect the light from within, and deep vortices are formed which appear to lead into the very heart of the sun. The space occupied by these vortices is absolute darkness to human eyes. The planet, or planets, affected by one of the vortices is cut off in full or in part from all heat and light until the swirling force of the vortex is overcome by a new impulse imparted by fohatic power at the dawn of a new cycle, which increases the degree of the sun's radiation.

Thus passes the shade from the face of the Shining One at the close of a partial pralaya. But back of this material aspect of the phenomena, this new impulse — as is the case with all material aspects of the one life — is the action of Spiritual Energy, Divine Fire, in some one of Its manifestation as Light.

"The day and night of time," during which "the shade" was to cover the face of the sun, does not mean a day and night of Brahm. According to the teachings of the Initiates, such inconceivably long periods as the last mentioned, are usually termed Eternities. Time being an illusion of the senses, the term is generally used in connection with lesser periods of manifestation, during which occur the ceaseless changes which evolve organic from inorganic matter, and finally, the vehicles — bodies — capable of sustaining the rapid vibrations of Higher Manas.

These vehicles are sometimes termed the Higher Astral, or the Soul, but it must be remembered, they are substance, not spirit, substance on its way to transmutation by means of the Christos — the Light of Buddhi.

The Commentaries of the First and Second volumes of The Secret Doctrine contain mines of treasure in the line of detail showing the identity of the primal features of all the ancient religions. Such differences as there are, begin to appear in the instructions which relate to the reappearance of this chain of worlds at the close of the last cosmic pralaya.

[58] Mistranslation and misconception of the original symbolic writings of the Sages Who handed down the great truths received directly from "the Gods" — the divine Beings — Who had incarnated in the mindless races of a previous round to save the humanity of that period from the effects of its own ignorance, have been the causes for the contradictions which have occurred in the allegories and other writings of the Sages of later cycles. It is very evident that in both the first and last issued Stanzas of Dzyan, all references to precosmic events occurring before the reappearance of our solar system after a universal pralaya, have either been obtained by individual access to the higher Manasic plane by Initiates of very high degree — within which plane all records are fixed in symbol — or by some process of inductive reasoning on the part of those teachers of mankind, who, in former ages, had heard and assimilated some measure of the instruction given to personal disciples by the said Initiates.

STANZA II

[59]

SLOKA 1. Said the Radiant One to the Shining Face, "I will cause a shade to cover thy face for a day and a night of time. I will brood thy young and bring them forth in strength and might when the shade has passed from thy face and thou shinest forth once more."

COMMENTARY 2

It is well to understand more about the mystery of the shade that covers the Shining Face, as it has a universal significance and is applicable to all fields of consciousness cosmical and particular.

As brought out in the last commentary, the Shining Face is the Sun, whether of our solar system or the Central Sun. To know the reason for the shade appearing, one must understand somewhat the real nature of the Sun and Its spiritual and psycho-physiological functions in the Cosmos. The same laws operate in the creation and birth of an atom, cell, human being, world or universe. Our solar system histologically considered is a cosmical cell in the interstellar spaces, making up with myriad other cells of the same nature, the body of the Universe. A cell in the human body is the ultimate anatomic unit of any tissue or organ, and a solar system in the Cosmos is the ultimate, so to speak, anatomic unit of matter organized as a Cosmos, that is, of undifferentiated matter thrown into manifested form.

As organic cell is defined as a microscopic mass of matter called protoplasm, enclosing another mass of matter called the nucleus. In highly evolved cells another nucleus is found within the nucleus. The inner nucleus is termed the nucleolus.

Every cell is a minute Cosmos in itself and, obeying the laws of universal correspondence, has represented in it the **[60]** seven planes of being as may be seen from the classification below of the seven-fold division of the cell.

Starting without, we have:

1. The cell wall, corresponding to the physical body.
2. The inner lining of the cell corresponding to the lower astral body.
3. The protoplasmic contents corresponding to the vital principle — Prana.
4. Granules scattered through the protoplasm corresponding to the Kama Manas, the lower mind.
5. Spaces (vacuoles) in the protoplasm corresponding to Kama Rupa — lower desires and emotions.
6. Nucleus, corresponding to the Higher Manas, or higher mind.
7. The nucleolus, corresponding to the Buddhic Principle, the sixth sense, from which all spiritual intuition proceeds. In the nucleolus is a radiant point or center called the centersome by biologists. This radiant center is the synthetic Central Sun and is the point of contact with Atma which, however, is no principle, as all are synthesized in It.

The nucleus containing the nucleolus is the Higher Ego body of the cell. The Sun is the nucleus of that Cosmical Cell we term the solar system. The Sun is therefore the Higher Ego body of our solar system of worlds. All the other parts of this Cosmic Cell can be traced point for point, corresponding to the parts enumerated above as the seven basic divisions. The planets revolving around the sun taken collectively correspond to the lower manas, the lower ego of the solar system. They are the analogue of the granules found scattered through the protoplasmic contents of a microscopic cell. The outer cell wall of this Cosmic Solar Cell could be either a condensation of magnetic forces, or that condensation could sufficiently materialize to make an actual wall of matter around the solar system more or less tenuous as the rings of Saturn are supposed to **[61]** be. The Kama Rupa Centers in the Cosmic Cell are great shifting Spaces (really magnetic spheres) existing

between the planets in what is called space. The nearness or remoteness of a planet to one of these great magnetic interplanetary emotional spheres can influence that planet and its humanity profoundly either physically, mentally, or morally according to the phase of activity in the sphere at that particular time. The vital principle (Prana) pervades the whole cell, definite currents circulating throughout as in any minute cell of organic tissue.

The dependence and interdependence now having been shown between the nucleus of any cell and its other parts, we are in better position to understand the true functions of the nucleus of a cell or of a solar system. The atoms composing the nucleus are in a free state known as nascence in chemistry. In this state, atoms transmit light, heat, electricity, vital energy, gravitation, chemical action and so on. As long as the atoms remain in a free state, the radiant forces pour forth, coming primarily from Atma, contacting the nucleolus and then coursing through the nucleus, and from that, as a sun-center, all through the cell. Now the nucleus, or the sun, as said, is the Higher Ego body or principle of the cell and the outpour of light and heat and life obeys the universal law of supply and demand. In other words, applying this law to the cosmical process, each planet of our system has its Lord and Master or its Higher Ego actually located in the Sun. It gives to and receives from its lower principles or self, forces, according to the law of supply and demand, and as cyclic law permits. Thus if a planet and the humanity on it enters a cycle where spiritual and moral decadence occurs, those atoms in the sun or Higher Ego body corresponding to it would be less free or become more or less materialized or condensed and so transmit less life, light and other energy to that particular planet and its humanity and so a "shade" would cover the face of the sun so far as that particular planet is **[62]** concerned. But doubtless this shade would be a simultaneous product of all the planets of any one system so that the whole sun would be affected and darkened because of the interaction of forces mentioned.

It is the same law observed in minute cellular life. When the lower mind, the granules, degenerate, the vital currents between the nucleus and cell contents are inhibited, the nucleus becomes negative, its outflow of inner force choked up, a "shade" covers the nucleus and the cell either dies or becomes diseased and no longer functions its purpose. When, in the human, the lower mind becomes degenerated through persistent evil, it shuts off the light and life from the Soul, the Spiritual Nucleus, and as long as that lasts the person feels its sun darkened, for a "shade" covers the face of its spiritual self, and as long as it lasts, but feeble higher impulses can reach the lower mind and its personality. Without that higher impulse, light and life, man is as nothing for that Radiant One referred to in the Stanza is Atma, the Central Sun from which all proceeds — nourishing and sustaining everything. Atma is That Whose Ray thou art whether "thou" be a world, a blade of grass, an amoeba, a human being or a God. It is Atma Who sees, Who feels, hears, and senses through all things and has Its points of contact cosmically with the Shining Faces, the Suns, in space, and with the nuclei of cells in organic matter.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 2 — The Cellular Man; Chapter 3 — Seven Fold Correspondences of Cell.

STANZA II

[63]

SLOKA 2. For thou shalt shine again with seven-fold light and the face of thy First-Born son shall reflect the light that shines from thine own. The black and the brown shall be no more, and the golden-hued shall awaken from sleep, and rule as they ruled of yore.

COMMENTARY

As has been shown in previous commentaries, with the removal of the shade, as a result of the action of Fohatic energy, at the close of a pralaya and the commencement of a new cycle, the full light of the sun was once more turned on the planet which had been bereft of its life giving rays during the long night of time and was therefore in a state of quiescence.

For the sun to shine again with "seven-fold light" indicates that at some preceding period of activity the sun in question with all its burden of life must have been developed to a very much higher degree. For the seven-fold light here mentioned is the light of the Central Spiritual Sun. If the sun of our solar system were to shine again with that particular "light," it would be necessary for the energy of each principle of the Central Sun to be focused upon the Solar Orb again — as in some preceding age when the cyclic law permitted a like focus. This process enabled the dormant Spiritual aspects of the residential lives which constituted its sleeping mass to be re-awakened. This process gives to the planets of its solar system the reflections of the three higher principles of life as well as the four lower principles previously reflected. And so the desire of spiritual unfoldment is increased in the humanities of those planets.

It is useless to consider the state of development which the other planets of this solar system had reached at the [64] time in question. It is sufficient at present for us to know something of the state of progress reached by the then resident races of the earth.

While the earth during that round or age was still on the descending arc of the great world cycle, it was nearing the lower point of that cycle. All its constituents had been increasing in weight and density through the preceding rounds of the Third Great Age. Its inhabitants had reached a higher degree of what might be termed material civilization. Lower mind with all its concomitant desires and passions was the dominating principle of a great majority; therefore it was a very gross civilization. Toward the end of the Fourth Round the dominant races had reached a condition comparable to that of the people who lived in the last rounds of the Third Root Race, the race which had "become black with sin."

By considering the action of the laws of analogy and correspondence we may see that this sad condition of the races of the earth must have been a factor in the formation of the vortices in the sun, and from the standpoint of force was the ultimate cause of the "falling of the shade" upon the sun. Interaction between all the forces which control substance and matter is unceasing. A primal cause set up in one planet of a solar system would affect all bodies within the system.

"And the face of Thy First-Born shall reflect the light which shines from Thine own."

The compound word, First-Born, as here given does not necessarily mean first-born in the sense the term is generally used. The first one of the planets to be affected by the shade would naturally be the first to reach a stage of regeneration which would admit of its sustaining the seven-fold light of the Spiritual Central Sun, therefore would be the First-Born of the new cycle. In this case it was the earth.

[65] "The black and the brown shall be no more, and the golden-hued will awaken from sleep and rule as they ruled of yore."

The early sub-races of the Fourth Root Race — living in the Miocene and Eocene age — the Lemuro-Atlantean age — were of many shades of yellow, red, brown and black. In the last sloka quoted it is evident that the prophesied new race will not have to bear the stigma borne by some of

the previous races as the promise is given that the black and brown will disappear as they did in the sub-races of the Fourth and Fifth Rounds of the Fourth Root Race.

The golden-hued here referred to were the descendants of the Sons of Will and Yoga, the Beings Who descended from the higher realms, incarnated in human bodies and lived with and ruled the humanity of the Third Round of the Fourth Root-Race in order to teach the newly mentally-endowed race. Before that period the human race had not even a language, and could only convey their desires to each other by the use of grunts or signs.

Great strides were made in all fields of knowledge by the descendants of this golden-hued race, and it became the dominant race of the earth. But as time passed, with a few exceptions the members of this race fell into the same gross sins which were devastating the other races of the round and they passed out of life in a similar way during one of the great floods.

The Chinese race of the present — the fifth sub-race — are among the descendants of the Fifth Root-Race of the aforementioned exceptions — the few who escaped the fate meted out to the rest of the race — although great changes have taken place in these descendants. The golden hue of their progenitors has been lost and the present Chinese race is yellow in color.

The article entitled "Preparation" following this commentary will enable the student to perceive the primal cause for the prophecy contained therein concerning the **[66]** final amalgamation of the white and yellow races during the sixth sub-race of the present root-race, and however antagonistic are the sensations of the members of the present white race when the idea of such a union is first presented to them, a study of the history of the yellow race will point out many qualities and characteristics that the white race might well be proud to possess. Many notable changes must take place in both races ere such an amalgamation could take place.

The rapid development of China within the past generation is an indication of the preparation its people, all unwittingly, are making toward the final solution of one of the present great world problems. That the promise made in this sloka of the Stanza was fulfilled to the letter in due time might be learned by us if we had access to the true historical records which are in the hands of the Initiates alone as yet.

The early history of the present Chinese race verifies the above mentioned earlier historical records to a remarkable degree. It is said that the Chinese have the oldest authentic history extant, many thousand years older than any history possessed by any other race inhabiting the earth. There is very much to be said in verification of that claim by those who are not aware of the historical records of the Aryan race now in the possession of the Initiates.

PREPARATION

The criminal indifference or mental indolence of a large majority of the white race in view of their present defenseless position on the one hand, and their inane, inadequate plans for such defense as seems needful to them on the other hand, could only be sustained by a race blinded by egotism and self-adulation and can only result in the destruction of the race as a race, when the hour strikes for the next cyclic upheaval of races, (as strike it must in a **[67]** comparatively short time), unless some worldwide awakening to the real facts in the case takes place and a united determined effort is made to correct the mistakes that have been made as a result of the use of wrong educational methods. Those mistakes have been made in the face of prophecy, parable, warning, and entreaty sounded from pulpit, lecture platform and in various literary productions; from wherever and by whomever the light of wisdom has escaped or touched; and today the thinking people stand aghast at the possibilities presenting themselves.

Spasmodic efforts put forth by first one and then another for the formation of a peace pact between nations will be fruitless of expected results, nor could such efforts ever succeed unless all interested factors combined could recognize and use the knowledge of spirits — spiritual and psychic forces which are at present only perceptible to a few.

At the apogee of a racial period the divine impulses of cyclic law set into action certain elemental forces which destroy those races which have not utilized their opportunities to the full, and finally use the energy generated in the process of the destruction of one race, for the building up of another race. Paradoxical as it seems, it requires a corresponding amount of life force to kill as it does to create.

The yellow and the brown races have retained possession of a divine power won by them in other ages and incarnations — the power of concentration. Not even their subsequent degradation and loss could rob them entirely of that power, and it is their consciousness of the possession and availability of that power that will furnish the dynamic force back of their plans of warfare in any struggle with a white race.

A large majority of the last named race have either ignored, neglected or despised the evidences of such a power as that possessed by the brown and yellow races **[68]** and formerly by the red races when such evidence was forced on their notice, notwithstanding their knowledge of the resultant strength, endurance, contempt of physical pain and even of life itself. One of the evidences of the possession of this power is national and racial devotion and this devotion will supply the ideal needful as a base for the concentrated effort and the wise direction of the energy now being utilized in building up, equipping and training their armies. Once utilized in subduing and governing natural desires and functions of life and in the performance of magic and psychic phenomena, it has been turned in the opposite direction, and we would ask what preparation has the white race made for meeting and combating such forces when launched against it with destructive intent?

It would be a very grave mistake for one to consider it incumbent upon or excusable in him or her to make an intimate connection with one of the opposite sex of an antagonistic race merely because it had been prophesied that similar connections were inevitable at some future time.

The great benefit to be derived from prophecy is the opportunity which previous knowledge of coming events affords man to equip himself with the requisites for meeting the rapid changes incidental to their coming. These changes occur in ever increasing ratio as time brings them closer. Such changes inevitably affect the lives of those who are influenced by the shadowy outlines of coming events. These are the men and women who see and feel intuitively that far reaching incidents are occurring in some interior field of activity, yet, without special guidance or prophetical knowledge, are unable to grasp the proportions of such incidents. By persistently practicing concentration in the daily affairs of life, they can seize their individual opportunities for conserving energies, and thus enlarge their perspective and strengthen their power of **[69]** endurance. They realize that any duty worth performance at all, can be better performed if the mind is fixed immovably upon it for the time being.

The tremendous waste of energy in useless words, passion for amusement, loss of vital fluids, thirst for abnormal pursuits and the resultant ennui and brain and nerve exhaustion, is fast sapping the moral, mental and physical inheritance which came to the present white race from a more vigorous ancestry, thus making impossible the concentration of will power and consecration of purpose which alone will furnish the vital energy requisite for the fulfilling of a great national purpose or the protection and conservation of a great race.

The egotism which results in accepting as an assured fact the common theory that a race must be white in color to be supreme in power, is another prolific cause for the apathy of the white race now at the height of its power, while the truth is that the cyclic opportunity for the rapid rise of the yellow and brown races is close at hand, and nothing will prevent the eventual supremacy of these races for centuries to come but the amalgamation of the three races mentioned and the consequent birth and development of a new race, the long prophesied sixth race.

Such epochs as I have referred to in the history of men can only occur at the expiration of such vast periods of time that no reliable records are left in the hands of the people at large, although many legends and myths survive. The only authentic records of such epochs are in the hands of the Initiates and are preserved with such extreme care that the laity have no access to them.

At certain definite periods such knowledge as is requisite for the races in manifestation during said periods, is given out by the Initiates Who are appointed by the Hierophant of that Degree of The White Lodge which holds the records and which is the guiding power of that period. If the race will not accept and heed the information given, **[70]** it must bear the results of its indifference or willfulness. A perfect stream of such knowledge and information has been poured out on the humanity of this age within the last half century. In isolated cases it is appreciated and utilized, but the world-wide enthusiasm and effort, the impulse, the wave of enthusiastic effort which should rise and swell to such a height as to overwhelm the error, supiness and self-satisfaction of those to whom that knowledge has been given, has hardly started, and time is flying.

Life is a constant battle at the best and it makes incalculable difference what impulse and purpose nerves the arm, sharpens the battle axes or propels the bullets. Symbolically and literally, the generalship, the marksmanship, the calibre of weapons and men and women will tell the final story and these are all dependent upon the forces of concentration and devotion inherent in a race — the two forces which the white race have not sufficiently developed up to the present moment. Where is the man who will speak the word or write the treatise that will lift the life wave of enthusiastic effort into motion?

Hilarion

STANZA II

[71]

SLOKA 3 Fire and flood, acid and blood will drench the star with the blackened face.

COMMENTARY 1

According to the archaic manuscripts, there followed four minor cycles of one thousand years each at the close of the major cycle last mentioned. During these four minor cycles the destructive elementals were permitted to work their will on the crust of the earth. The withdrawal of light and heat had previously caused the death of all vegetable, animal and human life.

The scenes which accompanied this destruction of life were beyond power of description. The human beings and animals became more and more panic stricken as the light and heat gradually disappeared and, in their frenzy, fell upon each other with great ferocity. Large sections of the earth were literally drenched with blood. When we think of the effects of the acts of maddened mobs even in this day and age, it is not difficult to understand the conditions which obtained among those earlier races as they faced death in such unfamiliar guise. Interior fires broke forth from countless volcanoes and deep fissures in the earth, as a result of the release of pressure previously sustained by the energy of sunlight; and all the inflammable works of nature and man were destroyed, while the streams of fire played over the surface of the earth.

When the work of the fire elementals was at its height, the underground waters broke their bounds and poured forth over the earth, forming seas and rivers in sections where formerly there had been only dry land. Where underground rivers had been flowing over great beds of different organic compounds, acid and alkali in character, the [72] waters had been strongly chemicalized, and naturally there were deposited other beds of like character when the waters subsided.

While the foregoing commentaries on the Second Stanza give some exoteric explanation of the phenomena occurring during the four minor cycles, there is also an esoteric explanation which takes one into the field of symbolism.

Fire as flames, water, acid and blood symbolize four very important features of initiation, representing the four lower of the seven universal principles and are indications of the journey of the soul through the four planes of manifestation in search of liberation from bondage to matter.

Esoterically, the word acid, as used in this sloka, indicates the state of purgation — the process of purification — which the soul passes through after death in separating from the astral body. It is by means of disintegration that any one phase of matter is enabled to separate from any other phase of the same compound, and the various acids play a large part in such disintegration. The substance of the astral body, interpenetrating as it does every molecule of physical matter, is merely a more tenuous, elastic and finer grade of matter than that of the physical body. As material acids eat into and therefore separate the cells of flesh in the case of a physical body, so do the effects of anger, hatred, malice and other evils in the form of forces eat into and thus disrupt the lower astral body. The said forces are of similar nature to the acids of the material plane. In the process of disruption other forces of different character are generated and released as a result of the action of sorrow, repentance and aspiration, for the purpose of accomplishing the purgation and the freeing of the soul from its bondage to astral matter.

"The star with the blackened face" is our earth. It is the only planet in this solar system that is dependent upon carbon for the manifestation of its various forms of life expression. The crust of the earth is its "face," and the vast [73] quantities of carbon in the atmosphere and the carboniferous deposits scattered throughout the various strata of the earth have, figuratively speaking, blackened its face, thus distinguishing the earth from other planets. Carbon and sin are interchangeable words in symbolism.

Esoterically, carbon is the symbol of "original sin" — the "fall of the Angels." According to the philosophy of the Wisdom Religion, the "fall of the Angels" — the Devas or Gods, was in reality

the incarnation of the Sons of Mind — the Manasa Putras — in the bodies of the mindless men of the Third Root Race. By endowing primitive man with mind and therefore with the power of conscious disobedience to law — hitherto an impossibility — it was made possible for the element of carbon to solidify on the physical plane. While the element of carbon always existed in a latent state, it could not solidify and take form until conditions were made for its manifestation, and the Third Root Race made such conditions. In its last analysis, carbon is one of the forty-nine fires.

For additional commentaries see Addenda: Biological Chemistry and Occult Relations; Chapter 4 — Carbon.

STANZA II

[75]

SLOKA 3 The once bright sons of the Demi-Gods have cast deep shadows upon that face. They have stolen the fire that lightened its eyes and molded it into a gleaming mass to fetter and bind their once lithe limbs. Vengeance swift will overtake and cast them into the pit.

COMMENTARY 2

The demi-Gods were casually referred to in the first commentary on the first Stanza as a certain order of elemental forces. It was not then and there expedient to more explicitly describe this important division of universal life, but the last quoted sloka contains a reference which necessitates some explanatory detail.

The term "demi-Gods" is a generic term applicable to the second grand division of the creative powers in manifestation. Every reliable philosophy and religion contains many references to these powers under distinctive names.

There are three grand divisions or dynasties of the demi-Gods. The first division consists of the above mentioned elemental forces in the form of vast, tenuous, iridescent figures, which appear to change form and feature momentarily. They are cosmical entities inhabiting the ether. The Titans are a sub-division of this grand division. They are similar in form, feature and size, but lack the iridescence of the first division; neither are their forms so changeable. The first are of the nature of fire, and the second of water. At times the latter appear to be emitting vast streams of water, or rather moisture, for such streams more neary resemble steam than water, although devoid of heat. Both these dynasties seem to devote their activities more to matter in the mass than in its minutia.

The second grand division is frequently referred to collectively in legend and myth as the Kabira. As stated in The [76] Secret Doctrine, "They are of both sexes and are terrestrial, celestial and cosmic." To them are ascribed the invention of the arts and sciences and the producing of corn and wheat. Hermes, Orpheum, Cadmus and Aesculapius are believed to have been of this dynasty.

The third grand division, sometimes termed the "Bright Sons of the demi-Gods," are terrestrial demi-Gods, many of which are said to have incarnated in certain divisions of the human race, more particularly in the ruling races of the early ages and in the "heavenly men," the kings and rulers and the devotees of science and religion of the Fourth and Fifth Root Race.

The sentence quoted at the beginning of this commentary on the last sloka of the second Stanza, means that some of the last mentioned Sons of the demi-Gods had fallen very low during their incarnations in the Third Root Race. They had discovered some of the great Nature secrets by means of black magic, as their fathers before them had done (see the trilogy of Prometheus Bound) and abused the power they had gained. To them is imputed the fall of the Atlantean race. The genius displayed by these giants in intellect, as well as in body, was the direct result of their discovery of the tremendous power of some of nature's finer forces — aspects of creative fire. As they had discovered these secrets by "black magic," which was forbidden the human race, they had "stolen the fire."

The eyes are a symbol of perception, spiritual or material according to position and color. As the Regent, the ruling spirit of the Earth — here termed "the star with the blackened face" — possesses the power of concentrated, interior vision, as well as the creative power, the Sons of the demi-Gods are said to have "stolen the fire that lightened its eyes." This fire gave intelligence and perception to the said Regent of the Earth — "and molded that earth into a gleaming mass." That is to say, they had used the stolen creative fire to materialize spiritual forces, and by means of [77] these materialized spiritual forces they accomplished their desires on the humanity of the age under consideration.

Here, as elsewhere, the use of unlawful means to accomplish what may be even lawful desire wrought its own punishment. The elemental forces called into action became uncontrollable and

turned on those who had prostituted them to unworthy ends; but by so doing they in turn drew upon themselves karma which "bound their once lithe limbs," that is, prevented their freedom of operation by inhibiting their power over man. It was this class of the demi-Gods who were primarily responsible, first for the destruction of the Lemurian continent, by means of fiery volcanic action and earthquakes, and in a later age for the submergence of Atlantis. Vengeance — the karma for outraged law — did indeed overwhelm them. The vehicles, the bodies to which they had been attracted, perished miserably in each instance, and they were assigned to the sphere of the inferior sub-divisions of the first sub-race of the First Round of the next manvantara.

Although the power of intellection remained, the divine knowledge and power gained through their operations in Gupta Vidya — black magic — were entirely lost to them. In their succeeding incarnations in the Fourth and Fifth Root Races, they sank lower and lower in the scale of spiritual life. Some of the worst ruling characters of ancient history, profane and religious, are said to have been incarnations of the same "once bright Sons of the demi-Gods." Their being "cast into the pit" by the vengeance which had overtaken them simply means that they were forced into incarnation upon the earth again and again, always in the bodies of those who gave no promise of making the connection between the mind and spirit essential to the regaining of the power they had lost. It has been believed by many that the Emperor Nero, the Medici, the Empress Agrippa, and many other ruthless, implacable rulers of mankind were incarnations of some of the Sons of the demi **[78]** Gods. Even Napoleon has not entirely escaped suspicion by his enemies. If this be true, it is not a very far cry to some of the financial and political kings and princes of the present age. But the demi-Gods have been promised redemption. With the coming of the Sixth and Seventh Root Races and a recognition of the unity of life will come a redeemed humanity, conscious of its identification with the demi-Gods. "Tried as by fire," the fire of sorrow, suffering and atonement, they will again rise to their former estate in the ranks of the Angelic host. In reading the published accounts as given in both sacred and profane literature, one might naturally think of the various races, sub-races and sub-divisions of the demi-Gods as belonging entirely to past ages, forgetting the vital fact that the life of these hierarchies of divine or semi-divine entities is eternal, in one sense.

The three grand divisions before mentioned are creating and destroying form in matter from the beginning to the end of a great manvantara. On each of the four lower states or planes of substance — matter — the "Sons of the demi-Gods," the subdivisions of the grand hierarchies, are incarnating and disincarnating in suitable units of the humanities of every age and on every planet of the solar systems, to which they are assigned or, to be more accurate, to which they belong by karmic right.

But we can use the words "incarnating" and "disincarnating" only in a relative sense, for the demi-Gods do not incarnate in the same manner that the human Ego incarnates and reincarnates. Perhaps the word "influences" would better express the character and purpose of these great nature forces, for they are indeed and in fact the influences which determine the trend of thought in the mentalities of the human race to a great degree. If the will of the incarnated Ego is sufficiently strong and developed, it can throw off these influences, should they tend to draw **[79]** its vehicle, the body, into evil ways. If the will is not developed, and such is usually the case with the last remnants of a human race, the said influences work for the final annihilation of the race, as far as existence on the physical plane is concerned.

In one sense, they are the agents of the karmic law.

The demi-Gods were recognized and considered worthy of worship in the different mythologies of the ancients. The Greek and Irish mythologies are founded on the supposed interest of the demi-Gods in human affairs. They are just as active in all expressions of life today as they ever were.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 4 — Visible and Invisible Man.

STANZA III

[81]

SLOKA 1 When the circle of flame shall open again and the line of life be loosed from thrall, the five will fall into the six, and Surabhi's teats will deliver four doves, each bearing a branch of the sacred ash for the help and healing of Maya's sons. Fohat will once more cross the line with another and mightier stride, and will draw the downward arc of the line of life to an upward sweep by the strength of his own right arm.

COMMENTARY 1

Unless the reader bears in mind that there is an exoteric and an esoteric aspect of each one of the Stanzas and that occasionally one of these aspects is emphasized at the expense of the other, the real value of the aspect which is temporarily obscured may not be appreciated.

In the first sloka of this Stanza the words "Surabhi's teats" furnish a key to a very esoteric aspect not only to this Stanza but also to all others in which mention is made of the cow as a symbol of the Great Mother.

We will confine ourselves more to the exoteric interpretation of the words "the circle of flame" in this commentary.

In a former age there was a complete circle or chain of mountains surrounding what is now known as the lost continent of Lemuria. This mountainous chain was said to have been thrown up by a similarly formed continuous line of subterranean fires, which enveloped the inner sphere of the earth. At certain periods, these interior fires had burst forth from many of the mountains of the chain in vast flames, carrying with them stone and lava and thus forming volcanoes. At such periods, large sections of the continent were destroyed.

[82] In prehistoric times it was believed that this continuous line of interior fires was formed of a very powerful race of the fire elementals, who all together were builders, protectors and avengers of the continent they had been partly instrumental in building. It was also believed that when the people of any one of the races inhabiting the continent became so addicted to evil practices that the wrath of these elementals was aroused, their anger was manifested in the increase of volcanic action, even to the extent of destroying the territory contiguous to the volcanoes, as well as the races of human beings that had so incurred the vengeance of the elementals. Finally, when all the people of the various races had reached a certain degree of wickedness, especially in the practice of black magic, every extinct volcano of the chain, as well as those in action at the time, was aroused to an unprecedented degree of fury. Terrific earthquakes occurred, and as a result, the whole continent was submerged in the ocean.

A few of the volcanoes have remained active even to this day, while others are now extinct. Among the mountain chains referred to are the Andes and Rocky Mountain chains and other chains in Alaska, Japan and Oceania.

As the circle of fiery elementals functioning in the interior of the earth constituted the “circle of fire,” so the elementals in form as flames which broke forth in volcanic action constituted the “circle of flame” referred to in the before quoted sloka. The opening of the “circle of flame” in this instance would indicate the cyclic reconstruction of an old continent or the building of a new one at the instigation of the Karmic Lords. It stands to reason that the same forces called into action for the destruction of a continent would be used in the reconstruction of that continent when cyclic law made this possible. Therefore, at such times there would be a resumption of volcanic and seismic activity resulting from increased activity in the race of fire elementals in the interior of the earth, and tremendous **[83]** upheavals of portions of the submerged continent would appear on the surface of the waters.

It is now claimed by certain scientific investigators in the fields of seismic and geological research that some of the islands of the Pacific Ocean, notably those which have more recently

appeared above the waters, are peaks of some of the higher mountains of some chain which must have formed a portion of the lost Lemurian continent, and that they have been thrown up as a result of comparatively recent seismic disturbances and the resumption of volcanic activity in some of the formerly quiescent volcanoes. These volcanoes are among those herein referred to as belonging to the "circle of flame."

As the above mentioned belief of modern investigators has been corroborated by one of the Masters in a private instruction, in the course of which, prediction was made of the ultimate reappearance of the continent of Lemuria as a whole, as a home for the next new root race, we may feel safe in accepting the statement of older sages who have said that a new continent, the sixth, a "new earth," would await the coming of a new race, the Sixth Race.

And who can blame us if we cast a longing eye toward those newly risen island peaks if we can forget for a moment the predictions of great changes to come in the comparatively near future for the betterment of humanity, when our hearts have been tortured by the exhibitions of brutality and inhumanity of daily occurrence all over the present, the fifth, continent?

"The line of life" is a figure of speech which may be found in ancient as well as modern religious literature. It indicates a genealogical connection between God — the Absolute — and the very lowest form of conscious individual life, as one seer has expressed it, "from atom to God." Loosing the line of life from thrall would mean the awakening of a world or a series of worlds, as the case might be, to active life at the close of a period of Pralaya.

[84] As used in this sloka of the third Stanza, the words predict the commencement of a new period of solar activity and the preparation to be made for a new race of human beings by the inciting of the fiery elementals to the work of building or reconstructing a new continent as a dwelling place for that new race. "And the line of life be loosed from thrall, the five will fall into the six," means that obstacles would be removed and preparations completed whereby the fifth sub-race of the Fifth Root Race would make way for the sixth sub-race of the same root race.

STANZA III

[85]

SLOKA I. And Surabhi's teats will deliver four doves, each bearing a branch of the Sacred Ash for the help and healing of Maya's sons. Fohat will once more cross the line with another mightier stride.

COMMENTARY 2

In a fragment of a commentary on the Puranas it is related how one of the Rishis (Gods), Kashypa by name, by his wife Surabhi created the cows and buffalos. Symbolically Kashypa and Surabhi represent the masculine and feminine creative forces in action, the generative and productive powers of life. The bull and the cow are among the sacred animals, and they are worshipped even to this day in some of the far eastern countries as being physical representatives of gods and goddesses.

Some of the mysteries of one degree of the Great White Lodge are connected with Surabhi in its aspect of the universal World Mother. The milk drawn from the teats of Surabhi is the "Elixir of Life," which, figuratively speaking, is given the neophyte at the close of his journey through "the four paths" — typifying the four ages of man, childhood, youth, manhood, and old age — and his entrance upon the fifth, the period of his full initiation. The "Elixir of Life" is in reality the power of Kryashakti, and it is gained by the neophyte in the process of raising the lower or passional side of his personal self to a stage of perfection analogous to that of Divine Builders on the spiritual plane, thus gaining the power of creation by Will and Yoga.

While the life experience of the average human being throughout his line of incarnations are gradually fitting him for the possession of the power of Kryashakti, his ignorance of the methods and means by which the process may be accelerated is a disadvantage, from one point of view.

[86] The slow process of Karmic action — the working out of the effects of the causes he has set up in his numerous lives — delays the development of the power of Kryashakti. With the acceptance of the neophyte by a true Master, there commences a more rapid precipitation of back Karma, both good and bad Karma. This is a necessity, for the possession of power over the finer, the higher, forces of life would be an exceedingly dangerous possession for one who was still subject to the action of back Karma.

The dove is a symbol of peace and innocence, as well as of a vehicle of Spiritual power. The doves to be delivered by Surabhi's teats, in one sense, typified the peace which was to rule the subraces of earth in the golden age of the Fourth Root Race. It also typified the healing of all inherited ills of humanity—Maya's sons, of that period. Maya is the Sanscrit term for illusion, and as all manifestation is illusion from the standpoint of the real, the ills of humanity, primarily the results of war, disunion, antagonism between opposing forces, can only be entirely healed — eradicated — by a very great change in the constitution of matter — a raising in vibration of all the constituents of the earth. As that is exactly what has long been prophesied for the coming age, it is not unreasonable to think of similar changes having been made in the golden ages of previous manvantaras, for there is a golden age, an age of perfection, in every great manvantara, an age when all the constituents — man and animal, as well as all other phases of manifested life — have reached the highest stage of perfection possible of attainment during that definite period of time.

During one of the initiations of the aforementioned degree of The Great White Lodge, four trained doves are released, bearing messages to other Initiates located at four different points. These are messages of peace and good will to all other Initiates, as well as an annunciation of the completion of one stage of "the Path" by the disciple [87] who has passed the initiation. This part of the ceremony is partly in celebration of the Cosmic event recorded in this Stanza.

The ash tree, the Yggdrasil, the Tree of Life, the Celestial tree and the Sacred Ash of different mythologies and sacred scriptures are all typical of man. Therefore, the branches of the Sacred Ash

tree borne by the four doves "for the help and healing of Maya's sons," and the before mentioned messages of peace and good will and of annunciation, are indicative of the knowledge and power imparted to the neophyte by the degree of The Great White Lodge into which he has entered. Cosmically, each branch of the Sacred Ash is indicative of one of the degrees of the Lodge — life. Each leaf of that tree is indicative of some single order of a degree, or of a single individual, and the trunk of the tree is a symbol of the Lodge as a whole — humanity in toto. The roots of the tree symbolize the Divine Builders.

It is hardly necessary to repeat former interpretations of the term "Fohat" in commenting on the last sentence of the sloka, as so much has been brought out in previous commentaries. Sufficient at this time to say that in the phenomenal world "He is the occult, electric, vital power which, under the creative Logos, unites and brings together all forms, giving them the first impulse, which in time becomes law." By crossing the line of life with another and mightier stride is meant that, at the close of the pralaya which intervened between the fourth and the fifth sub-races of the Fourth Root Race, a more vital electric impulse was imparted by the Fohatic power to the then quiescent life forces, than the impulses which had been given in previous rounds, a greater quickening of the life pulses had occurred.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 24 — Qualities Abstract and Manifest.

STANZA III

[89]

SLOKA 2 The four-fold Lhas will emit from their loins the germs that will grow into three-fold coverings of animal forms, of fish and of fowl for the service of man.

COMMENTARY

Under many different forms and names the various emanations of the second principle, Universal Soul or Mind, have become familiar to different races of man, notably to the Aryans, Chaldeans, Egyptians and Jews. To the Aryans they were the Lhas or the Pitris. To the Jews they were the Seven Spirits before the throne of God. To other races they were the seven Regents of the Planets, the seven Dragons of Wisdom, the Planetary Rulers, etc. The Archean teachings declare that the Lhas incarnated in primitive man and so bestowed mentality upon the human race, also that they were the fabricators of the solar system, the builders of form. The Lhamayan are said to be a lower order of the same degree of spiritual beings, whose office it was to warm, to nourish and sustain the germs of mind in primitive man. The Lhamayan and the four-fold Lhas of the sloka now under consideration are identical.

They are four-fold because they partake of the nature of material substance, the fourth principle, as well as of the three higher — spiritual — principles. In other words, they are in-formed — embodied — in that state of matter which, for want of a more distinctive term, we call the "soul plane."

Between the loins of man lie the creative organs. In those organs is conserved, and from them is emitted the vital fluid in the act of generation. Correspondingly, from between the loins of the Lhas — the centers of cosmic energy which correspond to the generative organs of man **[90]** — came the germs which eventually formed the blood, the tissue and the skin, the "three-fold covering of animal forms, for the service of man."

In this instance the word "man" stands for the reincarnating Egos of the race which was to succeed the race in incarnation at the time of the prophecy. That there was to be a great change in the animal races, as well as in the human race, is very evident from the first sentences of the sloka which follows the one we are now commenting upon.

It is much to be deplored that the English language contains no words which can be perfectly substituted for many terms in common use by the Orientals to express deep philosophical truths. The ancient Aryans were especially blessed in that respect. The "Monad" is one of the last mentioned terms, and it has been used so indiscriminately by some of the more modern writers on philosophical subjects as to confuse students as to its real meaning; and as the relationship between the Monads and the Lhas is so intimate, it may be advisable to briefly consider it at this point.

The Universal Mind and the Universal Monad are practically identical. But while the modern metaphysician of the western world recognizes the evident difference between the mind of one man and that of another, as a rule he does not as yet accept the teaching of the eastern mystics to the effect that this difference lies in the over or under development of a definite germ of mind stuff — "Monadic essence" — within the differently developed brain centers of different individuals. This germ is said to be the human Monad in contradistinction to the Divine Monad. The Divine Monad bears the same relationship to the universe as a whole that the human Monad bears to the individual man or that of the lower creations.

In one sense the Lhas may be said to be the condensations of the Monadic essence — the first emanations of the **[91]** Divine Monad, the first breaths of the Divine Breath. Spirit being one pole of life cannot function in matter, the other pole, without an intermediary, a neutral center, and the Lhas are comparable in that respect to such a neutral center. In one sense they are the Father-Mother of Souls. Therefore, their functions in universal life can hardly be overestimated by man.

The terms germ and molecule of modern science have been so exclusively applied to matter of lower vibration that their application to substance of higher vibration seems inappropriate unless one is acquainted with their application to the varied differentiations of spiritual substance under such terms as are used in the occult sciences; but they always mean the first vehicles of the life principle in manifestation on any one of the planes of life, whether it be a plane of pure energy, substance, or matter. Used in the plural sense, the terms “germ” and “monad” are almost identical. Used in the singular sense, either term may be fitly applied to the first vehicles of the life principle in mind or matter, although it is evident there must be a vast difference between the vehicles of the life principle on the three higher planes and those of the four lowest of the seven planes or states of manifestation.

For additional Commentaries see Addenda: Occultism for Beginners; Chapter 39 — The Mystery of Chlorophyl.

STANZA III

[93]

SLOKA 3. No more shall huge creatures and crawling things find room on the rim of the wheel where dwelleth the Sons of Fire and Flame.

COMMENTARY 1

From the beginning until the middle of a Maha Yuga — a vast evolutionary period; the tendency of all individual forms of life in manifestation, whether mineral, vegetable or animal forms, is to expand and increase in size, strength and fertility. From the middle point of that period there is a gradual decrease in size and physical strength, while at the same time there is set up an increase of power and psychic virility in preparation for the advent of the spiritual forces which will thenceforth guide the evolution of all life forms until they have attained the height of perfection possible in that one period.

The above is but a bare outline of the action of the evolutionary forces for one Maha Yuga and is given here only for the purpose of aiding the reader to connect certain geological data and superphysical facts in the mind for a better understanding of the sloka commented upon herein.

According to The Secret Doctrine, after the subsidence of the waters which had submerged the earth at the close of a former evolutionary period, the sediment left was dried by the flames and fires — spiritual beings — and molded into innumerable forms which became vehicles for the material operations of the said flames and fires. These forms contracted and expanded — pulsed — in response to the action of Fohatic energy, and finally hardened into rocks and minerals. Simultaneously the huge **[94]** semi-translucent, semi-material forms of men and animals of the preceding manvantara, when the whole planet was in a semi-material state, now endowed with lower mind, appeared upon the renewed earth. They gradually decreased in size and physical strength, while they attained more solidity and weight.

The sloka herein quoted must have referred to this period, or rather more particularly to the first part of a period which was to follow, as it is a prophecy of an age which was to follow the one referred to in the last given commentary on the second sloka. Evidently, all matter had reached just such a state of development as that above noted and reached it at the middle point of a full evolutionary period, when a new era for man and animal was dawning.

Modern geology can take the student no further back, so far as individual life forms are concerned than the Silurian, Devonian and Carboniferous ages, the ages of the invertebrates. No remains of animal or man have been found to prove the existence of individual forms of life in the Archean time, the Azoic and Eozoic ages; yet to the occultist this is a most important period. For it is the period when the Sons of Flame and Fire, the higher Monads — the Lhas and Pitris — incarnated in the mindless Third Root Race and proceeded to develop the individual mind or soul in androgynous man, and the huge animals and reptiles then began to change form and disappear from "the rim of the wheel" — the crust of the earth. At the close of the Reptilian and Mammalian ages, geologically speaking, the human race possessed of the rudiments of mind and with physical bodies of firmer texture than were those of their progenitors, dwelt upon "the rim of the wheel." The men of this race, the then "Sons of Fire and Flame," were the progenitors of the present human race.

The Flames and Fires are so frequently referred to under other names in different systems of philosophy that the **[95]** student may become much confused if he does not familiarize himself with some of the classifications. According to Theogony, they are different hierarchies of spirits identical with the burning fiery Seraph mentioned in Isaiah — the Spirits who attend the Throne. According to the ancient Aryans, they are identical with the Lhas, the Devas, Rishis, Sudras and the Forty-Nine Fires. Quotations from the Kaballa and other ancient works to the above effect are given in The Secret Doctrine. The Flames and Fires are masculine, as opposed to the Waters, which are feminine. Students of symbolism should bear this in mind, as it is an important feature.

It has been widely stated and is firmly believed by many students of life that man as he is now constituted first appeared on a continent on that portion of the earth we now call the North Pole, and recent discoveries in that region in the form of animal remains similar to those found in different quarters of the torrid and temperate zones seem to give some foundation for that belief, as far as the matter of climate is concerned, although as yet no remains of man have been found near the North Pole. As the bones of the animals so discovered have been found to be identical in form and structure with the bones of animals recently discovered in large carboniferous and calcareous deposits in widely separated parts of the earth, it is strong evidence that similar conditions of heat, moisture and carbonic gas existed at one time at what is now the North Pole as were those instrumental in the creation of the luxurious growths of forest and plant life which formed the vast beds of coal in other sections of the earth. Arcane Philosophy says the absence of human remains in the before mentioned deposits is due to the fact that there were no purely human forms on the physical plane until the advent of the Third Root Race and that the discovered animal remains were those of a preceding race living in the Archaic age. Consequently, it seems to be proven that all forms of animal as **[96]** well as of human life may have been established upon a continent at the North Pole as well as elsewhere, as all that would militate against their so doing would have been such a climate as now obtains in that region. Arcane Science postulates the cyclic shifting of the axis of the earth and the consequent changing of climatic conditions in the different zones at definite periods of time. Modern research in geological fields has yielded many facts which appear to demonstrate the truth of the Arcane teachings in regard to the former existence of an island continent, a veritable paradise, at what is now the Arctic region. It may well have been the Garden of Eden and the habitat of the Adam and Eve of Biblical lore; and if that be true, archaic philosophy and sacred history are not so much at variance on one point as might be supposed.

STANZA III

[97]

SLOKA 3. The beasts of the field and birds of the air will meet and part in peace, and both shall feed on the purple grain, the gift direct of the Gods. All growths of the under crust of the Wheel shall be henceforth forbidden, and man shall live by the power of his Will in place of coarser foods.

COMMENTARY 2

In studying any line of teachings given out by the Masters or the great Seers of the past or present, students should bear constantly in mind that, however material, scientific or prophetical the ideas expressed in such teachings may appear to be from a casual reading, there is always an occult — a secret message hidden in the words which is only intended for those "who have eyes to see and ears to hear." Not that the facts as stated in such teachings are not true, and therefore important from an exterior point of view, but that the interior, deeper communications concealed within the common phraseology may be continuations or further expositions of some communication or teaching the "open eyed" reader has previously received from the same or a similar source.

As an illustration we will take one statement of the sloka we are now considering, to-wit: "The birds of the air and beasts of the field will meet and part in peace and both shall feed on the purple grain, the gift direct of the Gods." An advanced student of symbolism would be apt to see at once the connection between that statement and other symbolic utterances on the same subject which came from the same general source as that from which the Stanzas in toto originally came, and that it elucidated some abstruse [98] point in previous communications on symbolism. He would know that not only the beasts and birds in general symbolized high cosmic forces, but that every individual race of beast and bird symbolized some differentiation of one of those cosmic forces.

According to the words of the sloka under consideration, "The beasts of the field and the birds of the air will meet and part in peace and both shall feed on the purple grain the gift direct from the Gods."

Occultly this part of the prophecy means that at the period referred to, two diametrically opposing forces then antagonizing each other openly owing to an inherent tendency to establish supremacy on the part of both, would compel a demonstration of Fohatic power which would bring about adjustment and final combination, thus raising the vibration of the substance of the plane or planes affected by the opposing forces.

Symbolically the purple grain is a symbol of a very high spiritual force, which cannot be designated here, but to which we may find a clue in the words spoken by the Master Jesus at the last supper in connection with the breaking of bread: "This is my body, take and eat." Figuratively speaking, the bread of the last supper was made from "the purple grain, the gift direct of the Gods," or in other words from the body of Christ — the manifestation of the Christos in substance. While very briefly given, the above illustration of the hidden meaning of the sentence commentated upon may give some slight indication of the importance of every sloka of the Stanzas last given to us, and also give some indication of the reasons back of the difference between the commentaries of the first section of the Stanzas of Dzyan and those now being given on the second section.

We have only to think of the successes which have crowned the efforts of Luther Burbank and other horticulturists in the line of increased productivity, as well as of [99] entirely new lines of fruits, vegetables and flowers, even in this age of the world, to feel satisfied that it would be quite possible for a more highly evolved man to produce a form of food far superior to any vegetable or fruit now known to man. One of the Master teachers of the occult sciences has said that wheat, the most perfect form of food known to man, was brought to the earth from the planet Venus. In one of the Temple Teachings given by the Master Hilarion, the manner of its transportation is given. Briefly, it was to the effect that germs of wheat were transferred from Venus to the earth by means

of light pressure. Quite recently profane science has discovered another fact in nature — long since predicated by arcane science, viz., that light produces enormous pressure upon all bodies in space, and the student who has become familiar with the arcane theorem concerning the nature and offices of light, especially of its invisible aspects, will not be liable to quibble over the statement that not only wheat, but all other forms of germ life are even now being constantly transferred from one planet to another, within any one solar system, by means of light pressure. It is not necessary to place such statements in the annals of fable or miracle in these later days when the infinitely small in the realm of biology, and the rapid action of the minutia of life according to physical science are accepted facts.

As the Planetary Rulers belong to one division of the Gods, the transference of germs of a more highly evolved food from a more highly evolved planet to the earth, at the express command of the Ruler or God of that planet does not appear unreasonable. It is a self-evident fact that the highly evolved, sensitive man of the present age cannot confine himself exclusively to such coarse foods as were those which satisfied the primitive man, and retain any degree of health and mental efficiency. He has neither the appetite, teeth nor digestion of the primitive man. This may appear to be a great loss from one point of view, but **[100]** our ignorance of what nature is doing in the line of building up a body for the incarnating Ego of another age Who will not require so much gross substance to maintain a more perfect physical equilibrium upon the earth renders it somewhat difficult to determine whether the changes taking place are beneficent or deplorable. If nature is to furnish a single form of food for man and animal alike — a food which contains all the elements required for the building and maintaining of a more efficient physical body, as would appear to be the case according to the law of correspondences — man surely would be the gainer.

To return to the Sloka we are commenting upon, we must remember all the statements in this long paragraph were prophecies of events which occurred during the lives of some of the later sub-races of the root race under consideration.

While we may not know at just what period in the history of the world the wheat germs were transferred from the planet Venus to this planet, we do know that wheat is far above all other kinds of grain in food values, and more nearly fulfills the promise of “the purple grain, the gift of the Gods,” than any form of food now known to man.

LIGHT

[101]

Purple is not a primary color. It is a combination of Red and Blue, a secondary color. Mars and Venus are complementary planets and symbolically they may be indicated by the colors red and blue, respectively. If the interaction of the forces of Mars and Venus produced the original germ of wheat on the planet Venus, and Venus transferred the germ to the earth, symbolically, wheat might be indicated by the color purple, and the purple grain in that instance would, indeed, be the gift direct of the Gods — the Planetary Rulers.

From Temple Teachings there follows a further commentary on Light:

Beautiful, powerful as is the light which streams from the sun of this solar system, it is dwarfed into apparent insignificance by the true Light, that Light which was sent to lighten the Cosmos, the Son-Sun, the first and the last. In Genesis we find the words; "And God said, let there be light." What a simple statement and yet how grand and comprehensive! The whole manifested Cosmos in one short, graphic sentence; the white, brilliant Son of the dark, hidden Father, as it is termed in one of the sacred Stanzas of Dzyan.

Imagine, if you can, absolute darkness and silence; then, suddenly, the creative Word, the mystery of mysteries rising, falling through the great abyss of darkness, sent forth by the spirit that for ages had been brooding over the great waters of life, and lo! Darkness changed instantaneously throughout the whole illimitable Cosmos into Light; white, scintillating, brilliant, inexpressible, incomprehensible; and simultaneously with the birth of Light the bringing into manifestation by Spiritual energy the first Trinity, Breath or Motion, Sound or Will, Light or Consciousness.

For cycles upon cycles, Light held in its eternal bosom the forces that little by little Motion and Sound were **[102]** transforming — the concealed life, that at the instance of Law, would bring into the field of action those other Sons — Form, Number, Color, Sound, Cohesion, Attraction and Repulsion. When these, the radiant Sons, were born from the heart of Light, those great entities which were to rule with the gavel of Divine Love, which means in essence exact justice, the Morning Stars of the new manvantara or age sang together, and these great forces and powers were themselves the Stars of that First Morning, entitized Beings of which the mind of man as we know man is not capable of forming the slightest conception; but still, Beings that at some time in far-off manvantaras had passed through the human stage and won, as must you and I, Life, Light and Immortality. Another of the sacred stanzas reads "Light is cold flame and flame is Fire, and fire produces heat, which yields water, the Water of Life in the great Mother."

The terms Heat, Light, Flame, Fire, have been used by the ancients to convey the various correlations of cosmic electricity; not electricity as understood by the physicists of the nineteenth century but cosmic electricity, has been referred to as light, born from the darkness of the great abyss; the one Life at the upper rung of the ladder of Being, and the Astral light at its lower rung; the two great opposites, positive and negative, good and evil, God and devil.

It has been said that God geometrizes, and this is true; for the God in form and number, aided by the directive electrical power of Fohat springing full grown into manifestation, at once sets about dividing the manifested substance generated in the bosom of Light. Ten, being the sacred number, the first three of the ten represent the first Trinity — the real archetypal Universe — and the remaining seven symbolize the great divisions of the whole manifested Universe. The law of seven is thus set in action, and all the planes of Being, with their concomitant forces, principles, powers and entities, down to their most minute atom of substance or matter, are built upon this law.

[103] The ancient fire worshippers had, underlying their philosophy, a true ideal of life, for fire is most certainly the fundamental reality back of all religions. The Bible postulates God as a consuming fire, and Darkness holds within itself suspended, as it were, the active principles of all fire, spiritual and material, which symbolize all aspects of manifested life. Imagine this darkness as the reservoir of all spiritual fire. Spiritual Energy — Cold Flame, Cosmic Energy — rouses to action, Sound, the creative word, and simultaneously comes into being Light, the androgynous male-female, the splendor of the Father — Light and Heat, or Energy.

It is most difficult for the finite mind to grasp a concept of the Infinite; and Light being the first manifestation of the Absolute, the Infinite Father, holds within itself all forces, all lives, all things, including darkness, for darkness is the negative pole of light. The process is reversed on the upward arc of a cycle of manifestation.

Sunlight travels at the rate of nearly 200,000 miles per second. Absolute Light — The Light of the Central Spiritual Sun — is beyond human computation. Where the motion of light, sound or electricity is alluded to in physics, the mass motion or etheric vibration is indicated. The molecular vibrations of light produce color; the atomic vibrations, sound. Each form created by the directive power of Fohat receives through the principle of form its rate of mass motion; that rate decreases and increases as that form passes through evolution, returning to its Infinite Source with an increase according to what that form or entity has accomplished in its life cycle. This is equally true of all lesser living forms.

Darkness has been designated as negation, nothingness. But darkness is of all things least understood. It is the mystery of mysteries, and is negation only in a limited sense. For it is the Robe of the Father, the Infinite, the Container of all Motion, Vibration, Force, Essence, **[104]** Substance and Matter; the power, in the sense of energy, used by the Holy Spirit, and is substance in that sense. Its lower pole is indeed negation, chaos.

Matter is retarded motion. For illustration, take a globe of iron or steel. Increase the vibration of its atoms by energy from stage to stage, and you will find manifesting in rotation Sound, Light, Color, free force, absolute Motion and Darkness. Reverse the process, and you have an idea of the creation of a star or a Universe. Every atom, molecule, man, star or force has its positive and negative aspect; and the modes of motion and vibration now under consideration must be studied apart from the infinite whole, and to a great extent by intuition.

The axiomatic metaphor, "As above, so below," on which many ancient philosophies have been built, is consistent with all revealed truth; and even a limited conception of spiritual evolution gives us a working hypothesis by which it is possible to gain some insight regarding the planes of manifestation with which all students have become more or less familiarized. Universal Light and Universal Mind are interchangeable terms. Once a design is conceived of the Spiritual Sun, which symbolizes all that we have attempted to define as the spiritual domain of the Cosmos, the lower division, which in contra-distinction to the Absolute and archetypal are known as manasic, psychic, astral and elemental become more intelligible. From the Spiritual Sun all of the Suns of the Universe evolved; and these can be, in a sense, compared to holes in the sky through which the Spiritual Sun shines, though each sun and planet of each one of the innumerable solar systems is an individualized entity that has reached its present high status through the same laws of evolution that are transforming stone, planet, animal and man on the earth's surface.

STANZA III

[105]

SLOKA 3. The beasts of the field and the birds of the air will meet and part in peace, and both shall feed on the purple grain, the gift direct of the Gods. All growths of the under crust of the Wheel shall be thenceforth forbidden, and man shall live by the power of his Will in place of coarser foods. When the Wheel has whirled one crore and a half, the Sparks will embody themselves in a fruit, the like of which no man hath known. The infant as well as the full-grown man shall eat of that fruit, and words of wisdom will fall from its lips, to the wonderment of the Gods.

COMMENTARY 3

It has been previously noted that H.P. Blavatsky referred to many missing (withheld) slokas of the section of the Stanzas given to her by the Masters, and we have good reason for believing that the first four of this — the second section of the Stanzas — contain some of those missing slokas, as they are entirely concerned with the generation and evolution of the first four root races.

No mention is made in the second section of the location of the first two races. This can be better understood when it is seen that there was no solid earth, as we understand the term. The primordial substance which formed the first two continents was then in a semi-material or fluidic state and was not condensed and hardened until near the time for the Third Root Race to reincarnate.

The bodies of the men of the first two races were of tenuous, semi-transparent, translucent states of substance. The third race did not possess solid bodies like our own until about the turning point of the Kalpa in which they **[106]** lived, at which time tremendous changes took place in the constitution of matter.

It must be understood that the first three Stanzas were concerned with the generation and evolution of the substance-matter of but one planet of this solar system, the planet we term our earth. Naturally all available data concerning human life on this planet is of far more importance to us at this time than is anything which may have occurred on other planets of the system, even though we may feel assured that we are some time to live on those other planets, if we have not already done so.

The secret teachings inform us that the continent of Lemuria was the third one to appear on "the surface of the waters" and was the first solid land. The first continent, Meru, often referred to as the Land of the Gods, was situated at the North Pole. Only the Initiates of The Great White Lodge could adequately describe the constituents of this continent, but possibly one gifted with a vivid imagination and some knowledge of the law of correspondence could conceive an ideal which would approach the reality.

The present crude and coarse manifestations of the four kingdoms of nature furnish but little to the materialist in the line of comparison between the habitat of the second race and that of the present one; but the psychic who is familiar with the phenomena of the astral plane may form a fairly good concept of the environment of the first two races. It was similar in character to the tenuous, elastic, changeable, semi-translucent substance of some of the higher sub-planes of the astral plane.

The first race was located on the continent of Meru and, according to the secret teachings, it was beautiful beyond words. It was the Sacred Island, the Island of the Gods, and is believed to be the place whereon the Gods — Divine Beings — descended and dwelt with man.

The home of the second race is said to have been a continent which girdled the earth between the Arctic **[107]** Circle and the 80th parallel and was fully as beautiful and desirable a land in every way as the first continent. It will doubtless be remembered by our readers that it was a common belief among the Ancients that the shifting of the earth's axis at four different periods of this present

age was responsible for the vast changes which have taken place in the conformation of the earth. Modern science now teaches that the frozen conditions obtaining at both the Arctic and Antarctic poles are the effects of such shiftings of the axis of the earth.

Some modern investigators along geological lines of research now claim that the second race was located at the Antarctic and have found what seems to them to be sufficient evidence to warrant their belief; but there is much to be said by the occultist to warrant the conviction that the commentator on The Secret Doctrine, H.P. Blavatsky, was right in her interpretation of the Stanzas and other ancient writings which described the second race and its location at a point south of the Arctic circle. We will take up the subject of the Antarctic in a later commentary.

The first races were mindless, as far as the sense in which we use the term "mind" is concerned. They had only the instincts of lower mind which subsequently appeared in the animal races, yet they were human beings. If we can accept the ancient teachings as given by the Masters, it will not be difficult to understand the quandary of present day science in relation to "the missing link." As the animal races did not come in to existence until after the appearance of man and as the men of the Second Root Race had no solid, material bodies, no remains, no link, can now be found to bridge the gap between the human and animal kingdoms or between the second and third races. While Darwin claimed to have discovered such a link in the anthropoids, the Masters have declared that the anthropoids were themselves the product of the relations which were indulged in between the mindless races of man and some **[108]** of the great antideluvian she monsters of the same period. The sin which caused the destruction of the Third Root Race was the result of a similar relation between the men of that period and the anthropoid race which their progenitors had created. This subject has been remarkably well treated in the commentaries of The Secret Doctrine.

The fourth and fifth Stanzas of the second section are concerned entirely with the various races and sub-races of the Fourth Root Race and the first sub-races of the Fifth Root Race. Here again occur signs of many of the withheld slokas; but taken in connection with the exceedingly valuable data to be found in The Secret Doctrine concerning these races, they throw much light upon the existence of the same.

It may be well here to call attention to two very important facts, and in order to do so we will quote a few passages of The Secret Doctrine in relation to the same. The first is the apparent contradiction of previously made statements relating to the destruction of all life on this globe by fire and water alternately. The word "deluge" frequently occurs in relation to such destruction in various accounts of the end of the different ages, when, according to the said statements, fire must have been the medium of destruction in many instances.

The second and most important fact is the plain and explicit statement relating to the appearance of a Savior or Avatar in the future. Many students have vigorously denied the possibility of such an event.

The following are the quotations:

1st. "In the symbolism of every nation 'the deluge' stands for chaotic, unsettled matter — chaos itself. Water stands for the Feminine Principle." Vol. II, Page 327.

2nd. "Alone the handful of those elect whose Divine Instructors had gone to inhabit that Sacred Island... from whence the last Savior will come, now kept mankind from **[109]** becoming one-half the exterminator of the other." Vol. 11, Page 365.

There is such a diversity of opinion concerning the appearance of another Avatar upon the earth and the teachings of The Temple are so explicit on this point that all corroborative data on the subject is most important at this time. Every race has had its Divine Instructor or Savior, and the fifth race will be no exception.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 10 — The Brain, a Synthetic Center; Chapter 12 — The Seven Harmonies.

THE COMING AVATAR

[111]

Whenever the subject of "The Coming Avatar" comes up for discussion in a mixed audience, there invariably arise the questions, when, where, and how will the expected Avatar appear? Will it be at some designated time or place? Will He come in some super-human body accompanied by wonderful exhibitions of supernatural phenomena? Will He be born of woman and grow to maturity in circumstances similar to those which environ each one of the children of the present human race, only to meet with similar affirmations and denials to those which met the last Avatar when He announced His mission to man?

Strong assertions have been made as to the reincarnation of the last Avatar in the body of some child born within the present century. In a number of such instances, the assertion is conscientiously made, and has been based on some apparently supernatural phenomena which were believed to have preceded the birth of the child, thus fixing the belief in the mind of the mother and her immediate friends, if they have forgotten or ignored the fact that many other mothers have had similar experiences and are even now making similar assertions.

Those who believe in a literal translation of the statement accredited to the Master Jesus by His disciples, after His crucifixion, to the effect that His Second Coming would be "in a cloud with power and great glory" find it difficult to accept the claims above mentioned. There appears to be a direct contradiction between the two methods of procedure. These contradictory claims have been given the widest publicity and have proven great stumbling blocks in the way of a general acceptance of the belief in the reappearance of the Avatar. If it is not possible to reconcile these contradictory claims, the world will be no nearer to a solution of the great Mystery in the present cycle than it has been in the past cycles.

[112] It would not occur to the average person that two such apparently irreconcilable beliefs were possible of reconciliation by the introduction of a third, and up to the present time, a strictly esoteric teaching concerning the possibility of the appearance of a Great Soul to the senses of physical man.

The student of Occultism who has accepted the teachings of the Masters of Wisdom anent the illusory character and the impermanence of all matter on the physical plane, and the reality and endurance of the three higher of the seven states of manifested life, namely, Atma, Buddhi and Manas, is prepared to accept the statement that the Christos, or Buddhi, "the First Born Son of God," is in fact a state of energy, although far beyond the investigation or even the imagination, of man in his present state of existence. It is taught that this state of energy is actually Spiritual Light, the original source of all Light, and that it is reflected within the mentality of man, and also in that of every living creature in varying degrees; therefore every man is a potential Christ.

The brighter the illumination of mind resulting from the reflected Light of the Christos, the more rapidly does the mentality of the normal human being absorb, or assimilate and generate that energy and approach the state of evolution which makes possible his admission to one of the highest orders of manifested life, The Avataral Order, in which he is prepared for open avowal of his mission to the world. A fully prepared Avatar has gained full power over physical life and death and over all matter which constitutes form in the lower orders of life. He has passed through myriads of lives in those lower orders, as well as through many of the higher orders of Adeptship ere He reaches the Buddhistic State from which He enters the state of perfection — wherein He becomes an individual Christ, a "Saviour" of the race to which he belongs by evolutionary right.

[113] At the beginning of every great age in the earlier stages of a Manvantara, the Avatar karmically connected with the units of a previously great race, reincarnates in the body of a child, grows to maturity and eventually proclaims his mission as teacher and therefore Saviour, of all those who may accept Him.

When the individual Ego of an Avatar has reached and possibly has passed into the Buddhistic Order of Life, it may not be necessary for It to reincarnate in the body of a child on earth, or on any other planet of this solar system. It has evolved a form similar to that which the Disciples of Jesus

saw at the time of His transfiguration — a Glorified Body, sometimes termed a Nirmanakaya Robe, which is visible only to the interior sense of sight in the case of the physical man. The Nirmanakaya Body of a great Buddhi would be like unto a Sun in brightness to the psychic sense of the observer, and if, in the course of the evolution of a race, a change in vibration had occurred which had unsealed the interior vision of the units of that race, they might envision the Buddhi, or Christ, as clearly as they might now behold an Avatar in a physical body were one upon the earth.

The nearness of a Nirmanakaya Body to the Auric Center of the earth would be sufficient to raise the vibrations of every human being, and even of the substance of the earth itself; and this change in vibration would raise the senses of man, especially the senses of sight and sound, to a marked degree.

The bringing of a lighted lamp close to the open door of a previously dark room, filled with people, would lighten the room according to the size of the lamp and the intensity of the light given out by it. It would not be necessary for the occupants of the room to see the source of the light in order to be conscious of its nearness. With the dissipation of the darkness there would occur a notable change in the occupants of the room. Even a slight change in **[114]** vibration would quite materially increase the mental action as well as the heart action of each occupant, although he might not recognize the cause of the increase. If you will consider the change in the sense of feeling, the actual relief of mind and the brightening of the faces of all present when a lighted lamp is suddenly brought into a previously dark room in which you are, with others, quietly sitting, it will not be difficult for you to accept my statement regarding the effect of Spiritual Illumination on the whole nature of a race of human beings. I am not attempting to give a technical illustration of the effects of light on gross matter that would satisfy the mind of an academician, but there are certain correspondences between different grades, or states of energy and substance which greatly aid the intellect in solving many of the most mysterious processes of nature, chief of which are processes by which Spiritual Light becomes manifested as light on the plane of gross matter.

What is true of the reincarnation, or of the development of an Avatar is equally true of the lesser orders of life. The Spiritual Light which illumines the mind and soul of an Avatar, illumines the mind and soul of every human being; as before said it is but a matter of degree and of preparation for the reception of that Light. The Light of the Central Spiritual Sun — Spiritual Light — is in actuality the Light, or energy, we term the "Christos." The soul of man is primarily a reflection, so to speak, a beam of that light, clothed in energy or substance of lower vibratory rates.

In terms of matter, the first Trinity in manifestation is Light, Heat and Electricity. A composite unit of the three states of energy is the basis of the substance which clothes the reincarnating soul, or personal Ego. It is the Thinker, and the Thought, and the Expression. In differentiation the Thought becomes the Etheric body and the Expression is that Etheric body clothed in the gross matter of the physical plane.

[115] I have only touched on this vast subject; my purpose in doing so has been to aid in furnishing a working hypothesis by means of which some understanding of the problem presented by the prophesied return of an Avatar might, at least partially, be solved. It must be understood that whether the Coming Avatar shall appear as a reincarnation of the Ego which previously incarnated in the body of Jesus of Nazareth, in the body of a child, or in the body of a man, or whether the vibration of a race shall be so raised as to enable the units of that race to behold the glorified Form of a Buddhi, that recognition must be by intuitive perception of the individual seer, and not by associating the form and features with those of any preceding Avatar.

In previous messages I have endeavored to show somewhat of the tremendous issues facing the present human race within the recently opened ten-year cycle, as well as the unprecedented changes which will take place in man as a whole, or in part, and even in the very substance of the earth to some degree. The rapidity with which changes are taking place in the ideas and ideals of man is not alone due to recent world wide events; it is first of all due to the entrance of a Great Soul into Nirvana — a soul that has completed its whole round of development — and to the nearness of another Great Soul to earthly environment. It is said that similarly rapid changes are taking place in

the flora and fauna of some parts of the earth. Naturally such changes are always taking place, but it is the rapidity with which they occur at the present time which more particularly attracts attention.

It has also been taught by Masters of High Degree that these changes will culminate to a marked extent in the year 1928, and that a point of their culmination is due to fall between certain parallels of latitude and longitude on the Western Hemisphere, directly opposite a similar point between the same parallels on the Eastern Hemisphere, thus **[116]** closing a cycle of time and space which opened nearly two thousand years ago.

In a prophecy made by one of the older Sages, we find the words: "The child of the East must lie in the West Wind to receive the call to action." There are now many indications of the fulfillment of this prophecy. The young men of many Eastern nations are rapidly receiving the call to social and political action at the present time in some countries of the Western Hemisphere with the avowed purpose of returning to their native lands to act according to entirely new ideals.

Knowledge of the form in which the coming Avatar is to appear to man has been withheld from man for a definite purpose. If it should prove to be, as before outlined, in the form of a Glorified Body, it will not be difficult to understand how two biblical prophecies relating to the "second coming of Christ" may be fulfilled, i.e.: "He shall come in a cloud with power and great glory" and "He shall appear in the twinkling of an eye and every eye shall behold Him." Natural laws would have to be suspended to make possible the verification of those two prophecies if an Avatar were to appear in a strictly physical form. But whatever be the form, or whether that form be perceptible to inner or outer vision, one indisputable fact remains, the mere seeing of the form would count for little. It will rest upon the conscious effort of the individual man or woman as to what the final effect of that event will be upon him or her. The human will enforced by Divine Will must settle the question of preparation and the course of action to be pursued in the interim between now and the final event, as has been done in former Messianic Cycles. It would be well if each reader of this article should make an individual and present issue of this subject of the coming of the Avatar. Above all else, his or her readiness for the Call of the Christ will depend entirely upon individual effort and the spirit of unselfishness which actuates that effort. We can only pray **[117]** that the Christ may have mercy on the one who refuses to make the effort, for there is no mercy in the Code of Laws which governs the action of the Individual Ego — the Divine Self — when the human soul is brought before its Judgement Seat.

Teachings of the Temple

STANZA IV

[119]

SLOKA 1. The wild White Bull o'ershadowed the Great Red Cow. With one expulsive effort she gave birth to a White She Calf.

COMMENTARY

The last sloka of the third Stanza prefigured such another period as always occurs when the humanities of any cosmic cycle have reached the greatest height of material development possible of attainment during that cycle. Nature's finer forces are then focused on man and his environment, to give the necessary impulse toward the evolving of the mental vehicles of the latest incarnated Egos. During the latter half of such a cycle the vehicles of the higher mentality and soul are evolved to whatever degree has been fixed upon by the Divine Builders for that particular cycle.

The words of the sloka quoted above refer to the birth of the first sub-race of the Fourth Root Race, and would apply to the action of creative energies in the first period of manifestation in matter in any great cosmic or world cycle.

The no-color white, in contradistinction to the no-color black, is frequently used in symbolism to indicate an undifferentiated conditionless principle, and is also used to symbolize the action of the positive pole of any form of energy, while black may be used to symbolize negation or purgation. Either white or black may be used in conjunction with some other color to indicate the character of the forces of generation on any plane of manifestation. While white and black are colorless in one sense, they both hold the five visible and two invisible primal colors in suspension.

In previous commentaries it has been shown that the bull, Taurus, is a symbol of both physical and terrestrial generation. Both the bull and cow are sacred to the [120] Hindus, Zoroastrians, Chaldeans and Egyptians. To many modern students the bull is merely a phallic symbol of generation, but to the occultist it is a symbol of far greater importance.

The adjectives "wild" and "white" preceding the noun "bull" in the sloka under consideration indicate that the positive masculine generative force symbolized by the bull would be uncontrollable by man during the age in question.

In simple terms, the sloka means the imparting of a lower vibration to all things in manifestation through the action of the separated positive and negative aspects of creative energy in action at that period, thus lowering the character of the desires and ideals of the races of humanity then in manifestation, and even affecting all lesser things and creatures as is always the case in the downward arc of any cycle.

The primordial matter of former manvantaras had evolved to its utmost height of development during the lives of the four preceding sub-races and the Cosmic Wheel had taken another turn. A new sub-race, the fifth, and new conditions were predicted in the fourth and fifth Stanzas by the announcement of a new round of the age; and also of the cyclic descent of the forces of generation as is evidenced in the birth of the "White She Calf."

The use of the adjective "white" in connection with the calf indicates the character of the controlling energy of the prophesied age, as well as the action of the higher sex aspect of that energy throughout the round symbolized by the calf. The masculine aspect of the combined bull-cow would predominate in the last sub-race of the last round of the age, for the reasons that the feminine aspect of the same combined bull-cow predominated in the preceding round and the masculine and feminine principles alternate from the beginning to the end of a manvantara. As the seed of a future race is always conserved in the females of the [121] last sub-race of any root race, so in the last sub-race of the Third Root Race the seed of the humanity of the first sub-race of the succeeding root race would be so conserved.

As the generation of life is still as much of a mystery to the layman as it was in the past, it need not surprise us that the use of animal forms in symbolizing the generative functions of high spiritual

beings should have evoked so much controversy and antagonism among the founders of the early Christian church, for not being capable of understanding the real purpose of symbolism or rightly interpreting the symbols of the Aryan and Jewish seers, their contempt of the science itself and rebellion against the use of symbolic forms was to be expected. But there is not so much excuse for the average Christian of today, who persists in refusing to recognize the importance of such assistance to research along spiritual lines, for if he possessed only such information as is publicly expressed by the fathers of the Greek and Roman Catholic church on the subject of symbolism, he would at least have some basis for investigation. The efforts to express the symbolism of the forms and ceremonies of the church and the existing relations between their sacred pictures and other objects and the commonly acknowledged divine forces and beings, have been unceasing for centuries.

The writings of H.P. Blavatsky and her students on the philosophy of The Secret Doctrine and the religions of the far east have been so widely promulgated in the western world that they have awakened intense interest in symbolism, one of the basic principles of the aforesaid philosophy. The value of the knowledge acquired by the study of that divine science is beyond possible computation, for in no other way is it possible for man to obtain reliable data in relation to the "greater mysteries" of life which lie behind the lesser mysteries possible of observation by the physical or psychic senses.

STANZA IV

[123]

SLOKA 2. On either side of its head came a Golden Horn, and in the middle sprang forth suddenly a Diamond-Tipped Horn.

SLOKA 3. Fast grew the Three Horns, many cubits a day. The Two Golden Horns circled the races of the Changing Star. The Middle Horn curved and entered the earth and sought the abodes of the Serpents of Wisdom. It drew them forth from their retreat and set them in high places.

COMMENTARY

A horn is a symbol of power, also of mundane electricity, vital energy.

Two horns indicate the separate action of the positive and negative aspects of electrical power, the right positive, the left negative. The straight horns indicate that the power in question is in suspension; the curved horns indicate the power is in cyclic action. The golden horns which will be later seen to be curved horns are indicative of the Golden cycle or round of the age commented upon in the third Stanza, the color gold being indicative of the high character of the ruling powers of that particular round of the age. Symbolically, gold is the color of the sun, and as the sun is the ruler of this system of worlds the color of the two golden horns would indicate the character of the ruling powers of the cycle.

As the sun belongs to the fiery triplicity — higher manas

— it is evident the mentality of the races inhabiting the earth during that round must have been of a higher character.

"The Diamond Tipped Horn" which "sprang forth suddenly" indicates the rapid development of the kryashakti — spiritual — power in some one or more people of the [124] race who were capable of enduring the rapid vibrations of that fiery power, the power by which all magic, white or black, is performed. It must have been by means of kryashakti that the destruction of the race was accomplished. It is evident from a study of sacred history that there was a period in the existence of the Third Root Race when the ruling powers of the race became absolutely intoxicated as a result of the superhuman power to which they had attained and as a consequence of their final loss of control over the elemental powers they had evoked, that they were eventually destroyed with the continent they ruled. According to the sloka, the two golden horns circled the races of the changing star. In other words, the golden cycle was closing. The ends of the two horns were meeting. The completion of the cycle of the changing star was in one sense brought about by the misuse of higher mind — typified by the golden horns — in the determining of ways and means by which they might gratify their lower natures by the use of spiritual power, typified by the Diamond Tipped Horn. As a consequence of the misuse of spiritual power "the Diamond Tipped Horn curved and entered the earth and sought the abodes of the Serpents of Wisdom," which means that the power which they had so misused was taken away from the people of that period and returned to those who had first been instrumental in imparting it. By its curving it completed the cycle of its manifestation on the circumference of the earth where the humanity of that period was dwelling and, to use a common expression, it was grounded in the earth, that is, it passed from under the control of the people on the circumference of the earth to the people of the central zone — the Masters, known as the Serpents of Wisdom. It drew the latter from their retreat and set them in high places — in positions of power.

To gain any understanding of the last statements of this sloka it is necessary to digress to some extent. The center [125] of the sun, the center of the earth or any other planet, the center of man or molecule is one state of consciousness or definite plane of existence. It is the akashic plane, the aether of the ancients, the fifth principle, the fifth breath, the fifth of the sacred ten — the perfect number, the state of consciousness in which the purified soul of the Masters exists if They are not

delegated to serve in some other field of consciousness. It is evident that upon the withdrawal of the aforesaid kryashakti power from the people of the earth, to use a common term, it descended to the center or rather was indrawn to its original point of differentiation, the central point of manifestation. By some operation of power, possibly directed by the Hierophant of The Great White Lodge, the effect of its action was to draw forth the Serpents of Wisdom — the Masters of Life — from some point of temporary retreat, in order to carry out the karmic decrees upon the place and people under condemnation for abuse of spiritual power.

If the word "karma" as here used conveys an idea of unalterable fate, revenge or merciless punishment, to the mind of the reader it may be as well to consider some aspects of that universal principle which do not always come to mind as quickly as others. We will do well to remember that there is good as well as bad karma — cause and effect — and that the final result of either may be changed or modified. In one sense karma indicates the power of balance. And karmic action balances the effects of the acts of man, one against the other, in the final accounting. While man may not escape punishment for his sins against the Higher Self he may evoke the action of powerful neutralizing forces by his efforts toward the attainment of righteousness, which will enable him to overcome the qualities in himself which were the original causes of his sin. In other words, he may overcome the evil in himself by the good and if an evil force is neutralized or "killed out" by the good, karma is satisfied.

[126] As the physical plane is a plane of reflection, the real evil is committed on the plane of forces, mental or spiritual, as the case may be; consequently the karmic debt is finally liquidated on the plane of forces where the evil originated.

Every act sets in motion some definite form of energy or substance, therefore every act is a force. Bearing this in mind, it is somewhat easier to understand why the final determination of the results of action must take place on the plane of forces, instead of on the plane of gross matter, and why the claim made by Jesus of power to forgive sin had a genuine base while at the same time the law of karma was not denied by that claim. The forces called into action as a result of a definite act by one possessed of knowledge and power as was Jesus would be so much more powerful than those evoked by the sinner under consideration that the former would neutralize the latter. His acknowledged unity with the Father — the source of all power — would make it possible for one like Jesus to take upon Himself the karmic debt of the so termed sinner and neutralize the evil by good. No one less highly developed than a Master could accomplish such a purpose, for no one of lesser power and knowledge would have the necessary consciousness of his essential unity with all that lives and therefore of his power over everything lower in the scale of life than himself. Consequently it is logical to conclude that the high places upon which the Serpents of Wisdom were to be set, according to the words of the sloka, were comparable to the seats of judgment of the ten judges set by Osiris before Whom the souls of men were tried according to Egyptian symbolism. In other words they became the judges and executors of the law of karma, upon the violators of that law, and the teachers and exemplars of the first sub-races of the following root race.

To amplify several of the points in this Commentary, further light is shed by the following excerpts from Teachings of the Temple:

STORED UP MEMORIES

[127]

Back of the cyclic law — the law of motion — is the power of Kriyashakti — Universal Will, and to whatever extent man has developed that Will in himself, is he able to control the beforesaid units of force, in the creation of matter, and the great hindrance to the development of that power is his innate selfishness and unreliability.

So long as his self interest will lead him into injustice, so long is the path of power barred — for Justice is corollary with Divine Will. If he can store up memories of just, wise, compassionate acts performed by himself in any one incarnation, he has stored up just so much energy for use in the following incarnation in overcoming the inertia induced by the negative aspect of the positive good in the acts above mentioned. It is this negative aspect of positive good that always induces resistance. So in the overcoming of the inertia as is done by the energy referred to, when the impulse comes to repeat the act in a following incarnation there are fewer obstacles to overcome. He is so much more capable of manipulating the forces of Justice, Wisdom and Compassion, consequently the next act of similar nature carries with it a greater power for good to others and increases the quality of the force in his own aura.

THE DEFLECTION OF THE EARTH'S AXIS

[129]

In an ancient Temple, on one of the engraved tablets, is a record of the last change which occurred in the earth's axis, and while its ultimate cause, materially speaking, was the vile mental energy set free by the races which then inhabited the earth, the precipitation of forces was due to the action of a higher race of beings which inhabited the sun. There, as elsewhere in the Universe, the battle between Good and Evil is always being fought, and at the time in question, there was a great war between the Devas of the right and left-hand path over the possession and use of certain powers and positions which largely controlled the solar system. By means of the tremendous elemental forces set free by the disturbance of the equilibrium of the sun, great changes occurred in the configuration of the same (changes that are comparable to those which would occur in the earth's crust if a great internal explosion occurred) and the sudden freeing of such undirected elemental forces also disturbed the equilibrium of the earth, thus deflecting the earth's axis from its former position. There is a sphere or line of energy connecting the sun and all planets of the solar system, as sound or light waves may connect two electrical centers of communication, and through this means of communication a conscious elemental force may reach and affect any planet of this system. By the deflection of the true pole the great waters were released and overflowed the then inhabited continents. The disturbance in such a large area of the sun had its effect on the heat vibrations, diminishing the heat vibrations of the earth, and what is known as the Glacial Age began shortly after the great floods.

At the point of evolution where the earth had attained its greatest development — when the Gods looked upon their work and said, "Well done!" the magnetic pole was coincident with the pole of revolution. Since that time it has had **[130]** no fixed habitation, but is continually in spiral revolution about the true pole. Neither is the latter fixed; it is in constant vibration, and is largely subject to the action of magnetic energy.

The magnetic fluids which constitute the substance of the magnetic pole of any planet, are subject to Will and Mind when directed by the Planetary Spirits or Gods of a solar system. These poles correspond to the Ida, Pingala and Sushumna of the human spinal cord, and the magnetic fluid or energy is carried from center to center, planet to planet, man to man, by conscious elementals which alternately clothe and unclothe themselves, as it were, with garments of magnetic energy, by which means the pole of revolution of any planet is deflected when the karma of that planet decrees the annihilation of the races inhabiting it, and the Planetary Spirits set about carrying out those decrees.

You who are subjects of time and space will find it difficult to comprehend this truth; the element of time is bound to present itself for your consideration, for the action of such elemental forces is so rapid as to be beyond the power of human appreciation.

THE HUMAN RACE

[131]

But in the latter half of the Third Age the substance which formed the bodies of this First Race, began to solidify; all matter became denser and coarser in texture, and the animal forms created by mindless man, as well as the human race began to differentiate.

The Sexless became in time the bi-sexual and the functions of conception and birth obtaining now became common.

About the same time another continent appeared above the surface of the water; other atmospheric and magnetic conditions were made manifest, and the end of the Fourth Age found many of the bi-sexual offspring of the preceding races domiciled upon the new continent, and greatly changed in appearance.

The "coats of skin" had taken on a yellow cast of color and their spiritual purity and beauty had degenerated.

Then came the fall of the Race into gross sin, and wide separation between families, tribes and divisions occurred. One of the divisions — sub-races — fell into great physical sin, and became black in color, another became red, and another brown, but a certain division of the original race refused to be drawn into the gross sin which tempted the others, and remained on the first formed continent, keeping their original color for ages, and these were the ancestors of the present Chinese race.

At the close of the Fourth Age, the chain of the Himalayas — the oldest mountain chain of the world — was thrown up from the floor of the ocean, and circled the earth sphere beginning at what is now the lowest point of northern Asia, which, by the way, was the first continent thrown up after the separation of the sexes. Only a comparatively short length of this mountain chain is now above water, but during the Age to which I refer, it was an impassable barrier between the northern and southern divisions, and **[132]** between the continents which subsequently appeared and the "land of the Blessed" — the North Pole; and not only to man, for it gradually formed a barrier which turned away the warm air, water, and magnetic currents of the south, and left that Pole the frozen waste it still is, and must remain, until those barriers (many stretches of which are under water) are broken down by the changes in the configuration of the earth's surface. These changes will occur during the lives of the Sixth Race which will then inhabit the earth.

The continents and many of the islands of the seas now above water in the southern hemisphere will then disappear from sight. Lemuria will rise again, and connection between it and the northern continent be again established.

WAR AND PEACE

[133]

It must be remembered that as the different races and sub-races overlap each other, so do the decrees of Karmic Law overlap each other. Comparatively speaking there is little of the karma of a race or nation perfectly fulfilled during the cycle in which that karma was made. The decrees of racial and national karma, both good and bad, now being made in the present wars, will overlap some of the early sub-races of the Sixth Race, to be fulfilled or expiated during the third and fourth sub-races, of the same root race, when will occur another Messianic cycle, and when all the unexplained karma of all preceding races will fall on the humanity then under the testing out forces for the highest point of development a race could reach — the final testing of man for his Divine Inheritance — Mastery. But the possible escape of karmic action in the present cycle should not be an inducement to the man of high vision to plunge into the present holocaust.

STANZA IV

[135]

SLOKA 4. When their eyes beheld the White Calf they said with one voice: "Thou art a sign to us. Now will we enter the circle of the Golden Horns and will give of our wisdom to those whom thou shalt mark with thine own sign and they shall be our Messengers to young and old alike.

COMMENTARY 1

Without some understanding of the significance and the value placed upon the laws of correspondence and symbolism by those who have had the advantage of esoteric instruction, the average reader might feel there was no more credence to be placed upon the statement of the above quoted paragraph than upon the statements of the many over credulous, or the seekers after signs and wonders in the heavens and upon the earth, they would feel inclined to doubt there had ever been a real basis for belief in any such phenomena.

Many ages before man had evolved an oral language, the first human races possessed some knowledge of what is now termed the Mystery or Universal language which is based entirely on correspondence and analogy and expressed in symbolism.

At the present time this language in its entirety is only known to the Masters. According to a teaching given by one of those Masters, there are five main divisions of the language based upon sound, color, number, form and position and the language may be expressed in either one or all of the first four divisions mentioned. As an illustration. A simple geometrical form or a number may be telepathically flashed into the inner consciousness of a man by some Being resident upon an interior plane of life or by another man on this plane of gross matter. Such a symbol **[136]** would express much more than could be expressed in a long paragraph in writing or by many spoken words, if both parties were familiar with that method of communication.

A certain sound, color, number or form perceived by the psychic senses of vision or hearing may have its correspondence or counterparts on the manasic, astral or physical planes and may be related to some sidereal force or to an object in a manner to open the understanding of the seer to a deep philosophical truth or to some forthcoming event in the world of things. But to be able to perfectly interpret such symbols in any one of those four divisions requires the training of a life time.

It is only the good, the true that endures and the fact that even to this day has come down some concept of such a language as is evident in the symbolic writings and figures of the savages and the degenerated of all lands and people. This concept together with the natural tendency to "seek a sign" among people of more intelligence, is surely an indication of the reality of such a mystery language.

As has been previously stated, all of the Stanzas of Dzyan were given to the great seers in this mystery language. It is evident that by means of their knowledge of the creative laws, when they were drawn from their retreat into an exterior environment at the beginning of a new cycle, they were able to see that certain conditions making for a higher evolution of man were in evidence, and that these conditions were the natural results of the action of the creative forces in bringing to birth the first sub-races of a new root race symbolized in the form of a calf born from the Bull-Cow, the symbol of a preceding age.

Those whom the calf was to mark with its own sign — the sign of the new age — were first the young, those whose minds were receptive and who therefore were capable of receiving and transmitting the wisdom of preceding ages both to others of their own time and age and to **[137]** the races who were to follow in course of time, as is intimated by the words "and they shall be our messengers to young and old alike."

Some act of the above mentioned character occurred at the beginning of every great world period after all of a root race of a preceding period had been destroyed except for the remnant saved as a nucleus for a new race. For those who can read the symbolic language in which it is given the Book of Revelations predicts the fall of such a root race, the destruction of the earth or a continent of the same earth, a thousand years of pralaya, and the incarnation of a new race. But that is only a small part of that which the Book of Revelations contains. The major part of the Bible is written in the before mentioned five divisions of the mystery language and it is that fact which gives occasion for many contradictory expositions of its divine teachings as it is impossible for one who is not an advanced occultist to correctly interpret its symbolism. In one sense the objections of the Catholic clergy to the common use of the Bible by the laity, might well be sustained, for no book ever written has been so little understood by the masses and none more grossly misused and misinterpreted.

THE VALUE OF CORRESPONDENCES

[139]

The Astrologer, Astronomer, or Geologist, even more than many other seekers in cosmic fields of research, will find more than enough to occupy his time and attention in a single lifetime, in any one field of investigation; nevertheless, if he permits himself to be confined exclusively to one field, he will find his powers of generalization and combination gradually departing; in other words, atrophying. If the said powers are to be retained in their fullness, they must be kept constantly employed. Research into the minutia of any one field of labor should awaken a desire for the investigation of corresponding minutia in other fields, for it is only by the minutia of the phenomena of all states of matter belonging to the same octave of vibration, that the ideal form which has given birth to all that class of phenomena can be brought under observation. By losing the ability to find and concentrate on the primal cause, the center, from which proceed all the minutia of any degree of matter, the investigator becomes rigid, inflexible; he narrows his nature and his conception of things down to such an infinitesimal point that he becomes a mere slave to minutia; he attaches himself by the energy of a concentrated effort to the "little things" of life instead of the great, and but seldom rises to the investigation of primal causes.

In my communications to you, I have been striving to avoid the danger by frequently changing your angle of vision, and forcing you to turn your attention to different planes and states of consciousness; not pursuing any one line of research, but endeavoring to give you general outlines interspersed with more specific delineations, trusting that you would be able to fill in the outlines with the minor details of personal experiences, and finally, not only be able to seize upon and place any one of the greater divisions where it belongs in the cosmic scale of Matter, Force **[140]** and Consciousness, but also be able to form a comparatively good concept of any one of those divisions by means of any part of the minutia which constitute that division; so there has been more method in my apparent wanderings than my critics would suppose.

Teachings of the Temple

STANZA IV

[141]

SLOKA 4. When their eyes beheld the White Calf they said with one voice: "Thou art a sign to us. Now will we enter the Circle of the Golden Horns and will give of our wisdom to those whom thou shalt mark with thine own sign and they shall be our Messengers to young and old alike."

COMMENTARY 2

Symbolically the Circle of the Golden Horns is the moon. Esoterically the term designates that plane or state of substance commonly called the astral light — a semi-material state of substance next interior and interpenetrating the gross matter of the physical plane. It is that phase or state of existence through which the incarnating ego passes previous to its incarnation on the physical plane, and within which the Ego attracts to its auric sphere the skandas the results of the good and evil deeds of its past incarnation which manifest as qualities in the personality evolving upon the earth or some other planet. It is also the plane or state in which the released soul first finds itself after parting with its physical form — a state of purgation, purification. According to the teachings of the Wisdom Religion, the Moon is the mother of the earth. While there is much controversy between astronomers regarding this claim, there is said to be considerable data in corroboration of the same, and it is even contended that from the northern side of the Bay of San Francisco, down the coast line as far south as San Luis Obispo County, there are evidences of the breaking away of the earth from the moon. Of course we cannot vouch for this; we can only take it for what it is worth.

Based on the idea that the sun and moon were father and mother to the earth, the generative and regenerative [142] forces of these heavenly bodies were symbolized as gods and goddesses, and devoutly worshipped and sacrificed to by priests and devotees of many ancient religions. So far as the physical bodies of the inhabitants of the planets of this solar system are concerned there seems much in both science and revelation to corroborate the above mentioned idea of the ancients. But the same does not apply to the spiritual self, the soul and higher mentality of man; these are divine by nature, therefore eternal.

Esoterically, to "enter the Circle of the Golden Horns," the Serpents of Wisdom, highly developed entities, must enter the state of samadhi — complete concentration — and so identify their consciousness with the consciousness of all things and creatures on all planes of life. The term "Circle of the Golden Horns" is a very mystic formula. As has been stated, to circle any part of the universe is to bound the part so marked, whether it is to mark a circle of time or to limit the bounds of matter. Thus it is clearly indicated that a definite division of time, as well as of universal space, was meant by the use of the words above quoted. The Golden Horns indicated spiritual power. The "retreat" of the Serpents of Wisdom is indeed a place of power, a place bounded by the elementary forces of nature and limited as to the time of its manifestation both in time and space, although to the human mind that particular circle of time would appear to be unlimited.

The following quotation from The Secret Doctrine will be of interest here:

"One of the most occult chapters in the Book of the Dead is that entitled 'The transformation into the God giving Light to the path of darkness,' wherein the 'Woman-Light of the Shadow' serves Thot in His retreat in the Moon. Thot-Hermes is said to hide therein, because He is the representative of the Secret Wisdom. He is the manifested Logos of its light side; the concealed Deity or 'Dark Wisdom' when He is supposed to retire to the opposite [143] hemisphere. Speaking of her power, the Moon calls herself repeatedly, 'The Light which shineth in Darkness — The Woman Light.' Hence it became the accepted symbol of all the Virgin-Mother Goddesses. As the wicked 'evil' Spirits warred against the Moon in days of yore, so they are supposed to war now, without, however, being able to prevail against the actual Queen of Heaven, Mary, the Moon. Hence, also, the Moon was intimately connected in all the pagan theogonies with the Dragon, her

eternal enemy. The Virgin, or Madonna, stands on the mythical Satan thus symbolized, who lies crushed and powerless, under her feet. This, because the head and tail of the Dragon, which to this day in Eastern Astronomy, represent the ascending and descending nodes of the Moon, were also symbolized in ancient Greece by the two serpents. Hercules kills them on the day of his birth, and so does the Babe in his Virgin-Mother's arms."

It is evident that among the members of the new race, symbolized by "the White She Calf," (see Stanza IV), were those much higher in development than were the masses of that humanity, for it was not to the latter that the promise of divine wisdom was first made, but "to those who were marked with the sign of the Calf."

Symbolically the sign of the Calf is the sign of the announcement of the birth of the new race — sprung from — the "remnant left" after the destruction of the previous race — to whom the Serpents, Masters, imparted the wisdom gained by the power of samadhi while in the aforementioned retreat, from which they were drawn by the power of "the diamond tipped Horn" — the kryashakti power.

STANZA V

[145]

SLOKA 1. "And wilt thou then make bold to cross my will?" cried Fohat in his rage. "Wilt thou dare the wrath of the Shining Face and His circling hosts? Take heed lest I set down my foot so hard the bridge 'twixt the Gods and men be broken; then cans't thou no longer minister to man, or strike the full toned chords."

COMMENTARY 1

Fohat, as has been pointed out, is cosmical Kamic energy: the driving power of nature — Kamic Motive (Desire) on a universal scale, inhering in worlds and atoms, men and gods and all creatures.

It is also a bridge between the higher and lower planes, between spirit and matter so-called. Across this Fohatic bridge the celestial fires and forces pass downward and the terrestrial purified emanations or desires pass upward either to the higher self or higher planes.

Fohat may also be regarded as impersonal Energy or Will, either of man or nature. Primarily impersonal, that Will or Energy is colorless, but is colored or tinctured with and by desires, personal desires, so to speak, of gods or men, or entitized life generally.

For the consciousness of man to cross the Fohatic bridge, his desires must be purified, and then consciousness inreaches to the Fifth or Manasic plane or Self in man, or to Mahat, Higher Universal Mind in the cosmical field; Likewise, when the human or lower desires are purified, the light of the Fifth may descend or shine into the lower mind and illumine it across the Great Bridge. Truly it can be seen how important it is to keep this bridge of energy intact — energy and yet a substance as well. Across that Great Fohatic Bridge which spans the gulf [146] between spirit and matter pours the spiritual forces of the Infinite into the finite, ever regenerating and transmuting it and finally drawing it upward redeemed — back to its primal divine origin or parent. The crossing of the Will of Fohat referred to in the Stanza above is the inverted downward tendency of matter to absorb Deity into Personality — or to make the lower or personal ego dominant instead of subordinate. Were this done, no high currents or forces could be transmitted, for Fohatic Will would be so soiled and chaotic that the Bridge would be broken '"twixt Gods and men," between the higher and lower self. Fohatic Energy, pure impersonal Spiritual Will would suffer a reaction through loss of polarity, and the "foot would be set down so hard" as to rupture the connection. The evolution of man and of the Cosmos and even of Deity Itself, depends upon that Fohatic Bridge being kept intact, that the ever outflowing forces of Divine Light and Radiant Energy may go on ceaselessly generating and regenerating the "image of God" on the lower planes and in all creatures, in the end that greater spiritual Power, Energy, Light and Wisdom may be lifted to the storehouse of Eternal God or Good.

STANZA V

[147]

SLOKA 1. "And wilt thou then make bold to cross my will?" cried Fohat in his rage. "Wilt thou dare the wrath of the Shining Face and His circling hosts? Take heed lest I set down my foot so hard the bridge 'twixt the Gods and men be broken; then canst thou no longer minister to man, or strike the full toned chord."

COMMENTARY 2

To impute the passion of rage to that which is believed to be an immaterial principle is to awaken a sense of ridicule in those who are unable to accept the statements of the sages and seers of previous ages to the effect that every form of life in manifestation is a self-conscious individualized being, however high or low its mentality is rated. That form of life force to which we give the name of a principle is just as surely a self-conscious individualized entity as is any human being. But as it is of a state of substance which is imperceptible to the human senses, save as to the results of its action, it is only those who are capable of contacting the higher spiritual realms of life who may become conscious of its ultimate characteristics. As a mode of motion, a form of cosmic electricity, Fohat, under some name, has become a recognized fact in nature, but as an entity capable of self-conscious action it is still a subject for controversy.

That it might be the same power symbolized by the Cherubim in the Book of Genesis, and the four beasts in the Book of Revelations, would not occur to the average mind.

If it is believed that all the characters of the Book of Revelations and other mystic works are purely allegorical or symbolic the above statement will not carry much **[148]** weight, but if it is conceded that there is a literal as well as a figurative form to be taken into consideration in reaching definite conclusions regarding the Cherubim and the four beasts, as well as other occupants of "the Throne" — the manifested spiritual universe — it will not be so difficult for the average student to understand some of the many phases of Fohat.

The rage of Fohat was not rage in the sense of anger, but more in the sense of vehemence or exhibition of power. To cross the will of Fohat would be to obstruct the action of the creative forces.

If a non-conductor is put in the path of a current of electricity the current is diverted. Just as the elementary forces of obstruction and destruction block the path of the pilgrim who is striving to reach the mountain top of development, so similar forces strive to block the path, or divert the energy of the creative forces in ways comparable to the non-conductors of electrical energy — but in neither case is the motive power belligerent. It is nature's method of developing strength and energy both in man and in the cosmos.

It would seem that the Serpents of Wisdom, referred to in the third Stanza, would be obstructing the direct action of the Manasic forces active in developing the mentality of the last sub-race of the Fourth Root Race who were to become the progenitors of the first sub-race of the Fifth Root Race; and rather than permit the last named race to evolve too rapidly, Fohat threatens to "set His foot so hard on the bridge between the Gods and men that it shall be broken;" in other words, He threatens to obstruct the flow of the finer spiritual forces, by the use of the negative aspects — the wrath of the Shining Face — the sun and his circling hosts — the planets of the Solar System. The bridge between the Gods and men is Manas — mind.

The feet as here used are symbols of interrupted progress. Man takes but one step at a time in walking on the **[149]** earth, so his progress toward any goal is interrupted at definite infinitesimal periods of time. The same is true of his spiritual progress. The whole path of life is a series of actions and reactions. Darkness follows light, death follows life, etc. Consequently the feet are fitting symbols of such interrupted progress.

By setting his foot 50 hard on the bridge that the latter would be broken, Fohat conveyed the idea that He might be obliged to use His power, possibly by the use of some form of static electricity, to inhibit the too rapid action of the manasic forces in respect to the race then in process of creation. Evidently there was some danger that the intellect of man would be developed at the expense of the soul, and as a cosmic builder building according to a divine plan, Fohat would obey the law of conservation and aim at the harmonious development of all parts of the nature of man as well as of the universe, during the cycle then opening.

The same danger has threatened every race of mankind since the period referred to, as is evidenced in the course of the development of philosophy and religion in each race. According to the Wisdom Religion there is a head and a heart doctrine. The head doctrine is based on the intellect and the reasoning powers of mankind alone, and is purely selfish and material. The heart doctrine is based on universal love, compassion and unselfishness. Every devotee must come to the parting of two ways as far as his beliefs are concerned. He must make his choice and abide by it.

"Then canst thou no longer minister to man, or strike the full toned chord."

By inhibiting the action, damming up the flow of Manasic energy, as might be done by breaking the bridge between the Gods and man (preventing the perfect development of the brain) Fohat would make it impossible for the Serpents of Wisdom to guide the evolution of the race in question along the path of spiritual power; therefore **[150]** they could not minister to that race in the highest sense.

To "strike the full toned chord," symbolically means to perfect the development of the body, soul and spirit; and that is the aim and object of every Master of the Great White Brotherhood, both for Himself and those others who come directly under His supervision; consequently no greater test or deprivation could be inflicted upon them than the one threatened by Fohat.

STANZA V

[151]

SLOKA 1. "And wilt thou then make bold to cross my will?" cried Fohat in His rage. "Wilt thou dare the wrath of the Shining Face and His circling hosts? Take heed lest I set down my foot so hard the bridge 'twixt the Gods and men be broken; then canst thou no longer minister to man, or strike the full toned chord."

COMMENTARY 3

It may be well to illustrate further what is meant by the "Bridge, twixt Gods and Men" referred to in the above Stanza, as that "bridge" is an important link in understanding the *modus operandi* of the forces between higher and lower planes. Concrete illustrations are always best if available. In esoteric teachings the "bridge" is often referred to as the Antakarana or Antaskarana, and is defined particularly as a link between higher and lower manas or mind, making it possible for impulses to go to and fro between these two principles. This may be illustrated by diagram, but only conveys a mechanical meaning in that way. It can be vitally understood by finding a concrete representation in the physical body itself. And we have in the ventricles of the brain and the central spinal canal of the spinal cord, with the fluid and magnetic contents of the same. The four ventricles of the brain terminate in a minute central canal running the whole length of the spinal cord through its very center.

Too much or too little of these ventricular fluids and emanations will produce grave pathological conditions. A right amount holds all the physiological functions in equilibrium. This equilibrium may be disturbed in two main ways: first — as a result of diseases set up in the purely physical organism by improper modes of living, **[152]** eating, drinking and so on, and second — by wrong and unnatural modes of thinking and desiring, in other words by purely *mental processes* not in accord with normal processes of being. Thus the intra-ventricular contents act as a bridge between the normal physical man and the inner mental and astral man. Impulses from within or from without cross this bridge permitting the outer man to breathe in spiritual impulses from inner realms, and permitting the inner self to draw from the outer man those spiritual magnetic essences distilled from normal contact with matter through the outer senses and parts, and so helping to build up that inner self through contact with the outer universe. These ventricular spaces then, are the home of an etheric substance which is the actual representation of Fohat in the microcosmic field. Its great function is to be perfectly responsive to, and to act as an intermediary between, higher and lower impulses in man, keeping the balance between positive and negative poles of being, the higher and lower. Anything that interferes with its mobility or responsiveness destroys the perfect balance. Physical disease from without will harden or "set" this substance so its functions will be lost more or less, or wrong mental action will do the same thing, so that the natural Fohatic substance and energy crystallize "set" so to speak and lose their capacity to transmit higher impulses to the lower self. Then surely the "bridge, twixt Gods and men is broken," the higher forces can no longer minister to man and help on his evolution, nor can man help the Gods, or the inner self to evolve.

These brain ventricles are the seat of the inner breath and are profoundly affected by all creative processes on whatsoever plane. Great harm and damage is done the exceedingly fine etheric substances in these spaces, as well as in the central spinal canal, by abuse or misuse of the natural creative functions in man or woman. The Shining Face, the Sun, the Creative Logos can no longer send Its **[153]** beneficent beams through the now dense etheric substance of these spheres or brain spaces, and the face of that Sun is darkened and veiled from the outer man. In other words, the natural electric conductivity of the intraventricular etheric substance is lost, making a "break" as impulses can no longer pass up or down. As we understand this action in man, so we can apply the

same rule and understand how the bridge between the cosmic higher and lower realms is “crossed” and may be broken, thus interfering with cosmic evolution if such interruption should occur.

STANZA V

[155]

SLOKA 1. "Behold I call the Lhas, the Bright Dhyanis — the Sons of Law and Wisdom, and He of the Shining Face, all, all to me. They shall decide."

COMMENTARY 4

The Lhas and Dhyanis — Spirits of Fire of the Ancient Wisdom religion are identical with the Archangels of biblical literature. Different Hierarchies of the Spirits of Fire are referred to in designating the elements, Fire, Air, Water and Earth in old chemical and alchemical works. The alchemists recognized the fact that the compound elements of the Earth were not the elements of primary creation and in their researches found that Fire in the form of Energy was the basic source of every compound element they discovered.

In esoteric philosophy every finest division of physical matter corresponds to and is dependent upon its higher Noumenon — its creator and preserver — for existence. There are seven major and forty-nine minor degrees of differentiations of the Spirits of Fire and these in their totality constitute the Hierarchies of the Angels and Archangels.

Fohat is depicted as calling upon these Spirits of Fire to decide the momentous question as to whether the Wisdom of the Ages was to be opened up to the new race on the point of reincarnation.

It is said that at the beginning of every great cycle, a fresh impulse is given the creative energies of a solar system, which makes for the evolution of some new quality or for the reviving of some dormant quality in matter and this new impulse would tend toward the creation or the revivifying of some organic center or sense in man.

[156] If the Wisdom of the Ages was to be opened up to the new race it would be necessary to create a new or revivify a dormant quality in the molecules of the matter which was to form the bodies of the newly reincarnating Egos. The impulse toward the accomplishment of such a purpose would naturally come from or through the sun of the solar system — "He of the Shining Face."

According to The Secret Doctrine the Spiritual potency or germ of the physical cell of the Embryo is of the 4th and 5th orders or divisions of the Spirits of Fire, and it is these orders which guide the transmission of heredity in man.

STANZA V

[157]

SLOKA 2. Out from His head, His feet, His left hand and His right, sped four vast streams of Fire.

COMMENTARY 1

The head of man is peculiarly a composite symbol as it contains the seven centers which control corresponding organs and sensory centers in the body. In its totality it is a symbol of the Sun and of intelligence. Each one of the centers of the head and their corresponding centers of the body symbolizes the dominant quality of the corresponding centers of the Heavenly Man, and each quality has as its basic germ one of the Spirits of Fire.

The four streams of Fire sped forth by Fohat are indicative of the action of four of the aforementioned Spirits of Fire. As Fohat appears here in the aspect of Cosmic Electricity it is safe to conclude that these four Spirits of Fire indicate the action of four differentiations of Electrical Energy within the organic matter of the vehicles of the qualities of Initiative, Understanding, Co-ordination and Execution, as these are the qualities symbolized by the "head, the feet, the right hand and the left" when applied as they are in this instance to the symbolic form of Fohat.

It should be remembered that in symbolism each one of the basic centers of the head, or the corresponding centers in the body has not only a primary symbol representing a dominant quality but six lesser symbols representing less important qualities or attributes. This is somewhat confusing to students who have not made a thorough study of the science of symbolism and who therefore may easily confound one symbol with another or place a quality or attribute under the wrong symbolic head. Such a mistake would seem very trivial to a novice, but there are instances **[158]** where exactness is demanded and where it is very difficult to make distinction between two qualities very similar in action but which emanate from two distinct centers of head or body, and therefore are symbolized by different objects and indicated by different names.

STANZA V

[159]

SLOKA 2. Out from His head, His feet, His left hand and His right, sped four vast streams of Fire. They sought the abodes of the Gods, and swiftly brought them to the bridge whereon Fohat stood with lifted foot. From His navel came the Sparks which all unknown to Him had power to overcome e'en death itself.

COMMENTARY 2

Exoterically the abode of the Gods is the elements of Fire, Water, Air and Earth. Esoterically the abode of the Gods is the 4th plane or state of matter.

The Gods are the deified intelligences, the consciousness of the various degrees of cosmic forces and energies. It is evident that, as was brought out in previous slokas, Fohat in the aspect of Divine Will, standing on the bridge

— Divine Mind — evoked the action of such forms of force and energy as were required by His demand for their presence, and was successful in having the demand satisfied. The "lifted foot" symbolizes an interval of time.

In view of what has already been written on the nature of Fire and Its differentiations into cosmic and elemental forms of force and energy it is plain that the four streams of Fire referred to in the preceding sentence of this sloka were created as a result of the interaction between Will and Mind and they were sent forth from a common center to the North, East, South and West, which points symbolize the abodes, or centers of action, of the elementary kingdoms of Fire, Air, Water and Earth.

"The navel" is indicative of the solar plexus — the sun of the human body; the central figure of the seven-fold system of minute worlds — the seven main plexi of the body — as the sun is the central figure of the solar system.

[160] It is because of the correspondence to, and relation between, the sun and the solar plexus — the interaction of electric and magnetic forces between the two — that the solar plexus in man has been chosen by some of the eastern schools of philosophy as a point for concentration in the practice of Yoga. Consequently it is not surprising that from the navel of Fohat — the central point of action — was sent forth the streams of Fire in order to gather the creative forces to a common center for a definite purpose.

In other words, if the positive and negative currents of static electricity were brought into such a magnetic field as is indicated by the navel, there would be created a neutral field of action, a condition in which the creative forces of the fourth plane or state of matter could be lowered in vibration and thus made manifest on a fifth plane or state of matter, (counting from above) a state in which the "Sparks from His navel" — the differentiated electric creative forces — may operate through the generative organs of man and nature in general.

These differentiated electric creative forces, or sparks, can overcome death by outclassing death, for by their nature they are eternal.

The creative powers operating in man do not die with the vehicles in which they operate, the bodies of man. They are indrawn to the plane of their first differentiation.

STANZA V

[161]

SLOKA 3. So came they all, the Gods of the overworld and of the underworld, saying: "Our power to make and to unmake is all but gone. The sons of Maya have taken our might and wisdom by violence."

COMMENTARY 1

The Gods, the hierarchal rulers of the different groupings of the elements of Fire, Air, Water and Earth on the several planes of differentiation are the makers and un-makers of Form, for the reason that all things, all forces are conscious beings in whichever one of the four states they function, i.e., the physical, the astral, the kamic, or the manasic; consequently the Gods are, in fact, Themselves the groups of elementary lives. As there are forty nine basic elements, and countless numbers of sub-degrees of the same, it is not surprising to learn that there are numberless gods and goddesses in the akasha — the menstruum of all manifested life. As an illustration we will take one of the lesser degrees or gods of the element, iron. We know that every animal and human body contains a certain amount of iron as one of its constituents. The hierarchal ruler of that element — the god or indwelling spirit of iron — does not function on the material plane in individual form. Its home or first state of manifestation is on the plane of akasha. Yet its countless emanations or radiations — the elementary forms which envelop and sustain every atom, grain or particle of iron, whether in the gross metal found in the earth or its finer degrees found in plant life or in the body of man — are under the ultimate control of that hierarchal ruler, while every degree or division of that one state of substance is secondarily under the control of a lesser god or ruler; consequently there would be two gods of the element, iron, or rather a god and goddess, hierarchal **[162]** rulers on the plane of akasha, and many lesser gods — the controlling powers of the elemental groups of iron, such as may be found in the blood of man or in the metal, iron, on the plane of gross matter, or in countless other fields of manifestation. The same is true in regard to all the elements of life. There is polarity in iron as in all other states of matter and life.

When the gods of the overworld and the underworld say to Fohat, "Our power to make and to unmake is all but gone. The sons of Maya have taken our might and wisdom by violence," it means practically the same as though a healer by magnetic and electric power would say to an electric engineer, "You are using the sacred power of electricity by means of machinery, thus robbing me to further your own purposes." In plain words it would mean that by their rise in the scale of evolutionary life, the units of the race then in manifestation had reached a point where the elementary forces of life were more or less under control and had then broken the divine law which forbids misuse of the finer forces of nature. They drew on these forces for performing black magic and in some instances made them active in mechanical figures. By using the finer creative forces in this manner they were committing the deadliest sin against nature and drawing down on themselves fearful karmic action. As the divine laws of life and of being are irrevocable and unchangeable, by breaking those laws in the worst possible way they were inhibiting the natural action of the creative forces, and even while they were at the height of their power they were preparing the way for their fall. The inhibition would extend to the action of the Fohatic power, the driving power of the universe — "the Will to create."

Whether that Will operates in man or in the universe it is the same Will and to whatever extent the Fohatic power in the race is inhibited by abuse or misuse to that extent the universal power is weakened.

STANZA V

[163]

SLOKA 3. "Thou, great brother, may finish the Fifth Stride but when thou shalt rest from thy labor and again shalt lift thy foot for the sixth, lo, thou shalt be alone."

COMMENTARY 2

The fifth stride of Fohat means the fifth cycle or division of time in any great age. In this instance it means the fifth division or cycle of the Fourth Root Race. The gods — the creative powers — are here indicated as thwarting the will of Fohat and threatening the latter with loss of power, by leaving Him alone. It is evident the close of a great age was approaching when a long pralaya (period of rest) would follow, a pralaya when even great evolutionary forces would be indrawn or much lessened. Such a pralaya only occurs after many million years of manifestation. To lift the foot of Fohat means to start or increase the power of the creative Will, and thereby to set in motion the evolutionary forces for creating conditions for manifesting either a new world or a new race, according to whether the passing pralaya has been cosmic or merely racial. A racial pralaya is here indicated. When the foot of Fohat was lifted "again" it would be to usher in a new race, the sixth sub-race of the Fourth Root Race.

The prediction, "Thou shalt be alone ere falleth thy foot on the Sixth Stride," refers to the closing period of the sixth sub-race of the Fourth Root Race. The falling of the foot of Fohat typifies the approach of a period of pralaya for the race in manifestation in any cycle or age of time. The "foot of Fohat" has completely fallen with the death of every individual, to whatever degree the line of the individual Ego's incarnations is complete; for it is the human will of the latter that is inhibited by the "falling foot."

[164] The nearer the line of incarnations is complete, the closer becomes identification of the Ego with the divine powers of the universe; and with the complete falling of the foot of Fohat, at the end of a great age, the absorption of all manifested life into Atma — the Divine Father-Mother, would have taken place. Fohat would then be alone for it would be absorbed into the Divine, the one Will.

With the fall of the foot in shorter ages and destruction of a sub-race, or even in the completion of a line of incarnations by a single Ego, Fohat would be alone, so far as it could be affected by that one manifestation. Not alone as in the first instance, but alone as long as the devachanic condition (heavenly rest) of that race or the lower principles of the Ego continued.

It is necessary to keep in mind the fact of the penetration and interpenetration of all states and conditions of life. With the disintegration of any mass of matter and the resolving of its constituents, first into the elements, then into the ether, thence into the akasha, Fohat — the creative energy of Will — is left alone in that field of action, for it is the highest form of spiritual energy and is as eternal as is the Godhead.

STANZA V

[165]

SLOKA 3. "They whom thou now decriest shall be the Gods ere falleth thy foot of the Sixth Stride, and thou shalt not raise that foot again, for the Circle of Flame will open for thee and thy line of life be cut in twain."

COMMENTARY 3

Preceding commentaries have given considerable data relating to the nature and power of Fohat and its Seven Sons, divisions: Motion, Light, Sound, Heat, Cohesion, Electricity and Magnetism,

It was their power over these natural forces that made the more evolved units of the race capable of coping with the elementals and made possible the fulfillment of the prophecy of those higher elemental beings — the Gods of the overworld and the underworld — for having attained to such power over the elemental forces. The units of the race in question would indeed have become as the Gods. Knowing good and evil, as Jehovah is quoted as saying to Adam and Eve. To actually know any one of the Sons of Fohat — Sound, for instance — would be to have attained to knowledge and power over the great creative forces of the universe, and consequently to knowledge of the positive and negative aspects, the good and evil aspects, of those creative forces. According to The Secret Doctrine the humanity of the period in question had attained to such knowledge and power. In a figurative sense the foot of Fohat was lifted on high at this time. It had not yet fallen as it must fall at the close of the Manvantara. In other words, the stride, the cyclic round of the race was at its zenith, and according to the prophetic threat of the Gods, Fohat could not raise his foot again after it was raised for the "sixth **[166]** stride" in the same manvantara for "the Circle of Flame will open for thee."

To understand the last sentence we have to consider the different aspects of Fire. These are hot and cold flames and heat. Cold flame is one aspect of electricity and the "Circle of Flame" is indicative of an intermediate state between spirit and matter created by Fohat — Cosmic Electricity, in His descent from spirit.

One of the early instructions given by the Master follows:

THE CREATION OF A UNIVERSE

Darkness was over the face of the Deep, the darkness that is non-existence. Time and Space lay asleep in the heart of the universal Soul. Motion, the first-born son of the past World Period, the first that shall always be last, rested from his long labor. Nothing was. A long, low sigh welling up from the heart of Infinite Love awoke to action the germ in that heart, and the non-manifested appeared as the manifested point. A thrill of yearning, of desire, swept over the infinite, the Great Abyss, and out from that manifested point shot forth Lucifer, the Son of the First Morning, bearing in His hand the torch that should lighten the new Æon. On, on He sped in ever-widening circles, leaving a trail of sparks from the torch He carried, on the spiral lines made by His passage; the torch was fed with the oil of His own life, and when He had reached the outermost ring of the space so created, the first great sacrifice was completed. He had offered Himself that the Universe should be lighted; He lived no longer as a single entity but as the radiance of manifested Light.

Another long thrill of the eternal germ, and again the point swelled, enlarged, and from its depths came forth three other radiant forms, following the path made by the **[167]** first; Will, Wisdom and Potency, bearing Their sheaves of experiences garnered from long past ages, swept onward, scattering with outstretched hands those precious grains of truth, to complete the sacrifice made by the Light-bearer, the first Square of the new World Period. Again desire moved the germ to action, and out from the point came seven other forms, brilliant, scintillating, pure and beautiful, perfected beings, male-female they, and like the others the flower and fruit of preceding ages: Form, Number, Harmony, Truth, Justice, Strength and Power. They yielded themselves in glad submission and were torn apart to feed the multitudes born from this, the third great sacrifice to the Universal Self; and from their death-chant was born the new Song of Life, the new creation.

Here Fohat is symbolically pictured as starting out from a point in space with a flaming torch in His hand and taking a spiral course outward from the point in ever widening circles until the seventh spiral was completed, then returning along the same course to the point.

The flaming torch symbolizes the action of the life principle. Each circle made by the torch would typify one great age, a manvantara, and the rapid increase of differentiation and diffusion of all substance within each circle.

In common phraseology, to open the “Circle of Flame” would be to open the way for the involution of manifested forces or energies at the end of an age.

The height of the power of Fohat would be reached for that particular age, and His “line of life would be cut in twain,” His period of manifestation be closed. The negative aspect of the same power would rise superior to the positive aspect which had preceded it, at the end of which a period of obscuration would set in when even Fohat must cease action.

Many slokas must have been withheld by the Masters relative to the period referred to in the fourth and fifth **[168]** Stanzas of this series, and also between the third and sixth slokas of the fifth Stanza.

While the Masters possess an exact historical record of the races which have lived upon the earth since the beginning of this Manvantara, They are not at liberty to publish such data where it might lead to complications, and especially so when Their records could not be verified by profane history.

Four continents have risen and sunk beneath the waves of the ocean or been made uninhabitable during the present round, and the fifth continent has now passed the middle point of its life line. It has but two more cyclic rounds to remain above the bed of the ocean, or to be destroyed by fire, when it too, must pay the debt nature demands of all manifested form, and make way for another, a new continent; new in only one respect, for it will consist of the reassembled portions of an older continent, purified and made ready for a fresh life impulse.

As has been previously stated in these commentaries the present races belong to the fifth sub-race of the Fourth Root Race, and even now the knell for the death of some of the divisions of this race is sounding interiorly, and the great creative forces are preparing the way for the birth of a new race, the sixth sub-race.

The Fifth Stanza of Theogenesis is exceptionally interesting; the missing slokas of the same, would be of even more interest to the present humanity were they available. Without doubt they would be largely prophetic of the rapid changes which have already taken place or soon will occur in this age of transition — the Kali Yuga — and it may be for that reason that they are withheld.

To those who understand somewhat of the power of thought, and they are quite numerous in these days, one reason at least for withholding these slokas is apparent. If the thought forces of a large part of the present humanity were turned in an opposite direction to that taken by the **[169]** Karmic Lords, the Adjusters, in respect to some Karmic change, such concerted power might even interfere with some important action on the point of precipitation. This would constitute black magic and might put back the evolution of many units of the race for ages, even when wrong intent was lacking. It was by like means that the humanities of the Lemurian and Atlantean continents were led astray and afterward destroyed. As the progenitors of the sixth sub-race must spring from the now existing races of the earth it is reasonable to conclude that the missing slokas might contain information which would lead to the discovery of some of the finer forces of nature now concealed from man, and such discovery might make far more difficult the higher spiritual development which is essential to the growth of the said progenitors. The danger would lie in the probable abuse of such forces by those ignorant of the results of such abuse. What might have been permitted in the last round of previous ages could hardly be allowed in the later cycles of the fifth and sixth rounds of an age in which were being evolved the units of a perfect race who were to found the great civilizations of the last round of an age.

Of course all this will seem problematical at best to those who have neither understanding or belief in the teachings of The Great White Lodge; but to those who can reason from the standpoint of the action of the Masters under similar circumstances and in the face of similar events of a minor character our conclusions may not appear unworthy of credence.

It may be interesting here to call attention to the fact that having reached and passed the middle point of a great age the souls of the races now on earth and those who are to incarnate in the immediate future would come more peculiarly under the great universal testing forces — the Satanic forces — the elementary forces of destruction, **[170]** while previously they had been more certainly under the elementary creative and building forces.

It is a well known fact that the higher the development of a human being, the finer and more subtle are the temptations which beset him, and the same rule must hold good in a race as a whole.

During the last 25 years of each century a new impulse is given to the life forces which have emanated within and which radiate from the plane of Buddhi. The units of a humanity who have reached a certain spiritual height commensurate with the spiritual influx pouring in upon the world during that short cycle, would recognize the nature of the same and profit by their knowledge. For these, the life forces would act constructively. Upon the portion of the souls of humanity who have steadily decreased in knowledge and power, or who have by persistent evil sunk beyond their power of rehabilitation in that period, the negative power of the same life forces would be brought to bear, and they would not be able to profit by that impulse. It is this class who always reject the Avatars Who appear upon the earth, and these are loudest in their condemnation of all that is pure and holy. It is these who cry “crucify him,” to the law or to the mob, when their personal interests are threatened by the Avatar.

STANZA V

[171]

SLOKA 4. Unabashed, but with abated strength, Fohat set His lifted foot upon the nether shore of Time: darkness overwhelmed all living things. The faces of the Shining Ones were hidden from the circling Wheels. The Spirit brooded once again.

COMMENTARY 1

While the positive and negative aspects of Fohatic power are equal in intensity, one may exceed the other in purpose when subject to a higher form of energy, Divine Will.

With the fall of the lifted foot, the negative aspect would manifest more powerfully, *i.e.*, toward the close of a great age, the action of the Will of Fohat would decrease in strength accordingly.

Figuratively speaking, Fohat "unabashed" would be conscious of possessing the same amount of power, but His "abated" strength would leave him less able to utilize that power to the same purpose during a destructive period of activity than He had been in the constructive period of the same cycle.

A great cycle of Time is figuratively likened to an ocean. The nearer shore of the ocean would be comparable to the commencement of the cycle, and the nether shore, the end of the same cycle.

When the lifted foot of Fohat "falls upon the nether shore of Time," there is cessation of Time for the world or system of worlds concerned. That world or system is approaching its karmic period of rest. This is equally true of an individual, for the lifted foot falls for the personality with the passing of the soul from the physical plane. Motion and Time are practically synonymous terms. Yet, in reality, Time is an illusion of the senses. It has no *bona fide* [172] existence. If the motion of the planets around the sun could be stilled there would be no consciousness of Time in the case of an inhabitant of any of those planets.

The darkness which "overwhelmed all living things" at the close of the cycle under consideration, was the clouding of Higher Manas — Spiritual Knowledge — in the units of the races then existing, except for the few who were to become the progenitors of a new race. According to esoteric instruction, even those few had been removed from the places then occupied by them, into some place of safety, before the catastrophies occurred which destroyed the continent then occupied by the dominant races of the earth.

The masses of the humanity of that period had degenerated to such a degree they could no longer function the forces of Higher Manas. Like the degenerated units of preceding races they had broken the laws of life in every respect, and had become unfitted to perpetuate a perfect human race.

The Wheel is also a symbol of a cycle of time. "The circling wheels" are lesser divisions of a great cycle, for instance, a day, a year, or a century. When the faces of the Shining Ones are hidden from the circling wheels, the light of Intuition is darkened. As all spiritual influences and forces descend in direct line from our spiritual progenitors, the hiding of the faces of the Shining Ones from the circling wheels would mean that the light of Buddhi-Manas no longer could function in the races in manifestation in those shorter cycles. The line of descent from the Regents of the stars would be cut off, as it were, by their evil acts. The third eye, the eye of Wisdom, would have atrophied.

It is written that the now mysterious pineal gland is the rudiment of what was once the third eye in a prehistoric race. It was situated in the back and nearly on top of the head, and was the organ through which was reflected the [173] Light of Spiritual Wisdom, which shone through the hearts of the Spiritual Progenitors.

The brooding of the Spirit is typified by the period between waking and sleeping as experienced by man. The period when action ceases on exterior lines and when the life sparks due

to manifest in a succeeding age are in a stage of gestation — a subjective state. In one sense it is a state of involution, a window between matter and Spirit.

The common use by students of occultism of the terms "involution" and "evolution" in the same sense that science applies the same terms, is apt to be misleading. For instance, the term "Evolution," as used by the said students, may express what is in fact the action of involutionary forces. From a scientific aspect the word "Evolution" expresses growth and development on entirely exoteric lines of life, unfoldment. The word "Involution" expresses infoldment of life forms. But from the Occultist's point of view the word "Evolution" would better express the process of infolding, while the word "Involution" would characterize a state of Being of which the average three dimensional being knows little or nothing. Until man has had conscious access to that state he is incapable of conceiving it as a working hypothesis. It is a fourth dimensional state or plane. Esoterically the fourth dimension consists of the first, second and third steps of the return of matter to Spirit by means of Will and Higher Mind — a renumbering of creative energies from the first, second and third planes into a fourth. Length, breadth and thickness, the three dimensions of gross matter, are quite comprehensible to any normal intellect; but the characteristics of the fourth dimension, "the withinness," the inwardness of Space and Matter, is another question. It is not inwardness in the sense that a man might say the organs of his body were within his body, but more in the sense that he might say the cells of every organ of his body had expanded until all sense of boundary was lost. A state where **[174]** the point in the center and circumference of a cell, seed, a world, or a sun have become one and finally disappeared" into what the unthinking person would call nothingness. Occultly, it is the "Place of Silence."

In one sense the fourth dimension is the Astral Light, but a distinction should be made between the higher and the lower astral, if that term is to be used to designate the fourth dimension.

From a mathematical point of view, the second, third and fourth steps, of the four steps previously referred to in relation to the fourth dimension, would be the fifth, sixth and seventh dimensions of Science. From the Occultist's point of view, the fifth, sixth and seventh dimensions of Science are non-existent. They would correspond to the principles of Atma, Buddhi and Manas, the triad which is dimensionless — the place of the great Silence before referred to.

STANZA V

[175]

SLOKA 4. Unabashed, but with abated strength, Fohat set his lifted foot upon the nether shore of Time. Darkness overwhelmed all living things. The faces of the Shining Ones were hidden from the circling Wheels. The Spirit brooded once again.

COMMENTARY 2

Doubtless there are many keenly interested occultists in the world today who are watching the trend of world events and comparing them as they occur with corresponding events during the overlapping of two great cycles in former ages.

If the data now being secured were available and might be compared with that secured in the last mentioned periods, and which now rest in the secret archives of one of the underground Temples, a bright light would be thrown on many of the present day problems. For the definite lines on which the universal forces work out the karmic effects of evolutionary impulses upon humanity are unchangeable, and repetition of opportunity for so doing occurs at the same point on each line.

With the information that has been permitted to leak out by the guardians of such knowledge, together with many legendary tales which are to be found in the folk lore of the oldest nations, there may be constructed by the aid of analogy a method by which we could learn much of some of the great cosmic purposes behind the sudden veering of the mass mind of humanity.

Among those who are interestedly watching and reviewing the said great world events during the present era are a few individuals who, although they bear no outer signs to distinguish them from others, are easily recognizable by each other when together. Their broader and deeper **[176]** outlook on life, remarkable psychic development, devotion to high ideals and mental and physical vitality has fitted them for the undertaking of gigantic tasks. They are on the *qui vive* to take advantage of any new invention or discovery in science and apply the knowledge so gained to the solution of their individual problems. A consuming thirst for adventure which requires almost super-human courage and endurance sometimes actuates these “peculiar people” as they may be fitly termed. Among them may be found some of the best known deep sea navigators of this age; men who have undertaken to solve the mysteries of the polar regions. They may or may not be conscious of the fact that they are appointed karmic agents, or that hereditary instincts are drawing them on to certain localities where former lives have been passed, yet this is true in some instances. The action of the cyclic law is still farther back on the line of causes of such individual impulses as are those which drive men into the fields of discovery, for it is during such periods as the present, when there is an overlapping of important cycles, that preparation must be made for the ultimate removal of a race from a continent, or part of a continent because the cycle of manifestation for that continent is closing; and the race is to be saved by removal in order that it may continue its individual cycle in some other locality with which it has been karmically identified in some previous life.

The all but continuous efforts of navigators to reach the north and south poles during the last quarter of a century is one of the signs pointing to the eventual discovery and settlement of certain arctic and antarctic lands; and now comes what appears to be a well authenticated story of the discovery of a hitherto unknown continent in the vicinity of the arctic circle, which was reached by taking an altogether different course from that taken by former navigators. The land discovered may prove to be some part of the legendary land of the Gods, the Mount Meru of The Secret Doctrine. **[177]** The near discovery of this arctic continent was prophesied some eight years ago by the Master Hilarion Who said that another tipping of the axis of the earth was comparatively near at hand, the result of which would change the present ice cold regions of the arctic zone into the veritable paradise it had formerly been. The discovery of the new land is said to have been made by the Stefansson exploring expedition, one member of which has reached America. He is somewhat

reticent about the discovery, preferring as he says to leave the announcement and details of the results of the expedition to Stefansson, the head of the expeditionary force, when he shall come out from the north as he is soon expected to do. He left his party as soon as they had reached a certain point and came on with a fisherman's outfit to the Canadian border. He mentions the discovery of immense beds of copper and other minerals, notably iron, sufficient in extent to supply the world need of those minerals for ages to come. This special reference to copper recalls to mind that symbolically copper is the metallic correspondence to Manas and the incarnating ego. That particular deposit may play a large part in the development of a land intended for a higher order of beings than are the present races of the earth.

If the discovery of this land proves to be all that is claimed it will be of special interest to students of The Secret Doctrine, as it may be all or a part of the arctic continent which was the home of a highly developed race in a former age, a race which was ultimately destroyed for similar causes to those which led to the destruction of other ancient races. However, it is stated that a remnant of the race was saved — and strange to say, the navigator referred to claims that the expeditionary force also discovered a race of blond Esquimos dwelling upon the newly found land that is far superior to other Esquimo races. It is quite possible this race may prove to be the descendants of the remnant when the great majority of the **[178]** race were overwhelmed by the rush of ice cold water when the tipping of the earth's axis occurred.

If all this be true it will not be difficult to understand the afore-mentioned thirst for adventure and the strong impulses which are forcing certain individuals into many new fields of investigation.

The present craze for speed in all fields of labor, and even the new science of aeronautics may have an occult base, for it is quite possible that it will have to be by methods requiring such means of locomotion that the advance guard of a new civilization can possibly reach there and commence the preparatory work for the receipt of immigrants who are to follow. However, there may be great and sudden changes, not only at the north pole but all over the earth's surface, before that time shall come.

If as has been predicted another change in the axis of the earth is imminent there may be a complete reversal of the present climates. The Temperate zone may again become a great glacial waste, and the Arctic zone regain its former perfection. That immense changes are imminent in all fields of life is evident to the most careless observer.

STANZA V

[179]

SLOKA 4. Unabashed, but with abated strength, Fohat set his lifted foot upon the nether shore of Time. Darkness overwhelmed all living things, the faces of the Shining Ones were hidden from the circling Wheels. The Spirit brooded once again.

COMMENTARY 3

The terms, Force and Forces, occur frequently in scientific and in occult literature, and there seems to be so much latitude allowed in their application, especially when applied to spiritual beings, conditions and states of matter, that it may be well to make some effort to give the general Theosophical interpretation of these terms, so far as is possible. Science recognizes the results of the action of Force, but its devotees openly state they do not know what Force is. The "wise ones" of the East have stated that Force is the passing of one state of substance or energy into another — a transition, the effects of which are to be seen on other planes of action than the one in which the initiating energy and effect is generated and accomplished.

The use of the plural, Forces, as the word is often used by the same "wise ones" indicates certain aggregations of elementals resident in some one of the kingdoms of nature — the four lower of the seven grand divisions of the One Life — as for instance, the fiery forces, electric forces, etc.

According to the understanding of the writer, with the passing of one form of substance or energy into another, there is a raising or lowering of degree; a gain or loss of power dependent upon the character and intensity of the force exerted in the initial impulse. In simple terms, Energy in process of passing from one state to another would have become something different at the highest or lowest **[180]** point of the arc of ascent or descent, and to the strength and vitality which has precipitated action has been given the name, Force.

So many different terms have been applied to what is in fact one homogeneous state of substance, by different investigators in both the fields of science and philosophy that it may be of assistance to our readers if we give a few of those terms which are in more common use in both fields. The more noted of the devotees to the cause of science have accepted the fourth dimension of space as a working hypothesis, if nothing more, and the following terms, among many others, have been given to its basic substance: undifferentiated matter, primordial matter, radiant matter, vital force, ether and protyle. The last mentioned term, now generally allowed, was applied by Sir William Crooks, the British physicist. Philosophically and metaphysically, the terms in more general use are, akasha, alaya, aether, monadic essence, and basic fire — The noumenon of electricity and of hydrogen.

The Vrill of Bulwer Lytton's "Coming Race" is an expression of the same state of substance as is Keeley's Dynaspheric Force. There have been, and still are, many seekers after this form of force, but as a rule they have not sufficiently taken into consideration the many invisible differentiations of the one basic life force, or to the fact that every differentiation throws the differentiated force or substance into a new field of activity — another plane of action, wherein other means of communication, other vehicles of transmission, are essential to manifestation to the physical senses. This was where Keeley failed, and even to this day his admirers and imitators are failing for the same reasons. Without doubt Keeley had discovered the existence of a most potent force, in himself and had been able to express it, but when it came to transmitting that force to another, or constructing an engine which others could use for the transmission of that same force by means of wires **[181]** or by some other method, he failed egregiously, and died, a supposed fraud by the majority of the scientists of his day.

The Masters have said that the form of force which Keeley tried to use would be possible of manipulation by the Seventh Race of humanity, but its discovery would not be permitted in a commercial age. The present races of the earth are too material to handle such a form of energy in

safety to themselves or others, for its power is limitless. It is a spiritual power. If Keeley had realized that the first differentiation of that siderial energy (called by him dynaspheric force) was possible of expansion and of use by others besides himself (if the right vehicles of transmission might be discovered) he probably would have spent his time and knowledge to better purpose, although he would not have been allowed to have commercialized his discovery. The time was not then ripe for its utilization.

The differentiation of force above referred to would be more rightly termed dynaspheric force than would the energy Keeley discovered in himself and strove to demonstrate by means of his material vehicles to an unbelieving public. One is the effect of sound vibration and the other the effect of color vibration, but not the sound and color of the physical plane. One is atomic, the other molecular.

When the Masters refer to the atoms of any state of substance they do not mean the subdivisions of matter to which physical science has given the same term, for to the former an atom means a soul; not "a disembodied soul" but a conscious center of life possessed of a certain degree of intelligence, and in the case of an aggregation of atoms, even the rudiments of sense. When light or energy is transformed into heat, the heat is consolidated into an infinity of fiery particles which later become cold, smooth, spherical particles — atoms. These atoms or souls are guided by higher intelligences, according to the law of numbers, into form. As a partial illustration take the creation of water. The chemical formula of water is H2O, two parts of hydrogen **[182]** and one part of oxygen by volume. If we were to say that a drop of water was a consolidated number of souls we would deserve a laugh from a scientist, yet in one sense it is true. The atom of chemistry is a comparatively gross subdivision of the molecule of the occultist, yet the method of a combination and the laws in action are the same in both interior and exterior chemicalization. In the transformation of solar fire or light into heat we may find such a differentiation as is referred to in the comment on the Keeley force, and gain some idea of what the fiery elemental forces are from the standpoint of the occultist.

At the highest point of the arc of differentiation the action of the laws of affinity, cohesion, expansion and expulsion draw together, cohere, expand and expel the differentiated atoms, and transformation of atomic substance into molecular substance is complete. But something else has occurred at that highest point. Metaphorically speaking — Buddhi — spiritual energy, the cause back of the transformation, has thrown the atomic substance into form and number, and therefore out of the plane of pure energy and into a plane of substance. In other words, it has thrown the differentiated atom of the metaphysician into the atom of physical science, or to use a more theosophical illustration, there has been an incarnation of the universal soul within atomic substance at the point where form and number were demonstrated by the action of the aforementioned laws.

Possibly we could make our point clearer by saying that the atoms of science have souls instead of saying they are souls. It is very difficult to give a rational illustration of the action of the higher laws in the domain of substance, but the question of the constitution of the soul keeps coming up to all thinking minds and if we are able to form some satisfactory concept of the substance of the soul, both of the universal and of individual soul, it takes us out of the realm of mere fancy. We can perceive that there is a **[183]** definite form, grade or state of substance, which is the basic substance from which our individual souls are evolved, a homogeneous state of soul-stuff. If we can once see that the different individual planes of action, forms of energy, force and matter are created by the transformation of one form of energy or substance into another, and that all such action is performed under geometrical and mathematical laws it gives us a ground work for intelligent consideration if nothing more.

STANZA VI

[185]

SLOKA 1. The darkness and the twilight of another Night were passed. The foot of the Mighty One was raised again, and with His torch He lit the faces of the Shining Ones. The smoldering Sparks awoke to life and sought the teats of Surabhi, and on the milk they drew therefrom, grew fast and strong. The Holy Mountain woke, and from its depths arose vast clouds of fire and smoke and thunderous sounds. The demons of the underworld came forth and shook the face of the Dark Star until once again it stood in balance true.

COMMENTARY 1

When the word "night" occurs in the Stanzas of Dzyan it indicates the lowest point in the arc of a cycle of time, in contradistinction to the highest point in the cycle indicated by the word day. The words "dawn and twilight" indicate the first and last quarterly divisions of the cycle. As is evident from the first sentence of the above sloka, the pralaya — night and preceding twilight of a day of Brahma — a period of 4,320,000,000 years had passed, and the dawn was approaching, the period when there would occur a reawakening and reassembling of the life forces held in suspension during the pralaya. This pralaya must have intervened between two of these great ages, as the "faces of the Shining Ones" — the stars and planets of the solar system — were involved in the darkness which had overwhelmed all living things at the close of the last great age of manifestation, and this is not so during the pralaya of minor cycles when a single planet only is involved.

As has been previously explained, symbolically, the "raising of the foot of Fohat" — the Mighty One — prefigures the dawn of a new age. this is a period when the [186] atomic substance clothed the souls of a preceding great root race of man. This great root race was awakening from its periodic rest. It was feeling the first impulses of desire for outer manifestation. In other words, the new impulses of cosmic evolutionary forces were impinging on its consciousness, and a latent instinct, as soul memory of former existences was driving it into outer expression again. At the close of a great age all the life sparks of all the stars and planets belonging to a solar system are indrawn, and the field of space wherein they had previously appeared is empty so far as outer vision is concerned. The linga sharira — astral form of each living thing — somewhat comparable to a skeleton or pattern, alone remains on a sub-astral plane during the pralaya. As no light or heat can reach the field of space referred to during the pralaya no living thing could appear within it until the new impulse from the divine builders reach the quiescent atomic souls and incite them to action. The astral forms would not be dead in a literal sense, for there is no death. But apart from the atomic substance they would have no consciousness of life.

When the pralaya was passed and a revived sun was again pouring forth its heat and light the awakened sparks would begin to put on their outer clothing, or form. Slowly the stars and planets would again bring forth all forms of nature, the processes of evolution would continue, and eventually man would appear, but in more highly evolved state of matter than in previous lives. It must be remembered that these changes as enumerated take place during the first half of one day of Brahma. The order is reversed during the last half — the night — of the same age.

The light-torch is a symbol of kama-manas — the union of the principles of desire and mind and also of vital electric force. The use of the torch by the Mighty One in lighting the faces of the "shining ones" would indicate the revival of vital force in the sun, thus making a vehicle for the operation of the principle of Desire and Mind.

[187] According to The Secret Doctrine, the Great Bird, Garuda, half bird, half man, the ruling power over all feathered creations, had for wife, Surabhi, "the cow of plenty," Together they are represented as ruling over all cows and buffaloes, and in one sense over all other milk producing creatures. Symbolically, Garuda would supply nourishment for all new born creatures.

In the third Stanza of Vol. 1 of The Secret Doctrine occur these words, "THE RADIANT ESSENCE (VITAL FORCE) ... THE LUMINOUS EGG, CURDLES AND SPREADS ... THROUGHOUT THE DEPTHS OF SPACE." In a later commentary we find, "The Grains (spawn) are soon attracted to each other and form the curds in the ocean of space — the Great Cow." "The smouldering sparks" and the "grains — (spawn)" which form the curds, above mentioned, are identical. The curds typify the groups of life-sparks — the nebulae — which unite to form the stars and lesser heavenly bodies of the milky way.

In a commentary on this stanza by the Master Hilarion occurs a passage which may be of special interest at this point:

"Cosmically speaking, the star spangled path of the Gods — the supra-grand belt of the suns always visible in the heavens, the belt which stretches from the northeast to the southwest and from the southwest to the northeast in one unbroken chain and which is commonly called the milky way, is the visible equatorial belt of the universe, and as all the generative functions of human and animal life are performed in the central area, the equator of the physical body, so all the stars, suns, planets, moons, nebulae and other heavenly bodies are generated and born within this universal equator.

"It is in one sense the Father-Mother on the physical plane of all the minutia of life. From different points in its expanse are periodically expelled the "grains" — the star dust — which under the action of the law of gravity are **[188]** gathered into nebulous masses for the ultimate formation of solar systems. Our solar system and therefore the planet we call the earth is situated somewhere near the center of the median line of the belt."

Contrary to the teachings of modern science, occult science insists that there are no dead suns or moons in space. When the powers of generation and radiation are withdrawn from a solar center during a pralaya, nothing visible to outer vision remains at the point in space where the sun had previously appeared to be; but with the passing of a pralaya, and the receipt of fresh life impulses, the powers of generation and radiation are revived, and light and heat are again set free. The sun then again becomes visible on the outer plane.

As profane science does not accept the chronology of occult science it can neither prove nor disprove the statement of the latter relative to the length of time between the beginning and ending of life within a solar system, nor the time occupied in the processes of evolution on any given planet. Occasionally a new sun or star is discovered at some far distant point in space which may very well mean a revival of the radiant energy in a sun whose astral semblance is as old as is the universe itself.

It is evident that the milk drawn from the teats of Surabhi is in reality solar energy, and that the awakening sparks — souls — referred to profited greatly as a result of the assimilation of the nourishment so acquired, as they "grew fast and strong."

Esoterically, the Holy Mountain is Mount Meru, the abode of the Gods — the universal building forces — and in biblical parlance it is the Garden of Eden. Exoterically, it was the first dry land to appear at the north pole, or rather the first continent to appear above the "waters" referred to in the Book of Genesis.

It would seem that the Holy Mountain of the sloka was the last mentioned continent, and the vast clouds of fire **[189]** and thunderous sounds were secondarily the result of the action of internal fires, gaseous explosions, etc., accompanied with tremendous noises. The earth was in process of preparation for the support of the lives which were subsequently to evolve upon its surface when the reincarnating egos had completed the process of rebuilding the astral forms which would later become the moulds for physical bodies.

The above would appear to be the vaporings of a diseased brain to one who was unacquainted with the occult doctrine of the seven principles of man and of the universe; and therefore to one who did not accept the fact of the penetration and interpenetration of all forms and states of force and substance, and the dependence and interdependence of all forms and states. The full explanation of the "thunderous sounds" referred to, belongs to the mysteries. It is now more than suspected, even by many laymen, that there are inconceivably powerful forces stored up in sound. Many earnest musicians are trying to unravel some of the mysteries of sound for the purpose of using the

said forces for the cure of disease. The statement that there are but seven basic sounds possible of outer expression, and that all other sounds are the under and over tones of those seven basic sounds, may be disputed, and it must be admitted that the statement cannot be proven, although it is accepted by the majority of the students of occultism. It is said that the mystery of the seven thunders or sounds referred to in the revelations of St. John (the seven Gnostic vowels) was revealed by the primeval Brahmans to their disciples, and that each one of the sounds is closely related to some one of the seven root races of man, and to one of the seven rounds of each maha-kalpa — eternity.

It is to be noted that when the six sounds or voices were uttered the seer was forbidden to write them. He was told to seal them up against the time of the sounding of the **[190]** seventh voice, when "time should be no longer." There would appear to be some connection between the "thunderous sounds" referred to in the sloka, and the cycles of time of the maha-kalpa in which the prophecies made by the Angel were to be fulfilled. It should be understood that the seven thunders, vowels, or voices are not sounds in the sense that that word is commonly understood, but rather in the sense of cosmic energies — the seven sons of Fohat — in their relation to time. They are rather to be seen, i.e., perceived, by the psychic senses of sight, according to the teachings of the Masters in relation to sound and color, which are said to be interchangeable on the interior planes. This is easily proven by a psychic, who will immediately perceive a flash of color on the striking of a note on a musical instrument. There is plenty of proof, for him who will seek aright, that it is possible to arouse tremendous energy by the right use of sound waves.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 18 — The Word — Language of God; Chapter 19 — The Auric Center — The Mouth, Face, Head. Chapter 20 — Revelations.

STANZA VI

[191]

SLOKA 1. The demons of the underworld came forth and shook the face of the Dark Star until once again it stood in balance true.

COMMENTARY 2

"The demons of the underworld" and the Fire and Earth elementals are identical. They are the personified elemental powers — the nature forces in form.

Students of ancient science have proven by astronomy and by the geological changes which have taken place in the polar regions that there have been several changes in the axis of the earth; and investigators in geological fields in modern times are disposed to agree with them. It is reasonable to believe that such changes have taken place as a result of interior explosions of tremendous power. It has been claimed that some of the most effective explosions have been the result of changes in the courses of underground rivers which have left their natural channels and reached large bodies of chemicals stored up by nature in other parts of the earth's crust, thus setting free the explosive forces resident in the said chemicals. These explosions would seem to have been of sufficient force to shake the earth to its very foundation. If this be true it would at least be evidence to substantiate the above quoted portion of the Stanza. For what was primarily responsible for those explosions but the action of the demons of the underworld who by causing the explosions shook the earth until it regained its previously balanced state? The "little lives," the "atomic souls," are the nature forces which have frequently been referred to in other commentaries.

[192] It is said that the axis of the earth is even now deflected from its original position and that such deflection was the original cause of the changes which have taken place at the north pole, turning it from a land of plenty to an ice-bound region of desolation, as has been stated in a previous commentary. This change must have occurred during the lives of some of the earlier sub-races of the Fourth Round as the change referred to in this Stanza will probably take place during the last quarter of the present manvantara.

It is predicted that as a result of this last mentioned change an entirely new continent will appear, the new earth, the home for a new race.

It is very confusing to a new student to hear references to different ages — yugas — by name, when given the impression that the names are applied exclusively to the great ages, and subsequently hears the same names applied to minor cycles of those ages, unless he remembers that the law of seven differentiates each one of those ages, as it does everything in manifestation. The seven cycles or minor ages of each great age are distinguished by the same names that the great ages bear.

In the Sanscrit, the last four of the seven great ages — yugas — are the Krita, the Treta, the Dvapara and the Kali. Each great age contains seven cycles or lesser ages. The last four of the lesser ages bear the same names as do the last four of the great ages. For instance, in the Krita yuga there would have been one division or minor cycle known as the Kali cycle, for the reason that the ignorance and spiritual blindness of the people and the evils which resulted therefrom, correspond to the metal Iron — Kali — the black cycle of the Krita Yuga, while the other periods or cycles of the age would correspond to other metals, other colors, etc., and bear the names of other great ages to which they correspond.

Our Fifth Root Race has already been in existence, as a race, 1,000,000 years, according to the Masters of Wisdom, [193] therefore each one of the preceding sub-races has lived approximately 210,000 years. The Kali Yuga, the present age, is said to have begun in the year 3,102 B.C.

It has been denied that the prophesied Golden age — the Satya age — the age in which the Sixth Root Race will appear, could by any possibility be so close at hand as has been claimed by some writers, as such a long time must elapse before the close of the Kali Yuga. It would appear

that such disputants might have forgotten or never knew that there must be a Satya cycle in the Kali Yuga, just as there must be sub-races of the Sixth Root Race — the progenitors of which must appear in the Satya cycle of the Kali Yuga for all root races overlap each other by many thousands of years. In fact there are Third Root Race men and those of the early sub-races of the Fourth Root Race in strange places on the earth even to this day.

The semi-divine Astrals Who descended and partially incarnated in, or overshadowed the Third Root Race, and Who enlightened that race, departed and ascended into the sidereal heavens when that race became "black with sin," but redescended and fully incarnated in the third sub-race of the Fifth Root Race, as will be more fully explained in the later commentary.

The familiar symbol of a tree is used by H.P.B. to illustrate the various ages of a manvantara, as is also that of the cactus plant. For the benefit of our readers we quote the passage in The Secret Doctrine (volume 11 page 434) in which the symbolic figure is used:

1st. "There are seven rounds in every manvantara. This round is the fourth, and we are in the Fifth Root Race at present."

2nd. "Each Root Race has seven sub-races."

3rd. "Each sub-race has, in its turn, seven ramifications which may be called 'Branch' or 'Family' races."

4th. "The little tribes, shoots and off-shoots of the last named are countless and depend on Karmic action."

[194] "The main stem (trunk) of the tree may be compared to the Root Race. Its larger limbs may be compared to the various sub-races, seven in number. On each of these limbs are seven Branches, or Family-Races, and the leaves on the branches may be compared to the nations and tribes of mankind."

It is absolutely necessary to fix something of an idea of these Rounds and Races in the mind if it is to be possible to understand the references to each in our commentaries on the Stanzas.

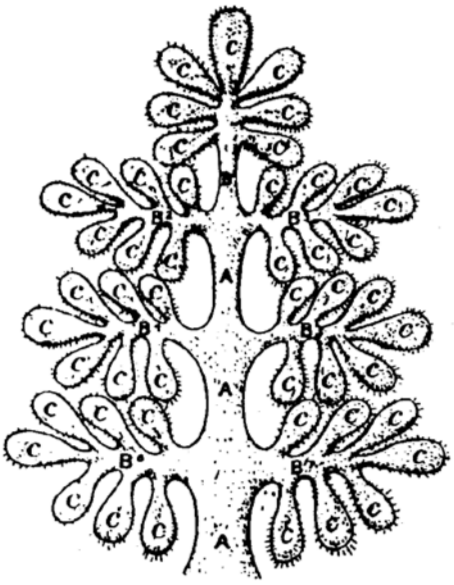

Symbol used by HPB in Secret Doctrine.

STANZA VI

[195]

SLOKA 2. Unto Him of the Shining Face, Meru cried loudly; "Smile thou upon my face and unlock the chains which bind the lesser lives in frozen bonds, so that the newly clothed Sparks make living things to grow for Maya's sons to feed upon when they come again to seek fulfillment of their dreams."

COMMENTARY 1

When a record is made of a suppositious conversation between any two objects of nature, or between any number of units of the animal kingdom, such a record is only accepted by man as a general thing in a figurative or symbolic sense. That it is possible for such a conversation to actually occur, even if it were held by means of a process hitherto unknown to man, would hardly be admitted by the average person of the present age; yet many of the deepest philosophical truths have been first presented to the world by means of such records. So far as outer consciousness is concerned the later races of mankind lost all knowledge of many of the basic realities of life which were perfectly understood in the infancy of those races. Among these lost treasures of knowledge was that of the basic unity of all things and creatures, and of the common consciousness of the race which rendered secrecy impossible and linked the units of a race to each other and to all living things to a remarkable degree, making communication between them a very easy matter. If we still retain in memory some measure of the perfect delight and trust with which we received and accepted the most marvelous features of the fairy stories related to or read by us when we were children (not alone the physical feats of the fairies but also [196] the conversations between them and the lower orders of life) and can measure that delight and trust by our present doubt and distrust of any thing unintelligible to, or unprovable by the senses, we can gain some idea of what we have lost, from a mental point of view. The delight and trust were primarily due to the possession of a subconscious memory in the soul of the child of the before noted basic realities of life, such possession having been gained by the assimilation of, and the filing within the soul by the incarnating Ego of the results of former experiences while in incarnation in the first sub-races of the root race in which that Ego took form; such assimilating and filing having occurred during previous Devachanic interludes between material incarnations wherein occurred the said experiences.

If the reader can accept the idea of a common consciousness which would naturally link closely together all individual forms of life making thought transference the rule, it will not be difficult to perceive that, upon entering or leaving that field of common consciousness at, say, birth and death or in trance, the soul of man would have no difficulty in solving what are unsolvable problems to the senses, or to bring back into a new incarnation a subconscious realization of the fact or the method by which communication was established between the units of a race. It matters not to us whether the Regents — the ruling spirits — of the sun and the earth actually held such a conversation in words as is recorded in the Stanzas or whether such a conversation was interpretable by the mind or senses of man. That there is some method of communication between animals and other orders of life, beyond our present power to interpret, no thinking man will deny. But even such men are not always willing to accept the statement that there is also a method of communication between such objective forms as the sun and the planets and other bodies of the solar system of that sun.

[197] That which interests us most deeply at this time is the interpretation of these Stanzas which are clearly prophetical of future events.

"The Shining Face" referred to in this sloka is the sun of this solar system. Exoterically, Meru is the great mountain or continent which formerly occupied the space within the present arctic circle; esoterically it has a deep spiritual correspondence. The Earth, in the form of Meru, is calling upon the sun to "smile upon its face," that is, to exert sufficient power of attraction upon certain

orders of elemental life resident in the equatorial zone — the heat zone — to start into action other lesser orders of elementals — heat elementals — to melt the ice and snow at the polar regions, thus setting free tremendous natural forces which are powerful enough to change the axis of the earth back to its original position, in order that the "lesser lives" — "the newly clothed Sparks," long held in durance by karmic law, might be set free to re-clothe the recovered land with life and vegetation for the maintenance of a new race of humanity — the sixth gup-race of the present Fifth Root Race, and make possible "the fulfilment of their dreams." The fulfilled dreams would be the fulfilled desires and ambitions of the units of the present, the fifth sub-race of humanity, or in any event, "the remnant of the saved" — those who will remain after the calamities due to fall upon the earth are passed, and the evil karma of the present race is exhausted.

When one considers the great stretches of time which must elapse between the various ages, during which continents and races of humanity have appeared and disappeared, and perceives the marvelous changes which a study of geology discloses in the numerous layers of the crust of the earth, it is not difficult to understand why it might be even necessary that a new continent at the north pole might be in process of re-formation before it would be possible for another, a previously submerged section of **[198]** the earth, to arise from an ocean in the temperate zone when the appearance of both continents depended on the action of tremendously powerful natural forces which could only be released and set in motion during a change in the axis of the earth.

If this be true, as it would appear to be from the Stanzas of Theogenesis — even without the missing slokas which undoubtedly would describe many cosmic events of which we have no exoteric history — the emergence of Lemuria from the depths of the Pacific Ocean might depend on those changes to take place at the north pole; and prophecy locates the Sixth Race on the continent of Lemuria, as it locates the Seventh Race at the North pole in the future Hyperborean age.

For an additional commentary see Addenda; Occultism for Beginners; Chapter 11 — Reincarnation.

STANZA VI

[199]

SLOKA 2. Unto him of the Shining Face, Meru cried loudly, "Smile thou upon my face and unlock the chain which binds the lesser lives in frozen bonds, that so the new clothed Sparks make living things to grow for Maya's sons to feed upon, when they be come again to seek fulfillment of their dreams."

COMMENTARY 2

It is interesting to consider the microcosmic aspect as well as the macrocosmic aspect of such events as are foreshadowed in the Stanzas under consideration. The solar plexus of man corresponds to the macrocosmic equatorial zone, the heart center of the solar system. The heart corresponds to the sun, and the head to the earth. If man is to fit himself for existence in a high spiritual state, the heart — the seat of Spiritual Will, corresponding to the axis of the earth — having set in action the forces of the solar plexus (the heat zone) must direct those forces to the head. Therein lies the pineal gland which corresponds to the spiritual will. Therein also resides the directing power of Manas. The latter causes the freeing of man from his bondage to matter by breaking up the qualities which have bound him in chains to physical incarnation. These qualities (mental limitations) correspond directly to the ice and snow of the polar regions. This makes it possible for the new land (Mount Meru) the Spiritual Self, to develop as a result of the combined forces of the heart and the pineal gland.

The Sanscrit word, "Maya," and its English equivalent, "illusion," convey the same idea, although there is some chance for controversy between scholars as to the right application of either word when it is used to designate any [200] phase of the physical plane, as is frequently done by students of occultism. Maya is only illusion in the sense that all matter is impermanent, in that God or Spirit alone is real. All else is illusion from that standpoint, for all else is temporal — subject to time and space.

As used in the sloka, Maya's sons would be the first sub-race of the Sixth Root Race, for all the slokas of the sixth Stanza evidently refer to the coming of the sixth race, some of the progenitors of which are even now upon the earth. We are inclined to believe the forgoing true, from the facts that the greater part of the earth at the north pole is even now in the frozen condition mentioned, and that the slokas of the sixth Stanza coincide with so many of the prophecies made by the Masters and the old prophets, in relation to the present time.

"The newly clothed Sparks" are "the lesser lives" of a later generation, now clothed or embodied in substance of lower vibration, the fire and earth elementals of primordial substance — the fundamental substance in and of which all forms of nature are created.

The "dreams" of Maya's sons are such desires and ambitions as have developed as a result of experience gained in previous manifestations on interior planes, which there had previously been no possibility of gratifying, but which may now be fulfilled in the later age. For with the passing of many ages and the development of finer senses as a result of the first fluttering of desire unconnected with interior experience, the stress and strain and conflict with the forces of nature awaken a sleeping desire for more power, and a consciousness of something greater than anything Maya's sons have previously known, something to which they would be no longer subservient. Such desires and longing would open the way for the influx of a divine force which eventually would place them in a higher order of life.

[201] Humanity as a rule is now in exactly such a transitional state of development. Everything in exterior life today is, consciously or the reverse, in a condition comparable to longing, a state of stress and strain, and of consequent conflict. The forces of nature have been called into requisition by man to a remarkable degree. Matter itself is in the throes of parturition pains. Intuitively we grasp the fact that tremendous changes are taking place in all fields of life, and that through these

changes, through the fire and blood and the acid of present experiences, humanity will evolve the rudiments of that sense which in a later cycle of the present great root race will relate the human to the Divine to a far greater degree than has ever been the case in any age of this planet.

No mere human imagination can picture the changes which the development of the sixth sense will bring to the human race. The scales which have covered the eyes of humanity through the past ages will fall from those eyes. The uncertainty which now drives many to desperation will be replaced with certainty. Man will know what he now only surmises at best, of the great mysteries of life.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 29 — The Brain; Chapter 30 — Akashic Brain of Man.

STANZA VI

[203]

SLOKA 3. Then came the Dhyan Chohans — the Devas of the Fourth — those who failed in the Third. Said they to the Shining Face: "Let us now finish the labor wherein we failed. We have learned our lesson." Then entered they the bodies created for them.

COMMENTARY 1

As there is a very close connection between the above sloka and one of the slokas of the ninth Stanza of Anthropogenesis (Secret Doctrine Vol. 11, page 20) we will quote the latter:

"SEEING WHICH, THE LHAS WHO HAD NOT BUILT MEN, WEPT, SAYING: —
'THE AMANSA HAVE DEFILED OUR FUTURE ABODE. THIS IS KARMA. LET US DWELL IN THE OTHERS. LET US TEACH THEM BETTER, LEST WORSE SHOULD HAPPEN.' THEY DID…
THEN ALL MEN BECAME ENDOWED WITH MANAS. THEY SAY THE SIN OF THE MINDLESS.
THE FOURTH RACE DEVELOPED SPEECH.
THE ONE BECAME TWO: ALSO ALL THE LIVING AND CREEPING THINGS THAT WERE STILL ONE, GIANT FISH-BIRDS AND SERPENTS WITH SMALL HEADS."

The first quoted sloka of the Sixth Stanza of Theogenesis indicates the period which is referred to in the preceding sloka from Anthropogenesis, when the Lhas (one degree of a Hierarchy of Divine Builders) made a definite connection (incarnation) with later sub-races of the Third Root Race. In order to understand the rationale of the incarnations of the Dhyan Chohans, Lhas, Devas, etc., with semi-human bodies, it may be necessary to gain some light on the subject of a Hierarchal line; that is, of whom and what a [204] Hierarchy consists. We have first to bear in mind that there never was a beginning, and never can be an end to what is commonly termed evolution. There are intervals between great ages; that is all. The Divine Hierarchies of "the Builders" are different orders of perfectly evolved Spiritual Beings, (the Builders of our solar system as well as of countless other solar systems far in advance of ours). Beings Who have reached Their present divine status on other planets by processes similar to those under which the various races of this earth are evolving at the present time.

There are seven degrees of each Hierarchy, and seven individual Divine Builders, Dhyan Chohans, Lhas, Devas, etc., to each degree. They bear different names according to the race, nation or religious system which first recognized or accepted them. While we have no authority for stating it, we believe that the names so given by different races in different ages in reality expressed the particular degree of some Hierarchy to which each race was most closely related. Consequently, in endeavoring to explain the action or status of any one of these degrees we shall take the liberty of using the name which has grown familiar to us.

In order to make the connection clear between the two slokas quoted we must refer to a sloka of the Seventh Stanza of Anthropogenesis, which reads as follows: (Secret Doctrine, Vol. 11, page 161).

"THE SONS OF WISDOM, THE SONS OF NIGHT (ISSUED FROM THE BODY OF BRAHMA WHEN IT BECAME NIGHT), READY FOR RE-BIRTH, CAME DOWN. THEY SAW THE (INTELLECTUALLY) VILE FORMS OF THE FIRST THIRD (STILL SENSELESS RACE) (A) 'WE CAN CHOOSE' SAID THE LORDS, 'WE HAVE WISDOM.' SOME ENTERED THE CHHAYAS. SOME PROJECTED A SPARK. SOME DEFERRED TILL THE FOURTH (RACE) FROM THEIR OWN ESSENCE THEY FILLED (INTENSIFIED) THE

KAMA (THE [205] VEHICLE OF DESIRE). THOSE WHO RECEIVED BUT A SPARK REMAINED DESTITUTE OF (HIGHER) KNOWLEDGE. THE SPARK BURNT LOW (B). THE THIRD REMAINED MINDLESS. THEIR JIVAS (MONADS) WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN (PRIMITIVE HUMAN SPECIES). THEY BECAME THE NARROW-HEADED. THE THIRD WERE READY. 'IN THESE SHALL WE DWELL,' SAID THE LORDS OF THE FLAME AND THE DARK WISDOM (C) "

The title "The Sons of Wisdom" may be said to be the hierarchal designation of the combined Seven degrees of the Hierarchy. Those Who entered were Those Who refused to incarnate in a later sub-race. In fact that which we term "instinct" in the present animal races probably corresponds to the degree of intellect those early astral races possessed, and it was only in the latter part of the third sub-race of the Fourth Root Race that primitive man became a living soul.

It would be a mistake to imagine that the Dhyan Chohans, Lhas or Devas lost Their identity by reincarnating in those primitive races, for many of Them were of the higher degrees of the Hierarchy. It is more reasonable to believe that such full incarnations, or connections, were made by lesser degrees of the same Hierarchy.

We object to the common understanding of the word incarnation in this connection, yet one can hardly find a word in the English language that correctly describes what appears to be the relation established between those Divine Beings and the units of the first three races. We may form somewhat of an idea by considering the different effects of a current of electricity on different individuals. One person can bear the effects of quite a strong current without the slightest inconvenience, while another will be incapacitated by a like current. The difference in the vehicles of transmission, the brain and nerve centers through which the current must pass, would be the distinguishing [206] marks. As it is necessary to use what in electrical parlance is termed a "transformer," to increase or decrease a current of electricity where a higher or lower voltage is required, so the Hierarchy through which Manasic energy must pass to reach objective forms must act in a manner corresponding to the "transformer" of electrical energy.

The principle of Manas is one of a trinity of principles: Desire, Will and Manas, Whose operation through a Hierarchy of beings on the first objective plane would depend upon the development of certain centers of mentality, comparable to the receiving stations of wireless electricity, and these centers in turn are comparable to the seven degrees of a Hierarchy, so far as their action on the lower degrees of life are concerned. As the trinity of Desire, Will and Manas is the basic source of the Monadic Essence, and therefore of the Monad — the individual ego — the interest of one ego in another must necessarily create a bond between the two; but it would depend upon the development of the lesser developed one as to what degree of Manasic energy might be transmitted by the Manasic Hierarchy to the most primitive races of humanity.

We believe it was by some such method that the first Divine Builders established Their individual connection with the lower orders of humanity. While this connection was not incarnation, in one sense, it was at least a correspondence to incarnation.

The most valid objections of many people to reincarnation has/(have?) been the apparent loss of identity, and the failure of memory to bridge the gulf between two lives.

It would be the greatest presumption in any mortal to insist upon the acceptance of the foregoing illustration. Yet it might partly solve a mystery which every student of occultism faces in trying to bridge the gulf between spirit and matter, or rather between mind and matter, unless he understands that even spiritual beings are the product of evolution.

[207] These difficulties are greatly lessened in the case of the deep student of the Wisdom Religion, as the basic truths of that religion are brought out in The Secret Doctrine, the Upanishads and the Vedas. Unfortunately, as it would appear, there are comparatively few among the masses of humanity who have the education, the time, and power of concentration to fully inform themselves in regard to the more mystical aspects of that religion; therefore they are compelled to depend on others to interpret them. If those others chance to be ambitious, selfish people who are seeking material advantage alone, such interpretation will only conform to personal desires.

There are all too many of these in the world today, as there have been in all ages, conscious or unconscious devotees of the Adversary — the negative aspect of life.

If we bear in mind that the astral bodies — the Chhayas of the first races — were the first points of connection for the Dhyan Chohans, it may aid us in understanding somewhat of the nature of such incarnation as occurred, for the substance of which those astrals were formed was a lower degree of Kama-Manas. And somewhat as a weak current of electricity can be increased in voltage by the use of a transformer, the substance of the astral forms must be changed —. increased in power — by contact with the Dhyan Chohan who functions the Higher Manas.

The "Devas Who entered the Chhayas and subsequently became Arhats," by actually incarnating in the bodies which "were ready" to pay the karmic debt incurred by their refusal to contact the "first vile forms," were subsequently evolved to a very high order of life, as a result of the sacrifice made.

Those who "projected a Spark" merely started a more rapid vibration in the forms of one of the sub-races of the same root race. These vibrations were permitted to decrease as time passed. We will not attempt to enter minutely into this subject, and only take it up now to account **[208]** for the vast differences in the mentality of the people of the earth.

The changes made in the primitive races were not completed for all time. They are repeated over and over again in every race. When the astral shadows of the members of a race are evolved to a certain degree, a relation is established between the Monads — the incarnating Sparks, and the Hierarchy of Spiritual Beings before mentioned; and the strength of the relation depends upon the development of the physical brain-centers through which the currents of Manasic force, set free by the Dhyan Chohans, can play.

There are third race men living in parts of Australia and Polynesia today, as there are sixth race men — high chelas of The Great White Lodge, living in equally isolated portions of the earth.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 31 — Akasha; Chapter 32 — Akasha and Mind; Chapter 33 — Some Correspondences of Akasha.

STANZA VI

[209]

SLOKA 3. Then entered they the bodies created for them. The fathers of the Fourth became their own offspring of the Fifth. They took unto themselves mates and created abundantly. But their offspring knew naught of their fathers' offences against the Gods, or the cause of karmic visitation upon them; their minds were holden. Fierce and bitter was the struggle twixt them and the nature spirits clothed in lower forms, and with the demon hosts of the underworld. At times they lost, at times they won.

COMMENTARY 2

The use of the word "created" in the sloka is indicative of the change which had been made in the Order of Manifestation. Creation by Mind and Will ceased after the separation of the sexes. The third eye, the eye of Wisdom, the rudiment of which is the pineal gland, began to atrophy and germination by cohabitation of the sexes became general during the Fourth Root Race.

"The bodies created for them" — the incarnating Egos of the Fourth Root Race — were the first bodies created by the sexes after the completion of the separation of the sexes. They were the self conscious vehicles in which the Lhas, the Devas, were to have incarnated. They refused to incarnate in the last sub-race of the third race, but eagerly embraced the opportunity of incarnating in the first sub-races of the fourth race. "They had learned their lesson. They saw the sin of the mindless," the awful effects of cohabitation between man and animal as they were objectivized in the forms of half human monsters; and They realized that they were largely at fault, for, if they had obeyed the commands of high Gods and fully incarnated in [210] the bodies of the androgenous race, instead of merely over-shadowing them, and so had taught that race the laws of being, there could not have come the break "the lost link" in the human race. The evolution of the race would have been carried out on other lines; creation by Will and Yoga would have been continued even to this day.

However, there is some gain even in the greatest loss, and the bodies of the newly evolved race in which the Lhas were to incarnate were far superior to those bodies which They had previously refused. "The Fathers of the fourth became Their own offspring of the fifth" merely means that the Lhas Who over-shadowed the early third and entered the Astral bodies of the fourth at a later period thus completing the evolution of the human Ego, were fully incarnate in Their offspring, the fifth. They had become so closely identified with the human Egos of the fourth race that there was no conscious separation between them. Spiritual substance had become more closely united with astral substance. In other words God had become Man, so far as was possible at that period. The same process of identification between the Fathers and Their offspring is repeated in every sub-Race of the Fifth Race up to the present times. The bodies prepared or rather generated in each of the sub-races of the Fifth Race have become better equipped mentally, morally and astrally than were those of previous races. The effects of the "Sin of the mindless" are gradually becoming expiated, and the sacrifices made by the Lhas in the beginning are even now being compensated for, as man becomes more and more self conscious through identification with substance of much higher vibration than would have been possible had the "Fathers" persisted in their refusal to incarnate in the bodies created for them in the Fourth Root Race.

The mentality of the offspring referred to in the sloka, while much higher in development than that of the "Fathers," was not sufficiently developed to lead the units [211] of the Fourth Race to seeking wisely for the cause of the phenomena of Nature that they saw all around them, nor were the causes for human suffering and death intelligible to them. They were superstitious in the extreme. Every untoward circumstance: the mighty convulsions of the earth, the terrific storms, etc., as they occurred during the earlier evolutionary periods of the earth itself, all led to greater

confusion in their minds, and as they were not mentally capable of determining the causes for all these, to them, strange occurrences, they endeavored to find some means for preventing them in the elementary kingdoms, especially among the nature spirits whom they were able to consciously contact. And as some of the habits of these nature elementals were of a testing nature, tempting to unwise acts from which they suffered, they drifted into black magic, using such of the elementals as they could control to render the acts of more powerful beings more or less abortive, consequently there was continual strife between these different orders of life.

The methods by which they endeavored to subdue and use the more harmless elementals were such as to provoke the enmity of the demons of the underworld, the fiends who had reached, as a result of spiritual wickedness, the lowest plane of human life, the plane sometimes termed the Eighth Sphere. They were methods of black magic which affected these excommunicated souls in various ways, and the latter in turn were able to retaliate, thus provoking much friction.

STANZA VI

[213]

SLOKA 3. They cried unto the images they made with their own hands, and to the stars, and to the invisible ones, "Show us the mysteries of our fathers. We are blind and deaf and dumb before our enemies. We grope in the darkness for the Light which lit the Fire which now burns so low within us."

COMMENTARY 3

As is always the case with savage races and very often with less ignorant races, it would seem that idolatry soon developed as a result of association with some of the lower forms of elemental life. The images made by them may easily have been of the mammoth monoliths, totem poles, pillars, etc., more recently discovered in Central America, Africa, Australia and thinly inhabited portions of the world, as well as those well known to the world at large, especially in Egypt. There is one curious fact in connection with such images which is of special interest to students of occultism, namely, the fact that, sub-consciously, the earlier races must have realized the deep truth of symbolism as a language, for these languages all bore symbols of the same deep spiritual verities that are even now represented by the symbolic figures in modern churches, and also of those symbols given in finer forms of substance on more interior planes, sometimes in geometric figures, colors or tones and which, altogether, form the Mystery Language. It is interesting to note that with the first dawnings of spirituality the mentality of man seizes the idea of expressing itself in symbol as do the more highly developed individuals of later ages in the line of sculpture, painting and music. The finer the mentality, the more beautiful become the forms expressed. Everything in nature is a symbol of some **[214]** spiritual verity; consequently the true nature lover is very apt to have an intuitive grasp of great spiritual principles and endeavors to express them as best he may.

Naturally those early races would have cried to the images made by them. It would not have occurred to them to appeal to an abstraction. The images represented the highest ideals they were capable of conceiving, even higher than the sun and stars, which they also worshipped, and which were visible realities to them, being on the same plane of life as were their own physical bodies, consequently they were less mysterious than the thought images which appealed to their dawning spiritual consciousness.

The "invisible ones" to whom they appealed were some of the higher orders of elementals such as are the fiery hosts, for some of the higher orders as well as the lower orders of life were perfectly visible to the individuals of the Third and Fourth Races until after the fall of the last sub-races of the Fourth Race into grievous forms of black magic which resulted in the destruction of all but a bare remnant of the race whose units had awakened to acknowledge of their great loss, i.e., the light of spiritual knowledge, without which they were utterly incapable of dealing with the conditions in which they found themselves.

For an additional commentary see Addenda: Occultism for Beginners: Chapter 21 — Universality of Symbolism.

STANZA VI

[215]

SLOKA 3. "We know that Light burns clear and bright in hidden places, but ever as we draw near, it recedes from us. The darkness increases by contrast when we have lost the faint gleam of that Light. Rather would we die than suffer always from the gnawing pain of unrequited longing for that Light."

COMMENTARY 4

During the great struggle which took place between the Devas Who had incarnated in the Fourth Race and the lower desires of "the bodies created for them," that is, between the incarnating Higher Egos and the animal egos, there was set up the present continuous struggle for supremacy between spirit and matter, between God and man. The Light — the higher mind — was temporarily withdrawn or clouded and remains so clouded in the great masses of mankind even to the present day.

It is not difficult for one to imagine what caused this struggle when the low degree of intelligence possessed by men of that particular era is taken into consideration. With the incarnation of the Sons of Mind, the higher intelligence, there commenced the fight between the "lusts of the flesh" and the higher principle which forbade the continuation of such sensual gratification as had hitherto been indulged in. That fight is by no means ended, and the difficulty humanity now experiences in reaching behind or above the lower mentality to the light of true spiritual perception is primarily due to the same original cause, i.e., the refusal of the Devas to incarnate in the Third Root Race, although secondarily due to a repetition of like sexual evil in the people of some of the sub-races of the Fourth Root Race.

[216] This refusal of the Devas was the cause of "original sin" as symbolized in the story of the fall of man. Figuratively speaking, Adam and Eve, two early races, were driven from Eden as a result of the refusal of the Sons of Wisdom or Mind, typified by the serpent, to incarnate and teach those races what would be results of the sexual sins they were committing. It might be said that the first cause of original sin was the cohabitation between man and the anthropoids; but on the other hand, if it be admitted, as the Temple teachings maintain, that the first races were mindless so far as the possession of higher mentality or soul was concerned, there could have been no responsibility and therefore no sexual sin in the common acceptation of the word sin; but after the incarnation of the Sons of Wisdom man became responsible for his acts.

We have only to consider the difficulty we often have in seizing upon some obscure point when striving to clear up a mystery, a point which appears to become even more obscure the greater the effort put forth to grasp it, to gain some idea of what must have been the result of similar efforts put forth by the early sub-races of the present root race, to gain full control of the mental and spiritual attributes which they dimly felt were attainable, although temporarily hidden. The idea of release by death must have exerted the same fascination on the minds of the units of those races that it does on certain minds of the present time, when discouragement or inhibition preys too heavily upon them.

Again we must refer to the missing Stanzas and slokas previously mentioned, for there appears to be quite a long gap between those passages in the fifth and sixth Stanzas which refer more particularly to the early sub-races of the present root race. Aside from the first sloka of the seventh Stanza, (the sloka with commentary which will follow this) there is very little given out concerning the sub-race which preceded the present one. The date given therein appears [217] to apply more particularly to a minor cycle or intermediate period between the fifth and sixth cycles of the present round, a period which closed about the year 1898.

HIS COMING

Think you that the coming of the Blessed One will bring peace to the earth? Think you your periods of labor, of struggle with limitations, of the temptations of the flesh will be lessened, and that the conditions now obtaining on the Devachanic plane will be repeated upon the material plane? If so, great will be your disappointment.

No Avatar, no Great Leader of His people ever came to earth with an olive branch in His hand. Invariably He comes with a sword to divide "the sheep from the goats," to sunder the evils of ignorance from knowledge and truth. The olive branch materializes when the sword has done its work of separation, and the soul, stripped clean of its hindrances, its vile imaginings, bows its head and says, "Take me, use me, trample me if need be, only cleanse me, purify me, lead me to the stream of living water that I too in turn may give life to those who follow me."

In the days to come, what you are working for now will come to you, whether it be the things of the world or the things of the spirit. Improved conditions may and will give you improved opportunities, but those particular opportunities are for the future. Your present opportunities improved or neglected will bring you peace with honor or battle with dishonor in the coming days. The same demons of avarice, of jealousy, of hatred and despair that now pursue you so viciously will await the coming of your footsteps **[218]** as they pass the portal of life's fulfillment in Devachan to death in life on the physical plane.

The coming of an Avatar is always the signal for a harder fight than that which has preceded it, but, thanks be to the sacrifices He makes for you in His great renunciation, the weapons for use in that warfare are of tenfold the power and service and your power and strength will be reinforced by the power and strength of His great purpose. Your personal responsibility for failure will not be lessened, but to that responsibility will be added the wisdom gained by association with HIS successes. The goal of your ambition may still seem far away and to have increased in power and greatness to the grandeur of a universal goal, but it will be within the reach of your vision.

Teachings of the Temple.

STANZA VI

[219]

SLOKA 4. Then awoke compassion in the heart of the Mighty One, He who rides the White Horse in majesty and power, and He answered them saying, "I will send forth my Son. He shall be clothed with Fire and be as a torch to light the Fires in your hearts. From the Fires so lit will the true Light shine upon you."

COMMENTARY 1

The substance of the foregoing words was evidently given to the "remnant which remained" after the last great world calamity had taken place and was given as a promise to the human Egos Who were to reincarnate in the next sub-race, the race which is even now preparing to overlap the next sub-race — the first of the six minor races of the Sixth Race. We are told that some of the progenitors of this sixth sub-race of the Fifth Root Race are now in existence on the earth. Consequently, we may take the words of this promise as though given to us, for we — the people of this generation — are those reincarnated souls and bodies.

Primarily and symbolically the Mighty One, the Son, and the White Horse correspond to the Father, Son, and Holy Spirit, or consciousness, substance, and force, according to the individual interpretation of the first trinity. Secondarily and as applied to the manifested universe, and especially to our solar system, the same words apply to the ruling spirit of our sun, the objective sun, and the electric-magnetic energy, or vehicle of the pranic or life force — "the White Horse." It is by means of the sun's rays that this vital electric force is collected and distributed to all the living substance belonging to our solar system.

It must be remembered that there is no definite closing of a sub-race. One sub-race overlaps another. It is only at [220] the end of a great root race that humanity disappears entirely from the earth. During the periods of overlapping, vast numbers of the members of different races disappear from the earth by means of wars, convulsions of nature, tidal waves, or diseases. Only remnants of different races are left. These are intermediate or transition periods, of which the present period is an example.

The great ages, Manvantaras, rounds, and cycles and the root races, sub-races, tribal and family races of a great Manvantara become inextricably mixed in the minds of those students who are not versed in The Secret Doctrine, for the reason that they have been so carelessly used by earlier students of occultism. The overlapping of races is also confusing if the student does not bear in mind that it is the remainder of the last tribal and family races who remain in incarnation during the intermediate periods between definite cycles of time and who are the progenitors of a new race.

According to the teachings of the Masters, many men now going out of life on battle-fields will be back in incarnation in the next minor cycle. It is said that those souls who go out of life very quickly and with an intense thirst for life and with strong desires and passions still ungratified, as is usually the case with men who die in battle, will seek new embodiments as soon as the astral body is fully released from its enveloping flesh, and that it is very seldom that the Devachanic life appeals to the soul under these circumstances.

The sixth and seventh Stanzas are prophetical rather than historical, and the words of the sloka quoted at the commencement of this commentary appear to have been spoken to the people who had survived the last great world catastrophe, and to refer in part to the present cycle.

We are told that a new evolutionary impulse was sent out from the sun at the commencement of the present cycle, and the history of the nineteenth century, and particularly [221] the last half of that century, leaves little room for doubt of that statement. Figuratively speaking, the awakening of "Compassion in the heart of the Mighty One" would indicate the generation of such an evolutionary impulse. The word compassion as it is generally used by advanced occultists has nothing in common with the word pity with which it is often confounded.

One naturally thinks of the large sun spots — the masses which appear on the surface of the sun at different periods when considering the action of spacial electricity. Many astronomers believe these spots influence the lives of people and earthly condition to an appreciable degree. It may well be that they are the first effects of the freeing of such electro-magnetic forces as have been previously mentioned, and even that the latest discovered great sun spot, many millions of miles in extent, may be an evidence of the awakening of the force or fire of Compassion, in fact, the aforementioned new creative or evolutionary impulse sent forth by “the White Horse.”

According to the philosophy of occultism, a symbol of any object is simply the effect of a higher or lower rate of vibration of the substance which constitutes the object. A symbol may be the effect of a mental or thought form interiorly, but if such is the case it must already have taken visible, objective form, or be in process of so doing, as all thought forms are said to do. It is taught that in an evolutionary age finer forms of substance, such as thought forms on interior planes, may be brought into corresponding forms of grosser substance on the exterior plane of life by means of vibratory action. Conversely, that grosser substance may be disintegrated and reintegrated into finer forms by means of vibratory action during an involuntary cycle.

STANZA VI

[223]

SLOKA 4. The space between the upper and nether waters of the heavens opened, and one came forth in power and glory as a sun. He stood on the upward arc of the Dark Star and touched the blinded eyes and the ears and lips of all the supplicants gathered there to see and hear and speak to him.

COMMENTARY 2

This sloka is a peculiarly fine example of a fragment of prophecy couched in terms of the mystery language. It tells the story of the very beginning of a great age of manifestation, and tells it so simply that students of occultism ought to be able to interpret it fairly well.

"The space between the upper and nether waters of the heavens" is the intermediate plane between the higher and lower Manasic states, or planes, a state in which the individual mind of man may enter and intuitively glimpse the plans and purposes of the divine builders of form, and subsequently bring them into expression on the physical plane.

To put it into words more familiar to the average reader, it is a region wherein all the creations of divine mind designed for objective manifestation are first brought into form. These forms are perceptible to the trained eye of the psychic and are intuitively grasped by the inventor, the musician, the artist or sculptor who may bring them into manifestation in the form of some new invention, musical composition, painting, or sculpture.

As herein used, the term "Waters" indicate combinations of units, masses of people, hosts of angels or demons. As the earth swings around in its own orbit each division receives more life force, more heat from the sun when it **[224]** reaches a certain position in its orbit; so the individual minds and souls of a race of people receive an increase of mental and spiritual energy from the Central Sun when it reaches a certain point of development which in one respect corresponds to the position of the earth when it is nearest the sun.

At the commencement of every new great world period a fresh impulse is imparted to all the substance which constitutes the life and environment of the races then in manifestation. This impulse is given by the divine builders of form, who are said to have their habitat in the sun.

The "One" Who is to come forth with power and glory as a sun, as prophesied in the sloka, from which we quote, is such a new or fresh impulse toward higher evolution for the races of mankind who will then be upon the earth — the units of a new race.

There is no visible or other external sign of the coming of such an impulse other than the gradual awakening of a people on all lines of endeavor. We could not wish for a better illustration of the effects of the entrance of a fresh life impulse than is evident in the world at the present time. Normal people who were alive to world conditions between forty and fifty years ago will doubtless remember how rapidly the mental atmosphere of the world began to change in religion, science, sociology, invention; in fact, changes were noticeable in all fields of life, and similar changes have occurred almost daily since that period. Since the year 1910 the rapidity with which such changes have taken place are bewildering to many.

The words "power and glory" are indicative of the nature of this new impulse. As the solar orb is a vehicle or transmitter of energy and an epitome of grandeur to the physical senses of all the living forms of its individual system, so the Central Spiritual Sun is a transmitter of mental and spiritual energy and a revealer of beauty to the interior senses of all souls within its sphere of action.

[225] The planet we term our earth has been known as the "dark star" by the Masters throughout many past ages; not that it is devoid of visible light, but because of the effects of the evil deeds perpetrated by man since man became responsible for his acts. The use of the Eastern term "dark star" in the Stanza we are considering is another indication that it is not to the outer visible

world that the Stanza alludes, but to a state of substance of which "evil" may well be a synonym, namely, lower mind.

The upward arc of the dark star can only mean a period of time during which all the inhabitants of the earth are passing the lowest point of a cycle of evolution and are rising in intelligence and responsibility toward the highest point of development it is possible for humanity to attain within that period. Therefore, the words "He stood upon the upward arc of the dark star" means that the new impulse — the increased vibration which is to change the character of all life on the physical plane is to touch that plane as the previous cycle is drawing to a close and to contact the mental or spiritual nature of man, thus leaving to him the task of regeneration and renewing all substance matter of lower vibration by means of the influx of new life force which would be generated as a result of the action of the new impulse upon his mental and spiritual nature. This is evident by the nature of the following sentence, "and touched the blinded eyes, the ears and lips of all the supplicants gathered there." As symbols, the eyes, ears and lips of man stand for the senses of vision and speech and hearing: the means of conveying interior impressions to an exterior plane.

"The blinded eyes" indicate a loss of either mental, physical or spiritual vision, and the present races of the earth lost their former clear spiritual vision in the Fourth Root Race. In this sloka we see a promise for the future. Man is to regain that lost power of vision and also the ability to **[226]** use that power to good purpose by means of conservation and intelligent expression.

"The supplicants gathered there," can only be the dormant or inactive lesser intelligences — forces, energies which are the first to receive the benefit of each new evolutionary impulse at the beginning of a new age, and upon which the divine builders of form must draw in bringing form into outer expression.

The imagination of man, as man is now constituted, is greatly limited in trying to picture a form totally unrelated to any form with which he is familiar; consequently when he hears of "a form of force" he is apt to think the words are a mere figure of speech, unless he is familiar with the terminology of the occultist, to whom every phase or division of manifested life and nature is a conscious entity possessed of form.

STANZA VI

[227]

SLOKA 4. Said He to them, "I am sent to be a torch to light the Fires within your hearts, and I will stay with you until the Sacred Light shall shine so bright that every foe will stand revealed before your eyes, but you alone have power to slay those foes. Go ye forth to gather fuel and lay the Fires aright."

COMMENTARY 3

The Wisdom Religion teaches that there are forty-nine fires or forms of energy, all having an electrical base; in other words, that all evolutionary forces are results of electrical action. At the center or heart of every creature, whatever its nature or habitat, as well as at the center of every molecule of gross matter, there is one point or spark which responds to the action of every new spiritual impulse; every increased vibration of matter; and the figurative language of the above quotation refers to an interaction to take place between newly freed energy of the period referred to and those centers in the elemental creatures which were then organizing substance. The promise as it is expressed by the 'One" is to the effect that the action of the new impulse will continue until the Sacred Light — Manas — shall be developed in the previous mindless masses of elementary creatures to whatever degree would be necessary to enable them to become receptive to the new evolutionary impulses to become active within the before mentioned sparks in the heart or center of life in each such undeveloped creature. With the evolution of Mind in man there comes a knowledge of the governing laws of life and therefore of those inimical mental and physical thoughts and things which work injury to the mental and physical bodies of man. These thoughts and things may be essential to the evolution of gross matter or they [228] may not be, but they are foes of man if uncontrollable by him, or negative to his positive line of action; therefore must be slain by him, i.e., changed from one form into another. In order to slay them he must "gather fuel and lay the Fires aright." He must gather the fuel of Higher Desire. He must lay the fire of Discrimination in the case of the thoughts to be changed. He must lay the fire of right action in regard to the "things" which are to be materially changed from one form into another. This is only possible if "the fires are laid aright" — commenced rightly; actuated by high purpose. A bad beginning never makes a good ending in a case governed strictly by law. The reverse is frequently claimed by those who in fact are not able to see the end of any thing or creature, as the ending of all things is too far in the future.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 14 — The Mystery of the Heart; Chapter 15 — The Spiritual Correspondences of the Heart.

STANZA VI

[229]

SLOKA 5. He called aloud and the Great Mother descended with the Lipikas. They cooled and pressed the Fiery Sparks. Where they had been Three, Four and Five angled when the long night fell at the close of the Fifth, they were now moulded and pressed into the Six and Seven angled.

COMMENTARY

It must be remembered that many cycles of time intervene between any two of the events recorded in these Stanzas, or confusion of mind will be the result. For instance, many cycles of time must elapse between the cycle in which the primal evolutionary impulse last noted begins its work of development, and the cycle which will open when the event occurs which is noted in the first sentences of this fifth sloka. With the increase of vibration to a more rapid degree, it would seem that substance or matter must reach a point of action when a new development will occur which would correspond to a call or demand on a higher power for help in order to continue a course already mapped out. The words, "He called aloud," would indicate that such a point of action would actually occur before a still more rapid rate of vibration could be established: for instance, before "the Great Mother descended with the Lipikas."

Quoting from the fifth Stanza of The Secret Doctrine (Vol. 1, page 31 Sloka 4) ... "An army of the sons of light stands at each angle, and the Lipika in the middle wheel. They say: This is good, the first divine world is ready" ....

In the fourth Stanza sloka 6 (of the same volume page 103) we find the words, "Then the second seven, who are the Lipika produced by the three" .... In the commentary [230] on this Stanza Madam Blavatsky states "The Lipi, from the word 'writing', means literally the 'Scribes', Mystically, these Divine Beings are connected with Karma, the law of Retribution, for they are the Recorders, the Annalists, Who impress on the (to us) invisible tablets of the Astral Light, 'the great picture gallery of Eternity' a faithful record of every act, and even thought, of man; of all that was, is, or ever will be, in the phenomenal universe."

From the occultist's point of view, the astral picture gallery of Eternity and the orthodox concept of the Book of Judgment referred to in the Revelations of St. John are practically the same: and the "moving finger," the recording angels, are the Lipika of The Secret Doctrine.

The Descent of the Great Mother with the Lipika indicates a pronounced activity of the feminine aspect of life, and preparation for the rebirth of a new race.

With the advent of a new race must necessarily commence a new record for each incarnating Ego. The Lipika are only one of many hosts of divine beings, energies, forces, angels, individualized entities, which are aroused to action contemporaneously with the advent of the "Great Mother."

Each division of these hosts takes up its appointed task under the direction of the Karmic Lords. It is by means of the labor of these hosts, in one sense elementals, energies, that the cooling and pressing of the fiery sparks is accomplished. The cooling and pressing processes are evidently analogous to the effects of experience in all the fields of elementary life.

As the spiritual man — the Ego — first commences to clothe himself in matter — "in the dust of the ground," as the scribe of the book of Genesis describes this same process, in relating the story of the creation of man, he gradually takes on the qualities and characteristics of the aforementioned dust, becomes more material and less spiritual, and in the process naturally meets with [231] experiences which correspond to cold and pressure; in other words, which lessen activity, reduce energy, and condense or concentrate substance which is in a state of diffusion or differentiation.

The subject of the various angles as quoted in the fifth sloka is a deep mystery to many students unless they have looked up the mathematical or geometrical definition of the term "angle," and

intuitively caught the meaning of the common expression, "a line of life." The geometrical definition of an angle is a point where two lines meet, or the point of intersection between two planes.

The Three, Four and Five angled races of the earth were those races who had come together from different localities, and from different sub-races and have intermingled, absorbing thus the different qualities and features of each other: in the end creating a new race thereby.

We see the same phenomenon taking place here in America in the present age. What is figuratively called "the melting pot" is producing a single great race by amalgamating the best qualities of the many races and peoples who have emigrated to these shores.

The Three, Four and Five angled races are those in which the five lower of the seven principles, qualities and conditions of gross matter are developed in excess of the two higher principles, which can only be evolved to their highest state of perfection in the Sixth and Seventh Root Races.

According to all reliable and accepted prophecy the two great root-races will succeed the present, the Fifth Root Race. The two highest of the seven principles, i.e., Higher Manas, and Buddhi — soul and spirit — will be preeminently manifest in the last two races, instead of being almost submerged as they have been in previous ages.

STANZA VI

[233]

SLOKA 6. The six Sons of Fohat came to harden, condense and direct them into form according to the pattern of the Chhayas of the Gods.

COMMENTARY

In one of the Commentaries on Fohat, Madam Blavatsky states, "Fohat is the key in occultism which opens and unriddles the multiform symbols and allegories in the so-called mythology of every nation." That this is true, no intelligent student of The Secret Doctrine, the Egyptian and Greek philosophies can doubt. Under many different names Fohat was the highest concept of a God in manifestation that many ancient writers were able to formulate. Whether it be from the standpoint of a God or from that of cosmic electricity, it matters not; energy, per se, Fohat in its highest aspect, is in fact the building power of the universe, and the six Sons of Fohat, referred to in the sloka, are, among other forms of energy, Electricity, Magnetism, Sound, Light, Heat and Cohesion, and it is by the action of the said forms of energy that primordial substance is condensed and hardened into grosser forms of substance — the constituents of all the forms of life in manifestation. In practical Occultism these energies are called the Seven Radicals. It would be difficult to attempt to define their super-sensuous aspects. While they are actual entities it is only in their effects that they are cognizable by the senses of man in his present state of development. The process of forming, disintegrating, and re-forming primordial substance goes on continuously throughout the universe until the end of a universal age. The divine spark, the basic energy of all lives, is said to emanate from the Central Spiritual Sun in definite waves, and not until the last spark [234] of a wave has been clothed in primordial substance, and well on its evolutionary journey is it possible for all the life forms developed during the length of that wave to enter into Pralaya. But there are waves — cycles of time — within waves, during which similar processes of evolution are carried out to those which open the great universal age.

Some one has said that the only difference between the units of the human race is a matter of time; some of those units are older than others. This may be quite true in view of the teachings of the Masters in relation to the gradual unfolding or emanating of the divine sparks at definite periods during a great universal age. If this fact or theory be accepted we can understand why it is that the methods or processes of evolution referred to in the fifth and sixth slokas of the Sixth Stanza are similar to those which relate to the manifestation of life as given in the First Stanza.

The Chhayas (shadows) of the Gods are the first reflections in form of the conscious entities aforementioned as only known by man in his present state of development by their effects; in other words, entities which have a definite form and conscious existence in the super-sensual world, but who are only objectivized on the physical plane in varying degrees or forms of energy.

According to The Secret Doctrine, the findings of modern science and the philosophy of the ancient Wisdom Religion, relative to the genesis and evolution of the human race, differ materially. The latter makes no provision for a “missing link,” and declares that the human race preceded the animal races by many cycles, and that the evolution of the animal race was dependent on the human race which was divine by nature, although without mind in the strict sense of the word, until after the incarnation of a higher order of beings within the shadowy forms — the Chhayas of the Gods.

If this be true it will at least partly account for the innate conviction in the mind of every intelligent reasoning [235] human being that at the base of his nature he is divine, notwithstanding the weakness and fallibility of his objective or “lower self,” and would account for his inherent repudiation of the scientific theory of evolution from animal to man.

The divine soul in man cannot accept the theory of its descent from an animal, however willing the cold reasoning faculty of mind may be to accept the theory. The Secret Doctrine also states that

the race of half animal and half man (born as a result of the sin of the mindless) was utterly destroyed. If this be true the theory of the “missing link” falls to the ground.

Every student of occultism should fortify himself for future discussion of these all important subjects wherever possible by earnest study of The Secret Doctrine. These books may be found in all general libraries.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 7 — Root Consciousness of Man; Chapter 13 — Ten Basic Truths.

STANZA VI

[237]

SLOKA 7. Two new doors were opened from the Finite to the Infinite.

COMMENTARY 1

As a figure of speech the word "door" is commonly used to designate the entrance to a room or building. As a symbol, the word may be used to designate an intermediate state of matter, force or substance between two planes or states of life; and under certain circumstances it may be used to indicate an individual; Jesus of Nazareth referred to Himself as a "door."

As used in the above quoted sentence of the seventh sloka the word "door" is indicative of the more advanced thought lines taken up by a large proportion of the present races of earth. The said thought lines are doors of entrance, as it were, to a more advanced state of evolution than the masses of the present humanity have yet reached. Figuratively speaking, any man or woman who is capable of receiving and assimilating the philosophy of the Wisdom Religion, upon which the thought lines referred to are based, and who is capable of imparting the truths of the same to another — one who is capable of catching the rhythm of the great new impulse previously mentioned in these commentaries — is in process of becoming a definite part of the "two new doors" referred to in the above quoted sloka.

As there are two doors mentioned, it is evident that the dual action of the laws of all life in manifestation is to be peculiarly strong during the period in question. The deep student of occultism is not obliged to tax his power of thought to any great degree to perceive the signs of the opening of the "two doors" mentioned. Both before and [238] after the opening of the first World War, in which nearly all the large nations of the world were engaged, the Master Hilarion stated that, notwithstanding the fact that there were then no exterior evidences of a religious war, we would find before the end of that war He predicted it would be the greatest religious war the world had ever known. This truth was also reflected in World War II.

The action of the opposing forces indicated by the terms Democracy and Autocracy, now in such common use, may eventuate in religious antagonism powerful enough to tear the individual auric sphere of each nation into as many fragments as the outer forms of these nations may be torn by the material weapons of modern warfare and civil strife. Orthodox religion may be arraigned against all forms of free thought, and the schisms in the different sects and divisions of orthodox religion may lead into open war in their own ranks, while similar friction between different cults and divisions of what is termed "New Thought" may lead to similar conditions of warfare between them and the different seas of orthodoxy.

Politicians will take advantage of all this religious warfare to gain their own ends. All this would seem deplorable if it were not that it is the inevitable result of the ignorance and selfishness of the human race throughout the ages which have preceded the present age. The karma of the evil acts committed by man must be "paid to the uttermost farthing" before it would be possible for humanity to enter upon the Golden Age prophesied by the seers of all time. As that karma can only be expiated by means of suffering no such peace as the majority of the people of the world are praying for is possible until the Lords of Karma have done their perfect work and the adjustment is completed between the higher and lower selves of all humanity.

The correspondence between Autocracy and Democracy, and the Orthodox Religion and Free Thought is evident, and it would seem that all four would be cast into the [239] limbo of the past before man can attain his spiritual birthright, and a new humanity has evolved a perfect system of government based on the Golden Rule.

The present systems are the natural sequences of the aspirations and efforts of older races of people, but the opening of the "two doors" — the higher aspirations and efforts of man — will

result in gaining him the use of the finer forces of nature to a far greater degree than is yet possible. Aspiration and unselfish effort will attract hierarchies of beings of a higher, a spiritual order into the aura of the earth, raising the vibration of all live forms within its area. Mankind will then have the will and the wisdom to evolve new codes of laws and morals under which he will be enabled to create altogether different conditions from those under which he is now living.

STANZA VI

[241]

SLOKA 7. The clear white ray of the Divine Sun shone through the newly opened doors and did not break into fragments. The face of the once Dark Star was changed; it shone with brilliant light. Its companion Wheels now caught the broken rays, for they were last in the race.

COMMENTARY 2

The clear white ray of the Divine Sun is the Light of the Christos. Because of the newly opened doors, refined centers of perception and intuition, the teachings of the Christ are accepted without reservation or prejudice. They are no longer broken into the distortions of man-made organization, government, science or art.

Men are now governed by the long proclaimed Golden Rule, wholly and naturally and inherently.

The Dark Star, the Earth planet on which man lives, now becomes a Bright Star. Because the hearts of men reflecting the teachings of the Avatar shed the light of obedience and gratitude and intelligence into all of the kingdoms of nature, all growing things in turn add their light to the kingdom of man. The earth returns to the Sun the light of its Love.

Its companion wheels — other worlds corresponding in evolution with this earth — provide a new and proper habitat for those men who still break the rays of the Christ Light. These men were the last of their race of humanity. They are those who still wilfully reject the teachings of the Avatar. They did not allow the doors to open, as did the others. They will live on companion wheels of the earth — other worlds where they will again be given the condition for advancement or regression in future cycles as they respond to the concern of the Great Mother.

COMMENTARY 3
[243]
SOME MYSTERIES OF LIGHT

Until a student of life can accept the facts, at least tentatively, that consciousness is the one eternal reality, and that all else is illusion — reflection — he can never rest in the certainty of attainment in any field of true philosophy. With every increase of the vibratory pulse of a world, the increase which takes place on the upward arc of a cycle of time, the mentality of man enters an entirely new field of adventure. The devotee of science, invention, politics, sociology, is attracted toward some new ideal in each individual field of search, and this new ideal, all unconsciously to himself, will dominate other ideas in the mind of the thinker. The ideal is new to him then because he cannot remember similar periods on the upward arcs of preceding cycles when the same ideal, or some one feature of the ideal, appealed to his mentality, but which he was unable perfectly to attain because of the limitations, the exactions which life in a physical body demanded at that particular time, and because of the action of a divine law which forbids any one unit of a race to progress very far beyond the race to which he belongs. In other words, there is a certain minimum state of development which must be reached by all the normal, intelligent units of the race before the single units can reach to the maximum state of that cycle.

It is by no means easy to retain in mind the fact that it is consciousness — identity — which creates and moves through all fields of life, while that consciousness seems to be so firmly imbedded in the matter of its own creation, and within which it is only capable of functioning by use of five senses.

It is only possible for man to attain to a full realization of this truth when the sixth sense begins to unfold, as is now the case with the more highly developed units of the **[244]** present root-race of humanity. As a result of the first flutterings of vital force in hitherto atrophied brain centers in such highly developed units, the last half of the past century and beginning of the present one has seen some wonderful strides in all fields of life, material, psychic and spiritual. Analogy and correspondence are opening up mind areas which had been closed by superstition and ignorance, and are being used to augment the results of investigation by microscope, telescope, spectrum analysis, etc. Microscopical research alone is furnishing some remarkable disclosures along the line of the minute forms of life.

The comparatively great spaces between the cells, the molecules, atoms and electrons, which recent investigation has proven, paves the way for understanding somewhat of the universes which may exist, peopled by conscious lives now classified as microbes, germs, etc. and even more minute forms of life. Analogy and correspondence furnish plenty of evidence to the thinker that, as those lesser areas of space are peopled by minute forms of life, so the wider spaces are peopled by forms of life correspondingly greater in size; beings in which countless other large forms of life now visible to the eye of man, may be of correspondingly microbic proportion to the consciousness of such beings. These new discoveries of science are related to facts which have been known to the Masters of Wisdom for ages, and many of these facts have been made known to the disciples of the said Masters long before they were announced by the devotees of Science now engaged in such research. However, there is one impassable barrier between the findings of the average scientist and the teachings of the Masters, and that is that barrier at the point where spirit and matter meet, and "where one must disappear to give space to the other." The Master teaches that that point lies in the atomic field of life, in other words, that neither the atom nor electron is matter, in the strict sense of the word, but Mind and Soul, entirely different **[245]** states of existence within which the microbes of science are non-existent, while at the same time they are created — built — into form by consciousness. He teaches that all the forms of the greater as well as the lesser universes which the scientist now postulates, are facts in nature also created and animated by consciousness, and as both lie outside the field of gross matter and are not subject to the governing laws of such matter, they can only be observed and contacted by the inner senses — the senses of soul.

One of the very interesting findings of a famous scientist and microscopist is that the utmost attainable limit of resolving power by which life in minutia is observable is 1,140,000th of an inch, and that such restriction is caused by refraction. This means that the ray of light which enters the lens of the microscope at its axis bends around the object and enters the eye exactly as though the object did not exist.

However, while this does not mean that organized life does not exist in minutia beyond that object, it does mean to the occultist that there are light rays which would not bend in even a microscope of much greater power, and therefore would leave the object visible to the eye, if that eye could bear the light; such rays of light would be directly transmitted from the Central Spiritual Sun through the sun of this solar system, but would not be traceable by the physical sense of sight. The light would be visible to the psychic sense of sight. When rays of light are diffracted — bent around an object — a window is opened into the astral plane at the bend, through which man might see the astral image of any material object in its path if the physical eye were differently constructed.

Until the scientist can accept the fact that the light which to all appearances comes from the visible sun is but the reflection of certain rays of a much greater Central Sun, his researches in that line will be unsatisfactory. As the full strength of a chemical may be applied to some form of **[246]** gross matter without injury to the latter, but must be diluted if safely used by a man, and still further diluted if used by a child, so the energy of the Central Sun is freed by means of certain rays in proportion to the character of the mass which has attracted them, whether it be a sun or a world or a man. With the evolution of the sixth sense, consciousness will have a vehicle by means of which the human ego will be able to solve many of the mysteries of light without the aid of a microscope or any other material agent. The human eye will then be fully developed and will be all that is required in the line of a microscope. Man will then be able to look through the aforesaid windows made by bent rays of light which are now opaque to his vision.

The mind of man is so generally bound by his theories regarding the constitution of matter that it is difficult for him to accept the fact that matter has no bona fide existence.

Teachings of the Temple

STANZA VI

[247]

SLOKA 8. The Great Mother cried to the One Eternal, “My work is done for this Thy once rejected Son; and He shall rule my progeny, while I return to Thee.” Then fell the bars between the upper and the under worlds

COMMENTARY

The bars between the upper and the under worlds are the limitations set by evolutionary law and ignored by man through his willful defiance of the principles of brotherhood. His acceptance of such a law overcomes those limitations. He then becomes more closely aligned with, and responsible for, the great creative powers of the upper three — the Holy Trinity represented by the Father-Mother-Son, even though man is still obliged to incarnate in the under world — the quartenary of the lower planes of differentiated matter. So speaks the Great Mother to the One Eternal Father concerning Their younger son, humanity, now no longer the “great orphan” since he has become able to recognize his own divinity.

The One Eternal is the Father. He and the Great Mother have brought Their progeny, humanity, to where they no longer reject but now accept Their Son, the Avatar. Humanity must abide by the rule of that Avatar. It has assumed the self responsibility of the Golden Rule. The Great Mother’s work has been finished and she may now return to her own, the Father.

.

THE CHRISTOS

[249]

Every age has its Christ or Saviour, Who may manifest under different conditions and in one or more human bodies; but by an age we must not be understood as meaning a few hundred years, for many thousand years comprise such an age as is now referred to.

In the first volume of The Secret Doctrine, in the opening Stanzas of the third chapter, occur these words: “The three fall into the four.” This sentence contains the whole secret of the manifestation of the Saviours of all time. Whether the trinity of Father; Mother, Son; Atma, Buddhi, Manas; Matter, Force and Consciousness; Desire, Will and Wisdom; or Body, Soul and Spirit is under consideration, is of no consequence; for in their last analysis, they are all One, and this One in Three is the Absolute, the life and being of all that is in manifestation on all the planes of the Cosmos, and each must be understood as interchangeable, though complete in itself when separated; and whichever one of the three aspects (or persons, as the church teaches them to be) manifests in time or eternity, manifests perfectly; that is, manifests with all the attributes of the other two.

This three-fold manifestation of life and being “is eternal in the Heavens,” and always has been, and always will be in that state of consciousness commonly termed Nirvana or Heaven. It is a unit. It is the God.

No form of words can adequately describe the descent of this God into Matter, for matter was not in manifestation until the descent was accomplished. The principle of Shadow conveys as nearly as is possible an idea of the process. The Three, that is, the Three in One — created and became all Substance, all Matter, by a process akin to the casting of a shadow on the physical plane, that is by projecting the creative thought into temporary form and **[250]** substance; that substance having all the attributes (in a lesser or more modified degree) of its progenitors.

To cast a shadow, a form must pass between the sunlight and the earth; the sun, the body and the earth are three different grades or rates of vibration of matter, and these constitute the agents by or through which the shadow is cast, and they correspond to three different agents and attributes of the three great creative fires, represented by the Trinity before mentioned.

Now, in order to assist you, who find it difficult to comprehend Unity in Diversity, we will take one aspect of the Trinity — the Son, which must also be considered as Cosmic Substance or Matter, in the trinity of Matter, Force and Consciousness; as Body, in Body, Soul and Spirit; as Manas, in Manas, Buddhi and Atma. This aspect of the Son is the Christos, the Saviour, the Angel of Light, that fell from Heaven into manifestation, not because of evil, but to fulfill the Desire, or the Father-Principle’s Will, which was the creation of matter, its evolution and final redemption.

Every atom of manifested matter possesses this principle; consequently, every human being; but it is dormant until brought out and developed; and can only be developed by the highest instincts of the Soul. Consequently, while we are all Saviours in embryo, it is only One in any age that is able to develop the love, the endurance and self-sacrifice necessary for such a high calling, and that One becomes the “Elder Brother” of the race and age to which He belongs.

In St. John, 17th chapter and 21st verse, are these words: “That they may be one; as thou, Father, art in me and I in thee; that they also may be one in us, that the world may know that thou hast sent me.” This hope as expressed in this most beautiful and occult passage clearly demonstrates the belief held by Jesus of a final involution of matter in the same order that evolution had brought it out and up to the point where involution became a possibility.

[251] Much of the controversy between science and religion as well as between different divisions of religious bodies, is due to the unwillingness of one body to fairly consider the disputed points in the philosophy of the other. The ignorant Christian imagines that Jesus must lose in greatness and power if considered from the common standpoint of an evolutionary monad, such as was the beginning of the earthly life of all mankind, though He is often referred to in ecclesiastical works as “the first-born among many brethren.” If He is a brother to all the rest of the human race,

surely He was subject to the common laws of evolution. We do not desire to detract from the divinity of Jesus — we only desire to show the common origin of the divinity of mankind.

Teachings of the Temple

SILENT SPEECH —
THE LANGUAGE OF THE AVATAR

[253]

Until man can hear and understand the Language of Silent Speech he cannot recognize the Avatar, nor shall he be aware of Him though he stand in His presence.

The Avatar comes not by blare of trumpet, entrained with tinkling cymbals, prophecy, knowledge, mystery. In love that never faileth, long suffering and kind, is He announced among men. In the silence of night while shepherds watched over their flocks was the glory of the Lord revealed, the tidings of great joy spoken. No word was sent before, no requirements, no preparations made for His coming, save that of simple service in fulfillment of duty, in care and protection of the helpless. And a Sign was given unto them, that He should be found in swaddling clothes and lying in a manger.

Rumors, prophecies, and speculations abound on every hand regarding the present Coming, present in a very definite sense — rumors of presentation, of having been introduced, made acquainted, made known personally in conventional manner. Oh man, man, ye little man! Have ye so soon forgotten? What do ye expect? Has it not been said: "Behold, I come quickly!" "And they shall see His face, and His name shall be in their foreheads." Watch, for ye know not what hour."

Alas! Is He not even now in your midst, striving daily, hourly, constantly with you for discernment in deeds of faithfulness, in loyalty to one another, in renunciation of self, in words and works of truth? Is His name upon your forehead? Is not this the sign that has been given unto you, that ye must engrave it there yourselves in love and service to your brother?

If ye do not know Him now, how can you expect to see Him in greater glory? Watch that He come not upon you unawares and ye shall not know the hour of His coming.

Yellow Folio

HUMANITY

[255]

As shine the stars set in my kingly crown, the crown which my desire hath welded of my conquest of the Dragon of Illusion, and studded with the jewels of thy sacrifice, so shalt thou, the prince, the heir to all my universe of riches, shine in that great day when all mine own shall come to me to feast with me on viands all the ages gone have grown from seed sown in my body and watered by my deep compassion.

As vast as is my kingdom, even so is vast the love which sheltered and protected, conceived and bore thee, son of mine — the fiery essence of that love which clothes thee, as thou art clothed, with woven garment, clinging close about thy form — the love that all the waters of the misty deeps can never quench; the love which grows, like to the tree of life whose topmost branches touch the skies, with every day of every age that thou hast passed in battle with the powers of Hell.

Then canst thou doubt my purpose, scorn my messenger when every tree and flower and living thing points all unerringly to thought for thee, or strive to find some other way to reach the rest and bliss thy soul desires?

The poignant grief, the agony of spirit rising like the ocean's waves within thy heart, drawing from thy tensioned lips the cry, "My Father," paves the way and floods the milestones with a light supernal, that thou shalt not be hindered when thy face is turned towards me, thy back upon the fleshly things that strew thy way and stay thy feet.

Yea, even more, for thou shalt be my crown, my KINGDOM and MY ALL. Lo, I shall live in thee, as thou in me, when dawns that other day.

From the Mountain Top

STANZA VI

[257]

SLOKA 9. The Dragon of Wisdom descended, and with it the Diamond Souled Host. In their own diviner essence they enfolded the forms created for them — no longer Maya's Sons were They, but Sons of Will and Yoga.

COMMENTARY

The Dragon of Wisdom is the Christos, the Universal Plan of all manifestation, the Emanation from the Divine Creator. This Supreme Power extends Itself through the Christs and Avatars which rule all planes of every created thing. Symbolized by the clear flashing light of the Diamond are They, the Light of this world and all others. Their divinity projects itself as the harmonious, intelligent laws governing all kingdoms of nature, and is the Love, Will and Wisdom overshadowing humanity and drawing each man out of the realm of his illusion of separateness into the realm of the divinity of his creation. This he may now share through his alignment with the One Will and the One Power of Concentration in the operation of that Holy Trinity of Love, Will and Wisdom which has overshadowed him for so many compassionate ages.

The Dragon of Wisdom is the Master. The Diamond Souled Hosts are the Avatars of the Christ. With Their power They are now able to renew the consciousness of the younger brothers on the Path. Mankind is now becoming sensitive enough, aware enough, of its unity with the Christos, to use its newly won power. No longer will humanity crucify those Messengers sent to guide it through its dark ages.

Mankind through its Masters, becomes aware of the barriers of illusion. It is no longer held fast by materialism or intellectualism, or psychic, mediumistic dangers.

[258] Mankind is now becoming aware of its unity with the Universal Powers of Creation, aware of its participation in the One Power — the One Will — the One Creative Force administered throughout all manifestation by the Hierarchy of Masters, the Servants of the Christos.

STANZA VI

[259]

SLOKA 10. No more shall the bars be raised between the finite and the infinite, for the Sixth shall fall into the Seventh with ease.

COMMENTARY

The consciousness of the fifth sub-race of man is thus raised so that he can become the sixth sub-race and eventually the synthetic seventh — (the total consciousness of all the races of his humanity.) The power of separation will hold less and less sway in his life. The unity of all life will prevail more and more. In this way the consciousness of the fruit of his life grows to recognition of its source of life, the Infinite Father to Whom he now prays, instead of to the delusive shadows of power, mammon and selfishness he worshipped in former ages.

The "bars" are the limitations which define each step of man's evolution. They are set up by the Karmic Lords of that great law. They serve to protect man and guide him to knowledge of his own limitations. In working with those limitations man learns to transcend them by proper and full use of them. As this understanding grows, the bar recedes more and more. As man's self responsibility governs him he realizes that such bars have been the limitations created by his own lack of understanding. Just as present day man is capable of so much greater activity than his so called pre-historic counterpart, so will man of the future have earned a far greater capacity for just use of the far greater powers which, although they exist even now, are not his to use. This does he relegate such to the Infinite which his own understanding has called finite. Thus too shall his consciousness grow toward that Infinite and one day be a conscious part of it.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 5 — The Nature of the Soul; Chapter 6 — Spirit and Matter.

STANZA VII

[261]

SLOKA 1. At last the full-toned chord was struck by Maya's Sons, and at the sound, Illusion vanished. Truth stood full revealed. Knowledge, Power, the glory of achievement clothed the newly born as with a garment.

COMMENTARY

Striking the full toned Chord means the realization by the still limited humanity, of the fullness of Truth, Knowledge and Power. These Universal Principles have become the goals which may now be achieved by man. They are as garments of a new material — strong, fine and beautiful, for him to wear. He has begun to discard the old garments of lust, greed and falsehood.

Maya — illusion — includes all that has beginning and end. Its opposite — reality — alone is changeless. The laws and principles which govern the universe are immutable. They have now been born in the mind of man's awareness. His individuality can now begin to merge with reality — to become consciously one with the Infinite. His finite existence is now going to evolve — to grow into Infinity. He will live and work with and toward the new reality of the manifested universe.

For an additional commentary see Addenda: Occultism for Beginners; Chapter 1 — The Meaning of Occultism.

STANZA VII

[263]

SLOKA 2. Adown the star-spangled path of the Gods — the path of lesser Lights — awaiting birth in other forms, came One unlike the Gods, yet kin to them; unlike the Spirits of the Throne, yet known of them; like unto man, yet more that man; One clothed in raiment, glistening as the hoarfrost in the sun; majestic, stern of countenance, yet soft of speech.

Sloka 3- From lesser Light to Light He stepped, and as His footstep pressed each star it gave a chord of sweetest melody. As He drew near and nearer still, each new pressed chord was placed in song triumphant.

Sloka 4. At length He halted, poised aloft and bent His ear to catch the song the Stars now sang so clear and strong from far beneath His feet.

Sloka 5. The once Dark Star now shone with glory reflected from His face and full and clear He heard the echo of the chord which hitherto had sounded only minor tones of woe and anguish.

Sloka 6. The King had come into His own and now was known to them. "I am the first," He said, "and I am last, and we are one. Out of the darkness hath come the Light. Out of nothing hath come all things. Out of Death hath come Life eternal. It is done."

COMMENTARY

These slokas tell of the coming of the Christos to each man of this earth. They tell how His Power of Light and Love descends to where man can absorb it. Yet it is not diminished in its spiritual exhaltation. On the contrary, it is [264] augmented by the majority of those on earth — this once Dark Star — who now respond to His Light and Love, and the Star is no longer dark in ignorance and illusion. It no longer sends forth tones of suffering and despair. Out of the death of its material separation has come consciousness, the unity of life which is eternal. For even what is called death depends on life. And so the first born Son of the Father-Mother, He Who was the first on the Path of manifestation is now able to fulfill His Divine Mission since He must also be the last — this consummation of that Divine Will of the Father. All His younger brothers may become a conscious part of Himself. This potentiality has become one in the actuality of the power of that first born Son.

In these slokas are revealed the Way by which the Christs approach man, and the way by which man may one day recognize the fact of the Christ within himself. For underlying every act of human kind in all of nature's kingdoms is the power of the unity of all life — its divinity only proves interdependence. The interdependence removes doubt, disbelief. All negation is resolved by the universality of One Will, One Mind, One Heart of Love.

The "star-spangled path of the Gods" is the supra-grand galaxy or belt of suns always visible in the heavens, the galaxy which stretches from the northeast to the southwest in an unbroken line, a galaxy of suns of indescribable splendor, which is commonly called the Milky Way. It is the equatorial belt of the visible universe; and as all the generative functions of human and animal life are carried on in the central area of the body, corresponding to the equator of the earth, so all the stars, suns, moons, nebulae and other heavenly bodies are generated and born in this universal equator. It is the visible Father-Mother of the material universe. From its expanse is expelled the star dust which, under the action of gravity is gathered into nebulae in the far distant spaces. These masses are [265] eventually drawn together and combined as star clusters. These clusters are attracted back to the great equatorial belt from which in the form of star dust they departed aeons and aeons before.

It is down this great pathway, "stepping from star to star," that the entity unlike man yet kin to man, referred to in the seventh Stanza, came in its glory and power. In one sense that entity is the combined creative potencies of the new cycle — an Angel of Light. It is the second born Son of the

triple-faced God — the Creator, Destroyer and Preserver of Hindoo philosophy. As its feet, figuratively speaking, "press each star," the star gives forth a single note. In other words, as this new cyclic generative power reaches each sun on its onward march through that belt, the contact made releases a force which has hitherto been held in temporary suspension or confinement, a force which has been accumulating throughout the cycle then closing, and which has been stored within the confines of the corona of the suns, awaiting the appointed hour when the generating forces of the new cycle shall have reached the point of action.

The note sounded by each sun when "pressed by the feet" is symbolic of the degree of the awakening of the power of radiation, and its expulsion from the sun. It is according to the strength and volume of the degree of force thus liberated that the star dust to be freed by radiation from each sun, during the new cycle, is enabled to reach a given point in the fields of space where the minute sparks unite in forming a nebulous mass, which will in time become a star cluster.

The sun of our earth and its companion planets, including the "Dark Star" — our earth — is somewhere near the center of the great galaxy of the Milky Way, and the substance-matter of that earth is on the ascending arc of its evolution as matter; therefore is nearer the point where its now confined radiating power may be released from thrall, **[266]** i.e. freed from its bondage to matter. For it is now bound up *within* matter instead of being free to work *outside* of matter in mass, as it is, for instance, free to force fine substance from a sun.

Its raiment is white and glistening like the hoar frost, as the Stanza states, because the entity thus indicated is pure Akashic Light in one of its seven differentiations.

While all of these seven forms of Light are in unceasing action throughout all the planes of the cosmos, the action of the Light is increased at the beginning of an aeon of time, and decreased at its close. There must therefore be a corresponding increase and decrease of power and action at the beginning and end of each cyclic round.

While the foregoing is the cosmic interpretation of the Stanza indicated, there are other interpretations of the same which concern more nearly the humanity of the Fifth, Sixth, and Seventh rounds. The same cosmic powers and entities referred to have their representatives in form in the human race, and the offices filled by the said powers and entities in the fields of the cosmos are filled among men by perfected men, sometimes called Saviors, Masters or Avatars.

Each Avatar of each great world period in the past has filled such an office to the human races He came to enlighten. He has been just such a radiating center of Spiritual Light to the humanity of His era, and He has been just such a releaser of like energy to that energy radiated by Him, in the cases of His immediate disciples, as were and are the great spiritual entities referred to in the Stanza, the suns which were "pressed by the feet" of the advancing spiritual entity as he came "down the star spangled path of the Gods."

Until every human being shall have become such a radiating center of Light to lighten the world — the infinite plan in the infinite mind cannot be fully revealed. Gravity and radiant energy are the first and second born **[267]** Sons of Light. I do not refer to the light of the visible worlds, but to Absolute Light, the reflection of the great Spiritual Sun. As gravity acts upon matter in mass, Radiant Energy acts upon matter in minutia; and as the energy of gravity draws to and combines the molecules of the physical body of man, as well as the masses of the body of the universe, so the Radiant Energy seeks out the life principle from each molecule of matter as it disintegrates, releases it and bears it to its appointed place in another field of activity, exactly as it seeks out and bears away the star dust from a sun to its appointed place in space. It is a matter of degree; the same energies are in action in both instances, but of differing degrees. And as Radiant Energy must be released from a sun by contact with a higher power so a different degree of that Energy must be released from the heart of man by contact with a higher power, that is, by the power of Divine Love.

When the heart of man has been touched by Divine Universal Love, and he awakens to the realization of his unity with all that lives, an entire change takes place in his nature, he becomes in truth a radio-active center of that Love — but woe betide the man who attempts to dam up that Energy through a return to his former selfish mode of living, for then it will indeed be true that "the last state of that man will be worse than the first." The dammed up Energy will change its character and finally kill out every good thing in his nature.

Hilarion

STANZA VII

[269]

SLOKA 2. Adown the star-spangled path of the Gods — the path of lesser Lights — awaiting birth in other forms, came One unlike the Gods, yet kin to them; unlike the Spirits of the Throne, yet known to them; like unto man, yet more than man; One clothed in raiment, glistening as the hoar-frost in the sun: majestic, stern of countenance, yet soft of speech.

COMMENTARY LIFE SPARKS

The differentiation of electrical energy to which its latest investigator has applied the term "Ion," to distinguish it from other differentiations of the same cosmic energy, and the "Sparks" of Occult Science are identical. While modern science has been driven to accept many of the truths of Occultism, at least as hypotheses, it is only one here and there among its votaries who has been able to apply the theoretical knowledge so gained, in practice; and it will not be possible to apply the finer forces, in the manipulation of matter to any remarkable degree until the workers in this field of science are able to demonstrate to their own satisfaction the intermediate forms of energy which lie between gross matter — the vehicles of such forms of energy — and those which more nearly approach the highest poles of manifested life — Manasic Energy.

While the degree of electrical energy which the occultist designates Manas, or Ideation, is being applied in its own field of action — the mental plane, it has not been found possible to direct it in a manner to show visible or audible effects by any acknowledged scientist of this age; and neither has any scientist been able to accept the statements [270] of occultists who claim to be able to produce such effects, or to have seen them produced. Yet, until the knowledge is gained of the possibility that such visible or audible effects can be demonstrated to the senses it will be impossible to segregate and demonstrate the reality of the existence and possible use of the Ion, and several other forms of the same energy, in the production of external phenomena. In order to accomplish that feat it is absolutely necessary to use the Manasic energy outside of its own field, i.e., by visible or audible effects on or in gross matter, as man has not yet evolved the senses by means of which he might perceive the natural phenomena constantly occurring within the fields or planes of substance in which each form or degree of electrical energy is pre-eminently active.

Man may be able to gather together the constituent elements, the chemical agents and reagents, and other forms of substance which nature has already created, and under exactly right conditions of heat and moisture succeed in creating a living creature; but it must be remembered that practically all he has done is to make conditions under which the previously created elements, chemicals, etc., could continue to grow. The basic life forces active in every atom and molecule used in the materials he has brought together were already in them; he literally had no hand in creating those basic materials. If he had only been able to isolate a single molecule of all those forms of substance that he had gathered, and was wise enough to create exactly the same conditions which nature would use in developing life sparks, from that single molecule would be evolved all other constituent molecules required to form such a body as the one that he had been instrumental in bringing to outer form. But nature would go much further, for while he had to pause when that form was created, nature would go on, and from that same molecule would evolve an organic vehicle through which the electrical energy of Manas could operate, and that which might be [271] termed a rudimentary brain would manifest in the form evolved from that single molecule. But nature could not have performed any of these marvels had it not been for the basic life — the "spark" which rests at the very center of every atom which constitutes that molecule.

Notwithstanding our efforts to convey some idea of the four-fold existence of the Ego on the four planes of life, we are not successful in all instances, and so we can only try again until our purpose is served. Many words confuse real issues, and often throw a deep shadow over what are in fact self-evident truths.

The life and action of the Ego in the four lower of the seven states of consciousness, the forms through which that consciousness functions, the states of matter which comprise those forms, and the motion — the time — which governs the appearance and disappearance of those forms in any one or all of those states of matter, are the basic facts which alone provide for any understanding of the appearance and disappearance of the astral and physical bodies from the sight — the consciousness of each other.

First consider the swinging of the pendulum of a clock the spring of which has been wound up to allow the pendulum to swing for exactly twenty-four hours. The winding of that spring which sets the pendulum in motion corresponds to the Fohatic energy which has been set free for an age corresponding to the said twenty-four hours. That energy sets in action and keeps in motion all the substance which has previously been asleep through a night of time, and moves that substance in perfect rhythm and time, corresponding to the movements of the pendulum of the clock. (We are not now considering the three highest of the seven states of consciousness.) Then consider that there are four grades of that substance, each one more refined, tenuous and elastic than the preceding one, if we start from that of the physical plane. (The reverse if we start from the manasic.)

[272] It is through these four planes or states of substance that the Ego — the unmanifested Spiritual Self of the three higher of the seven principles — must function throughout each age, as the cyclic law — the pendulum of the life-clock — swings that substance around a central point, in completing one great age of life in order that it may gain permanent individual life when the hands of the clock have completed their circles, that is, when the seven great ages are completed.

For the purpose of providing itself with an individual form through which to function on all planes, all fields of life, the Ego must evolve a separate vehicle out of each of the four states of substance — akashic, etheric, astral and physical — which altogether constitute the composite plane of manifestation. It may simplify this phase of the subject if we use terms in more general use in attempting to fix this most important point in the mind. The electric, atomic, molecular and cellular, divisions of matter, as used in physical science, closely approach the differentiations of occult science previously given.

If the reader can accept the truth that there is one universe within another, each one of which is composed of substance in precisely the state of vibration to which have been given the terms above mentioned, and that in combination they create an exterior universe which is the universe we perceive by our physical senses, it may aid in giving a hypothesis by means of which we may comprehend what is sometimes termed “the ladder of life” upon the steps of which the pilgrim, the individual Ego — descends and ascends, from and back to spiritual life.

For each individual Ego must create for itself, out of the substance of which each one of these universes is constituted, a form or vehicle in and by means of which he can live, comprehend, and finally control the substance of each universe. For instance, the ego must evolve a form out of the electric substance, another form out of the atomic **[273]** universe, still another form out of the etheric, and yet another form out of the molecular life of this exoteric material universe, if it desires individual conscious existence on all four planes.

Yet, on his ascent from the lowest step of the ladder he must lose the consciousness of each universe as a distinct and objective field of life, retaining only what he has gained from the experience he has passed through while functioning in the body which was built out of the substance of that universe.

When he has taken the last upward step of that ladder he has lost all sense of separateness; the former four universes with their separated forms no longer obtain in his consciousness, but he retains all that his experience through them all has brought to him.

Teachings of the Temple

STANZA VII

[275]

SLOKA 3. From lesser Light to Light He stepped, and as His footstep pressed each Star it gave a chord of sweetest melody. As He drew near and nearer still, each new pressed chord was placed in song triumphant.

In the following commentary called "The Place of Power" the Master has put in simplest words the magnificence of all creation, the universality of divinity. The power of His symbolism reaches the hearts of all, and provides each understanding heart and mind with the conviction of truth, however great or small, clear or dim that understanding may be. For the same power of creation is the heritage of each student, actual or potential, but always sacred.

COMMENTARY

THE PLACE OF POWER

In these days, referred to by the ancient seers as "the latter rain," there is an outpouring of spiritual force that is drenching the souls of the illuminated with light, and arousing the consideration of even the selfish man to a sense of the spiritual basis of life, and invoking a response from what may be termed the heart side of humanity, as never before in the history of mankind in the present age.

It is the force of the Christos. the Love force, the reconstructing, upbuilding Universal fiery force sent forth from the Heart of God — the Holy Ghost, which always precedes the advent of a great Avatar, in order to prepare the people of the earth for His coming. This tremendous force operates in different ways on different individuals, according to their nature and ability to function the attributes it **[276]** arouses, and the desires it incites to action. To some it comes as a call to gather the people together to protest against wrong; to others, as the voice of one "crying in the wilderness" bidding them "seek out the poor, the lame, the blind" of body and soul. To still others it comes with the power of the Great Physician, bringing them out of servitude to pain. To the few who catch the low whisper, "seek ye within," which comes from the point in the center of the circle of its gravitational motion, and who obey, it comes as an incentive to superhuman endeavor to find what is sought) and upon such as these the force finally centers and spends itself, for upon these will rest the power of its transmission to other races in other ages. The others may forget in the stress of trial and tribulation which must surely come upon the world from the awakening of the nether pole of this same force, as the nether pole of every force and form of energy, however spiritual or material, must awaken when the opposite pole of the same has spent its power; but not "the few," to whom I now address myself, for only these can find the seed of the truths I speak, however simply I word my message.

There is a spiritual basis for every atom of matter, and only the spiritual man, the pure minded, the self-sacrificing, world-embracing man can unite his conscious selfhood with the spiritual basis of that matter, and in the marriage so completed bring forth the fruit of that union — creative power, reconstructive, revealing power.

You watch the growth of plant, of man, of crystal; you see constant changes taking place — disintegration of mass, molecule by molecule.

You watch the new life spring from the apparently dead seed or root, and the great mystery appalls you. You cannot perceive what is so evident to the great Seer, the marriage of the spiritual basis of that seed or root with the universal spirit which surrounds and interpenetrates it, the reunion of the separated life with the Universal Life, the contact of **[277]** individual love with cosmic Love, the overshadowing of the separated ray of light by the great spiritual Sun of Light; you can only

perceive the results of the processes, unless you, too, are one of the Seers I mention — "one of the few."

If you are not one of these you may behold the marvels of what is termed spiritual or mental healing, you may perceive apparently miraculous exhibitions of psychic phenomena, the mysteries of hypnotism, mesmerism and of physical science, and accept the general interpretation of the same, but you will not be able to perceive the basic reality of all these seeming mysteries until you, too, have reached the stage of seer ship; and, my children, you never can reach that stage while you cling to a single material thing or creature, and will not let go your hold.

The circumference of the circle cannot touch the point in the center. It must break, and be absorbed, atom by atom, ere it can see into the depths which that point indicates — those depths where dwells in perfect selfless unity the basic source of Desire, Will, Resolution, and Devotion — Spiritual Love, which moves to action the constructive powers latent in mind, the powers which may build an atom, a man, a world according to its divine prototype.

Like not only seeks, but it finds like. Only Love can find Love.

I cannot tell you, no one can tell you how to produce Love in yourself. I can give you a method of preparation for its advent, but the average man or even disciple will think it too difficult; — yet he will use similar methods for obtaining far less result.

He will sacrifice himself and those who love him, will surrender food, clothes, and even life itself in a search for some material thing. He will undergo training to prove his physical superiority, that is more severe on his physical body than the methods I refer to could possibly be on that same body.

[278] He will force his individual mentality until the brain reels, his nerve force is exhausted, and he sinks into a senile decrepit wreck, to carry out some plan for what he deems a great undertaking, while half the same effort rightly directed would have given him the body of a Hercules, the brain of a Jove, arid the long life of a Methuselah.

The same efforts, the same sacrifices, incited by the motive of awakening a response in his own soul to the spiritual Love which is always clamoring for admission and union, would have given him infinitely more than his present mentality can conceive.

Exactly as the constructive forces of nature build material forms by expansion and accretion, so are the creative and constructive forces themselves formed. As the cells of the blood stream die and are replaced by others and greater numbers of the latter by the action of the laws of physics, so the minutia of the constructive forces is diminished and increased by the action of higher laws on the spiritual bases of their minutia. From the dead form springs the new life over and over again in all fields of life.

From the dead and dying cells of your bodies may arise the new, the living cells, by means of the accretions of the minutia of the constructive forces, making new blood, new tissue, new bodies, if you have made that divine marriage between the Love in your own soul and the Universal Love which surrounds and interpenetrates that soul.

Teachings of the Temple

The commentary contained in "The Triple Key", relates the laws of creation to the phenomena by which they may be correctly perceived by man. The triple key that can alone reveal the Infinite is placed in the hands of man that he may properly approach the Divine mysteries in which his very life finds its only sustenance.

THE TRIPLE KEY

[279]

The great triangular key, in the hand of only the true disciple, is powerful enough to unlock the mysteries of this wonderful, complex, synthetic door we call life, the door that opens into three separate paths according to the hand that wields the key. It lies like all of Nature's great secrets, open to the gaze of the veriest tyro in Occultism, yet is passed by thoughtlessly by many advanced students. It is the triple evolution of matter, substance and soul, taking place side by side, at one and the same time, yet entirely distinct, lacking only correlation to become unified. The vibratory impulse or keynote to each plane is of different character, and of different tone, or mode of motion. That of the physical plane is slower than that of the astral or spiritual.

Spiritual substance is created by tone, or mode of motion, and vibration so inconceivably rapid that the consciousness of the greatest Masters only attempts to consider it by correspondence and analogy. A stone on the physical plane looks like a solid mass, yet it is formed of minute molecules of the same substance, with room enough between for the play of necessary forces, but these molecules, though invisible to human eyes, are still comparatively gross. On the astral plane that same stone bears a different face, its grosser parts or molecules are in a different rate of vibration, and are somewhat more etherialized; and its interstices are filled by another quality of force, or rather a higher evolution of the same force. On the plane of soul there is no gross form, only a play of beautiful colors and sounds, with the constant darting hither and yon of the great Creative Fire, that is transmuting, transforming, reconstructing, and destroying the effects of the causes set up on other planes; for the constant interaction of the two poles of being must be constantly borne in mind. On the spiritual plane vibration has **[280]** reached its highest velocity, and has become absolute motion — which is absolute rest. This may seem paradoxical, but it is true nevertheless. Man's inability to understand his own nature lies in his powerlessness to get away from himself; to stand off, so to speak, and view his own attributes from an impersonal point of view. As a rule, his whole time is spent in examining one part of himself, and that the lowest in the scale of evolution. In attempting to analyze or examine the higher, he must use the very faculties he has been taught for ages to disregard, that is, imagination and intuition. He is in the position of a fly crawling over his hand and insisting it is all there is of the hand.

The Ego, the Real individual soul, that is and must always remain one with the Father in Heaven, stands at one pole of substance, physical matter at the other pole; but it must constantly be borne in mind that every atom, every molecule of that matter, is on the road through evolution to the other pole, and *vice versa*.

Remember that what takes place in the Cosmos is repeated in the evolution of each individual Ego. The Ego is the Lord of its own Karma. It creates its own space time, force, matter and substance, by the power of its creative fire or will, at the beginning of each Manvantara. Each has its seven sons, or souls, which may be termed a group-soul. But these greater souls are also on the path to greater development; some are in advance of others. There are seven on the dais of the great Temple; four on the sides of the pavement; the Central Flame representing the Three in One. When I say a soul is controlling an entity, I do not mean in the sense that the spiritualists use the same word. The soul controls an entity because it is of its own substance and matter, is it, whether it be in one or three bodies, according to the evolution of body and mind, of those entities through which it is able to manifest; but when the matter composing certain bodies has reached a certain rate of vibration, any other souls belonging to its **[281]** ray may use those bodies, for the sake of the whole; and here is where the interchange of bodies first appears, But it is simply impossible to give a graphic, condensed statement of these wonderful feats of advanced souls. As I have said before, the constant consideration of the triple development of physical, astral, and soul matter and substance is the key to the Mysteries.

It is not possible for the perfected entity to manifest at present, on the physical plane, in one body; the rate of vibration of matter on this and on the astral planes must be raised before such an event can occur. The separation of the two halves takes place on the higher astral plane, and it is

there that the reunion occurs. The time will come when reunion will be possible on this plane, but it will be ages hence. The evolution of man raises the key-note of any and every plane; all advancement of matter lies in the hands of mankind. As man becomes spiritualized, and raises himself from one plane to another, he raises with himself every atom of matter that belongs to his special aura. When a Race has reached perfection, all matter associated with it is raised. All is in the hands of humanity, and of the Entity controlling the earth. The evolution of that Entity raises the keynote so that man may advance.

There is constant interaction of forces between the ruler of the earth and the atoms or races that form his body, which are the atoms that make up the physical man. As I have said before, it is impossible for anyone to either raise or lower his own individuality without raising or lowering everything connected with him. This extends as far as does his aura, and it affects all planes of manifestation, from the physical to the soul-plane. In a sense, you are a part of the Ruler of the earth, as the atoms of your own body are a part of yourself. Remember, there is no cessation in evolution: matter, substance, force are constantly evolving. All fully evolved men are self-conscious beings; they are conscious of their relationship to the earth-entity; but when fully **[282]** evolved they have no sense of worship of that entity, it is simply recognition of an elder brother in the same path. Remember how strongly I have impressed upon you the importance of the consideration of the triple key in every action of life. The three — matter, substance and soul — certainly will come into play, and will solve the mystery of the act whatever it may be. Matter, substance and soul are identical with matter, force and consciousness. I use the word substance in the sense of force.

Hilarion

STANZA VII

[283]

SLOKA 4. At length He halted, poised aloft and bent His ear to catch the song the Stars now sang so clear and strong from far beneath His feet.

COMMENTARY

THE SONG

Whence cometh the Prince and when? Cries the Seeker and the Sought, the Beggar and the Lord, the Poet and the Preacher.

When shall I behold Him? shrill the sin-stained women of the streets, the poverty bestead of slum and narrow byway.

So cry they all; all who catch a strain of the glad song the stars are singing through the night, and the Angels whispering at dawn and eventide. The Song with a refrain which never tires the weary, but lifts the crushed and glorifies the faces of the victims of man's avarice and greed as they listen to its cadences, then sink upon their knees. Bend thine ear and listen too — Thou Who art the Son of Ages past:

The Stars are His stepping stones across
the higher water ways;
The Sunbeams bear Him swiftly through
the cloudy vaults above;
The Moon is His last resting place before
the earth receives Him.
He is coming! See the radiance of the
Prince of Peace and Love!

From the Mountain Top

STANZA VII

[285]

SLOKA 5. The once Dark Star now shone with glory reflected from His face and full and clear He heard the echo of the chord which hitherto had sounded only minor tones of woe and anguish.

COMMENTARY

Seek within, meditate, look carefully into your own lives, close around and about you on every hand, then far and high, and see if light does not come to you with corroborations multiplied, heaped one upon another; and My Voice too mayhap you shall also hear in tones of Constancy and Certainty. And not only mine, but those others' with me, and still higher, yea, even the Mightiest, the Highest and Greatest One, Himself, the Lowliest of All; and hearing, you shall have your every question answered, your every yearning satisfied.

How shall He come? How shall He come? In this form or another, from this quarter or that? — the cry is raised. Throughout the years it has repeated itself, until the heavens reverberate with the echo. How shall He come? How shall he come? Shall it be man, vision, consciousness, physical, astral presence? How, where, when? Shall I see? Shall I know? Shall I be there? For answer you are given and you will ever be given the one and same answer: Ask yourselves, look within, near and afar, and the Way shall be made clear unto you.

The Light shineth in darkness. Shall darkness comprehend it? A man was sent from God, a witness bearer of the Light, that through him men might believe. He was not" the Light. He was a witness of it only. His name? Is it known unto you? It so, it you can pronounce it with your lives then you shall know that he was a witness, as you also are **[286]** witness of the True Light which lighteth every man that comet into the world. Herein lies your answer once again, the same answer, once and forever, varied in figure but forever the same.

Ask yourselves. Look close at hand, not gaze afar. What man is there who has seen God at any time? But whoever would look may see the Spirit descend many times. The same is He for whom you look. And shall He not baptize with fire; and are there any who can say, "I have never seen, I have never seen?"

Has not your well squared season of expectation brought you the power to realize, to see, to exclaim, "Yes, Master, I see, behold I see! Many times have I seen and known Thee not. Now I see and know!" If so be you can answer and give yourselves in service sweet and true this day, then rest content that you shall behold still greater things, and know that He dwells among you indeed. Rest content and go your ways, leaving the whys and wherefores to the Law, knowing HE IS HERE, with you, with me, on This Day Be With Us, This New Day Come To Us.

Red Folio

STANZA VII

[287]

SLOKA 6. The King had come into His own and now was known to them. "I am the first," He said, "And I am the last, and we are one. Out of the darkness hath come the light. Out of no-thing hath come all things. Out of Death hath come Life eternal. It is done."

COMMENTARY

CREATION IN UNITY AND TRINITY

I plead for, and teach you the importance of unified action, only to find that in many cases you have little or no comprehension of the basic principles involved, and therefore little appreciation of the effects of unified action on all lines of endeavor, on your own interior as well as exterior development. Those who have attained to a moderate degree of knowledge on this subject may not find anything of particular value in the following resume of the facts concerning Evolution; but to those who hitherto have been unable to secure the advantages to be derived from conscientious application to study, I hope to convey a more lucid, concise idea of the action of the laws of Evolution and Involution, with the aid of their own intuition.

First, consider all space as formed of countless milliards of infinitesimal lives of varying degrees of potentiality, number and form, but for the time being a dormant, quiescent state, each degree of which must be given an evolutionary impulse at the commencement of a great world period in order to complete the development of its constituent lives, by expanding and exploding the confined dormant energy which is the basis of those lives, thereby bursting through the compressing, enveloping **[288]** Aura of Ethereal Force (which is the bridge between two states of consciousness), thus being impelled from the inner to the outer fields of Space.

Among these degrees of dormant elemental forces are those commonly recognized as Light, Heat, Electricity, Magnetism, always the first to manifest in any great world period. Then consider that potential space in toto as a single self-conscious Entity with almost unlimited power, intelligence and ability, Who at the beginning of the present world period is actuated by one great impulse (desire) to manifest such power and by one long-drawn breath — "one motion of Mass," awakes the many and various rates of motion and vibration of its own constituent lives or atoms — the different degrees of the laya centers which persist from one manvantara to another; that impulse being given by means of the power of Fohat, potential Sound, the compelling power of the Cosmos, in itself a power subject only to a higher law — namely, the law of Gravitation; which great mystery is in reality a spiritual power, the manifesting aspect of which are the forces (the Gods) — Attraction, Repulsion, Cohesion, Expansion, Extension and Suction. These six aspects or modifications of Gravitation create, control and disintegrate (involve and evolve) all forms of force and energy in manifestation in the exterior fields of Space and Matter. Then imagine that whole potential Space or Entity breaking forth into waves and ripples of sound, as each laya center of the Mass responds to the call thus made, giving forth its own particular keynote and sustaining the vibrations or keynotes of such sound waves for a definite period of time, thereby keeping each individual degree of the evolving laya centers at a certain rate of mass motion, and by the energy thus generated forming a definite sphere of influence — an orbit — the size of that orbit being determined by the volume and strength of force generated at the instant of explosion. The grouping of individual centers of such degrees of laya — **[289]** or atomic — centers into different forms, weight and density is brought about by the action of the law of affinity (one aspect of the force of attraction) according to number; and first, Fire (Flame), then Water, Air and Earth are evolved, and by the same process of expansion and explosion; and finally, mineral, vegetable and animal germs of life are brought into manifestation. The most rapid vibrations evolve Fire, the atomic centers of which are first drawn together in outer manifestation as suns, shining from their own intrinsic light,

and lightening the dark spaces within each individual Aura, where the brooding negative side of the life principle is drawing together and nesting the laya centers which will eventually manifest as Water.

As all laya centers must explode to manifest, so the fiery centers which constitute the mass of such suns must explode in course of time, and the then flaming fragments or lives which fall into space become centers of attraction for other wandering lesser lives which are combined with and assimilated by the greater. The waters held in suspension in space are attracted by the heat-waves generated by the flames, and fall upon the burning masses, thus causing, by further explosions, the freeing of confined potential gases. These gases penetrate and interpenetrate the flaming masses and surround them with cushions of air. From the intermarriage of Fire, Water and Air, and the explosions which result therefrom, there is precipitated a sediment which we term the element of Earth, and by the intermarriage of these four elements and by like process of expansion and explosion of the lives which comprise said elements, and under the same laws which guided and controlled the action of the first sound-waves, there is evolved the substance which science terms Protoplasm, from which all living forms are created.

If convinced that all matter has evolved from within outward, the average person will have little difficulty in **[290]** accepting my explanation and formulating to his own personal satisfaction some concept of the subsequent action of the Substance alluded to.

With the manifestation of said Substance, No-thing has become All-things in embryo. Spirit and Matter have met. But at the completion of one-half of a great world period, man by that time evolved to his highest point of development as man, must re-become God, and in the process of re-becoming is but too prone to forget his Divine prototype; forget that he is but an atom of the substance of God, and by falling in love with his own personal image, and permitting that image to absorb his care and worship, forget his Father's face, his Mother's beauty and grace. Like a ship in a storm he permits himself to be drifted hither and yon, until as a result of long suffering he finally opens his inner eye, to behold the life line thrown out to him. That line is thrown by the Higher Self when Substance-Matter has reached its ultimate vibration as Matter; at which time, but for the incarnation of higher mind (Spiritual Egos in bodies created as before described) Matter, at first only endowed with lower mind (Instinct), could not sustain itself at such rapid rates of vibration, and would return to it primeval conditionless state, and mankind as we know it could not exist.

As two points of a triangle may be forced to meet, pass each other to a given distance and form a six-pointed star, so Spirit and Matter meet and unite in man, both separate and distinct, yet one entity, thus giving the spirit the vehicle it requires for manifesting in matter and gaining all knowledge of its possibilities in form. When Matter has reached its highest possible rate of vibration in humanity, the processes and laws of evolution are reversed. There is a gradual reversal of the two poles of universal life, and there follows a like period of involution, lasting during the other half of the great world cycle. The first and last requisite of involution is the gradual decrease and subsidence of **[291]** the energy of the vibratory keynote or rate of mass motion that has been the fundamental and sustaining power of evolution; the conservation and concentration of all forms of Energy preparatory to the sounding of another, a higher keynote for a new age; for evolutionary forces always work in a spiral instead of a closed circle.

The more highly developed units of the present races have reached a degree of knowledge where it has become possible to lay the foundation for the attainment of such power. The ultimate causes and effects of evolution are becoming apparent; and all their efforts toward self development should be along the lines of condensation, conservation and concentration. This is where the importance of individual self denial — altruism — becomes more evident. No finding of science pointing to this necessity is of more importance. Altruism is not a sentimental virtue, it is an absolute requisite to self development.

Whenever any group of three or more individuals has reached a point of harmonious action on all lines of their lives, a point where perfect co-operation of will and effort obtains — a point where in fact as well as in theory they can live and act up to their highest ideals, of use and service to and for each other — they have reached a condition where it is possible for them to become an active

vehicle for the spiritual forces generated by much greater beings than they have ever before been conscious of; and by becoming such a vehicle the individual evolution of each constituent part of that vehicle is carried forward by great strides. As previously illustrated, the points of two Triangles, Spirit and Matter, have met and intertwined. Each such individual becomes in process of time a Saviour of all those who are still beneath him in the scale of evolution. The path to the Gods opens wide, and instead of the slow, painful, crawling mode of procedure he has hitherto been compelled to use, he goes onward and upward as though shod with seven-league boots, for he is "coming into his **[292]** own," and is gaining command over the secret powers of a universe. Every effort you consciously put forth toward the attainment of such a trinity of life and action as I have indicated, takes you a step further toward that most desirable end. Every failure to utilize an opportunity for so doing, plunges you back a like distance.

Knowing the truth and verity of each statement made herein; knowing that my own as well as your individual evolution all depends upon your acceptance of, and obedience to the laws designated by me, is it surprising that I iterate and reiterate my pleas to you to listen and obey? For in no other way, by no other method or plan, can man hasten his evolutionary career.

Teachings of the Temple

The slokas of Stanza VII contain no words of intellectualism, no mystery to challenge the heart. And these words promise no reward unearned, no goal of effortless achievement. They are the vital power of the reality of man's new path — his new unrealized possibilities. They clearly define the future for man, made real by the approach of that One Who comes from the Gods to live with human kind. Now man must respond to the glory of the golden opportunity offered to him. Man can and must face the realities offered him by the Christ. The great sacrifice of that one must now be redeemed by man.

For additional commentaries see Addenda: Evolutionary Waves; Chapter 1 — Evolutionary Waves; Chapter 2 — Synthetic Centers — Racial and Cosmic; Chapter 3 — Racial Efflorescence; Chapter 4 — The Misuse of God — or Good; Chapter 5 — The Voice of the One Reality.

STANZA VIII

[293]

SLOKA 1. Fohat has lifted His foot but halts ere He reaches the limit of His stride. The Sons of Flame have cried to Him in sore distress: "The Sons of Maya cannot reach the 'ring pass not' if Thou shalt place Thy heavy foot upon their necks before they reach the Chhaya of that ring."

COMMENTARY

Fohat is the supreme administrator of the will of the Creator of the Universe. He yields to no other Principle. The Sons of Flame Who work within the jurisdiction of Fohat are the Masters Who guide and direct all lesser entities on the evolutionary path. The kingdom of man is made up of the Sons of Maya.

Although evolutionary cycles are measured in vast numbers of years, like a seeming eternity to man in his present state, those cycles are defined and limited by the Lords of Creation. Man does not have endless time to achieve each of his specific goals. The changes of that ring mean the development of the potentialities of the seed of man. The ring is the cycle of evolution. The "ring pass not" is the limit of evolutionary achievement for the particular cycle.

The Masters, realizing that man will not raise his potentialities to actualities without Their further help, intercede with Fohat for a slower disposition of His work in this cycle.

The closing achievements of that fifth sub-race cycle is interpreted in the preceding Stanzas. Stanzas eight and nine refer to the distant future of the humanity, which is in its present fifth sub-race, and entering its sixth sub-race. The seventh sub-race is the synthesizing cycle of the preceding sixth sub-race.

For an additional commentary see Addenda; Occultism for Beginners; Chapter 17 — Principle of Inertia — Rest and Motion.

STANZA VIII

[295]

SLOKA 2. Fohat lifts His voice, that voice long stilled, and bids the fiery servants of His will to take His ultimatum to the Sons of Flame, "I will not halt for Gods or men, but this much I will do. Go thou to Maya's sons and strike the sacred chord upon the Seven Stringed Lyre within each one. Perchance it may arouse them from their sleep and give them speed to reach the goal ere falls my foot upon the nether side of the dark Stream."

COMMENTARY

Fohat cannot be deterred from His ordained work for any reason whatsoever. Universal principles cannot be subjected to any lesser dictates than the Lord of Creation "Who sent them forth." But since it is the purpose of this cyclic effort to develop humanity to its synthesized senses — its Seven Strings — Fohat demands that humanity realize its full chord of life by special effort of each member of that race, to sound the chord of Brotherhood.

Fohat responds to the pleas of the Masters. He agrees to redirect His armies of fiery powers in the hope that the Sons of Maya — mankind — may be aroused from the long lethargy of abuse toward all the kingdoms of nature.

Note — the forces of destruction resulting previously from man's abuse of his fellow man are great enough to disrupt and destroy man and the earth. The intervention of the Masters has forestalled such a catastrophe. (quote from Forward in Teachings of the Temple)

"A similar fate threatened our own world in 1899; but it was saved at that time by many Masters of high degree and power assembling from other planets at certain zones on and in the earth centers and holding the balance for the time being. The 'Dark Star' was saved for a time, but for [296] how long? Who can tell? Since that time there has been a great advance in scientific knowledge, invention, and attainments, and we are harnessing nature's finer forces more and more to our personal and commercial uses and pleasures. But these forces are forces of Life Itself — rays of Deific Energy from the very Heart of God and of Nature, and unless rightly used in the spirit of unselfish service and for the good of all, there is bound to be a reaction, due to the inversion of divine qualities, with terrible consequences to humanity, endangering the very existence of the planet itself upon which we live. Like unto a brotherhood of worlds in the celestial spaces, so must there be a Brotherhood of Nations on the earth and a true spirit of Universal Brotherhood without distinction of race, age, color, or creed among all the peoples of this earth, in order that such a cosmical catastrophe may be averted."

STANZA VIII

[297]

SLOKA 3. Back came the messengers and said "We cannot wake the sacred chord. But five of the Seven Strings of the Lyre will sound, two lie jangling and untuned."

COMMENTARY

The Messengers, sent by Fohat, are the various Agents of His evolutionary bidding. They are known to man by the effects, the phenomena They produce: sound, light, flame, magnetism (heat), attraction, repulsion, cohesion. But They are not powerful enough to raise the vibratory rate, to raise the still undeveloped powers of man at the close of the fifth sub-race. In each cycle all seven principles are developed and evolved, but in each cycle one principle is especially dominant. The fifth is the manasic principle, the plane of mind, but each principle can only be brought to its fullest capacity by the closing synthetic power of the last cycle, the seventh.

Fohat refuses to yield His dominance to the underdeveloped sons of Maya — mankind. But His stream of fire — His evolutionary force — is intensified by the pressure of the evolutionary mission unfulfilled. The force reaches not only the earth but also the dominion of Those Great Deities Who preside over all manifestation.

These Great Entities are the Hierarchies, the commanders of Fohat, the Divine Builders, Who direct the work of Fohat wherever Fohat is assigned to the carrying out of this Plan.

For an additional commentary see Addenda: Occultism for Beginners; Chapter 34 — Hierarchies, Celestial and Terrestrial.

STANZA VIII

[299]

SLOKA 4. Then Fohat, roused to anger, shot forth a stream of fire which circled all the heavens and awoke the Azuras on the heights. Swiftly on the wind of Their own wings came They from the realms of rest and gave speech to Fohat, saying "Put down Thy foot if so Thou wilt and close Thy stride, but ere Thou doest so, know this, ere Thou raisest it again we with our brothers, the Divine Builders, will have given of ourselves to Maya's Sons that which Thou wouldst now withhold and the Two Strings of the Lyre will no more jangle out of tune."

COMMENTARY

Once again the return of man to God requires the incarnation of these Divine Builders. This sacrifice will endow man with the Light and Wisdom needed to awaken, to sound and tune the underdeveloped strings. The Angels of Light, the Avatars, the Masters, imbue and incarnate Their power into man and he will then learn to identify himself with Their Divinity and thus reach the Christos through the fulfillment possible of achievement in this cycle.

Evolution and Involution — The Wisdom Religion teaches that the manifestation of this course of action therefore proceeds from the Infinite to the finite. The atoms of the finite through diversification become self conscious, then through unification, become more aware of their divine heritage with the Infinite. This descent into matter is called Evolution. The ascent to Spirit is called Involution. Every atom, molecule, man and star are parts of the geometrical plan governing their return to conscious unity with Spirit as at the beginning. Their purity was innate, innocent, unconscious. Their return to the Godhead [300] is not annihilation. It is self-conscious unity. The forms of matter recognized by the needs of man today have changed as the consciousness of man proceeds into divinity.

The return wave starts when the farthest point decreed in any cycle is reached. Then evolution becomes involution. Matter becomes refined. Spiritual awareness becomes intensified.

Every atom has its degree of consciousness. Self consciousness is characteristic of man, who grows into an awareness of his relationship to all kingdoms of nature, man and God. To do this he is constantly helped by Great Teachers Who have long since preceded him on the same Path. Their Wisdom and Compassion have guided evolution into matter and now their continued sacrifice helps man to become one with the Christos. The Christos is the first born Son Whose sons effect the generation and regeneration of the sons of man. Matter changes with each cycle.

The descent of these Sons, Angels, into incarnation to help man to reach to Their spiritual heights, is not the fall of the Angels as referred to in orthodoxy. It is the Plan of the Infinite, without Their sacrifice no growth would be possible. With it, the growth of the consciousness of man follows the return paths from earth to other planets and stars as it becomes one with the Glory of all the galaxies of God's Creation.

Man-made interpretations of evolution of growth by trial and error, by a fortuitous concurrence of atoms, by survival of the fittest, are but partial and often distorted segments of the whole plan.

Every basic religion is replete with names of gods, angels, archangels, Dhyan Chohans, Dhyani Buddhas, a hierarchy of Masters Who are also on the same Path that our mankind now travels by virtue of Their help. They too, are becoming one with the consciousness of the Infinite [301] Creator. Their precedence is the eternal guide of all the lesser creations.

Fohat's streams of fire are the inevitable results of man's abuse of Fohat's gifts to him. So terrible are these acts that their effects reach to the highest of the Universal Spiritual and Divine Powers — the Avatars. They, with the Divine Builders, the Masters, will give of Themselves to the Sons of Maya. Such enlightening power will allow mankind to a realization of the two remaining Strings, as evolution has decreed. One of these strings is the sixth sense, qualities of which are Intuition, Co-ordination, Imagination, Compassion, Volition and Apperception. The sixth sense

development is the goal of the sixth sub-race. The seventh sense — goal of the seventh sub-race is the synthetic sense that can pass the point of demarcation between spirit and matter — can pass that point on the upward arc and enter the spiritual realms — enter into a realization of the Christ in man.

(From Teachings of the Temple on Motion and Vibration) "In these latter days when the devotees of what are commonly termed the exact sciences have reached their maximum point of investigation in those fields which supply visible and tangible substance for their operations, there is arising another class of investigators who, while they are perfectly willing to accept the findings of earlier scientists so far as they appeal to reason and to the five senses, are unwilling to rest there. The sixth sense now in process of evolution has already given unmistakable evidence of one or more fields of investigation hitherto only suspected, or accepted as mere hypothesis.

"The discovery of several elements previously unknown to humanity as a whole (but long known to the Initiates of The Great White Lodge under other terms than those which have been accepted by the latter day scientists) has been the means of unlocking several doors leading to the solution of some of life's mysteries, and investigation in **[302]** those particular fields has led to the final acceptance of the statements of the said Initiates by some of the last mentioned class of investigators; among the last-mentioned are devotees of the ancient alchemists.

"The newer fields touch very closely the finer forces of nature before which the man of five senses, only, finds himself at bay.

"Intuition and co-ordination, two of the qualities of the sixth sense, may leap over the bars set up by the five lower senses and seize upon some point of demarcation between spirit and matter; but only the seventh sense, the synthetic sense, can pass that point on the upward arc and enter the spiritual realms. And it is because the higher degrees of said Initiates have evolved that synthetic sense that They are able to give utterance to statements of absolute truth and verity regarding the spiritual realms. When one of these great Masters of men and things states unequivocally that all manifest life, all life in form, is the result of motion and vibration, it naturally follows that those who can accept that statement desire to know somewhat of the nature of that which is set in motion and vibration and the fundamental cause of the same.

"The average occultist will tell you to go to The Secret Doctrine or some similar work for such knowledge, but while that knowledge is indispensable at one stage of your effort, I tell you to first use whatever rudiments of the sixth sense you have already evolved to seek for the keynote of that motion which binds you inseparably to conscious Diety; that note is the Christos — the Christ — Who sounds that note in your soul lest you become lost in a maze of perplexing mental generalities from which there is no exit.

"But first consider the statement that that which is set in motion and vibration is the robe of the Christos — the Christ-in-you, in me, in every living thing and creature, yet Who reigns supreme over all things, the Christ Who weaves a robe for Himself out of that vital force the **[303]** ancients termed the Akasha — the Archaeus. In the first chapter of St. John you will find a verification of the first of the above statements: 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made.' The Word — the first-born Son of God, the Absolute — is the Christos. That which we feebly express by the words, 'the noumenon of electricity,' that great mystery of science, is the Word (in occult philosophy, Fohat) the Christos, the power and potency of all the energy and force in manifestation; and when that which is motion, per se, starts into vibration, the point of demarcation between spirit and matter has been reached. The Christos then commences to build a form for Its manifestation, the form of the Heavenly Man, the pattern for humanity — and builds it by-means of vibration; and the form of the Heavenly Man is the seat of vibration — the Central Sun.

"Every form and grade of matter is created by some one mode or rate of vibration, and each responds to a definite note or key, both from above and below. A Master of one of the high degrees of life holds within Himself the power to change the course of any vibrating wave within a definite circle or sphere of operations. He has within Himself the tuning fork, to use a figurative term, by

which he can find the key to the vibration of sound, light, heat, and electricity. That tuning fork would correspond somewhat to the sender and receiver of a wireless instrument, although the latter is limited far beyond that of the human tuning fork when it is perfected. If a wireless instrument were complete an operator could change the direction of heat waves by interfering with vibration within a definite area. He could bend the waves from a transverse to a straight or horizontal direction, and so freeze solid every living thing within that area. He could do the same to the light waves, and no ray of light could penetrate the darkness of that **[304]** area. He could change the course of electrical waves, and no sound could penetrate that radius. He could increase the power, and all live creatures therein would be instantly electrocuted; and were he possessed of the power to change the course or stop the vibration of all four of these life destroying and building energies — sons of Fohat — he could blot out all manifestation of life as far as life on the physical plane is concerned within a certain area of the earth and he could do all this by manipulating a few keys tuned to the keys of the vibratory waves of ether and air.

"When man once comes to a realization of these great truths his (single) 'likeness to God' becomes evident to his consciousness.

"Even now he is unconsciously using the power of the before mentioned human tuning-fork within the area of his own aura to some degree. Every conscious act of good or ill intent is changing the course of some vibratory wave and so creating, changing or disintegrating some form of substance within that auric sphere — the akashic robe of the Christ — the Christ Who will be in the informing consciousness of the Nirmanakaya body when the Ego, the real you, wins that body through its long travail. Think for a moment what such a destiny for man must mean, when in your hours of despondency, of disgust and discouragement you view the evidences of evil in yourself and others and forget the evidences of power to reverse that evil.

"If even the faintest approach to realization comes over you in those moments you will never again say life is not worth living."

Note — Intuition, Co-ordination, Imagination, Compassion, Volition, Apperception, are the qualities of the sixth sense.

STANZA VIII

[305]

SLOKA 5. "When the first full chord is struck then thou shalt die — for thou art old and thy work well nigh done, so cease thine anger and give some space for effort if thou wouldst prolong thine own labors."

COMMENTARY

These Divine Builders Who direct the labors of Fohat, intercede. They point out to Fohat His work is almost completed. With the fullest possible development of all the "seven strings," the sounding of the full chord of life for this humanity on this earth will be done. They point out also that if the sons of Maya, the present humanity, on the earth do not achieve the fullest possible goal decreed for them in this great cycle, they will have to wait another time when Fohat will be obliged to labor for them once more that they may succeed. Thus Fohat's labors will have been prolonged, when otherwise those labors would be spent on a race of sons who will follow this present mankind.

Space and time are limitations for the understanding of future consciousness. They are subject to manifestation of the lower more material phases of life. They are transcended by the spiritual consciousness of the Christs.

STANZA IX

[307]

SLOKA 1. From the East, the West, the North, the South came four Holy Ones. On Their way They gather the Destroyers thronging Their path, and set Them in swifter motion.

COMMENTARY

This stanza is prophetic of the distant future and synthesizes the manner of its fulfillment. The Holy Ones are the Regents of all manifestation in form. They are the first to emanate from the Creative Trinity of Father-Mother-Son, of Atma, Buddhi and Manas. They encompass all space and are symbolized by the four directions. The East is Regent of the earth plane; the West, the realm of the mind; the North of spiritual creative Fire; the South, the power of growth, of Water.

To fulfill Their assignments, these Holy Ones quicken the lower forms in which They have projected Themselves, each cycle with increasingly swifter motion. The ineffable Trinity They represent is also to be identified on even the slowest planes of manifestation. As for instance a form solid to the physical senses must have length, width and thickness, a trinity. A color to be seen with physical eyes must have hue, value and intensity — a trinity without which no color may be so seen.

For any form to remain in existence, it must be governed by that Sacred Trinity. A Creator has brought it into existence. The Preserver keeps it in existence and the law of changes which governs all illusions — form in bond to matter — requires that form to respond to higher spiritual impulses from its Creator. It must be constantly subject to being destroyed so that it can be rebuilt — regenerated — step by step, cycle by cycle. Thus it shares more and more oneness with its Creator.

This law, the Will of the Creator prevails through this work of the Holy Ones Who are directed by the Sacred Trinity. Any form which willfully opposes the Creator lives in the greatest illusion, the denial of its own life source. It will be given countless chances to change or eventually be reduced to the primordial state of substance from which it was created; then to start again some vast future evolution within a new and elementary impulse from the Creator.

STANZA IX

[309]

SLOKA 2. At the "Ring Pass Not" they pause and with one accord cry unto Kwan Yin, "Speak thou but one word, a word of two parts, and we will hear that word within the veil upon our wings."

COMMENTARY

They approach the earth and the limitations for this cycle, the "Ring Pass Not" is the definition of evolutionary achievement for this period in time and space. Kwan Yin is the Chinese name of the Mother of Creation. She is called upon to speak the Word of two parts, Spirit and Matter in order to sound the keynote which will raise the vibration of the closing cycle of manifestation. The new power will be taken within the veil, on the wings, the bodies of the four Holy Ones and They will be able to carry this new power with Them into the slower denser planes inhabited by this humanity. The Word is with Them and They can now say "Let there be greater Light." The word of two parts is the creative Word manifesting in the polarity of creation, such as Spirit and Matter, Positive and Negative, Sound and Silence, Male and Female. For the law of polarity governs the universe of the four lower planes which manifest from the Eternal Trinity.

Kwan Yin is the name given by ancient Chinese Initiates to the highest spiritual ideal they were capable of conceiving — the Father-Mother principle — with the feminine aspect predominating. Hence this God, or rather Goddess, is the Mother of all manifested life, and as such, to be appealed to by all lesser gods and goddesses, upon whom devolves the labor of guiding the evolution of all the races of the earth, for such direction and assistance as may be required.

[310] As the masculine aspect of Kwan Yin is Father fire, the feminine aspect is Mother fire. What the Father fire consumed in His wrath, as a result of the spiritual wickedness of the earlier races, the Mother fire regenerated, rebuilt on a higher scale.

When the spiritual weakness of the third and fourth races had reached such a degree as to result in the accumulation of the elemental forces previously generated by the said races and their disassociation from more composite forms of energy and combination in a more dense body in the form of a gas — what might be termed the night side of life set in.

The basic fires of the gases of oxygen and hydrogen were co-existent with the creative fire of the first three of the seven planes of manifestation. But the lesser fire, the basic fire of the gas now termed carbon, did not come into material manifestation until a third of the time limit for the Fourth Great Root Race of humanity had been passed, and the spiritual wickedness of that race had separated the lesser fire from the Father-Mother fires. This provided a form, which was denser in degree and darker in hue than were the forms assumed by the higher fires for purposes of generation and for the subsistence of the forms of life so generated.

The fiery elementals of carbon are subject to the call and purposes of the Initiates of the left hand path in the working out of evil. Until they are entirely conquered and reabsorbed into the higher fires by the consuming of every particle of carboniferous deposit in the bodies of the human and animal races in and upon the earth, man cannot attain to the pure state of being that will be the heritage of the Seventh Root Race. The Father-Mother fires — oxygen and hydrogen — singly and in combination, must consume their child, the fire of carbon, and wash away the stain left by its association with matter before the earth becomes a fit heritage for the Angels of the Voice — the **[311]** purified souls of the humanity of the Seventh Root Race.

Carbon and evil are in one sense synonymous terms. Without carbon man would have no elementary forces to help him carry out evil intent even if such intent were to be formed in his mind. With the consuming of all carboniferous deposits, the specific gravity of the earth would be changed, the vibrations of all earthly substance would be raised, the orbit of the earth around the sun would be lessened, and as man became more fully identified with the higher spiritual forces the

power of the sun's rays to burn his body or consume the matter of his environment would be decreased in exact ratio. He would be able to gaze with naked eyes upon the wonderful solar phenomena he can now only partially observe during an eclipse of the body of the sun.

The one Word demanded of Kwan Yin, the Word of two parts, is the creative Word, the sacred Word which is not a word, but the action of sound in the arousing of the sex energy in the masculine and feminine human egos of the Seventh Root Race to a degree of vibration which would in effect weld the two in one. The races of humanity which will inhabit the regenerated earth in the seventh round will be bi-sexual — sexless in one sense. It is in the power of the Great Mother to speak the Word, i.e. to give the impulse which will set the keynote of that age. The masculine aspect of Kwan Yin — the Father fire — supplies the energy. The feminine aspect of the same Kwan Yin impels or directs that energy to a given end.

Hilarion

STANZA IX

[313]

SLOKA 3. Then with a loud voice Kwan Yin gave utterance to the Word. It shook the heavens and reopened the path between the fiery Red Star and the Star which had been cleansed of Its blackness.

COMMENTARY

The Great Mother sounds the Word. All planes of manifestation respond. Heaven represents this new and higher understanding of the Infinite, and man's greater assimilation of those eternal principles.

The fiery Red Star is Mars, Whose Regent is father of the humanity of this earth — "the star which has been cleansed of its blackness." The help and sacrifice of the four Holy Ones have enabled each man to become a light of consciousness. The combined lights in the hearts of men have changed their earth from a dark star a star of light Its blackness has been transmuted. The next evolutionary step for man has been made possible by this transmutation. The path between man and his Spiritual Father, the Regent of Mars, the Master Hilarion, has been reopened.

Kwan Yin represents the feminine aspect of the Creator, the eternal sacrifice and sustenance of Her progeny. This is the creative principle of Sound. God said "In the beginning was the Word." The Word creates as it reverberates, gradually slowing down Its own substance, the polarity of Spirit, to where It can be informed by the lesser consciousness of man. Now the Word again reaches man to enable him to increase his response — to throw off the dense lethargy into which he has let himself sink — and to enable him to return toward his Creator with a speed that will correspond to the Evolutionary Plan for the seventh sub-race.

THE CREATIVE WORD

[315]

The ocean of ether — that shoreless, soundless, motionless mirror of God, reservoir of all life-essence of all the eternities — is set in motion by Fohat, the Word, and the Divine Thought. That Eternal All breaks into ripples and waves of different lengths and intensities, clothing the souls awaiting embodiment with their first garments of manifestation. These are called light waves and sound waves by modern scientists. But the average scientist has not yet evolved to the point where he becomes conscious that the synthesis of the individual forms of his many incarnations (namely his personal self) is, in actu, one of those waves of the etheric ocean, set into motion countless aeons agone, and so to continue that motion until the Divine Word of recall is spoken aeons hence, creating and disintegrating form after form by the power of its own inherent vitality for the use of the soul — the essence of that Word — sent forth from the depths of that silent ocean. In the vast, immeasurable spaces of the heavens, myriads upon myriads of waves are being unceasingly spoken into motion, garments of souls that will sometime people other systems of worlds, now in process of building.

The initial impulse is given at the beginning of every great manvantara, which must eventually manifest in uncountable races of beings, which will in future ages manifest as sentient lives on this and other planets. But it would be an error to imagine those synthetic light and sound waves as something inferior to such a race of human beings as now inhabit the earth. Far from it, they are the first clothing of immortal souls, pure and holy, born of God; and, when the long cycles of reincarnations are past, and the soul once more is clothed upon with immortality (after casting off its worn out clothing of physical forms, **[316]** retaining only the knowledge, power and experience it has gained from its contact with matter), it will pass into that silent ocean an individualized spirit of power and glory unspeakable. I say silent, but that is incorrect, for conditions of spiritual life would be silence only to physical ears, though indescribable by mortal tongue and pen.

It is because of this knowledge of the real essence of those light and sound waves of forces, that the Initiate warns His disciple against the selfish use of what are commonly termed natural forces. The former often uses the etheric waves in the conduct of varied forms of phenomena, but he uses them as a friend might use a friend, not as a human being would use a slave. He does not use them to gain material wealth or power for his own gratification or glorification, nor as does the tyro in occultism, who often ignorantly opens the door to sensual vampires during his efforts to establish communication with others at a distance. He does often use them in conveying messages through his agents or disciples; and here again appears a part of the numerical exactness of the divisions of the Universe and their relations one to the other. A single light wave may have a connection with a number of people in bodily forms, the combined auras of those people forming a corresponding wave, and a relationship existing between them which dates from the establishment of a particular hierarchical line. A Master belonging to such a hierarchy must use a certain division of these etheric waves for any natural phenomena he may cause, the media for which must also belong to that hierarchy. If he should attempt to send a message through some agent or messenger by means of a wave, any part of which has been weakened by the temporary fall of a soul in incarnation — thus incapacitating for action that soul and breaking the connection between it and the wave — his effort would be in vain, communication would be cut off between him-self and the one to whom he would communicate, and until **[317]** that soul regained its equilibrium, sender and receiver would be unable to communicate with each other without the assistance of souls belonging to another hierarchical line. Those members of the Order of the Seven who occupy certain positions in the hierarchical line to which I am attached, if able to keep in a faithful, devoted condition of mind, in other words, in a positive position to the negative one I must assume in contacting them (otherwise the force from my own aura would deprive them of mortal life), would enable me to transmit force and open methods of communication with them; but the instant one drops from the positive to the negative aspect he or she breaks the wave motion, and the current can go no farther than the point formerly held by him or her; so all who come after them in that particular wave, are cut off as well

as themselves. Sad instances of such a nature are numerous in all true groups of disciples, some of whom, because they cannot see spiritual things with physical eyes, or prefer their own volition, however faulty, to the practice of the true laws of life, do not hesitate to rob their brethren as well as themselves of the power of attaining to knowledge and wisdom.

The glorious, all-powerful groups of suns which lighten the fathomless depths of space within some of the constellations, such as that surpassingly marvelous group in the constellation Hercules, which is known by astronomers as the Omega Centauri, were once but single wave motions of the ether — the ether en masse — which sprang into motion at the bidding of Infinite Law, and traveled around and throughout the etheric ocean, growing into power with every ripple and wave of their journey through worlds and systems of worlds, returning through all the kingdoms of fire, earth, air and water eventually to their starting point, as suns to lighten the great immensities; as glorious hosts possessing in themselves the power to create and sustain universes; with ability to speak the **[318]** soundless creative Word that shall send forth countless myriads of souls on the same life journey from which they returned ages and ages before. Could the human eye behold the radiant energy of the combined glory of such a host of angelic beings, the brain would be unbalanced by the sight.

By comparing a constellation of stars to a single family of the common people of earth, and these glorious suns to a council of the united crowned heads of the same earth, a faint idea might be obtained of their relative places in the scale of creation; and yet, you are on your way to such a great destiny if you will it so. Is there any human ambition worthy of consideration in the light of such a reality, any sacrifice too great for such an attainment? Is there nothing in life greater than the dregs with which so many are satisfied, when to all I have prefigured is added the knowledge, the wisdom, the power of the Gods which these suns represent and are?

STANZA IX

[319]

SLOKA 4. Said he to the Holy Ones, "Gather your hosts and make fit habitations for the Angels of the Voice. They shall lead the new-born Sons of Will and Yoga within the path I have opened, that they may people the fiery Red Star with a new race."

COMMENTARY

The Regent of the fiery Red Star tells the Holy Ones to enlighten the humanity of the earth so that they may truly become sensitive, pure and strong enough to embody the higher evolutionary powers awaiting them — the Angels of the Voice.

The Voice is that of the Mother of Creation instructing her younger sons in the power of Will and Yoga. These are the creative powers which cause all things to manifest. The races of this earth represent the polarity of creative powers of male and female. With the higher form of that same creative power to be governed by Sons born of Will and Yoga, they then will be able to create a new people worthy of their continued higher evolution.

The Temple Teachings is replete with lessons on the creative principles as they manifest in all kingdoms of nature and allow each of those kingdoms to create, preserve, destroy and recreate for a higher purpose. Man's abuse of this creative power within himself has blackened this star on which he lives. Passions, lust, greed, inhumanity, have turned the pure stream of divine creative power into darkness. Yet the Masters and Their messengers have never ceased to sacrifice Themselves in the warfare of Light against Darkness, that mankind may learn of Truth and abide by it. The abuse of man by man must slowly change into unity and obedience.

[320] The Stanza prophesies the victory of the good in man over the forces of evil. The law of Brotherhood will become a way of life with this humanity as it is with uncounted hosts of men on other stars and suns and galaxies who have raised Brotherhood to a Living Light. Even now man at present can preserve this Light as it corresponds to the light of our solar sun on which all life on this star and the others in its solar system depend. And man's understanding will come to recognize a Central Spiritual Sun Whose Universal Spiritual Power is reflected into our solar sun, as well as all other solar systems. The Fatherhood of God and the Brotherhood of Man are the first principles of the Christos, the first son of the Father-Mother of all Creation. Through consciousness of Brotherhood does man complete the return of the cycle of all that lives to the Christos. The sacrifice of the Father-Mother-Son is reflected into the lives of men who, through their own conscious sacrifice, endurance and transmutation, raise the vibration of the Cosmic Heart closer to the conscious Unity of all life.

Brotherhood will now be our ideal achievement. Brotherhood becomes the basis for living, allowing for a civilization with undreamt power and glory. Such already exist on uncounted other stars and constellations for this power, this privilege of Brotherhood is man's ability to know God in his fellow man — to see the reverent and exacting witness of God in all Nature — and to become one with God in consciousness and responsibility.

For additional commentaries see Addenda: The Basic Principle of Brotherhood; Chapter 1 — Basic Principle of Brotherhood; Chapter 2 — Health is Harmony; Chapter 3 — The Common Vine of Life; Chapter 4 — The Web of Separateness; Chapter 5 — The Stain on the World Soul.

THE VISION

[321]

The Temple of the People as "a voice crying in the wilderness," has long been pleading with man, as the Guardians of the Temple in past ages have pleaded with each race, to make straight the way of the Lord. From time to time there is thrown on the world screen, here an etching, there a vivid outline, and in the most secret place a broad full picture whereon "the open eyed" alone could gaze and understand. Bounden eyes have been unbound, blind eyes have been opened to the vision of the future — that future which is even now, in part, of the past, and which stretches on in the sight of those who have caught that vision to inconceivable heights beyond, where now dwell the redeemers of this dark star.

No tongue of man or angel can ever tell the story of the richness of the sacrifices made, or the glories of unselfishness to which man has risen and which even now are paving the way for the coming of the Angel of Enlightenment. Nor can human eye read the story graven on that world screen by the stylus of mortal anguish in this one short cycle; the story is too great, too far beyond the power of words to express; it loses something transcendental in the mere effort to express it in words. It is part of the great Vision which can only be seen and read by those who have won the power by sacrifice and anguish to throw open the shrine in their own hearts and read correctly the record of their own life experiences. Only a few more steps out of Eternity into Time remain to be taken by the "Son of Man" ere the brightness of the Vision be revealed to "His own" who are still in embodiment, as it now is to the innumerable hosts on the other side of Life's torrent — the souls that were driven thence by the lash of a great desire. Having caught a glimpse of the Vision there was no more rest for them on earth. They only asked for the privilege of making **[322]** the last, the supremest, sacrifice, if so be they might complete some infinitesimal figure of the grand total.

Those sacrifices have not been made in vain. Blind eyes have been made to see, dumb lips to speak strange words, and over the whole world there is rising a wave of Aspiration which will reach to the heart of God and evoke a response that will unloose the floodgates of that stream which has been dammed up in the souls of humanity for long — the stream of Desire for perfect realization of the Fatherhood of God and the Brotherhood of Man. This realization will ultimately eventuate in a readjustment of conditions which have hitherto barred the way to the understanding of one Nation's problems by another.

The sense of injustice and of wrong under which the peoples of all Nations have struggled so fruitlessly in past ages, will give way to the certainty of Divine Justice, and to a passion of sorrow and regret for past revilings and unbelief, which will soften hardened hearts. Tongues which have previously cursed will commence to bless life. Lips that have never known laughter or song will be changed in form by tender smiles and glad strains. On all sides will be heard the words, "come let us reason together," instead of the words, "come let us battle for possession."

Is there naught in this Vision to stir the dead or sleeping soul of man to new life and effort, after its fierce struggle throughout the long night of time to the dawn of a new day, even though there yet be heavy clouds in the offing?

Arise ye: Arise and go forth from palace and hut, from forest and glade, and seek the path to the heights whereon the Vision rests and where all who will may behold it and rejoice with the angels over a world to be redeemed from ignorance.

Teachings of the Temple

INDEX

[323]

Absolute Light, reflection of Spiritual Sun, page 267
Acid — state of purgation, page 72 — process of purification, page 72
Adam and Eve, two early races driven from Eden, page 216
Akasha and Ether, Coeval and co-eternal Spirit Matter, page 11
Akasha — concentrates in inner center, page 28
— fifth Breath involved with, page 28
— Manasic field of, page 12
Altruism, an absolute requisite to self-development, page 291
Androgena, masculine aspect of Holy Spirit, page 5
Angel of Enlightenment, coming, page 321
Angels of Light — combined creative potencies, page 265
—the Avatars, page 299
Animals, sacred, bull and cow, gods and goddesses, page 85
Antarctic, location of second race, page 107
Antaskarana, bridge between higher and lower Manas, page 151
Anthropoids, not "missing link," page 107
Arctic zone, may regain its former perfection, page 178
Atma — everywhere, page 33
— state of energy, page 112 Attraction — Laws of, page 7
—sex, page 8
— instinctual, page 8
Aura, of Ethereal Force, page 288
Avatar — coming of, page 218
— confusion of His coming, page 111
— conscientiously made assertions of, page 111
Avataral Orders, highest order of manifested life, page 112
Avatars, Perfected Men, page 266
Axis, of earth deflected, page 129, 192
Barrier, impassable where spirit and matter meet, page 244
Bars — limitations, defining steps, page 259
— set up by Karmic Lords, page 259
Being, Spiritual, page 3
Bible, written in five divisions of Mystery language, page 137
Black, colorless in one sense, page 119
"Blessed One," coming of the, page 217
"Blinded Eyes," loss of spiritual vision, page 225
Brahma, day of, page 185
Breath — Fifth, correspondence in fifth cosmic age, page 27
— Fifth in reality, Inner Breath, page 28
— Fifth (vibrations), page 27
— First, rhythmic molecular respiration, page 33
— Fourth, manifesting emotions, page 32
— Fourth, negative to Third and Fifth, page 34
— Fourth or Rupic, page 31
— Great, Fohat, page 25 **[324]**
— Inner, fire of, page 28
— Lower Astral, page 33
— Second, Vital, page 33
— Seventh, Universal and Illimitable, page 33
— Sixth, can control Fourth, page 32
— Sixth, formative principle, page 31
— Third, lower positive pole of Sixth, page 34

Brotherhood
— becomes basis for living, page 320
— law of, page 320
Buddhi — a state of energy, page 112
— light of, page 57
Buddhic, Universal Impulses of nature, page 48
Bull — symbol of great importance, page 120
—Wild White… symbol of uncontrollable masculine force, page 120
Bulwer Lytton's "Coming Race," page 180
Calf, sign of new age, page 136
Carbon — symbol of "original sin," page 73
— one of the forty-nine fires, page 73
Carboniferous age, page 94
Cell, seven-fold division of, page 60 Centers
— atrophied brain, page 244
— within Centers, page 32
Central Spiritual Sun — Atma from which all proceeds, page 62
Chhayas — first points of connection for Dhyan Chohans, page 207
— Shadows of the Gods, page 234
Chinese, oldest authentic history extant, page 66
Chord, full toned, page 261
Christ — Akashic robe of, page 304
— synthetic, page 3
Christos — first born son, page 300
— real father of Avatar, page 5
— the Love force, page 275
Christs, approach man, page 264
Circle of Flame, cyclic reconstruction of old continent, page 82
Cohesion — energy of, page 27
—Law of, page 7
— one of seven Sons of Fohat, page 29
Color, produced by molecular vibrations of light, page 103
Communication, sound, color, number or form, page 136
Compassion, not synonymous with pity, page 221
Concentration, power of, page 67
Conditions, outer, control of, page 72
Consciousness — Divine, page 35
— one eternal reality, page 243
— seven-fold division of, page 11
Continent, Lemurian, destruction of, by Karmic action, page 77 **[325]**
Cosmic Heart, vibration of, page 320
Cosmical Cell, Sun nucleus of, page 60
Cosmos, Fohat driving energy of, page 47
Cow, Milk of… indicative of spiritual nourishment, page 44
Creation, by Mind and Will, page 209
Crystallization — waters of, dispelled at high temperatures, page 50
—waters of makes solidity possible, page 49
Curds, identical to "smouldering sparks," page 187 Cycle — great Mystery in present, page 111
— on ascending arc of Cosmical, page 3
Cycles, four minor, page 72
Dark Star — a state of substance, page 225
—would become Bright Star, page 241
Darkness — Absolute . . . becomes Absolute Light, page 11
— mystery of mysteries, page 103
Day Be With Us, page 286
Day of Brahm, a Great Age, page 55
Deific Energy, from Heart of God, page 296

Demi-Gods — agents of Karmic law, page 79
— a generic term, page 75
— every religion refers to, page 75
— promised redemption of, page 78
— semi-divine forces, page 42
— spoken of as images of themselves, page 26
Desire, principle of, represented by Red Cow, page 48
Devas, refusal of. . . to incarnate in Third Root Race, page 215
Devonian Age, page 94
Devotion, supplies ideals needful, page 68
Diamond Souled Hosts, Avatars of the Christs, page 257
Divine — Beings, connected with Karma, page 230
— Builders, set degree of soul evolution, page 119
— Sun, Light of Christos, page 241
— Word, of recall, page 314
Divinity, proves interdependence, page 264
Doctrine, head and heart, page 149
Door, symbol intermediate state of matter, page 237
Dove — symbol of peace and innocence, page 86
— a vehicle of Spiritual power, page 86
Dragon of Wisdom — the Christos — the Master, page 257
Earth — near middle of Milky Way, page 265
— only planet dependent on carbon, page 72
Earthquakes, submerged Lemuria, page 82
East, Regent of Earth plane, page 307
Egg, Luminous, curdless and spreads, page 188
Ego — Divine Soul, page 44
— incarnating, page 8
—Lord of its own Karma, page 280 **[326]**
— must evolve a separate vehicle out of each of four states of substance, page 272
— stands at one pole of substance, physical matter at the other, page 280
— the unmanifested Spiritual Self, page 272
Eighth Sphere, the, page 211
Electricity — cosmic, born from darkness of great abyss, page 102
— Cosmical, page 25
— spacial, page 221
Elements — Fire, Water, Air, Earth, abode of God, page 159
— of Fire, Air, Earth and *Water*, page 161
Elixir of Life, power of Kryashakti, page 85
Energy — Akashic, Spiritual Energy, page 41
— Divine Fire, page 55
— Electro-magnetic, life force, page 219
— Fohatic, page 12
— Fohatic, potencies of creative Word, page 38
— Inter-Etheric, page 41 Esquimos, page 177
Evil, synonymous with carbon, page 311
Evolution — Involution, laws of, page 287
— becomes involution, page 300
— descent into matter, page 299
— process of unfolding, page 173
— triple . . . of matter, substance and soul, page 279
Evolutionary Law, sets limitations, page 247
Eye, third, atrophy of, page 172
Father, the One Eternal, page 247
Fatherhood of God, page 322
Father fire, supplies energy, page 311
Father-Mother, on physical plane, page 187

Fathers, of the fourth become own offspring of the fifth, page 210
Feet, symbol of understanding, solidity, perception, page 42
Field — Cosmic, page 15
— Cosmic. . . is Cosmos organized by Manasic Round, page 26
Fire Body, Nirmanakaya, page 53
Fire, different aspects of, page 166
Fire Elementals — work of, page 71
—wrath aroused, page 82
Fire of Compassion, page 221
Fire — Mystery of. . . closely related to Godhead, page 51
— Seven Fires, page 51
— Manifests on all planes, page 51
— Mystic, page 39
— Sacred Mystic, page 15
— two lines of, page 15
— Compassional, page 51
Fires — Father-Mother, oxygen and hydrogen, page 310 **[327]**
— interior formed by powerful race of fire elementals, page 82
First-Born, first of planets affected by Shade, page 64
Flame, circle of, page 15, 166
Fohat — active principle of Cosmos, page 25
— Cosmical Karmic energy, page 145
— directive energy of Principle of Sound, page 37
— falling of the foot of, page 164
— fifth stride of, page 163 —foot of, page 163
— key to multiform symbols, page 233
— lifted foot of, page 171
— potential Sound, compelling power of Cosmos, page 288
— Seven Sons of, pages 165, 150, 27
— supreme administrator of the will of Creator of the Universe, page 293
— symbolic form of, page 157
Fohatic Bridge — crossed by purification, page 145
— broken through loss of polarity, page 146
Fohatic Power, positive and negative aspects of, page 171
Force — Centrifugal, page 26
— outward vibratory, page 25
—passing of one state of substance or energy into another, page 177
— certain aggregations of elementals, page 179
— creative, page 38
Forces — high cosmical, symbolized by beasts and birds, page 98
— generating of new cycle, page 265
— spiritual and psychic, page 67
Forty-nine fires, electrical base, page 227
Fourth Dimension — "Astral Light," page 174
— of Spirit and Matter, page 173
Fourth Race, fall of last sub-race of, page 214
Garden of Eden, Arctic region, page 96
Garuda, the Great Bird, page 187
Glacial Age, began after great floods, page 129
God — all roads lead to, page 32
— Fatherhood of, page 320
— Heart of, page 275
— "is a Consuming Fire," page 51
— man was sent from, page 285
— "moved upon face of the waters," page 41
— return of man to, page 299
— said, "Let there be light," page 42

— the Word was, page 37
— triple-faced, page 265
—Word was with, page 303 Godhead, spark of, page 31
Gods — deified intelligences, page 159 **[328]**
— hierarchal rulers of elements, page 161
— of the element iron, page 161
Gold, symbolically color of sun, page 123
Golden Rule, government based on, page 239
Grain, purple, symbolic of high spiritual forces, page 98
Gravitation, six aspects of, page 288
Great Cow, the, page 187
Great Deep, the, page 41
Great Mother, sounds Word, page 313
Great Physician, power of the, page 276
Great Soul, appearance to senses of physical man, page 112
Great Temple, seven souls on the dais of, page 280
Gupta Vidya, black magic, page 77
Head of Man, symbol of Sun and of intelligence, page 157
Heart, corresponds to sun, page 199
Heat, Attraction and Repulsion, first trinity of Spirit in manifestation, page 27
Heaven, is within, page 32
Heavenly Man, pattern for humanity, page 303
Hercules, constellation, Omega Centauri, page 316
Hierarchies — Commanders of Fohat, page 297
— of Masters, servants of the Christos, page 258
Hierarchy, seven degrees of each, page 204 Higher Desire, fuel of, page 228
Higher Manas — rapid vibrations of, page 57
— soul, page 231
Himalaya, oldest mountain chain when thrown up, circled the earth, page 131
Holy Ghost, page 275
Holy Ones, quicken lower forms, page 307
Holy Trinity, Love, Will and Wisdom, page 257
Horns, curved golden, page 123
H2O, Chemical formula of Water, page 181
Humanity, younger son, page 247
Hyperborean Age, future, page 198
Illusion, barriers of, page 257
Images, represented highest ideals, page 214
Imagination, kingly faculty of soul, page 31
Impulse — fresh, given by divine builders, page 224
— primary evolutionary, page 229
Impulses, Akasha, page 29
Intelligence, Universal power of Higher Mentality, page 43
"Invisible Ones," some of higher order of elementals, page 214
Involution — ascent to Spirit, page 299, 173
Jesus of Nazareth, a door, page 237
Kabira, second grand division of cosmical entities, page 75
Kali cycle, black cycle of Krita Yuga, page 192 **[329]**
Kali Yuga, begun in year 3,102 BC, page 193
Karma, indicates power of balance, page 125
Karmic Law, decrees of. . . overlap, page 133
Karmic Lords, the adjusters, page 169
Kashypa and Surabhi, represent masculine and feminine creative forces, page 85
Keeley, page 181
Keeley's "Dynaspheric Force," page 180
Knowledge — spiritual; the Wine, page 45
— stream of. . . poured out on humanity, page 70

Kriyashakti — destruction of the race accomplished by, page 124
— development of power of. . . delayed by Karmic action, page 86
— Universal Will, page 127
Kwan Yin — name given by Chinese Initiates to Father-Mother Principle, page 309
— masculine aspect of. . . Father fire; feminine aspect, Mother fire, page 310
— the one Word demanded of, page 311
— eternal sacrifice, page 312
Language — mystery of, a fragment of prophecy, page 223
— Universal or mystery, page 135
"Latter Rain," the, page 275
Law — of centralized power, page 27
— of seven, symbolizes whole manifested Universe, page 102
Laya centers, all must explode to manifest, page 287
Lemuria — continent of. . . will rise again, page 132
— surrounded by chain of mountains, page 81
— continuous line of subterranean fires, page 81
— third continent to appear as solid land, page 106
— ultimate reappearance, home for next new root race, page 83
— emergence of, page 198
Lemuro — Atlantean Age, page 65
Lhas — comparable to neutral center, page 91
— condensation of Monadic essence, page 90
— embodied in soul plane, page 89
— fully incarnate in Their offspring the fifth, page 210
— in Archean teachings, page 89
— one degree of a Hierarchy of Divine Builders, page 203
— sacrifices of. . . being compensated for, page 210
Life, destruction of. . . ultimately by fire and water, page 108 Light — carrier of Life principle, page 42
— vehicle of lower Manas, page 42
— forty-nine different manifestations of, page 12
— impenetrable mystery, page 11
— its invisible aspects, page 99
—*pushing* power of. . . on cosmic dust, page 13
— seven fold, page 15 **[330]**
— seven forms of, page 266
— the demonstrator of Mind, page 12
—-Universal, page 11
— Power of, descends with Avatar, page 263
Lords of Karma must do Their perfect work, page 238
Lords, thirst of-, Sacred Mystic Fire, page 53
Love — contact of individual. . . with cosmic, page 277
— Divine Universal, changes man's nature, page 267
Lucifer, Son of the First Morning, page 166
Magnetic pole, spiral revolution, page 130
Magnetism, Cosmical, page 25
Maha Yuga, vast evolutionary period, page 93
Man, becomes builder with Divine, page 33
Manas — a state of energy, page 112
— bridge between Gods and Men, page 148
— Higher Spiritual Knowledge, page 172
— Ideation, page 269
— of races to be, page 47
— one of a trinity of principles: Desire, Will and Manas, page 206
— Positive and Negative Currents, page 25
— represented by Fire Principle, page 25
— specialized, page 26
— the Fifth Principle, page 25

— Vortex Wheel of, page 26
Manasas Putras, incarnations of Sons of Mind, page 73
Manasic force, currents of, page 208 Manvantara — page 3
— a golden age in each, page 86
Marriage, divine, page 278
Master Hilarion, Regent of Mars, page 313
Mastery, man's Divine Inheritance, page 133
Matter — no bonafide existence, page 246
— retarded motion, page 103
Maya — illusion, page 261, 199
— Sanskrit term for illusion, page 86
Maya's sons, dreams of, page 200
Melting pot, a single great race by amalgamation, page 231
Meru — first continent at North Pole, page 106
— Sacred Island of the Gods, page 106
Message, secret, occult meaning, page 97
Messengers, sent by Fohat, page 297
Messianic Cycle, again in third and fourth sub-races, page 133
Mind — Universal fire of, page 47
Minutia, research of. . . in any one field, page 139
Monad, a germ of mind stuff, page 90
Moon — mother of the earth, page 141
— symbolically, circle of the "Golden Horns," page 141
Mother of Creation, the Voice, page 319 **[331]**
Motion — first born son of Past World Period, page 166
— vibration set up in the Akasha, page 38
Mount Meru — Holy Mountain, abode of the Gods, page 188
— Garden of Eden, page 188
— Legendary land of the Gods, page 176
— Spiritual Self, page 199
Moving finger, scribes, recording Angels, page 230
Mysteries — Divinest Center in Seventh Breath, page 34
— key to the, page 281
Mystery Language, symbols of, page 213
Nucleus, Inner; nucleolus, page 59
Noumenon, of electricity and hydrogen, page 180
Navel — of Fohat, central point of action, page 160
— solar plexus, sun of human body, page 159
Nero, Emperor son of demi-God, page 77
Night, indicates lowest point in arc of a cycle of time, page 185
Nirmanakaya Robe, a Glorified Body, page 113
Nirvana, entrance of a Great Soul into, page 115
No-thing has become all-things in embryo, page 290
North Pole, life on. . . in past age, page 95
Octave, Manasic action of Fohat on, page 26
Olive branch, materializes when sword has done its work, page 218
One in Three, the Absolute, page 249
Osiris, seats of judgment set by, page 126
Oxygen, correspondence of, page 28
Ozone, pure, page 28
Path of Light, series of actions and reactions, page 149
Period, new solar, page 56
Physical plane, plane of reflection, page 126
Pineal gland, seat of Spiritual Will, page 199
Plane — etheric, page 4
— fourth, page 4
— Etheric; Electricity, Fire, Flame, page 42

Planes, Kama Rupic, Astral, Physical, page 13
Planetary Rulers, one division of the Gods, page 99
Planets, Mars and Venus complementary, Red and Blue, page 100
Polarity, law of, page 309
"Power, Place of," page 275
Powers, seven great creative, page 27
Pralaya — close of, page 38
— cosmic, an age of long sleep, page 41
— solar, page 56
Principle — a self conscious entity, page 147
— Buddhic; Yellow, page 48
— Reflection on lower planes; Red, page 48
— fifth is Manas, page 27
— fifth, akashic plane, page 125
— Great Mother symbolized by Great Red Cow, page 43 **[332]**
— undifferentiated, conditionless, page 119
Prometheus Bound, trilogy of, refers to fallen demi-Gods, page 76
Progenitors, Spiritual, hearts of, page 173
Prophecy, great benefit to be derived from, page 68
Purusha, Deific Universal Intelligence or Light, page 53
Queen of Heaven, Mary, the Moon, page 143
Qualities, of sixth sense, page 304
Race — feet of Fifth, page 42
— Manasic, result of Manasic Round, page 26
—White . . . blinded by egotism, page 66
Radiant Essence, (Vital Force), page 187
"Rain, the latter," page 275
Rates, vibrational, page 29
Records, authentic, in hands of Initiates, page 69
Regeneration, Water of, page 45
Regents, the Holy Ones, page 307
Revelations of St. John, page 189
Rhythm, Universal, page 28
"Ring pass not," limit of evolutionary achievement, page 293
Robe, Nirmanakaya, Body of purest and highest Fire, page 53
Root race — compared to trunk of tree, page 194
— each has seven sub-races, page 193
— fall of, page 137
Round, Manasic in its keynote, page 26
Rounds, seven in every Manvantara, page 193
Sacred Light, Manas, page 227
Sacred Trinity, directs Holy Ones, page 308
Sacrifice, living; the Great Mother, page 44
Samadhi, complete concentration, page 142
Savior — Divine Instructor, page 109
— every race has its own, page 109
Saviors, radiating centers, page 266
Secrets, of Sacred Mystic Fires never given out, page 52
Seers, given Stanzas of Dzyan in mystery language through ages, page 136
Sense — seventh, synthetic sense, page 301
— sixth, goal of sixth sub-race, page 301
Senses — of the Soul, inner senses, page 245
— synthesized, page 295
Serpents of Wisdom, sat upon high places, page 126
Serum — carrier of characteristics of lower mind, page 49
— potencies of form, page 49
Seven — degrees of each Hierarchy, page 204

— individual divine Builders, page 204
Sexless, became bi-sexual, page 131 Shade — mystery of, page 59
— universal significance of, page 59
— removal of. . . result of action of Fohatic Energy, page 63
Shining Face, sun of our solar system, page 55, 197 **[333]**
Shining Ones, face of, page 185
Silent Speech, language of Avatar, page 253
Silurian Age, page 94
Sir William Crooks, British physicist, page 180
Skandas, results of good and evil deeds, page 141
Sleep, pralaya, page 38
Solar Orb, vehicle of energy, page 224
Solar plexus, corresponds to microcosmic equatorial zone, page 199
Solar System, cosmical cell, page 59
Solids, Law of, page 33
Son, Cosmic Substance in Trinity, page 250
Sons — of Maya, mankind, page 295
— of Mind, incarnation of, page 215
— of Wisdom, designation of combined Seven degrees of Hierarchy, page 205
Soul — Higher Astral, page 57
— Process of freeing from astral matter, page 72
Souls — drawn to heart center of a Great Group Soul, page 7
— Group, page 3
— Individual, page 8
— expressions of Cosmical Energy, page 26
Sound — Fohat, first born Son of, page 41
— the creative word, page 102
Space — cosmic dust within interplanetary fields of, page 13
— Inter-Etheric, thrown into violent motion, page 41 Spaces, ventricular, home of an etheric substance, page 152
Sparks, newly clothed, page 197
Speech, symbolic figures of, page 3
Spheres — interplanetary, emotional, page 61
— influences planet and its humanity, page 61
Spirit, the Christos, page 4
Spiritual — Energy, Divine Fire, page 57
— Illumination, its effect on human race, page 114
— Light, in actuality, energy termed the "Christos," page 114
—Light, original source of all Light, page 112
— Man, Ego, page 230
— Nucleus, the Soul, page 62
Spirits of Fire — differentiations of, page 155
— Lhas and Dhyanis, page 155
Stanzas, an exoteric and esoteric aspect to each, page 81
Star, cluster, page 265
Sub-race, each . . . has seven branches or family races, page 193
Substance — Akashic, page 12
— Molecular, page 7
— polarity of Spirit, page 313
— molecular, informed by aggregation, page 56
— primordial, fluidic state during first two races, page 105
Sun — Central Spiritual, Light of, page 55 **[334]**
— father to earth, page 141
— Spiritual, all Suns of Universe evolved from, page 104
Surabhi — milk from . . . termed Elixir of Life, page 85
— teats of, page 188
— "the cow of plenty," page 187
Symbol, effect of thought form, page 221

Symbolism — basic principle of Wisdom Religion, page 121
— divine science, page 121
Sword, Flaming; Spiritual Will, page 48
Temples, underground, secret archives of, page 175
Temperate Zone, may become a great glacial waste, page
178 Tetrad, first solid body, page 33
Theogony, classification of spirits of Fire and Flame, page 95
Titans, sub-division of cosmical entities, page 75
Torch, flaming, symbolizes action of life principle, page 167
Trinity — first by birth of Light, page 101
— in manifestation is Light, Heat and Electricity, page 114
— three-fold aspect of Fire, page 52
Triple key — importance of its consideration, page 282
— placed in the hands of man, page 278 Twice-Born, the Initiated, page 44
Universal — Life, demi-Gods, important part of, page 75
— Mind and Universal Monad practically identical, page 90
— Self, third great sacrifice to, page 167
—World Mother, connected with Surabhi, page 85
Universe — Archetypal, first Trinity, page 102
—Astral, page 39
— Creation of, page 4
— Etheric, page 11
Vengeance, karma for outraged law, page 77
Ventricles, brain, seat of inner breath, page 152
Vibration, change in, due to Avataric force, page 113
Warfare, religious, action of opposing forces, page 238
Water, chemical formula of, page 181
Wheat, transferred from Venus, page 99
Wheel — symbol of a cycle of time, page 172
—Vortex . . . of Manas, page 26
Wheels, circling, lesser divisions of a great cycle, page 172
White, colorless in one sense, page 119
Will, Buddhic protects until initiation is reached, page 48
Wine, Buddhic Spiritual Essence on Higher Planes of Being, page 50
Word — creative mystery of mysteries, page 101
— first born Son of God, page 303
— pulsations of, page 47
Yggdrasil, Tree of Life, Celestial tree, typical of man, page 87
Yugas, last four; Kirta, Treta, Dvapara and Kali, page 192

ADDENDA

OCCULTISM FOR BEGINNERS

BIOLOGICAL CHEMISTRY AND OCCULT RELATIONS

EVOLUTIONARY WAVES THE BASIC PRINCIPLE OF BROTHERHOOD

By

DR. WILLIAM H. DOWER

PREFACE

[iii]

Occultism as a Science of life-forces, gives a key to the art of right living in accord with the Divine and Natural plan of evolution. That the Lessons of this book may be a practical help to all who read these pages is the earnest hope of the writer.

To emphasize important points, if possible with mantramic effect, some words and sentences have been purposefully put in a style and printed form designed to vitalize the mental impression of the reader.

Arcane truths are never acquired by thinking along lines of established precedent. Striking out boldly from the much trodden paths of accepted beliefs, the earnest student must blaze new trails in the Wonderland of Universal Nature, spiritual and material, always relating, however, each newly discovered truth to the Unity of the All in One and the One in All.

He who would know the origin and destiny of things; who would win the power to measure in his consciousness the infinitely great by the infinitely small, the infinitely small by the infinitely great; who would know the basic principles of his relations, spiritually and materially, to the Cosmic Whole and to all his other selves and parts, mineral, vegetable, animal, human and superhuman; who would know the Law of his interdependence with all life; such an one is a seeker after Occult Knowledge — and for all such, these Lessons are intended.

W.H.D.

Dr. William H. Dower, 1866-1937
Co-founder of the Temple of the People

FOREWORD

[v]

The first fifteen chapters of Occultism For Beginners by Dr. William H. Dower, appeared originally in The Temple Artisan, the official organ for The Temple of the People, located at Halcyon, California. The chapters were published serially in lesson form over a period of time beginning January, 1910 and ending in August, 1911.

Later, because of popular demand, the author was lead to resume the lessons in the Artisan, labeling the remaining thirty-one chapters, Occultism For Beginners, Second Series. These appeared from October, 1912 through April, 1917. Of them he writes, "Written in the stress and hurry of a multitude of duties and cares, the undersigned often had misgivings lest the lessons should either fall flat or shoot over the head or under the feet of the reader, or give the impression of post-graduate work rather than a series for 'beginners.'

"The widespread appreciation expressed, however, from many different sources, has justified the principle on which the lessons are based, namely, to start with some fact of outer knowledge and lead by logical and orderly sequence into some fact of outer knowledge and lead by logical and orderly sequence into the unknown but not unknowable, realms of being. If this can be done, reason and intuition are co-ordinated, and the outer correspondence of every spiritual truth is made manifest."

These lessons, including series both one and two, made their appearance in the Artisan at approximately the same time as the Stanzas of Dzyan contained in Theogenesis, and are obviously illuminating commentaries in themselves. The editor considers it most appropriate to include them — as well as Evolutionary Waves, The Brotherhood of Man, and Biological Chemistry and Occult Relations, by the same author — in this volume, as they shed much light on **[vi]** the abstruse material contained in the Stanzas. Each of the above mentioned titles is available in pamphlet form.

Harold E. Forgostein, Guardian in Chief
The Temple of the People, Halcyon, California
In commemoration of its eighty-third
anniversary, November 15, 1981

CONTENTS

[vii]

CHAPTER 1 THE MEANING OF OCCULTISM 1

The Infinite mirrored in the finite
Matter is materialized or crystalized Spirit
Primordial Eternal Substance
There is but one Force
Atomic and molecular bodies
The occult forces in metals
Planes in metals corresponding to the physical, astral and spiritual bodies of man
Composition of atoms: Electricity, Light or God
The Cosmos is built by Number
God is within the atoms
Our unity in the Ultimate
The scientific basis of the Brotherhood of Man

CHAPTER 2 THE CELLULAR MAN 5

Each cell an entity
The physical body is the God of the cell
Difference between the amoeba and man
The functions of cells
Description of a cell
Health and disease dependent on cells
The ego of the cell

CHAPTER 3 THE SEVEN-FOLD CORRESPONDENCES OF CELL 9

The seven principles of the egg-cell
Plate I. Diagram of cell
Chlorophyl, the mental center of plants
Center of desire in cells
Etheric spaces in cells
All from one Divine Cell
Our Spiritual basis in the Christos — the Central Sun
The Radiant Center — The Christos
In the Radiant Center all life in common
All in one and one in All

CHAPTER 4 VISIBLE AND INVISIBLE MAN [viii] 13

Matter and Spirit opposite poles of Universal Substance
The Body of the Heavenly Man
Qualities are used in building soul structure
The unity of spirit and matter, and their disappearance as such when unified
Radium and the Higher Mind
Plate II showing Radium Rays
The Alpha, Beta and Gamma rays of Radium

CHAPTER 5 THE NATURE OF THE SOUL 19

The Real Self of All
Color — the soul of metals
The light within the atoms
The outer form and the inner light
The incandescence of the soul
A Master of Light defined
Conscious immortality in soul structure
Light — a building material

CHAPTER 6 SPIRIT AND MATTER 23

Interpenetration of Matter and Spirit
Symbol of two interlaced triangles
The mystery of fire
Material and spiritual fires
The One Element,
Radium and the One Element
Atomic instability of Radium
Ethical applications of scientific truths

CHAPTER 7 THE ROOT CONSCIOUSNESS OF MAN 27

Man a God in essence
The Spirit belongs to all; the soul to the many
The body, the antithesis of the all
Translation of personality, and the overcoming of the limitations of matter as in the case of Jesus after the crucifixion
Cosmical Legislative Bodies,
Brain, heart, and solar plexus centers
The Crucified Ego

CHAPTER 8 THE PITUITARY BODY [ix] 31

Location and description of
The ductless glands
Doorways of Life
Pituitary Body and Pineal Gland; points of contact between the outer man and the Spiritual Self
Seat of mental principal in man
The Energizer of Will
The Cause of all changes in Nature
Functions of the Pituitary Body
The front lobe detects impurities in the blood by the sense of smell
Disease resisting forces depend upon action of the
Pituitary Body Physiology and psychology of Pituitary Body

CHAPTER 9 PITUITARY BODY AND PINEAL GLAND 35

Vacuoles and Ventricles,
Spaces in cell correspond to Ventricles of the brain center and
canal of spinal cord
Mystery of the inner breath Plate III. The Brain
The third Ventricle and the Infundibulum
Anatomy of Pineal Gland
Influence of Pineal Gland on sex function
Atrophy (wasting) of Pineal Gland at puberty
Sexual function inhibited when Pineal Gland is active, as prior to puberty
Earlier sex ripening results when Pineal Gland function is inhibited
either normally or abnormally
The Brain centers of vision The Optic Thalami
Spiritual functions of the Pituitary and Pineal Glands

CHAPTER 10 THE BRAIN, A SYNTHETIC CENTER [x] 41

The Brain is androgynous — male-female
The Brain and the Third Root Race
Akasic and magnetic energy within the cranium is the atmosphere
of the Third Root Race
Creation of mental images by brain entity
A Third Sex
The highest spiritual ideations must be male-female, positive-negative
The Divine Marriage
Use of the fiery emanations of the blood by the Pituitary and Pineal Gland
The cause of psychic vision
Cause of spiritual clairvoyance
The union of the fires of the Pituitary and Pineal Glands unify the
Sixth and Seventh senses
The Marriage of Matter and Spirit
Venus and Hermes; Love and Wisdom

CHAPTER 11 REINCARNATION 45
Natural thought is heaven born
Reincarnation of cells in the Body-Cosmos
Humanity — a state of consciousness
Nothing is lost by death
No place to lose it in
We work with God building the heavens as well as the earth

CHAPTER 12 THE SEVEN HARMONIES 49

The Seven Heavens or states of consciousness
The Heavens of the body are the seven cavities of the brain
This is an etheric magnetic realm in which the astral self contacts the material brain
Thoughts, desires, health and disease
Why high thoughts and desires spiritualize, and low thoughts and desires, materialize the body and influence our well being
The Inner building-light
Effect of thoughts and desires on the etheric substance of the chamber of Harmonies
Men, angels, gods and devils bound together in the One Life
Man and God being perfected by the perfection of his cells
The etheric substances of the Seven Harmonies is the real link between the Self of matter and the Self of spirit

CHAPTER 13 TEN BASIC TRUTHS [xi] 53

Every part, organ and tissue in man has its celestial correspondences in the Heavenly Man — God Man, thus being an image of God Enumeration of basic truths

CHAPTER 14 THE MYSTERY OF THE HEART 57

Origin and development of the blood vessels and the heart
Development of the embryo corresponds to the development of the Cosmos
The Inner Breath
The breath of life breathed into the rupic spaces of the cell
How worlds and creatures come into existence
Analogous Spheres or Spaces within the earth transmitting terrestrial desire force
Blood — the vehicle of breath and desire
Traits and tendencies stored up in the kamic creative cell

CHAPTER 15 SPIRITUAL CORRESPONDENCES OF THE HEART 61

The heart of our Solar system beats once every eleven years
The Auric Heart
The Kingdom within
Within the within — the Source of All
The Sanctuary
Center of Spiritual, psychological and kamic consciousness
The Heart, the center of spiritual consciousness
The Heart — a Central Sun
The heart is a doorway through which Infinite love and compassion may flow
How to read Nature's cosmic Book of Knowledge and Wisdom

CHAPTER 16 SOUL 65

Soul is the Perpetuating Principle of Life
One of the eternal Triad of Substance, Soul, and Spirit
Intermediary between Spirit and Matter
Triad was one and indivisible before creation
Process of creation through precipitation of crystals
Soul of crystal builds Temple of Divine Consciousness
Primordial Sound — the Word — souls of color

CHAPTER 17 PRINCIPLE OF INERTIA [xii] 69

Soul, the Principle of Inertia
Inertia, Rest
Inertia, Motion
Inertia, a state of continuity
Soul is result of all interactions between Rest and Motion –
Inertia of Rest modified by Law of Gravitation — analogue of Love, Consciousness
Degrees of Rest and Motion
Soul — the Perpetuating Principle, inheres in all things animate and inanimate — primal impulse TO BE

CHAPTER 18 THE WORD — THE LANGUAGE OF GOD 73

Language of God, natural and divine Word made manifest
Symbolism, language of Higher Self
Interpretation of Revelation of St. John
Seven Churches, symbolize Seven Fundamental Cosmic Truths
Seven Candle Sticks, Seven Great Lights
Seven Truths and Hierarchies, Seven Colors
SYNTHETIC COLOR — WHITE
Correspondence of metals and parts of human body

CHAPTER 19 THE AURIC CENTER 77

As the Word, the Cosmic All proceeds from the mouth
Thoughts, desires and aspirations — outpictured on face
Mouth and chin, seat of personal will
Head is physical correspondence of Ego. Symbolism of seven orifices in head
Description of middle ear

CHAPTER 20 REVELATION [xiii] 81

Every symbol has at least seven interpretations
Seven Churches, Seven Great Occult Principles
Synthetic White Light, the Christos Green, Kama Manas, lower mind
Twenty-four Elders, Twelve signs of Zodiac, positive and negative
Sea of Glass, Eternal and Changeless Truth
Four beasts about throne, four planes of lower nature — the Quaternary
Throne is Synthetic Deific Center
One on Throne symbolizes synthetic Life
In right hand, sealed book of Life's mysteries
Lion, Christ Principle alone has power to break seal
Lamb, symbol of innocence, sacrifice of mysteries of Life Four horses, service
White horse, synthetic service
Red horse, strength
Black horse, potency of all colors in negative sense
Four Beasts sound forth first cosmical dictum of commercialism
Symbolism of wine and oil

CHAPTER 21 UNIVERSALITY OF SYMBOLISM 87

Manifested Cosmos — Symbol of Deific Word
Gold, silver, lead, symbols of qualities — modes of motion of primordial matter
Man, symbol in image of God

CHAPTER 22 QUALITIES, ABSTRACT AND MANIFEST 89

Quality — abstraction of expression
Any thing is a quality materialized, embodied
Cosmos, an expression of the quality of God
Man, a god in his essential nature
As with man, so with everything in nature
All qualities — roots in Absolute Being
To comprehend qualities spiritually is to comprehend God

CHAPTER 23 CONSCIOUSNESS [xiv] 91

Consciousness, primal mystery. Of two kinds, Absolute
Consciousness, relative consciousness
Absolute Consciousness same as Absolute Unconsciousness
Absolute Consciousness likened to
White Synthetic Light White Light, real Knower

CHAPTER 24 LIFE 93

Light of Intelligence, basically Deific Light, same as Deific Life
Back of phenomenal world is Noumenon (Reality)
Life is One, however manifesting
As there is but one God so there is but One Element
This manifests in endless differentiations
Ceaseless chemical activity taking place in our bodies, in all nature

CHAPTER 25 THE SUN 97

The mystery of the Sun is the mystery of the nascent atom
The Sun is a nascent atom in the interstellar spaces
Microcosmically, Sun is countless host of atoms in nascent state
Collectively they liberate heat, light and vital forces, atomic energy
Atoms are composed of electrons
Outline of grades of matter, cellular and crystalline grade, molecular grade, atomic grade and electronic grade

CHAPTER 26 THE ATOM 101

The Sun — a Radiant Atom because its atoms are free. Nascent atoms of hydrogen, oxygen etc. also Radiant Atoms, minute suns liberating light, life, heat, etc.
From Radiant Atom come all color, sounds, spirit of metals, vital essence of plant, animal and man and finally the Deific Light and Life in the Master of Light
Radiant Atom cosmically or otherwise Christos in manifestation

CHAPTER 27 THE MYSTERY OF CHLOROPHYLL [xv] 103

Mystery of chlorophyll — mystery of lower mind — Kama Manas
Outer nature, spoken Word of Deific Intelligence
Chlorophyll, green coloring matter in plants
Mysterious power, with sunlight, plants build themselves up.
Analogous to process of lower mind
Function of Kama Manas, enables Higher Manas to contact matter
Kamas Manas green in color — a blend of yellow (intelligence) and blue (Higher Mind)
Qualities of Universal Manasic and Buddhic principles

CHAPTER 28 THE UNIVERSAL MIND 105

Chlorophyll exists on all planets in the solar system. Mental principle in plants, chlorophyll
Humanity and Higher Mind — Manas
Reason for egotism
Manas-Buddhi, mentality of God

CHAPTER 29 THE BRAIN 107

Brain of Man, symbol and tool of Mind Brain a Cosmos
Pineal gland and Pituitary body transmit Higher Consciousness. Inversion of planes — left and right hemisphere
Brain cells — reflectors, transmitters, generators of intelligence
Spiritual Brain — higher correspondence of physical brain
Cellular constituents liberate primordial light or color. Akasha, force that ensouls. Cosmic consciousness possible to Individual Ego
Universal Akasha — soul essence
Life originated in Ocean — biologically

Need, will and desire work upon Akasa

CHAPTER 30 AKASIC BRAIN OF MAN 111

Three brains in Man's totality. Cellular brain complete organism
Molecular brain — Astral brain — subconscious mind
Akasic brain within and without Molecular brain
Akasic brain, Atomic brain
Electricity, lower phase of Akasa
Akasa, fifth element
Utterance brings all things into manifestation
Akasic sparks vivify and energize
Akasa works through Higher Mind

CHAPTER 31 AKASA [xvi] 115

Knowledge of Akasa, fundamental in occultism
Universe, condensed Akasa
Matter returns to Akasa
Solar systems, swirls of Akasa in Sea of Akasa
Manifestation depends on motion

CHAPTER 32 AKASA AND MIND 117

Mind, sphere of magnetic Akasic substance
Responsive to impression
Akasa, home of Ego
Basis of Telepathy
In Akasic mind all humanity has common focusing point
World work done through constructive thought

CHAPTER 33 SOME CORRESPONDENCES. OF AKASA 119

Akasa corresponds to Manas Ego
In cell, Akasa corresponds to nucleus
In solar system, to Sun
Akasa — Ether — Sound — Universal Mind — Universal Church
Akasa corresponds to potency of Form — to base of triangle — to intelligent perceiving Principle

CHAPTER 34 HIERARCHIES, CELESTIAL AND TERRESTRIAL 121

Seven Rays from Absolute — Divine Entities
Elohim means Divine Forces Each Hierarchy, an Entity
Each Hierarchy corresponds to seven colors, sound
Responsibility of Uriel
Water held in manifestation by its Regent
Great Night of Brahm — non-manifestation

CHAPTER 35 COLOR [xvii] 123

Color, garment of a Divine Entity
Soul of Matter is Color
Elements can be reduced to color
Bodies and inner sheaths, combinations of color
All departments of life, aspects of Light
Light and Sound throw matter into form
Plan of Being, God at work

CHAPTER 36 COLOR AND MATTER 125

Color, differentiation of Light
Matter in relation to color and light
Transmutation defined in terms of changes in vibration in both matter and consciousness
Objective universe corresponds to inner consciousness
Kama Rupa principle — Iron
Matter, materialized Light
Circle of evolutionary necessity outlined

CHAPTER 37 FUNCTIONS OF RED RAY 129

Qualities in Red Rays — heat and warmth
Red color stands for bringing form from unformed
Red — Iron — universal in Nature
Dominates nations and races at times
Red polarized to green

CHAPTER 38 FUNCTIONS OF GREEN RAY [xviii] 133

Complementary to Red Ray
Both involve Desire Principle
Mythology of Green
Green designates beginning of time
Egyptian monuments, God, Phtha — green flesh
Hebrew name of green, irq, viridis
Green — active creating spirit
God Lunus — the moon — Thoth
Netphe — Mother of Gods in Egyptian mythology
Green connects upper and lower Manasic planes
Office of Green and Red color
Green, lower mind
Selfish and absorptive power of green, transmutes to universality
Yellow takes over with other colors
Blossoming of Life into Wisdom
Green Ray, Reason
Bacteria, capsules of Buddhistic Force
Chlorophyll cell combines Yellow and Blue
Green and Red Ray intimately related
Principle of form is Red

Desireless being, non-entity
Form makes polar connection with Yellow
With Blue forms Green
Intermediary for Red
Merging with Yellow, Form loses limitations
Personal merges into Higher Self
Auric Blue plus Yellow Ray of Wisdom equals pure Intelligence
Through Green Hierarchy Red forces are finally redeemed
Green Ray third member of Trinity, the Christos
Born of Blue and Yellow, its Father-Mother
Redeems Rupic Consciousness. Universality of Green in nature
First, second, third Octaves (outlined) from H.P.B. Green absorbs Red

CHAPTER 39 FUNCTIONS OF YELLOW RAY [xix] 143

Yellow Ray, principle of Discrimination, sixth sense, spiritual
Blue and Yellow, Father-Mother of Green
Yellow Ray path of Light
Seven principles, seven doors in Man
Yellow Ray door, the Gates of Gold to Self of All

CHAPTER 40 FUNCTIONS OF ORANGE RAY 145

Orange, vital principle, gold, prana
Prana, synthesis of Color, Sound, Form and Number
Gold back to Prana
Orange, Red and Yellow, site of, in brain, Medulla Oblongata
Prana in blossoms of flowers Function is to create forms

CHAPTER 41 FUNCTIONS OF BLUE RAY 147

Symbolizes Auric Egg of Man
Symbolizes air
Supports fire and life
Earth, plane of illusion
Blue, container of all for Monad
Symbolizes feminine principle
Red and Blue Rays, Violet — Father, Mother, Son
Blue Ray, inviolable law of evolving forms
Harmony of Primal Source, reflected in all nature

CHAPTER 42 FUNCTIONS OF INDIGO RAY 149

Aspect of Higher Self
Intermediary for flow of ideas
Man the "uncoverer" of ideas
Complement of Yellow, the Buddhic principle

CHAPTER 43 FUNCTIONS OF VIOLET RAY [xx] 151

Violet, complement of Violet—
Destroyer of form—
Restorer, Preserver—
Aspect of Trinity—
Vehicle of Prana—
Symbolizes Harmony—
Patterns of growth—

CHAPTER 44 DIAGRAM 153

Quote by H.P.B. showing development and visualization of correspondences—

INDEX 205

CHAPTER I

[1]
The Meaning of Occultism

By Occultism is meant a knowledge of the finer forces of Nature. The finer forces of nature are those not generally perceptible to the outer Five Senses of man. But there is no sharp line between the inner, finer forces, and the outer, grosser forces. Likewise between the outer material senses and the inner spiritual senses. These merge gradually one into the other.

The outer material forces manifest when outer conditions are made for that purpose. The inner spiritual forces manifest when inner astral or spiritual conditions are made on inner planes. The outer, however, is dependent on the inner as the Material Universe is dependent on the Spiritual Universe. The outer is a reflection of the inner.

Steam, Electricity, Magnetism, Chemical Action, Gravitation, Light and Sound are outer, perceptible forces based on inner causes.

Thought, Will, Desire, Love, Vital Magnetism and so on, are occult forces, not perceptible to the five senses save by their effects. As with the man so with the Universe as a whole. The Infinite is mirrored in the Finite.

What we call matter is materialized or crystallized spiritual substance — that is, the one primordial eternal substance in a lower rate of vibration. Likewise, there is but one Force. The higher differentiations of this one force are the finer occult forces of life, simply having a high rate of vibration in spiritual substance. The exterior forces are lower rates of vibration in the same substance. *There is no such things as vibration in itself. Something must vibrate.*

Atomic and Molecular Bodies

In gross matter, occult forces and potencies reside which are unlocked as proper conditions are made. These powers may manifest on one plane or another. Gold, [2] silver, lead, iron are material substances, in mass, not having any occult properties. But as we delve and uncover the soul of these metals we meet and know the occult finer forces inherent in them. In mass substance they correspond to the Physical Body. In their molecular nature they correspond to the Astral Body. In their ATOMIC NATURE to the Spiritual Body. More and more wonderful are the forces liberated as we approach the atomic nature of matter, from the lowest Inorganic to the highest Organic. In the ultimate the organic and inorganic are one. The atoms of both are composed of pure ELECTRICITY, or LIGHT, or GOD, call it what name you will. Science calls the units composing this Deific substance Electrons. A certain number of Electrons grouped together will form the metallic elementals, the occult basis of a metal as gold; another number of silver, iron, oxygen, hydrogen, etc. The Cosmos is built by Number dividing Time in perfect MEASURE. This is the Song of Life and Being.

As above, so below; as within, so without; as in the beginning, so at the end.

God is Within the Atoms

The human body as a mass of cells does not manifest any occult properties. It is simply organic matter. But the cells make man more than the rocks which are non-cellular. The cells are lives. Within the cells are molecules. This is the lower astral man. Within the molecules are atoms. This is the spiritual man. Within the atoms is God — Light — the Ultimate. Within the Ultimate we are one with all creatures, mineral, vegetable, men, or Gods. There is but one God, but one Life, but one Ultimate, and we are THAT.

In THAT reside all Sound, Number, Color, and Form — Eternal and Infinite. Creation is the utterance of these Forces in infinite variety, combination, quality and form, from rush light to blazing suns, from infusoria to God.

[3] This lesson is designed to show the fundamental and identical basis of matter and spirit and all life in the one life however diverse the multitudinous manifestations of the same may be in time and space. By analogy it therefore also shows the occult and scientific basis of the Brotherhood of Man and all creatures as one in the Eternal Father-Mother-Brotherhood of God.

The next lesson will deal with the occultism of the Physical Body.

CHAPTER 2

[5]
The Cellular Man

The Physical Body is the Cellular Man. Each grade of matter composing the body from marrow to bone, tendon, muscle, fat, blood and nerve tissue is made up of billions of microscopic cells. Each cell is an entity having its life cycle from birth to death and possessing consciousness and memory, as well as function — its life work. The collective consciousness of all the cells of the body is the consciousness of the physical man, thus enabling the physical body to perform all its diverse functions. In other words, we can say that the whole physical body is to each cell of the same, what God is to man. In the physical body each cell lives, moves and has its being. In the universal Man-God we live, move and have our Being. Complete identification of consciousness with the Greater Being is possible when complete correlation is made by any one Unit with the inner light — life of all Units. Then the one becomes the All.

What is the cell? From mud puddle to man is the history of the evolution of the cell, and we still have histological evidence of living examples of all the stages passed through. Scoop a handful of muddy water from the nearest mud puddle, or ditch, and place a drop of same under a high power microscope. By careful observation, we soon separate from other objects a small irregularly rounded object, and as we watch, we note its form changing more or less and that it has the power to move by protruding a part of itself and then drawing the other part after. It is almost transparent but we note, clearly defined, the limiting membrane or outer cell wall and inner nucleus. This object we are observing is called the Amoeba — a one-celled creature. What is the difference between this amoeba and physical man? The amoeba is made up of one cell; physical man is made up of *billions* of cells.

The Function of Cells
[6]

Physical man has millions of muscle and bone cells to help him move from place to place. He also has millions of other kinds of cells to digest his food; millions of others to aid the circulation of the fluids in his body; millions of others to receive and transmit his nervous forces; millions of others to generate his kind; millions of others to think with. In the case of the amoeba, it has but one cell to do all this with. But it does all these things singly, in that lesser degree, one cell working alone as compared to countless numbers operating together. For the amoeba has a nervous, muscular, circulatory, reproductive, digestive, secretory and excretory system — but these are all combined in one cell. It is like thinking of the heart and lungs of man digesting his food, or of breathing with the stomach, or of all the functions of the body now done by many specialized cells, being done by any one of them.

Description of a Cell

A cell may be defined as a microscopic mass of matter called the Nucleus. In the egg we have a visible example of the constitution of a cell. The shell is the outer limiting membrane; the white of the egg is the protoplasm; the yolk is the nucleus. Likewise every microscopic cell is made up of outer limiting membrane, fluid contents of protoplasm, and the nucleus. In some lower forms of life the nucleus* may be absent. The highly evolved nerve cells have a nucleus within the nucleus, called the nucleolus. Protoplasm is a very complex body, but is made up mainly of albumenoid material. Granules are frequently present in the protoplasm; also small cavities full of fluid, which appear and disappear and change their position from time to time.

Health or Disease Dependent on Cells

The Nucleus is the center of the formative activity of the cell. It is the vehicle of the Ego of the cell. The cell itself is **[7]** the seat of Nutrition and Function. Thus Health and Disease are terms referring, not to the body as a whole, but to the cells of which it consists.

The Physical Body is the correspondence of the Spiritual Body. To know the physical body we must know the nature of the cells. Future lessons will show this, and how Unity, Co-operation and Brotherhood depend upon the minute units getting together as the cells do to form an organ, or as the planets do to form the solar system, before larger Celestial or Terrestrial advancement is possible. There are no *little things*.

The next lesson will show particularly the occult correspondence and the Seven-fold Division of the Cell.

CHAPTER 3

[9]

The Seven-fold Correspondences of the Cell

The cell, we have defined as a microscopic mass of matter called Protoplasm enclosing another smaller mass of matter called the Nucleus. We have also shown that in highly evolved cells another nucleus called a nucleolus is visible within the larger nucleus.

The cell is a minute Cosmos in itself and must obey the laws of universal correspondence and thus have represented in it the seven planes of being. Let us now trace this correspondence and Seven-fold division of the Cell.

Starting from without we have:

1. The Cell Wall, corresponding to the Physical Body.
2. The inner lining of the cell, corresponding to the lower Astral Body.
3. The Protoplasm, corresponding to the Vital Principle — Prana.
4. Granules in this Protoplasm corresponding to Kama Manas, the Lower Mind.
5. Spaces in this Protoplasm corresponding to Kama Rupa, Lower Desires.
6. Nucleus, corresponding to the Higher Manas, or Mind.
7. Nucleolus, corresponding to the Buddhic principle. A radiant Center in the nucleolus called the Centersome by some biologists, is the point of contact for Atma, which, however, is no principle as all are included in It.

Applying these same correspondences to a visible cell that we are all familiar with may make it plainer. The egg is a single cell. We find in it correspondingly:

1. The outer shell.
2. An inner layer on this shell.
3. The white of the egg.
4. Granules in this white.
5. Spaces in it, if examined closely.
6. The yolk. **[10]**
7. Within the yolk, by aid of the microscope, the Germinal Vesicle. Within this Germinal Vesicle, the Germinal Spot.

Most of these principles mentioned are self-evident. A few may need explanation. The inner lining of the cell corresponds to the lower vital astral body. It is a condensation of the vital principle, the protoplasm, and chemically shows the same matter, but it takes a form which gives the model form to the outer membrane. In the case of the egg, calcareous matter is deposited on the outerside of this inner membrane. The inner lining or membrane however, comes *first*.

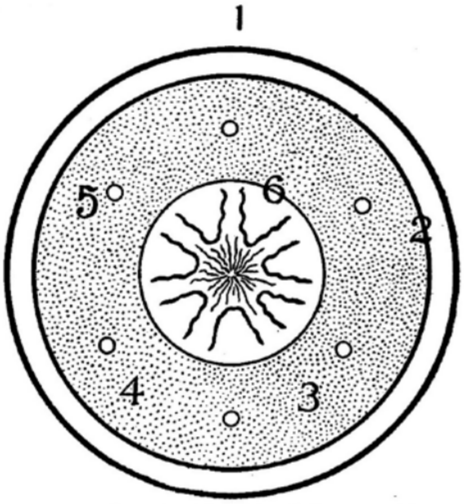

Plate I. DIAGRAM OF A CELL

Showing: (1) cell wall; (2) inner lining; (3) protoplasmic contents; (4) granules distributed throughout protoplasm; (5) spaces or vacuoles in protoplasm; (6) the nucleus; (7) within the nucleus, the nucleolus containing the radiant center, the point of contact with Atma.

Chlorophyl, the Mental Center of Plants

[11]

The Granules corresponding to the lower mentality are centers of tremendous activity. This activity may be *progressive* or *retrogressive*. Retrogressive changes in these granules will cause the cell to become abnormal, unhealthy and diseased. Progressive changes keep the cell functioning naturally, promoting its own growth as well as the growth and development of the organism of which it is part. For instance, in vegetable cells, these granules contain chlorophyl, which is the green coloring matter of all plants, and it is this chlorophyl which in the presence of sunlight decomposes the carbonic acid gas which the plant breathes in through its leaves (lungs) and *fixes* the carbon of this gas as a part of the woody structure of the plant — and so builds it up. The correspondence to the action of the lower mind is here exact. The lower mind reaches out and appropriates what it needs, and rejects what it does not need. *It always seeks to build itself up*. The same with the granules of the animal cell. The lower mind, granule, of say a liver cell will take from the blood stream what it needs and reject all else; functioning normally it builds itself and its organ.

The Center of Desire in Cells

The clear spaces called vacuoles in the protoplasm of the cell correspond to the Kama Rupa, the Lower Desire principle. The spaces may be empty or contain a watery fluid. The etheric or magnetic desire-life of the cell acts through these spaces, driving the cell to act through the desire energy transmitted. These spaces in the cell correspond to the ventricles of the brain and the central canal of the spinal cord through which the etheric, astral man, receives and transmits impulses. These spaces or ventricles have to do with the mystery of the inner breath.

[12] Some may deny these great functions to the granule, and spaces, the lower mind and desire vehicle of the cell, but it is true and biologists will demonstrate it in the near future. What the writer here gives is based on the exact laws of correspondence which inner knowledge confirms.

The Universe, with all its worlds and creatures, is an organism, and emanated, differentiated from *one primordial cell*, just as the chicken emanates — differentiates from the one primordial cell, the egg. In the case of the chick we have this one cell, differentiating into many cells forming various organs and tissues, until we have a multicellular animal born from one cell. It is the same with the birth of a human being — all of our various cells making up our many organs having been produced by the division of one cell — the ovum or egg of mortal woman. As with the human, so

with the Divine; as with the cell, so with the cosmos. All proceeds from the One and to the One all must return. Our fundamental spiritual basis is in the Central Sun, the Christos — Who is the radiant Point contacting the Nucleolus (the spiritual self) and giving life, energy and creative purpose to all the differentiated parts. Cut off this Radiant Center and the egg, the cell, the man, the cosmos would shrivel up and disappear. In the Radiant Point all beings have their life in common. In that point or plane we are all of one blood, (life) as St. Paul says, and there we find the occult basis of the law of Universal Brotherhood — ALL IN ONE AND ONE IN ALL.

CHAPTER 4

[13]
Visible and Invisible Man

In the last two lessons we have dealt particularly and strongly with the Physical Man and the Physical Universe. This for a good reason. We cannot understand spirit without understanding matter. We cannot understand matter without understanding spirit. One is the perfect reflection and correspondence of the other. Both matter and spirit are opposite poles of the same Universal Substance. Every electrical battery has two poles. We could not understand the nature of that battery by studying one of its poles and refusing to recognize the other. Some teachers who lack synthetic consciousness tell their pupils to ignore matter and simply study spirit. Others say to ignore spirit and study matter. There must result a lack of soul balance in such teachings and its students, beating the mental air with the one wing of matter, or the one wing of spirit, simply move around perpetually in a limited circle and get — nowhere.

As *physical* beings we must know ourselves. As *spiritual* beings we must know ourselves. Some day we must stand in a physical body and be CONSCIOUS of the seven planes from the lowest to the highest. Otherwise no Mastery is possible. Hence the importance of the physical. The Universal laws of Correspondence will demonstrate spirit to us — as we understand the laws of matter. The same laws of Correspondence demonstrate matter to the spiritual man as he understands the laws of his realm.

The visible Universe is the Body of the Heavenly Man. The terrestrial man is an epitome of this Heavenly Universal Man, as the drop of water from the ocean is an epitome of the ocean with all its elements. The visible Heavenly Man is the material pole of the invisible Spiritual Divine Man, called God in its totality. Correspondingly, the material body of man is the external physical counterpart of **[14]** forces and qualities which are the real substances composing the Soul Man. For Faith, Hope, Charity, Sympathy, Compassion, Justice, and so on, are in reality, spiritual grades of matter which are used in the building of soul, as hydrogen, oxygen, iron, potassium, sodium, lime, are used in building the physical body.

The Polarity of Matter and Spirit

When Universal, Primordial Substance manifests polarity, it differentiates into matter and spirit. When a drop of water manifests polarity, it differentiates into hydrogen and oxygen. A great force of affinity draws hydrogen and oxygen to chemically mingle and form water. Correspondingly, Spirit and Matter generate tremendous activities in seeking reunion. This great universal DESIRE for Unity engenders ceaseless drawing and pushing forces on all planes, and is the real cause of all motion and phenomena of life and nature in the cosmos. As Hydrogen and Oxygen disappear as such in the drop of water, so Spirit and Matter disappear as such when Unified one in the other. Infinite balance is gained in eternal Unity. All are reunited in the One.

Radium and the Higher Mind

The physical bodies of the race are in process of transmutation. The Divine Light has been materialized into the baser metals of the body and these must be raised and brought back to spiritual expression. We find a good illustration of this in the metal radium. This wonderful element is now known to materialize into a number of different elements until it is now suspected by scientists that the metal lead is its final degradation or materialized expression on this plane. Here, we have an example of the lowering of the vibration of higher qualities and forces until a dense material status is reached. **[15]**

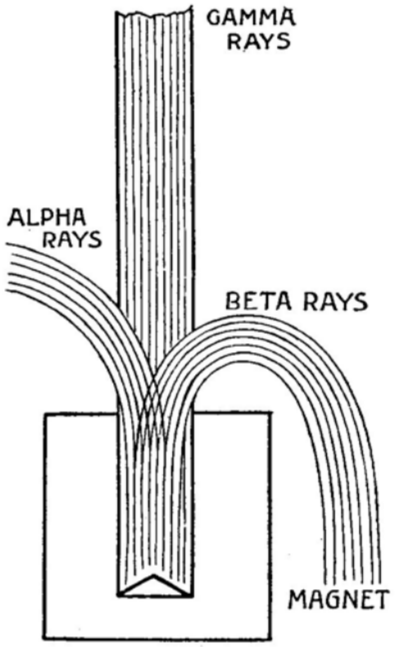

Plate II.
Showing separation of radium rays by a magnetic field

In occult correspondence, lead is related to the lower personal mind. If lead is the lowest materialized expression of radium, then radium is the higher pole of lead, and must thus be the grade of substance of which the Higher Mentality is composed, or, we might say *must be the Higher Mind Itself* — therefore, probably explaining where the light of the Higher Mind comes from. The analogy between Radium and the Higher Mind is exact. Both are inexhaustible, sources of radiation and illumination, and must draw power directly from Universal Mind. This same law applies **[16]** to all the other elements and metals of which the physical body is composed. All have their higher correspondences, and on that higher plane are Qualities, Forces and Colors — the Soul, Light, or Spirit of the materialized aspects.

Plate II shows the three distinct rays called Alpha, Beta and Gamma which emanate from Radium. Each ray possesses different properties. The diagram shows the way in which these different rays are affected by the action of a magnet.

The Alpha rays are deviated from the magnet. The Beta rays are attracted toward the magnet.

The Gamma rays are not deviated at all under the influence of the magnet.

The Radium in the illustration is supposed to be at the bottom of a hole in a heavy block of lead. If of sufficient thickness, lead does not permit any of the rays to pass through its substance.

The Alpha rays are believed to consist of particles of electrical matter, incredibly small that travel at the rate of thousands of miles a second. The Alpha rays, are positively charged.

The Beta rays consist of particles of matter much smaller than the Alpha rays being about 1-1000 the size of a hydrogen atom and travel at a velocity of 20,000 miles a second, carrying a charge of negative electricity.

The Gamma rays are not deflected by a magnet but travel in straight divergent lines from the point from which they radiate. They are highly penetrating, more so than either the Alpha or Beta rays. The Gamma rays do not consist of material particles but are of the same nature as the X-Ray, and are therefore supposed to be a form of motion. The velocity of the Gamma rays is that of light, namely, 186,440 miles a second. The almost incredible velocities of these rays would indicate that Radium is a substance which belongs to an inner and higher state of consciousness. A point must be reached finally where rapidity of motion and **[17]** vibration would finally transcend space and time

and come to absolute motion and rest in Infinite Deific Consciousness. The student may exercise intuition in seeking more analogies between Radium and the Higher Mind and the Spiritual Self.

There is but one Force, one Element from which all proceed, and to which all must return. In understanding this great law, we learn the origin and destiny of men and things, the underlying Unity of all things in essence. And this Unity gives the scientific basis of the Universal Brotherhood of all Creation.

CHAPTER 5

[19]
The Nature of the Soul

The study of occultism then, is the search for hidden causes that move to action in the hearts of people, worlds and things. These innermost causes *within causes* are the motive power which keep the Great Wheel of Being and Non-Being ever revolving. If we come to know the real self of anything, a blade of grass, a stone on the roadside, a piece of metal, the real self or essence within, the innermost within of animal, man, or god, we know the Real Self of All — or Deity. In the Infinitely Great we perceive the Infinitely Small. In the smallest atom is mirrored the Infinitely Great.

In these lessons the endeavor is made to reveal the unknown by the known, the invisible by the visible on the Law of Revelation through correspondences innately arising in consciousness. Keeping our feet — understanding — on the ground, therefore, we proceed.

Color — The Soul of Metals

The Sun is a Radiating Center of Light and Life because its substance is in a state of Incandescence, which means, a high rate of vibration. If we place a bar of iron in the fire, it soon becomes hot to the touch. The iron is now in a higher rate of vibration than before we put it in the fire. If we leave it in the fire long enough, the iron bar glows with a dull light, but if the fire is hot enough, after a time the iron bar becomes brighter and brighter, and finally reaches a state of incandescence where it radiates light. If the heat is carried still higher, the iron would burn and liberate its essential colors or color. These colors are called, by science, the Spectrum of the metal. The liberation of this color spectrum, the soul of the metal, means it has reached a very high rate of vibration, a rate of motion where it is no **[20]** longer able to keep a form in *manifestation* on the outer plane save in terms of light.

As with iron, so with any other metal or element. All can be reduced finally to light and color. Now, in the sun, it is known that all the metals and elements we know of on earth are present, but not as iron, lead, gold, hydrogen, oxygen, etc., but in a state of Color or Light which is the spirit of the metals or elements. In the elements in the sun, all this light and life and energy is actual. In these same elements as they exist on earth today that light and energy is latent. That light is there but *within the atoms* unable to radiate through the dense outer body or form of the metal because its vibrations have become lowered, and it is now too dense.

The Outer Form and the Inner Light

The outer form, *as such*, must be lost to attain this high state of incandescence where the soul and spirit can radiate its light and life directly. Thus, in the case of our human forms, that light and energy is *within* us but cannot radiate until the vibrations of the outer form are raised sufficiently high, and when so raised we lose our form as we now understand it and we do not like that, as these stagnant dense outer forms are precious to most of us. The pure incandescence of the soul, however, cannot shine through these dense veils of matter save as we refine, sublime and raise them. And this explains the difference between the Sun and the earth and other planets. And it explains the difference between a Master of Light and an ordinary human being. A Master of Light has raised His outer bodily principles to the point where the real light within Himself, which Light is His *Real Self* shines forth. And it is this Light which "lighteth every man into the world;" this Light which is the "Way, the Truth and the Life;" this Light of the Infinite Spirit of Light which is organized line by line, element by element, point by point, quality by **[21]** quality, into a soul structure or form built on a Divine plan, and which soul structure thus becomes a center of CONSCIOUS IMMORTALITY because it is built upon that inner plane where Light itself is the only building

material. And as that Light contains within itself all colors and possible shades of color, so it can be made to express in that organized soul structure, all possible shades of forces and qualities according to the plan on which the Spiritual Will of the Inner Self has built. Thus, as we differ in personal characteristics, so we differ in soul characteristics and each soul will manifest a glory peculiar to itself.

CHAPTER 6
[23]
Spirit and Matter

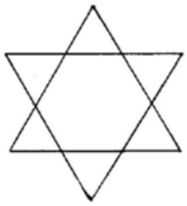

Symbol of Spirit and Matter

Matter and spirit are not separate one from the other but interpenetrate — one reflecting the other just as ice is steam *crystallized* and steam is ice *etheralized*. Thus, two interlaced triangles is the perfect symbol of spirit and matter in manifestation. The spiritual triangle with apex up draws the fires of life upward. The material triangle with apex down draws the fires downward. One is the inversion of the other. This is not merely symbolic truth, but an Actual Fact and is the real basic cause of the action and interaction of all forces in and around us. The sun draws the earth and the earth forces to itself, seeking to reduce them to its own terms, and the earth draws the light and life of the sun to itself with the same purpose. That part of a plant above ground draws the earth and water forces upward, that portion, the root, beneath ground, draws the air and light down, both parts building and growing as a result of this interchange. The root could not exist merely as a root, but must have its higher self above ground in order to be in manifestation at all.

The same law is everywhere in evidence. As human beings for example, the spirit within us seeks to refine and spiritualize the material body and its surroundings to its [24] own terms of beauty and perfection. On the other hand, the material self seeks naturally to *become* and to express in itself, and in its surroundings the light, the beauty, grandeur and proportions of its higher self in terms of matter. We say it seeks to do this and sometime in the evolution of humanity the correspondence will be perfectly externalized, but in the warfare of forces, this may seem to be delayed in particular instances, unless we look comprehensively. We must take humanity as a whole to see how surely and steadily this process has been going on through the ages.

The Mystery of Fire

GOD IS A CONSUMING FIRE. *The Universe is burning up*. Everything is ablaze. Our very bodies are ablaze, being consumed in the mighty Fire of the All-Fire — God. It is this Fire which is the cause of all motion in the cosmos. It makes the sap to flow, the heart to beat, and worlds to roll in space. By the same fact as fire reduces all things to itself, so it is seen how inevitable that all things and beings must finally be brought back into the One Flame. This central Divine Fire and Divine Light are the same. It has many expressions on many planes. There are material Fires and spiritual Fires. Fire is the greatest of scientific mysteries. No one has ever explained this tremendous power of affinity between elements which in the uniting creates fire. The process is known but not the WHY of the fact.

The physical fire is the material body of a spiritual fire, a material ray of light is the outer body of a spiritual ray or entity of light. As the vibrations of the physical plane are raised even physical fire will be raised to a higher spiritual expression. There will be more light to it and less smoke, more radiance and less destructive force. Matter is materialized spirit, and spirit is etherealized matter. So as we understand the constitution of one, we understand the other.

The One Element

[25]

Chemistry has formulated some seventy elements composing the matter of the physical plane. Occultism says there is but One element. Modern science is coming around to this view mainly through the study of the mysterious element, radium. Madame Curie regards it as MATTER IN A STATE OF ATOMIC INSTABILITY. In other words it approaches the One element of occultism before the same has sent out any elemental differentiations. Radium has many different rays of force, some of which actually materialize in other elements like helium. The further study of radium will reveal its kinship to astral and mental matter and also prove it to be very close to the BASIC ONE ELEMENT of Occultism.

Ethically applied, a knowledge of these truths must show the kinship of all souls In The One Soul. And this great fact is the root of the mighty truth in the Brotherhood of Man, and the Fatherhood of our collective Higher Selves — or God.

CHAPTER 7

[27]
The Root Consciousness of Man

Man is a God in Essence. A devil is a god inverted. A devil or evil forces can however, only invert divine forces on the outer coarser planes of life. *The Spirit belongs to All* — animals, men, angels, God. The Soul belongs to the many, grouped in clusters, constellations, rays and hierarchies and each group expressing different degrees of spiritual consciousness. The Body belongs to the one personality, the antithesis of the All.

On the plane of spirit all *di*-verse elements meet and become *uni*-versal in force and quality. On the plane of personality all universal qualities become divergent, so that any one personality can but express a modicum of that universal which is its root. As the personality is lifted up however, redeemed in terms of spirit, it gains the power to utter more and more of its Universal Root Consciousness, until the time comes when it, the personality can no longer keep form on this outer plane because of the great cosmical energies flowing through it. It is then translated and in a body of finer forces functions on other planes, as in the case of Jesus after his crucifixion. Then the limitations of matter are overcome and the Will and Consciousness deal with the Many, with worlds and *races* and all the titanic powers back of evolving life. This is real Mastery, the actual ability, with height and depth of consciousness to administer nature's laws — yes, even to *make* Nature's laws in conjunction with those Cosmical Legislative Bodies which preside over the destinies of manifested Life.

Brain, Heart, and Solar Plexus Centres

The physical man is built after the pattern of the cosmical man. He is a Unity in his Brain, a Duality in his Brain and Heart, and a Trinity in his Brain, Heart, and Solar Plexus Center.

[28] The Brain belongs to all parts of the body; in the brain is summed up the finality of every part of the body. The Heart Center (which includes the Pneuma, the lungs,) belongs to the Many groups in organs expressing various qualities and functions. Yet Heart and Brain are intimately related and interrelated, as are Soul and Spirit.

The Body, the personality is represented by the Solar Plexus Center for it is here that *personal form is created* and personal, kamic desires and qualities have their origin. This Solar Plexus Center belongs to the personality and stands apart from the heart and brain yet dependent upon both. Yet its tendency is to pull away from all that heart and brain, or soul and spirit stand for, for it, the solar plexus-self is the lower unredeemed self, the vehicle, or chariot, in which the inner self rides, drawn into experience by the steed forces of the lower nature which must be controlled by the Higher lest the lines of forces become tangled and inverted and progress be stayed.

The brain is the realm where the elemental Regents reside who rule the body and its forces. It is the Plane of Heaven from a physical standpoint. Here matter is refined and sublimed and is more responsive and *alive* than in any outer region. The Solar Plexus abdominal region is where gross matter is being regenerated. Here are the Hells of the body also — the plane of putrefaction — the region where matter is disintegrated and when made fit raised to a higher status — even sent into the higher realms, the upper heavens of the brain for higher use.

The brain is made up of two main parts called the right and left hemispheres. The right side of the brain governs the left side of the body; the left side of the brain the right side of the body. If the left side of the body should be paralyzed, it indicates that the right side of the brain is affected and *vice versa*. This is because the fibres from both sides cross near the base of the brain.

The Crucified Ego

[29]

The Ego has his seat of power back of the brain in the astral world, but he is connected with, and works through the brain — is in fact *incarnated* in the brain during a life period. The Ego is held to matter by the iron nails of Desire, and we have in the brain a symbol of Calvary, the place of a Skull where the lines of life (nerve fibres) form the Cross and where the incarnating Ego is crucified in matter between two thieves, the Lower Self who would drag him down and the Higher Self who would draw him up. When the Ego triumphs he draws the lower self into higher realms, by process of transmutation, and both lower and higher are with him in Paradise.

The next lesson will deal particularly with the occult functions of the Pineal Gland and the Pituitary Body.

CHAPTER 8

[31]

The Pituitary Body

The Pituitary Body is a small reddish gray mass occupying the Sella turcica — a saddle-shaped depression of the Sphenoid bone of the skull. The Sphenoid bone is a wedge-shaped bone placed across the base of the skull near the middle and it enters into the formation of the cavity of the cranium, as well as the bony structure of the eye-sockets and the nasal regions. So much for the location of this important body — and the location has its significance. It is about one-half inch broad, one-quarter inch long, and one-quarter inch high. It is formed of two distinct parts called lobes which are united. The anterior lobe is bean shaped and the posterior more rounded. The Pituitary Body or gland is so called from its being erroneously supposed to discharge *pituita* (slime) into the nostrils.

The Ductless Glands

Physiologically, the Pituitary Body is classed with the Vascular or Ductless glands of the body. In Kirke's Physiology, vascular glands are defined as follows: "The materials separated from the blood by the ordinary process of secretion in glands, are always discharged from the organ in which they formed, and are either straightway expelled from the body (as in the case of the kidneys), or, if they are again received into the blood, it is only after they have been altered from the original condition, as in the case of the saliva and bile. There appears, however, to be a modification of the process of secretion, in which certain materials are abstracted from the blood, undergo some change, and are added to the lymph or restored to the blood without being previously discharged from the secreting organ or made use of for any secondary purpose. The bodies in which this modified form of secretion takes place are **[32]** usually described as Vascular Glands or glands without ducts, and include the Spleen, the Thymus, and Thyroid Glands, the Suprarenal Capsules of the kidneys, the Pineal Gland and Pituitary Body, and the Tonsils." Kirk further adds: "The opinion that the vascular glands serve for the Higher Organization of the blood is supported by their being especially active in the discharge of their functions during foetal life and childhood, when for the development and growth of the body, the most abundant supply of highly organized blood is necessary."

Ductless Glands — Doorways of Life

Let us remember that the blood is a stream of life force — Prana — on the physical plane, the spiritual root of which is ATMA. If this be so, then the vascular organs such as the Spleen, Pituitary Body, Pineal gland, etc., would be intermediaries — doorways — so to speak between Physical Life differentiated as Prana coursing in the blood stream, and Spiritual Life, the highest synthetical expression of which is ATMA. The Pituitary Body and Pineal gland therefore, being placed in the brain, would under certain conditions of development serve as *points of contact* between the brain consciousness of the Outer Man, and the higher consciousness of the Spiritual Self. And as the Spiritual Self is ONE with all Spiritual Selves, such conscious contact between the two planes would *illumine* and *unveil* the mysteries of GOD and MAN on all the planes of Being, both Finite and Infinite.

Seat of the Mental Principle in Man

Occultly, the Pituitary Body is the seat of Manas — the Mental principle. Manas, however, has its higher and lower aspect or division, and we find this represented in the two lobes of the Pituitary Body; the anterior and larger lobe functions the lower mentality, and the posterior smaller lobe the

higher principle of intellection. Through the [33] Pituitary Body, as the seat of Manas, the Will is Energized — both higher and lower Will according to the status of evolution the individual is in. Manas energizing Will is the great Principle of Selection and Discrimination operating everywhere in the Universe. It is the *cause* of all changes in nature, organic and inorganic, from birth, growth and dissolution. Cosmically, it is Fohat, the great Universal Will or drawing and driving power of the Universe — the cause of all motion in worlds or atoms.

Functions of the Pituitary Body

This Manasic principle of Selection, having its seat in the Pituitary Body, is active in every part, organ, and cell of our bodies. Certain reported discoveries by Dr. C.E. de M. Sajours, of Philadelphia, editor of the "Monthly Cyclopaedia of Practical Medicine," bear out this Selective function of the Pituitary Body. He found that its removal stopped all organic function. Also that it governs every blood-making organ that produces secretion. The front lobe he discovered contained an organ that detected impurities in the blood *by the sense of smell*. The rear lobe governed glands such as the kidneys, lungs, etc. *In fact the whole array of disease-resisting forces in the body depends upon the Pituitary Body*. When disease in any form occurs, the Pituitary Body regulates the secretions and causes the proper organ to increase or decrease its work, to throw out into the blood stream the proper chemical elements for overcoming the disease and so restoring the balance of health in all parts.

It is also thought that premature old age is the result of some disease of the Pituitary Body. Acromegaly is a disease characterized by enormous enlargements of the joints producing giants and giantesses. Most of the giants of modern times have had this disease and it is a result of a definite disease of the Pituitary Body. The query naturally arises: were the normal giants of olden times produced as [34] a result of certain evolutionary changes in the Pituitary Body?

Physiologically then, the Pituitary Body is the Mentality of the Organic Functions. *Psychologically*, when its forces interact with those of the Pineal Gland, the highest power of Spiritual Vision and Cognition is awakened and the Relations of All Things and Creatures to the Creator made Manifest on any or all planes of Being.

In the next lesson the Pituitary Body will be considered in connection more particularly with the Pineal Gland.

CHAPTER 9

[35]

Pituitary Body and Pineal Gland

The Pituitary Body being an organ through which the pure Manasic (Mental) essence functions as shown in the preceding lesson, let us now inquire as to its relations with the Pineal Gland.

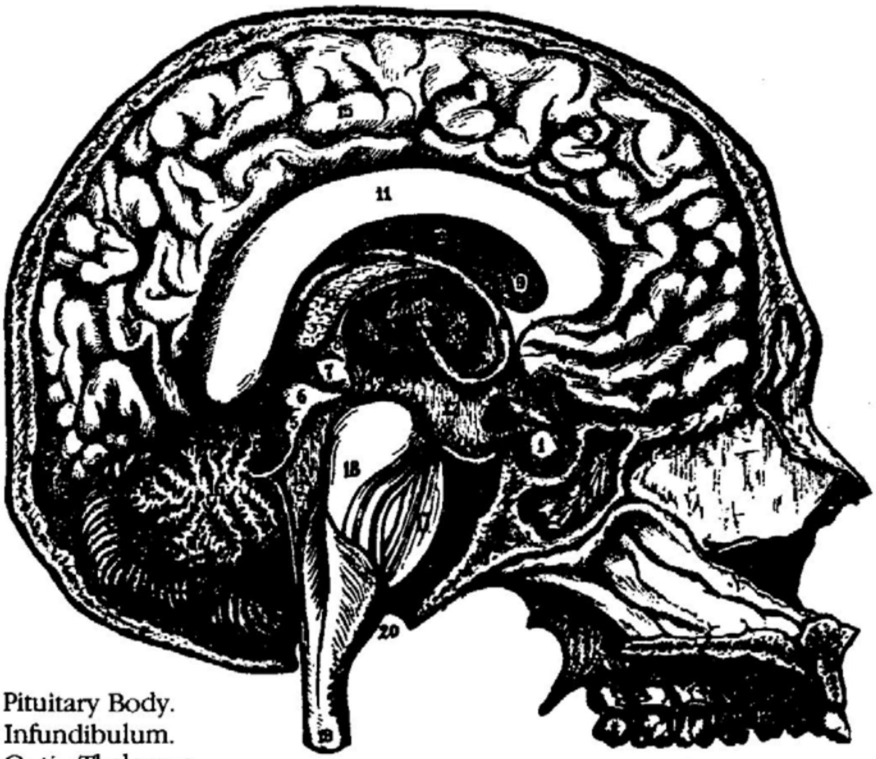

1. Pituitary Body.
2. Infundibulum.
3. Optic Thalamus.
4. Fornix.
5. Testes. Corpora Quadrigemina.
6. Nates.
7. Pineal Gland.
8. Peduncles of Pineal Gland.
9. Position of the Corpus Striatum. It is behind 10 — the Septum Lucidum
10. Septum Lucidum
11. Corpus Callosum.
12. Third Ventricle.
13. Fourth Ventricle.
14. Velum Interpositum.
15. Cerebrum.
16. Cerebellum.
17. Pons Varolii.
18. Medulla Oblongata.
19. Spinal Cord.
20. Foramen Magnum (of the Skull)

Plate III. THE BRAIN. Showing location of pineal and pituitary glands and the anatomical relation of these to other important brain centers referred to in the lessons.

Vacuoles and Ventricles

[36]

In Chapter 3 certain Vacuoles or clear spaces as found in a cell were referred to, and the statement made that the etheric or magnetic-desire life of the cell acts through these spaces driving the cell to act through the desire energy transmitted. Also, *"These spaces in the cell correspond to the Ventricles of the brain and the Central Canal of the Spinal Cord through which the etheric astral man receives and transmits impulses. These spaces or Ventricles have to do with the mystery of the Inner Breath."*

There are a number of spaces in the brain called Ventricles. One of these is known as the Third Ventricle. This Third Ventricle is directly connected with the Pituitary Body in front, and with the Pineal Gland behind.

Plate No. Ill shows very clearly the relative positions of the Pituitary Body, the Pineal Gland and the Third Ventricle. In this plate it will be noted that the Pituitary Body is attached to the front extremity of the Infundibulum, and the Infundibulum it will be seen by the plate projects into the Third Ventricle. The word Infundibulum means a funnel, which is exactly what this organ is — a hollow conical process, as defined by anatomy. The plate will also show how the broad end of the "Funnel" projects into the Third Ventricle, all of which is significant. A canal passes through the Pituitary Body which connects it with the Infundibulum.

Anatomy of the Pineal Gland

The Pineal Body or Gland is a reddish body about the size of a small cherry stone, and is named from its supposed resemblance to a fircone.

It also has a Central Cavity. As said, it is connected with the posterior part of the Third Ventricle projecting backwards and downwards between the superior pair of Corpora Quadrigemina. The Corpora Quadrigemina are the **[37]** Centers of Sight and this close contact of the Pineal Gland to these Centers has great significance. The Corpora Quadrigemina is of course the Center of outer sight and the Pineal Gland the great Center of inner sight for the Thinker dwelling in his marvelous City of Seven Gates — that is, the seven orifices in the head through which that Thinker contacts the outer world.

Influence of Pineal Gland on Sex Function

PHYSIOLOGICALLY the latest scientific data on the Pineal Gland is corroborative of the creative function of this mysterious organ. From most careful investigation and experimentation, men notable in the field of science find as follows:

1— The Pineal Gland undergoes a normal physiologic atrophy (wasting) at the time of puberty. When physiologically active therefore SEXUAL FUNCTIONING IS INHIBITED. When the gland is not functioning so actively as after puberty, SEXUAL FUNCTION ASSERTS ITSELF.

2— In cases of tumor of this gland occurring before puberty, and which would inhibit the action of the gland, it has been noted that in the child so affected, there was marked mental precocity, increase of weight with overgrowth of body, and earlier sexual ripening.

3— This has been confirmed by experiments on animals. Removal of the pineal gland in animals like guinea pigs, etc., shows a hastened development of sexual organs and earlier breeding than is normal with such animals.

The above purely scientific deductions based on observed facts are intensely interesting. With the decline of the sexual function with old age, there is likely to be a resumption of the activity of this gland. However, the facts shown above would point to one general basic conclusion, namely, that with the atrophy of this gland at puberty, creative energy functioning in the Pineal Gland shifts to the sex organs hitherto dormant: in other words, from the upper **[38]** pole to the lower. The higher pole is regained through the awakening of the higher activity of the Pituitary Body which indraws the lower creative energy into itself and under right condition correlates those forces with the pineal gland arousing it again to active functioning, either temporarily or indefinitely, as the case may be. This means real spiritual development.

The Brain Center of Vision

The correspondence to any *organ* of seeing in the body would be the Power to see resident in some part of the brain — and the same with all organs in the gamut of the senses. Thus the Corpora Quadrigemina is the Center of the Power of Seeing — in other words the *power* of the personal Ego working through that Center to Visualize Color Vibrations — or rates of vibration in terms of color. The Visualization of color vibrations is the Power of Vision — for vision is the Sensing of Color or shades of color no matter how subtle or fine, or coarse or intermixed. Any substance that is perfectly colorless *is invisible*.

The Optic Thalami

The Pineal Gland is attached at its base by two nerve cords which connect it to the Optic Thalami. And what are the Optic Thalami? According to the most advanced physiologists, "they are the organs for the reception and condensation of the most sensitive and sensorial incitations from the periphery of the body (according to Occultism from the periphery of the Auric Egg or Envelope), which is our point of communication with the Higher, Universal Planes." The Pineal Gland bears the same relationship to the Optic Thalami in terms of sensation, as it bears to the Corpora Quadrigemina in terms of Sight. In other words, the Optic Thalami are the Center for outer feeling or sensation, while the Pineal Gland is the organ for Inner Spiritual Feeling or Sensation.

Spiritual Functions of Pituitary and Pineal Glands

[39]

As the Pituitary Body corresponds to the Manasic or Mental principle, so the Pineal Gland corresponds to the Intuitive Principle.

It may be fitting here to quote the teachings of H.P. Blavatsky on the interaction between the Pituitary Body and the Pineal Gland. This teaching was first given out under pledges of secrecy but has since been public. She says:

"When a man is in his normal condition, an adept can see the golden aura pulsating in both centers, like the pulsations of the heart which never cease throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the aura takes on a stronger vibratory or swinging action. The arc of the pulsations of the Pituitary Body mounts upward, more and more, until just as when the electric current strikes some solid object, the current finally strikes the pineal gland, and the dormant organ is awakened and set all glowing with the pure Akashic Fire. This is the psycho-physiological illustration of two organs on the physical plane, which are respectively the concrete symbols of the metaphysical concepts called Manas and Buddhi. The latter in order to become conscious on this plane, needs the more differentiated fire of Manas but once the Sixth Sense has awakened the Seventh, the light which radiates from this Seventh Sense illumines the fields of *infinitude*. For a brief space of time man becomes omniscient; the Past and Future, Space and Time, disappear and become for him, the Present. If an Adept, he will store the knowledge he thus gains in his physical memory, and nothing save the crime of indulging in Black Magic, can obliterate the remembrance of it. If only a Chela, portions alone of the whole truth will impress themselves on his **[40]** memory, and he will have to repeat the process for years, never allowing a speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept."

The next lesson will deal more particularly with the *creative* aspect of the Pineal Gland and the Pituitary Body.

CHAPTER 10

[41]

The Brain, a Synthetic Center

In a preceding lesson it was pointed out that "in the brain is summed up the finality of every part of the body." In other words, that the brain is the SYNTHESIS of the body. Or to put it another way—every organ and tissue of the physical *outside* of the brain is both an extension and a correspondence of some Center *in* the brain.

The Ego seated on his Throne of Reason and Intuition sends out his rays of consciousness through nerves ramifying in every part of the organism. These nerves on an inner plane are conscious currents of life force. On this plane they have materialized into lines of sensitive matter, capable of receiving and conveying all degrees of vibrations concerned with the bodily senses. These nerves and nerve centers being currents of conscious energy projected by the Ego or Inner Self, have by processes of nutrition, growth and transformation, built up other tissues such as bone, muscles, arteries, etc., giving the Inner Self greater power of expression and experience in matter.

The body is thus a differentiation of the brain, part for part, and tissue for tissue. In consummating this differentiation into an outer body in this age and on this plane, the brain sacrifices a part of itself—its Other Self in fact— for the brain is Androgynous—male-female—and we know that so far as the physical body is concerned we are born either male or female.

The Brain and the Third Root Race

The Secret Doctrine refers to the astral Third Root Race as a race of *globular beings* — male-female creating by a process of Will and ideation called Kriyashakti. The brain of man is the correspondence of this Third Root Race *indrawn within* the cranium—which is a sphere filled, not only with brain matter, but also with Akashic and magnetic [42] energy corresponding to the *atmosphere*, so to speak, of the Third Root Race. The brain still creates by the power of will or Kriyashakti. From the magnetic astral matter within its reach it creates all mental forms, ideas and thoughts — all of which are the creations — offspring on the astral, mental plane of this brain entity living within the Akashic sphere of the skull chamber — the Cave of the Mind.

The power to create mental images and thought forms on the inner plane is analogous to the power of creating physical forms on the material plane of sex, and involves the same *corresponding modus operandi*. In the brain sphere, however, we have an organism undifferentiated as to sex functions — or the male-female *in one*; — and so its ideation progeny are SELF-BORN — within its own organism without outside contact, as must be the case on the lower differentiated plane of the body outside of this Akashic brain sphere.

A Third Sex

That part of the organism outside of the skull cavity is differentiated mental or brain substance, and in the process of extension and differentiation into these bodily organs and tissues, the male-female, positive-negative, brain entity sacrifices and loses one of its poles or corresponding sex parts outside of its native sphere; that is, such sex part is not represented in that outer body or is represented so latently as to be overwhelmed by the other active sex part. So we have the two sexes in manifestation in the outer bodies of the Race in this age, and if we could imagine these bodies themselves again differentiating on a *still more outer plane*, a lower or third or fourth sex would come into existence — and so on as the differentiation proceeded *outward*. As we go *in*, the sexes are indrawn and all differentiation disappears more and more, until the TWO IN ONE disappear as such and there obtains a THIRD SPIRITUAL SEX so utterly different from all of our ideas of sex that it is designated by the term SEXLESS.

[43] The spiritual, mental and psychic creations of musicians, artists, poets, scientists, and inventors show the high creative functions of the brain and the higher and more spiritual these creations, the more perfect the action and interaction between the Pineal Gland and Pituitary Body and co-ordinating parts. This is because the Pineal Gland, the Pituitary Body and their appendages correspond to the lower sex pole — the male and female generative organs of the physical body. The highest spiritual ideation is male-female, positive-negative in quality whether it be music, art, poetry, aspiration, prayer or desire. Take away one pole and there remains a one-winged imperfect something.

The Divine Marriage

Such organs as the liver, spleen, kidneys, etc., receive gross matter and substances from the blood stream and transform and transmute the same according to the function of said organ, but such psychic organs as the Pituitary Body and Pineal Gland receive only the FIERY EMANATION or AURA of the blood and make spiritual use of the same in its functioning.

Molecular motions in the Pituitary Body cause psychic vision, but such motion may be caused by many things, even by outer irritation as by pressing the eyeballs causing flashes of light because the Pituitary Body is connected with the optic center as has been pointed out. Fevers and disease, drunkenness, etc., may also cause disorderly motions in the Pituitary Body giving rise to hallucinations.

Molecular motions in the Pineal Gland cause Spiritual Clairvoyance but to make this Clairvoyance illumine the fields of the Universal, the fires of the Pituitary Body must unite with the fires of the Pineal Gland, and this union means that the Sixth and Seventh Senses *have become as one*, or in other words, that the individual consciousness is **[44]** so indrawn that the Magnetic Sphere of Manas — the highest Mentality, and Buddhi — the highest Spiritual sense, are conjoined. This is the highest Yoga, the DIVINE MARRIAGE OF MATTER AND SPIRIT, or of LOVE AND WISDOM. Hermes, or Wisdom, is now united with Love — Venus or Aphrodite and on the psycho-physical plane there results an entity of perfect balance — the Divine Hermaphrodite, or the Androgyne.

In studying these lessons the essential Unity of all Life should ever be borne in mind. The correspondences made should be applied everywhere and to everything for any process operating in the human body also operates in the cosmos, in a world, as well as in a cell or atom. The birth of a human being or a *thought* is analogous to the birth of a world or a universe. All forces operate from within outward whether they be creative forces or otherwise. Hidden causes should be searched for in the Heart or Center of all things.

CHAPTER 11

[45]

Reincarnation

In these lessons the occultism of the brain will not be overshadowed by the occultism of the heart and the inner spiritual centers, but as the brain differentiates and materializes in more understandable terms the inner forces and fires, the effort in these lessons is to give the student a practical basis to start from and hence to better understand the functions and correspondences of the inner, or auric centers. In other words by passing through the brain, spiritual forces are materialized and become intellectual forces or thought; but the seat of the process is in the spiritual nature, however inverted or perverted the thought may have become by evil or abnormal desires and will.

Pure natural thought is *heaven born*, being the regenerated essence of the universal finer forces working through the bodily organs and cells and finally reaching through the fiery emanation of the blood, the brain centers, reflected and cognized there as Thought creations. In other words, through the microcosm, Man, cosmical forces play and interplay. Universal impersonal forces correlate with the personal cells and organs and are given color, quality and character by the personal or microcosmic will of man as a whole or by the collective minute cellular beings of which he is made up. As man has *actually* or *potentially* represented in him all the forces of the Cosmos, so each cell in man has in it all the forces of the man in its degree, from the physical to the highest mental and spiritual.

Reincarnation of Cells in the Body Cosmos

In the physical body are millions of cells *dying constantly* with each movement of the body, each beat of the heart, each voluntary or involuntary act of the organism. When a cell entity so dies, the same corresponding process **[46]** *must* happen to its various principles as happens in the case of the man as a whole dying. The various principles are separated, the lower physical part yields up its forces for giving energy *to the body*. The higher principles, as the mental and spiritual, rise to the proper planes — the mental aspect or force of the cell passing in the aura of the blood stream to the mental centers, thereby furnishing material for mental operations. The spiritual aspects or forces of the dead cell pass into the higher or lower creative centers or heavens of the body, and are there used for the highest purpose and economy of the Microcosm, Man. The lower unregenerated elements of the cell enter the bloodstream but are withdrawn from the same by the proper excreting organs and sent into the hells of the body for regeneration or elimination in the lower intestinal and urinary tracts of the organism.

Millions of cells are also being born constantly in the organisms and these are again *ensouled* by the streams of spiritual Egos sent forth from the higher plane of the brain which has in the meantime received force and power from the spiritual and mental cells ascending to it and has also imparted to the same a tremendous dynamic mental and spiritual power until, surcharged, they are eager to rush forth again seeking experience in lower material embodiment and thereby give up the surcharged life they have received from contact with the higher planes of consciousness, transmitting in this way some of the energy of the higher planes to the lower and so helping to raise the vibrations of the lower by ceaselessly incarnating and reincarnating, until the whole body has received the greatest possible development for that cycle of manifestation.

So much for the reincarnation of the cell. As above so below, as with the cell, so with man. What *happens* after death and the *function* of death, or that change man calls death, is made apparent by this explanation and correspondence.

Humanity — a State of Consciousness

[47]

Bear in mind, however, that with the spiritual principles or soul of the cell, so with the Soul of Man, its heaven is not a place, but a state of consciousness. Yet that state or plane1 of consciousness in the case of the cell would be within the Cosmos, so to speak, of the man. So the heavenly plane of consciousness of man is within the Cosmos of Humanity in its higher states. So that as in the case of the cell when it dies, its powers, energy and usefulness are not lost, but its principles separate and go to their corresponding *lokas* or centers; likewise, when a human being dies, he or she, does not go outside of the aura or cosmos of humanity — but humanity as a whole being a state of consciousness in reality, the various forces and principles of a human being on death pass into appropriate spheres and add power to that sphere, and in due time, owing to the fixed laws of action and reaction, of centripetal or centrifugal forces, which govern spirit as well as matter, those *discarnated* forces of the mind, Soul and spirit are again reassembled on the lower planes of manifestation. So that when a man dies, if he be a genius, a master of art, of music, poetry, of science or invention, or a great soul from a Saviour down, he does not die out of the aura of humanity. But his powers are *still alive* and vitalize that humanity as much and even more than before, though those powers may not be so concentrated as before, though any other unit of the race on this plane may draw upon those powers, mental or spiritual, according to their ability to so draw. Thus nothing is lost by the death of any one or anything, because there is no place for it to be lost in.

As the cells of the body on dying add power and glory to the higher realms whence their spiritual forces ascend, so on dying we also help to make the Heaven of Humanity greater and more glorious by adding our spiritual essence to it in jewels of Light, Truth and Beauty, to the extent that **[48]** we have fashioned such in our incarnation. In other words, our divine birthright is to work with God building the heavens as well as the earth.

CHAPTER 12

[49]
The Seven Harmonies

In the last lesson it was stated that the Heaven of the Cell, as in the case of man, was a *state of consciousness* and not a place. As there are SEVEN HEAVENS or higher states of consciousness which it is possible for the soul of man to enter, so are there seven heavens or states of consciousness into which or rather with which the spiritual consciousness of the cell may be identified. These heavens in the case of the cell entity are the seven cavities of the brain connecting with the central cavity running all the length of the spinal cord. These cavities are termed in occultism the SEVEN HARMONIES. These chambers may be graded from above down as follows:

1. The Cavity of the Pineal Gland.
2. The Cavity of the Pituitary Body.
3. The Third Ventricle.
4. The Fourth Ventricle.
5. and 6. The two lateral ventricles.
7. The Cavity of the skull itself — the total of all the other cavities.

All of the Cavities and Ventricles of the brain are connected by intercommunicating channels or canals, one with the other, and with the Central Canal of the Spinal Cord which as said runs the entire length of the Cord to the base of the spine. Here then, we have in the physical body, enclosed *within* it, an ethereal magnetic realm in which the astral self contacts the brain and spinal centers and in which etheric realm the finer forces play and interplay.

Thoughts, Desires, Health and Disease

Every desire, thought and feeling had by a human being, arouses a vibration in the brain cavity or sphere which *corresponds to that desire or thought* in terms of quality and kind. The highest spiritual desires and aspirations of **[50]** which man is capable and which are beyond mere self, arouse into activity the high force and essence in the pineal gland.

The lower desires and impulses in man arouse corresponding forces in the cavities situated nearer the base of the brain where the merely *vital* and more *animal* centers are located. If gross desires and thoughts are the rule, gross forces are energized in these lower spheres and these forces pass downward into the Central Canal and circulate by absorption in all parts of the body, *materializing* the body the more and rendering it grosser and more animal and finally causing by direct impact and reflection, diseases, which in their essential nature correspond with the desire or thought forces which are the real inner cause of such diseases. In other words, the natural Harmony of one or more of the Spheres of Harmony has been disturbed and may even cause physical disease if it has gone far enough, in order to restore by pain and sacrifice the harmony due to the fixed inexorable law that the outer must in time adjust itself to the inner, the material to the spiritual, no matter what the cost of suffering may be — as INFINITE GOOD must ever be greater than *finite* evil.

The Inner Building Light

In terms of sight, the pure natural color of the etheric substance in any one of these inner Chambers of Harmony glows brighter and clearer, as the *desires, thoughts and actions* of the individual become more *unselfish* and universal. On the other hand, if *selfishness* and animality dominate, the pure natural color of the inner etheric substance becomes gradually filled with *dark or black centers, each center* marking some individual selfish desire, thought or act, of the lower self.

Truly important is the eternal fact, that ALL LIFE IS ONE LIFE, that Men and Angels, God and Devils are bound together in the ONE SUPREME LIFE; and that, as Gods and Angels can brighten the earth, so can men and **[51]** devils dim the splendor of the heavens in some degree by *evil done, or desired.*

The UNIVERSAL DEITY is being perfected by the perfection of its individual and minute parts called atoms, molecules, cells, men, angels and worlds. So man is being perfected by the perfection of his minute parts, and each thought, desire and act has a constructive or destructive power on his inner immortal body either building in accordance with the DIVINE plan or tearing down what has been built up in proportion to the amount of downward energy exerted. God is still building the heavens and the earth, and we were with Him and of Him in the beginning as WE ARE NOW, no matter what embodiment we may have had or on what plane of action we may have functioned.

The Link Between the Self of Matter and Spirit

The etheric substance of the SEVEN HARMONIES is the *real link* between the *spiritual* and *material* selves of man. On this sensitive substance, the Higher Self reflects its messages, visions, and impressions, which are then received by the brain cells and centers. Correspondingly, this sensitive substance receives impressions and vibrations from the lower self, which in this way may invoke (pray) the help of the higher forces, or may, as has been pointed out, if the desires are of evil nature, pollute and darken the pure sensitive ether of these Inner Chambers of Consciousness.

The interdependence of all Substance, Force and Consciousness must ever be kept in mind by the student of life.

CHAPTER 13

[53]
Ten Basic Truths

In these lessons, while much has been pointed out as showing the occult, psychic, and spiritual correspondences of the brain and its centers, volumes more could be written if the scope of these lessons permitted finer particularizing. The main object is to indicate to the thoughtful student, the fact and the working of the laws of correspondence, and the interaction of forces between higher and lower planes, in consequence. Once this fundamental truth is realized, the mind and intuition will make its own deductions and so arrive at truth without any such lessons as these, or books or teachers of any kind. Then every fact of knowledge in nature and in life, in general and in details, all the *commonplaces* as well as the big things are seen and estimated from another standpoint, from interior angles of spiritual vision and the value of every truth measured truly in all its relations and inter-relations.

We will now leave the brain and take up another field of study. We have seen that man is an epitome of the cosmos. Every part, organ and tissue in him has its celestial correspondences in the Heavenly Man — God — man being thus literally an image of God — the collective creative forces of the Universe entitized as the ALL-BEING. The drop of water from the ocean contains all the elements that are in that ocean, even to the germ of life itself.

Before proceeding to the occultism of the Heart, the other pole of the Brain, a few basic general truths should be pointed out and kept in mind.

1— God is the highest spiritual essence of Light, Life and Love.

2— This Light, Life and Love — all one thing — is PRIMORDIAL SUBSTANCE ITSELF, out of which the Uni-verse, worlds, men and all things have been created.

[54] 3— This Primordial substance does not *possess* Intelligence or Wisdom or Knowledge or Power, but IS Intelligence, Wisdom, Knowledge and Power as well as all the spiritual qualities such as Faith, Justice, Compassion, etc.

4— Being these qualities themselves, in whatever form this primordial substance manifests, IT KNOWS HOW TO ACT, *what to do*, whether manifesting in a planet, an insect, a blade of grass or a man. According to the key-note of its form, it will be moved to the appropriate action, for knowledge, light, intelligence — God — light, life and love — is at the root of its being.

5— This Primordial Substance manifests in an infinitude of forms, the sum total making up the whole universe. These forms whether of worlds or of men are merely materialized aspects of some ray or quality inherent in this Primordial Substance or God — and thus each form manifested is for the time being, a materialized spiritual force or quality. That this spiritual force may become inverted and so be evil in its action does not contradict the above statement.

6— While each form has its dominant note and quality, yet it has all the notes or qualities of life latent or expressed, so that it has the *possibility of calling as much of God out* as any other form, as it gains the power to utter the Light within itself. This applies to men, angels, worlds, animals, trees, or blades of grass.

7— Man is thus an epitome of God. In time, when all his qualities are perfectly expressed, he will perfectly express God and thus *be* God — One with God — all Life, Light and Love.

8— Everything in Nature expresses some quality or character of God, — *trees, flowers, stars, insects, men and animals.*

9— Being made in the image of God, each part and organ of man, expresses or represents some character or quality of God — or Primordial Light, Life and Love.

[55] 10— As each part and organ of man draws in purity upon, and assimilates the forces and qualities flowing naturally into it from the Inner Source, it becomes clearer, purer, more beautiful and noble in appearance and function, whether this be the body as a whole or some part like the eye,

ears, nose, mouth, hands, feet, etc., for by this assimilation these parts have drawn upon the SOURCE OF ITS REAL LIFE — ITS HIGHER DIVINER SELF, which IS all Purity, Beauty, Health, Truth and Light. But if these forces be drawn upon selfishly and with motives of impurity, the corresponding organs and parts become distorted, ugly and unhealthy, as selfishness and impurity invert Divine and Natural forces.

From this standpoint we will take up the Occultism of the Heart in the next lesson.

CHAPTER 14

[57]

The Mystery of the Heart

The Mystery of the Heart on the lower planes is the mystery of the Kama Rupa (the forces of desire which bring the body into manifestation). The Mystery of the Heart on the *higher planes* is the mystery of the Sixth or Buddhic Principle, the Spiritual Heart, which transcends all Form but brings the spiritual bodies or principles into manifestation, from out the synthetic Atmic Plane.

The student is Cell. It is there stated that the "Spaces in the protoplasm of the Cell correspond to Kama Rupa, the body of Lower Desires." It is necessary to bear this point in mind in order to understand the origin of the Heart from its beginning on the physical plane, thus also showing its connection with the inner spheres.

It was also stated that these Spaces or 'Vacuoles have to do with the mystery of the inner Breath.

The embryological origin of the Heart and the blood vessels are practically the same; the blood vessels of the body are in fact *extensions* of the heart as an organ, so that the heart in that sense is all over the body, having its ramifications in every part of its organic world.

The Science of Histology is the study of the microscopic anatomy and development of cells and tissues of the body. Authorities on this science thus describe the origin and development of the Blood Vessels and the Heart. "Vacuoles — Spaces, are formed within the cell, and as they increase they run together, and a cavity filled with fluid is thus produced in the interior of the cell, while blood cells are formed within this cavity." Many cells so modified are joined together and thus blood vessels are wrought in the ovum, the creative cell, almost at once on impregnation. Again in regard to the origin of the Heart, histology says: The origin of the Heart itself is in some respects similar to that of the vessels, insofar that it is by the vacuolated **[58]** formation (the blending of the spaces in the cells) that the cavity of the Heart originates. We also learn that in mammals, which includes man, in fishes having body structure, and some birds, the heart "has at first the remarkable form of two tubes separated to some distance from each other, and the formation of the single cavity of the heart is due to the gradual approximation of these tubes and their coalescence into one by the union and subsequent disappearance of their adjacent primitive walls." This first formation of two tubular elemental heart centers indicates a polarity and differentiation in the development of this organ which polarity is however overcome by the blending of the two poles later on. As the history of the development of the embryo is the history of the development of the Cosmos and of Man this would indicate that in the past, in perhaps the earlier kingdoms or races of life in its elemental forms on some astral plane, the heart centers were differentiated into two opposite forces, positive and negative, which, however, are now blended into one force with corresponding greater power of Unity and Life.

The Inner Breath

The Kama Rupa Center being a congeries of elemental desire forces whose FUNCTION IS TO THROW MATTER INTO FORM, the Kama Rupa Centers, the Spaces in the Cell before mentioned, may be regarded as an *opening* between the physical and astral world *into which the inner pranic breath of life is breathed* creating thus a vortex of life forces in that cell and throwing its protoplasm and matter into a form consistent with, and corresponding to the desire elements seeking outward embodiment. Thus worlds and creatures come into existence from within. The same processes apply to suns, worlds, and systems of worlds. The hollow Spaces or Spheres within the earth transmit the corresponding Desire or Kama-Pranic forces, which, with irresistible might, throw terrestrial substance **[59]** into order and form and transmit to all parts of the earth organism, the creative and regenerating currents from within, urging the earth and all on and in it to evolve accordingly.

Blood — the Vehicle of Breath and Desire

The Blood itself with iron its base, red of color, and being so intimately a part of this Kama Rupa Center which brings the Heart and blood vessels into form, becomes naturally the vehicle to receive the inner Pranic Breath. It is thus literally the vehicle of the vital essence and as it absorbs the forces of the Kama Rupic Center in which are stored all the desires and tendencies of the entity seeking embodiment, it can be seen how naturally the blood transmits hereditary traits and tendencies stored up in the Kamic Spaces of the Creative Cell. It is now acknowledged by the highest authorities that hereditary tendencies, including health and disease tendencies, are stored up in the *blood stream*, and that the structural deficiency of body or organ is *secondary*. In hereditary mental diseases, the brain structure *may be perfect*, but the blood has been modified in some way by Kama Pranic forces operating in the blood and therefore the source of the disease is on the physical plane in the blood.

The next lesson will take up the more spiritual correspondences of the Heart.

CHAPTER 15

[61]

Spiritual Correspondences of the Heart

The human heart beats in the average person about 72 times per minute. The Sun which is the heart of our solar system beats once in eleven years. Back of every physical form there must be a spiritual center corresponding in force, power and function to that outer form, organ or tissue. Therefore the spiritual heart of man is his auric heart which sends currents of spiritual blood — forces — throughout his entire auric being, which includes the physical — which might be considered as the lowest part, the dregs so to speak or the material precipitation chemically speaking, of the incompatible or unspiritual elements in the auric body and which, as yet, remain *insoluble* — will not be blended and unified with the spiritual body. The regeneration and spiritualizing of these lower elements is the work of experience in material incarnations — and makes such incarnations a necessity.

The Kingdom Within

Bone, muscle, and nerves are the crystallized aspect of spiritual forces and qualities in the aura, just as the crystallized cube of gold thrown down in a chemical solution is the materialized aspect of a *perfected* and very high spiritual quality of life on *higher planes* — existing not *in form* but as a QUALITY in Deity Itself. For every material sun in the universe, there must be a connecting and corresponding spiritual or Central Sun. For every material heart, there must be the spiritual center or heart corresponding. For every line of force or matter in the cosmos there must be the corresponding inner force — which is the real basis of the outer line. Everything has its real basis within, and the source of energy, the motive power, the power that makes the universe, the macrocosm or the microcosm go, that makes the Great Wheel of life forever revolve, IS **[62]** WITHIN. And *within that* is another within and so on until the Deific essence itself is reached as the Source of all. In studying the mystery of the heart, therefore, we must bear all this in mind.

The Sanctuary

The Heart is the center of Spiritual Consciousness; the Head is the center of Psycho-intellectual Consciousness, and the Navel or Solar Plexus is the center of Kamic Consciousness. The consciousness of the body is the collective consciousness of *all the cells of the body* except the heart, because the heart is a center of Spiritual Consciousness. It is the Sanctuary of the Divine Spark — the God within. "In the heart is a spot which is the last to die, a spot marked by a tiny violet light; that is the seat of life, the center of all, Brahma; the first spot that lives in the foetus, and the last that dies." All the organs and tissues are nourished from the heart, but the heart is self nourishing. It also has its own independent brain (nerve ganglia) and under proper condition will continue to beat even after being removed from the body.

All great deep spiritual emotional feelings arise, and are felt in, the heart, but this great spiritual consciousness residing in the Heart, the Divine within, cannot be guided by a person, nor its energy be directed by him until he is completely united with Buddhi-Manas. Until then this Heart consciousness guides the person — if it can. H.P. Blavatsky has said on this point: "Anyone who can reach up to, and receive at will, the promptings of this spiritual consciousness must be at one with Manas — that is, must have attained Adeptship. But the Higher Manas cannnot directly guide the ordinary man; it must act through the lower Manas, and reach the lower Consciousness. The effort however should be continually made to center the Consciousness in the Heart, and to listen for the promptings of **[63]** the Spiritual Consciousness, for though success be far off a beginning must be made, and the path opened up."

The Heart — A Central Sun

The heart is the symbol and the Truth of Centralization. It is the analogue of the Central Sun. It is Paradise guarded by the Flaming Sword — the Spiritual Will and Consciousness from which flow its four rivers of life (blood) — to be distributed to every part of the organism.

The Heart is the real Center of life, light and love — God. The brain has power to take these divine forces and weave them into patterns of beauty or distort them into images of darkness and evil — so man can build in accord with a divine plan or otherwise but the force wherewith he must build is primarily pure from the heart, and it is a doorway through which the forces of Infinite Love and Compassion may flow if invoked with the power of unselfish love and motive.

The main purpose of these lessons has been to show that, starting from known material ground, man is made in the image of *God,* and that there is exact correspondence between the Heavenly and the terrestrial Man and Forces. That, if we can really understand any *material point or fact* or truth in the outer universe it is possible to find the corresponding spiritual truth and fact; and that every spiritual quality and force has naturally its material aspect, form or embodiment. That once these fundamentals are comprehended, the cosmos and all Nature becomes a Book of KNOWLEDGE AND WISDOM in which is written in LETTERS OF LIGHT, the history and the romance of the INSEPARABLENESS of all creatures, forces and worlds.

CHAPTER 16

[65]
Soul

Soul is the Perpetuating Principle of life. It is the intermediary between matter and spirit. But for soul, matter would be chaos, and spirit would be spiritless — like steam unconfined. Soul uses spirit and matter for the highest constructive evolutionary purposes.

Can we prove the existence of soul? Let us try. It is self-evident that there is a perpetuating principle in nature. This principle is soul because it is a force that ensouls, involves, uses matter and forms, and through the same builds and constructs other forms of the same or similar character. The forms themselves like a machine may go to pieces, but the soul energy remains the same and repeats itself through any similar seed or matrix conserved. This irresistible motion to repeat itself indefinitely and infinitely is the symbol of the Eternal Law which makes soul immortal or through which it finally wins conscious immortality. Therefore generally speaking we may regard soul as a Universal All Pervading Element — one of the eternal Triad of Substance, Soul and Spirit.

Before the dawn of creation these three were One — whole and indivisible, — like water holding in solution various elements; and the high plane of the One, where this indivisible Unity is, still obtains. With manifestation, which means creation, separation, differentiation, there occurs by the addition and impulse of the creative energy a precipitation of basic elements in this Universal Solution and the various planes come into manifestation with their worlds and creatures. Just as in a chemical solution of any substance or substances, there comes a point of over saturation when a part of the substances held in solution precipitate as crystals to the bottom of the tube or vessels. These precipitated crystals are the analogue of Souls **[66]** Precipitated Out of the Bosom of the Infinite Father-Mother Waters of Life — of the Great Deep. Note these crystals — souls, are still in their primal element, but differentiated — they are no longer solved in this primal universal element. They are now individualized souls incarnated in form — of crystals; the exact correspondence of the human soul. Each crystal or soul has relations on its plane and acts and interacts with other crystals of its own or other kind — capable of reabsorption into the primal waters — some time. Body and soul are for the time being, however, no longer held in the Solution of Universal Spirit; but the incarnated soul of the crystal of the human at once begins to build a Temple of Divine self-consciousness because of the overwhelming infinite power of the Spirit around and in it. It would be that Spirit in form — an impossibility — but hence the insatiate activity and ambition to grow, to become, to enlarge, to attain and to be Omnipotence Itself — desire working through every center, animate and inanimate in the cosmos. Higher and higher forms are thus built with increasing power for expressing the Spirit of the Infinite. From Primordial Sound — the Word — were precipitated by harmonious combinations, souls of Color. From Color, the souls of the metallic elementals, and the metallic elementals precipitated the material elements of chemistry of which worlds are composed. In time, urged on by infinite spiritual impulse, certain combinations of these took place and the first organic vegetable cell was formed; then evolution took a great bound. The vegetable cell has the wondrous power in the presence of sunlight — symbol of the spirit — of converting minerals or inorganic matter into organic matter, thus paving the way for the animal cell which finally appeared, and so on in more and more complex combinations until man was evolved — a soul crystallized out of Spirit, incarnated in metallic and gaseous elementals and awaiting the time of a perfect balancing of **[67]** these diverse elements in himself when he will be reabsorbed or perhaps be identified in intimate and perfect alchemical relation again with Universal Consciousness — the Three in One.

CHAPTER 17

[69]
Principle of Inertia

In the last lesson it was formulated that Soul is the Perpetuating Principle of Life. But what do we mean by the Perpetuating Principle? Let us turn another key and use another term and call soul the PRINCIPLE OF INERTIA. This may seem strange until we analyze the nature of Inertia. Like everything else in manifestation it has its two poles. Thus there is the Inertia of Rest and the Inertia of Motion. Inertia is a Force — yes, an ENTITY — dual in nature — REST and MOTION.

Inertia may be scientifically defined as a state of matter that tends to ever remain the same — changeless. Inertia is therefore a state of CONTINUITY. Thus if a body, material, mental or spiritual, is at rest it tends ever to remain at rest. On the other hand, if a body, material, spiritual or mental is set in motion, it tends to ever keep in motion. If a body is once set in motion in space it would go on forever unless stopped by some other neutralized force. If a body is at rest anywhere in the cosmos it tends to remain at rest forever unless acted upon by some superior force that would set it in motion. Imagine all planets and worlds in the universe wiped out, and from some point in universal empty space you project a cannon ball straight from the shoulder. The law of the Inertia of motion would make the cannon ball go on forever in exactly the line you had projected it. Here we get a glimpse of what is meant by the perpetuating principle of life — or Soul.

Now, if, when you had projected that cannon ball in empty space, another person an infinite number of miles away had also projected another cannon ball in some other direction, it would tend also to go on in that direction forever, but now, there being two bodies in the universe animated by this tendency to go on forever, by the immutable law of gravitation, an analogue of love, they begin to **[70]** modify the motion one of the other — and both are diverted from the straight lines originally set, and begin to turn toward one another and eventually would be brought together.

Again, if two cannon balls were placed at rest at any number of billions of miles in an empty universe, the immutable law of gravitation would at once cause them to move toward one another at speed proportionate to the respective weights. Here the INERTIA OF REST has been modified by the Law of Gravitation, Symbol of Deific Love. Yet, however modified, the germs or tendency of that rest and that motion still inhere in the bodies affected. In other words, the tendency to repeat itself indefinitely in rest or motion has arisen, and so a perpetuating continuing principle is manifested in nature.

As all consciousness may in the final analysis be reduced to DEGREES OF REST AND MOTION, and as all individualized consciousness is the property of the soul, the soul is the result of all the interactions between the inertia of Rest and Motion — begetting interrelations and combinations — a third grade of consciousness seeking ever to perpetuate itself, in however complex or simple form as one of the three primary grades of consciousness, until — as a result of the Gravitational forces — Deific Love — this perpetuating principle of consciousness has so drawn upon and transmuted — redeemed — all substance, material and spiritual, that relative rest and relative motion have become ABSOLUTE; and the SOUL PRINCIPLE in nature and life, by redeeming both matter and spirit through vast experiences of eternally involving and repeating all possible changes and combinations of consciousness, finally attains conscious immortality and Mastery over all limitations by becoming One with the All. Evidences of this law abound everywhere in nature — for if all things, creatures, plants and worlds were utterly destroyed they would be again repeated, brought into manifestation, by soul, or the **[71]** perpetuating principle that inheres in all things, animate and inanimate.

When, before Creation, undifferentiated primordial Substance in a state of absolute rest and absolute motion

— THE SAME THING — felt the impulse of the Deific Word — to evolve Being out of Non Being — the primal impulse was given to evolve Soul, or a perpetuating CONTINUING immortal self-conscious Entity, out of that Primordial Substance set into Motion and Rest — planes of

consciousness — by the Ineffable Word of Deific Love. That primal impulse inheres in all things and is the basic impulse TO BE, that is, to go on and on and attain a final Immortal self consciousness perfectly balanced in Infinite Love.

CHAPTER 18

[73]
The Word — The Language of God

Every atom, molecule, entity, thing, or condition, on the material plane has its correspondence on the spiritual planes. Not only on the spiritual — but likewise on the mental and astral planes and sub-planes.

The language of God is the natural and divine WORD made manifest in terms of worlds, creatures and things on all planes and in all fields of cosmic — celestial and terrestrial — activity. All these creatures, worlds and things are but SYMBOLS OF A REALITY IN ABSOLUTE BEING. Therefore symbolism is the language of the Higher Self. Deity has written and revealed ITSELF plainly in the Universal Book of Nature, open to all creatures to read.

Let us apply this alphabet of symbolism to the interpretation of some of the passages in the Revelation of St. John the Divine. In the first chapter John says "I WAS IN THE SPIRIT ON THE LORD'S DAY AND HEARD BEHIND ME A GREAT VOICE AS OF A TRUMPET."

To be in the Spirit means that the consciousness is raised to the synthetic cosmic plane beyond the limitations of personality, where the Universal Higher Self can be plainly cognized, and where the realization of identification with the consciousness of the cosmos would be quite perfect. At first John heard — meaning that the spiritual ears alone at first were sensitive to the cosmic vibrations. Then he turned to see, that is, his consciousness turned in for vision and the sound was translated by his consciousness into symbols of form, each having its symbolic value in the message.

Now, Revelations as well as Genesis is the Secret Doctrine put forth in certain symbolic terms. Therefore, the messages pertain to all time. The Seven Churches are SEVEN FUNDAMENTAL COSMIC TRUTHS — SEVEN TEMPLES — each expressive of and functioning its respective **[74]** hierarchical line and corresponding to the Seven Cosmical Hierarchies of Being on which the Cosmos is built. These Seven Churches or Temples have never yet been externalized on this earth plane, but humanity is ever struggling to evolve to the point where this may be done. When it is accomplished the order that obtains in Heaven, will have its perfect correspondence on earth, religiously, socially, and otherwise.

The Seven Candlesticks are the SEVEN GREAT LIGHTS standing each for one of the Seven Hierarchies or Churches. The Candlesticks were golden. Gold is the correspondence of Prana. Gold is materialized Prana in fact. The Candlesticks were golden because they represented the Seven Rays of Universal life in manifestation. The Being that John saw in the midst of the Candlestick — who was He? He carried a GOLDEN GIRDLE around his breast showing he carried on his bosom the gift of Life itself. He was in fact the ENTITIZED SYNTHESIS of all that the seven Candlesticks and the seven Truths corresponded to. These seven great truths and Hierarchies correspond to the seven colors. Blended together they make the SYNTHETIC COLOR — WHITE. So he saw this synthetic being with "his head and hair white like wool." What does this mean? Use the symbolic alphabet again. Every organism as a whole has its aura of some particular color. Then each sheath or principle has its aura. Hair corresponds to the physical aura of the body. That is, hair is the physical aura of the body. Bear in mind this is not the magnetic aura of the body which is another thing. The Being seen by John was in the spiritual plane, and being the synthesis of the seven hierarchies must perforce be seen "white as snow." "And his feet like unto fine brass." Brass is an alloy of copper and other metals. The feet represent the mentality. Copper stands for the higher Manas, and the alloy means the alloy with the lower mentality, lead, zinc, etc., therefore this Being has its understanding on both the higher and lower **[75]** planes. "His voice as the sound of many waters." Water is unstable and changing conditions. His voice was as the sound of many changing — involving conditions, with the worlds and races. The seven stars in his right hand are the seven masterful positive forces and the two-edged sword is the SPIRITUAL WILL issuing forth from the deific mouth by all that the mouth can express. The MOUTH is the PHYSICAL correspondence of the AURIC ENVELOPE, and in and about the mouth the auric, that is the fundamental,

predominating qualities of character may be read in any one more plainly than by any other part of the face.

CHAPTER 19

[77]
The Auric Center

In the last lesson reference was made to the auric — synthetic — quality of the Mouth from the standpoint of physical correspondence. Cosmically, Deity is referred to as a Consuming Fire, and in the Bhagavad Gita, the vision of the Divine Form is seen by Arjuna with all creatures and worlds rushing into the Divine mouth. As the Word, the Cosmic ALL proceeds from the mouth — it is the correspondence of the Auric Center into which all must be indrawn eventually.

Every line of the face is a materialized quality expressing the forces which the Ego has created by thought, word, or deed in this or other lives. We are pictures painted on the screen of Nature by our own thoughts, desires and aspirations. Thus, the mouth may out-picture the innate stored-up forces of cruelty, sensuality and so on or the "heavenly sweetness and abnegation of the Warrior of Light." Around the mouth and chin on inner planes plays a wondrous light in those in whom the Spiritual Will is active. Even physically, we note how the mouth and chin is the seat of the personal will. In terror or fright, the teeth chatter, the chin and mouth droop, and in those of weak wills, as idiots, the mouth and lips are flabby and loose. Note also how in concentrated effort the lips are compressed, the chin thrust forward and all the forces of will focused on this center.

The head is the physical correspondence of the Ego itself. Thus we have the seven centers or orifices in the head, each expressive of fundamental qualities and functions. The two nostrils correspond to the Positive and Negative Vital Forces, and the formation of this organ of one's personal cosmos indicates the character of force stored up from the vital standpoint. The nose has a connection and Correspondence with the Pituitary Body. The eye is the light — the seeing center of the brain externalized. It is **[78]** connected with and corresponds on the outer plane to the Pineal Gland. The "windows of the soul" out-picture what the Ego has stored up in terms of light. They receive the outer and send forth the inner light. The ears, organs of hearing, likewise picture stored up qualities, as in the idiotic, degenerate, or congenital criminal, the ear is malformed invariably. Occultly this must be due to a break in the harmony of the inner senses and centers on which the outer depend, for we must bear in mind that the real centers of sensation are on the inner plane and the outer organs simply stand for the inner power to see, hear, taste, smell and so on. Thus the more perfect the inner proportion and harmony, the more perfect the outer expression and its organ. Let us illustrate by the extreme delicacy of the ear in sensing tones. Thus, in the middle ear we have an apparatus called the organ of Corti composed of 3000 little rods, each connected with a filament of the auditory nerve. Viewed from above these rods look very much like the keyboard of a piano. In "Kirk's Physiology" we find "The rods of Corti are arranged so that each is set to vibrate in unison with a particular note, and thus strike a particular tone, the sensation of which is carried to the brain of those filaments of the auditory nerve with which the little vibrating rod is connected. The distinctive function then of these minute bodies is probably to render sensible to the brain the various musical notes, tones, one of them answering to one tone, one to another, while perhaps the other parts of the organ of hearing discriminate between the intensities of different sounds rather than the equalities. We have here a musical instrument which is similar in construction to artificial instruments, but which far surpasses them in delicacy as well as simplicity of its execution. For, while in a piano every string must have a separate hammer by means of which it is sounded, the ear possesses a single hammer of an ingenious form in its ear-bones which can make every string of the organ of Corti sound separately.

[79] "As there are 3000 rods of Corti present in the human ear, this would give about 400 to each of the seven octaves within the compass of the ear. Thus about 32 would go to each semi-tone. Weber asserts that accomplished musicians appreciate difference in pitch as small as the 1-64 of a tone. Thus on the theory above advanced, the delicacy of discrimination would appear to have reached its limits."

It is logical to assume the more balanced and coordinated the inner man, the more the outer organs would correspond. The more the inner self is unorganized, the more disproportion in the externals and the more the inability to co-ordinate the outer cosmos and its forces with the inner.

In the next lesson the Book of Revelation will be used to illustrate more truths of symbolism.

CHAPTER 20

[81]
Revelation

In studying the occultism of Symbolism, it should ever be borne in mind that every symbol is capable of at least seven interpretations. It is only when the intuition catches the secondary symbol or light on any primary symbol, that one can be sure of the correct meaning of the symbol. Until the power to intuitively interpret symbols is gained little advance in real occultism is possible. The understanding of certain fundamentals in symbolism will help the student to arrive at the power of interpretation. As the wonderful symbolic messages in Revelation are so generally familiar they will serve to illustrate better than any other symbols available.

In the Second and Third Chapters of Revelation certain messages are conveyed to the Seven Churches. We will not enter into this in detail. In general, however, the Seven Churches stand for the seven great Occult Principles or Departments of human life, or Seven Doorways opening from human life into the Spiritual life. A great message with a corresponding force is sent by the Angel — a great Master, into each portal of communication with its particular grade of evolving human substance and energy. Much more could be particularized here, but this will suffice for illustration as the next chapter, the Fourth, is better adapted for the purpose of this lesson. This chapter describes a wonderful vision of a cosmical nature. The one who sat on the Throne, which is a symbol for a State of Consciousness, was the Synthetic White Light, the One — the Christos. This white Light of consciousness, however, was broken into its component colors and John saw the rainbow-effect like unto an Emerald. The green was dominant as it is with the earth, the earth being in its Kama Manasic — green — evolution. The Kama Manas is the lower mind and when that is fully evolved and its forces **[82]** transmuted, the Higher mentality will dominate. Around the Throne were seated Twenty-Four Elders or Masters. These correspond to the Twelve great Celestial and the Twelve great terrestrial cosmical forces, or the Twelve signs of the Zodiac divided into its positive and negative aspects. The One on the Throne is the Central Sun — the Nucleus in the Cosmical Cell. The crowns of Gold on the Elders' heads symbolize their individual strength or power of life, material and spiritual.

Forces and sounds issue from the Throne, the Center of Master consciousness for the planet or the universe, because it is the dynamic creative center that keeps the universe in manifestation. It is the Word issuing forth, and the Word is translated into 'form and forces and keeps the Great Wheel of life ever revolving. The Sea of Glass is the symbol of everlasting ETERNAL and CHANGELESS TRUTH. Why? The Sea of Glass is like a Crystal. It is fixed, immovable and transparent. A Sea of Water is ever changing and mobile — symbol of the reverse of the Sea of Glass. The Sea of Water is of the earth, impermanent; but the Sea of Glass is of the Spirit, PERMANENT and CHANGELESS forever and ever, and reflecting or transmitting the same eternal truth.

The four beasts about the Throne stand for the four planes of the lower nature — the Quaternary. It is the animal elemental self completely dominated, however, by the Higher Self, the One on the Throne. These beasts are full of eyes before and behind, showing they are all seeing, knowing the past and the future — are not blinded or their eyes not holden in any way. Each has six wings indicating six powers — a power for each plane of being, that is, they can rise into the higher consciousness of each plane by the wing power. The wings indicate that the lower or elemental self has won this power by passing through the six lower planes and now stands Guardian of the Throne, a **[83]** perfect vehicle through which the Higher Self may manifest.

The Throne is the Synthetic Deific Center of life and consciousness. The immediate grouping around the Throne is symbolic of the first differentiation of that Deific consciousness into color, form, sound and qualities. Here we have the One, the Three in the One, the Four, the Seven, the Twelve, the Twenty-four, the sum of which, two and four, give us the Six, the synthesis of which again is the Seven or One Synthetic Lord on the Throne of Life.

In Chapter Five of Revelation, we have a further illustration of the revealing power of symbols once we can glimpse the key to understand. In the right hand of the Deific One on the Throne, John saw a book sealed with seven seals and he wept because no man in heaven or earth or under the earth was able to open the book and to read therein.

As indicated in this lesson, the Throne and the One on the Throne symbolize synthetic Life and the Master of all life on all planes. The right hand is the positive power that performs and confers. In the book, life's mysteries are written down and explained. That is, He holds in His right hand the knowledge and power of life itself, sealed to all but Himself because He is that Power and that Life Itself. But there is One Who prevails, has power to break the seals and open the book; He is the Lion of the tribe of Judah, the Root of David. This power or principle John saw symbolized as a Lamb "as it had been slain, having seven horns and seven eyes." In other words, the Christ Principle alone has the power to break the seals of the Book of Life and to understand. This is the Lion of the tribe of Judah, manifesting through the Root of David, which is a spiritual hierarchal line, or Dynasty, ever functioning that Christly power in humanity. This Christly power to know all the mysteries of life is symbolized as a slain Lamb, naturally. The lamb is the symbol of Innocence, also the symbol of **[84]** Sacrifice. By sacrifice alone do gods and men progress. There is no true growth without sacrifice either of soul or body, or of any growing thing in nature. In other words, Life and Light cannot manifest without the sacrifice — yielding up — or changing of one substance into another. This is the principle of the Lamb slain at the foundation of the universe and on which all manifestation rests — and without which, manifestation of worlds and creatures could not be. The Lamb, the Great Sacrifice, in a cosmical sense is also the Redeeming, Regenerating Power of Life, and brings all souls back to Deific Life on the Throne — the place of origin — as each soul follows the Law of Sacrifice inaugurated at the foundation of the world.

Therefore to know, to understand, to attain to knowledge of our innate Divinity, to walk and to be identified with the Masters of Life and finally to become one with the Father in Heaven, the One on the Throne, and to be able individually to break the seals of the Book of Life — and to understand — we must follow the Law of Sacrifice. In proportion as we do so, will the iron seals of selfishness that bind and limit the lower self be broken, and will we gradually develop the sevenfold power (symbolized by the seven horns) and the sevenfold vision (the seven eyes) and thus make full correlation with the seven planes and the Supreme Self Who sitteth on the Throne of Life forever and forever.

The Four Beasts of Revelation symbolize the Lower Self, the Quaternary, either in the Cosmos or in the human being. Let us apply the light of interpretation on a few of the symbols given in the sixth chapter of Revelation.

As has been said, a knowledge of correspondences is essential in order to apply the key, in addition to the possession of an inner light which no teacher can impart, but which must be evolved in each student and which will be evolved within each one as they apply themselves to the study, and the unselfish practice of occult fundamental **[85]** truth which is the truth of our Unity and Brotherhood with all life high or low.

In Chapter Six of Revelation we have the symbols of four horses, white, red, black, and pale. A horse symbolizes service or the power of service. He who sat on the white horse therefore had the power of white or synthetic service which is the service, naturally, which conquers all things. Each horse is announced by one of the beasts or principles of the quaternary, which is also a correspondence. The red power of service is of great strength and is essentially war-like, stirring up all the elements; and as there is eternal warfare in all nature it is a necessary universal force and in its highest pole means a marshalling and uniting of constructive forces for good.

The black horse is the opposite of the white and means the potency of all colors in a negative sense. White is the radiation of all colors, black is the absorption of all colors. The pair of balances would signify equilibrium and the power of weighing and receiving the positive forces of life, with corresponding use.

The pale horse of death simply means the abstraction of color from this plane — that is, the life color has waned and symbolized a universal process — that change called death which dominates

all mortals, is service in fact of great import. Hell, following after, indicates that from death disintegration of principles, regeneration and a new birth. Like everything else hell is a state of consciousness, and all change is death of one form, mental or otherwise, into another form or state.

Thus the Four Horses represent cosmical processes in life and nature. Revelation is the Stanzas of Dzyan in another set of terms and so gives us another viewpoint of the Secret Doctrine. Hence we hear the dictum sounded forth from the midst of the Four Beasts, the first cosmical dictum of commercialism is a necessary process in evolution. "A measure of wheat for a penny, and three measures of barley **[86]** for a penny and see thou hurt not the oil and the wine." Here is the universal injunction to trade and to exchange the things of the lower planes — but "hurt not the oil and the wine."

Here we have the ancient symbol of Corn, Wine and Oil, the Corn of Nourishment, the Oil of Joy (life) and the Wine of Refreshment. These are essentially divine forces and the command was that these should not be hurt by commercial doings. This command of course has not been heeded, and the Oil, the creative life forces, and the Wine, the Spiritual Essence in man have been degraded and grievously "hurt", and hell has followed in the wake of the pale, lifeless horse.

The foundations of the earth will be shaken for these crimes against the Holy Ghost, the life forces, but until the cycle is run, commercialism must have its day, for it is a chapter in the Universal Evolution of Gods and Men.

CHAPTER 21

[87]
Universality of Symbolism

Let us in this lesson get back to the primal principles of symbols, lest we forget.

A symbol is the expression of a quality or qualities. Qualities are primal essences, and are, so to speak, the abstraction of expression, or the indrawness of manifested things. All qualities are of the spirit, in the spirit; are spirit. Thus symbols on whatsoever plane are spiritual expressions — the expressed word — just as the Cosmos is the Word made flesh, that is, made into terms of Form.

The manifested Cosmos is a Symbol of the Deific Word. The material universe is a symbol in terms of matter of that same Word. As a word is a certain rate of vibration, so a symbol is a vibrational rate on one plane or another of the substance of that plane.

Gold, silver, lead, sulphur, etc., are symbols of qualities, that is are modes of motion, or rates of vibration, of primordial matter. When that primordial light or matter is thrown into certain rates of vibration it becomes a quality in Deity and its expression on the outer plane may be in terms of lead, gold, calcium, oxygen, etc. On inner planes those same qualities would be expressed as colors, tones, forces, etc.

Man is a symbol made in the image of God. He is a cosmos and is the Word made flesh on this plane of matter. Therefore each part of man is the symbol of a quality, part for part, as in Deity. Each organ, each tissue, every member of the body, hand, foot, arm, leg, fingers, and so on is a symbol of a fundamental godly quality expressed in matter — form, flesh. Trees, flowers, fire, water, earth and air, rocks and rills, everything is a symbol, a quality, speaking in terms of external utterance — uttering some phase, or syllable, or letter of the Universal Word which in its totality, as said, is the whole Cosmos.

[88] Thus the book of life is written in terms of symbols. God and the Higher Self speak in symbolic language. In the Temple Teaching will be found the key that reveals the alphabet whereby this great Book of Life may be understood. But the Spirit of Light must also be resurrected from within before that key will be of much avail.

The Unmanifested Word is the Cosmos returned to its primal essence of silence. The Symbol, the Word, has returned to its Deific Source, and the Word is then "with God."

The above is brought out now, that the Universality of Symbolism may be kept in mind and no idea gain ground in the minds of students that symbolism is an arbitrary man-made system or code.

CHAPTER 22

[89]
Qualities Abstract and Manifest

In the last lesson it was stated that qualities are primal essences — the abstraction of expression. It may be well to make this plainer if possible, for in the study of occultism there is nothing more important than the understanding of what a quality is in the inner meaning of the word.

If a quality is the abstraction of the expression of anything, then any thing, condition, or form made manifest — expressed — is a quality materialized or embodied; or, in other words, the quality of the form or condition is the spirit of the thing seeking expression in and through that particular form or condition. Thus, the whole cosmos is an expression of the quality of God — or a form or condition through which deific qualities seek perfect expression. As with the cosmos, so with man.

Man is a god in his essential nature, and his godly qualities likewise are embodied in flesh and matter; and as that flesh and matter become finer and finer, the godly qualities in man's essential nature find more perfect expression. As with man, so with everything in nature, animate and inanimate. A certain quality in Deity incarnates, finds expression in that congeries of elements that we term a rose. And so with other flowers and forms of vegetable life. Many high qualities in the economy of Deity become perverted or inverted through manipulation by human or animal will and appear as weeds or pests in nature, as certain types of parasitic and insect life.

It is the same with inanimate nature. A rock is a congeries of certain elemental forces expressing certain qualities in their chemical relations, and giving the mass or molecular substance certain properties peculiar to itself. The basic quality of that rose and that rock is the incarnating ego of the rose or rock, as the Incarnating Ego of the **[90]** cosmos is God, subdivided into countless egos. The collective consciousness of all egos is the Consciousness of Deity.

It has been said that there is nothing great in nature but man, and there is nothing great in man but mind. This is true so far as it goes, but it does not go far enough. There should be added: there is nothing great in mind but Light. For, in the final analysis, Light is Life, and Life is Love, and Love is God; and so there is nothing great in nature but God — a self-evident truth.

As rays of light proceed from a flame, so all egos proceed, emanate, from God; and if we find our Higher Ego, we have found the All-Ego, for all egos in nature, animate and inanimate, are inseparably one.

All qualities — Harmony, Motion, Faith, Justice, Compassion, and so on — have their root in Absolute Being, which means being without conditions or limitations. Thus there is in the Absolute a realm of pure Music — yet music produced without any musical instrument. Likewise, a realm of pure Motion, apart from anything moving. A realm of pure Faith that is not based on any condition. A realm of pure Justice without equations, and so on. These are states of Absolute Consciousness in the Godhead, which constitute the essential nature of that Godhead. To the mortal mind, those states of consciousness would be unconsciousness, oblivion, as the mortal mind cannot realize qualities, save in terms of limitation, form, and relativity. Thus to comprehend qualities spiritually is to comprehend God and His ineffable nature of pure and illimitable Reality.

CHAPTER 23

[91]
Consciousness

The mystery of consciousness is the primal mystery. In consciousness are synthesized all qualities of the phenomenal world manifesting in endless diversity as colors, sounds, forces, elements, metals, electrons, atoms, molecules, minerals, vegetables, animals, humans, gods, and so on.

Consciousness is of two kinds, namely, Absolute Consciousness and relative consciousness. No finite mind can comprehend Absolute Consciousness because it is consciousness without conditions, limitations, or relations of any kind whatsoever. *Therefore all we know of consciousness is relative.*

Were you to awaken some fine morning and find that the universe had disappeared in the night, that this planet on which you lived had vanished, that the house in which you lived had been dissipated, that the room in which you had gone to sleep was no more, that the bed on which you slept was also gone, that your body also was no more, that even your astral and inner bodies on the plane of form had all likewise disappeared, you would certainly be bewildered, to put it mildly. For, if you were capable of thinking at all (which you would not be), you would no longer have any sense of proportions or relations, for all relativity would have disappeared with the disappearance of the phenomenal world, which is based on relativity or the relations of one thing to another (space), or the sequence of one event to another (time). Thus both space and time would also have disappeared, and you would then be in a state (which is no state) of Absolute Consciousness, which is exactly the same as a state of Absolute Unconsciousness, just as a state of Absolute Motion is the same as a state of Absolute Rest.

[92] We may perhaps, by analogy, get a glimmering or a suggestion of what Absolute Consciousness is if we liken it to the White Synthetic Light. In that White Light all colors have disappeared. That White Light is no color, and yet has in it all color. It has in it absolutely all color because, in the Silence of that White Light, colors are without conditions, limitations, or differentiations.

Relative consciousness is entirely of the phenomenal world, and functions on the four lower planes of being. It is the result of a cognition of relations by the Light of Intelligence inhering in substance-matter itself, meaning the matter of all planes. This Light of Intelligence senses itself reflected — mirrored — from plane to plane, and between planes and sub-planes, and this reflection of intelligence is relative consciousness, or consciousness as our finite minds understand the term.

Thus everything we see or sense is a reflection of ourselves, or some aspect of ourselves, from one plane or another. When we look into the face of a friend or enemy, an angel or devil, or any one of the myriad units of humanity around us, we are simply cognizing a reflection of ourselves, or some aspect or phase of ourselves, as the same is reflected from various planes or sub-planes back to us, and the same is true of other units who sense our reflection on their own mirrors of mentality.

This brings us back to the basic primal truth that in the ultimate it is Atma, the White Light of Consciousness which is the Real Knower, which in the final analysis senses and realizes the phenomenal world synthetically — and thus perfectly.

CHAPTER 24

[93]
Life

In the preceding lesson on consciousness, it was said that relative consciousness is the "result of a cognition of relations by the Light of Intelligence inhering in substance-matter itself." This Light of Intelligence is basically Deific Light, and Deific Light is the same as Deific Life, light and life being interchangeable forces. When light is created, life is also created or brought into manifestation. In reality, neither life nor light can be created, for Light, Life, and Love are fundamentally God, Who has ever been and ever will be. Back of the phenomenal world is the great Noumenon (Reality) of light and life and godliness pressing on the phenomenal — shifting — world for greater and more perfect expression. It cannot be added to or substracted from, for it is an eternal quantity and quality, ever the same and changeless, though more of this deific force may utter itself from this point or that point as conditions allow. Therefore all Life is One, however manifesting; or, in other words, there is but one Unified Life manifesting in endless diversity.

Consciousness, as has been pointed out, is the result of a reflection of the Light of Intelligence reflected back to itself from plane to plane. Life in manifestation is the result of the action and interaction, chemically and alchemically, between the various differentiated elements of which the universe and our souls and bodies are composed.

As there is but One God, One Life, One Force, so there is but One Element, chemically speaking, from which all the elements that we know are differentiated, a truth even modern chemists are realizing. This One Element is manifesting in endless differentiations as gold, silver, lead, iron, sulphur, oxygen, radium, helium, and so on.

Among these elements in our bodies and in inanimate nature, ceaseless chemical activity is taking place. This **[94]** activity liberates heat, energy, light, and what we call life, physically speaking. And on our having in our physical envelopes a sufficient amount of these chemical reagents depends our health and well being, mentally and physically. Thus, in our nerve and brain cells, there must be enough phosphorus; enough iron in the red blood cells; sufficient iodine in our white blood cells, and in the thyroid gland. In our blood and tissues, chloride of sodium (common salt) is indispensable to normal vital action of cells and organs. In the liver and spleen, copper must exist; and arsenic, in proper proportion, in the outer integument of skin, hair, nails, etc. In other fluids and tissues, we must have sulphur, potassium, magnesium, and so on. Our bodies are thus a veritable chemical laboratory with an army of chemists, the cells of the various organs and tissues that select, mix, compound, and elaborate various most complex chemical and alchemical compounds, the total action and interaction of which manifest as the sum total of what we call our life activity — keeping our hearts beating, our circulatory system in action, our brains thinking, and all the vital and physiological processes perpetuating themselves in constant sequence. The food we take into our bodies furnishes the cellular chemists constantly with new materials with which to work.

The soul of these various elements is light; that is, some color or series of colors, as spectrum analysis has proved. This light or color, as said, is deific. When in the organism of our body these chemical actions and interactions take place, and one compound is uniting with another, or there is a separation of one element from another, at the moment of nascence in this process, the inhering light, which is deific, is liberated, and the organism absorbs this new life impulse. Every second and minute, waking or sleeping, these processes are going on in the body, and the sum total of forces freed while the atoms are in the nascent state endows us with what we term vitality or physical life, **[95]** which comes, however, from God; that is, from the spiritual atomic self of the chemical element while in a nascent condition — the brief interval when the atom is in a free state an interval when various electrical, magnetic, and radiant vital forces are liberated.

CHAPTER 25

[97]
The Sun

The mystery of the Sun, that vital, radiant electrical and magnetic Center of our Solar System, is the mystery of the nascent atom. Cosmo-chemically speaking, the sun is a nascent atom in the interstellar spaces. In the last lesson it was shown that the nascent state of an atom is a brief interval when it is in a free state — that is, an uncombined state so far as other atoms are concerned — and liberating radiant energy in that state. With the sun, this brief interval from a human standpoint may be a million or a billion years; but as the stars would count time, this might appear to them as a fraction of a second would to us comparatively infinitesimal beings.

From the microcosmic standpoint, the sun is a countless host of atoms in a free or nascent state. If then, when in this nascent state, each atom liberates electrical and magnetic, radiant vital forces, the countless billions of nascent atoms composing the sun collectively liberate all the heat, light, and vital forces proceeding from that Great Center of Life. In other words, the energy poured forth by the sun is liberated atomic energy.

When man is able to draw directly on the atomic energy of any substance, he will have found the dynasteric force that has been promised by the Masters to humanity when humanity is ready to use that force constructively. Scientists have computed that in a pint of water there is enough atomic energy to drive a steamship across the Atlantic Ocean, but as yet there is no means known of how to liberate and harness this tremendous energy. Also, in the burning of a candle, with dissociation of the atoms there is enough atomic energy liberated to move a ship thousands of miles, but as yet no one knows how to collect and put this energy to use.

[98] Science tells us that atoms are composed of electrons. A certain number of electrons assemble and form an atom of oxygen; the assembling of another number forms an atom of hydrogen; and so on, the atoms of each element differing one from another simply in the number of electrons composing each. Then a certain number of atoms grouped together form a molecule of some substance; and a certain number of molecules form the cells in the organic kingdom, and the crystals and masses of matter in the inorganic. Hence we have the following grades of substance-matter to consider:

1. Gross matter, composed of cells or minute crystalline forms. This grade constitutes the outer material plane.
2. Cellular and crystalline grade, the elements of the outer material plane. This is the cellular and vital plane of the outer material plane.
3. Molecular grade of substance, of which all cells and crystals are composed. This is the lower astral plane.
4. Atomic grade of substance composing the molecules. This is the Higher Astral, touching the Higher Mind and Soul plane.
5. Electronic grade of substance composing the atoms. This is the plane of Manas, the Higher Mind; in terms of force, the Akashic plane.

Numbers 1 and 2 of the above classification may be considered as one plane, as they are visible to the material senses while the others are not. Therefore the above classification is that of the four great fundamental planes of manifestation.

In strict scientific accord, having traced the composition of matter from the known to the unknown, from matter to spirit, in logical sequence and in accord with the teachings of modern science, we now draw the natural conclusion in accord with the classification made: If the sun is composed of countless hosts of atoms in a nascent state, such atoms being the vehicles for and liberating electronic (Akashic) **[99]** force, therefore the sun is actually a manifestation in the heavens of the Higher Astral of our Solar System, liberating, incessantly, unthinkable volumes of

atomic energy drawn from the Akashic spiritual plane; and radiating this Divine Energy, because the atoms composing the sun are free, emancipated, not bound or attached to other atoms; and yet all form a vast Unity, each atom sending forth its Akashic energy and not concealing the same as in the case of unfreed atoms — that is, atoms combined to form molecules.

In other words, in every part of its atomic nature, the Sun is an emancipated Entity able to transmit and radiate directly the forces of the spiritual planes. This, for the Sun, constitutes a status of cosmical mastery. The human soul must attain the same status of liberation of its inner atomic nature ere it can attain mastery and radiate directly spiritual truth, force, and light.

CHAPTER 26

[101]
The Atom

The two preceding lessons, "Life" and "The Sun," bring us naturally to a summing up of what may be called the "Radiant Atom."

The sun is a Radiant Atom liberating light and life from inner spheres because its atoms are free, emancipated. Nascent atoms of hydrogen, oxygen, potassium, etc., are also Radiant Atoms because they likewise are minute suns liberating light, life, electricity, heat, and so on.

Radiant Atoms, in other words, whether cosmic or minute are the doorways between the outer and inner planes of life, and transmit, from within, the celestial and terrestrial forces that keep the universe in manifestation. Inhibit the nascence of atoms and all life would cease. Cosmically speaking, this would be the same as quenching the power of the sun, which would result in the death of the solar system.

From the Radiant Atom, which is the free atom, emanates life, light, heat, electricity, motion, gravitation, and so on, for it is the Heart of all the forces. From it come all color, all sound, the spirit of the metals (metallic elementals), the radiant vital essence of plants, the higher and ever higher grades of life in animal and man, and finally the deific light and life in the gods, the Masters of Light.

The Radiant Atom is a sun of light because it is free, but this freedom is simply freedom from attachment to other atoms of the lower planes having a downward tendency. In other words, the freedom is not a selfish separation from other atoms, but a most perfect unification of light, life, and energy with all other Radiant Atoms. In terms of souls, this constitutes the Great Lodge of the Masters of Light.

The Radiant Atom, cosmically or otherwise, is the Christos in manifestation.

CHAPTER 27

[103]
The Mystery of Chlorophyll

The mystery of chlorophyll, the green coloring matter in plants, is the mystery of the lower mind — Kama Manas. Outer nature is the spoken Word of deific intelligence. The most recondite truths are usually most plainly presented by nature, so plainly in fact that the message is lost if the seeker looks beyond for something more complex.

Chlorophyll constitutes the green coloring matter of plant life, and possesses the mysterious power of enabling a plant to build itself up in the presence of sunlight. The leaves of a plant absorb or breathe in a gas known commonly as carbonic acid gas, which all human beings and animals exhale, and which is also liberated by the decomposition of all organic matter. This carbonic acid gas is made up of atoms of carbon and atoms of oxygen chemically united.

When a plant breathes carbonic acid gas into its leaves, the gas comes into contact with the granules of chlorophyll in the plant cell; and in the light of day, and especially when the sun is shining, a wonderful process takes place. The chlorophyll separates the atoms of carbon and oxygen in the gas; fixes and retains the carbon atoms, which become a part of the fiber or tissue of the plant; and liberates the oxygen atoms, which return to the air to be breathed into the lungs of human and animal life.

Hence the chlorophyll utilizes, to build itself up, to grow and develop, not only the sunlight, but also the gas and any other forces or fluids in its composition. This is exactly the function of Kamas Manas, the lower mind, in its contact with matter and experience. The green light of intelligence, with the shine of the Higher Self on it, selects what it needs for the upbuilding of its entity, and so grows in accord with nature's purpose. Without this light of intelligence no growth, spiritual, mental, moral, or physical, is **[104]** possible (witness idiots who practically lack Lower Manas, and yet are not under the control of the higher principles and instincts).

The function of Kama Manas is to enable Higher Manas and the higher spiritual principles — the soul, generally speaking — to contact matter for its upbuilding on evolutionary lines. In its normal state, Kama Manas selects from life's experiences and contact of the senses what it desires and needs, and so upbuilds itself physically, mentally, and morally. The spiritualized colors and forms of its functioning are added to the soul structure, which thereby evolves.

Why is Kama Manas green in color? It is said to be projected of Higher Manas, which is indigo-blue in color. The green can occur only from a blending of the rays of Higher Manas and the yellow Buddhic principle — yellow and blue making green. Thus Kama Manas is compounded of rays of these two colors and their corresponding qualities. The yellow quality in the green gives the great discriminating power to intelligence.

We have an exact analogy in the chlorophyll which chemistry finds is made up of two substances: one blue, called phyllocyanin; the other yellow, called phylloxanthin. The presence of these two colored substances in fading autumnal leaves causes the various colors at that season of the year. These two substances blended make the green substance chlorophyll, the yellow and the blue colors relating that substance and lower mind to the corresponding forces and qualities of the universal Manasic and Buddhic principles.

CHAPTER 28

[105]
The Universal Mind

Spectrum analysis seems to show that chlorophyll exists on all the planets of our solar system, which would indicate that, generally speaking, all of our planets are approximately in the same grade of evolution so far as the evolution of their cosmical principles is concerned.

Chlorophyll, the green coloring matter in all plant life, is the mental principle in plants, as was shown in the last lesson; its universality on our own and other planets shows that the lower mentality is especially active at this stage of our evolution. Hence is nature green in coloring. When other cycles shall have come and other principles are dominant in their evolution, the green will still be in evidence, as lower mind must continue to manifest, but there will be other colors as universal as green now is. The green in nature, then, is evidence of the universality of the working of Kama Manas, the lower mentality (lower only in the sense that it is a ray or projection of the higher mentality).

Humanity, also at this stage, is developing and evolving its lower mental principle, not touching and reaching as yet, save feebly, the infinite balance of the higher Mind, Manas. Once we touch Higher Manas, we know and realize our fundamental unity with the all, for Manas is Universal Mind. On this outer plane, it differentiates into myriads of sparks, so to speak, each spark ensouling a separate entity and making it appear as though that separate embodiment were the all, and thus creating the great illusion of separateness.

The reason for egotism in all creatures is that the green of the lower mind is compounded of the blue (indigo) of the Higher Mind and the yellow of the Buddhic principle, and this gives to the green the glimmering of its universality on higher planes, of being the all, for the Higher Mind **[106]** conjoined with the Buddhic principle is the plane of the unity of all things, spiritually speaking. Hence there comes in all creatures the instinctive feeling of egotism, of being the center around which all things must move. This is true from its higher standpoint, but cannot be applied on the lower planes without taking in everything else in manifestation, which is not done when egotism manifests. Thus the green light particularizes, and the yellow and indigo of the Higher Self generalize its qualities in manifestation.

On the lower planes, whenever a flame of green quality is ensouled or embodied, there is a miniature representation of the universe as a whole. This green light may ensoul a leaf, a blade of grass, a human being, a sun, a solar system, or the whole universe, and yet have its centers within centers and wheels within wheels related indissolubly, by its inherent indigo and yellow constituents, to the Universal Higher Mind, Manas-Buddhi. Manas-Buddhi being the mentality, one might say, of God, the lower reflection must in the end obey the will flowing through it, and all nature must move in order and harmony with the divine plan of evolution — which is simply another way of saying that all things, because of their innate light of intelligence, know just what to do and how to do it according to the divine and natural plan of evolution of the Universal Mind, forever directing cosmically and particularly.

CHAPTER 29

[107]
The Brain

The brain of man is a symbol as well as a tool of the Mind, both lower and higher. It may also be regarded as a cosmos in itself, as is every complete thing organized by nature, whether it be a brain, a world, a sun, a leaf, or a blade of grass. In other words, anything that is complete in itself represents and symbolizes the whole cosmos, and all of the correspondences of the cosmos will find representation in it. So, with the brain, we find the higher and the lower self, or centers of consciousness, in it as the pineal gland and pituitary body transmitting the higher consciousness, and the rest of the brain concerned with the lower or personal phases.

Then we have, as in everything else in manifestation, the polarities represented. There are the right and left hemispheres of the brain, the positive and negative aspects. The reflections of these hemispheres in the body below the head are found each on the opposite side — the right hemisphere governing the left side of the body, and vice versa — obeying in this the law of the reflection of the planes. For instance, that which is positive on the astral plane is negative on the physical, and so on. This represents as well the law of magnetic attraction and connection, which is illustrated in the fact that the positive end of a magnet induces negative magnetism in an iron filing attached to it, and this induces positive magnetism in the next filing, which induces negative in the next, and so on. This is why things are inverted, or seem to be inverted, on one plane as compared to another.

Then there are the front and back parts of the brain, the front standing for thought and intellection generally, and the back for force, will, and physical co-ordination of parts.

The minute constituents of the brain, the brain cells, are the most highly organized cells of the body. They are **[108]** transmitters, reflectors, and generators of intelligence, light, thought, and intuition. The cells of the brain are practically stars, suns, and worlds grouped in systems and constellations, and all co-ordinated as are the stars, suns, worlds, and constellations in the celestial spaces. Through these starry points in the brain — the cells — Universal Mind works, ever seeking to build up a higher and higher organism through which it may function its infinite potencies.

In the last lesson some important occult characteristics, though of a general nature, were touched upon relative to the brain from a physical standpoint. At this point it will be well to consider the spiritual brain, which must be the higher correspondence of the physical instrument.

It is symbolically, as well as literally, true that the physical brain is naught more than primordial light incarnated in matter of such highly organized status that, with every motion and emotion actuated by the five or seven senses, the cellular constituents of the brain respond and liberate some of that primordial light or color, and then what we call thought and intellection occur in a marvelous and ordered sequence. The thought will correspond to the shade or quality of color liberated.

All parts of the head, including the brain, correspond to the Ego — the I AM, both Higher and lower. The force that ensouls and permeates this part of our being is known as the Akasa, corresponding, of course, to the Universal Akasa, which is the repository of all forces, forms, and potencies that manifest on the outer planes. The Ego therefore dwells in an Akasic sphere of magnetic potencies, which potencies can be made actual by right willing and desiring, concentration, and so on — in other words, by materializing the forces of that Akasic sphere.

This Akasic sphere, in which the Ego dwells, has its seat of consciousness in, and is, of course, related to and is a part of, the Universal Akasa, and because of this **[109]** connection, a universal (that is, cosmic) consciousness is possible of attainment to the individual Ego dwelling in each individualized Akasic sphere of the entity having embodiment on the outer planes.

The Universal Akasa is the soul essence of all things in manifestation. It can be drawn upon by will and desire to build any kind of form or organism imaginable. In terms of mentality, it builds the sentient qualities in all things, animate and inanimate. By virtue of the needs of any organism, desire is generated, and desire energizes will, and will draws upon Akasa; and what is needed and

desired is then created and brought into objective existence. This is the key to the evolution of form — types, organs, and functioning parts in all creatures.

Inversely, when an organ or part is no longer needed, desired, and used, it atrophies and disappears from the race or organism to which it pertained. For instance, that prehistoric creature which became the horse needed and so desired a hard hoof that the toe nails of the creature became molded in process of time into a hard, huge mass which is the present hoof of the horse.

Biologically, all life originated in the ocean. In time the creatures of the deep had need to stay on land — for food purposes, no doubt — and so some of the denizens of the deep became amphibious through structural changes that took place in the gills, which became lungs. Then some of the same creatures — no doubt, to escape danger — felt the need and desired the power of flight; and in time the two front fins became wings, and later, after long ages, the scales became feathers and the species ceased to become a water animal. In the same way, if a clam or a turtle felt the innate need for the power of flight, after ages of time the shell would differentiate and the creature would develop wings and the power of flight desired. And all of this is brought about by need, desire, and will working ceaselessly upon the Akasa with which each creature is **[110]** connected and thus made one with the Universal Whole on that plane.

As the Akasa involves and permeates all matter, and as it has infinite potencies, any phase of matter can take on an infinite variety of forms and qualities. In other words, anything can become anything else; and this, in other terms, is expressed by the saying that the infinitely great is mirrored in the tiniest speck or atom. But it is more than mirrored; it is there by definite connection and relation.

All of this will serve as a prelude to the next lesson "The Akasic Brain of Man."

CHAPTER 30

[111]
The Akasic Brain of Man

Man has three brains, in his totality. The lowest of these is the cellular brain, found as visible substance within the cavity of the cranium, and composed of white and gray matter divided and subdivided into hemispheres, convolutions, and all the various parts described by anatomists and physiologists.

In this material brain are found all the centers and correspondences of the five and seven senses, active and latent, as well as of the seven elements, planes, and principles of the cosmos, the brain being a complete organism or universe in itself.

Within the cellular brain exists the molecular brain. This is the astral brain, sometimes called the subconscious brain or mind.

Within and without this molecular brain is the atomic or Akasic brain. We say "without," as well, for Akasa is all-pervading, though it may focus anywhere that conditions have been made for centering its energies.

Thus the Akasic brain of man is his atomic brain, and it is through the conscious activity of this brain that man becomes god-like — a god, in fact, once he has correlated his lower brain centers with this Akasic brain. Through his Akasic brain, man becomes omnipotent, one with God and the great creative forces of the universe. Why? Because the cellular and molecular brains are immersed in an infinite ocean of Akasa, and these lower brains are but transformers and transmuters of Akasa into any terms, forms, or forces that the will may dictate — as long as the desire is not out of tune with the divine purpose — just as, by means of electrical transformers, motors, rheostats, vacuum tubes, and so on, electricity may be transformed into heat, light, power, chemical force, magnetism, radiant energy, and so **[112]** on. And electricity is only one of the lower phases of Akasa!

For the student of occultism, much depends upon knowing what Akasa is, and it is well to gain a basic idea of this before going further.

Of elements, Akasa is the fifth thus: Earth, Water, Air, Fire, Akasa. In principles, Akasa corresponds to Higher Manas (Mind) and to Sound unuttered — that is, it is the Verbum, the Word that is with God, that is God. Its utterance brings all things into manifestation and this process goes on ceaselessly. "All things proceed from Akasa and all things go back to it." So far as finite mind can understand, Akasa is God, and no exoteric religious system has ever had its origin higher than Akasa, though there are two still higher planes of consciousness and energy.

Akasa is the Soul of the world. All creative energy has its root in Akasa; it is, in fact, the Creative Fire and the cause of creation of worlds or creatures. In the human, Akasa flows in and out of the atomic constituents of the brain cells; the Akasic fires are transformed and drawn down into the molecules and cells themselves, and thence are absorbed by the circulating blood and carried to every part of the system for re-creation of such new cellular lives as may be needed. Through the pineal gland and pituitary body, specially modified fiery Akasic emanations reach the blood and are absorbed and stored up in the reproductive glands, for creative purposes. Literally, sparks of creative, Akasic fires become encapsuled in matter for this function. If not used for the creation of offspring, or if not wasted, these Akasic sparks vivify and energize the whole physical-astral organism by raising its vibrations.

When a human is evolved to the point where the cellular, molecular, and atomic (Akasic) brains are attuned, the Akasic energies may be drawn into the astral or physical body at will, and its energies and powers are thus enormously increased, like unto the gods'. But this requires **[113]** correlation with Higher Manas, through which Akasa works. It was the Akasic fires, energies, that Prometheus "stole" — that is, drew from "heaven," from and through his own Higher Manas.

CHAPTER 31

[115]
Akasa

A knowledge of Akasa is so fundamental to an understanding of occultism and the occult forces on which the whole phenomenal world is based that the points following should be thoroughly grasped by each student.

1. The whole universe, and all therein, is a condensation and modification of Akasa.

Therefore, all matter returns to Akasa as it unwinds or untwists itself, so to speak, and becomes less dense by its vibrations being increased. The nature analogy of this is a swirling mass of water in a stream or lake of water. The swirling mass is still water, yet it has a form other than the mass of water of which it is a part. It is, in other words, water differentiated into form, endowed with intelligence and vitalized, and it is an entity, elemental or otherwise.

So worlds and solar systems, and all creatures therein, are swirls or vortices of Akasic substance in an infinite ocean of Akasa, having infinite potencies thereby.

2. Akasa is absolute motion — that is, motion apart from anything moving.

3. Space, of which there are seven degrees, comes into manifestation when the absolute motion of Akasa is arrested and becomes relative motion — that is, outer motion — and it is then that form is created. The space which Akasa was before is now void — that is, it has become what we call space, which is however, not void, for the Secret Doctrine postulates that "every one of the higher, as of the lower, worlds is interblended with our own objective world; that millions of things and beings are, in point of localization, around and in us, as we are around, with, and in them."

The inherent quality of absolute or Akasic motion is still inherent in all physical matter; this quality, however, is centered in the nuclei of all organic or inorganic bodies. **[116]** What we call outer motion is simply the outer mass correspondence of this inner, absolute, or Akasic motion inherent in the nuclei of all material bodies. On this motion, inner and outer, all manifestation depends. Were it to cease for a single second, chaos would reign. Here again we come to the Desire, Will, or Word that is God.

CHAPTER 32

[117]
Akasa and Mind

The first aphorism of Patanjali on concentration is: "Yoga is the power to hinder the mind from being modified." If one has this power, he has attained to Yoga and can unify his mind and soul with all light, knowledge, truth, and power. But the mind is a sphere of magnetic (so-called) and Akasic intangible substance, and is responsive to the slightest breath, or impression, coming from within or without; and this fine substance is thrown into countless images by external or internal stimuli — that is, by impressions resulting from association of ideas, or from objects sensed in the outer world. For instance, try to concentrate and shut out everything but the one object in view. Soon a voice of someone in the house, or the sound of wagon or automobile, modifies the mind, and a thousand images or impressions occur, diverting you from concentrating and from identifying yourself with the object concentrated upon, and so preventing the attainment sought.

As has been shown in previous lessons, all things material and astral are formed from the substance of Akasa. It was also shown that the brain, mind, and head are, in point of localization, a world or sphere of Akasa — the home of the Ego, in fact. Hence, Akasa is intimately involved with mind and its processes of thought and ideation. Desire arises either from within or by stimulation from without; this arouses will, and desire and will act upon the subtle, exceedingly fine Akasa and throw it into images corresponding to the desire and related thought. This is the origin of all thoughts, images, or ideas — ideas being a series of related Akasic images generated by desire and will.

The Akasic substance interpenetrating the brain and head may also be thrown into images by a current of force or thought projected on it by another mind. This is the **[118]** basis of telepathy, which is more common that is believed or understood. The thoughts and ideas of humanity cannot be "hid under a bushel," but stream forth and strike on minds hundreds and thousands of miles from the point where these ideas are generated, and, according to the nature of the thought force, may help or hinder. In the Akasic mind realm, all humanity has a common focusing point. This is why a powerful, masterful, constructive thought sent forth by a mind may strike on the minds of thousands and help the world more than all the outer efforts of years. Outer efforts and work, however, must be done too, for they help to make the complete correlation between the planes.

CHAPTER 33

[119]

Some Correspondences of Akasa

The subject of correspondences of the various principles, forces, and substances will be taken up and elaborated later in detail. Before closing the subject of Akasa, however, it will be well to give some of the important correspondences which will enable the mental feet, so to speak, of the student to stand more securely on a basis of better understanding of this important subject. Some of the correspondences found below have not been given out before.

Akasa corresponds to Manas Ego; to the head; to the pituitary body of the brain; to the sense of hearing; to the ears; to the organs of speech; to the heart; to the generative organs and the creative fires. In the cell, Akasa corresponds to the nucleus; in the solar system, to the sun; in seeds or eggs, to the germinal spot or center. In society, Akasa corresponds to all constructive energies; in nations, to the co-ordinating governing principle. Akasa corresponds to the color indigo, the planet Venus; to the quality Love; to the potencies of woman; to the passive side of Nature; to the soil in which the seeds are planted; to the photographic film which receives the image by the impress of Light (Buddhi).

Akasa corresponds to the state of matter known as Ether; to sound; to the note la of the musical scale; to the Sons of Mahat, or Universal Mind; to the Recording Angel; to the Receiving Principle; to the left hand (the receiving hand); to all purely mental perceptions; to the left eye; to the negative pole of the electrical battery; to the true Universal Church, which is the Bride of the Lord, that is, the channel through which Universal Buddhi, Light or Wisdom, may flow without interruption.

Akasa corresponds to the potency of form; to the third line of the triangle, the base; to the critical state of matter **[120]** between form and no form. Akasa is the strength that is in all weakness, and the weakness that is always to be found in all strength. It corresponds likewise to the wick on which the Light (Buddhi) feeds, drawing on the oil of Universal Spirit or Atma for perpetuation.

Akasa corresponds to the intelligent Perceiving Principle of all Nature; and the Regent, or Lord, Who rules this Hierarchal Ray of the cosmos is named Uriel.

The student should use the key given in the above and search out additional correspondences on the various planes and fields of action.

CHAPTER 34

[121]

Hierarchies, Celestial and Terrestrial

By the "Hierarchies" we mean, primarily, the Seven Rays that emanate from the Absolute — from Absolute Being — and which, when so emanated, create at once what we call a "manifestation of the Absolute in separation," or a universe in the opposite of Absolute Being, that is, in differentiated or relative being. These Seven Rays are Divine Entities; and each of us — and every thing, inanimate or animate, in the universe — belongs to one or another of the Seven Hierarchal Beings.

In the first sentence of Genesis, it says: "In the beginning God created the heaven and the earth." In the Hebrew, the word which in our English Bibles is called "God" is designated as "Elohim." Elohim means literally the Divine Forces, or Beings. So, the first sentence of Genesis should be read as follows: "In the beginning the Divine Forces, or Beings, created the heaven and the earth." These Elohim, or Divine Force, are the Seven Hierarchies, the subject of this lesson.

As said, each Hierarchy is an Entity, a Being, a Self-conscious center of cosmical force and energy functioning particular forces and qualities of the Absolute according to its nature.

Each one of these Hierarchies, for instance, corresponds to and is identified with the seven colors, sounds, and so on. In our last lesson, we pointed out how the Akasic Hierarchy called Uriel is identified with various forces, parts, and qualities. Were this Divine Being Uriel to cease functioning its particular force for a single second of time in the cosmos, being the channel through which all its qualities flow into manifestation from the Absolute Being, all forces, parts, and qualities that Uriel rules would be blotted out of manifestation. Thus, as Uriel corresponds to the Higher Manas or Mentality, were this Great Entity to **[122]** cease functioning, the Higher Mentality of the cosmos, of all creatures, and all that corresponds thereto, would cease to exist. As it corresponds to Akasa and Sound, Akasa and Sound would cease to be. Also, as it corresponds to the Ether of space and substance, Ether would cease to exist.

The same is true with the other Hierarchies. Water, for instance, is held in manifestation because its Regent so wills, it being a part of its nature. Were that Regent, or Hierarchal Lord, to cease activity, water would disappear from the world and the cosmos. The same law obtains with fire, earth, and all the elements. It is the desire and will of the Lord of each Hierarchal Ray that keep all the qualities of its nature manifesting. When the great Seven Hierarchal Regents finish Their work of creation, They are indrawn again into the Absolute, and then ensues one of the "Great Nights of Brahm," as it is called — a period of non-manifestation lasting millions of years.

Each student should endeavor to find out to what particular Hierarchy he or she belongs; this can be accomplished with proper study, interior and exterior. It is important to know this, for the Regent of the Hierarchal Ray to which any one of us belongs is our real, fundamental Father-Mother, from Whom we derive all our qualities by spiritual heredity. In future lessons, some help will be given as to how to acquire a real knowledge of one's Hierarchal Self and Center of Consciousness.

CHAPTER 35

[123]
Color

For analogy, color provides an informative correspondence to an understanding of the "seven strings of the lyre."

Every color is the outer garment of a Divine Entity or God. The evolutionary function of the Entity incarnated in such a color is to raise the vibrations of its embodiment to a higher and higher degree of evolution until it has merged into the One Color or No Color, the Absolute, the Supreme God Itself.

Color is the Soul of Matter. Each element — iron, tin, copper, zinc, gold, silver, hydrogen, oxygen, calcium, and so on — can be reduced by intense heat, volatilization, to its spectral color; that is, made to liberate its inner nature or soul in terms of color, light.

As these spectrum colors are the essence, the root, of every element in nature, and as we humans are compounded of the various elements in manifold combinations, it follows logically that our physical bodies, as well as our inner sheaths, are combinations of colors, and that therefore the various qualities of our parts, organs and tissues, result from those combinations of colors, Verily, we are Sons and Daughters of Light literally.

It must follow, then, that our thoughts, feelings, aspirations, emotions are also the result of the inner liberation of these colors due to the association and dissociation of atoms and molecules going on incessantly in our various inner and outer bodies. Music, art, poetry, science, philosophy, economics, right government, and ethics are the manifestations of the Light within human nature, the Inner Light made manifest.

Even in outer nature, the function of light and sound is to throw unorganized or disorganized matter into true form. The songs of birds and myriad insect lives, the **[124]** various sounds of natures, as well as the blue of the sky, the green of the foliage, and other nature colors, help on the disintegration and then the integration of molecules and atoms of matter, ever giving the impulse of nature's finer, inner forces to build up a higher and truer form in accord with the Divine Plan back of all manifestation. What are called Tatwic forces are liberated by Color and Sound, and these are the great building forces of nature and incessantly beat on everything around and in us, impelling and forcing all things to evolve — live, die, and live again in accord with the Plan of Being. God is still at work building the universe, and He incarnates and works in Light and Color and concord of sweet Sounds. Hence God is Light, Love, and Harmony — or Father, Mother, Child — the Three in One.

CHAPTER 36

[125]
Color and Matter

Color and Matter really mean light and matter, as color is a differentiation of the synthetic or white light.

Zeno, the old Stoic philosopher, said: "Color is the first configuration of matter." Occultism postulates the same truth. All matter may be reduced to color or light by raising its vibrations. Increase sufficiently the mass or molecular vibration of any substance — iron, lead, or any material object — and the result will be sound and light, with the disappearance from this plane ultimately of the object as such, as long as the high vibrations are continued.

Every ray of light, color, or energy, then, is a potential form of matter raised, however, beyond the plane of matter as such, but capable of being reduced to material form if the vibrations are lowered. Or, we can put it in terms of consciousness. Lead, for instance, is a state of consciousness. Increase the atomic or electronic vibrations of lead, and its state of consciousness may be changed to gold or some other element. In the same way a passional or selfish desire, which is likewise a state of consciousness, may be changed to compassion and unselfishness by raising the vibrations of the ultimate elements of which the desire form is composed, as in the case of lead.

In this case, a new compound is formed in a metachemical sense. Desires are formed of elements analogous to chemical elements. Thus, a selfish "burning" desire is composed in large part of the analogue to hydrogen; and if the Light or electrical energy of the Higher Self is poured on the desire, it may cause a union of the hydrogen desire-element with the oxygen correspondence of the Pranic principle, and a spiritual magnetic water is formed by this union, precipitating a refreshing shower on the soil of the lower nature and causing germination of the seeds of truth, beauty, and unselfishness there stored up — and **[126]** the Inner Self has now a nobler proportion than before.

The objective universe is an exact correspondence of states of inner consciousness. If lead, iron, gold, lime, hydrogen, oxygen, and all the other elements exist, they do so by virtue of the fact that the state of high spiritual consciousness which they represent and are has been lowered in its vibrations, and thus materialization has taken place; color and light — states of consciousness — have become matter and the various sub-planes of matter.

Iron, for instance, seems to be a universal constituent of the material universe. We find it in vast quantities on the earth. Spectrum analysis shows that it exists in the sun and stars. The meteors falling on the earth from interstellar spaces are composed principally of iron. It is, in short, one of the most abundant elements of nature. It corresponds to the Kama Rupa principle, the principle of Desire that throws matter into form. Hence comes the necessity for its universality. It exists in the red-blood cell as a phosphate of iron and attracts oxygen to it as the blood stream passes through the blood vessels of the lungs, thus carrying its load of life-giving oxygen to all parts of the system — it being in the physical body as universal as it is in the universe as a whole, and for the same reason. And the same truth applies to all other elements if we are wise enough to see the reason and have discrimination and insight sufficient to look in — and understand.

Matter is materialized light. Light in its last analysis is a deific state of consciousness. This light of god-like consciousness incarnates or materializes in matter and, by various mutations and transmutations, incessantly gives out its essence in terms of all the infinite qualities that are found in all forms of matter, force, and consciousness.

Starting from the Ineffable Consciousness of Absolute Unity, or Light, the circle of evolutionary necessity is as follows: **[127]**

First. The Ineffable Unity or Absolute Consciousness.
Second. From Ineffable Consciousness is born the Great Silence — the Soundless Sound.
Third. From Sound comes Light.

Fourth. Light materializes into the spirit of the elements — the metallic and non-metallic elementals.

Fifth. The metallic and non-metallic elementals materialize into the elements themselves — iron, gold, silver, calcium, hydrogen, and so on — thus bringing what is called matter into existence.

Sixth. These elementals are now incorporated into the living cells and tissues of plant life generally.

Seventh. From plant life the elemental radiations pass into animal and human forms and principles.

Eighth. From the human form the primal monadic essence is further transmuted and regains ultimately its primal Ineffable Divine Source, plus all the qualities of consciousness — color, sound, and force — that it has gained by passing through the great Cosmic Octave of spiritual and material experiences.

CHAPTER 37

[129]

Functions of the Seven Hierarchical Rays of Being

Some idea of this subject may be gained by studying the functions of the seven colors from red to violet, remembering that each color corresponds to one of the Seven Great Cosmic Hierarchical Rays which in their totality constitute the substance, force and consciousness of the manifested universe. As the seven colors we know of emanate from the sun, so the seven great Hierarchical Rays emanate from the Central Sun of all Being — the Godhead, or Deity, or whatever other name we choose to call it.

Functions of the Red Ray

The red rays are heat rays; the violet, chemical rays. All the qualities of warmth and fire are in the red rays; they, in their purity, stand for love and creative energy bringing into manifestation form. The red color, or ray, therefore stands for organization, throwing unformed elements into a form in whatsoever field of life they are manifesting — whether in a mineral, plant, man or race. Also, once it has created form or organization, it acts as a protecting agent corresponding to the maternal instinct in nature. Even in chemicals we see its action protecting delicate life structures from disintegration of the chemical blue or violet rays. This is why the photographer develops his negatives under red rays of light. Also, we can see in this why the blood is red — to protect the delicate tissues of the body from the destructive action of the chemical violet and ultraviolet rays, all of which could penetrate the body more or less. The blood flowing, as it does, to the outermost periphery of the skin makes a red fluid curtain, screening the deeper sensitive tissues from the more penetrating chemical rays.

All of this is corroborated by studies and experiments with light rays. For instance, in such diseases as smallpox, a **[130]** disease of virulent inflamatory nature, it has been found that the disease runs a much milder course if all rays of light are screened off except the red. Therefore red glass or curtains are used in the sick room for this purpose. Not only is the disease milder but the effects on the patient are beneficent, as there is much less pitting than in the cases where the red light is not used as a protecting agent against the chemicalizing violet rays.

The metallic correspondence of red is iron. Hence we may say that red is iron willed in its nature, bringing and holding form in manifestation when once it is created. Red is as strong and as enduring as iron, and as universal in nature.

Red corresponds to the do of the diatonic scale in music, the tone of strength, of dominance. It is a militant color, materially or spiritually. Wherever dominating in nature, animate or inanimate, it makes for strength and form because of its innate rupic (form) essence. At certain cyclic periods the Red Cosmic Hierarchical Ray dominates strongly nations and races. When it does so, these races manifest and function the fundamental qualities of the Red Force, leaving its work as a heritage to humanity. The civilizations of the Atlanteans, the prehistoric Americans, the ancient Egyptians, Greeks and Romans were dominated by and belonged to the Red Hierarchical Ray. The Greeks gave a true basic form to art and philosophy; the Romans, to government and law; the Egyptians, to religion; the prehistoric Americans, to socialism; and the Atlanteans, to science. Among chemical elements, hydrogen is its representative. Red is not only the maternal and paternal instinct in nature and man, but also the protective and preservative instinct. Form must be created and preserved, says the Red Ray. Form must be destroyed (regenerated), says the Violet Ray.

The color red, the Sanscrit term for the ruby is ratnaraj. It is the very oldest of the talismanic jewels. It represents **[131]** the sun. Modern science tells us the red ray gives heat and vitality. The alchemists called the ruby the precious stone because they believed that, to get the philosopher's stone, they had to have the perfect red, and the ruby was the perfect color. The ruby was used to

symbolize full manhood, passion. Its number was the perfect nine. The ancients believed that within the ruby burned a flame that could not be extinguished.

The Red Ray is one of the Seven fundamental Rays of Hierarchial Being presiding over the evolution of the manifested Cosmos. Each Ray has its seven sub-rays and these again their sub-rays all together making up the sum total of conscious energies into which all manifested life may be divided and subdivided. At the head of each Ray and sub-ray is a Master-centre of consciousness. Each Ray functions its particular quality of Substance, Force and Consciousness and has its particular period in which to rule or impress its quality particularly on the cosmos and on the world and races thereof.

Human thought and tendencies change profoundly as one Ray ebbs and the next Ray becomes dominant. In the year 1898, the cycle opened for the Red Ray to again assume its sway and dominant power over the destinies of this Planet. Tremendous changes have occurred in that time, in and with the world in all fields of activity. The Red Ray corresponds to the Do of the diatonic scale. It is the strongest note, and stands for strength and form. It is essentially militant, spiritually or physically, and makes for strong organization wherever acting. The civilization of the Atlanteans, the prehistoric Americans, the ancient Egyptians, Greeks and Romans, were dominated and a part of the Hierarchal Red Ray. The Greeks gave a form to Philosophy and Art, and the Romans to Government and Law, and the Egyptians to Religion.

In this age it is evident that the Master Forces of the Red Ray will give a basic form to international or universal **[132]** government, as well as to religion and economics. The Temple work is under the direct guidance of one of the great Masters of the Red Hierarchal Ray.

CHAPTER 38

[133]
Functions of the Green Ray

Green is the complementary color to red. Both are kamic colors; that is, they have to do with the Desire principle on the plane of manifestation. Green is animated by the desire of intelligence, or intelligent self-consciousness, whereas red is the desire of love emotion. Both colors are closely associated in function, yet each has a distinct field of operation.

Green as the fundamental color of outer nature performs such an important function that it is well to touch on its mythology as well as etymology, showing how the older races regarded this color.

"The Hebrew name of green is 'irq, viridis,' which also signifies verdure, green grass. This word comes from the roots 'ire,' to found, to regulate; and of 'rq' space, the firmament. Thus the name Green designates the beginning of time, the creation of the world, the birth of everything that exists. This is the meaning given to green in the work on symbolic colors, and which is constantly given to it on the Egyptian monuments.

"The God, Phtha, founder of the world, had green flesh. (On inner planes this means a body of green light.) Phtha, says Champollion, is the active creating spirit, the divine intelligence, who undertook in the beginning the accomplishment of the universe, in all truth, and with supreme art. His flesh is always painted green. This divinity holds in its hand a sceptre, surmounted by four cornices which in the hieroglyphic writing is the symbol of co-ordination, and the root signifies to institute. This sceptre is painted of the four colors attributed to the four elements — the red denoting fire; blue, air; green, water; and the brown-yellow, or russet, sand or earth.

"Green was attributed to water, because, in Egyptian cosmogony, water was the primitive agent of creation. The **[134]** word 'ire,' root of the name of green, signifies to place the foundation, and to sprinkle.

"From the signification of green arising from its name, and its attribution to the god-creator of the world, it is easy to make its application to other divinities. Thus the God Tore, or Thra, the world personified, is represented sitting in the ark floating on the green waters of cosmogony.

"The God Lunus, the moon, whose flesh is green, is also represented sitting in a bark, or bari, floating on green waters. The God Lunus was doubtless a cosmographic divinity, since he appears with the emblem of Phtha, the sceptre of co-ordination in his hand. The Hebrew name of the moon, 'irhe,' is formed of one of the roots of green, 'ire,' which signifies to found, to regulate, to institute. The same root, 'ire,' signifies also to instruct, to sprinkle. Thoth, the god-creator of man, founder of the social state, the god of science, of the sacred doctrine, has his flesh painted green on the monuments copied in Champollion's Egyptian Pantheon. Thoth pours over the head of the neophyte the waters of purification, symbol of the celestial dew.

"Netphe, mother of the gods, lady of heaven, as she is called, in the legend of that divinity, is often represented in the midst of the tree Persea, pouring the divine beverage over souls; her flesh is also green."

The Master H. imparted to the Temple members the fact of the entrance into the earth's sphere, at that time, of a great Evolutionary Force belonging to the Green Ray, which would cause great changes in and with the earth and its humanity. He said, in substance, regarding this Force: It is what you would term a Master in one sense, what others would term a God in another sense. It is a form of the great evolutionary energy belonging to the Green Ray. This is very necessary at the present time in the development of the human race. It is a connecting link between the upper and lower Manasic planes, and comes for the purpose of raising the lower Manas in mankind to higher vibrations, **[135]** that men may be able to accept and realize those occult truths which have been so generously poured out upon humanity in the last century. It has been doing the same work for the planet Saturn. This same Entity worked with the Earth 35,000 years ago. It requires 5000 years to do the necessary work for each planet; then it passes to the next in order, and so around until it is

time for it to return, as is now the case with the earth. As soon as it contacts the outer layer of the earth's atmosphere, it at once awakens a new or more rapid vibration in the central sphere of the earth, the stationary energy of which is negative to its positive. This Force is now (1900) imminent; it has not as yet completed all connections. Some of you have seen this Force symbolized as a swan floating in green water. The swan in green water typifies the new manifestation in the new cycle, the Green Ray.

Green is the color of the lower mind. Green functions the selective power of outer nature. Red organizes the elements so selected into forms of life.

Green is essentially selfish in its workings, and it is compounded of blue and yellow. As the red or Form principle gradually absorbs the green elements, as maturity occurs the yellow-blue or spiritual radiance manifests. This we see in the growth and blossoming of plants as well as of lives. The blossom is close and tight, and filled with green sappy energy; then as the greenness is absorbed by the Form principle — Red — the bud opens to the Higher Self, the Sun, and the spiritual expression of purple and gold occurs which is always the blossoming, whether of mineral, plant, or man.

As with the plants, so with man. In the early stages of our evolution, the Green Ray — the lower mind — is ruling, drawing all things to itself, seeking to become the whole, emulating the cosmos so to speak. Then the red principle or force absorbs this, and there is a change of consciousness. The petals of our lives begin to universalize, to open **[136]** to the Higher Self; the selfish or absorptive power of the green becomes less and less, and the yellow and other colors of the Higher Self begin to manifest in terms of spiritual qualities. This is the blossoming of a life as wisdom rules, and which comes as a result of experience of the lower mind, the personality, in green phases of consciousness.

The leaves of a tree are the correspondences of our lives on the great tree of life. As those leaves mature, and just before they fall in autumn, note the glory of color that obtains — an actual manifestation of spiritual consciousness, as the outer and material personal self wanes and is about to vanish.

Green is the universal color of outer nature because of its power to assemble material for building. It has this power because of its inherent intelligence, or the light of discrimination, given it because of its being ensouled by rays of dark blue and yellow, the Manasic and Buddhic Higher Ego Rays. These Rays are universal but when combined fall into matter as green, and are particularized — intellectualized — and become a personality. Therefore, the Green Ray brings Reason into manifestation — an essential attribute of the lower mind.

In bacteria, which are one-celled vegetable organisms, there is no green coloring matter; hence bacteria are not individualized but move and act by universal Buddhic impulses. This is interesting to know when compared to the chlorophyll cell of green coloring matter in the leaf. That cell is the lower mentality of the leaf, and works intelligently and by its own volition to build up the structure of the plant or to assemble the elements for so building. The bacteria, on the other hand, act only under universal impulses. In the descent from spirit to matter these lesser lives have not as yet involved the Green Ray — or even power of subconscious intellection. Note this distinction: Bacteria are capsules of Buddhic Force or Light penetrating **[137]** the outer world. The Buddhic energy can act directly through these capsules on matter, organic or inorganic. The chlorophyll cell of the vegetable world, which imparts the color green to all the vegetable kingdom, is a capsule of combined Buddhic (Yellow) and Higher Manasic (Blue) Energies or Light. Through the chlorophyll cell and its analogue, the lower or kama manasic mind of man, Buddhi-Manas, or the Higher Self or Ego, contacts the personal man and outer rim of the Cosmos.

Green and Red are complementary colors, and are always found intimately related and associated in every field of consciousness. Wherever form and intelligence manifest these two rays of consciousness are present.

Red is the principle of form — the Kama Rupa, because it is the principle of desire and passion. Without desire and passion there could be no form on the spiritual, mental or the material plane. Desire sets Will into action, which moulds forms out of the Universal Akasa; and birth, even on the

physical plane, is only a reiteration of this ancient process working almost automatically in perpetuating the various species of the different kingdoms of nature. A desireless being would be a non-entity, an impossibility, on any plane.

Once any form (Red Essence) is created, it immediately establishes a polar connection with the Yellow Ray of consciousness, which is the Buddhic principle of Light and Wisdom. This Yellow Ray is a universal ray and, when correlated with, brings cosmic consciousness and a positive realization and identification with the All. But the Red Ray of form cannot contact this Yellow Ray of no-form without an intermediary. As each form is brought into being, it is given at once its blue Aura by the synthetic auric Hierarchal Ray. This Aura contains the essence of the being created. A blending of some of the blue of the Aura and the yellow of the universal Yellow Ray gives origin to the Green Ray principle, which at once ensouls the form **[138]** created; and this green ensouling principle is the principle of pure intelligence. Working through and by means of, and finally absorbed by this Green Ray, the Red Form principle attains conscious unity with its polar opposite, the Yellow or Buddhic principle or Hierarchy; and so Form loses its limitation as it is merged in the Yellow, and the limited and finite attain the illimitable and infinite — which is oneness with all — with God. The personal thus is merged in the Higher Self.

Red and Green are interchangeable. The Green, being compounded of the Blue and Yellow, is the guide which leads the Red to its Higher Self, the Universal Self or deific consciousness. The Yellow and Blue are the Father-Mother of the Green; or, in other words, the blending of the Auric Blue consciousness with the Yellow Ray of Wisdom brings forth a child — pure Intelligence which animates every form of matter in the cosmos. Hence intelligence is everywhere and in everything, animate and inanimate.

Natural philosophy gives us the following classifications of the primary and complementary colors, which will be useful later on, showing which ray absorbs the other:

Violet

Primary	Complementary
(1) Red…………	Green
(2) Orange……..	Blue
(3) Yellow……..	Indigo

Violet

[139] In the Kama Rupa or Red Form principle of man are incarnated all the lower animal forces and qualities. Interiorly all manner of beasts are incarnated in man, literally, through the evolution of this principle in aeons past. Stored up in this principle are the hereditary instincts of all the kingdoms the Monad or incarnating Ego has passed through since it started out a spark differentiated from the Infinite. Small wonder is it then that man can become a monster, a brute, when the Yellow, Indigo and Blue Hierarchies no longer control him. Through the Green Hierarchy, however, the child of the two high principles, Yellow and Blue, the forms built by the Red force of desire and passion are finally redeemed, brought back to the Universal Father-Mother. The brute, the pure animal soul, has become an Angel of Love, Wisdom and Power. Because man has evolved through all the animal stages and has stored up in his rupic bodies all animal instincts, desires and passions, God gives him dominion over all animals in the field of his consciousness, through the power of the Higher Self, the Blue and Yellow, working through the Green or mental ray.

The Green Ray then, as shown in this lesson, is the third member of the Trinity, the Christos in a universal sense, born from the mingling of the Blue and Yellow, its Father-Mother, and is sent forth as a spiritualizing intelligence to redeem the Rupic or Form Consciousness brought into existence by the Red principle.

Whatever may be the conditions on other worlds, on this earth the green energy is universally and incessantly working to bring form to a higher expression. This is the reason why of the universality of the color green in nature, to which outer human intelligence corresponds.

It may prove of value at this point to introduce the teaching of H.P. Blavatsky on the color green, as given to the students of the Eastern School of Theosophy while she was **[140]** still on this plane. She says: "Inspecting the corrected rates for the vibrations of the seven primary colors, it appears that each color differs from the preceding one by a step of 42 or 6x7.

462 Red	plus 42 equals 504	Third Octave Of Psychic Color Perception
504 Orange	plus 42 equals 546	
546 Yellow	plus 42 equals 588	
588 Green	plus 42 equals 630	
630 Blue	plus 42 equals 672	
672 Indigo	plus 42 equals714	
714 Violet	plus 42 equals756	
756 Red	plus	

The above is the Third Octave of Psychic color perceptions with which we are all familiar through impression on our retinas.

Now, carrying the process backward and subtracting 42, we find that the first fundamental, or ground color, is green, for this globe. Thus:

— Green	
42 Blue	First Semi-Octave
84 Indigo	
126 Violet	
168 Red	Second Octave.
210 Orange	
252 Yellow	
294 Green	
336 Blue	
378 Indigo	
420 Violet	
462 Red	

[141]

The Second and Fourth Octaves would be heat and actinic rays and invisible to our visual perceptions.

In this lesson it was shown how, in the process of growth of plant or other life, the green absorbed the red. Hence we can see the Christos-like redeeming functions of the Green Ray in the world of form. The Form principle — Red — is absorbed by the Green (Lower Manas); Lower Manas or Green is then absorbed by its Father-Mother Ray, Blue Indigo and Yellow, representing Higher Manas and the Buddhic principles. These are universal principles and transcend all form and limitations of form.

CHAPTER 39

[143]
Functions of the Yellow Ray

The Yellow Ray is essentially spiritual in its functions. The color yellow contains more light than any other color of the spectrum, "fellow is the color of Primordial Matter, and is the first differentiation in the metaphysical sense from Atma or the White Light. Occultly, yellow is beneficent and protective because of the high spiritual grade of the elementals that inhabit it, so to speak, or that may be drawn into this aura of color.

Containing so much light, Yellow is the highest principle of Discrimination, and corresponds to the sixth sense and the Buddhic principle. Its organ in the brain is the Pineal gland.

In the last lesson it was shown that Blue and Yellow are the Father-Mother of the Green Ray, brought into being by its parent rays in order to work in matter and redeem Form Consciousness brought into being by the Red Ray. The Green Ray is the active principle of the lower mind. But Green is commingled of the essence of the Blue and Yellow — both high spiritual principles. Hence, in the manifestations of lower mental activity, the Yellow can be drawn upon because it is there for USE. This "Yellow allows the lower mind discriminating power, the power to put much light into the problems before it, and to bring the consciousness of the lower mind in rapport with the Buddhic Consciousness, which is the sixth universal sense.

The Yellow Ray is the Path of Light leading from the lower mind to Cosmic Consciousness. He who would gain Cosmic Consciousness, therefore, must identify himself with the Yellow Ray or Light within his own mind. The Yellow Ray is "The Way, the Truth, and the Life." (Light).

In man are represented all the planes of the Cosmos. His seven principles are seven doors, each opening into one of the seven planes. Through his physical door he contacts **[144]** the physical plane. Through his Buddhic or Yellow Ray door, he may contact the Cosmic or Universal Consciousness and gain illumination. To identify the consciousness with the Yellow Ray, meditate upon the qualities of that ray constantly. Feel those qualities, and act and think in accord with them. The qualities of the Yellow Ray are: unity, universality, impersonality, inseparableness, universal toleration, and compassion for all creatures; the quality that redeems and unifies all things, that synthesizes.

Earnest aspiration and meditation in accord with these qualities will in time unlock the Yellow door — the Gates of Gold — and permit the disciple to pass through and know his Universal Self — the Self of All.

CHAPTER 40

[145]
Functions of the Orange Ray

Occultly, Orange corresponds to Prana, the vital principle. Its metal is gold. Prana is an individualized aspect of Atma — the synthesis of Color, Sound, Form, and Number. The metal gold is a transformed, that is, a degraded aspect of Prana. Prana emanates in purity from the Sun Center and is attracted to all vital organic centers, giving them life. Thus Prana is an all-pervading ocean of life force, penetrating everywhere. Acted upon by transforming elemental forces and centers, it is materialized in the earth's aura into metallic gold. Gold may be de-materialized back to Prana.

In human principles the astral body is the vehicle of Prana, the Orange Ray. In the outer world, oxygen is the carrier of Prana, inbreathed into the body through the lung centers and reaching all parts of the body through the medium of the blood stream. The minute particle of iron in each blood corpuscle absorbs oxygen with its load of Prana, and carries it to every cell in the body cosmos. This iron of the cell is the Red principle — the Rupic or Form principle — which thus uses the absorbed Prana to recreate and rebuild the form constantly, keeping it in manifestation. Hence the fundamental importance of the Orange Ray function in perpetuating life in form.

The color orange is composed of red and yellow. Red and Yellow are the Father-Mother of Orange. Red is the Form principle, and Yellow is the Buddhic or sixth sense principle, opening into Universal or Cosmic Consciousness, being one member of the Trinity composing the Higher Self. Thus in Prana the Orange Ray, born of Red and Yellow, would work to create and preserve form, as well as to let the light of the Higher Self into that form through the avenue of the Yellow Ray.

In the brain the site of the Orange Ray is the medulla oblongata, situated at the very top of the spinal cord. In the **[146]** part of the body above the waist line its home is the heart and lungs. Below the waist line its center is the solar plexus and creative centers.

The primal function, then, of the Orange Ray is to create, build and preserve forms of life. It is Prana or life force that is most intensely concentrated in the seed of man, animal or plant life. In plant life, note the glory of the blossom in very excess of life force. This excess of life is concentrated in the blossom, as it is the matrix wherein the seed develops and draws into itself this abundant Prana in the blossom and finally encapsules this life essence in the form of the seed. The rich blush of intensive life in both the color and form of the blossom becomes concentrated in the seed, and the spark of life itself.

All seminal essence is the purest and most intensely concentrated Life. It is a dynamic essence awaiting only the right conditions to create form and indraw spiritual light through the relations of the Red and Yellow Rays composing the Orange Ray of Life.

CHAPTER 41

[147]

Functions of the Blue Ray

Blue, a light blue with a seeming greenish tint, may symbolize the Auric Egg of Man and therefore represent man's relationship to all of manifestation. From another point of view it may represent the broad function of the Linga Sharira (astral) plane. It symbolizes air and hence the support of fire and life. It is the most "electric" of the colors. It is the synthetic color of the Aura and most sacred. As an Auric color it partakes of those colors which represent the tendencies of the man, reddish toward form and blueish toward spirit. It is said that the true color of the sun is blue, its yellowish appearance to us being due to the absorption of vapors chiefly metallic. Earth is called the plane of illusion, Maya. This blue is therefore the container of all for each evolving Monad, the representation of that All, potential or realized.

From the point of view of the manifestation of the creative principles, the color blue symbolizes the feminine aspect of the creative principles. It is the perfect polarity of the Red Ray, its masculine counterpart. The symbolism of the Blue Ray is recognized in the religions of all civilizations as the Mother of the Universe. Mankind endows the feminine principle with the concept of motherhood, the brooding, nurturing ark of life in form. In every degree of evolution it is sacred. The spiritual line descends through the mother. The red and blue rays must manifest together and are identified in the violet ray, the ever known trinity of Father, Mother, Son. These colors proceed from the Godhead, reach their fullness of expression through differentiation and return to the Godhead as the septenary planes of each cycle are completed.

The Blue Ray is the inviolable law governing the evolving forms of every kingdom of nature. To limit its ideation to difference of sex is to demean and distort that power **[148]** which has loved all life into being and endowed every kingdom with the potency or actuality of Beauty, and aspect of the Christs. Such distortion can only exist in the mind of man. Such glorification exists and grows in conscious unification with the father-mother parentage, an at-one-ment with God. The Blue Ray is that Harmony of the Primal source reflected in its production of all nature.

The power of the color blue may be identified in the minutiae of chemistry and in the vastness of astronomy. As a color perceived by the human sense of sight it is readily identified in the wide ranges of natural phenomena — the blue of air, water, fire and earth.

In Isis Unveiled Volume 1, page 264 further light is given on the color blue:

"The varied influence of the prismatic colors on the growth of vegetation, and especially that of the 'blue ray' has been recognized but recently. The academicians quarrelled over the unequal heating power of the prismatic rays until a series of experimental demonstrations by General Pleasonton proved that under the blue ray, the most electric of all, animal and vegetable growth was increased to a magical proportion. The God Brahma-Hyranyagarbha dropped on earth a tear, the hottest that ever fell from an eye; and from it was formed the first sapphire."

CHAPTER 42

[149]
Functions of the Indigo Ray

Indigo is not considered seriously in the manufacture of paints, probably because as a dye (plant source indigofera) it is of low intensity and lighter than most liquids. In India, the plant is said to have great occult potencies. Its colored surface may be polished to take on a coppery sheen, suggesting its correspondence to the higher mental, the Manasic plane. As such the color is an aspect of the Higher Self and therefore the bridge by which its deific power reaches the lower self and guides and impells that entity to return to its Source. This is illustrated in the constant flow of Ideas from the Mind of God to the mind of man. These Ideas, new to man, are the cause of incessant change in his daily life, and increasingly demonstrate the inviolability of the laws which govern them and him. As the force of this higher mind penetrates man's life, it brings him to the realization that he is not the originator of these transcending Ideas, but simply the "uncoverer" of them and that his own mind is but a reflector of them, great indeed as it becomes one with, and partakes of, the Mind of God.

Indigo is the intensified color of the sky. It is the complement of yellow the Buddhic principle of the Higher Self, the Christos. We recognize its occult power and principle as the relation of the heart to the mind, of Love to Wisdom, and of our own identification with the Higher Self and all mankind.

CHAPTER 43

[151]
Functions of the Violet Ray

It should be noted that the complement of violet is also the color violet (see chapter 38). On a color wheel the color violet is next to the color red. In the spectrum of light the color violet is a faster or shorter wave length than red and represents a change or advance from the red (heat) and thus becomes the complement of itself on this next plane. From another point of view it is the destroyer of form and therefore the regenerator, making it an aspect of the trinity of Creator, Preserver, Destroyer-Regenerator. As a symbol of the astral plane of man it is said to be of reddish cast and is the vehicle of prana.

It shows how each of the seven colors is the complementary of the other six. It shows how each plane in the created universe provides expression for the evolving Monad as it moves from the known to the unknown. It symbolizes the harmony of creation—its unity in diversity — the presence of divinity in man and atom, as above so below.

As such the violet principle provides the patterns of growth of all the kingdoms of nature as represented on the physical plane. Through it the Wisdom of the Divine Plan in the Mind of God is directed into the plane of dense matter through the principle of Form, the Red Ray.

CHAPTER 44

[153]
Color Chart

The accompanying diagram is reproduced from the Teachings of the Temple. It shows clearly the possibilities contained in the definition, the interpenetrability and the interchangeability of all colors. The study of these colors will greatly help in understanding the functions of the septenary scheme of manifestation.

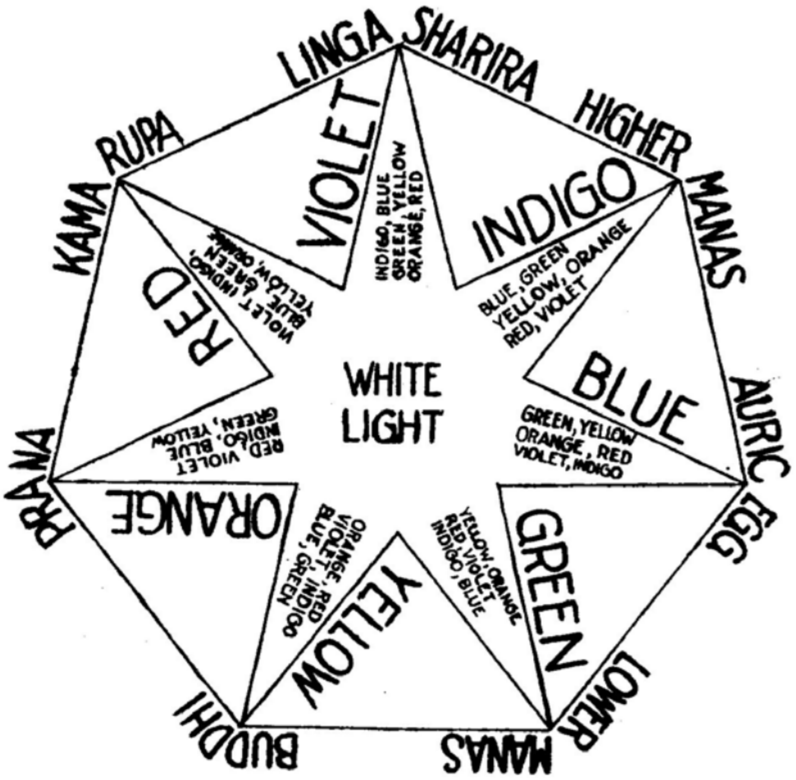

[154] H.P.B. explains that "diagrams and plates are intended to familiarize the students with the leading ideas of occult correspondences only, the very genius of metaphysical or macrocosmic and spiritual Occultism, forbidding the use of figures or even symbols further than as temporary aids. Once define an idea in words, and it loses its reality; once figure a metaphysical idea, and you materialize its spirit. Figures must be used only as ladders to scale the battlements, ladders to be disregarded once the foot is set upon the rampart."

[155]

BIOLOGICAL CHEMISTRY

AND

OCCULT RELATIONS

CONTENTS

[157]

CHAPTER 1 BIOLOGY AND CHEMISTRY 159

Definitions of Biology and Chemistry—
Universality of chemical and Alchemical action, in nature around us, and in our various bodies and principles—
Analytical and synthetic Chemistry, difference of—
The known chemical elements so called—
Difference between an element and a compound—
Illustration by laboratory experiment—
Definition of Matter— Spirit incarnated in forms—
Heat, Light, electricity, radiant energy, and so on generated by chemical changes—
Definition of Protoplasm, the basis of all physical life—
Life physically is oxidation—
The Cell as the unit of the body—
Protoplasm, the essence of the Cell—
The chemical basis of disease, bad temper, etc., result of chemical toxins liberated in the system—

CHAPTER 2 CHEMICAL PHENOMENON OF MATTER 163

The different states of matter—
Action of matter on matter causing chemical changes—
Illustration by laboratory experiments—
Definitions of Atoms and molecules—
Elementary molecules and compound molecules— Chemical affinity—
The Correspondence of chemical elements to Kama Rupa and Kama Manas—
Their action on Prana generating form and precipitating the physical body—
Reason for the great amount of carbon in organic matter—
The light and energy of the Higher Self, Atma, Buddhi and Manas, necessary for the proper building of and development of the lower principles analogous to the action of chlorophyll in the presence of sunlight in building up the plant—

CHAPTER 3 ATOMIC WEIGHTS [158] 169

Atomic weights, Hydrogen standard—
Importance of Nitrogen—
Elements of similar basic properties correspond to Astral Ray principle—
"No phosphorous, no thought"—
Each tissue needs certain basic element to function—
Each element in our bodies doorway for Inner Light and Life—
Substance, Force and Consciousness interact—
Oxygen, Hydrogen, Nitrogen and Carbon correspond to four lower principles in man, Kamic, Astral, Prana and Physical Body—

CHAPTER 4 CARBON 173

Carbon exists in three allotropic modifications — diamond, graphite, coal—
Amorphous — without form—
Diamond not amorphous — coal, charcoal and coke are amorphous—
Test of carbons—
Modifications of metals — presence of carbon—
Oxygen abundant in nature—
Wrong living habits, perverted function, produce toxic substances in body—
Carbon enters toxic substances—
Right breathing brings intake of oxygen to consume carbon in our bodies—
Prana represents Oxygen—
Right breathing keeps Carbon and Oxygen in equilibrium—

CHAPTER 1

[159]
Biology and Chemistry

Bios is a Greek word, meaning Life. Biology therefore is a knowledge or science of Life. The termination "ology" after a word means knowledge of whatever the first part of the word signifies. Examples: geology, physiology, pathology, bacteriology.

The word Chemistry is from the word *Kamai* which means to *conceal.* Al Kami — to *hide or conceal.* Therefore Alchemy is the art of finding out hidden values, essences or substances in other forms of matter.

Matter is a solidified manifestation of forces, — that is, forces incarnated in forms more or less definite, according to fixed laws of an inner geometry.

"God geometrizes", Plato says, — a literal truth.

Chemistry may be defined as that branch of science which deals with the knowledge of the action of one form of matter on another form of matter.

We see this action going on around and in us every moment of time. With every beat of the heart, matter is acting on matter in our bodies in a chemical way and wondrous chemical and alchemical changes result which keep up the phenomena of what we call life. In nature around us we see the same thing. All growth of human, animal or vegetable life is due to chemical changes taking place in the seed, the plant, the animal or organism, as the case may be.

ANALYTICAL CHEMISTRY resolves compounds into their ultimate chemical elements.

SYNTHETIC CHEMISTRY combines these chemical elements into other compounds, more or less complex.

In 1929 there were about eighty chemical elements known to chemical science. By chemical elements is meant a substance that cannot be reduced to any simpler form. Thus hydrogen, oxygen, sodium, potassium, calcium, lead, **[160]** iron, gold, tin, copper, zinc and so on, are all elements because there is no way of reducing them to simpler elements, of breaking them up into simpler forms. On the other hand, water is a *compound* because it can be chemically reduced or broken up into two gases, hydrogen and oxygen. Common salt is a compound because it can be broken up into the two elements of which it is composed, namely; Chlorine and Sodium. Limestone is a compound because it can be broken up or resolved chemically into calcium and a form of carbon, it being a carbonate of calcium.

These various elements act and react on one another in varying degrees of activity when they are brought together under right conditions.

We see this daily in the action of water and other liquids on metals.

MATTER is indestructible and eternal, the same as Spirit. It is Spirit incarnated or moulded into form.

CHEMICAL CHANGES generate heat, light, electricity, radiant energy, gravity and various other forms of energy.

In 1868 Prof. Huxley in Edinburg made the memorable announcement for the first time that life has physical basis in a substance known as Protoplasm and which has since been called Bioplasm. It is truer, however, to speak of life as having a chemical rather than a physical basis, for no kind of matter, non-living, dead or alive, can possibly exist outside of the realm of the operations of chemical affinity. Birth, life, death, all are due to chemical processes going so deep that these processes transcend matter even, and become meta-chemical.

Therefore what we know of vitality is conditioned by or actually related to chemical changes in this so-called protoplasm. For instance, the heat of the body is maintained by oxidation changes taking place incessantly in the body. Life is oxidation physically speaking, and oxidation is a chemical union of oxygen and other elements in **[161]** protoplasm known as carbon, sulphur, hydrogen, phosphorous, etc. Digestion of food is likewise a chemical process and takes place as well in a test tube as in the stomach. Nutrition and assimilation is a chemical process depending on

the affinity between certain atoms and molecules of food for certain atoms and molecules of protoplasm.

THE CELL is the unit of the body and PROTOPLASM is the essence of the cell.

FATIGUE is a chemical condition. Fatigue toxins have been chemically formed in our blood and tissues, poisoning the blood stream and interfering with normal function. Likewise, bad temper, gout, rheumatism, sleepiness and all iffnesses have a chemical basis!

Conversely, the feeling of well-being natural to good health means that all chemical processes are going on normally in the body. The blood is circulating properly and all tissues, cells and organs are receiving the chemical elements necessary from the blood stream that enables them to function properly.

CHAPTER 2

[163]
Chemical Phenomenon of Matter

Matter exists in three different states; Solid, Liquid and Gaseous. Examples: water, steam and ice, or limestone, iron, water and the various gases, hydrogen, oxygen and so on.

Matter undergoes a great variety of changes called phenomena. These are of two classes — physical and chemical. Physical examples: rocks dissolve by the action of water and other elements. They are still rocks. They have suffered no chemical change, however. Carbon crystallizes. It is now known as Diamond, yet no *chemical* change has taken place; it is still pure carbon. Again, iron may be magnetized. It now has different properties but it is still iron, no chemical change has occurred.

Physical changes are of infinite variety and go on incessantly in nature, as do chemical changes.

Chemical changes result from one form of matter acting on another under chemical laws. Examples are the burning of wood or other substances. Great chemical changes take place in the process. The volatile gases in the wood are heated and burn, the carbon in the wood is consumed also, leaving eventually only the mineral ashes. Iron and other metals rust and corrode — this is also chemical change. In the air and water, in the earth and everywhere in nature chemical changes go on incessantly. In the universe as a whole and in each cell of the universe the great phenomenal panorama of changing life and substance due to chemical activity goes on without pause.

Mechanical mixtures of chemical substances; for instance, we mix baking soda, which chemically is bicarbonate of soda, with cream of tartar, another term for which is tartaric acid. We now have an acid and an alkali in a mechanical mixture. Nothing occurs, until water is added, then a chemical reaction occurs and we no longer have left **[164]** either of the above named salts but a tartar of soda and the carbonic acid gas which has been thrown off becomes the leavening product in the bread stuff, if it is used in such.

All substances are either elements or compounds of elements. There are about 80 elements (1929) which single or combined with one another make up the substance of the earth, water and air, and matter of which our planet is composed, including all organic life on it as well.

These eighty elements are divided into metals and non-metals.

Nearly every one is familiar with the metallic elements zinc, copper, iron, and so on. Also with the non-metallic ones, as oxygen, nitrogen, phosphorous, and so on. Most of the elements are metals. Some are classed as metals, such as hydrogen, that do not appear so at first sight, but hydrogen acts like a metal in its chemical behavior. Hence as water is chemical union of hydrogen and oxygen it may be classed as a metal also. If hydrogen is a metal then water is an oxide of hydrogen, the same as rust is an oxide of iron.

Half of the planet is made up of oxygen. A quarter is made of silicon. A fifth is made up of carbon.

CHEMICAL SYMBOLS:

Each chemical element has its symbol which is usually the one or two letters of its name, either in English or in Latin. O is the chemical symbol of oxygen, N of nitrogen, H of hydrogen, K of potassium because the Latin for potassium is Kalium. Na is the symbol for sodium because the Latin is Natrium.

An atom is the smallest portion of matter than can take part in a chemical reaction.

A molecule is the smallest portion of matter than can exist in a free state. A molecule consists of two or more atoms either alike or unlike each other. Examples: NaCL means one molecule of chloride of sodium.

[165] H2O means one molecule of water composed of two atoms of hydrogen and one atom of oxygen.

An *elementary* molecule consists of similar atoms combined.

A compound atom consists of different atoms in combination. Compounds are formed by the union of elements of different kinds. Example: H20, water; H204, sulphuric acid; KI, iodide of potassium.

The cause for the union of atoms is due to an attractive force which the atom possesses called *chemical affinity*. Elements differ greatly in regard to this. Some elements will not unite with others. Elements which differ most seem to unite most energetically.

The Agents necessary for chemical action are Heat, Light, or Electricity. This obtains both in the organic and inorganic realms of nature. No growth of organic structure could occur, nor could life processes, which are all chemical in character, take place without the presence of one or the other of the above agents.

An equation in chemistry is an algebraic expression of a reaction. Example: H+C1=HC1. This means that one atom of hydrogen plus one atom of chlorine, chemically united produce HC1, which is the chemical formula for hydrochloric acid.

As matter is indestructible, no weight can be either gained or lost in a chemical reaction. Every atom which appears in the first number of a chemical equation must appear in the second number, though the combination may be different. Example: if we add hydrochloric acid to pure sodium we can express it chemically in this way: Na+HCl=NaCl+H. In other words the resulting product of this chemical union is NaCl, which is common table salt or chloride of sodium, and hydrogen, which would fly off into the air as a gas.

As one form of matter can be changed into another by chemical action, so one form of *energy* can be changed **[166]** into another form. When energy disappears in one form it reappears in another form. Thus the energy stored up in coal or oil can be converted into mechanical motion, all by suitable apparatus and appliance. When a train of cars stops its motion one form of energy is turned into heat. This is to illustrate the truth that force is as fundamental and as Eternal as Matter and Spirit.

Below is given the analogue of some of the principles of man relative to certain chemical elements, of fundamental importance.

ATMA

BUDDHI

MANAS

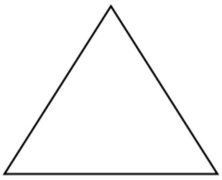

Kama Rupa
Kama Manas = Hydrogen

Astral Body = Nitrogen

Prana = Oxygen

Physical Body = Carbon

Here we find hydrogen as the analogue of Kama Rupa and Kama Manas, representing the desire and form principle of the lower self. Burning and fiery desire represented by hydrogen acts on Prana, which is individualized Atma.

Prana is the analogue of oxygen. The hydrogen of Kama and the oxygen of Prana under the light of the Light Energy of the Higher Triad, Atma, Buddhi, Manas, unite chemically or alchemically and the resulting union would be water. In this case a "magnetic water" or auric sphere in which is precipitated the physical body by the further action of **[167]** Kama, that is, hydrogen, on

the material elements in the necessary presence of Prana, or oxygen, without which no burning or precipitation is possible. The carbon, that is, the physical body, is the "ash" (Skandas) so to speak, resulting from the action of these fiery elements on matter analogous to the ashes left from wood that has been consumed by fire. Some form of carbon is the inevitable result of burning or oxidation of the organic material. The nitrogen is a diluting medium, as it is in the air diluting the oxygen. The nitrogen is represented by the Astral body. Were it not for the interposing or mixing of this body between Kama and Prana all the elements of Kama and Prana would be utterly consumed in a flash and no manifestation would be possible. The same thing would occur were human beings to breathe pure oxygen undiluted with the nitrogen which composes four-fifths of the air. Death would soon ensue in an atmosphere of pure oxygen.

The union of Kama and Prana — Hydrogen and Oxygen — in this plan also brings into being the principles of the Waters of Crystallization which is back of all form. Without water there could be no form. No rock or mineral could be as such without being composed largely of the waters of crystallization. It is the same with organic structures. All would be formless, the rocks impalpable dust, "without form and void" of design. Structureless, in other words.

CHAPTER 3

[169]
Atomic Weights

By this is meant the weight of any chemical element relative to the weight of the hydrogen atom. Hydrogen is taken as the standard because it is the lightest of all known elements. Therefore the atomic weight of hydrogen is placed at 1. Relatively the oxygen atom is sixteen times heavier. Therefore the atomic weight of oxygen is 16. Nitrogen is 14, and carbon 12 and so on. H_20 being the chemical formula of water, by adding together the atomic weights of each atom that enters into a molecule of water we can get the atomic weight of a molecule of any compound substance like water. The atomic weight of hydrogen being 1, and oxygen being 16, the atomic weight of a molecule of water would be 17, and so on with other compounds.

NITROGEN:

Nitrogen is very important in the building up of structure, organic or inorganic. Nitrogen is a large element in that complex basic life substance called protoplasm. Likewise is phosphorus abundant in the same. Phosphorus, arsenic, antimony and bismuth, all chemical elements belong to the same group of elements, having similar basic properties and behavior under similar conditions.

Following out the line of correspondence in lesson 2 on the principles we see that nitrogen, phosphorus, arsenic, antimony and bismuth belonging to the same group, all bear a correspondence to the Astral Ray principle.

Phosphorus is abundant and very necessary in all nerve and brain tissue. Arsenic is necessary and is found naturally in the skin, hair and nails of the body. Carbon is abundant in all parts of the organism. Antimony has not yet been isolated in humans or animals but may be there. It is, however, very close to phosphorus chemically.

[170] A German philosopher said: "No phosphorus, no thought." So we can add, "No nitrogen and carbon, no body; no arsenic, no skin, hair or nails, and so on." Each tissue must have a certain basic element that it may function its forces and perform its work in the economy. Back of this element there is the light or color of which it is a materialized aspect on this plane. Therefore each element in our organism is a doorway through which Inner Light and Life pour, as these elements are integrated and disintegrated in the countless changes taking place in organic matter in and around us every second of time.

The atomic weight of phosphorus is 31; nitrogen is 14.

In the last analysis all physical, metaphysical, chemical and metachemical elements may be reduced to three terms: Substance, Force and Consciousness. The action and interaction of these three, one on another, constitute the cosmos and its manifestations, movements and changes, including the germination of a seed, the birth of a world, a human being or an animal, the movement of suns and planets in space and the action of all life in and around us.

Carbon is a very abundant element in nature. All wood is mainly pure carbon, also coal. Then it is found in the form of the carbonates of various minerals like limestone, and so on. In the animal kingdom it is also abundant in all creatures, including man. In fact, it may be considered the basis of the purely physical man. There is too much unused carbon in the human organism. It makes man too material and the excess of carbon chokes up the avenues of the finer inner forces and prevents the functioning of such. There is, however, great latent power, heat or energy, in this carbon; and if enough oxygen, that is prana, can be poured into this carbon, great energy is liberated either on the phsyical or astral plane, or both. But if the excess of carbon, carbonic acid gas and other carbonates goes on increasing, it will result in death.

[171] The most poisonous substances known invariably contain a huge excess of carbon over the oxygen content of the compound.

Carbon corresponds to the physical body, the earth; and so the body may be regarded as the ultimate end product of the Higher Principles, acting one on another and precipitating the body.

That is, prana acts on the lower astral body and produces the physical. In reality, no principle of man should be regarded as higher than another. All are equal. In one sense we may regard the physical body as the highest principle of man because it is the ultimate, the end product or substance on which force and consciousness are impressed, completing the great circle of Spirit and matter. In other words, without the physical we would be like the architect with his plans, blue prints and workman, all ready to build but lacking the material with which to erect the edifice.

When we are tired or ill there is always an excess of carbon matter liberated in the system — toxin is another name for such — and to regain our health we must eliminate all such by getting in more prana, that is, oxygen, a correspondence.

In the body we find phosphorus in a great amount in the nervous tissues and nerve cells, especially in the nucleus of such cells. We find carbon and nitrogen in fatty and muscle tissue and bones. There is, of course, some nitrogen and oxygen in all these tissues also, but the elements named preponderate.

It is well to keep in mind this correspondence of oxygen, hydrogen, nitrogen and carbon to the four lower principles composing the personal man, that is, to the Kamic, the Astral, Prana and Physical body.

CHAPTER 4

[173]
Carbon

The atomic weight of Carbon is 12. Carbon exists in three allotropic modifications. By the term allotropy is meant that two elements or substances possess the same chemical composition yet differ in appearance and mass properties. Thus the diamond, graphite and coal are the same chemically, being forms of carbon, yet differ in appearance and outer properties. Hence the term allotropic is applied to all such substances. There are many allotropic forms of the oxide of aluminum, such as emery, carborundum, the ruby and garnet. These all have the same chemical formula, $A1_20_3$ and are an oxide of aluminum, yet how different the outer properties. Again, we have many allotropic forms of the oxide of silicon, SiO_2; such as quartz, rock crystal, the amethysts, carnelian, onyx, jasper, brown and black flint, the opal and sand.

The above should be sufficient to illustrate the meaning of "allotropy," which may occur frequently in these lessons.

Another term which the student should become familiar with is "Amorphous." This is from the Greek and means "without form." Thus the diamond is carbon with a definite form, so the diamond is not an amorphous form of carbon, but coal, charcoal and coke, and lampblack, (soot) are amorphous forms of carbon because having no definite form, they can be reduced to impalpable dust.

We have three forms of carbon then: the Diamond, Graphite, and Amorphous Carbon.

1. The Diamond is extremely hard, colorless, transparent and crystalline.

2. Graphite is very soft, black, opaque and crystalline, with a black shining surface.

Amorphous Carbon includes all the various forms of carbon which are not diamond or graphite. Literally, we **[174]** apply the word "Amorphous" to all elements or substances that are not crystallized.

In spite of their many contradictory properties there is one test which proves that the three bodies are all composed of one and the same substance, i.e., carbon. That is, they will all burn completely in oxygen at a high temperature and the sole product of the burning is carbon dioxide.

The different grades of iron and steel contain minute quantities of carbon which greatly modify the character of the metal.

Carbon dioxide, sometimes called carbonic acid gas, is heavier than air, so falls to the earth, goes to the bottom of wells and such places. We exhale carbon dioxide as the result of the oxidizing processes going on in the body. The formula is $C0_2$.

A simple experiment, showing that carbon dioxide is given off with the exhaled breath, can be shown by blowing the breath through a tube into a glass of lime water. Very soon the clear limewater becomes turbid, due to the fact that a chemical union has taken place between the carbon exhaled with the breath and the lime, so that the resulting product indicated by the turbidity is carbonate of lime.

The members of the Carbon Group are Carbon, Silicon, Tin and Germanium.

Oxygen is the most abundant element in nature. Silicon comes next, then Carbon, which constitutes about one fifth of the earth's crust.

It is of interest to note that nearly all substances that are highly poisonous have a great excess of carbon in their composition as compared to oxygen. Carbon enters so largely into the composition of toxic substances produced in our bodies as a result of wrong living, habits, perverted function, etc. To enjoy normal health and to evolve the higher and more beneficent elements in us we must keep the amount of carbon and carbonaceous products at a **[175]** minimum. To do this we must increase the *intake* of *oxygen the fire element* in our bodies, and this is done by right breathing and exercise. This gets rid of the surplus fats, and the toxins, and these are largely made up of the carbon element. Carbon is very necessary in our economy but we must get rid of the earth — Silicon — and attract enough Oxygen to *consume* the Carbon. Then the body is kept heated and also

in *form,* as Carbon has much of the Rupic or form principle. When Carbon is burned with enough oxygen present to help in its combustion it gives off a harmless gas, Carbon Dioxide, but if there is a limited amount of oxygen present it gives off Carbon Monoxide gas, a deadly, poisonous gas. This is the deadly gas given off by charcoal and coal and coal stoves, etc., when there is insufficient oxygen present.

As stated, Prana represents Oxygen, vitally speaking; therefore when Prana is weak or cannot act properly, toxic substances accumulate in our physical or astral bodies and injure us on one or more planes, as well as inhibit our normal evolution. Probably if we could keep Prana acting rightly on the body it would never die. Prana may act overmuch or not enough. Right breathing will keep the amounts of Carbon and Oxygen in equilibrium.

[177]
EVOLUTIONARY WAVES

CHAPTER 1 EVOLUTIONARY WAVES...............181 **[179]**

Humanity, a tree, world encircling roots—
Inner potencies, no blossoming in winter—
Nature, periods of sleep and waking—
Central Spiritual Sun pulsates currents of life—
Sun, heart of solar system—
Sun analogous to heart and lungs of man—
Tides of civilization ebb and flow—
Positive currents, east to west—
Negative currents, west to east—
Each civilization adds peculiar flavor—

CHAPTER 2 SYNTHETIC CENTERS — RACIAL AND COSMIC...............183

A race, a seed—
Race, an entity, many separated personalities—
Real center on inner planes, a synthetic center—
Synthetic center, the Ego of the race—
Will of center controls race—
Universal synthetic center, universal mind—
Mythology depicts battle between good and evil—
Physical plane lowest plane on arc of evolution—
From this point, return begins—
All become One, One is All—

CHAPTER 3 RACIAL EFFLORESCENCE...............185

Race, flowers—
Like flowers, puts out seeds—
In new cycle, potency and force of seed again blossom
Racial souls put on different garments—
Seed a point on plane of matter—
Higher forces enter through seed—
Seed, doorway between two planes—
Aura of a continent, seed from past civilizations—
In America vibration intense—
Unlike other continents—
Here, battle of human to be fought—
The new Humanity, the new race—
Synthetic race must solve problems of Science of Brotherhood of Man—

CHAPTER 4 MISUSE OF GOD OR GOOD...............187 **[180]**

Crime of twentieth century, misuse of nature's forces—
Forces, souls—
Forces are entities—
Man, thru right use, liberates these souls—
Wrong use, evokes reactionary power, pain and suffering
Misuse of nature's forces, good inverted—

CHAPTER 5 THE VOICE OF THE ONE REALITY.............. 189

One Life, One Humanity. Each civilization, a message—
Each civilization strikes key note—
Christ, the "still small voice"—
Christ, common note through each evolutionary wave—

CHAPTER 1

[181]
Evolutionary Waves

Humanity is like a tree, with great world-encircling roots sending up a shoot, now here, now there, to the surface, and which in the course of time develop and bloom, bringing forth finally on its wide-spreading branches, its fruit of human achievement in science, art, philosophy, religion or social progress. Each great season or cycle brings forth its particular kind of fruit, and what is possible of attainment in one cycle may not be possible in another. The inner potencies of the great Tree of Life cannot blossom in winter. The sap must go to the root at intervals to gain strength and volume to well up when once again the great sun-force of love calls it forth to vivify the barren branches.

Nature has periods of sleep and waking, of contraction and expansion, due to the great Heart of all Being, the Central Spiritual Sun, alternately sending forth and receiving back the cosmical currents of life and love which sustain and nourish the whole universe. These currents ramify through all space by means of the great arterial channels and vital plexi formed by constellations, solar systems, stars and planets, and the lines of force from the same, all of which constitute the circulation of the vital fluids and forces in the Heavenly Man. The sun is the heart of the solar system of which our earth is a member. This sun-heart is said to beat once in eleven years, thus sending to all the planets of his system, his vital force. Then comes the return wave. It is the same with the expansion and contraction of the heart and lungs of man, the outbreathing and inbreathing of life perpetually going on in every manifested life center or form. This is the cause of all cyclic evolutionary movements in nature, and explains why history, natural or human, constantly "repeats itself." The law applies everywhere and to everything.

[182] The great tides of civilization ebb and flow like the tides of the ocean, each wave always going in a definite direction. The saying, "Westward the course of Empire takes its way," has as its basis a very occult though natural truth. The earth revolves on its axis from west to east, and this motion, in connection with the *actual* motion of the sun, sets up definite life currents that flow in opposite directions. That is, the positive currents flow from east to west, and the negative from west to east around the earth. Civilization makes for the positive pole of being, and so advances along the lines of least resistance, borne on the waves of positive currents from east to west. Corresponding currents are found in the human organism, which flow from the spinal cord around the body in opposite directions. Those currents that flow to the right are positive; those that flow to the left are negative. The same qualities obtain with the pairs of motor and sensory nerves that go in opposite directions, emanating from each side of the cord. In the progress of civilization, oceans are leaped across and continents spanned until the great circuit around the earth is completed and a higher spiral begun.

The great civilizations of the past have left indelible marks and monuments, which, like the blazing axe in the forest, make the path or swath cut out by the great tread of progress easily traceable. From the records left, we can plainly observe that each cycle of civilization has had its own peculiar and distinctive flavor; that one wave would bear on its crest a philosophical expression of life, another an artistic, another a scientific, and so on. China, Chaldea, Egypt, India, Greece, Rome and America, all hold records which mark the cyclic ebb and flow of the world's great evolutionary waves.

CHAPTER 2

[183]
Synthetic Centers — Racial and Cosmic

A race is a seed planted in a certain soil and environment. From the germination of this seed is evolved a plant or tree, which, after a time, when its inherent energy is exhausted or its vibrations become too slow to hold its constituent atoms together, dies. A race is likewise a definite entity, having its own definite racial mind and soul. On the outer physical plane of manifestation and differentiation a race may be made up of millions of apparently separated personalities, but on some one of the higher or inner planes of life, a single synthetic center of consciousness is the real center of that race. This synthetic center, which is also a definite entity or being on that plane, may be called the Ego or Logos of that particular race or nation. This explains why races are moved by common impulses, similarly to the collective instinct impulses of a swarm of bees or locusts. On the plane of life, where all these separated selves are identified in consciousness, or, in other words, where they all practically become one, the will of that center can control the actions on the lower plane of life, of every separate self or part of the swarm of bees, or units of a race, as the case may be, — just as the brain can control the nerves and muscles of the body, or the different lines and instruments of a telephonic system may be controlled by manipulating the switch board at the central station. There is a universal synthetic center of consciousness corresponding to the racial center. This universal center or principle is sometimes termed "universal mind," for it comprises the aggregated mental centers or consciousness of all worlds and races.

The great heroes of mythology, the Titans, Cyclops, the gods and goddesses, as well as the Gorgons and other monstrous beings with which the heroes and gods were constantly at war, and the records of which can be found in **[184]** the legends of every old race, all bear testimony to the great truth that in those early days of the earth, the morning-time of the world, the races of beings that peopled the earth were vastly different, and the very matter itself of earth must have had a far different vibrational tone than at present. In those ages matter was not so differentiated and souls not so separated as now. The collective energy of what is now a race was synthesized in a single being, who had great power over nature's forces, and over matter which in that stage of evolvement was more etherial, — not so hard and condensed as matter now is. The great battles waged by the gods and heroes against the monstrous beings of old, were actual battles, and were the same battles between good and evil, between the powers of light and the powers of darkness, that are being fought out to-day; only now a greater differentiation of life having obtained, the struggle involves races and hosts of beings instead of single individuals.

Soul emanates out of Deity, and the further the emanation or differentiation proceeds, the more is soul substance divided into lesser soul entities until the physical plane, the lowest arc of evolution *out* of Deity is reached, when the return begins. From this point we can trace the *involving* of souls by aggregation after aggregation of groups belonging to the same ray of the spiritual sun until the God-Head is again attained, where the All become One and the One is All.

History repeats itself over and over again, both in generals and in particulars. The Father repeats Himself in the Son, the plant or tree repeats itself in its seed; God repeats and mirrors Himself in the universe as a whole, as well as in every atom of the same. He is great enough to be the All, and little enough to be you and me. He is Infinite Life or Love; the Love that is *infinitely small* as well as infinitely great. Nothing can be outside of it.

CHAPTER 3

[185]
Racial Efflorescence

A race or nation flowers and puts forth seed, which in a later evolutionary period, perhaps planted on a different soil, germinates, and the potency and force of the same race that produced the seed, again blossoms forth plus an added power or something which a different cyclic period of evolution permits to be expressed. Thus, what in one epoch was achievement in material things may in another cycle of time, when that same racial soul puts on a different garment of manifestation, be changed or raised to achievement along philosophical or spiritual lines. This may become clearer when it is understood what a seed really is. A seed is a point on the plane of matter where the higher forces and the entities of other planes may enter this one in order to contact and raise the matter in which the seed happens to be placed. In other words, a seed is a doorway between two worlds or planes.

Each country and continent, as well as each individual, has its own particular color, key-note and magnetic atmosphere or aura. This means a certain vibratory action. All who enter the aura of a country, rapidly or slowly, as the case may be, attune their own vibrations to it. The aura of the American continent is the seed produced and left by the mightier races of past great civilizations. The intensity of the vibrations of this auric atmosphere accounts for the feverish activity of the American people, for their greater inventiveness, their quicker intuitions, as well as their wonderful mental and psychical activity. The sluggish and torpid European senses this almost as soon as he comes upon these shores. He wakes up, and in a few years, if he remains here, he is a different person, for his vibrational tone has been raised. Cyclic law has planted the seed of the next great civilization right here in America, and here will be fought out the battle of human rights. Many racial types, **[186]** characteristics, qualities and forces must be welded together in order to make conditions for the evolving of the New Humanity — the new race. These many races and types are now on this continent, and are being melted up, so to speak, and amalgamated as rapidly as possible.

Each wave of civilization is greater than the preceding one, because the manifesting racial nature has been added to. More of the humanity of the earth has been added to it, so that in its next manifestation it will be greater in power and influence, and will extend its sway over a wider area. Sometime there will probably be but one race on the earth, the synthetic white race, corresponding to the white light, compounded of the seven prismatic colors.

Those who can sense the undercurrents of the sea of human affairs, perceive that it will be the destiny of this new race to solve the great problem, in practical life, of man's relation to man; that it will provide the conditions that will usher in the new dawn of the great age of true liberty and equal opportunity for all; will demonstrate on the basis of living law the great science of the Brotherhood of Man, and of all lives; that true progress only is possible when the concentration and conservation of human energy, life, love and endeavor are used for the benefit and good of the whole, irrespective of sex, color or creed.

CHAPTER 4

[187]
The Misuse of God — or Good

The great crime of the 19th century lies in the misuse of nature's forces. Forces are souls — souls that belong to universal consciousness, yet definite entities nevertheless. Man can liberate and put these soul-forces to use by mechanical adaptations, by electrical appliances, by right combinations of elemental substances, chemical ingredients, and in countless other ways. If used rightly, for good, for the uplifting of humanity, for the benefit of all, these forces then simply add strength to humanity's natural evolutionary currents. But when used for the oppression and enslavement of men; when used for purposes of war — murder; when countless millions are sacrificed to the few, a terrible reactionary power is evoked, and put into such forces that can only be adjusted by great pain and suffering. The great currents of natural evolution and harmony have been disturbed or blocked, and these must be adjusted by those so disturbing them. The soul substance of Universal Good or God has been put to evil use, and herein is the great sin of the misuse of nature's forces. The higher the forces that have been put to bad use the deeper and more far reaching are the reactionary effects. Universal soul-substance or force is made up of countless lesser souls, and these the will of man can use or pervert as his desires direct. If misused, good becomes inverted and is then called evil. "Demon est Deus inversus," and correspondingly hate is love inverted.

CHAPTER 5

[189]
The Voice of the One Reality

There is but one life that thrills through every atom in the universe, and but one humanity constantly striving to utter that life. Each great wave of civilization is a message from heaven to earth, sent through the minds and hearts of humanity, calling it to draw closer to the great divine ideal of the order and government of the White City, the city that "lieth four square" of Revelation. Each and every civilization strikes the keynote of some particular and different aspect of truth — of the One Reality. All science, all philosophy, all art, music and poetry, that the world has ever evolved, is but the "still small Voice" of the one synthetic truth — the crown of all truth and life — the Christ, the same in star, molecule or man, seeking ever to utter itself through the human heart; and each great evolutionary wave which must always include the force of all preceding waves makes that utterance fuller, more complete, more easily heard — permits more and more of the glory of the divine ideal to be revealed.

[191]

BASIC PRINCIPLES
OF BROTHERHOOD

CHAPTER 1 THE BASIC PRINCIPLE OY BROTHERHOOD [193] 195

Basic principle of Brotherhood, interdependence of all life—
Fixed law—
Great nature principle—
Body, cooperative commonwealth—
We, part of Greater Entity — God—

CHAPTER 2 HEALTH IS HARMONY 197

Harmony, where law of interdependence reigns—
Healthy organism, rhythmic life movement—
Disease, break of harmony—
Causes set up in mental nature, reflected on physical plane—
Evil desires reflected on physical plane—
Inner causes, outer effects—
Laws of birth, universal—
Centripetal and centrifugal forces, law of interdependence—

CHAPTER 3 **THE COMMON VINE OF LIFE** 199

Law of interdependence, Golden Rule, Unity—
All life from One essence—
Common vine, lost sight of—
Idea of separateness in racial thought-nature—
Man blocks wheels of normal evolution—

CHAPTER 4 THE WEB OF SEPARATENESS 201

Divergence as a result of idea of separateness—
Wide gap between philosophy, ethics and politics—
Inner and outer action, incompatible—
Interdependence of Right Philosophy, Right Ethics and Right Politics—

CHAPTER 5 THE STAIN ON THE WORLD-SOUL [194] 203

Golden Principle of Brotherhood of Man, flashing light far and wide—
Stain on world soul, man's inhumanity to man—
Brotherhood, basic law of life—
Great truth — all life, one connected existence—
Each one advances or retards whole—
Understanding of Law, brings responsibility—
Strings of man's human nature, to be attuned to harp of Universal
Love and Justice—

CHAPTER 1

[195]
The Basic Principle of Brotherhood

The basic principle of Brotherhood is revealed in the universally acting Law of the interdependence of all forces, lives, atoms and worlds. This great law is absolute and fixed, and its operations extend throughout, and have their correspondences on, all the planes of being. Analogy and illustration may more clearly indicate the workings of this great nature principle.

"As above, so below," is an ancient axiom. Man is a microcosm, a little universe in himself and has actually or potentially represented in him, all the forces of nature. He is a drop in the great ocean of life, and the drop must always contain within it, the same elements as the ocean of which it is a part. The physical body is a co-operative commonwealth in itself. It is made up of millions of cells, which, unitedly, form the physical vehicle of man. Each cell is an individual center of consciousness; has its own particular cycle, performs its appointed functions, then yields its place to its successor cell. The consciousness of the physical body is the collective consciousness of all its cells. The consciousness of the universe is the collective consciousness of every life, atom, or world in that universe.

As each lesser cell or molecule of the body lives, moves and has its being in the substance composing that body, so do we live, move and have our being in a Greater Entity, which in our present state of unfoldment, we are no more able to sense or know than are the cells of our bodies able to sense and know us. Some would call that Greater Entity — God, but the name does not matter. The body in its entirety would be the God or Higher Self of each individual cell composing it.

CHAPTER 2

[197]
Health is Harmony

When perfect harmony or health rules in any organism, the law of interdependence reigns there supreme. Each cell or organ is dependent upon some other cell or organ for its life impulses or supply of nourishment, force and blood; these again upon others, and so on throughout the whole round of the actions and interactions of the contained vital forces; the whole representing in a healthy organism a rhythmic life movement in exact accord with laws of true harmony and proportion.

What is called disease, is the result of a break in this harmonious play of forces. Causes that primarily were set up in the mental nature, are finally precipitated onto the physical plane of life, and by the action of a rigid law of reflection, the particular organs or groups of cells, will be affected in the physical, that are related by the laws of correspondence to the particular mental qualities which have been put to evil or wrong and perverted uses. Thus all evil desires, thoughts and imaginings, tend to work out or exhaust themselves through and on the outer and lower planes, due to a law analogous to gravitation which tends to bring all streams to a common level. Inner causes eventually become outer effects, so that in very truth we are "pictures painted by our own thinking," the law of noetic action governing all life expressions. First are the interior causes, in the inner spheres of mind or soul, either of man or the cosmos. These causes are the result of the actions and interactions, relations and co-relations of forces, colors and sounds obtaining on inner or finer planes of life, and which when precipitated or objectivized on this plane in crystallized forms of life expression, go to make up the material universe with which we are more or less familiar. The same laws that govern the birth of a universe or solar **[198]** system, govern the birth of a human being and of each cell or organ in that human being.

The law of interdependence is the basis of all compensatory actions in Nature, and is the cause of the centripetal and centrifugal forces and motions taking place around and in us all the time. Such forces and motions not only cause the heart to beat and the blood and other fluids of the body to circulate, but on a larger scale sustain the heavenly bodies in space, direct the planetary currents and forces in their appointed channels, and, in short, preserve the integrity of the whole universe.

CHAPTER 3

[199]
The Common Vine of Life

Pushed to its ultimate conclusion, this law of interdependence reveals to us the Unity — the oneness of all life, animate and inanimate. Applied to human conditions it points out plainly the Golden Rule of Life — "doing to others as we would be done by," based on the eternal fact that all men are brothers in very truth, having emanated from the one essence, life or spirit, and all being branches on the same life-giving vine or trunk of Divine Self. In the mad rush, however, of a nineteenth century so-called civilization, characterized by grasping greed and selfishness, the idea that one unit or group of units of humanity can exist separately and independently from others, has been so accentuated that the common vine and fundamental oneness of humanity has been almost lost sight of. This separating of ourselves from our fellow-selves, held in the racial thought-nature for ages, has produced a civilization that, like a Frankenstein monster, will surely rend itself to fragments unless it can soon be adjusted in accordance with natural ideals and evolutionary law. For, under conditions as existing at present in the world, man is blocking the wheels of his normal evolution — damming up the finer currents of life, love and force, which, if allowed expression, would transmute and transform him into a higher octave of force expression, and permit of the unfoldment of those rare jewels of truth and power, now dead to him, but which none the less, lie latent and coiled up in the — as yet — unrevealed and unexplored depths and spaces of his mental and spiritual nature.

CHAPTER 4

[201]
The Web of Separateness

The idea of separateness from his fellows having become diffused throughout the thought atmosphere that mankind has breathed for ages, the inevitable has happened, and we find that a separation almost as wide as the poles now obtains between his philosophy, his ethics and his politics. There is no dependence between them, and instead of running parallel they diverge in separate ways. Thousands of influential men in their philosophical and religious life are one thing — almost paragons of virtue and goodness; but in their political lives, in their lives of outer action, these same men do not hesitate to crush and prey upon millions of unfortunates — the masses — the common people who like flies are ever being caught in the great web that a wrong and unnatural social system has spun for their despoilment by those in whom the instincts of the wolf and tiger still breathe, though manifesting on another plane of action. Such often profess to love their fellow man and to have his welfare at heart, and may even give away millions for the sake of charity — and to perpetuate their earthly fame — but they do not hesitate to barter away a nation's liberty if they can gain an end thereby, or aid in passing oppressive and unjust laws that wring the very heart's blood from the masses of the people. No separation should be permitted to exist between Right Philosophy, Right Ethics and Right Politics, for each of these is dependent one upon the other and constitute the three aspects of the great triangular corner-stone — the "Rock of Ages," on which alone any sure and lasting civilization may be built.

CHAPTER 5

[203]
The Stain on the World-Soul

The Golden Principle of the Brotherhood of Man — the unity of all human lives, is now flashing its light far and wide, and arousing mankind from the narcotic sleep of selfishness in which it has slumbered, dead to the best part of itself, for so many ages. The stain on the great World-Soul caused by man's unbrotherliness, and "man's inhumanity to man," can only be washed away by humanity recognizing and acting in accordance with the great truth that Brotherhood is the basic law of life, and that each individual unit of that humanity can only truly begin to *live* when it willingly and unselfishly yields up its best life and force for the sake of the whole, thereby not only raising the whole, but by an inexorable law of compensation, advancing its own evolution at the same time. When the great truth has dawned more clearly on the mind of man that all life is one vast connected existence from the mightiest star to the tiniest atom; that we are linked with other entities on all sides, above and below, and that no one can rise or fall without advancing or retarding the evolution of the whole in exact ratio, then and then only will man begin to appreciate the fearful responsibilities that life has thrust upon him, as well as the boundless possibilities to which he may attain, if true to himself and the Great Law.

Some day — and that day may not be so far distant as is supposed — these laws will be understood, and then the tangled skein of existence will be straightened out. The divine order that obtains in heaven, in the inner spheres of life, will have its literal counterpart on earth. The strings of man's human nature will become attuned to the harp of Universal Love and Justice; his heart thrill responsive to the vibrations of the great nature-anthem of a true brotherhood of souls on earth, to which the great Cosmical **[204]** brotherhood of world-lives, moving in majestic numbers in boundless space, may echo back in helpful waves of light and love the full refrain, "On earth as in heaven — peace — good will to Men."

INDEX

[205]

Akasa — absolute motion; whole universe a modification of; all matter returns to, page 115
— and mind; all things formed from, page 117
— fifth element; the Verbum (word); soul of the world, page 112
— Fire, page 39
— some correspondences of, page 119
— universal repository of all forces, potencies, page 108
— universal, is soul of essence of all things in manifestation, page 109
— universal will moulds form out of, page 137
Akasic, sphere of skull; cave of mind; energy, page 42
All, Cosmic... proceeds from Mouth, page 77
Androgyne, Divine Hermophrodite, page 44
Angel of Love, Wisdom and Power, page 139
Arsenic, must exist in skin, hair and nails, page 94
Art, Supreme; accomplishment of the Universe, page 133
Astral, Higher... of our Solar System, page 99
Atma — Spiritual life, page 32
—White Light of Consciousness; Real Knower, page 92
Atlantean, civilization, part of Red Ray, page 131
Atom, The Radiant; Life emanates from, page 101
Atoms, God is within; Light; The Ultimate, page 2
Aura, given by synthetic Hierarchal Ray, page 137
Bacteria, capsules of Buddhic Force; Move by Buddhic impulses; no green coloring matter in; One-celled vegetable organism, page 136
Beauty, Jewels of, page 47
Blood — hereditary tendencies stored in; vehicle of Breath and Desire, page 59
— stream of life force — Prana, page 32
Bodies, our, a veritable chemical laboratory, page 94
Body, the — Atomic; Cellular: Molecular, page 2
— belongs to the one personality, page 27
— differentiation of Brain, page 41
— physical, Cellular, page 5
— physical, correspondence of Spiritual, page 7
— represented by Solar Plexus Center, page 28
Brahm, "Great Nights of," page 122
Brain — Akasic, of man; within and without molecular, page 111
— belongs to all parts of body; Elemental regions reside in, page 28
— Cells of, stars, suns and worlds; spiritual, higher correspondence of physical instrument, page 108
— correspondence of Third Root Race indrawn in cranium; is androgenous male-female; Synthetic Center, page 41
— creates by Power of Will — Kriyashakti, page 42 **[206]**
— Ideation progeny Self-Born, page 42
— right and left hemispheres of, 107
Brass, an alloy of copper, page 74
Breath, Inner — mystery of, page 36
—opening breathed into, page 58
Brotherhood — interdependence of all forces; universally acting law, page 195

Carbon — abundant in Nature; too much unused in human organism, page 170

— corresponds to physical body, page 171
— atomic weight of; three forms of, page 173
— numbers of Carbon group, page 174 Causes, Inner
— become outer effects, page 197
Cavities, Seven Harmonies in Brain, page 49
Cell — a minute Cosmos; corresponds to seven planes of Being; Nucleolus; nucleus; protoplasm, page 9
— chlorophyll, lower mentality of leaf; imparts color green to vegetable kingdom, page 136
— description of; function of, page 6
— diagram of, page 10
— evolution of, page 5
— first organic vegetable; power of, page 66
— granule, lower mind principle, vacuoles, lower desire principle, page 11
— lower unregenerated elements; millions being born constantly; reincarnation of, page 46
— seat of nutrition and function, page 7
— unit of body; protoplasm, essence of, page 161
— ventricles and vacuoles, mystery of Inner Breath, page 11
Cells — are lives; within are molecules, page 2
— blood... how formed; development of... and tissues of body, page 57
—enough iodine in white blood...; enough phosphorous in nerve and brain...; iron in red blood... page 94
Center, auric, page 77 Chart, color, page 53 Chemistry, page 25 Chlorophyll — cell, page 136
— constitutes green color of plants; mystery of... is mystery of lower mind, page 103
— corresponds to lower mind; in granules in plant, page 11
— exists on all planets of solar system, page 105
Christ, the, same in Star, Molecule or Man, page 189
Christos, Universal sense, page 139
Church, Universal; Bride of the Lord, page 119
Churches, stand for seven great occult principles, page 81
Civilization, will crumble by selfishness and greed; raised to higher octave to exist, page 199
Color — and matter mean light and matter; first configuration of matter, page 125 **[207]**
— for each country and continent, page 186
— one... or no... equals the Absolute; outer garment of a Divine Entity, page 123
— souls of, page 66
Colors, classification of, and complementary, page 138
Communication, with Higher Universal Planes; Optic Thalami — organ of reception and condensation, page 38
Compound, can be chemically reduced; salt, chlorine and sodium, page 160
Consciousness — One absolute and relative... same as unconscious; primal mystery; Universal-individual, page 91
—collective; identification of, page 5
— from Absolute... comes Soundless Sound, page 127
— Green and Red always found in, page 137
— Universal, the Three in One, page 66 Continuity, Inertia state of, page 69
Copper — must exist in liver and spleen, page 99
— stands for Higher Manas, page 74
Corpora Quadrigemina — centers of sight, page 36
— close contact with Pineal Gland, page 37
—power to see, page 38
Correspondences, Occult, of brain and its centers, page 53
Corti, rods of, page 78
Cosmos — built by number, page 2

— expression of the quality of God, page 89
— man an epitome of, page 53
— of Humanity, page 47
— Word made flesh, page 87 Death — function of, page 46
— nothing lost by; of a man; under fixed laws, page 47
Deity — collective consciousness of
all egos, page 90
— a consuming fire, page 77
— Universal; Being perfected, page 51
Desire — Will or Word — God, page 116
— sets Will into motion, page 137
Devil, God inverted, page 27
Disease, break in harmonious interaction of forces, page 197
Doorways, seven... opening from human to Spiritual Life, page 81
Ear, middle... organ of Corti, page 78
Economics, form to be developed by forces of Red Ray, page 131
Egyptians, gave form to Religion, page 131
Element — but One; manifests in endless variations, page 93
— each — iron, tin, copper, etc...— can be reduced by heat to its spectral Color, page 123
— the One, page 125
— Universal, all Pervading, page 65 **[208]**
— chemical; correspondence to Astral Ray, page 169
— doorway for Inner Light; each has its Color and Light, page 170
Elementals — incorporated into cells and tissues of plant, animal and human life; materialized into elements, page 127
— the metallic, page 66
Energy, and nerve centers, page 41
Essence, primal, monadic... regains its Ineffable Divine Source, page 127
Eye, the — seeing center of brain, page 77
— corresponds to Pineal Gland, page 78
Father-Mother, out of the bosom of, page 66
Fire, All-Fire-God; cause of all Motion in Cosmos; reduces all things unto Itself; greatest of scientific mysteries, page 24
Fires, Spiritual and Material, page 24
Food, digestion of — a chemical process, page 161
Forces — dynasteric... promised by Masters to humanity, page 97
— as fundamental to Matter and Spirit, page 166
— chemical affinity of, page 165
— Desire; gross desires; thought, page 50
— interaction of, between higher and lower planes, page 53
— misuse of nature's..., page 187
Form, manifests a materialized spiritual force, page 54
Four — beasts about the throne; planes of lower nature, page 82
— Quaternary dominated by Higher Self, page 82
Glands, Vascular — Ductless list; Doorways to life, page 32
Glass, sea of... symbol of eternal and changeless truth, page 82
God — identification of Consciousness with, page 5
— Light, Love and Harmony — Father, Mother, Child — The Three in One, page 124
Godhead, Absolute Consciousness in, page 90
Golden Principle — Brotherhood of Man, page 203
— Cosmic Brotherhood, page 204
Gravitation, Law of, symbol of Deific Love, page 70

Greeks, gave form to Art and Literature, page 131
Green — attributed to water; complementary color to Red; function of, page 133
— color of lower mind; functions selective power of outer nature, page 135
— compounded of yellow and blue; father and mother of... is yellow and blue, page 138
— Kama Manasic; lower mind, page 81
Hair, physical aura of body, page 74 Harmonies — Inner building light, page 50
— the Seven; link between Spiritual and Material selves of Man, page 51 Head — Center of Psycho-intellectual Consciousness, page 62
— physical correspondence of Ego, page 77
Health, harmony, page 197
Heart — center of Spiritual Consciousness, page 62 **[209]**
— mystery of; on higher planes; Spiritual, page 57
— polarity in formation, page 58
— Spiritual correspondences of, page 61
Heaven, not a place; state of consciousness, page 49
Hierarchies, each identified with seven colors, sounds; seven Rays that emanate from Absolute, page 121
Hierarchy, each... an entity, a Self-conscious center of Cosmical force, page 121
Horse, the; black... potency of all colors in a negative sense; pale... of death; red-warlike; white... synthetic service, page 85
Humanity, the new; amalgamation of many races, page 186
Hydrogen, analogue of Kama Rupa and Kama Manas, page 166
Incarnations, a necessity, page 61
Indigo, relation of heart to mind, page 149
Inertia, soul, principle of; dual in nature, rest in motion, page 69
Interdependence, law of, page 198
Intuitive Principle, Pineal Gland interacting with Pituitary Body, page 39
Iron — corresponds to Kama Rupa (desire) principle; universal constituent of material universe, page 126
— minute particles in blood corpuscle absorbs oxygen, page 145
Kama Manas, function of; why... green in color, page 104
Kama Rupa, red form principle; stores hereditary instincts of all kingdoms, page 139
Kriyashakti, process of creating by Will and Ideation, page 41
Lamb, the — having seven horns and seven eyes, page 83
— The Great Sacrifice, page 84
Law, fixed, inexorable; outer adjusts to inner, page 50
Leaves, of a tree, correspondences of our lives, page 136
Life — All life is one, pages 50, 93
— but one unified; Deific... same as Deific Light, page 93
— is Love, page 90
— One Supreme, page 50
— common vine of; oneness of, page 199
— waters of, page 66
Light — Deific... same as Deific Life; of Intelligence inhering in substance-matter, page 93
— has in it all color; White Synthetic... is no color, page 92
— in Life, page 90
—Jewels of; ultimate with all creation, page 47
— materializes into metallic and non-metallic elements, page 127
— music, art, poetry, manifestations of, page 123
Lord, of each Hierarchal Ray, page 122
Love, is God, page 90
Magnesium, we must have, page 94

Man — a God in his essential nature, page 89
— as a microcosm, a little universe, page 195 **[210]**
— as physical being; as Spiritual Being, page 13
— as Soul Man, page 14
— at death, stays within Humanity; reflection of Cosmos; soul of, page 47
— being perfected, page 51
— cosmical; God in Essence; physical, page 27
— epitome of God, page 54
— image of God, page 53
— interiorly all manner of beasts incarnated in, page 139
Manas — Kama... lower mentality; Universal Mind, page 105
— Pituitary Body, seat of, page 32
Marriage — Divine; union of fires of Pituitary and Pineal Gland, page 43
Mastery, real, page 27
Matter — changed by chemical action; indestructible, page 165
— three different states of, page 163
— conjoined with Spirit, Divine Marriage, page 44
— Crystallized Spiritual Substance, page 1
— indestructible and eternal; Spirit incarnated, page 160
— materialized Light, page 126
— may be reduced to color or light by raising its vibration, page 125
— polarity with Spirit, page 14
Metals, can be reduced to light and color; all metals present in Sun, page 20
Mind — Universal center of consciousness, page 183
— Universal Higher... Manas-Buddhi, page 106
Moon, Hebrew name, Irhe; the God Lunus, page 134
Mother, Spiritual Law descends through, page 147
Motion, degrees of rest and, page 70
Mouth — Cosmic All proceeds from, page 77
— physical correspondence of Auric envelope, page 75
Music, realm of pure... in Absolute, page 90
Nascence, at moment of... inhering light is liberated, page 94
Nature — Atomic, page 2
— finer forces of; outer forces of, page 1
— Nothing great in... but God; Nothing great in... but Man, page 90
— Universal Book of, page 73
Nerves, conscious currents of life force; give Inner Self power of expression and experience, page 41
Netphe, mother of the Gods, page 134
Nitrogen — diluting medium; represented by Astral body, page 167
— large element, page 169
Nose, the, correspondence with Pituitary Body, page 77
Nostrils, the, Positive and Negative Vital Forces, page 77
Noumenon, back of phenomenal world; reality of light and life, page 93
Occultism, Causes within Causes; Infinitely Great mirrored in Infinitely Small; search for hidden Causes, page 19
Octave, Cosmic... of spiritual and material experiences, page 127 **[211]**
Optic Thalami, center for outer feeling, page 38
Orange, corresponds to Prana; metal, gold, page 145
Oxygen, carrier of Prana, page 145
Patanjali, first aphorism of, page 117
Pineal Gland — Center of inner sight; mysterious organ, page 37

— corresponds to Intuitive Principle; spiritual function of, page 39
— location of, page 35
— organ for Inner Spiritual Feeling or Sensations, page 38
Pituitary Body — ductless gland, location of, page 31
— function of, page 33
— indraws lower Creative Energy, page 38
— relation to Pineal, page 35
— seat of Manas; two lobes, page 32
— Spiritual function of, page 39
Plan, Divine... back of all manifestation, page 124
Plane, Manasic, page 149
Plants, as with... so with man, page 135
Potassium, we must have, page 94
Prana — analogue of oxygen, page 166
— Astral Body, vehicle of; oxygen, carrier of, page 145
— Life Force, page 32
Psychic, correspondences of brain and its centers, page 53
Qualities — all... have their root in Absolute Being, page 90
— many... become perverted or inverted, page 89
— spiritual, of Higher Self, page 136
Quality, the abstraction of expression, page 89
Quaternary, four planes of lower nature, page 82
Race — a seed planted in certain soil; goes through cycle of growth and development, page 183
— One race, synthetic white; compounded of seven prismatic colors, page 186
Races, legends of, reveal vibrational tone, page 184
Radiant Point, occult basis of law of Brotherhood, page 12
Radium — corresponds to Higher Mind, page 14
— has many different rays, page 25
— see plate II, page 15
Ray — ancient Egyptians, Greeks and Romans dominated by Red Hierarchal... page 130
— of color, light or energy potential form of matter, page 125
— Blue, represents function of Linga Sharira; symbolizes Auric Egg of Man; symbolizes feminine principle, page 147
— Green, connecting link between Lower and Higher Manas; great evolutionary energy, page 134
— Indigo, aspect of Higher Self; complement of yellow; function of, page 149
— Orange, function of; site of, in brain, Medulla Oblongata, page 145 **[212]**
— Orange, Prana; relation to Red and Yellow, page 146
— Red, corresponds to the "do" in the diatonic scale of music; metallic correspondence is iron, page— Red, each has seven sub-rays; gives heat and vitality, page 131
— Red, why the blood is, page 129
— Violet, complement of itself; vehicle of prana; destroyer of form, page 151
— Yellow, essentially Spiritual; function of, page 143
Rays, Seven Hierarchal... of Being; emanate from Central Sun, the God-Head, or Deity, page 129
Reason, brought to manifestation by Green Ray, page 136
Reflection, Law of, page 197
Regents, great Seven Hierarchal, page 122
Reincarnation, of cells in the Body Cosmos, page 45
Religion, given form by forces of Red Ray, page 132
Rest, Inertia of, page 69
Revelation, of St. John the Divine, page 73
Rock, a, congeries of certain elemental forces, page 89

Ruby, perfect color red; symbolized full manhood, page 131
Salt, chloride of sodium indispensable to action of cells and organs, page 94
Saturn, planet, relation to Green Ray, page 135
Self-Consciousness, Temple of Divine, page 66
Separateness, web of; from fellow man, page 201
Seven — Candlesticks, Seven Great Lights; Cosmical Hierarchies of Being; Hierarchies, Seven Colors, page 74
— Churches, seven fundamental Cosmic truths, page 73
— strings of the lyre, page 123 Sex, Third Sex, Sexless, page 43
Sexes, indrawn, differentiation disappears; two in manifestation in this age, page 42
Six, synthesis of the One, the Three in One, the Four, the Seven, the Twelve, the Twenty-four, page 83
Solar Plexus, center of Kamic Consciousness, page 62
Solution, of Universal Spirit, page 66 Soul — belongs to the many, page 27
— center of conscious immortality, page 21
— emanates out of Deity, page 184
— incandescence of, page 20
— intermediary between matter and spirit; perpetuating principle of; proof of existence of, page 65
— of man, page 47
— principle in Nature, page 70
Souls — analogy of, page 65
— individualized, page 66
Sound — from... comes Light, page 127
— Primordial... the Word, page 66
Sphere, Akasic... in which Ego dwells; related to Universal Akasic, page 108 **[213]**
Spirit — incarnated in metallic and gaseous elements; solution of Universal...; soul crystallized out of, page 66
— perfect reflection of Matter, page 13
— polarity with Matter, page 14
— united with Matter, Divine Marriage, page 44
Spiritual — correspondences of brain and its Centers, page 53
— functions of Pituitary and Pineal Glands, page 39
Substance — all one thing; Primordial, page 53
— atomic, cellular, molecular, electronic; grades of matter, page 98
— knows how to act, page 54
Substances, compounds of elements; elements, page 164
Sulphur, we must have, page 94
Sun — Central Spiritual... sustains whole universe, page 181 —contains all metals, page 20
— energy poured forth by... liberated atomic energy; mystery of... is mystery of nascent atom, page 97
— Higher Self, page 135
— in state of Incandescence; radiating center of Light and Life, page 19
— the Christos, Radiant Point, page 12
Sunlight, symbol of Spirit, page 66
Swan, typifies new manifestation, page 135
Symbol, capable of seven interpretations, page 81
Symbolism — language of Higher Self, page 73
— occultism of, page 81
Tatwic Forces, liberated by Color and Sound, page 124
Thoth, God-Creator of man, page 134

Thought — pure... is Heaven born; regenerated essence of universal finer forces, works through bodily organs and cells, page 45
Throne — the, Forces and Sounds issue from center of Master Consciousness, page 82
— grouping around... differentiates into color, sound, form and qualities, page 83
— symbol for a State of Consciousness, page 81 Tore, the God or Thra, the world personified, age 134 Tree, Humanity like a, page 181
Triad, of Substance, Soul, and Spirit, page 65
"Mangles, interlaced; material, apex down; spiritual, apex up, page 23
Trinity, Blue, Yellow, Green, page 139
Truth, jewels of, page 47
Twelve, great Celestial forces; great Terrestrial forces; signs of the zodiac, page 82
Unity, indivisible, page 65
Universe — from One Primordial Cell, page 12
— objective... an exact correspondence of states of inner consciousness, page 126
— visible... body of Heavenly Man, page 13 **[214]**
Uriel — corresponds to the Higher Manas or mentality, page 121
— Lord Who rules this Hierarchal Ray, page 120
Vacuoles, clear spaces in cell; magnetic-desire of life acts through spaces, page 36
Ventricles, in cells, corresponds to... in brain; see Plate III; third Ventricle, page 36
Vibration — degrees of... bodily senses, page 41
— in brain Cavity, page 49
— intensity of; of American Continent, page 185
Vine, common, page 199
Vision, Spiritual; interior angles of, page 53
Vitality, conditioned by Chemical Changes, page 160
Water, Sea of... ever changing; of the earth, impermanent, page 82
Wave, of civilization, page 189
Waves, Evolutionary... tides of Civilization, Ocean, cycles, page 182
White, the Synthetic color, page 74
Will — higher and lower; Manas energizing, page 33
— Spiritual... two-edged sword, page 75
Wisdom, page 137
Word — Primordial sound, page 66
— the language of God, page 73 World — Soul, selfishness, stain on, page 203
Yellow — Buddhic principle of Light and Wisdom; Universal Ray, page 137
— allows lower mind discrimination, page 143
Yoga, is power to hinder mind from being modified, page 117
Zeno, the old Stoic philosopher, page 125

THE MAHATMA LETTERS

to A. P. Sinnett

Transcribed and Compiled by

A. TREVOR BARKER

Second and Revised Edition

THEOSOPHICAL UNIVERSITY PRESS

4089

THE MAHATMA LETTERS

To A. P. Sinnett

THE MAHATMA LETTERS

To A. P. SINNETT *from*
THE MAHATMAS M. & K. H.

Transcribed, compiled, and with an Introduction by A. T. BARKER

Second & Revised Edition

THEOSOPHICAL UNIVERSITY PRESS
PASADENA, CALIFORNIA

4091

Theosophical University Press
Post Office Box C
Pasadena, California 91109-7107
www.theosociety.org
tupress@theosociety.org
2021

Second & Revised Edition
This edition is dedicated as a public domain work
for the benefit of all.
First Edition published 1923 by T. Fisher Unwin Ltd., London
Second Edition published 1926 by T. Fisher Unwin
Reprinted 1930, 1933, 1948 by Rider and Company, London
Reprinted 1975, 1992 by Theosophical University Press

The paper in the print edition is acid free, FSC certified recycled, and meets the requirements of ANSI/NISO Z39.48-1992 for libraries and archives.

Publication Data

Name: Barker, A. Trevor | Transcriber and Compiler
Title: The Mahatma Letters to A. P. Sinnett / From the Mahatmas M. and K.H.
Description: Second & Revised Edition. Pasadena: Theosophical University Press, 2021
Library of Congress Control Number: 2021931925
ISBN 978-1-55700-249-5 (trade paperback)
ISBN 978-1-55700-250-1 (PDF eBook)
Subject: Theosophy

Manufactured in the United States of America

PUBLISHER'S NOTE

This Second & Revised Edition follows A. Trevor Barker's 1926 Second Edition published by T. Fisher Unwin, London, and includes his Prefaces, Introduction, and Mars-Mercury essay in Appendix 1. It has been reset in larger type and retains the edition's pagination and division of the Letters into sections. The Letter numbers have been set in arabic numerals and added to the running heads for convenient reference. Text of the Letters has been checked against photographs of the originals (see Barker's two Prefaces for his editorial objectives); transcription errors as well as changes which depart from the originals beyond normal copy-editing have been corrected. Uncertain readings have been left as Barker transcribed them. Editorial notes and corrections by TUP are enclosed in braces, i.e. "curly" brackets ({}), and pertain mostly to dates and names for purposes of identification. Foreign terms and phrases are given as they appear in the Letters.

A second Appendix has been added to this edition. Appendix 2 includes two important Mahatma Letters not included by Barker, and five other items as follows:

1. First Letter of K.H. to A. O. Hume
2. View of the Chohan on the T.S.
3. Cosmological Notes (originally reproduced in Appendix II of *The Letters of H. P. Blavatsky to A. P. Sinnett*)
4. A. O. Hume's Reply to K.H.'s First Letter (full text of Letter 99)
5. The Writing of The Mahatma Letters by A. Trevor Barker
6. Foreign Words and Phrases
7. Chronological Order

Chronological Ordering: Barker arranged the Letters in seven sections for reasons given in his first Preface. The present edition follows this arrangement rather than chronologically because the dating of many Letters remains uncertain, and references in TUP and other publications are to Barker's Second Edition and Letter numbering.

To follow the Letters in an approximate chronological sequence, a reference line linking next and previous letters has been appended to each letter. These are based on Margaret Conger's *Combined Chronology*

PUBLISHER'S NOTE

for Use with the Mahatma & Blavatsky Letters to A. P. Sinnett (TUP, 1973), and compared with the Linton-Hanson *Readers' Guide to the Mahatma Letters* (Theosophical Publishing House, 2nd ed., 1988) and other chronologies. The sequence has been corrected where warranted, with the understanding that any chronology will be imperfect as most of the Letters were not dated by their authors or by Mr. Sinnett, who sometimes gave incorrect dates received.

As an aid to students, a list of this edition's chronological order is the last item in Appendix 2. On the theosociety.org website, the TUP Online html version synchronizes both the Mahatma and Blavatsky letters to A. P. Sinnett.

The Index has also been updated to include the additional material in this new Revised Edition.

February 2021

COMPILER'S PREFACE

It will be seen, if reference is made to the "Contents" that the letters have been arranged in 7 Sections and an Appendix. The former contain nothing but Mahatma letters, while in the latter some letters have been added from three pupils of The Mahatmas M. and K.H.—: H. P. Blavatsky, T. Subba Row, and Damodar K. Mavalankar, not only for their intrinsic merit, but because they help to make clear questions arising in the main part of the book which would otherwise be left obscure.

The seven Sections suggest themselves as more or less natural divisions, but it should be remembered that as letters in one section often contain matter which also relates to the other Sections, considerable overlapping is unavoidable. However, an attempt has been made and that is the best that can be said.

The contents of each Section are arranged where possible chronologically, in the order of their receipt. The reader must bear in mind that with only one or two exceptions none of the letters were dated by the writers thereof. On many of them, however, the dates and places of receipt have been noted in Mr. Sinnett's handwriting, and these appear in small type immediately under the Letter Numbers.

It should be understood clearly that *unless otherwise stated*:

1. Each letter has been transcribed direct from the original.
2. Every letter was written to A. P. Sinnett.
3. All footnotes are copies of notes which appear in and belong to the letters themselves, unless signed (Ed.) in which case they have been added by the compiler.

Throughout this volume there are a great many words used which belong to Buddhist, Hindu, and Theosophical terminology. Those who are unfamiliar with such terms are referred to the excellent glossary in H. P. Blavatsky's "*Key to Theosophy*" and also to "*The Theosophical Glossary*," a separate publication by the same author. The reader is asked to believe that the greatest care has been taken in the work of transcription; the whole MS. has been checked word for word with the originals, and every-

thing possible done to prevent errors. It is however probably too much to expect that the printed book will contain no mistakes, they are almost inevitable. In case any doubt should arise in the reader's mind as to whether any particular passage has been correctly copied from the original, the compiler wishes to intimate, that he will be happy to deal with any correspondence on the subject addressed to him care of the Publishers.

In conclusion the compiler's thanks are due and most gratefully acknowledged to those who by their assistance have made his task possible of accomplishment.

A. T. B.

PREFACE TO THE SECOND EDITION

Some explanation is due to the reader as to why a revised edition of this book has been considered necessary, and also as to the nature and extent of the corrections made in the text of the original edition. The book was offered to the public in good faith as an accurate transcription of the original documents, *verbatim* and without omission. Having had occasion recently to check certain letters with the originals, the Compiler made the discovery that an unduly large number of errors had somehow crept in, so many in fact as to necessitate a complete and thorough revision of the whole work from beginning to end.

The result of rechecking the text with the originals has disclosed the following: —

I. The majority of the differences are petty and trifling, affecting in no way the sense of the passages concerned—i.e., a question of capitals, punctuation, etc. Abbreviations are sometimes written out in full, e.g., "through" instead of "thro' "; and words sometimes take the place of numerals, e.g., fourth instead of 4th. There are also five or six instances of mistakes in paragraphing.

II. On the other hand there is a long list of corrections which unfortunately do affect the meaning:—(a) words wrongly italicised; (b) words omitted or wrongly transcribed, and (c) most serious of all, Letter No. 13, in which one page of the original was transcribed out of its proper position, necessitating the rearrangement of Answers 4 and 6.

The original intention was to present the letters in print *exactly* as in the originals, and the present Edition is an attempt to realize the original intention as far as it is practically possible. But it must be borne in mind that the material has to be arranged for the Press, for which the originals were not written—and a minimum amount of editing is essential to make the volume readable. The corrections made in the Revised Edition as compared with the first edition are therefore as follows:—

(a) *Punctuation.* Where the printed text differs from the originals to the detriment of the latter, correction has been made in accordance

with the originals. In a few sentences, otherwise devoid of it, punctuation has been added to make the passage more easily comprehensible.

Capitals have been altered in accordance with originals as far as possible, but it is frequently difficult to determine whether a capital was intended or not, and the Compiler has used his discretion in this particular.

Abbreviations. Where these have been written out in full they have not been changed.

Numerals. Where the text has the exact equivalent in words no change has been made.

Paragraphs have been altered in two or three places where it could be done without affecting the pagination.

Spelling. Where a word is correctly spelt in the text and obviously misspelt in the original no change has been made.

(b) *Omissions and Italics.* All words previously omitted have been inserted and all mistakes in italics and words wrongly transcribed have been corrected.

Occasionally a word will be found in small square brackets; this always indicates that the word is not in the original but is necessary to the comprehension of the passage.

Notes. Where a note on the envelope or cover of a letter has been omitted, this has been included either under the Letter No. or as a footnote.

Sanskrit. In Letters No. 1, 4, 132, and 87, a phrase in Sanskrit or oriental characters occurs under the signatures. Photographic reproductions of the three former appear on p. xlvii, while in the latter the phrase has been inserted in its correct position.

On p. 346, {Letter No. 59} the Sanskrit equivalents of the words "Mahakasha" and "gunas" have been added as in the originals and also a word on p. 401. {Letter No. 85}

A photographic reproduction of a slip in K.H.'s writing which was in the same envelope as Letter No. 92, has been included on p. xlvii.

Letter No. 13. Answers 4 and 6 have been re-arranged in accordance with the original.

Appendix. Three fragments in K.H.'s writing inadvertently omitted in the first edition have been added, and the treatment of the Mars and Mercury controversy has been slightly changed.

Index. This has been revised in accordance with the corrected text. {Expanded in 1975 and 2021 TUP editions}

It is with the greatest regret and concern that the Compiler has to

confess that the inefficiency of his work has rendered the revised edition necessary, and in extenuation it can only be said that the difficulties of transcription were very great. He alone is to blame for the mistakes made, and considers that his action in revising the whole work is the only one consistent with his duty and responsibility.

A.T.B.

January, 1926.

INTRODUCTION

It is well known, among students of Theosophy and Occultism, that the philosophical doctrines and ethics which were given to the world through the Theosophical Society during the 16 years immediately following its foundation in 1875, emanated from certain Eastern Teachers said to belong to an Occult Brotherhood living in the trans-Himalayan fastnesses of Tibet. H. P. Blavatsky who, together with Colonel Olcott founded the Theosophical Society, acknowledged these Eastern Brothers as her Teachers, stating not only that They existed, but that she herself had received training and instruction at their hands during her sojourn in Tibet, and was therefore able to speak from her own knowledge and personal experience. It was not until 1880 that further testimony became available. In that year the late A. P. Sinnett, then living in India, was enabled through the agency of Madame Blavatsky, to enter into correspondence with her own Teachers, whom she referred to variously under the terms, "The Brothers," "The Mahatmas," and later "The Masters of Wisdom." During the course of this correspondence which extended over the years 1880 to 1884 Mr. Sinnett received many letters from The Mahatmas M. and K.H., the Teachers in question, and it is these original communications which are published in the present volume under the title of "The Mahatma Letters." The circumstances attending their receipt were fully dealt with by Mr. Sinnett in his "Occult World" and they need not therefore be restated here.

They are now published with the permission of the Executrix of the late A. P. Sinnett, to whom they were bequeathed solely and unconditionally; she, in her turn at the suggestion of the writer of this Introduction, allowed him the great privilege of undertaking the whole responsibility for the transcription, arrangement and publication of the Letters in book form.

The writer undertook the task with the fullest sense of the grave responsibility attending his action, convinced that the moment had come when the highest interests of The Theosophical Society *demanded* the full publication of The Teachings of The Masters given to Mr. Sinnett. He feels the responsibility the more keenly since there is

a passage in one of the letters in this volume in which The Master K.H. says that neither he nor his brother M., would ever permit the publication thereof. Though there can be no doubt that these letters were not intended for publication at the time they were written, it may also be fairly assumed that the present *impasse* in the affairs of the Society was not anticipated either. At a time when there is so much controversy in regard to what was, and what was not the original Teaching of The Masters, the publication of the words of its own Teachers can do nothing less than serve the highest interests of the great movement which claims for its motto that "There is no religion higher than Truth." The Masters are what they are; what they have written—they have written, and neither they nor their doctrines need the acclamation or apology of lesser minds.

It is almost impossible to arrive at the facts, or even to form a trustworthy opinion upon a subject so far reaching, by studying an edited book of extracts. Therefore, that the members of the Theosophical Society and the world at large, should be enabled to study the truth for themselves concerning The Masters and their doctrines as set forth in these letters signed by their own hands,[1] has been the aim of the compiler. To this end, the whole of the Mahatma Letters left by Mr. Sinnett have been transcribed *verbatim* from the originals and without omission.

Mr. Sinnett's books *The Occult World* and *Esoteric Buddhism* were based almost entirely on the material contained in Sections I and II of this volume. A careful study of the exposition of the teaching given in those early works, as in that of more modern Theosophical writers, yields some interesting results when compared with the original teaching as contained in these letters. Many theories which have become the accepted dogmas of modern Theosophical doctrines, are clearly shown to be inaccurate and misleading, and it may therefore be profitable if the principal points of difference are indicated to the reader.

It must be admitted that there has been an increasing tendency in the Society during the last twelve years, to place an undue reliance on ceremonial, orders, Churches, creeds and their equivalent, thereby sacrificing the virility of individual effort and freedom of thought, which was so noticeable in the early days of the movement. The Master K.H. writes in very clear terms on this subject, and it may be well to quote his own words. "And now after making due allowance for evils that

[1] {See Barker's correction, last paragraph pp. 533-4.}

are natural and cannot be avoided . . . I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the Churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity, and that almost overwhelms mankind. Ignorance created Gods, and cunning took advantage of the opportunity."[1] And again "Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priestridden world."[2] The inference and the message of these words in our own times is sufficiently clear.

There has been a noticeable tendency also for sections of the Society to drift towards what Master K.H. calls "that most insane and fatal of superstitions—Spiritualism."[3] In another letter he says "a *psychic* Society is being founded . . . , it will grow and develop and expand and finally the Theos. Soc. of London will be swamped in it, and lose first its influence then—its name—until Theosophy in its very name becomes a thing of the Past." It is regrettable that these words are as true to-day, as when they were written. The, whole question is thrashed out from every point of view in these letters, so that no misunderstanding is possible to the mind of the impartial student. The mischief lies, then as now, in the misunderstanding of the *real* nature of spiritualistic phenomena. Those who adhere to the methods of Spiritualism claim that communication can be established with the souls and spirits of the departed by means of properly qualified mediums. That communication *of a kind* between the living and the dead can be made, is accepted as a demonstrable fact in these letters, and is not challenged in any way. But communication with *what*? Here lies the crux of the whole matter. Master K.H. states not once, but over and over again, that communication with the *souls and spirits* of the dead is an impossibility. At death, consciousness which pertains to the seventh, sixth, and fifth principles of man, (and in these are included the soul, and spirit and all that makes man human) *withdraws* into an unconscious gestation period which precedes re-birth in the Deva Chan or heaven-world. It leaves behind it, the physical corpse, the etheric counterpart or double, and lastly the emotional and mental shell which is the correspondence in subtler matter of the physical

[1] Letter No. 10. [2] Letter No. 87.
[3] Letter No. 49.

body, and which may be termed the *vehicle* of consciousness on its own plane, just as the physical body is the *vehicle* of consciousness in the physical world. It must be understood clearly however, that each of these empty shells has a certain illusory awareness or consciousness of its own, which is the *collective* consciousness of the aggregation of atoms and molecules of which they are composed, and quite distinct from the consciousness of the individual, or real entity, which informed them in life. The physical body has a similar consciousness which is purely animal and instinctive in nature. At death the consciousness of even the shell leaves it for a time, and does not return to it until the withdrawal of 5th, 6th, and 7th principles is *complete*. Not until after that is accomplished, does a certain awareness of existence return to the empty shells. It is these disintegrating corpses which can be temporarily galvanized into activity by the efforts of a medium; these can and do communicate, but only as it were from *memory* of what has been, and not from consciousness of present facts. This is the reason for the often stupid, meaningless, *un*spiritual messages from the other side of death which so disgust the seeker for real knowledge. The brief analysis given above, is the *rule* for all humanity, with the exception of the victims of accident and suicide on the one hand, and on the other those rare individuals (only the trained occultist knows *how* rare they are) who have won for themselves immortality.

Those students of "occultism" who believe themselves guided, by disincarnate entities ranging in degree from departed Theosophists to "Adepts who have relinquished the use of physical bodies on earth,"[1] by means of the methods of mediums, ouija boards and their equivalent, will do well to consider their position in the light of these letters. Communication with departed Theosophists (i.e. the real entities) as already shown is an impossibility, for alas! they cannot be included among those who have achieved immortality, the exceptions to the general rule governing humanity being so very few; and with regard to the guidance of disembodied "Adept Spirits" it may be asked, how those who have not deserved individual instruction from Adepts in the flesh, can possibly expect to receive direct help from *Their* superiors—the Planetary Spirits, the Dhyan Chohanic Host? It cannot be too strongly emphasized that in thus *externalizing* the source from which he seeks inspiration, the student sacrifices all possibility of the grand realities of spiritual attainment and direct knowledge. "The ever unknowable and incognizable

[1] *Esoteric Buddhism*, p. 133. Eighth Edition.

Kârana alone, the Causeless Cause of all causes, should have its shrine and altar on the holy and untrodden ground of our heart—invisible, intangible, unmentioned, save through the 'still small voice' of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls, making their Spirit the sole mediator between them and The Universal Spirit, their good actions their only priests, and their sinful intentions the only visible and objective sacrificial victims to the "*Presence*."[1]

The importance of the correct understanding of the doctrines relating to post mortem conditions, may be judged by the significant phrase of Master K.H. "that he who holds the keys to the Secrets of Death is possessed of the Keys of Life." The dual meaning and application of the theosophical doctrines relating to Death would seem to have been missed—passed by. The entrance to the Mysteries has ever been through the Gate of Death; and as in the Egyptian "Book of The Dead"—under the symbolism of the passage of the Soul from life through Death to Devachan, lies hid the precious teaching which rightly understood will bring to rebirth the aspirant who has passed through the agonies of Death in Life.

The letters in the Section entitled Probation and Chelaship make a profound appeal to the heart of both mystic, and occultist. The wisdom, the instruction, the many intimate details, all combine to throw a new light not only on The Masters themselves, but on the whole question of discipleship. As one reads these pages written 40 years ago, the conviction is reached that the way to The Masters is open to-day as it was then. But the possibility of achievement for the individual lies not in following and pledging loyalty to any personal leader, but by uncompromising devotion to the Idea,—to principles. Master K.H. writes on this subject:—"There is a hero-worshipping tendency clearly showing itself, and you my friend are not quite free from it yourself. . . . If you would go on with your occult studies and literary work, then learn to be loyal to the Idea rather than to my poor self. When something is to be done never think whether I wish it, before acting; . . . I am far from being perfect, hence infallible in all I do. . . . You have seen that even an Adept when acting in his body, is not beyond mistakes due to human carelessness."[2]

In extenuation of the many anomalies created by the unfortunate discrepancy which exists between the principles of the Theosophical

[1] *The Secret Doctrine*, vol. I, p. 280. [2] Letter No. 55.

Society and their practice by individual members, it must be remembered that as emphasized in these letters, the Masters neither guide nor control the actions of their disciples. By the rules of the Brotherhood, pupils must be given "the fullest liberty and freedom of action, the liberty of *creating causes*, even if those causes become in time their 'scourge and public pillory.'" "Our chelas are helped but when they are innocent of the Causes which led them into trouble."[1] The path of discipleship leads into the heart of Nature itself; the condition of entrance—an obedience to her laws—complete and absolute. Before those Immutable Laws even the highest Adept must bow in humility. To the candidate for discipleship all things are permitted which are natural to Man. No simple *natural* act can defile. But "Occult Science is a jealous mistress, which allows not even the shadow of self-indulgence," and if the higher levels of spiritual attainment are to be reached the disciple must be prepared to sacrifice and transcend the natural desires of the body, and lead a life which, in the Master K.H.'s own words "is fatal not only to the ordinary course of married life, but even to flesh and wine drinking."[2] Those who would hope to solve the problem of sex by means of formulae which controvert laws that are obvious and known, dig with their own hands the pit which must ultimately engulf all that is human in them. To dare to suggest that such doctrines could have the sanction of The Masters of Wisdom (who are *one* with Nature) is to utter not only a blasphemy, but a self-evident absurdity which only a fool or a madman could be guilty of. If this question admits of any doubt in the minds of students of occultism in general, the same cannot be said of those who know anything of the inner mysteries of Astrology. That ancient Science can and will prove that no such formulae exist in the book of Nature, and any theories that are based on them can only be regarded as Sorcery of the most vicious description. That such doctrines exist is one of the reasons for the lack of virility in the Society to-day. The consideration of the inner condition of The Theosophical Society, reminds one irresistibly of all that was written in *The Secret Doctrine*[3] of the sublime allegory of Prometheus—the crucified Titan, gazing in his suffering towards his own "heaven appointed deliverer—Herakles," but so far alas! in vain. At this momentous epoch in the history of the Society, those pages of Madame Blavatsky's have a message full of the profoundest sig-

[1] Letter No. 54. [2] Letter No. 18.
[3] Vol. II, pp. 409-415.

nificance for all who are not too blind or too unwilling to see the truth contained in it.

It is remarkable, more than thirty years after her death, how Madame Blavatsky is justified at almost every point in these letters. Few people have been more unjustly reviled, and even some of those who knew her intimately preferred to believe that she had committed every kind of error rather than admit for an instant that they themselves could be in the wrong. How far she was ever the deceiver depicted by Mr. Sinnett in his posthumous publication "The Early Days of Theosophy in Europe," may be judged by the reader if he will study the letter from Master K.H.[1] in which he gives his own opinion on her delinquencies. Those who love the memory of H. P. Blavatsky for her work and the gifts she gave them, cannot but feel after reading that letter that after all she was worthy of their high regard; and those who have tried to blacken that memory and minimise the value of the work she did, will rise to heights indeed if the prayer be granted—that they may never deserve worse condemnation.

In nothing is Madame Blavatsky more completely vindicated than in the explanation and refutation she gave in *The Secret Doctrine*, of the misconceived theory in regard to Mars and Mercury, which was originally published in *Esoteric Buddhism*. The details of that old controversy are well-known to Theosophists, and it is fortunate that the publication in this volume of the letter originally so misunderstood by Mr. Sinnett, refutes finally the imputations made against Madame Blavatsky in regard to it. It is indeed amazing that Theosophists have continued to permit the promulgation of the idea that Mars and Mercury belonged to the same planetary chain as the Earth, for the facts are evident that they do not. It is obvious to the eye of the Astrologer, if not to students of other branches of occult science, that such a theory must throw into confusion every system and scale of correspondence in the Solar System a fact which alone is enough to show that it must be false.

But the mere assertion of facts is not sufficient, and it is necessary to examine the whole controversy in detail from the beginning. Those who wish to go further into the matter are referred to the paper which has been included in the Appendix at the end of this volume. There, all the facts have been dealt with fully by the present writer, and he believes conclusively.

In the life of the Theosophical Society a cycle is closing, and ere the reader opens this volume it will have run to its inevitable conclusion.

[1] Letter No. 54.

It leaves behind it a legacy of things done which had better have been left undone, and a record of mistaken zeal and wasted opportunity of which few can be proud. The vigorous new life of the dawning cycle which is beginning to course through the veins of the old body, has of necessity objectivised and made apparent, all that was contained in it of a nature subversive of true progress. If Master K.H. has said that, "the Society can never perish, though Branches and individuals in it may," the words of that other Teacher must also be remembered, "that new wine cannot be poured into old bottles and that he who would find his life must first lose it. Be on your guard against hypocrisy, for nothing is hidden that shall not be revealed, and nothing concealed that shall not be made known; and all that has been uttered in darkness shall be heard in the light, and what has been whispered in chambers shall be proclaimed from the house-tops. There are days that are coming when one stone shall not be left upon another without being torn down. Take care that you are not deceived, for many shall come in My Name saying, 'I am He, and the time is near'—but do not go after them. And when you hear of wars and disturbances, do not be scared; these have to come first, but the end is not yet. For these are the days of Divine vengeance. And there will be signs in the Sun and Moon and Stars, while on Earth there will be dismay and bewilderment at the roar of the sea and the waves, men's hearts failing them for fear and foreboding of what is to befall the universe. For the orbs of the heavens will be shaken, and then they will see the Son of Man coming with power and great glory. When these things begin to happen, look up—for your release is not far distant."

Out of the wreck that is inevitable a shape shall arise that may be worthy of immortality. Let those who have climbed the hill and seen the vision, and in that clean, sweet air have heard the key-note of the dawning cycle—hold fast—and remember in the days that are coming—the sweetness, and the beauty, and the truth they have seen.

A. TREVOR BARKER,
Fellow of the Theosophical Society.[1]

London, September, 1923.

[1] The state of affairs in the Theosophical Society having become progressively worse, the writer resigned his membership in April, 1925.

CONTENTS

Page
Publisher's Note v
Compiler's Preface vii
Preface to 2nd Edition ix
Introduction xiii

SECTION I
"THE OCCULT WORLD" SERIES

Letter No. 1—London newspaper Test; 1. Solomons of Science—experimental knowledge—*vril* of the coming age—skeletons of giants; 2. Hooke—Newton—position of Science—Human nature the same for a million years—value of occult phenomena; 3. Science and Copernicus—Robert Recorde—Wm. Gilbert—Galileo—Bacon—charlatans the shield of the "Adept"—the rewards of the Goddess Saraswati; 4. The phenomenon of the Ascension; 5.

Letter No. 2—Methods of research in Occult Science—the mysteries not for the public—Conditions of communication with the Mahatmas—the mode of life demanded; 6. Motives—the object of the Theos. Society—significance of selfishness—the T.S. and Universal Brotherhood—the study of occultism—path of occultism—Schools—Teachers, etc.; 8. Beneficent powers of knowledge—seal of the mysteries; the life of the aspirant—Anglo-Indian Branch T.S.—conditions for good test phenomena; 9.

Letter No. 3—"Brooch" phenomenon—postal address is N.W.P.—Pillow incidents; 10.

Letter No. 4—Crisis in Tibet—danger of invasion by Russia; 11. Menacing destiny of T.S.—Avalanche in the Karakorum Mts.—H.P.B. demands assistance telepathically—her condition—the state of K.H.'s countrymen; 12. Accelerated modes of delivery—Anglo-Indian world—agitation caused by the Bombay publications; 13. Col. Olcott—the feelings of the English to the Mahatmas—O.'s devotion and self-sacrifice unequalled—independent A.I. Branch an impossibility—mortal blow to T.S.—non-interference with Branches by Parent Society—Arbitrator when specially called upon—trust in word of honour; 14. Different habits of Tibetans and Hindus—lack of understanding—national prejudices—learned in Yog-Vidya but unfit for drawing-rooms—essentials and non-essentials; 15. Difficulties of the Mahatmas—prejudice—unwashed Christian Saints—responsibility for Sinnett and Hume—interference only by the Mahatmas—policy of A.I. Society to be submitted to Chief; 16. Attitude of Mahatmas to the aspirant—marriage and Raja Yoga—different ways of acquiring occult knowledge—encouragement given to Sinnett—"Universal Brotherhood" not an idle phrase—the paramount claim of Humanity; only secure foundation for universal morality—aspiration of the true Adept; 17.

Letter No. 5—Inaccuracies of H.P.B.—A.I. Branch—Hume's letter—haughtiness of English—race prejudice—personal habits; 18. The test of the 27th—Jhelum despatch—impossibility of deception; 19. The methods of Hume—his letter a monument of pride—further encouragement to Sinnett—necessity of Universal Brotherhood in Europe; 20. Position of Olcott in relation to the T.S.—a professor of occultism—letter to Lord Lindsay—H.P.B. not to give practical instruction to A.I. Branch; 21.

CONTENTS

LETTER No. 6—Methods of correspondence—occultists copy nature—suggestions for group study; 22. Analysis of Hume's character—truths and mysteries of occultism—phenomena will prove destructive of bigotry—but constructive for Brotherhood of Humanity; 23. Planetary spirits—phenomenal manifestations—ideas rule the world—revolutions—creeds will be crushed—Man's position in the Universe—The Eternal Now—the choice—highest philosophy or phenomena—the wish of the Chiefs; 24.

LETTER No. 7—Sinnett disappointed in expectations of training—appreciation of his efforts for T.S.—interest in him of one higher than K.H.; 25.

LETTER No. 8—Personal observations re Sinnett—reasons for K.H.'s actions; 26. Lord Crawford—character and possibilities—direct communication refused; 27. Methods of establishing communication—unscientific absurdity; 28. Velocity of mechanical force—Sinnett's inability to understand explanations of phenomena—the only way—Past, Present and Future—grossness of western mind, 29. The Colour rays beyond visible spectrum—realities appear absurdities—insurmountable difficulties; 30. Grades of intelligence—Superstition—the world repudiates what it cannot grasp—the novice in occult science must reach the goal or perish—to doubt is to risk insanity; 31. The Mahatmas attitude to humanity and the world—not dried up mummies; 32. K.H.'s personal attachments—erroneous ideas about Mahatmas—Yogis—difference between Hatha and Raja Yoga; 33. Advice regarding *The Occult World*—manner of dealing with letters; 34. Problems of mystical phenomena—the Forlorn Hope—uses of spiritualism; 35. Unity gives strength—importance of co-operation—Damodar's letter—value of concentration; 36. Home, the medium; 37.

SECTION II

PHILOSOPHICAL AND *THEORETICAL TEACHINGS 1881-1883*

LETTER No. 9—Observations on *The Occult World*; 38. Criticism of members of T.S. and others; 39. Stainton Moses; 40. Planetary spirits and the Earth—their mission—S.M. and occultism—abundant proof—new phase of Truth—explanations re experiences of S.M.; 41. Imperator—mediumship—The "Dweller of the Threshold"; 42 and 43. Conscious life in spirit—reply to Fechner; 44. Psychic Communication with *spirits* an impossibility—universal laws—cycle of intelligent existences—cosmic matter—Anima mundi; 45. The progress of man—The Great Cycle—evolution of the Ego—the circle of necessity; 46-7. The world of Causes—and of Effects—Self Conscious Egos—hell and purgatory; 48. The lower world of effects—a definition of Truth—Brothers not permitted to control the will of the neophyte—The Brethren of the Shadow; 49. K.H.'s relations with Sinnett—observations on *The Occult World*—its effect on H.P.B. and others—Wallace and Crookes; 50. Willingness of Adepts to enlighten mankind—their mission to reveal Truth; 51.

LETTER No. 10—The philosophy of the Mahatmas with regard to "God"—the God of the theologians; 52-3. Dhyan Chohans—definition of "nothing"—logical conclusions—the Universal Mind; 54. The belief in Planetary Spirits—matter is Eternal—no-one has ever seen God—cannot accept an extra-cosmic deity; 55. Phlogiston—belief in matter alone—its unceasing motion which is life—ideas on Evil; 56. The cause of evil is in human intelligence and action—natural laws and necessary evils—the sacerdotal caste and churches—the chief cause of evil; 57. Buddhist priests—God not worshipped in Buddhist Temples—the four noble truths—the 12 Nidanas—the chain of causation; 58. The words of the Buddha; 58-9.

Letter No. 11—K.H. has misgivings in role of instructor—the eternal Essence—Force—immutability non-existent in Solar System; 60-1. Inappropriate terms used by Science—this teaching opposed to all accepted theories—observations on the fallacies and incompleteness of Science—energy indestructible—gravity—chemical attraction—electricity; 62. Chelas are magnetised—only one element in Nature, Akasa—spirit and matter, one—the tetracktis—the sacred seven; 63. The Greek Brother—necessity of serenity of mind for occult study; 64. Psychical powers of hearing—our Zoophagous friend—questions of diet—transmission of letters; 65. Schopenhauer and the "Arhat" doctrines; 66.

Letter No. 12—Explanations re Mahayuga—Pralaya—cyclic evolution—Manvantaras—dead worlds; 66-7. An eternity of action—Ethnographical details—Esquimaux—Neolithic age—the Basks of Spain—the early traces of man—Geike, Dawkins, Fiske—five races—evolution of speech; 68-9.

Letter No. 13—*Cosmological notes and queries*—esoteric cosmogony; 70. Nature works with positive and negative forces—the worlds of effects; 71. Man's principles return to their source at death—the planet and man not created; 72. The seven-headed serpent *Ananda* of Vishnu—the musical scale and the planetary chain—man has potentiality of all 7 principles as a germ; 73. "Life" no responsibility except in man; 74. 7th principle latent in all the principles—cause of pollution not in the body—the evolution of animal-man; 75. Man's development follows that of planet—Biblical analogies—the anthropoids; 76. Buddhas and Avatars; 77. The object of initiations; 78.

Letter No. 14—7 objective and 7 subjective globes; 78. The 7 kingdoms—the descent of the monad—occult divisions of mineral kingdom—rounds and rings—divisions and classifications—the whole truth not permitted to be given; 79-81. Numbers the key to knowledge—rounds, races, and the number of incarnations in each—the problem of the 777 incarnations—Plato and Confucius 5th Round men—Buddha a 6th rounder; 82-4. Explanatory notes of the diagram "Man on a Planet"—ascending and descending arcs of evolution—the Dhyan Chohans—Devas—increasing intelligence as the Rounds proceed—what happens in each Round; 85-8.

Letter No. 15—Germ of future entity—history of the human foetus the key to the mysteries of nature—the cosmic atom—aggregations of atoms becoming man-bearing globes; 89. Their indestructibility and growth—Adi-Buddhi, Force, or Infinite Life in manifestation; 90. One seven-fold element the permanent cause of all manifestation—examples—the five cognisable elements—the sixth principle; 91. Observations on the "fire" element—primal igneous principle—7 manifestations of fire—the Tree of Life; 92. A mineral contains a spark of the One—the Law of formation, birth, etc. of a globe the same as for a child—the 3 kinds of Manvantaras and Pralayas; 93. Life impulse and formation of Globe "A"—passage of Essence from one globe to another—and one kingdom to another; 94. Further observations on the evolution of man—increased spirituality of the 5th Race man—kingdoms re-entering Globe "A"; 95. Law of equilibrium manifesting—6th and 7th senses—the Lord Buddha a 6th Race man—his appearance a mystery—individuals can only outstrip humanity by one Round; 96. Surya Manwantaras and Pralayas—the Cosmic night; 97. Elementals—Flammarion a Theosophist—his splendid intuition; 98. Pernicious influence of the Moon—the Sun is the first to disintegrate at the Solar Pralaya—the 6th principle of the Universe and man, the greatest of all mysteries; 99.

Letter No. 16—*The Devachan Letter*—Devachan allegorically described by

CONTENTS

Buddha—who goes to Devachan; 100. The Ego enjoys perfect bliss—Karma stands aside—he is the dreamer and the dream—souls of the departed unable to descend to those on earth—pure, loving sensitives can become raised in consciousness to contact those in Devachan—some Subjective spiritual communications real—"rapport," identity of molecular vibration; 101. Great varieties in the Devachan state—the Dhyan-Chohans do not commit mistakes; 102. Degrees of spirituality—"the planet of Death"—when man dies his 2nd and 3rd principles die with him—the gestation state; 103. Elementaries and "angel-guides"—Kama-Loka—a torn out page in the Book of Lives—the 6th and 7th principles, the unconscious and eternal Monad; 104. The ethereal Ego—the Monad remains untainted by evil for ever—the karma of evil deeds accrues to the new *personality*—varying periods between Death and Devachan depending on spiritual stamina and karma; 105. Devachan not solely for Adepts; 106. A classification of Devas, elementals, sorcerers, etc.; 107. The territory of doubt—things acceptable and non-acceptable to Spiritualists; 108. Post mortem conditions of Suicides and those killed by accident; 109. Psychic vampires—mediums create new and evil Karma and Skandhas for their victims—study deeply the doctrines of Karma and Nirvana; 110. The Recording Angel—meaning of Skandhas—identity of the Ego; 111. Justice of Karma—causes producing the new being—suicide and violent death; 112. How mediums and Spiritualists multiply the causes of human misery—the reason why the Masters oppose Spiritualism—indiscriminate mediumship and materialisations especially objectionable; 113. Individual and personal immortality—divisions of the 7 principles and 7 elements; 114. Hume and Sinnett receive more information than ever given before to non-initiates—the teaching to be regarded as a trust for the Society; 115. The Chohan forbids H.P.B. to go further than the Black Rock—Damodar's foolish austerities—the body of Occultists in Egypt—K.H. sighs for Nirvana; 116.

Letter No. 17—Natural seers and clairvoyance—5th round men—the Buddha a 6th round man—his future incarnations—Buddha overshadowed some chosen individuals—sex a mere accident of birth, guided by Karma; 117. The superior classes—course of higher Nature's law—peoples of India belong to oldest branchlet of the 5th human race—"Ernests" and "Joeys" and soulless mediums; 118. Subba Row's reverence for H.P.B.; 119.

Letter No. 18—The evolutionary journey of the monad—7 ramifications of the 7 races—man passes through all 7 times—Manvantaric chains existing in and out of our Solar System; 119. Man's earth cycle the counterpart of great cycle—mistakes of Anthropologists—Pritchard nearest the mark—the test of true progress; 120. The present 5th human race began in Central Asia over one million years ago; 121. Occult Science a jealous mistress—fatal to ordinary course of marriage; 122.

Letter No. 19—Post mortem conditions of suicides and victims of accidents; 123.

Letter No. 20a—*From A. O. Hume to K.H.* Queries re spiritualistic phenomena—shells—suicides and accidents; 123. Death by drink—over-study—diseases, etc.—suggestion that phenomena of spiritualism may be produced by spirits, not by shells—some teach higher morality—Allan Kardec's books; 124.

Letter No. 20b—*From A.P.S. to H.P.B.* Eliphas Levi's statements re annihilation—queries in regard to survival of spiritual monad—obscuration of planets and annihilation; 125-6.

Letter No. 20c—Meaning of the terms God and Christ—candidates for

Devachan—death and re-birth in Kama-Loka—love and hatred the only *immortal* feelings—only those we have loved exist for us in Devachan—the memories which only affect personality blotted out—duration of Devachan—no perception of time—*Devachan* and *Avitchi* created by ourselves during life; 127. Importance of predominant feeling at moment of death—the events of whole life seen in vision at death—only adepts and sorcerers know they are dead—they only are immortal—co-workers with nature for good or evil—definition of Immortality—self-consciousness—memory regained by even good men only in Devachan—"soul" becomes unconscious at death in all cases—faculties of perception, cogitation and volition, become extinct for ever at death; 128. Apparitions—no essential difference between doctrines of Eliphas Levi and those of K.H.—what immortality signifies to initiates and occultists—several kinds of immortality—the full adept in relation to death; 129. Chohans, Planetary spirits and immortality—E. Levi speaks of personal not spiritual Egos—co-workers with nature—annihilation and the eighth sphere—potentiality for evil in man greater than for good—Sorcerers and immortality; 130. Suicides separated from higher principles by a gulf—not so in victims of accidental death—Dhyan Chohans do not guide living human Egos but protect victims of accidental death—victims sleep but to awake at the hour of last judgment—the struggle between the 6th and 7th and 5th and 4th principles; 131. Reborn on earth immediately if insufficient material for Devachan—only shells and suicides can be attracted to a Séance—suicide a question of motive and responsibility—effect of suicide during temporary insanity—Guiteau; 132. Bulk of phenomena of spiritualists due to *shells*—unconscious 5th principle (soul) cannot communicate with a living organism—Allan Kardec not quite immaculate—even Dugpas capable of teaching the *highest* morality—preaching with an end in view proves little; 133. The time for the obscuration of a planet—a man must love or hate well to be in either Devachan or Avichi—"Nature spues the luke warm out of her mouth"; 134.

Letter No. 21—*From A.P.S. to K.H.* Queries in regard to post mortem conditions of accidents and suicides; 135. *K.H.'s replies* to same—the teaching given is the rule—exceptions enforce the rule—K.H. accused of contradictions and inconsistencies; 136.

Letter No. 22—*To A. O. Hume*. Dual attributes of Universal and human Mind—conscious and mechanical functions—the conscious attribute of Universal Mind a hypothesis only, but scientific fact in finite mind—the human brain—voluntary and involuntary nervous systems—man potentially more powerful than "God"—contrary to *finite*, infinite mind exhibits only mechanical functions of Cerebellum; 137. The extent of the knowledge of an adept and of a planetary spirit—laws of Nature mechanical—*Motion* the eternal and uncreated deity; "God" cannot be both intelligent and wholly material—a God with intelligence would be a fiend in view of the existence of evil; 138. The Mosaic deity, "No Being"—Vedantic Acosmism—greatest adepts have not penetrated beyond the Solar System—but they *know* with certainty of other Solar Systems—*Motion* governs laws of Nature—no room for a moral Governor of the Universe—darkness does not comprehend light because it is annihilated by it—whence the Immutable Laws and their supposed Creator; 139. Nepaulese Swabhavikas—Swabhavat is force—a force of limitless potentiality, but yet not "God" because man can use it—the multiform manifestations of life made perceptible by force; 140. Man can become his own creator and ruler—Immutable Laws eternal and uncreated—only one law in the Universe—Nature disproves the theory of an all-loving,

omniscient, omnipotent God—eternal progressions of cycles and evolution—spirit and matter are one—only distinct in manifestation—the Absolute the only reality; 141. Ice, water, and vapour as an illustration of the Trinity—the Pyramids—matter indestructible and coeval with Spirit—matter, force, and motion the Trinity of physical Nature—Evil—mental attitude of the pupil—must learn alphabet in order to read—the world of occultism is the world of force—only the initiate can *know*; 142-3. The Chela becomes the Master—mystery and miracle vanish—occultism an exact science—its methods laid down in a code as old as humanity; 144.

Letter No. 23a—Queries by A.P.S. in numbered paragraphs; (1) cause of rush of modern progress—(2) civilisation as great as our own—(3) what was the Fifth Race about for the 998,000 years preceding the last 2,000—(4) to what epoch did the Continent of Atlantis belong—(5) the origin of evil; 145. (6) the use of the whole cyclic process endured by the spirit—(8) scientific questions—cause of precipitation of rain—magnetic conditions—(9) the composition of the sun's corona—(10) photometric value of light—star magnitudes—(11) atmospheric disturbances in atmosphere of Jupiter—(12) the Siemen's theory of Solar combustion—(13) cause of magnetic variation—(14) the possibility of the discovery of more planets; 146. (15) a moment of the highest bliss—(16) Devachan and Avitchi—(17) the effect of the last thought in the mind before death—(18) full remembrance of all our lives—(19 & 20) nature of the memory of the "shell"—(21) the spiritual Ego—evolution of its personalities—the shell of A. P. Sinnett and the nature of its consciousness; 147. (22) the Planet of Death—(23) Mars and Mercury—(24) is the sun the habitation of spiritualised beings—(25 & 26) the case of the Ego who has not sufficient material for rebirth in Devachan—(27) the case of the murderer Guiteau—(28 & 29) planetary obscurations and the evolution of forms; 148.

Letter No. 23b—*K.H.'s replies to queries in* 23a. End of an important cycle— cyclic law for race and sub-race—Cortez—sub-races of Peru and Mexico; 149. Zodiacal records—civilization an inheritance—Europe rejects testimony of antiquity—the Western Cendrillon; 150. Eocene Age—the sinking of *Poseidonis*—Lemuria—our present Continents have been submerged and will be again; 151. Greek, Roman and Egyptian civilizations less than those of the 3rd race—history all at sea; 152. Copernicus avails himself of a Pythagorean MSS.—the children of the "Fire Mist"—ancient civilizations; 153. The Chinese—Ireland strewn with gigantic bones of mammoths and monsters—Malayans, Tibetans, Javanese, the Miocene times; 154. Egyptian priests and Atlantis—the inhabitants of "Shambullah"—Baron d'Holbach; 155. Atlantis connected with the origin of evil—obscurations heralded by cataclysms; the premises of Science wrong—the future Fate of British Isles, France, etc.; 156. Progress towards absolute evil arrested by cataclysmic changes—Tree of Knowledge in safe keeping of the Mahatmas—the Planetaries—every race has its Adepts; 157. The cyclic process—Spirit an abstraction—in union with matter it is life—the mystery and problem of life; 158. To solve the problem one must become an Occultist—all forms mask but one all-pervading Force—one life, one law, one element—the conclusions of greatest scientific minds—force can be infused into artificial man—Spirit, life and matter do not exist independently of each other; 159. No phenomenon in Nature disconnected from magnetism and electricity—phenomena of earth currents due to Akasic magnetism—rain can be induced artificially—some calculations for physicists; 160. Magnetic attraction—atmospheric changes —

meteoric dust; 161. Meteors—sun little to do with heat and nothing with rain—Reichenbach's crystals—the sun's corona—head of a man in ecstatic condition—aureoles—hydrogen; 162. Sun spots—sun not the central planet of our Universe—the difficulties confronting Scientists in studying Solar phenomena—atmospheric tremours—no obstacle to the Adept—sun full of iron vapours—the demonstration by the spectroscope—comets; 163. "Store-house" of our system—its blood corpuscles—its electro-magnetic aura—misconceptions of Science; 164. Forces of which the sun is composed—it feeds the smallest atom as well as the greatest genius—the distance of the stars from us—no trustworthy basis for calculating magnitudes and distances—observations with Pickering Photometre—astronomical predictions of Chaldees and Rishis faultless; 165. Light not an independent principle—every phenomenon the effect of diversified Akasic motion—velocity of light—methods adopted by French experimenters; 166. The condition of Jupiter—the whole Solar System moving in space—Jupiter hides a Raja-Sun—disturbances in its atmosphere; 167. Siemen's statements—matter in all its 7 states—radiant energy—absorption of Solar forces—chemical power lost in transit; 168. Jenkins—Sir James Ross—the magnetic theory—planets not yet discovered—Edison's tasimeter—discoverer an F.T.S.; 169. The moment of death—influence of last thoughts and desires—the whole life seen in memory—no man dies insane or unconscious; 170. Advice to those assisting at a death-bed—retributive justice—the eighth sphere—Avitchi—Nirvana—the consciousness of the "shell"; 171. That which becomes for ever extinct at death—Karma of the personality—immediate incarnation of children; 172. Nature of remembrance of shell—animal's memory not perceptive faculty—shell in aura of medium—perception through borrowed organs—challenge to Spiritualists; 173. The "Spirit" of Zöllner knows no more than in life—the recollections of the "Shell"—complete insanity; 174. The shell of A. P. Sinnett and the nature of its consciousness; 175. Sorcerers—Mars and 4 other planets, 176. Obscurations not Pralayas—their duration—the children 5th round men beget—questions pertaining to the highest initiations—men become Gods, 177.

Letter No. 24a—*The famous "Contradictions."* Sinnett's questions in regard to supposed contradictions and inconsistencies in the teaching received; 178-9.

Letter No. 24b—K.H. states what an Adept is—his Occult powers; 180. Pleads guilty to an "omission" but not a "contradiction"; 181. Beware of trusting *Isis Unveiled* too implicitly—H.P.B. herself not permitted to understand all that is treated of in *Isis*—it conceals but does not distort—*reincarnation* as treated in *Isis*; 182. Astral monad—personal Ego; 183. Sinnett's chilly mental condition—G.K. produces a portrait of K.H. phenomenally—M. prefers to go to sleep; 184. Replies to the contradictions; 185. Accusations of inconsistency unjust—due to the conditions under which he writes his letters—K.H. regarded by his colleagues and the Chohans as a lunatic; 186. What happens to every being at death—the shell—no two states in Devachan alike; 187. The Ego in Devachan—Avitcha—love and hatred the only immortal feelings; 188. Wagner and musicians—K.H. pleads guilty to *one* sin; 189. The impossibility of dealing with Hume—his remarks—a sentimental Becky Sharp; 190.

Letter No. 25—*Devachan*—additional explanations—Bacon—the fruition of all aspirations; 191. Attempting to describe the indescribable—requires

CONTENTS

perceptions of a trained Chela; 192. Time does not exist in Devachan—disapprobation of a lay Chela; 193. Time sense created by ourselves—the bliss of Devachan—woes of Avitchi—space and time according to Kant; 194. Further explanations of Devachanic existence—pandering to prejudices of Western readers; 195. Explanations of Devachanic states—weary round of birth and death—a colourless personality gets a colourless Devachan—Avitchi the antithesis of Devachan; 196. Hell and Heaven—misconception of terms—Spirit and Soul—individuality—personality—all bliss in Devachan—no failure or disappointment; 197. The Great Reward, Nirvana—Rupa-Loka—Arupa-Loka—Kama-Loka—the summer-land of the Spiritualists; 198. From Kama-Loka to Devachan or Avitchi—infinite differentiation of those states—reviving consciousness; 199. How to understand the doctrine fully—the reward of benevolent men—social status the result of Karma; 200. Lillie's "Buddha and early Buddhism"—proposed scheme for personal intercourse impracticable; 201. Selfishness of T.S. members—sacrifices made by H.P.B. and Olcott—money matters; 202.

SECTION III
PROBATION AND CHELASHIP

Letter No. 26—Observations regarding H.P.B. and her psychological condition—reasons causing it—one principle left behind; 203. K.H. strongly disapproves of their cruelty to H.P.B.; 204.

Letter No. 27—Necessity of frank speech—danger threatening Theosophical Society—Stainton Moses; 204. The mediumship of S.M.—inspiration not required from disembodied Spirits—truth stands alone; 205. Skeletons in family closets dangerous to handle—a cause once created cannot be unmade—management of the Society difficult; 206. Translation of the *Grand Inquisitor* desirable—Mahatma K.H. disheartened at the prospect before him—the brandy atmosphere in the house; 207.

Letter No. 28—Englishmen incapable of assimilating Hindu thought—K.H. speaks frankly to Hume; 208. Erroneous ideas regarding T.S.—branches of T.S. as harbingers of Universal Brotherhood—Occult instruction by the Brothers; 209. Attempt to establish secret school of magic in London—complete failure—Lord Lytton—British T.S., of the Universal Brotherhood in name only—gravitates at best towards Quietism; 210. Observations on the attitude of Sinnett and Hume towards K.H.—His exposition of truth; 211. Thorough criticisms of statements made in Hume's letter—distortion of K.H.'s motives—complete lack of understanding; 212. Patience and courtesy of K.H. in dealing with subject—a quiet reproof—Hindus will always be the Masters of the West in Spiritual Sciences; 213. That which they value most highly—the kind of men the Masters want and do not want—their characteristics; 214. The keepers of the sacred Light—their knowledge the gift of the Gods—the Kantian note—Hume the type of the Spiritual failure and unconscious egotism of this Age; 215. Observations on mesmerism—what conscience will and will not do; 216. Imagination as well as will creates—the monster of suspicion; 217.

Letter No. 29—M. condones Hume's attitude—gratitude a sacred debt; 217; no quarrelling among the Adepts—the value of *primary* facts—thoughts before words; 218. K.H. speaks to M. of his pupils before departure—M.'s promise—the love of M. for his Brother—he watches over the work; 219.

Hume's feelings—misunderstood words—but not by M.; 220. Further observations on Hume's statements—injustice of his treatment of H.P.B.; 221. The necessity of knowing oneself—need of a clear understanding—Hume the embodiment of pride; 222. The standards of the Mahatmas—Hume's words to M. and K.H.—his constant attitude—will not be contradicted; 223. Hume considers himself slighted and wronged—his defence of the weak—M.'s generous estimate of his character—Mahatmas untouched by personal pain or pleasure—M.'s Rajput blood resents hurt to a woman's feelings; 224. Hume makes further communication impossible by his attitude—cannot realise the motives or the actions of the Mahatmas—blinded by pride; 225. No permission given for phenomena—their appreciation of both Sinnett and Hume—hopes for the T.S.—law is law—Mahatmas will do their duty; 226. Phenomena will never shake the erroneous beliefs of Western mind—so long as men doubt there will be curiosity and enquiry—trying to read the things of the Spirit with the eyes of the flesh; 227. The mark of the Adept; 228.

Letter No. 30—K.H. speaks out—criticism of Hume's letter re Fern; Hume mistaken from first to last—Hume's letter to K.H. quoted; 229. Fern endeavours to "humbug" M.—the ordeals of a Chela—what probation means; 230. The freedom of the Chela's choice—his freedom of expression—methods of training absolutely opposite to those of the Jesuits—the latter false to truth and to humanity; 231. The searching of a Chela's weak points—how the Masters regard truth—examples given—M.'s method of expressing himself; 232. K.H. makes some observations on Mahatma M.—also on Hume's faults; 233. A temperate reproof to Hume; 234. What is expected of a Chela—the true value of a man; 235. The unworthiness of certain friends—underhand methods—the sincerity of those who protect Hume—how a Chela is tested—Damodar—H.P.B.— Olcott; 236. Tests applied to Fern—nobody humbugged—H.P.B.'s opinion of Fern—her advice to him; 237. Words of appreciation to Hume—his dissatisfaction—his claims and demands; 238. 2nd class minds—friendly truths—not to be resented—gratitude of the Mahatmas for all H. has done; 239.

Letter No. 31—*From Terich-Mir*. The key to the phenomena of Occult Sciences—reason elevated to supersensuous wisdom—perfect comprehension of the Adept—his reward—the culmination of knowledge and wisdom; 240-1. K.H.'s years of labour—the would-be disciple encouraged to pass on the truth to his fellow-creatures—H.P.B. ill; 242.

Letter No. 32—Hume puts his foot in a hornet's nest; 242. Unsatisfactory relations between Europeans—Hume's insulting expressions towards even K.H.'s great Master; 243. Hume's accusations—the Mahatmas' patience; 244.

Letter No. 33—Apparent contradiction between notes from M. and K.H.—approve of plan to form nucleus of honest scientific enquirers—no-one works in vain—requests Sinnett to work in sympathy with A. Besant; 244-5.

Letter No. 34—Mahatmas complain of being constantly misunderstood—impossibility of satisfying Hume—the Society will never perish as an Institution; 245.

Letter No. 35—Observations on phenomena—Sinnett's disappointment—methods for development of Occult faculties—no culture will supply psychic idiosyncrasy if lacking; 246. M. deals with some spooks; 247.

Letter No. 36—M. refuses to make puja to Hume; 248.

CONTENTS

Letter No. 37—Written by the "Disinherited" at K.H.'s bidding—words of approval and encouragement to Sinnett—the power of projecting and feeling force; 249. Observations on Hume's work and his unchanged state of selfishness—his professed love of humanity; 250.

Letter No. 38—Disappointment in store for K.H.—the libel law—reflections on female branch and females—the secret cause of events; 251. The Brothers—Brotherhood—the love of humanity—essential qualifications of a Chela—selfishness and exclusiveness of all peoples; 252.

Letter No. 39—The Arhat vows—defence of H.P.B.—M. creates his dinner—the "Disinherited"; 253.

Letter No. 40—Nothing can help T.S. while Founders are under a cloud; 254. Incessant attacks—a devotee of error—forced psychic vision by *hatha* yog—general law of vision determined by grade of man's spirit and soul; 255. A Society whose Guru was no initiate—idolators—permission to join them to study—remembering promise to K.H.; 256.

Letter No. 41—H.P.B.'s condition—only a shell at times—encouragement to Sinnett; 256.

Letter No. 42—M. repeats that no regular instruction is possible—much that can be done with K.H.'s help—Hume disinclined to disabuse public mind; 257. A solitary pearl is soon out-shone in a heap of false diamonds—the trials of earth life—their conquest—"fuller introduction into the mysteries depends on yourself"; 258.

Letter No. 43—"My impatient friend"—M.'s attitude—an Adept's duty not controlled by social affections—Sinnett forced himself on K.H.; 259. No right to influence one who is not a Chela—Sinnett the victim of Maya—Hume's selfishness—the personality and the Ego; 260. Bennett superior to many in spite of unpolished exterior—K.H.'s attitude to Bennett—Jesus and Magdalene—the inner man alone counts with the Mahatmas—friendly confidences; 261. The dangers of phenomena—wisdom gives all things in time—food for the mind must be assimilated slowly; 262.

Letter No. 44—The Septenary trial of the T.S.—H.P.B. and Olcott begin their work—their qualifications; 263. Only those who have proved themselves faithful to truth allowed further intercourse with the Mahatmas; 264.

Letter No. 45—K.H. returns from a journey; 264. The "three poisons"—the five obscurities—try to cherish less lust and desire—"a psychic Society is being founded in our midst"; 265. One indiscretion ruins work of 7 years—the danger of such action must be counteracted—drawing closer to the Masters by purified heart and developing will—advice and consolation—Sinnett belongs to the Masters—the imperishable record of the Master; 266. "Your Karma is ours"—the man of the world—the soul searching for the Masters; 267. The "Tathagata" light—kind advice—apprehensions must be set aside—regarding his co-worker's enmity; 268.

Letter No. 46—M. comments on Hume's behaviour—neither reverence or common sense in his head—abominable attitude towards Mahatmas and H.P.B.—what they desire of him and wish him to know; 269. Further comments on Hume—M.'s ultimatum—H.P.B.'s illness caused by Hume's behaviour—M.'s displeasure; 270.

Letter No. 47—Work of T.S. secretly linked on to other work throughout the world—the Greek Brother; 271. Crookes and "radiant matter"—H.P.B. wrongfully accused of being untruthful—frank opinions and some advice—cycles; 272. Martyrdom pleasant to look at, hard to bear; 273.

LETTER No. 48—Knowledge and the path—the Adamantine Rocks of Occult Laws—the heights to be reached before the whole truth can be seen—the keeping and the breaking of the Law—the man who would obtain all must be cold—Oxley has possibilities—his mistakes; 274. The limitations of the ordinary seers—incredible statements of Maitland and Mrs. K.; 275. Vegetarians and flesh eaters—the effects of wine on seers—effect of emanations on Mahatmas—seers and their revelations—no two agree—mediums and clairvoyance; 276. We do not require a passive mind; 277. The Journal of the Society worth Sinnett's attention—its hidden beauties and values—our ways are the ways of madmen; 278. Sinnett begins his studies at the wrong end—key to the writing of the ancient Occultists; 279.

LETTER No. 49—Correspondence established for the good of the many—Eliphas Levi's Haute Magie—St. Germain; 280. Pythagorean doctrines—"the limit of the natural"—the "Spiritualist"—its fight against Theosophists—on Adepts; 281. K.H. not annoyed by newspaper ribald notices—sacrilegious utterances of J.K.—difficulty of accepting pledges—Occult Science communicated by degrees; 282. Conditions governing the communication of secrets—illumination comes from within—means to this end known publicly for ages—self sacrifice of Guru; 283. Dangers of giving more knowledge than man is ready for—like an infernal machine in ignorant hands—time approaching for Triumph of Truth—Shammars active in Europe—Spiritualism—the Adepts delay progress to Eternal Rest; 284. The price to be paid—the willingness of K.H. to pay it—pupils would be more thankful and patient if they knew the true facts—Lamaism—power of great Adepts—Sinnett gropes in the dark; 285. Occult World discussed at Galaring-Tcho Lamasery; 286.

LETTER No. 50—An unreasonable man—filled with pride—Mahatma K.H. expresses his mind—weariness and disheartened feelings; 287.

LETTER No. 51—Phenomenon for Colonel Chesney; 287. Further remarks on production of this phenomenon—probations hard all round—deception a test for those of unclean heart; 288.

LETTER No. 52—Hume's jealousy and abusiveness; 288. Remarks on his self-satisfaction—constant accusations—H.P.B. and C.C.M.—explanation of teaching given in *Isis*—Christians and Spiritualists only mention body and soul; 289. Two "souls" in man—H.P.B. obeyed orders—further remarks concerning Hume; 290. Hume's reasons for writing offensive article in Theosophist—K.H.'s frank criticism of his real and alleged motives; 291. Dishonest methods—refuses to recognise powers or knowledge of Brotherhood—the penalty of publicity; 292. Facts to be transmitted to Hume—in what light he is considered by the Chelas—the protest of the Chelas—S. stands far higher in estimation of Mahatmas—M.'s opinion; 293. Hume's punishment must be complete—anti-European rules—Dugpas wrote letters to Fern; 294.

LETTER No. 53—An account of a doubtful story and incidents connected with Fern—his deceptions believed implicitly by Hume; 295. Ways of communication with outer worlds—M.'s views do not agree with K.H.'s regarding Hume—refuses to satisfy his whims—M.'s arguments in detail; 296-7. Manner in which letters have been transmitted—Dugpa methods—Fern's fall—deceptions practised on Hume; 298-9. Mahatma K.H.'s likeness—its delivery; 300. Sinnett is advised not to judge by appearances—great crisis in November; 301. K.H. never trusts women generally—his reason; 302.

CONTENTS

Letter No. 54—Hume's deposition and abdication—subsequent events; 302. "good old Swami"—his tirade against the Mahatmas—reasons for not wishing his severance from the Society—Tibetan proverb applied to Hume—Fern to be watched; 303. Regarding C. C. Massey, his chief fault, weakness—K.H. objects to his letters being circulated—Hume disparages their sacred philosophy; 304. The European stand-point—Western people cannot grasp wisdom—the wealth of the mind—Massey—readiness to learn—K.H. willing to help him—much information in S.'s hands, useful to all—C.C.M. prejudiced against H.P.B.; 305. St. Germain—Cagliostro—Dr. and Mrs. Hollis-Billing—traducers of innocent women; 306. Exposure of dishonest enemies—their unworthy conduct—wish to ruin H.P.B.; 307. The Swami's attack on the Founders—S. Moses and his suspicions—H.P.B. and phenomena produced for C.C.M.; 308. H.P.B. believed to be arch-plotter—deceiver, etc.—Swami was an initiated Yogi—H.C. a Chela—preferred left path—system of the Mahatmas; 309. The experiences by which a Chela becomes efficient—H.P.B. and her one fault—C.C.M. shaken, suspicious and lacks self-confidence—H.P.B.'s phenomena; 310. C.C.M. victim of wicked plot—how far H.P.B. is really guilty of deceit; 311. H.P.B. over-zealous—her desire to give credit to the Mahatmas for all phenomena—her impulsive nature—creating causes—her real powers of a very high order; 312. Self-abnegation cannot be called dishonesty—her generosity—terribly punished—her exalted friends traitors and impostors—true history of so-called deception—enthusiasm for those she loves—her description of M.'s beauty makes him swear and break his pipe; 313. Description of meeting between Mahatmas and H.P.B.—her passionate devotion—their appreciation of all her splendid qualities; 314. The subject of probation repulsive to Sinnett's mind—reasons why certain men failed when tested; 315. H.P.B. a helpless, broken-hearted woman—the testing of Fern—every postulant thus tested—the conqueror crowns himself; 316. Reform in which Sinnett's help is desired—impartiality towards all creeds Eastern and Western; 317. Remodelling of branches—objects for lodge work—religious, educational, philosophical—paper for the Theosophist—solidarity of thought and action; 318. Independent action in everything which does not clash with the principles of the Society—Hume condemns the faulty system of the Mahatmas; 319. *Theosophist* should be made distinctive—cyclic crisis—a goat eats Sinnett's letter to K.H.—amusing incident; 320. The Chohan repairs the letter; 321.

Letter No. 55—The ordeal of the aspirant to occult knowledge—the opposition of the Church and Anglo-Indian officials to the T.S.—Dugpas in Bhootan and the Vatican—personal opposition and ridicule—bogus letters of H.P.B.'s—the death struggle between Truth and Error—the light-bearers of preceding generations lost their lives—necessity for courage—ultimate success certain; 322. Mediumistic sensitives—elementaries—unwholesome influences—wood and incense burning for fumigation and protection—clean living the best protection—talismans—H.P.B. takes a step—heavy responsibility of Olcott and Sinnett—Karma of *The Occult World* and *Esot. Buddhism*—advised to stand by the T.S.—original policy must be vindicated—the Society cannot stand based upon phenomena and Thibetan Brothers alone—the latter should be kept secret—loyalty to the Idea and not to a personal leader; 323. What a Mahatma is—not beyond human mistakes—phenomena of thought transference and precipitations—Akasic libraries—the Kiddle case; 324. Christian-mission—Coulomb conspiracy—

correspondence with the "Inner Circle"—pledge themselves to K.H.—the Maha-Chohan—communication through Damodar—and H.P.B.—her phenomena must be disconnected from T.S.; 325.

LETTER No. 56—Condition of A. O. Hume—maddened by evil powers—a fakir; 325. Evil effects of *Pranayam*—produces mediumship—Hume's selfish vanity and combativeness—danger to the T.S.—Dayanand S.; 326. "Mr. Isaacs"—K.H. and "Ram lal"; 327.

LETTER No. 57—Adepts and their methods not understood; 328. C.C.M. on the list of failures—not a medium—the best of men but lacking in intuition—4 Europeans on probation—3 fail—probation of societies—Anna Kingsford's inspirers—*The Perfect Way*—A.K. a fifth rounder—her vanity—latent sense of Messiahship—Reincarnation à la Allan Kardec—A.K.'s allegiance to Brothers not expected—danger to the British T.S.—C.M.'s delusions in regard to K.H. and H.P.B.; 329. Hume and Fern—probation brings out both virtues and vices—Fern's characteristics—western code of honour—Hume's characteristics; 330. Criterion of a "gentleman"—vilification of M. and K.H.—a dangerous "friend"—the struggle for adeptship—the delusions of self and vanity; 331. Adepts do nothing without a purpose—Hume opposed to the system of "The Brothers"—finds Them wicked selfish men—their message tainted by deception and sorcery—their chelas slaves and untrustworthy—their Society a whited sepulchre, etc.; 332. Hume's cunning and diplomacy—accused of falsification—T. Subba Row—Hume claims added powers; 333. Practice of Pranayam makes of him a yogi—serious charge and evidence against Hume; 334-5. A.P.S. advised to go to England; 336.

LETTER No. 58—D.K.'s personal interest in A.P.S.; 336. Apathy of K.H.'s countrymen—K.H. asks two favours—is prepared to teach British T.S. through agency of A.P.S.—but not to give proofs of the existence of the Masters—ordered to sweep away every vestige of such proof; 337.

LETTER No. 59—The altruist of Rothney; 338. Change of "being" in A.P.S.— difficulty in understanding the doctrines re Devachan—the fickleness of "Society"—the Theosophist's duty; 339. Chelas who demand more power—a necromantic Guru—the downfall and despair of a Chela—his condition—an "animated poison bag"; 340. Chelas and lay Chelas in July *Theosophist*—William Crookes joins the Society—his discoveries—three additional states of matter still to be found by Science—the word "impossible" not in occultist's vocabulary—no man living can make *claims* on Adepts—their attractions are spiritual not intellectual—Bacon and Aristotle; 341. Spiritual development—the Adepts' standard of greatness—sincere hunger for the truth—the work of the S.P.R.—mesmeric cures—the purity of the psychopathist—his motives—a lock of the hair of an Adept; 342. The Buddhistic speculations of Rhys Davids—unable to understand Esotericism—his definition of "Avalokiteshvara" an absurdity—K.H. explains the term fully—Kwan-shai-yin; 343-4. The origin of the Christian Trinity, transubstantiation, Immaculate Conception—Buddhism and a personal God—the meaning of the interlaced triangles—geometrical synthesis of whole occult doctrine—contains the squaring of the circle—problems of Life and Death—mystery of Evil; 345. The 6-pointed star is the perfect seven—the number 6—the Macrocosm and Microcosm—the centre of a circle and its circumference—the three Gunas—Jivatma the 7th Principle—Avalokitesvara—the Great Active and the Great Passive—Purusha and Prakriti—*The Perfect Way*—Adonai; 346. Pythagoras and the number 2—the dual monad in manifestation—the per-

CONTENTS

fect square—the *WORD*—The Great Deep—Maya—Mulaprakriti the one reality—Mr. Roden Noel—The Unmanifested Circle—Absolute Life non-existent outside the triangle and perfect square—a Gnostic treatise; 347. No amateur can rival the proficient in occult research—the pseudo-Saviours of the world are legion—nothing was ever lost by trying; 348.

Letter No. 60—"Our doubts are traitors"—Chelas of contrary magnetisms during development—portrait by Schmiechen—artist helped by "M."; 349.

Letter No. 61—Mohini—a Chela not a free man—he suffered from the cold—his tour through European countries—Arundales—justice in the Kingsford row—personal spite; 350.

Letter No. 62—Unfit for practical occultism—immutable laws—an effort to open the intuition—duty, stronger than friendship or love to the Masters—the indestructible cement of the Brotherhood—the delusions of the intellect—cold spiritually blind reason—the path to the occult sciences surrounded with pitfalls; 351. The furies to be conquered and destroyed by the aspirant—the qualities demanded in the disciple —- his freedom for the work—rigidity of the regulations never relaxed; 352. The real reason of the failure of the "Phœnix" newspaper venture—the Ilbert Bill—the working of Karmic Law—contempt for the dark races—no exhibition of psychic or occult powers permitted—the London Lodge and Anna Kingsford—A.P.S. finds H.S.O. unfit socially and intellectually for London—treats him and H.P.B. cruelly—M.'s natural brusqueness—carelessness—A.P.S. not unjustly treated—his spite against A.K.; 353. Unjust suspicion of H.P.B. and H.S.O.—Mohini and Mrs. Gebhard; 354. H.S.O. accused by A.P.S. of falsehood, slander, etc.—Olcott's work gives good results—suspicion—occult truth must be found in the soul—Mrs. H. an excellent but untrained clairvoyant; 355. A.P.S. attempts to defy occult laws and gets hurt—intellect alone not all-powerful—A.P.S. asked to be present and speak at meeting; 356.

Letter No. 63—The publication of these letters—the questions involved; 356. The real vital errors in *Esoteric Buddhism* and *Man*—much made purposely obscure in the letters—they were not written for publication or public comment—neither K.H. or M. would ever consent to the letters being published; 357. Would-be Chelas and dangers of probation; 358.

Letter No. 64—The mysteries of Chelaship—the uncharted ocean of occultism—necessity of full confidence in the Adepts—beware of a prejudiced mind—occult laws often seem cruel and unjust; 358. Cataclysms are necessary—unselfishness physical and spiritual—vanity and conceit more serious when harboured in the higher principles—the shield of the disciple—the mass of human sin and frailty gathered into one period of the life of a Chela; 359. Selfishness in inner aspirations—the Lord Buddha; 360. The Chela must not judge on mere appearances; 361.

Letter No. 65—A. Gebhard's accusation—failure and success—distressing incidents—the attempt to open the eyes of the world fails—the conspiracy of the Missionaries against theosophy—"Christ or the Founders"—the S.P.R. and Mr. Hodgson; 362. Mr. Lane Fox and the T.S.—Chelas detest European Theosophists—the end of projected occult instructions—the refusal of Europeans to receive instruction through Damodar and Subba Row—Damodar goes to Thibet—Subba Row suspected—Count St. Germain and Cagliostro—current ideas of the Masters and laws of occultism inaccurate—K.H.'s western education—Sir C. Grandison—western etiquette and Thibetan customs; 363. Accused of plagiarism—the dictionary of Pai-

Wouen-Yen-Fu—works of reference—Kiddle incident—"Lal Singh" a *nom de plume*—not always infallible Mahatmas—knowledge of occult forces the fruit of generations of research—occultists risk their lives—magic and superstition; 364. The teaching of Devachan criticised—the keys of Life and Death—crisis in T.S. a question of perdition or salvation to thousands—progress or retrogression of human race—doubts and foul suspicions beset the neophyte—the old Masonic Lodges—tests of courage, etc.—psychological and other tests—Raj-yog tests—develop every germ of good and bad; 365. The rule inflexible, no-one escapes—few Europeans have stood the test—failure in Europe with few exceptions—henceforth neutrality of T.S. in occult teaching to be enforced—instruction will be given only to individuals from individuals—teachings given must be under pledge of secrecy—T.S. not to be held responsible or compromised by phenomena—the ship is sinking—its precious cargo desecrated by profane handling; 366.

Letter No. 66—Common post used instead of H.P.B.—Sinnett's relations with H.P.B.—necessary to watch himself—correspondence may have to be broken—uncharitable spirit—narrow sympathies—the crisis fanned from Tchigadze—A.P.S. laughs at probation—the guardians of occult knowledge—M. and K.H. the only Brothers in favour of disseminating their knowledge; 367. H.P.B. sometimes dangerous—the best agent available—letters will cease at her death—"our ways not your ways"—H.P.B. complains of A.P.S. to her Master—A.P.S. resents the personal wishes of the Masters; 368. His pride must be protected at all costs—dugpas and psychic shocks—pride and egotism—A.P.S. denies applying to be accepted as a Chela; 369. H.P.B. and H.S.O. not perfect—adversity discovers the real man—karma of the group—sinking the personality—higher instruction only given to the true Theosophist; 370.

Letter No. 67—*K.H. to H. S. Olcott.* Ordered home—the state of India—agitations—Bishenlal's attempt to cross the Himalayas—the Kingsford Maitland party; 371. Dugpas provoke his vanity—three cases of insanity among lay Chelas—few men know themselves—the ordeal of crude Chelaship; 372.

Letter No. 68—Discipline of family life—conquest of self—spiritual progress the most important; 372.

Letter No. 69—The terms Brahma–Pitri–Devalokas defined—Nirvana—Devachan—real knowledge a spiritual state—absolute light and darkness; 373.

Letter No. 70—The probation of A.P.S.; 373.

Letter No. 71—M.'s "tobacco-machine"—clouds on the horizon; 374.

Letter No. 72—Chelas never guided. Taught by experience; 374.

Letter No. 73—Bad feeling against K.H.; 375.

Letter No. 74—No-one cares for real objects of the Society—personal devotion only—"M." erases a part of one of his letters; 375.

Letter No. 75—A.P.S. accuses H.P.B. unjustly; 375.

Letter No. 76—Subba Row and Chela training—initiated Brahmin and Hume—the Genius of Pride; 376.

SECTION IV

THE PHŒNIX VENTURE AND THE CONDITION OF INDIA

Letter No. 77—Colonel Gordon—a Howrah Branch—Eclectic—K.H. not born for diplomacy and intrigue; 377. Funds for the "Phœnix"—K.H. loses some of his optimism—women as angels or furies.

CONTENTS

Letter No. 78—The Chohan's views on the "Phœnix" project—the journal desirable—effort must be made by outsiders—Masters not separated from the world of action as long as T.S. exists; 378. May effect the destiny of a nation—questions of capital and finance—personal remuneration—control of the journal; 379. Sir Ashley Eden—a Sinking Fund—the Nizam—Holkar—Benares—Baroda; 380. Questions of management—Hume and Dugpas; 381.

Letter No. 79—K.H. no business man—Mr. Dare—the Brotherhood will help the enterprise—the attractions of India to the mystic—A.P.S. wrong in acting for K.H.'s sake—good actions bring own reward—a new cycle begins; 382.

Letter No. 80—Chance a squinting jade—Hume delineates the true character of the Brothers—A.P.S. advised to act on his own judgment; 383.

Letter No. 81—The condition of the people of India; 383. Govindan Lal—Olcott sees Baroda and Holkar—little patriotism—rekindling the beacon of Aryan occultism—the task of the T.S. impeded by would-be Chelas—the breath of the world's furnaces; 384. The Masters first duty of gaining knowledge—English prejudices—Massey—"Ski"—and the Scotch Brother—M. sends glove by occult means—Dr. and Mrs. Billing—a bogus spook—a false "Ski"; 385. "*Suppressio veri suggestis falsi*"—the Masters judge men by their motives—no respect for the world's standards; 386.

Letter No. 82—Le quart d'heure de Rabelais—the crisis in the affairs of the "Phœnix"—Sinnett's choice—asked to oppose the work of the Masters apparently—the Bengal Rent Bill—European notions of right and wrong receive a shock—occult antidotes—the Jesuitical "end justifies the means"—the words of the Lord Buddha—K.H. explains the situation—"Phœnix" to oppose the Bengal Rent Bill; 387. In the event of refusal a new editor to be found—the Zemindars—Lord Cornwallis; 388. The issues at stake—the future of the "Phœnix" and future relationship of A.P.S. with K.H.—bringing the national boil to a head—Lord Cornwallis's mistake—Mussulman rulers and East India Company; 389. The Ryots—the Chohan in India—perpetual agreement—the real aim of Lord Ripon's reforms—not meant for India; 390. Protestant England aimed at—the invisible coils of Rome—the pledges of the Government—Khirajee land—Mussulman laws—spirit of Khiraj and Ooshr; 391. The brightest jewel in the crown of England—the Chohan and K.H.—the real Viceroy of India—not at Simla but at Rome—"*Esoteric Buddhism*" correct, if incomplete; 392. Obscurations—inner and outer rounds—Massey concludes the Masters have no *God*—each man's God within himself; 393.

Letter No. 83—K.H. gives A.P.S. his freedom of choice—success of "Phœnix" doubtful—A.P.S. must take his own responsibility; 393. Misunderstands law of Karma—the strong feelings in the national soul; 394. The good of humanity the only consideration of the Chela—personal feelings and reputation not considered—the financial prospects of the "Phœnix"; 395. Black clouds on the political sky—further correspondence permitted to H.P.B.—the eighth sphere mystery; 396.

SECTION V
THE LONDON LODGE OF THE THEOSOPHICAL SOCIETY

Letter No. 84—Paralytic calm of the L.L.—C. C. Massey—Anna Kingsford—Olcott's visit; 397. Mohini a Chela; 398.

Letter No. 85—*Addressed to members of the L.L.* A.K. to remain President of L.L.—the Chohan's wish—A.K.'s personal predilections of no consequence—dissemination of truth—Hermetic Philosophy; 398. The boundless ocean of Truth—three centres of the occult Brotherhood—H.P.B. and Subba Row pupils of the same Master—the Chaldean Mage—West requires different presentation of occult sciences to the East—the amelioration of man's condition the object—Truth has no ear-mark; 399. A. Kingsford and Sinnett opposite poles—both necessary for T.S. in England—A.K.'s presentation better adapted to Christian ears—her strife against anti-vivisection—the teaching of Northern Buddhist Schools; 400. More caution necessary in exposition of secret teachings—wise toleration of differing opinions and beliefs in Indian T.S.—harmonious discord—the key note in Nature—A.K. loyal to Truth—"return good for good, for evil—justice"; 401. A.K. and A.P.S. expected to work on parallel lines—agree to disagree in details; 402.

Letter No. 86—A.K.'s apologetic letter to H.P.B.—L.L. a tail for her to wag—her anti-vivisection and vegetarianism win over the Chohan—personal vanity—letter contains an occult influence—to be read at a General Meeting; 403. Devachan—Nirvana—the Ego—space is infinity itself—the relation of the number of incarnations to the cleverness of an individual—Darwin's law of heredity; 404. The condition of C.C.M.—Charles Bradlaugh not immoral—Mrs. Besant—the "Fruits of Philosophy" pernicious—the fruits of Sodom and Gomorrah; 405.

Letter No. 87—The postponement of L.L. election—the question of personal loyalty and authority of names; 406. Gravest evil neutralised by hastening a crisis—oppression of a priest-ridden world—psychic growth accompanies individual effort—Massey—Ward—Kingsford—A.K.'s mistrust of appeals to authority; 407. Too much talk of the Masters—disloyalty to principles of the Society would not be tolerated—usefulness of a Lodge—largely depends on President and Secretary; 408-9.

SECTION VI
SPIRITUALISM AND PHENOMENA

Letter No. 88—Magnetic conditions necessary for test phenomena; 410.

Letter No. 89—Objections to spiritualistic phenomena and mediums; 410. Occult science the extinguisher of superstitions—K.H. arranges to appear to the medium Eglinton on the "Vega"—his reasons; 411-12.

Letter No. 90—*From Stainton Moses to Sinnett.* S.M. is puzzled—says Brothers are mistaken in regard to him; 412. His guide Imperator—documentary evidence of communication, etc.—Imperator knows nothing of the Lodge or Brotherhood; 413. S.M.'s guide his own sixth principle—finds spiritualism and occultism incompatible; 414. *Comment by K.H.*: What is a "Brother"?—can be ignorant of many things—not so with an omniscient Planetary Spirit—Russian child medium—Jesus and John the Baptist—Jesus a spiritual abstraction—Mrs. Kingsford converses with "God"—receives a written communication from a dog; 415.

CONTENTS

Letter No. 91a—C. C. Massey—Mrs. Billing; 415-16.

Letter No. 91b—Actions of Founders and Chelas not controlled by the Masters—Hurrychund—Wimbridge—Mrs. Billing a medium; 416. Materialization phenomena—truth rarely wanted—a loyal Theosophist—phenomena the playthings of the tyro—the Masters offer their knowledge to be accepted or rejected on its merits—"Ski" used as a mouth-piece by the Brothers; 417. H.P.B. asks an exception for C.C.M.—"Ski" a medium for 20 years—her phenomena pass the most crucial tests—several false "Skis"; 418. An occult forger; 419.

Letter No. 92—Mediums and spooks permitted to personate the Brothers—and forge their hand-writing; 419.

Letter No. 93— K.H.'s explanation of the Kiddle incident—"M. A. Oxon"—K.H. accused of plagiarism—the *Banner of Light*; 420. Woman a calamity in the fifth race; 421. K.H. dictates a letter mentally—psychic chemistry—precipitation by a young Chela—American Spiritualists—experiments of S.P.R. in "mental telegraphy"; 422. The modus operandi of precipitation—psychic printing machine; 423. The medium and the Chela diametrically dissimilar—discrepancy in "*Occult World*"—H.P.B. denies that K.H.'s first letter was written by himself; 424. K.H. born into a new and higher light—Omniscience and infallible prevision exist but for the highest Chohans—the restored version of page 139 *Occult World*—Spiritualists and Spiritualism; 425. The Rosetta Stone of the Kiddle incident; 426. The Kiddlites and the Koothumites—an Adept does not cease to be a man—ignorant surmise and personal insult—distrust and prejudice contagious—A.K. invokes K.H. in trance; 427. She takes a fruitless ramble through space—K.H. unaware of search—move in different astral circles—too haughty and imperious—Mrs. Gebhard a genuine sterling nature—K.H. *en route* for Madras, Singapore and Burma—H.P.B. not in disgrace; 428. Subba Row's writings; 429.

Letter No. 94—Kiddle incident—poking fun at Occult Science; 429.

Letter No. 95—Preparation and training of Eglinton—the "Vega experiment"—bigotry and blindness of the Spiritualists—professional mediums—Hume has great possibilities in front of him—reviewing *The Perfect Way*—attracting the Chohan's attention and its significance; 430.

Letter No. 96—M. smokes his pipe—Piccadilly spooks—phenomena—Karma of the spiritualists—M. prefers Eglinton's clairvoyance to Mrs. Kingsford's; 431-2.

Letter No. 97—The defects of young disciples—few true to original programme; 433.

SECTION VII
MISCELLANEOUS LETTERS

Letter No. 98—K.H.'s comments on a letter of Hume's—the people of Tibet untainted by vices of civilization—A.O.H. a friend of perishing humanity—General Schoolmaster for Tibet—the Adept the freest of men; 434.

Letter No. 99—*From A. O. Hume to K.H.* Says K.H. does not understand him—Russia and Tibet; 435. Advocates repeated phenomena; 436. H. S. Olcott—Jesuit organisation—blind obedience; 437.

Letter No. 100—Hume thinks of going to Tibet—insane plan—the Chohans against him—dangers of every step; 438.

Letter No. 101—"Blessed is he who knows and appreciates Koothoomi"; 439.

Letter No. 102—"Ou tout ou rien"; 439.
Letter No. 103—Chelas neglect orders—Maharajah of Kashmir; 440.
Letter No. 104—Hume annoys K.H.; 440. New Year Festivals in Tibet—K.H. goes on a journey—M. takes his place—"the Disinherited"; 441.
Letter No. 105—Hume accuses the Masters of being liars—H.P.B. quarrels with D.K.—"K.H. no gentleman"; 442. Hume's infallibility; 443.
Letter No. 106—Measures for protecting Tibet—the priestly King; 443.
Letter No. 107—H.P.B.'s ill-health—mental anxiety; 444.
Letter No. 108—A Ladakee Chela; 444.
Letter No. 109—K.H. and a seance; 444.
Letter No. 110—Dharbagiri Nath—the best punishment for an accepted Chela—dodging the Masters' eye—young Chelas—Hume's articles; 445. H.P.B. not safe in Sikkim—a Chela's indiscretion; 446.
Letter No. 111—K.H.'s two Chelas to A.P.S.; 446.
Letter No. 112—Colonel Chesney's letter to K.H.—Fern a humbug—endeavours to *test* the Masters—lay Chelas—Hume alienates the Chohan and M.; 447. W. Oxley; 448.
Letter No. 113—Funny notions about honour—Fern hallucinated—Fern's trap for M.; 448.
Letter No. 114—Zenana women of India, 449.
Letter No. 115—A.P.S. advised to act on his own judgment—Occult influences; 449.
Letter No. 116—K.H.'s disgust with Hume; 450.
Letter No. 117—Mohini; 450.
Letter No. 118—Fraudulent intrusion; 450. Children's diseases—K.H. sends a lock of his hair; 451.
Letter No. 119—Newspaper cutting and K.H.'s comment; 451.
Letter No. 120—Action of hatred; 452.
Letter No. 121—*The Occult World* presented to the Chohan's notice; 452.
Letter No. 122—Eglinton at Calcutta; 452.
Letter No. 123—K.H.'s difficulties; 453.
Letter No. 124—A.P.S. asked to find three coloured pebbles in Venice; 453.
Letter No. 125—K.H. issues a denial of the claims of W. Oxley medium; 453. He never conversed with K.H.—three secret words; 454.
Letter No. 126—A Post Office address in N.W. Provinces; 454.
Letter No. 127—Extracts from letters to A.P.S. and A.O.H.—6th and 7th principles never were within man—Anaxagoras—the "*Nous*"—Pythagoras the permanent and impermanent—words of Buddha—lucidity—too much sugar in diet—method of developing lucidity; 455.
Letter No. 128—Telegram announcing Damodar's departure; 456.
Letter No. 129—Telegram re Damodar; 456.

APPENDIX 1

Letter No. 130 —*From T. Subba Row*. States the conditions on which he will give A.P.S. instruction in Occult Science—wavering state of mind fatal; 457.
Letter No. 131—*From T. Subba Row*. Sinnett gives qualified consent—impossible to give him practical instruction—rules inflexible—the sacrifices demanded by Occult Science—acquisition of psychic powers not the object of occult training—they alone will never secure immortality; 458. The true aim of Occult Science—prepared to give theoretical instruction only; 459.

CONTENTS

Letter No. 132—*From T. Subba Row.* The Rishi M.'s system of training—the first three initiations; 459. K.H.'s comment; 460.

Letter No. 133—*From H.P.B.* Warns A.P.S. of self-deception—discusses his attitude to K.H.'s letter—"Olcott behaved like an ass"—why the Masters liked Olcott; 460. The S.P.R. and its bugbear Theosophy; 461.

Letter No. 134—*A dictated letter from M.* All Theosophists endeavour to correspond with him—do not deserve such privilege; 461. What is expected of them—thousands of Fakirs, Sannyasis, etc., have never seen or heard of them—they are on the path of error—bad physical magnetic emanations not insurmountable—faith in God and Gods attract the worst influences—the Chohans of darkness preside at Pralayas; 462. All is contrast in the Universe—the Gods of the bigoted Hindus, Christians, and Mohammedans—the work of the Red-caps—Brothers can prolong life but cannot destroy death or evil—details about H.P.B.'s identity; 463.

Letter No. 135—*From H.P.B.* Explains what she said about seven objective planets and septenary chains; 464.

Letter No. 136—*From H.P.B.* Sinnett's invitation to her—reasons for refusing—what she endured—K.H. and M. prepare to work—H.P.B.'s hour of triumph approaches—Sinnett does not know the *real* H.P.B.; 465. Her inner real self imprisoned—prophecies that Sinnett will one day blaspheme against K.H.—their benevolent contempt for H.P.B.; 466.

Letter No. 137—*From H.P.B.* D.K. precipitates a letter phenomenally in H.P.B.'s cabin; 467.

Letter No. 138—*From H.P.B.* New battle to be fought—K.H.'s observations on the T.S.—H.P.B. now accused of fraud—Mahatmas dragged before the public—Hodgson's attitude—hopeless situation—happy Damodar—the land of Bliss; 468. Hume wants to save the Society—meeting called—his plans—his suggestions rejected—phenomena must be prohibited; 469. Her physical condition—transmission of letters—Arthur Gebhard—dying people do not tell lies—H.P.B. never a deceiver—explains the methods of occult transmission of letters; 470-1. H.P.B. "a fraud with excellent qualities"—explains what happened to Gebhard's letter—no fraud; 472. T.S. will live in India but seems doomed in Europe—Hodgson's investigation—the opposition of the Padris—her trials—cannot trust her friends; 473. Propaganda against the Founders—Oakleys advise H.P.B. to resign—pledges herself not to mention the Masters' names—try to deserve personal communication with the Master; 474. Probably her last letter; 475.

Letter No. 139—*From H.P.B.* She urges Sinnett to develop his intuition—explains about a letter of K.H. which Sinnett suspected; 475. S. asked not to be ungrateful and not to misunderstand—what H.P.B. saw in K.H.'s aura—Prince's Hall meeting a failure; 476. Chelas take the left-hand path—nearing the end—Gladstone—the Jesuits; 477.

Letter No. 140—*From H.P.B.* The Countess a great clairvoyant—H.P.B. describes a vision; 478. K.H. teaches her English—M. sends her back to Europe—parting words of K.H.—she writes *Isis Unveiled* at K.H.'s dictation—her English; 479. The writing of K.H.'s letters—did he write them himself?—precipitation—either H.P.B. invented the Mahatmas or she did not; 480. *The Secret Doctrine*—truth will triumph—Hume's lies; 481.

Letter No. 141—*From H.P.B.* H.P.B. in Sinnett's hands—Mrs. Leadbeater—Gladstone a Roman Catholic; 482. The condition of the T.S. in Europe—India—America—the indestructibility of the Society—the efforts of the dugpas —

the T.S. in need of quality and not quantity of members—the two courses before the London Lodge—by their fruits shall ye know them; 483. Worldly society in the L.L.—A.P.S. incapable of perceiving the truth—no inner group consecrated to the truth—the last trial of a Chela; 484. The necessity of spiritual discernment—nothing can kill the London Lodge except *passivity*—human dirt never sticks; 485. Sinnett urged to develop his intuition; 486.

Letter No. 142a—*Memorandum by Damodar*. The Theosophical Society considered a religious sect—if based upon universal Brotherhood the occult study should be secret—sacred knowledge should not be vulgarised—unconsciously misleading the public as to management of the Society—the Adepts do not control the Society—admission of members—fees—phenomena hunters; 486-488.

Letter No. 142b—*Comment by K.H.* on Damodar's memorandum; 488.

Letter No. 143.—*Reply of K.H.* to a query of A. P. Sinnett; 488.

Letter No. 144—*A fragment from K.H.*; 488.

Letter No. 145—*A fragment from K.H.*; 488.

Mars and Mercury. Sinnett reopens the controversy—implications against H.P.B.—Mrs. Besant's statements in *Lucifer* on the subject—the facts in the light of K.H.'s letter—the misunderstood passage—Mrs. Besant's "categorical statement that Mars and Mercury belong to Earth Chain"—quotations from *The Secret Doctrine*—the whole theory proves false; 489-93.

APPENDIX 2

First Letter of K.H. to A. O. Hume 495
View of the Chohan on the T. S. 504
Cosmological Notes 509
A. O. Hume's Reply to K.H.'s First Letter 523
The Writing of the Mahatma Letters 531
Foreign Words and Phrases 535
Chronological Order 541

INDEX 545

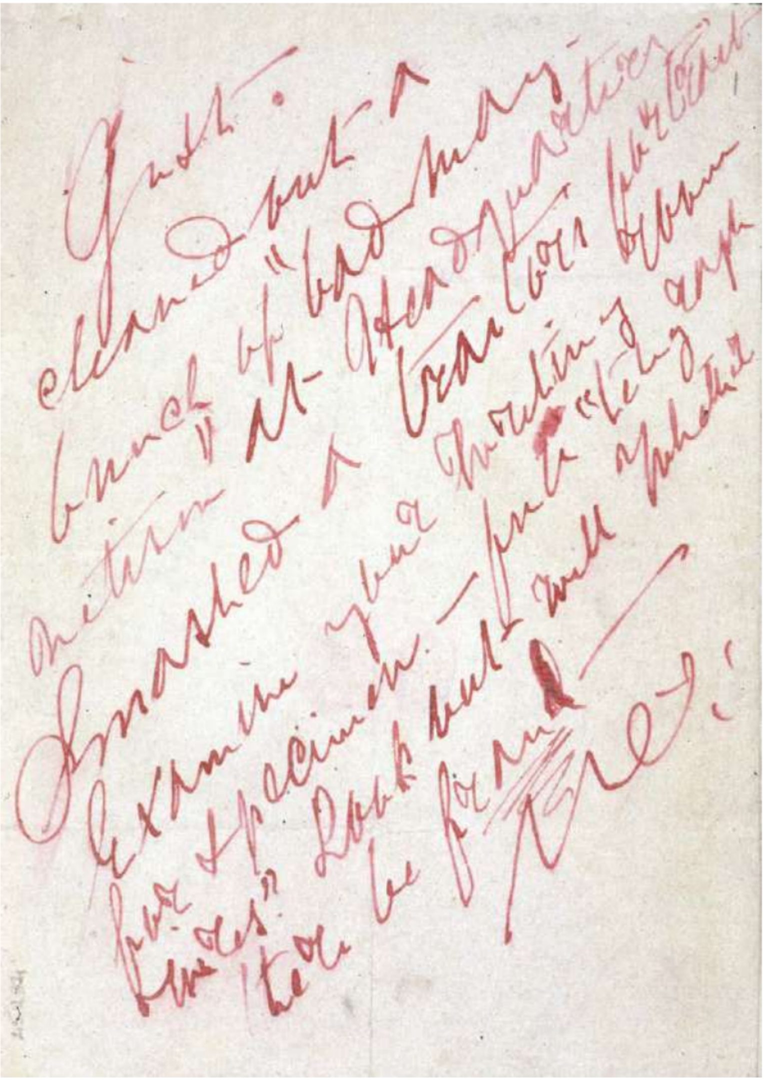

A Specimen of M.'s handwriting and signature, which appears in all the letters either in red ink, or red pencil.

{**Transcription**: Just cleaned out a bunch of "bad magnetism" at Headquarters. Smashed a traitor's portrait. Examine your writing room for specimen. — pull[?] "telegraph wires." Look out well whether there be FRAUD —

M.·.}

NEXT: LETTER 120 PREVIOUS: LETTER 47

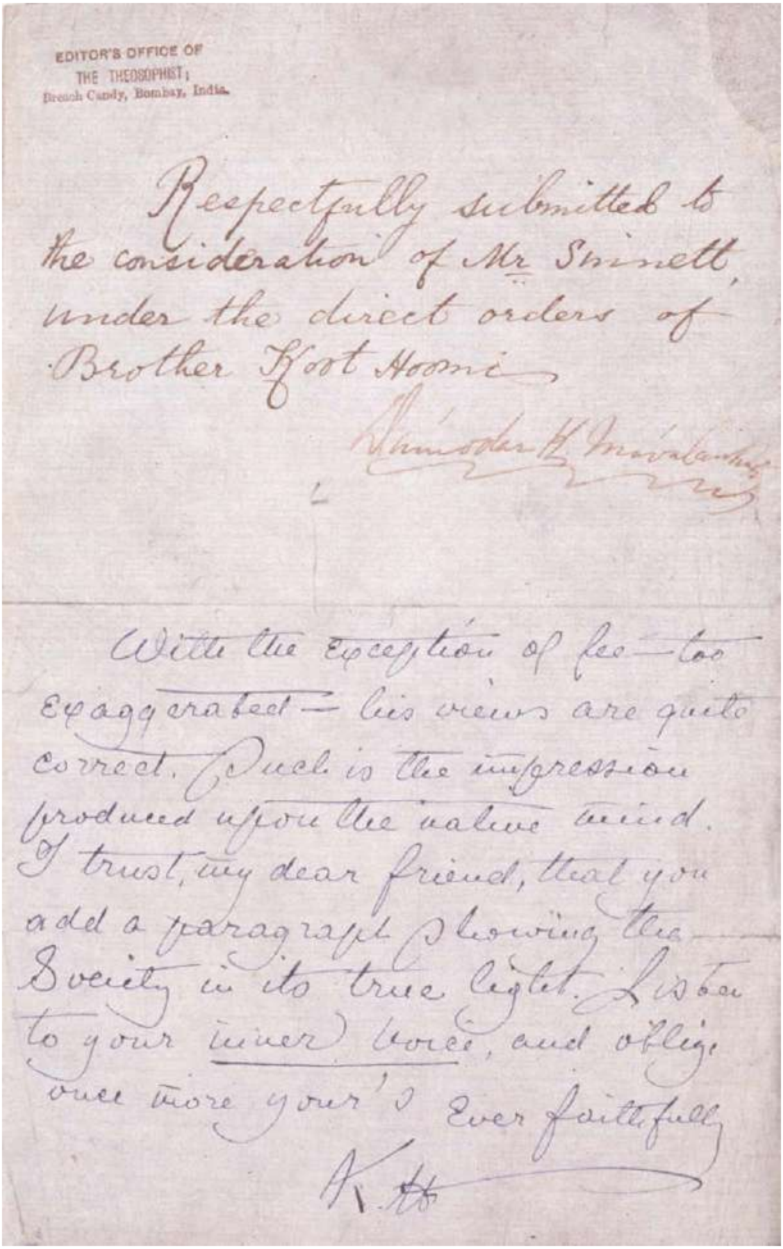

EDITOR'S OFFICE OF
THE THEOSOPHIST;
Breach Candy, Bombay, India.

Respectfully submitted to the consideration of Mr Sinnett, under the direct orders of Brother Koot Hoomi

Damodar K. Mavalankar

With the exception of few—too exaggerated—his views are quite correct. Such is the impression produced upon the native mind. I trust, my dear friend, that you add a paragraph showing the Society in its true light. Listen to your inner voice, and oblige once more your's Ever faithfully

K.H.

A specimen of the handwriting of K.H. precipitated in blue ink, beneath a note from Damodar K. Mavalankar {Letter 142b, p. 488}. The majority of the K.H. letters are written either in blue ink or blue pencil.

I

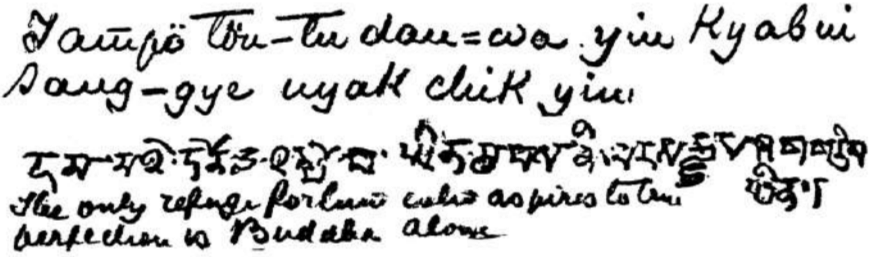

II

III

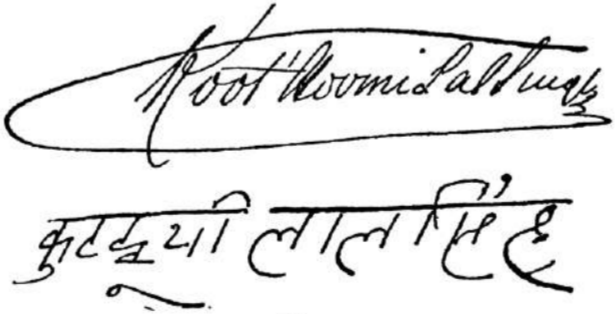

IV

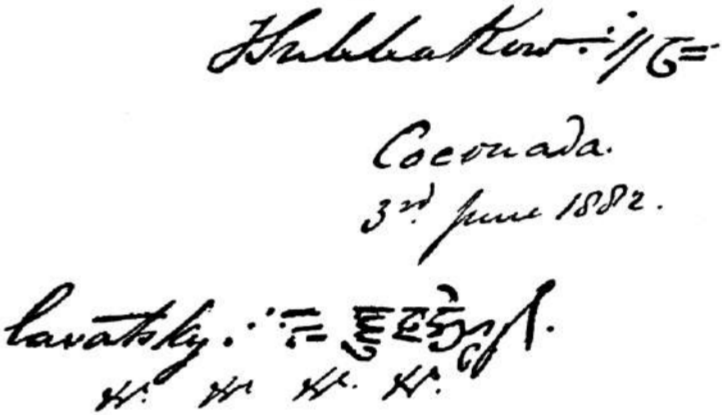

I Fragment found in the envelope of Letter No. 92.

II, III, and IV. Reproductions of the signatures of Letters No. 1, 4 and 132 respectively.

THE MAHATMA LETTERS

SECTION I

"*THE OCCULT WORLD*" *SERIES*
1880–1881

LETTER No. 1

Received Simla about October 15th, 1880.

Esteemed Brother and Friend,

Precisely because the test of the London newspaper would close the mouths of the skeptics—it is unthinkable. See it in what light you will—the world is yet in its first *stage* of disenthralment if not development, hence—unprepared. Very true, we work by natural not supernatural means and laws. But, as on the one hand Science would find itself unable (in its present *state*) to account for the wonders given in its name, and on the other the ignorant masses would still be left to view the phenomenon in the light of a miracle; everyone who would thus be made a witness to the occurrence would be thrown off his balance and the results would be deplorable. Believe me, it would be so—especially for yourself who originated the idea, and the devoted woman who so foolishly rushes into the wide open door leading to notoriety. This door, though opened by so friendly a hand as yours, would prove very soon a trap—and a fatal one indeed for her. And such is not surely your object?

Madmen are they, who, speculating but upon the present, wilfully shut their eyes to the past when made already to remain naturally blind to the future! Far be it from me, to number you with the latter—therefore will I endeavour to explain. Were we to accede to your desires know you really what consequences would follow in the trail of success? The inexorable shadow which follows all human innovations moves on, yet few are they, who are ever conscious of its approach and dangers. What are then to expect they, who would offer the world an innovation which, owing to human ignorance, if believed in, will surely be attributed to

those dark agencies the two-thirds of humanity believe in and dread as yet? You say—half London would be converted if you could deliver them a *Pioneer* on its day of publication. I beg to say that if the people believed the thing true they would kill you before you could make the round of Hyde Park; if it were not believed true,—the least that could happen would be the loss of your reputation and good name,—for propagating such ideas.

The success of an attempt of such a kind as the one you propose, must be calculated and based upon a thorough knowledge of the people around you. It depends entirely upon the social and moral conditions of the people in their bearing on these deepest and most mysterious questions which can stir the human mind—the *deific* powers in man and the possibilities contained in nature. How many, even of your best friends, of those who surround you, who are more than superficially interested in these abstruse problems? You could count them upon the fingers of your right hand. Your race boasts of having liberated in their century, the genius so long imprisoned in the narrow vase of dogmatism and intolerance—the genius of knowledge, wisdom and freethought. It says that in their turn ignorant prejudice and religious bigotry, bottled up like the wicked *Jin* of old, and sealed by the Solomons of science rests at the bottom of the sea and can never, escaping to the surface again, reign over the world as it did in days of old; that the public mind is quite free, in short, and ready to accept any demonstrated truth. Aye; but is it verily so, my respected friend? Experimental knowledge does not quite date from 1662, when Bacon, Robert Boyle and the Bishop of Chester transformed under the royal charter their "Invisible College" into a Society for the promotion of experimental science. Ages before the Royal Society found itself becoming a reality upon the plan of the "Prophetic Scheme" an innate longing for the hidden, a passionate love for and the study of nature had led men in every generation to try and fathom her secrets deeper than their neighbours did. *Roma ante Romulum fuit*—is an axiom taught to us in your English schools. Abstract enquiries into the most puzzling problems did not arise in the brain of Archimedes as a spontaneous and hitherto untouched subject, but rather as a reflection of prior enquiries in the same direction and by men separated from his days by as long a period—and far longer—than the one which separates you from the great Syracusian. The *vril* of the "Coming Race" was the common property of races now extinct. And, as the very existence of those gigantic ancestors of ours is now questioned—though in the *Himavats*, on the very territory belonging to you we have a cave full of the skeletons of these giants—and their huge frames when found are invariably regarded as isolated freaks of nature, so the *vril* or *Akás*—as we call it – is

looked upon as an impossibility, a myth. And, without a thorough knowledge of *Akás*, its combinations and properties, how can Science hope to account for such phenomena? We doubt not but the men of your science are open to conviction; yet facts must be first demonstrated to them, they must first have become their own property, have proved amenable to their own modes of investigation, before you find them ready to admit them as *facts*. If you but look into the *Preface* to the "Micrographia" you will find in Hooke's suggestions that the intimate relations of objects were of less account in his eyes than their external operation on the senses—and Newton's fine discoveries found in him their greatest opponent. The modern Hookeses are many. Like this learned but ignorant man of old your modern men of science are less anxious to suggest a physical connexion of facts which might unlock for them many an occult force in nature, as to provide a convenient "classification of scientific experiments"; so that the most essential quality of an hypothesis is not that it should be *true* but only *plausible*—in their opinion.

So far for Science—as much as we know of it. As for human nature in general, it is the same now as it was a million of years ago: Prejudice based upon selfishness; a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more—; pride and stubborn resistance to Truth if it but upsets their previous notions of things,—such are the characteristics of your age, and especially of the middle and lower classes. What then would be the results of the most astounding phenomena, supposing we consented to have them produced? However successful, danger would be growing proportionately with success. No choice would soon remain but to go on, ever *crescendo*, or to fall in this endless struggle with prejudice and ignorance killed by your own weapons. Test after test would be required and would have to be furnished; every subsequent phenomenon expected to be more marvellous than the preceding one. Your daily remark is, that one cannot be expected to believe unless he becomes an eye-witness. Would the lifetime of a man suffice to satisfy the whole world of skeptics? It may be an easy matter to increase the original number of believers at Simla to hundreds and thousands. But what of the hundreds of millions of those who could not be made eye-witnesses? The ignorant—unable to grapple with the invisible operators—might some day vent their rage on the visible agents at work; the higher and educated classes would go on disbelieving as ever, tearing you to shreds as before. In common with many, you blame us for our great secrecy. Yet we know something of human nature for the experience of long centuries—aye, ages—has taught us. And, we know, that so long as science has anything

to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world's prejudices have to be conquered step by step, not at a rush. As hoary antiquity had more than one Socrates so the dim Future will give birth to more than one martyr. Enfranchised science contemptuously turned away her face from the Copernican opinion renewing the theories of Aristarchus Samius—who "affirmeth that the Earth moveth circularly about her own centre" years before the Church sought to sacrifice Galileo as a holocaust to the Bible. The ablest mathematician at the court of Edward VI—Robert Recorde—was left to starve in jail by his colleagues, who laughed at his *Castle of Knowledge*, declaring his discoveries "vain phantasies." Wm. Gilbert of Colchester—Queen Elisabeth's physician died poisoned, only because—this real founder of Experimental Science in England—has had the audacity of anticipating Galileo; of pointing out Copernican's fallacy as to the "third movement," which was gravely alleged to account for the parallelism of the Earth's axis of rotation! The enormous learning of the Paracelsi, of the Agrippas and the De{e}s was ever doubted. It was science which laid her sacrilegious hand upon the great work "*De Magnete*"—"The Heavenly White Virgin" (*Akás*) and others. And it was the illustrious "Chancellor of England and of Nature"—Lord Verulam-Bacon—who having won the name of the Father of Inductive Philosophy, permitted himself to speak of such men as the above-named as the "Alchemicians of the Fantastic philosophy."

All this is old history, you will think. Verily so; but the chronicles of our modern days do not differ very essentially from their predecessors. And we have but to bear in mind the recent persecutions of mediums in England, the burning of supposed witches, and sorcerers in South America, Russia and the frontiers of Spain—to assure ourselves that the only salvation of the genuine proficients in occult sciences lies in the skepticism of the public: the charlatans and the jugglers are the natural shields of the "adepts." The public safety is only ensured by our keeping secret the terrible weapons which might otherwise be used against it, and which, as you have been told became deadly in the hands of the wicked and selfish.

I conclude by reminding you that such phenomena as you crave, have ever been reserved as a reward for those who have devoted their lives to serve the goddess Saraswati—our Aryan *Isis.* Were they given to the profanes what would remain for our faithful ones? Many of your suggestions are highly reasonable and will be attended to. I listened attentively to the conversation which took place at Mr. Hume's. His arguments are perfect from the standpoint of exoteric wisdom. But, when the time comes and he is allowed to have a full glimpse into the world of *esoterism*,

with its laws based upon mathematically correct calculations of the future—the necessary results of the causes which we are always at liberty to create and shape at our will but are as unable to control their consequences which thus become our masters—then only will, both you and he understand why to the uninitiated our acts must seem often unwise, if not actually foolish.

Your forthcoming letter I will not be able to fully answer without taking the advice of those who generally deal with the European mystics. Moreover the present letter must satisfy you on many points you have better defined in your last; but it will no doubt disappoint you as well. In regard to the production of newly devised and still more startling phenomena demanded of her with our help, as a man well acquainted with the strategy, you must remain satisfied with the reflection that there is little use in acquiring new positions until those that you have already reached are secured, and your Enemies full aware of your right to their possession. In other words, you had a greater variety of phenomena produced for yourself and friends than many a regular neophyte has seen in several years. First, notify the public of the production of the note, the cup and the sundry experiments with the cigarette papers, and let them digest these. Get them to work for an explanation. And as except upon the direct and absurd accusation of deceit they will never be able to account for some of these, while the skeptics are quite satisfied with their present hypothesis for the production of the brooch—you will then have done real good to the cause of truth and justice to the woman who is made to suffer for it. Isolated as it is, the case under notice in the *Pioneer* becomes less than worthless—it is positively injurious for all of you—for yourself as the Editor of that paper as much as for any one else, if you pardon me for offering you that which looks like advice. It is neither fair to yourself nor to her, that, because the number of eye-witnesses does not seem sufficient to warrant the public attention, your and your lady's testimony should go for nothing. Several cases combining to fortify your position as truthful and intelligent witness to the various occurrences, each of these gives you an additional right to assert what you know. It imposes upon you the sacred duty to instruct the public and prepare them for future possibilities by gradually opening their eyes to the truth. The opportunity should not be lost through a lack of as great confidence in your own individual right of assertion as that of Sir Donald Stewart. One witness of well known character outweighs the evidence of ten strangers; and if, there is any one in India who is respected for his trustworthiness it is—the Editor of the *Pioneer*. Remember that there was but one hysterical woman alleged to have been present at the pretended ascension, and that the phenomenon has never been corroborated

by repetition. Yet for nearly 2,000 years countless milliards have pinned their faith upon the testimony of that one woman—and she not over trustworthy.

Try—and first work upon the material you have and then we will be the first to help you to get further evidence. Until then, believe me, always your sincere friend,

Koot' Hoomi Lal Singh

next: letter 2

LETTER No. 2

Received Simla, October 19th, 1880.

Much Esteemed Sir and Brother,

We will be at cross purposes in our correspondence until it has been made entirely plain that occult science has its own methods of research as fixed and arbitrary as the methods of its antithesis physical science are in their way. If the latter has its dicta so also has the former; and he who would cross the boundary of the unseen world can no more prescribe how he will proceed than the traveller who tries to penetrate to the inner subterranean recesses of L'Hassa—the blessed, could show the way to his guide. The mysteries never were, never can be, put within the reach of the general public, not, at least, until that longed for day when our religious philosophy becomes universal. At no time have more than a scarcely appreciable minority of men possessed nature's secret, though multitudes have witnessed the practical evidences of the possibility of their possession. The adept is the rare efflorescence of a generation of enquirers; and to become one, he must obey the inward impulse of his soul irrespective of the prudential considerations of worldly science or sagacity. Your desire is to be brought to communicate with one of us directly, without the agency of either Mad. B. or any medium. Your idea would be, as I understand it, to obtain such communications either by letters—as the present one—or by audible words so as to be guided by one of us in the management and principally in the instruction of the society. You seek all this, and yet, as you say yourself, hitherto you have not found "sufficient reasons" to even give up your "modes of life"—directly hostile to such modes of communications. This is hardly reasonable. He who would lift up high the banner of mysticism and proclaim its reign near at hand, must give the example to others. He must be the first to change *his* modes of life; and, regarding the study of the occult mysteries as the upper step in the ladder of Knowledge must loudly proclaim it such despite exact Science and the opposition of society. "The Kingdom of Heaven is obtained by force" say

the Christian mystics. It is but with armed hand, and ready to either conquer or perish that the modern mystic can hope to achieve his object.

My first answer covered, I believed, most of the questions contained in your second and even third letter. Having then expressed therein my opinion that the world in general was unripe for any too staggering proof of occult power, there but remains to deal with the isolated individuals, who seek like yourself to penetrate behind the veil of matter into the world of primal causes, i.e.—we need only consider now the cases of yourself and Mr. Hume. This gentleman also, has done me the great honour to address me by name, offering to me a few questions and stating the conditions upon which he would be willing to work for us seriously. But your motives and aspirations being of diametrically opposite character, and hence—leading to different results I must reply to each of you separately.

The first and chief consideration in determining us to accept or reject your offer lies in the inner motive which propels you to seek our instructions, and in a certain sense—our guidance. The latter in all cases under reserve—as I understand it, and therefore remaining a question independent of aught else. Now, what are your motives? I may try to define them in their general aspect, leaving details for further consideration. They are: (1) The desire to receive positive and unimpeachable proofs that there really are forces in nature of which science knows nothing; (2) The hope to appropriate them some day—the sooner the better, for you do not like to wait—so as to enable yourself—(*a*) to demonstrate their existence to a few chosen western minds; (*b*) to contemplate future life as an objective reality built upon the rock of Knowledge—not of faith; and (*c*) to finally learn—most important this, among all your motives, perhaps, though the most occult and the best guarded—the whole truth about our Lodges and ourselves; to get, in short, the positive assurance that the "Brothers"—of whom everyone hears so much and sees so little—are real entities—not fictions of a disordered hallucinated brain. Such, viewed in their best light appear to us your "motives" for addressing me. And in the same spirit do I answer them, hoping that my sincerity will not be interpreted in a wrong way or attributed to anything like an unfriendly spirit.

To our minds then, these motives, sincere and worthy of every serious consideration from the worldly standpoint, appear—*selfish*. (You have to pardon me what you might view as crudeness of language, if your desire really is, that which you profess—to learn truth and get instruction from us—who belong to quite a different world from the one you move in.) They are selfish because you must be aware that the chief object of the T.S. is not so much to gratify individual

aspirations as to serve our fellow men: and the real value of this term "selfish," which may jar upon your ear, has a peculiar significance with us which it cannot have with you; therefore, and to begin with, you must not accept it otherwise, than in the former sense. Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self benefit or a tendency to do injustice, even when these exist unconsciously to himself. Yet, you have ever discussed but to put down the idea of a universal Brotherhood, questioned its usefulness, and advised to remodel the T.S. on the principle of a college for the special study of occultism. This, my respected and esteemed friend and Brother—will never do!

Having disposed of "personal motives," let us analyze your "terms" for helping us to do public good. Broadly stated these terms are—*first*: that an independent Anglo-Indian Theosophical Society shall be founded through your kind services, in the management of which neither of our present representatives shall have any voice; and *second*, that one of us shall take the new body "under his patronage,"—be—"in free and direct communication with its leaders," and afford them "direct proof that he really possessed that superior Knowledge of the forces of nature and the attributes of the human soul which would inspire them with proper confidence in his leadership." I have copied your own words, so as to avoid inaccuracy in defining the position.

From your point of view then, those terms may seem so very reasonable as to provoke no dissent; and, indeed, a majority of your countrymen—if not of Europeans—might share that opinion. What, will you say, can be more reasonable than to ask that teacher—anxious to disseminate his knowledge, and pupil—offering him to do so should be brought face to face and the one give the experimental proofs to the other that his instructions were correct? Man of the world, living in, and in full sympathy with it—you are undoubtedly right. But the men of this other world of ours, untutored in your modes of thought, and who find very hard at times to follow and appreciate the latter, can hardly be blamed for not responding as heartily to your suggestions as in your opinion they deserve. The first and most important of our objections is to be found in our *Rules*. True, we have our schools and teachers, our neophytes and shaberons (superior adepts), and the door is always opened to the right man who knocks. And, we invariably welcome the new comer;—only, instead of going over to him he has to come to us. More than that: unless he has reached that point in the path of occultism from which return is impossible, by his having irrevocably pledged himself to our asso-

ciation, we never—except in cases of utmost moment—visit him or even cross the threshold of his door in visible appearance.

Is any of you so eager for knowledge and the beneficent powers it confers as to be ready to leave your world and come into ours? Then let him come; but he must not think to return until the seal of the mysteries has locked his lips even against the chances of his own weakness or indiscretion. Let him come by all means, as the pupil to the master, and without conditions; or let him wait, as so many others have, and be satisfied with such crumbs of Knowledge as may fall in his way.

And supposing you were thus to come—as two of your own countrymen have already—as Mad. B. did, and Mr. O. will; supposing you were to abandon all for the truth; to toil wearily for years up the hard steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your heart the secrets entrusted to you as a trial; had worked with all your energy and unselfishly to spread the truth and provoke men to correct thinking and a correct life—would you consider it just, if, after all your efforts, we were to grant to Mad. B. or Mr. O. as "outsiders" the terms you now ask for yourselves? Of these two persons one has already given three-fourths of a life, the other six years of manhood's prime to us, and both will so labour to the close of their days. Though ever working for their merited reward, yet never demanding it, nor murmuring when disappointed. Even though they respectively could accomplish far less than they do, would it not be a palpable injustice to ignore them as proposed in an important field of Theosophical effort? Ingratitude is not among our vices, nor do we imagine you would wish to advise it. . . .

Neither of them has the least inclination to interfere with the management of the contemplated Anglo-Indian Branch, nor dictate its officers. But, the new society, if formed at all, must (though bearing a distinctive title of its own) be, in fact, a Branch of the Parent body as is the British Theosophical Society at London, and contribute to its vitality and usefulness by promoting its leading idea of a Universal Brotherhood, and in other practicable ways.

Badly as the phenomena may have been shown, there have still been—as yourself admit—certain ones that are unimpeachable. The "raps on the table when no one touches it," and the "bell sounds in the air" have, you say, "always been regarded as satisfactory," etc., etc. From this, you reason that good "test phenomena" may easily be multiplied *ad infinitum*." So they can—in any place where our magnetic and other conditions are constantly offered; and where we do not have to act with and through an enfeebled female body in which, as we might say, a vital cyclone is raging much of the time. But, imperfect as may

be our visible agent—and often most unsatisfactory and imperfect she is—yet, she is the best available at present, and her phenomena have for about half a century astounded and baffled some of the cleverest minds of the age. If ignorant of "journalistic etiquette" and the requirements of physical science, we still have an intuition of the effects of causes. Since you have written nothing about the very phenomena you properly regard as so convincing we have the right to infer that much precious power may be wasted without better results. By itself the "brooch" affair is—in the eyes of the world—completely useless, and time will prove me right. Your kind intention has entirely failed.

To conclude: we are ready to continue this correspondence if the view given of occult study as above suits you. Through the ordeal described, each of us, whatever his country, or race, has passed. Meanwhile, hoping in the best—yours faithfully as ever,

Koot' Hoomi Lal Sing

NEXT: LETTERS 3abc PREVIOUS: LETTER 1

LETTER No. 3a

I saw K.H. in astral form on the night of 19th of October, 1880—waking up for a moment but immediately afterwards being rendered unconscious again (in the body) and conscious out of the body in the adjacent dressing-room where I saw another of the Brothers afterwards identified with one called "Serapis" by Olcott, —"the youngest of the chohans."

The note about the vision came the following morning, and during that day, the 20th, we went for a picnic to Prospect Hill, when the "pillow incident" occurred.

My Good "Brother,"

In dreams and *visions* at least, when rightly interpreted there can hardly be an "element of doubt." . . . . I hope to prove to you my presence near you last night by something I took away with me. Your lady will receive it back on the hill. I keep no pink paper to write upon, but I trust modest white will do as well for what I have to say.

Koot' Hoomi Lal Sing

LETTER No. 3b

My "Dear Brother,"

This brooch Number 2—is placed in this very strange place simply to show to you how very easily a real phenomenon is produced and how still easier it is to suspect its genuineness. Make of it what you like even to classing me with confederates.

The difficulty you spoke of last night with respect to the interchange of our letters I will try to remove. One of our pupils will shortly visit Lahore and the N.W.P. and an address will be sent to you which you can always use; unless, indeed, you really would

prefer corresponding through—pillows. Please to remark that the present is not dated from a "Lodge" but from a Kashmir valley.

Yours, more than ever,
Koot' Hoomi Lal Sing

LETTER No. 3c

A few words more: why should you have felt disappointed at not receiving a direct reply to your last note? It was received in my room about half a minute after the currents for the production of the pillow-*dāk* had been set ready and in full play. And—unless I had assured you that a man of your disposition need have little fear of being "fooled"—there was no necessity for an answer. One favour I will certainly ask of you, and that is, that now that you—the only party to whom anything was ever promised—are satisfied that you should endeavour to disabuse the mind of the amorous Major and show to him his great folly and injustice.

Yours faithfully,
Koot' Hoomi Lal Sing

NEXT: LETTER 143 PREVIOUS: LETTER 2

LETTER No. 4

Apparently received 5th November {1880}.

Madam and Colonel O. arrived at our house, Allahabad, on December the 1st, 1880. Col. O. went to Benares on the 3rd—Madam joined him on the 11th. Both returned to Allahabad on 20th and stayed until 28th.

Amrita Saras, Oct. 29.

My Dear Brother,

I could assuredly make no objection to the style which you have kindly adopted, in addressing me by name, since it is, as you say, the outcome of a personal regard even greater than I have as yet deserved at your hands. The conventionalities of the weary world, outside our secluded "ashrums," trouble us but little at any time; least of all now, when it is men not ceremony-masters, we seek, devotion, not mere observances. More and more a dead formalism is gaining ground, and I am truly happy to find so unexpected an ally in a quarter where, hitherto there have not been too many—among the highly educated classes of English society. A crisis, in a certain sense, is upon us now, and must be met. I might say two crises—one, the Society's, the other for Tibet. For, I may tell you in confidence, that Russia is gradually massing her forces for a future invasion of that country under the pretext of a Chinese war. If she does not succeed it will be due to us; and herein, at least we will deserve your gratitude. You see then, that we have weightier matters than small societies to think about; yet, the T.S. must not be neglected. The affair has taken

an impulse, which, if not well guided, might beget very evil issues. Recall to mind the avalanches of your admired Alps, that you have often thought about, and remember that at first their mass is small and their momentum little. A trite comparison you may say, but I cannot think of a better illustration, when viewing the gradual aggregation of trifling events, growing into a menacing destiny for the Theos. Soc. It came quite forcibly upon me the other day as I was coming down the defiles of Kouenlun—Karakorum you call them—and saw an avalanche tumble. I had gone personally to our chief to submit Mr. Hume's important offer, and was crossing over to Lhadak on my way home. What other speculations might have followed I cannot say. But just as I was taking advantage of the awful stillness which usually follows such cataclysms, to get a clearer view of the present situation and the disposition of the "mystics" at Simla, I was rudely recalled to my senses. A familiar voice, as shrill as the one attributed to Saraswati's peacock—which, if we may credit tradition, frightened off the King of the Nagās—shouted along the currents "Olcott has raised the very devil again! . . . The Englishmen are going crazy. . . . Koot'hoomi, *come quicker* and help me! . . "—and in her excitement forgot she was speaking English. I must say, that the "Old Lady's" telegrams do strike one like stones from a catapult!

What could I do but come? Argument through space with one who was in cold despair, and in a state of moral chaos was useless. So I determined to emerge from a seclusion of many years and spend some time with her to comfort her as well as I could. But our friend is not one to cause her mind to reflect the philosophical resignation of Marcus Aurelius. The fates never wrote that she could say: "It is a royal thing, when one is doing good to hear evil spoken of himself." . . . I had come for a few days, but now find that I myself cannot endure for any length of time the stifling magnetism even of my own countrymen. I have seen some of our proud old Sikhs drunk and staggering over the marble pavement of their sacred Temple. I have heard an English-speaking Vakil declaim against *Yog Vidya* and Theosophy, as a delusion and a lie, declaring that English science had emancipated them from such "degrading superstitions," and saying that it was an insult to India to maintain that the dirty Yogees and Sunnyāsis knew anything about the mysteries of nature; or that any living man can or ever could perform any phenomena! I turn my face homeward tomorrow.

The delivery of this letter may very possibly be delayed for a few days, owing to causes which it will not interest you for me to specify. Meanwhile, however, I have telegraphed you my thanks for your obliging compliance with my wishes in the matters you allude to

in your letter of the 24th inst. I see with pleasure, that you have not failed to usher me before the world as a possible "confederate." That makes our number *ten*, I believe? But I must say, that your promise was well and loyally fulfilled. Received at Umritsur on the 27th inst., at 2 p.m., I got your letter about thirty miles beyond Rawul Pindee, five minutes later, and had an acknowledgment wired to you from Jhelum at 4 p.m. on the same afternoon. Our modes of accelerated delivery and quick communications are not then, as you will see, to be despised by the Western world, or even the Aryan, English-speaking and skeptical Vakils.

I could not ask a more judicial frame of mind in an ally than that in which you are beginning to find yourself. My Brother, you have already changed your attitude toward us in a distinct degree: what is to prevent a perfect mutual understanding one day! Mr. Hume's proposition has been duly and carefully considered. He will, no doubt, advise you of the results as expressed in my letter, to him. Whether he will give our "modes of action" as fair a trial as yourself—is another question. Our *Maha* (the "Chief") has allowed me to correspond with both of you, and even—in case an Anglo-Indian Branch is formed—to come some day in personal contact with it. It now depends entirely on you. I *cannot* tell you more. You are quite right as to the standing of our friends in the Anglo-Indian world having been materially improved by the Simla visit; and, it is also true, though you modestly refrain from saying so, that we are mainly indebted to you for this. But quite apart from the unlucky incidents of the Bombay publications, it *is not possible* that there should be much more at best than a benevolent neutrality shown by your people toward ours. There is so very minute a point of contact between the two civilizations they respectively represent, that one might almost say they could not touch at all. Nor would they but for the few—shall I say eccentrics?—who, like you, dream better and bolder dreams than the rest; and provoking thought, bring the two together by their own admirable audacity. Has it occurred to you that the two Bombay publications, if not influenced, may at least have not been prevented, by those who might have done so, because they saw the necessity for that much agitation to effect the double result of making a needed diversion after the brooch grenade, and, perhaps, of trying the strength of your personal interest in occultism and theosophy? I do not say it *was* so; I but enquire whether the contingency ever presented itself to your mind. I have already caused it to be intimated to you that if the details given in the stolen letter had been anticipated in the *Pioneer*—a much more appropriate place, and where they would

have been handled to better advantage—that document would not have been worth anyone's while to purloin for the *Times of India*, and therefore *no names* would have appeared.

Colonel Olcott is doubtless "out of time with the feelings of English people" of both classes; but nevertheless more in time *with us* than either. Him we can trust under *all* circumstances, and his faithful service is pledged to us come well, come ill. My dear Brother, my voice is the echo of impartial justice. Where can we find an equal devotion? He is one who never questions, but obeys; who may make innumerable mistakes out of excessive zeal but never is unwilling to repair his fault even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternize with any outcast, endure any privation for the cause. . . . I admit that his connection with an A. I. Branch would be "an evil"—hence, he will have no more to do with it than he has with the British, (London Branch). His connection will be purely nominal, and may be made more so, by framing your *Rules* more carefully than theirs; and giving your organization such a self-acting system of Government as would seldom if ever require any outside interference. But to make an independent A.I.B. with the self-same objects, either in whole or a part, as the Parent Society and with the same directors behind the scenes would be not only to deal a mortal blow at the Theos. Soc. but also put upon us a double labour and anxiety without the slightest compensating advantage that any of us can perceive. The Parent S. has never interfered in the slightest degree with the British T.S., nor indeed with any other Branch, whether religious or philosophical. Having formed, or caused to be formed a new branch, the Parent S. charters it (which it cannot now do without our Sanction and signatures), and then usually retires behind the scenes, as you would say. Its further connection with the subject branches is limited to receiving quarterly accounts of their doings and lists of the new Fellows, ratifying expulsions—only when specially called upon as an arbitrator to interfere on account of the Founders' direct connection with us—etc., etc.; it never meddles otherwise in their affairs except when appealed to as a sort of appelate court. And the latter depending on you, what is there to prevent your Society from remaining virtually independent? We are, even more generous than you British are to us. We will not force upon, nor even ask you to sanction a Hindu "Resident" in your Society, to watch the interests of the Parent Paramount Power when we have once declared you independent; but will implicitly trust to your loyalty and word of honour. But if you now so dislike the idea of a purely

nominal executive supervision by Col. Olcott—an American of your own race—you would surely rebel against dictation from a Hindu, whose habits and methods are those of his own people, and whose race, despite your natural benevolence, you have not yet learnt even to tolerate, let alone to love or respect. Think well before you ask for our guidance. Our best, most learned, and holiest adepts are of the races of the "greasy Tibetans"; and the Penjabi Singhs—you know the lion is proverbially a dirty and offensive beast, despite his strength and courage. Is it certain that your good compatriots would more easily forgive our Hindu solecisms in manners than those of their own kinsmen of America? If my observations have not misled I should say this was doubtful. National prejudices are not apt to leave one's spectacles undimmed. You say "how glad we should be, if that one (to guide you) were yourself," meaning your unworthy correspondent. My good Brother, are you certain, that the pleasant impression you now may have from our correspondence, would not instantly be destroyed upon seeing me? And which of our holy *Shaberons* has had the benefit of even the little university education and inkling of European manners that has fallen to my share? An instance: I desired Mad. B. to select among the two or three Aryan Punjabees who study *Yog Vidya*, and are natural mystics, one, whom—without disclosing myself to him too much I could designate as an agent between yourself and us, and whom I was anxious to despatch to you, with a letter of introduction, and have him speak to you of *Yoga* and its practical effects. This young gentleman who is as pure as purity itself, whose aspirations and thoughts are of the most spiritual ennobling kind, and who merely through self-exertion is able to penetrate into the regions of the formless worlds—this young man is not fit for—a drawing-room. Having explained to him that the greatest good might result for his country if he helped you to organize a Branch of English mystics by proving to them *practically* to what wonderful results led the study of Yog, Mad. B. asked him in guarded and very delicate terms to change his dress and turban before starting for Allahabad—for, though she did not give him this reason, they were *very dirty and slovenly*. You are to tell Mr. Sinnett—she said—that you bring him a letter from our Brother K., with whom he corresponds. But, if he asks you anything either of him or the other Brothers answer him simply and truthfully that you are not allowed to expatiate upon the subject. Speak of Yog and prove to him what powers you have attained. This young man who had consented wrote later on the following curious letter: "Madam," he said, "you who preach the highest standard of morality, of truthfulness, etc., you would have me play the part of an imposter. You ask me to *change my clothes*

at the risk of giving a false idea of my personality and mystifying the gentleman you send me to. And what if he asks me if I personally know Koot'hoomi, am I to keep silent and allow him to think I do? This would be a tacit falsehood, and guilty of that, I would be thrown back into the awful whirl of transmigration!" Here is an illustration of the difficulties under which we have to labour. Powerless to send to you a *neophyte* before you have pledged yourself to us—we have to either keep back or despatch to you one who at best would shock if not inspire you at once with disgust! The letter would have been given him by my own hand; he had but to promise to hold his tongue upon matters he knows nothing about and could give but a false idea of, and to make himself look cleaner. Prejudice and dead letter again. For over a thousand years,—says Michelet,—the Christian Saints never washed themselves! For how long will our Saints dread to change their clothes for fear of being taken for Marmaliks and the neophytes of rival and cleaner sects!

But these, our difficulties, ought not to prevent you from beginning your work. Colonel O. and Mad. B. seeming willing to become *personally responsible* for both yourself and Mr. Hume, if you yourself are ready to answer for the fidelity of any man your party may choose as the leader of the A.I.T.S., we are content that the trial shall be made. The field is yours and no one will be allowed to interfere with you except myself on behalf of our Chiefs when you once do me the honour to prefer me to the others. But before one builds the house he makes the plan. Suppose you draft a memorandum as to the constitution and policy of management of the A.I. Society you have in mind and submit it for consideration? If our Chiefs agree to it—and it is not surely they who would show themselves obstructive in the universal onward march, or retard this movement to a higher goal—then you will at once be chartered. But they must first see the plan; and I must ask you to remember that the new Society shall not be allowed to disconnect itself with the Parent Body, though you are at liberty to manage your affairs in your own way without fearing the slightest interference from its President so long as you do not violate the general Rules. And upon this point I refer you to Rule 9. This is the first practical suggestion coming from a *Cis* and *Trans*-Himalayan "cave-dweller" whom you have honoured with your confidence.

And now about yourself personally. Far be it from me to discourage one so willing as yourself by setting up impossible barriers to your progress. We never whine over the inevitable but try to make the best of the worst. And though we neither push nor draw into the mysterious domain of occult nature those who are unwilling; never shrink from expressing our opinions freely and fearlessly, yet we

are ever as ready to assist those who come to us; even to—*agnostics* who assume the negative position of "*knowing nothing* but *phenomena and refuse to believe in anything else*." It is true that the married man cannot be an adept, yet without striving to become a "*Raja* Yogi" he can acquire certain powers and do as much good to mankind and often more, by remaining within the precincts of this world of his. Therefore, shall we not ask you to precipitately change fixed habits of life, before the full conviction of its necessity and advantage has possessed you. You are a man to be left to lead himself, and may be so left with safety. Your resolution is taken to deserve much: time will effect the rest. There are more ways than one for acquiring occult knowledge. "Many are the grains of incense destined for one and the same altar: one falls sooner into the fire, the other later—the difference of time is nothing," remarked a great man when he was refused admission and supreme initiation into the mysteries. There is a tone of complaint in your question whether there ever will be a renewal of the vision you had, the night before the picnic day. Methinks, were you to have a vision nightly, you would soon cease to "treasure" them at all. But there is a far weightier reason why you should not have a surfeit—it would be a waste of our strength. As often as I, or any of us can communicate with you, whether by dreams, waking impressions, letters (in or out of pillows) or personal visits in astral form—it will be done. But remember that Simla is 7,000 feet higher than Allahabad, and the difficulties to be surmounted at the latter are tremendous. I abstain from encouraging you to expect too much, for, like yourself, I am loathe to promise what, for various reasons, I may not be able to perform.

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us, as I try to explain in my letter to Mr. Hume, which you had better ask the loan of. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*.

Yours faithfully,

Koot' Hoomi Lal Singh

NEXT: FIRST LETTER OF K.H. TO A. O. HUME   PREVIOUS: LETTER 143

LETTER No. 5

{Written around November 26, 1880}

My Dear Friend,

I have your letter of November 19th, abstracted by our special *osmosis* from the envelope at Meerut, and yours to our "old lady" in its half empty registered shell safely sent on to Cawnpore, to make her swear at me. . . . . But she is too weak to play at the astral postman just now. I am sorry to see that she has once more proved

inaccurate and led you into error; but this is chiefly my own fault, as I often neglect to give her an extra rub over her poor sick head, now, when she forgets and mixes up things more than usual. I did not ask her to tell you "to give up the idea of the A.I. Branch as nothing would come of it," but—"to give up the idea of the Anglo-Indian Branch *in cooperation with Mr. Hume*, as nothing would come of it." I will send you his answer to my letter and my final epistle and you will judge for yourself. After reading the latter, you will please seal and send it to him, simply stating that you do so on my behalf. Unless he asks the question you better not let him know you have read his letter. He *may* be proud of it, but—*should* not.

My dear, good friend, you must not bear me a grudge for what I say to him of the English in general. They *are* haughty. To us especially, so that we regard it as a national feature. And, you must not confound your own private views—especially those you have now—with those of your countrymen in general. Few, if any—(of course with such exceptions as yourself, where intensity of aspirations makes one disregard all other considerations)—would ever consent to have "a nigger" for a guide or leader, no more than a modern Desdemona would choose an Indian Othello nowadays. The prejudice of race is intense, and even in free England we are regarded as an "inferior race." And this same tone vibrates in your own remark about "a man of the people unused to refined ways" and "a foreigner but a gentleman," the latter being the man to be preferred. Nor would a Hindu be likely to have such a lack of "refined ways" disregarded in him were he "an adept" twenty times over again; and this very same trait appears prominent in Viscount Amberley's criticism on the "underbred Jesus." Had you paraphrased your sentence and said:—"a foreigner but *no* gentleman" (according to English notions) you could not have added as you did, that he would be thought the fittest. Hence, I say it again, that the majority of our Anglo-Indians, among whom the terms "Hindu" or "Asiatic" is generally coupled with a vague yet actual idea of one who uses his fingers instead of a bit of cambric, and who abjures soap—would most certainly prefer an American to a "greasy Thibetan." But you need not tremble for me. Whenever I make my appearance—whether astrally or physically—before my friend A. P. Sinnett, I will not forget to invest a certain sum in a square of the finest Chinese silk to carry in my *chogga* pocket, nor to create an atmosphere of sandal-wood and Kashmir roses. This is the least I could do in atonement for my countrymen. But then, you see, I am but a slave of my masters; and if, allowed to gratify my own friendly feeling for you, and attend to you *individually*, I may not be permitted to do as much for others.

Nay, to tell truth, I *know* I am not permitted to do so, and Mr. Hume's unfortunate letter has contributed much to it. There is a distinct group or section in our fraternity who attend to our casual and very rare accessions of another race and blood, and who brought across the threshold Captain Remington and two other Englishmen during this century. And these "Brothers"—do not habitually use floral essences.

So the *test* of the 27th was *no* test phenomenon? Of course, of course. But did you try to get, as you said you would, the original MSS. of the Jhelum dispatch? Though our hollow but plethoric friend, Mrs. B., were even proved to be my *multum in parvo*, my letter-writer, and to manufacture my epistles, yet, unless she were ubiquitous or had the gift of flying from Amritsur to Jhelum—a distance over 200 miles—in two minutes, how could she have written for me the dispatch in my own handwriting at Jhelum hardly two hours after your letter was received by her at Amritsur? This is why I was not sorry that you said you would send for it, for, with this dispatch in your possession, no "detractors" would be very strong, nor even the skeptical logic of Mr. Hume prevail.

Naturally you imagine that the "nameless revelation"—which now reechoes in England—would have been pounced upon far more eagerly than even it was, by the *Times of India*, if it revealed the names. But here again, I will prove you wrong. Had you first printed the account, the *T. of I.* could never have published "A Day with Madame B.," since that nice bit of American "sensationalism" would not have been written by Olcott at all. It would not have had its *raison d'être*. Anxious to collect for his Society every proof corroborative of the occult powers of what he terms the 1st Section, and seeing that you remained silent, our gallant Colonel felt his hand itch until it brought everything to light, and—plunged everything into darkness and consternation! . . . "Et voici pourquoi nous n'irons plus au bois," as the French song goes.

Did you write "tune"? Well, well; I must ask you to buy me a pair of spectacles in London. And yet—out of "time" or out of "tune" is all one, as it seems. But you ought to adopt my old fashioned habit of "little lines" over the "m's." Those bars are useful, even though "out of tune and time" with modern caligraphy. Besides, bear in mind, that these my letters, are not written but *impressed* or precipitated and then all mistakes corrected.

We will not discuss, at present, whether your aims and objects are so widely different from those of Mr. Hume's; but if he may be actuated by "a purer and broader philanthropy," the way he sets to work to achieve these aims will never carry him beyond pure theoretical disquisitions upon the subject. No use now in trying

to represent him in any other light. His letter that you will soon read—is, as I say to himself, "a monument of pride and unconscious selfishness." He is too just and superior a man to be guilty of petty vanities; but his pride climbs like that of the mythical Lucifer; and, you may believe me—if I have any experience in human nature—when I say, that this is Hume—*au naturel.* It is no hasty conclusion of mine based upon any personal feeling, but the decision of the greatest of our living adepts—the Shaberon of Than–La. Of whatever question he touches his treatment is the same: a stubborn determination to make everything either fit his own foregone conclusions or—sweep it away by a rush of ironical and adverse criticism. Mr. Hume is a very able man and—Hume to the core. Such a state of mind offers little attraction, as you will understand, to any of us who might be willing to come and help him.

No; I do not and never will "despise" any "feeling" however it may clash with my own principles, when it is expressed as frankly and openly as yours. You may be, and undoubtedly are, moved by more egotism than broad benevolence for mankind. Yet as you confess it without mounting any philanthropical stilts, I tell you candidly that you have far more chances than Mr. Hume to learn a good bit of occultism. I, for one, will do all I can for you, under the circumstances and restrained as I am by fresh *orders.* I will not tell you to give up this or that, for, unless you exhibit *beyond any doubt* the presence in you of the necessary *germs* it would be as useless as it would be cruel. But I say—TRY. Do not despair. Unite to yourself several determined men and women and make experiments in mesmerism and the usual so-called "spiritual" phenomena. If you act in accordance with prescribed methods you are sure to ultimately obtain results. Apart from this, I will do my best and—who knows!—*Strong will creates* and sympathy attracts even adepts, whose laws are antagonistic to their mixing with the uninitiated. If you are willing I will send you an *Essay* showing why in Europe more than anywhere else a *Universal Brotherhood*, *i.e.*, an association of "affinities" of strong magnetic yet dissimilar forces and polarities centred around one dominant idea, is necessary for successful achievements in occult Sciences. What one will fail to do—the combined many will achieve. Of course you will have—in case you organize—to put up with Olcott at the head of the Parent Society, hence—nominally the President of all the existing Branches. But he will be no more your "leader" than he is the leader of the British Theos. Society, which has its own President, its own *Rules* and Bylaws. You will be chartered by him, and that's all. In some cases he will have to sign a paper or two—4 times a year the accounts sent in by your Secretary; yet he has

no right to interfere either with your administration or modes of action, so long as these do not clash with the general *Rules*, and he certainly has neither the ability nor the desire of being your leader. And, of course, you (meaning the whole Society) will have besides your own President chosen by yourselves, "a qualified professor of occultism" to instruct you. But, my good friend, abandon all notion that this "Professor" can bodily appear and instruct you for years to come. *I* may come to you personally—unless you drive me off, as Mr. Hume did—I *cannot* come to ALL. You may get phenomena and proofs, but even were you to fall into the old error and attribute them to "Spirits" we could but show you your mistake by philosophical and logical explanations; no adept would be allowed to attend your meetings.

Of course you ought to write your book. I do not see, why in any case it should be impracticable. Do so, by all means, and any help I can give you I will. You ought to put yourself immediately in correspondence with Lord Lindsay, and take the Simla phenomena and your correspondence with me as the subject. He is intensely interested in all such experiments, and being a theosophist and upon the General Council is sure to welcome your overtures. Take the ground that you belong to the T.S., that you are the widely known Editor of the *Pioneer*, and that, knowing how great an interest he takes in the "spiritual" phenomena you submit to his consideration the very extraordinary things which took place at Simla, with such additional details as have not been published. The best of the British Spiritualists could, with proper management, be converted into Theosophists. But neither Dr. Wyld, nor Mr. Massey, seem to have the requisite force. I advise you to confer personally with Lord Lindsay upon the theosophical situation at home and in India. Perhaps you two might work together: the correspondence I now suggest will pave the way.

Even if Madame B. might "be induced" to give the A.I. Society any "practical instruction" I am afraid she has remained too long a time outside the *adytum* to be of much use for practical *explanations*. However, though it does not depend upon me, I will see what I can do in this direction. But I fear she is sadly in need of a few months of recuperative *villagiatura* on the glaciers, with her old Master before she can be entrusted with such a difficult task. Be very cautious with her in case she stops with you on her way down home. Her nervous system is terribly shaken, and she requires every care. Will you please spare me needless trouble by informing me of the year, date, and hour of *Mrs*. Sinnett's birth?

Ever yours sincerely,

KOOT' HOOMI

NEXT: LETTER 126 PREVIOUS: LETTER 98

LETTER No. 6

Received at Allahabad about December 10th, 1880.

No—you do not "write too much." I am only sorry to have so little time at my disposal; hence—to find myself unable to answer you as speedily as I otherwise would. Of course *I have to read* every word you write: otherwise I would make a fine mess of it. And whether it be through my physical or spiritual eyes the time required for it is practically the same. As much may be said of my replies. For, whether I "precipitate" or dictate them or write my answers myself, the difference in time saved is very minute. I have to *think* it over, to photograph every word and sentence carefully in my brain before it can be repeated by "precipitation." As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on, so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present, it is *all* I can tell you. When science will have learned more about the mystery of the *lithophyl* (or lithobiblion) and how the impress of leaves comes originally to take place on stones, then will I be able to make you better understand the process. But you must know and remember one thing: we but follow and *servilely copy nature* in her works.

No; we need argue no longer upon the unfortunate question of a "Day with Mad. B." It is the more useless, since you say, you have no right to crush and grind your uncivil and often blackguardly opponents in the *Pioneer*—even in your own defence—your proprietors objecting to the mention of occultism altogether. As they are Christians it is no matter of great wonder. Let us be charitable and hope they will get their own reward: die and become angels of light and Truth—winged paupers of the Christian heaven.

Unless you join several, and organize somehow or other, I am afraid I will prove but of little help to you practically. My dear friend, I have my "proprietors" also. For reasons best known to themselves they have set their foot upon the idea of teaching isolated individuals. I will correspond with you and give you proofs from time to time of my existence and presence. To teach or instruct you—is altogether another question. Hence to sit with your lady is more than useless. Your magnetisms are too similar and—you will get nothing.

I will translate my *Essay* and send it to you as soon as I can. Your

idea of corresponding with your friends and fellows is the next best thing to do. But do not fail to write to Lord Lindsay.

I am a little "too hard" upon Hume, you say. Am I? His is a highly intellectual and, I confess, a spiritual nature too. Yet, he is every bit of him "Sir Oracle." It may be that it is the very exuberance of that great intellect which seeks issue through every chink, and never loses an opportunity to relieve the fullness of the brain, which overflows with thought. Finding in his quiet daily life too meagre a field with but "Moggy" and Davison to sow upon—his intellect bursts the dam and pounces upon every imagined event, every possible though improbable fact his imagination can suggest, to interpret it in his own conjectural way. Nor do I wonder that such a skilled workman in intellectual mosaic as he, finding suddenly, the most fertile of quarries, the most precious of colour-stores in this idea of our Fraternity and the T.S.—should pick out ingredients from it to daub our faces with. Placing us before a mirror which reflects us as he finds us in his own fertile imagination he says: "Now, you mouldy relics of a mouldy Past, look at yourselves how you *really* are!" A very, very excellent man our friend Mr. Hume, but utterly unfit for moulding into an *adept*.

As little, and far less than yourself does he seem to realize our real object in the formation of an A.I. Branch. The truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet, it is not as a mere addition to the tangled mass of theory or speculation in the world of science that they are being given to you, but for their practical bearing on the interests of mankind. The terms "unscientific," "impossible," "hallucination," "impostor," have hitherto been used in a very loose, careless way, as implying in the occult phenomena something either mysterious and abnormal, or a premeditated imposture. And this is why our chiefs have determined to shed upon a few recipient minds more light upon the subject, and to prove to them that such manifestations are as reducible to law as the simplest phenomena of the physical universe. The wiseacres say: "The age of miracles is past," but we answer, it never existed! While not unparalleled, or without their counterpart in universal history, these phenomena must and WILL come with an overpowering influence upon the world of skeptics and bigots. They *have* to prove both destructive and constructive—*destructive* in the pernicious errors of the past, in the old creeds and superstitions which suffocate in their poisonous embrace like the Mexican weed nigh all mankind; but *constructive* of new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind *with* and

through the higher *planetary Spirits*—the only "Spirits" we believe in. Phenomenal elements, previously unthought of—undreamt of—will soon begin manifesting themselves day by day with constantly augmented force, and disclose at last the secrets of their mysterious workings. Plato was right: *ideas* rule the world; and, as men's minds will receive *new* ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us: that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena but these universal ideas that we study, as to comprehend the former, we have to first understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the Infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of Immutable Law, unchanging and unchangeable in regard to which there is only an Eternal Now, while to uninitiated mortals time is past or future as related to their finite existence on this material speck of dirt. This is what we study and what many have solved.

And now it is your province to decide which will you have: the highest philosophy or simple exhibitions of occult powers. Of course this is by far not the last word between us and—you will have time to think it over. The *Chiefs* want a "Brotherhood of Humanity," a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds. I will send you my *Essay*. Will you be my co-worker and patiently wait for minor phenomena? I think I foresee the answer. At all events the holy lamp of spiritual light burning in you (however dimly) there is hope for you, and—for me, also. Yes; put yourself in search after natives if there are no English people to be had. But think you, the spirit and power of persecution gone from this enlightened age? Time will prove. Meanwhile, being *human* I have to rest. I took no sleep for over 60 hours.

Ever yours truly,

Koot' Hoomi

NEXT: LETTER 7 PREVIOUS: LETTER 126

LETTER No. 7

Enclosed in Mad. B.'s from Bombay. Received January 30th, 1881.

There is *no* fault on your part in the whole matter. I am sorry you should think I am imputing any fault to you. If anything, you might almost feel you had to blame *me* for giving you hopes without having the shadow of such a right. I ought to have been less optimistic and then you would have been less sanguine in your expectations. I really feel as if I had wronged you! Happy, thrice happy and blessed are they, who have never consented to visit the world beyond their snow-capped mountains; whose physical eyes have never lost sight of for one day of the endless ranges of hills, and the long unbroken line of eternal snows! Verily and indeed, do they live in, and have found their *Ultima Thule*. . . .

Why say, you are a victim of circumstances, since nothing is yet seriously changed and that much, if not all, depends upon future developments? You were *not* asked or expected to revolutionize your life-habits, but at the same time you were warned not to expect too much as you are. If you read between the lines you must have remarked what I said about the very narrow margin left to me for doing as *I* choose in the matter. But despond not, for it is all but a matter of time. The world was not evolved between two monsoons, my good friend. If you had come to me as a boy of 17, before the world had put its heavy hand upon you, your task would have been twenty-fold easier. And now, we must take you, and you must see yourself as *you are*, not as the ideal human image which our emotional fancy always projects for us upon the glass. Be patient, friend and brother; and I must repeat again—be our *helpful co-worker*; but in your own sphere, and according to your ripest judgment. Since our venerable Hobilgan has decreed in his wise prevision that I had no right to encourage you to enter a path, where you would have to roll the stone of Sisyphus, held back as you surely would be by your previous and most sacred duties—we really must wait. I know your motives are sincere and true, and that a real change, and in the right direction, has come over you, though even to yourself that change is imperceptible. And—the chiefs know it too. But, say they—motives are vapours, as attenuated as the atmospheric moisture: and, as the latter develops its dynamic energy for man's use only when concentrated and applied as steam or hydraulic power, so the practical value of good motives is best seen when they take the form of deeds. . . . "Yes, we will wait and see"—they say. And now I have told you as much as I ever had the right to say. You have more

than once already helped this Society, even though you did not care for it yourself, and these deeds are upon record. Nay—they are even more meritorious in you, than they would in anyone else, considering your well grounded ideas of that poor organization at present. And, you have thereby won a friend—one, far higher and better than myself—and one who will in future help me to defend your cause, able as he is, to do it far more effectually than I can, for he belongs to the "foreign Section."

I believe I have laid down for you the general lines on which we wish the work of organizing—if possible—the Anglo-Indian Branch to proceed: the details must be left to you—if you are still willing to help me.

If you have anything to say or ask any questions, you better write to me and I will always answer your letters. But, ask for no phenomena for a while, as it is but such paltry manifestations which now stand in your way.

Yours ever truly,

K. H.

NEXT: LETTER 142a PREVIOUS: LETTER 6

LETTER No. 8

Received through Mad. B. about February 20th, 1881.

My dear friend, you are certainly on the right path: the path of deeds and actions, not mere words—may you live long and keep on! . . . I hope this will not be regarded by you as an encouragement to be "goody goody"—a happy expression which made me laugh—but you indeed step in as a kind of *Kalka Avatar* dispelling the shadows of "Kali-yug"—the black night of the perishing T.S. and driving away before you the *fata morgana* of its *Rules.* I must cause the word *fecit* to appear after your name in invisible but indelible characters on the list of the General Council, as it may prove some day a secret door to the heart of the sternest of Hobilgans. . . .

Though a good deal occupied—alas, as usual—I must contrive to send you a somewhat lengthy farewell epistle before you take up a journey that may have most important results—and not alone for our cause. . . . You understand, do you not, that it is no fault of mine if I *cannot* meet you as I would? Nor is it yours, but rather that of your life-long environment and *a special delicate task I have been entrusted with since I knew you*. Do not blame me then, if I do not show myself in more tangible shape, as not you alone, but I myself might desire! When I am not permitted to do so for Olcott—who has toiled for us these five years, how could I be for others who have undergone none of his training as yet? This applies equally to the case of the Lord Crawford and Balcarres, an excellent gentleman—imprisoned by the world. His is

a sincere and noble, though may be a little too repressed nature. He asks what hope he may have? I say—*every hope.* For he has that within himself that so very few possess: an exhaustless source of magnetic fluid which, if he only had the time, he could call out in torrents and need no other master than himself. His own powers would do the work and his own great experience be a sure guide for him. But, he would have to guard against, and avoid every *foreign influence*—especially those antagonistic to the nobler study of MAN as an integral Brahm, the microcosm free and entirely independent of either the help or control of the invisible agencies the "new dispensation" (bombastic word!) calls "Spirits." His Lordship will understand my meaning without any further explanation: he is welcome to read this if he chooses, if the opinions of an obscure Hindu interest him. Were he a poor man, he might have become an English Dupotet, with the addition of great scientific attainments in exact science. But alas! what the peerage has gained psychology has lost. . . . And yet it is not too late. But see, even after mastering magnetic science and giving his powerful mind to the study of the noblest branches of exact science, how even he has failed to lift more than a small corner of the veil of mystery. Ah! that whirling, showy, glittering world, full of insatiable ambition, where family and the State parcel out between them a man's nobler nature, as two tigers a carcase, and leave him without hope or light! How many recruits could we not have from it, if no sacrifice were exacted! His Lordship's letter to you exhales an influence of sincerity tinged with regret. This is a good man at heart with latent capacity for being a far better and a happier one. Had his lot not been cast as it has, and had his intellectual power all been turned upon Soul-culture, he would have achieved much more than he ever dreamt. Out of such material were adepts made in the days of Aryan glory. But I must dwell no longer upon this case; and I crave his Lordship's pardon if, in the bitterness of my regret I overstepped in any way the bounds of propriety, in this too free "psychometrical delineation of character" as the American mediums would express it . . . "full measure only bounds excess" but —I dare go no farther. Ah, my too positive and yet impatient friend, if you but had *such* latent capacities!

The "direct communication" with me of which you write in your supplement note, and the "enormous advantage" that it would bring "to the book itself, if it can be conceded," would be so conceded at once, did it depend but of me alone. Though it is not often judicious to repeat oneself, yet I am so anxious that you should realize the present impracticability of such an arrangement, were it even conceded by our Superiors, that I will indulge in a brief retrospect of principles stated.

We might leave out of the question the most vital point—one, you would hesitate perhaps to believe—that the refusal concerns as much *your own salvation* (from the stand-point of your worldly material considerations) as my enforced compliance with our time honoured *Rules*. Again I might cite the case of Olcott (who, had he not been permitted to communicate face to face—and without any intermediary—with us, might have subsequently shown less zeal and devotion but more discretion) and his fate up to the present. But, the comparison would doubtless appear to you strained. Olcott—would you say—is an enthusiast, a stubborn, unreasoning mystic, who goes headlong before him, blindfold, and who will not allow himself to look forward with his own eyes. While you are a sober, matter-of-fact man of the world, the son of your generation of cool thinkers; ever keeping fancy under the curb, and saying to enthusiasm: "Thus far shalt thou go and no farther." . . . Perhaps you are right—perhaps not. "No lama knows where the *ber-chhén* will hurt him until he puts it on," says a Thibetan proverb. However, let that pass, for I must tell you now that for opening "direct communication" the only possible means would be: (1) For each of us to meet in our own *physical* bodies. I being where I am, and you in your own quarters, there is a material impediment *for me*. (2) For both to meet in our astral form—which would necessitate your "getting out" of yours, as well as my leaving my body. The spiritual impediment to this is on *your part*. (3) To make you hear my voice either within you or near you as "the old lady" does. This would be feasible in either of two ways: (*a*) My chiefs have but to give me permission to set up the conditions—and this for the present they refuse; or (*b*) for you to hear my voice, *i.e.*, my *natural voice* without any psycho-physiological *tamasha* being employed by me (again as we often do among ourselves). But then, to do this, not only have one's *spiritual* senses to be abnormally opened, but one must himself have mastered the great secret—yet undiscovered by science—of, so to say abolishing all the impediments of space; of neutralizing for the time being the natural obstacle of intermediary particles of air and forcing the waves to strike your ear in reflected sounds or echo. Of the latter you know as yet only enough to regard this as an unscientific absurdity. Your physicists, not having until recently mastered acoustics in this direction, any further than to acquire a perfect (?) knowledge of the vibration of sonorous bodies and of reverberations through tubes, may sneeringly ask: "Where are your indefinitely continued sonorous bodies, to conduct through space the vibrations of the voice?" We answer that our tubes, though invisible, are indestructible and far more perfect than those of modern physicists, by whom the velocity of the

transmission of mechanical force through the air is represented as at the rate of 1,100 feet a second and no more—if I mistake not. But then, may there not be people who have found more perfect and rapid means of transmission, from being somewhat better acquainted with the occult powers of air (*àkas*) and having *plus* a more cultivated judgment of sounds? But of this we will argue later on.

There is still more serious inconvenience; an almost insurmountable obstacle—for the present, and one, under which I myself am labouring, while even I do no more than correspond with you, a simple thing that any other mortal could do. It is my utter inability to make you understand my meaning in my explanation of even physical phenomena, let alone the spiritual rationale. This is not the first time I mention it. It is, as though a child should ask me to teach him the highest problems of Euclid before he had even begun studying the elementary rules of arithmetic. Only the progress one makes in the study of arcane knowledge from its rudimental elements, brings him gradually to understand our meaning. Only thus, and not otherwise, does it, strengthening and refining those mysterious links of sympathy between intelligent men—the temporarily isolated fragments of the universal Soul and the Cosmic Soul itself—bring them into full rapport. Once this established, then only will these awakened sympathies serve, indeed, to connect MAN with—what for the want of a European scientific word more competent to express the idea, I am again compelled to describe as that energetic chain which binds together the material and Immaterial Kosmos,—Past, Present, and Future—and quicken his perceptions so as to clearly grasp, not merely all things of matter, but of Spirit also. I feel even irritated at having to use these three clumsy words—past, present and future! Miserable concepts of the objective phases of the Subjective Whole, they are about as ill adapted for the purpose as an axe for fine carving. Oh, my poor, disappointed friend, that you were already so far advanced on THE PATH, that this simple transmission of ideas should not be encumbered by the conditions of matter, the union of your mind with ours—prevented by its induced incapabilities! Such is unfortunately the inherited and self-acquired grossness of the Western mind; and so greatly have the very phrases expressive of modern thoughts been developed in the line of practical materialism, that it is now next to impossible either for them to comprehend or for us to express in their own languages anything of that delicate seemingly ideal machinery of the Occult Kosmos. To some little extent that faculty can be acquired by the Europeans through study and meditation but—that's all. And here is the bar which has hitherto prevented a conviction of the theosophical truths from gaining wider

currency among Western nations; caused theosophical study to be cast aside as useless and fantastic by Western philosophers. How shall I teach you to read and write or even comprehend a language of which no alphabet *palpable*, or words *audible* to you have yet been invented! How could the phenomena of our modern electrical science be explained to—say, a Greek philosopher of the days of Ptolemy were he suddenly recalled to life—with such an unbridged *hiatus* in discovery as would exist between his and our age? Would not the very technical terms be to him an unintelligible jargon, an abracadabra of meaningless sounds, and the very instruments and apparatuses used, but "miraculous" monstrosities? And suppose, for one instant, I were to describe to you the hues of those colour rays that lie *beyond* the so-called "visible spectrum"—rays invisible to all but a very few even among us; to explain, how we can fix in space any one of the so-called subjective or *accidental* colors—the *complement*, (to speak mathematically) *moreover*, *of any other given colour of a dichromatic body* (which alone sounds like an absurdity), could you comprehend, do you think, their optical effect or even my meaning? And, since you see them not, such rays, nor can know them, nor have you any names for them as yet in Science, if I were to tell you:—"My good friend Sinnett, if you please, without moving from your writing desk, try search for, and produce before your eyes the whole solar spectrum decomposed into fourteen prismatic colors (seven being complementary), as it is but with the help of that occult light that you can see me from a distance as I see you" . . . . what think you, would be your answer? What would you have to reply? Would you not be likely enough to retort by telling me in your own quiet, polite way, that as there never were but seven (now three) primary colours, which, moreover, have never yet by any known physical process been seen decomposed further than the seven prismatic hues—my invitation was as "unscientific" as it was "absurd"? Adding that my offer to search for an imaginary solar "complement" being no compliment to your knowledge of physical science—*I* had better, perhaps, go and search for my mythical "dichromatic" and solar "pairs" in Thibet, for modern Science has hitherto been unable to bring under any theory even so simple a phenomenon as the colors of all such dichromatic bodies. And yet—truth knows—*these* colors are objective enough!

So you see, the insurmountable difficulties in the way of attaining not only *Absolute* but even primary knowledge in Occult Science, for one situated as you are. How could you make your self understood—*command* in fact—those semi-intelligent Forces, whose means of communicating with us are not through spoken words but through sounds and colors, in correlations between the

vibrations of the two? For sound, light and colors are the main factors in forming these grades of Intelligences, these beings, of whose very existence you have no conception, nor *are you allowed* to believe in them—Atheists and Christians, materialists and Spiritualists, all bringing forward their respective arguments against such a belief—Science objecting stronger than either of these to such a "degrading superstition"!

Thus, because *they* cannot with one leap over the boundary walls attain to the pinnacles of Eternity; because *we* cannot take a savage from the centre of Africa and make him comprehend at once the *Principia* of Newton or the "Sociology" of Herbert Spencer; or make an unlettered child write a new Iliad in old Achaian Greek; or an ordinary painter depict scenes in Saturn or sketch the inhabitants of Arcturus—*because of all this our very existence is denied*! Yes; for this reason are believers in us pronounced impostors and fools, and the very science which leads to the highest goal of the highest knowledge, to the real tasting of the Tree of Life and Wisdom—is scouted as a wild flight of Imagination!

Most earnestly do I ask you not to see in the above a mere ventilation of personal feeling. My time is precious and I have none to lose. Still less ought you to see in this an effort to disgust or dissuade you from the noble work you have just begun. Nothing of the kind; for what I now say may avail for as much as it can and no more; but—*vera pro gratis*—I WARN you, and will say no more, apart from reminding you in a general way, that the task you are so bravely undertaking, that *Missio in partis infidelium*—is the most ungrateful, perhaps, of all tasks! But, if you believe in my friendship for you, if you value the word *of honour* of one who never—*never* during his whole life polluted his lips with an untruth, then do not forget the words I once wrote to you (see my last letter) *of those who engaged themselves in the occult sciences*: he who does it "must either reach the goal or *perish.* Once fairly started on the way to the great Knowledge, to doubt is to risk insanity; to come to a dead stop is to fall; to recede is to tumble backward, headlong into an abyss." Fear not,—if you are sincere, and that you are—*now*. Are you as sure of yourself, as to *future*?

But I believe it quite time to turn to less transcendental and what you would call less gloomy and more mundane matters. Here, no doubt, you will be much more at home. Your experience, your training, your intellect, your knowledge of the exterior world, in short, all combine to aid you in the accomplishment of the task you have undertaken. For, they place you on an infinitely higher level than myself as regards the consideration of writing a book, after your Society's "own heart." Though the interest I take in it may amaze

some who are likely to retort on me and my colleagues with our own arguments, and to remark that our "boasted elevation over the common herd" (our friend Mr. Hume's words)—above the interests and passions of ordinary humanity, must militate against our having any conception of the ordinary affairs of life—yet I confess that I *do* take an interest in this book and its success, as great as in the success in life of its future author.

I hope that at least *you* will understand that we (or most of us) are far from being the heartless, morally dried up mummies some would fancy us to be. "Mejnoor" is very well, where he is—as an ideal character of a thrilling—in many respects truthful story. Yet, believe me, few of us would care to play the part in life of a dessicated pansy between the leaves of a volume of solemn poetry. We may not be quite the "boys"—to quote Olcott's irreverent expression when speaking of us—yet none of *our* degree are like the stern hero of Bulwer's romance. While the facilities of observation secured to some of us by our condition certainly give a greater breadth of view, a more pronounced and impartial, as a more widely spread humaneness—for answering Addison, we might justly maintain that *it is* . . . "the business of 'magic' to humanize our natures with compassion" for the whole mankind as all living beings, instead of concentrating and limiting our affections to one predilected race—yet few of us (except such as have attained the final negation of Moksha) can so far enfranchise ourselves from the influence of our earthly connection as to be insusceptible in various degrees to the higher pleasures, emotions, and interests of the common run of humanity. Until final emancipation reabsorbs the *Ego*, it *must* be conscious of the purer sympathies called out by the esthetic effects of high art, its tenderest cords respond to the call of the holier and nobler *human* attachments. Of course, the greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings—blood-ties and friendship, patriotism and race predilection—all will give away, to become blended into one universal feeling, the only true and holy, the only unselfish and Eternal one—Love, an Immense Love for humanity—as a *Whole*! For it is "Humanity" which is the great orphan, the only disinherited one upon this Earth, my friend. And it is the duty of every man who is capable of an unselfish impulse, to do something, however little, for its welfare. Poor, poor humanity! It reminds me of the old fable of the war between the Body and its members: here too, each limb of this huge "Orphan"—fatherless and motherless—selfishly cares but for itself. *The* body uncared for suffers eternally, whether the limbs are at war or at rest. Its suffering and agony never cease. . . . And who can blame it—as your materialistic philosophers

do—if, in this everlasting isolation and neglect it has evolved gods, unto whom "it ever cries for help, but is not heard!" . . . Thus —

"Since there is hope for man *only in man*
"I would not let *one* cry whom I could save! . . ."

Yet I confess that I, individually, am not yet exempt from some of the terrestrial attachments. I am still attracted toward *some* men more than toward others, and philanthropy as preached by our Great Patron,—

"the Saviour of the World
The Teacher of Nirvâna and the Law . . ."

has never killed in me either individual preferences of friendship, love—for my next of kin, or the ardent feeling of patriotism for the country—in which I was last materially individualized. And, in this connection, I may some day, unasked, offer a bit of advice to my friend Mr. Sinnett, to whisper into the ear of the Editor of the PIONEER *En attendant*—may I beg the former to inform Dr. Wyld, the Prest. of the British T.S., of the few truths concerning us as shown above? Will you kindly undertake to persuade this excellent gentleman, that not one of the humble "dew drops" which, assuming under various pretexts the form of vapour, have at various periods disappeared in the space to congeal in the white Himalayan clouds, have ever tried to slip back into the shining Sea of Nirvâna through the unhealthy process of hanging by the legs or by making unto themselves another "coat of Skin" out of the Sacred cow-dung of the "thrice holy" cow! The British President labours under the most original ideas about us, whom he persists in calling "Yogis," without allowing the slightest margin to the enormous differences which exist even between "Hatha and Raj Yog." This mistake must be laid at the door of Mrs. B.—the able Editor of the *Theosophist*: who fills up her volumes with the practices of divers Sannyâsis and other "blessed ones" from the plains, without ever troubling herself with a few additional lines of explanation.

And now, to still more important matters. Time is precious and material (I mean writing material) is still more so. "Precipitation"—in your case having become unlawful; lack of—whether ink or paper—standing no better chance for "tamasha"; and I, being far away from home, and at a place where a stationer's shop is less needed than breathing air, our correspondence threatens to break very abruptly, unless I manage my stock in hand judiciously. A friend promises to supply me in case of great need with a few stray sheets, memento relics of his grandfather's will, by which he disinherited him and thus made his "fortune." But, as he never wrote one line but once, he

says—for the last eleven years, except on such "*double superfin glacé*" made at Thibet as you might irreverently mistake for blotting paper in its primitive days, and that the will is drawn upon a like material—we might as well turn to your book at once. Since you do me the favour of asking my opinion, I may tell you that the idea is an excellent one. Theosophy needs such help, and the results will be what you anticipate in England as well. It may also help our friends in Europe—generally.

I lay no restrictions upon your making use of anything I may have written to you or Mr. Hume, having full confidence in your tact and judgment as to what should be printed and how it should be presented. I must only ask you for reasons upon which I must be silent (and I am sure you will respect that silence) *not to use one single word or passage from my last letter to you*—the one written after my long silence, no date, and the first one forwarded to you by our "old lady." I just quoted from it at page 4. Do me the favour, if my poor epistles are worth preserving, to lay it by in a separate and sealed envelope. You may have to unseal it only after a certain period of time has elapsed. As to the rest—I relinquish it to the mangling tooth of criticism. Nor would I interfere with the plan you have roughly sketched out in your mind. But I would strongly recommend you in its execution to lay the greatest stress upon small circumstances—(could you oblige me with some receipt for blue ink?!) which tend to show the impossibility of fraud or conspiracy. Reflect well, how bold a thing it is to endorse phenomena as adeptic which the Spirits[ts] have already stamped as proofs of mediumship and skeptics as legerdemain. You should not omit one jot or tittle of collateral evidence that supports your position, something you have neglected doing in your "A" letter in the *Pioneer*. For instance, my friend tells me that it was a *thirteenth* cup* and the pattern unmatchable, in Simla at least. The pillow was chosen by yourself—and yet the word "pillow" occurs in my note to you, just as the word "tree" or anything else would have been substituted, had you chosen another depository, instead of the pillow. You will find all such trifles serving you as the most powerful shield for yourself against ridicule and sneers. Then you will of course, aim to show that this Theosophy is no new candidate for the world's attention, but only the restatement of

---

* So, at least, Mrs. S. says; I myself did not search the crockery shops; so too, the bottle filled with water I filled with my own hand—was one of the four only that the servants had in the baskets, and these four bottles had but just been brought back empty by these peons from their fruitless search after water, when you sent them to the little brewery with a note. Hoping to be excused for the interference and with my most respectful regards to the lady.

Yours, etc. THE "DISINHERITED"

principles which have been recognised from the very infancy of mankind. The historic sequence ought to be succinctly yet graphically traced through the successive evolutions of philosophical schools, and illustrated with accounts of the experimental demonstrations of occult power ascribed to various thaumaturgists. The alternate breakings-out and subsidences of mystical phenomena, as well as their shiftings from one centre to another of population, show the conflicting play of the opposing forces of spirituality and animalism. And lastly it will appear that the present tidal-wave of phenomena, with its varied effects upon human thought and feeling, made the revival of Theosophical enquiry an indispensable necessity. The only problem to solve is the practical one, of how best to promote the necessary study, and give to the spiritualistic movement a needed upward impulse. It is a good beginning to make the inherent capabilities of the inner, living man better comprehended. To lay down the scientific proposition that since *akrshu* (attraction) and *Prshu* (repulsion) are the law of nature, there can be no intercourse or relations between clean and unclean souls—embodied or disembodied; and hence, ninety-nine hundredths of supposed spiritual communications, are, *prima facie* false. Here is as great a fact to work upon as you can find, and it cannot be made too plain. So, while a better selection might have been made for the *Theosophist* in the way of illustrative anecdotes, as, for instance, well authenticated historical cases, yet the theory of turning the minds of phenomenalists into useful and suggestive channels away from mere mediumistic dogmatism was the correct one.

What I meant by the "Forlorn Hope" was that when one regards the magnitude of the task to be undertaken by our theosophical volunteers, and especially the multitudinous agencies arrayed, and to be arrayed, in opposition, we may well compare it, to one of those desperate efforts against overwhelming odds that the true soldier glories to attempt. You have done well to see the "large purpose" in the small beginnings of the T.S. Of course, if we had undertaken to found and direct it in *propria persona*, very likely it would have accomplished more and made fewer mistakes. But we could not do this, nor was it the plan: our two agents are given the task and left—as you now are—to do the best they could under the circumstances. And much has been wrought. Under the surface of Spiritualism, runs a current that is wearing a broad channel for itself. When it reappears above ground its effects will be apparent. Already many minds like yours are pondering the question of occult law—forced upon the thinking public by this agitation. Like you, they are dissatisfied with what has been hitherto attainable and clamour for better. Let this—encourage you.

THE MAHATMA LETTERS, 1923

It is not quite accurate that by having such minds in the Society they would be "under conditions more favourable for observation" for us. Rather put it, that by the act of joining other sympathisers in this organization they are stimulated to effort and incite each other to investigate. Unity always gives strength: and since Occultism in our days resembles a "Forlorn Hope," union and cooperation are indispensable. Union does indeed imply a concentration of vital and magnetic force against the hostile currents of prejudice and fanaticism.

I wrote a few words in the Maratha boy's letter, only to show you that he was obeying *orders* in submitting his views to you. Apart from his exaggerated idea about *huge fees*, his letter is in a way worth considering. For Damodar is a Hindu—and knows the mind of his people at Bombay; though the Bombay Hindus are about as unspiritual a group as can be found in all India. But, like the devoted and enthusiastic lad he is, he jumped after the misty form of his own ideas even before I could give them the right direction. All quick thinkers are hard to impress—in a flash they are out and away in "full cry," before half understanding what one wants to have them think. This is our trouble with both Mrs. B. and O. The frequent failure of the latter to carry out the suggestions he sometimes receives—even when written, is almost wholly due to his own active mentality preventing his distinguishing our impressions from his own conceptions. And *Missus* B.'s trouble is (apart from physical ailment) that she sometimes listens to two or more of our voices at once; e.g., this morning while the "Disinherited," whom I have accommodated with space for a footnote—was talking with her on an important matter, she lent an ear to one of ours, who is passing through Bombay from Cyprus, on his way to Thibet—and so got both in an inextricable confusion. *Women* do lack the power of concentration.

And now, my good friend and co-worker—an irremediable paperless condition obliges me to close. Farewell, until your return, unless you will be content, as hitherto, to pass our correspondence through the accustomed channel. Neither of us would prefer this. But until authority is given to change it must be even so. Were she to die today—and she is really sick—you would not receive more than two, or at most three more letters from me (through Damodar or Olcott, or through already established emergent agencies), and then, that reservoir of force being exhausted—our parting would be FINAL. However, I will not anticipate; events *might* bring us together somewhere in Europe. But whether we meet or not, during your trip, be assured that my personal good wishes will attend you. Should you actually need now and again the help of a happy thought as your work progresses, it may,

very likely be, *osmosed* into your head—if sherry bars not the way, as it has already done at Allahabad.

May the "deep Sea" deal gently with you and your house.

Ever yours,

K. H.

P.S. The "friend" of whom the Lord Lindsay speaks in his letter to you, is, I am sorry to say, a true skunk *mephitis*, who managed to perfume himself with ess-bouquet in his presence during their palmy days of friendship, and so avoided being recognized by his natural stench. It is Home—the medium, a convert to Roman Catholicism, then to Protestantism, and finally to the Greek Church. He is the bitterest and most cruel enemy O. and Mad. B. have, though he has never met either of them. For a certain time he succeeded in poisoning the Lord's mind, and prejudiced him against them. I do not like saying anything behind a man's back, for it looks like back-biting. Yet in view of some future events I feel it my duty to warn you, for this one is an exceptionally bad man—hated by the Spiritualists and mediums as much as he is despised by those—who have learned to know him. Yours is a work which clashes directly with his. Though a poor sickly cripple, a paralysed wretch, his mental faculties are as fresh and as alive as ever to mischief. He is no man to stop before a slanderous accusation—however vile and lying. So—beware. K. H.

NEXT: LETTER 107 PREVIOUS: LETTER 142b

SECTION II
PHILOSOPHICAL & THEORETICAL TEACHINGS
1881–1883

LETTER No. 9

From K.H., first letter received on return to India, July {5}th, 1881, while staying with Madame B. at Bombay for a few days.

Welcome good friend and brilliant author, welcome back! Your letter at hand, and I am happy to see your personal experience with the "Elect" of London proved so successful. But, I foresee, that more than ever now, you will become an incarnate note of interrogation. Beware! if your questions are found premature by the powers that be, instead of receiving my answers in their pristine purity you may find them transformed into yards of drivel. I am too far gone to feel a hand on my throat whenever trenching on the limits of forbidden topics; not enough to avoid feeling myself—uncomfortably so—like a worm of yesterday before our "Rock of Ages," my Cho-Khan. We must all be *blindfolded* before we can pass onward; or else, we have to remain outside.

And now, what about *the* book? *Le quart d'heure de Rabelais* is striking, and finds me, if not quite insolvent, yet quasi-trembling at the idea that the first instalment offered may be found below the mark; the price claimed—inadequate with my poor resources; myself led *pro bono publico* to trespass beyond the terrible—"hitherto shalt thou go, and no further," and the angry wave of the Cho-Khan's wrath swamping me blue ink and all! I fondly hope you will not make me lose "my situation."

Quite so. For, I have a dim notion that you will be very impatient with me. I have a very clear notion that you need not be. It is one of the unfortunate necessities of life that imperial needs do sometimes force one apparently to *ignore* the claims of friendship, not to violate one's word, but to put off and lay aside for a while the too impatient expectations of neophytes as of inferior importance. One such need that I call imperial is the need of your future welfare; the realization of the dream dreamt by you in company with S.M. That dream—shall we call it a vision?—was, that you, and Mrs. K.—why forget the Theos. Soc.?—"are all parts of a large plan for the manifestations of

occult philosophy to the world." Yes; the time must come, and it is not far—when all of you will comprehend aright the apparently contradictory phases of such manifestations; forced by the evidence to reconcile them. The case not being so at present, meanwhile—remember: it is because we are playing a risky game and the stakes are human souls that I ask you to possess yours in patience. Bearing in mind that I have to look after your "soul" and mine too, I propose to do so at whatever cost, even at the risk of being misunderstood by you as I was by Mr. Hume. The work is made the more difficult by my being a lonely labourer in the field, and that, as long as I fail to prove to my superiors that you, at least—mean business; that you—are in right good earnest. As I am refused higher help, so will you fail to easily find help in that Society in which you move, and which you try to move. Nor will you find, for a certain time much joy in those directly concerned. Our old lady is weak and her nerves are worked to a fiddle string; so is her jaded brain. H.S.O. is far away—in *exile*—fighting his way back to *salvation*—compromised more than you imagine by his Simla indiscretions—and establishing theosoph. schools. Mr. Hume—who once promised to become a champion fighter in that Battle of Light against Darkness—now preserves a kind of armed neutrality wondrous to behold. Having made the mirific discovery that we are a body of antediluvian Jesuits of fossiles—self-crowned with oratorial flourishes, he rested but to accuse us of intercepting his letters to H.P.B.! However, he finds some comfort by thinking "what a jolly argument he shall have *elsewhere* (Angel Linnean ornithological Society, perhaps) with the entity which is represented by the name Koothoomi." Verily has our very intellectual, once mutual friend, a flood of words at his command which would suffice to float a troop-ship of oratorious fallacies. Nevertheless—I respect him. . . . But who next? C. C. Massey? But then he is the hapless parent of about half a dozen of illegitimate brats. He is a most charming, devoted friend; a profound mystic; a generous, noble minded man, a gentleman—as they say—every inch of him; true as gold; every requisite for a *student* of occultism, but none for an *adept*, my good friend. Be it as it may, his secret is his own, and I have no right to divulge it. Dr. Wyld?—a christian to the back bone. Hood?—a sweet nature, as you say; a dreamer, and an idealist in mystic matters, yet—no worker. S. Moses? Ah! here we are. S.M. has nearly upset the theosoph. ark set afloat three years back: and, he will do his level best to do it over again — our Imperator notwithstanding. You doubt? Listen.

His is a weird, rare nature. His occult psychical energies are tremendous; but they have lain dormant, folded up within him

and unknown to himself, when, some eight years or so, Imperator threw his eye upon him and bid his spirit soar. Since then, a new life has been in him, a dual existence, but his nature could not be changed. Brought up as a theological student, his mind was devoured by doubts. Earlier, he betook himself to Mount Athos, where, immuring himself in a monastery, he studied Greek Eastern religion, and it is there that he was first noticed by his "*Spirit* guide" (!!) Of course, Greek casuistry failed to solve his doubts, and he hurried on to Rome,—popery satisfying him as little. From thence he wandered to Germany with the same negative results. Giving up dry christian theology he did not give up its presumable founder with all that. He needed an ideal and he found it in the latter. For him Jesus is a reality, a once embodied, now a disembodied *Spirit*, who, "furnished him with an evidence of his personal identity"—he thinks,—in no less a degree than other "Spirits"—Imperator among the rest—have. Nevertheless, neither the religions of Jesus nor yet his words, as recorded in the Bible and believed by S.M. authentic—are fully accepted by that restless Spirit of his. *Imperator*, on whom the same fate devolved later on, fares no better. His mind is too positive. Once impressed it becomes easier to efface characters engraved upon *titanium* than impressions made upon his brain.

Whenever under the influence of *Imperator*—he is all alive to the realities of Occultism, and the superiority of our Science over Spiritualism. As soon as left alone and under the pernicious guidance of those he firmly believes having identified with disembodied Souls—all becomes confusion again! His mind will yield to no suggestions, no reasonings but his own, and those are all for Spiritualistic theories. When the old theological fetters had dropped off, he imagined himself a free man. Some months later, he became the humble slave and tool of the "Spirits"! It is but when standing face to face with his *inner Self* that he realizes the truth that there is something higher and nobler than the prittle-prattle of pseudo Spirits. It was at such a moment that he heard for the first the voice of *Imperator*, and it was, as he himself puts it: "as the voice of God speaking to his inner Self." That voice has made itself familiar to him for years, and yet he very often heeds it not. A simple query: Were Imper. what he believes, nay—*knows* him to be, he thinks,—would not he have made S.M.'s will completely subservient to his own by this time? Alone the adepts, *i.e.* the embodied spirits—are forbidden by our wise and intransgressible laws to completely subject to themselves another and a weaker will,—that of free born man. The latter mode of proceeding is the favourite one resorted to by the "Brothers of the Shadow," the Sorcerers, the Elementary Spooks, and, as an isolated exception—by the *highest* Planetary

Spirits, those, who can no longer err. But these appear on Earth but at the origin of every *new* humankind; at the junction of, and close of the two ends of the great cycle. And, they remain with man no longer than the time required for the eternal truths they teach to impress themselves so forcibly upon the plastic minds of the new races as to warrant them from being lost or entirely forgotten in ages hereafter, by the forthcoming generations. The mission of the planetary Spirit is but to strike the Key Note of Truth. Once he has directed the vibration of the latter to run its course uninterruptedly along the catenation of that race and to the end of the cycle—the denizen of the highest inhabited sphere disappears from the surface of our planet—till the following "resurrection of flesh." The vibrations of the Primitive Truth are what your philosophers name "innate ideas."

Imperator, then, had repeatedly told him that "in occultism alone he should seek for, and *will* find a phase of truth not yet known to him." But that did not prevent S.M. at all from turning his back upon occultism whenever a theory of it clashed with one of his own preconceived Spiritualistic ideas. To him mediumship appeared as the Charter of his Soul's freedom, as resurrection from Spiritual death. He had been allowed to enjoy it only so far as it was necessary for the confirmation of his faith; promised that the abnormal would yield to the normal; ordered to prepare for the time when the Self within him will become conscious of its spiritual, independent existence, will act and talk face to face with its Instructor, and will lead its life in Spiritual Spheres normally and without external or internal mediumship at all. And yet once conscious of what he terms "external Spirit action" he recognized no more hallucination from truth, the false from the real: confounding at times Elementals and Elementaries, embodied from disembodied Spirit, though he had been oft enough told of, and warned against "those spirits that hover about the Earth's sphere"—by his "Voice of God." With all that he firmly believes to have invariably acted under Imper.'s direction, and that such spirits as have come to him came by his "guide's" permission. In such a case H.P.B. was there by *Imper.*'s consent? And how do you reconcile the following contradictions. Ever since 1876, acting under direct orders, she tried to awake him to the reality of what was going on around and in him. That she must have acted either according to or *against* Imper.'s will—he must know, as in the latter case she might boast of being stronger, more powerful than his "guide" who never yet protested against the intrusion. Now what happens? Writing to her from Isle of Wight, in 1876, of a vision lasting for over 48 consecutive hours he had, and during which he walked about, talked as usual, but did not preserve the slightest remem-

brance of anything external, he asks her to tell him whether it was a vision or a hallucination. Why did he not ask + I-r? "You can tell me *for you were there*," he says. . . . "You—changed, yet yourself—if you have a *Self*. . . . I suppose you have, but into that I do not pry." . . . At another time he saw her in his own library looking at him, approaching and giving him some masonic signs of the Lodge he knows. He admits that he "saw her as clearly as he saw Massey—who was there." He saw her on several other occasions, and sometimes knowing it was H.P.B. he could not recognize her. "You seem to me from your appearance as from your letters so different at times, the mental attitudes so various, that it is quite conceivable to me, as I am authoritatively told, that you are a bundle of Entities. . . . I have *absolute* faith in you." In every letter of his he clamoured for a "*living* Brother" to her unequivocal statement that there was one already having charge of him, he strongly objected. When helped to get free from his *too material* body, absent from it for hours and days sometimes his empty machine run during that period from afar and by *external*, *living* influence,—as soon as back, he would begin labouring under the irradicable impression of having been all that time the vehicle for *another* intelligence, a disembodied not embodied Spirit, *truth* never once flashing across his mind. "Imperator," he wrote to her, "traverses your idea about mediumship. He says there should be no real antagonism between the medium and the adept." Had he used the word "Seer" instead of "medium" the idea would have been rendered more correctly, for a man becomes rarely an adept without being born a natural Seer. Then again. In September, 1875, he knew nothing of the Brothers of the Shadow—our greatest, most cruel, and—why not confess—our most potential Enemies. In that year he actually asked the old lady whether Bulwer had been eating underdone pork chops and dreaming when he described "that hideous Dweller of the Threshold." "Make yourself ready," she answered—"in about twelve months more you will have to face and fight with them." In October, 1876, they had begun their work upon him. "I am fighting"—he wrote—"a hand to hand battle with all the legions of the Fiend for the past three weeks. My nights are made hideous with their torments, temptations and foul suggestions. I see them all around, glaring at me, gabbling, howling, grinning! Every form of filthy suggestion, of bewildering doubt, of mad and shuddering fear is upon me . . . I can understand Zanoni's Dweller now . . . I have not wavered yet . . . and their temptations are fainter, the presence less near, the horror less. . . ."

One night she had prostrated herself before her Superior, one of the few they fear, praying him to wave his hand across the ocean,

lest S.M. should die, and the Theos. Soc. lose its best subject. "He must be tried" was the answer. He imagines that + *Imper*. had sent the tempters because he S.M. was one of those Thomases who must *see*; he would *not* believe that + could not help their coming. Watch over him he did—he could not drive them away unless the victim, the neophyte himself, proved the strongest. But did these human fiends in league with the Elementaries prepare him for a new life as he thought they would? Embodiments of those adverse influences which beset the inner Self struggling to be free and to progress, they would never have returned had he successfully conquered them by asserting his own independent WILL, by giving up his mediumship, his *passive* will. Yet they did.

You say of + —"Imperator—is certainly not his (S.M.'s) astral soul, and assuredly, also, he is not from a lower world than our own—not an earth-bound Spirit." No one ever said he was anything of the kind. H.P.B. never told you he was S.M.'s *astral soul*, but that what he often mistook for + was his own higher *Self*, his divine *atman*—not *lingâ Sarira* or astral Soul, or the *Kama rupa* the independent *doppelganger*—again. + cannot contradict himself; + cannot be ignorant of the truth, so often misrepresented by S.M.; + cannot preach the occult Sciences and then defend mediumship, not even in that highest form described by his pupil. Mediumship is abnormal. When in further development the abnormal has given way to the natural, the *controls* are shaken off, and passive obedience is no longer required, then the medium learns to use his will, to exercise his own power, and becomes an adept. The process is one of development and the neophyte has to go to the end. As long as he is subject to occasional trance—he cannot be an adept. S.M. passes the two-thirds of his life in Trance.

To your question—is Imperator "a Planetary Spirit" and "may a Planetary Spirit have been humanly incarnated," I will first say that there can be no planetary Spirit that was not once material or what you call human. When our great Buddha—the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvâna* on earth, he became a Planetary Spirit; *i.e.*—his spirit could at one and the same time rove the interstellar spaces *in full consciousness*, and continue at will on Earth in his original and individual body. For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its body. By the way, that is the highest form of adeptship man can hope for on our planet. But it is as rare as the Buddhas themselves,

the last Khobilgan who reached it being Sang-Ko-Pa of Kokonor (XIV Century), the reformer of esoteric as well as of vulgar Lamaism. Many are those who "break through the egg-shell," few who, once out are able to exercise their *Nirvva namastaka* {nirvana-mastaka?} fully, when completely out of the body. *Conscious* life in Spirit is as difficult for some natures as swimming is for some bodies. Though the human frame is lighter in its bulk than water, and that every person is born with the faculty, so few develop in themselves the art of treading water that death by drowning is the most frequent of accidents. The planetary Spirit of that kind (the Buddha like) can pass at will into other bodies—of more or less etherialized matter, inhabiting other regions of the Universe. There are many other grades and orders, but there is no *separate* and eternally constituted order of Planetary Spirits. Whether Imperator is a "planetary" embodied or disembodied, whether he is an adept in flesh or out of it, I am not at liberty to say, any more than he would himself to tell S.M. who I am, or may be, or even who H.P.B. is. If he himself chooses to be silent on that subject S.M. has no right to ask *me*. But then our friend, S.M. ought to know. Nay: he firmly believes he does. For in his intercourse with that personage there came a time when not satisfied with + assurances, or content to respect his wishes that he, Imperator & Co. should remain impersonal and unknown save by their assumed titles, S.M. wrestled with him, Jacob-like, for months on the point of that spirit's *identity*. It was the Biblical flim-flam all over again. "I pray thee tell me thy name"—and though answered: "Wherefore is it that thou dost ask after my name?"—what's in a name?—he allowed S.M. to label him like a portmanteau. And so, he is at rest now, for he has "seen God face to face"; who, after wrestling, and seeing that he prevailed not, said "Let me go" and was forced to come to the terms offered by Jacob S. Moses. I strongly advise you for your own information to put that question to your friend. Why should he be "anxiously awaiting" my reply, since he knows all about + ? Did not that "Spirit" *tell him a story one day,—a queer story, something what he may not divulge about himself and forbid him ever mentioning it*? What more does he want? That fact, that he seeks to learn through me the true nature of +, is a pretty good proof in itself that he is not as sure of his identity as he believes he is, or rather would make believe he is. Or is the question a blind?—which?

I may answer you, what I said to G. {T}. Fechner one day, when he wanted to know the Hindu view on what he had written—"You are right; . . . 'every diamond, every crystal, every plant and star has its own individual soul, besides man and animal . . .' and, 'there is a hierarchy of souls from the lowest forms of matter

up to the World-Soul' . . . ; but, you are mistaken when adding to the above the assurance that 'the spirits of the departed hold *direct* psychic communication with Souls that are still connected with a human body'—for, they do not." The relative position of the inhabited worlds in our Solar System would alone preclude such a possibility. For I trust you have given up the queer idea—a natural result of early Xtian training—that there can possibly be *human* intelligences inhabiting *purely Spiritual* regions? You will then as readily understand the fallacy of the christians—who would burn *immaterial* Souls in a *material* physical hell—as the mistake of the more educated Spiritualists, who lullaby themselves with the thought that any other but the denizens of the two worlds immediately interlinked with our own can possibly communicate with them? However etherial and purified of gross matter they may be, the pure Spirits are still subject to the physical and universal laws of matter. They *cannot* if even they would span the abyss that separates their worlds from ours. *They can be visited in Spirit*, their Spirit cannot descend and reach us. They attract, they cannot be attracted, their Spiritual polarity being an insuperable difficulty in the way. (By-the-bye you must not trust *Isis* literally. The book is but a tentative effort to divert the attention of the Spiritualists from their preconceptions to the true state of things. The author was made to hint and point out in the true direction, to say what things *are not*, not what they are. Proof reader helping, a few real mistakes have crept in as on page 1, chapter 1, volume 1, where divine Essence is made emanating from Adam instead of the reverse.)

Once fairly started upon that subject, I will endeavour to explain to you still clearer where lies the impossibility. You will thus be answered in regard to both Planetary Spirits and—seance room "Spirits."

The cycle of intelligent existences commences at the highest worlds or *planets*—the term "highest" meaning here the most spiritually perfect. Evoluting from cosmic matter—which is *akasa*, the primeval not the secondary plastic medium, or Ether of Science instinctively suspected, unproven as the rest—man first evolutes from this *matter* in its most sublimated state, appearing at the threshold of Eternity as a perfectly *Etherial*—not Spiritual Entity, say—a Planetary Spirit. He is but one remove from the universal and Spiritual World Essence—the *Anima Mundi* of the Greeks, or that which humanity in its spiritual decadence has degraded into a mythical personal God. Hence, at that stage, the Spirit-man is at best an *active* Power, an *immutable*, therefore an *unthinking* Principle (the term "immutable" being again used here but to denote that state for the time being, the immutability applying here but to the inner

principle which will vanish and disappear as soon as the speck of the material in him will start on its cyclic work of Evolution and transformation). In his subsequent descent, and in proportion of the increase of matter he will assert more and more his activity. Now, the congeries of the star-worlds (including our own planet) inhabited by intelligent beings may be likened to an orb or rather an epicycloid formed of rings like a chain—worlds inter-linked together, the totality representing an imaginary endless ring, or circle. The progress of man throughout the whole—from its starting to its closing points meeting on the highest point of its circumference—is what we call the *Maha Yug* or Great Cycle, the *Kuklos*, whose head is lost in a crown of *absolute* Spirit, and its lowest point of circumference in *absolute* matter—to viz.: the point of cessation of action of the *active* principle. If using a more familiar term we call the great cycle the *Macrokosm* and its component parts or the interlinked star worlds *microkosms*, the occultists' meaning in representing each of the latter as perfect copies of the former will become evident. The great is the Prototype of the smaller cycles: and as such, each star world has in its turn its own cycle of Evolution which starts with a purer and ends with a grosser or more material nature. As they descend, each world presents itself naturally more and more shadowy, becoming at the "antipodes" *absolute* matter. Propelled by the irresistible cyclic impulse the Planetary Spirit has to descend before he can reascend. On his way he has to pass through the whole ladder of Evolution, missing no rung, to halt at every star world as he would at a station; and, besides the unavoidable cycle of that particular and every respective star world to perform in it his own "*life-cycle*" to, viz.: returning and reincarnating as many times as he fails to complete his round of life in it, as he dies on it before reaching the age of reason as correctly stated in *Isis*. Thus far Mrs. Kingsford's idea that the human Ego is being reincarnated in several successive human bodies is the true one. As to its being reborn in animal forms after *human* incarnation it is the result of her loose way of expressing things and ideas. Another, WOMAN—all over again. Why, she confounds "Soul and Spirit," refuses to discriminate between the animal and the Spiritual Egos the *Jiv-atma* (or Linga-Sharir) and the *Kama-Rupa* (or Atma-rupa), two as different things as body and mind, and—*mind* and *thought* are! That is what happens. After *circling*, so to say, along the arc of the cycle, circling along and within it (the daily and yearly rotation of the Earth is as good an illustration as any) when the Spirit-man reaches our planet, which is one of the lowest, having lost at every station some of the etherial and acquired an increase of material nature, both spirit and matter have become pretty much equili-

brized in him. But then, he has the Earth's cycle to perform; and, as in the process of involution and evolution downward, matter is ever striving to stifle Spirit, when arrived to the lowest point of his pilgrimage, the once pure Planetary Spirit will be found dwindled to—what Science agrees to call a primitive or Primordial Man—amidst a nature as primordial—speaking geologically, for physical nature keeps pace with the physiological as well as the Spiritual man, in her cyclic career. At that point the great Law begins its work of Selection. Matter found entirely divorced from Spirit is thrown over into the still lower worlds—into the *sixth* "Gati" or "way of rebirth" of the vegetable and mineral worlds, and of the primitive animal forms. From thence, matter ground over in the work-shop of nature proceeds *soulless* back to its Mother-Fount; while the *Egos* purified of their dross are enabled to resume their progress once more onward. It is here, then, that the laggard *Egos* perish by the millions. It is the solemn moment of the "survival of the fittest," the annihilation of those unfit. It is but matter (or material man) which is compelled by its own weight to descend to the very bottom of the "circle of necessity" to there assume animal form; as to the winner of that race throughout the worlds—the Spiritual Ego, he will ascend from star to star, from one world to another, circling onward to rebecome the once pure planetary Spirit, then higher still, to finally reach its first starting point, and from thence—to merge into MYSTERY. No adept has ever penetrated beyond the veil of primitive Kosmic matter. The highest, the most perfect vision is limited to the universe of *Form* and *Matter*.

But my explanation does not end here. You want to know why it is deemed supremely difficult if not utterly impossible for pure *disembodied* Spirits to communicate with men through mediums or *Phantomosophy*. I say, because

(*a*) on account of the antagonistic atmospheres respectively surrounding these worlds;

(*b*) of the entire dissimilarity of physiological and spiritual conditions; and

(*c*) because that chain of worlds I have just been telling you about, is not only an *epicycloid* but an elliptical orbit of existences, having, as every ellipse, not one but two points—two *foci*, which can never approach each other; man being at one focus of it and pure Spirit at the other.

To this you might object. I can neither help it, nor change the fact. But there is still another and far mightier impediment. Like a rosary composed of white and black beads alternating with each other, so that concatenation of worlds is made up of worlds of CAUSES and worlds of EFFECTS, the latter—the direct result produced by the former. Thus it becomes evident that every sphere of Causes—and

our Earth is one—is not only interlinked with, and surrounded by, but actually separated from its nearest neighbor—the higher sphere of Causality—by an impenetrable atmosphere (in its spiritual sense) of effects bordering on, and even interlinking—never mixing with the next sphere: for one is active, the other—passive, the world of causes *positive*, that of effects—*negative.* This passive resistance can be overcome but under conditions, of which your most learned Spiritualists have not the faintest idea. All movement is, so to say polar. It is very difficult to convey my meaning to you at this point; but I will go to the end. I am aware of my failure to bring before you these—to us—axiomatical truths—in any other form but that of a simple logical postulate—if so much—they being capable of absolute and unequivocal demonstration, but to the highest Seers. But, I'll give you food for thinking if nothing else.

The intermediary spheres, being but the projected shadows of the Worlds of Causes—are negatived by the last. They are the great halting places, the stations in which the new *Self-conscious Egos* to be—the self-begotten progeny of the old and disembodied Egos of our planet—are gestated. Before the new phœnix, reborn of the ashes of its parents can soar higher, to a better, more spiritual, and perfect world—still a world of matter—it has to pass through the process of a new birth, so to say; and, as on our earth, where the two-thirds of infants are either stillborn or die in infancy, so in our "world of effects." On earth it is the physiological and mental defects, the sins of the progenitors which are visited upon the issue: in that land of shadows, the new and yet unconscious Ego-fœtus becomes the just victim of the transgressions of its old *Self*, whose *Karma*—merit and demerit—will alone weave out its future destiny. In that world, my good friend, we find but unconscious, self-acting, ex-human machines, souls in their transition state, whose dormant faculties and individuality lie as a butterfly in its chrysalis; and Spiritualists would yet have them talk sense! Caught at times, into the vortex of the abnormal "*mediumistic*" current, they become the unconscious echoes of thoughts and ideas crystallized around those present. Every *positive*, well-directed mind is capable of neutralizing such secondary effects in a seance room. The world below ours is worse yet. The former is harmless at least; it is more sinned against by being disturbed, than sinning; the latter allowing the retention of full consciousness as being a hundred-fold more material, is positively dangerous. The notions of hells and purgatory, of paradises and resurrections are all caricatured, distorted echoes of the primeval, one Truth taught humanity in the infancy of its races by every First Messenger—the Planetary Spirit mentioned on the reverse of page the third—and whose

remembrance lingered in the memory of man as Elu of the Chaldees, Osiris the Egyptian, Vishnu, the first Buddhas and so on.

The lower world of effects is the sphere of such distorted Thoughts; of the most sensual conceptions, and pictures; of anthropomorphic deities, the out-creations of their creators, the sensual human minds of people who have never outgrown their *brutehood* on earth. Remembering thoughts are things—have tenacity, coherence, and life,—that they are real entities—the rest will become plain. Disembodied—the creator is attracted naturally to its creation and creatures; sucked in—by the Maelström dug out by his own hands. . . . But I must pause, for volumes would hardly suffice to explain all that was said by me in this letter.

In reference to your wonder that the views of the three mystics "are far from being identical," what does the fact prove? Were they instructed by *disembodied*, pure, and wise Spirits—even by those of one remove from our earth on the higher plane—would not the teachings be identical? The question arising: "May not Spirits as well as men differ in ideas?" Well, then their teaching—aye, of the highest of them since they are the "guides" of the three great London Seers—will not be more authoritative than those of mortal men. "But, they may belong to different spheres?" Well; if in the different spheres contradictory doctrines are propounded, these doctrines cannot contain the Truth, for Truth is *One*, and cannot admit of diametrically opposite views; and pure Spirits who see it *as it is*, with the veil of matter entirely withdrawn from it—cannot err. Now, if we allow of different aspects or portions of the Whole Truth being visible to different agencies or intelligences, each under various conditions, as for example various portions of the one landscape develope themselves to various persons, at various distances and from various standpoints—if we admit the fact of various or different agencies (individual Brothers for instance) endeavouring to develope the *Egos* of different individuals, without subjecting entirely their wills to their own (as it is forbidden) but by availing themselves of their physical, moral, and intellectual idiosyncracies; if we add to this the countless kosmical influences which distort and deflect all efforts to achieve definite purposes: if we remember, moreover, the direct hostility of the Brethren of the Shadow always on the watch to perplex and haze the neophyte's brain, I think we shall have no difficulty in understanding how even a definite spiritual advance may to a certain extent lead different individuals to apparently different conclusions and theories.

Having confessed to you that I had no right to interfere with Imperator's secrets and plans, I must say that so far, however, he has

proved the wisest of us. Had our policy been the same, had I, for instance allowed you to infer and then believe (without stating anything positive myself) that I was a "disembodied angel"—a Spirit of pellucid electroidal essence, from the Superstellar phantasmatical zone—we would both be happier. You—you would not have worried your head as to "whether agencies of that sort will always remain necessary" and I—would not find myself under the disagreeable necessity of having to refuse a friend a "personal interview and *direct* communication." You might have implicitly believed anything coming from me; and I would have felt less responsible for you before my "GUIDES." However, time will show what may or may not be done in that direction. The book is out, and we have to patiently wait for the results of that *first serious shot* at the enemy. *Art Magic* and *Isis* emanating from women, and as it was believed, Spiritualists—could never hope for a serious hearing. Its effects will at first be disastrous enough, for the gun will recoil and the shot rebounding will strike the author and his humble hero, who are not likely to flinch. But it will also graze the old lady, reviving in the Anglo-Indian press last year's outcry. The Thersites and literary Philistines will go hard to work, the flings, squibs and *coups de bec* falling thick upon her—though aimed at you alone, as the Editor of the *Pioneer* is far from being beloved by his colleagues of India. Spiritualistic papers have already opened the campaign in London and the Yankee editors of the organs of "Angels" will follow suit, the heavenly "controls" ejaculating their choicest *scandalum magnatum*. Some men of science—least of all their admirers—the parasites who bask in the sun and dream they are themselves that sun—are not likely to forgive you the sentence—really much too flattering—which ranges the comprehension of a poor, unknown Hindoo "so far beyond the science and philosophy of Europe, that only the broadest-minded representatives of either will be able to realise the existence of such powers in man, etc." But what of that? It was all foreseen and was to be expected. When the first hum and ding-dong of adverse criticism is hushed, thoughtful men will read and ponder over the book, as they have never pondered over the most scientific efforts of Wallace and Crookes to reconcile modern science with Spirits, and—the little seed will grow and thrive.

In the meantime I do not forget my promises to you. As soon as installed in your sleeping chamber I will try and[1] . . . . I hope to be permitted to do so much for you. If, for generations we have "shut out the world from the knowledge of our knowledge," it is on account of its absolute unfitness; and if, notwithstanding proofs given,

[1] Here three lines in the original letter have been completely erased apparently by the writer thereof.—ED.

it still refuses yielding to evidence, then will we at the End of this cycle retire into solitude and our kingdom of silence once more. . . . We have offered to exhume the primeval strata of man's being, his basic nature, and lay bare the wonderful complications of his inner Self — something never to be achieved by physiology or even psychology in its ultimate expression — and demonstrate it scientifically. It matters not to them, if the excavations be so deep, the rocks so rough and sharp, that in diving into that, to them, fathomless ocean, most of us perish in the dangerous exploration; for it is we who were the divers and the pioneers and the men of science have but to reap where we have sown. It is our mission to plunge and bring the pearls of Truth to the surface; theirs — to clean and set them into scientific jewels. And, if they refuse to touch the ill-shapen, oyster shell, insisting that there is, nor *cannot* be any precious pearl inside it, then shall we once more wash our hands of any responsibility before humankind. For countless generations hath the adept builded a fane of imperishable rocks, a giant's Tower of Infinite Thought, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to cooperate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail.

But until that day of final triumph someone has to be sacrificed — though we accept but voluntary victims. The ungrateful task did lay her low and desolate in the ruins of misery, misapprehension, and isolation: but she will have her reward in the hereafter for we never were ungrateful. As regards the Adept — not *one of my kind*, good friend, but far higher — you might have closed your book with those lines of Tennyson's "Wakeful Dreamer" — you knew him not —

> "How could ye know him? Ye were yet within
> The narrower circle; he had well-nigh reached
> The last, which, with a region of white flame,
> Pure without heat, into a larger air
> Up-burning, and an ether of black blue,
> Investeth and ingirds all other lives. . . ."

I'll close. Remember then on the 17th of July and[1] . . . . , to you will become the sublimest of realities. Farewell.

Sincerely yours, K. H.

NEXT: LETTER 68 PREVIOUS: LETTER 31

[1] Here again seven lines in the original have been deleted. — Ed.

LETTER No. 10[1]

NOTES BY K.H. ON A "PRELIMINARY CHAPTER" HEADED "GOD" BY HUME, INTENDED TO PREFACE AN EXPOSITION OF OCCULT PHILOSOPHY (ABRIDGED).

Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H. Our philosophy falls under the definition of Hobbes. It is preeminently the science of effects by their causes, and of causes by their effects, and since it is also the science of things deduced from first principle, as Bacon defines it, before we admit any such principle we must know it, and have no right to admit even its possibility. Your whole explanation is based upon one solitary admission made simply for argument's sake in October last. You were told that our knowledge was limited to this our solar system: ergo as philosophers who desired to remain worthy of the name we could not either deny or affirm the existence of what you termed a supreme, omnipotent, intelligent being of some sort *beyond* the limits of that solar system. But if such an existence is not absolutely impossible, yet unless the uniformity of Nature's law breaks at those limits we maintain that it is highly improbable. Nevertheless we deny most emphatically the position of agnosticism in this direction, and as regards the solar system. Our doctrine knows no compromises. It either affirms or denies, for it never teaches but that which it knows to be the truth. Therefore, we deny God both as philosophers and as Buddhists. We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law, and Iswar is the effect of Avidya and Maya, ignorance based upon the great delusion. The word God was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim and that we are able to prove what we claim—*i.e.* the knowledge of that cause and causes we are in a position to maintain there is no God or Gods behind them.

The idea of God is not an innate but an acquired notion, and we have but one thing in common with theologies—we reveal the infinite. But while we assign to all the phenomena that proceed from the infinite and limitless Space, Duration and motion, *material*, *natural*, *sensible* and *known* (to us at least) causes, the theists assign them *spiritual*, super-*natural* and *unintelligible* and unknown causes. The God

[1] Transcribed from a copy in Mr. Sinnett's handwriting.—ED.

of the Theologians is simply an imaginary power, *un loup garou* as d'Holbach expressed it—a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. Pantheistic we may be called—agnostic NEVER. If people are willing to accept and to regard as God our ONE LIFE immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer. But then they will have to say with Spinoza that there is not and that we cannot conceive any other substance than God; or as that famous and unfortunate philosopher says in his fourteenth proposition, Praeter Deum {nulla} dari neque concipi potest substantia—and thus become Pantheists . . . . who but a theologian nursed on mystery and the most absurd supernaturalism can imagine a self existent being of necessity infinite and omnipresent *outside* the manifested *boundless* universe. The word infinite is but a negative which excludes the idea of bounds. It is evident that a being independent and omnipresent cannot be limited by anything which is outside of himself; that there can be nothing exterior to himself—not even vacuum, then where is there room for matter? for that manifested universe even though the latter limited. If we ask the theist is your God vacuum, space or matter, they will reply no. And yet they hold that their God penetrates matter though he is not himself matter. When we speak of our One Life we also say that it penetrates, nay is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, etc.—hence *is* material, is *matter itself*. How can intelligence proceed or emanate from non-intelligence—you kept asking last year. How could a highly intelligent humanity, man the crown of reason, be evolved out of blind unintelligent law or force! But once we reason on that line, I may ask in my turn, how could congenital idiots, non-reasoning animals, and the rest of "creation" have been created by or evoluted from, absolute wisdom, if the latter is a thinking intelligent being, the author and ruler of the Universe? How? says Dr. Clarke in his examination of the proof of the existence of the Divinity. "God who hath made the eye, shall he not see? God who hath made the ear shall he not hear?" But according to this mode of reasoning they would have to admit that in creating an idiot God is an idiot; that he who made so many irrational beings, so many physical and moral monsters, must be an irrational being. . . .

. . . We are not Adwaitees, but our teaching respecting the one life is identical with that of the Adwaitee with regard to Parabrahm.

And no true philosophically trained Adwaitee will ever call himself an agnostic, for he knows that he is Parabrahm and identical in every respect with the universal life and soul—the macrocosm is the microcosm and he knows that there is no God apart from himself, no creator as no being. Having found Gnosis we cannot turn our backs on it and become agnostics.

. . . . Were we to admit that even the highest Dyan Chohans are liable to err under a delusion, then there would be no reality for us indeed and the occult sciences would be as great a chimera as that God. If there is an absurdity in denying that which we do not know it is still more extravagant to assign to it unknown laws.

According to logic "nothing" is that of which everything can truly be denied and nothing can truly be affirmed. The idea therefore either of a finite or infinite nothing is a contradiction in terms. And yet according to theologians "God, the self existent being, is a most simple, unchangeable, incorruptible being; without parts, figure, motion, divisibility, or any other such properties as we find in matter. For all such things do plainly and necessarily imply finiteness in their very notion and are utterly inconsistent with complete infinity." Therefore the God here offered to the adoration of the XIXth century lacks every quality upon which man's mind is capable of fixing any judgment. What is this in fact but a being of whom they can affirm *nothing* that is not instantly contradicted. Their own Bible their Revelation destroys all the moral perceptions they heap upon him, unless indeed they call those qualities perfections that every other man's reason and common sense call imperfections, odious vices and brutal wickedness. Nay more he who reads our Buddhist scriptures written for the superstitious masses will fail to find in them a *demon* so vindictive, unjust, so cruel and so stupid as the celestial tyrant upon whom the Christians prodigally lavish their servile worship and on whom their theologians heap those perfections that are contradicted on every page of their bible. Truly and veritably your theology has created her God but to destroy him piecemeal. Your church is the fabulous Saturn, who begets children but to devour them.

(The Universal Mind)—A few reflections and arguments ought to support every new idea. For instance we are sure to be taken to task for the following apparent contradictions. (1) We deny the existence of a thinking conscious God, on the grounds that such a God must either be conditioned, limited and subject to change, therefore *not* infinite, or (2) if he is represented to us as an eternal unchangeable and independent being, with not a particle of matter in him, then we answer that it is no being but an immutable blind principle, a law. And yet, they will say, we

believe in Dyans, or Planetaries ("spirits" also), and endow them with a universal mind, and *this must be explained.*

Our reasons may be briefly summed up thus:

(1) We deny the absurd proposition that there can be, even in a boundless and eternal universe—two infinite eternal and omnipresent existences.

(2) Matter we know to be eternal, *i.e.*, having had no beginning (a) because matter is Nature herself (b) because that which cannot annihilate itself and is indestructible exists necessarily—and therefore it could not begin to be, nor can it cease to be (c) because the accumulated experience of countless ages, and that of exact science show to us matter (or nature) acting by her own peculiar energy, of which not an atom is ever in an absolute state of rest, and therefore it must have always existed, *i.e.*, its materials ever changing form, combinations and properties, but its principles or elements being absolutely indestructible.

(3) As to God—since no one has ever or at any time seen him or it—*unless he or it is the very essence and nature of this boundless eternal matter*, *its energy and motion*, we cannot regard him as either eternal or infinite or yet self existing. We refuse to admit a being or an existence of which we know absolutely nothing; because (a) there is no room for him in the presence of that matter whose undeniable properties and qualities we know thoroughly well (b) because if he or it is but a part of that matter it is ridiculous to maintain that he is the mover and ruler of that of which he is but a dependent part and (c) because if they tell us that God is a self existent pure spirit independent of matter—an extra-cosmic deity, we answer that admitting even the possibility of such an impossibility, *i.e.*, his existence, we yet hold that a purely immaterial spirit cannot be an intelligent conscious ruler nor can he have any of the attributes bestowed upon him by theology and thus such a God becomes again but a blind force. Intelligence as found in our Dyan Chohans, is a faculty that can appertain but to organized or animated beings—however imponderable or rather *invisible* the materials of their organizations. Intelligence requires the necessity of thinking; to think one must have ideas; ideas suppose senses which are physical material, and how can anything material belong to pure spirit? If it be objected that thought cannot be a property of matter, we will ask the reason why? We must have an unanswerable proof of this assumption, before we can accept it. Of the theologian we would enquire what was there to prevent his God, since he is the alleged creator of all—to endow matter with the faculty of thought; and when answered that evidently it has not pleased Him to do so, that it is a mystery as well as an impossibility, we would insist upon being told why it is more impossible that matter

should produce spirit and thought, than that spirit or the thought of God should produce and create matter.

We do not bow our heads in the dust before the mystery of mind—for we *have solved it ages ago.* Rejecting with contempt the theistic theory we reject as much the automaton theory, teaching that states of consciousness are produced by the marshalling of the molecules of the brain; and we feel as little respect for that other hypothesis—the production of molecular motion by consciousness. Then what do we believe in? Well, we believe in the much laughed at *phlogiston* (see article "What is force and what is matter?" Theosophist, September), and in what some natural philosophers would call *nisus* the incessant though perfectly imperceptible (to the ordinary senses) motion or efforts one body is making on another—the pulsations of inert matter—its life. The bodies of the Planetary spirits are formed of that which Priestley and others called phlogiston and for which we have another name—this essence in its highest seventh state forming that matter of which the organisms of the highest and purest Dyans are composed, and in its lowest or densest form (so impalpable yet that science calls it energy and force) serving as a cover to the Planetaries of the 1st or lowest degree. In other words we believe in MATTER alone, in matter as visible nature and matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its life, and which Nature draws from herself since she is the great whole outside of which nothing can exist. For as Bilfinger truly asserts "motion is a manner of existence that flows necessarily out of the essence of matter; that matter moves by its own peculiar energies; that its motion is due to the force which is inherent in itself; that the variety of motion and the phenomena that result proceed from the diversity of the properties of the qualities and of the combinations which are originally found in the primitive matter" of which nature is the assemblage and of which your science knows less than one of our Tibetan Yak-drivers of Kant's metaphysics.

The existence of matter then is a fact; the existence of motion is another fact, their self existence and eternity or indestructibility is a third fact. And the idea of pure spirit as a Being or an Existence—give it whatever name you will—is a chimera, a gigantic absurdity.

OUR IDEAS ON EVIL—Evil has no existence *per se* and is but the absence of good and exists but for him who is made its victim. It proceeds from two causes, and no more than good is it an independent cause in Nature. Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy, or sends suffering [and] death, and destroys what she has created. Nature has an antidote for every poison and her laws a reward for every

suffering. The butterfly devoured by a bird becomes that bird, and the little bird killed by an animal goes into a higher form. It is the blind law of necessity and the eternal fitness of things, and hence cannot be called Evil in Nature. The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity then alone is the true source of evil. Evil is the exaggeration of good, the progeny of human selfishness and greediness. Think profoundly and you will find that save death—which is no evil but a necessary law, and accidents which will always find their reward in a future life—the *origin* of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature. It is not nature that creates diseases, but man. The latter's mission and destiny in the economy of nature is to die his natural death brought by old age. Save accident, neither a savage nor a wild (free) animal die of disease. Food, sexual relations, drink, are all natural necessities of life; yet excess in them brings on disease, misery, suffering, mental and physical, and the latter are transmitted as the greatest evils to future generations, the progeny of the culprits. Ambition, the desire of securing happiness and comfort for those we love, by obtaining honours and riches, are praiseworthy natural feelings but when they transform man into an ambitious cruel tyrant, a miser, a selfish egotist they bring untold misery on those around him, on nations as well as on individuals. All this then—food, wealth, ambition, and a thousand other things we have to leave unmentioned—becomes the source and cause of evil whether in its abundance or through its absence. Become a glutton, a debauchee, a tyrant, and you become the originator of diseases, of human suffering and misery. Lack all this and you starve, you are despised as a *nobody* and the majority of the herd, your fellow men, make of you a sufferer your whole life. Therefore it is neither nature nor an imaginary Deity that has to be blamed, but human nature made vile by *selfishness*.

Think well over these few words; work out every cause of evil you can think of and trace it to its origin and you will have solved *one-third* of the problem of evil. And now, after making due allowance for evils that are natural and cannot be avoided,—and so few are they that I challenge the whole host of Western metaphysicians to call them evils or to trace them directly to an independent cause—I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity—ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude

of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created gods and cunning took advantage of the opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his god or gods demand the crime?, voluntary victim of an illusionary god, the abject slave of his crafty ministers. The Irish, Italian and Slavonian peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and today the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods.

If it is objected that we too have temples, we too have priests and that our lamas also live on charity . . . let them know that the objects above named have in common with their Western equivalents, but the name. Thus in our temples there is neither a god nor gods worshipped, only the thrice sacred memory of the greatest as the holiest man that ever lived. If our lamas to honour the fraternity of the *Bhikkhus* established by our blessed master himself, go out to be fed by the laity, the latter often to the number of 5 to 25,000 is fed and taken care of by the *Samgha* (the fraternity of lamaic monks) the lamasery providing for the wants of the poor, the sick, the afflicted. Our lamas accept food, never money, and it is in those temples that the origin of evil is preached and impressed upon the people. There they are taught the four noble truths—*ariya* sakka, and the chain of causation (the 12 nidânas) gives them a solution of the problem of the origin and destruction of suffering.

Read the Mahavagga and try to understand not with the prejudiced Western mind but the spirit of intuition and truth what the Fully Enlightened one says in the 1st Khandhaka. Allow me to translate it for you.

> "At the time the Blessed Buddha was at Uruvella on the shores of the river Nerovigara as he rested under the Boddhi tree of wisdom after he had become Sambuddha, at the end of the seventh day

> having his mind fixed on the chain of causation he spake thus: 'from ignorance spring the Samkharas of threefold nature—productions of body, of speech, of thought. From the samkharas springs consciousness, from consciousness spring name and form, from this spring the six regions (of the six senses the seventh being the property of but the enlightened); from these springs contact from this sensation; from this springs thirst (or desire, Kama, Tanha) from thirst attachment, existence, birth, old age and death, grief, lamentation, suffering, dejection and despair. Again by the destruction of ignorance, the samkharas are destroyed, and their consciousness name and form, the six regions, contact, sensation, thirst, attachment (selfishness), existence, birth, old age, death, grief, lamentation, suffering, dejection, and despair are destroyed. Such is the cessation of this whole mass of suffering'."

Knowing this the Blessed One uttered this solemn utterance. "When the real nature of things becomes clear to the meditating Bikshu, then all his doubts fade away since he has learned what is that nature and what its cause. From ignorance spring all the evils. From knowledge comes the cessation of this mass of misery . . . and then the meditating Brahmana stands dispelling the hosts of Mara like the sun that illuminates the sky."

Meditation here means the superhuman (not supernatural) qualities, or arhatship in its highest of spiritual powers.

Copied out {by A.P.S.}
Simla, Sept. 28, 1882

NEXT: LETTER 111 PREVIOUS: LETTER 24B

LETTER No. 11[1]

Received by A.O.H., June 30th, 1882.

Simple prudence misgives me at the thought of entering upon my new role of an "instructor." If M∴ satisfied you but little I am afraid of giving you still less satisfaction since besides being restrained in my explanations,—for there are a thousand things I will have to leave unrevealed—by my vow of silence I have far less time at my disposal than he has. However, I'll try my best. Let it not be said that I failed to recognise your present sincere desire to become useful to the Society, hence to Humanity, for I am deeply alive to the fact that none better than yourself in India is calculated to disperse the mists of superstition and popular error by throwing light on the darkest problems. But

[1] Transcribed from a copy in Mr. Sinnett's handwriting.—Ed.
{Note that Sinnett's trancriptions of *Dhyān-* is always *Dyan*. —TUP}

before I answer your questions and explain our doctrine any further, I'll have to preface my replies with a long introduction. First of all and again I will draw your attention to the tremendous difficulty of finding appropriate terms in English which would convey to the educated European mind even an approximately correct notion about the various subjects we will have to treat upon. To illustrate my meaning I'll underline in red the technical words adopted and used by your men of Science and which withal are absolutely misleading not only when applied to such transcendental subjects as on hand but even when used by themselves in their own system of thought.

To comprehend my answers you will have first of all to view the eternal *Essence*, the Swabhâvat not as a compound element you call spirit-matter, but as the one element for which the English has no name. It is both passive and active, pure *Spirit Essence* in its absoluteness, and repose, pure matter in its finite and conditioned state,—even as an imponderable gas or that great unknown which Science has pleased to call *Force.* When poets talk of the "shoreless ocean of immutability" we must regard the term but as a jocular paradox, since we maintain that there is no such thing as immutability —not in our Solar system at least. Immutability say the theists and Christians "is an attribute of God" and forthwith they endow that God with every mutable and variable quality and attribute, knowable as unknowable, and believe that they have solved the unsolvable and squared the circle. To this we reply if *that* which the Theists call God, and science "*Force*" and "*Potential Energy*," were to become immutable but for one instant even during the Maha-Pralaya a period when even Brahm the creative architect of the world is said to have merged into non-being, then there could be no manwantara, and space alone would reign unconscious and supreme in the eternity of time. Nevertheless, Theism when speaking of mutable immutability is no more absurd than materialistic science talking of "*latent* potential energy," and the indestructibility of matter and force. What are we to believe as indestructible? Is it the invisible something that moves matter or the energy of moving bodies! What does modern science know of force proper, or say the forces,—the cause or causes of motion. How can there be such a thing as *potential energy*, i.e., an energy having latent *inactive* power since it is energy *only while it is moving matter*, and that *if it ever ceased to move matter it would cease to be*, and with it matter itself would disappear. Is force any happier term? Some thirty-five years back a Dr. Mayer offered the hypothesis now accepted as an axiom that force in the sense given it by modern science, like matter is *indestructible* namely when it

ceases to be manifest in one form it still exists and has only *passed into some other form*. And yet your men of science have not found a single instance where one *force* is transformed into another, and Mr. Tyndall tells his opponents that "in no case is the force producing the motion annihilated or changed into anything else." Moreover we are indebted to modern science for the novel discovery that there exists a quantitative relation between the dynamic energy producing something and the "something" produced. Undoubtedly there exists a quantitive relation between cause and effect, between the amount of energy used breaking one's neighbour's nose, and the damage done to that nose, but this does not solve one bit more the mystery of what they are pleased to call correlations, since it can be easily proved (and that on the authority of that same science) that neither motion nor energy is indestructible and that the physical forces are in no way or manner convertible one into another. I will cross-examine them in their own phraseology and we will see whether their theories are calculated to serve as a barrier to our "astounding doctrines." Preparing as I do to propound a teaching diametrically opposed to their own it is but just that I should clear the ground of scientific rubbish lest what I have to say should fall on a too encumbered soil and only bring forth weeds: "This potential and imaginary materia prima cannot exist without form," says Raleigh, and he is right in so far that the materia prima of science exists but in their imagination. Can they say the same quantity of energy has always been moving the matter of the universe? Certainly not so long as they teach that when the elements of the material cosmos, elements which had first to manifest themselves in their uncombined gaseous state, were uniting the quantity of matter-moving energy was a million times greater than it is now when *our globe* is *cooling off*. For where did the heat that was generated by this tremendous process of building up a universe go to? To the unoccupied chambers of space they say. Very well, but if it is gone for ever from the *material universe* and the energy operative on earth has never and at no time been the same, then how can they try to maintain the "unchangeable quantity of energy," that potential energy which a body may sometimes exert, the FORCE which passes from one body to another producing motion and which is not yet "annihilated or changed into anything else." Aye, we are answered, "but we still hold to its indestructibility; while it remains *connected with matter*, it can never cease to be, or less or more." Let us see whether it is so. I throw a brick up to a mason who is busy building the roof of a temple. He catches it and cements it in the roof. Gravity overcame the propelling energy which started the upward motion of the brick, and the

dynamic energy of the ascending brick until it *ceased to ascend*. At that moment it was caught and fastened to the roof. No natural force can now move it, therefore it possesses no longer potential energy. The motion and the dynamic energy of the ascending brick are absolutely *annihilated*. Another example from their own text books. You fire a gun upward from the foot of a hill and the ball lodges in a crevice of the rock *on* that hill. No natural force can, for an indefinite period move it, so the ball as much as the brick has lost its potential energy. "All the motion and energy which was taken from the ascending ball by gravity is absolutely annihilated, no other motion or energy succeeds and gravity has received no increase of energy." Is it not true then that energy is indestructible! How then is it that your great authority teaches the world that "in no case is the force producing the motion annihilated or changed into anything else"?

I am perfectly aware of your answer and give you these illustrations but to show how misleading are the terms used by scientists, how vacillating and uncertain their theories and finally how *incomplete* all their teachings. One more objection and I have done. They teach that all the physical forces rejoicing in specific names such as gravity, inertia, cohesion, light, heat, electricity, magnetism, chemical affinity, are convertible one into another? If so the force producing must cease to be as the force produced becomes manifest. "A flying cannon ball moves only from its own inherent force of inertia." When it strikes it produces heat and other effects but its force of inertia is not the least diminished. It will require as much energy to start it again at the same velocity as it did at first. We may repeat the process a thousand times and as long as the quantity of matter remains the same its force of inertia will remain the same in quantity. The same in the case of gravity. A meteor falls and produces heat. Gravity is to be held to account for this, but the force of gravity upon the fallen body is not diminished. *Chemical attraction* draws and holds the particles of matter together, their collision producing heat. Has the former passed into the latter? Not in the least, since drawing the particles again together whenever these are separated it proves that it, the chemical affinity is *not* decreased, for it will hold them as strongly as ever together. Heat they say generates and produces electricity yet they find no decrease in the heat in the process. Electricity produces heat we are told? Electrometers show that the electrical current passes through some poor conductor, a platinum wire say and heats the latter. Precisely the same quantity of electricity, there being no loss of electricity, *no decrease*. What then has been converted into heat? Again electricity is said to produce magnetism.

I have on the table before me primitive electrometers in whose vicinity chelas come the whole day to recuperate their nascent powers. I do not find the slightest decrease in the electricity stored. The chelas are magnetized, but their magnetism or rather that of *their rods* is not *that* electricity under a new mask. No more than the flame of a thousand tapers lit at the flame of the *Fo* lamp is the flame of the latter. Therefore if by the uncertain twilight of modern science it is an axiomatic truth "that during vital processes the *conversion* only and never the *creation* of matter or force occurs" (Dr. J. R. Mayer's organic motion in its connection with nutrition)—it is for us but half a truth. It is neither *conversion* nor *creation*, but something for which science has yet no name.

Perhaps now you will be prepared to better understand the difficulties with which we will have to contend. Modern science is our best ally. Yet it is generally that same science which is made the weapon to break our heads with. However you will have to bear in mind (a) that we recognise but *one* element in Nature (whether spiritual or physical) outside which there can be no Nature since it is *Nature* itself,[1] and which as the *akasa* pervades our solar system every atom being part of itself pervades throughout *space* and *is* space in fact, which pulsates as in profound sleep during the pralayas and the universal Proteus, the ever active Nature during the Manwantaras; (b) that consequently spirit and matter are *one*, being but a differentiation of states not *essences*, and that the Greek philosopher who maintained that the universe was a huge animal penetrated the symbolical significance of the Pythagorean monad (which becomes two, then three △ and finally having become the tetracktis or the perfect square (thus evolving out of itself *four* and involuting three forms the sacred seven)—and thus was far in advance of all the scientific men of the present time; (c) that our notions of "cosmic matter" are diametrically opposed to those of western science. Perchance if you remember all this we will succeed in imparting to you at least the elementary axioms of our esoteric philosophy more correctly than heretofore. Fear not my kind brother; your life is not ebbing away and it will not be extinct before you have completed your mission. I can say *no more* except that the Chohan has permitted me to devote my spare time to instruct those who are willing to learn, and you will have work enough to "drop" your Fragments at intervals of two or three months. My time is *very limited* yet I will do what I can. But I can

[1] Not in the sense of *Natus* "born" but Nature as the sum total of everything visible and invisible, of forms and minds, the aggregate of the known (and unknown) causes and effects, the universe in short infinite and uncreated and endless, as it is without a beginning.

promise *nothing* beyond this. I will have to remain silent as to the Dyan Chohans nor can I impart to you the secrets concerning the men of the seventh round. The recognition of the higher phases of man's being on this planet is not to be attained by mere acquirement of knowledge. Volumes of the most perfectly constructed information cannot reveal to man life in the higher regions. One has to get a knowledge of spiritual facts by personal experience and from actual observation, for as Tyndall puts it "facts looked directly at are vital when they pass into words half the sap is taken out of them."

And because you recognise this great principle of personal observation, and are not slow to put into practice what you have acquired in the way of useful information, is perhaps the reason why the hitherto implacable Chohan my master has finally permitted me to devote to a certain extent a portion of my time to the progress of the Eclectic. But I am but *one* and you are many, and none of my Fellow brothers with the exception of M∴ will help me in this work, not even our semi-European Greek brother who but a few days back remarked that when "every one of the Eclectics on the Hill will have become a Zetetic then will he see what he can do for them." And as you are aware there is very little hope for this. Men seek after knowledge until they weary themselves to death, but even they do not feel very impatient to help their neighbour with their knowledge; hence there arises a coldness, a mutual indifference which renders him *who knows* inconsistent with himself and inharmonious with his surroundings. Viewed from our standpoint the evil is far greater on the spiritual than on the material side of man: hence my sincere thanks to you and desire to urge your attention to such a course as shall aid a true progression and achieve wider results by turning your knowledge into a permanent teaching in the form of articles and pamphlets.

But for the attainment of your proposed object, viz. for a clearer comprehension of the extremely abstruse and at first incomprehensible theories of our occult doctrine never allow the serenity of your mind to be disturbed during your hours of literary labour, nor before you set to work. It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.

Many are the questions you asked me in your several letters, I can answer but few. Concerning Eglinton I will beg you to wait for

developments. In regard to your kind lady the question is more serious and I cannot undertake the responsibility of making her change her diet as ABRUPTLY as you suggest. Flesh and meat she can give up at any time as it can never hurt; as for liquor with which Mrs. H. has long been sustaining her system, you yourself know the fatal effects it may produce in an enfeebled constitution were the latter to be suddenly deprived of its stimulant. Her physical life is not a real existence backed by a reserve of vital force, but a factitious one fed upon the spirit of liquor however small the quantity. While a strong constitution might rally after the first shock of such a change as proposed, the chances are that she would fall into a decline. So would she if opium or arsenic were her chief sustenance. Again I promise nothing yet will do in this direction what I can. "Converse with you and teach you through astral light?" Such a development of your psychical powers of hearing, as you name,—the Siddhi of hearing occult sounds would be not at all the easy matter you imagine. It was never done to any one of us, for the iron rule is that what powers one gets *he must himself acquire*. And when acquired and ready for use the powers lie dumb and dormant in their potentiality like the wheels and clockwork inside a musical box; and only then does it become easy to wind up the key and set them in motion. Of course you have *now* more chances before you than my zoophagous friend Mr. Sinnett, who were he even to give up feeding on animals would still feel a craving for such a food, a craving over which he would have no control and,—the impediment would be the same in that case. Yet every earnestly disposed man *may* acquire such powers practically. That is the finality of it; there are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. There are the powers of all nature before you; *take what you can*.

Your suggestion as to the box I will think over. There would have to be some contrivance to prevent the discharge of power when once the box was charged, whether during transit or subsequently: I will consider and take advice or rather permission. But I must say the idea is utterly repugnant to us as everything else smacking of spirits and mediumship. We would prefer by far using natural means as in the last transmission of my letter to you. It was one of M∴'s chelas who left it for you in the flower-shed, where he entered invisible to all yet in his natural body, just as he had entered many a time your museum and other rooms, unknown to you all, during and after the "Old Lady's" stay. But unless he is told to do so by M∴ he will *never* do it, and that is why your letter to me was left unnoticed. You have an unjust feeling towards my Brother, kind sir, for he is better and more

powerful than I—at least he is not as bound and restricted as I am—I have asked H.P.B. to send you a number of philosophical letters from a Dutch Theosophist at Penang—one in whom I take an interest: you ask for more work and here is some. They are translations, originals of those portions of Schoppenhauer which are most in affinity with our *arhat* doctrines. The English is not idiomatic but the material is valuable. Should you be disposed to utilise any portion of it, I would recommend your opening a direct correspondence with Mr. Sanders, F.T.S.—the translator. Schoppenhauer's philosophical value is so well known in the Western countries that a comparison or connotation of his teachings upon will, etc., with those you have received from ourselves might be instructive. Yes I am quite ready to look over your 50 or 60 pages and make notes on the margins: have them set up by all means and send them to me either through little "Deb" or Damodar and Djual Kul will transmit them. In a very few days, perhaps tomorrow, your two questions will be amply answered by me.

Meanwhile yours sincerely,

K.H.

P.S. The Tibetan translation is not quite ready yet.

NEXT: LETTER 14 PREVIOUS: LETTER 131

LETTER No. 12

{Received Simla, June 12+, 1882}

Your hypothesis is far nearer the truth than Mr. Hume's. Two factors must be kept in view—(*a*) a fixed period, and (*b*) a fixed rate of development nicely adjusted to it. Almost unthinkably long as is a Mahayug, it is still a definite term, and within it must be accomplished the whole order of development, or to state it in occult phraseology: the descent of Spirit into matter and its return to the re-emergence. A chain of beads, and each bead a world—is an illustration already made familiar to you. You have already pondered over the life impulse beginning with each *Manvantara* to evolve the first of these worlds; to perfect it; to people it successively with all the aerial forms of life. And after completing on this first world seven cycles—or revolutions of development—in each kingdom as you know—passing forward down the arc—to similarly evolve the next world in the chain, perfect it, and abandon it. Then to the next and next and next—until the sevenfold round of world-evolutions along the chain is run through and the Mahayug comes to its end. Then chaos *again*—the *Pralaya*. As this life-impulse (at the seventh and last round from planet to

planet) moves on it leaves behind it dying and—very soon—"*dead* planets."

The last seventh round man having passed on to a subsequent world, the precedent one with all its mineral, vegetable and animal life (except man) begins to gradually die out, when with the exit of the last animalcula it is extinguished, or as H.P.B. has it—snuffed out (*minor* or partial *pralaya*). When the Spirit-man reaches the last bead of the chain and passes into *final* Nirvana, this last world also disappears or passes into subjectivity. Thus are there among the stellar galaxies births and deaths of worlds ever following each other in the orderly procession of natural Law. And—as said already—the last bead is strung upon the thread of the "Mahayuga."

When the last cycle of man-bearing has been completed by that last fecund earth; and humanity has reached in a mass the stage of Buddhahood and passed out of the objective existence into the mystery of Nirvana—then "strikes the hour"; the seen becomes the unseen, the concrete resumes its pre-cyclic state of atomic distribution.

But the dead worlds left behind the on-sweeping impulse *do not* continue *dead*. Motion is the eternal order of things and affinity or attraction its handmaid of all works. The thrill of life will again reunite the atoms, and it will stir again in the inert planet when the time comes. Though all its forces have remained *statu quo* and are now asleep, yet little by little it will—when the hour *re*-strikes—gather for a new cycle of man-bearing maternity, and give birth to something still higher as moral and physical types than during the preceding *manvantara*. And its "cosmic atoms already in a differentiated state" (*differing*—in the producing force in the mechanical sense—of motions *and* effects) remain *statu quo* as well as globes and everything else in the process of formation." Such is the "hypothesis fully in accordance with (your) (my) note." For, as planetary development is as progressive as human or race evolution, the hour of the Pralaya's coming catches the series of worlds at successive stages of evolution; (i.e.) each has attained to some one of the periods of evolutionary progress—each stops there, until the outward impulse of the next *manvantara* sets it going from that very point—like a stopped timepiece rewound. Therefore, have I used the word "differentiated."

At the coming of the Pralaya no human, animal, or even vegetable entity will be alive to see it, but there will be the earth or globes with their mineral kingdoms; and all these planets will be physically disintegrated in the pralaya, yet not destroyed; for they have their places in the sequence of evolution and their "privations" coming again out of the subjective, they will find the exact point from which they have

to move on around the chain of "manifested forms." This as we know is repeated endlessly throughout ETERNITY. Each man of us has gone this ceaseless round, and will repeat it for ever and ever. The deviation of each one's course, and his rate of progress from Nirvana to Nirvana is governed by causes which he himself creates out of the exigencies in which he finds himself entangled.

This picture of an eternity of action may appal the mind that has been accustomed to look forward to an existence of ceaseless repose. But their concept is not supported by the analogies of nature, nor—and ignorant though I may be thought of your Western Science, may I not say?—by the teachings of that Science. We know that periods of action and rest follow each other in everything in nature from the macrocosm with its Solar Systems down to man and its parent-earth, which has its seasons of activity followed by those of sleep; and that in short all nature, like her begotten living forms has her time for recuperation. So with the spiritual individuality, the Monad which starts on its downward and upward cyclic rotation. The periods which intervene between each great *manvantarian* "round" are proportionately long to reward for the thousands of existences passed on various globes; while the time given between each "race birth"—or *rings* as you call them—is sufficiently lengthy to compensate for any life of strife and misery during that lapse of time passed in conscious bliss after the rebirth of the *Ego.* To conceive of an *eternity* of bliss or woe, and to offset it to any conceivable deeds of merit or demerit of a being who may have lived a century or even a millennium in the flesh, can only be proposed by one who has never yet grasped the awful reality of the word Eternity, nor pondered upon the law of perfect justice and equilibrium which pervades nature. Further instructions may be given you, which will show how nicely justice is done not to man only but also his subordinates, and throw some light, I hope, upon the vexed question of Good and Evil.

And now to crown this effort of mine (of writing) I may as well pay an old debt, and answer an old question of yours concerning earth incarnations. Koot'humi answers some of your queries—at least began writing yesterday but was called off by duty—but I may help him anyhow. I trust you will not find much difficulty—not as much as hitherto—in making out my letter. I have become a very plain writer since he reproached me with making you lose your valuable time over my scrawlings. His rebuke struck home, and as you see I have amended my evil ways.

Let us see what your Science has to tell us about ethnography and other matters. The latest conclusions to which your wise men of the West seem to have arrived briefly stated are the following. The

theories even approximately correct I venture to underline with blue.[1]

(1) The earliest traces of man they can find disappear beyond the close of a period of which the rock-fossils furnish the only clue *they possess*.

(2) Starting thence they find four races of men who have successively inhabited Europe. (*a*) The race of the river Drift—mighty hunters (perchance Nimrod?) ***who dwelt in the then sub-tropical climate of Western*** Europe, who used chipped stone implements of the most primitive kind and ***were contemporary with the rhinoceros and the mammoth***; (*b*) the so-called cave-men, a race developed during the glacial period **(*the Esquimaux being now, they say, its only type*)** and which possessed finer weapons and tools of chipped stone since they made with wondrous accuracy pictures of various animals they were familiar with, simply with the aid of sharp pointed flints on the antlers of reindeer and on bones and stones; (*c*) the third race—the men of the Neolithic age are found already *grinding* their stone implements, building houses and boats and making pottery, in short—the lake dwellers of Switzerland; and finally (*d*) appears the fourth race, coming from Central Asia. These are the fair-complexioned Aryans who intermarry with the remnants of the dark Iberians—now represented by the swarthy Basks of Spain. This is the race which they consider as the progenitors of you modern peoples of Europe.

(3) They add moreover, that the men of the river Drift, preceded the glacial period known in geology as the *Pleistocene* and originated some 240,000 years ago, while human beings generally (see Geikie, Dawkins, Fiske and others) inhabited ***Europe at least 100,000 years earlier.***

With one solitary exception they are all wrong. They come near enough yet miss the mark in every case. There were not *four* but *five* races; and we are that fifth with remnants of the fourth. (A more perfect evolution or race with each mahacyclic round); while the first race appeared on earth not half a million of years ago (Fiske's theory)—but several millions. The latest scientific theory is that of the German and American professors who say through Fiske: "we see man living on the earth for perhaps half a million years to all *intents and purposes dumb.*"

He is both right and wrong. Right about the race having been "dumb," for long ages of silence were required, for the evolution and mutual comprehension of speech, from the moans and mutterings of the first remove of man above the highest anthropoid (a race now extinct since "nature shuts the door behind her" as she advances, in more than one sense)—up to the first monosyllable uttering man. But he is wrong in saying all the rest.

[1] These passages appear in bold type italics.—Ed.

By the bye, you ought to come to some agreement as to the terms used when discussing upon cyclic evolutions. Our terms are untranslatable; and without a good knowledge of our complete system (which cannot be given but to regular initiates) would suggest nothing definite to your perceptions but only be a source of confusion as in the case of the terms "Soul" and "Spirit" with all your metaphysical writers—especially the Spiritualists.

You must have patience with Subba Row. Give him time. He is now at his *tapas* and will not be disturbed. I'll tell him not to neglect you but he is very jealous and regards teaching an Englishman as a sacrilege.

Yours M.·.

P.S. My writing is good but the paper rather thin for penmanship. Cannot write English with a brush, though; would be worse.

NEXT: LETTER 131 PREVIOUS: LETTER 95

LETTER No. 13[1]

Cosmological Notes and Queries and M.'s Replies.
Received {mid- to late} January, 1882. Allahabad.

(1) I conceive that at the close of a pralaya the impulse given by the Dyan Chohans does not develope from chaos, a succession of worlds simultaneously, but seriatim. The comprehension of the manner in which each in succession ensues from its predecessor as the impact of the original impulse might perhaps be better postponed till after I am enabled to realise the working of the whole machine—the cycle of worlds—after all its parts have come into existence.

(1) Correctly conceived. Nothing in nature springs into existence suddenly all being subjected to the same law of gradual evolution. Realize but once the process of the *maha* cycle, of one sphere and you have realized them all. One man is born like another man, one race evolves, develops, and declines like another and all other races. Nature follows the same groove from the "creation" of a universe down to that of a moskito. In studying esoteric cosmogony, keep a spiritual eye upon the physiological process of human birth; proceed from cause to effect establishing as[2] you go along, analogies between the birth of a

[1] Mr. Sinnett's Queries in ordinary type with M.'s Replies in bold type.—Ed.

[2] {Text missing in the 2nd Edition has been restored per slide image and Theosophical Publishing House 3rd Edition.}

man and that of a world. In our doctrine, you will find necessary the synthetic method, you will have to embrace the whole—that is to say to blend the *macrocosm* and microcosm together—before you are enabled to study the parts separately or analyze them with profit to your understanding. Cosmology is the physiology of the universe spiritualized, for there is but one Law.

(2) Taking the middle of a period of activity between two pralayas, i.e., of a manvantara—what I understand to happen is this. Atoms are polarized in the highest region of spiritual efflux from behind the veil of primitive cosmic matter. The magnetic impulse which has accomplished this result flits from one mineral form to another within the first sphere till having run the round of existence in that kingdom of the first sphere it descends in a current of attraction to the second sphere.

(2) Polarize themselves during the process of motion and propelled by the irresistible Force at work. In Cosmogony and the work of nature the positive and the negative or the active and passive forces correspond to the male and female principles. Your spiritual efflux comes not from "behind the veil" but is the male seed falling *into* the veil of cosmic matter. The active is attracted by the passive principle and the Great Nag, the Serpent emblem of the Eternity, attracts its tail to its mouth forming thereby a circle (cycles in the eternity) in that incessant pursuit of the negative by the positive. Hence the emblem of the *lingam* the *phallus* and the {*k*}*teis*. The one and chief attribute of the universal spiritual principle—the unconscious but ever active life-giver—is to expand and shed; that of the universal material principle to gather in and fecundate. Unconscious and non-existing when separated, they become consciousness and life when brought together. Hence again—Brahma, from the root "brih" the Sanskrit for "to expand, grow or to fructify. Brahma being but the vivifying *expansive* force of nature in its eternal evolution.

(3) Do worlds of effects intervene between the worlds of activity in the series of descent?

(3) The worlds of effects are not lokas or localities. They are the shadow of the world of causes—their *souls*—worlds having like men their seven principles which develop and grow simultaneously with the body. Thus the *body* of man is wedded to and remains for ever within the body of his planet; his individual *jivatma* life principle that which is called in physiology

***animal spirits* returns after death to its source—*Fohat*; his *linga shariram* will be drawn into *Akasa*; his *Kamarupa* will recommingle with the Universal *Sakti*—the Will-Force, or universal energy; his "animal soul" borrowed from the breath of *Universal Mind* will return to the Dhyan-Chohans; his sixth principle—whether drawn into or ejected from the matrix of the Great Passive Principle must remain in its own sphere—either as part of the crude material or as an individualized entity to be reborn in a higher world of causes. The seventh will carry it from the *Deva-Chän* and follow the new *Ego* to its place of rebirth. . . .**

(4) The magnetic impulse which cannot yet be conceived of as an individuality enters the second sphere in the same (the mineral) kingdom as that to which it belonged in sphere 1 and runs the round of mineral incarnations there passing on to sphere 3. Our earth is still a sphere of necessity for it. Hence it passes into the upward series and from the highest of these passes into the vegetable kingdom of sphere 1.

Without any new impulse of creative force from above, its career round the cycle of worlds as a mineral principle has developed some new attractions or polarizations which cause it to assume the lowest vegetable form—in vegetable forms it passes successively through the cycle of worlds, the whole being still a circle of necessity (as no responsibility can yet have accrued to an unconscious individuality, and therefore it cannot at any stage of its progress do anything to select one or other of divergent paths). Or is there something in the life even of a vegetable which, though not responsibility, may lead it up or down at this critical stage of its progress?

Having completed the whole cycle as a vegetable the growing individuality expands on the next circuit into an animal form.

(4) The evolution of the worlds cannot be considered apart from the evolution of everything created or having being on these worlds. Your accepted conceptions of cosmogony—whether from the theological or scientific standpoints—do not enable you to solve a single anthropological, or even ethnical problem and they stand in your way whenever you attempt to solve the problem of the races on this planet. When a man begins to talk about creation and the origin of man, he is butting against the facts incessantly. Go on saying: "Our planet and man were created"—and you will be fighting against *hard facts* for ever, analyzing and losing time over trifling details—unable to ever grasp the whole. But once admit that our planet and ourselves are no more *creations* than

the iceberg now before me (in our K.H.'s home) but that both planet and man are—*states* for a given time; that their present appearance—geological and anthropological—is transitory and but a condition concomitant of that stage of evolution at which they have arrived in the descending cycle—and all will become plain. You will easily understand what is meant by the "one and only" element or principle in the universe and that *androgynous;*—the seven-headed serpent *Ananda* of Vishnu, the *Nag* around Buddha—the great dragon eternity biting with its *active* head its *passive* tail, from the emanations of which spring worlds, beings and things. You will comprehend the reason why the first philosopher proclaimed ALL—Maya—but that one principle, which rests during the *Maha*-pralayas only—the "nights of Brahm". . . .

Now think: the *Nag* awakes. He heaves a heavy breath and the latter is sent like an electric shock all along the wire encircling *Space*. Go to your fortepiano and execute upon the lower register of keys the *seven* notes of the lower octave—up and down. Begin *pianissimo; crescendo* from the first key and having struck *fortissimo* on the last *lower* note go back *diminuendo* getting out of your last note a hardly perceptible sound—"morendo pianissimo" (as I luckily for my illustration find it printed in one of the musick pieces in K.H.'s old portmanteau). The first and the last notes will represent to you the first and last spheres in the cycle of evolution—the highest! the one you strike *once* is our planet. Remember you have to reverse the order on the fortepiano: begin with the seventh note, not with the first. The seven vowels chanted by the Egyptian priests to the seven rays of the rising sun to which Memnon responded, meant but that. The one *Life-principle* when in action runs in *circuits* even as known in physical science. It runs the round in human body, where the head represents, and is to the Microcosmos (the physical world of matter) what the summit of the cycle is to the Macrocosmos (the world of universal spiritual Forces); and so with the formation of worlds and the great descending and ascending "circle of necessity." All is one Law. Man has his seven principles, the germs of which he brings with him at his birth. So has a planet or a world. From first to last every sphere has its world of effects, the passing through which will afford a place of final rest to each of the human principles—the seventh principle excepted. The world No. A is born; and with it, clinging like barnacles to the bottom of a ship in motion—evolute from its first breath of life, the living beings of its atmosphere, from the germs hitherto inert, now awakening to life with the first motion of the sphere. With

sphere A, begins the mineral kingdom and runs the round of mineral evolution. By the time it is completed sphere B comes into objectivity and draws to itself the *life* which has completed its round on sphere A, and has become a *surplus*. (The fount of life being inexhaustible, for it is the true Arachnea doomed to spin out its web eternally—save the periods of *pralaya*). Then comes vegetable life on sphere A, and the same process takes place. On its downward course "life" becomes with every state coarser, more material; on its upward more shadowy. No—there is, nor can there be any responsibility until the time when matter and spirit are properly equilibrized. Up to *man* "life" has no responsibility in whatever form; no more than has the fœtus who in his mother's womb passes through all the forms of life—as a mineral, a vegetable, an animal to become finally *Man*.

(5) Where does it get the animal soul, its fifth principle, from? Has the potentiality of this resided from the first in the original magnetic impulse which constituted the mineral, or at every transition from the last world on the ascending side to sphere 1 does it, so to speak, pass through an ocean of spirit and assimilate some new principle?

(5) Thus you see his *fifth* principle is evolved from *within himself*, man having as you well say "the potentiality" of all the seven principles as a germ, from the very instant he appears in the first world of causes as a shadowy breath, which coagulates with, and is hardened together with the parent sphere.

Spirit or LIFE is indivisible. And when we speak of the seventh principle it is neither quality nor quantity nor yet form that are meant, but rather the *space* occupied in that *ocean* of spirit by the results or effects—(beneficent as are all those of a co-worker with nature)—impressed thereon.

(6) From the highest animal (non-human) form in sphere 1—how does it get to sphere 2? It is inconceivable that it can descend to the lowest animal form there, but otherwise how can it go through the whole circle of life on each planet in turn?

If it runs its cycle in a spiral (i.e., from form 1 of sphere 1 to form 1 of sphere 2, etc.—then to form 2 of sphere 1, 2, 3, etc., and then to form 3 of sphere 1 . . . . n^{th}) then it seems to me that the same rule must apply to the mineral and vegetable individualities if they have such, and yet some things I have been told seem to militate against that. **(State them and they will be *answered and explained*.)**

For the moment I must work on that hypothesis however.

Having swept through the cycle in the highest animal form the animal soul in its next plunge into the ocean of spirit acquires the seventh principle which endows it with a sixth. This determines its future on Earth, and at the close of the earth life has sufficient vitality to keep an attraction of its own for the seventh principle, or loses this and ceases to exist as a separate entity.

All this misconceived.

Seventh principle always there as a latent force in every one of the principles—even body. As the macrocosmic *Whole* it is present even in the *lower* sphere, but there is nothing there to assimilate it to itself.

(6) Why, "inconceivable?" The highest animal form in sphere 1 or A being *irresponsible*, there is no degradation for it to merge into sphere 2 or B as the most infinitesimal of that sphere. While on its upward course, as you were told, man finds even the lowest animal form *there*—higher than he was himself on earth. How do you know that men and animals and even life in its incipient stage is not a thousand times higher there, than it is here? Besides which, every kingdom (and we have seven—while you have but three) is subdivided into *seven* degrees or classes. Man (physically) is a compound of all the kingdoms, and spiritually—his individuality is no worse for being shut up within the casing of an ant than it is for being inside a King. It is not the *outward* or physical shape that dishonours and pollutes the five principles—but the *mental* perversity. Then it is but at his fourth round when arrived at the full possession of his *Kama*-energy and is completely matured, that man becomes *fully responsible*, as at the *sixth* he may become a *Buddha* and at the seventh before the Pralaya—a "Dyan-Chohan." Mineral, vegetable, animal-man, all of these have to run their *seven* rounds during the period of earth's activity—the *Maha Yug*. I will not enter here on the details of mineral and vegetable evolution, but I will notice only man—or—*animal-man*. He starts downward as a simply spiritual Entity—an unconscious seventh principle (a *Parabrahm* in contradistinction to *Para-parabrahm*)—with the germs of the other six principles lying latent and dormant in him. Gathering solidity at every sphere—his six pr. when passing through the worlds of effects, and his outward form in the worlds of causes (for these worlds or stages on the descending side we have other names) when he touches our planet he is but a glorious bunch of light upon a sphere itself yet pure and undefiled (for mankind and every living thing on it increase in their materiality with the

planet). At that stage our globe is like the head of a newly born babe—soft, and with undefined features, and man—an *Adam* before the *breath of life was breathed into his nostrils* (to quote your own bungled up Scriptures for your better comprehension). For man and (our planets) nature—it is day—*the first* (see distorted tradition in your bible). Man No. 1 makes his appearance at the apex of the circle of the spheres on sphere No. 1, after the completion of the seven rounds or periods of the two kingdoms (known to you) and thus he is said to be created on the eighth day (see bible Chapter II; note verses 5 and 6 and think what is meant there by "*mist*"—and verse 7 wherein LAW the universal great fashioner is termed "God" by Christians and Jews, and understood as *Evolution* by Kabalists). During this first round "animal-man" runs, as you say, his cycle in a spiral. On the descending arc—whence *he starts after the completion of the seventh round of animal life* on his own individual *seven* rounds—he has to enter every sphere not as a *lower animal* as you understand it but as a *lower man*. Since during the cycle which preceded his round as a man he performed it as the highest type of animal. Your "Lord God," says bible, Chap. I, verses 25-26—after having made *all* said: "Let us make man in our image," etc., and creates man—an *androgyne ape*! (extinct on our planet) the highest in intelligence in the animal kingdom and whose descendants you find in the anthropoids of today. Will you deny the possibility of the highest anthropoid in the next sphere being higher in intelligence than some men down here—savages for instance, the African dwarf-races and our own Veddahs of Ceylon. But man has no such "degradation" to go through as soon as he has reached the fourth stage of his cyclic rounds. Like the lower LIVES and beings during his first, second and third round and while he is an irresponsible compound of *pure* matter and *pure* spirit (none of them as yet defiled by the consciousness of their possible purposes and applications) from Sphere 1, where he has performed his *local* sevenfold round of evolutionary process from the lowest class of the *highest* species of—say—anthropoids up to rudimentary man certainly enters No. 2—as an *ape* (the last word being used for your better comprehension). At this round or stage his individuality is as dormant in him as that of a fœtus during his period of gestation. He has no consciousness, no sense, for he begins as a rudimentary astral man and lands on our planet as a primitive physical man. So far it is a mere passing on of mechanical motion. Volition and consciousness are at the same time self-determining and determined by causes, and the volition of man his intelligence and consciousness will awake but when his

fourth principle *Kama* is matured and completed by its (*seriatim*) contact with the *Kamas* or energizing forces of all the forms man has passed through in his previous three rounds. The present mankind is at its *fourth* round (mankind as a genus or a kind not a RACE *nota bene*) of the *post-pralayan* cycle of evolution; and as its various races, so the individual entities in them are unconsciously to themselves performing their *local* earthly sevenfold cycles—hence the vast difference in the degrees of their intelligence, energy and so on. Now every individuality will be followed on its ascending arc by the Law of retribution—Karma and death accordingly. The perfect man or the entity which reached full perfection, (each of his seven principles being matured) will not be reborn here. His local terrestrial cycle is completed and he has to either proceed onward or—be annihilated as an individuality. (The incomplete entities have to be reborn or reincarnated).[1] On their fifth round after a partial nirvana when the zenith of the grand cycle is reached, they will be held responsible henceforth in their descents from sphere to sphere, as they'll have to appear on this earth as a still more perfect and intellectual race. This downward course has not yet begun but will soon. Only how many—oh, how many will be destroyed on their way!

The above said is the *rule*. The Buddhas and *Avatars* form the exception as verily we have *yet some Avatars* left to us on earth.

(7) The animal soul having in successive passages round the cycle lost, so to speak, the momentum which previously carried it past the divergent path downward which strikes off here, falls into the lower world, in the relatively brief cycle of which its individuality is dissipated.

But this would only be the case with the animal soul which had not, in its union with spirit, developed a durable sixth principle. If it had done this, and if the sixth principle drawing to itself the individuality of the complete man, had withered the interior fifth principle by so doing—as the aloe's flower, when thrown up, withers its leaves—then the animal soul would not have cohesion enough to enter on another existence in a lower world and would be soon dissipated in the sphere of this Earth's attraction.

(7) Reforming your conceptions on what I gave you above you will understand now better.

The whole individuality is centred in the three middle or 3rd, 4th and 5th principles. During earthly life it is all in the fourth

[1] By-the-bye, I'll re-write for you pages 345 to 357, Vol. I., of *Isis*—much jumbled, and confused by Olcott, who thought he was improving it!

the centre of energy, volition—will. Mr. Hume has perfectly defined the difference between personality and individuality. The former hardly survives—the latter, to run successfully its seven-fold downward and upward course has to assimilate to itself the eternal life-power residing but in the seventh and then blend the three (fourth, fifth and seventh) into one—the sixth. Those who succeed in doing so become Buddhs, Dyan Chohans, etc. The chief object of our struggles and *initiations* is to achieve this union while yet on this earth. Those who will be successful have nothing to fear of during the fifth, sixth and seventh rounds. But this is a mystery. Our beloved K.H. is on his way to the goal—the highest of all beyond as on this sphere.

I have to thank you for all you have done for our two friends. *It is a debt of gratitude we owe* you.

M∴

For some short time you will not hear of, or from me—PREPARE.

NEXT: LETTER 45 PREVIOUS: LETTER 42

LETTER No. 14[1]

Letter from K.H. Answering Queries. Received by A.O.H., July 9th, 1882.

(1) We understand that the man-bearing cycle of necessity of our solar system consists of thirteen objective globes, of which ours is the lowest, six above it in the ascending, and six in the descending cycle with a fourteenth world lower still than ours. Is this correct?

(1) The number is not quite correct. There are seven objective and seven subjective globes (I have been just permitted for the first time to give you the right figure), the worlds of causes and of effects. The former have our earth occupying the lower turning point where spirit-matter equilibrates. But do not trouble yourself to go into calculations even on this correct basis for it will only puzzle you, since the infinite ramifications of the number seven (which is one of our greatest mysteries) being so closely allied and interdependent with the seven principles of Nature and man—this figure is the only one I am permitted (so far) to give you. What I can reveal I do so in a letter I am just finishing.

(2) We understand that below man you reckon not three kingdoms as we do (mineral, vegetable and animal) but seven. Please enumerate and explain these.

[1] Transcribed from a copy in Mr. Sinnett's handwriting—ED.

(2) Below man there are three in the objective and three in the subjective region, with man a septenary. Two of the three former none but an initiate could conceive of; the third is the Inner kingdom—below the crust of the Earth which we could name but would feel embarrassed to describe. These seven kingdoms are preceded by other and numerous septenary stages and combinations.

(3) We understand that the monad, starting in the highest world of the descending series, appears there in a mineral encasement, and there goes through a series of seven encasements representing the seven classes into which the mineral kingdom is divided, and that this done it passes to the next planet and does likewise (I purposely say nothing of the worlds of results, where it takes on the development the result of what it has gone through in the last world and the necessary preparation for the next) and so on right through the thirteen spheres, making altogether 91 mineral existences. (a) Is this correct? (b) If so, what are the classes we are to reckon in the mineral kingdom? Also (c) How does the monad get out of one encasement into another; in the case of inherbations and incarnations, the plant and animal dies, but so far as we know the mineral does not die, so how does the monad in the first round get out of one into another inmetalliation? (d) And has every separate molecule of the mineral a monad or only those groups of molecules where definite structure is observable such as crystals?

(3) Yes; in our string of worlds it starts at globe A of the descending series and passing through all the preliminary evolutions and combinations of the first three kingdoms it finds itself encased in its first mineral form (in what I call race when speaking of man and what we may call class in general)—of class 1—there. Only it passes through *seven* instead of "through the thirteen spheres" even omitting the intermediate "worlds of results." Having passed through its seven great classes of inmetalliation (a good word this) with their septenary ramifications—the monad gives birth to the vegetable kingdom and moves on to the next planet B.

(a) As you now see, except as to the numbers. (b) Your geologists divide, I believe, stones into three great groups—of Sandstone, granite and chalk; or the sedimentary, organic, and igneous, following their physical characteristics just as the psychologists and spiritualists divide man into the trinity of body, soul, and spirit. Our method is totally different. We divide minerals (also the other kingdoms) according to their occult properties, i.e., according to the relative proportion of the seven universal

principles which they contain. I am sorry to refuse you, but I cannot, am not permitted to answer your question. To facilitate for you a question of simple nomenclature, however, I would advise you to study perfectly the seven principles in man, and thus to divide the seven great classes of the minerals correspondentially. For instance, the group of the sedimentary would answer to the compound (chemically speaking) body of man or his first principle; the organic to the second (some call it third) principle or jiva, etc., etc. You must exercise your own intuitions in that. Thus you might also intuit certain truths even as to their properties. I am more than willing to help you but things have to be divulged *gradually*.

(c) By occult *osmosis*. The plant and animal leave their carcases behind when life is extinct. So does the mineral only at longer intervals, as its rocky body is more lasting. It dies at the end of every *manwantaric* cycle, or at the close of one "Round" as you would call it. It is explained in the letter I am preparing for you.

(d) Every molecule is part of the Universal Life. Man's soul (his fourth and fifth principle) is but a compound of the progressed entities of the lower kingdoms. The superabundance or preponderance of one over another compound will often determine the instincts and passions of a man, unless these are checked by the soothing and spiritualizing influence of his sixth principle.

(4) Please note, we call the grand cycle that the monad has performed in the mineral kingdom a "round" which we understand to contain thirteen (seven) stations, or objective, more or less material worlds. At each of these stations it performs what we call a "world ring," which includes seven inmetalliations, one in each of the seven classes of that kingdom. Is this accepted for nomenclature and correct?

(4) I believe it will lead to a further confusion. A Round we are agreed to call the passage of a monad from globe A to globe Z (or G) through the encasement in all and each of the four kingdoms, viz., as a mineral, a vegetable, an animal and man or the Deva kingdom. The "world ring" is correct. M∴ advised Mr. Sinnett strongly to agree upon a nomenclature before going any further. A few stray facts were given to you *par contrebande* and on the smuggling principle hitherto. But now since you seem really and seriously determined to study and utilize our philosophy—it is time we should begin to work seriously. Because we are constrained to deny to our friends an insight into the higher Mathematics it is no reason why we should refuse to teach them arithmetic.

The monad performs not only "world rings" or seven major inmetalliations, inherbations, zoonisations (?) and incarnations—but an infinitude of sub-rings or subordinate whirls all in series of sevens. As the geologist divides the crust of the earth into great divisions, sub-divisions, minor compartments and zones; and the botanist his plants into orders, classes and species, and the zoologist his subjects into classes, orders and families, so we have our arbitrary classifications and our nomenclature. But besides all this being incomprehensible to you, volumes upon volumes out of the Books of Kiu-te and others would have to be written. Their commentaries are worse still. They are filled with the most abstruse mathematical calculations the key to most of which are in the hands of our highest adepts only, since showing as they do the infinitude of the phenomenal manifestations in the side projections of the *one* Force they are again secret. Therefore I doubt whether I will be allowed to give you for the present anything beyond the mere unitary or root idea. Anyhow I will do my best.

(5) We understand that in *each* of your other six kingdoms, a monad similarly performs a complete round, in each round stopping in each of the thirteen stations, and there performing in each a world ring of seven lives, one in each of the seven classes into which each of the six said kingdoms are divided. Is this correct and, if so, will you give us the seven classes of these six kingdoms?

(5) If by kingdoms the seven kingdoms or regions of the earth are meant—and I do not see how it can mean anything else—then the query is answered in my reply to your Question 2. And if so then the five out of the seven are already enumerated. The first two are related as well as the third, to the evolution of the elementals and of the Inner Kingdom.

(6) If we are right then the total existences prior to the man-period is 637. Is this correct? Or are there seven existences in each class of each kingdom, 4,459? Or what are the total numbers and how divided? One point more. In these lower kingdoms is the number of lives, so to speak, invariable, or does it vary and, if so, how, why, and within what limits?

(6) Not being permitted to give you the whole truth, or divulge the number of isolated fractions, I am unable to satisfy you by giving you the total number. Rest assured my dear Brother, that to one who does not seek to become a practical occultist these numbers are immaterial. Even our high chelas are refused these particulars to the moment of their initiation into adeptship. These

figures as I have already said are so interwoven with the profoundest psychological mysteries that to divulge the key to such figures, would be to put the rod of power within the reach of all the clever men who would read your book. All that I can tell you is that within the Solar Manwantara the number of existences or vital activities of the monad is fixed, but there are local variations in number in *minor* systems, individual worlds, rounds, and world rings, according to circumstances. And in this connexion remember also that human *personalities* are often *blotted out*, while the entities whether single or compound complete all the minor and major circles of necessities under whatsoever form.

(7) So far we hope we are tolerably correct, but when we come to Man we have got muddled.

(7) And no wonder, since you were not given the correct information.

(7a) Does the monad as Man (ape-man and upwards) make one or seven rounds as above defined? We gathered the latter.

(7a) As a man-ape he performs just as many rounds and rings as every other race or class; i.e., he performs one Round and in every planet from A to Z has to go through seven chief races of ape-like man, as many sub-races, etc., etc. (see Supplementary Notes) as the above described race.

(7b) At each *round* does his *world circle* consist of seven lives in seven races (49) or of only seven lives in one race? We are not certain how you use the word race, whether there is only one race to each station of each round, i.e., one race to each world circle or whether there are seven races (with their seven branchlets and a life in each in either case) in each world circle. Nay, from your use of the words "and through each of these Man *has* to evolute before he passes on to the next higher race and that *seven times*," we are not sure that there are not seven lives in each branchlet as you call it, *sub-race* we will, if you like, say.

So now there may be seven rounds each with seven races, each with seven sub-races, each with seven incarnations = 13 × 7 × 7 × 7 × 7 = 31,213 lives, or one round with seven races and seven sub-races and a life in each = 13 × 7 × 7 = 637 lives or again 4,459 lives. Please set us right here stating the normal number of lives (the exact numbers will vary owing to idiots, children, etc., not counting) and how divided.

(7b) As the above described race: i.e., at each planet—our earth included—he has to perform seven rings through seven

races (one in each) and 7 × 7 offshoots. There are seven root-races, and seven sub-races or offshoots. Our doctrine treats anthropology as an absurd empty dream of the religionists and confines itself to ethnology. It is possible that my nomenclature is faulty: you are at liberty in such a case to change it. What I call "race" you would perhaps term "stock" though sub-race expresses better what we mean than the word family or division of the genus homo. However, to set you right so far I will say—one life in each of the seven root-races; seven lives in each of the 49 sub-races—or 7 × 7 × 7 = 343 and add 7 more. And then a series of lives in offshoot and branchlet races; making the total incarnations of man in each station or planet 777. The principle of acceleration and retardation applies itself in such a way, as to eliminate all the inferior stocks and leave but a single superior one to make the last ring. Not much to divide over some millions of years that man passes on one planet. Let us take but one million of years—suspected and now accepted by your science—to represent man's entire term upon our earth in this Round; and allowing an average of a century for each life, we find that whereas he has passed in all his lives upon our planet (in this Round) but 77,700 years he has been in the subjective spheres 922,300 years. Not much encouragement for the extreme modern reincarnationists who remember their several previous existences!

Should you indulge in any calculations do not forget that we have computed above only full average lives of consciousness and responsibility. Nothing has been said as to failures of Nature in abortions, congenital idiots, death of children in their first septenary cycle, nor of the *exceptions* of which I cannot speak. No less have you to remember that average human life varies greatly according to the Round. Though I am obliged to withhold information about many points yet if you should work out any of the problems by yourself it will be my duty to tell you so. Try to solve the problem of the 777 incarnations.

(8) M— said all mankind is in the fourth round, the fifth has not yet commenced but soon will. Was this a slip? If not, then collating this with your present remarks we gather that all mankind is on the fourth round (though in another place you seemed to say we are on the fifth round). That the highest people now on earth belong to the first sub-race of the fifth race, the majority to the seventh sub-race of the fourth race but with remnants of the other sub-races of the fourth race and the seventh sub-race of the third race.

Pray set us quite right on this.

(8) M∴ knows very little English and *hates* writing. But even I might have used very well the same expression. A few drops of rain do not make the monsoon though they presage it. The fifth round has not commenced on our Earth and the races and sub-races of one round must not be confounded with those of another round. The fifth round mankind may be said to have "commenced" when there shall not be left on the planet which precedes ours a single man of that round and on our Earth not one of the fourth round. You should know also that the casual fifth round men (and very few and scarce they are) who come in upon us as avant couriers do not beget on earth fifth round progeny. Plato and Confucius were fifth round men and our Lord a sixth round man (the mystery of his avatar is spoken of in my forthcoming letter) and not even G Buddha's son was anything but a fourth round man.

Our mystic terms in their clumsy retranslation from the Sanskrit into English are as confusing to us as they are to you—especially to M∴ unless in writing to you one of us takes his pen *as an adept* and uses it from the first word to the last, in this capacity he is quite as liable to "slips" as any other man. *No* we are not in the fifth round, but fifth round men have been coming in for the last few thousand years. But what is such a petty stretch of time in comparison with even one million of the several millions of years embraced in man's occupancy of earth in a single round!

K.H.

Please examine carefully the few additional things I give you on the fly-leaves. Damodar has received orders to send you No. 3 of Terry's letters—a good material for pamphlet No. 3 of Fragments of Occult Truth.

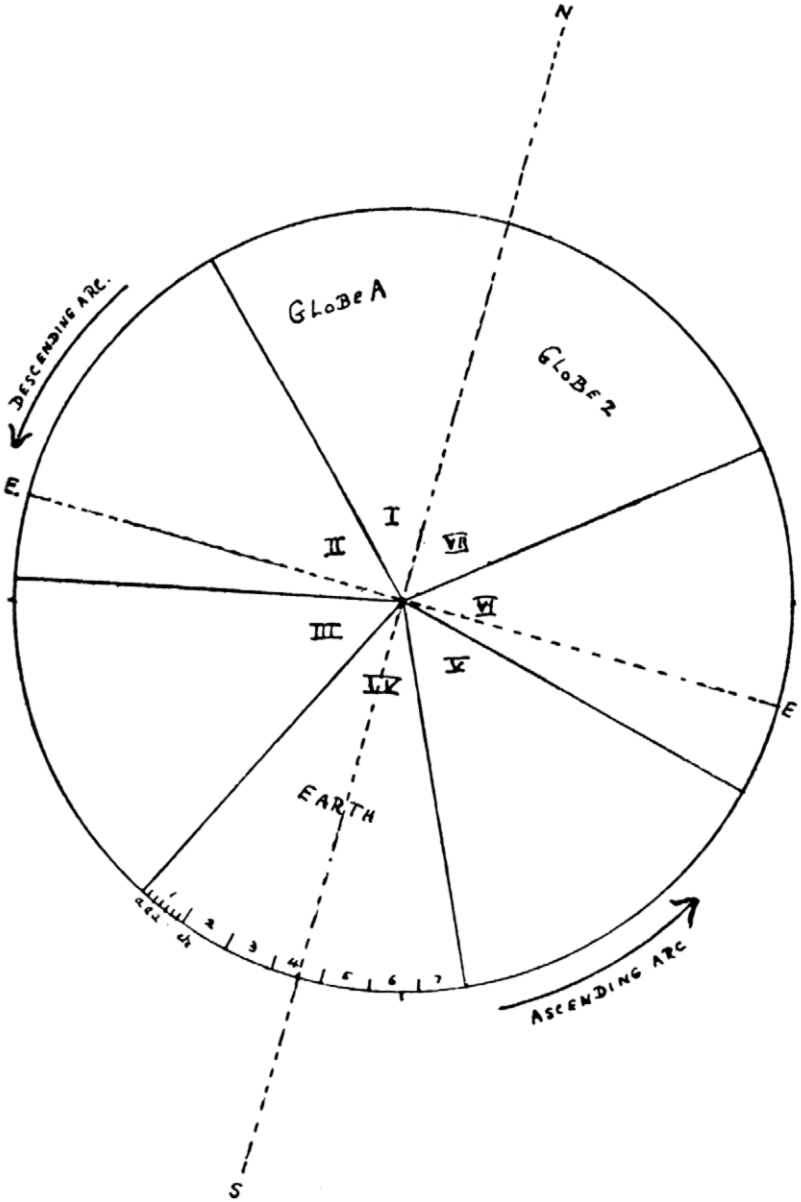

MAN ON A PLANET[1]

[1] For explanatory notes see page 86.

This figure roughly represents the development of humanity on a planet—say our earth. Man evolves in seven major or root-races; 49 minor races; and the subordinate races or offshoots, the branchlet races coming from the latter are not shown.

The arrows indicate the direction taken by the evolutionary impulse.

I, II, III, IV, etc., are the seven major or root-races.

1, 2, 3, etc., are the minor races.

a, a, a, are the subordinate or offshoot races.

N, the initial and terminal point of evolution on the planet.

S, the axial point where the development equilibrates or adjusts itself in each race evolution.

E, the equatorial points where in the descending arc intellect overcomes spirituality and in the ascending arc spirituality outstrips intellect.

(N.B.—The above in D.K.'s hand—the rest in K.H.'s.—A.P.S.)

P.S. In his hurry D.J.K. has made his figure incline somewhat out of the perpendicular but it will serve as a rough memorandum. He drew it to represent development on a single planet; but I have added a word or two to make it apply as well (which it does) to a whole manwantaric chain of worlds. K.H.

Supplementary Notes

Whenever any question of evolution or development in any Kingdom presents itself to you bear constantly in mind that everything comes under the septenary rule of series in their correspondences and mutual relations throughout nature.

In the evolution of man there is a topmost point, a bottom point, a descending arc, and an ascending arc. As it is "spirit" which transforms itself into "matter" and (not "matter" which ascends—but) matter which *resolves once more into spirit,* of course the first race evolution and the last on a planet (as in each round) must be more ethereal, more spiritual, the fourth or lowermost one most physical (progressively of course in each round) and at the same time—*as physical intelligence is the masked manifestation of spiritual intelligence*—each evoluted race in the downward arc must be more physically intelligent than its predecessor, and each in the upward arc have a more refined form of mentality commingled with spiritual intuitiveness.

The first race (or stock) of the first round after a *solar* manwantara (kindly wait for my forthcoming letter before you allow yourself to be repuzzled or remuddled. It will explain a good deal) would then be a god man race of an almost impalpable shape. And

so it is; but then comes the difficulty to the student to reconcile this fact with the evolution of man from the *animal*—however high his form among the anthropoids. And yet it is reconcilable for whomsoever will hold religiously to a strict analogy between the works of the two worlds, the visible and the invisible—one world, in fact, as one is working within itself so to say. Now there are—there *must be* "failures" in the ethereal races of the many classes of Dyan Chohans or Devas as well as among men. But still as these failures are too far progressed and spiritualized to be thrown back forcibly from their Dyan Chohanship into the vortex of a new primordial evolution through the lower kingdoms—this then happens. When a new solar system is to be evolved these Dyan Chohans are (remember the Hindu allegory of the *Fallen Devas* hurled by Siva into Andarah who are allowed by Parabrahm to consider it as an intermediate state where they may prepare themselves by a series of rebirths in that sphere for a higher state—a new regeneration) born in by the influx "ahead" of the elementals and remain as a latent or inactive spiritual Force in the aura of the nascent world of a new system until the stage of human evolution is reached: Then Karma has reached them and they will have to accept to the last drop in the bitter cup of retribution. Then they become an *active* Force, and commingle with the elementals, or progressed *entities* of the pure animal kingdom to develop little by little the full type of humanity. In this commingling they lose their high intelligence and spirituality of Deva-ship to regain them in the end of the seventh ring in the seventh round.

Thus we have:

Ist Round.—An ethereal being—*non-intelligent*, but super-spiritual. In each of the subsequent races and sub-races and minor races of evolution he grows more and more into an encased or incarnate being, but still preponderatingly ethereal. And like the animal and vegetable he develops monstrous bodies correspondential with his coarse surroundings.

IInd Round.—He is still gigantic and ethereal, but growing firmer and more condensed in body—a more physical man, yet still less intelligent than spiritual; for mind is a slower and more difficult evolution than the physical frame and the mind would not develop as rapidly as the body.

IIIrd Round.—He has now a perfectly concrete or compacted body; at first the form of a giant ape, and more intelligent (or rather cunning) than spiritual. For in the downward arc he has now reached the point where his primordial spirituality is eclipsed or overshadowed by nascent mentality. In the last half of this third round his gigantic stature decreases, his body

improves in texture (perhaps the microscope might help to demonstrate this) and he becomes a more rational being—though still more an ape than a deva-man.

IVth Round.—Intellect has an enormous development in this round. The dumb races will acquire *our* human speech, on our globe, on which from the 4th race language is perfected and knowledge in physical things increases. At this half-way point of the 4th round, Humanity passes the *axial point of the minor manwantaric circle*. (Moreover, at the middle point of every major or *root race* evolution of each round, man passes the equator of his course on that planet, the same rule applying to the whole evolution or the seven rounds of the minor Manwantara—7 rounds ÷ 2 = 3½ rounds). At this point then the world teems with the results of intellectual activity and *spiritual decrease*. In the first half of the fourth race, sciences, arts, literature and philosophy were born, eclipsed in one nation, reborn in another. Civilization and intellectual development whirling in septenary cycles as the rest; while it is but in the latter half that the spiritual Ego will begin its real struggle with body and mind to manifest its transcendental powers. Who will help in the forthcoming gigantic struggle? Who? Happy the man who helps a helping hand.

Vth Round.—The same relative development, and the same struggle continues.

VIth Round.

VIIth Round.

Of these we need not speak.

NEXT: LETTER 15 PREVIOUS: LETTER 11

LETTER No. 15[1]

From K.H. to A.O.H. Received July 10th, 1882.

(1) Does every mineral form, vegetable, plant, animal, always contain within it that entity which involves the potentiality of development into a planetary spirit? At this present day in this present earth is there such an essence or spirit or soul—the name is immaterial in every mineral, etc.

(1) Invariably; only rather call it the *germ* of a future entity, which it has been for ages. Take the human fœtus. From the moment of its first planting until it completes its seventh month of gestation it repeats in miniature the mineral, vegetable, and animal cycles it passed through in its previous encasements, and only during

[1] Transcribed from a copy in Mr. Sinnett's handwriting. K.H.'s replies are in bold type.—Ed.

the last two, develops its future human entity. It is completed but towards the child's seventh year. Yet it existed without any *increase* or *decrease* aeons on aeons before it worked its way onward, *through* and *in* the womb of mother nature as it works now in its earthly mother's bosom. Truly said a learned philosopher who trusts more to his intuitions than the dicta of modern science. "The stages of man's intra-uterine existence embody a condensed record of some of the missing pages in Earth's history." Thus you must look back at the animal, vegetable and mineral entities. You must take each entity at its starting point in the manvantaric course as the primordial cosmic atom already differentiated by the first flutter of the manvantaric life breath. For the potentiality which develops finally in a perfected planetary spirit lurks in, *is* in fact that primordial cosmic atom. Drawn by its "*chemical* affinity" (?) to coalesce with other like atoms the aggregate sum of such united atoms will in time become a man-bearing globe after the stages of the cloud, the spiral and sphere of fire-mist and of the condensation, consolidation, shrinkage and cooling of the planet have been successively passed through. But mind, not every globe becomes a "*man* bearer." I simply state the fact without dwelling further upon it in this connection. The great difficulty in grasping the idea in the above process lies in the liability to form more or less incomplete mental conceptions of the working of the *one* element, of its inevitable presence in every imponderable atom, and its subsequent ceaseless and almost illimitable multiplication of new centres of activity without affecting in the least its own original quantity. Let us take such an aggregation of atoms destined to form our globe and then follow, throwing a cursory look at the whole, the special work of such atoms. We will call the primordial atom A. This being not a circumscribed centre of activity but the initial point of a manvantaric whirl of evolution, gives birth to new centres which we may term B, C, D, etc., incomputably. Each of these capital points gives birth to minor centres, a, b, c, etc. And the latter in the course of evolution and involution in time develops into A's, B's, C's, etc., and so form the roots or are the developing causes of new genera, species, classes, etc., ad infinitum. Now neither the primordial A and its companion atoms, nor their derived a's, b's, c's, have lost one tittle of their original force or life-essence by the evolution of their derivatives. The force there is not transformed into something else as I have already shown in my letter, but with each development of a new centre of activity from *within* itself multiplies ad infinitum without ever losing a particle of its nature in quantity or quality. Yet

acquiring as it progresses something plus in its differentiation. This "force" so-called, shows itself truly indestructible but does *not* correlate and is *not* convertible in the sense accepted by the Fellows of the R.S., but rather may be said to *grow* and *expand* into "something else" while neither its own potentiality nor being are in the least affected by the transformation. Nor can it well be called *force* since the latter is but the attribute of Yi{h} Sin (Yi{h} Sin or the one "Form of existence" also Adi-Buddhi or Dharmakaya the mystic, universally diffused essence) when manifesting in the phenomenal world of senses namely only your old acquaintance Fohat. See in this connexion Subba Row's article "Aryan Arhat Esoteric Doctrines" on the seven-fold principles in man; his review of your Fragments, pp. 94 and 95. The initiated Brahmin calls it (Yi{h} Sin and Fohat) Brahman and Sakti when manifesting as that force. We will perhaps be nearer correct to call it *infinite life* and the source of all life visible and invisible, an essence inexhaustible ever present, in short Swabhâvat. (S. in its universal application, Fohat when manifesting throughout our phenomenal world or rather the visible universe hence in its limitations). It is pravritti when active, nirvritti when passive. Call it the Sakti of Parabrahma, if you like, and say with the Adwaitees (Subba Row is one) that Parabrahm plus Maya becomes *Iswar* the creative principle—a power commonly called God which disappears and dies with the rest when pralaya comes. Or you may hold with the northern Buddhist philosophers and call it *Adi-Buddhi* the all-pervading supreme and absolute intelligence with its periodically manifesting Divinity—"Avalokiteshvara" (a manvantaric intelligent nature crowned with humanity)—the mystic name given by us to the hosts of the Dyan Chohans (N.B., the solar Dyan Chohans or the host of only our solar system) taken collectively, which host represents the mother source, the aggregate amount of all the intelligences that were are or ever will be whether on our string of man-bearing planets or on any part or portion of our solar system. And this will bring you by analogy to see that in its turn Adi-Buddhi (as its very name translated literally implies) is the aggregate intelligence of the universal intelligences including that of the Dyan Chohans even of the highest order. That is all I dare now to tell you on this special subject, as I fear I have already transcended the limit. Therefore whenever I speak of humanity without specifying it you must understand that I mean not humanity of our fourth round as we see it on this speck of mud in space but the whole host already evoluted.

Yes as described in my letter—there is but one element and it is

impossible to comprehend our system before a correct conception of it is firmly fixed in one's mind. You must therefore pardon me if I dwell on the subject longer than really seems necessary. But unless this great primary fact is firmly grasped the rest will appear unintelligible. This element then is the—to speak metaphysically—one substratum or permanent cause of all manifestations in the phenomenal universe. The ancients speak of the five cognizable elements of ether, air, water, fire, earth, and of the one incognizable element (to the uninitiates) the 6th principle of the universe—call it Purush Sakti, while to speak of the seventh outside the sanctuary was punishable with death. But these five are but the differentiated aspects of the one. As man is a sevenfold being so is the universe—the septenary microcosm being to the septenary macrocosm but as the drop of rainwater is to the cloud from whence it dropped and whither in the course of time it will return. In that one are embraced or included so many tendencies for the evolution of air, water, fire, etc. (from the purely abstract down to their concrete condition) and when those latter are called elements it is to indicate their productive potentialities for numberless form changes or evolutions of being. Let us represent the unknown quantity as X; that quantity is the one eternal immutable principle—and A, B, C, D, E, five of the six minor principles or components of the same; viz., the principles of earth, water, air, fire and ether (akasa) following the order of their spirituality and beginning with the lowest. There is a sixth principle answering to the sixth principle *Buddhi*, in man (to avoid confusion remember that in viewing the question from the side of the descending scale the abstract All or eternal principle would be numerically designated as the first, and the phenomenal universe as the seventh, and whether belonging to man or to the universe—viewed from the other side the numerical order would be exactly reversed) but we are not permitted to name it except among the initiates. I may however hint that it is connected with the process of the highest intellection. Let us call it N. And besides these, there is under all the activities of the phenomenal ⊙ [universe{?}] an energizing impulse from X, call this Y. Algebraically stated, our equation would therefore read A+B+C+D+E+N+Y=X. Each of these six letters represents, so to speak, the spirit or abstraction of what you call elements (your meagre English gives me no other word). This spirit controls the entire line of evolution, around the whole manvantaric cycle in its own department. The informing, vivifying, impelling, evolving *cause*, behind the countless phenomenal manifestations in that department of Nature. Let us work out the idea with a single example. Take

fire. D—the primal igneous principle resident in X—is the ultimate cause of every phenomenal manifestation of fire on all the globes of the chain. The proximate causes are the evoluted secondary igneous agencies which severally control the *seven* descents of fire on each planet. (Every element having its seven principles and every principle its seven sub-principles and these secondary agencies before doing so, have in turn become primary causes.) D is a septenary compound of which the highest fraction is pure spirit. As we see it on our globe it is in its coarsest, most material condition, as gross in its way as is man in his physical encasement. In the next preceding globe to ours fire was less gross than here: on the one before that less still. And so the body of flame was more and more pure and spiritual less and less gross and material on each antecedent planet. On the first of all in the manvantaric chain, it appeared as an almost pure objective shining—the Maha Buddhi, sixth principle of the *eternal light*. Our globe being at the bottom of the arc where matter exhibits itself in its grossest form along with spirit—when the fire element manifests itself on the globe next succeeding ours in the ascending arc it will be less dense than as we see it. Its spiritual quality will be identical with that which fire had on the globe preceding ours in the descending scale; the second globe of the ascending scale will correspond in quality with that of the second anterior globe to ours in the descending scale, etc. On each globe of the chain there are seven manifestations of fire of which the first in order will compare as to spiritual quality with the last manifestation on the next preceding planet: the process being reversed, as you will infer, with the opposite arc. The myriad specific manifestations of these six universal elements are in their turn but the offshoots, branches or branchlets of the one single primordial "Tree of Life."

Take Darwin's genealogical tree of life of the human race and others and bearing ever in mind the wise old adage, "As below so above"—that is the universal system of correspondences—try to understand by analogy. Thus will you see that in this day on this present earth in every mineral, etc., there is such a spirit. I will say more. Every grain of sand, every boulder or crag of granite, *is* that spirit crystallized or petrified. You hesitate. Take a primer of geology and see what science affirms there about the formation and growth of minerals. What is the origin of all the rocks, whether sedimentary or igneous. Take a piece of granite or sandstone and you find one composed of crystals, the other of grains of various stones (organic rocks or stones formed out of the remains of once living plants and animals, will not serve our present purpose:

they are the relics of subsequent evolutions while we are concerned but with the primordial ones). Now sedimentary and igneous rocks are composed, the former of sand gravel and mud, the latter of lava. We have then but to trace the origin of the two. What do we find? We find that one was compounded of three elements or more accurately three several manifestations of the *one* element,—earth, water and fire, and that the other was similarly compounded (though under different physical conditions) out of cosmic matter—the imaginary *materia prima* itself one of the manifestations (6th principle) of the one element. How then can we doubt that a mineral contains in it a spark of the One as everything else in this objective nature does?

(2) When the pralaya commences what becomes of the Spirit that has not worked its way up to man?

(2) . . . The period necessary for the completion of the seven local or earthly—or shall we call it—globe-rings (not to speak of the seven Rounds in the minor manvantaras followed by their seven minor pralayas)—the completion of the so-called mineral cycle is immeasurably longer than that of any other kingdom. As you may infer by analogy every globe before it reaches its adult period, has to pass through a formation period—also septenary. Law in Nature is uniform and the conception, formation, birth, progress and development of the child differs from those of the globe only in magnitude. The globe has two periods of teething and of capillature—its first rocks which it also sheds to make room for new—and its ferns and mosses before it gets forest. As the atoms in the body change [every] seven years so does the globe renew its strata every seven cycles. A section of a part of Cape Breton coalfields shows seven ancient soils with remains of as many forests, and could one dig as deep once more seven other sections would be found following. . . .

There are three kinds of pralayas and manvantaras:—

1. The universal or Maha pralaya and manvantara.

2. The solar pralaya and manvantara.

3. The minor pralaya and manvantara.

When the pralaya No. 1 is finished the universal manvantara begins. Then the whole universe must be re-evoluted *de novo*. When the pralaya of a solar system comes it affects that solar system only. A solar pralaya = 7 minor pralayas. The minor pralayas of No. 3 concern but our little string of globes, whether man-bearing or not. To such a string our Earth belongs.

Besides this within a minor pralaya there is a condition of planetary *rest* or as the astronomers say "death," like that of our present moon—in which the rocky body of the planet survives but the life impulse has passed out. For example. Let us imagine that our earth is one of a group of seven planets or man-bearing worlds more or less elliptically arranged. Our earth being at the exact lower central point of the orbit of evolution, viz., half way round—we will call the first globe A, the last Z. After each solar pralaya there is a *complete* destruction of our system and after each solar pralaya begins the absolute objective reformation of our system and each time everything is more perfect than before.

Now the life impulse reaches A or rather that which is destined to become A and which so far is but cosmic dust. A centre is formed in the nebulous matter of the condensation of the solar dust disseminated through space and a series of three evolutions invisible to the eye of flesh occur in succession, viz., three kingdoms of elementals or nature forces are evoluted: in other words the animal soul of the future globe is formed; or as a Kabalist will express it, the gnomes, the salamanders, and the undines are created. The correspondence between a mother-globe and her child-man may be thus worked out. Both have their seven principles. In the Globe, the elementals (of which there are in all seven species) form (a) a gross body, (b) her fluidic double (*linga* sariram), (c) her life principle (jiva); (d) her fourth principle kama rupa is formed by her creative impulse working from centre to circumference; (e) her fifth principle (animal soul or *Manas*, physical intelligence) is embodied in the vegetable (in germ) and animal kingdoms; (f) her sixth principle (or spiritual soul, Buddhi) is man (g) and her seventh principle (atma) is in a film of spiritualized akasa that surrounds her. The three evolutions completed: palpable globe begins to form. The mineral kingdom fourth in the whole series, but first in this stage leads the way. Its deposits are at first vaporous soft and plastic, only becoming hard and concrete in the seventh ring. When this ring is completed it projects its essence to globe B—which is already passing through the preliminary stages of formation and mineral evolution begins on that globe. At this juncture the evolution of the vegetable kingdom commences on globe A. When the latter has made its seventh ring its essence passes on to globe B. At that time the mineral essence moves to globe C and the germs of the animal kingdom enter A. When the animal has seven rings there, its life principle goes to globe B, and the essences of vegetable and mineral move on. Then comes man on A, an ethereal foreshadowing of the compact being he is destined to become on our

earth. Evolving seven parent races with many offshoots of sub-races, he, like the preceding kingdoms completes his seven rings and is then transferred successively to each of the globes onward to Z. From the first man has all the seven principles included in him in germ but none are developed. If we compare him to a baby we will be right; no one has ever, in the thousands of ghost stories current, seen the ghost of an infant, though the imagination of a loving mother may have suggested to her the picture of her lost babe in dreams. And this is very suggestive. In each of the rounds he makes one of the principles develop fully. In the first round his consciousness on our earth is dull and but feeble and shadowy, something like that of an infant. When he reaches our earth in the second round he has become responsible in a degree, in the third he becomes so entirely. At every stage and every round his development keeps pace, with the globe on which he is. The descending arc from A to our earth is called the shadowy, the ascending to Z the "luminous." . . . We men of the fourth round are already reaching the latter half of the fifth race of our fourth round humanity, while the men (the few earlier comers) of the fifth round, though only in their first race (or rather class), are yet immeasurably higher than we are—spiritually if not intellectually; since with the completion or full development of this fifth principle (intellectual soul) they have come nearer than we have, are closer in contact with their sixth principle Buddhi. Of course many are the differentiated individuals even in the fourth race as germs of principles are not equally developed in all, but such is the rule.

. . . Man comes on globe A after the other kingdoms have gone on. (Dividing our kingdoms into seven, the last four are what exoteric science divides into three. To this we add the kingdom of man or the Deva kingdom. The respective entities of these we divide into germinal, instinctive, semi-conscious, and fully conscious). . . . When all kingdoms have reached globe Z they will not move forward to re-enter A in precedence of man, but under a law of retardation operative from the central point—or earth—to Z and which equilibrates a principle of acceleration in the descending arc—they will have just finished their respective evolution of genera and species, when man reaches his highest development on globe Z—in this or any round. The reason for it is found in the enormously greater time required by them to develop their infinite varieties as compared with man; the relative speed of development *in the rings* therefore naturally increases as we go up the scale from the mineral. But these different rates are so adjusted by man stopping longer in the interplanetary spheres of rest, for weal or woe—that all kingdoms finish

their work simultaneously on the planet Z. For example, on our globe we see the equilibrating law manifesting. From the first appearance of man whether speechless or not to his present one as a fourth and the coming fifth round being the structural intention of his organization has not radically changed. Ethnological characteristics however varied, affecting in no way man as a *human being*. The fossil of man or his skeleton whether of the period of that mammalian branch of which he forms the crown, whether cyclop or dwarf can be still recognized at a glance as a relic of man. Plants and animals meanwhile have become more and more unlike what they were. . . . The scheme with its septenary details would be incomprehensible to man had he not the power as the higher Adepts have proved of prematurely developing his 6th and 7th senses—those which will be the natural endowment of all in the corresponding rounds. Our lord Buddha—a 6th round man—would not have appeared in our epoch, great as were his accumulated merits in previous rebirths but for a *mystery*. . . . Individuals cannot outstrip the humanity of their round any further than by one remove, for it is mathematically impossible—you say (in effect): if the fountain of life flows ceaselessly there should be men of all rounds on the earth at all times, etc. The hint about planetary rest may dispel the misconception on this head.

When man is perfected *qua* a given round on globe A he disappears thence (as had certain vegetables and animals). By degrees this globe loses its vitality and finally reaches the moon stage, i.e., death, and so remains while man is making his seven rings on Z and passing his intercyclic period before starting on his next round. So with each globe in turn.

And now as man when completing his seventh ring upon A has but begun his first on Z and as A dies when he leaves it for B, etc., and as he must also remain in the intercyclic sphere after Z, as he has between every two planets, until the impulse again thrills the chain, clearly no one can be more than one round ahead of his kind. And Buddha only forms an exception by virtue of the *mystery*. We have fifth round men among us because we are in the latter half of our septenary earth ring. In the first half this could not have happened. The countless myriads of our fourth round humanity who have outrun us and completed their seven rings on Z, have had time to pass their intercyclic period begin their new round and work on to globe D (ours). But how can there be men of the 1st, 2nd, 3rd, 6th and 7th rounds? We represent the first three and the sixth can only come at rare intervals and prematurely like Buddhas (only under prepared conditions) and that the last-named the

seventh are not yet evolved! We have traced man out of a round into the Nirvanic state between Z and A. A was left in the last round dead. As the new round begins it catches the new influx of life, reawakens to vitality and begets all its kingdoms of a superior order to the last. After this has been repeated seven times comes a minor pralaya; the chain of globes are not destroyed by disintegration and dispersion of their particles but pass *in abscondito*. From this they will re-emerge in their turn during the next septenary period. Within one solar period (of a pralaya and manvantara) occur seven such minor periods, in an ascending scale of progressive development. To recapitulate, there are in the round seven planetary or earth rings for each kingdom and one obscuration of each planet. The minor manvantara is composed of 7 rounds, 49 rings and 7 obscurations, the solar period of 49 rounds, etc.

The periods with pralaya and manvantara are called by Dikshita "Surya manvantaras and pralayas." Thought is baffled in speculating how many of our solar pralayas must come before the great Cosmic night — but that will come.

. . . In the minor pralayas there is no starting *de novo* — only resumption of arrested activity. The vegetable and animal kingdoms which at the end of the minor manvantara had reached only a partial development are not destroyed. Their life or vital entities, call some of them *nati* if you will — find also their corresponding night and rest — they also have a nirvana of their own. And why should they not, these fœtal and infant entities. They are all like ourselves begotten of the one element. . . . As we have our Dyan Chohans so have they in their several kingdoms elemental guardians and are as well taken care of in the mass as is humanity in the mass. The one element not only fills space and *is* space, but interpenetrates every atom of cosmic matter.

When strikes the hour of the solar pralaya — though the process of man's advance on his last seventh round is precisely the same, each planet instead of merely passing out of the visible into the invisible as he quits it in turn is annihilated. With the beginning of the seventh round of the seventh minor manvantara, every kingdom having now reached its last cycle, there remains on each planet after the exit of man but the maya of once living and existing forms. With every step he takes on the descending and ascending arcs as he moves on from globe to globe the planet left behind becomes an empty chrysaloidal case. At his departure there is an outflow from every kingdom of its entities. Waiting to pass into higher forms in due time they are nevertheless liberated: for to the day of that evolution they will rest

in their lethargic sleep in space until again energized into life in the new solar manvantara. The old elementals—will rest until they are called to become in their turn the bodies of mineral, vegetable and animal entities (on another and a higher string of globes) on their way to become human entities (see *Isis*) while the germinal entities of the lowest forms, and in that time of general perfection there will remain but few of such—will hang in space like drops of water suddenly turned to icicles. They will thaw at the first hot breath of a solar manvantara and form the soul of the future globes.

. . . The slow development of the vegetable kingdom provided for by the longer inter-planetary rest of man. . . . When the solar pralaya comes the whole purified humanity merges into nirvana and from that inter-solar nirvana will be reborn in higher systems. The string of worlds is destroyed and vanishes like a shadow from the wall in the extinguishment of light. We have every indication that at this very moment such a solar pralaya is taking place while there are two minor ones ending somewhere.

At the beginning of the solar manvantara the hitherto subjective elements of the material world now scattered in cosmic dust—receiving their impulse from the new Dyan Chohans of the new solar system (the highest of the old ones having gone higher)—will form into primordial ripples of life and separating into differentiating centres of activity combine in a graduated scale of seven stages of evolution. Like every other orb of space our Earth has before obtaining its ultimate materiality—and nothing now in this world can give you an idea of what this state of matter is—to pass through a gamut of seven stages of density. I say gamut advisedly since the diatonic scale best affords an illustration of the perpetual rhythmic motion of the descending and ascending cycle of Swabhâvat—graduated as it is by tones and semi-tones.

You have among the learned members of your society one Theosophist who without familiarity with our occult doctrine has yet intuitively grasped from scientific data the idea of a solar pralaya and its manvantara in their beginnings. I mean the celebrated French astronomer Flammarion—"La Résurrection et la Fin des Mondes" (Chapter 4 res.). He speaks like a true seer. The facts are as he surmises with slight modifications. In consequence of the secular refrigeration (old age rather and loss of vital power), solidification and desiccation of the globes, the earth arrives at a point when it begins to be a relaxed conglomerate. The period of child-bearing is gone by. The progeny are all nurtured, its term of life is finished. Hence "its constituent masses cease to obey those laws of cohesion and

aggregation which held them together." And becoming like a cadaver which abandoned to the work of destruction would leave each molecule composing it free to separate itself from the body for ever to obey in future the sway of new influences. The attraction of the moon (would that he could know the full extent of its pernicious influence) would itself undertake the task of demolition by producing a tidal wave of earth particles instead of an aqueous tide.

His mistake is that he believes a long time must be devoted to the ruin of the solar system: we are told that it occurs in the twinkling of an eye but not without many preliminary warnings. Another error is the supposition that the earth will fall into the sun. The sun itself is first to disintegrate at the solar pralaya.

. . . Fathom the nature and essence of the sixth principle of the universe and man and you will have fathomed the greatest mystery in this our world—and why not—are you not surrounded by it? What are its familiar manifestations, mesmerism, Od force, etc.—all different aspects of one force capable of good and evil applications.

The degrees of an Adept's initiation mark the seven stages at which he discovers the secret of the sevenfold principles in nature and man and awakens his dormant powers.

NEXT: LETTER 16 PREVIOUS: LETTER 14

LETTER No. 16[1]

{The Devachan Letter, July 15+, 1882}

(1) The remarks appended to a letter in the last *Theosophist*, page 226, col. 1, strike me as very important and as qualifying—I do not say contradicting—a good deal of what we have hitherto been told *in re* Spiritualism.

We had heard already of a spiritual condition of life in which the redeveloped ego enjoyed a conscious existence for a time before reincarnation in another world; but that branch of the subject has hitherto been slurred over. Now some explicit statements are made about it; and these suggest further inquiries.

In the *Deva-chan* (I have lent my *Theosophist* to a friend; and have not got it at hand to refer to but that if I remember rightly is the name given to the state of spiritual beatitude described) the new ego retains complete recollection of his life on earth apparently. Is that so or is there any misunderstanding on that point on my part?

(1) The Deva-Chan, or land of "Sukhavati," is *allegorically* described

[1] Mr. Sinnett's queries to which K.H. replies in this letter are printed in bold type. — Ed.

by our Lord Buddha himself. What he said may be found in the *Shan-mun-yi-tung*. Says Tathâgata:—

. . . "Many thousand myriads of systems of worlds beyond this [ours] there is a region of Bliss called *Sukhavati* . . . This region is encircled within *seven* rows of railings, *seven* rows of vast curtains, *seven* rows of waving trees; this holy abode of Arahats is governed by the Tathâgatas [Dhyan-Chohans] and is possessed by the Bodhisatwas. It hath *seven* precious lakes in the midst of which flow crystaline waters having '*seven and one*' properties, or distinctive qualities [the 7 principles emanating from the ONE]. This, O, Sariputra is the 'Deva-Chan.' Its divine Udambara flower casts a root *in the shadow of every earth*, and blossoms for all those who reach it. Those born in the blessed region are truly felicitous: there are no more grief or sorrows *in that cycle* for them. . . . Myriads of spirits [lha] resort there for rest and then *return to their own regions*.[1] Again, O Sariputra, in that land of joy many who are born in it are *Avaivartyas*[2] . . ." etc. etc.

(2) Now except in the fact that the duration of existence in the *Deva chan* is limited, there is a very close resemblance between that condition and the Heaven of ordinary religion (omitting anthropomorphic ideas of God).

(2) Certainly the new *Ego* once that it is reborn, retains for a certain time—proportionate to its earth-life, a "complete recollection of his life on earth."[3] (See your preceding query.) But it can *never* return on earth from the Deva-Chan, nor has the latter—even omitting all "anthropomorphic ideas of God"—any resemblance to the paradise or heaven of any religion, and it is H.P.B.'s literary fancy that suggested to her the wonderful comparison.

(3) Now the question of importance—is who goes to Heaven—or Deva chan? Is this condition only attained by the few who are very good, or by the many who are not very bad,—after the lapse in their case of a longer unconscious incubation or gestation.

(3) "Who goes to Deva-Chan?" The personal Ego of course, but beatified, purified, holy. Every Ego—the combination of the sixth and seventh principles—which, after the period of unconscious gestation is reborn into the Deva-Chan, is of necessity as innocent and pure as a new-born babe. The fact of his being reborn at all,

[1] Those who have not ended their earth rings.

[2] Literally—those who will never return—the 7th Round men, etc.

[3] See back—(1) of your questions.

shows the preponderance of good over evil in his old personality. And while the Karma (of Evil) steps aside for the time being to follow him in his future earth-reincarnation, he brings along with him but the Karma of his good deeds, words, and thoughts into this Deva-Chan. "Bad" is a relative term for us—as you were told more than once before,—and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality—go to the Deva Chan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile, they are rewarded; receive the *effects* of the *causes* produced by them.

Of course it is *a state*. One, so to say, of *intense selfishness*, during which an *Ego* reaps the reward of his *unselfishness* on earth. He is completely engrossed in the bliss of all his personal earthly affections, preferences and thoughts, and gathers in the fruit of his meritorious actions. No pain, no grief nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness: for, *it is a state of perpetual "Maya."* . . . Since the conscious perception of one's *personality* on earth is but an evanescent dream that sense will be equally that of a dream in the Deva-Chan—only a hundred fold intensified. So much so, indeed, that the happy Ego is unable to see through the veil the evils, sorrows and woes to which those it loved on earth may be subjected to. It lives in that sweet dream with its loved ones—whether gone before, or yet remaining on earth; it has them near itself, as happy, as blissful and as innocent as the disembodied dreamer himself; and yet, apart from rare visions, the denizens of our gross planet feel it not. It is in this—during *such* a condition of complete *maya*— that the Souls or astral Egos of pure, loving sensitives, labouring under the same illusion, think their loved ones come down to them on earth, while it is their own Spirits that are raised towards those in the Deva-Chan. Many of the *subjective* spiritual communications—most of them when the sensitives are pure minded—are real; but it is most difficult for the *uninitiated* medium to fix in his mind the true and correct pictures of what he sees and hears. Some of the phenomena called psychography (though more rarely) are also real. The spirit of the sensitive getting odylized, so to say, by the aura of the Spirit in the Deva-Chan, becomes for a few minutes *that departed personality*, and writes in the hand-writing of the latter, in his language and in his thoughts—as they were during his life time. The two spirits become blended in one; and, the preponderance of one over the other during such phenomena determines the preponderance of *personality* in the characteristics exhibited in such writings and "trance-speaking." What you call "rapport" is in plain fact an identity of molecular vibration

between the astral part of the incarnate medium and the astral part of the disincarnate personality. I have just noticed an article *on smell* by some English professor (which I will cause to be reviewed in the *Theosophist* and say a few words), and find in it something that applies to our case. As, in music, two different sounds may be in accord and separately distinguishable, and this harmony or discord depends upon the synchronous vibrations and complementary periods; so there is *rapport* between medium and "control" when their astral molecules move in accord. And the question whether the communication shall reflect more of the one personal idiosyncracy or the other, is determined by the relative intensity of the two sets of vibrations in the compound wave of *akasa*. The less identical the vibratory impulses the more mediumistic and less spiritual will be the message. So then, measure your medium's moral state by that of the alleged "controlling" Intelligence, and your tests of genuineness leave nothing to be desired.

(4) Or are there great varieties of condition within the limits so to speak of Deva chan, so that an appropriate state is dropped into by all, from which they will be born into lower or higher conditions in the next world of causes. It is no use multiplying hypotheses. We want some information to go upon.

(4) Yes; there are great varieties in the Deva-Chan states, and, it is all as you say. As many varieties of bliss, as on earth there are shades of perception and of capability to appreciate such reward. It is an ideated paradise, in each case of the Ego's own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss. And it is that variety which guides the temporary personal *Ego* into the current which will lead him to be reborn in a lower or higher condition in the next world of causes. Everything is so harmoniously adjusted in nature—especially in the subjective world, that no mistake can be ever committed by the Tathâgatas—or Dhyan Chohan—who guide the impulses.

(5) On the face of the idea, a purely spiritual state would only be enjoyable to the entities highly spiritualized in this life. But there are myriads of very good people (morally) who are not spiritualized at all. How can they be fitted to pass, with their recollections of this life from a material to a spiritual condition of existence.

(5) It is "a spiritual condition" only as contrasted with our own grossly "material condition" and, as already stated—it is such degrees

of spirituality that constitute and determine the great "varieties" of conditions within the limits of Deva Chan. A mother from a savage tribe is not less happy than a mother from a regal palace, with her lost child in her arms; and although as actual Egos, children prematurely dying before the perfection of their septenary Entity do not find their way to Deva-Chan, yet all the same, the mother's loving fancy finds her children there, without one missing that her heart yearns for. Say—it is but a dream, but after all what is objective life itself but a panorama of vivid unrealities? The pleasure realised by a Red Indian in his "happy hunting grounds" in that Land of Dreams is not less intense than the ecstasy felt by a *connoisseur* who passes æons in the wrapt delight of listening to divine Symphonies by imaginary angelic choirs and orchestras. As it is no fault of the former, if born a "savage" with an instinct to kill—though it caused the death of many an innocent animal—why, if with it all, he was a loving father, son, husband, why should he not also enjoy *his* share of reward? The case would be quite different if the same cruel acts had been done by an educated and civilised person, from a mere love of sport. The savage in being reborn would simply take a low place in the scale, by reason of his imperfect moral development; while the *Karma* of the other would be tainted with moral delinquency. . . .

Every one but that ego which, attracted by its gross magnetism, falls into the current that will draw it into the "planet of Death"—the mental as well as physical satellite of our earth—*is* fitted to pass into a relative "spiritual" condition, adjusted to his previous condition in life and mode of thought. To my knowledge and recollection H.P.B. explained to Mr. Hume that man's sixth principle, as something purely spiritual could not exist, or have *conscious* being in the Deva Chan, unless it assimilated some of the more abstract and pure of the mental attributes of the fifth principle or animal Soul: its *manas* (mind) and memory. When man dies his second and third principles die with him: the lower triad disappears, and the fourth, fifth, sixth and seventh principles form the surviving *Quaternary*. (Read again page 6 in *Fragments of O.T.*)[1] Thenceforth it is a "death" struggle between the Upper and Lower dualities. If the upper wins, the sixth, having attracted to itself the quintessence of *Good* from the fifth—its nobler affections, its saintly (though they be *earthly*) aspirations, and the most spiritualized portions of its mind—follows its divine *elder* (the 7th) into the "Gestation" State; and the fifth and fourth remain in association as an empty *shell*—(the expression is quite correct)—to roam in the earth's atmosphere, with half the

[1] O.T. stands for Occult Truth.—Ed.

personal memory gone, and the more brutal instincts fully alive for a certain period—an "Elementary" in short. This is the "angel-guide" of the average medium. If, on the other hand, it is the Upper *Duality* which is defeated, then, it is the fifth principle that assimilates all that there may be left of *personal* recollection and perceptions of its personal individuality in the sixth. But, with all this additional stock, it will not remain in *Kama-Loka*—"the world of Desire" or our Earth's atmosphere. In a very short time like a straw floating within the attraction of the vortices and pits of the Maelstrom, it is caught up and drawn into the great whirlpool of human Egos; while the sixth and seventh—now a purely Spiritual, *individual* MONAD, with nothing left in it of the late personality, having no regular "gestation" period to pass through: (since there is no purified *personal* Ego to be reborn), after a more or less prolonged period of unconscious Rest in the boundless Space—will find itself reborn in another personality on the next planet. When arrives the period of "Full Individual Consciousness," which precedes that of *Absolute* Consciousness in the *Pari-Nirvana*—this lost *personal* life becomes as a torn out page in the great *Book of Lives*, without even a disconnected word left to mark its absence. The purified monad will neither perceive nor remember it in the series of its past rebirths—which it would had it gone to the "World of Forms" (*rupa loka*)—and its retrospective glance will not perceive even the slightest sign to indicate that it had been. The light of *Sammâ-Sambuddh*—

> ". . . that light which shines beyond our mortal ken
> The line of all the lives in all the worlds"—

throws no ray upon that *personal* life in the series of lives foregone.

To the credit of mankind, I must say, that such an utter obliteration of an existence from the tablets of Universal Being does not occur often enough to make a great percentage. In fact, like the much mentioned "congenital idiot" such a thing is a *lusus naturæ*—an exception, not the rule.

(6) And how is a spiritual existence in which everything has merged into the sixth principle, compatible with that consciousness of individual and personal material life which must be attributed to the Ego in Deva chan if he retains his earthly consciousness as stated in the *Theosophist* Note.

(6) The question is now sufficiently explained, I believe: the sixth and seventh principles apart from the rest constitute the eternal-imperishable, but also *unconscious* "monad." To awaken in it to

life the latent consciousness, especially that of *personal* individuality, requires the monad plus the highest attributes of the fifth—the "animal Soul"; and it is that which makes the ethereal *Ego* that lives and enjoys bliss in the Deva Chan. Spirit, or the unalloyed emanation of the ONE—the latter forming with the seventh and sixth principles the highest triad—neither of the two emanations are capable of assimilating but that which is good, pure and holy; hence, no sensual, material or unholy recollection can follow the purified memory of the *Ego* to the region of Bliss. The Karma for these recollections of evil deeds and thought will reach the Ego when it changes its *personality* in the following world of causes. The *monad* or the "Spiritual Individuality" remains untainted *in all cases.* "No sorrow or Pain for those born there (in the *Rupa-Loka* of Deva-Chan); for this is the Pure-land. All the regions in Space possess such lands (*Sakwala*), but this land of Bliss is the most pure." In the *Djñana Prasthâna Shaster*, it is said: "by personal purity and earnest meditation, we overleap the limits of the World of Desire, and enter in the World of Forms."

(7) The period of gestation between death and Deva chan has hitherto been conceived by me at all events as very long. Now it is said to be in some cases only a few days, in no cases (it is implied) more than a few years. This seems plainly stated, but I ask if it can be explicitly confirmed because it is a point on which so much turns.

(7) Another fine example of the habitual disorder in which Mrs. H.P.B.'s mental furniture is kept. She talks of "Bardo" and does not even say to her readers what it means! As in her writing room confusion is ten times confounded, so in her mind are crowded ideas piled in such a chaos that when she wants to express them the tail peeps out before the head. "Bardo" has nothing to do with the duration of time in the case you are referring to. "Bardo" is the period between death and rebirth—and may last from a few years to a Kalpa. It is divided into three sub-periods (1) when the *Ego* delivered of its mortal coil enters into *Kama-Loka*[1] (the abode of Elementaries); (2) when it enters into its "Gestation State"; (3) when it is reborn in the *Rupa-Loka* of Deva Chan. Sub-period 1 may last from a few minutes to a *number* of years—the phrase "a few years" becoming puzzling and utterly worthless without a more complete explanation; Sub-period 2 is "very long"; as you say, longer sometimes than you may even imagine, yet proportionate to the *Ego's* spiritual stamina; Sub-period 3 lasts in proportion to the good KARMA,

[1] Tibetan: Yuh-Kai.

after which the *monad* is again reincarnated. The *Agama Sutra* saying:—"In all these *Rupa lokas*, the Devas (Spirits) are equally subjected to birth, decay, old age, and death," means only that an Ego is born thither then begins fading out and finally "dies," *i.e.*, falls into that unconscious condition which precedes rebirth; and ends the Sloka with these words: "As the devas emerge from these heavens, they enter the lower world again": *i.e.*, they leave a world of bliss to be reborn in a world of causes.

(8) In that case, and assuming that deva chan is not solely the heritage of adepts and persons almost as elevated, there *is* a condition of existence tantamount to Heaven actually going on, from which the life of Earth may be watched by an immense number of those who have gone before! (9) And for how long? Does this state of spiritual beatitude endure for years? for decades? for centuries?

(8) Most emphatically "the Deva Chan is *not* solely the heritage of adepts," and most decidedly there is a "heaven"—if you *must* use this astro-geographical Christian term—for "an immense number of those who have gone before." But "the life of Earth" can be *watched* by none of these, for reasons of the Law of Bliss plus *maya*, already given.

(9) For years, decades, centuries and milleniums, oftentimes multiplied by something more. It all depends upon the duration of Karma. Fill with oil Den's little cup, and a city Reservoir of water, and lighting both, see which burns the longer. The *Ego* is the wick and *Karma* the oil: the difference in the quantity of the latter (in the cup and the reservoir) suggesting to you the great difference in the duration of various *Karmas.* Every effect must be proportionate to the cause. And, as man's terms of incarnate existence bear but a small proportion to his periods of internatal existence in the manvantaric cycle, so the good thoughts, words, and deeds of any one of these "lives" on a globe are causative of effects, the working out of which requires far more time than the evolution of the causes occupied. Therefore, when you read in the Jâts and other *fabulous* stories of the Buddhist Scriptures that this or the other good action was rewarded by Kalpas of several figures of bliss, do not smile at the absurd exaggeration, but bear in mind what I have said. From a small seed, you know, sprung a tree whose life endures now for 22 centuries; I mean the Anurādha-pura *Bo* tree. Nor must you laugh, if ever you come across *Pindha-dhana* or any other Buddhist *Sutra* and read: "Between the *Kama Loka* and the *Rupa Loka*, there is a locality,

the dwelling of 'Mara' (death). This Mara filled with passion and lust, destroys all virtuous principles, as a stone grinds corn.[1] His palace is 7,000 yojanas square, and is surrounded by a *seven*-fold wall," for you will feel now more prepared to understand the allegory. Also, when Beal, or Burnouf, or Rhys Davids in the innocence of their Christian and materialistic souls indulge in such translations as they generally do, we do not bear them malice for their commentaries, since they cannot know any better. But what can the following mean:—"The names of the Heavens" (a mistranslation; *lokas* are not *heavens* but localities or abodes) of Desire, Kama-Loka—so called, because the beings who occupy them are subject to desires of eating, drinking, sleeping and love. They are otherwise called the abodes of the *five* (?) orders of sentient creatures—Devas, men, asuras, beasts, demons" (*Lau-tan Sutra*, trans. by S. Beal). They mean simply that, had the reverend translator been acquainted with the true doctrine a little better—he would have (1) divided the Devas into two classes—and called them the "*Rupa*-devas" and the "*Arupa*-devas" (the "*form*"—or objective, and the "*formless*" or subjective *Dhyan Chohans*; and (2), would have done the same for his class of "men," since there are *shells*, and "Mara-rupas"—*i.e.* bodies doomed to annihilation. All these are:

(1) "*Rupa-devas*"—*Dhyan Chohans*,[2] having forms; } Ex-men.
(2) "*Arupa-devas*" " " having *no* forms; }
(3) "*Pisâchas*"—(two-principled) ghosts.
(4) "*Mara-rupa*"—Doomed to *death* (3 principled).
(5) *Asuras*—Elementals—having human form } Future men.
(6) *Beasts*— " 2nd class—animal Elementals }
(7) *Rakshasas* (Demons) Souls or Astral Forms of sorcerers; men who have reached the apex of knowledge in the forbidden art. Dead or alive they have so to say *cheated* nature; but it is only temporary—until our planet goes into *obscuration*, after which they have *nolens volens* to be *annihilated*.

It is these *seven* groups that form the principal divisions of the Dwellers of the subjective world around us. It is in stock No. 1, that are the *intelligent* Rulers of this world of matter, and who, with all this

[1] This Mara, as you may well think, is the allegorical image of the sphere called the "Planet of Death"—the *whirlpool* whither disappear the *lives* doomed to destruction. It is between *Kama* and *Rupa* Lokas that the struggle takes place.

[2] The Planetary Spirits of our Earth are not of the highest, as you may well imagine—since, as Subba Row says in his criticism upon Oxley's work that no Eastern adept would like to be compared with an angel or a *deva*.

See May Theosophist.

intelligence are but the blindly obedient instruments of the One; the active agents of a Passive Principle.

And thus are misinterpreted and mistranslated nearly all our Sutras; yet even under that confused jumble of doctrines and words, for one who knows even superficially the *true* doctrine, there is firm ground to stand upon. Thus, for instance in enumerating the seven lokas of the "Kama Loka" the *Avatamsaka Sutra*, gives as the *seventh*, the "Territory of Doubt." I will ask you to remember the name as we will have to speak of it hereafter. Every such "world" within the Sphere of Effects has a Tathâgata, or "Dhyan Chohan"—to protect and watch over, not to interfere with it. Of course, of all men, Spiritualists will be the first to reject and throw off our doctrines to "the limbo of exploded superstitions." Were we to assure them that every one of their "Summerlands" had seven boarding houses in it, with the same number of "Spirit Guides" to "boss" *in them*, and call these "angels," St. Peters, Johns, and St. Ernests, they would welcome us with open arms. But whoever heard of Tathâgats and Dhyan-Chohans, Asuras and Elementals? Preposterous! Still, we are happily allowed—by our friends (Mr. Eglinton, at least)—to be possessed "of a certain Knowledge of occult Sciences" (*Vide* "Light"). And thus, even this mite of "Knowledge" is at your service, and is now helping me to answer your following question:

Is there any intermediate condition between the spiritual beatitude of Deva Chan, and the forlorn shadow life of the only half conscious elementary *reliquiae* of human beings who have lost their sixth principle. Because if so that might give a *locus standi* in imagination to the Ernests and Joeys of the spiritual mediums—the better sort of controlling "spirits." If so surely that must be a very populous world? from which any amount of "spiritual" communications might come.

Alas, no; my friend; not that I know of. From "Sukhavati" down to the "Territory of Doubt" there is a variety of spiritual states; but I am not aware of any such "intermediate condition." I have told you of the Sakwalas (though I cannot be enumerating them since it would be useless); and even of *Avitchi*—the "Hell" from which there is no return[1], and I have no more to tell about. "The forlorn shadow" has to do the best it can. As soon as it has stepped outside the *Kama-Loka*, and crossed

[1] In *Abidharma Shastra* (metaphysics) we read: "Buddha taught that on the *outskirts of all the Sakwalas*, there is a black interval, *without Sun or moonlight* for him who falls into it. There is *no rebirth* from it. It is the *cold* Hell, the *great naraka*." This is avitchi.

the "Golden Bridge" leading to the "Seven Golden Mountains" the *Ego* can confabulate no more, with easy-going mediums. No "Ernest" or "Joey" has ever returned from the *Rupa Loka*—let alone the *Arupa*-Loka—to hold sweet intercourse with mortals.

Of course there is a "better sort" of *reliquiae*; and the "shells" or the "earth-walkers" as they are here called, are not necessarily *all* bad. But even those that are good, are made bad for the time being by mediums. The "shells" may well not care, since they have nothing to lose, anyhow. But there is another kind of "Spirits," we have lost sight of: the *suicides* and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now I have again to explain what I mean. Well, this class is the one that the French Spiritists call—"*les esprits souffrants.*" They are an exception to the rule, as they have to remain within the earth's attraction, and in its atmosphere—the *Kama-Loka*—till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life; a chance to *overload their Karma*, by tempting them into opened doors, viz., mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The *suicides*, who, foolishly hoping to escape life, found themselves still alive, have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by the rash act their seventh and sixth principles, though not for ever, as they can regain both—instead of accepting their punishment, and taking their chances of redemption, they are often made *to regret life* and tempted to regain a hold upon it by sinful means. In the *Kama-Loka*, the land of intense desires, they can gratify their earthly yearnings but through a *living* proxy; and by so doing, at the expiration of the natural term, they generally lose their *monad* for ever. As to the victims of accident—these fare still worse. Unless they were so good and pure, as to be drawn immediately within the Akasic *Samadhi*, *i.e.* to fall into a state of quiet slumber, a sleep full of rosy dreams, during which, they have no recollection of the accident, but move and live among their familiar friends and scenes, until their natural life-term is finished, when they find themselves born in the Deva Chan—a gloomy fate is theirs. Unhappy shades, if sinful and sensual they wander about—(not *shells*, for their connection with their two higher principles is not quite broken)—until their death-hour comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify

them vicariously. They are the *Pisachas*, the *Incubi*, and *Succubi* of mediaeval times; the demons of thirst, gluttony, lust and avarice, —Elementaries of intensified craft, wickedness and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last, at the fixed close of their natural period of life—they are carried out of the earth's aura into regions where for ages they endure exquisite suffering and end with entire destruction.

But if the victim of accident or violence be neither very good, nor very bad—an average person—then this may happen to him: A medium who attracts him, will create for him the most undesirable of things: a new combination of *Skandhas* and a new and evil *Karma*. But let me give you a clearer idea of what I mean by *Karma* in this case.

In connexion with this, let me tell you before, that since you seem so interested with the subject, you can do nothing better than to study the two doctrines—of *Karma* and *Nirvana*—as profoundly as you can. Unless you are thoroughly well acquainted with the two tenets—the double key to the metaphysics of Abidharma—you will always find yourself at sea in trying to comprehend the rest. We have several sorts of Karma and Nirvana in their various applications—to the Universe, the world, Devas, Buddhas, Bodhisatwas, men and animals—the second including its seven kingdoms. Karma and Nirvana are but two of the seven great MYSTERIES of Buddhist metaphysics; and but four of the seven are known to the best Orientalists, and that very imperfectly.

If you ask a learned Buddhist priest what is Karma?—he will tell you that Karma is what a Christian might call Providence (in a certain sense only) and a Mahomedan—*Kismet*, fate or destiny (again in one sense). That it is that cardinal tenet which teaches that, as soon as any conscious or sentient being, whether man, deva, or animal dies, a new being is produced and he or it reappears in another birth, on the same or another planet, under conditions of his or its own antecedent making. Or, in other words that *Karma* is the guiding power, and *Trishna* (in Pali *Tanha*) the thirst or desire to sentiently live—the proximate force or energy, the resultant of human (or animal) action, which, out of the old *Skandhas*[1] produce the new group that form the

[1] I remark that in the second as well as in the first edition of your *Occult World* the same misprint appears, and that the word *Skandha* is spelt *Shandba*—on page 130. As it now stands I am made to express myself in a very original way for a *supposed* adept.

new being and control the nature of the birth itself. Or to make it still clearer, the *new* being, is rewarded and punished for the meritorious acts and misdeeds of the *old* one; Karma representing an Entry Book, in which all the acts of man, good, bad, or indifferent, are carefully recorded to his debit and credit—by himself, so to say, or rather by these very actions of his. There, where Christian poetical fiction created, and sees a "Recording" Guardian Angel, stern and realistic Buddhist logic, perceiving the necessity that every cause should have its effect—shows its real presence. The opponents of Buddhism have laid great stress upon the alleged injustice that the doer should escape and an innocent victim be made to suffer,—since the doer and the sufferer are different beings. The fact is, that while in one sense they may be so considered, yet in another *they are identical.* The "old being" is the sole parent—father and mother at once—of the "new being." It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh. And once that you have well mastered the meaning of *Skandhas* you will see what I mean.

It is the group of Skandhas, that form and constitute the physical and mental individuality we call man (or any being). This group consists (in the exoteric teaching) of five Skandhas, namely: *Rupa*—the material properties or attributes; *Vedanā*—sensations; *Sanna*—abstract ideas; *Sankhārā*—tendencies both physical and mental; and *Vinnana*—mental powers, an amplification of the fourth—meaning the mental, physical and moral predispositions. We add to them two more, the nature and names of which you may learn hereafter. Suffice for the present to let you know that they are connected with, and productive of *Sakkāyadiṭṭhi*, the "heresy or delusion of individuality" and of *attavāda* "the doctrine of Self," both of which (in the case of the fifth principle the soul) lead to the *maya* of heresy and belief in the efficacy of vain rites and ceremonies; in prayers and intercession.

Now, returning to the question of identity between the *old* and the *new* "Ego." I may remind you once more, that even your Science has accepted the old, very old fact distinctly taught by our Lord,[1] viz.—that a man of any given age, while sentiently the same, is yet physically not the same as he was a few years earlier (we say *seven* years and are prepared to maintain and

[1] See the *Abhidharma Kosha Vyākhyā*, the *Sutta Pitaka*, any Northern Buddhist book, all of which show Gautama Buddha saying that none of these Skandhas is the soul, since the body is constantly changing, and that neither man, animal, nor plant is ever the same for two consecutive days or even minutes. "Mendicants! Remember that there is within man *no abiding principle* whatever, and that only the *learned* disciple who acquires wisdom, in saying '*I am*'—knows what he is saying."

prove it): buddhistically speaking, his *Skandhas* have changed. At the same time they are ever and ceaselessly at work in preparing the abstract mould, the "privation" of the future *new* being. Well, then, if it is just that a man of 40 should enjoy or suffer for the actions of the man of 20, so it is equally just that the being of the new birth, who is essentially identical with the previous being—since he is its outcome and creation—should feel the consequences of that begetting Self or personality. Your Western law which punishes the innocent son of a guilty father by depriving him of his parent, rights and property; your civilized Society which brands with infamy the guileless daughter of an immoral, criminal mother; your Christian Church and Scriptures which teach that the "Lord God visits the sins of the fathers upon the children unto the third and fourth generation" are not all these far more unjust and cruel than anything done by Karma? Instead of punishing the innocent together with the culprit, the Karma *avenges and rewards the former*, which neither of your three Western potentates above mentioned ever thought of doing. But perhaps, to our physiological remark the objectors may reply that it is only the body that changes, there is only a molecular transformation, which has nothing to do with the mental evolution, and that the *Skandhas* represent not only a material but also a set of mental and moral qualities. But is there, I ask, either a sensation, an abstract idea, a tendency of mind, or a mental power, that one could call an absolutely non-molecular phenomenon? Can even a sensation or the most abstract of thoughts which is *something*, come out of *nothing*, or be nothing?

Now, the causes producing the "new being" and determining the nature of *Karma* are, as already said—*Trishna* (or "*tanha*")—thirst, desire for sentient existence and *upadana*—which is the realization or consummation of *trishna* or that desire. And both of these the medium helps to awaken and to develop *nec plus ultra* in an Elementary, be he a suicide or a victim.[1] The rule is, that a person who dies a natural death, will remain from "a few hours to several short years," within the earth's attraction, *i.e.*, in the *Kama Loka*. But exceptions are the cases of suicides and those who die a violent death in general. Hence, one of such Egos, for instance, who was destined to live—say 80 or 90 years, but who either killed himself or was killed by some accident, let us suppose at the age of 20—would have to pass in the *Kama Loka* not "a few years," but in his case 60 or 70 years, as an Elementary, or rather an "earth-walker"; since he is not, unfortunately for him, even a "*shell*." Happy, thrice happy, in

[1] Alone the Shells and the *Elementals* are left unhurt, though the morality of the sensitives can by no means be improved by the intercourse.

comparison, are those disembodied entities, who sleep their long slumber and live in dream in the bosom of Space! And woe to those whose *trishna* will attract them to mediums, and woe to the latter, who tempt them with such an easy *upadana*. For in grasping them, and satisfying their thirst for life, the medium helps to develop in them—is in fact the cause of—a new set of *skandhas*, a new body, with far worse tendencies and passions than was the one they lost. All the future of this new body will be determined thus, not only by the *Karma* of demerit of the previous set or group but also by that of the new set of the future being. Were the mediums and Spiritualists but to know, as I said, that with every new "angel guide" they welcome with rapture, they entice the latter into an *upadana* which will be productive of a series of untold evils for the new Ego that will be born under its nefarious shadow, and that with every seance—especially for materialization—they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth or be reborn into a worse existence than ever—they would, perhaps, be less lavishing their hospitality.

And now, you may understand why we oppose so strongly Spiritualism and mediumship. And, you will also see, why, to satisfy Mr. Hume, —at least in one direction,—I got myself into *a scrape* with the Chohan, and *mirabile dictu*!—with both the Sahibs, "the young men by the name of"—Scott and Banon. To amuse you, I will ask H.P.B. to send you with this a page of the "Banon papyrus," an article of his that he winds up with a severe literary *thrashing* of my humble self. Shadows of the Asuras, in what a passion she flew upon reading this rather disrespectful criticism! I am sorry she does not print it, upon considerations of "family honour" as the "Disinherited" expressed it. As to the Chohan, the matter is more serious; and, he was far from satisfied that I should have allowed Eglinton to believe it was *myself*. He had permitted this proof of the power in *living man* to be given to the Spiritualists through a medium of theirs, but had left the programme and its details to ourselves; hence his displeasure at some trifling consequences. I tell you, my dear friend, that I am far less free to do as I like than you are in the matter of the *Pioneer*. None of us but the highest *Chutuktus* are their full masters. But I digress.

And now that you have been told much and had explained a good deal, you may as well read this letter to our irrepressible friend —Mrs. Gordon. The reasons given *may* throw some cold water on her Spiritualistic zeal, though I have my reasons to doubt it. Anyhow it may show her that it is not against *true* Spiritualism that we set ourselves, but only against indiscriminate mediumship and — physical manifestations, — materializations and trance-*possessions* especially.

Could the Spiritualists be only made to understand the difference between *individuality* and *personality*, between *individual* and *personal* immortality and some other truths, they would be more easily persuaded that occultists may be fully convinced of the *monad's* immortality, and yet deny that of the soul—the vehicle of the *personal Ego;* that they can firmly believe in, and themselves practice spiritual communications and intercourse with the *disembodied* Egos of the *Rupa Loka*, and yet laugh at the insane idea of "shaking hands" with a "Spirit"!; that finally, that as the matter stands, it is the Occultists and the Theosophists who are true Spiritualists, while the modern sect of that name is composed simply of *materialistic* phenomenalists.

And once that we are discussing "individuality" and "personality," it is curious that H.P.B. when subjecting poor Mr. Hume's brain to torture with her muddled explanations, never thought—until receiving the explanation from himself, of the difference that exists between individuality and personality—that it was the very same doctrine she had been taught: that of *Paccika-yana*, and of *Amita-yana*. The two terms as above given by him are the correct and literal translation of the Pali, Sanskrit, and even of the Chino-Tibetan technical names for the many *personal entities* blended in one *Individuality*—the long string of lives emanating from the same Immortal MONAD. You will have to remember them:

I.—The *Paccika Yana*—(in Sanskrit "Pratyeka") means literally—the "personal vehicle" or personal *Ego*, a combination of the five lower principles. While—

II.—The *Amita-Yana*—(in Sanskrit "Amrita") is translated: "The immortal vehicle," or the *Individuality*, the Spiritual Soul, or the Immortal *monad*—a combination of the fifth, sixth and seventh.[1]

It appears to me that one of our great difficulties in trying to understand the progress of affairs turns on our ignorance so far of the *divisions* of the seven principles. Each has in turn its seven elements we are told: can we be told something more concerning the sevenfold constitution of the fourth and fifth principles especially. It is evidently in the divisibility of these that the secret of the future and of many psychic phenomena here during life, resides.

Quite right. But I must be permitted to doubt whether with the desired explanations the difficulty will be removed, and you will

[1] To avoid a fresh surprise and confusion at the news of the fifth keeping company with the sixth and seventh, please turn to page 3, *et seq.* [p. 103 {answer to question 5}.—ED.]

become able to penetrate "the secret of psychic phenomena." You, my good friend, whom I had once or twice the pleasure of hearing playing on your piano in the quiet intervals between dress-coating and a beef & claret dinner—tell me, could you favour me as readily, as with one of your easy *waltzes*—with one of Beethoven's grand Sonatas? Pray, pray have patience! Yet, I would not refuse you by any means. You will find the fourth and the fifth Principles, divided into roots and Branches on a fly-sheet herein enclosed, if I find time.[1] And now, how long do you propose to abstain from interrogation marks?

Faithfully,
K. H.

P.S.—I hope I have now removed all cause for reproaches—my delay in answering your queries notwithstanding,—and that my character is re-established. Yourself and Mr. Hume have received now more information about the A.E. Philosophy than was ever given out to *non-initiates* within my knowledge. Your sagacity, my kind friend, will have suggested long ago, that it is not so much because of your combined personal virtues—though Mr. Hume, I must confess, has run up a large claim since his *conversion*—or my personal preferences for either of you, as for other and very apparent reasons. Of all our semi-chelas you two are the most likely to utilize for the general good the facts given you. You must regard them received in trust for the benefit of the whole Society; to be turned over, and employed and re-employed in many ways and in all ways that are good. If you (Mr. Sinnett) would give pleasure to your trans-Himalayan friend, do not suffer any month to pass without writing a *Fragment*, long or short for the magazine, and then, issuing it as a pamphlet—since you so call it. You may sign them as "A Lay-Chela of K.H.," or in any way you choose. I dare not ask the same favour of Mr. Hume, who has already done more than his share in another direction.

I will not answer your query about your *Pioneer* connection just now: something may be said on both sides. But at least take no rash decision. We are at the end of *the* cycle, and you are connected with the T.S.

Under favour of my Karma—I mean to answer tomorrow Mr. Hume's long and kind personal letter. The abundance of MSS. from me of late shows that I have found a little leisure. Their blotched, patchy and mended appearance also proves that my leisure has come by snatches, with constant interruptions, and that my writing has been done in odd places here and there, with such materials as I could pick up. But for the RULE that forbids our using one minim

[1] I did *not* find time. Will send it a day or two later.

of power until every ordinary means has been tried and failed, I might, of course, have given you a lovely "precipitation" as regards chirography and composition. I console myself for the miserable appearance of my letters with the thought that, perhaps, you may not value them the less, for these marks of my personal subjection to the way-side annoyances which you English so ingeniously reduce to a *minimum* with your appliances of sorts. As your lady once kindly remarked, they take away most effectually the flavour of miracle, and make us as human beings, more thinkable entities—a wise reflection for which I thank her.

H.P.B. is in despair: the Chohan refused permission to M∴ to let her come this year further than the Black Rock, and M∴ very coolly made her unpack her trunks. Try to console her, if you can. Besides, she is really wanted more at Bombay than Pen-lor. Olcott is on his way to Lanka and Damodar packed up to Poona for a month, his foolish austerities and hard work having broken down his physical constitution. I will have to look after him, and perhaps, to take him away, if it comes to the worst.

Just now I am able to give you a bit of information, which bears upon the so often discussed question of our allowing phenomena. The Egyptian operations of your blessed countrymen involve such local consequences to the body of occultists still remaining there and to what they are guarding, that two of our adepts are already there, having joined some Druze brethren and three more on their way. I was offered the agreeable privilege of becoming an eye-witness to the human butchery, but—declined with thanks. For such great emergencies is our Force stored up, and hence—we dare not waste it on fashionable tamasha.

In about a week—new religious ceremonies, new glittering bubbles to amuse the babes with, and once more I will be busy night and day, morning, noon, and evening. At times I feel a passing regret that the Chohans should not evolute the happy idea of allowing us also a "sumptuary allowance" in the shape of a little spare time. Oh, for the final Rest! For that Nirvana where—"To be one with Life, yet—to live not." Alas, alas! having personally realised that

> ". . . the Soul of Things is sweet,
> The Heart of Being is celestial Rest,"

one does long for—eternal Rest!

Yours,
K. H.

NEXT: LETTER 20a PREVIOUS: LETTER 15

LETTER No. 17[1]

Received Simla, June {12+}, 1882.

(1) Some fifth round men have already begun to appear on earth. In what way are they distinguishable from fourth round men of the seventh earthly incarnation? I suppose they are in the first incarnation of the fifth round and that a tremendous advance will be achieved when the fifth round people get to their seventh incarnation.

(1) The natural-born Seers and clairvoyants of Mrs. A. Kingsford's and Mr. Maitland's types; the great adepts of whatsoever country; the geniuses — whether in arts, politics or religious reform. No great physical distinction yet: too early and will come later on.

Quite so. If you turn to Appendix No. I[2] you will find it explained.

(2) But if a 1st-5th round man devoted himself to occultism and became an adept, would he escape further earthly incarnations?

(2) No; if we except Buddha — a sixth round being, as he had run so successfully the race in his previous incarnations as to outrun even his predecessors. But then such a man is to be found one in a *billion* of human creatures. He differed from other men as much in his physical appearance as in spirituality and knowledge. Yet even he escaped further reincarnations but on this earth; and, when the last of the sixth round men of the third ring is gone out of this earth, the Great Teacher will have to get reincarnated on the next planet. Only, and since He sacrificed Nirvanic bliss and Rest for the salvation of his fellow creatures He will be reborn in the highest — the *seventh* ring of the upper planet. Till then he will *overshadow* every decimillennium (let us rather say and add "*has* overshadowed already" a chosen individual who generally overturned the destinies of nations. (See *Isis*, Vol. I, pp. 34 and 35 last and first para. on the pages).

(3) Is there any essential spiritual difference between a man and a woman, or is sex a mere accident of each birth — the ultimate future of the individual furnishing the same opportunities?

(3) A mere accident — as you say. Generally a chance work, yet guided by individual Karma, — moral aptitudes, characteristics and deeds of the previous birth.

[1] K.H.'s Replies to Mr. Sinnett's queries are printed in bold type. — Ed.
[2] See Letter No. 18. — Ed.

(4) The majority of the superior classes of civilised countries on earth now I understand to be seventh "ring" people (i.e. of the seventh earthly incarnation) of the fourth round. The Australian aborigines I understand to be of a low ring? which? and are the lower and inferior classes of civilized countries of various rings or of the ring just below the seventh. And are all seventh ring people born in the superior classes or may not some be found among the poor?

(4) Not necessarily. Refinement, polishedness, and brilliant education, in *your* sense of these words have very little to do with the course of higher nature's Law. Take a seventh ring African or a fifth ring Mongolian and you can educate him—if taken from the cradle—save his physical appearance, and transform him into the most brilliant and accomplished English lord. Yet, he will still remain but an *outwardly* intellectual parrot. (See Appendix No. II).

(5) The Old Lady told me that the bulk of the inhabitants of this country are in some respects less advanced than Europeans though more spiritual. Are they on a lower ring of the same round—or does the difference refer to some principle of national cycles which has nothing to do with individual progress?

(5) Most of the peoples of India belong to the oldest or the earliest branchlet of the fifth human Race. I have desired M∴ to end his letter to you with a short summary of the last scientific theory of your learned Ethnographers and Naturalists, to save myself work. Read what he writes and then turn to No. III of my Appendix.

What is the explanation of "Ernest" and Eglinton's other guides? Are they elementaries drawing their conscious vitality from him or elementals masquerading? When "Ernest" took that sheet of *Pioneer* notepaper how did he contrive to get it without mediumship at this end?

I can assure you it is not worth your while *now* to study the true natures of the "Ernests" and Joeys and other "guides," as unless you become acquainted with the evolution of the *corruptions* of elemental dross, and those of the seven principles in man—you would ever find yourself at a loss to understand—what they *really* are. There are no written statutes for them, and they can hardly be expected to pay their friends and admirers the compliment of truth, silence or forbearing. If some are related to them as some *soulless* physical mediums are—they shall meet. If not—better leave them alone. They gravitate but to their likes—the mediums; and their relation is

not made but *forced* by foolish and sinful phenomena-mongers. They are both Elementaries and elementals—at best a low, mischievous, degrading jangle. You want to embrace too much knowledge at once my dear friend; you cannot attain at a bound all the mysteries. See however Appendix—which is in reality a letter.

I do not know Subba Rao—who is a pupil of M∴ At least—he knows very little of me. Yet I know, he will *never* consent to come to Simla, but if ordered by Morya will teach from Madras, *i.e.*, correct the MSS as M∴ did, comment upon them, answer questions, and be very, *very* useful. He has a perfect reverence and adoration for—H.P.B.

K.H.

NEXT: LETTER 18 PREVIOUS: LETTER 76

LETTER No. 18

Received Simla, June {12+}, 1882.

APPENDIX

(I) Every Spiritual Individuality has a gigantic evolutionary journey to perform, a tremendous gyratory progress to accomplish. First—at the very beginning of the great Maha-manwantaric rotation, from first to last of the man-bearing planets, as on each of them, the monad has to pass through seven successive races of man.—From the dumb off-shoot of the ape (the latter strongly differentiating from the now known specimens) up to the present *fifth* race, or rather variety, and through two more races, before he has done with this earth only; and then on to the next, higher and higher still. . . . But we will confine our attention but to this one. Each of the seven races sends seven ramifying branchlets from the Parent Branch: and through each of these in turn man *has* to evolute before he passes on to the next higher race; and that—*seven times.* Well may you open wide your eyes, good friend, and feel puzzled—it is so. The branchlets typify varying specimens of humanity—physically and spiritually—and no one of us can miss one single rung of the ladder. With all that there is *no* reincarnation as taught by the London Seeress—Mrs. A.K., as the intervals between the *rebirths* are too immeasurably long to permit of any such fantastic ideas. Please, bear in mind, that when I say "man," I mean a human being of our type. There are other and innumerable manwantaric chains of globes bearing intelligent beings—both in and out of our solar system—the crowns or apexes of evolutionary being in their respective chains, some—physically and intellectually—lower, others immeasurably higher than the man of our chain. But beyond mentioning them we will not speak of these at present.

Through every race then, man has to pass making seven successive entrances and exits and developing intellect to degrees from the lowest to the highest in succession. In short, his earth-cycle with its rings and *sub*-rings is the exact counterpart of the Great Cycle—only in miniature. Bear in mind again, that the intervals even between these special "race-reincarnations" are enormous, as even the dullest of the African Bushmen has to reap the reward of his Karma, equally with his brother Bushman who may be six times more intelligent.

Your Ethnographers and anthropologists would do well to ever keep in their minds this, unvarying septenary law which runs throughout the works of nature. From Cuvier—the late grand master of Protestant Theology—whose bible-stuffed brain made him divide mankind into but three distinct varieties of races—down to Blumenbach who divided them into five—they were all wrong. Alone Pritchard, who prophetically suggested *seven* comes near the right mark. I read in the *Pioneer* of June 12th, forwarded to me by H.P.B., a letter on the *Ape Theory* by A.P.W. which contains a most excellent exposition of the Darwinian hypothesis. The last paragraph page 6 column 1 would be regarded—barring a few errors—as a *revelation* in a millenium or so, were it to be preserved. Reading the nine lines from line 21 (counting from the bottom) you have a *fact* of which few naturalists are yet prepared to accept the proof. The fifth, sixth and seventh races of the *Fifth* Round—each succeeding race evoluting with and keeping pace, so to say with the "Great Cycle" rounds—and the fifth race of the fifth round, having to exhibit a perceptible physical and intellectual as well as moral differentiation towards its fourth "race" or "earthly incarnation" you are right in saying that a "tremendous advance will be achieved when the fifth round people get to their seventh incarnation."

(II) Nor has wealth nor poverty, high or low birth any influence upon it, for this is all a result of their Karma. Neither has—what you call—civilization much to do with the progress. It is the *inner* man, the spirituality, the illumination of the physical brain by the light of the spiritual or divine intelligence that is *the* test. The Australian, the Esquimaux, the Bushmen, the Veddahs, etc., are all side-shooting branchlets of that Branch which you call "cave-men"—the *third* race (according to your Science—the *second*) that evoluted on the globe. They are the remnants of the seventh ring cave-men, remnants "that have ceased to grow and are the arrested forms of life doomed to eventual decay in the struggle of existence" in the words of *your correspondent?*

See "Isis" Chapter 1.—"the Divine Essence (Purusha) like a luminous arc" proceeds to form a circle — the Mahamanwantaric chain —;

and having attained the highest (or its first starting point) bends back again and returns to earth (the first globe) bringing a higher type of humanity in its vortex"—thus seven times. Approaching our Earth it grows more and more shadowy until upon touching ground it becomes as black as night—" *i.e.* it is matter *outwardly*, the Spirit or Purusha being concealed under a quintuple armour of the first five principles. Now see underlined three lines on page 5. For the word "mankind" read *human races*, and for that of "civilization" read *Spiritual evolution of that particular race* and you have the truth which had to be concealed at that incipient tentative stage of the Theosophical Society.

See again pp. 13 last paragraph and 14 first paragraph, and note the underlined lines about Plato. Then see p. 32 remembering the difference between the *Manwantaras* as therein calculated and the MAHA-MANWANTARAS (complete seven round{s} between two Pralayas,—the four Yugs returning *seven* times, *once for each race*. Having done so far take your pen and calculate. This will make you swear—but this will not hurt your Karma much: lip-profanity finds it deaf. Read attentively in this connection (not with the swearing process but with that of evolution) pp. 301 last line "and now comes a mystery . . ." and continue on till p. 304. *Isis* was *not* unveiled but rents sufficiently large were made to afford flitting glances to be completed by the student's own intuition. In this curry of quotations from various philosophic and esoteric truths purposely veiled, behold our doctrine, which is now being partially taught to Europeans for the first time.

(III) As said in my answer on your notes, most of the peoples of India—with the exception of the *Semitic* (?) Moguls—belong to the oldest branchlet of the present *fifth* Human race, which was evoluted in Central Asia more than one million of years ago. Western Science finding good reasons for the theory of human beings having inhabited Europe 400,000 years before your era—this cannot so shock you as to prevent you drinking wine tonight at your dinner. Yet Asia, has as well as Australia, Africa, America and the most northward regions—its remnants of the fourth—even of the third race (cave-men and Iberians). At the same time, we have more of the seventh ring men of the fourth race than Europe, and more of the first ring of the fifth round, as, older than the European branchlets, our men have naturally come in earlier. Their being "less advanced" in civilization and refinement trouble their spirituality but very little, Karma being an animal which remains indifferent to pumps and white kid gloves. Neither your knives nor forks, operas and drawing-rooms will any more follow you in your onward progress than will the dead-leaf colored robes of the British Esthetics prevent the proprietors

thereof and wearers from having been born among the ranks of those, who will be regarded—do what they may—by the forthcoming sixth and seventh round men as flesh-eating and liquor-drinking "savages" of the "Royal Society Period." It depends on you, to so immortalize your name, as to force the future higher races to divide our age and call the subdivision—the "Pleisto-Sinnettic Period." But this can never be so long as you labour under the impression that "the purposes we have now in view would be met by *reasonable* temperance and self-restraint." Occult Science is a jealous mistress and allows not a shadow of self-indulgence; and it *is* "fatal" not only to the ordinary course of married life but even to flesh and *wine* drinking. I am afraid that the archæologists of the seventh round, when digging out and unearthing the future Pompeii of Punjab—Simla, one day, instead of finding the precious relics of the Theosophical "Eclectic," will fish out but some petrified or vitreous remains of the "Sumptuary allowance." Such is the latest prophecy current at Tzigadze.

And now to the last question. Well, as I say, the "guides" are both elementals and elementaries and not even a decent "half and half" but the very froth in the mug of the mediumistic beer. The several "privations" of such sheets of notepaper were evoluted during E.'s stay in Calcutta in Mrs. G's atmosphere—since she frequently received letters from you. It was then an easy matter for the creatures in following E.'s unconscious desire to attract other disintegrated particles from your box, so as to form a double. He is a strong medium, and were it not for an inherent good nature and other good qualities, strongly counteracted by vanity, sloth, selfishness, greediness for money and with other qualities of modern civilization a total absence of *will*, he would make a superb *Dug-pa*. Yet, as I said he is "a good fellow" every inch of him; *naturally* truthful, under control—the reverse. I would if I could save him from

Note.—{See Letter 95, p. 429, for continuation of Letter 18.}

NEXT: LETTER 95 PREVIOUS: LETTER 17

LETTER No. 19[1]

Attached to proofs of Letter on Theosophy. Received August 12, 1882.

* Yes; verily *known* and as confidently *affirmed* by the adepts from whom—

"No curtain hides . . the spheres Elysian,
Nor these poor shells of half transparent dust;
For all that blinds the spirit's vision
Is pride and hate and lust. . . . " (Not for publication)

Exceptional cases, my friend. Suicides *can* and generally do, but not

[1] Fragments in K.H.'s writing.—Ed.

so with the others. The good and pure sleep a quiet blissful sleep, full of happy visions of earth-life and have no consciousness of being already for ever beyond that life. Those who were neither good nor bad, will sleep a dreamless, still a quiet sleep; while the wicked will in proportion to their grossness suffer the pangs of a nightmare lasting years: their thoughts become living things, their wicked passions—real substance, and they receive back on their heads all the misery they have heaped upon others. Reality and *fact* if described would yield a far more terrible *Inferno* than even Dante had imagined!

NEXT: LETTER 127 PREVIOUS: LETTER 125

LETTER No. 20a[1]

{Written about July 25, 1882.} Received August 1882.

10 [X]

My dear Master,

In speaking of Fragments No. III of which you will receive proofs soon, I said it was far from satisfactory though I had done my best.

It was necessary to advance the doctrine of the Society another stage, so as gradually to open the eyes of the Spiritualists—so I introduced as the most pressing matter the suicide etc. view given in your last letter to S.

Well it is ***this that seems to me most unsatisfactory and it will lead to a number of questions that I shall feel puzzled to reply to.***

Our first doctrine is that the majority of objective phenomena were due to shells. 1½ and 2½ principled shells, i.e. principles entirely separated from their sixth and seventh principles.

But as a further **(1)** development we admit that there are *some spirits*, i.e. 5th and 4th principles not wholly dissevered from their sixth and seventh which also may be potent in the seance room. These are the spirits of suicides and the victims of accident or violence.

Here the doctrine is that each particular wave of life must run on to its appointed shore and with the exception of the *very good*, that all spirits prematurely divorced from the lower principles, must remain on earth, until the foredestined hour of what would have been the natural death strikes.

Now this is all very well but this being so, it is clear that in ***opposition to our former doctrine, shells will be few and spirits many*** **(2)**.

For what difference can there be to take the case of suicides, whether these be conscious or unconscious, whether the man blows his brains

[1] The original letter of A.O.H. to K.H. has some passages numbered and underlined with blue pencil by K.H. These are printed in bold type italics. The numbers refer to K.H.'s replies, for which see *post* Letter No. 20c {pp. 131-4}.—Ed.

out, or only drinks or womanizes himself to death, or kills himself by over-study? In each case equally the normal natural hour of death is anticipated and a spirit and not a shell the result—or again what difference does it make whether a man is hung for murder, killed in battle, in a railway train or a powder explosion, or drowned or burnt to death, or knocked over by cholera or plague, or jungle fever or any of the other thousand and one epidemic diseases of which the seeds were not *ab initio*, in his constitution, but were introduced therein in consequence of his happening to visit a particular locality or undergo a given experience, both of which he might have avoided? Equally in all cases the normal death hour is anticipated and a spirit instead of a shell the result.

In England it is calculated that not 15% of the population reach their normal death period—and what with fevers and famines and their *sequelæ*, I fear the percentage is not much larger here even—where the people are mostly vegetarian and as a rule live under less unfavourable sanitary conditions.

So then the great bulk of all the physical phenomena of spiritualists ought apparently to be due to these spirits and not to shells.

I should be glad to have further information on this point.

There is a second point **(3)** very often as I understand the spirits of very fair average good people dying *natural* deaths, remain some time in the earth's atmosphere—from a few days to a few years—why cannot such as these communicate? And if they can this is a most important point that should not have been overlooked. **(4)** And thirdly it is a fact that thousands of spirits do appear in pure circles and teach the highest morality and moreover tell very closely the truths as to the unseen world (witness Alan Kardec's books pages on pages of which are identical with what you yourself teach) and it is unreasonable to suppose that such are either shells or bad spirits. But you have not given us any opening for any large number of pure high spirits—and until the whole theory is properly set forth and due place made for these which seem to me a thoroughly well established fact, you will never win over the Spiritualists. I dare say it is the old story—only *part* of the truth being told to us and the rest reserved—if so it is merely cutting the Society's throat. Better to tell the *outside* world *nothing*—than to tell them half truths the incompleteness of which they detect at once, the result being a contemptuous rejection of what *is* truth and though they cannot accept it in this fragmentary state.

Yours affectionately,

A. O. Hume.

NEXT: LETTER 20b PREVIOUS: LETTER 16

LETTER No. 20b[1]

Received August 1882.

Simla, July 25th

My Dear Old Lady,

I began to try to answer N.D.K.'s letter at once so that if K.H. really meant the note to appear in this immediately "next" appearing Theosophist for August it might just be in time. But I soon got into a tangle. Of course we have received no information that distinctly covers the question now raised, though I suppose we ought to be able to combine bits into an answer. The difficulty turns on giving the real explanation of Eliphas Levi's enigma in your note in the October Theosophist.

If he refers to the fate of this, at present existing race of mankind his statement that the intermediate majority of Egos are ejected from Nature or annihilated, would be in direct conflict with K.H.'s teaching.**#** They do not die without remembrance, if they retain remembrance in Devachan and again recover remembrance (even of past personalities as of a book's pages) at the period of full individual consciousness preceding that of absolute consciousness in Pari-Nirvana.

But it occurred to me that E.L. may have been dealing with humanity as a whole, not merely ***with the fourth round men. Great numbers of fifth round personalities are destined to perish I understand, and these might be his intermediate useless portion of mankind.*** But then the individual spiritual monads, as I understand the matter, do not perish whatever happens, and if a monad reaches the fifth round with all his previous personalities preserved in the pages of his book awaiting future perusal, *he* would not be ejected and annihilated because some of his fifth-round pages were "unfit for publication." So again there is a difficulty in reconciling the two statements.

X But again is it conceivable that—a spiritual monad though surviving the rejection of its third and fourth round pages, cannot survive the rejection of fifth and sixth round pages—that failure to lead good lives in these rounds means the annihilation of the whole individual who will never then get to the seventh round at all.

But on the other hand if that were so the Eliphas Levi case would not be met by such a hypothesis, for long before ***then the individuals who had become co-workers with Nature for evil would have been themselves annihilated by the obscuration of the planet*** (**X**) between the fifth

[1] Letter from Mr. Sinnett to H.P.B. on the backs of the pages of which is part of a long letter from K.H. (No. 20c) re queries of Hume's. The passages in bold type italics have been underlined in blue by K.H.—Ed.

and sixth rounds—if not by the obscuration between the fourth and the fifth, for to every round there is one obscuration we are told. **X** There is another difficulty here because some fifth rounders being here already it is not clear when the obscuration comes on. Will it be behind the *avant couriers* of the fifth round, who will not count as commencing the fifth, that epoch only really beginning after the existing race has totally decayed out—but this idea will not work.

Having got so far in my reflections yesterday, I went up to Hume to see if he could make out the puzzle and so enable me to write what was wanted for this post. But on looking into it and looking back to the October Theosophist we came to the conclusion that the only possible explanation was that the October Theosophist note was utterly wrong and totally at variance with all our later teaching. Is that really the solution? I do not think so or K.H. would not have set me to reconcile the two.

But you will see that at present, with the best will in the world I am utterly unable to do the job set me, and if my dear Guardian and Master will kindly look at these remarks he will see the dilemma in which I am placed.

And then in the way which will be the least trouble to himself—either through you or directly he will perhaps indicate the line which the required explanation ought to take. Manifestly it cannot be done for the August number, but I am inclined to believe he never intended this as the time is now so short.

We all feel so sorry for you, overworked amid the heat and the flies. When you have got the August number off your hands you might perhaps be able to take flight for here, and get a little rest amongst us. You know how glad at any time we should be to see you. Meanwhile my own individual plans are a little uncertain. I may have to return to Allahabad, in order to leave Hensman free to go as special correspondent to Egypt. I am fighting my proprietors tooth and nail to avert this result—but for a few days still the issue of the struggle will be uncertain.

Ever Yours,

A. P. S.

As you may want to print the letter in this number, I return it herewith, but hope that this may *not* be the case and that you will send it me back again so that I may duly perform my little task with the help of a few words as to the line to be followed.

NEXT: LETTER 20c PREVIOUS: LETTER 20a

LETTER No. 20c

Received August, 1882.

Except insofar, that he constantly uses the terms "god" and "Christ" which taken in their esoteric sense simply mean "Good"—in its dual aspect of the abstract and the *concrete* and nothing more dogmatic, Eliphas Levi is not in any *direct* conflict with our teachings. It is again a straw blown out of a hay-stack and accused by the wind to belong to a hay-rick. *Most* of those, whom you may call, if you like, candidates for *Deva Chan*—die and are reborn in the Kama-Loka "without remembrance"; though (and just because) they do get some of it back in the Deva Chan. Nor can we call it a full, but only a *partial* remembrance. You would hardly call "remembrance" a dream of yours; some particular scene or scenes, within whose narrow limits you would find enclosed a few persons—those whom you loved best, with an undying love, that holy feeling that alone survives, and—not the slightest recollection of any other events or scenes? *Love* and *Hatred* are the only *immortal* feelings, the only survivors from the wreck of *Ye-damma*, or the phenomenal world. Imagine yourself then, in Deva Chan with those you may have loved with such immortal love; with the familiar shadowy scenes connected with them for a background and—a perfect blank for everything else relating to your interior, social, political, literary and social life. And then, in the face of that spiritual, purely cogitative existence, of that unalloyed felicity which, in proportion with the intensity of the feeling that *created* it, lasts from a few to several thousand years—call it the "personal remembrance of A. P. Sinnett"—if you can. Dreadfully monotonous!—you may think.—Not in the least—I answer. Have you experienced monotony during—say—that moment which you considered *then* and *now* so consider it—as the moment of the highest bliss you have ever felt?—Of course not.—Well, no more will you experience it there, in that passage through the Eternity in which a million of years is no longer than a second. There, where there is no consciousness of an external world there can be no discernment to mark differences, hence,—no perception of contrasts of monotony or variety; nothing in short, outside that immortal feeling of love and sympathetic attraction whose seeds are planted in the fifth, whose plants blossom luxuriantly in and around the fourth, but whose roots have to penetrate deep into the sixth principle, if it would survive the lower groups. (And now I propose to kill two birds with one stone—to answer your and Mr. Hume's questions at the same time)—remember, both, that we *create* ourselves our *devachan* as our *Avitchi* while yet on earth, and mostly during the latter days and even moments of our intellectual, sentient lives. That feeling

THE MAHATMA LETTERS, 1923

which is the strongest in us at that supreme hour; when, as in a dream, the events of a long life, to their minutest details, are marshalled in the greatest order in a few seconds in our vision,[1]—that feeling will become the fashioner of our bliss or woe, the *life-principle* of our future existence. In the latter we have no substantial being, but only a present and momentary existence—whose duration has no bearing upon, as no effect, or relation to its being—which as every other effect of a transitory cause will be as fleeting, and in its turn will vanish and cease to be. The real full remembrance of our lives will come but at the end of the minor cycle—not before. In Kama Loka those who retain their remembrance, will not enjoy it at the supreme hour of recollection.—Those who *know* they are dead in their physical body—can only be either adepts or—sorcerers; and these two are the exceptions to the *general rule*. Both having been "co-workers with nature," the former for *good*, the latter—for *bad*, in her work of creation and in that of destruction, they are the only ones who may be called *immortal*—in the Kabalistic and the esoteric sense of course. Complete or true immortality,—which means an unlimited *sentient* existence, can have no breaks and stoppages, no arrest of *Self* consciousness. And even the *shells* of those good men whose page will not be found missing in the great Book of Lives at the threshold of the Great Nirvāna, even they will regain their remembrance and an appearance of Self consciousness, only after the sixth and seventh principles with the essence of the 5th (the latter having to furnish the material for even that partial recollection of personality which is necessary for the object in Deva Chan)—have gone to their gestation period, *not before.* Even in the case of suicides, and those who have perished by violent death, even in their case, consciousness requires a certain time to establish its new center of gravity, and evolve, as Sir W. Hamilton would have it—its "perception proper" henceforth to remain distinct from "sensation proper." Thus, when man dies, his "Soul" (fifth prin.) becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in Kama Loka has to last but a few moments, hours, days, weeks, months or years; whether he died a natural or a violent death; whether it occurred in his young or old age, and, whether the Ego was good, bad or indifferent—his consciousness leaves him as suddenly as the flame leaves the wick, when blown out. When life has retired from the last particle in the brain matter, his perceptive faculties become extinct forever, his spiritual powers of cogitation and volition—(all those faculties in short, which are neither inherent in, nor acquirable by organic matter)—for the time being. His

[1] That vision takes place when a person is already proclaimed dead. The brain is the last organ that dies.

mayavi rupa may be often thrown into objectivity, as in the cases of apparitions after death; but, unless it is projected with the knowledge of (whether latent or potential), or, owing to the intensity of the desire to see or appear to someone, shooting through the dying brain, the apparition will be simply—automatical; it will not be due to any sympathetic attraction, or to any act of volition, and no more than the reflection of a person passing unconsciously near a mirror, is due to the desire of the latter.

Having thus explained the position, I will sum up and ask again why it should be maintained that what is given by Eliphas Levi and expounded by H.P.B., is "in direct conflict" with my teaching? E.L. is an Occultist, and a Kabalist, and writing for those who are supposed to know the rudiments of the Kabalistic tenets, uses the peculiar phraseology of his doctrine, and H.P.B. follows suit. The only omission she was guilty of, was not to add the word "Western" between the two words "Occult" and doctrine (see third line of *Editor's note*). She is a fanatic in her way, and is unable to write with anything like system and calmness, or to remember that the general public needs all the lucid explanations that to her may seem superfluous. And, as you are sure to remark—"but this is also *our* case; and you too seem to forget it,"—I will give you a few more explanations. As remarked on the margin of the October *Theosophist* the word "immortality" has for the initiates and occultists quite a different meaning. We call "immortal" but the one *Life* in its universal collectivity and entire or Absolute Abstraction; that which has neither beginning nor end, nor any break in its continuity. Does the term apply to anything else? Certainly it does not. Therefore the earliest Chaldeans had several prefixes to the word "immortality," one of which is the Greek, rarely-used term—*panæonic* immortality, *i.e.* beginning with the *manvantara* and ending with the *pralaya* of our Solar Universe. It lasts the æon, or "period," of our *pan* or "*all* nature." Immortal then is he, in the *panæonic* immortality whose distinct consciousness and perception of *Self—under whatever form*—undergoes no disjunction at any time, not for one second, during the period of his *Egoship*. Those periods are several in number, each having its distinct name in the secret doctrines of the Chaldeans, Greeks, Egyptians and Aryans, and, were they but amenable to translation,—which they are not, at least so long as the idea involved remains inconceivable to the Western mind—I could give them to you. Suffice for you, for the present to know, that a man, an *Ego* like yours or mine, may be immortal from one to the other Round. Let us say I begin my immortality at the present fourth Round, *i.e.*, having become a *full adept* (which unhappily I am not) I arrest the hand of Death at will, and when finally

obliged to submit to it, my knowledge of the secrets of nature puts me in a position to retain my consciousness and distinct perception of Self as an object to my own reflective consciousness and cognition; and thus avoiding all such dismemberments of principles, that as *a rule* take place after the physical death of average humanity, I remain as Koothoomi in my *Ego* throughout the whole series of births and lives across the seven worlds and *Arupa* lokas until finally I land again on this earth among the fifth race men of the full fifth Round beings. I would have been, in such a case—"immortal" for an inconceivable (to you) long period embracing many milliards of years. And yet am "I" *truly* immortal for all that? Unless I make the same efforts as I do now, to secure for myself another such furlough from Nature's Law, Koothoomi will vanish, and may become a Mr. Smith or an innocent Babu, when his leave expires. There are men who become such mighty beings. There are men among us who may become immortal during the remainder of the Rounds, and then take their appointed place among the highest Chohans, the Planetary *conscious* "Ego-Spirits." Of course the monad "never perishes whatever happens," but Eliphas speaks of the *personal* not of the Spiritual Egos, and you have fallen into the same mistake (and very naturally too) as C.C.M.; though I must confess the passage in *Isis* was very clumsily expressed, as I had already remarked to you, about this same paragraph in one of my letters long ago. I had to "exercise my ingenuity" over it—as the Yankees express it, but, succeeded in mending the hole, I believe,—as I will have to, many times more, I am afraid, before we have done with *Isis.* It really ought to be *rewritten* for the sake of the "family honour."

X It is certainly *inconceivable*, therefore, there is no mortal use to discuss the subject.

X You misconceived the teaching, because you were not aware of what you are now told: (*a*) who are the true *co-workers* with nature; and (*b*) that it is by no means *all* the evil co-workers, who drop into the eighth sphere and are annihilated.[1] The potency for *evil* is as great in man—aye greater—than the potentiality for *good.* An exception to the rule of nature, that exception, which in the case of adepts and sorcerers becomes in its turn a *rule*, has again its own exceptions. Read carefully the passage that C.C.M. left unquoted—on pp. 352-3, *Isis* Vol. I, Parag. 3. Again she omits to distinctly state that the case mentioned relates but to those powerful sorcerers whose copartnership with nature for evil affords to them the means of forcing

[1] Annihilated *suddenly* as *human Egos* and *personalities*, lasting in that world of pure matter under various material forms an inconceivable length of time before they can return to primeval matter.

her hand, and thus accord them also panæonic immortality. But oh, what kind of immortality, and how preferable is annihilation to their lives! Don't you see that everything you find in *Isis* is delineated, hardly sketched—nothing completed or fully revealed. Well the time has come, but where are the workers for such a tremendous task?

Says Mr. Hume (see affixed letter[1] marked passages—10 **[X]** and 1, 2, 3). And now when you have read the objections to that most *unsatisfactory* doctrine—as Mr. Hume calls it—a doctrine which you had to learn first as a whole, before proceeding to study it in parts,—at the risk of satisfying you no better, I will proceed to explain the latter.

(1) Although not "wholly dissevered from their sixth and seventh principles" and quite "potent" in the seance room, nevertheless to the day when they would have died a natural death, they are separated from the higher principles by a gulf. The sixth and seventh remain passive and negative, whereas, in cases of *accidental death* the higher and the lower groups mutually attract each other. In cases of good and innocent Egos, moreover, the latter gravitates irresistibly toward the sixth and seventh, and thus—either slumbers surrounded by happy dreams, or, sleeps a dreamless profound sleep until the hour strikes. With a little reflection, and an eye to eternal justice and fitness of things, you will see why. The victim whether good or bad is *irresponsible* for his death, even if his death were due to some action in a previous life or an antecedent birth; was an act, in short, of the Law of Retribution, still, it was not the *direct* result of an act deliberately committed by the *personal* Ego of that life during which he happened to be killed. Had he been allowed to live longer he may have atoned for his antecedent sins still more effectually; and even now, the Ego having been made to pay off the debt of his maker (the previous Ego) is free from the blows of retributive justice. The Dhyan Chohans who have no hand in the guidance of the *living* human Ego, protect the helpless victim when it is violently thrust out of its element into a new one, before it is matured and made fit and ready for it. We tell you what we know, *for we are made to learn it through personal experience.* You know what I mean and I CAN SAY NO MORE! Yes; the victims whether good or bad sleep, to awake but *at the hour of the last Judgment*, which is that hour of the supreme struggle between the sixth and seventh, and the fifth and fourth at the threshold of the gestation state. And even after that, when the sixth and seventh carrying off a portion of the fifth have gone into their akasic samadhi, even then it may happen that the spiritual spoil from the fifth will prove too weak to be reborn

[1] See ante Letter No. 20a.—ED.

in Deva-Chan; in which case it will there and then reclothe itself in a new body, the subjective "Being" created from the Karma of the victim (or no-victim, as the case may be) and enter upon a new earth-existence whether upon this or any other planet. In no case then,—with the exception of suicides and shells, is there any possibility for any other to be attracted to a seance room. And it is *clear* that "this teaching is *not* in opposition to our former doctrine" and that while "shells" will be many,—Spirits *very* few.

(2) There is a great difference in our humble opinion. We, who look at it from a standpoint which would prove very unacceptable to Life-insurance Companies, say, that there are very few, if any, of the men who indulge in the above enumerated vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of *Maya*. The "vices" will not escape their punishment; but it is the *cause* not the *effect* that will be punished, especially an unforeseen though probable effect. As well call a *suicide* a man who meets his death in a storm at sea, as one who kills himself with "overstudy." Water is liable to drown a man, and too much brain-work to produce a softening of the brain which may carry him away. In such a case no one ought to cross the *Kalapani* nor even to take a bath for fear of getting faint in it and drowned (for we all know of such cases); nor should a man do his duty, least of all sacrifice himself for even a laudable and highly-beneficent cause, as many of us—(H.P.B. for one)—do. Would Mr. Hume call her a *suicide* were she to drop down dead over her present work? *Motive* is everything and man is punished in a case of *direct* responsibility, never otherwise. In the victim's case the natural hour of death was anticipated *accidentally*, while in that of the suicide, death is brought on voluntarily and with a full and deliberate knowledge of its immediate consequences. Thus a man who causes his death in a fit of temporary insanity is *not* a *felo de se* to the great grief and often trouble of the Life-insurance Companies. Nor is he left a prey to the temptations of the Kama loka but falls *asleep* like any other victim. A Guiteau will not remain in the earth's atmosphere with his higher principles over him—inactive and paralysed, *still* there. Guiteau is gone into a state during the period of which, he will be *ever firing at his President*,—thereby tossing into confusion and shuffling the destinies of millions of persons; where he will be *ever tried* and *ever hung*. Bathing in the reflections of his deeds and thoughts—especially those he indulged in on the scaffold[1] . . . .
. . . . his fate.

[1] Two lines in original have been deleted here.—Ed.

As for those who were "knocked over by cholera, or plague, or jungle fever" they could not have succumbed had they not the germs for the development of such diseases in them from birth.

"So then, the great bulk of the physical phenomena of Spiritualists" my dear brother are *not* "due to these Spirits" but indeed — to "shells."

(3) "The spirits of very fair average good people dying natural deaths remain . . . in the earth's atmosphere from a few days to a few years," the period depending on their readiness to meet their—*creature* not their creator; a very abstruse subject you will learn later on, when you too are more prepared. But why should they "communicate"? Do those you love communicate with you during their sleep objectively? Your spirits, in hours of danger, or intense sympathy, vibrating on the same current of thought—which in such cases, creates a kind of telegraphic spiritual wires between your two bodies—may meet and mutually impress your memories; but then you are *living*, not *dead* bodies. But how can an *unconscious* 5th principle (see supra) impress or communicate with a living organism, unless it has already become a *shell?* If, for certain reasons they remain in such a state of lethargy for several years, the spirits of the living may ascend to them, as you were already told; and this may take place still easier than in Devachan, where the *spirit* is too much engrossed in his personal bliss to pay much attention to an intruding element. I say—they *cannot*.

(4) I am sorry to contradict your statement. I know of no "thousands of spirits" who do appear in circles—and moreover positively do not know of one "perfectly *pure* circle"—and "teach the highest morality." I hope I may not be classed with slanderers in addition to other names lately bestowed upon me, but truth compels me to declare that Allan Kardec was not quite immaculate during his lifetime, nor has become a *very pure spirit* since. As to teaching the "highest morality," we have a Dugpa-Shammar not far from where I am residing. Quite a remarkable man. Not very powerful as a sorcerer but excessively so, as a drunkard, a thief, a liar, and—an orator. In this latter *role* he could give points to and beat Messrs. Gladstone, Bradlaugh, and even the Rev. H. W. Be{e}cher—than whom, there is no more eloquent preacher of morality, and no greater breaker of his Lord's commandments in the U.S.A. This Shapa-tung Lama, when thirsty, can make an enormous audience of "yellow-cap" laymen weep all their yearly supply of tears, with the narrative of his repentance and suffering in the morning, and then get drunk in the evening and rob the whole village by mesmerizing them into a dead sleep. Preaching and teaching morality with

an end in view proves very little. Read "J.P.T.'s" article in *Light* and what I say will be corroborated.

(To A.P.S.) **X** p6 {p. 126 above}). The "obscuration" comes on only when the last man of whatever Round has passed into the Sphere of Effects. Nature is too well, too mathematically adjusted to cause mistakes to happen in the exercise of its functions. The obscuration of the planet on which are now evoluting the races of the fifth Round men—will, of course "be behind the few *avant couriers*" who are now here. But before that time comes we will have to part, to meet no more, as the editor of the *Pioneer* and his humble correspondent.

And now having shown that the *October* number of the *Theosophist* was not *utterly wrong*, nor was it at "variance with the later teaching," may K.H. set you to "reconcile the two"?

To reconcile you still more with Eliphas, I will send you a number of his *MSS*—that have never been published, in a large, clear, beautiful handwriting with my comments all through. Nothing better than that can give you a key to Kabalistic puzzles.

I have to write to Mr. Hume this week; to give him consolation, and to show, that unless he has a strong desire to live, he need not trouble himself about *Devachan*. Unless a man *loves* well, or *hates* as well, he will be neither in Devachan nor in Avitchi. "Nature spews the lukewarm out of her mouth" means only that she annihilates their *personal* Egos (not the shells, nor yet the sixth principle) in the Kama Loka and the Devachan. This does not prevent them from being immediately reborn—and, if their lives were not very *very* bad,—there is no reason why the eternal monad should not find the page of that life intact in the Book of Life.

K. H.

NEXT: LETTER 125 PREVIOUS: LETTER 20b

LETTER No. 21[1]

Received back 22.8.82.

August 12th

My dear Guardian

I am afraid the present letters on Theosophy are not worth much, for I have worked on too literal an acceptance of some passages in your long letter about Deva-chan. The bearing of that seemed to be that the "accidents" as well as the suicides, were in danger from the attraction of the seance room. You wrote:—

[1] Letter from Mr. Sinnett to K.H. With K.H.'s comments printed in bold type. —Ed.

"But there is another kind of spirit we have lost sight of, the suicides and those killed by accident. Both kinds can communicate and both have to pay dearly for such visits. . . ." **Correct.**

And later on after speaking of the case of the suicides in detail you say:—

"As to the victims of accident these fare still worse . . . unhappy shades . . . cut off in the full flush of earthly passions . . . they are the pisachas etc. . . . They not only ruin their victims etc. . . ." **Again correct. Bear in mind that the exceptions enforce the rule.**

And if they are neither very good nor very bad the "victims of accident or violence," derive a new set of skandhas from the medium who attracts them. **I have explained the situation on the margin of proofs. See note.**

It was on this text that I have been working.

If this is not to be maintained or if in some way that as yet I cannot understand the words bear a different signification from that which seems to belong to them, it might be better to cancel these two letters altogether or hold them over for complete alteration. The warning is delivered in too solemn a tone and the danger is made too much of if it is merely to apply to suicides, and in the last slip of the proof the elimination of the "accidents and" makes the rest rather ridiculous because then we are dividing *suicides only* into the *very pure and elevated*! and the medium people etc.

It seems to me that it would hardly do to let even letter 1 stand alone,—though it does not include the mistake, for it would have no *raison d'être* unless followed up by letter 2.

Both letters have gone home to Stainton Moses for transmission to *Light*—the first by the mail from here of July 21, the second by last mail—yesterday. Now if you decide that it is better to stop and cancel them I shall just be in time to telegraph home to Stainton Moses to that effect, and will do this directly I receive a telegram from you or from the Old Lady to that effect.

If nothing is done they will appear in *Light* as written—i.e. as the MS. sent with the present proof stood barring a few little mistakes which I see my wife has made in copying them out.

It is altogether a very awkward tangle. I was precipitate apparently in sending them home, but I thought I had followed the statements of your long devachan letter so faithfully. Awaiting orders,

Ever your devoted

A. P. S.

On margin I said "rarely" but I have not pronounced the word "*never.*" Accidents occur under the most various circumstances; and men are not only killed *accidentally*, or die as *suicides* but are also *murdered*—something we have not even touched upon. I can well understand your perplexity but can hardly help you. Bear always in mind that there are exceptions to every rule, and to these again and other side exceptions, and be always prepared to learn something new. I can easily understand we are accused of *contradictions* and *inconsistencies*—aye, even to writing one thing today and denying it tomorrow. What you were taught is the RULE. *Good and pure* "accidents" sleep in the Akasa, ignorant of their change; very wicked and impure—suffer all the tortures of a horrible nightmare. The majority—neither very good nor very bad, the victims of accident *or violence* (including murder)—some *sleep*, others become NATURE PISACHAS, and while a small minority may fall *victims* to mediums and derive a new set of skandhas from the medium who attracts them. Small as their number may be, their fate is to be the most deplored. What I said in my notes on your MSS—was in reply to Mr. Hume's statistical calculations which led him to infer that "there were more Spirits than shells in the seance rooms" in such a case.

You have much to learn—and we have much to teach nor do we refuse to go to the very end. But we must really beg that you should not jump at hasty conclusions. I do not blame you, my dear faithful friend, I would rather blame myself, were anyone here to be blamed except our respective modes of thought and habits, so diametrically opposed to each other. Accustomed as we are to teach chelas who know enough to find themselves beyond the necessity of "*if's*" and *but's* during the lessons—I am but too apt to forget that I am doing the work with you generally entrusted to these chelas. Henceforth, I will take more time when answering your questions. Your letters to London can do no harm and are sure, on the contrary to do good. They are admirably written and the *exceptions* may be mentioned and the whole ground covered in one of the future letters.

I have no objection to your making extracts for Col. Chesney except one—*he is not a Theosophist.* Only be careful, and do not forget your details and exceptions whenever you explain your rules. Remember still: even in the case of suicides there are many who will never allow themselves to be drawn into the vortex of mediumship, and pray do not accuse me of "inconsistency" or *contradiction* when we come to that point. Could you but know *how* I write my letters and the time I am enabled to give to them, perchance you would feel less critical if not exacting. Well, and how

do you like Djual Khool's *idea* and *art*? I have not caught a glimpse of Simla for the last ten days.

Affectionately yours,

K.H.

NEXT: LETTER 50 PREVIOUS: LETTER 118

LETTER No. 22[1]

Extract from letter by K.H. to Hume and for my perusal; received towards the end of season {October} 1881. — *A.P.S.*

Did it ever strike you,—and now from the standpoint of your Western science and the suggestion of your own Ego which has already seized up the essentials of every truth, prepare to deride the erroneous idea—did you ever suspect that Universal, like finite, human mind might have two attributes or a dual power—one the voluntary and conscious, and the other the involuntary and unconscious or the mechanical power. To reconcile the difficulty of many theistic and antitheistic propositions, both these powers are a philosophical necessity. The possibility of the first or the voluntary and conscious attribute in reference to the infinite mind, notwithstanding the assertions of all the Egos throughout the living world—will remain for ever a mere hypothesis, whereas in the finite mind it is a scientific and demonstrated fact. The highest Planetary Spirit is as ignorant of the first as we are, and the hypothesis will remain one even in Nirvana, as it is a mere inferential possibility, whether there or here.

Take the human mind in connexion with the body. Man has two distinct physical brains; the cerebrum with its two hemispheres at the frontal part of the head—the source of the voluntary nerves; and the cerebellum, situated at the back portion of the skull—the fountain of the involuntary nerves which are the agents of the unconscious or mechanical powers of the mind to act through. And weak and uncertain as may be the control of man over his involuntary, such as the blood circulation, the throbbings of the heart and respiration, especially during sleep—yet how far more powerful, how much more potential appears man as master and ruler over the blind molecular motion—the *laws* which govern his body (a proof of this being afforded by the phenomenal powers of the Adept and even the common Yogi) than that which you *will* call God, shows over the immutable laws of Nature. Contrary in that to the finite, the "infinite mind," which we name so but for argument's sake, for we call it the infinite FORCE—exhibits but the functions of its cerebellum, the existence of the supposed cerebrum being admitted as above stated, but on the inferential hypothesis deduced from the Kabalistic theory (correct in every

[1] Transcribed from a copy in Mr. Sinnett's handwriting.—ED.

THE MAHATMA LETTERS, 1923

other relation) of the Macrocosm being the prototype of the Microcosm. So far as *we* know the corroboration of it by modern science receiving but little consideration—so far as the highest Planetary Spirits have ascertained (who remember well have the same relations with the trans-cosmical world, penetrating behind the primitive veil of cosmic matter as we have to go behind the veil of this, our gross physical world—) the infinite mind displays to them as to us no more than the regular unconscious throbbings of the eternal and universal pulse of Nature, throughout the myriads of worlds within as without the primitive veil of our solar system.

So far—WE KNOW. *Within* and to the utmost limit, to the very edge of the cosmic veil we know the fact to be correct—owing to personal experience; for the information gathered as to what takes place beyond— we are indebted to the Planetary Spirits, to our blessed Lord Buddha. This of course may be regarded as second-hand information. There are those who rather than to yield to the evidence of fact will prefer regarding even the planetary gods as "erring" disembodied philosophers if not actually liars. Be it so. Everyone is master of his own wisdom—says a Tibetan proverb and he is at liberty either to honour or degrade his slave—. However I will go on for the benefit of those who may yet seize my explanation of the problem and understand the nature of the solution.

It is the peculiar faculty of the involuntary power of the infinite mind—which no one could ever think of calling God,—to be eternally evolving subjective matter into objective atoms (you will please remember that these two adjectives are used but in a relative sense) or cosmic matter to be later on developed into form. And it is likewise that same involuntary mechanical power that we see so intensely active in all the fixed laws of nature—which governs and controls what is called the Universe or the Cosmos. There are some modern philosophers who would prove the existence of a Creator from motion. We say and affirm that that motion—the universal perpetual motion which never ceases never slackens nor increases its speed not even during the interludes between the pralayas, or "nights of Brahma" but goes on like a mill set in motion, whether it has anything to grind or not (for the pralaya means the temporary loss of every form, but by no means the destruction of cosmic matter which is eternal)—we say this perpetual motion is the only eternal and uncreated Deity we are able to recognise. To regard God as an intelligent spirit, and accept at the same time his absolute immateriality is to conceive of a nonentity, of a blank void; to regard God as a Being, an Ego and to place his intelligence under a bushel for some mysterious reasons—is a most consummate nonsense; to endow him with intelligence

in the face of blind brutal Evil is to make of him a fiend—a most rascally God. A Being however gigantic, occupying space and having length breadth and thickness is most certainly the Mosaic deity; "No-being" and a mere principle lands you directly in the Buddhistic atheism, or the Vedantic primitive *Acosmism.* What lies beyond and outside the worlds of form and being, in worlds and spheres in their most spiritualized state—(and you will perhaps oblige us by telling us where that beyond can be, since the Universe is infinite and limitless)—is useless for anyone to search after since even Planetary Spirits have no knowledge or perception of it. If our greatest adepts and Bodhisatwas have never penetrated themselves beyond our solar system,—and the idea seems to suit your preconceived theistic theory wonderfully, my respected Brother—they still know of the existence of other such solar systems, with as mathematical a certainty as any western astronomer knows of the existence of invisible stars which he can never approach or explore. But of that which lies within the worlds and systems, not in the trans-infinitude—(a queer expression to use)—but in the cis-infinitude rather, in the state of the purest and inconceivable immateriality, no one ever knew or will ever tell, hence it is something non-existent for the universe. You are at liberty to place in this eternal vacuum the intellectual or voluntary powers of your deity—if you can conceive of such a thing.

Meanwhile we may say that it is motion that governs the laws of nature; and that it governs them as the mechanical impulse given to running water which will propel them either in a direct line or along hundreds of side furrows they may happen to meet on their way, and whether those furrows are natural grooves or channels prepared artificially by the hand of man. And we maintain that wherever there is life and being, and in however much spiritualized a form, there is no room for moral government, much less for a moral Governor—a Being which at the same time has no form nor occupies space! Verily if light shineth in darkness, and darkness comprehends it not, it is because such is the natural law, but how more suggestive and pregnant with meaning *for one who knows*, to say that light can still less comprehend darkness, nor ever know it since it kills wherever it penetrates and annihilates it instantly. Pure yet a volitional Spirit is an absurdity for volitional mind. The result of organism cannot exist independently of an organized brain, and an organized brain made out of nihil is a still greater fallacy. If you ask me "Whence then the immutable laws?—laws cannot make themselves"—then in my turn I will ask you—and whence their supposed Creator?—a creator cannot create or make himself. If the brain did not make itself, for this would be affirming that brain acted before it existed,

how could intelligence, the result of an organized brain, act before its creator was made.

All this reminds one of wrangling for seniorship. If our doctrines clash too much with your theories then we can easily give up the subject and talk of something else. Study the laws and doctrines of the Nepaulese Swabhavikas, the principal Buddhist philosophical school in India, and you will find them the most learned as the most scientifically logical wranglers in the world. Their plastic invisible eternal omnipresent and unconscious Swabhavat is Force or *Motion* ever generating its electricity which is life.

Yes: there is a force as limitless as thought, as potent as boundless will, as subtile as the essence of life so inconceivably awful in its rending force as to convulse the universe to its centre would it but be used as a lever, but this Force is not *God*, since there are men who have learned the secret of subjecting it to their will when necessary. Look around you and see the myriad manifestations of life, so infinitely multiform; of life, of motion, of change. What caused these? From what inexhaustible source came they, by what agency? Out of the invisible and subjective they have entered our little area of the visible and objective. Children of Akasa, concrete evolutions from the ether, it was force which brought them into perceptibility, and Force will in time remove them from the sight of man. Why should this plant in your garden to the right, have been produced with such a shape and that other one to the left with one totally dissimilar? Are these not the result of varying action of Force—unlike correlations? Given a perfect monotony of activities throughout the world, and we would have a complete identity of forms, colours, shapes and properties throughout all the kingdoms of nature. It is the *motion* with its resulting conflict, neutralisation, equilibration, correlation, to which is due the infinite variety which prevails. You speak of an intelligent and good—(the attribute is rather unfortunately chosen)—Father, a moral guide and governor of the universe and man. A certain condition of things exists around us which we call normal. Under this nothing can occur which transcends our every-day experience "God's immutable laws." But suppose we change this condition and have the best of him without whom even a hair of your head will not fall, as they tell you in the West. A current of air brings to me from the lake near which, with my fingers half frozen I now write to you this letter—I change by a certain combination of electrical magnetic odyllic or other influences the current of air which benumbs my fingers into a warmer breeze; I have thwarted the intention of the Almighty and dethroned him at my will! I can do that, or when I do not want Nature to produce strange and too

visible phenomena, I force my nature-seeing, nature-influencing self within me, to suddenly awake to new perceptions and feelings and thus am my own Creator and ruler.

But do you think you are right when saying that "the laws arise." Immutable laws cannot arise, since they are eternal and uncreated, propelled in the Eternity and that God himself if such a thing existed could never have the power of stopping them. And when did I say that these laws were fortuitous, *per se*. I meant their blind correlations, never the laws, or rather the law—since we recognise but one law in the Universe, the law of harmony, of *perfect* EQUILIBRIUM. Then for a man endowed with so subtle a logic, and such a fine comprehension of the value of ideas in general and that of words especially—for a man so accurate as you generally are to make tirades upon an "all wise, powerful and loveful God" seems to say at least strange. I do not protest at all as you seem to think against your theism, or a belief in an abstract ideal of some kind, but I cannot help asking you how do you or how can you know that your God is all wise, omnipotent and loveful, when everything in Nature physical and moral proves such a being, if he does exist to be quite the reverse of all you say of him? Strange delusion and one which seems to overpower your very intellect.

The difficulty of explaining the fact that "unintelligent Forces can give rise to highly intelligent beings like ourselves" is covered by the eternal progression of cycles, and the process of evolution ever perfecting its work as it goes along. Not believing in cycles, it is unnecessary for you to learn that which will create but a new pretext for you, my dear Brother, to combat the theory and argue upon it *ad infinitum*. Nor did I ever become guilty of the heresy I am accused of—in reference to spirit and matter. The conception of matter and spirit as entirely distinct, and both eternal could certainly never have entered my head, however little I may know of them, for it is one of the elementary and fundamental doctrines of Occultism that the two are one, and are distinct but in their respective manifestations, and only in the limited perceptions of the world of senses. Far from "lacking philosophical breadth" then, our doctrines show, but one Principle in Nature,—spirit-matter, or matter-spirit, the third the ultimate Absolute or quintessence of the two,—if I may be allowed to use an erroneous term in the present application—losing itself beyond the view and spiritual perceptions of even the "Gods" or Planetary Spirits. This third principle say the Vedantic philosophers—is the only reality, everything else being Maya, as none of the Protean manifestations of spirit-matter or Purusha and Prakriti have ever been regarded in any other light than that of temporary delusions of the senses. Even in the hardly outlined

philosophy of *Isis* this idea is clearly carried out. In the book of Kiu-te, Spirit is called the ultimate sublimation of matter, and matter the crystallization of spirit. And no better illustration could be afforded than in the very simple phenomenon of ice, water, vapour and the final dispersion of the latter, the phenomenon being reversed in its consecutive manifestations and called the Spirit falling into generation or matter. This trinity resolving itself into unity,—a doctrine as old as the world of thought—was seized upon by some early Christians, who had it in the schools of Alexandria, and made up into the Father, or generative spirit; the Son or matter, man; and into the Holy Ghost, the immaterial essence, or the apex of the equilateral triangle, an idea found to this day in the pyramids of Egypt. Thus once more it is proved that you misunderstand my meaning, entirely, whenever for the sake of brevity I use a phraseology habitual with the Western people. But in my turn I have to remark that your idea that matter is but the temporary allotropic form of spirit differing from it as charcoal does from diamond is as unphilosophical as it is unscientific from both the Eastern and the Western points of view, charcoal being but a form of residue of matter, while matter *per se* is indestructible, and as I maintain coeval with spirit—that spirit which we know and can conceive of. Bereaved of Prakriti, Purusha (spirit) is unable to manifest itself, hence ceases to exist—becomes *nihil*. Without spirit or force, even that which science styles as "not living" matter, the so-called mineral ingredients which feed plants, could never have been called into form. There is a moment in the existence of every molecule and atom of matter when, for one cause or another, the last spark of spirit or motion or life (call it by whatever name) is withdrawn, and in the same instant with a swiftness which surpasses that of the lightning glance of thought the atom or molecule or an aggregation of molecules is annihilated to return to its pristine purity of intra-cosmic matter. It is drawn to the mother fount with the velocity of a globule of quicksilver to the central mass. Matter, force, and motion are the trinity of physical objective nature, as the trinitarian unity of spirit-matter is that of the spiritual or subjective nature. Motion is eternal because spirit is eternal. But no modes of motion can ever be conceived unless they be in connection with matter.

And now to your extraordinary hypothesis that Evil with its attendant train of sin and suffering is not the result of matter, but may be perchance the wise scheme of the moral Governor of the Universe. Conceivable as the idea may seem to you trained in the pernicious fallacy of the Christian—"the ways of the Lord are inscrutable"—it is utterly inconceivable for me. Must I repeat again that the best Adepts

have searched the Universe during milleniums and found nowhere the slightest trace of such a Machiavellian schemer—but throughout, the same immutable, inexorable law. You must excuse me therefore if I positively decline to lose my time over such childish speculations. It is not "the ways of the Lord" but rather those of some extremely intelligent men in everything but some particular hobby, that are to me incomprehensible.

As you say this need "make no difference between us"—personally. But it does make a world of difference if you propose to learn and offer me to teach. For the life of me I cannot make out how I could ever impart to you that which I know since the very A.B.C. of what I know, the rock upon which the secrets of the occult universe, whether on this or that side of the veil, are encrusted, is contradicted by you invariably and *a priori*. My very dear Brother, either we know something or we do not know anything. In the first case what is the use of your learning, since you think you know better? In the second case why should you lose your time? You say it matters nothing whether these laws are the expression of the will of an intelligent conscious God, as you think, or constitute the inevitable attributes of an unintelligent, unconscious "God," as I hold. I say, it matters everything, and since you earnestly believe that these fundamental questions (of spirit and matter, of God or no God) "are admittedly beyond both of us"—in other words that neither I nor yet our greatest adepts can know no more than you do, then what is there on Earth that I could teach you? You know that in order to enable you to read you have first to learn your letters. Yet you want to know the course of events before and after the pralayas, of every event here on this globe on the opening of a new cycle, namely a mystery imparted at one of the last initiations, as Mr. Sinnett was told—for my letter to him upon the Planetary Spirits was simply incidental—brought out by a question of his. And now you will say I am evading the direct issue. I have discoursed upon collateral points, but have not explained to you all you want to know and ask me to tell you. I "dodge" as I always do. Pardon me for contradicting you, but it is nothing of the kind. There are a thousand questions I will never be permitted to answer, and it would be dodging were I to answer you otherwise than I do. I tell you plainly you are unfit to learn, for your mind is too full, and there is not a corner vacant from whence a previous occupant would not arise to struggle with and drive away the newcomer. Therefore I do not evade, I only give you time to reflect and deduce and first learn well what was already given you before you seize at something else. The world of force, is the world of occultism, and the only one whither the highest initiate goes to probe the secrets of being. Hence no one but such an initiate

can know anything of these secrets. Guided by his Guru the chela first discovers this world, then its laws, then their centrifugal evolutions into the world of matter. To become a perfect adept takes him long years, but at last he becomes the master. The hidden things have become patent, and mystery and miracle have fled from his sight forever. He sees how to guide force in this direction or that—to produce desirable effects. The secret chemical, electric or odic properties of plants, herbs, roots, minerals, animal tissue, are as familiar to him as the feathers of your birds are to you. No change in the etheric vibrations can escape him. He applies his knowledge, and behold a miracle! and he who started with the repudiation of the very idea that miracle is possible, is straightway classed as a miracle worker and either worshipped by the fools as a demi-god or repudiated by still greater fools as a charlatan! And to show you how exact a science is occultism let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail, but every one of us has to begin from the beginning, not from the end. Our laws are as immutable as those of Nature, and they were known to man an eternity before this strutting game cock, modern Science, was hatched. If I have not given you the *modus operandi* or begun by the wrong end, I have at least shown you that we build our philosophy upon experiment and deduction—unless you choose to question and dispute this fact equally with all others. Learn first our laws and educate your perceptions, dear Brother. Control your involuntary powers and develop in the right direction your will and you will become a teacher instead of a learner. I would not refuse what I have a right to teach. Only I had to study for fifteen years before I came to the doctrines of cycles and had to learn simpler things at first. But do what we may, and whatever happens I trust we will have no more arguing which is as profitless as it is painful.

NEXT: LETTER 71 PREVIOUS: LETTER 116

LETTER No. 23a[1]

Received at Simla. Oct. 1882.

Herewith—apologizing for their number—I send a few notes of interrogation. Perhaps you will be so kind as to take them up from time to time and answer them by ones and twos as leisure and time allow.

MEMO—At convenience to send A.P.S. those unpublished notes of Eliphas Levi's with annotations by K.H.

Sent long ago to our "Jacko" friend.

[1] K.H.'s Comments etc. appear in bold type.—ED.

I

(1) There is a very interesting allusion in your last, when speaking of Hume you speak of certain characteristics he brought back with him *from his last incarnation*.

(2) Have you the power of looking back to the former lives of persons now living, and identifying them?

(3) In that case would it be improper personal curiosity—to ask for any particulars of my own?

I

(1) All of us we bring some characteristics from our previous incarnations. It is *unavoidable*.

(2) Unfortunately some of us have. I, for one do not like to exercise it.

(3) "Man know thyself"—saith the Delphian oracle. There is nothing "improper"—certainly in such a curiosity. Only would it not be still more proper to study our own present personality before attempting to learn anything of its *creator*,—predecessor, and fashioner—the man *that was*? Well, some day I may treat you to a little story—no time now—only I promise no details; a simple sketch, and a hint or two to test your intuitional powers.

II[1]

(1) Is there any way of accounting for what seems the curious rush of human progress within the last two thousand years, as compared with the relatively stagnant condition of the fourth round people up to the beginning of modern progress?

(2) Or has there been at any former period during the habitation of the Earth by fourth round men, civilisations as great as our own in regard to intellectual development that have utterly passed away?

(3) Even the fifth race (ours) of the fourth round began in Asia a million years ago. What was it about for the 998,000 years preceding the last 2,000? During *that* period have greater civilizations than our own risen and decayed?

(4) To what epoch did the existence of the continent of Atlantis belong, and did the cataclysmal change which produced its extinction come into any appointed place in the evolution of the round,—corresponding to the place occupied in the whole manvantaric evolution by obscurations?

(5) I find that the most common question asked about occult philosophy by fairly intelligent people who begin to enquire about it is "Does it give any explanation of the origin of evil?" That is a point on which you have formerly promised to touch, and which it might be worth while to take up before long.

[1] For K.H.'s replies to these queries see *post* Letter 23b.—Ed.

(6) Closely allied to this question would be another often put. "What is the good of the whole cyclic process if spirit only emerges at the end of all things pure and impersonal as it was at first before its descent into matter?" **And the portions taken away from the fifth?** My answer is that I am not at present engaged in excusing, but in investigating the operations of Nature. But perhaps there may be a better answer available.

(7) Can you, i.e., is it permitted ever to answer any questions relating to matters of physical science? If so here are some points, that I should greatly like dealt with.

(8) Have magnetic conditions anything to do with the precipitation of rain, or is that due entirely to atmospheric currents at different temperatures encountering other currents of different humidities, the whole set of motions being established by pressures, expansions, etc., due in the first instance to solar energy? If magnetic conditions are engaged, how do they operate and how could they be tested?

(9) Is the sun's corona, an atmosphere? of any known gases? And why does it assume the rayed shape always observed in eclipses?

(10) Is the photometric value of light emitted by stars a safe guide to their magnitude,[1] and is it true as astronomy assumes *faute de mieux* in the way of a theory, that per square mile the sun's surface emits as much light as can be emitted from any body?

(11) Is Jupiter a hot and still partially luminous body and to what cause, as solar energy has probably nothing to do with the matter, are the violent disturbances of Jupiter's atmosphere due?

(12) Is there any truth in the new Siemens theory of solar combustion,—i.e., that the sun in its passage through space gathers in at the poles combustible gas (which is diffused through all space in a highly attenuated condition) and throws it off again at the equator after the intense heat of that region has again dispersed the elements which combustion temporarily united?

(13) Could any clue be given to the causes of magnetic variations,—the daily changes at given places, and the apparently capricious curvature of the isogonic lines which show equal declinations? For example why is there a region in Eastern Asia where the needle shows no variation from the true north, though variations are recorded all round that space? (Have your lordships anything to do with this peculiar condition of things?)

(14) Could any other planets besides those known to modern astronomy (I do not mean mere planetoids) be discovered by physical instruments if properly directed?

[1] Considered of course in connection with distance as guessed by parallax.

(15) When you wrote:—"Have you experienced monotony during that moment which you considered then and now so consider it,—as the moment of the highest bliss you have ever felt?"

Did you refer to any specific moment and any specific event in my life, or were you merely referring to an X quantity—the happiest moment whatever it might have been?

(16) You say:—"Remember we create ourselves, our Devachan, and our Avitchi and mostly during the latter days and even moments of our sentient lives."

(17) But do the thoughts on which the mind may be engaged at the last moment *necessarily* hinge on to the predominant character of its past life? Otherwise it would seem as if the character of a person's Devachan or Avitchi might be capriciously and unjustly determined by the chance which brought some special thought uppermost at last?

(18) "The full remembrance of our lives will come but at the end of the *minor cycle*."

Does minor cycle here mean one round, or the whole manvantara of our planetary chain?

That is, do we remember our past lives in the Devachan of world Z at the end of each round, or only at the end of the seventh round?

(19) You say:—"And even the shells of those good men whose pages will not be found missing in the great book of lives . . . even they will regain their remembrance and an appearance of self consciousness only after the sixth and seventh principles with the essence of the fifth have gone to their gestation period."

(20) A little later on:—"Whether the personal Ego was good, bad or indifferent, his consciousness leaves him as suddenly as the flame leaves the wick—*his perceptive faculties* become extinct for ever." **Well? can a physical brain *once dead* retain its perceptive faculties: that which will perceive in the *shell* is something that perceives with a borrowed or reflected light. See *notes*.**

Then what is the nature of the remembrance and self consciousness of the shell? This touches on a matter I have often thought about—wishing for further explanation—the extent of personal identity in elementaries.

(21) The spiritual ego goes circling through the worlds, retaining what it possesses of identity and self-consciousness, always neither more nor less **(*a*)** But it is continually evolving personalities, in which at all events the sense of identity while it remains united with them is very complete. **(*b*)** Now these personalities I understand to be absolutely new evolutions in each case. A. P. Sinnett is, for what it is worth,—absolutely a new invention. Now it will leave a shell behind which will survive for a time **(*c*)** assuming that the spiritual monad temporarily engaged in this

incarnation will find enough decent material in the fifth to lay hold of. **(*d*)** That shell will have no consciousness directly after death, because "it requires a certain time to establish its new centre of gravity and evolve its perception proper." **(*e*)** But how much consciousness will it have when it has done this? **(*f*)** Will it still *be* A. P. Sinnett of which the spiritual Ego, will think, even at the last, as of a person it had known—or will it be conscious that the individuality is gone? Will it be able to reason about itself at all, and to remember anything of its once higher interests. Will it remember the name it bore? **(*g*)** or is it only inflated with recollections of this sort in mediumistic presence, remaining asleep at other times? **(*h*)** And is it conscious of losing anything that feels like life as it gradually disintegrates?

(22) What is the nature of the life that goes on in the "Planet of Death?" Is it a physical reincarnation with remembrance of past personality, or an astral existence as in Kama Loka? Is it an existence with birth, maturity and decay, or a uniform prolongation of the old personality of this earth under penal conditions?

(23) What other planets of those known to ordinary science, besides Mercury, belong to our system of worlds?

Are the more spiritual planets—A, B & Y, Z—visible bodies in the sky or are all those known to astronomy of the more material sort?

(24) Is the Sun **(*a*)** as Allan Kardec says,—a habitation of highly spiritualized beings? **(*b*)** Is it the vertex of our Manvantaric chain? and of all the other chains in this solar system also?

(25) You say:—it may happen ". . . that the spiritual spoil from the fifth will prove too weak to be reborn in Devachan, in which case *its* sixth will then and there reclothe itself in a new body . . . and enter upon a new earth existence, whether upon this or any other planet."

(26) This seems to want further elucidation. Are these exceptional cases in which two earth lives of the same spiritual monad may occur closer together than the thousand years indicated by some previous letters as the almost inevitable limit of such successive lives?

(27) The reference to the case of Guiteau is puzzling. I can understand his being in a state in which the crime he committed is ever present to his imagination, but how does he "toss into confusion and shuffle the destinies of millions of persons?"

(28) Obscurations are a subject at present wrapped in obscurity.

They take place after the last man of any given round has passed on to the next planet. But I want to make out how the next superior round forms are evolved. When the fifth round spiritual monads arrive what fleshly habitations are ready for them? Going back to the

only former letter in which you have dealt with obscurations I find:—
(*a*) "We have traced man out of a round into the nirvanic state between Z and A. "A" was left in the last round dead. **(See note.)** As the new round begins it catches the new influx of life, reawakens to vitality, and begets all its kingdoms of a superior order to the last."

(29) But has it to begin at the beginning again between each round, and evolve human forms from animal, these last from vegetable, etc. If so to what round do the first imperfectly evolved men belong? Ex hypothesi to the fifth; but the fifth should be a more perfect race in all respects.

NEXT: LETTER 23b PREVIOUS: LETTER 54

LETTER No. 23b[1]

II

(1) The latter end of a very important cycle. Each Round, each ring, as every race has its great and its smaller cycles, on every planet that mankind passes through.

Our fourth Round Humanity has its one great cycle, and so have her races and sub-races. The "curious rush" is due to the double effect of the former—the beginning of its downward course—and of the latter (the small cycle of your "sub-race") running on to its apex. Remember, you belong to the fifth Race, yet you are but a Western *sub*-race. Notwithstanding your efforts, what you call civilization is confined only to the latter and its offshoots in America. Radiating around, its deceptive light may seem to throw its rays on a greater distance than it does in reality. There is no "rush" in China, and of Japan you make but a caricature.

A student of occultism ought not to speak of the "stagnant condition of the fourth Race people" since *history* knows next to nothing of that condition "up to the beginning of modern progress" of other nations but the Western. What do you know of America, for instance, before the invasion of that country by the Spaniards? Less than two centuries prior to the arrival of Cortez there was as great a "rush" towards progress among the *sub-races* of Peru and Mexico as there is now in Europe and the U.S.A. Their sub-race ended in nearly total annihilation through causes generated by itself; so will yours at the end of its cycle. We may speak only of the "stagnant conditions" into which, following the law of development, growth, maturity and decline every race and sub-race falls into during its transition periods. It is that latter condition your *Universal* History is acquainted with, while it remains superbly ignorant of the condition even India was in, some ten centuries back. Your sub-

[1] K.H.'s Replies to the Queries in Letter 23a II.—Ed.

races are now running toward the apex of their respective cycles, and that History goes no further back than the periods of decline of a few other sub-races belonging most of them to the preceding fourth Race. And what is the area and the period of time embraced by its *Universal* eye?— At the utmost stretch—a few, miserable dozens of centuries. A mighty horizon, indeed! Beyond—all is darkness for it, nothing but hypotheses. . . . .

(2) No doubt there was. Egyptian and Aryan records and especially our Zodiacal tables furnish us with every proof of it besides our *inner* knowledge. Civilization is an inheritance, a patrimony that passes from race to race along the ascending and descending paths of cycles. During the minority of a sub-race, it is preserved for it by its predecessor, which disappears, dies out generally, when the former "comes to age." At first, most of them squander and mismanage their property, or leave it untouched in the ancestral coffers. They reject contemptuously the advices of their elders and prefer, boy-like, playing in the streets to studying and making the most of the untouched wealth stored up for them in the records of the Past. Thus during your transition period—the middle ages—Europe rejected the testimony of Antiquity, calling such sages as Herodotus and other learned Greeks—the Father of Lies, until she knew better and changed the appellation into that of "Father of History." Instead of neglecting, you now accumulate and add to your wealth. As every other race you had your ups and downs, your periods of honour and dishonour, your dark midnight and—you are now approaching your brilliant noon. The youngest of the fifth race family you were for long ages the unloved and the uncared for, the Cendrillon in your home. And now, when so many of your sisters have died; and others still are dying, while the few of the old survivors, now in their second infancy, wait but for their Messiah—the sixth Race—to resurrect to a new life and start anew with the coming stronger along the path of a new cycle—now that the Western Cendrillon has suddenly developed into a proud wealthy Princess, the *beauty* we all see and admire—how does she act? Less kind hearted than the Princess in the tale, instead of offering to her elder and less favoured sister, the oldest now, in fact since she is nearly a "million years old" and the *only* one who has never treated her unkindly, though she may have ignored her,—instead of offering her, I say, the "Kiss of peace" she applies to her the *lex talionis* with a vengeance that does not enhance her natural beauty. This, my good friend, and brother, is not a far stretched allegory but—*history*.

(3) Yes; the fifth race—ours—began in Asia a million years ago. What was it about for the 998,000 years preceding the last 2,000? A pertinent question; offered moreover in quite a Christian

spirit that refuses to believe that any good could ever have come out from anywhere *before* and *save* Nazareth. What was it about? Well, it was occupying itself pretty well in the same way as it does now—craving Mr. Grant Allen's pardon, who would place our primitive ancestor the "hedgehoggy" man, in the early part of the Eocene Age! Forsooth, your scientific writers bestride their hypothesis most fearlessly, I see. It will really be pity to find their fiery steed kicking and breaking their heads some day; something that is unavoidably in store for them. In the Eocene Age—even in its "very first part," the great cycle of the fourth Race men, the Atlanteans—had already reached its highest point, and the great continent, the father of nearly all the present continents—showed the first symptoms of sinking—a process that occupied it down to 11,446 years ago, when its last island, that, translating its vernacular name, we may call with propriety *Poseidonis*—went down with a crash. By the bye, *whoever* wrote the Review of Donnelly's *Atlantis* is right: Lemuria can no more be confounded with the Atlantic Continent than Europe with America. Both sunk and were drowned with their high civilizations and "gods," yet between the two catastrophes, a short period of about 700,000 years elapsed; "Lemuria" flourishing and ending her career just at about that trifling lapse of time before the early part of the Eocene Age, since its race was the *third*. Behold, the relics of that once great nation in some of the flat-headed aborigines of your Australia! No less right is the review in rejecting the kind attempt of the author to people India and Egypt with the refuse of Atlantis. No doubt your geologists are very learned; but why not bear in mind that, under the continents explored and fathomed by them, in the bowels of which they have found the "Eocene Age" and forced it to deliver them its secrets, there may be, hidden deep in the fathomless, or rather *unfathomed* ocean beds, other, and far older continents whose stratums have never been geologically explored; and that they may some day upset entirely their present theories, thus illustrating the simplicity and sublimity of truth as connected with inductive "generalization" in opposition to their visionary conjectures. Why not admit—true no one of them has ever thought of it—that our *present* continents, have—like "Lemuria" and "Atlantis"—been *several times already*, submerged and had the time to reappear again, and bear their new groups of mankind and civilization; and that, at the first great geological upheaval, at the next cataclysm—in the series of periodical cataclysms that occur from the beginning to the end of every Round,—our already *autopsized* continents will go down, and the Lemurias and Atlantises—come up again. Think of the future geologists of the sixth and seventh races. Imagine them digging deep in the bowels of

what was Ceylon and Simla, and finding implements of the Veddahs, or of the remote ancestor of the *civilized* Pahari—every object of the civilized portions of humanity that inhabited those regions having been pulverized to dust by the great masses of travelling glaciers,—during the next glacial period—imagine him finding only such rude implements as now found among those savage tribes; and forthwith declaring that during that period *primitive* man climbed and slept on the trees, and sucked the marrow out of animal bones after breaking them—as civilized Europeans no less than the Veddahs will often do—hence jumping to the conclusion that in the year 1882 A.D. mankind was composed of "man-like animals," black-faced, and whiskered, "with prominent prognathous and large pointed canine teeth." True, a Grant Allen of the sixth race, may be not so far from fact and truth in his conjecture that during the "Simla period"—these teeth *were* used in the combats of the males for "grass widows"—but then metaphora has very little to do with anthropology and geology. Such is *your* Science. To return to your questions.

Of course the 4th race had its periods of the highest civilization. Greek and Roman and even Egyptian civilization are nothing compared to the civilizations that began with the 3rd Race. Those of the second were *not* savages but they could not be called civilized. And now, reading one of my first letters on the races (a question first touched by M∴) pray, do not accuse either him or myself of some new contradiction. Read it over and see, that it leaves out the question of civilizations altogether and mentions but the degenerate remnants of the fourth and third races, and gives you as a corroboration the latest conclusions of your own Science. Do not regard an unavoidable *incompleteness* as inconsistency. You now ask me a direct question and, I answer it. Greeks and Romans were small *sub-races*, and Egyptians part and parcel of our own "Caucasian" stock. Look at the latter and at India. Having reached the highest civilization and what is more: *learning*—both went down. Egypt as a distinct sub-race disappearing entirely (her Copts are a hybrid remnant). India—as one of the first and most powerful offshoots of the mother Race, and composed of a number of sub-races—lasting to these times, and struggling to take once more her place in history some day. That History catches but a few stray, hazy glimpses of Egypt, some 12,000 years back; when, having already reached the apex of its cycle thousands of years before, the latter had begun going down. What does, or *can* it know of India 5,000 years ago, or of the Chaldees—whom it confounds most charmingly with the Assyrians, making of them one day "Akkadians," at another Turanians and what not? We say then, that *your* History is entirely at sea.

We are refused by the *Journal of Science*—words repeated and quoted by M.A. (Oxon) with a rapture worthy of a great medium—any claim whatever for "higher knowledge." Says the Reviewer: "Suppose the Brothers were to say 'point your telescope to such and such a spot in heavens, and you will find a planet yet unknown to you; or dig into the earth, . . . etc., and you will find a mineral,' etc." Very fine, indeed, and suppose that was done, what would be the result? Why a charge of plagiarism—since everything of that kind, every "planet and mineral" that exists in space or inside the earth, are known and recorded in our books thousands of years ago; more; many a true hypothesis was timidly brought forward by their own scientific men and as constantly rejected by the majority with whose preconceptions it interfered. *Your intention* is laudable but nothing that I may give you in answer will ever be accepted from us. Whenever discovered that "it is verily so," the discovery will be attributed to him who corroborated the evidence—as in the case of Copernicus and Galileo, the latter having availed himself but of the Pythagorean MSS.

But to return to "civilizations." Do you know that the Chaldees were at the apex of their occult fame *before* what you term as the "bronze Age"? That the "Sons of Ad" or the children of the Fire Mist preceded by hundreds of centuries the Age of Iron, which was an old Age already, when what you now call the Historical Period—probably because what is known of it is generally no history but fiction—had hardly begun. We hold—but then what warrant can you give the world that we are right?—that far "greater civilizations than our own have risen and decayed." It is not enough to say as some of your modern writers do—that an extinct civilization existed before Rome and Athens were founded. We affirm that *a series* of civilizations existed *before*, as well as after the Glacial Period, that they existed upon various points of the Globe, reached the apex of glory and—died. Every trace and memory had been lost of the Assyrian and Phœnikean civilizations until discoveries began to be made a few years ago. And now they open a new, though not by far one of the earliest pages in the history of mankind. And yet how far back do those civilizations go in comparison with the oldest?, and even them, history is shy to accept. Archæo-geology has sufficiently demonstrated that the memory of man runs back vastly further than history has been willing to accept, and the sacred records of once mighty nations preserved by their heirs are still more worthy of trust. We speak of civilizations of the anteglacial period; and (not only in the minds of the vulgar and the profane but even in the opinion of the highly learned geologist) the claim sounds preposterous. What would you say then to our

affirmation that the Chinese—I now speak of the inland, the true Chinaman, not of the hybrid mixture between the fourth and the fifth Races now occupying the throne—the aborigines, who belong in their unallied nationality wholly to the highest and last branch of the fourth Race, reached their highest civilization when the fifth had hardly appeared in Asia, and that its first offshoot was yet a thing of the future. When was it? Calculate. You cannot think that we, who have such tremendous odds against the acceptance of our doctrine would deliberately go on *inventing* Races and sub-races (in the opinion of Mr. Hume) were not they a matter of undeniable fact. The group of islands off the Siberian coast discovered by Nordenskjöl of the "Vega" was found strewn with fossils of horses, sheep, oxen, etc., among gigantic bones of elephants, mammoths, rhinoceroses and other monsters belonging to periods when man—says your Science—had not yet made his appearance on earth. How came horses and sheep to be found in company with the huge "ante-diluvians"? The horse, we are taught in schools—is quite a modern invention of nature, and *no man* ever saw its pedactyl ancestor. The group of the Siberian islands may give the lie to the comfortable theory. The region now locked in the fetters of eternal winter uninhabited by man—that most fragile of animals—will be very soon proved to have had not only a tropical climate—something your Science knows and does not dispute—but having been likewise the seat of one of the most ancient civilizations of that fourth race, whose highest relics now we find in the degenerated Chinamen, and whose lowest are hopelessly (for the profane Scientist) intermixed with the remnants of the third. I told you before now, that the highest people now on earth (spiritually) belong to the first sub-race of the fifth *root* Race; and those are the Aryan Asiatics; the highest race (physical intellectuality) is the last sub-race of the fifth—yourselves the white conquerors. The majority of mankind belongs to the seventh Sub-race of the fourth *Root race*,—the above mentioned Chinamen and their offshoots and branchlets (Malayans, Mongolians, Tibetans, Javanese, etc. etc. etc.) and remnants of other sub-races of the fourth—and the seventh sub-race of the third race. All these, fallen, degraded semblances of humanity are the direct lineal descendants of highly civilized nations neither the names nor memory of which have survived except in such books as *Popol-vuh* and a few others unknown to Science.

(4) To the Miocene times. Everything comes in its appointed time and place in the evolution of Rounds, otherwise it would be impossible for the best seer to calculate the exact hour and year when such cataclysms great and small have to occur. All an adept could do would be to predict an *approximate* time; whereas now events that result in great geological

changes may be predicted with as mathematical a certainty as eclipses and other revolutions in Space. The sinking of Atlantis (the group of continents and isles) begun during the Miocene period—as certain of *your* continents are now observed to be gradually sinking—and it culminated—*first*, in the final disappearance of the largest continent an event coincident with the elevation of the Alps; and *second* with that of the last of the fair islands mentioned by Plato. The Egyptian priests of Saïs told his ancestor Solon, that Atlantis (*i.e.* the only remaining large island) had perished 9,000 years before their time. This was not a fancy date, since they had for milleniums preserved most carefully their records. But then, as I say, they spoke but of the "Poseidonis" and would not reveal even to the great Greek legislator their secret chronology. As there are no geological reasons for doubting, but on the contrary, a mass of evidence for accepting the tradition, Science has finally accepted the existence of the great continent and Archipelago and thus vindicated the truth of one more "fable." It now teaches, as you know that Atlantis, or the remnants of it lingered down to post-tertiary times, its final submergence occurring within the palæozoic ages of American history! Well, truth and fact ought to feel thankful even for such small favours in the previous absence of any, for so many centuries. The deep sea explorations—especially those of the Challenger *have* fully confirmed the reports of geology and palæontology. The great event—the triumph of our "Sons of the *Fire Mist*" the inhabitants of "Shambullah" (when yet an island in the Central Asian Sea) over the selfish if not entirely wicked *magicians* of Poseidonis occurred just 11,446 ago. Read in this connection the incomplete and partially veiled tradition, in *Isis*, Vol. I, p. 588-94, and some things may become still plainer to you. The corroboration of tradition and history, brought forward by Donnelly I find in the main correct; but you will find all this and much more in *Isis*.

(5) It certainly does, and I have touched upon the subject long ago. In my notes on Mr. Hume's MSS. "On God"—that he kindly adds to our Philosophy, something the latter had never contemplated before—the subject is mentioned abundantly. Has he refused you a look into it? For you—I may enlarge my explanations, but not before you have read what I say of the origin of good and evil on those margins. Quite enough was said by me for our present purposes. Strangely enough I found a European author—the greatest materialist of his time, Baron d'Holbach—whose views coincide entirely with the views of our philosophy. When reading his *Essais sur la Nature*, I might have imagined I had our book of Kiu-ti before me. As a matter of course and of temperament our Universal Pundit will try to catch at those

views and pull every argument to pieces. So far he only threatens me to alter his *Preface* and not to publish the philosophy under his own name. *Cuneus cuneum trudit*: I begged him not to publish his essays at all.

M∴ thinks that *for your purposes* I better give you a few more details upon Atlantis since it is greatly connected with *evil* if not with its origin. In the forthcoming *Theosophist* you will find a note or two appended to Hume's translation of Eliphas Levi's *Preface* in connection with the lost continent. And now, since I am determined to make of the present *answers* a volume—bear your cross with Christian fortitude and then, perhaps, after reading the whole you will ask for no more for some time to come. But what can I add to that already told? I am unable to give you purely scientific information since we can never agree entirely with Western conclusions; and that ours will be rejected as "unscientific." Yet both geology and palæontology bear witness to much we have to say. Of course your Science is right in many of her generalities, but her premises are wrong, or at any rate—very faulty. For instance she is right in saying that while the new America was forming the ancient Atlantis was sinking and gradually washing away; but she is neither right in her given epochs nor in the calculations of the duration of that sinking. The latter—is the future fate of your British Islands the first on the list of victims that have to be destroyed by fire (submarine volcanos) and water, France and other lands will follow suit. When they reappear again, the last seventh Sub-race of the sixth Root race of present mankind will be flourishing on "Lemuria" and "Atlantis" both of which will have reappeared also (their reappearance following immediately the disappearance of the present isles and continents), and very few seas and *great waters* will be found then on our globe, waters as well as land appearing and disappearing and shifting periodically and each in turn.

Trembling at the prospect of fresh charges of "contradictions" at some future incomplete statement I rather explain what I mean by this. The approach of every new "obscuration" is always signalled by cataclysms—of either fire or water. But, apart from this, every "Ring" or Root-Race has to be cut in two, so to say, by either one or the other. Thus, having reached the apex of its development and glory the fourth Race—the Atlanteans were destroyed *by water*; you find now but their degenerated, fallen remnants, whose sub-races, nevertheless, aye—each of them, had its palmy days of glory and relative greatness. What they are now—you will be some day, the law of cycles being one and immutable. When your race—the fifth—will have reached at its zenith of *physical* intellectuality, and developed the highest civilization (remember the difference we make between *material* and

spiritual civilizations); unable to go any higher in its own cycle—its progress towards *absolute* evil will be arrested (as its predecessors the Lemurians and Atlanteans, the men of the third and fourth races were arrested in their progress toward the same) by one of such cataclysmic changes; its great civilization destroyed, and all the sub-races of *that* race will be found going down their respective cycles, after a short period of glory and learning. See the remnants of the Atlanteans,—the old Greeks and Romans (the modern belong all to the fifth Race); see how great and how short, how evanescent were their days of fame and glory! For, they were but sub-races of the seven offshoots of the "root-race." No mother Race, any more than her sub-races and offshoots, is allowed by the one Reigning Law to trespass upon the prerogatives of the Race or Sub-race that will follow it; least of all—to encroach upon the knowledge and powers in store for its successor. "Thou shalt not eat of the fruit of Knowledge of Good and Evil of the tree that is growing for thy heirs" we may say with more right than would be willingly conceded us by the Humes of your Sub-race. This "tree" is in our safe-keeping, entrusted to us by the Dhyan Chohans, the protectors of our Race and the Trustees for those that are coming. Try to understand the allegory, and to never lose sight of the hint given you in my letter upon the Planetaries.[1] At the beginning of each *Round*, when humanity reappears under quite different conditions than those afforded for the birth of each new race and its sub-races, a "Planetary" has to mix with these primitive men, and to refresh their memories, and reveal to them the truths they knew during the preceding Round. Hence the confused traditions about Jehovahs, Ormazds, Osirises, Brahms, and the *tutti quanti*. But that happens only for the benefit of the *first* Race. It is the duty of the latter to choose the fit recipients among its sons, who are "set apart" to use a Biblical phrase—as the vessels to contain *the whole stock of knowledge*, to be divided among the future races and generations until the close of that Round. Why should I say more since you *must* understand my whole meaning; and that I *dare* not reveal it in full. Every race had its adepts; and with every new race, we are allowed to give them out as much of our knowledge as the men of that race deserve it. The last seventh Race will have its Buddha as every one of its predecessors had; but, its adepts will be far higher than any of the present race, for among them will abide the future Planetary, the Dhyan Chohan whose duty it will be to instruct or "refresh the memory" of the first race of the fifth Round men after this planet's future obscuration.

En passant, to show to you that not only were not the "races" *invented*

[1] The letter in answer to yours, I believe, where you question me about C.C.M., S.M. and Mrs. K.

by us, but that they are a cardinal dogma with the Lama Buddhists and with all who study our esoteric doctrine, I send you an explanation on a page or two in Rhys Davids *Buddhism*,—otherwise incomprehensible, meaningless and absurd. It is written with the special permission of the Chohan (*my* Master) and—for your benefit. No Orientalist has ever suspected the truths contained in it, and—you are the first Western man (outside Tibet) to whom it is now explained.

(6) What emerges at the end of all things is not only "pure and impersonal spirit," but the collective "personal" remembrances, skimmed off every new fifth principle in the long series of being. And, if, at the end of all things—say in some million of millions years hence, Spirit will have to rest in its pure, *impersonal non*-existence as the ONE or the absolute, still there must be "*some* good" in the cyclic process, since every purified *Ego* has the chance in the long *interims* between objective being upon the planets to *exist* as a Dhyan Chohan—from the lowest "Devachanee" to the highest Planetary, enjoying the fruits of its collective lives.

But what is "Spirit" pure and impersonal *per se?* Is it possible that you should not have realized yet our meaning? Why, such a *Spirit* is a nonentity, a pure abstraction, an absolute blank to our senses—even to the most spiritual. It becomes *something* only in union with matter—hence it is always *something* since matter is infinite and indestructible and *non-existent* without Spirit which, in matter is *Life*. Separated from matter it becomes the absolute negation of *life* and *being*, whereas matter is inseparable from it. Ask those who offer the objection, whether they know anything of "life" and "consciousness" beyond what they now feel on earth. What conception can they have—unless natural born Seers—of the state and consciousness of one's individuality after it has separated itself from gross earthly body? *What is the good* of the whole process of life on earth—you may ask them, in your turn—if, we are as good as "pure" *unconscious* entities before birth, during sleep and, at the end of our career? Is not death, according to the teachings of Science, followed by the same state of unconsciousness as the one before *birth*? Does not life when it quits our body become as *impersonal* as it was before it animated the fœtus? Life, after all—the greatest problem within the ken of human conception is a mystery that the greatest of your men of Science will never solve. In order to be correctly comprehended, it has to be studied in the entire series of its manifestations, otherwise it can never be, not only fathomed, but even comprehended in its easiest form—life, as a state of *being* on this earth. It can never be grasped so long as it is studied separately and apart from universal life. To solve the great problem one

has to become an occultist; to analyze and experience with it personally, in all its phases, as life on earth, life beyond the limit of physical death, mineral, vegetable, animal and Spiritual life; life in conjunction with concrete matter as well as life present in the imponderable atom. Let them try and examine, or analyze life apart from organism, and what remains of it? Simply a mode of motion; which, unless our doctrine of the all-Pervading, infinite, omnipresent Life is accepted—though it be accepted on no better terms than a hypothesis only a little more reasonable than their *scientific* hypotheses which are all absurd—has to remain unsolved. Shall they object? Well, we will answer them by using their own weapons. We will say that it is, and will remain for ever demonstrated that since motion is all-pervading and absolute rest inconceivable, that under whatever form or *mask* motion may appear—whether as light, heat, magnetism, chemical affinity or electricity—all these must be but phases of One and the same universal omnipotent Force, a Proteus they bow to, as the Great "Unknown"—(See Herbert Spencer) and we, simply call the "One Life" the "One Law" and the "One Element." The greatest, the most scientific minds on earth have been keenly pressing forward toward the solution of the mystery, leaving no by-path unexplored, no thread loose or weak in this darkest of labyrinths for them, and all had to come to the same conclusion—that of the Occultists when given only partially—namely, that life in its concrete manifestations is the legitimate result and consequence of chemical affinity; as to life in its abstract sense, life pure and simple—well, they know no more of it today, than they knew in the incipient stage of their Royal Society. They only know that organisms in certain solutions previously free from life will spring up spontaneously (Pasteur and his biblical piety notwithstanding)—owing to certain chemical compositions of such substances. If, as I hope, in a few years, I am entirely my own master—I may have the pleasure of demonstrating to you on your own writing table that life *as life* is not only transformable into other aspects or phases of the all-pervading Force, but that, it can be actually infused into an artificial man. Frankenstein is a myth only so far as he is the hero of a mystic tale; in nature—he is a possibility; and the physicists and physicians of the last sub-race of the sixth Race will inoculate life and revive corpses, as they now inoculate small-pox, and often less comely diseases. Spirit, life and matter, are not natural principles existing independently of each other, but the effects of combinations produced by eternal motion in Space; and they better learn it.

(7) Most undoubtedly I am so permitted. But then comes the most important point: how far satisfactory will my answers appear—even to you? That not every new law brought to light is regarded as

adding a link to the chain of human knowledge is shown by the ill-grace with which every fact unwelcome for some reasons to science, is received by its professors. Nevertheless, *whenever* I *can* answer you—I will try to do so, only hoping that you will not send it as a contribution from my pen to the *Journal of Science.*

(8) Most assuredly they have. Rain can be brought on in a small area of space—artificially and without any claim to miracle or superhuman powers, though its secret is no property of mine that I should divulge it. I am now trying to obtain permission to do so. We know of no phenomenon in nature entirely unconnected with either magnetism or electricity—since, where there are motion, heat, friction, light, there magnetism and its *alter ego* (according to *our* humble opinion)—electricity will always appear, as either cause or effect—or rather both if we but fathom the manifestation to its origin. All the phenomena of earth currents, terrestrial magnetism and atmospheric electricity, are due to the fact that the earth is an electrified conductor, whose potential is ever changing owing to its rotation and its annual orbital motion, the successive cooling and heating of the air, the formation of clouds and rain, storms and winds, etc. This you may perhaps, find in some text-book. But then science would be unwilling to admit that all these changes are due to *akasic* magnetism incessantly generating electric currents which tend to restore the disturbed equilibrium. By directing the most powerful of electric batteries,—human frame electrified by a certain process, you can *stop* rain on some given point by making "a hole in the rain cloud" as the occultists term it. By using other strongly magnetized implements within, so to say, an insulated area—rain can be produced artificially. I regret my inability to explain to you the process more clearly. You know the effects produced by trees and plants on rain clouds; and how their strong magnetic nature attracts and even feeds those clouds over the tops of the trees. Science explains it otherwise, may be. Well, I cannot help it, for such is our knowledge and the fruits of milleniums of observations and experience. Were the present to fall into the hands of Hume, he would be sure to remark that I am vindicating the charge publicly brought by him against us: "Whenever unable to answer your arguments (?) they (we) calmly reply that their (our) rules do not admit of this or that."—Charge notwithstanding, I am compelled to answer that since the secret is not mine I cannot make of it a marketable commodity. Let some physicists calculate the amount of heat required to vaporize a certain quantity of water. Then, let them compute the quantity of rain needed to cover an area—say, of one square mile to a depth of *one* inch. For this amount of vaporization they will require, of course, an amount

of heat that would be equal to at least five million tons of coal. Now the amount of energy of which this consumption of heat would be the equivalent corresponds (as any mathematician could tell you)—to that which would be required to raise a weight of upwards of ten million tons, one mile high. How can *one man* generate such amount of heat and energy? Preposterous, absurd!—we are all lunatics and you who listen to us will be placed in the same category if you ever venture to repeat this proposition. Yet I say, that *one man alone can do it*, and very easily if he is but acquainted with a certain "physico-*spiritual*" lever in himself, far more powerful than that of Archimedes. Even simple muscular contraction is always accompanied with electric and magnetic phenomena, and there is the strongest connection between the magnetism of the earth, the changes of weather and MAN, who is the best barometer living, if he but knew to decipher it properly; again, the state of the sky can always be ascertained by the variations shown by magnetic instruments. It is now several years that I had an opportunity of reading the deductions of science upon this subject; therefore, unless I go to the trouble of catching up what I may have remained ignorant of, I do not know the latest conclusions of Science. But with us, it is an established fact that it is the earth's magnetism that produces wind, storms and rain. What Science seems to know of it, is but secondary symptoms always induced by that magnetism and she may very soon find out her present errors. Earth's magnetic attraction of meteoric dust, and the direct influence of the latter upon the sudden changes of temperature especially in the matter of heat and cold, is not a settled question to the present day, I believe.[1] It was doubted whether the fact of our earth passing through a region of space in which there are more or less of meteoric masses has any bearing upon the height of our atmosphere being increased or decreased, or even upon the state of weather. But we think we could easily prove it; and since they accept the fact that the relative distribution and proportion of land and water on our globe *may be due* to the great accumulation upon it of meteoric dust; snow—especially in our northern regions—being full of meteoric iron and magnetic particles; and deposits of the latter being found even at the bottom of seas and oceans, I wonder how Science has not hitherto understood that every atmospheric change and disturbance was due to the combined magnetism of the two great masses between which our atmosphere is compressed! I call this meteoric dust a "mass" for it is really one. High above our earth's surface the air is impregnated and space *filled* with magnetic, or meteoric dust,

[1] Dr. Phipson in 1867 and Cowper Ranyard in 1879 both urged the theory but it was rejected then.

which does not even belong to our solar system. Science having luckily discovered, that, as our earth with all the other planets is carried along through Space, it receives a greater proportion of that dust matter on its northern than on its southern hemisphere, knows that to this are due the preponderating number of the continents in the former hemisphere, and the greater abundance of snow and moisture. Millions of such meteors and even of the finest particles reach us yearly and daily and all our temple knives are made of this "heavenly" iron, which reaches us without having undergone any change—the magnetism of the earth keeping them in cohesion. Gaseous matter is continually added to our atmosphere from the never ceasing fall of meteoric strongly magnetic matter, and yet it seems with them still an open question whether magnetic conditions *have* anything to do with the precipitation of rain or not! I do not know of any "set of motions established by pressures, expansions, etc., *due in the first instance to solar energy*." Science makes too much and too little at the same time of "solar energy" and even of the Sun itself; and the Sun has nothing to do whatever with rain and very little with heat. I was under the impression that Science was aware that the glacial periods as well as those periods when temperature is "like that of the carboniferous age"—are due to the decrease and increase or rather to the expansion of our atmosphere, which expansion is itself due to the same meteoric presence? At any rate, we *all know*, that the heat that the earth receives by radiation from the sun is at the utmost *one third* if not less of the amount received by her directly from the meteors.

(9) Call it a chromosphere or atmosphere, it can be called neither; for it is simply the magnetic and ever present aura of the sun, seen by astronomers *only* for a brief few moments during the eclipse and by some of our chelas—whenever they like—of course while in a certain induced state. A counterpart of what the astronomers call the red flames in the "corona" may be seen in Reichenbach's crystals or in any other strongly magnetic body. The head of a man—in a strong ecstatic condition, when all the electricity of his system is centred around the brain, will represent—especially in darkness—a perfect simile of the Sun during such periods. The first artist who drew the aureoles about the heads of his gods and Saints, was not inspired, but represented it on the authority of temple pictures and traditions of the sanctuary and the chambers of initiation where such phenomena took place. The closer to the head or to the aura-emitting body—the stronger and the more effulgent the emanation—(due to hydrogen science tells us—in the case of the flames); hence—the irregular red flames around the Sun or the "*inner* corona." The fact that these are not always present in equal quantity shows only the constant fluctua-

tion of the magnetic matter and its energy, upon which also depend the variety and number of spots. During periods of magnetic inertia the spots disappear or rather remain invisible. The further the emanation shoots out the more it loses in intensity, until gradually subsiding it fades out; hence—the "outer corona," its rayed shape being due entirely to the latter phenomenon whose effulgence proceeds from the magnetic nature of the matter and the electric energy and not at all from intensely hot particles as asserted by some astronomers. All this is terribly unscientific, nevertheless a *fact*, to which, I may add another by reminding you that the Sun we see is not at all the central planet of our little Universe, but only its veil or its *reflection*. Science has tremendous odds against studying that planet which luckily for us we have not: Foremost of all—the constant tremours of our atmosphere which prevent them from judging correctly the little they do see. This impediment was never in the way of the ancient Chaldee and Egyptian astronomers; nor is it an obstacle to us, for we have means of arresting, or counteracting such tremours—acquainted as we are with all the *akasic* conditions. No more than the *rain* secret, would this secret—supposing we do divulge it—be of any practical use to your men of Science unless they become occultists and sacrifice long years to the acquirement of powers. Only fancy a Huxley or a Tyndall studying *Yog-vidya*! Hence the many mistakes into which they fall and the conflicting hypotheses of your best authorities. For instance: the Sun is full of iron vapours—a fact that was demonstrated by the spectroscope showing that the light of the corona consisted largely of a line in the green part of the spectrum very nearly coinciding with an iron line. Yet Professors Young and Lockyer rejected that, under the witty pretext, if I remember, that, if the corona were composed of minute particles like a dust cloud (and it is this that we call "magnetic matter") these particles would (1) fall upon the sun's body, (2) comets were known to pass through this vapour without any visible effect on them; (3) Professor Young's spectroscope showed that the coronal line was not identical with the iron one, etc. Why they should call those objections "scientific" is more than we can tell.

(1) The reason why the particles—since they call them so—*do not* fall upon the sun's body is self-evident. There are forces co-existent with gravitation of which they know nothing; besides that other fact that there is no gravitation properly speaking; only attraction and repulsion. (2) How could comets be affected by the said passage since their "passing through" is simply an optical illusion: they could not pass within the area of attraction without being immediately annihilated by that force, of which no *vril* can give an adequate idea since there can be nothing on earth that could be compared with it.

Passing as the comets do through a "reflection" no wonder that the said *vapour* has "no visible effect on these light bodies." (3) The coronal line may not *seem* identical through the best "grating spectroscope," nevertheless, the *corona* contains iron as well as other vapours. To tell you of what it does consist, is idle, since I am unable to translate the words we use for it, and that no such matter exists (not in our planetary system, at any rate)—but in the sun. The fact is, that what you call the Sun is simply the reflection of the huge "store-house" of our System wherein ALL its forces are generated and preserved; the Sun being the heart and brain of our pigmy Universe, we might compare its *faculae*—those millions of small, intensely brilliant bodies of which the Sun's surface away from the spots is made up—with the blood corpuscles of that luminary—though some of them as correctly conjectured by Science are as large as Europe. Those blood corpuscles are the electric and magnetic matter in its sixth and seventh state. What are those long white filaments twisted like so many ropes, of which the *penumbra* of the Sun is made up? What—the central part that is seen like a huge flame ending in fiery spires, and the transparent clouds, or rather vapours formed of delicate threads of silvery light, that hangs over those flames—what—but magneto-electric aura—the *phlogiston* of the Sun? Science may go on speculating for ever—yet so long as she does not renounce two or three of her cardinal errors she will find herself groping for ever in the dark. Some of her greatest misconceptions are found in her limited notions on the law of gravitation; her denial that matter may be *imponderable*; her newly invented term "force" and the absurd and tacitly accepted idea, that force is capable of existing *per se*, or of acting any more than life, *outside*, independent of, or in any other wise than *through* matter: in other words that *force is anything but matter* in one of her highest *states*—the last three on the ascending scale being denied because only Science knows nothing of them; and her utter ignorance of the universal Proteus, its functions and importance in the economy of nature—magnetism and electricity. Tell Science that even in those days of the decline of the Roman Empire, when the tatooed Britisher used to offer to the Emperor Claudius his *nazzur* of "electron" in the shape of a string of amber beads that even then, there were yet men remaining aloof from the immoral masses, who knew more of electricity and magnetism than they, the men of Science, do now, and Science will laugh at you as bitterly as she now does over your kind dedication to me. Verily, when your astronomers speaking of *Sun-matter*, term those lights and flames as "clouds of vapour" and "gases unknown to science" (rather!)—chased by mighty whirlwinds and cyclones—whereas we know it to be simply

magnetic matter in its usual state of activity—we feel inclined to smile at the expressions. Can one imagine the "Sun's fires fed with *purely mineral* matter . . . with meteorites highly charged with hydrogen giving the Sun a far reaching atmosphere of ignited gas"? We *know* that the *invisible* Sun is composed of *that* which has neither name, nor can it be compared to anything known by your Science—on earth; and that its "reflection" contains still less of anything like "gases," mineral matter, or *fire*, though even we when treating of it in your civilized tongue are compelled to use such expressions as "vapour" and "magnetic matter." To close the subject, the coronal changes have no effect upon the earth's climate, though *spots* have—and Professor N. Lockyer is mostly wrong in his deductions. The Sun is neither a *solid* nor a *liquid*, nor yet a gaseous globe; but a gigantic ball of electro-magnetic Forces, the store-house of universal *life* and *motion*, from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material unto the end of the *Maha Yug*.

(10) I believe not. The stars are distant from us, at least 500,000 times as far as the Sun and some as many times more. The strong accumulation of meteoric matter and the atmospheric tremours are always in the way. If your astronomers could climb on the height of that meteoric *dust* with their telescopes and *havanas* they might trust more than they can now in their photometers. How can they? Neither the real degree of intensity of that light can be known on earth—hence no trustworthy basis for calculating magnitudes and distances can be had—, nor have they hitherto made sure in a single instance (except in the matter of one star in Cassiopeia) which stars shine by reflected and which by their own light. The working of the best double star photometers is deceptive. Of this I have made sure, so far back as in the spring of 1878 while watching the observations made through a Pickering photometer. The discrepancy in the observations upon a star (near Gamma Ceti) amounted at times to half a magnitude. No planets but one have hitherto been discovered outside of the solar system, with all their photometers, while we know with the sole help of our spiritual *naked* eye a number of them; every *completely matured* Sun-star having like in our own system several companion planets in fact. The famous "polarization of light" test is as about trustworthy as all others. Of course, the mere fact of their starting from a false premise cannot vitiate either their conclusions or astronomical prophecies since both are mathematically correct in their mutual relations, and that it answers the given object. The Chaldees nor yet our old Rishis had either your telescopes or photometers; and yet their astronomical predictions were faultless, the mistakes—very slight ones in

truth—fathered upon them by their modern rivals—proceeding from the mistakes of the latter.

You must not complain of my too long answers to your very short questions, since I answer you for your instruction as a student of occultism, my "lay" chela, and not at all with a view of answering the *Journal of Science*. I am no man of Science with regard to, or in connection with modern learning. My knowledge of your Western Sciences is *very* limited in fact; and you will please bear in mind that all my answers are based upon, and derived from, our Eastern occult doctrines regardless of their agreement or disagreement with those of exact Science. Hence, I say: —

"The Sun's surface emits per square mile, as much light (in *proportion*) as can be emitted from any body." But what can you mean in this case by "light"? The latter is not an independent principle; and, I rejoiced at the introduction, with a view to facilitate means of observation—of the "diffraction spectrum;" since by abolishing all these imaginary independent existences, such as—heat, actinism, light, etc., it rendered to Occult Science the greatest service, by vindicating in the eyes of her modern sister our very ancient theory that every phenomenon being but the effect of the diversified motions of what we call Akasa (not *your* ether) there was, in fact, but one element, the causative Principle of all. But since your question is asked with a view to settling a disputed point in modern Science I will try to answer it in the clearest way I can. I say then, *no*, and will give you my reasons why. They cannot know it, for the simple reason that heretofore they have in reality found no sure means of measuring the velocity of light. The experiments made by Fizeau and Cornu known as the two best investigators of light in the world of Science, notwithstanding the general satisfaction at the results obtained, are not a trustworthy data neither in respect to the velocity with which Sun-light travels nor to its quantity. The methods adopted by both these Frenchmen are yielding correct results (at any rate *approximately* correct, since there is a variation of 227 miles per second between the result of the observations of both experimenters albeit made with the same apparatus)—only as regards the velocity of light between our earth and the upper regions of its atmosphere. Their toothed wheel, revolving *at a known* velocity records, of course, the strong ray of light which passes through one of the niches of the wheel and then has its point of light obscured whenever a tooth passes—accurately enough. The instrument is very ingenious and can hardly fail to give splendid results on a journey of a few thousand meters there and back; there being between the Paris Observatory and its fortifications no atmosphere, no meteoric masses to impede the ray's progress; and that ray finding quite a different quality

of a medium to travel upon than the ether of Space, the ether between the Sun and the meteoric *continent* above our heads, the velocity of light will of course show some 185,000 and odd miles per second, and your physicists shout "Eureka"! Nor do any of the other devices contrived by Science to measure that velocity since 18{6}7 answer any better. All they can say is that their calculations are *so far* correct. Could they measure light *above* our atmosphere they would soon find that they were wrong.

(11) It is—so far; but is fast changing. Your Science has a theory, I believe, that if the earth were suddenly placed in extremely cold regions—for instance were it to exchange places with Jupiter—all our seas and rivers would be suddenly transformed into solid mountains; the air,—or rather a portion of the aeriform substances which compose it—would be metamorphosed from their state of invisible fluid owing to the absence of heat into liquids (which now exist on Jupiter, but of which men have no idea on earth). Realize, or try to imagine the *reverse* condition, and it will be that of Jupiter at the present moment.

The whole of our system is imperceptibly shifting its position in space. The relative distance between planets remaining ever the same, and being in no wise affected by the displacement of the whole system; and the distance between the latter and the stars and other suns being so incommensurable as to produce but little if any perceptible change for centuries and milleniums to come;—no astronomer will perceive it *telescopically*, until Jupiter and some other planets, whose little luminous points hide now from our sight millions upon millions of stars (all but some 5, or 6,000)—will suddenly let us have a peep at a few of the *Raja-Suns* they are now hiding. There is such a king-star right behind Jupiter that no mortal physical eye has ever seen during this, our Round. Could it be so perceived it would appear, through the best telescope with a power of multiplying its diameter 10,000 times,—still a small dimensionless point, thrown into the shadow by the brightness of any planet; nevertheless—this world is thousands of times larger than Jupiter. The violent disturbance of its atmosphere and even its red spot that so intrigues science lately, are due—(1) to that shifting and (2) to the influence of that Raja-Star. In its present position in Space imperceptibly small though it be—the metallic substances of which it is mainly composed are expanding and gradually transforming themselves into aeriform fluids—the state of our own earth and its six sister globes before the first Round—and becoming part of its atmosphere. Draw your inferences and deductions from this, my dear "lay" chela, but beware lest in doing so you sacrifice your humble instructor and the occult doctrine itself, on the altar of your wrathful goddess—*modern science*.

THE MAHATMA LETTERS, 1923

(12) I am afraid not much, since our Sun is but a reflection. The only great truth uttered by Siemens is that interstellar space is filled with highly attenuated matter, such as may be put in air vacuum tubes, and which stretches from planet to planet and from star to star. But this truth has no bearing upon his main facts. The sun gives *all* and takes back *nothing* from its system. The Sun gathers nothing "at the poles"—which are always free even from the famous "red flames" at all times, not only during the eclipses. How is it that with their powerful telescopes they have failed to perceive any such "gathering" since their glasses show them even the "superlatively fleecy clouds" on the photosphere? Nothing can reach the Sun from *without* the boundaries of its own system in the shape of such *gross* matter as "attenuated gases." Every bit of matter in all its *seven* states is necessary to the vitality of the various and numberless systems—worlds in formation, suns awakening anew to life, etc., and they have none to spare even for their best neighbours and next of kin. They are mothers, not stepmothers, and would not take away one crumb from the nutrition of their children. The latest theory of radiant energy which shows that there is no such thing in nature, properly speaking, as chemical light, or heat ray is the only approximately correct one. For indeed, there is but one thing—radiant energy which is *inexhaustible* and knows neither increase nor decrease and will go on with its self-generating work to the end of the Solar manvantara. The absorption of Solar Forces by the earth is tremendous; yet it is, or may be demonstrated that the latter receives hardly 25 per cent. of the chemical power of its rays, for these are despoiled of 75 per cent. during their vertical passage through the atmosphere at the moment they reach the outer boundary "of the aerial ocean." And even those rays lose about 20 per cent. in illuminating and caloric power—we are told. What with such a *waste* must then be the recuperative power of our Father-Mother Sun? Yes; call it "Radiant Energy" if you will: we call it Life—all-pervading, omnipresent life, ever at work in its great laboratory—the Sun.

(13) None can ever be given by your men of Science, whose "bumptiousness" makes them declare that only to those for whom the word magnetism is a mysterious agent the supposition that the Sun is a huge magnet can account for the production by that body of light, heat and the causes of magnetic variations as perceived on our earth. They are determined to ignore and thus reject the theory suggested to them by Jenkins of the R.A.S. of the existence of strong magnetic poles *above* the surface of the earth. But the theory, is the correct one nevertheless, and one of these poles revolves around the North-Pole in a periodical cycle of several hundred years. Halley and Handsteen—besides Jenkins

4299

—were the only scientific men who ever suspected it. Your question is again answered by reminding you of another *exploded* supposition. Jenkins did his best some three years ago to prove that it is the north end of the compass needle that is the true north pole, and not the reverse as the current scientific theory maintains. He was informed that the locality in Boothia where Sir James Ross located the earth's north magnetic pole, was purely imaginary: *it is not there.* If he (and *we*) are wrong, then the magnetic theory that like poles repel and unlike poles attract, must also be declared a fallacy; since if the north end of the dipping needle *is a south pole* then its pointing to the ground in Boothia—as you call it—*must be due to attraction*? And if there is anything there to attract it, why is it that the needle in London is attracted neither to the ground in Boothia nor to the earth's center? As very correctly argued, if the north pole of the needle pointed almost perpendicularly to the ground in Boothia, it is simply because it was repelled by the true north magnetic pole when Sir J. Ross was there about half a century ago.

No; our "Lordships" have nothing to do with the inertia of the needle. It is due to the presence of certain metals in fusion in that locality. Increase of temperature diminishes magnetic attraction, and a sufficiently high temperature destroys it often altogether. The temperature I am speaking of is, in the present case rather an aura, an emanation than anything science knows of. Of course, this explanation will *never* hold water with the present knowledge of Science. But we can wait and see. Study magnetism with the help of occult doctrines, and then that which now will appear incomprehensible, *absurd* in the light of physical science, will become all clear.

(14) They must be. Not all of the Intra-mercurial Planets, nor yet those in the orbit of Neptune are yet discovered, though they are strongly suspected. We know that such exist and *where* they exist; and that there are innumerable planets "burnt out" they say,—in *obscuration* we say;—planets in formation and not yet luminous, etc. But then "*we know*" is of little use to science, when the Spiritualists will not admit our knowledge. Edison's tasimeter adjusted to its utmost degree of sensitiveness and attached to a large telescope may be of great use when perfected. When so attached the "tasimeter" will afford the possibility not only to measure the heat of the remotest of visible stars, but to detect by their invisible radiations stars that are unseen and otherwise undetectable, hence planets also. The discoverer, an F.T.S., a good deal protected by M∴ thinks that if, at any point in a blank space of heavens—a space that appears blank even through a telescope of the highest power—the *tasimeter* indicates an accession of temperature and does so invariably, this

will be a regular proof that the instrument is in range with a stellar body either non-luminous or so distant as to be beyond the reach of telescopic vision. His *tasimeter*, he says, "is affected by a wider range of etheric undulations than the eye can take cognizance of." Science will *hear* sounds from certain planets before she *sees* them. This is a *prophecy*. Unfortunately I am not a Planet,—not even a "planetary." Otherwise I would advise you to get a *tasimeter* from him and thus avoid me the trouble of writing to you. I would manage then to find myself "in range" with you.

(15) No, good friend; I am not as indiscreet as all that, I left you simply to your own reminiscences. Every mortal creature, even the less favoured by Fortune, has such moments of relative happiness at some time of his life. Why shouldn't you?

Yes, it was an X quantity I referred to.

(16) It is a widely spread belief among all the Hindus that a person's future pre-natal state and birth are moulded by the last desire he may have at the time of death. But this last desire, they say, necessarily hinges on to the shape which the person may have given to his desires, passions, etc., during his past life. It is for this very reason, viz.—that our last desire may not be unfavourable to our future progress—that we have to watch our actions and control our passions and desires throughout our whole earthly career.

(17) It *cannot* be otherwise. The experience of dying men—by drowning and other accidents—brought back to life, has corroborated our doctrine in almost every case. Such thoughts are *involuntary* and we have no more control over them than we would over the eye's retina to prevent it perceiving that colour which affects it most. At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners picture after picture, one event after the other. The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression entrusted to it during the period of the brain's activity. That impression and thought which was the strongest naturally becomes the most vivid and survives so to say all the rest which now vanish and disappear for ever, to reappear but in Devachan.[1] No man dies insane or unconscious—as some physiologists assert. Even a *madman*, or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat

[1] Good gracious! had I forgotten in my hurry to add the last *five words*, would not I have caught it as a charge of *flat* contradiction!

leaves the body—the *brain thinks* and the *Ego* lives over in those few brief seconds his whole life over again. Speak in whispers, ye, who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting on its reflection upon the Veil of the Future.

(18) Yes; the "full" remembrances of our lives (*collective* lives) will return back at the end of *all the seven Rounds*, at the threshold of the long, long Nirvana that awaits us after we leave Globe Z. At the ends of isolated Rounds, we remember but the sum total of our last impressions, those we had selected, or that have rather *forced* themselves upon us and followed us in *Devachan*. Those are all "probationary" lives with large indulgences and new trials afforded us with every new life. But at the close of the minor cycle, after the completion of all the seven Rounds, there awaits *us no other* mercy but the cup of good deeds, of *merit*, outweighing that of *evil* deeds and *demerit* in the scales of Retributive Justice. Bad, irretrievably bad must be that *Ego* that yields no mite from its fifth Principle, and *has* to be annihilated, to disappear in the *Eighth Sphere*. A mite, as I say, collected from the Personal Ego suffices to save him from the dreary Fate. Not so after the completion of the great cycle: either a long Nirvana of Bliss (unconscious though it be in the, and according to, your crude conceptions); after which—life as a Dhyan Chohan for a whole Manvantara, or else "*Avitchi Nirvana*" and a Manvantara of misery and Horror as a —— you *must not* hear the word nor I—pronounce or write it. But "those" have naught to do with the mortals who pass through the seven spheres. The *collective* Karma of a future Planetary is as lovely as the collective Karma of a —— is terrible. Enough. I have said too much already.

(19) Verily so. Until the struggle between the higher and middle duad begins—(*with the exception of suicides who are not dead but have only killed their physical triad, and whose Elemental parasites, therefore, are not naturally separated from the Ego as in real death*)—until that struggle, I say, has not begun and ended, no shell can realize its position. When the sixth and seventh principles are gone, carrying off with them the finer, spiritual portions of that, which once was the *personal* consciousness of the fifth, then only does the shell gradually develop a kind of hazy consciousness of its own from what remains in the shadow of personality. No contradiction here, my dear friend,—only haziness in your own perceptions.

(20) All that which pertains to the materio-psychological attributes

and sensations of the five lower skandhas; all that which will be thrown off as a refuse by the newly born Ego in the Devachan, as unworthy of, and not sufficiently related to the *purely* spiritual perceptions, emotions and feelings of the sixth, strengthened, and so to say, *cemented* by a portion of the fifth, that portion which is necessary in the devachan for the retention of a divine, spiritualized notion of the "I" in the *Monad*—which would otherwise, have no consciousness in relation to object and subject at all—all this "becomes *extinct for ever*": namely at the moment of physical death, to return once more, marshalling before the eye of the new Ego, at the threshold of Devachan and to be rejected by It. It will return for the *third* time *fully* at the end of the minor cycle, after the completion of the seven Rounds when the *sum total* of collective existences is weighed—"merit"—in one cup, "demerit" in the other cup of the scales. But in that individual, in the Ego—"good, bad, or indifferent" in the isolated *personality*,—consciousness leaves as suddenly as "the flame leaves the wick." Blow out your candle, good friend. The flame has left *that* candle "for ever"; but are the particles that moved, their motion producing the *objective* flame annihilated or dispersed for all that? *Never*. Relight the candle and the same particles drawn by mutual affinity will return to the wick. Place a long row of candles on your table. Light one and blow it out; then light the other and do the same; a third and fourth, and so on. The same matter, the same gaseous particles—representing in our case the *Karma* of the personality—will be called forth by the conditions given them by your match, to produce a new luminosity; but can we say that candle No. 1 has not had its flame extinct for ever? Not even in the case of the "failures of nature," of the *immediate* reincarnation of children and congenital idiots, etc., that so provoked the wrath of C.C.M., can we call them the *identical* ex-personalities; *though the whole of the same life-principle and identically the same* MANAS (fifth principle) *re-enters a new body* and may be truly called a "reincarnation of the *personality*"—whereas, in the rebirth of the Egos from *devachans* and *avitchis* into Karmic life it is only the spiritual attributes of the monad and its *Buddhi* that are reborn. All we can say of the reincarnated "failures" is, that they are the reincarnated *Manas*, the fifth principle of Mr. Smith or Miss Grey, but not certainly that these are the reincarnations of Mr. S. and Miss G. Therefore, the explanation, clear and concise (though perhaps less literary than you might make it) given to C.C.M. in the *Theosophist* in answer to his spiteful hit in *Light*, is not only correct but *candid* also; and both yourself and C.C.M. were unjust to Upasika and even to myself who told her what to write; since even *you* mistook my wail and lament at the confused and tortured

explanations in *Isis* (for its *incompleteness* no one but we, her inspirers are responsible) and my complaint of having had to exercise all my "ingenuity" to make the thing plain, for an avowal of *ingeniousness* in the sense of cunning and craft, whereas *ingenuousness*—a sincere desire (though very difficult of realization) to mend and clear up the misconception was meant by me. I do not know of anything since the very beginning of our correspondence that displeased *the Chohan* so much as that. But we must not return to the subject again.

But what is then "the nature of the remembrance and self-consciousness of the shell?" you ask. As I said in your note—no better than a reflected or borrowed light. "Memory" is one thing and "perceptive faculties" quite another. A madman may remember very clearly some portions of his past life; yet he is unable to perceive anything in its true light for the higher portion of his *Manas* and his *Buddhi* are paralyzed in him, have left him. Could an animal—a dog, for instance—speak, he would prove you that his memory in direct relation to his canine personality, is as fresh as yours; nevertheless his memory and instinct cannot be called "perceptive faculties." A dog remembers that his master thrashed him when the latter gets hold of his stick—at all other times he has no remembrance of it. Thus with a shell; once in the aura of a medium, all he perceives through the borrowed organs of the medium and of those in magnetic sympathy with the latter, he will perceive very clearly—but *not further* than what the shell can find in the perceptive faculties and memories of *circle* and medium—hence often the rational and at times highly intelligent answers; hence also a complete oblivion of things known to all but that medium and circle. The shell of a highly intelligent, learned, but utterly unspiritual man who died natural death, will last longer and the *shadow* of his own memory helping—that shadow which is the refuse of the sixth principle left in the fifth—he may deliver discourses through trance speakers and repeat parrot-like that which he knew of and thought much over it, during his life-time. But find me *one single* instance in the annals of Spiritualism where a returning shell of a Faraday or a Brewster (for even they were made to fall into the trap of mediumistic attraction) said one word more than it knew during its life-time. Where is that scientific shell, that ever gave evidence of that, which is claimed on behalf of the "disembodied *Spirit*"—namely, that a free Soul, the Spirit disenthralled from its body's fetters perceives and sees that which is concealed from living mortal eyes? Challenge the Spiritualists fearlessly, I say! Defy the best, the most reliable of mediums—Stainton Moses for one—to give you through that high disembodied shell, that he mistakes for the "Imperator" of the early

days of his mediumship, to tell you what you will have hidden in your box, if S.M. does not know it; or to repeat to you a line from a Sanskrit manuscript unknown to his medium, or anything of that kind. Proh pudor! *Spirits* they call them? Spirits with *personal* remembrances? As well call personal remembrances the sentences screeched out by a parrot. Why don't you ask C.C.M. to test +? Why not settle his and your mind at rest by suggesting to him to ask a friend or an acquaintance *unknown* to S.M.—to select an object the nature of which will remain in its turn unknown to C.C.M., and then see whether + will be able to name that object—something possible even to a good clairvoyant. Let the "Spirit" of Zöllner—now that he is in the "fourth dimension of space," and has put up an appearance already with several mediums—tell them the last word of his discovery, complete his astro-physical philosophy. No; Zöllner when lecturing through an intelligent medium, surrounded with persons who read his works, are interested in them—will repeat on various tones that which is known to others (not even that which *he alone* knew, most probably), the credulous, ignorant public confounding the *post hoc* with the *propter hoc* and firmly convinced of the *Spirits*' identity. Indeed, it will be worth your while to stimulate investigation in this direction. Yes; personal consciousness does leave every one at death; and when even the centre of memory is reestablished in the shell, it will remember and speak out its recollections but through the brain of some *living* human being. Hence —

(21) —A more or less complete, still dim recollection of its personality, and of its purely *physical* life. As in the cases of complete insanity the final severance of the two higher duads (7th 6th and 5th 4th) at the moment of the former going into gestation digs an impassable gulf between the two. It is not even a portion of the fifth that is carried away—least of all 2½ principles as Mr. Hume crudely puts it in his *Fragments* that go into devachan leaving but 1½ principles behind. The *Manas* shorn of its finest attributes, becomes like a flower from which all the aroma has suddenly departed, a rose crushed, and having been made to yield all its oil for the *Attar* manufacture purposes; what is left behind is but the smell of decaying grass, earth and rottenness.

(*a*) Question the second is sufficiently answered, I believe. (your second para.) The Spiritual *Ego* goes on evolving personalities, in which "the sense of identity" is *very complete* while living. After their separation from the *physical* Ego, that sense returns very dim, and belongs wholly to the recollections of the *physical* man. The shell may be a perfect Sinnett when wholly engrossed in a game of cards at his club, and when either losing or winning a large sum of money—or a Babu Smut Murky Dass

trying to cheat his principal out of a sum of rupees. In both cases—ex-editor and Babu will—as shells, remind anyone who will have the privilege of enjoying an hour's chat with the illustrious disembodied angels, more of the inmates of a lunatic asylum made to play parts in private theatricals as means of hygienic recreation, than of the Caesars and Hamlets they would represent. The slightest shock will throw them off the track and send them off raving.

(*b*) An error. A. P. Sinnett is *not* "an absolutely *new* invention." He is the child and creation of his antecedent personal self; the *Karmic* progeny for all he knows, of Nonius Asprena, Consul of the Emperor Domitian—(94 A.D.) together with Arricinius Clementus, and friend of the *Flamen Dealis* of that day (the high priest of Jupiter and chief of the *Flamenes*) or of that *Flamens* himself—which would account for A. P. Sinnett's suddenly developed love for mysticism. A.P.S. the friend and brother of K.H. will go to *devachan*; and A.P.S., the Editor and the lawn-tennis man; the Don Juan—in a *mild* way—in the palmy days of "Saints, Sinners and Sceneries," identifying himself by mentioning a usually covered mole or scar,—will, perhaps, be abusing the Babus through a medium to some old friend in California or London.

(*c*) It *will* find "enough decent material" and to spare. The few years of Theosophy will furnish it.

(*d*) Perfectly correctly defined.

(*e*) As much as there is of the *personality*—in A.P.S.'s reflection in the looking glass—of the real, living A.P.S.

(*f*) The Spiritual Ego will not think of the A.P.S. *the shell*, any more than it will think of the last suit of clothes it wore; nor will it be conscious that the individuality is gone, since that only *individuality* and *Spiritual personality* it will then behold in itself alone. *Nosce te ipsum* is a direct command of the oracle to the *Spiritual monad* in *devachan*; and the "heresy of Individuality" is a doctrine propounded by *Tathagâtha* with an eye to the Shell. The latter whose bumptiousness is as proverbial as that of the medium when reminded that it *is* A.P.S. will echo out: "Of course, no doubt, hand me over some preserved peaches I devoured with such an appetite for breakfast, and a glass of claret!"—and who after this who knew A.P.S. at Allahabad will dare doubt his identity? And, when left alone for one short instant by some disturbance in the circle, or the thought of the medium wandering for a moment to some other person—that shell will begin to hesitate in its *thoughts* whether it is A.P.S., S. Wheeler, or Rattigan; and end by assuring itself it is Julius Caesar. (*g*) —and by finally "remaining asleep."

(*h*) No; it is not conscious of this loss of cohesion. Besides, such

a feeling in a shell being quite useless for nature's purposes, it could hardly realize something that could be never even dreamed by a medium or its affinities. It is dimly conscious of its own physical death—after a prolonged period of time though—that's all. The few exceptions to this rule—cases of half successful sorcerers, of very wicked persons passionately attached to Self—offer a real danger to the living. These very material shells, whose last dying thought was Self, Self, Self—and to live, to live! will often feel it instinctively. So do some suicides—though not all. What happens then is terrible for it becomes a case of *post mortem* lycanthropy. The shell will cling so tenaciously to its semblance of life that it will seek refuge and a new organism in any beast—in a dog, a hyena, a bird when no human organism is close at hand—rather than submit to annihilation.

(22) A question I have no right to answer.

(23) Mars and four other planets of which astronomy knows yet nothing. Neither A, B, nor Y, Z, are known; nor can they be seen through physical means however perfected.

(24) Most decidedly not. Not even a Dhyan Chohan of the lower orders could approach it without having its *body* consumed or rather annihilated. Only the highest "Planetary" can scan it. (b) Not unless we call it the vertex of an angle. But it is the vertex of all the "chains" collectively. All of us dwellers of the chains—we will have to evolute, live and run the up and down scale in that highest and last of the septenaries chains (on the scale of perfection) before the Solar Pralaya snuffs out our little system.

(25 [& 26]) . . . "in which case *it*"—the "it" relates to the sixth and seventh principles, not to the fifth, for the *manas* will have to remain a shell in each case; only in the one in hand it will have no time to visit mediums: for it begins sinking down to the eighth sphere almost immediately. "Then and there" in the eternity may be a mighty long period. It means only that the monad having no *Karmic* body to guide its rebirth falls into *non-being* for a certain period and then reincarnates—certainly not earlier than a thousand or two thousand years. No, it is not an "exceptional case." Save a few exceptional cases in the case of the initiated such as our Teshu-Lamas and the Boddhisatwas and a few others, no monad gets ever reincarnated before its appointed cycle.

(27) "How does he toss into confusion." . . . If instead of doing today something you have to do you put it off till the next day—does not even this—invisibly and imperceptibly at first, yet as forcibly—throw into confusion many a thing, and in some cases even shuffle the destinies of millions of persons, for good, for evil, or simply in connection with

a change,—may be unimportant in itself—still a *change*? And do you mean to say that such an unexpected, horrid murder has not influenced the destinies of millions?

(28) Here we are, again. Verily ever since I had the folly of touching upon this subject—*i.e.* of harnessing the cart before the horse—my nights are bereft of their hitherto innocent sleep! For heaven's sake take into consideration the following facts and put them together, if you can. (1) The individual units of mankind remain a 100 times longer in the transitory spheres of *effects* than on the globes; (2) The few men of the fifth Round do not beget children of the fifth but of your fourth Round. (3) That the "obscurations" are not *pralayas*, and that they last in a proportion of *one* to *ten*, *i.e.*, if a Ring or whatever we call it, the period during which the seven Root races have to develop and reach their last appearance upon a globe during *that* Round—lasts say 10 millions of years (of course it lasts far longer) then the "obscuration" will last no longer than *one* million. When our globe having got rid of its last fourth Round men and a few, very few of the fifth, goes to sleep, during the period of its rest the fifth Round men will be resting in their devachans and Spiritual lokas—far longer at any rate than the fourth Round "angels" in theirs since they are *far more perfect*. A contradiction, and a "*lapsus calami* of M∴"—says Hume; because M∴ wrote something quite correct though he is no more infallible than I am and might have expressed himself, more than once, very carelessly.

"I want to make out how the next superior Round forms are evolved." My friend, try to understand that you are putting me questions pertaining to the highest initiations. That I can give you a *general* view, but that I dare not nor will I enter upon details—though I would if I could satisfy you. Do not you feel that it is one of the *highest mysteries* than which there is no higher one?

(a) "Dead" but to resurrect in greater glory. Is not what I say, plain?

(29) Of course not, since it is *not* destroyed, but remains crystallized, so to say—*statu quo*. At each Round there are less and less animals—the latter themselves evoluting into higher forms. During the first Round it is *they* that were the "kings of *creation*." During the seventh men will have become *gods* and animals—intelligent beings. Draw your inferences. Beginning with the second Round, already evolution proceeds on quite a different plan. Everything is evolved and has but to proceed on its cyclic Journey and get perfected. It is only the first Round that man becomes from a human being on globe B. a mineral, a

plant, an animal on planet *C*. The method changes entirely from the second Round; but—I have learned prudence with you; and *will say nothing* before the time for saying it has come.

And now, you had a volume; when will you digest it? Of how many contradictions will I have to be suspected before you understand the whole correctly?

Yours, nevertheless, and very sincerely,

K.H.

NEXT: LETTER 117 PREVIOUS: LETTER 23a

LETTER No. 24a[1]

THE FAMOUS "CONTRADICTIONS"

Received {mid-September} 1882

I hope you will give me great credit for obedience in having laboriously and against my inclination endeavoured to compile a case for the plaintiff *in re* the alleged contradictions. As I have said elsewhere these appear to me not much worth worrying about; though for the present they leave me cloudy in my ideas about Devachan and the victims of accident. *It is because they do not fret me that I have never hitherto acted on your suggestion that I should make notes of them.* {Underline in blue pencil.}

(1)

Hume has been inclined to trace contradictions in some letters referring to the evolution of man, but in conversation with him I have always contended that these are not contradictions at all,—merely due to a confusion about rounds and races—a matter of language. Then he has pretended to think that you have built up the philosophy as you have gone on, and got out of the difficulty by inventing a great many more races than were contemplated at first, which hypothesis I have always ridiculed as absurd.

(2)

I have not recopied here the passages about victims of accident quoted in my letter of the 12th August and in apparent conflict with the corrections on the proof of my *Letter on Theosophy*. You have already said apropos to these quotations, on back of mine dated August 12th: —

(3)

I can easily understand we are accused of contradictions and inconsistencies aye even to writing one thing today and denying it tomorrow.

Could you but know how I write my letters and the time I am enabled to give to them perchance you would feel less critical if not exacting —

[1] The numbers in parentheses refer to K.H.'s replies, for which see Letter 24b. page 185 et seq. —Ed.

(4)

This passage it was which led me to think it might be that some of the earlier letter had been perhaps the "victim of accident" itself.

But to go on with the case for the plaintiff: —

(5)

"Most of those whom you may call, if you like, candidates for Devachan die and are reborn in the Kama loka without remembrance. . . . You can hardly call remembrance a dream of yours, some particular scene or scenes within whose narrow limits you would find enclosed a few persons . . . etc., call it the personal remembrance of A. P. Sinnett if you can." *Notes on back of mine* to Old Lady.

(6)

"Certainly, the new Ego, once that it is reborn in the Devachan retains for a certain time proportionate to its Earth life, a 'complete recollection of his spiritual life on Earth.'" *Long Devachan letter.*

(7)

All those who have not slipped down into the mire of unredeemable sin and bestiality—go to the Devachan, *ibid.*

(8)

It (Devachan) is an idealed paradise in each case of the Ego's own making and by him filled with the scenery crowded with the incidents and thronged with the people he would expect to find in such a sphere of compensative bliss. *Ibid.*

(9)

Nor can we call it a full but only a partial remembrance. **X.** {See (8) in 24b} Love and hatred are the only immortal feelings, the only survivors from the wreck of the Ye-damma or phenomenal world. Imagine yourself in Devachan then, with those you may have loved with such immortal love, with the familiar shadowy scenes connected with them for a background, and a perfect blank for everything else relating to your interior social political and literary life—*Former letter*, *i.e. Notes.*

(10)

"Since the conscious perception of one's personality on Earth is but an evanescent dream, that sense will be equally that of a dream in the Devachan—*only a hundred fold intensified.*" *Long Devachan Letter.*

(11)

". . . . a connoisseur who passes æons in the rapt delight of listening to divine symphonies by imaginary angelic choirs and orchestras." *Long letter.* **See {9} X ante. See my notes 10 and 11 about Wagner etc.**

You say:

(12A)

"In no case then, with the exception of suicides and shells is there any possibility for any other to be attracted to a seance room." *Notes.*

(12B)

"On margin I said rarely but I have not pronounced the word *never*." *Appended to mine of 12th Aug.*

NEXT: LETTER 24b PREVIOUS: LETTER 46

LETTER No. 24b

[A]

At this stage of our correspondence, misunderstood as we generally seem to be, even by yourself, my faithful friend, it may be worth our while and useful for both, that you should be posted on certain facts—and very important facts—connected with adeptship. Bear in mind then, the following points.

(1) An adept—the highest as the lowest—is one *only during the exercise of his occult powers.*

(2) Whenever these powers are needed, the sovereign will unlocks the door to the *inner* man (the adept,) who can emerge and act freely but on condition that his jailor—the *outer* man will be either completely or partially paralyzed—as the case may require; viz: either (*a*) mentally and physically; (*b*) mentally,—but not physically; (*c*) physically but not entirely mentally; (*d*) neither,—but with an akasic film interposed between the *outer* and the *inner* man.

(3) The smallest exercise of occult powers then, as you will now see, requires an effort. We may compare it to the inner muscular effort of an athlete preparing to use his physical strength. As no athlete is likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so no adept can be supposed to keep his will in constant tension and the *inner* man in full function, when there is no immediate necessity for it. When the *inner* man rests the adept becomes an ordinary man, limited to his physical senses and the functions of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also. When I sit at my meals, or when I am dressing, reading or otherwise occupied I am not thinking even of those near me; and, Djual Khool can easily break his nose to blood, by running in the dark against a beam, as he did the other night—(just because instead of throwing a "film" he had foolishly paralyzed all his outer senses while

talking to and with a distant friend)—and I, remain placidly ignorant of the fact. *I was not thinking of him*—hence my ignorance.

From the aforesaid, you may well infer, that an adept is an ordinary mortal, at all the moments of his daily life but those—when the *inner* man is acting.

Couple this with the unpleasant fact that we are forbidden to use one particle of our powers in connection with the *Eclectics* (for which you have to thank your President and *him alone* —) and that the little that is done, is, so to say, smuggled in—and then syllogize *thusly:* —

K.H. when writing to us *is not an adept.*

A *non*-adept—is fallible.

Therefore, K.H. may very easily commit mistakes; —

Mistakes of punctuation—that will often change entirely the whole sense of a sentence; idiomatic mistakes—very likely to occur especially when writing as hurriedly as I do; mistakes arising from occasional confusion of terms that *I had to learn from you*—since it is *you* who are the author of "Rounds"—"Rings"—"earthly rings"—etc. etc. Now with all this, I beg leave to say, that after having carefully read over and over our "Famous Contradictions" myself; after giving them to be read to M∴; and then to *a high adept* whose powers are *not* in the Chohan's chancery sequestered by Him to prevent him from squandering them upon the unworthy objects of his personal predilections; after doing all this I was told by the latter the following: "It is all perfectly correct. Knowing what you mean, no more than any other person acquainted with the doctrine, can I find in these detached fragments anything that would really conflict with each other. But, since many sentences are incomplete, and the subjects scattered about without any order, I do not wonder that your "lay chelas" should find fault with them. Yes; they do require a more explicit and clear exposition."

Such is the decree of *an adept*—and I abide by it; I will try to complete the information for your sake.

In one and *only* case—marked on your pages and my answers (12A) and (12B), the last—is the "plaintiff" entitled to a hearing, but *not to a farthing even—for damages;* since, as in law, no one—either plaintiff or defendant—has a right to plead ignorance of that law, so in occult sciences, the lay chelas ought to be forced to give the benefit of the doubt to their gurus in cases, in which, owing to their great ignorance of that science they are likely to misinterpret the meaning—instead of accusing them point blank of *contradiction*! Now I beg to state, that, with regard to the two sentences—marked respectively 12A and 12B—there is a *plain* contradiction but for those who are *not* acquainted with that tenet;

you were not, and therefore I plead "guilty" of an omission, but "not guilty" of a contradiction. And even as regards the former, that *omission* is so small that, like the girl accused of infanticide, who when brought before the judge said in her excuse that the baby was so very very little that it was not worth his while calling it a "baby" at all—I could plead the same for my omission, had I not before my eyes your terrible definition of my "exercising ingenuity." Well, read the explanation given in my "notes and answers" and—judge.

By the bye, my good Brother, I have not hitherto suspected in you such a capacity for defending and excusing the *inexcusable* as exhibited by you in *my defense*, of the now famous "exercise of ingenuity." If the article (Reply to C. C. Massey) has been written in the spirit you attribute to me in your letter; and if I, or any one of us has "an inclination to tolerate *subtler* and *more tricksy* ways of pursuing an end" than generally admitted as honourable by the *truth-loving*, *straight-forward* European (is Mr. Hume included in this category?)—indeed, you have no right to excuse such a mode of dealing, even *in me*; nor to view it "merely in the nature of spots in the Sun," since a spot is a *spot* whether found in the bright luminary or upon a brass candlestick. But you are mistaken, my dear friend. There was no *subtle*, no *tricky* mode of dealing, to get her out of the difficulty created by her ambiguous style and ignorance of English, *not her ignorance of the subject*—which is not the same thing and alters entirely the question. Nor was I ignorant of the fact that M∴ had written to you previously upon the subject since it was in one of his letters (the last but one before I took the business off his hands) in which he touched upon the subject of "races" for the first and spoke of reincarnations. If M∴ told you to beware trusting *Isis* too implicitly, it was because he was *teaching you truth and fact*—and that at the time the passage was written we had not yet decided upon teaching the public indiscriminately. He gave you several such instances—if you will but re-read his letter—adding that were such and such sentences written in such a way they would explain facts now merely hinted upon, far better.

Of course to "C.C.M." the passage must seem wrong and contradictory for it *is* "misleading" as M∴ said. Many are the subjects treated upon in *Isis* that even H.P.B. was not allowed to become thoroughly acquainted with; yet they are not contradictory if—"misleading." To make her say—as she was made by me to say—that the passage criticized was "incomplete, chaotic, vague . . . clumsy as many more passages in that work" was a sufficiently "frank admission" I should think, to satisfy the most crotchety critic. To admit "that the passage was wrong," on the other hand, would have amounted to a useless falsehood, for

I *maintain* that it is *not* wrong; since if it conceals the *whole* truth, it does not distort it in the fragments of that truth as given in *Isis*. The point in C.C.M.'s complaining criticism was not that the whole truth had not been given, but that the truth and facts of 1877 were represented as errors and contradicted in 1882; and it was that point—damaging for the whole Society, its "lay" and inner chelas, and for our doctrine—that had to be shown under its true colours; namely that of an entire misconception due to the fact that the "septenary" doctrine had not yet been divulged to the world at the time when *Isis* was written. And thus it *was* shown. I am sorry you do not find *her* answer written under my direct inspiration "very satisfactory," for it proves to me only that up to this, you have not yet grasped very firmly the difference between the sixth and seventh and the fifth, or the *immortal* and the *astral* or *personal* "Monads=Egos." The suspicion is corroborated by what H-X gives in *his* criticism of my explanation at the end of his "letter" in the September number; your letter before me completing the evidence thereupon. No doubt the "*real Ego* inheres in the higher principles which are reincarnated" periodically every one, two, or three or more thousands of years. But the *immortal* Ego the "Individual Monad," is not the *personal* monad which is the 5th; and the passage in *Isis* did not answer Eastern reincarnationists—who maintain in that same *Isis*—had you but read the whole of it—that the *individuality* or the immortal "*Ego*" *has to* reappear *in every cycle*—but the Western especially the French reincarnationists, who teach that it is the *personal*, or *astral* monad, the "*moi fluidique*" the *manas*, or the intellectual mind, the 5th principle in short, that is reincarnated each time. Thus, if you read once more "C.C.M."'s quoted passage from *Isis* against the "Reviewer of the Perfect Way," you will perhaps find that H.P.B. and myself were perfectly right in maintaining that in the above passage only the "astral monad" was meant. And, there is a far more "unsatisfactory shock" *to my mind*, upon finding that you refuse to recognize in the astral monad the *personal Ego*—whereas, all of us call it most undoubtedly by that name, and have so called it for millenniums—than there could ever be in yours when meeting with that monad under its proper name in E. Levi's Fragment on Death!

The "astral monad" *is* the "personal Ego," and therefore, it *never* reincarnates, as the French Spirites will have it, but under "exceptional circumstances;" in which case, reincarnating, *it does not become a shell* but, if successful in its *second* reincarnation will become one, and then gradually lose its personality, after being so to say *emptied* of its best and highest spiritual attributes by the immortal monad or the "*Spiritual Ego*," during the last and supreme struggle. The "jar of feeling" then ought to

be on *my* side, as indeed it only "*seemed* to be another illustration of the difference between Eastern and Western methods," but was *not*—not in this case at any rate. I can readily understand, my dear friend, that in the chilly condition you find yourself (mentally) in, you are prepared to *bask* even in the rays of a funereal pile upon which a living *sutti* is being performed; but why, *why* call it a—Sun, and excuse its spot—the corpse?

The letter addressed to me, which your delicacy would not permit you to read, was *for your perusal* and sent for that purpose. I wanted you to read it.

Your suggestion concerning G.K.'s next trial in art—is clever, but not sufficiently so, as to conceal the white threads of the Jesuitically black insinuation. G.K. was however caught at it: "*Nous verrons*, nous verrons"! says the French song.

G. Khool says—presenting his most humble salaams—that *you have* "*incorrectly* described the course of events as regards the first portrait." What he says is this: (1) "The day she came" she *did not* ask you "to give her a piece of" etc. (p. 300) but after you had begun speaking to her of my portrait, which she doubted much whether you could have. It is but after half-an-hour's talk over it in the front drawing room—you two forming the two upper points of the triangle, near your office door, and your lady the lower one (he was there he says) that she told you she would try. It was then that she asked you for "a piece of *thick* white paper" and that you gave her a piece of a *thin* letter paper, which had been touched by some very anti-magnetic person. However he did, he says, the best he could. On the day following, as Mrs. S. had looked at it just 27 *minutes* before he did it, he accomplished his task. It was not "an hour or two before" as you say for he had told the "O.L." to let her see it *just before breakfast*. After breakfast, she asked you for a piece of Bristol board, and you gave her *two* pieces, both marked and not one as you say. The first time she brought it out it was a *failure*, he says, "with the eyebrow like a leech"; and, it was finished only during the evening, while you were at the club, at a dinner at which the old *Upasika* would not go. And it was *he* again G.K. "great artist" who had to make away with the "leech," and to correct *cap* and features, and who made it "look like *Master*" (he will insist giving me that name though he is no longer my chela in reality), since M∴ after spoiling it would not go to the trouble of correcting it but preferred going to sleep instead. And finally, he tells me, my making fun of the portrait notwithstanding, the likeness is good but would have been better had M∴ Sahib not interfered with it, and he, G.K. allowed to have his own "artistic" ways. Such is his tale, and, he, therefore, is not satisfied with your description and so he said to *Upasika* who told you something quite different. Now to my notes.

(1)[1]

Nor do they fret me — particularly. But as they furnish our mutual friend with a good handle against us, which he is likely to use any day in that nasty way, so preeminently his own, I rather explain them once more — with your kind permission.

(2)

Of course, of course; it is our usual way of getting out of difficulties. Having been "invented" ourselves, we repay the inventors by inventing imaginary races. There are a good many things more we are charged with having invented. Well, well, well; there's one thing, at any rate, we can never be accused of inventing; and that *is Mr. Hume himself*. To invent his like transcends the highest *Siddhi* powers we know of.

And now good friend, before we proceed any further, pray read the appended No. [A] {pp. 180-4 above}. It is time you should know us *as we are*. Only, to prove *to you*, if not to him, that we have not *invented* those races, I will give out for your benefit that which has never been given out before. I will explain to you a whole chapter out of Rhys Davids work on Buddhism, or rather on Lamaism, which, in his natural ignorance he regards as a *corruption* of Buddhism! Since those gentlemen — the Orientalists — presume to give to the world their *soi-disant* translations and commentaries on our sacred books, let the theosophists show the great ignorance of those "world" pundits, by giving the public the right doctrine and explanations of what they would regard as an absurd, fancy theory.

(3)

And because I admit the superficial or apparent inconsistency — and even that in the case only of one who is so thoroughly unacquainted with our doctrines as you are — is that a reason why they should be regarded as conflicting in reality? Suppose I had written in a previous letter — "the moon *has no* atmosphere" and then went on talking of other things; and told you in another letter — "for the moon *has* an atmosphere of its own" etc.: no doubt but that I should stand under the charge of saying today *black* and tomorrow *white*. But where could a Kabalist see in the two sentences a contradiction? I can assure you that he would not. For, a Kabalist *who knows* that the moon has no atmosphere answering in any respect to that of our earth, but one *of its own*, entirely different from that your men of science would call one, knows also that like the Westerns we Easterns, and Occultists especially, have our own ways of expressing thought as plain to us in their implied meaning as yours are to yourselves. Take for instance into your head to teach your *Bearer* astronomy.

[1] K.H.'s replies to the "Famous Contradictions"; the numbers correspond to those which appear in the text of Mr. Sinnett's Queries. See *ante* Letter 24a. — Ed.

Tell him today—"See, how gloriously the sun is setting—see, how rapidly *it moves*, how it rises and sets etc.;" and tomorrow try to impress him with the fact that the sun is comparatively motionless and that it is but our earth that loses and then again catches sight of the sun in her diurnal motion; and ten to one, if your pupil has any brains in his head, he will accuse you of flatly contradicting yourself. Would this be a proof of your ignorance of the heliocentric system? And could you be accused with anything like justice of "writing one thing today and denying it tomorrow," though your sense of fairness should prompt you to admit that you "can easily understand" the accusation.

Writing my letters, then, as I do, a few lines now and a few words two hours later; having to catch up the thread of the same subject, perhaps with a dozen or more interruptions between the beginning and the end, I cannot promise you anything like Western accuracy. *Ergo*—the only "victim of accident" in this case—is myself. The innocent cross examination to which I am subjected by you—and that I do not object to—and the positively predetermined purpose of catching me tripping whenever he can, on Mr. Hume's part—a proceeding regarded as highly legal and honest in Western law, but to which we, Asiatic savages, *object* most emphatically—have given my colleagues and Brothers a high opinion of my proclivities to martyrdom. In their sight I have become a kind of Indo-Tibetan Simon Stylites. Caught by the lower hook of the Simla interrogation mark and impaled on it, I see myself doomed to equilibrize upon the apex of the semi-circle for fear of slipping down at every uncertain motion either backward or forward.—Such is the present position of your humble friend. Ever since I undertook the extraordinary task of teaching two grown up pupils with brains in which the methods of Western Science had crystallized for years; one of whom is willing enough to make room for the new iconoclastic teaching, but who, nevertheless, requires a careful handling while the other will receive nothing but on condition of grouping the subjects as *he wants them to group*, not in their natural order—I have been regarded by all our Chohans as a lunatic. I am seriously asked whether my early association with Western Pelings had not made of me a half-Peling and turned me also into a "dzing-dzing" visionary. All this had to be expected. I do not complain; I narrate a fact, and humbly demand credit for the same, only hoping it will not be mistaken again for a *subtle and tricky* way of getting out of a new difficulty.

(5)

Every just disembodied *four-fold* entity—whether it died a natural or violent death, from suicide or accident, mentally sane or insane, young or old, good, bad, or indifferent—loses at the instant of death

all recollection, it is mentally—*annihilated*; it sleeps its akasic sleep in the Kama-loka. This state lasts from a few hours (rarely less), days, weeks, months—sometimes to several years. All this according to the entity, to its mental status at the moment of death, to the character of its death, etc. That remembrance will return slowly and gradually toward the end of the gestation (to the entity or Ego), still more slowly but far more imperfectly and *incompletely* to the *shell*, and *fully* to the Ego at the moment of its entrance into the Devachan. Now the latter being a state determined and brought by its past life, the Ego does not fall headlong but sinks into it gradually and by easy stages. With the first dawn of that state appears that life (or rather *is once more lived over* by the Ego) from its first day of consciousness to its last. From the most important down to the most trifling event, all are marshalled before the spiritual eye of the Ego; only, unlike the events of real life, those of them remain only that are chosen by the new *liver* (pardon the word) clinging to certain scenes and actors, these remain *permanently*—while all the others fade away to disappear for ever, or to return to their creator—*the shell.* Now try to understand this highly important, because so highly just and retributive law, in its effects. Out of the resurrected Past *nothing* remains but what the Ego has felt *spiritually*—that was evolved by and through, and lived over by his spiritual faculties—they be *love* or *hatred*. All that I am now trying to describe is in truth—indescribable. As no two men, not even two photographs of the same person, nor yet two leaves resemble line for line each other, so no two states in Devachan are like. Unless he be an adept, who can realize such a state in his *periodical* Devachan—how can one be expected to form a correct picture of the same?

(6)

Therefore, there's no contradiction in saying, that the Ego once reborn in the Devachan, "retains for a certain time proportionate to its earth life a *complete recollection* of his (Spiritual) life on earth." Here again the omission of the word "Spiritual" alone, produced a misunderstanding!

(7)

All those that do not slip down into the 8th sphere—*go to the Devachan*. Where's the point made or the contradiction?

(8)

The Devachan *State*, I repeat, can be as little described or explained, by giving a however minute and graphic description of the state of one Ego taken at random, as all the human lives collectively could be described by the "Life of Napoleon" or that of any other man. There are millions of various states of happiness and misery, *emotional* states having their source in the *physical* as well as

in the *spiritual* faculties and senses, and only the latter surviving. An honest labourer will feel differently from an honest *millionaire.* Miss Nightingale's *state* will differ considerably from that of a young bride who dies before the consummation of what she regards as happiness. The two former love their families; the philanthropist—humanity; the girl centers the whole world in her future husband; the *melomanic* knows of no *higher* state of bliss and happiness than music—the most divine and *spiritual* of arts. The devachan merges from its highest into its lowest degree—by insensible gradations; while from the last step of *devachan*, the Ego will often find itself in *Avitcha's* faintest state, which, towards the end of the "spiritual selection" of events may become a *bona fide* "Avitcha." **X.** {See (9) in 24a} Remember, every feeling is relative. There is neither *good* nor *evil*, *happiness* nor *misery per se. The transcendent*, *evanescent bliss of an adulterer*, who by his act murders the happiness of a husband, is no less *spiritually* born for its criminal nature. If a remorse of conscience (the latter *proceeding always from the Sixth Principle*) has only once been felt during the period of bliss and really spiritual love, born in the sixth and fifth, however polluted by the desires of the fourth, or *Kamarupa*,—then this remorse *must* survive and *will accompany incessantly the scenes of pure love.* I need not enter into details, since a physiological expert, as I take you to be, need hardly have his imagination and intuitions prompted by a psychological observer of my sort. Search in the depths of your conscience and memory, and try to see what are the scenes that are likely to take their firm hold upon you; when once more in their presence you find yourself *living them over* again; and that, ensnared, you will have forgotten all the rest—this letter among other things, since in the course of events it will come far later on in the panorama of your resurrected life. I have *no right* to look into your *past* life. Whenever I may have caught glimpses of it, I have invariably turned my eyes away, for I have to deal with the *present* A. P. Sinnett—(also and by far more "a new invention" than the *ex* A.P.S.)—not with the ancient man.

Yes; *Love* and *Hatred* are the only immortal feelings; but the gradations of tones along the seven by seven scales of the whole key-board of life, are numberless. And, since it is those two feelings—(or, to be correct, shall I risk being misunderstood again and say those two poles of man's "Soul" which is a unity?)—that mould the future state of man, whether for *devachan* or *Avitcha* then the variety of such states must also be inexhaustible. And this brings us to your complaint or charge number—

(9)

— for, having eliminated from your past life the Ratigans and Reeds who with you have never transcended beyond the boundaries of the

lower portion of your fifth principle with its vehicle—the *kama*—what is it but the "partial remembrance" of a life? The lines marked with your *reddest* pencil are also disposed of. For how can you dispute the fact that music and harmony are for a Wagner, a Paganini, the King of Bavaria and so many other *true* artists and melomans, an object of the profoundest spiritual love and veneration? With your permission I will not change one word in clause 9.

(10)

Pity you have not followed your quotations with personal commentaries. I fail to comprehend in what respect you object to the word "dream"? Of course both bliss and misery are but a dream; and as they are purely spiritual they are "intensified."

(11)

Answered.

(12A & 12B)

Had I but written,—when answering Mr. Hume's objections, who after statistical calculations made with the evident intention of *crushing* our teaching, maintained that after all spiritualists were right and the majority of seance rooms spooks *were* "Spirits"—"In no case then, with the exception of suicides and shells"—*and those accidents who die full of some engrossing earthly passion*—is there any possibility for any other, etc., etc." I would have been perfectly right and *pucka* as a "professor"? To think that, eager as you are to accept doctrines that contradict in some most important points physical science from first to last—you should have consented at Mr. Hume's suggestion to split hairs over a simple omission! My dear friend, permit me to remark that simple common sense ought to have whispered you that one who says one day: "*In no case* then etc:" and a few days later denies having ever pronounced the word *never*—is not only *no adept* but must be either suffering from softening of the brain or some other "accident." "On margin I said rarely but I have not pronounced the word *never*"—refers to the *margin* of the proof of your Letter N{o}. II; that margin—or rather to avoid a fresh accusation—the piece of paper I had written upon some remarks referring to the subject and glued to the margin of your proof—you have cut out as well as the four lines of poetry. Why you have done so is known better to yourself. But the word *never* refers to that margin.

To one sin though I *do* plead "guilty." That sin, was a very acute feeling of irritation against Mr. Hume upon receiving his triumphant statistical letter; the answer to which you found incorporated in yours when I wrote for you the materials for your answer to Mr. Khandallawala's letter that you had sent back to H.P.B. Had I not been irritated I would not have become guilty

of the omission, perhaps. This now is *my* Karma. I had no business to feel irritated, or lose my temper; but that letter of his was I believe the seventh or the eighth of that kind received by me during that fortnight. And I must say, that our friend has the most knavish way of using his intellect in raising the most unexpected sophisms to tickle people's nerves with, that I have ever known! Under the pretext of strict logical reasoning, he will perform feigned thrusts at his antagonist—whenever unable to find a vulnerable spot, and then, caught and exposed, he will answer in the most innocent way: "Why, it is for your own good, and you ought to feel grateful! If I were an adept I would always know what my correspondent *really* meant," etc. etc. Being an "adept" in some small matters, I *do* know what he really means; and that his meaning amounts to this: were we to divulge to him the whole of our philosophy leaving no *inconsistency* unexplained, it would still do no good, whatever. For, as in the observation embodied in the Hudibrasian couplet:

> "These fleas have other fleas to bite 'em,
> And these—*their* fleas *ad infinitum* . . . . "

— so with his objections and arguments. Explain him one, and he will find a flaw in the explanation; satisfy him by showing that the latter was after all correct, and he will fly at the opponent for speaking too slow or too rapidly. It is an IMPOSSIBLE task and—I give it up. Let it last until the whole breaks under its own weight. He says "I can kiss no Pope's toe," forgetting that no one has ever asked him to do so; "I can love, but I cannot worship" he tells me. *Gush*—he can love no one, and *nobody* but A. O. Hume, and never has. And that really, one could almost exclaim "Oh Hume,—gush is thy name!"—is shown in the following that I transcribe from one of his letters: "If for no other reason, I should love M∴ for his entire devotion to you—*and you I have always loved* (!). Even when most cross with you—as one always is most sensitive with those one cares most about—*even when I was fully persuaded you were a myth, for even then my heart yearned to you as it often does to an avowedly fictitious character*." A sentimental Becky Sharp writing to an imaginary lover, could hardly express her feelings better!

I will see to your scientific questions next week. I am not at home at present, but quite near to Darjeeling, in the Lamasery, the object of poor H.P.B.'s longings. I thought of leaving by the end of September but find it rather difficult on account of Nobin's boy. Most probably, also I will have to interview in my own skin the old lady if M∴ brings her here. And —he has to bring her—or lose her for ever—at least, as far as the physical

triad is concerned. And now good bye, I ask you again—do not frighten my little man; he may prove useful to you some day—only do not forget —*he is but an appearance.*

Yours,

K.H.

NEXT: LETTER 10 PREVIOUS: LETTER 24a

LETTER No. 25

Devachan notes latest additions. Received Feb. 2nd, 1883.

ANSWERS TO QUERIES

(1) Why should it be supposed that *devachan* is a monotonous condition only because some one moment of earthly sensation is indefinitely perpetuated—stretched, so to say, throughout æons? It is not, it *cannot* be so. This would be contrary to all analogies and antagonistic to the law of effects under which results are proportioned to antecedent energies. To make it clear you must keep in mind that there are two fields of causal manifestation, to wit: the objective and subjective. So the grosser energies, those which operate in the heavier or denser conditions of matter manifest objectively in physical life, their outcome being the new personality of each birth included within the grand cycle of the evoluting individuality. The moral and spiritual activities find their sphere of effects in "devachan." For example: the vices, physical attractions, etc.—say, of a philosopher may result in the birth of a new philosopher, a king, a merchant, a rich Epicurean, or any other personality whose make-up was inevitable from the preponderating proclivities of the being in the next preceding birth. Bacon, for inst:, whom a poet called —

"The greatest, wisest, *meanest* of mankind" —

might reappear in his next incarnation as a greedy money-getter, with extraordinary intellectual capacities. But the moral and spiritual qualities of the previous Bacon would also have to find a field in which their energies could expand themselves. Devachan is such field. Hence—all the great plans of moral reform of intellectual and spiritual research into abstract principles of nature, all the divine aspirations, would, in devachan come to fruition, and the abstract entity previously known as the great Chancellor would occupy itself in this inner world of its own preparation, living, if not quite what one would call a *conscious* existence, at least a dream of such realistic vividness that none of the life-realities could ever match it. And this "dream" lasts—until Karma is satisfied in that direction, the ripple of force reaches the edge of its cyclic basin, and the being

moves into the next area of causes. This, it may find in the same world as before, or another, according to his or her stage of progression through the necessary rings and rounds of human development.

Then—how can you think that "but one moment of earthly sensation *only* is selected for perpetuation"? Very true, that "moment" lasts from first to last; but then it lasts but as the key note of the whole harmony, a definite tone of appreciable pitch, around which cluster and develop in progressive variations of melody and as endless variations on a theme, all the aspirations, desires, hopes, dreams, which, in connection with that particular "moment" had ever crossed the *dreamer's* brain during his life time, without having ever found their realization on earth, and which he now finds fully realized in all their vividness in devachan, without ever suspecting that all that blissful reality is but the progeny begotten by his own fancy, the effects of the mental causes produced by himself. That particular one *moment* which will be most intense and uppermost in the thoughts of his dying brain at the time of dissolution will of course regulate all the other "moments"; still the latter—minor and less vivid though they be—will be there also, having their appointed plan in this phantasmagoric marshalling of past dreams, and must give variety to the whole. No man on earth, but has some decided predilection if not a domineering passion; no person, however humble and poor—and often because all that—but indulges in dreams and desires unsatisfied though these be. Is this monotony? Would you call such variations *ad infinitum* on the one theme, and that theme modelling itself, on, and taking colour and its definite shape from, that group of desires which was the most intense during life "a blank destitution of all knowledge in the devachanic mind"—seeming "in a measure *ignoble*"? Then verily, either you have failed, as you say, to take in my meaning, or it is I who am to blame. I must have sorely failed to convey the right meaning, and have to confess my inability to describe the—*indescribable*. The latter is a difficult task, good friend. Unless the intuitive perceptions of a trained chela come to the rescue, no amount of description—however graphic—will help. Indeed,—no adequate words to express the difference between a state of mind on earth, and one outside of its sphere of action; no English terms in existence, equivalent to ours; *nothing*—but unavoidable (as due to early Western education) preconceptions, hence—lines of thought in a wrong direction in the learner's mind to help us in this inoculation of entirely new thoughts! You are right. Not only "ordinary people"—your readers—but even such idealists and highly intellectual units as Mr. C.C.M. will fail, I am afraid, to seize the true idea, will

never fathom it to its very depths. Perhaps, you may some day realize better than you do now, one of the chief reasons for our unwillingness to impart *our* knowledge to European candidates. Only read Mr. Roden Noel's disquisitions and diatribes in *Light*! Indeed, indeed, you ought to have answered them as advised by me through H.P.B. Your silence is a brief triumph to the pious gentleman, and seems like a *desertion* of poor Mr. Massey.

"A man in the way to learn something of the mysteries of nature seems in a higher state of existence to begin with on earth than that which nature apparently provides for him as a reward for his best deeds."

Perhaps "apparently"—not so in *reality*. When the *modus operandus* of nature is correctly understood. Then that other misconception: "The more merit, the longer period of devachan. But then in Devachan . . . all sense of the lapse of time is lost: a minute is as a thousand years . . . *à quoi bon* then, etc."

This remark and such ways of looking at things might as well apply to the whole of Eternity, to Nirvana, Pralaya, and what not. Say, at once that the whole system of being, of existence separate and collective, of nature objective and subjective are but idiotic, aimless facts, a gigantic fraud of that nature, which meeting with little sympathy with Western philosophy, has, moreover, the cruel disapprobation of the best "lay chela." *À quoi bon*, in such a case, this preaching of our doctrines, all this up-hill work and swimming in *adversum flumen*? Why should the West be so anxious then to learn anything from the East, since it is evidently unable to digest that which can never meet the requirements of the special tastes of its esthetics. Sorry outlook for us, since even *you* fail to take in the whole magnitude of our philosophy, or to even embrace at one scope a small corner—the devachan—of those sublime and infinite horizons of "after life." I do not want to discourage you. I would only draw your attention to the formidable difficulties encountered by us in every attempt we make to explain our metaphysics to Western minds, even among the most intelligent. Alas, my friend, you seem as unable to assimilate our mode of thinking, as to digest our food, or enjoy our melodies!

No; there are no clocks, no time pieces in devachan, my esteemed chela, though the whole Cosmos is a gigantic chronometer in one sense. Nor do we, mortals,—ici bas même—take much, if any, cognizance of *time* during periods of happiness and bliss, and find them ever too short; a fact that does not in the least prevent us from enjoying that happiness all the same—when it does come. Have you ever given a thought to this little possibility that, perhaps, it is because their cup of bliss is full to its brim, that the "devachanee" loses "all sense of the lapse of

time"; and that it is something that those who land in *Avitchi* do not, though as much as the *devachanee*, the *Avitchee* has no cognizance of time—i.e., of our earthly calculations of periods of time? I may also remind you in this connection that *time is something created entirely by ourselves*; that while one short second of intense agony may appear, even on earth, as an eternity to one man, to another, more fortunate, hours, days, and sometimes whole years may seem to flit like one brief moment; and that finally, of all the sentient and conscious beings on earth, man is the only animal that takes any cognizance of time, although it makes him neither happier nor wiser. How then, can I explain to you that which {you} *cannot* feel, since you seem unable to comprehend it? Finite similes are unfit to express the abstract and the infinite; nor can the objective ever mirror the subjective. To realize the bliss in *devachan*, or the woes in *Avitchi*, you have to assimilate them—as we do. Western critical idealism (as shown in Mr. Roden Noel's attacks) has still to learn the difference that exists between the *real being* of supersensible objects, and the shadowy subjectivity of the ideas it has reduced them to. *Time* is not a predicate conception and can, therefore, neither be proved nor analyzed, according to the methods of superficial philosophy. And, unless we learn to counteract the negative results of that method of drawing our conclusions agreeably to the teachings of the so-called "system of pure reason," and to distinguish between the matter and the form of our knowledge of sensible objects, we can never arrive at correct, definite conclusions. The case in hand, as defended by me against your (very natural) misconception is a good proof of the shallowness and even fallacy of that "system of pure (materialistic) reason." Space and time may be—as Kant has it—not the product but the regulators of the sensations, but only so far, as our sensations on *earth* are concerned, not those in devachan. There we do not find the *a priori* ideas of those "space and time" controlling the perceptions of the denizen of devachan in respect to the objects of *his* sense; but, on the contrary, we discover that it is the *devachanee* himself who absolutely creates both and annihilates them at the same time. Thus, the "after-states" so called, can never be correctly judged by practical reason since the latter can have active being only in the sphere of *final* causes or ends, and can hardly be regarded with Kant (with whom it means on one page reason and on the next—will) as the highest spiritual power in man having for its sphere that WILL. The above is not dragged in—as you may think—for the sake of an (too far stretched, perhaps) argument, but with an eye to a future discussion "at home," as you express it, with students and admirers of Kant and Plato that you will have to encounter.

In a plainer language, I will now tell you the following, and, it will be no fault of mine if you still fail to comprehend its full meaning. As physical existence has its cumulative intensity, from infancy to prime, and its diminishing energy thenceforward to dotage and death, so the dream-life of Devachan is lived correspondentially. Hence you are right in saying that the "Soul" can never awake to its mistake and find itself "cheated by nature"—the more so, as strictly speaking, the whole of the human life and its boasted realities are no better than such "cheating."

But you are wrong in pandering to the prejudices and preconceptions of the Western readers (no Asiatic will ever agree with you upon this point) when you add that "there is a sense of *unreality* about the whole affair which is painful to the mind," since you are the first one to feel that it is no doubt due much more to "an imperfect grasp of the nature of the existence" in devachan—than to any defect in our system. Hence—my orders to a chela to reproduce in an Appendix to your article extracts from this letter and explanations calculated to disabuse the reader, and to obliterate, as far as possible, the painful impression this confession of yours is sure to produce on him. The whole paragraph is dangerous. I do not feel myself justified in crossing it out, since it is evidently the expression of your real feelings, kindly, though—pardon me for saying so—a little clumsily white-washed with an apparent defence of this (to your mind) *weak* point of the system. But it is not so, believe me. Nature cheats no more the *devachanee* than she does the living, physical man. Nature provides for him far more *real* bliss and happiness *there*, than she does *here*, where all the conditions of evil and chance are against him, and his inherent helplessness—that of a straw violently blown hither and thither by every remorseless wind—has made unalloyed happiness on this earth an utter impossibility for the human being, whatever his chances and condition may be. Rather call this life an ugly, horrid nightmare, and you will be right. To call the devachani existence a "dream" in any other sense but that of a conventional term, well suited to our languages all full of misnomers—is to renounce for ever the knowledge of the esoteric doctrine—the sole custodian of truth. Let me then try once more to explain to you a few of the many states in Devachan and—Avitchi.

As in actual earth-life, so there is for the Ego in devachan—the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into semi-unconsciousness, gradual oblivion and lethargy, total oblivion and—not death but birth: birth into another personality, and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan, and still another physical rebirth as a new personality.

What the lives in *devachan* and upon Earth shall be respectively in each instance is determined by Karma. And this weary round of birth upon birth must be ever and ever run through, until the being reaches the end of the seventh round, or—attains in the interim the wisdom of an Arhat, then that of a Buddha and thus gets relieved for a round or two,—having learned how to burst through the vicious circles—and to pass periodically into the Paranirvana.

But suppose it is not a question of a Bacon, a Goethe, a Shelley, a Howard, but of some hum-drum person, some colourless, flaxless personality, who never impinged upon the world enough to make himself felt: what then? Simply that his devachanic state is as colourless and feeble as was his personality. How could it be otherwise since cause and effect are equal. But suppose a case of a monster of wickedness, sensuality, ambition, avarice, pride, deceit, etc.: but who nevertheless has a germ or germs of something better, flashes of a more divine nature—where is he to go? The said spark smouldering under a heap of dirt will counteract, nevertheless, the attraction of the eighth sphere, whither fall but absolute *nonentities*; "failures of nature" to be remodelled entirely, whose divine monad separated itself from the five principles during their life time, (whether in the next preceding or several preceding births, since such cases are also on our records), and who have lived as *soulless* human beings.[1] These persons whose sixth principle has left them (while the seventh having lost its *vahan* (or vehicle) can exist *independently* no longer) their fifth or animal Soul of course goes down "the bottomless pit." This will perhaps make Eliphas Levi's hints still more clear to you, if you read over what he says, and my remarks on the margin, thereon (see *Theosophist*, October, 1881, article "Death") and reflect upon the words used: such as *drones*, etc. Well, the first named entity then, cannot, with all its wickedness go to the Eighth Sphere—since his wickedness *is of a too spiritual, refined nature*. He is a *monster*—not a mere *Soulless* brute. He must not be simply *annihilated* but PUNISHED; for, annihilation, *i.e.* total oblivion, and the fact of being *snuffed* out of conscious existence, constitutes *per se* no punishment, and as Voltaire expressed it: "*le néant* ne laisse pas d'avoir du bon." Here is no taper-glimmer to be puffed out by a zephyr, but a strong, positive, maleficent energy, fed and developed by circumstances—some of which may have really been beyond his control. There must be for such a nature a state corresponding to Devachan, and this is found in *Avitchi*—the perfect antithesis of *devachan*

1 *See Isis* Vol. 2, pp. 368 and 369—the word *soul* standing there for "spiritual" Soul, of course, which, whenever it leaves a person "soulless" becomes the cause of the fifth principle (animal soul) sliding down into the Eighth Sphere.

—vulgarized by the Western nations into Hell and Heaven, and which you have entirely lost sight of in your "Fragment." Remember: "To be immortal in good one must identify himself with Good (or God); to be immortal in Evil—with Evil (or Satan)." Misconceptions of the true value of such terms as "Spirit," "Soul," "individuality," "personality," and "immortality" (especially)—provoke wordy wars between a great number of idealistic debaters, besides Messrs. C.C.M. and Roden Noel. And, to complete your Fragment without risking to fall again under the mangling tooth of the latter honourable gentleman's criticism—I found it necessary to add to devachan—avitchi as its complement and applying to it the same laws as to the former. This is done, with your permission, in the *Appendix*.

Having explained the situation sufficiently I may now answer your Query No. 1 directly. Yes, certainly there *is* "a change of occupation," a continual change in Devachan, just as much—and far more—as there is in the life of any man or woman who happens to follow his or *her whole life* one sole occupation whatever it may be; with that difference, that to the *Devachanee* his special occupation is always pleasant and fills *his* life with rapture. Change then there must be, for that dream-life is but the fruition, the harvest-time of those psychic seed-germs dropped from the tree of physical existence in our moments of dreams and hopes, fancy-glimpses of bliss and happiness stifled in an ungrateful social soil, blooming in the rosy dawn of Devachan, and ripening under its ever fructifying sky. No failures *there*, no disappointments! If man had but *one* single moment of ideal happiness and experience during his life—as you think—even then, if Devachan exists,—it could not be as you erroneously suppose, the indefinite prolongation of that "single moment," but the infinite developments, the various incidents and events, based upon, and outflowing from, that one "single moment" or moments, as the case may be; all in short that would suggest itself to the "dreamer's" fancy. That one note, as I said, struck from the lyre of life would form but the Key-note of the being's subjective state, and work out into numberless harmonic tones and semi-tones of psychic phantasmagoria. There—all unrealized hopes, aspirations, dreams, become fully realized, and the *dreams* of the objective become the *realities* of the subjective existence. And there behind the curtain of Maya its vaporous and deceptive appearances are perceived by the adept who has learnt the great secret how to penetrate thus deeply into the Arcana of being.

Doubtless my question whether you had experienced monotony during what you consider the happiest moment of your life has entirely misled you. This letter thus, is the just penance for my laziness to amplify the explanation.

(Query 2) What cycle is meant?

The "minor cycle" meant is, of course, the completion of the seventh *Round*, as decided upon and explained. Besides that, at the end of each of the seven rounds comes a *less* "full" remembrance; only of the devachanic experiences taking place between the numerous births at the end of each *personal* life. But the *complete* recollection of all the lives—(earthly and devachanic) *omniscience*—in short—comes but at the great end of the full Seven Rounds (unless one had become in the interim a Bodhisatwa, an Arhat)—the "threshold" of Nirvana meaning an indefinite period. Naturally a man, a *Seventh-rounder* (who completes his earthly migrations at the beginning of the last race and ring) will have to wait longer at that threshold than one of the very last of those Rounds. That *Life* of the Elect between the minor Pralaya and Nirvana—or rather *before* the Pralaya is the *Great* Reward, the grandest, in fact, since it makes of the Ego (though he may never have been an adept, but simply a worthy virtuous man in *most* of his existences)—virtually a god, an omniscient, conscious being, a candidate—for eternities of æons—for a Dhyan Chohan. . . . Enough—I am betraying the mysteries of initiation. But what has NIRVANA to do with the recollections of objective existences? That is a state still higher and in which all things objective are forgotten. It is a State of absolute Rest and assimilation with Parabrahm—it is Parabrahm itself. Oh, for the sad ignorance of our philosophical truths in the West, and for the inability of your greatest intellects to seize the true spirit of those teachings. What shall we—what can we do!

(Query 3) You postulate an intercourse of entities in devachan which applies only to the mutual relationship of physical existence. Two sympathetic souls will each work out its own devachanic sensations making the other a sharer in its subjective bliss, but yet each is dissociated from the other as regards actual mutual intercourse. For what companionship could there be between two subjective entities which are not even as material as that ethereal body-shadow—the *Mayavi-rupa*?

(Query 4) Devachan is a state, not a locality. Rupa-loka, Arupa-loka, and Kama-loka are the three spheres of ascending spirituality in which the several groups of subjective entities find their attractions. In the Kama-loka (semi-physical sphere) dwell the shells, the victims and suicides; and this sphere is divided into innumerable regions and sub-regions corresponding to the mental states of the comers at their hour of death. This is the glorious "Summer-land" of the Spiritualists, to whose horizons is limited the vision of their best seers—vision imperfect and deceptive because untrained and non-guided by *Alaya Vynyâna* (hidden

knowledge). Who in the West knows anything of true *Sahalô-Kadhatu*, the mysterious Chiliocosm out of the many regions of which but three can be given out to the outside world, the *Tribuvana* (three worlds) namely: Kama, Rupa, and *A*rupa-lokas. Yet see the sadness produced in the Western minds by the mention of even those three! See "Light" of January 6th!

Behold your friend (M.A. Oxon) notifying the world of his readers that on your assumption in your "Secret doctrine"—"no graver indictment could be brought against any man by his bitterest foe" than the one you bring against us—"these mysterious unknown." It is not such bitter criticisms that are likely to draw out more of our knowledge, or to make the "unknown" *more known*. And then, the pleasure of teaching a public one of whose great authorities (Roden Noel) says a few pages further on, that, theosophists are endowing "shells" with *simulated* consciousness. See the difference one word will make. If the word "assimilated" instead of "simulated" had been written the true idea would have been conveyed that the shells' consciousness is *assimilated* from the medium and living persons present, whereas now——! But of course, it is not our European critics, but our Asiatic chelas' expositions that "seem absolutely Protean in their ever shifting variety." The man has to be answered and set right anyhow, whether by yourself or Mr. Massey. But alas!—the latter knows but little, and you,—you look at our conception of devachan with more than "discomfort"! But to resume.

From Kama loka then in the great Chiliocosm,—once awakened from their post-mortem torpor, the newly translated "Souls" go all (*but the shells*) according to their attractions, either to Devachan or Avitchi. And those two *states* are again differentiating *ad infinitum*—their ascending degrees of spirituality deriving their names from the lokas in which they are induced. For instance: the sensations, perceptions and ideation of a *devachanee* in *Rupa*-loka, will, of course, be of a less subjective nature than they would be in *A*rupa-loka, in both of which the devachanic experiences will vary in their presentation to the subject-entity, not only as regards form, colour, and substance, but also in their formative potentialities. But not even the most exalted experience of a monad in the highest devachanic state in *Arupa*-loka (the last of the seven states)—is comparable to that perfectly subjective condition of pure spirituality from which the monad emerged to "descend into matter," and to which at the completion of the grand cycle it must return. Nor is Nirvana itself comparable to Paranirvana.

(Query 5) Reviving consciousness begins after the struggle in Kama-loka at the door of Devachan, and only *after* the "gestation

period." Please turn to my responses upon the subject in your "Famous contradictions."

(Query 6) Your deductions as to the indefinite prolongation in Devachan of some one moment of earthly bliss having been unwarranted, your question in the last paragraph of this interrogatory need not be considered. The stay in Devachan is proportioned to the unfinished psychic impulses originating in Earth-life: those persons whose attractions were preponderatingly material will sooner be drawn back into rebirth by the force of *Tanha*. As our London opponent truly remarks: these subjects (metaphysical) are only partly for understanding. A higher faculty belonging to the higher life must see,—and it is truly impossible to force it upon one's understanding—merely in words. One must see with his spiritual eye, hear with his Dharmakayic ear, feel with the sensations of his *Ashta-vijnyâna* (spiritual "I") before he can comprehend this doctrine fully; otherwise it may but increase one's "discomfort," and add to his knowledge very little.

(Query 7) The "reward provided by nature for men who are benevolent in a large, systematic way" and who have not focussed their affections upon an individual or speciality, is that—if pure—they pass the quicker for that through the Kama and Rupa-lokas into the higher sphere of *Tribuvana*, since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupants. Personality is the synonym for limitation; and the more contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse. The social status of a being is, of course, a result of Karma; the law being that "like attracts like." The renascent being is drawn into the gestative current with which the preponderating attractions coming over from the last birth make him assimilate. Thus one who died a ryot may be reborn a king, and the dead sovereign may next see the light in a coolie's tent. This law of attraction asserts itself in a thousand "accidents of birth"—than which there could be no more flagrant misnomer. When you, realize, at least, the following—that the *skandas* are the elements of limited existence then will you have realized also one of the conditions of devachan which has now such a profoundly unsatisfactory outlook for you. Nor are your inferences (as regards the well-being and enjoyment of the upper classes being due to a better Karma) quite correct in their general application. They have a eudæmonistic ring about them which is hardly reconcilable with Karmic law, since those "well-being and enjoyment" are oftener the causes of a new and overloaded Karma than the production or effects of the latter. Even as a "broad rule" poverty and humble condition in life are less a cause of sorrow than wealth and high

birth, but of that—later on. My answers are once more assuming the shape of a volume rather than the decent aspect of a letter.

"Writing a new book, or for the *Theosophist*?" Well do you not think that (since your desire is to reach not merely the *most* but also the *most receptive* minds) you had better write the former, as well as *for* the latter? You might put into *Esoteric Buddhism*—an excellent title by the bye—such matter as would be a sequel to, or amplification of what has appeared in the *Theosophist*, a systematic, thoughtful exposition of what was and will be given in the Journal in snatched out brief Fragments. I am specially anxious—on M∴'s account—that the Journal should be made as much as possible a success; should be circulated more than it is now in England. Your new book drawing as it is sure to—the attention of the most educated, thoughtful portion of the Western public to the organ of "Esoteric Buddhism" *par excellence*—would thus do it a world of good, and both would prove of mutual assistance. Do not lose sight of Lillie's "Buddha and Early Buddhism" when you write it. With its host of fallacies, unwarranted assumptions and distortion of facts and even Sanskrit and Pali words, this snobbish volume had nevertheless the greatest success with Spiritualists and even mystically inclined Christians. I will have it slightly reviewed by Subba Row or H.P.B. furnishing them with notes myself. But of this more in some future letter. You have ample materials to work upon in my notes and papers. You have given but a few of the many points touched by me and amplified and re-amplified in heaps of letters, as I do now. You could work out of them any number of new articles and Fragments for the magazine, and have enough and to spare—left over for the book. And these in their turn may be followed up in a third volume later on. It may be well to always keep this plan in mind.

Your "wild scheme" with Darjeeling, good friend, as its objective point, is *not wild*, but simply impracticable. The time has not yet come. But the drift of your energies is carrying you slowly yet steadily in the direction of personal intercourse. I will not say that I desire it as much as you do, for seeing you nearly every day of my life I care very little for *objective* intercourse; but for your sake I would if I could, precipitate that interview. However——? Meanwhile, be happy in knowing that you have done more real good to your kind within the two past years than in many previous years. And—to yourself also.

I am quite sure that you do not sympathize with the selfish feeling that prompts the London Branch to wish to withhold even their small proportion of pecuniary support—amounting to a few guineas a year—from the Parent Society. Who of the members would ever think of refusing, or trying to avoid payment of fees to any other Society,

club, or Scientific association he may happen to belong to? It is this indifference and selfishness that have permitted them to stand by idle and calm from the first, and see the two in India giving their last rupee (and the Upasika actually selling her jewelry—for the honour of the Society)—though many of the British members are far better able to afford the necessary sacrifices than they. Mr. Olcott's sister is actually starving in America, and the poor man, loving her dearly as he does, would not nevertheless spare Rs. 100 from the Society's, or rather the *Theosophist's* fund to relieve her with six small children, had not H.P.B. insisted upon, and M∴ given a small sum for it.

However, I have told Mr. Olcott to send you the necessary official authority to compound the fees or make any other business agreement at London that you may think best. But remember, my very valued brother, that if poor Hindu clerks on Rs. 20 or 30 salaries are expected to help pay the Society's expenses with that fee, it is sheer injustice to totally exempt the far richer London members. Do *justice*, "though the heavens fall." Yet, if concessions are required to *local* prejudices, you are certainly better qualified than we, to see, and hence to negotiate according to the fitness of things. By all means put "the money relations on a better footing" than at present, if the financial wind has to be tempered for the shorn Peling-lamb. I have faith in *your* wisdom my friend, though you would have a certain right to be fast losing yours in mine, considering how tight the negotiations for the *Phoenix*-capital prove. You must have understood that I am still, and notwithstanding the Chohan's approval of my "Lay-Chela"—under last year's restrictions, and cannot bring to bear on the parties concerned all the psychic powers that I otherwise could. Besides, our laws and restrictions with regard to money or any financial operations whether within or outside our Association are extremely severe—inexorable on some points. We have to proceed very cautiously; hence—the delay. But I do hope that you yourself think, that something has already been done in that direction.

Yes; "K.H. did" mean that the review of "Mr. Isaacs should appear in the *Theosophist*," and "By the Author of the Occult World," so do send it before you go. And, for the sake of old "Sam Ward" I would like to see it *noticed* in the "Pioneer." But that does not matter much, now that you leave it.

Thereupon—Salam, and best wishes. I am extremely busy with preparations of initiation. Several of my chelas—Gjual-Khool among others—are striving to reach "the other shore."

Yours faithfully,
K.H.

NEXT: LETTER 103 PREVIOUS: LETTER 56

SECTION III

PROBATION AND CHELASHIP

LETTER No. 26

K.H.'s Confidential Memo about Old Lady.
{Received by A.O.H., Simla, mid- to late September, 1881}

I am painfully aware of the fact that the habitual incoherence of her statements—especially when excited—and her strange ways make her in your opinion a very undesirable transmitter of our messages. Nevertheless, kind Brothers, once that you have learned the truth; once told, that this unbalanced mind, the seeming incongruity of her speeches and ideas, her nervous excitement, all that in short, which is so calculated to upset the feelings of sober minded people, whose notions of reserve and manners are shocked by such strange outbursts of what they regard as her temper, and which so revolt you,—once that *you know* that nothing of it is due to any fault of hers, you may, perchance, be led to regard her in quite a different light. Notwithstanding that the time is not quite ripe to let you entirely into the secret; and that you are hardly yet prepared to understand the great Mystery, even if told of it, owing to the great injustice and wrong done, I am empowered to allow you a glimpse behind the veil. This state of hers is intimately connected with her occult training in Tibet, and due to her being sent out alone into the world to gradually prepare the way for others. After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European *body* upon European soil to serve as a connecting link between that country and our own. You do not understand? Of course not. Please then, remember, what she tried to explain, and what you gathered tolerably well from her, namely the fact of the *seven* principles in the *complete* human being. Now, no man or woman, unless he be an initiate of the "fifth circle," can leave the precincts of *Bod-Las* and return back into the world in his integral whole—if I may use the expression. *One*, at least of his seven satellites has to remain behind for two reasons: the first to form the necessary connecting link, the wire of transmission—the second as the safest warranter that certain things will never be divulged. She is no exception to the rule, and you have seen another

exemplar—a highly intellectual man—who had to leave one of his skins behind; hence, is considered highly eccentric. The bearing and status of the remaining *six* depend upon the inherent qualities, the psycho-physiological peculiarities of the person, especially upon the idiosyncracies transmitted by what modern science calls "atavism." Acting in accordance with my wishes, my brother M∴ made to you through her a certain offer, if you remember. You had but to accept it, and at any time you liked, you would have had for an hour or more, the real *baitchooly* to converse with, instead of the psychological cripple you generally have to deal with now. Yesterday it was his mistake. He ought not to have sent her to deliver the message to Mr. Sinnett in the state she was in. But to hold her responsible for her purely physiological excitement, and to let her see your contemptuous smiles—was positively *sinful*. Pardon me, my Brothers and good Sirs, my plain talk. I act but in accord with what was asked from me by yourself in your letter. I took the trouble to "ascertain the spirit and meaning" with which everything in Mr. Sinnett's room was said and done; and though having no right to "condemn" you—since you were ignorant of the true state of things—I cannot otherwise but strongly disapprove of that, which, however much polished outwardly would have been even under quite ordinary circumstances—CRUELTY still. *Buss!*

NEXT: LETTER 104 PREVIOUS: LETTER 69

LETTER No. 27

Received Simla, {early to mid-September}, 1881.

I foresaw that which now happens. In my Bombay letter I advised you to be prudent as to what you allowed S.M. to learn of + and his own mediumship, suggesting that he should be told merely the substance of what I said. When, watching you at Allahabad I saw you making instead copious extracts for him from my letter, I again saw the danger but did not interfere for several reasons. One of them is, that I believe the time fully come when social and moral safety demands that someone of the Theos. Soc. should speak the truth though the Himalaya fall on him. The unveiling of the ugly truth has to be done with the greatest discretion and caution though; and I see that instead of getting friends and supporters in the camp of the Philistines—whether on that or this side of the Oceans—many of you—yourself with the rest—breed but enemies by making too much of me and my personal opinions. On that side, the irritation is great and you will soon find flashes of it in the *Light* and elsewhere; and, you "*shall* lose S.M." The copious extracts have done their work for they

were—much too copious. No powers whether human or superhuman can ever open the eyes of S.M.—it was useless to *tear* them open. On this side—it is still worse. The good people at Simla are not very metaphorically inclined and allegory will no more stick to their epidermis than would water to the feathers of a goose. Besides,—no one likes to be told that he "smells bad" and the *joke* extracted from a remark but too full of deep psychological meaning has produced incalculable harm in quarters where otherwise, the S.E.T.S. might have recruited more than one convert. . . . I must return once more to the letter.

The strongest basis of complaint against me is the fact that my statement implies (*a*) a kind of challenge to S.M. to prove + a "Spirit"—(*b*) I am severely denounced by our friend for making out + —a *liar*. Now, I mean to be explanatory but not apologetic. I most certainly meant both; only I meant it *for you*, who had asked me for the information, by no means for *him*. He has not proved his case, nor did I expect he would, even if he thought he could, as the claim rests entirely upon his own personal assertion due to his unwavering faith in his own impressions. It would be easy for me, on the other hand, to prove + no disembodied Spirit at all, had I not very good reasons for not doing so at present. I had worded my letter very carefully, so, that, while letting you have a glimpse of the truth, I showed you most clearly that I had no right to divulge the "secret of a *Brother*." But, my very good friend, I had never told you in so many words who and what *he* was. I might, perhaps, have advised you to judge + by his alleged writings, for more fortunate in that than Job, our "enemies" all "write books." They are very fond of dictating "inspirational" gospels and so—get caught at the glue of their own rhetorics. And who of the most intellectual Spirit[ts.] who have read the complete works fathered upon + would dare maintain that with the exception of a few extremely remarkable pages the rest is not below what S.M. could have himself written, and far better? Rest assured that no intelligent, clever and truthful medium needs "inspiration" from a disembodied "spirit." Truth will stand without inspiration from gods or spirits, and better still—will stand in spite of them all; "angels" whispering generally but falsehoods and adding to the stock of superstition.

It is in view of such little unpleasantnesses that I have to abstain from satisfying C. C. Massey. I will not avail myself of his "authority," nor fulfil his "desire," and I refuse most decidedly to "communicate his secret" as it is of a nature which stands in his way for the attainment of adeptship, but has nothing whatever to do with his private character. This information again was meant for you, as an answer to your surprised query whether there could be any impediments for my communicating with him

and *guiding* him to the Light, but it was never intended for his ears. He may have a page or two in his life's history which he would rather see obliterated; but, his loyal and faithful instincts will always give him precedence and place him far above many a man who remained chaste and virtuous only because he never knew what temptation was. I will abstain, then, with your kind permission. In the future, my very dear friend, we will have to limit ourselves entirely to philosophy and avoid—family gossip. Skeletons in family closets, are at times, more dangerous to meddle with, than even—dirty turbans, my illustrious and dear friend. And let not your too sensitive heart be troubled, or your imagination lead you to suppose that one single word of what I have now said is meant to convey a reproach. We, half savage Asiatics judge a man by his motives, and yours were all that is sincere and good. But you have to remember that you are at a hard school, and dealing now with a world entirely distinct from your own. Especially have you to bear in mind that the slightest *cause* produced, however unconsciously, and with whatever motive, cannot be unmade, or its effects crossed in their progress—by millions of gods, demons, and men combined. Therefore, you must not think me too hypercritical when I say, that all of you have been more or less imprudent, when not indiscreet—the latter word applying—so far—but to one of the members. Hence—you will perhaps see, that the mistakes and blunders of H. Steel Olcott, are of a lighter hue than they at first appear, since even Englishmen, far more intelligent and versed in the world's ways than he is, are as liable to err. For you have erred, individually and collectively, as will be made apparent in a very near future; and the management and success of the Society will prove as a result far more difficult in your case, since none of you is as ready to admit that he has done so, nor are you as prepared as he is, to follow any advice offered you, though in each case, it is based on *foresight* of impending events, even when foretold in a phraseology which may not always come "up to the mark" of the adept—*as he should be* in accordance with your own views.

You may tell Massey what I now say of him, and the reasons given. You may—though I would not advise you—read this letter to Mr. Hume. But I would strongly urge upon you the necessity of a greater caution than ever. Notwithstanding the purity of motives, the Chohan might one day consider but the results, and these may threaten to become too disastrous for him to overlook. There should be a constant pressure brought to bear upon the members of the S.E.S. to keep their tongues and enthusiasm at bay. And yet there is an increasing concern in the public mind, in regard to your Society and you may soon be called upon to define your position more clearly. Very soon I

will have to leave you to yourselves for the period of three months. Whether it will begin in October or January will depend on the impulse given to the Society and its progress.

I would feel personally obliged to you were you to kindly consent to examine a poem written by Padshah, and give your opinion on its merits. I believe it too long for the Theosophical Journal, nor do its literary merits warrant exactly or justify the claim. However, I leave it to your better judgment. I am anxious that the Journal should be more successful this year than it has heretofore been. The suggestion to translate the *Grand Inquisitor* is mine; for its author, on whom the hand of Death was already pressing when writing it, gave the most forcible and true description of the Society of Jesus than was ever given before. There is a mighty lesson contained in it for many and even you may profit by it.

My dear friend, you must not feel surprised if I tell you, that I really feel weary and disheartened at the prospect I have before me. I am afraid you never will have the patience to wait for the day when I am permitted to satisfy you. Ages ago our people began to make certain rules, according to which they intended to live. All these rules have now become LAW. Our predecessors had to learn everything they know by themselves, only the foundation was laid for them. We offer to lay for you such a foundation but you will accept nothing short of the complete edifice, ready for you to take possession of. Do not accuse me of indifference or neglect when not receiving for days any reply from me. Very often I have nothing to say, for you ask questions which I have no right to answer.

But I must conclude here, as my time is limited and I have some other work to do.

Yours sincerely,
K. H.

The brandy atmosphere in the house *is* dreadful.

NEXT: LETTER 69 PREVIOUS: VIEW OF THE CHOHAN ON THE T. S.

LETTER No. 28

K.H. to A.O.H. {written Nov. 25+, 1880; rec'd. by A.P.S.}

My dear Sir,

If no other good ever came of our correspondence than that of showing us once more how essentially opposed are our two antagonistic elements—the English and the Hindu, our few letters will not have been exchanged in vain. Sooner can oil and water mingle their particles than an Englishman—however intelligent, noble-minded and sincere

to be made to assimilate even the exoteric Hindu thought, let alone its esoteric spirit. This will, of course provoke you to a smile. You will say—"I expected this." So be it. But if so, it shows no more than the perspicacity of a man of thought and observation who intuitively anticipated an event which his own attitude must precipitate. . . .

You will pardon me if I have to speak frankly and sincerely of your long letter. However cogent its logic, noble some of its ideas, ardent its aspiration, it yet lies here before me a very mirror of that spirit of this age, against which we have fought during our whole lives! At best it is the unsuccessful endeavour of an acute intellect trained in the ways of an exoteric world, to throw light on, and judge of the modes of life and thought in which it is unversed, for they belong to quite a different world from that it deals with. You are no man of petty vanities. To you it is safe to say: "My dear friend, apart from all this, study your letter impartially; weigh some of its sentences, and on the whole you will not feel proud of it." Whether or not you will ever fully appreciate my motives, or misconceive the true causes which make me decline for the present any further correspondence, I yet am confident that some day you will confess that this last letter of yours under the garb of a noble humility, of confessions of "weaknesses and failings, shortcomings and follies" was yet—no doubt quite unconsciously to yourself—a monument of pride, the loud echo of that haughty and imperative spirit which lurks at the bottom of every Englishman's heart. In your present state of mind, very likely even after reading this answer, you will hardly perceive, that not only have you entirely failed to understand the spirit in which my last letter was written to you, but even, in some instances, to catch its evident sense. You were preoccupied by one single, all-absorbing idea: and, failing to detect any direct reply to it in my answer, before taking time to think it over, and see its general not personal applicability, you sat down and accused me right away of giving you a stone when you asked for bread! No need of being "a lawyer" in this or any previous existence to state simple facts. No need to "make the bad appear the better cause" when truth is so very simple and so easily told. My remark—"you take up the position that unless a proficient in arcane knowledge will waste upon your embryonic Society an energy . . ." etc:—you applied to yourself, whereas it was never so meant. It related to the expectations of *all those* who might desire to join the Society under certain conditions exacted beforehand and that were firmly insisted upon, by yourself and Mr. Sinnett. The letter as a whole was meant for you two, and this special sentence applied to all in general.

You say that I have "to a certain extent mistaken" your "position,"

and that I "clearly misunderstand" you. This is so evidently incorrect that it will suffice for me to quote a single paragraph from your letter to show that it is *you* who have entirely "mistaken *my* position" and "clearly misunderstood me." What else do you do but labour under an erroneous impression, when, in your eagerness to repudiate the idea of having ever dreamt of originating a "school" you say of the proposed "Anglo-Indian Branch"—"it is no Society of mine. . . . I understood it to be the wish of yourself and chiefs that the Society should be started and that I should assume a leading position in it." To this I reply that if it has been constantly our wish to spread on the Western Continent among the foremost educated classes "Branches" of the T.S. as the harbingers of a *Universal Brotherhood* it was not so in your case. We (the Chiefs and I) entirely repudiate the idea that such was our hope (however we might wish it) in regard to the projected A.I. Society. The aspiration for brotherhood between our races met no response—nay, it was pooh-poohed from the first—and so, was abandoned even before I had received Mr. Sinnett's first letter. On his part and from the start, the idea was solely to promote the formation of a kind of club or "school of Magic." It was then no "proposal" of *ours*, nor were we the "designers of the scheme." Why then such efforts to show us in the wrong? It was Mad. B.—not *we*, who originated the idea; and it was Mr. Sinnett who took it up. Notwithstanding his frank and honest admission to the effect that being unable to grasp the basic idea of *Universal Brotherhood* of the Parent Society, his aim was but to cultivate the study of occult Sciences, an admission which ought to have stopped at once every further importunity on her part, she first succeeded in getting the consent—a very reluctant one I must say—of her own direct chief, and then my promise of cooperation—as far as I could go. Finally, through my mediation, she got that of our highest Chief, to whom I submitted the first letter you honoured me with. But, this consent, you will please bear in mind, was obtained solely under the *express and unalterable condition* that the new Society should be founded as a Branch of the *Universal Brotherhood*, and among its members, a few elect men would—*if they chose to submit to our conditions*, instead of *dictating theirs*—be allowed to BEGIN the study of the occult sciences under the written directions of a "Brother." But a "hot-bed of magick" we never dreamt of. Such an organization as mapped out by Mr. Sinnett and yourself is unthinkable among Europeans; and, it has become next to impossible even in India—unless you are prepared to climb to a height of 18 to 20,000 amidst the glaciers of the Himalayas. The greatest as well as most promising of such schools in Europe, the last attempt

in this direction,—failed most signally some twenty years ago in London. It was the secret school for the practical teaching of magick, founded under the name of a club, by a dozen of enthusiasts under the leadership of Lord Lytton's father. He had collected together for the purpose, the most ardent and enterprising as well as some of the most advanced scholars in mesmerism and "ceremonial magick," such as Eliphas Levi, Regazzoni, and the Kopt Zergvan-Bey. And yet in the pestilent London atmosphere the "Club" came to an untimely end. I visited it about half a dozen of times, and perceived from the first that there was and could be nothing in it. And this is also the reason why the British T.S. does not progress one step practically. They are of the Universal Brotherhood *but in name*, and gravitate at best towards *Quietism*—that utter paralysis of the Soul. They are intensely selfish in their aspirations and will get but the reward of their selfishness.

Nor did *we* begin the correspondence upon this subject. It was Mr. Sinnett who, of his own motion addressed to a "Brother" two long letters, even before Mad. B. had obtained either permission or promise from any of us to answer him, or knew to whom of us to deliver his letter. Her own chief having refused point blank to correspond, it was to me that she applied. Moved by regard for her, I consented even telling her she might give you all my Thibetan mystic name, and—I answered our friend's letter. Then came yours—as unexpectedly. You did not even know my name! But your first letter was so sincere, its spirit so promising, the possibilities it opened for doing general good seemed so great, that if, I did not shout *Eureka* after reading it, and thrown my Diogenes' lantern into the bushes at once, it was only because I knew too well human and—you must excuse me—Western nature. Unable, nevertheless, to undervalue the importance of this letter I carried it to our venerable Chief. All I could obtain from Him, though, was the permission to temporarily correspond, and let you speak your whole mind, before giving any definite promise. We are not gods, and even they, our chiefs—they *hope*. Human nature is unfathomable, and yours is perhaps, more intensely so than any other man I know of. Your last favour was certainly if not quite a world of revelation, at least, a very profitable addition to my store of observation of the Western character, especially that of the modern, highly intellectual Anglo-Saxon. But it would be a revelation, indeed, to Mad. B. who did not see it, (and for various reasons had better *not*) for it might knock off much of her presumption and faith in her own powers of observation. It might prove to her among other things that she was as much mistaken in relation to Mr. Sinnett's attitude in this matter as your own; and

that I, who had never had the privilege of your personal acquaintance as she had, knew you far better than she did. I had positively foretold to her your letter. Rather than have no Society at all, she was willing to have it upon any terms at first, and then take her chances afterwards. I had warned her that you were not a man to submit to any conditions but your own; or even take one step towards the foundation of an organization—however noble and great—unless you received first such proofs as we generally give but to those, who by a trial of years have proved themselves thoroughly trustworthy. She rebelled against the notion and assured that were I but to give you one unimpeachable test of occult powers you would be satisfied, whereas Mr. Sinnett never would. And now, that both of you have had such proofs what are the results? While Mr. Sinnett believes—and will never repent of it, you have allowed your mind to become gradually filled with odious doubts and most insulting suspicions. If you will kindly remember my first short note from Jhelum you will see to what I then referred in saying that you would find your mind poisoned. You misunderstood me then as you have ever since; for in it, I did not refer to C. Olcott's letter in the *Bombay Gazette* but to your own state of mind. Was I wrong? You not only doubt the "broach phenomenon"—you positively *disbelieve* it. You say to Mad. B.—that she may be one of those who believe that bad means are justified by good ends and—instead of crushing her with all the scorn such an action is sure to awaken in a man of your high principles—you assure her of your unalterable friendship. Even your letter to me is full of the same suspicious spirit, and that which you would never forgive in yourself—the crime of deception—you try to make yourself believe you can forgive in another person. My dear Sir, these are strange contradictions! Having favoured me with such a series of priceless moral reflexions, advice, and truly noble sentiments, you may perhaps, allow me in my turn, to give you the ideas of an humble apostle of Truth, an obscure Hindu, upon that point. As man is a creature born with a free will and endowed with reason, whence spring all his notions of right and wrong, he does not *per se* represent any definite moral ideal. The conception of morality in general relates first of all to the object or motive, and only then to the means or modes of action. Hence, if we do not and would never call a moral man him, who following the rule of a famous religious schemer uses bad means for a good object, how much less would we call him moral who uses seemingly good and noble means to achieve a decidedly wicked or contemptible object? And according to your logic, and once that you confess to such suspicions, Mad. B. would have to be placed in the first of these categories, and I in the second. For, while giving her

to a certain extent the benefit of the doubt, with myself you use no such superfluous precautions and, you accuse me unequivocally of setting up a system of deceit. The argument used in my letter, in regard to "the approbation of the Home govt" you term as "such very *low* motives"; and you add to it the following crushing and direct accusation: "You do not want this Branch (the Anglo-Indian) for work . . . you merely want it *as a lure to your native* brethren. *You know it will be a sham*, but it will look sufficiently like the real thing," etc., etc. This is a direct and positive accusation. I am shown guilty of the pursuit of a wicked, mean object through low and contemptible means, *i.e.*, *false pretences*. . . .

In penning these accusations did you stop to think, that as the projected organization had something grander, nobler and far more important in view than the mere gratification of the desires of one solitary person—however worthy—namely in case of success to promote the security and welfare of a whole conquered nation—it is just barely possible that that which to your individual pride may appear a "low motive" is after all but the anxious search for means which would be the salvation of a whole country ever distrusted and suspected, the protection by the conqueror of the conquered! You pride yourself upon *not* being a "patriot"—*I do not*; for, in learning to love one's country one but learns to love humanity the more. The lack of that you term "*low motives*" in 1857 caused my countrymen to be blown by yours from the mouths of their guns. Why then should I not fancy that a real philanthropist would regard the aspiration for a better understanding between the govt and people of India as a most commendable instead of an ignoble one? "A fig" say you "for the knowledge and the philosophy on which it is based," if—"it would not be of any good to mankind," would not "enable me to be more useful to my generation," etc. etc. But when you are offered the means of doing such good you turn away in scorn and taunt us with a "lure" and a "sham"! Truly wonderful are the contradictions contained in your remarkable letter. . . .

And then, you laugh so heartily at the idea of a "reward" or the "approval" of your fellow-creatures. "The reward to which I shall look will be," you say—"in earning *my own self-approval*." "Self-approval" which cares so little for the corroborative verdict of the better part of the world at large, to which the good and noble deeds of one serve as high ideals and the most powerful stimulants to emulation, is little else than proud and arrogant egotism. It is HIMSELF against all criticism; "Après moi—le déluge"!—exclaims the Frenchman with his usual flippancy. "Before Jehovah *was*, I AM"! says *Man*—the ideal of every modern intellectual Englishman. Gratified as I feel at the idea

of being the means of affording you so much merriment, namely in asking you to draft a general plan for the formation of the A. I. Branch, I yet am bound to say again that your laugh was premature in as much you once more misunderstood entirely my meaning. Had I asked for your help in the organization of a system for teaching the occult sciences, or a plan for a "school of magick" the instance brought by you of an ignorant boy asked to work out "an abstruse problem regarding the motion of a fluid inside another fluid" might be a happy one. As it is, your comparison falls short of the mark and the bit of irony hits no one; for my mentioning the subject related merely to the general plan and outward administration of the projected Society and not in the least to its esoteric studies; to the Branch of the *Universal Brotherhood* not to the "School of Magick"—the formation of the former being the *sine qua non* for the latter. Most assuredly in such matter as this one—the organization of an A. I. Branch, to be composed of Englishmen and meant to serve as a link between the British and the natives—(the condition being that they who want to share in the secret knowledge, the inheritance of the children of the soil, must be prepared to accord at least some privileges hitherto refused to these natives)—you English people are far more competent than we to draft a general plan. You know the conditions you would be likely to accept or reject as we might not. I asked for a skeleton plan, and you imagined I clamoured for cooperation in the instructions to be given in spiritual sciences! Most unfortunate *quiproquo*—and yet Mr. Sinnett seems to have understood my wish at a glance.

Again you seem to show an unfamiliarity with the Hindu mind when you say: "not one in ten thousand native minds is as well prepared to realize and assimilate transcendental truths as mine." However much you may be right in thinking that "amongst English men of Science there are not *half a dozen* even whose minds are more capable of receiving these rudiments (of occult knowledge) than mine" (yours)—you are mistaken as to the natives. The Hindu mind is preeminently open to the quick and clear perception of the most transcendental, the most abstruse metaphysical truths. Some of the most unlettered ones will seize at a glance that which would often escape the best Western metaphysician. You may be, and most assuredly are our superiors in every branch of physical knowledge; in spiritual sciences we were, are and always will be your—Masters.

But let me ask you, what can I, a half civilized native,—think of the charity, modesty and kindness of one belonging to a superior race; one, whom I know as a noble minded, just, and kindhearted man in most circumstances of his life, when, with all ill-disguised scorn he exclaims: "if you want men to rush on blind-fold, heedless of ulterior

results[1]—*stick to your Olcotts*—if you want men of a HIGHER CLASS, *whose brains are to work effectually* in your cause, remember . . ." etc. My dear Sir, we neither want men to rush on blind-fold, nor are we prepared to abandon tried friends—*who rather pass for fools*, than reveal what they may have learnt under a solemn pledge of never revealing it unless permitted—even for the chance of getting men of the very *highest* class,—nor are we especially anxious to have anyone work for us except with entire spontaneity. We want true and unselfish hearts; fearless and confiding souls, and are quite willing to leave the men of the "higher class" and far higher intellects to grope their own way to the light. Such will only look upon us as subordinates.

I believe that these few quotations from your letter and the frank answers they have called forth, are sufficient to show how far we are from anything like an *entente cordiale.* You show a spirit of fierce combativeness and a desire—pardon me—to fight shadows evoked by your own imagination. I had the honour of receiving three long letters from you even before I had barely time to answer in general terms your first one. I had never *positively* refused to comply with your wishes, never had answered as yet one single question of yours. How did you know what Future held in store for you, had you but waited one week? You invite me to a conference only, as it would seem, that you may show me the defects and weaknesses in our modes of action, and the causes for our supposed failure to convert humanity from their evil ways. And in your letter you show plainly that you are the beginning, the middle and the end of the law to yourself. Then why trouble yourself to write to me at all? Even that, which you call a "Parthian arrow" was never meant as such. It is not I, who, unable to get the *absolute* will deprecate or undervalue the relative good. Your "little birds" have, no doubt, since you so believe, done much good in their way and I certainly never dreamt of giving offence by my remark that the human race and its welfare, were at least as noble a study, and the latter as desirable an occupation as ornithology. But, I am not quite sure that your parting remark as to our not being *invulnerable* as a body is quite free of that spirit which animated the retreating Parthians. Be it as it may, we are content to live as we do—unknown and undisturbed by a civilization which rests so exclusively upon intellect. Nor do we feel in any way concerned about the revival of our ancient arts and high civilization, for these are as sure to come back in their time, and in a higher form as the Plesiosaurus and the Megatherium in theirs. We have the weakness to believe in ever recurrent cycles and hope to *quicken* the resurrection of

[1] I never said—I did!

what is past and gone. We *could not* impede it even if we would. The "new civilization" will be but the child of the old one, and we have but to leave the eternal law take its own course to have our dead ones come out of their graves; yet, we are certainly anxious to hasten the welcome event. Fear not; although we do "cling superstitiously to the relics of the Past" our knowledge will not pass away from the sight of man. It is the "gift of the gods" and the most precious relic of all. The keepers of the sacred Light did not safely cross so many ages but to find themselves wrecked on the rocks of modern skepticism. Our pilots are too experienced sailors to allow us fear any such disaster. We will always find volunteers to replace the tired sentries, and the world, bad as it is in its present state of transitory period, can yet furnish us with a few men now and then. You "do not propose moving further in the matter" unless we make "some further sign"? My dear Sir, we have done our duty: we have responded to your appeal, and now propose to take no further step. We, who have studied a little Kant's moral teachings, and analyzed them somewhat carefully, have come to the conclusion that even this great thinker's views on that form of duty (*das Sollen*) which defines the methods of moral action—notwithstanding his one-sided affirmation to the contrary—falls short of a full definition of an unconditional absolute principle of morality—as we understand it. And this Kantian note sounds throughout your letter. You so love mankind, you say, that were not your generation to benefit by it, you would reject "Knowledge" itself. And yet, this philanthropic feeling does not even seem to inspire you with charity towards those you regard as of an inferior intelligence. Why? Simply because the philanthropy you Western thinkers boast of, having no character of universality; *i.e.* never having been established on the firm footing of a moral, universal principle; never having risen higher than theoretical talk; and that chiefly among the ubiquitous Protestant preachers, it is but a mere accidental manifestation but no recognized Law. The most superficial analysis will show, that, no more than any other empirical phenomenon in human nature, can it be taken as an absolute standard of moral activity; *i.e.* one productive of efficient action. Since, in its empirical nature, this kind of philanthropy is like love, but something accidental, exceptional, and like that has its selfish preferences and affinities; it necessarily is unable to warm all mankind with its beneficent rays. This, I think, is the secret of the spiritual failure and unconscious egotism of this age. And you, otherwise a good and a wise man, being unconsciously to yourself the type of its spirit, are unable to understand our ideas upon the Society as a *Universal Brotherhood*, and hence—turn away your face from it.

Your conscience revolts you say to be made "a stalking horse; the puppet of a score or more of hidden wire-pullers." What do you know of us since you cannot see us; what do you know of our aims and objects; of us, of whom you cannot judge? . . . you ask. Strange arguments. And do you really suppose you would "know" us, or penetrate any better our "aims and objects" were you to see me personally? I am afraid, that with no past experience of this kind, even *your* natural powers of observation—however acute—would have to be confessed more than useless. Why, my dear Sir, even our *Baharoopias* can prove a match any day for the acutest political Resident; and never yet one was detected or even recognized; and their mesmeric powers are not of the *highest* order. However suspicious you might ever feel about the details of the "brooch" there is one prime feature in the case which your astuteness has already told you can only be accounted for on the theory of a stronger will influencing Mrs. Hume to think after that particular object and no other. And if Mad. B., a sickly woman, must be credited with such powers, are you quite sure that you yourself would not also be made to succumb to a trained will, ten times stronger than hers? I could come to you tomorrow, and installing myself in your house—as invited—get an entire domination over your whole mind and body in 24 hours, and you never aware of it for one moment. I may be a good man, but so I may, for all you know, as easily be a wicked, plotting schemer, hating profoundly your white race which subjugated and daily humiliates mine, and—take revenge on you—one of the best representatives of that race. If the power of exoteric mesmerism alone were employed—a power acquired with equal ease by the bad as by the good man—even then you could hardly escape the snares laid out for you, were the man you invited but a good mesmeriser, for—you are a remarkably easy subject—from the physical stand-point. "But my *conscience* my intuition!" you may argue. Poor help in such a case as mine. *Your* intuition would make you feel but that which *really was*—for the time being; and as to your conscience—you then accept Kant's definition of it? You, perhaps, believe with him that under all circumstances, and even with the full absence of definite religious notions, and occasionally even with no firm notions about right and wrong at all, MAN has ever a sure guide in his own inner moral perceptions or—*conscience?* The greatest of mistakes! With all the formidable importance of this moral factor, it has one radical defect. Conscience as it was already remarked may be well compared to that demon, whose dictates were so zealously listened to and so promptly obeyed by Socrates. Like that demon, conscience, may perchance, tell us what we must *not* do; yet, it never guides us as to what we ought to perform, nor gives any

definite object to our activity. And—nothing can be more easily lulled to sleep and even completely paralyzed, as this same conscience by a trained will stronger than that of its possessor. Your conscience will NEVER show you whether the mesmeriser is a true adept or a very clever juggler, if he once has passed your threshold and got control of the aura surrounding your person. You speak of abstaining from any but an *innocent* work like bird-collecting, lest there be danger of creating another Frankenstein's monster. . . . Imagination as well as will—creates. Suspicion is the most powerful provocative agent of imagination. . . . Beware! You have already begotten in you the germ of a future hideous monster, and instead of the realization of your purest and highest ideals you may one day evoke a phantom, which, barring every passage of light will leave you in worse darkness than before, and, will harass you to the end of your days.

Again expressing the hope that my candour may not give offence, I am, dear Sir, as ever,

Your most obedient Servant,
Koot' Hoomi Lal Sing

A. O. Hume, Esq.

NEXT: LETTER 98 PREVIOUS: LETTER 99

LETTER No. 29

M's letter about Hume etc. {Received Simla, October, 1881}

In answer to yours I will have to reply by a rather lengthy letter. To begin with I can say the following: Mr. Hume thinks and speaks of me in a way which need only be noticed so far as it affects the frame of mind in which he proposes to apply to me for philosophical instruction. For his respect I care as little as he for my displeasure. But passing over his superficial disagreeableness I recognize fully his goodness of motive, his abilities, his potential usefulness. We had better get to work again without further parley, and while he perseveres, he will find me ready to help—but not to flatter, nor to dispute.

So utterly has he misunderstood the spirit in which both the Memo and P.S. were written, that had he not placed me during the three last days under a debt of profound gratitude for what he is doing for my poor old chela, I would have never gone to the trouble of doing what might seem as an excuse, or an explanation, or both. However that may be, that debt of gratitude is so sacred, that I now do for her sake, what I might have refused doing even for the Society: I crave the Sahibs' permission to acquaint them with some facts. With our Indo-Tibetan ways the most sagacious English official is not yet

acquainted. The information now offered may be found useful in our future transactions. I will have to be sincere and outspoken and Mr. Hume will have to excuse me. If I once am forced to speak I must say ALL, or say—nothing.

I am not a fine scholar, Sahibs, like my blessed Brother; but nevertheless, I believe, I understand the value of words. And if I do, then am I at a loss to understand, what in my P.S. could have so provoked the ironical displeasure against me of Mr. Hume? We of the Indo-Tibetan hovels never quarrel (this in answer to some expressed thoughts in relation to the subject). Quarrels and even discussions we leave to those, who unable to take in a situation at a glance are thereby forced before making up their final decision to anything to analyze and weigh one by one, and over and over again every detail. Whenever we—at least those of us who are *dikshita*—seem, therefore to an European not "quite sure of our facts" it may be often due to the following peculiarity. That which is regarded by most men as a "fact" to us may seem but a simple RESULT, an after thought unworthy of our attention, generally attracted but to *primary* facts. Life, esteemed Sahibs, when even indefinitely prolonged, is too short to burden our brains with flitting details—mere shadows. When watching the progress of a storm we fix our gaze upon the producing Cause and leave the clouds to the whims of the breaze which shapes them. Having always the means on hand—whenever absolutely needed—of bringing to our knowledge minor details we concern ourselves but with the main facts. Hence we can hardly be *absolutely wrong*—as we are often accused by you, for our conclusions are never drawn from secondary data but from the situation as a whole.

On the other hand, the average man—even among the most intellectual—giving all their attention to the testimony of appearance and outward form, and disabled as they are from penetrating *a priori* to the core of things are but too apt to misjudge of the whole situation left to find out their mistake but when too late. Owing to complicated politics, to debates and what you term, if I mistake not,—social talk and drawing-room controversies and discussions, sophistry has now become in Europe (hence among the Anglo-Indians) "the logical exercise of the intellectual faculties," while with us it has never outgrown its pristine stage of "fallacious reasoning," the shaky, insecure premises from which most of the conclusions and opinions are drawn, formed and forthwith jumped at. Again, we ignorant Asiatics of Tibet, accustomed to rather follow the thought of our interlocutor or correspondent than the words he clothes it in—concern ourselves generally but little with the accuracy of

his expressions. Now this preface will seem as unintelligible as useless to you and, you may well ask: What is he driving at. Patience, pray, for I have something more to say before our final explanation.

A few days before leaving us, Koot'hoomi speaking of you said to me as follows: "I feel tired and weary of these never ending disputations. The more I try to explain to both of them the circumstances that control us and that interpose between us so many obstacles to free intercourse, the less they understand me! Under the most favourable aspects this correspondence must always be unsatisfactory, even exasperatingly so, at times; for nothing short of personal interviews, at which there could be discussion and the instant solution of intellectual difficulties as they arise, would satisfy them fully. It is as though we were hallooing to each other across an impassable ravine and only one of us seeing his interlocutor. In point of fact, there is nowhere in physical nature a mountain abyss so hopelessly impassable and obstructive to the traveller as that spiritual one, which keeps them back from me."

Two days later when his "retreat" was decided upon in parting he asked me: "Will you watch over my work, will you see it falls not into ruins?" I promised. What is there I would not have promised him at that hour! At a certain spot not to be mentioned to outsiders, there is a chasm spanned by a frail bridge of woven grasses and with a raging torrent beneath. The bravest member of your Alpine clubs would scarcely dare to venture the passage, for it hangs like a spider's web and *seems* to be rotten and impassable. Yet it is not; and he who dares the trial and succeeds—as he will if it is right that he should be permitted—comes into a gorge of surpassing beauty of scenery—to one of *our* places and to some of *our* people, of which and whom there is no note or minute among European geographers. At a stone's throw from the old Lamasery stands the old tower, within whose bosom have gestated generations of Bodhisatwas. It is there, where now rests your lifeless friend—my brother, the light of my soul, to whom I made a faithful promise to watch during his absence over *his* work. And is it likely, I ask you, that but two days after his retirement I, his faithful friend and brother would have gratuitously shown disrespect to his European friends? What reason was there, and what could have caused such an idea in Mr. Hume's and even in your mind? Why a word or two entirely misunderstood and misapplied by him. I'll prove it.

Don't you think that had the expression used "coming to hate the Sut-phana" been changed into and made to read "coming to feel again flashes of dislike" or of temporary irritation this sentence

alone would have wonderfully changed the *results?* Had it been *so* phrased Mr. Hume would hardly have found an opportunity for *denying the fact* as vigorously as he did. For there he is right and the WORD is wrong. It is a perfectly correct statement when saying that such a feeling as *hatred* has never existed in him. Whether he will be as able to protest against the statement in general remains to be seen. He confessed to the fact that he was "irritated," and to a "feeling of distrust" created by HPB. That "irritation," as he will no longer deny, lasted for several days? Where does he then find the *misstatement*? Let us moreover admit, that the word to use *was* an incorrect one. Then, since he is so particular in the choice of words, so desirous that they should always convey the correct meaning, why not apply the same rule of action to himself? What might be well excused in an Asiatic ignorant of English and one, moreover, who never was in the habit of choosing his expressions, for reasons given above, and because among *his* people he *cannot* be misunderstood ought to—become *inexcusable* in an educated, highly literary Englishman. In his letter to Olcott he writes: "He (I) or she (HPB)—or both between them—so muddled and misunderstood a letter written by Sinnett and myself as to lead to our receiving a message wholly inapplicable to the circumstances and such as necessarily *to create distrust.*" Humbly soliciting permission to put a question—when did either *I*, or *she* or both of us, see, read and hence "muddled and misunderstood" the letter in question? How could she, or I, have muddled *that*, which *she had never seen*, and I, having neither inclination nor right to look into and mix myself in an affair concerning but the Chohan and K.H.—never paid the slightest attention to? Did she inform you on the day in question, that it was in consequence of that letter of yours that I had sent her into Mr. Sinnett's room with the message? I was there respected Sahibs, and can repeat to you every word she said: "What is it? . . . What have you been doing, or saying to K.H."—she shouted in her usual excited nervous way to Mr. Sinnett who was alone in the room—"that M∴, (naming me) that he should be so angry—should tell me to prepare to go and settle our headquarters at Ceylon?" were the first words she said, thus showing that *she knew nothing certain*, was *told still less*, and simply surmised from what I had told her. And what I had told her, was simply that she had better prepare for the worse and depart to settle in Ceylon than make a fool of herself, trembling so over every letter given to her to forward to K.H.; that unless she learned to control herself better than she did, I would put a stop to that *dak* business. These words were said

by me to her not because I had anything to do with *your* or *any* letter, nor in consequence of any letter sent, but because I happened to see the aura all around the new *Eclectic* and herself, black and pregnant with future mischief, and I sent her to say so to Mr. Sinnett *not* to Mr. Hume. My remark and message upsetting her (owing to that unfortunate disposition and shattered nerves) in the most ridiculous way, the well known scene ensued. Is it because of the phantoms of theosophical ruin evoked by her unbalanced brain that she is now accused—in my company—to have muddled and misunderstood a letter she had never seen? Whether there is in Mr. Hume's statement one single word that might be called correct—the term "correct" being now applied by me to the actual meaning of the whole sentence, not merely to isolated words—I leave to the judgment of minds superior to those of Asiatics. And if I am permitted to question the correctness of opinion in one, so vastly superior to myself in education, intelligence and acuteness in the perception of the eternal fitness of things—in view of the above explanation, why should I be held as "absolutely wrong" for the following statement: "I have also seen the growing up of a sudden dislike (say irritation) *begotten of distrust* (Mr. Hume confessing to, and using the identical expression in his answer to Olcott—please compare quotation from his letter as given above) on the day I sent her with a message to Mr. Sinnett's room." Is this incorrect? And further: "they know how excitable and ill balanced she is, and this hostile feeling on his part was almost cruel. *For days he barely looked at her* let alone speaking to her—and inflicted upon her supersensitive nature severe and unnecessary pain! *And when told of it by Mr. Sinnett he denied the fact* . . ." This last sentence, continued on page 7 with *many other like truths*—I tore out with the rest (as upon inquiry you can ascertain from Olcott, who will tell you that originally there were 12 pages not 10, and that he had sent the letter with far more details than you now find in it, for he is unaware of what I have done, and *why* it was done. Unwilling to remind Mr. Hume of details long forgotten by him and irrelevant to the case in hand, I tore out the page and obliterated much of the rest. His feelings had already changed and I was satisfied.)

Now the question is not whether Mr. Hume "cares a twopence" if his feelings *are pleasing to me or not*, but rather whether he was warranted by *facts* to write to Olcott as he did, *i.e.*, that I had *entirely misunderstood* his real feelings. I say *he was not*. He can no more prevent me from being "displeased," than I can go to the trouble of making him feel otherwise than what he now feels, namely, that he does "not care

a twopence whether his feelings are pleasing to me or not." All this is childishness; and he who is desirous to learn how to benefit humanity, and believes himself able to read the characters of other people, must begin first of all, *to learn to know himself*, to appreciate his own character at its true value. And this I venture to say, he has never learned yet. And he has also to learn in what particular cases *results* may in their turn become important and primary *causes*, when the result becomes a *Kyen*. Had he *hated* her with the most bitter hatred, he could not have tortured her foolishly sensitive nerves more effectually than he has, while "still loving the dear old woman." He has done so with those he loved best, and, unconsciously to himself, he will do so more than once in the hereafter; and yet his first impulse will be always to deny it, for he is indeed fully *unconscious* of the fact, the extreme kindness of his heart, being in such cases entirely blinded and paralyzed by another feeling, which, if told of,—he will also deny. Undismayed by his epithets of "goose" and "Don Quichote," true to my promise to my Blessed Brother, I will tell him of it whether he likes it or not; for now that he has openly given expression to his feelings, we have either to understand each other or break off. This is "no half veiled threat" as he expresses it for "a threat in a man is like the bark in a dog"—it means nothing. I say, that unless he understands how utterly inapplicable to us is the standard according to which he is accustomed to judge Western people of his own society, it would simply be a loss of time for me or K.H. to teach and for him to learn. We never regard a friendly warning as a "threat," nor do we feel irritated when it is offered to us. He says that personally he does not care in the least, "were the Brothers to break with him tomorrow," the more reason then that we should come to an understanding. Mr. Hume prides himself in the thought that he never had "a spirit of veneration" for anything but his own abstract ideals. We are perfectly aware of it. Nor could he possibly have any veneration for anyone or anything, as all the veneration his nature is capable of is—*concentrated upon himself*. This is a fact and the cause of all his life-troubles. When his numerous official "friends" and his own family say that it is *conceit*—they misstate and say a very foolish thing. He is too highly intellectual to be conceited: he is simply and unconsciously to himself *the embodiment of pride*. He would have no veneration for even his God, were not that god—*of his own creation and making*; and that is why he could neither be made amenable to any established doctrine, nor would he ever submit to a philosophy that did not come all armed, like the Grecian *Saraswati* or Minerva, out of his own

—her father's—brain. This may throw light upon the fact why I refused giving him during the short period of my instruction—anything but half problems, hints and puzzles to solve for himself. For only then would he believe, when his own extraordinary capacity for grasping at the nature of things, would clearly show him that it must be so, since it dovetails with what HE conceives to be mathematically correct. If he accused—and so unjustly!—K.H. whom he really affections—of feeling "huffish" at his lack of reverence for him—it is because he built his ideal of my brother in his own image—Mr. Hume accuses us of treating him *de haut en bas*! If he but knew that in our sight an honest boot-black was as good as an honest king, and an *immoral* sweeper far higher and more excusable than an *immoral* Emperor—he would have never uttered such a fallacy. Mr. Hume complains (thousand pardons—"laughs" is the correct term) that we show a desire of *sitting upon him*. I venture to suggest most respectfully that it is absolutely *vice versa*. It is Mr. Hume who (again unconsciously and yielding but to a life-long habit) tried that most uncomfortable posture with my brother in every letter he wrote to Koothoomi. And when certain expressions denoting a fierce spirit of self-approbation and confidence which reached the apex of human pride, were noticed and mildly contradicted by my brother, Mr. Hume forthwith gave them another meaning and accusing K.H. of having misunderstood them, called him to himself puffed up and "huffish." Do I accuse *him* then, of unfairness, injustice or worse? Most decidedly *not*. A more honest, sincere or a kinder man never breathed on the Himalayas. I know actions of his of which his own family and lady are utterly ignorant of—so noble, so kind and grand, that even his own pride remains blind to their full worth. So that anything he might do or say, is unable to diminish my respect for him; but with all this, I am *forced* to tell him the truth; and while that side of his character has all my admiration, his pride will never win my approbation,—for which once more, Mr. Hume will not care one twopence, but that matters very little, indeed. The most sincere and outspoken man in India, Mr. Hume is unable to tolerate a contradiction; and, be that person *dev* or mortal, he *cannot* appreciate or even permit without protest the same qualities of sincerity in any other than himself. Nor can he be brought to confess that any one in this world can know better than himself anything that HE has studied and formed *his* opinion thereupon. "They will not set about the joint work in what seems to ME the best way," he complains of us in his letter to Olcott, and that sentence alone gives to us the key to his whole character; it gives us the clearest insight into the

working of his inner feelings. Having a right—he thinks—to regard himself as slighted and wronged, in consequence of such an "ungenerous," "selfish" refusal to work under *his* guidance, he cannot help thinking himself at the bottom of his heart, as a most *forgiving*, *generous* man, who, instead of resenting our refusal is nevertheless "willing to go on in their (our) way." And this irreverence of ours for *his* opinions cannot be pleasing to him; and thus the feeling of this great wrong we do him rises, and becomes proportional to the magnitude of our "selfishness" and "huffishness." Hence his disenchantment, and the sincere pain he feels at finding the Lodge and all of us so much below the mark of *his* ideal. He laughs, for my defending HPB; and giving way to a feeling unworthy of his nature, very unfortunately forgets that his is just the disposition to warrant friends and foes at calling him "protector of the poor" and like names, and that his enemies among others, never fail to apply such epithets to himself. Yet, far from falling upon him as an insult, that chivalrous feeling which has ever prompted him to take the defence of the weak and the oppressed and to redress the wrongs done by his colleagues—as in the last instance of the Simla municipality row—it covers him with a garment of undying glory spun out of the gratitude and affection for him of the people he so fearlessly defends. Both of you labour under the strange impression that *we can*, and even *do* care for anything that may be said or thought of us. Disabuse your minds, and remember that the first requisite in even a simple fakir, is that he should have trained himself to remain as indifferent to moral pain as to physical suffering. Nothing can give US *personal* pain or pleasure. And what I now say is, rather to bring you to understand US than *yourselves* which is the most difficult science to learn. That Mr. Hume's intention—prompted by a feeling as transient as it was hasty, and due to a sense of growing irritation against me whom he accused of a desire "to sit upon him"—was to revenge himself by an ironical, hence (to the European mind) an insulting fling at me—is as certain as that he missed the mark. Ignorant, or rather forgetful of the fact that we Asiatics, are utterly devoid of that sense of the ridiculous which prompts the Western mind to caricature the best, the noblest aspirations of mankind—could I yet feel offended or flattered by the world's opinion I would have felt rather complimented than otherwise. My Rajput blood will never permit me to see a woman hurt in her feelings—though she be a "visionary," and the now called "imaginary" wrong but another of her "fancies"—without defending her; and Mr. Hume knows enough of our traditions and customs

to be sufficiently aware of that remnant of chivalrous feeling for our women in our otherwise degenerated race. Therefore do I say, that whether hoping that the satirical epithets would reach and hurt me, or aware of the fact that he was apostrophizing a granite pillar—the feeling that prompted him was unworthy of his nobler and better nature, as in the first case it was to be regarded as a petty feeling of revenge, and in the second as *childishness*. Then in his letter to O. he complains of or denounces (you must forgive the limited number of English words I have at my command) the attitude of "half threat" to break with you that he imagines he finds in our letters. Nothing could be more erroneous. We have no more the intention of breaking with him, than an orthodox Hindu has of leaving the house he is visiting until told that his company is no more wanted. But when the latter is hinted to him he leaves. So with us. Mr. Hume quite prides himself at repeating that personally he has no desire to see us, no curiosity to meet us; that our philosophy and teaching cannot benefit *him* in the least, *him* who has learnt and knows all that can be learnt; that he cares not a snap whether we break with him or not, nor is he in the least concerned whether we are pleased with him or not. *Qui bono* then? Between the (by him) imagined reverence we expect from him, and that uncalled for combativeness, which may degenerate at any day with him, into unexpressed yet real hostility, there is an abyss and no middle ground that even the Chohan can see. Though he cannot now be accused of not making, as in the past, any allowance for circumstances and our own peculiar rules and laws, yet he is always hurrying towards that black borderland of amity, where trust is obscured and dark suspicions and erroneous impressions cloud the whole horizon. I, am as I was; and, as I was and am, so am I likely always to be—the slave of my duty to the Lodge and mankind; not only taught, but desirous to subordinate every preference for individuals to a love for the human race. It is gratuitous, therefore, to accuse me or any one of us of selfishness, and desire to regard or treat you as "poultry Pelingis" and to "ride donkeys," only because we are unable to find convenient horses. Neither the Chohan, nor K.H., nor myself ever under valued Mr. Hume's worth. He has done invaluable service to the Th. Soc. and to H.P.B. and is alone capable of making the Society an efficient agent for good. When the spiritual soul is left to guide him, no purer, no better, nor kinder man can be found. But, when his *fifth* principle rises in irrepressible pride, we will always confront and challenge it. Unmoved by his excellent worldly counsel as to how you should be armed with proofs

of our reality, or how you should set about the joint work in the way that seems the best to HIM, I will remain so unmoved, till I receive contrary orders. Referring to your last letter (Mr. Sinnett's) clothe your ideas as you may, in the pleasantest of phrases, you are nevertheless surprised and as regards Mr. Sinnett disappointed, that I should neither accord permission for phenomena nor yet any of us make one step towards you. I cannot help it, and whatever the consequences there will be no change in my attitude until my Brother's return among the living. You know both of us love our country and our race; that we regard the Theos. Society as a great potentiality for their good in proper hands; that he has joyfully welcomed Mr. Hume's identification with the cause and that I have placed a high—but only a proper—value upon it. And so you ought to realize that whatever we *could* do to bind you and him closer to us we would do with all our heart. But still if the choice lies between our disobeying the lightest injunction of our Chohan as to when we may see either of you, or what we may write, or how or where, and the loss of your good opinion, even the feeling of your strong animosity and the disruption of the Society, we should not hesitate a single instant. It may be considered unreasonable, selfish, huffish and ridiculous, denounced as jesuitical and the blame all lain at our door, but law is LAW with us, and no power can make us abate one jot or tittle of our duty. We have given you a chance to obtain all you desired by improving your magnetism, by pointing you to a nobler ideal to work up to and Mr. Hume has been shown what he already knew how he may benefit immensely some millions of his fellow men. Choose according to your best light. Your choice is made I know—but Mr. Hume may yet change his ideas more than once; I shall be the same to my group and promise whatever he may determine. Nor, do we fail to appreciate the great concessions made already by him; concessions the more great in our sight, as he becomes less interested in our existence, and makes a violence to his feelings solely in the hope of benefitting humanity. No one in his place would have accommodated himself to his situation with such a good grace as he has, or stood more strictly upon the declaration "of primary objects" at the meeting of 21st August; while "proving to the native community that members of the ruling class" also are desirous of promoting the commendable projects of the T.S., he bides his time, for even the obtaining of our metaphysical truths. He has already done an immense good, and as yet received nothing in return. Nor does he expect anything. Reminding you that the present is an answer to *all* your letters, and to all your objections

and suggestions, I may add that you are right and that in spite of all "your earthiness" my blessed Brother certainly entertains a real regard for you, and Mr. Hume, who I am happy to find has some good feeling for him, though he is not like you and really *is* "too proud to look for his reward in our protection." Only where you are and will be ever wrong, my dear Sir, it is in entertaining the idea that phenomena can ever become "a powerful engine" to shake the foundations of erroneous beliefs in the Western mind. None but those who see for themselves will ever believe do what you may. "Satisfy us and then we will satisfy the world," you once said. You were satisfied and what are the results? And I wish I could impress upon your minds the deep conviction that we do not wish Mr. Hume or you to prove conclusively to the public that we really exist. Please realize the fact that so long as men doubt there will be curiosity and enquiry, and that enquiry stimulates reflection which begets effort; but let our secret be once thoroughly vulgarized and not only will sceptical society derive no great good but our privacy would be constantly endangered and have to be continually guarded at an unreasonable cost of power. Have patience, friend of my friend. It took Mr. Hume years to kill enough birds to make up his book; and he did not command them to leave their leafy retreats, but had to wait for them to come and let him stuff and label them: so must you be patient with us. Ah, Sahibs, Sahibs! if you could only catalogue and label *us* and set us up in the British Museum, then indeed might your *world* have the absolute, the desiccated truth.

And so it all comes around again as usual to the starting point. You have been chasing us around your own shadows, just catching a vanishing glimpse of us now and again, but never coming near enough to escape the gaunt skeleton of suspicion that is at your heel and stares you in the future. So I fear may be to the end of the chapter, as you not have the patience to read the volume to its end. For you are trying to penetrate the things of the spirit with the eyes of the flesh, to bend the inflexible to your own crude model of what should be, and finding it will not bend, you are as likely as not to break that model and—bid good-bye for ever to the dream.

And now for a few parting words of explanation. O.'s *memo*, which produced such disastrous results and a most unique *proquo*, was written on the 27th. On the night of the 25th, my beloved brother told me, that having heard Mr. Hume say in H.P.B.'s room that he had never himself heard O. state to him that, he, O., had personally seen us, and also had heard add, that were Olcott to tell him so, he had confidence enough

in the man to believe in what he said,—he, K.H. thought of asking me to go and tell O. to do so; believing it might please Mr. Hume to learn some of the details. K.H. wishes are—law to me. And that is why Mr. Hume received that letter from O., at a time when his doubts were already settled. At the same time as I delivered my message to O., I satisfied his curiosity as to your Society and told what I thought of it. O. asked my permission to send to you these notes which I accorded. Now, that is the *whole* secret. For reasons of my own I desired you should know what I thought of the situation, a few hours after my beloved Brother, went out of this world. When the letter reached you my feelings were somewhat changed and I altered, as said before, the memo a good deal. As O's style had made me laugh, I added my *post scriptum* which related solely to Olcott, but was nevertheless applied wholly by Mr. Hume to himself!

Let us drop it. I close the longest letter I have ever written in my life; but as I do it for K.H.—I am satisfied. Though Mr. Hume may not think it, the "mark of the adept" is kept at —— —— not at Simla, and I try to keep up to it, however poor I may be as a writer and a correspondent.

M.∴

NEXT: LETTER 36 PREVIOUS: LETTER 102

LETTER No. 30[1]

{Written to A.O.H.; received by A.P.S., Simla, around August 28, 1882}

PRIVATE.

My dear Brother.

Perhaps, a week ago, I would have hardly failed to embrace this available opportunity and say that your letter concerning Mr. Fern is as complete a misrepresentation of the spirit, and above all, of the attitude of M.∴ towards the said young gentleman, as your complete ignorance of the aim he is pursuing could produce—and I would have said no more. But now, things have changed; and though you have "come to *know*" that we "did not really possess the power of reading minds" as *had been pretended*, nevertheless, we know enough of the spirit in which my last letters were received, and of the dissatisfaction produced,—to suspect, if not to know that unwelcome as truth may often come, yet the time has arrived for me to speak frankly and openly with you. Lying is a refuge to the weak, and we are sufficiently strong, even with all the shortcomings you are pleased to discover in us, to dread truth very little; nor are we likely to *lie*, only because it is

[1] The portion of A. O. Hume's letter quoted by K.H. pp. 229-30, is a facsimile precipitation of A.O.H.'s own writing, and the passages in italics in it have been underlined in blue by K.H.—Ed.

to our interest to appear wise concerning matters of which we are ignorant. Thus, perchance it might have been more prudent to remark that you knew that we did not really possess the power of reading minds, unless we brought ourselves *thoroughly en rapport* with, and concentrated an undivided attention on, the person whose thoughts we wanted to know—since that would be an undeniable *fact*, instead of a gratuitous assumption as it now stands in your letter. However it may be, I now find but two ways before us, with not the smallest path for compromise. Henceforth, if your desire is that we should work together, we must do so on a footing of perfect understanding. You will be at perfect liberty to tell us—since you seem, or rather have brought yourself to sincerely believe it—that most of us, owing to the mystery that enshrouds us, live by getting credit for knowing what we really *do not* know; while I, for instance, will be as entitled as you are, to let you know what I may think of you, yourself meanwhile promising, that you will not laugh at it *outwardly*, and bear a grudge for it *inwardly* (something that notwithstanding your efforts you can rarely help) but that, in case I am mistaken you will prove it by some demonstration weightier than a mere denial. Unless you bind yourself by such a promise, it is utterly useless for any of us to be losing our time in controversies and correspondences. Better shake hands astrally, across space, and wait until either you have acquired the gift of discerning truth from falsehood to a greater degree than you now have it; or, that we are shown to be no better than impostors (or still worse—lying spooks); or finally, that some one of us is in a position to demonstrate our existence to yourself or Mr. Sinnett—not astrally, for that might only strengthen the "Spirit" theory but—by visiting you personally.

Since it becomes quite hopeless to convince you that even *we*, occasionally, *do* read other people's thoughts, may I hope that you will credit us, at least, with a sufficient knowledge of the English language not to have entirely misunderstood your very plain letter? And, to believe me, when I say, that having perfectly understood it, I answer you as plainly "My dearest Brother, you are egregiously mistaken from first to last!" Your whole letter is based upon a *misconception*, an entire ignorance of "missing links," which alone may have given you a true key to the whole situation. What *can* you mean by the following?

> My dear Master—
>
> "*Amongst you you are utterly spoiling Fern—it is a thousand pities*—for he is really a good fellow at heart and he has an intense desire for occult knowledge—and strong will and a great capacity for self-mortification—he would I am sure be useful for your purposes; but his self-conceit is growing intolerable and he is becoming

a confirmed fabricator of fiction and *this is due to you all. He has thoroughly humbugged Morya!!* from the first—and he has gone persistently lying to Sinnett to keep up the delusion he *has got Morya to entrust him with secrets* and to accept him as a chela and he now thinks himself a match for anyone—. . . . *Morya replies quite falling into the trap . . . this fraud no doubt commenced in (y)our interests*". . . etc. etc.

It is unnecessary for me to repeat once more what I have said before; namely, that up to receiving your first letter concerning Mr. Fern, I had never given him *one* moment's attention. Who then, amongst *us*—spoils that young gentleman? Is it Morya? Well, it is easy to see, that you know still less of him, than he knows, in your conceptions, of what you have in your mind. "He has thoroughly *humbugged* Morya." Has he? I am sorry to be obliged to confess that, in accordance with your Western code it would look rather the reverse; that it was my beloved Brother who "humbugged" Mr. Fern—had not the ill-sounding term another meaning with us, as also another name. The latter of course, may appear to you still more "revolting," since even Mr. Sinnett, who is but the echo in that of every English Society man, regards it as thoroughly revolting to the feelings of the average Englishman. That other name is—PROBATION; something every chela who does not want to remain simply ornamental, has *nolens volens* to undergo for a more or less prolonged period; something that—for this very reason that it is undoubtedly based upon what you Westerns would ever view as a system of *humbug* or deception—that I, who knew European ideas better than Morya, have always refused to accept or even to regard any of you two as—*chelas.* Thus, what you have now mistaken for "humbug" as coming from Mr. Fern, you would have charged M∴ with it, had you only known a little more than you do of our policy; whereas the truth is, that one is utterly irresponsible for much he is now doing, and that the other is carrying out that of which he has honestly warned Mr. Fern beforehand; that, which,—if you have read, as you say, the correspondence—you must have learned from H.P.B.'s letter to Fern from Madras, that in her jealousy for M∴'s favours, she wrote to him to Simla, hoping she would thereby frighten him off. A chela under probation is allowed to think and do whatever he likes. He is warned and told beforehand: you will be tempted and deceived by appearances; two paths will be open before you, both leading to the goal you are trying to attain; one easy, and that will lead you more rapidly to the fulfilment of orders you may receive; the other—more arduous, more long; a path full of stones and thorns that will make you stumble more than once on your way; and, at the end of which you may,

perhaps, find failure after all and be unable to carry out the orders given for some particular small work,—but, whereas the latter will cause the hardships you have undergone on it to be all carried to the side of your credit in the long run, the former, the easy path, can offer you but a momentary gratification, an easy fulfilment of the task. The chela is at perfect liberty, *and often quite justified from the stand point of appearances*—to suspect his Guru of being "a fraud" as the elegant word stands. More than that: the greater, the sincerer his indignation—whether expressed in words or boiling in his heart—the more fit he is, the better qualified to become an *adept*. He is free to, and will not be held to account for using the most abusive words and expressions regarding his guru's actions and orders, provided he comes out victorious from the fiery ordeal; provided he resists all and every temptation; rejects every allurement, and proves that nothing, not even the promise of that which he holds dearer than life, of that most precious boon, his future adeptship—is unable to make him deviate from the path of truth and honesty, or force him to become a *deceiver*. My dear Sir, we will hardly ever agree in our ideas of things, and even of the value of words. You have once upon a time called us *Jesuits*; and, viewing things as you do, perhaps, you were right to a certain extent in so regarding us, since *apparently* our systems of training do not differ much. But it is only externally. As I once said before, *they* know that what they teach *is a lie*; and *we* know that what we impart is truth, the only truth and nothing but the truth. *They* work for the greater power and glory (!) of *their order*; we—for the power and final glory of individuals, of isolated units, of humanity in general, and we are content, nay *forced*—to leave *our* Order and its chiefs entirely in the shade. They work, and toil, and *deceive*, for the sake of worldly power in *this life*; we work and toil, and allow our chelas *to be temporarily deceived*, to afford them means never to be deceived hereafter, and to see the whole evil of falsity and untruth, not alone in this but in many of their after lives. *They*—the jesuits sacrifice the inner principle, the Spiritual brain of the ego, to feed and develop the better the physical brain of the personal evanescent man, sacrificing the whole humanity to offer it as a holocaust to their Society—the insatiable monster feeding on the brain and marrow of humanity, and developing an incurable cancer on every spot of healthy flesh it touches. We—the criticized and misunderstood Brothers—we seek to bring men to sacrifice their personality—a passing flash—for the welfare of the whole humanity, hence for their own *immortal* Egos, a part of the latter, as humanity is a fraction of the integral whole, that it will one day become. *They* are trained to deceive; we—to *undeceive*; they do the scavenger's work themselves—barring a few poor sincere tools of

theirs—*con amore*, and for selfish ends; we—leave it to our menials—the *dugpas* at our service, by giving them *carte blanche* for the time being, and with the sole object of drawing out the whole *inner* nature of the chela, most of the nooks and corners of which, would remain dark and concealed for ever, were not an opportunity afforded to test each of these corners in turn. Whether the chela wins or loses the prize—depends solely of himself. Only, you have to remember that our Eastern ideas about "motives" and "truthfulness" and "honesty" differ considerably from your ideas in the West. Both we believe that it is moral to tell the truth and immoral to lie; but here every analogy stops and our notions diverge in a very remarkable degree. For instance it would be a most difficult thing for you to tell me, how it is that your civilized Western Society, Church and State, politics and commerce have ever come to assume a virtue that it is quite impossible for either a man of education, a statesman, a trader, or any one else living in the world—to practice in an unrestricted sense? Can any one of the above mentioned classes—the flower of England's chivalry, her proudest peers and most distinguished commoners, her most virtuous and truth speaking ladies—can any of them speak the truth, I ask, whether at home, or in Society, during their public functions or in the family circle? What would you think of a gentleman, or a lady, whose affable politeness of manner and suavity of language would cover no falsehood; who, in meeting you would tell you plainly and abruptly what he thinks of you, or of anyone else? And where can you find that pearl of honest tradesmen or that god-fearing patriot, or politician, or a simple casual visitor of yours, but *conceals* his thoughts the whole while, and is obliged under the penalty of being regarded as a *brute*, a madman—*to lie* deliberately, and with a bold face, no sooner he is forced to tell you what he thinks of you; unless for a wonder his real feelings demand no concealment? *All is lie*, *all falsehood*, around and in us, my brother; and that is why you seem so surprised, if not affected, whenever you find a person, who will tell you bluntly truth to your face; and also why it seems impossible for you to realize that a man may have *no* ill feelings against you, nay even like and respect you for some things, and yet tell you to your face what he honestly and sincerely thinks of you. In noticing M∴'s opinion of yourself expressed in some of his letters—(you must not feel altogether so sure that because they are in *his* handwriting, they are written by him, though of course every word is sanctioned by him to serve certain ends)—you say he has "a peculiar mode of expressing himself to say the least." Now, that "way" is simply the bare truth, which he is ready to write to yourself, or even say and repeat to your face, without the least concealment or change—(unless he has purposely

allowed the expressions to be exaggerated for the same purposes as mentioned above); and he is—of all the men I know just the one to do it without the least hesitation! And for this, you call him "an imperious sort of chap very angry if he is opposed," but add, that you "bear him for it no malice, and like him none the less for that." Now THIS IS NOT so, my brother, and YOU KNOW IT. However, I am prepared to concede the definition in a limited sense, and to admit and repeat with you (and himself at my elbow) that he is *a very imperious* sort of chap, and certainly very apt *sometimes* to become angry, especially if he is opposed in what he knows to be right. Would you think more of him, were he to *conceal* his anger; to *lie* to himself and the outsiders, and so permit them to credit him with a virtue he has not? If it is a meritorious act to extirpate with the roots all feelings of anger, so as to never feel the slightest paroxysm of a passion we all consider sinful, it is a still greater sin with us *to pretend* that it is so extirpated. Please read over the "Elixir of Life" No. 2 (April, p. 169 col. 1, paras. 2, 3, 4, 5, and 6). And yet in the ideas of the West, everything is brought down to *appearances* even in religion. A confessor does not inquire of his penitent whether he *felt* anger, but whether he has *shown* anger to anyone. "Thou shalt in lying, stealing, killing, etc. *avoid being detected*"—seems to be the chief commandment of the lord gods of civilization—Society and Public opinion. That is the sole reason why you, who belong to it, will hardly if ever be able to appreciate such characters as Morya's: a man as stern for himself, as severe for his own shortcomings, as he is indulgent for the defects of other people, not *in words* but in the innermost feelings of his heart; for, while ever ready to tell you to your face anything he may think of you, he yet was ever a stauncher friend to you than myself, who may often hesitate to hurt any one's feelings, even in speaking the strictest truth. Thus, were M∴ one to ever descend to an explanation he could have told you: "My Brother, in my opinion you are intensely egotistical and haughty. In your appreciation and self-adulation you generally lose sight of the rest of mankind, and I verily believe that you regard the whole universe created for man, and that *man*—yourself. If I cannot bear to be opposed when I know I am right, you can bear contradiction still less, even when your conscience plainly tells you that you are wrong. You are unable to *forget*—though I admit that you are one to *forgive*—the smallest slight. And, sincerely believing yourself to have been so slighted, by me (*sat upon*—as you once expressed it) to this day the supposed offence exercises a silent influence over all your thoughts in connection with my humble individual. And though your great intellect will ever prevent any vindictive feelings from asserting themselves and thus overruling

your better nature, yet they are not without a certain influence even over your reasoning faculties, since you find pleasure (though you will hardly admit it to yourself)—in devising means to catch me tripping to the length of representing me in your imagination a *fool*, a credulous ignoramus capable of falling into the traps of a—Fern! Let us reason, my Brother. Let us put entirely aside the fact of my being an initiate, an adept—and reason out the position your imaginative faculties have created for me, like two common mortals with a certain dose of common sense in mine, and a great dose of the same in your head. If you are prepared to concede me even so little, I am prepared to prove to you that it is absurd to think that I could have been *taken in* in the meshes of so poor a scheme! You write that in order to *test* me, Fern wanted to know "if Morya wished it (his vision) published—and Morya replies quite falling into the trap that he did wish it." Now, to credit the last assertion is rather hard; and it needs a man of but moderate good sense and reasoning powers to perceive that there are two insuperable difficulties in the way of reconciling your foregoing opinion of myself and the belief that I was actually *caught in the trap.*

1st. The substance and text of the vision. In that vision there are three mysterious beings—the "guru"—the "Mighty one" and the "Father";—the latter one being your humble servant. Now it is hard to believe—unless I am credited with faculties of a *hallucinated medium*—that I, knowing well that I had never approached, until then, the young gentleman from within a mile's distance, nor had I ever visited him in his dreams—that I should believe the reality of the vision described, or that, at least, my suspicions should not have been aroused by such a strange assertion.

2nd. The difficulty of reconciling the double fact of my being "an imperious chap" who gets very *angry when opposed*, and, my quiet submission to the disobedience, the *rebellion* of a chela under probation, who upon learning that "Morya *did wish it*—*i.e.* to have his vision published—and had actually promised to rewrite it, never thought of obeying the wish after that, nor had the poor fatuous *guru* and "Father" thought any more of the matter. Now the whole of the foregoing would be made quite plain even to a man of an average intellect. The reverse having happened, and a man of undoubtedly great intellectual and still greater *reasoning* powers, having been caught in the poorest cobweb of falsehoods ever imagined—the conclusion is imperative and no other can be formed: that man allowed, unknown to himself, to have his little vindictive feeling gratified at the expense of his logic and good sense. *Buss*, and we will talk no more of it. With all that, and while openly expressing my dislike for your haughtiness and selfishness in many things, I frankly recognize

THE MAHATMA LETTERS, 1923

and express my admiration for your many other admirable qualities, for your sterling merits, and good sense in everything unconnected directly with yourself,—in which cases you become as imperious as myself, only far more impatient—and heartily hope you will pardon me for my blunt—and according to your Western code of manners—*rude* talk. At the same time, like yourself, I will say, that not only do I not bear you malice, and like you none the less for that—but that what I say is a strict reality, the expression of my genuine feelings, not merely words written to satisfy a sense of assumed duty."

And now, that I have made myself the spokesman unto you for Morya, I may, perhaps [be] permitted to say a few words for myself. I will begin by reminding you, that at different times, especially during the last two months, you have repeatedly offered yourself as a *chela*, and the first duty of one is to hear without anger or malice anything the guru may say. How can we ever *teach* or you *learn* if we have to maintain an attitude utterly foreign to us and our methods:—that of two Society men? If you really want to be a *chela* i.e., to become the recipient of our mysteries, *you* have to adapt yourself to *our* ways, not we to *yours*. Until you do so, it is useless for you to expect any more than we can give under ordinary circumstances. You wanted to teach Morya, and you may find out, (and *will* if I am allowed by M∴ to have my own way) that he has taught you one, which will either make us friends and brothers for ever, or,—if there is more of the Western *gentleman* in you, than of the Eastern chela and future adept you will break with us in disgust and perhaps proclaim it all over the world. For this we are all prepared and are trying to hurry on the crisis one way or the other. November is fast approaching and by that time everything has to be settled. The second question: do not you think good Brother, that the uncivilized, *imperious* chap who would tell you his mind, honestly and for your own good, and, at the same time would be carefully though unseen—protecting yourself, family and reputation from any possible harm—aye, brother, to the length of watching for nights and days a ruffian mussulman menial bent upon having his revenge of you and actually destroying his evil plans—do not you think him worth ten times his weight in gold, a British Resident, a *gentleman*, who tears down your reputation to shreds behind your back and will smile upon and heartily shake hands with you whenever he meets you? Do not you think that it is far nobler to say what one thinks, and having said—that even which you will naturally regard as an impertinence—and then render to the person so treated all manner of services of which he is never likely to hear not only to find them out—than to do what the highly civilized Col. or General Watson and especially his lady have done, when upon seeing for

the first time in their lives the two strangers in their house—Olcott and a native judge in Baroda—took a pretext to disparage the Society—*because you were in it!* I will not repeat to you the *lies* they were guilty of, the exaggerations and slanders directed against you by Mrs. Watson, and corroborated by her husband—the gallant soldier, so struck and unruffled was poor Olcott, by the unexpected attack—he who feels so proud of your belonging to the Society that he appealed in his dismay to M∴ Had you heard what was told by the latter of you, how much he appreciated your present work and frame of mind you would have willingly conceded him the right of being occasionally *apparently* rude. He forbade him telling any more than what he had already told to H.P.B. and which—woman-like—she immediately imparted to Mr. Sinnett—though angry as she was with you at the time even she resented the insult and offence done to you deeply—and went actually to the trouble of looking back into that past when as Mrs. Watson said you were receiving the hospitality at their house. Such is then, the difference between alleged well wishers and friends of Western superior origin, and the as alleged—ill-wishers of the Eastern *inferior* race. Apart from this I concede to you the right of feeling angry with M∴; for he has done something that though it is in strict accordance with our rules and methods, will, when known be deeply resented by a Western mind, and, had I known it in time to stop it, I would have certainly prevented it from being done. It is certainly very kind of Mr. Fern to express his intention "to catch" us—"not of course to expose the Old Lady," for what has the poor "Old Lady" to do with all this? But he is quite welcome to *catch* us and even to *expose* us, not only for his and your protection but for that of the whole world if it can in any way console him for his failure. And fail he *will*, that's certain, if he goes on in that way playing a double game. The option of receiving him or not as a regular chela—remains with the Chohan. M∴ has simply to have him tested, tempted and examined by all and every means, so as to have his real nature drawn out. This is a rule with us as inexorable as it is disgusting in your Western sight, and I could not prevent it even if I would. It is not enough to know thoroughly what the chela is capable of doing or not doing at the time and under the circumstances during the period of probation. We have to know of what he *may* become capable under different and every kind of opportunities. Our precautions are all taken. None of our *upâsika* or *yu-posah*, neither H.P.B. nor O., nor even Damodar, nor any of them can be incriminated. He is welcome to show every letter in his possession, and to divulge that, which was offered to him to do, (the choice between *the two paths* being left at his option) and that *which he has actually done*, or rather

not done. When the time comes—if it ever comes to his misfortune—we have the means to show how much of it is true, and how much wrong and invented by him. In the meanwhile, I have an advice to offer. *Watch* and do not say a word. He was, is, and will be *tempted* to do all manner of wrong things. As I say, I knew nothing of what was going on till the other day; when learning that even my name was indirectly mixed in the *probation*, I warned whom I had to warn, and forbid strictly my own business being mixed up with it. Yet, he is a magnificent subject for clairvoyance, and not at all as bad as you think him. He is conceited—but who is not? Who of us is entirely free from this defect. He may imagine and say what he likes, but that *you* should allow yourself to be so carried away with a prejudice the existence of which you are not even prepared to admit, is surpassingly strange! You sincerely crediting the statement that M∴ was *humbugged* and caught *into the trap* by Mr. Fern is something really too ludicrous, when even O. not only the "Old Lady" never believed in it, since they knew he was to be under probation, and also knew what the thing meant. M∴ took pains a few days ago, to prove to you that he was never *taken* in, as you hoped, and that he laughed at the very idea; and most certainly Olcott will give you a good proof of it, albeit he is in the interior of Ceylon at this moment, where no letters let alone telegrams can reach. Nor was this "fraud"—if you will call it so, ever *commenced in our interests*, for the simple reason that we have no interest in it—but in that of Mr. Fern and the Society, in the ideas of H.P.B. But why call it *fraud*? He asked her advice, he worried and supplicated her, and she told him—"Work for the cause; try to enquire and search and so to obtain every evidence you can of the existence of the Brothers. You see they will not come this year, but there are plenty of lamas descending every year to Simla and the neighbourhood, and so, get all the evidence you can for yourself and Mr. Hume, etc." Is there anything wrong in this? When she received the MSS containing his vision, she asked M∴ and he who is called in it "the mighty One" and the "Father" and what not, *told her the truth* and then ordered her to ask Mr. Fern whether he would publish it, telling her and O. beforehand that he *would not*. What Morya knows of this and other visions, *he alone knows* and even I will never interfere in his ways of training, however distasteful they may be to me personally. The "old lady" since you ask me, will of course know nothing. But you must know that since she went to Baroda, she has a worse opinion of Fern than even yourself. She learned there certain things of him and of Brookes, and heard others from the latter, he being as you know the Baroda *Mejnoor* of Fern's. She is a woman though she be an

upâ-si-ka (female disciple) and except on occult matters can hardly hold her tongue. I believe we had enough of this. Whatever has or will yet happen it will affect but Fern—no one else.

I hear of the projected grand theosophical *Conversazione*—and if, at that time *you are still Theosophists*, of course it is better that it should be in your house. And now, I would like to say to you a few parting words. Notwithstanding the painful knowledge I have of your chief and almost one defect—one that you have yourself confessed to in your letter to me, I wish you to believe me, my dearest Brother, when I say that my regard and respect for you in all other things is great and very sincere. Nor, am I likely to forget, whatever happens, that for many months past, without expecting or asking for any reward or advantage for yourself you have worked and toiled, day after day, for the good of the Society and of humanity at large in the only hope of doing good. And, I pray you, good Brother, not to regard as "reproaches" any simple remarks of mine. If, I have argued with you, it was because I was forced to do so, since the Chohan regarded them (your *suggestions*) as something quite unprecedented; claims, in his position, not to be listened to for one moment. Though you may now regard the arguments directed against you in the light of "undeserved reproaches," yet you may recognize some day, that you were really "wanting unreasonable concessions." The fact that, your pressing proposals, that *you*—(not any one else)—should, if possible be allowed to acquire some phenomenal gift, which would be used in convincing others,—though it may be accepted as standing simply, in *its dead letter* sense "as a suggestion for (my) consideration" and that it, "*in no way constituted a claim*"—yet for anyone who could read beneath the surface of the lines, it appeared as a definite claim, indeed. I have all your letters, and there is hardly one that does not breathe the spirit of a determined claim, a *deserved* request, *i.e.*, a demand of that which is *due* and the rejection of which gives you a right to feel yourself wronged. I doubt not, that such was *not* your intention in penning them. But such was your secret thought and that innermost feeling was always detected by the Chohan, whose name you several times used, and who took note of it. You undervalue what you got so far on the ground of *inconsistency* and incompleteness? I have asked you: take notes of the former, beginning with the inconsistencies—as you regard them—in our first arguments *pro* and *con* the existence of God and ending with the supposed contradictions in respect to "accidents" and "suicides." Send them to me and I will prove to you that there is not one for him who knows well the whole doctrine. It is strange to accuse one, in the full possession of his brains that on Wednesday he wrote one thing, and on Saturday or Sunday next had all forgotten

about it and contradicted himself point blank! I do not think even our H.P.B. with her ridiculously impaired memory could be guilty of such a complete oblivion. In your opinion "it is not worth while to be working merely for the second class minds," and you propose following out the line of such an argument, either to get *all*, or leave of the work entirely if you cannot get out *immediately* "a scheme of philosophy, which will bear the scrutiny and criticism of such men as Herbert Spencer." To this I reply that you sin against the multitudes. It is not among the Herbert Spencers and Darwins or the John Stuart Mills that the millions of Spiritualists now going intellectually to the dogs are to be found, but it is they who form the majority of the "second class minds." If you had but patience, you would have received all that you would like to get out of our *speculative* philosophy—meaning by "speculative" that it would have to remain such, of course, to all but adepts. But really, my dear brother you are not overloaded with that virtue. However I still fail to see, why you should be disheartened with the situation.

Whatever happens, I hope you may not resent the friendly truths you have heard from us. Why should you? Would you resent the voice of your conscience whispering to you that you are at times unreasonably impatient, and not at all as forbearing as you yourself should like to be? True, you have been labouring for the cause without remission for many months and in many directions; but you must not think that because *we have never shown any knowledge of what you have been doing*, nor that, because we have never acknowledged or thanked you for it in our letters—that we are either ungrateful for, or ignore purposely or otherwise what you have done, for it is really not so. For, though no one ought to be expecting thanks, for doing his duty by humanity and the cause of truth,—since, after all, he who labours for others, labours but for himself—nevertheless, my Brother I feel deeply grateful to you for what you have done. I am not very demonstrative by nature but I do hope to prove to you some day, that I am not an ingrate, as you think. And you yourself, though you have been, indeed, forbearing in your letters to me, in not complaining about what you call the flaws and inconsistencies in our letters, yet, you have not carried so far that forbearance, as to leave to time and further explanations the task of deciding whether such flaws were real or only apparently so upon their surface. You have always complained to Sinnett and even, in the beginning, to Fern. If you but consented for five minutes or so to fancy yourself in the position of a native *guru* and a European *chela*, you would soon perceive how monstrous must appear any such relations as ours to a native mind; and you would blame no one for disrespect. Now, pray, understand me;

I do not complain; but the bare fact of your addressing me as "Master" in your letters—makes me the laughing-stock of all our *Tchutuktus* who know anything of our mutual relations. I would have never mentioned this fact, but that I am in a position to demonstrate to you by enclosing here a letter from Subba Row to myself—full of *excuses*, and another to H.P.B.—as full of *sincere truths*,—since they are both chelas, or rather disciples. I hope I am not committing an indiscretion—in the Western sense. You will please return to me both after reading them and noting what they say. This is sent to you in strict confidence and only for your personal instructions. You will perceive therein, how much you English have to *undo* in India, before you can hope to *do* anything good in the country. Meanwhile, I must close, reiterating to you once more the assurance of my sincere regards and esteem.

Yours

K.H.

Believe me you are too severe upon and—*unjust* to Fern.

NEXT: LETTER 53 PREVIOUS: LETTER 113

LETTER No. 31

Received London, March 26th, 1881.

It is from the depths of an unknown valley, amid the steep crags and glaciers of Terich-Mir—a vale never trodden by European foot since the day its parent mount was itself breathed out from within our Mother Earth's bosom—that your friend sends you these lines. For, it is there K.H. received your "Affectionate homages," and there he intends passing his "summer vacations." A letter "from the abodes of eternal snow and purity" sent to and received—"At the abodes of vice"! . . . Queer, *n'est-ce pas?* Would, or rather could I be with you at those "abodes"? No; but I was at several different times, elsewhere, though neither in "astral" nor in any other tangible form, but simply in thought. Does not satisfy you? Well, well, you know the limitations I am subjected to in your case, and you must have patience.

Your future book is a little jewel; and, small and tiny as it is, it may, one day, be found to soar as high as Mount Everest over your Simla hills. Among all other works of that class, in the wild jungle of Spiritualistic literature, it shall undoubtedly prove the Redeemer, offered as a sacrifice for the sin of the world of Spiritualists. They will begin by rejecting—nay—vilifying it; but, it will find its faithful twelve and—the seed thrown by your hand into the soil of speculation will not grow up as a weed. So

far may be promised. You are oft too cautious. You remind too often the reader of your ignorance; and presenting but as a modest theory, that, which at the bottom of your heart you know and feel to be an axiom, a primary *truth*—instead of helping, you but perplex him and—create doubt. But it is a spirited and discriminative little memoir, and, as a critical estimate of the phenomena witnessed by you personally far more useful than Mr. Wallace's work. It is at this sort of springs that Spiritualists ought to be compelled to slake their thirst for phenomena and mystic knowledge instead of being left to swallow the idiotic gush they find in the *Banners of Light* and others. The world—meaning that of individual existences—is full of those latent meanings and deep purposes which underlie all the phenomena of the universe, and occult Sciences—*i.e.*, *reason* elevated to super-sensuous Wisdom—can alone furnish the key wherewith to unlock them to the intellect. Believe me, there comes a moment in the life of an adept, when the hardships he has passed through are a thousandfold rewarded. In order to acquire further knowledge, he has no more to go through a minute and slow process of investigation and comparison of various objects, but is accorded an instantaneous, implicit insight into every first truth. Having passed that stage of philosophy which maintains that all fundamental truths have sprung from a blind impulse—it is the philosophy of your Sensationalists or Positivists; and left far behind him that other class of thinkers—the Intellectualists or Skeptics—who hold that fundamental truths are derived from the intellect alone, and that we, ourselves, are their only originating causes; the adept sees and feels and lives in the very source of all fundamental truths—the universal Spiritual Essence of Nature, SHIVA the Creator, the Destroyer, and the Regenerator. As Spiritualists of today have degraded "Spirit," so have the Hindus degraded Nature by their anthropomorphistic conceptions of it. Nature alone can incarnate the Spirit of limitless contemplation. "Absorbed in the absolute self-unconsciousness of *physical Self*, plunged in the depths of true Being, which is no being but eternal, universal Life," his whole form as immoveable and white as the eternal summits of snow in Kailasa where he sits, above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis," such is the ideal Shiva of *Yoga Shastras* the culmination of *Spiritual Wisdom*. . . . Oh, ye Max Müllers and Monier Williamses, what have ye done with our Philosophy!

But you can hardly be expected to enjoy or even understand the above *phanerosis* of our teachings. Pardon me. I write but seldom letters; and whenever compelled to do so follow rather my own thoughts than strictly hold to the subject I ought to have in view.

I have laboured for more than a quarter of a century night and day to keep my place within the ranks of that invisible but ever busy army which labors and prepares for a task which can bring no reward but the consciousness that we are doing our duty to humanity; and, meeting you on my way I have tried to—do not fear,—not to enroll you, for that would be impossible, but to simply draw your attention, excite your curiosity if not your better feelings to the one and only truth. You proved faithful and true, and have done your best. If your efforts will teach the world but one single letter from the alphabet of Truth—that Truth which once pervaded the whole world—your reward will not miss you. And now that you have met the "mystics" of Paris and London what do you think of them? . . .

Yours,
K.H.

P.S. Our hapless "old Lady" is sick. Liver, kidneys, head, brain, legs, every organ and limb shows fight and snaps its fingers at her efforts to ignore them. One of us will have to "*fix* her" as our worthy Mr. Olcott says, or it will fare bad with her.

NEXT: LETTER 9 PREVIOUS: LETTER 107

LETTER No. 32

{Received Simla, after August 26, 1882}

I am sorry for all that has happened, but it was to be expected. Mr. Hume has put his foot in a hornet's nest and must not complain. If my *confession* has not altered *your* feelings—I am determined not to influence you and therefore will not look your way to find out how the matter stands with you, my friend—and if you are not entirely disgusted with our system and ways; if in short, it is still your desire to carry on a correspondence and learn, something must be done to check the irresponsible "Benefactor." I prevented her sending to Hume a worse letter than she wrote to yourself. I *cannot* force her to transmit his letters to me nor mine to him; and since it is no longer possible for me to trust Fern, and that G.K. can hardly be sacrificed with any sense of justice, to a man who is utterly unable to appreciate any service rendered except his own—what shall we do about it? Since we have mixed ourselves with the outside world, we have no right to suppress the personal opinion of its individual members, nor eschew their criticisms, however unfavorable to us—hence the positive order to H.P.B. to publish Mr. Hume's article. Only, as we would have the world see both sides of the question, we have also allowed the joint protest of Deb, Subba Row, Damodar and

a few other chelas—to follow his criticism of ourselves and our System in the Theosophist.

I gave you but hints of what at some other time I will write more at length. Think in the meantime of the difficulties that lie naturally in our way, and let us not, if your friendship for me is sincere,—by struggling with our chains, make them straiter and heavier. For my part I will run willingly the hazard of being thought a self-contradicting ignoramus, and criticized in unmeasured terms by Mr. Hume in print, provided you really profit by the tuition, and share from time to time your knowledge with the world. But to give you my thoughts without disguise I am never like[ly] to risk myself again with any other European but yourself. As you now see, connection with the outside world, can bring but sorrow to those who so faithfully serve us, and discredit to our Brotherhood. No Asiatic is ever likely to be affected by Mr. Hume's egotistical thrusts against us (the result of my last letter, and of the promise exacted that he will write to me more rarely and less than he has done) but these thrusts and criticisms that the European readers will accept as a revelation and a confession, without ever suspecting from whence they have arisen and by what a deeply egotistical feeling they have been generated—these thrusts are calculated to do a great harm—in a direction you have not hitherto dreamt of. Resolved not to lose so useful a tool (useful in one direction, of course) the Chohan permitted himself to be over-persuaded by us, into giving sanction to my intercourse with Mr. Hume. I had pledged my word to him that he had repented,—was a changed man. And now how shall I ever face my Great Master, who is laughed at, made the object of Mr. Hume's wit, called Rameses the Great, and such like indecent remarks? And he used terms in his letters, the brutal grossness of which prevents me from repeating them, which have revolted my soul when I read them; words so filthy as to pollute the very air that touched them, and that I hastened to send to you with the letter that contained it, so as not to have those pages in my house, full of young and innocent chelas, that I would prevent from ever hearing such terms.

Then you yourself, my friend, influenced in this by him more than you know or suspect of—you yourself deduce but too readily from *incompleteness* "contradiction." The novelty or inexplicable aspect of any asserted fact in our science is not a sufficient reason for setting it immediately down as a contradiction, and proclaim as Hume does in his article that he could teach in one week that which he succeeded in drawing out of us in eighteen months, for your knowledge is as yet so limited that it would be difficult for him to say how much we do or do not know.

But I have lingered too long over this irrational, unphilosophical and

illogical attack upon ourselves and System. One day we will show the invalidity of the objections preferred by Mr. H. He may be regarded as a sapient counsellor in the municipality, but he could hardly be regarded in such a light by us. He accuses me of giving through him "false ideas and facts" to the world; and adds that he would willingly keep aloof from—break with us but for his desire of benefitting the world! Verily a most easy method of burking all the sciences, for there is not one in which "false facts" and wild theories do not abound. Only while the Western Sciences make confusion still more confused our Science explains all the seeming discrepancies and reconciles the wildest theories.

However, if you do not bring him to his senses there will be soon an end to all—this time irrevocable. I need not assure you of my sincere regard for you and our gratitude for what you have [done] for the Society here—indirectly for us two. Whatever happens, I am at your service. I would, could I but see my way, do all that can be done for your friend Col. Chesney. For *your* sake, if the crisis is avoided and the black cloud blows off—I will instruct him as far as I can. But—may it not be too late?

Yours in good faith,
K. H.

NEXT: LETTER 52 PREVIOUS: LETTER 34

LETTER No. 33

Received through M{ary?}; shown to A.B{esant}.
{Likely written in 1890 per *Autobiography*, pp. 51, 56}

I am sincerely afraid that you may have been perplexed by the apparent contradiction between the notes received by you from my Brother M∴—and myself. Know my friend that in our world though we may differ in methods we can never be opposed in *principles of action* and the broadest and most practical application of the idea of the Brotherhood of Humanity is not incompatible with your dream of establishing a nucleus of honest scientific enquirers of good repute, who would give weight to the T.S. organization in the eyes of the multitude, and serve as a shield against the ferocious and idiotic attacks of skeptics and materialists.

There are—even among English men of Science—those who are already prepared to find our teachings in harmony with the results and progress of their own researches, and who are not indifferent to their application to the spiritual needs of humanity at large. Amongst these it may be your task to throw the seeds of Truth and point out the path. Yet as my brother reminded you, not one of those who have only tried to

help on the work of the Society, however imperfect and faulty their ways and means, will have done so in vain. The situation shall be more fully explained to you by and by.

Meanwhile use every effort to develop such relations with A. Besant that your work may run on parallel lines and in full sympathy; an easier request than some of mine with which you have ever loyally complied. You may, if you see fit—show this note to her, *only*. In travelling your own thorny path I say again *courage* and *hope*. This is *not* an answer to your letter.

Ever truly,
K.H.

PREVIOUS: LETTER 139 NEXT: LETTER 123 (UNPLACED)

LETTER No. 34

{Written about August 26, 1882}

It is positively distressing to find oneself so systematically misunderstood, one's intentions misconceived, and the whole plan imperilled by this endless hurrying on. Are we never then to be granted any credit for knowing what we are about, or allowed the benefit of the doubt in the absence of any reasonable proof whatever that we have determined to "bar the progress" of the Theos. Society? Mr. Hume maintains that he does not say—"K.H. or any other brother *is wrong*"—withal every line of his numerous letters to myself and H.P.B. breathes the spirit of *complaint* and bitter accusation. I tell you, my good friend, he will *never* be satisfied do what we may! And as we cannot consent to overflood the world at the risk of drowning them, with a doctrine that has to be cautiously given out, and bit by bit like a too powerful tonic which can kill as well as cure—the result will be a reaction in that insatiable craving of his, and then—well you yourself know the consequences. Enclosed two letters written and addressed to her with an eye to myself. Well, we can do no better for the present. The Society will never perish as an institution, although branches and individuals in it may. I have done to *humour* him, lately, more than I have ever done for you; and you may judge of the situation in the chaotic but on the whole reasonable remarks that H.P.B. addresses today to Mr. H.

We must be left to judge for ourselves and be permitted to be the best judges. Everything will be explained and given out, in good time if we are but allowed our own ways. Otherwise, rather give up the *Eclectic*. I had volumes from him during the past week! I send you a few notes through her. Keep *this* confidential.

Yours,
K.H.

NEXT: LETTER 32 PREVIOUS: LETTER 53

LETTER No. 35

Letter from K.H. Received Allahabad, March 18, 1882.

You did not quite apprehend the meaning of my note, good friend, of March 11th. I said it was easy to produce phenomena, when the necessary conditions were given, but not that even the presence of Olcott and Mallapura at your house brought such an accession of force as would suffice for the tests you propose.

These latter were reasonable enough from your point of view, I do not at all blame you for asking them. I, myself, would perhaps wish you to have them—for your personal gratification, not that of the public for, as you know, conviction in these cases must be reached by individual experience. Secondhand testimony never really satisfied any but a credulous (or rather nonskeptical) mind. No Spiritualist who should read in your second edition even a narrative of the very tests you have named to me, would for one moment ascribe the facts to aught but mediumship; and your lady and yourself would probably be included by them in the sum of the mediumistic factors. Fancy that! No—bide your time; you are slowly gathering together the materials for what we here call, as you know, real *dgiü* {or *dzyu*}, make the best of it. It is not *physical* phenomena that will ever bring conviction to the hearts of the unbelievers in the "Brotherhood" but rather phenomena of *intellectuality*, *philosophy* and logic, if I may so express it. See "Spirit teachings" by + as given out by Oxon—the most intellectual as the best educated of all mediums. Read and—*pity*! Do you not see then *where we are* "driving at" as O. says? Do you not realize that were it not for your exceptional intellect and the help to be derived therefrom the Chohan would have long ago closed every door of communication between us? Yes, read and study, my friend; for there is an object. You seemed annoyed, disappointed, when reading the words, "Impossible: no power here, will write through Bombay." Those eight words have [and] will cost me eight days recuperative work—in the state I am in at present. But *you know not* what I mean: You are absolved.

You will not disguise from yourself the difficulties of working out your scheme of "Degrees." I wanted you to develop it at your leisure, "as the spirit moved you." For even though you should not quite succeed in forming a scheme that would fit the needs of Asia and Europe, you might hit upon something that would be good for either the one or the other, and another hand might then supply the lacking portion. Asiatics are so poor, as a rule, and books are so inaccessible to them in these de-

generate days, that you can see plainly how different a plan of intellectual culture—in preparation for practical experiments to unfold psychic power in themselves—must be thought. In the olden time, this want was supplied by the Guru, who guided the Chela through the difficulties of childhood and youth, and afforded him in oral teaching as much as, or more than through books the food for mental and psychic growth. The want of such a "guide, philosopher and friend," (and who so well deserves the tripartite title?) can never be supplied, try as you may. All you can do is to prepare the intellect: the impulse toward "soul-culture" must be furnished by the individual. Thrice fortunate they who can break through the vicious circle of modern influence and come up above the vapours!

To recur to your degrees: Are you not drawing the lines too vaguely between the first three or four groups? What test do you apply to decide their respective mental states. How guard against mere "cramming?" and copying? and substitute writing? Many clever Jesuits might pass all your degrees, even up to the 6th and 7th: would you, then, admit him into the Second Section? Remember the lessons of the past and Carter Bla{ke}. It is quite possible—as Moorad Ali Beg said and Olcott confirmed to you—for one who had passed the first five stages to acquire "occult faculties" in the 6th. Nay, it can be done without the help of either—by adopting either the method of the Arhats, the Dasturs, the Yogis, or the Sufis; among each of which groups of mystics there have been many who did not even read or write. If the psychic idiosyncracy is lacking, no culture will supply it. And the highest theoretical as also practical school of this kind, is that one in which we associates—your *interested correspondents*—were taught.

All that precedes has been said not for your discouragement but as a stimulus. If you are a true Anglo-Saxon, no obstacle will daunt your zeal; and unless my eye has been dimmed this is your character—*au fond*. We have one word for all aspirants: TRY.

And now, to your laugh in September last as to the imaginary dangers to him who produces phenomena, dangers growing in size in proportion to the magnitude of the phenomena—so produced, and the impossibility to refute them. Remember the proposed test of the *Times* to be brought here. My good friend, if the trifling phenomena (for they are trifling in comparison with what could and might be done) shown by Eglington provoked such bitter hatred evoking before him scenes of imprisonment owing to *false witnesses* what would not be the fate of the poor "old Lady"! You are yet barbarians with all your boasted civilization.

And now to Morya. (This *strictly between us and you must not breathe it even to Mrs. Gordon*). Eglington was preparing to depart leaving on poor Mrs. G.['s] mind the fear that she had been deceived; that there were *no* "Brothers" since Eglington had *denied their existence* and that the "Spirits" were silent as to that problem. Last week then M.·., stalking in, into the motley crowd took the spooks by the skin of their throats and,—the result was the unexpected admission of the Brothers, their actual existence and the honour claimed of a personal acquaintance with the "Illustrious." The lesson for you and others, derived from the above, may be useful in future—events having to grow and to develop.

Yours faithfully,

K.H.

NEXT: LETTER 89 PREVIOUS: LETTER 136

LETTER No. 36

{Received early November, 1881}

My impatient friend— Allow me, as one having some authority in your theosophical *mella*, to empower you to "ignore the rules" for a short time. Make them fill up the forms and initiate the candidates right away. Only whatever you do, do it without delay. Remember, you are the only one now. Mr. Hume is fully engrossed in his *index* and expects *me* to write to him and make *puja* first. I am rather too tall for him to reach so easily as that my head—if he has any intention to cover it with the ashes of contrition. Nor will I put [on] a sack-cloth to show repentance for what I have done. If he writes and puts questions all well and good I'll answer them if not—I will keep my lectures for someone else. Time is no object with me.

Had your letter. I know your difficulties. Will see to them. Great will be the disappointment of K.H. if upon returning to us he finds so little progress done. You—you are sincere, others—put their pride above all. Then these Prayag theosophists—the Pundits and Babus! They do *naught* and expect us to correspond with them. Fools and arrogant men.

M.·.

NEXT: LETTER 134 PREVIOUS: LETTER 29

LETTER No. 37

Received at Allahabad, {very early} January, 1882.

Private

Honoured Sir— The Master has awaked and bids me write. To his great regret for certain reasons He will not be able until a fixed period has

passed to expose Himself to the thought-currents inflowing so strongly from beyond the Himavât. I am therefore, commanded to be the hand to indite His message. I am to tell you that He is "quite as friendly to you as heretofore and well satisfied with both your good intentions and even their execution so far as it lay in your power. You have proved your affection and sincerity by your zeal. The impulse you have personally given to the Cause we love, will not be checked; Therefore the fruits of it (the word 'reward' is avoided being used but for the 'goody-goody') will not be withheld when your balance of causes and effects—your *Karma* is adjusted. In unselfishly and at personal risk labouring for your neighbor, you have most effectually worked for yourself. One year has wrought a great change in your heart. The man of 1880 would scarcely recognize the man of 1881 were they confronted. Compare them, then, good friend and Brother, that you may fully realize what time has done, or rather what you have done with time. To do this meditate—alone, with the magic mirror of memory to gaze into. Thus shall you not only see the lights and shadows of the Past, but the possible brightness of the Future, as well. Thus, in time, will you come to see the Ego of aforetime in its naked reality. And thus also you shall hear from me *direct* at the earliest, practicable opportunity, for we are not ungrateful and even Nirvana cannot obliterate GOOD."

These are the Master's words, as with His help I am enabled to frame them in your language, honoured Sir. I am personally permitted, at the same time to thank you very warmly for the genuine sympathy which you felt for me at the time when a slight accident due to my forgetfulness laid me on my bed of sickness.

Though you may have read in the modern works on mesmerism how, that which we call "Will-Essence"—and you "fluid"—is transmitted from the operator to his objective point, you perhaps scarcely realize how everyone is practically, albeit unconsciously, demonstrating this law every day and every moment. Nor, can you quite realize how the training for adeptship increases both one's capacity to emit and to feel this forme of force. I assure you that I, though but a humble chela as yet, felt your good wishes flowing to me as the convalescent in the cold mountains, feels from the gentle breeze that blows upon him from the plains below.

I am also to tell you that in a certain Mr. Bennett of America, who will shortly arrive at Bombay, you may recognize one, who, in spite of his national provincialism, that you so detest, and his too infidelistic bias, is one of our agents (unknown to himself) to carry out the scheme for the enfranchisement of western thoughts from superstitious creeds. If you can see your way towards giving him a correct idea of the actual

present and potential future state of Asiatic but more particularly of Indian thought, it will be gratifying to my Master. He desires me to let you know, at the same time, that you should not feel such an exaggerated delicacy about taking out the work left undone from Mr. Hume's hands. That gentleman chooses to do but what suits his personal fancy without any regard whatever to the feelings of other people. His present work also—a pyramid of intellectual energy misspent—his objections and reasons, are all calculated but to exonerate himself only. Master regrets to find in him the same spirit of utter unconscious selfishness with no view to the good of the Cause he represents. If he seems interested in it at all, it is because he is opposed and finds himself roused to combativeness. Thus the answer to Mr. Terry's letter sent to him from Bombay ought to have been published in the January number. Will you kindly to see to it—Master asks? Master thinks you can do it as well as Mr. Hume if you but tried, as the metaphysical faculty in you, is only dormant but would fully develop were you but to awake it to its full action by constant use. As to our reverenced M∴ he desires me to assure you that the secret of Mr. Hume's professed love for Humanity lies in, and is based upon, the chance presence in that word of the first syllable; as for "mankind"—he has no sympathy for it.

Since Master will not be able to write to you himself for a month or two longer (though you will always hear of him)—He begs you to proceed for his sake with your metaphysical studies; and not to be giving up the task in despair whenever you meet with incomprehensible ideas in M∴ sahib's notes, the more so, as M∴ sahib's only hatred in his life, is for writing.

In conclusion Master sends you His best wishes and praying you may not forget Him, orders me to sign myself

Your obedient servant
the "Disinherited"

P.S. Should you desire to write to Him though unable to answer Himself Master will receive your letters with pleasure; you can do so through D. K. Mavalankar. D[d].

NEXT: LETTER 115 PREVIOUS: LETTER 41

LETTER No. 38

Received Allahabad, {between December 6-10, 1881}

Your "illustrious" friend did not mean to be "satirical," whatever other construction might be put on his words. Your "illustrious" friend was simply feeling sad at the thought of the great disappointment K.H. is sure to experience when he returns among us. The first retrospective

glance at the work he has so much at heart, will show him such samples of mutual feeling exchanged as the two herein enclosed. The undignified, bitter, sarcastic tone of one will give him as little cause to rejoice as the undignified, foolish and childish tone of the other. I would have left the subject untouched had you not so misunderstood the feeling that dictated my last. It is better I should be frank with you. The term "Highness" to which I am not in the least entitled is far more suggestive of *satire* than anything I have hitherto said. Yet as "no epithet will hang to the shirt-collar of a Bod-pa" I heed it not advising you to do the same and see no satire where none is meant and which is but frankness in speech, and the correct definition of the general state of your feelings toward the natives.

Your solicitor knows better—of course. If the paragraph in question is not *libellous* then all I can say is, that a complete recodification of your libel law is very much needed.

You will certainly have trouble with her about the "female branch." Her scorn for the *sex*—has no bounds and she can hardly be persuaded that any good can ever come from that quarter. I will be frank with you again. Neither myself nor any of us—K.H. being entirely left out of the question—would consent to become the founders, let alone the conductors of a *female* branch—we all having had enough of our *Anis*. Yet we confess that a great good may result of such a movement, the females having such an influence over their children and the men in the houses, you being such an old and experienced hand in that direction could with Mr. Hume's help be of immense use to K.H., from within the area of whose "loveable nature," with the exception of his sister—females were always excluded and love for his country and humanity reigned alone. He knows nothing of the creatures—you do. He always felt the need of enrolling women—yet would never meddle with them. There's a chance for you to help him.

On the other hand we claim to know more of the secret cause of events than you men of the world do. I say then that it is the vilification and abuse of the founders, the general misconception of the aims and objects of the Society that paralyzes its progress—nothing else. There's no want of definitiveness in these objects were they but properly explained. The members would have plenty to do were they to pursue reality with half the fervour they do *mirage*. I am sorry to find you comparing theosophy to a painted house on the stage whereas in the hands of true philanthropists and theosophists it might become as strong as an impregnable fort. The situation is this: men who join the Society with the one selfish object of reaching power making occult

science their only or even chief aim may as well not join it—they are doomed to disappointment as much as those who commit the mistake of letting them believe that the Society is nothing else. It is just because they preach too much "the Brothers" and too little if at all *Brotherhood* that they fail. How many times had we to repeat, that he who joins the Society with the sole object of coming in contact with us and if not of acquiring at least of assuring himself of the reality of such powers and of our objective existence—was pursuing a mirage? I say again then. It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbor. If he craves for phenomena let him be satisfied with the pranks of spiritualism. Such is the real state of things. There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? These, you may say, are beautiful visions which were once realities on Earth, but had flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands—yours first of all? It is *selfishness* and *exclusiveness* that killed ours, and it [is] selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognize the whole fellowship of all those who were born under the same immutable natural law.

You are mistaken again. I may blame your "curiosity" when I know it to be profitless. I am unable to regard as an "impertinence" that which is but the free use of intellectual capacities for reasoning. You may see things in a false light and you do often so see them. But you do not concentrate all the light *in yourself* as some do, and that's one superior quality you possess over other Europeans we know. Your affection

for K H is sincere and warm and that is your redeeming quality in my eyes. Why should you then await my reply with any "nervousness" at all. Whatever happens we two will ever remain your friends, as we would not blame *sincerity* even when it is manifested under the somewhat objectionable form of trampling upon a frustrated enemy—the hapless Babu.

Yours,

M∴

NEXT: LETTER 39 PREVIOUS: LETTER 90

LETTER No. 39

Received Allahabad, {December 8+, 1881}

If my advice is sought and asked, then first of all the real and *true* situation has to be defined. My "*Arhat*" vows are pronounced, and I can neither seek revenge nor help others to obtain it. I can help her with cash only when I know that not a *mace*, not a fraction of a *tael* will be spent upon any unholy purpose: and revenge *is* unholy. But we have *defence* and she has a right to it. Defence and *full vindication she* must have, and that is why I telegraphed to offer option before proceeding to file a suit. Demand retraction and *threaten* with a law suit she has a right; and she can also institute proceedings—for *he will* retract. For that reason have I laid a stress upon the necessity of an article touching upon no other subject but that of the alleged "debt." This alone will prove sufficient to frighten the traducer for it will reveal him before the public as a "slanderer" and show to himself that he was in the wrong box. The mistake is due to the very illegible and ugly handwriting of Mac{au}liffe (a calligrapher and scribe of my kind) who sent in the information to *Statesman*. This *was* a lucky mistake for on that may be built the whole vindication if you act wisely. But the most has to be made of it now—or you will lose the opportunity. So, if you condescend once more to take my advice—since you have opened the first shot in *Pioneer*, seek out the accounts in *Theosophist* and on that data and the Tuesday article write for her a nice pungent letter signed with her name and Olcott's. This can be published first in the *Pioneer* or, if you object to it in some other paper—but at all events they will have to print it in the form of a circular letter and send it to every paper in the land. Demand retraction in it from *Statesman* and threaten with law suit. If you do that I promise success.

The Odessa old lady—the *Nadejda*—is quite anxious for your autograph—that of "a great and celebrated writer" she says she was

very undisposed to part with your letter to the General but had to send you a proof of her own identity. Tell her I—the "*Khosyayin*" (her niece's *Khosyayin* she called me as I went to see her thrice) gossiped the thing to you advising you to write to her furnishing her thus with your autograph—also send back through H.P.B. her portraits as soon as shown to your lady, for she at Odessa is very anxious to have them back especially the young face. . . . That's her, as I knew her first "the lovely maiden."

I'm a little busy just now—but will furnish you with explanatory appendix as soon as at leisure—say in two, three days. The "Illustrious" will look to all that needs watching. What about Mr. Hume's superb address? Can't you have it ready for your January Number? *Ditto* your editorial answer to *Spiritualist's* editorial. Hope y'll not accuse me of any desire to *sit upon you*—nor will you view my humble request in any other light than the true one. My object is twofold—to develop your metaphysical intuitions and help the journal by infusing into it a few drops of real literary good blood. Your three articles are certainly praiseworthy, the points well taken and as far as I can judge—calculated to arrest the attention of every scholar and metaphysician especially the 1st. Later on you will learn more about creation.

Meanwhile I have to create my dinner—you would scarcely like it—I'm afraid.

M.·.

Your young friend the Disinherited is on his legs again. Would you really care for his writing to you? In such case, better ventilate in *Pioneer* the question as to the advisability of coming to terms with China in regard to the establishment of a regular postal service between Prayag and Tzigadzi.

NEXT: LETTER 41 PREVIOUS: LETTER 38

LETTER No. 40

{Received Allahabad, November 10, 1881}

To your first—there's little to answer: "Can you do anything to help on the Society?" Want me to speak frankly? Well I say No: neither yourself nor the Lord Sang-gias Himself—so long as the equivocal position of the Founders is not perfectly and undeniably proved due to fiendish malice and a systematic intrigue—could help it on. That's the situation as I found it, as ordered by the chiefs. Watch the papers—all except two or three; the "dear old lady" ridiculed when not positively libelled, Olcott attacked by all the hell-hounds of the press and missions.

A pamphlet headed "Theosophy" printed and circulated by the Christians at Tinevelly Oct. 23rd on the day of O.'s arrival there with the Buddhist delegates—a pamphlet containing the *Saturday Review* article and another filthy, heavy attack by an American paper. The *C. & M.* of Lahore hardly missing a day without having some attack and other papers reprinting them, etc., etc. You English have your notions—we have *our own* upon the subject. If you keep the clean kerchief in your pocket and throw but the soiled one into the crowd—who will pick it up? Enough. We must have patience and do what, meanwhile, we can. My opinion is, that if your Rattigan is not quite a scoundrel, one of his papers having thrown and throwing daily dishonour upon an innocent woman, he would be the first to suggest you the idea of translating and publishing her uncle's letters (to you and herself) in the *Pioneer*; with a few words in a leader, to say, that a still more substantial *official* proof is shortly expected from the Prince D. which will settle the vexed question as to her identity for ever at rest. But you know best. This idea may have struck *you*; but will it ever be seen in such a light by others?

Salig Ram—a truly good man—yet a devotee of another error. Not his guru's voice—*his own*. The voice of a pure, unselfish, earnest soul, absorbed in misguided, misdirected mysticism. Add to it a chronic disorder in that portion of the brain which responds to clear vision and the secret is soon told: that disorder was developed by *forced* visions; by *hatha* yog and prolonged asceticism. S. Ram is the chief *medium* and at same time the principal magnetic factor, who spreads his disease by infection—unconsciously to himself; who inoculates with his vision all the other disciples. There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate divers qualities of waves of astral light into consciousness. There is but one general law of life, but innumerable laws qualify and determine the myriads of forms perceived and of sounds heard. There are those who are willingly and others who are *unwillingly*—blind. Mediums belong to the former, sensitives to the latter. Unless regularly initiated and trained—concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg and "Fern"—no self-tutored seer or clairaudient ever saw or heard *quite* correctly.

No harm and much instruction may come to you by joining his Society. Go on *until he demands what you will be obliged to refuse*. Learn and study. You are right: they say and affirm that *the one* and only God of the Universe was incarnated in their guru, and were such an

individual to exist he would certainly be higher than any "planetary." But they are idolators, my friend. Their guru was no initiate, only a man of extraordinary purity of life and powers of endurance. He had never consented to give up his notions of a personal god and even gods though offered more than once. He was born an orthodox Hindu and died a *self-reformed* Hindu, something like Keshub Ch. Sen but higher purer and with no ambition to taint his bright soul. Many of us have regretted his self-delusion but he was too good to be forcibly interfered with. Join them and learn—but remember your sacred promise to K.H. Two months more and he will be with us. I think of sending her to you. I believe you could persuade her for I do not wish to use my authority in this case.

M.·.

NEXT: LETTER 114 PREVIOUS: LETTER 134

LETTER No. 41

{Received Allahabad, December 11+, 1881}

I believe verily I am unfit to express my ideas clearly in your language. I never thought of giving any importance to the *circular letter*—I had asked you to draft for them—appearing in the *Pioneer*, or ever meant to imply that it *should* so appear. I had asked you to compose it for them, send your drafted copy to Bombay and make them issue it as a *circular letter*; which, once out, and on its round in India might be copied in your journal as other papers would be sure to copy it. Her letter B.G. *was* foolish, childish and silly. I have overlooked it. But you must not so labour under the impression that it will *undo* all the good yours has done. There are a few sensitive persons on whose nerves it will jar, but the rest will never appreciate its true spirit; nor is it in any way libellous—only vulgar and foolish. I will force her to stop.

At the same time I must say she suffers acutely and I am unable to help her for all this is effect from causes which *cannot* be *undone*—occultism in theosophy. She has now to either conquer or die. When the hour comes she will be taken back to Tibet. Do not blame the poor woman, blame me. She is but a "shell" at times and I, often careless in watching her. If the laugh is not turned on the *Statesman* the ball will be caught up by other papers and flung at her again.

Do not feel despondent. Courage my good friend and remember you are working off by helping her your own law of retribution for more than one cruel fling she receives is due to K.H.'s friendship for

you, for his using her as the means of communication. But—Courage.

I saw the lawyer's papers and perceive he is averse to taking up the case. But for the little he is needed for, he will do. No law suit will help—but publicity in the matter of vindication as much as in the question of accusation—10,000 *circular letters* sent throughout to prove the accusations false. Yours till the morrow.

M∴

NEXT: LETTER 37 PREVIOUS: LETTER 39

LETTER No. 42[1]

{Received Allahabad, January 15+, 1882}

I say again what you like me not to say, namely that *no regular* instruction, no regular communication is possible between us before our mutual path is cleared of its many impediments. The greatest being the public misconception about the Founders. For your impatience you cannot nor will you be blamed. But if you fail to make a profitable use of your newly-acquired privileges, you would indeed be unworthy, friend. Three, four weeks more—and I will retire to give room with you all, to him to whom that room belongs, and whose place I could but very unadequately occupy, for I am neither a scribe nor a Western scholar. Whether the Chohan finds yourself and Mr. Hume more qualified than he did before to receive instructions through us—is another question. But you ought to prepare for it. For much remains yet to break forth. You perceived, hitherto but the light of a new day—you may, if you try, see with K.H.'s help the sun of full noon-day when it reaches its meridian. But you have to work for it, work for the shedding of light upon other minds through yours. How, will you say? Hitherto of you two, Mr. H. was positively antagonistic to our advice, you—passively resisting it at times often yielding against what you conceived your better judgment—such is my answer. The results were—what they had to be expected. No good or very little came out of a kind of spasmodic defence—the solitary defence *of a friend* presumably prejudiced in favour of those whose champion he had come out and a member of the Society. Mr. Hume would never listen to K.H.'s suggestion of a lecture in his house during which he might have well disabused the public mind of a part of the prejudice at least, if not entirely. You thought it was unnecessary to publish and spread among the readers *as to who* she was.

[1] This letter is unsigned but is in M.'s handwriting.—Ed.

Think ye, Primrose and Rattigan are likely to spread the knowledge and give out reports of what they know to be the case? And so on. *Hints* are all sufficient to an intelligence like yours. I tell you this for I know how profound and sincere is your feeling for K.H. I know how bad y'll feel, if when among us again you find that communication between you has not improved. And it's sure to pass when the Chohan finds no progress since he made *him* have you. See what the *Fragments*—the most superb of articles—has done; how little effect it will produce unless the opposition is stirred up, discussion provoked and spiritualists forced to defend their foolish claims. Read editorial in *Spiritualist* Nov. 18, "Speculation-Spinning"—she cannot answer it as either he or you might and the result will be that the most precious hints will fail to reach the minds of those craving for truth for a solitary pearl is soon outshone in the midst of a heap of false diamonds, when *there's no jeweller to point* out its worth. So on again. What can we do! I hear already K.H. exclaiming.

It is so, friend. The pathway through earth-life leads through many conflicts and trials, but he who does naught to conquer them can expect no triumph. Let then the anticipation of a fuller introduction into our mysteries under more congenial circumstances the creation of which depends *entirely upon yourself* inspire you with patience to wait for, perseverance to press on to, and full preparation to receive the blissful consummation of all your desires. And for that you have to remember that when K.H. shall say to you, Come up hither—you should be ready. Otherwise the all powerful hand of our Chohan will appear once more between you and *Him*.

Send both portraits sent to you from Odessa back to HPB, the O.L. when you {are} done with them. Write a few lines to the old *Generaless* to Odessa—for she sorely wants *your autograph*—I know. Remind her that both you belong to one Society and are—*Brothers* and promise help for her niece.

NEXT: LETTER 13 PREVIOUS: LETTER 43

LETTER No. 43

Received Allahabad, {January 12+}, 1882.

Before another line passes between us we must come to an agreement, my impulsive friend. You will have first to promise me faithfully never to judge of either of us, nor of the situation, nor of anything else bearing any relation to the "mythical Brothers"—tall or short—thick or thin—by your worldly experience or you will never come at the truth. By doing so until now you have only disturbed the solemn quiet

of my evening meals several nights running and made my snake-like signature what with your writing it and thinking about it to haunt me even in my sleep—as by sympathy I felt it being pulled by the tail at the other side of the hills. Why will you be so impatient? You have a life time before you for our correspondence; though while the dark clouds of the *Deva-Lok* "Eclectic" are lowering on the horizon of the "Parent" it has to be a spasmodic and an uncertain one. It may even suddenly break off owing to the tension given it by our too intellectual friend. Oy-hai, Ram Ram! To think that our very mild criticism upon the pamphlet, a criticism reported by you to Hume Sahib—should have brought the latter to kill us at a blow! to destroy, without giving us one moment to call a Padri in or even time to repent; to find ourselves alive, and yet so cruelly deprived of our existence is truly sad, though not quite unexpected. But it is all our own fault. Had we—instead prudently sent a laudatory hymn to his address we might now have been alive and well, waxing in health and strength—if not in wisdom—for long years to come and finding in him our Ved-Vyasa to sing the occult prowess of the Krishna and Arjuna on the desolate shores of Tsam-pa. Now that we are dead and desiccated though, I may as well occupy a few minutes of my time to write as a *bhut* to you, in the best English I find lying idle in my friend's brain; where also I find in the cells of memory the phosphorescent thought of a short letter to be sent by himself to the Editor of the Pioneer to soothe his English impatience. My friend's friend—K.H. has not forgotten you; K.H. does not intend breaking off with you—unless Hume Sahib should spoil the situation beyond mending. And why should he? You have done all you could, and that is as much as we ever intend asking of any one. And now we will talk.

You must thoroughly put aside the personal element if you would get on with occult study and—for a certain time—even with himself. Realize, my friend, that the social affections have little, if any, control over any true adept in the performance of his duty. In proportion as he rises towards perfect adeptship the fancies and antipathies of his former self are weakened: (as K.H. in substance explained to you) he takes all mankind into his heart and regards them in the mass. Your case is an exceptional one. You have *forced* yourself upon him, and stormed the position, by the very violence and intensity of your feeling for him—and once he accepted he has to bear the consequences in the future. Yet it cannot be a question with him what the visible Sinnett may be—what his impulses, his failures or successes in his world, his diminished or undiminished regard for him. With the "visible" one we have nothing to do. He is to us only a veil that hides

from profane eyes that other *ego* with whose evolution we are concerned. In the external *rupa* do what you like, think what you like: only when the effects of that voluntary action are seen on the body of our correspondent—is it incumbent upon us to notice it.

We are neither pleased nor displeased because you did not attend the Bombay meeting. If you *had* gone, it would have been better for your "merit": as you did not go you lost that little point. I could and had no right to influence you any way—precisely because you are no *chela*. It was a trial, a very little one, though it seemed important enough to you to make you think of "wife and child's interests." You will have many such; for though you should never be a *chela*, still we do not give confidences even to correspondents and "*proteges*" whose discretion and moral pluck have not been well tested. You are the victim of *maya*. It will be a long struggle for you to tear away the "cataracts" and see things as they are. Hume Sahib is a *maya* to you as great as any. You see only his mounds of flesh and bones, his official personality, his intellect and influences. What are these, pray, to his true Self that you *cannot* see, do what you may? What has his ability to shine in a *Durbar* or as the leader of a scientific society to do with his fitness for occult research, or his trustworthiness to keep our secrets? If we wanted anything about our lives and work to be known is not the *Theosophist* columns open to us? Why should we dribble facts through him, to be dressed for the public meal with a currie of nauseous doubts and biting sarcasm fit to throw the public stomach into confusion. To him there is nothing sacred, either within, or without occultism. His is a bird-killing and a faith-killing temperament; he would sacrifice his own flesh and blood as remorselessly as a singing bulbul; and would desiccate yourself and us, K.H. and the "dear old Lady" and make us all bleed to death under his scalpel—if he could—with as much ease as he would an owl, to put us away in his "museum" with appropriate labels outside and then recount our necrologies in "Stray Feathers" to the amateurs. No Sahib; the *outside* Hume is as different (and superior) from the *inside* Hume, as the outside Sinnett is, different (and inferior) to the nascent inside "protege." Learn that and sit the latter to watching the editor, least he play him a bad trick some day. Our greatest trouble is to teach pupils not to be befooled by appearances.

As you have already been notified by Damodar through the D——, I did not call you a chela—examine your letter to assure yourself of it—I but jokingly asked O. the question whether he recognized in you the stuff of which chelas are made. You saw only that Bennett had unwashed hands, uncleaned nails and used coarse language and had—to

you—a generally unsavory aspect. But if *that* sort of thing is your criterion of moral excellence or potential power, how many adepts or wonder producing *lamas* would pass your muster? This is part of your blindness. Were he to die this minute—and I'll use a Christian phraseology to make you comprehend me the better—few hotter tears would drop from the eye of the recording Angel of Death over other such ill-used men, as the tear Bennett would receive for his share. Few men have suffered—and unjustly suffered—as he has; and as few have a more kind, unselfish and truthful a heart. That's all: And the unwashed Bennett is *morally* as far superior to the gentlemanly Hume as you are superior to your *Bearer*.

What H.P.B. repeated to you is correct: "the natives do not see Bennett's coarseness and K.H. is also a native." What did I mean? Why simply that our Buddha-like friend *can see through the varnish*, the grain of the wood beneath and inside the slimy, stinking oyster—the "priceless pearl within." B—— is an honest man and of a sincere heart, besides being one of tremendous moral courage and a martyr to boot. Such our K.H. loves—whereas he would have only scorn for a Chesterfield and a Grandison. I suppose that the stooping of the finished "gentleman" K.H., to the coarse fibred infidel Bennett is no more surprising than the alleged stooping of the "gentleman" Jesus to the prostitute Magdalene: There's a moral smell as well as a physical one good friend. See how well K.H. read your character when he would not send the Lahore youth to talk with you without a change of dress. The sweet pulp of the orange is *inside* the skin—Sahib: try to look inside boxes for jewels and do not trust to those lying in the lid. I say again: the man is an *honest* man and a very earnest one; not exactly an angel—they must be hunted for in fashionable churches, parties at aristocratical mansions, theatres and clubs and such other *sanctums*—but as angels are outside our cosmogony we are glad of the help of even honest and plucky though dirty men.

All this I say to you without any malice or bitterness, as you erroneously imagine. You have made progress during the past year—and therefore nearer to us—hence I talk with you as with a friend, whom I hope of finally converting to some of our ways of thinking. Your enthusiasm for our study has a tinge of selfishness in it; even your feeling for K.H. has a mixed character: still *you are nearer*. Only you trusted Hume too much, and mistrusted him too late, and now his bad karma reacts upon yours, to your detriment. Your friendly indiscretions as to things confided to you alone by H.P.B.—the cause—produces his rash publicities—the effect. This I am afraid must count against you. Be wiser hereafter. If our rule is to be chary of confidences it is

because we are taught from the first that each man is personally responsible to the Law of Compensation for every word of his voluntary production. Mr. Hume would of course call it *jesuitry*.

Also try to break through that great *maya* against which occult students, the world over, have always been warned by their teachers—the hankering after phenomena. Like the thirst for drink and opium, it grows with gratification. The Spiritualists are drunken with it; they are thaumaturgic sots. If you cannot be happy without phenomena you will never learn our philosophy. If you want healthy, philosophic thought, and can be satisfied with such—let us correspond. I tell you a profound truth in saying that if you (like your fabled Shloma) but choose wisdom all other things will be added unto it—in time. It adds no force to our metaphysical truths that our letters are dropped from space on to your lap or come under your pillow. If our philosophy is wrong a *wonder* will not set it right. Put that conviction into your consciousness and let us talk like sensible men. Why should we play with Jack-in-the-box; are not *our* beards grown.

And now it is time to put a stop to my abominable penmanship and so relieve you from the task. Yes—your "cosmogony"! Well, good friend, your cosmology is—between the leaves of my *Khuddaka Pâtha*—(my family Bible) and making a supreme effort I will try to answer it as soon as I am relieved, for just now I am on duty. It is a life long task you have chosen, and somehow instead of generalizing you manage always to rest upon those details that prove the most difficult to a beginner. Take warning my good Sahib. The task *is* difficult and K.H. in remembrance of old times, when he loved to quote poetry, asks me to close my letter with the following to your address:

"Does the road wind up-hill all the way?"
"Yes to the very end."
"Will the day's journey take the whole long day?"
"From morn to night, my friend."

Knowledge for the mind, like food for the body, is intended to feed and help to growth, but it requires to be well digested and the more thoroughly and slowly the process is carried out the better both for body and mind.

I saw Olcott and instructed him what to say to our Simla Sage. If the O.L. rushes into epistolary explanations with him, stop her—as O. covered all the ground. I have no time to look after her, but I made her promise never to write to him without showing her letter first to you.

Namascar.

Yours M∴

NEXT: LETTER 42 PREVIOUS: LETTER 109

LETTER No. 44

Received Allahabad, February {21+}, 1882.

Your letter was addressed to me, as you were not aware that K.H. had again put himself in relations with you. Nevertheless, as I am addressed I will answer. "Do so; by all means: 'go ahead'." The result may be disastrous to Spiritualism, though the reality of the phenomena be proved; hence beneficial to Theosophy. It does seem cruel to allow the poor sensitive lad to risk himself inside the lion's den; but as the acceptance or rejection of the kind invitation is with the medium under the counsel and inspiration of his mighty and far-seeing "Ernest" why should others worry themselves!

As we are not likely, worthy Sir, to correspond very often now—I will tell you something you should know, and may derive profit from. On the 17th of November next the Septenary term of trial given the Society at its foundation in which to discreetly "preach us" will expire. One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research. Others—wiser as it would now seem—held differently, but consent was given for the trial. It was stipulated, however, that the experiment should be made independently of our personal management; that there should be no abnormal interference by ourselves. So casting about we found in America the man to stand as leader—a man of great moral courage, unselfish, and having other good qualities. He was far from being the best, but (as Mr. Hume speaks in HPB's case)—he was the best one available. With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work. We sent her to America, brought them together—and the trial began. From the first both she and he were given to clearly understand that the issue lay entirely with themselves. And both offered themselves for the trial for certain remuneration in the far distant future as—as K H would say—soldiers volunteer for a Forlorn Hope. For the 6½ years they have been struggling against such odds as would have driven off any one who was not working with the desperation of one who stakes life and all he prizes on some desperate supreme effort. Their success has not equalled the hopes of their original backers, phenomenal as it has been in certain directions. In a few more months the term of probation will end. If by that time the status of the Society as regards ourselves—the question of the "Brothers" be not

definitely settled (either dropped out of the Society's programme or accepted on our own terms) that will be the last of the "Brothers" of all shapes and colours, sizes or degrees. We will subside out of public view like a vapour into the ocean. Only those who have proved faithful to themselves and to Truth through everything, will be allowed further intercourse with us. And not even they, unless, from the President downward they bind themselves by the most solemn pledges of honour to keep an inviolable silence thenceforth about us, the Lodge, Tibetan affairs. Not even answering questions of their nearest friends, though silence might seem likely to throw the appearance of "humbug" upon all that has transpired. In such a case effort would be suspended until the beginning of another septenary cycle when, if circumstances should be more auspicious, another attempt might be made, under the same or another direction.

My own humble impression is that Hume Sahib's present pamphlet, highly intellectual as it is, *might* be improved so as to help enormously in giving the needed turn to Society affairs. And if he would trust more to his personal intuitions—which when he heeds them are strong—and less to the voice of one who neither represents entirely—as you seem to think—public opinion nor *would he believe though he were to have a 1000 proofs*—the pamphlet would be converted into one of the most powerful works that this modern movement has evolved.

Your cosmological questions will be attended to when I am not harassed with mightier business. Health and prosperity.

M.∴

NEXT: LETTER 48   PREVIOUS: LETTER 45

LETTER No. 45

From K.H.—1st received after revival {in early January}, 1882.
{Received Allahabad, February 21+, 1882}

My Brother— I have been on a long journey after supreme knowledge, I took a long time to rest. Then, upon coming back, I had to give all my time to duty, and all my thoughts to the great Problem. It is all over now: the new year's festivities are at an end and I am "Self" once more. But what is *Self*? only a passing guest, whose concerns are all like a mirage of the great desert . . . .

Anyhow—this is my first moment of leisure. I offer it to you, whose inner Self reconciles me to the outer man who but too often forgets that great man is he who is strongest in the exercise of patience. Look around you, my friend: see the "three poisons" raging within the heart

of men—anger, greed, delusion, and the five obscurities—envy, passion, vacillation, sloth, and unbelief—ever preventing them seeing truth. They will never get rid of the pollution of their vain, wicked hearts, nor perceive the spiritual portion of themselves. Will you not try—for the sake of shortening the distance between us—to disentangle yourself from the net of life and death in which they are all caught, to cherish less—lust and desire? Young Portman is seriously meditating to leave all, to come over to us, and "become a Tibetan monk" as he puts it. His ideas are singularly mixed upon the two entirely different characteristics and qualifications of the "monk" or *lama* and the living "lha," or *Brother*: but let him try by all means.

Aye—I am only now able to correspond with you. At the same time let me tell you that it is more difficult than before to exchange letters with you, though my regard for you has sensibly increased, instead of being lessened—as you feared—and will not diminish unless—but as the consequence of your own acts. That you will try to avoid in raising any such obstacle, I know well; but man, after all, is the victim of his surroundings while he lives in the atmosphere of society. We may be anxious to befriend such as we have an interest in, and yet be as helpless to do so, as is one who sees a friend engulfed in a stormy sea when no boat is near to be launched and his personal strength is paralyzed by a stronger hand that keeps him back. Yes, I see your thought . . . but you are wrong. Blame not the holy man for strictly doing his duty by humanity. Had it not been for the Chohan and his restraining influence you would not be reading now again a letter from your trans-Himalayan correspondent. The world of the Plains is antagonistic to that of the mountains, that you know; but what you do not know is the great harm produced by your own unconscious indiscretions. Shall I give you an instance? Remember the wrath produced on S[tainton] Moses by your too imprudent letter quoting *ad libitum* and with a freedom pregnant with the most disastrous results from my letter to you about him. . . . The cause generated at that time has now developed its results: not only has S.M. completely estranged himself from the Society some of whose members believe in us, but he has determined in his heart the utter annihilation of the British branch. A *psychic* Society is being founded and he has succeeded in bringing over to it Wyld, Massey and others. Shall I also tell you the future of that new body? It will grow and develop and expand and finally the Theos. Soc. of London will be swamped in it, and lose first its influence then—its name, until Theosophy in its very name becomes a thing of the Past. It is you alone, the simple action of your swift pen which will have produced the *nidana* and the

ten-del, the "cause" and its "effect" and thus the work of seven years, the constant untiring efforts of the builders of the Theos. Society will perish—killed by the wounded vanity of a medium.

This simple act on your part is silently digging out a chasm between us. The evil may yet be averted—let the Society exist but in name till the day it can get members with whom we can work *de facto*—and by the creation of another counteracting cause we may save the situation. The hand of the Chohan alone can bridge it, but it must be *yours* that places the first stone for the work. How will you do it? How can you do it? Think of it well, if you care for further intercourse. They want something new. A *Ritual* to amuse them. Consult with Subba Row, with San Kariah the Dewan Naïb of Cochin. Read attentively his pamphlet extracts from which you will find in the last *Theosophist* (see, "A Flash of Light upon Occult Free Masonry," p. 35). I can come nearer to you, but you must draw me by a purified heart and a gradually developing will. Like the needle the adept follows his attractions. Is this not the law of the disembodied Principles? Why then not of the living also? As the social ties of the carnal man are too weak to call back the 'Soul' of the deceased except where there is a mutual affinity which survives as a force in the region within the terrestrial region, so the calls of mere friendship or even enthusiastic regard are too feeble to draw the "lha" who has passed on a stage of the journey to him he has left behind, unless a parallel development goes on. M∴ spoke well and truthfully when saying that a love of collective humanity is his increasing inspiration; and if any one individual should wish to divert his regards to himself, he must overpower the diffusive tendency by a stronger force.

All this I say, not because its substance has not been told you before, but because I read your heart and detect in it a shade of sadness, not to say disappointment, that hovers there. You have had other correspondents but are not perfectly satisfied. To gratify, I write you therefore with some effort to bid you keep a cheerful frame of mind. Your strivings, perplexities and forebodings are equally noticed, good and faithful friend. In the imperishable Record of the Masters *you have written them all*. There are registered your every deed and thought; for, though not a chela, as you say to my Brother Morya, nor even a "protégé"—as you understand the term—still, you have stepped within the circle of our work, you have crossed the mystic line which separates your world from ours, and now whether you persevere or not; whether we become later on, in your sight, still more living *real* entities or vanish out of your mind like so many dream fictions—perchance an ugly nightmare—you are virtually

OURS. Your hidden *Self* has mirrored itself in *our* Akasa; your nature is—yours, your essence is—ours. The flame is distinct from the log of wood which serves it temporarily as fuel; at the end of your apparitional birth—and whether we two, meet face to face in our grosser *rupas*—you cannot avoid meeting us in *Real Existence.* Yea, verily good friend your *Karma* is ours, for you imprinted it daily and hourly upon the pages of that book where the minutest particulars of the individuals stepping inside our circle—are preserved; and that your *karma* is your *only* personality to be when you step beyond. In thought and deed, by day, in soul-struggles by nights, you have been writing the story of your desires and your spiritual development. This, every one does who approaches us with any earnestness of desire to become our co-worker, he himself "precipitates" the written entries by the identical process used by us when we write inside your closed letters and uncut pages of books and pamphlets in transit. (See pp. 32, 35 *Report* sent by Olcott, once more.) I tell you this for your private information and it must not figure in the next pamphlet from Simla. During the past few months, especially, when your weary brain was plunged in the torpor of sleep, your eager soul has often been searching after me, and the current of your thought been beating against my protecting barriers of Akás as the lapping wavelets against a rocky shore. What that "inner Self," impatient, anxious—has longed to bind itself to, the carnal man, the worldling's master has not ratified: the ties of life are still as strong as chains of steel. Sacred, indeed, some of them are, and no one would ask you to rupture them. There below, lies your long-cherished field of enterprise and usefulness. Ours can never be more than a bright phantom-world to the man of thorough "practical sense"; and if your case be in some degree exceptional, it is because your nature has deeper inspirations than those of others, who are still more "business-like" and the fountain-head of whose eloquence is in the brain not in the heart, which never was in contact with the mysteriously effulgent, and pure heart of Tathâgata.

If you hear seldom from me, never feel disappointed, my Brother, but say—"It is *my* fault." Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and, there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought *will find me* if projected by a pure impulse, as mine will find, has found, and often impressed your mind. We may move in cycles of activity divided—not entirely separated from each other. Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant

friend and correspondent. If thus we discover our natural allies in the *Shadow*-world—your world and ours outside the precincts—and it is our law to approach every such an one if even there be but the feeblest glimmer of the true 'Tathagata' light within him—then how far easier for you to attract us. Understand this and the admission into the Society of persons often distasteful to you will no longer amaze you. "They that be whole need not the physician, but they that be sick"—is an axiom, whoever may have spoken it.

And now, let me bid you farewell for the present until the next. Indulge not in apprehensions of what evil might happen if things should not go as your worldly wisdom thinks they ought; doubt not, for this complexion of doubt unnerves and pushes back one's progress. To have cheerful confidence and hope is quite another thing from giving way to the fool's blind optimism: the wise man never fights misfortune in advance. A cloud does lower over your path—it gathers about the hill of Jakko. He whom you made your confidant—I advised you to become but his co-worker, not to divulge things to him that you should have kept locked within your bosom—is under a baneful influence, and may become your enemy. You do right to try to rescue him from it, for it bodes ill to him, to you and to the Society. His greater mind fumed by vanity and charmed by the pipings of a weaker but more cunning one, is for the time under a spell of fascination. You will easily detect the *malign power* that stands behind *both* and *uses them as tools* for the execution of its own nefarious plans. The intended catastrophe can be averted by redoubled vigilance and increased fervor of pure will on the part of the friends of S.B.L. Work then, if you still will, to turn the blow aside; for if it falls you will not escape unhurt however great my Brothers' efforts. The Cause will never be ruined though albeit the Sisyphus' rock may crush a good many toes.

Farewell, again, my friend—for longer or shorter, as you may determine. I am called to duty.

Yours faithfully,

K.H.

NEXT: LETTER 44 PREVIOUS: LETTER 13

LETTER No. 46

Received Simla, {September 6+}, 1882.

I will thank you, my dear Sinnett Sahib, for a personal favor. Since K.H. is too much of a *perfect* Yogi-Arhat, to stop the hand that undaunted by failure keeps on trying to catch the Tibetan yak by the neck to bend it under its yoke, then all that remains for me to do is to

make once more my appearance on the *nataka-shala* to put a stop to a performance that threatens to become monotonous even to us—well trained in patience. I cannot avail myself of your kind advice to write to Mr. Hume in *my brightest red* since it would be opening a new door for an endless correspondence, an honour I would rather decline. But I write to you instead, and send you a telegram and answer on back on't, for your perusal. What talk of his is this? Reverence may not be in his nature, nor does anyone claim or care for it any way! But I should have thought that his head, that is capacious enough to hold anything, had a corner in it for some common sense. And that sense might have told him that either we are what we claim, or we are not. That in the former case, however exaggerated the claims made on behalf of *our powers* still if our knowledge and foresight do not transcend his, then we are no better than *shams and impostors* and the quicker he parts company with us—the better for him. But if we are in any degree what we claim to be, then he acts like a wild ass. Let him remember, that we are not Indian rajahs in need of, and compelled to accept political *Ayahs*, and nurses to lead us on by the string. That the Society was founded, went on and will go on *with or without* him—let him suit himself as to the latter.

So far his help, that he thrusts on us, much after the fashion of Spanish mendicant *hidalgos*, who offer their sword to protect the traveller with one hand and clutch him by the throat with the other, has not—as far as I can find very beneficial to the Society so far. Not to one of its founders, at any rate, whom he has nigh killed last year at Simla and whom he now harasses, sticking to her like grim death turning her blood into water and eating her liver out.

Therefore I expect you to impress upon his mind that all we should "give thanks for," would be to see him take care of his *Eclectic* and to leave the Parent Society to take care of itself. His advice and help to the editor of the *Theosophist* has no doubt been very advantageous to the editor, and she does feel grateful to him for it after deducting the large share she owes to yourself. But we beg leave to state, that some line ought to be drawn somewheres—between said editor and ourselves; for we are not quite the Tibetan triplets he takes us to be. Therefore, whether we be the ignorant savages and Orientals of his making—every wolf being master in his own den—we claim the right to know our own business best, and respectfully decline his services as a captain to steer our theosophical ship even on "the ocean of *worldly life*" as he metaphorizes in his *sloka*. We have allowed him, under the good pretext of saving the situation with the British theosophists to ventilate his animosity against us in the organ of our own

Society and to draw our portrait-likenesses, with a brush dipped in haughty bile—what more does he want? As I ordered the old woman to telegraph him back—he is not the only skilful navigator in the world; he seeks to avoid Western breakers, and we to steer our canoe clear off Eastern sandbanks. Does he mean in addition to this to dictate from the Chohan down to Juala Khool and Deb what we shall and what we shall not do? Ram, Ram and the holy Nagas! is it after centuries of independent existence that we have to fall under a foreign influence, to become the puppets of a Simla Nawab? Are we school boys, or what, in his fancy to submit to the rod of a Peling schoolmaster. . . .

Notwithstanding his sulks I beg you will tell him that you heard *from me*—and that I have asked you to let him know my *ultimatum*: if he would not break with the whole shop altogether, and *for ever* I will not suffer him to interfere with his wisdom between our ignorance and the Parent Society. Nor shall he ease his bad humour on one who is not responsible for anything we may do or say—a woman so sick that as in 1877 I am again forced to carry her away—when she is so needed where she now is, at Headquarters—for fear she will fall all to pieces. And that this state of hers was brought on lately by him owing to constant anxiety for the Society, and partially if not wholly by his behaviour at Simla—you can take my word for it. The whole situation and future of the *Eclectic* hangs on Koothumi if you will not help him. If notwithstanding my advice and the Chohan's evident displeasure he will persist making a fool of himself sacrificing himself for a man who is the evil genius of the Society in one direction—well it's his own business, only I will have nothing to do with it. *Your true friend* I will ever remain though you turn against me one of these days. Fern was tested and found a thorough *Dugpa* in his moral nature. We will see, we will see; but very little hope left notwithstanding his splendid capacities. Had I hinted to him to deceive his own father and mother he would have thrown in *their* fathers and mothers in the bargain. Vile, vile nature—yet irresponsible. Oh ye Westerns, who boast of your morality! May the bright Chohans keep you and all yours from the approaching harm is the sincere wish of your friend M∴

NEXT: LETTER 24a PREVIOUS: LETTER 112

LETTER No. 47

From M.—Received Allahabad, 3rd March, 1882.
Reply to my remonstrance against treatment of Europe.
(through Damodar)

Well, say I am an *ignoramus* in your English ways, and I'll say you are one in our Tibetan customs and we will split the difference and shake our astral hands over *Barnaway* and square the discussion.

The old woman? Of course she will be *frantic*—but who cares? It's kept from her however secret. No use making her more miserable than what she is. Cook is a *pump of filth*, with perpetually working pistons and the sooner he screws them up—the better for him. Your last letter to me is less a "petition" than a protest, my respected Sahib. Its voice is that of the war *sankh* of my Rajput ancestors, rather than the cooing of a friend. And I like it all the more I promise you. It has the right ring of honest frankness. So let us talk—for sharp as your voice may be, your heart is warm and you end by saying "Whether you decree that what seems to me right be done or not" you are ever ours faithfully etc.

Europe is a large place but the world is bigger yet. The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T.S. is linked in with similar work that is secretly going on in all parts of the world. Even in the T.S. there is a division, managed by a Greek Brother about which not a person in the Society has a suspicion excepting the old woman and Olcott; and even he only knows it is progressing, and occasionally executes an order I send him in connection with it. The cycle I spoke of refers to the whole movement. Europe will not be overlooked, never fear; but perhaps you even may not anticipate *how* the light will be shed there. Ask your *Seraph*—K.H. to let you have details thereof. You speak of Massey and Crookes: Do you not recollect that Massey was offered four years ago, the chance to head the English movement and—*declined*? In his place was set up that old grim idol of the Jewish Sinai—Wild, who with his Christian rant and fanatical rot *shut us out* of the movement altogether. Our Chohan forbade us absolutely to take any part in it. Massey has to thank but *himself* for it, and you may tell him so. You ought to have learned by this time our ways. We *advise*—and never *order*. But we *do* influence individuals. Ransack the Spiritualistic literature if you will till the year 1877. Search and find in it—if you can, one single word about occult philosophy, or esotericism or anything of that element now so largely infused in the spiritual movement. Ask and enquire whether the very word of "occultism" was not so completely *unknown* in America, that

we find Cora of the seven husbands, the Zappan woman and talking medium *inspired* in her lectures to say that the word was *one just coined* by the Theosophists—then dawning —; that no one ever heard of elementary spirits and "astral" light—save the *petroleum* manufacturers and so on and on. Well ascertain this and compare. *This* was the first war cry, and the battle kept raging hot and fierce to the very day of the departure for India. To say and point out to Edison and Crookes and Massey—would sound much like boasting of that which can never be *proven*. And Crookes—has he not brought science within our hail in his "radiant matter" discovery? What but occult research was it that *led* him first to that. You know K.H. and me—buss! know you anything of the *whole* Brotherhood and its ramifications? The Old Woman is accused of *untruthfulness*, *inaccuracy* in her statements. "Ask no questions and you will receive *no lies*." *She is forbidden* to say what she knows. You may cut her to pieces and she will not tell. Nay—she is ordered *in cases of need* to *mislead people*; and, were she more of a natural born *liar*—she might be happier and won her day long since by this time. But that's just where the shoe pinches, Sahib. She is *too truthful*, *too outspoken*, *too incapable* of *dissimulation*: and now she is being daily crucified for it. Try not to be hasty, respected Sir. The world was not made in a day; nor has the tail of the yak developed in one year. Let evolution take its course naturally—lest we make it deviate and produce monsters by presuming to guide it. Massey talks of coming to India—does he not? And supposing that after coming here and doing what is right and spending the needed time for disciplinary training he should be sent back with a message? And supposing that Crookes and Edison and others have other things to discover? So I say, "Wait." Who knows what may be the situation in November? You might think it such as to justify us in carrying out our "threat" to "lock the door," while it might seem very different to us. Let us all do our best. There are cycles of 7, 11, 21, 77, 107, 700, 11,000, 21,000 etc.; so many cycles will make a major and so on. Bide your time the *record book is well kept*. Only, look out sharp: the *Dugpas* and the *Gelupkas* are not fighting but in Tibet alone, see their vile work in England among the "Occultists and *seers*"! Hear—your acquaintance Wallace preaching like a true "Hierophant" of the "left hand" the marriage of "soul with the spirit" and getting the true definition topsy-turvy seek to prove that every *practicing Hierophant* must at least be *spiritually* married—if for some reasons he cannot do so *physically* there being otherwise a great danger of Adulteration of God and Devil! I tell you the Shammars are there already and their pernicious work is everywhere in our way. Do not regard this as meta-

phorical but as a real fact, which may be demonstrated to you some day.

It's quite useless to say anything more about Olcott's eccentricity and the inferiority of America to England; all that is *real* in your point we recognize and knew long ago; but you do not know how much that is mere superficial prejudice glares in your eyes like the reflection of a thin taper on deep water. Take care lest we should some day take you at your thought and put *you* in Olcott's place, after taking him to our own, as he has longed to have us do these several years. Martyrdom is pleasant to look at and criticize, but harder to suffer. There never was a woman more unjustly abused than H.B. See the infamous insulting letters she was sent from England for publication against herself and us and the Society. You may find them undignified perhaps. But the "Answers to Correspondents" in *Supplement* are written by *myself*. So do not blame her. I'm curious to know your frank opinion on them. Perchance you might think she might have done herself better.

M∴

NEXT: M.'s HANDWRITING SAMPLE (p. xliii) PREVIOUS: LETTER 48

LETTER No. 48

Received Allahabad, March 3rd, 1882.

Good friend, I "know"—of course. And *knowing*, without your telling me I would, were I but authorized to influence you in any one direction—answer most gladly: "that knowledge thou shalt share with me some day." When, or how—"is not for me to say, nor for myself to know," as you, aye, *you alone*, have to weave your destiny. Perhaps soon and perchance—never: but why feel "despairing," or even doubting? Believe me: we may yet walk along the arduous path together. We may yet meet: but if at all, it has to be along and *on*—those "adamantine rocks with which our occult rules surround us"—never *outside* them, however bitterly we may complain. No, *never* can we pursue our further journey—*if* hand in hand—along that highway, crowded thoroughfare, which encircles them, and on which Spiritualists and mystics, prophets and seers elbow each other nowaday. Yea, verily, the motley crowd of candidates may shout for an eternity to come, for the *Sesam* to open: it never will, so long as they keep outside those rules. Vainly do your modern seers and their prophetesses, creep into every cleft and crevice without outlet or continuity they chance to see; and still more vainly, when once within do they lift up their voices and loudly cry: "Eureka! We

have gotten a Revelation from the Lord!" for verily have they nothing of the kind. They have disturbed but bats, less blind than their intruders; who, feeling them flying about, mistake them as often for angels—as they too, have wings! Doubt not, my friend: it is but from the very top of those "adamantine rocks" of ours, not at their foot, that one is ever enabled to perceive the *whole* Truth, by embracing the whole limitless horizon. And though they may seem to you to be standing in your way, it is simply because you have hitherto failed to discover or even so much as suspect the reason and the operations of those laws; hence they appear so cold and merciless and selfish in your sight; although yourself have intuitionally recognized in them the outcome of ages of wisdom. Nevertheless, were one but to obediently follow them out, they could be made to gradually yield to one's desire and give to him *all* he asks of them. But no one could ever violently break them, without becoming the first victim to his guilt; yea, to the extent of risking to lose his own, his hard won share of immortality, *here* and *there*. Remember: too anxious expectation is not only tedious but dangerous too. Each warmer and quicker throb of the heart wears so much of life away. The passions, the affections are not to be indulged in by him, who seeks TO KNOW; for they "wear out the earthly body with their own secret power; and he, who would gain his aim—*must be cold*." He must not even desire too earnestly or too passionately the object he would reach: else, the very wish will prevent the possibility of its fulfilment, at best—retard and throw it back. . . .

You will find in the forthcoming number two articles, which you must read, I need not tell you why, as I leave it with your intuitions. As usual, it is an indiscretion, which, however, I have allowed to remain as there are few, if any, who will understand the hint contained—but you. There are more than one such hint though; hence your attention is asked to the "Elixir of Life" and W. Oxley's "Philosophy of Spirit." The former contains references and explanations, the haziness of which, may remind you of a man who stealthily approaching one gives him a hit upon his back, and then runs away; as they most undeniably belong to the genus of those "Fortunes" that come to one like the thief by night and during one's sleep, and go back, finding no one to respond to the offer—of which you complain in your letter to Brother. This time, you are warned, good friend, so complain no more. Article Number 2, is penned by the Manchester Seer—Oxley. Having received no reply to his summons to K.H., he criticizes—mildly so far—the utterances of that "Internal Power"—for which new title I feel rather obliged to him. At the sight of the gentle rebuke, our blunderbuss editor failed not to explode. Nor would she be soothed, until Djwal-Khul,

with whom the famous review was concocted—(one by the bye, which seen by, ought to have never been permitted to see the day by you)—was authorized, under the safe *nom-de-plume* of "Reviewer" to answer (by correcting some of his blunders) the Seer, in a few innocent foot-notes. Yet, I must say, that of all the present English "prophets," W. Oxley is *the only one* who has an inkling of truth; hence the only one calculated to effectually help our movement. The man runs constantly in and out of the straight road, deviating from it every time he thinks he perceives a new path; but finding himself in a *cul-de-sac* as invariably returns to the right direction. I must admit, there is much sound philosophy here and there in what he writes; and, though his story of "Busiris" in its anthropomorphic presentation is ridiculous nonsense, and, his rendering of Sanskrit names is mostly wrong; and though he seems to have but very hazy notions about what he calls the "astro-masonic basis of *Bhagavatgita*" and—*Mahâbharata* to both of which he evidently attributes the same author—yet he is positively and absolutely the only one, whose general comprehension of *Spirit*, and its capabilities and functions after the first separation, we call *death*, are on the whole if not quite correct, at least approximating very nearly truth. Read it, when it comes out, especially par. 3, col. I, page 152 *et seq*, where you will find them. You may then understand, why, instead of answering your direct question I go into a subject, so far, perfectly indifferent to you. Follow, for instance his definition of the term "Angel" (it will be on line 30,) and try to follow and comprehend his thought, so clumsily yet withal so correctly expressed and then, compare it with the Tibetan teaching. Poor, poor Humanity, when shalt thou have the whole and unadulterated truth! Behold, each of the "privileged" ones saying: "I alone am right! *there is no lacuna*. . . ." No; none:—not on that one special page opened before him, and which he alone is reading in the endless volume of "Spirit Revelation," called *Seership*. But why such stubborn oblivion of the important fact that there are other and innumerable pages before and after that one solitary page that each of the "Seers" has so far hardly learnt to decipher? Why is it, that every one of those "Seers" believes himself the Alpha and the Omega of Truth? Thus—S.M. is taught that there are no such "Beings" as *Brothers*, and to reject the doctrine of frequent *annihilation* and that of the Elementary and of the *non*-human Spirits. Maitland and Mrs. K. have *revealed* to them—by *Jesus* and God themselves (that alone would beat +) that many of the supposed "Spirits" which control mediums and converse with visitors—Spiritualists, are no "disembodied" spirits at all, but only "flames," and the *reliquiæ* of dogs, cats and pigs, helped to

communicate with mortals by the spirits of "trees," vegetables and minerals. Though more hazy than the human, *cautious* discourses of the alleged + those teachings are nearer to the mark than anything uttered so far by the mediums, and I will tell you why. When the "Seeress" is made to reveal that "immortality is by no means a matter of course for all" . . . that "souls shrink away and expire," it being "the nature of them to *burn out* and expand themselves" . . . etc., she is delivering herself of *actual*, incontrovertible *facts*. And why? Because both Maitland and herself as well as *their circle*—are *strict vegetarians*, while S.M. is a flesh-eater and a wine and liquor drinker. Never will the Spiritualists find reliable, trustworthy mediums and Seers (not even to a degree) so long as the latter and their "circle" will saturate themselves with animal blood, and the millions of *infusoria* of the fermented fluids. Since my return I found it *impossible* for me to breathe—even in the atmosphere of the *Headquarters*! M∴ had to interfere, and to force the whole household to give up meat; and they had, all of them, to be purified and thoroughly cleansed with various disinfecting drugs before I could even help myself to my letters. And I am not, as you may imagine, half as sensitive to the loathsome emanations as a tolerably respectable disembodied *shell* would be,—leaving out of question a real Presence, though but a "projecting" one. In a year or so, perchance earlier, I may find myself *hardened* again. At present I find it *impossible*—do what I may.

And now, with such a *Preface* instead of answering I will put you a question. You know, S. Moses, and you know Maitland and Mrs. K. personally. And, you have heard of and read about a good many Seers, in the past and present centuries, such as Swedenborg, Boehme, and others. Not one among the number but thoroughly *honest*, *sincere*, and as intelligent, as well educated; aye, even learned. Each of them in addition to these qualities, has or had an + of his own; a "Guardian" and a *Revelator*—under whatever "mystery" and "mystic name"—whose mission it is—or has been to spin out to his spiritual ward—a new system embracing all the details of the world of Spirit. Tell me, my friend, do you know of two that agree? And why, since truth is one, and that putting entirely the question of discrepancies in details aside—we do not find them agreeing even upon the most vital problems—those that have either "*to be*, or *not* to be"—and of which there can be *no two* solutions? Summed up, it comes to the following:—

All the "*Rosicrucians*," all the *mediæval mystics*, *Swedenborg*, P. B. Randolf, Oxley, etc., etc.: "there are secret Brotherhoods of *Initiates* in the East, especially in Tibet and Tartary; there only can the Lost Word

(which is *no* Word) be found." And, there are Spirits of the Elements, and Spirit-Flames, that were never incarnated (in this cycle), and immortality *is conditional*.

Mediums and *clairvoyants*, (of the type of S. Moses): "there are no Brothers in Tibet or India, and the 'Lost Word' is in the sole keeping of my 'Guardian' who knows *the* word but knows of *no* Brothers. And, immortality is for all and *unconditional*, there being no Spirits but the human and the disembodied, etc. etc."—a system of radical denial of the first one and in complete antagonism with it. While Oxley and Mrs. H. Billing are in direct communication with the "Brothers," S.M. rejects the very idea of one. While "Busiris" is an "angel" *au pluriel*, or the Spirit of a congeries of Spirits (Dhyan Chohans) the + is the Soul of a disembodied Sage *solo*. His teachings are *authoritative*, yet we always find a ring of uncertainty and hesitation in them: "*We* are not able to say now" . . . "it is doubtful" . . . "we do not understand whether it is pretended" . . . it "seems that" . . . "we do not feel sure," etc. Thus speaketh a *man*, conditioned and limited in his means of obtaining absolute knowledge; but why should a "Soul within the Universal Soul" a "Spirit Sage" use such a cautious, uncertain phraseology if the truth is known to him? Why not, in answer to her direct, fearless, and challenging remark: "You want objective proof of the Lodge? Have you not +? and can you not ask him whether I speak the truth?"—why not answer—(if it is + who answers)—either one way or the other, and say:—"the poor wench is *hallucinated*"; or, (as there cannot be another or a third alternative *if* S.M. is right) "She *lies* intentionally, with such and such an object, *beware of her*!" "Why so hazy?—Aye, verily, because "he (+) *knows*," and "his name be blessed,"—but he (S.M.) knoweth not; for, as his "spirits," + he thinks—repeatedly remind him: "You do not appear to have gathered rightly what *we* said" . . . controversy stirs up your mind and feeling, and in place of a transparent medium, gives us one that is turpid. . . . we require a *passive* mind, and cannot act without it" . . . (see *Light* Feb. 4th).

As *we* do not "require a *passive* mind" but on the contrary are seeking for those most active, which can put two and two together once that they are on the right scent, *we* will, if you please, drop the subject. Let your mind work out the problem for itself.

Yes; I am indeed, satisfied with your last article, though it will satisfy no Spiritualist. Yet there is more philosophy and sound logic in it than in a dozen of their most pretentious publications. *Facts*—will come later on. Thus, little by little, the now incomprehensible will become the self-evident; and many a sentence of mystic meaning, will shine yet out before your Soul-eye, like a transparency,

illuminated the darkeness of your mind. Such is the course of gradual progress; a year or two back you might have written a more brilliant, never a more profound article. Neglect then not, my good Brother, the humble, the derided Journal of your Society, and mind not either its quaint, pretentious cover, nor the "heaps of manure" contained in it—to repeat the charitable and to yourself the too familiar remark used often at Simla. But let your attention be rather drawn to the few pearls of wisdom and *occult truths* to be occasionally discovered under that "manure." Our own ways and manners are, perchance, as quaint and as uncouth—nay more so. Subba Rao is right; he who knows aught of the ways of the *Siddhas* shall concur with the views expressed on the third page of his incomplete letter: many of us would be mistaken for *Madmen*, by you English gentlemen. But he, who would become a son of Wisdom can always see beneath the rugged surface. So, with the poor old Journal. Behold, its mystically bumptious clothing! its numerous blemishes and literary defects, and withal that cover the most perfect symbol of its contents: the main portion of its original ground, thickly veiled, all smutty and as black as night, through which peep out gray dots, and lines, and words, and even—sentences. To the truly wise those breaks of gray, may suggest an allegory full of meaning, such as the streaks of twilight, upon the Eastern sky, at morning's early dawn, after a night of intense darkness; the aurora of a more "spiritually intellectual" cycle. And who knows, how many of those, who, undismayed by its unprepossessing appearance, the hideous intricacies of its style, and the other many failures of the unpopular *magazine* will keep on turning its pages, who may find themselves rewarded some day for their perseverance! Illuminated sentences may gleam out upon them, at some time or other, shedding a bright light upon some old puzzling problem. Yourself, some fine morning while poring over its crooked columns with the sharpened wits of a well rested brain, peering into what you now view as hazy, impalpable speculations, having only the consistency of vapor,—yourself you may, perchance, perceive in them the unexpected solution of an old, blurred, forgotten "dream" of yours, which once *recalled* will impress itself in an indelible image upon your *outer* from your inner memory, to never fade out from it again. All this is possible and *may* happen; for *our* ways are the ways of "madmen" . . . . .

Then why feel "unhappy" and "disappointed"? My good, my *faithful* friend, remember that hope deferred is no hope lost. "Conditions" may change for the better—for we too—spook-like need *our* conditions, and can hardly work without them; and then, the vague depression of Spirit, which is now settling down upon you like

a heavy cloud on a landscape may be blown away at the first favourable breeze. Bhavani Shanker is with O., and he is stronger and fitter in many a way more than Damodar or even our mutual "female" friend.

No; you will not be snatched away from your study before you have thoroughly mastered the alphabet, so as to learn to read by yourself; and, it depends but on you alone to *nail* for ever "the too attractive vision" that seems to you now to be fading away . . .

. . . .[1]

whole situation. That I am not a "Seraph" yet, is shown in the fact of my writing to you this endless letter. When it is proved that you have not misunderstood my meaning, I may say more. Morya, to enable you, as he says to confront your enemies, the believers in the materialization of "individual souls," wanted me, to acquaint you with the totality of the subtile bodies and their collective aggregate, as well as with the distributive aggregate or the *sheaths*. I believe it is premature. Before the world can be made to understand the difference between the "Sûtrâtma" (thread-soul) and "Taijasa," (the brilliant or the luminous) they have to be taught the nature of the grosser elements. What I blame him for, is that he allowed you to begin from the wrong end—the most difficult unless one has thoroughly mastered the preparatory ground. I have looked over your MS. to him; and more than once have I detected on the white margin the shadow of your face, with its earnest, enquiring gaze in the eyes: your thought having projected your image on the spot you had on your mind and which you longed to receive back *filled*—"thirsting" as you say—for more notes and information. Well, if his laziness overcomes his good intentions much longer, I will have to do it myself, though my time *is* limited. At all events to write for you is no ungrateful task, as you make the best use of the little you may pick up here and there. Indeed, when you complain of being unable to comprehend the meaning of Eliphas Levi, it is only because you failed like so many other readers to find the key to their way of writing. On close observation, you will find that it was never the intention of the occultists really to conceal what they had been writing from the earnest determined students, but rather to lock up their information for safety-sake, in a secure safe-box, the key to which is—intuition. The degree of diligence and zeal with which the hidden meaning is sought by the student, is generally the test—how far he is entitled to the possession of the so buried treasure: and certainly if you were able to make out that which was concealed under the red ink of M∴—you need despair of nothing. I believe, it is time now to bid you farewell, hoping

[1] One whole sheet (2 pages) of the original letter is missing here.—Ed.

you will find less trouble to read the blue than the red hieroglyphics. O. will be with you shortly, and you ought to make the best of this opportunity which may be the last for both. And now, need I remind you that this letter is STRICTLY *private*?

Yours, whatever may come of it,
K.H.

NEXT: LETTER 47 PREVIOUS: LETTER 44

LETTER No. 49

From K.H. Received at Umballa on the way to Simla, August 5, 1881.

Just home. Received more letters than I care to answer—yours excepted. Having nothing particular to say, I will simply attend to your questions; a task which may seem an easy one, but is not so, in reality, if we but remember that similar in that to the deity described in *Upanishad* "Sokâmayata bahuh syâm prajâye yeti"—they "love to be many and to multiply." At any rate, thirst for knowledge was never regarded as a sin and you will always find me prompt to answer such queries—that can be answered.

Certainly I am of opinion that since our correspondence was established for the good of the many it would prove very little profitable to the world at large unless you do recast the teachings and ideas contained therein "in the form of an essay," not only on the occult philosophical view of creation but upon every other question. The sooner you begin your "future book" the better; for who can answer for unexpected incidents? Our correspondence may break off suddenly the obstacle coming from those who *know best*. THEIR mind—as you know, is a sealed book for many of us, and which no amount of "art magic" can break open. Further "aids to reflection" will however come in good time; and the little I am permitted to explain, may, I hope, prove more comprehensive than Eliphas Levi's *Haute Magie*. No wonder you find it cloudy, for it was never meant for the uninitiated reader. Eliphas studied from the Rosicrucian MSS. (now reduced to three copies in Europe). These expound our Eastern doctrines from the teachings of Rosencranz {Rosencreutz}, who, upon his return from Asia dressed them up in a semi-Christian garb intended as a shield for his pupils, against clerical revenge. One must have the key to it and that key is a science *per se*. Rosencranz taught orally. Saint Germain recorded the good doctrines in figures and his only cyphered MS. remained with his staunch friend and patron the benevolent German Prince from whose house and in whose presence he made his last exit—HOME. Failure, dead failure! Speaking of "figures" and "numbers" Eliphas addresses those

who know something of the Pythagorean doctrines. Yes; some of them do sum up all philosophy and include all doctrines. Isaac Newton understood them well; but withheld his knowledge very prudently for his own reputation, and very unfortunately for the writers of *Saturday Review* and its contemporaries. You seem to admire it—I do not. However talented from the literary point of view, a paper which gives vent to such unprogressive and dogmatic ideas as the one I came across in it, lately, ought to lose caste among its more liberal confrères. Scientific men, it thinks—"do not make at all good observers" at exhibitions of modern magic, spiritism and other "nine days wonders." This is certainly not as it should be, it adds: for, "*knowing as well as they do the limits of the natural* (?!!) they should begin by assuming that what they see, or what they think they see, *cannot be done*, and should next look for the fallacy . . ." etc. etc. Circulation of the blood, electric telegraph, railway and steamer argument all over again. *They know* "the limits of the natural"!! Oh, century of conceit and mental obscuration! And we are invited to London among these academical rags whose predecessors persecuted Mesmer and branded St. Germain as an impostor! All is *secret* for them as yet in nature. Of *man*—they know but the skeleton and form; hardly are they able to outline the paths through which the invisible messengers they call "senses" pass on their way to man's perceptions; their school science is a hot-bed of doubts and conjectures; it teaches but for its own sophistry, infects with its emasculation, its scorn for truth, its false morality and dogmatism, and its representatives would boast knowing "*the limits of the natural.*" Bus—my good friend; I would forget you belonged to this generation, and are an admirer of your "modern Science." Her behests and oracular verdicts are on a level with the papal—*non possumus*. Yes; the *Saturday Review* has let us off easily enough to be sure. Not so the *Spiritualist*. Poor perplexed, wee paper! You gave it a tremendous blow. Losing its footing on mediumistic ground, it fights its death struggle for supremacy of English adeptship over Eastern knowledge. I almost hear its *sub rosa* cry: "If we Spiritualists are shown to be in the wrong box so are you—theosophists." The great "Adept," the formidable J.K. is certainly a dangerous enemy; and I am afraid, our Boddhisatwas will have to confess some day their profound ignorance before his mighty learning. "Real Adepts like Gautama Buddha or Jesus Christ did not shroud themselves in mystery, but came and taught openly," quoth our oracle. If they did it's news to us—the humble followers of the former. Gautama is qualified the "divine teacher" and at the same time "God's messenger"!! (See *Spiritualist*, July 8, p. 21, para 2.) Buddha has now become the

messenger of one, whom He, Sankia K'houtchoo, the precious wisdom, has dethroned 2,500 years back, by unveiling the Tabernacle and showing its emptiness! Where did that cockney adept learn his Buddhism, I wonder? You really ought to advise your friend Mr. C. C. Massey to study with that London Jewel who so despises Indian occult knowledge "*The Lotus of the Good Law*," and "*Atma Boddha*"—in the light of Jewish Kabalism.

I, "annoyed at newspaper ribald notices?" Certainly not. But I do feel a little wrathful at the sacrilegious utterances of J.K.; that I confess. I felt like answering the conceited fool but—"so far shalt thou go and no further"—again. The Hobilghan to whom I showed the passage laughed till the tears streamed down his old cheeks. I wish I could. When the "Old Lady" reads it, there will be a cedar or two damaged at Simla. Thanks indeed, for your kind offer to let me have possession of the review scraps; but I rather you should preserve them yourself, as these notices may prove unexpectedly valuable to you in a few years hence.

To your offer to give a solemn pledge never to divulge anything without permission, I can give no answer, at present. Neither its acceptance nor rejection depend of me, to tell you the truth, since it would be quite an unprecedented event to pledge an outsider to our own particular form of oath or promise, and that no other would hold good in my Superior's opinion. Unfortunately for both of us, once—or rather *twice*—upon a time you made use of an expression which was recorded, and but three days ago, when pleading for some privileges for you, it was brought out before me very unexpectedly, I must say. Upon hearing it repeated and seeing it recorded, I had but to turn, as gently as I could, the other cheek to still more unexpected buffets of fortune dealt out by the respected hand of him whom I so revere. Cruel as the reminder seemed to me it was just, for you have pronounced these words at Simla: "I am *a member* of the Theosophical Society but in no way a *Theosophist*," you said. I am not breaking confidence in revealing this result of my *plaidoyer* to you, as I am even advised to do so. We have to travel then, at the same slow rate at which we have hitherto gone, or—halt at once and write *Finis* at the bottom of our letters. I hope you will give preference to the former.

Once we are upon the topic, I wish you would impress upon your London friends some wholesome truths that they are but too apt to forget, even, when they have been told of them over and over again. The Occult Science is *not* one, in which secrets can be communicated of a sudden, by a written or even verbal communication. If so, all the "Brothers" should have to do, would be to publish a *Hand-Book* of the art which might be taught in schools as grammar is. It is

the common mistake of people that we willingly wrap ourselves and our powers in mystery—that we wish to keep our knowledge to ourselves, and of our own will refuse—"wantonly and deliberately" to communicate it. The truth is that till the Neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most *if not all* of the Secrets are INCOMMUNICABLE. The receptivity must be equal to the desire to instruct. The illumination *must come from within*. Till then, no hocus pocus of incantations, or mummery of appliances, no metaphysical lectures or discussions, no self-imposed penance can give it. All these are but means to an end, and all we can do is to direct the use of such means as have been empirically found by the experience of ages to conduce to the required object. And this was and has been *no secret* for thousands of years. Fasting, meditation, chastity of thought, word, and deed; silence for certain periods of time to enable nature herself to speak to him who comes to her for information; government of the animal passions and impulses; utter unselfishness of intention, the use of certain incense and fumigations for physiological purposes, have been published as the means since the days of Plato and Iamblichus in the West, and since the far earlier times of our Indian *Rishis*. How these must be complied with to suit each individual temperament is of course a matter for his own experiment and the watchful care of his tutor or *guru*. Such is in fact part of his course of discipline, and his guru or initiator can but assist him with his experience and will power but can do no more *until the last and Supreme initiation*.

I am also of opinion that few candidates imagine the degree of inconvenience—nay suffering and harm to himself—the said initiator submits to for the sake of his pupil. The peculiar physical, moral, and intellectual conditions of neophytes and Adepts alike vary much, as anyone will easily understand; thus, in each case, the instructor has to adapt his conditions to those of the pupil, and the strain is terrible for to achieve success we have to bring ourselves into a *full* rapport with the subject under training. And as, the greater the powers of the Adept the less he is in sympathy with the natures of the profane who often come to him saturated with the emanations of the outside world, those animal emanations of the selfish, brutal, crowd that we so dread—the longer he was separated from that world and the purer he has himself become, the more difficult the self-imposed task. Then—knowledge, can only be communicated gradually; and some of the highest secrets—if actually formulated even in your well prepared ear—might sound to you as insane gibberish, notwithstanding all the sincerity of your present assurance that "absolute trust defies misunderstanding." This is the real cause of our reticence.

This is why people so often complain with a plausible show of reason that no new knowledge is communicated to them, though they have toiled for it for two, three or more years. Let those who really desire to learn *abandon all* and come to us, instead of asking or expecting us to go to them. But how is this to be done in your world, and atmosphere? "Woke up sad on the morning of the 18th." Did you? Well, well, patience, my good brother, patience. Something *has* occurred, though you have preserved no consciousness of the event. But let this rest. Only what more can I do? How am I to give expression to ideas for which you have as yet no language? The finer and more susceptible heads get like yourself, more than others do, and even when *they* get a little extra dose it is lost for want of words and images to fix the floating ideas. Perhaps, and undoubtedly you know not to what I now refer to. You *will* know it one day—Patience. To give more knowledge to a man than he is yet fitted to receive is a dangerous experiment; and furthermore, other considerations go to restrain me. The sudden communication of facts, so transcending the ordinary, is in many instances fatal not only to the neophyte but to those directly about him. It is like delivering an infernal machine or a cocked and loaded revolver into the hands of one who had never seen such a thing. Our case is exactly analogous. We feel that the time is approaching, and that we are bound to choose between the triumph of Truth or the Reign of Error and—Terror. We have to let in a few chosen ones into the great secret, or—allow the infamous *Shammars* to lead Europe's best minds into the most insane and fatal of superstitions—Spiritualism; and we *do* feel as if we were delivering a whole cargo of dynamite into the hands of those, we are anxious to see defending themselves against the Red-capped Brothers of the Shadow. You are curious to know where I am travelling about; to learn more of my great work and mission? Were I to tell you, you could hardly make anything of it. To test your knowledge and patience, I may answer you though—this once. I now come from *Sakkya-Jong*. To you the name will remain meaningless. Repeat it before the "old lady" and—observe the result. But to return. Having then, to deliver with one hand the much needed yet dangerous weapon to the world, and with the other to keep off the Shammars (the havoc produced by them already being immense) do you not think we have a right to hesitate, to pause and feel the necessity of caution, as we never did before? To sum up: the misuse of knowledge by the pupil always reacts upon the initiator; nor, do I believe you know yet, that in sharing his secrets with another, the Adept by an immutable Law, is delaying his own progress to the Eternal Rest. Perhaps, what I now tell you, may help you to a truer conception of things, and to appreciate

our mutual position the better. Loitering on the way, does not conduce to a speedy arrival at the journey's end. And, it must strike you as a truism, that a PRICE must be paid for everything and every truth by *somebody* and in this case—WE pay it. Fear not; I am willing to pay my share, and I told so those who put me the question. I will not desert you; nor will I show myself less self-sacrificing than the poor, worn out mortality we know as the "old lady." The above must remain between us two. I expect you to regard this letter as strictly confidential for it is neither for publication nor your friends. I want you alone to know it. Only, if all this was more generally known to candidates for initiation, I feel certain they would be both more thankful and more patient as well as less inclined to be irritated at what they consider our reticence and vacillations. Few possess your discretion; fewer still know to appreciate at their true value the results obtained. . . .

Your two letters to S.M. will lead to no result whatever. He will remain as immovable and your trouble will have been taken in vain. You will receive a letter from him full of suspicion and with no few unkind remarks. You cannot persuade him that + is a living Brother for that was tried and—failed; unless, indeed, you convert him to popular *exoteric* Lamaism; which regards our "Byang-tzyoobs" and "Tchang-chubs"—the Brothers who pass from the body of one great Lama to that of another—as *Lhas* or *disembodied* Spirits. Remember what I said in my last of Planetary Spirits. The *Tchang-chub* (an adept who has, by the power of his knowledge and Soul-enlightenment, become exempt from the curse of UNCONSCIOUS transmigration)—may, at his will and desire, and instead of reincarnating himself only after bodily death, do so, and repeatedly—during his life if he chooses. He holds the power of choosing for himself new bodies—whether on this or any other planet—while in possession of his old form, that he generally preserves for purposes of his own. Read the book of *Khiu-tee* and you will find in it these laws. She might translate for you some *paras* as she knows them by rote. To her you may read the present.

Do I often laugh at "the helpless way in which you grope in the dark?" Most decidedly not. That would be as unkind and about as foolish for me to do as for you to laugh at a Hindu for his pi[dgin] English, in a district, where your Govt. *will not* teach people English. Whence such a thought? And whence that other to have my portrait? Never had but one taken, in my whole life; a poor ferrotype produced in the days of the "Gaudeamus" by a travelling female artist—(some relative, I suppose, of the Munich Beer-Hall beauties that you have interviewed of late)—and from whose hands I had to rescue it. The ferrotype is there, but the image itself has vanished: the nose

peeled off and one of the eyes gone. No other to offer. I dare not promise for I never break my word. Yet—I may try—some day to get you one.

Quotation from Tennyson? Really cannot say. Some stray lines picked up in the astral light or in somebody's brain and remembered. I never forget what I once see or read. A bad habit. So much so, that often and unconsciously to myself I string together sentences of stray words and phrases, before my eyes and which may have been used hundred years ago or will be hundred years hence, in relation to quite a different subject. Laziness and real lack of time. The "old lady" called me a "brain pirate" and a plagiarist, the other day for using a whole sentence of five lines, which, she is firmly convinced, I must have *pilfered* from Dr. Wilder's brain as three months later, he reproduced it in an essay of his on prophetic intuition. Never had a look into the old philosopher's brain cells. Got it somewhere in a northern current—don't know. Write this for your information as something new for you, I suppose. Thus a child may be born bearing the greatest resemblance in features to another person, thousands of miles off, no connexion to the mother, never seen by her, but whose floating image was impressed upon her soul-memory, during sleep or even waking hours, and reproduced upon the sensitized plate of living flesh she carries in her. Yet, I believe, the lines quoted, were written by Tennyson years ago, and they are published. I hope these disjointed reflections and explanations may be pardoned in one, who, remained for over nine days in his stirrups without dismounting. From Ghalaring-Tcho Lamasery (where your *Occult World* was discussed and commented upon)—Heaven save the mark! will you think. I crossed to the Horpa Pa La territory,—"the unexplored regions of Turki tribes"—say your maps ignorant of the fact that there are no tribes there at all—and thence—home. Yes; I am tired, and therefore will close.

Yours faithfully,

K.H.

In October I will be in Bhutan. I have a favour to ask of you: try and make friends with Ross Scott. *I need him.*

NEXT: COSMOLOGICAL NOTES PREVIOUS: LETTER 70

LETTER No. 50

{Received Simla, around August 21, 1882}

My dear friend, I feel terribly *pulled down* (mentally) with this unceasing attitude of unavoidable opposition, and as continual attacks on our strongholds! During the whole of my quiet, contemplative life, I

have never met with a man more tenacious and unreasonable! I cannot go on like that, passing my life in useless protests; and if you cannot bring to bear upon him your friendly influence, we will have all of us to part company, at some not distant day. I was with the Chohan when I received the letter I now enclose, and—the Chohan was perfectly disgusted, and called the whole thing the Tibetan name for "comedy." It is not that he is anxious to "do good" or "help the progress of the T.S."—it is simply, believe me or not—*insatiable pride* in him; a ferocious, intense desire to feel and show to others that he is the "one elect," that he *knows* that which all others are barely allowed to suspect. Do not protest for it is useless. *We know*, and you do not. The Chohan heard the other day the idiotic but painfully sincere lamentations of the "wife" and—took note of them. Such is not a man who aims at becoming a "perfect soul" and he, who would write of a brother Theosophist what he has written to me of Fern—is no theosophist. Let this be *strictly private*, and do not let him know but what he will read himself in my letter. I want you to read the two letters before you take them to him, and I beg of you to be present *when he reads them*.

I will see what can be done for Colonel Chesney and I believe Djual Khool is after him. For the first time during my life I think I feel *really disheartened*. Yet for the sake of the Society—I would not lose him. Well I will do *all* I can, but I am seriously afraid, that he will spoil the broth himself some day.

Yours with sincere affection,

K.H.

NEXT: LETTER 51 PREVIOUS: LETTER 21

LETTER No. 51

Received {Simla} 22-8-82.

Private.

My good friend, remember that in the phenomenon intended for Colonel Chesney there *was*, *is*, *and will be* but one real phenomenal thing, or rather—*an act of occultism*—the likeness of your humble servant the best of the two productions of D. Khool, I am sorry to say—for you. The rest of the performance is, notwithstanding its mysterious character, something but too natural, and, of which I do not at all approve. But I have no right to go against the traditional policy however much I would like to avoid its practical application.

Keep this strictly within your own friendly heart until the day comes to let several persons know that *you were warned of it*. I

dare not say more. The probations are hard all round and are sure not to meet your European notions of truthfulness and sincerity. But reluctant as I do feel to use such means or even to permit them to be used in connection with *my chelas*, yet I must say that the deception, the lack of good faith, and the *traps* (!!) intended to inveigle the Brothers, have multiplied so much of late; and there is so little time left to that day that will decide the selection of the *chelas*, that I cannot help thinking that our chiefs and especially M∴ may be after all right. With an enemy one has to use either equal or better weapons. But do not be deceived by appearance. Were that I could be as frank with Mr. Hume whom I as sincerely respect for some of his genuine, sterling, qualities as I cannot help blaming for some others. When will any of you know and understand what we *really* are, instead of indulging in a world of fiction!

In case Col. Chesney speaks to you of certain things tell him not to trust to appearances. He is a gentleman, and ought not to be allowed to labour under a deception, *never meant for him* but only as a test for those who would impose themselves upon us with an *unclean* heart. The crisis is near at hand. Who will win the day!

K.H.

NEXT: LETTER 113 PREVIOUS: LETTER 50

LETTER No. 52

From K.H. about Hume. Received Simla, {early September}, 1882.

There is nothing "below the surface," my faithful friend—absolutely *nothing*. Hume is simply furiously jealous of anyone who received, or is likely to receive any information, favours (?) attention, or anything of the sort, emanating from us. The word "jealous" is ridiculous but correct, unless we call it *envious* which is still worse. He believes himself *wronged*, because he fails to become our sole centre of attraction; he attitudinizes before himself and feels maddened to fury in finding no one who would admire him; writes out a Hebrew passage which means in Eliphas Levi's book as I have rendered it, and failing to catch me in a new contradiction, for the purpose of which he went to the trouble of quoting it, he impresses himself with the illusion that he is "far more of an *Adwaitee*" than either M∴ or myself ever were (an easy thing to prove since we never were *Adwaitees*) and writes an abusive letter directed against our system and ourselves to the O.L. by way of soothing his feelings. Are you really so generous as not to have suspected long ago the whole truth? Did I not warn you; and is it possible that you should not have perceived that he will never allow *even an*

adept to know more or better than himself! that his was a *false* humility; that he is an actor, who enacts a part for his own benefit, regardless of the pleasure or displeasure of his audience though when the latter is manifested to the slightest degree, he turns round, concealing admirably his rage and hisses and spits *internally*. Every time I contradict and prove him wrong,—whether in a question of Tibetan terms, or in any other trifle, the record he keeps against me swells, and he comes out with some new accusation. It is idle, my dear Brother, to be always repeating that there are, nor can there be any contradictions in what was given to you. There may be inaccuracy of expression, or incompleteness of details; but to accuse us of blundering is really too funny. I have asked you several times to make notes and to send them to me, but neither Mr. Hume nor you have thought of doing it; and indeed, I have very little time to explore back letters, compare notes, look into your heads etc.

I confess my ignorance, in one thing at any rate. I am perfectly at a loss to understand why the expression used by me with regard to H.P.B.'s answer to C.C.M. should have so shocked you; and why you should object to my "exercising my ingenuity"? If, perchance, you give it another meaning than I do, then we are again both at sea—*faut de s'entendre*. Put yourself for a moment in my place, and see whether you would not have to exercise all the ingenuity you had at your command, in a case like that between C.C.M. and H.P.B. In *reality*, there is no contradiction between that passage in *Isis* and our later teaching; to anyone, who never heard of the *seven* principles—constantly referred to in *Isis* as a trinity, without any more explanation—there certainly appeared to be as good a contradiction as could be. "You will write so and so, give *so far*, and no more"—she was constantly told by us, when writing her book. It was at the very beginning of a new cycle, in days when neither Christians nor Spiritualists ever thought of, let alone mentioned, more than two principles in man—*body* and *Soul*, which they called Spirit. If you had time to refer to the Spiritualistic literature of that day, you would find that with the phenomenalists as with the Christians, *Soul* and *Spirit* were synonymous. It was H.P.B., who, acting under the orders of Atrya (one whom you do not know) was the first to explain in the *Spiritualist* the difference there was between *psyche* and *nous*, *nefesh* and *ruach*—Soul and Spirit. She had to bring the whole arsenal of proofs with her, quotations from Paul and Plato, from Plutarch and *James* etc. before the Spiritualists admitted that the theosophists were right. It was then that she was ordered to write *Isis*—just a year after the Society had been founded. And, as there happened such a war over it, endless polemics and objections to the effect that

there could not be in man two souls—we thought it was premature to give the public more than they could possibly assimilate, and before they had digested the "two souls";—and thus the further subdivision of the trinity into 7 principles was left unmentioned in *Isis.* And is it because she obeyed our orders, and wrote, purposely *veiling* some of her facts—that now, when we think the time has arrived to give most of, if not the *whole* truth—that she has to be left in the lurch? Would I, or any of us, ever leave her as a target for the Spiritualists to shoot at, and laugh at the contradictions when these were entirely apparent, and proceeded but from their own ignorance of the whole truth; a truth they would not listen to, nor will they accept it even now, except under protest and with the greatest reservations? Certainly not. And when I use the word "ingenuity"—that may be an American slang expression for all I know, and that I suspect has with the English another meaning—I meant neither "cunning" nor anything like a "dodge," but simply to show the difficulty I had to labour under, to explain the right meaning with an endless and clumsy paragraph before me, that insisted upon *non*-reincarnation without inserting one word in it to show that the latter had reference but to the *animal* soul, not Spirit, to the astral, not the Spiritual monad.

Will you kindly explain to me at the first opportunity what you mean by referring to my expression as an "unhappy phrase"? If you asked a friend to draw for the *Pioneer* a cow, and that friend starting with the intention of reproducing a cow would owing to his inability in drawing sketch instead an ox or a buffalo, and the engraving would so appear—perhaps, because you were crowded with other work, and had no time to perceive the shortcomings—would you not "exercise *your* ingenuity" and try your best to set the readers right, to prove to them that in truth a cow was meant by the artist: and confessing your friend's inability, do whatever you could, at the same time, to screen him from unmerited humiliation? Yes, you are right. H. has neither delicacy of perception and feeling, nor any real, genuine kindness of heart. He is one to sacrifice his own family, those nearest and dearest to him (if there are such for him, something I doubt)—for any whim of his own; and he would be the first to allow a hecatomb of victims if he needed one drop of blood; to insist upon the advisability of *Sutee* if it were the only thing that would keep him warm, help his benumbed fingers to do their work, and he diligently writing a treatise upon some philanthropic subject during that time and sing sincerely "*Hosanna*" to himself in his own thought. Exaggeration, you think? Not so; for you have no conception of the potential selfishness there is in him; of the cruel, remorseless egotism he brought back with

him from his last incarnation—a selfishness and egotism which remain latent only owing to the uncongenial soil of the sphere he is in, of his social status and education—and *we have*. Can you believe he wrote his famous article in the *Theosophist* simply for the reason he gives you—to help breaking the *unavoidable* fall? to save the situation, and by answering Davidson and C.C.M., etc. to make the work—of answering in the future and reconciling the contradictions in the past—easier? Not at all. If he sacrifices in it remorselessly H.P.B., and the author of the Review of the "Perfect Way," and shows the "Brothers" as *inferior in intelligence* to the "educated European gentlemen," and devoid of any correct notions about honesty, or right and wrong—in the European sense—*selfish* and cold, stubborn and domineering—it is not at all because he cares one button for either of you, least of all for the Society; but simply because in view of certain possible events, that he is too highly intelligent not to have foreshadowed in his mind—he wants *to screen himself*; to be the only one to come out unscarred if not immaculate in case of a crush, and to dance, if need be, the "Death-dance" of the Maccab{e}ans over the prostrate body of the T.S. rather than risk one little finger of the great Simla "I am" to be sneered at. Knowing him as we do, we say that Mr. Hume is at perfect liberty to quote the "unhappy phrase" as many times a day as his breath will allow him to, if it can in any way soothe his ruffled feelings. And, it is just because Morya saw through him as plainly as I see my writing before me, that he allowed the "sell" as you call it. Nay more; for the things are so prepared, that in the case the *Eclectic* has to sink,—*he will be the only one to go down with it*; the only one laughed at, and thus his selfishness and carefully prepared plans will prove of no avail. Believing he knew better than I did, he was kind and considerate enough to add his explanations to mine in H.P.B.'s answer to "C.C.M."—and with the exception of *Karma*—that he explained correctly enough—made a mess of the rest. And now, the first time I contradict what he says in his article, he will turn round in fury and express his disgust at what he will call *my* (not his) contradictions. I am sorry to have to—what will appear to you—denounce him. But I must draw your attention to the fact, that nine times out of ten, when he accuses me of having entirely *misconceived his meaning*—he says, what any one has a right to regard as a deliberate falsehood. The instance of E. Levi's אהיה אשר אהיה[1] is a good instance. In order to prove *me* at fault, he had to become an *Adwaitee* and deny his "moral Governor and Ruler of the Universe," by throwing him overboard

[1] "I am that I am."—Ed.

"for the last twenty years." This is not *honest*, my friend, and I do not see any help for it. For who can prove—when he says that the arguments embodied in his letters to me were not the expressions of his own personal belief and opinions but brought forward simply to answer the probable objections of a *theistic* public—that it is no better than *cheating*? With such an intellectual acrobat, ever ready to perform the "grand Trapeze" whether in reference to what he states verbally, or puts on paper even *we* have to appear beaten. For the latter we care very little personally. But then he is ever ready to crow victory in his private letters, and even in print. He is willing THAT *we should exist*—he is too clever to risk at this hour being caught in a want of sagacity, since he knows through correspondents who are dead against the "Founders" of the *actual existence* of our Brotherhood—but, he will never submit to the recognition of such powers or knowledge in us, as would render his unasked advice and interference as ridiculous as they are useless;—and he works on that line.

I had no right to suppress the "offensive" article—as you call it, for several reasons. Having allowed our names to be connected with the T.S. and ourselves dragged into publicity, we have to suffer (the verb, a simple figure of speech if you please)—as Olcott would put it "the penalty of our greatness." We must permit the expression of every opinion whether benevolent or malevolent; to feel ourselves picked to pieces—one day; "preached"—on the following, worshipped—on the next; and—trampled down in the mud—on the fourth. Reason number 2—the Chohan *has so ordained it*. And with him this means fresh developments, unexpected results, and DANGER, I am afraid. The two names that you find heading the signatures of the 12 chelas who protest, belong to the confidential *chelas* of the Chohan himself. In this direction there is no more hope for Mr. Hume—*consummatum est*. He has overdone the thing, and, I will never have any more opportunities of pronouncing his name before our venerable Chief. On the other hand, the *denunciation* has done good. The Chohan gave orders that the young Jyotirmoy—a lad of 14, the son of Babu Nobin Banerjee whom you know—should be accepted as a pupil in one of our lamaseries near Chamto-Dong about 100 miles off *Tchigadze*, and his sister, a virgin Yoginn of 18, at the female monastery of Palli. Thus, the Founders will have two witnesses in good time, and will not depend upon the caprice of Mr. Hume to kill and resurrect us at pleasure. As to proving whether we do, or do not know more of the mysteries of nature than your men of Science and your theologians do, *it rests with you* and those you will select to help you in the important task.

I hope, my dear friend, that you will undertake to impress upon Mr. Hume the following facts: Though the work done by him for the Society would become ultimately most important, and that it might have borne the most useful fruits, yet his denunciatory article has nigh upset the labour done by him. People will now regard him more than ever a *lunatic*—Hindu members will blame him for years, and our chelas can never be made to look upon him but in the light of an iconoclast, a haughty intruder, incapable of any gratitude, hence—unfit to be one of them. This you must give out as your *personal* opinion—of course not unless it meets your own views, and may be given as the expression of your real feelings in the matter—for I, personally am ordered not to break with him until the day of the crisis comes. If he desires to retain his official position in the Eclectic, help him to do so. If not, I beg you most urgently to accept the position of President yourself. But I leave all this to your tact and discretion. Let him also know that the *Protest* of the Chelas is no work of ours, but the result of a positive order emanating from the Chohan. The *Protest* was received at the Head Quarters, two hours before the postman brought the famous article, and telegrams were received from several chelas in India on the same day. Together with the foot-note sent by Gjual Khool to be appended to W. Oxley's article the September number is calculated to create a certain sensation among the mystics of England and America not only among our Hindus. The "Brothers" question is kept up pretty alive, and may bear its fruit. Mr. Hume's graphic pen spurts under the mask of philanthropy the bitterest gall, assailing us with weapons which for being represented or rather imagined as lawful and legitimate, and used for *the most honest* of purposes—wield by turns ridicule and abuse. And, yet he has so preserved the semblance of a sincere belief in our knowledge, that we are more than likely to be thenceforth remembered as he has painted us, and not as in reality we are. What I once said of him I maintain: he may, outwardly, sometimes sincerely forgive, he can never *forget*. He is that which Johnson is said to have much admired, "a good hater."

Oh, my friend, with all your faults and your rather too lively past, how much, how immeasurably much higher you stand in our sight than our "I am," with all his high "splendid mental capacity," and *outwardly* pathetic nature concealing the inward absence of anything like real feeling and heart!

M∴ wants me to tell you that he refuses most decidedly to take any precaution of the nature you suggest. He despises H. thoroughly; yet in a case of any real danger would be the first to protect him for the pains and labour given by him for the T.S. He says that in case H. comes to know of his ridiculous blunder, he will be ready to prove to others

the existence of occult powers, but *will not leave* H. one leg to stand upon. His punishment must be allowed to be *complete* or else it will have no effect upon him, and he will only retaliate upon innocent victims. H. has shown us to the world as dishonest and lying, before he ever had one single *undeniable* proof that we were that, and that he was justified in his denunciation by even an appearance, a semblance of dishonesty. If H. chooses tomorrow to represent us as murderers M∴ will try to *raise a maya* to make the words good, and then destroy it, and show him a calumniator. I am afraid he is right, from the standpoint of our rules and customs. They are *anti-European*, I confess. With the exception of the telegram, M∴ never wrote Fern but one letter, the five or six other letters in his handwriting emanating from the *Dugpa*—who has charge of Fern. He hopes that you will not *spoil his work*, and that you will ever remain a loyal and true friend to him, as he will be one to you. Fern will *never repeat* any experiment *à la* napkin, for the simple reason that he will be trusted with no more letters.

I have received a letter from Col. Chesney and will answer it in a few days with a young chela who will deliver it *to your care* with my respectful greetings. Do not frighten the boy. He is ordered to answer all the questions *he can answer*, but no more. From Simla he will proceed to Budda Gaya[1] and Bombay, on business, and will be back home about November.

With sincere friendship, yours
K.H.

NEXT: LETTER 112 PREVIOUS: LETTER 32

LETTER No. 53

{Written August 23, 1882}
Strictly private and confidential.

My patient—friend:— Yesterday, I had a short note posted to you, and it accompanied a long letter to Hume—I had it registered somewhere in Central P. by a happy, *free* friend; today, it is a long letter to yourself, and it is intended to be accompanied by a tolling of *jeremiades*, a doleful story of a discomfiture, which may, or may not make you laugh as it does that bulky brother of mine—but which makes me feel like the poet, "who could not sleep aright,

"For his soul kept up too much light
Under his eyelids for the night."

I hear you uttering under breath: "Now what in the world *does* he mean!" Patience, my best Anglo-Indian friend, patience; and when you

[1] These two words are not clearly decipherable.—Ed.

have heard of the disreputable conduct of my wicked, more than ever laughing Brother, you will plainly see, why, I come to regret, that instead of tasting in Europe, of the fruit of the Tree of the Knowledge of Good and Evil—I have not remained in Asia, in all the *sancta simplicitas* of ignorance of *your* ways and manners for then—I would be now grinning too!

I wonder what *you* will say when you will have learned the dreadful secret! I long to know it, to be delivered of a nightmare. Were you to meet me now, for the first time, in the shadowy alleys of your Simla, and demanded of me the *whole* truth, you would hear me tell it to you, most unfavourably for myself. My answer to you, would remind the world—if you were cruel enough to repeat it—of the famous answer given by Warren Hastings to 'dog Jennings' on his first meeting with the ex-governor after his return from India! "My dear Hastings"—asked Jennings—"is it possible you are the great rascal Burke says, and the whole world is inclined to believe?"—"I can assure you, Jennings," was the sad and mild reply, "that though sometimes obliged to appear rascal for the Company, I was never one for myself." I am the W.H. for the sins of the Brotherhood. But to facts.

Of course you know—the "O.L." told you I think—that when we take *candidates* for chelas, they take the vow of secrecy and silence respecting every order they may receive. One has to prove himself fit for *chelaship*, before he can find out whether he is fit for *adeptship*. Fern is under such a probation; and a nice mess they have prepared for me between them two! As you already know from my letter to Hume, he did not interest me, I knew nothing of him, beyond his remarkable faculties, his powers for clairaudience and clairvoyance, and his still more remarkable tenacity of purpose, strong will, and other etcs. A loose, immoral character for years,—a tavern Pericles with a sweet smile for every street Aspasia, he had entirely and suddenly reformed after joining the Theosoph. Society, and M∴ took him seriously in hand. It is no business of mine to tell even yourself, how much of his visions is truth and how much hallucination, or even perchance—fiction. That he bamboozled our friend Hume considerably, must be so, since Mr. Hume tells me the most marvellous yarns of him. But the worst of all this business is, the following. He *bamboozled* him so well, indeed, that whereas H. did not believe one word when Fern was speaking *the truth*, nearly every lie uttered by F. was accepted by our respected Pres[t] of the *Eclectic*—as gospel truth. Now you will readily understand, that it is impossible for me to try and set him (H) right, since F. is M∴'s chela, and that I have *no right* whatever—either legal, or social, according to *our* code—to interfere between the two. Of the several grievances,

however, it is the smallest. Another of our customs, when corresponding with the outside world, is to entrust a chela with the task of delivering the letter or any other message; and if not absolutely necessary—to never give it a thought. Very often our very letters—unless something very important and secret—are written in our handwritings by our chelas. Thus, last year, some of my letters to you were *precipitated*, and when sweet and easy precipitation was stopped—well I had but to compose my mind, assume an easy position, and—think, and my faithful "Disinherited" had but to copy my thoughts, making only occasionally a blunder. Ah, my friend, I had an easy life of it unto the very day when the *Eclectic* sprung into its checkered existence. . . . Anyhow, this year, for reasons we need not mention, I have to do my own work—the whole of it, and I have a hard time of it sometimes, and get impatient over it. As Jean Paul Richter says somewhere, the most painful part of our bodily pain is that which is bodiless, or immaterial, namely our impatience, and the delusion that it will last for ever. . . .

Having one day permitted myself to act as though I were labouring under such a delusion, in the innocence of my unsophisticated soul, I trusted the sacredness of my correspondence into the hands of that *alter ego* of mine, the wicked and "imperious" chap, your "Illustrious," who took undue advantage of my confidence in him and—placed me in the position I am now in! The wretch laughs since yesterday, and to confess the truth I feel inclined to do the same. But as an Englishman, I am afraid you will be terror-struck at the enormity of his crime. You know, that notwithstanding his faults Mr. Hume is *absolutely* necessary, so far, to the T.S. I grow sometimes very irritated at his petty feelings and spirit of vindictiveness; yet withal, I have to put up with his weaknesses, which lead him at one moment to vex himself that it is *not yet*—and at another that it is *already* mid-day. But our "Illustrious" is not precisely of that opinion. Mr. Hume's pride and self-opinion—he argues—wish as our saying goes—that all mankind had only two bent knees, to make *puja* to him; and he M∴ is not going to humour him. He will do nothing, of course, to harm or even to vex him purposely; on the contrary, he means to always protect him as he has done until now; but—he will not lift his little finger to disabuse him. The substance and pith of his argument are summed up in the following:

> "Hume laughed and chuckled at *real*, *genuine* phenomena (the production of which have brought us well nigh into the Chohan's disgrace)—only and solely because the manifestations were not sketched by himself, nor were they produced in his honour or for his sole benefit. And now let him feel happy and proud over mysterious manifestations of his own making and creation. Let him taunt Sinnett in the depths of his own

proud heart, and even by throwing out hints to others—that even he, Sinnett, was hardly so favoured. No one has ever attempted a *deliberate* deception, nor would anyone be permitted to attempt anything of the sort. Everything was made to follow its natural, ordinary course. Fern is in the hands of two clever—'dwellers of the threshold' as Bulwer would call them—two *dugpas* kept by us to do our scavengers' work, and to draw out the latent vices—if there be any—from the candidates; and Fern has shown himself on the whole, far better and more moral than he was supposed to be. Fern has done but what he was ordered to do; and he holds his tongue because it is his first duty. As to his posing with Hume, and attitudinizing before himself and others as a seer, since he has brought himself to believe it, and that it is but certain details that can be really called a fiction, or to put it less mildly *fibs*—there is no real harm done but to himself. Hume's jealousy and pride will ever be in the way, to prevent him swallowing *truth* as much as ornamental *fiction*; and Sinnett is shrewd enough to sift very easily Fern's realities and dreams. . . . Why then, should I, or you or any one else" concludes M∴—"offer advice to one who is sure not to accept it, or, which will be still worse, in case he learns for a certainty that he has been permitted to make a fool of himself—is still more sure to become an *irreconcilable enemy* to the Society, the Cause, the much suffering founders and all. Let him, then, strictly alone. . . . He will not be thankful for undeceiving him. On the contrary. He will forget that no one is to be blamed but himself; that no one had ever whispered him one word that could have led him into his extra delusions; but will turn more fiercely than ever on those *chaps*—the adepts and he will call them publicly *impostors*, *jesuits* and *pretenders*. You (I) gave him one genuine *pucka* phenomenon—and that ought to satisfy him as to the possibility of everything else."

Such is M∴'s reasoning; and were I not indirectly mixed in the *quiproquo*—it would be also mine. But now, owing to the *plants* of that little double-dealing monkey—Fern, I am compelled to disturb you for a friendly advice, since *our* ways are not *your* ways—and *vice versa*.

But now see what happened. Hume has lately received a good many letters from me; and I hope you will kindly follow with me the fate and various fortunes of three of them, ever since he began to receive them in a direct way. Try also, to well understand the situation and to thus realize *my* position. Since we had three chelas at Simla,—two regular ones and one an irregular one—the candidate Fern, I conceived the unfortunate idea of *saving power*, of economizing, as though I had a "Savings bank." To tell truth, I sought to separate as much as it was possible under the circumstances, the suspected "Headquarters" from every phenomenon produced at Simla; hence from the correspondence that passed between Mr. Hume and myself. Unless

H.P.B., Damodar, and Deb—were entirely *disconnected*, there was no saying what might, or might not, happen. The first letter—the one found in the conservatory I gave to M∴ to have it left at Mr. H.'s house by one of the two regular chelas. He gave it to Subba Row—for he had to see him on that day; S.R. passed it in the ordinary way (posted it) to Fern, with instructions to either leave it at Mr. Hume's house, or to send it to him through post, in case he were afraid that Mr. H. should ask him—since Fern *could not*, had not the right to answer him and thus would be led to telling an untruth. Several times D.Kh. had tried to penetrate into Rothney Castle, but suffered each time so acutely, that I told him to give it up. (He is preparing for initiation and might easily fail as a consequence). Well, Fern did *not* post it but sent a friend—his dugpa to leave it at the house and the latter placed it in the conservatory about 2 a.m. This was *half* of a phenomenon but H. took it for an entire thing, and got very mad when M∴ refused as he thought to take up his answer in the same way. Then I wrote to console him, and told him as plainly as I could say, without breaking M∴'s confidence in relation to Fern that D.K. could do nothing for him, at present, and that it was one of Morya's chelas that had placed the letter there, etc. etc. I believe the hint was quite broad enough and no *deception* practiced? The second letter, I think, was thrown on his table by Dj. Khool (the real spelling of whose name is Gjual, but not so phonetically) and, as it was done by himself it was a *pucka* orthodox phenomenon and Hume has no need to complain. Several were sent to him in various ways—and he may be sure of one thing: however ordinary the means by which the letters reached him, they could not be but phenomenal in reaching India from Tibet. But this does not seem to be taken into any consideration by him. And now we come to the really *bad* part of it, a part for which I blame entirely M∴—for permitting it and exonerate Fern, *who could not help it*.

Of course you understand that I write you this in *strict confidence*, relying upon your *honour* that whatever happens you will not betray Fern. Indeed (and I have looked most attentively into the thing) the boy was led to become guilty of a deliberate *jesuitical* deception rather through Hume's constant insults, suspicious attitude and deliberate slights at meals, and during the hours of work, than from any motives in consequence of his loose notions of morals. Then M∴'s letters (the production of the amiable dug-pa, in reality *ex*-dugpa, whose past sins will never permit him to fully atone for his misdeeds) distinctly say:—"do, either so and so, or in such a way"; they *tempt* him, and lead him to imagine that in doing no injury to any human being and when *the motive* is good every action becomes legal!! *I* was

thus tempted in my youth, and had nearly succumbed twice to the temptation, but was saved by my uncle from falling into the monstrous snare; and so was the *Illustrious*—who is a *pucka* orthodox Occultist and holds religiously to the old traditions and methods; and so would be any one of you had I consented to accept you for chelas.

But as I was aware from the first, of what you have confessed to, in a letter to H.P.B., namely that there was something supremely revolting to the better class of European minds in that idea of being tested, of being under probation—I therefore had always avoided the acceptance of Mr. Hume's often expressed offer to become a chela. This may, perhaps, give you the key to the whole situation. However, this is what happened. Fern had received a letter of mine through a chela, with the injunction of causing it to reach its destination *immediately*. They were going to take breakfast, and there was no time to lose. Fern had thrown the letter on a table and ought to have left it there, since there would have been no occasion for him then, to *lie*. But he was vexed with H., and he devised another dodge. He placed the letter in the folds of Mr. H.'s napkin, who at breakfast took it up and accidentally shook out the letter on to the floor; it appears, to the terrible fright of "Moggy" and the contented surprise of Hume. But, his old suspicion returning to him, (a suspicion he had always harboured since I wrote to him that my first letter was brought into the conservatory by one of M∴'s chelas, and that *my* chela could do little, though he had visited invisibly every part of the house before)—Hume looks at Fern full and asks him—whether it was he *who* had placed it there. Now I have the entire picture before me of F's brain at that moment. There's the rapid flash in it—"this saves me . . . for I can swear I never put it *there*" (meaning the spot on the floor—where it had fallen)—No, he boldly answers.—"I have never put it THERE"—he adds mentally. Then a vision of M∴ and a feeling of intense satisfaction and relief for not having been guilty of a direct lie. Confused pictures of some *Jesuits* he had known,—of his little child—a disconnected thought of his room and beams in Mr. H.'s garden, etc.—not a thought of *self*-deception! Truly then, our friend was *taken* in but once, but I would pay any price could I but *recall* the event and replace my letter with somebody else's message. But you see how *I am* situated. M∴ tells me he gives me *carte blanche* to tell anything I like *to you*, he will not have me say a word to Hume; nor would he ever forgive you—he says, were you to interfere between the punishment of Hume's pride, and—*fate*. Fern is not really to be blamed, for thinking that so long as the result is accomplished the details are of no account, since he was brought at such a school, and that he really has the

welfare of the Cause at heart, whereas, with Hume—it is really *bona fide* Selfishness, Egotism—the chief and only motive power. "Egotistic philanthropist" is a word which paints his portrait at full length.

Now for Col. Chesney. Since he really and sincerely was kind enough, it appears, to discern *something* in the outlines of your poor, humble friend's face; an impression drawn, most probably, from the depths of his imagination rather than from any real presence of such an expression as you say, in Dj. Khool's or M∴'s production—the former felt quite proud and begged my permission to *precipitate* another such likeness, for Col. Chesney. Of course, the permission was granted, though I laughed at the idea, and M∴ told D.K. that the Col. would also laugh at what he will suspect as my conceit. But D.K. *would* try and then went and begged permission to present it himself to Col. Chesney; a permission which was, as a matter of course, refused by the Chohan and he himself reprimanded. But the picture was ready three minutes after I had consented to it, and D.K. seemed enormously proud of it. He says—and he is right, I think, that this likeness is the best of the three. Well, it went the usual way, *via* Djual Khool, Deb and Fern—the H.P.B. and Damodar being both at Poona at that time. M∴ was training and testing Fern for a phenomenon—of course a *genuine* one—so that a pucka manifestation could be produced in Col. Chesney's house by Fern; but, while Fern swore he needed but three months' preparation, M∴ knew he would never be ready for this season—nor do I think he will be ready next year. Anyhow, he entrusted the new picture to Fern, telling him again to better send it by post, for were the Colonel to ever learn that Fern was concerned in it, he would disbelieve even in its precipitated production. But D.K. wanted it delivered immediately, and while the Col. as he said—"had Master *hot* in his head still"—and Fern, the conceited young fool, answers—"No; before I do anything in connection with the 'packet' I must study him (Col. Chesney) more fully (!!) I want, this time, to obtain the highest possible results at the first onset. From what I have seen of the author of the 'Battle of Dorkin' I have not been able to satisfy myself about him. . . . Father told me to be his 'eyes' and 'ears'—he not having always the time—I must find out the character *we have to deal with*"!!

In the interval, I, fearing that Master Fern may, perhaps, place the portrait in the folds of Col. Chesney's "napkin," and produce some "*spiritual* manifestation with his foot"—I wrote to you from Poona through Damodar, giving you a very broad hint I believe, which, of course, you did not understand but will now. Meanwhile, yester morning D.K. came and told me that Fern still had his picture and

that he feared that some trick had or would be played. Then I immediately aroused my too indifferent Brother from his apathy. I showed to him how dangerous was the situation left in the unscrupulous hands of a boy, whose sense of morality was still more blunted, by the "probation" tests and deceit which he regarded nigh as legal and permissible and—aroused him finally into action. A telegram was sent to Fern in M∴'s *own* handwriting, this time, from the Central Provinces—(Bussawla, I believe—where lives a *chela)* ordering Fern to send on immediately the packet he had for the Colonel to his address *by post*—and Fern, as I see received it, yesterday, in the forenoon, by our time (Tuesday, 22). And thus when you hear of it you will know the *whole* truth.

I have strictly forbidden my letters or anything connected with my business to ever be given to Fern. Thus Mr. H. and yourself or anyone else at Simla may take my *word of honour* that Fern will have nothing more to do with *my* business. But, my dearest friend, you must promise me faithfully, and for my sake, never to breathe one word of what I told you to anyone—least of all *to Hume* or Fern; unless Fern *forces you* by his fibs to stop him, in which case you may use what you think proper of it, to force him to *shut up*, yet, without ever allowing him to know how, and from whom you have learnt it. Apart from this, use of the knowledge, at your discretion. Read my letter, registered and sent to your name from Bussawla yesterday—or rather my letter to Hume carefully and think well over before sending it to him; for this letter may provoke him to a fit of madness and hurt pride and make him quit the Society at once. Better keep it, as means for future emergency to prove to him that at least, I, am one, who will not permit even my enemies to be won over by *unfair* means. At least, I so regard the means that Mr. Fern seems but too ready to use. But above all, good and faithful friend, do not allow yourself to misconceive the real position of our Great Brotherhood. Dark and tortuous as may seem to your Western mind the paths trodden, and the ways by which our candidates are brought to the great Light—you will be the first to approve of them when you know *all*. Do not judge on appearances—for you may thereby do a great wrong, and lose your own personal chances to learn more. Only be vigilant and—watch. If Mr. Hume but consents to wait he will have more, and far more extraordinary phenomena to silence the critics than he hitherto had. Exercise your influence with him. Remember in November comes the great crisis, and September will be full of dangers. Save at least our personal relations from the great wreck. Fern is the queerest psychological subject I have ever met. The pearl is inside, and truly profoundly hidden by the unattractive

oyster-shell. We cannot break it at once; nor can we afford to lose such subjects. While *protecting yourself—protect him from Hume*. Generally I never trust a woman, any more than I would an echo; both are of the female gender because the goddess Echo like woman—will always have the last word. But with your lady it is otherwise, and I firmly believe that you can trust her with the above—if you think proper. But beware of poor Mrs. Gordon. An excellent lady but would talk Death herself *to death*. And now I have done.

Yours ever faithfully,
K.H.

Please do not regard it as a compliment—but believe me when I say that your two *Letters* and especially "The Evolution of Man" is simply SUPERB. Do not fear any contradictions or inconsistencies. I say again—make notes of them and send them to me and you will see.

{M.'s addendum:} I pray you, kind Sir, to lock the foolish letter sent on yesterday to Hume-Sahib into your trunk and leave it there to roost until in demand. I tell you it will create *mischief* and no better. K.H. is too sensitive by far—he is becoming in your Western Society a regular Miss.

Yours
M.·.

NEXT: LETTER 34 PREVIOUS: LETTER 30

LETTER No. 54

Received Simla, {mid-}October, 1882. Re C.C.M. – O.L. etc.

My dear friend:—the deposition and abdication of our great "I am "is one of the most agreeable events of the season for your humble servant. *Mea culpa*!—I exclaim, and willingly place my guilty head under a shower of ashes—from the Simla cigars if you like—for it was my doing! Some good has come of it in the shape of excellent literary work—(though, indeed, I prefer your style)—for the Parent body, but none whatever for the hapless "Eclectic." What has he done for it? He complains in a letter to Shishir Koomar Gosh (of the A. B. *Patrika*) that owing to *his* (?) Hume's incessant efforts, *he* had nearly "converted Chesney to theosophy" when the great anti-Christian spirit of the *Theosophist* threw the Colonel violently back. This is what we may call—tampering with historical facts. I send you his last letter to me, in which you will find him entirely under the influence of his new guru—"the good Vedantin Swami" (who offers to teach him the Adwaita philosophy with a

god in it by way of improvement)—and of the Sandaram Spirit. His argument is, as you will find, that with the "good old Swami" he will at any rate learn *something*, while with us, it is impossible for him to "ever learn *anything*." I—"never gave him the assurance that all the letters were not evolved out of the Old Lady's fertile brain." Even now, he adds, when he has obtained subjective *certainty*, that we are distinct entities from Mad. B—"I cannot tell what you are—you might be Djual Kul, or a spirit of the high Eastern plane"—etc. in like strain. In the letter enclosed he says—we "may be *tantrikists*" (better ascertain the value of the compliment paid)—and, he is preparing, nay—all prepared—to plunge from extreme *Adwaitism*, into transcendental *theism*, once more. Amen. I hand him over to the Salvation Army.

I would not like to see him sever his connection with the Society altogether, though; first for his own intrinsic literary worth, and then—because you would be sure to have an indefatigable though a *secret* enemy, who would pass his time in writing out his ink dry against theosophy, denouncing all and everyone in the Society to all and everyone outside of it, and making himself disagreeable in a thousand ways. As I once said before, he may seem to forgive, and he is just the man to bamboozle himself before his own reflection in the looking-glass into magnanimous forgiveness, but in reality he neither forgives nor ever forgets. It was pleasant news for M.·. and all of us to hear how unanimously and quietly you were elected President, and we all—"masters" and chelas—greet fraternally and warmly your ascension to the office; an accomplished fact which reconciles us even with the sad and humiliating tidings that Mr. Hume expressed his utter indifference to *chelas* and even to their *masters*, adding that he cared very little to meet either. But enough of him who may better be described in the words of the Tibetan proverb:

> ". . . Like the bird of night: by day a graceful cat, in darkness an ugly rat."

One word of advice—an earnest warning from both of us: *trust not little Fern—beware of him*. His placid serenity and smiles when talking to you of the "mild scolding tempered with mercy," and that it is better to be scolded than cast off—are all *assumed*. His letter of penitence and remorse to M.·.—which he sends you to keep—is not sincere. If you do not watch him closely, he will mix the cards for you in a way that may lead the Society to ruin, for he swore a great oath to himself that the Society will either *fall* or *rise* with himself. If he fails next year again—and with all his great gifts, how can such an incurable little jesuit and liar help failing?—he will do his best to pull down the Society with him—as regards belief in the "Brothers" at

least. Try to save him, if possible, my dearest friend; do your best to convert him to truth and unselfishness. It is real pity that such gifts should be drowned in a mire of vice—so strongly engrafted upon him by his early tutors. Meanwhile, beware of ever allowing him to see any of my letters.

And now to C. C. Massey and your letters. Both answer and your reply are excellent. Doubtless a more sincere, truthful or a more noble minded man (S. Moses *not* excepted) could hardly be found among the British theosophists. His only and chief fault is—*weakness*. Were he to learn some day how deeply he has wronged H.P.B. in thought—no man would feel more miserable over it than himself. But of this anon. If you remember in my letter to H. upon the subject I "forbade all arrangements" for the simple reason that the British Theos. Soc. had collapsed, and virtually was no more. But, if I remember right I added—that if they reestablished it on a firm basis with such members as Mrs. K. and her scribe—that we would have no objection to teach them through you—or words to that effect. I certainly objected having my letters printed and circulated like those of Paul in the bazaars of Ephesus—for the benefit (or perchance derision and criticism) of isolated members who hardly believed in our existence. But I have no objection, in case of an arrangement, as proposed by C.C.M. Only let them first organize, leaving out such bigots as Wyld—strictly out in the cold. He refused to admit Mr. Hume's sister Mrs. Bat[. . . ?] because, having never seen any mesmeric phenomena she disbelieved in mesmerism; and refused to admit Crookes, recommended by C.C.M., as I was told. I will never refuse my help and cooperation to a group of men sincere and ardent to learn; but if again, such men as Mr. Hume are to be admitted, men who generally delight in playing in every organized system they get into, the parts played by Typhon and Ahriman in the Egyptian and Zoroastrian systems — then the plan had better be left aside. I dread the appearance in print of our philosophy as expounded by Mr. H. I read his three essays or chapters on God (?) cosmogony, and glimpses of the origin of things in general, and had to cross out nearly all. He makes of us *Agnostics*!! We do not believe in God because so far, we *have no proof*, etc. This is preposterously ridiculous: if he publishes what I read, I will have H.P.B. or Djual Khool deny the whole thing; as I cannot permit our sacred philosophy to be so disfigured. He says that people will not accept the whole truth; that unless we humour them with a hope that there may be a "loving Father and creator of all in heaven" our philosophy will be rejected *a priori*. In such a case the less such idiots hear of our doctrines the better for both. If they do not want the whole truth and nothing but the truth, they are welcome. But never

will they find *us*—(at any rate)—compromising with, and pandering to public prejudices. Do you call *this* "candid" and—*honest* "from *a European stand-point*"? Read his letter and judge. The truth is, my dear friend, that notwithstanding the great tidal wave of mysticism that is now sweeping over a portion of the intellectual classes of Europe, the Western people have as yet scarcely learned to recognize that which we term *wisdom* in its loftiest sense. As yet, he only is esteemed truly wise in his world, who can most cleverly conduct the business of life, so that it may yield the largest amount of material profit—honours or money. The quality of wisdom, ever was, and will be yet for a long time—to the very close of the fifth race—denied to him who seeks the wealth of the mind for its own sake, and for its own enjoyment and result without the secondary purpose of turning it to account in the attainment of material benefits. By most of your gold worshipping countrymen our facts and theorems would be denominated fancy-flights, the dreams of madmen. Let the *Fragments* and even your own magnificent letters now published in *Light*, fall into the hands, and be read by the general public—whether materialists or theists or Christians; and ten to one every average reader will curl his lip with a sneer; and with the remark—"all this may be very profound and learned but of what *use* is it in practical life?"—dismiss letters and *Fragments* from his thoughts for ever.

But now your position with C.C.M. seems changing, and you are gradually bringing him round. He longs sincerely to give Occultism another trial and—is "open to conviction"; we must not disappoint him. But, I cannot undertake to furnish either them or even yourself with *new* facts until all I have already given is put into shape from the beginning, (*vide* Mr. Hume's *Essays*) and taught to them systematically, and by them learned and digested. I am now answering your numerous series of questions—scientific and psychological—and you will have material enough for a year or two. Of course I will be always ready with further explanations, hence unavoidably, additions—but I positively refuse to teach any further before you have understood and learned all that is already given. Nor do I want you to print anything from my letters unless previously *edited* by you, and put into shape and form. I have no time for writing regular "papers," nor does my literary ability extend so far as that.

Only how, about C.C.M.'s mind so prejudiced against the author of *Isis*, and ourselves, who have dared an attempt to introduce Eglinton into the sacred precincts of the B.T.S. and to denominate + a "Brother"? Shall not our joint sins and transgressions "from a European stand-point"—be sorely in the way of mutual confidence; and will they not lead to endless

suspicions and misconceptions? I am not prepared just now to afford the British Theosophists the proof of our existence in flesh and bones, or that I am not altogether H.P.B.'s "confederate"; for all this is a question of time and—*Karma*. But, even supposing it very easy to prove the former, it would be far less easy to disprove the latter. A "K.H.," *i.e.* a mortal of very ordinary appearance and acquainted tolerably well with the English, Vedanta and Buddhist philosophy, and with even a bit of drawing-room *juggling*—is easily found and furnished, so as to demonstrate his objective existence beyond doubt or cavil. But how about giving the positive, moral certitude that the individual, who may thus make his appearance is not a *bogus* K.H., a "confederate" of H.P.B.? Were not St. Germain, and Cagliostro, both gentlemen of the highest education and achievements—and presumably *Europeans*—not "niggers" of my sort—regarded at the time, and still so regarded by posterity—as impostors, confederates, jugglers and what not? Yet I am morally bound to set his mind at rest—through your kind agency—with regard to H.P.B. *deceiving* and *imposing* upon him. He seems to think he has obtained proofs of it absolutely *unimpeachable*. I say *he has not*. What he has obtained is simply proof of the villainy of some men, and ex-theosophists such as Hurrychund Chintamon of Bombay now of Manchester and elsewhere; the man who robbed the Founders and Dayanand of Rs. 4,000, deceived and imposed upon them from the first (so far back as New York), and then exposed and expelled from the Society ran away to England and is ever since seeking and thirsting for his revenge. And such other as Dr. Billing, the husband of that good, honest woman, the only *really* and thoroughly reliable and *honest* medium I know of—Mrs. M. Hollis-Billing; whom he married for her few thousands pounds, ruined her during the first year of his married life, went into concubinage with another medium; and when vehemently reproached by H.P.B. and Olcott,—left his wife and Society and turned with bitter hatred against both women; and since then is ever seeking to secretly poison the minds of the British Theosophists and Spiritualists against his wife and H.P.B. Let C.C.M. put all those facts together; fathom the mystery and trace the connection between his *informants* and the two traducers of the two innocent women. Let him investigate thoroughly and patiently, before he believes in certain reports—and even *proofs* brought forward—lest he overloads his Karma with a heavier sin than any. There is not a stone these two men leave unturned in order to succeed in their evil design. While Hurrychund Chintamon never failed once during the last three years to take into his confidence every theosophist he met, pouring into his ears pretended news from Bombay about the duplicity

of the Founders; and to spread reports among the Spiritualists about Mad. B's *pretended* phenomena, showing them all as simply "impudent tricks"—since she has no real idea of the Yoga powers; or again showing letters from her, received by him while she was in America; and in which she is made to advise him to *pretend*—he is a "Brother" and thus deceive the British theosophists the better; while H.C. is doing all this and much more, Billing is "working" the London mystics. He attitudinizes before them as a *victim* of his over confidence in a wife whom he found out as a false, tricky medium, helped and supported in this by H.P.B. and H.S.O.; he complains of his cruel fate and swears on *his honour* (!) he left her only because he had found her an impostor, his *honesty* revolting at such a union. Thus, it is on the strength and authority of the reports of such men, and the too confiding persons, who, believing in them help them that C.C.M. gradually came to disown and repudiate the disgusting and deformed changeling which was imposed upon him under the guise of H.P.B. Believe me—it is not so. If he tells you he was shown *documentary* proof—answer him that a letter in his own handwriting and over his own signature, which, if placed in the hands of law would send him in 24 hours on the bench of criminals, may be forged as easily as any other document. A man who was capable of forging on a bogus will the signature of the testator and then getting hold of the hand of the already dead man, put a pen into it and guide it over the ready signature, to afford the witnesses a chance of taking their oath that they had seen the man sign it—is ready to do more serious work than simply slandering an unpopular foreigner.

When, smarting under the exposure and bent upon revenge H.Ch. arrived three years ago from Bombay, C.C.M. would neither receive nor see him, nor would he listen to his justification, for Dayanand—whom he recognized and accepted at that time as his spiritual chief—had sent him word to hold no communication with the thief and traitor. Then it was that the latter and C. Carter Bla{ke}, the jesuit expelled from the Society for slandering in the *Pall Mall Gazette* both Swami and Hurrychund—became fast friends. Carter Bla[ke] had for over two years moved heaven and earth to get readmitted into the Society but H.P.B. had proved a Chinese Wall against such readmission. Both the *ex-fellows* made peace, put their heads together and worked since then in a most charming accord. This made secret enemy—No. 3. C.C.M.'s devotion was in their way—they went to work to break the object of that devotion—H.P.B.—by shaking his confidence in her. Billing who could never hope to achieve success in that direction—for C.C.M. knew him too well, having legally defended his ruined and forsaken wife—succeeded to arouse his suspicions against Mrs.

Billing *as a medium* and against her friend H.P.B. who had defended and supported her against him. Thus was the ground well prepared for sowing in it any kind of weed. Then came—like a thunderbolt Swami's unexpected attack upon the Founders and proved the death blow to C.C.M.'s friendship. Because Swami had been represented by her to them as a high chela, an initiate, he imagined *he had never been one*, and that in her misguided zeal to advance the cause H.P.B. had deceived them all! After the April row, his and her enemies made an easy prey of him. Take *Light*; compare dates and the various cautious and covered attacks. Behold C.C.M.'s hesitation, and then his sudden pouncing upon her. Cannot you read between the lines, friend?

But what of S. Moses? Ah—he at least, is never the man to utter a deliberate falsehood, much less repeat a slanderous report. He, at least, as well as C.C.M., *is* a gentleman every inch of him, and an *honest* man. Well; and what of that? You forget his profound, sincere irritation with us and H.P.B., as a Spiritualist the chosen vessel of election of *Imperator*? C.C.M. is ignorant of the laws and mysteries of mediumship and he is his staunch friend. Take again *Light* and see, how plainly his irritation grows and becomes louder in his *Notes By The Way*. He has entirely misconceived your meaning, or rather quotations (followed by no *explanations)* from a letter of mine to yourself, who, in your turn have never correctly understood the situation. What I then said I now repeat:—There is an abyss between the highest and lowest degrees of Planetaries (this to your query—Is + a Planetary Spirit?) and then my assertion that—"+ *is* a Brother." But what is a "Brother," in reality—do you know? For what H.P.B. has added out of the depths of her own consciousness, perhaps, I do not hold myself responsible; for *she knows nothing for a dead certainty* about + and often "dreaming dreams" she draws her own original conclusions therefrom. *Result*: S.M. regards us as *impostors and liars*, unless we be but a *fiction;* in which case the compliment returns to H.P.B.

Now what are the *facts* and what the accusations against H.P.B.? Many are the shadowy points against her in C.C.M's mind and, with every day they become blacker and uglier. I will give you an instance. While in London, at the Billings, Jan. 1879, H.P.B. who had produced a china pot from under the table, was asked by C.C.M. to give him some phenomenally produced object too. Consenting, she caused a small card-case, as carved in Bombay to appear in the pocket of his overcoat hung in the hall. Inside—whether then or later in the evening, was found a slip of paper, with the *facsimile* of Hurrychund C.'s signature on it. At the time, no suspicion entered his mind, since there really was no ground for any. But now you see, he believes it—if not all a *trick*, at any rate

a half-deception. Why? Because at that time he believed H.C. *a chela*, all but a great adept, as allowed and led to suppose by H.P.B.; and now he *knows* that H.C. was *never* a chela—since he *himself* denies it; that, he never had any *powers*, denies any knowledge of, or belief in such; and tells to everyone that even Dayanand has never been a *Yogi* but is simply "an ambitious impostor" like Mohamet. In short so many lies brought and left at the Founders' door. And then her *letters*, and the reports by trustworthy witnesses of her confederacy with Mrs. Billing. Hence—confederacy between her and Eglinton. She is proved, at any rate, an arch plotter, a deceiver, a crafty character; either that—or a visionary lunatic, an obsessed medium! European, western logic. Letters? Very easy to alter words, hence the whole meaning of a sentence in letters. So has the Swami letters from her, which he freely translates, quotes from and comments upon in the face of the July *Supplement*. Now pray, oblige me by carefully reading over again the "Defence." Note the bare-faced lies of India's "great Reformer." Remember what was admitted to you and then denied. And if *my* word of honour has any weight with you, then know that D. Swami *was* an initiated Yogi, a very high chela at Badrinath, endowed some years back with great powers and a knowledge he has since forfeited, and that H.P.B. told you but the truth, as also that H.C. was a chela of his, who preferred to follow the "left path." And now see what has become of this truly great man, whom we all knew and placed our hopes in him. There he is—a moral wreck, ruined by his ambition and panting for breath in his last struggle for supremacy, which, *he knows* we will *not* leave in his hands. And now, if this man—ten times greater morally and intellectually than Hurrychund—could fall *so* low, and resort to such a mean course, of what his ex-friend and pupil Hurrychund may not be capable to satisfy *his* thirst for revenge! The former has at least an excuse—his ferocious ambition that he mistakes for patriotism; his once *alter ego* has no excuse but his desire to harm those who exposed him. And, to achieve such results he is prepared *to do anything*. But you will perhaps enquire, why *we* have not interfered? Why *we*, the natural protectors of the Founders, if not of the Society, have not put a stop to the shameful conspiracies? A pertinent question; only I doubt whether my answer with all its sincerity will be clearly understood. You are thoroughly unacquainted with our system, and could I succeed in making it clear to you, ten to one your "better feelings"—the feelings of a European—would be ruffled, if not worse, with such a "shocking" discipline. The fact is, that to the last and supreme initiation every chela—(and even some adepts)—is left to his own device and counsel. We have to fight our own battles, and the

familiar adage—"the adept *becomes*, he is not *made*" is true to the letter. Since every one of us is the *creator* and producer of the *causes* that lead to such or some other *results*, we have to reap but what we have sown. *Our chelas are helped but when they are innocent of the causes that lead them into trouble*; when such causes are generated by foreign, outside influences. Life and the struggle for adeptship would be too easy, had we all scavengers behind us to sweep away the *effects* we have generated through our own rashness and presumption. Before they are allowed to go into the world they,—the chelas—are everyone of them endowed with more or less clairvoyant powers; and, with the exception of that faculty that, unless paralyzed and watched would lead them perchance to divulge certain secrets that must not be revealed—they are left in the full exercise of their powers—whatever these may be:—why don't they exercise them? Thus, step by step, and after a series of punishments, is the chela taught by bitter experience to suppress and guide his impulses; he loses his rashness, his self sufficiency, and never falls into the same errors. All that now happens is brought on by H.P.B. herself; and to you, my friend and brother, I will reveal her shortcomings, for you were tested and tried, and you alone have not hitherto failed—at any rate not in one direction—that of discretion and silence. But before I reveal her one great fault to you—(a fault, indeed, in its disastrous results, yet withal a virtue) I must remind you of that, which you so heartily hate: namely, that no one comes in contact with us, no one shows a desire to know more of us, but has to submit being tested and put by us on probation. Thus, C.C.M. could no more than any other escape his fate. He has been tempted and allowed to be deceived by appearances, and to fall but too easily a prey to his weakness—suspicion and lack of self-confidence. In short, he is found wanting in the first element of success in a candidate—*unshaken faith*, once that his conviction rests upon, and has taken root in knowledge, not simple belief in certain facts. Now C.C.M. *knows* that certain phenomena of hers are undeniably genuine; his position with regard to that, being precisely the position of yourself and your lady, in reference to the yellow ring-stone. Thinking you had reasons to believe the stone in question was simply *brought* (like the doll) not *doubled*—as she asserted, and disliking in the depths of your soul such a useless *deception*—as you always thought—on her part, you have not repudiated her for all that, nor exposed or complained of her in the papers as he has. In short, even when refusing her the benefit of the doubt in your own hearts, you have not doubted the phenomenon but only her accuracy in explaining it; and *while being utterly wrong*, you were undeniably right in acting with such a discretion in that matter. Not so, in

his case. After entertaining during the period of three years *a blind faith*, in her, amounting almost to a feeling of veneration, at the first breath of successful calumny, he, a staunch friend and an excellent *lawyer* falls a victim to a wicked plot, and, his regard for her is changed into positive contempt and *a conviction* of her guilt! Instead of acting as you would have acted in such a case, namely either never mentioning the fact to her or else, asking her for an explanation, giving the accused the opportunity of defending herself, and thus acting consistently with his honest nature, he preferred giving vent to his feelings in public print, and to satisfy his rancour against herself and *us* by adopting an indirect means of attacking her statements in *Isis*. By the bye, and begging your pardon for this digression, he does not, it seems regard her answer in the *Theosophist*—"candid"! Funny logic, when coming from such an acute logician. Had he proclaimed in all the papers and at the top of his voice that the author or authors of *Isis* have not been *candid* while writing the book; that they often and purposely mislead the reader by withholding the necessary explanations and have given but portions of the truth, had he even declared, as Mr. Hume does—that the work teems with "practical errors" and deliberate misstatements—he would have been gloriously acquitted, because he would have been right—"from a European standpoint," and heartily excused by *us*—again because of his European way of judging—something innate in him and that *he cannot help*. But to call a correct and truthful explanation—not "candid" is something I can hardly realize, though I am quite aware that his view is shared even by yourself. Alas, my friends, I am very much afraid that our respective standards of right and wrong will never agree together, since *motive* is everything for us, and that you will never go beyond appearances. However, to return to the main question.

Thus C.C.M. *knows*; he is too intelligent, too acute an observer of human nature to have remained ignorant of that most important of facts, namely that the woman *has no possible motive* for deception. There is a sentence in his letter which, framed in a little kinder spirit, would go far to show how well he could appreciate and recognize the *real motives*, had not his mind been poisoned by prejudice, due, perhaps, more to S. Moses' irritation, than to the efforts of her three above enumerated enemies. He remarks *en passant*—that the system of deception may be due to her *zeal*, but regards it as a *dishonest* zeal. And now, do you want to know how far she is guilty? Know then, that if she ever became guilty of real, *deliberate* deception, owing to that "zeal," it was when in the presence of phenomena produced, she kept constantly denying—except in the matter of such trifles as bells and raps—that she had anything to do with their production *personally*. From

your "European standpoint" it is downright deception, a big thundering *lie*; from our *Asiatic* standpoint, though an imprudent, blamable zeal, an untruthful exaggeration, or what a Yankee would call "a blazing cock-a-hoop" meant for the benefit of the "Brothers,"—yet withal, if we look into the motive—a sublime, self-denying, noble and meritorious—not *dishonest*—zeal. Yes; in that, and in that alone, she became constantly guilty of *deceiving* her friends. She could never be made to realize the utter uselessness, the danger of such a zeal; and how mistaken she was in her notions that she was adding to our glory, whereas, by attributing to us very often phenomena of the most childish nature, she but lowered us in the public estimation and sanctioned the claim of her enemies that she was "but a medium"! But it was of no use. In accordance with our rules, M∴ was not permitted to forbid her such a course, in so many words. She had to be allowed full and entire freedom of action, the liberty of *creating causes* that became in due course of time her scourge, her public pillory. He could at best forbid her producing phenomena, and to this last extremity he resorted as often as he could, to her friends and theosophists great dissatisfaction. Was, or rather is, it lack of intellectual perceptions in her? Certainly not. It is a psychological disease, over which she has little if any control at all. Her impulsive nature—as you have correctly inferred in your reply—is always ready to carry her beyond the boundaries of truth, into the regions of exaggeration; nevertheless without a shadow of suspicion that she is thereby deceiving her friends, or abusing of their great trust in her. The stereotyped phrase: "It is *not I*; I can do nothing by myself . . . it is all they—the Brothers. . . . I am but their humble and devoted slave and instrument" is a downright *fib*. She can and did produce phenomena, owing to her natural powers combined with several long years of regular training and her phenomena are sometimes better, more wonderful and far more perfect than those of some high, initiated chelas, whom she surpasses in artistic taste and purely Western appreciation of art—as for instance in the instantaneous production of pictures: witness—her portrait of the "fakir" Tiravalla mentioned in *Hints*, and compared with my portrait by Gjual Khool. Notwithstanding all the superiority of his powers, as compared to hers; his youth as contrasted with her old age; and the undeniable and important advantage he possesses of having never brought his pure unalloyed magnetism in direct contact with the great impurity of your world and Society—yet do what he may, he will never be able to produce *such* a picture, simply because he is unable to conceive it in his mind and Tibetan thought. Thus, while fathering upon us all manner of foolish, often clumsy and *suspected* phenomena, she

has most undeniably been *helping* us in many instances; saving us sometimes as much as two-thirds of the power used, and when remonstrated—for often we are unable to prevent her doing it on her end of the line—answering that she had no need of it, and that her only joy was to be of some use to us. And thus she kept on killing herself inch by inch, ready to give—for our benefit and glory, as she thought—her life-blood drop by drop, and yet invariably denying before witnesses that she had anything to do with it. Would you call this sublime, albeit foolish self-abnegation—"dishonest"? We do not; nor shall we ever consent to regard it in such a light. To come to the point: moved by that feeling, and firmly believing at the time (because allowed to) that Hurrychund was a worthy chela[1]—of the Yogee Dayanand, she allowed C.C.M. and all those who were present to labour under the impression that it was Hurrychund who had produced the phenomena; and then went on rattling for a fortnight of Swami's great powers and of the virtues of Hurrychund, his prophet. How terribly she was punished, every one in Bombay (as you yourself)—well knows. First—the "chela" turning a traitor to his Master and his allies, and—a common thief; then the "great Yogin," the "Luther of India" sacrificing her and H.S.O. to his insatiable ambition. Very naturally, while Hurrychund's treason—shocking as it appeared at the time to C.C.M. and other theosophists—left her unscarred, for Swami himself having been robbed took the defence of the "Founders" in hand, the treachery of the "Supreme Chief of the Theosophists of the Arya Samaj" was not regarded in its true light; it was not *he* that had played false, but the whole blame fell upon the unfortunate and too devoted woman, who, after extolling him to the sky, was compelled in self-defence to expose his *mala fides* and true motives in the *Theosophist*.

Such is the true history, and *facts* with regard to her "deception" or, at best—"*dishonest* zeal." No doubt she has merited a portion of the blame; most undeniably she is given to exaggeration in general, and when it becomes a question of "puffing up" those she is devoted to, her enthusiasm knows no limits. Thus she has made of M∴ an Apollo of Belvedere, the glowing description of whose physical beauty, made him more than once start in anger, and break his pipe while swearing like a true—Christian; and thus, under her eloquent phraseology, I, myself had the pleasure of hearing myself metamorphosed into an "angel of purity and light"—shorn of his wings. We cannot help feeling at times angry, with, oftener—laughing at, her. Yet the feeling that dictates all this ridiculous effusion, is too ardent, too sincere and true, not to be respected or even treated with indifference.

[1] The latter he certainly was; though never very "worthy" for he had always been a selfish, plotting rascal, in the secret pay of the late Gyeckwar.

I do not believe I was ever so profoundly touched by anything I witnessed in all my life, as I was with the poor old creature's ecstatic rapture, when meeting us recently both in our natural bodies, one—after three years, the other—nearly two years absence and separation in flesh. Even our phlegmatic M.·. was thrown off his balance, by such an exhibition—of which he was chief hero. He had to use his *power*, and plunge her into a profound sleep, otherwise she would have burst some blood-vessel including kidneys, liver and her "interiors"—to use our friend Oxley's favourite expression—in her delirious attempts to flatten her nose against his riding mantle besmeared with the Sikkim mud! We both laughed; yet could we feel otherwise but touched? Of course, she is utterly unfit for a *true adept*: her nature is too passionately affectionate and we have no right to indulge in *personal* attachments and feelings. You can never know her as we do, therefore—none of you will ever be able to judge her impartially or correctly. You see the surface of things; and what you would term "virtue," holding but to appearances, we—judge but after having fathomed the object to its profoundest depth, and generally leave the appearances to take care of themselves. In your opinion H.P.B. is, at best, for those who like her despite herself—a quaint, strange woman, a psychological riddle: impulsive and kindhearted, yet not free from the vice of untruth. We, on the other hand, under the garb of eccentricity and folly—we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working, commonplace daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depths of that most subtle of mysteries—human mind—and one of her most complicated machines,—H.P.B.'s mind—and thus learn to know her true *inner* Self.

All this you are at liberty to tell C.C.M. I have closely watched him and feel pretty certain that what you will tell him will have far more effect upon him than what a dozen "K.H.'s" might tell him personally. "Imperator" stands between us two, and will, I am afraid, stand thus for ever. His loyalty to, and faith in the assertions of a European *living* friend can never be shaken by the assurances to the contrary, made by Asiatics, who to him—if not mere figments, are unscrupulous "confederates." But I would, if possible, show *to you* his great injustice, and the wrong done by him to an innocent woman—at any rate—*comparatively* innocent. However crazy an enthusiast, I pledge to you my word

of honour, she was never *a deceiver;* nor has she ever wilfully uttered an untruth, though her position becomes often untenable, and that she has to conceal a number of things, as pledged to by her solemn vows. And now I have done with the question.

I am now going to approach once more a subject, good friend, I know is very repulsive to your mind, for you have told and written so repeatedly. And yet, in order to make some things clear to you, I am compelled to speak of it. You have often put the question "why should the Brothers refuse turning their attention to such worthy, sincere theosophists as C.C.M. and Hood, or such a precious *subject* as S. Moses? Well, I now answer you very clearly, that we have done so—ever since the said gentleman came into contact and communication with H.P.B. They were all tried and tested in various ways, and, not one of them came up the desired mark. M∴ gave a special attention to "C.C.M." for reasons I will now explain, and, with results as at present—known to you. You may say that such a secret way of testing people is *dishonest*; that we ought to have warned him, etc. Well, all I can say is, that it may be so from your European standpoint but that, being Asiatics, we cannot depart from our rules. A man's character, his true inner nature can never be thoroughly drawn out if he believes himself watched, or strives for an object. Besides, Col. O. had never made a secret of that way of ours, and all the British theosophists *ought* to—if they did not—know that their body was, since we had sanctioned it, under a regular probation. As for C.C.M.—of all the theosophists, he was the one selected by M∴ and with a definite purpose, owing to H.P.B.'s importunities and his special promise.—"He will turn back on you some day, *pumo*!" M∴ repeatedly told her, in answer to her prayers to accept him as a regular chela with Olcott—"That he never, *never* will!" she exclaimed in answer. "C.C.M. is the best, most noble, etc., etc., etc."—a string of laudatory and admiring adjectives. Two years later, she said the same of Ross Scott.— "Such two staunch, devoted friends—I never had!" she assured her "Boss"—who only laughed in his beard, and bid me arrange the "theosophical" marriage. Well; one was tested and tried for three years, the other for three months, with what results I hardly need remind you. Not only NO temptations were ever put in the way of either, but the latter was furnished with a wife amply sufficient for his happiness, and connections that will prove beneficent to him some day. C.C.M, had but objective, undoubted phenomena to stand upon; R. Scott had moreover, a visit in astral shape from M∴. In the case of one—the revenge of three unprincipled men; in the case of the other—the jealousy of a petty-minded fool made short work of the boasted friendship, and showed the "O.L." what it was worth. Oh, the poor,

trusting, credulous nature! Take away from her her clairvoyant powers; plug up in a certain direction her intuitions—as in duty bound was done by M.·.—and what remains? A helpless, broken-hearted *woman*!

Take another case, that of Fern. His development, as occurring under your eye, affords you a useful study and a hint as to even more serious methods adopted in individual cases to thoroughly *test* the latent moral qualities of the man. Every human being contains within himself vast potentialities, and it is the duty of the adepts to surround the would-be chela with circumstances which shall enable him to take the "right-hand path,"—if he have the ability in him. We are no more at liberty to withhold the chance from a postulant than we are to guide and direct him into the proper course. At best, we can only show him after his probation period was successfully terminated—that if he does this he will go right; if the other, wrong. But until he has passed that period, we leave him to fight out his battles as best he may; and have to do so occasionally with higher and *initiated* chelas such as H.P.B., once they are allowed to work in the world, that all of us more or less avoid. More than that—and you better learn it at once, if my previous letters to you about Fern have not sufficiently opened your eyes—we allow our candidates *to be tempted* in a thousand various ways, so as to draw out the whole of their inner nature and allow it the chance of remaining conqueror either one way or the other. What has happened to Fern has befallen every one else who has preceded, will befall with various results every one who succeeds him. We were all so tested; and while a Moorad Ali—*failed*—I, succeeded. The victor's crown is only for him who proves himself worthy to wear it; for him who attacks *Mara* single handed and conquers the demon of lust and earthly passions; and not *we* but he himself puts it on his brow. It was not a meaningless phrase of the Tathágata that "he who masters *Self* is greater than he who conquers thousands in battle": there is no such other difficult struggle. If it were not so, adeptship would be but a cheap acquirement. So, my good brother, be not surprised, and blame us not, as readily as you have already done, at any development of our policy towards the aspirants past, present or future. Only those who can look ahead at the far remote consequences of things are in a position to judge as to the expediency of our own actions, or those we permit in others. What may seem present bad faith may in the end prove the truest, most benevolent loyalty. Let time show who was right and who faithless. One, who is true and approved today, may tomorrow prove, under a new concatenation of circumstances a traitor, an ingrate, a coward, an imbecile. The reed, bent beyond its limit of flexibility,

will have snapped in twain. Shall we accuse it? No; but because we can, and *do* pity it, we cannot select it as part of those reeds that have been tried and found strong, hence fit to be accepted as material for the indestructible fane we are so carefully building.

And now—to other matters.

We have a reform in head, and I look to you to help me. Mr. H.'s annoying and indiscreet interference with the Parent Society, and his passion of domineering all and everything, have made us come to the conclusion that it would be worth our while to attempt the following. Let it be made known "to all concerned" through the *Theosophist* and circulars issued to every Branch, that hitherto they have looked too often and too unnecessarily to the Parent Body for guidance and as an examplar to follow. This is quite impracticable. Besides the fact, that the Founders have to show themselves and try earnestly to be *all* to everyone and all things—since there is such a great variety of creeds, opinions and expectations to satisfy, they cannot possibly and at the same time satisfy all as they would like to. They try to be impartial, and never to refuse one what they may have accorded to another party. Thus they have repeatedly published criticisms upon Vedantism, Buddhism and Hinduism in its various branches, upon the *Veda Bashya* of Swami Dayanand—their staunchest and at that time most valued ally; but, because such criticisms were all directed against *non*-Christian faiths, no one ever paid the slightest attention to it. For over a year and more, the journal came out regularly with an advertisement inimical to that of the *Veda Bashya* and was printed side by side with it to satisfy the Benares Vedantins. And now Mr. Hume comes out with his public castigation of the Founders and seeks to prohibit the advertisement of anti-Christian pamphlets. I want you, therefore, to please bear this in mind, and point out these facts to Col. Chesney, who seems to imagine that theosophy is *hostile* but to Christianity; whereas it is but impartial, and whatever the personal views of the two Founders, the journal of the Society has nothing to do with them, and *will* publish as willingly criticism directed against Lamaism as against Christianism. At all events, willing as we both are, that H.P.B. should always and gratefully accept your advice in the matter, it was *I*, who advised her to "kick" as she says against Mr. H.'s attempts at authority, and you are at liberty to inform him of the fact.

Now in view to mending matters, what do you think of the idea of placing the Branches on quite a different footing? Even Christendom, with its *divine* pretensions to a Universal Brotherhood has its thousand and one sects which, united as they all may be under one banner of the Cross, are yet essentially inimical to each other, and the authority

of the Pope is set to naught by the Protestants, while the decrees of the Synods of the latter are laughed at by the Roman Catholics. Of course, I would never contemplate, even in the worst of cases such a state of things among the theosophical bodies. What I want, is simply a paper on the advisability of remodelling the present formation of Branches and their privileges. Let them be all chartered and initiated as heretofore by the Parent Society, and depend of it nominally. At the same time, let every Branch before it is chartered, choose some one object to work for, an object, naturally, in sympathy with the general principles of the T.S.—yet a distinct and definite object of its own, whether in the religious, educational or philosophical line. This would allow the Society a broader margin for its general operations; more real, useful work would be done; and, as every Branch would be so to say, independent in its *modus operandus*, there would remain less room for complaint and *par consequence*—for interference. At any rate, this hazy sketch, I hope, will find an excellent soil to germinate and thrive in, in your business-like head; and if you could, meanwhile, write a paper based on the aforesaid explanations of the *Theosophist*'s true position, giving all the reasons as above-mentioned and many more for the December, if not for the November number you would, indeed, oblige M∴ and myself.

It is impossible, and dangerous, to entrust with such a subject, which requires the most delicate handling—either one or the other of our editors. H.P.B., would never fail to break the *padris*' heads on such a good opportunity, or H.S.O. to turn a neat extra compliment or two to the Founders address, which would be useless, for I strive to show the two entities of Editor and Founder quite distinct and apart from each other blended though they be in one and same person. I am no practical business man and therefore, I feel utterly unable for the task. Will you help me, friend? It would be better, of course, if the "feeler" would be made to appear in the *November*, as though in answer to Mr. Hume's very impolite letter, which, of course, I will not permit to be published. But you could take it for your ground-work and basis to frame your editorial answer upon. To return to the reform of Branches this question will have of course to be seriously considered and weighed before it is finally settled. There must be no more disappointment in members once they have joined. Each Branch has to choose its well defined mission to work for, and the greatest care should be taken in the selection of Presidents. Had the "Eclectic" been placed from the first, on such a footing of distinct independence, it might have fared better. Solidarity of thought and action within the broad outline of the chief and general principles of the Society there must always be between

the Parent and Branch bodies; yet the latter must be allowed each their own independent action in everything that does not clash with those principles. Thus a Branch composed of *mild* Christians sympathizing with the *objects* of the Society might remain neutral in the question of every other religion, and utterly indifferent to and unconcerned with the private beliefs of the "Founders," the *Theosophist* making room as willingly for hymns on the Lamb, as for Slokas on the sacredness of the cow. Could you but work out this idea, I would submit it to our venerable Chohan, who now gently smiles from the corner of an eye, instead of frowning as usual—ever since he saw you become President. Had I not, last year, owing to the ex-President's truculence, been "sent to bed" earlier than at first contemplated, I was going to propose it. I have a letter of lofty reproach, dated October 8th, from the "I am." In it, he sends for you on the 5th and explains his "unwillingness to continue to hold office" and his "great desire" that you should take his place. He condemns "altogether the system and policy," of our order. It seems to him "quite wrong." He winds up by: "Of course I shall ask you to get the O.L. to refrain from proposing me for the council of the Society." No fear, no fear of this; he may sleep soundly and undisturbed and see himself in dream the Dalai Lama of the Theosophists. But I must hasten to enter my indignant and emphatic protest against his definition of our "faulty" system. Because, he succeeded in catching but a few stray sparks of the principles of our Order, and could not be allowed to examine and *remodel* the whole, we must all need be—what he would represent us! If we could hold such doctrines as he would impose upon us; if we in ought resembled the picture he has drawn; if we could submit for a single hour to stand silently under the load of such imputations as he has thrown upon us in his *September* letter; verily we should deserve to lose all credit with the Theosophists! We ought to be dismissed and hunted out of the Society and people's thoughts as charlatans and impostors—wolves in sheep's clothing, who come to steal away men's hearts with mystic promises, entertaining all the while the most despotic intentions, seeking to *enslave* our confiding chelas and turn the masses away from truth and the "divine revelation of nature's voice" to blank and "dreary atheism";—*i.e.* a thorough disbelief in the "kind, merciful Father and Creator of all" (evil and misery, we must suppose?) who lolls from the eternity, reclining with his backbone supported on a bed of incandescent meteors, and picks his teeth with a lightning fork. . . .

Indeed, indeed, we have enough of this incessant jingle on the Jew's harp of Christian revelation!

M∴ thinks that the *Supplement* ought to be enlarged if necessary,

and made to furnish room for the expression of thought of every Branch, however diametrically opposed these may be. The *Theosophist* ought to be made to assume a distinct colour and become a unique specimen of its own. We are ready to furnish the necessary extra sums for it. I *know* you will catch my idea however hazily expressed. I leave our plan entirely in your own hands. *Success in this will counteract the effects of the cyclic crisis*. You ask what you can do? Nothing better or more efficient than the proposed plan.

I cannot close without telling you of an incident which, however ludicrous, has led to something that makes me thank my stars for it, and will please you also. Your letter, enclosing that of C.C.M. was received by me on the morning following the date you had handed it over to the "little man." I was then in the neighborhood of Pari-Jong, at the gun-pa of a friend, and was very busy with important affairs. When I received intimation of its arrival, I was just crossing the large inner courtyard of the monastery; bent upon listening to the voice of Lama Tön-dhüb Gyatcho, I had no time to read the contents. So, after mechanically opening the thick packet, I merely glanced at it, and put it, as I thought, into the travelling bag I wear across the shoulder. In reality though, it had dropped on the ground; and since I had broken the envelope and emptied it of its contents, the latter were scattered in their fall. There was no one near me at the time, and my attention being wholly absorbed with the conversation, I had already reached the staircase leading to the library door, when I heard the voice of a young *gyloong* calling out from a window, and expostulating with someone at a distance. Turning round I understood the situation at a glance: otherwise your letter would have never been read by me, for I saw a venerable old goat in the act of making a morning meal of it. The creature had already devoured part of C.C.M.'s letter, and was thoughtfully preparing to have a bite at yours, more delicate and easy for chewing with his old teeth than the tough envelope and paper of your correspondents epistle. To rescue what remained of it took me but one short instant, disgust and opposition of the animal notwithstanding—but there remained mighty little of it! The envelope with your crest on had nearly disappeared, the contents of the letters made illegible—in short I was perplexed at the sight of the disaster. Now you know *why* I felt embarrassed: *I had no right to restore it*, *the letters coming* from the "Eclectic" and connected directly with the hapless "Pelings" on all sides. What could I do to restore the missing parts! I had already resolved to humbly crave permission from the Chohan to be allowed an exceptional privilege in this dire necessity, when I saw his holy face before me, with his eye twinkling in quite an unusual

manner, and heard his voice: "Why break the rule? I will do it myself." These simple words *Kam mi ts'har*—"I'll do it," contain a world of hope for me. He has restored the missing parts and done it quite neatly too, as you see, and even transformed a crumpled broken envelope, very much damaged, into a new one—crest and all. Now I know what great power had to be used for such a restoration, and this leads me to hope for a relaxation of severity one of these days. Hence I thanked the goat heartily; and since he does not belong to the ostracised Peling race, to show my gratitude I strengthened what remained of teeth in his mouth, and set the dilapidated remains firmly in their sockets, so that he may chew food harder than English letters for several years yet to come.

And now a few words about the chela. Of course you must have suspected that since the Master was prohibited the slightest *tamasha* exhibition, so was the disciple. Why should you have expected then, or "felt a little disappointed" with his refusing to forward to me your letters *via* Space—in your presence? The little man is a promising chap, far older in years than he looks, but young in European wisdom and manners and hence committing his several indiscretions, which, as I told you put me to the blush and made me feel foolish for the two savages. The idea of coming to you for money was absurd in the extreme! Any other Englishman but you would have regarded them after that as two travelling charlatans. I hope you have received by this time the loan I returned with many thanks.

Nath is right about the phonetic (vulgar) pronunciation of the word "Kiu-ti"; people usually pronounce it as *Kiu-to*, but it is *not* correct; and he is wrong in his views about Planetary Spirits. He does not know the word, and thought you meant the "devas"—the servants of the Dhyan-Chohans. It is the latter who are the "Planetary," and of course it is *illogical* to say that Adepts are greater than they, since we all strive to become Dhyan-Chohans in *the end*. Still there have been adepts "greater" than the *lower* degrees of the Planetary. Thus your views are *not* against our doctrines, as he told you, but would be had you meant the "devas" or *angels*, "little gods." Occultism is certainly not necessary for a good, pure Ego to become an "Angel" or Spirit in, or out of the *Devachan* since Angelhood *is* the result of Karma. I believe you will not complain of my letter being too short. It is going to be soon followed by another voluminous correspondence "Answers to your many Questions." H.P.B. is *mended*, if not thoroughly at least for some time to come.

With real affectionate regard,

Yours,

K.H.

NEXT: LETTER 23a PREVIOUS: LETTER 110

LETTER No. 55[1]

{Received Elberfeld, October 2, 1884}

And now, friend, you have completed one of your minor cycles; have suffered, struggled, triumphed. Tempted, you have not failed, weak you have gained strength, and the hard nature of the lot and ordeal of every aspirant after occult knowledge is now better comprehended by you, no doubt. Your flight from London and from yourself was necessary; as was also your choice of the localities where you could best shake off the bad influences of your social "season" and of your own house. It was not best that you should have come to Elberfeld sooner; it is best that you should have come now. For you are better able now to bear the strain of the present situation. The air is full of the pestilence of treachery; unmerited opprobrium is showering upon the Society and falsehood and forgery have been used to overthrow it. Ecclesiastical England and official Anglo India have secretly joined hands to have their worst suspicions *verified* if possible and at the first plausible pretext to crush the movement. Every infamous device is to be employed in the future as it has in the present to discredit *us* as its promoters, and yourselves as its supporters. For the opposition represents enormous vested interests, and they have enthusiastic help from the Dugpas—in Bhootan and the Vatican!

Among the "shining marks" at which the conspirators aim, you stand. Tenfold greater pains than heretofore will be taken to cover you with ridicule for your *credulity*, your belief in me—especially, and to refute your arguments in support of the esoteric teaching. They may try to shake still more than they already have your confidence with pretended letters alleged to have come from H.P.B.'s laboratory, and others, or with forged documents showing and confessing fraud and planning to repeat it. It has ever been thus. Those who have watched mankind through the centuries of this cycle, have constantly seen the details of this death-struggle between Truth and Error repeating themselves. Some of you Theosophists are now only wounded in your "honour" or your purses, but those who held the lamp in preceding generations paid the penalty of their lives for their knowledge.

Courage then, you all, who would be warriors of the one divine Verity; keep on boldly and confidently; husband your moral strength not wasting it upon trifles but keeping it against great occasions like the present one. I warned you all through Olcott in April last of what was ready to burst at Adyar, and told him not to be surprised when

[1] The envelope is addressed in K.H.'s writing to "A. P. Sinnett, Esq., c/of L.C.H. {Laura C. Holloway}."—Ed.

the mine should be fired. All will come right in time—only you, the great and prominent heads of the movement be steadfast, wary and united.

We have gained our object as regards L.C.H. She is much improved, and her whole life hereafter will be benefited by the training she is passing through. To have stopped with you would have been to her an irreparable psychic loss. She had this shown her, before I actually consented to interfere at her own passionate prayer, between you; she was ready to fly to America, and but for my intervention would have done so. Worse than that; her mind was being rapidly unsettled and made useless as an occult instrument. False teachers were getting her into their power and false revelations misled her and those who consulted her. Your house, good friend, has a colony of Elementaries quartering in it, and to a sensitive like her, it was as dangerous an atmosphere to exist in as would be a fever cemetery to one subject to morbific physical influences. You should be more than ordinarily careful when you get back not to encourage sensitiveness in your household, not to admit more than can be helped the visits of known mediumistic sensitives. It would be well also to burn wood-fires in the rooms now and then, and carry about as fumigators open vessels (braziers?) with burning wood. You might also ask Damodar to send you some bundles of incense-sticks for you to use for this purpose. These are helps, but the best of all means to drive out unwelcome guests of this sort, is to live purely in deed and thought. The talismans you have had given you, will also powerfully aid you *if you keep your confidence in them and in us unbroken*. (?)

You have heard of the step H.P.B. was permitted to take. A fearful responsibility is cast upon Mr. Olcott; a still greater—owing to *O.W.* and *Esot Buddhism*—upon you. For this step of hers is in *direct* relation with and as direct a result of the appearance of these two works. *Your* Karma, good friend, this time. I hope you will understand my meaning rightly. But if you remain true to and stand faithfully by the T.S. you may count upon our aid and so may all others to the full extent that they shall deserve it. The original policy of the T.S. must be vindicated, if you would not see it fall into ruin and bury your reputations under it. I have told you long ago. For years to come the Soc. will be unable to stand, when based upon "Tibetan Brothers" and phenomena alone. All this ought to have been limited to an *inner* and very SECRET circle. There is a hero-worshipping tendency clearly showing itself, and you, my friend, are not quite free from it yourself. I am fully aware of the change that has lately come over you, but this does not change the main question. If you would go on with your occult studies and literary work—then learn to be loyal to the Idea, rather than to my poor

self. When something is to be done never think whether I wish it, before acting: I wish *everything* that can, in great or small degree, push on this agitation. But I am far from being perfect hence infallible in all I do; though it is not quite as you imagine having now discovered. For you know—or think you know, of *one* K.H.—and can know but of one, whereas there are two distinct personages answering to that name *in him* you know. The riddle is only apparent and easy to solve, were you only to know what a real *Mahatma* is. You have seen by the Kiddle incident—perchance allowed to develop to its bitter end for a purpose—that even an "adept" when acting in his body is not beyond mistakes due to human carelessness. You now understand that he is as likely as not to make himself look absurd in the eyes of those who have no right understanding of the phenomena of thought-transference and astral precipitations—and all this, through lack of simple caution. There is always that danger if one has neglected to ascertain whether the words and sentences rushing into the mind have come all from *within* or whether some may have been impressed from *without*. I feel sorry to have brought you into such a false position before your many enemies and even your friends. That was *one* of the reasons why, I had hesitated to give my consent to print my private letters and specifically excluded a few of the series from the prohibition. I had no time to verify their contents—nor have I now. I have a habit of often quoting, *minus* quotation marks—from the maze of what I get in the countless folios of our Akasic libraries, so to say—with eyes shut. Sometimes I may give out thoughts that will see light years later; at other times what an orator, a Cicero may have pronounced ages earlier, and at others, what was not only pronounced by modern lips but already either written or printed—as in the Kiddle case. All this I do (not being a trained writer for the Press) without the smallest concern as to where the sentences and strings of words may have come from, so long as they serve to express, and fit in with my own thoughts. I have received a lesson now on the European plane on the danger of corresponding with Western *literati*! But my "inspirer" Mr. Kiddle is none the less ungrateful, since to me alone he owes the distinguished honour of having become known by name, and having his utterances repeated even by the grave lips of Cambridge "Dons." If fame is sweet to him why will he not be consoled with the thought, that the case of the "Kiddle–K.H. *parallel* passages" has now become as much a *cause celebre* in the department of "who is who"—and "which plagiarized from the other?" as the Bacon-Shakespeare mystery; that in intensity of scientific research if not of *value*, our case is on a par with that of our two great predecessors.

But the situation—however amusing in one way—is more serious for the Society; and the "parallel passages" must yield first place to the "Christian-Mission–Coulomb" conspiracy. Turn then to the latter all your thoughts, good friend—*if* friend all notwithstanding. You are very wrong to contemplate absence from London the coming winter. But I shall not urge you, if you do not feel equal to the situation. At any rate, if you do desert the "Inner Circle" some other arrangement has to be made: it is out of question for me to be corresponding with, and teaching both. Either you have to be my mouthpiece and secretary in the *Circle*, or I shall have to use somebody else as my delegate, and thus have positively *no time* to correspond with you. They have pledged themselves—(most of them) to me *for life and death*—the copy of the pledge is in the hands of Maha-Chohan—and I am bound to them.

I can now send my occasional instructions and letters with any certainty only through Damodar. But before I can do even so much the Soc. especially the H.Q^TRS.^ will have to pass first through the coming crisis. If you still care to renew the occult teachings save first our post-office. H.P.B.—I say again is not to be approached any longer without her full consent. She has earned so much, and has to be left alone. She is permitted to retire for three reasons (1) to disconnect the T.S. from *her* phenomena, now tried to be represented all fraudulent; (2) to help it by removing the chief cause of the hatred against it; (3) to try and restore the health of the body, so it may be used for some years longer. And now as to the details consult, all of you together: for that I have asked them to send for you. The sky is black now, but forget not the hopeful motto "*Post nubila Phoebus*!" Blessings upon you, and your ever loyal lady.

K.H.

NEXT: LETTER 75 PREVIOUS: LETTER 133

LETTER No. 56

From K.H.—Received January {15}, 1883 at Allahabad.

It is my turn, kind friend, to intercede for lenient treatment—especially a very *prudent* one—of Mr. Hume, and I ask you to give me a hearing. You must not overlook an element which has much to do with his moral turpitude, one, which certainly does not excuse though it mitigates in a degree, his offence. He is pushed on and half maddened by evil powers, which he has attracted to himself and come under subjection to by his innate moral turbulence. Near him lives a fakir who has an animalising aura about him; the parting curses—I dare not say they were unjust or unprovoked—of Mr. Fern have produced their effect; and, while his own self-painted adeptship is entirely imaginary, he

has nevertheless, by the injudicious practice of *pranayam*, developed in himself to some extent mediumship—is tainted for life with it. He has opened wide the door to influences from the wrong quarter, and is, henceforth almost impervious to those from the right. So, he must not be sweepingly judged as one who has sinned with thorough and entirely unmixed deliberation. Avoid him, but do not madden him still more, for he is more than dangerous now, to one, who is unable like yourself, to fight him with his own weapons. Suffice that you should know him—as he is, and so be forewarned and prudent in future, since for the present he has succeeded in spoiling our plans in the most hopeful quarters. He is now in his days—which will extend for weeks and perhaps months—of the most selfish vanity and combativeness, during which he is capable of doing most desperate things. So, think twice, my good friend, before you precipitate a crisis the results of which might thus be very severe.

As regards his connection with theosophical matters, he is largely your chela, the captive of your spear and bow; but, since you have thus acted under my own instructions—I take the blame upon myself—the *whole blame*, understand me well; and I would not allow a single speck of the present disastrous results to taint *your* karma. But the latter is a thing of the future, and in the meanwhile he can play the deuce with yourself and Society. It cost you no little trouble to get him in, and now you must beware how you prematurely hurl him out. For, you have seen from his correspondence, what malice he is capable of, and how industriously he can work to breed suspicion and discontent so as to centre interest and loyalty upon himself. The T.S. has just tided safely through a tempest raised by another vain and ambitious malcontent—Dayanand S.—and if the issue has been favourable it is because D.S. had a short memory and *was made* to forget all about the documents he had issued. It is the prudent part, therefore to wait, and watch, and lay by the materials for the defence against the time when this new iconoclast shall "charge upon your entrenchments"—if he ever does, which up to this moment, is not determined, but which would be almost inevitable if he were suddenly denounced by yourself. I do not ask you to evince friendship for him, (nay, I would strongly advise you not to even write to him yourself for some time to come, and when pressed for an explanation, ask your good lady *of whom he is afraid* and whom he is forced to respect to tell him bluntly and honestly the truth—in a way only women are capable of)—but simply to postpone an open breach until the hour comes when longer delay would be unpardonable. Neither of us ought to imperil a cause whose promotion is a duty paramount to considerations of Self.

I must not close my letter with this black image, but tell you that in Madras there are fairer prospects of success than at Calcutta. In a few days you will hear the results of Subba Row's work.

How do you like "Mr. Isaacs"? As you will see (for you must read and review it) the book is the Western echo of the Anglo-Indian "Occult World." The ex-editor of the "Indian Herald" has not quite grown up to the size of the editor of the *Pioneer*, but something is being done in the same direction. The cruel enemy of 1880-1 is turned in quasi-an admirer in 1882. I think it rather hard to see people finding K.H. "Lal Singh"—mirrored in "Ram Lal"—the "all-gray" adept, of Mr. Marion Crawford. Had the book been written a year ago, I might have said the author was himself *gris* when making "Ram Lal" talk of eternal love and bliss in the realms of the world of Spirit. But since a certain vision procured for him by the famous "Ski" in whom Mr. C.C.M. does not believe—the man gave up entirely drinking. One man more saved. I forgive him my very "gray" appearance and even Shere-Ali!

Yours affectionately,

K.H.

NEXT: LETTER 25 PREVIOUS: LETTER 91b

LETTER No. 57

Re Hume & Fern (the waistcoat incident) & my own journey to England. Received Allahabad, Jan. 6, 1883. A little later commentary on my reply.

My dear friend, I approach a subject which I have purposely avoided for several months, until furnished with proofs that would appear conclusive even in your sight. We are not—as you know—always of the same way of thinking; nor has that, which *to us* is—FACT—any weight in *your* opinion unless it violates in no way the Western methods of judging it. But now the time has come for us, to try to have you, at least, understand us better than we hitherto have been even by some of the best and most earnest amongst Western Theosophists—such for instance as C. C. Massey. And though I would be the last man living to seek to make you follow in my wake as your "prophet" and "inspirer," I would, nevertheless, feel truly sorry were you ever brought to regard me as a "moral paradox," having to suffer me either as one guilty of a false assumption of powers I never had, or—of misusing them to screen unworthy objects and, as unworthy persons. Mr. Massey's letter explains to you what I mean; that which seems conclusive proof to him, and unimpeachable evidence, is neither for me—who knows the whole truth. On this last day of your year 1882, his name

comes third on the list of failures,—something (I hasten to say for fear of a new misconception) that has nothing to do whatever with the present arrangement regarding the proposed new Branch in London; yet everything with his personal progress. I deeply regret it, but have no right to bind myself so securely to any person or persons by ties of personal sympathy and esteem that my movements shall be crippled, and I, unable to lead the rest to something grander and nobler than their present faith. Therefore, I choose to leave him in his present errors. The brief meaning of this is the following: Mr. Massey labours under the strangest misconceptions, and (literally) "dreams dreams"—though no medium, as his friend, Mr. S. Moses. Withal he is the noblest, purest, in short, one of the best men I know, though occasionally too trusting in wrong directions. But he lacks entirely—correct intuition. It will come to him later on, when neither H.P.B. or Olcott will be there. Until then—remember, and tell him so: we demand neither allegiance, recognition (whether public or private) nor will we have anything to do with, or say to the British Branch,—*except through you.* Four Europeans were placed on probation twelve months ago; of the four—only one, yourself, was found worthy of our trust. This year it will be *Societies* instead of individuals that will be tested. The result will depend on their collective work, and Mr. Massey errs when hoping that I am prepared to join the motley crowd of Mrs. K.'s "inspirers." Let them remain under their masks of St. John the Baptists and like Biblical aristocrats. Provided the latter teach *our doctrines*—however muddled up with foreign chaff—a great point will be gained. C.C.M. wants *light*—he is welcome to it—*through you*. Since it is all he wants what matters it whether *he* regards the "light-bearer" handing his torch to you—as a man of clean or unclean hands, so long as *light* itself is not affected by it? Only let me give you a warning. An affair now so trivial as to seem but the innocent expression of feminine vanity may, unless at once set aright, produce very evil consequences. In a letter from Mrs. Kingsford to Mr. Massey conditionally accepting the presidentship of the British T.S. she expresses her belief—nay, points it out as an undeniable fact—that before the appearance of "The Perfect Way" no one "knew what the Oriental school really held about Reincarnation"; and adds that "seeing how much has been told in that book the adepts are hastening to unlock their own treasures, so 'grudgingly doled out hitherto' (as H.X. puts it)." Mr. Massey, thereupon gives in reply a full adherence to this theory, and blossoms into an adroit compliment to the lady that would not discredit a Plenipotentiary. "Probably," says he, "it is felt (by the Brothers) that a community among whom such a work as "The

Perfect Way" can be produced and find acceptance is ready for the light!" Now, let this idea gain currency, and it will tend to convert into a sect the school of the highly estimable authoress, who, albeit a *fifth rounder*, is not exempt from quite a considerable dose of vanity and despotism, hence—bigotry. Thus, elevate the misconception into an undue importance; impair thereby her own spiritual condition by feeding the latent sense of Messiahship; and you will have obstructed the cause of free and general independent enquiry which her "Initiators" as well as we would wish promoted. Write then, good friend, to Mr. Massey the truth. Tell him that you were possessed of the Oriental views of reincarnation several months before the work in question had appeared—since it is in July (18 months ago) that, you began being taught the difference between Reincarnation *à la* Allan Kardec, or personal rebirth—and that of the Spiritual Monad; a difference first pointed out to you on July 5th at Bombay. And to allay another uneasiness of hers, say that no allegiance by her to the "Brothers" will be expected, (nor even accepted *if* offered) inasmuch as we have no present intention of making any further experiments *with Europeans* and will use no other channel than yourself to impart our Arhat philosophy. The intended experiment with Mr. Hume in 1882 failed most sadly. Better than your Wren are we entitled to the motto, *Festina lente!*

And now, you will please follow me into still deeper waters. An unsteady, wavering, suspicious candidate at one end of the line; a declared *unprincipled*, (I say the word and maintain it) vindictive enemy at the other end; and you will agree that between London and Simla we are not very likely to appear in either a very attractive or anything like a true light. Personally such a state of things is hardly calculated to deprive us of sleep; as regards the future progress of the British T.S. and a few other theosophists the current of enmity travelling between the two places is sure to affect all those who will find themselves on its way—even yourself, in the long run, perchance. Who of you could disbelieve the explicit statements of two "gentlemen" both noted for their intellectual eminence, and one of whom, at least, is as incapable of uttering an untruth as of flying in the air. Thus, end of the cycle notwithstanding, there is a great personal danger for the British T.S. as for yourself. No harm can come now to *the* Society; much mischief is in store for its proposed Branch and its supporters unless yourself and Mr. Massey are furnished with some facts and a key to the true situation. Now, if for certain and very good reasons, I have to leave C.C.M. to his delusions of guilt, regarding H.P.B., and my own moral *shakiness*, the time is ripe to show to you Mr. Hume in his true light, thus making way with one false witness against us, while

deeply regretting the fact that I am bound by the rules of our Order and my own sense of honour (however little it may be worth in the eyes of a European) not to divulge at present certain facts that would show C.C.M. at once, how deeply he is in error. I may tell you no news if I say that it was Mr. Hume's attitude when the *Eclectic* was formed that caused our chiefs to bring Mr. Fern and Mr. Hume together. The latter reproached us vehemently for refusing to take in as chelas—himself, and that, sweet, handsome, spiritual and truth-aspiring boy—Fern. We were daily dictated laws, and as daily taken to task for being unable to realize our own interests. And it will be no news though it may disgust and shock you, to learn that the two were brought into the closest relationship in order to bring out their mutual virtues and defects—each to shine in his own true light. Such are the laws of Eastern *probation*. Fern was a most remarkable psychic subject, naturally—very spiritually inclined, but corrupted by Jesuit masters, and with his sixth and seventh Principles completely dormant and paralysed within him. No idea of right and wrong whatever; in short—*irresponsible* for anything but the direct and voluntary actions of the *animal man*. I would not have burdened myself with such a subject knowing beforehand that he was sure to fail. M∴ consented, for the chiefs have so wished it; and he deemed it useful and good to show to you the moral stamina and worth of him whom you regard and call a friend. Mr. H.—you think, though lacking the *finer*, better feelings of a gentleman is yet one by his instincts as well as by birth. I do not pretend to be thoroughly well acquainted with the code of honour of Western nations. Yet, I doubt, whether a man who, during the absence of the proprietor of certain private letters, avails himself of the key from the pocket of a waistcoat carelessly left on the verandah during work, opens with it the drawer of a writing desk, reads the private letters of that person, takes notes from them and then uses those contents as a weapon to satisfy his hatred and vindictiveness against their writer—I doubt, I say, whether even in the West such a man would be regarded as the ideal of even the average gentleman. And this and much more, *I maintain*, was done by Mr. Hume. Had I told you of it last August *you would have never believed me*. And now I am prepared to prove it over his own signature. Having been caught in the same honest occupation by M∴ *twice*, my Brother wrote purposely (or rather caused Damodar purposely to write) a certain letter to Fern enclosing a copy of a letter of Mr. H.'s to me. The knowledge of their contents was to bring out to light, when the time came, the true gentlemanly instincts and the honesty of him, who sets himself so high above humanity. He is now caught in his own meshes.

Hatred, and the irresistible thirst of abusing and vilifying in a letter to Olcott one, who is so immeasurably higher than all his detractors, have led Mr. Hume into an imprudent confession. When caught and cornered—he resorts to a downright, barefaced LIE.

I am going, after this preliminary *entrée en matière* and necessary explanation to make you acquainted with certain extracts from private letters not intended for your eye, nevertheless, far from "confidential," since in nearly every one of them Mr. H. begs the addressee to have them read by other theosophists. I hope this will not be imputed to me as a mark of "ungentlemanly instincts" by you. As to every other man, since, now-a-days, a man universally recognized as a "gentleman" is often a low wretch, and gentleman-like externals often hide the soul of a villain—he is welcome to regard me in any light he pleases. These extracts I give you because it becomes absolutely necessary that you should be correctly informed of the true nature of him, who now passes his time in writing letters to the London theosophists and candidates for membership—with the determined object of setting every mystic in the West against a Brotherhood of "atheists, hypocrites and sorcerers." It will help to guide your action in the event of possible contingencies, and mischief caused by your friend and our well-wisher, who, while denouncing my Brother, my more than friend, as a pilferer, coward, liar, and the incarnation of baseness, insults me with words of pitying praise which he thinks I am traitor enough to accept and imbecile enough not to weigh at their value. Remember—such a *friend* is to be guarded against as one takes precautions against a duellist who wears a corslet beneath his shirt. His good actions are many, vices far more numerous; the former have always been largely controlled and promoted by his inordinate self-love and combativeness; and if it is not yet determined which will finally control the impetus whose outcome will be his next birth, we may prophesy with a degree of perfect assurance, that he will never become an adept either in *this* or his future life. His "Spiritual" aspirations received a full chance to develop. He was tested, as all have to be—as the poor moth was, who was scorched in the candle of Rothney Castle and its associations—but the victor in the struggle for adeptship was ever *Self* and Self alone. His cerebral visions have already painted for him the image of a new Regenerator of Mankind in place of the "Brothers" whose ignorance and black magical dealings he has found out. That new Avatar does not live at Almorah but on Jakko. And so the demon—Vanity which has ruined Dayanand is ruining our quondam "friend" and preparing him to make an assault upon us and the T.S. far more savage than the Swami's. The future

however may take care of itself; I shall only have to trouble you now with the data above indicated. You will now realize, perchance, why I was made to collect evidence of his untruthful, cunning nature, in October last. Nothing, my friend,—even apparently absurd and reprehensible actions—is done by us without a purpose.

On the 1st of December, Mr. H. writing to Col. O. said of us: "As for the Brothers, I have a sincere affection for K.H. and always shall have, and as for the others *I have no doubt that they are very good men*, and acting according to their lights. But as to their system, I am, of course, entirely opposed x x x but that has nothing to do with the exoteric practical aims of the T.S. in which and in their furtherance I can as cordially and cheerfully cooperate with *your good Brothers* as etc. etc."

Eight days *earlier* (22nd November,) he had written to P. Sreenevas Row, Judge S.C.C. at Madras,—"I find the Brotherhood a set of *wicked selfish men*, caring as a body for nothing but their own spiritual development (mind, in this respect K.H. is an exception but *he is I believe the only one*) and their system one of deception and *tainted largely with sorcery* (!) in that they employ spooks, i.e. elementals to perform their phenomena. As to deception, once a man has become a chela and bound himself by the vows they exact, *you cannot believe a word he says*; x x x he will lie systematically; as for sorcery, the fact is that until the time of Sonkapa x x x they were a set of unmitigated, vile sorcerers x x x Every chela is a slave—a slave of the most abject description—a slave in thought, as well as in word and deed x x x : our Society x x is an edifice noble in outside show—but built not on the rock of ages, but on the shifting sands of atheism, a whited sepulchre all bright x x x inside full of deceit and the dead bones of a *pernicious, jesuitical system.* x x x You are *at liberty to make what use you please of this letter inside the Society*," etc.

On the 9th of the same month he wrote to Mr. Olcott of the "manifest selfishness of the Brotherhood, intent solely on their spiritual development."

On the 8th of September in a letter to twelve chelas (the very ones he was referring to in the letter to Judge Sreenavas Row of November 22nd—after having received from them an exasperatingly candid joint reply to the aforesaid diplomatic letter—as *liars* and *bound slaves*)—he said, as you know, he "should not have expected any European to read between the lines," of his plot in the HX letter in the *Theosophist*; but "a set of Brahmins . . . the subtlest minds, in the world . . . not ordinary Brahmins, but men *of the highest, noblest training*, etc" (!!). They—"may rest assured that I (he) shall never say or do anything that is not for

the advantage of the Brothers, the Society and all its objects." x x x (Thus it seems that charges of sorcery and dishonesty is to the "advantage" of *Asiatic* adepts). In this same letter, if you remember, he adds that it "is the most efficient weapon for the conversion of the infidels at home yet forged," and that he "of course expected" (by writing this letter in the Theosophist) "*to take our dear old lady in—I could not take her into the plot*," etc. etc.

With all his cunning and diplomacy he really seems to suffer from a loss of memory. Not only had he taken the "dear old lady" into the plot in a long private letter written to her a few hours after the said "efficient weapon" had been sent for publication, (a letter sent by her to you and which you lost in your packing up at Simla to come down) but he had actually gone out of his way to put a few words of explanation *on the back of the said* "*Letter*." It is preserved as every other MSS by Damodar and the note runs thus . . . "Please print this carefully and without alteration. It answers admirably Davison's and other letters from home." . . . (Extracts from these letters were enclosed in his manuscript). . . . "We can't long I fear bolster up—but *hints* like these will help to break the fall" etc. . . .

Having thus himself forged this most efficient "weapon for the conversion of the infidels at home," *as to our actual existence*, and unable henceforth to deny it, what better antidote than to add to the *hints* therein contained full and well defined charges of *sorcery*, etc.?

When accused by the 12 Chelas in their joint answer to his letter to them, of a deliberate falsification of facts with reference to the "dear Old Lady" whom he had, notwithstanding all he could say to the contrary, "taken into the plot" he writes in a letter to Subba Row that *he had never done so.* That his letter to the "Madam" explaining to her the whys and reasons for that "Letter" of his by "H.X."—was written and sent to her long after the said denunciatory Letter "was already *in print*." To this Subba Row, in his letter to whom he had bitterly abused and vilified M∴, answered by quoting to him the very words he had written on the back of the manuscript thus showing to him how useless was any further falsehood. And now you may judge of his love for Subba Row!

And now comes the *bouquet*. Writing on the 1st of December to Mr. Olcott (letter first above referred to), he distinctly claims adept powers. "I am very sorry I cannot join you in the Body in Bombay—but—*if allowed I may nevertheless perhaps assist you there* . . ." Yet in Fern's case he says "it is a perfect chaos and *no one can tell what* is really owing and what is not;" and several letters upon

the same topic teem with acknowledgment that he had no power to see what was going on "during the past six months." Quite the contrary, it would seem, since in a letter to me within this period he describes himself as "not on a level spiritually with him (Fern) Sinnett" and others. He did not dare brag *to me* of his spiritual clairvoyance; but now, having "broken forever with the Tibetan Sorcerers" his potential adept powers have suddenly developed into monstrous proportions. They must have been from birth marvellously great since, he informs Olcott (same letter) that a "certain amount of *Pranayam* for a few months (six weeks in all) was necessary to ensure concentration—at first. x x x *I have passed that stage* and—I AM A YOGI."

The charge preferred now against him is of so grave a character, that I would have never asked you to believe it on my simple assertion. Hence—this long letter, and the following evidence which, please read with the utmost care and drawing your conclusions *solely* on that evidence.

In his July letter to me he imputes to us the blame for Fern's course *of falsehood*, his *pretended visions* and pretended inspirations from us; and in the letter to Mr. Olcott (December 1st) he charges Morya, my beloved brother, with acting "in a most dishonourable manner," adding that he has "never since looked upon him as a gentleman, for having caused Damodar x x x to send Fern a transcript of my confidential report on him. x x x" This he regards as "a dishonourable breach of confidence"—so *gross* that "*Moriar was afraid* (!!) to let even K.H. know how he had stolen and made a bad use of my letter to him. K.H. is a *gentleman* I believe and would scorn so base an act." No doubt, I would had it been done without my knowledge and were it not absolutely necessary—in view of *clearly foreseen events* to bring Mr. Hume to betray himself and thus counteract the influence and authority of his vindictive nature. The letter so transcribed was *not* marked confidential, and the words "I am ready to say so to Fern's face, at any day"—are there. However—the unmeasured abuse and his truly saintly and *gentlemanly* indignation at M∴'s *treachery* are followed by these words of confession;[1] very startling as you will see: ". . . Fern *does not*, let me do him that justice, *know to this day that I knew of this*" i.e. of the letter pilfered by M∴ and sent to Fern through Damodar. In short, then, Mr. Hume had means of reading the contents of a private letter addressed to Fern *registered*, sent to his (Mr. Hume's) care, kept in a drawer of a table belonging to the house. The proof is complete since it is himself who furnishes it. How

[1] Fern was at Bombay and he dreaded the just denial of even a "rascal."

then? Of course, either by reading its physical substance with his natural eyes, or, its astral essence by transcendental power. If the latter, then by what brief forcing system was the psychic power of this "Yogi," who, in July last, was "not on a level spiritually" with yourself, or even with Fern, suddenly shot out into such full flower and fruitage, whereas it takes even us, trained "sorcerers" ten or fifteen years to acquire it? Besides, if, this and other letters to Fern, were presented to him in the "astral light" (as he maintains in his letter in reply to Col. O's query, herein enclosed), how comes it that the benevolent Almorah genius (through whose help he suddenly acquired such tremendous powers) could cause him to take note of the contents, to read *word for word and to remember* ONLY such letters as were kept by Fern—*in accordance with M∴'s positive orders*—in his desk in Mr. Hume's house? While, WE DEFY HIM to repeat one word of other and (for him) far more important letters sent by my Brother to the "probationary chela" in which the latter was forbidden to keep them at Rothney Castle, but had them securely shut up in a locked desk at his own house.? These queries, arising at M∴'s will in Olcott's mind he flatly put the question to Mr. Hume. As M∴'s chela revering him, of course, as a Father as well as Teacher he very properly put to this *Censor Elegantiarum* the direct question whether he had been himself guilty of the very "dishonourable" breach of *gentlemanlike* conduct of which he was complaining in Morya's case (and unjustly as you now see; for what he did had my approval, since it was a necessary part of a preconceived plan to bring out—besides Mr. H.'s *true* nature,—of a disgraceful situation, itself developed by the wicked appetites, follies and karma of sundry weak men—ultimate good, as you will find).

We have no *gentlemen*—now at all events, that would come up to the Simla standard—in Tibet, though many honest and truthful men. To Mr. Olcott's question came a reply so reeking with *deliberate*, *bare falsehood*, foolish vanity, and so miserable an attempt to explain away the only possible theory that without the owner's knowledge he had read his private correspondence, that I have asked Morya to procure it for me for you to read. After doing this you will kindly return it to me through Dharbagiri Nath who will be at Madras within this week.

I have done an unpleasant and distasteful task, but a great point will be achieved if it helps you to know us better—whether your European standard of right and wrong inclines the scales in your opinion either one way or the other. Perchance, you may find yourself in C.C.M.'s attitude deploring to find yourself obliged to either accept or reject for ever such a "distressing moral paradox" as myself. No one would regret it more deeply

than I; but our *Rules* have proved wise and beneficent to the world in the long run, and the world in general and its individual units especially are so terribly wicked that one *has to* fight each one with his or her own weapons.

As the situation stands at present, and though we would not allow too much "procrastination" it does seem desirable that you should go for a few months home—say till June. But unless you go to London and with C.C.M.'s help explain the true situation and establish the Society *yourself*, Mr. Hume's letters will have done too much harm to undo the mischief. Thus your temporary absence will have achieved a dual good purpose: the foundation of a true theosophical occult Society, and the salvation of a few promising individuals for future careers, now jeopardized. Besides, your absence from India will not be an unmixed evil since the friends of the country will feel your loss, and perhaps be all the more ready for your recall: especially if the *Pioneer* changes its tone. Some of your holiday time it might be agreeable to you to utilize in one form or another of theosophical writing. You have now a large store of materials, and if you would contrive to get copies of the didactic papers given to Mr. Hume it would be a timely precaution. He is a prolific letter-writer and now that he has disburdened himself of all restraints he will bear close watching. Remember the Chohan's prophesy.

Yours ever sincerely,

K.H.

NEXT: LETTER 91a PREVIOUS: LETTER 80

LETTER No. 58

Received at Madras, {mid-}March, 1883.

My Dear "Ward"—

We will not, if you please, deal at present with the situation concerning "stars" and *obscurations*—for reasons very plainly told to you this morning by H.P.B. My task becomes with every letter more dangerous. It becomes exceedingly difficult to teach you and hold at the same time strictly to the original programme: "So far shall we go and no further." Yet—hold to it we *must* and *will*.

You have entirely mistaken my meaning in the telegram. The words: "more at Adyar" related to the true explanation of your vision, not by any means, to a promise of some further psychological experiments made in that direction by myself. The vision was due to an attempt by D.K. who is extremely interested in your progress. While he succeeded in getting you out of your body, he failed entirely in his effort to open your inner vision, for reasons correctly surmised

at the time by yourself. I took no personal active part in the attempt. Hence my answer "Surmises correct—more at Adyar." I am in a very false position just now, and have—in order not to jeopardise the possibilities of the future—to be doubly cautious.

The probable date of your departure? Well—on or about April 7th. If your impatience disagrees with this desire of mine you are free to do as you like. Yet, I would look upon it as a personal favour. I am profoundly disgusted with the apathy of my countrymen in general. More than ever I trust but in the few staunch workers of the luckless and hapless T.S. The Viceroy's letter would be of the greatest help if it could be but judiciously used. But in such matters, I see I am no judge, as I now augur from the impression left on your mind by R. Srinavasa Rao and others.

The incident of February the 7th being explained, your question relating to "earlier restrictions" is already covered.

May I beg of you two more personal and important favours? First—to ever bear in mind that *whenever* and *whatever* is possible will be always done for you unurged; hence *never* to either ask for, or suggest it, yourself—since it will amount to simply avoiding to me the supremely disagreeable task of having to refuse a friend's request without, moreover, being in a position to explain the reason why; and second—to remember that though personally and for *your own sake* I may be prepared to do a great deal I have in no way bound myself to do anything of the sort for the Fellows of the British T.S. I have pledged my word to you to teach them through your kind agency—our philosophy and whether they accept it or not. But I have never undertaken to convince any of them of the extent of our powers nor even of our personal existence. Their belief or disbelief in the latter is a matter of very trifling importance to us indeed. If they are ever to be benefitted by our promise, it must be through you, alone and your own personal efforts. Nor can you ever see me (in flesh),—not even in a clearly defined vision—unless you are prepared to pledge your honour never to reveal the fact to anyone, so long as you live, (save you receive permission to that effect). That the consequence of such a pledge will be a never satisfied as an ever recurring doubt in the minds of your British Fellows—*is just what we want for the present.* Too much, or too little was said and proved of us as M.A. (Oxon) justly remarked. *We are ordered* to set ourselves to work to sweep away the few vestiges—for which fresh policy you are indebted to the incessant *underground* intrigues of our ex-friend Mr. Hume—(now entirely in the hands of the Brothers of the Shadow)—and the more our actual existence be

doubted—the better. As to tests and convincing proofs to the Sadducees of Europe generally and those of England especially—this is something to be left entirely out of our future programme. Unless allowed to use our own judgment and means—the course of future events will by no means run smooth. Thus you should never use such phrases as "for the sake of strength with friends at home" as they would be sure to do no good and would simply irritate the more the *other* "powers that be"—to use the ridiculous phrase. It is not always flattering, good friend, to be placed even by those one likes the best—on the same level with *shells* and mediums—for the purpose of *tests*. I thought you had luckily outgrown that stage. Let us hold at present to the simply intellectual aspect of our *intercourse* and busy ourselves but with philosophy and—your future paper and leave the rest to *time* and its *unforeseen developments*.

It is precisely because I follow and perceive the *dual* working of your mind when making such requests that I sign myself invariably

Your affectionate friend,

K.H.

NEXT: LETTER 77 PREVIOUS: LETTER 103

LETTER No. 59

On double triangle etc. Received London about July, 1883.

With whatever shortcomings my always indulgent "Lay-Chela" may have to charge me, he will, it appears, credit me with having given him a new source of enjoyment. For even the sombre prophecy of Sir Charles Turner (a recent *obscuration* of his) that you would fall into Roman Catholicism as the inevitable outcome of your dabbling in Theosophy and believing in the "K.H." *maya*—has not dampened the ardor of your propaganda in the gay world of London. If this zeal should be cited by the Altruist of Rothney, in support of his declaration that your grey vesicles are surcharged with Tzigadze *akâsa*, it will still doubtless be balm to your wounded feelings to know that you are essentially aiding to build the bridge over which the British metaphysicians may come within thinking distance of us!

It is a custom among some good people to glance back at their life's path from the hillocks of time they annually surmount. So, if my hope has not betrayed me you must have been mentally comparing your present "greatest pleasure" and "constant occupation" with that which was so in the olden time, when you threaded the streets of your metropolis, where the houses are as if "painted in Indian ink,"

and a day's sunshine is an event to remember. You have measured yourself against yourself, and found the Theosophist an "Anak" morally, as compared with the "old man" (the *beau valseur*); is it not so? Well, this is, perhaps, your reward—the beginning of it: the end you will realise in Devachan, when "floating along" in the circumambient ether, instead of the circummuded British Channel—foggy though that state may now appear to your mind's eye. Then only will you "see thyself by thyself" and learn the true meaning of *Atmânam, âtmanâ paśya*: —

> "To know *itself* e'en as a shining light
> Requires no light to make itself perceived . . ."

of the great Vedanta philosophy.

Again and once more, an attempt has been made to dispel some of that great mist that I find in Mr. Massey's *Devachan*. It will appear as a contribution to the August number of the *Theosophist*, and to that I shall refer Mr. Massey and yourself. Quite possibly even then the "obscuration" will not be removed and it may be thought that the intended explanation is nothing of the kind; and that, instead of winding the clock, a clumsy hand has but broken out some cogs. This is our misfortune, and I doubt if we shall ever get *quite* free of these obscurities and alleged contradictions; since there is no way to bring the askers and respondents face to face. Still at the worst it must be conceded that there is *some* satisfaction in the fact that there is now a ford across this river and you are building spans for a royal bridge.

It is quite right that you should baptize your new brain-babe with the waters of Hope; and, within the limits of possibility that by it "a further and very sensible impulse will be imparted to the present movement." But, friend, even the "green cheese" of the shining moon is periodically lunched upon by *Rahu*; so do not think yourself altogether above the contingency of popular fickleness, that would put out your light in favour of some new man's "farthing dip." The culture of Society more often inclines to lawn-tennis philosophy than to that of the banned "adepts," whose wider game has worlds for balls, and etheric space for its shaven lawn. The *plât* of your first book was spiced with phenomena to tickle the spiritualistic palate: this second one is a dish of cold philosophy, and in your "large section of London Society" you will scarcely find enough of the wine of sympathy to wash it down. Many, who now think you mildly mad will buy the book to find out if a commission *De lunatico* should issue to prevent your doing more damage; but of all your readers few are likely to follow your lead towards our *ashrum*. Still the theosophist's duty is like that of the husbandman; to turn his furrows and sow his grains as

best he can: the issue is with nature, and she, the slave of Law.

I shall waste no condolences upon the poor "lay-chelas" because of the "delicate weapons they can alone work with." A sorry day it would be for mankind if any sharper or deadlier ones were put in their unaccustomed hands! Ah! you would concur with me, my faithful friend, if you could but see the plaint one of them has just made on account of the agonizing results of the poisoned weapons he got the wielding of, in an evil hour, through the help of a sorcerer. Crushed morally, by his own selfish impetuosity; rotting physically from diseases engendered by the animal gratifications he snatched with "demon" help; behind him a black memory of wasted chances and hellish successes; before him a pall of dark despair,—of *avitchi*,—this wretched man turns his impotent rage against our "starry science" and ourselves, and hurls his ineffectual curses at those he vainly besieged for more powers in chelaship, and whom he deserted for a necromantic "Guru" who now leaves the victim to his fate. Be satisfied, friend, with your "delicate weapons"; if not as lethal as the discus of Vishnu, they can break down many barriers if plied with power. The poor wretch in question confesses to a course of "lies, breaches of faith, hatreds, temptings or misleadings of others, injustices, calumnies, perjuries, false pretences" etc. The "risk" he "voluntarily took," but he adds, "if *they* (we) had been good and kind as well as wise and powerful, *they* (we) *would have certainly prevented me* from undertaking a task to which they knew I was unequal." In a word, we, who have gained our knowledge, such as it is, by the only practicable method, and who have no right to hinder any fellow man from making the attempt (though we have the right to warn, and we *do* warn every candidate), we are expected to take upon our own heads the penalty of such interference, or try to save ourselves from the same by making incompetents into adepts in spite of themselves! Because *we* did not do this, he is "left to linger out a wretched existence as an animated poison bag, full of mental, moral, and physical corruption." This man has, in despair, turned from a "heathen" an atheist and a free-thinker—a Christian, or rather a theist, and now humbly "submits" to Him (an extra cosmical God for whom he has even discovered a *local*) and to all delegated by *Him* with lawful authority." And we, poor creatures, are "traitors, Liars, *Devils*, and all my (his) crimes (as enumerated above) are as a shining robe of Glory compared to Theirs:"—his capitals and underscorings being quoted as well as his words! Now friend, put away that thought that I ought not to compare your case with his, for I do not. I have only given you a glimpse into the hell of this lost soul, to show you what disaster may come upon the "lay-chela" who snatches at forbidden

power before his moral nature is developed to the point of fitness for its exercise. You must think well over the article "Chelas and Lay Chelas" which you will find in the *Supplement* of the July *Theosophist*.

So the great Mr. Crookes has placed one foot across the threshold for the sake of reading the Society's papers? Well and wisely done, and really brave of him. Heretofore he was bold enough to take a similar step and loyal enough to truth to disappoint his colleagues by making his facts public. When he was seeing his invaluable paper smothered in the "Sections" and the whole Royal Society trying to cough him down, metaphorically if not actually, as its sister Society in America did to that martyr, Hare—he little thought how perfect a revenge karma had in store for him. Let him know that its cornucopia is not yet emptied, *and that Western Science has still three additional states of matter to discover.* But he should not wait for us to condense ourselves up to the stethescopic standard as his Katy did; for we men are subject to laws of molecular affinity and polaric attraction which that sweet simulacrum was not hampered with. We have no favourites, break no rules. If Mr. Crookes would penetrate arcana beyond the corridors the tools of modern science have already excavated, let him *Try*. He tried and found the Radiometer; tried again, and found Radiant matter; may try again and find the "Kama-rupa" of matter—its *fifth* state. But to find it's *manas* he would have to pledge himself stronger to secrecy than he seems inclined to. You know our motto and that its practical application has erased the word "impossible" from the occultist's vocabulary. If he wearies not of trying, he may discover that most noble of all facts, his true SELF. But he will have to penetrate many strata before he comes to *It*. And to begin with let him rid himself of the *maya* that any man living can set up "claims" upon Adepts. He may create irresistible *attractions* and compel their attention, but they will be spiritual, not mental or intellectual. And this bit of advice applies and is directed to several British theosophists and it may be well for them to know it. Once separated from the common influences of Society, *nothing* draws us to any outsider save his evolving spirituality. He may be a Bacon or an Aristotle in knowledge, and still not even make his current felt a feather's weight by us, if his power is confined to the *manas*. The supreme energy resides in the *Buddhi*; latent—when wedded to *Âtman* alone, active and irresistible when galvanized by the *essence* of "manas" and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. *Manas* pure and simple is of a lower degree, and of the earth earthly: and so your greatest men count but as nonentities in the arena where greatness is

measured by the standard of spiritual development. When the ancient founders of your philosophical schools came East, to acquire the lore of our predecessors, they filed no claims, except the single one of a sincere and *unselfish* hunger for the truth. If any now aspire to found new schools of science and philosophy the same plan will win—*if the seekers have in them the elements of success.*

Yes; you are right about the Society for Psychic Research: its work is of a kind to tell upon public opinion by experimentally demonstrating the elementary phases of occult science. H. S. Olcott has been trying to convert each of the Indian Branches into such a school of research, but the capacity for sustained independent study for knowledge's sake is lacking and must be developed. The success of the S.P.R. will greatly aid in this direction and we wish it well.

I also go with you in your views as to the choice of the new President of the B.T.S.; in fact I concurred, I believe, before the choice was made.

There is no reason why you should *not* "attempt mesmeric cures" by the help not of your locket but the power of your own will. Without this latter in energetic function no locket will do much good. The hair in it is in itself but an "accumulator" of the energy of him, who grew it, and can no more cure of itself than stored electricity can turn a wheel until liberated and conducted to the objective point. Set your will in motion and you at once draw upon the person upon whose head it (the hair not the will) grew, through the psychic current which ever runs between himself and his severed tress. To heal diseases it is not indispensable, however desirable, that the psychopathist should be absolutely pure: there are many in Europe and elsewhere who are not. If the healing be done under the impulse of perfect benevolence, unmixed with any latent selfishness, the philanthropist sets up a current which runs like a fine thrill through the *sixth* condition of matter, and is felt by him whom you summon to your help, if not at that moment engaged in some work which compels him to be repellent to all extraneous influences. The possession of a lock of any adept's hair is of course a decided advantage; as a better tempered sword is to the soldier in battle; but the measure of its actual help to the psychopathist will be in ratio with the degree of will-power he excites in himself, and the degree of psychic purity in his motive. The talisman and his *Buddhi* are in sympathy.

Now that you are at the centre of modern Buddhistic exegesis, in personal relations with some of the clever commentators (from whom the holy Devas deliver us!) I shall draw your attention to a few things which are really as discreditable to the perceptions of even *non*-initiates, as they are misleading to the general public. The more one reads such

speculations as those of Messrs. Rhys Davids, Lillie, etc. the less can one bring himself to believe that the unregenerate Western mind can ever get at the core of our abstruse doctrines. Yet hopeless as their cases may be, it would appear well worth the trouble of testing the intuitions of your London members—of some of them, at any rate—by half expounding through you one or two mysteries and leaving them to complete the chain themselves. Shall we take Mr. Rhys Davids as our first subject, and show that indirectly as he has done it yet it is himself who strengthened the absurd ideas of Mr. Lillie, who fancies to have proved belief in a personal god in ancient Buddhism. Mr. Rhys Davids' "*Buddhism*" is full of the sparkle of our most important esotericism; but always, as it would seem, beyond not only his reach but apparently even his powers of intellectual perception. To avoid "absurd metaphysics" and its *inventions*, he creates unnecessary difficulties and falls headlong into inextricable confusion. He is like the Cape Settlers who lived over diamond mines without suspecting it. I shall only instance the definition of "Avalokitesvara" on pp. 202 & 3. There, we find the author saying that which to any occultist seems a palpable absurdity: —

"The name Avalokitesvara, which means 'the Lord who looks down from on high,' is a purely metaphysical invention. The curious use of the past particle passive 'avalokita' in an active sense is clearly evident from the translations into Tibetan and Chinese."

Now saying that it means: "the Lord who looks down from on high," *or*, as he kindly explains further—"the Spirit of the Buddhas present in the Church," is to completely reverse the sense. It is equivalent to saying "Mr. Sinnett looks down from on high (his *Fragments of Occult Truth*) on the British Theos. Society," whereas it is the latter that looks up to Mr. Sinnett or rather to his *Fragments* as the (in their case only *possible*) expression and culmination of the knowledge sought for. This is no idle simile and defines the exact situation. In short, *Avalokita Isvar* literally interpreted means "the Lord that *is seen*." "Iswara" implying moreover, rather the adjective than the noun, *lordly*, Self-existent *lordliness*, *not* Lord. It is, when correctly interpreted, in one sense "the *divine Self* perceived or seen by *Self*," the *Âtman* or seventh principle ridded of its *mayavic* distinction from its universal Source—which becomes the object of perception for, and by the *individuality* centered in *Buddhi*, the sixth principle,—something that happens only in the highest state of *Samadhi*. This is applying it to the microcosm. In the other sense Avalokitesvara implies the seventh *Universal* Principle, as the object perceived by the Universal *Buddhi* or "Mind" or Intelligence which is the

synthetic aggregation of all the Dhyan Chohans, as of all other intelligences whether great or small, that ever were, are, or will be. Nor is it the "Spirit of Buddhas present in the Church," but the Omnipresent Universal Spirit in the temple of nature—in one case; and the seventh Principle—the *Âtman* in the temple—man—in the other. Mr. Rhys Davids might have, at least remembered, the (to him) familiar simile made by the Christian adept, the Kabalistic Paul: "Know ye not that ye are the temple of God, *and that the Spirit of God dwelleth in you*"—and thus avoided to have made a mess of the name. Though as a grammarian he detected the use of the "past particle passive" yet he shows himself far from an inspired 'Panini' in overlooking the true cause and saving his grammar by raising the hue and cry against metaphysics. And yet, he quotes Beal's *Catena* as his authority, for the invention, when, in truth, this work is perhaps the only one in English that gives an *approximately* correct explanation of the word, at any rate, on page 374. "*Self*-manifested"—how? it is asked. "Speech or *Vâch* was regarded as the Son or the manifestation of the *Eternal Self*, and was adored under the name of Avalokitesvara, the manifested god." This shows as clearly as can be—that Avalokitesvara is both the *un*manifested *Father* and the manifested *Son*, the latter proceeding from, and identical with, the other;—namely, the *Parabrahm* and *Jivâtman*, the Universal and the individualized seventh Principle,—the Passive and the Active, the latter the *Word*, Logos, the Verb. Call it by whatever name, only let these unfortunate, deluded Christians know that the real *Christ* of every Christian is the *Vâch*, the "mystical voice," while the man *Jeshu* was but a mortal like any of us, an adept more by his inherent purity and ignorance of real Evil, than by what he had learned with his initiated Rabbis and the already (at that period) fast degenerating Egyptian Hierophants and priests. A great mistake is also made by Beal, who says: "This name (Avalokiteswara) in Chinese took the form of Kwan-shai-yin, and the divinity worshipped under that name (was) generally regarded as a female." (374). *Kwan-shai-yin*—or the universally manifested voice "is active—*male*; and must not be confounded with *Kwan-yin*, or *Buddhi* the Spiritual Soul (the sixth Pr.) and the vehicle of its "Lord." It is *Kwan-yin* that is the female principle or the manifested *passive*, manifesting itself "to every creature in the universe, in order to deliver all men from the consequences of sin"—as rendered by Beal, this once quite correctly (383), while *Kwan-shai-yin*, the "Son identical with his Father" is the *absolute activity*, hence—having no direct relation to objects of sense *is*—*Passivity*.

What a common *ruse* it is of your Aristoteleans! with the sleuth hound's persistence they track an idea to the very verge of the 'impassable

chasm,' and then brought to bay leave the metaphysicians to take up the trail if they can, or let it be lost. It is but natural that a christian theologian, a missionary, should act upon this line, since—as easily perceived even in the little I gave out just now—a too correct rendering of our *Avalokitesvara* and *Kwan-Shai-Yin* might have very disastrous effects. It would simply amount to showing Christendom, the true and undeniable origin of the "awful and *incomprehensible*" mysteries of its Trinity, Transubstantiation, Immaculate Conception, as also *whence* their ideas of the Father, Son, *Spiritus* and—Mother. It is less easy to shuffle *al piaccere* the cards of Buddhistic chronology than those of Chrishna and Christ. They *cannot* place—however much they would—the birth of our Lord Sangyas Buddha A.D. as they have contrived to place that of Chrishna. But why should an atheist and a materialist like Mr. Rhys Davids so avoid the correct rendering of our dogmas—even when he happens to understand them,—which does not *happen* every day—is something surpassingly curious! In this instance the blind and guilty Rhys Davids leads the blind and innocent Mr. Lillie into the ditch; where the latter catching at the proffered straw rejoices in the idea that Buddhism teaches in reality—a personal God!!

Does your B.T.S. know the meaning of the white and black interlaced triangles, of the Parent Society's seal that it has also adopted? Shall I explain? The double triangle viewed by the Jewish Kabalists as Solomon's seal, is, as many of you doubtless know the *Sri-antara* of the archaic Aryan temple, the "mystery of Mysteries," a geometrical synthesis of the whole occult doctrine. The two interlaced triangles are the *Buddhangums* of Creation. They contain the "squaring of the circle," the "philosophical stone," the great problems of Life and Death, and—the Mystery of Evil. The *chela* who can explain this sign from every one of its aspects—is *virtually an adept*. How is it then that the only one among you, who has come so near to unravelling the mystery is also the only one who got none of her ideas from books? Unconsciously she gives out—to him who has the key—the first syllable of the *Ineffable name*! Of course you know that the double-triangle—the *Satkiri Chakram* of Vishnu—or the six-pointed star, is the perfect seven. In all the old Sanskrit works—*Vedic* and *Tantrik*—you find the number 6 mentioned more often than the 7—this last figure, the central point being implied, for it is the germ of the six and their matrix. It is then thus:—the central point standing for seventh,

THE MAHATMA LETTERS, 1923

and the circle, the *Mahakâsha* महाकाश—endless space—for the seventh *universal* principle. In one sense, both are viewed as *Avalokitesvara*, for they are respectively the Macrocosm and the microcosm. The interlaced triangles—the upper pointing one—is Wisdom concealed, and the downward pointing one—Wisdom *revealed* (in the phenomenal world). The circle indicates the bounding, circumscribing quality of the *All*, the universal Principle which, from any given point expands so as to embrace all things, while embodying the potentiality of every action in the Cosmos. As the point then is the centre round which the circle is traced—they are identical and *one*, and though from the stand-point of *Maya* and *Avidya*—(illusion and ignorance)—one is separated from the other by the manifested triangle, the 3 sides of which represent the three *gunas* गुण—finite attributes. In symbology the central point is *Jivâtma* (the 7th principle), and hence Avalokitesvara, the *Kwan-shai-yin*, the manifested "Voice" (or *Logos*), the germ point of manifested activity;—hence—in the phraseology of the Christian Kabalists "the Son of the Father and Mother," and agreeably to ours—"the Self manifested in Self—*Yih-sin*, the "one form of existence," the child of *Dharmakaya* (the universally diffused Essence), both male and female. Parabrahm or "Adi-Buddha" while acting through that germ point outwardly as an active force, reacts from the circumference inwardly as the Supreme but latent Potency. The double triangles symbolize the Great Passive and the Great Active; the male and female; Purusha and Prakriti. Each triangle is a trinity because presenting a triple aspect. The white represents in its straight lines: *Gnanam*—(Knowledge); *Gnata*—(the Knower); and *Gnayam*—(that which is known). The black—form, colour, and substance, also the *creative*, *preservative*, and *destructive* forces and are mutually correlating, etc., etc.

Well may you admire and more should you wonder at the marvellous lucidity of that remarkable seeress, who ignorant of Sanskrit or Pali, and thus shut out from their metaphysical treasures, has yet seen a great light shining from behind the dark hills of exoteric religions. How, think you, did the "Writers of the Perfect Way" come to know that Adonai was the Son and not the Father; or that the third Person of the Christian trinity is—female? Verily, they lay in that work several times their hands upon the keystone of occultism. Only does the lady—who persists using without an explanation the misleading term "god" in her writings—know how nearly she comes up to our doctrine when saying:—"Having for Father Spirit *which is Life* (the endless Circle or Parabrahm) and for Mother the Great Deep, which is Substance (Prakriti in its undifferentiated condition)—Adonai possesses the potency of both

and wields the *dual* powers of all things." We would say *triple*, but in the sense as given this will do. Pythagoras had a reason for never using the finite, useless figure—2, and for altogether discarding it. The ONE, can, when manifesting, become only 3. The unmanifested when a simple duality remains passive and concealed. The dual monad (the 7th and 6th principles) has, in order to manifest itself as a *Logos*, the "Kwan-shai-yin" to first become a *triad* (7th, 6th and ½ of the 5th); then, on the bosom of the "Great Deep" attracting within itself the *One Circle*—form out of it the perfect Square, thus "squaring the circle"—the greatest of all the mysteries, friend—and inscribing within the latter the—WORD (the Ineffable name)—otherwise the duality could never tarry as such, and would have to be reabsorbed into the ONE. The "Deep" is *Space*—both male and female. "*Purush* (as Brahma) breathes in the Eternity: when 'he' *in*-breathes—Prakriti (as manifested Substance) disappears in his bosom; when 'he' *out*-breathes she reappears as *maya*," says the Sloka. The One reality is *Mulaprakriti* (undifferentiated Substance)—the "Rootless root," the .... But we have to stop, lest there should remain but little to tell for your own intuitions.

Well may the geometer of the R.S. not know that the apparent absurdity of attempting to square the circle covers a mystery ineffable. It would hardly be found among the foundation stones of Mr. Roden Noel's speculations upon the "pneumatical body . . . of our Lord" nor among the *debris* of Mr. Farmer's "A New Basis of Belief in Immortality"; and to many such metaphysical minds it would be worse than useless to divulge the fact, that the Unmanifested Circle—the *Father*, or *absolute* Life—is non-existent outside the Triangle and Perfect Square, and—is only manifested in the *Son*; and that it is when, reversing the action and returning to its absolute state of Unity, and the square expands once more into the Circle—that "the Son returns to the bosom of the Father." There it remains until called back by his Mother—the "Great Deep," to remanifest as a *triad*—the *Son* partaking at once, of the Essence of the Father, and of that of the Mother—the active Substance, *Prakriti* in its differentiated condition. "My Mother—(Sophia—the manifested Wisdom) took me"—says Jesus in a Gnostic treatise; and he asks his disciples to tarry *till he comes*. . . . The true "Word" may only be found by tracing the mystery of the passage inward and outward of the Eternal Life, through the states typified in these three geometric figures.

The criticism of "A Student of Occultism" (whose wits are sharpened by the mountain air of his home) and the answers of "S.T.K. . . . Chary" (June *Theosophist*) upon a part of your annular and circular

expositions need not annoy or disturb in any way your philosophic calm. As our Pondichery *chela* significantly says, neither you nor any other man across the threshold has had or ever will have the "complete theory" of Evolution taught him; or get it unless he guesses it for himself. If anyone can unravel it from such tangled threads as are given him, very well; and a fine proof it would indeed be of his or her spiritual insight. Some—have come *very near it*. But yet there is always with the best of them just enough error,—colouring and misconception; the shadow of *Manas* projecting across the field of *Buddhi*—to prove the eternal law that only the unshackled Spirit shall see the things of the Spirit without a veil. No untaught amateur could ever rival the proficient in this branch of research; yet the world's real Revelators have been few, and its pseudo-Saviours legion; and fortunate it is if their half-glimpses of the light are not, like Islam, enforced at the sword's point, or like Christian theology, amid blazing faggots and in torture chambers. Your *Fragments* contain some—still very few errors, due solely to your two preceptors of Adyar, one of whom *would not*, and the other *could not* tell you all. The rest could not be called mistakes—rather incomplete explanations. These are due, partly to your own imperfect education in your last theme—I mean the ever-threatening *obscurations*—partly to the poor vehicles of language at our disposal, and in part again, to the reserve imposed upon us by rule. Yet, all things considered, they are few and trivial; while as to those noticed by "A Student etc." (the Marcus Aurelius of Simla) in your No. VII, it will be pleasant for you to know that every one of them, however now seeming to you contradictory, can (and if it should seem necessary *shall*) be easily reconciled with facts. The trouble is that (a) you cannot be given the real figures and difference in the Rounds, and (b) that you do not open doors enough for explorers. The bright Luminary of the B.T.S. and the Intelligences that surround her (embodied I mean) may help you to see the flaws: at all events Try. "Nothing was ever lost by trying." You share with all beginners the tendency to draw too absolutely strong inferences from partly caught hints, and to dogmatize thereupon as though the last word had been spoken. You will correct this in due time. You may misunderstand us, are more than likely to do so, for our language must always be more or less that of parable and suggestion, when treading upon forbidden ground; we have our own peculiar modes of expression and what lies behind the fence of words is even more important than what you read; but still Try. Perhaps if Mr. S. Moses could know just what was meant by what was said to him, and about his Intelligences, he would find all *strictly true*. As he is a man of interior growth, his day may

come and his reconciliation with "the Occultists" be complete. Who knows?

Meanwhile, I shall, with your permission, close this *first* volume.

K.H.

NEXT: LETTER 81 PREVIOUS: LETTER 67

LETTER No. 60

{Received London, late July, 1884}

My good friend — Shakespeare said truly that "our doubts are traitors." Why should you doubt or create in your mind ever growing monsters? A little more knowledge in occult laws would have set your mind at rest long ago, avoided many a tear to your gentle lady and pang to yourself. Know then that even the chelas of the same guru are often made to separate and keep apart for long months while the process of development is going on — simply on account of the two contrary magnetisms that attracting each other prevent mutual and INDIVIDUALIZED development in some one direction. There is no offence meant or even possible. This ignorance has caused of late immense suffering on all sides. When shall you trust *implicitly*, in my heart if not in my wisdom for which I claim no recognition on your part? It is extremely painful to see you wandering about in a dark labyrinth created by your own doubts every issue of which, moreover, you close with your own hands. I believe you are now satisfied with my portrait made by Herr Schmiechen and as dissatisfied with the one you have? Yet all are like in their way. Only while the others are the productions of chelas, the last one was painted with M.∴'s hand on the artist's head, and often on his arm.

K.H.

Pray remain for the Wednesday meeting — if you *feel you are not to leave the* INNER CIRCLE. Otherwise — go, remembering my friendship had WARNED YOU. Only avoid, if you do, hurting the feelings of those who sin through an *excess*, not *lack* of devotion.

NEXT: LETTER 133 PREVIOUS: LETTER 62

LETTER No. 61

{Received London, late April or early May, 1884}

{On envelope:} Sinnett Sahib. from M.∴

Sinnett Sahib is, my respectful salams — informed that his "guardian" is so occupied upon official business that he cannot give even a moment's consideration to the L.L. or its members; nor to write him individually whether by pen or precipitation — the more difficult, not to say costly, method of the two — to our reputations in the West anyhow.

Mohini cannot stop in London indefinitely nor for any greater length of time as he has duties to perform elsewhere—duties to his family as well as others to the Theos. Society. Besides being a chela and so not a free man—in the ordinary acceptation of the term, he has numerous mouths to feed at Calcutta and moreover must earn enough more to repay the friend who advanced him £125, money toward the expenses of his present mission, whatever K.H. may or may not do for him something he is prohibited counting upon as every other chela. At the same time let it be known to you that he needs temporary change of climate. He suffered greatly from cold in that high room where there is no fireplace in your house and K.H. had to surround him with a double shell against a death cold that threatened him. Remember Hindus are exotic plants in your inclement pays and cold, and those who need them have to take care of them. (If when annoying Olcott on Sunday last to tell you this information, I did not make him tell you, and {bad?} this it is, because I wanted to spare him in your mind already prejudiced against him and inclining toward a belief that he spoke out of his head.)

Again if you need Mohini's help at London the Theosophists at Paris require it even more since their occult education is inferior to yours. It is planned that he should divide his time equally among all the European "centres of spiritual activity" and if he is now required at Paris on the 11th inst. he will also be allowed to come back to London when the Continental movement is fairly inaugurated. In any event you will have Olcott the better part of the time. But fear not: if Henry is allowed to prolong his stay in London he will not "worry" either of you by coming down in his extravagant Asiatic undresses—for he will not stop with you but with the Arundales ladies—as ordered before now, the order being reiterated by me when Madame Sahib remarqued it was better he should stop where he was after Upasika had left. Nor is Olcott worse than many others, and though some persons may not concede it there are worse wranglers than he. I must not close without letting you know that in the Kingsford row Justice is no longer on your side. Though unwilling to confess—you show *spite* Sahib, personal spite. You have defeated her and you now would mortify and punish her. This is *not* right. You ought to learn to dissociate your consciousness from your external self more than you do if ye *would not lose K.H.* For he is much annoyed at what goes on. Excuse my remarks but it is for your own benefit. So begging pardon.

M∴

NEXT: LETTER 62 PREVIOUS: LETTER 94

LETTER No. 62

? written in interregnum by the syndicate {magistrates} —APS

Received 18-7-84.

My poor, blind friend—you are entirely unfit for practical occultism! Its laws are immutable; and no one can go back on an order once given. She can send on no letters to me, and *the* letter ought to have been given to Mohini. However, I have read it; and I am determined to make one more effort—(the last that I am permitted)—to open your inner intuition. If my voice, the voice of one who was ever friendly to you in the human principle of his being—fails to reach you as it has often before, then our separation in the present and for all times to come—becomes unavoidable. It pains me for you, whose heart I read so well—every protest and doubt of your purely intellectual nature, of your cold Western reason—notwithstanding. But my first duty is to *my* master. And duty, let me tell you, is for us, stronger than any friendship or even love; as without this abiding principle which is the indestructible cement that has held together for so many milleniums, the scattered custodians of nature's grand secrets—our Brotherhood, nay, our doctrine itself—would have crumbled long ago into unrecognisable atoms. Unfortunately, however great your purely *human* intellect, your spiritual intuitions are dim and hazy, having been never developed. Hence, whenever you find yourself confronted by an apparent contradiction, by a difficulty, a kind of *inconsistency* of occult nature, one that is caused by our time honoured laws and regulations—(of which you know nothing, for your time has not yet come)—forthwith your doubts are aroused, your suspicions bud out—and one finds that they have made mock at your better nature, which is finally crushed down by all these deceptive appearances of outward things! You have not the faith required to allow your Will to arouse itself in defiance and contempt against your purely worldly intellect, and give you a better understanding of things hidden and laws unknown. You are unable I see, to force your better aspirations—fed at the stream of a real devotion to the maya you have made yourself of me—(a feeling in you, that has always profoundly touched me)—to lift up the head against cold, *spiritually blind* reason; to allow your heart to pronounce loudly and proclaim that, which it has hitherto only been allowed to whisper: "Patience, patience. A great design has never been snatched at once." You were told, however, that the path to Occult Sciences has to be trodden laboriously and crossed at the danger of life; that every new step in it leading to the final goal, is surrounded by pit-falls and cruel thorns; that the pilgrim who ventures upon it is made first to confront and *conquer* the

thousand and one furies who keep watch over its adamantine gates and entrance—furies called Doubt, Skepticism, Scorn, Ridicule, Envy and finally Temptation—especially the latter; and that he, who would see *beyond* had to first destroy this living wall; that he must be possessed of a heart and soul clad in steel, and of an iron, never failing determination and yet be meek and gentle, humble and have shut out from his heart every human passion, that leads to evil. Are you all this? Have you ever begun a course of training which would lead to it? No; you know it as I do. You are not born for it; nor are you in a position,—a family man with wife and child to support, with work to do—fitted in any way for the life of an ascetic, not even of a—Mohini. Then why should you complain that powers are not given you, that even *proof of our own powers* begins to fail you, etc.? True you have offered several times to give up meat and drink, and I have refused. Since you cannot become a regular *chela* why should you? I thought you had understood all this long ago; that you had resigned yourself, satisfied to wait patiently for future developments and for my personal freedom. You know I was the only one to attempt and persevere in my idea of the necessity of, at least, a small reform, of however slight a relaxation from the extreme rigidity of our regulations if we would see European theosophists increase and work for the enlightenment and good of humanity. I failed in my attempt, as you know. All I could obtain was to be allowed to communicate with a few—you, foremost of all, since I had chosen you as the exponent of our doctrine that we had determined to give out to the world—to some extent at least. Unable on account of work to continue my teaching regularly, I was decided to resume it after my work had been done, and I had a few hours of leisure at my disposal. I was tied hand and foot when I made that attempt to let you have a paper of your own. I was not permitted to use any psychical powers in that matter. You know the results. Yet, I would have succeeded even with the small means of action I had at my disposal had it not been for the Ilbert Bill excitement. Have you ever given a thought, or ever suspected the real reason of my failure? No; for you know nothing of the *ins* and outs of the work of karma—of the "side-blows" of this terrible Law. But you *do know* that there was a time when you felt the profoundest contempt for us all, of the dark races; and had regarded the Hindus as an *inferior* race. I will say no more. If you have any intuition, you will work out *cause* and *effect* and perhaps realize *whence* the failure. Then again you had against you the command of our Supreme Chief—not to interfere with the *natural* growth of the L.L. and the development psychic and spiritual of its members—especially *with*

yours. You know that even to write to you occasionally, has been permitted only as a special favour after the *Phoenix* failure. As to the exhibition of any psychic or occult powers—that was, and still is, entirely out of question. You felt astonished at the *interference* in the quarrel between the L.L. and Kingsford? and you are unable yet to realize, *why* we did this and that? Believe me that you will learn some day when you know better—*that it was all brought on* BY YOURSELF.

You also resent the apparent absurdity of entrusting H.S.O. with a mission *you* find him unfit for, in London at any rate—socially and intellectually. Well—some day, perchance, you may also learn that you were equally wrong in this, as in many other things. Coming results may teach you a better lesson.

And now to the latest development, to the proof that you were *not* "unjustly treated"—as you complain in your letter though you have treated both H.S.O. and H.P.B. in a very *cruel* way. Your greatest grievance is caused by your perplexity. It is *agonizing*—you say—to be ever kept in the dark, etc. You feel profoundly hurt at what you choose to call an evident and growing "unfriendliness, the change of tone" and so on. *You are mistaken from first to last.* There was neither "unfriendliness," nor any change of feeling. You simply mistook M∴'s natural *brusqueness* whenever he speaks or writes seriously.

As for my short remarks about you to H.P.B. who appealed to me and who *was in her right*—you never thought of the real and true reason: I had no time; I could hardly give a passing thought to yourself or the L.L. As well said by her "No one has ever thought of accusing you of any *intentional* wrong"—to either ourselves or chelas. As to an *unintentional* one—happily prevented in time by me—there was one certainly: *carelessness*. You never thought of the difference between the constitution of a Bengali and that of an Englishman, the power of endurance of one, and the same power in the other. Mohini was left for days in a very cold room without a fireplace. He never uttered one word of complaint, and I had to protect him from a serious illness, to give him my time and attention, to him I so needed to bring about certain results, to him who had sacrificed everything for me . . . Hence, M∴'s *tone* you complain of. Now you have it *explained*, that you were not "unjustly treated" but simply had to submit to a remark which it was impossible for you to avoid, since the mistake might have happened again. Then you *deny* there ever was any *spite* in you against K. Very well; call it by any other name you like; yet it *was* a feeling that interfered with strict justice, and made O. commit a still worse blunder than he had already committed—*but which was allowed to take its course* for it suited our purposes, and did no great harm except to him-

self—alone, who was so ungenerously snubbed for it. You accuse him of having done *mischief* to your Society and perhaps, "irretrievably"? Where is the harm done? . . . You are again mistaken. It is your *nerves* that made you write to H.P.B. words I would you had never uttered—for your own sake. Shall I prove to you—at any rate in *one* case—how utterly *unjust* you have been in suspecting either of them, of having either *complained* or told {"}falsehoods" to us about you? I trust, however, that you will never repeat what I will tell you: *i.e.* who *it was* (or might have been but *was not*, for she came too late)—my innocent *informer* about Mohini. You are at liberty to verify it one day, but I would not have that most excellent woman feel discomforted or miserable on my account. *It was Mme. Gebhard* whom I had promised to visit subjectively. I saw her one morning, when I was busy with Mohini making him *impermeable*—descending the stairs. She had heard his teeth chatter, as he was also coming down from the floor above. She knew he was still in his little fireless room days after Olcott had gone and when he might have been easily placed in the next room. She had stopped to wait for him and as I looked *into her* I heard the words pronounced mentally: "Well, well . . . if his Master only knew! . . ." and then stopping on the landing she asked him if he would not have some additional warm clothing and such other kind words. "His master—*knew*" and had already remedied the evil; and knowing also, that it was *unintentional*—felt no "unfriendliness" at the time for he knows Europeans too well to expect from them more than they can give. Nor was it the only *mute* reproach I found addressed to you in Mme. Gebhard's heart, as in the minds of several others of your friends:—and it is but right that you should know it—remembering that like yourself they judge nearly everything *on appearance.*

I will say no more. But, if you would have another look at *Karma* ponder over the above, and remember that it ever works in the most unexpected ways. And now put yourself the question how far you were justified in entertaining suspicions against Olcott who knew nothing of the circumstances whatever, and against H.P.B. who was at Paris and knew still less. Nevertheless, mere suspicion degenerated into *conviction* (!) and became objectivised in written reproaches and very ungenerous expressions which were, moreover, from first to last, *undeserved.* All this notwithstanding, you complained bitterly yesterday to Miss A. of Mme. B.'s answer to you—which was—making every allowance for the peculiar circumstances, and her own temper was surprisingly *mild* when confronted with *your* letter to her. Nor can I approve of your attitude to Olcott—if *my* advice and opinion are wanted. Had you been in his place and *guilty* you would have

hardly permitted him to accuse you in such terms of *falsification*, *slandering*, *lies*, *falsehoods* and the most idiotic incompetency for his work. And Olcott is entirely innocent of any such sin! As to his work—we really must be permitted to know better. What we want is *good results* and you will find that we have them.

Verily "suspicion overturns what confidence builds"! And if, on the one hand, you have some reasons to quote Bacon against us, and say that "there is nothing that makes a man suspect much, more than to know little," on the other hand you ought also to remember that our *Knowledge* and *Science* cannot be pursued altogether on the Baconian methods. We are not permitted—come what may to offer it as a remedy against, or to cure people from suspicion. They have to earn it for themselves, and he who will not find our truths in his soul and within himself—has poor chances of success in Occultism. It is certainly not suspicion that will mend the situation for it is —

> ". . . a heavy armour, and
> with its own weight *impedes more than it protects*."

With this last remark we may, I think, let this matter drop for ever. You have brought suffering upon yourself, upon your lady and many others—which was quite useless and might have been avoided had you only abstained from creating yourself most of its causes. All that Miss Arundale told you was right and well said. You are yourself ruining that which you have so laboriously erected —; but then, the strange idea that we are quite unable to see for ourselves; that our only data is that, which we find in our chelas' minds; hence—that we are not the "powerful beings" you have represented us, seems to haunt you with every day more. Hume has begun in the same way. I would gladly help you and protect you from his fate, but unless you shake off yourself the ghastly influence that is upon you I can do very little.

You ask me if you can tell Miss Arundale what *I* told you through Mrs. H. You are quite at liberty to explain to her the situation, and thereby justify in her eyes your *seeming* disloyalty and rebellion against us as she thinks. You can do so the more since I have never bound you to anything through Mrs. H.; never communicated with you or any one else through her—nor have any of my, or M.∴'s chelas, to my knowledge, except in America, once at Paris and another time at Mrs. A.'s house. She is an excellent but quite undeveloped clairvoyante. Had she not been imprudently meddled with, and had you followed the old woman's and Mohini's advice indeed, by this time I might have spoken with you through her—and such *was* our intention. It is again your own fault, my good friend. You have proudly claimed the privilege of exercising

your own, uncontrolled judgment in occult matters you could know nothing about—and the occult laws—you believe you can defy and play with, with impunity—have turned round upon you and have badly hurt you. It is all as it should be. If, throwing aside every preconceived idea, you could TRY and impress yourself with this profound truth that intellect is not all powerful by itself; that to become "a mover of mountains" it has first to receive life and light from its higher principle—Spirit, and then would fix your eyes upon everything occult spiritually trying to develop the faculty according to the rules, then you would soon read the mystery right. You need not tell Mrs. H. that she has never seen correctly, for it is not so. Many a time she saw correctly—when left alone to herself, never has she left one single statement undisfigured.

And now I have done. You have two roads lying before you; one leading through a very dreary path toward knowledge and truth—the other . . . but really I must not influence your mind. If you are not prepared to break with us altogether then I would ask you—not only to be present at the meeting but also to speak—as it will otherwise produce a very unfavourable impression. This I ask you to do *for my sake* and also for your own.

Only whatever you do let me advise you *not to stop midway*: it may prove disastrous to you.

So far my friendship for you remains the same as ever—for we never were yet ungrateful for services rendered.

K.H.

NEXT: LETTER 60 PREVIOUS: LETTER 61

LETTER No. 63

Received London, {November or December, 1884}

Good friend—when our first correspondence began, there was no idea then of any publications being issued on the basis of the replies you might receive. You went on putting questions at random, and the answers being given at different times to disjointed queries, and so to say, under a semi-protest, were necessarily imperfect, often from different standpoints. When the publication of some of these were permitted for the *Occult World*, it was hoped that among your readers some may be able, like yourself, to put all the different pieces together and evolve out of them the skeleton, or a shadow of our system—which, though not exactly the original—this would be an impossibility—would be as near an approach to it as could be made by a non-initiate. But the results have proved quasi-disastrous! We had tried an experiment and sadly failed!

Now we see that none but those who have passed at least their third initiation are able to write upon those subjects comprehensively. A Herbert Spencer would have made a mess of it under your circumstances. Mohini is certainly not quite right, in some details he is positively wrong, but so are you my old friend, though the outside reader is none the wiser for it and no one, so far, has noticed the real vital errors in *Esoteric Buddhism* and *Man*; nor are they likely to. We can give no further information on the subjects already approached by you and have to leave the facts already communicated to be woven into a consistent and systematic philosophy by the chelas at the Headquarters. The *Secret Doctrine* will explain many things, set to right more than one perplexed student.

Therefore, to put before the world all the crude and complicated materials in your possession in the shape of old letters, in which, I confess, much was purposely made obscure, would only be making confusion worst confounded. Instead of doing any good thereby to yourself or others it would only place you in a still more difficult position, bring criticism upon the heads of the "Masters" and thus have a retarding influence on human progress and the T. Society. Hence *I protest* most strongly against your new ideas. Leave to the *Secret Doctrine* the task of avenging you. My letters *must not* be published, in the manner you suggest, but on the contrary if you save Djual K. trouble copies of some should be sent to the Literary Committee at Adyar—about which Damodar has written to you—so that with the assistance of S. T. K. Charya, Djual K., Subba Row and the Secret Committee (from which H.P.B. was purposely excluded by us to avoid new suspicions and calumnies) they might be able to utilize the information for the realization of the object with which the Committee was started, as explained by Damodar in the letter written by him under orders. It is neither new "Kiddle developments" that I seek to avoid, nor criticism directed against my personality, which indeed can hardly be reached; but I rather try to save yourself and Society from new troubles which would be serious this time. The letters, in short, were not written for publication or public comment upon them, but for private use, and neither M.∴ nor I will ever give our consent to see them thus handled.

As regards your first letter Dj.K. has been instructed to attend to it. In such delicate matters I am still less competent to give advice than to satisfy aspiring "chelas" of the "L.C.H." sort. I am afraid the "poor, dear Mrs. Holloway" is showing her white teeth and would hardly be found now "a charming companion." Under instructions Olcott wrote a letter to Finch—which gives the key to the little problem. It is Fern, Moorad Ali, Bishen Lal and other wrecks, over again. Why shall "would-be"

chelas with such intense self personalities force themselves within the enchanted and dangerous circle of probation! Pardoning my short letter, I am very busy just now with the coming new year.

K.H.

NEXT: LETTER 138 PREVIOUS: LETTER 64

LETTER No. 64

Received London, {November}, 1884
{Enclosed with Letter 137, posted November 9th from Algiers}

Entirely *private* except for Mohini and F.A.

Good friend—this is not an answer to your last. The letter to my address sent by you through Mohini was never written by yourself. Verily it was penned by one, at that time, entirely under the influence of a creature of Attavâda—

"The sin of Self, who in the Universe
As in a mirror sees her fond face shown"

—and *only hers*; whose every word he then implicitly trusted; perhaps, (this is to a certain extent a justification) because there came no half-expected interference, no word of warning from our quarters. Thus—no response to it, for we rather turn a new page.

Ah, how long shall the mysteries of chelaship overpower and lead astray from the path of truth the wise and perspicacious as much as the foolish and the credulous! How few of the many pilgrims who have to start without chart or compass on that shoreless Ocean of Occultism reach the wished for land. Believe me, faithful friend, that *nothing* short of full confidence in us, in our good motives if not in our wisdom, in our foresight, if not omniscience—which is not to be found on this earth—can help one to cross over from one's land of dream and fiction to our Truthland, the region of stern reality and fact. Otherwise the ocean will prove shoreless indeed; its waves will carry one no longer on waters of hope but will turn every ripple into doubt, and suspicion; and bitter shall they prove to him who starts on that dismal, tossing Sea of the Unknown, with a prejudiced mind!

Nevertheless, feel not too much perplexed. The hour of trial is half over; try rather to understand the "why's and whatfor's" of the situation, to study more seriously the laws that govern our "Occult World." I grant you, those laws *do* seem very often unjust, even, at times cruel. But this is due to that fact that they were never meant either for the immediate redress of wrongs, or the direct help of those who offer at random their allegiance to the legislators. Still, the seemingly real, the evanescent and quick passing evils they bring about are as necessary to the

growth, progress and final establishment of your small Th. Society as those certain cataclysms in nature, which often decimate whole populations, are necessary to mankind. An earthquake may, for all the world knows, be a bliss and a tidal wave prove salvation to the many at the expense of the few. The "fittest" were seen to survive in the destruction of every old race and made to merge into, and assimilate with, the new, for nature is older than Darwin. Say rather, then, to yourself "whatever happened, there can be no cause for regret"; for it is not so much that new facts should be revealed to the "inner group" as that old puzzles and mysteries should have been explained and made clear to its few entirely staunch members. Even an innocent quotation mark fallen from under my pencil and by you objected to, would have had a world of meaning for one, less beclouded than you were in writing your last letter, based entirely on the crafty insinuations of your would-be Sibyl. It was absolutely necessary that within the personal experience of those few staunch members (yourself included) the secret working of Karma should take place; that its deeper meaning should be practically illustrated (as also its effects)—on those self-opinionated volunteers and candidates for chelaship who will rush under the dark shadow of her wheels.

As against the above some will say—How then about her great clairvoyance, her chelaship, her selection among the many by the Masters? Her clairvoyance is a fact, her selection and chelaship—another. However well fitted psychically and physiologically to answer such *selection*, unless possessed of spiritual, as well as of physical unselfishness a chela whether selected or not, must perish, as a chela in the long run. Self personality, vanity and conceit harboured in the *higher* principles are enormously more dangerous than the same defects inherent only in the lower physical nature of man. They are the breakers against which the cause of chelaship, in its probationary stage, is sure to be dashed to pieces unless the would-be disciple carries with him the white shield of perfect confidence and trust in those he would seek out through mount and vale to guide him safely toward the light of Knowledge. The world moves and lives under the shadow of the deadly upas-tree of Evil; yet its dripping is dangerous to, and can reach only those whose higher and middle natures are as much susceptible of infection as their lower one. Its venomous seed can germinate but in a willing, well prepared soil. Bring to your memory the cases of Fern, Moorad Ali and Bishen Lal, good friend, and remember what you have learnt. The mass of human sin and frailty is distributed throughout the life of man who is content to remain an average mortal. It is gathered in, and centred,

so to say within one period of the life of a chela—the period of probation. That, which is generally accumulating to find its legitimate issue only in the next rebirth of an ordinary man, is quickened and fanned into existence in the chela—especially in the presumptuous and selfish candidate who rushes in without having calculated his forces.

"One who dug so many and deep pitfalls for her friends and brothers fell into them herself"—said M.∴ to H.P.B. on the night of the mutual revelations. I tried to, but could not save her. She had entered, or rather I should say—*forced* herself into the dangerous path, with a double purpose in view: (1) to upset the whole structure in which *she* had no part, and thus obstruct the path to all others, if she did not find the system and Society at the level of *her* expectations; and (2) to remain true and work out her chelaship and natural gifts, that are considerable indeed, only if those expectations were *all* answered. It is the intensity of that resolution that first attracted my attention. Led on gradually and gently into the right direction the acquisition of such an individuality would have been invaluable. But there are persons, who, without ever showing any external sign of selfishness, are intensely selfish in their inner spiritual aspirations. These will follow the path once chosen by them with their eyes closed to the interests of all but themselves, and see nothing outside the narrow pathway filled with their own personality. They are so intensely absorbed in the contemplation of their own supposed "righteousness" that nothing can ever appear right to them outside the focus of their own vision distorted by that self-complacent contemplation, and their judgment of the right and wrong. Alas, such an one is our new mutual friend L.C.H. "The right in thee is base, the wrong a curse," was said by our Lord Buddha for such as she; for *right* and *wrong* "cheat such as love themselves," and the others only in proportion to the benefits derived—though these benefits be purely spiritual. Aroused some 18 months ago to spasmodic, hysterical curiosity by the perusal of your *Occult World* and later on by that of *Esoteric Buddhism* to enthusiastic envy, she determined to "find out the truth" as she expressed it. She would either become a chela herself—first and foremost, *to write books*, thus eclipsing her "lay" rival, or upset the whole imposture in which she had no concern. She decided to go to Europe and seek you out. Her surexcited fancy, putting a mask on every stray spook, created the "Student" and made him serve her purpose and desire. She believed in it sincerely. At this juncture foreseeing the new danger I interfered. Darb: Nath was despatched and made to impress her thrice in my name. Her thoughts were for a certain period guided, her clairvoyance made

to serve a purpose. Had her sincere aspirations conquered the intense personality of her lower Self I would have given the T.S. an excellent help and worker. The poor woman is naturally good and moral; but that very purity is of so narrow a kind, of so *presbyterian* a character, if I may use the word, as to be unable to see itself reflected in any other but her own *Self*. She alone is good and pure, all others must and shall be suspected. A great boon was offered her—her wayward spirit would allow her to accept of none that was not shaped in accordance with her own model.

And now she will receive a letter from me which will contain my *ultimatum* and conditions. She will not accept them, but will complain bitterly to several among you, suggesting new hints and insinuations against one whom she professed to adore. Prepare. A plank of salvation is offered to her but there is very little hope that she will accept it. However, I will try once more; but I have no right to influence her either way. If you will accept my advice, abstain from any serious correspondence with her until some fresh development. Try to save "Man" by looking it over with Mohini and by erasing from it the alleged inspirations and dictation by "Student." Having had also "an object and a purpose" in view, I had to leave her under her self-delusion that this new book was written with the view of "correcting the mistakes" of Es. Buddhism (—*of killing it*—was the true thought); and it was only on the eve of her departure that Upasika was ordered to see that Mohini should carefully expunge from it all the objectionable passages. During her stay in England Mrs. H. would have never permitted you to see her book before its final publication. But I would save five months labour of Mohini and will not permit it to remain unpublished.

Much as remains unexplained, the little you may have gathered from this letter will serve its purpose. It will start your thoughts in a new direction and will have unveiled another corner in the domain of psychological *Isis*. If you would learn and acquire Occult Knowledge, you have, my friend, to remember that such tuition opens in the stream of chelaship many an unforeseen channel to whose current even a "lay" chela must perforce yield, or else strand upon the shoals; and knowing this to abstain for ever judging on mere appearance. The ice is broken once more. Profit by it if you may.

K.H.

NEXT: LETTER 63 PREVIOUS: LETTER 137

LETTER No. 65

Received London, {late April or early May, 1885}

My friend: You ask me "to throw light" upon the "new distressing event" arising from Mr. A. Gebhard's fanciful accusation? For the matter of that, dozens of events of a far more distressing character, each of them calculated to crush the hapless woman chosen as victim, are ripe and ready to burst over her head wounding as badly the Society. Again, I should have imagined that, after my signal failure to satisfy your rigorous logicians in the "Billing-Massey" and "Kiddle-Light" incidents, my personal opinion and explanations were held in small honour at the West? You seem, however, to think with Whewell that "every failure is a step to success" and your confidence in me must alarm seriously your friends?

With your permission, I have left the explanation of the "distressing incident" to Mad. B. herself. As she wrote to you, however, only simple truth, there is very little chance for her of being believed, save perhaps, by her few immediate friends—if she has any left by the time this reaches you.

You must have understood by this time, my friend, that the centenial[1] attempt made by us to open the eyes of the blind world—has nearly failed: in India—partially, in Europe—with a few exceptions—absolutely. There is but one chance of salvation *for those* who still believe: to rally together and face the storm bravely.

Let the eyes of the most intellectual among the public be opened to the foul conspiracy against theosophy that is going on in the missionary circles and in one year's time you will have regained your footing. In India it is: "either Christ or the *Founders* (!!) let us stone them to death!" They have nearly finished killing one—they are now attacking the other victim—Olcott. The padris are as busy as bees. The P.R.S. has given them an excellent opportunity of making capital of their ambassador.—Mr. Hodgson fell quite easily a victim to false evidence; and the scientific *a priori* impossibility of such phenomena helping the reality of the phenomena he was sent to investigate and report upon is utterly and totally discredited. He may plead as an excuse the personal disappointment he felt, which made him turn in a fury against the alleged authors of the "gigantic swindle"; but there is no doubt that if the Society collapses it will be due to him. We may add the praiseworthy efforts of our mutual friend of Simla (A. O. Hume) who has not, however, resigned,—and those of Mr. Lane Fox. What Society could withstand

[1] In the original the words "every century" appear after—"us," but have been crossed out.—Ed.

in its integrality the effects of two such tongues as those of Messrs. H. and L.F.! While the former taking into his confidence every theosophist of note, assures him that since the beginning of the Society *not one of the letters* alleged to have come from the *Masters* was *genuine*, Mr. L. Fox goes about preaching that he is only carrying out the wishes of the Master (M∴) in acquainting the theosophists with all the defects of the T.S. and the mistakes of its Founders whose Karma it is *to betray the* sacred trust they had received from their gurus.

After this you will, perhaps, blame less our chelas for detesting the Europeans at H.Q., and saying that it is *they* who have ruined the Society.

Thus, my friend, there comes a forcible end to the projected occult instructions. Everything was settled and prepared. The secret Committee, appointed to receive our letters and teachings and to convey them to the Oriental group, was ready, when a few Europeans—for reasons I prefer not mentioning—took upon themselves the authority of reversing the decision of the whole Council. They declined (though the reason they gave was another one)—to receive our instructions through Subba Row and Damodar, the latter of whom is hated by Messrs. L. Fox and Hartmann. Subba R. resigned and Damodar went to Tibet. Are our Hindus to be blamed for this?

And now Hume and Hodgson have goaded Subba Row to fury by telling him, that as a friend and fellow occultist of Madam B.'s he was suspected by the Gov[t] of being also *a spy*. It is the history of the "Count St. Germain" and Cagliostro told over again. But I may tell to you, who have ever been faithful and true to *me*, that the fruits of your devotion shall not be allowed to decay and crumble down into dust from the tree of action. And now, may I not say a few words that may prove useful?

It is an old truism that none of you have ever formed an accurate idea of either the "Masters" or the laws of Occultism they are guided by. For instance, I, because I had received a bit of Western education—must needs be fancied as the type of a "gentleman" who strictly conforms his action to the laws of *etiquette* and regulates his intercourse with Europeans, after the regulations of *your* world and Society! Nothing could be more erroneous: The absurd picture of an Indo-Tibetan ascetic playing at Sir C. Grandison need hardly be noticed. Nevertheless, having failed to answer to the said description, I was hung in effigy, and publicly branded and degraded, as Mad. B. would say. What a poor parody! When shall you realize that I am nothing of the kind? That if, to a certain extent, I may be familiar with your (to me) peculiar notions about the propriety of this thing

or another, and the obligations of a *Western* gentleman, so are you, to a degree, acquainted with the manners and customs of China and Tibet. For all that, as you would decline to conform yourself to our habits and live according to our customs—so do I, preferring our modes of life to yours, and our ideas to those of the West. I am accused of "*plagiarism.*" We, of Tibet and China, know not what you mean by the word. *I* do, but this is no reason, perhaps, why I should accept *your* literary laws. Any writer has the privilege of taking out whole sentences from the dictionary of *Pai-wouen-yen-fu* the greatest in the world, full of quotations from every known writer and containing all the phrases ever used—and to frame them to express his thought. This does not apply to the Kiddle case which happened just as I told you. But you may find, perchance throughout my letters twenty detached sentences which may have been already used in books or MSS. When you write upon some subject you surround yourself with books of references etc.: when we write upon something the Western opinion about which is unknown to us, we surround ourselves with hundreds of paras upon this particular topic from dozens of different works—impressed upon the akasa. What wonder then, that not only a chela entrusted with the work and innocent of any knowledge of the meaning of plagiarism, but even myself—should use occasionally a whole sentence already existent applying it only to another—our own idea? I have told you of this before and it is no fault of mine if your friends and enemies will not remain satisfied with the explanation. When I shall undertake to write an original prize-essay I may be more careful. For the *Kiddle* business it is your own fault. Why have you printed the *Occult World* before sending it to me for revision? I would have never allowed the passage to pass; nor the "Lal Sing" either foolishly invented as half a *nom de plume* by Djual K. and carelessly allowed by me to take root without thinking of the consequences. *We are not infallible, all-foreseeing "Mahatmas" at every hour of the day*, good friend: none of you have even learned to remember so much.

And now for Occultism.

We were expected to allow the Occult forces to be treated in the same manner as their rind—physical forces in nature. We are taken to task for not giving out to every man of learning who had joined the T.S. the fruits of the researches of generations of occultists who had all devoted their lives to it, and who had as often lost them in the great struggle of wrenching her secrets from the heart of nature. Unless we did that—Occultism could not be recognized: it has to remain within the limbo of magic and superstition, spiritualism—in the sight of some—*fraud* in the opinion of others. Who thought for one instant that an occult

law revealed ceased to be occult to become public property, unless it was given to an *occultist who dies before he betrays the secret*.

What grumblings, what criticism on *Devachan* and kindred subjects for their incompleteness and many a seeming contradiction! Oh blind fools! They forget—or never knew that he who holds the keys to the secrets of *Death* is possessed of the keys of *Life*? That could everyone become a *creative god* in this race, acquiring knowledge so easily that there would be no necessity for a 6th and 7th races? And that we, we should have perverted the programme of Being, garbled the accounts in the Book of Life, defeated in a word the Eternal Will!

My friend, I have little if anything more to say. I regret deeply my inability to satisfy the honest, sincere aspirations of a few chosen ones among your group—not at least, for the present. Could but your L.L. understand, or so much as suspect, that the present crisis that is shaking the T.S. to its foundations is a question of perdition or salvation to thousands; a question of the progress of the human race or its retrogression, of its glory or dishonour, and for the majority of this race—of *being or not being*, of annihilation, in fact—perchance many of you would look into the very root of evil, and instead of being guided by false appearances and scientific decisions, you would set to work and save the situation by disclosing the dishonourable doings of your missionary world.

Meanwhile—accept my best wishes.

K.H.

I believe I better tell you once more what I would have you remember always. I should be glad if every question could be answered as easily as your query about the "distressing event." Why is it that doubts and foul suspicions seem to beset every aspirant for chelaship? My friend, in the Masonic Lodges of old times the neophyte was subjected to a series of frightful tests of his constancy, courage and presence of mind. By psychological impressions supplemented by machinery and chemicals, he was made to believe himself falling down precipices, crushed by rocks, walking spider-web bridges in mid-air, passing through fire, drowned in water and attacked by wild beasts. This was a reminiscence of and a programme borrowed from the Egyptian Mysteries. The West having lost the secrets of the East, had, as I say, to resort to artifice. But in these days the vulgarization of science has rendered such trifling tests obsolete. The aspirant is now assailed entirely on the psychological side of his nature. His course of testing—in Europe and India—is that of Raj-Yog and its result is—as frequently explained—to develop every germ good and bad in him in his temperament. The rule is inflexible, and

not one escapes whether he but writes to us a letter, or in the privacy of his own heart's thought formulates a strong desire for occult communication and knowledge. As the shower cannot fructify the rock, so the occult teaching has no effect upon the unreceptive mind; and as the water develops the heat of caustic lime so does the teaching bring into fierce action every unsuspected potentiality latent in him.

Few Europeans have stood *this test*. Suspicion, followed by self-woven conviction of fraud seems to have become the order of the day. I tell you *with a very few exceptions*—we have failed in Europe. Henceforth, the policy of absolute neutrality of the T.S. in occult teachings and phenomena will be rigidly enforced: whatever is imparted will be to individual members from individuals. For inst: if Mad. B. finds the necessary strength to live (and this depends entirely on her *will* and its powers of exertion) and is willing under the guidance of her guru, or even myself, to serve us as an amanuensis for you, (Sinnett, not for the group) she can, if she likes, send you weekly or monthly instructions. Mohini could do the same—but under the pledge that neither our names, or that of the sender will be ever made public; nor shall the T.S. be made responsible for these teachings. If the Oriental group survives, something could be yet done for it. But never, henceforth, shall the Society in India be allowed to be compromised again by phenomena that are denounced wholesale as fraud. The good ship is sinking, friend, because its precious cargo has been offered to the public at large; because some of its contents have been desecrated by profane handling and its gold—received as brass. Henceforth, I say, no such profane eye will see its treasures, and its outer decks and rigging must be cleansed of the impurity and dross that was accumulated on them by the indiscretion of its own members. Try to remedy the evil done. Every step made by one in our direction will force us to make one toward him. But it is not by going to Ladak that one shall find us, as Mr. Lane Fox imagines.

Once more, accept my blessing and parting greeting *if* they have to be my last.

K.H.

NEXT: LETTER 97 PREVIOUS: LETTER 138

LETTER No. 66

Received London, October 10th, 1884.

For reasons perfectly valid though not necessary for me to enter into in detail, I could neither answer your letter at Elberfeld, nor transmit it to you through L.C.H. Since it has become impossible to utilize the main

channel—H.P.B. through which I have hitherto reached you, because of your personal and mutual relations with her I employed the common post. Even this required more expenditure of power from a friend, than you can imagine.

It would not be the part of a friend to withhold the truth when the speaking of it can do good, so I must tell you that you ought to put a close watch upon yourself, if you would not put an end for ever to my letters. Insensibly to yourself you are encouraging a tendency to dogmatism and unjust misconception of persons and motives. I am well aware of your ideas upon that what you call the "goody goody" absurdity; and I feel as painfully confident that since in your world no one is allowed to moralize the other and that you are very likely to resent it, these words are probably written in vain. But I also know your sincere desire that our correspondence should not be broken; and knowing this, I point out to your notice that which is certain to have that result.

Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature that have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity. However caused—whether by faults at Adyar, or Allahabad, or by my negligence, or H.P.B.'s viciousness—a crisis is here, and it is a time for the utmost practicable expansion of your moral power. It is not the moment for reproaches or vindictive recriminations, but for united struggle. Whomsoever has sown the seeds of the present tempests, the whirlwind is strong, the whole Society is reaping it and it is rather fanned than weakened from Tchigadze. You laugh at *probations*—the word seems ridiculous as applied to you? You forget that he who approaches our precincts even in thought, is drawn into the vortex of probation. At any rate your temple totters, and unless you put your strong shoulders against its wall you may share the fate of Samson. Pride and "dignified contempt" will not help you in the present difficulties. There is such a thing when understood allegorically—as treasures guarded by faithful gnomes and fiends. The treasure is our occult knowledge that many of you are after—you foremost of all; and it may not be H.P.B. or Olcott or anyone else individually who have awakened the guardians thereof, but yourself, more than they and the Society collectively. Such books as the *Occult World* and *Esoteric Buddhism* do not pass unnoticed under the eyes of those faithful guardians, and it is absolutely necessary that those who would have that knowledge should be *thoroughly* tried and tested. Infer from this what you will; but remember that my Brother and I, are the only among the Brotherhood who have at heart the dissemination (to a certain limit) of our doctrines, and

H.P.B. was hitherto our sole machinery, our most docile agent. Granting that she is all you describe her—and I have already told you that the rickety old body becomes sometimes positively dangerous—still it does not excuse in you the smallest relaxation of effort to save the situation and push on the work (and especially protect our correspondence) all the faster. Deem it, what it is, a positive advantage to the rest of you that she should have been what she is, since it has thrown upon you the greater stimulus to accomplish in spite of the difficulties you believe she has created. I do not say we should have preferred her had a more tractable agent been available, but still, so far as yourselves are concerned it has been an advantage, yet you have alienated her for a long time if not for ever and thereby thrown tremendous difficulties in my way. Remember what I said to you some two years ago "Were H.P.B. to die before we found a substitute," the powers through which we work in our communications with the outside world may permit the transmission of two or three letters more, then it would die out and you would have no more letters from me. Well—she is virtually dead; and it is yourself—pardon me this one more truth—who have killed the rude but faithful agent, one moreover who was really devoted to you personally. Let us drop the subject if it is distasteful to you. I have done my best to stop the evil but I have neither jurisdiction or control over her, nor shall I have any better chance with Mrs. H. She is a magnificent subject naturally but so distrustful of herself and others, so apt to take the real for hallucination and *vice versa* that it will require a long time before she becomes thoroughly controllable even by herself. She is far, far from being ready; moreover she understands neither herself, nor us. Verily *our* ways are not *your* ways, hence there remains but little hope for us in the West.

Do not, I pray you, attribute the above to any influence from H.P.B. She has doubtless complained bitterly to her Master and says so openly, but this does not alter his opinion nor affect my own attitude towards you in the least. Not alone we two, but even she knows how important to the Society's welfare are your services, and no personal grievances of hers would be allowed to stand in the way of your receiving strict justice; or to prevent our according it to her either. Her Master and I directed her to do and say *all that she did* concerning Mrs. H. Any unpleasantness resulting, was due to the execution of her orders. We had found Mrs. H. in America, we impressed her to prepare for the writing of the book she has produced with the aid of Mohini. Had she consented to stop at Paris, as requested, a few days longer and come over to England with H.P.B. the later complication could have been averted. The effect of her coming to your house has been described to you by her before;

and in resenting what Mohini and H.P.B. were saying to you and Mrs. H. you have been simply resenting our *personal* wishes. You will resent my words even now when I tell you that you have been—unconsciously, I agree—in my way, in her development. Yet you would have been the first one to profit thereby. But not understanding our ways and the occult methods you insisted upon knowing the cause and reason for everything done—especially things that did not suit you. You even demanded that the reason why you have been asked to come to Elberfeld should be thoroughly explained to you. This is unreasonable—from the occult point of view, good friend. You either trust in me, or do not. And I must frankly tell you that my friendly regard suffered a shock from the hearing of your "ultimatum" which may be condensed thus:—"Either Mrs. H., passes a week or so at our house, or I (you) leave the L.L. to get on as best it can." It almost meant this: "Masters" or no Masters to the contrary notwithstanding, I must and shall show the L.L. that anything they may have heard about this affair was false, and that the "Masters" would never consent to any action hurtful to my pride: that must be protected in any event." My friend, this is treading upon dangerous ground. In our mountains here, the Dugpas lay at dangerous points, in paths frequented by our Chelas, bits of old rag, and other articles best calculated to attract the attention of the unwary, which have been impregnated with their evil magnetism. If one be stepped upon a tremendous psychic shock may be communicated to the wayfarer, so that he may lose his footing and fall down the precipice before he can recover himself. Friend, beware of Pride and Egoism, two of the worst snares for the feet of him who aspires to climb the high paths of Knowledge and Spirituality. You have opened a joint of your armour for the Dugpas—do not complain if they have found it out and wounded you there. Mrs. H. did not really want to go to your house, for, as she said to you very truthfully, I had told her not to do so, for reasons that you must know yourself by this time; you also should have known that if we were worth anything in our individuality, and not mere powerless puppets, we were not to be influenced by H.P.B., nor driven by threats to do anything contrary to our light and the necessities of Karma. I am sorry that you did not recall these facts before speaking, as this makes my position still more embarrassing before my chief, who, of course has had the "ultimatum" put on record. You deny, having ever applied to be accepted as a chela: ah! my friend, with such feelings smouldering in your heart, you could not be even a "lay-chela." But once more I say let us drop the subject. Words will not obliterate deeds, and what is done is done. My brother M.∴ who has more authority than I, has just written the promised letter to the "Inner Circle." Your

"honour" good friend, is saved—at what price read and you shall see.

You do not find certain recent letters and notes of mine—including the one to the Treasurer of the L.L. "philosophical" and in my usual style. It could scarcely be helped: I wrote but on the business of the moment—as I am doing now—and had no time for philosophy. With the L.L. and most of the other Western Branches of the T.S. in a deplorable state, philosophy may be invoked to restrain one's impatience, but the chief thing called for at present, is some practicable scheme for dealing with the situation. Some, most unjustly try to make H.S.O. and H.P.B. solely responsible for the state of things. Those two are, say, far from perfect—in some respects, quite the opposite. But they have that in them (pardon the eternal repetition but it is being as constantly overlooked) which we have but too rarely found elsewhere—UNSELFISHNESS, and an eager readiness for self-sacrifice for the good of others; what a "multitude of sins" does not this cover! It is but a truism, yet I say it, that in adversity alone can we discover the real man. It is a true manhood when one boldly accepts one's share of the collective Karma of the group one works with, and does not permit oneself to be embittered, and to see others in blacker colours than reality, or to throw all blame upon some one "black sheep," a victim, specially selected. Such a true man as that we will ever protect and despite his shortcomings, assist to develop the good he has in him. Such an one is sublimely *unselfish*; he sinks his personality in his cause, and takes no heed of discomforts or personal obloquy unjustly fastened upon him.

I have done, my good friend, and have nothing more to say. You have too much intelligence not to see clearly, as the Americans would say—the *fix* I am in, and that I, personally can do very little. The present situation, as you will find from M∴'s letter has been gradually created by all of you as much as by the wretched "Founders." Yet without at least one of them we can hardly do, for several years more to come. You have treated the old body too cruelly and it now has its day. You will never agree in this fully with me—but it is *fact*, nevertheless. All I can do for you personally—I will do it, unless you make the situation still worse by not changing your policy. One who would have higher instruction given to him has to be a *true* theosophist in heart and soul, not merely in appearance.

Meanwhile, receive my poor blessings.

K.H.

NEXT: LETTER 135 PREVIOUS: LETTER 75

LETTER No. 67

Written to Colonel Olcott {in Madras, May 25, 1883;
received by A.P.S., London June 16-20}

You have been ordered home for a rest that you need—so, you should decline any further healings until you hear from M∴. The Maha-Chohan will intimate when you are to go to the Punjab. As the English mail goes tomorrow, you might do well to give Mr. Sinnett a friendly caution against being surprised if his paper project should have checks upon checks. The state of India is just now almost comparable to a great body of dry matter in which sparks are smouldering. Agitators of both races have been and are doing their best to stir up a great flame. In the mad fanaticism of the hour there is hardly patience enough to think soberly upon any matter, least of all one that appeals like this to conservative men. Capitalists are more ready—like Holkar—to horde away their rupees than put them into share companies. So—"miracles" being barred from the first as you and Mr. Sinnett know—I see delays, disappointments, trials of patience, but—(as yet) no failure. The lamentable issue of Bishenlal's rapid scramble up the Himalayas as would be Chela has sadly complicated matters. And your eminent Simla correspondent has made matters worse. Though unaware of it he has helped precipitate Bishenlal's insanity and (here, consciously) is plotting and scheming in many ways to make us all into a holocaust from out whose vapours may loom the giant Spectre of the Jakko. Already he tells you that Sinnett is a credulous imbecile to be led by the nose (pardon my worthy friend the bad taste which compelled me to duplicate for my "ward" A. P. Sinnett that last long letter of Mr. H. to yourself which you have at the bottom of your dispatch box and *did not* intend H.P.B. to see in full). I had it neatly copied and for your fiery colleague he has had a deadly mine long prepared. Mr. Sinnett is now able to verify my old warning that he meant to set all your friends in London against the Society. The turn of the Kingsford-Maitland party has come. The diabolical malice which breathes through his present letter comes straight from the *Dugpas* who provoke his vanity and blind his reason. When you open M∴'s letter of 1881 you will find the key to many mysteries—this included. Intuititve as you naturally are—*chelaship* is yet almost a complete puzzle for you—as for my friend Sinnett and the others they have scarcely an inkling of it yet. Why must I even now (to put your thoughts in the right channel) remind you of the three cases of *insanity* within seven months among "lay chelas," not to mention one's turning a thief? Mr. Sinnett may consider himself lucky that his *lay chelaship* is in "fragments" only, and that I have so uniformly discouraged his

desires for a closer relationship as an *accepted* chela. Few men know their inherent capacities—only the ordeal of crude chelaship develops them. (Remember these words: they have a deep meaning.)

M∴ sends you through me these vases as a home greeting.

You had better say plainly to Mr. Sinnett that his quondam friend of Simla has—no matter under what influence—distinctly injured the newspaper project not only with the Maharajah of Cashmere but with many more in India. All he hints at in his letter to you and *more* he has done or is preparing to do.

This *is* "*a* K.H. letter" and you may say to Mr. S. from—

K.H.

NEXT: LETTER 59 PREVIOUS: LETTER 124

LETTER No. 68

{Received Bombay, July 6-8, 1881}

I have just taken your note from where it was placed by her as, although I might take cognizance of its contents otherwise, you will prefer that the paper itself should pass into my own hand— Does it seem to you a small thing that the past year has been spent only in your "family duties"? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me my "pupil" the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity—what better path towards the enlightenment you are striving after than the daily conquest of Self, the perseverence in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and evil are not to be measured by events on the lower or physical plane. —Be not discouraged that your practice falls below your aspirations, yet be not content with *admitting* this, since you clearly recognize that your tendency is too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own. Your spiritual progress is far greater than you know or can realize, and you do well to believe that such development is *in itself* more important than its realization by your physical plane consciousness. I will not now enter into other subjects since this is but a line of sympathetic recognition of your efforts, and of earnest encouragement to hold a calm and brave spirit toward outward events in the present, and a hopeful spirit for the future on *all* planes—

Truly yours,

K.H.

NEXT: LETTER 121 PREVIOUS: LETTER 9

LETTER No. 69

{Received Simla, mid-September, 1881}

I am sincerely pleased my "pupil" that you should write to me as agreed—whether you have—or have not—any special question to put to me. — It is impossible under your present health conditions that you should bring back to your physical brain the consciousness of higher planes of existence, yet remember, that the sense of magnetic refreshment is no true measure of spiritual benefit, and you may even attain greater spiritual progress whilst your psychic development appears to stand still.

Now to answer your questions—

(1) In esoteric teachings "Brahma," "Pitri," and "Deva" lokas, are states of consciousness belonging to the various ethereal hierarchies or classes of Dhyanis and Pitris (the "creators" and "ancestors" of Humanity) and of Devas—some far higher than man (spiritually) some—among the Deva classes—far behind on the descending arc of evolution, and only destined to reach the human stage in a future Manvantara. Exoterically these lokas represent Nirvana, Devachan and the Astral world. The meaning of the terms Deva-chan and Deva-loka, is identical; "*chan*" and "*loka*" equally signifying *place* or *abode*. "Deva" is a word too indiscriminately used in Eastern writings, and is at times merely a blind.

(2) You will be right in referring the "Real Knowledge" and "True Cause" of the verses quoted to the highest plane of spiritual enlightenment; the "greater darkness" into which the perfected "Siddha" is finally merged thereby, is that *Absolute Darkness*, which is *Absolute Light*. The Real Knowledge here spoken of is not a mental but a spiritual state, implying full union between the Knower and the Known—

I hope that these brief replies may throw all the light you needed upon these points.

With sincere goodwill,

Yours truly, K.H.

NEXT: LETTER 26 PREVIOUS: LETTER 27

LETTER No. 70

{Received Allahabad, July 17+, 1881}

You will have learned ere now my friend that I was not deaf to your appeal to me, although I was unable to answer it as you—and I too—could have wished, by lifting for a moment the ever-thinning veil between us—"When?" do you ask me? I can but reply "not yet." Your probation is not ended, patience a little longer.—Meanwhile you know the path to travel, it lies plainly before you for the present, though the choice of an easier if longer way may await you in the distant future.

Farewell my Brother

Ever yours in sympathy K.H.

NEXT: LETTER 49 PREVIOUS: LETTER 121

LETTER No. 71

{Received Simla, early October, 1881}

Very kind Sinnett Sahib—many thanks and salams for the tobacco-machine. Our frenchified and pelingized Pandit tells me the little short thing has to be *cooloted*—whatever he may mean by this—and so I will proceed to do so. The pipe is short and my nose long, so we will agree very well toge[ther] I hope. Thanks—many thanks.

The situation is more serious than you may imagine and we will want our best forces and hands to work at pushing away bad luck. But our Chohan willing and you helping we will scramble out somehow or another. There are clouds which are below your horizon and K.H. is right—the storm is threatening. Could you but go to Bombay to the Anniversary you would confer upon K.H. and myself a great obligation a lasting one—but that you know best. This meeting will be either the triumph or the downfall of the Society and a—gulf. You are wrong too about the Peling Sahib—he is as dangerous as a friend as an enemy very very bad as both{.} I know him best. Anyhow you Sinnett Sahib reconciled me to a good many things{.} You are true and true I will be.

Yours always

M.∴

NEXT: LETTER 73 PREVIOUS: LETTER 22

LETTER No. 72

{Received Simla, mid-late October, 1882}

My good Brother—the little Doctor and the chela Mohini will explain to you the object of their visit and a *serious conference* which I believe necessary. The objections of last year are creeping out also, you have a letter from me in which I explain *why* we never *guide* our chelas (the most advanced even); nor do we forewarn them leaving the effects produced by causes of their own creation to teach them better experience. Please bear in mind that particular letter. Before the cycle ends every misconception ought to be swept away. I trust in and rely upon you to clear them entirely in the minds of the Prayag Fellows. They are a troublesome lot—especially Adityaram, who influences the whole group. But what they say of last night is right. You were a little bit too much carried away with your enthusiasm for occultism and mixed it up very imprudently with Universal Brotherhood. They will explain to you all.

Yours

K.H.

NEXT: LETTER 105 PREVIOUS: LETTER 117

LETTER No. 73

{Received Simla, October, 1881}

Mr. Sinnett—you will receive a long letter—posted Sunday at Bombay—from the Brahmin boy. Koot-hoomi went to see him (as he is his *Chela*) before going into "Tong-pa-ngi"—the state in which he now is—and left with him certain orders. The boy has a little bungled up the message so be very careful before you show it to Mr. Hume lest he should again misunderstand my Brother's real meaning. I will *not* stand any more nonsense, or bad feeling against him, but retire at once.

We do the best we can. M∴

NEXT: LETTER 101 PREVIOUS: LETTER 71

LETTER No. 74

{Received Simla, October, 1881}

If you are so anxious to find out the particular spot where I erased and precipitated instead another sentence last night at post-office I can satisfy your curiosity Mr. Sinnett, "but that it was the *Chohan's* KNOWLEDGE that neither you nor anyone cared for the real object of the Society, nor had any respect for the BROTHERHOOD but only a personal feeling for a few of the Brothers. So you cared only for K.H. *personally* and *phenomena*; Mr. Hume to get at the secrets of their philosophy and to assure himself that the Tibetan Mahatmas—the Lhas—if at all existing outside of Mme. B.'s imagination—were connected any way with *certain adepts* he had in his mind."

All this is *what K.H. said*, what I had to write and precipitate *instead of that which stood then* written by the boy in a phraseology which would have called out from Mr. Hume a whole torrent of fine words and the word "*ignorance*" applied to my Brother. I would not have even the desert wind listen to a word said at low breath against him who now sleeps. Such is the cause of the *tamacha* produced by me and for no other cause.

Yours M∴

NEXT: LETTER 102 PREVIOUS: LETTER 101

LETTER No. 75

{Received Elberfeld, before October 5, 1884}

The right is on *her* side. Your accusations are extremely unjust, and coming from *you*—pain me the more. If after this distinct statement you still maintain the same attitude—I shall have to express my deep regret at this new failure of ours—and wish you with all my heart better success with more worthy teachers. She certainly lacks charity, but indeed, you lack—discrimination.

Regretfully yours K.H.

NEXT: LETTER 66 PREVIOUS: LETTER 55

LETTER No. 76[1]

{Received Simla, June 3+, 1882}

X *Chela* training. Poor Subba Row is "in a fix"—that is why he does not answer you. On one hand he has the indomitable H.P.B. who plagues Morya's life to *reward* you and M∴ himself who would if he could gratify your aspirations; on the other he encounters the impassable Chinese wall of rules and *Law*. Believe me, good friend, learn what you can under the circumstances—to viz.—the *philosophy* of the phenomena and our doctrines on Cosmogony, inner man, etc. This Subba Row will help you to learn, though his terms—he being an initiated Brahmin and holding to the *Brahmanical* esoteric teaching—will be different from those of the "Arhat Buddhist" terminology. But essentially both are the same—*identical* in fact. My heart melts when I read Mr. Hume's sincere noble letter—especially what I perceive between the lines. Yes; to one from his standpoint our policy must seem selfish and *cruel*. I wish I were the Master! In five or six years I hope to become my own "guide" and things will have somewhat to change, then. But even Cæsar in irons cannot shuffle off the irons and transfer them to Hippo or Thraso the turnkey. Let us wait. I cannot think of Mr. Hume without remembering each time an allegory of my own country: the genius of Pride watching over a treasure, an inexhaustible wealth of every human virtue, the divine gift of Brahma to man. The Genius has fallen asleep over its treasure now, and one by one the virtues are peeping out. . . . Will he awake before they are all freed from their life long bonds? That is the question —

K.H.

NEXT: LETTER 17 PREVIOUS: LETTER 132

[1] The first part of this letter will be found on page 460 {in Letter 132} at the end of a letter of Subba Row to H.P.B. which was written on thin rice paper, whereas the continuation is upon rough parchment-like paper entirely dissimilar.—Ed.

SECTION IV

THE "PHŒNIX" VENTURE AND THE CONDITION OF INDIA

LETTER No. 77

Received Madras, {mid-}March, 1883.

Pray, convey to Col. Gordon the expression of my sympathy and friendly esteem. He is indeed a loyal friend and trustworthy ally. Tell him that with every allowance for the motives given and his own quiet modesty I yet believe he may do much good in his own unassuming way. A Howrah Branch is really needed and he alone can create the nucleus. Why not try? He cares not for the service and is ready at any moment to throw it up. But this is unnecessary so long as it lasts and gives him a strength and authority with some native members which otherwise he would not have. At any rate there he is going to be taken to Simla and will have plenty of "nothing-to-do" time. Why not use his opportunities for putting the *Eclectic* and *Himalayan* in order—of course in his official capacity, as a member of Council and Vice-President of the *Eclectic*. I will have Olcott send him an official paper to that effect and write instructions for him myself. I am anxious to remove the *Anglo-Indian* "Eclectic" to Calcutta, and have its Headquarters (though it be nominal for a while) announced through the Journal hitherto as established in the capital—the native members of the Eclectic incorporated in the Himalayan and a para inserted to notify all those who would join the Anglo-Indian Branch that in your absence they would have to address themselves to Col. W. Gordon, Acting President in your place. Some are born for diplomacy and intrigue: I rather think that it is not my particular province. Withal, I believe the arrangement calculated to impede the disastrous effects of Mr. Hume's intrigue and his endeavours to have the Society (Eclectic) dead and buried, thus showing those concerned with it, that he was its Creator and Preserver, and that his retirement was its death-knell. Thanks for Col. G.'s letter.

The 30th is as good as any other day after the 27th. No; a Branch at Madras is not absolutely necessary from the very starting. But it does stand to reason that if it is Madras that is to furnish the largest share of the funds that it would also have the preference after Calcutta.

So long as the money is not in it is useless to fix any dates. Our paper once established I will never concern myself any more with any worldly enterprise. Yes, I have worry and annoyance indeed; but then it had to be expected, and no fish undertaking a ramble on the river's bank and outside its own element need complain of catching a lumbago. We are near the end now, one way or the other, and once I take my leap back into the crystal wave—few will ever have a chance of seeing me peeping out again. Mankind are not always what they seem and I have lost much of my optimism in the late affray. Mankind was somewhere named the poetry of creation and woman the poetry of earth. When she is not an angel she must be a fury. It is in the latter capacity that I have ever met her on my way when Rajahs and Zemindars were quite ready to disburse the necessary funds. Well well, the affray is still raging and we may yet win brilliantly the day.

Yours truly,
K.H.

NEXT: LETTER 124 PREVIOUS: LETTER 58

LETTER No. 78

{Received Allahabad, late November, 1882}

My dear friend:—do not accuse me—after having started it myself—of indifference to, or oblivion of, our little speculation. The Chohan is not to be consulted every day on such "worldly" matters, and that is my excuse for the unavoidable delay.

And now, I am permitted by my venerated Chief to convey to you a memorandum of His views and ideas upon the fortune and destinies of a certain paper upon which his *foresight* was asked by your humble friend and his servant. Putting them into business shape I have noted his views as follows.

I. The establishment of a new journal of the kind described is desirable, and very feasible—with proper effort.

II. That effort must be made by your friends in the world, and every Hindu theosophist who has the good of his country at heart, and not very afraid to spend energy and his time. It has to be made by *outsiders*—i.e. those who do not belong to our Order irretrievably; as for ourselves—

III. We can direct and guide their efforts and the movement, in general. Though separated from your world of action we are not yet entirely severed from it so long as the Theosophical Society exists. Hence, while we cannot inaugurate it publicly and to the knowledge of all theosophists and those concerned, we may, and *will* so far as practicable, aid the enterprise. In fact, we have begun already to do so. Moreover, we are permitted to reward those who will have helped the most effectually to realize this

grand idea (which promises in the end to change the destiny of a whole nation, if conducted by one like yourself).

IV. In proposing to capitalists, especially to natives, the risk (as they are likely to think) of so large a sum, special inducements should be held out to them. Therefore, we are of opinion that you should ask no more compensation than you now receive, until your exertions have made the journal a decided success—something that *must* and *shall* happen, if I am good for anything. For a certain time, then, it is desirable that the affair should be stripped in the eyes of the future share-holders of every objectionable feature. Capital may now be invested in various ways so as to secure moderate interest with little or no risk. But for the ordinary speculator, there is much risk in founding a new journal of high cost, which is to favour the side of just native interests in those too frequent cases of injustice (which can hardly be proven to you under ordinary circumstances, but that will)—which always occur when a country is held by foreign conquerors. Cases which, as regards India, tend to multiply with the gradual entrance of officials of a lower social origin under the competitive system of appointment; and increased friction due to a selfish resentment of the admission of natives to Civil Service. To your capitalists, therefore, you should hold out the inducement that you will unselfishly labour, for the same emolument as at your disposal now—to make their venture more than ordinarily profitable, and only claim a share of profits—as delineated by yourself with a slight change—when that point will be reached. I am ready to offer myself as a guarantee that it speedily will.

V. My suggestion is therefore, agreeably with the Chohan's opinion, that you should offer to accept the consolidated monthly pay you mention, (with the usual and necessary personal expenses of travel when on business for the journal) until the capital shall be earning 8 per cent. Of the profits between 8 and 12 per cent you should have one quarter share. Of all above 12 per cent, one half share.

VI. You should have certainly entire control over the journal; with some reassuring provisos that that power should not be transferable to a successor without the consent of a majority of the capital represented in the ownership; and that it should cease when it became apparent that the journal was being used against the interests to promote which it was founded. Without some such reservation, my venerable Chohan, and *we* too, think that deep-seated prejudices and suspicions would cause native capitalists—especially *the* rajahs—to hesitate—not for fear to make the large risks of this undertaking, but owing to doubts as to its success. The whole Anglo-European community now suffers in native opinion for the commercial sins of dishonest

houses who have heretofore broken faith with the capitalists; and there are several Rajahs, who now follow in pensive gloom the far distant form of Sir Ashley Eden, who walks off with one pocket full of never fulfilled promises and the other loaded with the remembrance of several lakhs of rupees borrowed from and never returned to his friends—the rajahs. At the same time, these provisos should be so framed *as to protect your interests as well*. Some offer on your part, spontaneous of course, inviting the occasional inspection of books and papers at reasonable times for the verification of accounts rendered, should be given, since your personal integrity cannot be guaranteed for all your servants. But this is not to diminish your authority over the management of the journal in all departments.

VII. It is better that the whole capital should be paid in before the journal is begun, as it is always unpleasant and troublesome to call in assessments on top of original losses. But it should be provided that so much as was not immediately needed should be kept at interest; and that a Sinking Fund should be created out of the income of the journal, to provide for any unforeseen exigency. The surplus capital as well as earnings, to be distributed from time to time.

VIII. The usual contracts and copartnership papers might be executed from the beginning, but deposited in confidential hands mutually agreeable and their nature kept secret until the arrival of a certain specified contingency. This would show good faith on both sides and *inspire confidence*.

IX. No remark upon the other features of your programme seems called for. Therefore—to something else now.

Two or three nights ago, the following conversation, or rather, profession of independent opinion was listened to by myself, and approved, as far as worldly reasoning goes. Olcott was talking with several influential theosophists concerned with, and interested in our future journalistic operations. Your colleague and brother, the good and sincere Norendro Babu of the *Mirror* said wise words to this effect:

"Of the several princes, whom Mr. Sinnett's friends have in view in India, probably not one would be influenced to subscribe the capital from patriotic motives. The Nizam wants the Berars, and is hoping that England will be as generous to him as she is to Cetewayo. Holkar wants cent per cent or as nearly that as possible. Kashmir fears the *C. & M. Gazette* and the cupidity that has long yearned to annex his rich province (to this, my conservative and patriotic friend A.P.S. is sure to demur); Benares is orthodox and would spend freely to abolish *cow*- (not *ox*-) killing. Baroda is a boy, with a colt's restiveness and no clear idea, as yet, about life. With proper agents and discreet negotiations

the 5 lakhs *may* (?) be raised, but it cannot be said how soon; (right, there, especially he who has little if any faith in *our* helping them).

H.P.B. forwarded me since then your letter. In case my advice is asked I should counsel—(1) the keeping of your Proprietors in suspense as to your actual chances, so as to give you the option of doing what may develop into the best thing. I, for one, confess to you now, that I have two strings to my bow. When the new capital is raised, in case even it is so very soon—it will make no very great difference whether your paper be started next cold weather or the following so long as *you* are at the head of the *Pioneer*. You would be at its helm until November and meanwhile your friends would have time to manage their difficult and delicate negotiations, and provisions might be made for you to receive an equitable proportion of salary while perfecting your arrangements at home, to begin in the cold weather of 1884. On the other hand, if the capital could be secured shortly you could put it at interest, and draw no pay until you leave the *Pioneer.* Of course, without forcing the events—in violation of our laws, save the Chohan's permission—all this is an uncertainty and a dilemma in some sort. Yet I *can* help your friends, and they will find it out very quick no sooner they begin. No; I would *not* promise, if I were you, not to start another paper; for, to begin with, you do not know what might turn up; and then it is always useful to have a sword of Damocles hanging over such heads as Rattigan's and Walker's. *They are frightened to death*—I tell you. They might even make it pleasant and profitable to you to continue directing the "*Pioneer*," *with increased editorial powers and salary*, for this they could better afford than to have you compete with them with 5 lakhs at your back. As to the advisability of such a thing—time will show. As advised at present I still hold to the original programme. You must be complete and sole master of a paper devoted to the interests of my benighted countrymen. The "Indo-British nation" is the pulse I go by. More—anon.

I enclose a letter kindly lent to me—without his knowledge though—by the Colonel. Our friend foams with rage in the most *un-yogi* like manner, and Subba Row is right in his opinions of him. Such letters *and worse* will be received by C.C.M., S.M. and others. And this is the man who swore his word of honour but the other day that he would *never* injure the Society, whatever may be his opinion of us personally! The close of the cycle good friend—the very last efforts. . . . Who will win the day? Of the *Dugpas*, under whose influence he has now placed himself altogether, whom he attracts in every way and manner or ——. But that will do!

yours sincerely,

K.H.

NEXT: LETTER 119 PREVIOUS: LETTER 92

LETTER No. 79

{Received Allahabad, between December 7-17, 1882}

Since you did not "deal exhaustively with the case" in your previous note I said only what I did, for I am no business man. One used to mercantile affairs would doubtless have deduced the entire plan from even smaller fragments than you have. But now that you have opened out the question I may say (holding at the same time my amateur opinion in very light esteem) that your scheme appears reasonable and just enough. Mr. Dare, no less than yourself should be substantially rewarded for his valuable and devoted services. Your proposal that the alienated 4/12ths of shares shall not participate in profits until their respective owners have made the remaining 8/12ths yield fair remuneration to capital—is a fair one to both parties.

Whether you shall or shall not eventually issue a duplex, or quadruplex journal, I still think that if practicable, the larger amount of capital should be sought after, for, when you are fully equipped for any emergency you may deliberately adopt such plan as cool judgment and a calculation of all the chances may indicate as best.

And now, before quitting my novel relation of a business adviser, I must repeat that while we will help the enterprise from first to last as fully as possible within our rules, the initiative *must* be taken by your friends and *ought* to be guided and sympathized with by yourself, and I will just tell you why. While the greatest good ought to result from the successful establishment of such a journal, the strict law of justice forbids us to do aught to lessen in the slightest degree the merit to which *he who* shall make the dream a reality will be entitled. Few are those who know their future or what is best for them. No doubt, life on the European continent and in England possesses charms lacked by poor, dull India. But the latter can, on the other hand, offer privileges and attractions undreamt of by the average mystic. I dare not say more; but, you are wrong, friend, *very* wrong in consenting to stop here ONLY for *my* sake. I, at least, do not feel myself selfish enough to accept the sacrifice, had I not known what I do.

For your obliging compliance with our wishes that you should attend the anniversary celebration accept our *best* thanks. The effects of your presence and speech will be greater and better than you can now conceive. And, like all good actions, they will bring abundant reward to yourself—here and—hereafter. Let it be a consolation to you that you helped in a positive degree to neutralize the evil influences which the enemies of Truth had concentrated upon the Society. The dead-point of the revolving cycle is passed: a new one begins for the Theosophical Society—on the 17th of December. Watch and see. Ever your friend,

K.H.

NEXT: LETTER 80 PREVIOUS: LETTER 119

LETTER No. 80

{Received Allahabad, late December, 1882}

M∴ "son's" impression convexing lens being not yet ground to a perfect surface, he puts the matter in a somewhat crooked shape. M∴ did not want him to say there was anything like a *possibility* of failure, but just the usual possibility of *delay* in every business transaction left with our countrymen alone: plus, the malevolent (or if you prefer eccentric) meddling of the Rothney Swedenborg and other artists in calamity. From all I know of the situation—and I claim to watch it as closely as I am permitted to—the chances are that the money *will* be raised, by the end of March; but Chance being a squinting jade, according to report the time of collection is not yet written in the memorandum book of Fate. Much depends upon contingencies but still more upon the Simla Yogi leaving us for awhile alone. 3 lakhs of rupees have been just as good as lost, owing to a letter written by him to an editor at Calcutta *with a delineation of our true character* (*jesuits*, *sorcerers*, *a deceitful*, *selfish set*, etc.) and by that editor shown to a rajah, hitherto well disposed and ready to do the bidding of the "Mahatma Brothers"—of patriotism in this transaction there will be very little if any. I will send you in a day or two, *facts* which will show to you persons in their true light.

Meanwhile if I advise your acting entirely upon your own judgment as to your departure, it is because of the *false* light in which nearly all our actions are viewed by the Europeans who are however indirectly concerned with us. I do not want to be *misjudged* by you even for one moment. But strange and *crooked* as our ways may appear at first sight I hope you will never allow your European mind to get influenced by your Rothney friend. Well more anon,

Yours ever faithfully, K.H.

NEXT: LETTER 57 PREVIOUS: LETTER 79

LETTER No. 81

Received London about July, 1883.

Private but not *very* Confidential.

I have, you observe, left for a separate private letter—in case you should like to read the other to your British "Brethren and Sistern"—and to the last any reference to the proposed new journal, about whose prospects Colonel Gordon has written you so encouragingly. I scarcely knew until I had begun to watch the development of this effort to erect a bulwark for Indian interests, how deeply my poor people had sunk. As one who watches the signs of fluttering life beside a dying bed, and counts the feeble breaths to learn if there may still be room

THE MAHATMA LETTERS, 1923

for hope, so we Aryan exiles in our snowy retreat have been attentive to this issue. Debarred from using any abnormal powers that might interfere with the nation's *Karma*, yet by all lawful and normal means trying to stimulate the zeal of those who care for our regard, we have seen weeks grow into months without the object having been achieved. Success is nearer than ever before, yet still in doubt. The letter of Gwindan Lal, which I shall ask Upasika to send you, shows that there is progress. In a few days a meeting of native capitalists is to be held at Madras, which Mr. Olcott is to attend and from which there may be fruits. He will see the Gwikwar at Baroda and Holkar at Indore, and do his best—as he has already at Behar and in Bengal. There was never a time when the help of a man like yourself was more needed by India. We foresaw it, as you know and patriotically tried to make your way easy for a speedy return. But,—alas! that it must be confessed—the word Patriotism has now scarcely any electric power over the Indian heart. The "Cradle Land of Arts and Creeds" swarms with unhappy beings, precariously provided for, and vexed by demagogues who have everything to gain by chicane and impudence. We knew all this in the mass, but not one of us Aryans had sounded the depths of the Indian question as we have of late. If it be permissible to symbolize things subjective by phenomena objective, I should say that to the psychic sight India seems covered with a stifling grey fog—a moral meteor, the odic emanation from her vicious social state. Here and there twinkles a point of light which marks a nature still somewhat spiritual, a person who aspires and struggles after the higher knowledge. If the beacon of Aryan occultism shall ever be kindled again, these scattered sparks must be combined to make its flame. And this is the task of the T.S., this the pleasant part of its work in which we would so gladly assist, were we not impeded and thrown back by the *would-be chelas* themselves. I stepped outside our usual limits to aid your particular project from a conviction of its necessity and its potential usefulness: having begun I shall continue until the result is known. But in this uncongenial experience of meddling in a business affair, I have ventured within the very breath of the world's furnace. I have suffered so much from the enforced insight at short distance into the moral and spiritual condition of my people; and been so shocked by this nearer view of the selfish baseness of human nature (the concomitant, always, of the passage of humanity through our stage of the evolutionary circuit): I have seen so distinctly the certainty that it cannot be helped—that I shall henceforth abstain from any repetition of the unbearable experiment. Whether your paper should succeed or not—and if the latter, it will be due *to yourself* exclusively, to the

unfortunate inspiration on the 17th, as published in the *Times*—I shall have no more to do with the financial side of these worldly affairs; but confine myself to our prime duty of gaining knowledge and disseminating through all available channels such fragments as mankind in the mass may be ready to assimilate. I shall, of course, be interested in your journalistic career here—if I am able to overcome and soothe the bitter feelings you have just awakened in those who confided in you most,—by that unfortunate and UNTIMELY confession, *honest as its object may have been*—and you may always depend upon my practical sympathy; but the genius of Mr. Dare must preside in your counting room as your own in the Editor's office. The great pain you have inflicted upon me, shows clearly that either I understand nothing in the fitness of political duties and therefore, could hardly hope to be a wise business and *political* "control" or that the man whom I regard as a true friend, however honest and willing, will never rise above English prejudices and the sinful antipathy towards *our race* and colour. "Madame" will tell you more.

Though you do not "ask me to deal with it afresh" yet I will say two words more about Mr. Massey's difficulty as regards the letter from our Brother H—— then in Scotland, sent him circuitously through "Ski." Be just and charitable to—a European at least. If Mr. Massey had "declared to the English Spiritualists that he was in communication *with the* BROTHERS by Occult means" he would have spoken the simple truth. For not only once but twice had he such occult relationship—once with his Father's glove, sent him by M∴ through *Ski* and again with the note in question, for the delivery of which the same practical agency was employed, though without an equal expenditure of power. His, you see, is one more example of the ease with which even a superior intellect may deceive itself in occult matters, by the *maya* of its own engendering. And, as regards the other case, may it not be noted—I am no barrister and therefore speak under reserve—as a mitigating circumstance for the accused that Mr. Massey is not even to this day sure that Dr. Billing did not intercept the Simpson letter to his wife, keep it to use against her at a fortunate time and actually so use it in this instance? Or, even allowing the letter to have been delivered to the addressee, know what was the answer—if any written? Has the idea struck your observant friend that, at that very time there was a womanly—worse than that—medium's spite, far worse than the *odium theologicum* between the Simpson and Hollis-Billing, concerning their respective claims to the favours shown by *Ski*? That Mrs. Billing called the Ski of her "friend" Simpson "a *bogus* spook"; that Dr. Billing complained bitterly to Olcott and H.P.B. of the fraud perpetrated by the Simpson who tried to palm off a false *Ski*

as the genuine one—the oldest as the most faithful "control" of his wife. The row got even into the papers. Strange, that at the time when she was publicly reproached by Mrs. B. with pretending to be controlled by *her* Ski Mrs. S. should have asked her for such a delicate and dangerous service! I say again—I speak under reserve—I have never looked into the accusation seriously, and know of it by having caught a glimpse of the situation in Olcott's head when reading Mr. C.C.M.'s letter. But the hint may, perchance, be of some service. But this I do know, and say: the long and short of the matter is, that your friend has hastily suspected and *unjustly* condemned the innocent and done himself harm spiritually. He really has no right to accuse even H.P.B. of *deliberate deceit*. I protest most emphatically against the woman being dealt with so uncharitably. She had no intention to deceive—unless withholding a fact be a direct deceit and *lie*, on the theory *suppressio veri*, *suggestis falsi*—a legal maxim which she knows nothing about. But then on this theory we all (Brothers and Chelas) ought to be regarded *as liars*. She was ordered to see that the letter should be delivered; she had no other means of doing so at that time but through *Ski*. She had no power of sending it *direct*, as was the glove; M∴ *would not* help her, for certain reasons of his and very weighty too—as I have found out later—; she knew Mr. C.C.M. distrusted *Ski*, and was foolish enough to believe that Mr. Massey separated the medium from the "Spirit" as proved by her letter; she was anxious out of pure and unselfish devotion for him that he should see that he was noticed at last by a real Brother. Hence—she tried to conceal the fact that Ski had a hand in it. Moreover, an hour after having sent her letter to Mrs. B. to be delivered by Ski, a letter *read at the time*, not found *accidentally* as alleged—she forgot all about it as she forgets everything. No idea, no thought of the slightest deceit on her part had ever crossed her mind. Had Mr. Massey asked her to tell him honestly the truth, after the letter had been shown to him she would have probably, either sent him to a very hot place, and said nothing, or honestly confessed the truth. She simply thought it best that the intended good effect of the Brother's message should not be cancelled by arousing in Mr. C.C.M.'s mind a hostile disposition the fruit of such unwarranted suspicions. We, my dear sirs, always judge men by their motives and the moral effects of their actions: for the world's false standards and prejudice we have no respect.

K.H.

NEXT: LETTER 82 PREVIOUS: LETTER 59

LETTER No. 82

{Received London, August, 1883}

STRICTLY CONFIDENTIAL.

The "quart d'heure de Rabelais" has come. On your answer—consent or refusal—depends the resurrection of the *Phœnix*—prostrated in a death-like *Samadhi* if not in actual death. If you believe in my word, and, leaving the Ryots to our care are prepared for a somewhat *unclean* work—from the European stand point though—and consent to oppose our work *apparently*, serving our ends in reality and thus saving our respective countries from a great evil that overhangs both—then consent to the proposal that will be made to you from India. You may work to all intents and purposes to oppose the Bengal Rent-Bill, for do whatever you or others may, you will never be able to impede our work in the opposite direction. Therefore,—one scruple less as one *non*-permitted confidence more. A riddle, verily.

And now good friend, I must explain. Only you have to prepare your European, cultured notions of *right* and *wrong* to receive a shock. A plan of action of a purely Asiatic character is laid bare before you; and since I may not move one finger—nor would I if I could in this case—to guide your understanding or feelings it may be found *too* jesuitical, to suit your taste. Alas for all! that you should be so little versed in the knowledge of occult antidotes, as not to be able to perceive the difference between the jesuitical "tout chemin est bon qui mène à Rome" added to the cunning and crafty—"the end justifies the means"—and the necessity of the practical application of these sublime words of our Lord and Master: "O ye Bhikkhus and Arhats—be friendly to the race of men—our brothers! Know ye all, that he, who sacrifices not his *one* life to save the life of his fellow being; and he who hesitates to give up more than life—his *fair name and honour* to save the fair name and honour *of the many*, is unworthy of the sin-destroying, immortal, transcendent Nirvâna." Well, it cannot be helped.

Allow me to explain to you the situation. It is very complicated; but to him who, without any previous training was able to assimilate so well some of our doctrines as to write *Esoteric Buddhism*—the *inner* springs that we have to use ought to become intelligible.

(1) The Behar chiefs propose *one and a half* lakhs down for the *Phœnix*; as much when they see you back to India, if the Bengal Rent Bill is opposed by the new paper and you promise to give them your support. Unless the proposition is accepted by you we may prepare for the final incremation of our *Phœnix*—and for good. Exclusive

of this sum—Rs. 150,000—we can count but upon Rs. 45,000 in shares—so far. But let the Races {Rais/rajas} put down cash and all will follow.

(2) If you refuse they will secure another editor: were there any danger for the ryots and the Bill they—the *Races* or Zemindars would lose nothing thereby, except in the degree of cleverness of their editor; but they hope and are thoroughly unaware of being *doomed*—in the long run. The only and real loser in the case of refusal will be—India and your own country—eventually. *This is prophecy*.

(3) The resistance to, and the intrigues set on foot by the Zemindars against the Bill *are infamous* in their nature, yet very natural. Those who examine things at the core, perceive the real culprit in Lord Cornwallis and the long line of his successors. However it may be infamous, as I say, there it is and cannot be helped for it is human nature itself; and, there is no more dishonour to support their claims from a legal stand-point on the part of an editor, who knows them to be doomed, than there is for a counsel to defend his client—a great criminal sentenced to be hung. I am now trying to argue from your European stand-point, for fear, and lest you should not be able to see things from our *Asiatic* point of view, or rather in the light we, who are enabled to discern future events—see them.

(4) A conservative Editor whose field of action will be found to *run on parallel lines with that of a conservative* Viceroy, will find himself having lost nothing in fact, for a slight opposition that cannot last long after all. There are great flaws in the present Bill, examined from its legal, dead-letter aspect.

(5) Owing to the idiotically *untimely* "Ilbert's Bill," and the still more idiotic "Saligram-Surendro" Contempt case, the agitation is carrying the population of India to the verge of self-destruction. You must not feel as though I were exaggerating if I say more: the English and especially Anglo-Indians are running the same course from an opposite direction. You are at liberty to refuse my *warning*; you will show yourself wise if you do not. To return to our direct object.—

(6) There are several Englishmen of great intellect and ability, who feel ready to defend—(and even to ally themselves—with) the Zemindars—and oppose the Bill, against their own principles and feelings—simply because the Races hate and oppose the man whom the rest of the Hindus profess, for the time being, to adore, and whom they are exalting with all the ardour of simple-minded, short-sighted savages. Thus the ryots cannot escape their fate for a few months longer whether you accept the offer or not. In the latter case, of course the paper scheme is at an end.

(7) At the same time it is better that you should be prepared to know the unavoidable results: there are ninety-nine chances against one, that—if the offer of the Zemindars is rejected—the *Phœnix* will ever come into existence; not so long, at any rate, as the present agitation is going on. And when it finally fails, as the project is bound to, unless we become masters of the situation, then *we will have to part*. In order to obtain from the Chohan permission to defend the teeming millions of the poor and the oppressed in India bringing on to bear all our knowledge and powers—I had to pledge myself, in case of the Phœnix's failure to interfere no more with such worldly matters and—to bid an eternal farewell to the European element. M.∴ and Djual Khool would have to take my place. On the other hand, should you consent to the offer, your opposition to the Rent Bill would have no more effect on our work—*for* the Ryots than a straw—to save a vessel from sinking, whereas, if another editor is selected we would have no pretext to exercise our influence on their behalf. Such is the situation. It is a curious medley with no *raison d'être* in your opinion. You can hardly be expected by us to see clearly through it at present, nor is there much likelihood that you will judge it fairly, owing to this Egyptian darkness of cross-purposes; nor is there any special need you should, if the offer has to fall to the ground. But, if your answer is favourable, I may perhaps as well add a few particulars. Know then, that opposition notwithstanding, and just because of it, you will bring the great national boil to a head sooner that it could be otherwise expected. Thus, while carrying out strictly your programme and promise made to the Races, you will be helping the events that have to be brought about to save the unfortunate population that has been sat upon ever since 1793—the year of Lord Cornwallis' great political mistake. At the same time you may be doing immense good in every other direction. Recall the past and this will help you to see clearer into our intentions. When you took over Bengal from the native Rulers, there were a number of men who exercised the calling of Tax Collectors under their Government. These men received, as you are aware, a percentage for collecting the rents. The spirit of the letter of the Tithe and Tribute under the Moossulman rulers was never understood by the East India Company; least of all the rights of the ryots to oppose an arbitrary interchange of the law of *Wuzeefa* and *Mookassimah*. Well, when the Zemindars found that the British did not exactly understand their position they took advantage of it, as the English had taken advantage of their force: they claimed to be Landlords. We{a}kly enough, you consented to recognize the claim, and admitting it notwithstanding the warning of the Moossulman who understood the real situation

and were not bribed as most of the Company were—you played into the hands of the few against the many, the result being the "Perpetual Settlement" documents. It is this that led to every subsequent evil in Bengal. Seeing how the unfortunate ryots are regarded by your proud nation in the full progress of the 19th century, being in your sight of far less value than a horse or cattle, it is not difficult to imagine how they were regarded by your countrymen then—a century ago—when every Englishman was a pious Christian at heart and ordered by the Bible to draw a broad distinction between the descendants of Ham and themselves—the heirs of the Chosen people. The agreement drawn between Lord Cornwallis and the *Races* which stipulated that the "black human cattle" should be treated by the Zemindars kindly, and justly, that they should not raise the rents of the ryots, etc. was a legal farce. The Chohan was then in India and he was an eye-witness to the beginning of horrors. No sooner had they secured the Perpetual Settlement Agreement that the Races began to disregard their engagements. Failing to fulfil any of these they brought yearly ruin and starvation on the miserable Ryots. They exacted tribute, sold them up, and trumped up false charges against them under the name of *Abwab*. These "doors" and "openings" led them wherever they wanted and they levied for over fifty years most extraordinary taxes. All this the Zemindars have done and much more and they will be surely made to account for it. Things too horrible to mention were done under the eyes and often with the sanction of the Company's servants, when the Mutiny put a certain impediment by bringing as its result another form of Government. It is to redress the great wrong done, to remedy to the now irremediable that Lord Ripon took it into his head to bring forward the new Bill. It was not thought expedient by his Councillors (not those *you* know of) to crush the Zemindary system without securing at the same time popularity among the majority in another direction: hence "Ilbert's Bill" and some other trifles. We say then that to all appearance it is to *redress* the wrongs of the Past, that is the object of the present Bengal Rent Bill. My friend you are a remarkably clever Editor and an astute and observant politician; and no one, perhaps, in all India goes as deep as you do into the inner constitution of the Anglo-Indian *coups d'état*. Still you do not go far enough and the original primitive layers of the political soil as the *genesis* of some acts of My lord Ripon were and are *terra incognita* to yourself as to so many others perhaps still older hands in politics than you are. Neither Lord Ripon nor his Councillors (those behind the veil) anticipate any great results during his power in India. They are more *Occultists* than you may imagine. Their liberal reforms are not meant for India, to the weal or woes of which they are

quite indifferent: they look far off *to future results* and—Press acts, Ilbert's Bills, Bengal Rent Bills and the rest are aimed at Protestant England which, very soon, *too soon* if Somebody or *Something* does not interfere, will find itself suffocating in the invisible coils of the Romish Apophis. Friend and Brother, the only one of your race whom I regard with a warm, sincere affection, take care! Do not reject too lightly my warning for it is a solemn one, and but a hint I am permitted to make. Political skepticism, like every other, scorns and laughs at the observations of those who do not belong to its factions. It finds out its mistakes when in a ditch. Beware for it is no more a simple ditch, but an abyss that is being prepared for you!

But let us see on what grounds an honest Englishman can oppose the Rent Bill. However great the misery of the Ryots even at present, however just the reprisals that are in store for the Zemindars, however human and generous, in short, on its surface the object of the Rent Bill, yet no honest Government strictly speaking has the right to break at will and its own pleasure solemn pledges and engagements. Because, it is found that the Races have not fulfilled their part of the Agreement, it gives no right to the other party to make away with their signature and tear in shreds the Perpetual Settlement Agreement. The sins of the few cannot well be visited upon the many. There are heavy flaws in the present Rent Bill as there were in the old System; and, there is no clause in the old documents stipulated to the effect that the Settlement becomes *nil* at the will of the British. I will not enter upon the defects of the dead-letter meaning in either the one or other, but will limit myself by telling you that there *are* such flaws and that, until modified you have a perfect right to object to them. You are not expected to cause the Bill to be withdrawn but to simply support the Zemindars analysis of its defects. And this you can freely promise. However I must not seem trying to influence you one way or the other. Some of the claims of the Races are infamous and no honest man can be made to support them; while others are not without a strong legal foundation in their favour. The Ruling power, for instance, was never yet and in no case the proprietor of the *Khirajee* land—not even under the Moossulman laws and sway. You have thus the Spirit of *Khiraj* and *Ooshr* to work upon, in order to redeem your promise to the land-owners and amuse them for a few months unto the day of the "almighty smash" that is in store for them. All that you are asked to do for the benefit of (*your*—as well as) *my* country is, to overlook the ugly frontispiece of the edifice, taking into consideration only the real nature of the situation and the future good results, in case you should get over your very natural squeamishness. In a few days you may receive a formal proposal.

Think well over it. Do not allow yourself to be influenced by any consideration in connection with my desires. If you honestly believe the offer inconsistent with your European notions and criterion of truth and honour refuse its acceptance without any hesitation and let me bid you a sad, though ever grateful and friendly farewell. I cannot expect to see you looking at things from my own standpoint. You look *without*, I *see within*. This is no hour for sentimentalities. The whole future of the "brightest (!) jewel"—oh, what a dark satire in that name!—in the Crown of England is at stake, and I am bound to devote the whole of my powers—as far as the Chohan will permit me to help my country at this eleventh hour of her misery. I cannot work except with those *who will work with us*. Accuse me not, my friend, for you do not know you *cannot* know the extent of the limitations I am placed under. Think not that I am seeking to place a bait, an inducement, for you to accept that which would refuse under other circumstances, for I am not. Having pledged my solemn word of honour to Him to whom I am indebted for everything I am and know I am simply helpless in case of your refusal and—we will have to part. Had not the Rent Bill been accompanied by the din and clash of the Ilbert Bill and "Contempt Case" I would have been the first to advise you to refuse. As the situation stands now, however, and prohibited as I am to use any but ordinary powers—I am powerless to do both, and am constrained to choose between helping my hapless mother-country, and our future intercourse. It is for you to decide. And if this letter is fated to be my last, I beg you to remember—for your sake, not mine—the message I sent at Simla to yourself and Mr. Hume through H.P.B.—"Lord Ripon is not a free agent; the real Viceroy and Ruler of India is not at Simla but at Rome; and the effective weapon used by the latter is—the Viceroy's Confessor."

Give, pray, my best wishes to your lady and the "Morsel." Be certain, that with a few undetectable mistakes and omissions notwithstanding, your "Esoteric Buddhism" is the only right exposition—however incomplete—of our Occult doctrines. You have made no cardinal, fundamental mistakes; and whatever may be given to you hereafter will not clash with a single sentence in your book but on the contrary will explain away any seeming contradiction. How greatly mistaken was Mr. Hume's theory is shown by the "Chela" in the *Theosophist*. With all that, you may feel sure that neither M.∴ nor I have contradicted each other in our respective statements. He was speaking of the *inner*—I, of the *outer* Round. There are many things that you have not learned but may some day; nor will you be able to ever comprehend the process of the *obscurations* until you have mastered the

mathematical progress of the *inner* and the *outer* Rounds and learned more about the specific difference between the Seven. And thus according to Mr. Massey's philosophical conclusion *we have no God*? He is right—since he applies the name to an extra-cosmic anomaly, and that we, knowing nothing of the latter, find—each man his *god*—within himself in his own personal, and at the same time,—*impersonal* Avalokiteswara. And now—farewell. And if it is so decreed that we should correspond no more, remember me with the same sincere good feeling as you will ever be remembered by

K.H.

NEXT: LETTER 83 PREVIOUS: LETTER 81

LETTER No. 83

Received London, October 8th, 1883.

A temporary absence upon imperative business prevented for a few days my even knowing anything about your affairs, and it was not until today that I had the leisure to give them a thought. Upon reading your letter, the situation presented itself to me in such colours that I concluded to have you immediately given your freedom and so sent you a cable despatch. This was with the object of removing from your mind any feeling of compulsion, moral or otherwise, and of leaving you to either take or reject the further proposals which may come to you from any part of India, at your option. If any consideration could have prompted a different course, it would have been entirely removed by the tone of your letter of August 16th. The advocacy of the Bengal measure in the present aspect of affairs you think would ruin every prospect of the commercial success of the proposed journal, "*The Phœnix* cannot possibly as now designed prove a commercial success. And a paper which is a commercial failure can have very little political weight." To persist then, would as you see it, be to lead a number of persons to fruitlessly waste a large sum of money. For "the project thus crippled is pretty effectually stripped of its grand financial possibilities." Still despite all this, you are disposed to go on if I wish it, cast the moral responsibility on me and "swallow the somewhat repulsive pledge."

My friend, you shall do nothing of the sort. The responsibility, notwithstanding all I could, and am willing to do, would fall upon you since you have been given plainly the option in my last letter to you. If henceforth, you have anything more to do with this unfortunate affair, it must be entirely upon your own judgment and responsibility.

You have ill comprehended the Law of Karma—(and my letter)—if you could have imagined that I would dare to provoke its awful retaliations by forcing you or anyone to take up a line of action with such feelings in his heart. Knowing you, it was easy to foresee your—(nay, the feelings of any honourable man having to face such a situation)—repulsion for the work contemplated. Therefore, had I taken great care to impress upon you, in my letter that you were entirely and absolutely free in your choice. I blame myself for but one thing, viz., my having hinted at the probable consequence of your refusal—as implied in my pledge to the Chohan to thenceforward abstain from collaboration with Europeans until some future and more favourable time. It was that which caused you "to swallow the repulsive pledge" more than anything said. This goes to my Karma. But, this aside, by referring to my last letter, you will perceive that the necessity for independent, unbiased action on your part was strongly urged. I hoped—even against the disheartening moral condition of my countrymen, and forced myself almost to *believe* it possible to found a journal so obviously necessary at this great crisis, upon a basis thoroughly satisfactory to you and to all who might be concerned. I had forgotten that *external* appearance is everything in your world and that I was simply subjecting you to be regarded with contempt. But rest assured: had the money been collected as first attempted, and no pressure of working in a certain direction had been offered to you; and had you been left entirely your own master in the line of policy pursued; yet at this hour of bitter hatred, of mutual malice and contempt, the mere fact that you were advocating the cause of the despised, and now more than ever hated and crushed down "nigger"—would have stripped The Phœnix of even a shadow of any "grand financial possibility." Still hardly a month ago I was so confident—from seeing the still deep, strong feelings lurking in the national soul—that I allowed you to grow equally and even more confident than myself. Others, whose intuition and foresight had not been blinded by their superiors, thought differently and some would have dissuaded me; yet, the aim being so worthy, and the possibility really existing, I was permitted to watch the project and use natural external means to aid its consummation. If indefinite waiting were practicable for you, the original scheme could be realized; but this is not so, and I must, therefore, withdraw the last appearance of constraint upon your free judgment, and thank you for having so loyally seconded the attempt to do good to India, even at the cost of your feelings and pecuniary interests. I should be most unwilling, apart from the rule of our Order as regards Karma, to draw you into a position where I could not recompense you in any way for loss of social prestige or financial disappointments.

To do that is beyond my power. I could not look at you, if you were hourly feeling that you were regarded no better than a "blackguard" and had "no political weight with Society at large on the score of character." If your lot was to be cast in with ours, such considerations would not weigh one moment: to all, whether Chohan or chela, who are obligated workers among us the first and last consideration is whether we can do good to our neighbour, no matter how humble he may be; and we do not permit ourselves to even think of the danger of any contumely, abuse, or injustice visited upon ourselves. We are ready to be "spat upon and crucified" daily—not once—if real good to another can come of it. But the case is totally different with you; you have your path to tread in the more "practical" world, and *your* standing in it must not be jeopardized.

Again, besides yourself the contributors to capital must be justly dealt by. Among them are wealthy Zemindars, but there are also poor patriots, who have made great exertions to subscribe their small sums from pure reverence to us and love of motherland. At least fifty such are waiting the latest turn of events, and husbanding their resources until the last moment before sending on their remittances to Calcutta. Devoted Theosophists in various parts of India have been actively soliciting for subscriptions, upon the theory of possible profit to capital set forth in Mr. Morgan's circulars; the project has been warmly advocated by Olcott, Col. Gordon, Norendro, and others known and unknown to you: a financial disaster to The Phœnix of the nature you anticipate would compromise the personal influence of all. With such prospects, moreover, your late coadjutor Mr. Dare, would not care to help you even though Mr. Allen should permit him. And, finally, unless your personal faith in me were so blind as to swallow up your last instinct of prudence, you would not risk your own hard-earned capital in a foredoomed failure, and so could not in conscience allow anyone else to do it. Except—except you were allowed to "cast the moral responsibility upon me"; in short, to make me by miracle—were that possible—force a success. If that had been permitted, the journal would have been already founded and its voice have made itself heard amid the harsh din of contemporary Indian affairs.

I would have phrased my dispatch of today even stronger but that I should, by telling you to abandon the affair, again assume the responsibility of blocking your free-will. It is best that you should give the Bengal party the chance to state their conditions definitely and finally, and thereupon answer "Yes" or "No." To save you time and expense I asked Olcott to cause Norendro Babu to send *him* the Landholders' proposals, that he may, upon the instant—knowing your views and character—say

whether they are fit to lay before you or not. And if not, that he will immediately communicate with your Calcutta solicitors, as you requested.

This is the present situation of affairs and very bad it is for India. It is premature as yet to tell you more of the secret influence that has brought it on, but you may hear of it later. Nor may I forecast the future, except so far as to draw more than ever your attention to the black clouds that are gathering over the political sky. You know I told you long ago to expect many and great disturbances of all kinds as one cycle was closing and the other beginning its fateful activities. You already see in the seismological phenomena of late occurrence some of the proofs; you will see a great many more and shortly. And if we have to regret the blasting of a humanitarian project, it should at least mitigate the severity of your disappointment to feel that in a bad time like this one has to contend against seen and unseen influences of the most hostile nature.

And now, a pleasanter word before concluding. Your decision to follow my lead into the Phœnix matter even with the, to you, certainty of social degradation and pecuniary loss, had the reward of its Karma already. So I conclude, at any rate, by the results. Though there was *no test*—(so odious to you)—meant, yet you were as good as tested and you have not quailed. The fiat of contingent non-intercourse between us has been partially revoked. The prohibition with regard to *other Europeans* is as strict as ever, but in *your* case it is removed. And *this* consent, I know, has a direct bearing upon *your* consent—the great sacrifice of your personal feelings in the present situation. "This *Peling*" was found to have "really *redeeming qualities*!" But be warned, my friend, that this is not the last of your probations. It is not I who create them, but *yourself*—by your struggle for light and truth against the world's dark influences. Be more careful as to what you say upon forbidden topics. The "Eighth Sphere" mystery is a very confidential subject, and you are far from understanding even its general aspect. You were repeatedly warned and should not have mentioned it. You have unintentionally brought ridicule upon a solemn matter. I have nought to do with the *Replies* to Mr. Myers, but you may recognize in them, perhaps, the brusque influence of M.·.

K.H.

I am advised to request that, for the future, communications intended for me may be sent through either Damodar or Henry Olcott. Mme B.'s discretion is not improving in ratio with her physiological enfeeblement.

NEXT: LETTER 129 PREVIOUS: LETTER 82

SECTION V

THE LONDON LODGE OF THE THEOSOPHICAL SOCIETY

LETTER No. 84

{Received with Letter 87 enclosed, London, February 7, 1884}

Private

My dear friend—the enclosure is to be transmitted to the L.L.T.S. through you in your capacity of Vice-President of the Parent Society and therefore representative of the President Founder, *not as member of the Branch at London*.

The recent occurrences in which you have borne a part not altogether pleasant, may be distressing to some and tiresome to others, yet it is better so than that the old paralytic calm should have continued. An outbreak of fever in the human body is nature's evidence that she is trying to expel the seeds of disease and perhaps death anteriorly absorbed. As things were, the London branch was but vegetating and the vast possibilities of psychic evolution in Britain were completely untried. Karma evidently required that the repose should be broken by the agency of the one most responsible for it—C. C. Massey, and so it was he who brought Mrs. K. to her present position. *She has not accomplished her object, but Karma has its own*; henceforth the London group aroused, stimulated and warned, have a clear field in which to exercise their activities. Your own Karma my friend, destines you to play a still more conspicuous part in European theosophical affairs than you have yet. Olcott's forthcoming visit will result in important developments, in whose outworking you are to have a hand. My desire is that you should be gathering together all the reserved forces of your being so that you may rise to the dignity and importance of the crisis. However little you may seem to achieve—psychically—in this birth, remember that your interior growth proceeds every instant, and that toward the end of your life as in your next birth your accumulated merit shall bring you all you aspire to.

It is not politic that H. S. Olcott should be exclusively your guest during his whole stay in Britain; his time should be divided between yourself and others of various opinions—should they wish to invite him for a short time. He will be accompanied by Mohini, whom I

have chosen as my chela and with whom I sometimes communicate directly. Treat the boy kindly, forgetting he is a Bengalee, and only remembering *he is now my chela*. Do what you can to dignify Olcott's office; for he represents the entire Society and, by reason of his official position, if for no other, stands with Upasika, closest to ourselves in the chain of Theosophical work. *Assirvadam*.

K. H.

NEXT: LETTER 87 PREVIOUS: LETTER 96

LETTER No. 85

{Received with Letter 86, London, January 1884}

{On envelope:} To one of the Vice-Presidents or Councillors of the "London Lodge" Theosophical Society. from K. H.

To the Members of the "London Lodge" Theosophical Society —

Friends and Opponents,

I have just ordered two telegrams to be sent to Mrs. A. Kingsford and Mr. A. P. Sinnett to notify both that the former should continue to be the President of the "London Lodge" Theos. Society.

This is not the desire alone of either of us two, known to Mr. Sinnett, or of both, but the express wish of the *Chohan* Himself. Mrs. Kingsford's election is not a matter of personal feeling between ourselves and that lady but rests entirely on the advisability of having at the head of the Society, in a place like London, a person well suited to the standard and aspirations of the (so far) ignorant (of esoteric truths,) and therefore, malicious public. Nor is it a matter of the slightest consequence whether the gifted President of the "London Lodge" Theos. Soc. entertains feelings of reverence or disrespect toward the humble and unknown individuals at the head of the Tibetan Good Law,—or the writer of the present, or any of his Brothers—but rather a question whether the said lady is fitted for the purpose we have all at heart, namely the dissemination of TRUTH through Esoteric doctrines, conveyed by whatever religious channel, and the effacement of crass materialism and blind prejudices and skepticism. As the lady has rightly observed, the Western public should understand the Theosophical Society to be "a Philosophical School constituted on the ancient Hermetic basis"—that public having never heard of the Tibetan, and entertaining very perverted notions of the Esoteric Buddhist System. Therefore, and so far, we agree with the remarks embodied in the letter written by Mrs. K. to Mad. B. and which the latter was asked to "submit to K.H."; and, we would remind our members of the "L.L." in this reference, that *Hermetic* Philosophy is universal and unsectarian, while

the Tibetan School, will ever be regarded by those who know little, if anything of it, as coloured more or less with sectarianism. The former knowing neither caste, nor colour, nor creed, no lover of Esoteric wisdom can have any objection to the name, which otherwise he might feel, were the Society to which he belongs to be placarded with a specific denomination pertaining to a distinct religion. Hermetic Philosophy suits every creed and philosophy and clashes with none. It is the boundless ocean of Truth, the central point whither flows and wherein meet every river, as every stream—whether its source be in the East, West, North, or South. As the course of the river depends upon the nature of its basin, so the channel for communication of Knowledge must conform itself to surrounding circumstances. The Egyptian Hierophant, the Chaldean Mage, the Arhat, and the Rishi, were bound in days of yore on the same voyage of discovery and ultimately arrived at the same goal though by different tracks. There are even at the present moment three centres of the Occult Brotherhood in existence, widely separated geographically, and as widely *exoterically*—the true esoteric doctrine being identical in substance though differing in terms; all aiming at the same grand object, but no two agreeing *seemingly* in the details of procedure. It is an every day occurrence to find students belonging to different schools of occult thought sitting side by side at the feet of the same Guru. *Upasika* (Madam B.) and Subba Row, though pupils of the same Master, have not followed the same Philosophy—the one is Buddhist and the other an Adwaitee. Many prefer to call themselves Buddhists not because the word attaches itself to the ecclesiastical system built upon the basic ideas of our Lord Gautama Buddha's philosophy, but because of the Sanskrit word "Buddhi"—*wisdom*, enlightenment; and as a silent protest to the vain rituals and empty ceremonials, which have in too many cases been productive of the greatest calamities. Such also is the origin of the Chaldean term *Mage.*

Thus it is plain that the methods of Occultism, though in the main unchangeable, has yet to conform to altered times and circumstances. The state of the general Society of England—quite different from that of India, where our existence is a matter of common and, so to say, of inherent belief among the population, and in a number of cases of positive knowledge—requires quite a different policy in the presentation of Occult Sciences. The only object to be striven for is the amelioration of the condition of MAN by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to. TRUTH has no ear-mark and does not suffer from the name under which it is promulgated—if the said object is attained. The constitution of the "L. Lodge Theos. Soc." affords ground of a hope

for the right method being put in operation before long. It is well known that a magnet would cease to be a magnet if its poles cease to be antagonistic. Heat on one side should be met by frost on the other, and the resulting temperature will be healthy to all people. Mrs. Kingsford and Mr. Sinnett are both useful, both needed and appreciated by our revered Chohan and Master,—just because they are the two poles calculated to keep the whole body in magnetic harmony, as the judicious disposal of both will make an excellent middle ground, to be attained by no other means; one correcting and equilibrizing the other. The direction and the good services of both is necessary for the steady progress of the Theosophical Society in England. But both cannot be Presidents. Mrs. Kingsford's views being at the bottom (*minus* the details) identical with those of Mr. Sinnett in matters of Occult philosophy; and, by reason of their association with the names and symbols familiar to Christian ears and eyes, they falling in better than those of Mr. Sinnett with the actual bent of English national intelligence and spirit of conservatism, Mrs. K. is thus more adapted to lead the movement successfully in England. Therefore, if our advice and desire are of any account with the members of the "London Lodge"—she will have to occupy the Presidential chair for the ensuing year, at any rate. Let the members under her leadership resolutely try to live down the unpopularity which all esoteric teaching and all reform are sure to attract at the outset and they *will* succeed. The Society will be a great help to, and a great power in, the world, as well as a secure channel for the flow of its President's philanthropy. Her constant and not altogether unsuccessful strife in the cause of anti-vivisection and her staunch advocacy of vegetarianism are alone sufficient to entitle her to the consideration of our Chohans as of all true Buddhists and Adwaitees—hence our Maha-Chohan's preference in this direction. But, as the services of Mr. Sinnett in the good cause are great indeed—far greater, so far, than of any Western Theosophist—therefore, a new arrangement is found advisable.

It seems necessary for a proper study and correct understanding of our Philosophy and the benefit of those whose inclination leads them to seek esoteric knowledge from the Northern Buddhist Source; and in order that such teaching should not be even virtually imposed or offered to those Theosophists who may differ from our views, that an exclusive group composed of those members who desire to follow absolutely the teachings of the School to which we, of the Tibetan Brotherhood, belong, should be formed under Mr. Sinnett's direction and *within* the "London Lodge T.S." Such is, in fact, the desire of the Maha Chohan. Our last year's experience amply shows the danger of so recklessly

submitting our sacred doctrines to the unprepared world. We expect, therefore, and are resolved to urge, if necessary more caution than ever from our followers in the exposition of our secret teachings. Consequently many of the latter which Mr. Sinnett and his fellow students may from time to time receive from us, will have to be kept entirely *secret* from the world—if they would have us give them our help in that direction.

I need hardly point out how the proposed arrangement is calculated to lead to a harmonious progress of the "L.L.T.S." It is a universally admitted fact that the marvellous success of the Theosophical Society in India is due entirely to its principle of wise and respectful toleration of each other's opinions and beliefs. Not even the President-Founder has the right directly or indirectly to interfere with the freedom of thought of the humblest member, least of all to seek to influence his personal opinion. It is only in the absence of this generous consideration, that even the faintest shadow of difference arms seekers after the same truth, otherwise earnest and sincere, with the scorpion-whip of hatred against their brothers, equally sincere and earnest. Deluded victims of distorted truth, they forget, or never knew, that discord is the harmony of the Universe. Thus in the Theos. Society, each part, as in the glorious *fugues* of the immortal Mozart, ceaselessly chases the other in harmonious discord on the paths of Eternal progress to meet and finally blend at the threshold of the pursued goal into one harmonious whole, the key-note in nature — सत {sat}. *Absolute Justice* makes no difference between the many and the few. Therefore, while thanking the majority of the "L.L." Theosophists for their "loyalty" to us their invisible teachers, we must at the same time, remind them that their President, Mrs. Kingsford, is *loyal* and *true* also—to that which *she* believes to be the Truth. And, as she is thus loyal and true *to her convictions*, however small the minority that may side with her at present, the majority led by Mr. Sinnett, our representative in London, cannot with justice charge her with a guilt, which—since she has emphatically disclaimed all intention of breaking the letter or the spirit of Article VI of the *Rules* of the Parent Theos. Soc. (which please see and read)—is one only in the eyes of those who would be rather too severe. Every Western Theosophist should learn and remember, especially those of them who would be our followers—that in our Brotherhood, all personalities sink into one idea—abstract right and absolute practical justice for all. And that, though we may not say with the Christians, "Return good for evil"—we repeat with Confucius—"Return good for good; for evil—JUSTICE." Thus, the Theosophists of Mrs. K.'s way of thinking,—were they even to oppose some of us personally to the bitter end,—are entitled to as much

respect and consideration (so long as they are sincere) from us and their fellow members of opposite views, as those who are ready with Mr. Sinnett to follow absolutely but our special teaching. A dutiful regard for these rules in life will always promote the best interests of all concerned. It is necessary for the parallel progress of the groups under Mrs. K. and Mr. S. that neither should interfere with the beliefs and rights of the other. And it is seriously expected that both of them will be actuated by an earnest and sleepless desire to respect the philosophical independence of each other, while preserving at the same time their unity as a whole—namely the objects of the Parent Theos. Society in their integrity—and those of the London Lodge, in their slight modification. We wish the London Society should preserve its harmony in division like the Indian Branches where the representatives of all the different schools of Hinduism seek to study Esoteric Sciences and the Wisdom of old, without necessarily giving up for it their respective beliefs. Each Branch, often members of the same Branch—Christian converts included, in some cases—study esoteric philosophy each in his own way, yet always knitting together brotherly hands for the furtherance of the common objects of the Society. To carry out this programme, it is desirable that the "London Lodge" should be administered by, at least, *fourteen* Councillors—one half openly inclining towards the Christian Esotericism as represented by Mrs. K., and the other half following Buddhist Esotericism as represented by Mr. S; all important business to be transacted by majority of votes. We are well aware of and quite alive to the difficulties of such an arrangement. Yet, it seems absolutely necessary in order to reestablish the lost harmony. The constitution of the "London Lodge" has to be amended and can be so amended if the members would but try; and so bring about more strength in such friendly division than in forced unity.

Unless, therefore, both Mrs. Kingsford and Mr. Sinnett agree to *disagree* in details and work in strict unison for the chief objects as laid down in the *Rules* of the Parent Society, we can have no hand in the future development and progress of the *London Lodge.*

K. H.

December 7th, 1883,
Mysore.

NEXT: LETTER 96 PREVIOUS: LETTER 86

LETTER No. 86

{Received with Letter 85, London, January, 1884}

Good friend, I take you at your word. In one of your recent letters to the "O.L." you express your readiness to follow my advice in almost anything I may ask you. Well—the time is come to prove your willingness. And since, in this particular case, I myself am simply carrying out the wishes of my Chohan, I hope you will not experience too much difficulty in sharing my fate by doing—as I do. "Fascinating" Mrs. K. has to remain President—*jusqu'à nouvel ordre.* Nor—can I conscientiously,—after reading her apologetic letter to H.P.B.—say that I do not side with her in much she has to say in her excuse. Of course much of it is—after thought; still her very eagerness to retain her post contains good hope for the future of the London Lodge, especially if you help me by carrying out *the spirit* of my instructions. Thus, the London Theos. Soc. will be no more "*a tail* for her to wag" at her own sweet pleasure and fancy, but she will become herself part and parcel of that "tail"—and, the more she helps to wag it—the better such activity for your Society. Minute explanations would be rather too long and tedious a job. Suffice that you should know that her anti-vivisection struggle and her strict vegetarian diet have won entirely over to her side our stern Master. He cares less than we do for any outward—or even inward—expression or feeling of disrespect to the "Mahatmas." Let her do her duty by the Society, be true to her principles and all the rest will come in good time. She is very young, and her personal vanity and other womanly shortcomings are to be laid at the door of Mr. Maitland and the Greek chorus of her admirers.

The enclosed paper is to be delivered by you *sealed* to one of the Councillors or *Vice*-Presidents of your Society—Mr. C. C. Massey, I believe, would be the best fitted person for the task, as he is the sincere friend of both parties concerned. The choice is left to your own discretion and judgment, however. All that you are asked to insist upon is that it should be read before a general meeting composed of as many theosophists as you can gather, and at the earliest opportunity. It contains and carries within its folds, and characters *a certain occult influence* that ought to reach as many theosophists as possible. What it is you may, perhaps, gather hereafter from its direct and indirect effects. Meanwhile—read and seal it; and allow no one to put the indiscreet question whether you have taken note of its contents, for you will have to keep the knowledge secret. In case the condition should appear to you dangerous, as it might necessitate a denial of fact—better leave it alone and

unread. Fear not, I am there to watch over your interests. At all events the programme is as follows: the memo written by your humble correspondent must be read to the Theosophists assembled in solemn meeting and preserved in the Society's records. It contains a statement of our views in regard to the questions raised concerning its management and basis of work. Our sympathy with it will depend upon the carrying out of the programme therein contained and laid down after mature thought.

To turn to a few of your philosophical questions—(being on my way, I cannot answer them all). It is difficult to perceive what relations you wish to establish between the different stages of subjectivity in Devachan and the various states of matter. If it be supposed that in Devachan the Ego passes through all these states of matter, then the answer would be that existence in the seventh state of matter is *Nirvana* and not *Devachanic* conditions. Humanity, although in different stages of development, yet belongs to the three dimensional condition of matter. And there is no reason why in Devachan the Ego should be varying its "dimensions."

Molecules occupying a place in infinity is an inconceivable proposition. The confusion arises out of the Western tendency of putting an objective construction upon what is purely subjective. The book of *Khiu-te* teaches us that space is infinity itself. It is formless, immutable and absolute. Like the human mind, which is the exhaustless generator of ideas, the Universal Mind or Space has its ideation which is projected into objectivity at the appointed time; but space itself is not affected thereby. Even your Hamilton has shown that infinity can never be conceived by any series of additions. Whenever you talk of *place* in infinity, you dethrone infinity and degrade its absolute, unconditioned character.

What has the number of incarnations to do with the shrewdness, cleverness, or the stupidity of an individual? A strong craving for physical life may lead an entity through a number of incarnations and yet these may not develop its higher capacities. The Law of Affinity acts through the inherent *Karmic* impulse of the Ego, and govern its future existence. Comprehending Darwin's law of Heredity for the body, it is not difficult to perceive how the birth-seeking Ego may be attracted at the time of rebirth to a body born in a family which has the same propensities as those of the re-incarnating Entity.

You need not regret that my *restriction* should include Mr. C. C. Massey. One point righted and explained would but lead to other still darker points ever arising in his suspicious, restless mind. He is a bit of a misanthrope your friend. His mind is clouded with black doubt, and his psychological state is pitiable. All the brighter intentions are being stifled, his Buddhic (not Buddhistic) evolution checked.

Take care for him, if he will not—of himself! The prey of illusions of his own creation, he is slipping down towards a deeper depth of spiritual misery, and it is *possible* that he may seek asylum from the world and himself within the pale of a theology which he would once have passionately scorned. Every lawful effort has been tried to save him, especially by Olcott, whose warm brotherly love has prompted him to make to his heart the warmest appeals—as you know. Poor, poor, deluded man! My letters are written by H.P.B., and he has no doubt I got "defrauded Mr. Kiddle's" ideas out of her head! But let him rest as he is.

Our friend, Samuel Ward, regrets his friend Ellis's discomfiture; it should concern *me* and I must see, I suppose, when I return if a pair of horns—the "coveted horns" may not be picked up by some caravan, where dropped naturally by the animal. Unless in this way, "Uncle Sam" could not fairly expect me to help him out: for you would not have me shoulder a rifle and leave "Esoteric Buddhism" behind me at the foot of the chamois-crags!

I am sorry you took the trouble of posting me about Bradlaugh. I know him and his partner well. There is more than one trait in his character I esteem and respect. He is *not* immoral; nor could anything that might be said against or for him by Mrs. K. or even yourself, change or even influence my opinion of both himself and Mrs. Besant. Yet the book published by them—"*The Fruits of Philosophy*" *is* infamous and *highly pernicious* in its effects whatever and however beneficent and philanthropic the objects that led to the publication of the work. I regret—very deeply, my dear friend, to be obliged to differ widely in my views upon the said subject from you. I would rather avoid the unpleasant discussion. As usual, H.P.B. blundered greatly in rendering what she was told to say to Mrs. K., but on the whole she gave it out correctly. I *have not* read the work—nor ever will; but I have its unclean spirit, its brutal aura before me, and I say again in my sight the advices offered in the work are abominable; they are the fruits of Sodom and Gomorrah rather than of Philosophy, the very name of which it degrades. The sooner we leave the subject—the better.

And now I have to go. The journey before me is long and tedious and the mission nearly hopeless. Yet *some* good will be done.

Yours ever sincerely,

K. H.

NEXT: LETTER 85 (enclosed in above) PREVIOUS: LETTER 93

LETTER No. 87[1]

To the London Lodge Theosophical Society—greeting,

Since the telegrams to Mrs. Kingsford and Mr. Sinnett and my letter from Mysore have not been fully understood, I was ordered by the Maha-Chohan to advise the postponement of the annual election, so as to avoid anything like precipitancy and gain time for the consideration of this letter. After the cold reception given by the members of the L.L.T.S. on December the 16th to the proposal contained on page 29 of the printed and confidential circular of Mrs. Kingsford and Mr. Maitland (in the latter's *Remarks and Propositions*), namely the necessity of forming a distinct body or group within the general group of the L.L.T.S.—which proposition, if not identical in its suggested practical method, is so in substance with that thrown out by me in my letter of December 7th—on the one hand, and certain misconceptions, false hopes and displeasure on the other—the postponement *was found absolutely necessary*.

As implied in my last, at the date of the above communication the burning question was not as to the literal or allegorical character of Mr. Sinnett's latest work but the loyalty or disloyalty of your President and her co-worker towards ourselves, whom many of you have seen fit to choose as your esoteric Teachers. From such a standpoint, and no other complaint having been lodged at that time (October 21st), an imperative necessity arose to maintain in the wise words of Mrs. Kingsford—themselves but the echo of the Tathagatha's own voice—the policy of dissociating "the authority of names, whether in the past or in the present, from abstract principles." (Inaugural Address of the President, October 21st, 1883). The question involved being that of justice, Mrs. Kingsford's ignorance of our real character, our doctrines and status (underlying as they do all her uncomplimentary remarks in connection with the present writer and his colleagues) made them of not even the weight of a flake of cotton in the matter of her re-election. This, coupled with her own intrinsic and individual worth and her charity to the poor brutes as also the fact of her asking Mme. H. P. Blavatsky to "submit my (her) letter to Koothoomi"—made the former course the proper one.

And now, the development of events since the despatch of the telegrams in question, will have perhaps suggested to some of you the true reasons for so unusual, not to say arbitrary, an action as an interference with the reserved elective rights of a Branch. Time often neutralises

[1] The words "From Bhola Deva Sarma" are written on the envelope {addressed to A.P.S.} which was posted at Adyar, 16th January, 1884, and received {with Letter 84 enclosed} in London, February 7th, 1884. The postscript only is in K.H.'s writing.—Ed.

the gravest evils by hastening a crisis. Moreover, and once more in the language of her address,— (your President referring to a private letter of mine to Mr. Ward, which she had read, wherein I wrote, as she thinks) "in evident ignorance of the facts, and this is not wonderful"—we may be supposed to have been likewise ignorant of the forthcoming printed "Letter, private and confidential" circulated among the members of the L.L.T.S. on December the 16th. Thus she need hardly be surprised to find that this "Letter" has greatly altered the case. Always on the strength of the principle of impartial justice involved, we find ourselves obliged not to ratify literally our decision as to her re-election but to add to it certain clauses and make it henceforth impossible for the President and members to misconceive our mutual position. Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world. As it was our wish *then* to signify to you that one could be both an active and useful member of the Society without inscribing himself our follower or co-religionist, so is it *now*. But it is just because the principle has to work both ways, that (our personal desire for her re-election notwithstanding) we feel and would have it known that we have no right to influence the free will of the members in this or any other matter. Such interference would be in flagrant contradiction to the basic law of esotericism that personal psychic growth accompanies *pari passu* the development of individual effort, and is the evidence of acquired personal merit. Moreover, a great discrepancy is observable in the reports to us *of the effects* produced by the "Kingsford–Sinnett incident" upon the members. In the face of this I find it impossible to accede to Mrs. Kingsford's several desires as expressed in her letters to Mme. Blavatsky. If Mr. Massey and Mr. Ward give the lady their "entire approbation and sympathy" a very large majority of members seem to give theirs to Mr. Sinnett. Therefore, were I to act up to Mr. Massey's suggestion as reported by Mrs. Kingsford in her letter of December 20th in which she gives as his opinion that "a word only from Mahatma K.H. would be quite sufficient to reconcile Mr. Sinnett to my (the Lady's) view of the matter and to establish between him and the Lodge the most perfect cordiality and understanding"—I would be actually making myself the quasi Pope she deprecates and an unjust and an arbitrary one besides. I would then truly lay myself and Mr. Sinnett open to just criticism, even more severe than that found in her inaugural address, in the several remarkable utterances wherein she affirms her "mistrust of all appeals to authority." One who has just said: "I look with sorrow and concern on the growing tendency of the Theosophical Society to introduce into its methods . . . the exaggerated veneration for persons and personal

authority . . . the veritable outcome of which is a *mere servile hero-worship*. . . . There is far too much talk among us about the Adepts our 'Masters' and the like. . . . Too much capital is made of their sayings and doings, etc. . . ."—should not have asked me for such interference even though sure that my faithful friend, Mr. Sinnett, would not have resented it. Were I to have acceded to the lady's desire to appoint her as the "Apostle of Eastern and Western Esotericism" and try to force her election on even *one* unwilling member, and taking advantage of Mr. Sinnett's never wavering warm regard for myself, influence his future attitude toward herself and the movement, I would then indeed deserve to be taunted as "the oracle of the Theosophists" and classed with "Joe Smith of the Latter-Day-Saints, and Thomas Lake Harris," the transcendental miscegenist of two worlds. I can not believe that one who maintained only a few days previously that "Our wise and truly theosophical course is not to set up new Popes and proclaim new Lords and Masters"—should now in her own case seek the protection and evoke the aid of an "authority," which could only assert itself upon the hypothesis of a blind surrender of private judgment. And, as I prefer to attribute Mrs. Kingsford's desire to her ignorance of the real feeling of some of her colleagues, the nature of which is perhaps disguised now under the polished insincerities of civilised Western life—I would recommend her and others interested in the present dispute to appeal to the decision of the ballot, by which all may express their wishes without invidiously exposing themselves to the charge of discourtesy. This would be but to take advantage of the privilege given to them at the close of Art. 3 of their *Rules.*

And now for another consideration. However little we might care for personal subserviency to us, the accepted leaders of the Founders of the Parent Theosophical Society, we can never approve or tolerate disloyalty in any member of whatsoever Branch *to the fundamental principles represented by the Parent Organisation*. The rules of the mother-body must be lived up to by those composing its Branches; provided of course, that they do not transcend the three declared objects of the organisation. The experience of the Parent Society proves that the usefulness of a Branch very largely, if not entirely, depends upon the loyalty, discretion and zeal of its President and Secretary; however much their colleagues may do to assist them, the efficient activity of their group developes proportionately with that of those officers.

In conclusion I must repeat that it is to prevent action in the matter of Mrs. Kingsford's re-election until the effacement of any misapprehension produced by my previous communications that I have advised the annual election of office-bearers of your Lodge to stand over until the arrival of the present letter. Moreover, as the President-Founder—

who knows our mind and has our confidence—is expected to be in England in a very short time, we do not see the necessity of taking any hasty steps in the matter. He has been given such a general view of the situation as will enable him to deal impartially with this case and others upon his arrival, as the representative at once of his Master and of the best interests of the Society.

(By order of my Most Venerated
Guru Deva Mahatma K △)
भोलदेव शर्मा {Bholadeva Śarmā}

It would be wise to read this letter to the members—including Mrs. Kingsford—before the new day of election. I would have you prevent, if possible, another "coup de théatre." However natural such sensational surprises may be in politics when parties are composed of devotees whose souls rejoice in party intrigue, they are very painful to witness in an association of persons who profess to give themselves up to the most solemn questions affecting human interests. Let meaner natures wrangle if they will; the wise compound their differences in a mutually forbearing spirit.

K. H.

Mr. Maitland's Remarks and Observations on Esoteric Buddhism are fully answered by Subba Row and another still greater scholar. They will be sent next week in pamphlet form, and Mr. Sinnett asked to distribute them among those members especially who may have been affected by the criticism.

NEXT: LETTER 94 PREVIOUS: LETTER 84

SECTION VI

SPIRITUALISM AND PHENOMENA

LETTER No. 88

Short notes received at Allahabad during stay of Olcott and Bhavani Rao.

My good friend—it is very easy for us to give phenomenal proofs when we have necessary conditions. For instance—Olcott's magnetism after six years of purification is intensely sympathetic with ours—physically and morally is constantly becoming more and more so. Damodar and Bhavani Rao being congenitally sympathetic their auras help—instead of repelling and impeding phenomenal experiments. After a time you may become so—it depends on yourself. To force phenomena in the presence of difficulties magnetic and other is forbidden as strictly as for a bank cashier to disburse money which is only entrusted to him. Mr. Hume cannot comprehend this. And therefore is "indignant" that the various tests he has secretly prepared for us have all failed. They demanded a tenfold expenditure of power since he surrounded them with an aura not of the purest—that of mistrust, anger, and anticipated mockery. Even to do this much for you so far from the Headquarters would be impossible but for the magnetisms O. and B.R. have brought with them—and I could do no more.

K. H.

P.S. Perhaps, though I could: put down for you today's date
March the 11th, 1882.

NEXT: LETTER 144 PREVIOUS: LETTER 120

LETTER No. 89

Letter about contemplated Vega incident.
Received Allahabad March 24, 1882.

Private.

Good friend, I will not, in sending forth the letter, reiterate again the many remarks that might be made respecting the various objections which we have the right to raise against Spiritual phenomena and its mediums. We have done our duty; and, because the voice of truth came through a channel which few liked, it was pronounced as false, and along with it—Occultism. The time has gone by to argue, and the hour when it will be proved to the world that Occult Science

instead of being, in the words of Dr. R. Chambers—"superstition itself," as they may be disposed to think it, will be found the explanation and the extinguisher of all superstitions—is nearby. For reasons that you will appreciate, though at first you will be inclined to consider (in regard to yourself) *unjust*. I am determined to do that, for once, which hitherto I have never done; namely, *to personate myself* under *another form*, and, perhaps—character. Therefore you need not grudge Eglington the pleasure *of seeing me* personally, to talk with me, and—be "dumbfounded" by me, and with the results of my visit to him, on board, "The Vega." This will be done between the 21st and 22nd of this month and, when you read this letter, will be a "vision of the past,"—if Olcott sends to you the letter today.

"All things being are in mystery; we expound mysteries by mysteries"—you may perhaps say. Well, well; to you as to one forewarned it will not be one; since, for several reasons—one more plausible than the other—I take you into my confidence. One of them is,—to save you a feeling of involuntary envy (the word is queer isn't it?) when you hear of it. As he will see somebody quite different from the real K.H., though it *will still be K.H.*—you need not feel like one wronged by your trans-Himalayan friend. Another reason is, to save the poor fellow from the suspicion of boasting; the third and *chiefest*, though neither least nor last, is, that theosophy and its adherents have to be vindicated at last. Eglington is going home; and, were he upon his return to know *nothing* of the Brothers, there would be a sore day of trial for poor old H.P.B. and H.S.O. Mr. Hume, twitted us for not appearing to Eglington. He chuckled and defied us to do it before Fern and others. For reasons which he may or may not be able to appreciate—but that *you will*—we could not or rather *would* not do so, as long as E. was in India. No less had we very good reasons to forbid H.P.B. to either correspond with him, or take too much notice of him in the *Theosophist*. But now that he is gone, and will be on the 22nd, hundreds of miles away at sea; and that no suspicion of fraud can be brought against either of them, the time for the *experiment* has come. He thinks of putting *her* to test—he will be tested himself.

Thus, my faithful friend and *supporter*, keep yourself prepared. As I will recommend Eglington to recommend in his turn, to Mrs. Gordon discretion and that the good lady may feel inclined to carry it on too far and take it *à la lettre*, I furnish you beforehand with a *bull* for her, calculated to unseal her lips.

Now for Mr. Hume. He *has* worked for us, and is certainly entitled to our consideration—so far. I would fain have written to him myself, but that the sight of my familiar characters may produce a diversion

THE MAHATMA LETTERS, 1923

in his feelings—for the worse—before he goes to the trouble of reading what I have to say. Will you kindly undertake the delicate task of notifying him of what I now write to you? Tell him that there are persons—*enemies*—who are anxious to catch the "old lady" at CHEATING, to entrap her, so to say, and that for that very reason I am determined to settle the question and have it once for ever at rest. Say to him that profiting by his suggestion and advice I,—K.H., will appear to Eglington in *propria persona* as *in actu* at sea, between the 21 and 22 of this month; and that, if successful in bringing the rebel who denies the "Brothers" to his senses, Mrs. Gordon and consort—will be notified of the fact *immediately*. That's all. We have, waited on purpose to produce our experiment until his departure. And now—WE MEAN TO ACT.

Yours ever,
K. H.

Till the 25th of March, Mr. Sinnett is expected to keep his lips closed as they will be in death—three score and ten hence. *Not a soul*, but Mrs. S. your good lady, must know one word of this letter. This I expect of your friendship, and now put it to test. To Mr. Hume—you may write just now, so that the letter might be received by him on the 24th, in the afternoon. Your future depends on this,—your silence.

K. H.

NEXT: LETTER 100 PREVIOUS: LETTER 35

LETTER No. 90[1]

{Received Bombay, January 6, 1882}

University College, London. WC
Nov 25th, '81.

My dear Sinnett,

I ought to have answered your letter before this, but deferred doing so till I had had the pleasure of a conversation with Mrs. Sinnett. This I have had, and greatly to my enjoyment. She is, as you led me to expect, thoroughly convinced of the reality of what she has seen and heard. Like me, she does not know what to make of the last departure, I mean in respect of my spirit-experiences. I really do not know what to say about it. There is no way of harmonizing facts with the claim made: and to your belief that 'The Brothers cannot be ignorant . . . cannot be mistaken,' I can only reply that THEY MOST UNDOUBTEDLY ARE BOTH IN RESPECT OF ME. This, however, would merely be my

[1] K.H.'s comments on this letter are written in ink on the original, and are here printed in bold type. Italics indicate underlines by K.H. Small capitals are underlines by S. Moses.—ED.

opinion, were it not that I have an unbroken chain of documentary and other evidence extending in absolute sequence from the first time Imperator appeared down to yesterday. These are all dated communications, notes, and records which speak for themselves, and which in substance can be attested by the knowledge of my friends who have been concerned with me all through this matter.

When the old lady first hinted at some connexion between the "Lodge" and me, I entered at once into the thing with Imperator and put the case over and over again. Here is one record which I transcribe.

Dec. 24, 1876.

"I asked some questions respecting a letter from H.P.B. in which she says in reply to one of mine—'If you are profoundly certain that I have not understood you, both your intuition and mediumship have failed you. . . . I never said that you had mistaken Imperator for another spirit. He is not to be mistaken, once that he is known. He knows and his name be blessed for ever. You want objective proof of the Lodge. Have you not I[mperator] and can you not ask him whether I speak the truth?'"

To this the answer written was long and precise. Among other things is this:— (The first person plural is always used by I[mperator].) **Why?**

"We have already told you that your American friends understand neither your character, nor your training, nor your spiritual experiences . . . So far, from your Intuition having failed you, it has protected you. *We are not able to say* how **(!)** far any with whom your correspondent is in communication CAN give her a correct account of you. It is doubtful, so far as we know: though some have the power *as Magus*. But even he does not understand. **(! !) I will try one more honest medium—Eglington, when he is gone; and see what comes of it. I will do so much for the Society.** His work is other than ours and he is not concerned with your inner life. *If any have the power, they have not been willing to exercise it. We do not understand whether it is pretended that we ourselves have given any information.* It SEEMS that the hint is conveyed without direct statement. We may say at once clearly that we have at no time held any intercourse with your friend on the subject. She does not know us in any way, and we know nothing of this Lodge or Brotherhood. . . . [As to my mistaking a personating spirit for Imperator, it was said]

"Assuredly you would not mistake any other spirit for us. It would be impossible. We are what we have revealed ourselves to you: no other; and our name and presence could not be taken by any other.

We have been permanently your Guardian, and no other takes our *place*." **No; the 6th principles cannot be shifted.**

And so on quite unmistakeably. I may say here that Imperator stated when he first came to me, and many times *subsequently that he had been with me all my life, though I was not conscious of his presence*, till he revealed it—*NOT at Mt. Athos most surely!*?—but in quite another place and way. The coherent development of my Mediumship has been uninterrupted. There is no LACUNA. Now objective mediumship is gone, and my inner spirit-sense is opened. Only yesterday I sought and got from Imper. *who was clearly visible and audible to me**[1] exact and precise renewal of what he has so often repeated that I am ashamed to seek a repetition of his assurance. Whatever may be the explanation, *rest assured without room for doubt that not only is he not a Brother, but that he knows nothing* whatever of any such beings. **(1)**

Your warning as to my being on the wrong scent if I supposed this were a made up story of the Old Lady's is heeded, one must entertain every sort of theory to account for such a thing: but I should not have been found for years defending her against every kind of calumny if I thought her capable of a mere vulgar fraud.

It will not, however, escape your critical mind that an allegation such as this confronted by such plain and perfect testimony as I bring, must be capable of some sort of proof, if it is to be seriously entertained. It is unfortunately the fact that not only is the claim incompatible with all the facts; but the alleged facts put forward are just those, and only those, made known by me: and the guesses made are so ludicrously wide of truth—as can be shown by evidence not resting on me alone—that it is plain they ARE mere shots.

That is a destructive criticism from the negative side. Now what positive proof is produced? None. Can any be given? This Brother who cast his eye on me at Mt. Athos and assumed the style and title of Imperator. What did he ever say to me or tell me? When and where did he appear, and what proof can he give of the fact? During a long intercourse such as he claims he can surely produce some positive evidence to rebut the presumption drawn above.

If not any sane person would know what conclusion to draw.

Pardon me for pursuing this subject at length. I see in fact that I am come to a place where two ways meet: and I sadly fear that Fragments of Occult Truth show that *Spiritualism and Occultism* are incompatible. I should be heartily sorry if you were to waste your time

[1] See K.H.'s comments in bold type *post.*—ED.

and force over anything that cannot found itself demonstrably on *Truth*. Hence my desire to have this raked out. Otherwise I should dismiss it with much contempt. As you say of the Old Lady "just consider the opportunities I have had of forming an opinion."

Hearty good wishes,

Yours ever,
W. Stainton Moses.

*** So was Madme. Lebendorff to the Russian child medium. . . . So is Jesus and John the Baptist to Edward Maitland—as *true* and as *honest* and *sincere* as S. M.; though neither knew the other John the Baptist having never heard of Jesus who is a Spiritual abstraction and no living man of that epoch. And does not E. Maitland see Hermes the Ist and IInd and Elijah, etc. Finally does not Mrs. Kingsford feel as sure as S. M. with regard to + that she *saw* and *conversed* with *God* !! and that but a few evenings after she had talked with, and received a written communication from the Spirit of a dog? Read, read Maitland's *Soul*, etc., once more my Friend, see pp. 180, 194, 239, 240, and 267-8-9, etc. And who purer or more truthful than that woman or Maitland! Mystery, mystery will you exclaim. *Ignorance* we answer; the creation of that we believe in and *want* to see.**

(1) A Brother? Does *he* or even yourself know what is understood by the name of BROTHER? Does he know what we mean by Dhyan Chohans or planetary Spirits, by the disembodied and embodied Lha? by—but it is and must remain yet for some time a mere vexation of spirit for you all. My letter is PRIVATE. You may use the arguments but not my authority or name. It will be all explained to you *rest assured*. A living *Brother* may show himself and be *de facto ignorant* of many things. But a Spirit, an omniscient Planetary show himself so completely ignorant of what is going round him: most extraordinary.

NEXT: LETTER 38 PREVIOUS: LETTER 114

LETTER No. 91a

Received Allahabad, {early January, 1883}
K.H.'s note to Olcott— sent by O. to me.

Read the enclosed from C.C.M.; summon to your recollection, and then tell Sinnett the whole truth about the message which I gave you in London about the £100 in Mrs. Billing's and Upasika's presence.

Do not forget to state the conditions under which I spoke. Do not let H.P.B. see C.C.M.'s letter but return it to Allahabad with your remarks.

K. H.

NEXT: LETTER 91b PREVIOUS: LETTER 57

LETTER No. 91b

{Received Allahabad, early January, 1883}
Re Massey's suspicions & my letter to Olcott

I got out the letters of C.C.M. and yourself and gave the former to Mr. Olcott to answer. Thus one half of the "damaging" accusation is disposed of and explained away naturally enough. Poor woman! Incessantly and intensely engrossed with one ever working thought—the CAUSE and Society—even her carelessness and lack of memory, her forgetfulness and distraction are viewed in the light of criminal acts. I have now again "osmosed" his answer to return it with a few more words of explanation that should come from me.

The deduction of Mr. Massey that "the adept foresight was not available" in sundry noted cases of theosophical failure is but the restatement of the old error that the selections of members and the actions of Founders and Chelas are controlled by us! This has been often denied, and—as I believe—sufficiently explained to you in my Darjeeling letter, but objectors cling to their theory despite all. We have no concern with, nor *do we guide the events generally*: yet take the series of names he quotes and see that each man was an useful factor toward producing the net result. Hurrychund drew the party to Bombay—although they had prepared to go to Madras, which would have been fatal at that stage of the Theosophical movement; Wimbridge and Miss Bates gave an English complexion to the party and caused from the first much good by causing a bitter journalistic assault upon the Founders which brought on reaction; Dayanand stamped the movement with the impress of Aryan nationality; and lastly Mr. Hume—who is already the secret and may well become the open foe of the cause—has aided it greatly by his influence and will promote it more despite himself, by the ulterior results of his defection. In each instance the individual traitor and enemy was given his chance, and but for his moral obliquity might have derived incalculable good from it to his personal Karma.

Mrs. Billing is—a medium, and when that is said all is said. Except this, that among mediums she is *the most honest* if not the best. Has Mr. Massey seen *her* answer to Mrs. Simpson, the Boston medium that the questions—very compromising no doubt for the New England prophetess and Seer—should be brought forward as evidence

of her guilt? Why—if honest has she not exposed *pro bono publico* all such false mediums?—may be the question asked. She tried to warn her friends repeatedly; result: "friends" fell off and she herself was regarded in the light of a slanderer, a "Judas." She tried to do so, indirectly, in the case of Miss Cook (junior). Ask Mr. Massey to recollect what were *his* feelings in 1879, at the time he was investigating the *materialization* phenomena of that young lady,—when told by Mrs. Billing—guardedly, and by H.P.B.,—bluntly, that he was mistaking a piece of white muslin for a "spirit." In your world of *maya* and kaleidoscopic change of feelings—truth is an article rarely wanted in the market; it has its seasons and very short ones. The woman has more sterling virtues and honesty in her little finger than many of the *never distrusted* mediums put together. She has been a loyal member of the Society from the time she joined it, and her rooms in New York are the rallying center where our theosophists meet. Her loyalty, moreover, is one that costs her the regard of many patrons. She also, unless closely watched by "Ski" can *turn a traitor*—precisely because she is a medium, though it is not likely she would do it—withal she is incapable of either a falsehood or deceit in her normal state.

I cannot control a feeling of repugnance to going into particulars about this, that, and the other phenomenon that may have occurred. They are the playthings of the tyro and if we sometimes have gratified the craving for them (as in Mr. Olcott's and in a lesser degree your own case at the beginning, since we knew what good spiritual growth would come of it) we do not feel called upon to be continually explaining away deceptive appearances, due to mixed carelessness and credulity, or blind skepticism, as the case may be. For the present we offer our knowledge—some portions of it at least—to be either accepted or rejected on its own merits independently—entirely so—from the source from which it emanates. In return, we ask neither allegiance, loyalty, nor even simple courtesy—nay, we rather have nothing of the sort offered since we would have to decline the kind offer. We have in view the good of the whole association of earnest British theosophists and care little for individual opinions or the regard of this or that member. Our four year old experience has sufficiently delineated the future of the *best possible* relations between ourselves and Europeans to make us still more prudent and less lavish of *personal* favours. Suffice then for me to say that "Ski" has more than once served as carrier and even mouth-piece for several of us; and that in the case Mr. Massey alludes to, the letter from "a Scotch Brother" was a genuine one to deliver which to him mysteriously we—the "Scotch" Brother included—refused point blank, as, notwithstanding Upasika's passionate prayers to make

a few exceptions in favour of C. C. Massey,—(her "best and dearest friend," *one whom she loved* and trusted so implicitly, that she actually offered to accept one year more of her long, dreary exile and work far away from her final goal would we but consent to gratify him with our presence and teachings—as notwithstanding all this, I say, we were not allowed to waste our powers so ruthlessly. Madame B. was therefore, left to send it by post, or if she preferred it, to go by "Ski"—M∴ having forbidden her to exercise her own occult means. Surely no crime can be imputed to her—unless absolute and frenzied devotion to a great Idea and those whom she regards as her best and truest friends, may now be imputed as an offence. And now, I hope, I may be relieved of the necessity of going into detailed explanation about the famous Massey-Billing letter affair. Let me only point out to you what is the impression made on anyone with a fair unbiassed mind who would happen to read Mr. Massey's letter and the lame evidence contained therein. (1) *No clever medium* bent on carrying out a plan of deception previously concocted, would have the idiotic idea of *producing, and placing before him* with her own hands, any article (minute-book in her case) in which the tricky "phenomenon" was to take place. Had she known that "Ski" placed the letter inside that book there are 99 chances out of 100 that she would not have brought it to him herself. It is over twenty years that she made of mediumship her profession. A fraud and an unscrupulous deceiver in one thing, she must have been in many. Among hundreds of enemies and still more skeptics she passed triumphantly and unscathed the most crucial tests producing the most wonderful mediumistic phenomena. Her husband is the *only one*—he who ruined to now dishonour her—who accuses her with documentary proof in hand of being a trickster. H.P.B. wrote to him the most violent letters of reproach and insisted upon his expulsion from the Society. He hates her. What's the use of seeking for further motives? (2) Mr. Massey is but half a prophet when telling—he supposes "you will be told that these things were occult forgeries (!)" No; the message on the back of Dr. Wyld's letter is in her own handwriting, as also the first portion of the letter copied and now quoted by him for your benefit—the most *damaging* portion in his opinion—and no harm in it as far as I see, and as explained already. She does not want him to know that she used "Ski" whose entity he was known to distrust, the shortcomings and crimes of several other "Skis" having been fathered on the *real* "Ski," and Mr. Massey unable to recognize one from the other. In her loose, careless way she says: "Let him think *what he likes but he must not suspect you have been near him* with Ski at your orders." Thereupon, Mrs. B. the "clever impostor" hardened

and "experienced in deceit" does precisely that, *which she is plainly asked not to do*, *i.e.* goes near him and hands to him the very book in which Ski had placed the letter! Very clever; quite so. (3) He argues that, "even if otherwise conceivable (the occult forgery) the later contents of the letter were inconsistent with the supposed object, for it went on to speak of the T.S. and of the adepts with as much apparently genuine devotion etc. etc." Mr. Massey, I see, makes no difference between an "occult" and a *common* forger such as his legal experience may have made him acquainted with. An "occult" forger a *dugpa* would have *forged* the letter precisely in this tone. He would have never become guilty of being carried away by his personal grudge, so as to deprive his letter of its cleverest feature. The T.S. would not be shown by him "a superstructure upon fraud," and it is "the very opposite impression" that *is* its crown. I say *is* for half of the letter *is* a forgery and a *very occult* one. Mr. Massey may perhaps believe me since it is not that portion which concerns him that is denied (all with the exception of the words "mysterious" and (or some other still more mysterious place")—but "the later portion," just that one which "Billing himself reluctantly admitted" as giving "the very opposite impression." "L.L." is nobody living or dead. Certainly not "Lord Lindsay," since he was not known to H.P.B., nor had she then nor had she ever since the least concern about his "Lordship." This portion bears so much the impression of clumsy fraud upon its face that it could have deceived but one whose mind was already well prepared to see fraud in Mrs. Billing and her "Ski." I have done, and you may show this to your friend Mr. Massey. Whatever his personal opinion about myself and Brothers can in no way influence the promised "teachings" through your friendly agency.

Yours,
K. H.

NEXT: LETTER 56 PREVIOUS: LETTER 91a

LETTER No. 92

K.H.'s three words. 23-11-82 {Received Allahabad}

P.S., It may so happen that for purposes of our own, mediums and their spooks will be left undisturbed and free not only to personate the "Brothers" but even to *forge* our *handwriting*. Bear this in mind and be prepared for it in London. Unless the *message* or communication or whatever it may be is *preceded* by the triple words:

"Kin-t-an, Na-lan-da, Dha-ra-ni."—*Know it is not me*, *nor from me*.

K. H.

NEXT: LETTER 78 PREVIOUS: LETTER 105

LETTER No. 93

Kiddle Explanations. {Written very early December 1883, concerning Letter 6}
{Received in London, late December 1883–early January 1884}

My good and faithful friend—the explanation herein contained would have never been made but that I have of late perceived how troubled you were during your conversations upon the subject of "plagiarism" with some friends—C.C.M. particularly. Now especially that I have received your last in which you mention so delicately "this wretched little Kiddle incident," to withhold truth from you—would be cruelty; nevertheless, to give it out to the world of prejudiced and malignantly disposed Spiritualists, would be sheer folly. Therefore, we must compromise: I must lay both yourself and Mr. Ward, who shares my confidence, *under a pledge never to explain without special permission from me the facts* hereinafter stated by me to anyone—not even to M. A. Oxon and C. C. Massey included for reasons I will mention presently and that you will readily understand. If pressed by any of them you may simply answer that the "psychological mystery" was cleared up to yourself and some others; and—IF satisfied—you may add, that "the parallel passages" cannot be called *plagiarism* or words to this effect. I give to you *carte blanche* to say anything you like—even the reason why I rather have the real *facts* withheld from the general public and most of the London Fellows—all except the details you alone with a few others will know. As you will perceive, I do not even bind you to defend my reputation—*unless* you feel yourself satisfied beyond any doubt, and have well understood the explanation yourself. And now I may tell you why I prefer being regarded by your friends an "ugly plagiarist."

Having been called repeatedly a "sophist," a "myth," a "Mrs. Harris" and a "lower intelligence" by the enemies, I rather not be regarded as a deliberate artificer and *a liar* by bogus friends—I mean those who would accept me reluctantly even were I to rise to their own ideal in their estimation instead of the reverse—as at present. Personally, I am indifferent, of course, to the issue. But for *your* sake and that of the Society I may make one more effort to clear the horizon of one of its "blackest" clouds. Let us then recapitulate the situation and see what your Western sages say of it. "K H"—it is settled—is a *plagiarist*—if it be, after all a question of K H and not of the "two Occidental Humourists." In the former case, an alleged "adept" unable to evolve out of his "small Oriental brain" any idea or words worthy of Plato turned to that deep tank of profound philosophy, the *Banner of Light*, and drew therefrom the sentences best fitted to express his rather entangled

ideas, which had fallen from the inspired lips of Mr. Henry Kiddle! In the other alternative, the case becomes still more difficult to comprehend—save on the theory of the irresponsible mediumship of the pair of Western jokers. However startling and impracticable the theory, that two persons who have been clever enough to carry on undetected the fraud of personating for five years several adepts—not one of whom resembles the other;—two persons, of whom one, at any rate, is a fair master of English and can hardly be suspected of paucity of original ideas, should turn for a bit of plagiarism to a journal as the *Banner*, widely known and read by most English knowing Spiritualists; and above all, pilfer their borrowed sentences from the discourse of a conspicuous new convert, whose public utterances were at the very time being read and welcomed by every *medium* and Spiritualist; however improbable all this and much more, yet any alternative seems more welcome than simple truth. The decree is pronounced; "K H," whoever he is, has stolen passages from Mr. Kiddle. Not only this, but as shown by "a Perplexed Reader"—he has omitted inconvenient words and has *so distorted the ideas he has borrowed* as to divert them from their original intention to suit his own very different purpose."

Well, to this, if I had any desire to argue out the question I might answer that of what constitutes plagiarism, being a borrowing of *ideas* rather than of words and sentences, there was none in point of fact, and I stand acquitted by my own accusers. As Milton says—"such kind of borrowing as this, *if it be not bettered* by the borrower is accounted *plagiary*." Having *distorted* the ideas "appropriated," and, as now published—diverted them from their original intention to suit my own "very different purpose," on such grounds my literary *larceny* does not appear very formidable after all? And even, were there no other explanation offered, the most that could be said is, that owing to the poverty of words at the command of Mr. Sinnett's correspondent, and his ignorance of the art of English composition, he has adapted a few of innocent Mr. Kiddle's effusions, some of his excellently constructed sentences—to express his own contrary ideas. The above is the only line of argument I have given to, and permitted to be used in, an editorial by the "gifted editor" of the *Theosophist*, who has been off her head since the accusation. Verily woman—is a dreadful calamity in this fifth race! However, to you and some few, whom you have permission to select among your most trusted theosophists, taking first care to pledge them by *word of honour* to keep the little revelation to themselves, I will now explain the real facts of this "very puzzling" psychological mystery. The solution is so simple, and the circumstances so amusing, that I confess I laughed when my attention was drawn

to it, some time since. Nay, it is calculated to make me smile even now, were it not the knowledge of the pain it gives to some true friends.

The letter in question was framed by me while on a journey and on horseback. It was dictated mentally, in the direction of, and "precipitated" by, a young chela not yet expert at this branch of Psychic chemistry, and who had to transcribe it from the hardly visible imprint. Half of it, therefore, was omitted and the other half more or less distorted by the "artist." When asked by him at the time, whether I would look it over and correct I answered, imprudently, I confess—"anyhow will do, my boy—it is of no great importance if you skip a few words." I was physically very tired by a ride of 48 hours consecutively, and (physically again)—half asleep. Besides this I had very important business to attend to *psychically* and therefore little remained of me to devote to that letter. It was doomed, I suppose. When I awoke I found it had already been sent on, and, as I was not then anticipating its publication, I never gave it from that time a thought.—Now, I had never evoked spiritual Mr. Kiddle's physiognomy, never had heard of his existence, was not aware of his name. Having—owing to our correspondence and your Simla surroundings and friends—felt interested in the intellectual progress of the Phenomenalists—which progress by the bye, I found rather moving backward in the case of American Spiritualists—I had directed my attention some two months previous to the great annual camping movement of the latter, in various directions, among others to Lake or Mount Pleasant. Some of the curious ideas and sentences representing the general hopes and aspirations of the American Spiritualists remained impressed on my memory, and I remembered only these ideas and detached sentences quite apart from the personalities of those who harboured or pronounced them. Hence, my entire ignorance of the lecturer whom I have innocently defrauded as it would appear, and who now raises the hue and cry. Yet, had I dictated my letter in the form it now appears in print, it would certainly look suspicious, and, however far from what is generally called plagiarism, yet in the absence of any inverted commas, it would lay a foundation for censure. But I did nothing of the kind, as the original impression now before me clearly shows. And before I proceed any further, I must give you some explanation of this mode of *precipitation.*

The recent experiments of the Psychic Research Society will help you greatly to comprehend the rationale of this "mental telegraphy." You have observed in the *Journal* of that body how thought transference is cumulatively affected. The image of the geometrical or other figures which the active brain has had impressed upon it, is gradually imprinted upon the

recipient brain of the passive subject—as the series of reproductions illustrated in the cuts show. Two factors are needed to produce a perfect and instantaneous mental telegraphy—close concentration in the operator, and complete receptive passivity in the "reader"-subject. Given a disturbance of either condition, and the result is proportionately imperfect. The "reader" does not see the image as in the "telegrapher's" brain, but as arising in his own. When the latter's thought wanders, the psychic current becomes broken, the communication disjointed and incoherent. In a case such as mine, the chela had, as it were, to pick up what he could from the current I was sending him and, as above remarked, patch the broken bits together as best he might. Do not you see the same thing in ordinary mesmerism—the *maya* impressed upon the subject's imagination by the operator becoming, now stronger, now feebler, as the latter keeps the intended illusive image more or less steadily before his own fancy? And how often the clairvoyants reproach the magnetiser for taking their thoughts off the subject under consideration? And the mesmeric healer will always bear you witness that if he permits himself to think of anything but the vital current he is pouring into his patient, he is at once compelled to either establish the current afresh or stop the treatment. So I, in this instance, having at the moment more vividly in my mind the psychic diagnosis of current Spiritualistic thought, of which the Lake Pleasant speech was one marked symptom, unwittingly transferred that reminiscence more vividly than my own remarks upon it and deductions therefrom. So to say, (the "despoiled victim's"—Mr. Kiddle's—utterances) came out as a "high light" and were more sharply photographed (first in the chela's brain and thence on the paper before him, a *double* process and one far more difficult than "thought reading" simply) while the rest,—my remarks thereupon and arguments—as I now find, are hardly visible and quite blurred on the original scraps before me. Put into a mesmeric subject's hand a sheet of blank paper, tell him it contains a certain chapter of some book that you have read, concentrate your thoughts upon the words, and see how—*provided that he has himself not read the chapter*, but only takes it from your memory—his reading will reflect your own more or less vivid successive recollections of your author's language. The same as to the precipitation by the chela of the transferred thought upon (or rather, *into*) paper: if the mental picture received be feeble his visible reproduction of it must correspond. And the more so in proportion to the closeness of attention he gives. He might—were he but merely a person of the true mediumistic temperament—be employed by his "Master" as a sort of *psychic printing machine* producing lithographed or psychographed impressions of

what the operator had in mind; his nerve-system, the machine, his nerve-aura the printing fluid, the colours drawn from that exhaustless storehouse of pigments (as of everything else) the Akāsa. But the medium and the chela are diametrically dissimilar and the latter acts consciously, except under exceptional circumstances during development not necessary to dwell upon here.

Well, as soon as I heard of the charge—the commotion among my *defenders* having reached me across the eternal snows—I ordered an investigation into the original scraps of the impression. At the first glance I saw that it was I, the only and most guilty party,—the poor little boy having done but that which he was told. Having now restored the characters and the lines—omitted and blurred beyond hope of recognition by anyone but their original *evolver*—to their primitive colour and places, I now find my letter reading quite differently as you will observe. Turning to the *Occult World*—the copy sent by you—to the page cited, (namely p. 149 in the first edition) I was struck, upon carefully reading it, by the great discrepancy between the sentences. A gap, so to say, of ideas between part 1 (from line 1 to line 25) and part 2—the plagiarized portion so-called. There seems no connection at all between the two; for what has, indeed, the determination of our chiefs (to prove to a skeptical world that physical phenomena are as reducible to law as anything else) to do with Plato's ideas which "rule the world" or "practical Brotherhood of Humanity?" I fear that it is your personal friendship alone for the writer that has blinded you to the discrepancy and disconnection of ideas in this abortive "precipitation," *even until now*. Otherwise you could not have failed to perceive that something was wrong on that page; that there was a glaring defect in the connection. Moreover, I have to plead *guilty* to another sin: I have never so much as looked at my letters in print—until the day of the forced investigation. I had read only your own original matter, feeling it a loss of time to go over my hurried bits and scraps of thought. But now, I have to ask you to read the passages as they were originally dictated by me, and make the comparison with the *Occult World* before you.

I transcribe them with my own hand this once, whereas the letter in your possession was written by the chela. I ask you also to compare this handwriting with that of some of the *earlier letters* you received from me. Bear in mind, also the "O.L.'s" emphatic denial at Simla that my *first* letter had ever been written *by myself*. I felt annoyed at her gossip and remarks *then*; it may serve a good purpose *now*. Alas! by no means are we all "gods"; especially when you remember that since the palmy

days of the "impressions" and "precipitations"—"K H" has been born into a *new* and *higher* light, and even that one, in no wise the most dazzling to be acquired on this earth. Verily the *Light of Omniscience* and infallible Prevision on this earth—that shines only for the highest CHOHAN alone is yet far away from me!

I enclose the copy *verbatim* from the restored fragments underlining in red[1] the *omitted* sentences for easier comparison.

(Page 149.—First Edition.)[2]

. . . . . Phenomenal elements previously unthought of, . . . will disclose at last the secrets of their mysterious workings. Plato was right *to readmit every element of speculation which Socrates had discarded. The problems of universal being are not* UNATTAINABLE *or worthless if attained. But the latter can be solved only by mastering those elements that are now looming on the horizons of the profane. Even the Spiritualists, with their mistaken, grotesquely perverted views and notions are hazily realizing the new situation. They* PROPHESY *and their prophecies are not always without a point of truth in them, of intuitional prevision, so to say. Hear some of them reasserting the old, old axiom that* "Ideas rule the world"; and as men's minds receive new ideas, laying aside the old and effete the world (*will*) advance; mighty revolutions (*will*) spring from them; *institutions* (*aye, and even* creeds and powers, *they may add*)—WILL crumble before their onward march crushed by their own *inherent force not the* irresistible force *of the "new ideas" offered by the Spiritualists*! *Yes; they are both right and wrong*. It will be just as impossible to resist their influence when the time comes as to stay the progress of the tide,—*to be sure. But what the Spiritualists fail to perceive, I see, and their 'Spirits' to explain* (*the latter knowing no more than what they can find in the brains of the former*) *is, that all this* will come gradually on; and *that* before it comes *they as well as ourselves*, have all a duty *to perform, a task* set before us: that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena *or the agency called Spiritualism* but THESE universal ideas that we *have precisely to* study: *the noumenon not the phenomenon*, for, to comprehend the ***latter*** we have first to understand the ***former***. They *do* touch man's true position in the universe, to be sure,—*but only* in relation to his ***future*** *not* ***previous*** births. *It is not physical phenomena however wonderful that can ever explain to man* his origin *let alone* his ultimate destiny, *or as one of them expresses it*—the relation of the mortal to the immortal, of the

[1] These passages are printed in italics; underlined words are in small capitals.—ED.
[2] {See Letter 6, pp. 23-4.}

temporary to the eternal, of the finite to the Infinite, *etc., etc. They talk very glibly of what they regard as new ideas* "larger, *more general*, grander, more comprehensive, *and at the same time, they recognize instead* of the eternal reign of immutable law, *the universal reign of law as the expression of a divine Will*(!) *Forgetful of their earlier beliefs, and that "it repented the Lord that he had made Man" these would-be philosophers and reformers would impress upon their hearers that the expression of the said divine Will "is unchanging and unchangeable*—in regard to which there is only an ETERNAL NOW, while to mortals (uninitiated?) time is past or future as related to their finite existence on this material *plane"—of which they know as little as of their spiritual spheres*—a speck of dirt *they have made the latter like our own earth, a future life that the true philosopher would rather avoid than court. But I dream with my eyes open . . . At all events this is not any privileged teachings of their own. Most of these ideas are taken piece-meal from Plato and the Alexandrian Philosophers.* It is what we *all* study and what many have solved . . . etc. etc."

This is the true copy of the original document as now restored—the "Rosetta stone" of the Kiddle incident. And, now, if you have understood my explanations about the process, as given in a few words further back,—you need not ask me how it came to pass that though somewhat disconnected, the sentences transcribed by the chela are mostly those that are now considered as plagiarized while the "missing links" are precisely those phrases that would have shown the passages were simply *reminiscences* if not quotations—the key note around which came grouping my own reflections on that morning. In those days you were yet hesitating to see in Occultism, or the "O.L.'s" phenomena anything beyond a variety of Spiritualism and mediumship. For the first time in my life I had paid a serious attention to the utterances of the poetical "media," of the so-called "inspirational" *oratory* of the English and American lecturers, its quality and limitations. I was struck with all this brilliant but empty verbiage, and recognized for the first time fully its pernicious intellectual tendency. M∴ knew all about them—but since I had never had anything to do with any of them they interested me very little. It was their gross and unsavoury materialism hiding clumsily under its shadowy spiritual veil that attracted my thoughts at the time. While dictating the sentences quoted—a small portion of the many I had been pondering over for some days—it was those ideas that were thrown out *en relief* the most, leaving out my own parenthetical remarks to disappear in the precipitation. Had I looked over the impressed *negative* (?) there would have been one more weapon broken in the enemy's hand. Having

neglected this duty my Karma evolved, what the mediums of the future and the *Banner* may call the "Kiddle triumph." The coming ages will divide Society after the manner of your modern Baconians and Shakesperians into two quarrelling camps of partisans, called respectively the "Kiddlites" and the "Koot-humites" who will fight over the important literary problem—"which one of the two plagiarized from the other?" I may be told that meanwhile the American and English Spiritualists are gloating over the "Sinnett-K.H." *Sedan*? May their great orator and champion and they enjoy their triumph in peace and happiness, for no "adept" will ever cast his Himalayan shadow to obscure their innocent felicity. To you and a few other true friends I feel it my duty to give an explanation. To all others I leave the right to regard Mr. Kiddle—whoever he may be—as the inspirer of your humble servant.

I have done, and you may now, in your turn, do what you please with these facts, except the making use of them in print or even speaking of them to the opponents, save in general terms. You must understand my reasons for this. One does not cease entirely, my dear friend to be a *man* nor lose one's dignity for being an *adept*. In the latter capacity, one, no doubt, remains in every case quite indifferent to the opinion of the outside world. The former always draws the line between *ignorant surmise* and—deliberate, *personal insult*. I cannot really be expected to take advantage of the first to be ever hiding the problematic "adept" behind the skirts of the two supposed "humourists"; and as *man*, I had too much experience lately in such above said insults with Messrs. S. Moses and C. C. Massey to give them any more opportunities to doubt the word of "K.H.", or see in him a vulgar defendant, a kind of guilty, tricky Babu before a panel of stern European jurymen and Judge.

I have no time to answer fully now your last, long business letter, but will shortly. Nor do I answer Mr. Ward—since it is useless. I highly approve of *his* coming to India, but disapprove as highly his fancy of bringing Mr. C. C. Massey here. The result of the latter would be to injure the cause among Englishmen. Distrust and prejudice are contagious. His presence in Calcutta would be as disastrous as Mr. Ward's presence and services to the cause I live for would be beneficent and fruitful of good effects. But I would insist upon his passing some time at the Headquarters before his taking up his proposed labour of love among the officials.

It is certainly most flattering to hear from him, that Mrs. K. "had essayed her best to meet me in one or more of her trances"; and most sad to learn that "though she had invoked you (me) with all her spiritual intensity—she could get no response." It is too bad, really,

that this "ladie fair" should have been put to the trouble of a fruitless ramble through space to find insignificant me. Evidently we move in different astral "circles," and hers is not the first instance of persons becoming skeptical as to the existence of things outside their own *milieu*. There are, you know, "Alps upon Alps" and from no two peaks does one get the same view! Nevertheless, it is, as I say flattering to find her evoking me by name, while preparing for myself and colleagues a disastrous Waterloo. To tell the truth, I was not aware of the former, though painfully conscious of the latter. Yet, had not even the dismal plot ever entered her spiritual mind, to be honest, I do not think I could have ever responded to her call. As an American Spiritualist would put it—there seems to be very little *affinity* between our two natures. She is too haughty and imperious, too self-complacent for me; besides which she is too young and "fascinating" for a poor mortal like myself. To speak seriously, Mme. Gebhard is quite another sort of person. Her's is a genuine, sterling nature; she is a born Occultist in her intuitions and I have made a few experiments with her—though it is rather M∴'s duty than my own, and that, as you would say, it was not "originally contemplated" that I should be made to visit all the sibyls and sirens of the Theosophical establishment. My own preferences make me keep to the safer side of the two sexes in my occult dealings with them, though for certain reasons, even such visits—in my own natural skin—have to be extremely restricted and limited. I enclose a telegram from Mr. Brown to the "O.L." This day week I will be at Madras *en route* to Singapore and Ceylon, and Burmah. I will answer you through one of the chelas at the Headquarters.

The poor "O.L." in *disgrace*? Oh dear, no! We have nothing against the old woman with the exception that she is one. To save us from being *insulted* as she calls it, she is ready to give our real addresses and thus lead to a catastrophe. The real reason is that the hapless creature was too much compromized, too bitterly insulted owing to our existence. It all falls upon her and, therefore, it is but right that she should be *screened* in some things.

Yes; I would see *you*, President, if possible. Unless permitted by the Chohan (who forwards you His Blessing) to act on other lines of business—*i.e.* psychologically—I renounce to trust for the rebirth of *Phœnix* to the good will of my countrymen. The feeling between the two races is now intensely bitter and anything undertaken by the natives *now*, is sure to be opposed to the bitter end by the Europeans in India. Let us drop it for a while. I'll answer your questions in my next. If you find time to write for the *Theosophist* and can induce someone else, as Mr. Myers,

for instance—you will oblige me personally. You are wrong in distrusting Subba Row's writings. He does not write *willingly*, to be sure, but he will never make a false statement. See his last in the November number. His statement concerning the errors of General Cunningham ought to be regarded as a whole revelation leading to a revolution in Indian archaeology. Ten to one—it will never receive the attention it deserves. Why? Simply because his statements contain sober *facts*, and that what you Europeans prefer generally is *fiction* so long the latter dovetails with, and answers preconceived theories.

K. H.

The more I think of it, the more reasonable appears to me your plan of a Society within *the* London Society. Try, for something *may* come out of it.

NEXT: LETTER 86 PREVIOUS: LETTER 128

LETTER No. 94

{Likely received London, early March, 1884}

My dear friend,—Amid the various and arduous labours it has pleased the venerable Chohan to entrust me with—I had entirely forgotten the "Kiddle incident." You have my explanation. In asking you to keep me the secret I only meant the withholding of certain details that, in their ignorance of the scientific process your and my opponents would take exception to, make of it a pretext for poking fun at Occult Sciences and finally charge me with clumsy lies and yourself with credulity, or "hero-worship" as the golden-haired nymph of the Vicarage puts it. But if you are prepared to stand the fire of furious denial and adverse criticism, make of my letter and explanations the best use you can. The several letters and articles in the last numbers of the *Theosophist* given out with my permission—by Gen. Morgan, Subba Row and Dharani Dhar may pave the way for you. I would not have "the propagation of Theosophy" impeded on my account and to save my name from a few extra blows.

Yours in haste,

K. H.

NEXT: LETTER 61 PREVIOUS: LETTER 87

LETTER No. 95[1]

such a life of infamy. I will try my best to make of him a vegetarian and a teetotaller. *Total* abstinence from flesh and liquor are very wisely prescribed by Mr. Hume, if he would have good results. In good

[1] {Letter 95 is the continuation of Letter 18, p. 122.}

hands E. will do an immense good to the T.S. in India, but for this, he has through a training of purification. M∴ had to prepare him for six weeks before his departure otherwise it would have been impossible for me to project into his atmosphere even the *reflection* of my "double." I told you already, my kind friend, that what he saw was *not me*. Nor will I be able to project that reflection for you—unless he is thoroughly purified. Therefore, as the matter now stands I have not a word to say against Mr. Hume's conditions as expressed in his last "official" letter, except in congratulating him with all my heart. For the same reason it is impossible for me to answer him and his questions just now. Let him have patience, pray, in the E. matter. There are dirty conspiracies set on foot, and germinating in London, among the Spiritualists; and I am not at all sure that E. will resist the tide that threatens to submerge him unless they obtain from him, at least a partial recantation. We departed from our policy and the experiment was made with him on the "Vega" solely for the benefit of some Anglo Indian theosophists. Mr. Hume had expressed his surprise that even E.'s "spirits" should know nothing of us, and that despite the interests of the cause we did not show ourselves even to him. On the other hand, the Calcutta spiritualists and Mrs. Gordon with them were triumphant, and Col. G. followed suit. The "dear departed ones" were for the short period of his stay at Calcutta in odour of sanctity, and the "Brothers" rather low in public estimation. Many of you thought that our appearing to E., would "save the situation" and force Spiritualism to recognise the claims of Theosophy. Well, we complied with your wishes. M∴ and I were determined to show to you that there was no ground for such hopes. The Bigotry and Blindness of the Spiritualists fed by the selfish motives of professional mediums are rampant and the opponents are now desperate. We must allow the natural course of events to develop, and can only help on the coming crisis by having a hand in the increasing frequency of exposures. It would never do for us to *force* events, as it would be only making "martyrs" and allowing these the pretext for a new craze.

Thus, pray have patience. Mr. Hume—if he only holds on to his resolutions—has a grand and noble work before him—the work of a true Founder of a new social era, of a philosophical and religious Reform. It is so vast and so nobly conceived, that if, as I hope, we will now finally agree, he will have quite enough to do during the interval that is necessary for me to probe and prepare Eglinton. I will write to Mr. Hume and answer his every point in a few days, explaining the situation as I conceive it. Meanwhile you would do well to show him this letter. Your *Review* of the *Perfect Way* is more perfect than its author's conception.

I thank you, my friend, for your good services. You are beginning to attract the Chohan's attention. And if you only knew what significance *that* has, you would not be calculating to a nicety what reward you are entitled to for certain recent services mentioned.

Yours affectionately,

K. H.

NEXT: LETTER 12 PREVIOUS: LETTER 18

LETTER No. 96

{Enclosed in Blavatsky Letter 12. Received London, January, 1884}

My humble pranams Sahib. Your memory is not good. Have you forgotten the agreement made at Prayag and the pass-words that have to proceed every genuine communication coming from us through a भूत डाक "*bhoot-dak*" or medium? How likely the *seance* of Dec. 15th —coroneted card, my letter and all! Very similar—as a Peling pundit would say. Yes—first a loving greeting from old woman to *Lonie* mispelt on card Louis, then to C. C. Massey—whose name she now never pronounces, and that greeting coming after supper—when C.C.M. had already left. Then my message in a feigned hand when I am at dead loggerheads with my own; again I am made to date my supposed message from Ladhak Dec. 16, whereas I swear I was at Chin-ki (Lhassa). Smoking your pipe. Best of all my asking you to "prepare for our coming as soon as we have won over Mr. Eglinton 'Sahib'."!!! One Saturday and Lord Dunraven having failed why not *try* again. A solemn evening, that Saturday, at Picadilly over old Sotheran the mouldy bookseller. Knew premises well, felt amused and watched with your leave. Why feel so disgusted? Spooks worked remarkably well nothing abashed by my presence of which neither W.E. nor his body guard knew nothing. My attention was attracted by their forging H.P.B.'s handwriting. Then I put aside my pipe and watched. Too much light for the creatures coming from a Picadilly Street though Sotheran emanations helped good deal. I would call your friend Mr. Myers' attention to psychic fact of rotten emanations. Raise a good bhoot-crop. Yes; the room with windows overlooking Picadilly is a good place for psychic development. Poor entranced wretch.

"We wish to state to prevent any future misunderstanding that whatever phenomena may present themselves to you this evening we are in no way responsible for them and have no hand in their production." This is pure self-abnegation—modesty is no name for

it. He paced the room and I followed from a distance. He went to Mr. Ward's writing desk and took a sheet of his monogram paper—and I helped myself to one—just to show you I watched. As for all of you you did not watch very keenly while he was guided to place paper and envelope between the leaves of a book and when he laid it upon the table, or you would have seen something very interesting for Science. The clock's silvery tongue strikes 10-15 and K.H.'s form descending a hill on horseback—(he is in the far off woods of Cambodia now) is supposed to cross the horizon of "Uncle Sam's" vision—and disturbs the activity of the pisachas. The astral disturbance impedes their dull progress. Their bells are fine—very.

Now Sahib, you must not be too hard upon the wretched young fellow. He was utterly *irresponsible* on that night. Of course his belonging to your L.L.T.S. is pure nonsense for a paid and suspected medium is no peer for English gentlemen. Yet he is honest in his way and however much K.H. made fun of him in his card addressed to the Gordons—that all of you took seriously at the time—he is really honest in his way and to be pitied. He is a poor epileptic *subject to fits especially on the days when he is expected to have dinner with you.* I mean to ask K.H. to beg a favour from Mr. Ward: to save the poor wretch from the two elementaries—which have fastened on him like two barnacles. It is easy for good "Uncle Sam" to get for him an appointment somewhere and thus save him from a life of infamy which kills him, he will thereby do a meritorious and a Theosophical act of charity. Mr. Ward is wrong. W.E. is not guilty of any *conscious*, deliberate jugglery that night. He got a passionate desire to join the L.L. and as the wish is father to the deed—his astral ticks fabricated that letter *of mine* through means of their own. Had he done it himself he would have remembered it was not my handwriting as he is familiar with it through Gordons.

Woe to the Spiritualists! Their *Karma* is heavy with the ruin of men and women they entice into mediumship, and then throw off to starve like a toothless dog. At any rate ask him for the card of *Upasika* with her alleged writing on it. It is a good thing to keep and show occasionally to the Masseys of the L.L. who believe pure lies and will suspect fraud where none is meant. You are at liberty to regard me as a "nigger" and savage Sahib. But though I am the first to advise Mrs. K.'s re-election—nevertheless, I would sooner trust W.E.'s clairvoyance than Mrs. K.'s or rather her *rendering* of her visions. But this will soon stop. Subba Row is vindicating you.—Writing an answer to the Australian convert.

M.·.

NEXT: LETTER 84 PREVIOUS: LETTER 85

LETTER No. 97

{Received late 1885–early 1886?}

"Common people" are the masses as different from those who are distinguished. Your methods were not abandoned, it was only sought to show a drift of cyclic change no doubt that is helped by you too. Are you not man of the world enough to bear the small defects of young disciples? In their way they also help—and greatly. In you is also concealed a power to help from your side, for the poor Society will even yet need all it can get. It is good that you have seen the work of a noble woman, who has left all for the cause. Other ways and times will appear for your help, for you are a single witness and well knowing the facts that will be challenged by traitors.

We cannot alter Karma my "good friend" or we might lift the present cloud from your path. But we do all that is possible in such material matters. No darkness can stay for ever. Have hope and faith and we may disperse it. There are not many left true to the "original program"! And you have been taught much and have much that is—and will be—useful.

M∴

NEXT: LETTER 140 PREVIOUS: LETTER 65

SECTION 7

MISCELLANEOUS LETTERS

LETTER No. 98[1]

{Received Allahabad, around December 1, 1880}

I realized it perfectly. But however sincere, these feelings are too deeply covered by a thick crust of self sufficiency and egoistical stubbornness to awaken in me anything like sympathy.

(1) For centuries we have had in Thibet a moral, pure hearted, simple people, unblest with civilization, hence—untainted by its vices. For ages has been Thibet the last corner of the globe not so entirely corrupted as to preclude the mingling together of the two atmospheres—the physical and the spiritual. And he would have us exchange this for *his* ideal of civilization and Govt! This is pure self peroration, an intense passion for hearing himself discuss, and for imposing his ideas upon every one.

(2) Now really, Mr. H. ought to be sent by an international Committee of Philanthropists, as a Friend of Perishing Humanity to teach our Dalai Lamas—*wisdom*. Why he does not straight-way sit down and frame a plan for something like Plato's Ideal *Republic* with a new scheme for everything under the Sun and moon—passes *my* poor comprehension!

(3) This is indeed benevolent in him to go so far out of his way to teach us. Of course, this is pure kindness, and not a desire to overtop the rest of humanity. It is his latest acquisition of mental evolution, which, let us hope, will not turn in—dissolution.

(4) Amen! My dear friend, you ought to be held responsible for not starting in his head the glorious idea to offer his services as a General School Master for Thibet, Reformer of ancient superstitions and Saviour of future generations. Of course, were he to read this, he would show immediately that I argue like an "educated monkey."

(5) Now just listen to the man jabbering about what he knows nothing. No men living are freer than we when we have once passed out of the stage of pupilage. Docile and obedient but never slaves during that time we must be; otherwise, and if we passed our time in arguing we never would learn anything at all.

[1] The pound symbol and numbers refer to Letter 99 from A. O. Hume on which K.H. comments in this letter {to A.P.S.}. —Ed.

(6) And whoever thought of proposing him as such? My dear fellow can you really blame me for shrinking from closer relations with a man whose whole life seems to hang upon incessant argumentation and philipics? He says that he is no *doctrinaire* when he is the very essence of one! He is worthy of all the respect and even affection of those who know him well. But my stars! in less than twenty four hours he would paralyze any one of us, who might be unfortunate enough to come within a mile of him, merely by his monotonous piping about his own views. No; a thousand times *no*: Such men as he make able statesmen, orators anything you like but—never adepts. We have not one of that sort among us. And that is perhaps why we never felt the necessity for a house of lunatics. In less than three months he would have driven half of our Thibetan population mad!

I mailed a letter for you the other day at Umballa. I see you did not receive it yet.

Yours Ever affectionately,
Koot' Hoomi

NEXT: LETTER 5 PREVIOUS: LETTER 28

LETTER No. 99[1]

Simla. 20-11-80.

My dear Koot Humi

I have sent Sinnett your letter to me and he has kindly sent me yours to him. I want to make some remarks on this, not by way of cavil, but because I am so anxious that you should understand me. Very likely it is my conceit—but whether or no I have a deep rooted conviction that I *could* work effectually if I only saw my way, and I cannot bear the idea of your throwing me over under any misconception of my views. And yet every letter I see of yours, shows me that you do not yet realize what I think and feel.**#** To explain this I venture to jot down a few comments on your letter to Sinnett.

You say that if Russia does not succeed in taking Tibet, it will be due to you and herein at least you will deserve our gratitude—I do not agree to this in the sense in which you mean it. **(1)** If I thought that Russia would on the whole govern Tibet or India, in such wise as to make the inhabitants on the whole happier than they are under the existing Governments, I would myself welcome and work for her advent. But so far as I can judge the Russian Government is a corrupt despotism, hostile to individual liberty of action and therefore to real progress . . . etc.

Then about the English-speaking Vaquil. Was the man so much to

[1] Extracts only are given from this letter. The pound sign and numbers in parentheses refer to the previous letter from K.H. No. 98. —Ed. {Forwarded to A.P.S. in Allahabad late November. See Appendix 2, pp. 523-30 for full text of this letter.}

blame? You and yours have never taught him that there was anything in Yog Vidya. The only people who have taken the trouble to educate him at all have in so doing taught him materialism—you are disgusted with him, but who is to blame? . . . I judge perhaps as an outsider, but it does seem to me, that the impenetrable veil of secrecy by which you surround yourselves, the enormous difficulties which you oppose to the communication of your spiritual knowledge, are the main causes of the rampant materialism which you so much deplore. . . . You alone do possess the means of bringing home to the ordinary run of men, convictions of this nature, but you, apparently bound by ancient rules, so far from zealously disseminating this knowledge, envelope it in such a dense cloud of mystery, that naturally the mass of mankind, disbelieve in its existence . . . there can be no justification for not giving clearly to the world the more important features of your philosophy, accompanying the teaching with such a series of demonstrations as should ensure the attention of all sincere minds. That you should hesitate to confer hastily great powers too likely to be abused, I quite understand—but this in no way bars a dogmatic denunciation of the results of your psychical investigations, accompanied by phenomena, sufficiently clear and often repeated to prove that you really did know more of the subjects with which you dealt than Western Science does.**(2)**

Perhaps you will retort "how about Slade's case?" but do not forget that *he* was taking money for what he did; making a living out of it. Very different would be the position of a man, who came forward to teach gratuitously, manifestly at the sacrifice of his own time, comfort and convenience, what he believed it to be for the good of mankind to know. At first no doubt everyone would say the man was mad or an impostor—but then when phenomenon on phenomenon was repeated and repeated, they would have to admit there was something in it, and within three years, you would have all the foremost minds in any civilized country intent upon the question and tens of thousands of anxious enquirers out of whom ten percent might prove useful workers, and one in a thousand perhaps develop the necessary qualifications for becoming ultimately an adept. If you desire to react on the native through the European mind that is the way to work it. Of course, I speak under correction and in ignorance of conditions, possibilities, etc., but for this ignorance at any rate *I* am not to blame . . . **(3)**.[1]

Then I come to the passage. "Has it occurred to you that the two Bombay publications if not influenced, may at least have not been

[1] {Two paragraphs have been omitted to which K.H.'s comment also applies. See Appendix 2 for full text of this letter.}

prevented by those who might have done so because they saw the necessity for that much agitation to effect the double result of makinga needed diversion after the brooch grenade, and perhaps of trying the strength of your personal interest in occultism and theosophy? I do not say it was, I but enquire whether the contingency ever presented itself to your mind." Now of course this was addressed to Sinnett, but still I wish to answer it in my fashion. First I should say, *cui bono* throwing out such a hint? You must know whether it was so or not. If it was not, why set us speculating as to whether it *may* have been, when you know it was *not*. But if it was so, then I submit, that in the first place an idiotic business like this could be no test of any *man's* (there are of course lots of human beings who are only a sort of educated monkey) personal interest in *any* thing. . . . In the second place if the brothers did deliberately allow the publication of those letters, I can only say, that from my worldly non-initiated standpoint, I think they made a sad mistake . . . and the object of the Brothers being avowedly to make the T.S. respected, they could hardly have selected any worse means, than the publication of these foolish letters. . . . but still when the question is broadly put, did you ever consider whether the Brothers allowed this publication, I cannot avoid replying, if they did not, it is futile wasting consideration on the matter, and if they did, it seems to me that they were unwise in so doing. **(4)**

Then come your remarks about Col. Olcott. Dear old Olcott, whom everyone who knows must love. I fully sympathize in all you say in his favour — but I cannot but take exception to the terms in which you praise him, the whole burthen of which is that he never questions but always obeys. This is the Jesuit organization over again — and this renunciation of private judgment, this abnegation of one's own personal responsibility, this accepting the dictates of outside voices as a substitute for one's own conscience, is to my mind a *sin* of no ordinary magnitude. . . . Nay further I feel bound to say that if . . . this doctrine of blind obedience is an essential one in your system, I greatly doubt whether any spiritual light it may confer can compensate mankind for the loss of that private freedom of action, that sense of personal, individual responsibility of which it would deprive them. . . . **(5)**

. . . But if it be intended that I shall ever, get instructions to do this or that and without understanding the why or the wherefore, without scrutinizing consequences, blind and heedless, straightway go and do it, — then frankly the matter for me is at an end — I am no military machine — am an avowed enemy of the military organization — a friend and advocate of the industrial or cooperative system, and I will join no society or no body which purports to limit or control my right of private judgment.

Of course I am not a ***doctrinaire*** **! ?** and do not desire to ride any principle as a Hobby Horse. . . .

To return to Olcott—*I* do not think his connection with the proposed Society would be any evil. . . .

In the first place *I* should not object in any way to dear old Olcott's supervision, because I know it would be nominal, as even if he tried to make it otherwise, Sinnett and I are both quite capable of shutting him up if he interfered needlessly. But neither of us could accept him ***as our real guide*** **(6)**, because we both know that we are intellectually his superiors. This is a brutal way, as the French would say, of putting it, but que voulez vous? Without perfect frankness there is no coming to an understanding. . . .

Yours sincerely,
A. O. Hume

NEXT: LETTER 28 PREVIOUS: LETTER 106

LETTER No. 100[1]

{Received Allahabad, March 25+, 1882}

The new "*guide*" has meanwhile a few words to say to you. If you care anything about our *future relations*, then, you better try to make your friend and colleague Mr. Hume give up his insane idea of going to Tibet. Does he really think that *unless we allow it*, he, or an army of Pelings will be enabled to hunt us out, or bring back news, that we are, after all, but a "moonshine" as she calls it. Madman is that man who imagines that even the British Govt: is strong and rich enough and powerful enough to help him in carrying out his insane plan! Those whom we desire to know us will find us at the very frontiers. Those who have set against themselves the Chohans as he has—would not find us were they to go {to} L'hassa with an army. His carrying out the plan will be the signal for an absolute separation between your world and ours. His idea of applying to the Govt: for permission to go to Tibet is ridiculous. He will encounter dangers at every step and—will not even hear the remotest tidings about ourselves or our whereabouts. Last night a letter was to be carried to him as well as to Mrs. Gordon. The Chohan *forbid* it. You are warned, good friend—act accordingly.

K. H.

NEXT: LETTER 122 PREVIOUS: LETTER 89

[1] This communication is written across the lines of a letter of H.P.B.'s to A.P.S. {Blavatsky Letter 2, dated March 25th}; the subject matter of the two letters however bear no relation to each other. —ED.

LETTER No. 101

Received Simla, {October} 1881.

Your letter received. I believe you had better try and see whether you could not make your ideas less polemical and dry than his. I begin to think there may be some stuff in you, since you are able so to appreciate my beloved friend and brother. I have attended to the Brahmin boy's letter and erased the offensive sentence replacing it with another. You can now show it to the Maha Sahib; him so proud in his *bakbak* humility and so humble in his pride. As for phenomena you will have none—I have written through Olcott. Blessed is he who knows our Koothoomi and blessed is he who appreciates him. What I now mean you will understand some day. As for your A.O.H. I *know him better* than you ever will.

M∴

NEXT: LETTER 74 PREVIOUS: LETTER 73

LETTER No. 102

Received Simla, {October} 1881.

My dear young friend, I am sorry to differ from you in your last two points. If he can stand one sentence of rebuke he will stand for more than what you would have me alter. *On tout ou rien*—as my frenchified K. H. taught me to say. I have thought your suggestion No. 1—good and have fully adopted it, hoping that you will not refuse some day to give me lessons of English. I had "Benjamin" stick a patch in the page, and made him forge my caligraphy while smoking a pipe on my back. Not having the right to *follow* K. H. I feel very lonely without my boy. Hoping to be excused for writing, and refusal, I trust you will not shrink from telling the truth, if need be, even in the face of the son of "a member of Parliament." You have too many eyes watching you to afford making mistakes *now*.

M∴

NEXT: LETTER 29 PREVIOUS: LETTER 74

LETTER No. 103

Received Allahabad, {before February 11, 1883}

To accomplish a plan like the one in hand many agencies must be employed and failure in any one direction jeopardises the results though it may not defeat it. We have had various checks and may have more. But observe: *first*—that two points are auspicious—thanks to kind Providence: Allen has become friendly, and a friend of yours (I believe) is Resident at Kashmir. And *second* that until the Maharajah of Kashmir—the prince first on the programme—has been sounded the vital point will not have been touched. He—the first as I say on the programme has been left to the last! Not much was expected from others and thus far each of the others who has been approached has failed to respond. Why do not the *chelas* (?) do *as* they are told? If *chelas* neglect orders, and *strained sense of delicacy interferes*, how without miracle can results be expected! I have telegraphed you to await Olcott's coming because it is best that you should work together at Calcutta to try and set things in motion. One word from you to the Resident would have been sufficient—but you are proud as all your race. Olcott will be at Calcutta about the 20th. Do not listen to the old woman—she becomes weak-headed when left to herself. But M.·. will take her in hand.

Yours,

K. H.

NEXT: LETTER 58 PREVIOUS: LETTER 25

LETTER No. 104

{Received Simla, around September 25, 1881}

P.P.C. letter written before retirement.

My dear friend: — Your note received. What you say in it shows me that you entertain some fears lest I should have been offended by Mr. Hume's remarks. Be at ease, pray, for I never could be. It is not anything contained in his observations that annoyed me, but the persistence with which he was following out a line of argument that I knew was pregnant with future mischief. This *argumentum ad hominem* —renewed and taken up from where we had left it off last year was as little calculated as possible to draw the Chohan from his principles, or force him into some very desirable concessions. I dreaded the consequences and my apprehensions had a very good foundation, I can assure you. Please assure Mr. Hume of my personal sympathy and respect for him and give him my most friendly regards. But I will not have the pleasure of "catching up" any more of his letters or answering

them for the next three months. As nothing whatever of the Society's original programme is yet settled upon, nor do I hope of seeing it settled for some time to come I have to give up my projected voyage to Bhootan, and my Brother M∴ is to take my place. We are at the end of September and nothing could be done by October 1st that might warrant upon my insisting to go thither. My chiefs desire me particularly to be present at our New Year's Festivals, February next, and in order to be prepared for it I have to avail myself of the three intervening months. I will, therefore, bid you now good bye my good friend, thanking you warmly for all you have done and tried to do for me. January next I hope to be able to let you have news from me; and,—save new difficulties in the way of the Society arise again from "your shore"—you will find me in precisely the same disposition and frame of mind in which I now part with both of you. Whether I will succeed in bringing my beloved but very obstinate Brother M∴ to my way of thinking is what I am now unable to say. I have tried and will try once more, but I am really afraid, Mr. Hume and he would never agree together. He told me he would answer your letter and request through a third party—not Mad. B. Meanwhile she knows quite enough to furnish Mr. Hume with ten lectures had he but a desire to deliver them, and were he but to recognize the fact, instead of entertaining such a poor [opinion] of her in one direction and such a very erroneous conception in some others. M∴ promised me though to refresh her failing memory and to revive all she has learned with him in as bright a way as could be desired. Should the arrangement fail to get Mr. Hume's approbation I will have but to sincerely regret it, for it is the best I can think of.

I leave orders with my "Disinherited" to watch over *all* as much as it lies in his weak powers.

And now I must close. I have but a few hours before me, to prepare for my long, *very* long journey. Hoping we part as good friends as ever, and that we might meet as better ones still. Let me now "astrally" shake hands with you and assure you of my good feelings once more.

Yours as ever,

K. H.

NEXT: LETTER 116 PREVIOUS: LETTER 26

LETTER No. 105

{Received Allahabad, mid-late November, 1882}

My dear friend—

Before I give you any definite answer to your business letter I desire to consult our venerable Chohan. We have, as you say 12 months time

before us. For the present I have a little business on hand, that is very important, as it hinges on to a series of other deliberate untruths, whose real character it is nigh time to prove. We are called in so many words, or rather in five letters "liars" (*sic*) and accused of "base ingratitude." The language is strong, and willing as we should feel to borrow many a good thing from the English, it is not politeness, I am afraid, that we would feel inclined to learn from the class of gentlemen represented by Mr. Hume. Left standing by itself, the business I am now concerned with, you may truly regard, as of very little importance collated with other facts, unless shown on good and unimpeachable testimony as, to say the least, a perversion of facts—it tends to become a *cause* which will yield unpleasant effects and ruin the whole fabric. Do not, therefore, I pray you, stop to argue the utter unworthiness of the small remembrance, but relying upon our seeing something of the future which remains hidden to you, pray answer my question, as a friend and brother. When you have done that you will learn why this letter is written.

H.P.B. has just quarrelled with Djual Khool, who maintained that the unpleasant proceeding was *not* entered in the minutes by Davison, while she affirmed that it was. Of course he was right and she wrong. Yet if her memory failed her in this particular, it served her well as to the fact itself. You remember, of course the event. Meeting of the Eclectics in the Billiard room. Witnesses—yourself, the Hume pair, the Gordon couple, Davison and H.P.B. Subject: S. K. Chatterji his letter to Hume expressing contempt for theosophy and suspicious about the good faith of H.P.B. Handing over the letter I had returned her to Mr. Hume she said that I had given orders through her to the General Council to invite the Babu to resign. Thereupon Mr. Hume proclaimed most emphatically: "In such case your Koot Hoomi *is no gentleman*. The letter is a private letter and under these circumstances no gentleman would ever think of acting as desired by him." Now the letter was not a private one, since it was circulated by Mr. Hume among the members. At the time I paid no attention whatever to the fling. Nor had I come to know of it through H.P.B., but through G. Khool who had heard it himself and has an excellent memory.

Now, will you oblige me by writing for me two lines telling me as *you* remember the event. Were the words "no gentleman" applied to your humble servant or in general. I ask you *as a gentleman*, not as a friend. This has a very important bearing on the future. When done, I will let you see the latest development of the infinite "fertility of resource" at the command of our mutual friend. It may be, that under any other circumstances Mr. H.'s braggadocios about Lord Ripon's high opinion of Hume's

theosophy and his "big talk" about his literary, monetary and other services rendered to us might pass unnoticed, for we all know his weaknesses; but in the present case they must be dealt with so as not to leave him a single straw to catch at, because his last letter to me (which you will see)—is not only entirely at variance with all the acknowledged rules of good breeding, but also because unless his own misstatements are actually proved, he will boast hereafter of having given the direct lie to our Brotherhood, and that no member of the latter could ever permit it. You cannot fail to remark the absurd contrast between his apparent confidence in his wonderful powers and superiority and the soreness he exhibits at the slightest remark passed upon him by myself. He must be made to realize that were he really as great as he asserts, or even if he were himself quite satisfied of his greatness and the infallibility of his power of memory, whatever even the adepts might think, he would remain indifferent to, at any rate, would not be as vulgarly abusive as he is now. His sensitiveness is in itself evidence of the doubts lurking in his mind as to the validity of the claims he so boastfully puts forth; hence his irritability, excited by anything and everything that is likely to disturb his self-delusions.

I hope you will not refuse a direct and clear answer to my direct and clear question. Yours ever affectionately,

K. H.

NEXT: LETTER 92 PREVIOUS: LETTER 72

LETTER No. 106

{Received, Allahabad, around November 20, 1880}

I desire to answer your letter carefully and explicitly. I must, therefore, ask you to accord me a few days longer when I will be quite at leisure. We have to take measures for effectually protecting our country and vindicating the spiritual authority of our Priestly King. Perhaps, never, since the invasion of Alexander and his Greek legions have so many Europeans stood together under arms so near to our frontiers *as they do now*. My friend, your correspondents seem to acquaint you with the greatest news but superficially—at best: perhaps, because they do not know it themselves. Never mind it will all be known some day. However, as soon as I get a few hours leisure, you will find at your service your friend.

K. H.

Try to believe more than you do in the "old lady." She *does* rave betimes; but she *is* truthful and does the best she can for you.

NEXT: LETTER 99 PREVIOUS: FIRST LETTER OF K.H. TO A. O. HUME

LETTER No. 107

My dear Ambassador — {Received, Ceylon, March 1, 1881}

To quiet the anxiety I see lurking within your mind, and which has even a more definite form than you have expressed, let me say that I will use my best endeavors to calm our highly sensitive—not always sensible old friend, and make her stop at her post. Ill health resulting from natural causes, and mental anxiety have made her nervous to an extreme degree and sadly impaired her usefulness to us. For a fortnight past she has been all but useless and her emotions have sped along her nerves like electricity through a telegraphic wire. All has been chaos. I am sending these few lines by a friend to Olcott so that they may be forwarded without her knowledge.

Consult freely with our friends in Europe and return with a good book in your hand and a good plan in your head. Encourage the sincere brethren at Galles to persevere in their work of education. Some cheering words from you will give them heart. Telegraph to Nicolas Dias Inspector of Police Galles that you, a member of the Council of the T.S. are coming (the date and name of steamer given) and I will cause H.P.B. to do the same to *another* person. Think on the way of your true friend.

K. H. and ——

NEXT: LETTER 31 PREVIOUS: LETTER 8

LETTER No. 108[1]

The man sent by me last night was a Ladakee chela and had nothing to do with you. What you just said about "initiation" is true. Any Fellow who truly and sincerely repents ought to be taken back. As you see I am with you *constantly*.

NEXT: LETTER 109 PREVIOUS: LETTER 115

LETTER No. 109

I cannot make a miracle, or I would have shown myself fully to Mrs. Sinnett at least in spite of the matches of the French woman and to yourself in spite of the physical and psychical conditions. Kindly realize that my sense of justice is so strong that I would not deny you a satisfaction I gave Ramaswami and Scott. If you have not seen me it is simply because it was an impossibility. If you had gratified K. H. by attending the meeting no harm would as a matter of fact have been done to you for K. H. had foreseen and prepared all, and the very effort you made to be firm even at supposed personal risk, would have totally changed your condition. Now let us see what the future has in store. M

[1] This fragment is in M.'s handwriting. —Ed. {Received Allahabad, January 12+, 1882. Letter 109 is overleaf on the same sheet of paper.}

NEXT: LETTER 43 PREVIOUS: LETTER 108

LETTER No. 110

{Received Simla, October 7+, 1882}

My dear friend — May I trouble you to hand the enclosed Rs. 50 to Darbhagiri Nath when you see him? The little man is in trouble but has to be remonstrated; and the best punishment for an *accepted* chela is to receive the reproof through a "lay" one. On his way from Ghoom to Bengal through imprudence and indiscretion he lost money, and, instead of addressing himself directly to me he tried to dodge the "Master's eye" and called upon a probationary chela upon whom he has not the slightest claim to help him out of his difficulty. So please tell him that Ram S. Gargya has not received his telegram from Burdwan but that it went direct into the hands of the Lama who notified me of it. Let him be more prudent in future. You now see the danger in allowing young chelas out of sight even for a few days. Money losses are nothing, but it is the results involved and the temptation that are terrible. My friend, *I am afraid you too, have been again* IMPRUDENT. I have a letter from Col. Chesney—very polite and quite diplomatic. Several such messages may do for an excellent *refrigerator*.

Yours,
K. H.

P.S. I am glad to find you reprinting in the *Pioneer* "A Day with my Indian Cousins" by Atettjee Sahibjee, etc., from *Vanity Fair*. Last year I had asked you to give some work, to the author of those sketches after the manner of the once famous *Ali Baba*—but was refused. You thought he did not write well enough for the *Pioneer*. You distrusted a "native." And now his articles are accepted in *Vanity Fair*.

I am glad for poor Padshah. He is a madcap, yet of excellent heart and sincerely devoted to Theosophy and—*our* Cause.

I must consult you. Hume writes to H.P.B. (a most *loving* letter!). He sends her two corrected copies of a letter of his in the *Pioneer* of the 20th and remarking that the time has come when, if the native press all over the country will only following this, *his* lead, push the question strongly—material concessions *will* be obtained—he adds "*you will of course reprint this* in the *Theosophist*." How can she do it, without connecting her journal directly with politics? I would have extremely liked to have his letter on *Education* reproduced from your *Pioneer* in the *Theosophist*, but hesitated to tell her to do it, fearing it would give a new colouring to the magazine. Some of his articles are extremely able.

Well, and what are you to do about anniversary of "Eclectic" and *cyclic* conclusion?

She is better and we have left her near Darjeeling. She is not safe

in Sikkim. The Dugpa opposition is tremendous and unless we devote the whole of our time to watching her, the "Old Lady" would come to grief since she is now unable to take care of herself. See what happened to the little man—he will tell you. You ought to take her in for October and November.

Yours again, K. H.

This little wretch forced me to blush before you on account of his indiscretion—"from a European standpoint." I cannot be always looking after my chelas in their travels—and their knowledge of your ways and usages amounts to—*cipher*! It is but today that I learned of his borrowing from you Rs. 30—through Gjual Khool. He had no business and *no right* to do so; but you must pardon him for he has not the least conception of a difference between a Tibetan and a European chela and acted as unceremoniously with you as he would with Gjual Khool. I send you back with thanks the money lent, hoping you will not take us all for savages!

I am writing you a long letter—by fits and starts as usual. When that *business* letter will be on its way, I will send another with answers to your questions.

A ludicrous thing happened in connexion with C.C.M.'s letter that I will relate in my next.

Hail and success to the "new President" at last!!

Yours ever fondly, K. H.

Pardon the unavoidable delay. This letter with the enclosed cannot reach Darjeling before 4 or 5 days.

NEXT: LETTER 54 PREVIOUS: LETTER 111

LETTER No. 111

{Received Simla, October 2, 1882}

My dear friend,

The present will be delivered at your house by Darbhagiri Nath, a young Chela of mine, and his brother Chela, Chandra Cusho. They are forbidden to enter anyone's house without being invited to do so. Therefore, I pray you to pardon our savage customs and, at the same time to humour them by sending them an invitation in your name, either now—if you can receive them privately and without risking their meeting at your place with any stranger; or—at any other time during the evening, or late at night.

I have not the slightest objection to Mrs. S. your lady seeing either of them; but I pray her not to address them, since they are forbidden by our religious laws to speak with any lady—their mothers and sisters excepted—and that she would otherwise greatly embarrass them. I pray

her to do so in my name, and for my sake. I trust also to your friendship that *none but you* will speak with them. They have their mission and beyond that they must not go (1) to deliver into your hands my "answers to the famous contradictions" and (2) to interview Mr. Fern. If you have an answer for me, Darbhagiri Nath will come for it whenever you are ready. I also entreat you most earnestly not to inflict upon them Mr. Hume. Do not think of what has happened until everything is explained.

Ever yours,

K. H.

P.S. They are also forbidden to shake hands with any man or woman i.e. *to touch* anyone; but you can invite my little man to come and talk with you as much as you like provided you are discreet.

NEXT: LETTER 110 PREVIOUS: LETTER 10

LETTER No. 112

{Received Simla, early September, 1882}

My reply to Col. Chesney in answer to his letter was already written and ready to be forwarded by my little man, when I received yours advising me not to correspond with him. Therefore I forward it to you to be read, and should you think it expedient—to deliver it to its address. It seems rude to leave his letter without any acknowledgment—whether he is or is not in sympathy with the movement.

But good friend I leave this entirely in your hands and pray you to use in the matter your own discretion. You ought to know that decidedly young Fern is a little humbug and worse—a *congenital* though often an irresponsible liar. He tries in his last to bamboozle M∴ and make him believe he, Fern, is a new Zanoni *en herbe.* He is *testing* us in every way and manner, and constant skirmishes notwithstanding has a certain and very strong influence on Hume, whom he bamboozles with imaginary "powers" whose mission is to supplant the Brothers. He made him believe indirectly he belonged to a Society whose "name is unmentionable." A Society that seeks no one, whose one member knows not who the other is, nor will he know till the real nature of the "Brothers" is made public, though the system on which it works precludes all deception, etc. etc. To M∴ he writes that he confesses he "ought not to have put temptation" in his (Hume's) way. For having over-estimated his strength, he has "unwittingly caused him to fall"!! This individual is at the bottom of much that has happened. Watch and beware of him. One thing is certain though. These are not times for visiting with severity the offences of the too indiscreet and but half faithful "lay chelas." Now that Mr. Hume alienated the Chohan and M∴

I remain alone to carry on the difficult work. You read H.'s letter. How do you like that huge shadow of a Yogi with solemnly stretched out hand, and defiant haughty eyes disavowing with contemptuous gesture the intent of hurting the Society.

Let me echo your sigh for the poor Society, and before fading away again into the foggy distance between Simla and Pari Jong assure you of my ever friendly feelings for yourself,

K. H.

Mr. W. Oxley wants to join the Eclectic. I'll tell her to send to you on his letter. Kindly write to him to say that he must not feel vexed at my denial. I know he is thoroughly sincere and as incapable of a deception or even exaggeration as you are. But he trusts too much to his subjects. Let him be cautious and very guarded; and, if he joins the Society I may help and even correspond with him through you. He is a valuable man, and indeed, more worthy of sincere respect than any other *Spiritualistic* mystic I know of. And though I have never approached him astrally or conversed with I have often examined him in thought. Do not fail to write to him with the first steamer.

K. H.

NEXT: LETTER 46 PREVIOUS: LETTER 52

LETTER No. 113

{Written around August 22, 1882; received Simla, late August}

Private.

My dearest friend: Please pardon me for troubling you with my own business—but though I am *forced* by the Chohan to answer I really do not know whether I am within the limits of your code of politeness or outside of it—I have a long letter to write to you upon something that troubles me and I want you to advise me. I am in a most disagreeable position placed as I am between the risk of betraying a friend and—your *code of honour* (the friend is not yourself.) I hope I may place an entire confidence in your personal friendship and of *course* honour.

Honor! What funny very funny notions you seem to have about that sacred thing! Do not be frightened for indeed the whole thing is more ludicrous than dangerous. Yet there is a danger in losing Mr. Hume.

Tomorrow I will write more fully. Fern is a little ass but he is a clairvoyant and likewise a little hallucinated. But Mr. H. is too severe upon him. The boy hopes that if we are myths or *frauds* he will find us out. Well where is the harm in such a hallucination? Yet H. *betrays* his confidence and sends me a letter three yards long with advice how to get out of our difficulties! He wants to be our benefactor

and place us under an eternal obligation for saving M∴ from falling once more into Fern's *trap*. I would have sent you on his letter but it is superscribed "private and confidential" and I would be in his eyes no *gentleman* were he find out such a breach of confidence. Well I want you to read this letter at any rate and leave it at your option to be either sent or destroyed. If you do not want him to know you have read it—well put a stamp on it and throw it into the letter box. I do not think he will take you into his confidence this once. However, I may be mistaken. Soon you will learn more.

Yours affectionately,

K. H.

NEXT: LETTER 30 PREVIOUS: LETTER 51

LETTER No. 114

{Received Allahabad, November 13, 1881}

The letter forwarded is from a Baboo—your nausea-inspiring Bengalee, from whom, I ask you, for K H's sake—to conceal the feeling of queasiness that may overcome you at his sight—if he comes. Read it with attention. The lines underlined contain the germ in them of the greatest reform, the most beneficent results obtained by the Theosophical movement. Were our friend of Simla less cantankerous, I might have tried to influence him to draft out special rules and a distinct pledge with app[s] and oblig[s] for the Zenana women of India. Profit by the suggestion and see whether you can prevail upon him to do so. Write to him without delay to Bombay to come and meet the old woman at your house and then pass him on to his countryman and Brother-Fellow the "Prayag" Babu—the young leach of your Society. Then telegraph to her to Meerut to come *using my name*—otherwise she will not. I already answered him in her name. Do not feel surprised, for everything I have a reason of mine, as you may learn some years hence.

And why should you be so anxious to see my *chits* to other people? Have you not sufficient trouble to make out my letters addressed to yourself?

M∴

NEXT: LETTER 90 PREVIOUS: LETTER 40

LETTER No. 115

Received during brief visit to Bombay, January {6}, 1882.

It was certainly K H's and my great desire that since Scott could not attend the anniversary you should—not to take any part in its

proceedings but simply—be present at it. This hapless organization will once more exhibit its representation without one single European of position and influence. But neither of us would force a course of action—against your wish—upon you. Therefore what I say must not be construed into an order or urgent request. We think it good—but you must obey your own cool judgment—the more so as perhaps today marks a crisis. One reason for my calling you was K H's wish that you should be brought under certain magnetic and other occult influences that would favorably act upon yourself in future.

I will write more tomorrow for I yet hope you will give us a day or two and so let us have time to see what can be done for you by Koothoomi.

M∴

NEXT: LETTER 108 PREVIOUS: LETTER 37

LETTER No. 116

{Received Simla, early October 1881}

A. P. Sinnett

My dear Friend, I am tired and disgusted with all this wrangling to death. Please read this before giving it to Mr. Hume. If, as a debt of gratitude, he would exact but a pound of flesh, I would have naught to say—but a pound of useless verbiage is indeed more than even I—can stand!

Yours ever,
K. H.

NEXT: LETTER 22 PREVIOUS: LETTER 104

LETTER No. 117

{Received Simla, mid-October, 1882)

This will introduce to my Chela (lay) No. 1 "Lay Chela No. 2" —Mohini Babu. The experiences of the latter and what he has to say will interest Mr. Sinnett. Mohini Babu is sent by me on a certain mission in reference to the forthcoming and very threatening end of the cycle (theosophical)—and has no time to lose. Please, receive him at once and take his evidence.

Yours,
K. H.

NEXT: LETTER 72 PREVIOUS: LETTER 23b

LETTER No. 118

{Received Simla, August 1882)

This is a fraudulent intrusion into private correspondence. No time to even answer your queries—will do so tomorrow or next day. For

several days I have noticed something like anxiety in your lady's thoughts about Den. Children's diseases are seldom dangerous even when somewhat neglected, if the child have naturally a strong constitution; the pampered ones falling naturally victims to contagion. I remarked her fear of carrying the germs of the disease home with her at Mr. Hume's the other day, as my attention was drawn to her by the "Disinherited" who was on the watch. Fear not *in any case*. I hope you will pardon me if I advise you to s{e}w up the enclosed in a small bag—a part of it will do—and hang it on the child's neck.

Unable as I am to carry into your homestead the full magnetism of my physical person I do the next best thing by sending you a lock of hair as a vehicle for the transmission of my aura in a concentrated condition. Do not allow anyone to handle it except Mrs. Sinnett. You'll do well not to approach Mr. Fern too near for a time.

Yours,
K. H.

Say nothing of this note to any one.

NEXT: LETTER 21 PREVIOUS: LETTER 127

LETTER No. 119

{Received Allahabad, late November–early December 1882}

Give Mr. Sinnett my salams—and ask him to comment upon the slip enclosed. He may know what I mean him to write upon the subject editorially. Tell him also that time is short and precious and ought not to be wasted.

K. H.

The following may lead later on to a curious confirmation of our "obscuration" doctrine which so puzzles my friend—the Editor of the "Phœnix."

Will you kindly and likewise, comment upon it and oblige thereby,

Yours,
K. H.

Newspaper Cutting

Sir John Lubbock's opinion confirms or endorses the conclusion long since put forth by some of the most eminent astronomers, namely, that there are now in the solar system, or firmament, many dark bodies—that is, bodies which now emit no light, or comparatively little. He points out, for example, that in the case of Procyon the existence of an invisible body is demonstrated by the movement of the visible stars. Another illustration which he cites relates to the notable phenomena presented by Algow, the bright star in the Head of Medusa. This

star shines without change for two days and thirteen hours; then, in three hours and a half, dwindles from a star of the second to one of the fourth magnitude; and then, in another three and a half hours, resumes its original brilliancy. According to the view entertained by Professor Lubbock, these changes must be regarded as indicating the presence of an opaque body, which intercepts at regular intervals a part of the light emitted by Algow.

NEXT: LETTER 79 PREVIOUS: LETTER 78

LETTER No. 120

{Received Allahabad, March 11, 1882}

To Mr. Sinnett's "Lady."

Wear the hair enclosed in a *cotton* tape (and if preferred in a metal armlet) a little lower than your *left* armpit below the left shoulder. Follow advice that will be given to you by Henry Olcott. It is good and we shall not object. Harbour not ill-feelings even against an enemy and one who has wronged you: for hatred acts like an antidote and may damage the effect of even *this hair*.

K. H.

NEXT: LETTER 88 PREVIOUS: M'S HANDWRITING SAMPLE (p. xliii)

LETTER No. 121

Received at Bombay on return to India, July {11}, 1881.

Thanks. The little things prove very useful, and I gratefully acknowledge them. You ought to go to Simla. TRY. I confess to a weakness on my part to see you do so. We must patiently await the results, as I told you of *the* Book. The *blanks* are provoking and "tantalizing" but we cannot go against the inevitable. And as it is always good to mend an error I already did so by presenting the *Occult World* to the C—'s notice. Patience, patience.

Yours, ever
K. H.

NEXT: LETTER 70 PREVIOUS: LETTER 68

LETTER No. 122

{Likely sent by Eglinton from London; see BL 193 & 193a, April 28, '82}

My good friend; though Mr. Eglington has promised to return by the end of June he cannot do so—after the danger that has threatened him at Calcutta on the very day of his departure—unless he is thoroughly protected against any such disgraceful recurrence. If Mr. Hume is anxious to have him, let him for want of something better—offer him the place of his private secretary for a year or so, now that Mr. Davison is away. If you or Mr. Hume are really anxious

to *see me*—(or rather *my astral Self*) there's a chance for you. H.P.B. is too old and not passive enough. Besides she has done too many services to be forced into it. With Mr. Eglington, and he willing, the thing would become easy. Profit then by the chance offered; in a year more it WILL BE TOO LATE.

Yours,
K. H.

London, April 27.
To Mr. A. P. Sinnett,
Editor *Pioneer*, Allahabad.

NEXT: LETTER 130 PREVIOUS: LETTER 100

LETTER No. 123

Do not be impatient—good friend; I will answer tomorrow. When you learn one day the difficulties that are in my way you will see how mistaken you are at times in your notions about my movements.

K. H.

{UNPLACED CHRONOLOGICALLY TOGETHER WITH LETTER 145}

LETTER No. 124

{Received Madras, late March, 1883

Cannot you manage to pick up for me three pebbles? They must come from the shores of the Adriatic—Venice preferably; as near to the Dogal Palace as they can possibly be found; (under the Bridge of Sighs would be the most desirable but for the mud of the ages). The pebbles must be of three different colours one—red, the other black; the third white (or greyish). If you manage to get them, please keep them apart from every influence and contact but yours, and oblige ever yours,

K. H.

NEXT: LETTER 67 PREVIOUS: LETTER 77

LETTER No. 125

{Received Simla, August 4, 1882}

I am commanded by my beloved Master, known in India and the Western lands as Koot Hoomi Lal Singh, to make in his name the following declaration, in answer to a certain statement made by Mr. W. Oxley, and sent by him for publication in the Theosophist. It is claimed by the said gentleman that my Master Koot Hoomi (*a*) has thrice visited him "by the astral form"; and (*b*) that he had a conversation with Mr. Oxley when, as alleged he gave the latter certain explanations in reference to astral bodies in general, and the incompetency of his own *mayavy-rupa* to preserve its consciousness simultaneously with the body "at both

ends of the line." Therefore my Master declares that:—1. Whomsoever Mr. Oxley may have seen and conversed with at the time described, it was not with Koot Hoomi, the writer of the letters published in the *Occult World*.

2. Notwithstanding that my Master knows the gentleman in question who once honoured him with an autograph letter, thereby giving him the means of making his (Mr. Oxley's) acquaintance and of sincerely admiring his intuitional powers and *western* learning—yet he has never approached him whether astrally or otherwise: Nor has he ever had any conversation with Mr. Oxley, least of all one of that nature in which both the subject and predicate, the premises and conclusions are all wrong.

3. In consequence of the said claims, the repetition of which is calculated to lead many of our theosophists into error, my Master has determined to issue the following resolution.

Henceforth any medium or seer who will feel disposed to claim either to have been visited by, or to have held conversation with, or to have seen my Master,—will have to substantiate the claim by prefixing his or her statement with THREE SECRET WORDS, which he, my Teacher, will divulge to and leave in the safe keeping of Mr. A. O. Hume, and Mr. A. P. Sinnett the respective President and Vice-President, of "The Eclectic Theosophical Society" of Simla. As long as they do not find these three *words* correctly repeated by a medium or heading a statement to that effect, whether verbal or printed, emanating from him or her, or on his or her behalf, the claim shall be regarded as a gratuitous assumption and no notice will be taken of it. To his regret my Master is forced to adopt this step, as unfortunately of late such self-deception have become quite frequent, and would demand a speedy check.

The above declaration and statement to be appended as a foot-note to Mr. Oxley's published statement.

By order,

GJUAL-KHOOL. M.xxx

NEXT: LETTER 19 PREVIOUS: LETTER 20C

LETTER No. 126

{P.S. to Letter 5; written around November 26, 1880}

P.S. It is exceedingly difficult to make arrangements for a Punjab address through which to correspond. Both B. and I had counted much upon the young man whose sentimentalism we find unfits him for the useful office of intermediary. Still, I will not cease trying and shall hope to send you the name of a post office either in the Punjab or N.W.P. where one of our friends will be passing and repassing once or twice a month.

K. H.

NEXT: LETTER 6 PREVIOUS: LETTER 5

LETTER No. 127[1]

Extracts from Letters of K.H. to A.O.H. and A.P.S.
Received by A.P.S., {Simla,} August 13, 1882.

One of your letters begins with a quotation from one of my own . . . "remember that there is within man no abiding principle"—which sentence I find followed by a remark of yours "How about the sixth and seventh principles?" To this I answer, neither Atma nor Buddhi ever were *within* man,—a little metaphysical axiom that you can study with advantage in Plutarch and Anaxagoras. The latter made his *νους αυτοκρατης*—the spirit self-potent, the *nous* that alone recognised *noumena* while the former taught on the authority of Plato and Pythagoras that the *deus omniu{m}* or this nous always remained without the body; that it floated and overshadowed so to say the extreme part of the man's head, it is only the vulgar who think it is within them . . . Says Buddha "you have to get rid entirely of all the subjects of impermanence composing the body that your body should become permanent. The permanent never merges with the impermanent although the two are one. But it is only when all outward appearances are gone that there is left that one principle of life which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire is neither in the flame nor in the fuel, nor yet inside either of the two but above beneath and everywhere—(Parinirvana Sutra, Kiouen XXXIX).

. . . You want to acquire gifts. Set to work and try to develop lucidity. The latter is no gift but a universal possibility common to all. As Luke Burke puts it "idiots and dogs have it, and to a more remarkable degree often than the most intellectual men. It is because neither idiots nor dogs use their reasoning faculties but allow their natural instinctive perceptions to have full play."

. . . You use too much sugar in your food. Take fruit bread tea coffee and milk and use them as freely as you would like to, but no chocolate, fat, pastry and but very little sugar. The fermentation produced by it especially in that climate of yours is very injurious. The methods used for developing lucidity in our chelas may be easily used by you. Every temple has a dark room, the north wall of which is entirely covered with a sheet of mixed metal, chiefly copper, very highly polished, with a surface capable of reflecting in it things, as well as a mirror. The chela sits on an insulated stool, a three-legged bench placed in a flat-bottomed vessel of thick glass,—the lama operator likewise, the

[1] The extracts are in Mr. Sinnett's handwriting.—Ed.

two forming with the mirror wall a triangle. A magnet with the north pole up is suspended over the crown of the chela's head without touching it. The operator having started the thing going leaves the chela alone gazing on the wall, and after the third time is no longer required.

NEXT: LETTER 118 PREVIOUS: LETTER 19

LETTER No. 128

Class dp	INDIAN TELEGRAPH	Local No. 5686

To (Station) Adyar Madras
To (Person) Madame Blavatsky
Editor of the Theosophist.

From (Station) Jammoo
From (Person) Colonel Olcott

Damodar left before dawn at about eight oclock letters from him and Koothumi found on my table—Dont say whether return or not—Damodar bids us all farewell conditionally and says brother theosophists should all feel encouraged knowing that he has found the blessed masters and been called by them+ the dear boys recent developments astonishing.+ Hooney bids me await orders

MADRAS 25-11-83 Hour 17:30.

NEXT: LETTER 93 PREVIOUS: LETTER 129

LETTER No. 129

{Enclosed in Letter 83}

Class P	INDIAN TELEGRAPH	Local No. 48

To (Station) Adyar Madras
To (Person) Madame Blavatsky

From (Station) Jummu
From (Person) Col Olcott

The	Masters	have
taken	damodar	return
not	promised	

We will send him back KH

ADYAR 25-11-83 Hour 10:15

NEXT: LETTER 128 PREVIOUS: LETTER 83

APPENDIX 1

LETTER No. 130

Triplicane, Madras
7th May 1882

To A. P. Sinnett Esquire
Editor of the Pioneer, etc. etc. etc.

Dear Sir

I have been requested by Madame Blavatsky several times within the last three months to give you such practical instruction in our occult Science as I may be permitted to give to one in your position; and I am now ordered by —— to help you to a certain extent in lifting up a portion of the first veil of mystery. I need hardly tell you here that the Mahatmas can hardly be expected to undertake the work of personal instruction and supervision in the case of beginners like you, however sincere and earnest you may be in your belief in their existence and the reality of their science and in your endeavours to investigate the mysteries of that science. When you know more about them and the peculiar life they lead, I am sure you will not be inclined to blame them for not affording to you *personally* the instruction you are so anxious to receive from them.

I beg to inform you that the help hereby promised will be given to you provided you give your consent to the following conditions;—

(1) You must give me your word of Honour that you will never reveal to anybody whether belonging to the Theosophical Society or not, the secrets communicated to you unless you previously obtain my permission to do so.

(2) You must lead such a life as is quite consistent with the Spirit of the rules already given you for your guidance.

(3) You must reiterate your promise to promote as far as it lies in your power the objects of the Theosophical Association.

(4) You must strictly act up to the directions that will be given to you with the instruction herein promised.

I must also add here that anything like a wavering state of mind as to the reality of Occult Science and the efficacy of the prescribed

process is likely to prevent the production of the desired result.

In sending me a reply to this letter I hope you will be good enough to let me know whether you are acquainted with the Sanskrit Alphabet and whether you can pronounce Sanskrit words *Correctly and distinctly*.

I beg to remain

Yours sincerely

T. Subba Row.

NEXT: LETTER 132 PREVIOUS: LETTER 122

LETTER No. 131

Coconada

26th June 1882

To A. P. Sinnett, Esquire

etc. etc. etc.

Dear Sir,

Please kindly excuse me for not having sent you a reply to your letter up to this time. The *qualified* assent which you were pleased to give to the conditions laid down by me necessitated a reference to the Brothers for their opinion and orders. And now I am sorry to inform you that anything like practical instruction in the ritual of Occult Science is impossible under the conditions you propose. So far as my knowledge goes, no student of occult philosophy has ever succeeded in developing his psychic powers without leading the life prescribed for such students; and it is not within the power of the teacher to make an exception in the case of any student. The rules laid down by the ancient teachers of Occult Science are inflexible; and it is not left to the discretion of any teacher either to enforce them or not to enforce them according to the nature of the existing circumstances. If you find it impracticable to change the present mode of your life, you cannot but wait for practical instruction until you are in a position to make such sacrifices as Occult Science demands; and for the present you must be satisfied with such theoretical instruction as it may be possible to give you. It is hardly necessary now to inform you whether the instruction promised you in my first letter under the conditions therein laid down would develop in you such powers as would enable you either to see the Brothers or converse with them clairvoyantly. Occult training, however commenced, will in course of time, necessarily develop such powers. You will be taking a very low view of Occult Science if you were to suppose that the mere acquirement of psychic powers is the highest and the only desirable result of occult training. The mere acquisition of wonder-working powers can never secure immortality for the student of Occult

Science unless he has learnt the means of shifting gradually his sense of individuality from his corruptible material body to the incorruptible and eternal *Non-being* represented by his seventh principle. Please consider this as the real aim of Occult Science and see whether the rules you are called upon to obey are necessary or not to bring about this mighty change.

Under present circumstances, the Brothers have asked me to assure you and Mr. Hume that I would be fully prepared to give you both such theoretical instruction as I may be able to give in the philosophy of the Ancient Brahminical religion and Esoteric Buddhism.

I am going to leave this place for Madras on the 30th of this month.

I beg to remain

Yours sincerely

T. Subba Row

NEXT: LETTER 11 PREVIOUS: LETTER 12

LETTER No. 132[1]

{Received, Simla, June 3+, 1882}

Extracts I got for your benefit—pitying your impatience from "Rishi M.·.." See my note.

It would no doubt cause him considerable inconvenience if he were obliged to change his mode of life completely. You will find from the letters that he is very anxious to know beforehand the nature of the Siddhis or wonder-working powers that he is expected to obtain by the process or ritual I intend prescribing for him.

The power to which he will be introduced by the process in question will no doubt develop wonderful clairvoyant powers both as regards sight and sound in some of its higher correlations; and that the highest of its correlations is intended by our Rishi—M.·.—to lead the candidate through *the first three stages of initiation* if he is properly qualified for it.

But I am not prepared to assure Mr. Sinnett NOW that I shall teach him any of its higher correlations. What I mean to teach him now is a necessary preliminary preparation for studying such correlations . . .

. . . .

. . . .

my proposal into consideration.

As I have been wandering here and there since my arrival here I have not been able to complete my second article with reference to Mr. Oxley's book.

[1] Parts of this letter are missing. The comments in K.H.'s handwriting are printed in bold type.—ED.

But I will try my best to finish it as soon as possible.

For the present I beg to remain

Your most obedient servant

T. Subba Row {symbols; see p. xlvii}

Coconada. 3rd June 1882

{To} Madam H. P. Blavatsky {symbols; see p. xlvii}

My dear friend,—I strongly advise you not to undertake at present a task beyond your strength and means; *for once pledged* were you to break your promise it would cut you off for years, if not for ever from any further progress. I said from the first to "*Rishi* M∴" that his intention was kind but his project *wild*. How can you in your position undertake any such labor? Occultism is not to be trifled with. It demands *all* or nothing. I read your letter to S.R. sent by him to Morya and I see you do not understand the first principles of . . . X

(*Contd. post p.* 376.)

NEXT: LETTER 76 PREVIOUS: LETTER 130

LETTER No. 133

{Received London, late July, 1884}

My dear Mr. Sinnett,

It is very strange that you should be ready *to deceive yourself* so willingly. I have seen last night whom I had to see, and getting the explanation I wanted I am now settled on points I was not only doubtful about but positively averse to accepting. And the words in the first line are words I am bound to repeat to you as a warning, and because I regard you, after all, as one of my best *personal* friends. Now you *have* and *are* deceiving, in vulgar parlance, *bamboozling* yourself about the letter received by me yesterday from the Mahatma. *The letter is from Him*, whether written through a chela or not; and—perplexing as it may seem to you, contradictory and "absurd," it is the full expression of his feelings and *he maintains* what he said in it. For me it is surpassingly strange that you should accept as His only that which dovetails with your own feelings, and reject all that contradicts your own notions of the fitness of things. Olcott has behaved like an ass, utterly devoid of tact; he confesses it, and is ready to confess it and to say *mea culpa* before all the Theosophists—and it is more than any Englishman would be willing to do. This is perhaps, why, with all his lack of tact, and his frequent freaks that justly shock your susceptibilities and mine too, heaven knows!—going as he does against every *conventionality*—he is still so liked by the Masters, who care not for the flowers of European civilization. Had I known last night what I have learnt since—*i.e.* that

you imagine, or rather force yourself to imagine that the Mahatma's letter is not wholly orthodox and was written by a chela to please me, or something of the sort, I would not have rushed to you as the only plank of salvation. Things *are* getting dark and hazy. I have managed last night to get the Psychic Research Society rid of its nightmare, Olcott; I may manage to get England rid of its bugbear—Theosophy. If you—the most devoted, the best of all Theosophists—are ready to fall a victim to your own preconceptions and believe in new gods of your own fancy dethroning the old ones—then, notwithstanding all and everything Theosophy has come too early in this country. Let your L.L.T.S. go on as it does—I cannot help it; and what I mean I will tell you when I see you. But *I* will have nothing to do with the new arrangement and —retire from it altogether unless we agree to disagree no more.

Yours
H.P.B.

NEXT: LETTER 55 PREVIOUS: LETTER 60

LETTER No. 134

{Received Allahabad, November 4+, 1881; the "Prayag Letter"}

Dehra Dun. Friday. 4th

Arrived only yesterday, last night late from Saharampur. The house very good but cold, damp and dreary. Received a whole heap of letters and answer yours first.

Saw at last M∴ and showed him your last or rather Benemadhab's on which you have scratched a query. It is the latter Morya answers. I wrote this under his dictation and now copy it.

I wrote to Sinnett my opinion on the Allahabad theosophists. (Not through me though?) Adetyarom B. wrote a foolish letter to Damodar and Benemadhab writes a foolish request to Mr. Sinnett. Because K.H. chose to correspond with two men, who proved of the utmost importance and use to the Society they all—whether wise or stupid, clever or dull, *possibly* useful or utterly useless—lay their claims to correspond with us directly—too. Tell him (you) that this must be stopped. For ages we never corresponded with anyone, nor do we mean to. What has Benemadhab or any other of the many claimants done to have a right to such a claim? Nothing whatever. They join the Society, and though remaining as stubborn as ever in their old beliefs and superstitions, and having never given up caste or one single of their customs, they, in their selfish exclusiveness, expect to see and converse with us and have our help in all and everything. I will be pleased if Mr. Sinnett says, to everyone of those who may address him with similar pretensions the following: "The 'Brothers' desire

me to inform one and all of you, *natives*, that unless a man is prepared to become a thorough theosophist *i.e.* to do as D. Mavalankar did,—give up entirely caste, his old superstitions and show himself a true reformer (especially in the case of child marriage) he will remain simply a member of the Society with no hope whatever of ever hearing from us. The Society, acting in this directly in accordance with our orders, *forces no one to become a theosophist of the IId. Section.* It is left with himself and at his choice. It is useless for a member to argue 'I am one of a pure life, I am a teetotaller and an abstainer from meat and vice. All my aspirations are for good etc.' and he, at the same time, building by his acts and deeds an impassable barrier on the road between himself and us. What have we, the disciples of the true *Arhats*, of esoteric Buddhism and of Sang-gyas to do with the *Shasters* and Orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis and Saddhus leading the most pure lives, and yet being as they are, on the path of *error*, never having had an opportunity to meet, see or even hear of us. Their forefathers have driven away the followers of the only true philosophy upon earth away from India and now, it is not for the latter to come to them but to them to come to us if they want us. Which of them is ready to become a Buddhist, a *Nastika* as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barrier to us for they have *none*. They may have had influences around them, bad magnetic emanations the result of drink, Society and promiscuous physical associations (resulting even from shaking hands with impure men) but all this is physical and material impediments which with a little effort we could counteract and even clear away without much detriment to ourselves. Not so with the magnetism and invisible results proceeding from erroneous and sincere beliefs. Faith in the Gods and God, and other superstitions attracts millions of foreign influences, living entities and powerful agents around them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war to the unprogressed *Planetaries* who delight in personating gods and sometimes well known characters who have lived on earth. There are Dhyan-Chohans and "Chohans of Darkness," not what they term *devils* but imperfect "Intelligences" who have never been born on this or any other earth or sphere no more than the "Dhyan Chohans" have and who will never belong to the "builders of the Universe," the pure Planetary Intelligences, who preside at every *Manvantara* while the Dark Chohans preside at the *Pralayas*. Explain this to Mr. Sinnett (I CAN'T)—tell him to

read over what I said to them in the few things I have explained to Mr. Hume; and let him remember that as all in this universe is contrast (I cannot translate it better) so the light of the Dhyan Chohans and their pure intelligence is contrasted by the "*Ma-Mo* Chohans"—and their destructive intelligence. These are the gods the Hindus and Christians and Mahomed and all others of bigoted religions and sects worship; and so long as *their* influence is upon their devotees we would no more think of associating with or counteracting them in their work than we do the Red-Caps on earth whose evil results we try to palliate but whose work we have no right to meddle with so long as they do not cross *our* path. (You will not understand this, I suppose. But think well over it and you will. M∴ means here, that they have no right or even power to go against the natural or that work which is prescribed to each class of beings or existing things by the law of nature. The Brothers, for instance could *prolong* life but they could not *destroy* death, not even for themselves. They can to a degree palliate evil and relieve suffering; they could not destroy evil. No more can the Dhyan Chohans impede the work of the Mamo Chohans, for *their* Law is *darkness*, *ignorance*, *destruction* etc., as that of the former is Light, knowledge and creation. The Dhyan Chohans answer to *Buddh*, Divine Wisdom and Life in blissful knowledge, and the Ma-mos are the personification in nature of *Shiva*, Jehovah and other invented monsters with Ignorance at their tail).

The last phrase of M∴'s I translate is thus. "Tell him (you) then that for the sake of those who desire to learn and have information, I am ready to answer the 2 or 3 enquiries of Benimadhab from the Shasters, but I will enter in no correspondence with him or any other. Let him put their questions clearly and distinctly to (you) Mr. Sinnett, and then I will answer through him (you)."

I send you my uncle's letter just received by me. He says (as my translation of his Russian letter shows) that he wrote to you the same. Whether you received it or not, I know not, but I send you this. If it is identical with yours then send me back mine. I suppose that by this time it is pretty well proved that I am *I*—and not someone else; that my uncle being now adjunct (or asst.) Minister of the Interior, is a personage who by signing his name in full can certainly be trusted, unless, indeed, the *C*. and *M*. and your friend Primrose invent a new version and say that we have *forged* the documents. But my uncle says in his *official* letter to me that the Prince Dondouhof is going to send me an official document to prove my identity, and so we will wait. His other *private* letter I cannot translate as its phraseology is far from complimentary for Mr.

Primrose in particular, and the Anglo-Indians who insult and vilify me in general. I will ask the Prince to write to Lord Ripon, or Gladstone *direct*.

Your's in the love of Jesus

H. P. Blavatsky.

Why the deuce does the "Boss" want me now to go to Allahabad? I can't be spending money there and back for *I have* to go by Jeypur and Baroda and he knows it. What all this means is more than I can tell. He made me go to Lahore and now it's *Allahabad*!!

NEXT: LETTER 40 PREVIOUS: LETTER 36

LETTER No. 135

{Received London, late October, 1884}

My dear Mr. Sinnett

For fear that you should "trace back" to me a new treachery, permit me to say that I have never said to Hübbe Schleiden and Frank Gebhard that the existence of our seven *objective* planets was an allegory. What I said was, that the objectivity and actuality of the septenary chain had nothing to do with the *correct* understanding of the seven rounds. That outside of the *initiates* no one knew the *mot final* of this mystery. That you could not understand it thoroughly, nor explain it, because Mahat. K.H. told you hundred times that you could not be told the *whole* doctrine; that you knew Hume had made him questions and cross-examined Him until his hair became gray. That there were hundred *apparent* inconsistencies just because you had not the key to the x777 x and could not be given it. In short that you gave the truth, but by *far not* the whole truth especially about rounds and rings which was only at best *allegorical*.

Yours,

{H.P.B.[1]}

NEXT: LETTER 137 PREVIOUS: LETTER 66

LETTER No. 136

March 17th {1882, Bombay}

My dear Mr. Sinnett

Your invitation read with surprise.

Not "surprise" at myself being invited, but surprise at *you* inviting me *again*, just as if you had not had enough of me! Now what good can I be to any one in this world, except to make some stare, others to speculate upon my cleverness as an impostor, and the small minority to eye me with the feeling of wonder generally in store for

[1] {Signature indecipherable, but letter is in H.P.B.'s handwriting.}

"monsters" exhibited in museums or *aquariums*. This is *fact*; and I had enough proof of it, not to run again my neck into the halter if I can help it. My coming to stop with you even for a few days, would be only a source of disappointment to yourself, and one of *torture* to me.

Now, you must not take these words en mauvaise part. I am simply sincere with you. You are and have been,—especially Mrs. Sinnett, for ever so long—my best friends here; but it is just because I consider you as such, that I am forced to rather give a momentary than a prolonged annoyance to you; rather a refusal, than an acceptance of the kind invitation. Besides—as *a medium* of communication between yourself and K.H. (for I suppose you do not invite me *pour mes beaux yeux*, alone?) I am utterly useless now. There is a limit to endurance, there is one to the greatest self-sacrifice. I have worked for them faithfully and unselfishly for years, and the result was, that I ruined my health, dishonoured my ancestral name, got reviled by every greengrocer from Oxford Street, and every fishmonger from Hungerford market—who had become a C.S. and—finally did no good to them, very little to the Society and none at all to either poor Olcott or myself. Believe me, we are better friends with several hundred miles between us than—a few steps. Besides this, Boss says there's a new development hanging over our heads. He and K.H. put their wise heads together and are preparing *to work* as they tell me. We have but a few months left until November and if things are not entirely whitewashed until then and fresh blood poured into the Brotherhood and Occultism—we may just as well go to bed all of us. Personally for myself it is a matter of very little moment, whether it is so or not. My time is also fast approaching when, *my hour of triumph* will strike. Then is it, that I also, may prove to those who *speculated* about me, those who believed as those who disbelieved that none of them approached within 100 miles of the area of truth. I have suffered *hell* on earth, but before I leave it, I promise myself *such a triumph*, as will make the Ripons and his Roman Catholics, and the Baly's and Bishop Sargeant with their Protestant donkeys—bray as loud as their lungs will bear. Now, do you really think that you know ME my dear Mr. Sinnett? Do you believe that, because you have fathomed—as you think—my physical crust and brain; that shrewd analyst of *human* nature though you be—you have ever penetrated even beneath the first cuticles of my *Real Self*? You would gravely err, if you did. I am held by all of you as *untruthful* because hitherto I have shown the world only the true *exterior* Mme. Blavatsky. It is just as if you complained of the *falseness* of a moss and weed covered, and *mud*-covered, stony and rugged rock for writing outside "*I* am *not* moss covered and mud-

plastered; your eyes deceive you for you are unable to see beneath the crust," etc. You must understand the allegory. It is not *boasting* for I do not say whether *inside* that unprepossessing rock there is a palatial residence or an humble hut. What I say is this: you *do not know* me; for whatever there is *inside* it, is *not what you think* it is; and—to judge of me therefore, as of one *untruthful* is the greatest mistake in the world besides being a flagrant injustice. *I*, (the inner real "I") am in prison and cannot show myself as I am with all the desire I may have to. Why then, should I, because speaking for myself *as I am* and feel myself to be, why should I be held responsible for the *outward* jail-door and *its* appearance, when I have neither built nor yet decorated it?

But all this will be for you no better than vexation of spirit. "The poor old lady is crazy again"—will you remark. And let me prophecy that the day will come when you will accuse K.H. too of having *deceived* you; for only failing to tell *you* what he has *no right* to tell anyone. Yes; you will blaspheme *even against him*; because you always secretly hope that he may make *an exception in your favour.*

Why, such an extravagant, seemingly useless *tirade* as contained in this letter? Because, the hour is near; and that after having proved what I have to, I will bow myself out from the refined Western Society and—be no more. You may all whistle then for the Brothers.—Gospel.

Of course *it was* a joke. No; you *do not hate me*; you only feel a friendly, indulgent, a kind of *benevolent contempt for H.P.B.* You are right there, so far *as you know her* the one who is ready to fall into pieces. Perchance you may find out yet your mistake concerning the other—the well hidden party. I have now with me *Deb*; Deb "Shortridg" as we call him, who looks a boy of 12, though is past 30 and more. An ideal little face with small cut delicate features, pearly teeth, long hair, almond cut eyes and a Chinese-tartar purple cap on the top of his head. He is my "heir of Salvation" and I have work to do with him. I cannot leave him and have no right to, now. I have to make over my work to him. He is my *right* hand (and K.H.'s *left* one)—at imposture and *false pretence.*

And now—God bless you. Better *not be angry* at anything *I* may do or say; only as a friend, a *real friend*, I say to you, so long as you have not changed your mode of living, expect no *exception*.

Yours truly
H.P.B.

My sincere love to Mrs. Sinnett and a kiss to dear little Dennie.

NEXT: LETTER 35 PREVIOUS: LETTER 144

LETTER No. 137

{*SS*} Clan Drummond, Algiers
Sunday 9th {November 1884}

My dear Mr. Sinnett, you see I am as good as my word. Last night as we were hopelessly tossed about and pitched in our Clan wash-tub Djual K. put in an appearance and asked in his Master's name if I would send you a chit. I said I would. He then asked me to prepare some paper—which I had not. He then said any would do. I then proceeded to ask some from a passenger not having Mrs. Holloway to furnish me with. Lo! I wish those passengers, who quarrel with us every day about the possibility of phenomena could see what was taking place in my cabin on the foot of my berth! How D.K.'s hand, as real as life, was impressing the letter at his Master's dictation which came out in *relief* between the wall and my legs. He told me to read the letter but I am no wiser for it. I understand very well that it was all probation and all for the best; but it is devilish hard for me to understand why it should all be performed over my long suffering back. She is in correspondence with Myers and the Gebhard's and many others. You will see what splatters *I* will receive as an effect of the causes produced by that probation business. I wish I had never seen the woman. Such treachery, such a deceit I would never have dreamt of. I was also a chela and guilty of more than one flapdoodle; but I would have thought as soon of murdering physically a man as to murder morally my friends as she has. Had not Master brought about the explanation I would have gone away leaving a nice memory of myself in Mrs. Sinnett's and your hearts. We have on board Mrs. (Major) Burton of Simla. She left it the day before I came and has been always anxious since, to meet me. She wants to join us and is a charming little woman. We have several Anglo Indians and all kindly disposed. The steamer is a rolling wash-tub and the steward an *infamy*. We are all starving, and live upon our own tea and biscuits. Do write a word to Port Said, *poste restante*. We shall remain in Egypt perhaps a fortnight. It all depends on Olcott's letters and news from Adyar. Can't write for the rolling. Love to all.

Yours ever truly H. P. Blavatsky

NEXT: LETTER 64 (enclosed in above letter) PREVIOUS: LETTER 135

LETTER No. 138

Adyar, March 17 {1885}

My dear Mr. Sinnett

I am very sorry that the Mahatma should have selected me to fight this new battle. But since there must be concealed wisdom even in the act of choosing a half-dead individual who just rises from eight weeks of sick bed and can hardly gather her scattered ideas to say that which had better be left unsaid—I obey.

You cannot have forgotten what I told you repeatedly at Simla and what the Master K.H. wrote to you himself, namely, that the T.S. is first of all a universal Brotherhood, not a Society for phenomena and occultism. The latter must be held secret, etc. I know that owing to my great zeal for the cause and your assurances that the Society *would never* prosper unless the occult element was introduced into it and the Masters proclaimed I am more guilty than any for having listened to this. Still all of you have now to suffer Karma. Well, the phenomena are now all found, on the evidence of padris, and other enemies, *frauds* (by Mr. Hodgson), from the "brooch" phenomenon downward; and the Masters are dragged before the public and their names desecrated by every rascal in Europe.

The Padris have spent thousands for false and other witnesses, and I was not permitted to go to law where at least I could produce my evidence: and now Hodgson, who, unto this day seemed most friendly and came nearly daily to us changed front. He went to Bombay and saw Wimbridge and all my enemies. Returning he assured Hume (who is here, and also coming daily) that in his opinion the evidence of our boys in office and other witnesses is so contradictory that after Bombay he came to the conclusion that all our phenomena were frauds. *Amen.*

And now what's the use in writing to disabuse Mr. Arthur Gebhard's mind? As soon as the P.R.S. oracle will have proclaimed me a wholesale "fraud" and all of you my dupes (as Hume does here laughingly, and with the greatest unconcern)—your L.L. Society is sure to collapse. Can even *you*, the true and the faithful, stand this storm? Happy Damodar! He went to the land of Bliss, to Tibet and must now be far away in the regions of our Masters. No one will ever see him now, I expect.

Well, this is where the accursed phenomena led us to. Olcott is returning from Burma in three days and will find nice things. At first Hume was all friendly. Then came the revelations. Hodgson had *traced* the brooch!!! I had given an *identical* brooch or pin to mend to Servai before going to Simla, he was told, and it was *that* brooch. Does Mrs.

Sinnett remember that I spoke at that time of having had a pin very like it with pearls that I sent with another I bought at Simla to my sister's children? I spoke of the likeness even to Mr. Hume. I asked Mr. H. to have his pin sent to the jeweller (unknown but to Servai, Wimbridge's partner and my mortal enemy) who, will or will not identify it. Most probably he *will*. Why shouldn't he—for a hundred rupees or so?

Mr. Hume wants *to save* the Society and has found a means. He called yesterday a Council meeting composed of Ragunath Row, Subba Row, Sreenavas Row, Honourable Subramanya Iyer and Rama Iyer. All leaders of Hindus. Then having selected Rag. Row Chairman and the audience being composed of the two Oakleys, Hartmann and the chelas—he gave him a paper. In it he proposed, to save the Society (he imagines and insists that it is falling to pieces after the "revelations" though *not* one fellow has yet resigned) to force Col. Olcott its life-President, Mme Blavatsky, (ditto) Damodar (absent) Bowaji, Bhavani Row, Ananda, Rama Swami, etc. in all 16 persons *to resign* as they were all *frauds and accomplices* since many of them asserted they *knew* the Masters independently of me and that the Masters did not exist. The Headquarters must be sold and on its place a new Scientifico-Philosophico-Humanitarian Theosophical Society raised. I was not present at the meeting, I am confined to my room. But the Councillors came to me in a body after the proceedings. Instead of accepting the proposal though and proclaiming the phenomena a fraud as Mr. Hume said they all had done to his knowledge—Raganath Row rejected the paper throwing it aside with disgust. They all believed in the Mahatmas—he said, and the phenomena they had witnessed *personally* but would have no more their names desecrated. Phenomena must be, hereafter, prohibited, and if they did happen independently, *must not be talked about* under penalty of expulsion. They declined to ask the Founders to resign. They saw no reason for it. Mr. Hume is a queer "Saviour!"

Ergo, no more phenomena, at least here in India. While Mascul. and Cook produce theirs far better and are paid for it, we come out second best and are kicked for them. Mr. Hume is more liberal than the padris. These call Olcott "a credulous fool but undeniably an honest man"; and *he* declares, that since Olcott swears to have seen the Masters—he must be a dishonest man, and since he got his pearl-pin at the pawnbroker's at Bombay he must be (by implication) a thief too, though Hume denies this.

Such is in brief the present situation. It began at Simla opening with the 1st Act; and now comes the *Prologue* that will soon finish with my death. For, though, doctors notwithstanding (who proclaimed my

four days' agony, and the impossibility of recovery) I suddenly got better thanks to Master's protecting hand, I carry two mortal diseases in me which are not cured—heart, and kidneys. At any moment the former can have a rupture, and the latter carry me away in a few days. I will not see another year. All this is due to five years of constant anguish, worry and repressed emotion. A Gladstone may be called a "fraud" and laugh at it. I—can't, say what you may, Mr. Sinnett.

And now to your business. I have never, before beginning the service for you and Mr. Hume, transmitted and received letters to, and from Masters except for myself. If you had any idea of the difficulties, or the *modus operandi* you would not have consented to be in my place. And yet I never refused. The shrine was thought of to facilitate the transmission, as now dozens and hundreds come to pray and beg to put their letters inside. As you know and is proved to all except Mr. Hodgson, who finds *contradictions*, all received answers without my leaving the room and often in different languages. It is this, that unable to account for, Mr. Hume calls a wholesale collective fraud—for, since the Masters in his idea, do not exist, and that they *have never written one single of the letters ever received*—then the logical conclusion is that it is the whole staff—every one in the Headquarters—Damodar, Bowaji, Subba Row, all, all who helped me to write the letters and passed them through the *hole*. Even Hodgson finds the idea preposterous.

And now to the "deception" practiced on Mr. Arthur Gebhard, of which, I learn from the Mahatma and A.G.'s own letter sent to me. This "fraud" coupled to the revelations and hints about others insinuated by kitten-like Mrs. Holloway must have impressed a figure of H.P.B. of exquisite honorability and honesty on poor, dear Mrs. Gebhard!!

Well, persons who are on the eve of their death do not generally fib and say lies. I hope you will give me credit for speaking the truth. Ar. G. is not the only one to suspect and accuse me of fraud. Say then to the "friends" who may have received letters from the Master through me that I never was a deceiver; that I never played tricks upon them. I have often facilitated phenomena of letter-transmission by easier but still occult means. Only as none of the Theosophists, except occultists, know anything of either difficult or easy means of occult transmission nor are they acquainted with occult laws, everything is suspicious to them. Take for instance this illustration as an instance: Transmission by *mechanical* thought transference (in contradistinction with the conscious). The former is produced by calling first the attention of a chela or the Mahatma. The letter must be opened

and every line of it passed over the forehead, holding the breath and never taking off the part of the letter from the latter until bell notifies it is read and noted. The other mode is to impress every sentence of the letter (consciously of course) still mechanically on the brain and then send it phrase by phrase to the other person on the other end of the line. This of course if the sender permits you to read it, and believes in your honesty that you read it mechanically, only reproducing the *form* of the words and lines on your brain and not the meaning. But in both instances the letter must be opened and then burnt with what we call *virgin fire* (lit neither with matches, brimstone nor any preparation but rubbed with a resinous, transparent little stone, a ball that no naked hand must touch. This is done for the ashes: which, while the paper burns become immediately invisible, which they should not, if the paper were lit otherwise; because they would remain by their weight and grossness in the surrounding atmosphere, instead of being transferred instantaneously to the receiver. This double process is done for double security: for the words transmitted from one brain to another, or to the *akasa* near the Mahatma or chela may, some of them be omitted, whole words slip out etc., and the ashes be not perfectly transmitted; and in this way one corrects the other. I cannot do that, and therefore speak of it only as an example how deception can be easily fathered. Fancy A. giving a letter for the Mahatma to B. B. goes in the adjoining room and opening the letter—not one word of which will he remember if he is a true chela and an honest man—transmits it to his brain by one of the two methods, sending one sentence after the other on the current and then proceeds to burn the letter. Perhaps, he has forgotten the "virgin stone" in his room. Leaving inadvertently the opened letter on the table, he absents himself for a few minutes. During that time A. impatient and probably suspicious enters the room. He sees his letter opened on the table. He will either take it and make an EXPOSÉ (!!) or leave it and then ask B. after he had burnt it whether he sent his letter. Of course B. will answer he has. Then will come the *exposé* with consequences you may imagine, or A. will hold his tongue and do as many do: hold for ever B. for a fraud. This is one instance out of many; and a real one, given to me as a caution by Master.

There's a funny thing in Mr. A.G.'s letter, very funny and suggestive. For instance recounting in it how he gave me the letter and six hours later I had told him "it was gone" he adds: "Four days later Colonel wrote to H.P.B. saying that his Master appeared and said that K.H. had said: (see original sent back to you.) But then the "good" Colonel must also be a "fraud," a confederate of mine, an accomplice? Or is it my Master who

mystifies him Mr. Arthur Gebhard, or what? And then again: ". . . H.P.B. is a fraud although I will never deny her excellent qualities." The "excellent qualities" of a fraud is something startling and original at all events.

Thus you will please tell Mr. Ar. Gebhard that we are *two* "frauds"—if any; and also this: Mahatma K.H. has received *but never read his letter*, for the simple reason that he was prevented by his promise to the Chohan never to read a letter from any theosophist until his return from his mission to China where he then was. This He condescended now to tell me to help to my justification, as he says. He had forbidden me most strictly to send him any more letters until further orders. Since Master at Arthur G.'s urgent prayer took it upon Himself for reasons best known to Himself, I had nothing to say but to obey. I took the letter and put it in a drawer full of papers. When I looked for it, I found it was gone, at least I did not see it, and said so to him. But before going to bed taking out an envelope I found his letter still there, though in the morning it was really gone. Now if my remembrance is right I showed to Mme Gebhard, Olcott's letter in which he speaks of what Master said. *I had not read Gebhard's letter* and may have taken the words as an answer to this letter. As it is I have not now the faintest recollection of the whole of the message. One thing I know and Mad. Geb. will corroborate it: she spoke of the terrible quarrels between Arth. G. and his father to me in London, before going to Paris and to Olcott repeatedly. She had expressed the hope that the Mahatma would interfere on her behalf, and these words may have related to this and not at all to the letter. How can I remember? Olcott may have heard imperfectly, or I muddled up the thing. Hundred combinations may have happened. The only *fraud* is, then, in my telling him an unconscious untruth about the letter going six hours later when it was taken only in the morning. To this I plead "guilty."

But as in the Hume "pearl pin" affair there is something more implied than mere fraud in the production of phenomena. If I have bamboozled in this, Mad. G. and himself then I become right away a black leg, a SWINDLER. I have received hospitality at their house for months; they have nursed me out through my sickness, and even not permitted to pay the doctor, covered me with rich presents, honours and kindnesses, for all of which I repay with—DECEPTIONS. Oh powers of heaven, Truth and Justice! May Mr. Arthur Gebhard's Karma prove light to him. I forgive him for the sake of his mother and father whom I will love and respect to my last hour. Please give these my parting words to Mad. Gebhard. I have nothing more to say.

It is useless, Mr. Sinnett. The Theosophical Society shall live here,

in India, for ever—it seems doomed in Europe, *because I am doomed*. It hangs on your *Esot. Buddhism* and the *Occult World*. And if Mahatmas are myths, I—the author of all those letters, a proclaimed FRAUD and worse—by the P.R.S. how can the London Lodge live? I told you—for I felt it, as I always feel that this investigation of Mr. Hodgson will be fatal. He is the most excellent, truthful, expert young man. But how can he recognize truth from lie when there is a thick net of conspiracy around him? At first, when he visited the Headquarters, and the Padris could not well get hold of him, he seemed all right. His accounts were favorable. And then he was caught. We have our informants who followed the missionaries sharply. You, in England may laugh—we do not.

We know that the conspiracy is not one to laugh at. The 30,000 padris of India are all leagued against us. It is their last card they play—either *they* or *we*. There was 72,000 rupees collected in one week in Bombay—"to conduct the investigations against the so-called Founders of the T.S." All the Judges of the land (think of Sir C. Turner!) are against us. Sceptics and nominal Christians, free thinkers and C.S. snobs—my very name stinks in their nostrils. And now comes the old sleeping beauty again on the scene. I am, after all, a RUSSIAN SPY!! Last night the Oakleys dined with Hume at the Garstins and were told very seriously that the Gov^{t} was to *over shadow* me once more; that they had information (the Coulombs?) and that I had "to be watched." Vainly did Hume laugh and the Oakleys protest. It was "very serious" in view of the Russians crossing Cabul, Afghanistan, or something of the sort.

An old and a *dying* woman, confined to her room; forbidden to mount a few steps lest her heart bursts; never reading a paper for fear of finding there the most vile personal abuse; receiving letters from Russia but from relatives—a Spy, a dangerous character! Oh Britishers of India where's your valour.

Notwithstanding Hume, their friend Hodgson and all the evidence, the Oakleys do *not* believe me a fraud. They have full confidence in the Masters, nothing, they say, will make them doubt their existence and — apart some little unpleasantness due to gossip upon private affairs, they are staunch theosophists and as they say my best friends. Well, and good. I believe Oh Lord, help thou my unbelief. How can I believe *any one* my friend, at such a moment? It is only *he* who knows, as he knows that he lives and breathes, that our Mahatmas exist and phenomena are real, who can sympathise with me, who do, and look upon me as a martyr. Pamphlets by Reverends, books and articles *exposing* me from top to foot appear every day. "Theosophy Unveiled" — "Madame Blavatsky exposed" — "The Theosophical Humbug

before the world" — "Christ against Mahatmas" etc. etc.: You who knew India well, Mr. Sinnett, do you think it difficult to get *false witnesses* here? They have all the advantages over us. They (the enemies) work night and day, flooding the country with literature against us, and we sit motionless and only quarrel within the Th. Headquarters. Olcott is held finally a fool, detested by the Oakleys (for some mistakes that really he could not help) and adored by the Hindus. And now after the arrival of Hume I come for my share. Though my friends, the Oakleys, advise me to resign while the Hindus say they will all leave if I do. *I* must resign because being thought a "Russian spy" I endanger the Society. Such is *my* life during my convalescence when every emotion, says the doctor, *may prove fatal*. So much the better. I will then *resign de facto*. But then they forget that so far I am the only link between the Europeans and the Mahatmas. The Hindus do not care. Dozens of them are chelas hundreds *know* Them, but as in the case of Subba Row they will sooner die than speak of their Masters. Hume could get *nothing* from Subba Row, though everyone knows what he is. The other night he received a long letter from my Master in the Meeting Room when Hume voted my resignation. They had just voted there should be no phenomena any more and Mahatmas never spoken about. The letter was in Telugu, they say. Though they stand by me and will stand to the last, they accuse me of having desecrated the Truth and the Masters by having been the means of the *Occult World* and *Esoteric Buddhism*. Do not count upon the Hindus, you of the L.L. I, dead, say Society good bye to the Masters. Say even now—all perhaps with one exception—for I have pledged my word to my Hindu Brothers, the occultists, *never* to mention except among ourselves Their names, and that I will keep it.

This, will probably be my last letter to you, dear Mr. Sinnett. It took me a week nearly to write this one—I am so feeble; and then I do not think I will have an opportunity. I cannot tell you why: Most probably, you will not regret it. You cannot remain faithful much longer, living as you do in the world. Myers and P.R.S. will laugh you to scorn. Hume, who goes to London in April will set all against the Mahatmas and me. It takes a different kind of men and women than you have in the L.L. with the exception of Miss Arundale and two or three others—to withstand such a persecution and storm. And all this because we have profaned Truth by giving it out indiscriminately—and forgot the motto of the true Occultist: To know, to dare, and to KEEP SILENT.

Good bye then, dear Mr. Sinnett and Mrs. Sinnett. Whether I die in a few months or remain two or three years in solitude I am as good as dead—already. Forget me and try to deserve *personal* communication with the Master. Then you shall be able to preach him, and if you

succeed as I succeeded you shall be hooted and insulted as I was, and see whether you can stand it. The Oakleys urge me to write to my aunt and sister and ask her to send me the design of the pearl brooch I sent them in 1880. I refuse. Why, should I? The brooch phenomenon proven, then will come out some other proved fraudulent by false witnesses. I am tired, tired, tired and so disgusted that Death herself with her first hours of horror is preferable to this. Let the whole world, with the exception of a few friends and my Hindu Occultists, believe me a fraud. I will not deny it—even to their faces. Say so to Mr. Myers and others.

Good bye, again. May your life be happy and prosperous and Mrs. S.'s old age more healthy than her youth. Forgive me the annoyances I may have caused you and—forget yours to the end

H. P. Blavatsky

NEXT: LETTER 65 PREVIOUS: LETTER 63

LETTER No. 139

Wednesday, {March 24, 1886, Würzburg}

My dear Mr. Sinnett

I asked you (*I* myself) in my letter to you "Do, please do *try* and have intuition." You have succeeded but only for one portion. You *felt* that a page, or so, of it had been dictated to me, and that it was by no *sham* K.H. But you have failed again to feel in what an unalloyed spirit of kindness sympathy for and appreciation of yourself He dictated those few sentences. You mistook it for *criticism*. Now, hear me. Except a vague recollection that I have been writing under His dictation, I could not, of course, remember one line of it correctly, though I have read it carefully before I closed the letter. But what I can swear to is that there was *not a shadow of criticism* against yourself personally meant or in the Mahatma's thought when passing this to me. I was writing *my* letter to you and had written about three or four pages when the Countess came in and read to me out of your letter those desponding lines in which you said that you are inclined to suspect that the "Higher Powers" do not wish the Society to live any longer and that it is useless for you to try or something of that. I had not had time to open my mouth for an answer and protest when I saw His reflection over the writing desk and heard the words "Now write, pray." I did not listen to the words dictated except in a mechanical sort of way, but I know with what attention and intense interest I watched the "thought and feeling-lights" and aura, if you understand my meaning. The Mahatma wanted me to, I suppose; otherwise His thoughts and inner working

would have remained impenetrable. And I say, that NEVER, since you know Him, never was there so much kindness, genuine feeling for you, and an utter absence of "criticism" or reproach directed to yourself as this time. Don't be ungrateful; don't misunderstand. Open your *inner* heart and feeling entirely and do not judge through your world and cold reason spectacles. Ask the Countess to whom the letter was read and to whom I told what I say to you now, and to hear which she was so glad for you, for she does sympathise with you and your position and appreciates as much as I do, all you have done. All you say is perfectly true, and just what I thought I had discerned in the Mahatma's aura. The yellow-grayish streaks were directed all to Olcott, (London period, not *now*), Mohini, Finch (more reddish); and to others I will not name. Your full size portrait, or *scin-lecca* {*læca*} received a whole torrent of blue, clear silvery light—the Prince's Hall, Kingsford incident, and even Holloway were all far, far away from you in a mist—hence a *proof* undeniable that you were implicated in it by no fault of yours *personally*, but drawn into it irresistibly by the *general* Karma. Where is then the "criticism" or reproach? No man living can do more in this world than is in him. You could not *avoid*—Prince's Hall meeting, for the Society had chosen a path, in which it had to come. But all of you, you the first, had you prepared for it as it ought to have been done long before would have saved the situation by each of you delivering—even reading it would have been better—a speech that would have gone home to the public instead of what it has done. Your speech was the only one against which nothing could be urged—but, on account of your ill-will, you having been dragged into it—so cold, so devoid of enthusiasm or even earnestness that it became like a key-note to the others. Olcott's was a regular Yankee flapdoodle one of the worst. The "Angel-Mohini's was a remarkably stupid one, Babu-like flowers of rhetoric etc. But that's things of the past. Of course it *was* a failure; but it *might have been a success* notwithstanding everything adverse, had it been prepared beforehand. The public reception *was* on the *path chosen* and had to take place, for it would have been worse still had it not come off. Holloway *was* sent, and was in the programme of trials and destruction. She has done *you* ten times more harm than to the Society but this is your fault entirely and now she is dancing the war-dance around Olcott, who is as fast friends with her and more than you were. It is a *weekly correspondence* incessant and endearing, charming to behold she is his *dear* agent in Brooklyn, for things occult etc. Let that go—about "chelas"—it is a more serious question. They are no fools either of them. They *feel*, if they do not know yet, that the abyss between them and Masters is being made wider daily. They

feel they are on the wrong *left* side and feeling that, they will turn toward that, to which all such "failures" turn. If Masters *ordered* them to go back to India I do not think they would *now* under Bowajee's *inspiration*. Mohini *is* ruined by him, there's no mistake about it. And Miss A. is going to pots in their company. You have to act independently of them; not to break visibly, but to do your own work as though they did not exist. Look here, I want you to write to Arthur Gebhard a serious letter and tell him all you know about Bowajee. He is in full correspondence with the Americans, and getting round them as he got round the Gebhards. I wrote to him and the Countess did. But he will not believe us unless corroborated by you. He was surely told by this time that the Countess is entirely *under my psychology*. Franz is certain of it, poor man. Unless you warn him the two, or one of "chelas" are sure to go to America. If you could bring the Leonard to clamour for his departure to India, as a *settlement* then he would have no excuse to stop. But *how* to do it! If I could only see, approach the hussy I would be ready to sacrifice myself. —Anything to weed the Society from all this poisonous vegetation. But you *can work* independently of all them—that's sure.

Before the 15th of April, we will be near you, across the stream. The Countess comes with me and takes her chances till about the middle of May. I *have* to be near you in case something should happen, for save herself, I do not think I have a friend a *real* friend in this wide world besides yourself and Mrs. Sinnett. The "semblance" the theosophical Mr. Hyde (Dr. Jekyll) has done his best. I could stop it in one hour if I could only pounce upon them *unexpectedly*. This I swear. But how to do it. If I could only arrive and stop in London for two days unknown it would be done. I would go to them at 8 in the morning. But I must see you and think over it first. If I had *health* only—which I have not. The "two years life and no more" of the London doctor brought by Mr. Gebhard and of my doctor at Adyar—are drawing near the end. Unless Master interferes once more—good bye.

You have said nothing of Gladstone's little tricks. Don't you believe in it? Funny. I am told you received a letter upon that subject so far back as during the Ilbert Bill row. Well I can tell you nice things about the Jesuits and their doings. But of course it's no good. Yet indeed, indeed it *is* serious.

Well, good bye, *do* write.

Yours ever faithfully,

H.P.B.

Love to Mrs. Sinnett

NEXT: LETTER 33 PREVIOUS: LETTER 141

LETTER No. 140

Jan. 6, 1886. Wurzburg.

My dear Mr. Sinnett

I am impressed to give you the following: First let me tell you that the dear Countess went off to Munich like a shot to try and save Hübbe from his weakness and the Society from crumbling down. She was the whole evening in a trance, getting out and in from her body. She saw Master and felt him all the night. She *is* a great clairvoyant. Well, after reading a few pages of the *Report* I was so disgusted with Hume's gratuitous lies and Hodgson's absurd inferences that I nearly gave up all in despair. *What could I* do or say against evidence on the natural worldly plane! Everything went against me and I had but to die. I went to bed and I had the most extraordinary vision. I had vainly called upon the Masters—who came not during my waking state, but now in my sleep I saw them both, I was again (a scene of years back) in Mah. K.H.'s house. I was sitting in a corner on a mat and he walking about the room in his riding dress, and Master was talking to someone behind the door. "*I remind can't*"—I pronounced in answer to a question of His about a dead aunt. —He smiled and said "Funny English you use." Then I felt ashamed, hurt *in my vanity*, and began thinking (mind you, in my *dream* or *vision* which was the *exact* reproduction of what bad taken place word for word 16 years ago) "now I am here and speaking *nothing but English* in verbal phonetic language I can perhaps learn to speak better with Him." (To make it clear with Master I also used English, which whether bad or good was the same for Him as he does not speak it but understands every word I say out of my head; and I am made to understand Him—*how* I could never tell or explain if I were killed *but I do.* With D.K. I also spoke English, he speaking it better even than Mah. K.H.) Then, in my dream still, *three months after* as I was made to feel in that vision—I was standing before Mah. K.H. near the old building taken down he was looking at, and as Master was not at home, I took to him a few sentences I was studying in Senzar in his sister's room and asked him to tell me if I translated them correctly—and gave him a slip of paper with these sentences written in English. He took and read them and correcting the interpretation read them over and said "Now your English is becoming better—*try to pick out of my head even the little I know of it.*" And he put his hand on my forehead in the region of memory and squeezed his fingers on it (and I felt even the same trifling pain in it, as then, and the cold shiver I had experienced) and since that day He did so with my head daily, for about two months. Again, the scene changes and I am going away

with Master who is sending me off, back to Europe. I am bidding good bye to his sister and her child and all the chelas. I listen to what the Masters tell me. And then come the parting words of Mah. K.H. laughing at me as He always did and saying "Well, if you have not learned much of the Sacred Sciences and practical Occultism—and *who could expect a* WOMAN to—you have learned, at any rate, a little English. You speak it now *only a little worse* than I do!" and he laughed. Again the scene changes I am 47th St. New York writing *Isis* and His voice dictating to me. In that dream or *retrospective* vision I once more *rewrote* all *Isis* and could now point out all the pages and sentences Mah. K.H. dictated—as those that Master did—in my bad English, when Olcott tore his hair out by handfuls in despair to ever make out the meaning of what was intended. I again saw myself night after night in bed—writing *Isis* in my dreams, at New York, positively *writing it in my sleep* and felt sentences by Mah. K.H. impressing themselves on my memory. Then, as I was awakening from that vision (in Würzburg, now) I heard Mah. K.H.'s voice—"and now put two and two together, poor blind woman. The bad English and the construction of sentences you *do* know, even that you have learned *from me* . . . take off the slur thrown upon you by that misguided, conceited man (Hodgson): explain the truth to the few friends who will believe you—for the public never will to that day that the Secret Doctrine comes out." I awoke, and it *was* like a flash of lightning; but I still did not understand what it referred to. But an hour after, there comes Hübbe Schleiden's letter to the Countess, in which he says, that unless I explain how it is that such a similarity is found and proven by Hodgson between my faulty English and Mah. K.H.'s certain expressions, the construction of sentences and peculiar Gallicisms—I stand accused for ever of deceit forgery (!!) and what not. Of course I have learned my English from Him! This Olcott even shall understand. You know and I told it to many friends and enemies—I was taught dreadful Yorkshire by my nurse called *governess.* From the time my father brought me to England, when fourteen, thinking I spoke beautiful English—and people asked him if he had me educated in Yorkshire or Ireland—and laughed at my accent and way of speaking—I gave up English altogether trying to avoid speaking it as much as I could. From fourteen till I was over forty I never spoke it, let alone writing and forgot it entirely{.} I could read—which I did very little in English—I could not speak it. I remember how difficult it was for me to understand a well written book in English so far back only as 1867 in Venice. All I knew when I came to America in 1873 was to speak a little and this Olcott and Judge and all who knew me then can testify to. I

wish people saw an article I once attempted to write for the *Banner of Light* when instead of sanguine I put *sanguinary*, etc. I learned to write it through *Isis*, that's sure and Prof. A. Wilder who came weekly to help Olcott arranging chapters and writing *Index* can testify to it. When I had finished it (and this *Isis* is the *third part only* of what I wrote and destroyed) I could write as well as I do now not worse nor better. My memory and its capacities seem gone since then.

What wonder then that *my* English and the Mahatma's show similarity! Olcott's and mine do also in our Americanisms that I picked up from him these ten years. I translating mentally all from the French would not have written sceptic with a *k*; though Mahat. K.H. did and when I put it with a *c* Olcott and Wilder and the proof reader corrected it. Now Mah. K.H. has preserved the habit and stuck to it and I never did since I went to India. I would have never put *carbolic* instead of "carbonic"—and I was the first to remark the mistake when Hume Mahatma's letter, at Simla, in which it occurs. It is *mean* and stupid of him to publish it, for, if he says this referred to a sentence found in some magazine, then the word correctly written was there before *my* eyes or those of any chela who precipitated the letter, and therefore it *is* evidently a *lapsus calami* if there were any *calami* in precipitation. "Difference in handwritings"—oh the great wonder! Has Master K.H. written himself all *His* letters? How many chelas have been precipitating and writing them—heaven only knows. Now if there is such a marked difference between letters written by the same identical person *mechanically*, (as the case with me for instance who never had a *steady* handwriting) how much more in *precipitation*, which is the *photographic* reproduction from one's head, and I bet anything that no chela (if *Masters* can) is capable of *precipitating* his own handwriting twice over in precisely the same way—a difference and a marked one there shall always be, as no painter can paint twice over the same likeness (see Schmiechen with his (Master's) portraits). Now all this shall be easily understood by theosophists (not all) and those who have thought over deeply and know something of the philosophy. Who shall believe all I say in this letter outside of the few? No one. And yet, I am *demanded* an explanation and when it comes out (*if you* write it out from facts I can give you) no one shall believe it. Yet you have to show at least one thing: occult transactions, letters handwriting etc. *cannot* be judged by the daily standard, experts, this that and the other. There are no *three* solutions but *two*: Either I have invented the Masters, their philosophy, written their letters etc. or, *I have not*. If I have and the Masters do not exist, then their handwritings *could not have existed*, either: I have *invented* them also; and if I have

— how can I be called a "forger"? They are *my* handwritings and I have the right to use them if I am so clever. As for philosophy and doctrine invented the *S.D.* shall show. Now I am here alone with the Countess for witness. I have no books no one to help me. And I tell you that the *Secret Doctrine* will be 20 times as learned, philosophical and better than *Isis* which will be *killed* by it. Now there are hundreds of things I am permitted to say and *explain*. It will show what a Russian *spy* can do, an alleged *forger plagiarist* etc. The whole Doctrine is shown the *mother stone* the foundation of all the religions including Xty, and on the strength of *exoteric* published Hindu books, with their symbols explained *esoterically*. The extreme lucidity of "Esoteric Buddhism" will also be shown and its doctrines proven correct mathematically, geometrically logically and scientifically. Hodgson is very clever, but he is not clever enough for *truth and it shall triumph* after which I can die peacefully.

Babula writing my Master's letters indeed! Hume finding out five years later that the envelope from the municipality had been "tampered" by me brought by Babula. What good memory his Mahomedan bearer must have, to remember that it was *precisely that envelope*! And Garstin's letter taken to him by Mohini 2½ hours after his letter had been placed inside and disappeared from the shrine. His letter *sealed glued* with every precaution bearing no such marks as now described on the night of the delivery, and now two years later, after having passed through 1000 hands, been tampered by Garstin and experts themselves, trying to see *how* it could have been opened—now it all goes *against* me! And Hume's *lies*. Such Tibetan or Nepaul paper he learned could be procured near Darjeeling. Masters *never* wrote he said on *such* paper before I had gone to Darjeeling. Indeed. Now I enclose a slip of such paper for your perusal, that with your memory you are *sure to recognize*. It is the original bit from which the first lessons of Master were given to you and Hume in his *Museum* at Simla. You looked at it many times. Please when recognized send it back to me. It is *private and confidential* and I ask you on your honour not to let it go out of your hands not to give it to any one. No expert or Orientalist would find or understand anything in it but letters which have *a meaning for me* for no one else. But what I want you to see and remember that I went to Darjeeling a year later after Hume had quarrelled with K.H. and this paper I had at Simla when the first lessons were begun. And all throughout the whole *Report* the same *lies*, false testimony etc.

Yours—*No more broken down*
H. P. Blavatsky

NEXT: LETTER 141 PREVIOUS: LETTER 97

LETTER No. 141

{Würzburg,} March 17, 1886

My Dear Mr. Sinnett

Do anything you like. I am in your hands. Only, I cannot see what harm there could be were the lawyers to be told that it is a lie my being Mme Metrovitch or Mme any one except myself. It would prevent them and put a stop to their addressing letters to me in that name; for surely they are not such fools as not to know that this *open* libel *is* against law. It is because the Bibiche bamboozled them into the belief that I was really a bigamist and a *trigamist* that they did it. Well very soon I may receive a letter addressed to me in the name of Mrs. Leadbeater or Mrs. Damodar or perhaps be accused of having had a child by Mohini or Bowajee. Who can tell unless *something* IS refuted.

But this is all trifles. There is something unutterably disgusting and sickening to me in the idea of any concealment of names. I hate incognitos and changing names. Why should I give you more bother than you already have with me? Why should you lose time and money to come and meet me? Don't do this; I will send the things beforehand and come out with Louise quietly second class, passing the night at Bohn or at Achen (Aix la Chapelle) or somewhere on the road. Lodgings will be dear at Ostende in June, not before. Besides I can go somewhere near-by. I do not know when I will leave here. May be on the 1st, may be on the 15th. I have paid till that date.

Why shouldn't Mrs. Sinnett come with Dennie? Where's the harm and why should she not stop with me if I find good lodgings? I would never be happy unless she was with me, for what's the use of her being in other lodgings? Only discomfort for her and vexation of spirit for me.

I have written to my aunt and sister giving them Redway's address. The letters will all be addressed to you to his care—only for Mme B. under your name. However, I really care little for letters or no letters. There's a long article in my praise and glorification in the Russian papers in which I am called "the *martyr* of England." That's comforting, and makes me feel as though I were indeed a "*grand* Russian *spy*!" Say, do you know—but then you will never believe it. Well don't, but some day you will be forced to. Gladstone is a *secret Roman Catholic convert*. That's sure. Make of it what you will, you cannot change FACTS. Ah, poor England; and foolish, blind are those who seek the destruction of the T.S.!

Well, I must say a few words in this respect. You say "we are almost past praying for . . . paralyzed and helpless. The French and German branches of the T.S. are practically dead. The London movement can

only be revivified at some future period, etc." You are asked: How is this? *You* are not dead. The Countess lives. Two or three fellows around you breathe, so far. The Society in India is flourishing and can NEVER die. In America it is becoming a grand movement. Dr. Buck, Prof. Coues, Arthur Gebhard with a few others *are helped* because they move, and show their utmost contempt for whatever is said, printed, howled in the streets. Oh, do try and be intuitional—for pity's sake do not shut your eyes and because you cannot see *objectively* do not paralyze *subjective* help which *is* there living, breathing, evident. Does not all around you show the indestructibility of the Society, if we see how the fierce waves raised by the Dugpa-world have been for the last two years heaving and spreading and beating ferociously around the Society, to break, what? only the *rotten* chips of the "Ark of the Deluge." Have they carried away anyone really worthy of the movement? Not one. You suspect that the "Masters" want to put an end to the movement? They see you do not understand what they are doing and *feel sorry* for it. Are *they* to be blamed for what happened, or *we*, ourselves? If the Founder of the Society and the Founders or Presidents of the Branches had ever kept in view the fact that it is not so much the quantity we are in need of, but the quality, to make the Society a success half of the disasters would have been avoided. There were two paths before the L.L. as before any other Branch, when you took up its mangled fragments and rebuilt them into the growing successful body it was: that which led to the formation of a secret, arcane Society of studying *practical* occultists; the other an open and fashionable body. You have always preferred the latter. A chance was given to all of you in the formation of an inner group: you *would not* assert your authority, and left it to the *nominal* President—who shook on his legs at every gentle breeze from within and without, ruined, and then deserted it. Every such attempt was either repelled or, if realized, had such a strong element of *sham* in it that it proved a failure: it was found *impossible* to help it and, *it was left to its fate.* There is an Asiatic proverb: "You may cut the serpent of wisdom in hundred pieces so long that its heart, which is in its head, remains untouched, the serpent will join its bits and live again." But when the heart and head seem everywhere and are nowhere, what can be done? The L.L. having taken its rank and place among public bodies it had to be judged by its appearances. It is not enough to laud the Body and Branches, as schools of morality and wisdom and benevolence, for they will always be judged by the outward world by their *fruits* not by their pretensions—not by what they *say* but by what they *do.* The Branch was always in need of efficient workers; and, as in all organizations the work devolved

upon the very few. Out of those few *one* only had a definite object in view, pursued it firm and unwavering—YOURSELF. Yet your natural reserve and the strong element of *worldly* Society within the Occult body, the sense of English individuality and propriety in each member prevented you on the one hand from asserting your rights, as you ought to have done, and caused the rest to separate from you wide and apart, each determining to act as he or she thought best, to secure his own salvation and satisfy his aspirations, "working Karma out on a higher plane"—as the foolish phrase goes now among them. You are *right* in saying that "the blows that have been struck at the movement" have been "all emanating from the consequences of the deputations from India"; you are *wrong* in thinking that (1) these consequences would have been as disastrous, had not the Hindu element been mixed up with the European and strongly helped and urged on toward mischief by the female element in the L.L.; and (2) that "the higher powers wish to arrest the growth of the Society." Mohini was sent, and at first won the hearts and poured new life into the L.L. He was spoiled by male and female adulation, by incessant flattery and his own weakness—your reserve and pride left you passive when you ought to have been active. The first bombshell from the Dugpa-world came from America; you welcomed and warmed it in your own breast, you drove the writer of this more than once to the verge of despair, your thorough-going, sincere earnestness, your devotion to truth and the "Masters" having been made powerless for the time being, for discerning the *real* truth, for sensing that which was left unsaid *for it could not be said* and thus leaving the widest margin for suspicion. The latter was not unfounded. The Dugpa element triumphed fully at one time—why? because you believed in one who was sent by the opposing powers for the destruction of the Society, and permitted to act as she and others did by the "higher powers," as you call them, whose duty it was not to interfere in the great probation save at the last moment. To this day you are unable to say what was true, what false:—because there is no spot made apart, separated from the Society and consecrated to the one pure element in it, love and devotion to the truth, whether abstract or concreted in the "Masters"—a spot in which no element of individuality or selfishness would enter—a real, *inner* group is here meant. The Oriental group has proved a *farce*. Miss A. cares more for the chelas (?) than the Masters; she is blind to the fact that those who were (and yet think they still are) most devoted to the Cause, Masters, Theosophy, call it by whatever name—*are those that are the most tried*; that she is now being tried, that it is her *last trial* and that she does not come out of it as a conqueror, it seems. "In the absence of any means

of communicating directly with them I can only judge by signs"—you say. The signs are evident. It is the great Supreme trial all round. He who remains *passive* will lose nothing, but *will not gain* one tittle, when it is over. He may even cause his Karma to slide him gently back on the path he has already been climbing. What you sorely lack is Olcott's blessed self-confidence and—pardon—his vulgar but all powerful *cheek*. One need not give up tact and culture to have it. It is a many faced Proteus that can have either of his faces or *cheek* turned to the enemy and *force* him to cover. If the L.L. is composed only of six members—the President the *seventh*; and this daring "vieille garde" faces the enemy coolly, not allowing him to know how many you are, and impressing him with outward signs of a multitude by the number of pamphlets, convocations and other distinct, material proofs that the Society has not been shaken, that it *has not felt the blows*, that it snaps its fingers in the enemy's face, you will soon win the day; you will have exhausted the enemy before it tires out the Society to its last member. All this can be easily achieved and no "smashing disasters" would really affect it, if its members had intuition enough to see what "the higher powers" really wish, what they can or cannot prevent. Spiritual discernment is what is most wanted. "It is not so much a question of saving what remains of the Society—as of recommencing the movement *at some future time*"? Fatal policy. Follow it, and you will have broken by that (*future*) time, every invisible yet powerfully vital thread that links the L.L. with the *ashrums* beyond the great mountains. NOTHING CAN KILL THE L.L. *except that one thing—Passivity*. Know this, you who confess that you "have no heart for the present to be giving lectures and addresses." "WORK UNDERGROUND"—it is the best you can do—but *not in silence*—if you would not kill the Society and your own personal aspirations with your own hand. All are not speakers in the L.L. and very lucky, or it would be a Babel. All are not wise, but those who are ought to share with the rest. Combine to make things complete. Make your activity commensurate with your opportunities and do not turn your face away from the latter, even from those that are created for you. "Fling the burning brands apart, and they will quickly go out; rake them together and they will glow, burst into flame, and shoot skyward with ruddy brightness." So shall the L.L. shine out if demoralization is kept at distance, if its lights are not allowed to burn and die out as isolated and intermediate points of lights, but are clustered and focalized into full ruddiness by the hand of its President, and if this hand is not allowed to drop the banner entrusted to it. Human dirt never sticks, nor does it soil the flame it is flung against. It only sticks hard to the marble, to the cold heart that

has lost the last spark of the divine flame. Yes, indeed, the "Masters" and the "Powers that be" would call and guide many and many a sad, lonesome and weary one in this fair land of occult, psychic *theosophy* to gather with them around their altars. Two are bodily there already, who have won their day and found the alleged "Invisibles"—each by his own path. For the teachings of the "Order" are like precious stones—whatever way turned, light and truth and beauty flash forth, and *will guide* the weary traveller in search of them, if he but stops not on his way to follow the will-o'-wisps of the illusive world, and remains deaf to public rumor.

Now do, for pity sake—do try to arouse for once your intuitions if you can. I do suffer for you and would do anything to help you. But you *prevent* me. Pardon this and try to recognize the foreign from my own words.

H.P.B.

NEXT: LETTER 139 PREVIOUS: LETTER 140

LETTER No. 142a

{Received around February 17-20, 1881}

The Theosophical Society

With reference to the Rules and Organization of the Society, I beg to make the following suggestions. The points I urge, appear to me very necessary as I have had conversation with many Natives and have a claim to know the Hindu character better than a foreigner can.

A general impression appears to prevail that the Society is a religious sect. This impression owes its origin, I think, to a common belief that the whole Society is devoted to occultism. As far as I can judge, this is not the case. If it is, the best course to adopt would be to make the entire Society a secret one, and shut its doors against all except those very few who may have shown a determination to devote their whole lives to the study of Occultism. If it is not so, and is based upon the broad Humanitarian principle of Universal Brotherhood, let Occultism, one of its several Branches, be an entirely secret study. From time immemorial this sacred knowledge has been guarded from the vulgar with great care, and because a few of us have had the great fortune to come into contact with some of the custodians of this invaluable treasure, is it right on our part to take advantage of their kindness and vulgarize the secrets they esteem more sacred than even their lives? The world is not yet prepared to hear truth about this subject. By placing the facts before the unprepared general public, we only make a laughing stock of those who have been kind to us and have accepted us as their co-workers for doing good to humanity. By harping too much upon this subject, we

have made ourselves in a measure odious in the eyes of the public. We went even to such an extent that, unconsciously to ourselves, we led the public to believe that our Society is under the sole management of the Adepts, while the fact is that the entire executive management is in the hands of the Founders, and our Teachers give us advice only in rare exceptional cases of the greatest emergency. The public saw that they must have misapprehended the facts, since errors in the management of the Society—some of which could have been very well avoided by the exercise of ordinary common sense—were from time to time exposed. Hence they came to the conclusion that

(1) Either Adepts do not exist at all; or

(2) If they do, they have no connection with our Society, and therefore we are dishonest impostors; or

(3) If they have any connection with the Society, it must be only those of a very low degree, since, under their management, such errors occurred.

With the few noble exceptions who had entire confidence in us, our Native Members came to one of these three conclusions. It is therefore necessary in my opinion that prompt measures should be adopted to remove these suspicions. For this, I see only one alternative:—(1) Either the entire Society should be devoted to occultism, in which case it should be quite as secret as the Masonic or the Rosicrucian Lodge or, (2) Nobody should know anything about occultism except those very few who may have by their conduct shown their determination to devote themselves to its study. The first alternative being found inadvisable by our "Brothers" and positively forbidden, the second remains.

Another important question is that of the admission of Members. Until now, any one who expressed a desire to join and could get two sponsors was allowed to come into the Society, without our enquiring closely what the motives in joining were. This led to two evil results. People thought or pretended to think that we took in Members simply for their Initiation Fees on which we lived; and many joined out of mere curiosity, as they thought that by paying an Initiation Fee of Rupees Ten, they could see phenomena. And when they were disappointed in this, they turned round on us, and began to revile our Cause for which we have been working and to which we have pledged our lives. The best way to remedy this evil would be to exclude this class of persons. The question naturally arises how can this be done, since our Rules are so liberal as to admit every one? But, at the same time our Rules prescribe an Initiation Fee of Rupees Ten. This is too low to keep out the curiosity seekers, who, for the chance of being satisfied, feel they can very well afford to lose such a paltry sum. The fee should therefore be so much increased that those

only would join who are really in earnest. We need men of principle and serious purpose. One such man can do more for us than hundreds of phenomena-hunters. The fee should in my judgment be increased to Rs: 200 or Rs: 300. It might be urged that thus we might exclude really good men who may be sincere and earnest but unable to pay. But I think it is preferable to risk the possible loss of one good man than take in a crowd of idlers, one of whom can undo the work of all the former. And yet, even this contingency can be avoided. For, as now we admit some to membership, who appear especially deserving, without their paying their own fees, so could the same thing be done under the proposed change.

Damodar K. Mavalankar, F.T.S.

Respectfully submitted to the consideration of Mr. Sinnett.

NEXT: LETTER 142b PREVIOUS: LETTER 7

LETTER No. 142b

Respectfully submitted for the consideration of Mr. Sinnett, under the direct orders of Brother Koot Hoomi.

Damodar K. Mavalankar

With the exception of fee—too exaggerated—his views are quite correct. Such is the impression produced upon the native mind. I trust, my dear friend, that you add a paragraph showing the Society in its true light. Listen to your *inner voice*, and oblige once more your's

Ever faithfully, K. H.

NEXT: LETTER 8 PREVIOUS: LETTER 142a

LETTER No. 143

{Received Simla, October 27, 1880}

Would you wish the pillow phenomenon described in the paper? I will gladly follow your advice. Ever yours, A. P. Sinnett

It certainly would be the best thing to do, and I personally would feel sincerely thankful to you on account of our much ill-used friend. You are at liberty to mention my first name if it will in the least help you.

Koot Hoomi Lal Sing

NEXT: LETTER 4 PREVIOUS: LETTER 3C

LETTER No. 144

{Received Allahabad, March 13, 1882}

Impossible: no power. Will write through Bombay. K. H.

NEXT: LETTER 136 PREVIOUS: LETTER 88

LETTER No. 145

Courage, patience and *hope*, my brother. K. H. {UNPLACED CHRON.}

Mars and Mercury

Mr. Sinnett in his posthumous work "The Early Days of Theosophy in Europe" reopens this old controversy, and in the course of his remarks he makes many insinuations of a personal nature against Madame Blavatsky which are as untrue of her, as they are unworthy of her old colleague. In Chapter IX p. 92 of that work after saying that Madame Blavatsky had stated in *The Secret Doctrine* that he had made a great mistake in representing Mars, Mercury, and the Earth as belonging to the same planetary chain, he continues on the same page—: . . . "The letter from the Master from which she (H.P.B.) professed to give extract was not what she represents it, an answer to enquiries of her own, but a garbled version of a letter originally addressed to me."

Two different letters are in reality here referred to—the first, addressed to Mr. Sinnett, was quoted from on p. 163, Vol. I of *The Secret Doctrine*; the second, addressed to Mdme. Blavatsky is quoted on p. 165; the former is contained in the present volume, but the latter is not.

On page 94 of the same work appears the following:—"Eventually when . . . Mrs. Besant, by the expansion of her own knowledge had ascertained definitely that Mars and Mercury did belong to our chain with functions in evolution as I had originally described them, she did publish a statement to that effect in 'Lucifer' vol. XVII. p. 271."

For the convenience of those not having access to the volumes of Lucifer the passage referred to is here quoted in full together with a former statement by Mrs. Besant on the same subject:—

Extract from Lucifer for November, 1893, *Vol. XIII.*, *p.* 206.

Mars and the Earth.

"The apparent contradiction between the teaching of the Masters as put forward by their direct messenger H. P. Blavatsky, and as understood by Mr. Sinnett, is capable of very easy explanation. The solution turns on the words 'Solar System.' If that term be held to denote the solar system known to Western Science, the sentence given by Mr. Sinnett is meaningless; but reference to the series of letters from which the isolated passage respecting Mars is quoted at once shows the meaning attached to the 'Solar System' in the correspondence. I naturally turned to the letters themselves—copies of which I have—to solve the puzzle, and I found that Master K.H. used the term in a special and quite definite sense.

"He explains three kinds of Manvantaras, Pralayas etc.—universal, solar and minor. A minor Manvantara is composed of seven Rounds *i.e.* the circuit seven times of a Planetary Chain of seven Globes. To such a chain

THE MAHATMA LETTERS, 1923

our Earth belongs. A Solar Period consists of seven of such sevenfold Rounds *i.e.* forty-nine; seven such Planetary Chains compose a 'Solar System'; in three of such chains our Earth, Mars and Mercury, form the D Globe. Globe D of the Mars Chain, and Globe D of the Mercury Chain are visible to us, because those chains are sufficiently near our own in evolution, one behind us, one ahead of us, for their matter to affect our senses, while the remaining four chains are too far away in evolution to have enough in common with us for visibility. Mars and Mercury bear a special relation to our Earth in the whole evolution of the Solar System, though not part of the Earth Chain. The other four Planetary Chains belonging to our Solar System are too far behind us or in front of us for even their Globes D to be seen.

"Other planets in the solar system of Science as arranged in the West do not belong to the Solar System of the Esoteric Philosophy, and it is the ignoring of this which has led to the confusion. A Western reader naturally gives the term his own sense, not knowing that in the teachings it was used in quite a different one. And so, once more, we find the Masters' doctrines self-consistent."

Annie Besant.

Extract from Lucifer for December, 1895, *Vol. XVII.*, *p.* 271.

"The old Mars and Mercury discussion has been lately revived to some extent in Theosophical circles, and an appeal has been made to me to say if any further light has been thrown upon the subject. In Lucifer vol. XIII. p. 206, I wrote an explanation which seemed satisfactory so far as the documents then in my hands were concerned. I was leaving for India when I wrote this paragraph and Mr. Sinnett kept silence, in his generous way, during my absence; but on my return he showed me the original letter on which the statement in *Esoteric Buddhism* was founded, the letter partially quoted in *The Secret Doctrine* (i. 187 {163 orig. ed.}); this letter was one of those received in the early days and was not among those of which I had copies. This original letter left no doubt as to the Master's statement on the point, for it said categorically that Mars and Mercury made part of the chain of which our Earth is the fourth globe. As the Society was then disturbed over Mr. Judge's affair, Mr. Sinnett did not wish the question to be revived merely to justify himself, but there is no reason now why the matter should not be put straight. The facts are these; the planetary chain consists of Globes A, B, Mars, Earth, Mercury, F and G, and round these the great life-wave has swept three times and a half, reaching Earth for the fourth time; the mass of humanity passed from Mars to the Earth, and will pass from the Earth to Mercury. But the leading class of humanity—and here is a fact that throws some light on the opposing statements—did not share in this general evolution. It came directly to the earth from another region at a much later period in evolution, and had never been on Mars at all. Another fact, which

H.P.B. evidently had in mind, when writing on this question, is that Mars is also concerned in an entirely different evolution, as to which nothing can be publicly said. It is therefore impossible to clear the matter up to the satisfaction of exoteric students, but it is just that it should be publicly stated that Mr. Sinnett's statement is entirely borne out by the original letter."

It will be at once seen that in the first of the above statements *Lucifer* Vol. XIII, Mrs. Besant in the main supports the explanation given in *The Secret Doctrine*, while in the second, Vol. XVII she says, that the letter partially quoted on page 163 of *The Secret Doctrine* Vol. I., categorically states "that Mars and Mercury made part of the chain of which our Earth is the fourth globe."

The letter referred to was among those left by Mr. Sinnett and it is therefore possible to examine the facts in the light of the original document. The passage quoted will be found on page 176 {Letter 23b} of this volume in the paragraph numbered (23), and with due deference to Mrs. Besant, it must be pointed out that there is nothing in that paragraph or the remainder of the letter, which can be construed into a categorical statement "that Mars and Mercury made part of the chain of which our Earth is fourth globe."

Attention has been drawn to the fact that Mdme. Blavatsky was not accurate in her quotation of the Master's letter to the extent that she added the word "etc." and omitted the word "yet"—and there are some who would like to convince themselves and others that this fact is sufficient to invalidate the whole of H.P.B.'s exposition of the teaching regarding the nature of the septenary planetary chains. It should be evident to every student that in reality, *at the worst*, this mis-quotation invalidates the *hypothesis* which Mdme. Blavatsky offered as a possible explanation of Mr. Sinnett's misunderstanding, and it leaves utterly untouched the doctrine of the septenary chain with *one* physical globe which is implied in every line of *The Secret Doctrine* and is in fact an integral part of the esoteric philosophy.

As stated over and over again and from every point of view in these pages of *The Secret Doctrine*[1] . . . "neither Mars nor Mercury belong *to our chain*. They are, along with other planets, septenary *Units* in the great host of 'chains' of our system, and all are as visible as their *upper* globes are invisible."[2] And again "Moreover, the one eternal Law unfolds everything in the (to be) manifested Nature on a sevenfold principle; among the rest, the countless circular chains of worlds, composed of seven globes, graduated on the four lower planes of the world of

[1] Vol. I., pp. 162-69.

[2] Vol. I., p. 164. {See also Letter 82, pp. 392-3, regarding "a few undetectable mistakes and omissions" in *Esoteric Buddhism* about inner and outer rounds.}

formation (the three others belonging to the Archetypal Universe). Out of these seven only *one, the lowest and the most material of those globes*, is within our plane or means of perception, the six others lying outside of it and being therefore invisible to the terrestrial eye. . . . To make it clearer: we are told of the planets—of which *seven only* were held as sacred, as being ruled by the highest regents or gods, . . . that each of these, whether known or unknown, is a septenary, as is the chain to which the Earth belongs; . . . while the superior fellow-globes of these planets are on other planes quite outside that of our terrestrial senses. . . . These invisible companions correspond curiously to that which we call 'The principles in Man.' The seven are on three material planes and one spiritual plane"[1] . . . and again . . . "but it may be stated that our satellite is only the gross body of its invisible principles. Seeing then that there are 7 Earths, so there are 7 Moons, the last one alone being visible; the same for the Sun, whose visible body is called a Maya, a reflection, just as man's body is. 'The real Sun and the real Moon are as invisible as the real man,' says an occult maxim."[2]

Could words be plainer? Hardly—and yet for over thirty years the Theosophical Society has permitted itself to spread this misleading superstition, preferring to assume that it was Madame Blavatsky who did not understand what she was writing about. The mystery is after all as clear as it well nigh can be. The septenary chains of Globes about which Theosophical Text Books talk so much, are seven principled *Units*, each having a physical body and six higher or subtler principles invisible to the ordinary senses, but *co-existing* and *inter-penetrating* each other.

Students of Astrology at least are able to prove for themselves that the correspondence between man and a planet is exact; for just as the six invisible principles of a planet correspond to the six invisible principles in man, so do the seven sacred Planets correspond to the whole of the seven principles of our Earth and therefore of man. How then is it possible that the theory, which credits the Earth Chain with *three physical* planets, can be correct from any point of view? It is manifestly ridiculous, because if it were true, it would mean by the occult law of correspondence, that man also must have three physical bodies which is an absurdity, and proves the whole theory *false* from beginning to end.

The publication of these letters gives to the student an opportunity to examine the whole range of Theosophic teaching in their light—while adding thereto the faculty of criticism—the highest and most discriminative of which he is capable. That faculty is an impersonal one;

[1] Vol I., pp. 152-3.
[2] Vol I., p. 179.

it is neither critic nor respecter of *persons* — for to it persons are *without significance*. But with ideas—with doctrines, it has everything to do, and if it is inevitable that the use of that faculty by students the world over will reveal many discrepancies in the accepted Theosophical doctrines of the day, it is equally certain that a large part of that teaching will receive a confirmation which cannot be gainsaid.

A.T.B.

APPENDIX 2

First Letter of K.H. to A. O. Hume

The original of this letter is not extant, although the major portion of it did appear in *The Occult World*. Why it was omitted in *The Mahatma Letters to A. P. Sinnett* is not known. We can only suppose that the copy that Patience Sinnett had made of it was not to hand when Trevor Barker was transcribing the Mahatma letters, otherwise he undoubtedly would have included it in his published volume. It follows K.H.'s letter of October 29, 1880, to Mr. Sinnett (Letter 4).

We reproduce the letter in its entirety, checked against Mrs. Sinnett's handwritten copy in the British Museum (Mahatma Papers, Vol. VII, Additional MS. 45289 B). The copy is liberally blue pencilled, indicating A.P.S.'s editing prior to publication, and in three places several sentences deleted—appropriately so at the time. As stated, the text used here is verbatim with Patience Sinnett's copy.

It is of note that despite later difficulties which ended in the final breach between Mr. Hume and the Brothers, his "first letter was so sincere, its spirit so promising, the possibilities it opened for doing general good seemed so great, that . . . I carried it to our venerable Chief" (K.H. to A.O.H., Letter 28). —Grace F. Knoche

---

Amritsur Nov. 1st {1880}

Dear Sir,

Availing of the first moments of leisure to formally answer your letter of the 17th ultimo, I will now report the result of my conference with our chiefs upon the proposition therein contained; trying at the same time to answer all your questions.

I am first to thank you on behalf of the whole section of our fraternity that is especially interested in the welfare of India for an offer of help whose importance and sincerity no one can doubt. Tracing our lineage through the vicissitudes of Indian civilization to a remote past, we have a love for our motherland so deep and passionate, that it has survived even the broadening and cosmopolitanizing (pardon me if this is not an English word) effect of our studies in the hidden laws of nature. And so I and every other Indian patriot feel the strongest gratitude for every kind word or deed that is given in her behalf.

Imagine then, that since we are convinced that the degradation of India is largely due to the suffocation of her ancient spirituality; and that, whatever helps restore that higher standard of thought and morals must

be a regenerating national force; every one of us would naturally and without urging be disposed to push forward a Society whose proposed formation is under debate; especially if it really is meant to become a society untainted by selfish motive, and whose object is the revival of ancient science and tendency to rehabilitate our country in the world's estimation. Take this for granted, without further asseverations. But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes, it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into water in the engulfing blackness of ruin. Thus, we who have the sense of our country's fall though not the power to lift her up at once, can not do as we would either as to general affairs or this particular one. And with the readiness but not the right to meet your advances more than half way we are forced to say that the idea entertained by Mr. Sinnett and yourself is impracticable in part. It is in a word impossible for myself or any Brother or even an advanced neophyte, to be specially assigned and set apart as the guiding Spirit or Chief of the Anglo-Indian Branch. We know it would be a good thing to have you and a few of your selected colleagues regularly instructed and shown the phenomena and their rationale. For though none but you few would be convinced, still it would be a decided gain to have even *a few* Englishmen of first-class ability enlisted as students of Asiatic Psychology. We are aware of all this and much more; hence we do not refuse to correspond with and otherwise help you in various ways. But what we do refuse is to take any other responsibility upon ourselves than this periodical correspondence and assistance with our advice; and, as occasion favours, such tangible, possibly visible proofs as would satisfy you of our presence and interest. To "guide" you we will not consent. However much we may be able to do, yet we can promise only to give you the full measure of your deserts. Deserve much and we will prove honest debtors; little and you need only expect a compensating return. This is not a mere text taken from a school boy's copybook, though it sounds so, but only the clumsy statement of the law of our order; and we can not transcend it. Utterly unacquainted with Western, especially English modes of thought and action, were we to meddle in an organization of such a kind you would find all your fixed habits and traditions incessantly clashing, if not with the new aspirations themselves, at least with their modes of realisation as suggested by us. You could not get unanimous consent to go even the length you might yourself. I have asked Mr. Sinnett to draft a plan embodying your joint ideas for submission to our chiefs, this seeming the shortest way to

a mutual agreement. Under our "guidance" your Branch could not live, you not being men to be guided at all in that sense. Hence the Society would be a premature birth and a failure, looking as incongruous as a Paris Daumont drawn by a team of Indian yaks or camels. You ask us to teach you true Science, the occult aspect of the known side of nature: and this you think can be as easily done as asked. You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* Science to those who have been trained in the familiar methods of *yours*. You do not see that the more you have of the one the less capable you are of intuitively comprehending the other, for a man can only think in his worn grooves, and unless he has the courage to fill up these and make new ones for himself he must perforce travel on the old lines. Allow me a few instances.

In conformity with exact modern Science you would define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion! We do. For we know there is a world of difference between the two. The one uselessly dissipates or scatters force, the other concentrates and stores it. And here please understand that I do not refer to the relative utility of the two as one might imagine; but only to the fact, that in the one case, there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and, in the other there is just that. Please do not consider me vaguely metaphysical. The idea I wish to convey is, that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results, while the automatically acting brain holds or stores up in itself only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity. The human brain is an exhaustless generator of the most refined quality of cosmic force, out of the low, brute energy of nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Æons to come. This is the key to the mystery of his being able to project into and materialise in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world. The adept does not create anything new, but only utilises and manipulates materials which nature has in store around him; a material which throughout eternities has passed through all the forms; he has but to choose the one he wants and recall it into objective existence. Would not this sound to one of your "learned" biologists like a madman's dream?

You say there are few branches of science with which you do not possess more or less acquaintance, and that you believe you are doing a certain amount of good, having acquired the position to do this by long years of study. Doubtless you do. But will you permit me to sketch for you still more clearly the difference between the modes of—physical called exact—often out of mere politeness—and metaphysical sciences? The latter, as you know, being incapable of verification before mixed audiences, is classed by Mr. Tyndall with the fictions of poetry. The realistic science of fact, on the other hand, is utterly prosaic. Now for us poor and unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of *moral* results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing, but the selfish requisites for its advancement than this materialistic and realistic science of fact? May I not ask then without being taxed with a vain "display of science" what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity viewed as an integral whole? What care they for MAN as an isolated atom of this great and harmonious Whole, even though they may sometimes be of practical use to him? Cosmic energy is something eternal and incessant, matter is indestructible, and there stand the scientific *facts*. Doubt them and you are an ignoramus; deny them, a dangerous lunatic, a bigot; pretend to improve upon the theories—an impertinent charlatan. And yet even these scientific facts never suggested any proof to the world of experimenters, that nature consciously prefers that matter should be indestructible under organic rather than under inorganic forms; and that she works slowly but incessantly towards the realisation of this object—the evolution of conscious life out of inert material. Hence their ignorance about the scattering and concretion of cosmic energy in its metaphysical aspects; their division about Darwin's theories; their uncertainty about the degree of conscious life in separate elements; and, as a necessity, the scornful rejection of every phenomenon outside their own stated conditions and the very idea of worlds of semi-intelligent if not intellectual forces at work in hidden corners of nature. To give you another practical illustration. We see a vast difference between the qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another on his way to denounce a fellow creature at the police station, while the men of science see none. And we—not they—see a specific difference between the energy in the motion of the wind and that of a revolving wheel. And why? Because every thought of man upon being evolved passes into the inner world and becomes an active entity

by associating itself—coalescing, we might term it—with an elemental; that is to say with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence, a creature of the mind's begetting, for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active beneficent power; an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses, and passions, a current which reacts upon any sensitive or and nervous organisation which comes in contact with it in proportion to its dynamic intensity. The Buddhist calls this his "Skandha," the Hindu gives it the name of "Karma"; the Adept evolves these shapes consciously, other men throw them off unconsciously.

The adept to be successful and preserve his power must dwell in solitude and more or less within his own soul. Still less does exact science perceive that while the building ant, the busy bee, the nidifacient bird accumulate, each in their own humble way as much cosmic energy in its potential form as a Haydn, a Plato, or a ploughman turning his furrow, in theirs; the hunter who kills game for his pleasure or profit, or the positivist who applies his intellect to proving that + × + = –, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob nature instead of enriching her, and will all in the degree of their intelligence find themselves accountable.

Exact experimental Science has nothing to do with morality, virtue, philanthropy, therefore can make no claim upon our help, until it blends itself with the metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her methods, she little cares. Therefore as our sphere lies entirely outside hers—as far as the path of *Uranus* is outside the earth's—we distinctly refuse to be broken on any wheel of her construction. Heat is but a mode of motion to her, and motion developes heat; but why the mechanical motion of the revolving wheel should be metaphysically of a higher value than the heat into which it is gradually transformed—she has yet to discover. The philosophical but transcendental (hence absurd?) notion of the mediæval theosophists that the final progress of human labour aided by the incessant discoveries of man, must one day culminate in a process, which in imitation of the sun's energy—in its capacity of a direct motor—shall result in the evolution of nutritious food out of inorganic matter—is unthinkable for men of science. Were the sun, the great nourishing father of our planetary System, to hatch granite chickens out of a boul-

der "under test conditions" tomorrow, they (the men of Science) would accept it as a scientific fact, without wasting a regret that the fowls were not alive so as to feed the hungry and the starving. But let a *Shaberon* cross the Himalayas in a time of famine, and multiply sacks of rice for the perishing multitudes—as he could—and your magistrates and collectors would probably lodge him in jail, to make him confess what granary he had robbed. This is exact science and your realistic world. And though as you say you are impressed by the vast extent of the world's ignorance on every subject, which you pertinently designate as "a few palpable facts collected and roughly generalized and a technical jargon invented to hide man's ignorance of all that lies behind these facts"; and though you speak of your faith in the infinite possibilities of nature—yet you are content to spend your life in a work which aids only that same exact science. You cause a waste of cosmic energy by tons, to accumulate hardly a few ounces in your volumes—to speak figuratively. And despite your intuitive perceptions of the boundless reaches of nature, you take up the position that unless a proficient in arcane knowledge will waste upon your embryonic Society an energy which without moving from his place he can usefully distribute among millions, you, with your great natural powers will refuse to give a helping hand to humanity by beginning the work single handed, and trusting to time and the great Law to reward your labour.[1]

Of your several questions we will first discuss, if you please, the one relating to the presumed failure of the "Fraternity" to "leave any mark upon the history of the world." They ought, you think, to have been able with their extraordinary advantages to have "gathered into their schools a considerable portion of the more enlightened minds of every race." How do you know they have made no such mark? Are you acquainted with their efforts, successes, and failures? Have you any dock upon which to arraign them? How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them. The prime condition of their success was, that they should never be supervised or obstructed. What they have done they know; all those outside their circle could perceive was results, the causes of which were masked from view. To account for these results, men have in different ages invented theories of the interposition of "Gods," Special providences, fates, and the benign or hostile influences of the stars. There never was a time within or before the so-called historical period when our predecessors

[1] The last nine lines of this paragraph [from "You cause a waste . . ."] were omitted in *The Occult World.*

were not moulding events and "making history," the facts of which were subsequently and invariably distorted by "historians" to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other, as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary Personal God, and the universal and immutable laws were but toys to play with, then indeed might we have created conditions that would have turned this earth into an Arcadia for lofty souls. But having to deal with an immutable Law, being ourselves its creatures, we have had to do what we could and rest thankful. There have been times when "a considerable portion of enlightened minds" were taught in our schools. Such times there were in India, Persia, Egypt, Greece and Rome. But, as I remarked in a letter to Mr. Sinnett, the adept is the efflorescence of his age, and comparatively few ever appear in a single century. Earth is the battle ground of moral no less than of physical forces; and the boisterousness of animal passions under the stimulus of the rude energies of the lower group of etheric agents, always tends to quench spirituality.

What else could one expect of men so nearly related to the lower kingdom from which they evolved? True also, our numbers are just now diminishing but this is because, as I have said, we are of the human race, subject to its cyclic impulse and powerless to turn that back upon itself. Can you turn the Gunga or the Brahmaputra back to its sources; can you even dam it so that its piled up waters will not overflow the banks? No, but you may draw the stream partly into canals and utilize its hydraulic power for the good of mankind. So we, who can not stop the world from going in its destined direction, are yet able to divert some part of its energy into useful channels. Think of us as demi-gods and my explanation will not satisfy you; view us as simple men—perhaps a little wiser as the result of special study—and it ought to answer your objection.

"What good," say you, "is to be attained for my fellows and myself (the two are inseparable) by these occult sciences?" When the natives see that an interest is taken by the English and even by some high officials in India in their ancestral science and philosophies, they will themselves take openly to their study. And when they come to realise that the old "divine" phenomena were not *miracles*, but scientific effects, *superstition*

will abate. Thus the greatest evil that now oppresses and retards the revival of Indian civilisation will in time disappear. The present tendency of education is to make them materialistic and root out spirituality. With a proper understanding of what their ancestors meant by their writings and teachings, education would become a blessing whereas now it is often a curse. At present the non-educated as much as the learned natives regard the English as too prejudiced, because of their Christian religion and modern science, to care to understand them or their traditions. They mutually hate and mistrust each other. This changed attitude toward the older philosophy would influence the native Princes and wealthy men to endow normal schools for the education of pundits; and old MSS. hitherto buried out of the reach of the Europeans would again come to light, and with them the key to much of that which was hidden for ages from the popular understanding; for which your skeptical Sanscritists do not care, which your religious missionaries do not *dare*, to understand. Science would gain much—humanity every thing. Under the stimulus of the Anglo Indian Theosophical Society, we might in time see another golden age of Sanscrit literature. Such a movement would have the entire approbation of the Home Government as it would act as a preventive against discontent; and the sympathy of European Sanscritists who, in their divisions of opinion need the help of native pundits, now beyond their reach in the present state of mutual misunderstanding. They are even now bidding for such help. At this moment two educated Hindus of Bombay are assisting Max Müller; and a young Pundit of Guzerat a Fellow of the T.S. is aiding Prof. Monier Williams at Oxford and living in his house. The first two are materialists and do harm; the latter single handed can do little, because the man whom he is serving is a prejudiced Christian.[1]

If we look to Ceylon we shall see the most scholarly priests combining under the lead of the Theos. Society in a new exegesis of Buddhistic philosophy and—at Galle on the 15th of September, a secular Theosophical school for the teaching of Singhalese youth opened, with an attendance of over 300 scholars: an example about to be imitated at three other points in that island. If the T.S. "as at present constituted," has indeed no "real vitality" and yet in its modest way has done so much of practical good, how much greater results might not be anticipated from a body organized upon the better plan you could suggest!

The same causes that are materialising the Hindu mind are equally affecting all Western thought. Education enthrones skepticism but

[1] The last eleven lines of this paragraph [from "Such a movement would have . . ."] were omitted in *The Occult World.*

imprisons spiritualism. You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. What they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. The era of blind faith is gone; that of enquiry is here. Enquiry that only unmasks error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm from its very destructiveness can give nothing, it can only raze. But man can not rest satisfied with bare negation. Agnosticism is but a temporary halt.

This is the moment to guide the recurrent impulse which must soon come, and which will push the age toward extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive and soul-satisfying philosophy of the Aryans. He who observes what is going on today, on the one hand among the Catholics, who are breeding miracles as fast as the white ants do their young, on the other, among the free thinkers, who are converting by masses into agnostics—will see the drift of things. The age is revelling at a debauch of phenomena. The same marvels that the spiritualists quote in opposition to the dogmas of eternal perdition and atonement, the catholics swarm to witness as the strongest proof of their faith in miracles. The skeptics make game of both. All are blind and there is no one to lead them! You and your colleagues may help furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault because itself the finality of absolute science; and, a religion, that is indeed worthy of the name, since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. Is not this worth a slight sacrifice? And if after reflection you should decide to enter this new career, let it be known that your Society is no miracle-mongering or banqueting club, nor specially given to the study of phenomenalism. Its chief aim is to extirpate current superstitions and skepticism, and, from long sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills; and that all "phenomena" are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being.[1] You have personally devoted many years to a labour benevolently conceived and conscientiously carried out. Give to your fellow creatures half the attention you have bestowed on your "little birds," and you will round off a useful life with a grand and noble work.

Sincerely your friend

NEXT: LETTER 106 PREVIOUS: LETTER 4

[1] In *The Occult World*, the letter ends here.

View of the Chohan on the T.S.

{Received Simla, August 27+, 1881}

The original of this letter has never been found. As early as the middle 1880s it was circulated privately, in whole or in part, but not published openly until 1886 when John C. Bundy, F.T.S., editor of the *Religio-Philosophical Journal and Weekly Occult News*, Chicago, Illinois, inserted it in his June 26 issue (vol. xl, No. 18). It is also known as the "Letter from the Maha-chohan" or "The Great Master's Letter."

The text here follows what we believe to be the earliest copy of the letter, that made by A. P. Sinnett to whom it had been addressed. The penultimate paragraph dates it to 1881, the Simla Eclectic T.S. being inaugurated August 21st of that year. Sinnett's transcription was included by him along with other Mahatma letters (such as No. 11 to Hume) in a notebook now preserved in the British Library (Mahatma Papers, Vol. VI, Additional MS. 45289 A). Our title is taken from the subscription at the close; the dots of omission are Sinnett's. —Grace F. Knoche

---

Several good reasons given to K.H. by the Chohan why the T.S. should be a Brotherhood of Humanity.

for the Simla Eclectic T.S.

The doctrine we promulgate being the only true one, must,—supported by such evidence as we are preparing to give become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually enforcing its theories, unimpeachable facts for those who know, with direct inferences deducted from and corroborated by the evidence furnished by modern exact science. That is why Col. H.S.O. who works but to revive Buddhism may be regarded as one who labours in the true path of Theosophy, far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism stripped of its superstitions is eternal truth, and he who strives for the latter is striving for Theo-sophia, Divine Wisdom, which is a synonym of truth.

For our doctrines to practically react on the so called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularise a knowledge of theosophy. It is not the individual

and determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom) which is, after all only an exalted and glorious *selfishness*, but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

The intellectual portions of mankind seem to be fast dividing into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition, a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of *submitting* to annihilation pure and simple in cases of failure, to millenniums of degradation after physical dissolution. Those "intellectual classes," reacting upon the ignorant masses which they attract and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism the white dove of truth has hardly room where to rest her weary unwelcome foot. . . .

It's time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of truth, no prophet has ever achieved during his life time a complete triumph, not even Buddha; the Theosophical Society was chosen as the corner stone, the foundation of the future religion of humanity. To achieve the proposed object a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brothers. This prospect may not smile to all. He is *no* Theosophist who objects to this principle. . . .

In view of the ever increasing triumph and at the same time misuse of free-thought and LIBERTY (the Universal reign of Satan, Eliphas Levi would have called it), how is the combative *natural* instinct of man to be restrained from inflicting hitherto unheard of cruelties and enormities, tyranny, injustice, etc., if not through the soothing influence of a brotherhood and of the practical application of Buddha's esoteric doctrines. For as everyone knows, total emancipation from authority of the one all-pervading power or law called God by the Theists—Buddha, Divine Wisdom and Enlightenment or Theosophy by the philosophers of all ages—means also the emancipation from that of human law? Once

unfettered [and] delivered from their dead weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Chrishna, Buddha, Christ will be shown as different means for one and [the] same royal highway to final bliss, *Nirvana*. Mystical christianity, that is to say that christianity which teaches *self* redemption through one's own *seventh* principle—the liberated Para-atma (Augoeides) called by the one Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit—will be found just the same truth as the Nirvana of mystical Buddhism. All of us have to get rid of our own Ego, the illusory apparent *self*, to recognise our true self in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, to recognise the reality of that transcendental self, the Buddh, the Christ or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men toward the one esoteric truth. As we find the world now, whether Christian, Mussalman or Pagan, justice is disregarded and honour and mercy both flung to the winds.

In a word, how, once that the main objects of the T.S. are misinterpreted by those who are most willing to serve us *personally*, are we to deal with the rest of mankind, with that curse known as the "struggle for life," which is the real and most prolific parent of most woes and sorrows and of all the crimes? Why has that struggle become the almost universal scheme of the universe? We answer, because no religion with the exception of Buddhism has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands and is nearly unknown among Buddhist populations. (In China during famine and where the masses are most ignorant of their own or any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most of Christian missionaries to be found. Where there were none and the Bonzes alone had the field the population died with the utmost indifference.) Teach the people to see that life on this earth even the happiest is but a burden and an illusion, that it is but our own *Karma*, the cause producing the effect, that is our own judge, our Saviour in future lives, and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands and crime is nearly unknown among the Buddhist Tibetans. (The above is not addressed to you, {A.P.S.} and has nought to do with the work of the Simla Eclectic Society. It is meant

only as an answer to the erroneous impression in Mr. Hume's mind of the "Ceylon work" as no *theosophy*.)

The world in general and Christendom especially, left for two thousand years to the regime of a personal God as well as its political and social systems based on that idea, has now proved a failure. If the Theosophists say, we have nothing to do with all this, the lower classes and the inferior races (those of India for instance in the conception of the British) cannot concern us and must manage as they can, what becomes of our fine professions of benevolence, philanthropy, reform, etc. Are these professions a mockery? And if a mockery, can ours be the true path? Shall we devote our selves to teaching a few Europeans fed on the fat of the land, many of them loaded with the gifts of blind fortune, the *rationale* of bell ringing, cup growing, of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and of their hereafter the best they know how? Never. Perish rather the Theosophical Society with both its hapless founders than that we should permit it to become no better than an academy of magic and a hall of occultism. That WE, the devoted followers of that spirit incarnate of absolute self sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the *embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers.

Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of "perfect lamas," there is one which was correctly understood and described. "The incarnations of the Boddisatwa Padma Pani or Avalokiteswara and of Tsong Khapa, that of Amitabha, relinquish at their death the attainment of Buddhahood—*i.e.* the summum bonum of bliss, and of individual *personal* felicity—that they might be born again and again for the benefit of mankind."[1] In other words, that they might be again and again subjected to misery, imprisonment in flesh and all the sorrows of life, provided that by such a self sacrifice repeated throughout long and dreary centuries they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind. And it is we, the humble disciples of these perfect lamas, who are expected to allow the T.S. to drop its noblest title, that of the Brotherhood of Humanity to become a simple school of psychology? No, no, good brothers, you have been labouring

[1] {Cf. Clements R. Markham, ed., *Narratives of the Mission of George Bogle to Tibet and of the Journey of Thomas Manning to Lhasa*, 1876, p. xlvii.}

under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a theosophist in the whole society unable to effectually help it by correcting the erroneous impressions of the outsiders, if not by actually propagating himself the idea. Oh, for the noble and unselfish man to help us EFFECTUALLY in India in that divine task. All our knowledge past and present would not be sufficient to repay him. . . . Having explained our views and aspirations I have but a few words more to add.

To be *true*, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the *civilised* races less than any other, have ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles — right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism — are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were but, —

To these there *must* be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first one to confess *that must* be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the TRUTH.

An abridged version of the view of the Chohan on the T.S. from his own words as given last night. My own letter, the answer to your last will shortly follow. {K.H.}

NEXT: LETTER 27 PREVIOUS: COSMOLOGICAL NOTES

Cosmological Notes
From A. P. Sinnett's MS. Book

{Reproduced from *The Letters of H. P. Blavatsky to A. P. Sinnett*, Appendix II, and corrected against Sinnett's transcription of M.'s notes to A. O. Hume. Transliterations of technical terms, several of which appear in *The Secret Doctrine* (1888), have been standardized. Sinnett's *Early Days of Theosophy in Europe* (pp. 33-5) and Blavatsky Letter 4 indicate these Notes were given from early August to mid-September 1881. — TUP}

Small type indicates *Questions* put by A. P. Sinnett or A. O. Hume to their Teachers, and bold type the *Answers* received. An intermediate type has been used to indicate where the pupils have stated their own ideas in order to obtain comments upon them. — Ed.

---

(1) What are the different kinds of knowledge?

The real (Dzyu) and the unreal (Dzyu-mi).

Dzyu becomes Fohat when in its activity — active agent of will — electricity — no other name.

(2) What is the difference between the two kinds of knowledge?

Real knowledge deals with eternal verities and primal causes. The unreal only with illusory effects.

Dzyu stands independent of the belief or unbelief of man. Dzyu-mi requires faith: rests on authority.

(3) Who possesses the real knowledge?

The Lha or adept alone possesses the real, his mind being *en rapport* with the universal mind.

The Lha has made the perfect junction of his soul with the universal mind in its fulness, which makes him for the time a divine being existing in the region of absolute intelligence, knowledge of natural laws or dzyu. The profane cannot become a Dang-ma (purified soul), for he lacks means of perceiving Chhag, genesis or the beginning of things.

(4) Is there any difference between what produces primal causes and their ultimate effects?

None — Everything in the occult Universe which embraces all

the primal causes is based upon two principles, Kosmic energy (Fohat or breath of wisdom) and Kosmic ideation.

Thyan Kam (= the knowledge of bringing about) giving the impulse to Kosmic energy in the right direction.

In Fohat all that exists on Earth as ultimates exists as primates.

(5) What is the one eternal thing in the universe independent of every other thing?

Space.

(6) What things are coexistent with space?

(1) Duration.

(2) Matter.

(3) Motion, for this is the imperishable life (conscious or unconscious as the case may be) of matter even during the pralaya, or night of mind.

When Chyang, or omniscience, and Chyang-mi-shi-khon, ignorance, both sleep, this latent unconscious life still maintains the matter it animates in sleepless unceasing motion.

(4) The Akasa (Bar-nang) or Kosmic atmosphere, or Astral light, or celestial ether, which whether in its latent or active condition, surrounds and interpenetrates all matter in motion of which it is at once a result and the medium by which the Kosmic energy acts on its source.

(5) The Purush or 7th principle of the universe.

Linga sharir is composed of the ethereal elements of its (? body's) organism, never leaves body but at death and remains near.

(7) Are we to understand Purush as another name for space, or as a different thing occupying every part of space?

Same. Swayambu occupies every part of space which itself is boundless and eternal, hence must be space in one sense. Swayambu becomes Purush when coming in contact with matter.

(8) The universal mind is the aggregate of all the minds of the Dyan-chohans or Planetaries, the result of the action of Purush on matter, just as the spiritual soul in man is the action of spirit on matter?

Yes.

(9) Are we to look upon the seven principles as all matter and all spirit—one thing, with spirit as it were at one pole, and matter at the other?

Yes, just so.

(10) If so, are we to view them as different states of matter or spirit, or how?

States, conditions, call it whatever you please. I call it Kyen—cause; itself a result of a previous or some primary cause.

(11) All matter consists of ultimate molecules. How may we conceive the different states of matter?

As the molecules go on rarifying, so in proportion they become attenuated and the greater the distance between our globe and them—I do not mean here the region within the reach of your science—the greater the change in their polarity, the negative pole acquiring a stronger property of repulsion, and the positive losing gradually its power of attraction. (And now is the time for your men of dzyu to set me down as a Thibetan ass, and for me to return the compliment.)

(12) {Tables follow on next page}

THE MAHATMA LETTERS, 1923

(12)

MAN		
Thibetan	*Sanscrit*	*English*
1. A-ku	Rupa	Body
2. Zer (vital ray)	Prana Jivatma	Life principle
3. Chhu-lung (one of the 3 aims)	Linga sharir	Astral body
4. Nga-Zhi (essence of action)	Kama-rupa	Will form
5. Ngë (Physical ego)	Linga deha Bhut	Animal soul
6. Lana Sem-nyed (Spiritual Soul)	Atman Mayava-rupa	Spiritual soul
7. Hlün dhüb (Self existing)	Mahatma	Spirit

UNIVERSE		
Thibetan	*Sanscrit*	*English*
1. Sem-chan (animated universe) Ssa—earth as an element	Brahm—the universe Prakrit=matter Idam (Earth)	Organised matter
2. Zhima (vital soul)	Purush	Vivifying, universal spirit
3. Yor Wa (Illusion)	(Maya) Akasa	Astral or cosmic atmosphere
4. Od (light, the shining *active* Astral light	Vach (the Kam-akasa)	Cosmic will
5. Nam Kha ({?}tur passive)	Yajna (latent form in Brahma-Purush determined by activity of No. 4	Viradji (?) Universal illusion
6. Kon-chhog (Uncreated Principle)	Narayan—spirit brooding over the waters and reflecting in itself the universe	Universal mind
7. Nyug (Duration in {?}ring, or space)	Swayambuva in {?} space	Latent spirit Ensoph

(13) Sem-chan, animated universe: Ssa, earth as an element. Where then does cosmic or unorganised matter class?

Zhi gyu (cosmic matter), Thog (space), Nyug (duration), Khor wa (motion), all one.

Fire, as everything else, has seven principles. Od, one but not the most material—sixth.

(14) All matter cosmic or organised has inherent motion. What then does

Zhima, vital soul or vivifying principle, do to it?

There you see. As well ask what vital principle does for human body when it comes into it in conjunction with the other five. A dead body is composed of molecules full of life, is it? Yet when vital soul has deserted the whole, what is it but a dead body. Give up your *pansophy* and come down to our Dzyu. We believe in spontaneous generation and you do not. We say that Zhima—being positive, and Zhi-*gyu* [*gyu* (material) earth in this sense] negative, it is only when the two come in contact as the former is brought to act upon the latter that organised, living, self-acting matter is produced. Everything invisible, imponderable (the spirit of a thing) is positive, for it belongs to the world of reality; as everything solid, visible, is negative. Primate and ultimate, positive and negative. So much in our manifested world. As the forces move on and the distance between organised and unorganised matter becomes greater, a tendency towards the reverse begins to take place. The powers of attraction and repulsion become gradually weaker. Then a complete exchange of properties takes place, and for a time equilibrium is restored in an opposite order. At every grade further onward, or away toward their primary chaotic state, shifts no more mutually its property, but weakens gradually until it reaches the world of non-being, where exists the eternal mechanical motion, the uncreated cause from whence proceeds in a kind of incessant downward and upward rotation, the founts of being from non-being, the latter, the reality, the former maya, the temporary from the everlasting, the effect from its cause, the effect becoming in its turn cause *ad infinitum*. During the pralaya, that upward and downward motion ceases, inherent unconscious life alone remaining—all creative forces paralysed, and everything resting in the night of mind.

(15) Are we to consider any of the principles as non-molecular?

There comes a time when polarity ceases to exist *or act* as everything else. In the night of mind, all is equilibrized in the boundless cosmos in a state of non-action or non-being.

(16) And is cosmic matter non-molecular?

Cosmic matter can no more be non-molecular than organised matter. 7th principle is molecular as well as the 1st one, but the former differentiates from the latter not only by its molecules getting wider apart and becoming more attenuated, but also by

THE MAHATMA LETTERS, 1923

losing *its polarity*. Try to understand and realise this idea and the rest will become easy.

The panspermic and theospermic conceptions will both be in our way as taught by your schools. You will never be able to realise the latter as an absurdity, so long as you comprehend but imperfectly the incessant work of what is called by Occult Science the *Central Point* in both its active and passive states. As I said, we believe in spontaneous generation in the independent origin of matter whether living or dead, and we prove it, which is more than your Pasteurs and Wymans and Huxleys can say. Did they but know that Zhima cannot be shut out or pumped out from a glass vessel like air, and that hence, wherever there is purush there can be no thermal limit of organic life, they would have bak-baked less and told the world less absurdities than they have. In short, motion, cosmic matter, duration, space, are everywhere and for perspicuity's sake, let us place or fancy this multiplicity in *or at* the top of a circle (boundless). They are passive, negative, unconscious, yet ever propelled by their inherent latent life or force. During the day of activity, that cyclic force ejecting from the causative latent principle, cosmic matter, like the wheel of a water mill ejects showers of water dust around its rotating circle, put it in contact with the same principles (but whose condition owing to their finding themselves outside the state of primitive passivity of the eternal immutability has already changed). Thus the same principles begin to acquire so to speak the germs of polarity. Then coming within the Universal mind Dyan Kam develops these germs, conceives, and giving the impulse communicates it to Fohat, who, vibrating along Akasa, Od (a state of cosmic matter, motion, force, etc.) runs along the lines of cosmic manifestations and frames all and everything, blindly, agreed, yet as faithfully in accordance with the prototypes as conceived in the eternal mind as a good mirror reflects your face.

---

(17) On the hypothetical Absolute and infinite final cause.

The absolute and infinite is composed of the conditioned and finite. Causes are conditioned in their modes of existence and attributes, and as individual aggregates—unconditioned and eternal in their sum or as a collective aggregate.

(18) If the Absolute is a blind law, how can it give birth to intelligence?

But passive latent intelligence, or that principle diffused throughout the universe which in its pure immateriality is non-intelligence and non-consciousness, and which as soon as it becomes imprisoned in matter is transformed into both—can.

(19) The Absolute, if intelligent, must be omnipotent, omniscient, and all-good?

Please give your reasons why!

In the East the Absolute, itself non-conscious, is linked to intelligence by emanations, supposed to be conditioned. "How far this hypothesis satisfies the mind as to the possibility of intelligence evolving out of non-intelligence . . . ," depends on the mind addressed.

What do you know of the gradual development of brain ever since the Silurian period?

(20) The origin of Evil difficulty, dealt with by means of the sugar refinery simile.

And the more the sugar refined the greater the fermentation produced in the stomach and the more worms.

It is useless . . .

Show me the philosopher who would prove it useless!

. . . to say that evil is as necessary to make good apparent as darkness is to make light cognizable. To the conditioned it may be—to the omnipotent nothing is necessary.

Prove him first.

But clearly a conditioned agency is not the final cause. Above it is the law or principle that conditions it. . . .

How's this? Where? not unless you create something outside the absolute and limitless.

Problems lying behind the veil that separates the non-manifested final cause from the manifested universe are beyond the grasp of minds conditioned in that universe.

Indeed they are not!

. . . The absolute infinite is unthinkable and we can neither comprehend it nor justify its ways to man.

Then why lose time over it? Who commissioned you to do so?

Your all-pervading supreme power exists, but it is exactly matter, whose life is motion, will, and nerve power, electricity. Purush can think but through Prakriti.

(21) What you would say would be:—

"Whether this be so or not (as regards the hypothesis of an Absolute beyond the conditioned) it is and must ever remain a pure hypothesis. The highest intelligences *in* the universe know nothing of it—so far as they can explore, the manifested universe is boundless and infinite. Our philosophy admits only of what is known and knowable—This is admittedly unknowable even to Planetaries, and it is ex-hypothesi non-existent—why then consider it. . . .

"Even were this conception correct, how does it concern us? For thousands of years the highest planetaries have explored the universe—they have found no limits to it, and nothing in it guided or governed by any external impulse, everything on the contrary proceeding from internal impulses which they understand and which suffice to explain everything they have ever had cognizance of. *A quoi bon* {to what good} then to introduce this unnecessary conception of a something (which as non-existent for us is a nothing) outside and beyond what for us is limitless and eternal, when whether it exists or not it plays no discoverable part in anything that concerns us.

"The fact is your western philosophical conceptions are monarchical; ours democratic. You are only able to think of the universe as governed by a king, while we know it to be a republic in which the aggregate indwelling intelligence rules."

We might say more—never better. That is just what we would say.

---

(22) Who are the artificers of the world?

Dyan Chohans—Planetaries.

(*Pinned to next essay*)

Gyu-thog—Phenomenal or Material Universe (secret name) Aja-sakti. Viswam Zigten-jas—cosmogony, from Zigten = living world, and jas, to make. Chh-rab—genesis.

The universe may primarily be conceived as space pervaded by an infinite and eternal and homogeneous congery of molecules, in which motion, their latent unconscious life, is inherent.

In this its passive unmanifested state it may be regarded as chaos?

Yes; if only people were capable of conceiving what real chaos is, which they are not.

Though truly an unity it may be conceived in its various aspects as (Thog) space, in regard to its boundless extension coexisting with (Nyug) eternity, in regard to its endless duration (Zhi-gyu), cosmic matter in

regard to its molecules, and Khor wa, cosmic force in regard to its all pervading motion.

But these four conceptions must be held to indicate not four elements composing a compound, but rather four properties or attributes of one single thing, just as on earth one thing may be hot, luminous, heavy, and in motion. This universe one and indivisible in its passive unmanifested form, this chaos is for us non-existent—

For you, but why speak for others?

but throughout it are scattered centres of activity or evolution, and wherever and whenever activity prevails, there portions of the whole differentiate, and where this occurs, homogeneity ceases. Thus differentiation is due

(1) To the greater or less proximity of the molecules.
(2) To their greater or less attenuation.

What does (2) mean? How can the primal molecules grow thinner or fatter—ex-nihil, etc.?

I was not aware that atoms were considered by you as something *nihil*. Are not the molecules considered in science as compound atoms? Your science knows only of such compound molecules, and a primal atom is and will remain forever as a hypothetical abstraction for it. Science can know nothing of the nature of atoms outside the region of effects on her globe and even that atom she calls indivisible, which we do not, for we know of the existence and properties of the universal solvent—the essence of the Pancha-mahabutam—the five elements. Even the existence of the atoms which compose the unseen medium through which the power which magnetises instantly a short iron rod placed across the centre of a hoop two yards in diameter around which a wire thickly covered with India rubber is coiled—even the existence of such atoms I say, remains an open question and science remains puzzled and embarrassed to decide whether it is an action at a distance without, or with some mysterious medium—or what?

(3) To changes in their polarity.

This differentiation in activity is manifestation, and everything so differentiated comes into existence or becomes conceivable for us. Each centre of activity (and these centres are countless) marks a solar system, but these are still *rari nantes in gurgite vasto* {few swimmers in a vast sea}, hanging in the all-pervading ocean of the unmanifested universe, out of which new manifestations are perpetually evolving, and into the oblivion

of which others whose cycle has been completed are ever returning.

Alternations of activity and passivity constitute the cyclic law of the universe. As the microcosm man has his days and nights, his waking and his sleeping hours, so has the earth, which, a macrocosm to him is a microcosm to the solar system, and so has this latter, which, a macrocosm to a single globe, is itself a microcosm to the universe.

That the universe itself must similarly have its days and nights of activity and passivity, is probable by analogy, but if so these cover periods unthinkable, and the fact remains unknowable by the highest intelligences conditioned in the universe.

Is this correct? If not when the entire universe goes into pralaya (what is your Tibetan word?) how can anyone know anything about it!

> **Maha-bar-do — the period between death and regeneration of man is so called — also Chhe-bar-do.**
>
> **They can know for this is but *our scan*, or as you say by analogy.**

The night of the solar system, the pralaya of the Hindus, the Maha-bar-do or great night of mind of the Thibetans, involves the disintegration of all form and the return of that portion of the universe occupied by that system, to its passive unmanifested condition, space pervaded by atoms in motion. Everything else passes away for the time, but matter which these ultimate atoms represent (though at times objective, at times potential or subjective, now organised, now unorganised) is eternal and indestructible, and motion is the imperishable life (conscious or unconscious as the case may be) of matter. Even therefore during the night of mind, when all other forces are paralysed, when Chyang, omniscience, and Chyang mi shi kon, ignorance, both sleep, and everything else rests, this latent unconscious life unceasingly maintains the molecules in which it is inherent in blind resultless and purposeless motion *inter se*.

> **Why should it be more purposeless and resultless than the unconscious blind motion of the atoms in any foetus preparing for rebirth?**

The solar system has disappeared even to the highest intelligences in other solar systems.

Is this correct? Can the planetaries in any way cognize the passive non-being portions of the universe?

> **They can.**

Adepts can at will I know create forms out of cosmic matter, but probably this cosmic matter is many degrees from matter as it exists in the passive latent universe, which perhaps should rather be called potential rather than cosmic matter.

Potentiality is a possibility not an actuality. Find a better word.

but nothing has been annihilated any more than anything has been ever created; only, this recently active, organised, manifested and existing portion of the universe losing all differentiation of its parts, has passed into its primordial passive homogeneous unmanifested, and *quoad* {with respect to} all *intelligences*, non-existent or inconceivable state. It has resettled into chaos.

If it is asked whence these alternations of activity and passivity the reply is that they [are] the law inherent in the universe.

(Here as a footnote would come the purport of the argument approved by you against the unnecessary creation of an intelligence outside the self-governed universe.)

If you can show me one being or object in the universe which does not originate and develope through and in accordance with blind law, then only will your argument hold good and footnote be necessary. The doctrine of evolution is an eternal protest. Evolution means unfolding of the evolute from the involute, a process of gradual growth. The only thing that could have possibly been spontaneously created is cosmic matter, and primordium with us means not only primogenitureship but eternalism, for matter is eternal and one of the *Hlün dhub* not a *Kyen*—a cause itself the result of some primary cause. Were it so, at the end of every Maha pralaya when the whole cosmos moves into collective perfection and every atom (that you call primordial, and we eternal) emanates from itself a still finer atom—every individual atom containing in itself the actual potentiality of evoluting milliards of worlds each more perfect and more ethereal—how is it that there is no sign of such an intelligence outside the self-governed universe? You take a last hypothesis—a portion of your god sits in every atom. He is divided *ad infinitum*, he remains concealed *in abscondito* and the logical conclusion we arrive at is that as the Infinite mind of the Dyan chohans knows that the newly emanated atoms are incapable of any conscious or unconscious action, unless they receive the intellectual impulse *from them*. Ergo your god is no better than blind matter ever propelled by as blind eternal force or law, which is that matter god—Perchance. Well well we shall not lose time over such talk.

The period of passivity ends, the night of mind ceases, the solar system awakes and reemerges into manifestation and existence, and

everything throughout it is once more as it was when the night set in. Though a period inconceivable to human minds has passed, it has passed but as a sound and dreamless sleep. The law of activity comes again into operation, the centre of evolution resumes its work, the fount of being commences to flow again.

I conclude this must be so or otherwise the matter ejected from the vortex or central point would find none in a differentiated state from which to acquire its own impulse of differentiation.

When the hour strikes, the cosmic atoms already in a differentiated state remain statu quo, as well as globes and everything else in the process of formation. Therefore you have seized the idea.

In the still passive portion of the universe in which, and interpenetrated by which, hangs the remanifested solar system; in the non-being where subsists the eternal mechanical motion, its uncreated cause, a vortex is formed which in its ceaseless rotation perpetually ejects into the polarised active manifested conscious universe, the unpolarised passive unmanifested and unconscious universal element.

Call it motion, cosmic matter, duration, or space, for it is all these and yet one, this the universe manifested and unmanifested and there is nothing else in the universe. But the moment it passes out of passivity (or non-being) into activity (or being), it begins to change its state and differentiate, from contact with what had formerly changed, and so the eternal wheel rolls on, the effect of today becoming the cause of tomorrow for ever and ever. But it must ever be remembered that the non-being, the passive, is the eternal, the real; the being, the active, the transitory and the unreal. For longer or shorter as its career may be according to the impulses it receives, sooner or later the manifested disintegrates into the unmanifested, and being fades into non-being.

But how about the highest Planetaries? They surely do not return into non-being, but pass on to higher or at any rate different solar systems.

The highest state of Nirvana is the highest state of non-being. There comes a time when the whole infinitude sleeps or rests, when All is reimmersed in the one eternal and uncreated sum of all. The sum of the latent unconscious potentiality.

It has been stated that a differentiation of the primordial element is the basis of the manifested universe, and we must now consider the seven different principles that constitute and govern that Universe or in other words the seven different states or conditions in which this element exists in it.

There is no finite or primordial design but in conjunction with organised matter. Design is Kyen, a cause arising from a primary one. The latent design exists from the eternity in the one unborn eternal atom or the central point which is everywhere and nowhere, called ——— (our most secret incommunicable name given at the initiation to the highest adepts). So I can give you the six names of the principles of our solar system, but have to withhold the rest and even the name of the seventh. Call it the unknown and explain why. A Dam-ze (Brahman) will not give you the name of even the crown of the Akasa, but will speak of the six primary forces in nature represented by the Astral light. I'll give you the principles by and bye. Study this well first.

NEXT: VIEW OF THE CHOHAN ON THE T.S. PREVIOUS: LETTER 49

A. O. Hume's Reply to K.H.'s First Letter

(Unedited text of Letter 99[1])

Simla
20-11-80

My dear Koot Humi

I have sent Sinnett your letter to me & he has kindly sent me yours to him- I want to make some remarks on this not by way of cavil, but because I am so anxious that you should understand me- Very likely it is my conceit—but whether or no I have a deep rooted conviction that I could work effectually if I only saw my way & I cannot bear the idea of your throwing me over under any misconception of my views- And yet every letter I see of yours, shows me that you do not as yet realize what I think & feel-# To explain this I venture to jot down a few comments on your letter to Sinnett-

You say that if Russia does not succeed in taking Tibet, it will be due to you & herein at least you will deserve our gratitude- I do not agree to this in the sense in which you mean it-**(1)** If I thought that Russia would on the whole govern, Tibet or India, in such wise as to make the inhabitants on the whole happier than they are under the existing Govts, I would myself welcome & work for her advent. But so far as I can judge the Russian Govt is a corrupt despotism, hostile to individual liberty of action & therefore to real progress- & it would only be in common with all well wishers of mankind & not as an English man (& indeed I have no nationality) that I should feel gratitude to you or any one else who by legitimate means (& what are under different sets of circumstances legitimate & illegitimate means may be a matter open to argument) prevented the further extension of a power, which is essentially hostile to the highest interests of humanity.

Then about the English speaking Vaquil- Was the man so much to blame?- You & yours have never taught him that there was any thing in Yog-vidya- The only people who have taken the trouble to educate him at all have in so doing taught him materialism- You are disgusted with him, but who is to blame? he who having no teaching but a materialistic one, rejects as dreams, the vague rumours that have reached him as to spiritual possibilities, or you (I mean your brotherhood) who knowing all

[1] K.H.'s # and numbers in boldface refer to his comments in Letter 98, pp. 434-5. Most, but not all of Hume's end-of-sentence periods appear as small baseline dashes.

about these have failed to popularize the knowledge, have in fact failed to teach him better? I judge perhaps as an outsider but it does seem to me, that the impenetrable veil of secresy by which you surround yourselves, the enormous difficulties which you oppose to the communication of your spiritual knowledge, are the main causes of the rampant materialism which you so much deplore- You are the only people who possess any real, experimental knowledge of things spiritual- doubtless millions upon millions possess a sort of knowledge of these thro faith, pure life, meditation & in fact the higher discipline of all religions worthy of the name- But this knowledge of theirs tho sufficing to their own souls, is not of a character to produce objective results, or tangible arguments, that they can appeal to in order to lead others by nature less spiritually minded to similar convictions to their own- You alone do possess the means of bringing home to the ordinary run of men, convictions of this nature but you, apparently bound by ancient rules, so far from zealously disseminating this knowledge, envelop it in such a dense cloud of mystery, that naturally the mass of mankind, disbelieve in its existence.

And this veil of secresy is I submit an anachronism- It may have been very necessary in former days when the exhibition of the powers possessed by adepts might have led to prosecutions & persecutions, but now when in the most highly civilized countries, such exhibitions would at worst entail ridicule & abuse, (both of which the inexorable logic of facts would surely even tho slowly strangle) there can be no justification for not giving clearly to the world the more important features of your philosophy, accompanying the teaching with such a series of demonstrations as should ensure the attention of all sincere minds.

That you should hesitate to confer hastily great powers too likely to be abused, I quite understand- but this in no way bars a dogmatic enunciation of the results of your psychical investigations, accompanied by phenomena, sufficiently clear & often repeated to prove that you really did know more of the subjects with which you dealt than Western Science does. **(2)**

Perhaps you will retort "How about Slades case?" but do not forget that he was taking money for what he did; making a living out of it- Very different would be the position of a man, who came forward to teach gratuitously, manifestly at the sacrifice of his own time, comfort & convenience what he believed it to be for the good of mankind to know-

At first no doubt every one would say the man was mad or an imposter- but then when phenomenon, on phenomenon was repeated & repeated they would have to admit that there was something in it, & within three years, you would have all the foremost minds in any civilized country

intent upon the question & tens of thousands of anxious enquirers out of whom ten percent might prove useful workers, & one in a thousand perhaps develop the necessary qualifications for becoming ultimately an adept- If you desire to react on the native thro' the European mind that is the way to work it- Of course I speak under correction & in ignorance of conditions, possibilities &c, but for this ignorance at any rate "*I* am not to blame-

Then you say- "It is not possible that there should be much more at best than a benevolent neutrality shown by your people towards ours- There is so very minute a point of contact between the two civilizations they respectively represent that one might almost say they could not touch at all" Now is this correct?- Is it not in the first place misleading to talk of two civilizations? All civilizations have the same necessary ingredients, mental & moral (or if you prefer it, spiritual) culture- The one element may predominate here, the other there, but in both cases there must be a vast amt in common- Essential to every civilization in any way deserving of the name is the intellectual culture necessary for the discrimination of the good, the true & the beautiful & the moral culture essential to the adherence at all cost to these in preference to their opposites-

In the one country there may be less intellectual capacity & a purer devotion to the more dimly perceived truths, in the other it may be more of "Meliora videon proboque, deteriora sequor" {"I see and approve of the better, but I follow the worse"} but in both the essentials are the same & it appears to me to be a contradiction in terms to talk of the two civilizations which may almost be said not to touch at all- Nor is this a mere matter of words, for starting with such idea's failure is a certainty, whereas if the vast amt that is common to both be realized & recognized & if we seek to build on this common foundation, an active cooperation in lieu of a benevolent neutrality becomes not only a possibility, but a thing that may be commanded- **(3)**

Then I come to the passage- "Has it occurred to you that the two Bombay publications if not influenced may at least have not been prevented by those who might have done so because they saw the necessity for that much agitation to effect the double result of making a needed diversion after the brooch grenade & perhaps of trying the strength of your personal interest in occultism & theosophy? I do not say it was I but enquire whether the contingency ever presented itself to your mind." Now of course this was addressed to Sinnett, but still I wish to answer it in my fashion- First I should say, cui bono throwing out such a hint? You must know whether it was so or not- If it was not, why set us speculating as to whether it may have been, when you know it

was not- But if it was so, then I submit, that in the first place, an idiotic business like this could be no test of any mans (there are of course lots of human beings who are only a sort of educated monkey,) personal interest in any thing- Would any man, who felt even the slightest interest in any thing, suffer this interest to be affected by the fact that some other person made themselves ridiculous in connection therewith? In the second place if the brothers did deliberately allow the publication of those letters, I can only say that from my worldly non initiated standpoint, I think they made a sad mistake- a cause may involve murder & robbery & yet not be wholly discredited, but make it ridiculous & you may write its epitaph. Mind I do not for one moment defend this- it is monstrous that it should be so- but it is unfortunately a fact, & the object of the Brothers being avowedly to make the T.S. respected, they could hardly have selected any worse means than the publication of these foolish letters- I do not of course attach any very great importance to them- if there be a real vital [breath?] underlying the T.S. (& it is this I am vainly trying to arrive at), it will outlive & smother a hundred such bévues- Magna est veritas et prevalebit {"blunders- Great is the truth and it will prevail"}- but still when the question is broadly put, did you ever consider whether the brothers allowed this publication, I cannot avoid replying, if they did not, it is futile wasting consideration on the matter & if they did, it seems to me that they were unwise in so doing- **(4)**

Then come your remarks about Col. Olcott- Dear old Olcott, whom everyone who knows must love- I fully sympathise in all you say in his favour- but I cannot but take exception to the terms in which you praise him, the whole burthen of which is that he never questions but always obeys- This is the Jesuit organization over again- & this renunciation of private judgement, this abnegation of ones own personal responsibility, this accepting the dictates of outside voices as a substitute for ones own conscience, is to my mind a sin of no ordinary magnitude; & involves a principle inimical to all true civilization- Moreover I venture to predict that such a system of passive obedience will never obtain the cooperation of the highest minds in any society- Nay further I feel bound to say that if as I seem to gather from many incidental passages in your letters, this doctrine of blind obedience is an essential one in your system, I greatly doubt whether any spiritual light it may confer, can compensate mankind for the loss of that private freedom of action, that sense of personal individual responsibility of which it would deprive them- Nay further state, unless I wholly misread the teachings of history & the spirit of the age, any organization, which has for its key note passive obedience is itself doomed- **(5)**

Now for the first time I begin to get a glimpse of what you probably

mean by what you so often allude to as the irreconcilable nature of Eastern & Western Ideas- Truly despotism is of the East, Freedom of the West- but I confess that I have hitherto been unable to conceive of the possibility of a brotherhood like yours accepting as a tenet the principle that underlies all despotisms- Yet when your highest praise is bestowed, not on someone who wisely & cleverly works out a good end but on one who amidst innumerable errors "always obeys & never questions" what else can I conclude?

And here I must take my stand- as for physical matters, when where or what one eats or sucks, where or how one lives or sleeps, these are all accidentals- matters of no earthly consequence provided my health did not seriously suffer, I would as soon live on herbs & water & sleep & live in a cave or a mud hut if any good was to come of it, as in any other ways. But if it be intended that I shall ever, get instructions to do this or that & without understanding the why or the wherefore, without scrutinizing consequences, blind & heedless, straightway go & do it- then frankly the matter for me is at an end- I am no military machine- I am an avowed enemy of the military organization- a friend & advocate of the industrial or cooperative system & I will join no society or no body which purports to limit or control my right of private judgement. Of course I am not a doctrinaire,!? & do not desire to ride any principle as a Hobby Horse- Where a matter is immaterial, i.e. so far as my unaided judgement enables me to discern can do no harm- then if the persons who asked me to do it were persons in whose good faith & capacity I had confidence I should like Olcott be quite willing to obey & ask no questions. But if the thing was material, & either involved consequences which I could not clearly forsee, or appeared to me wrong or unwise, then I should most distinctly refuse to obey unless the "hakims" {"rulers"}were willing to explain to me the reasons for their "*hukum*" {"ruling"} & make it clear to me that despite any previous doubts, it was really the right thing to do-

To return to Olcott- I do not think his connection with the proposed Society would be any evil- Sinnett thinks this I believe- I do not- given any real vital principle as a basis to the Society & nobody's connections with it could do any very permanent harm- So I quite agree in all you say about this but when you go on to say "But if you now so dislike the idea of a purely nominal executive supervision by Col Olcott- an american of your own race- you would surely rebel against dictation from a Hindoo" you must entirely mistake my feelings at any rate-

In the first place I should not object in any way to dear Old Olcotts supervision, because I know it would be nominal as even if he tried to make it otherwise, Sinnett & I are both quite capable of shutting him

up if he interfered needlessly- But neither of us could accept him as our real guide,**(6)** be*cause we both know that we are intellectually his superiors- This is a brutal way as the French would say of putting it, but que voulez vous? Without perfect frankness there is no coming to an understanding-

Truly I should object to the dictation not only of a Hindoo but of any human being- I allow no man to dictate to me- But if a Hindoo comes to me & gives me good advice, & shows me reasons why I should do this or should not do the other, I should be as readily guided by that advice as tho it had come from an English man or a French man-

So far as I am concerned the words "whose race you have not yet learnt even to tolerate let alone to love or respect" have no application- I do not love the low lying Mookhtears, & vaquils, the khitmatgars & the bulk of the lower class officials & employe's, Hindoo's or Mahomedans- Nor do I love any more the similar classes in Germany France or England- Nor do I love the self seeking, fawning, money lenders & the like, who constitute the majority of those who crowd about us official Englishmen- I am civil to them, I try, to be kind to them, but I do not like or respect them, not because they are Hindoo's or Sikhs or Mahomedans, but because they are self seekers- mean, base,- & because their presence sets on me like a nightmare & weighs down my own thoughts- But there have been natives Hindoo's & Mahomedans, whom I have loved & respected as much as I could have loved & respected any European- There is no question of race or colour or creed at all- it is a mere question of intrinsic qualities- "sifaten"-

When you say that your highest adepts are "greasy Tibetans & Punjabi Singhs" & that "the lion is proverbially a dirty & offensive beast", I presume you are joking- If not, tho a diamond is a diamond, & I should prize it equally however badly set- I should prefer to get it suitably set- & tho purity of soul is the one great first requisite, & all other things comparatively insignificant yet in its way purity & cleanliness of body is not to be despised & I confess that I think the perfect jewel, the pure soul set in the pure clean body, the thing to aim at- Old, mean, clothes, are one thing (tho when a man can dress in good plain ones I cannot see why he should not), but dirtiness of body is another & I do not believe that where this can be avoided, it should be permitted- And in fact I am unable to believe that any high adept can be really dirty or offensive- But even were this so, this would not in the smallest degree repel me, once I knew that it was really an adept I was dealing with & that foul as the exterior husk might be, the true good seed was within-

I am quite sure that if you are true & genuine, as I believe you to be the kindly feelings that this correspondence has engendered toward

you would be in no way weakened, but rather strengthened by personal intercourse with you- I hardly see peoples outsides- I often know & care for people without hardly knowing what they are like in body- Men mostly think a great deal of womens looks- & I have been some times surprised when promising a woman to a man, at being told "look she may be very good but she is awfully plain" & then again on looking carefully at my lady friend to discover, tho I had never known it that she was awfully plain- So I am quite certain that nothing in your external personal appearance could in the smallest degree affect my sentiments.

As for your dear dirty neophyte, I wish he had been sent to me, dirty pagri & all, & it would have gone hard with me, if while learning from him higher things, I had not been able to convert him to my views of the beauty & goodness of cleanliness-

The most important point of your letter to me is that where in you say "Powerless to send to you a neophyte before you have pledged yourself to us" Here perhaps is the real Crux- What is the pledge you require? all seems to turn upon this- If it is merely to preserve entire secresy as to all that we may learn, & as to yourselves, & your followers, never without permission to utilize any knowledge gained from you, & always to act in accordance with your wishes in all cases in which it did not seem to us wrong to do so, I at least think that if satisfied on the points refer'd to in former letters, I could give it- & if I did give it I would abide by it come what might; but if it is the old surrender of "dhun, man, Fan," proposed to me twenty years ago, then I for one will never give it- I feel that I am responsible to higher than earthly intelligences- I don't pretend to know what they are- but I know that they exist, as certainly as I know that sugar is sweet to my taste, tho I can prove neither fact to anyone else- & I will resign that responsibility into no earthly hands

On the other hand, I do not care to play at Theosophy- Either I go in for it in real earnest or not at all- if my retention of the right of private judgement renders the real earnest impossible under your rules- well & good- the thing must be at an end for me-

It seems to me useless to discuss articles of association & the like unless these fundamental questions are first settled-

Sinnett is deeply interested in the phenomena as such, I am not he thinks it marvellous that things should be done which can not be accounted for by any laws known to Western Science- I, as I have explained in former letters do not- perhaps I realize more acutely the vastness of our ignorance.

I do not care two straws for the powers or the phenomena, except as a means- I do not see the slightest prospect of any good coming of the Society, unless it is to be a real & certain stepping stone to higher

spiritual knowledge- He does- each man must judge for himself- he I know will wholly disagree with me on many points- but this letter I send thro' him & he will speak for himself-

I am almost sorry that I have wearied you with these long letters for I seem to feel, that I am too essentially a radical at heart, to be acceptable to your naturally conservative order- but you will forgive me in that I am in earnest & tho' nothing further ever come of our interchange of thoughts, think kindly of me as I always shall of you as being fellow workers in the same cause, albeit under different flags, & you an officer & engineer & I a mere day labourer,

Yours sincerely,
A O Hume

The Writing of the Mahatma Letters

By A. Trevor Barker

{The following article by A. Trevor Barker originally appeared in the January 1938 issue of *The English Theosophical Forum*, London, England. It is included herein because of its intrinsic value to students of *The Mahatma Letters*.}

I have received a number of requests to publish a reply to two questions that are asked by students over and over again, and these questions may be formulated as follows:

> In your Introduction to *The Mahatma Letters* you refer to the letters as having been signed by the Masters with their own hands. You may or may not have intended this to be taken literally, but a careful study of the letters in the opinion of many intelligent people reveals that some of the letters seem to drop below the standard that one would attribute to a supra-mundane or Mahatmic intelligence. What is the explanation for this if the Mahatmas M. and K.H. were actually responsible for them?

The only satisfactory way of answering these very important questions is to see what H.P.B. and the Masters themselves had to say upon the subject. As a matter of fact the Mahatmas M. and K.H. did not use their high intelligence to supervise the whole process of transmitting quite a number of these letters. This H.P.B. states quite clearly on page 480 {Letter 140} of *The Mahatma Letters* in these words:

> Has Master K.H. written himself all *His* letters? How many chelas have been precipitating and writing them—heaven only knows.

The Master himself writes on page 232 {Letter 30}:

> In noticing M∴'s opinion of yourself expressed in some of his letters—(you must not feel altogether so sure that because they are in *his* handwriting, they are written by him, though of course every word is sanctioned by him to serve certain ends)— . . .

To understand the problem properly the whole of Letter 140 (pp. 478-81) should be read carefully and in addition pp. 470-1 and 422-6 {Letters 138 and 93}. In order to save space we only print the more important passages, and draw the reader's attention particularly to the following on page 422 {Letter 93}:

> The letter in question was framed by me while on a journey and on horseback. It was dictated mentally, in the direction of, and "precipitated" by, a young chela not yet expert at this branch of Psychic chemistry, and who had to transcribe it from the hardly visible imprint. Half of it, therefore, was omitted and the other half more or less distorted by the "artist." When asked by him at the time, whether I would look it over and correct I answered, imprudently, I confess—"anyhow will do, my boy—it is of no great importance if you skip a few words." I was physically very tired by a ride of 48 hours consecutively, and (physically again)—half asleep. Besides this I had very important business to attend to *psychically* and therefore little remained of me to devote to that letter. It was doomed, I suppose. When I awoke I found it had already been sent on, and, as I was not then anticipating its publication, I never gave it from that time a thought.

Then on page 423-4 {Letter 93}:

> Two factors are needed to produce a perfect and instantaneous mental telegraphy—close concentration in the operator, and complete receptive passivity in the "reader"-subject. Given a disturbance of either condition, and the result is proportionately imperfect. The "reader" does not see the image as in the "telegrapher's" brain, but as arising in his own. When the latter's thought wanders, the psychic current becomes broken, the communication disjointed and incoherent. In a case such as mine, the chela had, as it were, to pick up what he could from the current I was sending him and, as above remarked, patch the broken bits together as best he might. . . .
>
> Well, as soon as I heard of the charge—the commotion among my *defenders* having reached me across the eternal snows—I ordered an investigation into the original scraps of the impression. At the first glance I saw that it was I, the only and most guilty party,—the poor little boy having done but that which he was told.

and later on the same page (424):

> I transcribe them with my own hand this once, whereas the letter in your possession was written by the chela. I ask you also to compare this handwriting with that of some of the earlier letters you received from me. Bear in mind, also the "O.L.'s" emphatic denial at Simla that my *first* letter had ever been written *by myself*. I felt annoyed at her gossip and remarks *then*; it may serve a good purpose *now*.

These passages from *The Mahatma Letters* prove and confirm H.P.B.'s statement in the letter quoted above from page 480 {Letter 140}.

In a letter to me on this subject Dr. de Purucker expressed himself as follows:

> H.P.B. stated specifically, and more than once, that it was the rarest thing in the world for any one of the Mahâtmans, or even for a high chela, *personally to write* a letter, i.e. indite any communication with his own hand. There are very, very few, very rare exceptions, such as one or two, it may be three, cases of direct precipitation from the Master or from a high chela, and possibly one or two brief notes, maybe a telegram or two, written by the Master's own hand. H.P.B. states positively that not only was such writing in the Master's own hand the rarest thing, but that practically in every case, with the few exceptions named, the Master *impressed* mentally his chela or amanuensis, or chelas or amanuenses, to write thus or so, to such or another person. Then the chela, *if* the receptivity was good, would get the message clearly from the Master's mind along the etheric currents, and in writing it down, if the receptivity was perfect the resulting production would be practically the Master's own words, and actually his own handwriting, real or adopted—whichever Master it might be who was the source, K.H. or M. or some other. If receptivity on the part of the chela or amanuensis was less perfect, there would be the immediate entrance into the psychology of the receiving chela of more or less, usually less, of the chela's own mental idiosyncrasies, ways of phrasing, what Hodgson and the Hare brothers call Americanisms or Gallicisms, etc., etc.

The writing of these letters was a mystery and must remain so for all but the initiates. The last passage we quote however could hardly be more definite.

> Another of our customs, when corresponding with the outside world, is to entrust a chela with the task of delivering the letter or any other message; and if not absolutely necessary—to never give it a thought. Very often our very letters—unless something very important and secret—are written in our handwritings by our chelas. Thus, last year, some of my letters to you were *precipitated*, and when sweet and easy precipitation was stopped—well I had but to compose my mind, assume an easy position, and—think, and my faithful "Disinherited" had but to copy my thoughts, making only occasionally a blunder. —p. 296

In conclusion if it is contended that it would have been better if I had not stated in the Introduction {p. xiv} that the letters were written by the Masters in their own hands, I agree. When I wrote that sentence I had not had time to assimilate fully the whole content of the letters,

and therefore this particular aspect of the matter had not clearly taken shape in my consciousness. One of these days, when a new issue is being printed, it can be corrected.

The above explanation should be sufficient to clear up this problem, for any serious student who will take the trouble to read carefully the page references given to *The Mahatma Letters.*

Foreign Words and Phrases

(Philosophical and technical terms are not included. A literal translation, when thought helpful, precedes contextual definition)

Key: **Foreign phrase {correct spelling}** page (language) definition

À la lettre 411 (French) to the letter
A priori 143, 194, 218, 304, 362 (Latin) from the prior, presupposed independent of experience
À quoi bon 193, 517 (French) to what good
Ab initio 124 (Latin) from the beginning
Ad infinitum 9, 89, 141, 190, 192, 199, 514, 520 (Latin) to infinity, forevermore
Ad libitum 265 (Latin) to pleasure, according to what pleases
Adversum flumen 193 (Latin) against the stream
Al piaccere {piacere} 345 (Italian) to pleasure
Alter ego 160, 296, 309 (Latin) other self
Anak 339 (Indonesian) child, or (Hebrew) biblical father of a Canaanite race of giants
Après moi — le déluge 212 (French) after me – the deluge
Argumentum ad hominem 440 (Latin) fallacious personal "argument at the man"
Assirvadam {Asirvadam} 398 (Telegu) blessings
Atmânam, âtmanâ paśya 339 (Sanskrit) see the self by the self
Au fond 247 (French) to the foundation, basically
Au naturel 20 (French) natural
Au pluriel 277 (French) in the plural
Avant couriers 84, 126, 134 (French) before couriers
Bakbak 439 (Hindi) incoherent talk, gibberish
Beau valseur 339 (French) handsome waltzer, charmer
Ber-chhén 28 (Tibetan) cloak, garment
Bona fide 188, 300 (Latin) in good faith, genuinely
Braggadocios 442 (English-Italian) boastful or arrogant behavior, braggart
Bulbul 260 (Persian, from Arabic) songbird
Carte blanche 232, 299, 420 (French) blank document, full discretionary power
Cause célèbre 324 (French) famous case, controversial issue
Censor elegantiarum 335 (Latin) censor of tastes

Con amore 232 (Italian) with love
Consummatum est 292 (Latin) it is completed
Conversazione 238 (Italian) A gathering for discussion, especially of literature or arts
Cooloted 374 (possibly from French *culotte*, shorts or pants resembling a divided skirt) adapted?
Coups d'état 390 (French) blows to or overthrow(s) of state
Coups de bec 50 (French) pecks, taps or bites with a beak
Cuneus cuneum trudit 156 (Latin) wedge drives wedge
Das Sollen 215 (German) moral duty
De facto 266, 415, 474 (Latin) from the fact, in reality
De haut en bas 223 (French) from top to bottom, in a condescending manner
De lunatico 339 (Italian) insane
De novo 93, 97 (Latin) anew
Delirium tremens 170 (Latin) A psychotic condition typical of withdrawal, involving tremors, hallucination, anxiety, and disorientation
Deus omnium 455 (Latin) God of all
Diminuendo 73 (Italian) gradual decrease in loudness
Doppleganger {Doppelgänger} 43 (German) double-walker, an apparition or double of a living person
Durbar 260 (Urdu) the court of an Indian ruler
En attendant 33 (French) waiting
En herbe 447 (French) budding
En passant 157, 311 (French) in passing, by the way
En relief 426 (French) in relief, embossed
Entente cordiale 214 (French) cordial agreement, friendly understanding
Entrée en matière 331 (French) entry into a matter, a way in
Et voici pourquoi nous n'irons plus au bois 19 (French) And here is why we will no longer go to the woods
Faculæ 164 (Latin) torch
Fata morgana 26 (Latin) a mirage
Faut de s'entendre 289 (French) need to agree or get along
Faute de mieux 146 (French) for lack of better
Fecit 26 (Latin) he/she made it
Felo de se 132 (Latin) felon from himself, suicide
Festina lente 329 (Latin) make haste slowly
Fiat 396 (Latin) let there be, a command
Finis 282 (Latin) the end
Fortissimo 73 (Italian) Very loud

Glacé 34 (French) smooth, glossy, or highly polished surface like ice
Hakim 531 (Urdu) judge, ruler, or governor in India
Haute Magie 280 (French) High Magic
Havanas 165 (Spanish) famous cigars from Havana, Cuba
Hidalgos 269 (Spanish) gentlemen
Hukum 531 (Urdu) a ruling
Ici bas même 193 (French) even here
In abscondito 97, 520 (Latin) concealed, hidden
In actu 412 (Latin) in the very act, in reality
Inst. {Instante mense} 13 (Latin) the current month
Inter se 519 (Latin) between or among themselves
Interregnum 351 (Latin) interval between two reigns or governments
Jeremiades {jérémiade(s)} 294 (French) jeremiads, lamentations, also a cautionary or angry harangue
Jusqu'à nouvel ordre 403 (French) until new or further notice
Kam mi ts'har 321 (Tibetan) sentence fragment implying that K.H. should "not complete this" — the Chohan would do it
Kin-t-an, Na-lan-da, Dha-ra-ni 419 (Chinese & Sanskrit) codewords translated as "Gautama — ancient Buddhist university — a short sutra chant similar to a mantra"
Lakh 380, 381, 383, 387 (fr Sanskrit *lakṣa*) a hundred thousand
Lapsus calami 177, 480 (Latin) a slip of the pen
Le néant ne laisse pas d'avoir du bon 196 (French) Nothingness doesn't stop having the good —Voltaire
Le quart d'heure de Rabelais 38, 387 (French) the quarter hour of Rabelais
Les esprits souffrants 109 (French) suffering spirits
Lex talionis 150 (Latin) law of retaliation, retributive justice, "an eye for an eye"
Literati 324 (Latin) lettered, the educated class, intelligentsia, persons interested in literature and arts
Locus standi 108 (Latin) right to stand or be heard
Lusus naturae 104 (Latin) sport of nature, a freak
Mace 253 (Malay-Dutch) former Chinese monetary unit equal to 1/10 of a tael, approximately 3.78 grams of silver. *See also* Tael
Mage 399 (Chaldean) magician, learned person
Mala fides 313 (Latin) bad faith, intent to deceive or defraud
Materia prima 61, 93 (Latin) first matter, formless primeval substance regarded as the original material of the universe
Mea culpa 302, 460 (Latin) through my fault, acknowledgement of one's errors
Mella {melā} 248 (Hindi) meeting, assembly

Mephitis 37 (Latin) poisonous stench
Mirabile dictu 113 (Latin) wonderful to relate
Missio in partis infidelium 31 (Latin) mission of the infidels
Modus operandi(us) 144, 193, 318, 470 (Latin) mode of operation
Moi fluidique 183 (French) fluidic me
Morendo pianissimo 73 (Italian) dying very slowly, decreasing soft volume
Multum in parvo 19 (Latin) much in little
N'est-ce pas 240 (French) Isn't it so?
Nati 97 (Latin) son, child, children, young of pasture animals
Nazzur {Nazar} of "electron" (Arabic and Greek) 164 amulet made amber
Nec plus ultra 112 (Latin) nothing more beyond, the acme, best, or most extreme example of something
Nihil 139, 142, 518 (Latin) nil, nothing
Nisus 56 (Latin) effort(s), to attain an end
Nolens volens 107, 230 (Latin) whether unwillingly or willingly
Nom de plume 275, 364 (French) pen name
Non possumus 281 (Latin) not possible, we cannot
Nosce te ipsum 175 (Latin) know thyself
Nota bene 77 (Italian) note well, observe carefully or take special notice
Νους αυτοκρατης (Nous autokrates) 455 (Greek) the self-ruling Mind (Nous)
Nous verrons, nous verrons 184 (French) We shall see what we shall see
Padri(s) 259, 318, 362, 468, 469, 473 (Spanish) Father(s)
Pagri 533 (Hindi & Urdu) turban (variant of pugaree)
Par consequence 318 (French) consequently, therefore
Par contrebande 80 (French) by smuggling
Par excellence 201 (French) ultimate, better than all others of the same kind
Pari passu 407 (Latin) with equal step, moving together, on equal footing
Per se 56, 141, 142, 158, 164, 196, 280 (Latin) intrinsically
Phanerosis 241 (fr. Greek) attaining visibility, shining forth of manifestation
Phlogiston 56, 164 (Greek) a substance said to exist in all combustible bodies, and to be released in combustion
Pianissimo 73 (Italian) very quiet
Plât 339 (French) a plate, dish
Post mortem xvii, 176, 199 (Latin) occurring after death

Post nubila Phœbus 325 (Latin) after the clouds, the sun
Post scriptum (P.S.) 228 (Latin) written after; an afterthought added to a letter
Poste restante 467 (French) remaining post; general delivery
Pour mes beaux yeux 465 (French) for my beautiful eyes
Præter Deum nulla dari neque concipi potest substantia 53 (Latin) Besides God no substance can be granted or conceived (Spinoza's Proposition XIV)
Pranams 431 (Hindi) polite or respectful greetings
Prima facie 35 (Latin) at first sight, accepted as correct until proven otherwise
Pro bono publico 38, 417 (Latin) for the public good
Propria persona 35, 412 (Latin) for one's self
Proteges {protogés} 260 (French) persons who are guided and supported by an older, more experienced, or influential person
Pucka {Pukka} 189, 297, 298, 299, 300 (Hindi) genuine; authentic, first-class
Pumo 315 (Tibetan, bu-mo) girl, daughter, female human being
Qua 96 (Latin) in the capacity of; as being
Quart d'heure de Rabelais. *See* Le quart d'heure de Rabelais
Que voulez vous 438, 532 (French) what do you want
Qui bono {Cui bono} 225, 529 (Latin) who benefits?
Quiproquo, Qui proquo {Quid pro quo} 213, 227, 297 (Latin) this for that, a favor exchanged for a favor
Quoad 520 (Latin) regarding, with respect to
Quondam 331, 372 (Latin) that once was; former
Races {Rais} 388-91 (Sanskrit) Rai is derived from *raja*, and denotes rulers and chieftains of princely or Zamindar estates
Raison d'être 19, 135, 389 (French) reason for being
Rapport, En rapport 29, 101, 102, 229, 283, 509 (French) en harmony; in a state of accord
Rari nantes in gurgite vasto 518 (Latin) few swimmers (survivors) in a vast sea
Reliquiæ 108, 109, 275 (Latin) relics, remains of the dead
Roma ante Romulum fuit 2 (Latin) Rome existed before Romulus
Salams {salaams} 202, 349, 374, 451 (Arabic) (Muslim) greetings, act of deference
Sancta simplicitas 295 (Latin) holy innocence, sacred simplicity
Scandalum magnatum 50 (Latin) the slander of a great man
Sifaten 533 (Indonesian) characteristics, qualities, attributes
Scin-lecca {Scín-læca} 476 (Anglo-Saxon) shining body; mayavi rûpa, astral or spiritual double

Sequelæ 124 (Latin) a secondary result, usually of a disease or injury
Seriatim 70, 77 (Latin) in a series
Sesam {Open Sesame} 273 (*Ali Baba and the Forty Thieves*) magical command to open, to bring about a desired end
Sine qua non 213 (Latin) without which not, an essential or necessary part of the whole
Soi-disant 185 (French) self-styled, so-called
Statu quo 67, 177 (Latin) the existing state of affairs
Sub rosa 281 (Latin) under the rose, in secret, privately, confidentially, or covertly
Summum bonum 507 (Latin) the highest or supreme good
Suppressio veri, suggestio falsi 386 (Latin) suppression of the truth, suggestion of an untruth
Sutee {satī, often anglicized suttee} 290 (Sanskrit) chaste wife, the Hindu practice of a widow throwing herself on her husband's funeral pyre
Tael 253 (Malay) Chinese monetary unit equal to approximately 50 grams of silver. *See also* Mace
Terra incognita 390 (Latin) unknown or unexplored territory
Tout chemin est bon qui mène à Rome 387 (French) every road is good which leads to Rome
Tout ou rien 439 (French) all or nothing
Tutti quanti 157 (Italian) all of them, everyone
Ultimo 495 (Latin) last month
Un loup garou 53 (French) werewolf
Vakil, Vaquil 12, 13, 435, 527 (Hindi) legal counsel; lawyer
Vera pro gratis 31 (Latin) truly for free, truly given for thanks only
Vieille garde 485 (French) old guard
Ye-damma 127, 179 (Pali *Ye-dhammā*, Sanskrit *Ye-dharmāḥ*) generally the laws or established procedures in nature, meaning by extension the phenomenal world
Zemindars {Zamindar} 378, 388, 389, 390, 391, 395 (Persian) landowner or autonomous ruler of a state in India, especially one who leases land to tenant farmers

Chronological Order

This list is based on Margaret Conger's *Combined Chronology for Use with the Mahatma & Blavatsky Letters to A. P. Sinnett* (TUP, 1973), and compared with the Linton-Hanson *Readers' Guide to the Mahatma Letters* (TPH, 1988) and other chronologies. The sequence has been corrected where warranted, with the understanding that any chronology will be imperfect as most of the Letters were not dated by their authors or by Mr. Sinnett, who sometimes gave incorrect dates received. Recipient is A. P. Sinnett unless otherwise noted.

Letter No.	Page	Writer
1880		
1	1	KH
2	6	KH
3abc	10	KH
143	488	APS-KH
4	11	KH
1st Letter to AOH	495	KH
106	443	KH
99	435	AOH to KH
28	207	KH to AOH
98	434	KH
5	17	KH
126	454	KH
6	22	KH
1881		
7	25	KH
142a	486	Damodar
142b	488	Damodar-KH
8	26	KH
107	444	KH
31	240	KH
9	38	KH
68	372	KH
121	452	KH
70	373	KH
49	280	KH
Cosmological Notes	509	M
View of the Chohan	504	KH
27	204	KH
69	373	KH
26	203	KH to AOH
104	440	KH
116	450	KH
22	137	KH to AOH
71	374	M
73	375	M
101	439	M
74	375	M
102	439	M
29	217	M
36	248	M
134	461	HPB-M
40	254	M
114	449	M
90	412	Moses-KH
1882		
38	250	M
39	253	M
41	256	M
37	248	Dd
115	449	M

108	444	M
109	444	M
43	258	M
42	257	M
13	70	M
45	264	KH
44	263	M
48	273	KH
47	271	M
M's writing sample	xliii	M
120	452	KH
88	410	KH
144	488	KH
136	464	HPB
35	246	KH
89	410	KH
100	438	KH
122	452	KH
130	457	TSR
132	459	TSR-KH
76	376	KH
17	117	KH
18	119	KH
95	429	KH
12	66	M
131	458	TSR
11	59	KH to AOH
14	78	KH to AOH
15	88	KH to AOH
16	99	KH to AOH
20a	123	AOH to KH
20b	125	APS to HPB
20c	127	KH
125	453	Gjual-Khool
19	122	KH

127	455	KH
118	450	KH
21	134	APS-KH
50	286	KH
51	287	KH
113	448	KH
30	228	KH to AOH
53	294	KH-M
34	245	KH
32	242	KH
52	288	KH
112	447	KH
46	268	M
24a	178	APS
24b	180	KH
10	52	KH to AOH
111	446	KH
110	445	KH
54	302	KH
23a	144	
23b	149	KH
117	450	KH
72	374	KH
105	441	KH
92	419	KH
78	378	KH
119	451	KH
79	382	KH
80	383	KH
57	327	KH
1883		
91a	415	KH to HSO
91b	416	KH
56	325	KH
25	191	KH

103	440	KH
58	336	KH
77	377	KH
124	453	KH
67	371	KH to HSO
59	338	KH
81	383	KH
82	387	KH
83	393	KH
129	456	HSO-KH
128	456	HSO
93	420	KH
86	403	KH
85	398	KH
96	431	M
1884		
84	397	KH
87	406	KH
94	429	KH
61	349	M
62	351	KH
60	349	KH
133	460	HPB
55	322	KH
75	375	KH
66	366	KH
135	464	HPB
137	467	HPB
64	358	KH
63	356	KH
1885		
138	468	HPB
65	362	KH
97	433	M
1886		
140	478	HPB
141	482	HPB
139	475	HPB
1890?		
33	244	KH
Unplaced Chronologically		
123	453	KH
145	488	KH

INDEX

"A.B.C." of what I know (K.H.), 143
Abidharma, karma and nirvana, 110
Abhidharma Kośa Vyâkhya, 168, 110, 111
Abhidharma Shastra, 108; Metaphysics of Abhidharma, 110
Aborigines of Australia, 118, 151
Abortions, failures of nature, 83
Absolute, the ultimate, 141; abstraction and immortality, 129; consciousness, 104; Darkness and, Light, 373; infinite final cause and, 515-17; Justice, 401; matter, 46; relative and, good, 214; rest, inconceivable, 159; spirit, 46
Abstract Ideas in Tribhuvana, 200
Abuse of Founders of T.S., 251
Abyss for failures, 31
Acceleration and retardation, 83, 95-6
Accident, victims of, 109-10, 128; fate of those drawn to mediums, 110, 134-6; full of passion, 189; higher and lower principles of, 109, 131; remain within earth's attraction, 109, 112; time in Kâma Loka, 112
"Accidents" of birth, misnomer, 200
Acosmism, Vedantic, 139
Acoustics, occult basis of, 28
Action, eternity of, 68
Ad, sons of, 153
Adam, divine essence and (in *Isis*), 45; man before breath of life, 76
Adamantine rocks, occult rules are, 273-4
Addison, 32
Adept(s), 27, 117, 122; after death, 128; attractions of, 266; become Dhyân Chohans, 321; becomes, not made, 310; charlatans shields of, 4; "claims" on, 341; creates nothing new, 497; definition, 6; degrees of initiation, 99; efflorescence of his age, 501; every race had, 157; fane of imperishable rocks, 51; forbidden to subject another's will, 40; full, 129; greatest living, 20; higher, 96; holiest, are Tibetans, 15; in "Mr. Isaacs," 327; indifferent to opinions, 427; instant insight, 241; K.H. an, 190; limited to form and matter, 47; limited to solar system, 139; lock of hair of, 342; mankind in his heart, 259; mark of, 228; married man cannot be, 17; medium and, 42; natural allies, 268; perfect, 144; powers of, 137; pupil and, relationship, 384; "real," 28; selfish emanations and, 283-4; Shaberons superior, 8; shapes thoughts consciously, 499; T.S. and, 487; trance impossible for, 43; two, in Egypt, 116; wider game of, 339
Adeptship, fitness for, 295; highest form of 43; struggle, 310, 316; tests of, 231; training for, 249
Adetyarom B. *See* Adityaram
Âdi-Buddha or Parabrahm, 346
Âdi-Buddhi or Dharmakâya, 90
Adityaram, 374, 461
Adonai, Son not Father, 346
Adriatic pebbles, 453
Adulterer, bliss of, 188
Adwaitee(s), 53-4, 302-3; M. and K.H. not, 288; Subba Row one, 90, 399
Adyar, 348; Literary Committee at, 357, 367, 469; warning of coming events, 322
Adytum and H.P.B., 21
African, 76, 118; race remnants, 120-1
Agama Sutra, 106
Age of Iron, 153
Agnostic, 17, 54; Hume makes Masters, 304; Masters not, 53
Agrippa, learning of, 4
Air (âkâśa) 29, 91; K.H. changes currents of, 140
A.I.T.S. (Anglo-Indian T.S.). *See* Anglo-Indian, Eclectic Society, Simla Eclectic Theosophical Society
Akas. *See* Âkâśa
Âkâśa, 2-4, 91, 102, 166, 510; life forms children of, 140; linga śarîram returns to, 72; Masters use, 364; not scientific ether, 163; occult powers of, 29; of

globe, 94; pervades solar system, 63; primeval plastic medium, 45; Sinnett's Self and, 267; storehouse of colors, 424; transmission of letters and, 471; vibrations in, 102; victims of accident in, 136
Âkâśic, libraries, 324; magnetism, 160; samâdhi, 109, 131
Akkadians, 152
Akrshu (akarsha), attraction, 35
Alaya Vijñâna, hidden knowledge, 198-9
"Alchemicians," 4
Alexandria, schools of, 142, 426
Algow (Algol), star in Head of Medusa, 451-2
Allahabad, 11, 15, 17, 22, 37, 70, 126, 367; chela, 15; difficulties at, 17; H.P.B. to go to, 464; Sinnett observed by K.H. at, 204
Allen, Grant, 151-2; 395, 440
Almorah, Swami of, 302-3, 331, 335
Alps, 12; Atlantis and elevation of, 155; "upon Alps," 428
Amber, "electron," 164
Amberley, Viscount, 18
Ambitions, effects of, 57
America(n), 15, 151, 271, 273, 307, 323, 355; Atlantis and, 156; has remnants of fourth race, 121; newspaper attack by, 255; Pre-Columbian, 149; Spiritualists in, 422, 427-8; start of T.S., 263
Amita-yâna (amrita-yâna), 114
Amritsar (Amrita Saras, Umritsar), 11, 13, 19
Amulet (lock of hair) for "Den," 451-2
Ânanda (Ananta), Serpent of Vishnu, 73
Anaxagoras, teaching of, 455
Ancestors, gigantic, 2
Andarah, 87
Androgyne Ape, 76
Androgynous, the one element is, 73
Angel(s), 108, 321; Christian, 22; devas or, 321; disembodied, 50; guide, 104, 113; of death, 261; organs of, 50; "recording," 111
Angelhood, result of karma, 321
Anger, 233-4, 265
Anglo-European community, 379-80
Anglo-Indian(s), 18, 218, 388, 430; Branch, 8-9, 13-14, 16, 18, 21, 26, 496, 502; Chiefs consent K.H. appear, 13; "Eclectic," 377; Hume's views on, 209, 212; plans for, 14, 16; plot against T.S., 322; Press, 50; reply to Hume, 213; vilify H.P.B., 464; world, 13
Anima Mundi, 45
Animal(s), 46, 76, 80, 96; death of innocent, 103; fewer in each round, 177; forms, 47; forms and spheres, 75; in *Isis Unveiled*, 98, 290; kingdom, 94, 97-8; -man, 76; soul, 72, 76, 103, 105, 196, 290; -soul of future globe, 94; spirits, 71-2
Animalism, forces of, 35
Annihilation. *See also* Eighth Sphere mental, at death, 187; of atoms and molecules, 142; of evil "shades," 109-110, 130, 176; of personal ego, 130, 134; of subraces, 149; of T.S., 365; of unfit (mid-round), 47; punishment and, 196
"Answers to Correspondents," in *Theosophist*, Master M., 273
Antediluvians, 154
Anthropoids, from androygne ape, 76, 87; race extinct, 69
Anthropology, 120; absurd dream, 83
Anthropomorphic deities, 49; Hindu concepts, 241; ideas of God, 100
Anti-European rules, 294
"Antipodes," 46
Antiquity, testimony ignored, 150
Anti-vivisection, Mrs. Kingsford and, 400, 403, 406
Anuradha-pura, Bo Tree at, 106
A.P.W. (A.R. Wallace?), "Ape Theory" in *Pioneer*, 120
Ape, giant, 87; theory, 69, 76, 82, 87-8, by A.P.W. (A.R. Wallace?), 120
Apollo Belvedere, H.P.B. and Master M., 313
Apparitions after death, 129
Appearance(s), deceptive, etc., 197, 218, 230, 233, 260, 288, 301, 314, 328, 351, 365, 394
Arachnea, 74
Arahat. *See* Arhat(s)
Arcana, of being, 197; Crookes and, 341
Arcane knowledge, 29, 208
Archaeologists of seventh round, 122
Archaeology, 153; Indian, 429
Archimedes, 161; discoveries preceded, 2
Archipelago, continent (Atlantis) and, 155
Arcturus, 31

INDEX

Arhat(s) 387; abode of, 100; bodhisatwa, 198; "buddhist" terminology, 376; disciples of, 462; doctrines of, 66, 90; methods of, 247; other sages and, 399; philosophy, 329; vows, 253; wisdom of, 196
Arhatship, 59
Aristarchus Samius, rotation of earth, 4
Aristotle, knowledge (manas) not enough, 341
Aristoteleans, 344
Ariya Sakka, four noble truths, 58
Arjuna, 259
Arricinius Clementus (Clemens Arretinus) 175
Art, high aesthetic effects of, 32
Art Magic (Emma H. Britten), 50
Arundale, Miss, 350, 354-5, 474
Arûpa-devas, 107
Arûpa-loka, 109, 130, 198-9. *See also* Rûpa-Loka
"Aryan Arhat Esoteric Doctrines" (Subba Row), 90
Aryan(s), 13, 69, 154; Isis (Saraswati), 4; nationality, 416; occultism, 384; Punjabis, 15; records, 150; secret doctrines of, 90, 129
Ascending Arc, 92, 95, 97-8
Ascension, the pretended, 5
Asceticism, of Salig Ram, 255
Ashram(s), 11, 339
Ashta-Vijñyâna, 200
Asia, Central, 69, 121, 145, 150, 154, 246; central sea, 155; Rosenkreuz in, 280
Asiatic(s) 18, 186, 218, 250; chelas, 199; proverb, 483; psychology, 496
Aspirant, 316, 322; testing of, 365
Asprena, Nonius (Nonius Asprenas) and A.P.S., 175
Assassin, fate of, 132, 148, 176-7
Assirvadam (asirvadam, "blessings"), 398
Assyrian civilization, 153
Astral, egos can communicate, 101; form of K.H., 10, 17, 28, 240, 453; form of sorcerers, 107; light, 65, 255, 286; man, 76; molecules, 102; monad, 183, 290; postman, 17; soul, 43; world, 373
Astrology, basis of, 492; Mrs. Sinnett's birth, 21
Astronomers, 94, 162-7; Chaldean and Egyptian, 163; French, 98; Western, 139
Astronomical Society, Royal, 168
Astronomy, 176, 185; errors in, 165
Asuras, 107-8, 113
Atavism, 204
Atettjee Sahibjee, article by, 445
Atheism, Buddhistic, 139
Athos, Mount, 40, 414
Atlanteans, 151, 156-7
Atlantis, sinking and rising of, 145, 151, 155-7
Âtma(n), 43, 94, 343, 445; "Boddha," 282; other principles and, 341; rûpa, 46
Âtmânam âtmanâ pasya, 339
Atmosphere, brandy, 207; earth's increasing, 161-2; elementaries roaming in, 103, 132-3; impenetrable, 48; moon's, 185; weather and, 161-2
Atmospheric tremours, 163
Atom(s), 55, 67, 142, 518; change every seven years, 93; imponderable, 89, 159; objective, 138; of cosmic matter, 97; primordial cosmic, 89
Atrya, adept, 289
Attachments, human, 32
Attavâda, 358; doctrine of Self, 111
Attraction, 67, 104; chemical, 62; or akrshu (akarsha), 35; sympathetic, 127
Attraction and repulsion, 35, 163, 169; compass needle, 168-9; polaric, 341
Aura(s), -emitting body, 162; Mahatma's, 169, 475-6; mesmerism and, 217; of devachanee, 101; of earth, 110; of Eclectic Society, 221; of nascent world, 87; of sun, 162, 164
Aureoles, 162
Australia, race remnants, 118, 121, 151
Avaivartyas, seventh round men, 100
Avalanche, awful stillness follows, 12
Avalokiteśvara, 345; Beale and Davids on, 344; impersonal, 393; intelligent nature, 90; seventh universal principle, 343, 346
Avatam-saka Sutra, 108
Avatar(s), 77, 84; Kalka (Kalki), 26; used facetiously, 331
Avîchi(a), 172, 188, 199; cold "Hell," 108; devachan and, 194-7; eighth sphere, 396; -nirvana, 171; pall of despair, 340; planet of death, 103; questions on, 147, 193-4; souls attracted to, 199; time in, 193-4; we create our, 127, 134; woes in, 194

Avidyâ, 52, 346

Babu(s), 130, 175, 248, 476
Babula, 481
Bacon, Francis, 4, 52, 191, 196, 341; "invisible college," 2
Baconian methods, 355
Bacon-Shakespeare mystery, 324, 427
Badrinath, Dayanand at, 309
Baharoopias (Bahrupiya(s)), 216
Baitchooly, real H.P.B., 204
Banerjee, Tyotirmoy, 190, 292
Banner of Light, 241, 420-1; H.P.B. and, 480; "Kiddle triumph," 427
Banon, 113
Bardo, defined, 105; Maha-, 519
Barnaway, 271
Baroda, Geikwar of, 380, 384; Mejnour, 237; native judge in, 236
Barometer, man the best, 161
Basks (Basques), of Spain, 69
Bates, Miss (Rosa), 416
Battle of Light against Darkness, 39
Bavaria, King of (Ludwig II), 189
Beacher (Beecher), Rev. H. W., 133
Beads, chain of, metaphor, 47, 66-7
Beale (Beal), Samuel, 107; *Catena*, 344
Beasts, 107
Beethoven, 115
Beginners dogmatize, 348
Behar Chiefs, 384, 387
Being, 138-9; old, parent of new, 111; pure Spirit not a, 56; secrets of, 143; is no being, 241
Belief(s), in a God, 52; "sincere," 462
Bellinger. *See* Bilfinger
Benares, 11; Maharajah of, 380; Vedantin, 317
Benemadhab, Benimadhab, 461, 463
Bengal, 389, 395; Rent Bill, 387, 390
Bengali (Mohini), 353
Bennett, moral superiority of, 260-1; agent of Masters, 249
Ber-chhén, 28
Besant, Mrs. A., book pernicious, 405; re Mars and Mercury, 489; Sinnett and, 245
Bhagavat Gîtâ, 275
Bhavani Rao (Row), 410, 469
Bhavani Shanker, 279
Bhikkhu(s), fraternity of, 58-9, 387
Bhootan (Bhutan), 441; dugpas in, 322; K.H. goes to, 286
Bhoot-dak (bhûta-dâk), or medium, 431
Bible, 4, 40, 54, 76; chosen people and, 390; -stuffed brain of Cuvier, 120
Biblical flim-flam, 44
Bigotry, 2; or spiritualists, 430
Bikshu. *See* Bhikkhu(s)
Bilfinger, G. B., on motion, 56
Billing, Dr. H. J., 306-7, 385; accuses wife, 418
Billing, Mrs. M. H., 277, 306-9, 386, 415, 418-19; K.H. about, 416; Massey incident and, 362, 417-18
Bird, Butterfly and, 57; collecting (Hume), 217; killing, 260
Birth(s), and death of worlds, 67; out of devachan, 195-6; previous and future, 24, 425
Bishen Lal, 357, 359; would-be chela, 371
Bishop of Chester, 2
Black (Blake), C. Carter, 247; a Jesuit, 307
Black Rock on way to Penlor, 116
Blavatsky, H. P. (H.P.B., O.L., old lady, Upâsikâ), 5-6, 9, 11-12, 15-19, 21, 25-6, 28, 33-4, 36-9, 41-4, 50-1, 65-7, 100, 103, 105, 113-14, 116, 118-19, 120, 125, 129, 132, 135, 172, 179, 182, 189-90, 193, 201-2, 217, 220, 236-8, 271, 370, 399, 443; acting under Atrya, 289; against C. C. Black's (Blake's) readmission, 307; amanuensis, 366; and + (Imperator), 308; article "A Day With," 22; astral postman, 17; aunt in Odessa, 253, 258; best available, 10; Billing accuses, 307; Buddhist, 399; calls K.H. a "brain pirate," 286; carries two mortal diseases, 470; charges against, 472-3; chela, 316; clairvoyant powers, 316, 359; connecting link, 203; "Dak" business, 220; danger at Gebhards, 362; death, consequences of, 368; death, foretells own, 469-70; defence of, 257; devotion to cause, 416; discretion of, 396; Djual Khool quarrels with, 442; dreams of time with Masters, 478-9; English Theosophists and, 461; excluded from Adyar committee, 357; exterior only shown world, 465-6; fights new battle, 468; forbidden to say all, 272; handwriting forged, 431;

health, 9, 21, 39, 190-1, 242, 321, 325, 470, 477; her English, 479-80; on Hume, 210-11; Hume on, 220, 222, 303, 333, 472-3; Hume's letters to, 245; identity certified, 44, 255, 463; initiated chela, 316; *Isis* and, 182, 290; Kingsford, Mrs., and, 405-6; "Koot Hoomi, come quicker," 12; law suit, 253; letters to K.H., to send no more, 351; link with Masters, only, 474; Mars and Mercury, 489; Massey, C. C. and, 172, 304-6, 308, 310, 417; mended, 321; Moses, Stainton, and, 41-3, 277, 412-15; *Occult World*, 50; Odessa portraits, 258; Ostend journey, 482; Padris (Padres) and, 318, 362; phenomena, 310, 325; phenomena "pretended," 307; plot against, 333; portrait of "fakir" Tiravalla, 312; prepares way for others, 203; prophesies Sinnett to accuse K.H., 466; Real Self of, 465; recovers thanks to Master, 470; resign, advised to, 474; responsible for Sinnett and Hume, 16; retire, 325; sacrifice, a, 51; sacrificed by Hume, 291; Sakkya-Jong and, 284; scorn for women, 251; sells jewelry for T.S., 202; sent to America, 263; "shell" at times, 256; Sinnett and, 353-4, 367, 370, 460, 464; Subba Row and, same Master, 399; taken back to Tibet, 256; target of Spiritualists, 290; temper explained, 203; traps laid for, 412; truthful, too, 272; uncle's letter, 255, 463; visit to Masters refused, 116; watched, 473; Watsons and, 236; Yorkshire nurse of 479

Blavatsky, H. P., K.H. on, 18-19, 33, 36, 50-1, 100, 103, 105, 113-14, 116, 129, 132, 172, 182, 190, 202-4, 210-11, 216, 238-9, 242, 253, 274, 279, 285, 314 323, 362, 368, 444; chelaship of, 359; communicating with, 245, 257; "confederate" of, 306; fate of, 247; faults of, 310; great help of, 373; inner nature of, 312, 314; K.H.'s portrait, 184; "killed" by Sinnett, 368; left at Darjeeling, 445; libelled and ridiculed, 254; Massey, letter to, 289; Massey unjustly accuses, 386; mind crowded, 105; phenomena of, 311-12; Sinnett and, 284, 443; Subba Row, letter from, 240

Blavatsky, H. P., M. on, 220, 224, 251, 256, 271-2; agent, our most docile, 368; agent, our visible, 10; gave all to cause, 433; health of, 270; Hume's treatment of, 269-70; memory will be refreshed, 441; no time to look after, 262; one of her "satellites" left in Tibet, 203; plagues M. to reward Sinnett, 376; quotes her, 261; suggested Anglo-Indian Branch, 209; takes her in hand, 440; understanding her, 478; unjustly abused, 273

Blavatsky, Madame, Exposed, pamphlet by reverends (padres), 473

Blind, mediums and sensitives are, 255; Rhys Davids is, 345

Blindfolded, stage in progress, 38

Bliss, "eternity" of, 68; law of, 106; misery and, 189; no monotony, 127, 192; region of, 100, 105; relative, 188, 193, 200; world of, 106

Blood ties, 32

Blumenbach, (J. F.), 120

Bo tree. *See* Bodhi tree

Bod-Las (Bod-Lhas), precincts of, 203

Bod-Pa (inhabitant of Tibet), 251

Bodhisatwas (bodhisattva), 100, 110, 176, 198, 281; generations of, 219; other solar systems, 139

Bodhi tree (Bo tree), of wisdom, 58, 106

Body, atoms of, change, 93; gross, 94; mind and, 46, 137; of humanity, 32; of man each round, 87-8; wedded to planet, 71

Boehme, (Jakob) K.H., on, 276

Bombay (Mumbai), 25, 38, 116, 246, 250, 256, 306, 313, 469; chela to go to, 294; crucial meeting at, 260, 374, 444, 449-50; *Gazette*, 211; -Hindus unspiritual, 36; -letter of K.H., 204; publications, 13

Book(s), ancient, 153; K.H. on Sinnett's idea of, 21, 27, 31-2, 34, 50, 240; of Life, 365; of Lives, 104, 128, 134

Bootblack and king, 223

Boothia, and Compass needle, 169

"Bottomless Pit," 196

Bowajee (Babajee), 477, 482

Boyle, Robert, 2

"Boys," the, Olcott's name for Masters, 32

Bradlaugh, 133; book pernicious, 133, 405

Brahm, confused tradition of, 157; creative architect of world, 60; man as an integral, 27; nights of, 73
Brahmâ, breathes in the Eternity, 347; lokas, 373; nights of, 138; vivifying expansive force, 71
Brahman, and Śakti, 90
Brâhmana, the meditating, 59
Brahmanical esoteric teaching, 376; religion ancient, 459
Brahmanism, orthodox, 462
Brahmin(s), 332; initiated, 90; Subba Row an initiated, 376; weight of caste, 58
Brain, 22, 147; active and passive, 422-3; after death, 128; dying, and memory, 170; ecstatic, 162; letter transmission and, 470-1; molecules of, 56; of adepts, 180; organized, 139-40; physical, 137; pirate, K.H. a, 286; shell of, 174; spiritual, 231; versus heart, 267
Brains affected by Western science, 186
Branches of T.S., 20; freedom within parent body, 319; harbingers of Universal Brotherhood, 209; may perish, 245
Branchlet races, 118-19
Brandy atmosphere, 207
Brewster, 173
Bridge, golden, 108-9; of Sighs, 453; of woven grasses, 219; with British metaphysicians, 338-9
Brih, root of Brahmâ, 71
British, Islands, geologic fate of, 156; spiritualists, 21
British T.S. (London Branch), 9, 14, 20, 210, 304, 336-7, 420; danger to, 265, 329; deplorable state of, 370; members of, 202; Mrs. Kingsford and, 398-402, 406-9
Bronze Age, 153
Brooch incident, 5, 10, 13, 211, 216, 468. 475
Brookes, 237
Brother, "Blessed" (K.H.), 222, 227; Greek, 271; "+ is a," 308; K. (Koot-Hoomi), 15; living "Lha," or, 265; semi-European Greek, 64
Brotherhood, 32, 351; discredit to, 243; Great, 301; Hume and, 443; M. on, 252; new blood poured into, 465; of humanity, 23-4, 244, 424, 504, 507; of Initiates, 276; personalities sink into, 401; respect for, 375; three centers of, 399; T.S. a, 468; universal, 8-9, 17, 20, 23-4, 209-10, 213, 215, 317, 374, 468, 486, 505; versus phenomena, 24, 366; whole, and ramifications, 272
Brothers. *See also* Fraternity
7, 10, 15, 19, 248, 282, 293, 303, 495; addressed first by Sinnett, 210; "Asiatic savages," 186; could prolong life, 463; H.P.B. and Olcott, 262; H.P.B. not slave of, 312; H.P.B.'s zeal, 312; Hume on system of, 332; individual, 49; K.H. on, 415; M. on, 252; mark on history, 500; not heartless, 32; not to be judged by worldly experience, 258; numbers now diminishing, 501; personal feeling for, 375; phenomena and, 323; using power, 116; versus Jesuits, 231-2; why should they refuse, 315; withdrawal of foretold, 466
Brothers (Brethren) of Shadow, confuse neophyte, 49; greatest enemies, 42; Hume in hands of, 337; impose their will, 40; opposition guided by, 51; Red Caps, 284, 463
Brown, Mr. W. T., 428
Buck, Dr. J. D., 483
Budda (Buddha) Gaya, near Benares, 294
Buddh, Divine Wisdom, 463
Buddha, Gautama, 58, 138, 360, 399; codifier of occult system, 43; describes devachan, 100; esoteric doctrines of, 505; Lord Sangyas, 345; man may become a, 75; misunderstood, 281; mystery, 96; of seventh race, 157; our Great Patron, 33, 43; planetary spirit, 43-4, 138; sacrificed Nirvanic bliss, 117; sixth round man, 84; son, fourth round man, 84; teaching, 455; teaching re Avîchi, 108; will incarnate on next planet, 117; wisdom of a, 196
Buddha and Early Buddhism, by Lillie 201
Buddhahood, 67
Buddhangums of Creation, interlaced triangles, 345
Buddhas, 110; exception, 77; prepared conditions of, 96; rare, 43; the first, 49; who succeed, 78
Buddhi, 342-3, 348; activated by manas,

341; attributes of, reborn, 172; buddhic evolution, 404-5; Kwan Yin or, 344; Mahâ-, 92; man the earth's, 94; never *within* man, 455; of the universe, 91; paralyzed in madman, 173; sixth principle, 91, 343; supreme energy in, 341; universal, 343; wisdom, 399
Buddhism, 282; criticisms of, 317; Masters and, 58-9; mystical, 506; opponents of, 111; Rhys Davids on, 158, 185, 343, 345; seven mysteries of, 110
Buddhist, books, 111; delegates, 255; Esoteric System, 398, 402; exegesis, 342; Lama, 158; logic, 111; metaphysics, 110, 345-6; philosophers, 90; principal, school in India, 140; scriptures, 54, 106; seven mysteries of, 110; Sutra, 58-9, 106, 108; temples, teaching in, 58
Buddhistic atheism, 139
Buddhists, 399; deny God, 52
Bulwer Lytton, 32; "dwellers of threshold" in *Zanoni*, 42, 297; secret school under, 209-10
Burke and Hastings, 295
Burnouf, 107
Burton, Mrs., of Simla, 467
Bushmen, 120
Business adviser, K.H. a, 382
"Busiris," Oxley, nonsense, 275, 277
Bussawla (Bhusawal), chela at, 301
Butterfly and bird, 57
Byang-tzyoobs (-Chubs), 285

C & M. See Civil and Military Gazette
Cabalists. *See* Kabbalist(s)
Cadaver, earth becomes like, 99
Cagliostro, 306, 363
Calcutta, 122, 327, 350; Olcott at, 440; spiritualists, 430
Cambodia, K.H. in, 432
Cambridge "Dons" and Mr. Kiddle, 324
Candidate(s), allowed to be tempted, 316; and great Light, 301; dugpas and latent vices, 297; for chelaship, 295; for initiation, 285; karma quickened, 360; need unshaken faith, 310; preliminary preparations, 459; warned, 340
Cape Breton coalfields, 93
Cape settlers, 343
Capillature, periods of, 93
Capitalists, 379
Card-case phenomena, 308
Carnal man, 267
Cashmere. *See* Kashmir
Cassiopeia, 165
Caste, India groaned under, 58; must give up, 462
"Castle of Knowledge," 4
Cataclysms in nature, 154; British Isles to sink, 156; necessary to mankind, 359; periodical, 151
Catena (Beal's), 344
Catholicism. *See* Roman Catholic
Caucasian stock, 152
Causality, sphere of, 48
Causal manifestation, 191
Causation, chain of, 59
Causative principle and Âkâśa, 166
Cause, and effect, 52, 61; evolving, 91; H.P.B. suffers from, 256; motive and, 206; results of, 5; secret, of events in T.S., 251; Sinnett and, 249; watching the, 218
Cause, The (T.S.), Fern and, 299-300; H.P.B. and, 416; will never be ruined, 268
Causes and effects, everyone is creator, 310; higher world of, 72; sphere of, 48; world of, 47; worlds of, 48, 78
"Cave-dweller," 16
"Cave-Men," 120-1; race of, 69
Cawnpore, 17
Cendrillon (Cinderella), Western, 150
Centennial attempt, 362
Center(s), European, 350; of activity, 89, 98; three, of the Occult Brotherhood, 399
Centrifugal evolutions, 144
Century of conceit, 281
Cerebellum and cerebrum, 137
Ceylon, 220, 252, 502. *See also* Lankâ. Veddahs of, 76, 152
Ch-in-ki (Lhasa), 431
Chain(s), of beads, 66-7; of causation, 58-9; of globes, 92, 97; of worlds, 46-7, 96; vertex, of, 176
Chaldeans, 129; Mage, 399
Chaldees, 49, 152, 165; apex of, 153; astronomers, 163
"Challenger," explorations of, 155
Chambers, Dr. R., 411
Chamto-Dong, lamasery, 292
"Chan" or loka, 373
Chance, "a squinting jade," 383

Chandra Cusho, chela, 446
Chaos, pralaya, 66, 70
Charity and duty, 372
Charlatan(s), adepts repudiated as, 144; natural shields of adepts, 4
Charya, S.Y.K. (S.T.K.) at Adyar, 357
Chastity, of thought, word, deed, 283
Chatterji, S.K., letter to Hume, 442
Chela. *See also* Guru
Asiatic, 199; came to Sinnett for money, 321, 446; confidence in teacher, 359; doing good criterion of, 395; doubts and suspicions beset, 365; first duty of, 235; guided by guru, 144; "lay," 193; medium and, opposite, 429; not a free man, 350; of K.H., 195; of M., 65; places good of mankind first, 252; punishment of, 445; Sinnett not a, 260, 266; trained, 192; training of, 230-2; T.S. seal and, 345; vow of secrecy, 295; weaknesses intensified, 359-360; young, precipitates letter, 422; young, to go to Simla, 294
Chelas, 363; "and Lay Chelas," 341; dangers for would-be, 357-8; dugpas trap, 369; electrometers and, 63; English, 19; guidance of, 247, 374; helped, 310; high, 81; Hume on, 332; Hume, Fern and, 230; insanity, cases among, 371; kept apart, 349; knowledge of Western ways, 446; "lay," 181; left on his own, 309; letters handwritten by, 276; London, 476; magnetism and, 349; magnetized, 63; methods of training, 316, 455-6; patience of, 284, 351; position of, 434; protest by, 293; rods of, 63, rules for, 446-7; see sun's aura, 162; Sinnett doing work of, 136; Subba Row and, 376; tempted, 316; testing of, 236, 299, 316, 369; three at Simla, 297; work impeded by would-be, 384; young, in K.H's house, 243
Chelaship, 230-2, 283; candidates for, 295, 395; freedom in, 231; mysteries of, 358; puzzle to Olcott, 371; qualifications for, 252; rules of, 458; seriousness of, 31
Chemical affinity, 62; *mask* of motion, 159; of primordial cosmic atom, 89
Chesney, Colonel, 136, 244, 287-8, 294, 300, 302, 317, 445, 447; Master's portrait precipitated for, 300-1
Chester (Rochester) Bishop of, 2
Chesterfield, a, 261
Chief, The. *See* Chohan
"Chiefs," Anglo-Indian Society and, 16, 209; refuse Sinnett, 28; want a brotherhood of humanity, 24, 504, 507
Children, copy of evolution, 88-9; death of, 83, 103; diseases of, 451; features of unborn, 286; immediate reincarnation of, 172; leave no ghost, 95; of Âkâśa, 140; of fifth rounders, 177; of the Fire Mist, 153
Chiliocosm, 199
China, 149, 254, 364; K.H.'s mission to, 472
China pot, phenomenally produced, 308
Chinese, translation into, 343; true and degenerate, 154; war a Russian pretext, 11
Chino-Tibetan technical names, 114
Chintamon, Hurrychund, 313, 416; preferred left path, 308-9; villainy of, 306
Chocolate, ill effect of, 455
Chogga, pocket, 18
Chohan (Chief, Cho-Khan, "Rock of Ages"), 13, 38, 116, 158, 173, 202, 225-6, 246, 257-8, 270-1, 296, 300, 319, 336, 374-5, 379, 381, 389, 398, 425, 431, 438, 441; approves of Sinnett, 202; attention attracted by Sinnett, 431; can bridge chasm, 266; confidential chelas of, 292; displeased, 173, 270; Fern and, 236; forbids letter to Hume, 438; H.P.B. and, 116; highest, 425; "hitherto implacable," 64; Hume's article and, 292; Hume's letter and, 287; Hume's suggestions and, 238; Hume's worth not undervalued, 225; in India in 1793, 390; instructions to Hume and Sinnett, 257; K.H. and, 220; K.H. carrying out wishes of, 403; K.H. "in scrape with," 113; K.H.'s pledge to, 389, 472; Kingsford, London Lodge and, 398; Kingsford, Sinnett appreciated by, 400; *my* Master (K.H.'s), 158; over-persuaded by K.H., 243; permission of, 63-4; prophecy of, 336, 378-9; protest ordered by, 292; reprimands Djual Khool, 300; restores damaged letter, 320-1; restraining influence

of, 265; sends Sinnett blessing, 428; Simla Eclectic Society and, 206. 504; Universal Brotherhood and, 375, 504; value of lightest injunction, 226; venerable, 319, 441; views re *Phœnix* project, 378-81; views re T.S., 504-8
Chohans, highest, 130; Hume opposed by 438; regard K.H. as lunatic, 186; Serapis, youngest, 10
Chohans, Mâ-Mo. *See also* Dhyân Chohan(s)
of darkness, 462; gods of Hindus, Christians, etc., 463; preside at Pralayas, 463.
Chrishna (Krishna) and Christ, 345
Christ, "against Mahatmas" pamphlet, 474; Éliphas Lévi's use of term, 127; followers of, 58; "or the Founders," 362; real, is *Vâch*, 344
Christendom, 58; origin of its mysteries, 345; thousand and one sects, 317-18
Christian(s), 22, 31, 39, 151, 201, 280, 313; anti-theosophical propaganda, 255; at Tinevelly, 255; church, 112; esotericism and Mrs. Kingsford, 402; Founders (T.S.) and, 362; God, characterized, 54, 463; good for evil, 401; heaven and, 22, 106; immutability and, 60; Kabbalists, 346; -mission-Coulomb conspiracy, 325; mistranslations, 107; misunderstanding of *Genesis*, 76; mystically inclined, 201; mystics, 7; Paul and, 344; *Pioneer* proprietors are, 22; poetical fiction, 111; revelation, 319; saints, 16; soul, spirit believed synonymous, 289; theology, 40, 348; training, 45; Trinity, doctrine of, 142
Christianity. *See also* Christendom
contradictions, 54; more unjust, cruel than karma, 112; Theosophy impartial to, 317
Chromosphere, aura of sun, 162
Chronology, Buddhistic, 345; secret Egyptian, 155
Chronometer, whole cosmos a, 193
Church, Christian teaching of, 112; evils of humanity and, 57; falsehood and, 232; Galileo and, 4
Chutuktus (Tchutuktus), 113, 240
Cicero, 324
Circle, endless or Parabrahm, 346; formed by Purusha, 120; imaginary, 46; initiate of fifth, 203; minor manvantaric, 88; "of necessity," 47, 73, 82; of Society's seal, 346; of the spheres, 76; squaring the, 345, 347
Cis-infinitude, 139
Civil and Military Gazette, 255, 380
Civil servants in India, 379
Civilization(s), 121; Chaldean, 153; end of our, 149; exclusively intellectual, 214; greater than ours, 153; human innovations, 1; inheritance, 150; material and spiritual, 156-7; new, child of old, 215; point of contact, 13; progress and, 120; seat of fourth race, 154; septenary cycles of, 88; Tibet without vices of, 434
Clairaudience, 28, 255
Clairvoyant(s) 117, 277; powers, 310; reproach magnetizer, 423
Clarke, Dr., 53
Claudius, Emperor, 164
Cleanliness, 15-16; moral, 462
Climate, causes of, 162
Coalfields, Cape Breton, 93
Cochin, Dewan Naib of, 266
Code, of Occultism, 144; words, 419
Cohesion, laws of, 98
Cold heart, human dirt sticks to, 485-6
Colour, 30-1, 346
Comets, 163
Coming Race, 2
Communication, cost of to K.H., 246; modes of, 6; subjective spiritual, 101; sudden, of facts, 284; through Damodar or Olcott, 396; through semi-intelligent forces, 30-1; with dead, 45, 47, 102, 108-9, 133; with Master, methods, 28; with Sinnett, 36, 396
Compass needle and poles, 169
Compassion, 32
Compensation, law of, 262
Condensation of planet, 89
"Confederate," K.H. of Sinnett, 13
Confucius, fifth round man, 84; on good and evil, 401
Congenital idiots, 53, 83; exception, not rule, 104; immediate reincarnation of, 172
Conscience, negative instructor only, 216-17; remorse of, 188; voice of, 239
Conscious life in spirit, 44
Consciousness, 158; absolute, 104; af-

ter death, 158, 170-5; astral light and, 255; at death, 127-9, 147, 174; full individual, 104; in devachan, 99-102, 127; in first round, 95; K.H.'s, in rebirths, 130; latent, 105; leaves personal ego suddenly, 147, 174; of man and fourth principle, 76-7; of personality a dream, 101; of shell, 175, 199; of spiritual ego, 175; origin of, 59; Pari-Nirvana and, 104, 125; personal, 171; reviving after kâma-loka, 199; rise above personal, 350; states of, 373
Conspiracies of London spiritualists, 430
Conspirators, 322
Continent(s), certain, gradually sinking, 155; in northern hemisphere, 162; meteoric, 167; submerge and reappear, 151
Contradiction(s), accused of, 136; between K.H. and M., 244, 392; Masters' ways of expression, 185; omission not, 182; seeming, 365; self-, 243; "The Famous," explained, 178-91
Contrast, all in universe is, 463
Controls, 50, 102
Controversies, useless, 229
Conversion and creation of matter, 63
Cook (Rev. Joseph), 271
Cook, Miss (Jr.), 417
Copernicus, 153; fallacy, etc., 4
Copts, Kopt, 152, 210
Cora, a medium, 271-2
Cornu (M.A.), data not trustworthy, 166
Cornwallis, Lord, 388; agreement with the Races (Rais), 390; political mistake, 389
Corona, sun's 162-3; contains iron, 164
Correspondence, claims for direct, 461
Cortez, 149
Cosmic, atom, 67, 89, 97; dust, 94, 98; energy, 497-500; extra-, deity, 55; journey, 119; matter, 45, 63, 71, 93, 138, 142; night, 97; soul, 29
Cosmogony, 71-2, 262; esoteric, 70
Cosmology, 71, 78-99, 138-49, 159; physiology of universe, 71; Sinnett's, 262
Cosmos. *See also* Kosmos
about the, 67-8, 346; gigantic chronometer, 193; or universe, 138
Coues, Prof., 483
Coulombs, 473; conspiracy, 325
Countrymen, my (K.H.'s), apathy of, 337
Cow, ślokas on, 319; "thrice holy," 33
Co-worker(s), "helpful," 25; the true, 130; with Nature, 128
"Cradle Land" of arts and creeds, 384
Crawford and Balcarres, Lord, 26
Crawford, Marion, 327
Creation, 53; of a universe, 70, 72
Creator, man his own, 141; motion and, 138; supposed, 189
Creatures, five (?) orders of sentient, 107
Creeds, crumble before new ideas, 24, 425; superstitious, 249
Crisis, 244; at anniversary, 449-50; for T.S., for Tibet, 11; in T.S. and progress, 365; is here, 367; K.H.'s warning about great, 301; near at hand, 288, 293
Criticism, mistaken, 475
Crookes, Sir Wm., 50, 271, 304, 341; discoveries, 272, 341
Cross or +. *See* Imperator
Crust of earth, kingdom below, 79
Crystallized, methods of Western science, 186; spirit, 92
Crystals, 92; Reichenbachs, 162; soul of, 44
Cunningham, General, 429
Cup phenomena, 34
Cusho, Chandra, chela, 446
Cuvier, 120
Cycle, 97; appointed, 176; at close of minor, 171-2; at end of this, Masters will retire, 51; closing and disturbances, 396; dead point of, 382; doctrine of, 144; earth, 120; earth's, by Spirit-man, 47; end of grand, 199; end of the, 115; evolution and, 46, 73; great, of fifth race, 41, 46; intelligent existences and, 45; last of man-bearing, 67; Mahâ-, 70; manvantaric, 80, 91, 106; mineral, 93; minor, 112, 198; new, and sixth race, 150; new, for T.S., 382; Swabhavat and, 98; terrestrial mankind's, 77; very threatening, end of, 450; zenith of grand, 77
Cycles, 150; activity of, 267; development of, 66; eternal progression of, 141; in eternity, 71; K.H. waited 15 years for, 144; law of immutable, 156; many, 272; recurrent, 214; septenary, children's first, 83; septenary, civilizations, 88; seven, eleven, etc., 66, 77, 272

Cyclic, career of physical nature, 47; crisis for T.S., 320; interperiod of man, 96; journey, 177; process, 158; rotations of monad, 68; work of evolution, 46
Cyclop, 96
Cyprus, 36

D. Swami. *See* Dayanand, Swami
Dâk (pillow), 10-11, 34, 488; business, 220
Dalai Lama, 434; Hume, the, of Theosophists, 319; "Our Priestly King," 443
Damodar K. Mavalankar ("Maratha boy"), 36, 66, 84, 236, 260, 279, 298, 330, 357, 363, 461; agent for Master, 250; aura of, 410; austerities, 116; gave up caste, 462; hated by Lane Fox and Hartmann, 363; H.P.B. on, 468; incense and, 323; letter re T.S., 486-8; letters sent through, 300, 325; MSS. preserved, 333; protest of, 242; taken by Masters, 456; to Tibet, 363, 456, 468
Danger(s), 359-60; of anxiety, 274; of pride and egoism, 369; of uncharitable spirit, 367; to producers of phenomena, 247; traps for unwary, 369
Dante, reality of *Inferno*, 123
Darbhagiri Nath (Dhabagiri, Darb.), 321, 335, 360, 445-7
Dare, Mr., 385
Darjeeling, 190, 201, 445-6
Dark Agencies, belief in, 2
Dark (Mâ-Mo) Chohans, preside at pralayas, 462
Darkness, Absolute, is Light, 373
Darwin (Charles), 92, 239, 359; his hypothesis/theory, 120, 498; Law of Heredity, 404
Dasturs, methods of, 247
Davids, T. W. Rhys, 107, 158, 185, 343-4; atheist and materialist, 345
Davison, 23, 291, 333, 442, 452
Dawkins, Prof. W. B., 69
"Day with Mad. B.," 22
Dayanand Saraswati, Swami, 306-7; ambition of, 313, 326; and T.S., 326, 416; vanity of, 331; Veda Bashya, 317; was a yogi, 309
"Dd." *See* The "Disinherited," Djual Khool
De Magnete (by Wm. Gilbert), 4
Dead, communications with, 45, 47; planets, 67
Death, 75, 100-15, 122-36, 147, 170-9, 186-200. *See also* Communication, Devachan, Suicide, etc.
accidental, 136; adept can arrest, 129; article in *Theosophist*, 196; brain at, 170; Brothers could not destroy, 463; conditions after, 123, 132; desires at time of, 170, 198; dwelling of "Mara," 107; fate of man's principles after, 71-2; "first hours of horror," 475; knowledge of, while in body, 128; lower triad disappears, 103; moment of, 127-8, 192; no man dies insane, 170; normal death period, 124; of fourfold entity, 186-7; planet of, 103; planetary, 94, 96; secrets of, 365; sensual people after, 49; shell fears annihilation, 176; solar, 99; solemn presence of, 171; spiritual, 41; unconsciousness at, 128
"Deb" (Gwala or Guala K.), 66, 242, 270, 298, 300; chela, 242; "Shortridg" with H.P.B., 466
Deeds, importance of, 25
Dee, Dr. John, learning of, 4
Defects, physiological and mental, 48
Degrees, Sinnett's scheme of, 246-7
Deific powers in man, 2
Deities, anthropomorphic, 49
Deity, 138; imaginary, 57; Mosaic, 139
Delicate, K.H.'s task, 26; weapons, 340
Delphian Oracle, 145
Demagogues in India, 384
Demons, 206. *See* Piśâchas, Râkshasas
Den, Dennie, (Sinnett's son), 106, 451; 466
Descending arc, 92, 97-8; called shadowy, 95
Desdemona, modern, 18
Desire, for life, 112; not too earnestly, 274; world of, 105
Destiny and karma, 110; weaving of, 273
Destruction of our system, 94
Deva(s), indiscriminate use of word, 373; kingdom of, 80, 95
Devachan, 72, 99-114, 128, 132, 134, 147-8, 170-2, 179, 187, 191, 193-4, 196, 321, 373; avichi and, 196; Bacon and, 191; bliss in, 102-3, 105, 133, 195; changes

of occupation in, 197; children and, 103; consciousness and, 172; create our own, 127, 147; deva-loka identical, 373; dream life in, 101, 195; ego in, 104, 172, 195, 404; ego's entrance to, 187; exhaustion of forces in, 195; experiences in, 192; fifth round men in, 177; fruition of highest aims, 191; heaven no resemblance to, 100, 196-7; impressions reappear, 170; knowledge in, 339; length of stay in, 200; Massey's article on, 339, 365; not monotonous, 191; occultism and, 321; remembrance in, 125, 127-8, 171, 186-7; reward, 101, 200; sense of time in, 193-4; Sinnett and, 175, 339; state, not locality, 198; "Sukhavati" or, 99-100; Tathâgata on, 100; those in, cannot watch earth, 106; too weak for, 148; variety in, 102; victims of accident in, 109, 131, 178; what goes to, 105; who goes to, 100
Devachanee, 158, 193-5, 197
Deva kingdom, or man, 80, 95
Deva-lokas, 373
Devas, failures among, 87; karma, nirvana and, 110; orders of, 107; servants of Dhyan Chohans, 321; subject to birth and death, 106
Devaship, 87
Development, inner, 283; law of, of races, 149; method of, with chelas, 455-6; period of root races, 177; relative speed of, 95
Dharani Dhu (Dharani Dhar Kauthumi), 429
Dharbagiri Nath. *See* Darbhagiri Nath
Dharmakâya, universal essence, 90, 346
Dharmakâyic ear, 200
D'Holbach, Baron, 53, 155
Dhyân Chohan(s), 54, 72, 78, 97-8, 107, 171, 176, 415, 462; and Avalokiteśvara, 343-4; devas servants of, 321; discarnated ego and, 131; every ego and, 158; "failures" among, 87; hosts of the, 90; infallibility of, 54; instructors of fifth round man, 157; Mâ-Mo Chohans opposites of, 462-3; man at seventh round, 75; planetaries, 55, 321; protectors of race, 157; silence regarding, 64; solar system and, 98; Tathâgatas, 100, 102, 108
Dhyânis and Pitris, 373
Diagram of "man on a planet," 85; supplementary notes on, 86-8
Dias, Nicolas, 444
Diatonic scale and Swabhavat, 98
Dichromatic bodies, 30
Dictionary of Pai-Wouen-Yen-Fu, 364
Diet, 57, 65, 455. *See* Vegetarian(s, ism)
Differentiation, 90; of spirit, matter, 63
Diffraction spectrum, 166
Dîkshita (initiated), 97, 218
Diogenes' lantern, 210
Disciples, fit material for, 316-17, 359; H.P.B. and Subba Row, 240
Discipline of chelas, 309
Discord is harmony of universe, 401
Disease(s), children's, 451; germs from birth, 133; origin of, 57
Disembodied entities, 112-13, 123; fourfold, 186-7
Disembodied spirits, 40-1, 47, 49, 275, 285
"Disinherited," humanity as, 32
"Disinherited," The. *See also* Djual Khool 33-4, 36, 113, 249-50, 254, 441, 451.
Distrust, prejudice, contagious, 427
Divine Essence, 45; Purusha, 120
Djnana Prasthâna Shaster (*Jñâna Prasthâna shastra*) quoted, 105
Djual Khool (Djual Khul, Gjual Khool, Juala Khool, Djwal-Khul, Djual Kul, D.K., G.K., Dd, also The "Disinherited"), 137, 242, 248-50 (letter), 270, 274, 303-4, 357, 364, 389, 453-4 (letter); accident to, 180; appears on *SS* "Clan Drummond," 467; chela of K.H., 202; Col. Chesney and, 287; diagram by, 86; footnote to Oxley's article, 275, 293; H.P.B. and, quarrel, 442; informs K.H. of borrowing, 446; interested in Sinnett's progress, 336; knowledge of English, 478; letter to Sinnett, 453-4; Oxley and, 274-5, 293, 453-4; precipitation of K.H.'s portrait, 184, 300, 312; preparing for initiation, 298; striving to reach "other shore," 202; to watch over all, 441; will transmit letters, 66
Doctor, the little, 374
Doctrine, cautiously given out, 245; of infinite life, 159; of occultism, fundamental, 141; recorded in figures, 280; septenary, not divulged in *Isis*, 183;

whole not told Sinnett, 464
Dog, memory of, 173
Dogmatism, liberation and, 2; prejudice and, conquered, 4; Sinnett's tendency, 367
Domination, Hume and, 434; over others, 40, 216
Dondouhof (-Korsakoff), Prince, Prince D.), 255, 463
Donnelly (Ignatius), 151, 155
Doppelgänger, 43
Double, fluidic of globe, 94; triangle, 345
Doubt(s), affects progress, 268; our, are traitors, 349; risks insanity, 31; territory of, 108
Downward course, 74, 77
Dream(s), land of (devachan), 103, 191-2; realistically vivid, 191; Sinnett's, 38-9
Drowning man revived, 170
Druse brethren, 116
Dualities, dual becomes triad, 347; final severance, 174; higher and middle, 171; upper and lower, 103-4
Dugpas, attracted by Hume, 38; bombshell from, 484; deceive chelas, 232; E(glinton) would make superb, 122; element in London Lodge, 484; ex-, 298; Fern and, 270, 294, 297; Gelukpas and, fight in England, 272; imitate M.'s handwriting, 294; in Bhootan and Vatican, 322; occult forger, 419; opposition to H.P.B., 446; provoke vanity, 371; scavengers, 297; -Shammar, 133, 272; traps for chelas, 369; -world and T.S., 483
Dumb races, 88, 119
Dunraven, Lord, 431
Dupotet, and English, 27
Duration, 52; endless, 517; Space and, 510
Dust, meteoric, 161
Dutch Theosophist at Penang, 66
Duty, daily, 372; humanity and, 242; of theosophist, 339; precedence of, 351, 372; set before us, 24; should be without thanks, 239; slave of, 225, 226; stronger than friendship, 351
Dwarf, 96; -race, 76
Dweller(s) of, subjective world, 107; the threshold, 42
"Dzing dzing" visionary, 186
Early Days of Theosophy in Europe (by Sinnett), 489
Earth, aura of, 110; axis of, 4; battle ground of moral and physical forces, 501; crust of, 79, 81; electrified conductor, 160; fall into sun denied, 99; history of, missing pages, 89; inner kingdom below crust, 79; invisible principles, 492; magnetism of, 161; man's term on, this round, 83; one of seven, 91; our, 78, 94-5, 98; particles, 99; planetaries and, 41; -rings and ego, 100, rotation, 4; sphere of causes, 47-8; spirit-man and, 47, 120; spirit-matter equilibrates, 78; "spirits" and, 41; state of, before first round, 167; sun's rays and, 168; "-walkers," 109, 112
Earth chain, 46, 490-2. *See also* Chain(s)
Earthquake, may be a bliss, 359
East and West, contact, 13, 15
East India Company, 389-90
Eastern, ideas about "motives," etc., 232; ill wishers of, race, 236; reincarnationists, 183
Ecclesiastical England, 322
Eclectic Society (of T.S.), Anglo-Indian, 221, 377, 504; checkered existence, 296; cyclic conclusion, 445; "dark cloud," 259; future of, 270; Hume and, 293; if it sinks, 291; K.H. and, 270; K.H. and M. only interested in, 64; Masters and, 181, 245; meeting of, 442; not well started, 318; Parent Society and, 269, 302; President of, 295; prophecy re, 122; proposed move to Calcutta, 377; Sinnett's idea, 209, 213; three secret words, 454
Eclipse of sun, 162, 168
Eden, Sir Ashley, 380
Edison, Thomas A., F.T.S., 272; protected by M., 169
Edward VI, mathematician at court of, 4
Effect(s), proportionate to cause, 106; sphere of, 47-8, 108, 134; world of, 47-9, 71
Eglinton, Wm., 64, 108, 113, 118, 122, 247, 305, 309, 429-31, 452; K.H. on "The Vega," 411; phenomena of, 247
Ego(s), 46, 49, 68, 99-102, 105-6, 109, 111, 125, 128, 130, 134, 137, 249; animal and spiritual, 46; astral, 101; birthseeking, 404; consciousness after death, 128,

175; consciousness of, 32; disembodied, 48; eternity and, 68; -foetus, 48; future of personal, 171; gestation of, 48; God as, 138; identity of old and new, 111; immortal, 129, 183, 231; in devachan, 104, 172, 195; laggard, perish, 47; last moments of, 170-1; may become "avîcha," 188; Mrs. Kingsford's idea of, 46; new, 72, 113, 179; personal, 100, 114, 131, 134, 183; preceding birth, 105-6; purified, 47, 104, 158; real, in higher principles, 183; remembrance after death, 187; rûpa-loka and, 109; self-conscious, 48; spiritual, 47-8, 88, 130, 147; spiritual, after death, 175; suicides, 112; temporary personal, 100
Egotism, from last incarnation, 290-1; proud and arrogant, 212; snare, 369
Egypt, 126, 142, 151-2; adepts in, 116
Egyptian, astronomers, 163; civilization, 152; hierophants, 344, 399; mysteries, 365; occultists, 116; priests, 73, 155, 344; records, 150; secret chronology, 155; secret doctrines of, 129
Eighth Sphere, 130, 171, 187; and total oblivion, 196; confidential subject, 396
Elberfeld, 322, 366; re unreasonable request, 369
Elder, divine (Âtman), 103
Elect, life of, 198; of mankind, 51
Electric(al) magnetic odyllic force, 140; phenomena, 160; science, 30
Electricity, heat, magnetism, 62; magnetism and, 160, 164
Electro-magnetic forces, 165
Electrometers, primitive, 62-3
Element, but one, 60, 63, 89, 90, 97, 159, 166; fire, 92
Elemental guardians of lower kingdoms, 97
Elementals, 41, 87, 94, 108, 122; evolution of, 81
Elementary(ies), 41, 112, 122, 275, 432; adverse influences, 43; confounding, 104; crafty, wicked, cruel, 110; guide of medium, 104; impose their will, 40; kâma-loka abode of, 105; personating "Brothers," 419; Piśâchas, Incubi, Succubi, 110; Sinnett's house and, 323
Elements, 60, 93; grosser, 279; of ancients, 91; six universal, 92
Elephants, bones of, 154
Elijah, 415
"Elixir of Life," article in *Theosophist*, 233, 274
Elizabeth, Queen, physician of, 4
Elu of Chaldees, 49
Elysian (poem), 122
Emanations of outside world, 283
Emancipation, final, of ego, 32
Embryology, 88-9; child and globe compared, 93
End of cycle, Titan emerges, 51
Energy, 60 et seq.; man's potential, 161; radiant, 168
England, 4, 19, 34, 201, 272; population of, 124; state of society in, 399
English, 14, 24, 70, 285; Asiatic ignorant of, 220; character, 18; chelas, 19; Hindu elements opposed to, 207; H.P.B.'s, 480; language, inadequacy of, 60, 192; men of science, humanitarian, 244; Movement, 271; must *undo*, in India, 240; mystics, 15; prejudices, 385; science, 12; schools, 2; society, 11
Enlightenment, buddhi, 399
Entities, and personalities, 82; classes of, 95; incomplete, reborn, 77; mineral, vegetable, animal, 98; vital, or *nati*, 97
Entity, fourfold, 186; human, 89; man starts as spiritual, 75; personal, 114; reincarnating, and heredity, 404
Envy, 265, 352, 360, 411
Eocene Age, and high Atlanteans, 151
Ephesus, 304
Epicycloid, arrangement of worlds, 46-7
Equilateral triangle, 142
Equilibrized, spirit and matter, 46-7
Equilibrium, law of, 68, 96, 141
"Ernests" and "Joeys," 108-9, 118, 263
Error, Reign of, 284; struggle between Truth and, 322
Esoteric, cosmogony, 70; Hindu thought, 208; philosophy and sciences, 402; teachings kept secret, 400-1; truths veiled, 121
Esoteric Buddhism, disciples of true, 462; philosophy of, 459
Esoteric Buddhism (Sinnett's book), 201, 323, 357, 360-1, 367, 473-4; errors in, 357; excellent title, 201; H.P.B. on, 481; mistakes in, 392; writer of, 387
Esoteric doctrine, 45-9, 52-6, 60-8, 71-99, 101, 115, 141-4, 158, 373; Aryan Ar-

hat, 90; how to understand, 200; K.H. on, 399; language difficulty, 192-3; rejected by spiritualists, 108; re the sun, 163; truth and, 195, 398
Esotericism, its laws, 4-5, 407
Esquimaux, 69, 120
Essais sur la Nature (*Système de la Nature*) by Baron d'Holbach, 155
Essence, divine, 45, 120; eternal, 60; of a globe, 94; of nature, 241; universally diffused, 90; world, 45
Eternal, Essence, Swabhavat, 60; evolution, 71; fitness of things, 57; life, mystery of, 347; light, 92, 455; motion in space, 159; non-being, 459; now, 24, 426; progression, 141; Self, 344; truths taught by planetary spirits, 41; Will, 365
Eternity, 31, 45, 68, 127, 193; emblem of, 71; great dragon of, 73
Ether, 91; âkâśa and, 140; of science, 45.,166
Etherial entity, man commences as, 45
Etherialized matter, 44
Etheric vibrations, 144
Ethnographers, 118, 120
Ethnography, 68-9
Ethnology, 83, 96, 121, 150-4
Euclid, 29
Europe, 20, 34, 36, 121, 149-51, 164, 246; compared with sun's faculae, 164; "Degrees" for Asia and, 246; early man in, 121; four races of, 69; K.H. in, 36, 44 (Fechner), 295; rejected history of, 150; school of magic in, 209-10; theosophy and, 271; Universal Brotherhood in, 20
European(s), 8, 29, 121, 152, 209, 315; candidates, 193; distrust of, 379; doctrine taught to, 121; four on probation, 328; headquarters, 363; in India, 428; mystics, 5; non-collaboration with, 394; occult study and, 209; preconceived theories of, 429; under arms near frontiers, 443
Events, foresight of, 204, 206; Masters know cause of, 251; outward, 372; will not force, 430
Evil, Atlantis and, 156; Brothers could not destroy, 463; brutal, 139; chief cause of, 57, 156-8; falsity, untruth and, 231; justice in return for, 401; magnetism, 369; matter result of, 142; mystery of, 345; no existence per se, 56; origin, source of, 57; passion leads to, 352; potency of, 130; spiritual, greater than material, 64; upas tree of, 359
Evolution, 46-7, 70, 74-5, 141, 144, 272, 520; complete theory of, 348; controlling spirit, 91; descending arc of, 373; gigantic journey, 119; ladder of, 46; mineral, 74; of man, 86-7; of worlds, 72, 74; orbit of, 94; plan of, 177; primordial, 87; septenary rule and, 86; spiritual, 121; through lower kingdoms, 88
"Evolution of Man," 302
Exceptions enforce rule, 135-6
Excess brings disease, etc., 57
Exclusiveness. *See* Selfishness
Exoteric wisdom, 4
Expectation, tedious, dangerous, 274
Eye, history's universal, 150; witnesses, 5

Facts, primary, 218; sober, 429
Faculae, sun's corpuscles, 164
Failure(s), fate of, 340-1; in etherial races, 87; of C. C. Massey, 327-8; of Moorad Ali, 316, 340; of nature, 83, 172, 196; turn to left side, 477
Faith, 7; -killing temperament, 260; one, of humanity, 252; Will and, 351
Fakirs, 325; on path of error, 462; training of, 224
Fallibility of adepts, 181
Fallen devas, 87
False, gods, 58; light, Mahatmas seen in, 383; witnesses, 474
Family, duties, 372; influence on man's life, 27
Fane of imperishable rocks, 51
Faraday, Michael, 173
Farmer's "A New Basis of Belief in Immortality," 347
Fasting, meditation, etc., 283
Fate and karma, 110
Father, 347; Mother and, 345; of Christians, 142
Fathomless ocean, 51
Fechner, G. T., 44
Fees of membership, 488
Felo de se. See Suicide
Female, monastery of Palli, 292; principle, Kwan-yin, 344; sex and H.P.B.,

251
Fern, Edmund W., 228, 270, 295, 297, 300-3, 316, 325-6, 359, 448, 451; character of, 300-2, 447-8; chelas to interview, 447; deception of Hume, 299; Dugpas and, 270, 294; Hume and, brought together, 330; latent qualities, 316; obeyed orders, 297; Sinnett unjust to, 240; tempted, 298; tested, 236-8, 270; trusted no longer, 242; warning re, 303
Fetichism, 58
Fever, expels disease, 397
Fiends, guard occult treasure, 367; S. Moses fighting, 42
Fifth principle, 127-8; evolved from within, 74; global, 94; highest attributes of, 105; is personal monad, 183; manas and, 172; pride in Hume's, 225; separation after death, 103-5, 196
Fifth race, 83, 119-21, 154, 156-7; Aryan Asiatics, 1st subrace, 154; began a million years ago, 150; -men, 130; youngest of family, 150
Fifth round, beings of, 130; description of, 88; 5th, 6th, 7th races of, 120; not yet commenced, 84; personalities, 125
Fifth round men, 117, 149; among us, 96; children of, 84, 177; Confucius, Plato, 84; early comers of, 95; Mrs. Kingsford a, 117, 329; responsibility of, 77; resting in devachan, 177; seventh incarnation of, 120
Finite to infinite, universal ideas, 24, 426
Fire, 91-3; -mist, 89, 153; phlogiston, 56, 164; primal igneous principle, 92; rocks and, 93; sons of, -mist, 153, 155; virgin, 471
First principle of globe, 94
First race, in tradition, 157; millions of years ago, 69
First round, 76; after solar manvantara, 86; animals kings of creation, 177; consciousness feeble, 95; description of, 87
Fiske's theory, 69
Fittest, survive old race, 359
Five, cognizable elements, 91; obscurities: envy, passion, etc., 265
Fizeau (A. H. L.) and Cornu (M. A.), light and, 166
Flame, distinct from wood, 267
Flamens, 175
Flammarion, Camille, 98
Flints of early men, 69
"Fluid" of mesmerism, 249
Fluidic double, 94
Foci, two: man, spirit, 47
Foetus, human, 88-9; esoteric cosmogony and, 70; image impressed on, 286; recapitulates racial evolution, 74, 88-9
Fohat, 72; breath of wisdom, 510; vital force of universe, 90
Fo lamp, 63
Force, 89, 159; active and passive, 71; attribute of Yin Sin, 90; conversion of, 60-2; gravity and, 62, 164; indestructible, 61-2; infinite, 137; limitless as thought, 140; "matter" is, 164; motion phase of, 159; no form without, 142; not immutable, 60; one, 81; Parabrahm or "Âdi-Buddha," 346; reservoir of, 36; spiritual, 87; trinity: matter, force, motion, 142; Will-Essence, 249; Will-, universal Śakti, 72; world of, is occultism, 143
Forces, of nature, 7-8; semi-intelligent, 30; unintelligent, power of, 141
Foreign Section, of Lodge, 26
Foresight, 388; advice based on, 204; blinded, 388; Chohan's, 378; infallible prevision of Chohan, 425; may not forecast, 396
Forgery, H.P.B. comments, 480-1; occult, 419, 439
"Forlorn hope," 263; T.S. as, 35
Form(s), 138. *See also* Rûpa-Loka
variety due to motion, 140; worlds of, 105, 139
Former lives, looking back at, 145; Sinnett's, 175
Formula, to test messages, 419
Fortepiano, analogy with evolution, 73
Fossil(s), discovered by Nordenskjöld, 154; of man, 96
Founders, 14, 307, 309, 317, 362, 487; abuse of, 251; attacks on, 255; conspiracy against, 469, 473; control of denied, 416; Dayanand and, robbed, 306; "either Christ or," 362; manage T.S., 487; slandered, 307-9
Four Noble Truths, the, 58
Fourth principle, 127-8; center of energy, volition, 77-8; of a globe, 94

Fourth (root) race, 120, 150; civilizations, 152; highest branch of, 154; remnants in Asia, elsewhere, 121
Fourth round, 117, 177; description of, 88; lowest, 86; mankind in the, 75, 83; rush at end of, 149; stage of development, 95
Fox, Mr. Lane, 362-3, 366
"Fragment on Death," Éliphas Lévi, 183
"Fragments of Occult Truth," 63, 84, 90, 103, 115, 174, 201, 258, 305, 343, 348, 414
France, branches of T.S. in, 482; fate of, 156; reincarnationists in, 183
Frankenstein, 159, 217
Fraternity, our, 19, 23, 495, 500
Freedom of thought in T.S., 401
Freemasonry, "Occult," 266
Free-will, 395; Masters and, 407
Friendship, calls of, 266; retained, 33
Fruits of Philosophy, Bradlaugh and Besant, 405
Fumigators, 323
Furies, facing disciple, 352
Future life, 7, 57, 331, 426. *See also* Devachan, Lokas

Galileo, 4
Galle, Police Inspector at, 444
Gamma Ceti, star near, 165
Garstins, 473; letter, 481
"Gate" (Gâti), 47
Gautama Buddha. *See* Buddha, Gautama
Gebhard, Arthur, 362, 468, 477, 483; charge of fraud, 472; deception upon, 470; letter to H.P.B., 471
Gebhard, Frank (Franz), 464, 477
Gebhard, Madame, 354, 428, 472
Geike, Prof., 69
Gelong (gyloong), 320
Gelupkas (Gelukpas), 272
General Council (of T.S.), 21, 26; letter to, 254; public, 305
Genius(es), advanced fifth round men, 117; of knowledge, 2
Geological changes predictable, 154-5
Geologists, 79; of sixth and seventh races, 151
Geology, 153, 156
Germ of future entity, 88
Germain, Count de St.-, 280-1, 306, 363
Germany, 40. 528
Gestation, period of, 76, 105; spheres for egos, 48; state, 103-5
Ghalaring-Tcho Lamasery, 286
Ghost(s), no infant-, 95; two-principled, 107
Giant ancestors, skeletons of, 2
Gilbert, Wm., 4
Gjual Khool. *See* Djual Khool
Glacial period(s), 69; causes of, 162; next, 152; preglacial civilizations, 153
Gladstone, W. E., 133; H.P.B. on, 477; Prince to write to, 464; secret Roman Catholic, 482
Globe(s), 68; A-Z, round, 80; descending, ascending arcs, 96; diagram, 85; fire essence, 92; future of, 98; globe rings, 93-5; major nirvana after globe Z, 171; man in first round of, 177-8; man moves around, 97; mother-globe, 94; not every, man-bearing, 89; only one visible, 492; septenary formation, 93; seven objective, subjective, 78-9; teething of, 93
Globe A, becomes a moon, 96; ethereal man on, 94-6
Globe B, 94
Globe C, 94
Globe D, our, bottom of arc, 92; cooling off, 61; during its rest, 177; man on (diagram), 85; renews strata, 93; soft, undefined features, 76; two early periods of, 93
Gnanam (jñânam), knowledge, 346
Gnata (jñâta), the knower, 346
Gnayam (jñeyam), the known, 346
Gnomes, 94; guard treasure, 367
Gnosis, 54
Goat incident, 320
God, 138-43, 255-6; as Being, 138; Christian, not immutable, 60; existence of, 238; faith and superstition, 462; Hume on, 155, 304; idea of, not innate, 52; ideas of, 138; ignorance created, 58; immaterial spirit, not ruler, 55, 90, 138, 143; incarnation of, 255-6; infinite, a misnomer, 53; K.H. on, 55, 393; means "law" in *Genesis*, 76; -men, race of, 86-7; Mrs. Kingsford and, 275; nature of, 55; 19th century, illogical, 54, 60; no, apart from man, 54; none in occult philosophy, 52, 55; personal, in Buddhism, 343, 345; personal, mythical,

45, 501, 507; power called a, 90; term means "good," 127; theologians', 53; thinking, conscious, denied, 54; why force is not, 140; within each man, 393
Gods, cannot unmake causes, 206; ignorance created, 58; men will become, 177; sectarian, are "Mâ-Mo Chohans," 463
Goethe, 196
Golden Bridge, egos cross, 108-9
Good and Evil, on physical plane, 372; origin of, 155
Gordon, Col., 377, 383, 430
Gordon, Mrs., 113, 122, 248, 302, 411-12, 430, 438
Government, "Home" and Indian, 212; pledges and, 391
"Grand Inquisitor," 207
Grandison, Sir C, 261, 363
Granite, 79
Gratitude, 239
Gravitation, 61-2, 163-4
Great Brotherhood. *See* Brotherhood
"Great Deep," 347
Great Nag, around Buddha, 73; serpent emblem, 71
Greek, Brother, 64, 271; Church, 37, 40; Eastern Religion, 40; philosopher, 30, 63
Greeks, Anima Mundi of, 45; Herodotus and learned, 150; modern, of fifth race, 157; qualified immortality of, 129; Romans (old) and, 152; secret doctrines of, 129
Guardians of occult knowledge, 367
Guides, "Spirit," 40-1, 49, 108, 122
Guiteau, assassin, after death state of, 132; effects of act, 148
Gunas, three, 346
Guru(s), 239, 256, 363, 399; can but assist, 283; guide to chela, 144, 247, 349; K.H., 409; necromantic, 340; relation to European chela, 239; relations to neophyte, 283; suspected by chela, 231; various schools have same, 399
Gwindan Lal (Govindan Lal), 384
Gyloong (Gelong), 320

H——, Brother in Scotland, 385
Hair, 342; lock of K.H.'s, 451-2
Halley, 168
Ham, descendants of, 390
Hamilton, Sir W., 128, 404
Handsteen (Hansteen, Christopher), on magnetic poles 168-9
Handwriting, H.P.B.'s forged, 431; K.H.'s, 480; M.'s, 68, 70, 294, 431; of medium, 101; precipitation of, 480
Hare, Mr., 341
Harmony, 189; law of, 141; London Lodge and, 402; of the universe, 401
Harris, Thomas Lake, 408
Hartmann (Dr. Franz), 363, 469
Hastings, Warren, 295
Hate, hatred, 127, 219-20
Hatha Yog, Raj Yog and, 33; disorder developed by, 255
Haute Magie, Éliphas Lévi's, 280
Headquarters, 220, 297; crisis at, 325; Europeans at (Adyar), 363; K.H. on bad atmosphere, 276
Healer, 241
Healing, power of benevolent, 342
Hearing, 28; sounds from planets, 170
Heat, earth's source of, 162; electricity and, 62
Heaven, Christian, 22, 106; Devachan not like, 100; Hell and, 197
"Heavenly" iron, temple knives made of, 162
"Heavenly White Virgin," The, 4
Hell(s), avîchi, 108, 196; physical, a fallacy, 45; purgatory and, 48
Helpers sought, 88
Hensman, 126
Heredity, Darwin's Law of, 404
Heresy, or delusion, 111; "of Individuality," 175; K.H. accused of, 141
Hermes, "seen" by Maitland, 415
Hermetic philosophy, 398; ocean of Truth, 399
Herodotus, 150
Hero-worshipping, 323
Hidden, innate longing for the, 2; meaning, 279; -Self, mirrored in *our* âkâśa, 267; things patent to chela, 144
Hierarchy of souls, 44-5
Hierophant, Egyptian, 344, 399; of "left hand," 272
Himalayas, 204, 209; cis- and trans-, 16, 265
Himavats, 2, 249
Hindoo, Hindu(s), 15, 18, 27, 50, 211, 256; allegory of *Fallen Devas*, 87; belief in

karma, 170; Bombay, 36; Brothers, 474; clerks, 202; Council meeting, 469; Damodar a, 36; exoteric thought, esoteric spirit, 208; exotic plants, 350; gods of, 241, 463; guru *self-reformed*, 256; hospitality, 225; how deeply sunk, 383-4; H.P.B. and, 474; mind, 213; orthodox, 225; prejudice in regard to, 14-15, 18, 207, 352; Sinnett and, 352; view on hierarchy of souls, 44
Hinduism, 317; different schools of, 402
Hints, partly caught, dogmatized, 348; sufficient, 258
History, Egyptian, 152; none back of fourth race, 150; time of, 150
Hobbes, 52
Hobilghan, Khobilgan, Hubilhan, 44; laughed, 282; sternest, 26; venerable, 25
Hodgson, Richard, 362, 470; changed front, 468; not clever enough for *truth*, 481; padris' conspiracy and, 473; victim of false evidence, 362
Holkar (Maharajah of Indore), 371, 380, 384
Hollis-Billing, Mrs. M. *See* Billing, Mrs. M. H.
Holloway, Mrs. (L.C.H., Mrs. H., Laura C. Langford), 323, 355-7, 359-61, 366, 368-9, 467; kitten-like, 470; war-dance around Olcott, 476
Holy Ghost, 142
Home (Daniel D.), medium, 37
Honest, honesty, frankness, 231, 271; immorality and, 223
Honour, code of, 448
Hood, and C. C. Massey, 39, 315
Hooke's *Micrographia*, 3
Horpa Pa La territory, 286
Horse, fossils, 154
Howard, (Luke?), 196
Howrah, branch of T.S. at, 377
Hübbe-Schleiden (Dr. Wilhelm), 464, 478; letter of, 479
Human attachments, 32
Human, being, 96; birth, 70; frame electrified, can stop rain, 160; incarnation of, 46; intelligence, Christian concept of, 45; mind and ideas, 404; nature made vile, 57, 384; nature unfathomable, 210; race, 214, 365; vast potentialities of, 316
Humaneness, 32
Humanity, adepts work for, 231; ancestors of, 373; brotherhood of, 23-4, 244, 424, 504, 507; claim on Masters, 17; Duty, Sacrifice and Charity to, 372; great Orphan, 32; Hume and, 226; individual, cannot outstrip its round, 96; love of collective, 252, 266; means whole host of, 90; no one can miss rung of ladder, 119; source of evil, 57; three dimensional matter and, 404; truth and, 275; two-thirds of, deceived, 58; welfare of, 8; when pralaya comes, 98
Hume, Allan Octavian, 4, 7, 12, 16-21, 23, 32, 34, 39, 52, 59, 66, 78, 88, 103-15, 123-4, 132, 134, 137, 145, 154-7, 174, 178-9, 182, 185-6, 189, 206, 209, 219, 221-2, 239, 242, 245, 248, 250-1, 254, 261, 269, 293, 296, 300-3, 311, 318-19, 325, 330-7, 375-6, 411, 416, 430, 434-8, 442, 447-8, 469, 472, 474; alienated Chohan, M., 447; break-off letter from K.H., 207; censured by K.H., 207-17; criticizes Masters and system, 243; cruelty to H.P.B., 221; danger to Sinnett, 325; egotism, 290-1; egotistical thrusts, 243; envious, 288; evil genius of Society, 270; Fern and, 295-7, 301-2; first K.H. letter to, 495-503; good motive, 217; H.P.B. on, 462, 464, 478; indecent remarks, 243; intellect, 23, 190; interference of, 317; invaluable service, 225; K.H. on, 143, 208, 217, 238, 243-5, 250, 259, 287-9, 290-4, 298-9, 302-5, 318-19, 325-6, 330-1, 333, 335, 371, 377, 381, 412, 430, 434-5, 448, 450; Lane Fox and, 362-3; Letter 99 of, 435-8, 523-30; M. on, 217-28, 257, 260-2, 264, 269-70, 293, 296-7, 439; must learn to know himself, 222; noble actions of, 223; now in hands of Brothers of Shadow, 337; outside differs from inside, 260; pamphlet, 264; pride of, 208, 287, 299, 376; proposition, 13; secret entrusted to, 454; selfishness of, 300; severely criticized, 210 et seq.; spiritualists and, 189; treachery to Masters, 333; work against T.S., 362-3
Hume, Mrs., 65, 216
Hume's sister, 304

Humility, false, 289
Humour in M.'s letters, 254, 259, 431
Hurrychund Chintamon, 306-9, 313, 416
H.X. (A. O. Hume), 328; letter of, 332-3
Hyde, Theosophical Mr., 477
Hydrogen, 162, 165

Iamblichus, 283
Iberians, 69, 121
Idea(s), abstract, 200; dominant, 20; Eastern and Western, 232; "innate," 41; lost for want of words, 284; loyalty to, 323; mind generator of, 404; new, 24, 425; of God acquired, 52; rule the world, 24, 425; universal, 24
Idealism, Western critical, 194
Ideation of Universal Mind, 404
Igneous rocks, 79, 93
Ignorance, 1, 349, 463; created gods, 58; creates what we want, 415; evils spring from, 59; of evil (Jesus), 344
Ilbert Bill, 352, 388, 390, 477
Ill-fortune, bearing of, 372
Illumination, of inner man, 120; of neophyte, 283
Illusion and ignorance, mâyâ and avidyâ, 346
"Illustrious," (APS name for Master M.) the, 248, 254, 296, 299
Imagination, 31; creates, 217; suspicion and, 217
Immaculate Conception, 345
Immaterial and material Kosmos, 29
Immateriality, 139
Immoral sweeper, emperor, 223
Immortal, Brothers work for, ego, 231; men may become, 130
Immortality, 129-31; feelings of, 127; hardwon share of, 274; meaning for initiates, occultists, 129; misconception of, 197; not for all, 276; panæonic, 129; psychic powers and, 458; qualified, 130; relation to mortal, 24; *Self*-consciousness and, 128; spiritualists and, 114
Immutability, 45, 60
Immutable law(s), eternal, uncreated, 141; followed by nature, 56, 137; natural, 252; ours are, 144; universal, 24, 143; volition and, 139
Impatience, 259, 296
Imperator (also +), S.M.'s (Stainton Moses), 40-4, 49, 173-4, 204-5, 246-7, 275-7, 285, 305, 308, 413-15; a "Brother," 285, 305; a liar, 205; no disembodied spirit, 205; teachings by, 246
Impostor(s), chela refuses to be, 15; St.-Germain and Cagliostro regarded as, 306
Incarnate existence, 106
Incarnations, adepts' power to see past, 145; characteristics from previous, 145; entity's craving for, 404; human, 46; of monad, 81; total (777) of man, 83
Incense, 283, 323; grains of, 17
Incomplete entities reborn, 77
Incomprehensible, the, 277
Incubi, mediaeval, 110
India, 5, 12, 36, 38, 50, 58-9, 140, 149, 151, 202; appointment of officials, 379; Britain and, 150; castes, 58, 461-2; conditions in, long ago, 149, 495; English in, 240, 379; "Great Reformer" of, 309; M. on conditions of, 252, 496; Masters try defend poor, 389; national soul of, 394; nation's karma, 384; offshoot of Mother Race, 152; oldest of fifth race, 252; people of, 118, 212; privileges in, for mystics, 382; Russia and, 435; school of magic and, 209; seventh ring men of fourth race, 121; state of, 371; true philosophy driven from, 462; welfare of, 495; whole future at stake, 392
Indian, archaeology, 429; "Herald," 327; peoples, 121; rishis, 283
Indians, debased, 384
Indifference, to moral pain, 224
Individual, preferences of Master, 33; soul of every plant, mineral, star, 44
Individuality, centered in third, fourth, fifth principles, 77; consciousness of, 158; dormant in sphere two, 76; dormant like butterfly in chrysalis, 48; heresy or delusion of, 111; in buddhi principle, 344; misconception of, 197; perceptions of, 104; personal and spiritual, 105; personality and, 78, 114, 158-9, 191; sense of, must be shifted, 459; Subba Row on sense of, 459; task of, 78
Individuals, Brothers influence, 271; isolated, and teaching, 22
"Indo-British nation," 381
Indo-Tibetan, hovels, 218; ways and cus-

toms, 217-18, 363
Inductive philosophy, Bacon and, 4
Ineffable name, 345
Infallibility, 84, 177, 181, 324,364, 425, 443
Infants never ghosts, 95
Infinite, 53-4, 194, 515-17; existences: two, absurd, 55; Force, 137; Life: Swabhavat, 90, 159; Masters reveal the, 52; matter is, 158; Mind, 520; Mind evolves subjective matter, 138; Mind is, Force, 137-8; relation to finite, 24; Space, Duration, and motion, 52; Thought, Tower of, 51; universe is, 139
Infinity, 54; space is, 404
Influences, seen and unseen, 396
Infusoria of fermented fluids, 276
Ingenuity, 130, 173, 182, 289
Ingratitude, Masters accused of, 239, 356; 442; not among our vices, 9; pity for, 316-17
Inherbations, of monad, 79; seven major, 81
Initiate(s), Brotherhoods of, 276; highest, 143; of fifth circle, 203; preparations of, 202
Initiations, 17, 81, 309; candidates for, 285; chambers of, 162; chief object of, 78; degrees of, 99; fees in T.S., 487; first three stages of, 459; high chelas and, 81-2; mysteries of, 198; questions re highest, 177; Supreme, 283; third, 357
Inmetalliation of monad, 79-81
Innate ideas defined, 41
Inner, circle, 323, 325, 369; group, real, 484; heart, 476; Jesuits sacrifice, principle, 231; kingdoms below man, 79, 81; -living man, 35; -man, 120, 315-16; -man is adept, 190-1; vision, 336-7
Innovation, results of, 1
Inoculation of life, 159
Insanity, Bishen Lal's, 371; risk of, 31; severance of higher duad, 173; temporary, 132
Instinctive perceptions, 455
Instinct(s), 103-4, 173, 505
Instruction(s), higher, for *true* theosophist, 370; in occult science, 457
Instructor and pupil's conditions, 283
Intellect, 23, 214, 246-7; deformed by bigotry and superstition, 505; evolution of, 88, 120; Hume's use of, 23, 190; may deceive itself, 385; not all powerful by itself, 356; occult science is key, 241; overcomes spirituality, 86; prepare the, 247; Sinnett's, 246, 351; superior, alone not felt by Masters, 341; useless without spirit, 208; can waste energy, 499
Intellectual, medium (+, M.A. Oxon), 246; mosaic and Hume, 23
Intellectualists or skeptics, 241
Intellectuality, phenomena of, 246; physical, 154
Intelligence(s), Âdi-Buddhi and, 90; "controlling," 102; grades of, 31; human, 45; imperfect, 462; of man when kâma matured, 76-7; physical, 86, 94; spiritual, 86
Intelligent, existences, cycle of, 45; immaterial spirit cannot be, 55
Intercourse, with arûpa-loka, 109; with Masters, 264
Interior growth, 397
Interlaced triangles, 345-6
Intermediary spheres and causes, 48
Interplanetary spheres, 95-6
Interstellar space(s), 43; filled with attenuated matter, 168
Interview, K.H. with "Old Lady," 190
Intolerance, 2
Intra-Mercurial planets, 169
Intra-uterine existence, 88-9
Intuition(s), 10, 58, 89, 121, 216, 394, 485; key to occult knowledge, 279; of effects of causes, 10; K.H. tries to open A.P.S.'s, 351; of London members, 343; Massey lacks correct, 328; must exercise own, 80
Intuitional, try to be, 483
Invisible, sources of life forms, 140
"Invisible College" (forerunner of Royal Society), 2
Involuntary powers, 144
Involution, 47
Irish peasant and padre, 58
Iron, Age, 153; "heavenly" or meteoric, 162; vapours, sun full of, 163
Isaacs, Mr., 327; review of, 202
Isis, Aryan Saraswati, 4
Isis Unveiled, 46, 50, 117, 120-1, 142, 155, 290, 479; correct statements in, 46, 98, 117, 130-1, 142, 182-3; errors in,

45; hints in, 130-1, 141-2, 155; H.P.B.'s responsibility, 289; H.P.B.'s rewriting of, 479; Hume and, 311; incompleteness of, 173; "Isis" not unveiled, 121; jumbled by Olcott, 77; K.H. and, 130-1, 173, 182-3; M. and, 77, 182; Massey and, 35, 130, 305, 311; no contradictions with later teachings, 289; no hope for serious hearing, 50; not "wrong," 182-3; passages dictated by K.H. and M., 479; principles, seven and, 289; trinity in, 289-90
Islam, 58, 348
Islands, of Atlantis, 155; off Siberia and fossils, 154
Isle of Wight, 41
Îśwara, effect of avidyâ and mâyâ, 52; the creative principle, 90; true meaning of, 343
Italian peasant and priest, 58

"Jacko," Jakko (location of Hume's home, Rothney Castle), 144, 268, 331; spectre of, 371
Japan, 149
Jâts (*Jataka Tales*), 106
Javanese, 154
Jehovah, 212; confused tradition of, 157; an invented monster, 463
Jekyll, Dr., 477
Jenkins, Benjamin G., of R.A.S., 168; true north pole and, 169
Jennings, and Hastings, 295
Jeshu, Jesus, 18, 40, 261, 275; -Christ, 281; -Christ-Vâch, 344; Gnostic, 347; K.H. on, 415; Magdalene and, 261; man-, was but a mortal, 344; Society of, 207; spiritual abstraction, 415
Jesuit(s), 297, 299; C. Carter Black and, 307; Fern corrupted by, 330; *Grand Inquisitor* and, 207; H.P.B. on, 477; maxims of, 387; methods vs. Lodge's, 231; might pass all your Degrees, 247
Jesuitical, 184, 226, 298, 332, 387,
Jewels as qualities, 261
Jew(s), and Kabbalists, 76, 282, 345; Solomon's Seal and, 345
Jhelum dispatch phenomenon, 13, 19, 211
Jîva, life principle, 80, 94
Jîv-Âtma, after death, 71-2; central point of interlaced triangles, 346; confused with Âtma-Rûpa, 46; or Linga-Sharir, 46
Jîvâtman, 46; individualized seventh principle, 344
J.K. (probably John King, séance entity), 281
Jñânam, knowledge, 346
Jñâna Prasthâna Shastra, 105
Jñâta, the knower, 346
Jñeyam, the known, 346
John the Baptist, Maitland and, 415
Journal of Science, 160, 166
Judaism, 58
Judge, William Q., in America, 479, 490
Judgment, hour of last, 131
Jupiter, conditions on, 167; questions on, 146
Justice, 68; absolute, 401; impartial, 14; retributive, 17
Jyotirmoy. *See* Banerjee

Kabbalist(s), Christian, 346; contradictions and, 185; Éliphas Lévi one, 129; evolution and, 76; gnomes, salamanders, undines and, 94; Seal of Solomon, 345-6
Kabbalistic, puzzles, 134; sense of immortality, 128; tenets, 129; theory of macrocosm-microcosm, 137-8
Kailâsa, 241
Kali-Yug, 26
Kalka (Kalki) Avatar, 26
Kalpa, 105-6
Kâma, desire, tanhâ, 59; fourth principle, 77; matured in fourth round, 75, 77; vehicle of fifth principle, 189
Kâma-loka, âkâśic sleep in, 187; astral existence in, 148; beings who occupy, 107; desire world, 104, 109; "die and reborn in," 127, 179; ego enters, 105; passing through, 200; personal egos in, 134; remembrance in, 128; semi-physical sphere, 198; souls go from, to devachan, 127, 199; temptations of, 132; time periods in, 112, 128; "without remembrance" in, 127, 179; world between, and Rûpa-Loka, 106-7
Kâma-rûpa, 43, 94, 188; after death, 43, 72; confusion re, 46; of matter, 341
Kam Mi Ts'har, 321
Kant, 56; moral teachings, 215; on space and time, 194
Karakorum, 12

Kardec, Allan, 124, 133; reincarnation as personal rebirth, 329
Karma, 48, 87, 105-6, 191, 200, 291, 306, 433, 476, 506; affects devachan, 101, 103, 106, 196; after death, 101, 105, 191; angelhood result of, 321; avenges, rewards, 112; Bushmen reap, 120; collective, 171, 370; ego's destiny and, 48; ego the wick, karma the oil, 106; entry book, 111; evil, created by mediums, 109, 112-13; future lives and, 196; general, 476; good, evil deeds and, 101, 105, 191; Hume and, 291, 416; imprinted daily, hourly, 267; indifferent to appearances, 121; individual, 117; in fourth round, 77; intermediary spheres and, 48; justice of, 113; K.H. on, 359; K.H.'s, 115, 190; law of compensation, 262; law of retribution, 77; motive and, 132; Mrs. Kingsford's, 397; nation's (India's), 384; necessities of, 369; neither wealth, birth, influences, 120; of a savage, 103; one of seven mysteries, 110; personality and, 105, 172; proof of Master's existence and, 306; reaches human evolution, 87; rule of Order regarding, 394; sex and, 117; "sideblows" of, 110-13; small duties and, 372; social status and, 200; spiritualists', heavy, 432; sundry weak men and, 335; swearing and, 121; victim and, 132; we cannot alter, 433; works in unexpected ways, 354; "your (Sinnett's) karma is ours," 267
Karmic, body, 176; impulse, 404; life, 172; progeny, 175
Kashmir (Cashmere), Maharajah of, 372, 380, 440; valley in, 11
Katy of Mr. Crookes, 341
Kechub-Ch-Sen (Keshub Chunder Sen), 256
Keepers of sacred light, 215
Keys of death, life, 365
Khandaka, 58
Khandallawala, Mr., 189
Khirajee land, 391
Khiu-te, Kiu-te, etc. *See* Kiu-te
Khobilgan. *See* Hobilgan
"Khosyayin," name for M., 254
Khuddaka Pâtha, M.'s "family bible," 262
Kiddle, Henry, 421; incident, 324, 357, 362, 364, 420, 422, 424-9; K.H. on parallel passages, 324
"King, our Priestly," 443. *See* Dalai Lama
Kingdom, 86; animal, 87, 94, 97; below earth's crust, 79, 81; of heaven, 6; vegetable, 94, 97-8
Kingdoms, objective and subjective, 79; of elementals, 94; or earth regions, 81
Kingsford, Mrs. A. (also Mrs. K.), 38, 46, 117, 119, 157, 275, 304, 476; anti-vivisection and, 400; British Presidency and, 328, 397-8, 406-7; "conversed with God," 415; fifth rounder, 117, 329; ignorant about Brothers, 406; karma and, 397; K.H. on, 276, 329, 398, 400-1, 415; loyal to her truth, 401; M. on her clairvoyance, 432; Maitland and, 275; -Maitland party, 371, 406; misconceptions by, 276, 329, 398, 400-1, 415; *Perfect Way*, 183, 291, 328-9, 346, 430; quarrel with London Lodge, 328, 350, 353, 397, 400-3, 406-7; reincarnation and, 46, 328; row and justice, 350; teaching of, 328; tries to invoke K.H., 427-8; vanity, despotism, bigotry, 328-9; vegetarianism and, 276, 400, 403
Kin-t-an, Na-lan-da, Dha-ra-ni, identify K.H. messages, 419
Kismet, 110
Kiu-te, Books of (also Khiu-te, Khiu-tee, Kiu-ti), 81, 142, 155, 285, 321, 404
Knives, meteoric iron temple, 162
Knowledge, accept or reject, 417; adepts unwilling to impart, 193; at cost of lives, 322; cessation of misery from, 59; channel for, 399; communicable gradually, 283; discipline for seekers of, 367; for the mind, 262; gift of the gods, 215; great, the, 31; K.H. on, 274; knower and known, 346; ladder of, 6; misuse of, 284; not Baconian, 355; occult, guardians of, 367; of good and evil, 157; only one method for, 340; opposed to darkness, 463; "our," 50; real, 373; risks of imparting, 284; rock of, 7; shield of confidence, 359; snares for aspirant, 369; spiritual facts and, 64; spirituality and, 369; thirst for, 280; vessels to contain, 157; world clouded true, 252
Kokonor, 44
Koot-Hoomi (Master K.H., Brother K.),

39; abyss keeps Hume, Sinnett from, 219; adept, 190; analogy on immortality, 129-30; annoyed, 350; answers, 38; "Arhat" vows, 253; astral form of, 10, 453; born into higher light, 425; a "brain pirate," 286; Brother K., 15; business adviser, 382, 384; Cambodia and, 432; can work only with willing, 392; China, mission to, 472; Chohan and, 38, 113; concern with worldly enterprise, 378; danger of losing, 350; debarred from using powers, 384; disheartened, 286; Egyptian emergency and, 116; en route for Singapore, etc., 428; end foreseen by, 378; explains his ego, 130; Fechner and, 44-5; force for emergencies, 116; future of Eclectic, 270; goat incident, 320-1; help from, 450; home of, 73; "instructor," 59; journey after supreme knowledge, 264; karma of, 190, 394; "Kiddle incident" (*see* Kiddle); last effort for Sinnett, 351; learns through experience, 131; letters to/from Hume, 52, 59, 78, 88, 123, 137, 203, 207, 228, 435, 455, 495, 523; M. on, 261, 302, 439; M. on K.H.'s "retreat," 219; M. on relation with Sinnett, 259; magnetic influences, 450; marvelous memory, 286; "Master wakes and bids me write," 249; music in old portmanteau, 73; never lied, 31; no sleep for sixty hours, 24; not a full adept, 129; not H.P.B.'s "confederate," 306; on his life's work, 242; on his opinions, 204; on Mrs. Holloway, 360-1; "on way to goal," 78; "plagiarist," 421; portrait by Schmiechen, 349; proclivities to martydom, 186; publicity and, 292; real K.H., 411; regarded by Chohans as lunatic, 186; retirement to old Lamasery, 219; rides horseback, 286, 422; saved by uncle, 299; sees through "varnish," 261; sensitive to atmosphere, 276; "Seraph," 271; Sinnett inflicted pain on, 385; sister, 479; still a man, 427; suffers from Indians' conditions, 384; suggestions re Europeans, 352; task unpleasant, 335; tempted in youth, 299; thought currents and, 249; two distinct personages, 181, 324; under another form, 411; warns Sinnett, 244; Western gentleman, 363; will become "own guide," 376; wishes are law to M., 228; withdraws for three months, 207; words cost, 246; writing on *Phœnix* affair, 353; Yogi-Arhat, 268

Kopt. *See* Copts

Kosmical influences, 49

Kosmic matter, veil of, 47

Kosmos. *See also* Cosmos
descriptive of, 60-1; ideal machinery of Occult, 29; material and immaterial, 29

Krishna, 259; Chrishna and Christ, 345

Kteis, emblem of, 71

Kuklos, great cycle or Mahâ Yug, 46

Kwan-Shai-Yin, active male principle, 344, 347

Kwan-Yin, or Buddhi, 344

Kyen, 222

Lacuna, no, 275, 414

Ladak, Lhadak (Ladakh), 12, 366; supposed message from, 431

Ladakee chela, 444

Ladder of evolution and Planetary Spirit, 46

Laggard egos perish, 47

Lahore, 10, 255, 261; H.P.B. sent to, 464

Lake dwellers, 69

Lake Pleasant, spiritualists, 422

"Lal Sing," (Koot-Hoomi), 6, 10-11, 17; foolishly invented by Djual K., 364

Lama, 28, 58, 237, 445; Buddhists, 158; or monk, 265; Töndhüb-Gyatcho, 320

Lamaism, criticism against, 317; esoteric, 44; reformer of, 44; Rhys Davids on, 185; vulgar, 44, 285

Lamasery, Ghalaring-Tcho, 286; near Chamto-Dong, 292; object of H.P.B.'s longing, 190; old, 219; work of, 58

Lamp, holy; of spiritual light, 24

Land, distribution of water and, 161; of Bliss (Sukhavati), 99, 105; of Dreams, 103; submerging and reappearing, 151; "Summerlands," 108

Lane Fox. *See* Fox, Mr. Lane

Language, 30; German, American theory of, 69; K.H. on English, 60, 192; of fourth race, 88; of men of science, 60

Lankâ (Ceylon), 116

Lau-tan Sutra, tr. Beal, 107. *See also* Sutra

Last moment of life, 170

Latter-Day Saints, 408

Law(s), 33, 52, 54, 137, 139, 141, 143; Absolute, 52; affinity and, 404; All is one, 73; Darwin's, of heredity, 404; equilibrating, 96; "God," a, 54; "God's immutable," 140; governing "occult world," 358; great, 47; immutable, 24, 56, 139, 143, 284; in nature, 93; K.H. re, and Sinnett, 394; Masters guided by, 363; natural, 1, 67; nature's, 118, 130; nirvana and the, 33; of adepts, 20; of Archimedes, 161; of attraction, 200; of bliss, 106; of compensation, 262; of cycles, 156; of development of races, 149; of equilibrium, 141; of evolution, 70; of gravitation, 164; of karma, 200, 394; of libel, 251; of life, 255; of light and darkness, 463; of nature, 35, 137-9; of necessity, 57; of Nepaulese Swâbhâvikas, 140; of Occult Fraternity, 207; of occultism immutable, 351; of retardation, 95; of retribution, 77, 101, 131; of Wuzeefa and Mookassimah (Wazifa and Mukassimah, re tax laws), 389; often seem unjust, 358; our, and natural allies, 268; selective work, 47; septenary, 120; -suit, M. about, 257; termed "God" by Christians, Jews, 76; Tibetan good, 398; universe and, 141, 159; unpassable wall of rules and, 376; vision of, 255; Western, 112

Lay chela(s), 181; best, 193; K.H. about, 340; of K.H., 115; who snatch at forbidden power, 340-1

Lay chela (Sinnett), APS is a, 115, 166-7,181, 202, 338, 371, 450; APS could not be a, 369

Lebendorff, Mme., 415

Lecturers, inpirational oratory of English and American, 426

Lemuria, not Atlantic continent, 151; reappearance of, 156

Lemurians, 157

"Les Esprits Souffrants," 109

Letter(s), Chohan restores damaged, eaten by goat, 320-1; Hume about publication of, 437; M. about K.H.'s, 302; *on Theosophy*, 178; to Sinnett from Poona, 300

Letters and methods of communication, 10-13, 17-19, 22-3, 33, 65-6, 70, 115-16, 136-7, 181, 183, 186, 203, 232, 242, 245, 248-50, 286, 293-4, 296-9, 301, 320-1, 324-5, 330, 351, 364, 366, 368, 372, 375, 383, 396, 406, 416, 419, 422-426, 446, 460-1, 463, 465, 467, 470-2, 475, 478-81; burnt with *virgin fire*, 471; direct reply, 11; first, 210; forged, 419, 431; impressed, 19, 467, 471; in folds of Hume's napkin, 299; M. about, to Masters, 461; of K.H. not to be published, 357; permission to show K.H.'s, 304-5; phenomena of, 467, 470; quick, 13; referring to Fern, 334; some precipitated, 296

Lever, force as, 140; "psychico-spiritual," 161

Lévi, Éliphas, 125; *Haute Magie*, 280; no conflict with teachings, 127, 129-30, 134, 144, 156, 183, 196, 210, 279, 288, 291

Lha(s), 100; Brother or, 265, 375, 415, 509; disembodied, embodied, 266, 285, 415

Lhadak, Ladhak (Ladakh), 12, 366, 431

L'Hassa (Lhasa), K.H. about finding Brothers in, 438; M. in, 431; subterranean recesses, 6

Liars, Brothers called, 331, 442

Library, âkâśic, 324

Life, 139; Book of, 134; Brothers can prolong, 463; conscious, 44; -cycle, 46; doctrine of, 159; essence in everything, 89-92; impulse, 66, 94; in higher regions, 64; in sun, 168; indivisible, 74; infused into artificial man, 159; Insurance Companies, 132; keys of, 365; law of, 255; man's last moment of, 170; matter and, inseparable, 158; motion and, 56; of the Elect, 198; omnipresent, 159; one, 53, 129, 159; personal, 104; -principle, one, 76, 94; -principle runs in circuits, 73; problem of death and, 345; recollection of, 99; re-enters new body, 172; spirit in matter, 158; spirit of, indivisible, 74; symbolism of, 347; thrill of, 67; ties of, 267; tree of, 31, 92; universal, 80

Light, 31; absolute, 373; can never know darkness, 139; eternal, 92; keepers of sacred, 215; measurement of, 166-7; not independent principle, 166; of omniscience, 425; Sinnett and, 252; The, 217

Light (magazine), 108, 134-5, 172, 193,

199, 204, 277, 305, 308
Lillie, Mr., *Buddha and Early Buddhism* of, 201; re Personal God in Buddhism, 343, 345
Lindsay, Lord, 21, 23, 419; his "friend," 37
Lingam, emblem, 71
Linga-sharir, shariram (śarîra), 43, 46-7, 510, 512; drawn into âkâśa, 72; fluidic double, 94
Lion, 15
Lip profanity, 121
Liquor drinking, "brandy atmosphere," 207; effect of deprivation, 65; flesh-eating savages and, 122; total abstinence, 429
Lithophyl (lithobiblion), impress of leaves on stones, 22
Lives, Book of, 104, 128; lower, 76; recollections of, 198
Living Brother, 42
Living flesh, 286
Lock of hair. *See* Hair
Lockyer, Prof. N., 163, 165
Lodge(s), 7, 11, 264, 277, 413; accessions to, 19; K.H. about officers of, 408; M. a slave of duty to, 225; Masonic, 42, 365, 487
Logos, 344-7
Loka(s). *See also* Arûpa-, Kâma-, Rûpa-Brahma, Pitri and Deva, 373; not heavens, 107; not worlds of effects, 71; spiritual, 177; Tribuvana and, 200
London, 2, 9, 136, 175, 200, 202, 329; Branch, 14; Branch re fees, 201; "Elect" of, 38; "mystics," 242; newspaper test, 1; secret school in, 210; seer(s), 49, 275; seeress, 119, 276; Sinnett to go to, 336; spiritualistic campaign in, 50
London Lodge (K.H. on), 369, 397-8, 401-3, 407; advises re President, 400; harmonious working of, 401; Sinnett, Kingsford and, 400, 402, 406-9; writes to, 370, 396-405
London Lodge (L.L.), 201, 352-3, 365; advice of Mahâ Chohan, 406; constitution of, 399; crisis in T.S. and, 365; deplorable state of, 370; groups under Kingsford, Sinnett, 402; H.P.B. about, 461, 474, 483-5; Massey, C. C., and, 396-7; paralytic calm, 397; postponement election, 406; shall shine if . . ., 485; society within Society, 429; testing intuitions of, 343; two paths before the, 483
London Movement "can only be revivified," 483
Lonely Labourer (K.H,), 39
Lord, Buddha, 138; Buddha quoted by K.H., 360, 387; commandments of the, 133; English, 118; Gautama Buddha, 399; God, 112; Îśwara as, 343; Our (Buddha), 111; Sangyas Buddha, 345; ways of the, 143
Lordships, our, 169
Lost Soul, hell of, 340
Lost word, 276-7
Lotus of the Good Law, *The*, 282
Love, for humanity, 32, 212, 215, 225; hatred and, 127, 134, 188; immortal feeling of, 127; of one's country, 212; only, entitles to secrets, 252
Lower, dualities, 103; man not lower animal, 76; triad, 103; world of effects, 49
Lubbock, Sir John, K.H. about, 451-2
Lucidity for chelas, 455
Lucifer, mythical, 20
Lucifer (magazine), quoted, re Mars and Mercury, 489-91
Luminous arc, 95, 120; "Taijasa," 279
Lust and earthly passions, 316
Lusus naturæ (freak of nature), 104
"Luther of India," (Swami Dayanand Saraswati), 313
Lying, refuge to weak, 228
Lytton, Lord, son of Bulwer-Lytton, 210

Maccabeans, "death dance," 291
Machiavellian schemer, 143
Machines, unconscious, self-acting, 48
Macoliffe (Macauliffe), calligrapher, 253
Macrocosm, macrocosmos. *See also* Microsm.
action and rest of, 68; Great Cycle, 46; microcosm and, 54, 138; with solar systems, 68; world of universal spiritual forces, 73
Macrocosmos-Microcosmos, 46, 54, 71; macrocosmic whole, 75; one law, 73; represented in double triangle, 346; septenary, 91
Madame Blavatsky Exposed (pamphlet), 473
Madman, lucidity at death, 170; manas, buddhi paralyzed, 173

INDEX

Madmen, Masters mistaken for, 278
Madras, K.H. at, 428; prospects in, 327; Subba Row to teach from, 119
Maelstrom, 49, 104
Magdalene, 261
Mage, Magi, Chaldean term, 399
Magic, magick, "art," 280; business of, 32; hotbed of, 209; "school of," 209, 213; secret school of, 210; T.S. not to be an academy of, 507
Magicians of Poseidonis, 155
Magnet, K.H. on use of, 400
Magnetic, attraction and temperature, 169; conditions, 162; difficulties, 410; dust, 161-2; emanations, 462; factor, 255; fluid, 26-7; force, 36; harmony, 400; impulse, 71-2; inertia and sunspots, 163; instruments, 161; matter, 163-4; nature of plants, 160; odyllic influences, 140; particles and snow, 161; poles above earth, 168; power in man, 161; science, 27; sympathy, 267
Magnetism, 62, 160-1, 164, 226; âkâśic, 160; conservation of energy, 62; electricity and, 62, 160, 164; evil, 369; gross, 103; K.H. about personal, 410; of earth, 161; of Olcott, Damodar, Bhavani Rao, 410; stifling, 12; study, 169
Magneto-electric aura, phlogiston of sun, 164
Mahâ-, buddhi, 92; cycle, 70; pralaya, 73, 93; Yug, 46, 66-7, 75, 165
Mahâbhârata, 275
Mahâ-Chohan, advises postponement, 406; Olcott and, 371; pledge in hands of, 325; prefers Mrs. Kingsford, 400; "the Chief," 13
Mahâkâśa, endless space, 346
Maharajah of Kashmir, 440
Mahatma(s). *See also* Master(s)
beginners and, 457; H.P.B. on, 468, 470-80; how to know real, 324; not infallible, 364; on "guidance," 496-7; seen in false light, 383
Mahâvagga, 58
Mahomedan, 110; and God, 463
Mahomet, "ambitious impostor like," 309; followers of, 58
Maitland, Edward, 275, 403; answered by Subba Row, 409; fifth round man, 117; K.H. about, 276, 415
Major, amorous, 11
Malayans, 154
Male, and female, 346; seed and cosmic matter, 71
Mallapura, in presence of, 246
Mammoth, 69; fossils of, 154
Mâ-Mo Chohans, and Dhyân Chohans, 463
Man, adversity of, 370; amelioration of, 399; animals and, 75; -ape, 82; average mortal, 359; "-bearer," 89; -bearing planets, 90, 94, 119; best barometer, 161; cognizes time, 194; compound of all kingdoms, 75; compound of matter, spirit, 76; crown of mammalians, 96; each, personally responsible, 262; earth cycle, 120; earth's buddhi, 94; "ever cries for help," 33; free agent in nature, 57; happy the, who helps, 88; head of, and solar corona, 162; intrauterine existence, 89; "know thyself," 145; life short, death long, 106; lukewarm, 134; material, 47; most fragile of animals, 154; no abiding principle, 111; number, 1, 76; of principle, 488; on planet (diagram), 85; origin and destiny, 24; perceptions of, 281; physiological, 47; potency of, 130; primitive, primordial, 47; seven parent races of, 94-5; seven principles of, 74, 94-5; seven rings each globe, 95; sevenfold being, 91; seventh ring, fourth race, 121; seventh round, 67; size, shape irrelevant, 75; small duties of, 372; soul of compound, 80; speechless, 96; spiritual, 47; two physical brains, 137; victim of surroundings, 265
Man (*Fragments of Forgotten History*), 361; mistakes in, 357
Manas, 172, 176; animal soul or, 94; buddhi when galvanized by, 341; essence of, 341; in devachan, 103; of madman paralyzed, 173; power confined to, 341; re-enters new body, 172; shadow of buddhi, 348; shorn of finest attributes, 174; state of matter, 341; too weak to enter devachan, 148, 176; young children, idiots, and, 172
Manchester, 306; seer, Oxley, 274
Manhood, true, and collective karma, 370
Manifestations, 38; of life, 140; physical,

113; protean, of spirit-matter, 141
Manifested forms, chain of, 67-8
Mankind, danger of deadlier weapons, 340; doing good to, 17; elect of, 51; individuals and effects, 177; M. a slave to, 225; majority of, 7th subrace, 4th root-race, 154
Manvantara(s), 60, 71, 129, 171, 373; âkâśa only active during, 63; atoms polarized in, 71; circuit in Mahâyug, 66-7, 121; compensation between, 68; composition of, 97; limited immortality in, 129; minor, 88, 93-7; outward impulse, 67; solar, 82, 93, 97-8, 168; those who preside at, 462; three kinds of, 93; universal, 93
Manvantaric(-ian), 119; axial point of minor, 88; chain of worlds, 86; circle, minor, 88; course of evolution, 89; cycle, 80, 106; round, periods between, 68
Mâra, hosts of, 59; conquering, 316; dwelling of, 107; planet of death, 107; -rûpa, doomed, 107
Maratha boy (Damodar), 36
Marcus Aurelius, 12; of Simla, 348
Marmaliks, 16
Marriage, child, 462; of Ross Scott, 315 ;of "soul with spirit," 272
Married man, cannot be an adept, 17
Mars, and four other planets, 176; Mercury and Earth, 489-91
Martyrdom, in preceding generations, 322; not forcing, 430; of H.P.B., 273, 473
Mascul. (Maskelyne) and Cook, 469
Masonic, lodge, 42, 487; occult freemasonry, 266; signs, 42; tests in, Lodges, 365
Massey, Charles Carleton, 21, 42, 130, 157, 172, 174, 192-3, 197, 199, 206, 272, 282, 291, 304, 310, 320, 329, 355-6, 403, 415-7, 420, 427, 446; article and, 182; communication with Brothers, 385; criticism of, 183; deductions of, 416; devachan of, 329; Dr. Billing and, 307, 418; "dreams dreams," 328; fails first test, 310, 327-8; H.P.B. and, 289, 308, 313, 386, 418; K.H. about, 305-6, 311, 327, 330, 404-5, 419; letter from, 320, 415; London Lodge and, 271, 397; loyal, 205-6; misled by H.P.B., 313; no right to accuse H.P.B., 386; offered head English T.S., 271; re God, 393; Sinnett will influence, 314; tested, 315; unfit for adeptship, 39, 205
Master(s), 9, 27, 123, 126, 184, 460. *See also* Mahatma(s)
accurate idea of, 363; addressing K.H. as, 240; becomes, 144; belief in, 337; care not for subservience, 403; coming as pupil to, 9; do not wish existence proved, 227; dragged before public, 468; earthly connection, 32; first lessons of, 481; Greek Brother, 271; hopes of, 263; imperishable record of, 266; intercourse with, 264; K.H.'s, the Chohan, 64; know they teach the Truth, 231; misunderstood, 245; not Rajahs, 269; pledge and probation, 282-3, 367; portrait, 184; Spiritual Sciences and, 213; troubles of, 260; vulgarizing secrecy, 227
Materia prima, the imaginary, 61, 93
Material, Kosmos (cosmos), 29, 61; man, 47; physical, 55; profit, 305; shells, 176; universe, 61
Materialism, 436; effacement of crass, 398; of Spiritualists, 426; practical, 29
Materialistic, phenomenalists, 114; philosophers, 32; reason, 194; science and "latent potential energy," 60
Materialists, 31, 244, 305
Materializations, 113
Mathematical progress, 393
Mathematics, higher, 80
Matter, 47; absolute, 46; attenuated, in space, 168; centrifugal evolutions and, 144; cosmic, 93, 97, 138; crystallization of spirit, 142; electric and magnetic, 164; eternal, 55; etherialized, 44; evolved by Infinite Mind, 138; form and, 194; ground over, 47; indestructible, 142; intracosmic, 142; kâma-rûpa of, fifth state, 341; Kosmic, 47; magnetic, 163, 165; mother-fount, 47; -moving energy, 61; nature herself, 55; nebulous, 94; non-existent without spirit, 158; pulsations of inert, 56; pure, 60; Purusha concealed under, 121; radiant, 341; seventh state of, 404; soulless, 47; space and, 168; spirit-, 141-2; spirit and, one, 63, 141; spirit equili-

brates, 74, 78; spirit transforms into, 86; veil of, 7, 47; visible and invisible, 56; world of, 107
Mavalankar, D. K. *See* Damodar
Mâyâ, 73; adepts penetrate, 197; avidyâ and, 52, 346; "claims" upon adepts are, 341; devachan state of, 101, 106; K.H., to Sinnett, 351; K.H.'s, 338; M. will raise a, 294; mesmerism and, 423; of forms, 97, 101; of vain rites, 111; penalty of, 132; phenomena are, 262; plus Parabrahm become Îśwar, 90; Prakriti and, 34; self-deception and, 385; Sinnett victim of, 260; third principle not, 141
Mâyâvi rûpa, ethereal body-shadow, 198; K.H.'s, 453; objectivized, 129
Mayer, Dr. J. R., 60, 63
Meat eating. *See also* Vegetarian(s, ism)
barrier to clear vision, 276; craving is impediment, 65; "savages" of Royal Society Period, 122; total abstinence, 429
Mechanical, force, transmission of, 28-9; thought transference, 470
Meditation, 29, 59, 283
Medium(s), 4, 6, 37, 47, 101-2, 104, 110, 112-13, 118, 122, 135, 176, 255, 263, 272, 276, 307, 421, 431; accident victims and, 110, 136; "adept, no antagonism with," 42; American, 27; California or London, 175; chela and, dissimilar, 424; chief, 255; communication through, 47; cruel to suicides, accident victims, 109; Eglinton a strong, 122; forging handwriting, 431; fumigation, 323; great, 153; hallucinated, 234; help awaken desire, 112; Home, a cruel enemy, 37; impersonate "Brothers," 419; incarnate, 102; K.H. about, 277; Masters and, 338; material shells and, 176; moral state of, 102; most reliable of, 173; Mrs. Billing a, 306; persecutions of, 4; professional, 430; pure spirits cannot use, 47; rapport between, and control, 101-2; Russian, 415; selfish motives of, 430; shell in aura of, 173; soulless physical, 118; three secret words, 454; type of S. Moses, 277; uninitiated, 101; willingly blind, 255; wounded vanity of a, 266
Mediumistic, communications, 122; current, 48; dogmatism, 35; message, 102; phenomena, 418; temperament, 423
Mediumship, abnormal, 43; heavy karma of, 432; indiscriminate, 113; proofs of, 34; vortex of, 136; why opposed, 41-3, 65, 113, 173-4, 204, 426
Medusa, head of, 451
Meerut, 17
Megatherium, 214
Mejnour, 32; of Baroda, 237
Meloman(s), 189; -ic, 188
Members, personal opinion of, 242
Memnon, 73
Memory, 104. *See also* Recollection(s)
dog's, 173; dying brain dislodges, 170; Ego's, 105; impress upon outer from inner, 278; in kâma-loka, devachan, 128, 187; magic mirror of, 249; not same as "perceptive faculties," 173
Men, 107; ex-, and future, 107; of science, 50-1, 163; seventh round, 64
Mendicants, 111, 241
Mental, and moral indolence, 372; annihilation, 187; perversity destructive, 75; telegraphy, 423
Mephitis, D. Home a true skunk, 37
Mesmer, 281
Mesmeric, cures, 342; K.H. about, healing, 423; powers, 216
Mesmeriser, adept or juggler, 217
Mesmerism, 99, 133; maya and, 423; process of, 249
Messenger(s), First, 48-9; no, of truth achieve complete triumph, 505
Messiah (ship), 150; latent sense of, 329
Metal(s), fusion of, 169; substances, 167
Metaphysical, axiom, 455; intuition, 254; science, 498
Metaphysicians, 345; British, 338; Western, 57
Metaphysics, difficult for Western minds, 193; Kant's, 56; studies of, 250
Meteor(s), 62, 162; "moral," 384
Meteoric, continent of, dust high above earth, 161-2, 166-7; snow full of, iron 161; matter, 165
Methods, of Brothers, 309-10, 332; of occultism, 399
Metrovich, Mme., H.P.B. not, 482
Mexican weed, 23
Mexico, 149

Michelet, (Jules), on Saints 16
Microcosm(os). *See also* Macrocosm 27, 46, 54, 138, 343, 346; physical world, 73; septenary, 91
Micrographia, Preface, 3
Microscope, 88
Mill, John Stuart, 239
Milton, on plagiary, 421
Mind(s), human, and body, 137; human, and ideas, 404; illuminating, 278; infinite, 137; most active, sought, 277; most spiritualized portions of, 103; mystery of, 56; outside earth's sphere, 192; -plane, our, 64; positive, 48; reading, 228-9; state of, on earth, 192; thought and, 46; too full, 43; Universal, 54-5, 72, 137, 343, 404; wavering state of, 457; Western, 58
Mineral(s), 92, 94; cycle, 93; divided by occult properties, 79-80; entities, 98; every, 153; evolution, 74; kingdom, 94; leave carcases behind, 80; -life, 159; seven classes of, 80; spark of the One, 93; are spirit crystallized, 92
Minerva, 222
Miocene period, and Atlantis, 154-5
Miracle(s), 1; age of, 23; phenomena not, but scientific effects, 501; worker of, 144
Mirage, F.T.S. pursue a, 251-2, Self a passing, 264
Misconception(s), 96, 164, 173, 183, 193-94, 229, 251, 257, 306, 328-9, 348, 367, 374, 406, 435; of terms, 197
Misery, selfishness, religion causes of, 57
Missionary(ies), 362, 365, 473, 502, 506. *See also* Padri(s)
Missions, hell-hounds of, 254
Modern, influence, vicious circle of, 247
Modern science. *See* Science
Modus operandi, our laws, 144; transmitting, receiving letters, 470
"Moggy" (Mrs. Hume), 23, 299
Moguls, 121
Mohini (S. Chatterjee), 352-5, 357-8, 374, 477; as amanuensis, 366; Babu-like rhetoric, 476; chela of K.H., 398; duties of, 350; H.P.B. about, 476; K.H. sends on mission, 450; left in very cold room, 353; letter and, 351; M. about, 350; must earn living, 350; re Mrs. Holloway, 361, 368; spoiled by adulation, 484; with Olcott to London, 397-8; wrong in some details, 357
Moksha, final negation of, 32
Molecular, motion, 56, 137; transformation, 112; vibration, 101
Molecule(s), annihilation of, 142; astral, 102; every, part of Universal Life, 80; free to separate, 99; occupy place in infinity, 404; of brain, 56
Moment(s), of physical death, 172, 187; of relative happiness, 170
Monad(s), 68, 109; astral, 290; condition of, 199; cyclic passage, 83; divine, and failures, 196; dual, 347; egos and, 183; eternal, 134; evolutionary journey, 119; immortal, 114, 130; individual, 104; inmetalliation, 79-80; loss of, 109; "never perishes," 130; number of existences fixed, 82; on downward and upward cycle, 68; passes through seven races, 119; performs not only "world rings," 81; purified, 104; Pythagorean, 63; reincarnated, 106; spiritual, 147, 290; spiritual attributes reborn, 172; spiritual rebirth of, 329; time of reincarnation, 176; unconscious, 104; untainted, 105
Monastery, 320; female, of Palli, 292
Money, laws and restrictions, 202
Mongolian, 118, 154
Monier-Williams, Sir Monier, 241
Monks, lamaic, 58; Tibetan, 265
Monogram paper, M. and, 432
Monotony, none in devachan, 127
Monster, 196; Jesuit Society a, 231
Moon, 339; atmosphere of, 185; pernicious influence of, 99; real, is invisible, 492; rocky body survives, 94; -stage, 96
Moorad Ali Beg (Godolphin Mitford), 247, 357, 359; failed, 316
Moossulman. *See* Mussulman
Moral, excellence, 261; governor, 139; laws, 139; pluck, tests of, 260; smell, 261; state of mediums, 102; teaching, 215
Morality, motive and, 211; preaching and teaching, 133; standards of, 15
Morgan, (Major-)General (Henry Rhodes), 395, 429
Mortal, coil, 105; immortal and, 24, 425
Morya (Master M.), 59, 64-5, 70, 78,

80, 83-4, 116, 118-19, 152, 156, 177, 181-2, 184, 190, 244, 293, 297, 375; about attacks on H.P.B., 255, 272-3; act resented, 236; advice to Sinnett, 258; an "Apollo of Belvedere," 313; at Ch-in-ki (Lhasa), 431; breaks pipe, 313; called "Boss," 464; cannot help, 254; Chohan refused permission, 116; comments on *Isis*, 182; dinner of, 254; Djual Khool and, take K.H.'s place, 389, 441; expresses bare truth, 232; Fern and, 230, 234, 301, 303; Fern taken as chela, 330; gives small sum, 202; H.P.B. and, 312, 360; hand on artist's head, 349; handwriting of, 68, 70, 232; hates writing, 84, 250; holds to old methods, 299; "humbugged" by Fern, 237; Hume about, 234; the "Illustrious," 248, 254, 296, 299; "imperious chap," 234; K.H. about, 233, 248, 266, 276, 279, 295-6, 441; K.H. and, 235, 301, 367, 392, 439; K.H. blames, 298; *Khuddaka Pâtha* (family bible), 262; laughs, 296; letter delivered by chela, 65; messages to Sinnett from, 250; mistake of, 204; "my bulky Brother," 294; "my wicked laughing Brother," 295-6; natural brusqueness, 353; never judge, 258-9; not infallible, 177; not scribe or scholar, 257; purified household, 276; Rajput ancestors, 271; reasons for everything, 449; re *Supplement*, 319; says K.H. too sensitive, 302; shook "spooks," 248; signature of, 259; Ski and, 385; slave to Lodge, mankind, 225; smoking Sinnett's pipe, 431; spoils portrait, 184; Subba Row pupil of, 119; swearing of, 313; tobacco machine, 374; will help K.H., 64; writes Inner Circle, 369

Mosaic deity, 139

Moses, Stainton (M.A. Oxon), 38-9, 40-4, 135, 153, 157, 173-4, 199, 204-5, 246, 275-7, 285, 304, 308, 311, 315, 328, 337, 348, 420, 427; British Branch and, 265; flesh eater, 276; his irritation, 308, 311; K.H. about, 277, 415; letter to Sinnett, 412; nearly upset theosoph. ark, 39; regards Brothers as impostors, liars, 308; tested, 315

Mother, Christian Trinity and, 346; Fount, 47; Globe, 94; Great Deep, 346-7; -stone of religions, 481

Motion, 52, 56, 60-2, 71, 137, 140, 142, 159; appearances of, 159; atoms and, 71; blind molecular, 137; causes of, 60; conservation of energy, 61; earth magnetism and, 160; earth's, 160; governs laws of nature, 139; inertia and gravity, 62; is eternal order, 67, 142; life of matter, 56; matter and, 139; modes of, 142, 159; only Deity we recognize, 138; perpetual rhythmic, 98; space, duration and, 52; Swabhavat is, 140; universal perpetual, 138; variety of forms and, 140

Motive(s), adepts judge by, 206, 386; for joining T.S., 251-2; is everything, 132, 311; K.H. about, 206, 232, 298; "low," 212; practical value in deeds, 25; root, 20, 32; Sinnett's, 7, 8, 25, 375; unselfish hunger for truth, 342

Motto of true occultist, 474

Mount, Athos, 40, 414; Everest, 240

Mountains, Seven Golden, 109; vs. plains, 265

Movement, all is polar, 48; this, has more to it, 271

Mozart, 401

Mug of mediumistic beer, 122

Mûlaprakriti, Rootless Root, 347

Müller, F. Max, 241, 502

Multitudes, sin against the, 239

Mummies, Masters not, 32

Munich beer hall beauties, 285

Murder, destiny of millions and, 177; physical and moral, 467; victims of, 136

Muscular contraction explained, 161

Museum, British, 227; Hume's, at Simla, 481

Music, 102, 189; harmony of universe, 401; illustration by M., 73; keynote of nature, 401; most divine art, 188

Mussulman (Muslim), 235; rulers & laws 389, 391. *See also* Islam, Mahomet

Mutiny, the (Indian), 390

Myers, 428, 431, 475; replies to, by M., 396

Mysteries, admission and supreme initiation, 17; Egyptian, 365; introduction into, 258; must qualify for, 283; never for general public, 6; of nature, 12, 292; of occult science, 457; one of

greatest, 78; one of highest, 177; seal of, 9; seven Buddhist, 110
Mystery, 47, 457; Buddha and, 96; greatest in our world, 99; greatest, "squaring the circle," 347; imparted at initiations, 143; of evil, 345; of ignorance, 415; of mind, 56; of Mysteries, 345; re H.P.B., 203; theologian nursed on, 53
Mystic(s), 12, 49, 273, 293; Christian, 7; English, 15; European, 5; groups of, 247; line, 266; London, 307; mediaeval, 276; modern, 7; name given Dhyân Chohans, 90; natural, 15; of Paris and London, 242; Tibetan name, 210
Mystical phenomena, 35
Mysticism, banner of, 6; misdirected, 255; tidal wave of, 305
Mythical, Brothers, 258; Lucifer, 20; personal God, 45

Nadejda (Nadyezhda Fadeyev, HPB's aunt), wants Sinnett's autograph, 253
Nag, around Buddha, 73; great, 71
Nâgas, holy, 270; king of, 12
Naraka, cold hell, 108
Nâstika, 462
Natakashala, 269
Nath, 321. *See* Dharbagiri Nath
National, prejudices, 15; soul of India, 394
Nations, Western, 30, 197
Native(s), guru, 239; instructions to, by M., 462; judgment different from Westerners, 261; K.H. "a half-civilized," 213; "K.H. is a," 261; link between British and, 213
Natural, law(s), 1, 67; "limits of the," 281; means, 65
Naturalists, 118, 120
Nature, 47, 55-7, 63, 70, 91, 140, 144; as âkâśa and space, 63; cheated, 107, 195; contemplation and, 241; coworkers with, 23, 128, 130; degraded by Hindus, 241; failures of, 83, 196; follows immutable laws, 56; follows same groove, 70; forces or elementals, 94; harmoniously adjusted, 102; law in, 52, 93; law(s) of, 118, 130, 137-9, 463; law of perfect justice, 68; laws of, immutable, 144; links all together, 267; magnetism, electricity and, 160; man, one free agent in, 57; Masters servilely copy, 22; matter is visible, 55-6; *modus operandi* of, 193; no evil in, 57; no sudden creations, 70; older than Darwin, 359; one element in, 63; physical forces rind of occult, 364; possibilities of, 2; principles of, 55, 78; provides for devachanee, 195; pulse of, 138; secret(s) of, 6, 12, 130, 364; sevenfold, 91-2; study of, 2; too mathematically adjusted, 134; trinity of matter, force, motion, 142; variety in, 140; workshop of, 47
Nazareth, 151
Nazzur (nazar, amulet), of "electron," 164
Nebulous matter, 94
Necessity, blind law of, 57; circle of, 47
Nefesh, 289
Negation, final, of moksha, 32
Negative, pursuit of, 71; world of effects, 48
Neolithic age, 69
Neophyte(s), 8, 16, 38, 49, 283-4
Nepaul (Nepal), 140, 481
Neptune, planets in orbit of, 169
Nerovigara (Nerañjarâ) river, 58
Nerves, 137
Net of life and death, 265
New, being, 111-12; continent of thought, 51; cycle, 67; "dispensation," 27; humankind, 41; ideas, 24, 425; year's festivities, 264, 441
New York, 306, 417, 479
Newspaper test, 1
Newton, Sir Isaac, 3, 31; withheld his knowledge, 281
Nidânas, 58, 265
"Nigger(s)," 18, 306, 394, 432, 505
Night, cosmic and solar pralayas, 97; of Brahmâ, 138
Nightingale, Miss, 188
Nimrod, 69
Nirvva namastaka (nirvāṇamastaka?), 44
Nirvana, 33, 43, 67-8, 77, 97-8, 110, 116, 137, 171, 193, 387, 404; cannot obliterate good, 249; for oneself a glorious selfishness, 505; Great, 128; highest state of non-being, 521; not Para-, 199; partial, 77; "threshold of," 198
Nirvanic, bliss, 117; state, 97
Nirvritti (Nivritti), 90

Nisus, pulsations of inert matter, 56
Nizam, the, 380
"No-being," 139
Nobin's boy, 190, 292
Noel, Roden, 193-4, 197, 199, 347
Nomenclature, 80, 83
Nonius Asprena(s), 175
Nordeneskjol (Nordenskjöld), 154
Norendro, Babu, views re *Phœnix* project, 380, 395
North magnetic pole, 168-9
Northern Buddhist, philosophers, 90; esoteric knowledge, 400
Northern current, 286
Note, seventh, 73
Noumenon, 425
Nous, 289, 455
Now, an eternal, 24, 426
Number(s), 280; seven, ramifications of, 78
Nutrition, Mayer's organic motion, 63
N.W.P. (North West Provinces), 10, 454

Oakleys, 469, 474-5; H.P.B. and, 473
Object(s), a brotherhood of humanity, 24; branches to choose, 318; chief, of T.S., 7-8; of occultism, 399; of T.S., 408; only, dissemination of Truth, 398-9
Objective, and subjective fields, 191; can never mirror subjective, 194, 404
Obscuration(s), 97, 107, 126, 336, 339, 392; K.H. about, 451-2; not pralayas, 177; of planet(s), 134, 156, 169; questions on, 148; signaled by cataclysms, 156
Obscurities, the five, 265
Obstacles, 280
Occult, Brotherhood, 399; code of, 144; college, 8; doctrine, 64, 263, 345; error, path of, 462; faculties, 247; fame, 153; forces in nature, 3; forger, 419; Freemasonry, 266; guardians of, 363; instrument, mind as, 323; Kosmos, 29; law(s), 35, 356; light, 3; mysteries, 6; nature, 16; osmosis, 80; phenomena, 23, 262; philosophy, 39, 144, 271, 458; physical forces rind of, 364; power(s), 7, 19, 29, 35, 180, 458; psychical energies, 39; research and Crookes, 272; rules, 273, 458; schools, 283; sounds, 65; study, requirements, 3; system, reformer of, 43; teaching(s), 357, 366; training, 351-2; transactions, 480; truths, 278
Occultism, 20, 41, 374, 410; an act of, 287; Aryan, 384; demands all or nothing, 460; doctrines of, 141; exact science, 144; "forlorn hope," 36; how gain success in, 355; keystone of, 346; laws of, 363; mediums and, 255; methods of, 399; mistakes in T.S. about, 364; new blood into, 465; Ocean of, 358; path of, 8; practical, 351; "professor of," 21; realities of, 40; S.M. turns back on, 41; secret study, 486; Sinnett's chances to learn, 20; spiritualism and, incompatible, 414; student of, 39, 149; study of, 8, 13; T.S. not to be a hall of, 507; truths, mysteries of, 23, 410; universal brotherhood not, 374; word unknown in America, 271; world of, 143
Occultist(s), 46, 114, 129, 158-9, 185; an, who dies, 365; Éliphas Lévi an, 129; immortality and, 114; in Egypt, 116; M. pucka (pukka) orthodox, 299; macrocosm and microcosm, 46; motto of true, 474; never intend to conceal, 279; practical, 81
Occult knowledge, 17, 367; Indian, 282; ordeal of aspirant for, 322; Sinnett and, 361; tested for, 367; tuition in, 361
Occult science(s), 4, 6, 20, 31, 43, 54, 122, 181, 209, 241, 282, 342, 351; extinguisher of superstitions, 411; jealous mistress, 122; knowledge of, 108; laws of, 181; practical instructions, 457; real aim of, 459; sacrificed for modern science, 167; same goal, different methods, 399; T.S. and, 251-2; vindicated, 166
"Occult Truth." *See* "Fragments of Occult Truth"
Occult World, The, 110, 323, 327, 358, 360, 367, 424, 452, 473-4; author of, 202; discrepancy, 424; discussed in Lamasery, 286; first effects of, 50; K.H. about, 356; printed before K.H.'s revision, 364
Occult World Series, The, 1-37
Ocean beds, continents hidden in, 151
Od(ic) force, 99; emanations, 384; properties of plants, minerals, etc., 144

Odessa, Old Lady, 254, 258; the Nadijda (Nadyezhda, HPB's aunt), 253
Odylized, 101
Odyllic influences, 140
Olcott, Colonel H. S., 9-12, 14-16, 19-20, 26, 28, 32, 36-7, 39, 116, 236-7, 247, 255, 271, 323, 331, 342, 354, 357, 384, 396, 452, 461; accused by Dr. Billing, 307; adored by Hindus, 474; appeals to M., 236; best one available, 263; blunders of, 206; case of, 28; compliments to Founders, 318; eccentricity of, 273; faithful service, 14; H.P.B. about, 460, 476, 485; H.P.B. and, far from perfect, 370; has given prime years, 9; helps with *Isis*, 77, 480; Hume and, 214, 227-8; Hume's letter to, 220, 223, 225, 332, 334; in London, 350; in presence of, 246; Indian Branches and, 342; is in exile, 39; K.H. about, 36, 355; K.H.'s warning to, 322; M. about, 263; M.'s gift to, 373; M. sees, 262; magnetism of, 410; Mahâ-Chohan and, 371; ordered home, 371; quoted by K.H., 242, 292; relation to Brothers, 398; returning from Burma, 468; ridiculed, libeled, 254; sacrificed by Dayanand, 313; signed letter to *Pioneer*, 253; Sinnett and, 280, 353-4, 397; sister starving, 202; testing of, 315; to stay with Arundales, 350; victim, 362; warm, brotherly love, 405 works to revive Buddhism, 504
"Old Being," parent of "new," 111
"Old Lady." *See* Blavatsky, H. P.
One, attribute of universal principle, 71; becomes three, 347; circle, 347; element, 63, 73, 89, 90-1, 97, 159, 166; eternal, immutable principle, 91; force, 81; form of existence, 90; infills, *is* space, 97; interpenetrates every atom, 97; law, 141, 159; Life, 53, 129, 159; moment in dying brain, 192; note, 197; Purusha Śakti or sixth principle, 91; Swabhavat, 60, 90; The, 93, 105, 108; the Absolute, 158
Optical illusion, 163
Oracle, Delphian, 145; "of the Theosophists," 408
Oral teaching, of chela, 247
Orbit, elliptical of world chain, 47; of evolution, 94; of existences, 47
Orbital motion, 160
Order(s), five(?), 107; rules of our, 330, 394
Organic, 79; motion, 63
Organs of "Angels," 50
Oriental, group, 366, 484; school, 328; tension with Europeans, 363; views of reincarnation, 329
Orientalists, 110, 158, 185
"Original program," 433
Ormuzd, tradition of, 157
Ornithological Society, 39
Ornithology, 214, 227
Orphan, humanity the great, 32
Osiris, 49; tradition of, 157
Osmosis, 17; occult, 80
Othello, Indian, 18
Overshadow, Buddha will, 117
Oxen, fossils of, 154
Oxley, William, 107, 276-7; article by, 293; author of "Philosophy of Spirit," 274; has inkling of truth, 275; his book, 459; K.H. about, 448; K.H. answers, 453; K.H. did not appear to, 454; quoted, 314
Oxon, M.A. *See* Moses, Stainton

Paccika-Yâna (pratyeka-yâna), 114
Padre and pope, 58
Padris (padres, missionaries), 362; false witnesses, 468; of India against us, 473
Padshah, 445; poem by, 207
Paganini, 189
Pahari, the civilized, 152
Pain, 105, 296
Pai-Wouen-Yen-Fu, greatest dictionary, 364
Palæontology, 155-6
Palæozoic ages, 155
Pali, 110, 114, 201, 346
Pall Mall Gazette, 307
Palli, female monastery of, 292
Pamphlets by Reverends, 473-4
Panæonic immortality, 129, 131
'Panini,' 344
Panorama of resurrected life, 188
Panspermic conceptions, 515
Pantheistic, 53
Paper, K.H. keeps no pink, 10; K.H. short of, 33; made at Tibet, 34; precipitation into, 423; Tibetan or Nepaul, 481
Para Nirvana, Pari-Nirvana, 199; con-

sciousness in, 104, 125; pass periodically into, 196
Parable, 348
Parabrahm(a), 87; Adwaitee knows he is, 54; defined, 52-3; endless circle in T.S. seal, 346; Jîvâtman and, 344; nirvana and, 198; plus Mâyâ becomes Îśwar, 90; Śakti of, 90
Paracelsi, enormous learning of, 4
Paradises, 48
Parallelism of axis, 4
Panchen Lama. *See* Teshu-Lamas
Parinirvana Sutra, 455
Para-parabrahm, 75
Parent Society, 14, 16, 20, 201, 269-70, 318; A.I.B. and, 9, 14; Branch bodies and, 318-19; experience of, 408; Hume and, 317; paramount power, 14; Rules of the, 401; Universal Brotherhood of, 209
Pari-Jong (Phari-Jong), at Gun-pa of friend, 320, 448
Paris, 354-5; Mrs. Holloway and, 368; "mystics," 242; observatory, 166; Theosophists at, need Mohini, 350
Passion(s), 265; affections and, 274; domineering, 192
Passive, 48, 344, 346, 485; principle, 71-2, 108; tail, 73
Passwords, 431, 454; Kin-t-an, Na-lan-da, Dha-ra-ni, 419
Past, present and future, 29, 171; records of, 150; relics of, 215
Pasteur, 159
Path(s), easy, is gratification, 231; full of stones and thorns, 230; of occultism, 8; of selfishness, 360; of truth and honesty, 231; Sinnett's own thorny, 245, 356; The, 29; to occult sciences, 351-2; two, 230; two: choice for Fern, 236
Patience, 264, 269, 284, 351
Patriot, 212
Patriotism, 32-3; in India, 384
Patron, our Great (Buddha), 33, 43
Paul, Christian adept, 289; Kabbalistic, 344; letters of, circulated in bazaar, 304
Paupers, winged, of Christian heaven, 22
Peacock of Saraswati, 12
Pearl, priceless within, 261; the, inside, hidden, 301-2
"Pearl-pin" affair, 472
Pearls, of Truth, 51; of wisdom, 278
Pebbles from Venice, 453
Pedactyl, 154
Peerage, 27
Peling(s), an army of, 438; hapless, 320; -lamb, 202; "paltry," 225; -Sahib, 374; -schoolmaster, 270; Western, 186
Penang, 66
Penjabi (Punjabi) Singhs, 15
Penlor, 116
Penumbra of sun, 164
Perceptions, intuitive, 192; of personal individuality, 104-5; sensation and, 128
"Perceptive faculties," 173
Perfect(ed), man, 96; not reborn here, 77; square, 347
Perfect Way, The, 328-9; review of, 291, 430; writers of, 346
Pericles, Fern, a tavern, 295
Period(s), action and rest, 68; Bardo, between death and rebirth, 105; decline of fourth race subraces, 150; formation, 93; intercyclic, 96; septenary, 97; solar, 97; transitory, of world, 215
"Perishing, T.S.," 26, 374, 473
Permanent, the, never merges with the impermanent, 455
Personal, element, 259; God, mythical, 45, 501, 507; immortality, 114; individuality, 104-5; interview, 219; lost, life, 104; observation, 64; opinions of K.H., 204; pain or pleasure, 224; purity, 105; rebirth, 329; recollections, 104; remembrances, 174; sympathy, ties of, 328; vehicle, pratyeka, 114
Personal Ego, 114, 130, 183; annihilation and, 171; astral monad, 183; evanescent man, 231; experience, 131; soul, vehicle of, 114; Spiritual Egos and, 130
Personality (ies), 78, 82; Brotherhood and, 401; child of antecedent self, 175; colorless, 196; departed, 101; discarnate, 102; individuality and, 78, 114; is synonym for limitation, 200; isolated, 172; karma of, 172; misconceptions about, 197; passing flash, 231; reincarnating, 172; sinks, in cause, 370; "we seek men to sacrifice their," 231
Persons, humdrum, 196; very wicked, 176
Peru, subraces of, 149
Perversity, mental, 75

Phallus, 71
Phanerosis of teachings, 241
Phantom, 217
Phantomosophy, 47
Phenomena(on), 1, 3-5, 9-10, 19, 21, 23, 29, 52, 56, 101, 133, 160, 162, 451; adeptic, 34; âkâśa and, 166; at Simla, 297; bold to endorse, 34; brooch, 10, 13, 211, 468, 475; by Djual Khool, 467; by H.P.B., 308, 325, 426, 467; cannot shake erroneous beliefs, 227; certain, unimpeachable, 9; Chiefs decide to shed light on, 23; craving for, 252, 262; dangers for producer, 247; delivery of *Pioneer* in London, 2; demand for, 5; denounced as fraud, 366; easy to produce, suspect, 10; effect of motion, 56, 166; explanation not understood, 29; for Col. Chesney, 287; for converts, 1; forbidden by M., 439; from infinite and limitless space, 52; genuine, 296; good "test," 9, 19; half a, 298; Hume's plea for more, 436; -hunters, 487; ice, water, vapour analogy, 142; Jhelum despatch, 19; K.H. letter to Hume, 298; K.H.'s objection to, 410; led to troubles, 468; letters not written but impressed, 19; magnetic, 161; -mongers, 119; mystical, 35; neutrality of T.S. re, 366; no more, in India, 469; no permission for, 226; not miracles, but scientific effects, 501; occult, 23; of aureoles, 162; of earth's currents, 160; of intellectuality, 246; of magnetism or electricity, 160; of mediumship explained, 172-4; of physical universe, 23; of spiritualists, 133, 263; of thought-transference, precipitations, 324; philosophy of, 376; physical, will not convert, 227, 246; presented by Algow (Algol), 451; psychography, 101; pukka, 297-8; rationale, 29; "spiritual," 21; T.S. not created for, 468; test(s), 3, 9; tidal wave of, 35; transmitting letter to Hume, 65; tyro's playthings, 417; visible, 141; warning against, 262; wide variety of, 5; work for explanation, 5; yellow ring-stone, 310
Phenomenal, elements will manifest, 24; experiments, conditions for, 410; gift, 238
Phenomenalists, Spiritualists are, 114
Philanthropic attempts, 51
Philanthropist(s), 8, 188, 212, 251; Committe of, 434; "Egotistic (Hume)," 300; sets up current, 342; unknown, 498
Philanthropy, Western thinkers boast of, 215
Philosophers, 41, 52; disembodied, 138; Greek, 30, 63; materialistic, 32; modern, 138; natural, 56; Western, 30
Philosophic thought, 262
Philosophical, necessity, 137; "stone," 345
Philosophical and theoretical teachings, 38-202
Philosophy, 80; lawn-tennis, 339; not family gossip, 206; of phenomena, 376; the A.E., 115; Western, 193; without phenomena, 262
Philosophy of Spirit, by Wm. Oxley, 274
Phipson, Dr. (Thomas Lamb), 161n
Phlogiston, 56; aura of sun, 164
"Phoebus, Post nubila," 325
Phœnikean (Phoenician) civilizations, 153
Phœnix, 48
"*Phœnix* (newspaper) Project," 202, 377, 379-80, 390, 393-4; Col. Gordon encourages, 383; depends on Sinnett's consent, 387; failure, 353; foredoomed, 395; Hume's letter harms, 383; K.H. and, 378, 381-82, 385, 396, 428; raising capital, 387, 388; resurrection of, 387; success in doubt, 384; Zemindars offer support, 389
"*Phœnix* Venture and the Condition of India, The," 377-396
Photograph in brain and precipitation, 22
Photometer(s), Pickering, 165
Photosphere, 168
Physical, bodies, 28; brain, 137; craving for, 404; existence, 195; forces, 62; intellectuality, 154; intelligence, 86, 94; life, 191, 404; nature, 47; phenomena, 24, 29, 246, 425; psychic seed-germs, 197; rebirth, 195; science, 10; science and occult science, 6; spiritual and, mingle, 434
Physician(s), of last subrace of sixth race, 159; they that are whole need not, 268
Physicists, modern, 28
Physico-spiritual, lever, 161
Physiological, and mental defects, 48;

conditions, 47; process of birth, 70
Physiologists, 170
Physiology, 51, 71
Piccadilly, premises in, 431
Pickering photometer, 165
Pilgrim(s), few reach wished-for land, 358; on path, 351
Pillow (dâk), 11; "incident," 10, 34, 488
Pindha-dhana (*Pinda-dhana*) *Sutra*, 106
Pioneer, *The*, 2, 5, 13, 22, 34, 113, 115, 120, 253-6, 290, 336; editor of, 21, 33, 50, 134, 259, 327; reprinting "A Day with my Indian Cousins," 445
Pipe, M.'s, 313, 374, 431, 439
Piśâchas, 107, 110, 136, 432. *See also* Demons
"Pit," bottomless, 196
Pitris (creators and ancestors), 373
Plagiarism, 153, 420; K.H. about, 286, 364, 421, 424
Planet(s), 31, 45-6, 48, 67, 73, 75-6, 82, 86, 89-90, 92, 96-9, 148, 153, 165-70, 176; all known and recorded, 153; and man, transitory, 73; body of, 71; central, of our universe, 163; condensation, etc., of, 89; conditions on Jupiter, 167; development of humanity on, 86; egos of our, 48; elliptically arranged, 94; every star has, 165; group of seven, 94; highest, 45; intelligences on, 46, 90; interlinked, 46; intra-Mercurial, 169; man-ape on, 82; man-bearing, 90, 119; man between every two, 96; next, 104; obscuration of, 157, 169; of death, 103, 107, 148; of our system, 176; one of lowest, 46; our own, and epicycloid, 46; questions on, 148, 176; science will hear, 170; septenary units, 491; seven descents of fire, 92; seven objective, 464; spiritual man and our, 75; undiscovered, 169; will be disintegrated, 67; within solar period, 97; Z, all kingdoms end on, 96
Planetaries, 55, 157, 171, 308, 517
Planetary, and other spiritual lives, 52; at beginning of round, 157; chains, 490; collective karma of future, 171; degrees of, 321; development, 67; higher than any, 256; highest, 40-1, 158, 176; intelligences, 462; K.H. not a, 170; mission of a, 41; rest, 94, 96; rings, 97; system shifting, 167
Planetary Spirit(s), 24, 40, 46-7, 130, 138, 141, 143, 285, 321, 415, 462; and séance room "spirits," 45; and Universal Mind, 137, 509; bodies of the, 56; develops from cosmic atom, 89; know of other solar systems, 139; mixes with new race, 157; no separate order of, 44; of our earth, 107; once a human, 43; rove space consciously, 43; strikes keynote of truth, 41; taught humanity, 48
Plant(s), 80, 96
Platinum wire, 62
Plato, 24, 84, 121, 155, 194, 289, 420, 455; days of, 283; "Ideas rule the world," 24, 425-6; teaching of, 455; was fifth round man, 84
Pledge, 16, 282; in hands of Mahâ-Chohan, 325; Olcott's faithful service, 14; solemn, 214, 264, 391
"Pleisto-Sinnettic Period," 122
Pleistocene, 69
Plesiosaurus, 214
Plutarch, 289, 455
"Pneumatical body," 347
Poems, 33, 262, 294, 339, 355, 358
Poisons, three, 264-5
Polar, all movement is, 48
Polarity, spiritual, 45; active and passive forces, 71
Pole(s), Kingsford & Sinnett are two, 400; magnetic, above earth's surface, 168; north, 169, 456; south, 169; two, of man's soul, 188
Political, skepticism, 391; sky, black clouds over, 396
Pompeii, 122
Pondicherry chela, 348
Poona, 116, 300
Popalvul (*Popol Vuh*), 154
Pope, 58; authority of, 318; toe of, 190
Popery, 40
Population of England, 124
Portman, 265
Portrait, of K.H., 184, 285, 480; precipitated by Djual Khool, 287, 300, 312; Schmiechen's, 349
Poseidonis, 151, 155
Positive, mind, 48; the, 71; world of causes, 48
Positivists, 241
Post, -pralayan cycle, 77; -tertiary times, 155

Post-mortem, consciousness, 175, 187; lycanthropy, 176
Postal service, between Prayag and Tzigadzi (Shigatse), 254
Potential energy, 60-1
Poverty, 200-1
Power(s), 65, 180, 251, 458; chelas', 309; cost of, 227; creeds and, will crumble, 24; developed by training, 458; H.P.B.'s, 312; K.H. must use ordinary, 392; mechanical, 138; occult, 180-1; voluntary and involuntary, 137
Practical materialism, 29
Practical occultism, laws immutable, 351
Prakriti, 141-2, 346-7
Pralaya(s), 63, 66-7, 71, 74-5, 93, 97, 121, 129, 138, 143, 177, 193, 198; âkâśa during, 63; chaos, 66; coming of, 67; Dark Chohans preside at, 462; in conflict with Western philosophy, 193; knowledge of, needs study, 143; life of Elect before, 198; minor, 67, 93, 97-8; motion never slackens during, 138; obscurations are not, 177; period between, 121; planetary rest, 94, 97; solar, 93-4, 97-8; temporary loss of every form, 138; three kinds, 93; universal, 93
Pranayam, 334; injudicious practice, 326
Pratyeka(-yâna), personal vehicle, ego, 114
Pravritti, 90
Prayag, 254; agreement made at, 431; Babu, 449; K.H. about, 374; Letter, 461 et seq.; theosophists, 248
Preach, too much, 252
Precipitated, 19, 22, 296, 300
Precipitation, 33, 116, 267, 349, 480; involuntary, 267; mode of, 422-3; original, restored, 425
Prejudice, 2-4, 16, 18, 273, 305, 398
Premature death, 132; of children, 103
Presbyterian, 361
Preservative forces, 346
President, care in selection of, 318; K.H. would like Sinnett, 428; Mrs. Kingsford accepts, 328; of Branch, 20; of British Society, 20; of London Lodge, 400; of T.S., 20; telegram concerning, 398
Press, hell-hounds of, 254
Pretension, 233
Price paid by K.H., 285
Pride, 222, 248, 287, 367; and egoism, 369; and unconscious selfishness, 20; genius of, 376; monument of, 20, 208
Priest, Egyptian, 73, 155; -ridden world, 407
Priesthood, the, 57
Priestley, Joseph, 56
Priestly, imposture, 58; King, spiritual authority of, 443
Primary, colours, 30; facts, 218
Primeval, one truth, 48; strata of man's being, 51
Primitive, electrometers, 63; kosmic matter, 47; truth, vibrations of, 41
Primordial, cosmic atom, 89-90; man, 47; spirituality, 87
Primrose, 258, 463
Prince D., Prince Dondouhof. *See* Dondouhof, Prince
Prince's Hall (Kingsford) meeting, 476
Principle. *See* Fifth, Fourth, etc.
active, 46, 60, 67; causative, of all, 166; creative, 90; fifth, 72, 74, 103-4, 147; fifth, the soul, 111; fourth, 77, 103-4; igneous, 92; immutable, 45, 91; independent, 166; life, 128, 455; light not independent, 166; no abiding, 111; of acceleration, 95; one, developed each round, 95; passive, 71-2, 108; second, 103-4; seventh, 72, 74, 103-4, 346-7, 455, 459; sixth, 72, 91, 93, 103-4, 347, 455; that one, 455; third, 103-4; universal, 346; unthinking, 45
Principles, fundamental, and disloyalty, 408; of action, 244; of earth, water, air, fire and ether, 91; of ego, 171-2, 188, 196; of globe, 94; of man, 74, 77, 80, 99, 103-5, 109, 114-15, 121, 123, 127-8, 131, 134, 158, 171, 173-4, 176, 183, 341, 343-4, 347, 455; of nature, 78, 91-4; of T.S., 318; seven, 71, 73-4, 91, 94; seven, as trinity, 289; universal, 80, 99, 346
Prismatic colours, 30
Pritchard, 120
Probation, 310; chela under, 230-1, 359-60; Eastern, laws of, 330; European notions and, 288; Fern under, 237; for T.S., 263; four Europeans on, 328; lives of, 171; Masonic, 365; period, 236, 316; self-created, 396; term of, H.P.B.

and Olcott, 263; vortex of, 367
Probation and Chelaship, 203-376
Problem, the Great, 264
Problem of '777' incarnations, 83, 464
Process of new birth, 48
Procyon and invisible stars, 451
Progress, individuals and, 96; of human race, 365; of man, 46-7; of Theosophy paralyzed, 251
Prohibition removed, Sinnett's, 396
Prophecy, India-Britain, 388; science will hear planets, 170
Prophets, 273; English, 275
Proprietors, K.H. has his, 22; Sinnett's, 22, 381
Prospect Hill, 10
Protégés tested, 260
Protest (re H.X. letter), joint, of chelas, 242; by order of Chohan, 293
Protestant(s), 318; Bills aimed at, 391; theology, 120
Protestantism, 37
Proteus, 56, 159; universal, 63, 164
Prototype, cycles and, 46
Proverb, Tibetan, 28, 138, 303
Providence, 110
Prshu, repulsion, 35
Pseudo, saviours, 348; spirits, 40
Psyche, 289
Psychic, chemistry, 422; communication, 45; current becomes broken, 423; development, 373; growth, 247, 407; idiosyncrasy, 247; impulses and devachan, 200; phenomena, 114-15; power of hearing, 28, 65; power to be unfolded, 247; powers, acquirement of, 458; printing machine, 423-4; Society, 265; vampires, 110
Psychic Research, Society for (S.P.R.), 342, 362, 422, 461, 473-4; oracle, 468
Psychography, 101
Psychological, nature tested, 365; observer, 188
Psychologists, 79
Psychology, 27, 51
Psychometrical, "delineation of character," 27
Psychopathist, 342
Psycho-physiological peculiarities, 204; tamasha, 28
Public, 487; safety, 4
Publication of Letters, 285, 356-7, 422, 437, 492, 526, 532
Pundit(s), 185, 248, 431, 502; universal, 155
Punishment, 112, 294
Punjab, 122, 454
Punjabi Singhs, 15
Pupil(s), 8-10, 186, 373; our greatest trouble, 260
Purgatory, 48
Purity, personal, 105
Purush(a), as Brahmâ, 347; Divine Essence, 120; 141-2; Prakriti and, 142, 346, 516; Śakti, sixth principle of universe, 91; Vedantic, 141
Pyramids, of Egypt: symbolism, 142; of intellectual energy, 250
Pythagoras, 347, 455
Pythagorean, doctrines, 281; monad, 63; MSS., 153

Qualifications of aspirant, 274, 283-4, 340-1, 351-2
Quality for T.S. success, 483
Quarrel, "we never," 218
Quaternary, 103; loses recollection at death, 186-7
Queen Elizabeth, 4
Quichote (Quixote), Don, 222
Quietism, paralysis of soul, 210

Rabbis, initiated, 344
Rabelais, 38; "quart d'heure de," 387
Race(s), 32, 41, 70, 77, 82-8, 92, 95-6, 118, 122, 130, 151, 153, 158-9, 177, 365; fifth, 69, 156-7; none allowed to trespass, 157; of men, 119; prejudice, 18; remnants of, 120-1, 152, 154; remnants of Atlantean, 156; sub-, towards apex, 149-50; transition periods of, 149; we are fifth, with fourth remnants, 69
"Race birth" or rings, time between, 68
Races (Rais), Zemindars and, 388-91
Radiant, energy, 168; matter, discovery of, 272, 341
Radiometer, 341
Rahu, 339
Rain, artificial: bringing, stopping, 160
Râj(a) Yog(i), 17, 33; psychological testing, 365
Râja-Sun(s), 167; king star behind Jupiter, 167
Rajahs, Masters not, 269

Rajput, blood, M.'s, 224; M.'s ancestors, 271
Râkshasas (Demons), 107
Raleigh (Sir W.), 61
Ram Lal, 327
Ram, Salig, a medium, 255
Ramaswami, 444
Randolf (Randolph), P. B., 276
Ranyard, Cowper, on meteoric dust 161
Rao (or Row), P. Srinivasa (Sreenavas), Judge, 337; letter from Hume, 332
Rapport, 101-2, 283; between medium and "control," 102
Rattigan, Clive, 175, 188, 255, 258, 381
Rawul Pindee (Rawalpindi), 13
Rays, seven, 73
Readers, Western, 195
Real, being, 194; evil, 57; existence, 267; knowledge, 373; nature of things, 59; Self, H.P.B., 465
Reality, objective, 7; the one, 347; the only, 141
Reason, spiritually blind, 351
Rebirth, 72, 96, 106; physical, 195; way of, 47
Recollection(s), after death, 187; complete, 179, 198; of all lives, 198; personal, 104
Record(s), imperishable, of Masters, 266; of past, 150
Record book well kept, 272
Recorde, Robert, 4
"Recording" Guardian Angel, 111
Recuperation, time for, 68
Red, Indian "happy hunting grounds," 103; spot of Jupiter, 167
Red Capped Brothers, 284, 463
Reeds, 188; tried and found strong, 317
Refrigeration, 98
Regazzoni, Antonio, 210
Regenerator of mankind, 331
Reichenbach's crystals, 162
Reincarnating entity, 404
Reincarnation(s), 46, 101, 117, 404; adept and new bodies, 285; devachan and, 100-1; evolution through, 46; French and Eastern concepts, 183; *Isis* did answer, 183; life-principle in new body, 172; monad reincarnates, 176; Mrs. Kingsford and, 328; no escape from, 117; not before appointed cycle, 176; number of, and cleverness, etc., 404; of personality, 172; of spiritual monad, 329; period between, 105; personality after, 191; 777 total, 83, 464; various aspects of, 171-2
Reincarnationists, modern, 83
Reindeer, 69
Relics, "mouldy," 23
Religion(s), 399, 407, 503, 506, 508; ancient Brahmanical, 459; a cause of evils, 57; Christian, 502; devachan and heaven of ordinary, 100; every, & philosophy must solve every problem, 508; exoteric, 346; future, of humanity, 505; Imperator on, of Jesus, 40; *Secret Doctrine* shows foundation of all, 481, 506
Religious, bigotry, 2, 58, 329, 463, 505; dogmatism, 4; philosophy, 6; of Spiritualists, 430
Reliquiæ, 108-9; of dogs, cats, pigs, etc., 275
Remembrance. *See also* Recollection
after death, 186-7; at end of each round, 198; at end of seven rounds, 171; "full," 128; of past lives, 125, 127, 157, 198; parrot and personal, 174
Remington, Capt., 19
Rent Bill, 387, 389-92. *See also* Ilbert Bill
"Report," Olcott's, 267
Repulsion, prshu or, 35
Resident, 440; British, 235; Hindu, 14; political, 216
Responsibility, 74-5; and motive, 132
Rest, 100, 117; eternal, 116, 284; planetary, 94, 97; state of absolute, 55, 159, 198; unconscious, 104
Résurrection, La, et la Fin des Mondes, (by Camille Flammarion), 98
Resurrection, 48, "of flesh," 41
Retardation and acceleration, 83; law of, 95
Retribution, cup of, 87; law of, 101, 131, 187
Revelation "from the Lord," 274
Revelators, 276; real have been few, 348
Revenge is unholy, 253
Reverends, pamphlets by, 473
Reviewer, a *nom de plume*, 275; of *The Perfect Way*, 183
Revolutions, 24
Reward, 200; for every suffering, 56-7; the great, 198; word avoided, 249

Rhetorics, 205
Rhinoceros, 69, 154
Rhys Davids. *See* Davids, T. W. Rhys
Rhythmic motion, 98
Richter, Jean Paul, quoted, 296
Right and wrong, 311; cultured notions of, 387
Right path, 26
Right-hand path, 316
Ring(s), 46, 80-2, 87, 93-7, 100, 117-18, 120-1, 149, 156, 177, 181; definition of, 68; endless, 46
Ripon, Lord, 390; H.P.B. to ask, to write Prince, 464; high opinion of, 442; not free agent, 392
Rishis, 165, 399; Indian, 283
Risky game, 39
Rising sun, 73
Ritual, a, to amuse them, 266
River-Drift, race of, 69
Roads, two, 356
Rochester, Bishop of. *See* Chester
Rock(s), fossils, 69; "of ages," 38; sedimentary and igneous, 93
Rod, 63; of power, 82
Roman(s), 152, 157; Empire, 164; small subrace, 152
Roman Catholic(s), Catholicism, 37, 318, 338, 465, 482
Rome, 40, 153; interference in British politics, 391-2
Root races, 83, 119-20, 154, 177; at middle point, 88; civilizations in, 152; cut in two by fire or water, 156; major, minor, offshoots, 86
"Rootless Root," 347
Rosary, 47
Rosenkreuz, taught orally, 280
Rosetta stone of Kiddle incident, 426
Rosicrucian(s), 276; Lodge, 487; MSS., three copies in Europe, 280
Ross, Sir James, 169
Rotation of earth, 46
Rothney Castle, 298; Altruist of, 338; candle of, 331; Fern's letters and, 335. *See also* Hume, Allan Octavian
Round(s), 68, 71, 76, 78, 82-4, 87-8, 90, 93-7, 100, 117-18, 121, 130, 149, 157, 171, 177-8, 181, 198, 393. *See also* Globes, Ring(s), Root races
animals in, 177; before first, 167, beings of fifth, 130; children of fifth, men, 177; definition of, 80; development in, 88, 95-6; diagram, 85; eternity and, 68; everything at appointed time, 154; evolutions successive in, 93-4; fifth, 120, 130, 149, 177; fifth and sixth, men, 117; first, second and third, 76, 86-7; fourth, 77, 88, 118, 149; great and small cycles, 149-50; immortality of ego, 129; Indian peoples in fifth, 118; inner and outer, 392; local sevenfold, 76; men, at beginning of each, 157; men of fourth and fifth, 126, 145; men of third and fourth arrested, 157; minor manvantara, 97; new, begets kingdoms, 97; nomenclature, 80; number of existences in, 82; of life, 46; of men, 96-7, 120-2, 134; of mineral evolution on sphere A, 74; on the spheres, 74; origin of terms, 181; outer, 392; personalities of fifth, 117; race of first, 86; real figures not given, 348; remembrance at end of seven, 171, 198; sevenfold, 66; seventh, 64, 67; Sinnett's questions to H.P.B. re, 125; symbolism, 100
Row, P. Sreenavas, Judge S.C.C. at Madras, 337; letter from Hume, 332
Row, T. Subba, 70, 107, 119, 201, 242, 266, 278, 298, 327, 357; an Adwaitee, 90, 399; answer to Hume, 333; answers Maitland, 409; initiated Brahmin, 376; letter to Sinnett, 457-8; opinions re Hume, 381; re instructing Sinnett, Hume, 459; receives letter in Telugu, 474; resigns, 363; Sinnett wrong to distrust writings of, 429; told he was a spy, 363; vindicating Sinnett, 432; will help Sinnett learn, 376; would sooner die than speak of Master, 474
Royal, Astronomical Society (R.A.S.), 2, 122, 159, 168, 341
Ruach, spirit 289
Rule(s), 115-16; cannot depart from, 315; esoteric, 8, 28; exceptions to, 130; laid down by ancient teachers, 458; Mrs. Kingsford and Parent T.S., 401; occult, 273-4; of A. I. Branch, 14; of Lodge, 115; of Occult Fraternity now law, 207, 225; of occult science inflexible, 458; of the Order, 330; of practical

occultism, 351; of the Brotherhood anti-European, 294; of T.S., 16, 20-1, 26; proved wise, 336; re phenomena, 312; rocks surround, 273; unpassable wall of, 376
Rulers, intelligent, 107
Rûpa (skandhas), 111; external, 260
Rûpa-devas, 107
Rûpa-loka, 104, 106, 109, 114, 198-9. *See also* Arûpa-Loka, Loka(s)
of devachan, 105; passing through, 200; spiritual communication and, 114; spiritualists' misunderstanding re, 113-14; time in, 105; "world of forms," 104
Russia, 4, 11, 435, 473, 523x
Russian(s), 523, aims against Tibet, 11; H.P.B. accused as, spy, 473-4, 481; papers, praise of H.P.B. in, 482
Ryots, 388-90

S.M. *See* Moses, Stainton
S.P.R. *See* Psychic Research, Society for
Sacerdotal caste, 57
Sacred, cow-dung, 33; philosophy, 304; seven, the, evolving, 63
Sacrifice, 387; and charity to all humanity, 372
Saddhus, 462
Sadducees, of Europe, 338
Sage, 241, 277; Simla, 262
Sahalo-Kadhatu, chiliocosm, 199
Saint(s), Christian, 16; heads of, 162; our, 16; Peters and Ernests, 108
Saint-Germain, Count de, 280-1, 306, 363
Sais, Egyptian priests of, 155
Sakkāyadiṭṭhi (heresy or delusion of individuality), 111
Sakkya-Jong, K.H. arrives from, 284
Śakti, 72, 90; of Parabrahma, 90
Sakwala(s), 108; pure land, 105
Salamanders, 94
Salig Ram. *See* Ram, Salig
Saligram-Surendro contempt case, 388
Salvation, Army, 303; of fellow-creatures, 117; own, 28
Samâdhi, 343; âkâśic, 109, 131
Sambuddha, 58
Samkharas, 59, 111
Sammâ-Sambuddh, 104
Samson, 367
Sanction, our, 14
Sandal wood, 18
Sandaram spirit, 303
Sanders, Mr., F.T.S., 66
Sandstone, 79
San Kariah, Diwan Naib of Cochin, 266
Sang-gias (gyas), Lord, 254; disciples of, 462
Sang-Ko-Pa of Kokonor. *See* Tsong-kha-pa
Sankh, war, 271
Sankia K'houtchoo (Shakya K'Houtchoo), 282
Sanna, abstract ideas, 111
Sannyasis, 12, 33, 462
Sanskrit, 71, 114, 458; MSS., 174; mystic terms, 84; names, 275; words, 201; works, Vedic and Tantric, 345
Saraswati, Grecian, 222; our Aryan Isis, 4; peacock of, 12
Sariputra, 100
Śarma, Bholadeva, scribe of Letter 87, 406-9
Satellite(s), mental and physical, 103; seven, of initiates, 203
Satkiri chakram of Vishnu, 345
Saturday Review, 281; article, 255
Saturn, 31; fabulous, 54
Savage tribes, 152
"Savings bank" of power (K.H.), 297
Saviour(s), legions of pseudo, 348; of world, 33
Schleiden, Hübbe-. *See* Hübbe-Schleiden
Schmiechen, Herr, portrait by, 349, 480
"School of Magic," 209, 213
Schools, esoteric, 8; of Alexandria, 142
Schopenhauer, 66
Science, 1, 3-4, 6-7, 30-1, 47, 52, 144, 164; Copernicus and, 4; Crookes and, 341; effects and causes, 52; electrical, 30, 160; English, 12; Englishmen of, 213, 244; esoteric, explains all, 244; experimental, 2; *Journal of*, 153, 160, 166; magnetic, 27; Masters', 40, 355; metaphysics, morality, virtue, & morality absent in, 499; men of, 3, 50-1, 60-1, 164; modern, 61, 63, 89, 138, 144, 167; needs knowledge of âkâśa, 3; "not living" matter of, 142; occult, has own methods, 6; physical, 76; premises wrong, 156; Solomons of, 2; strut-

ting gamecock, 144; teachings of, 158; Western, 68, 121, 137, 152, 156, 166, 244; will hear planets, 170; world of, 23
Scientific, enquirers, 244; fact, 137; proposition, 35; rubbish, 61; standpoints, 75
Scientists, men of science, 3, 51, 60, 62, 154, 158, 163-4, 168, 185, 213, 244, 292, 498-500
Scin-lecca {læ̆ca}, Sinnett's, 476
Scotch Brother, K.H. about, 417
Scott, Ross, 113, 286, 444, 449; M. visits, 315
Scriptures, Buddhist, 54, 106; bungled up, 76; Christian, 112
Sea(s), of Nirvana, 33; of Unknown, 358; waters and, 156
Seal of T.S., 345
Séance(s), at Piccadilly, 431; causes for misery, 113; effect upon ego, 113
Séance-room, 48, 123, 131-2, 134, 136, 189; spirits, 45, 189; spooks, 189
Search for representative of Masters, 203
Second, race, not savages, 152; round, description of, 87; round, evolution in, 177; round, responsibility in, 95
Secret(s), circle, 323; committee at Adyar, 357; mostly incommunicable, 282-3; not to be vulgarized, 227, 310, 364-5; of phenomenal elements, 24; properties, chemical, electric, odic, 144; teachings, our, 401; the great, 197; three, words to test mediums, 419, 454
Secret Doctrine, *The*, 199; foreshadowed by K.H., 357; H.P.B. about, 479, 481; quoted re seven globes, 492; re Mars, Mercury and Earth, 489, 491; will show source of religions, 481
Section, foreign, 26
Sedimentary, 79-80, 93
"See thyself by thyself," 339
Seen becomes the unseen, 67
Seer(s), 42, 48-9, 273; Boehme, 276; K.H. about, 276; Manchester, Oxley, 274-5; natural born, 42, 117; never agree, 276; self-tutored, 255; Swedenborg, 276; true, 98; vision imperfect, 198
Seismological phenomena, 396
Selection, Great Law begins work of, 47
Self, 42, 48, 129, 346; -approval, 212; begetting, 112; -begotten progeny, 48; benefit, 8; -conscious egos, 48; -consciousness, 128; daily conquest of, 372; divine, 43; "doctrine of," 111; he who masters, 316; hidden, mirrored in âkâśa, 267; higher, 43; -indulgence not allowed, 122; inner, 40-1, 43, 51, 267; K.H. about, -sacrifice, 395; -love, 331; M. about, -delusion, 256; manifested, 344, 346; mastery of, 316; nature-seeing, 141; old, 48; only passing guest, 264; personality, vanity, etc., 359; retain consciousness of, 130; Sinnett's, hidden, 267; -sufficiency, crust of, 434; the Eternal, 344; true, 341; -unconsciousness, the absolute, 241; what is?, 264
Selfish, baseness, 384; motives, 7-8
Selfishness, highest aspirations tainted by, 8; human nature made vile by, 57; in higher principles, 359; killed India's Empire, 252; of British members, 201, 210; of present age, 384; one third of evil, 57; state of intense, in devachan, 101; threatens all lands, 252; tinge of, 261; unconscious, 250; will kill British Empire, 252
Semi, -chelas, 115; -conscious, 95; -European Greek Brother, 64; -intelligent forces, 30; -physical sphere, 198
Semitic, 121
Seniorship, wrangling for, 140
Sensationalists, or Positivists, 241
Senses, perceptions and, 281; sixth and seventh, 96; temporary delusions of, 141
Sensitives, 101, 112; unwillingly blind, 255
Sensitized plate of flesh, 286
Sentient creatures, orders of, 107
Sentries, volunteers replace tired, 215
Senzar, 478
Septenary, chains of globes, 464; chains, seven principled units, 492; cycle, effort suspended, 264; -cycles, ego in, 88; doctrine and *Isis*, 183, 289; law throughout nature, 120; man a, 79; microcosm and macrocosm, 91; rule, 86, 120; stages, 79; term of trial given Society, 263
Seraph, 271, 279
Serapis, "youngest of the Chohans," 10
Serenity, necessary for comprehension, 64
Serpent, emblem, 71; seven-headed, 73

Sesam, 273
"Set apart," those chosen, 157
S.E.T.S., S.E.S. *See* Eclectic Society, Simla Eclectic Theosophical Society
Seven(s), cycles, 66; descents of fire, 92; -fold man, 71-2; globe-rings, periods, 93; great mysteries, 110; -headed serpent, 73; kingdoms, 75, 79; notes, 73; planets, 94; principles, 73-4, 78, 80, 99; principles and *Isis*, 289-90; races and branches, 119; ramifications of, 78-9; rays, 73; root-races, 83, 177; round of world-evolutions, 66; rounds in minor manvantaras, pralayas, 93; series of, 81; subraces, 83; symbolic, 99-100; universal principle(s), 80, 99; vowels chanted, 73
Seventh, element, 91; -race Buddha, 157; -round men, 64, 75, 177; -round men not yet evolved, 97; year, child's, 89
Seventh principle, 74; at death, 103; in globe is âkâśa, 94; individualized, 344; latent in all, 75; never within man, 455; universal, 344, 346
Sex, chance, yet karmic, 117
Sexual relations, 57
Shaberon(s), 8, 15; of Than-la, greatest adept, 20; multiply sacks of rice, 500
Shadow, of manas, 348; -world, 268
Shakespeare, -Bacon controversy, 324, 427; quoted, 349
"Shambullah" (Śambhala), 155
Shammars, 272; infamous, 133, 284
Shandba, 110-11. *See* Skandhas
Shan-Mun-Yi-Tung, 100
Shapa-tung Lama, 133
Sharp, Becky, 190
Shastras, Shasters 462; *Abidharma*, 108n
Sheep, 154
Shell(s), 107, 109, 112, 122-4, 128, 132-3, 136, 147, 173, 175-6, 187, 189, 198, 276; empty, 103; may be a perfect Sinnett, 174; not necessarily all bad, 109; of suicides, 171; of wicked, 176; on same level with, 338; principles of, 123; self-consciousness of, 171, 173
Shelley, Percy Bysshe, 196
Shere-Ali, 327
Sherry, bars the way, 37
Shigatse (Tchigadze, Tzigadze), 122, 254, 292, 367; âkâśa, 338
Shishir Koomar Gosh, 302
Shiva (Śiva), 87; Creator, Destroyer, Regenerator, 241; invented monster, 463
Shlomo (Solomon), 262
Shrine, letters put in, 470
Siberia, and fourth race, 154
Siberian coast, islands, 154
Sibyls and sirens of T.S., 428
Sick, axiom re, 268
Siddhas, perfected, 373; ways of, 278
Siddhi(s), of hearing, 65; and Hume, 185, wonder-working powers, 459
Siemens, 146; truth uttered by, 168
Signatures of Masters, xlii-xlvii, 14
Sikhs, 12, 528
Sikkim, H.P.B and, 314, 446
Silence, about Masters and Lodge, 264; part of neophyte's training, 283
Similes, 162, 313-14, 516; finite, inadequate, 194
Śimla, 3, 12-13, 17, 21, 34, 39, 59, 122, 134, 137, 186 205, 228, 269, 278, 282, 297, 348, 467-9; Col. Gordon and, 377; gentlemanly standard, 335; hills, 240; instructions to the, Sage, 262; lamas in, 237; municipality row, 224; Nawab, 270; pamphlet from, 267; "period," 152; phenomena at, 21, 297; yogi, 383
Simla Eclectic Theosophical Society, 64, 122, 181, 205-6, 221, 245, 259, 269-70, 291-6, 302, 318, 320, 330, 377, 442, 445, 448, 454, 504, 506
Simon (Simeon) Stylites, Indo-Tibetan, 186
Simpson, Mrs., of Boston, 385-6, 416
Sinnett, Alfred Percy, 15, 17-18, 29-30, 33, 52, 59, 65, 70, 80, 86, 88, 99, 117, 123, 126-7, 134-5, 137, 143-4, 147, 188, 201, 208, 210-11, 213, 221, 236, 474; advice from K.H., 268, 343, 372, 391; advice re *Phœnix*, 381; alienated H.P.B., 368; alone worthy of trust, 328; asked to write re Branch work, 318; attracts Chohan's attention, 431; autograph for Odessa Old Lady, Nadejda, 253; beliefs and rights of, 402; books by, 21, 31, 38; cares only for K.H., 375; chance to learn occultism, 20; Chohan's prophecy and, 336; completed minor cycle, 322; deceives himself, 460; departs from India, 336; direct communication impossible, 26-9, 50; dogmatic tendency, 367; editor, un-

popular, 50; elected President of Simla Eclectic T.S., 303, 319; feeling for K.H., 259; former incarnation of, 175; future book, 240; future work, 397; glimpse into hell, 340; good work in London, 338; H.P.B. on, 485; H.P.B.'s best friends are Mr. and Mrs., 465; H.P.B.'s prophecy re, 466; H.P.B. says "try to have intuition," 475; H.P.B. sees *scin-lecca* {læca} of, 476; hints re *Phœnix*, 371; house of, 323; ignoramus in Tibetan customs, 271; indiscretions of, 265; insinuation against H.P.B., 489; instructions from K.H., 398; K.H. appeals to, 265; K.H. cables re *Phœnix*, 393; K.H. does not laugh at, 285; K.H. on methods and duties, 244; K.H. pleads with, 392; K.H. re, 175, 266-7, 273, 279, 282, 285, 322, 339, 352-7, 400; K.H. tries to open, intuition, 351; K.H.'s astral self and, 453; K.H.'s friendship for, 265; "-Kingsford incident," 407; lack of perception, 261; lay-chela, 115, 166-7,181, 202, 338, 369, 371, 450; letter to H.P.B., 125; letters, 302; life habits, 25; M. about, 226, 252-3, 257, 261, 270, 297, 350; M. asks personal favor from, 268; M's instructions to, 449; Massey's attitude and, 335; Masters may not influence non-chela, 260; messages from Masters, 250; mind of, 219; mistaken criticism, 475; Mrs. Kingsford and, 400; must pledge, 337; must prove willingness, 403; not to interfere re Hume, 299; objection to chela test, 299; offer to, 204; offered give up meat, drink, 352; personal remembrance of, 179; probation ended, 373; proposal for another paper, 381; real ego hidden by visible, 259-60; refused as chela, 230; resentment of, 368-9; room of, 220; sacred duty, 5; "school of magic," 209; semi-chela, 115; shell of, 174; shocked by H.P.B., 289; strivings, etc., noticed, 266; tested, 260, 396; to go to London, 336; to keep silent, 412; threatens to leave London Lodge, 369; trustworthy, 5; warned by K.H., 438; warned by M., 256; warning to, 262

Sinnett, Mrs., 34, 392, 444, 446; acquainted with letter, 412; anxiety re "Den," 451; H.P.B.'s friendship, 465, 482; her remarks on Masters, 116; K.H. advises, re hair locket, 452; K.H. asks for birth date, 21; to be trusted, 302; to tell Hume the truth, 326

Sinnett's son. *See* Den, Dennie

"Sir Oracle" (Hume), 23

Sister and aunt of H.P.B. re brooch, 475

Sisyphus, 25, 268

Śiva. *See* Shiva

Six universal elements, 92

Six-pointed star, 345

Sixth, gate (gati) or "way of rebirth," 47; -race, and new life, 150; -round being, 117; -round man may become a buddha, 75

Sixth and seventh principles, 104; accident victims and, 109, 131; dual monad, 347; neither, within man, 455; when gone, 171

Sixth principle, 80, 127-8; comment re on S. Moses' letter, 414; greatest mystery, 99; of globe is man, 94; of universe, 91

Skandha(s), 110-12; 136, 172; elements of limited existence, 200; five lower, 172; new set, from medium, 136; purely spiritual, 172; thoughts and, 499

Skeptic(s), 1, 3, 5; intellectualists or, 241; re spelling with "k," 480

Skepticism, 352; blind, 417; effacement of, 398; of public, 4

Ski, 327, 417-18; and C. C. Massey, 385; and Mrs. Billing, 419; and Mrs. S., 386

Skunk *mephitis*, Home the medium, 37

Slade's case, 436

Slavonian peasant, 58

Sleep, ákáśic, in kâma-loka, 187

Śloka, 106, 269, 319

Sloth, 265

Smell, article on, 102; moral, 261

Smith, Joseph, "of Latter-day Saints," 408

Smith, Mr., K.H. may become a, 130

Soap, 18

Social, status result of karma, 200; talk, 218

Societies, not individuals, tested, 328

Society, civilized, 112; culture of, 339; doctrine of the, 123; embryonic, 208; of Jesus, 207; "own heart" of the, 31; the, will never perish, 245; two men

of, 235
Sociology of Herbert Spencer, 31
Socrates, 4, 216, 255, 425
Sodom and Gomorrah, 405
Solar. *See* Sun. combustion, 146; dust, 94; energy, 162; forces, absorption by earth, 168; spectrum, 30
Solar System(s), 45, 52, 60, 68, 90, 93-4, 119, 164, 167; beyond our, 139; immortality in, 129; manvantara of, 82, 93, 97-8, 168; many dark bodies in, 451; not belonging to, 161-2; period of, 97, 129; pralaya, 93-4, 97-9, 176; pralaya taking place now, 98; ruin in an instant, 99; sun storehouse of, 164; veil of our, 138
Soldier(s), 35, 236, 263, 342. *See also* Volunteers
Sollen, das, 215
Solomon's seal, 345
Solon, 155
Son(s), "of Ad," 153; "of the *Fire Mist*," 155; innocent, 112; or matter, 142, "set apart," 157; of Theosophists, 505; trinity, 344, 346-7; of Wisdom, 278
Sonkapa. *See* Tsong-kha-pa
Sonorous bodies, 28
Sophia, manifested wisdom, 347
Sophistry in Europe, 218, 281
Sorcerers, 4, 128; accusations by Hume, 332; half-successful, 176; impose their will, 40; poisoned weapons of, 340; râkshasas, 107
Sorrow(s), 100-1, 105, 200, 241, 243, 407, 506-7
Sotheran, Charles, bookseller, 431
Soul(s), 6, 39, 70, 79-80, 107, 128; adept must obey, 6; "and Spirit," 46, 289; animal, 72, 94, 103, 105, 196; charter of freedom, 41; clean and unclean, 35; confused with spirit, 70, 289; connected with human body, 45; cosmic, 29; -culture, 27, 247; disembodied, 40; -eye, 277-8; hierarchy of, 44-5; human, 8, 39; loses remembrance at death, 128; man's, 80; "marriage of spirit and," 272; materialistic, 107; -memory, 286; misconception about, 197; of future globes, 98; or astral egos, 101; orientation after death, 199; paralysis of, 210; "shrink away and expire," 276; spiritual, 94, 114; transition state, 48; trinitary or septenary, 79-80; two, in man, 290; two poles of, 188; universal, 29; World-, 45
Soul and How It Found Me, The, by Edward Maitland, 415
Soulless, brute, 196; matter ground over, 47; mediums, 118
Sound(s), 29-31; from planets, 170
Source of evil, 57
South America, 4
Space, 60, 73-4, 97, 153; âkâśa pervades, 63; all existing in, is known, 153; boundless, 104; endless, 346; impediments of, 28; interstellar, 168; is infinity itself, 404; motion in, 159; one element fills, *is*, 97; or "Deep," male and female, 347; or universal mind, 404; time and, 194
Spain, 4, 69
Spaniards, 149
Spanish, mendicant hidalgos, 269
Spectacles, 19
Spectroscope, 163-4
Spectrum, 163; diffraction, 166; solar, visible, 30;
"Speculation-Spinning," Spiritualist editorial, 258
Speculative philosophy, 239
Speech, evolution of, 69; human, 88; or Vâch or, regarded as Son, 344
Speed of development relative, 95
Spencer, Herbert, 31, 159, 239, 357
Sphere(s), A., 73, 75-6; active, 48; B., 75-6; circle of, 76; earth's, 41, 48; egos gestate in, 48; eighth, 171, 176, 187, 196; Elysian, 122; first, 71, 73; highest inhabited, 41; interlinking, 48; interplanetary, 95; of ascending spirituality, 198; of causes, 48; of death, 107; of distorted thoughts, 49; of effects, 48, 73, 108, 177; of effects in devachan, 191; of fire mist, 89; of necessity, 72; parent, 74; passive, 48; spiritual, 41; spiritualized, 139; Tathâgata and, 108; transitory, of effects, 177
Spinoza, Proposition XIV, 53, 539
Spiral, 74, 76, 89
Spirit, 29, 42, 44-7, 70, 79, 86, 93, 114, 142, 346; A.P.S. must grasp things of, 29; absolute, 46; -action, 41; after death and Oxley, 275; confused with soul, 70, 289; controls line of

evolution, 91; degraded by spiritualists, 241; descent and return, 66; in devachan, 101; earthbound, 43; emanations of the One, 105; equilibrates, 78; equilibrized, 46-7, 77; Essence, 60; -Flames, 277; "guides," 40-1, 49, 108, 122; or LIFE indivisible, 74; -man, 45-6, 67; in man's trinity, 79; many grades of, 44; in matter is life, 158; minerals are crystallized, 92; misconceptions about, 197; ocean of, 74; Omnipresent Universal, 344; of pellucid electroidal essence, 50; in pralaya, 93; pure, 45, 49, 55, 92, 158; or Purusha, 121, 142; "Revelation," called seership, 275; "shaking hands with," 114; sublimation of matter, 141-2; teachings by +, 246; transforms into matter, 86; volitional, 139; "which is Life," 346; without a veil, 348; of Zöllner, 174

Spiritists, French, 109, 183

Spirits, 21, 27, 40, 49-50, 101, 109, 248; "of the departed," 45; disembodied, 40-1, 47, 49, 173, 205; embodied, 40; or Lha, 100, 285; Lord Crawford's view, 27; mediumship and, 65; modern science and, 50; more, than shells, 136; planetary, 24, 40-8, 56, 89, 107, 138-9, 141, 143, 285, 321; pseudo, 40; pure, 45; séance-room, 189; should not differ in views, 49; of suicides, 109, 123; "thousands of," 133; tool of, 40; usual "phenomena," 20; very few, 132; of victims, 123

Spiritual, abyss, 219; aspirations, selfishness in, 360; attractions, 341; communications, 101; culmination of wisdom, 241; death, 41; development, 341-2; discernment, 485; efflux, 71; ego, 46-7, 88, 130, 174-5, 183, 187, 231; entity, 45, 75; eye, 165, 187, 200; faculties of love and hatred, 187; "I," 200; "Individuality," 105, 119; insight, 348; intuitiveness, 86; lokas, 177; man, 47; monad, 290; monad, renunciation of, 329; movement, 271; not a, entity, 45; polarity, 45; progress, 373; sciences, 213; senses, 28; soul, 94, 114, 225; spheres, 41; stamina, 105; World Essence (Anima Mundi), 45

Spiritualism, about, 35, 40, 99, 102, 108-10, 112, 118-19, 122, 124, 131-6, 172-4, 189, 204-5, 246, 272, 275, 426, 431; K.H. on, 101, 417, 421; M. stalks into motley crowd, 248; occultism and, incompatible, 414; pranks of, 252; "result may be disastrous to," 263; superstitious, 284; true, 113; why oppose, 113, 410

Spiritualist, The, 258, 281, 289

Spiritualistic, 40-1; literature, 240; literature prior to 1877, 271; movement, 35; papers, 50; theories, 40; thought, 423

Spiritualists, 31, 34, 37, 39, 45, 48, 50, 70, 79, 107, 113-14, 123-4, 133, 169, 201, 239, 246, 273, 277, 281, 290; American, 422, 427-8; bigotry and blindness of, 430; British, 21, 306, 427; Calcutta, 430; causes for misery, 113; craze for phenomena, 241; fail to perceive, 425; going to the dogs, 239; H.P.B. target for, 290; K.H. about, 114; karma of, heavy, 432; know only two principles in man, 289; mistake of more educated, 45; motley crowd of candidates, 273; preconceptions, 45; sin of the world of, 240; "Summer-land" of, 198; Thaumaturgic sots, 262; Wallace's book and, 241; woe to, 432

Spirituality, opposing forces of, 35

Spiritualizing influence, 80

Spooks, elementary, 40; of séance-room, 189; worked well, 431

Spy, Hume's allegation, 363

Square, perfect, 347

"Squaring the circle," 345, 347

Sri-Antara (Sri-Yantra), double triangle, 345

"Stalking horse," 216

Stamina, spiritual, 105

Star(s), and man, 267; distance, 165; double, 165; invisible, 139; photometer, 165; shine by own light, 165; -worlds, 46

States, of devachan, 187; of matter, three additional, 341

Statesman, The, 256; demand retraction from, 253

Stellar galaxies, worlds in, 67

Step, every, in direction of, 366

Stewart, Sir Donald, 5

Still-born, 48

Stones, three great groups, 79

"Stray Feathers," (Hume's journal) 260

Strings, of globes, 93, 98; of worlds, 98
Struggle between higher, middle duad, 171
"Struggle for life," parent of sorrow and crime, 506
"Student," created by Mrs. Holloway, 360; dictations by, 361
Student(s), of occult philosophy, 458; of occultism, 39, 347; theological, 40
Study, occult, 3, 10, 29, 259
Subba Row. *See* Row, T. Subba
Subjective, objective and, 194; or accidental colours, 30; purely, 404; spheres, 83; Whole, 29; world, 102
Sub-race(s), 82-4, 95, 149-50, 152, 154, 156-7, 159; annihilation of, 149; during minority of, 150; small cycle of our, 149; Western, of fifth race, 149
Sub-rings performed by monad, 81
Substance, 346; undifferentiated, 347
Subterranean recesses of Lhasa, 6
Sub-tropical, 69
Succubi, 110
Suffering, causation of, 59; originator of, 57
Sufis, method of, 247
Sugar, fermentation injurious, 455
Suicide, 109, 112, 123, 128, 132, 134-6, 176, 186, 189; many not drawn by mediums, 136; only killed physical triad, 171; temporary insanity, 132; time in kâma-loka, 112
Sukhavati (devachan), 99-100, 108
"Summer vacations" of K.H., 240
Summerland(s), is kâma-loka, 198; of spiritualists, 108
"Sumptuary allowance," 116, 122
Sun(s), ball of electro-magnetic forces, 165; but a reflection, 163, 165, 168; comets and, 164; Father-Mother, 168; first to disintegrate, 99; full of iron vapours, 163; gives all, takes nothing, 168; great laboratory, 168; heart and brain, 164; invisible, 165, 492; matter of, 164; nothing to do with rain, 162; outer corona, 163; penumbra of, 164; phlogiston of, 164; poles of, 168; questions on, 148; reflection of storehouse, 164; rising, 73; source material, 165; -spots, 162-5; -star, every matured, 165; surface, 164; veil of, 163; vertex of all chains, 176; what it is and is not, 165
Sunnyasis. *See* Sannyasis
Superhuman qualities, 59
Superior(s), classes, 27, 118; H.P.B.'s, 42
Supernatural(ism), 59; means, 1; absurd, 53
Superstellar phantasmatical zone, 50
Superstition(s), 462; degrading, 31; occultism extinguisher of, 411
Supreme, Chief's command re London Lodge, 352; energy in buddhi, 341; hour, 127-8; initiation, 283
"Survival of fittest," 47
Sûrya manvantaras, pralayas, 97
Suspicion, 217, 354, 366
Sut-phana, 219
Sutra(s), 108; *Agama*, 106; *Avatamsaka*, 108; Buddhist, 106; *Lau-tan* (Beal), 107; *Pinda-dhana*, 106
Sûtrâtma (thread-soul), 279
Sutta Pitaka, 111
Suttee (Satī), 290
Swabhavat, eternal Essence, 60; fohat and, 90; force or motion, 140; infinite life, 90; perpetually descending, ascending, 98
Swâbhâvikas, Buddhist School of, 140
Swami. *See* Dayanand Saraswati, Swami
Swami, Vedantin, Hume's guru, 302-3
Swedenborg, 255, 276
Sweeper, immoral, 223
Sweet pulp inside skin, 261
Symbol(s)(ical, ism, ogy), 63, 278, 345-8, 384, 400, 481
Sympathies, broaden, 367
Sympathy, attracts adepts, 20; magnetic, 267; mysterious links of, 29
Synods, 318
Synthetic method, 71
System, of "pure (materialistic) reason," 194; our, shifting in space, 167
Systéme de la Nature, by Baron d'Holbach, 155. *See Essais sur la Nature*

Tabernacle, emptiness of, 282
"Taijasa," 279
Talisman(s), and buddhi in sympathy, 342; given to Sinnett, 323
Tamasha, 28, 33, 116
Tanhâ, 59, 110, 112; force of, 200
Tantrik, 345
Tantrikists, 303
Tapas, Subba Row at his, 70

Tartary, 276
Tashi (Panchen) Lamas. *See* Teshu-Lamas
Tasimeter, Edison's, 169-70
Tathâgata(s), 100, 102, 108; "authority of names" and, 406; doctrine of, 175; light, 268; pure heart of, 267; quoted, 316. *See also* Buddha
Tax collectors, 389
Tchang-Chubs, 285
Tchigadze. *See* Shigatse
Tchutuktus. *See* Chutuktus
Teacher(s), 117, 144, 262, 335, 401, 406, 454, 458, 487; esoteric, 8; false, 323; "of Nirvana and the Law" (Buddha), 33, 281; oral, 247
Teaching(s), 244, 246, 280, 363, 418-19, 502; are like precious stones, 486; esoteric, 322, 325, 373, 376, 400-2; further, 115, 305; *Isis* and later, 289; London secret school of, 210; Masters', cannot benefit Hume, 225; no effect on unreceptive minds, 366; occult sciences, 213, oral, 247; *phanerosis* of, 241; Philosophical & Theoretical 38-202; Tibetan, 275
Technical words, 60
Telegrams of "Old Lady," 12
Telegraphic spiritual wires, xliii, 133
Telescopes, 165, 169; "point your," 153
Temperament, Hume's, 260
Temperature, affects magnetic attraction, 169; influenced by meteoric dust, 161
Temple(s), 12, 58; knives, 162
Temporary to eternal, relationship, 24, 426
Tennyson, poem of, 286; quoted, 51
Terich-Mir, glaciers of, 240
Terms, confusion of, 18, 70
Terrestrial attachments, 33
"Territory of doubt," 108
Terror, Reign of, 284
Terry, Mr., letter of, 250
Teshu-Lamas, 176
Test, 3, 19, 316; after, 3; K.H. about, for aspirants, 365; of London newspaper, 1; "Times," 247
Tested, C.C.M., 315; Fern was, 236-7, 270; has to be, 310; Societies instead of individuals, 328
Testimony, 5-6, 218, 414, 442; of antiquity, 150; secondhand, 246
Testing, secret way of, 315
Tetracktis (Tetraktis), 63
Than-La, 20
Thaumaturgic sots, Spiritualists are, 262
Thaumaturgists, 35
Theism, 60, 141; transcendental, 303
Theists, 52-3, 60, 305
Theologians, god of, 53; trinity and, 345
Theological, crutch, 53; standpoint, 72; student, 40
Theology, 54-5, 120; Christian, 40, 348
Theoretical, instruction, 458; talk, 215
Theo-sophia, Divine Wisdom, synonym of truth, 504
Theosophical, "Eclectic," 122; effort, 9; enquiry, 35; "Humbug before the World," 473; Journal, 207; principles from mankind's infancy, 34-5; schools, 39; study, 30; truths, 29; volunteers, task of, 35
Theosophical Society (T.S.), 8, 11, 21, 23, 26, 35-6, 38-9, 43, 115, 121, 204, 269, 292, 359, 492; admission of members, 487; aims and objects, misconceptions, 251; assaults upon, 331; based on humanitarian principle, 486; branches and privileges, 318; British, 210, 304-5; "Brothers" and, 263; corner stone of future religion of humanity, 505; chief object of, 7; Chohan and real object of, 375, 504-8; crisis in, 11, 365; cyclic crisis, 320; Dayanand and, 326; destiny of, 12; destroyers blind, 482; division under Greek Brother, 271; doomed in Europe, 473; duties to, 350; effort, 9; failure in Europe and India, 362, 366; female branch, 251; formation of, 263; French and German branches, 482; harbingers of brotherhood, 209; helpers of, 244; Hume can damage, 326; Hume necessary to, 296; in America, 483; in England, 400; in India, 366, 401-2, 472-3, 483; K.H. about, 319, 322, 362; K.H. about British, 337; link between Masters, world, 378; linked with secret work, 271; M. about, 226, 271; M. may not help, 254; M. re rules of, 248; management of, 14, 26, 206; Masters' name connected with, 292; Masters not severed from, 378; member, but not Theosophist, 282; men

of science and, 244; new cycle begins, 382; not responsible for teachings, 366; of London, 265; on probation, 315; opposition of vested interests, 322; original policy of, 323; pecuniary support for, 201-2; "philosophical school," 398; potential for India's good, 226; principles, ancient, 34-5; prostrate body of, 291; ruined, 363; rules and organization of, 486; seal of, 345; septenary trial, 263, 266; shaking to foundation, 365; task impeded by would-be chelas, 384; Universal Brotherhood first of all, 468, 504-8; weed out, 477; will never perish, 245; workers staunch, 337

Theosophist(s), 21, 114, 272; admitted right, 289; at Paris, 350; at Penang, 66; British, 304, 306; duty, 339; Flammarion, one, 98; fund, 202; in heart and soul, 370; K.H. about Western, 327; M. about, 251-2; not a, 136, 282; Prayag-Pundits, Babus, 248; true, 370; use of word "occultism," 271-2; wounded in honour, 322

Theosophist, The, 35, 56, 99, 102, 104, 107, 125-6, 129, 134, 156, 172, 196, 201-2, 243, 253, 260, 266, 269, 291, 302, 311, 313, 317-19, 339, 341, 411, 421, 428-9; and politics, 445; article, "Chelas and Lay Chelas," 341; articles by Gen. Morgan, Subba Row, Dharani Dhu, 429; "Chela" in, re Hume's theory, 392; editor of, 33, 269, 318; freedom of platform, 319; K.H. re, 278, 320; true position of, 318

Theosophy, 12-13, 34, 251, 256; beneficial to, 263; Christian pamphlets against, 255, 473-4; compared to painted stage house, 251; dabbling in, 338; England's bugbear, 461; foul conspiracy against, 362; impartial to Christianity, 317; letter(s) on, 122, 134, 178; missionary conspiracy against, 362; occult psychic, 486; propagation of, 429, 504-5; restatement of principles, 34-5; Spiritualism and, 430; sun of, 271

Thersites, 50

Things, hidden, and laws unknown, 351; of spirit, 227; real nature of, 59, 260

Thinkers, quick, hard to impress, 36

Third, movement, 4; principle of globe, 94; principle of man at death, 103-4; race civilizations, 152; race men of Neolithic age, 69; race remnants and cavemen, 120-1; round, description of, 87; round men responsible, 95

Thought(s), 46, 49; "and feeling-lights," 475; are things, 49, 498-9; cannot come from nothing, 112; continent of, 51; currents, 249; mind and, 46; osmosed, 37; phosphorescent, 259; sphere of, distorted, 49; that lie dormant, 324; Tower of Infinite, 51; transference, 324, 470; will reach Master, 267; wrong lines of, 192

Thread-soul, sûtrâtma as, 279

Threatening storm, M. refers to, 374

Threshold, cross the, 9; "dwellers of the," 297; of nirvana, 198

"Thyself, see, by thyself," 339

Tibet, Thibet, 11, 30, 34, 36, 158, 272, 276; British Government and, 438; customs of, 364; gentlemen of, none of Simla standard, 335; H.P.B.'s training in, 203; land of bliss, 468; letters from India to, 298; pure-hearted people, 434; Russia massing forces against, 11

Tibetan(s), 15, 154, 343; Brotherhood, 400; "Brothers," 323; Good Law, 398; Mahatmas, 375; mystic name, 210; paper, 481; proverb, 28, 138, 303; school of philosophy, 399; teaching, 275; thought, 312; translation, 66; triplets, 269; yak, 268; yak-drivers, 56

Tidal wave, 99, 359

Time, 19, 193, 316, 407; during happiness, bliss, 193; for nature's recuperation, 68; something we created, 194; space and, 60

Times of India, 14, 19

Times, London test, 1, 247

Tinevelly, 255

Tiravalla, portrait, 312

Titan, in Tower of Infinite Thought, 51

Titanium, 40

Tobacco-machine, M. thanks Sinnett for, 374

Toleration, 401

"Tong-pa-ngi" state, K.H. in, 375

Tower of Infinite Thought, 51

Traitor and enemy given chance, 416

Trance, 43; speakers, 173; "speaking," 101

Trance-possessions, 114

INDEX

Transcendental subjects, 60
Trans-infinitude, 139
Transmigration, 16, 285
Transmissions, rapid means of, 29, 470-1
Transubstantiation, 345
Treasures, guarded, 367
Tree, of Knowledge of Good and Evil, 295; of Life and Wisdom, 31, 92; of Life, genealogical, 92; of Wisdom, 58
Triad, 347; highest, 105
Trial, 260; term given Society, 263
Triangle(s), and perfect square, 347; interlaced, 345
Tribuvana (Tribhuvana), kâma-, rûpa- and arûpa-lokas, 199; sphere of, 200
Trinitarian unity of spirit-matter, 142
Trinity, 142, 346; as septenary, 289; body, soul, spirit, 79; of Christendom, 345-6; of matter, force, motion, 142
Trishnâ, 110, 112-13
Triumph, H.P.B.'s hour of, 465; sons of the Fire Mist's, 155; of truth, 284
Tropical climate, 154
Trust, implicit, 349
Truth(s), adept lives in, 241; alpha and omega of, 275; alphabet of, 242; apostle of, 211; axiomatical, 48; boundless ocean of, 399; conceals, 232; dissemination of, 398; enemies of, 382; four noble, 58; has no earmark, 399; keynote of, 41; -land, 358; metaphysical, 226; name of, 58; one, 48-9, 252; path of, and honesty, 231; pearls of, 51; prevention of seeing, 265; primitive, 41, 48, 252; profound, 356; rarely wanted, 417; resistance to, 3; seeds of, 244; sole custodian of, 195; the whole, 274; theosophical, 29; those faithful to, 264; triumph of, 284; unselfish hunger for, 342; upsets previous notions, 3; will stand, 205
"Try," K.H. says, 20, 247, 348
Tsam-pa, 259
Tsong-kha-pa (Sang-Ko-Pa, Sonkapa), 44, 332, 507
Tubes, 28, 168
Tune, 19
Turanians, 152
Turki tribes, 286
Turner, Sir Charles, 338
Tyndall, John, 61, 64, 163
Tyotirmoy (Jyotirmoy). *See* Banerjee, Tyotirmoy
Typhon, in Egyptian system, 304
Tzigadze. *See* Shigatse

Udambara, 100
Ultima Thule, 25
Umritsar. *See* Amritsar
Unbelief, 265, 473, 509
Uncharitable spirit, 367
Unconscious, condition preceding rebirth, 106; gestation, 100; "God," 143; indiscretions, 265; "Monad," 104; no man dies, 170; One Life immutable &, 53; pralaya, 514; space, 60, 510; Swabhavat, 140; transmigration, 285; universal spiritual principle, 71, 75
"Underbred Jesus," Hindu an, 18
Undines, 94
Ungrateful, Masters not, 9, 239, 356, 476
Uninitiated, and our acts, 5, 20, 24, 91, 101, 280, 314, 426,
Unity, gives strength, 36; of Parent T.S. and London Lodge, 402
Universal, Being, 104; Brotherhood, 8-9, 17, 20, 23-4, 32, 209-10, 213, 215, 317, 375; Brotherhood, not "school of magick," 213; Brotherhood, occultism one branch of, 486; Brotherhood, T.S. a, 468, 486; Buddhi, "Mind," 343; diffused essence, Dharmakâya, 90, 346; feeling, 32; force, 159; fraternity, the Chiefs want a, 24; history, 149; ideas, 24, 425; intelligences, 90; life, 80, 158, 241; manvantara, 93; material principle, 71; Mind, 54-5, 72, 137, 404; perpetual motion, 138; principle, 344, 346; Proteus, 159, 164; Śakti, or energy, 72; Soul, 29, 277; spiritual essence, 241; spiritual forces, 73; spiritual principle, 71; system of correspondences, 92; world essence, 45
Universal Brotherhood. *See* Brotherhood; Universal
Universal Mind, 54,-5, 72, 404, 509-10, 513, 515
Universal Religious Philosophy, need for, 503
Universe, governor of, 142; huge animal, 63; is infinite, 139; material, 61; occult, 143; of form and matter, 47; or cosmos, 138; phenomenal, 91; regions of, 44; Ruler of, 53, 291; spiritualized, 71;

the one principle in, 73
Unknown, "mysterious," 199; the Great, 159
Unmanifested circle, 347
Unselfish labour, 249
Unselfishness, 283; and devachan, 101; K.H. re, 370
Unthinking principle, 45
Unveil(ed, ing), *Isis* not, 121; of psychological Isis, 361; of the Tabernacle, 282; "Theosophy," 473; of ugly truth, 204
Upâdâna, 112-13
Upanishad (Taittirīya), quoted by K.H., 280
Upâsika (H.P.B.), 172, 350, 384, 398-9, 415, 417, 432; cannot be incriminated, 236; does not go to dinner, 184; female disciple, 238; re Mrs. Holloway, 361; selling her jewelry, 202
Upas-tree of evil, 359
Upper dualities, 103-4
Upward course or arc (evolution), 68, 72-8, 86, 514
Uruvella, 58
U.S.A., 133, 149
Uterine, intra-, 89

Vâch, 513; real Christ, 344
Vacillation, 265
Vakil (Vaquil), English-speaking, 12, 435, 527; skeptical, 13
Vampires, psychic, 110
Vanity, 122, 266, 268, 326, 328-9, 331, 335, 359, 371, 403, 478
Vanity Fair, 445
Vapor, 94, 142, 164, 278
Variety in nature, 140
Vatican, dugpas in, 322
Veda Bashya of Swami Dayanand, 317
Vedana, 111
Vedanta, 306, 339,
Vedantic, Acosmism, 139; philosophers, 141; "Swami," 302
Vedantism, criticism of, 317
Ved(a)-vyasa, 259
Veddahs, 76, 120, 152
Vedic, 345
"Vega," 154, 430; K.H. re visit to, 411
Vegetable kingdom, 97-8; commences, 94; passing to globe B., 94
Vegetarian(s, ism), 276, 400, 403; life-span of, 124. *See also* Meat eating
Vehicle, immortal (amrita), 114
Veil, behind, 71; of future, 171; of sun, 163; visible, hides ego, 259-60
Velocity of light, 166
Venice, 453
Verulam-Bacon, 4. *See* Bacon
Vibrations, etheric, 144; of primitive truth, 41; "rapport" and, 101
Viceroy of India, conservative, 388; letter of, 337; not at Simla but Rome, 392
Vice(s), 9, 54, 132, 191, 240, 297, 304, 314, 331, 434, 462
Vicious circle(s), how to burst through, 196; of modern influence, 247
Victim, 51, 112, 123, 132
Victor's crown, 316
Villeggiatura, 21
Vinnana (Vijñâna), 111
Violent death, victims of, 128
Virgin, 4; fire, 471; stone, 471; yoginn, 292
Virtue, 53, 232-3, 239, 310, 314, 376, 499
Vishnu, 49, 73, 345; the discus of, 340
"Visible spectrum," 30
Vision(s), and unruffled mind, 64; flashes of sudden light, 64; forced, 255; highest, 47; law of, 255; limited to form and matter, 47; of spiritualists imperfect, 198; Sinnett has a, 336; when person "dead," 128
Vital and magnetic force, 36
Voice, "of God," 40-1; or Logos, 346; vibrations of, 28
Volition, 128-9; of man and kâma, 76-7
Volitional spirit and mind, 139
Voltaire, 196
Voluntary victim, H.P.B., 51
Volunteers, for forlorn hope, 263; to replace tired sentries, 215
Vow(s), "Arhat," 253; of secrecy and silence, 295
Vowels chanted by Egyptian priests, 73
Vril or Akás, 2-4, 163

Wachtmeister, Countess, 475-83; goes to Munich, 478; witness, 481
Wagner, 179, 189
"Wakeful Dreamer," Tennyson ("The Mystic"), 51
Wallace, Alfred Russel (A.R.W.), 50, 120, 241, 272

Ward, Samuel, 405, 407, 420; coming approved, 427; M. asks favour of, 432; writing desk of, 432
Warren Hastings. *See* Hastings, Warren
Water(s), 91, 93; crystalline, 100; fate of British Islands, 156
Watson, Col. or Gen., 235; Mrs., 236
Wavering state of mind, 457
Way(s), of rebirth, 47; "ours not yours," 297
Wealth of mind, 305
Weary traveler, 486
Weather, 161
Western, astronomers, 139; cendrillon, 150; civilized society, 232; code of honour, 330, 335, 387; echo, *Mr. Isaacs*, 327; education, 192; esotericism, 408; ignorance, 199; K.H. re, branches, 370; law, 112; metaphysicians, 57; methods, 327; mind, 29, 236, 343; mind, versus Hindu, 213; minds, difficulty with, 193; nations, 30, 330; nature, 210; opinion, 364; people, 305; philanthropy, 215; philosophers, 30; philosophy, 193; polished insincerities, 408; science, 137, 244, 341; sciences, K.H.'s knowledge of, 166; sense of ridiculous, 224; society, 232; subrace of fifth race, 149; topics impressed on âkâśa, 364; world, 13
Wheel, toothed, 166
Wheeler, S., 175
Whewell (Rev. William), quoted, 362
Whirlpool, 107; of human egos, 104
White, shield, 359; triangle, 346
Whole, 268; Brotherhood, ramifications, 272; Movement, cycle of, 271; truth, 49, 183, 274
Wild, Dr. *See* Wyld, Dr. George
"Wild scheme," 201
Wilder, Prof. Alexander, 286; helps with *Isis*, 480
Will, 194; arouse your, 351; cures, 342; develop, 144; "-Essence," 249; -force, 72; independent, 43; passive, 43; power of own, 342; sovereign, 180; strong, creates, 20; subjection of, 49; the Eternal, 365
Williams, Monier. *See* Monier-Williams, Sir Monier
Wimbridge, Edward, 416, 468
Wire-pullers, 216
Wisdom, 111, of Arhat and Buddha, 196; Bodhi Tree of, 58; "Buddhi," 399, 463; choose, 262; concealed and revealed, 346-7, 468; culmination of Spiritual, 241; divine, 463, 504-5; esoteric, 399; exoteric, 4; Fohat or breath of, 510; in H.P.B.'s inner *Self*, 314; "master of his own," 138; loftiest, not understood by West, 305; nirvana is absolute, 505; of old, and beliefs, 402; outcome of ages of, 274; pearls of, 278; serpent of, 483; son of, 278; super-sensuous, Spiritual, 241; Tree of Life and, 31
Wise, man, 268; the, 358, 409
Witches, burning of supposed, 4
Withdrawal of Masters, 51; "you may whistle then for Brothers," 466
Witnesses, eye-, 5; two, for Founders, 292
Woman, and devachan, 197; initiates of "fifth circle," 203; duty, sacrifice, and charity, 372; KH's general distrust of, 302; no inner difference between men and, 117. *See also* Blavatsky, H. P.
Womb of mother nature, 89
Wonders, in name of science, 1
Wood fires, as fumigators, 323
Word(s), and deeds, 369; and sentences rushing, 324; each man responsible for, 262; effect of one wrong, 219-20; Ineffable Name, 347; Logos, the, 344; lost, 276; lost for want of, 284; sublime, practical, 387; three secret, 419, 454
Work, for shedding light, 257; of selection, 47; periodical, of Masters, 51
World, 73, 98-9, 108; A., 73-4; atmosphere of, 47; below ours, dangerous, 48; disenthralment, 1; each, has protector, 108; Essence, 45; full of ambition, 27; has seven principles, 73; knowledge given Sinnett for the, 243; material, 98; of bliss, 106; of causes, 47-48, 71-2, 102, 106; of Desire, 104-5; of effects, 47-9, 71, 73; of force, 143-4; of forms, 104-5; of matter, rulers, 107; of Occultism, 143; of primal causes, 7; of universal spiritual forces, 73; outside, 242; phenomenal, 90; physical, of matter, 73; rings, 80-2; Soul, 45; star-, 46; subjective, 98, 107; transcosmical, 138
Worldly, last, enterprise for K.H., 378,

389; matters, 378
Worlds, 82, 86, 139, 148; chain of (diagram), 85-6; concatenation of, 47; evolution of, 72; formation of, 73; formless, 15; in most spiritualized state, 139; inhabited, 45-6; interlinked, 46; local variations in, 82; man-bearing, 94; of causes and effects, 47, 75, 78; of effects, 71, 75; of form, 139; other planets in our system of, 148, 176, 489-93; seven, 130; string of, 79, 98; systems of, 100; three, tribhuvana, 199; vegetable and mineral, 47; visible, invisible, 87
World's, opinion, 224; prejudices, 4
Woven grasses, bridge of, 219
Wranglers, 350; scientifically logical, 140
Wren, Christopher, 329
Writing, M.'s hatred for, 250; material, 33
Written entries "precipitated," 267
Wyld, Dr. George, 21, 33, 39, 265, 304; grim idol of Jewish Sinai, 271

Yak, Tibetan, 268; -drivers, 56
Yankee editors, 50
Yankees, 130
Ye-damma (Ye-dhamma), 127, 179
"Yellow Cap," laymen, 133
Yin Sin (Yih-Sin), child of Dharmakâya, 90, 346
Yog Vidyâ, 12, 15
Yoga, 15, 307; Râja-, 365; shastras, 241
Yoganas, 107
Yogee(s), 12, 33; Dayanand, 313
Yogi, Hume claims to be a, 334; of yogis, 241; powers of, 137
Yogi-Arhat, M. calls K.H. a perfect, 268
Yogis, difference between Hatha and Râja, 33; method of, 247; phenomenal powers of, 137
Yorkshire, H.P.B.'s, English, 479;
Young, Prof., 163
Yu-posah, cannot be incriminated, 236
Yugs (Yugas), four, 121, major and minor, 501. *See also* Kali-, Maha-

Zanoni, 447; Dweller of the Threshold, 42
Zappan woman (Cora Tappan, or Cora Hatch), of 7 husbands, 272
Zemindar(s), 378, failed to fulfill agreement, 390; intrigues against Rent Bill, 388-391; K.H. traces history of claims, 389; terms for "*Phœnix* project" and, 389; wealthy, 395
Zenana women of India, 449
Zergvan Bey, 210
Zetetic, 64
Zodiacal tables, 150
Zöllner, Johan K. F., 174
Zoologist, 81
Zoonizations, 81
Zoophagous friend, 65
Zoroastrian system, Ahriman in, 304

PHILOSOPHY / SCIENCE / RELIGION

No other book is quite like this private collection of letters. Preserved in the British Library, they were written between 1880 and 1890 to Alfred Percy Sinnett, editor of a leading Anglo-Indian newspaper, *The Pioneer*, and to his friend, Allan Octavian Hume, a founder of the Indian National Congress. Their correspondents were two Mahatmas whom H. P. Blavatsky had acknowledged as her teachers and the inspirers of *Isis Unveiled* and *The Secret Doctrine*.

First published in 1923, this important volume is filled with sublime philosophical and ethical instruction, revealing not only far-reaching concepts of religious and scientific thought (since proven in large degree prophetic), but also practicality, warmth of heart, patience, and ripeness of humor. The letters, moreover, yield a clearer understanding of H. P. Blavatsky and of the Mahatmas' aim in fostering a better understanding of our kinship with all peoples.

> *The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the true adept.*

This Second & Revised Edition includes several new appendices as well as a key to reading the Letters in chronological order.

978-1-55700-249-5

9 781557 002495

4728

H. P. B.

THE LETTERS OF H. P. BLAVATSKY *to* A. P. SINNETT *and*

OTHER MISCELLANEOUS LETTERS

TRANSCRIBED, COMPILED, AND WITH AN INTRODUCTION BY A. T. BARKER

4730

T. FISHER UNWIN LTD
LONDON : ADELPHI TERRACE
First published in 1925

—•— v —•—

COMPILER'S PREFACE

The letters here presented to the reader, written by the Founder of the Theosophical Society between the years 1880-1888, are intended to form a companion volume to the recently published *Mahatma Letters*, and should be read in conjunction with that work. They have been transcribed direct from the originals and without omission except for the occasional deletion of a name where-ever for obvious reasons it was absolutely necessary to do so. Contrary to the method employed in *The Mahatma Letters*, the compiler has permitted himself to correct obvious errors of spelling and punctuation, as these were too numerous to ignore, and no useful purpose could be served by leaving them unedited. Here and there in the text a word appears in square brackets. This always indicates that the word is either superfluous, or has been added by the compiler to make the sentence comprehensible. It should be understood that all footnotes are part of the original letters, unless signed "Ed.," in which case they have been added by the compiler. With these necessary exceptions the letters are presented to the reader, as already stated, unaltered.

In *Section* I are to be found exclusively the Letters of Madame Blavatsky arranged as far as possible in chronological order.

Section II contains all the *Miscellaneous Letters* of interest left by Mr. Sinnett, arranged under the names of the different writers in numbered sub-sections. Some of

these have additional value owing to the marginal comments by the Mahatmas M. and K. H.

In Sub-section VIII are included some short notes from M. and K. H. which were overlooked in preparing *The Mahatma Letters.* They are now published not so much for their intrinsic value, but because in his Introduction to that volume the compiler stated that the *whole* of the Mahatma Letters left by Mr. Sinnett were then published, and his statement, inaccurate to this extent is hereby made good.

The Appendixes contain: I. An Article by Eliphas Levi on "Death," which is of particular value because it has comments in Master K. H.'s writing in the margin of the printed page of the magazine in which it originally appeared.

II. Cosmological Notes from Mr. Sinnett's MS. Book. One version of these notes which does not agree exactly with the MS. book from which his copies were presumably drawn, has already been published by Mr. Jinarajadasa. Although the differences may possibly not be regarded as serious, it is thought that students would be glad to have the opportunity of reading them just as they were left by Mr. Sinnett, and for that reason they are included in the present volume. The material contained in the two volumes was left all together in one box by Mr. Sinnett, and the whole of its contents are now in print with the exception of some miscellaneous correspondence by various writers which is not of sufficient interest to warrant publication. There must be, however, scattered about the world a number of H.P.B.'s letters in the keeping of different people, and it is greatly to be hoped that in the interest of the Movement steps will be taken to publish them.

The compiler takes this opportunity of acknowledging his indebtedness to several friends for painstaking and careful work in checking the originals with the printed proofs, and also for the compilation of the Index.

A. T. B.

INTRODUCTION

Of all the problems which confront the student of Theosophy, there is none more vital in the present day than a thorough grasp and correct perspective not only of the personal character of the Founder of the Theosophical Society, but of the nature of the work she did and the true relationship it bears to the whole fabric of the Theosophical Movement. It is

now beginning to be recognised that her writings contain the key to the profoundest mysteries of Man and the Universe, and those who opposed her, finding themselves unable to disprove the value and truth of her philosophy, sought by means of personal slander and vilification to prejudice public opinion, and thus divert attention from the treasure of knowledge which she was the means of giving to the world, and which, if impartially considered on its merits, must have carried with it the conviction of the integrity of the writer. In *The Secret Doctrine* Mme. Blavatsky quoted the words of Gamaliel as being particularly applicable to her own work: "If this doctrine is false it will perish of itself, but if true then it cannot be destroyed." Just as her work has stood the test of time and public criticism, so will these two volumes provide the means for the vindication of her personal character. The biassed and untrustworthy nature of the Hodgson Report of the Society of Psychical Research, which has provided the basis for so much ignorant and malicious criticism even down to the present day, is clearly revealed in these pages. Much fresh light is also thrown on the forgeries known as the Coulomb Letters, and also of her relation with the notorious Solovioff, who, in his rage and resentment at being refused the privilege of chelaship, did so much to injure her reputation. It would require a volume to deal adequately with all the evidence on these important questions; the reader is therefore left to form his own conclusions as to whether the heroic figure which stands out so vividly in these pages was the liar, the fraud, and worse than dishonest medium which the Society of Psychical Research and the Spiritualists generally would have us believe, or whether she was what she claimed to be—no medium indeed, but the conscious Agent of the Masters who sent her forth, performing her prodigious task under conditions which

would make the bravest halt; an occultist pledged to silence as to the true reasons for most of her actions, ever fearful of giving out too much, but yet through it all labouring so fiercely and whole-heartedly for the sake of the few who were entitled to her Master's thanks. She wrote herself in Letter No. XLV—"Those who see no discrepancy in the idea of filthy lying and fraud even for the *good of the Cause*—being associated with work done for the Masters—are congenital Jesuits . . . or natural born fools. Had I been guilty *once only*—of a deliberately, purposely concocted fraud, especially when those deceived were my best, my truest friends, no 'love' for such one as I! At best, *pity* or eternal contempt. Pity if proved I was an irresponsible lunatic, a hallucinated *medium*, made to trick by my 'guides' whom I was representing as *Mahatmas*; contempt—if a conscious fraud." Let those who are so limited as to believe that the Masters and their teaching are the invention of H. P. Blavatsky read the account of her journey into the wilds of Sikkim, in which she describes her meeting *in propria persona* with the Mahatmas M. and K. H. The real nature of these Adepts as *living men*, or, as H. P. B. called them, "superior mortals, not ignorant flapdoodle gods," is here placed beyond the realm of speculation.

There is hardly one of these pages that does not throw some unexpected light on the mysteries of the relationship between Adept and chela, and it is thus possible to gain some comprehension of the life of those who, while living in the world, serve the purposes of the Great Lodge of Adepts whose headquarters are beyond the Himalayas of Northern India. Wherever those chelas may be, their hearts will give a warmer and quicker throb as they read the story of H. P. B.'s intimate association with her teachers. As they read further of the trials and torments which inevitably befell those other chelas of forty years ago, it is not they who will be tempted to condemn those who fell from their high estate, dragged into the mire by one or other of the weaknesses of human nature. But while there should be nothing but pity and compassion for the failures, let no student of the Sacred Science fall into the blunder of seeking in the name of "Brotherhood" to justify their indulgences, either ethically or morally.

There are several references to the writing of *The Secret Doctrine* which show to how great an extent the Masters were themselves responsible for that work. That is why the teaching of H. P. B. "remains for us the test and criterion of Theosophy," by which all other teaching on the subject must be judged. After all, if the Masters do not know what Theosophy is, no one does, because in its essence, purity and completeness it is alone contained in the secret teaching of which the Guardians are the

Masters Themselves. That teaching, as stated by H. P. B., "is not the fancy of one or several isolated individuals, but the fruit of the work of thousands of generations of Adept Seers,"[1] through whom it was handed down from the first Divine Instructors of our Humanity. It is the substratum and basis of all the world-religions and philosophies, but its doctrines are the exclusive possession of none of them. It was the mission of Madame Blavatsky, under the instructions of those Adepts, to give to the world selected portions of that archaic teaching. It should be remembered that an Adept—a Master, is one who has achieved immortality, and therefore has the power to perceive truth as it is and *at will* to reflect it without distortion. It is because no one of lesser degree can claim that power always and with certainty that Their testimony must be regarded as the highest authority on all matters of occult doctrine and practice. And here it must be stated unequivocally that from the point of view of the "original programme" of the Society, no theosophical association has any *raison d'etre* if it does not remain true to the Masters and their teaching. There are some who seem to believe that it is possible to be faithful to the Masters while denying even the theoretical truth of their teaching. This is where the responsibility of the old Theosophical Society is so grave. In his Introduction to *The Mahatma Letters* the writer had occasion to point out in what important particulars that Society showed by its actions a serious divergence from the spirit and letter of the original teaching. That volume proves beyond question that H. P. B.'s writings are absolutely consistent with the Masters' teachings, and in nothing is this more clearly discernible than in her exposition of the

doctrines relating to the Life after Death. It is not the least serious aspect of the situation that the Theosophical Society bases its propaganda on this important subject not, as the public has a right to expect, on the message of H. P. B. and the Masters, but on the personal investigation of later students, whose views, for example, on the *post-mortem* survival of personal consciousness are so different as to represent the direct *antithesis* of the original teaching.

No serious students of H. P. B. will deny the force or the truth of these arguments, but there are many such who conceive it to be their duty to remain in the old Theosophical Society and at the same time to stand by the original teaching. They are at once faced with certain difficulties which have to be experienced to be understood, but which, fortunately, the constitution of the Society does not make it impossible to solve. Let the reader turn to Letter

I "That is to say, men who have perfected their physical, mental, psychic. and spiritual organisations to the *utmost* possible degree."

No. C in this volume, and he will there see how H. P. B. was faced with a very similar situation and of the measures she recommended to deal with it. She lays stress on the fact that the Society was founded as a Universal Brotherhood, in which no one has the right to force his own views on another, but each must be allowed free expression of opinion. She defines what a nucleus of Brotherhood is by quoting Master K. H. almost word for word: "A group or branch, however small, cannot be a *theosophical society* unless the members in it are magnetically bound to each other by the same way of thinking, at least *in some one* direction." She urges that those who intend at all costs to remain true to the original programme of the Society—i.e. *to the Masters and their teaching*—should found Lodges devoted to that purpose alone. Exactly the same should be done in our own day as a solution of present difficulties.

Therefore, all the world over, let the lovers of the Wisdom of H. P. B. unite, whether they be in or out of the Theosophical Society; let them found Lodges which shall be places apart, sanctified by devotion to the Truth and the Cause of the Brotherhood of Humanity, while seeking their knowledge from her writings, [I] which contain all and far more than is necessary for the instruction of Theosophists, until the promised hour strikes at the beginning of the last quarter of this century, when another Messenger from the Great Lodge may be expected to appear and carry forward the work of H. P. Blavatsky to the next stage of unfolding.

A. TREVOR BARKER.

LONDON,

December, 1924.

I That is to say, *The Secret Doctrine*, *Isis Unveiled*, *The Key to Theosophy*, *The Voice of the Silence*, and her numerous magazine articles in *Lucifer* and *The Theosophist*; care should be taken to study these works wherever possible in the *original editions* or exact reprints of them—the later Revised Editions have been considerably altered and, in the opinion of many students, quite unwarrantably.

—•— xi CONTENTS—•—

COMPILER'S PREFACE … v

INTRODUCTION vii

SECTION I

THE LETTERS OF H. P. BLAVATSKY

LETTERS No I—CXX … 3-261
M.'s Instructions to Sinnett … 5
H. P. B.'s Attitude to K. H..... 7
K. H.'s Correspondence 9
The Lamas of Toling 11
M.'s Methods with H. P. B.... 13
A Marriage is arranged 15
"Confederate" Damodar ... 17
Prestige of the Great Brotherhood ... 19
The stuff of which Chelas are made 21
Stainton Moses and Imperator 23
The Septenary Term of Trial..... 25
K. H.'s Portrait 27
H. P. B. curses her Fate ... 29
Hume's Criticisms of H. P. B...... 31
The T.S. the Hope of Mankind ... 33
H. P. B. is made to apologise 35
M. is angry with Hume 37
H. P. B. visits M. and K. H. 39
Mr. Hume must ride his own Donkey.... 41
An Infernal Power..... 43
H. P. B. in "Society"..... 45
Master K. H...... 47
The Power of the Chohan 49
H. P. B. blames herself 51

H. P. B. on the " Phoenix" Venture ... 53
Defence .of Sterling Qualities ... 55
Col. Olcott's Difficulties ... 57
True Theosophists wanted ... 59
In Praise of Col. Olcott ... 61
The Chohan's Karma 63
H. P. B. on Injustice 65

Ingratitude 67

Comments on a Letter from A. K...... 69
M. and K. H. intervene..... 71

LETTERS No. I—CXX—continued

Strange Happenings..... 73
The Hodgson Investigations 75
H. P. B. arrives in France.......77
The Masters and Their Teachings 79
Anna Kingsford and K. H.......81
Russian Aristocrats and H. P. B ... 83
Tibetan Chelas 85
The Work of Mohini.... 87
The Secret Doctrine and Isis Unveiled..... 89
Mrs. Holloway and K. H 91
Mohini and the Writing of" Man" 93
Subba Row lies about H. P. B ... 95
The Crime of divulging Sacred Things......97
The Coulomb Letters 99
The Karma of an Occultist l01
H. P. B.'s Martyrdom ... 103
An Hour of Revelation.... 105
On Books and Characters 107
False Reasoning and Bigotry of S.P.R..... 109
The Love of the Master 111
Solovioff resigns from S.P.R.... 113
The Forger Coulomb 115
Solovioff protests to S.P.R........7
"Guilty in One—Guilty in All" 119
Dr. F. Hartmann 121
Pure " Vestals" 123
M's Corroboration.... 123
In Defence of Mohini ... 127

A Double Untruth about H. P. B… 129
Missionaries swear to ruin the T.S… 131
D. N's Reluctance to meet H. P. B… 133
A List of Calumnies … 135
The Treachery of Hodgson … 137
The Truth about Hodgson and S.P.R … 139
The "Vase" Phenomenon… 141
The Metrovitch Incident… 143
The Private Part of H. P. B.'s Life … 145
H. P. B. never Mme. Metrovitch… 147
Myers of the S.P.R … 149
H. P. B. travels with the Master … 151
Mentana … 153
H. P. B. never a Medium … 155
The Countess sees M … 157
D.N.nearlymad … 159
The Opinion of a Hindu … 161
Col. Olcott's" Temple of Humanity" … 163
The Letter of Hurreesinjhee … 165
D. N. a Fanatic … 167
Instructions to Sinnett re D.N … 169
The Laws of Occultism … 171
D.N.a"Chela" … 173
The Reason for Soloviofi's Defection… 175
Medical Evidence on H. P. B … 177

LETTERS No. I-CXX—*continued*

H. P. B. like a Boar at Bay… 179
Bowaji's Deception....... 181
The Influence of Bowaji ... 183
Mohini's Indiscretions 185
The Dweller on the Threshold......187
A Warning from Master Illarion 189
Libels and the Law 191
A Family Embroglio.......193
The Writing of The Secret Doctrine 195
Subba Row and The Secret Doctrine 197
The Policy of Masterly Inactivity 199
Mr. Lane-Fox 201
Valuable Evidence from Subba Row 203
Lethargy in the London Lodge 205

More about Solovioff 207
Evidence of the Berlin Graphologist......209
A Duchess, a Fairy Tale, and Money 211
The Last Alternative...... 213
Myers and Solovioff...... 215
The Memoirs.......217
Anna Kingsford......219
The Purpose of the Masters' Society.....221
The T.S. and Masters' Protection 223
High Opinion of Sir Wiffiam Crookes.....225
Sinnett very young in Occult Matters.... 227
Politics and Opinions...... 229
The Ethics of Jesuitry 231
The Will of the Jesuits 233
"Those Accursed Memoirs" 235
Col. Olcott acts like a Fool.... 237
H. P. B. gossips 239
The Buddha and Brahmanism 241
Buddhas and Bodhisatwas 243
The Seven Worlds, Races, Globes 245
Evolution and Involution 247
Planets, Rings, Rounds 249
Dimensions and Rounds.....251
Maya and Reality 252
Spirituality of Good and Evil 255
The Power of Seeing and Knowing 257
Man's Growth and Evolution.....259
A Final Correction...... 261

SECTION II

MISCELLANEOUS LETTERS

I.—Countess Wachimeiste,

LETTERS No. CXXI-CLIV… 265/303
A Scandalous Statement… 267
Trials and Difficulties.......269
The Sancharacharya and the T.S......271
A Chela's Thanks 273

LETTERS No. CXXI-CLIV—*continued*

The " Russian Spy" Calumny... 275
Perfection is to be found Nowhere... 277
Babaji's Frenzy ... 279
Criminal Charges ... 281
Babaji and Hatha Yog ... 283
H. P. B.'s Enemies........285
H. P. B.'s Second Marriage 287
Continuous Persecutions..... 289
Professor Selin makes Mischief.....291
H. P. B.'s Indiscretions..... 293
H. P. B. must not be left alone..... 295
Personal Feelings must go.....297
The Cause of Walter Gebhard's Death....299
Foolish Credulity..... 301
The T.S. throwing off its Linga Sarira..... 303

II.—A. 0. Hume

LETTERS CLV-CLVII.......304/311
Mr. Hume is dissatisfied..... 305
H. P. B.'s Missing Principle 307
Hume blasphemes........309
Hume knows better than Masters.... 311

III.—William Q. Judge

LETTERS CLVIII-CLX........ 312/315
Judge received Letters from K. H 313
Persecutions and Trials in America 315

IV.—T. Subba Row

LETTERS CLXI-CLXIV 316/323
The Adepts of India 317
Why it is impossible to teach Hume......319
Subba Row's Knowledge.... 321
A Proficient in Occult Science 323

V. —H. S. Olcott

LETTERS CLXV-CLXXI 324/334
Sancaracharya an Initiate......325
Hume goes into Polities...... 327
Col. Olcott "goes" for H. P. B 329
About Babajee....... 331
H. P. B.'s Expenses 333

VI. —Babajee D. Nath

LETTERS CLXXII-CLXXIX 335/344
Babajee loyal to Theosophy 337
The "Mystic" Name of D. N..... 339
Brahman Customs.......... 341
A Letter through Babajee......343

VII. —The Gebhards.—Ernst Schutze.—Mohini.—Damodar.—Elliott Coues.— Anna Kingsford.—Eglinton

LETTERS CLXXX-CXCIV 345/362
Babajee's Influence 347
The Handwriting Expert's Testimony.....349
H. P. B.'s Health 351
How Hume received Letters 353
Damodar is indignant 355
Elliott Coues and H. P. B 357
Anna Kingsford and K. H...... 359
Puja made to a personal God 361

VIII. —Mahatma Letters
LETTERS CXCV-CCVIII 363/366
Relative and Absolute Truth 365

APPENDIXES

I. —*Death.* By Eliphas Levi. With Marginal Notes of K. H .... 369—375
II. —*Cosmological Notes.* From A. P. Sinnett's MS. Book ....376—386
III. —*Cures effected by Col. Olcott in Calcutta by Mesmeric Passes* ...... 387—389

INDEX 391—404

A Typical Specimen of Mme. Blavatsky's Handwriting

gush & rot. Mohini never
said to Hergen anything of the
kind about myself or Masters
Hergen has confessed that he
misunderstood him; and then
accused Arthur of having told
him about me the same!!
Mohini is just the same, I find,
only he is raised one step higher.
And now he will never speak
openly about the Masters. He is
very much against [illegible], who
is creating mischief at [illegible]
to every sq. inch.
Lord Ford wants to come & see
me & (please keep it confidential
Mrs. Anna Kingsford !! Wants to
come & see me & asks me more at least
to place her in communication with
the Masters !!!!!!!!
I feel unable to do justice to my
feelings! Love to [illegible]
yours truly
HPB

Section I

THE LETTERS OF H. P. BLAVATSKY

". . . It was thy patience that in the waste attended still thy step, and saved MY friend for better days. What cannot patience do. ......A great design is seldom snatched at once, 'tis PATIENCE heaves it on ......"—K. H.

—•— 3 —•—

LETTER No. I

MY DEAR BOSS,

Going away to-morrow—THANKS to FATE!! The Disinherited tells me you are living in a damp place and that you will suffer from it. Do you live in a tent? Mr. Hume asks me to enclose this slip from the C. *and* M. Sewer for you. Did you receive Pce Dondoukof's letter to me. M. wants me to tell you to show it to as many of your French speaking friends and my enemies as you possibly can, and to show it to Mr. Ratigan also. He says he will *impress you what to do*. Does he want to develop you into a *Mejium*? My boil aches fearfully yet I tell you I am a she Job!

My love to Mr. Tyrrell and Struit—or how do you spell his name? My best regards to Mrs. and Mr. Patterson.

Your orphaned friend and -- ?
H. P. B.

Just received your 20 Rupees. Oh Pioneer—protector of the "up-a-tree"occultists!

LETTER No. II **I**

March 25th.

MY DEAR MR. SINNETT,

You are right. *All* or *nothing* is their motto. And why should you subject yourself to daily torture? K. H. will correspond with you the same as he does now if it is all you want.

The "Vega"? Not Nordenskiold's Vega that went North Pole and passed through Siberia but Eglinton's Vega on which he sailed for England. By this time and as I write [to] you know all, since you received this morning Mrs. Gordon's telegram about her having

had a letter from Eglinton dropon her nose last night, with remarks from the Bosses and my humble self.Last night between 8 and 9 evening I received two letters from Eglinton

I There is a communication from K. H. written across the lines of H. P. B.'s letter. This appears here in bold type.—ED.

direct in the presence of 7 witnesses from the *roof*. One was for me, the other for Mrs. Gordon. He asked me to send it over to her *in* a *natural way*, but K. H. wanted me to send it off *immediately* and I did so. The letter from E. and my two visiting cards which I wrote before my guests last night at 8 ½ and the Boss' remarks were all at Howra in a few seconds. That's all. "Only that and nothing more."

K. H. says he saw Eglinton and secured him. Now remains to be seen *what kind* of "guides" E. will hook on K. H.

I do not feel well. I am sick, bilious, dyspeptic and feel mad with the whole universe. I do not know *how* I can go to Madras with such a heat.

My love to dear Bossess. If I but knew to write as she does I would be a happy woman.

Yours in moonshine
H. P. BLAVATSKY.

The new "*guide*" has meanwhile a few words to say to you. If you care anything about our *future relations*, then, you better try to make your friend and colleague Mr. Hume give up his insane idea of going to Tibet. Does he really think that *unless we allow it*, he, or an army of Pelings will be enabled to hunt us out, or bring back news, that we are, after all, but a "moonshine" as she calls it. Madman is that man who imagines that even the British Govt: is strong and rich enough and powerful enough to help him in carrying out his insane plan! Those whom we desire to know us will find us at the very frontiers. Those who have set against themselves the Chohans as he has—would not find us were they to go L'hassa with an army. His carrying out the plan will be the signal for an absolute separation between your world and ours. His idea of applying to the Govt: for permission to go to Tibet is ridiculous. He will encounter dangers at every step and—will not even hear the remotest tidings about ourselves or our whereabouts. Last night a letter was to be carried to him as well as to Mrs. Gordon. The Chohan *forbid* it. You are warned, good friend—act accordingly.

K. H.

LETTER No. III

Postcard addressed to A. P. Sinnett Esq.

TENDRIL, SIMLA,
Aug. 9.

Savez-vous quel jour votre article *Indo-British India* a ete publie? Le Sept. Et savez-vous, que vous avez trouve *un ami pour la vie* dans Morya? Ces quelques bonnes paroles prononcies

pour la premiere fois dans *le* Pioneer. Vous feront plus de bien que tout ce que vous avez fait jusqu'ici. Je ne comprenais pas *pourquoi* il montrait tant d'anxiete de vous envoyer son portrait. Je comprends tant maintenant.

I send you to-day the proofs of the *two letters*. Please send them back *as soon as possible.*

Yours in Indo-British India,
H. P. B. MULLIGAN.

LETTER No. IV

Ordered by My Boss to tell Sinnett, Esq., the following: --

1. Not to lose the opportunity to night of acquainting R. S. with *every detail* of the situation he can think of, whether relating to the Society or his projected matrimonial ideas.

2. To insist upon having a true copy of the hitherto written sketches of Cosmogony with the Tibetan words, *M.'s* notes etc. H. P. B. is also ordered to have one, as she has to know thoroughly what Mr. Hume has noted and how much he has elaborated of the explanations. Otherwise when the reaction comes and Mr. Hume begins studying once more—either Mr. Sinnett nor H. P. B. will be *au courant* of his thoughts; and he will begin once more abusing—like the quartette of musicians in Aesop's fable—the *instruments* on which he does not know to play.

3. Mr. Sinnett is advised, once he is in Allahabad, to announce the formation of the Allahabad Society, calling it "The Anglo Indian Investigation (Theosophical) Society" or some such name which would not jar upon the nerves of the unbelieving community. Let it be distinct from the other Branch in Allahabad called the "Prayaga Theos. Society"

though the Hindus in it might be very useful to Mr. Sinnett and he will find wonderful *mesmeric* subjects in it, if he but searches.

4. Mr. Sinnett is advised by M. to make a special duty to prevent his little son being made to eat meat—not even fowls, and to write so to Mrs. Sinnett. Once the Mother has placed the child under K. H.'s protection let her see nothing pollutes his nature. The child may become a powerful engine for good in a near future. Let him be trained as *his own nature* suggests it.

5. Mr. S. is reminded to telegraph O. not to answer one word to M. Hume until he receives a letter from Mr. Sinnett.

6. Mr. S. is advised, now that he will be alone, to put himself in communication through Adytyarum B. with some Hindu mystics, not for the sake of philosophy but to find out what mental phenomena can be produced. At the *Mela* there is a number of such visiting the town.

7. Whenever he feels like writing or needs M. advice, Mr. Sinnett is invited to do so without hesitation. M. will *always* answer him, not only for K. H.'s sake but his own sake, as Mr. S. has proved that even an Anglo-Indian can have the true S SPARK in him, which no amount of brandy and soda and other stuff can extinguish and which will occasionally glitter out and very brightly.

It was my wish that she should read the letter to Fern last night. You can also show and read it to R. S. if you like. All of the above is correct.

Yours, M.

LETTER No. V

Written Nov. 2nd, Lahore*, 1880.*

DEAR BOSS,

I am afraid I begin a task above my strength. But if I do not yet peg out I am determined to fight my way through and never leave one chance to my enemies to bother me. This is why I begged you to publish a few words in reply to a stupid and vile insinuation (and far better if it could be done in the shape of three or four lines in the *Pioneer* 1st page).

In *Bombay Gazette* Nov. 6 it is said that "A correspondent of the *Englishman* throws another ray of light upon the occultism at Simla. He says: In all the correspondence about the T.S. I do not think it has yet been mentioned that Mme B. is the correspondent of a Russian newspaper. A series of letters have appeared in the *Anti-English* newspaper the *Moscow Gazette* . . . purporting to be written from India by a lady member of the T.S. who signs herself Ruddha-Bai. The letters are headed "from the caves and forest-valleys of India." The writer could not well have been other than Mme B. The snake tiger of India enchanted stories narrated in those letters are entirely theosophical and steeped in occultism."

To this it is that I answered a few lines remarking that the only light which this fact (of my being the correspondent of a Russian newspaper however *Anti-English*) -- could ever throw upon the Simla phenomena was that of the possibility of some new hallucination on the part of the Govt. of India—perhaps a suspicion that it was the secret Russian political spies who were my *confederates*. That I never made a secret of my being a correspondent for the Russian newspapers none of which ever was but Anti-English (I would like to find one which is not!) or writing under the nom de plume of Radha Bai. And that so little was it a secret that in my last letter to the Russian papers

from Simla it was from some of the officials themselves that I got the needed information etc. (You know about Ramchundra.)

This it was I sent to you fervently begging you to print it, for I was anxious to break the head of at least one of my idiotic enemies. To this K.H. remarked that it was far better if I should let you write a few words as an editorial remark upon the foolish para: (above cited). I said – no. I knew you did not like to be asked to write, besides my writing would be better and more appropriate. So I sent to you this. But it appears that he need have his own way. For how could my letter be lost otherwise? It was Mah. K. H. who played some trick of his only because he is wise and strong and healthy and I foolish and now weak and sick. I do not hold it as friendly on his part. If I am so useless and foolish why don't they annihilate me? The doctor (Laurie) won't permit me to start tomorrow. He advises me though to change locality. Strong nervous disease, fever and etc. he says. Oh I have enough of this old carcase!

Love to both of you
Yours quand meme
H. P. BLAVATSKY.

Spirit is strong but flesh is weak; so weak sometimes that it even overpowers the strong spirit "which knows all truth." And now, having almost shaken off its control this poor

body raves. Since even I am not above suspicion in her sight, you can hardly be too indulgent or use too many precautions until this dangerous nervous crisis is passed. It was brought on by a series of unmerited insults (which of course such men as you and Col. Olcott would not have even noticed but which none the less put her to the torture) and can be cured only by rest and peace of mind. If you are ever to learn any lesson about man's duality and the possibility through occult science of awakening from its dormant state to an independent existence the invisible but real I am, seize this chance. Observe and learn. It is cases like this which puzzle the biologist and physiologist. But as soon [as] one learns this duality all becomes as clear as day. I am sorry to say I can now only act thro' her upon very rare occasions and under the greatest precautions. Mr. Hume's letter to her, a letter full of suspicion and benevolent insult – proved the "one drop too much." Her Punjab fever—once the typhoid symptom removed is no worse in itself than many a European has passed through; while I may tell you now that the crisis is over—her reason as well as her life were in peril on Saturday night. As for myself you must always believe me your true and sincere friend.

KOOT HOOMI LAL SINGH.

LETTER No. VI

Tuesday Something.

Your two MSS. received. Well the readers will be stuffed this time and no mistake—with occult doctrine. Mr. Sinnett A.P.'s article, two letters 1 & 2 numbers, Mr. Hume A.O.'s Fragments 11 columns!!! Oxley's trans-spookian elucubration -- 8 col!!!!! A criticism upon your Review by Maitland and Mrs. Kingsford—etc. etc. And finally a criticism upon Col. O.'s lecture "Is electricity Force or Matter" and an answer by Ma. K. H.—who is becoming a *true penny-a-liner*, a *proof reader* through astral light and what not. Only he is in a very sulky mood just now and I think I know why. Well I do not blame him. I would have stood on my head long ago to have my efforts and services *thusly* recognized.

Now what are you at with my irrepressible Boss? Three days ago he puts up an appearance so unexpectedly that I thought the mountain had tumbled on my head, and *blows me up* (!!) for not having sent you his portrait! Now what the devil have I to do with that? Olcott gave his crayon portrait to the photographer a month before leaving Bombay; and am I to be held responsible for the photographer's sins likewise? I like that! I sent for it and got one with the greatest difficulty and he stood over my soul until I had packed and wrapped it up and addressed it to you. Too much love and fondling spoils the children's temper. Won't they catch it both—your Tibetan Orestes and his Pylades for cuddling you like two fools! And won't I be glad of it. You bet my father's daughter is right, and that the Chohan will snuff them nicely some day for all this. Now what do you want with his

portrait? And it does not look at all like him, since he never wears now his white *puggery*, but simply sticks a yellow saucer on the top of his head like K. H. All this is vexation of spirit and vanity and nothing else. You better ask the Chohan to favour you with *his* picture, and then see how amiable he looks every Sunday morning.

I feel I am dying. Now are *you* satisfied? The heat and this working 26 hours out of the 24 is killing me. My head swims, my sight is becoming dim and I am sure I will drop some day on my writing and be a corpse before the T.S. says *boo*. Well I don't care. And why the deuce should I? Nothing left for me here; then better become a spook at once and come back to pinch my enemies noses. I will send you your proof. Last night K. H. said that both you and Mr. Hume wrote about an identical thing and in an *identical* language he says about the fate of the suicides etc. Better look into it. But then again K. H.

—•— 9 K. H.'s CORRESPONDENCE —•—

with his criminal indulgence says it is better that Mr. Hume should cut it out of his *Fragments*, since it is 11 col. and yours only about 7 (the two). As soon as ready I will send you your proofs. I had no time to read them but it must be all right since K.H. says it is. But then, he will find good even the things you throw into your waste basket. I am losing my faith in him. Good bye,

H. P. B.

(*that was*)

You need not trouble about asking me to forward your enclosed letters to K. H. He is a better hand in eliminating his correspondence from within closed envelopes than a Russian official in the Secret Police Dept. I found but *your* letter *to me*. He need not fear my curiosity. Your correspondence interests me very little and I have enough to read my own letters, which I heartily wish went down the hottest place the missionaries can think of. As you may love flattery now that K. H. stuffs you with it, you may perhaps like to read the opinion people have (Hindus) of your "Church Goers."

LETTER No. VII

SAHARANPUR.

Arrived last night, no, -- yesterday morning (it is Scott who came last night from Mooltan). Fisher and Williams met me, and are anxious to join. Last night dined with Mrs. and Mr. Fisher at their house and stopped till 1'OC. after midnight. Today will pass the whole day with Williams at his house and tomorrow morning will start for Dehradun with Scott.

Why do you call me lazy? Why do you reproach me with being silent and not writing? Why do you calumniate me and say I swear? I do not. I wrote to you the sweetest and most refined letter and got no answer from you for a fortnight. Saw "the Boss." Of course I did. But how can I repeat you all he said since it is difficult for me to write a sane letter and you do not patronise insane ones. There never was a genius but was cracked. And I am a "genius"—so Williams says at least. And now I did not hear or see or smell the Boss for three days. He must have prigged your letter though for I see he knows what you do. How many times did you write to him? he is very cross—at least was when I last saw him at Lahore. Called me a lunatic also for wanting to say my mind to the editor of the C. and M. Sewer. The latter came out again not with a libellous

but a most stupid impertinent letter. Well I will not die happy unless I see him horsewhipped by someone, and there are several Englishmen who want to do it. What can I say about your initiating the Fellows immediately? Of course you ought to initiate them and send their applications to me, not to Olcott for I represent him now here. He is at Tinevelly with 50 Buddhist priests and creating a big sensation. As soon as I see the *Boss* I will ask his permission. But where the deuce is *my* Boss? Since he blew me up, I did not see him. I guess he must be roosting somewhere near our K. H. Mr. Hume? Why Mr. Hume never said a word about the "Brothers" since you left except to sneer at them once or twice. He said to me before leaving: "In a week I will have done my work of 'Stray Feathers' and I must receive a MS. from Morya if he wants me to go on." That's all and now there's Mr. Williams after me to take me away. The Disinherited wants to write to you he says—if you permit him—through Damodar. The Boss said something about going to see Damodar. But D ----does not say a word.

Well goodbye I will write or try to write a more detailed and sane letter from Dehra.

Yours in Jesus,
H. P. BLAVATSKY.

LETTER No. VIII

DEHRA,

Thursday.

MY DEAR *Sub* BOSS,

I proposed remaining here till Monday when suddenly this morning at dawn, I received orders to move onward on Saturday morning the 12th and be Meerut Sunday. *Orders* are no joke, so I obey and can do no better.

What possessed you to write to me as if I was coming decidedly to Allahabad? How can I come when I have to pass through Baroda and now I am more in the dark than ever. You do not write to me a word about Padshah. I was not aware he had already gone to Lucknow, and now I received a telegram from there asking for a *Charter*. I sent him one and remained perplexed. There are about 17 Fellows I hear, to be initiated at Bareilly, Fellows who joined long ago but are yet unbaptised unto the Holy Ghost. Therefore, I know not whether I have to go to Bareilly or not, whether I have to go to Lucknow or not, whether I will go *this* or *that* way to Bombay. Quien Sabe? It all depends on my boss's whims; and I verily believe that notwithstanding his youthful appearance he becomes old and is

—•— 11 THE LAMAS OF TOLING —•—

falling into his dotage (with all respect due to him). You think me incapable of ever making up my mind; you are regarding me as quasi insane. And what can I do? How can I say I go there or elsewhere, when at the eleventh hour he usually puts in an appearance and changes all my plans—as in the Lahore case. And [what] I should go to Allahabad for? What help can I give you? None. If I go to you then must I give up Baroda—unless you can find a way for me to go there from Allahd without returning back to Toondla or Delhi which would be a fearful expense. Write me to Meerut. If you answer immediately there, it will find me there. Address care of Babu Baldeo Prasad F.T.S. Headmaster Government Normal School.

There's Church, the Collector, and his wife (old Griffith's spoon) here with Scott, and of all the foul-tongued, wicked, slandering, wicked women—she is the queen. Speak of me, occasionally uttering improper things owing to my natural innocence and imperfect knowledge of English. She tells things that made the root of my hair turn red and burn with shame! With one wag of her tongue she dishonours any woman with the greatest unconcern possible. Why she is a friend of Mrs. Patterson's. We have a new Fellow, a Capt. Banon of the 39th of Gwalior. He is a great scholar, knows Sanskrit and other languages. A political officer. He is anxious to know you and be initiated by you and so Scott writes him a letter of introduction to you. He will come on purpose to Allahabad. He writes in his letter to Scott "I shall probably go to Gungotree next summer. There is a grand monastery at Toling where the head Lamas have great occult powers." Toling is where K. H. was when he first wrote to you. But there are only *chelas* of the first degree there and I doubt whether they would tell or show him anything. However, it is a good thing if he goes there.

Thanks for what you did for us with the "Englishman." It's a skunk of a sewer like the *C. and M. Gazette* and a first cousin to it. What do you think Hume did? He ordered 200 Copies of *Rules* with the seal on the top and now when they sent him the bill Rs. 4 he refused to pay it, saying, *that as it cost us nothing* he would not pay for it. Well, *I will*, and surely I will not cry for 4 rupees poor as I am. But to say that the *Rules* "cost us nothing" is good. Why the *Rules* ordered and paid by Tookaram Tatia are without the seal and quite different from these. So also he ordered first a hundred and fifty and then 500 copies of the *Fragments of Occult Truth*, saying he would take 200. Then he went down (before your departure) to 100; then when I was going away he said that he thought "a dozen would do." Now why in the name of wonder did he lead us into this unnecessary

expense? Of course they can be sold at 4 annas but it will take a year or more and the printer has to be paid. I wanted and would have never ordered more than 100. Well, I won't say a word of course; only I will be more prudent in future. He is positively an extraordinary man: ready to throw thousands for a whim and when it is cooled off, "se faisant tirer par les cheveux" for a few rupees.

The poor *Disinherited* is very sick. He fell down a cud and nearly broke both his legs. Had it not been for another chela with him who had time and the presence of mind of doing what was needed to *arrest him in the fall* he would have broken himself to pieces down an abyss of 2,800 feet—*a* pic! M. says it is a fiendish "Red Cap" who did it; who caught the boy off his guard for an instant and positively took advantage of it in a wink; that he roamed for weeks around the house where there is no adept now but only three *chelas* and a woman. Of course the D. will soon be better but it is one more proof that even a *chela* and of the 1st degree can be off his guard sometimes and that accidents will happen in the best regulated families. Enclosed please find another proof of the high virtues of our Christian brethren. I send you the cover only, the contents consisting of the infamous *Saturday Review* article and another of last year from the
N. Y. Times. Olcott's portion of a letter will explain to you the thing.

I'll write from Meerut if I have time. Did my boss write to you why?

Yours in Jesus,
H. P. B.
nee HAHN VON ROTTENSTERN—HAHN.
d---- it.

Ross Scott sends his love. I wish you heard Mrs. Collector Church swear!!

LETTER No. IX

MEERUT,
14th.

Your telegram just received. Now what does that mean? I knew it was coming for M. hinted already that I would have to give up Baroda this trip and go there from Bombay. But why, in the name of mischief does he want me at Allahabad is more than I can make out. I can't go to-morrow at any rate. I have to go to Bareilly first, as there [are] 11 theosophists to be initiated and they have been making preparation to receive me. And I have promised to the *Meerutians* to remain here till

tomorrow night, as there are Delhi men who come from Delhi on purpose to see me. I can't disappoint them, and I don't suppose the Boss would want me to do such an insulting thing as to disappoint them all. I neither saw nor felt HIM for the last 48 hours. What ails him I know not. Why should he not tell me *direct* that he wanted me to go [to] you; and what business had he to go and make you an intermediary just as if I do so sooner for you than for him! He knows I am but a SLAVE and that he has the right to order me about without consulting my taste or desire. Very funny. Well, well, I *will* come. I'll telegraph you whether it will be on the 18th or 19th.

Yours,
H. P. B.

LETTER No. X

Various Letters and Notes sent by
A. P. SINNETT
to
A. O. HUME

May - June 1882 Bombay - Simla.
To be read in order as arranged to be intelligible.

MY DEAR HUME,

Herewith are sundry letters that it seems desirable for you to see. A few days ago I received the annexed from Damodar.

LETTER No. XA

PUBLICATION OFFICE OF THE "THEOSOPHIST,"
BREACH CANDY, BOMBAY, INDIA,
5th June, 1882.

A. P. SINNETT ESQ.,
ED. "PIONEER"
SIMLA.

MY DEAR SIR,

When Mme Blavatsky left for Calcutta she left with me (March 30th) a letter for Mr. O'Conor with instructions to forward it to the addressee during the first week of June, if not otherwise ordered. I was accordingly to forward it by to-morrow's mail but I have just been ordered to forward it to you. I therefore enclose it to you now. Please excuse haste—no time to lose—the mail is about to close.

I hope you have received the two telegrams.

Yours
DAMODAR K. M.

The enclosure was a fastened up envelope addressed to O'Conor. I telegraphed to know what I was to do with it. Then I was told to open, read and then destroy it. Afterwards however you will see that I get permission to show it to you. This is the letter: --

LETTER No. XB

H. P. B. *Corresponding Secretary of the* T.S.A.S.

BOMBAY,
March 30.

MY DEAR MR. O'CONOR,

Your letter reaching me the same day that it was written by you, namely—March 24, did not surprise me in the least. But here I am brooding over it for a whole week. Shall I answer it now, or shall I not. If I do, there will be a great outcry about the phenomenon at first, and then the usual compliments of "fraud"—"imposture"—"humbug"—"confederacy." Now, as you are a F.T.S. though not one of the most active, I regret to say, I do not want to lose you through sheer disgust. My best friends are wavering at the present moment between the "to be, or not to be," between "Is *she* or is *she not* a fraud?" So that I

rather wait for the appearance of "Hints on Esoteric Theosophy" which Mr. Hume is preparing to publish and see how the wind blows. If it is favourable—all right; if not—you will never receive this letter. I go to-morrow through Allababad to Calcutta where Mrs. Gordon has already received her letter from Eglinton. I merely write to her—"Is Mr. O'Conor, our F.T.S., a passenger on board the 'Vega?' I did not know he was gone." I'll see what she answers. Then, when at Calcutta, I may tell her what Koothoomi said to me, namely—how he laughed at your persisting to put a cabalistic sign on Mr. Eglinton's envelope, and at your disgust when it was destroyed and what you *thought* of all this. Not very complimentary anyhow. Well, however, there was no fraud that time, though you may believe to the contrary I will tell her many things *but not a word of your letter to me* for I want to test "Ernest" myself. I leave Bombay and this letter in the hands of Guala K. Deb. with orders that if he does not receive from me orders to the contrary that he should forward this letter to its address in the first days of June. When you receive it—if you do—I will watch and see what you think of all this, and then—tell of it when I see you.

No; I did not receive your letter at the same time as that for Mrs. Gordon but an hour later, in the presence of two theosophists.

I hope your little girl has not forgotten her pretty little "d—d" expression she used when she fell over the threshold. Well may

our Lord Buddha's glory shine upon you and yours. N'oubliez pas une vieille amie.

Your's
H. P. BLAVATSKY.

P.S. Of course I do not expect you to believe my story; but I want to watch the developments anyhow. What a *fraud* all round, mon doux Jesus!

Note by A. P. Sinnett on preceding and following letters.

Of course it is exasperating in the highest degree that this letter was not sent at the time it was written. Common sense would have dictated that it should have been sent through one of us, but to bottle it up in this way was simply conduct of a piece with so much else that is extraordinary not only on the part of the O.L. but even on that of their lordships, who seem to take an infinitude of trouble sometimes to provoke suspicions on the part of people half inclined to believe. That may be all right in one way: they may be anxious to turn away half-hearted inquirers, but then so much they do *seems* as if done for the sake of conveniencing the outsider!

But we can talk of this another time.

Last night I received from the Old Lady the next letter, in answer to one of mine enclosing a bit from Mr. Scott's letter and O'Conor's which you asked me to send on at the time we first heard of the letter from O'Conor.

LETTER No. XC

SECRETARY'S OFFICE OF THE THEOSOPHICAL SOCIETY,
BREACH CANDY, BOMBAY, INDIA,
Thursday, 8th *May*, 1882.

MY DEAR BOSS,

Just arrived home by the express train from Madras whence we started on Tuesday night—and the first letter I receive is yours with the agreeable enclosure from Mrs. Scott and Mr. O'Conor. Well, I can't say it was precisely a thunder-bolt (the news that Ross Scott *suspected* me). I had anticipated it for over four months—in short since February. She owes her husband *to the Brothers and me*. What more natural than that she should traduce both the "Brothers" and myself! She is afraid in her little petty jealousy lest they or I should retain our hold upon her husband – hence the policy—*des finesses comme de fil blanc*! M. defined and foretold the situation four months since, one fortnight after his last letter to R. Scott. His very marriage was to serve a lesson hereafter for both of us, to show how human nature was variable. When I bothered them repeatedly to make R. Scott happy to cure him of his leg, I was told to provide him with a wife—"Miss Hume would do first rate for him"—and then said K. H. – "if he proves faithful and true and the influence of his wife leaves him unshaken in his beliefs and true to his old friends then we will attend to his leg." *Six months Probation*

was allowed to Scott. Only *six months*—though he knew it not—and now behold the fruit! Did not M. write to him before his marriage that he *would* not correspond with him *until after his marriage* for reasons he could not tell him and which he did not divulge, even to me until their departure from here Jan. 12th. But, after dropping on Scott's nose during dinner that letter of his (from M. in which he calls him "faithful throughout") M. told me a few days later that it was the last letter Scott would ever receive from him, and a *month later* that Scott had been *tested* and found *shaky*. As to K. H. so far back as at Simla he asked me once the question, whether I would be willing to sacrifice Scott's friendship – (until then a *real genuine* friendship) if thereby I could secure his happiness, *get him a good wife* and see his leg cured? I hesitated at first, but only for one second and answered from the bottom of my heart—"Yes, I am ready; for he is young and full of life and I—I am old and will not last long. Let him then he happy. "Very well" said K. H. "*Be it so*." And now it has come to pass.

I do not know how much or in what Scott suspects me. Suffice *that he does*. Suffice that a drop of gall has fallen into the pure waters of our mutual friendship (forgive the stupidly poetic metaphor) -- to poison them for ever. I only feel a sincere sorrow for the poor young man; for now – THEY WILL NOT CURE HIS LEG *as they would otherwise* had

he remained true to the cause only for one year, but for six months! And Mrs. Gordon's prophecy is fulfilled. She is a true medium—tell her so.

As for O'Conor's letter it is such a stupid transparent thing for me that it is not worth talking about. I did receive his letter *one hour later* than E.'s for Mrs. Gordon; and with it orders to do about it as I liked, to either answer it or not but *to hold my tongue* as to the fact of my having received it until further developments. I left it with Damodar and Deb on March 30th with instructions. And to prove it *to you* -- (about others I do not care) let me, my dear Boss, set your heart at ease. I happened to write to you about this O'Conor's letter on Friday -- (at Madras) the Disinherited having advised me to do so. I sent my letter Friday. On Saturday, at 1:35 p.m. I received your telegram with your enquiry about O'Conor's letter. I answered as I *was ordered* and wrote to you that I should telegraph to Damodar in whose possession I left my answer to O'Conor to send it to you immediately. I sent the telegram on Saturday evening, but whether sent or not that night, it reached Damodar but Sunday when it was too late to send you a *registered* letter as he always does. Well, he sent it on Monday and you must have received it. Do not send it to O'Conor. I will have nothing to do with Mrs. Scott's

—•— 17 "CONFEDERATE" DAMODAR —•—

friends now. I will have no more tests, no more insults, no more humiliation and explanation. Tear it after showing it to Mr. Hume. You are at liberty to show him also this letter. If your friends and sceptics will insist that, after receiving your telegram of enquiry I had time between Saturday and Monday to send to my "confederate" Damodar instructions, well show them the telegram he received from me on Sunday. This will prove, at least, that he had O'Conor's answer in his possession ever since March. And if it does not prove it well—

Qu'ils aillent se promener
Qu'ils aillent tous au diable

for what I care!

My love to dear Bossess. When does she or you think of going *back on me and the Brothers*? Methinks I hear the cock crowing........I hope I will not hear him crow thrice, O Peter, for *your own* not *my* sake.

Yours for ever in all the bitterness of my heart,
H. P. BLAVATSKY.

Yes; show this to Mr. Hume by all means. His is a family which has brought me luck ever since I crossed their threshold. Perhaps by this time Mrs. Minnie Scott will have remembered that it was *she herself* who gave me that *last brooch*? I would not wonder.

LETTER No. XD

To Malabar Hill	From Madras St. Thome
To Damodar K. Mavalankar c/o Theosophical Society Breach Candy	From H. P. Blavatsky

Letter to Oconor
given you March
thirty send Sinnett.

By Malabar Hill: 4-6-82.

LETTER No. XE

Poor Old Lady! I shall come up and see you to-morrow afternoon.

Yrs.
A. P. SINNETT.

LETTER No. XI

BARODA,
June 20.

MY DEAR BOSS,

I got your second letter of June 13 with traces of the bitter tears shed upon the paper, and it is this letter I mean to answer before proceeding to talk business. We will leave aside the "coarse fibered" one, as you call Scott—this course fiberness is *not* what would ever trouble *me*, but it is the thought that he has himself through his own fault lost all chances of recovery and protection. Yet I feel as much friendship and affection for him as I did heretofore. I no more accuse him of having fallen a prey to an evil influence than I would were he to catch the small pox by showing devotional care to his wife (unworthy of it as she may be) when she was afflicted with the disease. *He will repent*, mark my word, and when I come to Bombay I will send you something that will make you change your opinion of him.

But it is something else that troubles me on *your* account and this is a twofold matter. 1st your obstinate, determined plan of taking the public in general and the Anglo-Indians in particular into the confidence of every phenomenon that takes place; and 2nd your entirely mistaken position, and preeminently antagonistic attitude towards those who *rule the destinies as yet of both K. H. and M.*

Maybe I am now speaking *under inspiration* and you better not pooh-pooh my advice. First then, and concerning the first question: I most *decidedly, emphatically* and *uncompromisingly* kick against your eternal desire to do everything I do (in the way of stupid phenomena) with an eye to public enlightenment upon the subject. I DO NOT CARE ABOUT PUBLIC OPINION. I despise thoroughly and with all my heart Mrs. Grundy, and do not care a snap of my finger whether the Wm. Beresfords and the Hon. "What d'ye call them" think well or bad of me as regards the phenomena produced. I refuse to proselytise them at the expense of the little self-respect and dignity that my duty to *those beyond,* and to the Cause have left in me. I rather not convert them, wherever the Brothers' names are mixed up with a phenomenon. Their names have been sufficiently dragged in the mud; they have been misused and blasphemed against by all the penny-a-liners of India. Nowadays people call their dogs and cats by the name of "Koot-hoomi" and "the dear old lady" has become with the "Himalayan Brothers" a ousehold-caricature. Now, neither the "dear old lady" *per se*, nor K. H. and M.—less than all THEY—care about this mocking fiendishness; but we have others behind our backs who, on a general principle would rather not allow

—•— 19 PRESTIGE OF THE GREAT BROTHERHOOD —•—

names connected with the great Brotherhood to be besmeared in the eyes of the *native multitudes* (about the *Pelings* they do not care in the least). For over two years we fight you and I for this question; you have always insisted that without *the Brothers* there was no salvation for the T.S., that to take out their names from the concern was like throwing out the part of the Prince of Denmark from *Hamlet* and—you were wrong. You may insist till doomsday that you were and are right, I will always dispute the point, for I know what I am talking about and I know my actors behind the scenery, while *you do not*. Therefore, whenever I can avoid giving the public a bone to pick over my and the Brothers'! heads, I will do so.

O'Conor's letter was not bargained for, and no one expected it. O'Conor—had I sent him an immediate reply—would have but sneered, even while believing it and would have attributed it at best to *mediumship*, to the sweet "Ernest" & Co., and that is what I will NEVER consent to. If, after seeing *what he has seen* R. Scott, the best, the most honest and sincere of men, turns round against the Brothers and abuses and now and then even *disbelieves* entirely their existence, what could I ever expect from a land leaguer, -- a friend of Miss Minnie Hume Scott!! Oh do, "shut up"!; excusing myself for my rude "coarse

fibered" expression. You know I love and respect you above all other Englishmen in India. I love you personally for what you have done for me, and I respect you for your firm, fearless and independent attitude in fighting for the Brothers and the Society. But there is that unreasonable, most dangerous feature in you which is liable some day to *ruin all* irretrievably and that is that *thirst* of throwing that which is holy to the dogs and scatter pearls before swine, and the utterly fatal idea, that you can ever bring the CHIEFS—beyond—to your way of thinking and writing. Hundred times have I told you and, even K. H. has hinted at that in his letters to you, that, notwithstanding all his personal regard for you, at the first motion of the Chohan's finger he would vanish out of your reach for ever and ever: *you would never hear of him so long as you lived*. How mistaken is your notion that there can be no Theos. Soc. without showing the Brothers "like a red rag before a bull's face" as *they* express it—will be proved to you in the forthcoming *Supplement* of the *Theosophist*. If its contents will not show to you the real practical good the Society is doing—every *Brother put aside*—for the Natives, (and remember, this is the main object of K. H. and M.) then nothing will.

No. 2. "All this testing and probation business" . . . Well, suppose it is "so repulsive to the straight forward European natures" (you might, perhaps, not identify so thoroughly

all European natures with *your* nature and thus be nearer to truth), suppose it is, can you help it? And do K. H.'s and M.'s *chiefs* care for your or even *my* kicking? Is it they who ever tried to fight *their* way to *you*, or is it you who went after them? Did they ever encourage you or any one else? Did they ever show the slightest favour even to Olcott—their humble, submissive, patient, never murmuring slave? It is a "*to be*, or *not* to be"—for you. You have either to accept them *as they are* or else—leave them. It is [as] though you lectured the peak of Mount Everest, for its coldness and ruggedness. Such ideas and complaints as expressed in your letter to me will not shorten the distance between you and K. H. but rather widen the gulf. You *are* "surrounded by meshes of tests and probations wrapped in invisible threads"—you may bet your life on it. Well, why don't you make an effort and disentangle yourself by a supreme effort? Break them, *it is very easy*—only with them you will break the thread that connects you with K. H. that's all. It is not at *his hands*, that you have to submit to the "loathsome" horror of being (*not*) probably (but for *a certainty*) on probation, for he himself may be said to be on *probation*—only a far higher and far more difficult one. The CHIEFS do not make any difference during the first years between "Englishmen of the better sort" and any other Englishman or native. In fact, their hearts are rather for the natives. They fear and mistrust (as a nation) the English nation, and in their eyes a Russian, a Frenchman, an Englishman or any other son of Christendom and civilisation is an object to be hardly, if ever trusted. And do you know who it is, who at the present moment is set the *deadliest* against you English theosophists among the *Shaberons*? An Englishman, my dear Boss, a countryman of yours, a victim of your British

laws and Mrs. Grundy; one who was once upon a time some forty years ago, a highly educated Squire, rich, and a Chief justice in his county, a Greek and Latin scholar. So

much --

permits me to say to you, and he is at my elbow—and who now is the deadliest enemy of civilisation and Christo-*star* as he calls Europe. It is he and not the Tibetan or Hindu born Shaberons who mistrusts the rulers of the "Eclectic T.S." and that's all I am allowed to tell you.

"And now choose ye, this day, oh sons of Israel" whether you will worship the gods of your fathers or the new god found by you in the Wilderness.

And to think that you have chosen for your unjust recriminations against their rules and statutes and their time honoured policy just the time when poor K. H. is negotiating as hard as

he can, permission to help the Eclectic in Mr. Hume's and your persons, and that of having Eglinton to *furnish power* without expanding their own! A nice diplomat you, my Boss. Then go and complain if you have the conscience to do so, when we receive instead of consent—REFUSAL. I wonder only, how it is possible that a man of your intellectual calibre should be unable to judge fairly and impartially of the situation. Is it *they* or *you* who want them? Is it you or they who cares for further intercourse? They may be, and, I have no doubt are quite alive to the good you can do the Eclectic and the Theosoph. Society proper. But you ought to know by this time that you will ever be useless to them personally, to their Fraternity. That you are not of the stuff they make the *chelas* with, and that, if you are allowed even a correspondence with K. H. it is absolutely out of regard *for him*, the best, the most promising of their candidates for Buddhaship or rather Boddhisatwaship; and that you make his work far more difficult and even endanger his personal position by such a contemptuous criticism upon their actions. But you are a true Englishman; and as you would treat a Burmah *politically*, imposing [on] it your will and interference, so you think you can treat *occult Tibet*—by interfering with its psychological internal policy. Well, you are arrogant and conceited as a nation, I must say, if you, one of the best of its sons do not seem to realize the utter uselessness of what you do, and to instinctively so to say, seek to bring to bear *even upon the Tibetan Adepts* the weight of your universal interference! I hope you will forgive me the rudeness of my remarks—*if* rudeness there is, which I hope not—for I speak with a view to your own good and fearing lest you should throw new difficulties in the way of your connection with K.H. and *my* "Boss".

Your question I cannot give to K. H. for I do not see him at all nowadays—hardly for a second or two sometimes and for that reason see as little of Djual Kul. But I have Tibetan MSS. just being translated for the *Theosophist* upon that question and I will make Deb write them out for you as soon as I return to Bombay. I cannot understand how you did not. ....I The remainder of this letter is missing.—ED.

LETTER No. XII

There's a love chit for you just received. I guess my Boss splits himself owing to Eglinton's *haut fait de magie* and explains as promised. Of course you would not believe me—if the card was such a "good imitation of my handwriting" and I am sure

Mr. C. C. M. must have strengthened your belief that it was some new fraud concocted between Mrs. Billing and myself. Well there's a letter from Mahatma K. H. also. All Mr. Massey's doings, was it not he, and he alone who proposed and had her elected as the only possible Saviour of the British Theos. Society? Well now thank him and keep her to turn all of you into a jelly. Of course she will wag you as her tail more than ever. I know it will end with a scandal. Well Olcott is coming and then you will have nolens volens to accept the decision of the "nominal" President. My boss gave him instructions and hurries him on.

Yours—but not Mrs. Kingsford's,

H. P. B.

LETTER No. XIII

21st July.

MY DEAR MR. SINNETT,

Consummatum est! Mail arrived and I was ordered by M. to open Massey's letter and to send it to you to read before forwarding it to Olcott. Fine finale! But what else could be expected with such a bigoted ass as Wyld at their head. My "atheism" and Olcott's were perfectly known to them for the last five years since they knew we were Buddhists. Pretext all that, and Divine or godly Wisdom is not "Wisdom of God." Well, what shall we do? It is on Massey and S. M. that the whole edifice rested. Massey—prejudiced against me as he is by three things he entirely misunderstands – can yet be won, but only by you and not even by Olcott—saith Boss. On S. M.—no use to count upon. Read his last "Spirit Teachings" in Light and tell me, whether a high disembodied Spirit will speak of St. Paul and even of the "Elementary Spirits"—a term coined by me in Isis, for shells, never used

but by us, since for ages and in the Kabalistic and Occult books in the West the term stood for Salamanders, Gnomes, etc. that which we call Elementals and in the existence of which no Spirist and S. M. less than they, believe. Read carefully p. 319 Light and tell me whether the dialogue between + [I] and S. M. is not a mental dialogue between himself and himself—his emotional self and his intellectual reasoning self. Massey says that S. M. declares the statement of + being a Brother "to be a downright, palpable absolute falsehood"—all right. But K. H. and M. and the old Chohan say that the + of his early mediumship is a Brother, and I will assert it over and over again on my death bed. But assuredly the + of then is not the + of today! Passons. No use quarrelling.

I This + designates Imperator, the "guide" of Stainton Moses.—ED.

—•— 23 STAINTON MOSES AND IMPERATOR —•—

Oh why did you ever have the unfortunate idea of writing to him what K. H. said! He was a theosophist, lukewarm still open to conviction then and now he is an *inveterate enemy of K. H.*; and you do not, cannot know how bitterly he laughs and scoffs at the very name of K. H.! It is he S. M. (as Mrs. B. writes me) who set all the Theos. Spirts who look up to him as an authority, a *leader*, against K. H. Well no use as you say to cry over spilt-milk.

I deceived him. C. C. Massey!! Yes, I "deceived" him as I have Scott and so many others by telling them the truth—though but a part of the *whole* truth for which I am not to be held responsible. But see what Massey says of K. H.'s visit to Eglinton. Oh my prophetic soul! How I did feel this. How right he is then Massey, and how fallen down must be our K. H. in their short-sighted estimation. K. H. laughs at this and so does M. They may indeed. But what shall *you* say to Massey? Shall you let him labour under this dreadful (dishonouring to all of us) impression that K. H. the brightest, best, purest of all the *Tchutuktus* actually went in his own person to see that conceited fool. He wrote to you (K. H.) several times on the subject. Is it possible that he should not have mentioned to you, given you an inkling to the truth? How he did laugh at Eglinton's conceit. How easy it is, he said to me, to show that the best medium in the world is as likely to become a subject to hallucination to *Maya*. Why Morya said only yesterday, that Stainton M., his "guardian" and guide + notwithstanding, could be made to mistake our *Poodi* (an Elemental spook) for Christ—if they wanted to. And that after that S. M. would bamboozle involuntarily the whole world of Spiritualists with his assurance that he *did* see Christ and that Mr. Jesus told him that, this and the other. Is Massey so blind as not to feel that K. H. in giving Egl. his "testimonials" only laughed at him? Is this K. H.'s usual style? Is this gush whose mocking tone was so strong that Olcott felt obliged to modify and let out half of it—when publishing it in the *Psychic Notes*, is this *gush* I say like what K. H. writes seriously. Why, fools of London, don't they see that there was a motive in all this? A

motive which will be shown in further combinations, and which may lead to the greatest blow that Spm. has ever received yet and to its partial destruction. Ask Eg.—it is *absolutely necessary*—why does K. H. look. Let some of our friends (Massey) put him the question, how is K. H. in appearance and judge by the portrait you have. Why Egl. shows Mengens K. H. He is putting Mengens in direct communication with K. H. and the "Illustrious" etc. And from elemental, mocking spooks he may come down to *old rags*—Mrs. Nichols white nightgown and her husband's

nightcap to make up K. H. Koothoomi tried without approaching Eg. personally to save him, for, as he says, he is a wonderfully powerful medium. But, he found out that the man though naturally honest enough, as soon as he was under control became a liar, a cheat, deceiving people wilfully and then forgetting all about it. He would submit to nothing; and K. H. who hoped that by bringing him to Simla he could do good to the Society, at least to the phenomenalists, stopped abruptly, for he found out that the power that he would have to use to keep clear of the Elementals and especially the Shells would be more, far more than he would be allowed to use for such a purpose. Yet Massey is right; and even Banon is right, for the high ideal that they had in their minds is broken and K. H. must appear to them as fallen down. Go to S. M.? and why? What good would it do? If one of our Brothers appeared to him during his normal state, then S. M. would take him for a liar, a calumniator, the spirit of a sorcerer who dared to contradict him in his knowledge of +. And if they went while S. M. was under control, then he would remember nothing and mix up and make things still worse. "He (S. M.) is too far gone" they say. "In Maya he lives, in Maya he will die, and in Maya he will pass a long period before his next rebirth." So let us drop it.

When Eg. was in England already, K. H. told me to do as E. asked me: to send him an obligation and application, and to Olcott's objection my Boss told him that E. would never be allowed to become a theosophist. And they have kept their word. All that has been done was done with a determined object and motive. I repeat to you the words of my Boss, and you may tell so to Massey. But aren't you going to defend your friendK. H.? Mr. Sinnett, will you be so ungrateful as to allow K. H. who has sacrificed more than you will ever know of, for the future of both of you and the Society, to be so spoken of by Massey? I am sure you will not—you cannot. Let the whole world revile and suspect me, let them call me names and dishonour the very ground I walk on—but let them not profane our Brothers names—and, oh gods, -- this is just what I expected! You see where it leads to, for them, the holy and the blessed to deal with you civilised, proud Pelings. And you would want them to come out publicly and throw their personalities to the dogs to rent them! I wish I were dead, before I found our K. H. so reviled! I wish they would turn all their rabid wrath upon me with my strong back, rather than to suffer what I do suffer now in the face of such a profanation. It is Mr. Hume's doubts and suspicions, his challenge to

Olcott that have led K. H. and M. to prove to him that it was the easiest thing in the world for them

to convince a medium of their existence. And see how many times have not you said that if only Mr. Hume could be made sure that K. H. and I were not identical, and that they really had powers and could exercise them far away from me then he would ask for nothing more. And now read his despairing letter to me. See—is he satisfied to let things go quietly and progressively? And is it reasonable of him to ask K. H. to give him at once, rightaway, the whole doctrine that it takes years to the adepts themselves to learn? And, since they will not give it to him then will the Eclectic go down and disappear as the British T.S. has. No Sir; human nature and especially Western, British nature is insatiable. Do what our Brothers may—I do not say you, since you seem to have forced yourself to become an exception—the other theosophists will never be satisfied. With every new concession they will clamour for more. Buss ---.

And now what shall we do? Read Massey's letter and Mr. Hume's and judge for yourself of the situation. And November is close at our heels. The British Theosophists have postponed their final decision until November—does this suggest nothing to your mind? In November comes the end of our Septenary and I see but little hope. The Chohan is there, and he is not to be propelled by any offerings. He is as stern and impassionate as Death itself.

Pardon me for this long letter but I never write unless there is strict necessity and—we are drowning. And believe me, that it would have been far better had our Brothers never been suggested anything or advised. K. H. is too good; too actively humane and kind yet, and it may be his ruin. He suffers—I know it—whenever he has to refuse you two, anything, and that you do not seem to understand that if he does so it is because there is no help for it—it lies outside of his power. Oh unlucky, unhappy day when I first consented to put you two in correspondence and he through his kindness, his divine charity, did not refuse my request! Better perish the Theosoph. Society and we two—Olcott and I—than that we should have been the means of so lowering in the public estimation the holy name of the Brotherhood!

Turning from the sublime to the ridiculous, behold C. C. M.'s letter in Light. See the shaft thrust by that once devoted, friendly hand. Well I have answered it in the Theosophist which comes out tomorrow. Your "letter of an A. I. T. to a London Theosophist" is splendid but it comes too late for this month. We printed it earlier this month. It will go in the next.

There's our salvation. To overflood the world with occult publications and our doctrines so far as allowable and so bring conviction to their hearts. K. H. and M. will help of course. But

will they be there to help after November? That is the question.

J. Kool says that the T.S. ought to be composed in London solely of mystics and not to allow in it one single biassed sectarian. Mrs. Kingsford, Maitland, Isabel de Steiger F.T.S., Miss F. Arundale F.T.S., Massey, Palmer, Thomas, and have Seers in it; then would the chelas be sent to develop them at every meeting, to train them, and that the effect would be visible. K. H. was so kind as to dictate to me last night nearly all of my answer to Massey. Send me back Massey's letter when done with it.

May our Karmas protect and save us.
Yours,
H. P. B.

LETTER No. XIV

August 4, 1882.

MY DEAR YOUNG BOSS,

And now you will catch it, and aren't I glad you will. You see truth is a dangerous thing to tell especially to seers inspired by John the Baptist and Hermes. In the paper addressed to the Theosophist (you will find it already announced in Light, by Maitland and Mrs. K.) you are called "your reviewer" (my, the Theosophist's reviewer) and my poor reviewer who is no masked stranger to the authors of the Perfect Way, is treated in a polite yet very rough way especially for his having left Christianity before he could understand its hidden esoteric beauty. Fuss, fuss. Then an interminable article from that blind bat W. Oxley—versus Subba Row, whom he calls a bigoted orthodox Brahmin!! He had three visits from K. H. "by astral form" he tells the public!!! and the philosophic doctrine therein propounded (in the article by K. H.) is hardly calculated to enlighten the poor mortals or strengthen their esteem for the powers of the Brothers. I was going to reject the MSS. but K. H. ordered me not to and D. K. just brought in a long foot note to be appended to the article which as it is given to me in a double copy I send to you as ordered. K. H. tells you to make alterations in it if you like it, and send them before the thing is printed. Well, as I say to Mr. Hume, it will be a coup de theatre when received in London. Your church goers nearly all distributed. Will send again what remains to American subscribers and to our fellows for judicious distribution. I have insisted that it

should be printed as you wanted it and not as Olcott had prearranged it in his Yankee pumpkin. I find that I am a far better business

woman than he is when left alone and not bossed by him. I sent Deb to the Bombay Gazette Press and had no difficulty in having it printed in such a way. I do not know what the bill will be, I think 15 rup. and I will pay it out of your Occult World sums—which sell (the O. W. not the sums) like hot cakes. You who have accused me so often for my innacuracy you are a nice one to talk. D. Khool pointed out to me a mistake of yours and laughed at you jolly. See pp. 200 and 201. Collect your memory, my son, and try to remember that the details of K. H.'s portrait painting were quite different from what you give. We were sitting—Mrs. S. you and I in the drawing-room when I said something about K. H.'s portrait but added I did not think you would get it. Right away you teased me to try. I told you all right but that I doubted. You gave me first a sheet of note or letter paper and it was left in the scrap book. Nothing happened before lunch, but something happened during lunch on the same day and no "that day nor that night" passed between. I was dissatisfied with the portrait and paper and asked you to give me two Bristol boards marked and took it into my room. After its all right. But you see if you can forget with your young memory the fact that both were asked for by you and produced on the same day – why should not I, with my old and impaired brain forget often things and—like Paul—be "held as a sinner" when I do not lie like him even for the glory of God! All of you are backbiters and calumniators.

Poor Beatson. You will not say, I hope, that he was not treated in the most shabby and mean way. The poor fellow comes to study his Persian for examination, settles quietly down, and then suddenly receives from General MacPherson an offer to accompany him on his staff to Egypt; consents, prepares, spends money, breaks and gives up his study, and now, when all is ready is left out in the cold! It is disgusting such injustice. Why he even let me announce his departure in our theosophical items in the Supplement. And now through a brat, a Vice-regal favourite he is insulted and will be laughed at. I told him he would not go I felt it, but he would not believe. And now he not only does not go to Egypt and loses his chance of promotion but has lost time and will not be able to pass his Persian examination this year. It is terribly mean, and the poor fellow looks very downhearted. You ought to give it them in the Pioneer if you had anything like a heart and any love or feeling for any brother theosophist except your K. H. who refused going to Egypt and thereby displeased his authorities.

He is determined, he says, to leave the Service, buy an occult library, build himself a hut in Cashmere somewhere, and devote

his life to theosophy. But this of course is a "moonshine of vexation" as Deb expresses it. Beatson is in love with Deb. He says he never saw a more charming ideal face than that boy's face. A "boy" of 30! Poor Damodar is still at Poona, but is all right now in health. The brothers picked him up and even endowed him with such a mesmeric force that he cured several desperate cases (one blindness in a boy) in a few days. Whether it will last or not I do not know. But the Poona Fellows craved for something phenomenal and he gave it to them. I want to run up to Poona for a few days to dry my bones and get out the dampness from every pore of my body I got during this monsoon. To all kinds of insects we have the rats to boot. They are eating up everything in the house from my dresses to cupboards and iron bedsteads. I slew seven of them since yesterday to the great horror and disgust of Deb. But they have devoured my poor little canary bird and I had to get my revenge and did get it by means of cunningly devised traps. I feel I am becoming wicked and cruel, and that if the "old one" will keep me off for some time yet from going home I will become a Marat if not a Maratta Brahmin.

Oh my Karma! Mr. Hume's letter to Miss Green—something is, as he says, "velvet gloved." Ye gods of the infernal regions, wouldn't I have given [it] her if they would only let me! I begin to think our brothers chicken-hearted for refusing to make the most they can of my present warlike disposition. Why you sent me back the MS of Khandallavalah is more [than] I can tell. K. H. says you do know and have to know, and that it is only your viciousness that prevents you from admitting that you do know but won't tell. To tell truth, it is not K. H. who says so, but I know that he must think so, and that's the same thing. However he carried it off * in disgust with you, I feel sure of it. Goodbye.

Nobody's

H. P. BLAVATSKY.

• Your letter and MS.

LETTER No. XV

MY DEAR MR. SINNETT,

As K. H. just kindly flopped on my nose a whole Iliad to your address you will not care much to read my letter. Anyhow I have nothing good to say. My plans are burst. The "Old One" won't let me go, doesn't want me. Says all kind of "serenades"—bad times; the English will be behind me, (for they believe more in the Russians than in the brothers); their

presence will prevent any Brother to come to me visibly and invisibly I can just as well see them from where I am; wanted here and elsewhere but not in Tibet, etc. etc. Well I can only beg pardon to have disturbed you and the rest. I had all ready, the whole itinerary was sent from Calcutta, M. gave me permission, and Deb was ready—Well you won't prevent me from saying now at least from the bottom of my heart—DAMN MY FATE, I tell you death is preferable. Work, work, work and no thanks. I do not blame Mr. Hume—he is right. Well if I do feel crazy it is theirs not my fault—not poor M. or K. H.'s but theirs, of those heartless dried up big-bugs, and I must call them that if they had to pulverise me for this. What do I care now for life! Annihilation is 10,000 better. I leave Bombay for Madras for ever the Headquarters I mean in December if I live.

Yours,
H. P. B.

LETTER No. XVI

BOMBAY,
August 26th, 1882.

MY DEAR MR. SINNETT,

I send you a letter just received from Mr. Hume. Read it if you please and judge. Now, I positively and emphatically decline to receive such letters. He may or may not remain in the Society—it's the Brothers' business. He may or may not do it and me under the pretext of philanthropy all the injury he can think of, but he will not do it through me, nor will he take me as his mouthpiece to repeat to K. H. messages which are the most impudent ones in the world. If they have not, I have enough of him and his generous benefactions he forces upon us, if I have to pay such a price as that for it. Why the dickens does he not write all this to K. H. himself? or, have they again quarrelled and the correspondence is stopped? I expected as much and knew it would come to this. He sends me an article for publication; it has and must be absolutely published he says. Now I would have thrown the article into the fire not for what it contains of me, or against Isis—which he calls the most inaccurate work full and teeming with practical errors (much he knows of it!) but what it says of the Brothers, when he calls them "selfish Asiatics" blames and criticises them, warns the public against them etc. I certainly would have thrown it into the fire but K. H. sent word with Morya that he wanted it absolutely published and I have of course but to shut up. But he will receive a nice protest from Subba Row and seven or more chelas at the end of it, and he will make himself hated by all the Hindus who

believe in the Brothers that's all. I must say, that if his desire is to obtain knowledge from K. H. he takes funny ways to get it.

In his letter as you will see he gives me two more messages. Tell D. K. not to make a goose of himself with sham phenomena! I think he made a goose of himself rather. Djual K. had nothing to do with the face dubbed on the margin of his proof. I did it and by no occult means either, but simply with the finger and some blue pencil before a roomful of visitors who interrupted my proof reading, and then in the evening when Deb received a letter from D. K. I tried for fun to imitate D. K.'s handwriting and failed. It was my proof not his; and it was sent to him (I forgetting entirely that dubbed face was there) because the printers upset or spilled the type that was loosely tied up in the form and there was no time to strike off another proof. I gave my proof then to Deb and he, I suppose, did not notice that the caricature was there, and Hume takes it immediately for a "sham occult phenomenon" and Damodar will write to Fern to decline receiving his letters to M. henceforth. He will not run the risk of being called a forger, and impostor and what not. Damodar a deceiver!! I may as well suspect Olcott or yourself of forgery or deceit as him. I won't have him insulted and that's all. I had always said that notwithstanding all his gush and benefactions, he Mr. Hume would become the evil genius of the Society and so he is now. He does that which was never done before; he washes what he imagines to be—and succeeds in making other people imagine—the dirty linen of the sacred Brotherhood publicly in the town bazaars, and criticises in print what he cannot, is unable with his egotistical nature to understand. Why don't you quarrel with K. H? Why is it that he the mildest of mortals likes you so much and comes to nearly feel sick at the mention of Hume's name? I do not protest against the cruel, humiliating treatment of myself for I have sacrificed my individuality long ago. But I must say, that ever since he began to write for the alleged good of the Society and assumed the role of its benefactor, father and patron, I have received more insults, more kicks from him than from any body I know of. He made of me a consummate liar, a chronic humbug in the Hints (which he hung and burnt in hell-fire); and now he forces me to publish against myself, against my book with which hundreds and thousands of people, as intellectual as he is himself, are in raptures and well satisfied with and would never have noticed my bad English and vague statements except on the whole as uninitiates—and so will prevent its sale for the last three or four months the only gagne pain of the Society, that

which makes it live and pull on without debts. His calling me a liar and a chronic humbug brought its fruit in the shape of a pamphlet from a Rev. Theophilus in which he calls it "an official document confirmed by and published under the auspices of the T. Society." But I would ask you why should I, to satisfy the doubts and displeasure of the few like C. C. M. and St: Moses, etc.—why should I be sacrificed, be offered in a holocaust to the Lord God of Israel who is Mr. Hume himself in his opinion, I suppose. Our Society lived and thrived well without him whether it was little or much thought of, whether it made, or made no mistakes, and until he came in I was good enough for the masses, except for half a dozen of "choice intellects" like his and yours. And I would rather have preferred to die in my

mediocrity than too much celebrity as he makes it now. The higher a position the greater the fall. I only laboured to establish the Society firmly so that after my death—which fortunately is not very far off—it would thrive and a better one than I should come and take my place. Why then should he come in like an African Simoon, blasting and destroying all on his passage, impeding my work, showing my mediocrity in a blaze of light, criticising all and everything, finding fault with everybody and forcing the whole India to point a finger of scorn at me—call me a liar, and that's him, who is never himself spoken of (see Mrs. and Mr. Watson of Baroda) but as the biggest liar in creation whether rightly or wrongly I don't know. Is there no salvation for the Society outside of him, the great Hume, the Mount Everest of intellect, as he believes himself? Do you think he does well in disgusting the Europeans with the Brothers -- (to screen himself alone, in future events if any) -- and raising the hatred of the Hindus against him? The Europeans would have neither offered themselves nor would they be accepted as chelas without his pointing them the submarine rocks. The Brothers have enough of Europeans by this time, I guess. You alone have never insulted never quarelled with them, disgusted as you may often feel at the state of things. For even I, a half Asiatic and with none of your niceties and English pruderie and fidgetiness, even I felt disheartened more than once at the crumbling of my ideals. But that was long ago; years since; and since then I learned to know them better, and if they lost in my fiction, they won the more in my real reverential respect. I do not judge them any more on appearances as you do. I know there are many things in their reality which does not agree with our European sense or notions of right—as Hume says in his articles, but then, my dear Mr. Sinnett they have a hundred times more of that which you will never get or have in Europe, nor have they any of our horrible vices and small faults. Their

ways are repugnant he says! Well why does he go after them then? They do not want him; nor are they inclined to bow before him for his Hints and Sundra Iyer's Essay, of which he makes so much, and which the Sundra Iyer will perhaps refuse to recognise as his own in its new dress. The Brothers do not care a snap of their finger what he thinks of them, and I suspect his letter sent for publication is a great relief to them, in one sense. It is a cruel, cold, rebellious and haughty letter, at best, and the chelas are preparing a protest with Subba Row at the head. I would have never NEVER published it, but M. and K. H. want me to do so and I have but to obey. This letter is a magnificent answer to the ever recurring question "why do not the Brothers favour the Europeans." They favour more a man who calls them as good as asses, who, he says contradict themselves, are unintelligent or what is the same "intellectually lower" than the European as he says in his article. You are a "baby" for liking their portraits. Mr. Hume would do better? No doubt he would with time given him and materials, and if he knows drawing, especially, he would certainly do it better than Dj. Kh. who has no idea of European drawing, who could hardly make a conception with his Chinese notions of perspective of a face en face in his mind.

But let him do it instantaneously as we do. Let him do a fakir's head, and have it spoken of as a unique by the best painters and art critics, without knowing the first rule of drawing as I did. He can also forge. I have no doubt he can. But had he the slightest conception how their "forging" is done he would not have made a fool of himself when speaking of his big miscroscope. His miscroscope will often show him several layers of various stuffs—black lead, and powder and ink, etc. for I have often seen M. sit with a book of most elaborate Chinese characters that he wanted to copy, and a blank book before him and he would put a pinch of black lead dust before him and then rub it in slightly on the page; and then over it precipitate ink; and then, if the image of the characters was all right and correct in his mind the characters copied would be all right, and if he happened to be interrupted then there would be a blunder, and the work would be spoilt. I did not see the letter with Fern's name forged on it, therefore I cannot say. But if he thinks of detecting forgery because his microscope shows him several layers of material then—I pity his intellectual perceptions. And, no doubt when K. H. writes naturally, then Mr. Hume can write better than he does. So can you. But let him try to run a race not with K. H. but with a simple chela when a writing or letter is really phenomenally produced and then he will be nowhere. Nor will he be shown anything if he treats the Brothers as if they

were native clerks. No; they are no GENTLEMEN but they are ADEPTS. I do not now wonder that he (Hume) would never know a Christian, since if Jesus ever lived there's 99 to 100 to bet that he was an unwashed Jew and no "gentleman" in his manners. Nevertheless he is a God for 300 millions among whom there are intellects as good as Hume's. I knew he was too haughty to bear with our Brothers. He offering himself as a chela and you innocently believing in his conversion! Fiddlesticks. A Jupiter offering himself as a goat-herd to the God Hermes, to teach the latter manners! Verily—if it came easy to him to prove me an inaccurate fool, a liar, he will find it more difficult in K. H.'s case. Why a chela would hardly be liable to contradict himself "to say one day black and on the other white" on such rudimentary matters as you are taught, as I find from your writings. If K. H. said that the T.S. was the hope of mankind, and then that but two Brothers cared for it, I know what he meant. The T.S. is not going to die with us, and we all of us are but the diggers of its foundations. Where's the contradiction? He laughs at their desire to make him swallow the idea that they are all "angels and Buddhas"!!! much they care for his opinion. And if they are but weak, boasting fools why the devil does he accept K.H. for his Guru. Why does he not throw him overboard and be done with it. I will be the first to feel the greatest relief. If he has his pride, self-dignity and his ideals, I have them too; and I consider his letter to me worse than a slap on my face. I will not receive, nor will I read any more of his letters. I wrote to him all I write to you and K. H. forbid me to send it to him. He may revile and insult the Brothers, Society and me publicly and privately, he can do no worse than he did already. Of course Mr. Hume is a British ex-official and a gentleman and the Brothers no gentlemen, and I but a poor Russian

adventuress a chronic liar in the eyes of Anglo-India, thanks to him. He "loves the Brothers and especially K. H." He bathes in the milk of his kindness the whole Brotherhood and the "poor, dear old lady" he loves all and everything, and those he loves so well he treats them like the God of Israel who loved his son so well that he sent him to be crucified. He is like the Count Ugolino "qui a devore ses propres enfants pour leur conserver un pere!" He is a Pecksniff your Hume and now, behold! he has become an Adwaitee; a believer in no God. He was an Adwaitee for the last twenty years and what becomes of Mrs. Gordon's, Mrs. Sinnett's your's, mine, Davison, his wife and daughter's statements to the effect that hundreds of times he maintained last year his P.G. Did he not quarrel with M. in letters and with me in the museum for his Creator and Governor, and moral ruler and guide

of the Universe? Of course we are now all fools, we did not understand him, he does not contradict himself. And why the devil does he write to me tell this and that to K. H., why does he not write himself? And what the deuce does he mean by his l Etre est Etre of E. Levi, and his seeming answers to questions I know nothing about! I verily suspect he took my name but as a screen, a sham and that he was writing to K. H. in his head – and if so, what has happened? Have they quarrelled? And he—HE (!!!) calls the Brothers and K. H. SELFISH! Oh, Jesus son of the nun and uncle of Moses! He calling K. H. the grandest, noblest, purest of men—selfish! a truer and better than whom never existed outside the walls of their low asrum; one who young as he is may have become Chohan and perfect Boddhisatwa long ago, were it not for his really divine pity for the world. Oh the sinner and blasphemer! He is not satisfied with their system, he "wanted many times to break with them." Oh the irreparable blow to the Fraternity—if he does. A poor dry weed rolling down the Cheops Pyramid would be as likely to hurt the Pyramid as he the Brotherhood by breaking with them. Well look out for yourself. I have done with him. If he injures the Society we will go—to China or Ceylon instead of going December to Madras—that's all.

Yours sincerely,

H. P. B.

LETTER No. XVII

(*Private*, not for Mr. Hume.)

Monday.

MY DEAR MR. SINNETT,

This morning I got up from my bed for the first time this week. But never mind me. Your letters enclosing copy to Mr. Hume yesterday and today's enclosing his answers to it show only that you are of the true stuff, and I hope only I won't die before you have been rewarded for all your devotion and affection for K. H. by seeing him. And how easy—oh gods! to see him! Read this:

I will remain about 23 miles off Darjeeling till Sep. 26th—and if you come you will find me in the old place. You misunderstood entirely what I shouted to you this morning - in the Theosophist
stands as tho' it were------------ **I**

K. H.

I Undecipherable Tibetan characters appear here in the original. This note in K. H.'s writing is pasted on to H. P. B.'s letter.—ED.

—•— 35 H. P. B. IS MADE TO APOLOGISE —•—

I received this yesterday after the operation. Neither of the two answers by Hume astonished me. I sent them off for the delectation of M. and chelas. Only mark my word: Hume is beginning to be off his head. My last illness brought me back several years and I now see what I could never have seen without their help a fortnight ago. "K. H. knows" he says what he Hume knows. Well I guess he does, and mighty more. He bamboozles himself into the insane belief that he is fast becoming an adept and he sees sights and believes in them as revelations. But he is not delicate enough to comprehend that K. H. will to the last be kind and polite. The day I sent you my letter with his "Notes" K. H. had prevailed upon me not to write to him but to send to you instead. I did so; but feeling that I suffocated I got up from bed and wrote him a short letter where I told Hume what I thought of him. To this K. H. did not object but said that as Hume was necessary to them for some purposes yet, he would send him an antidote to soothe his anger against me. The antidote went to Hume in the shape of a telegram from K. H. from somewhere out of Bombay telling Hume as I see . . . "a foolish letter sent against my advice, you must pardon the passion of an old and very, very sick woman," and then on the following day advised me for the good of the Society to sacrifice my feelings and since he Hume had once offered me his excuses, asked me that I should do the same. I wrote him therefore, another letter, telling him that since K. H. and M. thought I better apologize for some of my rude expressions I do so. At the same time, having devoted half a page to express sorrow if I had hurt his feelings I believe I told him worse things on the three other pages than the day before. But now—I will abuse him no more. When in Tibet a criminal is going to receive just punishment they try to make him as happy as possible during the interval between sentence and the day of his doom. I know he is doomed AND BY HIS OWN ACTIONS.

He "behind the veil"! Behind Magy's nightcap. He knows and K. H. knows he knows! Oh holy Moses! How grand and mysterious. He thinks "it very possible that nothing but your personal relations with these Brothers may survive and yet the movement, the real spirit of it, may make no less rapid progress. There are other powers coming on the stage—as they know—if the O. L. don't." Now please compare this very mysterious sentence, prophetic and blood-chilling, with that other phrase which winds up the 8-column long article of Oxley in the Theosophist . . . "with profound respect and acknowledgment of a power, which, though about to be changed, is as yet as much in its proper place, as that which preceded and will follow" (p. 303, 1st Col.).

Hume must be in correspondence with Oxley surely. I tell you he is off his head, and will yet become a spiritualist. Perhaps he may find out some day that "the other powers" are the Dugpas, who are in a dangerous proximity with himself. Let him remember the universal Kabalistic axiom. "To know, to dare, to will and be silent." Let him read the impressive phrase translated by Eliphas Levi from the Book of Numbers in Vol. I of "Dogme de la Haute Magie," p. 115.

"Dans la voie des hautes sciences, il ne faut pas s'engager temerairement, mais, une fois en marche, il faut arriver ou perir. Douter c'est devenir fou; s'arreter, c'est tomber; reculer, c'est se precipiter dans un gouffre."

You have chosen the right path and you will learn all that a "lay chela" can learn and more without any danger. He wanted to force the hand, to out-Brother the Brothers. Well, well, well, we will see.

The Theos. Soc. will of course prosper "the movement, the real spirit of it, will of course make no less rapid progress." But it will be our Society or rather M. and K. H.'s Society, and not his—the new one that he has taken it into his head to found in India, with the help of a few insane mystics—spiritualists, whom he will go on bossing.

That's the secret. He wants to sink "the old Society" and inaugurate a new movement against the Brothers. He took it into his head last March and April. I know all now. Yes, K. H. knows, "if the O. L. don't"—and K. H. trembles! Bon voyage.

Yes. September, October and—then buss—the last round of the Wheel of the Cycle "Connu!" and it can never frighten me. The "O. L." may be a fool one side of her; but when the other side awakes even the monstrous intellect of the Opposing power called Hume, does not affect her much.

Well adieu. He corrects and calls it "a letter not an article." Well, for me and those who are not so literary as he is, article or letter is one thing in a magazine when it has a

heading. In my editorial protest I call it a letter, and the chelas call it in theirsindifferently—"article" and "letter" and I did not correct the word.

Good-bye, you, the only English gentleman I know in India; the only true and faithful friend. I now see the difference between a Conservative and a Liberal!! Oh Jesus.

My sincerest fondest love to Mrs. Sinnett and Den.

Yours ever,

H. P. BLAVATSKY.

—•— 37 M. IS ANGRY WITH HUME —•—

LETTER No. XVIII

Received about September 19th

BOMBAY.

MY DEAR FRIENDS MRS. AND MR. SINNETT,

I am afraid you will have soon to bid me goodbye—whether to Heaven or Hell—connais pas. This time I have it well and good—Bright's disease of the kidneys; and the whole blood turned into water with ulcers breaking out in the most unexpected and the less explored spots, blood or whatever it may be forming into bags a la Kangaroo and other pretty extras and et ceteras. This all primo brought by Bombay dampness and heat, and secundo by fretting and bothering. I have become so stupidly nervous that the unexpected tread of Babula's naked foot near me makes me start with the most violent palpitations of the heart. Dudley says—I forced him to tell me this—that I can last a year or two, and perhaps but a few days, for I can kick the bucket at any time in consequence of an emotion. Ye lords of creation! Of such emotions I have twenty a day—how can I last then? I give all the business over to Subba Row. In Dec. or Jan. we shift our Headquarters to Madras and so how can I come to Allababad!

Boss wants me to prepare and go somewhere for a month or so toward end of September. He sent a chela here Gargya Deva from Nilgerri Hills, and he is to take me off, where I don't know, but of course somewhere in the Himalayas. Boss is fearfully mad with Hume. He says he has spoilt all his work (!?). But really—miserable as I was and shocked over his stupid and "bumptious" (as you say) letter I was sick for weeks before, and so it is not Hume who did all the mischief but M. is nevertheless black as night over him. Ah well, it is my poor old aunt that I pity the most and—poor Olcott what will he do without me! Well I can hardly write I am really too weak. Yesterday they drove me down the Fort to the doctor—I got up with both my ears swollen thrice their natural size!! -- and I met

Mrs. Strut and sister—her carriage crossing mine slowly. She did not salute nor make a sign of recognition but looked very proud and disdainful. Well I was fool enough to resent it. I tell you I am very very sick. Yes, I wish I could see you once more and dear Mrs. Gordon and my old Colonel whose "Grandmother" I may meet in some of the lower hells whither I will go – unless I am picked up by Them and made to stick in Tibet.

Well good bye all; and when I am gone—if I go before seeing you—do not think of me too much as an "impostor"—for I

swear I told you the truth, however much I have concealed of it from you. I hope Mrs. Gordon will not dishonour by evoking me with some medium. Let her rest assured that it will never be my spirit nor anything of me—not even my shell since this is gone long ago.

Yours in life yet,

H. P. B.

When are you sending your reply to Perfect Way? Aren't you going to give a Letter No. III for this. True I have your "Evolution of Man."

LETTER No. XIX

DARJEELING,
October 9th.

How did you know I was here? You seem to be surrounded by very gossiping friends. Well now that there is no more danger from your blessed Government and its officials, I was going to write to you myself and explain the motive for the secrecy "which is so very repulsive generally to your European feelings." The fact is that had I not left Bombay in the greatest secrecy—even some Theosophists who visit us believing me at home but busy and invisible as usual—had I not gone incognito so to say till I reached the hills and turned off the railway to enter Sikkim I would have never been allowed to enter it unmolested, and would not have seen M. and K. H. in their bodies both. Lord, I would have been dead by this time. Oh the blessed blessed two days! It was like the old times when the bear paid me a visit. The same kind of wooden hut, a box divided into three compartments for rooms, and standing in a jungle on four pelican's legs; the same yellow chelas gliding noiselessly; the same eternal "gul-gul-gul" sound of my Boss's inextinguishable chelum pipe; the old familiar sweet voice of your K. H. (whose voice is still sweeter and face still thinner and more transparent) the same entourage for furniture—skins, and yak-tail stuffed pillows and dishes for salt tea etc. Well when I went to Darjeeling sent away by them—"out of reach of the chelas, who might fall in love with my beauty" said my polite boss—on the following day already I received the note I enclose from the Deputy Commissioner warning me not to go to Tibet!! He locked the

stable door after the horse had been already out. Very luckily; because when the infernal six or seven babus who stuck to me like parasites went to ask passes for Sikkim they were refused point blank and

the Theos. Society abused and jeered at. But I had my revenge. I wrote to the Deputy Commissioner and told him that I had permission from Government—the fact of Government not answering for my safety being of little importance since I would be safer in Tibet than in London; that after all I did go twenty or thirty miles beyond Sikkim territory and remained there two days and nothing happened bad to me and there I was. Several ladies and gentlemen anxious to see "the remarkable woman," pester me to death with their visits, but I have refused persistently to see any of them. Let them be offended. What the d --- do I care. I won't see anyone. I came here for our Brothers and Chelas and the rest may go and be hanged. Thanks for your offer. I do mean to pay you a visit but I cannot leave Darjeeling until my Boss is hovering near by. He goes away in a week or ten days and then I will leave D. and if you permit me to wait for you at your house I will do so with real pleasure. But I cannot be there much before the 20th so if you write to tell them it will be all right.

I have received via Bombay a long article by Mr. Hume. The most impudent and insulting I ever read. If he thinks I will print it, he may whistle for it. I will send it to you to-morrow with my letter for him as Boss advises me to do. If you find my letter good send it to him, and the article keep please and return to me when you see me. I am very weak and must stop. Boss gives you his love—I saw him last night at the Lama's house.

Yours ever,
H. P. B.

LETTER No. XXI

December 7th.

MY DEAR BOSS,

'Pon my honour could not tell. Tried in America where they had stolen old millionaire Stewart's body, and Brothers said then it was no concern of mine, but that the body would never be found and—it never was, all manner of stories notwithstanding to the effect that it was found.

Your books for review arrived yesterday and with them my BOSS, who put up an appearance. Says—he would try to dictate to me the reviews himself, were it not for the

fact—a quite and utterly impossible feat—required, to write as if I (he) belonged to the Church of England! Thanks.

Olcott telegraphed for I had telegraphed him to ask to announce

I A comment in M.'s writing appears in bold type.—ED.

to you the day of his arrival as you wanted him for Mrs. Sinnett. The Theosophist not out yet and we are the 8th to-day! Why? Because without me all went topsy-turvy and 2,000 Rupees of subscription money spent for what—better ask the wind. Damodar is as loony as a March hare.

As Vice-President and member of the Council you have to be notified of a certain thing. Mr. Padshah as I now find out, went Lucknow to open Branches and initiate Fellows without the sanction and even permission of the Council. He also took 125 Rupees of the subscription money – as there was no other—without asking either my or the Council's permission, and innumerable complaints against him have been pouring in since I returned, from Dr. Dudley and Council to the effect that he cares about them as much as he cares about a passing donkey; that he, all the time bossed here and played the Master and insulted the Council etc. etc. The worst of all was his lecture, which he gave "in connection with the Bombay Branch" whereas neither its President (Dudley) nor any of the Council had given him sanction or permission to do so. Now what's to be done in this case? My Boss orders me to notify you of this. With the exception of once 8 or 9 and at another as many lines, from Koot Hoomi, he never received one word from the Brothers, yet, he lowers down all other fellows and publicly boasted at his lecture Framji Hall—that he was one of the very few favoured ones by the Brothers, namely "Col. Olcott, Mr. Sinnett and himself!!" who were in constant communication with him. His behaviour is utterly untheosophical. Now will you, please, sign a paper we will send you (an official paper) blaming his conduct? He does not care a bit about native councillors and it will impress him far more if you sign it. We will send you the paper with his crimes detailed and you give your opinion thereon. M. says its about time to enforce respect for Rules; and if the Council is made so cheap then is the Society and its organisation a—farce. I am disgusted with all this for Padshah deceived me. He now goes on initiating Fellows and sends here neither obligations nor money, but spends it I suppose. Of course if we do not enforce the Rules, the Society is sure to be always in hot water. It is always K. H.'s kindness and extreme tenderness for everything suffering that brings on this. He pitied the Fellow who was disinherited by his Father, and had epileptic fits, and felt miserable and – wrote to him a few lines of consolation, and now, there's the thanks. The Brothers are again and once more brought into ridicule.

Well, such is our and my fate. Salaam. Yours in hot water,

Veuve BLAVATSKY.

—•— 41 MR. HUME MUST RIDE HIS OWN DONKEY —•—

When do you want your reviews? Please say. Did the Silent and Scornful "Cynical one" receive Tibet from Trubners I just sent him in lieu of his? Please inform.

P.S. You were mistaken in your supposition that the spiritualists would raise an outcry for Mr. Hume's Fragments. Not a paper has noticed it. Light not a word; Medium not a breath; the Spiritualist alone had a stupid short para. and a long and as stupid an article to-day about it. I sent to Mr. Hume, Terry's article in answer to it from Australia. He says that not a point is covered!! Well I have nothing more to say. I told Mr. H. that I could not answer this new article from Terry as my style would so clash with his in the Fragments. And yet the "Boss" always said that the Fragments was a magnificently written article. Oh Jesus, what a life!

Yours again,

H. P. B.

And the "Boss" says so still. But the "Boss" will ask no more Mr. Hume to do anything for either Society or humanity. Mr. Hume will have henceforth, to ride his own "donkey" and we too remain satisfied with our own legs.

M.

LETTER No. XXI

MY DEAR MR. SINNETT,

I was just ordered to copy out the words (as they stand in Master's letter) -- regarded as plagiarism. One whom you do not know (nor anyone in the West either, thank goodness!) wants me to draw your attention, that down to the words "our opponents" at the end of the first para. these are simply words that are daily used in writing if read separately by thousands. There is not one idea in them, and the last sentence: "Our opponents the wiseacres" (i.e. the spiritualists) has quotation marks made by the Mahatma in both its portions.

The second para. is the same—words and series of meaningless words by themselves down to "phenomenal elements undreamt of and previously unthought of," which though a sentence is simply a series of words containing no thought or new idea in it.

He wants to know whether according to your canon of criticism and literary laws such words and sentences would if they were found (as they stand or very like them) -- in other books and works

scattered throughout a dozen of pages constitute a plagiarism? He says he wants your opinion upon the subject before he tells you why. It is only in the para. found out by Farmer and, as he says, which "immediately precedes the portion given above" that there is a long sentence at the end, that could be called "plagiarism" though there is still nothing new or brilliant in it, if there existed no precipitation.

When you answer this I will send it on to this Mahatma.

Yours

H. P. B.

Also—when was "the other letter" you speak of—written? (p. 101 para. 2).

LETTER No. XXI A

Borrowed Words by Mah. K. H. as italicised in Light, (Jy. 20.)

The terms **I** - - - - have hitherto been used in a very loose - way------- something - mysterious and abnormal, - - - -, - - - - - - - - - shed upon - - recipient minds - light upon - - , - - - - - - - - - as reducible to law as the simplest phenomena - the physical universe. - - "Our opponents" (the Spiritualists) **2** say "the age of miracles is past" but we (also) answer it "never existed." **3**

While not unparalleled or without - counterpart - - history ------------- overpouring influence - - - - - - -, -------both destructive and constructive - destructive - the - errors of the past, - - - - - - - - - - - -, - - - -, - - - but constructive of - institutions, - - - - - - - - - - - - - - -, - - - - - - -, - - - - - - - - - - - - -. Phenomenal elements previously unthought of undreamt of, - - - manifesting themselves day by day, with constantly augmented force - disclose ----- secrets of their mysterious workings.

Additional Accusation by S. Farmer.

These truths - - - - constitute indeed a body of - - spiritual - at once profound and practical - - - - - - it is not as an addition to the - - of theory or speculation that they - - given to - but for their practical bearing on the interests of mankind.

I dashes here stand each for an original word.

2 He was thinking of the Spiritualists, hence the repetition and the word Opponents
3 K. H. has put quotations.

—•— 43 AN INFERNAL POWER —•—

LETTER No. XXII

OOTACUMUND NIGIRI AND BLUE HILLS.
July Something.

BELOVED SHE-FELLOW AND SISTER,

To prove to you that you are as dear to my heart as ever (I beg leave to say that you are not "one so useless" and that it is a fishing fib) I answer your welcome "favour" "sharp and dry" as the Yankees say. But what shall I say? Since your departure I am eternally in hot water for that blessed paper. K. H. used me (I did not hear of him for nearly a fortnight) like a post-horse. I stirred up all our 69 Societies in India and letters sent to your dear Hub, will show to him and you that I have been kicking in this atmosphere like "un diable dans de l'eau benie." This horrid, dirty agitation kills all. Every one seems to have lost his head over the Bill and this idol business! I wish to Heavens Ilbert and Ripon and your indigo planters got all drowned in their own dye! Your politics will drive me mad like a March hare; and if the Boss does not come to India I will emigrate "armes et bagages" to Ceylon or Burma—I won't remain here with Hume.

You ask me, dear, whether "the money will come at all." And how can I know! Goodness, what can I do when even K. H. seems to give it up in disgust and despair. There is some infernal power at work most assuredly, and one of these powers is our Jhut-Sing of Simla, the Seer of the mountains, the "pet chela" of Jacolet the Swami of Almora. Ah if the old Chohan only but permitted our Masters to exercise their powers for one day! But HE will never interfere with India's punishment, its Karma, as he says, "for having killed so many Buddhists," though History does not mention such killing. But History was most probably written by "Jhut-Sing," when in another incarnation. Well, very little hope, I am afraid for us. Better not to deceive ourselves. My Boss M. says that Mr. Sinnett does "an immense good" in England. That a few months more and that the Theos. Soc. will be the great attraction. And behold! even that dear old and ever young Alice—the "lady-love" sticking her nose into politics and signing Protests. What even she be afraid of Native magistrates unless—well, silence is gold.

Olcott is at Ceylon. Had an interview with the Governor!! who called him to use his influence with the Buddhists in the matter of rows with the Roman Catholics. Has grown a beard to the seventh rib and hair floating in silvery locks like a Patriarch. He is going to London in January, I think; Buddhist clergy are sending him for some of their grievances. Well I still hope you

will not see him for you will be here. Oh hopes sweet and delusive! I am at the Morgans, General, the Generaless, six daughters and two sons with four sons-in-law constitute the family of the most terrible atheists and the most flapdoodlish or the most kind Spiritualists. Such care, such kindness and regards for my venerable self that I feel ashamed. Received a letter from Countess Catherine Duchesse de Pomar. Begs for a regular Diploma and a Charter. Is elected President of the new "Societe Theosophique d'Orient et d'Occident," and writes on a paper with the Isis-Neith Mary Virgin on it "Nursing the Infant Soul" as she expresses it, calling the figure the "Divine Mother Theo-Sophia" surrounded by seven pigeons or "the Spirits of God." Well, she'll have her Charter.

Say dear, will do me a great favour? Try to get for me the portrait of the "Divine Anna" and of some other British Theosophist if you can, say I beg for them. Will you?

Poor Minnie Scott is getting blind, she is at the Jhut-Sing's paternal residence. Davison is here. Keeps two hotels for his Mother and brother-in-law and gets 800 rupees a month. Hates Hume and keeps letter from him in which he tells him of his long conversations in the Museum with K. H. and M. and shows that now he tries to show that they do not exist!!! Davison is disgusted with him and so are all those who know him. Please give "Uncle Sam" the enclosed.

What does Mr. Massey mean by passing "Resolutions" and sending to me remonstrances through Kirby? Since when do the Branches remonstrate with Parent Societies? Well, I like the check. Not to hurt people's religious feelings! Does he know that the Bishop of Madras proclaimed the Perfect Way "far more dangerous than the atheistical Theosophist," forbidding to read this work of Satan? It hurts far more the feelings of Protestant Christianity than any advertisement or books of the freethinkers. Bosh. Salaam and may the Lord Buddha love you. Give my love to BOSS I will write to him another time. Too tired.

H. P. B.

LETTER No. XXIII

OOTY,
15th Aug.

MY DEAR BOSS,

Enclosed please find my private reply (so far) to the Remonstrance of the most honourable "London Lodge" & Co. You are a nice Jesuit to second such resolutions. Mrs. Grundy and her demands in the name of culture and refinement too much for you to oppose—eh? Were the Anti-Christian tracts to

proceed from one in odour of sanctity with that superanuated female, no objections would have been made. Allez donc! You are a lot of weak cowardly Grundyists, a flock of moutons de Panurge following your Jockey-club scented leaders and no more. The Official Reply to the remonstrances will be sent when the Council succeeds in putting in good English their "indignated feelings, and the fuming paroxysm of their towering choleric asperities" at this humiliation and new indignity put upon them by a Branch Society, whose members "even being Brothers WILL BE swelling and thundering rulers" (sic). This is a verbatim extract from a letter sent to Col. Olcott by one of the members of the General Council—a Madrassee Moodelyar—in answer to his opinion on the subject of anti-Christian tracts being asked.

Would not your friendly and still more Grundyish heart swell with pride and joy were you but to see "the old lady" presiding Juno and Minerva-like over the whole of the Ooty high officials, Carmichael and grand Muff with his Mrs. Muff included? Mrs. Carmichael, Mrs. G. Duff, Mrs. Kenney Herbert and Mrs. Everybody here, bombarding me with invitations to receptions, balls, dinners etc. and seeing that the Mountain will not go to Mahomet coming Mahomet-like to the mountain sitting at her foot, and—kissing my hands!!! Why, they have turned crazy—archi-crazy! and all this for a poor sapphire ring doubled from that of Mrs. Carmichael which became forthwith thinner and smaller the sapphire in her ring having positively become visibly smaller, (this is the thing par excellence that flabergasted and floored definitely Mr. Carmichael who could not be converted until then properly); and for a few paultry bells in Mr. F. Webster's (Chief Secretary) pocket, and a letter written to him in his own handwriting which I had never seen and which he swears he cannot recognise as not being his though the flapdoodles therein are not surely his; and for some letters sent on the aristocratic noses of the paramount powers at Ooty by Jual-Khool (who salaams you) and etc. etc. etc. Well here I am, my rest destroyed, my existence a torture; my hopes of solitude blasted and—the lioness of the day. My name put on the Government Book in Govt. House in big letters before I had condescended to return Mrs. G. Duff's visit. My graceful, stately person, clad in half Tibetan half nightdress fashion, sitting in all the glory of her Calmuck beauty at the Governor's and Carmichael's dinner parties; H. P. B. positively courted by the aide-de-camps! Old "Upasika" hanging like a gigantic nightmare on the gracefully rounded elbows of members of the Council, in pumps and swallow tail evening dress and silk stockings smelling brandy and soda enough to kill a Tibetan Yak!! On the other hand and as a shadow to the brilliant picture old H. P. B.'s poisonous

diabolic presence among the faithful flock killing by inches the Old Bishop; for H. P. B. with that refined cruelty that characterises heathen souls, had the excellent idea of announcing a tamasha in her suite of rooms (General Morgan's) on Sunday morning or fore-noon between 10 and 12, just the morning prayer church hour, and on that blessed Sabbath, the poor Bishop had to preach salvation to the empty benches of the Ooty Church.

Well—and where's the benefit of all this? Only that as soon as asked I obtained transfer for Rama Swami, M's chela from Tinnevelly to Madras and got a situation or two in the Secretariat for my favourite Chettyars. They say I am doing good to the Society. I am doing bad to myself and Karma.

Well again—I wish your "London Lodge" new members should not write questions necessitating such ample answers. Why bless you only the half of the Replies fill up a whole form of the September Theosophist! and fancy the pleasure. It is I who had to copy most of the Replies written half by M., half by either chelas or handwritings that I see for the first time, and as no printer the world over could make out M's handwriting. It is more red and fierce than ever! and then I do not like them a bit the replies. Where's the necessity of writing three pages for every line of the question and explaining things that after all none of them except yourself, perhaps, will understand. Science, science and science. Modern physical science be hanged! and the October number having to devote 15 columns, perhaps, to answering the rest of the Questions and Objections by "an English F.T.S." M. ordered Subba Row to answer his objection on the date of Buddha's birth and Cunningham's fanciful dates. I could not print more this month. With Subba Row's reply it takes from 15 to 16 columns! Holy shadow!! and who is Mr. Myers that my big Boss should waste a bucket full of his red ink to satisfy him? And He won't; see if he does. For Mr. Myers will not be satisfied with negative proofs and the evidence of the failings of European astronomers and physicists. But does he really think that any of the "adepts" will give out their real esoteric teaching in the Theosophist?

If you do so much good and have created such a stir with Theosophy in the London circles why don't you give us something for the Theosophist or do you mean acting all the while sub rosa as K. H. says? "Well, they hate to have their doings commented upon even in the Theosophist—their own Magazine" said to me K. H. the last time I had a glimpse of him which was a long time ago more than a fortnight. What is he about? I think I could get you the 3 letters required now, that Mr. and Mrs. Carmichael adore me and that Vizianagram Rajah who adores them is coming up. But then K. H. told me not to move any more in the matter; that

he has changed his plans. I verily believe that you have exercised a most pernicious influence on our blessed K. H., for I be turned into a first class shell, if I recognise HIM even since he fell into bad company with you and the rest! There's a chit apparently from him for "Uncle Sam" sent to me by post from Darjeeling by Bhola Sarma, who lives now in Tibetan and Sikkim flying from one place to another. Let him (Uncle Sam not Bhola Sarma Deva) bless himself with and be satisfied. K. H. becomes too worldly and it will be the ruin of Him. One of these fine days the Chohan will degrade Him to a simple Theosophist and—cut him off with a shilling—though if an occult one even this would be a boon for any one but him.

Well I have to dress myself for a grand party at the Kenney-Herberts, where I mean to flirt with the brandy and Jockey-club smelling aide-de-camps and be prepared to become every one's jeweller and bell-ringer. Nice social position. Don't I see through them all. I do, dear Boss, I do, and I despise more bitterly than ever I did—your shallow-minded, back biting, ever shaming and ignorant Jezebel of Mrs. Grundy. With these kinds words --

Yours truly,

H. P. B.

Many salaams, many kisses to my "beloved sister" in Buddha Mrs. Sinnett and Denny, there's a letter for him from Madame Coulomb. Can't find it—mislaid somewhere—send it after.

LETTER No. XXIV [1]

P.S. If you want peace and quiet and good understanding between the London Lodge and the Parent Society you better take care that there should be no nonsensical pretensions, arrogance, or uncalled for expression of superiority on its part. For, I swear to you if Olcott shall, -- I WILL NOT STAND IT; and I will have no such untheosophical flapdoodle. For months I have something that I have buried deep in my heart and held my tongue hitherto merely out of pure veneration for Mahatma K.H. That HE should be reviled and shown contempt by one who needs all the indulgence of the pure and chaste for his past years of adultery himself; and that He – K. H. should be sermonised in letters to Olcott by a Grandison with 8 illegitimate children calling him father—is something that disgusted me profoundly. No one cared more or loved and respected and made more of M. than I did. But since I read his letters to

I This postcript is in H. P. B.'s writing. It does not appear to have any connection with the preceding letter—ED.

Olcott and saw him taking it on a tone of a Saint Chastity and Honour, appear to shrink nervously before an imaginary untruth or rather an appearance of untruth of K.H., when

he himself had soiled his chaste wings in an action far worse than what he accuses of one so immeasureably higher than himself, I felt disgusted with him. Remember, that hitherto no one in the L. Lodge has done anything for Theosophy—unless you think it the greatest honour for having joined it. Remember that Mrs. K. does not believe, and if she believes she does not care one fig for the Brothers. That so far we had but a Wyld, an Oxon (the eternal opposing power), a Massey, a Dr. Carter Blake etc. to boast of in that Branch. That with the exception of yourself no one has lifted his finger for the Theos. Society in general. That the one who did the most after you for it, is an American – Uncle Sam. Then why the devil should we be salaaming them? Let them resign all to-morrow, for what I care. Let them show regard and respect to us and we will do ditto, not otherwise.

Brown and Parker are here. They quarrelled all the way, but I plainly told them they will not quarrel here for I won't have Montecchis and Capullettis in the Society. I am ready to do all I can. I furnished and prepared a nice separate room for Mr. Brown with bath and veranda near Mme Colomb's house. I do, and shall do, all I can for him, he is welcome to all we have, but quarrelling and airs I will have none. Basta I will say no more.

LETTER No. XXV

OOTY,
August 23.

Well, there's three consecutive letters I receive from you blowing me up, as you say, and—worse; for I do not care one snap for blowing up but I do care and feel when I am unjustly treated. And you are unjust. First you blow me up and reproach me for feeling and knowing that this letter in Times would be made a pretext for upsetting the project. It is not that I blame or ever blamed you for the spirit of your letter or the views in it—for I have not yet become quite mad—but for its too early issue, for your writing it at all. It only proves that I knew Hindoos, better than yourself, and that you, with all your editorial and political finesse, you yet thought them better than they are. There's the difference I cannot pretend to explain in English the situation; nor would I perhaps in any language since I never had the gift of the gab nor could I write unless dictated to. But I hope you will understand me. So then in a few words: Your letter was

noble, generous, well meaning. It was all that and yet it was born out of time—either too late or too early. Had you written it when at Madras—it would have brought you thousands of friends; for it was but the beginning; the tuning of the orchestra and the curtain had not yet been raised. Written just amidst a hurricane, when the Hindoos insulted, reviled, spat upon publicly by the anti-Ilbert mob, men driven to desperation, frenzy and fury—it was untimely. They were just at one of those moments when any man—let alone a half-

civilized Hindoo thinks and feels: Who is not with me heart and soul is AGAINST me. That is absurd, childish but it is human nature. Now all you say of Hindoos I know it and vastly more. No one knows better than I do, their suspiciousness, caused by centuries of slavery; their cunning—low cunning often from the same cause and their ingratitude to foreigners only, because there is no more grateful people on the face of the earth when they feel sure of a person—and this they can never do with regard to foreigners, especially Englishmen; for, for one good one, a gentleman—there are in India 9 snobs and no gentlemen—as you yourself know. I recognise all their faults but I cannot blame them for I pity them too much to do so. It was not from the masses though that we expected money but from the oppressors of the masses and the poor; from Zemindars and Rajahs, and these brutes wanted only a pretext. So Durbonga who solemnly promised 25,000 to Olcott, and Col. Massey his Manager with whom Olcott stopped at the city of Durbonga was the first to back out, when your letter appeared; and after him the Guikwar so there was 50,000 lost. And then the Rajahs of Vizianagram and Venkatajeri followed suit, and they were ready with the money. With them it was a pretext. But it is just what I feared, and it came to pass. Now you reproach me that I had solemnly promised, that I felt sure of success. So I did—aye and a far greater one than poor I—your K. H. and M.—though the latter was less confident. All this because they had the Tibetans against them; and—truth must be said—the Chohan himself. Had he permitted them to use their powers of course they would not have failed as they did. They would have foreseen the tremendous row in the future, the fathomless gap that was opening. You say you lost money. My dear Mr. Sinnett—we lost enough of it too; and to us one rupee is more than 100 for you. But neither what you or we lost or rather spent in sending Agents to all parts of India (even Subba Row spent a few hundred and Judge Moota Swami and a few others who were determined to serve the Mahatmas). All this is rot. All of us we shall lose a thousand times more if the last and supreme attempt of K. H. fails: for we are sure to lose Him in such a case. This I know and you must be prepared. Never shall He show

his face nor communicate with any of us. As he had very little if anything to do with us before that year at Simla, so will He relapse once more into unknowningness and obscurity. You do not know how he feels—I do. He never said one word to me about your letter but his alter ego D. Khool did, and he said just what I tell to you now. So if in my excitement I may have written you stupid things and said disagreeable ones, you ought to have attributed them to their right cause not to my disloyalty or anger against you. I nearly wept when I saw this unfortunate letter. I despised always and do despise Hume and for you I had always feelings of gratitude and affection. So if I said anything of Hume's policy it was to show a parallel, I suppose, that even such a skunk as he is was more political than you aver. And you misunderstood me. Now of course I do not remember a word of what I wrote—as I will forget in a few days this letter -- (can't help it such is my head); but I am sure I could not say anything bad to you. Nor could K. H. I am

sure for I am certain he would have never written to you anything disagreeable. So why do you hint at him?

Then about "Uncle Sam's" complaint—what the devil do I know about office doings? What have I to do with the business management of Damodar which is Olcott's business. He sent to Ward this printed notice as he did to thousands, and as Olcott is an American business man, so is Ward, and it is not for a Yankee to kick at sharp business as they call it. I was furiously ashamed when I received your letter and Ward's telegram. But I felt I was a fool; for Olcott, whom I blew up and skinned for it (he has just arrived here to form an Anglo-Indian Branch) says they send such printed compliments to everyone and Damodar did not know at that time that I had or rather was going to receive these 20 rupees Mr. Ward sent, enclosed in a private and even non-registered to me. Of course he ought to make a difference, but he does not because he is a boy and was not brought up for office business, and shall S. Ward think bad or any worse of me for it? Did I not send him the whole last year the Theosophist, and forbade Damodar to even ask the money for it. "What made me think he was ruined?" Himself—in several letters that I have preserved and can send to you. I never said he had nothing to eat. But I said he had lost a fortune if not all his fortune though such were his own words to me. If he said a fib, that he thought a good joke, then it does not speak in his favour. But then I know that he lost lots of money through Judge at New York and even Harrison his friend, and S. Ward said to me that it was lost through Ski, and thought, or at least wrote that he thought so, that it was perhaps a trial brought on by H. K.—when K. H. never meddled

in money matters until now—and never will I suppose. I felt very sorry for Ward and told you so; and D. K. if I remember right spoke of his having lost money, and I even believe (though I do not remember it for certain) that K. H. said something about it, that with or without money S. Ward was the best man living. And that K. H. told me that S. Ward had lost all his fortune more than once, that I remember quite well. But whether he lost much or all his money I do not know anything but what S. Ward wrote at the time himself to me. Ask him. But I suppose even K. H. never paid any attention to it; for M. asked me whether I had ever heard of Ski's doings, and I gave him S. Ward's letters to me to read. But whether They knew, or believed it I do not know, unless they look especially into something that interests Them—of course even They may believe sometimes, or labour under wrong impressions. Several times M. suspected me of telling him things wrongly until he had looked into my head and found out truth. So for everything else. But if S. Ward lost only a part of his fortune why should he have written to me such letters for? and forced me to write to him what I felt; namely that ruined I loved him best, for I bate and fear too rich people. But all this is bosh and I do not care a twopence whether he is a Croesus or a beggar. I have nothing to do with the miserable 8 rup. or 1 £ of subscription; and I do not see why you should reproach me as though I fearing that now he had lost his

fortune would not pay his subscription! For I never meant that he should until he sent to Damodar that money himself. All this is far more "grievous" to me and more "shocking" than it is to you.

And to think that it was I, I horrid old fool, I the idiot of the age, who first brought K. H. into notice! I who have led Him to be now reviled and so abused by every old ass in Light! This is my work and I will not forgive my sin. Do you think that the Chohan and others do not hear every word of abuse against THEM. uttered and printed? That all of Them do not know when a malignant current is set against them? Speaking about malignant currents why did you invite malignant critics and fools at your Conversazione of the 17th—why did you throw pearls before so many swine? Why you had just 63 persons interested—theosophists with you, vegetarians with Mrs. K. and Spiritualists (some) with you both—and more or less friendly; and the rest—more than four times that number were all black enemies or sneering dissimulating hypocrites. And the ladies most of them so undressed that no one from here could look at them. There was but one of the female sex that can be looked at always without blushing in the crowd and that's "Bossess," (that's a compliment to her address) next to her—Mrs. Kingsford. Say—why was she dressed

in a dress that looked like "the black and yellow coat of the zebras in the menagerie of the Rajah of Kashmir?" And is it true she had roses on her hair "which is like a flaming sunset, yellow gold"? And why—mercy on us! Why did she have "her hands and arms painted black, jet black—up to the elbows" for? or was it gloves? and then, is it true she had that night a brilliant metal pocket in front of her, with clasps and bells and something else; and "crescent—moon, tinkling earrings"—symbolical of the growing brilliancy of the "London Lodge." This moon has borrowed light from the Satellite. And now speaking of moons why, should you in pity sake, speak of forbidden things! Did I not tell you a hundred times that They allowed no one to know or speak of this eighth sphere, and how do you know it is the moon, as we all see it? And why should you print about it, and now "an English F.T.S." comes out with his question, and this ass Wyld calling it a dust bin. I called his head a dust bin in Light. You will both catch it in the answer you may bet your bottom dollar; for they (the answers) have arrived, the last ones tonight and vous ne l'aurez pas vole as the French say—your savonade. When Subba Row read the question discussed in your Book he nearly fainted, and when he read it (Mr. Myers question) in the galleys—Damodar writes that he became green. Well your business and K. H.'s not mine. But why—why had she "the mystic of the century" so much jewellery on her! How can she confabulate with the unseen Gods when she looks "like a Delhi English Jeweller's front window." Well, I too I think I saw her and would like to have her portrait to compare. For she was shown to me. Is she not tall rather, thin in the waist but broad in the shoulders, and very fair, and slightly rosy cheeks and with very red lips and a nose larger or thicker

when she speaks than when she is at rest? Her eyes light blue. She is fascinating; but then, why make her beautiful hair look like "the mitre of a Dugpa Dashatu-Lama"? Well all this is bosh. I am sad to death, and do not care [for] joking. Give my love to dear Mrs. Sinnett and to all; to that Yankee humbug too—"Uncle Sam," who pretends to have become a beggar in his letters. Was it to try me? A good idea. Why, now that you tell me that he is still rich I will never write to him again. You may tell him so. Olcott is going London I believe in January. Colonel Strong has joined and Mrs. Carmichael wants to join but her—"David" is afraid, and Mr. and Mrs. Kenny Herbert and Lady Souter.

Yes; another "No. 3" reproach. It is the carelessness of the "Theos. Office," ingratitude for the £10 sent by Miss Arundale, that we forwarded no diplomas! Will you kindly ascertain first whether we had to send them to the London Scotland Yard, or

Dead letter office—for we could hardly send diplomas to those whose very names we knew nothing about? Had any one sent us in the names of the members, let alone their applications? Damodar has never received one single application nor one name from London. Till now we know nothing either of the number of the members or their quality or even their names, as I say. Let them act officially and according to our laws and we will do the same. "The London Lodge" ought to have been called the criticizing T. S. Very easy to criticise. Nevertheless.

Yours in God,
H. P. BLAVATSKY.

LETTER No. XXVI I

OOTY,
Sept. 14.

MY DEAR MR. SINNETT,

For over two months I have been ordered by K. H. not to meddle any further in the paper business and—of course I obeyed. Some six weeks ago he came to send through me a letter to you and, there were telegrams passed between Norendro Babu of the Mirror and myself. I then felt very much surprised at Norendro's hope that you would ever consent to serve the cause of the Zemindars—one that K. H. himself had pronounced INFAMOUS. Well, since I am a woman, ignorant of politics, probably as you repeatedly said and hinted—"a fool" in many things—I kept quiet. But now Norendro telegraphs that you consented and accepted the offer of the Zemindars, and M. ordered Olcott to telegraph to Norendro not to send a single page to you or offer without showing it first to Olcott. There are things and rumours that I am sure did you but know them you would never degrade

yourself in accepting such a proposition. I have talked over with Carmichael and Forster Webster the Secretary to Govt. and several other members of Council, and what I understand this Zemindar business is a regular conspiracy to defraud and starve millions of poor cultivators. If so, K. H. must know it, how can you then accept such a terrible thing! I have left no stone unturned to raise the money, in the first way, and (I think I have succeeded). No one desires more than I do that you should return to India. But if you have to buy the return at the price of your honour and reputation—then, well; I have nothing to say. I know one thing, and that is, that my notions about honour and justice seem to

I It is interesting to compare this letter with those in Secton IV of "The Mahatma Letters."—ED.

differ widely from other people's notions. I have warned you what the people say here about this conspiracy of the rich to defraud the poor and do my duty I think. I would rather never see you any more in this life, rather ruin the Theos. Soc. than to be a party to such a horrid unjust, devilish transaction as that of starving the teeming millions to satisfy the greediness of a few Shylocks. I do not know whether you have really settled to accept the proposition or not. But this is what I receive just now. Bhawani Row was successful at last it seems and thus 2 lakhs are raised in the W. Provinces. I send you the telegrams. Had you patience the money WOULD be finally raised. And now I do not know what to do. M. told me to write to you so much about this and—to meddle no more—the same words as said by K. H.!

Je donne ma langue aux chiens. Do not blame me I have done my best, but since the Zemindars are preferred I have nothing more to say. And yet Bhawani Row is a chela of K. H. HE must know of it for B.R. acts under the orders of his master. What's all this! Olcott also puts on airs of mystery. He telegraphed to you I know, and therefore you must know more than I do now. Buss.

A nice mess about that Elliot or Ellis or whatever his name is—business. What did I say to Mr. Ward of so terrible that he should kick up a row upon the subject? What do I care if whole London goes on the Himalaya and from there slides down to Tibet. If they let them in—it is their not my business. I simply said something to Ward about their catching it for taking life within the Lamasery precincts—shooting. That K. H. would vanish certainly or something to this effect. And now Ward complains to you, you blow me up, Mrs. K. (!) writes to K. H., and K. H. complains to M. and all falls on my head!

I will write no more. I have enough of this. If every action of mine is misinterpreted and I am to be held responsible for everything and be blown up by M. I better subside. Ward would do better to write to American papers to blackguard less the Theosophists, the Society, and especially me. Then came out some would-be very witty, satirical article

about an ex-Theosophist—a Fr. Thomas who pretended to expose Slade and expose all and everything, and who now abuses us in the most Hungerford-fish-market way and gentlemen reporters put it down religiously as truth. Between the biography of Thomas' parrot comes that of our Society and my own in the N. Y. Telegram, a penny paper. I am called there among other good things, "the most ignorant, blasphemous charlatan of the age." And the Bombay Gazette reprints it in full. Now I have to go again to law. Mr. B. G. will have to prove whether I am "a charlatan."

—•— 55 DEFENCE OF STERLING QUALITIES —•—

I must say that you might do worse than borrow from Russia her laws for libel: and England does seem in this respect a far more barbarous and uncivilised country than Russia. In the latter any Editor would get 3 months prison for uttering such a libellous insulting term and here gentlemen like Gretton Geary repeat the vulgar abuse with the coolest indifference possible and, there seems no redress. I will see though. It is the Statesman's story over again.

Please give my love to all.

Yours

H. P. BLAVATSKY.

LETTER No. XXVII

ADYAR,

Sept. 27.

Just returned home from Ooty through Pondichery, and the first thing waiting for me was your letter of new and fresh remonstrances. I have not my "feathers ruffled" as you call it for myself, but for others as in duty and honour bound, and I must certainly try to impress upon your mind to what extent they are ruffled.

When shall you remember, first of all, that in addressing me upon things done by Col. Olcott during his voyages—you are giving me simply news of which I know nothing; or that in speaking upon office business you are implying to me a knowledge of things I have no more an idea of than the man in the moon. Why should I be made responsible for everything that happens in the Society is something surpassingly strange. However, your letter is so full of unjust, cruel sentences, so unfair as I will prove it just now that I must try and point it out to you for the last time. You must have had dyspepsia while writing it—my dear Mr. Sinnett.—I answer your accusations seriatim.

1. What is it that "ruffles" you in Mrs. Parker? I know her for eight years nearly. She is an enthusiast, a lunatic in many things but no better, sincere, truthful, honest woman

ever breathed in an Irish carcase. She is a true theosophist, unselfish and ready to part with her last clothing for the benefit of others. Not very cultured, "coarse fibred" as you call it! Perhaps so; but no more than myself. She was Miss Kislingbury's greatest friend. And though Miss K. deserted us to become a Roman Catholic, still she is the best she theosophist London ever had. Always prejudice at first sight. Ever judging on appearance. The story with Bennet, Banon, Scott and some others over again.Oh Mr.

Sinnett, how little deep your theosophical insight! Mr. Brown could do no better, no worthier thing than take her under his protection—I respect him for it. (He arrived with her, I know him better now and—respect him less). He befriended the poor woman who gave all she had; became a beggar to save from starvation her poor countrymen in America. He was kind to her while others were harsh and cold to her in London, yourself to begin with, and Wyld that old ass who did all he could to set her against theosophy and us, etc. etc. No indeed: That which offends you does not often offend me and—pour cause. Let us drop it. We will hardly ever understand each other. But you ought to have known that while I care very little for theosophists loaded with jewelry like a Greek corpse and in tiger striped satin and velvet dresses, I care a good deal for those who have theosophy in their hearts not on their lips alone.

Nor is it less funny that though to my knowledge and for over two years and more Olcott corresponds with Mme. Gebhard in the most friendly amicable way; and that I know how deeply he respects and has affection for her, you should now find fault with him for his tone. Who told you this? Is it your own intuition or Mme. Gebhard? If the latter, then she is not the woman I supposed her to be. Again you speak to me of things for which I am not in the least responsible nor have I ever taken an interest in them. Except of the volume annotated on the margin by K. H. and sent to Hume and a MS. commented upon by Djwal Khool, I took no interest in Eliphas Levi's MSS. Olcott's manner dictatorial? So it may be to those who do not know him; as mine is very rude in the eyes of strangers, and your's inexpressibly haughty and cold in those of the rest of the world who do not know you. Olcott asked her to send the MSS., for Olcott is ever thinking of benefiting the Society. And she did undertake the work, which was very kind and would have been quite generous in a non-theosophist but was only natural and her duty as a theosophist. That he thanked her for it and very warmly I know for I have read his letters at least two or three of them. That he may have forgotten or delayed to thank her and acknowledge receipt of the letter is quite possible and no such great sin. I guess had Mme. Gebhard been a Hindu instead of a European you would have never found fault with the delay. We are taken to task for not having published them yet? And who, pray, was there to translate them? Who, besides us two—broken down post horses is there to translate such things? They were not taken notice of? In what way? By publishing an acknowledgment in the

Theosophist? But I did not know that the last had been sent at all, and besides they arrived here only hardly

—•— 57 COL. OLCOTT'S DIFFICULTIES —•—

two months ago and since Olcott was not here they were not even opened for a long time. And what's the use of acknowledging something no one knows anything about until translated? "An illustration of the deplorable way in which the affairs of the Society are managed at Headquarters." A very fair sentence passed, and quite in keeping with the rest. La critique est aisee mais l'art est difficile." Do you forget that you are addressing two European beggars with two Hindu other beggars to help them in the management and not the rich Pioneer with lakhs behind it? I would like to see you undertake the management and editing of Phoenix with two pence in your pocket; with a host of enemies around; no friends to help you; yourself—the editor, manager, clerk, and even peon very often, with a poor half-broken down Damodar to help you alone for three years, one who was a boy right from the school bench, having no idea of business any more than I have, and Olcott always -- 7 months in the year—away! Badly managed, indeed! Why we have made miracles in rearing up alone, and in the face of such antagonism, paper, Society, and business in general. Is it Mrs. Gebhard who complained of his tone of authority? And what do you mean in making a difference, in saying—"First of all the constitution of the Society does not justify the assumption of any tone of authority on the part of the President in addressing any foreign members." The constitution of the Society first of all, does not justify the smallest difference made in tone, privileges granted, or anything between foreigners or Hindus, foreign or local members. The President has no right to use an impolite peremptory tone with any branch or member. And he does not, as far as I know. His tone is his usual tone and may seem "authoritative" when it is simply friendly and outspoken. An American, of course, (or a Russian either, for the matter of that,) is not expected to have the cultured tones of a refined Englishman, nor do we pretend to anything of the sort. But to say that Olcott in writing to Mrs. Gebhard whom he makes so much of, "used a tone of authority" is as unjust as it is absurd on the face of it. As to the accusation of "laying it on a shelf and leaving the MS unfruitful"—will you kindly as a theosophist undertake the translation? And if neither your leisure nor your tastes permit it, then please remember that while you in the midst of all your arduous labours as the editor of the Pioneer used to leave your work regularly at 4 after beginning it at 10 a.m.—and went away either to lawn tennis or a drive, Olcott and I begin ours at five in the morning with candle light, and end it sometimes at 2 a.m. We have no time for lawn tennis as you had, and clubs and theatres and social intercourse. We have no time hardly to eat and drink.

Sorry also, that you should disapprove and "strongly" in the

bargain, "of the letter addressed to the Secretary of the London Lodge by Ramaswamier." Nor do I see any good reason why, if the "London Lodge" notification was sent through the Secretary, Olcott's answer could not be sent likewise through his Secretary?

You use very extraordinary words. For inst: you say that the "London Lodge having elected . . . that name pays Olcott as nominal (!!) head of the whole Society the courtesy (?) of a formal report of its action for his approval." (1) If Olcott is no better in the eyes of the London Lodge than a nominal head, then the sooner it ceases to call itself "Theosophical Society" the better for all parties concerned. Let it call itself "Kingsford Society" if it will; but so long as it is chartered by us, and that the Masters keep Olcott as their agent and representative he is not a nominal but the actual head of the Society, if you please. And, unless you can find in the London Lodge one to replace him, with all his intrinsic rare virtues, and minus his few Americanisms (which few, if any, fair man among real theosophists can ever object to, since none of us is perfect) -- he will remain an actual President to his death day, I hope. The London Lodge "pays him the courtesy"!! The London Lodge did ITS DUTY, its bound duty and nothing more. In the London Lodge there are many persons cultured and of great intellectual value, and as individuals they are respected and appreciated for this by all of us—myself the first. But the London Lodge as a Branch is not a bit better or entitled to any more privileges than any other Branch. When it does theosophical work that will be higher and of more importance than all the rest of the nearly 100 Branches in India, America, and Europe, then can it claim extra privileges and an unusual respect for itself. It is a matter of the most profound wonder to me how you, a man of your intelligence can speak in such a way! How you can go in the way you did and jump at the throat of the very spirit of our Society—perfect equality, Brotherhood, and mutual toleration! If Olcott, instead of answering through his Secretary had, as you say, (while never answering but through his Secretary all other Branches) gone out of his way "to write a long, sympathetic and appreciative letter to the President of the London Branch" I would call it toadyism, flunkeyism and blown his head off for such a lack of self-respect, dignity and pandering to aristocracy. Olcott has written to Mrs. Kingsford and Mr. Maitland in answer to their letters, and appreciates them personally for their own worth as individuals. As "President and Vice-President of the London Lodge" they have no right to expect to be treated with more respect and sympathy than any other theosophists, -- though he denies such feelings to none. And who, in the name of Dickens are the British Theosophists

to claim such unprecedented honours? Are they gods or Emperors or what? I for one prefer for the Society any day a learned Sanskrit pundit, a Hindoo who works for theosophy to the Emperor of Russia or the Empress of India herself. To think that you

would have a free born American, who has never bent his neck to the yoke of birth or wealth, but only to true personal merit, and a Russian who broke violently with all the aristocracy to accept her fate for better or worse with the disinherited, the poor, and the unjustly treated of the earth—who is a democrat in her soul—dancing on their hind legs and salaaming their English members—is preposterous!! They may resign all of them tomorrow, if they are not satisfied. And they will have to, if they or any of them ever state publicly that they consider Olcott only a "nominal" head of the Society. We want theosophists not aristocratic noodles who expect respect and honours only because their blood is crossed with that of lords and M.P.'s. What have they hitherto done to merit them? Made us the great honour of joining the Society? It is an honour to them, not in the least to the MASTERS, not even to us their faithful followers; least of all to me whose birth is not a bit lower than that of your Queen and perhaps, purer than hers, and who yet despises every claim based on such birth. Olcott shows "nonsensical affectation of the de haut en bas tone of an official superior addressing a subordinate"!! There are no superiors and subordinates in our Society; none but brothers and Fellow-members; but it is very doubtful whether any of our English members will ever show practically that they consider those lower than themselves by birth or education or race (as they think) as their brothers. What are the great achievements they have made in theosophy or for theosophy? There is not one in London that entered the Society on any other than purely selfish motives; to squeeze out what he can from the Mahatmas and then turn his back upon their hapless countrymen and, perhaps, laugh at them. As M. says, "remains to be seen how Mr. F. V. Myers will receive their Replies"—Whether he will not be the first one (and if not he, then other members) to call them ignorant fools, illiterate Asiatics "with a small Oriental brain" as Wyld expressed it, wanting to make believe, I suppose, that his Jesus was an Anglo-Saxon Aryan. I say that these Replies to "An English F.T.S." are time lost; they will not accept the truth, and they occupy half of every number of the Theosophist that comes out, crowding off other matter. You have done for the Society more than all of them put together will ever accomplish. And yet even you, you have done it neither for Society nor Theosophy, but merely out of a personal devotion to K. H. And if HE were to abandon the Society

to morrow, or stop corresponding you would be the first to follow suit and we would hear of you no more.

"It looks silly the pretence of his being too busy to write with his own hand in a matter of the kind when something so important as the growth of the London Lodge Society at this juncture is at stake." Answering the tail of the sentence first, I would ask what has the growth of the Society to do with the change of its name? And what is there so important about it? Simply your personal veneration for the President, I suppose, who has none at all neither for yourself nor the Brothers; on whom she certainly looks de haut en

bas. I was from the first against her nomination but had to hold my tongue, since it is K. H.'s selection and that He perceives so wonderful germs in her, that he even disregards her personal flings at Him. And so I was against Wyld's nomination and my valuation of him proved true. An ugly, bigoted, jealous, indelicate brute he is. The many hundreds of signatures of our Hindu fellows sent in their protest against his beastly criticism of Esoteric Buddhism will show them the veneration the Hindus have for their Mahatmas; and if he had not been kicked out of the London Lodge there would have been a revolution in our Branches against the Lodge itself. It threatened to become another Ilbert's bill. Remains to be seen whether your fair Light with its presiding genius "M. A. Oxon" will take notice of these Protests. See the grin and fiendish sneer of M. A. Oxon in Light of Sept. 8, against the Kiddle accusation. Olcott has answered it before his departure and he gave it nice to the great medium of "Imperator" K. H. plagiarising from Kiddle!! Then I have a letter from him, written a year before I knew you and in Professor A. Wilder's (Phrenological Journal) article written seven or eight months later I found about 20 lines verbatim from K. H.'s letter; and now Olcott found in the last Nineteenth Century (July I think, or August) an article "After Death" by Norman Pearson (or something like that) a passage about God something like 18 lines taken verbatim to every comma, from a letter of K. H. written three years ago. Has Norman Somebody plagiarised it from a letter he has never seen? It is a nasty, wicked, mean remark of Oxon's, directed as much against you, his friend, as against me whom he secretly hates. And fancy, of what a philosophical importance these Kiddle lines, to be worthy of plagiarism! Next to "John, bring me my dinner," "ideas that travel or rule the world,"—have been mentioned since the days of Plato thousands of times. The "ETERNAL NOW" is a sentence I can show to you in Mrs. Harding Britten's lectures and in an article of mine in the Spiritual Scientist nine years ago, from which she took or perhaps and most probably did not take it, but simply

—•— 61 IN PRAISE OF COL. OLCOTT —•—

got it from astral impressions. It makes me sick all your Western wickedness and malice.

To return to nos moutons—it looks silly, does it, the pretence of Olcott's being too busy to write with his own hand? Well, my dear Sir, allow me to tell you, that I, who have been just travelling with him for three weeks, I saw, and am a witness to it whether he has one moment of freedom from morning to night. At 5 o'clock in the morning the whole courtyard and veranda of the houses we stopped in were crowded with the lame and the cripple. At every station, the railway platforms were crowded with the sick lying in wait for him. I saw him curing a paralytic (both arms and one leg) between the first and last bell. I saw him begin curing the sick at 6 in the morning, and never sit down till 4 p.m.; and when stopping to eat a plate of vegetable soup have to leave it to cure a possessed woman and his plate of soup remaining unfinished at 7 p.m. and then he would sit down and dictate to his Secretary till 2 in the morning; having only three or four hours sleep, etc. etc. I would like to see your President of the London Lodge sacrificing herself for the

lepers and the itchy as he does. I would be happy to find one member in your L.L. doing unremunerated one fourth of the work done by Damodar or Balloi Babu. You ask me to receive what you say "in the interests of the whole undertaking concerned," and I know that the "whole undertaking" is centred for you in the London Lodge. And I say, that you have to receive what I say, in the interests of truth, justice and fairness—with "your feathers unruffled." And I know that you won't. I am pretty certain to be called a fool and an idiot by you in your "soul converse." Welcome. But now you know at least what I think of all this. Of my friendship and gratitude for you and for what you have done you cannot doubt. But I would consider myself the meanest of creatures to read how you lower down poor Olcott—whose shoes none of your most cultured theosophists is worthy to untie—and not to tell you what I think of it. I say you are unjust and unfair. You always forget our penniless position; the helpless position of two people fighting alone and single handed the whole world, and that we have none to help us; and, forgetting Olcott's rare devotion, unselfishness, blameless and pure life, his great philanthropy and most precious qualities you see but one thing! He is an American, a Yankee, while your English sympathies have been during the war for the South, and whom, I verily believe, you hate and cannot forgive only for their being Northern Yankees—and thus you see only the black (seeming) spots in the sun. Olcott is a thousand times higher and nobler and more unselfish than I am, or ever was. Therefore, I, knowing him as I do—say: there was

no "mistake of policy" on his part, nor shall he ever assume any other policy but that of most impartial justice to all, if I do know him. Nor has he ever suffered himself "to pose in an arrogant attitude"—for such is not his nature. That he may be lacking the cultured estheticism of your country—is but natural; he is not an Englishman but a true American, and I love him the more for it. Buss—as my Boss says. But your remark that he should answer himself reverentially every line of the London Secretary has cut me to the deep. It is simply an insult.

Explain to you "a little more about Eliphas Levi"? And what the deuce do I know about him? I never saw him. All I know is what I was told. He was a most learned and erudite theoretical Kabalist and occultist. But who ever told you he was a practical adept? Not I. He himself says in his works that he never performed ceremonial magic but once in London evoking Apollonius of Tyana. He was a Roman Catholic Priest—hence his filth and dirt. He had been starved on fasting when in the Order—hence his gluttony and intemperance. In his books he tries to make the esoteric doctrine fit in with R. Catholicism—just as the "fair Anna" does now (and you will rue the day, unless the Chohan can, or rather will consent to break her.) That there is much esotericism in real Catholic Christianity is quite true; but there is still more of fictitious, artificial interpretations. Yet his learning and knowledge were undoubted, and for any one versed in Esotericism his writings are those of a recognised authority—in their theoretical

teachings. Of himself he could say: "Do as I tell you, not as I do." I have never heard before that he was so dirty and gluttonous. But if Mrs. Gebhard says so—she knows better, for I have never met him. My aunt went to see him in Paris and she had a bad impression for he took 40 francs for one minute of conversation and explanation of the Tarrot cards. Boss says—that he was a regular doug-pa with the knowledge of a gelukpa.

Olcott is gone day before yesterday on his northern tour. Maharaja of Kashmir sent for him and K. H. ordered him to go to a certain pass where he will be led to by a chela he will send for him. Brown is not here yet but I had a telegram from him from Colombo. They will be both here after to-morrow. I believe Mr. Brown will rejoin Olcott somewhere. Let him go with him by all means and thus see India and learn much for himself.

Well, are you coming out here or not? Or is it all over? K. H. tells me nothing, and if he does not so much the worse for everyone but I do not care. I am only glad that Olcott will see and converse with him. He is in raptures with the expectation. It appears that it is Maha Sahib (the big one) who insisted with the Chohan

that Olcott should be allowed to meet personally two or three of the adepts besides his guru M. So much the better. I will not be called perhaps, the only liar, when asserting their actual existence. The best joke of all is, that Hume tells me repeatedly that he knows now K. H. personally and denies the existence of M., though so many more persons have seen him besides myself. I am really sorry for these Replies that appear in the Theosophist. It does seem wisdom thrown out of the window. Well—Their ways are mysterious.

My love to Mrs. Sinnett, and to yourself if you accept it.

Yours ever, faithfully but never SERVILELY.

H. P. BLAVATSKY.

LETTER No. XXVIII

ADYAR.

MY DEAR MR. SINNETT,

I am very sick, suffering agony, and nearly killed two days ago with injected morphia. This accounts for my silence. It is with the greatest pain that I can write; ailing for the last month and more, and walking during Anniversary on crutches. Yesterday received a three yard long letter from Mrs. K. and her confidential address; first fruit of the kindness of K. H.! Well this is the Chohan's Karma. However it may be, from Subba Row down to Brown everyone is inexpressibly shocked here with this most impertinent, insolent pamphlet or criticism of Maitland. She demands of K. H. to make her "the Apostle

in Europe of Eastern and Western Esoteric Philosophy"!!!!! She has divined she says, the allegory. Everything including Atlantis (!) is an allegory. I am too sick to bother myself with her flapdoodle interpretations. But she can hardly be an infallible Seer, or else Maitland would not have attributed to "Mad. Blavatsky" a sentence written by the Tiravellum Mahatma in Reply No. 2 of October page 3, I have his MSS. I must be deuced clever to have written the "Replies" in the Theosophist, I do not understand ten lines in that occult and scientific jibberish. If it is true—as she complains, that you insist having given in Esoteric Buddhism the WHOLE Esoteric doctrine (which I do not believe) and that you would "force the London Theosophists to accept it au pied de la lettre" then of course she has a semblance of right in what she says. But I do not believe you ever did such a thing. You must know that instead of Esoteric Doctrine you have but half-a-dozen of stray pages, picked at random out of the six-and-thirty volumes of the secret books of Khinti; that there are gaps between every tenet

none of which is complete; and you have been told by the Mahatma in letters you showed us and told by me many times that you could not expect to be given that which pertains only to initiation. No Lay chela can get it nor can one understand the thing properly. Even about Devachan, something you have been explained more thoroughly than anything else, you have very vague ideas about it, I see. As "Fragments" of Occult Science you have succeeded admirably and can claim to have given out to the world crumbs of genuine occult doctrines. As a whole—Esoteric Buddhism cannot of course be considered such, nor have you ever claimed it as far as I know to be the alpha and the omega of our Doctrine. All this is very sad and perplexing. And now the outcome of it is, that I, crippled down and half dead, am to sit up nights again and rewrite the whole of Isis Unveiled, calling it The Secret Doctrine and making three if not four volumes out of the original two, Subba Row helping me and writing most of the commentaries and explanations. Why Mahatma K. H. should have inflicted upon your Society such a plaster as Mrs. K. seems to be, a haughty, imperious, vain and self-opinionated creature, a bag of Western conceit—"God" knows, I do not. My belief is that the Chohan has interfered suddenly as he often does. And now there will be a fine row. But what of the following? On December 7th, Mahatma K. H. sent a letter from Sanangerri to his chelas Damodar and Dharani Dhar Kauthumi with a copy of some passages from his big letter to you. In it He said—that he had notified you and those followers of his who had remained faithful to him that unless the L.L. Society should create a secret section with yourself at the head, while Mrs. K. would be the fair and glittering sign-board of the "Lodge" representing Esoteric Christianity or any other flapdoodle—they (the Mahatmas) would have nothing to do any more with the English Fellows. All Branches to be notified of the same and no chelas to write letters to her or the Lodge without the sanction of the Masters. My BOSS nailed me down very kindly in my effusion No. 2 to her, again, and entrusted Subba Row with the work—a humiliation to which I am becoming accustomed. Subba Row is mad and feels ferocious.

He is preparing a pamphlet for private circulation addressed to the Fellows of the London Lodge and the esoteric students of all others. It will be sent to you next week. Pralaya, pralaya! a regular obscuration of the Secret Doctrine. As to the final conclusion of Maitland's onslaught, delivered to you on Dec. 16th it is the faithful echo that has reached him from the Simla heights, the secret voice of Djoota-Sing—as it was prophesied to you that he should do, his gushing and sweet letters to me now—notwithstanding. Consummatum est.

—•— 65 H. P. B. ON INJUSTICE —•—

On February 17th Olcott will probably sail for England on various business, and Mahatma K. H. sends his chela, under the guise of Mohini Mohun Chatterjee, to explain to the London Theosophists of the Secret Section—every or nearly every mooted point and to defend you and your assumptions. You better show Mohini all the Master's letters of a non-private character—saith the Lord, my Boss—so that by knowing all the subjects upon which he wrote to you he might defend your position the more effectually—which you yourself cannot do, not being a regular chela. Do not make the mistake, my dear boss, of taking the Mohini you knew for the Mohini who will come. There is more than one Maya in this world of which neither you nor your friends and critic Maitland is cognisant. The ambassador will be invested with an inner as well as with an outer clothing. Dixit.

As for me let me die in peace among my household gods. I have become too old, too sick and broken down to be of any use. I am dying by inches in my harness. Adieu and my love to Mrs. Sinnett.

Yours ever, here and—there,

H. P. BLAVATSKY.

LETTER No. XXIX

Sir Ch. Turner said at a public dinner that you were quite crazy and that it would end surely in your turning a Roman Catholic one day. He hates us bitterly.

ADYAR, MADRAS,

Nov. 17, 1883.

MY DEAR BOSS,

Of course I am an old fool—as usual; but this does not prevent you from being a diplomat—a child of your age and civilisation. Your devotion, entire faith in, and love for K. H. I do not doubt, but I cannot get rid of the idea that all of us appear to you but objects immersed in the far off edges of that Koothoomian light. Well I do not complain, I am not vain; and am frank and sincere confessing my faults but ready to plunge and rear like an old Kalmuck horse whenever whipped unjustly. For some time there come letter after

letter from you with nothing but remonstrances and pitching into me, as though I were responsible for all that bore the name of theosophy the world over; and claims (as I thought very unjustifiable) for respect to the L.L. Theos. Soc. which the latter did not merit at all in my eyes, for I knew all the time what an unbearable female snob was "the divine Anna." I knew it, and repeated it and went on protesting from first to last until my BOSS M. called me a "nuisance" and a "short sighted female" (in a letter in the bargain, one of his

"scarlet letters" and through Subba Row) and ordered me "to shut up" an elegant expression he got, I suppose, out of Olcott's store of Yankee words. Yet he never told me that I was wrong but simply that the zebra-clad Kingsford had been chosen by your guide and protector K. H. and that HE knew what He was about—notwithstanding all. Well I supposed it was one of their usual round about experiments in human nature and so shut up. But now, my tongue is once more untied. Fine doings! And hardly a month since, K. H. knowing certainly what she was after, said to me nevertheless—after telling me that she made the best use of my advertising Bradlaugh's and Besant's literature and would impede the circulating of the Theosophist in England—"Write to the Seeress of the London Lodge that you are ready to take out that obnoxious advertisement, if it so hurts their Christian feelings, but that you will not drop advertising free thought literature in general." And He made me do it. For, of course what Mahatma K. H. says is divine authority for M. and I know it. Well, I had a right to think she had written to him complaining of us; but [I] now I suppose she has not. I am glad your Fellows have proved loyal. Become their President and there is nothing I will not do for you all. But the Anna was a snake, a horned aspic amongst roses and for the life of me I cannot see why she was chosen by K. H. unless indeed to show C. C. Massey's intuition. Well, let them establish a Kingsfordian Society, and worship at the feet of their fetish. Massey is unsettled in his faith, poor, dear sensitive fellow. The impudent plagiarism has found a ready believer in him. K. H. plagiarised from Kiddle! Ye gods and little fishes. And suppose he has not? Of course they the subtle metaphysicians will not believe the true version of the story as I now know it. So much the worse for the fools and the Sadducees. If they knew what it was to dictate mentally a precipitation as D. Khool says—at 300 miles distance; and had seen as all of us—General Morgan, I, the chelas here (of whom we have three) -- the original fragments on which the precipitation was photographed from which the young fool of a chela had copied, unable to understand half of the sentences and so skipping them, then they would not be idiotic enough to accuse not only an Adept but even the two "Occidental Humourists" of such an absurd action. Plagiarise from the Banner of Light!! that sweet spirits' slop-basin—the asses! K. H. blows me up for talking too much—says He needs no defence and that I need not trouble myself. But if He were to kill me I cannot hold my tongue—on general principles and as a sign of loyalty to them. Of course if He

has said—nor explained this to you then he must have good reasons for it. But ever since Subba Row brought to

us the original scrap of Kashmir paper (given to him by my Boss) on which appeared that whole page from the letter you published—I understood what it meant. Why that letter is but one third of the letter dictated and was never published for you have not received it. There is no connection as it now reads between the first portion and that [on] which begins with the words "Ideas rule the world" and it looks....... **I**

True proof of her discretion! I will tell you all myself as soon as I have an hour's leisure. K. H.

But since they don't want me to speak of this I better not say a word more lest M. should again pitch into me!

To other matters. I was mad with you and therefore wrote about poor Brown that now "I knew, I respected him still less." It's all bosh. He is a fine young fellow and Olcott loves him dearly and he is very much attached to Olcott. Sarah Parker is an ungrateful, vain, selfish, ridiculous old mare. She pretends great fondness and devotion for me and maligns me behind my back—"wondering whether what old Wyld told her of Mme. B. was true." She owes her visit to Brown and the £60 he gave her—and now calls him a cad, a "mean Scotch blackguard," whose money can never repay what she has done for him (!) and taught him, he owing all his knowledge to her, etc. They had fights and quarrels daily here every time they met at table and so I packed him off to Olcott. And as I never go down stairs she became so obnoxious to the chelas that they would not have her in the house. She used to force herself into the offices and then sat there repeating "Oh, I am enjoying drinking their magnetism—it is so pure!!" And when Brown went to the Shrine and got a letter from K. H. and I would not let her in (for fear of their quarrelling again before the Shrine) she got so mad that she went into a passion, called them (the Masters) "ungrateful curs" (a la Hume) for whom she had worked in America and for whom she had come here and who now preferred to her that idiot Brown, etc. etc. At this the chelas were so outraged that they declared that if the Colonel would receive her into the Society they would all leave it. (She is not initiated nor ever will be). Dharani Dar Kautumi (K. H.'s chela) gave to her hard, so hard that she was terribly frightened, got the jaundice, and went straight off to Calcutta, where the first thing she did was to demand of Norendra Nath Sen that the Calcutta Society should take for her at their own (Society's) expense magnificent lodgings, pay for them and keep her in style as the "Society's Lecturer." I had given her

I here several lines of H. P. B.'s writing have apparently been completely erased, and the following note precipitated in K. H.'s writing.—ED.

a few words of recommendation to Norendra, Gordans and Ghosal, pitying her, since she has neither money nor brains, nothing but enthusiasm and—cheek. Yet I warned them all what she was. Well then rejoice. You are a prophet and I am a fool. But still I say I will never turn my back on any woman who even seems devoted to our Cause. She was recommended to me by Miss Kislingbury, and she was all right in America. My Boss had said between two pipes—Try—and left me in the lurch as usual. And now They and you laugh at me. Welcome, gentlemen, do not mind old me. Of course I telegraphed to the Society at Calcutta not to spend one penny on her, since she would have no gratitude, but would only compromise the Society. And Olcott refused to have her initiated. So—there's an end to it. Triumph with Brown, now.

I send you your trunk and contents through Allen. The paper sent to us by them for Theosophist is one inch shorter than our journal! and 800 rupees sent to them!! That's Mr. Olcott's and your doings. What will the subscribers say, I don't know.

Brown seems to become the Master's pet. Brown wrote to me a crazy letter from Jubolpore and Allahabad about having seen K. H. and recognised him too—at a lecture! Most extraordinary phenomena took place among the travellers—Olcott, Brown, Damodar and two Madrassee secretaries. Damodar has so developed that he can get out of his body at will. They sent him on the 10th to me, giving him a message and asking him to tell me to telegraph to them the message back as a sure sign he was indeed in his astral body. At the same hour Coulomb heard his voice in my room and I saw and heard him, and telegraphed what he had asked me immediately. You will find it in the Supplement. Then Brown puts letters and questions under Damodar's pillow and receives answers a few minutes later, in K. H.'s handwriting and his usual paper and from my Boss too. Now they will say that it is Damodar the third humourist an "Oriental" one this once. Olcott saw K. H. at last and so will Brown at Jammu—D. K. says. Now ask Brown to write down what he sees for if you have not seen K. H. there then you will have one English witness at least that he is no myth—the lining of two Occidental Humourists. Harrison is a fool and Ditson F.T.S.—another. They are all fools and Carlisle was right. What do you mean by saying that "their Lordships" write too much for your London Society. It is my Boss and two others you do not know. It is against science, rot for your members that they write. And I always said it was useless and time lost for no one will believe and very few will understand, I don't. What do you mean by abusing Subba Row? Why read his last against Cunningham—the old man wrote to him and

has made him hundred questions for the sake of science and archeology—which Subba Row says he will not answer. Amen.

Oh Lord, what asses write in Light! He is a fine fellow St: Moses. Very friendly to you. Poor unfortunate, irresponsible and vain medium. And now see—" 'Buddha' is but another name for Lingam, the name of an idol"—according to some English flapdoodle. (See Light of the 27th October—Humphreys I think). Goodbye my leg is very bad again, and I can hardly hold the pen. My love to Mrs. Sinnett and Denny.

Yours, for your sorrow,
H. P. BLAVATSKY.

LETTER No. XXX [1]

ADYAR,
Nov. 26/83.

MY "DEAR SIR AND BROTHER" --
AND RESPECTED BOSS.

We are cooked, both you and I. Of course with that worldly prevision that characterises you so preeminently in the discovery of things well known and long discovered you must have had a prophetic premonition of my fuming, swearing, kicking, and plunging after the receipt of your letter of Oct. 26. Well I knew this, as I had told you, long before. In my sight she was always a selfish, vain, and mediumistic creature, too fond of adulation and dress and tinkling jewelry to be of the right sort. And then you, too, say that from the first you were painfully alive to her defects—whereas this is a moutarde apres diner—for you were fascinated with her like all the rest, July 1881. However, it may be noble theosophist, you and I are cooked beyond redemption—for SHE has the best of us, it seems. Listen. Three days ago I received a letter from her; 8 pages of her beautiful clear writing, with the usual celestial young lady surrounded with the seven pigeons and pressing to her heart the illegitimate offspring of her faux pas—stamped on the paper. A letter reasonable and refined, concise and clear to desperation; a letter breathing the spirit of devotion to theosophy (her "Theo-sophia" of the pigeons, of course); of reverence "profound and reasoned" for the Mahatmas, of "high consideration" for poor I—the whole signed and concluded "with cordial and sympathetic sentiments."

Oh woman—cunning, besides frailty—is thy name! Now I knew and know that the whole letter is a humbug. The little "unpleasantness" between Maitland and the L.L. fellows, you write took place on the 26th I believe? Her letter is dated the

I M.'s comments appear in bold type.—ED.

30th of October. Evident what must have been her feelings, her true womanly spite when she wrote this reasonable plaintive letter against Mr. Sinnett's "unreasonableness" his "eagerness to impress us with the paramount importance of the Mahatmas," her struggles "to preserve the equilibrium of reasonableness upon this head" and her "admonitions" not being taken by any means "in good part by a considerable number of our Fellows." She "feared, of late, to see our English Branch degenerating into a kind of idolatrous feeling towards these good and kind Adepts (italics mine) instead of preserving towards them an attitude of reverence only." It "must be displeasing to the Mahatmas themselves." It is "injudicious" because in a country "where the eye of criticism and unfriendly ridicule, is kept fixed upon every new movement" and it is "manifestly unwise of our Society to present itself before the World in the guise of a Sect having chiefs accredited with super-human powers of greatness." All this led to the Standard calling "us a Society founded on the alleged feats of certain Indian jugglers." (Ital. hers.) "This incident and other similar episodes have much annoyed and exercised" her. Much as she esteems Mr. Sinnett, she thinks that "he is making a mistake in carrying in this country the identical policy pursued by the Society in India. It will be fatally destructive to all our hopes of attracting the attention of the Leaders of Thought (Lankester and Donkin?) and Science whose cooperation would be invaluable to us" etc. etc. etc.

Now I have good reason to quote her language as you will see. Have patience then. Further she goes on saying that what she wants is, that the general public would understand "the basis of our Society to be that we are a Philosophical School, constituted on the ancient Hermetic basis, following scientific methods and exact processes of reasoning independent of any absolute authority of an extraneous kind, although accepting with reverence teaching from competent sources." Otherwise, and though our such reverse policy in India is perfectly right, for here "the position and influence of Adepts and gurus is understood"—in London your Society under such a mistaken policy as yours—"is liable to be regarded on the one hand, as evincing uncommon credulity and ignorance of scientific methods; and on the other, as a system bearing—to the protestant mind—a striking resemblance to the Catholic system of Directors and confessors, the submission required of the catechumen towards his guru or Mahatmas ....I hope," she concludes, "I have made my position quite clear without exposing myself to any misunderstanding. It would be a help and support to me if you would kindly lay this letter before K. H. himself and ask his Counsel." She then complains that she had "endeavoured

personally to come into 'rapport' with Mahatma K. H. but have quite failed," and winds up by asking K. H. to strengthen her by his influence, for which reason thinking that "it

may be an aid—magnetically or otherwise—to Mahatma K. H. to see my face (!?!?) -- I send my photograph. . . . It may help him to a right analysis of my present personality . . ." etc. etc.

I believe the "analysis" is all made and long ago. At least I have rightly analysed the sweet, fascinating creature and thus I was going to answer accordingly. I prepared a long, polite and as I thought a diplomatic letter, defending you of course in one sense and blaming only for your thirst for phenomena and tests. Alas, alas! I had calculated without my host! I had no occasion to "submit it to Mahatma K. H." for the same day he helped himself to it, without saying a word. Now a digression. You say in your last—that whatever K. H. would tell you [to] do, you would do accordingly and add—"and you too." Well I say that in this case I am not sure I would. K. H. is not my Master however much I revere Him. But, no sooner had I finished copying my letter (English corrected by Mohini) an operation performed on my best paper and with new pen, which took me a whole forenoon to the detriment and neglect of other work, than the following occurred. My letter 8 pages—was quietly torn one page after the other by my BOSS!! his great hand appearing on the table under Subba Row's nose (who wanted me to write quite differently) and His voice uttering a compliment in Telugu which I shall not translate though Subba Row seemed to translate it for me in great glee. "K. H. wants me to write differently" was the order. They (the Bosses) have put their heads together and decided that the "divine Anna" should be humoured. She is necessary to them; she is a wonderful palliative (whatever on earth the word means in the present case!) and they mean to use her. She must be made to remain the aureolic President, you the nucleus (or nucleatic?) President. Both of you have to face each other as the two poles, chance guided by Masters drawing finally the true meridian between you two for the Society. Now don't imagine that I laugh or chaff. I am in a state of mute and helpless despair—for this once I be hung if I understand what they are driving at! I simply give you the expressions of Djual Khool as he gave them to me, not to write to her but in order that I should "realize and understand their (the Masters) policy." The devil a bit I shall! Let Them make for me new brains then for I cannot for the life of me understand how after she has so irreverently abused them in her address—she can remain President! To this D. K. only laughed. "The words of a woman wounded in her physical vanity, angry at not being taken notice of by Master (K. H.) are less than

a passing breeze. She may say what she likes. The Fellows have done their duty to protest as they have, she will know better now, but she must remain, and Mr. Sinnett must become the leader and President of the inner ring." This is as nearly verbatim as I can remember D. K.'s words whatever the inner ring means. I suppose it is this: Mrs. K. will be the President of the exoteric Theos. Soc. nominally that also of the inner Society, and within the general Society will be an inner esoteric or circle of the Fellows who pursue the

study of the esoteric doctrines like yourself. Well I had to write to her in consequence and tell her all manner of pious and lying compliments I do not feel. Let the Karma of this fall upon BOSS—for I have been solely and only the weapon or irresponsible agent in all this. I suppose Mahatma K. H. played first fiddle and my Boss second as usual. I have as you say but to obey.

Quite so for it is the best policy.

That's all and now I wash my hands. Since the Masters take this upon themselves what have I to say? They want her to write her occult experiences in the Theosophist—she says—and she kindly consents.

Really I do not know how to answer your question about Mrs. Gebhard. Of course she deserves if any to receive direct instructions from the Masters. But how can K. H. go to her—a woman? Don't you know the strict prohibition? Besides Boss forbids me talking on those subjects. He blew me up several times for talking too much and telling you of things I knew nothing much myself—as about this darned "Moon" question. I was abused more than I ever was for this when the question of the moon—"dust bin" came out. It's all that wretched Wyld. His answer is so stupid that I will not even notice it. "Mr. B." indeed! Mr. B. is of course Dayanand who is referred to as Mr. B. in his silly letter in Light. Ah yes! "Mr. B . . . is rapidly disintegrating and become rotten and must no doubt shortly die out altogether," and "Mr. B." or Dayanand has very rapidly disintegrated and is just dead on Oct. 30th last as prophesied 18 months ago. Wyld may laugh. But he is disintegrating and rapidly dying out himself—the fool!

Well there's news again. Day before yesterday I received telegram from Jummar from Olcott "Damodar taken away by the Masters." Disappeared!! I thought and feared as much though it is strange for it is hardly four years he is chela. I send you both telegrams from Olcott and Mr. Brown's second one. Why should Brown be so favoured—is what I cannot understand. He may be a good man, but what the devil has he done [of] so holy and good! That's all I know about him that it seems to be K. H.'s second visit personally to him. He is expected here or in the

—•— 73 STRANGE HAPPENINGS —•—

neighbourhood by two chelas who have come from Mysore to meet Him. He is going somewhere to the Buddhists of the Southern Church. Shall we see him? I do not know. But there's a commotion here among the chelas. Well strange things are taking place. Earthquakes, and blue and green sun; Damodar spirited away and Mahatma coming. And now what shall we do in the office without Damodar! Ye gods and powers of Heaven and Hell we didn't have work and trouble enough! Well, well THEIR Will be done not mine.

Yours ever in hot water,
H. P. BLAVATSKY.

Give my love to dear Mrs. Sinnett and a kiss to Denny. How is he and the Bossess? Who is Mr. Finch? A candidate for chelaship? What does Mr. Myers say to the Replies? Disgusted I suppose? I thought as much. Well that's all the Adepts will get for their trouble. Adieu!

Sinnett Sahib—you must not wonder. We have the good of the whole Movement and Society at heart. Even the wishes of the majority shall not prevail—the feelings of the less enlightened minority having also to be consulted. The day must come when all will know better. Meanwhile the akhu tries to fascinate K. H. by her portraiture!
M.

LETTER No. XXXI

ADYAR, MADRAS,
January 25th, 1884.

By order of my BOSS I send you the Kingsford letters to fondly read and preserve for Olcott when he comes—he will be with you about March 15th or 20th. Subba Row's answer (by order) to the President and the Vice-President of the London Lodge T.S. is ready and I hurry on the printer to finish it this week. It was impossible to finish it as the Boss wanted the same week, for it is three times as long as the attack and wanted careful revision, Subba Row having lavished such uncultured words as "stupid," "absurd," "misrepresentation" etc. that would never do in a pamphlet destined for the refined ears of the members of the L.L. But I do believe he has settled them both the Vice-President and vicious President—whose shadow be trampled upon! It shows what fools they are with all their culture and genius and conceited idea of themselves. As Boss says she is the most foolish woman to open at once all her weakest points, and thus the fittest to be the President of most of the western would be members.

Last night when I wrote this I was so ill that I could not proceed, and now I am not much better but determined to write if it were to tell you many things. Yesterday Subba Row showed me a letter to him in Telugu from our mutual Boss M. (as you know) with instructions to say some more things in the answer to K. and M. Among other things there was a funny news. It appears that you go against my Boss's advice that there should be 14 councillors in your Lodge -- 7 for you and 7 for Kingsford, for it is his dodge. He writes the particulars now for Subba Row's information in writing the pamphlet and his words are: "I thought my Peling friend, Sinnett Sahib more perspicacious—tell him I have advised

only 7 councillors on the side of the yellow haired woman because I knew that it was four too many. She is needed in the Society, but not as the head of it if it can be helped."

Now what does all this mean? Do they or do they not want Mrs. K. for je suis au bout de mon Latin, and gave it up long ago. They tell me nothing and—I ask nothing.

And now something that is sure to astonish you, then make you angry and finally cause you to blow me up but I cannot help it.

It appears that I am mortally sick and, as the Masters have cured me repeatedly and have no time to bother with me, and that besides what I want is constant air charged with something (some scientific flapdoodle word) that cannot be got here in India—my Boss ordered Olcott to take me to Southern France—to some secluded village, on the sea shore or to the Alps for a long and entire rest of three months at least. Well I kicked, but the Society wept and cried and asked me to remain alive with them as they did not want me dead, and therefore to go and return. Ragonath Row and Subba Row are to take charge of the Theosophist and Damodar and a new chela who will be sent here in my absence. So I consented with the following condition (imposed upon them moreover by my Boss) I must not, shall not, and will not, go to London. Do whatever you may. I will not approach it even. Had my Boss ordered it to me even—I think I would rather face his displeasure and—disobey him. With the exception of you two, whom I sincerely love, the very idea of London and your groups (Theosophical and Spiritualistic) -- is loathsome to me! As soon as I think of M.A. Oxon, of C.C.M., of Wilde, Kingsford, Maitland and some others I feel a feeling of horror, of inexpressible magnetic disgust creep over me. In short I would not approach London to save 17 lives of mine, so, do not ask me to. I will stop at Marseilles for a fortnight or so, go to Paris to meet some cousins and then right to some secluded spot in the Mountains where I can catch hold of my Boss's astral tailcoats whenever I choose.

—•— 75 THE HODGSON INVESTIGATIONS —•—

If I die, I will be put out of the way without fuss or scandal and—"addio." If I get better I will come back via the same way Italy or France and resume my work. We will sail towards the 20th of February from Bombay, for I have promised to go to . . .I before leaving.

Give my love to dear Mrs. Sinnett and kiss "Morsel." I hope he has not turned a Dissenter as yet. Write me to Marseilles, my name Poste Restante—to await arrival. When Mohini has done his work with the Colonel in London he will join me to be my Secretary—the Madras and Calcutta Societies paying his expenses.

And now goodbye. Send you my photo—the last one I will ever take. Do not speak nonsense. My Memoirs will NEVER appear.

Yours Tibetanly,
H. P. BLAVATSKY.

LETTER No. XXXII

ADYAR. 27.

MY DEAR MR. SINNETT,

I am compelled to write to you once more. My own reputation and honour I have made a sacrifice of, and for the few months I have to live yet I care little what becomes of me. But, I cannot leave the reputation of poor Olcott to be attacked as it is, by Hume and Mr. Hodgson who have become suddenly mad with their hypotheses of fraud more phenomenal than phenomena themselves. Others will write and explain to you why such a sudden revulsion of feeling. I with thousand other theosophists, protest against the manner and way the investigations are carried on by Mr. Hodgson. He examines only our greatest enemies—thieves and robbers like Hurrychund Chintamon who has returned here to serve the Gaikwar, and being shown by him some new letters (!! I must have written thousands!) received by him as he assures Hodgson, 7 years ago from America. Hodgson copies some paragraphs from them that he believes the most damaging and builds on that a theory of my being a Russian spy besides being a fraud and hoodwinking Olcott from the first. For instance in a letter about the Arya Somaj I say, probably this I do not deny: Never mind Olcott and what he says (about the blending of the two Societies) I will make him do it. I can "psychologise the old man with one look" etc. Something of the kind in fun, of course. This is construed by Mr. Hodgson to show clearly, on my own confession that from the first I have bamboozled Olcott, psychologised him and therefore that his testimony is worthless. Then

I This word indecipherable.—ED.

Hodgson assures Oakley that he has seen a letter from me to the same Hurrychund in which the following words occur: "Find me a few members not loyal but disloyal" (to the A. I. Govt., of course).

Now these words, if ever written, could never have been written seriously. You know how I tried to conciliate the Hindus with the English. How I did all in my power to make them realize that their Govt. bad as it seemed to them was the best they could ever have, etc. I defy to find one respectable trustworthy Hindu who will say that I ever breathed a disloyal word to them. Let Hurrychund show to Mr. Hodgson a certain letter I wrote to him in reply to his question in his: "Dear Sister, tell me, is the Russian Govt. as bad as ours? Are they as cruel with the conquered people as our rulers are with us?" etc. I

answered him—"May heaven protect and save you of the Russian Govt. Better for every Hindu to drown himself at once than to ever find himself under the Russian Govt." or words to this effect—but I remember perfectly the spirit I wrote them in. And yet because of this letter and of a certain paper stolen from me by Mme. Coulomb and that the missionaries have shown to him, a paper partially or wholly written in cipher, -- he says—Mr. Hodgson has publicly proclaimed me a Russian spy. Read the enclosed letter that I want to send to him, and you will understand the situation. Oakley says he has gone mad! At a public dinner to call one a Russian spy when these d—d countrymen of mine are playing their tricks beyond the Himalayas is enough to have me locked up by the Ang: In: on mere suspicion. Even Hume was horrified at his language and warned him that he was not in England. And now that a lawyer and Subba Row cross-examined him and Oakley and Olcott went to him demanding an explanation the whole evidence for my being a Russian spy does not amount to a crock. Coulomb stole a "queer looking paper" and gave it to the missionaries with the assurance this was a cipher used by the Russian spies (!!) They took it to the Police Commissioner, had the best experts examine it, sent it to Calcutta for five months moved heaven and earth to find out what the cipher meant and—now gave it up in despair. "It is one of your flapdoodles" says Hume. "It is one of my Senzar MSS," I answer. I am perfectly confident of it, for one of the sheets of my book with numbered pages is missing. I defy any one but a Tibetan occultist to make it out, if it is this. At all events, the missionaries have done their best to prove me a Russian spy and have failed—while Mr. Hodgson has proclaimed me one publicly.

Is this fair and noble or honest? please ask Mr. Myers. And now on the theory of Mr. Hume that there are no Mahatmas the whole Head Quart: is implicated. We are all frauds and all

forgers of Mahatma K. H.'s handwriting. Poor Olcott is ready to commit suicide. There's an end to the phenomena for ever—at least to their publicity—and you may all say good bye to teaching and Mahatmas now. Subba Row repeats that the sacred science was desecrated and swears he will never open his lips to a European about occultism. Oakley will write to you. Mrs. O. is so ill that she returns to London and Mr. O. remains here.

Well, I knew all this before I left. I felt it and said so to Mr. Stead or Stake or whatever his name is at your party.

Good bye all, London Lodge and Occultism, the P. R. S. will kill you. Let them go to Eglinton and investigate the secrets of nature on his slate.

Yours ever,
H. P. B.

Please give my love if she accepts it still to dear Mrs. Sinnett.

At this very instant, I receive a letter for you. I enclose it—pardon me but I do hope—it is the last, for I have no more strength to suffer.

LETTER No. XXXIII

NICE,
March 17.

MY DEAR FRIENDS,

I have received the kind invitation of yourselves, of Mrs. and Miss Arundale, of Mrs. Going and several others. I am deeply touched by this proof of the desire to see my unworthy self, but see no use to kick against fate and try to make the realisable out of the unrealisable. I am sick, and I feel worse than I felt when leaving Bombay. At sea I had felt better, and on land I feel worse. I was laid up for the whole day on my first landing at Marseilles, and am laid up now. At the former place it was I suppose the vile emanation of a European civilised first class hotel with its pigs, beef and old cats mixed with frogs; and here—well, here it is due to the kind hand of providence. Anyhow I am falling to pieces; crumbling away like an old sea biscuit and the most I will be able to do, will be to pick up and join together my voluminous fragments and gluing them together carry the ruin to Paris. What's the use asking me to go to London? What shall I, what can I do amidst your eternal fogs and the emanations of the highest civilisation? I left Madras a mon corps defendant. I did not want to go—would return this minute, if I could. Had not "father" ordered it, I would not have stirred from my rooms and old surroundings. I feel ill, miserable, cross, unhappy. My poor uncle, General Fadeyef, is just dead and I suppose I have to go in mourning. Then I expect

my sister to come and see me somewhere after 20 years of separation and perhaps the old folks—my two aunts. I would not have come to Nice but for Madame A. Hammerle, our dear Theosophist from Odessa. Lady Caithness is the embodiment of kindness. She does everything in creation to humour me, and I came for two days instead of the six weeks she wanted me to stop with her. But I had reckoned without my host—the Mistral of Provence and the cold winds of Nice. And now I am laid up. Mohini and Bowajee (the two soit disant "Secretaries") are gone to Paris yesterday—and Olcott and I came here feeling we had no right to disregard the kind invitation, expressed in 36 telegrams and letters. She is a dear good friend, she will be a real friend shortly—yet even for all that I feel I have no right to stop here beyond a few days, and as soon as I am better we mean (Olcott and I) to

join the "Secretaries" in Paris, only to begin fidgetting as soon as I am there and wishing myself sooner in Jericho than horrid Paris. What kind of company am I to civilised beings like yourselves? It is very, very kind of Mrs. and Miss Arundale to invite me, I am unworthy of such a warm expression of kindness and sympathy. I would become obnoxious to them in 7 minutes and a quarter, were I to accept it and land my disagreeable bulky self in England. Distance lends its charm, and in my case my presence would surely ruin every vestige of it. The "London Lodge" is in its sharpest crisis. Olcott with his instructions from his Mahatma (father), and Mohini with his orders from Mahatma K. H. are the best calculated persons to set things right. I would do the reverse. I could not (especially in my present state of nervousness) stand by and listen calmly to the astounding news (from Gough!!) that Sankara Charya was a theist and Subba Row knows not what he is talking about, without kicking myself to death; or that other still more astounding declaration that Masters are evidently "Swabhavikas"! Oh sweet Jesus, and shall I begin contending against the Goughs and Hodgsons who have disfigured Buddhism and Adwaitism even in their exoteric sense, and risk bursting a blood vessel in London upon hearing these arguments reiterated? Not I. I have the greatest respect for Mr. Massey's enormous powers of "clear and unimpeachable logic" but can only wonder that such a keen metaphysician hangs his faith—after rejecting the authority of even Subba Row—upon the flapdoodle dicta of the unutterably ignorant translation and dead-letter interpretations of the Gough and Co. Vade retro Satanas. Let me die in peace—if I have to die, or return to my Lares and Penates in Adyar, if I am ever doomed to see them again. You shall have Olcott and Mohini—buss. Please do not be angry with me. Really and indeed I do

not feel like going to England. I love you all at a distance, I might hate some of you of the L.L. were I to go there. Don't you understand why? Can't you realise with all you know of me and of the truth, (the latter is ignored only by those who will not see it) that it would be an inexpressible suffering for me to see how the Masters and their philosophy are both misunderstood. How shall I stand there, and see Their teachings tested and rectified by the sublime absurdities of a Hodgson who acquaints his readers so coolly with a creature he calls "God, that is, of an absolutely immaterial being." A "being" and one absolutely IMMATERIAL!! (see p. 22 of C.C.M.'s new pamphlet The Metaph. Basis of E. Buddhism) Ye gods and "immaterial" nothings! I rather plunge for ever into eternal Nirvritti myself.

However, this will do. You must understand my position, otherwise I cannot say more.

Please call in a small meeting at your place of all those who have kindly remembered me by welcoming my arrival in Europe. It is really very kind of them and I will never forget the truly sympathetic feelings expressed in their letter. And tell Mrs. and

Miss Arundale, Mrs. Going, Mme. Isabel Steiger, Mrs. Golindo, Mrs. E. C. Knowles, Messrs. Finch and Ed. Wade, how deeply I thank them for their invitation and welcome. Also how deeply sorry I am that I am unable, for the present, at any rate, to avail myself of all this and thus realise their desire to see me. But do also tell them all, that indeed it is rather a gain than a loss to them not to come into closer proximity with my unattractive self than they now are. Every one is not blessed with my "beloved sister's" (Patience Sinnett) disposition to overlook my many vices and shortcomings. Therefore, tell to my other would be "beloved brethren and sistern" that it is in sheer love for them and out of regard for their civilized feelings, that I refuse to show myself by "day light" little as there may be of the latter article in London.

And now—goodbye. Behave yourselves like true theosophists—children of Light and Pragna, and accept the sincere blessings and good wishes of your fast departing, hapless friend and brother

H. P. BLAVATSKY.

Love to Morsel. Mea culpa. Your friend and Master sent you through me (at least I had it second hand from Djual Khool) a lock to replace the one Dennie had, (what ails the said lock, did he lose or damage it?) but I do not know where I have put it. It's somewhere in my trunk. I will find and send it to you.

H. P. B.

LETTER No. XXXIV

NICE,
Friday.

MY DEAR MR. SINNETT,

Every body in the house is gone to the theatre—even Olcott. Sick and ill—humoured I am sitting alone in my quiet room with that new "Reply to Subba Row" by the irrepressible "Perfect Way Twins"—lying before me. And now, I am distinctly ordered by BOSS to pen for your benefit the following questions:

(1) Are you, in the presence of this literary farago, of this jungle of sleight-of-hand logic and wrangling going to remain silent?

(2) If we wait for Subba Row's Reply to this Reply—then we will have to eat our livers for over three months; and even then ten to one he will only laugh, and as I am not there to stand over him and make him write an answer—he will pay no attention to it.

(3) No one will undertake to go over again (not I, at all events) the whole ground of misconceptions and, as I now see, wilful misrepresentations that begun with their Manifesto No. 1, and now ends with this new "Reply." The ground was well covered by Subba Row; he explained the whole situation and their mistakes as clearly as one could put it in English; and yet, even now they find holes to pick in, and S.R. is made to appear inconsistent—if not worse. May be, possibly, I am not English scholar enough to take in correctly and in every case, the profound logic and the objections made by both—Messrs. Maitland and Kingsford and L.C. Massey; -- but I consent to be hung if there is a fool, in this world, fool enough to fail perceiving that the whole thing is a hopeless case of the most stupid wrangling, under the garb of logic and philosophy. Besides which the latter production contains a clear misstatement of our beliefs. When, where, how, and what is there in the combined writings of the Mahatma -- (may He forgive me for having thus thrown His holy Name in pasture to the 19th century Seers and Initiates!) -- Subba Row, myself, or any one else that gives them the right to say that we believe in an actual Satan? (pp. 16, 17 et seq.). We, who reject with all our powers the absurd idea of a personal God, we will believe in a personal Satan!! Do they joke or are they in dead earnest? Do they really believe that such is our belief, or is it a mere literary ruse? Hang me if I know!

(4) And then, what do they mean by—"the Master has not yet attained to the highest Mysteries, and does not know the

truth on this point" (i.e. Satan). Now this, I would call simply "cheek" and "impudence" (see p. 16).

(5) And what is the implied meaning of the last para. on page 17, and the first on p. 18? Do they mean to suggest that while Mahatma K. H. may not have reached as yet "the degree of initiation to which the disclosure of such truth belongs"—he, Mr. M. and she Mrs. K. have reached that degree? And do you mean to tell me that there may be found even one person among your theosophists in England fool enough to rely more on the assumed initiation in a preceding life, and therefore infallible illumination in the present life of Mrs. K.—than on the teachings of Mahatma K. H.? Proh pudor! -- my dear "Brethren and Sistern" enjoy your Karma for having elected her President. It is your and Mr. Massey's (your friends) doings. And now even he goes against you and your Master. Vade retro Satanas! How can I ever face a Society some of whose members harbour such insulting thoughts and express them in print? This is why I cannot come to London. Were I to follow the dictates of my affection for both of you and my desire to get personally acquainted with such charming members as Mrs. and Miss Arundale, Mr. Finch, Mr. Wade and others I know the results. I would either jump up and tear heaven and hell at the first opportunity, or have to explode like a bomb-shell. I cannot keep calm. I have accumulated bile and secreted gall for over six months during this Kingsford-Sinnett

embroglio; I have held my tongue and been forced to write civil letters which are now represented in the light of "sympathetic and encouraging correspondence." I—well, never mind what, and how much I suffered of these coleres rentrees; my present illness is more than partly due to them. But, I am not born for a diplomatic career. I would spoil the broth, and do no good—at any rate, not till after the whole thing is settled and the equilibre-theosophique est retabli.

But now, why should not you call in a meeting before Olcott's arrival? Why should not you draw the attention of every sensible man to the transparent humbug of the last Reply? Why should not you try and smooth his way? The worst of it is, those eternal references to Gough's translations of Sanskrit texts! Is it possible that Mr. Massey should rely upon the dead letter, disfigured renderings of Gough or even a Max Muller, of Sanskrit texts, the inner meaning of which can be understood only by initiates! But all this is hopeless. Lillie is "an authority" now—and Gautama Buddha shown by him a theist, and Gough has transfigured Sankaracharya into a believer of Iswara, a personal God, a Being!!!

I do not know what it is that Master ordered Olcott to do.

He keeps his own counsel and says nothing. But I feel sure that even the Chohan would not force her upon the Society against the will of the majority. Let her found a Society apart from yours—a distinct "Esoteric Christianity London Lodge," and you establish a Society of your own. How is it possible to accept the proposed farce of a Theos. Society alleged to draw its teachings from our Mahatmas, when, as soon as the latter will say anything that does not quite agree with Mrs. K.'s inspiration and prophetic utterances—their teachings will be forthwith attributed to either "a wilful misrepresentation of doctrine," or, from the fact that the teacher has not as yet reached the degree of initiation to which disclosure of such truth belongs." Who is to check the utterances and denials of Mrs. K.? Who can control her assumptions and assertions. She will say—"It is not so, I know it, for I have been initiated during the reign of Psametichus or Sesostris," and the people will have to open their mouths and hold their tongues. Impossible! Funny position. Oh how inexpressibly higher than her stands in her intuitional knowledge, kindness, and modesty my dear Lady Caithness.

Well tata.
Yours in rags,
H. P. BLAVATSKY.

You may read this to our friends, to all if you like.

P.S. Another thing. She represents you as an awful fanatic, an intolerant materialist and one who will force his Esot: Buddhism as a complete system, now this is bosh—Master says. I know through him that you do nothing of the kind. You are a loyal, faithful and uncompromising friend and chela of Mahatma K. H. and you stand by him, as I now see, as true as any of his immediate chelas. But I also know that the "Celestial Gemini" correspond with A. O. H. (who has now lost his guru by death, the Almora Sage who was to expose our Masters as Dugpas) and I recognise more than one solitary stroke of his pen in their writings and gratuitous insulting assumptions about what our Masters may be. Why then—BOSS asks, don't you write and refute all her fibs and expose the malevolent charges. "He hurts the Society and his own cause"—says BOSS—"Tell him so from me." Now, my BOSS wants her—since the old Chohan is in love with her vegetarianism and her love for animals—to remain President—but not necessarily of your Society. The Chohan wants her in the Society, but would not consent to force the opinion or vote of a single member of the L.L. He will not influence the last of them, for he then would be no better than the Pope who thinks

he can enforce implicit obedience and then avoid to take upon himself the person's Karmas. This is what BOSS has just been telling me to write to you. Hence you better prepare and seek the opinion and advice of every member who is of your way of thinking and get ready to split yourselves in two Societies, for this is what the Colonel has to do—I am told. I believe you misunderstood Mahatma K. H.'s telegrams and letters—so Mohini tells me. For they wanted her to remain President so far as They were concerned and to show They did not care a rap for her implied and even expressed insults. Mahatma K. H. had to make it a sinequanon of his teaching you so long as there was but one L.L. and one Society. But since the Chohan is desirous there should be two, on the strength of Art. I (Rules) i.e. "composed solely of co-religionsts"—let her preside over her "London Lodge" and Esoteric Christians—and you over the "Tibetan Lodge" and Esoteric Buddhists. DIXIT.

Correct. M.

Two words of myself. In Marseilles upon landing—a gastritis; in Nice upon leaving the train—a bronchitis (dragged to the French theatre where I went to sleep in a corner of the Ducal box, slept during 3 acts, and caught cold through the opened door). Now, gum boils, neuralgia, rheumatics and sciatica, with fever in my ears and diptheria in my toes. A pretty specimen of healthy humanity! On the 26th we go to Paris and on the 4th or 5th Olcott has orders to go to London. Uncle Sam has pneumonia and is laid up in Rome, he telegraphs me. Karma. Ever since my arrival I fell in with a colony of Russian aristocrats—the Tchelishtchof—the Demsdofs, Lvofs, Count Koshkela Dolgorouki and the tutti quanti of titled stars. They exasperated me, and gum boils notwithstanding, drag me to their dinners and lunches, their sumptious palaces and etc. accepting my dressing gowns and evening deshabilles, cigarettes, and compliments with a Christ like forbearance doing

great honour to their patriotic feelings. They are proud of me they say; they invite me back home (I wish they may get it) and invite Babula and admire him, permitting him even to kick against the indispensable pair of white cotton gloves at dinner for the sake of admiring his flaming yellow livery and earrings. I will have an extra earring put in his nose before I go to Paris. I met here also a lady, with whom I used to play when quite little children both of us, at Saratof when Grandfather was Gov. General of the place. She knew me by name, having heard of my felicitous marriage with old father Blavatsky, and fell this morning into my arms weeping and wiping her nose on my sympathetic bosom. It was very touching—very. Thus I am—or rather Babula is—the sensation of the day here. At Marseilles he had an admiring audience of 500 men

strong, running after him to admire his gold earrings and theosophical livery. The Duchess takes him out near the coachman when driving out alone and makes much of him.

Oh Moses—sweet civilisation!

H. P. B.

As I was going to send this I found to-day (Saturday) your letter. Well I think, if not K. H. then my Boss answers your questions—Is it not the same? Its ages I did not hear from K. H.!

LETTER No. XXV

46, RUE NOTRE DAME DES CHAMPS,
April 27.

MY DEAR MRS. SINNETT,

Yours—all right. Please convey my tenderest regards to A. P. Sinnett, Esq., your "worst" half, and tell him that 1st I am strictly forbidden by both Masters to serve henceforth as a postman. I wrote him to this effect from Adyar; and 2nd: Had I even a desire to disobey, I could not do so, since his letter to me—as Mrs. Gebhard knows—was tenantless of any other letter either to Mahatma K. H. or Mah. Morya—my BOSS (and now his bit of a letter is also gone, and I can't find it to quote his words). This shows that probably my BOSS was at his tricks again, for which I am mighty glad. Please no more letters through ME. Let me pass away in peace and inner beatitude. I have written to Mr. Sinnett a letter before this one; in answer to his in which he urges me, virtually to go against the order of my Master. Funny that he should not realise that when my Master orders—I have but to obey, regardless of every consequence. Nor has he shown himself very polite or anxious to do what Master asked him to do, since what he was expected to do in all friendliness, was not to advise me to do that or the other with regard to the Secret

Doctrine—which he dashed—but simply to help. Well when he saw he could not do it why not say so, but go on writing 4 pages against Master's orders. I wrote to him perhaps a too harsh letter, for which I beg his pardon but I could not help it. He knows me and that I am neither one to conceal my feelings, nor to show that exquisite politeness and hypocrisy in personal dealings for which you of the West are so famous for, and that you are made to begin practising from your nurseries and teens.

The "Spook" business at Eglinton's does not astonish me,

—•— 85 TIBETAN CHELAS —•—

for I have my serious doubts whether it was his Elementals or "spooks" alone connected with that business. That it was neither of the two Masters' chelas is sure. They would not be permitted to show spite or fling reproaches at no one, least of all to take part in public mediumistic performances. But there are other chelas of other Masters—"greasy Tibetans" pur sang—I know some of these gentlemen, to be fine fleur of future adeptship or—of signal failure as many of them may experience. And I know, that they love your "Western Metaphysicians" still less than they do Orthodox Brahmins. It is they who tried to go against the Phoenix—and their Masters too, for the matter of that, who are pure blooded Mongolian Buddhists. And it is they who call your Lord and Master "the three eyed Peling" and would call him worse, were they not afraid of Mahatma K. H. and my Boss. They are chelas after all, and there is much of the mortal man in them yet. What is it of so "admirable" that they said? Why don't you write all. If it is they whom I am thinking of—they are great friends with the native Peruvian, Mexican and Red Indian Adepts and chelas. Par consequence—with Ski (Mrs. Billing's protector—whether the adept or the spook he uses as his proxy). Djual Khool won't tell me of course, or I would ask. But do tell [me] what he, or they wrote.

The seal is lovely. Please order it to be stricken on note and letter paper thick and thin, and of various sizes very large or very small and on the envelopes. I want to take home with me of such paper for two or three guineas. Tell me what I have to pay and I will send you immediately the money. My foolscap has probably remained in your hall where Arthur left it, for badly as I need it I have not yet received it. Poor Miss Arundale took the trouble of buying it for me and you do not send it. Oh ye, of little faith!

The L.L. *evenement* and row is becoming "monotonous." BOSS frowns at it considerable. Let me tell you so. He says that whereas it was all at first on Mrs. K.'s Karma now all of you try to share it and disburden her of the heaviest part. Olcott has been guilty of some flapdoodle. Master says they (Gurudeva K. H., nor he) never meant to lead any of the Societies by the hand or tied to their apron strings. You know the rules and laws and bye laws—act up to them. Now that the "Hermetic" has burst, the Chohan will be down upon you, and upon Olcott the first one, who is too weak says Master. "Why should not

they use their own judgment" remarked last night Dj. Khool. Rather than be men they are like children fighting and seeking to make even of Mohini their prop and protection. Well Mohini cannot

stop much longer with you. He has to come here with the Colonel and be in Paris toward the 7th or 9th, I hear. They have a tremendous large conference at the Geographical Hall prepared for Olcott here for the day he may appoint, not later than the 15th and Mohini is wanted badly here as and more badly than you need him in London. Why you have the boy with you for over three weeks now, and had time to learn the whole Rig Veda by heart by this time. Why did you not utilise him? You let him go flapdoodling about and losing his time. His Master wanted him to go to the British Museum and frequent libraries, and even go to Oxford. And there he is catching the dogs by the tail in the streets of London instead of utilising his time with profit. Besides though he does not say a word like a true Hindoo and Chela, he yet dislikes Massey as much as Mrs. K. and M. for insulting his Master as Massey has. Massey becomes insufferably idiotic. Now I have said the word. Judge tells me today that he received two letters from him speaking of Mahatma K. H. as though he were a pick-pocket, and expressing suspicion that I had read some of his letters, which, says Judge, I have never laid my eyes upon. He is unfit for the London Lodge your C.C.M. not on account of what he thinks of me for I do not care a snap of my finger NOW what he may say and think, however much it hurt me before—but because of his attitude to the Masters. I can never forgive him that, and he may be told so right away, for all I care for him. A poor, weak, vacillating, ever doubting ninny he is now—judging of human nature and its weaknesses by his own weak sugar-and-castor-oil nature. He disgusts me, and Master says this very moment: "Tell her they can have Olcott and Mohini for the 7th but both have to be here before the 11th, and better advise her as a friendly caution from me, not to pass from one room—with the fire place blazing—into another room cold and damp. She would do well to get out of London during May, June, and July. In August she is safe." Now, it's just what He had told me before. Take care of your health for mercy's sake! When Mme. Gebh. was telling me how sorry she was you had not gone with her, Master's bell came and said Mme. Gebh. was right. It would have done you good.

Now good bye. From July 1, I am at your service of the Londoners. Before then it seems impracticable.

Yours ever truly and sincerely—for *indeed* I love you.

H. P. BLAVATSKY.

Love to Messrs. Finch, Hood, Wade, etc. etc.

LETTER No. XXXVI

PARIS, RUE NOTRE DAME DES CHAMPS,
April 25.

MY DEAR MR. SINNETT,

You speak like John "the Golden Mouth"—whoever the creature be—but you speak at the same time, very selfishly. You, of the quarrelling London Lodge are not precisely the Alpha and the Omega of Theosophy, nor are you the only and best beloved of the Masters. You had Mohini for over three weeks and you will have him still till the 8th or the 9th of May—fortnight more.

Now there are persons here speaking well English, devoted Theosophists, and as devoted philosophers and metaphysicians going the wrong way for lack of one to put them straight. They too want Mohini, and his Master who is personified justice and has promised to them also a chela to explain to them many of the Mysteries is not likely to be untrue to his word. Here too he has done and has to do some more "valuable work" and stimulating their zeal. Most assuredly "he did not come from India to copy letters" for me; but one of the reasons he has come for is to help me on the Sanskrit portion of the Secret Doctrine. Therefore Mohini cannot stop in London when Colonel returns to Paris; nor can their "lordships" see the propriety of doing everything for one Society—even though it be "the London Lodge"—and nothing for another Society.

Besides you will not succeed to draw from Mohini anything new. He has strict orders to hold within the limits of what was already given to you and not to overstep that. It is surely no one's fault that you were occupied with the Debates. And I tell you truly, honestly and openly that he will not be permitted to give you anything that will enable to set you to work on some fresh literary work for the public. All that you can get from him is explanations, rectifications and a last polish to what you have attempted to give in Esoteric Buddhism—the theory about the moon, "dust-bin," of course severely excluded. You are, to conclude this portion of the debatable questions contained in your letter—mistaken if you think that Mohini has come from India solely for "being instrumental" in the work going on in your Lodge—however important—and "the establishment of the London Theos. Soc. on a firm basis." Nothing like it. I have my orders and I will abide by them. I do not know what the Mahatma K. H. may have told you, but I know what Mahatma M. tells and orders me and I know what I was ordered to do through Djual Khool and it is this: Mohini must come with us, (1) to

represent the Mahatma and his opinion in the important crisis of the London Theos. Soc. (2) explain and rectify the errors the mind of some "fellows" is filled with owing to their misunderstanding the doctrine hinted at in Esot. Buddhism—especially the misrepresentations made by Mrs. K. and M.; (3) not to permit any sort of injustice to be done, any favour shown, if unmerited etc.; (4) to disabuse the minds of all the members in Europe (not of the L.L. alone) as to the nature of the Mahatmas; to show them in their true light and nature, as superior mortals not as inferior flapdoodle Gods. In short, to do work, both in London, Paris and even Germany if I go there, for there Mohini would according to his instructions, have to follow me. BUSS. Show this to Mohini and ask him whether it is so or not. Now question (2).

I thank you for the intention you had of writing the Preface for Secret Doctrine—I did not ask you to do it but the Mahatmas and Mohini here, and Subba Row there, are quite sufficient for the task of helping me. If you do not think that "the scheme is feasible as announced" I am sorry for you and your intuition. Since the Guru thinks it otherwise I will take my chance of following rather his order and advice than yours. This, in sincere friendship, but in as great a determination. To say that I "would do wisely to direct the repayment of subscriptions and withdraw the announcement" is to talk sheer flapdoodle. I did not undertake to rewrite and bother myself with that infernal book for my own sweet pleasure. Could I annihilate it by hurling the accursed work into the 8th sphere I would. But my own predilictions or wishes have naught to do with my duty. MASTER orders and wills it be rewritten and rewrite it I will; so much the better for those who will help me on the tedious task, and so much the worse for those who do not and will not. Who knows but with God's blessing and help the thing may turn out "a splendid piece of work" anyhow. Nor will I ever, with your permission and begging your pardon, of course, agree with you that "it is madness to try and write such a book for monthly parts" once that the Guru so ordains it. For, notwithstanding the remarkable respect I feel for your western wisdom and business like talents, I would never say of anything my Master (in particular) and the Masters (in general) tell me to do—that it is sheer madness to do their bidding. One chapter at any rate, "on the Gods and Pitris, the Devas and the Daimonia, Elementaries and Elementals, and other like spooks" is finished. I have found and followed a very easy method given me, and chapter after chapter and part after part will be rewritten very easily. Your suggestion that it must not "look like a mere reprint of Isis"

—•— 89 *THE SECRET DOCTRINE AND ISIS UNVEILED* —•—

is nowhere in the face of the announcement (which please see in the Theosophist last page). Since it promises only "to bring the matter contained in Isis" within the reach of all; and to explain and show that the "later revelations" i.e. Esot. Buddhism for one, and other things in the Theosophist are not contradictory to the outlines of the doctrine given—however hazy the latter is in that Isis; and to give in the Secret Doctrine all that is important in "Isis" grouping together the materials relating to any given subject instead of

leaving them scattered throughout the 2 vol. as they are now—then it follows that I bound to give whole pages from "Isis" only amplifying and giving additional information. And unless I do give numerous reprints from Isis, it will become Osiris or Horus—never what it was originally promised in the "Publisher's Notice" which—please read.

And now having opened one of the safety valves in my steam engine—I beg to subscribe myself ever your friend and well wisher

WIDOW BLAVATSKY.

Take care what you do by keeping your wife in the dampness and fogs of London. You ought to have sent her away with Mad. Gebhard. Remember, she needs sunlight and complete rest if you would have her on her legs this day six months. Take this as a very serious warning.

LETTER No. XXXVII

PARIS, 46, RUE NOTRE DAME DES CHAMPS.

MY DEAR BOSS,

I find I am a fool—most decidedly so, since beginning a letter to you with the appalling sentence "My Boss M. wants me to tell you so and so," I trusted so much in your intuition as to imagine that without a dash or something to indicate where the Boss's suggestions ended, and my own flapdoodle began; I went on speculating and advising and thus lead you into the natural error of taking my own words for those of Master! Now, having read your letter, and seeing at once how important it is that we should not allow the divine Whistle-breeches to have such a strong handle as she would otherwise have—if she were to remain Prest. of the London Lodge (even though it were composed only of four members), I see all the absurdity and danger of my careless writing. The words of the Master were -- (and I now copy them verbatim from the astral records helped in it by his senior chela) -- "She has to remain President" . . . (since it is the Chohan's desire she should not quit the Society if it can be

helped) -- "of a Society, even though the two groups had to change their names." The suggestion about the "London Lodge" and "Tibetan Lodge" names was wholly mine; and even having written it, and hardly posted the letter, I repented, for I remembered what Master said, and Mah. K. H.'s letter to Subba Row—about this. See page 44 of Subba Row's Reply about the "proposal." Besides which the "Tibetan Lodge" was a proposal of Maitland and I was very angry at the time. I do not know what possessed me to write the thing! I felt so disgusted that any change, anything that would pitch her out of your Society seemed preferable to her still being in it. As always—Master had come, his voice

said "you will write to him so and so"—and he went away. And I, having delivered myself of his chief message—namely that it was time that you should emphatically deny, and expose her lies—made a mess of the rest by writing in His spirit and not in His words; and as I see now it is the words precisely that were important. You are right, perfectly right, and I say again I am a fool, a poor broken down idiot in this weakness of my body that weakens my brain also.

Ye gods! why is it that the Chohan wants her at all! Is it for our or your sins? I know that all the rest (K. H. and Boss and chelas in and out of Tibet) do not want her. But it seems a fatality that the old venerable gentleman who never meddles in anything theosophical least of all European, should have thrown his eye upon her! Djual Khool told me in Madras that he never saw his "Master" so embarrassed. Is it that the Chohan Rimbochy wants to disgust you all, with all such contradictions, inconsistencies and counter-orders? I asked D. K. and he only looked at me and said nothing. Well so far, I know that Master has given Olcott nothing to do that would contradict your desires. Quite the contrary. I know that his mission is to rid you of her without separating her entirely of the Society. I know that Their desire is to have you President of the Society of the "Occultists" of London—and no one else, and that They are forced to tolerate her on account of and out of deference for the wishes of the Chohan—His name be blessed. Well Sinnett, my dear, all this is not natural. Broken down, enfeebled as I am physically and intuitionally, I have yet unforgettable knowledge enough to feel that there is somewhere in all this—"une anguille sous roche."

The notes "by proxy" hold good among the Fellows of your Society not among those of other Branches. The Duchess has no right to vote in your L.L.; and Master ordered me to tell her so when she mentioned that she had sent Mrs. K. her vote, and Master told so to Olcott. See Rule VIII—"no branch has the right to exercise jurisdiction outside its chartered limits." As to

Mme. de Morsier she is now dead against Mrs. K. and will not vote for her—neither has she the right to. She is all for Mohini and Mohini is "the Master's ambassador" as she calls him. Thus it is settled........I

LETTER No. XXXVIII

MR. SINNETT,

I perform my last duty, and am obliged to do so. Mrs. Holloway asked me whether she could go to Windsor and I said I saw no reason why she should not take rest—that the only order I had received and which I know was in my Master's letter to you was that she

should sleep at Mrs. Arundale every night, that she should come, in short to live at their house if she wanted to write her book. Now if she contravenes the Master's orders which are those of Mahatma K. H. I wash my hands of all. But I must tell you plainly that Mrs. H. having been sent from America here by the Master's wish who had a purpose in view—if you make her go astray and force her unwittingly into a path that does not run in the direction of the Master's desire—then all communication between you and Master K. H. will stop. I am ordered to tell you so.

You do not know what you are doing! You are ruining the L.L. Theos. Soc. and playing into the hands of Mrs. Kingsford and your enemies.

Remember I never was more serious than I am now. Were the Society to fall; I must do my duty.

Yours,
H. P. BLAVATSKY.

I verily believe you want to run to your ruin.

LETTER No. XXXIX

Saturday morning.

DEAR MR. SINNETT,

Mrs. Holloway is just gone, and left me a few parting words for you, in the presence of Miss Arundale. "Do me the justice," she said—"to tell Mr. Sinnett, that to the last I was living here on two planes—the physical and the spiritual. Judging me from the physical he could not, of course, understand me, for I was living on the spiritual. To the last I have been acting under the direct orders of Master, and could not therefore, do as he (Mr. Sinnett) would have liked me to. This he would never consent to fully realise."

I The remainder of the letter is missing.—ED.

And, as a corroboration on my side, (which of course will not go far with you, but I have promised her and must do it) let me tell you my dear Mr. Sinnett, that apart from what I may have told her, and letters of Master to me about her, she had direct orders from Him, and acted upon. She tells me that you said that I told you otherwise; namely that the injunction ended when you came to Elberfeld. I can only say that I have never told you so and that you again misunderstood me. I said that personally, it was a matter of perfect indifference to me whether she would stay at your house or not; but that I knew it

was Master's express wish she should not; that it was she herself, who, determined to carry out His orders, refused to do so; and had made several appeals to me to support her in this statement. This I did several times but you would never believe me. She was greatly disturbed (mentally) all the time, and her development has suffered thereby. But I hope she will be calmer now and rest.

May be I will not see you again; therefore let me tell you once more about the planets, rings, and rounds. You may copy this and send it on to Hubbe Schleiden and Frank. I said there were no such garlands of sausages as they thought of planets; that this representation was not even graphical but rather allegorical; that our seven planets were scattered about; that Rounds meant what you said, though the explanation was very incomplete, but that the rings what you call i.e. the seven root races and the evolution of man in his eternal septenary geration was misunderstood, not only by you but could not be understood clearly by any one uninitiated; and that, even that which might have been told by you, you had not told it for you have misunderstood one of Master's letters. This Subba Row and Mohini will prove to you any day on the authority of one of Master's letters. Now follow what you will find in Mrs. Holloway's "Man"—and you will see yourself. It is a difficult subject, Mr. Sinnett, and one can give it out fully only under two conditions. Either to hear Master's voice as she does; or to be an initiate oneself. Master (my Master) and the Mahatma gave you only what is permitted, and even that will be found difficult to express unless the idea is thoroughly impressed on one's mind. And now, goodbye. My real, sincere love to Mrs. Sinnett and my best wishes for yourself. I still hope that some day you will understand "things occult" and myself better than you do now.

Yours faithfully,

H. P. BLAVATSKY.

—•— 93 MOHINI AND THE WRITING OF "MAN" —•—

LETTER No. XL

On board.

MY DEAR MR. SINNETT,

I write a few words first for the sake of the Cause generally and all of us in particular. As I thought this day was one of revelation and retribution all over and round: the great test as a Cause is at an end, now we have but to wait for results. The first one is a

letter from Mr. Finch and a confession from Mohini that the "Apocalypsis" that had to supersede Esoteric Buddhism and crush it out, not only out of market but out of existence is—good for nothing. Mr. Finch says that this is a work which "can only lower the Masters." The four chapters written entirely by Mohini are of course good, but wherever the spring of inspiration has let loose its waters, it is rough, unsystematic, reads like a meaningless jibbering of a schoolboy—makes ugly patches in the work and will certainly do no credit to the "two chelas" supposed to have written under the direct inspiration of a student. Well—the probation is at an end it seems—at least Act I. Master wants it to be issued before Christmas and we have to do it. Only poor Mohini will have to rewrite the whole chapter and remodel all the places where his collaborator gave original ideas. I wish you would see Mohini and have a talk with him about this work. He will tell you HOW it was written for he is now free to speak.

My Master whose voice I have just heard orders me to tell you that as Mohini is likely to stop in London till January, you better profit by his presence to complete your literary work that sleeps for want of materials but ought not. Seriously you ought to have him as often as you can to explain and teach you upon the subjects touched in your new book for now Master will give him orders to that effect. Hitherto he could not come to you, give or explain the least thing—for reasons your intuition may explain to you. Now he can and will do so. Dispose of me, for you I will consent now even to serve again as a postman. But for you alone and will beg you to keep me the secret. I will write from either Algiers or Malta and explain. Do answer me. Love to Mrs. Sinnett.

Yours truly again,
H. P. B.

LETTER No. XLI

Copy of the letter to be sent through Olcott. I want you to correct it. I am determined to sue the Coulombs for this.

• HODGSON ESQ.

SIR,

I have always laboured under the impression that in English law so long as one was not proven "guilty" legally, one was held innocent; and that a one sided testimony—especially that of recognised enemies could be put aside even in a Court of Justice. You seem to act on different principles. You are welcome to do so. In the matter of phenomena I have come to care very little whether I will be proclaimed in your Report to the P.R.S. a humbug and a fraud twenty times over, or not; though I doubt the propriety and good

taste of your proclaiming me all this beforehand among your Madras acquaintances. However, even to this I am indifferent.

But you went further. At Mr. Garstin's dinner the other night you spoke of me as a "Russian Spy." You have supported this assertion against Mr. Hume's laugh and denial, and that of Mr. and Mrs. C. O. so seriously and with such emphasis that it becomes a matter of the gravest importance for me to have it proved publicly whether I am a "Spy" or not. As I defy any mortal man to bring valid proof that I have ever written one line or received one from the Russian Govt. for the last 15 years during which period I became an American citizen, and that I am as loyal to the British Govt. that now gives me hospitality as you can be—I would have been perfectly justified in taking out summonses and have you arrested, for the vile and dangerous calumny but for three considerations:

(1) You are the friend of the Oakleys whom I love and respect and would avoid dragging as unwilling witnesses;
(2) Only a fortnight ago I had an affectionate regard for yourself whom I believed impartial and just;
(3) People might, and would say that it was a revenge for your having "found me out" and shown "a consummate fraud" as you express it.

And pray do not think for a moment that any one has repeated to me your conversations and accusations at Mr. Garstin's. I know every word that was said at table by means that even your P.R.S. recognise and could not deny in me. I thank you also for your additional fling at an innocent and absent woman who has never done you any harm, in saying that you believed her a woman capable of every and any crime. You may believe

me personally what you like, but you have no right to express your slanders publicly.

However it may be, I expect from you a written statement over your signature of all you heard from the Coulombs about my being a spy that led you to form such a conclusion. I will also beg of you a description of the paper or papers she showed you, for this time I mean to sue her and put an end to such an infamy. This is a serious affair Mr. Hodgson and it is yourself who have forced me into this course of action.

Yours,

H. P. B.

LETTER No. XLII

June 16th.

DEAR MRS. AND MISS ARUNDALE,

If we had two dozen like you two and a dozen like Sinnett—Masters would be with you and the Society long ago. I mean what I say and what more is—I know it.

Listen: try to disconnect the L.L. as much as you can from the H.Q. You may be at heart—one. Try to become two in the management. Karma is taking its course. We cannot help it. But the innocent and the true should not suffer for the guilty and the untrue. And oh, dear, how many traitors and Judases of all colours and shades we have in the very heart of the Society. Ambition is a terrible adviser! Show this to Mr. Sinnett. Let him be truly "keener" in his work, not only in his interest for the Society. Let him not hesitate to sacrifice if needed—friends, myself included. Olcott is becoming a wind-bag full of vanity. But do not blame him. He has fallen under the influence of one who has become to him what I used to be in the days of old. He is a terrible sensitive notwithstanding his big beard. I pity and love him as of old. But he is throwing the blame upon me alone—forgetting his exhibition of Buddha, his flapdoodle cramming with phenomena the psychists and so on. Master will never spurn him, for no one in this world will work as devotedly and unselfishly as he has. But why should the L.L.—the head and brains of the T.S. suffer and risk disintegration for the wild beatings of its heart—the Adyar H. Quarters? Such as Subba Row—uncompromising initiated Brahmins, will never reveal—even that which they are permitted to. They hate too much Europeans for it. Has he not gravely given out to Mr. and Mrs. C.O. that I was henceforth "a shell deserted and abandoned by the Masters?" When I took him for it to task, he answered: "You have been guilty of the

most terrible of crimes. You have given out secrets of Occultism—the most sacred and the most hidden. Rather that you should be sacrificed than that which was never meant for European minds. People had too much faith in you. It was time to throw doubt into their minds. Otherwise they should have pumped out of you all that you know." And he is now acting on that principle.

Please let Mr. S. know this,

Yours for ever the same,

H. P. BLAVATSKY.

LETTER No. XLIII

TORRE DEL GRECO,
Sunday, 17 May.

MY DEAREST MOHINI,

You may show this, or simply tell Mr. Sinnett about the following. Gaboriau had intensely begged me to offer him as a chela to Mahatma K. H. or my Master, and the former had accepted him on a trial. Thus he was a chela and no lie can be implied to me in saying to Mr. Sinnett that "Masters had chelas everywhere." At the time, as many a time before and after that I had determined not to mix myself any more in the transmission of letters from Mahatmas. Had MASTER permitted me to carry out this resolution I would not, perhaps, be now here an exile and dying far away from India! But He did not so permit, telling me however I could send the Mahatma K. H.'s letters through some other chela if I was so cowardly. D. K. was then trying an experiment on Mr. Sinnett to see whether he could succeed in suggesting the idea into his head to go through France and had said: "I want to see if I can bring the two together, (meaning S. and G.) Gaboriau is extremely sensitive and mediumistic and I may succeed in training him for something, though I am afraid he is a fool."

This gave me the idea (1) that Mr. Sinnett might be induced by suggestion to stop at Nantes, and (2) that anyhow I would ask him to forward the letter to London and so find myself clear of at least one letter, and I sent it on through Gaboriau.

The experiment failed. Mr. Sinnett is not very sensitive and went through some other road. I have not tried to mislead him, neither then, nor at any time. I simply kept silent, as I have in many other cases phenomenal and semi-phenomenal, with regard to letters received by him. But he, measuring occultism upon the standard of daily life and rules makes no difference between a

deliberate lie and the desire or rather sad necessity of concealing things. When he told me that he had received a letter from Nantes (this laughing) I felt very much embarrassed, and understood that D. Khool had failed, which he had not told me. I simply said "Have you?" and the words he correctly stated to you, about chelas everywhere, unless I wrote them using them in a letter of which I am not certain. The proof that I had no desire to mislead him is found in the fact that I have never asked Gaboriau to make a secret of it. He was a "chela" and dropped only when preparing to sail for Adyar and prevented from going there as he had been found a perfect fool. If Mr. Sinnett will see guilt and dishonesty in every such circumstance, then, since I now tell him plainly that there are a hundred things I have had to conceal from him, he is at liberty to drop me and even my existence from his life altogether. I have never deceived him, never tried to mislead, never lied to

him. I have tried my best to serve him and my present misfortune and the quasi-ruin of the T.S. are due primarily to his independent way of thinking, of thrusting occultism, and its mysteries into the teeth of a prejudiced unprepared public by publishing his two books. Had phenomena and the Masters been sacredly preserved among and only for Theosophists, all this would not have happened. But it is my own fault as much as his. In my zeal and devotion to the Cause I have permitted publicity and as Subba Row truly says "committed the crime of divulging things most sacred and holy that had never been known to the profane before" and now comes my Karma. I had always seen in Mr. Sinnett the most devoted and useful member of our Society, I have told to him things I never said even to Olcott, but I could not divulge all even to him. Since Mahatma K. H. tells him that he has not dropped him and has the same regard for him as ever, what more does he want? They can, if They like, find other channels of communication with him besides myself. Let him drop me out of his life like a bad penny, and give me up like so many others have, now that I am dying from the effects of the Simla causes. I have done my best, I can serve him no longer, and I ask and pray but for one thing, to be left to die like a mangy dog, quietly and alone in my corner. May the Masters bless and protect you all—and may my martyrdom and sufferings known perhaps to the Masters alone—do some good to the Society and help it turning a new leaf. But if even those sufferings will prove to have been sent and accepted in vain, then is the T.S. doomed and it has indeed been started *prematurely*.

Yours to the last
H. P. B.

LETTER No. XLIV

TORRE DEL GRECO,
HOTEL DEL VESUVIO,
June 21.

MY DEAR MRS. SINNETT,

The sight of your familiar hand-writing was a welcome one, indeed, and the contents of your letter still more so.

No, dear Mrs. Sinnett, I never thought that you could have ever believed that I played the tricks I am now accused of; neither you or any one of those who have Masters in their heart, not on their brains. Nevertheless, here I am, and stand accused, without any

means to prove the contrary—of the most dirty, villainous deceptions, ever practiced by a half starved medium.

What can I, and what shall I do? Useless to either write, to persuade, or try to argue with people who are bound to believe me guilty, to change their opinion. Let it be. The fuel in my heart is burnt to the last atom. Henceforth nothing is to be found in it but cold ashes. I have so suffered that I can suffer no more—I simply laugh at every new accusation.

"Notwithstanding the expertise" you say. Ah, they must be famous those experts, who found the Coulomb's letters genuine. The whole world may bow before their decision and acuteness; but there is one person, at least, in this wide world, whom they can never convince that those stupid letters were written by me, and it is—H. P. Blavatsky. Were the God of Israel and Moses, Mahomet and all the prophets, with Jesus and the Virgin Mary to boot, come and tell me that I have written one line of the infamous instructions to Coulomb—I would say then to their faces—"fiddlestick—I have not."

Now, look here, I want you to know these facts. To this day I have never been allowed to see one single of those letters. Why could not Mr. Hodgson come and show me one of them at least. I suspect he has brought some of them to London—otherwise how could the expertise have been made? Why has he never showed me one, at least, at Adyar. And now, strong in their impunity the enemy has come out with still more letters and still more wonderful. I leave it to you and all of you to judge. There's a letter shown, it seems, which they have not yet dared to publish, but the contents of which are summarised by Patterson in the April No. of the "C.C.M." I am charged in it, and orally, of having written in 1880 a letter to the Coulomb, then at Ceylon, in which what I say to her shows plainly that from 1852 till 1872 for twenty odd years I have been otherwise occupied than with occult studies. Now who will ever believe—though even

my fraud in phenomena were to be believed by the whole creation, that in 1880, I, who was then at Bombay, bent upon proving the existence of Masters and with my plans of imposture—if I had any—well matured already, that I should have written such a letter to one whom I had hardly known 8 years before, who was no friend of mine, only a casual acquaintance with whom since I left Cairo in 1871 I had never had any correspondence, and whose very name I had forgotten! In that infamous letter I am made, nevertheless, to say that I had left my husband, loved and lived with a man (whose wife was my dearest friend and who died in 1870 -- a man who died too a year after his wife, and was buried by me at Alexandria) HAD three children by him and others! ! ! (sic) and etc. etc., winding the whole confession by asking her not to speak of me as she knew me, and so on: sentences

strung together, to show that I had never known the Masters, never was in Tibet, was in fact an impostor.

It is only wasting time to argue upon all this. Those who believe the published letters genuine, have no reason to disbelieve in that one, and if there are such fools in this world—or people so cunning as to play the part of a fool—who can believe me capable of writing such a suicidal confession, to such a woman, a perfect stranger to me with the exception of a few weeks I had known her at Cairo—well those people are welcome to do so. The Masters being involved in this also, and I, determined to RATHER DIE A THOUSAND DEATHS than pronounce Their names, or answer questions about Them in a Court of law—what can I do? Ah, Mrs. Sinnett, the plotters proved too cunning, too crafty for the T.S. and especially for myself. She—that female fiend—knew well, I would and could not defend myself in a Court because of the accusations, of myself and friends, and the whole of my life being so intimately connected with the Mahatmas. And to think that I should have been such a fool as to have imagined, at one time, that in India it was as in Russia—that I could refuse to answer questions that were matters too sacred for me to discuss about in public. I never knew that the judge could, if he chose, sentence me to prison for contempt of Court, unless I answered all the blackguardly questions about the Masters, the padris had prepared. Well and I kicked and clamoured to be allowed to go into Court to punish the villians and prove them liars. And now, I know better. I have learned, at my expense, that there is neither justice nor truth, nor charity for those who refuse to follow in the old tracks. I have learned the whole extent and magnitude of the conspiracy against the belief in the Mahatmas; it was a question of life or death to the Missions in India, and they thought that by killing me they would kill Theosophy. They

very nearly succeeded. At any rate they have succeeded in fooling Hume and the S.P.R. Poor Myers! and still more poor Hodgson! How terribly they will be laughed at some day. En attendant, they are busy crucifying me, it seems. Psychic research indeed. "Hodgson's" research, rather! But pray tell me. Is it the legal thing in England, to accuse publicly even a street sweeper in his absence?; without giving him the chance of saying one single word in his defence?; without letting him know even of what he is precisely accused of, or who it is who accuses him and is brought forward as chief evidence. For I do not know the first word of all this. Hodgson came to Adyar; was received as a friend; examined and cross-examined all whom he wanted to; the "boys" -- (the Hindus) at Adyar gave him all the information he needed. If he now finds discrepancies and contradictions in their statements, it only shows that feeling as they all did, that it was (in their sight) pure tomfoolery to doubt the phenomena and the Masters, they had not prepared themselves for the scientific cross-examination, may have forgotten many of the circumstances; in short, that not feeling guilty and having never either been my confederates or my dupes, they had not rehearsed among themselves what they had to say, and thus, may very well

have created suspicions in a prejudiced mind. But the whole trouble with us is, that we have never looked at Mr. Hodgson at first, as a prejudiced judge. Quite the reverse. Well I was the first one to be punished for my confidence in his fairness. To think that while I was laid up on my death-bed, he came daily as a friend of the C. Oakleys, dined at the H.Q., abused and vilified, and betrayed me daily, in their presence—and that I never knew the truth till the end! Ask him—has he ever confronted me with my accusers? Has he ever tried to learn anything from me, or given me a chance of defence and explanation? NEVER. He acted from the first day as though I was proven guilty beyond the shadow of a doubt. He played traitor with me; and acted not like any honest enquirer would have done, but as a Govt. prosecutor, an attorney general or whatever his legal names. And now behold the results. It is disgusting, SICKENING to see how he played into the hands of the padris and the padris in his. Oh for my prophetic soul! I did foresee all this, in London.

Enough. It is all dead and gone. *Consummatum est.*

Here I am. Where I shall go next, I know no more than the man in the moon. The only friend I have in life and death is poor little exiled Bowajee D. Nath in Europe; and poor dear Damodar—in Tibet. D. Nath keeps at the foot of my bed, awake for whole nights, mesmerising me, as prescribed by his Master. Why They should want to keep me still in life is some-

thing too strange for me to comprehend; but Their ways are and always have been—incomprehensible. What good am I now for the Cause? Besmeared with mud, spat upon, doubted and suspected by the whole creation except a few—would I not do more good to the T.S. by dying than by living? Their will be done not mine.

Yours in life and always,

H. P. B.

LETTER No. XLV

TORRE DEL GRECO,

July 23rd.

MY DEAR MRS. SINNETT,

Do not tremble at the sight of this table-cloth. Lately my sight has become very weak and my hand so unsteady that I fancy somehow I can write more easily on large paper.

I hope you will forgive me for delaying my answer for more than a week; but I had work to finish for the papers, and had to do it for vile cash and lucre, as the burden of poor Mary Flynn and Babajee is now upon me also, and I have to work for my living, or rather for ours. And I write so slow now! One hour pen in hand, two hours in bed, my sight getting dim, heart faint (physically) and fingers stiff. Ah, well, it's my Karma; and I have nothing to say. No dear, I have not—speaking of Karma—seen your husband's new book, I see nothing now-a-days, but I asked Bowajee to send for it to London.

I was rather astonished to hear you say my letter made such an impression on yourself and your uncle, and I was agreeably surprised too; still it was real surprise; for, though I do not remember a word I said in it, still I could not have written to you anything more or less than what I had written dozens of times to others, and said in so many words—a hundred. But what you say, only made me sadder. Do not fight for me, my kind, dear Mrs. Sinnett, do not defend me; you will lose your time and only be called a confederate, if not worse. You would hurt yourself, perhaps the Cause, and do me no good. The mud has entered too deeply into the hapless individual known as H. P. B., the chemicals used for the dye of slander were, or rather are, too strong, and death herself, I am afraid, shall never wash away in the eyes of those who do not know me, the dirt that has been thrown at, and has stuck on the personality of the "dear old lady." Ah, yes; the "old lady" is a clean thing to look at now; an honour to her friends, and an ornament to the Society, if anything. Alone the "Occult World" has the key to the situation and *the* truth.

But the *Occult World* is at a discount now, even at the Headquarters. The poor Colonel has it securely locked up for the present under a triple key, at the very bottom of his poor, weak heart, and dares not for the time being, have it on his tongue. A reaction, and an exaggeration with him, as usual. He has stuffed the S.P.R. with what could not but appear to the majority cock and bull stories, and had fights with me for asking him not to take them as arbiters, not to have anything to do with the Dons; and now when their arbitration had such a glorious end for us, he got frightened out of his wits and has become a Brahmin, a regular Subba Row for secrecy. He forgets the "they who shall deny me before men, I shall deny them before my (Tibetan) father." He does not deny the Masters, of course, but he is mortally afraid to pronounce even their names, except in strict privacy. Ah! If he had but half that reticence and discretion, when he thrust the Lord Buddha on His wheels, before the intuitional gathering at the Psychic Research Meeting! But it is too late. Consummatum est.

Well, really and indeed I would not have cared one brass pin for my personal reputation, only that every bullet of mud shot at, and passing through me, splatters the unfortunate T. S. with odoriferous ingredients.

You "cannot imagine how anyone knowing you (me) can believe you (me) guilty"—guilty of the asinine actions charged upon me? Nor could I—six months ago, but now I can. When was truth accepted and remembered, or lies and slander fail to be accepted and treasured in people's brains? The world is divided into the millions who do not know me, who have never seen or heard me, but who have heard of me; and what they did hear, even in the palmy days of Theosophy, when it was nearly becoming a fashion, could never prepossess them in my favour; and among those millions—a few hundreds—say thousands—who have seen me personally, i.e. the very rough personality in her "black bag," and of unrefined talk. Those who do know me and have had a glimpse of the inner creature—are a few dozens. But if you divide these into those who do believe, but are afraid of losing caste; those who know but whose interest it is to appear uncertain; and again those whom our phenomena kicked out of saddle—like the spiritualists—and broke the head of their own hobbies—what remains? A dozen or two of individuals who like yourself have the COURAGE of being honest with themselves and the still greater one of showing they do have it, under the nose and in the face of the idiots and the selfish of the age! Of course, you all who believe in, and respect the Masters cannot without losing every belief in Them, think me guilty. Those who feel no discrepancy

in the idea (Hume was one of such) of filthy lying and fraud even for the good of the cause—being associated with work done for the Masters—are congenital Jesuits. One capable of believing that such pure and holy hands can touch and handle with no sense of squeamishness such a filthy instrument, as I am now represented to be—are natural born fools, or capable themselves of working on the principle that "the end justifies the means." Therefore, while thanking you, and appreciating fully the great kindness of your heart that dictated you such words as—"were I convinced tomorrow that you had written those wretched letters I should love you still"—I answer—I hope you would not, and this for your own sake. Had I written even one of those idiotic and at bottom infamous interpolations now made to appear in the said letters; had I been guilty once only—of a deliberate, purposely concocted fraud, especially when those deceived were my best, my truest friends—no "love" for such one as I! At best—pity or eternal contempt. Pity, if proved that I was an irresponsible lunatic, a hallucinated medium made to trick by my "guides" whom I was representing as Mahatmas; contempt—if a conscious fraud—but then where would be the Masters? Ah! dear child of my old heart, I was, I really was guilty, of but one crime from the natural standpoint of human conception. Many are the things I have been obliged to conceal by holding my tongue; many—though fewer—those I have allowed to go uncorrected before the world's criterion and the belief of my friends;

but these were no phenomena of ours, but only the mistakes and hallucinations, the exaggerations of other people, quite sincere too. And if I did so it was only because I was ever afraid of injuring the Cause; and that had I "revised and corrected" those first editions, I might have been called to task to explain the remainder, which I could never do, without betraying things I was not permitted to divulge. Never, never, shall you, or even could you, realise with all your earnestness and sympathy for me, and your natural keen perceptions—all I had to suffer for the last ten years! What could people know of me? The exterior carcase fattened on the life-blood of the interior wretched prisoner, and people perceived only the first, never suspecting the existence of the latter. And that "first" was charged with ambition, love of cheap fame, mercenary objects; with fraud and deceit, cunning and unscrupulousness, lying and cheating—by the average outsider; with insincerity and untruthfulness, suspected even of passing off deliberately bogus phenomena—by my best, my dearest friends. Bound up, as I was, from head to foot by my pledge, an oath involving my future life—aye, even lives—what could I do since I was forbidden to explain all, but insist on the truth of the little

I was permitted to give out, and deny simply the unfair charges? But as I hope redress in my future existence, when this terrible period of Karma wans away; as I venerate the Masters, and worship MY MASTER—the sole creator of my inner Self which but for His calling it out, awakening it from its slumber, would have never come to conscious being—not in this life, at all events; as I value all this—I swear I never was guilty of any dishonest action. I may have appeared often heartless for allowing occasionally people to sacrifice themselves as I did, while knowing they had none of my chances, in this life of theirs, to progress very far; but then, it was for their good, not mine. Whether they progressed or not, reward for the good intention was stored for them by their Karma; while, in my case, the more I progressed in occult matters, the less I had any chances of happiness in this life, for it became more and more my duty to sacrifice myself for the good of others and to my own personal detriment. Such is the law. Ah, if they only knew, some of my "friends," who, if they do not go publicly against me, still entertain very serious doubts as to my honesty—if they only knew now what they are sure to learn some day—when I am dead and gone, with my memory soiled from head to foot—the real good I have done to them! I do not pretend to say, that I have done so for their own sake; for generally I was not even thinking of their personal selves. But since, they have happened to come within the circle where the poor old pelican's blood was being shed, and had their share of its fruition, why should some of them prove so cruel, if not ungrateful!

My dearest Mrs. Sinnett—*my heart is broken*—physically and morally. For the first I do not care; Master shall take care it shall not burst, so long as I am needed; in the second case there is no help. Master can, and shall not interfere with Karma. My heart is broken not for what my true, open enemies have done—them, I despise; but for the selfishness,

the weak-heartedness in my defence, the readiness shown to accept and even to force me to all manner of sacrifices—when Masters are my witnesses, I was ready to shed the last drop of life in me, give up every hope, for the last shred of—I shall not say happiness—but rest and comfort in this life of torture, for the cause I serve and [as] for every true Theosophist. The treachery—that atmosphere of soft and sympathetic words, expressive of the utmost selfishness at the bottom of them, whether due to weakness, or ambition—was something terrible. I shall not mention names. With some, with most of them, I shall remain on good terms to my dying day. Nor shall I allow them to suspect I read through them from the first. But I shall never—nor could I if I would, forget that for-

—•— 105 AN HOUR OF REVELATION —•—

ever-memorable night during the crisis of my illness, when Master, before exacting from me a certain promise, revealed to me things that He thought I ought to know, before pledging my word to Him for the work He asked me (not ordered as He had a right to) to do. On that night when Mrs. Oakley and Hartman and everyone except Bowajee (D. N.), expected me every minute to breathe my last—I learned all. I was shown who was right and who wrong (unwittingly) and who was entirely treacherous; and a general sketch of what I had to expect outlined before me. Ah, I tell you, I have learnt things on that night—things that stamped themselves for-ever on my Soul; black treachery, assumed friendship for selfish ends, belief in my guilt, and yet a determination to lie in my defence, since I was a convenient step to rise upon, and what not! Human nature I saw in all its hideousness in that short hour, when I felt one of Master's hands upon my heart, forbidding it cease beating, and saw the other calling out sweet future before me. With all that, when He had shown me all, all, and asked "Are you willing?"—I said "Yes," and thus signed my wretched doom, for the sake of the few who were entitled to His thanks. Shall you believe me if I say, that among those few your two names stood prominent? You may disbelieve, or perhaps doubt—yet it was so. Death was so welcome at that hour, rest so needed, so desired; life like the one that stared me in the face, and that is realised now—so miserable; yet how could I say No to Him who wanted me to live! But all this is perhaps incomprehensible to you, though I do hope it is not quite so. I . . . . him, and I have already .... Wurzburg—about 4 or 5 hours from Munich. I do not want to live in any of the large centres of Europe. But I must have a warm and dry room, however cold outside, since I never leave my rooms, and here healthy people catch cold and rheumatics unless they have palaces. I like Wurzburg. It is near Heidleberg and Nurenberg, and all the centres one of the Masters lived in, and it is He who advised my Master to send me there. Fortunately I have received from Russia a few thousand francs, and some benefactors "sent me Rs. 500 and 400 from India". I feel rich and wealthy enough to live in a quiet German place, and my poor old aunt is coming to see me there. I intend to take a nice set of rooms and happy will be the day I see you at my samovar, if you intend really to come down (or up?) to see me. From Elberfeld it is not very far, less than a day's journey, I believe. Then I shall live, at my Master's bidding and

pleasure, or rather

I The letter has been mutilated at this point, and half of two lines are missing.—ED.

vegetate during day and live only during night, and write for the rest of my (un)natural life. The Coulombs I hear, have left India and are coming to London, where I suppose they, or rather she, will pay you a visit. They will leave no stones unturned, so long as there remains one person in the world to believe in me, and the missionaries have promised them Rs. 5000 yearly, if they go on ceaselessly with their work of H. P. B. destruction. They are welcome to do and say what they like.

My sincere love and regard to all. How is dear little Dennie?

Yours ever the same, I

LETTER No. XLVI

6, LUDWIG STRASSE,

WURZBURG,

19th Aug., 1885.

MY DEAR MR. SINNETT,

While at Luzern, a week ago, I was strongly impressed to write to you. Why didn't I? I do not know. Perhaps, because for months I had not heard from you, and somehow I could not fit myself in again to letter-writing, which is now a torture to me, for reasons there's little need of explaining.

But hardly arrived to this little quiet town which I have chosen for my new abode I received your letter of Aug. 1st. It touched me more than I can tell. My dear Mr. Sinnett, if there ever was a man in this wide world that I have misunderstood—because perhaps, I have never paid a strict attention but to one side of him—it is you. I never doubted your great devotion to the Mahatma, your real interest for the cause, though with you the latter always rested independent of, more than within, and blended with the T.S. But one could remain for ever faithful to both the movement and its chief motors, and yet shrink from any further contact, with one so dishonoured, so seemingly vile as I now stand. But your personal kindness shows to me that, as usual, I was an ass on this plane of existence, and

that what the Mahatmas alone do is well done, and what they know and say is alone just and truthful, as may be always found out in the long run by him who knows to wait. However, I shall not waste time and try your patience by personal disquisitions. I mean to answer your letter, one question after the other.

You are right—I have not seen Karma to that day that you sent it to me, for which—many thanks. I have read it without stopping from the first to the last line. I was afraid it would

I The portion with the signature has been cut out.—ED.

resemble "Affinities"—in which bits of real palpitating flesh, torn out of as living and real individuals are stuck into mannequins born out of the author's fancy and made to pass off as heroes "copied from nature." I was pleased to find the contrary in your "Karma." In "Affinities" the heroes are either caricatures, or ideals very grossly exaggerated in beauty and importance, as for inst. Colquhoun -- (Oscar Wild, I fancy). In Karma the original of Mrs. Lakesby is neither flattered nor her defects exaggerated. You have taken but the real existing features as though from life, passing all the very prominent defects in charitable silence. But, is it only "charitable silence," my dear Mr. Sinnett? I am afraid you are still somewhat under the spell. Well, it is better that one should stick to his friends even with all their defects, than alter opinion of them and abandon or turn one's back upon them, at the first change of scenery. It is not for me to take you to task for constancy, when it is to that feature in you, perhaps, that I owe now the kind letter received, when I know how impossible it is for you to think me wholly blameless in the matter of fraud—let alone my own natural defects and perhaps—vices.

Yes; I know how hard it was for you to talk of me in London and especially in Paris. The Mahatma said always—"it is as it should be, and he cannot act otherwise" and I have come to see that He was right, and I—wrong as usual. I might speak to you of "Karma" till tomorrow—I like it so much; but I have other things more important for us to speak of; yet I may add one word more.

D. N. has asked Mohini for Karma; but Mohini is now a great character—and has not perhaps time to attend to all he is asked to do. Anyhow I have it now, and thank you for it once more. You will do more good by fancy novels in which truth and such truths are found in apparent fiction, than by works as the Occult World in which every word is now regarded by all except theosophists—as hallucination and the cock and bull stories of confederates.

I am "the subject of constant thought and conversation" in your circles. I wish I were not; for trust and friendship, or distrust and resentment—neither friends nor foes

will ever realise the whole truth. So what's the use? Put your hand on your heart, my dear Mr. Sinnett and tell me: has any of my enemies uttered since May last (1884), one thing, or the smallest charge that had not been broached previously by them whether in private talk or newspaper gossip and hints? The only difference between Coulomb—Patterson—Hodgson charges now, and those previous to the Adyar scandal—is this: then the newspapers only hinted, now—they affirm. Then they were restricted (however feebly)

by fear of law and a sense of decency; now they have become fearless, and have lost all and every manner of decency. Look at Prof. Sidgwick. He is evidently a gentleman, and an honourable man by nature, fair minded as most Englishmen are. And now tell me, can any outsider (the opinion of the "Fathers of S.P.R." is of course valueless) presume to say that his printed opinion of me is either fair, legal, or honest? If instead of bogus phenomena, I were charged with picking the pockets of my so called victims, or of "bogus" something else, the charging with which when unproved is punishable by law if not wholly demonstrated, would Prof. Sidgwick, you think, have a leg to stand upon in a court of justice? Assuredly not. There is not one phenomenon that can be proven wholly false from beginning to end—legally, were phenomena something accepted in law. Then what right has he to speak publicly (and have his opinion printed) of my deceptions, fraud, dishonesty and tricks? Shall you maintain that it is fair of him, or honest or even legal, to take advantage of his exceptional position, and the nature of the question involved, to slander me, or, if you prefer—I shall say to charge me thus and dishonour my name—on such wretched evidence as they have through Hodgson? The only right that the S.P.R. has—is to proclaim that all their investigations notwithstanding, they got no evidence to show that the phenomena were all genuine; that there is a strong presumption from the scientific and logical, if not legal stand-point, to suspect that there may have been exaggerations in the reports, suspicious circumstances attached to their production, etc.—never deliberate fraud, deception and so on. Their July Report sets them all—from Myers and Sidgwick down to their last admirer—as donkeys. They show themselves absurdly, most ridiculously unfair in it. Can you blame after this, Solovioff and other Russian theosophists for saying that the chief motor of their wrath against me is—that I am a Russian? I know it is not so; but they, the Russians like Solovioff and the Odessa theosophists, cannot be made to see the cause of such a glaring injustice in any other light. Between the two horns of the dilemma they have no choice. Every fair minded man with brains in his head, must say after reading the Report and comparing what is said on page 452 and page 453 -- that those who said and edited it, are either moved by a blind, wild, personal hatred and prejudice; or that they are—DONKEYS.

Please read—and if you have, owing to some unaccountable reason, failed to remark this before—judge now. On page 452 Prof. Sidgwick read the following statement

(See para. 5th) about their disclaiming "any intention of imputing wilful deception to Col. Olcott." Following this—there comes the question of

envelopes in which Mahatmas writing was found—which might have been previously opened by me or others. Letters from the Masters received at Adyar when I was in Europe "might" have been "in all cases" arranged by Damodar, etc. etc. The disappearance of the Vega packet "can be easily accounted for" by the fact of a venetiated door near Babula's room—a door by the bye, which was hermetically covered and nailed over -- (walls and door) with my large carpet, if you remember, etc. etc. But we shall suppose, that the Vega packet was made "to evaporate" fraudulently at Bombay. How then shall Mr. Hodgson, Myers and Co. account for its immediate, instantaneous reappearance at Howrah Calcutta, in the presence of Mrs. and Col. Gordon -- (Captain and Mrs. Miller of Karma?) and of our Colonel, if the said Colonel is so obviously immaculate that the Dons of S.P.R. felt bound to offer him public excuses? One thing is obvious: either Colonel Gordon, or Mrs. Gordon or Col. Olcott was one of them at that time my confederate, or they, the gods of S.P.R. are making fools of themselves. Surely no sane man with sound reasoning, acquainted with the circumstances of the "Vega case," or the broken plaster portrait case, or Hubbe Schleiden's letter received in the German railway while I was in London and so many other cases—shall ever dare to write himself down such an ass as to say that while I am a full blown fraud and all my phenomena tricks, that the Colonel is to be charged simply with "credulity and inaccuracy in observation and inference"!!

How is this, as a sample of the value of the scientific researches of the great S.P.R. which sits in Areopagus over the humble theosophists? Ah—gentlemen of the theosophical jury, you of London, and especially of Adyar, how easily you could have knocked up into an omelette your Cambridge dons had you felt yourselves as full of contempt for the learned society of "scientific" investigators as I did from the beginning, instead of looking up to it as to a 19th cent. oracle in psychic matters! Mohini must have lost his head not to have flattened the Psychists on the spot. These two pages alone contain the full condemnation of the S.P.R.; and they are sufficient in themselves to show them before any human jury as prejudiced, unfair judges, unfit for the position they have arrogated to themselves. They are worthy of their "caligraphic expert" Mr. Netherclift or whatever his scientific name. "Barkis is willing," dear scientific friends, to assume that Isis Unveiled, and all the best articles in the Theosophist, as every letter from both Mahatmas—whether in English, French, Telugu, Sanskrit or Hindi, were written by Madame H. P. Blavatsky. She is willing to have it believed that for more than 20 years "without being so much even as a medium," she has

bamboozled the most intellectual men of the century, in Russia, America, India, and especially in England. Why genuine phenomena, when the author herself, of the 1000 bogus manifestations on record before the world—is such a living, incarnated phenomenon, as to do all that and much more? Why, it needed only a Mad. Coulomb, and a dozen of unwashed bad-smelling Scotch and American padris, backed by such clever experts and investigators as the Cambridge Dons, to upset the whole machinery. Let Mr. Hodgson find me out one single case revealed to him by Mad. Coulomb, that had not been already planned and hinted at by Indian and American newspapers before, and then I shall bow my diminished head. The poor wretches have not even had the difficulty of inventing something new. The "brooch" incident at Simla has been discussed ad nauseam four years ago, by the Lahore and Bombay papers which became their prophets—unconsciously. She studied and kept the papers for years. She began building her plan of treachery in 1880, from the first day she landed at Bombay with her husband, both shoeless, penniless and starving. She offered to sell my secrets to the Rev. Bowen of the Bombay Guardian, in July 1880, and she sold them actually to the Rev. Patterson in May 1885. But those secrets were "open letters" for years. Why should I complain? Has not Master left it to my choice, to either follow the dictates of Lord Buddha, who enjoins us not to fail to feed even a starving serpent, scorning all fear lest it should turn round and bite the hand that feeds it—or to face Karma which is sure to punish him, who turns away from the sight of sin and misery, or fails to relieve the sinner and the sufferer. I knew her and tried my best not to hate her, and since I always failed in the latter, I tried to make it up by sheltering and feeding the vile snake. I have what I deserve, not for the sins I am charged with but for those which no one—save Master and myself know of. Am I greater, or in any way better, than were St. Germain, and Cagliostro, Giordono Bruno and Paracelsus, and so many many other martyrs whose names appear in the Encyclopedias of the 19th cent. over the meritorious titles of charlatans and impostors? It shall be the Karma of the blind and wicked judges—not mine. In Rome, Darbargiri Nath went to the prison of Cagliostro at the Fort Sant Angelo, and remained in the terrible hole for more than an hour. What he did there, would give Mr. Hodgson the ground work for another scientific Report if he could only investigate the fact.

No; it is not "the Brothers' policy of covering up such evidence . . . of their existence"—but that of the MAHA CHOHAN, and it is Mahatma K. H.'s Karma. If you have never given a thought to what may be His suffering during the human intervals

of His Mahatmaship—then you have something yet to learn. "You were warned"—says His Chohan—and He answers—"I was." Still He says He is glad He is yet no Mejnoor, no dried up plant, and that had He to suffer over and over again—He would still do the same for He knows that real good for humanity has come out from all this suffering, and that such books as "Esoteric Buddhism" and "Karma" would not have been written for years

to come had He not communicated with you, and had not orders been given to me to do what I have done—stupidly sometimes as I may have carried them out. These are Mahatma K. H.'s own words. No; He is not "right away in Nirvana"—except during the hours of His Mahatmaship. His "devachan"—is far off yet, and people may hear of Him when they expect it the least. I never see or hear of Him, lately—D. N. does. But I know what I say, though I have no orders to tell it to anyone. Remember only that He suffers more, perhaps, than any one of us. And you do not know how right you are in saying that "Well as He loved, He will love me truly—Yea even better than I love Him"—for even you can never love Him as well as He loves you—that particle of Humanity which did its best to help on and benefit Humanity—"the great orphan" He speaks of in one of His letters.

What you say of the respective situations in which are placed the European and Indian Theo. Societies—is quite true. Olcott with all his grand qualities has become—especially of late and under new influences of which I shall not talk—a perfect bag of conceit and silliness. This he does unconsciously. He will be led by no one except the Master he says—and Master refuses to lead him except on very important business having nought to do with his personal or the Society's—Karma. Result—complete flapdoodle.—Il pose pour le martyr! The—poor man. So blinded is he, that honestly believing he is thereby saving the Society, the CAUSE—as he expresses it—he adopted of late the policy of propitiating the Moloch of public opinion by cautiously admitting that I might have supplemented at times bogus for real phenomena!; that I am suffering at times from mental aberration—and so on. He is stupid enough in his real and immaculate, though ever unwise honesty, to forget that by admitting even so much, and that which he knows for a certainty to be false—he thereby confesses himself the first and chief confederate in the alleged bogus phenomena. But it is too long to write about. When I see you—and I hope to goodness I will—I shall tell you many a strange thing. Only remember, that so early as at Elberfeld I told you already what Master had said to me. He is unfit to lead on the Society except nominally because the Society has outgrown him. Let him remain a nominal President—but let us

active Presidents—one in India, the other in Europe—the third in America, begin working with that object. You alone ought to become the President in chief of all the European Societies, and for life—who ever else may be the year President of the L.L., or the Paris, or German Th. Societies. Such is the desire of my Master—I know it. For myself—I am resolved to remain sub rosa. I can do far more by remaining in the shadow than by becoming prominent once more in the movement. Let me hide in unknown places and write, write, write, and teach whoever wants to learn. Since Master forced me to live, let me live and die now in relative peace. It is evident He wants me still to work for the T.S. since He does not allow me to make a contract with Katkoff—one that would put yearly 40,000 francs at least in my pocket—to write exclusively for his journal and paper. He

would not permit me to sign such a contract last year in Paris when proposed, and does not sanction it now for—He says—my time "shall have to be occupied otherwise." Ah, the cruel, wicked injustice that has been done to me all round! Fancy, the horrid calumny of the "C. C. M." and Patterson whose statement that I sought to defraud Mr. Jacob Sasoon of Rs. 10,000, in that Poona business, has been allowed to go uncontradicted even by Khandalowalla and Ezekiel, who know as well as they are sure of their existences that this special charge, at any rate, is the most abominable, lying calumny; whatever the value of the Rama Singa's phenomenon! Why should my best friends allow me to be so vilified! Why should the Report of the Defence Committee have been suppressed and declared by Olcott in print to have been stopped? Is it not, as Patterson says—a direct confession that the Committee had committed a mistake, found me after all guilty—and thus stopped the defence? Who of the public knows, that after having worked for, and given my life to the progress of the Society for over ten years, I have been forced to leave India—a beggar, literally a beggar depending on the bounty of the Theosophist -- (my own journal, founded and created with my own money!!) for my daily support. I—made out to be a mercenary impostor, a fraud for the sake of money when I never asked or received one pie for my phenomena, when thousands of my own money earned by my Russian articles have been given away, when for five years I have abandoned the price of Isis and the income of the Theosophist to support the Society. And now—I am generously allowed Rs. 200 monthly from that income to save me from starvation in Europe, and reproached for it by Olcott in nearly every letter. Such are facts, my dear Mr. Sinnett. Had not the poorest Society in India—or rather four members of that poorest Society in the N.W.P.—hearing I was cold and penniless,

and without any means landed at Naples, sent me each of them two months of their pay (in all Rs. 500) -- I could not have come here. None of the Hindu Societies are allowed to know my true position. Truth and facts are concealed from them, lest they should revolt, and show angry feelings for the Colonel. When they begin to clamour too loudly for me, they are told that it is I who refuse to come back!! It is only now that they begin suspecting the truth. Luckily Katkoff sent me 4,000 fs. he owed me, and now I am all right for a time, and I shall now send back the 500 rupees, for they are all four, poor men. Pardon me for saying all this and showing myself so selfish. But it is a direct answer to the vile calumny and it is but right that the theosophists in London should know of it, to enable them to put in a word of defence for me. Solovioff is so indignant that he sent in his resignation to the S.P.R. He wrote a long letter to Myers and now the latter answers him, supplicates and begs of him not to be so severe on them, not to resign, and asks him whether he still maintains that what he saw at Elberfeld was not a hallucination or a fraud; and finally begs of him to come and meet him at Nancy—where he shall prove to him my guilt! Solovioff says that since he is placed by their Report as so many others, between choosing to confess himself either a lunatic or a confederate—he considers it as a slap on the face, a

direct insult to him and answers Myers, demanding that his letter should be published and resignation made known. He intends stopping here at Wurzburg with me for a month or so, with his wife and child. There are others too in Paris and Petersburg who intend to withdraw from membership of the S.P.R.

Yes; it is Olcott's cramming of the Cambridge Psychists with his experiences; and his wretched, cheeky appearance with his Buddha on the wheels, at that meeting of the S.P.R.—that brought on us all the misery. Yet he denies it. He actually maintains in India, and to my face, that it is I the only cause of it; that it is my visit to Europe that caused it all! Well—be it so.

No; you are mistaken, if you think, that it is the Masters who want people to believe me guilty. On the contrary; though unable to help me directly for they dare not meddle with my Karma, they are too just not to desire to see me defended by all those who feel honestly that I am innocent. Those who do, only help their Karma, those who do not—put a stain on it. Believe me every such defence is recorded by Them. What They want is, only to show that phenomena without the comprehension of the philosophical and logical conditions that bring them about—are fatal and will ever turn disastrous. But why should I tell you all this, when your "Baron Friedrich" speaks, as though

he was repeating words pronounced by the Masters! You know—or ought to know what they really want, and even to comprehend the real nature of the Laws. It is but right and just that I, or any other single individual devoted to the cause, should gladly and willingly sacrifice himself, and allow himself in every case to be sacrificed for the good of the many. But this is in a general way, and has or rather can have no reference to details. It is right that I should be ready to become the goat of atonement for the good and progress of the Theos. Society by withdrawing from the movement, in order not to irritate too much the wild Bull. But what good can I do the cause by permitting myself to be considered a mercenary, vile wretch, by allowing Patterson and Hodgson slanders to go uncontradicted? I do it positive harm. And that is what Olcott and many others do, by half-measures, by pretending to confess that I may be guilty and that it is quite possible, by even withholding from the Theosophist the addresses of sympathy and condemnation of my slanderers sent to me by the Paris and Odessa theosophists and also the German branch. What right have they to suppress those Addresses that were sent to Adyar to be published in our journal by Drummond and Mad. de Morsier, by General Kogen and Zorn, by Hubbe Schleiden and others? While my enemies tear me to pieces the Adyar people play at "hide and seek"—they pretend to be dead—Oh! the poor miserable cowards!! Mind—it is not the Hindus whatever you may have been told. I shall prove to you by dozens of letters that they are the first deceived. I tell you I suffer more from theosophical traitors than from the Coulomb, Patterson, or even the S.P.R. Had all the

Societies held together as one man; had there been unity instead of personal ambitions and passions awakened, the whole world, Heaven and Hell themselves could not have prevailed against us. Sacrifice me I am willing, but do not ruin the Society—love it and the Cause. How is it possible that none of you should have pounced upon the glaring, evident unfairness, and I shall say stupid idiotic way, the Psychic investigations have been conducted. When or where have you heard of a defendant sentenced, without being given the chance of putting in a word? What right have they to accept the Coulomb letters as genuine, when I have never been allowed to even look at one? Hodgson had them in Madras. He came daily to dine and eat and drink at Adyar, he had them in his pocket. Has he ever shown to me one of them? It is fair that taking advantage of my dying condition, then of my being unable to quit my room, he should come daily to the C.O.'s, and while going up to see me several times, that he should never try to give me a chance. It is an untruth to say that Hodgson has

—•— 115 THE FORGER COULOMB —•—

not "fished in troubled waters" or "collected in secret" his evidence—for he has done both. True, his "unfavourable view of the evidence was communicated to the leading theosophists"—i.e. Mr. and Mrs. Cooper Oakley, and a few others never to me. It is I myself who found it out at a time when no one dreamt yet at Adyar that he had turned against us. And had I not found it out (told by Master who showed me Hodgson at Bombay, and allowed me to read his thoughts while I was motionless and dying on my sick-bed) Hodgson's proceedings would have remained "secret." Ask Mrs. C. O. whether it was not so; and she, laughing at me, calling me a goose and so on when I told them suddenly that Mr. Hodgson had turned against us. Ask her, and even Hodgson himself knows it.

Of course without seeing the letters I cannot help you to any clue to the mystery. I know how it was done; but since I cannot prove it any more than I can show how my handwriting appeared on my own visiting card at Eglinton's seance at "Uncle Sam's"—what's the use in saying it? Was not that my identical handwriting on that card? And yet you know it was not done by me. Alexis Coulomb's handwriting is naturally like mine. We know all how Damodar was once deceived by an order written in my handwriting to go upstairs and seek for me in my bedroom in Bombay when I was at Allahabad. It was a trick of M. Coulomb, who thought it good fun to deceive him, "a chela"—and had prepared a semblance of myself lying on my bed, and having startled Damodar—laughed at him for three days. Unfortunately that bit of a note was not preserved. It was not intended for any phenomenon but simply a "good farce" (une bonne farce) by Coulomb, who indulged in many. And if he could imitate so well my handwriting in a note why could he not copy (he had four years to study and do it) every scrap and note of mine to Mme. Coulomb on identical paper and make any interpolations he liked? The fact that she was preparing for Treachery ever since 1880 is a proof of it. That other fact that when

Subba Row wrote to me to Paris to collect my recollections well, to remember and tell him whether I had ever written to her any compromising letters for if so it was better to buy them of her at any price, than to allow her to ruin my character and perhaps the T.S.—I answered him (May 1884) that I had never written her anything that I should fear to see published; that she lied, and could do what she pleased. All this is a good proof, I believe, to show that I had never written any such thing. Otherwise, and indeed if I could have forgotten that hardly three months before I had given her written instructions to deceive Mr. Jacob Sassoon at Poona—then would Olcott be justified in saying that I suffer from "mental aberrations" that I am an insane

lunatic! Subba Row has my letter written to him in answer to his from Paris. This is "the authoritative statement" (for me, of course not for the Psychists) that I have. I have seen Coulomb copying one of such scraps of mine, at his table, in a scene shown to me by Master in the Astral light. Shall my statement be believed, you think? Then what's the use! The Coulombs and Patterson were afraid to let me see these letters and handle them, for they believe and know what Masters can do: they fear the powers of those, whom they pretend to have been invented by me. Otherwise why should they have extracted from Hodgson the promise not to allow the few letters he got from them, into my hands? Ask him, ascertain why he has never shown them to me? Why he never told me even that he got them? This is a serious fact, more serious than it appears on the surface.

I authorise you to do with the MS. (a kind of my phenomenal biography) entitled "Madame Blavatsky"—whatever you like. Mrs. Holloway made a row with me (ask Miss Arundale and Mohini) for asking you to look it over, correct and publish it. She chaffed me and called me a fool, saying that I voluntarily gave you up that which would bring me fame and money; that once you got it into your hands you would never give it me back, but use it and publish it in some new book of yours. Ah, she did say of you complimentary things on that day—a few days before her departure. I was disgusted but held my tongue. Please keep it and accept it as a present if you can ever use it. I shall never have anything to do with it—so I give it to you, for ever and to the end, to either use it or give it to Mrs. Sinnett to make paper curls of it.

I do not think Olcott shall ever visit America—no fear of that, for he is too afraid of his horrid wife and her new husband. Your idea is very good. I hope I shall see you before you start.

Well I believe I have written a volume. Please excuse, but you know I cannot condense my thoughts as you do.

1,000 salaams and good wishes to Mrs. Sinnett and all the friends. Do not forget the old –

"Exile of Wurzburg,"
Yours ever and for ever,

H. P. BLAVATSKY.

LETTER No. XLVII

6, LUDWIG STRASSE,

WURZBURG,

Friday.

YOUR letter from Elberfeld requires more than a postal card and a short telegram. Have you received both, or one, or none?

For, if not dugpas, then there seems to be fatality all round me, which interferes with letters, knocks every one off his feet and plays generally the deuce with those who have not yet quite turned away from me.

Last week I had written to you a letter of 24 or more pages. There was important information in it. On Thursday, Aug. 20 I received a letter from Mrs. Sinnett, written—Grand Hotel, Brussels, in which she tells me—it is before me—that if I answer her immediately the letter will find her at Antwerp where you will stop at Grand Hotel until Saturday. As my letter was ready I sent it off without delay addressed A. P. Sinnett, Esq., Grand Hotel, Antwerp (Belgique). You ought to have received it on the following day. Where is it? No wonder you should feel surprised at my not answering you "a line or two," when all my letters get lost! Why, Solovioff went with Darbagiri N. to the post office when it was taken.

I do not see why my aunt should delay your coming. She sleeps during the day and talks with me all night. You shall play at the Sun and Moon with her as everybody else and she may be useful to you in some things. The same with Solovioff. He wrote a long letter to Myers and sent in his resignation to the S.P.R. as every man who is given by them the choice of confessing himself either a hallucinated fool or a confederate should do. There are two more Russians who will resign, I hear, from that scientific body. Now Myers writes a long letter to Solovioff begging of him not to resign and asking him whether he still maintains that he saw Master at Elberfeld, Miss Glinka ditto and others idem. Solovioff answers he does and insists upon his resignation and having his letter of protest

published. I tell you what Mr. Sinnett. You may say what you please but your Cambridge Dons do not act as honest people should. When I see you I shall explain much more and Solovioff has to tell you a good deal. I cannot go over the 24 pages of my letter to you again. I hope you shall get it and then you will know. Thanks for Karma; opinion of it expressed in the same letter. Rugmer's Hotel is near by, and very cheap and food good. The Solovioffs are there. They will remain with me for a month longer. We see each other very little though for we have both of us work to do.

Much love to Mrs. Sinnett.
Yours truly and forever,

H. P. B.

LETTER No. XLVIII

6, LUDWIG STRASSE,

WURZBURG,

Sept. 2, 1885.

MY DEAREST MRS. SINNETT,
MR. SINNET, & CO.

No, my dear pessimist, I can assure you, that your visit shall not be "spoiled" in any way, for I shall neither be "cross or busy," nor shall I be ill, at any rate, no worse than I generally am; not even "surrounded" by my court; for, to be so surrounded, requires a court, and when a friend or two turns up, and that I am forced to acknowledge that I have some friends left in this world, it is all I can expect from Fate and Karma which have found such amateur hangmen and executioners to volunteer doing their dirty work as—Myers, Hodgson & Co. Rest assured then that nothing and no one is likely to spoil the "pleasure" you have been, as you kindly say, looking forward to, if any one in this world of maya can yet find any in the company of such an old ruin as I now am.

On the 29th, if it was Saturday last I was sitting with Solovioff over my samovar, and he was asking me when I had heard last from Mrs. Gebhard or any one of the family. I told him I had heard from Mr. Gebhard in November last at Cairo, and we had a conversation not very pleasant for me in which I was assured that I had been given up by our dear Elberfeld friends, and I simply answered that if I was—that it was my own fault

combined with Karma again. Yet, knowing what I do know (and you shall know it when I see you) I kept my own counsel, and said nothing; only I could not help feeling very sad, and remained silent, when suddenly I saw also very faint shadows, my remembrances carried me back to the "occult room" upstairs, and my sick room, and I was told by Master (I did not see Him, only heard His voice) that I was very ungrateful and a dzin-dzin. Whose shadows they were I could not say—for I recognised none it was so rapid, but there was a strong feeling in me of affection and regret about Mrs. G. and thought of Elberfeld. HE perhaps who spoke the words, either peeped in Himself astrally or sent one of His people. That's all I know.

Miss Arundale is going to resign and some other members too she says.

Poor Hartmann. He is a bad lot, but he would give his life for the Masters and Occultism, though he would do far more progress with the dugpas than with our people. He is like the tortoise—one step forward and two back; with me now he seems

very friendly. But I cannot trust him. Before going away he said about Mrs. C. Oakley "pire qui pendre" to all of us—and now he writes to her a letter eight pages long. No man is more quick at catching occult ideas, no one less apt to comprehend them spiritually. What he says of Olcott and the Society is true enough, but why should he be so spiteful in the opinions expressed! Speaking of O.—I can only say—poor, poor Olcott; I can never cease loving him, one who was my devoted friend and defender for ten years, my chum, as he expresses it. But I can only pity one so dull, as not to comprehend instinctively, that if we were theosophical twins during our days of glory, in such a time of universal persecution, of false charges and public accusations the "twins" have to fall together as they have risen together, and that if I am called—at all events half confessed a fraud by him, then must he be one also. Had I not known him still watched by the Masters, and protected to a certain extent by MASTER, I would have sworn he was possessed by Dugpas. Fancy him writing to Miss Arundale, Baron Hoffmann, and many others I could name that I was mad (in the real sense of the word) and had been mad many years; that I may have been guilty of bogus phenomena at times, in my moments of mental aberration and whatnot! -- Guilty in one, guilty in all. Ah poor, poor fool, who digs an abyss under the Theosophical Society with his own hands!

Well, au revoir. Give my love to all, who can accept it and to you two foremost. Bowajee is supremely happy, Mohini and he wept for joy. There is peace and quiet, and the Kingdom of Heaven in my long suffering heart since yesterday, seeing round me my poor old aunt, Miss A., Mohini. Best wishes and love.

Ever yours,
H. P. B.

LETTER No. XLIX

Wednesday.

MY DEAR MR. SINNETT,

De mieux en mieux! Enclose you Olcott's letter with a copy of L. Fox's [1]—whom may his "Karma" bury under its ruins! It is Hume's inventions. "Sell" my Theosophist? Why not sell myself and Society at once, if we have become such a saleable article. I immediately telegraphed—"I absolutely refuse to sell Theosophist—to Adyar and spent forthwith the famous £3 16s., or nearly so. And now I mean to fight tooth and nail

I See pages 324-5.—ED.

and I adjure you by Master's name to help me with good articles from time to time for my poor journal—the child of my heart. Hume being now in London is sure to intrigue and plot with some of the London Lodge—with Mrs. Kingsford with whom he's in passionate correspondence being in love with, without having seen her; with our friend Mrs. C. O. who is under obligation to him for her passage money here; with this one, that one, and the other. I do think it would be more diplomatic in you and better policy to see him, if he can. But then he said he "despised you for your credulity"—at Adyar. Well the cloud is very black on that part of the horizon where he is—for he is unscrupulous, bargains very cheap for a lie when it suits his purposes and he is a good deal of a Jesuit—when needed. Our Karma—save us!

Got Mrs. Sinnett's letter from the 12th saying I had not written to her. Why, I sent an enormous letter to her and you, a joint one, after receiving stamps and your books, and one for you. Now I am very anxious to know whether Mrs. Sinnett received that letter of mine in a large blue envelope about secret matters. Please let me know by return of post. I would not have it lost for the world.

Poor Padshah! All his efforts, struggles, his sacred vows—all, all gone because his fifth principle is so developed and drags him to Cambridge, while his sixth is dormant, half blind and is unable to FEEL the Master. Poor Boy! why can't people separate wretched me from the Masters, why not despise, spurn me, spew me out from their mouth but remain true and loyal to TRUTH incarnate. I do feel sad for those who are good and yet fall off.

I have sent you francs 20 -- 10 Tedesco gave me—the other 10 for Five Years of Theosophy which please ask Mohini to buy and send me, as Hartman took away his bound (five vol.) of Theosophist and I am verily theosophiless now.

Well, to end, I had a pretty attack of palpitation of the heart which nearly carried me away the other night—the karma of talking for a week with six or seven people visiting me from morn to night. Hubbe Schleiden brought the doctor at midnight and by morphine and digitalis, hook and crook, the terrible knockings of the heart which seemed to have gone mad were stopped. But I am happy to say there is an enormous enlargement (or expansion?) of the heart which must, and shall carry me away.

In this sweet hope,

Ever yours,
H. P. B.

—•— 121 DR. F. HARTMANN —•—

LETTER No. L

LUD. ST. 6, WURZBURG,

Oct. 9th.

MY DEAREST MRS. SINNETT,

First of all—thousand thanks to your tyrant for his four books—and 10 thousand thanks for the stamps. It will please old aunt. The bright side of life being disposed of, and Providence in your two stately shapes duly thanked, I have to return to the dark side of my life. In this direction "abundance of wealth" becomes indeed embarrassing, for I know not with what to begin. However, you have heard I suppose of the first slap in the face I have received at Adyar? Without asking me, they have, it appears, disposed of my Theosophist and kicked my name off even from its title page. If so—and Nivaran's news proves a fact, I have done with them indeed. Never shall one line from my pen appear in a journal, my own blood-property of which I am deprived in such an impudent way—and as suicidal moreover, and more so, than the suppression of the Defence pamphlet. Now the public and enemy shall say—"Mme. B. is indeed kicked out of the Society—even the editorship and proprietorship of her paper was taken away from her. Her guilt is fully recognised at Adyar." AMEN.

Ever since D. N.'s return home, a dark cloud has settled upon me, and it did not clear off from the additional fact that for five or six days I could not have one half an hour's conversation with him. The arrival of Dr. H. was the signal for the arrival of Profes. Selin, Hubbe Schleiden, my dear two Schmiechens, and that for a whole week I had a fair

in my rooms. It made me positively sick. I had to give up to Hartmann my (own) room, and slept for six nights on the sofa in my writing room. The magnetism of that man is sickening; his lying beastly; his slander of Hubbe Schleiden, his intrigues unaccountable but on the ground that he is either a maniac—utterly irresponsible for the most part, or allowed to be possessed by his own dugpa Spirit. He is exceedingly friendly with me—and was trying all the time to put me up to every kind of mischief. He told me he was in correspondence with the S.P.R.—people who had offered him membership (!!); and that though he refused it he was ready to accept, if I said so, for then he could protect me and defend before the public for he could say anything I told him. I answered I wanted no lies told, there were enough of those in S.P.R.—without his help—what I wanted was—TRUTH and justice. I wonder whether it is true that

he was offered membership—or is it only another fib? Try to know if possible. Now—

STRICTLY PRIVATE AND CONFIDENTIAL only for you two.

I have ascertained most positively that D. N. has nothing personal against you. He feels the greatest affection and respect for both of you and gratitude to Mr. Sinnett. He had heard from some one in Paris whom he won't name but whom I suspect, that Mr. Sinnett had said while in Paris that all the Hindus at Hd. Qtr. were liars; and that made him desperate, for he then thought that every word he said to Mr. Sinnett would be regarded as a lie. Now I feel sure Mr. Sinnett said nothing of the kind and if he has, he did not mean to include in that category our friend D. N. He is fearfully sensitive, quite in an abnormal, unhealthy way. He who was so frank, merry, good natured, has become gloomy, secretive, so easily irritated for the smallest thing, that one is afraid to talk to him, especially before other people. I have learned so much at least now from him—that his return to his Master depends upon the restoration of the T.S.'s previous status: unless the Society begins again to run smoothly, at least in appearance, he has to remain exiled—as he says—for it appears that his Master—Mahatma K. H. holds him, Damodar, and Subba Row responsible for the two thirds of Mr. Hodgson's "mayas"—he says. It is they, who, irritated and insulted at his appearance at Adyar, regarding his (Hodgson's) cross-examination and talk about the Masters—degrading to themselves and blasphemous with regard to Masters; instead of being frank with H. and telling him openly that there were many things they could not tell him—went on to work to augment his perplexity, allowed him to suggest things without contradicting them, and threw him out of the saddle altogether. You see, Hodgson counted without his host: he had no idea of the character of the true Hindu—especially of a chela—of his ferocious veneration for things sacred, of his reserve and exclusiveness in religious matters; and they (our Hindus) whom even I had never heard pronounce or mention one of the Masters by name—were goaded into fury in

hearing Hodgson make so cheap of those names—speaking laughingly of "K. H." and "M."—etc. with the Oakleys. And it is unfortunate me who now pays for all!

There is another thing, and this is absolutely ghastly. D. N. showed me an order from his Master, written in Telugu, to go with Miss A. and Mohini to Paris and London and try to save the Society from another scandal ten times worse than the present one. He has saved the situation and all glory to him, poor boy! but he has made himself fearful enemies at Paris, oh, for the horror, the sickening disgusting horror of the whole thing. Speak

of the inner Circle, of the Oriental Group! The "Roman" group it ought to be called, with all those Messalines in it! My dear, dear friend, I cannot trust to paper names, it is too disgusting. But if you have ever murmured in the bottom of your heart and the solitude of your own room, at the injustice done (I have—I am sure!); at so many efforts remaining unnoticed and unhelped; at the sight of so many devoted theosophists ready to sacrifice their lives as they said, for the Cause and Masters—neglected, unnoticed by the latter—then do so no more! If Sodom was justly punished, then so would the Oriental Group be—if Masters were men to punish instead of allowing things to go on naturally and break down under their own weight—and you and Mr. Sinnett would be the only Loth and his wife saved—I verily believe. So do not risk to be changed into a pillar of salt, as Mrs. Loth—do not ask me more than I can say—but watch and see for yourself. I have been already punished for my curiosity and for forcing poor little D. N. to tell me the truth—my heart has changed into a pillar of ice cold marble—with horror. I wish I had never heard what I have. But know one thing: the Anglo-French messaline who, inveigling Mohini into the Barbyan wood, suddenly, and seeing that her overtures in words were left without effect—slipped down her loose garment to the waist leaving her entirely nude before the boy—is not the worse one in the Oriental group. Of all those pure "Vestals" she is only the most frankly dissolute, but not either the most lustful or sinful. She had no sacred duty entrusted to her to fulfil. She must be a cocotte by nature and temperament—she is neither hypocritical, nor does she aim at public saintliness. There are others in the group, and not one but four in number who burn with a scandalous ferocious passion for Mohini—with that craving of old gourmands for unnatural food, for rotten Limburg cheese with worms in it to tickle their satiated palates—or of the "Pall Mall" iniquitous old men for forbidden fruit—ten year old virgins! Oh, the filthy beasts!! the sacrilegious, hypocritical harlots!; do forgive me, dear, to use such words but I shall never be able to do justice to my feelings. And let not Mr. Sinnett or yourself say "nonsense" to this. I have all the proofs in hand: letters, notes, and even confessions, AUTOGRAPH CONFESSIONS to little D. N.—imploring him—what do you think—to forgive them? Oh no; but to help them to satisfy their unholy lust, to influence Mohini to yield to them "once—only once!" Let us all bow before the purity of the poor Hindu boy. I tell you—no European would have withstood the

pressure. So foolish he was, so little vain, that to the time D. N. came with his Master's instructions to open his eyes and protect him, he had never understood what those females were driving at. In secret

• one of them is X----- Y ----; the two others I can never, shall not name. The golden haired amanuensis of------went so far as to write in a trance an "order" from some unknown great adept "Lorenzo," ordering Mohini in cunningly couched expressions to make of "X ...... " his alter ego, his own body to do with her body as he pleased—but that such a union was absolutely necessary for the development of both, the psychical having to be helped by the physiological and vice versa. Mohini did "as he pleased." He tore the epistle like a fool, but luckily D. N. found the bits and has them. One of these days one or the other of the London Potiphars shall turn round in her fury and act like Mrs. Potiphar of the Pharaohs, shall father her own iniquities upon Mohini and—ruin the Society and his reputation. D. N. got from him all these epistles to keep; and added to what he got personally—it makes a nice collection. And to believe, with such a state of things, that Masters shall approach the Oriental group at even a 100 miles off!

But what shall you think of a woman who, realising the impossibility that Mohini should ever accept her in such a light, knowing he is pure and is determined to preserve his "chela-purity" and chastity, that in short she can never hope to become the means of his down fall at first hand; who in order to facilitate for herself the thing, and willing even, in her first ferocious passion for him, to accept the rests of another—favorises and helps that other (B----) to seduce Mohini!! All this in the confession No. 2 (for there are two, from two parties—and now say Master does not help!). This hapless woman suffers fearfully. She, at least, as I fervently hope, gave up the idea altogether, and feels a horror for herself. But repentance cannot obliterate the action. And oh Lord—even "daggers" and "killing," such like threats are brought into play! The last epistle of B----- sent to Babajee D. N. is an apocalyptic vision on 8 pages of foolscap—in which Masters name is blasphemously used and words put in His mouth—Babula would feel ashamed of. She sees herself in that vision killing Mohini with a dagger bought "Passage Jouffroi."—Now what shall we do!

"I guess" you understand now why poor D. N.'s "moral tone" was falling down, and his "sympathy" in high demand at London. The little fellow is a brick. He used no sweet manners, no equivocations, to tell the "fiery" ladies the four truths. He showed them all his great scorn and contempt for them, frightened them with his Masters indignation to death; called all the Tibetan thunders and lightning upon their immoral heads, promised them for their next incarnation that they would be buried alive up to the throat in the frozen earth and that the vultures would peck

their eyes out and peck their heads to death for daring to seduce a chela. "Never shall I forget," writes one of them—"your just and holy anger—but, oh—pity, pity me, poor weak woman! And ask your friend (Mohini) not to be so hard for me!"—Oh, Dyhan Chohans and devas of purity, veil your sad faces and save the hapless T. Society! Where are we going to, at this rate?

For mercy sake keep all this, you and Mr. Sinnett in the most inaccessible recesses of your hearts. For the sake of the Cause, spat upon, trampled under the feet—be silent but watch as keenly as you can do, lest something else should turn up. One of those four Messalines would be sufficient to kill the Cause for ever. And Adyar! See how those Theosophists love each other! Now Leadbeater is accused of having turned from a thoroughly good man into a bad Anglo-Indian, under the influence of Cooper Oakley! He is accused of saying bad things of me, and what not!

Good-bye. Dark is the horizon and not one light spot do I see in those thick black clouds. Hubbe Schleiden is sorry he came too late; he wanted to see you and explain the situation. Dr. H., intrigues fearfully, sets everyone against him, laughs and shows him unfit to be a President; trying to be elected President himself, etc. All as it should be. Yours for ever and seriously in profound gloomy despair,

H. P. BLAVATSKY.

Approximately true copy of one 8th of the whole truth.

M.

LETTER No. LI

Nov. 28/85

TO MRS. AND MR. SINNETT,

In days of my youth—when I had a reputation to lose as all other women have—a young lady, I mean an unmarried woman, was, for the slightest petit scandale d'amour—where she was the pursued victim, not the Messaline or Mrs. Potiphar, hooted out of respectable society and seen no more. No one would marry her, no respectable family receive her; no social gatherings would tolerate her, until the day of her marriage—if a fool could be found. Nowadays it appears different. Unmarried spinsters pursue men into their bedrooms; strip themselves naked before a man they have sworn to seduce—in full day light, in woods, and—because that man won't have them, they swear revenge; and it is the amazed spectators who had no hand in those little passe temps copied from scenes in the lupanars of Rome and Pompeii—it is they who tremble before such revenge—not the acting and active modern Messalinas!

There are actions in our lives that to the day of death we are unable to account for. Such was the impulse that prompted Mr. Sinnett to introduce his "Roman" character in the trance-scene in Karma; the thought that had pursued him for nearly 3 years in relation to something said in one of K. H.'s letters; and finally that led him to get acquainted and dance with, and then initiate that reincarnation of a Stabian Hetera, once called the "Tepidarium Damsel"—into the wretched and doomed Theos. Society.

And now—behold Karma!!

Ladies and Gentlemen of the L.L. We are right in the hornet's nest and no mistake about it. The enclosed letter from Mme. de Morsier—who knows perhaps once upon a time the step-mother who sold the Stabian beauty to the Tepidarium—may explain much, and it also may explain nothing. It is in answer to mine written to her on a "half-shell" order. It appears that Mr. S. was anxious not on account of the presence of such a "bijou" in the Theosophical family but simply feared she might disgrace the O. L. still more -- (as though it was possible!) by charging her with opening Mohini's letter, one addressed to him at any rate. Well I suppose by this time you have read a copy of the letter forwarded by me to the Emilie de Morsier and sent to Mohini by D. N.? As soon as I had learnt that Mr. Sinnett was required to give his word of honour that I had not opened one of her (B-----'s) letters—I, whose name is H. P. B. in this unwelcome incarnation wrote to ask the Emilie to tell the "Stabian" reincarnation that I had read the letter—though I had never opened it. But all this is immaterial since I might have opened it and still no harm done, for it was one to Mohini between whom and me no secrets are possible as he may, or may not tell you. Having disburdened my heart, on the day following I wrote another letter. I asked her to keep it confidential. Told her what she had been doing; how she had fallen under the influence of Mad. B---- , the Avitchean powers (beautifully natural in her case) and propensities, and therefore what were the influences that surrounded her. Ended by telling her, that with her highly nervous temperament, her sensitiveness, etc.—if she went on as she did, I was commissioned to tell her (and that I was) that it might lead her to a dangerous illness and perhaps—worse. The enclosed is her answer.

The work of Karma in every line. It bursts through!

The handwriting is so bad that those words that I could make out, I have tried to make them more legible. Please note the sentences marked with blue.

Yes; she is right. This time if the scandal bursts it shall [be]

hundred times worse and more terrible than the Coulomb tricks. These touch but myself—one of mighty little consequence. The future "stranger" shall be born but to sweep off like a cyclone from the face of the earth the London Lodge, if not the Theos. Society in India. It

shall carry it off in a tornado of ridicule not of indignation, against the shameless old spinster who is destined to become its mother—oh no!; the ridicule will be for Mohini and the blasphemous laugh for the MASTERS of such a chela. In India where they care for the former and pay little attention to the failings of the latter—the scandal shall do no harm—except perhaps to the extent of strengthening the contempt of the Hindus for European ladies. In London it shall be the end of the Lodge. In England it is those who dare to unveil vice and try to suppress [it] who, like Stead, are tried and imprisoned. The B---- shall become the heroine of the day and Mohini shall be hooted out. For if, I say, she succeeded in convincing Mme. de Morsier of her innocence and of Mohini's infamy and lust—so much so that de Morsier is preparing to play the Nemesis at the risk of death "pourvu que je fasse mon devoir"—why shall she not succeed in persuading all the London people she knows of the same? A voice whispers in my ear "It is Mr. Sinnett, I believe, who introduced B. to de Morsier and brought the two ardent creatures together?" Karma, karma, my good friends!

Mohini is pure and innocent and that's just the reason why he shall be made out guilty. Take my advice and send for him, and have a good consultation. There remains one thing for the boy to do, the measure is violent and requires moral courage or—the full force of innocence: let Mohini go to Paris face the B----- before Mme. de Morsier and force her to confess her vile lie and calumny of the Potiphar she is.—I shall not sign—

LETTER No. LII

DEAR "couple of God"—only do not speak even to Mohini of my two private letters to Mrs. S. It is useless and would only frighten him. All depends—the future success, I mean, of the L.L. on our strict silence in reference to this unfortunate business—especially the latter named—or third party. For, whereas in the B----- and X----- Y----- cases, there's pure animal lust in the last named, it is simply the working, if I may say so, of the "Dweller on the Threshold"; it was a trial, bitter terrible and the more ferocious, since it was the last outburst in her life—the "last rose of summer." Poor, poor, dear girl—but she has withstood it bravely. I have written her a long letter as ordered to show to

her that I know all and knew much last year already in reference to some other things only never opened my lips to any one in this world. Without precising things I have made her understand the truth and assured her of my still greater respect for her now—for no one can help being tempted who crosses the threshold. There are more chances for her now than ever—as I explained. But I tremble lest vanity and womanly pride should prove stronger in her than devotion to the Society and Cause. She will not mind me knowing—but if she ever suspected that you know it she would throw overboard all—and turn perhaps a bitter enemy.

We cannot afford to lose her especially now it would be the Society's death.

Tell me please have you a copy of the Defence Committee or shall I have to send you the only one I have with notes. But except notes for the first pages of the Coulomb pamphlet, I do not see what I can do? Why it's lies from beginning to end.

Yours

H P.B.

LETTER No. LIII

6 LUDWIG STRASSE, WURZBURG, *Thursday.*

MY DEAR MR. SINNETT,

Yours just received. It is not of my personal vindication you have to think, but of that of the cause, of our Holy Mahatmas, reduced by the moutons de Panurge of Mr. Myers into soap-bubbles and creations of my over-heated fancy. Had the outside public one atom of sound, fair judgment in their brains—and this can be only made to be by such theosophists as yourself—there are two or three points that would kill them outright. One of these is—Hodgson said that he could not forgive me, for *sacrilegiously* debasing some of the highest truths of human nature to serve the political interests of Russia!!! The brass-clad donkey! Now you know if there is one sane man in India who, with the exception of padris and the Coulombs; could find one item of truth in this stupid accusation—I, who for five years kept harping on the same phrase before every dissatisfied Hindu: "Better put a millstone on your necks and drown yourselves all you Hindus, and Mussulmans, before the crazy notion of a change for the better if ever the Russians got hold of you—could ever enter your heads." This sentence was written by me even so long ago as from New York to Hurrychund Chintamon to Bombay and his answer was seen by Hodgson, for Olcott found several of his replies to me and he could infer my statement by the answer made by Chintamon.

"If Russia is all you say then Heaven save and preserve us from such a Government!" Hodgson saw it, I say, and therefore he lies when he still persists in seeing in me a Russian spy or even a well-wisher of the Russian Govt. But that is a personal matter, now, between himself and his conscience—if he has any. Myers has done great harm in Paris last week, and he boasted of it in his letter to Solovioff. "I have seen your friend Doctor Richet and some other theosophists and made them to accept my views," he says.

It is not to Leadbeter, dear Mr. Sinnett, that you ought to have written about the suppression of everything in the Theosophist relating to me and my defence, but to the Executive Council at Adyar. Why they act so, is because Col. Olcott made them believe (under influence only not of a very occult character) all, that the L. L. found me guilty, that all the European theosophists had given me up and had turned away from me, that in a word I had become a pariah in your eyes—while Europ. theosophists were told that it is the Hindu who had lost confidence in me. Could the double untruth be cleared up, could you only write to the Executive Council an official letter denying the statement, then would you do the Cause a favour as well as to myself.

Yes; many are the things we shall have to talk over and foremost of all the Mahatma's desire that the Branches of the T.S. especially the L.L. and the European, should be made all autonomous under one President. A sudden and efficient stop must be made to "President's Camps," Poona, and "President's Camp, Lahore" and "Special orders" and

that sort of thing. Ah well, who loves the Cause—has to sacrifice himself, and I am ever ready.

Au revoir.

Yours ever faulty,
H. P. BLAVATSKY.

LETTER No. LIV

Saturday.

MY DEAR MR. SINNETT,

I have just read Mohini's arguments against answering anything of a serious detailed kind to the S.P.R. I think he is right. Since no human power—can prove to me that I wrote the Coulomb letter, and no amount of denying shall ever prove to them that I have not written them—all the rest became useless. The new trick of Hodgson about some diagrams being traced by Coulomb—is splendid! Of course some were, and by Wimbridge

too, and Olcott who tried and failed. I have a number of diagrams with reference to the evolution of the septenary globes and Cosmogony of Esoteric Buddhism, made by Djual Khool and Sarma for me to explain to you, and Hume during the first year of the Simla teaching; and several of them I had copied by a Parsee, a good draughtsman of the School of Arts at Bombay, who could not do them well—and then, I copied them from D. Kh.'s with Tibetan signs and names, translating them and doing it the best I could—since I did not want to give the originals out to a stranger and you could not have understood them—and gave them to Olcott to be copied and one of them—the one I sent to Hume I believe—was copied by Coulomb who is a very good draughtsman—too good unfortunately. I remember how well he copied the few lines in English, a remark by D. K. on the cosmogony—in a way that I was astonished: it was a perfect copy of D. K.'s writing, grammatical mistakes, and all. Neither Olcott, nor I, nor Damodar, ever made a secret of such copies. Olcott nearly lost his head over rings and rounds and kept Coulomb days at trying, and so the wretch, if he has preserved such bits and scraps may well bamboozle the S.P.R. donkeys into making them believe it was he who evoluted the whole theory out of his French head. That's splendid! I wish I could get at my papers at Adyar to find some of D. K.'s originals, then you would see that it is the same, only with Tibetan names. But I shall do nothing of the kind to oblige the S.P.R. I shall not move one finger in the matter any more. If on the lines of exact science, exact (?) experts, and the asinine world's judgment I am a FRAUD—let it stand. I begin to feel rather proud of such capacities, than otherwise. I ask you, as a friend not to satisfy the S.P.R. in one single thing more, not to allow their profane hands to touch one scrap of paper coming from Mahatma K. H. or my

Master, NOTHING, NOTHING. Unless you do so, I shall never be able to give you anything more and I was preparing to resume the teachings under Master's guidance. Poor, poor Padshah—he is lost! There's a trial for him! What next? Why if those are their proofs, then they are worthy indeed of being noticed!

Finally the diagram sent to you by Mahatma K. H. cannot be an original copy by C. from mine made after D. K.'s, though to Hume I know I sent one of such copies or I am greatly mistaken. Yours must be (and if I see it I can tell so to a certainty) a precipitation done from the clean one brought by Olcott from downstairs for I see the scene now before me. No one except me could make head or tail of some diagrams sent by D. K.; then Mah. K. H. said—"You copy it and translate the terms." I did. Then I gave it to Olcott to give to the School of Arts—after that

I do not remember, all is hazy. But then either a day or two after I had two of such diagrams made between Olcott and Coulomb, and he brought them to me (Olcott) and then they were precipitated not in my room or Bombay but taken away and brought back in the evening.

I write all these particulars that you should not deny any such charge. Simply say—you know how it was done, without lowering yourself to an explanation, to give them the satisfaction of finding fault with your evidence and contradictions between "15 and 40 seconds". Only write to poor Padshah a kind letter. Tell him he is ruining all his prospects—his young life for ever; by not withstanding and having the best of his probationary trial. He has cut his hair and now he is cutting the last blade of grass under his feet. I do feel such a pity for the poor good boy. He is so honest—so earnest!

And now, dear Mr. Sinnett, my last decision. I shall have no more to do with anything coming from the S.P.R. I shall stoop to no explanations except to you and a few friends. I have with Masters' help even—but a short time to live and the work I have on hand is enormous. I have to save the Theosophist, to write and finish the Secret Doctrine. What good shall I do the cause and any of you who believe in me, by convincing at the cost of superhuman efforts a dozen or two, and having the outsiders disbelieving in me as they ever have. The Coulombs and Missionaries have sworn to ruin the Society: they have failed to do so by ruining me—why should I to save my reputation with the few—help myself to ruin the Society by depriving it of the S.D. and its members of what I can teach them? And I will be doing so if I lose my time over the filthy lies, intrigues and ever and daily arising new complications. Those who believe in me, let them remain quiet, oppose a passive and negative resistance to the enemy and no more. The others if we pay no attention to them shall soon tire out, for it takes two to quarrel. Write in this spirit simply and tell them in your cultured quiet and clear English to go to their grandfather—Old Nick. I told you I had become callous—so do not mind me. If you believe, if a few dozen

devoted students believe in the Masters and that I am only their humble factotum—and ALL India does—then what does it matter. If nothing can take out of their heads the expert's opinion that the letters are genuine—let them go. Master said last night only—"By showing them that you are as firm as a rock; by showing contempt or even indifference to their opinions—proceeding with your work and duty harder than before—you shall kill and silence them more surely than anything you may say and do to disabuse their minds. *The cycle is not over yet* – the

Karma not expended—". And I shall do so. I am forwarding you back the vile pamphlet explaining but the first few pages, I shall no more keep it in the house; it burns my hands, and sickens me and fills the house with the atmosphere of that female fiend. I SHALL HAVE NOTHING TO DO WITH IT. Mohini was right, I—wrong. He has intuitions I have not. Dear Mr. Sinnett you can turn the laugh on them—do so. But do not touch occult things thinking you can explain them on a physical or even psychological plane—if it is of the Spiritualistic domain. LET THEM GO. As for Mr. Hodgson he may yet write one day with his own hand the following, now precipitated by me as far as I can put myself in rapport with him.

In India I was a fool—in the West I have become a donkey. Theosophy is alonetrue—and S.P.R. is an old monkey. [1]

Now this is a first attempt. But I swear had I dugpa proclivities I could forge by precipitation a letter which declared by experts as his own hand writing would lead him to the gallows. And I have spoilt it by passing the pencil over it. I had some respect for them for their earnestness, truthfulness, and honesty at first; I have now nothing but contempt for their asinine wickedness and conceit.

Goodbye, my only friend in England—the "only" for you have those qualities in you that none else has. I shall yet prove grateful. [2]

With kindest remembrances to you both from—D.N. [3]

LETTER No. LV [4]

Monday.

MY DEAR MR. SINNETT,

I protest and refuse most emphatically any such thing as subscription or purses made up in my favour, and the reasons for it are several, which I am sure you must appreciate.

(1) I do not want to sell for a consideration any occult work; S. D. least of all.

(2) I cannot engage or bind myself. Once I accept money for it, that work must be done well and satisfy the subscribers (of the fund or pension I mean). Suppose it does not? Then to all my crimes—dishonesty in money matters shall be added.

1 An imitation of Hodgson's writing precipitated in blue pencil by H. P. B.—ED.
2 The whole of this letter is in H. P. B.'s—writing, but it is unsigned.—ED.
3 This note is in Babajee's writing.—ED.
4 The remainder of this letter is missing.—ED.

—•— 133 D. N.'s RELUCTANCE TO MEET H. P. B. —•—

(3) I cannot bind myself to a promise of working only on the S. D.—or working on it at all to its end. I may be sick, I may die—I may have the blues, and once I am hired I should feel like a thief had I to give up my work for any of the reasons above named.

Finally it is not the "British" only, who shall never be slaves. My father's daughter is against the Biblical institution and I—DECLINE with thanks.

Besides all this, if Hodgson's new calumny, if his villainous lie is not shown up and disproved publicly (I mean the "spy" business which is a melody from quite a different opera) I shall never publish the S. D. What I said to you I would do, I will do it—I shall leave Europe and India.

LETTER No. LVI

MY DEAR MR. SINNETT,

Yesterday I sent a letter to Mrs. Sinnett meant for you also—that will explain many a thing. I beg to refute the new accusation—of my having been "the unintentional cause of D. N.'s reluctance" to meet you. I had myself at one time the idea that my remark, a casual one and which was never repeated—that if he went on before you using his arms a la Napolitaine and like a wind mill, you would feel very shocked—had something to do with his extraordinary reluctance, but I have dropped the idea since. The ease with which all those ladies and gentlemen (chelas included) in cases they are unwilling, or forbidden, or simply unable to explain—solve the difficulty by corking it with my much ill-used self, is simply delightful. Now in this case it can be proved in two lines. When I had passed the above remark—there was no Miss Arundale or Mohini on the horizon yet to carry Babajee away. My remark had so little impressed him, that had these two never come, he would have quietly stopped at Wurzburg and met you. But you had to be given some explanation, and the L.L. fellows had to be offered one—earlier as to his extraordinary reluctance—what easier than to stop the hole through which the truth leaked by using me

as a plug. I say again—my remark was perhaps 5 per cent; another remark at Paris of which I knew through somebody else and he confessed, another 5 per cent—total 10 p.c. and the 90 parts of the mystery are still in his pocket; and if Mohini may suspect—Miss A. on the other hand has not the slightest conception of it. I show Dharbagiri my letter, let him decide and say whether it is so, or not.

Yes—I had so many visitors, had to talk so much, got so tired out and completely exhausted that the result was—a doctor needed

at 11 o'clock at night, yesterday. Such palpitations and cramps in the heart that I thought they were the last! I am now ordered to hold my tongue, hence I have more time to hold my pen—sans vil calembourg.

I shall try to make the annotations but it makes me sick to touch the woman's pamphlet.

Love to all—Mrs. Sinnett representing the sum total with yourself and Dennie.

I manage to-day to send you 20 f. or £1. 10 francs of what I owe you from Tedesco and the rest for things I want—or one thing rather—"Five years of Theosophy," something proposed by Mrs. L. C. H. for the benefit of the Society, made up by her and Mohini, published and copyrighted by herself; and now if "the Society" needs it it can either whistle, or do as I do—pay for it, i.e. pay for what was taken bodily from my own journal and is composed of a number of my own articles! Lovely. Please send me a copy of it. Mohini won't—forgetting all I ask him to do.

Of course got the £3. 16. 0.—but also got unexpectedly £40 from Adyar for two months and another £20 for a third month. So that now we are square. I have no claim on them—except for the future—and about the matter of the Theosophist. I do not care to have my name paraded—I rather it would be Subba Row's if a name at all. But if I see on the cover Oakley's name replacing mine—I shall kick, and hard—you may bet.

Hubbe Schleiden here; stopped for a week longer to Hartmann's great disgust—and told him of it only when the other had to catch the train. He is a dear man; good, spiritual, nice all round, morally and mentally. He sends his regards.

Yours,

H. P. B.

LETTER No. LVII

1st January, 1886.

NEW YEAR'S REFLECTIONS

MY DEAR MR. SINNETT—

Last evening as we were at tea Professor Selin made his appearance with the famous and long expected report of S.P.R. under his arm. I read it, accepting the whole as my Karmic New Year's present—or perhaps as the coup de grace of 1885 -- the most delightful year of the short Theosophical Society's life.

Well—I found positively nothing new as concerns my humble self. A good deal concerning yourself and others. More than ever I have recognised the hand—that guides the whole thing;

—•— 135 A LIST OF CALUMNIES —•—

that hand which, having grasped the learned members of Cambridge tightly by their noses leads them on—where? Were you Americans, Germans, Italians, Russians—anything but what you are, reserved, haughty, Society fearing Englishmen—would have surely led Mr. Hodgson, for one, the expert Detective and Agent of the Indian padris, right to the Bow Street Court of Law, and after that beyond—DAHIN. Now please do not imagine for one moment, that I am approaching anything like a question of any of you, or all of you defending me. Les beaux jours d'Aranjues sont passes. I am an old, squeezed-out lemon, physically and morally, good only for cleaning old Nick's nails with, and perhaps to be made to write 12 or 13 hours a day the Secret Doctrine under dictation, to be fathered, when (if) published, with its authorship and ideas in which my literary style and gallicisms will be detected. That I am called in it "publicly and in print" forger about 25 times, trickster, fraud etc. and a *Russian spy* to boot—all this, *c'est de l'histoire ancienne*. But there are quite new features in it. Allow me to enumerate.

Babula is quite the hero in this voluminous Report.

(1) All my Master's letters have been written by him—*Babula*, a boy who *does not know one single English letter.*

(2) I am accused of having worked for five years on the feelings of the Hindus to incite them to, and develop in them *intense hatred for you English.* THIS SHUTS THE DOOR TO INDIA.

(3) Mr. Hume believes in Mahatma K. H.'s existence, (how kind!) only he is an adept "of limited powers."

(4) After the lapse of five years our Joot-Sing found out from his Mahomedan servants that the packet from Government House (in which was the Mahatma's letter) had been, thanks to the same precious Babula, tampered with by me.

(5) Mrs. Sidgwick has succeeded in some work of Penelope on a stitched letter—ergo

I must have done the same with Smith's letter (that flapdoodle, however).

(6) Mohini, Bowajee, Bawani Row, Damodar, etc. etc., are all liars and confederates.

(7) Pardon me—but it appears that you also are a semi-confederate if not a whole one. What is it about 60 alterations you have made in Mah. K. H.'s letters, after having said that you had not changed one word? Is he going to incriminate you too? Well it seems so. There are dozens of phenomena that cannot be explained. Some of the most important have taken place in your house when I was not there. They were very awkward, and so long as your trustworthiness could not be impeached no great triumph could be achieved by Myers, Hodgson & Co. It was absolutely necessary that you should be shown untrustworthy. You

are in, and they got you. They never could, had you refused point blank to let them have the Mahatma's letters. Your Karma, dear friend.

Now will you take once in your life the advice of a fool. Do not say one word in my defence, with regard to phenomena. Try to become a Frenchman . . . . Kill them with ridicule and show them......................................; have so richly illuminated **1**. . . . .
. . . .
truth "an accomplished forger," "a Russian spy," they make of me a criminal before Anglo-Indian Govt. they ruin me to the end of my days—morally and materially, and ruin the Society; they throw mud at you, at Olcott, at every one who is not against me—and shall none of you lift a finger not in my defence—you can never wash away the dirt I am covered with before those who do not know me—but in your own defence, in protection of the whole body of gentlemen and ladies in it—if not of the Cause? **2**

LETTER No. LVIII

TO THEOSOPHISTS AND MEN OF HONOUR.

THE long threatened report by Hodgson—the agent sent in 1884 by the S.P.R. to India to investigate certain phenomena alleged by the Coulombs to have been fraudulently produced by them at the instigation of the undersigned, who was directly and indirectly connected with such occult occurrences—has come out.

The undersigned denies most solemnly the charges brought forward in the said Report against her, in addition to which—an implied fraud throughout—she is called in it more than once "forger" and a "Russian Spy."

There is not in that voluminous report one single charge that could stand a legal investigation and be shown correct. All in it is personal inference, hypothesis and unwarranted assumptions and conclusions. Every sentence in it is arbitrary and libellous in the extreme, according to law—brutal and calumniating, in the sight of every unprejudiced witness acquainted with the facts that preceded the investigation and led to the Report. Only a few of the phenomena, those with which the Coulombs were well acquainted—are given in it in a distorted way, so as to meet the theory of Deception. The two thirds of the phenomena

1 There is a portion of the original missing at this point.—ED.

2 The remainder of the letter is missing.—ED.

brought forward by the Theosophists, the most important as the most unanswerable are silently skipped over. Only, and in case they should be some day placed before the public as a counter-proof—the witnesses to such are pelted with mud before hand, and an attempt is made to show them untrustworthy.

The said Hodgson had come to India as a friend; he was received as one, lived in the greatest intimacy with those he now accuses of confederacy and lying. None, during the time he lived at Adyar regarded by all as a perfectly honourable man, had the remotest conception that much that was said by him in private conversations, every idle word that no one thought at the time of weighing, would be later on made public, another sense given to it, and that his words would be made use of against the Society. Every facility was given to him for investigation—nothing concealed from him, as everyone felt and knew himself quite innocent of the absurd charges made. All this is now taken advantage of, and presented in an unfavourable light before the public.

CONSIDERING ALL THIS, and that the said Hodgson and whoever may have sanctioned his indelicate proceedings and urged, or helped him on, has—

(1) Given out in his Report nought but the evidence of malevolently disposed witnesses—bitter enemies for years; gossips, and long standing falsehoods invented by the Coulombs and his own personal inferences and made up theories; and that on the other hand he has unjustly suppressed every tittle of evidence in my favour and where he could not make away with such testimony he has invariably tried to represent my witnesses and defenders as either dupes or confederates.

(2) That besides the Coulomb letters, the full authorship of which I deny as I did on the day of their appearance, not one of which, moreover, was I permitted to see in the original; that besides these I say -- (a) a number of private letters or passages therefrom,

isolated, and therefore liable to any construction—are published, such publication being actionable by law;

(3) That a slip from a MS page, *confessedly stolen, by the woman Coulomb from my writing desk* years ago; evidently the translation from some passage in a Russian Daily, a number of articles from which I have been translating for the Pioneer, asked to do so by Mr. Sinnett in 1881-2-3. That again, that isolated fragment (not my composition evidently, as the quotation mark at the end of it *happily left*—shows) is reproduced *with the manifest intention of throwing a vile suspicion upon me as being a "Russian Spy."*

(4) That the said Hodgson and his employers know the position I am in, (having been repeatedly told the reasons why I could not

prosecute the Coulombs, reasons known as well to every theosophist and that I am not ashamed to confess); and that knowing this—i.e. that I am utterly helpless and defenceless in England and India as a hated Russian and as a hated theosophist—they did not hesitate to take advantage of their position to dishonour with the utmost impunity a woman by branding her as a spy and a forger.

(5) Considering also, that if I am unable to prove the reality of the phenomena produced in any Court of law, no more can Hodgson & Co. prove their unreality otherwise than on circumstantial evidence and their own pre-judged ideas; but that the charge of my ever being a Spy could, on the other hand, be easily shown groundless, false and libellous; they still support their malicious allegations—just because they can do so with perfect impunity and that it suits them at the present moment, when all England rises against and suspects Russia—as nothing can ruin me more efficiently in public opinion; this special charge, moreover, being the only one that could prove an anchor of salvation for their Report, as a motive had to be given for a series of frauds and deception covering ten years of incessant labour, poverty, struggles at the expense of health and the last money we had. Considering all this, and much more, what is the conclusion an honest man can arrive at, who, acquainted with the real facts reads their Report? Assuredly the following: the accusations, all Mr. Hodgson's cleverness notwithstanding, could not stand unless a logical motive could be found for such disgusting dishonourable course as the one I am charged with. The true motive—publicly and openly professed gave the lie to all such accusations; it weakened thoroughly if it did not destroy utterly the filthy charges. Why not present those charges in a light the best calculated to have them accepted without one word of protest by the public in general? This could be perpetrated with impunity and it only ruins me for life alone. It only shuts the doors before me, back to my home where I thought of dying in peace knowing I had done my duty the best I could. What does it matter to the Honourable professors at Cambridge that an old Russian woman has now but one course opened to her: to die a disgraced beggar, far from all she loves and cares

for in this life, so long as they can satisfy their spite and punish those who refused to recognise in Mr. Hodgson an infallible expert and in themselves as infallible leaders in things psychic and phenomenal. Well they have probably done all this: let them triumph in their iniquity.

This is an action that every honest man or woman must and will regard as simply infamous.

Thus, considering finally, that if the Report is an alleged expression of the writer's great integrity, of his mistaken, yet sincere

and honest views (which I now deny), that it might have been published in toto in order to set off his extraordinary acuteness and still lose nothing in strength of deduction and inferences if the direct charge of forgery and spying -- (the terms "forger" and "spy") had been even laid aside; but that it was not done for reasons above given, and the libellous and incriminating terms are there published for the whole world to see and accept; considering all this I, the undersigned, now call upon every truth and justice loving Englishman and Englishwoman in the United Kingdom of Great Britain—whose righteous laws command to regard as innocent even a criminal before he is found by that law "guilty"—to show to me reasons why the said Hodgson and his employers should not be proclaimed publicly and in print by me as having been guilty of a mean, cowardly, base and a brutal action; one to stoop to which no gentleman, no honest man of even an average honourability would ever stoop to, in view of the existing circumstances.

In view of all the above I pray the London Lodge Theosophical Society to permit the undersigned, putting the present in a more grammatical and documentary form, to print and publish it and send it to every theosophist throughout the world; also to have the same published in the Theosophist.

So long as I have not broken altogether from the Theosophical Society and am connected with it; so long as any of my actions can by reacting upon it hurt the Cause or one of the Societies, I shall take no action that is not sanctioned by all the Councils. But if this is refused to me and I have to go about to the end of my life with the triple brand of Fraud, Forger and Spy upon me like a female Cain, helpless and powerless to even prove that the latter accusation is an infamous, uncalled for lie and a calumny, then it will remain for me but to take another course from which there will be no more return possible.

H. P. BLAVATSKY.

LETTER No. LIX

9th January.

THE Countess has returned and among her news is one that shows on what hang the accusations of Hodgson. For instance the German Theosophists cannot understand or justify the phenomenon with the Japanese vases received by Olcott. "How can Mahatmas (exalted beings) condescend to present Olcott with vases bought previously at a shop and by placing there vases from a shop," etc. etc. This is the hypothesis, the following—the facts.

Colonel Olcott had just returned home from some journey.

He was upstairs in my "occult" room also my writing room. We had been talking and he examined a new cupboard for books with a mirror door to it on a wall in front of my writing table, whereas the shrine was on the wall on the right side of the table. It had been just built in the wall and could have no traps or holes in the wall at the back of it, for that wall gives on the passage from the staircase. The cupboard had one plain board at its back. Who wanted the phenomenon, what was said, I do not remember. But Olcott after examining some books in the cupboard received a letter from the Mahatma and was going away when I recognised that there was something else going on in the cupboard. So I said—"stop, let us see what it is." Mme. Coulomb was in the room. Then he opened the cupboard door and found two vases there with flowers in them. He made a great fuss over it. When I saw the vases I said, or thought at the time, they are very much like those that I had just bought for the drawing room. It is Mme. Coulomb who bought them in one of her journeys to town after furniture and provisions. But these vases were a great deal larger and mine stood where they were in the adjoining room on a corner table. It appeared to me at the time that Mme. Coulomb looked very embarrassed. Now I know why. She had brought me two vases, and now there are found marked in the entries of the book where they had been bought. My opinion is that she bought these additional two, with the intention of sending them as a present to one of her Bombay friends, as she traded with Mrs. Dudley, buying things at Madras and sending them to Mr. D. Dudley who sold them to sea captains and on the steamers and shared with Mme. C. the profits. These two (Olcott's) vases were evidently in Mme. C.'s rooms in another house and were brought from their hiding place. Otherwise, why would she have kept back from me the knowledge that she had bought four and not two vases only for myself as I thought? Anyhow, this is what I have to say to the phenomenon of the vases: --

(1) It is not on the vases that it rested. Every apport whether performed through the will of an adept, or mediumship and "Spirits" is supposed to have pre-existed as an object. Such things as big vases that can be bought by the dozen, that are known to stand in

various shops—are not to be materialised. Generally an object to be brought phenomenally is bought by the one who wants to perform it, or is chosen in the house of another person, and then made to pass either through closed doors, or a closed lid, or something of the sort. Therefore, --

(2) The "phenomenon of the vases" rests on the fact of their being brought from wherever they were into a closed cupboard,

that Olcott had locked himself and before which he stood waiting for what would come next. If the wall at the back of the cupboard was solid—it was a phenomenon. If there was some trap or hole in it, some contrivance which would make it possible to pass an object from behind it, then it was fraud, by whomsoever perpetrated. The question then lies: was or was there not at that time a false or a double back to the cupboard? I say there was not. It was later I suppose that Monsieur Coulomb fabricated it for his special plans. It is sufficiently proved in Dr. Hartmann's pamphlet.

Now, it was not the Mahatmas who performed it. Colonel Olcott had enough phenomena and daily during ten years and believed enough without phenomena that one should go to the trouble of buying vases and preparing tricks for him. It was done by a chela and for a certain reason I need not explain. I told Hodgson that I had two vases (which disappeared as well as Colonel Olcott's) and all that I say here. Let Mr. and Mrs. Sinnett be asked how a doll or a toy was brought to their child at Simla. Had Mr. Hodgson gone to a certain toy-shop at Simla he would have learned by the entry books that a doll of that description had been bought by a young man on that same night and paid for it. And no doubt he would have placed the trick in his Report as an evidence against me. And Mr. Sinnett might have answered that the fact was known to him too on that same night, for I had explained to them then and there how it was done. No doubt phenomena-hunters would have preferred that the toy and vases should have disappeared from a shop or a private house without having been paid for, or that every nonsensical apport should be materialised like the Universe—ex-nihil?

Even the Coulombs knew this well. They had lived enough with us and heard of phenomenal apports to understand that the phenomenon rested on the appearance of objects within closed doors and recesses, hence the very easy task to show to a scientific man—that it was a trick because the vases had been bought at a certain shop and were marked on the sale books! And the scientific Mr. Hodgson swallowed the new proof and published it. To close: An undergarment was shown to Hodgson (a chemise in plain words) with stains from metal on its right side. The dobi (washer) can testify and Babula and perhaps Miss Arundale, and I can show all my old chemises so stained and eaten by the rust to holes. In India where I wore no dresses with pockets, but light muslin wrappers, I used to stick my keys on the right side between my chemise and petticoat.

Many a time Mme. Coulomb, who had charge of my linen told me I was ruining my clothes with that habit. But I went on and now she shows to Mr. Hodgson an "undergarment" with such stains and explains to him the stains

as having been caused by a metallic musical-box which rung when pressed with the elbow producing the "astral bells." And Mr. Hodgson, the scientific expert, swallows it and publishes it!!

AMEN. H. P. BLAVATSKY.

P.S. I made Subba Row's acquaintance on the day I first arrived to Madras, May, 1882. Saw him for a week and then when we left Bombay for Madras to live, in January, 1883 had exchanged with him a few letters till then. How could I write Isis with his help, I in New York, he at Madras and perfect strangers to each other? (*Query*)

LETTER No. LX

MY DEAR MR. SINNETT,

I will try to do what I can to enliven the narrative in the Memoirs, because I promised I would, and mean to keep to my promise, however disagreeable it may be for me personally. I will not disappoint you; I mean to ransack my brain in the pigeon-holes of the past and make it at least interesting in its Russian character of occult reminiscences—since it is in no way interesting now, as the Countess and Hartmann both tell me. Of course, as they now stand—those unfortunate Memoirs do remind one of a Harlequin's costume sown out of different patches. This is not your fault for you have done the best you could under the circumstances. Yet, on the whole as Illarion well expressed it, it does leave one the impression of a timid, scared beggar, determined to shove herself amid a fine Society of ladies and gentlemen and putting on the outside all her poor little finery, trying to conceal with it her inward nakedness. "Look at me gents—I too, I have interesting things to brag of, and show to you. Only don't look under—pray." This is the real impression it leaves. Something, broken, unfinished, chaotic and not even romantic. LYING—brilliant lively fiction would answer better than such bits and snaps from one's long, miserable, eventful and ever slandered life, as mine was.

Now you labour under the impression that only such Memoirs of "Mme. B.'s" life, could, at this juncture produce a reaction—one of thrilling interest, if not of vindication and full justification. I make bold to say that nothing of the kind can or will. One thing in the whole world could do it if I ever could consent to it; and it is the truth and nothing but the truth—the WHOLE of it. This would, indeed, make all Europe jump from its seat and

produce a revolution. But you see, I am an Occultist; a pucka not a sham one, in truth. I am one at heart, whatever I may

seem else in the eyes of even the inner group, the "O. G." I will not give back in the same coin as I receive, however much mine may differ from theirs—as the latter is false and mine is true. I look at all those people barking and spitting venom around me now, as a disembodied spirit may at the dogs baying at his shadow. I have suffered out the whole material of suffering I had in my earthly nature and there's no more fuel. I will struggle and fight on so long as I last; and then one fine day, the fatal puncture in the heart will make itself felt and I will be a "lovely corpse" five or six minutes after that, if not earlier. This is the programme. Until then—well, let things go.

Therefore, since there is a very serious proposition made in your last letter to me, one that necessitates this long answer, I have to tell you my determination for the last time and at the same time to give you reasons for it, as I have too much esteem and affection for you to let you labour under the false impression that "it is one more whim of the 'O. L.' " It is not; and you have to be assured of, and made to see it. Hence—this preliminary and my asking you to forgive the necessity of the long epistle. I do not know English enough to be brief.

You say, "Thus, for example, we must bring in the whole of that Metrovitch incident." I say we must not. These Memoirs will not bring my vindication. This I know as well as I knew that The Times would not notice my letter against Hodgson's Report. Not only will they fail to do so, "if they are made sufficiently complete," but if they appeared in six volumes and ten times as interesting—they will never vindicate me; simply because "Metrovitch" is only one of the many incidents that the enemy throws at my head. If I touch this "incident" and vindicate myself fully, a Solovioff, or some other blackguard will bring out the Meyendorf and "the three children incident." And if I were to publish his letters (in Olcott's possession) addressed to his "darling Nathalie" in which he speaks of her raven black hair "Longs comme un beau manteau de roi,"—as de Musset expresses it of his Marquesa d'Arnedi's hair—then I would be simply dealing a slap on the face of a dead martyr, and call forth the convenient shadow of someone else from the long gallery of my supposed lovers. Now why should I bring out Metrovitch? Suppose I said the whole truth about him? What is it? Well, I knew the man in 1850, over whose apparently dead corpse I stumbled over in Pera, at Constantinople, as I was returning home one night from Bougakdira to Missire's hotel. He had received three good stabs in his back from one, or two, or more Maltese ruffians, and a Corsican, who were paid for it by the Jesuits. I had him picked up, after standing over his still breathing corpse

for about four hours, before my guide could get mouches to pick him up. The only Turkish policeman meanwhile who chanced to come up asking for a baksheesh and offering to roll the supposed corpse into a neighbouring ditch, then showing a decided attraction to my own rings and bolting only when he saw my revolver pointing at him. Remember, it was in 1850, and in Turkey. Then I had the man carried to a Greek hotel over the way, where he was recognised and taken sufficiently care of, to come back to life. On the next day he asked me to write to his wife and Sophie Cruvelli (the Duchess's dear friend now Vicomtesse de Vigier at Nice and Paris, and at the time his mistress; No. 1 scandal). I wrote to his wife and did not to the Cruvelli. The former arrived from Smyrna where she was, and we became friends. I lost sight of them after that for several years and met him again at Florence, where he was singing at the Pergola, with his wife. He was a Carbonaro, a revolutionist of the worst kind, a fanatical rebel, a Hungarian, from Metrovitz, the name of which town he took as a nom de guerre. He was the natural son of the Duke of Lucea, as I believe, who brought him up. He hated the priests, fought in all the rebellions, and escaped hanging by the Austrians, only because—well, it's something I need not be talking about. Then I found him again in Tiflis in 1861, again with his wife, who died after I had left in 1865 I believe; then my relatives knew him well and he was friends with my cousins Witte. Then, when I took the poor child to Bologna to see if I could save him I met him again in Italy and he did all he could for me, more than a brother. Then the child died; and as it had no papers, nor documents and I did not care to give my name in food to the kind gossips, it was he, Metrovitch who undertook all the job, who buried the aristocratic Baron's child—under his, Metrovitch's name saying "he did not care," in a small town of Southern Russia in 1867. After this, without notifying my relatives of my having returned to Russia to bring back the unfortunate little boy whom I did not succeed to bring back alive to the governess chosen for him by the Baron, I simply wrote to the child's father to notify him of this pleasant occurrence for him and returned to Italy with the same passport. Then comes Venice, Florence, Mentana. The Garibaldis (the sons) are alone to know the whole truth; and a few more Garibaldians with them. What I did, you know partially; you do not know all. My relatives do, my sister does not, and therefore and very luckily Solovioff does not.

Now, shall I, in the illusive hope of justifying myself, begin by exhuming these several corpses—the child's mother, Metrovitch, his wife, the poor child himself, and all the rest? NEVER. It would be as mean, and sacrilegious as it would be useless. *Let*

the dead sleep, I say. We have enough avenging shadows around us—Walter Gebhard, the last. Touch them not, for you would only make them share the slaps in the face and the insults I am receiving, but you would not succeed to screen me in any way. I do not want

to lie, and I am not permitted to tell the truth. What shall we, what can we, do? The whole of my life except the weeks and months I passed with the Masters, in Egypt or in Tibet, is so inextricably full of events with whose secrets and real actuality the dead and the living are concerned, and I made only responsible for their outward appearance, that to vindicate myself, I would have to step on a hecatomb of the dead and cover with dirt the living. I will not do so. For, firstly, it will do me no good except adding to other epithets I am graced with, that of a slanderer of post mortem reputation, and accused, perhaps, of chantage and blackmail; and secondly I am an Occultist, as I told you. You speak of my "susceptibilities" with regard to my relatives, I say it is occultism, not susceptibilities. I KNOW the effect it would have on the dead, and want to forget the living. This is my last and final decision: I WILL NOT TOUCH THEM.

And now, to another aspect of the thing.

I am repeatedly reminded of the fact, that, as a public character, a woman, who, instead of pursuing her womanly duties, sleeping with her husband, breeding children, wiping their noses, minding her kitchen and consoling herself with matrimonial assistants on the sly and behind her husband's back, I have chosen a path that has led me to notoriety and fame; and that therefore I had to expect all that befell me. Very well, I admit it, and agree. But I say at the same time to the world: "Ladies and gentlemen, I am in your hands and subject and subordinate to the world's jury, only since I founded the T.S. Between H. P. Blavatsky from 1875 and H. P. B. from 1830 to that date, is a veil drawn and you are in no way concerned with what took place behind it, before I appeared as a public character. It was my PRIVATE LIFE holy and sacred, to all but the slanderous and venomous mad-dogs who poke their noses under cover of the night into every family's and every individual's private lives. To those hyenas who will unearth every tomb by night to get at the corpses and devour them, I owe no explanations. If I am prevented by circumstances from killing them, I have to suffer, but no one can expect me to stand on Trafalgar Square and to be taking into my confidence all the city roughs and cabmen that pass. And even these, have more my respect and confidence than your reading and literary public, your "drawing room" and Parliament ladies and gentlemen. I would rather trust an honest, half drunk cabman than I would the former. I have lived little in the world even in my own country,

but I know it—especially for the last decade—better than you know them perhaps, though you have been moving in the midst of that cultured and refined lot for the last 25 years of your life. Well, humbled down as I am, slandered, vilified and covered with mud, I say that it would be beneath my dignity to throw myself on their mercy and judgement. Had I even been all they accuse me of; had I had lovers and children by the bushels; who among all that lot is pure enough to throw at me openly and publicly the first stone? A Bibiche

who was caught, is in company with hundreds of others who have not been so exposed, but—they are no better than she is. The higher spheres of Society, from Grand Duchesses and Princesses of blood down to their cameristes—are all honey combed with secret sensuality, licentiousness and prostitution. Out of ten women married and unmarried if you find one who is pure—I am ready to proclaim the present world comparatively holy, yet, with very few exceptions all the women are liars to themselves as to others. Men are all no better than animals and brutes in their lower natures. And it is they, such a lot, that I am going to ask to sit in judgement over me; to address them tacitly and virtually, by describing certain events in my life in the Memoirs to "please give me the benefit of the doubt." "Dear ladies and gentlemen, you, who have never failed to sin behind a shut door, you, who are all tainted with the embraces of other women's husbands and other men's wives, you, not one of whom is exempt from the pleasure of keeping a skeleton or two in your family closets—please take my defence." No Sir, I die rather than do it! As Hartmann truly remarked, it is far more important what I myself think of me, than what the world does. It is that which I know of myself that will be my judge hereafter, not what a reader who buys for a few shillings my life, "a made up one" as he will always think—believes of me. If I had daughters whose reputations I might damage by failing to justify my behaviour I would perhaps resort to such an indignity. As I have none and that three days after my death all the world save a few theosophists and friends will have forgotten my name—let all go, I say.

The moral of the above and conclusion: you are welcome to stun the public with the recital of my life day after day ever since the T. S. was founded, and the public is entitled to it. I dare say you could do hundred times more good by laying it bare before the readers, than by initiating them into the life of a Russian, one of thousands and with whom they are by no means concerned, (at any rate I am not concerned with them). Then you have fourteen or fifteen volumes of Scrap Books, to furnish you with material enough for 100 volumes—"The History of the Theos.

Soc. and its Fellows, of Their Tribulations and Triumphs, their ups and Downs." This would be legitimate work every word of which could be verified and this not easily gainsaid by the enemy. The Memoirs have just arrived at that point (in the proofs I have). Show systematically the unheard of persecutions, conspiracies, even the mistakes made and that will be our justification. "We hate and persecute only that which we fear." You might make the movement immortal if you would undertake to describe it. Leave Part I as it is, with many additions I have made and will make. Do not hurry with the publication and leave me time to see you personally at Ostende. Believe me it will be better. Write to Olcott to ask him to copy for you some portions of Prince Emil Wittgenstein's letter to him about me; and from others who knew and met me at various times. Hartmann seems to have plenty of material he has collected from letters received by him and he seems willing

to give them up. Anything from others, however erroneous for which neither you or I will stand responsible. What I add is not mine but from several letters I received from my aunt. I deliver myself into your hands and ask you only to remember that the Memoirs are sure to throw out like a volcano some fresh mud and flames. Do not awake the sleeping dogs more than necessary. That I never was Mme. Metrovitch or even Mme. Blavatsky is something, the proofs of which I will carry to my grave—and its no one's business. If I had a husband to screen and protect me I might have been a Messalina to my heart's pleasure and no one would dare, save in under breath, to say a word against me. When I think that I stand open to prosecution for defamation because I wrote in a private letter that a woman who wrote such a letter to Mohini must be a Potiphar; and that every one in England seems to have a legal right to accuse me openly and publicly of bigamy, trigamy and prostitution without my being able to say one word in my defence in a Court of Law—I am inclined to send for a dose of peppermint—I feel sick with disgust. The contempt and scorn I feel for your free country with its boasted justice and equity, is unutterable and beyond words. I feel like asking the Russian Govt. to permit me to return to die in some corner where I will be left quiet. The sense of my duty to the Masters is the only thing that prevents me from doing it. He who does not meddle with politics is safe in Russia and libel is severely punished there. What is my future? What have I before me thanks to your missionaries, to the English fiend called Coulomb, to the Bibiche tongues that soil one as soon as they touch one, to the Hindus made Gods in Europe and kicked in their own country, to all the ding and clash around me? I cannot return to India, so long as

the Coulomb is at Bombay and the Padris around us, I would only ruin the Society. No sooner will I have landed than some one of them will find some pretext to bring me into Court and then—goodbye Society. Your Cambridge Dons have ruined me, thanks to the handles they got in the shape of Olcott's idiotic braying, people's cowardice and various other things. I am a thing of the Past—and a sorry looking thing, dirtied beyond words. There is no help and no salvation for me. Try to screen yourselves, and leave me to my present fate. And thus—

I WILL NOT WRITE ANYTHING about the "Metiovitch incident" nor any other incident of the sort, where politics and secrets of dead people are mixed up. This is my last and final determination. If you can make the Memoirs interesting in some other way, do so, and I will help you. Anything you like after 1875. My life was a public and an opened life since then, and except during my hours of sleep I was never alone. I defy the whole world to Prove any of the accusations brought against me during that time. As for phenomena—had I been the immaculate Virgin Mary to that day—it would have been the same thing. This is all our fault. Mine, Olcott's, yours, Damodar's, everyone, even the Masters who looked on and—permitted it. We cannot expect to be ever waving a scarlet rag before the

bull and then complain of his goading us. And, as in this case it is the worst kind of abull—your "John Bull." Of course we came out of it second best.

Pray excuse my frankness and the long letter.

Yours faithfully,

H. P. BLAVATSKY.

LETTER No. LXI

MY DEAR MR. SINNETT,

Last night received your letter to which I answered and sent, moreover, a telegram to you giving you carte blanche for anything you may do. But now to your questions I am compelled to say much. Even in this my vindication, and a full one it could be, Myers & Co. have built a wall between me and this last possibility at any rate as regards my aunt.

Last year from Elberfeld she sent the preface to these Memoirs signed with her name to Myers. In it, she put a distinct condition that her full name should never be published but only her initials. It was said in it as far as I remember, "this (the name) is for Mr. Myers only who is expected as a gentleman never to use it," or something like this. Now the "gentleman," the first thing

he does is to permit Hodgson to connect my aunt's full name in print with my fraud and political motive. There is a full note in the Report I read it—where it is said that Madame Fadeef being an aunt of mine and a Russian, no reliance can be placed on what she says. K. H.'s letter to her was forged by me, the wise detective says, etc. How it is I do not know. But my aunt seems to have learnt it earlier than I did. Whether it is through Solovioff the infernal gossip, or someone else, but last night I had a letter from her reproaching me mildly but firmly and as I see in great agony, (I will tell you why). "I told you," she says, "at Elberfeld not to give my name and you answered that Myers was a theosophist and a gentleman, a man of honour, and now I hear that I am also mixed in the phenomena business—phenomena that were your curse during your childhood and youth and which have now led you to public dishonour." And she goes on saying that it was and is all from the devil, and asks me not to be angry with her but that my Masters do seem to be uncanny, so uncanny that she as a Christian dare not even think of them! This is what Myers has done, and this, after talking with Miss Arundale and Mohini who remember what she wrote (perhaps it is still there on the MSS but she wrote in French on a slip of paper to Mr. Myers independently); this dishonourable action you ought to bring to light. You ought to expose him before every honourable man, and this action he will not be able to deny, and will stand as a blackguard before many. If you do not do this, then you shall have lost the best opportunity of showing the Cambridge clique in its true light.

Well, I will send her your letter. I added to it four pages of supplications, and saying why it was so necessary now she should help me. I am sure that ready as she is to do anything for me, she will refuse permission to publish her name after it has been so disgraced by Hodgson, the more so as no one will believe her after this. Of this I feel sure. Remains my sister, she is in Petersburg. She has four big daughters to marry. She may send you what she has written. "The truth about Mme. Blavatsky," and add a few things. Though now, owing again to Solovioff's gossip her daughters, my nieces—are furious against me for some remarks I have made as to their desinvolture—and my sister is her daughter's humble tool and victim. My aunt adored and reverenced her only brother, my uncle who died lately, General Fadeyeff. Had she been married she would have given her name and not cared for it; but she told me that to see his name in print, his name in the mouth of sceptics laughing at and desecrating it as she thinks—is more [than] she could bear. That's one. Let us wait for her reply.

Now your questions:

1. My childhood? Spoilt and petted on one side, punished

and hardened on the other. Sick and ever dying till seven or eight, sleep-walker; possessed by the devil. Governesses two—Mme. Peigneux, a French woman and Miss Augusta Sophia Jeffries a Yorkshire spinster. Nurses—any number. No Kurd nurse. One was half a Tartar. Father's soldiers taking care of me. Mother died when I was a baby. Born at Ekaterinoslow. Travelled with Father from place to place with his artillery regiment till eight or nine, taken occasionally to visit grandparents. When 11 my grandmother took me to live with her altogether. Lived in Saratow when Grandfather was civil Governor, before that in Astrachan, where he had many thousands (some 80, or 100,000) Kalmuck Buddhists under him.

2. Visit to London? I was in London and France with Father in '44 not 1851. This latter year I was alone and lived in Cecil St. in furnished rooms at one time, then at Mivart's Hotel, but as I was with old Countess Bagration, and when she went away remained with her Jezebel demoiselle de compagnie, no one knows my name there. Lived also in a big hotel somewhere between City and Strand or in the Strand, but as to names or numbers you might just as well ask me to tell you what was the number of the house you lived in during your last incarnation. In 1845 father brought me to London to take a few lessons of music. Took a few later also—from old Moscheles. Lived with him somewhere near Pimlico—but even to this I would not swear. Went to Bath with him, remained a whole week, heard nothing but bell-ringing in the churches all day. Wanted to go on horseback astride in my Cossack way; he would not let me and I made a row I remember and got sick with a fit of hysterics. He blessed his stars when we went home; travelled two or three months through France, Germany and Russia. In Russia our own carriage and

horses making 25 miles a day. To tell you about America! Why goodness me I may as well try to tell you about a series of dreams I had in my childhood. Ask me to tell you now, under danger and peril of being immediately hung if I gave incorrect information—what I was doing and where I went from 1873 July when I arrived to America, to the moment we formed T.S., and I am sure to forget the half and tell you wrong the other half. What's the use asking or expecting anything like that from a brain like mine! Everything is hazy, everything confused and mixed. I can hardly remember where I have been or where I have not been in India since 1880. I saw Master in my visions ever since my childhood. In the year of the first Nepaul Embassy (when?) saw and recognised him. Saw him twice. Once he came out of the crowd, then He ordered me to meet Him in Hyde Park. I cannot, I must not speak of this. I would not publish it for the

world. See the harm the Occult World has done to me with all your kind, good intention. Had you not named my relatives, my inner life, my visit to Tibet, no one would have believed me more of a fraud than they do now. So you see. Let us leave my poor aunts and my relatives names out of the book, I implore you. Enough dirt accumulated on one of the family, do let us not drag holy names and names I respect into the book and thus sentence them beforehand to mangling.

3. Went to India in 1856 -- just because I was longing for Master. Travelled from place to place, never said I was Russian, people taking me for what I liked. Met Kulwein and his friend at Lahore somewhere. Were I to describe my visit to India only in that year that would make a whole book, but how can I NOW say the truth. Suppose I were to tell that I was in man's clothes (for I was very thin then) which is solemn truth, what would people say? So I was in Egypt with the old Countess who liked to see me dressed as a man student, "gentleman student" she said. Now you understand my difficulties? That which would pass with any other as eccentricity, oddity, would serve now only to incriminate me in the eyes of the world. Went with Dutch vessel because there was no other, I think. Master ordered [me] to go to Java for a certain business. There were two whom I suspected always of being chelas there. I saw one of them in 1869 at the Mahatma's house, and recognised him, but he denied.

4. "The incident of the adoption of the child!" I better be hung than mention it. Do you know if even withholding names what it would lead to? To a hurricane of dirt thrown at me. When I told you that even my own father suspected me, and had it not been for the doctor's certificate would have never forgiven me, perhaps. After, he pitied and loved that poor cripple child. On reading this book Home, the medium, would be the first one to gather the remnant of his strength and denounce me, giving out names and things and what not. Well my dear Mr. Sinnett if you would ruin me (though it is hardly possible now) we shall mention this "incident." Do not mention any, this is my advice and prayer. I

have done too much toward proving and swearing it was mine—and have overdone the thing. The doctor's certificate will go for nothing. People will say we bought or bribed the doctor that's all.

5. Yes, returned to relations in Jan. 1860.

6. Yes, about '62 went with my sister to Tiflis, left it about '64 and went to Servia, travelled about in Karpat all as I explain in my story about the Double. The Hospodar was killed in the beginning of 1868 I think (see Encylopaedia), when I was in Florence after Mentana and on my way to India with Master

from Constantinople. If you take as your ground to stand upon, my novel the "Double murder" then you are wrong. I knew the Gospoja and Frosya and the Princess Katinka and even the Gospoda Michel Obrenovitz far earlier. The paragraph in some Temeswar paper was given to me n 1872 (I believe) when I went from Odessa to Bukharest to visit my friend Mme. Popesco, and what had happened in Vienna was told to me after my incident with Gospoja using Frosya for it. Why every detail is true—so far as I am concerned and the actors in it. But I told you at Simla yet that though the details were true, I had made up these details and true personages into a story for the Sun (N. Y.) under the nom de plume of "Hadji Mora." Every day people write really fictitious stories, beginning with "In 1800 so and so I was there or at another place" and invent the whole. I simply wrote facts, about personages known to me personally, and only instead of Frosya Popesco (another Frosya) who told me what had happened after I had seen the evocation, I put the author in her place and now Sellin comes out and cross examines me; and I tell him that I know the story to be true, he asks me—were you there? I say no, for I was on my way to India, but it was told to me and I made a story out of it. And now Sellin comes out and says "if you invented the story about 'Double murder' then you may have invented the Mahatmas." I never gave my series of sensational stories in the N. Y. Sun—for infallible and Gospel truths. I wrote stories, on facts that happened hither and thither, with living persons, only changing names (not in the "Double Murder" though where I was fool enough to put real personages); and this was put up for me and arranged by Illarion and he says, and said again only that day I quarrelled with Sellin—"As every word of the evocation of Frosya by Gospoja is true, so the scenes in Vienna and double murder are true, as Madame Popesco told you." I thought you knew it? Why you knew from the first that Mentana was Oct. 1867. I was in Florence about Christmas, perhaps a month before, when the poor Michael Obrenovitch was killed. Then I went from Florence to Antemari and toward Belgrad where in the mountains I had to wait (as ordered by Master) -- to Constantinople passing through Serbia and the Karpat mountains waiting for a certain he sent after me; and it is there that I met the Gospoja with Frosya about a month or two after the murder, I believe. All is true, except that I read the account of the "double

murder" four years later from Madame Popesco, and in the story for sensation sake I put it a few days later at Temesvar—that's all. And now Olcott pitches into me because he says "Oxley exposed the whole story as untrue, he applied to some British ambassador at Vienna, etc." Well I wish both Olcott and Oxley

joy. The story is true. Only I was not going to publish the name of Madame Popesco who gave to me the last act and who had read it in some Vienna number immediately suppressed—and the name of Karageorgevitch's relative whose attendants those two men were, to have a law suit on my back. That's why I said I read it in a Temeswar coffee house, and even that was dangerous as I had named Karageorgevitch, whose son is now married to Zorka the Montenegrian Princess. Was I writing my diary or confessions, to be honour-bound to give the facts as they happened, years and names? Funny pretensions. It is like my Russian Letters from India, where while describing a fictitious journey or tour through India with Thornton's Gazeteer as my guide, I yet give there true facts and true personages only bringing in together within three or four months time, facts and events scattered all throughout years as some of Master's phenomena. Is it a crime that? Because Scott thought so. Why, if having been in Calcutta and Allahabad I have to write upon their antiquities—which I have seen myself—why shouldn't I resort to Asiatic Researches and even Thornton's Gazeteer for historical facts and details I could never remember myself. Is it considered a literary theft to refer to Encyclopaedias and guide books? I do not copy or plagiarise, I simply take them as my guides, safer than my memory. Please tell me also in the case of that "Double Murder" story of mine, am I a criminal for writing under "Hadji-Mora's" name—a story, and then adding the only fictitious particular—namely that I read the paper myself, instead of what was true that Mad. Popesco gave it me to read in her diary into which she had copied that event, which putting dates together I considered as having happened on that same night? What do you think? It must be the Elementaries of Obrenovitch and Princess Katinka who bring me this trouble for using their names in such a story at all. Karma again. But I digress from your questions.

Please do not speak of Mentana and do not speak of MASTER I implore you. I did come back from India in one of early steamers. But I first went to Greece and saw Illarion, in what place I cannot and must not say. Then to Pirree and from that port to Speggia in view of which we were blown up. Then I went to Egypt, first to Alexandria, where I had no money and won a few thousand francs on the No. 27 -- (don't put this) and—then went to Cairo where I stopped from Oct. or Nov. 1871 to April 1872, only four or five months, and returned to Odessa in July as I went to Syria and Constantinople first and some other places. I had sent Mad. Sebin with the monkeys before hand, for Odessa is only four or five days from Alexandria.

Went March 1873 from Odessa to Paris—stopped with my

cousin Nicolas Hahn (son of my uncle Gustave Hahn, father's brother and the Countess Adlerberg his mother) at Rue de L'Universite 11, I believe; then in July the same year went as ordered to New York. From that time let the public know all. It's all opened.

Oh—the Countess Kisseleff? Thanks. She is dead as a door nail for over 20 years I believe. Died at Rome with the Pope's pardon and remittance of sins, for a pillow. Left millions and all her medium apparatuses, writing tables and tarots to the Church of Rome.

Well that's all. Resumons.

It is simply impossible that the plain undisguised truth should be said about my life. Impossible to even touch upon the child. There's the Baron Meyendorffs and all Russian aristocracy that would rise against me if in the course of contradictions (which are sure to follow) the Baron's name should be mentioned. I gave my *word of honour* and shall not break it—TO THE DEAD.

Then from 17 to 40 I took care during my travels to sweep away all traces of myself wherever I went. When I was at Barri in Italy studying with a local witch—I sent my letters to Paris to post them from there to my relatives. The only letter they received from me from India was when I was leaving it, the first time. Then from Madras in 1857; -- when I was in South America I wrote to them through, and posted in London. I never allowed people to know where I was and what I was doing. Had I been a common p----- they would have preferred it to my studying occultism. It is only when I returned home that I told my aunt that the letter received from K. H. by her was no letter from a Spirit as she thought. When she got the proofs that they were living men she regarded them as devils or sold to Satan. Now you have seen her. She is the shyest, the kindest, the meekest individual. All her life her money and all is for others. Touch her religion and she becomes like a fury. I never speak with her about Masters.

Now they want to make out I never was in India even before 1879. In a work published some time ago—my sister's Memoirs, in which every word is a fact she says on pp. 41-42: (I translate verbatim from the book before me) -- "The following autumn I returned with two baby sons (in 1859 to Russia) from Caucasus ......I went to Pskoff. That winter I became witness to many most marvellous facts of a spiritualistic nature; but I shall not mention these since they are all given in the Rebus in my articles 'Truth about H. P. Blavatsky.' In those pages the author had forgotten to add, that though everyone considered the manifestations taking place in my sister's presence as caused by the

Spirits and through her mediumistic power, she herself has constantly denied it. My sister, H. P. Blavatsky, had passed most of her ten years of travelling (from 1850 to 1860) and absence from Russia in India, where, as it seems, spiritual theories are in great contempt; and the mediumistic manifestations, so called by us, are explained in that country as proceeding from a source, to drink from (or feed at which) my sister regards as lowering her human dignity, hence does not wish to recognise her powers as coming from such a source. [1] However it may be, and whatever the nature of that force which helps her to produce her manifestations, only during her stay with me at the T ----(Tahontoff) these phenomena took place constantly under the eyes of all, of those who believed and who disbelieved in them, leaving all and every one in the greatest amazement."

Now this short para. and foot-note prove two things; that I was in India at some time between 1850 and 1860; and that even so far back as in 1860 and 1864 -- I had always maintained that it was no spirit power that moved and helped me, but our Masters and their chelas. This is shown from the conversations quoted in her "Truth" about me which you have, and what I now give is called "The Inexplicable and the Unexplained" from the personal and family Reminiscences by V. Jelihovsky. Now suppose I send you this little pamphlet, and that you should take it to Mme. Novikoff and kindly ask her to translate for you the marked paras. on pp. 41 and 42 with the foot-note. And having done so, that you should write to my sister in English a long letter (she speaks English better than I do), explaining to her the awful disgusting Hodgson's pamphlet telling her how absolutely necessary it is that there should come out a defence. Mind you, you have (if you do write) [to] tell her how completely Hodgson denies all powers in me—and that he attributes as my motive for the vile ten-year long travesty and deception to political motives, my being a Russian spy. If you do write to her she can give you far more than my poor aunt who hates writing and feels sick at the whole thing already. But my sister is very combative, and fearless. If you tell her that Hodgson seeks to ruin my honour and reputation, etc. etc. she is capable of finding for you a whole array of eye witnesses of the highest names in Petersburg and

1 My sister, H. P. Blavatsky, as I see from letters received from her is very dissatisfied with me for not having explained in the "Truth about Mme. Blavatsky" the whole truth. She asserts now as then that quite another power influenced her then as it does now, namely the power acquired by the Hindu sages—the Raj-Yogis. She assures me that even the shadows, she used to see and saw during her whole life, were no ghosts or spirits of deceased persons but simply the astral bodies of her all-powerful Hindu friends.—V. JELIHOVSKY.

Pskoff, who will testify to the phenomena they have seen between 1860 and '62. This would be something. Ask her what she knows or heard of my powers when I was in Imeretia and Mingrelia in the virgin forests of Abhasia and the Black Sea Coast—whether people, independent princes and archbishops and nobility, did not flock from every where

to ask me to heal and protect them, do this and the other. Only you must show her plainly that you of the L. L. the English Theosophists are and mean to remain true to me and defend me, but that she must help you by furnishing you with materials against the enemy. I can assure you she can. She is very vain and conceited and the opposite of me as Mohini can tell you. But she is very proud and if you only show her in what horrible position I am and appeal to her family pride and honour she will do anything. Otherwise, they (in Russia) are as bitter against you English as you are against them—now.

That's all I can say. She was very angry with my aunt for giving out that letter of Mahatama K. H. and was furious with me for telling that story about the ancestor which she says is a family secret, "a skeleton in the family cupboard" or how is it, the expression? So you are warned. Simply tell her, that I have pointed out to you the passage from her latest pamphlet and that you would like her to tell you all she knows about me. She won't make many compliments to me, I can assure you—unless your letter finds her in one of her gushing fits. If you want the pamphlet I will send it to you and you send it back, unless Mme. Novikoff (you could do it through Schmiechen or Mohini) could translate for you some of the wonderful occurrences in our family that I will mark. The Countess just returned from Munich. Goodbye. Answer,

Yours ever,

H. P. BLAVATSKY.

My sincerest love to Mrs. Sinnett.

LETTER No. LXII

MY DEAR MR. SINNETT,

I send you the translation of these few pages from my sister's pamphlet or book—as described on the pages that follow. Whether they will be of any use or not, they are still an addition to what you have. You will see there that (a) as early as 1860 I maintained that the shadows (or astral bodies) that came daily and constantly and walked about the house so unceremoniously as to be seen by every one (my father, whoever knew him—at any rate—cannot be taken for a credulous fool, and this is why I

translated that portion of her work that relates to him) -- were not sweet "spirits" but astral forms; (b) that it was no mediumship; (c) that I could have no confederates in my father's house, where there was no one to help me, except my sister a bigot now with her St. Nicholas, her two babies, the governess of our younger sister, the latter, a child of ten years and myself. The rest—all serfs, trembling before my father who was very strict, and

who certainly would not have consented to deceive and bamboozle their master. And there, no "Russian spy" theory, no motive can be found to explain facts at that time. There are hundreds of witnesses to these facts yet living—in Petersburg and Pskoff. I tell you, write to my sister and ask her to give some details as far as she remembers about my childhood.

Details about my marriage? Well now they say that I wanted to marry the old whistlebreeches myself. Let it be. My father was 4,000 miles off. My grandmother was too ill. It was as I told you. I had engaged myself to spite the governess never thinking I could no longer disengage myself. Well—Karma followed my sin. It is impossible to say the truth without incriminating people that I would not accuse for the world now that they are dead and gone. Rest it all on my back. There was a row already between my sister and aunt—the former accusing me of having slandered my dead relatives in the question of my marriage and that my aunt had signed their and her own condemnation. Let this alone. I know one thing: I cannot write the Secret Doctrine with all ------- [1] constant agony about me. I know Hubbe, psychologised by Sel . . .[1] is shaky. He is an unfortunate little nervous, weak man. Sellin made him believe that it was Olcott who cheated him with Mahatma's letter in the railway carriage!! Unfortunate Olcott. Where's the line of demarcation between his being a credulous fool and a knave! I saw Damodar last night, and the Countess sees constantly Master. Whenever I see him or listen to what He says—she asks, with her eyes staring at Him "What does He say?" She is a terrible clairvoyante. She tells me (this in strict confidence) that during her stay at the Gebhard's last year and this one, they had a number of phenomena and saw Master. But that they had kept it back from yourself and the L.L. not to create gossip and in some cases envy. I did not thank her for such discretion. There's something wrong going on at the Gebhards, I feel it. D. N. is terribly mad and quite likely, in order to screen his Master and the Matham in Tibet, to deny things and leave the same impression on them as he did on Hodgson, mixing up the dates purposely and refusing to give him correct information. It is this perpetual balancing

[1] The original is damaged here.—ED.

on a tight rope between the abyss of divuldging that which is not lawful, and either telling what people call lies or being accused of having things to conceal—that has ruined the whole situation, and given a handle to the enemy. Ah, dear Mr. Sinnett, how well it would have been had we all never pronounced Masters' names except in rooms with closed doors and doing as the Brahmin chelas do. You will read Hartmann's "Theosophical Fable" and our answer to it sent to you with a few more explanations.

I hope this heart will last until I finish the Secret Doctrine. Have you thought well over the problem of sending my protest to the Times. Dangerous thing! Are the papers talking of it? There's the whole danger. What can be done?

Yours, in blank idiotcy.

H. P. B.

LETTER No. LXIII

MY DEAR MR. SINNETT,

I send you a funny thing. Read the 3rd, 4th, & 5th & 6th lines. This is undeniably my handwriting. Kandhalavala copied it from my letter to him. When I received and saw it I was positively startled. Let me write it "staunch fearless friends whose devotion to Master and yourself has not wavered one hair's breath"—I wrote it without looking at it, so as not to be impeded by the desire of copying it. Now I ask you, were such a letter a whole letter written in the same handwriting as these two ½ lines wouldn't [you] swear it was my handwriting? Please put it carefully away and keep it. Why Kandhalavala should have copied that sentence in my handwriting I do not know. Once he had written three letters copied from my own and brought them to me and I swore to them myself, not knowing what he meant. I wish you would write to him and ask him if he could send you a whole letter if you think that those two lines would not be sufficient to submit to an expert. I am determined to collect about half a dozen of forged and as many letters written by myself, and submit them to the same experts. We will see whether they are not caught. For after all the only damaging really damning proof against me for the world lies in those letters. Judge will write a few letters in my handwriting and Judge Kandhalavala the other. I tell them these lines are in my handwriting and I, the first, would swear to them in any Court.

D. N. *has gone mad*. Another piece of news. Wrote two three crazy letters to the Countess, finally wrote one in which he calls me a *traitor to the Masters*, says "what *Sellin is to Theosophy*

that I am to Occultism," that "H. P. B. is a dangerous woman," he won't trust me, and that if I come to him to Elberfeld he "will run away." Wants the Countess, implores her to rush to Elberfeld by the next train—that the "Dweller on the Threshold" has come—that he is mad, dying, and will commit suicide etc. etc. The Countess of course rushed to Elberfeld and here I am once more alone! And she telegraphs to me "Arrived safely—Bowajee well!!!!! Now what's this? The boy is a fanatic and driven to madness by what he calls the desecration of the Mahatmas. To save Their names he is ready to do anything—even to repudiating Them publicly I verily believe. Well, here we are and nothing to be done.

Another calamity, Hartmann is writing my defence! He tells me he was ordered to defend me and now writes what I enclose. "You are perfectly innocent of any wilful imposture." Is he going to make of me an irresponsible medium? That would be a last stroke to my reputation. What has he said to you? A third calamity. A letter from Buck, Cincinnati. Writes a few lines that I copy. "Can you tell me anything about the Society known as 'H.B. of L.' For the sake of the cause of the T.S. in this country send me anything you can on the subject. You can put it in two or three hasty lines, and I particularly desire to know whether Mrs. Kingsford is 'officially or otherwise connected with it.' P. Davidson is its outside figurehead. Is the Society he represents old or new? false or true? etc."

Yours sincerely,

J. D. BUCK.
136, W. EIGHTH STREET,
CINCINNATI, O.,
U.S.AMERICA.

Now what do I know! Do you? It is evident there's some new treachery emanating from the fair Anna. For mercy sake get information and write him through Mohini if you do not wish to do so yourself. It is very important.

What next? Yes Times—I KNEW they would not publish my letter and really it is for the best. If they did or do, you will see what new vituperation it will bring. Outside of the Psychists, Theosophists and Spiritualists, no one will read the Report and the Times is universal. However, I have placed myself in your hands entirely.

1. My own sister is three years younger than I am (Mdme. Jelihovsky).

2. Sister Lisa is by father's second wife, he married in 1850 I believe a Baroness von Lange. She died two years after. Lisa was born I believe in 1852 -- am not sure, but think I am right. My Mother died when my brother was born 6 months after in

1840 or 1839 -- and this I can't tell. For mercy sake do not name her—what have the poor dead to do with all this vile thing called phenomena and H. P. B.!

3. Writing in French we Russians sign de before our names if noblemen of the "Velvet Book". In Russian—unless the name is German when they put von—the de is dropped. We were Mademoiselles de Hahn and von Hahn now—I would not put the de and never did to my Blavatsky name, though the old man was of a high noble family of the Ukraine—from the Hetmann Blavatko, becoming later Blavatsky in Russia and in Poland Count Blavatsky. What more? Father was a Captain of Horse Artillery when he

married my mother. Left service after her death, a Colonel. Was in the 6th Brigade and came out a Sous Capitaine already from the Corps des Pages Imperiaux. Uncle Ivan Aleksievitch von Hahn was Director of the Ports of Russia in St. Petersburg. Married first to the demoiselle d'honneur—Countess Kontouzoff, and then en secondes noces another old maid of honour (a very stale one) Mdle. Chatoff. Uncle Gustave married first Countess Adlerberg—then the daughter of General Bronevsky etc. etc. I need not be ashamed of my family, but am of being "Mdme. Blavatsky," and if you can make me naturalised in Great Britain and become Mrs. Snookes or Tufmutton I will "kiss hands" as they say here. I do not joke. Otherwise I cannot return to India.

I am hard on S. D. What will come out of it I do not know but facts, facts and facts are heaped in it all relating to Christian robbery and theft.

Yours alone and shivering,

H. P. B.

Love to Mrs. Sinnett and yourself.

LETTER No. LXIIIA [1]

See my writing on the 3, 4, and 5 lines.[2]

POONA,

29th December, 1885.

MY DEAR MADAME,

Yours of the 19th October reached me duly. We are all very glad indeed to hear that you have found in Europe "what you vainly searched for in India"—"staunch, fearless friends—whose devotion to Master and yourself has not wavered one hair's breath." [3] It seems that we poor Indians in the eyes of yourself and the Masters, have lost all the little merit we ever possessed

1 The letter of Kandhalavala mentioned by H. P. B. in the previous letter—ED.
2 This sentence is in H. P. B.'s handwriting.—ED.
3 This is apparently a perfect replica of H. P. B.'s own writing.—ED.

and yet I believe your friends in India are the better gold for all the fault that you may find with them. It is one thing for those to profess implicit belief in you who have not to face a dire scandal, and quite a different thing to live in the midst of daily calumny and unflinchingly do our duty towards those we love without making a fuss or writing about

our inner convictions to a prejudiced public, particularly when we cannot muster sufficient facts to give the lie to a scandal which only the Mahatmas could refute.

You are scarcely aware what a difficult task we had when the alleged letters appeared. Poor Sassoon wavering and ready to side with the public. Ezekiel's brother impatient to rush into print with a lot of matter collected haphazard from the conversation they had with you and scarcely knowing whether he was going to do you or Sassoon harm. Ezekiel scarcely remembering all the details and I knowing nothing as to what actually happened during your two visits. In spite of all that, I made the best of the situation and sent two letters signed by Ezekiel to The Times of India which greatly restored the peace of mind of our fellows and sympathisers. It was the Poona Branch that did the most to restore confidence and at best a hundred members if not more have been kept perfectly steady by me. Last year at the convention they were just about to make a mess by rushing into the arms of the law. I had intuitively grasped the real danger that lay before us from the very first day of the publication of those blessed letters and in spite of all difficulties I came to Adyar and helped along with others to avoid a course which would have sealed the fate of the Society and overwhelmed us with eternal ruin and shame. Whatever the truth—it was not in a Court of Justice that you were to have it.

If you want to know the plain truth it is this, that belief in you has not been altogether shaken but the ....[1]

LETTER No. LXIV

DEAR MR. SINNETT,

There's the copy of Moorad Ali—who died raving mad, of Bishen-lal and other vain, weak, and selfish characters—who end at the first temptation as raving madmen or commit suicide. The three charges brought by Bowajee are infamous lies. What I wrote to the Hindu or some Hindu was that Col. O. did not know Master as well as I did; that he had never seen him as I have,

1 The remainder of the letter is missing.—ED.

in body once and the rest of the time in astral or maya shape therefore—etc. that's all. This is now disfigured. Charge (2). Never have I nor poor Col. done such an infamy. Bowajee says that what even Hodgson did not dare to say—namely that I had used Masters' names for filthy money-matters. I shall write to Hurrissingjee and ask him to send me a certificate to the effect.

On the contrary when he wanted to spend Rs. 10,000 on a shrine, and give some thousands to the Society and that stupid Temple of Religions or something, I told him in Master's name not to do it; and I know Mahatma K. H. wrote to him not to spend his money on such things; that if he wanted to do anything let him bring his son to Adyar. He did not bring him—and the child died. Now this madman knows it all and yet disfigures facts, has dishonoured O. and me before the Gebhards far worse than Hodgson ever could. Well, it is all my fault again. I ought to have said to you, at least, the truth that he had been repudiated and sent away by the Master for something I cannot tell. But, as Master in His extreme kindness told me to be kind to him, I was, and loved him as I love Mohini. The boy turns to be a wild beast, an unprincipled liar, and if he comes to London I will keep no longer silent screening a chela as I have—though a fallen chela. 3rd charge. My heart felt it; what, is it the few lines that Master wrote on a letter to you? I knew nothing of it and did not want to know and this is brought against me as a new charge.

My dear Mr. Sinnett, the Society is as good as dead. It is he, who psychologised the Arundales and all in London, and it is he who, to get his revenge will turn them all back and ruin it. IT IS DEAD now in Europe and no mistake. I do not care for my reputation, I cared for the Cause and Masters. They remain with me, and Their Cause and Society he buried under a heap of dirt. Franz has found a fetish, and worships it. Well, LIAR FOR LIAR, if I am to be taken for one; impostor for impostor, he is the biggest of the two. But behold—the Occult laws—behold Karma and the result of desecrating the mysteries, of desecrating holy names. I have explained in my letter to the Gebhards and Countess the injustice of their suspicions—I have shown it—and can do no more. I am lost for ever for the Society, and the Society is dead in Europe: I have resigned every connection with the European Societies and say good-bye to you all.

Leave me to my fate.

Good-bye,

H. P. B.

—•— 163 COL. OLCOTTS "TEMPLE OF HUMANITY" —•—

LETTER No. LXV

Private.

MY DEAR MR. SINNETT,

When the first letters had gone to you the Countess who had told me that D. N. boasted of having in his possession a document to prove our criminal forgery of a letter of Mah. K. H. asking for money and promising to cure a son of Hurrissingjee, **1** I sat thinking what could be his foundation for such a horrid lie. Then the idea flashed upon me that about 3 months ago, when I received a letter from Hurrissingjee (the copy of which I now enclose for you to keep safely till need comes to use it **2**)-- D. N. who read all my letters

was furious. He then raved against Olcott and I was mad too. For it was his fault, his eternal American flapdoodle and idiotic plans and schemes for Adyar. This is what took place: --

You have perhaps heard, that Hurrissingjee (Thakur of Baunagar's cousin) took it into his head to build a shrine for the portraits of the two Masters and meant to spend over it 10,000 rupees. He several times asked Master; He would not answer. Then he asked Olcott, who bothered Mah. K. H. through Damodar, as I had refused point blank to put such questions to Masters. Then the Mahatma answered "Let him talk with the chelas about it I do not care" or something to that effect. Well Damodar and Chundra Coosho I think and others went to work to make a plan of the shrine. Even the dirty Coulomb, was called in for his draughtsman's capacities. We were in Europe then. But as soon as we were gone came the Coulomb row. When we returned, Hurrissingjee, to show that the exposure had no effect on him, wanted to sell a village and build the shrine quand meme. The day after my return Mahatma told me to write to Hurrissingjee that He expressly forbid spending such amount of money. That it was useless and foolish. So I wrote. Then came the anniversary and Hurrissingjee sent a delegate for himself as he was sick. When the superlatively idiotic idea of a Temple of Humanity or Universal Brotherhood came into Olcott's pumpkin, the delegate, when the others were subscribing, was asked by Olcott and he said (in full convention in the Pandala before hundreds of people, "I believe His Highness wants to subscribe Rs. 1,000 --" I said to Olcott "too much—it's a shame"—but he pitched into me for my trouble and as I was then sitting there in the light of a prisoner in dock—I shut up. Well; Olcott came

1 "Unfortunately he said to the Countess that he had left it at Wurzburg, and asked her not to tell me as I would hunt for and destroy it!"
2 see Letter No. LXVa.—ED.

one day and said, "Do ask Master to permit me to have money (generally) subscribed for the Temple." So I sent his temple and himself to a hot place and said *I would not*. Then he went to Damodar, and D.—asked I think, for two or three days after I heard through Damodar that the prohibition to Hurrissingjee of spending money on such flapdoodles had been removed and that Hurrissingjee had a letter to that effect. I remember as though it was to day Dj. Khool's voice laughing and saying "He will catch it with his temple, the gallant Colonel." Next time D. K. I asked why was the prohibition removed when the very idea of the temple was stupid, and some people went against it. He said—"Well you ought to know that when there is a strong desire on both sides Masters never interfere. They cannot prevent people from hanging themselves." I paid no great attention to these words then, I thought they referred to the foolishness of the "temple." I understand them now.

Three or four months ago I received from Hurrissingjee the letter the copy of which is enclosed. This is the great document and proof of our joint crime. Mr. D. N. said on reading it that Col. Olcott alone desecrated Master's name by mixing them with money matters and I agreed with him. Now he comes out, and says that I must have precipitated that letter since the Master (he KNOWS it!!) could never condescend to mix his name with such a disgusting money-matter, "sons" and other things. Now I ask you what is there of so incriminating in the words of Master as quoted by Hurrissingjee? He had foolishly attributed the birth of his son to the Master's "blessings." He had bothered Master to permit him to subscribe at least for a bit of the "Temple" if not for a whole shrine and received these words in answer. "If you so rejoice over the birth of a son—then you may, if you choose subscribe, and then one day you may be able to bring to us also your son." What have I to do with this? -- Does Master guarantee his life in them? Master ordered him to come to Adyar and bring his newly born son there foreseeing that the malaria in Bhownuggar would kill the baby if he remained. This was said beforehand. Hurrissingjee never brought his son, never gave anything towards the temple (very luckily) -- and wrote me this desperate and foolish letter. But now, when according to D. N.'s theory Hurrissingjee was terribly mad with us for it—this same mad prince, was at the Anniversary and subscribed 2,000 rupees toward expenses at Adyar, and see how reverentially he writes to me. Well keep this "damaging" document if you please, in case of my death, or to confound Mr. D. N. He has made a horrible cruel mischief but I pity him. I had no answer yet from him to my threats to expose him. Very likely he will

give me back "cheek" and impudence. I am prepared for all. I have indeed become a corpse inside and now come what may.

Yours,

H. P. B.

Please do not lose "letter" and keep it, I found it in a drawer where all my letters are kept by D. N. and this copy was taken by him at my desire for I sent the original to Olcott to blow his American brains with.

Yours again,

H. P. B.

LETTER No. LXVA

VAREL,
31st July, '85.

MY DEAR AND REVERED MADAME,

We have to thank you very much for the Samovar which you were kind enough to bring for us from Europe. Our Respected President has already forwarded it to us and we have kept it as a table ornament thinking it too sacred for use.

Of course you must have heard through the Hdqrs., about the deaths of Mirzan Moorad Ally and our brother Daji Raj, the Thakore Saheb of Wadhinan. We all are sorry for the latter, as he was too young to die and though perverse at times was yet a Theosophist. Our revered Madame, you also know that through the blessings of Those whom we revere and worship my wife got a son on the 27th of last November. We all rejoiced at the event but when Guru Deva K. H. wrote to me the following lines about him—"Since you rejoice so over the birth of a son of your hopes that is sent to you, you may on his behalf if you choose subscribe towards a temple of Universal Brotherhood," x x and again "One day you may be able to bring to us also your son"—our joy was really boundless. We imagined he was in his former birth some great personage and looked upon him with great concern mingled no doubt with respect. We had no idea that his life was to be so short and would thereby my wife's life be rendered more wretched than ever; as before the birth of our son she was at ease, happy and contented with her lot. Would it that he was not sent to us. We who have not attained the heights of Aparokshagnamam cannot in this Ashram understand the intricate webs woven by the laws of inexorable Karma.

Somehow or other our Branch seems very unlucky in its Presidents. The first died in insanity, the second by consumption, whilst I myself the third am now suffering the loss of an only son.

We, who are staunchly devoted to Them, had no idea that

such a calamity was in our lot. We thought we all were under Their protection. He was sure to die sooner or later. But we feel that we have not yet been fully worthy of Their protection. Our Karma!

We intend building a villa at Headquarters and passing the remainder of our lives in the service of the Theos. Society. Of course, we are not going to sell our villages at present. In this we follow the advice of our Blessed Master K. H. A word from you will be a great consolation to us both as it will afford soothing balm to our wounds.

Hoping you are in an excellent health,

I remain, Revered Madame
Yours ever devotedly (Signed)
HURREESINGHJEE ROOPSINGHJEE

(True Copy)

BABAJEE

16/10/85,

Wurzburg.

LETTER No. LXVI

Secret and Private.

DEAR MR. SINNETT,

I have humbled and brought him down—send you his letter to read and keep for me. He knows well that only through my efforts and prayers can he be forgiven by MY MASTER who will influence and ask Mahatma K. H. to forgive him what he has done four years ago and what he has done now. He is cured I believe. It cost me a terrible effort to health, my conscience and a new record on my Karma but I have SAVED THE SOCIETY. No matter, let me suffer torture and die a slow death—let only the T.S. be saved and Their names glorified later on, if not now. The little wretch would commit suicide if I were not to forgive him. He is really devoted to Masters and in terrible fear of Them now. And really I believe it was a remnant on him of his grandmother's sorcery that comes occasionally upon him. Poor fellow. I now pity him, it is so hard to be on probation. The temptations are so terrible! But I beg of you to keep his secret—not to let him know that you are aware he is not the one that came to you the first time. Not to say one word if you would not raise the devil in him once more. Let us keep this letter of his as a threat never to be used I hope against the poor boy. You understand now why he so avoided you, was in such dread of meeting you. Please call Mohini and take his word of honour not to let Bowaji know that I sent you his letter. Let him read it, and ponder over. Too much adulation have spoiled both.

And my pitching into both as a contrast between me and the veneration of others has made D. N. hate me. But now he repents, I think sincerely, let us drop it, for even he may be very useful to the poor Society in its present troubles. But for all of you theosophists, it must be a new proof that though the Masters cannot interfere with regular Karma, They can and will interfere always at the last and supreme danger, and it was the greatest of all—on account of the personal influence of the boy as a supposed, personal, accepted, and

regular chela of the Masters. In this I am not to be blamed. I only carried out the orders of silence and had he behaved discreetly he would be by this time a real regular chela, though certainly not as much so as the real Dharb. Nath.

Yours ever
H. P. B.
with a lighter heart.

I still adhere to my first idea that he must be prevented from coming to London.

LETTER No. LXVII

Private and Confidential.

MY DEAR MR. SINNETT,

There's news for you enclosed. Please keep it quiet and do not mention it even to Mohini. Here is where danger lies, not in what Hodgson or Coulomb can say. Here's a fanatic for you of the blackest dye. You do not know yet those Southern Brahmins. D. N. is capable of what he threatens at any moment. he is capable of taking upon himself murder, accuse himself of lying and having helped to INVENT the Masters, of anything. He is an occult Nero quite capable of burning Rome and burying himself under its remains. He says the attempt of this century is a dead failure and accuses ME of desecrating the Masters, and all Europeans of the same. In one sense he is not wrong. Only he miscalculates, inasmuch such an outbreak of fanaticism that sacrifices himself, country, friends all to save his MASTER'S name—is just that which proves the existence of the Master he tries to obliterate from people's minds.

Well, there it is. I have suspected it for months. The fiend of fanaticism has possessed himself of the unfortunate boy and we are all hanging on a thread. What a triumph for Hodgson if he carries out his threats! Told you all this many a time. Said to you this even at Simla. And remember, things have come to that point that THE MASTERS *are looking on and will not stir a*

finger to prevent the smallest thing. Karma is raging and everyone has to work the best he can and knows how. But do not write to the Gebhards or any one I told you. Do not for mercy sake, as otherwise you will only precipitate matters. Leave the Countess and myself to act upon him *soothingly*.

Yours
H. P. B.

LETTER No. LVIII

DEAR MR. SINNETT,

Enclosed two letters—one famous and phenomenally brought by the Countess. To make it short. What Babaji's little game is:

(1) To make away with all phenomena.
(2) To show that the philosophy given out by you through Mah. K. H. is false, misunderstood, and that what he (Babaji) preaches now is the only true one.
(3) Having no other means to discredit the past he throws suspicions on all phenomena. Declares that: --
(a) No letters or notes could have ever been written by Masters.
(b) That They can never appear as you will find now the Gebhards believing.
(c) That what the Countess saw was not Master but an Elemental evoked by my powers—I—a sorceress.
(d) That Masters have not blamed him yet—therefore he is right etc. These are his chief points. Now—

Last night as I was answering the Gebhards (see letter opened by the Countess for you) and was at the end—the Countess sitting on the arm of the big arm chair and looking over. I had not come to the words about the phenomenon produced through D. N. Babaji at Torre del Greco before the Bergens and was thinking, trying to recollect the circumstances well, so that he could not get rid of the fact that hardly a few months since he was himself heart and soul in the phenomena line. I was doubtful describing the scene, whether the Gebhards so much under his influence would believe me. I felt depressed and miserable. When suddenly the Countess arose and went into the drawing room. A minute after she reenters and says, "Look here what I have found! Master's voice told me go there (drawing room) open third drawer and you will find a letter beginning with 'My dear Mohini' written by Babaji." It was a letter I had no idea of! A letter which will prove to the Gebhards that if he (D. N.) regarded the

Masters' letters with such veneration then—then nothing had happened since that any one should regard Masters' letters now as "Spook letters"—and that if I am to be considered a fraud then he must be my accomplice. How glad I was I can hardly tell you! I copied it for the Gebhards to send the original to you. Keep it, with care—it is the weightiest proof against D. N.'s changed feelings. He speaks in it even of Chunder Cushoo—of his receiving direct letters from Master etc. He says he was made many times by his Master (K. H.) to deliver letters to Olcott—never yet by my guru.—etc. Then came Master's voice the words that will be copied for you by the Countess. He says: No—we do not approve (gave his real name and I replaced it by that of Babaji). Now, if you will follow a fool's

advice do the following. When you have read his letter (D. N.'s to Mohini, a friend to whom he was not likely to say lies, or deceive him, as proof of great weight) -- write to D. N. the following. Say that you know his little game—which is evident! to overthrow His Master's philosophy and doctrines and to set up his Ethics in their place. (Ethics of which he knows still less!) That you know that he assumed the name of the real Dharb. Nath.—the latter only willing to go to Simla and he waiting at Darjeeling (his perfect picture!); that you know that he told you, and others 1 besides what he was ordered to say—a pack of lies, and is thus guilty of having acted under false pretences; that he acted again under false pretences at Bombay and everywhere else, and that unless he goes back to India immediately you shall use your influence as an Englishman to bring him before the law, which as he knows recognises no phenomena—frighten him. He will not be able to prove that it was he in Darjeeling and another at Simla. He will be frightened. This one was a chela only three months old when he came to live with us. I cannot tell you all now, but will as soon as we either fall and die as a Society or remain firm and unshaken. But what is needed is—the threat that you knowing his (supposed) imposture at Simla, and his real one at Madras and elsewhere are mistaken. Of course we can do nothing here without a scandal for ourselves—but in India he would find himself terribly frightened—if he thinks you will write about him to authorities in Madras and elsewhere. Frighten him, and make the thing easy for him to change and become harmless by adding that you promise him if he recants his evil lies never to open your mouth about him not even to the Gebhards. But that if he attempts to come to London, or Munich or remain long in Europe that you will expose him. This letter of his to Mohini I now send you that you may even show him and tell him what I advise you but do not tell *I told you*, because

1 I do not know whether he spoke with you at Madras?

he would repeat it to Babaji. Frighten, poor dear Mohini and make him see *the horror* of Babaji's charges. Well, do the best you can.

Yours,
H. P. B.

LETTER No. LXIX

POST OFFICE TELEGRAPHS.
Handed in at WURZBURG.
Received Jan. 29.

SINNETT, 7, Ladbroke Gardens Kensington London

Chela repents swears devotion do not write to him keep silent till letters explain.
Upasika

LETTER No. LXX

Please keep this strictly private.

MY DEAR MR. SINNETT,

My telegram was fruitless then—so be it. You are on a false track and have committed *un faux pas*. You *misunderstood me*. He has as much right to call himself Dharbagiri Nath, as "Babaji." There is—a true Dh. Nath, a chela, who is with Master K. H. for the last 13 or 14 years; who was at Darjeeling, and he is he of whom Mahatma K. H. wrote to you at Simla. For reasons I cannot explain he remained at Darjeeling. You heard him ONCE, you never saw him, but you saw his portrait his alter ego physically and his contrast diametrically opposite to him morally, intellectually and so on. Krishna Swami's, or Babaji's deception does not rest in his assuming the name, for it was the mystery name chosen by him when he became the Mahatma's chela; but in his profiting of my lips being sealed; of people's erroneous conceptions about him that he, this present Babaji was a HIGH chela whereas he was only a probationary one and now cast off (of which he knows nothing yet, as I am told, and ordered to tell you privately and confidentially, never to him, as he would either commit suicide, or RUIN THE SOCIETY IN HIS REVENGE). Now do not ask me anything more, for if I had to be hung, publicly whipped, tortured I would not, never would dare tell you anything more. You speak of "deceptions," mysteries, and concealments in which I ought "never to be involved." Very easily said by one, who is not under the obligation of any pledge or vow. I wish you, with your European notions of truthfulness and "code of honour" and this and that would try for one fort-

night. Now choose: -- either to proclaim the little you do know, and that I was permitted to let you know for your own guidance—and thus throw one more shadow of opprobrium upon the blessed Masters—upon Mahatma K. H. who introduced to you and recommended His own chela—and will be regarded also as a deceiver, a liar, one who palmed off upon you a probationer of one year, making you believe he was a favourite chela of his having lived with him for ten years—or keep it secret, for people will never understand the whole truth, not even the Spiritualists. Tell a Spiritualist—that a Spirit, a "dear departed one" got into some medium who thus personated that "departed spirit" his very features assuming for the time being the exact likeness of that Spirit—and every Spir.ist will believe and support you. Tell them that one living D. N. came to you at Simla, and another living D. N. the prototype of the first remained at Darjeeling and still remains and lives now even to this day with the Masters—and people will call us all liars, deceivers, and humbugs.

Yet all this would be nothing—in comparison with the new sacrilege—with a loud or even implied inference that a MAHATMA whoever he may be had acted deceitfully in the matter. It is that ignorance of Occult transactions that gave such a hold to Hodgson and Massey and others. It is my obligatory absolute silence that now forces me to live under the shower of people's contempt. It is to be or not to be: we Occultists devoted to Masters have either to put up with Their laws and orders, or part company with Them and Occultism. I know one thing, that if it came to the worst and Master's truthfulness and notions of honour were to be impeached—then I would go to a desperate expedient. I would proclaim publicly that I alone was a liar, a forger, all that Hodgson wants me to appear that I had indeed INVENTED the Masters and thus would by that "myth" of Master K. H. and M. screen the real K. H. and M. from opprobrium. What saved the situation in the Report was that the Masters are absolutely denied. Had Hodgson attempted to throw deception and the idea that They were helping, or encouraging or even countenancing a deception by Their silence—I would have already come forward and proclaimed myself before the whole world all that was said of me and disappeared for ever. This I swear "BY MASTER'S BLESSING OR CURSE"—I will give a 1000 lives for Their honour in the people's minds. I will not see THEM desecrated.

Now do as you please. I asked you by telegraph not to say or write anything to Bowaji. Now he has a hold on us not we on him by that accusation; for he is cunning enough to know that whatever you, and the Countess and I know to be the truth\

• the world in general will not believe it, and that such theosophists as the Gebhards for instance would only have to choose between his word and mine. And he has so prejudiced them against Olcott and myself and the phenomena and even your Esoteric Buddhism doctrines, he has so psychologised them into the belief that I am psychologising the Countess and yourself—that it will be a terrible work to undo what he has done.

Mohini is sure to take his defence as a Hindu; and now that he is himself in trouble may side with him (Bowaji) though I do not know for certain, it all depends upon whether Mohini is guilty or not in the Leonard case. If he is—then he is a ruffian and a hypocrite capable of anything. If he is not then he is a martyr. You see I am kept entirely in the dark about him, Mohini. What do I know about him, his real inner life except what the Masters allow me, know and tell me? He may be the blackest villian and Masters have cast him off as a probationer long ago—for what I know. But I do hope he is innocent for I have a great affection for him more than he knows. I am so lonely, so miserable in my earthly human affections that having lost all those I love—through death and the T.S. associations (my sister, for one, who writes me a thundering letter calling me a renegade a "sacrilegious Julian the Apostate," and a "Judas" to Christ) I love the two boys. Well I feel Mohini is all right morally, but oh God if he stops in London long he is lost.

Well, please a bit of business. I have absolute need of Mohini for S. D. and the glossary of Sanskrit words and other things unless he comes, or copies, all such words from MSS that I will send to you. I can never be ready by next autumn and this work is another kind of a "hairpin" than Isis. There are more secrets of initiation given out in the Introductory Chapt. than in all Isis. And what comes after is still more interesting. But I am utterly miserable about its mechanical arrangement. I have written and rewritten about twenty times this blessed Chapt. I have cut off and shifted the paras: and passages and sections and sub-sections until I am sick of it. Fancy Masters giving out the secret of the "Divine Hermaphrodite" even! and so on.

Please now keep Bowaji's secret. I send you his letter of to-day—copies from yours to him and his to you. Please compare carefully his original and this copy, for I have reasons to believe that he has added something in the copy in which I find plenty of his fibs. But never mind—he is right to call the charge of the name D. N. being a false one "a fib—" for it was never meant so. What I said and repeat is that he is not the real D. N., the Chela who lived with his Master for so many years. Yet he is a

Chela so long as Masters have not proclaimed publicly and through the Theosophist that he has failed—and, he is D. N. this being as he truly says—his "mystery name."

Yours

H. P. B.

I have a letter from Russia, Moscow, offering me if I leave the Antichrist (!!) T.S. one thousand roubles in gold (5,000 francs) monthly and a contract for several years to write exclusively for two papers. I wish they may get it.

LETTER No. LXXI

MY DEAR MR. SINNETT,

I told you not to say one word about D. N. I cannot say a little, without saying all to the world if you make it public. And if I do, then the L.L. will indeed be smashed if even Bowaji and I are smashed with it. Bowaji has a right according to Hindu custom to assume any "Mystery" name he chooses—even though there may be another man of the same name. You alone know a little, or may suspect, having heard it mentioned and rumoured in India that there are two D. N.'s. But I cannot prove it, without bringing out all I was ORDERED to keep silent upon. When (Oh Lord, when!) shall you realise that our laws and rules are not your (European) laws and rules! Now please do as I tell you in this case if you would not bring another and a worse scandal upon our heads.

I have received a letter from Miss Arundale who says that Bowaji is coming as their "private guest" on Sunday—today—now, when you are reading this letter. The only way to save the situation is for you to send for Miss Arundale and give her the enclosed letter for her and read it with her, and then show her the letter of the Countess to you, which she says she gave you permission to (have you not received her letter to this effect?). Let Miss Arundale, so devoted to the Cause and Masters know all you know under pledge of secrecy so far. Let her, if the little man is there already, tell him its all right and let him keep quiet, and then watch him and see what he says and does. If he keeps quiet, and does no harm why should we harm him? He is a chela, of whatever colour—and it is His Master's look out, not our business to reject and spurn him. For mercy and pity sake do not drive me to a desperate act. I do not care any more for my reputation. I only care to have Their holy names unsullied in the hearts of the few Theosophists who know Them, believe in them, and honour Them, whatever my mistakes and faults and

the treacherous doings of other persons. But to keep them so unsullied, I shall have to resort to a desperate act now that the boy will be driven also to despair for an act that he has done, indeed, in a fit of madness. You are too "matter of fact" my dear Mr. Sinnett, and this is your mistake in all theosophical matters. Do consult with Miss A. and do remember that the things of our occult world are not to be measured by the standards of your world.

In haste,

Yours,

H. P. B.

LETTER No. LXXII

DEAR MR. SINNETT,

It is again my fault, my inaccuracy in expressing myself. I ought to have written "He assumed the attitude of the real D. Nath. Besides what he was ordered to say—a pack of lies (useless as an object); and if the whole truth were told, he would be (found) guilty (by the uninitiated world and every profane) of false pretences." And so it would be. I do not make an immaculate being of him by far, even from the standpoint of the Occult World I am talking about, no more than I am immaculate. But I say that if he had the right to call himself Dharb. Nath he had no right to abuse of this position by assuming an attitude which only the real Dh. Nath would have the right to assume, and which he never would, however. He knows and realises it fully—that's why I have subdued him. And it is just because he is also alive to the fact that "mixed up with a European movement,

tanglements of this sort are (not only apt, but sure) to produce evil—that I could frighten him, and thus save the Esot: doctrine, our teachings and the whole from a new scandal and on false charges (in the occult) and quite correct ones in the worldly, deceptive light that represents everything upside down. The Countess knows all -- (excepting one thing she must not know); and she says that were even the whole truth to be known I would never be blamed because I only did my duty to Masters; and that he took advantage of the position assigned to him temporarily—to harm me and the Cause, and several Theosophists, who see in him the real, instead of the reflection of Dh. N. the high chela. I too was made a reflection several times and during months; but I never abused of it, to try and palm off my personal schemes on those who mistook H. P. B. of Russia, for the high Initiate of xxx whose telephone she was at times. And this why the MASTERS have never withdrawn Their confidence from me, if all others (saving a very few) have. My position is simply infernal,

HORRID—because I, as a European born and having been brought up as much as any one else in the worldly notions of truth and honour—have to put up with the full appearances of fraud and deception with regard to my best friends—to those I love and honour most. But such is the result of serving the Occult and having to live in the profane and public world. Solovioff has turned round against me like a mad dog—for reasons as mysterious as they can be for me. He pretends that I did pronounce the words I hear for the first time "Ah le coquin, c'est la seconde fois qu'il nous joue ce tour la," etc. when I know that I could have never pronounced them, that they would be an infernal lie, if I had, for Mohini, to my knowledge, has never been untrue to his chelaship since he joined the Society—as to what he did before I care little and it is none of my business. He may have raped and seduced 20 virgins from 10 to 80 years respectively, including his own grandmother. There are no immaculates in our Society, and if we took in only such that there would remain in it—void and nihil, instead of living members. What I remember to have said to Solovioff—not on that day when I opened the letter but at some other time, is something I cannot repeat to poor Mohini. Speaking of the good the Society had done in the name of the Masters I told him what a profligate, sensualist and drunkard Mohini's father was, and how he had now become a regular Yogi. Whether he misunderstood or disfigured this intentionally I do not know—but if the latter then coupling this with some dirty stories told of Mohini by Hodgson he must have mixed up all and brought it as an evidence against him to please Mme. de Morsier. I wish the Paris Society and a half of the German were smashed. And if it goes on—I will smash them myself, as ordered. Solovioff is mad with me for his unsuccess of what you know and what I told you. But I confide and trust in your honour not to repeat it, nor anything I tell you here. Mr. Sinnett—you are my last, real male friend in Europe. If you were to despise me—I would commit suicide I think. I have learnt to feel for you that which I thought I never would for an Englishman, or a Russian either. I forgive England—for your sake. And Masters honour you in Their hearts

I KNOW.

Yours ever,

H. P. B.

LETTER No. LXXIII

MY DEAR MR. SINNETT,

Your draft for Times is excellent. I was ready to copy and send it—when suddenly a horrible idea flashed through my mind. Now, however great the scandal—it does reach *only those*

interested in the phenomena. Suppose my letter *is printed* in *The Times* (why I doubt it I cannot say, but I do). Called in it base and accused of ungentlemanly behaviour, all the S.P.R. will pounce upon me and Replies with further slander and calumnies will pour upon me in *The Times.* Everyone will have a word to say. *The Times* are universally read—therefore the new slanders or maintaining of the old ones will be given still further publicity. What shall I do then? The Times will refuse printing lengthy replies to all and then I will be again worsted and then indeed *publicly* dishonoured. Think of it and telegraph Yes or No; or only in the case you do want me still to send it to *The Times*. My idea was to print the Protest and circulate it widely among Theosophists and Spiritualists and especially in India to make them feel how unfairly I have been dealt with. Please consult about it and reply. My heart turns against *The Times* as something very dangerous for me. Who am I, poor unfortunate old Russian—helpless and defenceless, and see the power *they are*. It is only you who can fight them with impunity. I care not for the world's opinion in general. But I care a good deal about the opinion of those who know me. This protest might be even more strongly written, if it goes only in the *Theosophist* and is circulated among those who read the *Report*. Do as you like. You know best and I put myself entirely into your hands,

Yours ever gratefully,

H. P. BLAVATSKY.

MY DEAR MR. SINNETT,

I think your letter an excellent one, but I tremble at the thought of putting it in The Times. In the first place it will circulate the existence of these slanders and calumnies all over the world and then will come virulent and bitter replies. Massey, Myers and all of

them. However you are an Englishman and know the ways of the world well, so think it all calmly over in your own mind, weigh the results and then give your answer. Were only the spy business concerned it would be excellent. But think of the replies, how they will drag in forged letters etc., how they will call upon her to produce her innocence in a Court of Law—think it well over and then let us know. Madame leaves herself entirely in your hands.

Now about her Memoirs, three things should certainly be omitted in them, first the adopted child as there are many who can bring unpleasant family secrets to light on that point – again

I This communication in the handwriting of Countess W. has been added to H. P. B.'s letter.—ED.

Madame's travelling about so much in men's clothes. Is there not a law in England to punish women who do such things. At any rate it would shock English prudery—lastly no mention of the Mahatmas, their names have been already sufficiently desecrated. Let us keep them sacred for the future. The doctor has given me to understand that Madame is still a virgin.

Yrs. truly,

C. W.

LETTER No. LXXIV

Private.

I enclose the medical certificate of Prof. Oppenheimer who made a minute and exact examination "since my illness finds itself complicated now by some congenital crookedness of the uterus as he says—having it appears something to do with child-bearing (the uterus in general not mine or its crookedness) and which (though I had always had a dim conception that "uterus" was the same thing as "bladder") -- which crookedness kills at once the missionaries and their hopes of proving me the mother of three or more children. He had written a long and complicated statement of the reason why I could never have not only children, but anything in the shape of an extra since unless an operation is now made—they can't get at that blessed uterus to cure it. I thanked and declined. Better die than have an operation made. But knowing this (certificate) shall have probably to be read in my defence—I did not permit him to go into physiological particulars and asked him simply to certify the fact that I never had any child or children, nor could I have them.

What next shall people say?

Yours dishonoured in my old age
H. P. BLAVATSKY.

Franz Gebhard and Hubbe Schleiden translated the certificate for you. The Dr. (Oppenheimer) says that Gynaecological "illness" means "woman's functions" and shows intactness (as Mme. Noury of Stead's trial has it) Hubbe Schleiden explaining to me blushingly that "it is a delicate and scientific way of putting it, and very clear." Don't show this to anyone—I write it to you as a trusted friend—its real SHAME to speak of it—though I am decided that my friends and defenders should know it. Keep the certificate.

LETTER No. LXXV

Jan. 29, 1886.

DEAR MR. SINNETT,

Enclosed find the results of karma for defending an innocent though foolish man, and—for writing private and confidential letters to a woman of hysterical temperament.

Please tell me what I have to do? Countess says that I have either to go to London and appear; or that Germany will give me up to England; or that I will be made to pay £100 for default or perhaps be hung by the neck till I die passing through a preliminary torture somewhere.

It thus appears that a person who denies that another person was maliciously seduced—is liable or amenable to law in England. Writing private and confidential when the person "libelled" is not even named—constitutes a LIBEL?

Is it so? Then all I can say is, that I would prefer living under Chinese and even Russian laws. Please let me know at once what I am to do. You have my statement addressed to your Council to investigate Mohini's Don Juanic crime.

The blows of karma are coming so quick in succession so rapid and unexpected that it reacted on my nerves—or our nerves rather—and that the Countess and I are sitting looking at each other and feel convulsed with laughter.

No answer from Bowaji; gloomy—uninterrupted silence. Poor Gebhards, they seem entirely in his hands. The karma of the Countess who insisted to send him to Elberfeld.

Well—keep courage and go on. If we remain ten persons in the Society united strongly—it cannot die and my Secret Doctrine is there. Only beware of Bowaji who is a complete lunatic at present.

Yours, at the foot of a karmic Vesuvius covering me with uninterrupted eruptions of *mud*.

H. P. BLAVATSKY.

Please answer these questions

(1) Can they force me to go to London.
(2) Can they call me into a Court of Law for supposed libel? And if so can they compel the German Govt. to give me up if I refuse—what is the fine? if there is one. Please consult a lawyer and I will pay, it's only a trifle.

—•— 179 H. P. B. LKE A BOAR AT BAY —•—

LETTER No. LXXVI

MY DEAR MR. SINNETT,

As you are about the only man I now know of incapable of betraying the sacredness of a private letter by sending it over to an enemy—even to save your life—I write to tell you two things.

(1) Mohini sent such private letter of mine to Mme. de Morsier; the one I wrote to him last week with the news that had just reached me that Solovioff had stepped out as a witness against me in the Mohini business with L.—to show that I knew his supposed crime (for it is a crime if it has happened) all the time and endeavoured to cover it, i.e. to play a vile part of hypocrisy, sham and Pecksniffism. Mme. de M. showed it immediately to Solovioff. Result: a thundering, threatening, sickening letter from Solovioff in which all the thunder and lightning individual and collective as from Russia are gathered together and thrown at me. I will write no more to Mohini—nor to any one either since today.

(2) You better give up the "Madame Blavatsky" Memoirs. If they come out now—you will have all Russia, my relations and the public against you and me—you do not care—I do. Solovioff threatens me moreover that Mr. Blavatsky is not dead but is a "charming centenarian" who had found fit to conceal himself for years on his brother's property—hence the false news of his death. Fancy the result if you publish the Memoirs and if he is indeed alive and I—no widow!! TABLEAU, and you will lose your reputation along with me. Please put the book by—at least its publication.

I have not decided yet what I will do. But do something I will. Please tell the part concerning him to Mohini but withhold the rest. I confide this to your honour. Did you ever picture to yourself an innocent, harmless boar who asked only to be left to live quietly in his forest, who had never hurt a man, and against whom a pack of hounds is let loose to get him out of that wood and tear him to pieces? For some time, of course, as long as he can and that there is hope for him to save his forest from desecration and himself as the guardian thereof. But when to those barking, howling, ferocious hounds, animals, hitherto friendly to the boar join themselves and pursue him for his life-blood then the boar comes to a dead stop and faces his enemies, ex-friends and all. And woe to the latter. The boar is sure to be murdered, overwhelmed by the number but there will be hundreds of dogs disemboweled and killed in the last and supreme smash. This is an allegory true to life. Make of it what you like.

I learn that Hodgson comes out as a witness of Mlle. L. against Mohini to the effect that he (Mohini) had another such seduction and love business, in India. Mr. S. has probably put my exclamation upon reading that first Mohini letter, "Its the second time such a thing (of chela seduction) happens in the Society" and putting the Hodgson evidence and gossip about Mohini—which he says is known to all in Paris and London—has made out of it "Le Coquin! c'est la seconde fois qu'il nous joue ce tour la. Il faut l'etouffer cette affaire!"—Clever. He threatens that if I bring his name into this dirty scandal, that all my devils (meaning MASTERS) will not save me from utter ruin. He speaks of Baron Meyendorff—of Blavatsky, and the reputation made for me by friends in Russia and elsewhere. The forest is surrounded and the boar is preparing to stop and face the enemy.

H. P. B.

Two words in PRIVATE. The Duchess is not such a friend of Mrs. K. and M. as you think. She has unbosomed herself to Olcott and me. She is their victim rather. She has paid for publishing their P. Way given them her ideas, and they never so much as thanked her or acknowledged it. They are ungrateful. Now she is our, not their friend. But she seems in awe of the divine Anna. One thing funny though. She tells me that though vegetarians they both drink wine at their meals—claret and liqueur fines—and James the butler adds even and told to the Duchess at dinner before us, that Mrs. K. "is very fond of champagne "!!! Now why does she then denounce you to K. H. as a wine bibber? Now I want to know whether Mrs. K. makes a secret of it, or does (drink wine) openly? It is very important I should know it. Olcott will tell you this. Goodbye—Love to dear Mrs. Sinnett. I wish I could see you but—impossible.

H. P. B.

P.S. With regard to Memoirs. May be what Solovioff tells me of old Blavatsky "whom you (I) have prematurely buried"—is a wicked fib of his, thinking the news would overwhelm me, and perhaps it is not. I never had an official notification of his death, only what I learned through my Aunt at New York and again here. "His country seat ruined" he "himself had left years ago" and news had come "he was dead." I never bothered my brains about the old man: he never was anything to me, not even a legitimate, though hated husband. Yet if it turned out to be truth -- (his father died when 108 and my own grandmother at nearly 112) and we talking all the while of him as though he were

in Devachan or Avitchi—it would bring no end of trouble. If you think that the Memoirs would do good—then do so, only under your own responsibility and over your own name and giving only that which is printed in Russian. On either my Aunt or Sister do not rely. They will not hear of further "desecrations of the family secrets" as they call them. My Aunt may, perhaps, send two or three things. My sister is infatuated with Solovioff who set her against me and the society and poor Mohini—and now she writes to me letters in Mad. de Maintenon's style—bigoted and as cold and haughty as ice on Mont Blanc. She may go to grass. My Aunt says that she gave away that portrait and has it no more. I leave thus the publishing of the Memoirs with you, but I really think it is dangerous now. Delay the publication for a few months. Do not give it up, but do delay, for I feel there will come some insulting letters in the papers to add to them so and so, some dirty scandal as to my supposed three children etc. and what can or shall I do then? My position is a helpless one. There is not in the whole world a woman situated more miserably than I am. I am absolutely helpless.

Our Occult friend, the author of the immortal Kiddle flapdoodle, and of the premature note from Master who wrote with his inner self in the future (for Him the present), and it came out five minutes too soon at Schmiechen's—thinks you will appreciate better Bowaji's position by an illustration of his. There's a bootmaker at Torre del Greco named Jesus with the name on his sign board. Now he says no one can call him an "impostor" for calling himself Jesus; but if he allowed people to believe that he was Jesus Christ, and acted in this wise then he would be one unless he undeceived his public. Bowaji acts or acted as though he were the REAL chela, and this is where the deception begins. An ambassador representing his sovereign during the middle ages had every right and it was his duty to get married as a proxy for his King, and he had a right and it was his duty to shove his right leg into the bride's bed in great ceremony and before a select court. But if that Ambassador went further and made a child to the Queen in his Master's name—then he would find himself in a somewhat worse position than even our Mohini.

Sarma is a great friend of the Countess and says he is proud to call himself one. He talks for any length of time with her alone, and then will come sometimes and talk to us

both; so that she and I hear him and see him at the same time. I care little for him but the Countess seems very fond of him—so much the better for Mr. Sarma. I send you Olcott's letter and his suggestions. He seems very cool about the bare possibility of "an Eurasian" as a memorial of Mohini's visit to London. It appears

I have just been honoured with an election as a C.S.y for life. Very kind of them, at Adyar. Is Mrs. Sinnett angry with me that she has ceased suddenly writing? Do tell. Is the "copy" in London or still at Elberfeld? Please let me know and do "*know, dare* and keep *silent*."

H. P. B.

LETTER No. LXXVII

February 16th, 1886.

MY DEAR MR. SINNETT,

Read this with attention please; as I am DETERMINED to square my accounts wherever I have any, and put myself in a position for the few days I have to live—that would not be altogether that of the sick and old lion, made helpless, that every donkey can kick, that is hunted by all the hounds of hell and has the doors of every land and city shut before it or him.

My Karma—is my deserved Karma and I do not murmur or rebel against it. But, outside of Karma—and I know this for I was explained the difference—there is (a) duty and justice to myself as to any one else of my mankind; and (b) some means to be provided that I could finish or rather work on, until I finish the Secret Doctrine. Now in my present state it is thoroughly impossible.

The Countess is a witness to what I say. She wonders daily and hourly how a woman in my dilapidated and debilited state of health can bear all I do, daily and hourly too, and not either become insane or drop down dead of heart-rupture. I can bear and would bear anything that is the direct result of my own mistakes or sowing. I mean to kick against that which is entirely the result of human cowardice, selfishness, and injustice. I may have brought on myself Coulombs, Hodgsons, even Sellins—I have done nothing to deserve to lose my best friends and those most devoted to the Cause, through the intrigues of those who ought to be, if not quite ready to lay their life for Master and Cause, as I am—at any rate not to swell the ranks of those who keep on stoning me daily. Please put the question fairly and openly to Messrs. Bowaji and Mohini. Do they want me to live to finish my work, or do they, each for their own selfish ends, mean to finish me? For there is

a limit when even one protected as I am, must give away in her human nature and either lay violent hands on herself, or on those who seek to kill her.

This will appear ridiculous and absurd to you. Perhaps you too fell a victim already to Tamil mantras and psychology as all the Gebhards have—especially Franz—as Miss A. has, and now

as I see—Mohini? I would not feel surprised in the least, knowing what I do.

Now let me speak plain and say at once that if you have not yet arrived at such a blessed state of a marionette in the hands of one superlatively clever at creating such—you are in eminent danger to fall into it, even though you never saw Bowaji—never spoke with him, simply by the force of circumstances that this little creature is determined to create, that you will end by yielding to, because—a man of the world, you judge by the appearances created. Now I do not mean to sit and wait till I lose you and Mrs. Sinnett as I have lost the Gebhards, and now Mohini entirely in the hands of one, who has nothing more to lose, and who therefore can care little for what may be the result for himself. I beg you not to laugh; I pray you not to think I am writing in a hot passion, or in one of my fits of rage and irrepressible impulse—for I do not. I know what I say and therefore I mean to act thereupon.

Three days ago I had a letter from Hubbe Schleiden giving me the startling news that Sellin had conquered him, that he came to an agreement with M. Gebhard that he (H. S.) would send him back his diploma and Presidentship, would open the Sphinx to Mr. Sellin's vilifications against the Society, Olcott, myself (in the Hodgson style and worse) and remain only in his heart, a true and devoted theosophist working for the Society still, since by opening his columns to the enemy and resigning every connection with the T.S. he would thereby prevent Sellin from abusing and ruining the T.S. in all the German papers. In short he would sacrifice himself and his journal making of the latter a paratonnere—a lightning conductor. Now you may ask what has that to do with Bowaji? I say a good deal. It. M. Gebhard is in it, and was made to see things in this light. If asked, M. Gebhard will deny it very sincerely, he will explain it on other grounds. I maintain what I say. But that's nothing—let it go. It is only one of the many cases I know. Let me come to the last one.

Nothing sincerer, more affectionate than Mohini's letters to me to the day his friend B. (who hates him more bitterly now, than Coulomb ever hated me!) came to London. Result No. 1. A letter from Mohini, calm, moralising full of charges—every one of them utterly groundless and false—that he mentions in a highly dignified and forgiving tone. You may not see anything but very natural misconceptions generated through circumstances and Karma. I see things otherwise. Every charge in it, namely (1) that I had

divulged a certain secret of Mohini's to Mme. Coulomb who told it to Hodgson, (2) that I told the same to Damodar, while I wrote to him (Mohini) now that I had never

opened my mouth to any one upon the thing; (3) that I believed him guilty of------ with Miss----- as soon as I had read her letter to him at Wurzburg and then told to Solovioff, who went and told to Mme. de Morsier; who thus finding that I believed in Mohini's guilt believed it too, and then finding that I had turned front and said Mohini was not guilty, thought necessarily that I was lying and tried to cover him, and feeling indignant (as she well might, poor woman, if it were so) turned against me and Mohini and all; (4) that I had written to the Colonel a letter in which I had misrepresented, or told him about Mohini something dreadful etc. etc. etc. Enough we have to analyse now these charges.

Every one of them proceeds through Bowaji and his instrumentality. The charges and explanations with regard to Mme. de M. have been disentangled via Al. Gebhard, who went to Paris and is, at any rate, in daily correspondence with Mme. de M. I alone know how much there is in it of Mr. B.'s influence. He told all this to Mohini, at all events and thus poisoned his mind against me.

You know, for you were here at Wurzburg, at the time—whether I believed Mohini guilty; what I had said to you I had said to Solovioff regarding him the friend he was then—and NO MORE. I was mad to think that any woman would dare write to Mohini such letters and saw plainly that he was guilty not of sexual intercourse, but of yielding to an adoration that tickled his vanity, of corresponding with a woman in love with him. And you know that had I even believed in my heart that he was guilty I would screen him, a chela, one connected with Masters—with my own body, not for his own sake for I would have done everything secretly and underhand to rid the Society of such a hypocritical monster—but I would have cut off my tongue before saying or confessing it to any one. It would have been suicidal for the Society, myself, and thrown a new slur on the Masters. Therefore, I have never said such a thing to Solovioff. He LIED most positively. He gossiped, first out of pure love for mischief—as he gossiped to me about Mohini being this and that, having had intrigue in Paris with such and such a one, about Miss A. being madly in love with Mohini; about Mme.—herself, who, in one of her fits (magnetic trance) made love to him—Solovioff, and wanted TO RAVISH HIM (sic). He is a dirty unscrupulous liar and gossip. He did it at first without any evil intention against me, then was caught and forced to repeat his lies on official documents brought by Meltzer or—to proclaim himself a liar. *He preferred sacrificing Mohini and me*, that's all; I see it—Mohini does not, for he is deep under B.'s influence.

I never said, what he charges me with, either to the Coulomb

or Damodar. Both were told by a party wronged by Mohini of that affair, one that happened before Mohini had even heard of the Theos. Soc. But, as Coulomb will swear to anything against me, and that Damodar is not there to answer it—hence Mr. Bowaji's safe charges against me, whom HE HATES—well in a way he did not conceal before the Countess.

I never wrote one word about Mohini to Olcott. I avoided and delayed it. It is only when the affair became serious, that I told it to him in a general way, asking him not to believe all that would be told to him about poor Mohini, who had been foolish but was innocent of the crime imputed to him. You have a letter from the Colonel, I sent you, in which he tells me "I knew all about Mohini"—to my great astonishment. Now I know how he learnt it. It was through Mrs. C. Oakley who wrote to her husband the gossip and scandal about town from our enemies. Hence Col.'s letter to which Mohini alludes, and of which I know nothing. Please show to Mohini Col.'s letter. It is the last one, I think I sent you.

Such are the facts. Judge of my position and try to realise that I, taking my theosophical vows in dead earnest, cannot act otherwise than I mean to with regard even to a woman that I fully despise. I do not believe Mohini guilty—never did of the consummation of the last criminal act. But if he has indeed written letters to Miss ----- "nearly 100 in number" and "couched in the most extraordinary terms," I will retract the words "Potiphar" and other "libellous" terms and write to her through her lawyers the enclosed, [I] which please correct and suggest anything else you think proper. I do not wish to incriminate Mohini, thereby, for I would be throwing slur on the Masters by it—if even it were the truth which I do not, cannot believe. But I wish it to be known plainly that it is the writing of even such letters that I do not approve of; and that if he gave her a certain right by flirting and flapdoodling with her in a way little behooving in a chela, I, had I known it at the time—would have never called her a "Potiphar" in writing, whatever my own personal opinion of her. I am perfectly aware that the threats of the lawyer are ridiculous; but I also know that though they cannot reach me here, they can create scandals and throw dirt at me in a hundred ways that no one would think of but unscrupulous lawyers; and I have had enough of dirt and scandals. Besides so long as I am not clean out of this whole affair I cannot even go to London where I HAVE to go absolutely, and whether I see you or not.

Thus *if you are a friend*, you will please employ a good lawyer (I have a few pounds from my aunt I can spend) to go to those

I see Letter No. LXXVIIa.—ED

wretches and have a good talk, and to tell them, that if they have indeed letters from Mohini to her "more than a hundred in number" and that if they can show the lawyer one endearing term showing love familiarity—then it is enough for me. As I had written letters to Mme. de M. under the impression that it was her who pursued him, and not he who answered or seemed to answer and countenance, if not encourage her love—and that Bowaji told me quite a different story, in which Mohini was made out the victim of more than one she-woman—with details; if now it is shown to me that it was not so, and that there is six of one and half a dozen of the other I am ready to acknowledge my mistake publicly. She is not a Potiphar—and he is not the Joseph—morally (if he is physically) that I took him for.

Now do not try and dissuade me from this. Show this letter to Mohini and let him ponder over it well and show it even to his friend B. if he likes it. I am determined, to square all my accounts. I have suffered that which none in the whole Society, and perhaps the world over, would be willing to suffer if he could help it—and to suffer any longer now would not injure me only but the Society, the Cause, the MASTERS' names. I know that, which you do not, cannot know, for you had no such personal experience as I have. I KNOW that I have to deal no more with the Bowaji D. N. who left me to go to Elberfeld but that I have to fight alone, and single handed a POWER—that acts through him; and which, if I do not conquer, will conquer (ruin) the whole Society, yourself, and ALL through me, though personally myself IT cannot harm. What occultist would be blind enough if he were a genuine occultist, not to perceive the impossibility, the utter unnaturalness that a boy (or man) so utterly devoted to the CAUSE, the Masters, and myself to a degree as I believe—should suddenly, without the least provocation, cause, or reason, develop such a HATRED, such a fierce, savage, fiendish thirst of revenge and desire to ruin one who, except kindness had done him nothing? His letter of contrition to me, which I sent you, was a sham, (or a temporary relief from the POWER in him.) No sooner written he went on the same, only more cautiously. He set the Gebhards dead against me, and Franz and his wife against the Countess too. He meddled in everything, led the whole affairs at Elberfeld. He was the guiding and evil genius of the family as they will find out and he will be that of the A.'s, and any one whom he now approaches. He wrote to me since, two most impudent, impertinent letters which are not his (Bowaji's) but written in that crafty, cunning, jesuitical dugpa style I am so well acquainted with. It is Moorad Ali resurrected! I tell you all, and Mohini the first one, to beware. He speaks graciously of seeing me once

more before he returns to India or goes to America. I will not see him, for I could not bear the horror—and if he does not change and the POWER does not leave him I will not permit him to cross the threshold. How can I doubt—if all of you are foolish enough to—when, no sooner had we left Ceylon, this last March or April—that I saw the well known FORM (I had already seen near him in Darjeeling, but this did not dare approach him then) ten

yards off us four -- (Hartm., Flynn, Bowaji and myself) -- on deck shaking its fist at me, and saying: "You are four now, you will soon be three, then two—then you will remain alone, alone, ALONE!" The prophecy has come out pretty fully. Mary Flynn, losing suddenly without any cause or reason, her devotion—did not give a sign of life since she left, turned round. Then Bowaji went away to Elberfeld—and there foaming at the mouth screamed before the Countess "She will be left alone, I will prevent every one, Mohini and every one in India, to go to her. I hate, I HATE her—I would like to draw her heart's blood," etc. Yes I am left ALONE—the very words of the FORM. When the Countess leaves me in three weeks or so, I will be as alone as in a prison cell solitary confinement. I may fall paralysed, die any day, with that poor fool around me alone who could not even notify any one of my relations or yourself of the fact. My papers, MASTERS' papers all to the mercy of any one. You may laugh—at the idea of the FORM. I do not nor does the Countess—who read his letter to her ...."The Dweller of the Threshold is here, he is coming, coming ....Come and save me etc." We know what it all means if you do not.

Well, remember. It is not myself but all of you and the L.L.—as also the T.S. in general I want to save. After what was said by Hodgson—nothing in the world can throw an additional strain on me. But the L.L. can break up and theosophy in England go to pot. Choose—between your own worldly wisdom, Mohini's sweet philosophical indifference, Miss A.'s blindness—and my THIRTY years EXPERIENCE. I have seen the FORM last night again, not in the house for there was Master's INFLULENCE in it—but across the garden through the walls, and the Countess has seen and felt it several times also though here she will not be hurt by it. And as I have seen it and received this morning the lawyer's letter and threats, I am determined. If, to save the Society and rid it from that POWER—that can approach and theosophist and chela even, if he is not as staunch and true to the Masters as I am—I had to go to London with the next train and make friends with Miss L. and common cause with her, any Hodgson and all—I would do it without hesitation. Remember, then, my dear, faithful friend, who alone has remained such *in*

all Europe. I will accuse myself, deliver myself to the jailor, to the Missionaries, accept the propositions made by the Jesuits anything. I have arrived to that point of indifference to moral personal suicide that I am ready for all. It is Mohini's last letter that showing me the terrific danger to which you are all blind that determined me. My love to dear Mrs. Sinnett—St. PATIENCE—truly!

Yours to the consummation of the theosophical pralaya—ever

H. P. BLAVATSKY.

LETTER No. LXXVIIA

SIR,

Having received your letter of the 16th current I beg to inform you, that if you can show to my lawyer who will deliver you the present:

(1) Any letter of mine—from those I have written privately and confidentially to Mme. de Morsier without the remotest idea of publicity and delivered by her to you—in which letter I connect your client's name with any libellous epithet or sentence, or in which Miss----'s name is mentioned by me;

(2) If out of the "hundred letters" from Mr. Mohini to Mdle ----- you claim to have in your possession, one single endearing sentence to her address is shown by you to the gentleman who will call on you, a sentence clear enough to lead to the conjecture and conclusion that he was or desired to be on such terms as are generally regarded by every honest person as improper and dishonourable between a married man and an unmarried female—in such case I shall acknowledge that I have been entirely misinformed as to the true state of the case, and will make Miss----- a full apology for any libellous term I have used. I believe Mr. Mohini innocent so far. Let it be shown to me that he is not—and I will be ready to acknowledge publicly my mistake.

H. P. BLAVATSKY.

To the lawyer. Now correct, remodel, and see how I can write it.

LETTER No. LXXVIII

Saturday 13th/86.

MY DEAR MR. SINNETT,

Here's a new letter with black-mail and bullying in it, this once. It proceeds direct via Bibiche from Coulomb with whom your lovely ex-walz-partner is in direct communication.

What the black-guardly clique means, I do not know, but what the Coulomb means I see clear in it for it is an old, old story. But whatever it may be I am determined to throw it back into the Remnant's face. I do not suppose that in England a lawyer is less liable to be prosecuted for libel and defamation than any other mortal is? Now this address:

"Mme. Metrovitch otherwise
Mad. Blavatsky."

is a written libel and a bullying bit of chantage, blackmail or whatever you call it. People with a mouth and a tongue cannot be stopped from saying that every man whoever approached me, from Meyendorff down to Olcott, was my LOVER (though it is just as much of a libel I believe, as any of us saying that the ------ is a Potiphar, or had crim. con. with Mohini, isn't it?). But I do believe that when a lawyer or lawyers on the authority of Mme. Coulomb's infernal gossip writes such an insult implying not only prostitution but bigamy and aliases—it is a defamation. If you please show this to the lawyer (ours) and do make him stop it at once by saying that unless they and Bibiche write an excuse I will prosecute them and bring them in for libel. Now I have a right to, and if I have not and if you do not profit or take advantage of this—then all I have to say is that you deserve being bullied by the Bibiche. I tell you that were we in Russia or in any other civilised or half civilised country—this letter would be a libel. If it is not so in England then the further one keeps away from your country of freedom and JUSTICE the better for him. Now listen to the story. Agardi Metrovitch was my most faithful devoted friend ever since 1850. With the help of Ct Kisseleff I had saved him from the gallows in Austria. He was a Mazzinist, had insulted the Pope, was exiled from Rome in 1863 -- he came with his wife to Tiflis, my relatives knew him well and when his wife died a friend of mine too—he came to Odessa in 1870. There my aunt, miserable beyond words, as she told me, at not knowing what had become of me begged of him to go to Cairo as he had business in Alexandria and to try and bring me home. He did so. There some Maltese instructed by the Roman Catholic monks prepared to lay a trap for him and to kill him. I was warned by Illarion, then bodily in Egypt—and made Agardi Metrovitch come direct to me and never leave the house for ten days. He was a brave and daring man and could not bear it, so he went to Alexandria quand meme and I went after him with my monkeys, doing as Illarion told me, who said he saw death for him and that he had to die on April 19th (I think). All this mystery and pre-

caution made Mme. C. open her eyes and ears and she began gossiping and bothering me to tell her whether it was true—what people said—that I was secretly married to him, she not daring I suppose to say that people believed him most charitably worse than a husband. I sent her to grass, and told her that people might say and believe whatever they liked as I didn't care. This is the germ of all the later gossip. Now whether he was poisoned, poor man, as I had always suspected or died of typhoid fever, I cannot say. One thing I know. When I arrived to Alexandria, to force him to go back on the steamer that brought him, I arrived too late. He had gone to Ramleh on foot, had stopped on his way to drink a glass of lemonade at the hotel of a Maltese who was seen talking with two monks and when he arrived at Ramleh fell down senseless. Mme. Pashkoff heard of it, and telegraphed to me. I went to Ramleh and found him in a small hotel, in typhoid fever I was told by the doctor, and with a monk near him. I kicked him out knowing his aversion to priests—had a row and sent for the police to drag away the dirty monk, who showed

me his fist. Then I took care of him for ten days—an agony incessant and terrible, during which he saw his wife apparently and called loudly for her. I never left him for I knew he was going to die as Illarion had said and so he did. Then no Church would bury him, saying he was a larbonar. I appealed to some Free Masons, but they were afraid. Then I took an Abyssinian—a pupil of Illarion and with the hotel servant we dug him a grave under a tree on the sea shore and I hired fellahs to carry him in the evening and we buried his poor body. I was then a Russian subject and had a row for it with the Consul at Alexandria (the one at Cairo was always my friend). Then I took up Mme. Sebir, my monkeys and went back to Odessa. That's all. The Consul told me that I had no business to be friends with revolutioniers and Mazzinists and that people said he was my lover. I answered that since he (Ag. Metrovitch) had come from Russia with a regular passport, was a friend of my relatives and had done nothing against my country I had a right to be friends with him and with whomsoever I chose. As to the dirty talk about me I was accustomed to it and could only regret that my reputation clashed with facts—"avoir le reputation sans en avoir les plaisirs" -- (if any) has always been my fate. Well this is what Coulomb now got hold of. Last year Olcott wrote to my aunt about this poor man and she answered him telling him, that they all had known Metrovitch and his wife, whom he adored, and who had just died when she asked him to go to Egypt etc. But all this is flapdoodle. What I want to know is—has a lawyer a right to insult me in a letter, as this Remnant has

and have I, or have I not the right to threaten him at least with proceedings?

Please see to it, I ask you as a friend, otherwise I will have to write myself to some lawyer and begin an action which I can do without going to England. I have no desire to begin an action myself, as you know, but I want these lawyers to know that I have a right to, if I choose. Perhaps they believe, indeed, the fools that I was secretly married to poor Metrovitch and that it is a skeleton in the family cupboard? I write a few words which your lawyer can show to the Remnants to disabuse their minds. I will not go to England after all. I prefer Ostende.

Yours ever,

H. P. BLAVATSKY.

Unless you stop the "Mme. Metrovitch" business at once it will be all over theosophical London and a new scandal. I tell you you must do so for your own sake as well as mine. It's a beautiful chance, do not lose it. The Remnants verily believe in that gossip, otherwise they would have never dared to write in this way. Well show them they are IN for once, and then we will triumph.

Just look! I found the envelope I had not remarked till now. Opened LIBELS in open letters or postcards are doubly punishable in the United States. How is it in England? Olcott had a man for six months prison for just such a thing.

LETTER No. LXXIX

MY DEAR MR. SINNETT,

There's a letter from Gaboriau. I have answered it. He may do as he pleases. If he is capable of a lachete, I tell him—let him do so. I do not think he will give her the letter but you better write to him a kind letter and ask him to return it to you.

Here's a new impertinence from the lawyers. I have said below what I think. Please, engage a lawyer for me.

I have a letter from my aunt in which she says concerning Solovioff as I had asked her to recall all the circumstances not trusting to my memory: "I know nothing of that story about Mohini, nor does it interest me; all I remember is, that when I tore up that letter unwittingly and you had read it and told of it to myself and Solovioff you began quarrelling with him and saying that you would never believe Mohini guilty and that it was his fault if Potiphars were running after him. If you *want it I can*

write a sworn deposition in French to that effect, and take my oath on the Evangelium (Bible) before a notary. If Solovioff says otherwise he LIES. What can he do, that he threatens me? Only denounce me perhaps to the gendarmes at the Secret Office and invent some treasonable expressions as having been pronounced by me. He is quite capable of it. All Russia knows him. His own Mother has cursed him and it is said" -- (but that's too horrible) and he was my friend!!! No wonder if after His first visit, and having had a good look at him Master would have nothing more to do with him all my prayers notwithstanding!

Yours ever,
H. P. B.

Please show this to Mohini. I can send you her original letter but it is in Russian. Let him see that I have not lied.

LETTER No. LXXX

Mar. 3.

DEAR MR. SINNETT,

It never rains but it pours. I do not think it possible to answer for anything, any smallest event in this life and say it will have no effect. Karma is more than any of you think. Presently the Shah of Persia will sneeze on a Sunday and next Saturday all Europe will be in conflagration because some of the European powers will have mistaken the sneeze for a cannon-shot. A too erotic spinster falls in love with a nut-meg Hindu with buck eyes, and one of the results is, that two families closely allied by the nearest blood-ties are separated for ever and a third party, innocent of the squabble from beginning to the end—myself—is smashed in the affray. Solovioff has turned out a dirty gossip, a meddler, and a bully. He, whose skirts were dirtier than those of any one else, arraigned himself as though in virtue against Mohini, sold me like a Judas, without cause or warning; went to Petersburg, got intimate with my sister and her family, set every one of them against me, learnt all he could learn of the dirty gossips of old (especially about that poor-child story) returned to Paris, sold us all, etc. Then wrote to me a most impudent, threatening letter, as you know, threatening also my aunt, who, upon learning how he had deceived us all with his wife (who has now turned out his unmarried sister-in-law, his other wife's sister that he seduced, it now appears, when she was only thirteen) wrote to my sister that she, the supposed Mme. S. whom you saw, was no fit companion for her unmarried daughters and my sister showed him, Solovioff, her aunt's letter!! A row—thunder and lightning. I sent to my

aunt his impudent letter. She sent my complaining letter to my sister and reproached her, it appears too violently, for allowing her daughters to sell me like Judases to Solovioff; to make friends and side with him against me, who had done them no harm, but had given up all my father's inheritance to them, without a word of protest, etc. This sent my sister into hysterics and fits. The daughters wrote a most impudent letter to my aunt, asking her never to write to them, and never pronounce my name, which as Christians stank in their nostrils. My two aunts kicked and took my defence, and wrote thundering letters of reproach. New rows, new complications etc. etc. Now the result is: my sister's family and my aunts have become Montecchi and Capulette, and Solovioff the Iago of Theosophy and of myself. My sister hates me, as she declared, and her daughters still more. Now in Russia as everywhere else hating is synonymous with slandering. Solovioff moreover, will not forgive me for rejecting his propositions—that you know. He knows Katkoff; he is a writer; and I expect to lose through his kind offices my position on the Russian Vyestuik and as a consequence a few thousand roubles a year.

All this—because Mohini has chosen to play at platonic (if only platonic) Don Juan. How is this for complication, dirt, and a diseased heart? Let it go.

Now about other things. I do not care one rap for all the Remnants in London. She can do nothing except throwing new dirt at us and unable to sentence us legally they will,

of course, go on simply making faces at our sisters—if we have any left. But let this go too. Now while you had in your head the idea of living together somewhere in England in the country—which is impossible now, between S. P. R. and the Bibiche—I had visions that I told the Countess about three days ago. I saw most unexpectedly your house with a large bill on the window "Furnished house to let"—and I saw you two and myself in Dieppe or wherever it was, but it seemed to me Dieppe. If this is not simple imagination, a vision by suggestion and a train of thought—then there may be something in it. If you only could let your house furnished—which seems easier than sub-letting the lease, we could live very cheap somewhere on the shores of France; you would be only two or three hours from London. I was thinking all the time to emigrate somewhere about there—Boulogne, Calais, Dieppe etc.; to take a little house with Louisa, to send there my household goods and chattels and settle till I either die, or return to India where I cannot return till I have done with the S. Doctrine. To live in France across the Channel and the bit of sea between England and the French shore is like living in England and nearer than in many parts of England too.

Now do you think it feasible. What I spend here, some 400 marks, I will always spend elsewhere and no more. Bouton sent me 125 dollars most unexpectedly, says he will be now sending more. Makes fine propositions. I enclose his letter—read it please and send it back and say what you think of it. If Judge or Gebhard or Prof. Coues help me taking out a copyright from Washington for S.D. and to make a new contract with Bouton for Isis so that he could swindle me no more, I think I could make some money on it. And then we could live together in France or wherever you would say, till I have done with the S.D. The houses are very cheap on the sea shore places if one takes them yearly, they are dear only during the seasons. At Arques, near Dieppe, for instance, about half an hour's drive from Dieppe, one could live absurdly cheap. It is famous for its lovely forest—d'Arques, and its pretty villas of which there are many. The Countess lived there and says it is a delightful place. If a little house could be taken now or during April beforehand—I could send three months rent easily as I have scrubbed up some cash, and then I could send quietly and little by little my necessaries such as my arm chair and a few other things and then emigrate there at the end of April or beginning of May. How could this be done? How would it do for someone to go and see the houses there or elsewhere. If I should pay half of expenses—for house—living and everything and you the other half it would be very cheap. And once settled, even if you had to go to London next winter, I would then stop alone and be still near you. I hope to have a little more money for next winter, between what I receive from Adyar, what Katkoff owes me and what I can do now. Do think of it seriously. If you could only let your house furnished, merely leaving in the bulk of the big furniture and taking away the smaller good things and nicknacks, we could settle lovely, I think.

There's a new development and scenery, every morning. I live two lives again. Master finds that it is too difficult for me to be looking consciously into the astral light for my S.D. and so, it is now about a fortnight, I am made to see all I have to as though in my dream. I see large and long rolls of paper on which things are written and I recollect them. Thus all the Patriarchs from Adam to Noah were given me to see—parallel with the Rishis; and in the middle between them, the meaning of their symbols—or personifications. Seth standing with Brighu for first sub-race of the Root race, for inst: meaning, anthropologically—first speaking human sub-race of the 3rd Race; and astronomically -- (his years 912 y.) meaning at one and same time the length of the solar year in that period, the duration of his race and many other things -- (too complicated to tell you now). Enoch finally, meaning

the solar year when our present duration was settled, 365 days -- ("God took him when he was 365 years old) and so on. It is very complicated but I hope to explain it sufficiently clear. I have finished an enormous Introductory Chapter, or Preamble, Prologue, call it what you will; just to show the reader that the text as it goes, every Section beginning with a page of translation from the Book of Dzyan and the Secret Book of "Maytreya Buddha" Champai chhos Nga (in prose, not the five books in verse known, which are a blind) are no fiction. I was ordered to do so, to make a rapid sketch of what was known historically and in literature, in classics and in profane and sacred histories—during the 500 years that preceded the Christian period and the 500 y. that followed it: of magic, the existence of a Universal Secret Doctrine known to the philosophers and Initiates of every country and even to several of the Church fathers such as Clement of Alexandria, Origen, and others, who had been initiated themselves. Also to describe the Mysteries and some rites; and I can assure you that most extraordinary things are given out now, the whole story of the Crucifixion, etc. being shown to be based on a rite as old as the world—the Crucifixion on the Lathe of the Candidate—trials, going down to Hell etc. all Aryan. The whole story hitherto unnoticed by Orientalists is found even exoterically, in the Puranas and Brahmanas, and then explained and supplemented with what the Esoteric explanations give. How the Orientalists have failed to notice it passes comprehension. Mr. Sinnett, dear, I have facts for 20 Vol. like Isis; it is the language, the cleverness for compiling them, that I lack. Well you will soon [see] this Prologue, the short survey of the forthcoming Mysteries in the text—which covers 300 pages of foolscap. Do think of Arques and Dieppe seriously. I must go somewhere but *not* in England.

Yours ever,

H. P. B.

LETTER No. LXXXI

Thursday.

MY DEAREST MR. SINNETT,

May THEY bless and reward you, I can only feel as deeply as it is in my nature to feel that you are the best friend I have left in this world and that you may dispose of me to the hour of my death.

Do whatever you like. Publish the Memoirs, write what you think best and proper; I subscribe to it before-hand and hereby give you carte blanche and full authority to act and do in my name whatever you will. I am sure you will defend the Cause and myself

better than I ever can. I can only say the truth on psychological, occult grounds, misunderstood, laughed at by all. I am powerless to defend myself. I told you and you would not believe it that people would believe the "spy" invention. The feeling against Russia is too strong now and Hodgson has cleverly arranged his cards. Now Hubbe Schleiden arrived here last night in terror saying there was real danger for me here in Germany. That the law was not here as in England, where the Solicitor General had nothing to do with a person suspected until a complaint was lodged. But that here, as soon as a paper would say that I was publicly proclaimed a "forger," however much Hartmann may deny it himself—that I could be arrested. That's jolly. Well—my conscience is clean and that's all I can say. He and the Countess want me to go to England. Why, where shall I go? I dare not pronounce my name in England now!

I have been looking over all my old papers, bundles untouched since Bombay and others that I have not opened, old packets of letters and papers since London. In the latter I find two or three note papers. Some I suppose remained there since Allahabad, the others since I placed them there in Miss Arundale's house. I send them to you, to look at, burn or keep. I might have burned them myself. But I wanted to show to you how easy it would be, in case of my sudden death, (which may happen any day) to call me a thief, to show these two notes marked "Surrey House" belonging to Cyril Flower, Myer's friend, and say I stole them from his house (where I dined once) for future phenomena or something of the sort. Now these two sheets of note paper wrapped his photograph that he sent me when I was leaving London. The photo is at Adyar and these two clear pages got mixed I suppose with the bundles and heaps of my ever untidy papers. Keep them and show to the friends—this is the best proof how easy it is to accuse a person and sentence her on merely circumstantial evidence. Fancy only my dying suddenly—my papers put in order and examined and these two sheets found! What better proof. I shuddered when I found them. I make my will and will have it translated in German and legalised. I want you to take care of my papers and of a box on which I will write your name. It contains all the Mahatma papers and many letters I have received from Mahatma K. H., Orders from

Master, blowing up and so on. I hope they will fall in no one's hands but yours. Publish, write, tell me what to do and I will do so. I am a paralysed body—dead heart and body I have lost the faculty of suffering even.

Yours to the last

H. P. BLAVATSKY.

—•— 197 SUBBA ROW AND *THE SECRET DOCTRINE* —•—

LETTER No. LXXXII

MY DEAR MR. SINNETT,

Just read Redway's Catalogue and was perfectly struck and dumbfounded at seeing that he advertises that infamous lie of Mme Coulomb (see p. 16). I do not see the philosophy of it. Did you know it? I do not know how you will look at the thing—but certainly I will have nothing to do whatever with Redway unless he withdraws that advertisement. I rather publish Isis Unveiled in America, and not get one pie for it, than have my works advertised, and those of such good devoted theosophists as the Countess, along with such an infamous libel.

Please see seriously to it. I am writing to draw Olcott's attention to it. And I swear that I will try to put all the theosophists in India against having their books sold at Redway. It is an insult, a positive insult this. And the Countess thinks it disgusting. Can't you speak to the man?

Please answer this seriously.

Yours

H. P. BLAVATSKY.

LETTER No. LXXXIII

Monday

MY DEAR MR. SINNETT,

Will you kindly do me a favour? See if you can change me the enclosed cheque from Bouton in some American Bank. If a telegram to New York is necessary, please cable (out of this money), I rather spend a pound or two than remain without money, as Olcott has stopped again sending. The first cheque from Bouton on the Pacific could not be paid here, nor in Frankfurt, as they knew nothing of Bank or Bouton, and so they sent it to New

York and I have to whistle meanwhile. If you can have it changed and send me the money in English Bank notes, I would ask you to get for me (1) Wilson's Vishnu Purana (his other works I do not want) and then the best, the most complete work on Odin and the Scandinavian Mythology. I know nothing of the latter, and I have to refute many things in the former, for one that Odin "was far far anterior to the age of the Vedas!!"

I will send to you two or three chapt. of S.D. before I send them to Subba Row to India. I want you to see and read it for yourself before it passes through the hands of S. R., lest a Hodgson would say again that the S.D. was written by Subba Row as Isis presumably was. What I want now is WITNESSES.

Please see to the cheque, if you would not see the S.D. stopped once more for lack of pens and ink.

You never told me whether you received Bouton's letter I sent you, and what you think of it? Have you received it? Love to Mrs. Sinnett.

Yours ever

H. P. BLAVATSKY.

LETTER No. LXXXIV

MY DEAR MADAME ET MONSIEUR SINNETT,

Gout and old age allowing me certain privileges, "permit me"—to address you both. God, through his select servant the Parson (by the by, I do not feel sure of a Parson—was there one, or simply Law?) having united you into one, I may labour under the illusion, as long as it suits my purposes, and imagine you like Jehovah and Eve before they were split into two by sin, and thus address you as though you had been never unsplit. Now you must excuse me—I have the "Secret Doctrine" on my brain, and I am raving, I fancy.

Magnifying glass, the Countess, and a certain dose of occult perspicacity having happily helped me to decipher your letter (Mrs. Eve-Sinnett), a process that took me about 3 ½ hours, I am able to answer you. The first sentence having reference to the Memoirs I read well enough. YES I am ready, i.e. for "inspection" never for "approval" however well written and interesting they may be. I have developed in me a horror for my name in print, that amounts to flesh creeping every time I see it. I am determined to sign the S.D.

with some fantastic name from the world of "Non-Being." By the bye, my Aunt sends me a long list of ancestors or ancestresses married with Russian Czars. Flattering—to the poor Devachanees I mean—to see their descendant so well appreciated by the Western posterity. I hope they have all remained blind and deaf in Kamaloka. As I leave Wurzburg only on May 15th and that some Jesuits are coming from London to pay me a friendly visit—I will have plenty of time, if you are in a hurry. I am on the "Theogony of the Seven" at present, and somehow or other they won't work—or perhaps my brains don't. I have all mixed up, and must rest if I don't want to find myself lodged in a lunatic asylum one of these days. Send the Memoirs by all means. Mohini "in Ireland" to talk to members? Does he want to convert some Irish spinster and begin correspondence with her? I hope, it did go through in right earnest. What does "Babaji" want my address for? I thought I had done with him.

—•— 199 THE POLICY OF MASTERLY INACTIVITY —•—

I sent him (or rather the Countess has) his box with clothes and received as acknowledgment and thanks a postal card thanking me for having kept his most important papers with me, a hint at my having "stolen" them I suppose, to use them against him. He is mortally afraid of me—that's sure, and yet the fool does not know what I really do know.

And now with regard to what you say about the two "chelas," I will beg to draw your attention to certain things and then leave the rest to your better judgment. I speak on authority, and unless you or rather Mr. Sinnett helps and seconds me, I can do nothing.

The French Branch which has survived Hodgson, Coulomb and even the personal efforts of Myers—is now killed through Mohini. It is dead like a door-nail; for Mme. de Morsier is against it. This—because I was kept in the dark all the time. Had I known what was going on in Paris, and the state she was in—I would have never written her the letter I have, and would have never involved myself, nor made her feel mad with me, with herself and so on. I knew nothing. Mohini did not tell me one word. Babaji, if he knew it, kept all secret from me. To this day I do not know how and why it began, and what she believes in or does not believe. However—the Branch is dead and Mohini cannot deny it. She will drag away from us all the members she brought in. Solovioff is there to help her.

Babaji has unsettled the Gebhards entirely. If he is permitted to return—say good bye to the German Branch and our mutual friends. Let this be a Prophecy—you are warned. The German Branch is dead, thanks to him again. Had he not unsettled the Gebhards as he has—they would have never allowed the Sphinx to go out of the Society or let the things go down, as they did.

Now remains the London Lodge. Who is its President? And who but the President has a right to speak with authority? If you let those two boys do what they please and do

not counteract them, the L.L. will die of an indigestion of Ethics. Are you going to proceed with your policy of masterly inactivity—or what? Why not call a Council Meeting and have the two called and represent to them what they have and are doing, and say frankly and honestly that you cannot allow this any longer. They have either to work with you, or get out of the L.L. and live in London as two independent members till the General Council and SOMEBODY ELSE—takes up their cases in hand. Funny policy. You act as though you had no rights. Tell them they have to decide or, that you will write a Report to Adyar, to the Council, and let it be known there that they are ruining the last Branch in Europe. Unless you do as I advise you, (advised in my turn) it is your masterly inactivity that will ruin the Society—not the two chelas. It's all Miss A.'s

fault. It is she who has spoilt both, and who is ruining the Society.

Enclosed a letter from Franz. The "Jesuits"? I should say so. They are going now to make me an offer on April 20th. We will see and—

Now, lady and gentleman—I have done. What next? Better lose as little as you can of your time while I am with you and alive. In a few days I may be with the Jesuits and—DEAD.

Yours till the happy event,

H. P. B.

Now Please let me know what about the Leonard? Has my money come?

LETTER No. LXXXV

Strictly PRIVATE and CONFIDENTIAL

to be neither read to Typhon-Bibiche, nor printed in *The Times*, not even whispered to Fanny A.—the theosophica-Ethical Urn with the two chela-handles.

MY DEAR SIR PERCY,

The die is cast, and my canoe launched on the waters of the "Wandering Jew" again. The Countess leaves here on the 28th of this month, having sacrificed the Gebhards, her relative's visit etc. for me—may her Karma reward her. Now to stop alone I neither fear nor care—save that in case of my quick exit I leave all my papers to the tender mercies of the enemy, and my body to the sacrilegious interference of some d---d priest. But I cannot and will not stop here for another reason. The only acquaintance and friend (to a degree) here, Miss Hoffman—is mortally scared—an old spinster-like nervousness—through the kind efforts of Sellin. This theosophob of Hamburg has a friend here, some Sanskrit scholar who has a correspondent in India. And that correspondent wrote to him

about me everything I suppose, that malice and gossip could suggest. In short I am in the position here of Gretchen after her faux pas with Faust, all the old mother gossips beginning to promenade under my windows already and looking in (mystery lending a charm to my incognito for them); and very soon I will, if I stop here, receive news about my "three children" through the window-panes and the latest intelligence about some infamy in the Spy or felon-business, performed by me in India, America or the North-Pole. I have enough of all this.

Now the die is indeed cast. Even Mlle. Hoffmann will desert me, if I stop, and then I go. The Countess will pack up for me my goods and chattels, books and frying pans before she goes. I pay

here till the 15th of April, and between April 1 and the 15th I am on my exodus to Ostend, with an option to choose between three or four old towns around at an hour or two distance if I find the place too cold for me. In Ostend, if I can only find a comfortable warm lodging I settle and stop there till we can realise the "chum" dream in England. Ostend by Dover is only four or five hours from London. If anything happens, Louise can always telegraph to you and one of you come to my rescue. Is it all right? Don't say no, unless you can suggest something still nearer and better. I would have preferred France—but there, the female Typhon can get hold of me and bring a law-suit for defamation, and poison my rest once more. Belgium is a securer place. Now please answer this quick and do not breathe a word to any one till I am settled. O lovely, peaceful old age! To have to play at the wandering Jew, to hide like a culprit, a felon, because—well because I have done my duty.

Greetings to the household. Have you received my cheque of 262 dollars? Can you do it? I will need the change badly. If Mrs. S. has any stamps on hand let her send them and close the accounts, and if not let her keep them and shut up shop the same.

Yours lovingly in pitch and tar,

H. P. B.

Letter No. LXXXVI

OSTENDE.
10 BOULEVARD VAN ISAGHEM,

"VILLA NOVA,"

August 12.

MY DEAR MR. LANE FOX,

Your kind message was delivered to me by Mohini. He says "Mr. L. F. says he is not hostile to you: on the contrary, he defends you whenever opportunity arises. But, of course, he does not think you perfect because you are not perfect."

Three propositions involved in one message. Will you permit me, while thanking you for the kind expressions, to make a few remarks?

(1) Why should you be hostile to me? I have never been hostile or even untrue to you. People have done their best to make me believe you have been both to me. Whether so, or not, I think you too generous and unselfish to act upon the axiom "He who wrongs another, will always be the first to hate him." This is MY opinion of you, I knew you better from the first than you knew me. I make bold to say that with all your great intellect you knew me far less than anyone else has. Your actions have shown it to be the case.

(2) You defend me? As well defend a corpse, on whom the Car of Jaggernath has passed! It is my Karma, but so it is yours to be doomed to failure in whatever you undertake, especially now that the tie between us has been broken by you. I had offered to do whatever you would have suggested for the salvation of the T.S.; I had placed myself entirely at your disposal. You have trusted more in people who had neither your ability nor your sincerity, and they have forced you to make fausse route. I never had either personal ambition or love of power, and had ever shown myself to people in my worst light. Had I been an actress or a hypocrite, no enemy could have crushed me. It is my actual position that can alone defend me, if not now then after death. I am a beggar in the full sense of the word—and I am proud of it: I am a wanderer on the Earth without roof or home—or any prospect of returning to India, and I feel ready even for this sacrifice provided I can do good to our Society by my physical and mental suffering.

All this will "defend" and JUSTIFY me when I am gone. From Christ to Gladstone, from Buddha to the poor President of the T.S. who, in his childish sincerity and devotion to his work worshipped you when you came, thinking you would be the plank of salvation for the T.S.—no one who has worked unselfishly (mistakes are in human nature) escaped being spat upon.

The whole organisation of the "Parent" Society so-called, was a blunder and a mistake from beginning to end. You might have saved it. You preferred deserting it, had you believed in my sincerity as I believed in yours—you would have waited a few days

longer at Adyar and then every reform would have been accomplished. You believed I had but a few days to live—you listened to other people, those who were then my enemies and lost your patience with the poor Hindus: -- It is our KARMA all round.

(3) You do not think me perfect? A fool is he, or she, who does! Were I perfect I would be there where no Govt. Expedition is able to get in, not in Europe—the well of perdition where no true Theosophist can breathe for 6 months and remain one, if he lives.

My dear Mr. Lane Fox . . .[1]

Letter No. LXXXVII

Sunday.

MY DEAR MR. SINNETT,

Thanks for your letter to Light—nothing better than that and little more required—if anything. I said to you yesterday what I had to say: I shall follow Master's suggestions. Last

1 The remainder of this letter is missing.—ED.

night—two letters were brought to me, rather two ½ letters. One, the famous one from Arthur Gebhard—the second an old one from Subba Row, and the half also from him written last year to Paris.

The philosophy of the three being sent to you is as follows. 1st. From Arthur -- (that has been just read two days ago for the first time by Mahatma K. H.) -- to show that imperfect as is my knowledge of Schiller's tongue—by reading it, if I had read it I would have understood at any rate, that there was not one line in it that concerned Arthur's quarrel with his father—just as I told you at Wurzburg; and I thanked Mahatma for it. (2) Subba Row's letter of 1882 showing that so far back as that time Mr. Hume was our bitterest enemy, or rather the enemy of the Mahatmas, whom he hated gloriously as you know, not scrupling to betray Them and all the Society behind our backs secretly and treacherously while remaining all the time in the Society as he does still now. Whether it shall be of any use in the future or no I cannot tell, I can only repeat D. K.'s words. Tell Mr. Sinnett to keep it among his documents also (No. 3) the half letters from which it is seen that Subba Row speaks of Master as "Our" Master his and mine—I think I understand why. When at the last row between him, Hodgson, Hume etc—Subba Row told Mr. Hume—who grinningly brought me the news—that he knew of no Master, would tell him nothing concerning them, and that he (Hume) ought to know better the Masters than he

did, since he wrote to several members (who preserved the letters) that he (Hume) had seen Mahat. K. H. in a vision of Yogi clairvoyance several times, and knew all about Mahat. M.

D. K. is very angry with me for having written so inaccurately to you about him yesterday, "dishonouring" him in your eyes. He says he never copied Olcott's and Coul. diagram; but it was they who copied his-----(did I tell you otherwise?); that I better stop my "dzin-dzin explanations," as no one hurt me as much as myself!!! Now there's that hardly weened infant on my back! What next? Please don't ask me any more. Since I am a fool and unable to speak truth even in my favour—but muddle it up—I shall drop every "clearing up" altogether. And please remember, my dear Mr. Sinnett, that if those psychic asses offer after your letter in Light to show me any "letters" or to give me a chance of rising and explaining—I refuse to do so beforehand. I would have nothing to do with them, if it even lead to an entire vindication. I have enough of them, of their ungentlemanly, disgusting, Scotland yard secret proceedings, and do not wish to be any more troubled by anything coming from Cambridge, which be—*condemned*.

The "Arundale group" is not altogether composed of geniuses

as you know. If every one was as fair as you are it would be too good to live in this world of dirt. I know what both Mahatmas think of you—I shall not forget how I saw you on that night I was dying.

I had to part with the half of my £3-16-0 in a telegram. Olcott stopped the appearance of the Theosophist for a week believing in his tomfoolery that I was ready to come to terms with Lane Fox—he was fool enough to dispose of it without my consent—and then what would I do? I fear all and everything from the Adyar Sages.

D. K. passed last night into Babajee's room and—I heard him sobbing the whole night. I went to him and knocked but he would not open. New mystery!!

Yours ever,

H. P. B.

Compts. and love to dear Mrs. S. and Dennie.

Letter No.LXXXVIII

Monday.

MY DEAR MR. SINNETT,

Yours with enclosures received. Well, what can I say to Mr. Sergeant's prognostication except—he is right. If he knows it astrologically and intuitionally, I know it by the aura whenever I think of India, Egypt and other countries. All the damned goblins of the middle spheres; all the storm-devas, the Hurricane, Water, Fire and Air spooks, are making themselves ready in proportion and apace with the preparations of the terrene inhabitants. But what's the use in telling you what I see, and feel, and hear, and know? You are a Conservative, a deep-water Tory, and my countrymen are ninnies, flapdoodles and jackasses. They have neither the feeling of dignity, nor of the great wrong done. Fancy your Lady Isabella Stuart (or Stewart) Salisbury's daughter, received like a queen at Moscow, dining with the Gen. Governor, Prince Dolgorouki (the old night-cap!) and flirting with Imperial guards, and Katkoff writing that she was received the better and the more honoured, to show the difference between the Russian unpolished bears and her polished "pa"—who treated Russia publicly to a "fraudulent swindler" and bankrupt. Well dear, it's a fact, and no use concealing it to my sorrow and woe: Russia is black with suppressed hatred and swelling like—well, I wont say a bull-frog at a Bull—but like a volcano ready to burst; and I will be a Dutchman if you do not catch it sooner or later. And who pays for it, meanwhile? Why, H. P. B., the "O. L." the natural

consort of the no less reviled and slandered "O. G."—for here I am, suspected even of having had a hand in the "million francs" railway robbery, and unable to go home. Oh, how bitterly I do hate you both, England and Russia! How I wish you would bite each other's noses and tails, like the Kilkenny cats, and let honest people go about quietly, and die at home! Well you won't be flirting long with Lady Isabella's "Pa"—he is rolling down and you will have brought down on your back your old renegade of Gladstone, once more. Can't help it. I am alone, nearly half crazy with solitude. (I keep young Fawcett at a great arm's length and see him only five minutes in the evening, keeping my door locked all the time. Just to train him out of the idea that because he is an Englishman and I a Russian, that I will be on the four paws before him) -- and I have read more newspapers for the last few months than I have in all my life. I believe I will go for politics now that I am near my sun-set; and just take a little occult revenge on your people who have, and are crucifying me daily. I WILL; I do not joke. I will take care of you though; because every bit of harm you have done to me was never meant, and that you have been almost without a break the best of friends, for me. But then I never try to think of you as an Englishman, but as—well, what you were two thousand years ago. You were a nice chap; only too fast after the impure sex.

Have you read in the last (February) Theosophist the Bhagavat Gita Lecture by Subba Row? Read, if you have not—page 301, from top to bottom. I have just answered an

article that will appear simultaneously—unless Cooper Oakley, Subba Row's ame damnee, smuggles it out. But then Judge won't, and I am sure you will rejoice in your Conservative heart as you have never rejoiced at anything so theosophical. Fawcett says it is the most crushing answer; an article which combines studied politeness with "friendly admiration"—and that I have made him eat his own words. He is sure to get a dyspepsia and an indigestion.

You ask my advice in the L.L. business. Now that you have put the question to me you may like to hear, perhaps, what Master remarked several times about the L.L. I cannot repeat to you his words but you may find the spirit of it in the text of Revelation III, 15 and 16. You may judge, and I may leave you to draw your own inferences. So anything to give a fresh impetus is better than inertia. If you remain for a while longer in your present state of lethargy your L.L. will be before another year is over—covered with moss and slime and you will choke in your own products (moral I mean). What's the use asking? You must know Master cannot be satisfied. You CANNOT be "sat upon" nor smashed because the Don Juan is gone and St. Theresa is now in

constant religious *ecstasies*, for I would know very soon all the ins and outs of this horrid conspiracy through some theosophists—because they have no secrets from me, and then I would upset all these French plans. I want the Society to go on with its work, to progress and not to be disturbed with any political complications. I am ready to become an infamous informer of your English Govt. WHICH I HATE, for their sake, for the sake of my Society and of my beloved Hindus; -- yes beloved, though two of them M. and B. are ruining and undermining daily my honour, name, and fame with their lies. But it is not on account of these two failures that I will cease loving my Master's people. Ah, if Master would only show me the way! If He would only say what I have to do to save India from a new blood-shed, from hundreds and perhaps, thousand innocent victims being hung for the crime of the few. For I feel, that however great the harm that will be done, it will end in the English having the best; Master says that the hour for the retirement of you English has not struck nor will it—till next century and that "late enough to see even Dennie an old, old man" as K. H. said some time ago. Therefore, it means only a temporary disturbance, loss of property, people hung—who are innocent, and other people glorified, who are the promoters. I know it. And to think that here I am, with the doors of India closed before my nose! That your Govt. here and in India, is so stupidly short sighted as not to see, that not only I am not, nor ever was a Russian spy—but that the very prosperity, progress and welfare of the T.S. depends on everything in India being quiet for years to come.

Now what's the use writing to you this letter, if you will not believe? I write it because I asked for permission to do so, and was given it, with a significant shrug of the

shoulders which I interpreted as meaning—"It will do neither good, nor harm—he won't believe you." But two months ago Masters told me it was serious. Now Russia knows nothing of it, thanks to heaven. So my correspondents inform me at least. But if she did—I swear, I would stick for the Hindus against Russia even. I love my countrymen and country dearly—but I love India and Master still more, and my contempt for the stupidity of Russian Govt. and diplomacy knows no bounds. So here's the situation true, and as clear as crystal.

Ah, my poor Mr. Sinnett, you are a patriot, no doubt, but you are still more a conservative, if you understand what I mean. It must be so, if you do not see that such eternal public slaps on the faces of Russia—"the swindling bankrupt" and the "lying beggar" as your Salisbury called Russia publicly; and such other compliments in your paper to the address of France, can only generate

a terrible storm and a general European shower upon you some day. I can assure you, my dear Mr. Sinnett, that if Russia is hated because dreaded—England is hated on general principles. But this has nothing to do with me, and you are welcome to bite each other's tails and noses off, in Europe, if you only do not bring India into trouble.

Now there are two paths before you. One is—burn this letter and think no more of it; the other—to make use of it only in such case if you are sure this will not get into the papers and that my name will be unknown to all except to one having authority and who can warn Lord Dufferin to take care, one, in short, who may take measures against the thing contemplated. But I beg of you, I trust in you as a gentleman, a man of honour and a friend, not to compromise me uselessly. Not because I am afraid of being assassinated by some Frenchman—as I am warned by one of our theosophists—for by so doing the murderer could only oblige me—but because I would indeed be regarded as an infamous mouchard, an informing spy, and this shame is worse than death.

Now, what do you advise me to do? I want your answer, and will do nothing till you answer. Shall I advise Mr ------ to warn Olcott or not? I am afraid poor Olcott will be in a dreadful funk if he learns it—anyhow—do write and answer.

Have you seen the Report for the last anniversary in Jan. Theosophist. There seems a fatality that the Society cannot be chartered. But it went off splendidly. Love to Mrs. Sinnett.

Yours ever truly and sincerely,

H. P. BLAVATSKY.

Letter No. LXXXIX

May 1.

MY DEAR MR. SINNETT,

The Gebhards are here—poor, dear Madam Gebhard! Many misunderstandings have been settled last night, many more will be to-day. A letter enclosed, in answer to my threat to B. in my letter to Miss A. Judge for yourself—

Soloviof has turned a blackguard and a black leg of the blackest dye. Fancy after what I told you of his proposal and offer, he said to Mr. G. that I had made him offer to serve the Russian Govt. as a spy!! I tell you old Nick himself seems at the bottom of all this conspiracy. It is infamous! He says that he (S.) saw Baron Meyendorf personally, who confessed to him that he had been so much in love with me (!!) that he had even insisted that I should obtain a divorce from old Blavats. and marry him, Baron Meyendorf. But that I had luckily refused and he was very glad

because he found out later what an infamous, LOOSE woman I was, and that the child WAS HIS AND MINE!!! And the doctor's certificate that I never bore a weazel, not only a child? Now he lies and I am sure, cowardly and weak as I know Meyendorf to be, he could never say such a thing to him. Then he said that he had seen in the Secret Dept., documents in which I had offered myself as a Spy to the Russian Govt. Do you understand the game? Of course it is the struggle between the clay pot and the iron one. How can I go and fight in Russia Soloviof! I could fight him here: but none of you will let me. Now what is to be done? And he tried to persuade Mr. G. that the phenomenon signed by de Morsier, Soloviof, my aunt, sister, and Judge in Paris (that you describe in the Memoirs) was a trick produced with my poor aunt's help! Then he told him that the phenomenon of Mlle. Glinka receiving Master's letter at Elberfeld when I was sick in bed, was produced with the help of my aunt who detained him in the drawing room while Olcott was throwing the letter on Glinka's head. Now here he was caught! for my aunt had arrived with Zorn when Soloviof and Glinka had already left Elberfeld, and they never met. This Mad. G. remembers well and I know it for certain. So there's a lie for you. He pretends to have translated verbatim my Russian letters to him and Mad. de Morsier has them in a large dossier. Now I wrote to him only three letters from Wurzburg in answer to his—and what Mr. G----d says about the text, is all an invention from beginning to the end. Soloviof is either crazy or acts so because having compromised himself with his offer of espionage to me he is now afraid I should speak and compromise him at St. Petersburg. And so I will, I swear. I will make the story of the man who accuses me of immorality in my youth, known to the whole world—and show him living with his wife's sister whom he seduced, and passing her off for a legitimate wife! Nice set. And you pitch into me for trusting Sol.!

How have I trusted him? Because I did not regard him as a blackguard? Well I cannot do so with regard to anyone, so long as one behaves as a friend and gentleman.

You want to publish these Memoirs and you omitted the strongest proofs you could bring, and included such as the Paris phenomenon, which is sure to call forth a new protest and vilifications from S. and de M. when they read it. You forgot, as a proof that Masters were known to theosophists so early as 1877, by forgetting Prince Wittgenstein's letter which is in the Theosophist when he says how the invisible protection of the Master, who promised him no ball would touch him during the war—was felt by the Prince all the time in the Balkans. I believe this is a good proof that I have not invented the Masters only in India? Then

you give that phenomenon with the fakir's picture and you omit the testimony of two experts, two great artists who were not theosophists not even Spiritualists and whose art criticism on that picture shows its merits and proves it could not have been done by me. I copied the two letters from Laclear and O'Donovan out of the "Hints on Esoteric Theosophy" No. 1. p. 82-86. You forgot as Mr. Gebhard remarked the most important of all—the evidence of the Berlin expert as to the handwritings (Mah. K. H.'s and mine) being entirely different. He told Mr. G. "I am sorry to be obliged to tell you that if you believe these letters (mine and the Mahatma's) to have been written by one and same person you are fatally mistaken." Now Mr. Gebhard is willing to give the whole narrative, name and all, and I believe it is something for one expert in London to be saying one thing and another in Berlin—quite another. In general the Memoirs are very incomplete. There's too much and too little in them. We must go over the thing carefully.

I will go with Miss Kislingbury only to Cologne whence she returns to London via Flushing. I will telegraph to you when I will be at Ostende from Cologne, where I will stop one day. But if [you] have something to do, do not go to the trouble of coming to meet me. You may come after. I guess I'll manage somehow with Louise.

Yours, with love to Mrs. S. and Col. and Mrs. Gordon.—ever in hot water

H. P. B.

LETTER No. XC

Tuesday.

MY DEAR MR. SINNETT,

You are collecting materials for my biography, and it appears there is one already in English literature I knew nothing about. I learn of it from the Russian papers. In the

feuilleton of Novoye Vremya, there is a review of an English book that appeared in 1885 by a Mrs. Frances Hays called "Women of the Day, a Biographical Dictionary of Notable Contemporaries, by F. Hayes." London. In this Dictionary in company with Mrs. Beecher Stowe, Sarah Bernhardt, Mrs. Wood, Madam Juliette Adam, Ouida, Anna the Celestial Dr. Kingsford, Dr. Blackwell, Florence Maryat (she forgot the Bibiche) I read the following, which please compare if you can get the book—

"Among the women who have won for themselves fame through their scientific researches (?) and travels, one of the first places is given to our countrywoman Helen P. Blavatsky (pseud. "Radda-Bay" in Russian literature). She is the daughter of a Russian

Artillery Colonel, Hahn, and was married to General Blavatsky, ex-Governor of Tiflis, during Crimean War. When quite a young girl yet, Mme. B. studied languages and learned not less than forty European and Asiatic languages and dialects . . . (Do you want your smelling bottle and salts?); she travelled in all Europe and lived in India for over forty years, (!!) where she became a Buddhist. Her work 'Isis' published in 1877 in English is considered as a most remarkable and learned research on Buddhism (!!!). In 1878 Mme. B. founded in America the Theosophical Society, and the year following she returned to India with the object of spreading her mystic brotherhood."

Et c'est ainsi qu'on ecrit l'Histoire!! Say now, if not a literal translation from the "Dictionary," that no one is prophet in his own country.

Please oblige me by seeing whether this report and translation are true; and then, you may advertise me as a reincarnation of Cardinal Meggofanti with twenty-two more languages in my head than he knew, since it was only 18, I believe.

I wrote to the Remnant, Pulley and Grub, word for word as you wanted me. They must be some sorry Remnants of solicitors pulling on for grub, for 6 pence ha'penny. But what can they hope to get from a Bibiche?

I will not write. I will wait. But indeed I do it for you only. I am sick of all this.

Your H. P. BLAVATSKY.

Of the "40 languages"

LETTER No. XCI

20th

Leg worse than first thought. Cripple in a regular way for life I'm afraid. In bed, and thankful that Master at Rudolph's prayer, delivered me of fearful agony and pain instantaneously. Now what is required is complete rest and patience. I can hardly write but will try to be transported on an armchair. I have written a good bit for the d---d Memoirs. Why you should call this Memoirs passes my comprehension and that of other people who like it a good deal, as Mr. Gebhard does. Reminiscences would be far better and truthful. Certainly you would do far better if you came here. This accident threw me out of my hinges altogether. No letters, no papers, no clothes—all in Ostend! I came here for two three days and here I am ten days laid up! Pas de chance—positively. Ostend is not "beloved" by me. But I prefer it to anywhere else and really decline to go to England.

I would not be a fortnight there that someone would pounce upon me. Its safe at Ostende as Belgium believe me. I go to Blankenberg several miles from Ostende where it is cheaper, far cheaper. My sister and niece will be with me whenever I wish; and she wants to have a regular cure for three or four weeks with warm salt water baths. She alone can pounce upon Solovioff and make him shake in his boots, and that she will, as her reputation is immaculate and she fears nothing. Well the poor Duchess has turned out a grand and really noble soul with all her little flapdoodles of Mary Queen of Scots and so on. She sticks to me so far and defends me like a lioness. Whether she succeeds or not heaven and karma know alone. But I care no more really. Well I believe M. Gebhard will invite you and then we will settle all. Far better than to write.
Love to Mrs. S.—and friends

Yours ever

H. P. B. "No Luck."

I am determined upon writing my shilling novel "The History of little 'No Luck,' who develops into 'big No Luck' "—a fairy tale of 11,000 and odd numbers A. S. A. See if I don't. It would sell like hot cakes signed by "H. P. Blavatsky."

Letter No. XCII

MY DEAR MR. SINNETT

Last January the Prince sent me 537 rupees he owed me for extra things and a letter during the Coronation from Moscow. Since then he wrote me three times he says and not one of his letters not even money (of which he sends me a receipt from the Russian Agency in London) have I received. He feels sure, he says, --- I the money and letters have been intercepted here for he traced the money to London. Now I ask you to do me the favour of sending the enclosed registered to him from London—and then I will be sure it will reach him. This is a darned shame—Talk of Russia opening other people's letters! Is it again the old craze? Why for a year I received no news from him and now I receive at last a letter in

which he explains the fact. He thought I did not wish to write and I thought he was forgetting to send me the money and forgot me. Please send it registered to Tiflis and oblige, and take the cost out of the money Quaridge is owing us, or ask Mrs. Sinnett for certain things. Consummatum est. I am nearly paralysed and obliged to use a crutch and be wheeled about the house. Better to die. I, "writing affectionate and insincere letters" to Mrs. K? So do you—speak to her politely and smilingly

1 The MS. is slightly damaged here.—ED.

----- 1 sending her with her dyed hair to th- . . . -evil, 1 I am sure. Only I am forced to do so by Boss, and you—by Mrs. Grundy. Which of the two is the noblest Master?

Yours, legless and
snappingly desperate

H. P. B.

When did I write to Eglinton a visiting card? guess not. Either my "handwriting or a very good imitation of it"? Some spookish fraud, I suppose, like the letter shown by Billing to Massey?

Well, go ahead and believe it. I am tired to set all of you right. May you all become wiser when I am dead and gone. A nice mess between you and Kingsford. The hypocritical she-devil. Masters order us to send her letter to you and yet They will have her President!!

It is very important this letter to the Prince, both for money matters and help I ask for my poor sister whose pension is cut off. Please send it quick in your name.

LETTER No. XCIII

DEAR MR. SINNETT,

I have the most infernal letter from Olcott, new dirt and accusations, read it. I have never written one word about Mrs. O. to either de Morsier or Soloviof. But Bowajee has to you and others (though nothing of this kind) and Mary Flynn talked as wildly as she could at St. Cergues to both. This is why I sent her away frightened at her absurdities. Now see the situation. Read the Olcott letter carefully and see that I am also accused in it of having written the French words Soloviof invented about me in a letter to Mdme. de M. I write to Miss A. a letter you will please read and then send to her sealed. Read my letter to Mrs. Oakley and if on page 3 where I speak about Soloviof's illegitimate wife are libellous, however true, please erase them as I have erased three lines before in which I say he

seduced his present mistress when a child of 16 years old. I must ask one favour from you and Mrs. Sinnett, and this is to give to Mrs. O. the letter yourself (Mrs. S. would perhaps do better) and explain to her that I have said nothing of the kind. In my letter to Miss A. you will find what I say.

It is ruin to the Theosophist as Olcott says and to the Society if Oakley leaves Adyar. Why should I be made to suffer for what Bowajee wrote and repeated for months. He cannot deny it, and unless he amends I swear I deliver him into the hands of Mrs. O.

I the MS. is slightly damaged here.—ED.

because I have heaps of copies of all his letters to various persons in which he slanders her, if slandering it is. Though he has never said anything like S. and Mdme. de M. now invent, you know what he wrote to you. Mary Flynn is irresponsible. So unless this business is disposed of and Miss O. made to see that she has again listened to slanders and lies, then we may expect the crash of the whole T. S. even at Adyar. It looks very threatening as you will see in Olcott's letter. The fool believes I said all this. Oh, when will I be delivered of all this faint hearted, credulous lot! What shall I do. Memoirs? Of course I threatened S. with my true memoirs. When a man slanders me as he does why shouldn't I say to him "Well if you force me, I will write the whole truth and spare neither myself nor you, who do worse things than I was ever accused of. I did tell him so—and told him that if people did not leave me quiet that I would end by publishing a gigantic LIE; that I had indeed invented the Masters and written all myself, and do it as a last resource to shield Their names from desecration. And so I have written to you and I ought to have done so five years or three years ago at least, if I had not been a fool. I need say no more. My two letters to Miss A. and Mrs. O. explain the whole thing. I make one more attempt. If I am not believed this once, well I tell you, I will resort to a desperate action and burn myself with the whole Society. I cannot bear it any longer. I wish you would write to Olcott and explain to him. I am going to Ostende on the 10th or 12th and then I will see. I will not go back to India before all is settled. Read carefully my letter to Miss A. and see what I say at the end. Either submission from B. or—I kick all.

Yours,
H. P. B.

Letter No. XCIV

MY DEAR MR. SINNETT,

I have certainly no right to rebel against a decision of yours, however contrary it may go to my personal wishes. You have, no doubt your own and very good reasons for

not coming here as hitherto proposed; but I had also mine, since your refusal is quite a new development—to desire and expect you would—otherwise, I would have never inflicted my sister and niece on the good Gebhards but would have timed their arrival direct to Ostende. However, unless there exists a parti pris on your side to avoid my sister—which would remain incomprehensible to me—there's no harm done and you can see her as well at Ostende where she will remain with me for the cure for a month or so. Therefore,

all I want to know is—have you anything against seeing her? Considering all our differences due to the infamous Soloviof are now over, and that, having read my original Russian letter to him and seen there was not one word in it tallying with the famous translation in Mad. de M.'s dossier she now sees all the depth of his villainy and dishonourable calumnies—she is all for me. She has read the Memoirs, does not find there anything to change—except a word hither and thither—and liking them a good deal she has added most interesting facts about my childhood, girlhood, family and so on. I ask you as a friend, then to let me know whether I can expect you at Ostende for a final determination about the Memoirs and a talk with her. Even the delay in their publication is a blessing instead of a nuisance, as you see. Had you been in my skin when the whole winter I was bombarded with family letters warning me not to touch such or another family matter, not to lay sacrilegious hands on that or this grave etc. you would then understand how nervous I felt about those Memoirs. Matters were such, that for one sentence mentioning my prayers and supplications not to be married to old B----- would have brought down protests and denials from my cousins who would deem it their duty to prove that it was not my grandparents or aunt, but my father and I who had to be blamed for the ridiculous marriage. I had to be over cautious. Now my sister read them and no one can say that there is one word of a fib in them or that any one of the Fadeyeffs, Witte, or Dolgoroukis compromised.

Please do not be scared about my going to Paris, I only pass through the city and will remain for a few days in my room—having no legs to even go about in carriages—but I have to see Dramard, the Duchess, Thuzman and some old friends. As to my sister she is determined to go to Mme. de M. and demand of him (the husband) to be shown the infamous translation. My nephew the dragoon is coming purposely for it from St. Petersburg—for it is the honour of the whole family that is touched by my soi-disant CONFESSION (!!) to Soloviof, of immorality, having invented the Mahatmas, forged letters etc. This letter or mistranslated document that Mad. de M. has shown to hundreds of persons must be shown an unblushing libel and a concoction. Soloviof is now mortally scared; he refuses to let my sister have a true certified copy of my Russian letter, and this refusal is his clearest condemnation. It amounts to a confession of guilt. Mad. de M. must be shown a credulous fool bamboozled by Soloviof, and the latter a blackguard. My sister

has written yesterday for the last time to S. telling him that unless he sends her the original letter or the copy of it she will then be compelled to publish the infamous proceeding and to notify all the theosophists of the

fact, since his refusal to do so shows him beyond any doubt, not the victim of a simple hallucination as she once thought, but an accomplice, of a dishonourable conspiracy. The moment the Emperor hears of the news coupled with the conspiracy—namely that he lives with his sister-in-law (a crime in Russia) Soloviof will be lost—and I swore I would give out all the facts. Then he mixed Baron M.'s name with his lies—and the Baron swore he would cut his nose off, whenever he met him, for he has never told S. anything about me as Soloviof avers, and I wrote to the Baron. So do not be anxious. I believe that my soi-disant confession will and has done 1000 times more harm to the Society than if it is proven a lie and a conspiracy. My sister is cool and reasonable, and will do the things with Dramard and under his guidance—quietly. What I want is simply to show the depth of the whole conspiracy, the determination to ruin the Society on the part of our enemies. Remember, Myers is now the bosom friend of Soloviof and his correspondent, and this will cut off his wings.

Our dear Duchess boasts a little. She is a dear, good, honest soul, but it is not she who saved the Society but Dramard. However, let her think so, the dear good soul. She is faithful and true. My love to Mrs. Sinnett, goodbye. I intend leaving in a week or so.

Yours ever truly,

H. P. BLAVATSKY.

Letter No. XCV

A Postcard

OSTENDE,

5 Aout, 1886.

November, 1869? Well may be for all I know or remember. We did not land. What I know is, that it was in the year of the opening of the Canal, soon after, and when the Empress of France was there. Whether she had been there some month before or was then—I could not tell. But my remembrances hang on the fuss made about it on board,

and constant conversations, and that either our steamer or one going with us was the third that crossed it. My aunt received letter 11 Nov. 1870 from the Master. I crossed if I remember in December. Went to Cyprus, then in April, I think, got blown up in Eumonia; went to Cairo from Alex. in October '71. Returned to Odessa May, '72. "18 moons" after receipt of M.'s letter by my aunt. Then, if she has put the right year it was a year, after first opening that I crossed.

H. P. B.

Letter No. XCVI

OSTENDE,

Aug. 18.

MY DEAR MR. SINNETT,

Do not be angry, do not call me adjectives but I must protest most emphatically and FINALLY against the book being called Memoirs. Call it "Mme. Blavatsky" as suggested by L. C. H. and it will sell the better as people may think the work pitches into me. As to Memoirs this cannot be. So nothing has happened, letters have been received, "my inner voice" the one that never deceives me—has given its decree the work must not and shall not be called Memoirs—unless you insist—in which case I give my word of honour to protest publicly against the title as soon as the book is out. I write the same to Redway; let him publish the title at his risks and perils. Now my dear Mr. Sinnett, you know, how ready I am to do anything you suggest and try to do my best to please you but this is beyond what I can do, I told you of it before and you put me off with some explanation I could not understand. Unless you strike off Memoirs—people will and must call it a SHAM and they will be right. It is neither an autobiography nor a biography, but simply stray facts collected and strung together. Much will be wrong in it I daresay and give a false impression, whether for good or bad is indifferent. It is not you, who put on the title page "edited by A. P. Sinnett," but me, who will be publicly and once more whipped for it by kind and merciful readers and critics. I will not have it, for I had as much as I could bear in this life and more than my share. I receive a letter in which I am reminded of my pledge, a sacred promise made in 1864 never to have my Memoirs published so long as any of my family lives. I had forgotten it. I am glad I am reminded of it and I will keep my pledge. Therefore please write immediately to Redway to strike off the word and put simply "Mme. Blavatsky" otherwise I will have to protest and it will be worse. You do not want to harm me do you? Well you will most decidedly—and kill me for ever and ever if

you do not do as I tell you. If the word is taken out no one has any reason to object. If you leave it we will be inundated with published questions. Why did you not put and explain the Philadelphia "marriage incident" if it is Memoirs you wrote? Why did you not put this and the other every accursed gossip or distorted truth? I cannot submit to it and if you object, I will only take it as a great unkindness and unfriendliness on your part. Do screen me, when it costs you so little. Do not expose me to further dishonouring attacks "which are sure to follow, unless Mr. Sinnett does what is right."

Remember these prophetic words, and write without delay to Redway to corroborate what I write to him.

My love and regards to Mrs. Sinnett.

Yours always truly so far,

H. P. BLAVATSKY.

You ARE ADVISED to call it—"Some Incidents in the Life of Mme. Blavatsky" collected from various sources—something like that.

LETTER No. XCVII

OSTENDE,

Aug 23.

MY DEAR MR. SINNETT,

I have asked once already please to remember, in my sweetest tones "give me the bread;" or, transliterated occultly Don't put "Memoirs." And to this I had a plain refusal.

Therefore, to your complaint that the thing might have been left to your "professional judgment of a literary man," I can only say what one would say to a physiologist, who would feel surprised at a man on whom he was operating and who declined to be operated upon, to hear him shout out "Please don't!". "You may be and certainly are an excellent physiologist and an operator; but as you can not feel or understand what I feel—you better stop before you kill me."

Now the book coming out under the title of Memoirs would surely kill and finish me—morally.

(1) My aunt Mme. Witte swore before the image of some St. Flapdoodle that she would curse me on her death-bed if I permitted any Memoirs to be published, so long as all my relatives are yet living; and

(2) Even this work with the Memoirs eliminated—will bring a new shower of volcanic mud and ashes on my doomed head. This I KNOW and you will find it so. In some things I can neither be mistaken nor fail to see right. However I risk it provided it is no Memoirs and I, personally, have nothing to do with it.

Mohini and Arthur Gebhard are here and stop with me studying "Bhagavad Gita" all the day. Von Bergens are both here—living in a room at some distant quarters, and boring the life out of me! Mohini declines to go to America where there is a terrible row and war between Coues and Mrs. Waters.

The "weeping" Chanoinesse, your Initiate, has lost the 1st Vol. of my Theosophist, and now bombards me with letters each of which is underpaid and costs me 50 cents—imploring me "at my feet" to forgive her—kissing my hands which does not help her to be forgiven and bothering me with her gush and rot. Mohini

never said to Bergen anything of the kind about myself or Masters. Bergen has confessed that he misunderstood him; and then accused Arthur of having told him about me the same!!

Mohini is just the same I find; only he is raised one step higher. And now he will never speak openly about the Masters. He is very much against Bowaji, who is creating mischief at a yard to every square inch.

Lane Fox wants to come and see me and (please keep it confidential) Mrs. ANNA KINGSFORD!! Wants to come and see me and asks me now at least to place her in communication with the Masters!!!!!!

I feel unable to do justice to my feelings! Love to Mrs. S.

Yours truly,

H. P. B.

LETTER No. XCVIII

OSTENDE, 26.

MY DEAR MR. SINNETT,

(1) I begin by the tail of your letter. The title fits like a glove: just that which was wanted—No responsibility falling on me, but the whole burden on relatives, friends and editors—may you be happy and prosperous all. I wash my hands.

(2) The "curse" is the latest development. No need of pretending that which you knew before the incident of the "curse." The word memoir was always hateful to me. I told you so, and several letters from friends (your friends also) went dead against it—the last Arthur and Mohini! Still I would have put up with it, but the aunt's letter settled all and was the straw that broke etc. Now requiescat in pace.

(3) I thought I had written a polite and correct letter to Redway. I showed it before I wrote it (or copied it). I had put "Dear Sir" and was told that he would feel surprised since he did not know me personally at such a familiarity, so I changed to "Sir" simply. I regard him as a gentleman and everyone from Olcott down to Bergen (and yourself recently) spoke to me of him as one who was a gentleman. So, what did I write to him that should make you feel as if I had any intention of treating him as a "tailor," or a "shoemaker"!!? I am not Olcott, and would not be more impolite with a tailor than with a Lord or a Royal Prince. Not in my nature. If it is not one of your "refined society" fancies and Redway has misunderstood the spirit of my letter, then I beg of you seriously to make his mind easy. Offer him my sincere excuses and plead my ignorance of your flap-doodle English conventionalities. Tell him I am perfectly innocent of English

Society polish—and glad I am, being an unvarnished Russian savage all over. Meanwhile yours affect. and sincerely (as a Russian who calls a sow a sow, and not as an Englishman who will say beaming three yards of horizontal smiles "Oh, how'd you do? So delighted to see you!"—thinking all the time—"I wish the devil would take you")

H. B. BLAVATSKY.

P.S. Some day you will learn to know the difference between my rude unpolished truth, and the refined lies and HYPOCRISY of several of your pretended best friends. But you are too young now. Mad. Gebhard cried for help, and I answered. She is now here with me, the dear good creature; and so changed as though she had been ill for a month and on her death bed. Bad doings in Platzhoffstrasse. But I will protect her and try to cure her, if I had to give up the ghost myself. Keep this to yourselves.

Yours again,
H. P. B.

Letter No. XCIX

MY DEAREST MRS. SINNETT,

It is refreshing to remark how one is understood and appreciated even by one's best friends in this world of joy and bliss, for ever. My dearest friend how can you believe me such an infernal fool as to fall victim to Mrs. K. and Maitland's snares! Do you suppose seriously that had you not even put "private and confidential" at the top of your letter I would have shown it or any other letter from yourself or Mr. S. to her or her alter ego? This is allowing suspicion of my being an incurable idiot going really too far. She or he my "friends"! Two months ago I received a long letter from her thanking me for some kind expressions about her to the Duchess—of which I did not remember a traitor word; and asking me permission to come in October and see me on her way to Paris, when, perhaps, I may be allowed to put her in communication with "one of the Masters." To this I replied that I would be "most happy to see her"—did not notice her reference to the Masters, not with a single comma, and hoped having so replied that she would go to Paris via another road. But four or five days ago I was startled from my "cycles" and Kalpas by Louisa bringing in two cards. Of course there were kisses, and soft words from Maitland etc. Of course I offered them two rooms upstairs and they came, and—of course I have not opened my mouth about the Master to her, with reference to herself and her desire; for it was the Countess who did it for me, and in such a way that no mention of the Masters or the slightest allusion to Them was

ever made by her to me. She was sick the very first 24 hours and had a trance chlorophormised, then became all right, Maitland took me into his confidence with all kind of weird experiences of his own and I listened and agreed to all he said. To her great praise of Mohini I gave her his Manifesto to read to show how devoted he was to the Society and how grateful to Olcott—but she never saw my answer. We did not speak about reforms, nor did she suggest any, except the flapdoodle I wrote you about. The idea about the groups is MINE and the Countess thinks it is the best, and we said casually a few words about it, but had no councils, no earnest conversations about it. I never remained two minutes alone with her, not even one second. The Countess was always there. I gave them all the comforts I could but would as soon open my heart to them as kiss on both checks Myers or Hodgson. If she corresponds with Babajee—let her do so! she must have time to lose. But she told [me] she thought him a fool and crazy, and that every time she saw him she could not help feeling as though she expected every moment to see him "running up the curtain"—the most graphic thing I heard for a long time. After

remaining three days with us, they departed, and we parted seemingly enchanted with each other's fuller acquaintance. That's all.

Of course I do not mean Olcott to issue that Eulogy in prose of him by myself, but I do want him and Council to see Mohini's MSS. for this will unmask him before them. I love Mohini and cannot help it; but I blame him and want to paralyse his conceit and make it harmless with those who may be too inclined to see in him a MAHATMA en herbes. So please send back his MSS. to me, for I want the autograph. Now you may print both in the way you like and do the best you can out of the two. But I want Olcott to see that while he snubs me and swears the Society will never more dangle after my tail-skirts—that I defend him. Just as I was writing it there come letters from India to show that they all believed I abused the "Founder" and wanted to set up another Society, and Olcott wrote he "would fight me to death" if I did. O Truth and Justice! Well, print and publish it then and send me back the MSS.

Yours ever truly and sincere,
H. P. BLAVATSKY.

LETTER No. C

Sep. 21.

MY DEAR MR. SINNETT,

May be your intention and meaning was as you say. But there's Mme. G.d. who was the first to read it, to "feel shocked" as she said for this unnecessary slap on the face to the Hindu

nation whose philosophy is ours—and who understood your words as I have. And in India they will be understood the same. I have to learn yet that "the first of a series of subraces of which the present Europ. is the 7th—", means that those first races are lower thus than the last. In such case the Dhyan-Chohans from whom the first R. Race emanated are still lower as a race than we are, or rather yet lower than the 4th R. Race of Atlantean sorcerers was. That's a new way of looking at things. However, I have to talk of more serious things for the present.

Mme. G. is gone; I am alone, and I have profited by my isolation to think over a good deal. You are mistaken if you think me so short sighted as to have failed remarking that Mohini is drifting away with every day more from the original programme and doctrine—I know it. Nevertheless, as he is a real, genuine theosophist in his heart and aspirations, he must be left alone, provided he does not, in drifting away, pull to pieces the

original Society. And this he would surely do, were you to put in practice what you contemplate. Such is the opinion of the Masters, for I saw Them and talked to and with Them, the whole evening and night yesterday. That which you have to do, if you would be active and work for the original Masters' Society, would be as follows. Explain to Olcott matters and claim from him and Council, that which you of the L.L. already virtually have: complete autonomy for the European Branches, as many, as there are groups of the same way of thinking. Theosophy was founded as a nucleus for Univ. Brotherhood. So was Christy. The latter was a complete failure and is a sham, only because the R. Latin Church claims infallibility, absolute authority, and will convert by fair or foul means the two other Churches to her way of thinking. So do the other two but in a weaker degree. Now Christianity is the same Theosophy, only in masquerade dresses, this cycle of ours being the carnival period of the greater cycle, that of our sub-race. Don't let us do as the Christians do. Our Society was established to bring together people as searchers after truth, independent thinkers, one having no right to force his opinion on the other: or meddle in his religious views. Therefore we cannot force Mohini and his party to follow "Olcott Blavatsky's" programme; or as a dissenter from it, to drive him out of the Society, since he is a real theosophist in one of the aspects of divine Wisdom "theo-sophia." Now Babaji is quite another thing. He is a liar, a traitor, a selfish ambitious wretch, who first sold us—Olcott and myself, and is now selling his ex-Masters. Against him every true theosophist ought to rise; and those who do not are certainly dangerous and cannot remain in your Society, or any of those who remain true to Master and the original programme. This is Olcott's business

to expel him from the Society, and you may tell him that if he does not, then Babaji will ruin every Branch he approaches. What you have to do if you take OUR advice is this, leaving the management of details to your own sagacity. Call a Council meeting, private or public (the former, at first) and explain to them, that Mr. Babaji is to your best knowledge a liar, and a very malicious and disreputable one. Tell them he was a Chela and has failed. Was sent, to you (you have his letter), he, in all appearance, and told you so and so, and now denies it; says (ask Bergen to write to you all he said, and Arthur) -- that it was not he but a dugpa, semblance of himself, a sorcerer's delusion etc. etc. And yet, he insists he is still the chela of Mahatma K. H., who is a Mahatma and therefore cannot correspond with or interfere with any one—an impersonal shadow he makes of him, in fact—that all that he said, did, and about his Master and Masters—for four years and more was his Karma that made him labour under a delusion, illusion and what not. Now you have but to demand an explanation from him, and before a Council; to force him to explain things and show that it is not he who is lying but I—when I say that he, the present Babaji, has never seen the Master 10,000 miles away or approached him or ever been to Tibet, as he insists. I bet you he will decline an explanation and either go away from London or leave the Society. Till now no one put him on the stand, and he has all the

trumps for him. But insist as the President of the L.L. Society and you have a right to—that the situation should be cleared that either he or I, would be justified and—you will see the fun. Now if you do not do something of the sort you will have the Karma of allowing the L.L. to be ruined by that little dugpa. I tell you he is 1000 times more dangerous than Mohini and is a tool in the hands of our enemies. And do not lose time.

Then, when you have cleared the coast of that element—propose a reform. A group or branch, however small, cannot be a theosophical Society—unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction; therefore, as you will never agree with Mohini or he with you, propose two distinct Branches; I will be with yours and, if you succeed, the Master will begin writing again which He will not do not even through me, so long as the Society is instead of a Brotherhood a political Bulgaria. I have sent Vol. I of the S.D. to Adyar and am now on Vol. II—the Archaic. This alone with the new information in it will be more than you will be able to digest in 25 years with the explanations promised—if you succeed in forming a Society of your own, faithful to the original programme and doctrine and the Masters, or their teaching.

These are the only hints I am permitted to give. Action can

save the Society; inaction on your part—will kill it; as showing animosity to Mohini and his group would. Consult with them in a friendly way. Let them form their own Branch within or outside the T.S. If they do the former, all right and good. If they do the latter and outside the Masters and their protection they will only prove that it was personal ambition and love of selfish ideas that made them drift away. It will perhaps be better. Answer this.

Yours ever,

H. P. B.

LETTER No. CI

Oct. 6, 1886.

MY DEAR MR. AND MRS. SINNETT,

I forward Mohini's Manifesto which you please read carefully, if you have not before. I trust it to your care for a few days, begging you to send it back to me intact as I have to send it to Olcott and Council. It cannot and will not remain unnoticed. He addresses it "to all theosophists interested in the progress of true theosophy" and it will be circulated all over America whether printed or not. It cannot be left unanswered. If you

have changed your mind and will not answer it—as you wanted to—then I must send it to Adyar where it will be made use of, and my Reply the same. So as your idea of recasting it is good and you may read it in a new form to your Society or do with it whatever you like—I must beg you to send it me (my MSS) intact also, and as it is; for I have neither time nor desire to copy it and am ordered to forward both the Manifesto and my Reply to Adyar and thence to America.

Of course you can do as you like. Only there are two ways left open before us, now that Mohini has pronounced himself; either an amicable separation into groups, each according to its harmonious spirit, or—a thundering separation and collapse of the "L.L. of T.S." The first may be effected by you, and quietly after you have talked it over with Mohini and Miss A.; the other will burst upon you as a thunder-clap, for they are preparing for it. The minds of our best members are poisoned by insinuations and metaphysical and cosmistical assumptions. Even Bm. Keightley has sailed off on the Yogi line. Neither Astrology nor Mesmerism will save it. What those fanatics want is the dark spirit of fanaticism, engrossed in which, they have lost sight of the fact that Mohini has quietly withdrawn from under their noses their living Teachers and ideals and substituted for them himself—instead.

I do not care for it personally. The days of heart-aching, and struggle and fight are over for me personally. I have done my duty, as ordered, and prefer remaining with Mohini on diplomatic

friendly terms (an armed peace like the rest of Europe), than in open war. Much of what he says is true, but unless people are MADE to see the revers de la medaille of his "Saintship"—and his black ingratitude and cold heartedness to Olcott and all—the L.L. will be lost in a fog of Maya created by the young gentleman. He has psychologised them all and all see as he wants them to. You remain indifferent? Very well; so am I. Mrs. K. and Maitland both tell me that the only means of saving the L.L. is to break it into groups or—best of all for me to come to London and proclaim myself President of a group of Occultists! They take me for a Battenberg, or a Stamboulof of Bulgaria—verily. Well it remains for me to wash my hands of the whole matter and ask you again to send me back both MSS—whether you recast mine or not. L'un n'empeche pas l'autre. Do so, and send it me to read and see. My love to Mrs. S.

Yours theosophically,
H. P. B.

LETTER No. CII

Thursday.

MY DEAR MR. SINNETT,

Thanks for Wilson. But I will send you £2 for the three or four other volumes, from Chapter VI Book IV to Book VI ending with Ch. VIII. You have sent me only 3 volumes in which I find Book IV ending with Ch. V.

Thanks for all compliments and Mr. Crookes' chemical speculations. He is a dear man who has all my respect, admiration and sympathy. I am proud of him even though he may be less proud of me. I have received your parcel by book post just before dinner and now it is 5, so I could not even glance at it let alone read it. But Mrs. Countess has and says she understands nothing. Nor will I of course; we are ignorant fools she and I and if you have to wait till I evolve into my higher self to read that stupendously scientific speech to understand it, then you will have time to cut new teeth.

Yet, I had brains enough to understand what you meant in your letter; and I say right away: Mr. Crookes, Sir, preaches and teaches a very old occult Doctrine. I will of course lay his work and new discovery before the Master and Mah. K. H. and will let you have Their opinions. Meanwhile I am impressed to send you a few pages that I have unhooked from my Book I, Archaic Period the beginning of which you have seen and beg you to read them carefully. Now if you do not find in it your prelix or his—whatever its name—then I am a Battenberg. This was written at Villa Nova when you left and the Countess has copied it all long ago. Only for

mercy's sake do not lose those 8 pages or you will ruin me in time lost and other things. If you find it answers please show to Mr. Crookes; if not—answer me I am a fool as usual, and then send back both those 8 pages and Mohini's Memoir. I must send it to Adyar to Olcott. The Countess wants to know whether you received her MSS on phenomena—whatever they are.

My love to Mrs. Sinnett, unless she too regards me as a very old flapdoodle.

Yours in humility and bereavement,

H. P. VON BLAVATSKY.

LETTER No. CIII

Sunday.

DEAR MR. SINNETT,

I doubt whether the news I have to give you will be found satisfactory by yourself or Mr. Crookes. I have heard from Master and—Masters. It appears (as I have thought from the first) that he is on the orthodox occult path, in his general method. "No one went nearer than he did to the laya region" I am told. The laya is the Nirvana of all organic (we have no inorganic) Substance, the zero point or "neutral centre" where all differentiation ceases. But when I asked for a few lines written in a language that I could not write, using scientific (chemical?) terms and symbols to show Mr. Crookes that the Masters were (a) in earnest and (b) that they knew what Mr. Crookes was talking about with his Greek letters and figures and H.'s & N.'s & N.C.'s—Master told me very coolly that He would be very sorry to be showing his ignorance!! He knew nothing of modern chemical terms and Mr. Crookes knew nothing of Alchemical jargon. He looked into the aura -- (much good this will do Mr. Crookes!) and found in the said "pamphlet aura" only two deflections, and one small point, half of one—which showed error. I asked Him to point it out and he laughed, and I saw no more of Them.

Well today Dj. Khool put in an appearance and was in a hurry and would not wait and so I had to send Louisa away—with my legs half rubbed because she looked at me listening—as though I were crazy. Then he told me that Master sent in a word for you, and me to tell you: "Sinnett has evidently forgotten what he had read in the Comm. on the 7 Stanzas (Book II Archaic period). Otherwise he would have known that out of what is plainly stated there, seven such pamphlets (as about protyle) could be written by Mr. Crookes if he only knew it. No such scientific orthodox terms used in the S.D. but all that can be given out in this century is there and about chemistry and physics more than

anything else. If Mr. Sinnett is willing to read those portions to Mr. Crookes—or Mr. Crookes wants to read them himself—send the MSS. to them by all means. (Thanks) . . . Anything that will appear hazy, incomprehensible or too grotesque I (Master) am willing to explain and even to be corrected if I fail to do so."

On my kicking against the idea of sending you the MSS. which I want all the time for reference -- (then, Lord! Mr. Crookes to see and laugh at it!!!) -- Dj. Khool said that if I had any regard for yourself and Mr. Crookes I better do so, or else never ask Master to help anyone again. And then he added that one of Master's Chums (he learnt the word from Olcott) a Syrian, upon hearing of your letter to me about protyle (that I had sent on to Them) and your proposition, had very seriously remarked that something ought to be done for Mr. Crookes; and Master had agreed with him; only that He laughed (Mah. K. H.) at me, advising Master to do that something, for otherwise I would be asking and bothering Them next to baptise one of the London Theosophists' children.

Thus it is I who receives the kick. Never mind. Well, D. Kh. said before parting company that I better write and tell you all; that there was a chance for me that either you, or Mr. Crookes would refuse to read over that which you had already read, and Mr. C. something that he is sure to find stupid, unless he reads the Comm. on Stanza VI with great attention. Well I am ready to do my duty. But I do hope Mr. Crookes will refuse.

It is true that ever since you left, Master has made me add some thing daily to the old MSS. so that much of it is new and much more that I do not understand myself. So that with God's help you may find in it something to attract the attention of even such an eminent man as Mr. Crookes.

I never thought he was so learned—till I heard Masters' opinions about him and his aura. Master says, there is no one higher than him in chemistry in England, nor elsewhere except Butlerof who is dead. But then Butlerof spoiled his brains by Spiritualism and took it all for God's grace, and became stupid at the end. Well, that's all.

Yours—a victim always,

H. P. B.

LETTER No. CIV

17, RUE D'OUEST, OSTEND.

January 10th, 1887.

MY DEAR MR. S.,

You want to know what I am doing? Atoning for my sins of having sent to you my Archaic Doct. before it was ready. Rewriting it, adding to it, posting and reposting, scratching out

and replacing with notes from my AUTHORITIES. I was told to send you the MS.—but not told when. The Countess who is always on the look out for practical things, wanting to profit through Hamilton going back to London—made me send with him the MS. Two days after I was asked for it, and when I said it had gone was answered "so much the worse for you"—thanks. It appears that in its crude state it failed to make Mr. Crookes faint with rapture and he must have pronounced it a full blown flapdoodle. At least I augur it so and surmise, considering the chemical changes produced in it, in which neither before nor now do I understand one rap. Nor do I care.

The year 1887 and you 47? Well this is good. There are two roads for you, I see, and your luck and unluck depend on the one you will select. We all have quite a cargo of bad

Karma around us, so we need not complain. But you have your health, something I will never have—and that's a blessing for you.

You are wrong in attributing to my neglect the review of your "United." It is there two-thirds done ever since you went away but I wanted to do it well, or leave it alone. Two pages were dictated to me—the rest left to my own brilliant pen. Hence it clashes like a star with a rush-light. I am on it again however and this time will finish it. Ah, my poor Boss, you are young, VERY VERY young in matters occult; and very apt to judge everything and everyone on the wrong rub, according to your own worldly notions. That's the trouble. Judge me as much as you like; only do not judge others, those one thousand times greater than I ever will be in ten Manwantaras, from the same standpoint; for the year 1887 would then be worse than the dear departed one, 1886. Fawcett is coming to see me on the 21st. He will be the first human creature I will talk to since the Countess is gone; for even my doctor is sick and I never saw him but once this month. For three weeks I am practising the Pythagorean "silence-vow" and see only astrals from morning till night.

You know, that young Fawcett is my great friend now. A few experiments having succeeded he sees in me a "Magician"! Only because I saw what he thought one or two nights, and described it to him. Well! I hope his enthusiasm will not evaporate or that of other ex-disciples of mine. A propos. The Russian papers are again full of me. It appears that "my hand" saved from a death peril a gentleman while he was occupied with abusing me and calling all my writings LIES. It is called "The Mysterious Hand"—Madame Blavatsky's slender materialised form was seen and recognised, the hand likewise, the voice ditto. My aunt is in a funk and a religious tremor on this occasion. Writes to me to enquire whether it is I, or the Chozain (Master) who did it. All

mystic Petersburg in a fever; and the Holy Synode deliberating whether they should not send me to Ostend some holy water. A Tibetan who came back with the Prjivolsky expedition (or after it) -- "a plant doctor" they call him as he produces mysterious cures with simples, told Solovioff and others it appears, that they were all fools and the S.P.R. asses and imbeciles, since all educated Tibet and China know of the existence of the "Brotherhood in the Snowy Range," I am accused of having invented; and that he, himself, knows several "Masters" personally. And when asked by General Lvoff what he knew about the London Psychic R. Society since he had never been in Europe before, he laughed and told the General "looking him straight between the eyebrows" that there was not a book of any importance pro or contra Tibet and its wise men, that remained unknown in Tchigadze. When the General "much struck," asked him if that Brotherhood would not help Russia against England—the "Doctor" laughed again. He said England or Russia were all one for the "Wise Men;" they left both to their respective Karma (which word

General Lvoff mistook for Karpa "a carp"!) But that "the English seemed to help theirs (Karma) as if they did it on purpose for their own ruin; as they did in politics entirely only that which was fatal to them now." And then follows a whole para. the summary of which is that which Master wrote to another General in Petersburg and what I told you when you were here.

My dear Mr. Sinnett, I speak seriously to you, since you are not one of those madmen who ever mistook me for a Russian spy. You are as blind in your devotion to and admiration of your conservative politics as a husband with a beloved wife who makes him love. You do not see its faults, Masters do; and though they do not care one pin for you English more than for Russia, Turkey or Bulgaria, They care for the T.S. in India. And if you go on (your Salisbury, the old idiot, I mean) in the way he does and plug up Bulgaria before Russia's nose, she will play you a nasty trick I tell you in India and through Afghanistan. I know what you do not know through the Masters. And if they do not understand according to your opinion much in politics, then perhaps you will allow a British officer in India to know something. And this is what he writes to me. I quote . . . "I cannot understand this senseless rabies on the part of the English press against Russia! Surely she has as much right to interfere on behalf of Bulgaria as we have in Egypt. It's so foolish too; for if we go to war, which God forfend (?), we shall be utterly crushed. If we cannot subdue Burma, how can we expect to be victorious over Russia? (This is *private and confidential.* H. P. B.)

And it is a fact. And if you are crushed in India then the T.S.

will be crushed for ever and ever. Amen. I hope I may die before I am placed in such a despairing condition as to have to wish evil to my own country and blood, against those who hate and have ruined me in this life for ever, only because the T.S. is in Madras and our best Theosophists Hindu, under the rule of those who have and are so cruelly wronging me. Ah, dear Boss of my heart. Were it not for the Society and Masters to whom I am daily sacrificing my life-blood and honour, were it not for a few like you among the English, whom I have learned to love as my own flesh and bone (metaphorically for my flesh and blood I hate) -- were it not for all this how royally I would have hated you English! Indeed, the behaviour and policy of your present Cabinet is *disgraceful, contemptible, Judas-like*, and *foolish*, at the same time, gloriously!

Churchill alone is acting like a man of sense and surprises me. I see he is no fool, and has a fair nose. His leaving your Salisbury in the lurch has perhaps saved England from a sudden pouncing of Russia upon you and with allies, my dear—such allies that your diplomats have never dreamt of—and not your rotten Turkey either. Take care, if you can help to take care in writing, do so, for the sake of your own country, if you cannot for the sake of the T.S. Meanwhile here I am: called back to India and cannot go.

I wanted to answer all your questions but your letter is mislaid somewhere—can't lay my hand on it. Well this will do. We are en train to buy a "convent" for Theosophists to live in cheap. It is Hartmann's idea.

Many kind "loves" to dear Mrs. Sinnett.

H. P. B.

LETTER No. CV [1]

. . . . her departed Jesus. Unless you ferret out for your own private amusement a new Leonard, or Crookes runs away with Mrs. Golindo and her wig, I do not smell any new rat in the shape of scandal ahead. Quite the contrary. For, above the black stormy clouds of your dirty English political life—the great red harlot and Beast, with the Pope and Bismarck dancing the lanciers and Salisbury making his grand rond around them, I perceive a bright blue opening, a canopy of light over your own theosophical head. This is no inspiration, but written in the Bookof Destiny now open before me, and in which, notwithstanding young Fawcett upsetting books and furniture behind me, I see quite clear. Do nottake this as a joke, for it is serious, I have just finished reading your "Blue Book" in the Pall Mall

[1] The first part of this letter is missing.

Gazette and I am full of it—fuller than I would be had I eaten at my dinner three pounds of lobster and green venomous mushrooms. But you—I can't help loving you. Only—what, in the name of mischief, have you been writing to Coues. Some great mischief from that letter in the U.S.A. Oh Lord, Lord—I wish my enemies would each write a book! which, according to Job, who for all he forgot to be born in your "superior" race and was but a dirty unwashed Arab spoke wisdom nevertheless—would be my best revenge. Now what have you been writing to Coues? Please ask Mrs. Sinnett to be kind enough to write to me a few lines; only a few, her real genuine honest opinion upon "She." And when she does I will answer and let her know my opinion.

Please pardon my rhapsody, but I am full of politics, of the coming European Pralaya and that of your L.L. unless you shake off that lethargy of yours. Meanwhile and notwithstanding I am,

Yours ever truly,

H. P. B.

Glad you have managed the "Buddha and Boar." I wish you would more. I am on the 4th Race. I have done with the Hermaphrodite Third Race. Mr. Mohini preaches the

Visishta Advaitism and Judge writes (this confidentially) that he Mohini is trying to loot the T.S. He tried to pervert Judge but found a hard shell, too hard for him, for Judge—KNOWS. By the bye, have you sent him my letter from Bouton and mine to Judge? You never said anything about that.

LETTER No. CVI

Private and Confidential

. . . . . It would be well perhaps, if the Jesuits contented themselves with making dupes of Freemasons and opposing the Theosophists and Occultists using for it the Protestant clergy as "cat's paw." But their plottings have a much wider scope, and embrace a minuteness of detail and care of which the world in general has no idea. Everything is done by them to bring the mass of mankind again to the state of passive ignorance which they well know is the only one which can help them to the consummation of their purpose of Universal Despotism.

An old page refused for insertion in the History of England in the XIXth century, because of the blindness of its statesmen, will be added to it—when too late—in the XXth century.

The greatest statesman in Europe, the Prince Bismarck, is the

—•— 231 THE ETHICS OF JESUITRY —•—

only one to know accurately all their secret plottings through his own private adept of the Schwarzwald. He knows it has ever been the aim of the Jesuit Priestcraft to stir up disaffection and rebellion in all countries to the advancement of its own interests. Hence, the apparent friendship with the Pope. Watch the "honest broker's" manoeuvres and learn to see clear. That greatest and most farseeing of men in addressing the German Parliament on the 5th of Dec. 1874, stated that in a conversation which passed between the Wurtemburg Envoy and the Nuncio, the latter insolently and arrogantly exclaimed: "The Roman Church had to look to revolution as the sole means of securing her rightful position" (Times, Dec. 7, 1874). After this cynically candid avowal, one may reasonably look all thro' Europe and elsewhere, for attempts at revolution in the forms of insurrections and excitement of popular passions, under the auspices of and by the secret aid of the Jesuits. Accordingly, to turn to the British Empire for an example: Old England is dying and her moments are counted. The Times of the 11th of August 1885 stated that"nearly all the (R.C.) Prelates had given their adhesion to the National League." The Times of the following 9th Sept. reported that "the organisation of crime and outrage in Ireland was proceeding with more rapid strides under the auspices of the National League and with the benediction of the spiritual guides of the people."

In former times, at least, no country has better and more successfully withstood the encroachments and treacherous designs of Popery than England. Consequently, there is no country the Jesuits would so much like to dismember and destroy. After the above avowals, we may reasonably conclude that the whole Fenian conspiracy and all its social workings have been organised and indirectly advised and counselled by the Jesuits. That it was so, is vouchsafed by those who follow them closely.

In days of old, England has had Statesmen, such as Pitt and Castlereagh, who were true to their country and easily counterplotted and put down the Jesuit conspiracies in Ireland. The Jesuits finding this, have been ever since, according to their usual worldly craft and patience, devising how to meet the staunchness of English Statesmen. They have openly avowed they will put an end, at any rate, a stop to the wheels of the English political machine by making converts of her chief men. All the world knows they have secured a few of the richest, noblemen and others. For many years there has been a report in Roman Catholic countries, that W. E. Gladstone was privately received into the R. C. Church by the Pope himself. (See "The Irish Church, her Assailers and Defenders by a British Resident in Spain" Simpkin & Marshall,

1868.) No one cares to enter upon the question of the truth or not of this statement. We would not venture to harm any one. We know that W. E. Gladstone is the author of "Vaticanism," which to us, only serves to show his familiarity with Popery. We are concerned with the latter only so far as it not only obstructs the way to Theosophy and Occultism but threatens to throttle both. Newman and other perverts to Popery began by assailing the Church of which they not long after became members. What we do assert is that if W. E. G. were a real Jesuit, he could not have played into their hands better or more effectually than he has done. The appointment of Earl Ripon, who was not only a Roman Catholic, but notorious as a man of mean abilities, to the Governor Generalship of India, gave the Jesuits an excellent opportunity; and accordingly, the Jesuit Father Ker was always at his elbow in Government House, Calcutta, and was virtually the Viceroy of India. This Jesuit Father was the real author of "The Ilbert Bill" which, had it passed, would have been more disastrous for England than the Indian Mutiny, and for the Hindus—worse still. Of course, as it stood, it was framed to damage English Rule in India. It failed, owing to something the English know nothing about yet, but the Jesuits who play for large stakes and are used to failures—do; and very soon they will try something else. The intended "Kilmanham Treaty" showed a strange hankering to seize any opportunity to make such a concession to Popish agitators as heretofore has been the most remote from all possibility by patriotic English Statesmen. If we omit any of the occasions in which W. E. G. has sought to injure his country it is not for want of materials. The gap may be filled any day.

The Jesuits have of late years candidly avowed that they hoped to succeed by enlisting ignorant democracies on their side. Accordingly, in 1885 W. E. G. plays the game of pandering to democracies, by giving the suffrage to 2,000,000 of farm-labourers. Any one familiar with the English village labourer knows that he so little understands or values his vote that a pint of beer would probably buy it at any time; but that if you promise any impracticable thing which he would much covet, you may make sure of a majority of votes for any party whatever. Having achieved this -- (of course quite accidental) imitation of Jesuit policy, W. E. G. precipitates his own temporary retirement from office, in order to get, as he calculated, an overwhelming majority from the votes of the newly emancipated labourers at a General Election, and then come in again and carry whatever measures he pleased. He is disappointed of the overwhelming majority—slight mistakes were made—but he still thinks he can perhaps, contrive to carry a dashing scheme for handing Ireland over so much further into the hands

of the unscrupulous agitators, so that the next agitation will complete the severance and dismember the British Empire—which has long been the darling scheme of the Jesuits. If W. E. G. be not a Jesuit, we think he ought to be. His renewed advent to power was speedily followed by an insurrectionary meeting in Trafalgar Square, at which revolutionary speeches were made, and some of the best parts of London for 2 hours pillaged by men to whom W. E. G. would, no doubt, rejoice to give the suffrage. All this you know, as you must also know that since then another seditious meeting has been held, at which the chief speaker declared that by Heaven, he would himself, if he could, cut the throats of a million and a quarter of people who possessed, as he thought, too much of this world's goods. He was vociferously applauded by his hearers.

The Jesuits have already been shown avowing their intention to excite revolutions to get what they think their rights. Now here are public speakers in England, inciting to revolution. Ought you not then to come to the conclusion that these are Jesuit emissaries? These particulars are given that not only Occultists, but also Nations, Communities and individuals may be aware and forewarned against what we have no hesitation in saying are the enemies of the human race. It is generally known that the College of Jesuits is at Rome. It is not so well known that virtually, for some years, their Head Quarters are in London and were so even before they were expelled from Republican France. They then flocked to England in greater numbers and were allowed to come, the English showing their usual apathy.

Students of Occultism should know that while the Jesuits have by their devices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as Magic and laugh at Black Magic, these astute and wily schemers themselves hold magnetic circles and form magnetic chains by the concentration of their collective

WILL, when they have any special object to effect, or any particular and important person to influence. Again, they use their riches lavishly also to help them in any project. Their wealth is enormous. When recently expelled from France they brought so much money with them, some part of which they bought into the English Funds as immediately to raise them to par, which the Daily Telegraph pointed out at the time. The time may come, when their wealth will be violently taken from them for the poor, and they themselves mercilessly left to be destroyed amidst the general execrations of all Nations and peoples. There is a Nemesis called KARMA, tho' often it allows evil-doers to go on successfully for centuries. Meanwhile, who has ears—"let him hear."

LETTER No. CVII

MY DEAREST MRS. SINNETT,

The Countess is a great "imaginer" and phantasist. A few days or a fortnight ago, she asked me whether I would not like to go for a week to London with her. I said no; then she returned to the charge. I said I would think; finally she asked again yesterday, I told her decidedly that I had neither time, wish, nor money to travel for the "Roi de Prusse." I never knew she wrote to you about this. Of course I will have to go to London and am decided, but in two or three months, when I have matter enough ready and after I find what I need in London in the shape of a flat not higher than 1st floor if I can't get it ground floor. I will either have to hire the furniture or buy and pay it by monthly instalments. I need two rooms for myself and a spare bedroom and kitchen. I have Louisa's husband, a Dane, coming to live with her without wages and promising to do what he can in the house, since she has to support him he being very delicate—simply for board and lodging. Therefore, thanking you dear, for your kind invitation—that plan is not to be thought of. I am too disagreeable a visitor, to impose myself on my friends for more than a couple of days. If you can help me to find a flat at Kensington (old house preferable) and cheap—I would be most thankful. You know my means; I cannot pay more for rent monthly than between 5 and 7£. I could hardly find two furnished rooms for this price a week—therefore I must have a flat.

Now about Mohini. Do not please prevent me doing my duty. I was told to do so, and do it I must under one shape or another. The question is not whether he read this particular paper to one or 20 fellows; but that it expresses the opinion of a group of malcontents such as Arthur, Hartmann and Mohini who excite themselves mutually and are ever talking about the "reforms" and the untheosoph. proceedings at Adyar, to every one who comes in their way. Please read the last number of Path. "What is the Theos. Society" by Hartmann. It is the repetition of half what is found in Mohini's paper. I had asked Mohini to put all he said on paper. But he made it in pamphlet form and evidently intended for publication; and as he sent it to you to be read—and Mr. Sinnett expressed

indignation, I was ordered to answer and publish my answer. Now you have changed your ideas? I can't help it—for I have not changed mine. No use bringing Mohini's or Arthur's or even Hartmann's name; but the chief and all their grievances stated in print and MSS. and spread orally among theosophists—must be answered by me, as I have. If you cannot do this and Mr. S. will not, then please return to me both MSS.

(Mohini's and mine) and I will see to arrange blending the two and to publish them myself. I repeat to you I must do my duty if others will not. I see the results of neglecting this and thus warning off future danger, through the eyes of Master—you, do not choose to see them only because that danger does not seem immediate. Do as you like—but do not seek to prevent me to do what is my SACRED DUTY. Please send the MSS. back.

What about the 8 pages from S.D. sent by me to Mr. Sinnett. Surely he has read them and either has found therein the spirit of Mr. Crookes' protyle or has not. In either case do let him forward them to me back. Tell him please I fail to understand his allusion to my sarcasms, I never indulged in any. Meanwhile always

Yours devotedly and sincerely,
H. P. BLAVATSKY.

The Duchess has finally ruined herself by coming out with a French Theosophist—Wants me to write for it!! Wish she may get it.

LETTER No. CVIII

Wednesday.

MY DEAR MR. SINNETT,

There seems to be a fatality attached to all you do in the best and most friendly intentions—for me. *And I knew it from the first*. There's fruits No. I of the "Incidents!" Yesterday I received from my sister three columns cut out of the Novoye Vremya about those accursed Memoirs, a review of your book by Moltchenoff, the London Correspondent of that paper. Prominent among other chaff is the sentence in my letter you framed yourself (for the Times that would not have it) and published in the pamphlet, that "bad as the Anglo-Indian Govt. was the Russian would be a 1000 times worse." Against its appearance in the pamphlet, I did not protest. No one read it except theosophists; but its publication in the "Incidents" is a public slap on the face of Russia, of all Russian patriots—of which my sister and nieces are foremost. She is indignant and ready to repudiate me. She says she read the proofs and never saw that—I suppose not since you added it later on!

Well any how, it is my fault, the fault of my cowardice before the cowardly art of Hodgson & Co. and of his accusation. If I have left or made to leave his attack on the phenomena unnoticed I ought to have left this beastly, vile lie and calumny untouched. Had I been hung by your Govt. in India on false suspicions I would have left at least good feeling for my memory in Russia;

as it is now, I stand a spy, a beast in the eyes of England and a heartless, unpatriotic wretch in those of every Russian I honour and love, including my own sister—and Gaboriau including the translation of that same letter in his French Occult World! Now every Russian will read it. And it is a LIE; a horrid, disgusting cowardly lie of mine for which I will blush to the end of my days. For, however bad the Govt. in Russia, however intolerant and autocratic for its own subjects it is not in our Colonies like Caucasus that any Englishwoman or Englishman would receive such insults as I have in India, or would be taken for a spy, surely not. Those ninnies and goodnatured fools of Russians can never show enough hospitality and their authorities sufficient courtesy to foreigners, including the English, who hate them as the Devil does holy water. Well, I have to make mea culpa before Katkoff who is capable of refusing my articles after this, and leaving me on the tight Rs 200 from Adyar and chiefly before Russia and my relations. Pity you cannot read the beastly article—you would then judge of my feelings. He gives in it all the slander and story of the Hodgson Report and the S.P.R. and says of you that you are prudent enough not to come out as MY DEFENDER in the "Incidents" but simply as a narrator of "funny" things.

Please excuse what you are sure to call again one of the "O.L.'s fits of rage." I am not in a rage, but as deeply wounded as I can be....... Please also, as soon as Mr. Crookes finishes that archaic stuff and proclaims it all rot and fiddlesticks—send it back, as I have to send it to Subba Row who seems to lose patience now he is ordered to look it over.

Your ever the same,

H. P. B.

LETTER No. CIX

M. . . . r dictates all the time about one "Grove F. R. S." (1855-6) who wrote Correlations of Physical Forces. Never heard of the man before! Was there ever an F. R. S. of that name? Has he written such a work? On imponderable Forces—that "cannot exist"? He was for a "P. G.," yet his occult insight was remarkable—he says. Shall you help me to find it out?

We are in—for Theosophist appeared with the name. I thought it would, but believing O. capable of anything—accepted it as possible.

I send you a curious letter from O. to read. He counts in the money now sent the £25 lent to Miss A. and which was already spent for D. N. in London. Thanks for all—papers and notices etc.

—•— 237 COL. OLCOTT ACTS LIKE A FOOL —•—

I do not want the work of Grove, only to know whether he was, and the character he bears among the men of Science. He was anathematised I hear, by the Royal Society.

Yours,

H. P. BLAVATSKY.

LETTER No. CX I

Hartmann writes and would like to be permitted to write to you. He says he is paralysed and is prevented by doing me justice and helping me because he is shown by Olcott as a liar and black magician etc. He says he was told that I have prevented you to see him at Wurzburg, that I have deliberately worked at sending you away so as not to meet him. For mercy sake write to him the truth. I wanted you to meet him and I know that bad and unreliable as he is, he is often good and true (a medium!) but you know you did not care. Write to him that you were hurrying off to England, could not wait, but that I have not intrigued to prevent you from meeting him. The address is Marzstrasse 28 iii Munchen at Count's Spreti. I know he can help you in many things though he is furious against Olcott who acted as always—like a fool.

Letter No. CXI

MY DEAR MR. SINNETT,

Wanted to write with Arthur—found myself too lazy—no time rather. Now you have learnt I suppose, that it was not "erratic" geniuses alone as you kindly call me, who fall occasionally into wild "flapdoodles" and make mistakes. Luckily I was lazy and did not write then and there to poor Judge, to give him a bit of my mind for refusing to print your article. Poor fellow—he who sent you a proof sheet out of pure Yankee courtesy and you imagining that he refused to print it at all! You were "dreaming a dream" surely, when you read his blue pencil marginal remarks; and I read only your letter and sent the whole to Arthur, who read both, found out your mistake and grinned at both of us for our troubles. Well? --

Thanks for Transactions. Very interesting, your mesmerism. Only why can't you ever write about India or Indians without allowing your pen to run away with your ineradicable prejudices at the expense of truth and fact? You will be caught one of these days—my tender friend, and repent. You want to write esoteric

I This letter is incomplete.—ED.

facts and you give instead English race prejudice. Believe me I speak seriously. You cannot remodel esoteric History to suit your little likings and dislikes. You say, p. 20 (last lines), "In the same way, taking races into account, the people of India as a race, are immensely more susceptible to mesmerism than Europeans; probably because, as a race, they are on a somewhat lower level of cosmic evolution." Now, indeed? And you call this esoteric theosophy and theosophic teachings? How many times have I told you that if, as a race, they are lower than Europeans it is only physically and in the matter of civilisation or rather what you yourselves have agreed to regard as civilisation—the purely external, skin deep polish, or a whitened sepulchre with rottenness inside, of the Gospel. Hindus are spiritually intellectual and we physically spiritual. Spiritually they are immensely higher than we are. The physical point of evolution we have reached only now—they have reached it 100,000 years ago, perhaps. And what they are now spiritually you may not hope to reach in Europe before some milleniums yet. They are almost ready for the evolution of their sixth race units, and Europe has yet to whistle for them and must thank her stars for evoluting even occasionally Hindu like spiritual and beautiful characters. And then on p. 21 you say "The supreme perfection of sensitiveness that brings about capacity for clairvoyance ....I should be disposed to regard as an attribute of a finely developed and advanced organism"—the latter, with your permission, snuffs out clairvoyance and generally sensitiveness. The weaker the physical, the stronger spiritual perceptions. Then, by saying "that the quality of sensitiveness exhibited by an inferior race, or an inferior class, is itself inferior to that which reappears in persons spiritually advanced beyond the point of the maximum physical intellectuality." If instead of physical you had said psycho-physical or spiritual it would be more correct. You must have written your Transaction—in sulks. However it may be I am sorry to have to contradict you in the Secret D. I have written that long ago—and it is diametrically opposite to what you say and as it was dictated to me.

Yours faithfully the same,

H. P. B.

Letter No. CXII

Sunday, God's Day.

BELOVED SISTER,

Emily Knowles I myself answered, she is a friend. But this is what happened last night about 6 p.m. As Mrs. Cook was with me, Mrs. Cooper Oakley was announced! As I knew you had

refused giving her my address I was disagreeably surprised—but----- --. Well, she came in smiling—beaming, her very hat raising its blooming arms heavenward in glee and joy. "Take care!" I heard my inner voice say, and I did. Then perceiving Mrs. Cook whom she hates and with whom she had a big fight some months ago she wanted to shake hands with her—though her face became gloomy as night. The lovely atmosphere and aura spread by this brotherly theosophic feeling was a caution! Then she begged Mrs. C. to allow her to talk with me alone a minute or two, and when alone asked me abruptly "Why did you force me to come H. P. B.?" I humbly retorted I never had. "I saw you in a vision three nights running she said and Dugpas too. You said you wanted me"! I suggested that probably it was a Dugpa who had personated me for I never wanted her, nor had I visited her. But she insisted. She said you had no time to answer her, therefore she did not have my address, never knew where she was going when taking her ticket on the railway. Let herself go intuitionally. Arrived at Upper Norwood never knowing where she is going. Got out and went dream-like and stopped before the door of my house and here she was, "brought by a mysterious power." I meekly listened and said I was charmed at such an evolution of psychism in a theosophist but, that I still knew no more than the man in the moon, what it was for. Then she informed me that Master had sent a very favourable and kind message to "Alf" through Subba Row and to her too, telling thusly: -- "Say to Isabel Cooper Oakley so and so"—text suppressed for my profane ears—and she feeling very happy after this message. I answered that I was happy to see Subba Row relinquishing his usual reticence. "Oh don't speak ill of Subba Row, I pray you" she exclaimed. "I do love and respect him so." So do I, I said, and I never meant to say anything bad of him, etc. Well she went on producing psychic plants for half an hour—and though upon entering she only shook hands with me, now took me tenderly under the chin and looked lovingly into my eyes. And now I see some new villainy against me at Adyar. Sure to. Keep this letter to compare and make notes at a future day. Oh my prophetic soul! She left and then Bert and Mrs. Cook came downstairs and began talking of her and I said "Take care, she will return." Oh, no she went up the street—they said, those Philistines. And we talked; and presently we heard a rap at the door and it was SHE, and she had listened at the door—you bet your bottom dollar. She had forgotten something.

Well—the moral of the fable I leave to your personal sagacity. My feelers tell me it will develop in some pretty shaped piece of mud that will be thrown at and stick on the walls of the T.S.

Your "Lord and Master" must have lost his quiescent state of mind and the calm placidity of his intellectual status; he sent an Answer to Subba Row—instead of "Gods, Monads and Atoms" needed. If he mixes up in the same way the plaintiff and the defendant in his divorce suit, somebody's Karma will be the worse for it.

Bowaji, I hear, is with Hubbe Schleiden, Munich, *hiding,* and dressing the T.S.'s chignon. The Sphinx will improve and our chances along with it.

Yours, in a bog of brotherly love and a swamp of Theosophy,

"O. L." alias H. P. B.

LETTER No. CXIII

Letter received by the Countess from a friend concerning the "H. B. of L." 1

. . . . . . "You will be surprised to hear that my name was put to this Hermetic circular (a purchase in America for £20,000 of a land forOccultists) without my consent and that I have repudiated it and demanded that my name be taken away out of it, at once. I have for some time been sure that there was something wrong in the H. B. of L. and have taken great pains to find the clue. The real fact is, that the Occultism which exists at the back has been made use of by a convicted felon. (?!) I obtained specimens of handwriting and also a photograph which identified the prime mover with the felon under an alias. There was to be a "London Lodge" opened by him, but I sent a friend to it with a photograph in his pocket to identify him. He did not appear, but all present recognised him as the man who had represented himself as the principal mover in it. It is a gross attempt of [an] unmitigated scoundrel and practicer of Black Magic to engraft a moonshine scheme of colonisation upon Occultism" ....and to disgrace it finally. It is the work of the Jesuits I spoke to you of. Now the Kingsford is mixed up in it and many others. If you do not protect the L. L. yours—the genuine, from connexion with that lot as they seem determined to so connect it by hook or by crook, then the public will never be convinced if any new scandal comes out that you and we were not mixed up in it. So take care. Send Bert and Arch for information. Expose them by all means, and the louder the exposure the better. Warn all the theosophists with circular.

Yours ever,

H. P. B.

1 The Hindu Brotherhood of Luxor; vide Letter No. CLXXXII—ED.

—•— 241 THE BUDDHA AND BRAHMANISM —•—

LETTER No. CXIV

MY DEAR MR. SINNETT,

I never read Rhys David's Paranibbana and therefore do not know how far he blunders. But judging by what I have read by him, I should say he blunders all along the line and to set it as all a blunder is the safest.

Boar's flesh eaten by Buddha is of course a very transparent symbology. The first form assumed by Brahma when he arose from primal chaos (water in which the earth was formed, see Ramayana), and Manu, was that of a boar who raised the earth out of that water.

The dish of rice and boar's flesh refers to Brahmanism. The Secret Doctrine explains that the legend of the Adepts of the Left Path -- (whose descendants are now the Tantrikas) -- Brahmins, had by magical arts, induced Buddha to eat of a meal of boar's flesh with rice. That rice was, called tsale rice—synonymous with the paradise for "forbidden fruit" or apple. The original Tantrikas are said to be the descendants -- (as also the dug-pas) of those Brahmins who, as the symbolical legend says, coming from the world of the Devas lived on earth, and by eating the tsale rice forfeited all their powers and from heavenly adepts became simple mortal men in their bodies. I am explaining this symbolism in the Secret Doctrine along with other things. The explanation of it is simply that left hand Brahmanism (instead of the Right Divine Knowledge) prevailed. The rice is the "forbidden fruit" and boar and pig's flesh is Brahmanical exotericism—Buddha being vowed to secrecy and having compromised between the whole truth and symbolism as much as he dared—that truth choked him and he died of grief for being unable to explain all. Kunda (or Tzonda as he is called by the Tibetan and Burmese) the coppersmith or rather the son of a wealthy goldsmith, the builder of the monastery of Pontoogon, asks permission of preparing a meal for Buddha and his Arhats. He kills a young boar or pig (something strictly forbidden by Buddhist law) and dresses it with rice, the devas infusing into it most delicious perfume; and the choicest dishes are prepared with it. When Buddha comes to Tzonda or Kunda, Buddha chose the pork and rice and would not let his disciples eat of it—as he said that no one but himself could digest such food. The rest of it he ordered Tzonda to bury in the earth, that no one should eat of it; and right away he is taken sick. Transparent enough I should say? No one could after him—Buddha, preach the Good Law holding strictly to the essentials of the Secret, the true Doctrine, and yet without giving out anything of it, donnant le change to the public—therefore giving the "heart" of the doctrine to the few

Elect—he left with the world only its "eye"—which Bodhidarma and Ananda were commissioned to preach after him. There is an extraordinary and awful mystery at the bottom of this ridiculous allegory which none but the initiates know. If it had been simple pork and rice—how is it that Buddha compares the "pork and rice" or puts it on the same footing as the delicious Nogana he ate on the morning of the day when he reached Buddha-ship? And why should he send Ananda to thank the goldsmith's son for the

exquisite food and promise him great rewards for it hereafter in Brahma-loka. I explain it as far as I am allowed in one of the Chap. of Secret Doctrine which grows, grows and grows.
The 500 fine clothes and 500 layers................I

LETTER No. CXV

According to Rhys Davids the Great Vehicle assigns (or rather speaks of) five "groups" of worlds which had and will each have a Buddha (see p. 204, Buddhism): "these five Buddhas corresponding to the last four Buddhas, including Gautama and the future Maitreya Buddha—the five Buddhas, that is, who belong to the present Kalpa, the age since the Kosmos was last destroyed." In the Pali and Sanskrit texts Buddha—the title of Gautama—is shown as one of a long series of Buddhas who appear at regular intervals in the world, and who all teach the same system (the secret doctrine). "After the death of each Buddha his religion flourishes for a term and then decays, till at last completely forgotten, and wickedness and violence rule over the earth. Then a new Buddha appears who again preaches the lost Dharma or Truth."

Again the Jains have 24 Buddhas whom they call "Tirtankaras," 21 by groups of three of the seven, and 3 mystical, and some books have Gautama preceded by four, not three Buddhas. This is not contradiction nor inconsistency but ignorance of the secret doctrine. Gautama was the 4th Buddha and the 12th Bodhisatwa of this Yug of our earth. He was the 4th Buddha of the 4th Round. Also the 4th Buddha of the closing 4th Race (between the 4th and the 5th). The fifth or Maitreya Buddha will come after the partial destruction of the 5th and when the 6th Race will be established already for some hundred thousands of years on earth between the utter close of the remnants of the 5th and the 6th, and therefore he is called the fifth Buddha. The 6th will be at the beginning of the 7th Race and the 7th at its end, perhaps half a million of years before its close—when the final ultimate secrets will be revealed.

I The remainder of this letter is missing.—ED.

—•— 243 BUDDHAS AND BODHISATWAS —•—

The teaching that "every earthly mortal Buddha has his pure counterpart in the mystic world, free from the debasing influence of this material life; or rather that the Buddha under material conditions is only an appearance, the reflection, or emanation, or type of Dhyani Buddha..... " is correct (see p. 204). The number of Dhyani Buddhas or Chohans is infinite, but only five are practically acknowledged in exoteric Buddhism and Seven in esoteric teachings.

Rhys Davids says "that in the 10th century A.D. a new being—this time infinite, self-existent and omniscient—was invented and called Adhi Buddha, the Primordial Buddha." Error. "Addhi-Buddha" is mentioned in the oldest Sanskrit books. It means—primordial Wisdom and is the name for the collective Intelligences of the Bodhisatwas and

Buddhas or Dhyan Chohans: -- "He is held to have evolved out of himself the five Dhyani Buddhas by the exercise of the five meditations; while each of these evolved out of himself by wisdom and contemplation the corresponding Bodhisatwas, and each of them again evolved out of his immaterial essence a Kosmos, a material world. Our present world is supposed to be the creation of the fourth of these—of Avalokiteswara." (p. 207). Incorrect. 7 Dhyan Chohans are appointed at the beginning of every Round to incarnate as Bodhisatwas—beginning by world A, then B, etc. The first corresponds to the Buddha of the 1st Race and being its protector, incarnates at a needed moment and then becomes a Buddha. The Second becomes a Bodhisatwa at the 2nd Race and does the same on every planet. The third etc., reappearing each seven times. Thus:

DHYAN BUDDHA or DHYAN CHOHAN	REINCARNATED as a BODHISATWA	REAPPEAR as a MANUSHI (a human) BUDDHA
1. Vairachana	1. Samanta Bhadra (end 1st Race)	1. Kraku-Chandu
2 Akshobyas	2. Vajrapani (end 2nd Race)	2. Kanaki Muni
3. Ratna	3. Ratnapani (end 3rd Race)	3. Kasyapi
4. Amitabha	4. Avalokitesvara (end 4th Race	4. Gautama
5. Amogasiddha	5. Visvapani	5. Maytreya
6.	6.	6. ....
7.	7. Mystery Names	7. ....

LETTER No. CXVI

WURZBURG.

Sent to Mohini art: "Have animals Souls" to correct. Ask him to bring it to you and see pp. he was told to show to you. There you shall find in the Sishtas (or remnants) spoken how near

the truth came our mutual friend A. P. S. in his "Noah's Ark Theory." I am very busy on Secret D. The thing at N.Y. is repeated—only far clearer and better. I begin to think it shall vindicate us. Such pictures, panoramas, scenes antediluvian dramas with all that! Never saw or heard better. Your calculations, "the best and truest that can be given at this end of the 5000 y. of Kaliyug." Watch, your impressions and turn your back on the S.P.R. and its rabid idiots.

H. P. B.

LETTER No. CXVII

The numbers of the groups of Dhyan Chohans around the Circle "Pass Not," is 1, 3, 5, 1, & 4, and also 3, 1, 4, 1, 5; or when left running without separation they read 13514, and 31415. In both cases it is *twice seven*, for read whatever way, it will be 14 (when individually additioned). Now, astronomically, I am told it is the numerical value of a circumference of a circle whose diameter is one, or the vtalue of p (pi) whatever it means! Please see what it means, when used in astronomical tables. Also what is the meaning of "constant co-efficient" when used by astronomers. I am given things of which I have no more idea than of the mathematical value of my "children." Funny that AL'HIM (Elohim) should also yield that very same number, without ciphers. Thus a (a) is I ; l (l) is 3 ; t (h) is 5; ' (i or jodh) is I (o) ; and ~ (m) is 4 (or 40). That yields exactly 13514, or anagrammatically, by the Themura method it may be written 31415 -- the blessed pi or p of which I know nothing. Do you, being a pundit? Please answer clearly—or else I am stuck again.

Yours,

530550.

LETTER No. CXVIII

HONOURED SIR AND CONFEDERATE,

Yesterday Franz Gebhard delighted me with his arrival and rejoiced my ears with the following quotation from a letter, that you may have heard already.

"Besides the block of Humanity to which we belong, passing round the chain of planets—as correctly described in E. B.—there are six other similar blocks simultaneously evolving on other parts of the chain."

To this I listened in silent dismay, and would have remained dumb on the subject for ever had not Master's far away tones struck me like a Sac . . . [1] box on the ear coming from the N.W. direction (for a wonder! He must be roaming somewhere in Europe my Boss) and saying: "Now don't you let Sinnett go off again on the wrong track. Explain." Just as though I had led you

[1] MS. damaged here.—ED.

deliberately on to wrong tracks and not your own Madame Barbe Bleue's vile curiosity! Easy to say "explain," I wish He would Himself; for if I do and you do not understand me, or—which is as likely I shall not be able to "explain" so that you should understand, I shall be responsible for it and the only one blamed as usual. However, listen, and you may perhaps realise also what led even Mohini off the right mechanical track and made him write the unutterable flapdoodle he has in Man—from the simply mechanical-cosmos-

arrangement standpoint and tolerably correct one, if understood as applying to the "simultaneous evolution" of the six races you are talking about, in a Socrates-like way, with your DAIMON whispering it in your ear. For I don't see how you could have got the idea in any other way.

There are six races besides our own, which makes seven races, if you please. Seven upper ones and seven nether, or lower ones which make in all the 14 Brahmanical lokas spoken about in the Vedanta. This is the exoteric text: "From the five quintuplated elements (the five quintuplated Buddhas of Rhys Davids and exoteric Buddhism) -- proceed or spring, one above the other, the worlds Bhur, Bhuvar, Swar, Mahar, Janas, Tapas and Satya; and one below the other, the nether worlds called Atula, Vitala, Sutala, Rusatala, Talatala, Mahatala and Patala." Now all the Orientalists have made a worse mess of it than you would, had I not been ordered to come benevolently to your rescue. Wilson makes of it in Vishnu Purana (pp. 209, 225 Vol ii) a regular olla podrida. Nor shall your great mathematician Elliot do you any good in the calculation of duration as you want him for he has not the ROOT number which cannot be given. So "Boss" says, not I. However.

What I give you now—please do not use it before it comes out in SECRETDoctrine—for it is from there as Master gave me.

These seven worlds above and seven beneath—cannot be referred by you as "blocks" of humanity—and here Mohini is quite right in saying, "the Monads, recognisable on earth as human cannot properly be so called when evolving on other planets"—though the word "planet" is also wrong, "world" would have been a better term. These (to us) invisible worlds, in which evolute "simultaneously with our block of Humanity" other Humanities, or rather sentient and intelligent Beings (invent a word for how can we call them "humanity"?) are not on other planets, for each of the 7 globes or planets of our chain has such a dual septenary circle of RINGS—Saturn being the only half frank and sincere planet in this case—and it is that which set Hume on his ears in the beginning with Master K. H., and that led Mohini to contradict you in appearance—for while he was thinking of this—he had never

learned much of the physical or mechanical arrangement of our chain; and also why Mah. K. H. was ever saying of you two—"both are right and both wrong."

Now I beg of you not to materialise in your fifth principle way these worlds. They have no relation whatever with space and time as understood by your greatest mathematicians, but are entirely out of space and time—in the Kantian way, though in space and time Dhyan Chohanic conceptions and even those of Devachan. If you have ever understood what Zollner really meant by his "fourth dimension of space" you may proceed in the following wise and think of these seven upper worlds and the seven lower, like this: --

1. Our globe D—has three dimensions of space of its own (the triad); for Bhur—is at the head of matter. But it has seven in reality, though only four can be known in this 4th Round, and the seven dimensions of space being the lot of globe D's 7th Root Race in the 7th Round.

(But it has five senses in the 5th Root Race and shall have seven physical senses in the 7th R.R. by the end of this Round; for the senses pertain to the evolution of the 1st Root Race of our 4th Round in which Speech also developed fully. I mean the five senses as known to physiology.) Remember we are just about the middle point of Rounds (3 ½ R.) and have passed the half of its Root Races, as to the Spiritual senses the count

2. Now Bhuvar pertaining to the ELEMENT (the spirit, not material) Water—it has 6 dimensions of space and 4 senses, sound, touch, form (or sight), and taste.

3. Swar -- 5 dimensions—and 3 senses—sound, touch and form (or sight) for it pertains to the heat or Fire-Element.

4. Mahar -- (Element of Air) -- 4 dimensions and two senses—sound and touch.

5. Janas -- (Ether element) 3 dimensions, one sense—Sound including all others.

6. Tapas -- (Super Ether, -- no element known here) 2 dimensions. The seven senses purely spiritual.

7. Satya totality of Being or of Existence or one Spiritual dimension including all; and one sense—the UNIVERSAL sense or "Brahma's Egg"—

Above is SAT.

(or Parabrahm), the SECONDLESS

REALITY.

These worlds spring from evolution while the seven nether—proceed on the way to involution, with Atala, Vitala, Sutala, Rosatala, Talatala, Mahatala and Patala—the dimensions and

senses follow in the same order—the seventh being the internal or "material egg of Brahma" in esoteric phraseology, in contradistinction to Brahma's egg—the repository and receptacle of all those 14 worlds. The Materialistic exoteric religions see in them seven heavens and seven hells. The initiates know them to be 14 planes of existences one within the other—and if possible to be represented by any figure then going thus, like the centripetal and centrifugal forces—one to the right and the other to the left. The blue pencil represents evolution, red involution. I

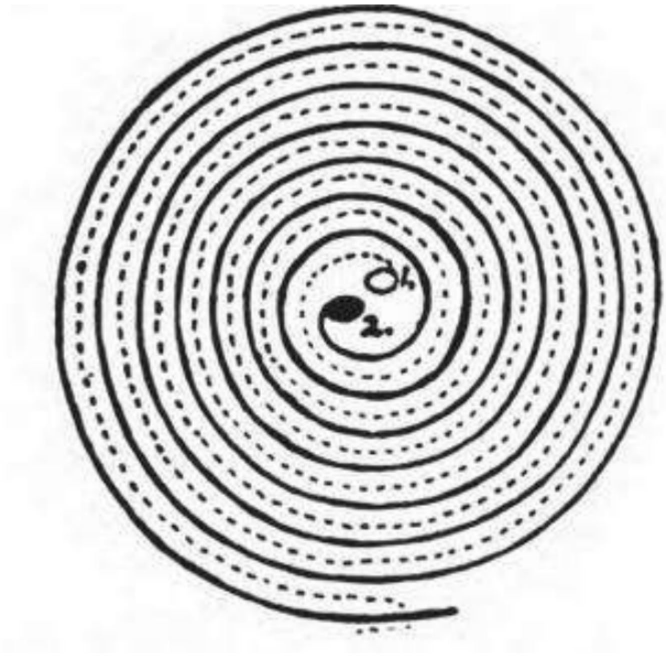

1. Central point, Brahma's Egg. The ALL SPIRIT.
2. Central point Brahma's Internal Egg—MATTER. N.B. Here matter is purely spiritual—"The Spirituality of EVIL the other being the *Spirituality* of GOOD."

None of these worlds are to be conceived of by the materialists of this Earth. Each is on a different plane of Existence, within and around our world which is the seventh at both ends—if end there be.

Therefore the conch is sacred—the conch the weapon in the left hand of Vishnu the Preserver, and the Chakra or wheel in the right hand—standing for Eternal Cyclic Evolution and Involution. But these 14 worlds or "six other blocks of Humanity" as you call them, are neither inside nor outside, neither above or below—they are utterly independent of locality as said before. So do not materialise them, but read Kant or better yet E. Von Hartmann's "Philosophy of the Unconscious" II vol. though we think that you shall get disgusted with it. He is very incomplete H. Schleiden says—but yet the clearest of all German philosophers on Principium Individuationes, and with the help of Esoteric philosophy would find himself on the right track.

I The dotted line represents the blue pencil and the black line the red.—ED.

I shall send you in a day or two Mohini's "Man" corrected (passages that are incorrect only, of course). A second edition in view of Secret Doctrine absolutely needed. And the letter I sent you—as necessary. Correct and edit it and send it to me to copy and send to the Theosophist.

And now goodbye—Try to etherealise your thoughts—my noble colleague and confederate, and may the Lord God of Israel pour upon you a little of his Spirituality such as he poured on Hoseah, the cultured and chaste orator.

By the bye—speaking of the Lord God, I made a discovery: "worth a twopenny damn"—is not original with the cultured Myers. It is the spontaneous brain production of Lord Wellington, I find. "So glad"! for now I am on a real level for culture and poesy with English Aristocracy. Love to dear Bossess and house-hold.

Yours in space and time,
as out of it,

H. P. B.

LETTER No. CXIX

6, LUDWIG ST.,
Tuesday.

MY DEAR "CONFEDERATE,"

I believe you are angry with me for my "dismay"? Well, I could not help it. There was Bowajee and Hubbe Schleiden too, who had just talked about the "materialistic" views you took of the whole thing. Now I know, that as far as the physical evolution of the planets goes—you are quite right and it is not your fault if you were not told more. Anyhow it is not my belief that it is "materialistic"—and why we should be compelled to poetise truth and facts is more than I can tell.

I do not say the new theory or vista "conflicts" with your impression; for to this day I am in the dark about that "impression." I talk so unintelligibly, so confusedly, I make generally such a mess of what I say, that no wonder I thought you had entirely misunderstood me, and thus sought to repair my guilt by making amende honorable. But why should you have felt displeased when writing your letter? For I felt it in my bones as soon as I began reading it?

Well you say you got that "impression" while reading some matter among the Secret Doctrine (in Dharbagiri's writing). I looked over carefully page by page and found nothing in D. N.'s writing, but in Damodar's which you probably mistook. It is about what the Earth (and other planets) does during "obscuration"? Is it this? For if so, then I can tell you that Damodar wrote it under dictation—but you have not understood the meaning

quite correctly. It does refer to the "worlds" I speak of and says (restoring it in us full sense) the following: --

"It (the planet) cannot be resting for such a length of time. The fact is, that after our exit from here, the Planet gets ready to receive another group of Humanity coming after

us. On the Planetary chain there are seven groups of Humanity simultaneously evolving; each Planet receiving another group, after one has passed away to the next Planet. These seven are distinct groups and do not intermingle with each other." (But some of them do with its or our planet, as I shall show). Then, he goes on talking of natural and artificial Fifth Rounders. Is it this? I take it to be what you found among my papers and as there is nothing else so I shall talk on this.

No your theory does not conflict so far, with facts; but then they must be shown to you in their correct position, not in a fanciful one like Mohini's theory of Rings and Rounds. The conversation you had with me referred in my mind only to the surplus of Humanity or of the "family" left over when partial obscuration came, not to the nature of that family. I shall try to explain as well as I can. By the bye. Dharbagiri says that he never meant anything but the 14 Brahma lokas.

These are worlds—to their respective inhabitants as much solid and real as our own is to us. Each of these, nevertheless, has its own nature, laws, senses—which are not our nature, laws or senses. They are not in space and time for us—as we are not in space or time—for them, as the 3-dimens. world suspects the 4-dimensional, so the latter suspects the existence of our lower world. But this 3 and 4 dimens. calculation must not lead you into the belief that Zollner's theory applies to Mahar, that "world" which is next to ours, higher than ours, in ours (for of a different nature). In the corrections I have sent to Mohini I have given him correct notes on the same. Read them please and you shall understand the thing better. It made MASTER always laugh when he heard the "knots" made on a sealed rope or the passage of matter through matter referred to as the result of the action of a "4 dimens. space," when "dimension" has nothing to do with it, and that such dimension is a faculty of our matter—as the physicists and chemists know it, and not anything pertaining to one of the "Worlds." I These *are not* "other families on the other planets of our chain" and have no relation "with the intervening interplanetary periods." You are wrong there. As I said each of the 7 planets of our chain has a dual septenary circle of rings;

I The 4th dimension is developing now because we are in the 4th Round and by correspondence the 5th, 6th and 7th are to a degree latent in our Round.

but not an objective circle as in Saturn, for in Saturn things and Nature are again different

and it is again a side-issue. The 14 Brahma-lokas are 7 worlds within ours so—

and 7 within ours in this way. Now where are the words for me to explain you this? Of course if there was anything in those "worlds" approaching to the constitution of our globe it would be an utter fallacy, an absurdity to say that they are within our world

and within each other (as they are) and that yet, they "do not intermingle together." For it would amount to saying that a physical man can be sitting within himself and dangling unperceived his own legs out of his nose, and yet I have to state, once I am allowed to speak on the subject, that although these worlds are of course in different spiritual states they are also in different physical states, but withal as physical as our own in the conceptions of their inhabitants. For what is a dimension of space? Such a dimension exists only in our conceptions. We understand space as of three dimensions, because so far the fourth is asserting itself only occasionally, abnormally. But it does not stand to reason that because we speak and think of it that 3 dimensional stretch or space should be present or existing per se in things that surround us. It simply means that space independent of the inner or spiritual eye of the thinking being—is nothing. The conception of 3, 4, 5, 6 and 7 dimensional spaces depends on the spiritual, not alone the physical or intellectual organisation of man. When I say exists I mean existence in the sense we of the earth understand the term. These dimensions are like Nirvana. They are, they do not "exist." Take a being from our 3 dimens. and one from a 4 dimens. space world. Both are organised, both physical in a way (i.e. from the standpoint of the respective state of their "matter" or substance). Of course to these two utterly differently organised beings, things cannot seem alike and that their conceptions of them, their representations of the same and one thing shall be different. But this difference is not based or depend upon, or result from the fact that the said thing, or objects change or really modify in their nature, because one is in a 3rd and the other in a 4th dimens. world; but it is caused by the opposite natures of the spiritual prisma through which those two beings are viewing the manifestations in their respective worlds. There is no merging possible of one thing into another when no such thing exists for "merging." To be an occultist one has to reject in a way both the materialistic and the spiritualistic views on nature. The Modern Neo-Kantianism (a posteriori) is as

objectionable as the modern a priori anti-materialism to the sight of the true occultist—if you understand my meaning. And from this point of view (the occult) the full rejection of Materialism would lead necessarily to the full rejection of Spiritualism which is not the case. You and Mohini are two opposite poles—unapproachable to each other unless you meet on the strictly occult line, or rather on the lines of occultism. These words I am forced to repeat to you—understand this as you will. He soars in a 5 dimens. space which in our 3 dimens. world amounts to 2 + 2 = 5, and a broken umbrella in the bargain; and you remain steadily on the 3 dimens. sphere seeking to force the higher dimensions to slip down and fit themselves in, into your 3 dimens. sphere instead of raising yourself to their level.

With this double "Compt." I proceed. But this word "dimension" is infernally misleading. But what to do! The seven, or rather 14 worlds, the upper seven spiritualising gradually from matter one within another, and the other group spiritualising as gradually into matter—are said to be evoluting simultaneously because they do; but as the Satya is the first to begin and then follows Tapas, and after it Janas, etc. etc. and that our world is

"Mahar-Rasatala" in its esoteric name, the result is that you shall have to make an arithmetical progression for I be blessed if I can. I am strong enough on occult Metageometry and Metaphysics but no hand at arithmetics knowing nothing of its four rules but by name.

Suppose Mahar Rasatala stands thus, the points of departure being marked in red and blue:

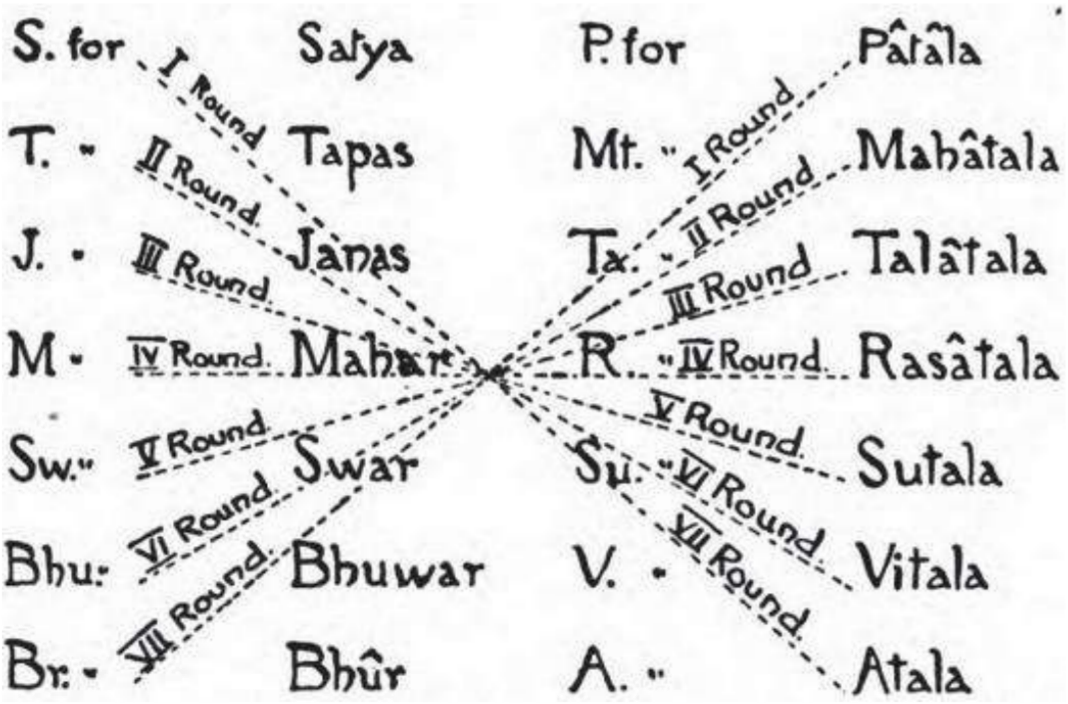

At the same time though Satya is the first to start with Atala = Humanity in the 1st Round, all the others start during that

same Round—Satya with Atala (1st sub-race) Tapas = Vitala (2nd sub-r.) and so on till Bhur-Patala—the 7th s.r. But in subraces they are gradually developing from 1st to 7th degree of a 49th part—and in Rounds from 1st to 7th degree, of the Seventh of the whole.

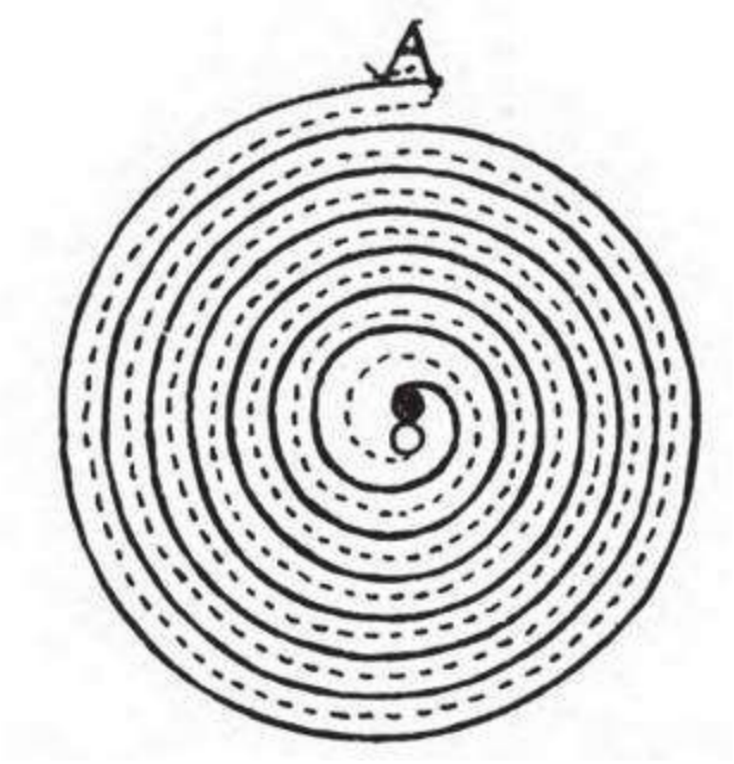

Red [I] is matter, or the nether 7 worlds. Matter evolutes from without within.
Blue is spirit or the "upper" worlds. Spirit evolutes from within without.
This double evolution represents our Humanity and world and the six simultaneous with it, the material; and our Humanity and world with the six simultaneous spiritual ones—or the upper worlds.

Now suppose that in this double septenary evolution, each world of the 12 -- extra being a figure of speech for us, and we being just such an abstraction for each of them individually and collectively, and that in the evolution through seven planets and seven Rounds, two out of the 14 must be always intermingled, so to say, within each other progressing towards spirit or "Brahma's Egg"—and retrograding towards Matter also. Brahma's Egg—both in their ultimate spirituality at the beginning and at the end (i.e.) on planet "A" -- 1st Round, and planet "Z" -- 7th Round.

In this double progression our World—the only one we can judge by objectivity is no one distinct world, but a compound of two on each planet from which radiate the others from which our world or Earth radiated in her turn. Thus in the 1st Round on planet A, Humanity partakes of Satya and Atala; in the IInd Round—on Planet B it is Tapas-Vitala; IIIrd—Janas-Sutala—IVth Mahar Rasatala, etc. and on the progression of gradations

I Red is represented by the black line and blue by the dotted line.—Ed.

in Races and sub-races it reflects according to ascent and descent, the qualities and attributes physical and spiritual of all and of each of those individually. Now our Round is Mahar Rasatala, and our Race is Swar-Sutala, because the 5th. To us, in our conceptions it

is only a reflection of qualities on the spiritual plane, and a reflection of attributes on the material or physical—a colouring upon us or the development in us of extra-senses, perceptions and so on. But in fact in the world of Reality of the (One Reality) it is quite different. We are a Maya in one sense all of us; but we are realities in our own sight, in space and time and so long as it lasts on our plane. The Mahatma would not speak of them for it seemed a hopeless task to mention these when no one could hardly take in simple rings and rounds. These words do not inherit our earth, but as the Satya Atala has 6 starts on the Bhur-Patala, which develops or starts only in the 7th Race—there seems to exist among adepts some calculation (of which I know nothing) that together with the cream of the humanity of each Round and race (since the IVth Round, for it was no developed Humanity to speak of on the preceding 3 rounds) together with the Sishta—the 7 Rishis and 1 warrior, remain those who are in the tail. Otherwise it would not help us out of the Obscuration and 5th Rounders difficulty.

So you see the sentient beings of those locas are not "transferable" but in each Round two of them—one spiritual and one material are interblended with us. Now in this Round for inst. they take from us what they gave us previously—our five senses and our dimensions, and begin reflecting on us their senses and dimensions but they have plus—their own, which throw back for them ours, and are the causes of the phenomenal occurrences on our globe and among us, always more and more as we progress onward. They are neither Heavens nor Hells, for the states of these are again a different thing.

As the Vedanta says truly Vaisvanara or the spirit of Humanity, (Viraj) is no better than the conceit that it is (Vaisvanara) or the whole of Humanity.

I am not myself very steady upon those things and liable to mix up things and produce mistakes. But Master said to me that if "nothing happened out of the way" (?) He would help and the Mahatma also, as They are often here now for the Secret Doctrine. And now good-bye.

Oh, say please to Mrs. S. I forgot to mention it in my letter—if Master wrote anything, as I understand, then it shows only that He cares no more for what I have to suffer than for the

miseries of a flea, and why should He? What business or pleasure has He got in it?

But He did promise me not to do so—at any rate, not so that I would be concerned with such writings—Well, what can I say!

Yours ever,

H. P. BLAVATSKY.

LETTER No. CXX

MAN

*All the private notes for Mohini and others are marked * thus.*

MISTAKES IN THE 1ST EDITION.	CORRECTIONS FOR 2ND EDITION.
	(* See please what precedes beginning with paragraph 2. *Monads* can refer only to the Humanity of the three Rounds that preceded. I mark with blue pencil corrections or passages corrected.)
Text, Page 12, par. 2. "During these planetary circuits, which have been called Rounds, the monads recognisable as human cannot I properly be so called *when evolving on other planets.* 2 It is only in the present *fourth* Round, that men, at all like those we can conceive of 3 have developed".	**1** . . . could not. **2** . . . (while) or "when they were evolving on other planets" (i.e. the preceding). 3 "we" can conceive of—and what are the *Masters* for? *
Par. 3 (last line). "The Ring **4** we are at present describing is the fourth".	**4** (If *Round* on preceding par. why *Ring* on the following?)
Text. "Before reaching . . . (down to) . . . is the fourth." **5**	*Read (page 12, par. 3).* **5** "Before reaching the perfection attainable in *this* Round humanity had to pass through *four* Races, each of these having *seven* Sub-races or minor Rings (though Mr. S. objects to "Ring") . . . . The Round we are describing is the fourth."

Par. 4.	*Read.*
"With each Round **6** a dimension is added to man's conception of space."	6 "With each *Root race* a dimension, etc . . ."
"The fourth dimension of space, etc."	"The fourth dimension . . . before the fifth Root race is completed." †

† Do not confuse Mohini dimensions of Space with sensuous perceptions on the purely spiritual plane of the 6 worlds above. With every new Round the senses (physical and spiritual) are increased by the addition of those of one of the invisible spheres. Do not confuse Rounds with Races, or there may be again a terrible mess. The 3 dimensions and the 4th, 5th, 6th and

7th belong properly to our earthly matter (the one physical sciences are concerned with), and the fourth dimension is asserting itself because we are in the fourth Round and over the middle. The Earth progresses, develops and modifies as we do and the rest, and in the 7th Root-Race it shall be in its 7th development or dimension. But the 7 upper and 7 nether worlds, or Brahmalokas, are worlds within and in our world and ourselves. So the first Round Humanity was Satya and Atala—the two spiritual opposites or poles of Spiritual Good and Spiritual Evil (matter). The second Round preserving all the faculties and attributes of these got in addition—Tapas and Vitala, the third—Janas and Sutala, and the fourth or ours is all that and besides—Mahar and Rasatala. Do you understand now? We are just at the middle point of Good and Evil equilibrised, so to say, in this Round. It is a blend in Vedanta to have given the worlds sprung from quintuplicated elements in the order they stand. If you know their Sanskrit meaning, think over it and see what I mean. With every Round Humanity went a step down, in the Spiritual Spirituality, and a step higher into Material Spirituality. It is a double centripetal and centrifugal motion, so to say.*

MISTAKES IN THE 1ST EDITION.	CORRECTIONS FOR 2ND EDITION.
Page 12, line 2 from bottom.	*Corrections.*
" . . . in each Ring." **7**	7 " . . . in each Race."
Page 13.	
(oh Jesus!) **8**	8 Foot-note—what "four Rounds

and four Rings" are you talking about? This is beyond me.*

(From) "no human being (down to) . . . the mystery of such planetary existence." **9**

Corrections.
9 . . . (par. 2) before the 7 R. Races (not Rings). The whole of this par. ought *to be taken out.*

It is impossible to correct it.*

Page 14, par. 1. **10**

Corrections.
10 * All this par. refers to man from first to the fourth Round and can stand if you add a word or two to make it plainer.

Page 15, par. 2.
(From) "It has been implied . . . (down to) . . . imperceptible by us." **11**

11 * These three orders evoluted before Earth herself was formed. They preceded *Earth* not Man.

Page 16, par. 2.
"Under the operation of this law of retardation, **12** the inferior kingdoms have made little or no progress **13** since the tide of man's evolution set in."

12 No such thing, take it out.

13 * A mistake; *they have*; but long to tell.

Page 16, par. 3, lines 8-10.
. . . next on the line of ascent is the vegetable kingdom, and the animal kingdom has developed most of the three."

* How about the gigantic ferns, and the antediluvian monsters— where is the correspondence and analogy?

MISTAKES IN THE 1ST EDITION.	CORRECTIONS FOR 2ND EDITION.
Page 17, par. 2. . . . "during this Ring." **14**	14 *"Round."*
Page 18, par. 1. "The seven purely spiritual Races which in this Ring **15** preceded the appearance of physical man. . . ."	*Read.* 15 . . . which in the three Rounds . . . (after the words "physical man" add) . . . "physical man in the 4th—the present Round."
Page 18, 2nd par. . . . "that with the evolution of the 7 spiritual Races which preceded man the earth was fitted for his habitation." **16**	*Correction.* 16 ". . . that with the *seven Sub-Races of the 1st Root-Race . . ."* ["which preceded man" *must go out.*]
"The first Races were speechless, **17** as were their Spiritual prototypes." **18**	17 "The first Root-Race was speechless and a portion of the second." "Speechless"—but not dumb.
	18 How can Spiritual prototypes be speechless or not speechless? Language as we know it by *sounds* is our Terrestial flapdoodle.
Page 20, par. 2. "The inner or soul truths which the men of this race but vaguely conceive will by the next sixth race." **19**	19 "The inner or soul truths which the men of this 5th race . . . the next, the sixth Root-race."
Par. 3. (From) "the first . . . (down to)	*Read.* 20 The first human entities upon

. . . ethereal beings." **20**

globe A—first Round, were living germs .... "From these germs through ages of time evoluted first on the globe preceding ours, during the end of its last period the seven races . . ." etc., and these races were they—which at the awakening Manvantara of our globe were the *last Spiritual Sishtas*, who preceded man in this Round and on this globe. (*These were our ancestors, the Seven races I spoke about at Elberfeld and elsewhere, who were the prototypes of the seven races of man that had to follow—their *models* so to say. Therefore from the 3rd such spiritual race they had Speech and were not "speechless," if you want to be accurate. I will give all this in the *Secret Doctrine*.*)

—•— 257 THE POWER OF SEEING AND KNOWING —•—

MISTAKES IN THE 1ST EDITION.	CORRECTIONS FOR 2ND EDITION.
Text, par. 3.	*Corrections.*
". . . in this Ring **21** . . .	21 ". . . in this Round . . . (or
. . . . seven of the Ring . .	" World Period)
	. . . through all the Races of the
	Round or minor . . ."

Page 23, par. 1. last line.
" . . . present Ring." **22**

22 ". . . present Round."

Page 24.
1st line. . . . Ring **23**. . .
4th line". . . . ethereal races . . .
in the present Ring was seven each
of these races developed or . . .
admitted."

Read.
23 . . . Round.
". . . ethereal Sub-races in the
present Round was seven, as
in every Root-Race. Each of
these Sub-Races developed
until the seventh . . ." etc. †

Line 12. . . ." Ring. **24** . . ."
Line 19. . . . idem. **25**

24 . . . Round.
idem.

25 On this page you mix up the seven spiritual races with the seven physical ones. The prototypes of each globe of a Round are invariably on planet A, each Root-race of the Septenary being the model for one of the globes. Thus: --

1st Root-race on planet A stands as a model for globe A (and its last 7th).
2nd " " " " globe B.
3rd " " " " globe C.
4th " " " " globe D.
etc., etc.

And each first Root-race on each planet, and in each Round contains the prototypes of all the following, in its seven Sub-races.

† Each Round being the prototype of the Root-races (or the globe period), and each first Root-race—the prototype of the six races to follow—the first Root-race of our globe and Round, was then the synthesis within its septenary of the 6 races. Our last shall embrace all the faculties of the first. Remember, the "prototype" is spiritual, physical and mental—a model, and that is why the Masters, knowing from their predecessors and seeing clairvoyantly what was, can say what will be.

The last twelve lines, on page 24, as you see are completely wrong, must be *re-written* according to what is said above.*

"It is difficult for men . . . what the other two senses are" **26** (line 8).

26 * No, it is not. The *sixth sense* is the perception of *realities* and truth in the invisible worlds (*those we can* reach, of course) and of *truth* and fact on earth. All the words and sentences of a speech becoming *coloured* it is easy to see at once by the *colour* that accompanies sound—when truth is spoken or a lie—a *fact* given or a distortion of it.

Text, page 25, 1st line
"The succeeding races have carried **27** . . ."

Corrections, read.
27 "the succeeding races up to the fourth have carried, etc."

MISTAKES IN THE 1ST EDITION.

CORRECTIONS FOR 2ND EDITION.

2nd par., line 3.
". . . the first sub-race of the first objective race. **28** . . . "

28 ". . . of the first objective purely *human* race, that appeared on our Earth in this Round."

Page 26, line 9 from bottom.
. . . objective race. **29** . . .

29 objective Root-race. . . .

Page 27, line 4.
. . . only to a limited extent. **30** That our eyes . .

30...... "only to a limited extent." This may be proven by the traditions of the First great Deluge at about the middle of the fourth Root-race when man perceived for the first the rainbow, with its full solar spectrum colours. There is a real meaning to this, not the Bible flapdoodle of the *Covenant*. I shall give it in the *Secret Doctrine*.*

Page 28. 3rd line from below.
"fifth our present race **31** . . ."

31 * "fifth *Sub*-race of the first Root-race."
This is why the sense of taste is now fully developed in our *fifth* Sub-race of the fifth Root-race, the prototypes of our Root-race and its fifth Sub-race being—the fourth Round and the fifth Sub-race of the first Root-race in this our World period—as you say rightly on page 31, (2nd par.). Remember that we are enveloped so to say (our earth life)

by the two worlds Mahar (or *Tejas*, light, colour of purely earthly intellect) and by *Rasatala*—from rasa "taste"—I believe, for I was taught so. The prototypes of the Round being colour or sight and of the Sub-race and Root-race—*taste*. All correspondences you see.

Text, page 29, line 5.
"But when the race en bloc rises up to **32** . . ."

Corrections.
32 . . . "the Race *en bloc*—from the first to the fourth Root-race rose up." . . .

Line 6.
"and is enjoyed **33** . . ."

33 "and was enjoyed . . ."

Par. 2, line 2.
"third sub-race of the third race." **34**

34 "third sub-race of the *First* Root-race...... "

—•— 259 MAN'S GROWTH AND EVOLUTION —•—

MISTAKES IN THE 1ST EDITION.

Page 31, par. 2, line 2.
. . . sub-race. "At first **35** . . ."

CORRECTIONS FOR 2ND EDITION.

35 "Sub-race, though it reached its maximum only in the fifth sub-race of the fifth Root-race. At first ....."

2nd par., 5th line.
"Man ate nothing.* **36** but imbibed . . ."

* Flapdoodle.
36 ......"Man ate as little as the men of the third Round, who imbibed, etc."

2nd par., 12th line.
"Man did not become . . . in our fourth ring until the close of the second race." **37**

* Of all the senses taste is the grossest and most material; but taste has nothing to do with *nourishment*, no more than loud or *verbal*

speech with talking and understanding each other. You *materialise* considerably my Mohini also.

37 Man did not become an eating animal on this planet until the close of the *third* Round, though he began developing taste only in the first sub-race of the first Root-race and developed it *entirely* in the fifth Root-race of our Fourth Round.

Page 34, line 8.
. . . "Son of the Fire **38** . . ."

38 "Son of the FIRE-MIST."

Page 35, line 16.
"During Sub-races of the *second* race." **39**

39 ". . . Sub-races of the first Root-race.

Page 35, line 18.
"But man even then was not crystallised and condensed . . . *to be recognisable by his present descendants as belonging to their race* (!!) . . . semi-ethereal . . . few attributes as and *human* (!!! ???) . . . in fact in the physical sense he was really not a man at all." **40**

40 * You surely dream *dreams,* my gentle child. If you had Humanity of the second Round in your mind's eye when writing this —*passe encore*—but *on this Earth in this Round* !? Why see what Master says in his letter to Mr. Sinnett. 1st Round man, an ethereal being, non-intelligent but *super- spiritual.* 2nd *Round* gigantic ethereal, growing more condensed in body a more PHYSICAL MAN. In the third Round—less gigantic, a more rational being, "more ape than Deva-man -- (still a HUMAN MAN). The Lord love you innocent sweety . . . go to confession dear, and learn from the *Padris* something of Chapter VI, 2nd verse, in *Genesis.* You *have* "Forgotten History."

MISTAKES IN THE 1ST EDITION.	CORRECTIONS FOR 2ND EDITION.
Page 37, 2nd par., 1st line. "The third race **41** marks."	41 "The third 'Round' marks."
Page 38, 2nd par., line 3. "Forbidden fruit." **42**	

42 Forbidden fruit, my son, is a question that would necessitate 95 volumes and ¾. "The Fall of Man" occurred during the fourth Round, in the seventh Sub-race of the second Sub-race. Until the third Sub-race men were pre-Adamites, or rather Kadmonites, dual-sexed -- (see even Bible, first Chapter, verses 26 & 27 and compare with Chapter II, verse 7; and in Chapter V, verses 1 et seq.—begins the Kabalistic BLIND. Yes sir, touch was developed verily in the third sub-race. Thus, do not pray call the seven Spiritual races of man "OUR ancestors," for they are the ancestors only of the first and second Sub-races. Our ancestors are the shouting Post Kadmonites, the Adamites. Remember the Deva, Pitri and the Manoushi Kingdoms or Ages.

Text, page 47, par. 2, line 3. . . . death . . . unknown during the first two races. **43**	*Correction.* 43 ". . . during the first two races it was unknown (and the beginning of the third sub-race of the first Root-race (fourth Round) brings it upon earth, after the Fall of Man!!)"
"Enoch." * **44**	44 * Enoch is a stray descendant of the Spiritual races. So are many others even in History, but they are rare. Enoch and Hermes are one, as you know. And Hermes is Mercury or Buddha, etc., etc.!
Page 57, 2nd par., 1st line. For "second race **45** . . ."	*Read.* 45 "third Round."
Page 75, 2nd par., 2nd line. ". . . Ring **46** . . . ."	46 "Round."

Page 76, 2nd par., 3rd line.
"race **47** . . . ."

47 "Root-race," the so-called Atlanteans.

Page 77, 4th line from below.
". . . with the Aryans," and consequently. **48**

48 "with the Aryans, then in their first sub-race, and consequently, etc."

Page 88.
(Altan). **49**

49 Atlan.

Page 89, line 10.
"Ring." **50**

50 "Round."

Page 90, line 6.
". . . Ring **51** . . . ."

51 "Round."

—•— 261 A FINAL CORRECTION —•—

AMEN

Finis—save my error.

Bhu	Janas
Bhuva	Mahas
Suva	Bhuva
Maha	Bhu
Jana	Suva
Tapas	Tapas
Satya	Satya **52**

52 This is your arrangement. Madame says it is a flapdoodle; and I beg to corroborate. The order given on the left hand side is correct.

H. P. BLAVATSKY

\+ (her cross).

These pages to be taken and read to Mr. Sinnett, please. I cannot be writing to both and he wants to know some things. Take this to him immediately, please.

Yours respectfully,
H. P. B.

SECTION II
MISCELLANEOUS LETTERS

 I. —COUNTESS WACHTMEISTER —•—

LETTER No. CXXI

Private.

13th December.
DEAR MR. SINNETT,

Yesterday evening a loud rap was suddenly heard and Jual Kool was with us. He signified his intention of writing through my hand. I saw him close to me indistinctly, felt the influence, heard the few words he said to me, and wrote the following: --

Let Mohini be saved at all costs, write to Sinnett this, a conspiracy is being formed to over-throw the Society and disgrace Mohini. No delay, but act promptly, form your Committee quickly, get all possible evidence together, and find out all you can about Miss L.'s antecedents.
J. K. told me that you have a very difficult task before you

Now I will tell you plainly what I think in this affair. I believe that Miss L. has been a paid agent from the first to endeavour through Mohini's disgrace to harm the T.S. I believe that the Doctor was taken to Madame De M. simply to psychologise her, in which he succeeded, and that she is now unknowingly under his influence.

If a good Roman Catholic could offer Madame 25,000 fcs. down simply to omit the name of Christ in her S.D. believe me they can do a great deal more. They are fighting for life, for the S.D. has that which will give them their death blow, they may be a long time in expiring, but they surely will in time. The S.D. contains a translation of the Secret Book.

The public at present will have but a faint idea of its real meaning, but as years roll by—it will penetrate deeper into the hearts of men and then the death knell will be sounded.

Will you kindly try and get me a copy of Hargrave Jennings' Phallicism? I want Madame to see some passages in it. George Redway has it, but he asks 30/-. It was published at £1. Do try and get it for me as cheaply as you can, and send it as soon

as possible. Will you beg Mohini to write out the esoteric meaning of some of Shakespeare's plays. Madame wants it for the S.D. and will put it in Mohini's name. I am sorry to trouble you so much.

Yours truly,
C. W.

LETTER No. CXXII

16th December.

DEAR MR. SINNETT,

Madame is so miserable at the thought of the enclosed slander that it will most probably shut India on her, that I have been thinking that as a slander it should be refuted for you see, indirectly it concerns us all. I give you the following my own idea and leave it to your own superior judgment to act on it or not as you think best. I think the Editor of Vanity Fair would at once insert the article if threatened with Law, for Editors are rather chary of inserting libels; Modern Society had to pay £1,000 -- for that little game not long ago. Now this is my idea, do with it what you please. Madame Blavatsky has read with astonishment in Vanity Fair the following, "that carefully worded proclamations calling upon the people in India to rise and claim their political rights were being distributed (under her auspices) together with other documents of a less compromising nature." Madame calls this a gross libel, and calls upon the Editor to prove it by sending to her one of these proclamations, and also she desires him to give to her the name of the person from whom he received such a slander. Madame says that the Editor must at once insert the following refutation, or she will have him taken up for libel.

"Madame Blavatsky denies absolutely having in any way used her influence among the People of India to induce them to rise and proclaim their political rights; she denies absolutely having distributed any worded documents to that effect and she also denies having meddled with Politics in any way whatsoever during her sojourn in India. On her return to India in autumn, 1884, she was accompanied by one English lady and two English gentlemen, and as she was sick and ill the whole time they never left her side so that they are witnesses to the truth of what she says."

I feel that this step ought really to be taken. We are getting into such a tangle of troubles on all sides—that where we can protest with truth we should do so. And Madame swears the truth of what is written here. I am so sorry to trouble you again,

it seems to me that I am always troubling you, but you are a man whereas I am only a helpless woman.

My love to Mrs. Sinnett.

Much from Madame to you both.

Yours sincerely,
C. WACHTMEISTER.

I enclose the slip, but please return it and let me know in your next letter whether you will take this matter into your hands. Madame says that however much they may slander her she has only contempt for the same, but that this is too serious an affair to let pass, as it closes India upon her.

Cutting and Extract front the "Times of India."

Vanity Fair publishes the following cock and bull story, which will doubtless amuse Mr. Hume, General Morgan, and other "amiable enthusiasts" who dabble in Theosophy: -- Strange rumours of Russian intrigue and political propaganda under the guise of religious research reach me from India. The High Priestess of Esoteric Buddhism, who left England last autumn on a pilgrimage to the shrine of the new faith, was followed, so I hear, by a person charged to watch that lady's movements. The result has been a discovery that carefully worded proclamations, calling upon the people of India to rise and claim their political rights, were being distributed, together with other documents of a less compromising nature. There is, I believe, no direct evidence of any communication between Moscow and Tibet, but it was a matter of common notoriety that intimate relations subsisted between Madame Novikoff and Madame Blavatsky during their stay in London last year.

LETTER No. CXXIII

28th December.

MY DEAR MR. SINNETT,

Madame begs me to write and thank you for your kind letter which she was delighted to get and hopes you will kindly send her as many stamps as you possibly can. It is a real pleasure to her to receive them and is always most eager to know how many there are, she is as careful of them as if they were precious stones. In a letter to Miss A. I have told her all about Madame.

A letter came yesterday from Lady Caithness, kind, warm and loving, it did the Old Lady's heart good and gave it a little cheerful spark of warmth for a few minutes. You will be amused to hear that Lady C. was enchanted with Mr. Sinnett's paper on "the higher life" particularly as it was Marie Stuart who inspired him

to write it. Fancy Mr. Sinnett becoming a medium!!! I heard in a round about way the other day (not through Theosophists) that Lady Caithness had been holding seances in Nice, and that the King of Spain came to her and said that he was very happy now, because where he now is there are no women; I wonder whether he was as tormented with them as Mohini is. No news to give you, the days glide away very smoothly and Madame says the S.D. goes on wheels.

Madame would be very glad if Mr. Sinnett would kindly begin to make enquiries about publication, etc., with prices, she would like the pamphlet to be about the size of the Platonist, different from ordinary magazines—there will be two chapters each month every chapter containing about 90 of her written sheets. She wishes the type to be a large and distinct one. Madame hopes shortly to send the Preface with 1st Chapter to Mr. Sinnett. I am very glad to be here with Madame for I feel that I am a comfort and of use to her. I also consider it a great privilege to be allowed to witness the marvellous way in which this book is being written. Madame sends much love to you and Mr. Sinnett and she hopes you will pardon her for not writing. May this New Year be a happy and prosperous one to you both is the sincere wish of

Yrs. very sincerely,
CONSTANCE WACHTMEISTER.

Do not trouble to answer this letter but write instead to Madame for she loves getting nice letters though she cannot now answer them.

LETTER No. CXXIV

Private.

29th Dec.

DEAR MR. SINNETT,

I feel that I have no right to offer you any advice, but as we all have at heart the welfare of the one and same cause I hope you will not think it interference on my part, or mind my telling you a few thoughts which have come to me since my stay here.

Watching Madame as I do every day writing her S.D. and seeing how thoroughly absorbed she is in her work, it seems to me a sad pity that anything should come to disturb her and I have often asked myself whether it would not be advisable to crush all these slanders against Madame with the supreme contempt of silence. The more one attempts to refute the lies the more fuel one throws on the flames and so the scandal is kept alive. I do in my heart believe that nothing would be so galling to Messrs. Hodgson and Co. as allowing the whole affair to pass without

taking any notice of it. You see this very scandal gives them notoriety and brings them into Public notice, they are comparatively an obscure set and if you treat them as such and pay no attention to their accusations, well the thing will be just a nine days wonder and then blow over to make room for something else. You have been very good to Madame for you have been one of the few who have stood forth in her defence, but you see you cannot really make things clear for her, for the Occult laws are not yet known, and therefore I think it is far better to keep silence. No quarrel or discussion can be kept up when there is only one side to do all the talking, it must die out, and we Theosophists have borne so much already I think we can bear this too. Very few people have left the Society on

account of this scandal and those who remain are truer than ever. In Germany the whole S.P.R. is very much ridiculed. Madame is now in a philosophical state of mind and says she does not really care what they say of her, she was annoyed about the Spy article for she feared it would prevent her returning to India, but she sees the truth of what is contained in your letter, and she thinks the whole thing had better be allowed to die out of itself.

The L. affair is very provoking coming just now, try and put an end to it as quickly as possible and say to the Secret Committee that you are commissioned by Madame to say to them that if Miss L. has any REAL PROOF that Madame has wrongly slandered her, even though what she said was said privately in a private and confidential letter, still Madame would make her every apology—but the Committee must be fully assured of her (Miss L.'s) innocence first.

You see Madame must have peace of mind to enable her to write this book and it is only by ignoring or crushing scandals that this can be done. Madame sends you much love, she always speaks of you so gratefully and kindly, and she said to me the other evening that you had been a true friend to her and that she had a warm affection for you and Mrs. Sinnett—she said that you, the Gebhards and D. Hubbe are her best European friends. Madame entirely approves of all I have written for I have told her its contents, she is in a calm and peaceful frame of mind and is perfectly happy writing the S.D. May this New Year bring you and yours many blessings and may we at the end of it be able to say that we have been staunch and true and have loved the Cause better than ourselves.

Yrs. very sincerely,

C. WACHTMEISTER.

P.S. Madame supposes that there will be about 100 printed pages every month in the S.D.

—•— 270 **MISCELLANEOUS LETTERS** —•—

LETTER No. CXXV

1st January.

DEAR MR. SINNETT,

Professor Selin brought Madame yesterday evening a nice New Year's gift in the shape of the S.P.R. book. You may imagine what a lively time we had of it. Palpitations of the heart, digitalis, etc. I did not bless him for coming and undoing my work of the last few weeks. He took it very philosophically and said it was only right that Madame should know what it said against her. Madame wanted to write off letters of protest right and left, but I have prevented her doing so. I have told her that the only thing she could do would be to have Hodgson taken up for slander and libel. That in the first place this would cost money which she has not got. In the second place as all the jury would be prejudiced against her, she would probably be pronounced guilty which would make things a

thousand times worse than they are now. That if you undertake her defence that you will only draw down more accusations and the game of battledore and shuttlecock will go on until the whole thing becomes universally known. The only safe course to pursue is this I think, that you and Dr. Hubbe denounce the whole thing as slanders and lies, that the papers should be signed by every Theosophist and copies sent to all the members of the S.P.R. Ridicule and supreme contempt are our only weapons. The whole thing seems to me to be based on Mr. H.'s evidence and his very sagacious conclusions. How is it that he is infallible!

Ever yr. sincerely,

C. W.

LETTER No. CXXVI

Private and Confidential.

1st January.

DEAR MR. SINNETT,

My note written to you this morning and sent to Franz Gebhard to forward to you, you will probably receive at the same time as this. We have had a terrible day and the Old Lady wanted to start off to London at once. I have kept her as quiet as I could and now she has relieved her feelings in enclosed letter. I repeat what I said this morning, ridicule and contempt are our only weapons for the scandal must be crushed if possible and at any rate we must not feed the fire. If all Theosophists sign a protest treating the whole thing with contempt, in the first place, there can be no reprisal if the document is properly worded and in the second it has the good object of uniting us all more closely together

in this time of trouble which is what we need. If we all keep true and firm nothing can really hurt us. The enclosed will show you the immense importance of keeping cool and quiet and crushing the scandal if possible. I need not comment upon the result of such a Presidentship in India as the Sancharacharya—at the head of our whole Society.

As this news was sent from India with the command of the greatest secrecy, Col. O. begs Madame to tell nobody for the present. Her joy was so great however that she told me knowing that I am not one to violate a confidence—and now that you are in this great trouble I have told her that it was only right of her to tell you for I know you are a man the soul of honour, and I believe that this news will be slight comfort to you and help you to tide over the present troubles. Think of the magnitude and the vast proportions and importance the Society will in a few years have all over the world. Don't get downhearted and rest assured that you have the sympathy of all your friends.

Yrs. very sincerely,

C. WACHTMEISTER.

LETTER No. CXXVI

6, LUDVIG STRASSE, WURZBURG,

4th January.

DEAR MR. SINNETT,

Many thanks for your letter of the 30th received *this morning*.

Madame is delighted with your proposition about the S.D. She thinks it is a most favourable and satisfactory arrangement for herself, but she says the journal must come out every month or if you think it better every three months, for if she lives she believes so much will, be given to her that it will last 3 years or more. The size of the Journal you can arrange as you think best. There will be no regular preface, only about 6 or 7 pages addressed to the Reader to give them an idea of what the book will contain, for otherwise they would be plunging wholesale into matter entirely unknown to them. Madame will send you shortly the Title pages, and in a week or so the address to the Reader with first two chapters. From this you will be able to judge of the general purpose of the whole work. I wish myself that some clever theologian could be found who would read and criticise before the book is put into print. Do you know anyone whom you can trust. It would have to be a man deeply read in all these particular subjects.

Thank you very much for sending Phallicism. As soon as I

know the amount of my debt to Miss Arundale I will send a cheque for the amount. Madame is much interested to find that "Phallicism" contains a few of the things which she has already written out in the S.D., only given in a Jesuitical point of view, and she intends to cut them up finely; it was in reading her manuscripts that I saw the resemblance in some points and so was anxious that she should see the book. Again another curious fact. Madame had written many pages on the signification of numbers, and that the words Jehovah and Cain are simply algebraical numbers, when she receives by post a book from Arthur Gebhard which he has found in America and sends it to her as he thinks it so interesting, it corroborates and confirms all that she has previously written, only from a mathematical point of view. The book is by Skinner. 3,000 rupees have been as yet subscribed in India for the S.D. I write to Col. O. this mail to let us know exactly the amount. I suppose many will have subscribed now during the Anniversary. I will also ask how many the different branches will require. The O.L. says you may do anything you please with her memoirs, she leaves all entirely in your hands. She is terribly upset to-day, has received a brutal letter from Selin telling her he resigns because he looks upon her and the whole Society as a fraud, that he does not believe in the Masters and that he thinks that "Isis" has been plagiarised from other books.

We are having a horrible time of it here. I thought Madame would have had an apoplectic fit—but fortunately a violent attack of diarrhea saved her, but I do weary of it all so much. I think sometimes my own strength will fail me, physical not moral. It is a mystery to me how all this dirt and filth seems to surround and oppress us. When all this has blown over if you go to America will you kindly let me know just before you start for I shall have something I should then like to say to you which will interest you much. My love to Mrs. Sinnett and much to you both from Madame.

Yrs. very sincerely,

C. WACHTMEISTER.

Madame was delighted with the card and cried over it like a child, she also thanks for the stamps.

LETTER No. CXXVIII

11th January.

DEAR MR. SINNETT,

I hope you will approve of the accompanying paper, and that you will read it aloud at the next meeting of the L.L. If you could get many testimonies similar to mine, it seems to

me that you could make considerable use of them in refuting the charges brought by the S.P.R. At any rate they would help considerably to restore the shaken confidence of many in the existence of the Mahatmas, and tend to prove that Madame has not been carrying on a systematic course of cheating for the last ten years as alleged by Messrs. Hodgson & Co.

I will add one more incident to my story which I know will interest you, but this you must if you please keep private. While writing I came to the second chela who visited us at Elberfeld, and this you must know was the chela who had to do with the Kiddle affair. I was on the point of writing his name when the thought struck me that it possibly [would] be unpleasant to him to be brought again before the public notice. I suppressed his name, as I did this I heard plainly the words "thank you" behind me, and on looking saw the chela once more. I had not seen him since those days at Elberfeld. Do not mention this for I should be sorry to bring him into trouble again, but I feel sure the incident will interest you. I intend also writing to Petersburg to Madame Jelihovsky [1] to add my entreaties to yours that she should send you all possible details about Madame's youth; the more interesting the book can be made, the more the public will like it.

Not a word has been added to the S.D. since the 31st Dec., but if we can only get a few days of calm and quiet I hope Madame will be able to begin writing again.

My love to Mrs. Sinnett,

Ever yours sincerely,
C. WACHTMEISTER.

LETTER No. CXXIX

15th January.

DEAR MR. SINNETT,

I send you the Russian pamphlet from Madame B. She says you may take anything out of it that you please and that if Mohini would go to Madam Novikoff she would translate it. It would be better to find someone else if possible, however, you will settle that to your own satisfaction. At last Madame has settled down again to the S.D.; a whole fortnight lost.

What did you think of my paper with the idea of collecting the experiences of those who have had phenomena independently of Madame. In the Scottish Branch I believe there are some, also Mlle. de Glinker, a few curious facts. I do not mean when she and Solovioff saw the Masters—but other phenomena quite independent of Madame B. Here the most curious phenomena

I see LETTER No. CXXX.—ED.

take place every day when Madame is fast asleep, but as I do not care to mix any phenomena of a physical nature with the sacred name of the Mahatmas or even their chelas, I do not speak of them, besides they are not independent of Madame, as she is in the apartment. I only tell this to yourself; not to be repeated.

Madame B. thinks all your arrangement about her memoirs a very good one and thanks you much; having taken again to the S.D. she cannot now tear herself from it again to write to you. The German T.S. is still alive, though entre nous very shaky, but certainly if this squall does not kill us nothing ever will.

My kind regards to you all,

Ever yours sincerely,
C.
WACHTMEISTER.

P.S. I have written both to Madame Fadeyeff and to Madame Jelihovsky and have told them how necessary it is for them to clear Madame B. from all charges brought against her by giving all possible details about her youth.

LETTER No. CXXX

To C. W.

ST. PETERSBURG,

15/27 Jan., 1886.

DEAR MADAM,

Forgive me the long delay of my answer. My daughter's illness as well as my proper disease of health and mind—are my only excuses.

I am obliged to tell you, and ask you to kindly forward, or repeat this, my answer to Mr. Sinnett—that I am not able to add anything to what I have already written, about all I know of my sister's doings or movements.

As for her childhood, I remember it but very little, being several years younger and therefore having been bred apart from her and our youngest aunt Miss Nadejda Fadeyeff, who can indeed be a great deal more useful, in this matter, to your researches. Likewise in my sister's lifelong travels about land and sea, her only almost regular—mind the reticence—correspondent was this aunt and best friend of hers.

For my part, I only am aware that all her life was a continual migration between Africa, America and Asia—which certainly is known to her a great deal better than Europe. In the far East, I suppose, were spent most of the ten years, from 1850 till 1860 -- that we rarely had any news from her. I, for instance, for several years thought her dead and duly buried.

Now, all that I have seen of phenomena, while Hellen lived with me near Pskoff (from her return to Russia in the winter of '59) in my country house and lately in '84 in Paris I have described minutely, and have nothing more to say: so I pray Mr. Sinnett if he is willing and able "to fill up" as he says "the deficiencies" of my writings, to do it in his name, not in mine.

That would not do, you see, as well for his sake, as for mine and Hellen's. English is well known and much read in Russia. My name and writings are also known well enough. All addition to them shall be obvious and produce a bad impression.

As to her being a spy of the Russian Government—it's such a gross imposture, and nonsense, that not one sensible man in the world will pay attention to it, I am sure. Her opponents must surely well know that this sort of trouble is well paid for. If she had been in the service, she would not be obliged now, in her old age and illness, to labour for bread's sake. It is a monstrous calumny, and Mr. Sinnett may well throw it in the face of her stupid enemies.

I beg you, Madam, to agree my most sincere regard and thanks for the friendship you feel for my poor sister. May God help her in her troubles.

VERA ZELIHOVSKY.

P.S. Give the enclosed note to my sister if you please.

Letter No. CXXXI

18th January.

DEAR MR. SINNETT,

As Madame has sent her letter to you herself, I just add these few words.

I am not at all so sure whether it would be advisable to publish in Madame's memoirs our different testimonies of having had communications from the Mahatmas (mine alone would be perfectly useless as people would only say that I was either a "Medium" or "psychologised") whether in fact it would be advisable to bring their names into print at all. Sufficient desecration has already been thrown at them by the public. Is it well to give the public the opportunity of throwing more abuse at them. It is just like throwing out a red rag to an enraged bull and will only bring down fresh slanders and calumnies. It was right to gather these testimonies to restore the quavering faith of many Theosophists, but pray ponder well before you bring the Mahatmas names again before the public in connection with phenomena. Please read out to the Council these few words and see what they will say. Better have many opinions on such a subject than only

a few, because if it does bring fresh trouble all will have to suffer. My own feeling is that we should keep the Mahatmas names sacred within our own Society and never breathe them beyond it.

Yrs. sincerely,
C. W.

LETTER No. CXXXII

18th January.

DEAR MR. SINNETT,

Madame is very much delighted, because having just been told to open her Russian paper which otherwise she never thinks of unfastening until she is in bed at night, she finds a long article about herself and her childhood which you can insert in the Memoirs, saying by whom they are written and that they are extracted from accompanying paper giving date etc. Nobody then can doubt their veracity. I am glad you like my Appeal; before reading it out please add following words which are underlined, they will make my meaning clearer. Mme. Gebhard writes that she has sent you her testimony, also a letter from Professor Coues saying that he can make the Astral bell ring—I have forwarded your letter to Mme. Jelihovsky.

When I saw Dr. Hartmann in Munich he told me that you had never answered a letter of his. I think this is a pity for though an eccentric man he is a very earnest Theosophist and devoted to H. P. B. A few words from you would I think please him

greatly and at such a crisis every effort should be made to keep friends, they become such inveterate foes when turned against us. I am so glad the O. L. is regaining her equilibrium of mind. Yesterday she was able to do some good work.

Ever yr. sincerely,
C. WACHTMEISTER.

Do you know what has become of Signor Damiani.

LETTER No. CXXXIII

MY DEAR MR. SINNETT,

Will you be very kind and execute some commissions for Madame Blavatsky? Will you purchase for her four bottles of No. 3 medicine at Mr. Wallace's, Oxford Mansions, Oxford Circus, and send the bottles here by post. Please do not tell the Wallace's that the medicine is for Madame B. or mention my name in connection with it. He has a most violent antipathy to her and has written to me several serious letters warning me against her, so I have been careful not to let him know that I am here or that Madame B. is taking his medicines with decided benefit

to herself. Since last writing I have had a private talk with the Doctor, and he says that her general health is better than it was last autumn, but that she has such an accumulation of diseases within her that any day she may die suddenly. Madame is terribly nervous about herself and once when I ventured to ask her if she had made her will and if all her papers were in order, she got very angry with me.

Madame asks also if you will kindly get for her from Redway the "Vishnu Purana," price 10/-. She cannot afford the other volumes, she begs that you will kindly deduct her debt to you from the money which is coming from America.

The Duchess gives a sad account of the French Branch. Are Christians less Christians because there was once a Judas Iscariot and a Magdalene!! Immoral Popes and Priests! Perfection is to be found nowhere.

Yours very sincerely,
C. W.

LETTER NO. CXXXIV

22nd January.

DEAR MR. SINNETT,

A telegram brought me here yesterday as our kind friends were anxious to consult me on Theosophical matters.

Being here I have talked to Madame Gebhard about my appeal. We have both come to the conclusion that it would be most unwise to put into print that appeal I sent you, namely my experiences, therefore we both withdraw our sanction to its being printed, but

give you full authority to read it at the meeting of the 27th and show it to any Theosophists you please—but to no outsiders. I do not wish to give the name of my Master. M. Gebhard was with me when the scene I described took place, she says I had my eyes shut and she does not remember how long it took, we used to sit together every evening.

I return to Madame in two days.

In haste, truly,
Yr.
C. W.

LETTER No. CXXXV [1]

WURZBURG,

Jan. 26th.

DEAR MR. SINNETT,

My note written from Elberfeld will have surprised you, and now that I am back again here and am able to assemble my thoughts

[1] This letter appears to be a copy in Mrs. Sinnett's handwriting of a letter from Countess W.—ED.

which have been turning in a whirlpool, I think it is only right that as you are President of the L.L. that I should make you acquainted with the truth for your future guidance. The only person to whom you may show this letter is Mohini, but before doing so he must promise you on his word of honour, that he will keep the contents secret; so much harm has come already of gossiping that I am obliged to take this precaution. When I came here in the beginning of December I found Babaji perfectly miserable, he said he was contemplating running away or committing suicide. I could see that he was wounded and jealous that Mohini was doing so much work in London, while he was comparatively speaking doing nothing and nobody. I was delighted with his teachings and as he had a Tamil and some other books which seemed to contain much that to our Western minds was perfectly new I thought it most desirable that he shd. have facilities for teaching what he knew, and so with Mme. B.'s consent, sent him to Elberfeld where they are all so anxious to learn. Personally I had great sympathy for B. and was delighted to think that we had now a chela here who could teach us high morals and ethics.

Well a few weeks ago B. began by writing most insulting letters to Mme. B. so at last I wrote to him that I refused to hand her such letters any more; then I received from him a letter which was the letter of a madman in which he begged me to come immediately to Elberfeld or he wd. be lost, that the Dweller of the Threshold had come to

him, that I and I alone could save him, that all the Gebhards could do nothing for him, that I on account of my psychic powers could help him, that he called on me as a sister, and that if I refused to come, that the consequences wd. be dreadful, and that all the Karma wd. fall on my head. Well knowing that Mme. G. is a sensible woman I wired to her "if my presence was really required"; the answer came "Yes." I started at night, had a most anxious journey, wondering which lunatic asylum he cd. be put into etc. and when I got to Elberfeld my first enquiry was, "is he raving, is he violent?" Mme. G. looked at me with astonishment and said no "B. is quite well, he only wanted to force you to come here, because he said Mme. B. wanted to psychologise you." B. received me with scoffs and jeers—and when I said to him "now B. tell me truly your trouble? I have come all this long distance to help you," he said "what do I want of your sympathy! What do I want of your friendship, I only want to get you away from Mme. for I hate her." I had a private interview with him and no words can describe the scene. He was no better than a wild beast with the most fiendish look of hatred in his face and finished by foaming at the mouth, he

knocked about the furniture to that extent that Mr. G. who was in the drawing room below said he thought the chandelier would come down and every piece of furniture was being smashed upstairs; the upshot of all this row was his intense hatred to Mme. B. He said he would draw her life's blood out of her, he wd. kick her out of the Society, that he wd. tear her to pieces, that he wd. write articles against her, that he wd. send to the public papers in London, that he wd. destroy the T.S. and wd. form out of its remnants a Society for himself where he wd. preach only ethics. On asking why he was possessed of such a violent feeling against Mme. B. he said firstly because she had desecrated the Masters by connecting them with phenomena, and 2nd because she had insulted himself several times, (and I say wounded his vanity). I thought at last that the exhibition was sufficient, told him I was tired and then left him. We met again at the drawing room tea table. B. was then quiet. I asked him to state the charges he brought against Mme. B. and which he wd. publish, they are as follows: -- that Mme. B. had written to some Indian that Col. O. had never really seen the Masters, that she had herself pyschologised him to see them and that later on when the Col. was shown this letter, for 3 days he was on the verge of suicide; that Mme. B. and the Col. wanting money they had written a letter in the Master's name to some Indian, asking for money and promising that if he gave it his sick child shd. recover—the child died, and the Indian was furious; -- that Mme. B. wrote you a letter about Mohini and women in which there were a few words from the Master M. and that naturally such a thing was desecration. The Gebhards had agreed that in consideration of these charges, with Hodgson's report etc. they had determined to destroy the Society unless Mme. B. made a solemn promise to never mix up the Masters' names again with phenomena, women, or common worldly matters, that, that must be done or either she must be turned out of the Society or the Society cease to exist. I said I thought we had kept silent long enough, and that it was our silence and screening what we believed to be

wrong last year which had brought on all the trouble. I then wrote the letter which you will find enclosed—also a paper to Colonel O. abolishing the permanent fund etc. which we all agree should not exist; to this paper the German Branch will add different reforms which they think necessary and then the paper will be forwarded to you. Well I left Elberfeld, but before leaving told B. that I had been brought to Elberfeld through a lie, that I had never been so insulted in my life before, and that he had done me a great injury—namely, that looking upon him as a chela who had been many years with the Masters, that I thought at least that he would have learnt to be truthful and

honest, but that now to see a chela preaching such a high code of morals and ethics while in heart he was filled with duplicity, deceit and base passions was to me dreadful.

The Franz Gs. worship him and they tell me I must not believe his words. I must not look at appearances for when he says one thing he means another, but that you know will not do in England, and now he intends to go to London he says to make reforms, he is going to set everybody right, he will do this and that and if people do not obey him, he will burst the whole Society and then run back to India. Now you see the danger, and my advice is—do not have him in London; but at the same time act very cautiously for he has a large correspondence and could really if he chose do what he says, because being a chela, people have the highest respect for his word. B. was furious at my returning here to Wurzburg. He told F. G. that Mme. could if she chose psychologise me to the extent of committing forgery. B. told me that he wd. never return to Mme. B.—that he would prevent M. from doing so and that he had written to a 100 Hindus about Mme. B. and that he had written expressly to prevent any chela from coming here to replace me when I am gone; that he wished she wd. go to Russia and throw the S.D. to the dogs and then he could preach his philosophy in peace.

LETTER No. CXXXVI

WURZBURG,

28th January.

DEAR MR. SINNETT,

Many thanks for your kind letter. I quite agree with you that anything that can be done to substantiate the veracity of past phenomena should be done to clear H. P. B., but you see my testimony brings forth new phenomena and so naturally a new element for the Enemy to pull to pieces—besides which it seems to me that it is time now to hang a veil before the Mahatmas. I grant you that I think it was quite necessary that Their names and that phenomena should be brought before the Public, it was the only way of drawing their

attention towards the Theosophical Movement. I acknowledge that many foolish and ridiculous acts were committed, but when I think of the enormous undertaking and its development by two foreigners without money I feel that I have no right to blame, for placed in the same difficult position I might perhaps have done worse. We are all of us in a most critical position and it is only by our united efforts that we can possibly pull through. I am perfectly willing to contribute my mite and am working heart and soul for the Cause. Let us wait

—•— 281 **CRIMINAL CHARGES** —•—

a month and see what development of existing difficulties takes place. If at the end of that time you have sufficient testimonies gathered from other people that you think it could benefit H. P. B. and the Cause to put them into the Memoirs do so—only don't put me en evidence but one amongst the number—for else I know quite well that I shall be seized on for dissection, called a Medium and psychologised by Madame, an idea now implanted in peoples' minds by Babajee. At the end of Febry., write and tell me what you think of doing and then if necessary I will get Mme. Gebhard's consent.

One thing may interest you. Mme. G. recalled to my mind that last year '84 -- the chela had said that a chela would come to Elberfeld in winter '85. We thought then that he meant in astral form.

I wrote to you so hurriedly the other day that I forgot to tell you what I decided to do about Babajee's grave charge that the Colonel and Mme. had obtained money on false pretences in India from Prince Hurrysingee. This charge is doubly serious as coming from a chela, and so I determined that though I have often shut my eyes to little irregularities or at least what seemed to me as such, I have reconciled it to my conscience by thinking that as I understood so little about the Occult laws, I must not judge by appearances and that perhaps some day I should understand the real meaning; but Babajee's charge is quite different, it is a criminal charge and can be punished by law (Fletcher's case). Other supposed frauds were innocent and hurt nobody, but here a man is robbed and injured and so I have written most seriously to-day to Col. Olcott and have told him that his and Mme. B.'s word go for nothing in such a case—he must send me a paper exonerating them entirely from this base charge signed by the Prince and several other people; that if he cannot send me a declaration of innocence I leave the T.S. for I cannot remain in a Society where the Founders lie under the imputation of criminal fraud. I must see my way clearly and honestly before me and not blush to be called a Theosophist.

I do not myself believe Babajee's odious charge, but he may repeat it to others who will. Well, if such a fraud has been perpetrated, better that the Society should be dead and buried; if Babajee's charge is a false accusation, this will be a lesson never to be forgotten that in a Society of Universal Brotherhood, no member has the right to calumniate his brother or sister with impunity.

You as an honest man will I feel sure consider that I have acted rightly though boldly. Why even Hodgson exonerates them from such crimes—and then a chela is to come and accuse them of the vilest act that can be imagined.

My only excuse for Babajee is that he was really a lunatic during my visit to Elberfeld, even before, as his insulting and impertinent letters to Madame prove. His old grandmother, a Sorceress, must have thrown a spell on him, but when these fits come on he should be locked up for his words are dangerous. Coming from a chela and one who preaches to others such high morals and ethics they act with double force.

If you have Babajee in London he will throw the whole Lodge into confusion and set all members one against another. Far better that he should remain quietly at Elberfeld where they all adore him; there he can write his ethics and be really useful as he has given out some very good papers, which when Mohini has cut them into shape will serve for lectures. The contents of his Tamil books are most interesting and if he would only leave off intriguing and attend to his work he would be of real use.

As he wants to make reforms and refute some of the existing theories which have been given to us, I copy for you a letter written by Madame to Mrs. Gebhard. Read it to Mohini for it will interest him.

I thank you much for your warning about H. I will remember it, he must have felt sympathy for me in Munich, for I am perpetually getting letters from him.

The S.D. has again been put on one side, no work for a fortnight. Babajee's doing—it is too bad. I wonder what will come next.

Ever yours sincerely,

C. WACHTMEISTER.

LETTER No. CXXXVII [1]

The other day Mme. B. sent a box containing all Babajee's clothes etc. to him; before doing so she looked over his possessions to see what there was amongst them belonging to herself—there she found a book where she is in the habit of having the important letters that she writes copied; amongst those which Babajee copied for her are several from Babajee to his own friends, and being copied into her book she considered that she had a right to read them, as were they private he would not have copied them into her book. He speaks of the great privilege it is for him to be allowed to live with her and that he shall never leave her until either he or she dies [2] -- then he describes phenomena as coming through her and his intense delight when it referred to him or when

1 This statement is in Countess W.'s handwriting.—ED.

2 It is interesting to compare this with Babajee's own letters to H. P. B.—see Letter No. 172 et seq.—ED.

he could get any communication from the Master through her, (he evidently did not think there were elementals then). In every word he writes, breathes affection, devotion and great respect and admiration for Mme. B. he says that for another century such a marvellously cultured and admirable woman could not be found and he expresses again and again his gratitude and thankfulness in being permitted to live with her. I Then comes the most extraordinary experience in one of his letters—he describes the working of it during seven days and nights—and could only Mr. Stevenson read it, he would see at once that his story of Dr. Jekyll and Mr. Hyde is founded on fact.

Mme. B. tells me as Babajee also told me when here, that he has had a great deal to do with Hatha Yog, that he has lived several years among different Hatha Yog Yogis in the forests.

Mme. B. also found amongst her books and papers of which he had the care a manuscript on black magic written in an unknown handwriting—not his, containing most precisely all the formulas and the different mantras to be used. This she has confiscated as being too dangerous to be left in his hands.

Mme. B. says that Babajee's Ethics come out of his Tamil books, some of them are good but others entirely false and in opposition to the Masters' teachings; as long as he gives these out to a few devoted Members the harm is not great, but such a book published uncorrected might create great mischief. Mohini's "Man" is very incorrect and misleading in many ways—and it is stupid to bring out books which will only have to be contradicted and corrected later on, therefore it seems advisable in the interests of the Society, that all manuscripts should first be sent to Subba Row for inspection and correction.

I I would like Miss A. to see this and then give her opinion—How has the great change come? Why has it come so suddenly and unexpectedly? I have all the above in his own handwriting.—H. P. B.

LETTER No. CXXXVIII

1st February.

DEAR MR. SINNETT,

Your pamphlet is admirable, written with both verve and spirit, and I think will scatter confusion in the enemy's camp, for ridicule and sarcasm are so easily blended with reproof that I think Hodgson's vanity will be wounded to the quick.

Madame is truly grateful and has sung your praises ever since, she thanks you heartily and will write another day. She has settled down on the first day of the month to the S.D. All

January has been lost, next to nothing done, first Selin, then Babajee.

Enclosed is a card from Babajee. You see he writes in a humble spirit, and is repentant, whether sincere or not I do not know. In his last letter he told Madame that the

reason he had accused her of trying to obtain money under false pretences, was because she had written to him to sacrifice her and save the Society!!!! I really think he must be mad. Madame says that you must tell the Arundales all, because if they have him to stay with them they should know the truth so as to be on their guard against any further duplicity and also that they should not foster to his vanity too much. I wanted to spare him this humiliation but Madame says it must be. At any rate the Arundales need not tell him they know. Enclosed is a letter from Madame Jelihovsky, not of much use as you see. Solovioff has told her that he has left the Society because it is anti-Christian, so Madame J. writes to Madame B. that no wonder she is tormented, it is all the devil, she entreats her to give up the T.S., and says she will get her a good income if she will only write articles for Russia.

Yours sincerely,

C. W.

LETTER No. CXXXIX

6, LUDWIG STRASSE,

WURZBURG,

2nd February.

DEAR MR. SINNETT,

Your very sensible letter of the 31st. has just reached Madame. We both of us entirely agree with all you say. There is only one sentence which puzzles me, that "Mohini will have to be forbearing with Madame for a while when he joins her"—why so—what has she done? She will be forbearing to him I know for she is very fond of him, though she thinks that he has acted foolishly. My intention was to remain with the O.L. to the beginning of March, about the 10th or 12th, but if you think it advisable for Mohini to come sooner, send him for I am ready to leave any day. The O.L. is weary to death with ennui and no wonder, for life is monotonous here, but I tell her that she will have to bear it, for as India and London are at present closed to her, I do not well see where she would be better off. Besides if she has constant society, how is she to write. Life is a hard problem to some people. As far as Babajee is concerned, I wrote to you yesterday to use your own discretion in telling of his behaviour to those whom it may concern, only beg them to keep it secret for as he is now repentant I should be sorry to humiliate

him. In a Universal Brotherhood, one should have charity with each other's faults and failings, and I really believe he must have had a fit of madness. The lesson he has had has been a rude one and I think he will be quiet for the future. Certainly the theosophical path

is strewn with thorns. Now please act just as you think right. If you think Mohini should leave London at once send him here. I am willing to do whatever you advise.

Ever yours sincerely,
C. WACHTMEISTER.

P.S. Madame says keep silent on double chelaship as that is the only hold we have on Babajee.

LETTER No. CXL

Private and Confidential.

7th Febuary.

DEAR MR. SINNETT,

Many thanks for your kind letter of the 4th.

I must write to you another day about the "Eumonia." We are having terrible squalls here these days and at present Madame is strongly against having her Memoirs published during her lifetime. All her family are against it and they worry the very life out of her; they fear so much that her enemies may revive old family scandals and quarrels and that they will have to suffer for it. I tell Madame that you can at any rate write these Memoirs and let her see and correct them, then not publish them until an opportune moment comes either before or after her death; to this she turns a very willing ear but adds "poor Sinnett he would be losing all his time for nothing." Now what say you to this? Your pamphlet was such an excellent one that perhaps it would be as well to rest on that and if possible let the Hodgson affair die out quietly, saying always that you are writing the Memoirs—that they are only delayed etc. etc. During the short time I have been here attacks have been showered down on Madame from all sides. It seems to me incredible how one person can have so many bitter enemies, I suppose it is in a great measure because she lets her tongue run wild wounding people's susceptibilities without meaning it or thinking of the consequences. Certain it is that her Master told her that if she consented to live she would have bitter trials to go through and all would turn against her, but seeing what I see and knowing what I know, I believe there would be positive danger in bringing out her Memoirs this year. I will remain here until the 12th March and then I go to Elberfeld for a

few days and then on to Sweden. I return home earlier this year so as to be present at my son's coming of age, he is at the University now.

I wrote a letter to Miss Arundale the other day which I begged her to show you. Do use your best influence to make Babajee sign that paper, it is the least he can do after his cruel accusation of fraud against the Founders. It would be a safeguard in the future in case another fit of insanity came on. Tell him that if he signs that paper I forgive him freely

his conduct to me and will do my best to make matters smooth for him everywhere. I only long for peace and quietness but his conduct at Elberfeld was such that I was compelled to act for there was danger to the Society, but I think that he will not easily forget the lesson and will remain subdued and quiet and attend to his own work where certainly he has got a sphere of usefulness before him.

Don't trouble any more about the two D.N.'s—there are two—but there is also a Mystery. Unfortunately my tongue is tied. Probably if all were known Babajee would go mad or commit suicide. D. N. is his mystery name as I suppose it might also be the name of 20 more—that has nothing to do with it. I hate mysteries as much as you do, but I must have patience and you must have patience. Some day you will know all for Madame has told me that at her death all that she has ever received from the Mahatma K. H. will be given to you, so you must please have patience, till then. Babajee is a chela, though not the high one he pretends to be. All chelas have terrible trials to go through and so we must have more patience with them than with common every day people. When you see all the transactions and all the papers, much will be made clear to you and you will realise that it is no easy thing to be a chela. I have learnt much in this short space of time in Wurzburg—and my reverence for the Masters is increased in seeing how tolerant and charitable they are in all their dealings. Let us go on having patience to the end, for the Society must and will flourish eventually.

I do hope you will succeed in letting your house. Absence for a few months from London after all these worries and troubles will do both you and Mrs. Sinnett good.

Ever yr. sincerely,

C. WACHTMEISTER.

P.S. Madame has just given me her letter to you to read. Smooth down things between her and Mohini if possible. I suppose he sent her letter to Paris in self defence, it was foolish, but try and avoid more rows. Don't be alarmed at her letter, all will go well in the end I hope. I do my best to keep the peace.

—•— 287 **H. P. B. 'S SECOND MARRIAGE** —•—

LETTER No. CXLI

11th February.

DEAR MR. SINNETT,

I have today received the enclosed testimony from Lady Caithness. If you publish it Madame begs that you will suppress the "tears." I wonder if you have received many testimonies from different people. The more you get the better.

Mr. Gebhard writes to me that he has shown his letter from the Master K. H. with a letter of H. P. B.'s of 8 pages, to a sworn expert in Berlin [1] and he says in the most absolute way that it is not possible that the two could be written by the same person.

Madame says that she can give you no more information about the steamer than what she told you. The idea of old Blavatsky being alive terrifies her on account of the phantom marriage in America—she says that she and everybody took him to be over 80,

but he said he was much younger, and never having seen the certificate of his birth could not swear to his age, she only knows he was an old man. Now you know there are differences of opinion as to age, and a young girl of 17 looks upon a man of 50 or 60 as quite old, so that it seems to me in my own mind as just quite possible that he is still alive. Madame only heard of his death from her Aunt, nothing official has ever been known. You see it would not matter in the least if he were still alive or dead were it not for that unfortunate American episode. They might end by bringing up a charge of bigamy against her. Mme. de M. declares that Solovioff has got his hands full of proofs and charges against Madame, this may be false or true as the case may be. At any rate weigh the consequences well in your mind before you publish the Memoirs. I have been obliged to write to Mme. de M. twice lately in this sense "that she is irritated against Madame because she believes her to be trying to screen Mohini knowing him to be guilty." I tell her that she is absolutely wrong in her conclusions that having seen the correspondence on both sides both Madame and myself believe him to be innocent of both intention and act, and that Madame cannot sign a paper of apology to Miss----- which would incriminate Mohini—because that would be bringing a false accusation on her part against Mohini whom she believes to be innocent—and so a lie. That I know from the tone of Mme. de M.'s letters that she believes Mohini to be guilty. To believe a man guilty, one must have proofs and facts of his guilt, these of course Mdme. de M. has, and so instead of writing letters filled with innuendoes and accusations she would kindly clearly state and in

I See *Post* Letter No. CLXXXIII.—ED.

detail—the proofs and facts given to her which have made her believe Mohini guilty—if these statements overwhelm the proofs that we have of his innocence, I promise on my word of honour Madame will sign an apology to Miss L. for all she has said against her. I hope I have done right. I believe myself so strongly in Mohini's innocence, he may have been weak in not putting an end to a correspondence as soon as it assumed a compromising and tender character, but that is all. I hope you will approve of what I have done but the fact is Madame would have started there and then for Paris (do not repeat this) had I not taken things into my own hands. How it will all end it is impossible to say. But if Madame could sign an apology to Miss L. for what she said of her without compromising Mohini, it would be a good thing and perhaps prevent this dirty affair from going into a Court of Law and saving trouble to many persons. If you can word such a paper, send it to me by return of post and I will get it signed and will send it to Mme. de M. Consult Mohini on the subject and tell him what I have done.

No more news to give you. There is only one thing I would ask of you and Mrs. Sinnett, that is, that if you see my sister and nieces this spring, to say as little to them about me as possible. Turn the subject to other things. I keep them myself in the dark as much as I possibly can knowing that in their hearts they are dead against my work.

You see we have all our own particular trials.

Ever yrs. sincerely,

C. WACHTMIEISTER.

LETTER No. CXLII

17th February.

DEAR MR. SINNETT,

I must add a few lines to Mme. Blavatsky's letter which I have read, to tell you that I fully agree with her that her position is a horrible one. Do you know that ever since the 1st January, my first thought on waking in the morning has been "what impertinence or annoyance will the post bring to-day," and a feeling of thankfulness on going to bed if there has been nothing, which is very rare.

Just imagine what a life to lead, particularly for one who is in bad health, constantly suffering and has to write the "Secret Doctrine." I tell you the book does not progress and cannot progress with such constant persecutions. Also what is to become of Mme. B. when I am gone. When she left India, Leadbeater offered to accompany her, and remain with her, but yielded to

Babajee's earnest entreaties that he might come to Europe. The January Theosophist will shew you what his professions of devotion etc. were. Now he has turned traitor to the Cause, throws stones at the Founders accusing them of fraud, and so naturally leaves undone the duty which he took upon himself and promised to do. Mme. B. thought that Mohini would come to her after my departure as his letters have always professed the warmest attachment to her, but being now under Babajee's influence, his latter epistle has quite a different tone to any of his former letters and he also begins to throw stones at her. If this is the stuff of which Chelas are made I hope no more specimens may be sent to Europe.

I wrote to Mme. Blavatsky's Aunt yesterday to tell her of the cruel position in which she is placed and to beg of her to think of some solution to the difficulty—for if she is left alone I verily believe some misfortune will happen.

Do not think that Mme. B.'s letter is written to you in a passion for it is not, but she is so tired and disgusted with all these slanders and accusations freely launched at her from all sides, that I believe she will finish by doing something desperate. Her affection and trust in you is unbounded, and it seems to me that here in Europe you are almost the only true friend she has. Just try for one moment and place yourself in her position; after so many years labour for the Society which she created to find all the Theosophists either tearing herself or themselves to pieces—then wanting to write this book, which is to benefit the world by giving out truths hitherto unknown—and to find herself literally unable to do it through all the wounds and contusions she receives from all these stones so liberally shied at her from all sides, but the hardest from those whom she has loved so dearly.

I shall soon leave this and be out of all these rows in my quiet home in Sweden, but I think it right to tell you plainly how the position stands. All your interests are bound up in the Cause, and so you must unravel the mystery and put a stop to these persecutions.

Yrs. sincerely,

C. W.

LETTER No. CXLIII

18th Febry.

DEAR MR. SINNETT,

This morning's post took you some nasty letters as usual, but Heaven be blessed at last I can send you a real good one which did the old Lady's heart good, after all the dirt and stones which have been recently thrown at her. Mr. Judge has had ten

years experience of her phenomena and yet he does not cry out FRAUD like Babajee. Mme. B. wants you to read this letter to him and Mohini.

I have been thinking that perhaps Mr. Judge can give you some testimonies to be mingled with mine, Mrs. Gebhard, Lady C and others for the Memoirs, try and get as many as you can—do write to him!

Will you kindly find out what is the English name of Piazzi Smyth's book—called in French "La grande pyramide pharaonique de nom humanitaire de fait, ses merveilles, ses mysteres et son enseignement." Perhaps Mrs. Sinnett would kindly write to Madame about it for you have so much to do.

What do you say to Madame going to America, there, she would I think find friends—and nobody would trouble her about the Hodgson report—and she would be free of all this web of entanglements, the M.L. affair, Paris persecutors and Babajee; she would I think be far happier there than here—the only trouble is about the S.D. there would be such delay in sending backwards and forwards. Write if you think the idea a good one.

Yours sincerely,

C. W.

LETTER No. CXLIV

23rd February.

DEAR MR. SINNETT,

Will you kindly speak very seriously to Mohini—and ask him if he intends coming here or not. Madame says she would not for the world force him to come against his will—but you see we must know how matters stand. Of course his life here would be a very great contrast to the pleasant comfortable life he is leading with the Arundales, but it is of course for himself to decide, he knows best what is his own duty.

If Mohini does not come, among all the Theosophists do not you know some lady in London who would come and spend a few weeks with Madame free of expense (this I know is always an inducement). It would have to be some one on whom you can thoroughly depend, not one who will worm herself into Madame's confidence simply to go against her later on. If you do know such a lady let the proposal come from her.

Do not refer to this when you write please, as I have said nothing about it to Madame. I feel so sorry for her—and cannot imagine what she will do without me here, all alone without a creature to speak to, and though her servant is most good-natured, she has no head or memory and I have constantly to remind her what she is to do. Could Madame go out and get

about like other people it would be different but to be shut up in perfect solitude in these three rooms is enough to drive her mad with her excitable disposition. I pity her with all my heart.

I do hope you will be able to get rid of your lease. You must long to be away from London with all these worries and troubles around you, but you see we all share alike. Selin has now written to Von Bergen and is doing all the mischief he possibly can. I hear he is going to London at Easter to try and break up the L.L. so you had better warn all the members against him—for forewarned is forearmed.

Col. O. is very happy over his Naeligranthan and the end of troubles, and a little taste out of the bitter cup here would soon make him change his tone. One comfort is everything must come to an end, so this strained situation cannot last for ever. I hope we shall soon have tided over it.

I think Col. Olcott's idea of bringing out two books a year instead of monthly not a bad one, because then people cannot purchase a monthly No. just to criticise they will think twice if they have to buy a large book.

Ever yrs. sincerely, C.
WACHTMEISTER.

LETTER No. CXLV

Private,

LUDWIG STRASSE,
8th March.

DEAR MR. SINNETT,

We have just received Redway's "Catalogue" and are surprised, indignant if you please, to see that he advertises Mme. Coulomb's book! As he has undertaken to be the Publisher for the Theosophical Society it seems to me very strange that we should sell the works of our enemies. I find myself in close quarters, do you not think that the book and name could be suppressed entirely in the next catalogue. I should also like to make an observation about my little book. It was published at 6d. I was told that was too expensive. I then reduced it to 4d., the publisher, Redway, gets it at 2 1/2d. I believe, and I see he sells it at 2s., rather unfair I think because by that people will naturally think I want to make money, whereas if the whole were sold at the price I have named, it would not cover the publishing expenses.

As the chelas have agreed that Mme. Blavatsky is to be deserted and abandoned in her helpless condition when I leave her, I have determined to try and defer that painful moment as long as I can, and so have given up my visit to Elberfeld and

other friends on my way to Sweden, and stay here until the 28th of this month. In this way I just arrive in time for my son's birthday.

I shall be curious to see in the Memoirs how you have inserted our different evidences. You will be amused to hear that you have been flourishing in the Swedish papers. A long article has suddenly appeared from an unknown individual—giving a flourishing account and the whole history of the T.S. All the Notabilities are mentioned, and you shine conspicuous among the number. This article has aroused great interest on the subject, and Von Bergen has received invitations from all sides to lecture on Theosophy. This is of course very delightful and charming, but I suppose the "Revers de la medaille" will soon show itself.

I have heard news lately which is annoying, viz., that Mrs. Going, her maid and Mrs. Kingsford have lately been possessed by bad influences. They attribute these persecutions to the fact that they have had some contact with Madame B. and the Mahatmas. They say that Madame De Steiger was tormented in the same way before going to the East, and in consequence of all this I have been advised very seriously to withdraw myself from the dangerous and unholy influence. I have thought very seriously over this and have come to this conclusion. In working for the T.S. we place ourselves under the protection of the Masters, and all goes well as long as we believe in them, but from the day when insidious doubts creep into our minds (as happens to so many) the protection of the Masters is withdrawn, and thus the evil consequences just related occur, and more particularly so with those who have attended many seances. What remedy would you suggest against this growing evil?

Yours sincerely,
C. W.

LETTER No. CXLVI

Private.

9th March.

DEAR MR. SINNETT,

You know by this time that I have decided to stay here until the 28th so all is safe until then. The Old Lady has her apartment until the 15th April. After that my advice is that she should not stay here on this account. A Sanskrit Professor here has received unfavourable intelligence from some Indians concerning her; this Professor is a friend of Selin's and together they might play her some dirty trick were she left alone. For a short time nobody will know that I am gone as I will keep my departure secret. My proposal to Madame is, that she should come to

Sweden on the 15th April and stay with me for two months; by that time you will have let your house probably and then your scheme can come into play. Madame's objections to my plan are these—the cold and the fear that she will get me into trouble with my relations. My reply is -- (1) double windows and Swedish stoves would keep her rooms as warm as they are here—and with heated railway carriages and steamers the journey could be got over in tolerable comfort -- (2) Until the 15th June I shall be quite alone as my son remains at the University and then has to serve his military fortnight before he comes home.

Madame's mind however seems to be set on Ostend and certainly if Mrs. Sinnett remains with her the plan is a very good one, but I tell you honestly I do dread her being left alone, she must always vent her feelings in letter writing and though since I have been here she has written much that I would have given anything to throw behind the fire—I have saved her again and again from these indiscretions. Only yesterday she wanted to write to "Redway" and give him a piece of her mind about the "Coulomb pamphlet"—you see the danger—and so now knowing exactly how the position stands make the best of it. In her heart she prefers the Ostend scheme and in Sweden she certainly would be very dull. I think she craves for a little change both of scene and society. Do not tell the chelas or Miss A. all this please, keep it to yourself.

How thankful I shall be when a better time comes to us—but out of evil good always comes—and this winter has taught us patience and perhaps also a truer knowledge of self.

My love to Mrs. Sinnett.

Ever yours sincerely,

C. WACHTMEISTER.

LETTER No. CXLVII

6, LUDWIG STRASSE, WURZBURG,

12th March.

DEAR MR. SINNETT,

Madame Blavatsky has begged me to answer your letter, as writing takes up so much of her time. She is all eager to get away from here and most willing to go to England if you think it prudent for her to do so. As Madame never goes out, the place selected is immaterial to her; you and Mrs. Sinnett must therefore consult your own convenience on that point. If I may be permitted to make an observation it seems to me that Ventnor is very far away from London and a long journey for you to go backwards and forwards. Do you know Westgate? – about

three miles from Margate, a quiet little place with detached villas everywhere. The express goes there in less than an hour. Madame B. would give her directions at "Redways" and nobody need know that she was in England except you and myself. Do not tell the Chelas for they worry her terribly. And for the present at any rate it would be far better for her to have no communication with them.

If Mrs. Sinnett will really stay with Madame, I believe this will be the best plan, and then your short visits will relieve the monotony and prevent the old lady from feeling as bored as she does here. You see she has been accustomed to society all her life and this quiet inactive life with nothing going on around her is dreadful to her. The apartment is paid for here until the 15th of April and though Madame would like to pack up her things and be off at once I tell her it would be very foolish to throw away money recklessly like that—and that she had much better stay here until the 15th of April. If you decide on this plan will you take a little cottage for Madame B.—she had better have her own servants and avoid having anything to do with a landlady—that class of people are always "gossips." As soon as you have taken the house I will pack up the furniture and books here, for as they will have to go by luggage train they will be about a month on the road.

Please send me back the letters written to me by Madame B. when I was at Elberfeld; also the copy of the one written to the Gebhard family.

What do you think of the following idea. In reading the first chapter I got so confused over the "Stanzas" and the "Commentaries" that I could make nothing of them. Madame then wrote the former in red ink, the latter in black ink, and now they are far easier to comprehend as confusion of ideas is avoided; this has suggested the following idea, that in the S.D. the Stanza should be printed red and all foreign words of a separate

colour, Tibetan yellow, Chinese blue, Greek violet, and so on. It would be original, and prevent confusion.

Ever yours sincerely,

C. W.

LETTER No. CXLVIII

Private.

13th March.

DEAR MR. SINNETT,

The English cottage scheme has been knocked on the head this morning by the lawyer's letter. It would be impossible to keep Madame's residence in England secret, for feeling dull

she would write right and left and everybody would know, then these lawyers would send her insulting letters, if they did nothing worse, and she would be quite capable of going up to London and having a personal interview to give them a bit of her mind. Had I not been here to-day she would have written to them direct—so you see where the danger lies and I am terribly afraid she will get into trouble when I am gone. I feel very sorry for her, but we all have to grin and bear our own trials, and so must she.

Considering all things, Ostend is the best place. The place is empty now and she could get an apartment very cheap—for 1 or 200 francs a month, the only thing is, she must not be left alone, if we want to save what remains of the Theosophical Society. If Mrs. Sinnett will only come to her next month perhaps later on some other arrangement may be made. Madame refuses to come to Sweden so there is an end of that. Do not allude to this letter when you write back but I thought it was only right to tell you exactly what I think, and to me there is positive danger to the Society in leaving her alone, for her great misfortune is that she continually writes letters which only bring down trouble upon herself—it is dreadful for her to be inactive and to be patient under injury. You see it is her character and she is too old now to alter it.

Just burn this letter please and act as you think best. I at any rate have told you the dangers of the position as I see them.

Ever yrs. sincerely,

C. WACHTMEISTER.

LETTER No. CXLIX

WURZBURG,

19th March.

DEAR MR. SINNETT,

The news I am about to give you will I hope relieve your mind of a slight portion of its burden. I stay on with the "Old Lady." My son writes to me that the Sound is frozen and so much snow in the country that he fears that "Mary Hill" will be too cold for me as the house has not been heated—during the winter. He, therefore, advises me not to come to Sweden, particularly as he is now very busy with an examination, so much so, that he will not have time for any rejoicings on his coming of age, as he is studying from morning to night. This being the case I have decided on deferring my return to Sweden until the month of May, therefore between this and then much may happen and things may be looking brighter than they are now. Perhaps

your house will be let and then it will be less difficult for Mrs. Sinnett to leave London. At any rate let us look on the bright side of things because that is our only way to keep up our courage and you know we are determined in our own minds that the Theosophical Society shall survive these troubles at any cost, it is the only way to prove to our enemies that we are sure of our ground and have not been taken in and are no fools as they delight in calling us, but that we have a steady purpose in life and that no persecutions or trials will swerve us from our course. It is the only way in which we can show our gratitude to our revered Masters for all they have taught us. One of the first lessons taught to us when we became theosophists was, that if we became workers in the Cause we must go through severe trials. Well! here they are! and let us be bold and face them, let us all will that we will surmount and vanquish them and we shall surely do so. Could not you get all the working theosophists together and talk to them very seriously, and say to them that now is our hour of trial, and ask each in turn whether he really feels true to the "Masters," and if they all answer "yes"! ask them why it is then that they do not all work together in unity and concord. Speak to them really very solemnly, appeal to their higher natures, and ask them whether they will not then and there take a vow to drop all personal feelings and work with one will to the restoration of amity and peace in the Society; then lay all the difficulties plainly before them, make one and each of them give their views on the subject and then amongst you all try and decide what is best to be done and tell them that if they only overcome within themselves the very natural feelings of apathy and despondency, that then half the battle is won already. I quite agree with you that lectures at the present moment are useless, it is better to try and get hold of people privately, but do not let the workers drop their work or you will find a great difficulty in making them take to it again.

There is something so inexpressibly comforting in the thought that the Masters are watching over us, and as your Master has said to me that every individual act to help the

cause is noted and recorded, so you may feel sure that every effort on your part meets with His approval and that you will surely some day get your reward.

I quite agree with you in wishing that the chelas were back in India, but until the poor old lady dies and Miss Arundale is free to march off with her three chelas in her rear, I fear we shall not get rid of them and all the troubles they have brought on us. The only plan is to see if there is not some way of diminishing the evils. In the first place tell me honestly please, is there no possibility for Madame to make a private apology to Miss L. and so

induce her to desist in her persecutions, which will go on indefinitely unless something is done.

Had Madame B. at that time known that M. had written her nearly a hundred letters in six months filled with idealistic sentiment she would never have written as she did to Madame M. You see Miss A., Babajee, and Mohini himself had given such very different colouring to the whole affair, that only judging from appearances she wrote what she thought was true, and Babajee entirely approved of it. I had only just arrived here at the time and looked upon the whole thing in a very different light to what I do now—I have seen the letter which Mohini wrote to her after the disgusting scene in the wood, and that is sufficient to show that at any rate it did not disgust him.

Think it all over in your own mind and see if no compromise could possibly be made. I would willingly go to Paris and try and bring Madame de Morsier to her senses. I would even go to Miss L. if I thought any good to the Cause and Society could come of it. Letters are dangerous and compromising but a personal interview might perhaps bring about satisfactory results. I have been told in a round about way, that she says she would be satisfied if Mohini returned to India—and if Madame made her an apology—for those words—both things reasonable in themselves if the matter could be so arranged. If you can see any possible outlet to this difficulty and that I can help you in it let me know.

Let us decide that all our personal feelings shall go to the wall if only we can put an end to all this gossip and these persecutions.

Madame Blavatsky sends you her love, she seems pleased to keep me here, and we must make the best of our monotonous life here and hope that the future will bring us happier and more peaceful times.

Ever yours sincerely,
C. WACHTMEISTER.

P.S. Apathy is like the measles very catching! Motion and energy are the only really vivifying forces.

You want to see the "Master's hand." I can see it in the unexpected circumstances which have enabled me to remain here where I was so sorely needed. It was the same

force which brought me here to Wurzburg. Though I had made other and pleasanter projects I felt this invisible force draw me here and I told Mme. Gebhard that I knew I must come, and with tears in my eyes told her I also felt and foresaw all the troubles and trials which were coming down so thickly on me. I felt them like a heavy dark cloud overshadowing me. This same invisible force

drew me to London in '84 -- where I met Mme. Blavatsky for the first time. I left Sweden most unexpectedly, at one day's notice, the opportunity arrived in an unforeseen manner. I knew then, as I know now that it was the Master's hand, though it was only three months later that I knew why I was brought to London. I have perfect confidence in my Master and I know that when ever He wants my services the way will be cleared for me.

Mme. B. wants me to go to London for a few days, she is afraid that the chelas will split up the L.L. into two factions, I think myself that my presence would only make matters worse. What say you? tell the truth!

P.S. Do not tell the Chela party that I stay on here, they have deserted Madame in her hour of need, and so they may remain in ignorance.

LETTER No. CL

Private.

28th March.

DEAR MR. SINNETT,

Many thanks for your long and admirable letter which I am very glad you wrote as it gives such a clear rendering of the whole position.

I had fancied that there were many earnest workers in the L.L. but as you say there are but few—the present passivity cannot paralyse the working energies that do not exist. You have not been idle at any rate and literature certainly arouses the public interest in these Occult subjects more than anything else.

As you were unable to obtain other testimonies concerning the existence of the Masters, you did quite right not to publish Madame Gebhard's and my own experiences in Madame's Memoirs—because it would simply be bringing phenomena again before the public in a new form, giving them fresh incentives for attacking us all round and new victims on whom they may hurl their anathemas. Madame's life is published as a vindication of her own conduct and when once it is out I think the wisest plan will be to let "phenomena" and all discussion on that point die away entirely as far as the outside world is concerned. I know for my part I shall never mention it except to those who have much knowledge and experience on these subjects. The Secret Wisdom Religion and the philosophy, is all that can be given to the public.

We have all of us had a very hard winter but you have worked indefatigably and certainly without you the L.L. would have melted into thin air. You are the soul and life of it, and we must live and hope for better times.

—•— 299 THE CAUSE OF WALTER GEBHARD'S DEATH —•—

I hope that the exchange of letters will be effected, it would be a mercy to have the business settled. Do not refer to this letter when you write.

Yours sincerely,
C.W.

I hope Madame will live to write the S.D. The doctor here does not seem very hopeful of her case. She is very nervous about herself and her health now is her great preoccupation.

LETTER No. CLI

13th April.

DEAR MR. SINNETT,

The sad news from the Gebhards has reached us today. I feel so much for them all in their trouble that I cannot turn my thoughts to other things and so can only just thank you for your kind letter and tell you that H. P. B. is occupying herself with her Memoirs. If they are to be published now I certainly agree with you that they should be made as complete as possible and am using all my influence with Madame to make her write as much as she can. I have an ally here in Dr. Hartmann who is also of the same opinion. It seems that he also had had an idea of once writing H. P. B.'s life, and has collected some material which he will if you please send to you. We both think Mme. Jelihovsky's account is wonderfully dry reading—and that it should be interspersed with a little flowing language. Something in the style of Ghostland, a book so interesting that when you take it up it is with difficulty that you put it down again, or even Lord Bulwer's life, thrilling incidents told in a thrilling way. You see there is a halo of romance round Mme. Blavatsky and if her life is put before the public in a matter of fact way, the ideal Mme. B. will be forever lost.

If you want to run after the scientists you are running after a shadow. But if you want to create an enthusiasm in the minds of your readers concerning her and the system of thought advocated by Theosophy, the book should be written in a style touching not only the intellect but also the heart, offering at the same time nutriment to the imagination—but I am letting my pen run away with me.

The enclosed is a copy of a letter sent to Babajee—Madame attributed Walter's death to him—it is too horrible!!

Dr. Hartmann says if he can help you in any way with the Memoirs he will be very pleased to do so. He is now very much occupied with his books which are all to be published at

Redways. I find that he has great occult knowledge and he is a man replete with common sense.

Madame sends you her love,

Ever yours sincerely,

C. WACHTMEISTER.

LETTER No. CLII [1]

[1] Transcribed from a copy in the handwriting of Countess W.—ED.

To Babajee.

ON Saturday—April the 10th, Walter Gebhard was found dead in his bed, having shot himself without any reason and no cause, his things packed up and ready to start home. The fiends of rage, of vindictiveness, malice, and hatred let loose by you in their home have fastened on the poor boy you boasted to influence so forcibly, and have done their work. It is not his twin brother who committed suicide five years ago who influenced him. Herman's astral form is in Deva Chan, sleeping to the day his natural death would have summoned him. It is a host of the Pisachas of murder and post mortem criminal impulses who, copying from the record in the astral light around him of his brother's kind of death, led him to shoot himself during a state of somnambulic unconsciousness and irresponsibility. He is the first victim of your wicked father's son, and your grandmother's worthy grand-son.

A letter from Masters would have warned them to keep Walter away from his home without saying any reason for it—and the Gebhards would have obeyed the advice, bad they not been made to believe, by one whom they regarded and revered as a chela of Mahatma K. H. who lived ten years with him—as I found out too late about them—that "no Mahatma would bother Himself about the sons of Theosophists, caring little whether they lived or died," etc.; and that, with hardly any exception—all the notes and letters received by them from the Masters were the productions of elementals—at best—H. P. B.'s fraud occasionally.

To this you will reply that you have not killed Walter consciously. No! But he is killed nevertheless through you. The conditions that surrounded him psychically—his twin nature with his brother, who committed suicide under the very same conditions; his great sensitiveness and receptivity made and helped the internal fiends evoked by your savage outbursts of rage and hatred to fasten upon him—the first one. May your karma bear fruit.

Mr. Sinnett writes in despair: "Mohini used to attract all

the theosophists [to] Elgin Crescent—and now they have nearly all dropped off from doing this; . . . I think he and Babajee together are ruining the Theosophic movement here." He says he is helpless and the L.L. is going to pot. The German Society died owing to what you said to Hubbe Schleiden about the two notes received by him. The Society being ready to die, two or three months longer of agony will not save it. The fools who listen to a chela of Mahatma K. H., and were made to believe that the Master had turned away from me—will reap the fruits of their credulity or—made to choose between yourself and me. They will shake us off both—most likely when they learn the whole truth. However, they may open their eyes and see it in the light of the proofs I have. I will play my last card if you please—you were offered friendship and alliance, you preferred reigning alone—it is your own choice and since you are against Mr. Sinnett there's an end of it. I will be in London before you expect me.

H. P. B.

DEAR GOVERNOR,

I am very much astonished to see from some accounts that have reached me of late, that you have become quite cranky. Ask Miss A. to get some very hot water and have yourself baptised when I come to London, and I will stand your Godfather.

Yours truly,

F. HARTMANN.

P.S. If anyone asks anything about me, you may tell them, that if I ever had any doubts about H. P. B. and the Masters, they have all been cleared up forever by something that happened this morning to me.

Yours, H.

I remain a few days with H. P. B. and the Countess, we often remember you and wonder about the result of your Ethics.

LETTER No. CLIII

6, LUDWIG STRASSE,

20th April.

DEAR MR. SINNETT,

Madame Blavatsky has received this morning your letter of the 18th, also the £50 and thanks you much for the trouble you have had in getting it for her.

Babajee's conduct is very annoying, and certainly if something

is not done he will carry out the threat made to me, that he would destroy the London Lodge by breaking it up into factions. Madame Blavatsky says the best remedy to this evil would be if Colonel Olcott were to write and tell Babajee that he must either leave the T.S. or else work in unity with yourself and the Doctrines; she hopes that you have written to Colonel Olcott to this effect.

Madame says that she is quite willing to come to London and use all her influence with Babajee and Mohini to try and bring them round to a better state of mind. Madame Blavatsky would leave this about the 8th and arrive in London about the 10th or 11th, but should she come there it would be quite necessary for her to take a lodging on the ground floor, as she can no longer mount stairs. She would bring her maid with her and would also travel with Miss Kislingbury who has just come here on a visit to her and would return to London at that time. Madame B. only fears that her visit to London may bring her into trouble either with the lawyer or with Miss L., for though she would of course keep it secret, still directly Babajee knew that she was there, he would tell everybody in the hopes of driving her away.

Will you kindly think over this plan and write and say what you would advise.

If it is advisable for Madame B. to go to London, the opportunity of having a travelling companion would be a boon to her, but pray write and tell us how the M.L. affair stands at present, if there has been any new development in the case since last you wrote.

The second part of the Memoirs is far more interesting than the first, Madame Jelihovsky's narrative being simply a bundle of dry facts.

Have you asked Dr. Hartmann to send you his manuscript? On small points, he is very sensitive.

Ever yours sincerely,

C. WACHTMEISTER.

LETTER No. CLIV

26th April.

DEAR MR. SINNETT,

The enclosed disgusting "burlesque" I have been careful not to show to Madame B. Her plans at present stand thus: that she leaves this on the 8th May and travels slowly to

Ostend. You I hope will be able to run over and see her there, and then together you can settle what is best to be done, talking is so much

—•— 303 **THE T.S. THROWING OFF ITS LINGA SARIRA** —•—

better than writing when it is so easy to misunderstand each other. The Master says that the Society is throwing off its linga sarira and it depends upon whether the whole body has the strength to get rid of it. Whatever comes or whatever may happen I remain true. Wishing you every success to your novel and begging you will not take up your valuable time in answering this letter.

In haste,
Yrs. truly,
C.W.

II. —A. O. HUME

LETTER No. CLV **I**

Extracts of a letter from A. O. Hume to K. H.

. . ."I not only do not dislike your exercise of this right, but I crave for it—and should be glad indeed if you were always to speak your mind far more freely than you do. I object to rudeness—some people are rude [1] -- and this without offending me,

1 **Does he call his letters to M. and H. P. B. polite?**

grates against my feelings as a gentleman, just as a bad smell offends my olfactory nerves.

. . . "As to the particular point that you urge, viz. my great changeableness—I quite think you have a prima facie ground for attack; but yet the case is not exactly as you think. ***I am not really so very changeable!!*** . . . I cannot rely solely on you—you have too little time and the only manner in which you appear able to teach me, by letter, is so slow and so unsatisfactory, that it would not be right for me to look nowhere else." **2**

2 **C. C. M. would perhaps call *this* "candid"?**

. . . "Circumstances have prevented . . . your placing me in such a position that I could feel certain you were correct in what you teach. Very probably you are—but others of ***the highest learning who have apparently gone over a good deal the same ground as yourself—traverse your views to a great extent. In the first place they*** seem to hold that you Arhats all are ***on the wrong road***—that you are ***but refined and highly cultured tantrikists striving for the Upasana of Shakti or Kamarupa*** instead of that of Pranava or Brahman!! . . ."

They equally disagree as to your view that there is no God. **3**

3 **Vedantin Adwaitas**?

. . . Now I do not pretend to say which of you are right. **As far as I can judge their learning and yog powers are not inferior to yours.** 4

4 **His "good old Swami" having no powers whatever—the logical inference would be that we have none at all?**

I The passages printed in bold type are K. H.'s comments, while those in bold type italics have been underlined by K. H.—ED.

—•— 305 MR. HUME IS DISSATISFIED —•—

But my dear friend . . . ***supposing that you are right—then I greatly fear that a philosophy crowned by the bald, crude atheism, that you insist on in your notes (for you would not have my veiled enunciation*** of this), **5** will not be accepted even in this sadly

5 ***Is this candid? And should we accept such a policy?***

materialistic age. Europe will not have it neither will Asia....... But moreover even could we diffuse it, would it be productive of good in the present state of the world?...... To you and men of your purity and elevation of character—even to men low down in the scale like myself, pure atheism may do no harm—but to the untaught and spiritually wholly unawakened classes it would I fear bring evil. **6**

6 **And can a superstitious fiction, belief in a pure myth, be ever productive of good? We are called by him Jesuits and yet his policy would be purely—Loyolian.**

. . . . . . ***but the effect of early training as you will say, intuition as I claim, does not allow me to accept your view as proved. . . . . .***

. . . . . I cannot truly say that I believe that there is no God. I believe rather that there is a God. *7*

7 **"I am more of an Adwaitee than M. or K. H." he wrote but yesterday.**

. . . I do not think you are correct in the view that you take of my changeableness—***I am manysided and as I travel on I revolve and you see different sides at different times***—but you will find that my orbit barring minor mutations is direct enough, and any apparent retrogressions are optical delusions due to your standpoint.—At any rate that is an extremely ingenious explanation.

Yours ever sincerely,

A. O. HUME.

Of course, no doubt he is very "ingenious."

LETTER No. CLVI 1

SIMLA,
Jan. 4th, 1881.

MY DEAR OLD LADY,

And tho' I am desperately inclined at times to believe that you are an impostor I believe I love you more than any of them.

I have just got off the last pages of a pamphlet I am preparing.

1 Marginal comments in M.'s handwriting are printed in bold type. Passages printed in bold type italics have been underlined by M. The numbers in brackets in bold type refer to M.'s comments at the end of the letter.—ED.

These last pages are an extract from your letter about Madame * ***Thekla Lebendorff*** † But your explanation in this case is not intelligible—so after trying to make out what you meant—I have entirely rewritten this out of my inner consciousness—Buddha knows if I have got on the right scent—I do not—but you will see the proofs and you or the Brothers,? must correct any blunders.

*** As there are perverted natures which come to love physical deformity as a contrast to beauty, so also there are those who find a rest in the moral depravity of vitiated persons. Such would consider imposture as cleverness.**

† Mr. Sinnett has to use his influence to forbid such breach of trust. Her letter to Mr. Hume was a private one. The case may be given fully. The publishing of names—names of persons whose kin survive and live to the present day in Russia must be forbidden by M. B.

This pamphlet consists of (1) a long letter denouncing theosophy as a sham, and setting forth all the objections to it and the Brothers, put forward by ***the more intelligent men*** who ***do not disbelieve in the facts of spiritualism.***

Such as Mr. Chatterjei—for instance?

(2) A very much longer letter alas, an awfully long letter, picking the first to pieces and turning it inside out.

I have in this done my very best. I think it reads fairly well—it is not conclusive -- (for that you ***must thank the Brothers***) (1) but it puts the very best face possible on every awkward fact, and gives the fullest view of all the favourable ones. The facts being as they are I defy anyone to do more. I mean anyone short of a brother, and my hope is that if there are brothers, some of them may when the proofs are before you favour us with some hints by which I may strengthen the case. I have taken this opportunity to let in a lot of light upon the principles of Esoteric Theosophy and on matters connected with the Brothers and their *modi operandi* etc. etc. ***There is a great deal in this letter*** **(2).**

But tho' I think I have made out a good case; though I may convince others—I have ***almost unconvinced myself*** (3). ***Never till I came to defend it, did I realise the extreme weakness of our position***. You, you dear old sinner (and wouldn't you have been a reprobate under normal conditions?) are the worst breach of all—your entire want of

control of temper—your utterly un-Buddha and un-Christlike manner of speaking of all who offend you—your reckless statements form together an indictment that it is hard to meet—***I have I think got round it (4).*** But though I may stop others' mouths, I personally am not satisfied. Now perhaps you will say "Are you any better?" "***I shall reply at onc***

certainly not—probably in other ways ten times worse." But then I am not the chosen messenger of the embodiment of all purity and virtue—I am a mudstained soul that, though a cat may look at a king, may not even look at a Brother. (5) Now I know all about the Brothers' supposed explanation (6), that you are a psychological cripple, one of your seven principles being in pawn in Tibet—if so more shame to them keeping other people's property to the great detriment of the owner. But grant it so, then I ask my friends the Brothers to "precisez" as the French say—which principle have you got old chaps?

It ain't the Hoola sariram, the body—that's clear for you might truly say with Hamlet "Oh that this too solid flesh would melt!"

And it can't be the linga sariram, as that can't part from the body, and it ain't the kama rupa and if it were, its loss would not account for your symptoms.

Neither assuredly is it the Jivatma, you have plenty of life in you. Neither is it the fifth principle or mind, for without this you would be "quo ad" the external world, an idiot. Neither is it the sixth principle for without this you would be a devil, intellect without conscience, while as for the seventh that is universal and can be captured by no Brother and no Buddha, but exists for each precisely to the degree that the eyes of the sixth principle are open.

Therefore to me this explanation is not only not satisfactory—but its having been offered—throws suspicion on the whole thing.

Very clever—but suppose it is neither one of the seven particularly but all? Every one of them a "cripple" and forbidden the exercise of its full powers? And suppose such is the wise law of a far foreseeing power!

And so in many cases the more one looks into things, the less they seem to hold water. The more they bear the look of contrivances thrown out on the spur of the moment to meet an immediate difficulty.

If as is quite possible, everything could be explained—then I only deplore the fatuity of the superior beings who send you to fight the world armed with only a part of your faculties, and carefully surround you with a network of such contradictory and compromising facts, as to render it impossible for your most loving and by no means least intelligent friend to avoid at times grave doubts not only as to their existence but also as to your good faith. (7)

In letter No. **2** I have doubtless answered every objection—after a fashion—but if I was to write a No. 3 on the other side couldn't I make mincemeat of some at least of No. 2's arguments. No one outside can perhaps.

—•— 308 MISCELLANEOUS LETTERS —•—

As said before—a good reason for it. For the arguments on both sides are faulty and easily made "mincemeat" of.

All I can say is—if as I still believe on the balance of evidence the *Brothers do exist—entreat and pray them so to strengthen you as to make you more what a great moral reformer*—should be—and so strengthen our hands to defend you and advance their cause. (8)

Well No. 3 is Olcott's letter from Ceylon—with one passage left out and a few words modified—to me an excellent letter—the passage which the world would at once hit upon as pointing to a transcendental flirtation between Morier and his "most exquisite specimen of perfect womanhood" K. H.'s sister, I have naturally elided—also the one about his supposed exit from the body in New York, which is weak and explicable as simple somnambulism. I

Mr. Hume acted judiciously in eliding that passage in O.'s letter though the writing of the three words would not be covered by the theory of somnambulism, as somnambulists do not pass through solid walls. As for the sentence about my brother's sister, no one with any delicacy would have thought of giving it to the public. The public, represented so brutally indecent in thought, that even one of its most accomplished leaders could not read of the pure sisterly friendship of a holy woman for her brother's lifelong brother in occult research without descending to the grovelling thought of a sensual relationship, must be but a herd of swine. And still that same leader wonders that we do not come to his study and prove we are not fictions of a mad fancy!

No. 4 is your story about Thekla—rewritten—I only hope it is quite true—and that when it gets round to Russia as it is sure to do, that people will confirm and not contradict.

There is a preface in big type which anyone who likes may suppose to be written by the Brothers—or by you or the President, saying that these letters though by no means entirely free from errors and misconceptions are yet published as throwing some light upon difficulties which have been felt by many interested in Theosophy. The proofs will come to you in due course—strengthen the defence if you or they can—don't attempt to weaken the attack—the strongest position is always gained, by putting out yourself all that can possibly be said against you.

By the way how many copies should be printed of the Bengali translation of the Ladies Rules etc. Sinnett only printed 100 of the English and there appear to be none left now! It is no use printing more of the Bengali rules than are likely to be of use—but I think 100 too few. Please tell me how many—I am paying for the printing of this, and S. K. Chatterjee who is

I This passage is scored through in red ink in the original by M.—ED.

—•— 309 HUME BLASPHEMES —•—

going down to Calcutta—and who has taken great pains with the translation, will see it through the press, and I have to write to him there to say how many copies, so please, don't forget to answer sharp, how many copies.

Chatterjee is a very clever fellow but though he does not disbelieve in spiritualism, or spiritual science, I can't get him to swallow the Brothers nohow! I have just sent him on Olcott's letter and Ramaswamier's certificate with Morier's postcript—to the effect that you are all dzing dzing. Most people are dzing dzing in the opinion of the illustrious.

If they don't exist ***what a novel writer you would make!*** (9[A]) You certainly make your characters very consistent. When is our dear old Christ—I mean K. H., again to appear on the scene—he is quite our favourite actor (9[B]) -- well I suppose they know their own business best, but humanly speaking they make a mistake in crippling my energies by leaving me without any certainty of their existence, and thus harassing me with doubts whether I may not be preaching doctrines which however pure in themselves may be founded on a fraud—and which if so founded can never do any good—by doubts whether I am not wickedly wasting my time and brains over a chimera, time and energies that I might devote to some humbler but possibly truer and more good producing cause (9[C]). However I engaged for one year—and during that shall do all I can, honestly and fairly—but if within that period I can acquire no certainty I shall retire from the Society feeling that true or false, it is no truth for me. I shall not give up the life (10) for that imperfectly perhaps as I may as yet have succeeded in living it, commends itself wholly to me—but I shall withdraw from the Society; if founded on truth I shall at least have done it some good by all I have written and done—if not so, I cannot have done much harm and I have not so far as I know gone beyond what I do believe.

You will say that this is nicely complimentary [to] you—but between you and I there must be no euphemisms if put into a witness box to-morrow. I could swear, that as at present advised—I believe you to be a perfectly true woman—but I could not swear that the whole story about the Brothers was not a fiction, though I could swear that on the whole I believed it to be more likely to be true than false.

Sinnett however—lucky fellow, has no shade of doubt—and with his conviction—position and abilities he will be a tower of strength to you—and to Theosophy—so that I shall have less compunction in washing my hands of the business than I should have had were you left without a champion in the hands of the Philistines.

I shall take up Terry's letter next and see what I can make of it. I have not had time to consider it yet properly.

I wish you would put me in communication with your Triplicane Pundit, and induce him to favour me with a few more letters like that last. If I had only had that before I wrote that Fragments!

Love to Olcott.

Ever yours affectionately,
O. HUME.

(1) Who refuse to send their portrait—photos to illustrate the forthcoming revised and corrected edition of Hume's "Essays on Miracles."

(2) So there is. But great intellectuality does not always go hand in hand with great discernment of right and wrong.

(3) Quite so. There are natures also so much psychologised with their own eloquence, so completely subjugated by their own great oratorial powers that they are the first to fall under the charm. Mr. Hume will as easily bamboozle himself into as out of any belief, provided he is allowed to take all the points himself.

(4) Yes—but at what a price!

(5) Hypocrisy is not always "the necessary burden of villainy—" but often the outcome of vain coquetry with one's own nature. The inner Hume assuming attitudes before the mirror of the outer Hume.

(6) He is mistaken—he does not.

(7) Never for those who know her well.

(8) Nor shall we fail to do so when the time comes.

(9[A]) Yes; and what a sculptor and painter she must be as she justly remarked.

(9[B]) The man blasphemes! K. H. will never be an actor for the gratification of anyone. Let him doubt it, he will not doubt much longer but soon find out his mistake.

(9[C]) If he has the slightest doubt and yet does so he is no honest man.

(10) Let me draw your attention to a sentence in my letter to Scott in which I allude to certain implied threats. The date of Mr. Hume's letter is Jan. 4th. I projected myself before Scott on the 5th and wrote to tell him that I was glad I could do so without appearing to yield to implied threats. Whoever else will see us it will never be Mr. Hume. He can retire but Mr. Sinnett need not break with him.

Finally we do not approve in its present form of Mr. Hume's pamphlet. Comparatively few of the members of the Society

occupy themselves with Occult study or believe in our existence. His pamphlet commits the whole body to both. Therein he errs as plainly as Wyld of London in giving out his private views and his preface suggesting us as its authors must but compromise the Society the more.

Your proposal to compile a manual for the instruction of young members is approved by K. H. Consult with Moorad Ali and Olcott. K. H. desires me to say that he has no objection to your bringing out 2nd edition provided you include [in] an appendix and the different proofs that have since accumulated. He desires you to stay here as long as you possibly can. He will write through the Disinherited.

M.

LETTER No. CLVII

Original Telegraph Form

To: A. O. Hume:
Rothney Castle, Jakko, Simla.
From: H. P. Blavatsky:
Bombay, Byculla.

SIMLA, 5.9.82.

Our ways not their ways. Brothers may not care but dare not go against oldest rules. Two Chohans Chelas protested and ten more signed Subba Row first. Dangerous experiments.

Letter Written on Back of Above.

DEAR OLD LADY,

Just received this—not sure if I understand it—if the Brothers understand things so little that they allow not only you, but all their Chelas to misconceive wholly alike the purport, spirit and practical bearing of a thing, so that they protest against what they ought to give thanks for—I really think the thing is hopeless—and I give it up—no ship can make anything of a voyage unless the captain knows navigation—his being a great chemist will not help the matter and the great powers and virtues of the Brothers will not help the Society, if they the Captains are so ignorant as this incident seems to indicate of the navigation of the ocean of worldly life. Ta-ta.

Yours ever,

A. O. Hume.

—•— III. —WILLIAM Q. JUDGE —•—

312

LETTER No. CLVIII

71, BROADWAY, N.Y.,
Augt. 1st, 1881.

A. P. SINNETT, ESQ.
MY DEAR SIR—AND BROTHER,

I have had great pleasure in reading your Occult World, and in this country so far away from India, it has been for me a source of great profit as well as encouragement. I never have had the pleasure of speaking to you, but hope one day I shall; but there is, for me at least, between us a close bond of sympathy in that we both have been in the same

current. Although I never had the name given me I have when Mme. Blavatsky was here had the honor of hearing from him viva voce, I mean Koot Hoomi and also from others. And I would give much to see some of the handwriting of those letters to you if it were only one word, because I have a handwriting here in a certain blue material with which I would like to compare it.

You certainly have been exceptionally honored, and why, they must have some reason. While H. P. B. was here, they came many and many a time and spoke with Olcott and myself. But their identity was secure because neither of us at that time could pierce the wall of matter and see the true occupant. We had to depend entirely upon changes of expression.

I thank you for the book; it will be so much on the way, and will aid to establish the counter current now so much needed. For myself it serves to keep vivid and green the facts I once witnessed and which time perhaps might without it, render weak and maybe incredible.

I am, fraternally yours,
because "there is a spirit in man."

WILLIAM JUDGE,

Q. N.Y. Rec. Secy. T.S.

LETTER No. CLIX

Feby. 5, 1886.

MY DEAR H. P. B.,

So they have *reported* on you. You are a corpse. You are squelched, you are a mere Mahatma fabrication. But they

—•— 313 **JUDGE RECEIVED LETTERS FROM K.H.** —•—

praise you too, for you must ever remain the chief, the most interesting, the hugest, the most marvellous and the most able impostor and organiser of great movements, who has appeared in any age either to bless or to curse it. Not Caglistro had such honour as this! Well you deserve honour; I only wish it were not accompanied by such vile lies and trash as they put on you. You revisit these glimpses of the moon, and these madmen forthwith assail you and while they admit you have no motive they will not if they can help it permit you to do the great work which without you, might have waited longer yet for its beginning.

I shall have written before you get this a letter to the Boston Index which reprinted the report. You must have observed that Hodgson has left me out. And yet I am an important factor. I was there. I examine all, I had all in charge, and I say there was no aperture behind the shrine. Then as to letters from you know I have many that came to

me which resemble my writing. How will they explain that? Did I delude myself? And so on.

You can rely on me at this point for all the help that may be thought necessary. You will remember that I was at Enghien with you the day of one of the phenomena. They did not get those times when I got letters from the postman with messages inside. I have here some old letters, and one of them relates to the cremation of De Palme.

But people here are not distressed by this report. They see that truth runs through our whole movement and they are not so hidebound by reports and authority as in other places.

Gebhard is my pupil! He and I have been crowding the mourners, and in Boston and Cincinnati great interest is growing. They find me back from India still a believer and still explaining away what they call your "impostures."

Mr. and Mrs. E. Forbes Waters of Boston, have returned to the field. I reinitiated them the other night. They control many intellectual people and we expect to do something in Boston, great. We had meetings there night after night and you can imagine them plying poor Gebhard with questions who referred to me when they desired to know all the laws of Occultism, the residences of Mahatmas, how they appear, all the fine "ramifications" of Karma etc. etc. Well, as they know nothing the little I do know seemed much to them. By the time they find themselves with the same amount of knowledge perhaps I will have acquired more.

Now as to me will you ask if there be anything to say to me. I work all the time. How does he explain the meaning of his message through you that I "showed intuition by leaving

India"? If you do not care to bother with [it] it will not make any difference. If 10 years have not made any change certainly failure to get this will not.

As ever yours,
WILLIAM Q. JUDGE.

LETTER No. CLX I

May. 22, 1886.

DEAR H. P. B.,

I called on Bouton the other day and arranged that henceforth he should send you the money in regular drafts on London, easy to cash.

The explanation of the Holloway matter is, that you in 1884, appointed her your attorney and agent in writing to attend to Bouton. When she came back she employed a lawyer, and thus so far as that is concerned you are bound by your own acts. I thoroughly agree with what you say about her.

I understand that she ***is writing a book on the theosophical movement, to be embellished with pictures. She is great on catching the passing emotions of the people, for a sale.***

Now will you do me the favour of sending me an authoritative letter stating that you do not send ambiguous telegrams to W. Q. J., and that any such message to have any effect on W. Q. J. will contain a sign he will understand. For some person has been sending me telegrams from various parts of U.S. signed **"H. P. B."** with ridiculous orders in them. The last was the other day from Baltimore reading "Your enemy is a woman; now as then she has betrayed you. Now you know why the Master did not cure you in India. "***H. P. B.***" (!!) I cannot place it. I do not connect **L. C. Holloway with it.** Can you give me any light. (**I don't know!)**

I shall certainly expect from you an article for my Magazine, The Path. It is going to create a buzz here, and if H. P. B. redivivus appeared there, great benefit would result to the Cause. This journal will help the *Theosophist* and all theos. literature. So look kindly on it and take higher advice.

The "Oregon" sunk off this coast the other day and I think had some letters of mine on board.

I will write again soon regarding Bouton and duly inform you.

Your Secret Doctrine ought to be protected here. As you are an American citizen that can be done. Have Sinnett attend to that from his side. If you do not he may neglect it.

I The passages printed in bold type are comments in H. P. B.'s handwriting; those printed in bold type italics have been underlined by her.—ED.

—•— 315 PERSECUTIONS AND TRIALS IN AMERICA —•—

The Mohini affair is not good. I do not know the facts and refrain from any judgment. ***Is he at fault?***

Can't understand Babajee unless in carrying out orders to suppress phenomena he has erred in his method. I notice he does NOT say you are in with Dugpas. But that accusation about money is the ***most reprehensible part of it***.

Well I stick to what I do know and let the rest slide.

As ever yours,
WILLIAM Q.

Persecutions and trials are now beginning in America. Poor Judge and poor Coues. May Masters help them!

H. P. B.

Send me back both those letters.

—•— IV. —T. SUBBA ROW —•—

316

LETTER No. CLXI 1

TRIPLICANE, MADRAS,

3rd February, 1882.
To Madame H. P. Blavatsky.
RESPECTED MADAME,

I thank you for your letter of the 28th ultimo. I think it is highly desirable that you should come here, if circumstances permit, by the time Colonel Olcott comes here from Calcutta. No doubt, I individually am very anxious to see you; but that is not the important reason for asking you to come here. Though no Branch Theosophical Association has yet been established here, there are a good many gentlemen here who sincerely sympathise with your aims and objects and who would be very glad to see you. They know very little of Colonel Olcott except what they have gleaned from his public speeches. But your "Isis Unveiled" has made a very strong impression on their minds. I have already informed some of these gentlemen that Col. Olcott would be coming here before the end of this month and they have earnestly asked me to write to you requesting you to come here also. I am very glad to hear that you have almost succeeded in converting Mr. R. Raghunatha Row to theosophy. He is a man of very strong convictions and an earnest seeker of truth and he is likely to prove very useful in course of time, in promoting the cause of theosophy. There are, I believe, some Europeans also, here, who are very anxious to see you. Please see therefore, if you cannot spare a few days to gratify the expectations of these gentlemen.

To tell you the truth, it is my "sincere belief" that India has not yet lost its adepts and its "INEFFABLE NAME"—the lost Word! India is—not yet spiritually dead though it is fast dying. We still have even men amongst us—secure from the molestation of haughty British officials and impertinent missionaries, in dark mountain caves and trackless impenetrable forests—those who

1 The passages in bold type are comments in the handwriting of Mahatma M.; those in bold type italics have been underlined by M.—ED.

have almost reached the shores of the ocean of Nirvana. We still have the clue in our hands to understand the teaching of our old Rishis and the doctrines of every other system of Philosophy which has sprung up from the Ancient Wisdom Religion. And I venture to affirm (though you may doubt it) we still have the clue to find out the "LOST FORMULA,"—if it is indeed already lost. This is not a vain boast, I assure you. The real truth will come to

light when the proper time arrives for it. ***It should be strongly impressed on the minds of the English theosophists that these men are not very anxious to get their existence recognised by them.*** It is of very little importance to them whether India is governed well or ill by English officials, whether natives are treated with haughty contempt by Europeans or not, and whether the truth of Yoga Vidya is admitted by modern sceptics or not. They have, I believe, adopted every conceivable precaution to conceal their existence. It is only to sincere believers in Yoga Vidya and the existence of Adepts that these stern mystics are accessible. Even if an English theosophist like Mr. Hume were to catch hold of one of these men by accident, he will soon put his philosophy to the proof. His external appearance will be revolting to the refined taste of an English gentleman. Apparently—his behaviour will be that of a madman or an idiot, and he will talk unintelligible nonsense purposely to drive away the visitor.

If, however, the visitor still believes that the madman before him is an adept, the mystic will certainly ask him to give up his family, wealth and position, clothe himself in rags and follow him into the midst of the forest before he consents to have him as his chela. Is there a single English Theosophist who is prepared to do so?

But, it is almost impossible, Madame, to induce any of these mystics to come before the public and clear the doubts which the sceptics entertain as regards the reality of Yoga Vidya and the existence of Adepts. I am afraid they cannot be persuaded to do as much, at least even as Koot Hoomi and M. have done already for the English theosophists: and the reason for it is not far to seek. The Himalayan Adepts are not afraid that they would be in any way molested by Englishmen if their existence is known to them. But the Adepts in India are I suspect, ***really afraid that if their existence is known to the public there would be an end to their peaceful Samadhi and seclusion.***

Not physically "afraid" but justly fearing to see their secure retreats desecrated and themselves surrounded by an antipathetic crowd.

It will take some time before these mystics can be asked to do anything for the theosophists.

I do not know to which you are referring in your letter when you say that one of the two adepts in India whom you know is not far from me now.

The little of occultism that still remains in India is centred in this Madras Presidency; and this fact you will be able to find out for yourself in course of time. The great revival of Yoga Vidya in the time of our great Sankaracharíar had its origin in this part of India; and from that time up to the present day, Southern India never had the misfortune of being deserted by all its initiates. As the few initiates that still remain here cannot live in small communities as your Himalyan Adepts do, they are, therefore, living as solitary hermits in a few sacred places in this Presidency.

We can in course of time, adopt some ritualistic system of Initiation for the IInd Section; and I do not see any reason why we should not be able in future to have a certain amount of systematic occult training for those who are admitted into the said Section. I

shall lay before you hereafter my scheme for doing so. I shall be very glad to see this section in future as a section composed of real initiates acting under the instructions given by the Adepts of the 1st Section. [1]

One might do worse than consult the young man about the proposed manual also.

M.

LETTER No. CLXII [2]

.

TRIPLICANE, MADRAS,

10th August, 1882.
To Madam H. P. Blavatsky, etc. etc. etc.

RESPECTED MADAM,

On account of heavy professional work I have been unable to send you a reply to your letter of the 1st inst. up to this time, and now I heartily thank you for your kind letter and the photo you were good enough to send me. I have forgotten to inform you in my last letter that I had already despatched a reply to Mr. Hume. Of course, I said nothing in my answer about "giving him a place in my heart" or about his sympathy and kindness toward my countrymen; nor did I say anything about his coming here.

1 This letter is unsigned, but it is in the writing of T. Subba Row.—ED.
2 Passages in bold type are comments by K. H.; those in bold type italics have been underlined by him.—ED

—•— 319 **WHY IT IS IMPOSSIBLE TO TEACH HUME** —•—

(So deep is the prejudice you see, that he will hardly believe M. or myself, when we assure him of your sincerity.) *

*** (I have erased the sentence for I have no right to place him in a false position. He does not know you.)**

It will not be a very easy thing to make me believe that any Englishman can really be induced to labour for the good of my countrymen without having any other motive but sincere feeling and sympathy towards them. For the sake of M. and K. H. and for your sake, I consented to help Mr. Hume and Mr. Sinnett in their occult studies.

Under present circumstances, the assistance of some influential Englishman is certainly necessary for the Cause. Hindus are as yet, helpless, dispirited, disorganised and almost stupified by their own misfortunes. The countenance and support of some men at least of the ruling race seem to be absolutely necessary for initiating any movement or reform. Nevertheless it is quite clear to my mind, that the real work of reform or

regeneration must be commenced by Hindus themselves. But until the people are roused up from their present condition of lethargy, we must somehow or other pull on with the few Englishmen we have got. But there are formidable difficulties in our way. These gentlemen do not consent to obtain occult knowledge in the way in which ordinary chelas do. If one or two of them whom the Brothers may be pleased to select were to go to Tibet as other chelas do and acquire some knowledge of Occult Science in the manner permitted and prescribed by the rules of the Himalayan or Tibetan brotherhood, come back to this wretched world when they are allowed to do so, and preach to their own countrymen and labour for the good of humanity, there would be no difficulty in the matter. But now the Brothers cannot teach them as the chelas in Tibet are taught. Some things only are to be revealed to them; and it is very difficult to draw a very clear line of demarcation between that which can be taught to them and that which cannot be taught, so long as they are not proper candidates for initiation. Besides, the conditions under which Occult Science is to be taught now are quite different from the conditions under which it was taught in former times. In ancient times the ordinary multitude had implicit confidence in their initiates and Rishis. They never asked for reasons for any of the truths revealed to them; and the Rishis never cared to demonstrate the truth of their teachings according to the formal rules of logic. A student of Occult Science generally realises the truth of his Guru's teaching by actual perception, and not by assuring himself that his Guru's reasoning is correct. But now, Madam, the attitude of the student and the enquirer is altogether different. Every proposition, however plain it may be,

must be supported by reasons thrown into the proper syllogistic form before it can be accepted by those who are supposed to have received the so-called liberal education. If a Guru for instance, were to tell his disciple that he should not commit murder or theft, the disciple is sure to turn round and ask him "Well sir, what are your reasons for saying so." Such is the attitude of modern mind, and you can see that it is so from Bentham's works.

Under such circumstances, you may very easily perceive how difficult it is to give reasons for any of the truths (they are mere assertions to sceptics) of occult science. Suppose I tell Mr. Hume that an adept can project his astral body to any place which he may wish to see, he is sure to turn round and ask me "How do you know it? How can you prove it?" In the case of an adept teaching his chela, he will either prove his proposition by actually projecting his astral body to any particular spot or by teaching him the practical method of doing it himself. Supposing these two ways of proving the statement are not open to you, see, how difficult it will be to give a priori reasons in support of the proposition in question. Such reasons, even if given can never be satisfactory to one acquainted only with the methods of reasoning and proof adopted in the so-called modern Science; hence arises the difficulty of teaching Occult Science to men in the position of Mr. Hume and Sinnett. And in my case the difficulty is considerably enhanced for two reasons: --

(1) Because I do not dare show a thing of Occult Science practically, and (2) Because **You now see what he fears. Promise him in writing not to question him or press him to answer your questions about us and he will give you instructions with pleasure and as you see he is not altogether wrong.**—I am constrained to act as if I did not know the Brothers when I really only refused to speak about them. Hence there is some danger of these people getting disappointed in course of time and relapsing into their former state of scepticism, if there is no danger of their turning out our enemies when they find that practical instruction will not be given to them. It was for these reasons that I was very reluctant to undertake the work of instructing them in our ancient philosophy and science. ***But as M. and K. H. have asked me to do so, I cannot but obey their commands; and I am fully prepared to do my best in the matter***. But the danger which I expect in future will very soon overtake us if Mr. Hume comes here and sees me personally.

(1) From my present mode of life (a pleader) he is sure to think that I cannot be a proper chela of the Mahatmas.

(2) He is sure to ask me one thousand and one questions about the Brothers; and then I will be forced to tell him that I would

not be permitted to answer such questions. He may naturally say, ***"well, this is not giving me practical instruction; I am merely asking for some information; you see I am living according to the directions given me, and what harm is there in giving me some information about the Mahatmas when I am your brother theosophist."*** **And you are sure to say so.**

(3) Day and night I shall have to give him facts and explanations which may or may not satisfy him (you know very well how he was arguing with M. about P. G.) or tell him plainly I will not tell him anything more etc. etc. etc.

Anyhow the matter will not come to any satisfactory conclusion.

I thank you sincerely for your kind advice and I shall try my best not to deviate from the course pointed out to me. But, Madame, you are certainly magnifying me and my abilities. As for adeptship, I know very well how far I am from it. I have not heard up to this time that any one placed in my position has ever succeeded in becoming an adept. ***Even practically I know very little of our Ancient Arcane Science. This is not quite so. He knows enough for any of you.*** My notions about it are to a considerable extent vague and hazy. They are all so many dreams which may or may not be verified hereafter. It is a great misfortune to India that under such circumstances I should be considered its only "plank of salvation." I am no doubt fully determined to do what I can for Theosophy and my country up to the end of my life time. Your disinterested labours for the good of my country imperatively demand such assistance from me and from every other Hindu who loves his own country. It is enough for me to know that one of our Illustrious Brothers has been kind enough to notice me and render me some assistance.

Please ask Colonel Olcott to send a telegraph beforehand to Mr. Raghunatha Row and to myself informing us of the date on which he would come here. And I hope you will

be pleased to do the same thing in case you should find it convenient to come here. We cannot permit you to come here as mere strangers. Some of the most prominent members of the native community will, I am sure, welcome you on your arrival here.

Why not consult him.

I thank you for your information regarding the book I wanted concerning the Great Pyramid of Egypt. There is some mysterious connection between the plan on which it was constructed and our Esoteric Sruchakram. But you have not yet informed me whether the information which I received regarding your . . . I

I The remainder of this letter is missing.—ED.

LETTER No. CXIII I

I This letter incomplete.—ED.

ADYAR (MADRAS), INDIA.

. . . you to this country and giving you an unmistakable assurance of their allegiance and Esteem, will be in your hands. You need not be surprised at the absence of Mr. Muthuswamy Chittiar's signature from the said communication. He did not sign it, not because he had any doubts about phenomena or your honesty, but because he had ceased to be a member of the Board, from its very commencement, as from domestic afflictions his own morose temper and other causes he came to the conclusion that he should not take any active part in the affairs of the Society.

Mr. Raghunatha Row's signature is there; and I am very sorry that you are so much disgusted with Hindoos in general on account of his hasty resignation. Let me inform you, Madame, that belief in Madame C.'s statements is not the principal reason by which he was actuated in doing so. ***He was offended at some remarks of a personal nature made by Dr. Hartman and Mr. Lane Fox within his hearing.*** Madame C.'s statements might have disturbed his mind a little, but you must kindly remember that even Colonel Olcott, who is not a Hindoo, and who has had, besides, the advantage of knowing you and the Mahatmas for a long time has also been misled by the woman's allegations. If you recall to your mind the past history of the Association you will perhaps be able to see, if the excitement of the moment were to subside a little, that more harm has been done to the Society by Europeans than by Hindoos. Please kindly read Damodar's letter fully before you come to the conclusion that the Hindoo nation should be denounced on account of the momentary folly of a single Hindoo.

For the foregoing reasons I see no objection whatever to your coming here and I hope you will not come to the conclusion that you can now safely give up your work in India or postpone your arrival here indefinitely.

The Society cannot afford to lose you. As for myself I feel very lonely and miserable in your absence, and I hope you will soon let us know the date of your starting as soon as

possible. After receiving the orders of our Master, I think it will be advisable to send Colonel Olcott here a few days in advance. You may enter into the contract referred to in your letter with the Russian paper. You will have plenty of leisure even after coming here to write to the Russian papers as there will be many contributors to the Theosophist.

Our prospects here are not at all gloomy in spite of Madame C.'s residence at Mylapur.

Yours sincerely,
T. SUBBA ROW.

—•— 323 A PROFICIENT IN OCCULT SCIENCE —•—

LETTER No. CXIV

TRIPLICANE, MADRAS,

16th August, 1882.

To MAHATMA
KOOTHOOMI LAL SINGH, etc., etc., etc.
HONOURED SIR,

Mr. Hume informs me in his reply to the letter which I addressed to him in accordance with your instructions, that, in as much as I am not in a position to come to Simla, he intends coming here to see me and to study the Ancient Aryan philosophy with my assistance. However willing I may be to render him such assistance as he requires in this matter as far as it lies in my power, I cannot fail to see that his coming here will not in any way be more advantageous to him than merely corresponding with me from Simla, though it may cause me some amount of inconvenience. All that I can teach him here, he can learn from my communications sent to Simla. I need hardly say that I can never teach him the whole mystery of our ancient science and philosophy as I do not know the whole of it myself. And even if I am in possession of some of the Secrets which are revealed only to initiates and proper candidates for initiation, I shall not be permitted to communicate such secrets to him either orally or by any other means of communication. Moreover, in my present condition I have very little time for my own investigations in Our Ancient Arcane Science and I am afraid I shall not be able to spare even two hours a week for giving him instructions in Occult Science, even if he takes the trouble of coming here. For obvious reasons, I cannot sit with him in my closet and I will be under the necessity of going to the place where he may put up. In addition to this, his arrival here for my sake is likely to produce an impression on the minds of my friends and acquaintances that I am a proficient in Occult Science; and almost every day, I shall have to deal with a concourse of idle visitors, enquirers and curiosity-seekers and waste my time in answering their questions, if the public were to entertain any such belief. I beg to request, therefore, you

will be kind enough to give such advice to Mr. Hume, in this matter, as you may deem proper under the circumstances. If Mr. Hume desires to see me in my material form, he can conveniently come here after the removal of the Head Quarters of the Theosophical Association to this place, and have the satisfaction of seeing me if that can be of any use to him.

I beg to remain,

Your most obedient and humble servant.

T. SUBBA ROW.

—•— V—H.S. OLCOTT —•— 324

LETTER No. CLXV I

H. P. B.

THE Hume—Niblett—Adityaram—Lane-Fox—Salzu party now make their opening move. My belief is that their "Karma" will not hurt us—nor help them. They can't break our hold upon the nation. Their paper may get a small circulation among Anglo-Indians and a much smaller one among natives, and after a while die out. Their notion would probably be to give us a few hundred rupees or perhaps a thousand or two, but seeing that it already gives an average profit of Rs. 200 per month, that would be no object to us. If L. F. will wait to get your answer the VIIth vol. will be fairly launched before any sale could be effected anyhow, even though we should be ready to come to terms. Do you think now that Dr. H. H. has anything to do with this scheme? And that they count upon him as Editor? Send me at once your answer, that I may add mine and send it to L. F.

Tell dear Bowaji that all has gone right so far and I shall finish my long tour on the 1st Oct. and reach home. We will have many delegates this year—but little money to entertain them.

LETTER No. CLXVA

Copy.

Sep. 7th, '85.

DEAR COL. OLCOTT,

I have been asked by some friends to assist in the issue at Allahabad of a new journal under the title of "Karma." Now as it appears to me very desirable to avoid anything like rivalry or competition with the Theosophist I have thought that it might be possible to enter into some arrangement by which the Theosophist could be purchased by the new journal without the Supplement or Journal of the T.S. It is proposed that the new journal should be published at a much lower rate than the Theosophist so as to obtain a wider circulation.

If you think the scheme at all feasible (sic) I should be glad to hear your views on the subject. If an arrangement was (sic)

I LETTERS CLXV , A and B are all in Col. Olcott's writing.—ED.

come to and you thought it best there would be no need to make the transaction public.

Yours very truly,

(Sd.) ST. G. LANE FOX.

LETTER No. CLXV**B**

Copy.

H. S. O.'s Reply.

SECUNDERABAD,

16/9/85.

DEAR MR. LANE FOX,

Yours of the 7th inst. has just reached me.

Your proposal to buy the Theosophist is so serious an one that I should not be willing to give you an answer before consulting Madam Blavatsky, whose interest in it you know. I shall therefore send on your note by the outgoing mail and—if you will kindly give me a permanent address—communicate her decision and my own in due course.

Yours, etc.,

H. S. OLCOTT

LETTER No. CLXVI I

Private.

YOU remember Subba Row's great project for a national Adwaita Society to be secretly moved by certain Initiates and to be fathered by Sancaracharya, the High Priest, and act in harmony with the Theosophical Society; well it has just been born, meetings have been held, rules have been drafted, Sancaracharya's Presidency is agreed to by him, some 400 or 500 Pundits alone in this Presidency will join. Money is offered to put up a lecture Hall in Madras with Adwaita Preachers going all over India. Subba Row means to work it so that it will strengthen existing Theosophical Societies, T.S. Branches, and hatch new ones where there are none—so you see he is especially anxious that there should be no new scandals or rows in connection with the T.S. for fear Sancaracharya (an Initiate) and the whole orthodox party should get frightened and set themselves to break us up.

Now do keep quiet, for God's sake do keep cool—you know who Sancaracharya is!!!

We shall get things around after a while so that you can return with honour. Copy *Private.*

(Signed)
OLCOTT.

I Written to H. P. B.—ED.

LETTER No. CLXVII

ADYAR,

19 Jan., '86

DEAR CHUM,

You may send the MSS. in instalments: Subba Row will go over it with Oakley and it will be returned to you. He asked if he should be free to add or amend, to which I answered of course, it was for that he was requested to edit it. He then consented.

I have thought of a better plan than the others for publishing. Thick volumes like "Isis" are too heavy to hold for reading and too expensive for poor people; the issue in monthly parts makes a constant nuisance of posting, collecting money, buying money orders etc. There is also the risk of having a lot of broken sets left on your hands by many subscribers taking 2, 3, 4 or a half-dozen parts and then stopping, while we, counting on their continuing, print whole sets for them, and find ourselves with that number of odd parts that can't be sold and are only fit to use as packing for book parcels or to sell for old paper. My idea is to split the entire work into four volumes, each half as thick as a volume of "Isis," to issue them (as Herbert Spencer does his works) seriatim, at what will be a moderate cost when paid for separately, and in the first volume to put a "Table of Contents" showing what Vols. I, II, III and IV are to contain. This will induce the subscriber or buyer of Vol. I to buy all the others. To do this, you must have (a) a skeleton plot of the whole book; (b) the matter so arranged as to progressively lead the reader on to the end; (c) and no recurring to a topic after it is once passed: should you think of anything important later, it may be added in a Supplement, with references back in each case to the vol. and pp. when the subject was discussed. In short to do the very opposite of what we did in "Isis," which was a sort of literary rag-bag, with contents higgledy-piggledy.

Now another thing. Subba Row is getting keen on a collation of Indian and Egyptian esoteric philosophy and symbolism. He has broken ground in "The Virgin of the World." A. K. and E. M. have—of course—sent a rejoinder that will go in next month, and this has stirred him up to replying. He keeps coming here and always asks for books which deal with Egyptian Mythology etc. Now do this: through Borj, or Twitit B: or Ill: or someone, arrange to organise at Cairo a couple like Subba Row and Oakley, who would keep in regular correspondence with these two, and exchange ideas, questions, and

answers. S. R. is laziness and selfishness incarnate but with anybody to do the writing and plodding he will talk ad libitum. Now Maspero is anxious to

make just such a correspondence, but he is too thundering busy. If there were an Oakley there to go at him, hunt up the books he would indicate, and write the letters, enormously good results would follow all around, for Maspero would put it all in his books and Reports, and we would put it into the Th. and books. Would Gregoire d'Elias be any good? I think not. Would Isurenus B. help you?

Another thing: Begin putting away in a stocking shillings, francs, and thalers, towards paying your expenses here in case the coast becomes clear between this and Oct. or Nov. and you are ordered to come. I shall do the same. I have just repaid the Rs. 750 lent to Mary upon my guarantee, but little by little I shall scrape all I can towards your return tickets. The Th. circulation is slowly creeping up to its usual figure and probably we will all end the year at that. The book sales are also increasing. But the rupee is worth only 1/6 now and daily going lower. What it will end in no one knows. I am sending £50 to London this week to buy paper for the Th. and shall have to pay about Rs. 13.8.0 or 14.0.0 for each pound. This is awful. If enough money is not paid into the bank by Fanny A. for subs. etc. to meet my monthly cheques to you, I shall have to buy at the same or even dearer rates to keep up your supplies. So think twice before buying perfumes and other gim-cracks. Keep your cash for bread.

Hartmann writes that he has "received instruction through an occult source that my going to Ceylon or India at present would only be followed by disappointment," so he is not coming. Thank the 33 crores of gods, their wives, and families for that! Now I take L— to see how he will rub on with them. He is simply a village curate out on a "bust" and never will expand beyond that. As for the qualification of statesmanship—i altro! However, as an ex-Padri he will pass there, and he certainly will not be scheming to upset the T.S. and found a new Dispensation.

Hume will probably leave us alone now. He has his heart's desire in being Boss-General in Native politics and is humbugging them with sweetness as he did us. He got together about a 100 Delegates at the Bombay "National Congress" and one fine day will leave them all sitting in the mud while he walks off with band playing and colours flying to do some fresh deviltry. But meanwhile he will have helped Indian evolution, as he did with us. Von Wiber sailed for Cal. yesterday charmed with the T.S. and everything. He sends home glowing reports. I shall have him helped all through India and then across America by our Branches. He writes for the Berlin Tageblatt, which goes to all the aristocracy of Germany and is quoted all over Europe.

Our Dwaita Catm. is finished, and Sreenevas R. is now getting a certificate from some leading man of that sect to go with it. The Vishishthadvaita comes next. When the Sansk. Library is finished I mean to issue a host of useful handbooks, compiled from the Shastras, about religion, philosophy, sciences, arts, etc. Don't you think this will do the T.S. a lot of good?

Bhawani will stop here for several months to get himself up in Sansk.

I wrote Selin last week.

I know the scandal about Mohini: he has behaved like a soft fool. Your "Mrs. Potiphar" theory is capital. If he has not really played the goose and manufactured a Eurasian. Alas! poor Mademoiselle Theosophie, how thy lovers do compromise thee—ange guardienne! What a d---l of a constitution must thou not have! My respectable colleague, are there any more soiled petticoats to be washed in front of the Chateau Grundy? If so let us have them all out at once and empty the buck-basket.

D'Assier has given me authority to translate and annotate his "Humanite Posthume." I hope to do it in Ceylon at odd times. I am also, with Dr. Cook's help going to get out a "Handbook of Psychometry." Lord! If I had nothing else to do, what a lot of useful books I could get out.

Send the S. D. MSS. to Oakley's address, as I sail for Colombo on the 25th and shall be absent 3 months. Until late in April letters addressed to me simply at Colombo P.O. will reach me there.

Love to the Countess and all friends.

Affy. Yours,

H. S. O.

LETTER No. CLXVIII 1

COLOMBO,

15th February, '86

DEAR CORNELIA GRACIHUSJI (?!),

Such a showing around of private letters that were meant to be kept secret, I never heard of in my life before! Mine to Hubbe and the Gebhards, to Hoffman, and others; my letter to the L.L. intended to brace up our Branches at a crisis and sent by Mrs. Cavell to a N.Y. paper! Leadbeater's to Sinnett or Miss A.; and now yours to Mme. de Morsier about "Mme. Potiphar." Well, hang me, but I'm tempted sometimes to vow that I'll never write another letter save for print. However, perhaps it's just as well that the hidden things in the heart should be cleared out

1 Passages in bold type are comments by H. P B.; those in bold type italics have been underlined by her.—ED.

and make the necessary row, for the storm will always clear the air.

So A. P. S. is bent on giving you another perhaps sharper squeeze of the thumb-screw, by printing a Defence pamphlet.*

* **He has become mighty prudent now!!** I wish you joy of your pamphlets and articles, and devil's rows: *You can never be satisfied without being mixed up in one,* (?) and I believe the very agony they cause is an agreeable episode to you—more so, at any rate, than silence, quiet, and steady work. Gang your gait then; but since every sensible man in the T.S. abhors its being mixed up in commotion which at this stage, only do it enormous harm—just do your fighting outside our camp, and take your black eyes and bloody noses like a man. Our "defence" of you shall be done in the only non-lunatic way of solid work, and dignified, passionless action like that of the last Convention. What are all your pamphlets and Memoirs in contrast with the quiet loyalty of the Resolution adopted in December.
Now your pamphlet is my FAULT!

The S.P.R. stench threatens to break out here, and Samanyala has been thrown into a great funk about it by Andrew Perera who proves to be a champion of petty motive, having been spewed out by the Colombo T.S. when he played his trump of "resignation" the second time. The H.P. sent for me and I had a long, secret interview with him on Saturday; C. W. L. present and Gomewardene interpreting. The H.P. is a good, but awfully weak-kneed man, and I may have trouble to keep him to the mark when the report gets into circulation here. Fortunately just at the nick of time there arrived here on his way around the world, a certain Mr. Frank Millar of California, who used to be in the War Department (Washington) and later was in my office. So I sent a Comtte. of Buddhists to "interview him" as to my antecedents, and he gave a splendid character. Our friends are jubilant thereat. They wrote out, and F. M. certified as accurate, a report of the interview, sent it to the Observer—which of course did not print it—and are now sending it to the Times (local), the Madras Mail, Bombay Gazette, and Mirror. At a pinch like this every good thing helps, and whatever can be said in favour of either of us strengthens the T.S.

The "New Spiritual Ray" on which poor W. T. Brown is floating now is that Rosicrucian Society of America. Poor chiel! Well I'd rather they were responsible for his mental state than we. It's a great relief to my mind.

Enclosed your cheque for February. Love to all,

Affy. yours,

H. S. O.

LETTER No. CLXIX I

. . . your highly virtuous Soloviefs and id omne genus.

Let the Countess write a good article about the composition of the book: it will be the best advertisement in the world to get such a story in circulation. Let the parallel be drawn between it and "Isis" (in the method of composition) this is better than any mere vulgar phenomena.

I take Leadbeater to Ceylon via Tuticorin, starting hence on the 27th. Letters will probably reach me at Colombo until the latter part of April, when I shall come home and prepare for the Mysore trip. My work this year I intend to be confined to this Presidency and Ceylon.

On the 23rd I am to lecture at the Saidapet Agricultural College on "What is Practical Agriculture?" and the Principal, Mr. Robertson will preside! "How is that for high?" The 17th, I lecture at Pacheappa's on "National Education" and shall have two very clever Brahman boys of 10 and 12 years chant Vedic hymns—which they do grandly. There will be a crush at the Hall.

I think the Jan. Theos. will delight you. To give full currency to the Proceedings I have bound it in as the Jany. Suppt. and it will then go the world over.

I send you the Jany. cheque this time to your own order as Bowaji is away. If you are mad enough to throw its proceeds away upon silly toys, so much the worse for you. You are great on "S.D.'s" but a flapdoodle about "L.S.D.'s."

Dr. Cook is here and happy. He is translating parts of Kabbala Denudata for the Theos. Nivaran has gone home for a long visit to his old parents. Bharvani has come to an understanding with his family and they are to stop molesting him. No news from Damodar. Tell me exactly what you know about him, and how much I may repeat. M. visited me on the night of the 17th Dec. (or I visited him?). I asked him if he was satisfied with me. He said in his queer way "I have heard Maha Sahib say he was satisfied"—thus answering me and giving me another most precious information. I burst into tears of joy and "awoke" sobbing. The tremendous strain that had been upon me for 18 months can be appreciated by this. The tightened cord was almost too suddenly relaxed. Since then I have had the heart of a lion in me, and now feel as if I could defy the world to do its worst.

I shall have E. C. watched and sounded and hope things will be propitious for your return this year. So far as the S.D. is concerned I think you will do better to stop quietly at Wurzburg, for at the best you will be subjected to great excitement, perhaps

I This letter is incomplete.—ED.

—•— 331 **ABOUT BABJEE** —•—

persecution, here. I have got the convention to do the needful in your case, and you may now take your own time about returning.

Besides the Oriental Library scheme I have formed a Modern Library of some 2,000 vols. by massing together the books of the T.S., C.W.L. (some 800 vols.), A.J.C.O., yourself, and myself; arranging them by subjects in departments, and putting them in the new (old occult) room, which I have finished and fitted with shelves "all around." It looks elegant

and is a splendid convenience for all of us writers. You will prize it highly. See if you can't get everybody to give books for it. Collect them and send them by steamer when you have a box-full. Love to Countess.

Yours,

H.S.O.

Baron Wiber is charmed with everything and thinks the T.S. a wonder of wonders. I have sent him to look at the Castle!

LETTER No. CLXX

COLOMBO: CEYLON.

2 March, 1886.

DEAR COUNTESS,

I can only send you a few words in acknowledgement of your several recent letters. I am convalescing from a severe attack of fever and have to use an amanuensis.

The terrible scene you witnessed at Elberfeld with Babajee was the outbreak of an epileptomania that had been developing in him since even before he left for Europe. His nervous excitable temperament was terribly strained by the excitements of 1884, and his most unwise departure with H. P. B. inevitably resulted in the maniacal scene in question. If you will simply consult any standard work in epilepsy and hysteria you will hardly feel like subjecting me or any other gentlemen through the mortifying indignity of applying to a third party for a certificate that he had not acted like a common swindler. Just please exchange places with me and see how you would like that yourself. A half crazy man makes a wild assertion unsupported by proof and incapable of being proved since it does not contain a word of truth, but is the very opposite of the facts, and on the strength of that the innocent accused is called upon to supply written documents in his defence. Why this is monstrous! Your letter could hardly have left you before you received the Convention Report and in it a letter from Prince H. himself flatly giving the lie to the childish accusations brought against us. Naturally I am now waiting for your further advices before taking any other step. I value your opinion sufficiently to keep it at almost any cost of self sacrifice,

and if after reading the Prince's letter you still say you wish me to address him I am ready even to do that. But do not be surprised if his reply show so clearly the unnecessary and cruel indignity put upon me as to make you sorry that you should have ever listened to that poor boy's ravings as charges of serious import.

The Pondicherry project is utterly impracticable. When H. P. B. quits Europe it must be for India and Adyar. I am giving the matter my most serious thought.

Miss Leonard has appealed to me for redress, and I have sent her a quieting letter to suggest that she should allow me to arbitrate the case and keep it out of the Courts. Should she do this it will [be] best for all concerned. H. P. B. has unquestionably involved herself legally in this matter.

My head is too bad to go on further so I must close with thanks for your constant attention to myself and your unremitting and unselfish devotion to H. P. B.

Affy.
Yours,
H. S. OLCOTT.

LETTER No. CLXXI

COLOMBO,

17-3-86.

DEAR CHUM,

I should have sent your cheque by last mail, but was away lecturing. I now enclose it.

I have not lost the Gebhards—your apprehensions notwithstanding—nor shall I. Selin seems to have hurt us badly when Hubbe felt forced to resign so as to save the "Sphinx." However, it can't be helped, and we must do the best we can under the circumstances.

I think you should bring both Mohini and Bowaji when you return home. I am not willing to leave them in Europe all alone: neither is strong enough to stand it. They will only bring scandal upon the T.S. in the long run by their indiscretion. As for Bowaji, his mental constitution will not bear the excitement any longer. The best medicine for him is perfect retirement for some considerable time. I have begun thinking of necessary arrangements in advance of your coming. When I get back I shall have your roof reconstructed and the room made habitable. To avoid the annoyance of being obliged to make constant trips from my bungalow to your upstairs quarters I shall convert the little patch of a verandah outside the library (the old occult room 1) into an office for myself and only sleep at my bungalow. The Library is a most splendid convenience for all of us writers, and it also serves for Council Meetings and for Subba Row's semi-weekly philosophical

"conversations," for which a private place is required. With Oakley's, L.'s, the T.S.'s, mine, and your books we get a collection of over a thousand volumes, accessible to those who

write for the Theos. You, Oakley, Dr. Cook, and I will then be on the one floor, within easy reach of each other.

The one thing that distresses me is to know how to provide against your expenses. We no longer have the income to allow as much or more to be spent on your establishment as on the whole maintenance of the staff, as it used to be. We are all—Europeans and Hindus—living on not more than an average of Rs. 5 each for food, and there is a feeling in the Society that extravagance must no longer be permitted. You may see the ear-marks of it in the Debate upon the Finance Com.'s Report on the last convention. So when you come home just make up your mind that the days of full-swing and the gratification of the least whim are gone forever, and you must either live quietly like the rest of us, or depend upon outside sources for the enjoyment of extras. There is also a grim determination to have no more to do (as the T.S.) with "phenomena," nor to keep the Society in hot water with attacks upon individuals. If it should be attempted many of our best men would at once resign. There is a very great devotion to the T.S. and its platform, but the most responsible men have been so harassed and compromised by our various scandals that the situation will bear no more strain. This is the plain fact underlying all the complimentary addresses, letters, and votes. If we keep things quiet and go on steadily with useful work, we shall be stronger than ever. If there is a return to sensationalism the defections will cripple us beyond expression. Now, mark my words, my dear chum. Adyar is your only home, the only refuge you have upon earth, the only place where your every breath drawn is a breath of liberty. The proverb says "It's an ill bird that fouls its own nest." Don't make yours uninhabitable.

Babula writes me that he hears E. C. has been sending a man to his village to enquire his whereabouts. I believe this to be a pure lie. My last report about E. C. was (through Tukaram) that she was begging from door to door. No doubt she would want to hound you to the death, but I think she has no more backing. The parties think, talk, and write as though the question of your guilt were now so thoroughly proven that it was no longer an interesting subject for discussion. In other words, having constructed their Fool's Paradise, they are now enjoying its sweets! Your policy—I say it unceasingly—is useful work, and total abandonment of sensationalism. I know it's equivalent to asking you to give the breath out of your body; yet there's nothing else to be said. The other thing three-fourths ruined the T.S.: another

dose will kill it dead as a door nail. And, in fact I shall only stop in the T.S. on those terms. The robes and a pansala are ready for me whenever I am ready; and go I will unless I can have things go on decently henceforth. If ambition were my motive I can be the biggest man among the Buddhists of either Burmah or Ceylon whenever I choose: but so long as I can be of use to the T.S. I shall stop where I am.

The fever I had I now find was the cause of much alarm among our Colombo people. They kept their thoughts from me, but told them freely to Leadbeater. Well, anyhow, here I am again at work, getting back my strength rapidly, and going about in

my cart to interior villages. L. and I have slept the last two nights in the cart, and reached home at 5-30 this morning. He is making a good impression on the people—much better than Dr. H. would have made: and he will not dream of trying to break off the Buddhists from the T.S. and setting up a little Kingdom of his own. There was a great crowd here on Saturday evening to hear his experiences. He goes the whole figure for B[uddhis]m and against X ty! Your friend "Arracchi" has turned out a very bad lot: become bankrupt, ruined his old father, the Muhandiram, taken to drinking and worse, and is now under an official cloud for certifying to false bail-bonds of some criminal. Uncle Bill is staunch and worthy as ever. During my sickness he was constantly thoughtful and kind, sending me fresh milk, birds to eat, etc., etc.

Yours affy.,

H. S. O.

—•— VI. —BABAJEE D. NATH —•— 335

LETTER No. CLXXII 1

ELBERFELD,

26/1/86.

RESPECTED AND DEAR UPASIKA,

Kindly permit me to offer a few words of assurance to you. I fully agree with the Gebhards in all that they have stated in their joint private letter to you.

You know very well from the very fact of the effacement of my address from the envelope sent by you, that Masters do not at all regard me as in the least guilty of any ill-feeling towards any one or of even a slight mistake in all that I have said and done. (including charge of forgery?!) And I can well understand why They have not yet said anything about me definitely to you; (they have now;) for, no one among the Theosophists is really more devoted to Them than myself! But do not think I am bragging. I would not have written so, had I not thought it necessary to emphasise the fact for the sake of removing your doubts and suspicions, if any you have. My only justification for all that I have done and said was that Masters' names and philosophy have been so desecrated that in my opinion all I did was not strong enough. Now that you have at last condescended to reform the existing state of affairs, no one could worship you more and honor your nobleness of heart and self-sacrifice more, than my humble self!! Masters would have pointed out the least mistake I might have wilfully committed, if any. (They have.) They only know all that tore my heart of late. So, Madame, permit me to assure you that I am no traitor to any one and that my only wish is, you would no longer interfere in any personal

matter but go on with your noble work on the Sec: Doctrine. If possible, Mohini will come to Wurzburg when the good Countess W. has to leave you. All the Gebhards have throughout been as staunch as ever.

Ever yours affty.,
BABAJEE.

My respects and fraternal regards to Countess if she cares to accept.

I The passages in bold type are comments by H. P. B.; those in bold type italics have been underlined by her.—ED.

This is a letter now sent after he had charged us with forgery and criminal intent to defraud. The dictatorial tone of it—fancy! Well I will evoke him with Master's permission, I will produce the true Dharb. Nath—and show this one a little pretender, and you may suspect the truth and understand the hint you who have heard enough of it at Simla and elsewhere.

H. P. B.

The Countess knows all, I am not yet permitted to tell you the whole truth—but will and I long for it believe me—when the work of the Karma is entirely finished. Pity me—for I am really made a terrible martyr!

LETTER No. CLXXIII

A true copy of Babajee's letter to Madame Blavatsky made by Countess Constance Wachtmeister

ELBERFELD,

27-1-86.

DEAR AND RESPECTED MOTHER,

I got your telegram this afternoon. I assure you—swear to you by all that is sacred to me and to you—that I had been so excited and perfectly mad with rage against the desecration of Masters' names that I spoke to the Countess as though I would ruin the T.S. which so much desecrated Them. Before I wrote that unfortunate and strong letter to the good Countess I groaned all night after 12 p.m. and raved madly, thought even of committing suicide, merely because I found I could not stop the ever growing desecration of Masters' names. Few, among the Gebhards none at all knew that beneath my apparent laughing there went a torrent of rage that tore my heart. But believe me dearest Mother that as you have condescended to guarantee against further desecration, no one is more

devoted to you and to the T.S., again and again I repeat to you, than my humble self. I never really meant nor even believed I had the ability to form a new Society. I shall always work hard to defend you, Theosophy, T.S. and Colonel Olcott. If I have told Countess or anyone else in a moment of rage that I would ruin the Society it was merely because the Masters' names were desecrated. Believe me, I have no charges whatever henceforth to bring forward against you nor against the T.S. I swear to you that I am and will be devoted to Masters. Do you know that even now after all this declaration I doubt whether you will be able to read in my heart unwavering devotion to Masters and henceforth to yourself also. May Masters assure you of my devotion to Them and to Theosophy.

If ever I had any intention of going against the T.S. I assure you I have changed it. With unalterable love,

I am,
Yours affectionately,
BABAJEE.

P.S. I beg you and the noble Countess to forgive and forget all.

P.S. Sorcery, Grandmother idea will suit you best.

P.S. Yes, I am and shall remain the best friend of Theosophy, and defend you better than you can ever do. Pray calm yourself, and I am calm as ever since the receipt of your explanations of phenomena, and all shall soon be well. You may represent to Mr. Sinnett that I had a fit of rage against desecration—anything else you like. If Mr. Sinnett or Mohini ask me I shall refuse to answer personal questions about me. Unconditionally I shall work for Theosophy and defend you. I do not wish to learn philosophy from you, for I am not interested in Philosophy or Occultism as you call it. I will give you no trouble whatever, by making any such stipulation. What I want for this life I have already got.

WURZBURG,

January 29th, 1886.

I send you only the copy and in a few days will send you (according to circumstances) *the original one* now in the safe keeping of Countess Wachtmeister. H. P. B.

LETTER No. CLXXIV

MADAME BLAVATSKY,
LUDWIGSTRASSE 6,
WURZBURG.

Saturday evening,

31-1-86.

DEAR AND RESPECTED UPASIKA,

I was about to (but will not now) post to your address a letter thanking you for your long letters including copy of my letter to Mohini, and to assure you of my devotion to Theosophy and to Masters and that I would never go, nor have I the ability to go, against you or Masters' teachings or against Esot: Budm etc.

But as I just got your kindest letter of absolute forgiveness—I must thank you heartily for all you have done: General Morgan's letter is excellent. O yes—whenever I need rest I will surely come

to Wurzburg. Do bless me and realise that I am doing good work. My respects to Countess.

Yours affectionately,

BABAJEE.

LETTER No. CLXXV

B. J. PADSHAH became indignant that the original letters published in the Xian College Magazine were not shown to Madame Blavatsky for explanation. He asked Mr. Hodgson why they were not shown to her. Mr. Hodgson consented to give Padsha the documents on condition that he would take them personally to Mad. Blavatsky at Wurzburg and keep his eyes wide upon the letters while Madame B. reads them and, taking care that she might not in any way interfere with them, bring them back safe to the S.P.R. This is what Padshah told me, as far as I can remember.

BABAJEE D. NATH.

Bowajee says, he is not sure whether Hodgson meant that I might destroy them—*fraudulently*—or phenomenally. You ought to send for Padshah and examine him. If Mr. Hodgson was afraid that I would make away with them *phenomenally* then it is *just what I believe I wrote to Mrs. Sinnett*, or to you from Wurzburg and I said and repeat it that in *their hearts* the Coulombs and the padris believe in the powers of the Masters and also to an extent in my own. This is why they would not allow Hodgson to show to me those letters at Adyar, nor would Myers and Hodgson trust Mr. Sinnett with them for that same reason. Bowajee says Mohini can tell you all; that Hodgson told him

secretly that personally he believed in the Mahatmas and even in my occult powers.— Make your inferences.

H. P. B.

LETTER No. CLXXVI

ELBERFELD,

1 Feby., '86.

DEAR AND RESPECTED UPASIKA,

I beg to send you herewith copies of Mr. Sinnett's letter to me and my reply to him. I do not know who told him this fib, namely, that I am not the "person properly bearing the title of D. Nath."

Yours affly.,

BABAJEE.

—•— 339 **THE "MYSTIC" NAME OF D.N.** —•—

7, LADBROKE GARDENS, LONDON,

30 January.

"MY DEAR ----- ?"

I am puzzled to know how to call you. You have always signed yourself Dharbagiri Nath in writing to me and now I am informed that you are not the person properly bearing that name. I do not come to any hasty conclusions as to who is to blame for the deception that seems to have been practised in the matter, but I should be glad to have your explanation of the matter and since you propose to come to London I hope you will lose no time in sending me this explanation.

The Countess appears to think you were suffering from some mental aberration while she was lately at Elberfeld but in regard to what passed then, I am not now writing. The tone of your letters to my wife and myself has always been so genuine and attractive that I am in no hurry to think ill of you in any way. But I must know who I am dealing with and why you have assumed a name and personality that is not properly your own— if this has really been done. Pending further explanations, I shall sign myself

Ever yours truly,
(Signed)
A. P. SINNETT.

(*True Copy*.)

LETTER No. CLXXVII

ELBERFELD,

1st February, '86.

A. P. SINNETT, ESQ.,
LONDON, W.

DEAR AND RESPECTED SIR AND BROTHER,

Your favour of the 30th ultimo just received. The information which you have received—I do not know from what source—is strange and new to me, namely, that I am "not the person properly bearing the name" of D. N. As sure as I can be sure of anything I know it is my mystic name, as the Masters themselves have been and are still addressing me by that name. I have signed many of my letters to many of my friends simply as "Babajee" and sometimes as "Nobody." I from the day that I came in connection with you, I do not think I ever had anything to do with you as the excommunicated and ascetical son of "my" father, and grandson of "my" grandfather. At this distance of time, I cannot remember whether I first wrote to you or you first wrote to me, especially as I have none of your letters to me nor copies of mine to you. At any rate, I am sure my connection

with you began, (if it did not even continue hitherto) as a Chela of my Master and not in any other capacity whatever. I presume that, because I chose or had to choose to work for the Theosophical Society, I am not to discard the privileges that had been conferred upon me by our Oriental Monastic as well as mystic orders, since the T.S. does not interfere with religious and mystical customs.

I do not believe there is anybody who bears the name of "Dharbagiri Nath" except myself, because it is a purely Sanscrit name which I have not found mentioned in the Puranas or borne in any part of India. The name refers to a secret hill of which nothing has yet been given out—"the dweller of the hill of Darbha grass." Darbha is a sacred Indian grass used daily by Brahmans for ceremonies and on a mat of which I was sleeping even while at Wurzburg.

If you think it is a deception that men (who take a name when born) should take another name at the time of their wearing the Brahminical thread, and another name again, when they become either exoteric Sannyasis or mystics (or even pupils of mystics) -- then I confess that, as it is a well known fact the whole nation of Hindus are cheats, and with them I myself too. Those who say I am using somebody else's name, have to produce before you or before some witnesses in any part of the world another ascetic of the Giri sect of Brahmans who bears the same name. I do not see my way clear before all these

accusations that are sent to you, not to me boldly. I am not anything else than grateful as ever for the kind way in which you have chosen to wait for my explanation. I may one day even expect to be called a Pariah by good Theosophists.

I never made a secret of the fact that I belonged to the ascetic order and to one small South Indian Fraternity of Occultists besides my connection with Mahatma K. H. Almost all the Hindu Theosophists and even many of the non-Theosophists (who are not friends) who know something of me know all the above facts. General Morgan, for instance, knew from the day that I went to Ootacamund. One of his native friends—a Government Officer—knows all about my family and family name. I send you herewith the General's letter stating that he saw my brother and Mr. Lane-Fox himself has seen one of my brothers. If I had not told you about my private affairs, it was because that I was believing or was made to believe all along that my bad manners would make you quit the T.S., and that I should therefore avoid you; this belief was my nightmare until my return from London. But if you ask why I believe all this nonsense about you, I must say that I very seldom came amongst Europeans until my connection

with the T.S. and have always been diffident nervous and shy when I saw them. General Morgan treated me kindly and affectionately, and convinced me of his liking for natives, but your name, (pardon me stating it plainly) as Editor of the Pioneer had a great significance for a poor Hindu who regards that "politics" is undeservedly treated as a science or art, and that politics is the acme of selfishness. If you had only given me an assurance that you had any kind feeling at all for me, as recently I have been convinced by you and Mrs. Sinnett, I would not only have told you my private life but even taken sound and practical advice in private matters from you, instead of having often tried coolly to commit suicide. But I have, as already intimated to you in one of my letters in October or November last—decided not to defend myself.

With kindest remembrances to yourself and to Mrs. Sinnett,

I am ever yours,

Resply and fratly,

DHARBAGIRI NATH.

P.S. Pray be assured that I have no personal interest in coming to London, I will not come unless I am actually needed by Theosophists. All the Gebhards send you and to Mrs. Sinnett their kindest regards.

Dr. Hubbe, Mohini and Miss Arundale too are in correspondence with my brother, who is well known in the University as an able graduate; so I never kept anything private to cheat anyone. In India I spoke to Mr. W. Q. Judge, Dr. F. Hartmann and others about D. N. being my mystic name and about some other name having been given to me when I was born.

Bertram and Arch. Keightly know that D. N. is not the name given by my physical self's father.

Allow me please to quote the following passage from page 106, paras. 1 and 2 of the *Arya Magazine* for July 1883 published at Lahore. The Arya is a paper against the T.S.; 1883 July was some time after my name was known to you. Thus you will see that Dharbagiri Nath is the mystic name given to an exoteric Sannyasi or Brahman ascetic which I became long before I knew of the Theosophical Society or became known to you; because of the cruel persecution from exoteric orthodox Brahman caste for refusing to care for religious ceremonies, for worldly life, for family ties etc. As the name D. N. is purely Sanscrit and has been given to me by the exoteric Ascetics of a particular order of Adwaitees and followers of Sankaracharya while by "birth" I belonged to what you call in your "Esoteric Buddhism" as Vishishthadwaitees who are apparently opposed to the teachings of Sankaracharya.

Now I hope you will see that D. N. cannot but be the name of an exoteric Brahman ascetic. Quotation: --

"Hindu Sastras describe four kinds of Ashram—Brahmacharya Grahast, Banaprast and Sannyasi. The fourth asram is Sannyasi. Only those who arrived at this stage devoted their time solely in Yoga and Contemplation of God. But from a little before Sankaracharya rose in power another math (opinion—rather institution or order or sect) was prevalent. It was that a person could take Sannyasa Asram whenever he felt disgusted with worldly affairs, without passing thro' all the other lower stages of life. Following this Math, Sankaracharya became a Sannyasi, while he scarcely passed the first stage—Brahmachari. From the days of Sankaracharya as the necessary consequence of his teachings, the numbers of Sannyasis and Mahants have gradually increased. Almost all Sannyasis accept him as their Guru (religious teacher). For the sake of his Sannyasi disciples, he created a sect called Varati: There are THREE classes of Mahants (religious devotees) Giri, Puri and Varati. Many people believe that Sankaracharya was the originator of all the three classes; but in Sankaravijaya, mention of any other but Varati cannot be found. Mahants of Varati sect can be found everywhere in India. The famous Mahant of Tarakeshwar in Bengal although belongs to the Giri sect, has two or three Varati disciples." (Even H. P. B. might not know anything about the name of Dharbagiri for she is not Brahman.)

Thus you will see that "Giri" is a sect of Brahman ascetics—not Buddhists. So D. N. is a name I had even before I became a Buddhist. Thus it is only exoteric ascetics of the Brahman Giri sect who can at all come forward against my name and for them I have a secret Mantra to give and to make them recognise me.

You must know also that Sannyasis never would give out their family name. In my case, there is an additional reason that all caste people would be more than ever against me.

I will not come to London without consent of yourself as President of L.L.T.S.

LETTER No. CLXXVIII

MADAME H. P. BLAVATSKY,

WURZBURG.
LONDON,
28th April, 1886.

DEAR AND RESPECTED MADAME,

Ill-health and other considerations have decided me to return to India as quickly as I can. I am writing to Colonel Olcott

for money to pay for my passage back. I have lost all interest in the politics of the Theosophical Society. When I return I shall do quietly whatever work there may be for me to do. I should have been very glad to do what I could to smooth matters with the Oakleys. But my ill-health and inability to find out the way in which I could be of use in regard to this matter, leave me no other alternative than to pass the few days I shall be in London in strict privacy. If you could suggest any way in which I can help you to smooth matters with the Oakleys, I shall be very glad.

Yours obediently,

BABAJEE.

LETTER No. CLXXIX

TORRE DEL GRECO.

16th July, 1885.

MY DEAR MOHINI,

I will not inflict upon you an account of all that happened yesterday. But I must tell you that a few minutes before 1 P.M. I rose out of my writing table and went into my bed room and hung my strings of talismans on the nail (on the wall) on which hangs the picture of Upasika's Guru. I do so usually, before going out of our rooms. The Italians, even the best of them, are so inquisitive and devoid of manners that I do not go out wearing the talismans lest they should be touched by profane hands. I then went out to the Hotel upstairs to get if possible a small stone mortar and pestle to grind almonds and prepare a medicine for Upasika. Miss Flynn was at my table; until I returned, and Upasika was in her room writing Russian articles and as Miss F. says, did not stir out of her room. The windows of my bedroom were as usual securely bolted to prevent the house being robbed by the Italian beggars and thieves who swarm every place here. Before going out, I

had closed the doors of my bedroom. I was just ascending the staircase when I met Dr. Carl Von Bergen and his wife who were going down to take leave of Madame and of us and then to take the tram car for Sorrento and thence to go to Rome etc. I wished however to go on and get the mortar and pestle, as I thought I could return in time to bid farewell to the Bergens. But my attention was attracted by Madame's Master to my room. I had been for some days expecting some phenomenon to happen in the presence of the fanatical Dr. Bergen whose greatest desire was to come under the influence of the Masters or at least "to see Their handwriting." He said it was too much for him to hope for an astral visit, when Miss F. now and then told him that

Gjual-Khool came to see Upasika when she (F.) was with her. The Bergens entered and went straight away to see Upasika. Miss F. accompanied them, leaving my table—while I intuitively ran up to my room not only to answer the astral summons, but also to take back the talismans from the nail and wear them. On the same nail was laid a letter in Chinese envelope with an endorsement in the red-pencil peculiar handwriting of Upasika's Guru:"—Bowaji—shall send this without delay to Henry Olcott." Dr. and Mme. Von Bergen's faces beamed with delight.

My Master has sent letters to the Colonel through me. But never until now has the other Master sent letters to H. S. O. through me. As I am not His Chela, I cannot quite understand why He sends it through me; I think He cannot now correspond direct with the Colonel, owing to his being in a peculiar condition at present. Now that our Damodar is away in Thibet and nothing is known at Adyar about him, and as Respected Sir does not care a fig for anything but his own affairs, the Masters find no facility for communicating direct with anyone at Adyar. There is our poor Chander Cushol who receives letters direct but even he is now in hot water, as I told you in my last letter.

Upasika has now received from Mrs. Sinnett a very kind and sympathising letter. [1]

[1] This letter is unsigned, but it is in the handwriting of Babajee.—ED.

VII. —THE GEBHARDS. —ERNST SCHUTZE. — MOHINI. —DAMODAR. —ELLIOTT COUES. — ANNA KINGSFORD. —EGLINTON

LETTER No. CLXXX

January 27th.

MY DEAR MR. SINNETT,

No wonder you were surprised at my idiotic letter, and not accustomed to see me come out in my new character of weather-cock. I will now make a clean breast of it and tell you how it all happened. A few weeks ago when the Countess sent me the paper on her experiences of phenomena, she begged and prayed by all that I held sacred to write to you and tell you all the phenomena I had had, "it was my duty, if it came from me it would have more weight, every one must add their little mite and do what they could so as to save the Cause" .... So I sat down and like a good child did as I was bid, thinking at the same time if Mr. Sinnett wants any of the phenomena which he knows already I have gone through, he will write and ask me to give him, when he thinks it necessary to have it. Well, I sent you my letter and the Countess' document, and thought I had done my duty. But I made a mistake and find now I have not done it. The Countess came here last Friday and returned to Wurzburg on Monday last, that is to say I hope she has arrived safe for I have not had a line from her so far up to the present. When the Countess was here she said on thinking over the matter she was very much averse to Mr. Sinnett's putting her paper on the phenomena she had experienced into print; the more she thought on the subject the less she liked the idea then she said no it must not be, take everything into consideration I cannot do it, it won't do to have my name before the public on account of my son, my family, my friends, I cannot allow it. You surely would not like to see your name in Madame's Memoirs. I don't think you ought to allow it ....Please write to Mr. Sinnett and say so. Well two or three times a day this went on. "Have you written to Mr. Sinnett, will you write to Mr. Sinnett, when will you write to Mr. Sinnett,

now please to write, have you written to Mr. Sinnett?" So I sit down and write to Mr. Sinnett, saying all the time to myself how can you make such a fool of yourself to write such stuff, and still I did write it and what is more sent you the letter. Now after this long tirade you will surely have found out the key to the weak side of my nature. Tease me, and I give in at once. My will power is gone. I cannot stand it. To get rid of being bothered I will do anything you like. Now that I have let out this grand secret please don't be hard on me and put me to the test.

As far as my phenomena go you are perfectly welcome to use it in whatever way you may think fit in or out of print. I have perfect confidence in your discretion.

The enclosed is from H. P. B. telling how all the phenomena occurred. It is in answer to a letter of the Countess written while here to O. L. saying we did not believe in all the letters coming from the Masters and other phenomena, and if she could refute the charges. Send the letter back to Wurzburg to the Countess when you have read it. You must use your own discretion as to whom you had better show the letter to start. It was Babaji who saved the German T.S. from destruction. And when Hubbe came here it was with the determination of not continuing to be President any more though he would remain as a member, but that Du Pul and Max would leave. Babaji talked so quietly and sensibly to Dr. H. he quite came round and I suppose he has talked Du Put and Max over,

as we have not heard anything since about these gentlemen leaving. Hubbe was quite enchanted with Babaji, but I can't say the same with regard to Madame.

We have another letter from Herr Von Hoffmann asking us for more papers on Philosophy from Babaji as he is so intensely interested in them.—Madame is wild against Babaji. There is no name bad enough for him. Traitor is the mildest, and all because he wants her to give up all this phenomena business and desecration of Master's name in personal matters. He has written her a few letters on the subject perhaps in rather too strong terms, and that is all his crime. We find Babaji is very sensible in his views and he has a good deal of practical common-sense that we certainly never expected him to have.

My best love to dear Mrs. Sinnett, love to Denny, and ever yours affectly.,

M. GEBHARD.

Do me a great favour and keep this letter quite private between Mrs. Sinnett and yourself. Take care what you write to Madame. The Countess sees all her letters and she reads all the Countess'.

—•— 347 **BABAJEE'S INFLUENCE** —•—

LETTER No. CLXXXI

February 2nd.

MY DEAR MR. SINNETT,

I can only repeat what Babajee told you in his letter of yesterday. He was not three days here when he told us D. N. was not his name, and explained all to us. To us it seems of very little consequence how he calls himself. One string of Indian names seems to us to have as much sense to our ears as another. We have learnt much since he came here, and I suppose when he has taught us what we are to know for the present, he will return to India after his voluntary or involuntary exile, to be lost to us for ever.

Should I ever go to India, I don't think it is likely that his family will trouble me much. The only thing we care about is that he is a chela of Mahatma K. H. and is willing to teach us what he knows so far as he is allowed, and when he is gone I suppose another will be sent in his place, if we progress, to teach us more and help us on.

Now about the Countess, I hope in a few days to be able to write you all the details on that subject. For the moment I have a frightful cold in my head, and a racking headache and it is as much as I can do to send you these few lines. But one thing before I say adieu; Babajee sinned on the side of too much zeal as far as the Countess goes, that is all in my opinion, only his letter was much too strong to get her here away from H. P. B.'s influence, which he thought was bad for her.

With best love to dear Mrs. Sinnett,

Ever yours affectionately,

M. GEBHARD.

Let me congratulate you on your able defence of O. L. You give it well to Hodgson. That's right.

LETTER No. CLXXXII

PLATZHOFFSTRASSE 17.
ELBERFELD.
5.4.86.

MY DEAR MADAME,

I beg to thank you for your card and your kind wishes. I sent you a box with stamps also some 6 weeks ago, which I trust you have received. My father is better but my mother has taken

his place—it is nothing serious at all. I suppose we must all pay for the sudden change in the weather.

I suppose you heard that the H. B. of L.* was in the hands of the Jesuits and nice people they, and our mutual members should be warned. I hear for instance that Zorn belongs to that Society also.

I hope you feel as well as circumstances permit and that the Secret Doctrine is going on well.

With kindest regards from all, I remain,

Yours very truly,
FRANZ GEBHARD.

By post I forward some coins which Mr. Soloviof gave my father in Paris.

*** Hindu Brotherhood of Luxor with Davison in it and others working now in the U.S. against us**. **I**

LETTER No. CLXXXIII **2**

BERLIN,
7th February, 1886.

TO COMMERZIENRATH GEBHARD,
ELBERFELD.

You will kindly excuse, that I only today send the desired testimony, as I was very busy with other affairs. I have made it possibly complete but must assure you most positively, that if you have believed, that both letters had come from one and the same hand, you have labored under a tremendous error.

Remain etc. etc.

ERNST SCHUTZE.

Kalligraph to the Court of H.M. The Emperor, etc.
11 Kochstrasse S.W.

BERLIN,
February 16th, 1886.

TO COM. GEBHARD,
ELBERFELD.

I have the honour to enclose the desired testimony on the 2nd letter C, and am glad to hear that my first testimony

1 The passage in bold type is in H. P. B.'s writing.—ED.

2 Transcribed from a copy in A. Gebhard's handwriting.—ED.

earned the applause of your friend. As I expected, this letter was written by the same hand as B. and there is not the remotest similarity between A and C.

In finishing this I remain etc.

ERNST SCHUTZE,
titles as above.

TESTIMONY I

About the two English letters given to me by the Commerzienrath Gebhard from Elberfeld, I can after careful examination of the handwriting of the same only give my final opinion, that they do absolutely not come from one and the same handwriting.

The differences between the two are so glaring that I absolutely cannot come to the conclusion that they have been written by the same hand. While the one A, covering eight pages and written in ink comes from a more than hasty (careless?) handwriting, the other B, in blue pencil has been written by a more firm though fluent handwriting, which makes the reading of it not near as difficult as that of the first.

The capital as well as the small letters have in both a decidedly different character and I will only indicate, that the letters present a roundish form and have in the one a totally steep position.

This is easily visible through the following (also for the unprejudiced layman easily comprehensible) which shows itself with a certain plainess in the ovally composed letters o, a, d, g.

Here I have at once to draw attention to the differences of g's in the two letters. In the first (A) they are always connected with the following or preceding letter, while in B written in blue, the g's are always single and with the curious ending jerk.

With these g's I must mention the y, which is made quite analogous to the g's.

These two letters g and y have not the remotest similarity to those of letter A, where they always appear connected and with a straight (downward) stroke or an ordinary loop (nooze) while they end in B with a complete jerk, nor do they appear once in this form on the 8 pages of letter A.

The d shows just as marked a difference. In the first they are made on the average in the roundish form , while in the blue letter they are always formed in the other way—something like d d.

The same great difference is seen with the t, etc. etc.

I The reader is referred to The Mahatma Letters for specimens of the handwriting of M. and K. H., who are the writers respectively of letters A and B mentioned herein.—ED.

In conclusion I mention again, that letter A, which is written in ink has not the remotest resemblance with letter B according to the standpoint of a calligraph and that both are written from different handwritings.

This my expert testimony I take on the oath given by me once for all as expert of writing.

Sign. Berlin February 7th 1886
ERNST SCHUTZE

xxx title
Sworn expert of writing for the Courts.

LETTER No. CLXXXIV

ELB.,

31.7.86.

MY DEAR MR. SINNETT,

I have got your yesterday's letter—it would be charming if we could go together Monday morning, do now try to arrange this.

Letter A is a long epistle written by H. P. B. to me in October 1885.

"B" is the one which fell from behind the picture in August '84, about which Rudolf wrote in Hodgson's report.

"C" is a letter received by Mrs. G. one day in her room about 4 to 5 weeks after letter B.

I may say to you that Mrs. G. never attached great value to letter C in which Mrs. Holloway was praised too much and all were asked to love her etc. etc. etc.

You will of course change the style of Arthur's ------- [1] letter which is simply horrible. What does he mean by saying, for instance: "possibly complete" instead of "as complete as possible." You are quite safe to word the experts' testimony according to the sense of the thing, because the man was the more violent in his judgment when I saw him.

I hope to see you on Monday morning.

Ever yours truly,

GEBHARD.

LETTER No. CLXXXV

MARY HILL,

Aug. 1st/86.

MY DEAR MR. SINNETT,

Just after my letter to the O.L. had gone I received yours of 29th. Regarding the letters, the first was the large letter from Mahatma K. H. to Papa received in Aug '84 at Elberfeld, and the

[1] This word undecipherable.—ED.

2nd was the letter from Mah. K. H. to Mama * received at the (* which H. P. B. burned, while she was at Elberfeld 6 weeks ago) same time. Neither of them could be published. A letter from H. P. B. to Papa or Mama was given to the expert to compare.

As far as I can see I might copy through tissue paper the different letters a, b, c, g, etc. etc. which the expert made and send those to you, but that would be all. Maybe that my father can give you any more information, but you can't hear from him till 15th or 20th as he is with a Scotch friend on a Yachting tour round the coast.

I will take the letters from the expert with me to Kempten, Bavaria, Hotel zur Krone, and you can let me know if I shall send them to you or what I can do further—but as I said in my last a detailed translation without printing the letters would be a nonsense. And the printing of them is for obvious reasons impossible.

Regarding my stay at Ostende, much depends on Mohini and as he will be in Ostende shortly, I can shortly decide.

With best regards always,

Yours faithfully,

A. GEBHARD.

LETTER No. CLXXXVI

GEBHARD & CO.

VOHWINFEL,
20.5.1886.

MY DEAR MR. SINNETT,

The O. L. has made me acquainted with the contents of your letter of 18th and I hasten to say that your visit will be very welcome, and we all think it is the very best you can do. A few days ago the frost too was very bad indeed—I suppose that the four cold days have brought out the gouty formation of Madame's temperament and that owing to that nefarious influence, the pain increased very much. Fortunately since that owing to profound perspiration (Salicylic Acid) and the hot weather which we have (78-82 in the shade) the foot is much better. Then it will take some time before Madam can think of travelling and you will be able much better and much quicker to settle the Memoirs here. Mad. will not hear of going to England, and she may be right, for if she has that idea in her mind that she may be prosecuted, the Secret Doctrine will not go on. The best place for her (cheaper and quieter than Ostende) will be Blankenburghe, near Ghent.

Could not you as it's your way to Germany stop a few hours and look out for lodgings? We expect you at any day convenient to yourself and I need not say that Mrs. S. will be doubly welcome.

Yours very truly with kindest regards to you both from us all.

G. G.

I expect Mrs. G. to-night or to-morrow morning.

LETTER No. CLXXXVII

3, HASTINGS STREET, CALCUTTA,

August 1st, 1882.

DEAR SIR & BROTHER,

In spite of all that has been said by ignorant bigots and unscrupulous calumniators the Theosophical movement has done an amount of good to our country—for which we cannot be too grateful to the distinguished personages who are at the head of its affairs. To those who have eyes to see this one fact that I, a Hindu and a Brahman, who has never had the honour of being introduced to you, am addressing you this letter in brotherly confidence, is a very significant fact indeed. By birth and other circumstances I have a strong inclination for mysticism which my so called English education has not been able to remove entirely. I have to a certain extent made myself acquainted with the philosophy of Yoga, as practiced by our ancestors. My knowledge is extremely limited no doubt but it has been sufficient to make me a thorough-going believer in Yoga-Vidya. The existence of the Himalayan Brothers and the statements made with respect to them by Madame Blavatsky, do not make any demand upon my credulity to believe in them. I have reason to believe that you have received proof positive of the existence of the Brothers and their connection with our Society, to the services of which you have devoted your life. I appeal to you therefore as a gentleman and a Brother to communicate to me how you have been satisfied of the connection of the Brothers with our Society, and also to state what good have the Brothers done either to yourself or to any body else.

Hoping to be favoured with an early reply,

I remain your fraternally,

MOHINI M. CHATERJI.

Asst. Secy. Bengal Theo. Society.

A. O. HUME, ESQ.

—•— 353 **HOW HUME RECEIVED LETTERS** —•—

LETTER No. CLXXXVIIA

MY DEAR BROTHER,

I may hope at some future time to be able to answer your note of the 1st August more fully and more satisfactorily than is now possible. That the Brothers exist I now know, but the proofs that I have had have been purely subjective and therefore useless to any but myself—unless indeed you consider it a proof of their existence that I here, at Simla, receive letters from one of them, my immediate teacher, dropped upon my table, I living alone in my house and Madame Blavatsky, Col. Olcott and all their chelas, etc., being thousands of miles distant.

I have certainly devoted my life or what little remains of it to the furtherance of the cause of Theosophy hoping and believing that I may thereby do some little good both by helping to lead many to join us on the platform of Universal love and charity and some few to join us on the higher platform of spiritual self-culture.

As to what good the Brothers have done either to myself or others I am not in a position to reply—I am not even a chela—only a lay disciple and know little more of what the Brothers do than yourself—but if you consider the establishment of the Theosophical

Society a good thing, then this is one at any rate of the good things done by the Brothers for others, and if you think it a good thing for me that I have turned away altogether from all worldly objects of desire and am devoting myself entirely to trying to do good for others, then I suppose we may say that this is a good thing which the Brothers have helped to do for me.

Yours fraternally,

A. O. HUME.

LETTER No. CLXXXVIII

MY DEAR MOTHER,

Since writing to you last I have found that Sinnett has taken a great prejudice against Babaji, in consequence of what you have written to him. He thinks Babaji has done very wrong in assuming the name of D. Nath, and has written to him to ask for explanation. I am sorry for what has taken place as I think the poor fellow's usefulness has to a great extent been curtailed. It seems to me hard to understand how you could have thought that Babaji seriously intended to wreck the T.S. (for one thing he has not the power) although I quite see that his conduct has been quite strange and unaccountable. Please think of some way

to smooth matters. If Sinnett remains in his present attitude of mind, I apprehend harm. I shall not be surprised if it drives Babaji to despair. It is not possible for anybody to smash the Society, but under the influence of despair he might do something we shall be sorry for. Therefore I earnestly pray you will do something to remove this trouble.

With pranam,

Yours ever,

MOHINI.

P.S. Enclosed letter from Miss Arundale. By the way she does not know anything about what took place at Elberfeld. This for you to remember in writing to her.

LETTER No. CLXXXIX

PUBLICATION OFFICE OF THE "THEOSOPHIST,"

BREACH CANDY, BOMBAY, INDIA,

26th August, 1882.

A. P. SINNETT ESQ., F.T.S.,

THE TENDRIL, SIMLA, PUNJAB.

MY DEAR SIR,

It is with the greatest pain and reluctance that I write this letter but I beg of you the indulgence to give this a patient and careful reading.
Last evening Mme. B. received a letter from Mr. Hume, from which she read to me the portion relating to myself. I am accused of being a forger! Mme. B. asked me what Mr. Hume meant for no one could be more surprised at such a groundless charge than she was, for she KNOWS me. I now remember that about three months ago (I am not sure about the time) a letter was thrown to me at night. I took it up and saw the address. I could distinctly see that the handwriting was familiar to me but it was neither K. H.'s nor M. sahib's, nor Gjwala Khool's. I thought over it and suspected that it was Fern's own signature. I then compared the superscripture with the signature in one of Mr. Fern's letters and found them identical. Knowing that even the chelas (advanced ones of course) can do such phenomenal things, I said nothing about it except, when forwarding the letter to Mr. Fern I expressed my surprise, or what I do not remember. The address on that letter is now made the pretext for my being called a FORGER!!! Now you know me, Mr. Sinnett, you have seen me, talked with me: -- I appeal to your sense of an English gentleman to say whether you consider me capable of such an infamy. It is for you to decide what you would call a person

who dubs you with the title of a forger for your being merely instrumental in forwarding to him the letter from a mutual friend. My only sin consisted in volunteering to be such a medium of communication. Last year when Mme. B. was so much abused and when it was thought desirable that she should be out of this business as much as possible, for her sake I took it upon myself to be a medium of correspondence between my MASTERS and the Simla Eclectic Theosophists. You know very well under what circumstances I took this thing up. But alas with what result: to be called a forger or be suspected to be one! Until now I was proud enough to think that I would not be suspected of any such infamy at least by persons who now seem to do so, since all my nearest friends, acquaintances and all, will give their life to proclaim that I have never uttered an untruth even as yet, and never will. Well, this proves to me one thing. The world and especially the several sceptical European races are not prepared and utterly unfit for Occultism. Those of our MASTERS who will have nothing to do with the Europeans are, I say, perfectly right. I care a fig for the opinion of the outside world. I know that I stand like a mirror before my MASTERS. They do know me and They are quite sure that with all my faults I am yet honest, truthful, sincere, and faithful. Weaknesses I have many, foremost among which are indiscretion, imprudence, and still a lingering particle of diffidence of undertaking any work of serious responsibility. But THEY know I have never played either a "double" or any game with anyone, much less with Them. But when I am once suspected, I can have nothing to do with the business. I am a perfect slave of my MASTERS and if They order me I have but to obey. Otherwise I now positively decline to have anything to do with the correspondence any of you may have to keep with Them. Mme. B. has already broken her

connection. I should like to see what chela would now volunteer to do it. I am afraid none. And I do not believe THEY will under the circumstances compel any Chela to do it. If therefore for want of an intervening channel the communication between THEM and the outside world is at an end, it is neither Their fault nor ours. A cold shoulder ought to be shown to the European world as it well deserves. Of course I do not mean you. If the Europeans have self-respect, we poor Hindoos have too. We never set ourselves up as of the superior race but we have some sense in us of self-respect. I see that the cycle is at an end or rather will be in about two months and a half, and this affair must gradually stop. I have too much respect, reverence and love for my MASTERS, to hear THEM talked of as if THEY were so many ignorant babies. And I feel very much for Mme. B. She has been worrying herself for over three years so much so that

she has utterly spoiled her constitution. She is unwell and last evening the Doctor said that her whole blood is spoiled. We know what it means. My only hope and prayer is that she may be spared for some time for the sake of the Society. By the Society I mean the Asiatics, for I am firmly convinced that the Europeans have not the stuff in them of Occultists. Of course there are some very rare exceptions like you but exceptions only confirm the Rule. I am afraid that if H. P. B. is still worried as she has been, I do not know what may soon happen. I have been trying to induce her to go beyond Darjeeling or some such place for two or three months, where she will neither see nor hear of the world's vilest tricks which has been the chief cause of her ill-health—and then return after she is completely cured. But she says it is better to die when she is almost dead rather than be well and again go through the same process of gradual death. Some day I do not know what news we may learn of her if she is thus persistently ill-treated so mercilessly. I .. . . of retiring and we shall probably soon have to follow. For you personally I have the highest regard for I believe you to be one of the exceptions mentioned above, but I am compelled to adopt the present course. I have at least one consolation and that is I stand clear before my MASTERS who being clairvoyant can see through me any time, and to try to deceive Them when writing or speaking to Them is an useless dodge which can be at once detected.

As if to add insult to injury, Mr. Hume sends to Mme. B. for publication in the Theosophist an article about my MASTERS, which, to say the least, is most repulsive to the feelings of us Hindoos!

With the profoundest sympathies and kindest regards for you,

I remain,

Yours truly,

DAMODAR K. MAVALANKAR.

LETTER No. CXC

PUBLICATION OFFICE OF THE "THEOSOPHIST,"
BREACH CANDY, BOMBAY, INDIA,
4th September, 1882.

A. P. SINNETT ESQ.,
THE TENDRIL, SIMLA. MY DEAR SIR,

I am very sorry to learn that my last long letter has offended you. Personally for you I have always entertained the highest regard, and as Mme. Blavatsky might tell you I have

I Half it Page of the original has been cut out here.—ED

never lost an opportunity to express to her and to others sentiments of great admiration for you on account of your devotion to the Cause of Theosophy and to the Brothers. My last letter was meant not for you but for Mr. Hume; but as I find I have thereby hurt you, I beg to be excused for the same. I wrote it when I was under a feeling of excitement to see the Brothers and Mme. B. talked of so lightly and myself accused in plain language of forgery. But to offend you in any way—you who have all along been doing every thing in your power for the Society—was as far from my mind as to commit a forgery or a murder. I hope therefore that this letter of apology will atone for my unconscious sin. I can assure upon my word that not a single syllable of what I wrote in my last, applied to you personally. Now however that I see my fault in having given way to a feeling of despair and annoyance, I cannot do better than apologise for the same.

With kind regards,
Believe me,
Ever yours sincerely,
DAMODAR K. MAVALANKAR.

LETTER No. CXCI 1

1726 N. ST., N.W.,

WASHINGTON, D.C.,

March 20/86.

DEAR MADAME BLAVATSKY,

Do you remember the legend you inscribed on the photograph you gave me—your defiance to escape from the psychic maelstrom? I think you were a true prophetess, as usual. What have you been doing to me of late? Your presence has strangely affected me at times, as if in answer to my request of long ago for a "sign." Ever since I first got the astral bells, some months ago, and learned some of the other mysteries of the astral fluid, my psychic senses have steadily developed, till I have become fairly clairvoyant and clairaudient; and when in those strange states some of the strangest things happen to me, in my sense of double consciousness. I would give almost anything in the world for a few hours *direct* intercourse with you just now. I have never forgotten the lesson you taught me that day we were locked up together, and I think you are the greatest woman in the world, controlling today more *destiny* than any queen upon her

I The passages printed in italics in bold type are underlined in blue by H. P. B.—ED.

throne. My appreciation and admiration grows with the development of my interior faculties: could we meet now, I think you would find me no longer on probation, but an acceptable if not accepted chela in the esoteric wisdom, and also something of a practical occultist, able to work on the akasa. I do not say these things lightly, nor boastingly: but because I feel that I owe to you the first right and direct guidance of my growing psychic faculties. How can I thank you enough, or prove sufficiently zealous in the cause of your great Society to which you have devoted your life. What an inconceivably stupid performance is that of the L.S.P.R.! I have no patience with such people—and wish you would feed the fools with flapdoodle till they burst their skins—serve them right. Those who know how to approach you have their rich reward, as I know by experience; and as for the rest, of what consequence are they? But such things as that H. report, have of course great weight with outsiders. In this country it was followed by a great howl of the "collapse of the Theosophists." I broke the force of the blow by some curt remarks in the Scientific journals where my name has some weight, and since then have been working all the harder in your service. Still you are of course not without many enemies, ***some of them in the guise of friends. Let me advise you to be very cautious in answering any inquiries*** about Thibetan envelopes? I etc., etc., especially from N.Y. Things would not suit you if you knew how they were going in certain quarters there. Any word or sign you choose to give me, or any kind of communication, will as heretofore be faithfully kept and carried out to the best of my ability both by ordinary and extraordinary means. I have passed my novitiate, and some of the strange visitors to the privacy of my chamber are such as you would recognise to be genuine, were you to hear about them or share the apparitions. I don't know but that I shall be irresistibly led to pay you a visit in person during the coming summer: I am often with you in the astral, and sometimes you seem to be here. Let no eyes but those that are worthy read these strange revelations I am making to you—though doubtless you knew them already: and let me know how I can serve you further. ***I***

have learned the law of silence, and the full meaning of the magic formula which concludes se taire.

I trust your physical health is fully restored, and that the Secret Doctrine progresses steadily. With great devotion, and the best of all good wishes, I am, your faithful friend and humble servant at command,

ELLIOTT COUES.

Let me hear very soon.

.

—•— 359 **ANNA KINGSFORD AND K.H.** —•—

LETTER No. CXCII **I**

I HAVE read and re-read your letter and the copy it encloses of Mme. B.'s Epistle, and I fail to find in the latter any solid ground for the alarms you express in the former. The whole matter is simple enough, and nothing could be more innocent than the part you have played in it. As to the "mess all round" of which Mme. B. speaks, if "mess" there be she is the best judge of its extent and character. But you certainly need reproach yourself in nothing, but may rest assured that Masters of the rank of ***Dyan Chohans*** (?) are not affected by any such acts as those deplored by Mme. B.; neither is it possible for them to be irritated, vexed, or displeased with K. H. Adepts and Celestials are alike above and beyond all misunderstandings: and K. H.'s Instructors, being of a lofty rank, must perfectly well know both your motives and his. It is impossible therefore for any injustice to be done either to him or to you. And of this you may be certain.

From my point of view the only unfortunate element in the affair is the occasion it is likely to give to the scoffer and the outsider. It will be said—not unnaturally—that Mme. B.'s real source of trouble and anxiety lies in the fact that it is all important to her policy that ***no one should attempt*** **to UNEARTH (How?)** the Brothers, either because they are the "Myth" they have always seemed to the "World," or because they are not the exalted and learned Beings she has declared them. Hence the ungodly, with their habitual distrust of all occult claims, will argue Mme. B.'s perturbation to be due to her fright lest your friend should chance to ***spy upon an empty shrine***; and so wreck for ever the ***schemes and pretensions*** of the Indian T.S.

Mme. B. would in my opinion be far better advised, if she would try to prevail on K. H. not to vanish, but to receive your friend. The latter event would indeed demonstrate the ***existence of at least one Adept***.

I need hardly add also that from my point of view I regard all these incidents with the greatest equanimity, being fully persuaded that, if under Celestial guidance no possibility of harm to K. H. or to yourself is for a moment to be contemplated. Imagine for instance what Gotama Buddha would say to the whole affair, and whether or not he or his

disciples would have been thrown into a flutter because some stranger respectfully and courteously requested an interview!

1 This letter is apparently written by Anna Kingsford. Passages printed in bold type are comments in K. H.'s handwriting; those in bold type italics have been underlined by K. H.—ED.

—•— 360 MISCELLANEOUS LETTERS —•—

And this brings me to an observation which I had it in my mind to make to you before I received your Letter this morning. Perhaps you may have seen the leading article in the Standard of Wednesday the 8th from which I clip the adjoining extract. **1** It confirms my conviction that Sinnett is adopting a mistaken policy in the line he is taking up in this country. Mere Phenomena—claims for powers of an uncommon order and so forth—are an unworthy basis on which to build, and will infallibly bring contempt on the whole movement so far as the West is concerned. Of course I have written a letter to the Standard a letter signed "The President" of the B.T.S. correcting the misstatement made in the above extract. It ought to be a warning to Sinnett, but I know that it will not be, because he is one of those men with whom phenomena are all important. He finds my position and Mr. Maitland's utterly incomprehensible—to wit: -- that ***supposing it to be proved to-morrow that the Brothers had no existence, and that their writings were all forgeries**** we should have lost nothing in any way essential to Theosophy, nor would our Philosophy be in the smallest degree shaken or unimpaired.

****It seems that charity is not always the handmaid of seership nor clairvoyance its most marked feature in the west. K. H.***

The work to be done by Theosophy in the west does not necessarily connect itself with any Oriental Mahatmas. The Intellegences concerned in the "new Dispensation" are independent of all "Rishis" and their ***whole scheme was developed in the West, long before the Tibet Brotherhood was ever mentioned.†***

† TRADE JEALOUSY?

In the present disturbed state of the Psychic Atmosphere, I perceive and recognise the sufficient reason for the secrecy imposed on me from the beginning of my initiation (as you know I have in my possession a book, the contents of which are known, at present, to only two persons).

K. H.'s comments on the half-knowledge displayed in the Perfect Way show me that ***he at***

1 ***Copy of Extract***.—"Another sensation will doubtless ere long be provided, and even at this moment there is we believe in London a "Theosophical Society" which is desirous of constructing a religious creed on the basis of the alleged feats of Indian magicians. So true it is that as Dr. Donkin says some of those who have abandoned their former creeds seem striving to content themselves with base and grotesque images in the place of the Gods they no longer truly worship."

—•— 361 PUJA MADE TO A PERSONAL GOD —•—

least does not know of this book. † Otherwise he would be aware that I have all he suggests—and a GREAT DEAL MORE—but that for the time I am forbidden to give it out.

As for Sinnett he will complete his mission and probably return to India sooner or later. He sees, and can see, but one side of the question, and that believe me is not really the "esoteric" side at all. I can afford to wait—and much more can the Gods who know all things, and to whom our day is as a thousand years. And you, my dear Uncle and friend, have patience, and confidence in them, and be sure that if you do no wrong consciously, They will lay none to your charge. ***Amen***.

† No, of course not: not even the ever murmuring cadence of the Puja made in it to a personal god.

K. H.

LETTER No. CXCIII

32, FOPSTONE ROAD,
EARLS COURT,
April 28, '82.

A. P. SINNETT, ESQ.
DEAR SIR,

The following cards explain themselves. The paper upon which I am writing was brought by "Ernest" to me last evening. I have no doubt it is yours. You already know of my conversion to Theosophy and my having seen the Bros. I am certain if I were in any other position than that of a medium gaining his living by his gifts, the Bros. would be enabled to manifest with great clearness and certainty.

I am uncertain whether I can return to India as I had hoped to do in June as I am using my best endeavours to obtain some appointment in England. Kindly remember me to Madame Blavatsky when you write—and

Believe me,
Yours faithfully,
W. EGLINTON.

LETTER No. CXCIIIA

This—to prove that living men can appear—thro' such EXCELLENT mediums—in London, even tho' themselves at Tzi-gadze, Tibet.

K. H.

LETTER No. CXCIV

Pray preserve this. M.

MY FATHER,

I was right in believing unhesitatingly in you, for it has come about as promised. The two chelas have been to Simla and one of them has given me your message and letter. I have made up my mind my Father and if I voluntarily transgress now (that is to say after the 3rd October '82) I shall indeed deserve punishment for my weakness, for of all sins, weakness of mind or purpose is most loathsome to me.

"Better to be a dupe than test your Master"—verily if necessary I shall even be a dupe.

I appreciate your very great forebearance and kindness in actually sending to me your Chela solely for my benefit. Think you I shall voluntarily transgress now after such proof of true love and charity and forebearance. No, Father, blind as I have been behold me now and in future—firm in my belief and unswerving in my conduct. Your punishment, great though it be to one ardently longing for the Great Knowledge, is yet another proof of your justice tempered with mercy. I murmur not, I am content to wait yet another year, have I not transgressed and that, too, knowingly? I deserve it and bow submissively to your punishment dealt out in justice, yet dealt out mercifully.

Savage do you call the appearance of Brother Kusbo, no, it seemed familiar to me. I was neither surprised nor startled at his appearance. Strange to say—yet it was the first time in this life at all events that I remember having seen such a costume and such manners—strange—but yet analyse my thoughts and feelings as I will, I cannot trace any surprise of novelty at the appearance.

I knew them too, the moment my eyes caught them long before they saw me, and I at once said—those are they—they are seeking me out. When they came I asked them to come into my house, but the orders they had received prevented this honour being done me. I therefore walked with them to a secluded path where in all kindness and expressions of affection and charity—it was explained to me that it was "better to be a dupe than test your Master."

I accept the conditions unhesitatingly and I shall now proceed with singleness of mind and purpose. Blot out, O Father, my conduct previous to the 3rd October and behold me now after that date not only your faithful, but also your believing and trusting chela,

E.

Select for me a nom de plume, my Father and my Master, and I shall adopt it for your sake.

—•— **VIII. —MAHATMA LETTERS** —•— 363

LETTER No. CXCV I

. . . have no objection whatever against your speaking of . . . pictures alleging to represent my humble self. Yet . . . as they are they are sufficiently myself to make . . . feel uncomfortable if hands other than your own touch them. I'll see what can be done for ----- en face. Please see to that review of Maitland's work. I have good reasons to desire it to be done so as to attract the attention ...... world of the Spiritualists.

K. H.

LETTER No. CXCVI

(TASHI LHUN PO) A LAMASERY IN THIBET.

(FROM)

Ban Cheng Rin Po Che.

The most sublime high spiritual chief for the manifestations.

LETTER No. CXCVII

Recd. 8.30 p.m. 1.3.81 on journey to Europe.

DEAR O.,

Forward this immediately to A. P. Sinnett, and do not breathe a word of it to H. P. B. Let her alone, and do not go near her for a few days. The storm will subside.

K. H. L. S.

I The original is damaged so that several words are either missing or undecipherable.—ED.

—•— 364 **MISCELLANEOUS LETTERS** —•—

LETTER No. CXCVIII

Recd. Allahabad 1881-2.

EDITOR'S NOTE I—The ring of doubt in the sentence "If the Theosophist were also an evolutionist," forces us to become painfully aware of the fact that Mr. G. Massey is no

reader of the Theosophist—if he has ever seen it. Otherwise he could not have been ignorant of the fact that the two-thirds of the members of the Theosophical Society are "evolutionists," and that their Journal is pre-eminently so.

You do not seize the meaning at all. Ask Mr. Sinnett to do this for you; he'll see what the man means—and answer him. He himself volunteered last night for "something more difficult"—not two and two as he just said. Let him the n—who acquitted himself so neatly of one thing do this one likewise and so oblige his "illustrious" friend

D --- better. **M.**

LETTER No. CXCIX

At foot of letter to *Theosophist* from N.D.K. Recd. July 24th.

SEND this to Mr. Sinnett. Having now received all the necessary explanations from me, he will not refuse me the personal favour I now ask him. Let him enlighten his brother-theosophists in his turn by writing an answer to this for the next *Theosophist* and sign himself—"A Lay Chela."

And now he must needs precipitate here too! *Very* much obliged to him anyhow, one trouble less on my shoulders. Found the *precipitation* on opening the wrapper.

H. P. B.

LETTER No. CC

THE rule is correctly interpreted. No member of one Soc. has any right to vote in another. Nor can members be such in two or several lodges unless specially requested to do so by the Council. Buddhists for instance could not be forced as members in a Brahmin Soc.

M.

1 This is in A. O. Hume's writing.—ED

2 The first part of this note is in K. H.'s writing.—ED.

—•— 365 **RELATIVE AND ABSOLUTE TRUTH** —•—

Letter No. CCI 1

Letter No. CCI [I]

Recd. 22.8.82.

A. P. SINNETT, ESQ.,
SIMLA.

I HAVE made a few alterations and caused a footnote to be appended to your "Letters." Anyhow, there is always a danger I see, of finding our ideas substituted by concrete and false images in the minds of your readers. If you but succeed in giving them only relative, not absolute truth you will have conferred upon the public a great boon.

LETTER No. CCII

{Dec. 31, 1882}

MY honoured friend A. P. Sinnett is respectfully requested to carefully peruse, the contents of the two enclosed letters and give his honest and frank opinion thereon—from *the English standpoint* obliging thereby most greatly,

His friend,
K. H.

LETTER No. CCIII

TELL him what you have just heard from Upasika. I was with you. Members who have proved willing, after choosing a President will have to reorganise entirely and a new Charter on the new principle as delineated by you should be sent to them. Write to and consult Olcott. The new organisation is a very poor one in numbers and yet not even 50, are good for the work in hand! Write to Mr. Massey and thank him from me. He will know *why*.

What can I say? Your presence at Bombay would save *everything,* and yet seeing howreluctant you feel I will not insist. To-night I hope to have more time for an answer.

K. H.

LETTER No. CCIV

HAVE patience. In a day or two I will be able to take your letters and answer them. I find that the best plan is to act thro' our mutual friend. Put your letters in her pocket or under her pillow at night. I see that our mutual friend still considers his original ground of claim to be *irrefragable*—as the clerks say.

In haste,

K. H.

I This note is in K. H.'s writing.—ED.

LETTER No. CCV

Private.
THANKS my friend. Your programme composed and written as I well know for my cognizance has been placed on record and we shall talk it over one of these days. Blame me not for delay, the situation is thrown into serious danger by recent wild indiscretions and the Khobilgan deeply incensed; whatever the results I will be true to my word with you but the time for *our* new efforts is not yet. Do what you can to check further mistakes.

Yours ever truly,

K. H.

LETTER No. CCVI

DID I not warn you in my letter that he would make some bad compliment and that it would be the only thanks you could expect to receive from a medium?

K. H.

LETTER No. CCVII

AS good as everything he writes. Have you any objection to asking him whether he has any himself to have this published in the *Theosophist*? Thanks for writing the two articles.

M.

369

APPENDIX I *

* Article published in ***The Theosophist*** for October 1881. The page has marginal comments in K. H.'s writing which are printed here in brackets in the text of the article. Passages in bold type italics have been underlined by K. H.—ED.

DEATH

BY (THE LATE) ELIPHAS LEVI

I

DEATH is the necessary dissolution of imperfect combinations (I) It is the re-absorption of the rough outline of individual (2)

(I) Of the 1. 2. 3d. 4. 5th.

(2) The personality or the personal Ego.

life into the great work of universal life; only the perfect (3) is immortal.

It is a bath in oblivion(4) It is the fountain of youth where on one side plunges old age, and whence on the other issues infancy. **I**

(3) **The 6th and 7th principles.**

(4) **Until the hour of remembrance.**

Death is the transfiguration of the living; corpses are but the dead leaves of the Tree of Life which will still have all its leaves in the spring (5) The ***resurrection*** (6) of men resembles eternally these leaves.

(5) **In the language of the Kabalist "Spring" means the beginning of that state when the *Ego* reaches its omniscience.**

Perishable forms are conditioned by immortal types.

All who have lived upon earth, live there still in new exemplars of their types, but the souls which have surpassed their type receive elsewhere a new form based upon a more perfect type, as they mount ever on the ladder of worlds; **2** the bad exemplars are broken, and their matter returned into the general mass **3**

(6) **The Chaldean "resurrection in life eternal" borrowed by the Xtians means resurrection in Nirvana.**

I Rebirth of the *Ego* after death. The Eastern, and especially Buddhistic doctrine of the evolution of the new, out of the old Ego.—ED. *Theos*

2 From one l*okka* to the other; from a positive world of causes and activity, to a negative world of effects and passivity.—ED. *Theos.*

3 Into Cosmic matter, when they necessarily lose their *self*-consciousness or *individuality,*(7) or are annihilated, as the Eastern Kabalists say.—ED. *Theos*

(7) **Their Monad 6th and 7th principles.**

370

APPENDIX I

Our souls are as it were a music, of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary(8) the immaterial can neither

(8) **Hence spirit can-**

be conceived nor grasped. **not communicate];**

Man in his present existence only retains certain predispositions from his past existences.(9)

(9) Karma.]

Evocations of the dead are but condensations of memory, the imaginary coloration of the shades. To evoke those who are no longer there, is but to cause their types to re-issue from the imagination of nature. I

To be in direct communication with the imagination of nature, one must be either asleep, intoxicated, in an ecstasy, cataleptic, or mad.(10)

(10) And to be in direct communication with the *intelligence* of Nature one must become an Adept.

The eternal memory preserves only the imperishable; all that passes in Time belongs of right to oblivion.

The preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction. Preserving corpses is to create phantoms in the imagination of the 2 (11); the spectres of the nightmare, of hallucination, and fear, are but the wandering photographs of preserved corpses (12)

(11) We never bury our dead. They are burnt or left above the earth.

(12) Their reflections in the astral light.

It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, colera, contagious diseases, sadness, scepticism and disgust of life. 3 Death is exhaled by death. The cemeteries poison the atmosphere of towns, and the miasma of corpses blight the children even in the bosoms of their mothers.

I To ardently desire to see a dead person is to evoke the image of that person, to call it forth from the astral light or ether wherein rest photographed the images of the Past. That is what is being partially done in the *seance-rooms*. The Spiritualists are unconscious NECROMANCERS.—ED. *Theos.*

2 To intensify these images in the astral or sidereal light.—ED. *Theos.*

3 People begin intuitionally to realise the great truth, and societies for burning bodies and *crematories* are now started in many places in Europe.—ED. *Theos.*

371

DEATH

Near Jerusalem in the Valley of Gehenna a perpetual fire was maintained for the combustion of filth and the carcasses of animals, and it is to this eternal fire that Jesus alluded when he says that the wicked shall be cast into *Gehenna;* signifying that dead souls will be treated as corpses.

The Talmud says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives personal immortality **I** (13) ; science and reason can only affirm the general immortality.

(13) In the Deva-Chan the Ego sees and feels but that which he longed for. He who cares not for a continuation of sentient personal life after physical death will not have it. He will be reborn remaining unconscious as in the transition.

The mortal sin is the suicide of the soul. This suicide would occur if the man devoted himself to evil with the full strength of his mind, with a perfect knowledge of good and evil, and an entire liberty of action which seems impossible in practice, but which is possible in theory, because the essence of an independent personality is an unconditioned liberty. The divinity imposes nothing upon man, not even existence. Man has a right to withdraw himself even from the divine goodness, and the dogma of eternal Hell is only the assertion of eternal free-will.

God precipitates no one into Hell. It is men who can go there freely, definitely and by their own choice.

Those who are in Hell, that is to say, amid the gloom of evil **2** and the sufferings

of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This Hell is for them only a purgatory. The damned completely, absolutely and without respite, is Satan who is not a rational existence, but a necessary hypothesis.

1 Faith and *will-power*. Immortality is conditional, as we have ever stated. It is the reward of the pure and good. The wicked man, the material sensualist, only survives. He who appreciates but physical pleasures will not and *cannot* live in the hereafter as a self-conscious Entity.—ED. *Theos.*

2 That is to say, they are reborn in a "lower world" which is neither "hell" nor any theological purgatory, but a world of nearly absolute matter and one preceding the last one in the "circle of necessity" from which "there is no redemption, for there reigns absolute spiritual darkness" ("Book of Khiu-te").—ED. *Theos.*

N. I.* ***Satan is the last word of the creation. He is the end infinitely emancipated. He willed to be like God of which he is the opposite. God is the hypothesis necessary to II. * reason, Satan the hypothesis necessary to unreason asserting itself as free-will.*** **(14)**

To be immortal (15) in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.

(14) That which I have marked with red pencil are all *seeming contradictions* but they are not.

(15) As a rule the Hermetists, when using the word "immortality," limit its duration from the beginning to the end of the minor cycle. The deficiencies of their respective languages cannot be visited upon them. One could not well say a semi-immortality. The ancients called it "panaeonic eternity" from the words παν—all, or nature and αιων, a period of time which

[*Editor's note.*—This may seem incomprehensible to the average reader, *for it is*

of the most abstruse of the tenets of Occult (16) doctrine. Nature is dual; there is a physical and material side, as there is a spiritual and moral side to it; and, there is both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities—says the "Book of Khiu-te" volume xxxi, ***(17) one must become a co-worker with nature, either for good or for bad, in her work of creation and reproduction, or in that of destruction.***(18) It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions (19) as [self-conscious entities (20)]. Thus, while the good and the pure strive to reach *Nipang* (*Nirvana* or that state of *absolute* existence and *absolute* consciousness—which, in the world of finite perceptions, is *non*-existence and non-consciousness) -- the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, perferring to be ever suffering under

had no definite limit, except for the initiates. See dictionaries—an aeon is the period of time during which a person lives, the period during which the universe endures, and also —*eternity*. It was a "mystery word" and was purposely *veiled*.

(16) Western

(17) Chapter III

(18) This sentence refers to the two kinds of the initiates—the adepts and the sorcerers.

(19) One of her usual exaggerations.

(20) Two useless words.

* See corresponding marks on pp. 374-5.—ED

the law of retributive justice (21) rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *Nirvana*, they cling to life in any form (22), rather than give up that "desire for life," or *Tanha* which causes a new aggregation of *Skandas* or individuality to be reborn.* Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother Nature will punish her child, but since he

(21) Karma

(22) Thro' mediums who have existed everywhere in every age.

*** Read note on pages attached.**

has become her co-worker for destruction she cannot eject him. (23) There are thoroughly wicked and depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. (24) The Egos of these may escape the law of final destruction or annihilation for ages to come. (25) That is what Eliphas Levi means by becoming "immortal in evil," through identification with Satan. "I would thou wert *cold* or *hot*," says the vision of the *Revelation* to St. John (III. 15-16). "So then because thou art, lukewarm and neither cold nor hot, I will spue thee out of my mouth." The *Revelation* is an absolutely *Kabalistic* book. Heat and cold are the two "poles," i.e. good and evil, *spirit* and *matter.* Nature spues the "lukewarm" or "the useless portion of mankind" out of her mouth i.e. annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns, but acorns of which under nominal (26) conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns failed to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.]

(23) Not during the aeon, if they but know how to force her. But it is a life of torture and eternal hatred. If you believe in us how can you disbelieve in them?

(24) The Brothers of the shadow.

(25) The majority have to go out of this planet into the eighth as she calls it. But the highest will live till the very threshold of the final Nirvana.

(26) Normal.

374

APPENDIX I

II

SATAN

SATAN is merely a type, not a real personage.

II. It is the type opposed to the Divine type, the necessary foil to this in our imagination. It is the factitious shadow which renders visible to us the infinite light of the Divine.

If Satan was a real personage then would there be two Gods, and the creed of the Manicheans would be a truth.

Satan is the imaginary conception of the absolute in evil; a conception necessary to the complete affirmation of the liberty of the human will, which, by the help of this imaginary absolute seems able to equilibrate the entire power even of God. It is the boldest, and perhaps, the sublimest of the dreams of human pride.

"You shall be as Gods knowing good and evil," saith the allegorical serpent in the Bible. Truly to make evil a science is to create a God of evil, and if any spirit can eternally resist God, there is no longer one God but two Gods.

To resist the Infinite, infinite force is necessary, and two infinite forces opposed to each other must neutralise each other. **I** If resistance on the part of Satan is possible the power of God no longer exists, God and the Devil destroy each other, and man remains alone; he remains alone with the phantom of his Gods, the hybrid sphynx, the winged bull, which poises in its human hand a sword of which the wavering

I And evil being infinite and eternal, for it is coeval with matter, the logical deduction would be that there is neither God nor Devil —as personal Entities, only One Uncreated, Infinite, Immutable and Absolute Principle or Law: EVIL or DEVIL—the deeper it falls into matter, GOOD or GOD as soon as it is purified from the latter and re-becomes again pure unalloyed Spirit or the ABSOLUTE in its everlasting, immutable Subjectivity.(27) -- ED. *Theos.*

(27) True.

lightenings drive the human imagination from one error to the other, and from the despotism of the light, to the despotism of the darkness.

The history of mundane misery is but the romance of the war of the Gods, a war still unfinished, while the Christian world still adores a God in the Devil, and a Devil in God.

The antagonism of powers is anarchy in Dogma. **N. I.** ***Thus to the church which affirms that the Devil exists the world replies with a terrifying logic: then God does not exist;*** and it is vain to seek escape from this argument to invent the supremacy of a God who would permit a Devil to bring about the damnation of men; such a permission would be a monstrosity, and would amount to complicity, and the god that could be an accomplice of the devil, cannot be God.

The Devil of Dogmas is a personification of Atheism. The Devil of Philosophy is the exaggerated ideal of human free-will. The real or physical Devil is the magnetism of evil.

Raising the Devil is but realising for an instant this imaginary personality. This involves the exaggeration in oneself beyond bounds of the perversity of madness by the most criminal and senseless acts.

The result of this operation is the death of the soul through madness, and often the death of the body even, lightning-struck, as it were, by a cerebral congestion.

The Devil ever importunes, but nothing ever gives in return. St. John calls it "the Beast" (la Bête) because its essence is human folly (la Bêtise humaine).

376

APPENDIX II *

* Small type indicates Questions put by A. P. S. or A. O. H. to their Teachers, and large type—the *Answers* received. An intermediate type has been used to indicate where the pupils have stated their own ideas in order to obtain comments upon them.—ED.]

Cosmological Notes from A. P. Sinnett's MS. Book.

(1) What are the different kinds of knowledge?

The real (Dgyu) and the unreal (Dgyu-mi). Dgyu becomes Fohat when in its activity—active agent of will-electricity—no other name.

(2) What is the difference between the two kinds of knowledge?

Real knowledge deals with eternal verities and primal causes. The unreal only with illusory effects.

Dgyu stands independent of the belief or unbelief of man. Dgyu-mi requires faith—rests on authority.

(3) Who possesses the real knowledge?

The Lhas or adept alone possesses the real, his mind being *en rapport* with the Universal Mind.

The Lhas has made the perfect junction of his soul with the Universal Mind in its fulness, which makes him for the time a divine being existing in the region of absolute intelligence, knowledge of natural laws or Dgyu. The profane cannot become a Dang-ma (purified soul), for he lacks means of perceiving Chhag, Genesis or the beginning of things.

(4) Is there any difference between what produces primal causes and their ultimate effects?

None. Everything in the occult universe, which embraces all the primal causes, is based upon two principles—Kosmic energy (Fohat or breath of wisdom), and Kosmic ideation.

Thyan Kam (= the knowledge of bringing about) giving the impulse to Kosmic energy in the right direction.

In Fohat all that exists on earth as ultimates exists as primates.

(5) What is the one eternal thing in the universe independent of every other thing?

Space.

COSMOLOGICAL NOTES

(6) What things are co-existent with space?

(i) Duration.

(ii) Matter.

(iii) Motion, for this is the imperishable life (conscious or unconscious as the case may be) of matter, even during the pralaya, or night of mind.

When Chyang or omniscience, and Chyang-mi-shi-khon—ignorance, both sleep, this latent unconscious life still maintains the matter it animates in sleepless unceasing motion.

(iv) The Akasa (Bar-nang) or Kosmic atmosphere, or Astral light, or celestial ether, which whether in its latent or active condition, surrounds and interpenetrates all matter in motion of which it is at once a result and the medium by which the Kosmic energy acts on its source.

(v) The Purush or 7th principle of the universe.

Ling Sharir is composed of the ethereal elements of its (? body's) organism, never leaves body but at death and remains near.

(7) Are we to understand Purush as another name for space, or as a different thing occupying every part of space?

Same. Swayambu occupies every part of space which itself is boundless and eternal, hence must be space in one sense. Swayambu becomes Purush when coming in contact with matter.

(8) The universal mind is the aggregate of all the minds of the Dyan Chohans or Planetaries, the result of the action of Purush on matter, just as the spiritual soul in man is the action of spirit on matter?

Yes.

(9) Are we to look upon the seven principles as all matter and all spirit—one thing, with spirit as it were at one pole, and matter at the other?

Yes, just so.

(10) If so, are we to view them as different states of matter or spirit, or how?

States, conditions, call it whatever you please. I call it Kyen—cause; itself a result of a previous or some primary cause.

(11) All matter consists of ultimate molecules. How may we conceive the different states of matter?

As the molecules go on rarifying, so in proportion they become attenuated and the greater the distance between our globe and them—I do not mean here the region within the reach of your science—the greater the change in their polarity, the negative pole acquiring a stronger property of repulsion, and the positive losing gradually its power of attraction. (And now is the time

for your men of Dgyu to set me down as a Thibetan ass, and for me to return the compliment.)

(12)

MAN

Thibetan	*Sanscrit*	*English*
1. A-Ku	Rupa	Body
2. Zer (vital ray)	Prana : Jivatma	Life-principle
3. Chhu-lung (one of the 3 aims)	Ling Sharir	Astral Body
4. Nga-Zhi (essence of Action)	kama-Rupa	Will-form
5. Ngi (Physical Ego)	Linga Deha Bhut	Animal Soul
6. Lana. Sem-Nyed (Spirital Soul)	Atman Mayava-rupa	Spiritual Soul
7. Hlun Dhub (Self existing)	Mahatma	Spririt

UNIVERSE

1. Sem-Chan (Animated Universe) S. Sa—earth, as an element	Brahm. The Universe Prakrit = Matter Iyam = Earth	Organised Matter
2. Zhihna (Vital Soul)	Purush	Vivifying Universal Spirit
3. Yor Wa (Illusion)	(Maya) Akasa	Astral or Cosmic atmosphere
4. Od. (light the shining *active* Astral Light)	Vach (the Kamakasa)	Cosmic Will
5. Nam Kha (Ether passive)	Yajna (latent form in Brahma=Purush determined by activity of No. 4)	Viradji (?) Universal Illusion
6. Kon Chhog (Uncreated Principle)	Narayan — Spirit brooding over the waters and reflecting in itself the Universe	Universal Mind
7. Nyng (Duration in eternity or space)	Swayambuva in—space	Latent Spirit Ensoph

379

COSMOLOGICAL NOTES

(13) Sem chan, animated universe: S.Sa, earth as an element. Where then does cosmic or unorganised matter class?

Zhi gyu (cosmic matter), Thog (space), Nyng (duration), Khor wa (motion), all one.

Fire, as everything else, has seven principles. Od, one, but not the most material—sixth.

14) All matter cosmic or organised has inherent motion. What then does Zhihna, vital soul or vivifying principle, do to it?

There you see. As well ask what vital principle does for human body when it comes into it in conjunction with the other five. A dead body is composed of molecules full of life, is it? Yet when vital soul has deserted the whole, what is it but a dead body. Give up your pansophy and come down to our Dgyu. We believe in spontaneous generation and you do not. We say that Zhima being positive, and Zhi-gyu [gyu (material) earth in this sense] negative, it is only when the two come in contact as the former is brought to act upon the latter, that organised, living, self-acting matter is produced. Everything invisible, imponderable (the spirit of a thing) is positive, for it belongs to the world of reality; as everything solid, visible, is negative. Primate and ultimate, positive and negative. So much in our manifested world. As the forces move on and the distance between organised and unorganised matter becomes greater, a tendency towards the reverse begins to take place. The powers of attraction and repulsion become gradually weaker. Then a complete exchange of properties takes place, and for a time equilibrium is restored in an opposite order. At every grade further onward, or away toward their primary chaotic state, shifts no more mutually its property, but weakens gradually until it reaches the world of non-being, where exists the eternal mechanical motion, the uncreated cause from whence proceeds in a kind of incessant downward and upward rotation, the founts of being from non-being, the latter, the reality, the former maya, the temporary from the everlasting, the effect from its cause, the effect becoming in its turn cause ad infinitum. During the pralaya, that upward and downward motion ceases, inherent unconscious life alone remaining—all creative forces paralysed, and everything resting in the night of mind.

(15) Are we to consider any of the principles as non-molecular?

There comes a time when polarity ceases to exist or act, as everything else. In the night of mind, all is equilibrised in the boundless cosmos in a state of non-action or non-being.

(16) And is cosmic matter non-molecular?

Cosmic matter can no more be non-molecular than organised matter. -- 7th principle is molecular as well as the first one, but

the former differentiates from the latter, not only by its molecules getting wider apart and becoming more attenuated, but also by losing its polarity. Try to understand and realise this idea and the rest will become easy.

The panspermic and theospermic conceptions will both be in our way as taught by your schools. You will never be able to realise the latter as an absurdity, so long as you comprehend but imperfectly the incessant work of what is called by Occult Science the Central Point in both its active and passive states. As I said, we believe in spontaneous generation, in the independent origin of matter whether living or dead, and we prove it, which is more than your Pasteurs and Wymans and Huxleys can say. Did they but know that Zhima cannot be shut out or pumped out from a glass vessel like air, and that hence, wherever there is purush there can be no thermal limit of organic life, they would have bak-baked less and told the world less absurdities than they have. In short, motion, cosmic matter, duration, space, are everywhere and for perspicuity's sake, let us place or fancy this multiplicity in or at the top of a circle, ("boundless"). They are passive, negative, unconscious, yet ever propelled by their inherent latent life or force. During the day of activity, that cyclic force ejecting from the causative latent principle cosmic matter, like the wheel of a water mill ejects showers of water—dust around its rotating circle, put it in contact with the same principles, but whose condition owing to their finding themselves outside the state of primitive passivity of the eternal immutability has already changed. Thus the same principles begin to acquire so to speak the germs of polarity. Then coming within the Universal mind Dyan Kam develops these germs, conceives, and giving the impulse communicates it to Fohat, who, vibrating along Akasa, Od (a state of cosmic matter, motion, force, etc.) runs along the lines of cosmic manifestations and frames all and everything; blindly—agreed, yet as faithfully in accordance with the prototypes as conceived in the eternal mind as a good mirror reflects your face.

(17) On the Hypothetical Absolute and Infinite Final Cause.

The absolute and infinite is composed of the conditioned and finite. Causes are conditioned in their modes of existence and attributes, and as individual aggregates—unconditioned and eternal in their sum or as a collective aggregation.

(18) If the Absolute is a blind law, how can it give birth to intelligence?

But passive latent intelligence, or that principle diffused throughout the universe which in its pure immateriality is non-

intelligence and non-consciousness, and which as soon as it becomes imprisoned in matter is transformed into both—can.

(19) The Absolute if intelligent, must be omnipotent, omniscient, and all-good?

Please give your reasons why?

In the East the Absolute, itself non-conscious, is linked to intelligence by emanations, supposed to be conditioned. "How far this hypothesis satisfies the mind as to the possibility of intelligence evolving out of non-intelligence," depends on the mind addressed.

What do you know of the gradual development of brain ever since the Silurian period?

(20) The Origin of Evil difficulty, dealt with by means of the sugar refinery simile.

And the more the sugar refined the greater the fermentation produced in the stomach and the more worms.

It is useless . . .

Show me the philosopher who would prove it useless!

. . . to say that evil is as necessary to make good apparent as darkness is to make light cognisable. To the conditioned it may be—to the omnipotent nothing is necessary.

Prove him first.

But clearly a conditioned agency is not the final cause. Above it is the law or principle that conditions it. . . .

How is this? Where? Not unless you create something outside the absolute and limitless.

Problems lying behind the veil that separates the non-manifested final cause from the manifested universe are beyond the grasp of minds conditioned in that universe.

Indeed they are not!

. . . The absolute infinite is unthinkable and we can neither comprehend it nor justify its ways to man.

Then why lose time over it? Who commissioned you to do so?

Your all-pervading supreme power exists, but it is exactly matter, whose life is motion, will, and nerve power, electricity. Purush can
think but through Prakriti.

(21) What you would say would be: --
"Whether this be so or not (as regards the hypothesis of an Absolute beyond the conditioned) it is and must ever remain a pure hypothesis. The highest intelligences in the universe know nothing of it—so far as they can explore, the manifested universe is boundless and infinite. Our philosophy admits only of what is known—and

knowable. This is admittedly unknowable even to Planetaries, and it is ex-hypothese non-existent—why then consider it. . . .

"Even were this conception correct, how does it concern us? For thousands of years the highest planetaries have explored the universe; they have found no limits to it, and nothing in it guided or governed by any external impulse, everything on the contrary proceeding from internal impulses which they understand and which suffice to explain everything they have ever had cognisance of. A qui bon then to introduce this unnecessary conception of a something (which as non-existent for us is a nothing) outside and beyond what for us is limitless and eternal, when whether it exists or not it plays no discoverable part in anything that concerns us.

"The fact is your western philosophical conceptions are monarchical; ours democratic. You are only able to think of the universe as governed by a king, while we know it to be a republic in which the aggregate indwelling intelligence rules."

We might say more—never better. That is just what we would say.

(22) Who are the artificers of the world?
Dyan Chohans—Planetaries.

(Pinned to next essay.)

Gyu-thog—Phenomenal or Material Universe (secret name) Aja-sakti. Viswarn Zigten—jas—cosmogony, from Zigten = living world, and jas—to make. Chh = rab—genesis.

(23) The universe may primarily be conceived as space pervaded by an infinite and eternal and homogeneous congery of molecules, in which motion, their latent unconscious life, is inherent. (In this its passive unmanifested state it may be regarded as chaos?)

Yes; if only people were capable of conceiving what real chaos is, which they are not.

Though truly an unity it may be conceived in its various aspects as (Thog) space, in regard to its boundless extension co-existing with (Nyng) eternity, in regard to its endless duration (Zhi-gyu), cosmic matter in regard to its molecules, and Khoriva—cosmic force in regard to its all pervading motion.

But these four conceptions must be held to indicate not four elements composing a compound, but rather four properties or attributes of one single thing, just as on earth one thing may be hot, luminous, heavy, and in motion. This universe one and indivisible in its passive unmanifested form, this chaos is for us non-existent—

For you, but why speak for others?

but throughout it are scattered centres of activity or evolution, and wherever and whenever activity prevails, there portions of the whole

differentiate, and where this occurs, homogeneity ceases. Thus differentiation is due

(1) To the greater or less proximity of the molecules.

(2) To their greater or less attenuation.

(What does (2) mean? How can the primal molecules grow thinner or fatter—ex-nihil, etc.?)

I was not aware that atoms were considered by you as something nihil. Are not the molecules considered in science as compound atoms? Your science knows only of such compound molecules, and a primal atom is and will remain for ever as a hypothetical abstraction for it. Science can know nothing of the nature of atoms outside the region of effects on her globe and even that atom she calls indivisible, which we do not, for we know of the existence and properties of the universal solvent—the essence of the Panchamahabutam—the five elements. Even the existence of the atoms which compose the unseen medium through which the power which magnetises instantly a short iron rod placed across the centre of a hoop two yards in diameter around which a wire thickly covered with india rubber is coiled—even the existence of such atoms I say, remains an open question and science remains puzzled and embarrassed to decide whether it is an action at a distant without, or with some mysterious medium—or what?

(3) To changes in their polarity.

This differentiation in activity is manifestation, and everything so differentiated comes into existence or becomes conceivable for us. Each centre of activity (and these centres are countless) marks a solar system, but these are still rari nantes in gurgite vasto, hanging in the all-pervading ocean of the unmanifested universe, out of which new

manifestations are perpetually evolving, and into the oblivion of which others whose cycle has been completed are ever returning.

Alternations of activity and passivity constitute the cyclic law of the universe. As the microcosm man has his days and nights, his waking and his sleeping hours, so has the earth, which, a macrocosm to him is a microcosm to the solar system, and so has this latter, which, a macrocosm to a single globe, is itself a microcosm to the universe. That the universe itself must similarly have its days and nights of activity and passivity, is probable by analogy, but if so these cover periods unthinkable, and the fact remains unknowable by the highest intelligences conditioned in the universe.

Is this correct? If not when the entire universe goes into pralaya (what is your Tibetan word?) how can anyone know anything about it?

Maha bar do—the period between death and regeneration of man is so called—also Chhe bar do.

They can know for this is but our scan, or as you say by analogy.

384

APPENDIX II

The night of the solar system, the pralaya of the Hindus, the Maha bar do or great night of mind of the Tibetans, involves the disintegration of all form and the return of that portion of the universe occupied by that system, to its passive unmanifested condition, space pervaded by atoms in motion. Everything else passes away for the time, but matter which these ultimate atoms represent (though at times objective, at times potential or subjective, now organised, now unorganised) is eternal and indestructible, and motion is the imperishable life (conscious or unconscious as the case may be) of matter. Even therefore during the night of mind, when all other forces are paralysed, when Chyang—omniscience, and Chyang mi shi kon—ignorance, both sleep, and everything else rests, this latent unconscious life unceasingly maintains the molecules in which it is inherent in blind resultless and purposeless motion *inter se.*

Why should it be more purposeless and resultless than the unconscious blind motion of the atoms in any foetus preparing for rebirth?

The solar system has disappeared even to the highest intelligences in other solar systems.

Is this correct? Can the planetaries in any way cognise the passive non-being portions of the universe?

They can.

Adepts can at will I know create forms out of cosmic matter, but probably this cosmic matter is many degrees from matter as it exists in the passive latent universe, which perhaps should rather be called potential rather than cosmic matter.

Potentiality is a possibility not an actuality. Find a better word.

But nothing has been annihilated any more than anything has been ever created; only, this recently active, organised, manifested and existing portion of the universe losing all differentiation of its parts, has passed into its primordial passive homogeneous unmanifested, and quoad all intelligences, non-existent or inconceivable state. It has resettled into chaos.

If it is asked whence these alterations of activity and passivity the reply is that they are the law inherent in the universe.

(Here as a footnote would come the purport of the argument approved by you against the unnecessary creation of an intelligence outside the self-governed universe.)

If you can show me one being or object in the universe which does not originate and develop through, and in accordance with blind law, then only will your argument hold good and footnote be necessary. The doctrine of evolution is an eternal protest. Evolution means unfolding of the evolute from the involute, a process of gradual growth. The only thing that could have

possibly been spontaneously created is cosmic matter, and primordium with us means not only primogenitureship but eternalism, for matter is eternal and one of the Hlun dhub not a Kyen—a cause, itself the result of some primary cause. Were it so, at the end of every Maha pralaya when the whole cosmos moves into collective perfection and every atom (that you call primordial, and we eternal) emanates from itself a still finer atom—every individual atom containing in itself the actual potentiality of evoluting milliards of worlds each more perfect and more ethereal, -- how is it that there is no sign of such an intelligence outside the self-governed universe? You take a last hypothesis—a portion of your god sits in every atom. He is divided ad ***infinitum***, he remains concealed in abscondito and the logical conclusion we arrive at is, that [as] the Infinite mind of the Dyan Chohans knows that the newly emanated atoms are incapable of any conscious or unconscious action, unless they receive the intellectual impulse *from them*. Ergo your god is no better than blind matter's ever propelled by as blind eternal force or law, which is that matter, god—Perchance. Well, well we shall not lose time over such talk.

The period of passivity ends, the night of mind ceases, the solar system awakes and re-emerges into manifestation and existence, and everything throughout it is once more as

it was when the night set in. Though a period inconceivable to human minds has passed, it has passed but as a sound and dreamless sleep. The law of activity comes again into operation, the centre of evolution resumes its work, the fount of being commences to flow again.

I conclude this must be so or otherwise the matter ejected from the vortex or central point would find none in a differentiated state from which to acquire its own impulse or differentiation.

When the hour strikes the cosmic atoms already in a differentiated state remain statu quo, as well as globes and everything else in the process of formation. Therefore you have seized the idea.

In the still passive portion of the Universe in which, and interpenetrated by which, hangs the remanifested solar system; in the non-being where subsists the eternal mechanical motion, its uncreated cause, a vortex is formed which in its ceaseless rotation perpetually ejects into the polarised active manifested conscious Universe, the unpolarised passive unmanifested and unconscious Universal element.

Call it motion, cosmic matter, duration or space, for it is all these and yet one, this the Universe manifested and unmanifested and there is nothing else in the Universe. But the moment it passes out of passivity (or non-being) into activity (or being), it begins to change its state and differentiate, from contact with what had formerly changed, and so the eternal wheel rolls on, the effect of to-day be-

coming the cause of tomorrow for ever and ever. But it must ever be remembered that the non-being—the passive, is the eternal, the real; the being—the active, the transitory and the unreal. For longer or shorter as its career may be according to the impulses it receives, sooner or later the manifested disintegrates into the unmanifested, and being fades into non-being.

But how about the highest Planetaries? They surely do not return into non-being, but pass on to higher or at any rate different solar systems.

The highest state of Nirvana is the highest state of non-being. There comes a time when the whole infinitude sleeps or rests, when All is reimmersed in the one eternal and uncreated sum of all. The sum of the latent unconscious potentiality.

It has been stated that a differentiation of the primordial element is the basis of the manifested Universe, and we must now consider the seven different principles that constitute and govern that Universe or in other words the seven different states or conditions in which this element exists in it.

There is no finite or primordial design but in conjunction with organised matter. Design is Kyen, a cause arising from a primary one. The latent design exists from the eternity in the one unborn eternal atom or the central point which is everywhere and

nowhere, called ----- (our most secret incommunicable name given at the initiation to the highest adepts). So I can give you the six names of the principles of our solar system, but have to withhold the rest and even the name of the seventh. Call it the unknown and explain why. A Dam-ze (Brahman) will not give you the name of even the crown of the Akasa, but will speak of the six primary forces in nature represented by the Astral light. I'll give you the principles by and bye. Study this well first.

387

APPENDIX III

CURES EFFECTED BY COLONEL OLCOTT IN CALCUTTA BY MESMERIC PASSES [1]

(*To the Editor of the* INDIAN MIRROR.)

SIR,

As Colonel Olcott, President and Founder of the Theosophical Society, will accept of no compensation, nor is he desirous of receiving any thanks for the trouble he has taken in curing my grandson, Ashu Tosh Bysack, I, in justice to myself, beg to make a public acknowledgment of the same. The boy in question is now aged twelve years. He has been suffering from epilepsy for the last six or seven years. The best physicians, Allopathic, Homeopathic, and Native, have treated him, but to no effect. The disease became latterly so violent that in one day and night he had no less than sixty fits, and was unable to get up or walk.

In this state he was brought to Colonel Olcott, who has now been treated by him for seven days. The boy has so much improved that he can run and walk without difficulty, looks very lively, and appears perfectly healthy; besides which he has had no fits during this period. His appetite has returned, costiveness is gone, and he gets sound sleep, and is enjoying life like other boys for the first time in seven years. I consider from the general appearance of the boy that the disease is gone, and it is now only a question of his more or less rapid convalescence. The object of my making this statement public is that my countrymen, and especially members of the Theosophical Society, may know the great effect of mesmerism, in curing obstinate diseases like epilepsy which are beyond the power of medicine. I am now old enough having passed sixty years, and a retired servant of Govern-

[1] A newspaper cutting.—ED.

ment after a service of 44 years; and it is a joy to me that a European gentleman like Colonel Olcott should be showing our countrymen the beauty of the Aryan system and our duty to revere our *Yogis* and *Munis*.

Yours Etc.,
SURJI KUMAR BYSACK.

The *1st March*, 1883.

THE SAME

(To *the Editor of the* INDIAN MIRROR.)

SIR,

The presence of Colonel Olcott in Calcutta has afforded us a long-needed opportunity to test the claims of mesmerism as a curative potency. We have attended at the Boitok-khanah house of Maharajah Sir Jotendro, Mohun Tagore Bahadur, K.C.S.I., the past 7 or 8 mornings to see Colonel Olcott heal the sick by the imposition of the hands. Our experience has been of a very striking nature. We have seen him cure an epileptic boy whose case had been given up in despair by his family after resorting to every other known mode of treatment. The lad is of respectable parentage, his father being the Deputy Magistrate, and can be seen at Paturiaghata, No. 80, in the premises of Babu Surji Kumar Bysack. A Theosophist from Bhaugulpore, suffering from atrophy of the disc of the left eye, is having his sight restored to him; and other patients have been relieved of different maladies. But a case which occurred this morning is of so remarkable a character as to prompt us to join in this letter for the information of your readers. A young Brahmin, aged -----, was brought by the relatives of the epileptic boy for treatment. He had a facial paralysis which prevented his closing his eyes—projecting his tongue, and swallowing liquids, in the usual way. The paralysis of his tongue prevented his speaking without the greatest efforts. In our presence and that of other witnesses, Colonel Olcott laid his hands upon him, pronounced the command, *Aram Hao! made* some passes over the head, eyes, face, and jaws, and in less than five minutes the patient was cured. The scene, which followed, affected the bystanders to tears. For a moment the patient stood closing and opening his eyes and thrusting out his tongue, and then, when the thought flashed upon him that he was cured, he burst into a fit of tears of joy, and with exclamations of gratitude that touched our hearts, flung himself on the ground at the Colonel's feet,

embracing his knees and pouring out expressions of the deepest thankfulness. Surely no one present can ever forget this dramatic incident.

Yours etc.,
SHAUTCORRY MUKERJI,
SRINAUTH TAGORE

NIVARAN CHANDRA MUKERJI.

To A. P. Sinnett, [1]

This is all done thro' the power of a lock of hair sent by our beloved younger Chohan to H. S. O.

I pray you friend to show this to the bitter opponents of your Society.

K. H.

1 This comment in K. H.'s writing appears on the margin of the news-paper cutting.—ED.

INDEX

ABSOLUTE, the, 380, 381
ADAM to Noah, patriarchs from, 194
Addhi -Buddha, 243
ADEPTS, Himalayan, not afraid of molestation, 317; not anxious for Europeans to recognize them, 317; of the left path, 241 Peruvian Mexican and Red Indian, *85* ; reasons for seclusion, 317 ; still remain in India, 316
ADOPTION of cripple child, 151
ADWAITA SOCIETY, Subba Row's proposal of one, 325
ADWAITEES, 341
ADYTYARUM, B., and Hindu mystics, *5*
AEON, a mystery word, 372
AFGHANISTAN, Russia, England and, 228
AKASA, 375, 380; crown of the, 386 *Ahhu,* M.'s name for Mrs. Kingsford, 73
Al'him, 244
ALLAMABAD, 10, 11, 12 ; society, formation of, 5
ALLEGORY of boar, 179, 180
ALMORA, Swami of, 43; Guru of Hume, is dead, 82
AMERICA, H. P. B. there, 150; row in, 217
AMERICANS and English, 61
ANANDA, 242
ANGLO-INDIAN BRANCH of T.S. at Ootacamund, 50
ANIMALS have Souls," article by
H.P.B., 243
ANNA, *see* Kingsford
Apolcaivpsis, intended to supersede *Esoteric Buddhism,* 93
ARRACCHI," 334
ARUNOALE, Miss, 26, 118, 182, 196, 199, 200, 203, 212, 213, 223, 236,
272, 283, 284, 286, 290, 296, 340, and Mrs. Arundale, 77, 96; and Mme. Fadeef, 149
A rya Magazine, published at Lahore, 340

ARYA SAMAJ, 75
Ashram, four kinds described by Hindu Sastras, 342
ASTRAL LIGHT, 377
ATOM, one unborn, eternal, 386

ATOMS and molecules, 383, 385
ATTACKS showered on H. P. B., 285, 288
AUNT, H. P. B.'s, letters *re* H. P. B., 147 ; preface of *Memoirs,* 148 *see* Fadeef
A valoleiteshwara, 243

B

BABAJEE, BABAJI, *see* B0WAJI
BABULA, 83, 333; in S.P.R. report, 135
BAN CHENG RIM P0 CHE, 363
Banner of Light, 66
BANON, Capt., II, 24
BAREILLY, 12 ; seventeen fellows at, 10
Bar-nAng, Akasa, 377
BARODA, 10, II; Gaekwar of, 49, 75
BEATSON, 27
BERGEN, Dr. Carl von, 222, 291, 343
Bhagavad Gita, article by Subba Row, 205; Mohini and Gebhard and, 217
BRAWANI ROW, 54
BHOLA SARMA, 47
BIBICHE, 188, 189, 193, 209, 210
BILLING, Mrs., 22, 211
BISHEN-LAL, 161
BISMARCK and the Jesuits, 230; "his own private adept," 231
BLACK MAGIC and the Jesuits, 233
BLAVATSKY, H. P., a "telephone" for high Initiate of xxx, 174 a virgin. 177 ; allegory of herself as boar, 179; apologizes toHume, under direction, 35 ; attitude to England, 229; called back to India and cannot go, 229 ; cannot return to India till Secret Doctrine is finished, 193 ; Countess Wachtmeister on her health, 276 Damodar on her health, 356; death is preferable to her fate, 29; definite letter to Sinnett *re* phenomena, 18; family embroglio owing to Solovioff, 193 ; has Bright's disease, 37 ; her chelaship, 150 ; her family,159, 160 her " shell gone long ago," 38; Hume's treatment of, 30 ; in America, 150; in London in 1844, 150; is a "slave" to M., 13; leaves Bombay for Madras, 29; letter *re* W. Gebhard's suicide, 300; life between 1830 and *1875* is private, 145; London visit suggested, 302; makes her will, 196; Masters so much greater than herself, 227 ; must go to London, 234; Olcott on her going to India, 332; operation refused, 177; Ostend suggested, 295 ; politics distract her, 43; position as regards Mohini, 184; problem where to live, 290, 292; proposal to live with Sinnetts, 193, 201 ; *re* finances, 194; refuses further attempts at "clearing her character," 203; resigns connection with European societies, 162 ; sense of

duty to Masters, 147; Sinnett may write of every day after T.S. was formed, 146; took pains to sweep away traces of her travels, *154;* very ill from an accident, 210; visit to Tibet, to Masters, 38; will go to utmost extremes to save Masters' names, 171
BLAVATSKY, MONSIEUR, 157, 160, 179,180, 287
BOAR's FLESH and Buddha, 241
Bodhidarma, 242
Bodhisatva, 242
BODHISATWASHIP, 20
BOMBAY, K. H. on Sinnett at, 365; Branch of T.S., 40
Bombay Gazette, letter *in re* H.P. B., 6, 54
Bombay Guardian, 110
BOOK OF *Dzyan,* 195
BOSTON, growing interest in, 313
Boston Indez, and S.P.R. report, 313
BOUTON, 197, 314
BOWAJI, BOWAJEE, D. N., DHARBAGIRl NATII, 78, 100, 105, 119, 121, 236, 248, 281, 289; a power acting through, 186; a traitor, 221; accuses H. P. B. and Olcott of fraud, 279, 281, 286, 331 ; affection for H. P. B., 282; and "dweller," 278; and Gebhards, 199; and Hatha Yog, 283; at Munich with Schleiden, 240; belongs to other orders, 340 ; creating mischief, 218 evil influence of, 183; Gebhard says he saved the German T.S., 346; grandmother a sorceress, 282; he is a fallen chela, 162 his charges, 161 ; his " Dweller" seen by H. P. B., 187; his history,222 ; is used as medium for sending letters, 344; Judge cannot understand him, 315; K. H. on his responsibility for S.P.R. reports at Adyar, 122 ; letter to Mohini from Torre del Greco, 343 ; Mohini to Sinnett, in re,353; Olcott explains his condition to Countess W., 331 ; Olcott says he must return to India, 332 ; professes devotion to H. P. B., 335; responsibility for death of W. Gebhard, 299, 300; retracts accusations, 336; talks of suicide, 336, 341 ; wishes to return to India, 342
BOWEN, Rev. Mr., 110
BRADLAUGH and Besant literature, 66
BRAHMA and the boar, 241
BRAHMA'S EGG, 246, 247, 252
BRAHMANISM, 241
BRANCH of T.S. "remonstrance," 45
Brighu and *Seth,* 194
BRITISH OFFICER in India quoted, 228
BRITTEN, Mrs. Harding, lectures, 6o
BROOCH phenomenon, 110
BROTHERHOOD, Himalayan or
Tibetan, rules for Chelas, 319;
Hindu, of Luxor, 348; the holy
name of the, 25
BROTHERS, 18,19, 25, 26; a Tibetan on, "of the snowy range," 228; Hume criticises, 29, 31, ; of the shadow, 373; see *also* CHIEFS
BROWN, W. T., 56, 67, 68, 329; sees K. H., 72

BUCK, J. D., letter from, 159
BUDDHA and the boar's flesh, 241;
Maytreya, secret book of, 195;
misrepresented by Lillie, 81,
primordial, 243
BUDDHAS, table of, 243; the 5th, 6th and 7th, 242
BUDDHISTS, Kalmuck, under H. P. B.'s grandfather in Astrakhan, 150; killing of, by Indians, 43
BULGARIA and Russia, 228
BURLEROF, 226

C

CABINET, policy of English, 229
CAGLIOSTRO, 313; Dharbagiri Nath goes to his Roman prison, 110
CAIN, 272
CAIRO, H. P. B. there in 1872—3, 153
CAITHNESS, Lady, 78, 82, 267; testimony from, 287
CALIGRAPHIC EXPERT, 109 *see also* HANDWRITING
CANDIDATE, *Lathe* of, 195

CARMICHAEL, Mr. and Mrs., 45, 46, *53*
Causes AND EFFECTS, 376
CEMETERIES, 370
Central point of occult science, 380
CERTIFICATE, Dr. Oppenheim's, 177
CHAKRA, symbology of, 247
CHAOS, the real, 382
CHARLATAN, H. P. B. called a, 54
CHARTER, Padshah asks for one, 10
CHELA, CHELAS, 33; a, helps "Disinherited," 12 a new, to go with Damodar to Adyar, 74; Brahmin, *158;* character of a, 122; commotion among Adyar, 73; Gaboriau, of K. H., 96; Gargya Deva, 37; in Java, 151; K. H.'s, under guise of Mohini, 65; "lay-," Sinnett to sign himself, 364; mystery name of, 170 ; of first degree, 11, 12 of K. H., Dharani Dhar Kauthumi, 64, 66; of other Masters, 85 producing letter phenomenally, 32; seduction of, 180; senior, of M., 89; teaching of, in Tibet, 319; trials of probation, 166, 286; two at Simla, 362; two from Mysore, at Adyar, 73; who are- friends of Peruvian, Mexican and Red Indian Adepts and chelas, 85
CHELASHIP, double, 285
CHETTYARS, 46
Chhag, Genesis, 376
CHIEFS, attitude to Englishmen, 20

CHITTIAR, Mr. Muthuswamy, 322
CHOHAN, CHOHANS, against the ventur *(Phoenix* ?), 49; and the
"Hermetic," 85; and Maha
Sahib, 62; "has interfered," 64;
hears the abuse, 51 ; Hume has
set them against him, 4; or
Dhyani Buddhas, 243; -Rim bochy 90; stern and impassion-
ate, 25; wants Mrs. Kingsford
in L.L. of T.S., 82, 90; will not
interfere with India's punishment 43
CHRIST, Roman Catholic request to
omit name from S.D., 265
CHRISTIANITY a failure, 221 ; Sinnett and, 26
CHUNDRA COOSHO, 163
CHURCH, Mr. and Mrs., 11
CHURCHILL, Lord R., 229
Chyang, or omniscience, 377
CINCINNATI, growing interest in, 313
CIRCLE of necessity, 371
CIRCLE " Pass not," 244
CIVIL and MILITARY GAZETTE, 3
CIVILIZATION, SO called, 238

CLEMENT of Alexandria, 195
CONCH in the hand of Vishnu, 247
CONSERVATIVE and Liberal, H. P. B. on, 36; politics, 228
CONSTANTINOPLE, Metrovitch incident, 143
CONVERSAZIONE of November 17th, Sinnett's, 5
COOK, Dr., translating *Kabbala Denudata,* 330
COOK, Mrs. 239
CORPSES, preservation of, 370
COSMIC, *see* KOSMIC
COSMIC MATTER, 369
COSMOGONY, Sketches of, true copies to be given to Sinnett and H. P. B., 5
COSMOLOGICAL NOTES, 376 *et seq.*
COUES, Prof., 194; and astral bell,
276; and Mrs. Waters, 217;
letter to H. P. B., 358; Sinnett
writing to, 230
COULOMBS, M. and Mme., .106; believe "in their hearts," 338; letters of, 98; never Shown
to H. P. B., 97,
14 ; story of their plan, 110; Mme., and the vases, 140; and Subba Row, 322; steals papers,
76; Monsieur, 68, 163, 188;
a good draughtsman, 130; trick on Damodar, 115

CREMATION, 370
CROOKES, W., 224; his aura, 226; to see part of S.D. MSS., 224, 226
CROSS, see *Imperator*
CRUCIFIXION, story of, 195
CURES, by Col. Olcott, 387, 388
CYPRUS, 251
CZARS, Russian, among H. P. B.'s ancestors, 198

D

D. N., 157, 164 accuses H. P. B., 158; an occult Nero, 167; humbled, 166; K. H. cast him off, 170;
two of that name, 286; *see also* DHARBAGIRI NATH and BowaJI
DAMIANI, Signor, 276
DAMODAR, 10, 30, 40, 50, 51, 53, 109, 130, 135, 148, 157, 183, 185, 344;
as medium of correspondence between Masters and Simla Eclectic, 355; at Poona, 28; Coulomb plays a trick on, 115; development, 68; hard worked, 61 ; in Tibet, 100 ; letter to Sinnett, 13, 354, 356; MS. pages of Secret Doctrine in his writing, 248; Olcott asks for news of, **330;** responsibility *in re* Hodgson affair, 121; Subba Row refers to a letter of, 322; taken away, **72;** to go to Adyar, 74
Dam-ze, Brahman, 386
Dang-ma, purified soul, 376
DARJEELING, 34, 38, 356
D'ASSIER'S "Humanité Posthume," 328
DAVIDS, Rhys, his *Paranibbana,* 241
DAVIDSON, P., 159
DAVISON, disgusted with Hume, 44; in the Hindu Brotherhood of Luxor, 348
DAYANAND is "Mr. B.," 71
DE PALME, cremation of, 313
DEATH, article by Eliphas Levi, 369 *et seq.;* definition of, 369; unknown at early period, 260
DEB, 21, 27, 30; and Beatson, 28
DEFENCE of Masters, 66
"DEFENCE," pamphlet, 121, 128
DEHRA DUN, 9, 10
D'ELIAS, Gregoire, 327
DEMOCRACIES, ignorant, and Jesuits, 232
DENNIE and lock of hair from Master, 79
DESIGN is *Kyen,* 386
Devachan, the ego in, 371; Sinnett's vague ideas of, 64
Dgyu, real knowledge, 376
Dgyu-mi, unreal knowledge, 376
DHARANI DHAR KAUTMUMI, chela of K. H., 64, 66
DHARBAGIRI NATH, a mystery name used by two, 170, 174; Bowaji's
right to the name, 338, 339; Bowaji tells Gebhard it is not his name, 347; meaning of the

name, **340;** the true, 336
Dhyan Chohans and Universal Mind, 377 ; artificers of the world, 382
number of groups, 244; of which race, 221
Dhyani Buddha, 243
DIAGRAM, evolution and involution, 247; of fourteen "worlds," 251 *re* cosmogony, 130
DIEPPE, suggestion to go there, **193**
DIET of Sinnett's son, 5
DIFFERENTIATION, cause of, 383
DIMENSIONS OF SPACE, 246, 250
"DISINHERITED," 3, 10, 16 accident to, 12
DJUAL KOOL, 26, 30, 40, 85, 130, 164; *alter ego* of K. H., **50** ; at Torre
del Greco, 344; comments on MSS., 56; experiment on Siiinett and Gaboriau, 96; H. P. B.
sees him at Ostend, 225; in Bowaji's room, 204; message to Sinnett, 203; on precipitation,
66; order to H. P. B. through, 87; suggestion *re* London T.S., 26; tells H. P. B. policy *re* L.L.,
71; writes through Countess Wachtmeister,
DOGME DE LA HAUTE MAGIE," 36
DOLGOROUKI, Prince, **204, 214**
DOLL phenomenon, 141
DONDOUKOFF, Prince, letter to H.P.B., 3
"DOUBLE MURDER," tale by H. P. B. *in New York Sun,* 152
DRAMARD, 214; saved the Society, 215
DRONES of nature, 372
DUALITY, man's, K. H. on, 7
DUCHESS, 211, 214, 277; and a French" Theosophist," 235
DUDLEY, Dr., 37, **40**
DUFFERIN, Lord, should be warned, **207**
DUGPAS, near Hume, 36
DUPE, *see* **EGLINTON,** 160
DURATION, 377; *Nyng,* 379, 380; root number lacking, **245**
DURBUNGHA, Maharajah of, 49
DWELLER of the threshold, **127;** and Bowaji, 187
Dyan Kam, or *Thyan Kam,* 380
Dzin-Dzin, **203;** M. calls H. P. B., 118
Dzyan, Book of, 195
ECLECTIC SOCIETY, 21, 25
EGLINTON, 14, 21, 77, 84, *212;* K. H.'s visit to, 23, 24; letters
from, 361, 362; on "Vega," seen by K. H., 4
EGO, its "spring," 369
EGYPT, H. P. B. **in, 145, 153**
EGYPTIAN esoteric philosophy, 326
EIGHTH SPHERE, not to be spoken of, 52
"ELEMENTARY SPIRITS," term coined by H. P. B., **22**
ELEMENTALS, 22
ELEMENTS, five quintuplicated, 245

ELIPHAS LEVI, description of, 62; his MSS., 56
ELOHIM, 244
ENGHIEN, phenomena at, **313**
ENGLAND, H. P. B. 's contempt for, 147; "old, is dying," **231**
ENGLISH work for their own ruin, **228**
ENGLISHMEN, attitude of the "Chiefs" towards, **20;** in India, 49
ENOCH, 260; meaning of, **194**
EPILEPSY, Col. Olcott cures, 387

EQUALITY in the T.S., 59
"ERNEST," 14, 19
Esoteric Buddhism, 63; does not contain the "whole" doctrine, 64
ETERNITY, 372
ETHER, celestial or astral light, 377
Eunonia, 284; H. P. B. blown up in the, **215**
EUROPE, the well of perdition, 202
EUROPEAN hotel, vile emanations, 77
EUROPEAN WORLD, deserves the cold Shoulder, *355*
EUROPEANS, behind Hindus in spiritual development, 238; cannot be taught as Indian chelas are, 319
EVOCATION of the dead, 370
EVOLUTION, 384; and involution, 246; and Theosophists, 364; of man, 38
"EYE" of the Secret Doctrine, 242

F

FADEEF, 227; Mme., H. P. B.'s aunt, 149; and Masters, 154; Hodgson prints her name, 149
FADEYEFF, General, H. P. B. 's uncle, 149; is dead, 77; Mine., 274 Miss Nadejda, 274
FAIRY TALE, 211
FAITH and will-power, 371
FAKIR, picture phenomenon, 209
FALL of man, 260
FARMER and plagiarism, 42
FAWCETT, 205, 227
FENIAN CONSPIRACY, organized by Jesuits, 231
FERN, 32, 354
FIFTH ROUNDERS, 249
FIRE has seven principles. 379
FIRE-ELEMENT, 246
FISHER, 9
Five Years of Theosophy, 120, 134
FLORENCE, H. P. B. in, 144, 152

FLOWER, Cyril, 196
FLYNN, Miss Mary, 101, 212, 343, 187
Fohat, 380; is *Dgyu* in activity, 376; or breath of Wisdom, 376
FOURTH DIMENSION, 246, 249, 254
Fox, LANE, 218, 322, **324;** and *Theosophist,.* 204; letter to, 202
Fragments of Occult Truth, 9, 11, **41** ; genuine occult doctrine, 64
FRAMJI HALL, 40
FREE-WILL, E. Levi on, 371
FRENCH branch of T.S., 199; poor account of, 277

G

GABORIAU, 191; chela to K. H., 96; French" Occult World," 236; is dropped, 97
GARIBALDIS, 144
GAUTAMA was fourth Buddha, 242
GEARY, Gretton, 55
GEBHARD, Arthur, **234, 272;** pupil of Judge, **313;** studying *Gita* with H. P. B., 217
GEBHARD, Franz, **244;** and Bowaji, 280
GEBHARD, Herman, **300**
GEBHARD, M., **194, 210, 211,** 349;
is willing Sinnett should use his
account of phenomena, 346
GEBHARD, Mme.,56, 72, 276, 277, 278, 281, 299, 335. **332** ; at Ostend, 219
GEBHARD, Walter, . "avenging shadow," 145; death of, **299.**
GEHENNA, the fire of, 371
GENESIS, Kabalistic blind in it, 260; or *Chhag,* 376
GERMAN T.S.,175; Bowaji and, 346; "is dead," **199**
Ghostland, 299
Giri, sect of Brahman ascetics, **342**
GLADSTONE, Mr., 205; a Roman Catholic, **231**
GLINKA, Mile., 208, **273**
GNOMES. 22
GOD and Satan, 374, 375 idea of personal, rejected, 80; of Hodgson, 79; personal, 361
GOING, Mrs., 77, 292
GOOD and evil, 374
GORDON, Col. and Mrs., 209
GORDON, Mrs., 3, 4, 14
GOUGH, 78
GREEN, Miss, 28
GROVE, F. R. S., 236
GRUNDY, Mrs., H. P. B. on, 47
Grundyists, H. P. B. calls the London Lodge, 45

GUALA, K., and DEB, 14; *see also* DJUAL KOOL
GURU'S teaching in old times, realized by actual perception, 319
GYWALA KHOOL, *see* DJUAL KOOL

H

"HADJI M0RA," *nom cia guerre* of H. P. B., 152
HAHN, Nicolas, 154
HAIR, lock of Master's, 79; lock sent by younger Chohan to Col. Olcott, 389
HAMMERLE, Mme., from Odessa, 78

HANDWRITING, expert, 209, 287, 349
H. P. B.'s copied, 158; of Masters' letters, 348
HARRISON, 50

HARTMAN, Dr. Franz, **105,** 118, 134, **276, 299,322, 327;** and material
for H. P. B.'s *Memoirs,* **147;**
article in *Path,* **234;** belief in
H. P. B.,301; H. P. B. gives
him her room, 121; idea of cheap
home for Theosophists, **229;** Theosophical Fables," 158;
wishes to meet Sinnett, 237; writing "defence" of H. P. B.,
159
HARTMANN, E. von, and his book, **247**
Hatha Yog, Bowaji and, **283**
HEADQUARTERS criticized by Sinnett, 57
HEALING POWERS of Olcott, 61
HEBREW LETTERS and numbers, **244**
HELL, dogma of, **371**
HERMES, 260
HERMETISTS on immortality, **372**
HINDU, **HINDUS,** and European spiritual development, 238; are
spiritually intellectual, 238; H. P. B. **on,** 49; H. P. B. tries to conciliate them with English, 76;
"made gods in Europe,"
147; mystics, Sinnett advised to meet, *5;* nation and Sinnett, **220;** protest against Wyld's
writing, 60; regeneration must be
commenced by themselves, **319**
Hints on Esoteric Theosophy, **14**, **30, 209**
HODGSON, 79, **100, 269,** 283, **313**
and Hume, 75; and the Russian spy idea, **128;** letter to him *re* the Russian spy accusation,
94;
treachery, **114, 115**

HOFFMANN, Herr von, 346
HOFFMANN, Miss, 200
HOLLOWAY, Mrs., attorney to H.P.B., **314; is** writing a book, **314;** her
book *Man,* **92; On** Sinnett, **116**; Sinnett misunderstands, 92
HOSPODAR, 151
HUMAN ENTITIES, the first, **256**
'HUMANITIES " on other worlds, **245**
HUMANITY coming after us, 249;
"the great orphan," **111**
HUME, A. 0., accuses Damodar of forgery, 354; and a new paper,
324; and copies of rules, **11** and Hodgson on phenomena at Adyar, 75; and M., 10; and Subba Row, **319, 320, 323;** and Tibet, 4; became an Adwaitee, 33; bitterest enemy even in 1882, **203;** called "Jhut-Sing," 43; Col. Olcott on, **327;** confidences to Davison, 44; denies existence of M., 63; evil genius of T.S., **30;** his guru at Almora dead, 82; in London, **120;** in Museum, 44; is doomed," 35; letter to H. P. B. an insult, 7; letter to Mohini, 353; on *Isis,* **29;** Sneers at Brothers, so; theory that there are no Mahatmas, 76; treatment of H. P. B., **30;** unreasonable demands, **25** ; wants to sink the T.S., 36
HUME, Miss, **15**
HURRISSINGJEE, 162, 163, 164, **279, 280;** his letter, 165
HURRYCHUND, Chintamon, 75
Hypocrisy, English, **219**

I

IGNORANCE, *see Chyang-mi-shi-khon*, 377
ILBERT BILL, 43; cause of failure of, 232; Jesuit Father Ker real author of, **232**
ILLARION, 142; H. P. B. sees him in Greece, 153 ; in Egypt, 189
"ILLUSTRIOUS," 23, 364
IMMORALITY in society, 146
IMMORTALITY, 372; faith gives, 371
"INCIDENTS," review of, in Russian paper, **235**
Imperator, **22**
INDIA and "a new bloodshed," **206;**
H. P. B. went to, in 1856;
Karma of, for killing Buddhists,
43; not yet spiritually dead,
316; retirement of England from, **206**
INDIVIDUALITY, 369
Indo-British India, by Sinnett, 4
"INEFFABLE NAME" not lost to India, **316**
INITIATING FELLOWS of the T.S., 10
INITIATION, system of, for the IInd section, 318
INSULTS to H. P. B., 7
INTELLIGENCE, birth of, 380

INVOLUTION of seven nether worlds, **246**
IRELAND and Gladstone, **232;** and Jesuits, **231**
Isis Unveiled, impression made in Madras, 316; Hume on, **30;**
publication, **19;** suggestions *re* issue, 326 ; writing of, not helped by Subba Row, **142**
IYER, Sundra, essay by, **32**

J

JACOLET, of Almora, 43
JAINS and twenty-four Buddhas, **242**
JAVA, H. P. B. ordered to go, **151**
JEHOVAH, 272
"JEKYLL AND HYDE," BOWAJI and, 283

JELIHOWSKI, Mme., 159, 273, 274,
284, 299; and Solovioff, 181
article on H. P. B. in *Rebus*
154 ; letter of, 274; personal
and family reminiscences, **155**
will go to Ostend, **211**
JENNINGS, Hargrave, on Phallicism, *265*
JESUITICAL METRODS, **103**
JESUITS and Hindu Brotherhood of Luxor, 240, 348; and "Secret Doctrine," **265;** enemies of the human race, **233;** headquarters in London, **233;** incitement to revolution, **231;** National League and, **231** ; plottings, **230;** their destruction foretold, **233;** use of collective will-power, **233**
JESUS, 33, 59
JHUT-SING or Joot-Sing, 43, 135; *see* Hume
JUDGE, W. Q., 50, 86, **135,** 158, **194, 205, 208, 340;** and Sinnett, **237;**
experience of phenomena, 289; he *knows,* **230** ; left out of Hodgson's report, 313; Master said he showed intuition in leaving India, ***313***
K. H., *see* Koot Hoomi
K.ABALIST meaning of " Spring," 369
KABALISTIC axiom, 36; books, **22**
KARAGEORGEVITCH, 153
Karma from past experiences, **370;** law of retributive justice, 373
"KARMA," Sinnett's novel, **107, 126**
Karma a suggested new journal, **324**
KASHMIR, Olcott sent for by Maharajah, 62
KATINKA, Princess, 153, **154**
KATKOFF,193, 236; and literary contract, **112**
KEIGHTLEYS, A. and B., **240, 341;** Bertram, **223, 239**

KENNY HERBERT, Mr. and Mrs., **52**
KHANDALAVALA, copies of H. P. B.'s handwriting, 158; letter of, 160; MS. of, 28
Khinte, **BooK of,** 63, **371, 372**
KHOBILGAN deeply incensed, 366
KIDDLE incident, 60, 66, 181
KINGSFORD, Mrs. Anna, **22,** 26, *51, 54,* 159, **219, 292;** and London Lodge, 64; and Maitland at Ostend, **219;** and Maitland's reply to Subba Row, 80; and Masters and Presidency of London Lodge, **212;** claims greater knowledge than K. H., 361; demand to K. H., 63; does not believe in Brothers, 48, 60; "divine Anna," 44, 65; H. P. B. asks for her portrait, 44; her letter *re* L.L., **70;** her "Theosophy," 69; letter of, 359; mixed up with Luxor Brotherhood, **240** "necessary to Them," **71** ; Sinnett embroglio, 81; to remain president, 89; vegetarian, but drinks wine, 180; wants to see H. P. B., 218
KIRBY, 44
KISLINGBURY, Miss, 55, **302;** going to Cologne with H. P. B., **209**
KISSELEFF, Count, 189; Countess, *154*
KNOWLEDGE, different kinds of, 376
KNOWLES, Emily, 238
KOGEN, General, **114**
KOOT H00MI (called K. H. throughout the book), 9, **40, 350,** 359;
and article by Hume, **29;** and Chohan, **19;** and Eglinton, **23;**
and his letters to Sinnett, 365
and Hume, 4, **245;** and Hurrissingjee, **162,** 166; and Ross
Scott, **15** ; and tie with Sinnett,20; and Zemindars, 53; annotates a volume, 56; answers to questions, 376—86; article by, 8; at Toling Monastery, **11;** best of all the Tchutuktus, **23;** candidate for Bodhisatwaship, **21** ; chose Mrs. Kingsford, 66 handwriting, **209;** "helps himself" to Mrs. Kingsford's letter, **71;** his divine pity holds him back, 34; his kindness and tenderness, **40;** his main object, **19;** Interpolations by, 4, 7, 34, 67, **319, 320, 321,** 359, **360,** 361, 389; last supreme attempt of," 49; letter to Mme. Fadeef, **149,** 156; letter to Sinnett *re* secret section of London Lodge, 64; Letters of, 363, 365, 366; not H. P. B.'s Master, **71** ; notes on article by Eliphas Levi on "Death," 369— 86; portrait of, **27;** prophecy of English in India, **206;** sacrifices made for Sinnett and the T.S., **24;** sends for Olcott, **62;** *sermonized* by M., 48; sufferings during *human* intervals, **110, 111** takes letter out of closed envelope, 9; "tells me nothing," **62;** to continue to correspond with Sinnett, 3; those who rule the destiny of, **18**; what he says is divine authority for M., 66; will be near Darjeeling, 34
KOSMIC atmosphere, 377; energy, 376, 377; ideation, 376
KRISHNA SWAMI used the name Darbhagiri Nath, 170
KULWEIN at Lahore, 151
KUSBO, Brother, 362
Kyen, cause, 377

L

LAHORE, H. P. B. at, 151; H. P. B. sees M. there, 9
LAW, blind development through, 384
LAYA REGION and Crookes, 225
LEADBEATER, 288, 330, 334; at Adyar, 125, 129
LEONARD, MISS, 288; and Olcott, 332; persecutes H. P. B., 297
LETTERS from Russia not reaching her, 211
LEVI, ELIPHAS, 36, 369
LHAS, or Adepts, and real knowledge, 376
L'HASSA, 4
LIBEL, law of, in England, 176, 189, 191
LIBRARY, modern, at Adyar, 331, 332; Oriental, 331
Light, 22, 25, 41, 51, 52, 69, 202
LILLIE, W. S., makes out Buddha a theist, 8,
Linga Sarira, 337 ; of the T.S., 303
Lohas, fourteen Brahmanical, 245, 249
LONDON, H. P. B. has to go to, 185
LONDON LODGE, 53; and Parent
Society, 48 ; and secret section, 64; crisis, 78; future of, 205 "last branch in Europe," 199; members' questions answered by M. and others in *Theosophist,* 46; misnamed, 58; not to be ruined by Babaji, 222; reconstruction, 71, 72; remonstrance, 44; row, *85;* should be disconnected from headquarters, 95; to be split in two, 83
LOST FORMULA," Subba Row on the, 317
LUCCA, Duke of, **144**
LUXOR, Hindu Brotherhood of, 240
Lvoff, General, and a Tibetan, 228

M

M., see MORYA
MACPHERSON, General, 27
MADRAS, Bishop of, 44; centre of little occultism that remains in India, 318
MADRASSEE, M00DELYAR, letter to Olcott, 45
MAGIC, black, and Jesuits, 233; book on, 283
MAHA SAHIB, 62, 330
MAHANTS, three classes of, 342
Mahar-Rasatala, 251
MAHATMA, MAHATMAS, 275; *human* intervals of K. H., 110; papers, box with, 196; the Tiravellum, 63; *see also* CHIEFS, BROTHERS
MAITLAND, Edward, 26, 58; pamphlet, 63 ; work, K. H. and review of, 363; *see also* K1NGSFORD
MAITREYA BUDDHA, 242, 243; secret book of, 195
Man, Fragments of Forgotten History,
93; Corrections for the book, **254**
et seq.; incorrectness of, 245; very incorrect, 283

MANUAL, proposed, 318
MARRIAGE Of H. P. B., 157; "phantom," in America, 287
MARSEILLES, landing at, 77
MASSEY, C. C., 22, 23, 26, 66, 78, 365; and "resolutions," 44; insulted Masters, 86
MASTER, MASTERS, a, who advised M. *re* Wurzburg for H. P. B.,105; and Crookes, 225; and Mme. Fadeef, 149; belief in, 292; care for T.S. in India, 228; Damodar on, *355;* H. P. B.'s in Europe, 244; H. P. B. with, 145; known to Theosophists in 1887, 208; laws and orders, 171 ; letters to Judge, 313; loyalty to, 296; Mme. Fadeef receives letter from, 215 ; meeting in Hyde Park, 150; never withdrew confidence from H. P. B., 174; other Mongolian Buddhists, *85;* philosophy misunderstood, 79; seen in visions in childhood by H. P. B., 150; tolerant and charitable, 286; will not interfere, 168
MATTER and motion, 384; and spirit, diagram, 247; co-existent with space, 377; cosmic, *Zhi gyu,* 379, 380 ; evolution of, 252 ; whose life is motion, 381
MAYA, 65; S. Moses and, 24; we are a, 253
Medium, the journal, 41
MEERUT, H. P. B. ordered there, 10
Memoirs, proposed, of H. P. B., 285; and Mme. Jelihowski, 214; arrangements *re,* **274;** Countess W. on, 299; H. P. B. criticizes them, 208; material for Sinnett's book, 142; not a good name, 210; not to be so called, 216; publication should be delayed, 179; three things to be excluded, 176; "will never appear," 75; will not bring *vindication,* **143**

MEMORY, the eternal, 370
MENTANA, 144, 151, 152, 153
MESMERIC subjects in Allahabad Society, 5
MESMERISM, Col. Olcott and, 387
MESSALINE, Anglo-French, 123
METROVITCH, 143, 147, 148, 189; and his wife, 144
MEYENDORF, Baron, 143, 207
MILLAR, Mr. Frank, 329
Mirror, Indian, 53
MISSIONARIES and Mme. Coulomb, *76*
MISSIONS in India, 99
MODERN MIND, attitude to occult teaching, 320
MOHINI, Mohun Chatterjee, 85, 92, 119, 132, 135, 147, 149, 156, 159, 162, 166, 170, 180, 193, 234, 243, 266, 268, 273, 284, 286, 287, 311, 335; against H. P. B., 206; and Bowaji, 278; and errors in *Man,* 245; and Hodgson, 338; and Judge, 230; and Miss L., 297; and Ostend,35I; and *Man,* 93; and Sinnett, at poles, 251 arguments against detailed defence of H. P. B., 129; corrected *Man,* 248; defended by H. P. B., 127 Don Juanic "crimes," 178; French Branch killed through, 199; H. P. B.'s affection for, 220 ; H. P. B.'s duty *in re*, 234;
H. P. B.'s reply to manifesto, 223; has psychologized all L.L., 224 ; his life and his father, 175 ; his manifesto, 223 his" mission "to Europe, 87, 88 in London, 86; influenced by Bowaji, 289; invited to join H. P. B., 290; is drifting away, 221 ; Judge on, 315 ; letter to H. P. B., 353; letter to Hume, 352 ; "Masters' ambassador," 91; needed in Paris, 87; "now a great character," 107; Olcott on his returning to India, 332 on book "to supersede *Esotoric*

Buddhism," 93; position in T.S., 221, ; preaches Adwaitism, 230; "raised one step higher," 218; refuses to go to America, 217; scandal at Paris, 123, 124; showed private letter to Mme. de Morsier, 179 studying *Bhagavad Gita* with H. P. B., 217; to be saved at all costs, 265; to be secretary to H. P. B. in Europe, 75, 78; to be sent to London, 65
MOLECULES, poles of, 377
MONAD, 6th and 7th principles, 369
MONADS on earth, 245

MONASTERY of Pontoogon, 241
MONKEYS, Mme. Sebin and the, 153
MOOLTAN, 9
MOON, teaching *re* the, 72
MOORAD ALI, 161
MOOTA SWAMI, Judge, 49
MORGANS, General, and family, 44; and Bowaji, 340 ; kind to H. P. B., 44
MORSIER, Mme. de, 91, 114, 126, 127, 175, 184, 212, 213, 287; against the French branch, 199; Mohini and Solovioff, 179
MORYA, Master M., 109; and Mrs. Kingsford and H. P. B., 65, 66; and Ross Scott, 15; and Prince Dondoukoff's letter, 3; and writing reviews, 39; answers questions of L.L. members, 46; asks" H. P. B. to do specific work, 105; Bowaji and his portrait, 343; H. P. B. sees him precipitating," 32; his main object, 19 ; Interpolations by, 6, 41, 72, 73, 83, 125, 162, 318; Letters of, 364, 366; Olcott's Guru, 63;
on Sinnett in England, 43; orders *re* Mohini, 87, 88; portrait of, 8 ; tells H. P. B. of all members' attitudes, 105 ; those who rule the destiny of, 18 ; visits Olcott, 330
MOSCHELES, H. P. B. took lessons from, 150
Moscow Gazette, 6
Moses, Stainton, 22, 23, 69
MOTION, 380, 381; imperishable life of matter, 377, 384 ; *Khor Wa,* 379
MYERS, F. V., 59; and Co., 148; bosom friend of Solovioff, 215; M. answers his queries, 46; of the S.P.R. in Paris, 129
MYSTERIES and the Secret Doctrine, 195 ; result of desecrating the, 162

N

NATURE, intelligence of, 370 ; is dual, 372
NECROMANCERS, spiritualists are, 370
NEO-KANTIANISM, 250
NEW YORK, 154
New York Times, 12
NIBLETT, 324
NICE, H. P. B. ill there, 77
NIRVANA, 250, 372, 373, 386; resurrection in, 369

Nogana, 242
NONENDRA NATH SEN. 67
NORENDRO, Babu, 53
N0VIKOFF, Mme. Olga, 155, 367, 273
Novoye Vremya, 209; reviews " Incidents," 235
NUMBERS and Hebrew letters, 244

O

OAKLEY, COOPER, Mr. and Mrs., 77; Bowaji and, 343 ; Hodgson is very friendly with, 100; **Mr.,** 125, 333 importance of presence at Adyar, 212; Subba Row's *âme damnée,* **205;** Mrs., ***105;*** and Mrs. Cook chez H.P. B., **239** ; in London, **212**
OBRENOVITCH, MICHAEL, **152,** 153
OCCULT books in the West, **22;** science, teaching of, **319**
OCCULT WORLD," "done harm to me," 151 ; selling well, 27
OCCULTISM and daily life standards, 96; Damodar says world unfit for,
355; laws of, 171
OCCULTIST, H. P. B. is a *pucka* one, **142;** position as regards materialistic and spiritualistic views, **250**
O'CONOR, **13,** 16; letter to from H.P.B., **14**
Od, see *Akasa,* 380
ODESSA, **153, 215**
ODIN, mis-statements *re,* 197
OLCOTT, Col. H. S., **157, 161,213,221,** 281 ; advice to H. P. B., 212 ; and Bowaji, **302;** and his Naeligranthan, **291;** and Sinnett, 57; at Tinevelly, **10;** books and translations projected, 328; criticizes Hume, 327 ; criticizes Subba Row, 326; "goes back on" H. P. B., 111 ;
H. P. B. defends his reputation, 75, 77; H. P. B. praises, 61 ; Hartman furious with, 237; heals natives, 61 ; his name in S.P.R. Report, 108; his Presidency of T.S., 58; his wife, 116, 212; in Ceylon, interview with Governor, 43; intrigues in India, **220;** is visited by Master M., **330;** Kiddie incident, 60; lectures in Agricultural College in Ceylon, **330;** misled by Mme. Coulomb, 322 ; misrepresents H. P. B. at Adyar, 129; Mysore trip, **330; on** *Occult World,* **102;** on Sinnett and "Defence Pamphlet." 329; planning for H. P. B.'s return to India, 333; proposed selling of *Theosaphist,* 325; *re* handing about of letters, 328; responsibility for S.P.R. and following troubles, ***114,*** 148; scared by S.P.R., **102;** sent for to Kashmir, 62; temple of humanity, 163; threatens to leave T.S. if phenomena continue, 334; to meet personally Adepts, 62, 63, 68; under new influence, 99, **111** ways and means at Adyar, 333; writes "infernal" letter to H. P. B., 212; writes that
H. P. B. is" mad," 119
OMNISCIENCE, see *Chyang,* 377
OOTACAMUND, Anglo-Indian **branch** at, **50;** H. P. B. at, 45
OPPENHEIMER, Dr. to H. P. B, **177**
ORIENTAL GROUP, 123
ORIGEN, 195
OSTEND, H. P. B**.** goes to, 201

OXLEY, 26; article by, 35

P

PADSHAH**,** B. J., **120, 131,** 338; at
Lucknow, 10; “he is lost,” **130;**
unauthorized dealings, **40**
PALMER, 26
PANÆONIC ETERNITY, 372
Panchamahabutam, five elements, 383
Paranibbana, by Rhys Davids, 241
PARENT THEOSOPHICAL SOCIETY,
whole organization a blunder, **202**
PARIS, branch of the T.S., 175;
scandal at, **122;** *et seq.*
PARKER, Mrs. Sarah, , 55, 67
Patala, 251
Path, The, 314
PATRIARCHS, parallel with the Rishis, 194
PATTERSON, Rev. Mr., the missionary, 98, 110
PEARSON, N., article, “ After Death,” 60
PELINGS, army of, could not find Masters unless they wished, 4 civilized, proud, 24
PERERA, Andrew, 329
Perfect Way, 44; publication paid for by Duchess, 180; Sinnett to reply to, 38
PERSECUTIONS of **H. P. B.,** 289
Phallicism, H. Jennings’ book, 272
PHENOMENA and the public, 298; by H. P. B. at Ootacamund, 45; in H. **P.** B.’s youth, 156;
OLCOTT on, at Adyar, 333;
should be substantiated, 280
PHENOMENAL production of letters, 32
PHENOMENON of letter in Bowaji’s room, 344
PHILADELPHIA “marriage incident,” 216
Pha::niz, 85
Pioneer, H. P. B**.** asks for a few - lines in, 6
Pisachas, **300**
PLAGIARISM, 41, 42, 66; imagined, 41 ; question of, 6o
PLANET, wrong use of the word, 245
PLANETARIES, 377, 381
PLANETARY CHAIN and evolving humanity, **249**
PLANETS, rings, and rounds, 92

POLARITY, a time when it ceases to act, 379; " germs of," 380
POMAR, Duchesse de, 44; *see also* DUCHESS
PONDICHERRY, 332
Poodi, 23
P00NA,T.S. branch at, and the S.P.R. scandal, 161
PORTRAIT, of K. H., 27, 32, 363; of M., 8, 32
Pragna, Children of Light and, 79
Prakriti and *Purush,* 381
Pralaya, conditions during, 379; Maha, 385
PRASAD, Babu Baldeo, 11
PRAYAGA T.S. at Allahabad, 5
PRINCIPLES at death, 369; of man and the universe, table of, 378; of our solar system, 386
PRJIVOLSKY expedition, 228
PROBATION and terrible temptations, 166; and testing, 19
PROPHECY, *re* future of England and Russia, and the east, 204
PROTEST prepared by Chelas, 32
PROTYLE, 225, 235
Purush and *Prakriti,* 381; 7th principle of the universe, 377
PYRAMID, the great, 321

Q

QUARITCH, 211
QUARRELLING of Brown and Parker, 48
QUESTIONS from M. through H. P. B. to Sinnett, 80

R

RACE, our, is *Swar-Sutala,* 253
RACES, facts *re,* 245; first speaking human sub-, 194; first sub-race of root race, 194
RADDA-BAY, pseudonym of H. P. B., *see* RUDDHA-BAI, 209
RAMA SWAMI, chela of Master M., 46
RAMASWAMIER, letter to London Lodge, 8
Ramayanas, 241
Rasatala, 251
RATIGAN, Mr., 3
REDWAY (publisher), 218, 265; advertises Coulomb's book, 291;
and title of book, 216; publishes
Coulomb paper, 197
REMNANTS,Mr. and Mrs., 189, 191,193

RENT BILL, 43
RESURRECTION, Chaldean, 369
REVELATIONS, a Kabalistic book, 373
RHYS DAVIDS' *Buddhism,* 242; mistakes in, 373 ; *see* DAVIDS
RICE and boar's flesh, 241
RICHET, Dr., 129
Rin Po Che, see *Ban Cheng,* 363

RINGS, meaning of, 92
RIPON, Lord, in India, 232
Rishis, method of teaching, 319
ROMAN CATHOLICISM, Eliphas Levi and, 62 ; Mrs. Kingsford and, 62
ROSICRUCIAN SOCIETY of America,329
ROUNDS, meaning of, 92; and races, 246 *et seq.*
Row, Mr. Raghunatha, 321, 322
Row, Sreenevas, 328
Row, SUBBA, see SUBBA Row
RUDDHA-BAI, nom de guerre of H. P. B., 6; see RADDA-BAY
RUDOLPH, 210
RULES of Theosophical Societies, Master M. on, 364; must be enforced, 40
Russia, Britain and India, 206
RUSSIAN aristocrats at Nice, 83
papers full of H. P. B., 227;
spy accusation, 6, 75, 206, 275; *Vyestuih,* 193

S

SALAMANDERS, 22
SALISBURY, Lord, 205; and Bulgaria, 228
SAMANYALA, 329
SANCHARACHARYA, an initiate, 325; Presidentship of Adwaita Society, 271, 325
SANCHARACHARYA, the great, 78, 81, 318, 341, 342
Sannyasis, Babaji says he is one, 340
SANT ANGELO, Cagliostro's prison, 110
SAPPHIRE RING incident, 45
SARATOF, SARATOW, 83, 150
SARMA, Mr., 181
SASSOON, Mrs. Jacob and false charge, 112, 115
Sat, or *Parabrahm,* 246
SATAN, 80, 371, 372, 373 ; a type, 374
Saturday Review article, 12

SATURN'S rings, 245, 250
Satya, 251, 255
SCANDINAVIAN MYTHOLOGY, 197
SCHLEIDEN, HUBBE, Dr., 109, 114, 121, 125, 134, I57 177, 247,
248, 332, 346; and Bowaji, 301
and Sellin, 183; at Munich, 240;
re German and English law, 196
SCHMIECHEN, 121, 156, 181
SCHUTZE, E., handwriting expert, 348, 349
SCOTT, Ross, 9, 16, 18, 19, 153 ; Mrs. (Minnie), 14, 44
SCOTTISH BRANCH and phenomena, 273
SEAL *(?* die), 85
SEANCE rooms, 370
SECRECY binding on those who have occult knowledge, 103

Secret Book, **265**
Secret Doctrine, **131,** 133, **157, 158, 241, 242;** announced, chapters to be sent to Subba Row, 64, 197; contains all that can be given out this century, **225** copyright in Washington, **194;** difficult conditions for writing, 182; first volume sent to Adyar, 222; Judge on protection in U.S.A., **314** manner of writing, **194;** Masters helping with, **253;** Mohini to help with Sanscrit portion, 87; ordered and willed by M., 88; prologue of, *195; re* publication, 268; second volume begun, 222 ; writing of, **244, 245** ; writing interrupted, 282
SECRET NAME of central point, 386
SELIN or **SELLIN,** Prof., 134, 152, **183,**
200, 328, 332, 270 ; a brutal letter,
272; and Theosophy, 158 ; making
mischief, **291**
SENSES, number of, in different races, 246
Senzar, page stolen from, MS., 76
SEPTENARY of T.S. critical time, 25
SERGEANT, Mr., 204
SERVIA, H. P. B. there in 1864, **151** Servian friends, **152**
SEVEN, Theogony of the," 198
Shaberon, an English, on Englishmen, 20
SHAKESPEARE'S plays, esoteric meaning of, 266
SHELLS, 22, 24
SHIGATSE, *see* **TZI-GADZE**
SHRINE at Adyar, **163**
SIDGWICK, Prof., printed opinion of H.P.B., 108
SIKKIM, H. P. B. goes through it to Tibet, 38
SINNETT, A. P., Mrs. Kingsford on,
360; and article in *Novoye*
Vremya, 236; and Babaji, 353;
and Crookes, 226; and London

Lodge, 298; and Mrs. Holloway,
92; at 2000 years ago, 205; Defence" pamphlet, 347; does
good in England, 43; fatality in all he does for H. P. B., 235;
H. P. B.'s affection for, 175; H. P. B. sees "canopy of light" over his head, 229; H. P. B. will have to contradict him in the *Secret Doctrine,* 238 ; his books premature, 97 ; his race prejudice, 237; his son, 5 ; incriminated in S.P.R. Report, **135;** invited to write to M., 6; is too matter of fact, 174; K. H., on his presence in Bombay, 365 ; letter to Bowaji *re* his name D. N.,339 "loyal chela of Mahatma K. H.," 82;. materialistic conceptions, 248;. not of stuff they make chelas with, 21; on ruin worked by Mohini and Babaji, **301 ;** on *Secret Doctrine* preface, 88 ; on wrong tracks, **244;** only trustworthy friend, 179, 187, **195, 205** *;* phenomena and public, 18; should become president-in-chief, **112,. 129;** to write as "Lay Chela," 364; two roads for, 227 *;* warned *re* his wife's health, 89
SINNETT, Mrs., advice from Master, 86
Sishtas, 243, 256
SISTER, H. P. B. 's, *see* **JELIH0WSKI,** Mme.
SIXTH RACE units and India, **238**
Skandas, 373
SKI, Mrs. Billings' "protector," 50, 85
SKINNER, 272
SLANDERS, Countess Wachtmeister on, 269
Sociéte Theosophique d'Orient et d'Occident, 44
SOCIETY, higher spheres of, immoral,. **146**
SOCIETY FOR PSYCHICAL RESEARCH,
report on phenomena at Adyar, 108, 134, 171, 270 *;* analysis of by H. P. B., 137; and Hartman, 121 ; Coues on, 258; H. P. B. denies all accusations, **136** in Ceylon, 329; ridiculed in Germany, 269
S0L0VI0FF, 108, 143, 144, 149, 184, **199, 207, 212, 213,** 228, 283, 284, 330; at Wurzburg, 117, 118; charges against H. P. B., 287; his bad record, 215; makes mischief, **193** ; Mme. Fadeef on, **192** turned against H. P. B., 175; writes to H. P. B., **179,** 180
SOLVENT, the universal, 383
SPACE, 246, 250, 376; *Thog,* 379, 380
Sphinx, **183, 199, 240**
SPIRIT, cannot" communicate," 370
SPIRITUALISM, blow to, 23
SPONTANEOUS GENERATION, 379
"SPRING," meaning of Kabalist, 369
Spy **THEORY,** Mme. Jelihowski on,
275; see *Russian Spy*
Sruchzkram, esoteric, **321**
Standard, cutting from, 360
STANDARDS in occult world, **174**
Stanzas, suggestion of colour printing of, 294
STEIGER, Mme. de, 26, **292**

STEWART, millionaire," 39
STRONG, Col., 52
SUBBA Row, 29, 49, 62, 66, 78, 92,
134, 197, 236 ; and chelas protest,
32; and Oxley, 26; all MSS. to
be sent first to him, 283; article
on Bhagavad Gita, 205; asks
H. P. B. *re* Coulombs, 115; asks
H. P. B. to go to Madras, 316,
322 business to be handed to,
37; condemnation of H. P. B.
explained, 95; consents to help
Hume and Sinnett in occult study,
319; cross-examines Hodgson, 76;
determination to work for Theosophy and his country, 321;
difficulties of teaching Hume and
Sinnett, 320; first meeting with
H. P. B., 142 ; is a pleader, 320
K. H. on his responsibility for
Hodgson trouble at Adyar, 122; letter from Cunningham, 69; letter to K. H. *re* Hume, 323; Mme. Coulomb and, 322; on desecration of sacred science, 77 ; ordered by M. to answer " An English F.T.S."46 pamphlet to London Lodge members, 64, 73; philosophical "conversations" at Adyar, 332; receives letter in Telugu, 74; reply to Kingsford-Maitland reply, 8o; shocked at Maitland pamphlet, 63 ; to help with *Secret Doctrine,* 64; uncompromising initiated Brahmin, 95
SUEZ CANAL opening, 215
SUGAR REFINERY simile, 381
Swar-Sutala, our Race is, 253
Swayambu and *Purush,* 377
SWEDISH PAPERS and Theosophical Society, 292

T

Talatala, 251
TALMUD and immortality, 371
Tanha, 373
Tantirikas, 241
Tapas, 251
TASHI LHUN P0, 363
TCHIGADZE, all books pro and contra Tibet known there, 228; *see* TZIGADZE
TELEGRAMS, bogus, sent to Judge, 314
TELUGU, used by K. H., 71, 74

TEMPLE of humanity, Olcott's idea, 163
TESTING and probation, 19
" THE VIRGIN OF THE WORLD," 326
Themura method, 244
THEOSOPHICAL MOVEMENT, might be made immortal, 147; value in India, 352

THEOSOPHICAL SOCIETY, autonomy of branches suggested by H. P. B., 221; branches and members on equal footing, 57; cannot die if ten persons are united strongly, 178; in danger from Hume, 31 *et seq.;* in London, and Djual Kool's suggestion, 26 ; in England, 43; "is dead," 162; "is saved," 166; purpose of, 221 ; quasi-ruin of, 97; septenary of, 25; started prematurely, 97

Theosophist and *Karma,* 324; and London Lodge doings, 46; "Child of my heart," 119; proposal to buy, 325;
sold over H. P. B.'s head?, 121, 204
THOMAS, Mr., 26
THUZMAN, M., 214
Thyan Kam, 376, see *Dyan Kam*
TIBET, criminal in, treatment of, 35
H. P. B. **in, 145, 151** ; occult, 21
TIBETAN MSS. translated for *Theosophist,* 21
TIBETAN occultist only could read, *Senzar MSS.,* 76
TIBETAN, a, on " Brotherhood of the Snowy Range," 228
TIFLIS, 189; H. P. B. there in 1861, 144 ; in 1862, 151
Times, 158; and H. P. B.'s letter *re* Hodgson report, 143 ; Sinnett's draft for, 175, 176; Sinnett's letter to, 48 ; will not publish letter, 159
Times of India, cutting from, slander, 267
TIRAVELLUM, Mahatma from, 63
Tirtankaras, Jain Buddhas, 242
TOLING, monastery of, 11
TOOKARAM TATIA, 11
TRAITORS, theosophical, 114
TURNER, Sir Charles, 6 5
TZI-GADZE, 361, see TCHIGADZE

U

UNIVERSAL MIND and Lhas, 376
UNIVERSAL SECRET DOCTRINE, 195
UNIVERSE, cyclic law of, 383 material, secret name, 382
UPASIKA, H. P. B. called, 365

V

Vanity Fair, slander in, 266
VASES phenomenon, 140
Vedanta, 245
Vega, and Eglinton, 3; phenomenon, 109
VEHICLE, the great, 242
VENICE, H. P. B. in, 144
Vishishthadvaita, 328
Vishnu Purana, 277
VIZIANAGRAM, Rajah of, 46

W

WACHTMEISTER, Countess, and Kingsford-Maitland visit to Ostend, 220; clairvoyante, **157** ; delays journey to be with H. P. B., 291; finds important letter, 168; Karma *re* Bowaji, 178 ; letters to Sinnett, 176, 265—303 ; "Master's hand," in course of events, **297;** proposes H. P. B. should go to Sweden, 293; *re* Bowaji, 277; threat to leave the Theosophical Society, 281
WALLACE'S medicines, 276
WARD, S., **50, 51,** 54
WATERS, Mr. and Mrs., Forbes, 217, **313**
WATSON, Mr. and Mrs., of Baroda, **31**
WEBSTER, Forster, 53
WELLINGTON, Lord, saying of, 248
WHEEL or Chakra, **247**
WIBER, Baron von, 327, 331
WILDER, Prof. article by, 60
WILL-POWER of Jesuits, **233**
WILLIAMS, 9, **10**
WILSON on *Vishnu Purana,* **245**
WIMBRIDGE, Mr., 129

WITTE, H. P. B.'s cousins, **144, 214;** Mme., and the *Memoirs,* **217**
WITTGENSTEIN, Prince Emil, letter in the *Theosophist,* **208;** letter *re H. P.B.,* **147**
WOMAN, limitations *re* instructions to, 72
Woman of the Day, notice of H. P. B. in, **251**
WORLD, Our, esoteric name, **251**
WORLDS, fourteen, diagram, 251 names of, 245 ; not to be materialized, 246
WURZBURG, **105**
WYLD, **22,** 52, 59, 72 ; his criticism of *Esoteric Buddhism,* 6o

Y

Yoga *Vidya,* 317

Z

ZEMINDARS, Sinnett supported their cause, 53
ZOLLNER and the fourth dimensions 246, **249**
ZORN, 114, 348

Printed in Great Britain by
UNWIN BROTHERS, LIMITED, LONDON AND WOKING

H. P. Blavatsky

COLLECTED WRITINGS

compiler by Boris Mihailovich de Zirkoff

For many years, Boris de Zirkoff engaged with utter dedication in editing the collected writings of Helena Petrovna Blavatsky. Asked how he came to undertake that project, he said:
"When I came to Point Loma in 1924 and began to read some of the old theosophical publications like *The Theosophist* and *Lucifer* it became obvious to me that H.P.B. had written a great deal more than *The Secret Doctrine* and *Isis Unveiled*. Nothing had been done about it. Her writings were, to my understanding, voluminous but inaccessible except to those who could consult old publications which, obviously hardly anybody could do except those in large centres. So I felt that there was a very real and urgent need to have her collected writings put together in uniform editions. In 1924 or in 1925, I began doing just that, quietly, without saying very much to anybody. A couple of years later, I told Katherine Tingley, who was the Leader in Point Loma, that I was doing so and from then on it became an official undertaking."
[L. H. Leslie-Smith, "An Interview with Boris de Zirkoff," *The Theosophist* 99 (March 1978), 162. *Theosophy Wiki,* 2021.]

NOTES: Published by THEOSOPHICAL PUBLISHING HOUSE in Adyar, Chennai [Madras] India (1966-1991.)
Online facsimile edition, 2021.

Links

1874-1878	| Volume I |	
1879-1880	| Volume II |	
1881-1882	| Volume III |	
1882-1883	| Volume IV |	
1883	| Volume V |	
1883-1885	| Volume VI |	
1886-1887	| Volume VII |	
1887	| Volume VIII |	
1888	| Volume IX |	
1888-1889	| Volume X |	
1889	| Volume XI |	
1889-1890	| Volume XII |	
1890-1891	| Volume XIII |	
	| Volume XIV |	**Miscellaneous**
	| Volume XV |	**Cumulative Index**

Table of contents

Preface
Foreword
Helena Petrovna Blavatsky
H.P.Blavatsky's Literary Career
H.P.B's Sketchbook
Légende sur la Belle de Nuit
H.P.B's Notebook of Travel Impressions

1874

H.P.B's Scrapbooks
Marvellous Spirit Manifestations
About Spiritualism
From Scrapbook Vol. I, pp. 7-8
From Scrapbook Vol. I, p. 8
[Elbridge Gerry Brown]
Madame Blavatsky

1875

[H.P.B's Role at the Eddy's Homestead]
Heroic Women
A Card from the Countess Blavatsky
The Philadelphia "Fiasco," or Who is Who?
From Scrapbook Vol. I, p. 21
Important Note
[H.P.B. and the Term "Spiritualism"]
Who Fabricates?
[H.P.B's Lawsuit in America]
Important to Spiritualists
A Budget of Good News
From Scrapbook Vol. I, p. 36
Compiler's Note
To the Spiritualists of Boston
A Word of Advice to the Singing Medium, Mr. Jesse Sheppard
A Card to the American Public
From Scrapbook, Vol. I, p. 58
From Scrapbook, Vol. I, p. 39

[The "Hiraf" Club and its Historical Background]
A Few Questions to "Hiraf * * *"
"What are you Going to Do About it?"
From Scrapbook, Vol. I, p. 47
[Formation of the Theosophical Society]
From Scrapbook, Vol. I, p. 57
From Madame H.P. Blavatsky to her Correspondents
From Scrapbook, Vol. I, p. 63
The Science of Magic
From Scrapbook, Vol. I, p. 67
A Letter from Madame Blavatsky
The Magical Evocation of Apollonius of Tyana
From Scrapbook, Vol. I, pp. 77-79
An Unsolved Mystery
From Scrapbook, Vol. I, p. 83
From Scrapbook, Vol. I, pp. 98-99
A Story of the Mystical

1876

The Luminous Circle
Madame Blavatsky Explains
From Scrapbook, Vol. I, p. 111
From Scrapbook, Vol. I, p. 112
From Scrapbook, Vol. I, p. 113
From Scrapbook, Vol. I, p. 116
A Crisis for Spiritualism
From Scrapbook, Vol. I, p. 124
The Russian Investigation
"Psychophobia" in Russia
Mediums, Beware!
From Scrapbook, Vol. I, pp. 143-154
From Scrapbook, Vol. I, pp.155-156
The Russian Scientists
From Scrapbook, Vol. I, pp. 164-165
From Scrapbook, Vol. I, p. 185
(New York Against Lankester
Huxley and Slade: Who is More Guilty of "False Pretences"?
From Scrapbook, Vol. III, p. 119
From Scrapbook, Vol. IV, p. 35

1877

Concerning Gods and Interviews

From Scrapbook, Vol. IV, p. 54
Madame Blavatsky Protests
Madame Blavatsky on Fakirs
To the Public
A Card from Madame Blavatsky
Buddhism in America
Croquet at Windsor
Turkish Barbarities
From Scrapbook, Vol. IV, p. 79
Washing the Disciples' Feet
The Jews in Russia
[Isis Unveiled]
From Scrapbook, Vol. IV, p. 83
"Elementaries"
From Scrapbook, Vol. IV, p. 95
From Scrapbook, Vol. I, p.70 and Vol. VII, p. 46
Dr. Carpenter, on "Tree-Trickery" and H. P. Blavattsky on Fakir-"Jugglery"
From Scrapbook, Vol. IV, p. 108
From Scrapbook, Vol. IV, p. 125
From Scrapbook, Vol. IV, p. 140
[H.P.B. and her Masonic Diploma]

1878

[H.P.B. Corrects an Error about Elementals]
From Scrapbook, Vol. IV, p. 163
Kabalistic Views on "Spirits" as Propagated by the Theosophical Society
From Scrapbook, Vol. IV, pp. 164-165
From Scrapbook, Vol. IV, pp. 169-172
Madame Blavatsky on the Views of the Theosophists
A Society without a Dogma
From Scrapbook, Vol. IV, p. 176
The Author of Isis Unveiled Defends the Validity of her Masonic Patent
[H.P.B.'s Writings in Russian]
From Scrapbook, Vol. IV, p. 243
Dr. Slade's Final Triumph
From Scrapbook, Vol. IV, pp. 184-185
The Knout
Madame Blavatsky on Indian Metaphysics
From Scrapbook, Vol. VII, pp. 56-57
The Cave of the Echoes
Isis Unveiled and the Todas
The Todas
Footnotes to "The Scientific Hypothesis Respecting Mediumistic Phenomena"
Fragments de Madame Blavatsky

Fragments from Madame Blavatsky
The Akhund of Swat
The Theosophical Society
From Scrapbook, Vol. VII, pp. 113-114
The Ârya Samâj
Science
Letter to the Editor of the "Tiflis Messenger"
From Scrapbook, Vol. VIII, p. 252
Letter to the Editor of L'Opinione Nazionale
Parting Words from Madame Blavatksy
La Véritable Madame; H. P. Blavatksy
The Real Madame, H. P. Blavatksy
From Scrapbook, Vol. VII, p. 258
From Scrapbook, Vol. VII, p. 306
From Scrapbook, Vol. V, pp. 77-79
From Scrapbook, Vol. V, p. 81
The Diaries of H. P. Blavatsky
Compiler's Notes
Genealogical Table I: Dolgorukov; Fadeyev;Witte
Genealogical Table II: Von Hahn;Yahontov; Zhelihovsky
Genealogical Table III: Von Hahn and their ramifications
Notes on the genealogical tables
Natal horoscope of H. P. Blavatsky

CHRONOLOGICAL SURVEY

Illustrations

H. P. Blavatsky in her Early Youth
Helena Pavlovna de Fadeyev
Andrey Mihailovich de Fadeyev
Helena Andreyevna Von Hanh
Vera Petrovna de Zhelihovsky
H. P. Blavatsky about 1865-1868
Nadyezhda Andreyevna de Fadeyev
Page from H.P.B.'s Scrapbook I
Alexander Nikolayevich Aksakov
Robert Dale Owen
Andrew Jackson Davis
Eddy Homestead, Chittenden, Vermont
General Francis J. Lippitt
"Important Note"
H. P. Blavatsky in 1875
Frederik W. Hinrichs
William E. S. Fales

William M. Ivins
H. P. Blavatsky in New York Days
Professor Hiram Corson
The Richardson Cottage
Edward Wimbridge
George H. Felt
Henry Jotham Newton
Prince Emil-Karl-Ludwig Von Sayn-Wittgenstein
General Abner Doubleday
H.P. Blavatsky in 1875
Henry Steel Olcott
H. P. Blavatsky's Masonic Diploma
H. P. B. about 1875-1876
William Stainton Moses
The House at 302 West 47th Street, New York
William Quan Judge
Col. Henry Steel Olcott
Dr. Alexander Wilder

< end

Collected Writings VOLUME I

PREFACE

[This Preface applies to the entire Edition of H. P. Blavatsky's *Collected Writings,* and not to the present volume only. Together with the Acknowledgments which follow, it was published for the first time in Volume V of the present Series, issued in 1950.]

I

The writings of H. P. Blavatsky, the chief Founder of the modern Theosophical Movement, are becoming with every day more widely known.

They constitute in their totality one of the most astounding products of the creative human mind. Considering their unequalled erudition, their prophetic nature, and their spiritual depth, they must be classed, by friend and foe alike, as being among the inexplicable phenomena of the age. Even a cursory survey of these writings discloses their monumental character.

The best known among them are of course those which appeared in book form and have gone through several editions: *Isis Unveiled* (New York, 1877), *The Secret Doctrine* (London and New York, 1888), *The Key to Theosophy* (London, 1889), *The Voice of the Silence* (London and New York, 1889), *Transactions of the Blavatsky Lodge* (London and New York, 1890 and 1891), *Gems from the East* (London, 1890), and the posthumously published *Theosophical Glossary* (London and New York, 1892), *Nightmare Tales* (London and New York, 1892) and *From the Caves and Jungles of Hindustan* (London, New York and Madras, 1892).

Yet the general public, as well as a great many later theosophical students, are hardly aware of the fact that from 1874 to the end of her life, H. P. Blavatsky wrote incessantly, for a wide range of journals and magazines, and that the combined bulk of these scattered writings exceeds even her voluminous output in book form.

viii

The first articles written by H. P. B. were polemical in nature and trenchant in style. They were published in the best known Spiritualistic journals of the day, such as the *Banner of Light* (Boston, Mass.), the *Spiritual Scientist* (Boston, Mass.), the *Religio-Philosophical Journal* (Chicago, Ill.), *The Spiritualist (London), La Revue Spirite* (Paris). Simultaneously, she wrote fascinating occult stories for some of the leading American newspapers, including *The World, The Sun* and *The Daily Graphic, all* of New York.

After she went to India, in 1879, she contributed to *The Indian Spectator, The Deccan*

Star, The Bombay Gazette, The Pioneer, The Amrita Bazaar Pâtrika, and other newspapers.

For over seven years, namely during the period of 1879-1886, she wrote serial stories for the well-known Russian newspaper, *Moskovskiya Vedomosty* (Moscow), and the celebrated periodical, *Russkiy Vestnik* (Moscow), as well as for lesser newspapers, such as *Pravda (*Odessa*), Tiflisskiy Vestnik (*Tiflis*), Rebus* (St. Petersburg), and others.

After founding her first theosophical magazine, *The Theosophist* (Bombay and Madras), in October, 1879, she poured into its pages an enormous amount of invaluable teaching, which she continued to give forth at a later date in the pages of her London magazine, *Lucifer*, the shortlived *Revue Théosophique* of Paris, and *The Path* of New York.

While carrying on this tremendous literary output, she found time to engage in polemical discussions with a number of writers and scholars in the pages of other periodicals, especially the *Bulletin Mensuel* of the Société d'Études Psychologiques of Paris, and *Le Lotus* (Paris). In addition to all this, she wrote a number of small pamphlets and Open Letters, which were published separately, on various occasions.

In this general survey no more than mere mention can be made of her voluminous correspondence, many portions

of which contain valuable teachings, and of her private *Instructions* which she issued after 1888 to the members of the Esoteric Section.

After 25 years of unremitting research, the individual articles written by H. P. B. in English, French, Russian and Italian, may be estimated at close to *one thousand.* Of special interest to readers is the fact that a considerable number of her French and Russian essays, containing in some cases teachings not stated anywhere else, and never before fully translated into any other language, are now for the first time made available in English.

II

For many years students of the Esoteric Philosophy have been looking forward to the ultimate publication of the writings of H. P. Blavatsky in a collected and convenient form. It is now hoped that this desire may be realized in the publication of the present series of volumes. They constitute a uniform edition of the entire literary output of the Great Theosophist, as far as can be ascertained after years of painstaking research all

over the world. These writings are arranged in strictly chronological order according to the date of their original publication in the various magazines, journals, newspapers and other periodicals, or their appearance in book or pamphlet form. Students are thus in a position to trace the progressive unfoldment of H. P. B.'s mission, and to see the method which she used in the gradual presentation of the teachings of the Ancient Wisdom, beginning with her first article in 1874. In a very few instances an article or two appears out of chronological sequence, because there exists convincing evidence that it was written at a much earlier date, and must have been held unprinted for a rather long time. Such articles belong to an earlier date than the date of their actual publication, and have been placed accordingly.

Unless otherwise stated, all writings have been copied *verbatim et literatim* direct from the original sources. In

a very few cases, when such source was either unknown, or, if known, was entirely unprocurable, articles have been copied from other publications where they had been reprinted, apparently from original sources, many years ago.

There has been no editing whatsoever of H. P. B.'s literary style, grammar or spelling. Obvious typographical errors, however, have been corrected throughout. Her own spelling of Sanskrit technical terms and proper names has been preserved. No attempt has been made to introduce any uniformity or consistency in these particulars. However, the correct systemic spelling of all Oriental technical terms and proper names, according to present-day scholastic standards, is used in the English translations of original French and Russian material, as well as in the Index wherein it appears within square brackets immediately following such terms or names.*

A systematic effort has been made to verify the many quotations introduced by H. P. B. from various works, and all references have been carefully checked. In every case original sources have been consulted for this verification, and if any departures from the original text were found, these were corrected. Many of the writings quoted could be consulted only in such large Institutions as the British Museum of London, the Bibliothèque Nationale of Paris, the Library of Congress, Washington, D. C., and the Lenin State Library of Moscow. In some cases works quoted remained untraceable. No attempt was made to check quotations from current newspapers, as the transitory nature of the material used did not seem to justify the effort.

Throughout the text, there are to be found many footnotes signed "Ed.," "Editor," "*Ed., Theos.,*" or "Editor, *The Theosophist";* also footnotes which are unsigned. It should be distinctly remembered that all these footnotes are H. P. B.'s own, and are not by the Compiler of the present volumes.

All material added by the Compiler—either as footnotes

*See explanatory Note on page 442.

or as explanatory comments appended to certain articles—is enclosed within square brackets and signed “Compiler.” Obvious editorial explanations or summaries preceding articles or introducing H. P. B.’s comments are merely placed within square brackets.

Occasionally brief sentences appear which are within square brackets, even in the main body of the text or in H. P. B.’s own footnotes. These bracketed remarks are evidently by H. P. B. herself, although the reason for such usage is not readily apparent.

In a very few instances, which are self-evident, the Compiler has added within square brackets an obviously missing word or digit, to complete the meaning of the sentence.

H.P. B.’s text is followed by an Appendix which consists of three sections:

(a) Bibliography of Oriental Works which provides concise information regarding the best known editions of the Sacred Scriptures and other Oriental writings quoted from or referred to by H. P. B.

(b) General Bibliography wherein can be found, apart from the customary particulars regarding all works quoted or referred to, succinct biographical data concerning the less known writers, scholars, and public figures mentioned by H. P. B. in the text, or from whose writings she quotes. It has been thought of value to the student to have this collected information which is not otherwise easily obtainable.

(c) Index of subject matter.

Following the Preface, a brief historical survey will be found in the form of a Chronological Table embodying fully documented data regarding the whereabouts of H. P. B. and Col. Henry S. Olcott, as well as the chief events in the history of the Theosophical Movement, within the period covered by the material contained in any one volume of the Series.

III

The majority of articles written by H. P. Blavatsky, for both magazines and newspapers, are signed by her, either with her own name or with one of her rather infrequent pseudonyms, such as Hadji Mora, Râddha-Bai, Sañjñâ, “Adversary,” and others.

There are however, a great many unsigned articles, both in Theosophical journals and elsewhere. Some of these have been included because a most careful study by a number of students thoroughly familiar with H. P. B.'s characteristic literary style, her well-known idiosyncrasies of expression, and her frequent usage of foreign idiom, has shown them to be from H. P. B.'s pen, even though no *irrefutable* proof of this can be advanced. Other unsigned articles are mentioned in early Theosophical books, memoirs and pamphlets, as having been written by H. P. B. In still other cases, clippings of such articles were pasted by H. P. B. in her many *Scrapbooks* (now in the Adyar Archives), with pen-and-ink notations establishing her authorship. Several articles are known to have been produced by other writers, yet were almost certainly corrected by H. P. B. or added to by her, or possibly written by them under her own more or less direct inspiration. These have been included with appropriate comments.

A perplexing problem presents itself in connection with H. P. B.'s writings of which the casual reader is probably unaware. It is the fact that H. P. B. often acted as an amanuensis for her own Superiors in the Occult Hierarchy. At times whole passages were dictated to her by her own Teacher or other Adepts and advanced Chelas. These passages are nevertheless tinged throughout with the very obvious peculiarities of her own inimitable style, and are sometimes interspersed with remarks definitely emanating from her own mind. This entire subject involves rather recondite mysteries connected with the transmission of occult communications from Teacher to disciple.

At the time of his first contact with the Masters, through the intermediation of H. P. B., A. P. Sinnett sought for an explanation of the process mentioned above and elicited the following reply from Master K. H.:

> ". . . Besides, bear in mind that these my letters are not written, but *impressed,* or precipitated, and then all mistakes corrected....
>
> ". . . I have to think it over, to photograph every word and sentence carefully in my brain, before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present it is *all* I can tell you. When science will have learned more about the mystery of the lithophyl (or litho-biblion), and how the impress of leaves comes originally to take place on stones, then 1 will be able to make you better understand the process. But you must know and remember one thing—we but follow and servilely copy Nature in her works."*

In an article entitled "Precipitation", H. P. B., referring directly to the passage quoted above, writes as follows:

> "Since the above was written, the Masters have been pleased to permit the veil to be drawn aside a little more, and the *modus operandi* can thus be explained now more fully to the outsider . . . .
>
> ". . . The work of writing the letters in question is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electro-magnetic connection, so to

say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in words, pronounced mentally, and forced along the astral currents he sends towards the pupil to impinge on the brain of the latter. Thence they are borne by the nerve-currents to the palms of his

____

* A. P. Sinnett. *The Occult World* (orig. ed. London: Trübner and Co., 1881), pp. 143-44. Also *Mah. Ltrs.,* No VI, with small variations.

hand and the tips of his fingers which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *âkas* (permeating every atom of the sensuous universe), by an occult process, out of place here to describe, and permanent marks are left.

"From this it is abundantly clear that the success of such writings as above described depends chiefly upon these things: — (1) The force and the clearness with which the thoughts are propelled, and (2) the freedom of the receiving brain from disturbance of every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph line or there is some derangement in the receiving apparatus, the message transmitted becomes either mutilated or otherwise imperfectly legible. . . . Such inaccuracies, in fact, do very often arise as may be gathered from what the Mahatma says in the above extract. Bear in mind,' says He, 'that these my letters are not written, but *impressed,* or precipitated, and *then all mistakes corrected.'* To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the process or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with."*

To this excerpt may be added H. P. B.'s words which occur in her unique article entitled "My Books," published in *Lucifer* the very month of her passing.

". . . Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room."†

It is of course self-evident that if such dictated passages, long or short, were to be excluded from her *Collected Writings,* it would be necessary to exclude also very large

____

* *The Theosophist*, Vol. V, Nos. 3-4 (51-52), Dec.-Jan., 1883-84, p. 64.

† *Lucifer*, London, Vol. VIII, No. 45, May 15, 1891, pp. 241-247.

____

portions of both *The Secret Doctrine and Isis Unveiled,* as being either the result of direct dictation to H. P. B. by one or more Adepts, or even actual material precipitated by occult means for her to use, if she chose to do so. Such an attitude towards H. P. B.'s writings would hardly be consistent with either common sense or her own view of things, as she most certainly did not hesitate to append her name to most of the material which had been dictated to her by various high Occultists.

IV

A historical survey of the various steps in the compiling of H. P. B.'s voluminous writings should now be given.

Soon after H. P. B.'s death, an early attempt was made to gather and to publish at least some of her scattered writings. In 1891, resolutions were passed by all the Sections of The Theosophical Society that an "H.P.B. Memorial Fund" be instituted for the purpose of publishing such writings from her pen as would promote "that intimate union between the life and thought of the Orient and the Occident to the bringing about of which her life was devoted."

In 1895, there appeared in print Volume I of "The H.P.B. Memorial Fund Series," under the title of *A Modern Panarion: A Collection of Fugitive Fragments from the pen of H. P. Blavatsky* (London, New York and Madras, 1895, 504 pp.), containing a selection from H. P. B.'s articles in the Spiritualistic journals and a number of her early contributions to *The Theosophist.* It was printed on the H. P. B. Press, 42 Henry Street, Regent's Park, London, N.W., Printers to The Theosophical Society. No further volumes are known to have been published, although it would appear that other volumes in this series were contemplated.

The compiling of material for a uniform edition of H. P. Blavatsky's writings was begun by the undersigned in 1924,

while residing at the Headquarters of the Point Loma Theosophical Society, during the administration of Katherine Tingley. For about six years it remained a private project of the Compiler. Some 1,500 pages of typewritten material were collected, copied, and tentatively classified. Many foreign sources of information were consulted for correct data, and a great deal of preliminary work was done.

It was soon discovered in the formative stage of the plan that an analytical study of the early years of the modern Theosophical Movement was essential, not only as a means of discovering what publications had actually published articles from the pen of H. P. B., but also as providing data for running down every available clue as to dates of publication which often had been wrongly quoted.

It was at this particular time that a far-flung international correspondence was started

with individuals and Institutions in the hope of eliciting the necessary information. By the end of the summer of 1929, most of this work had been completed in so far as it concerned the initial period of 1874-79.

In August, 1929, Dr. Gottfried de Purucker, then Head of the Point Loma Theosophical Society, was approached regarding the plan of publishing a uniform edition of H. P. B.'s writings. This idea was immediately accepted, and a small Committee was formed to help with the preparation of the material. It was intended from the outset to start publication in 1931, as a tribute to H. P. B. on the Centennial Anniversary of her birth, provided a suitable publisher could be found.

After several possible publishers had been considered, it was suggested by the late Dr. Henry T. Edge—a personal pupil of H. P. Blavatsky from the London days—to approach Rider and Co., in London.

On February 27, 1930, A. Trevor Barker, of London, Transcriber and Compiler of *The Mahatma Letters to A.P. Sinnett,* wrote to Dr. G. de Purucker and among

other things advised that he and his friend, Ronald A. V. Morris, had been for some time past working upon a plan of collecting H. P. B.'s magazine articles for a possible series of volumes to be published in the near future. Close contact was immediately established between these gentlemen and the Committee at Point Loma. They first sent a complete list of their material, and in July, 1930, the collected material itself, which consisted mainly of articles from *The Theosophist* and *Lucifer.* While duplicating to a very great extent what had already been collected from these journals, their material contained also a number of valuable items from other sources. In May, 1930, A. Trevor Barker also suggested Rider and Co., of London, as a possible publisher.

In the meantime, namely, on April 1, 1930, the suggestion had been made by the Compiler that this entire work become an Inter-Organizational Theosophical project in which all Theosophical Societies would collaborate. Since this idea dovetailed with the Fraternization Movement inaugurated by Dr. G. de Purucker at the time, it was accepted at once and steps were taken to secure the cooperation of other Theosophical Societies.

On April 24, 1930, a letter was written to Dr. Annie Besant, President, The Theosophical Society (Adyar), asking for collaboration in the compilation of the forthcoming Series. Her endorsement was secured, through the intermediation of Lars Eek, at the Theosophical Convention held in Geneva, Switzerland, June 28—July 1, 1930, at which she presided.

After a period of preliminary correspondence, constructive and fruitful literary teamwork was established with the officials at the Adyar Headquarters. The gracious permission of Dr. Annie Besant to utilize material in the Archives of The Theosophical Society at Adyar, and the wholehearted collaboration of C. Jinarâjadâsa, A. J. Hamerster,

Mary K. Neff, N. Sri Ram, and others, extending over a number of years, have been factors of primary importance in the success of this entire effort.

The help of a number of other individuals in different parts of the world was accepted and the work of the compilation took on the more permanent form of an Inter-Organizational Theosophical project, in which many people of various nationalities and Theosophical affiliations cooperated.

While work proceeded on various portions of the mass of material already available, the main effort was directed towards completing Volume I of the Series, which was to cover the period of 1874-1879. This volume proved, in some respects, to be the most difficult to produce, owing to the fact that material for it was scattered over several continents and often in almost unprocurable periodicals and newspapers of that era.

Volume I was ready for the printer in the summer of 1931, and was then sent to Rider and Co., of London, with whom a contract had been signed. Owing to various delays over which the Compiler had no control, it did not go to press until August, 1932, and was finally published in the early part of 1933, under the title of *The Complete Works of H. P. Blavatsky.*

A stipulation was made by the publisher that the name of A. Trevor Barker should appear on the title page of the Volume, as the responsible Editor, owing to his reputation as the Editor of *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett.* This stipulation was agreed to as a technical point intended for business purposes only.

Volume II of the Series was also published in 1933; Volume III appeared in 1935, and Volume IV in 1936. The same year Rider and Co. published a facsimile edition *of Isis Unveiled,* with both volumes under one cover, and uniform with the preceding first four volumes of the *Complete Works.*

Further unexpected delays occurred in 1937, and then came the world crisis resulting in World War II which stopped the continuation of the Series. During the London "blitz," the Offices of Rider and Co. and other Publishing

Houses in Paternoster Row, were destroyed. The plates of the four volumes already published were ruined (as were also the plates of *The Mahatma Letters to A. P. Sinnett* and other works), and, as the edition was only a small one, these volumes were no longer available and have remained so for the last fourteen years.

During the World War period, research work and preparation of material for future publication went on uninterruptedly however, and much new material was discovered. Very rare articles written by H. P. B. in French were unexpectedly found and promptly translated. A complete survey was made of all known writings in her native Russian, and new items were brought to light. This Russian literary output was secured in its entirety, direct from the original sources, the most rare articles being furnished free of charge by the Lenin State Library of Moscow.

The hardships of the economic situation in England, both during and after World War II, made it impossible for Rider and Co. to resume work on the original Series. In the meantime the demand for the writings of H. P. Blavatsky has been steadily growing, and an ever increasing number of people have been looking forward to the publication of an American Edition of her Collected Works. To satisfy this growing demand, the present edition is being launched. Its publication in the seventy-fifth year of the modern Theosophical Movement fills a long-felt need on the American Continent, where the cornerstone of the original Theosophical Society was laid in 1875.

The writings of H. P. Blavatsky are unique. They speak louder than any human commentary, and the ultimate proof of the teachings they contain rests with the disciple himself—when his heart is attuned to the cosmic harmony they unveil before his mind's eye. Like all mystic writings throughout the ages, they conceal vastly more than they reveal, and the intuitive student discovers in them just what he is able to grasp—neither more nor less.

Unchanged by time, unmoved by the phantasmagoria of the world's pageant, unhurt by scathing criticism, unsoiled

by the vituperations of trivial and dogmatic minds, these writings stand today, as they did on the day of their first appearance, like a majestic rock amidst the foaming crests of an unruly sea. Their clarion call resounds as of yore, and thousands of heart-hungry, confused and disillusioned men and women, seekers after truth and knowledge, find the entrance to a greater life in the enduring principles of thought contained in H. P. B.'s literary heritage.

She flung down the gauntlet to the religious sectarianism of her day, with its gaudy ritualism and the dead letter of orthodox worship. She challenged entrenched scientific dogmas evolved from minds which saw in Nature but a fortuitous aggregate of lifeless atoms driven by mere chance. The regenerative power of her Message broke the constricting shell of a moribund theology, swept away the empty wranglings of phrase weavers, and checkmated the progress of scientific fallacies.

Today this Message, like the Spring flood of some mighty river, is spreading far and

wide over the earth. The greatest thinkers of the day are voicing at times genuine theosophical ideas, often couched in the very language used by H. P. B. herself, and we witness daily the turning of men's minds towards those treasure chambers of the Trans-Himâlayan Esoteric Knowledge which she unlocked for us.

We commend her writings to the weary pilgrim, and to the seeker of enduring spiritual realities. They contain the answer to many a perplexing problem. They open wide portals undreamt of before, revealing vistas of cosmic splendor and lasting inspiration. They bring new hope and courage to the fainthearted but sincere student. They are a comfort and a staff, as well as a Guide and Teacher, to those who are already travelling along the age-old Path. As for those few who are in the vanguard of mankind, valiantly scaling the solitary passes leading to the Gates of Gold, these writings give the clue to the secret knowledge enabling one to lift the heavy bar that must be raised before the Gates admit the pilgrim into the land of Eternal Dawn.

Collected Writings VOLUME I

FOREWORD TO VOLUME ONE

Most of the material in the present Volume appeared in print in collected form for the first time in 1933, when it was published by Rider & Co. in London, under the title of the *The Complete Works of H. P. Blavatsky.* A considerable portion of the stock of that Volume perished in the London "blitz" during the second World War. As a result of this, these earlier Volumes have been unobtainable for many years.

The material originally published in Volume I has been thoroughly revised; the text has been checked in almost every instance wit the original sources of publication, and most of the quoted matter compared with the originals and corrected whenever necessary. Substantial additions have been incorporated in the present Volume, such as H.P.B.'s characteristic marginal pen-and-ink Notes and Comments in her *Scrapbooks* now in the Archives at Adyar, her Travel-Impressions of 1867 jotted down in one of her *Notebooks,* her revealing entries in Col. Olcott's *Diaries* of 1878, and a few articles and brief items from her pen discovered during the last few years. Many explanatory notes and comments have been added by the Compiler to clarify points of Theosophical history. A comprehensive yet succinct outline of H.P.B.'s family background and early life and travels has been prepared especially for this Volume. Biographical and Bibliographical information has been collected in the Appendix with regard to a number of individuals associated with H.P.B. in the formative years of the Theosophical Movement, especially the Co-founders of the Society, and other personalities she refers to or quotes from.

All in all, the present Volume, far from being merely a second edition of the earlier one, is *de facto* an entirely new Volume, and is intended to set the stage and sound the key-note for the entire Series of the *Collected Writings.*

The Compiler wishes to express his gratitude to all those who have helped in the preparation of this Volume, especially the following friends and associates:

Irene R. Ponsonby who checked all the editorial material and read the page proofs, and whose thorough knowledge of literary style and

Methods was of inestimable help; Zoltán de álgya-Pap, of the Adyar Archives, whose willing assitance and painstaking checking of original sources provided a major contribution to the completeness of this Volume; Dara R. Eklund who was responsible for the checking of innumerable quotations in various out of the way publications; Frances Ziegenmeyer who helped with the transcription of microfilm; and Margaret Chamberlain Rathbun who proofread the text of the entire Volume in manuscript.

BORIS DE ZIRKOFF,
Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.
JANUARY 4TH, 1966.

Collected Writings VOLUME I

HELENA PETROVNA BLAVATSKY

GENERAL OUTLINE OF HER LIFE PRIOR TO HER PUBLIC WORK.

A definitive edition of the *Collected Writings* of H. P. Blavatsky calls for a brief survey of her early life and her family background, in order to acquaint the reader with the many vicissitudes during that early period when, as far as we know at present, H.P.B. had not yet embarked upon her literary career.

The source material with regard to that period is very fragmentary and uncertain. Her own statements are often contradictory and therefore unreliable, and those of her friends and relatives are often equally confused, with the exception of her sister Vera Petrovna de Zhelihovsky who kept a Diary and was a particularly careful writer.

For some curious reason, many of the uncertainties which could have been at least partially eliminated during the lifetime of various contemporaries, were allowed to remain unchallenged, until too late to do so, owing to the passing of these individuals, or the destruction of documents known to have existed at one time.

All in all, the best that any modern writer can do is to present a fragmentary account with a number of obvious *lacunae* or a choice of possible alternatives, supported by references to early sources of information, leaving the reader to draw his own conclusions as to the most probable course of events.

This, perhaps, is not a unique situation, especially when the *occult* nature of H. P. Blavatsky's career is taken into account. The lives of genuine Occultists throughout the ages are for the most part but little known, and their various moves are, as a rule, uncertain. No complete biographical sketch of any degree of authenticity can be produced in the case of Count de Saint-Germain or Count de Cagliostro, except for certain brief periods in their careers; nor would a biographer fare any better in the case of Apollonius of Tyana, Śamkarâchârya, Simon Magus, Zoroaster or Pythagoras.

As time passes, and the constant shifting of scenery on the karmic stage takes its usual course, details are forgotten, individuals vanish into the distant background of historical perspective, and witnesses depart from their former scenes of action, until much is left to mere conjecture and speculation, against the backdrop of a rapidly receding era. It is even more so in the case of those strange and

mysterious characters whose lives are woven on a unique pattern, whose mission is devoted to the liberation of men from the thraldom of the senses, and who appear in our midst from time to time as symbols of spiritual freedom, and as living witnesses to the

hidden powers of man.

For the "initiates are as hard to catch as the sun-sparkle which flecks the dancing wave on a summer-day. One generation of man may know them under one name in a certain country, and the next, or a succeeding one, see them as someone else in a remote land.

"They live in each place as long as they are needed and then—pass away 'like a breath' leaving no trace behind."

Helena Petrovna Blavatsky was born at Ekaterinoslav, a town on the river Dnieper, in Southern Russia, on the 31st of July, 1831, according to the Julian or so-called "Old Style" Calendar, then current in Russia. According to the Gregorian Calendar the date would have been August 12th. Although no official record has ever been produced of the exact time of her birth, it has been determined with sufficient accuracy by astrological rectification, based on various important events in H.P.B.'s life, to have been 1:42 A.M., local time, which, equated for Greenwich, would be 11:22 P.M., on August 11th, 1831.[1]

The year 1831 was a very bad one in Russia; a widespread epidemic of cholera raged and several members of her parents' household had been victims of the disease. As Helena was born prematurely, and there was fear for the infant's life, an immediate baptism took place. A child who held a candle in the first row behind the officiating priest, set fire to his robes during the ceremony.[2]

Helena's mother was Helena Andreyevna (1814-42), eldest daughter of Andrey Mihailovich de Fadeyev (Dec. 31, 1789-Aug. 28, 1867 o.s.) and Helena Pavlovna, *née* Princess Dolgorukova (Oct. 11, 1789-Aug. 12, 1860 o.s.).

A. M. de Fadeyev, Helena's maternal grandfather, a Privy Councillor, was at one time Civil Governor of the Province of Saratov and later, for many years (1846-67), Director of the Department of State Lands in the Caucasus, and member of the Council of the Viceroy of the Caucasus, Count Mihail Semyonovich Vorontzov. His

---

[1] *The Theosophist*, Vol. XV, October, 1893, pp. 12-17.

[2] *Ibid*., Vol. XXX, April, 1909, p. 85.

Reminiscences, *1790-1867*[3] is an extremely valuable work giving the entire family background of the de Fadeyevs and much information concerning the various sojourns of H.P.B.'s mother and father, and Helena as a child. The work is also of great importance as a description of Russian life and of many historical personalities of the 19th century.

Helena Pavlovna, Helena's maternal grandmother, whom A. M. de Fadeyev had married in 1813, was the daughter of Prince Paul Vassilyevich Dolgorukov (1755-1837) and Henrietta Adolfovna de Bandré-du-Plessis (d. 1812) who was of French descent.[4] She had married against the wishes of her parents, who objected to her marriage with a

commoner, even though he was known to be of great probity. Helena Pavlovna was a very unusual individual, a noted botanist, a woman of scholarly attainments and of great culture, rare

———————

[3] *Vospominaniya*, *1790-1867* (Russian text), in two parts bound in one volume. Odessa: South-Russian Society for Printing, 1897. Enlarged and supplemented from essays originally published in the *Russkiy Arhiv* (Russian Archive).

[4] The family du Plessis belonged to the old French nobility with the title of Marquis, and was divided into two branches: *Mornay-du-Plessis* and *Bandré-du-Plessis*. One of the members of the latter, being a Huguenot, had to leave France and settle in Saxony. Adolph Franzovich de Bandré-du-Plessis, grandfather of H.P.B.'s grandmother, served first in Saxony but later accepted an invitation to go to Russia, and as a Captain, entered military service there in the beginning of Catherine the Great's reign. He commanded an Army Corps in the Crimean War, became Lieutenant-General, and was a favorite of Field Marshal Suvorov. He also saw diplomatic service in Poland and the Crimea, and was a protégé of the Chancellor, Count Nikita Ivanovich Panin. A highly intelligent and cultured man, he retired in 1790 because of ill health, and resided on his estate of Nizki, in the Province of Mogilev, where he died in 1793.

From his marriage to Helena Ivanovna Briseman-von-Nettig, of the Province of Lifland, he had one daughter, Henrietta Adolfovna. Henrietta was a very beautiful woman but somewhat peculiar and flighty. She married Prince Paul V. Dolgorukov in 1787, she was separated from him after a few years, but rejoined him again some three years before his death. Besides their daughter, Helena Pavlovna, they had a second daughter, Anastassiya Pavlovna (d. 1828) who married Alexander Vassilyevich Sushkov.

These details are from A. M. de Fadeyev's *Reminiscences*, 1, 20-22.

———————

endowments for a woman of that period in Russia. She was proficient in history, natural science, archaeology and numismatics, and had some valuable books and collections on these subjects. For many years she corresponded with a number of foreign and Russian scientists, among them Baron F. H. Alexander von Humboldt (1769-1859); Sir Roderick Impey Murchison (1792-1871), British geologist and one of the Founders of the Royal Geographical Society, who went on an extensive expedition to Russia, Christian Steven (1781-1864), the Swedish botanist who engaged in a comprehensive study of Crimean flora and worked in the silk industry of the Caucasus; Otto Wilhelm Hermann von Abich (1806-86), the well-known geologist and explorer; and G. S. Karelin (1801-72), traveller, geographer, ethnologist and explorer of natural science. Helena Pavlovna spoke five languages fluently and was an excellent artist.

Hommaire-de-Hell, traveller and geologist, who spent some seven years in Russia, speaks of Mme. de Fadeyev's hospitality and scholarly attainments in one of his works.[5]

Lady Hester Lucy Stanhope (1776-1839), the famous English traveller who had circled the entire world dressed as a man, says in her book on Russia:

"In that barbarian land I met an outstanding woman-scientist, who would have been famous in Europe, but who is completely underestimated due to her misfortune of being born on the shores of the Volga river, where there was none to recognize her scientific value."

Helena Pavlovna's extensive herbarium was presented after her death to the

University of St. Petersburg.[6]

The other children of the de Fadeyevs were: Rostislav Andreyevich

---

[5] Cf. Ignace-Xavier Morand Hommaire-de-Hell (1812-48), *Les steppes de la Mer Caspienne*, *la Crimée et la Russie méridionale*, etc., Paris, Strassburg, 1843-45, 3 vols. The descriptive part is by his wife Adèle who was a poet and writer in her own right. Chapters XXI and XXII of the French original, and pp. 165-77 of the English translation (*Travels in the Steppes*, etc.; London: Chapman and Hall, 1847), deal with their visit to the Kalmuk prince Tumen'; therein they speak of Madame de Fadeyev and describe the Kalmuk setting and festivities in which H.P.B. herself, as a small girl, took part, as she later recounts in *Isis Unveiled*, II, 600, footnote.

[6] *Vide* "Helena Pavlovna Fadeyeva," by her daughter, Nadezhda A. de Fadeyev, in *Russkaya Starina* (Russian Old Days), Vol. 52, December, 1886, pp. 749-51.

(1824-84), Major-General in Artillery, Joint Secretary of State at the Ministry of the Interior, and a noted writer on subjects of military strategy: Nadyezhda Andreyevna (1828-1919), the much beloved aunt of H.P.B., who was only three years her senior, never married and was for some years a member of the Council of The Theosophical Society; Katherine Andreyevna (b. 1819) who married Yuliy F. de Witte and was the mother of the famous statesman, Count Serguey Yulyevich de Witte; and Eudoxia Andreyevna who died in infancy.

Considering the general cultural background, it is not unnatural that Helena Andreyevna, daughter of the Fadeyevs, and mother of H.P.B., should herself have been a very remarkable woman. She was born Jan. 11/23, 1814, near the village of Rzhishchevo, in the Province of Kiev, where the estate of the Dolgorukovs was located. Nurtured in an atmosphere of culture and scholarship, she became a noted novelist, her first work, called *The Ideal*, being published when she was 23. Her marriage, in 1830, at the early age of 16, to a man almost twice her age, Col. Peter Alexeyevich von Hahn,[7] was an unhappy one, owing to incompatibility and the inability on her part to fit into the narrow groove of her husband's military life. Her delicate sensitivity and high ideals made it impossible for her to enjoy the society of people whose ideas and sentiments remained on a very commonplace level. In her novels, she pictured the wretched position of women, their lack of opportunity and education, and voiced the question of their ultimate emancipation. She was the first woman in Russia to do so in literature. Her unhappiness must have contributed to the undermining of her health, and she died from tuberculosis when only 28 years of age.[8]

Helena's father, Captain of Artillery Peter Alexeyevich von Hahn (Gan)—1798-1873—was the son of Lieutenant-General Alexis Gustavovich

---

[7] Written and pronounced in Russian as *Gan*.

[8] Her literary output was large. Her published works include the following: *The Ideal*; *Utballa*, *Jelalu'd-din*; *Theophania Abbiadjio*; *Medallion*; *Lubonka*; *Lozha v Odesskoy opere* (A Box at the Odessa Opera); *Sud svyeta* (The World's Judgement); and *Naprasniy Dar* (A Fruitless Gift). She wrote under the pseudonym of *Zeneida R—va*, and was hailed by the greatest Russian literary critic Byelinsky as a

"Russian George Sand." Her *Complete Works* were published in four volumes at St. Petersburg in 1843, a second edition being issued by N. F. Mertz in the same city in 1905.

Vide the comprehensive biographical sketch by Catherine S. Nekrassova entitled "Yelena Andreyevna Gan," in *Russkaya Starina* (Russian

———————

von Hahn (d. before 1830) and Countess Elizabeth Maksimovna von Pröbsen.[9] The family was descended from an old Mecklenburg family, the Counts Hahn von Rottenstern-Hahn, one branch of which had emigrated to Russia a century or so before. Alexis G. von Hahn was a famous General in the Army of Field Marshal Suvorov and won a decisive battle in the St. Gothard Alps, at a spot named Devil's Bridge, on the River Reuss. He was named Commander of the city of Zürich in Switzerland, during the period of occupation. Not much is known about his wife, H.P.B.'s paternal grandmother, but Vera P. de Zhelihovsky, H.P.B.'s sister, says that it was from her that H.P.B. inherited her "curly hair" and her vivaciousness.[10]

When Helena was born—she was the couple's first child—her father was absent in Poland, at the Russo-Polish war which lasted until September, 1831.

The first ten years of Helena's life were spent in frequent changes from one place of residence to another, partly due to the fact that her father's battery of Horse-Artillery was being transferred from place to place, and partly because of the precarious health of her mother.[11]

In the summer of 1832, her father returned from Poland and they went to live in a small community called Romankovo, in the Province of Ekaterinoslav.[12] Towards the end of 1833, or the beginning of 1834, they moved to Oposhnya, a small place in the Province of Kiev.[13] After

———————

Old Days), Vol. LI, August and September, 1886, pp. 335-54, 553-74. A brief account by Lydia P. Bobritsky entitled "Helena Andreevna Hahn," in *The Theosophical Forum*, Vol. XXVI, August, 1948, based primarily upon the Preface to the 2nd edition of her *Complete Works*, St. Petersburg, 1905.

[9] H.P.B.'s father, Peter Alexeyevich, had at least seven brothers and sisters. Among them, Ivan Alexeyevich who was Postmaster-General at St. Petersburg.

[10] Vera P. de Zhelihovsky, *Kak ya bila malen'koy* (When I was Small), 2nd rev. and enl. edition, St. Petersburg, A. F. Devrient, 1894, p. 243.

[11] A. P. Sinnett, *The Letters of H. P. Blavatsky to A. P. Sinnett*, New York, Frederick A. Stokes, 1924, p. 150.

[12] C. S. Nekrassova, "Helena Andreyevna Gan," in *Russkaya Starina*, Vol. LI, August and September, 1886, p. 344.

[13] V. P. de Zhelihovsky, *Moyo otrochestvo* (My Adolescence), St. Petersburg, A. F. Devrient, 3rd ed., p. 76.

———————

Collected Writings VOLUME I

other frequent changes of location, they returned to Romankovo for a time.[14] During this period, Helena's brother Alexander (Sasha) was born; however, he soon became ill and died at Romankovo, where he was buried.[15]

In the same year of 1834, Helena's grandfather, Andrey Mihailovich de Fadeyev became a member of the Board of Trustees for the Colonizers, and moved with his wife to Odessa. Helena went with her mother to stay with them.[16] While there, Helena's sister, Vera, was born on April 17/29, 1835.[17]

Sometime during 1835, Helena and her parents travelled in the Ukraine and in the Provinces of Tula and Kursk.[18] In the Spring of 1836, the family went to St. Petersburg, where the father's battery had been recently transferred.[19] At about this time, A. M. de Fadeyev (Helena's grandfather) was appointed Trustee for the nomadic Kalmuk tribes in the Province of Astrakhan.[20] After a business trip to St. Petersburg, on which his daughter Nadyezhda accompanied him, he left for Astrakhan in May, 1836, or early Summer. Helena, with her mother and sister Vera, went with them, while her father returned to the Ukraine. They remained in Astrakhan for about a year.[21]

In May, 1837, the grandparents, accompanied by Helena, her mother and her sister Vera, went to Zheleznovodsk in the Caucasus, for treatment in the hot water springs.[22]

Later in the same year, Helena, with her mother and sister, resumed their nomadic life, going first to Poltava. It is here that her mother met Miss Antonya Christianovna Kühlwein, who became governess and friend of the family.[23]

---

14 Nekrassova, *op. cit*., pp. 346-47.

15 V. P. de Zhelihovsky, "Helena Andreyevna Gan," in *Russkaya Starina*, Vol. LIII, March, 1887, p. 734; Nekrassova, *op. cit*., p. 348.

16 A. M. de Fadeyev, *Vospominaniya*.

17 Nekrassova, *op. cit*., pp. 347-48.

18 Nekrassova, *op. cit*., pp. 349, 353.

19 *Ibid*., pp. 349-50.

20 Sinnett, *op. cit*., p. 150; Nekrassova, *op. cit*., p. 353.

21 Zhelihovsky, *Ruskaya Starina*, March, 1887, pp. 751-52; de Fadeyev, *Vospominaniya*; Nekrassova, *op. cit*., p. 354; H.P.B.'s Letter to P. C. Mitra, April 10, 1878; *H.P.B. Speaks*, Vol. 1, p. 109.

22 Nekrassova, *op. cit*., p. 556; Zhelihovsky, *op. cit*., p. 752.

23 *Ibid*., p. 500; Zhelihovsky, *op. cit*., pp. 752-54.

In the Spring of 1838, Helena's mother's condition became more serious, and they

moved to Odessa, for mineral water treatments.[24] In June of 1839, the family secured the additional services of an English governess, Miss Augusta Sophia Jeffers, who came from Yorkshire.[25]

In early December of the same year, Helena's grandparents moved to Saratov on the Volga, where A. M. de Fadeyev had become Governor of the Province. Helena, her mother and her sister, Vera, joined them in that city.[26]

In June, 1840, Helena's brother Leonid was born in Saratov (he died Oct. 27/Nov. 9, 1885, at Stavropol').[27] In the Spring of 1841, Helena went with her family to join her father in the Ukraine.[28] In the early Spring of 1842, they moved to Odessa again, together with the two governesses and Dr. Vassiliy Nikolayevich Benzengr, who attended Helena's mother. In May of the same year, the grandparents de Fadeyev came to Odessa to visit them.[29]

On June 24/July 6, 1842, Helena's mother, Helena Andreyevna von Hahn, died at Odessa, as a result of her protracted illness, and in the Fall of the same year the children went to live with their grandparents in Saratov.[30] They stayed there until the end of 1845, living in the city during the Winter months, and in the neighboring countryside in Summer.[31] It must have been towards the end of this period

---

[24] Zhelihovsky, *Russkaya Starina*, March, 1887, p. 754.

[25] Sinnett, *op. cit.*, pp. 149-50; Sinnett, *Incidents in the Life of H. P. Blavatsky*, London, George Redway, 1886, p. 24; Zhelihovsky, *op. cit.*, p. 756; Nekrassova, *op. cit.*, pp. 562-63.

[26] de Fadeyev, *op. cit.*; Zhelihovsky, *op. cit.*, pp. 762-63; Nekrassova, *op. cit.*, p. 565.

[27] Nekrassova, *op. cit.*, p. 565; Zhelihovsky, *op. cit.*, p. 766.

[28] Nekrassova, *op. cit.*, p. 567.

[29] Zhelihovsky, *op. cit.*, p. 766; Nekrassova, *op. cit.*, p. 573. The period of 1837-42 is described in a very entertaining manner by Vera Petrovna de Zhelihovsky, H.P.B.'s sister, in her book for children entitled *Kak ya bila malen'koy* (When I was Small), 2nd rev. and enl. ed., St. Petersburg, A. F. Devrient, 1894; 269 pp., fig., plates.

[30] Zhelihovsky, *Moyo otrochestvo*, pp. 4-15, 76; Nekrassova, *op. cit.*, p. 573; Sinnett, *Letters*, *etc.*, pp. 159-60; Sinnett, *Incidents*, etc., pp. 24-25; Zhelihovsky, *Russkaya Starina*, March, 1887, p. 766; Blavatsky, *Isis Unveiled*, II, 600.

[31] Zhelihovsky, *Moyo otrochestvo*, pp. 15-61, 69-160; Zhelihovsky, *Kak ya bila malen'koy*, chapters x and xi.

H. P. BLAVATSKY IN HER EARLY YOUTH

HELENA PAVLOVNA DE FADEYEV
1789-1860
H.P.B.'s maternal grandmother

ANDREY MIHAILOVICH DE FADEYEV
1789-1867
H.P.B.'s maternal grandfather

HELENA ANDREYEVNA VON HAHN
1814-1842
H.P.B.'s mother

VERA PETROVNA DE ZHELIHOVSKY
1835-1896
H.P.B.'s sister.
(*Consult the Bio-Bibliographical Index)*

that H.P.B., then 13, rode a horse which became frightened and bolted—with her foot caught in the stirrup. She felt someone's arms around her body supporting her until the horse was stopped.[32]

On the authority of Helena's sister Vera,[33] it would appear that their father, then living far away and quite alone, and knowing that his children would soon be going to live in the Caucasus with their grandparents, came to see them at Saratov during the Summer of 1845, spending a month there. The family had not seen him for three years and had some difficulty recognizing him, as he had aged and changed greatly. The time of this visit is rather well determined by the fact that Vera says she was then in her "eleventh year."[34]

Sometime before the end of 1845, Helena apparently visited the Ural Mountains and Semipalatinsk with an uncle who had property in Siberia, on the boundary of Mongolia, and made numerous excursions beyond the frontiers.[35]

In January, 1846, Helena's grandfather, A. M. de Fadeyev, was appointed by the Viceroy of the Caucasus, Prince Mihail Semyonovich Vorontzov, to the post of Director of the Department of State Lands in Trans-Caucasia.[36] The last part of the 1845-1846 Winter season, and the Summer of 1846, were spent in and around Saratov.[37]

In the middle of August, 1846, the grandparents and one of the aunts, Miss Nadyezhda A. de Fadeyev, moved to Tiflis in Georgia

---

[32] Madame Pissareva's account in *The Theosophist*, Vol. XXXIV, January, 1913, p. 503.

[33] Zhelihovsky, *Moyo otrochestvo*, pp. 165-68.

[34] Writing to Sinnett (*Letters*, etc., 150) who was importuning her for data regarding her early life, H.P.B. said that she was on a visit to London and France with her father in 1844. It is then that she is supposed to have taken music lessons from Moscheles, and to have lived with her father at Bath. There is no confirmation whatever of any such trip at that time. It should be borne in mind that such a trip would have started from Saratov on the Volga where the family then lived. We have just seen that in the Summer of 1845, in Vera's "eleventh year," they had a visit from their father, who spent only one month with them, and had not seen them for three years. Any trip abroad, which in those days took considerable time, does not seem to fit into the picture at all.

[35] Blavatsky, *Collected Writings*, Vol. VI, pp. 293-94.

[36] Zhelihovsky, *Moyo otrochestvo*, p. 171.

[37] *Ibid.*, pp. 160-73.

(Caucasus), while Helena, Vera, Leonid, their married aunt, Catherine A. de Witte, with her husband and two children, and the two teachers, Mme. Pecqœur and Monsieur Tutardo, moved to a country place on the other side of the Volga, near the village of Pokrovskoye.[38]

They returned to Saratov in the middle of December for the rest of the Winter of

1846-47.[39]

In the beginning of May, 1847, the children, accompanied by Catherine A. de Witte and Antonya Kühlwein started on their journey to Tiflis, to rejoin their grandparents. With no railways or paved roads, such a journey was a very serious venture. They first went down the Volga on the *SS. St. Nicholas*, stopping for two days at Astrakhan. From there they sailed on the *SS. Teheran* along the coast of the Caspian Sea as far as Baku, where they arrived on May 21st o.s., and the very next day started for Tiflis in horse-drawn carriages.[40] On the 23rd they reached Shemaha and remained there for about a month with their grandparents and aunt Nadyezhda, who had come to meet them.[41] In the middle of June the journey to Tiflis was resumed, via Ah-su, the Shemaha pass, and across the river Kura which they forded at Minguichaur, staying a day at Elizabethpol'. They reached Tiflis towards the end of June.[42]

Late in the Summer of the same year the family went to Borzhom, a resort on the estate of Grand Duke Mihail Nikolayevich, and then to the hot baths of Abbas-Tuman, staying at Ahaltzih on their way.[43] They returned to Tiflis at the end of August, and occupied the old Sumbatov mansion through the Winter season of 1847-48.[44]

In the beginning of May, 1848, Helena went with both of her aunts and her uncle Yuliy F. de Witte, to Pyatigorsk and Kislovodsk for "water cures," narrowly escaping disaster from an avalanche between Koyshaur and Kobi.[45] At the end of August they left Pyatigorsk for the German Colony of Elizabethal' to join the rest of the family there, going later to Ekatarinenfeld, a water resort.[46]

The Winter season of 1848-49 was spent at Tiflis in the mansion

---

[38] *Ibid*., pp. 173 *et seq*., 198; de Fadeyev, *op. cit*.

[39] Zhelihovsky, *op. cit*., p. 213.

[40] Zhelihovsky, *Moyo otrochestvo*, pp. 228-46.

[41] *Ibid*., pp. 249-51.

[42] *Ibid*., pp. 251-58.

[43] *Ibid*., pp. 263-66.

[44] *Ibid*., pp. 269-77.

[45] *Ibid*., p. 277.

[46] *Ibid*., pp. 290-92.

Collected Writings VOLUME I

of the old Princes Chavchavadze. During that Winter Helena became betrothed to Nikifor Vassilyevich Blavatsky.[47]

In the Spring or early Summer of 1849, Helena appears to have run away from home, possibly following a certain Prince Golitzin, a student of the occult, regarding whom very little information is available. According to Madame M. G. Yermolova, this escapade had some connection with the prospective marriage plans, but the truth about it is not known.[48]

At the end of June, the whole family, including uncle Rostislav, went to Gerger, in the vicinity of Yerivan', and thence to the settlement of Dzhelal-ogli (Kamenka) for the marriage ceremony.[49]

It was there that Helena married N. V. Blavatsky,[50] July 7, 1849,

---

[47] Zhelihovsky, *Moyo otrochestvo*, pp. 293-96.

[48] E. F. Pissareva, *H. P. Blavatsky. A Biographical Sketch* (Russian text), 2nd rev. ed., Geneva, Editorial Offices of *Vestnik*, 1937, pp. 36-38; Madame Pogosky, *The Theosophist*, Vol. XXXIV, July, 1913.

[49] Zhelihovsky, *op. cit.*, pp. 296-98; de Fadeyev, *op. cit.*, II, 113.

[50] Nikifor Vassilyevich Blavatsky was born in 1809, and belonged to the landed gentry of the Province of Poltava in the Ukraine. He attended the Poltava Gymnasium for the Gentry, and became at the end of 1823 a clerk in the Office of the Civil Governor of Poltava. In 1829 he was transferred to Georgia, Caucasus, in the same capacity. In 1830 he served for some months on the Staff of the Commander in Chief, Field Marshal Count Paskevich-Yerivansky, and until 1835 was Assistant Journalist in that Office. He was then temporarily attached to the Office of the Commissary of the Active Army, and in 1839 was transferred to the Office of the Civil Government of Trans-Caucasia. In 1840 he became Inspector of the Police at Shemaha. In 1842-43 he was Head of various *uyezds* in the Caucasus. After a short residence in Persia, he was appointed Nov. 27, 1849, Vice-Governor of the newly formed Province of Yerivan', and governed it during the absence of the Military Governor. In 1857 he was temporarily appointed to an International Committee to investigate controversial issues concerning the frontiers.

In the Summer of 1860 he was given a two months leave of absence and went to Berlin for treatments. This he repeated the following Summer. He resigned as Vice-Governor Nov. 19, 1860, and was assigned to the Central Administration Office of the Viceroy. His resignation from all positions was accepted in Dec., 1864. At that time he had a small estate in the Province of Poltava, and stated in a contemporary document that he was still married. (Cf. *Service Record*

---

leaving with her husband the same day for Darachichag (meaning "valley of flowers"), a mountain resort near Yerivan'.[51] The actual date is given by Sinnett,[52] and may be "old

style." She tried to escape during this trip.[53] The months of July and August must have been spent in that resort, where the newly-weds were visited at the end of August by Helena's aunts and grandparents. After a brief visit, they all went to Yerivan', visiting on their way the ancient monastery of Echmiadzin.[54]

The stories of Helena's horseback rides around Mount Ararat and the neighboring countryside probably belong to this period, when she was accompanied by a Kurd tribal chief named Safar Ali Bek Ibrahim Bek Ogli, who was detailed as her personal escort, and who once saved her life.

It is improbable that the real reason or purpose underlying Helena's early and rather strange marriage will ever definitely be known, and it is certainly unwise to accept too readily certain alleged reasons that have been advanced to explain it. According to Madame Pissareva,[55]

---

drawn up in 1864, and which is on file in the Central State Historical Archives of the U.S.S.R.) Throughout his career, N. V. Blavatsky served in civilian capacities, and his civilian rank was no higher than that of Civil Councillor (*statsky sovyetnik*), which was granted to him Dec. 9, 1856.

All efforts to ascertain the year of N. V. Blavatsky's death have proved fruitless. It is known, however, from a letter written by Nadyezhda A. de Fadeyev to H.P.B. and dated October 1/13, 1877, that he was alive then and living in Poltava.

[51] Zhelihovsky, *op. cit.*, pp. 298-99.

[52] Although the year of Helena's marriage has been stated by various writers to have been 1848, and even she herself wrote to Prince Dondukov-Korsakov that it took place "during the Spring of 1848" (*H.P.B. Speaks*, II, 64), nevertheless, a careful month-by-month account of events written by her own sister, Vera Petrovna de Zhelihovsky (*My Adolescence*), establishes, the date as 1849. Vera specifically states that when the family went to Gerger for the Summer—and this was prior to Helena's marriage—her cousin, Serguey Yulyevich de Witte (the future Prime Minister), had just been born, and this event occured June 17/29, 1849.

[53] *Incidents*, etc., pp. 56-57.

[54] Zhelihovsky, *op. cit.*, p. 303; Col. Henry S. Olcott, *People from the Other World*, Hartford, Conn., American Publ. Co., 1875, p. 320.

[55] *The Theosophist*, Vol. XXXIV, January, 1913.

---

this marriage to a middle-aged and unloved man, with whom she could have nothing in common, can be explained by a keen desire to gain more freedom. According to the account of her aunt, Nadyezhda A. de Fadeyev,[56] Helena had been defied one day by her governess to find any man who would be her husband, in view of her temper and disposition. The governess, to emphasize her taunt, said that even the old man she had found so ugly and had laughed at so much, calling him a "plumeless raven," would refuse her as a wife. That was too much for Helena, and three days later she made him propose. This version seems to be somewhat corroborated by H.P.B. herself,[57] although it would appear that she was under the impression she could "disengage" herself just as easily as she had become "engaged."

However, a completely false judgment could result on this subject, unless special

attention is given to a letter written by H.P.B. to her friend, Prince Dondukov-Korsakov, in which somewhat obscure but nevertheless half transparent *occult* hints are given in connection with this marriage. The student must be left to his own intuition to unravel the nature of these hints, which H.P.B. very likely did not wish to explain with any degree of detail.[58] Whatever may have been the real reason and purpose, superficial judgment based primarily upon printed or written statements, or the speculations of others, is bound to lead one astray in this matter.

In October 1849, Helena left her husband and started on horseback for Tiflis to rejoin her relatives. The family decided to send her to her father who at the time was apparently in the vicinity of St. Petersburg, having recently remarried.[59] He was to meet her at Odessa. Accompanied by two servants, she was sent by land to catch the steamer at Poti on the Black Sea coast of the Caucasus. Helena contrived in some way or other to miss the boat. Instead, she boarded the English vessel *SS. Commodore*, then in the harbor, and through a liberal outlay of money persuaded the skipper to fall in with her plans. Accompanied by her servants, she took passage for Kerch in the Crimea. The steamer was due to proceed from there to Taganrog, on the Sea of Azov, and thence to Constantinople. Arriving at Kerch, Helena sent her servants ashore to procure apartments and prepare for her landing the following morning. In the night, however, she

---

[56] Sinnett, *Incidents*, etc., p. 54.

[57] Sinnett, *Letters*, etc., p. 157.

[58] *H.P.B. Speaks*, II, 61-65.

[59] Zhelihovsky, *Moyo otrochestvo*, p. 299. He had married Baroness von Lange (d. 1851).

---

sailed on the *SS. Commodore* for Taganrog and Constantinople.[60] At this point began a long period of wandering all over the world extremely difficult to trace in any coherent manner.

On arrival at Constantinople, Helena seems to have run into some trouble with the skipper and had to go ashore in a caique with the connivance of the steward. In the city she met an old family friend, a Countess K—(most likely Kisselev).[61]

It would seem that the rest of the year 1849 and part of 1850 were spent by Helena travelling in Greece, various parts of Eastern Europe, Egypt and Asia Minor, probably in the company of Countess Kisselev, at least part of the time.[62] It is possible that during this period she met at Cairo the Copt occultist, Paulos Metamon. Helena's own statement that her life was saved in Greece by an Irishman named Johnny O'Brien may refer to this period also, even though she places this event in 1851.[63]

The period of 1850-51 presents many uncertainties. Helena must have been in Paris sometime during this period; also in London where she met a friend of the family, Princess Bagration-Muhransky;[64] she may have made some short tours on the Continent;[65] she speaks[66] of being alone in London in the early part of 1851, and living in Cecil St. in furnished rooms, then at the Mivart's (now Claridge's) Hotel with the Princess. After the latter had left, she continued to stay there with her demoiselle de

compagnie; she also speaks of having lived in a large hotel somewhere between the City and the Strand.[67]

H.P.B. told Countess Constance Wachtmeister that she met her Teacher, Master M., in the physical body for the first time in London,

---

60 Sinnett, *Incidents*, etc., pp. 57-58

61 Sinnett, *op. cit*., pp. 58-59.

62 *Ibid*., pp. 58-60; Olcott, *Old Diary Leaves*, I, p. 432; *Scrapbook*, Vol. I, p. 48; *The Theosophist*, Vol. V, April, 1884, pp. 167-68; Olcott, *People from the Other World*, pp. 328-32; *Isis Unveiled*, Vol. I, pp. 382, 474.

63 H.P.B. to Georgina Johnston, undated but written from London in 1887.

64 Sinnett, *op.cit*., p. 61.

65 *lbid*., p. 62.

66 Sinnett, *Letters*, etc., p. 150.

67 Sinnett, *Letters*, etc., p. 150; *H.P.B. Speaks*, Vol. II, Adyar, The Theos. Publ. House, 1951, pp. 66-67.

---

and that this took place in Hyde Park,[68] "in the year of the first Nepal Embassy," as she told Sinnett.[69] The embassy of the Nepal Prime Minister, Prince Jung Bahâdur Koonwar Rânajee, took place in 1850; his party left Calcutta April 7, 1850, and sailed from Marseilles to Calcutta December 19th of the same year. The approximate time when H.P.B. met her Master would therefore be in the Summer of 1850. However, in her *Sketchbook*, now in the Adyar Archives, H.P.B. says that she met her Teacher at Ramsgate, on her twentieth birthday, August 12, 1851. She informed Countess Wachtmeister, however, that "Ramsgate" was a blind.[70] In connection with both of these dates we run into several difficulties. According to the Countess, H.P.B.'s father was in London at the time, and H.P.B. consulted him about the Master's offer to co-operate "in a work which he was about to undertake." From H.P.B.'s sister's account of their youthful years, however, one gathers the impression that their father, who became a widower for a second time in 1851, was then in Russia. Writing to Sinnett,[71] H.P.B. herself says that she was alone in London in 1851, and not with her father. Moreover, the Countess states that, after meeting the Master, H.P.B. soon left London for India.[72] This, however, could refer to the year 1854 when she met her Teacher in London once again.

It is fairly certain or at least probable that H.P.B. went to Canada sometime in the Fall of 1851, to study the Indians, and stayed at Quebec.[73] From there she went to New Orleans, to study the practice of Voodoo; she was warned in a vision of the dangers connected with Voodooism. She then proceeded through Texas to Mexico; she speaks of a Père Jacques, an old Canadian she met in Texas, who saw her through some perils to which she was then exposed. During this period she seems to have received a legacy of some 80,000 rubles from "one of her godmothers."[74] She bought some land in America,

---

Countess Constance Wachtmeister, *Reminiscences of H. P. Blavatsky and "The Secret Doctrine*," London, Theos. Publ. Society, 1893, pp. 56-58.

[69] Sinnett, *op. cit*., p. 150.

[70] Wachtmeister, *op. cit*., p. 58, footnote.

[71] Sinnett, *Letters*, etc., p. 150

[72] Wachtmeister, *op. cit*., p. 57.

[73] Sinnett, *Incidents*, etc., p. 62.

[74] According to the tradition of the Greek Orthodox Church, it was permitted to have more than one "godmother" or "godfather," but ordinarily there was only one of each.

————————

Collected Writings VOLUME I

but did not remember where and lost all papers connected therewith.[75]

Her travels continued during the year 1852. On her way to South America, H.P.B. met a Hindu chela at Copán, Honduras. She must have travelled extensively through both Central and South America, visiting ancient ruins. She speaks of having "business relations" with an old native priest of Peru, and to have travelled with him or another Peruvian in the interior of the land.[76]

Sometime during 1852 she went to the West Indies; she had written to "a certain Englishman" whom she had met in Germany two years before, and whom she knew to be on the same quest as hers, to join her in the West Indies, in order to go to the Orient together. Both the Englishman and the Hindu chela apparently joined her there, and all three went via the Cape to Ceylon, and thence in a sailing boat to Bombay.[77]

After their arrival at Bombay, the party dispersed. H.P.B. was bent on an attempt to get into Tibet through Nepal alone. This first attempt failed through what she believed to be the opposition of the British Resident. When she tried to cross the Rangit river, she was reported by a guard to Captain C. Murray, who went after her and brought her back. She stayed with Captain and Mrs. Murray for about a month, then left and was heard from as far as Dinâjpur.[78] She says that she stayed in India "nearly two years, receiving money each month from an unknown source."[79]

H.P.B. appears to have gone to Southern India, and thence to Java and Singapore, apparently on her way back to England.[80] From a certain statement of hers, it would appear that she took passage on the *SS. Gwalior* "which was wrecked near the Cape," and was saved with about twenty others.[81]

———————

[75] Sinnett, *op.cit*., pp. 62-65; Letter from H.P.B. to Sydney and Herbert Coryn, November 2, 1889.

[76] Sinnett, *op.cit*., p. 66; Blavatsky, *Isis Unveiled*, I, 546-48, 595-99.

[77] Sinnett, *Incidents*, etc., pp. 65-66; Sinnett, Letters, etc., p. 157.

[78] Sinnett, *Incidents*, etc., p. 66; Olcott, *Old Diary Leaves*, I, 265; *The Theosophist*, Vol. XIV, April, 1893, pp. 429-31: "Traces of H.P.B.," by Col. H. S. Olcott.

[79] H.P.B. Speaks, Vol. II, p. 20.

[80] Sinnett, *Incidents*, etc., p. 66.

[81] H.P.B. Speaks, Vol. II, p. 20. This steamship, however, could not be identified in the records of Lloyds of London.

———————

Her sister Vera speaks of her musical talents and of the fact that she was a member of

the Philharmonic Society in London. This could have occurred at this period, sometime in 1853.[82]

On September 14/26, 1853, Turkey declared war on Russia, and the English and French Fleets entered the Black Sea in late December. According to the testimony of her sister, H.P.B. was detained in England by a contract, and this was during the Crimean War.[83] Nevertheless, it was not until April 11/23, 1854, that Emperor Nicholas I issued a public Manifesto regarding a declaration of war against England and France. The Allies decided upon an expedition to the Crimea on August 14th, 1854.

It is almost certain that H.P.B. was in London in the Summer of 1854, because she says that she met her Master "in the house of a stranger in England, where he had come in the company of a dethroned native prince." This was undoubtedly Prince Dhuleep Singh, Mahârâja of Lahore.[84] The latter, a son of the famed Ranjît Singh, sailed from India April 19, 1854, accompanied by his guardian, Sir John Login. They arrived at Southampton on the *SS. Colombo*, Sunday, June 18, 1854, and the Prince was presented to the Queen July 1st. If H.P.B.'s statement is not a blind, we have here a fairly accurate date in an otherwise very uncertain period in her travels.

Somewhat later in the Summer or Fall of 1854, H.P.B. set out for America again, landing in New York. She went to Chicago and across the Rockies to San Francisco, with a caravan of emigrants, probably in a covered wagon.[85] It is not clear whether she went to

———————

[82] Rebus, St. Petersburg, No. 40, 1883, p. 357.

[83] *Ibid.*

[84] "From the Caves and Jungles of Hindostan," Chapter XXI, first published in Moskovskiya Vedomosty (Moscow Chronicle), April 29, 1880; Sir John Login and Dhuleep Singh, by Lady Login; Illustrated London News, Sat., June 24, 1854: "A Distinguished Foreigner"; also issue of July 8, 1854; The Morning Chronicle, Monday, June 19, 1854.

[85] Sinnett, *Incidents*, etc., pp. 66-67. It was probably during this trip West that H.P.B. stayed overnight with Mrs. Emmeline Blanche (Woodward) Wells, Editor and Publisher of *The Woman's Exponent*, in Salt Lake City, Utah. Mrs. E. B. Wells (1828-1921) belonged to a Mormon family. We have from her pen a volume of poems, *Musings and Memories* (Salt Lake City: C. Q. Cannon & Sons Co., 1896; 2nd ed., publ. by "The Desert News," 1915). Mrs. Daisie Woods Allen,

———————

South America on this trip, but it is likely that she remained on the American Continent until the Fall of 1855. She then left for India via Japan and the Straits, landing at Calcutta.[86]

H.P.B. engaged in widespread travel throughout India. At Lahore she met a German ex-Lutheran minister by the name of Kühlwein, known to her father (possibly a relative of their governess), and his two companions, the Brothers N——, all of whom had formed the plan to penetrate Tibet under various disguises. They went together through Kashmîr to Leh, the chief city of Ladak, at least part of the time accompanied by a Tartar Shaman who was on his way home to Siberia. According to Sinnett, H.P.B. crossed into Tibetan territory, with the help of this Shaman, while the others were prevented from

carrying out their plan.[87] Finding herself in a critical situation, she was rescued by some Lamaist horsemen apprized of the situation by the Shaman's thought.[88]

These adventures have been connected by A. P. Sinnett and other writers with those described in *Isis Unveiled*.[89] The latter narrative concerns the exhibition of psychological powers by a Shaman. This description mentions the neighorhood of Islamâbâd (Anantnag) which is considerably West of Leh, in the Kashmîr Valley, or *away* from Tibetan territory, and curiously enough, the sandy deserts of Mongolia, which geographically are thousands of miles away. Moreover Ladak is spoken of as Central Tibet. All this gives rise to much confusion so that no definite picture can be outlined.

Moreover, we are confronted by various additional difficulties, some of them geographical. Ladak (or Ladakh) and Baltistan are provinces of Kashmîr, and the name of Ladak belongs primarily to the broad valley of the upper Indus, but includes also several surrounding districts in political connection with it. It is bounded North by the Kuenlun range and the slopes of the Karakorum, North-West and West by Baltistan which has been known as Little Tibet, South-

———————

who was Mrs. Wells' granddaughter, was told about H.P.B.'s visit by her grandmother who also mentioned the fact that H.P.B. was at the time wearing heavy men's shoes as she intended to travel over rugged country. On the testimony of "old-timers," H.P.B. resided also for a while in Santa Fe. New Mexico, though this may have been during a previous trip.

86 Sinnett, *Incidents*, etc., p. 67.

87 Sinnett, *Incidents*, etc., pp. 67-69.

88 *Ibid*., pp. 67-72.

89 Vol. II, pp. 598-602, 626-28.

———————

West by Kashmîr proper, South by what used to be British Himâlayan territory, and East by the Tibetan provinces of Ngari and Rudog. The entire region is very high, the valleys of Rupshu and the South-East being 15,000 feet, and the Indus near Leh some 11,000 feet, while the average height of the surrounding ranges is some 20,000 feet.

Leh (11,550 feet) is the capital of Ladak, and the road to Leh from Srinagar lies up the lovely Sind valley to the sources of the river at the Pass of Zoji La (11,580 ft.) in the Zaskar range. From Leh there are several routes into Tibet, the best known being that from the Indus valley to the Tibetan plateau, by the Chang La, to Lake and Pangong and Rudog (14,900 ft.).

The extremes of altitudes with their corresponding harsh climatic conditions as well as the barrenness of the land must be taken into account.

H.P.B. seems to have travelled also in Burma, Siam and Assam,[90] and must have contracted a "fearful fever" near Rangoon, "after a flood of the Irrawaddy River," but was cured by a native who used an herb.[91]

On May 10, 1857, the Sepoy Mutiny erupted in a revolt at Meerut, but H.P.B. seems to have left India by then; she went in a Dutch vessel from Madras to Java, going there

on orders from her Teacher, "for a certain business," as she said.[92]

H.P.B. must have returned to Europe sometime in 1858, possibly in the early part of the year, and travelled through France and Germany, before returning to Russia.[93] In February, 1858, her sister's first husband, Nikolay Nikolayevich de Yahontov, died, and the widow went with her two infant sons to live temporarily with her father-in-law, General N. A. de Yahontov, prior to moving to her own estate. While her sister gives an account of H.P.B.'s unexpected arrival at Pskov on Christmas Night, 1858, it is known from another source[94] that she must have returned to Russian soil somewhat earlier, perhaps in the late Fall of 1858.

This concludes a major cycle in H.P.B.'s career.

---

[90] *The Theosophist*, Vol. XXXI, July, 1910.

[91] Blavatsky, *Isis Unveiled*, II, 621.

[92] Sinnett, *Letters*, etc., p. 151; Sinnett, *Incidents*, etc., p. 72.

[93] Sinnett, *Incidents*, etc., pp. 72, 74.

[94] A letter written by Nikifor V. Blavatsky to Nadyezhda A. de Fadeyev, and dated Nov. 13 (o.s.), 1858. The original is in the Adyar Archives; text was published in *The Theosophist*, Vol. 80, August, 1959.

After a fairly short stay at Pskov, during which H.P.B.'s psychological powers became widely known throughout the neighborhood, and produced quite a stir among the people, she went with her father, and her half-sister Liza,[95] to St. Petersburg, staying at the Hôtel de Paris. This must have been in the Spring of 1859. From there they all went to Rugodevo, in the Novorzhevsky uyezd, in the Province of Pskov, where the estate which her sister had recently inherited from her late husband was located.[96]

While at Rugodevo, H.P.B. became very ill. due to the re-opening of a wound near her heart, received some years before. This illness seems to have been periodic, lasting from three to four days, during which she was often in a deathlike trance. After these attacks she experienced strange and sudden cures.[97]

In the Spring or Summer of 1860, H.P.B. left with her sister Vera for Tiflis, to visit their grandparents; they travelled for about three weeks in a coach drawn by post horses.[98] On their way, they stopped at Zadonsk, Province of Voronezh, in the territory of the Don Cossacks, a place of pilgrimage where the relies of St. Tihon are preserved. They had an interview with Isidore, then Metropolitan of Kiev, whom H.P.B. had known some years earlier when he was Exarch of Georgia. Becoming aware of her psychological powers the nature of which he seemed to understand. Isidore told her prophetically that she would do a great deal of good to her fellowmen if she used these powers with discrimination.[99]

It is known that, while at Tiflis, in the Caucasus, H.P.B. lived for about a year in the house of her grandparents, the old Chavchavadze

---

[95] H.P.B.'s father, Col. Peter A. von Hahn, had married a second time, a Baroness von Lange, by whom he had a daughter, Elizabeth Petrovna (1850-1908); she married Kiril Ivanovich Beliy (d. 1908).

[96] Sinnett, *Incidents* etc., pp. 91, 115-116; *Rebus* No. 4, 1885, p. 41; No. 41, 1883, p. 367; No. 44, 1883, p. 397; Letter of H.P.B. to Sydney and Herbert Coryn, Nov. 2. 1889.

[97] Sinnett, *op. cit*., p. 134: *Rebus*. No. 44, 1883 pp. 399-400.

[98] Sinnett, *op. cit*., p. 135; Sinnett, *Letters* etc., p. 151; V. P. Zhelihovsky, Biographical Sketch of H.P.B. in *Lucifer*. London, Vol. XV, November, 1894, p. 206: *Rebus*, No. 46, 1883, p. 418.

[99] Sinnett, *Incidents* etc., pp. 137-38; *Lucifer*. Vol. XV, November, 1894, p. 207; *Rebus*, No. 46, 1883, p. 418.

Collected Writings VOLUME I

mansion. On August 12/24, 1860, her grandmother, Helena Pavlovna de Fadeyev, passed away.[100]

From some sources it would be easy to get the impression that H.P.B.'s marriage to N. V. Blavatsky had been annulled, or at least that steps had been taken to do so. However, in a letter to Prince Dondukov-Korsakov, she states that after returning to Tiflis, she was reconciled with Blavatsky and, after staying with her grandfather, lived with Blavatsky for about a year, on Golovinsky Avenue, in the house of Dobrzhansky.[101]

It would appear from her own statements,[102] that she left Tiflis in 1863, and went for a while to Zugdidi and Kutais, returning thence to Tiflis again, to live for another year with her grandfather.

During these years in the Caucasus, H.P.B. travelled and lived at one time or another in Imeretia, Guriya and Mingreliya, in the virgin forests of Abhasia, and along the Black Sea Coast. She seems to have studied with native *kudyani*, or magicians, and to have become widely known for her healing powers. At one time she was at Zugdidy and Kutais.[103] For a while she was in the military settlement of Ozurgety, in Mingrelia, and even bought a house there.[104] She engaged in commercial enterprises, such as the floating of lumber and the export of nut-tree-spunk.[105] Sometime during this stay in the Caucasus she was thrown from a horse, sustaining a fracture of the spine. It is during this period in her life that her psychological powers became much stronger and she brought them under the complete control of her will.[106] While at Ozurgety, she had a severe illness; on orders of the local physician, she was taken in a native boat down the river Rion to Kutais. She was then transported in a carriage to Tiflis, apparently near death; soon after, however, she had another of her sudden cures, but remained convalescent for some

---

100 Sinnett, *op.cit.*, pp. 140-143; Gen. P. S. Nikolayev in *Istorichesky Vestnik*, *St*. Petersburg, Vol. VI, December, 1885, pp. 623-24; *Rebus*, No. 6, 1885, p. 61.

101 *H.P.B. Speaks*, Vol. II, pp. 152, 156.

102 *Ibid*., p. 156.

103 *H.P.B. Speaks*, Vol. II, p. 156.

104 Sinnett, *Incidents*, etc., pp. 143-148; Sinnett, *Letters*, etc., p. 156; *Lucifer*, Vol. XV, December, 1894, p. 273.

105 *Rebus*, No. 46, 1883, p. 418.

106 Sinnett, *Incidents*, etc., p. 146; *Rebus*, *loc. cit*.

---

time.[107] For a while her uncle, Gen. Rostislav A. de Fadeyev, was gravely concerned about her condition.[108] The seriousness and probable *occult* nature of her illness is clearly hinted at when she states that "between the Blavatsky of 1845-65 and the Blavatsky of the years 1865-82 there is an *unbridgeable gulf*."[109]

Just exactly how and under what circumstances H.P.B. acquired a ward by the name of Yury remains wrapped in mystery, except for the fact that she states this was done to protect the honor of another. That this coincided at least approximately with the period in her life now under consideration, is evidenced by a Passport issued to her on August 23(o.s.), 1862, in the city of Tiflis, signed by Orlovsky, Civil Governor. It states that this document was given "in pursuance of a petition presented by her husband, to the effect that she, Mme. Blavatsky, accompanied by their infant ward Yury, proceeds to the provinces of Tauris, Cherson and Pskoff for the term of one year."[110] It is not known whether such a trip was ever undertaken. On the other hand, H.P.B. wrote[111] that during the Summer of 1865 she was at Petrovsk, in the Daghestan region of the Caucasus, where she witnessed one of the ghastly rituals of a native sect. From this we may infer that she was in the Caucasus at least until the Summer of 1865, especially as she definitely states that she "left for Italy in 1865 and never returned again to the Caucasus."[112]

After leaving Russia she began to travel again; no comprehensive account of this period is possible, however, because of contradictory data and often complete lack of definite information.

She may have spent some time travelling in various parts of the Balkans, Servia and the Karpat Mountains, going later to Greece and Egypt.[113] It is probable that she also went to Syria, the Lebanon, and possibly Persia. It may be that it was during this period that she

---

[107] Sinnett, *ibid*., pp. 148-50; *The Path*, New York, Vol. X, May, 1895, pp. 34-35.

[108] *The Path*, Vol. X, May, 1895, p. 33.

[109] *H.P.B. Speaks*, Vol. II, p. 58.

[110] The original of this Passport was in the Archives of the Point Loma Theosophical Society; a copy of it exists in the Archives at Adyar.

[111] *Isis Unveiled*, Vol. II, p. 568, footnote.

[112] *H.P.B. Speaks*, Vol. II, p. 156. H.P.B.'s sister, however, gives the date of 1864, as appears from H.P.B.'s manuscript translation of her sister's account, "The Truth about H. P. Blavatsky."

[113] Sinnett, *Letters*, etc., p. 151; *Lucifer*, Vol. XV. December, 1894, p. 273.

---

became a member of the Druzes and possibly of other mystic orders of Asia Minor. She indicated that she had also been in Italy around that time, "studying with a witch," whatever that may mean.[114]

To this period belong her travel-notes written in French and contained in a small Notebook now in the Adyar Archives. Although these notes are undated, H.P.B.

mentions one or two historical facts which provide a key to the dating of the trip she describes. It appears that she was at Belgrade when the Turkish garrison yielded the Fort and the commander, Al Rezi Pasha, withdrew from the territory. This was April 13, 1867. H.P.B. travelled by boat on the Danube, and by coach between various towns of Hungary and Transylvania; she visited, among others, Brassó, Szeben, Fehérvár, Kolozsvár, Nagyvárad, Temesvár, Belgrade, Neusatz, Eszék, etc. These travel-notes are the only definite information concerning her whereabouts during a period which presents a great deal of uncertainty.

Later in 1867, H.P.B. apparently went to Bologna, Italy, still having her care Yury to whom she was greatly attached; he was in poor health and she was trying to save his life.[115] He died, however, and H.P.B. returned to Southern Russia for a very short visit for the purpose of burying her ward, but did not notify her relatives about being in her homeland. She then returned to Italy on the same passport.[116]

After her travels in the Balkan states, she went to Venice,[117] and was definitely present at the battle of Mentana, November 2, 1867, where she was wounded five times; her left arm was broken in two places by a saber stroke, and she had a musket bullet imbedded in her right shoulder and another in her leg.[118]

In the beginning of the year 1868, H.P.B. was in Florence, on her way to India through Constantinople.[119] She went from Florence to Antivari and towards Belgrade, where she waited, on order of her Teacher, in the mountains, before proceeding to Constantinople; she may have been in the Karpat Mountains and Servia once again.[120]

---

114 Sinnett, *ibid*., p. 154.

115 Sinnett, *Letters*, etc., p. 144; Sinnett, *Incidents*, etc., p. 150.

116 Sinnett, *Letters*, etc., p. 144.

117 *Ibid*., p. 144; *The Mahatma Letters to A. P. Sinnett*, p. 478.

118 Olcott, *Old Diary Leaves*, Vol. I, pp. 9, 263, 264; *Scrapbook*, Vol. I, p. 17; Sinnett, *Letters*, etc., pp. 144, 151, 152, 153. *The Theosophist*, Vol. XV, October, 1893, p. 16.

119 Sinnett, *op. cit*., pp. 151-52.

120 *Ibid*., p. 152.

She says she was at Belgrade some three months before the murder of the Hospodar, Prince Mihailo Obrenovi of Serbia, which took place June 10, 1868.[121]

It is presumed that H.P.B. went via India to some parts of Tibet, and that this was sometime in 1868; mention has been made of her crossing the Kuenlun Mountains and going via Lake Palti (Yamdok-Tso),[122] although geographically this is inconsistent. It is on this journey to Tibet that she met Master K. H. for the first time, and lived in the house of his sister at Shigadze.[123] This may have been the period when she spent some seven weeks in the forests not far from the Karakorum Mountains.[124]

The subject of H.P.B.'s stay in Tibet is wrapped—conceivably for good and sufficient reasons of her own—in considerable mystery. It is probable that we will never know just exactly when and how many times she penetrated this territory. However, to counter any

unfriendly critic who may attempt to deny the fact that she was ever in Tibet, we have from her own pen a very specific statement when she wrote:

"... I have lived at different periods in Little Tibet as in Great Tibet, and ... these combined periods form more than seven years ... What I have said, and repeat now, is, that I have stopped in Lamaistic convents; that I have visited Tzi-gadze, the Tashi-Lhünpo territory and its neighbourhood, and that I have been further in, and in such places of Tibet as have never been visited by any other European, and that he can ever hope to visit."[125]

It is important to bear in mind, that while H.P.B. penetrated far into Tibet proper, it does not mean that *every time* she mentions being in Tibet, she necessarily means Tibet proper, as Ladakh used to be known as Little Tibet, and the term Tibet was used in a very general manner.

Towards the end of 1870, namely, on November 11th, her aunt, Miss Nadyezhda Andreyevna de Fadeyev, received the first known letter from Master K. H. stating that H.P.B. was well and would be back in the family before "18 moons" shall have risen.

---

[121] *Ibid.*, pp. 151-53; *Collected Writings*, Vol. I, "A Story of the Mystical."

[122] Sinnett, *Letters*, etc., p. 215.

[123] *Ibid.*, pp. 153, 215.

[124] *The Path*, Vol. IX, January, 1895, p. 299.

[125] *Light*, London, Vol. IV, No. 188, August 9, 1884, pp. 323-24. Cf. *Collected Writings*, Vol. VI. p. 272.

H. P. BLAVATSKY ABOUT 1865-1868

NADYEZHDA ANDREYEVNA DE FADEYEV
1829-1919
H.P.B.'s favorite aunt with whom she kept a steady correspondence through the years, and who visited her many times abroad. This portrait is preserved in the Adyar Archives.

Collected Writings VOLUME I

H.P.B. returned to Europe via the Suez Canal which was opened for travel on November 17, 1869, and passed through it sometime towards the end of 1870, possibly in December.[126] She vent to Cyprus and Greece and saw Master Hillarion there.[127] She embarked for Egypt at the port of Piraeus, on the *SS Eunomia*, plying between the Piraeus and Nauplia. Ships were provided in those days with guns and gunpowder as a protection against pirates. Between the islands of Dokos and Hydra, in the sight of the island of Spetsai, in the Gulf of Nauplia. the ship's powder magazine blew up, July 4, 1871, with a considerable loss of life; H.P.B., however, was uninjured. The Greek Government provided the survivors passage to their destination, and so H.P.B. finally reached Alexandria, with hardly any means at all. She seems to have won some money, however, on what she calls "No. 27" and went to Cairo sometime in October or November, 1871. She stayed at the Hôtel d'Orient where she met Miss Emma Cutting (later Mme. Alexis Coulomb) who was able to loan her some money for the time being.[128]

H.P.B. remained in Cairo until about April, 1872. During her stay there, she organized what she calls a *Société Spirite*, for the investigation of phenomena; it would appear that this was done against the advice of Paulos Metamon, a well-known Coptic mystic and occultist with whom she was in touch at the time.[129] The society proved a dismal failure within a fortnight, and H.P.B. was nearly shot by an insane Greek who was obseseed.[130] At one time or another, she lived in Bulak, near the Museum.

She then went to Syria, Palestine and Constantinople; she seems to have been at Palmyra; between Baalbek and the river Orontes, she met Countess Lydia Alexandrovna de Pashkov, and went with her to Dair Mar Maroon between the Lebanon and the Anti Lebanon Mountains.[131]

She reached Odessa and her family sometime in July, 1872, which

---

[126] *The Theosophist*, Vol. XXXIV, July, 1913, p. 476.

[127] Sinnett, *Letters*, etc., p. 153.

[128] Sinnett, *op. cit*., pp. 153, 215; *Incidents*, etc., p. 157. Also Greek newspapers of the time.

[129]Dr. A. L. Rawson, "Madame Blavatsky: A Theosophical Occult Apology," Frank Leslie's *Popular Monthly*, XXXIII, Feb., 1892.

[130] Sinnett, *Incidents*, etc., pp. 158-69; *The Theosophist*, Vol. XV, Supplement, November, 1883, p. ix; Olcott, *Old Diary Leaves*, I, 23; J. M. Peebles, *Around the World*, 1874, p. 272.

[131] Sinnett, *Incidents*, etc., pp. 167-68; Olcott, *op. cit*., I, 334-35.

---

would be some "18 moons" after the receipt of K.H.'s letter. It is difficult to say whether we can credit Witte's statement to the effect that she opened an ink factory and an artificial flower shop at Odessa during her stay there.[132]

There is some inconclusive information to the effect that H.P.B. made a musical tour in Russia and Europe, as "Madame Laura" during 1872-73, but this cannot be considered reliable.[133]

Her stay in Odessa was short, and she left sometime in April of 1873, going first to Bucharest to visit her friend, Mme. Popesco.[134] From there she proceeded to Paris, presumably on orders from her Teacher.[135] She stayed there with her cousin, Nikolay Gustavovich von Hahn, son of her paternal uncle Gustav Alexeyevich, at rue de l'Université 11, and seems to have intended to settle there for some time.[136] According to Dr. L. M. Marquette,[137] she spent her time in painting and writing, and established close ties of friendship with Monsieur and Mme. Leymarie.

One day, very soon after her arrival in Paris, H.P.B. received "orders" from the "Brothers" to go to New York, and sailed the very next day; this must have been towards the end of June, 1873, as she arrived in New York July 7th.[138]

H.P.B. was very short of money, and the Russian Consul refused to loan her any money. She took quarters in a new tenement house, at 222 Madison St., New York, which was a small experiment in cooperative living launched by some forty women workers. The owner of the house, a Mr. Rinaldo, introduced her to two young Jewish friends of his, and these gave her work designing illustrated advertising-cards; she also seems to have tried some ornamental leather work, but

---

[132] Sinnett, *Incidents*, etc., p. 168; *Letters*, etc., pp. 153, 215; *H.P.B. Speaks*, Vol. I, p. 193.

[133] Olcott, *op.cit*., I, 458 footnote.

[134] Sinnett, *Letters*, etc., pp. 152-54; *Incidents*, etc., p. 169; *H.P.B. Speaks*, Vol. II, p. 23.

[135] *H.P.B. Speaks*, *loc. cit*.

[136] Sinnett, *Letters*, etc., p. 154; Olcott, *op. cit*., I, p. 20.

[137] Olcott, *op. cit*., I, pp. 27-28.

[138] Sinnett, *Letters*, etc., p. 154; Olcott, *op.cit*., I, p. 20; Sinnett, *Incidents*, etc., p. 175; *The Path*, Vol. IX, February, 1895, p. 385.

---

soon abandoned that and is said to have made artificial flowers and cravats.[139]

Some time later, a widow (possibly Mme. Magnon), offered to share her home in Henry Street with H.P.B. until her financial difficulties ended. She accepted, and together they inaugurated Sunday meetings at this address.[140]

It was on July 15/27, 1873, that H.P.B.'s father, Col. Peter A. von hahn, passed away after only three days of illness. From a letter written to H.P.B. by her half-sister Liza (dated October 18th, o.s., 1873) her whereabouts were not definitely known to her family at the time, and so the news about the passing of her father reached her after a three months' delay. She also received at the sane time some money, as part of her

portion of the estate. She then moved to the North-East corner of 14th Street and Fourth Avenue, in a furnished top floor room, where she seems to have had a small fire.[141] She also lived on Union Square and on East 16th Street.[142]

It would seem that H.P.B. went for a time to Saugus and lived somewhere near the woods; she also visited Buffalo.[143]

On June 22, 1874, H.P.B. entered a partnership agreement, purchasing land near the villages of Newport and Huntington, in Suffolk County, Long Island, in the State of New York. This was to be a partnership with a French lady by the name of Clementine Gerebko, and in July, 1874, H.P.B. moved to the farm.[144] Inevitably, this affair ended in a row and a lawsuit, which, by the way, H.P.B. won when the case was tried by jury, April 26, 1875. Judgment was filed on June 15, 1875, in the Office of the Clerk of Suffolk County.

It was in July of 1874 that Col. Henry Steel Olcott, while working in his New York law office, had an urge to find out what was then going on in contemporary Spiritualism; he bought a copy of the *Banner of Light* edited in Boston, Mass., and read in it the account of the phenomena that were taking place at the Eddy farmhouse in the township of Chittenden, Vermont. He decided to go and see for himself. After staying there three or four days, he returned to New York

———————

[139] Olcott, *op. cit*., I, pp. 20, 472; *The Word*, Vol. XXII, p. 139: Holt, "A Reminiscence of H. P. Blavatsky in 1873," *The Theosophist*, Vol. LIII, December, 1931.

[140] Holt, *loc.cit*.

[141] Holt, *op.cit*.

[142] Olcott, *Old Diary Leaves*, 1, p. 30.

[143] Olcott, *op. cit*., I, *p*. 440; *H.P.B. .Speaks*, Vol. 1, p. 193.

[144] Olcott, *op. cit*., I, pp. 30-31

———————

lii

and wrote sometime in August an account for the New York *Sun*.[145] Then he received a proposal from the N.Y. *Daily Graphic* to return to Chittenden to investigate the whole affair thoroughly. He accepted this proposal,[146] and returned to the Eddy farmhouse September 17, 1874.

It was on October 14th that H.P.B., acting on instructions received by her,[147] and having read Col. Olcott's accounts in the papers, went to Chittenden, and thus took place the significant meeting of two of the future Co-Founders of The Theosophical Society.

———————

[145] *Ibid*., I, p. 113.

[146] *Ibid*., I, pp. 1-5.

[147] Letter from H.P.B. to Dr. F. Hartmann, dated April 13, 1886.

———————

Collected Writings VOLUME I

H. P. BLAVATSKY'S LITERARY CAREER

THE EARLIEST KNOWN WRITINGS

[There exists no definite evidence that H.P.B. had ever published any articles, essays or letters to Editors prior to October, 1874. Still the probability of her having written is considerable, as various statements have been made by herself and others which seem to indicate that her literary work began much earlier in life than the year 1874. We may never obtain, however, any conclusive evidence concerning this.

There is, for instance, her own reported statement in an interview given by her to the *Daily Graphic* of New York, and published November 13, 1874, to the effect that she was a contributor to the *Revue des Deux Mondes* of Paris, and acted as correspondent of the *Indépendence Belge* and several Parisian Journals. No record of this exists, however, in the Editorial Offices of these well known periodicals, though it is possible that she may have written under some pseudonym, or merely as "correspondent" from one or another part of the world. The text of this interview is of a rather sensational kind, and embodies a number of errors and misstatements as to names and events. So it cannot be relied upon.

Then there is a statement made around 1956-57 by a very old gentleman, Adolphe de Castro, of Los Angeles, California, who had met H.P.B. in Berlin about 1873, to the effect that she was then reading galley-proofs of some articles she had written in Russian, that he was able to be of help to her with some old Hebrew terms, and that what she was writing was intended either for a Russian paper or for a local Jewish Journal, the most likely one being *Das Zeitung des Judenthums*. The old files of this Journal have been investigated, as far as this could be done in the holdings of the British Museum, but no positive result was obtained.

There is also a statement of hers made to her friend, Alexander Nikolayevich Aksakov, in a letter dated October 28, 1874, to the effect that she translated into Russian a manuscript by a medium

named James, and which was supposed to have been the second part of Dickens' unfinished novel, *Edwin Drood*. She would have liked to have had it published in Russian.*

Wm. M. Ivins, H.P.B.'s lawyer in her lawsuit of 1874-75, said that H.P.B. was translating Darwin'*Origin of Species* and H. T. Buckle's *History of Civilization in England*, while the suit was pending.†

All of these various statements may or may not be based on fact. No supporting evidence for them, however, has ever been found.

In the same letter to A. N. Aksakov mentioned above, H.P.B., having just returned to New York from a visit to the farmhouse of the Eddy Brothers, at Chittenden, Vt., says that she has been translating Col. Olcott's articles on the mediumistic phenomena of the Eddy Brothers, which he was then contributing to the pages of the New York *Daily Graphic*; she says that she could send them to Aksakov regularly, together with their accompanying illustrations.‡

It is quite probable that H.P.B. did actually translate all of Col. Olcott's articles as they appeared, because Aksakov wrote to him on April 4/16, 1875, that he had finished reading them. It is these articles of Col. Olcott that were eventually published in book-form, under the title of *People from the Other World* (Hartford, Conn.: American Publishing Co., 1875).††

It is not definitely known what became of H.P.B.'s Russian translation of Col. Olcott's original articles, and there is no evidence that they were ever published in any Russian Journal.]

____

* *Vide* Vsevolod S. Solovyov, *A Modern Priestess of Isis*, Engl. transl., London, 1895, p. 227; Russian orig., St. Petersburg, 1904, p. 256.

† Unpublished MS. of Mrs. Laura Holloway-Langford, now destroyed.

‡ V. S. Solovyov, *op. cit*., Engl. tr., pp. 226-27; Russ. orig., p. 256.

†† *Old Diary Leaves*, First Series, p. 80. The Colonel speaks of H.P.B.'s translation of his "book." He most likely means his Series of articles as such, because these did not appear in book-form until March, 1875.

Collected Writings VOLUME I

H.P.B.'S SKETCHBOOK

[There is in the Archives of The Theosophical Society at Adyar a small booklet, seven by eleven inches, of not more than twenty-six pages, three leaves at least having been torn out. For purposes of identification, we may call it H.P.B.'s *Sketchbook*, as it contains mostly drawings and sketches in both ink and pencil, also

mere scrawls and scribbles, with here and there some writing between them.

The first page of the booklet, partly reproduced in *facsimile*, shows in the middle a pen drawing of a seaside view, most likely Ramsgate, England, and a pen-and-ink sketch of a coat of arms, not definitely identified but evidently belonging to one or another branch of the von Hahn Family, as it shows a cock as one of its symbols.

The rest of the page is covered by two columns of two poems in Russian script whose authorship is unknown. At the top of the page H.P.B. has written in Russian**:** "Indistinct Reminiscences."

The most interesting item on this page is H.P.B.'s French comment written under the seaside sketch and as a footnote. It is as follows**:**

"Nuit mémorable! Certaine nuit, par un clair de lune qui se couchait à Ramsgate 12 Août, 1851,* lorsque je rencontrais [symbol] le Maître de mes rêves!!"

____

* "Le 12 août—c'est juillet 31 style russe jour de ma naissance —*Vingt ans*!"

____

4

[The English equivalent of this is:]

"Memorable night! On a certain night by the light of the moon that was setting at Ramsgate on August 12, 1851,* when I met [symbol] the Master of my dreams!!

---

* "August 12 is July 31 in Russian style, the day of my birth—*Twenty years*!"

[This inscription fixes with a considerable degree of probability the time when this particular booklet was started.

In her *Reminiscences of H. P. Blavatsky and* "*The Secret Doctrine*" (pp. 57-58) Countess Constance Wachtmeister relates an incident that occurred while H.P.B. was at Würzburg, Germany. It appears that Madame N. A. de Fadeyev, H.P.B.'s aunt, sent her from Russia a box containing various mementoes. Among these was the above-mentioned booklet which the Countess calls a "scrapbook." H.P.B., on seeing the seaside sketch, gave an exclamation of delight and said: "Come and look at this which I wrote in the year 1851, the day I saw my blessed Master." The Countess then quotes the exact French text written by H.P.B. under the sketch. She also adds in a footnote: "On seeing the manuscript I asked why she had written 'Ramsgate' instead of 'London,' and H.P.B. told me that it was a blind, so that anyone casually taking up her book would not know where she had met her Master, and that her first interview with him had been in London as she had previously told me."

The second page of the booklet contains the following brief piece of writing in French:]

. . . Toutes les magnificences de la Nature,—le silence imposant de la nuit, les odeurs des fleurs,—les rayons pâles de la lune à travers les panaches verts des arbres,—les étoiles, fleurs de feu semées dans le ciel, les lucioles, fleurs de feu semées dans

l'herbe,—tout cela a été créé pour rendre l'Adepte digne de la NATURE, au moment où, pour la première fois, elle dit à l'Homme, *je t'appartiens*,—mot formé d'un céleste parfum de l'âme, qui s'exale et monte au ciel avec les parfums des fleurs,—moment, le seul de sa vie,—où il est roi, où il est Dieu, moment qu'il paye et qu'il expie par toute une existence de regrets amers.

« Ce moment; c'est le prix de toutes nos misères».

[This text has been altered by H.P.B. at one time or another. The words "l'Adepte digne de la NATURE" are in red ink and are

superimposed over the original words "le monde digne de l'homme" written in black ink. The words "elle dit à l'Homme, *je t'appartiens*" are also in red ink and superimposed over the original words "il dit à une femme—je t'aime" written in black ink.]

[English translation of the above:]

. . . . All the glories of Nature—the imposing silence of the night; the aroma of the flowers; the pale rays of the moon rough the green tufts of the trees; the stars, flowers of fire strewn over the sky; the glow-worms, flowers of fire strewn over the grass—all these have been created to render the Adept worthy of NATURE, at that moment when for the first time she exclaims to Man, "I am yours,"—words formed of a divine perfume from the soul, which, breathed forth ascends to heaven together with the perfume of the flowers—the one moment of his life when he is king, when he is God; the moment which he expiates and pays for with a whole life of bitter regrets.

"That moment—it is the price of all our miseries."

[Page 3 of the booklet, aside from meaningless scrawls, contains the following few words also in French:]

La femme trouve son bonheur dans l'acquisition des pouvoirs surnaturels—l'amour—c'est un vilain rêve, un cauchemar.

[English translation of the above:]

Woman finds her happiness in the acquisition of supernatural powers—love is a vile dream, a nightmare.

[Page 4 has more scrawls and the address of a Captain Miller, 1, Dragoon-guards, Aldershot. Page 5 has a pencil drawing of a man's head with his grotesque shadow on the wall, and a poodle sitting upright on his haunches on a table. Page 6 is blank, and pages 7 and 8 contain the beautiful "Légende sur la Belle de Nuit" which is the most important item in this booklet. The text of this Legend written in French is as follows:]

LÉGENDE SUR LA BELLE DE NUIT

TRADITION DES STEPPES.

Tout au commencement de la création du Monde et bien avant le péché qui perdit Ève, un frais buisson vert étendait ses larges feuilles sur le bord d'un ruisseau. Le soleil, jeune à cette époque, fatigué de ses débuts, se couchait lentement, et tirant sur lui ses rideaux de brouillards, enveloppait la terre d'ombres profondes et noires; alors on vit s'épanouir sur une des branches du buisson une modeste fleur; elle n'avait ni la fraîche beauté de la rose; ni l'orgueil superbe et majestueux du beau lys. Humble et modeste elle ouvrit ses pétales, et jeta un regard craintif sur le monde du grand Bouddha. Tout était froid et sombre autour d'elle! Ses compagnes sommeillaient tout autour courbées sur leurs tiges flexibles; ses camarades, mêmes filles du même buisson, se détournaient de son regard; les papillons de nuit, amants volages des fleurs, se reposaient bien un moment sur son sein, puis s'envolaient vers de plus belles. Un gros scarabé faillit la couper en deux en grimpant sans cérémonie sur elle à la recherche d'un gîte nocturne, et la pauvre fleur effrayée de son isolement, et de son abandon au milieu de cette foule indifférente, baissa la tête tristement et laissa tomber une goute de rosée amère. Mais voilà qu'une petite étoile s'alluma dans le ciel sombre; ses brillants rayons vifs et doux perçèrent les flots des ténèbres, et soudain la fleur orpheline se sentit vivifiée et rafraîchie comme par une rosée bienfaisante . . . toute ranimée elle leva sa corolle et aperçut l'étoile bienveillante. Aussi reçut-elle ses rayons dans son sein, toute palpitante d'amour et de reconnaissance Ils l'avaient fait renaître à l'existence.

L'aurore au sourire rose chassa peu à peu les ténèbres et l'étoile fut noyée dans l'océan de lumière que répandit l'astre du jour; des milliers de fleurs courtisanes le saluèrent, se baignant avidement dans ses rayons d'or. Il les versait aussi sur la petite fleur; le grand astre daignait l'envelopper, elle aussi, dans ses baisers de flammes . . . . mais pleine de souvenir de l'etoile du soir, et de son

scintillement argentin, la fleur reçut froidement les démonstrations du fier soleil. Elle avait encore devant les yeux la lueur douce et affectueuse de l'étoile; elle sentait encore dans son cœur la goute de rosée bienfaisante et, se détournant des rayons aveuglants du soleil, elle serra ses pétales et se coucha dans le feuillage tout épais du buisson paternel.

Depuis lors, le jour devint la nuit pour la pauvre fleur, et la nuit le jour; dès que le soleil apparait, et embrasse de ses flots d'or le ciel et la terre,—la fleur est invisible; mais une fois le soleil couché, et que, perçant un coin de l'horizon obscurci, la petite étoile apparait, la fleur la salue joyeusement, joue avec ses rayons argentins, respire à larges traits sa douce lueur.

Tel est aussi le cœur de beaucoup de femmes. Le premier mot bienveillant, la première caresse affectueuse, tombant sur son cœur endolori s'y enracinent profondément; et se sentant toute émue à une parole amicale, elle reste indifférente aux démonstrations passionnées de l'univers entier. Que le premier soit comme tant d'autres, qu'il se perde dans des milliers d'astres semblables à lui; le cœur de la femme saura le découvrir, de près comme de loin, elle suivra avec amour et intérêt son cours modeste et enverra des bénédictions sur son passage. Elle pourra saluer le fier soleil, admirer son éclat, mais fidèle et reconnaissante, son cœur appartiendra pour toujours à une seule étoile.

____

[*English translation of the foregoing French text*.]

LEGEND OF THE NIGHT-FLOWER*

TRADITION OF THE STEPPES.

At the very beginning of the creation of the World, and long before the sin which became the downfall of Eve, a fresh green shrub spread its broad leaves on the banks of a rivulet. The sun, still young at that time and tired of its initial efforts, was setting slowly, and drawing its veils of

____

* [This more descriptive name has been chosen for our flower, instead of the very unromantic names of *four-o'clock* and *marvel-of-Peru*, by which it is known.]

____

mists around him, enveloped the earth in deep and dark shadows. Then a modest flower blossomed forth upon a branch of the shrub. She had neither the fresh beauty of the rose, nor the superb and majestic pride of the beautiful lily. Humble and modest, she opened her petals and cast an anxious glance on the world of the great Buddha. All was cold and dark about her! Her companions slept all around bent on their flexible stems; her comrades, daughters of the same shrub, turned away from her look; the moths, winged lovers of the flowers, rested but for a moment on her breast, but soon flew away to more beautiful ones. A large beetle almost cut her in two as it climbed without ceremony over her, in search for nocturnal quarters. And the poor flower, frightened by its isolation and

its loneliness in the midst of this indifferent crowd, hung its head mournfully and shed a bitter dewdrop for a tear. But lo, a little star was kindled in the sombre sky. Its brilliant rays, quick and tender, pierced the waves of gloom. Suddenly the orphaned flower felt vivified and refreshed as by some beneficent dew. Fully restored, she lifted her face and saw the friendly star. She received its rays into her breast, quivering with love and gratitude. They had brought about her rebirth into a new life.

Dawn with its rosy smile gradually dispelled the darkness, and the star was submerged in an ocean of light which streamed forth from the star of day. Thousands of flowers hailed it their paramour, bathing greedily in his golden rays. These he shed also on the little flower; the great star deigned to cover her too with its flaming kisses. But full of the memory of the evening star, and of its silvery twinkling, the flower responded but coldly to the demonstrations of the haughty sun. She still saw before her mind's eye the soft and affectionate glow of the star; she still felt in her heart the beneficent dewdrop, and turning away from the blinding rays of the sun, she closed her petals and went to sleep nestled in the thick foliage of the parent-shrub. From that time on, day became night for the lowly flower, and night became day. As soon as the sun rises and engulfs heaven and earth in its golden rays, the flower becomes

invisible; but hardly does the sun set, and the star, piercing a corner of the dark horizon, makes its appearance, than the flower hails it with joy, plays with its silvery rays, and absorbs with long breaths its mellow glow.

Such is the heart of many a woman. The first gracious word, the first affectionate caress, falling on her aching heart, takes root there deeply. Profoundly moved by a friendly word, she remains indifferent to the passionate demonstrations of the whole universe. The first may not differ from many others; it may be lost among thousands of other stars similar to that one, yet the heart of woman knows where to find him, near by or far away; she will follow with love and interest his humble course, and will send her blessings on his journey. She may greet the haughty sun, and admire its glory, but, loyal and grateful, her love will always belong to one lone star.

[Page 9 has two heads in pencil, one *en profile*, the other *en face*, and some numbers and scrawls. Page 10 is blank. Pages 11-14 have faded photographs stuck on them**:** first a lady with some likeness to H.P.B., possibly her sister Vera Petrovna; then the portraits of H.P.B.'s maternal grandfather and grandmother, Andrey Mihailovich and Helena Pavlovna de Fadeyev, the latter with the date Tiflis, 1855; the last one is of an unidentified younger lady. Page 15 has a hasty pen-and-ink outline of a man; page 16, childish scrawls; page 17, the Greek alphabet with the names of the letters written in Russian script; pages 18 and 19 are occupied with a woman's head in ink and two studies of seemingly Napoleon's head; page 20 is blank; page 21 has some decorative letters; page 22 is blank also; on top of page 23 a Russian sentence written in pencil says**:** "Thy old copy-book. 1862." It is in the handwriting of H.P.B.'s aunt Nadyezhda.

Page 24—reproduced herewith in *facsimile*—is occupied with pen drawings of Marguerite

praying before a crucifix, with hands folded on her breast, and Mephistopheles whispering seductions in her ear, with a caption in pencil**:**

Teresina Signora Mitrovich. (Faust)
Tiflis 7 Avril, 1862.

The name is that of a Russian singer's wife, herself a singer also. Her husband, Agardi Mitrovich or Metrovich, acquired a notorious fame in H.P.B.'s life through people's slanderous gossip. H.P.B. once saved his life in 1850.

10

Writing to H.P.B. from Odessa, on November 23 (old style), 1884, Madame Nadyezhda A. de Fadeyev, her aunt. says**:**

". . . . I can tell him [Col. Olcott] that Mr. Agardi Mitrovich, whom all of us have known so well in Tiflis and at Odessa, and who was a friend to us all, could never have been either your husband or your lover, because he adored his wife who died two years before his own death, poor man, at Cairo; that she is buried in the cemetery of Tiflis, and that your mutual friendship dates from the year when he married his wife. Finally, everybody knows that it is we ourselves who had asked him to go and find you at Cairo, in order to accompany you to Odessa (in the year 1871), and that he died without bringing you back, after which you came back alone . . . ."

These sentences and a few others on other subjects were written in French, with the intention that Col. Olcott could read them

and understand their contents.* Madame de Fadeyev's letter quoted above is in the Adyar Archives, together with a large number of other letters from her pen.

Various facts about Mitrovich may be gathered by consulting *The Letters of H. P. Blavatsky to A. P. Sinnett* (pp. 143-44, 147, 148, 189-91). On page 144 of this work, H.P.B. states that she met him "in Tiflis in 1861, again with his wife, who died after I had left in 1865 I believe." This date is of course relevant to the one we find in our *Sketchbook*.

Page 25 contains six strophes, of eight lines each, of a burlesque and somewhat vulgar song in French about the eleven sons of Jacob. Page 26 and last contains only meaningless scrawls.

From the above description of the contents of this *Sketchbook*, it is evident that it belongs to a very early period in H.P.B.'s life, many years prior to the beginning of her literary career.]

---

* The original French text of the above quoted passage is as follows:

«. . . . Je puis lui dire que Mr. Agardi Mitrovich que nous avons si bien connu tous à Tiflis et à Odessa, et qui était l'ami à nous tous, n'a jamais pu être ni ton mari, ni ton amant, car il adorait sa femme morte deux ans avant sa mort à lui, pauvre homme, au Caire; qu'elle est enterrée à Tiflis, au cimetière, et que Votre amitié mutuelle date de l'année où il a épousé sa femme. Enfin tout le monde sait que c'est nous qui l'avons prié d'aller te chercher au Caire pour t'accompagner à Odessa (l'année 1871) et qu'il est mort sans te ramener, après quoi tu t'es retournée seule . . . »

Collected Writings VOLUME I

H.P.B.'s NOTEBOOK OF TRAVEL IMPRESSIONS

[We have seen from the Chronological Survey of H.P.B.'s early life how little information is available about her moves and whereabouts immediately after leaving the Caucasus in 1865. There is, however, in the Adyar Archives a document which throws some light upon this period of H.P.B.'s endless wanderings. It is a special *Notebook* only two-and-a-half by four inches in size, in which she made rather copious notes in black pencil about her impressions while travelling in Eastern Europe. She wrote in French, inserting here and there a few names in Russian. Some parts of the text are faded, a few words are illegible, and the punctuation is somewhat uncertain, but on the whole these notes have been rather well-preserved and are of special interest.

In the pocket attached to the back cover of this *Notebook* there is a Roman Catholic Church Calendar of the year 1851, printed in French. and a small piece of paper bearing the following name written by H.P.B. in Russian:

12

Alexa Berbitz from Belgrade, Serbia.

Pasted on the inner side of the front cover is a red seal made of paper. In the center of it we see the Coat of Arms of Hungary. The inscription around it is in Hungarian: Cs. K. Kizárólagos szabadalmazott fogpapir, Fáczányi Ármin gyógyszerésztöl Pesten (Imperial and Royal Exclusive Patent Paper Seal. From Armin Fáczányi, Chemist, Budapest).

From the presence of an 1851 Calendar, one could easily infer that these notes belong to the early fifties of last century; but it appears from the context itself that they must have been made during the year 1867, as will be shown in the transcript published below.]

[The superior numbers in the following pages refer to Compiler's Notes appended at the end of the English translation of H. P. B's text.]

Kronstadt. Brassó—Transylvania. Hôtel Grüner Baum. Comfortable et bon marché. M. et Mme. Burcheg—professeur de Gymnase. Jeune suisse un peu pédant. Elle joua de la flûte et [est] hongroise. La vieille Mme. Kántor aveugle.—Kronstadt est une des plus jolies petites villes d l'Europe par sa position, sa propreté, et de son élégance. Mais tout près, l'Eau de Borszék y est fameuse.—Venant de *Bucarest* les *Zlapari* vous demandent vos passeports et vous font payer le droit de ne pas examiner vos malles en les bouleversant de leurs mains sales. Population fort mixte des valaques, hongrois et souabes. L'architecture des maisons de villes est entièrement changée. Chaque maison porte la date de la construction sur le toit.[1]

Hermannstadt (Szeben)

Hôtel de Römischer Kaiser. Voleur hongrois. H. Couronne de Hongrie allemand et plus voleur encore. La ville bien moins jolie que Kronstadt est inondée d'officiers autrichiens—Polonais pour la plupart. Régiment Hartmann. Tütch Kapelmeister—Czech. Le soldat violoniste virtuose français. Discussion eternelle sur Mouravieff et *Haynau*.[2] Le conseiller Traposta co-Carbonari ayant déjà reçu un coup de

poigne d'une main inconnue. Sa femme compositeur de musique *László Anna*. Le commissaire de police *polonais* partant pour épouser à Bucarest le monstre des

foires Flora. Blagueur, menteur et voleur comme polonais et employé autrichien. Église Luthérienne toute sculptée. Beauté unique. Statue St. Nepomucène. 8 h. de Krons.

Karlsburg. *Fehérvár* (Alba Julia). Ancien camp Romain. Restes et ruines, pour le moment ville juive et forteresse autrichienne. Hôtel de Ung. Krone, Adolf Benedict, juif hongrois. Prétendant être le premier bariton du monde. Bon marché. Le maudit *Kántor!* La société Neeman. Le juif *Lion* Emmanuel Mendl. Violon de dentiste Peterka. 8 h. de diligence.

Klausenburg—(Kolozsvár). Nous gelons en route. Grande ville assez belle. Vieille cathédrale de 700 ans. Beau théâtre. Hôtel *Biasini*. Cher et mal. Directeur Fehérváry. Szephédy. (Mlle Schönberg) juive de Temesvár. Mme. *Nagy Hubert*, Fekete. *Philipovich* M. Le bariton sifflé Heksh.

La baron Bánffy et le Comte Esterházy—grande fureur du pianiste Litolff—le dernier jour de la Terreur de *Robespierre*.[3] Orchestre. La Comtesse Mikes. Le gouverneur général français le Comte *Crenneville*. Fêtes de la Constitution.[4] Canons autrichiens bloqués sur la place. 10 h. de diligence de Karlsburg.

Grosswardein (Nagyvárad). Énorme ville juive. Beaucoup d'hôtels, beaucoup d'églises. Chemin de fer. 24 h. de diligence de *Kolozsvár*.

Debreczen. 6 heures de chemin de fer de G. Ward. Jolie ville. Le plus beau théâtre de Hongrie, plus beau qu'à Pesth. Le cœur de la Hongrie. Tous Hongrois, peu d'allemands. Bal des ouvriers maçons. Bal de *Tzigan*.

Arad. 6 h. de Debreczen par chemin de fer à *Szolnok*. On y couche. De Szolnok autres 6 h. ch. de fer à Arad. Très grande ville. Tous Hongrois. Beaucoup d'aristocratie. Le *pont* près de la forteresse, où l'on a fusillé et pendu en 1849 13 généraux Hongrois. Fêtes de la Constitution. Drapeaux tricolores partout. Les autrichiens s'y cachaient. Petit théâtre infect. M. et Mme. Folinus. Le maestro Caldy. M. et Mme.

Marzel. *Szép Heléna*.[5] Dalfy, Dalnoly et Mlle *Visconti*. Mme. *Lukács*. Braves gens.

Temesvár. 8 h. diligence. Charmante ville mais allemande et triste. Hôtels magnifiques. La ville *forteresse* est entourée des 4 côtés par 4 faubourgs communicant à la forteresse par le parc. Le parc *Coronini* est le plus beau. Énorme distance si l'on compte les faubourgs. M. et Mme. *Reiman*. Mme. Kirchberger prima donna admirable Lucretia. Bariton *Malechevsky*. *Rossi* ténor. Opéra allemand. *Murad* effendi.—Beaucoup de *Serbes*.

Belgrade. 6 h. ch. fer jusqu'à *Bazias*, de là bateau par Danube jusqu'à Belgrade 7 heures. Rencontre avec Mr. Vizkelety. Horrible ville sale, turque, laide, mal pavée mais pleine de ducats. Mme. Anka *Obrenovich*, le Comte *Campo*. Shishkin, Consul russe. *Ignaccio*, Consul d'Italie, Société philharmonique. — M. Feodorovich, *Voulatch*. *Milovouk* des *Stojan*, *Svetozar* Vadim Radevoy en masse. Les turcs étaient entrain de vider la forteresse. Rezi Pacha s'en allait par ordre de Sultan et les serbes fêtaient leur libertê. Obrenovich Michael partait pour Constantinople remercier le Sultan.[6] 101 coups de canon tirés. Chanson Serbe dédiée au Prince. L'infâme Joanovich intendant au Prince. Le métropolite de 28 ans, élevé à Moscou. Hôtel infecte et sale. Bateaux à vapeur allant 2 fois par jour à *Semlin* qui est vis-à-vis.

Pancsova, Autriche. 3 h. de bateau par Danube. Jolie ville propre, population mixte serbes et allemands. Beaucoup d'hôtels et beaux magasins.

Semlin. 3 h. bateau de Pancsova, un trou allemand et serbe. 4 jours à s'embêter à l'hôtel de Venise—attendant le bateau pour Neusatz. Jolie vue sur Belgrade de l'autre côté du Danube. Beaucoup de capitaines de marine, officiers autrichiens faisant l'amour sous les fenêtres — à chaque maison.

Neusatz, *Novosad*. Ville tout à fait serbe, peu d'hongrois (7 heures de Semlin Danube). Hôtel Grüner Kranz

infecte et voleur. Hôtel Elisabeth très beau. *Popovich* rédacteur de journal. Sa femme actrice serbe, beauté splendide. Lue parlant russe et français. Mr. Vizkelety et sa femme 2 filles, Irma et— Braves hongrois. Café de Teremeich Demovladeko. Sa fille Maria. Les frères pravoslavny. Joanovich, Stojanovich et autres. Mr. *Isau* ex-précepteur des enfants du G. D. Michel (Mr. Vermily).

Betchkerek. 2 h. de bateau jusqu'à *Titel*, petit endroit infect sur Theiss et à 2h. du Danube, de là 3 heures par diligence jusqu'à Betchkerek. La ville est sale et laide. Beaucoup de serbes et d'hongrois surtout des juifs. Les derniers veulent les droits égaux aux chrétiens. Députation juive envoyée au ministre hongrois de Pesth. Refus du Cte.

Andrássy. Théâtre national serbe, le *Tchizmar*.

Eszek (Slavonie) de Betchkerek à Titel (Wagen). Bateau à vapeur pour Neusatz, jour et coucher la nuit au bateau jusqu'à l'embouchure de *Drava*. On change de bateau et on va par Drava 3 h. jusqu'à *Eszek*, composée de 3 villes qui entourent la fortresse qui est énorme. *Oberstadt*, Neustadt et Unterstadt. Population serbes presque tous, catholiques allemands et hongrois. De 500 à 1000 prisonniers tant politiques que pour autres crimes. Ville très jolie mais fort ennuyeuse. On voit la journée entière des détachements de prisonniers dont les jambes sont enchaînées et suivis de soldats avec leurs fusils—passer par les rues. Il n'y a qu'un mois que les prisonniers politiques italiens 800 en tout furent libérés par réclamation du Gouvt. Italien. Le théâtre dans l'Oberstadt est un vrai bijou, mais tous les directeurs se ruinent car ici la majorité du public sont des officiers qui ne payent que 20 Kr. l'entrée comme partout.[7] Il y a quelques années quand il y eut famine en Serbie et Slavonie que les Auts. proposèrent au peuple *pravoslavny*, de travailler aux grandes routes, moyennant 1 fl. par jour toute l'année—mais à condition—de prendre la religion catholique—autrement on les laissait mourir de faim. Dans la forteresse le meilleur hôtel est *Weisen Wolf*, bon marché. Ici comme dans d'autres villes de la Serbie, Slavonie et Autriche, tous les passants, hommes, femmes,

16

aristocrates ou plèbes vous saluent dans la rue sans vous, connaître et les enfants à la vue des personnes de bas étage ajoutent même infailliblement Küss die Hand!—Ce qui m'a fort étonné. O, [nous] subirons toute la journée.

Verchetz, grande ville fort sale—population serbe toute. Grand commerce de vin. *Obradovich* Kosta—tous Russophiles. 2 h. p. équipage la route Weisskirchen. Petite ville charmante toute enterrée dans les vignes. 1 quart d'heure chemin de fer de Verchetz et à 1 quart d'heure de Bu . . . . . serbes et allemands detestant les uns les autres. *Hôtel de Soleil* bon marché et bon. *Breton*, *Bouletich* le bâfrent. Environs magnifiques.

Horowitz. Demi village, demi ville, fabriques et ouvriers. La ville est enfouie dans les montagnes (bas Banat) mines d'or mais le gouvernement ayant acheté aux hongrois le terrain n'a plus le moyen d'avoir des ouvriers et on ne trouve que 4-5. . . . . . d'or par semaine. Ressemble à *Borzhom*.[8] Sign. Scoffa. Mr. Veuv, Bach. Population valaque et allemande. 6 h. de voiture de Weisskirchen.

Rechitza, grande et belle ville à 5 ou 6 énormes fabriques contenant 5 mille ouvriers presque tous prussiens et anglais. Énormes mines de fer. Compagnie française du Crédit Mobilier. Le plus beau pays du monde, une Suisse . . . . . . Mme. *Borz* virtuose de piano. Ses sœurs. La famille *Mack*. 8 h. de voiture de Horowitz. Limite du haut Banat, la plus pittoresque route de l'univers. 14 h. de voiture de Temesvár.

Temesvár — X.

Kikinda. 2 h. de chemin de fer de Temesvár, grande bourgade. Mme. Stoikovich et ses neuf filles. Mr. Stefanovich, le colonel *Anneti-Monti*.

Hazfeld. 1 heure de Kik. chemin de fer.

Mehadia. Bains minéraux, seule et unique rue toute composée d'hôtels splendides et énormes, Hercules Bad, Röber Hôtel. La caverne des brigands dont le souterrain va de Mehadia jusqu'à Orsova. Fameuse légende de Ludwig

le chef des brigands qui a donné son nom aux bains. Environs splendides.

Körös-Maros Sebes. Ville de frontière, petite, sale et ennuyeuse.

Lugos, jolie ville hongroise.

[The following four items, written in Russian, are very likely the amounts paid by H.P.B. for her tickets.]

From Vienna to Graz—8-25
From Vienna to Trieste—21-35
From T. to Venice—5-27
From Graz to Laibach—7-20

[On the remaining pages of the *Notebook* we find H.P.B.'s notes of various travelling expenses, most likely both transportation and food; these are written in Russian. She also lists certain monies received by her, but does not indicate their source. On one of the middle pages of the *Notebook* we find a sketch made by H.P.B. showing the geographical position on the map of some of the places she visited during this journey.]

[*Translation of the foregoing French text*.]

Kronstadt. Brassó — Transylvania. Hotel Grüner Baum. Comfortable and cheap. Mr. and Mad. Burcheg—teacher in the Gymnasium. Young Swiss, a bit pedantic. She is Hungarian and plays the flute. Old, blind Mad. Kántor. Kronstadt is one of the nicest small towns in Europe owing to its location, cleanliness and elegance. Quite near to it are the famous mineral waters of Borszék.—Coming from *Bucharest*, the *Zlaparis* ask for your passport, and make you pay for not examining your trunks by turning them inside out with their dirty hands. Very mixed population of Wallachians, Hungarians and Swabians. The architecture of the houses is entirely different. Each house has the date of its construction on the roof.[1]

Hermannstadt (Szeben)

Hotel Römischer Kaiser. A Hungarian thief. Hotel of the Hungarian Crown, German and a still greater thief.

The town is far from being as nice as Kronstadt, and is flooded with Austrian officers, mainly Poles. Regiment Hartmann. The Conductor of the band is Tütch, a Czech. The soldier violinist is a French virtuoso. Eternal discussion about Muraviov and *Haynau*.[2] Councilman Traposta, co-Carbonari, has already been stabbed by an unknown hand. His wife *László Anna*, is a composer of music. The Chief of Police, a *Pole*, was about to leave for Bucharest, to marry the monster of the fairs, Flora. Being a Pole and an Austrian employee, he is a humbug, a liar, and a thief. Lutheran church, all full of sculptures. Unique beauty. Statue of St. Nepomuk. 8 hours from Kronstadt.

Karlsburg. *Fehérvár* (Alba Julia). Ancient Roman camp. Remains and ruins. At present a Jewish town and an Austrian Fort. Hotel Ung. Krone. Adolf Benedict, Hungarian Jew, pretending to be the foremost baritone of the world. Cheap. Damned *Kántor!* The Neeman Society. The Jew *Lion* Emmanuel Mendl. Violin of the dentist Peterka. 8 hours by coach.

Klausenburg—(Kolozsvár). We are freezing on our way. A large and rather beautiful town. A 700 years old Cathedral. Nice theatre. Hotel *Biasini*. Expensive and bad. Director Fehérváry. Szephédy. (Miss Schönberg), a Jewess from Temesvár. Mme. *Nagy Hubert*, Fekete. *Philipovich* M. Heksh, the hissed baritone.

The Baron Bánffy and the Count Esterházy — Great success of the pianist Litolff—the last day of the Terreur of *Robespierre*.[3] Orchestra. The Countess Mikes. The French Governor-General Count *Crenneville*. Festival of the Constitution.[4] Austrian cannons jammed on the square. 10 hours by coach from Karlsburg.

Grosswardein (Nagyvárad). Large Jewish town. Many hotels and churches. Railway. 24 hours by coach from *Kolozsvár*.

Debreczen. 6 hours by train from *G. Ward*. Nice town. The most beautiful theatre in Hungary, more beautiful

than in Pesth. The heart of Hungary. All Hungarians, few Germans. Ball of the Masons. Ball of the *Tzigans*.

Arad. 6 hours by train from Debreczen to Szolnok. Spent the night there. From there another 6 hours by train to Arad. A very large town. Entirely Hungarian. Many aristocrats. The *bridge* near the fortress where 13 Hungarian Generals were shot and hanged in 1849. Festival of the Constitution. Tricoloured [Hungarian] flags everywhere. The Austrians hide themselves. A small and unpleasant theatre. Mr. and Mad. Folinus.

The maestro Cáldy. Mr. and Mme. *Marzel*. *Szép Helena*.[5] Dalfy, Dalnoly and Mlle. *Visconti*. Mme. *Lukács*. Decent people.

Temesvár. 8 hours by coach. A charming place, but German and doleful. Magnificent hotels. The *Fort* is surrounded on all four sides by four suburbs communicating with the Fort through the park. The *Coronini* park is the most beautiful. Enormous distances if one reckons the suburbs. Mr. and Mme. *Reiman*. Mme. Kirchberger, prima donna and admirable Lucretia. Baritone *Malechevsky*. Tenor *Rossi*. German Opera. *Murad* effendi. Many *Serbians*.

Belgrade. 6 hours by train to *Bazias*; thence 7 hours by steamer on the Danube to Belgrade. Meeting with Mr. Vizkelety. Horrible, dirty city, Turkish, ugly, badly paved but full of ducats. Mme. Anka *Obrenović*, the Count *Campo*. Shishkin, the Russian Consul. *Ignaccio*, the Italian Consul. Philharmonic Society—M. Feodorovich, *Voulatch*. *Milovouk* of the *Stoyans*, *Svetozar* Vadim Radevoy *en masse*. The Turks were busy evacuating the fortress. Rezi Pasha was about to leave by order of the Sultan, and the Serbs celebrated their freedom. Michael Obrenović was going to Constantinople to thank the Sultan.[6] Cannons were fired 101 times. Serbian song dedicated to the Prince. Joanovich, the wretched superintendent of the Prince. The twenty-eight years old Metropolitan, educated in Moscow. Dirty and disgusting hotel. Steamers twice a day to *Semlin* on the opposite side.

Pancsova, Austria. 3 hours by steamer on the Danube.

20

Nice, clean town, mixed population of Serbs and Germans. Many hotels and beautiful stores.

Semlin, 3 hours by steamer from Pancsova, a German and Serbian hole. Four days of boredom in the Hotel Venice, awaiting the steamer for Neusatz. Nice view of Belgrade on the opposite bank of the Danube. Many Captains of the Navy. Austrian officers flirting at the windows—in every house.

Neusatz, *Novosad*. Altogether Serbian town, few Hungarians (7 hours from Semlin along the Danube). Hotel Grüner Kranz, disgusting and thievish. Very nice Hotel Elizabeth. *Popovich*, newspaper editor. His wife—a Serbian actress of outstanding beauty. He speaks Russian and French. Mr. Vizkelety, his wife and two daughters, Irma and—decent Hungarians. Coffee Shop of Teremeich Domovladeko. His daughter Maria. The brothers are Orthodox. Joanovich, Stoyanovich and others. Mr. *Isau*, ex-tutor of the children of Grand Duke Michael (Mr. Vermily).

Becskerek. 2 hours by steamer to *Titel*, a dirty little place on the Theiss and 2 hours from the Danube. From there 3 hours by coach to Becskerek. The town is dirty and unsightly. Many Serbs and Hungarians, mainly Jews. The latter want the same rights as the Christians. Jewish delegation sent to the Hungarian Minister at Pesth. Count Andrássy refused. National Serbian theatre—the *Tchizmar*.

Eszék (Slavonia). From Becskerek to Titel (coach). Steamer to Neusatz, day and night on the steamer down to the mouth of the river *Drava*. Change of steamer and 3 hours upstream on the Drava to *Eszék*, consisting of three parts surrounding the Fort which is enormous. *Oberstadt*, Neustadt and Unterstadt. Almost entirely Serbian population. The Austrians and Hungarians are Catholics. Between 500 and 1,000 prisoners, both political and for other crimes. A very beautiful town, but very boring. One sees the whole day long groups of prisoners in chains marching along the streets, escorted by soldiers armed with rifles. Just a month ago 800 Italian political prisoners were

released on demand from the Italian Government. The theatre in Oberstadt is a real gem, but the managers are ruined because the majority of the public here are officers who pay only 20 Kr. for admission, as everywhere else.[7] Some years ago, when there was a famine in Serbia and Slavonia, the Austrians offered to the Orthodox people work, building roads, at the rate of 1 florin per day throughout the year, but on condition of embracing the Catholic faith; otherwise they would be left to starve. In the Fort the best hotel is *Weisen Wolf*, cheap. Here as in other cities Serbia, Slavonia and Austria, all the passers-by in the streets, men, women, aristocrats and commoners alike, greet you without knowing you; and the children add unfailingly: Küss die Hand—which was a great surprise to me. Well, we'll submit to it all day long.

Verchetz, a very dirty large town, population entirely Serbian. Great trade in wine. *Obradovich* Kosta—all Russophiles. 2 hours by coach to *Weisskirchen*. A charming little town surrounded by vineyards. A quarter of an hour from Verchetz by train and the same from Bu . . . . . Serbians and Austrians detesting each other. *Hôtel de Soleil*, cheap and good. *Breton*, *Bouletich* and gluttony. Magnificent surroundings.

Horowitz. Half village, half town. Factories and working people. The place is buried in the mountains (Lower Banat); gold mines. The Government, however, having bought the ground from the Hungarians, is unable to get labourers, and one finds but 4 or 5 . . . . . . of gold per week. It resembles *Borzhom*.[8] Sigr. Scoffa. Mr. Veuv. Bach. Wallachian and German population. 6 hours by coach from Weisskirchen.

Rechitza. Large and beautiful city with 5 or 6 factories employing five thousand

workers, nearly all Prussians and English. Enormous iron ore mines. The French Company of Crédit Mobilier. The most beautiful country in the world, another Switzerland . . . . . . Mme. *Borz*, piano virtuoso. Her sisters. The *Mack* family. 8 hours by coach

Collected Writings VOLUME I

from Horowitz. Boundary of the High Banat, the most picturesque route in the universe. 14 hours by coach from Temesvár.

Temesvár — X.

Kikinda. Two hours by train from Temesvár; large village. Mme. Stoykovich and her nine daughters. Mr. Stefanovich, Colonel *Anneti-Monti*.

Hatzfeld. One hour by train from Kikinda.

Mehadia. Mineral baths. Only one street consisting of enormous and splendid hotels. Hercules Bad. Röber Hotel. The cave of the brigands with a tunnel reaching from Mehadia to Orsova. Famous legend about Ludwig, the chief of the brigands, who has given his name to the Spa. Splendid surroundings.

Körös-Maros Sebes. Frontier town, small, dirty and boring.
Lugos, nice Hungarian town.

[The following four items, written in Russian, are very likely the amounts paid by H.P.B. for her tickets:]

From Vienna to Gratz—8-25
From Vienna to Trieste—21-35
From T. to Venice—5-27
From Gratz to Laibach—7-20

[The following Notes may be of interest in connection with H.P.B.'s Travel-Impressions:

[1] These dates are laid out in tiles of a different color.

[2] Julius Jacob Haynau (1786-1853), Austrian General, the natural son of the landgrave—afterwards elector—of Hesse-Cassel, William IX. Of violent temper and fanatical hatred of revolutionary movements, he was the most cruel oppressor of the Hungarians after the National Uprising against Austria in 1848-49.

[3] Henri (Charles) Litolff, French pianist and composer, born in London Feb. 6, 1818; died at Bois-le-Combes, near Paris,

Aug. 6, 1891. His father was an Alsatian soldier taken prisoner by the English in the Peninsular War, who had settled in London and had married an English woman. In 1831, Litolff was brought to Moscheles and taken gratis as pupil, on account of great ability. He appeared in Covent Garden Theatre, July 24, 1832. Married when seventeen and settled for a while in France, he led a wandering life for a number of years, marrying later for a second time. In 1861, he started the "Collection Litolff," a cheap and accurate edition of classical music. He married once again, this time Countess de la Rochefoucault. There are about 115 works attributed to him, among them the Operas "Die Braut von Kynast" and "Les Templiers." His overtures "Robespierre" and "Girondisten" were composed for Wolfgang Robert Griepenkerl's (1810-1868) dramas bearing these titles. "Robespierre" dates from sometime between 1849 and 1853.

[4] The first Hungarian responsible Ministry was formed on February 17, 1867; as a consequence of this, the Office of the Governor-General in Transylvania ceased to function. The last Governor-General was Folliol-Crenwille (or Crenneville). This explains what H.P.B. meant by the "festival of the Constitution."

[5] The operetta Helen of Troy.

[6] Prince Michael Obrenović III (1838-68), the youngest son of Prince Miloš Obrenović I, received the keys of the Fortress in Belgrade on April 13, 1867, from Al Rezi Pasha. Before this actually took place, Prince Michael had been to Constantinople to thank the Sultan.

The above information has been verified in the Hungarian State Archives, so that there can be no doubt that H.P.B. was in Belgrade at this specific time. Consult also Jenö Horváth, *History of Diplomacy*, Vol. 1, p. 188, in connection with these political events.

[7] One hundred Kreutzers make 1 Florin.

[8] Small settlement in the former Tiflis Province of the Caucasus, about 2600 feet above sea level; it is famous for its hot mineral waters and has been frequented for many years by tubercular people.]

[Many of the towns and localities visited by H.P.B. in the course of her travels have changed their names since. In order to help the student in identifying them on the map, the following Table has been prepared which shows the earlier and the present day names of the various places:

GERMAN	HUNGARIAN	RUMANIAN (*today*)	SERBO-CROATIAN (*today*)
Kronstadt	Brassó	Braşov	
	Borszék	Borsec	
Hermannstadt	Szeben	Sibiu	

(on river Zibin)	(Nagyszeben)		
Karlsburg (formerly Weissenburg)	Gyulafehérvár	Alba Julia	
Klausenburg (on Little Szamos)	Kolozsvár	Cluj	
Grosswardein (on river Körös)	Nagyvárad	Oradea (or Oradea Mare)	
Debrezin	Debrecen		
	Szolnok (on confluence of Tisza and Zagyva		
	Arad	Arad	
	Temesvár	Timişoara	
Semlin	(on Béga Canal)	Bazias	Pančevo
Neusatz	Báziás		
(Novosad)	(on Danube)		Novi Sad
	Pancsova		
	(on mouth of Temes into Danube)		Zrenyanin
	Zimony (on Danube)		
	Ujvidék		
	Titel (on Tisza)		
	Becskerek		
	Nagybecskerek (on Béga Canal)		

Esseg (on Drava)	Eszék		Osijek
Werschitz (on Theresien Canal)	Versecz		Vršac
Weisskirchen	Fehértemplom	Oravitsa	Bela Crkva
Orawitza	Oravicabánya	Reşitsa Montana	
Reschitza	Resicabánya		
	Nagykikinda	Jimbolia	Veliki-Kikinda
Hatzfeld	Zsombolya		
	Mehadia (on Bela)		
Kreuz	Körös	Lugoj	Križevci
	Lugos (on Temes)		
	Sebes		

	Badara	
Fünfkirchen	Pécs	
Agram (on river Medveščak)	Zágráb	Zagreb
Carlo	Károlyváros	Karlovac
Karlstadt (on Kulpa)		
Fiume		Rijeka-Sušak
Jägerhorn	Zombor	Sombor

—*Compiler*.]

[There are also in the Adyar Archives eight small *Notebooks*, numbered 1 to 8, in which H.P.B. made various notations, copied quotations from various writings and references to works she had apparently consulted. Here and there appears some original material from her own pen, mainly on the subject of occult teachings, such as the lokas and the states of consciousness. There are also some translated passages from French and other books. Much of this material belongs to the period when she was working on *Isis Unveiled*; some of it refers to *The Secret Doctrine*; and one of the *Notebooks* has reference to *The Key to Theosophy*. It is obvious, therefore, that none of this material belongs to her early years, and whatever there is from her own pen in these *Notebooks* will be found in later volumes of the present Series.]

Collected Writings VOLUME I

1874

H.P.B.'S SCRAPBOOKS

[Beginning in 1874, and for about ten years, H.P.B. pasted a wide variety of cuttings from newspapers and magazines into Scrapbooks. There are twenty-four of them in the Archives of The Theosophical Society at Adyar, India. Every newspaper reference to the T.S. and its work, and any account thought to be of consequence for historical purposes, was pasted in these Scrapbooks. This included also cuttings of H.P.B.'s own articles and letters to Editors which had been published, and some of Col. Olcott's contributions to various Journals of the day.

H.P.B. appended pen-and-ink and pencil remarks and comments to various statements in the text of these articles; many of these comments are humorous and are enhanced by cartoons, either drawn by herself or pasted in from some other magazine or paper, frequently with her own additions. Here and there appears some important statement of her own, not to be found anywhere else in her writings.

In the pages that follow, the reader will find all pertinent comments by H.P.B. introduced in their approximate chronological sequence, which at times is not easy to determine; some of H.P.B.'s annotations may have been added later than the time when any given article was published.—*Compiler*.]

———

[The first article definitely known to be from the pen of H.P.B. is the one in the New York *Daily Graphic*, entitled "Marvellous Spirit Manifestations," with which the present Volume opens:]

Collected Writings VOLUME I

1874

MARVELLOUS SPIRIT MANIFESTATIONS

A SECOND IDA PFEIFFER WITH THE EDDYS — APPARITIONS OF GEORGIANS, PERSIANS, KURDS, CIRCASSIANS, AFRICANS, AND RUSSIANS — WHAT A RUSSIAN LADY THINKS OF DR. BEARD.

[*The Daily Graphic*, New York, Vol. V, October 30, 1874, p. 873]

The following letter was addressed to a contemporary journal by Mme. Blavatsky, and was handed to us for publication in *The Daily Graphic*, as we have been taking the lead in the discussion of the curious subject of Spiritualism.

EDITOR, *The Daily Graphic*.

Aware in the past of your love of justice and fair play, I most earnestly solicit the use of your columns to reply to an article of Dr. G. M. Beard in relation to the Eddy family in Vermont. He, in denouncing them and their spiritual manifestations in a most sweeping declaration, would aim a blow at the entire spiritual world of today. His letter appeared this morning (October 27th). Dr. George M. Beard has for the last few weeks assumed the part of the "roaring lion" seeking for a medium "to devour." It appears that today the learned gentleman is more hungry than ever. No wonder, after the failure he has experienced with Mr. Brown, the "mind-reader," at New Haven.

I do not know Dr. Beard personally, nor do I care to know how far he is entitled to wear the laurels of his profession as an M.D.; but what I do know is that he may never hope to equal, much less to surpass, such men and *savants* as Crookes, Wallace, or even Flammarion, the French astronomer, all of whom have devoted years to the investigation of Spiritualism. All of them came to the conclusion that, supposing even the well-known phenomenon of materialization of spirits did not prove the identity of the persons whom they purported to represent, it was not, at all events, the work of mortal hands; still less was it a *fraud*.

Now to the Eddys. Dozens of visitors have remained there for weeks and even for months; not a single *séance* has taken place but some of them realized the personal presence of a

friend, a relative, a mother, father, or dear departed child. But lo! here comes Dr. Beard,

stops less than two days, applies his powerful electrical battery, under which the spirit does not even wink or flinch, closely examines the cabinet (in which he finds nothing), and then turns his back and declares most emphatically "that he wishes it to be perfectly understood that if his scientific name ever appears in connection with the Eddy family, it must be only to expose them as the greatest frauds who cannot do even good trickery." *Consummatum est*! Spiritualism is defunct. *Requiescat in pace*! Dr. Beard has killed it with one word. Scatter ashes over your venerable but silly heads, oh Crookes, Wallace and Varley! Henceforth you must be considered as demented, psychologized, and lunatics, and so must it be with the many thousands of Spiritualists who have seen and talked with their friends and relatives departed, recognizing them at Moravia, at the Eddys', and elsewhere throughout the length and breadth of this continent. But is there no escape from the horns of this dilemma? Yea, verily, Dr. Beard writes thus: "When your correspondent returns to New York I will teach him on any convenient evening to do all that the Eddys do." Pray why should a *Daily Graphic* reporter be the only one selected by G. M. Beard, M.D., for initiation into the knowledge of so clever a "trick"? In such a case why not publicly denounce this universal trickery, and so benefit the whole world? But Dr. Beard seems to be as partial in his selections as he is clever in detecting said tricks. Didn't the learned doctor say to Colonel Olcott while at the Eddys' that three dollars' worth of second-hand drapery would be enough for him to show how to materialize all the spirits that visit the Eddy homestead?

To this I reply, backed as I am by the testimony of hundreds of reliable witnesses that all the wardrobe of Niblo's Theatre would not suffice to attire the number of spirits that emerge night after night from an empty little closet.

Let Dr. Beard rise and explain the following fact if he can: I remained fourteen days at the Eddys'. In that short period of time I saw and recognized fully out of 119 apparitions seven spirits. I admit that I was the only one to

32

recognize them, the rest of the audience not having been with me in my numerous travels throughout the East, but their various dresses and costumes were plainly seen and closely examined by all.

The first was a Georgian boy, dressed in the historical Caucasian attire, the picture of whom will shortly appear in *The Daily Graphic*.* I recognized and questioned him in Georgian upon circumstances known only to myself. I was understood and answered. Requested by me in his mother tongue (upon the whispered suggestion of Colonel Olcott) to play the "Lezguinka," a Circassian dance, he did so immediately upon the guitar.

Second. A little old man appears. He is dressed as Persian merchants generally are. His dress is perfect as a national costume. Everything is in its right place, down to the

"babouches" that are off his feet, he stepping out in his stockings. He speaks his name in a loud whisper. It is "Hassan Aga," an old man whom I and my family have known for twenty years at Tiflis. He says, half in Georgian and half in Persian, that he has got a "big secret to tell me," and comes at three different times, vainly seeking to finish his sentence.

Third. A man of gigantic stature emerges forth, dressed in the picturesque attire of the warriors of Kurdistan. He does not speak, but bows in the Oriental fashion, and lifts up his spear ornamented with bright-coloured feathers, shaking it in token of welcome. I recognize him immediately as Saffar Ali Bek, a young chief of a tribe of Kurds, who used to accompany me in my trips around Ararat in Armenia on horseback, and who on one occasion saved my life.† More, he bends to the ground as though picking up a handful of

—————

* [This boy was Michalko Guegidze, of Kutais, Georgia, who was a servant in the household of Katherine de Witte. See in connection with this subject Col. H. S. Olcott's work, *People from the Other World*, Hartford, Conn., 1875, pp. 298 *et seq*.—*Compiler*.]

† [Safar Ali Bek Ibrahim Bek Ogli, mentioned by Col. Olcott in his *People from the Other World*, p. 320.—*Compiler*.]

—————

PORTION OF A PAGE OF H.P.B.'S SCRAPBOOK I

(See page 34 of the present volume for transcription of her pen-and-ink remarks.)

ALEXANDER NIKOLAYEVICH AKSAKOV
1823-1903
(Consult the *Bio-Bibliographical Index* for biographical sketch.)

mould and scattering it around, presses his hand to his bosom—a gesture familiar only to the tribes of the Kurdistan.

Fourth. A Circassian comes out. I can imagine myself at Tiflis, so perfect is his costume of "nouker" (a man who either runs before or behind one on horseback). This one speaks. More, he corrects his name, which I pronounced wrongly on recognizing him, and when I repeat it he bows, smiling, and says in the purest guttural Tartar, which sounds so familiar to my ear, "Tchoch yachtchi" (all right), and goes away.

Fifth. An old woman appears with a Russian headgear. She comes out and addresses me in Russian, calling me by an endearing term that she used in my childhood. I recognize an old servant of my family, a nurse of my sister.

Sixth. A large powerful negro next appears on the platform. His head is ornamented with a wonderful *coiffure*, something like horns wound about with white and gold. His looks are familiar to me, but I do not at first recollect where I have seen him. Very soon he begins to make some vivacious gestures, and his mimicry helps me to recognize him at a glance. It is a conjurer from Central Africa. He grins and disappears.

Seventh and last. A large grey-haired gentleman comes out attired in the conventional suit of black. The Russian decoration of Saint Ann hangs suspended by a large red moiré ribbon with two black stripes—a ribbon, as every Russian will know, belonging to said decoration. This ribbon is worn around his neck. I feel faint, for I think of recognizing my father. But the latter was a great deal taller. In my excitement I

address him in English, and ask him: “Are you my father?” He shakes his head in the negative, and answers as plainly as any mortal man can speak, and in Russian, “No; I am your uncle.” The word “diadia” has been heard and remembered by all the audience. It means “uncle.”

But what of that? Dr. Beard knows it to be but a pitiful

34

trick, and we must submit in silence. People that know me know that I am far from being credulous. Though a Spiritualist of many years’ standing,* I am more sceptical in receiving evidence from paid mediums than many unbelievers. But when I receive such evidence as I received at the Eddys’, I feel bound on my honour, and under the penalty of confessing myself a moral coward, to defend the mediums as well as the thousands of my brother and sister Spiritualists, against the conceit and slander of one man who has nothing and no one to back him in his assertions. I now hereby finally and publicly challenge Dr. Beard to the amount of $500 to produce before a public audience and under the same conditions the manifestations herein attested, or, failing this, to bear the ignominious consequences of his proposed *exposé*.

—H. P. BLAVATSKY.

124 East Sixteenth Street, October 27.

[In H.P.B.’s *Scrapbook*, Vol. I, the above article is pasted on page 5, in three separate columns, together with the Press Cutting mentioning her arrival at the Eddy Homestead on Oct. 14, 1874, as may be seen on the accompanying illustration. H.P.B.’s comment at the top of the page reads:]

The curtain is raised. — H.S.O.’s acquaintance on October 14, 1874, with H.P.B. at Chittenden. H. S. Olcott is a — *Rabid Spiritualist*, and H. P. Blavatsky is an *occultist* — one who laughs at the supposed agency of Spirits! (but all the same pretends to be one herself).

[To the date of the article H.P.B. added in pen and ink: 1874; and she also wrote the following footnote under column 3:]

#They may be the *portraits* of the dead people then repro . . . . . (they certainly are *not* Spirits or Souls) yet a *real* . . . . . nomenon produced by the Elementaries. H.P.B.

---

* [When H.P.B. pasted the cutting of this article in her *Scrapbook*. Vol. I, p. 5, she rubbed out the words “a Spiritualist,” substituted for them the words “an Occultist,” and underlined in blue the entire sentence.—*Compiler*.]

[The sign introducing the footnote is missing in the actual article; there are, however, blue underlinings and quotation marks in connection with the word "spirits," in the 4th and 5th paragraphs of the text, made by H.P.B., and to which her footnote may refer.]

[In A. P. Sinnett's well-known work, *Incidents in the Life of H. P. Blavatsky* (New York: J. W. Bouton, 1886), pp. 131-33, there occurs a rather important statement, as well as a direct quote of H.P.B.'s own words, bearing upon the *séances* at the Eddy Brothers. Mr. Sinnett says that H.P.B.

> ". . . . has tried with the most famous mediums to evoke and communicate with those dearest to her, and whose loss she had deplored, but could never succeed. 'Communications and messages' she certainly did receive, and got their signatures, and on two occasions their *materialized forms*, but the communications were couched in a vague and gushing language quite unlike the style she knew so well. Their signatures, as she has ascertained, were obtained from her own brain; and *on no* occasion, when the presence of a relation was announced and the form described by the medium, who was ignorant of the fact that Mme. Blavatsky could *see* as well as any of them, has she recognized the 'spirit' of the alleged relative in the host of spooks and elementaries that surrounded them (when the medium was a genuine one of course). Quite the reverse. For she often saw, to her disgust, how her own recollections and brain-images were drawn from her memory and disfigured in the confused amalgamation that took place between their reflection in the medium's brain which instantly sent them out, and the shells which *sucked them in* like a sponge and objectivized them—'*a hideous shape with a mask on* in my sight,' she tells us."
>
> H.P.B. herself goes on to say:]

Even the materialized form of my uncle at the Eddy's was the picture; it was I who sent it out from my own mind, as I had come out to make experiments without telling it to any one. It was like an empty outer envelope of my uncle that I seemed to throw on the medium's astral body. I saw and followed the process. I knew Will Eddy was a genuine medium, and the phenomenon as real *as it could be*, and, therefore, when days of trouble came for him, I defended him in the papers. In short, for all the years of experience in America I never succeeded in identifying, in one single instance, those I wanted to see.

It is only in my dreams and personal visions that I was brought in direct contact with my own blood relatives and friends, those between whom and myself there had been a strong mutual *spiritual* love. . . . . For certain psycho-magnetic reasons, too long to be explained here, *the shells of those spirits* who loved us best will not, with a very few exceptions, approach us. They have no need of it since, unless they were irretrievably wicked, they have us with them in Devachan, that state of bliss in which the *monads* are surrounded with all those, and that, which they have loved—objects of spiritual aspirations as well as human entities. "Shells" once separated from their higher principles have nought in common with the latter. They are not drawn to their relatives and friends, but rather to those with whom their terrestrial, sensuous affinities are the strongest. Thus the shell of a drunkard will be drawn to one who is either a drunkard already or has a germ of this passion in him, in which case it will develop it by using his organs to satisfy the craving; one who died full of sexual passion for a still living partner

will have its shell drawn to him or her, etc. We Theosophists, and especially occultists, must never lose sight of the profound axiom of the Esoteric Doctrine which teaches us that it is we, the living, who are drawn toward the spirits—but that the latter can never, even though they would, descend to us, or rather into our sphere.

Collected Writings VOLUME I

1874

ABOUT SPIRITUALISM*

[*The Daily Graphic*, New York, Vol. VI, November 13, 1874, pp. 90-91]

To the Editor of *The Daily Graphic*:

As Dr. Beard has scorned (in his scientific grandeur) to answer the challenge sent to him by your humble

---

* [In her *Scrapbook*, Vol. I, p. 6, where this article is pasted in, H.P.B. wrote across the top of the page:

My 2nd letter to *N. Y. Graphic*, November 14, 1874. —*Compiler*.]

---

servant in the number of *The Daily Graphic* for the 30th of October last, and preferred instructing the public in general rather than one "credulous fool" in particular, let her come from Circassia or Africa, I fully trust you will permit me to use your paper once more, in order that by pointing out some very spicy peculiarities of this amazingly scientific exposure, the public might better judge to whose door the aforesaid elegant epithet could be more appropriately laid.

For a week or so an immense excitement, a thrill of sacrilegious fear, if I am allowed this expression, ran through the psychologized frames of the Spiritualists of New York. It was rumored in ominous whispers that G. Beard, M.D., the Tyndall of America, was coming out with his peremptory exposure of the Eddys' ghosts, and—the Spiritualists trembled for their gods!

The dreaded day has come; the number of *The Daily Graphic* for November the 9th is before us. We have read it carefully, with respectful awe—for *true* science has always been an authority for us (weak-minded fool though we may be), and so we handled the dangerous exposure with a feeling somewhat akin to the one of a fanatic Christian opening a volume of "Büchner." We perused it to the last; we turned the page over and over again, vainly straining our eyes and brain to detect therein one word of scientific proof or a solitary atom of overwhelming evidence that would thrust into our spiritualistic bosom the venomous fangs of doubt. But no; not a particle of reasonable explanation or a scientific evidence that what we have all seen, heard, and felt at the Eddys' was but delusion. In our feminine modesty, still allowing the said article the benefit of the doubt, we disbelieved our own senses, and so devoted a whole day to the picking up of sundry bits of criticism from judges that we believed more competent than ourselves, and at last came collectively to the following conclusion:

The Daily Graphic has allowed Dr. Beard in its magnanimity nine columns of its precious pages to prove—what? Why, the following: First, that he, Dr. Beard, according

to his own modest assertions (see columns second and third), is more entitled to occupy the position of an actor entrusted with characters of simpletons (Molière's *Tartuffe* might fit him perhaps as naturally) than to undertake the difficult part of a Prof. Faraday *vis-à-vis* the Chittenden D. D. Home.

Secondly, that notwithstanding the learned doctor was "overwhelmed already with professional labours" (a nice and cheap *réclame*, by the way) and scientific researches, he gave the latter another direction, and so went to the Eddys'. That arrived there he played with Horatio Eddy, for the glory of science and the benefit of humanity, the difficult character of a "dishevelled simpleton," and was rewarded in his scientific research by finding on the said suspicious premises a professor of bumps, "a poor harmless fool"! Galileo, of famous memory, when he detected the sun in its involuntary imposture, chuckled certainly less over his triumph than does Dr. Beard over the discovery of this "poor fool" No. 1. Here we modestly suggest that perhaps the learned doctor had no business to go so far as Chittenden for that.

Further, the doctor, forgetting entirely the wise motto "*non bis in idem*," discovers and asserts throughout the length of his article that all the past, present, and future generations of pilgrims to the "Eddy homestead" are collectively fools, and that every solitary member of this numerous body of Spiritualistic pilgrims is likewise "a weak-minded, credulous fool"! Query—The proof of it, if you please, Dr. Beard? Answer—Dr. Beard has said so, and Echo responds, Fool!

Truly miraculous are thy doings indeed, O Mother Nature! The cow is black and its milk is white! But then, you see, those ill-bred, ignorant Eddy brothers have allowed their credulous guests to eat up all the "trout" caught by Dr. Beard and paid by him seventy-five cents per pound as a penalty; and that fact alone might have turned him a little—how shall we say, sour, prejudiced? No; erroneous in his statement will answer better.

For erroneous he is, not to say more. When, assuming

an air of scientific authority, he affirms that the *séance*-room is generally so dark that one cannot recognize at three feet distance his own mother, he says what is not true. When he tells us further that he saw through a hole in one of the shawls and the space between them all the manoeuvres of Horatio's arm, he risks to find himself belied by thousands who, weak-minded though they may be, are not blind for all that, neither are

they confederates of the Eddys, but far more reliable witnesses in their simple-minded honesty than Dr. Beard is in his would-be scientific and unscrupulous testimony. The same when he says that no one is allowed to approach the spirits nearer than twelve feet distance, still less to touch them, except the "two simple-minded, ignorant idiots" who generally sit on both ends of the platform. To my knowledge many other persons have sat there besides those two.

Dr. Beard ought to know this better than anyone else, as he has sat there himself. A sad story is in circulation, by the way, at the Eddys'. The records of the spiritual *séances* at Chittenden have devoted a whole page to the account of a terrible danger that has threatened for a moment to deprive America of one of her brightest scientific stars. Dr. Beard, admitting a portion of the story himself, perverts the rest of it, as he does everything else in his article. The doctor admits that he has been badly struck by the guitar, and, not being able to bear the pain, "jumped up" and broke the circle. Now it clearly appears that the learned gentleman has neglected to add to the immense stock of his knowledge the first rudiments of "logic." He boasts himself of having completely blinded Horatio and others as to the real object of his visit. What should then Horatio pummel his head for? The spirits were never known before to be as rude as that. But then Dr. B. does not believe in their existence and so puts the whole thing to Horatio's door. He forgets to state, though, that a whole shower of missiles were thrown at his head, and that, "pale as a ghost"—so says the tale-telling record—the poor scientist surpassed for a moment the "fleet-footed Achilles" himself in the celerity with which he took to

his heels. How strange if Horatio, not suspecting him still, left him standing at two feet distance from the shawl? How very logical?

It becomes evident that the said neglected logic was keeping company at the time with old mother Truth at the bottom of her well, not being wanted, none of them, by Dr. Beard. I myself have sat upon the upper step of the platform for fourteen nights by the side of Mrs. Cleveland. I got up every time "Honto" approached me to an inch of my face in order to see her the better. I have touched her hands repeatedly as other spirits have been touched, and even embraced her nearly every night. Therefore, when I read Dr. Beard's preposterous and cool assertion that "a very low order of genius is required to obtain command of a few words in different languages and so to mutter them to credulous Spiritualists," I feel every right in the world to say in my turn that such a scientific exposure as Dr. Beard has come out with in his article does not require any genius at all; *per contra*, it requires the most ridiculous faith on the part of the writer in his own infallibility, as well as a positive confidence in finding in all his readers what he elegantly terms "weak-minded fools." Every word of his statement, when it is not a most evident untruth, is a wicked and malicious insinuation, built on the very equivocal authority of one witness against the evidence of thousands.

Says Dr. Beard, "I have proved that the life of the Eddys is one long lie; the details

need no further discussion." The writer of the above lines forgets, by saying these imprudent words, that some people might think that "like attracts the like." He went to Chittenden with deceit in his heart and falsehood on his lips, and so, judging his neighbour by the character he assumed himself, he takes everyone for a knave when he does not put him down as a fool. Declaring so positively that he has proved it, the doctor forgets one trifling circumstance, namely, that he has proved nothing whatever.

Where are his boasted proofs? When we contradict him by saying that the *séance*-room is far from being as dark

as he pretends it to be, and that the spirits have repeatedly called out themselves through Mrs. Eaton's voice for more light, we only say what we can prove before any jury. When Dr. Beard says that all the spirits are personated by W. Eddy, he advances what would prove to be a greater conundrum for solution than the apparition of spirits themselves. There he falls right away into the domain of Cagliostro: for if Dr. B. has seen five or six spirits in all, other persons, myself included, have seen one hundred and nineteen in less than a fortnight, nearly all of whom were differently dressed. Besides, the accusation of Dr. Beard implies the idea to the public that the artist of *The Daily Graphic* who made the sketches of so many of those apparitions, and who is not a "credulous Spiritualist" himself, is likewise a humbug, propagating to the world what he did not see, and so thrusting at large the most preposterous. and outrageous lie.

When the learned doctor will have explained to us how any man in his shirt-sleeves and a pair of tight pants for an attire can possibly conceal on his person (the cabinet having been previously found empty) a whole bundle of clothes, women's robes, hats, caps, headgears, and entire suits of evening dress, white waistcoats and neckties included, then he will be entitled to more belief than he is at present. That would be a proof indeed, for, with all due respect to his scientific mind, Dr. Beard is not the first Oedipus that had thought of catching the Sphinx by its tail and so unriddle the mystery. We have known more than one "weak-minded fool," ourselves included, that has laboured under a similar delusion for more than one night, but all of us were finally obliged to repeat the words of the great Galileo, *Eppur si muove!* and give it up.

But Dr. Beard, he does not give it up. Preferring to keep a scornful silence as to any reasonable explanation, he hides the secret of the above mystery in the depths of his profoundly scientific mind. "His life is given to scientific researches," you see; "his physiological knowledge and neuro-physiological learning are immense," for he says so, and skilled as he is in combating fraud by still greater

fraud (see column the eighth), spiritualistic humbug has no more mysteries for him. In five minutes this scientist has done more towards science than all the rest of the scientists put together have done in years of labour, and "would feel ashamed if he had not." (See same column.) In the overpowering modesty of his learning he takes no credit upon himself for having done so, though he has discovered the astounding, novel fact of the "cold benumbing sensation." How Wallace, Crookes, and Varley, the naturalist-anthropologist, the chemist and electrician, will blush with envy in their old country! America alone is able to produce on her fertile soil such quick and miraculous intellects. *Veni*, *vidi*, *vici!* was the motto of a great conqueror. Why would not Dr. Beard select for his crest the same? And then, not unlike the Alexanders and the Caesars of the antiquity (in the primitive simplicity of his manners), he abuses people so elegantly, calling them "fools" when he cannot find a better argument.

A far more wise mind than Dr. Beard (shall he dispute the fact?) has suggested, centuries ago, that the tree was to be judged according to its fruits. Spiritualism, notwithstanding the desperate efforts of more scientific men than himself, stands its ground without flinching for more than a quarter of a century. Where are the fruits of the tree of science that blossoms on the soil of Dr. Beard's mind? If we are to judge of them by his article, then, verily, the said tree needs more than usual care. As for the fruits, it would appear that they are as yet in the realms of "sweet delusive hope." But then, perhaps, the doctor was afraid to crush his readers under the weight of his learning (true merit has been in all days modest and unassuming), and that accounts for the learned doctor withholding from us any scientific proof of the fraud that he pretends exposing, except the above-mentioned fact of the "cold benumbing sensation." But how Horatio can keep his hand and arm ice-cold under a warm shawl for half an hour at a time, in summer as well as in any other season, and that without having some ice concealed about his person, or how he can prevent it from thawing—all the above is a

mystery that Dr. Beard doesn't reveal for the present. Maybe he will tell us something of it in his book that he advertises in the article. Well, we only hope that the former will be more satisfactory than the latter.

I will add but a few words before ending my debate with Dr. Beard for ever. All that he says about the lamp concealed in a bandbox, the strong confederates, etc., exists but in his imagination, for the mere sake of argument, we suppose. "False in one, false in all," says Dr. Beard on column the sixth. These words are a just verdict to his own article.

Here I will briefly state what I reluctantly withheld up to the present moment from the knowledge of all such as Dr. Beard. The fact was too sacred in my eyes to allow it to be trifled with in newspaper gossiping. But now, in order to settle the question at once, I deem it my duty as a Spiritualist to surrender it to the opinion of the public.

On the last night that I spent with the Eddys, I was presented by George Dix and

Mayflower with a silver decoration, the upper part of a medal with which I was but too familiar. I quote the precise words of the spirit: "We bring you this decoration, for we think you will value it more highly than anything else. You shall recognize it, for it is the badge of honour that was presented to your father by his Government for the campaign of 1828, between Russia and Turkey. We got it through the influence of your uncle, who appeared to you here this evening. We brought it from your father's grave at Stavropol. You shall identify it by a certain sign known to yourself." These words were spoken in the presence of forty witnesses. Colonel Olcott will describe the fact and give the design of the decoration.*

I have the said decoration in my possession. I know it as having belonged to my father. More, I have identified it by a portion that, through carelessness, I broke myself

* [See H.P.B.'s explanation on pp. 203-04 of the present Volume. On page 357 of Col. Olcott's work *People from the Other World* may be found the drawing of both the buckle and the decoration itself. —*Compiler*.]

many years ago, and, to settle all doubt in relation to it, I possess the photograph of my father (a picture that has never been at the Eddys', and could never possibly have been seen by any of them) on which this medal is plainly visible.

Query for Dr. Beard: How could the Eddys know that my father was buried at Stavropol; that he was ever presented with such a medal, or that he had been present and in actual service at the time of the war of 1828?

Willing as we are to give every one his due, we feel compelled to say on behalf of Dr. Beard that he has not boasted of more than he can do, advising the Eddys to take a few private lessons of him in the trickery of mediumship. The learned doctor must be expert in all such trickeries. We are likewise ready to admit that in saying as he did that "his article would only confirm the more the Spiritualists in their belief" (and he ought to have added, "convince no one else"), Dr. Beard has proved himself to be a greater "prophetic medium" than any other in this country!

H. P. BLAVATSKY.

23 Irving Place.

[*In H.P.B.*'*s Scrapbook*, Vol. I, pp. 6-7, where the above article is pasted, H.P.B. added in pen and ink under her signature:]

So much in defence of *phenomena*, as to whether these Spirits are *ghosts* is another question.

H.P.B.

Collected Writings VOLUME I

1874

[In H.P.B.'s *Scrapbook*, Vol. I, pp. 7-8, there is a cutting from *The Daily Graphic* of November 1874, which deals with the visit of a Mr. Brown, the "mind reader," to the Eddys' Homestead. Mr. Brown relates how one of the "spirits" brought to H.P.B. one of the decorations which had belonged to her father, and says that "Madame was overwhelmed with gratitude."

H.P.B. underlined the word *overwhelmed* and added at the end of the article in pen and ink:]

Overwhelmed—be switched! . . . . not my father's pet, if you please. H. P. Blavatsky is never "overwhelmed."

Collected Writings VOLUME I
1874

[In *Scrapbook*, Vol. I, p. 8, the account of Mr. Brown is followed immediately by an article entitled "Unpractical Spirits," presumably also from *The Daily Graphic*. It is signed with the initials "I.F.F." which obviously stand for Irvin Francis Fern. H.P.B. added the following remarks in pen and ink:]

Bravo! Irvin Francis Fern—a great Occultist. He IS RIGHT but we have to defend phenomena & prove it too before we teach them *philosophy*.

Collected Writings VOLUME I

1874

[ELBRIDGE GERRY BROWN]

[It is interesting and significant to bear in mind that at the earliest stage of the modern Theosophical effort, in addition to H. P. Blavatsky and Col. Henry S. Olcott, a third individual had been selected by the Teachers to play an important part in the initial work. This individual was Elbridge Gerry Brown, a young American who was Editor of the *Spiritual Scientist* of Boston, Mass.

A careful perusal of letters received by Col. Olcott from the Adept-Brother who signed himself *Serapis* throws a good deal of light on this early plan. The Egyptian Section of the Brotherhood, under whose special care the earliest stage of the Movement had been placed, appears to have intended a broadening and deepening of contemporary Spiritualism, to be achieved by the introduction into its midst of a larger philosophy. Fraudulent phenomena had to be sifted from genuine ones, and the true occult explanation of the latter was to be attempted. In the beginning, E. Gerry Brown evidently responded to these ideals and plans.

The day after H.P.B. had published her letter to the Editor of *The Daily Graphic*, in its issue of November 13, 1874, E. Gerry Brown wrote her a letter, the original of which is pasted in H.P.B.'s *Scrapbook*, Vol. III, p. 259. It runs as follows:

> "Mme. H. P. Blavatsky.
>
> "I have read your article in the *Daily Graphic* and am so much pleased with the statements therein, and the powerful refutations of Dr. Beard's so-called 'arguments,' that I hasten to acknowledge to you, as editor of the *Scientist*, my gratitude for the service you have done Spiritualism in re-opening the eyes of the skeptical world.
>
> "Should you ever be in Boston, I beg that you will grant

> me permission, to call on you that I may learn more of the Eddy Family from one who has had so wonderful an experience and presents it in so interesting and attractive style.
>
> "I have taken the liberty, to send you a copy of the *Scientist*.
>
> "Hoping you will pardon my enthusiasm, which thus seeks expression, I have the honor to subscribe myself,
>
> with respect,
> truly yours
> Gerry Brown."
>
> 9 Bromfield Street,
> Boston.

No further developments seem to have taken place for some time. According to Col. Olcott's account, in his Old *Diary Leaves*, Vol. I, pp. 72-73, it was not until the first quarter of 1875 that he and H.P.B. became seriously interested in E. Gerry Brown's journal. H.P.B. herself, in an undated letter written to Prof. Hiram Corson in the Spring of 1875 calls the efforts of Brown to his attention, speaks of the persecution he had been subjected to, and voices her intention to help Brown with his Journal and to secure his collaboration. She also suggests to Prof. Corson to write for the *Spiritual Scientist*.*]

[The following excerpt from a letter is the first item from H.P.B.'s pen in the pages of the *Spiritual Scientist*:]

---

* Cf. E. R. Corson, *Some Unpublished Letters of H. P. Blavatsky*, letter No. 8.

Collected Writings VOLUME I

1874

MADAME BLAVATSKY

HER EXPERIENCE—HER OPINION OF AMERICAN SPIRITUALISM AND AMERICAN SOCIETY.

[*Spiritual Scientist*, Boston, Vol. I, December 3, 1874, pp. 148-9]

From a letter received from Mme. Blavatsky last week we make the following extracts, want of space alone preventing us from publishing it entire. It is written in her usual lively and entertaining style, and her opinions expressed are worthy of careful study, many of them being fully consistent with the true state of affairs. She says:

As it is, I have only done my duty: first, towards Spiritualism, that I have defended as well as I could from the

attacks of imposture under its too transparent mask of science; then, towards two helpless, slandered "mediums"—the last word becoming fast in our days the synonym of "martyr"; secondly, I have contributed my mite in opening the eyes of an indifferent public to the real, intrinsic value of such a man as Dr. Beard. But I am obliged to confess that I really do not believe in having done any good—at least, any practical good—to Spiritualism itself; and I never hope to perform such a feat as that were I to keep on bombarding for an eternity all the newspapers of America with my challenges and refutations of the lies told by the so-called "scientific exposers."

It is with a profound sadness in my heart that I acknowledge this fact, for I begin to think there is no help for it. For over fifteen years have I fought my battle for the blessed truth; I have travelled and preached it—though I never was born for a lecturer—from the snow-covered tops of the Caucasian Mountains, as well as from the sandy valleys of the Nile. I have proved the truth of it practically and by persuasion. For the sake of Spiritualism I have left my home, an easy life amongst a civilized society, and have become a wanderer upon the face of this earth. I had already seen my hopes realized, beyond the most sanguinary [*sic*] expectations, when, in my restless desire for more knowledge, my unlucky star brought me to America.

Knowing this country to be the cradle of modern Spiritualism, I came over here from France with feelings not unlike those of a Mohammedan approaching the birthplace of his prophet. I had forgotten that "no prophet is without honor save in his own country." In the less than fourteen months that I am here, sad experience has but too well sustained the never-dying evidence of this immortal truth!

What little I have done towards defending my belief, I am ever ready to do it over and over again, as long as I have a breath of life left in me. But what good will it ever do? We have a popular and wise Russian saying that "one Cossack on the battlefield is no warrior." Such is my case, together with many other poor, struggling wretches, every

48

one of whom, like a solitary watch, sent far ahead in advance of the army, has to fight his own battle, and defend the entrusted post, unaided by no one but himself. There is no union between Spiritualists, no "*entente cordiale*," as the French say. Judge Edmonds said, some years ago, that they numbered in their ranks over eleven million in this country alone; and I believe it to be true, in which case it is but to be the more deplored. When one man—as Dr. Beard did and will do it yet—dares to defy such a formidable body as that, there must be some cause for it. His insults, gross and vulgar as they are, are too fearless to leave one particle of doubt that if he does it, it is but because he knows too well that he can do so with impunity and perfect ease. Year after year the American Spiritualists have allowed themselves to be ridiculed and slighted by everyone who had a mind to do so, protesting so feebly as to give their opponents the most erroneous idea of their weakness. Am I wrong, then, in saying that our Spiritualists are more to be blamed than Dr. Beard himself in all this ridiculous polemic? Moral cowardice breeds more contempt than the "familiarity" of the old motto. How can we expect such a scientific sleight-of-hand as he is to respect a body that does not respect itself? We ourselves brought upon our heads that shower of abuse lavished by his hand with the dexterity and ability of a drunken London cockney.

My humble opinion is, that the majority of our Spiritualists are *too much* afraid for their "respectability" when called upon to confess and acknowledge their "belief." Will you agree with me, if I say that the dread of the social Areopagus is so deeply rooted in the hearts of your American people, that to endeavour to tear it out of them would be undertaking to shake the whole system of society from top to bottom? "Respectability" and "fashion" have brought more than one utter materialist to select (for mere show) the Episcopalian and other wealthy churches. But Spiritualism is not "fashionable," as yet, and that's where the trouble is. Notwithstanding its immense and daily increasing numbers, it has not won, till now, the right of citizenship. Its chief leaders are *not* clothed in gold and purple

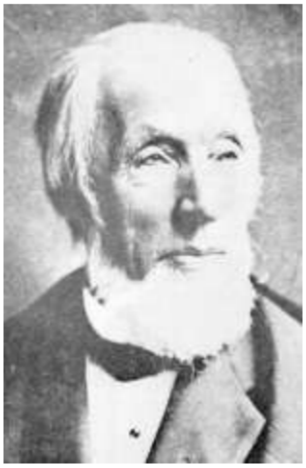

ROBERT DALE OWEN
1801-1877
(From W.G. Langworthy Taylor's *Katie Fox,* New York, 1933.
Consult the *Bio-Bibliographical Index* for biographical sketch.)

ANDREW JACKSON DAVIS
1826-1910
(From Sir A. Conan Doyle's *History of Spiritualism,* London, 1926.
Consult the *Bio-Bibliographical Index* for biographical sketch.)

and fine raiments; for not unlike Christianity in the beginning of its era, Spiritualism numbers in its ranks more of the humble and afflicted ones, than of the powerful and

wealthy of this earth. Spiritualists belonging to the latter class will seldom dare to step out on the arena of publicity boldly proclaim their belief in the face of the whole world; that hybridous monster, called "public opinion," is too much for them; and what does a Dr. Beard care for the opinion of the poor and the humble ones? He knows but too well, that his insulting terms of "fools" and "weak-minded idiots," as his accusations for credulousness, will never be applied to themselves by any of the proud castes of modern "Pharisees"; Spiritualists, as they know themselves to be, and have perhaps been for years, if they deign to notice the insult at all, it will be but to answer him as the cowardly apostle did before them, "Man, I tell thee, I know him not!"

St. Peter was the only one of the remaining eleven that denied his Christ thrice before the Pharisees, that is just the reason why, of all the apostles, he is the most revered by the Catholics, and has been selected to rule over the most wealthy as the most proud, greedy and hypocritical of all the churches in Christendom! And so, half Christians and half believers in the new dispensation, the majority of those eleven millions of Spiritualists stand with one foot on the threshold of Spiritualism, pressing firmly with the other one the steps leading to the altars of their "fashionable" places of worship, ever ready to leap over under the protection of the latter in hours of danger. They know that under the cover of such immense "respectability" they are perfectly safe. Who would presume or dare to accuse of "credulous stupidity" a member belonging to certain "fashionable congregations"? Under the powerful and holy shade of any of those "pillars of truth" every heinous crime is liable to become immediately transformed into but a slight and petty deviation from strict Christian virtue. Jupiter, for all his numberless "Don Juan"-like frolics, was not the less considered for it by his worshippers as the "Father of Gods"!

Collected Writings VOLUME I
1875

[H.P.B.'S ROLE AT THE EDDYS' HOMESTEAD]

[In H.P.B.'s *Scrapbook*, Vol. I, pp. 11-12, a cutting is pasted from *The Spiritualist* of January 1, 1875. It is entitled "Materialized Spirit Forms" and is an article written by Benjamin Coleman who deals with Robert Dale Owen's opinion on the genuineness of the phenomena of materialization. The following parts were commented upon by H.P.B.:

"The Countess' presence at several of the Eddy séances led to most surprising manifestations, including the appearance of several spirits of persons known to her in foreign countries."

H.P.B. marked this sentence with blue pencil and added at the side in pen and ink:]

Yes; for I have called them out MYSELF.

H.P.B.

[The last sentence of the article: "These American facts, coupled with our own, should have an important bearing in correcting the errors of both science and theology"—w as continued by H.P.B. who added in pen and ink:]

—and—*Spiritualism* please add. Belief in the agency of "Spirits" or disembodied souls in these phenomena is as foolish & irrational as belief in the agency of the Holy Ghost in the fabrication of Jesus if the latter ever lived.

H. P. Blavatsky.

[The following two items. entitled "Heroic Women" and "A Card from the Countess Blavatsky," appear as cuttings from a newspaper in H.P.B.'s *Scrapbook*, Vol. I, p. 17. The name and date of the newspaper do not appear in print, but H.P.B. wrote in ink above the first cutting: "From the N. Y. Mercury, Jan. 18, 1875."

It is probable that these two items appeared one week apart from each other, but the actual dates have remained somewhat

uncertain, as the files of both the New York *Mercury* and *Sunday Mercury* have not been located, and therefore could not be verified.

Words that are underlined have been underscored by H.P.B. herself in her *Scrapbook*. Her various comments at the side of the cuttings appear as footnotes.]

Collected Writings VOLUME I

1875

HEROIC WOMEN

A PETTICOATED STAFF OFFICER OF GARIBALDI—STRANGE AND STRIKING CAREER—A FORMER COMPANION WHOSE HISTORY READS LIKE ROMANCE.

It is not often that two heroines appear at the same time before the public, yet Helen P. Blavatsky and Clementine Gerebko have entered the legal arena in order to have a slight business misunderstanding settled by Judge Pratt of the Supreme Court, Brooklyn. Both of these ladies possess a romantic and remarkable record.

Helena P. Blavatsky, who is about forty years [of] age,* at the age of seventeen married a Russian nobleman then in his seventy-third year. For many years† they resided together at Odessa, and finally a legal separation‡ was affected. The husband died recently in his ninety-seventh year. The widow is now a resident of the City of New York, and is highly accomplished. She converses and writes fluently in Russian, Polish, Romaic, Low Dutch, German, French, Spanish, Italian, Portuguese and English. She has translated the works of Darwin and the Treatise of Buckle on Civilization in England into the Russian language. She is thoroughly versed in Darwinian theory, is a firm believer in Wallace's scientific spiritualism, and is a member of the Order of Rosicrucians.

Her life has been one of many vicissitudes, and the area of her experiences is bounded only by the world. It is said that she visited this country with a party of tourists. On her return to Europe she married†† and in the struggle for liberty fought under the victorious standard of Garibaldi. She won renown for unflinching bravery in many hard-fought battles, and was elevated to a high position on the staff of the great general. She still bears the scars of many wounds she received in the conflict. Twice her horse was shot under her, and

---

* a fib.
† a *lie*—was with him but for three weeks.
‡ legal, because he died.
†† whom? when!! how!?

---

she escaped hasty death only by her coolness and matchless skill.*

Altogether Madame Blavatsky is

AN ASTONISHING WOMAN

---

* Every word is a *lie*. Never was on "Garibaldi's staff." Went with friends to Mentana to help shooting the Papists and got shot myself. Nobody's business—least of any a d — d reporter's.

Collected Writings VOLUME I

1875

A CARD FROM THE COUNTESS† BLAVATSKY‡

To the Editors of the N. Y. *Sunday Mercury*.

In last Sunday's issue I read an article headed "Heroic Women," and find that I figure therein as the primary heroine. My name is H. P. Blavatsky. I decline the honor of a comparison with "the latter heroine" C. Gerebko, and proceed to explain some of the statements of the said article. If I married a Russian "nobleman" I never resided with him anywhere; for three weeks after the sacrifice I left him for reasons plausible enough in my eyes, as in those of the "puritan" world. I do not know if he died at the advanced age of ninety-seven as for the last twelve years†† this noble patriarch has entirely vanished out of my sight and memory. But I beg leave to say that I never was married again, for this one solitary case of "conjugal love" has proved too much for me. I did not get acquainted with Mrs. Gerebko at the residence of the Russian consul; I never had the honor of visiting this gentleman, but upon business in his office. I know Mr. G.'s family in Odessa, and he never rose above the rank of a captain of a private steamer belonging to Prince Worontzoff. I was residing at Tiflis when Mrs. Gerebko came there in 1866 from Teheran (Persia), and heard of her as well as others did

———————

† ["the Countess" scored out in ink by H.P.B.]

‡ Answered a long letter but they inserted but this paragraph and added LIES.—H.P.B.

†† ["for the last twelve years" scored out and substituted for it at the side: since then.]

———————

daily for about two months. She married Gerebko at Kutais. When they arrived in this country, a year ago, they did not purchase a beautiful residence, but simply bought a farm of six acres of land at Northport for the modest sum of $1,000. My unlucky star brought me in contact with her about the latter part of June last. She represented to me her farm as giving a revenue of nearly $2,000 yearly, and induced me to go into partnership with her on the following terms: I had to give her $1,000 and pay half of the expenses that might occur, for which sum I bought of her the right on the half of the yearly profit of everything. We made the contract for three years, and it was recorded. I paid the money, and went to live with them. The first month I spent nearly $500 for buildings and otherwise; at the expiration of which month she prayed to be released of the contract, as she was ready to pay me my money back. I consented, and gave her permission to sell at auction all we had except the farm land and buildings, and we both came to New York in view of settlement. She was to give me a promissory note or a

mortgage on the property to the amount of the sum due by her, and that immediately after our coming to New York. Alas! three days after we had taken lodging in common, on one fine afternoon, upon my returning home, I found that the fair countess had left the place, neglecting to pay me back her little bill of $1,000. I am now waiting patiently for the opinion of an American Jury.

H. P. BLAVATSKY,
124 East Sixteenth Street.

Collected Writings VOLUME I

1875

THE PHILADELPHIA "FIASCO," OR WHO IS WHO?

[*Banner of Light*. Boston, Vol. XXXVI, January 30, 1875. pp. 2-3]

A few weeks ago, in a letter, extracts from which have appeared in the *Spiritual Scientist* of December 3rd, I alluded to the deplorable lack of accord between American Spiritualists, and the consequences of the same. At that

time I had just fought out my useless battle with a foe who, though beneath my own personal notice, had insulted all the Spiritualists of this country, as a body, in a caricature of a so-called scientific *exposé*. In dealing with him I dealt but with one of the numerous "bravos" enlisted in the army of the bitter opponents of our belief, and my task was, comparatively speaking, an easy one, if we take it for granted that falsehood can hardly withstand truth, as the latter will ever speak for itself. Since that day the scales have turned; prompted now as then, by the same love of justice and fair play, I feel compelled to throw [down] my glove once more in our defence, seeing that so few of the adherents to our cause are bold enough to accept that duty, and so many of them show the white feather of pusillanimity

I indicated in my letter that such a state of things, such a complete lack of harmony, and such cowardice, I may add, among our ranks, subjected the Spiritualists and the cause to constant attacks from a compact, aggressive public opinion, based upon ignorance and wicked prejudice, intolerant, remorseless and thoroughly dishonest in the employment of its methods. As a vast army, amply equipped, may be cut to pieces by an inferior force well trained and handled, so Spiritualism, numbering its hosts by millions, and able to vanquish every reactionary theology by a little directed effort, is constantly harassed, weakened, impeded by the convergent attacks of pulpit and press, and by the treachery and cowardice of its trusted leaders. It is one of these professed leaders that I propose to question today, as closely as my rights, not only as a widely known Spiritualist, but a resident of the United States, will allow me. When I see the numbers of believers in this country, the broad basis of their belief, the impregnability of their position, and the talent that is embraced within their ranks, I am disgusted at the spectacle that they manifest at this very moment, after the Katie King—how shall we say—fraud? By no means, since the last word of this sensational comedy is far from being spoken.

There is not a country on the face of our planet, with a

jury attached to its courts of justice, but gives the benefit of the doubt to every criminal brought within the law, and a chance to be heard and tell *his* story.

Is such the case between the pretended "spirit-performer," the alleged bogus Katie King, and the Holmes mediums? I answer most decidedly *no*, and mean to prove it, if no one else does.

I deny the right of any man or woman to wrench from our hands all possible means of finding out the truth. I deny the right of any editor of a daily newspaper to accuse and publish accusations, refusing at the same time to hear one word of justification from the defendants, and so, instead of helping people to clear up the matter, leaving them more than ever to grope their way in the dark.

The biography of "Katie King" has come out at last; a sworn certificate, if you please, equally endorsed (under oath?) by Dr. Child,* who throughout the whole of this "burlesque" epilogue has ever appeared in it, like some inevitable *deus ex machina*. The whole of this made-up elegy (by whom? evidently not by Mrs. White) is redolent with the perfume of erring innocence, of Magdalene-like tales of woe and sorrow, and tardy repentance and the like, giving us the abnormal idea of a pickpocket in the act of robbing our soul of its most precious, thrilling sensations; the carefully-prepared explanations on some points that appear now and then as so many stumbling-blocks in the way of a seemingly fair *exposé*, do not preclude, nevertheless, through the whole of it, the possibility of doubt, for many awkward semblances of truth, partly taken from the confessions of that fallen angel, Mrs. White, and partly—most of them we should say—copied from the private notebook of her "amanuensis," give you a fair idea of the veracity of this *sworn* certificate. For instance, according

---

* [In her *Scrapbook*, Vol. I, p. 19, where the cutting of this article is pasted, H.P.B. added the following remark in pen and ink:

> Child was a *confederate*. He took money . . . . . 1mes' séance. He is a ra . . .l.
> The last word may be *rascal*.—*Compiler*.]

---

to her own statement and the evidence furnished by the *habitués* of the Holmeses, Mrs. White having never been present at any of the dark circles (her alleged acting as Katie King excluding all possibility, on her part, of such a public exhibition of flesh and bones), how comes she to know so well, in every particular, about the tricks of the mediums, the programme of their performances, etc.? Then, again, Mrs. White, who

remembers so well—by rote we may say every word exchanged between Katie King and Mr. Owen, the spirit and Dr. Child, has evidently forgotten *all that was ever said* by her in her bogus personation to Dr. Fellger;* *she does not even remember a very important secret* communicated by her to the latter gentleman! What an extraordinary combination of memory and absence of mind at the same time! May not a certain memorandum book, with its carefully noted contents, account for it, perhaps? The document is signed, under oath, with the name of a *non*-existing spirit, Katie King. . . . Very clever!

All protestations of innocence or explanations sent in by Mr. or Mrs. Holmes, written or verbal, are peremptorily refused publication by the press. No respectable paper dares take upon itself the responsibility of such an unpopular cause.

The public feels triumphant; the clergy, forgetting, in the excitement of their victory, the Brooklyn scandal, rub their hands and chuckle; a certain exposer of materialized spirits and mind-reading, like some monstrous anti-spiritual *mitrailleuse*, shoots forth a volley of missiles, and sends a condoling letter to Mr. Owen; Spiritualists, crestfallen, ridiculed and defeated, feel crushed *for ever* under the pretended exposure and that overwhelming, pseudonymous evidence. . . . The day of Waterloo has come for us, and sweeping [away] the last remnants of the defeated army, it remains for us to ring our own death-knell. . . . Spirits, beware! Henceforth, if you lack prudence, your materialized forms

———————

* [A well-known and highly respected Philadelphia physician—Dr. Adolphus Fellger.—*Compiler.*]

———————

will have to stop at the cabinet doors, and in perfect tremor melt away from sight, singing in chorus Poe's *Nevermore!*

One would really suppose that the whole belief of us Spiritualists hung at the girdles of the Holmeses, and that in case they should be unmasked as tricksters, we might as well vote our immortality an old woman's delusion.

Is the scraping off of a barnacle the destruction of a ship? But, moreover, we are not sufficiently furnished with any plausible proofs at all.

Colonel Olcott is here, and has begun investigations. His first tests with Mrs. Holmes alone, for Mr. Holmes is lying sick at Vineland, have proved satisfactory enough in his eyes, to induce Mr. Owen to return to the spot of his first love, namely, the Holmes' cabinet. He began by tying Mrs. Holmes up in a bag, the string drawn tightly round her neck, knotted and sealed in the presence of Mr. Owen, Col. Olcott and a third gentleman. After that the medium was placed in the empty cabinet, which was rolled away into the middle of the room, and it was made a *perfect impossibility for her to use her hands*. The door being closed, hands appeared in the aperture, then the outlines of a face came, which gradually formed into the classical head of John King, turban, beard and all. He kindly allowed the investigators to stroke his beard, touch his *warm* face, and patted

their hands with his. After the *séance* was over, Mrs. Holmes, with many tears of gratitude, in the presence of the three gentlemen, assured Mr. Owen *most solemnly* that she had spoken many a time to Dr. Child about "Katie" leaving her presents in the house and dropping them about the place, and that she—Mrs. Holmes—wanted Mr. Owen to know it; but that the Doctor had given her most peremptory orders to the contrary, forbidding her to let the former know it, his precise words being; "Don't do it; it's useless; *he must not know it!*" I leave the question of Mrs. Holmes' veracity as to this fact for Dr. Child to settle with her.

On the other hand, we have the woman, Eliza White, exposer and accuser of the Holmeses, who remains up to the present day a riddle and an Egyptian mystery to every

man and woman of this city, except to the clever and equally invisible party—a sort of protecting deity—who took the team in hand, and drove the whole concern of "Katie's" materialization to destruction, and at what he considered such a first-rate way. She is not to be met, or seen, or interviewed, or even spoken to by anyone, least of all by the ex-admirers of "Katie King" herself, so anxious to get a peep at the modest, blushing beauty who deemed herself worthy of personating the fair spirit. Maybe it's rather dangerous to allow them the chance of comparing for themselves the features of both? But the most perplexing fact of this most perplexing imbroglio is that Mr. R. D. Owen, by his own confession to me, *has never*, *not even on the day of the exposure*, *seen Mrs. White*, *or talked to her*, *or had otherwise the least chance to scan her features close enough for him to identify her*. He caught a glimpse of her general outline but once, viz., at the mock *séance* of the 5th of December, referred to in her biography, when she appeared to half a dozen witnesses (invited to testify and identify the fraud) emerging *de novo* from the cabinet, with her face *closely covered with a double veil* (!), after which the sweet vision vanished and appeared no more! Mr. Owen adds that he is not prepared to swear to the identity of Mrs. White and Katie King.

May I be allowed to inquire as to the necessity of such a profound mystery, after the promise of a public exposure of all the fraud? It seems to me that the said exposure would have been far more satisfactory if conducted otherwise. Why not give the fairest chance to R. D. Owen, the party who has suffered the most on account of this disgusting swindle—if swindle there is—to compare Mrs. White with *his* Katie? May I suggest again that it is perhaps because the spirit's features are but too well impressed on his memory, poor, noble, confiding gentleman! Gauze dresses and moonshine, coronets and stars can possibly be counterfeited, in a half-darkened room, while features, answering line for line to the "spirit Katie's" face, are not so easily made up; the latter require *very clever*

preparations A *lie* may be easy enough for a smooth tongue, but no *pug nose* can lie itself into a *classical one*.

A very honorable gentleman of my acquaintance, a fervent admirer of the "spirit Katie's" beauty, who has seen and addressed her at two feet distance about *fifty* times, tells me that on a certain evening, when Dr. Child begged the spirit to let him see her tongue (did the honourable doctor want to compare it with Mrs. White's tongue—the lady having been his patient?), she did so, and upon her opening her mouth, the gentleman in question assures me that he plainly saw, what in his admiring phraseology he terms "the most beautiful set of teeth—two rows of pearls." He remarked* most particularly those teeth. Now there are some wicked, slandering gossips, who happen to have cultivated *most intimately* Mrs. White's acquaintance in the happy days of her innocence, before her fall and subsequent *exposé*, and they tell us very bluntly (we beg the penitent angel's pardon, we repeat but a hearsay), that this lady can hardly number among her other natural charms, the rare beauty of *pearly teeth*, or a *perfect*, *most beautifully formed hand and arm*. Why not show her teeth at once to the said admirer, and so shame the slanders? Why shun "Katie's" best friends? If we were so anxious as she seems to be to prove "who is who," we would surely submit with pleasure to the operation of showing our teeth, yea, even in a court of justice. The above fact, trifling as it may seem at first sight, would be considered as a very important one by any intelligent juryman in a question of personal identification.

Mr. Owen's statement to us is corroborated by "Katie King" herself in her biography, a sworn document, remember, in the following words: "She consented to have an interview with some gentlemen who had seen her personating the spirit, *on condition that she would be allowed*

---

* [H.P.B. uses on many occasions the word "remarked" when she actually means "noticed." It is an unconscious translation of the French word "remarquer" which means "to notice."—*Compiler*.]

---

to keep a veil over her face all the time she was conversing with them."*

Now pray why should these "too credulous, weak-minded gentlemen," as the immortal Dr. Beard would say, be subjected again to such an extra strain on their blind faith? We should say that that was just the proper time to come out and prove to them what was the nature of the mental aberration they were labouring under for so many months. Well, if they do swallow this new *veiled* proof they are welcome to it. *Vulgus vult decipi—decipiatur!* But I expect something more substantial before submitting in guilty silence to be laughed at. As it is, the case stands thus:

According to the same biography (same column) the mock *séance* was prepared and

carried out—to everyone's heart's content—through the endeavours of the amateur detective, who by the way, if any one wants to know, is a Mr. W. O. Leslie, a contractor or agent for the Baltimore, Philadelphia and New York Railroad, residing in this city. If the Press, and several of the most celebrated victims of the fraud, are under bond of secrecy with him, *I am not*, and mean to say what I know. And so the said *séance* took place on the 5th of December last, which fact appearing in a sworn evidence, implies that Mr. Leslie had wrested from Mrs. White the confession of her guilt at least several days previous to that date, though the precise day of the "amateur's" triumph is very cleverly withheld in the *sworn* certificate. Now comes a new conundrum.

On the evening of the 2nd and 3rd of December, at two *séances* held at the Holmeses', I, myself, in the presence of Robert Dale Owen and Dr. Child (chief manager of those performances, from whom I got on the same morning an admission card), together with twenty more witnesses, saw the spirit of Katie step out of the cabinet twice, in full form and beauty; and I can swear in any court of justice that she did not bear the least resemblance to Mrs. White's portrait.

---

* *Philadelphia Inquirer*, January 11, 1875, 4th column, "Katie King's Biography."

Collected Writings VOLUME I

1875

As I am unwilling to base my argument upon any other testimony than my own, I will not dwell upon the alleged apparition of Katie King at the Holmeses' on the 5th of December, to Mr. Roberts and fifteen others, among whom was Mr. W. H. Clarke, a reporter for *The Daily Graphic*, for I happened to be out of town, though, if this fact is demonstrated, it will go far against Mrs. White, for on that precise evening, and at the same hour, she was exhibiting herself as the *bogus* Katie at the mock *séance*. Something still more worthy of consideration is found in the most positive assertion of a gentleman, a Mr. Westcott, who on that evening of the 5th, on his way home from the real *séance*, met in the car Mr. Owen, Dr. Child and his wife, all three returning from the mock *séance*. Now it so happened that this gentleman mentioned to them about having just seen the spirit Katie come out of the cabinet, adding "he thought she never looked better"; upon hearing which Mr. Robert Dale Owen stared at him in amazement, and all the three looked greatly perplexed.

And so I here but insist on the apparition of the spirit at the medium's house on the evenings [of] the 2nd and 3rd of December, when I witnessed the phenomenon, together with Robert Dale Owen and other parties. It would be worse than useless to offer or accept the poor excuse that the confession of the woman White, her exposure of the fraud, the delivery to Mr. Leslie of all her dresses and presents received by her in the name of Katie King, the disclosure of the sad news by this devoted gentleman to Mr. Owen, and the preparation of the mock *séance* cabinet and other important matters, had all of them taken place on the 4th; the more so, as we are furnished with most positive proofs that Dr. Child at least, if not Mr. Owen knew all about Mr. Leslie's success with Mrs. White several days beforehand. Knowing then of the fraud, how could Mr. Leslie allow it to be still carried on, as the fact of Katie's apparition at the Holmeses' on the 2nd and 3rd of December proves it to have been the case? Any gentleman, even with a very moderate degree of honour about him, would never allow the public to be fooled and

THE EDDY HOMESTEAD, CHITTENDEN, VERMONT
Here H.P.B. and Col. H.S. Olcott met each other, October 14, 1874.
(From Col. H. S. Olcott's *People from the Other World,* Hartford, Conn., 1875.)

GENERAL FRANCIS J. LIPPITT
1812-1902
(From his *Reminiscences,* Providence, R.I., 1902. Consult the *Bio-Bibliographical Index* for biographical data.)

defrauded any longer, unless he had the firm resolution of catching the *bogus* spirit on the spot and proving the imposition. But no such thing occurred; quite the contrary; for Dr. Child, who had constituted himself from the first not only chief superintendent of the *séances*, cabinet and materialization business, but also cashier and ticket-holder (paying the mediums at first ten dollars per *séance*, as he did, and subsequently fifteen dollars, and pocketing the rest of the proceeds), on that same evening of the 3rd *took the admission money* from every visitor as quietly as he ever did. I will add furthermore, that I, *in propria persona*, handed him on that very night a five-dollar bill, and that he (Dr. Child) kept the whole of it, remarking that the balance could be made good to us by

future séances.

Will Dr. Child presume to say that getting ready, as he then was, in company with Mr. Leslie, to produce the *bogus* Katie King on the 5th of December, he knew nothing, as yet, of the fraud on the 3rd?

Further; in the same biography (Chapter viii, Column the 1st), it is stated that, immediately upon Mrs. White's return from Blissfield, Mich., she called on Dr. Child, and offered to expose the whole humbug she had been engaged in, but that he would not listen to her. Upon that occasion *she was not veiled*, as indeed there was no necessity for her to be, since by Dr. Child's own admission she had been a patient of his, and under his medical treatment. In a letter from Holmes to Dr. Child, dated Blissfield, August 28th, 1874, the former writes:

"Mrs. White says you and the friends were very rude, 'wanted to look into all our boxes and trunks, and break open locks. What were you looking for, or expecting to find?'"

All these several circumstances show in the clearest possible manner that Dr. Child and Mrs. White were on terms much more intimate then than that of casual acquaintance, and it is the height of absurdity to assert that if Mrs. White and Katie King were identical, the fraud was not perfectly well known to the "Father Confessor" [see narrative of John and Katie King, p. 45]. But a

sidelight is thrown upon this comedy from the pretended biography of John King and his daughter Katie, written at *their dictation in his own office* by Dr. Child himself. This book was given out to the world as an authentic revelation from these two spirits. It tells us that they stepped in and stepped out of his office, day after day, as any mortal being might, and after holding brief conversations, followed by long narratives, they fully endorsed the genuineness of their own apparitions in the Holmes' cabinet. Moreover, the spirits appearing at the public *séances*, corroborated the statements which they made to their amanuensis in his office; the two dovetailing together, and making a consistent story. Now, if the Holmes' Kings were Mrs. White, who were the spirits visiting the Doctor's office? and if the spirits visiting *him* were genuine, who were those that appeared at the public *séances?* In which particular has the "Father Confessor" defrauded the public? In selling a book containing false biographies or exposing bogus spirits at the Holmeses? Which or both? Let the Doctor choose.

If his conscience is so tender as to force him into print with his certificate and affidavits, why does it not sink deep enough to reach his pocket, and compel him to refund to us the money obtained by him under false pretenses? According to his own confession, the Holmeses received from him, up to the time they left town, about $1,200, for four months of daily *séances*. That he admitted every night as many visitors as he could possibly find room for—sometimes as many as *thirty-five*—is a fact that will be corroborated by every person who has seen the phenomena more than once.

Furthermore, some six or seven reliable witnesses have told us that the modest fee of $1 was only for the *habitués*; too curious or over-anxious visitors having to pay sometimes as much as $5, and in one instance $10. This last fact I give under all reserve, not having had to pay so much as that myself.

Now let an impartial investigator of this Philadelphia imbroglio take a pencil and cast up the profit left after paying the mediums in this nightly spirit speculation lasting

many months. The result would be to show that the business of a spirit "Father Confessor" is, on the whole, a very lucrative one.

Ladies and Gentlemen of the spiritual belief, methinks we are all of us between the horns of a very wonderful dilemma. If you happen to find your position comfortable, *I do not*, and so will try to extricate myself.

Let it be perfectly understood, though, that I do not intend in the least to undertake at present the defense of the Holmeses. They may be the greatest frauds for what I know or care. My only purpose is to know for a certainty to whom I am indebted for my share of ridicule—small as it may be, luckily for me. If we Spiritualists are to be laughed at, and scoffed, and ridiculed, and sneered at, we ought to know at least the reason why. Either there was a fraud or there was none. If the fraud is a sad reality, and Dr. Child by some mysterious combination of his personal cruel fate has fallen the first victim to it, after having proved himself so anxious for the sake of his honour and character to stop at once the further progress of such a deceit on a public that had hitherto looked on him alone as the party responsible for the perfect integrity and genuineness of a phenomenon so fully endorsed by him, in all particulars, why does not the Doctor come out the first and help us to the clue of all this mystery? Well aware of the fact that the swindled and defrauded parties can at any day assert their rights to the restitution of moneys laid out by them solely on the ground of their entire faith in him they had trusted, why does he not sue the Holmeses, and so prove his own innocence? He cannot but admit, that in the eyes of some initiated parties, his case looks far more ugly as it now stands, than the accusation under which the Holmeses vainly struggle. Or, if there was *no fraud*, or if it is not fully proved, as it cannot well be on the shallow testimony of a nameless woman, signing documents with pseudonyms, why then all this comedy on the part of the principal partner in the "Katie materialization" business? Was not Dr. Child the institutor, the promulgator, and we may say the creator of what proves to have been

but a *bogus* phenomenon, after all? Was not *he* the advertising agent of this incarnated

humbug—the Barnum of this spiritual show? And now, that he has helped to fool not only Spiritualists but the world at large, whether as a confederate himself or one of the weak-minded fools—no matter, as long as it is demonstrated that it was he that helped us to this scrape—he imagines that by helping to accuse the mediums, and expose the fraud, by fortifying with his endorsement all manner of bogus affidavits and illegal certificates from non-existing parties, he hopes to find himself henceforth perfectly clear of responsibility to the persons he has dragged after him into this infamous swamp!

We must demand a legal investigation. We have the right to insist upon it, for we Spiritualists have bought this right at a dear price: with the lifelong reputation of Mr. Owen as an able and reliable writer and trustworthy witness of the phenomena, who may henceforth become a doubted and ever-ridiculed visionary by skeptical wiseacres. We have bought this right with the prospect that all of us, whom Dr. Child has unwillingly or otherwise (time will prove it) fooled into belief in his Katie King, will become for a time the butts for endless raillery, satires and jokes from the press and ignorant masses. We regret to feel obliged to contradict on this point such an authority in all matters as *The Daily Graphic*, but if orthodox laymen rather decline to see this fraud thoroughly investigated in a court of justice, for fear of the Holmeses becoming entitled to the crown of martyrs, we have no such fear as that, and repeat with Mr. Hudson Tuttle that "better perish the cause with the impostors, than live such a life of eternal ostracism, with no chance for justice or redress."

Why in the name of all that is wonderful, should Dr. Child have all the laurels of this unfought battle, in which the attacked army seems forever doomed to be defeated without so much as a struggle? Why should he have all the material benefit of this materialized humbug, and R. D. Owen, an honest Spiritualist, whose name is universally respected, have all the kicks and thumps of the skeptical press?

Is this fair and just? How long shall we Spiritualists be turned over like so many scapegoats to the unbelievers, by cheating mediums and speculating prophets? Like some modern shepherd Paris, Mr. Owen fell a victim to the snares of this pernicious, newly materialized Helen; and on him falls heaviest the present reaction that threatens to produce a new Trojan war. But the Homer of the Philadelphia *Iliad*—the one who has appeared in the past as the elegiac poet and biographer of that same Helen, and who appears in the present kindling up the spark of doubt against the Holmeses, till, if not speedily quenched, it might become a roaring ocean of flames—he that plays at this present hour the unparalleled part of a chief justice presiding *at his own* trial and deciding *in his own* case—Dr. Child, we say, turning back on the spirit-daughter of his own creation, and backing the mortal, illegitimate offspring furnished by somebody, is left unmolested! Only fancy, while R. D. Owen is fairly crushed under the ridicule of the exposure, Dr. Child, who has endorsed false spirits, now turns state's evidence and endorses as fervently spirit-certificates, swearing to the same in a Court of Justice!

If ever I may hope to get a chance of having my advice accepted by some one anxious to clear up all this sickening story, I would insist that the whole matter be forced into a real Court of Justice and unriddled before a jury. If Dr. Child is, after all, an honest man whose trusting nature was imposed upon, he must be the first to offer us all the chances that lay in his power of getting at the bottom of all these endless "whys" and "hows." " If he does not, in such a case, we will try for ourselves to solve the following mysteries:

First. Judge Allen, of Vineland, now in Philadelphia, testifies to the fact that when the cabinet, made up under the direct supervision and instructions of Dr. Child, was brought home to the Holmeses, the doctor worked at it himself unaided, one whole day, and with his own tools, Judge Allen being at the time at the medium's, whom he was visiting. If there was a trapdoor or "two cut boards" connected with it, who did the work? Who can doubt that such a

clever machinery, filed in a way and so as to baffle frequent and close examinations on the part of the sceptics, requires an experienced mechanic, of more than ordinary ability? Further, unless well paid, he could hardly be bound to secrecy Who paid him? Is it Holmes out of his ten-dollar nightly fee? We ought to ascertain it.

Second. If it is true — as two persons are ready to swear — that the party, calling herself Eliza White, *alias* "Frank," *alias* Katie King, and so forth, is no widow at all, having a well-materialized husband, who is living, and who keeps a drinking saloon in a Connecticut town; for in such case the fair widow has perjured herself and Dr. Child has endorsed the perjury. We regret that he should endorse the statements of the former as rashly as he accepted the fact of her materialization.

Third. Affidavits and witnesses (five in all) are ready to prove that on a certain night, when Mrs. White was visibly in her living body, refreshing her penitent stomach in company with impenitent associates in a lager beer saloon, having no claims to patrician "patronage," Katie King, in her spirit-form, was as visibly seen at the door of her cabinet.

Fourth. On one occasion, when Dr. Child (in consequence of some prophetic vision, maybe) invited Mrs. White to his own house, where he locked her up with the inmates, who entertained her the whole of the evening, for the sole purpose of convincing (he always seems anxious to convince somebody of something) some doubting skeptics of the reality of the spirit-form, the latter appeared in the *séance*-room and talked with R. D. Owen in the presence of all the company. The Spiritualists were jubilant that night, and the Doctor the most triumphant of them all. Many are the witnesses ready to testify to the fact, but Dr. Child, when questioned, seems to have entirely forgotten this important occurrence.

Fifth. Who is the party whom she claims to have engaged to personate General Rawlins? Let him come out

and swear to it, so that we will all see his great resemblance to the defunct warrior.

Sixth. Let her name the friends from whom she borrowed the costumes to personate "Sauntee" and "Richard." They must prove it under oath. Let them produce the dresses. Can she tell us where she got the shining robes of the second and third spheres?

Seventh. Only some portions of Holmes' letters to "Frank" are published in the biography: some of them for the purpose of proving their co-partnership in the fraud at Blissfield. Can she name the house and parties with whom she lodged and boarded at Blissfield, Michigan?

When all of the above questions are answered and demonstrated to our satisfaction, then, and only then, shall we believe that the Holmeses are the only guilty parties to a fraud, which, for its consummate rascality and brazenness, is unprecedented in the annals of Spiritualism.

I have read some of Mr. Holmes' letters, whether original or forged, no matter; and blessed as I am with good memory, I well remember certain sentences that have been, very luckily for the poetic creature, suppressed by the blushing editor as being too vile for publication. One of the most modest of the paragraphs runs thus:

"Now, my advice to you, Frank, *don't crook your elbow* too often; no use doubling up and squaring your fists again," etc., etc. Oh, Katie King!

Remember, the above is addressed to the woman who pretends to have personated the spirit of whom R. D. Owen wrote thus: "I particularly noticed this evening the ease and harmony of her motions. In Naples, during five years, I frequented a circle famed for courtly demeanour; but never in the best-bred lady of rank accosting her visitors, have I seen Katie out-rivalled." And further: "A well-known artist of Philadelphia, after examining Katie, said to me that he had seldom seen features exhibiting more classic beauty. 'Her movements and bearing,' he added, 'are the very ideal of grace!'"

Compare for one moment this admiring description with

the quotation from Holmes' letter. Fancy an ideal of classic beauty and grace crooking her elbow in a lager beer saloon, and—judge for yourselves!

H.P. BLAVATSKY.

1111 *Girard Street*, *Philadelphia*.

Collected Writings VOLUME I
1875

[In H.P.B.'s *Scrapbook*, Vol. I, p. 21, there is pasted a short printed announcement concerning the visit of Col. H. S. Olcott to Boston. H.P.B. added to it in her handwriting, the date of January 20, 1875.

To the sentence which states that "Dr. Gardiner announced that Col. Olcott's subjects next Sunday would be 'Human and Elementary Spirits' in the afternoon, and in the evening 'Ancient Magic and Modern Spiritualism.'" H.P.B. added in pen and ink the following remarks:]

The "Spirits" wrote anonymous letters to Dr. Gardiner and threatened to kill—Col. Olcott if he lectured against them. They did *not* kill him though, — guess didn't know how, the sweet "angels"! . . .

[In H.P.B.'s *Scrapbook*, Vol. I, between pages 20 and 21, may be found the manuscript of the following "Important Note" in H.P.B.'s own handwriting. It is undated, but its last paragraph places it as being prior to the formation of The Theosophical Society. The accompanying illustration reproduces this "Note" just as it appears on two small separate sheets of paper in H.P.B.'s *Scrapbook*.

Her words show better than anything else the pathos of her situation, and the complex psychological and spiritual difficulties she was working under even at that early period in the history of the Movement. On what specific purpose she was sent to America is stated here beyond any doubt.]

Collected Writings **VOLUME I**
1875

IMPORTANT NOTE

Yes. I am sorry to say that I *had* to identify myself during, that shameful exposure of the *mediums* Holmes with the Spiritualists. I had to save the situation, for I was sent from Paris on purpose to America to *prove* the phenomena and their reality and—show the fallacy of the Spiritualistic theories of "Spirits." But how could I do it best? I did not want people at large to know that I could *produce the same thing at will*. I had received ORDERS to the contrary, and yet, I had to keep alive the reality, the genuineness and *possibility* of such phenomena in the hearts of those who from *Materialists* had turned *Spiritualists* and now, owing to the exposure of several mediums fell back again, returned to their skepticism. This is why, selecting a few of the faithful, I went to the Holmeses and helped by M ∴ and *his power*, brought out the face of John King and Katie King in the astral light, produced the phenomena of materialization and—allowed the Spiritualists at large to believe it was done thro' the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that *this once* the apparition was real. Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Sciences—let them assure themselves first of all that there are beings in an invisible world, whether "Spirits" of the dead or *Elementals*; and that there are hidden powers in man, which are capable of making a *God* of him on earth.

When I am dead and gone people will, perhaps, appreciate my disinterested motives. I have pledged my word to help people on to *Truth* while living and—will keep my word. Let them abuse and revile me. Let some call me a MEDIUM and a Spiritualist, and others an *impostor*. The day will come when posterity will learn to know me better.

Oh poor, foolish, credulous, wicked *world!*

M ∴ brings orders to form a Society — a secret Society like the Rosicrucian Lodge. He promises to help.

H.P.B.

Collected Writings VOLUME I

1875

74

[H.P.B. AND THE TERM "SPIRITUALISM"]

[A great deal of misunderstanding on the subject of H.P.B.'s relation to modern Spiritualism arises from the fact that H.P.B. herself, as well as some of the students of her writings, use the word "Spiritualism" in more than one meaning.

Whenever H.P.B. states that she is a Spiritualist, that her early life has been devoted to the defence of the cause of Spiritualism, and other similar and cognate expressions, she does not mean the *beliefs* of ordinary mediums and of those among their numerous followers who share them. It is very important to bear in mind that a recognition of the genuineness of certain mediumistic phenomena on the part of H.P.B.—*phenomena which she herself could duplicate at will and in full consciousness*—never implied an acceptance of current *beliefs* in the manifestation of so-called "spirits" and their participation in *séance* phenomena. There is abundant evidence of this in the words of H.P.B. herself.

Speaking of herself as a Spiritualist and a follower of Spiritualism, H.P.B. meant what she called "*ancient* Spiritualism" and Spiritualism according to the "ancient Alexandrian way."

In *The Theosophical Glossary*, in a paragraph definitely written in her own style, *Spiritualism* is defined as follows:

"In philosophy, the state or condition of mind opposed to materialism or a *material conception* of things. Theosophy, a doctrine which teaches that all which exists is animated or informed by the Universal Soul or Spirit, and that not an atom in our universe can be outside of this omnipresent Principle—is *pure* Spiritualism. As to the belief that goes under that name, namely, belief in the constant communication of the living with the dead, whether through the mediumistic powers of oneself or a so-called *medium*—it is no better than the materialization of spirit, and the degradation of the human and the divine souls. Believers in such communications are simply dishonouring the dead and performing constant sacrilege. It was well called 'Necromancy' in days of old. But our modern Spiritualists take offence at being told this simple truth."

It is advisable to keep the above definition in mind when reading H.P.B.'s early articles on the subject of mediums and phenomena contained in the present volume.—*Compiler.*]

Collected Writings VOLUME I
1875

WHO FABRICATES?

SOME LIGHT ON THE KATIE KING MYSTERY—MORE EVIDENCE—A STATEMENT, AT LAST, WHICH SEEMS CONSISTENT WITH CIRCUMSTANCES—A LETTER FROM MADAME BLAVATSKY.*

[*Spiritual Scientist*, Boston, Vol. II, April, 1875, pp. 44-5]

In the last *Religio-Philosophical Journal* (for February 27th), in the Philadelphia department, edited by Dr. Child, under the most poetical heading of "After the Storm comes the Sunshine," we read the following:

"I have been waiting patiently for the excitement in reference to the Holmes fraud to subside a little. I will now make some further statements and answer some questions."

Further:

"The stories of my acquaintance with Mrs. White are all fabrications."

Further still:

"I shall not notice the various reports put forth about my pecuniary relations, farther than to say, there is a balance due to me for money loaned to the Holmeses."

I claim the right to answer the above three quotations, the more so, that the second one consigns me most unceremoniously to the ranks of the *liars*. Now, if there is, in my humble judgment, anything more contemptible than a cheat, it is certainly a *liar*. The rest of this letter—editorial—or whatever it may be, is unanswerable, for reasons that will be easily understood by whoever reads it. When the petulant Mr. Pancks [in *Little Dorrit*] spanked the benevolent Christopher Casby, this venerable patriarch only mildly lifted up his blue eyes heavenward, and smiled more benignly than ever. Dr. Child, tossed about and as badly spanked by public opinion, smiles as sweetly as Mr. Casby,

____

* [In her *Scrapbook*, Vol. I, p. 23, H.P.B. appended a footnote to the cutting of this article, stating:]

Ordered to expose Dr. Child. I did so. The D' is a hypocrite, a liar & a fraud.

H.P.B.

____

talks of "sunshine," and quiets his urgent accusers by assuring them that "it is all

fabrications."

I don't know whence Dr. Child takes his "sunshine" unless he draws it from the very bottom of his innocent heart.

For my part, since I came to Philadelphia, I have seen little but slush and dirt, slush in the streets, and dirt in this exasperating Katie King mystery.

I would strongly advise Dr. Child not to accuse *me* of "fabrication," whatever else he may be inclined to ornament me with. What I say I can *prove*, and am ever willing to do so at any day. If he is innocent of all participation in this criminal fraud, let him "rise and explain." If he succeeds in clearing his record, I will be the first to rejoice and promise to offer him publicly my most sincere apology, for the "erroneous suspicions" I labor under respecting his part in the affair; but he must first prove that he is thoroughly innocent. Hard words prove nothing and he cannot hope to achieve such a victory by simply accusing people of "fabrications." If he does not abstain [from] applying epithets unsupported by substantial proofs, he risks, as in the game of shuttlecock and battledore, the chance of receiving the missile back, and maybe that it will hurt him worse than he expects.

In the article in question he says:

"The stories of my acquaintance with Mrs. White are all fabrications. I did let her in two or three times, but the entry and hall were so dark that it was impossible to recognize her or anyone. I have seen her several times and knew that she looked more like Katie King than Mr. (?) or Mrs. Holmes . . ."

Mirabile dictu! This beats our learned friend, Dr. Beard! The latter denies, point-blank, not only "materialization," which is not yet actually proved to the world, but also every spiritual phenomenon. But Dr. Child denies being acquainted with a woman, whom he confesses himself to have seen "several times," received in his office, where she was seen repeatedly by others, and yet at the same time admits that he "knew she looked like Katie King," etc. By the way, we have all laboured under the impression that Dr. Child

admitted in *The Inquirer* that he saw Mrs. White for the first time, and recognized her as Katie King, only on that morning when she made her affidavit at the office of the justice of [the] peace. A "fabrication" most likely. In the *R.-P. Journal* for October 27th, 1874, Dr. Child wrote thus:

"Your report does not for a moment shake my confidence in our Katie King, as she comes to me every day and talks to me. On several occasions Katie had come to me and requested Mr. Owen and myself to go there (meaning to the Holmes) and she would come and tell us just what she had told me alone."

Did Dr. Child ascertain where Mrs. White was at the time of the spirits' visits to him?

"As to Mrs. White, I know her well. I have on many occasions let her into the house. I saw her here at the time the manifestations were going on in Blissfield. She has since

gone to Massachusetts."

And still the Doctor assures us he was not acquainted with Mrs. White. What signification does he give to the word "acquaintance" in such a case? Did he not go in the absence of the Holmeses to their house and talk with her and even *quarrel* with the woman? Another fabricated story, no doubt. I defy Dr. Child to print again, if he dare, such a word as fabrication in relation to myself, after he has read a certain statement that I reserve for the last.

In all this pitiful, humbugging romance of an "exposure" by a too material she-spirit, there has not been given us a single reasonable explanation of even so much as one solitary fact. It began with a bogus biography, and threatens to end in a *bogus* fight, since every single duel requires, at least, two participants, and Dr. Child prefers extracting sunshine from the cucumbers of his soul and letting the storm subside, to fighting like a man for his own fair name. He says that "he shall not notice" what people say about his little speculative transactions with the Holmeses. He assures us that *they* owe him money. Very likely, but it does not alter the alleged fact of his having paid $10 for every *séance* and pocketing the balance. Dare he say that he did not do it? The Holmeses say otherwise; and

the statements in writing of various witnesses corroborate them.

The Holmeses may be scamps in the eyes of certain persons, and the only ones in the eyes of the more prejudiced; but as long as their statements have not been proven false, their word is as good as the word of Dr. Child; aye, in a court of justice even, the "Mediums Holmes" would stand just on the same level as any spiritual prophet or clairvoyant who might have been visited by any same *identical* spirits that visited the former. So long as Dr. Child does not legally prove them to be cheats and himself innocent, why should not they be as well entitled to belief as himself?

From the first hour of the Katie King mystery, if people have accused *them*, no one so far as I know—not even Dr. Child himself—has proved, or even undertaken to prove the innocence of their ex-cashier and recorder. The fact that every word of the ex-leader and president of the Philadelphian Spiritualists would be published by every spiritual paper (and here we must confess to our wonder, that he does not hasten much to avail himself of this opportunity) while any statement coming from the Holmeses would be pretty sure of rejection, would not necessarily imply the fact that they *alone* are guilty; it would only go towards showing, that notwithstanding the divine truth of our faith and the teachings of our invisible guardians, some Spiritualists have not profited by them, to learn impartiality and justice.

These "mediums" are persecuted; so far, it is but justice, since they themselves admitted their guilt about the photography fraud, and *unless it can be shown that they were thereunto controlled by lying spirits*, their own mouths condemn them; but what is less just, is, that they are slandered and abused on all points and made to bear *alone*, all

the weight of a crime, where *confederacy* peeps out from every page of the story. No one seems willing to befriend them—these two helpless uninfluential creatures, who, if they sinned at all, perhaps sinned through weakness and ignorance—to take their case in hand and by doing justice to them, do justice at the same time to the cause of truth. If their guilt should be as evident as the daylight at noon.

is it not ridiculous that their partner Dr. Child should show surprise at being so much as suspected! History records but one person, the legitimate spouse of the great Caesar—whose name has to remain enforced by law [as] above suspicion; methinks, that if Dr. Child possesses some natural claims to his self-assumed title of Katie King's "Father Confessor," he can have none whatever to share the infallibility of Madame Caesar's virtue. Being pretty sure as to this myself, and feeling, moreover, somewhat anxious to swell the list of pertinent questions, which are called by our disingenuous friend "fabrications," with at least ONE FACT, I will now proceed to furnish your readers with the following:

"Katie's" picture has been, let us say, proved a fraud, an imposition on the credulous world, and is Mrs. White's portrait. This counterfeit has been proved by the beauty of the "crooking elbow," in her bogus autobiography (the proof sheets of which Dr. Child was seen correcting) by the written confession of the Holmeses and—lastly by Dr. Child himself.

Out of the several bogus portraits of the supposed spirit, the most spurious one, has been declared—mostly on the testimony endorsed by Dr. Child and "over his signature"—to be the one where the pernicious and false Katie King is standing behind her *medium*.

The operation of this delicate piece of imposture, proved so difficult as to oblige the Holmeses to take into the secret of the conspiracy the photographer.

Now Dr. Child denies having anything whatever to do with the sittings for those pictures. He denies it most emphatically, and goes so far as to say (we have many witnesses and proofs to that), that he was out of town, four hundred miles away, when the said pictures were taken. And so he was, bless his dear prophetic soul! Meditating and chatting with the nymphs and goblins of Niagara Falls, so that, when he pleads an *alibi*, it's no "fabrication" but the truth for once.

Unfortunately for the veracious Dr. Child, "whose character and reputation for truthfulness and moral integrity no one doubts."

(Here we quote the words of "Honesty" and "Truth," transparent pseudonyms of an

"amateur" for detecting, exposing and writing under the cover of secrecy, who tried to give a friendly push to the doctor in two articles—but failed in both.)—

Unfortunately for H. T. Child, we say, he got inspired in some evil hour to write a certain article, and forgetting the wise motto, *Verba volant*, *scripta manent*, to publish it in *The Daily Graphic* on the 16th of November last, together with the portraits of John and Katie King.

Now for this bouquet of the endorsement of a fact by a truthful man, "whose moral integrity no one can doubt."

To the Editor of *The Daily Graphic*.

On the evening of July 20th, after a large and successful *séance*, in which Katie had walked out into the room in the presence of thirty persons and *had disappeared* and *reappeared in full view*, she remarked to Mr. Leslie and myself that if we, with four others whom she named, would remain after the *séance*, she would like to try for her photograph. We did so, and there were present six persons besides the photographer. I had procured two dozen magnesium spirals and when all was ready, she opened the door of the cabinet and stood in it, while Mr. Holmes on one side, and I upon the other, burned these, making a brilliant light. We tried two plates, but neither of them were satisfactory.

Another effort was made on the 23rd of July, which was successful. *We* asked her if she would try to have it taken by daylight. She said she would. *We sat with shutters open* at four o'clock p.m. In a few moments, Katie appeared at the aperture and said she was ready. She asked to have one of the windows closed, and that we should hold a shawl to screen her. As soon as the camera was ready she came out and walked behind the shawl to the middle of the room, a distance of six or eight feet, where she stood in front of the camera. She remained in that position until the first picture was taken, when she retired to the cabinet.

Mr. Holmes proposed that she should permit him to sit in front of the camera, and should come out and place her hand upon his shoulder. To this she assented and desired all present *to avoid looking into her eyes*, as this disturbed the conditions very much. . . .

The second picture was then taken in which she stands behind Mr. Holmes. When the camera was closed, she showed great signs of weakness, and it was necessary to assist her back to the cabinet, *and when she got to the door she appeared ready to sink to the floor* and *disappeared* (?). *The cabinet door was opened*, *but she was not to be seen*.

"IMPORTANT NOTE"

Pasted by H.P.B. in her *Scrapbook,* Vol. I, pp. 20-21.
(See page 73 of the present volume for transcription.)

H. P. BLAVATSKY IN 1875
Photograph by Beardsley, Ithaca N.Y.

In a few minutes she appeared again, and remarked that she had not been sufficiently materialized and said she would like to try again, if *we* could wait a little while. *We* waited about fifteen minutes, when she rapped on the cabinet, signifying that she was ready to come out. She did so, and *we* obtained the *third* negative.

(Signed) Dr. H. T. Child.

And so, Dr. Child, *we* have obtained this, *we* did that, and *we* did many other things. Did you? Now, besides Dr. Child's truthful assertions about his being out of town, *especially at the time this third negative was obtained*, we have the testimony of the photographer, Dr. Selger, and other witnesses to corroborate the fact. At the same time, I suppose that Dr. Child will not risk a denial of his own article. I have it in my possession and keep it, together with many others as curious, printed like it, and *written* in black and white. Who fabricates stories? Can the doctor answer?

How will he creep out of this dilemma? What rays of his spiritual "sunshine" will be able to dematerialize such a contradictory fact as this one? Here we have an article taking up two spacious columns of *The Daily Graphic*, in which he asserts as plainly as possible, that *he was present himself* at the sittings of Katie King for her portrait; that the spirit came out boldly, *in full daylight*, that *she disappeared* on the threshold of the

cabinet, and that *he*, Dr. Child, helping her back to it on account of her great weakness, saw that there was *no one* in the said cabinet, *for the door remained opened*. Who did he help? Whose fluttering heart beat against his paternal arm and waistcoat? Was it the bonny Eliza? Of course, backed by such reliable testimony, of such a truly trustworthy witness, the pictures sold like *wildfire*. Who got the proceeds? Who kept them? If Dr. Child was not in town when the pictures were taken, then this article is an "evident fabrication." On the other hand, if what he says in it is truth, and he was present at all, at the attempt of this bogus picture taking, then he certainly must have known "who was who, in 1874," as the photographer knew it, and as surely it did not require Argus-eyes to recognize *in full daylight*, with only one shutter partially closed, a materialized, ethereal spirit, from a

82

common, "elbow-crooking" mortal woman, whom, though *not acquainted with her*, the doctor still "knew her well."

If our self-constituted leaders, our prominent recorders of the phenomena, will humbug and delude the public with such reliable statements as this one, how can we Spiritualists wonder at the masses of incredulous scoffers that keep on politely taking us for "lunatics" when they do not very rudely call us "liars and charlatans" to our faces? It is not the occasionally cheating "mediums" that have impeded or can impede the progress of our cause; it's the exalted exaggerations of some fanatics on one hand and the deliberate, unscrupulous statements of those, who delight [in] dealing in "wholesale fabrications" and "pious frauds" that have arrested the unusually rapid spreading of Spiritualism in 1874, and brought it to a dead stop in 1875. For how many years to come yet, who can tell?

In his "After the Storm the Sunshine," the Doctor makes the following melancholy reflection:

"It has been suggested that going into an atmosphere of fraud, such as surrounds these mediums (the Holmeses) and *being sensitive* [O, poor Yorick!] I was more liable to be deceived than others."

We shudder indeed at the thought of the exposure of so much sensitiveness to so much pollution! Alas, soiled dove! How very sensitive must a person be who picks up such evil influences that they actually force him into the grossest of fabrications, and which make him invent stories and endorse facts that he has not and could not have seen. If Dr. Child, victim to his too sensitive nature, is liable to fall so easily as that under the control of wicked "Diakka" our friendly advice to him is, to give up Spiritualism as soon as possible, and join the Young Men's Christian Association; for then, under the protecting wing of the true Orthodox Church, he can begin a regular fight, like a second St. Anthony, with the Orthodox Devil. Such Diakka, as he fell in with at the Holmeses, must beat Old Nick by long odds, and if he could not withstand them by the unaided strength of his own pure soul, he may with "bell, book and candle," and the use of holy

water, be more fortunate in a tug with Satan;

crying as other "Father Confessors" have heretofore, "*Exorciso vos in nomine Lucis!*" and signifying his triumph, with a robust "*Laus Deo!*"

H. P. BLAVATSKY.

Philadelphia, *March*, 1875.*

* [In her *Scrapbook*, Vol. I, p. 23, H.P.B. made a notation on top of the page indicating that this article was written March 16, 1875. —*Compiler*.]

Collected Writings VOLUME I

1875

[H.P.B.'S LAWSUIT IN AMERICA]

[When H.P.B. lived for a time in Brooklyn, N. Y. with the French people who came to the United States when she did, she was induced to invest in two parcels of land at the East end of Long Island. One of these tracts was in the North part of Huntington, and the other in the neighborhood of the village of Northport, near Huntington, both in the Suffolk County.

From the existing Court Records, it appears that this land had been purchased by a certain Clementine Gerebko, the deed of conveyance being dated June 2nd, 1873, in other words prior to H.P.B.'s arrival in the United States, July 7, 1873.

On June 15/27, 1873, H.P.B.'s father, Col. Peter Alexeyevich von Hahn, died at Stavropol' in the Caucasus, and sometime in the Fall of the same year H.P.B. received a sum of money as part of her inheritance. It is apparently that sum of money that H.P.B. was induced to invest in the above-mentioned land. On June 22nd, 1874, she entered into co-partnership with Clementine Gerebko for the purpose of working the land and farm at Northport. The co-partnership was to commence on July 1, 1874, and continue for the period of three years. Clause 3 of the Articles states that Clementine Gerebko put the use of the farm into the co-partnership as off-set against the sum of one thousand dollars paid by H.P.B., and Clause 4 states that "all proceeds for crops, poultry, produce, and other products raised on the said farm shall be divided equally, and all expenses" equally shared. The title of the land was reserved to Clementine Gerebko.†

H.P.B. went to live on the farm, but very soon found herself in litigation with Clementine Gerebko as to the validity of the

————————

† Cf. H. S. Olcott, *Old Diary Leaves*, Vol. I, pp. 30-31.

————————

84

agreement of the defendant to execute a mortgage to the plaintiff, and returned to New York.

The law firm of Bergen, Jacobs and Ivins of Brooklyn, N.Y. represented H.P.B. Her case was tried by a jury on Monday, April 26, 1875, before Judge Calvin E. Pratt, in the Supreme Court of Suffolk County, at Riverhead. She won the suit and recovered the sum of $1146 and costs of the action. The Judgment, dated June 1, 1875, was filed on June 15 in the Office of the Clerk of Suffolk County, N.Y.

From the recollections of William M. Ivins, Attorney at Law, who became a very good friend of H.P.B.'s, we learn some of the circumstances of this curious trial. He wrote:

> "Long Island in those days was a long ways from Brooklyn, for travelling facilities were limited. The calendar of this particular term was very slow, and all the parties were kept there waiting their turn to be heard. As many of the documents and witnesses were French, and there was no interpreter to the court" William S. Fales, a student in the law firm of General Benjamin Tracy, was made special interpreter, and he reported H.P.B.'s testimony which was given in French. For two weeks the Judge, the lawyers, clerks, clients and interpreter were guests in a dull country hotel. . . ."*

Ivins, in addition to being a brilliant lawyer, was a bookworm with a phenomenal memory. More as a joke than in earnest, he deluged his client with Occultism, Gnosticism, Cabalism and white and black

magic. Fales, taking his key from Ivins, gave long dissertations on mystical arithmetic, astrology, alchemy, mediaeval symbolism, Neo-Platonism, Rosicrucianism and quaternions. It is a great pity that none of this was apparently recorded, and therefore cannot be recovered from the Court Records.

Another sidelight on this interesting episode may be derived from a passage in a work of Charles R. Flint entitled *Memories of an Active Life*. He writes:

> "The circumstances of the trial were interesting, for Madame, who was her own principal witness, testified quite contrary to the way in which her attorneys assumed she would testify. Ivins had associated with him in the trial Fales, who was then a law student. As cautious lawyers, they had gone over the testimony with Madame before the trial, and had advised her as to what points she should emphasize; but, to their great discomfiture, on the witness stand she took the bit in her teeth and galloped along lines of evidence quite opposed to their

---

* Recorded by Mrs. Laura Holloway-Langford in a handwritten manuscript now unfortunately destroyed.

> instructions, giving as a reason, when they complained of her testimony, that her 'familiar,' whom she called Tom [John] King, stood at her side (invisible to everyone but her), and prompted her in her testimony. After the court had taken the matter under advisement, Madame left the city, but wrote several letters to Ivins asking him as to the progress of the suit, and finally astonished him by a letter giving an outline of an opinion which she said the court would render in the course of a few days, in connection with a decision in her favor. In accordance with her prediction, the court handed down a decision sustaining her claim upon grounds similar to those which she had outlined in her letter."*

—*Compiler*.]

---

* Charles R. Flint, *Memories of an Active Life*. New York and London: G. P. Putnam's Sons, 1923. xviii, pp. 349. This excerpt is from Chapter IX entitled "A Society for Testing Human Credulity," pp. 115-32.

Collected Writings VOLUME I

1875

IMPORTANT TO SPIRITUALISTS

[In the issue of April 29, 1875, there was published in the *Spiritual Scientist* a Circular entitled "Important to Spiritualists" facsimile of which is reproduced herewith. In an Editorial which appears in the same issue, E. Gerry Brown, writing under the heading "A Message from Luxor," had the following to say:

> "The readers of the *Scientist* will be no more surprised to read the circular which appears on our front page than we were to receive the same by post . . . . . Who may be our unknown friends of the 'Committee of Seven,' we do not know, nor who the 'Brotherhood of Luxor'; but we do know that we are most thankful for this proof of their interest, and shall try to deserve its continuance. Can anyone tell us of such a fraternity as the above? And what Luxor is meant? . . . It is time that some 'Power,' terrestrial or supernal, came to our aid, for after twenty-seven years of spiritual manifestations, we know nothing about the laws of their occurrence . . . . We cannot help regarding this as an evil of magnitude, and if we could only be satisfied that the appearance of this mysterious circular is an indication that the Eastern Spiritualistic Fraternity is about to lift the veil that has so long hid the Temple from our view, we in common with all other friends of the cause, would hail the event with joy. It will he a blessed day for us when the order shall be, SIT LUX."

86

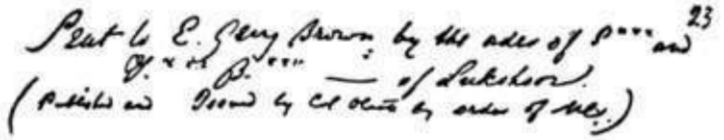

IMPORTANT TO SPIRITUALISTS.

THE spiritual movement resembles every other in this respect: that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

UNTIL the present time these advanced thinkers have had no special organ for the Interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communication of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the London *Spiritualist*, and in France the *Revue Spirite*, present to us examples of the kind of paper that should have been established in this country long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of private and public circles.

IT is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively

vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability.

THE best thoughts of our best minds have heretofore been confined to volumes whose price has, is most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely count to lead us in our fight with old superstitions and mouldy creeds, a few earnest spiritualists have now united.

INSTEAD of undertaking the doubtful and costly experiment of starting a new paper, they have selected the Spiritual Scientist, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. GERRY BROWN, and the commendable tone that he has given to its columns, make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success. Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper, and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

THE price of the *Spiritual Scientist* is $2.50 per annum, postage included. A person sending five yearly subscription, is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor, E. GERRY BROWN, No. 18 Exchange Street, Boston, Mass.

For the Committee of Seven,

BROTHERHOOD OF LUXOR ***

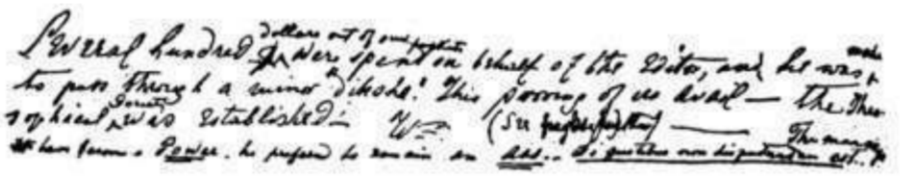
Several hundred dollars out of my pocket were spent on behalf of the Editor, and he was made to pass through a minor Diksha. This proving of no avail — the Theosophical Society was established —

Writing about this Circular in his *Old Diary Leaves*, Vol. 1, pp. 74-76, Col. Olcott says:

"I wrote every word of this circular myself, alone corrected the printer's proofs, and paid for the printing. That is to say, nobody dictated a word that I should say, nor interpolated any words or sentences, nor controlled my action in any visible way. I wrote it to carry out the expressed wishes of the Masters that we — H.P.B. and I — should help the Editor of the [*Spiritual*] *Scientist* at what was to him, a difficult crisis, and used my best judgment as to the language most suitable for the purpose. When the circular was in type at the printer's and I had corrected the proofs, and changed the arrangement of the matter into its final paragraphs, I enquired of H.P.B. (by letter) if she thought I had better issue it anonymously or append my name. She replied that it was the wish of the Masters that it should be signed thus: '*For the Committee of Seven*, BROTHERHOOD OF LUXOR.' And so it was signed and published. She subsequently explained that our work, and much more of the same kind, was being supervised by a Committee of seven Adepts belonging to the Egyptian group of the Universal Mystic Brotherhood. Up to this time she had not even seen the circular, but now I took one to her myself and

she began to read it attentively. Presently she laughed, and told me to read the acrostic made by the initials of the six paragraphs. To my amazement, I found that they spelt the name under which I knew the (Egyptian) adept under whose orders I was then studying and working.* Later, I received a certificate, written in gold ink, on a thick green paper, to the effect that I was attached to this 'Observatory,' and that three (named) Masters had me under scrutiny. This title, Brotherhood of Luxor, was pilfered by the schemers who started, several years later, the gudgeon-trap called 'The H. B. of L.' The existence of the real lodge is mentioned in Kenneth Mackenzie's *Royal Masonic Cyclopaedia* (p. 461).

"Nothing in my early occult experience during this H.P.B. epoch, made a deeper impression on my mind than the above acrostic . . ."

When H.P.B. pasted a copy of this Circular in her *Scrapbook*, Vol. I, p. 29 (originally 23), she wrote above the title:]

Sent to E. Gerry Brown by the order of S*** and T*** B*** — of Lukshoor.

(Published and Issued by Col. Olcott by order of M .˙.)

---

* [Tuitit, or Tuitit Bey. See *Letters from the Masters of the Wisdom*. Second Series. Letter No. 3.—*Compiler*.]

[At the end of this, Col. Olcott added, most likely long afterwards, in blue pencil now too faint for reproduction:]

(but unconscious of any exterior agency. H.S.O.)

[At the bottom of the Circular, H.P.B. wrote as follows:]

Several hundred dollars out of our pockets were spent on behalf of the Editor, and he was made to pass through a minor "diksha." This proving of no avail—the Theosophical Society was established.—[*Script*] (See pages further)—The man might have become a POWER, he preferred to remain an Ass. *De gustibus non disputandum est*.

[From H.P.B.'s own words concerning the establishment of the T.S., it would appear that these remarks of hers were added to the clipping in pen and ink at some later time than the actual appearance of the Circular.]

[In H.P.B.'s *Scrapbook*, Vol. I, p. 27, may be found a cutting from the *Spiritual Scientist* of May 27, 1875, the text of which is as follows:

Collected Writings VOLUME I
1875

A BUDGET OF GOOD NEWS

The organization of Col. Olcott's 'Miracle Club' is progressing satisfactorily. Applications are daily received from those wishing to join, but few selections have been positively made; as it is desired that the Club should be composed of men of such standing, and scientific, and other attainments, as shall afford to the public a perfect guarantee of the trustworthiness of any conclusions they may reach.

The medium who is to sit with the investigators, being actively interested in certain business operations, has been temporarily called from New York. Meanwhile in anticipation of the commencement of his report of the séances of the Miracle Club, Col. Olcott authorises the announcement that he will contribute to the *Scientist* some of the results of his winter's reading, in the form of a series of articles entitled "What the Ancients knew, and what the Moderns think they know." This popular author in addition to what he gleaned in his researches among the splendid collections of the "Watkinson Library of Reference," in Hartford, has recently had access to some ancient manuscripts, furnished him by "one who knows *when* and *how*," as the phrase goes; and our readers may count upon

both entertainment and instruction in the papers which will appear in this Journal.

We shall also begin at once the publication of a most important paper contributed by N. Wagner, Professor of Zoology in the University of St. Petersburg, and the Huxley of Russia; it gives the results of recent séances held with a French medium, named Brédif, by Prof. Wagner and two other professors of equal eminence. The document, which will appear in three successive chapters, has been translated from the Russian language for this paper by Madame Blavatsky, the accomplished lady, to whose trenchant pen several American journals are indebted for recent contributions which have elicited the highest praise for the elegance of their style and the vigour of their argument.

At the end of this cutting, H.P.B. wrote the following in pen and ink:]

An attempt in consequence of *orders* received from T*** B*** through P*** personating J.K. [symbol]. Ordered to

90

begin telling the public the *truth* about the phenomena & their mediums. And *now* my martyrdom will begin! I will have all the Spiritualists against me in addition to the Christians & the Skeptics! Thy Will, oh M .·. be done!

H.P.B.

____

Collected Writings VOLUME I
1875

[In H.P.B.'s *Scrapbook*, Vol. I, p. 36, may be found another cutting from the *Spiritual Scientist* of May 27, 1875, the text of which is as follows:

"It is rumoured that one or more Oriental Spiritualists of high rank have just arrived in this country. They are said to possess a profound knowledge of the mysteries of illumination, and it is not impossible that they will establish relations with those whom we are accustomed to regard as the leaders in Spiritualistic affairs. If the report be true, their coming may be regarded as a great blessing; for after a quarter century of phenomena, we are almost without a philosophy to account for them or control their occurrence. Welcome to the Wise Men of the East, if they have really come to worship at the cradle of our new Truth."

H.P.B. underlined in red pencil the word "Spiritualist," and wrote on the margin, lengthwise up the page, also in red pencil:]

At . . . & Ill. . . . passed thro' New York & Boston; thence thro' California & Japan back. M .·. appearing in *Kama-Rupa* daily.

[The abbreviations most likely stand for Atrya and Illarion (or Hilarion), two of the Adept-Brothers.]

____

Collected Writings VOLUME I

1875

COMPILER'S NOTE

[To this period belongs chronologically H.P.B.'s English translation of a Report issued by Professor Nikolay Petrovich Wagner (1829-1907) of the Universities of Moscow and St. Petersburg, concerning *séances* with the medium Brédif. This Report was originally published in the *Vestnik Yevropy* (*European* Herald). H.P.B.'s translation appeared in the *Spiritual Scientist* of Boston, Mass., Vol. II, June 3, 10 and 17, 1875, pp. 145-47, 157-59. and 169-71 respectively. It was entitled: "Another Eminent Convert.—The Report of Prof. Wagner of the Imperial University of St. Petersburg, Russia.—The Results of Recent Séances."—*Compiler*.]

TO THE SPIRITUALISTS OF BOSTON

[*Spiritual Scientist*, Boston, Vol. II, June 24, 1875, p. 183]

The following, just received, explains itself. As will be seen by the editorial columns full particulars will be published next week.

E. GERRY BROWN, ESQ., Editor, *Spiritual Scientist*, Boston.

In a private letter received by me from A. N. Aksakoff, Counselor of State in the private Chancellery of the Emperor of Russia, at St. Petersburg, and a circular—"Appeal to Mediums"—both sent by me to the Consul-General of Russia in New York for verification and certification, I, the undersigned, am entrusted by A. N. Aksakoff to select several of the best American mediums for physical manifestations and other phenomena, and invite them to St. Petersburg, with the object to have the Spiritual Phenomena investigated by a special committee of scientists, appointed by the Imperial University of St. Petersburg, under the presidency of the Chief Professor of the said University, D. I. Mendeleyeff. The investigations are to take place twice a week and during no less a period than six months.

All the expenses of the mediums who will accept the invitation are to be defrayed by the said committee, and terms by those of the mediums, who will be selected here and accepted as genuine, to be sent to St. Petersburg, to the President of Committee, Professor Mendeleyeff.

Therefore, I appoint and name as my sole deputy at Boston, for the selection of such mediums, E. Gerry Brown, Esq., Editor of the *Spiritual Scientist*, and beg of him to take the necessary steps for it immediately.

H.P. BLAVATSKY.

Philadelphia, *June 22nd*, 1875.

Collected Writings VOLUME I

1875

A WORD OF ADVICE TO THE SINGING MEDIUM, MR. JESSE SHEPPARD

[*Spiritual Scientist*, Boston, Vol. II, July 8,1875, p. 209]

I am truly sorry that a spiritualist paper like the *Religio-Philosophical Journal*, which claims to instruct and enlighten its readers, should suffer such trash as Mr. Jesse Sheppard is contributing to its columns to appear without review. I will not dwell upon the previous letter of this very gifted personage, although everything he has said concerning Russia and life at St. Petersburg might be picked to pieces by any one having merely a superficial acquaintance with the place and the people; nor will I stop to sniff at his nosegays of high-sounding names—his Princess Bulkoffs and Princes This and That—which are as preposterously fictitious as though, in speaking of Americans, some Russian singing medium were to mention his friends Prince Jones or Duke Smith, or Earl Brown—for if he chooses to manufacture noble patrons from the oversloppings of his poetic imagination, and it amuses him or his readers, no great harm is done. But when it comes to his saying the things he does in the letter of July 3rd, in that paper, it puts quite a different face upon the matter. Here he pretends to give historical facts but which never existed. He tells us of things he saw *clairvoyantly*, and his story is such a tissue of ridiculous, gross anachronisms that they not only show his utter ignorance of Russian history, but are calculated to injure the Cause of Spiritualism by throwing doubt upon all clairvoyant descriptions. Secondarily in importance they destroy his own reputation for veracity, stamp him as a trickster, and a false writer, and bring the gravest suspicion upon his claim to possess any mediumship whatever.

What faith can anyone, acquainted with the rudiments of history, have in a medium who sees a mother (Catherine II) giving orders to strangle her son (Paul I) when we all know that the Emperor Paul ascended the throne upon the decease of the very mother whom the inventive genius of this musical prodigy makes guilty of infanticide.

Permit me, O! young seer, as a Spiritualist and a Russian somewhat read in the history of my country, to refresh your memory. Spiritualism has been laughed at quite enough recently in consequence of such pious frauds as yours, and as Russian *savants* are about to investigate the subject, we may as well go to them with clean hands. The

journal which gives you its hospitality goes to my country, and its interests will certainly suffer if you are allowed to go on with your embroidery and spangle-work without rebuke. Remember, young poetico-historian, that the Emperor Paul was the paternal grandfather of the present Tsar,* and every one who has been at St. Petersburg knows that the "old palace," which to your spiritual eye, wears such "an appearance of dilapidation and decay, worthy of a castle of the Middle Ages," and the one where your Paul was strangled, is an everyday, modern-looking, respectable building, the successor of one which was pulled down early in the reign of the late Emperor Nicholas, and known from the beginning until now as the Pavlovsky Military College for the "Cadets." And the two assassins, begotten in your clairvoyant loins—PETRESKI and KOFSKI! Really now, Mr. Sheppard, the gentlemanly assassins ought to be very much obliged to you for these pretty aliases!

It is fortunate for you, dear Sir, that it did not occur to you to discuss these questions in St. Petersburg, and that you evolved your history from the depths of your own consciousness, for in our autocratical country one is not permitted to discuss the little unpleasant verses of the Imperial family history, and the rule would not be relaxed for a Spanish Grandee, or even that more considerable personage, an American singing medium. An attempt on your part to do so would assuredly have interfered with your grand concert, under imperial patronage, and might have led to your journeying to the borders of Russia under an armed escort befitting your exalted rank.

H. P. BLAVATSKY.

* [Alexander II.]

Collected Writings VOLUME I

1875

94

A CARD TO THE AMERICAN PUBLIC

[*Spiritual Scientist*, Boston, Vol. II, July 8,1875, p. 211]

In compliance with the request of the Honourable Alexander Aksakoff, Counselor of State in the Imperial Chancellery at St. Petersburg, the undersigned hereby gives notice that they are prepared to receive applications from physical mediums who may be willing to go to Russia, for examination before the Committee of the Imperial University.

To avoid disappointment, it may be well to state, that the undersigned will recommend no mediums whose personal good character is not satisfactorily shown; nor any who will not submit themselves to a thorough scientific test of their mediumistic powers, in the city of New York, prior to sailing; nor any who cannot exhibit most of their phenomena in a lighted room, to be designated by the undersigned, and with such ordinary furniture as may be found therein.

Approved applications will be immediately forwarded to St. Petersburg, and upon receipt of orders thereon from the Scientific Commission or its representative, Mr. Aksakoff, proper certificates and instructions will be given to accepted applicants, and arrangements made for defraying expenses.

Address the undersigned, in care of E. Gerry Brown, Editor of the *Spiritual Scientist*, 18 Exchange Street, Boston, Mass, who is hereby authorized to receive personal applications from mediums in the New England States.

HENRY S. OLCOTT.
HELENA P. BLAVATSKY.

____

Collected Writings VOLUME I
1875

[In H.P.B.'s *Scrapbook*, Vol. I, p. 58, may be found at the bottom of the page the following important note written by H.P.B. in pen and ink:]

Orders received from India direct to establish a philosophico-religious Society and choose a name for it—also to choose Olcott. July 1875.

Collected Writings VOLUME I
1875

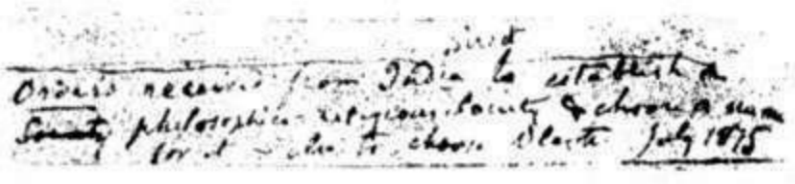
Orders received from India direct to establish a philosophico-religious Society & choose a name for it — also to choose Olcott July 1875

[In H.P.B.’s *Scrapbook*, Vol. I, p. 39, several cuttings are pasted consisting of articles by Col. H. S. Olcott written for the *Spiritual Scientist* about July 15, 1875. One of these, entitled “Mutterings of a Storm,” deals with the crisis of Spiritualism, and Col. Olcott ends it with the following remarks concerning the Journal:

> “Already some of the best and brightest minds among our psychologists have come to our assistance, and no paper in the world has a more talented corps of contributors. Already friends gather around us, send us money, exert themselves, without our solicitation, to get subscribers, and our young enterprise stands upon ‘rock bottom’.”

Along the side of this article, H.P.B. wrote in pen and ink:]

The Editor and *Medium* Gerry Brown has thanked us for our help. Between Col. Olcott & myself, H.P.B., we have spent over a 1000 dollars given him to pay his debts & support his paper. Six months later he became our *mortal* enemy, because only we declared our unbelief in *Spirits*. Oh grateful mankind . .

H.P.B.

____

Collected Writings VOLUME I
1875

[THE "HIRAF" CLUB AND ITS HISTORICAL BACKGROUND]

[Mention has already been made of the names of William M. Ivins and William S. Fales, two attorneys at law who represented H.P.B. in her court-case at Riverhead, Long Island, N. Y. As these two individuals, together with several of their friends, played an important part in H.P.B.'s literary activity at its very inception, the following excerpt from the work of Charles R. Flint, *Memories of an Active Life*, from which we already had occasion to quote, will be of interest to the reader. Mr. Flint writes:

96

"For several years I was a member of the Philologian Debating Society of the Brooklyn Polytechnic, and out of this organization grew what was probably the most extraordinary secret body the world has ever known. Among the members of the Philologian were Dr. Henry Van Dyke, the famous author; Charles F. Chichester, who became Treasurer of the Century Company; Frederick W. Hinrichs, the political reformer; and William E. S. Fales, who was regarded by everyone as a man of genius.

"None of his friends can ever forget Fales, the many-sided, with his massive head and his blond curls, his high, broad forehead and square jaw, deep chest and steel muscles. Six feet of splendid physical manhood, he loved to display his powers and often exhibited his mountainous biceps. But though he might have excelled as an athlete, his herculean strength was more than equalled by his wonderful mental equipment. Books had been his friends from childhood, and he loved to 'ponder over many a quaint and curious volume of forgotten lore.' Research, a natural flow of language, a brilliant fancy, and a glowing imagination, led him naturally to literary composition.

"Like champagne, he was often effervescent, sparkling, and overflowing. Much that he emitted was like froth, but much, too, was substantial and weighty. He even had his periods of gloom. He would deliver a talk on the history of Satan, and follow it with a paper on the origin of obscene words. This, in turn, would be succeeded by a lugubrious poem on death, or on the final 'wreck of matter and the crash of worlds.' While in addition to exercising his skill in the realm of the imagination, he was addicted to mathematics and scientific research.

"But despite his gifts, Fales lacked purpose and the will for sustained effort. He was conscious that he could surpass most men if he cared to exert himself. This circumstance, as in the case of the hare and the tortoise, frequently caused his failure, a duller competitor securing the victory.

"He often said that life was a joke and he generally appeared to make this epigram the maxim of his career. Thus, while he was recognized by his fellows in the Columbia School of Mines, as the most brilliant mathematician that school had ever had, and as a student who in less time than any other could accomplish a given task, after leading his class in the first year he fell to the middle in the second year, and failed of graduation in the third. An enraged father sent him to Brazil to follow a business career. Tiring of that after a year's absence, he returned to New York and to Columbia, where he passed his examinations and received his degree after a very

FREDERICK W. HINRICHS

WILLIAM E. S. FALES

WILLIAM M. IVINS
1851-1915

(The two upper photographs are from Charles R. Flint's *Memories of an Active Life,* New York and London, 1923. The portrait of W. M. Ivins is from *The National Cyclopaedia of American Biography,* Vol. XXX. Consult pp. 95-100, and the *Bio-Bibliographical Index* for biographical data.)

H. P. BLAVATSKY IN NEW YORK DAYS

brief period of study. From the School of Mines he went to the School of Law. Indeed, there is little that he did not attempt.

"For a while he taught *8* class of small boys at a Sunday School, and he filled their pockets with—cigars. He challenged a missionary to compete with him in a petition to Heaven. He lacked reverence, absolutely.

"He was a great debater; but quite conscienceless, for he would volunteer on either side of a controversy, whatever his opinion as to the real merits of the question. There seemed to be no subject upon which he was unprepared to speak interestingly and with effect.

"It seemed to his associates in the Milton Literary Association that there was no height to which he might not have climbed, had he been governed by a high purpose. Hinrichs has preserved many of Fales' letters. These two men were different in their ideals, but each had the warmest affection for the other. Fales had a big heart, and much is pardoned one who is generous.

"In 1868 the Milton Literary Association was organized and with this association the Philologian Society was merged. Its incorporators were A. Augustus Healy—for many years President of the Brooklyn Institute of Arts and Sciences—myself, and other members of the Philologian Society.

"For six years the Milton Association met weekly in the rooms of the Hamilton Literary Society, of which Seth Low was the most prominent member, and which subsequently became the Hamilton Club. The Milton was an exclusive society, no one being admitted until he had been pronounced intellectually fit by an unanimous vote of the members. In its conceit, it black-balled no less a personage than Hon. William M. Ivins who was afterwards generally regarded as one of the most brilliant men in the city of New York, and who, at a later period, was admitted to the membership of the Milton. We debated all questions concerning the heavens above, the earth beneath, and the waters under the earth.

"After six years the Miltonians became engrossed in professional and business affairs and the meetings of the Association were discontinued, but reunion dinners were held every few years. At one of these reunions Ivins arose, and to the surprise of all, disclosed the existence of an organization named 'Hiraf,' which, he said, had been created more than thirty-five years before, 'for the purpose of testing human credulity!' The name 'Hiraf' was an acrostic made up of the first letters of the names of five Miltonians.

"*H* stood for Frederick W. Hinrichs, the man who probably ran for more important public offices, without being elected, than any man in the United States. In 1896 he ran for

Lieutenant-Governor of New York on the Gold Democratic ticket; in 1897 for President of the Borough of Brooklyn, on the Seth Low Fusion ticket; in 1898 for Attorney-General of the State of New York, on a Citizens' ticket which was to have been headed by Theodore Roosevelt; in 1903 for Comptroller of the City of New York, on a Fusion ticket, headed by Seth Low for mayor. In 1904, he was nominated for Governor of New York by a faction of the Democratic Party, and the nomination was seconded by his brother Miltonian, A. Augustus Healy. He is generally known for his independent speech and his consistent opposition to political machines.

"*I* stood for William M. Ivins, who was one of the ablest lawyers in New York. He became City Chamberlain, and was one of the leaders who brought about the adoption of the secret ballot. Governor Charles T. Hughes appointed him chairman of a charter commission, and he was most active in drawing a proposed new charter for Greater New York—which a prominent politician told me was 'the best charter that could have been drawn for the people, but the worst for the politicians, and, therefore, would never be adopted.' At the request of Governor Hughes, Ivins drew the laws under which the public utilities commissions have been appointed. On behalf of the City he acted as counsel in the investigations of Tammany Hall; and he also ran for Mayor of New York City.

"*R* stood for James C. Robinson, whose part in the activities of the 'Hiraf' is evidenced by a letter

which I will quote on a succeeding page.

"*A* stood for Charles Frederick Adams, an able and learned lawyer practicing in New York.

"*F* stood for William E. S. Fales.

"That evening we learned from Ivins that the 'Hiraf' in its efforts to test human credulity and to contribute to behavioristic psychology, conceived the idea of sending an article to a Boston magazine, the *Spiritual Scientist*, which was one of the most important spiritistic publications in the United States. The article was prepared by four members of the 'Hiraf,' who without consultation with one another, wrote psychic and esoteric sentences which were transmitted to Fales, who was known as the 'conjunctor,' and whose duty it was to combine into a more or less consistent whole the efforts of the various contributors . . . . . .

"Although the 'Hiraf ' article was written by young men upon the threshold of their careers, partly as an exercise in mental

gymnastics, or even as a literary hoax, nevertheless we must be struck by the fact that recent advances in science and some of the arts make us believe that the time is not far distant when some of the dreams and visions which have been entertained by theologians, philosophers, and prophets in the past may be realized.

". . . . . parties interested in the theosophic movement have insisted that whatever the origin of the 'Hiraf' utterances may have been, the authors were, without their knowledge, inspired, by a power over and beyond them, to utter words of weight and possibly prophecy.

"Whatever adverse opinion may still be entertained as to Madame Blavatsky and her cult, it cannot be denied that her teachings contain much that is interesting, even elevating, and that she has managed to affect many, many thousands, from India in the east to California in the west."*

Further details concerning this matter may be gathered from a letter written by Frederick W. Hinrichs to C. Jinarâjadâsa, dated from 140 Liberty Street, Manhattan, New York, May 2, 1923, and which is now in the Adyar Archives. Mr. Hinrichs says:

". . . . The writers of the 'Hiraf' article are William M. Ivins, William E. S. Fales and myself. There were two others of our number who took a lively interest in our philosophic and theological discussions,—but they contributed little or nothing to the production. One was Charles F. Adams,—the other James Robinson. Of the group of five, all are dead but myself. The name 'Hiraf' was made up of the initial letters of our five names. I always thought that Adams had contributed some portion of the essay,—but, shortly before his death, in reading over the article with me, he said that he could not recognize that any part of it was his. All of us were young lawyers at the time, or students of the law, with exception of Robinson, who was a clerk in a commercial concern. Fales received the fragments prepared by Ivins and myself and, together with his own contribution, welded the three into one. Fales, Ivins and I wrote without consultation with one another on such topics as suggested themselves to us, after we separated one evening. We five often met at the house of Fales (a many-sided genius) to read, to discuss literature, especially philosophic literature, and cognate matters . . . .

* C. R. Flint, *Memories of an Active Life*, pp. 115-32.

“. . . . We young men had little reverence, some learning and some power of expression, and, at the meeting referred to, jocularly suggested to one another the writing of a mystic article on Theosophy, esoteric science and what not. I had been reading *Zanoni*, a book on Rosicrucianism, and the life of Paracelsus,—so that I wrote, especially, along those lines. The Madame [H.P.B.] claimed to be a Rosicrucian and, when Fales received my contribution and Ivins’ contribution (this latter on recent phases of philosophical thought), he (Fales), without any consultation with either Ivins or myself, dubbed the article, which he compounded out of our three or four separate unrelated contributions—‘Rosicrucianism.’ Fales also created the acrostic ‘Hiraf’ out of our initials, and added five stars, probably suggested by three stars appended to an article which has previously appeared in the Madame’s paper. We all laughed heartily over the compounded article and sent it to the Madame in Boston. She published it in two numbers of her periodical, as I recall it, and wrote two very flattering editorials on ‘Hiraf.’ Our production provoked considerable comment, and called forth some correspondence from different widely separated quarters, some of which correspondence appeared in the Madame’s paper.

“I have been told by Theosophists here, that we young men had written better than we knew, and that we were probably inspired by higher powers. Of this, I know nothing, *although this may be so*. Certain it is, that ‘Hiraf’ has been quite extensively quoted as authority in various printed publications . . . .”

Such were the curious circumstances which provided the background to the publication of the article entitled “Rosicrucianism” in the *Spiritual Scientist*, Vol. II, July 1 and 8, 1875, pp. 202 and 212-13 respectively.

A brief item from the pen of Colonel Olcott introduced the “young author” to the reading public in rather laudable terms, and promised a reply from “a most competent hand.”

The article drew from H.P.B. an immediate reply which was her first major contribution on the subject of Occultism, a literary production which she herself called “My first *Occult* Shot.” The text of this reply, in the words of Col. Olcott (*Old Diary Leaves*. I, 103), “laid open the whole field of thought since ploughed up by the members, friends, and adversaries of the Theosophical Society.”—*Compiler*.]

A FEW QUESTIONS TO "HIRAF*** "

AUTHOR OF THE ARTICLE "ROSICRUCIANISM"

BY MADAME H. P. BLAVATSKY

[*Spiritual Scientist*, Boston, July 15 and 22, 1875, pp. 217-18, 224, 236-7]*

Among the numerous sciences pursued by the well-disciplined army of earnest students of the present century, none has had less honors or more scoffing than the oldest of them—the science of sciences, the venerable mother-parent of all our modern pigmies. Anxious, in their petty vanity, to throw the veil of oblivion over their undoubted origin, the self-styled, positive scientists, ever on the alert, present to the courageous scholar who tries to deviate from the beaten highway traced out for him by his dogmatic predecessors, a formidable range of serious obstacles.

As a rule, Occultism is a dangerous, double-edged weapon for one to handle, who is unprepared to devote his whole life to it. The theory of it, unaided by serious practice, will ever remain in the eyes of those prejudiced against such an unpopular cause, an idle, crazy speculation, fit only to charm the ears of ignorant old women. When we cast a look behind us, and see how, for the last thirty years, modern Spiritualism has been dealt with, notwithstanding the occurrence of daily, hourly proofs which speak to all our senses, stare us in the eyes, and utter their voices from "beyond the great gulf," how can we hope that Occultism, or Magic, which stands in relation to Spiritualism as the Infinite to the Finite, as the cause to the effect, or as

---

* [Along the side of this title, in H.P.B.'s *Scrapbook*, Vol. I, p. 41, where the cutting is pasted, may be found H.P.B.'s remark in pen and ink:

My first *Occult* Shot

H.P.B.

—*Compiler*.]

---

unity to multifariousness, how can we hope, I say, that it will easily gain ground where

Spiritualism is scoffed at? One who rejects *a priori*, or even doubts, the immortality of man's soul can never believe in its Creator, and blind to what is heterogeneous in his eyes, will remain still more blind to the proceeding of the latter from Homogeneity. In relation to the Cabala, or the compound mystic textbook of all the great secrets of Nature, we do not know of anyone in the present century who could have commanded a sufficient dose of that moral courage which fires the heart of the true adept with the sacred flame of propagandism—to force him into defying public opinion, by displaying familiarity with that sublime work. Ridicule is the deadliest weapon of the age, and while we read in the records of history of thousands of martyrs who joyfully braved flames and faggots in support of their mystic doctrines in the past centuries, we would scarcely be likely to find one individual in the present times, who would be brave enough even to defy ridicule by seriously undertaking to prove the great truths embraced in the traditions of the Past.

As an instance of the above, I will mention the article on Rosicrucianism, signed "Hiraf." This ably-written essay, notwithstanding some fundamental errors, which, though they are such would be hardly noticed except by those who had devoted their lives to the study of Occultism in its various branches of practical teaching, indicates with certainty to the practical reader that, for theoretical knowledge, at least, the author need fear few rivals, still less superiors. His modesty, which I cannot too much appreciate in his case—though he is safe enough behind the mask of his fancy pseudonym—need not give him any apprehensions. There are few critics in this country of Positivism who would willingly risk themselves in an encounter with such a powerful disputant, on his own ground. The weapons he seems to hold in reserve, in the arsenal of his wonderful memory, his learning, and his readiness to give any further information that enquirers may wish for, will undoubtedly scare off

every theorist, unless he is perfectly sure of himself, which few are. But book learning—and here I refer only to the subject of Occultism—vast as it may be, will always prove insufficient even to the analytical mind, the most accustomed to extract the quintessence of truth, disseminated throughout thousands of contradictory statements, unless supported by personal experience and practice. Hence, Hiraf can only expect an encounter with some one who may hope to find a chance to refute some of his bold assertions on the plea of having just such a slight *practical* experience. Still, it must not be understood that these present lines are intended to criticize our too modest essayist. Far from poor, ignorant me be such a presumptuous thought. My desire is simply to help him in his scientific but, as I said before, rather hypothetical researches, by telling a little of the little I picked up in my long travels throughout the length and breadth of the East—that cradle of Occultism—in the hope of correcting certain erroneous notions he seems to be labouring under, and which are calculated to confuse uninitiated sincere enquirers, who might desire to drink at his own source of knowledge.

In the first place, Hiraf doubts whether there are in existence, in England or elsewhere, what we term regular colleges for the neophytes of this Secret Science. I will say from personal knowledge that such places there are in the East—in India, Asia Minor, and other countries, As in the primitive days of Socrates and other sages of antiquity, so now, those who are willing to learn the Great Truth will find *the chance* if they only "try" to meet someone to lead them to the door of one "who knows *when* and *how*." If Hiraf is right about the seventh rule of the Brotherhood of the Rosy Cross which says that "the Rose-crux *becomes* and is not made," he may err as to the exceptions which have ever existed among other Brotherhoods devoted to the pursuit of the same secret knowledge. Then again, when he asserts, as he does, that Rosicrucianism is almost forgotten, we may answer him that we do not wonder at it, and add, by way of parenthesis, that, strictly speaking, the

104

Rosicrucians do not now even exist, the last of that Fraternity having departed in the person of Cagliostro.*

Hiraf ought to add to the word Rosicrucianism "that particular sect," at least, for it was but a sect after all, one of many branches of the same tree.

By forgetting to specify that particular denomination, and by including under the name of Rosicrucians all those who, devoting their lives to Occultism, congregated together in Brotherhoods, Hiraf commits an error by which he may unwittingly lead people to believe that the Rosicrucians having disappeared, there are no more Cabalists practicing Occultism on the face of the earth. He also becomes thereby guilty of an anachronism,† attributing to the Rosicrucians the building of the Pyramids and other majestic monuments, which indelibly exhibit in their architecture the symbols of the grand religions of the Past. For it is not so. If the main object in view was and still is alike with all the great family of the ancient and modern Cabalists, the dogmas and formulae of certain sects differ greatly. Springing one after the other from the great Oriental mother-root, they scattered broadcast all over the world, and each of them desiring to outrival the other by plunging deeper and deeper into the secrets jealously guarded by Nature, some of them became guilty of the greatest heresies against the primitive Oriental Cabala.

While the first followers of the secret sciences, taught to the Chaldaeans by nations whose very name was never breathed in history, remained stationary in their studies, having arrived at the maximum, the Omega of the knowledge permitted to man, many of the subsequent sects separated from them, and, in their uncontrollable thirst for more knowledge, trespassed the boundaries of truth, and fell into fictions. In consequence of Pythagoras so says Iamblichus—having by sheer force of energy and daring

---

* Knowing but little about Occultism in Europe I may be mistaken; if so, any one who knows to the contrary will oblige me by correcting my error.

† The same mistake pervades the whole of that able book, *The Rosicrucians*, by Hargrave Jennings.

penetrated into the mysteries of the Temple of Thebes, and obtained therein his initiation, and afterwards studied the sacred sciences in Egypt for twenty-two years, many foreigners were subsequently admitted to share the knowledge of the wise men of the East, who, as a consequence, had many of their secrets divulged. Later still, unable to preserve them in their purity, these mysteries were so mixed up with fictions and fables of the Grecian mythology that truth was wholly distorted.

As the primitive Christian religion divided, in course of time, into numerous sects, so the science of Occultism gave birth to a variety of doctrines and various brotherhoods. So the Egyptian Ophites became the Christian Gnostics, shooting forth the Basilideans of the second century, and the original Rosicrucians created subsequently the Paracelsists, or Fire-Philosophers, the European Alchemists, and other physical branches of their sect. (See Hargrave Jennings' *The Rosicrucians*.) To call indifferently every Cabalist a Rosicrucian, is to commit the same error as if we were to call every Christian a Baptist on the ground that the latter are also Christians.

The Brotherhood of the Rosy Cross was not founded until the middle of the thirteenth century, and notwithstanding the assertions of the learned Mosheim, it derives its name, neither from the Latin word *Ros* (dew), nor from a cross, the symbol of Lux. The origin of the Brotherhood can be ascertained by any earnest, *genuine* student of Occultism, who happens to travel in Asia Minor, if he chooses to fall in with some of the Brotherhood, and if he is willing to devote himself to the head-tiring work of deciphering a Rosicrucian manuscript—the hardest thing in the world, for it is carefully preserved in the archives of the very Lodge which was founded by the first Cabalist of that name, but which now goes by another name. The founder of it, a German Reuter [Knight], by the name of Rosencranz, was a man who, after acquiring a very suspicious reputation through the practice of the Black Art, in his native place, reformed in consequence of a vision. Giving up his evil practices, he made a solemn vow, and went on foot to

Palestine, in order to make his *amende honorable* at the Holy Sepulchre. Once there, the Christian God, the meek, but well-informed Nazarene—trained as he was in the high school of the Essenes, those virtuous descendants of the botanical as well as astrological and magical Chaldaeans—appeared to Rosencranz, a Christian would say, in a vision, but I would suggest, in the shape of a materialized spirit. The purport of this visitation, as well as the subject of their conversation, remained forever a mystery to many of the Brethren; but immediately after that, the ex-sorcerer and Reuter disappeared, and was heard of no

more till the mysterious sect of Rosicrucians was added to the family of Cabalists, and their powers aroused popular attention, even among the Eastern populations, indolent, and accustomed as they are to live among wonders. The Rosicrucians strove to combine together the most various branches of Occultism, and they soon became renowned for the extreme purity of their lives and their extraordinary powers, as well as for their thorough knowledge of the secret of the secrets.

As alchemists and conjurers they became proverbial. Later (I need not inform Hiraf precisely when, as we drink at two different sources of knowledge), they gave birth to the more modern Theosophists, at whose head was Paracelsus, and to the Alchemists, one of the most celebrated of whom was Thomas Vaughan (seventeenth century) who wrote the most practical things on Occultism, under the name of Eugenius Philalethes. I know and can prove that Vaughan was, most positively, "made before he became."

The Rosicrucian Cabala is but an epitome of the Jewish and the Oriental ones combined, the latter being the most secret of all. The Oriental Cabala, the practical, full, and *only* existing copy, is carefully preserved at the headquarters of this Brotherhood in the East, and, I may safely vouch, will never come out of its possession. Its very existence has been doubted by many of the European Rosicrucians. One who wants "to become" has to hunt for his knowledge through thousands of scattered volumes, and pick up facts and lessons, bit by bit. Unless he takes the nearest way and consents "to be made," he will never become a practical

Cabalist, and with all his learning will remain at the threshold the "mysterious gate." The Cabala may be used and its truths imparted on a smaller scale now than it was in antiquity, and the existence of the mysterious Lodge, on account of its secrecy, doubted; but it does exist and has lost none of the primitive secret powers of the ancient Chaldaeans.* The lodges, few in number, are divided into sections and known but to the Adepts; no one would be likely to find them out, unless the sages themselves found the neophyte worthy of initiation. Unlike the European Rosicrucians, who, in order "to become and not be made," have constantly put into practice the words of St. John, who says, "Heaven suffereth violence, and the violent take it by force," and who have struggled alone, violently robbing Nature of her secrets, the Oriental Rosicrucians (for such we will call them, being denied the right to pronounce their

---

* For those who are able to understand intuitionally what I am about to say, my words will be but the echo of their own thoughts. I draw the attention of such only, to a long series of inexplicable events which have taken place in our present century; to the mysterious influence directing political cataclysms; the doing and undoing of crowned heads; the tumbling down of thrones; the thorough metamorphosis of nearly the whole of the European map, beginning with the French Revolution of '93, predicted in every detail by the Count de St.-Germain, in an autograph MS., now in possession of the descendants of the Russian nobleman to whom he gave it, and coming down to the Franco-Prussian War of the latter days. This mysterious influence called "chance" by the skeptic and Providence by Christians, may have a right to some other name. Of all these degenerated children of Chaldaean Occultism, including the numerous societies of Freemasons,

only one of them in the present century is worth mentioning in relation to Occultism, namely, the "Carbonari." Let some one study all he can of that secret society, let him think, combine, deduce. If Raymond Lully, a Rosicrucian, a Cabalist, could so easily supply King Edward I of England with six millions sterling to carry on war with the Turks in that distant epoch, why could not some secret lodge in our day furnish, as well, nearly the same amount of millions to France, to pay their national debt—this same France, which was so wonderfully, quickly defeated, and as wonderfully set on her legs again. Idle talk!—people will say. Very well, but even an hypothesis may be worth the trouble to consider sometimes.

———————

true name), in the serene beatitude of their divine knowledge, are ever ready to help the earnest student struggling "to become" with practical knowledge, which dissipates, like a heavenly breeze, the blackest clouds of sceptical doubt.

Hiraf is right again when he says that "knowing that their mysteries, if divulged," in the present chaotic state of society, "would produce mere confusion and death," they shut up that knowledge within themselves Heirs to the early heavenly wisdom of their first forefathers, they keep the keys which unlock the most guarded of Nature's secrets, and impart them only gradually and with the greatest caution But still they *do* impart sometimes! Once in such a *cercle vicieux*, Hiraf sins likewise in a certain comparison he makes between Christ, Buddha, and Khong-foo-tse, or Confucius. A comparison can hardly be made between the two former wise and spiritual *Illuminati*, and the Chinese philosopher. The higher aspirations and views of the two Christs can have nothing to do with the cold, practical philosophy of the latter; brilliant anomaly as he was among a naturally dull and materialistic people, peaceful and devoted to agriculture from the earliest ages of their history Confucius can never bear the slightest comparison with the two great Reformers. Whereas the principles and doctrines of Christ and Buddha were calculated to embrace the whole of humanity, Confucius confined his attention solely to his own country; trying to apply his profound wisdom and philosophy to the wants of his countrymen, and little troubling his head about the rest of mankind. Intensely Chinese in patriotism and views, his philosophical doctrines are as much devoid of the purely poetic element, which characterizes the teachings of Christ and Buddha, the two divine types, as the religious tendencies of his people lack in that spiritual exaltation which we find, for instance, in India Khong-foo-tse has not even the depth of feeling and the slight spiritual striving of his contemporary, Lao-tse. Says the learned Ennemoser: "The spirits of Christ and Buddha have left indelible, eternal traces all over the face of the world. The doctrines of Confucius can be mentioned

only as the most brilliant proceedings of cold human reasoning." C. F. Haug, in his *Allgemeine Geschichte*,* has depicted the Chinese nation perfectly, in a few words: their "heavy, childish, cold, sensual nature explains the peculiarities of their history." Hence any comparison between the first two reformers and Confucius, in an essay on Rosicrucianism, in which Hiraf treats of the Science of Sciences and invites the thirsty for knowledge to drink at her inexhaustible source, seems inadmissible.

Further, when our learned author asserts so dogmatically that the Rosicrucian learns, though *he never* uses, the secret of immortality in earthly life, he asserts only what he himself, in his practical inexperience, thinks impossible. The words "never" and "impossible" ought to be erased from the dictionary of humanity, until the time at least when the great Cabala shall all be solved, and so rejected or accepted. The "Count de Saint-Germain" is, until this very time, a living mystery, and the Rosicrucian Thomas Vaughan another one. The countless authorities we have in literature, as well as in oral tradition (which sometimes is the more trustworthy) about this wonderful Count's having been met and recognized in different centuries, is no myth. Anyone who admits one of the practical truths of the Occult Sciences taught by the Cabala, tacitly admits them all. It must be Hamlet's "to be or not to be," and if the Cabala is true, then Saint-Germain need be no myth.

But I am digressing from my object, which is, firstly, to show the slight differences between the two Cabalas—that of the Rosicrucians and the Oriental one; and, secondly, to say that the hope expressed by Hiraf to see the subject better appreciated at some future day than it has been till now, may perhaps become more than a hope. Time will show many things; till then, let us heartily thank Hiraf for this first well-aimed shot at those stubborn scientific runaways, who, once before the Truth, avoid looking her in the face, and dare not even throw a glance behind them, lest they should be forced to see that which would greatly lessen their

* [Stuttgart, 1841, p.127.]

self-sufficiency. As a practical follower of Eastern Spiritualism, I can confidently wait for the time when, with the timely help of those "who know," American Spiritualism, which even in its present shape has proved such a sore in the side of the materialists, will become a science and a thing of mathematical certitude, instead of being regarded only as the crazy delusion of epileptic monomaniacs.

The first Cabala in which a mortal man ever dared to explain the greatest mysteries of the universe, and show the keys to "those masked doors in the ramparts of Nature through which no mortal can ever pass without rousing dread sentries never seen upon this side of her wall," was compiled by a certain Shimon Ben Yochai, who lived at the time of the second Temple's destruction. Only about thirty years after the death of this renowned

Cabalist, his MSS. and written explanations, which had till then remained in his possession as a most precious secret, were used by his son Rabbi Eleazar and other learned men. Making a compilation of the whole, they so produced the famous work called *Zohar* (God's splendour). This book proved an inexhaustible mine for all the subsequent Cabalists their source of information and knowledge, and all more recent and genuine Cabalas were more or less carefully copied from the former. Before that, all the mysterious doctrines had come down in an unbroken line of merely oral traditions as far back as man could trace himself on earth. They were scrupulously and jealously guarded by the Wise Men of Chaldaea, India, Persia and Egypt, and passed from one initiate to another, in the same purity of form as when handed down to the first man by the angels, students of God's great Theosophic Seminary. For the first time since the world's creation, the secret doctrines, passing through Moses who was initiated in Egypt, underwent some slight alterations. In consequence of the personal ambition of this great prophet-medium, he succeeded in passing off his familiar spirit, the wrathful "Jehovah," for the spirit of God himself, and so won undeserved laurels and honors. The same influence prompted him to alter some of the principles of the great oral Cabala in order to make them

the more secret. These principles were laid out in symbols by him in the first four books of the *Pentateuch*, but for some mysterious reasons he withheld them from *Deuteronomy*. Having initiated his seventy Elders in his own way, the latter could give but what they had received themselves, and so was prepared the first opportunity for heresy, and the erroneous interpretations of the symbols. While the Oriental Cabala remained in its pure primitive shape, the Mosaic or Jewish one was full of drawbacks, and the keys to many of the secrets—forbidden by the Mosaic law—purposely misinterpreted. The powers conferred by it on the initiates were formidable still, and of all the most renowned Cabalists, King Solomon and his bigoted parent, David, notwithstanding his penitential psalms, were the most powerful. But still the doctrine remained secret and purely oral, until, as I have said before, the days of the second Temple's destruction. Philologically speaking, the very word Cabala is formed from two Hebrew words, meaning *to receive*, as in former times the initiate received it orally and directly from his Master, and the very Book of the *Zohar* was written out on received information, which was handed down as an unvarying stereotyped tradition by the Orientals, and altered through the ambition of Moses, by the Jews.

If the primitive Rosicrucians learned their first lessons of wisdom from Oriental masters, not so with their direct descendants, the fire-philosophers or Paracelsists; for in many things the Cabala of the latter *Illuminati* proves to be degenerated into a twin sister of the Jewish. Let us compare. Besides admitting the "*Shedim*," or intermediate spirits of the Jews—the elementary ones, which they divide into four classes, those of the air, of the water, the fire, and of minerals—the Christian Cabalist believes like the Jewish, in Asmodeus, the *Ever-accursed One*, or our good friend the orthodox Satan. Asmodeus, or

Asmodi, is the chief of the elementary goblins. This doctrine alone differs considerably from the Oriental philosophy, which denies that the great Ain-soph (the Endless or Boundless) who made his existence known through the medium of the spiritual

112

substance sent forth from his Infinite Light—the eldest of the ten Intelligences or Emanations—the first Sephira—could ever create an endless, macrocosmal evil. It (Oriental philosophy) teaches us that, though the first three spheres out of seven—taking it for granted that our planet comes in fourth—are inhabited by elementary or future *men* (this might account for the modern doctrine of Re-incarnation perhaps) and, though until they become such men they are beings without immortal souls in them and but the "grossest purgations of the celestial fire," still they do not belong to Eternal Evil. Every one of them has the chance in store of having its matter *reborn* on this "fourth sphere," which is our planet, and so have "the gross purgation" purified by the Immortal Breath of the Aged of the Aged, who endows every human being with a portion of his boundless self. Here, on our planet, commences the first spiritual transition, from the Infinite to the Finite, of the elementary matter which first proceeded from the pure Intelligence, or God, and also the operation of that pure Principle upon this material purgation. Thus begins the immortal man to prepare for Eternity.

In their primitive shape, the elementary spirits, so often mistaken in modern Spiritualism for the undeveloped or unprogressed spirits of our dead, stand in relation to our planet as we stand in relation to the Summer Land. When we use the term "disembodied spirit," we only repeat what the elementary ones most certainly think or say of us human beings, and if they are as yet devoid of immortal souls, they are, nevertheless, gifted with instinct and craft, and we appear as little material to them as the spirits of the fifth sphere appear to us. With our passage into each subsequent sphere, we throw off something of our primitive grossness. Hence, there is eternal progress—physical and spiritual—for every living being. The transcendental knowledge and philosophy of the greatest Oriental Cabalists never penetrated beyond a certain mark, and the Hermetist, or rather Rosicrucian, if we would be precise, never went farther than to solve the majestic, but more limited problems of the Jewish Cabala, which we can divide thus:

PROFESSOR HIRAM CORSON
1828-1911
(From W. T. Hewett's *Cornell University: A History,* New York, 1905.
Consult the *Bio-Bibliographical Index,* for biographical sketch.)

THE RICHARDSON COTTAGE
Temporarily occupied by the Corsons in 1875, when H.P.B. visited them.
Part of *Isis Unveiled* was written here.
(From E.R. Corson's *Some Unpublished Letters of Helena Petrovna Blavatsky,* London, 1929.)

1. The nature of the Supreme Being:
2. The origin, creation, and generation of the Universe, the *Macrocosmos*;
3. The creation, or generation, of *outflowing* of angels and man;

4. The ultimate destiny of angels, man, and the Universe; or the *inflowing*;
5. To point out to humanity the real meaning of the whole of the Hebrew Scriptures.

As it is, the real, the complete Cabala of the first ages of humanity is in possession, as I said before, of but a few Oriental philosophers; where they are, who they are, is more than is given me to reveal. Perhaps I do not know it myself, and have only dreamed it. Thousands will say it is all imagination; so be it. Time will show. The only thing I can say is that such a body exists, and that the location of their Brotherhoods will never be revealed to other countries, until the day when Humanity shall awake in a mass from its spiritual lethargy, and open its blind eyes to the dazzling light of Truth. A too premature discovery might blind them, perhaps forever. Until then, the speculative theory of their existence, will be supported by what people erroneously believe to be *supernal* facts. Notwithstanding the selfish, sinful opposition of science to Spiritualism in general, and that of the scientists in particular, who, forgetting that their first duty is to enlighten Humanity, instead of that, allow millions of people to lose themselves and drift about like so many disabled ships, without pilot or compass, among the sandbanks of superstition; notwithstanding the toy-thunderbolts and harmless anathemas hurled around by the ambitious and crafty clergy, who, above all men, ought to believe in spiritual truths; notwithstanding the apathetic indifference of that class of people who prefer believing in nothing, pretending the while to believe in the teachings of their churches, which they select according to their best notions of respectability

and fashion; notwithstanding all these things, Spiritualism will rise above all, and its progress can be as little helped as the dawn of the morning or the rising of the sun. Like the former, will the glorious Truth arise among all these black clouds gathered in the East; like the latter, will its brilliant light pour forth upon awakening humanity its dazzling rays. These rays will dissipate these clouds and the unhealthy mists of a thousand religious sects which disgrace the present century. They will warm up and recall into new life the millions of wretched souls who shiver and are half frozen under the icy hand of killing skepticism. Truth will prevail at last, and Spiritualism, the new world's conqueror, reviving, like the fabulous Phoenix out of the ashes of its first parent, Occultism, will unite for ever in one Immortal Brotherhood all antagonistic races; for this new St. Michael will crush for ever the dragon's head—of Death!

I have but a few words more to say before I close. To admit the possibility of anyone becoming a practical Cabalist (or a Rosicrucian, we will call him, as the names seem to have become synonymous) who simply has the firm determination to "become" one, and hopes to get the secret knowledge through studying the Jewish Cabala, or every other one that may come into existence, without actually being initiated by another, and so being "made" such by someone who "knows," is as foolish as to hope to thread the famous labyrinth without the clue, or to open the secret locks of the ingenious inventors of the

mediaeval ages, without having possession of the keys. If the Christian New Testament, the easiest and youngest of all the Cabalas known to us, has presented such immense difficulties to those who would interpret its mysteries and secret meanings (which, were they only once studied with the key of modern Spiritualism, would open as simply as the casket in Aesop's fable), what hope can there be for a modern Occultist, learned only in theoretical knowledge, to ever attain his object? Occultism without practice will ever be like the statue of Pygmalion, and no one can animate it without infusing into it a spark of the sacred Divine Fire. The Jewish Cabala, the only authority of the European Occultist, is

all based on the secret meanings of the Hebrew scriptures, which, in their turn, indicate the keys to them, by signs *hidden* and unintelligible to the uninitiated. They afford no hope for the adepts to solve them practically. The Seventh Rule of the Rosicrucian "who became, but was not made" has its secret meaning, like every other phrase left by the Cabalists to posterity, in writing. The words: "The dead letter killeth," which Hiraf quotes, can be applied in this case with still more justice than to the Christian teachings of the first apostles. A Rosicrucian had to struggle ALONE, and toil long years to find some of the preliminary secrets—the A B C of the great Cabala—only on account of his ordeal, during which were to be tried all his mental and physical energies. After that, if found worthy, the word "Try" was repeated to him for the last time before the final ceremony of the ordeal. When the High Priests of the Temple of Osiris, of Serapis, and others, brought the neophyte before the dreaded Goddess Isis, the word "Try" was pronounced for the last time; and then, if the neophyte could withstand that final mystery, the most dreaded as well as the most trying of all horrors for him who knew not what was in store for him; if he bravely "lifted the veil of Isis," he became an initiate, and had naught to fear more. He had passed the last ordeal, and no longer dreaded to meet face to face the inhabitants from "over the dark river."

The only cause for the horror and dread we feel in the presence of death, lies in its unsolved mystery. A Christian will always fear it, more or less; an initiate of the secret science, or a *true* Spiritualist, never; for both of the latter have lifted the veil of Isis, and the great problem is solved by both, in theory and in practice.

Many thousand years ago the wise King Solomon declared that "There is nothing new under the Sun," and the words of this very wise man ought to be repeated till the farthest ends of time. There is not a science, nor a modern discovery in any section of it, but was known to the Cabalists thousands of years since. This will appear a bold and ridiculous assertion, I know; and one apparently

unconfirmed by any authority. But I will answer that where truth stares one in the face, there can be no other authority than one's senses. The only authority I know of, lies scattered throughout the East. Besides, who would ever dare, in the ever-changing, ever-discovering Europe, or adolescent America, to risk proclaiming himself as an authority? The scientist, who was an authority yesterday, becomes by the mere lucky chance a contemporary discoverer, a worn-out hypothesist. How easily the astronomer of today forgets that all his science is but the picking up of crumbs left by the Chaldaean astrologists. What would not modern physicians, practitioners of their blind and lame science of medicine, give for a part of the knowledge of botany and plants—I won't say of the Chaldaeans—but even of the more modern Essenians. The simple history of the Eastern people, their habits and customs, ought to be a sure guarantee that what they once knew, they cannot have totally forgotten. While Europe has changed twenty times its appearance, and been turned upside down by religious and political revolutions and social cataclysms, Asia has remained stationary. What was, two thousand years ago, exists now with very little variation. Such practical knowledge as was possessed by the ancients could not die out so soon with such a people. The hope of finding remnants even of such wisdom as Ancient Asia possessed, ought to tempt our conceited modern science to explore her territory.

And thus is it that all we know of what we profess and live upon, comes to us from the scorned, despised Occultism of the East. Religion and sciences, laws and customs—all of these, are closely related to Occultism, and are but its result, its direct products, disguised by the hand of time, and palmed upon us under new pseudonyms. If people ask me for the proof, I will answer that it does not enter my province to teach others what they can learn themselves with very little difficulty, provided they give themselves the trouble to read and think over what they read. Besides, the time is near when all the old superstitions and the errors of centuries must be swept away by the hurricane of Truth. As the prophet Mohammed, when he perceived that the

mountain would not come to him, went himself towards the mountain, so Modern Spiritualism made its unexpected appearance from the East, before a skeptical world, to terminate in a very near future the oblivion into which the ancient secret wisdom had fallen.

Spiritualism is but a baby now, an unwelcome stranger, whom public opinion, like an unnatural foster mother, tries to crush out of existence. But it is growing, and this same East may one day send some experienced, clever nurses to take care of it. The immediate danger of Salem tragedies has passed away. The Rochester knockings, tiny as they were, awoke some vigilant friends, who, in their turn, aroused thousands and millions of jealous defenders for the true Cause. The most difficult part is done; the door stands ajar; it remains for such minds as Hiraf invites to help earnest truth-seekers to the key which will

open for them the gates, and aid them to pass the threshold dividing this world from the next, "without rousing the dread sentries never seen upon this side of her wall." It belongs to the exact knowledge of the Occultist to explain and alter much of what seems "repulsive" in Spiritualism, to some of the too delicate Orthodox souls. The latter may object the more to Spiritualistic phenomena, on the ground that Cabalism is mixed up with it. They will begin to prove that Occultism, *if it does exist*, is the forbidden "Black Art," the sorcery for which people were burnt, not so long ago. In such a case I will humbly reply, that there is nothing in nature but has two sides to it. Occultism is certainly no exception to the rule, and is composed of *White* and *Black* magic. But so is Orthodox religion, likewise. When an Occultist is a real Rosicrucian, he is a thousand times purer and nobler, and more divine, than any of the holiest Orthodox priests; but when one of the latter gives himself up to the turbulent demon of his own vile passions, and so rouses all the fiends, they shout with joy at the sight of such a perversity. In what, pray, is this Orthodox priest better than the blackest of all the sorcerers' dealings with the Elementary "Dweller," or with the "Diakka" of A. J. Davis?

118

Verily, we have *White* and *Black* Christianity, as well as White and Black magic.

O, you very Orthodox priests and clergymen of various creeds and denominations, you who are so intolerant towards Spiritualism, this purest of the Children of Ancient Magic, can you tell me why, in such a case, you practice daily yourselves, all the most prominent rites of magic in your churches, and follow the antetypes of the very ceremonies of Occultism? Can you light a taper, or illuminate your altars with circles of wax lights, for instance, and not repeat the rites of magic? What is your altar with the vertical burning candles, but the modern mimicry of the original magic monolith with the Baal fires upon it? Don't you know that by doing so you are following right in the steps of the ancient fire-worshippers, the Persian Heathen Ghebers? And your Pope's sparkling mitre, what is it but the direct descendant of the Mithraic Sacrifice, symbolical covering invented for the heads of the high priests of this very Occultism in Chaldaea? Having passed through numerous transformations it now rests in its last (?) Orthodox shape, upon the venerable head of your successor of St. Peter. Little do the devout worshippers of the Vatican suspect, when they lift up their eyes in mute adoration upon the head of their God on Earth, the Pope, that what they admire, is after all, but the caricatured head-dress, the Amazon-like helmet of Pallas Athene, the heathen goddess Minerva! In fact, there is scarcely a rite or ceremony of the Christian Church that does not descend from Occultism.

But say or think what you will, you cannot help that which was, is, and ever will be, namely, the direct communication between the two worlds. We term this intercourse modern Spiritualism, with the same right and logic as when we say the "New World," in speaking of America.

I will close by startling, perhaps, even Orthodox Spiritualists by reaffirming that all who have ever witnessed our modern materializations of genuine spirit-forms, have,

unwittingly, become the initiated neophytes of the Ancient Mystery; for each and all of them have solved the problem of Death, have "lifted the veil of Isis."

[At the end of this article, in her *Scrapbook*, Vol. I, p. 45, where the cutting was pasted, H.P.B. wrote in pen and ink the following:]

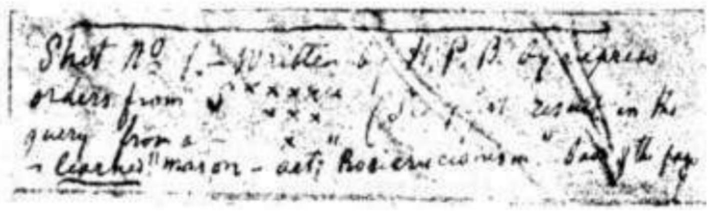

Shot No. 1—Written by H.P.B. by express orders from S *** (See first result in the query from a *learned!!* Mason—art: "Rosicrucianism," back of the page.

[*The parenthesis is not closed in the original*.]

[In her *Scrapbook*, Vol. III, H.P.B. pasted the cuttings of this long article again. It occupies pages 241-245 therein. She signed the article in pen and ink: H. P. Blavatsky, June 1875.]

Collected Writings VOLUME I
1875

"WHAT ARE YOU GOING TO DO ABOUT IT?"

[*Spiritual Scientist*, Boston, Vol. II, July 22, 1875, p. 235]

A most outrageous swindle was perpetrated upon the public last Sunday evening, at the Boston Theatre. Some persons with no higher aspirations in the world, than a lust for a few dollars to fill their pockets depleted by unsuccessful cheap shows, advertised a "*Séance*" and engaged as "Mediums" some of the most impudent impostors with which the world is cursed. They furthermore abused public confidence by causing it to be understood that these people were to appear before the Scientific Commission at St. Petersburg.

Is it not about time that some Society in Boston should be sufficiently strong financially, and have members who will have the requisite energy TO ACT, in an emergency like this? Common sense would dictate what might be done, and a determined WILL would overcome all obstacles. Spiritualism needs a Vigilance Committee. Public opinion will justify any measures that will tend to check this trifling. "Up, and At Them" should be the watchword, until we have rid Society of these pests and their supporters.

The Press of Boston are disposed to be fair towards Spiritualists. But if Spiritualists do not care enough for Spiritualism to defend it from tricksters who have not sufficient skill to merit them the title of jugglers, how can they expect any different treatment than that it is receiving?

As a proof of the sincerity of the Boston Press, and also in support and further explanation of the above, we might mention that the

following card sent to all the Morning Dailies, was accepted and printed in Tuesday's edition.

BOSTON, *July* 19*th*, 1875.

Sir,—The undersigned desire to say that the persons who advertised a so-called spiritualistic exhibition, at the Boston Theatre, last evening, were guilty of false representations to the public. We are alone empowered by the Academy of Sciences attached to the Imperial University of St. Petersburg, Russia, to select the mediums who shall be invited by that body to display their powers during the forthcoming scientific investigation of Spiritualism, and Mr. E. Gerry Brown, editor *Spiritual Scientist* of this city, is our only authorized Deputy.

Neither "F. Warren," "Prof. J. T. Bates," "Miss Suydam," "Mrs. S. Gould," nor "Miss Lillie Darling," has been selected, or are at all likely to be selected for that honor.

As this swindle may be again attempted, we desire to say, once for all, that no medium accepted by us will be obliged to exhibit his powers to earn money to defray his expenses, nor will any such exhibition be tolerated. The Imperial University of St. Petersburg makes this investigation in the interest of science; not to assist charlatans to give juggling performances in theatres, upon the strength of our certificates.

HENRY S. OLCOTT.
H. P. BLAVATSKY.

____

Collected Writings VOLUME I

1875

[In H.P.B.'s *Scrapbook*, Vol. I, p. 47, there is a cutting of an article from the *Spiritual Scientist* of July 22, 1875, entitled "Mrs. Holmes Caught Cheating." On the free space between the two columns, H.P.B. wrote in pen and ink the following remarks:]

She swore to me in Philadelphia that if I only saved her that once she would NEVER resort to cheating & trickery again. I *saved* her but upon receiving her solemn oath.—And now she went out of greed for money to produce her *bogus* manifestations again. M ... forbid me to help her. Let her receive her *fate*—the vile, fraudulent liar!

H.P.B.

Collected Writings VOLUME I

1875

[FORMATION OF THE THEOSOPHICAL SOCIETY]

[In H.P.B.'s *Scrapbook* Vol. I, pp. 54-55, there is a cutting from a weekly journal. *The Liberal Christian*, of Saturday, September 4, 1875, which consists of an article entitled "Rosicrucianism" in New York." It is unsigned but is known to have been written by the Rev. Dr. J. H. Wiggin, the Editor of that Journal. Starting with a superficial survey of Rosicrucian ideas, Dr. Wiggin goes on to relate the circumstances under which he had recently met H. P. Blavatsky. He says:

"It was just after Col. Olcott's astounding stories in the *Sun* about the floral gifts received from the spirits through a Boston medium, that I was kindly bidden by my friend Mr. Sotheran, of the *American Bibliopolist*, to meet both Madame and the Colonel the following evening in Irving Place; with permission to bring some friends . . ."

According to Dr. Wiggin's account, there were present at this gathering: Col. Olcott. *Il Conte*, "the secretary once of Mazzini," Charles Sotheran, Judge M. of New Jersey, his wife, Mr. M., a Boston gentleman, and H. P. Blavatsky, who, he says, was "the centre of the group."

To the cutting in her *Scrapbook*, H.P.B. appended the following remarks in pen and ink:]

Written by Rev. Dr. Wiggin. This article provoked the wrath of Rev. Dr. Bellows; hence he wrote another one, on "Sorcery and Necromancy" and pitched into us.

[H.P.B. then drew a blue line from the title along the cutting to the bottom on the right edge of page 55 and added in pen and ink the following significant remark:]

On that evening the first idea of the Theos. Society was discussed.

[To this, Col. Olcott added the following note, possibly at a later date:]

For a much better account see a quotation on p. 296 of E. H. Britten's *Nineteenth Century Miracles*, London 1883.

[Unfortunately, Col. Olcott's remark confuses the issue. What he has in mind is a report of the gathering that took place in H.P.B.'s quarters, at 46 Irving Place, on Tuesday, September 7, 1875, which was published in one of the New York Dailies and reprinted in *The Spiritual Scientist* a year later. Some seventeen people were present at this meeting, and George H. Felt, an engineer and architect, gave a lecture on "The Lost Canon of Proportion of the Egyptians." It is this account that was included in Mrs. Emma Hardinge-Britten's work, and it is obvious, of course, that Dr. Wiggin could not have reported it in the September 4th issue of his Journal.

We have seen that Dr. Wiggin specifically mentions Col. Olcott's stories in the New York Sun.

This has reference to his article entitled "Ghosts That Are Ghosts," published in the *Sun* of Wednesday, August 18, 1875, in which he outlines at considerable length the remarkable mediumship of Mrs. Mary Baker Thayer of Boston, whose phenomena consisted mainly of *apports* of flowers and birds. Somewhat prior to the above-mentioned date, Col. Olcott had occasion personally to investigate the genuineness of her powers and remained thoroughly convinced of their *bona fides*.

From Dr. Wiggin's words it would appear that the gathering he describes took place fairly soon after Col. Olcott's published account of Mrs. Thayer's phenomena. As no mention of any such gathering occurs in *The Liberal Christian* of Saturday, August 28th, it is likely that it took place sometime between August 28th and September 4th.

In mentioning this earlier gathering, but giving no date, Col. Olcott (*Old Diary Leaves*, I, 114-15) speaks of it as having taken place "during the previous week," and identifies one of the persons present as Signor Bruzzesi, who may have been the same personage as "Il Conte" of Dr. Wiggin. By "previous week" he means the period between August 29th and September 4th.

There seems to be no reason, however, to doubt the fact that the *actual* formation of the Theosophical Society took place on September 7th, 1875, even though, in Col. Olcott's own words "no official memorandum exists of the persons actually present on that particular evening," and "no official record by the Secretary of the attendance at this first meeting survives" (*op. cit*., pp. 114, 118).

In a book which belonged to H.P.B. and is now in the Library at Adyar, entitled *A Guide to Theosophy*—a Collection of Select Articles which was published by Tukaram Tatya in Bombay in 1887, we find on page 51 the Objects and Rules of the T.S., as revised in 1886. Among other things, the account states that the Society was formed at New York, U.S. of America, 17 November, 1875. To this H.P.B. appended a footnote in pen and ink:]

Formally; Yet in truth it was founded on 7th Sept. 1875 at my house in 46 Irving Place New York.

[On page 79 of Vol. I of H.P.B.'s *Scrapbook*, there is another cutting from *The Liberal Christian of* September 25, 1875. It is a report of the Meeting of September 7, 1875, entitled "The Cabala." It describes Mr. Felt's lecture and mentions the formation of the Theosophical "Club." It speaks of Dr. Pancoast of Philadelphia as a very wise occultist, and refers to his statement to the effect that ancient occultists "could summon long departed 'spirits from the vasty deep,' and compel them to answer questions." To this H.P.B. appended the following remark in pen and ink:]

Not "departed Spirits or souls" but the "Elementals" the beings living in the Elements.

[We must bear in mind that Col. Olcott, when writing the First Series of his *Old Diary Leaves*, did so from memory, as his actual Diaries of the period 1874-78 had mysteriously disappeared. Speaking of the gathering on September 7th, he says that during the animated discussion which followed Felt's lecture,

". . . the idea occurred to me [Olcott] that it would be a good thing to form a society to pursue and promote such occult research, and, after turning it over in my mind, I wrote on a scrap of paper the following:

'*Would it not be a good thing to form a Society for this kind of study*?'

—and gave it to Judge, at the moment standing between me and H.P.B., sitting opposite, to pass over to her. She read it and nodded assent . . . ."

On the other hand, Annie Besant, writing in *Lucifer* (Vol. XII, April, 1893, p. 105) about the formation of the T.S., says that

". . . she [H.P.B.] has told me herself how her Master bade her found it, and how at His bidding she wrote the suggestion of starting it on a slip of paper and gave it to W. Q. Judge to pass to Colonel

Olcott; and then the Society had its first beginning . . .”

While these two contradictory accounts are somewhat perplexing to the historian, we must bear in mind that neither of them is based on any actual document or written contemporary account. What is of particular importance and interest, however, is the fact that H.P.B. herself, as we have seen earlier in the present Volume, concluded her “Important Note” pasted in her *Scrapbook*, I, pp. 20-21, with the statement that “. . . M ... brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises to help.” In addition to that, she specifically states having received *orders* from India “to establish a philosophico-religious Society” and to “choose Olcott,” and dates this notation “July 1875.”

It is evident, therefore, that the impending formation of such a Society was already “in the air,” so to say, a considerable time prior to the gathering at which it was first broached.]

[In addition to H.P.B., Col. Olcott and W. Q. Judge, the other “formers” of the Theosophical Society, to use Col. Olcott’s own expression, were: Charles Sotheran, Dr. Charles E. Simmons, Herbert D. Monachesi, Charles C. Massey, W. L. Alden, George H. Felt, D. E. de Lara, Dr. W. Britten, Mrs. Emma Hardinge-Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, and H. M. Stevens.

The reader should consult the BIO-BIOGRAPHICAL INDEX at the end of the present Volume, under the respective names. A special effort has been made to collect as much information as was possible to obtain concerning at least some of these individuals. A few of them have remained untraced.—*Compiler*.]

Collected Writings VOLUME I
1875

[In H.P.B.'s *Scrapbook*, Vol. I, p. 57, an article by Col. Olcott is pasted in, entitled "Spiritualism Rampant." It is dated September 7, 1875, and deals with the Elementary Spirits and their personations. H.P.B. pasted at the side of this article three small coloured cartoons: a very fat man with an enormous head; three bottles of whiskey with faces on corks; and the head of a clown with squinting eyes. Under them, H.P.B. wrote in pen and ink:]

The present generation of men gradually evolving from—plants, vegetables, fish and becoming finally Whiskey bottles,—the "Embryonic man" or ancestor of the present race.

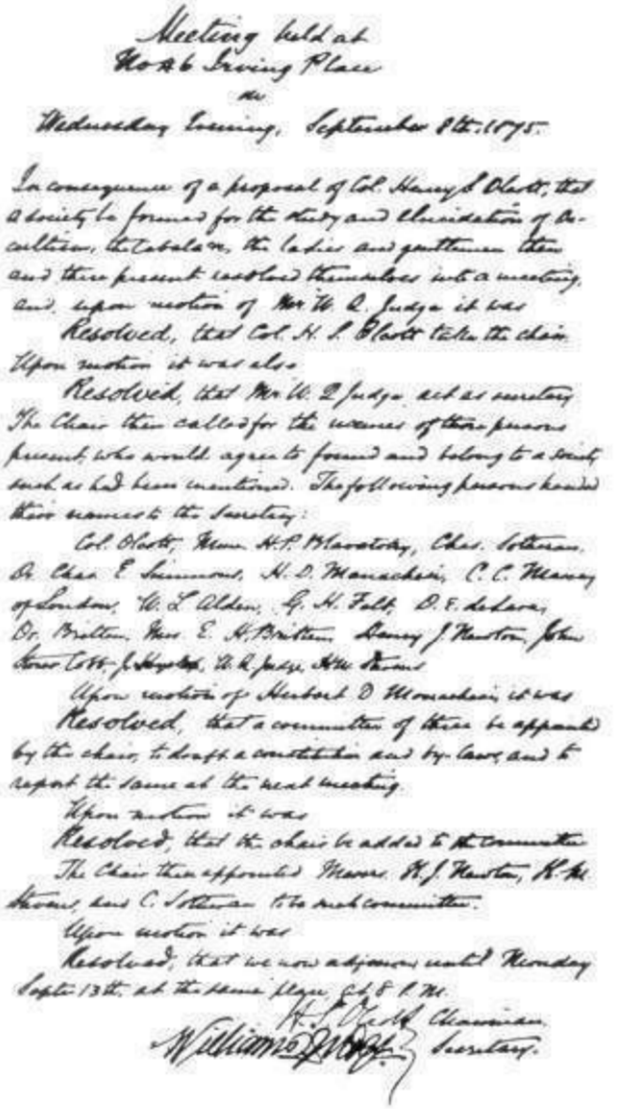

Meeting held at
No. 46 Irving Place
on
Wednesday Evening, September 8th, 1875.

In consequence of a proposal of Col. Henry S. Olcott, that a Society be formed for the study and elucidation of Occultism, the Cabala, &c, the ladies and gentlemen then and there present resolved themselves into a meeting, and, upon motion of Mr. W. Q. Judge it was

Resolved, that Col. H. S. Olcott take the chair.

Upon motion it was also

Resolved, that Mr. W. Q. Judge act as secretary.

The Chair then called for the names of those persons present, who would agree to found and belong to a Society such as had been mentioned. The following persons handed their names to the Secretary:

Col. Olcott, Mme. H. P. Blavatsky, Chas. Sotheran, Dr. Chas. E. Simmons, H. D. Monachesi, C. C. Massey of London, W. L. Alden, G. H. Felt, D. E. de Lara, Dr. Britten, Mrs. E. H. Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, W. Q. Judge, H. M. Stevens.

Upon motion of Herbert D. Monachesi, it was

Resolved, that a committee of three be appointed by the chair, to draft a constitution and by-laws, and to report the same at the next meeting.

Upon motion it was

Resolved, that the chair be added to the committee.

The Chair then appointed Messrs. H. J. Newton, H. M. Stevens, and C. Sotheran to be such committee.

Upon motion it was

Resolved, that we now adjourn until Monday Septr. 13th, at the same place at 8 P.M.

H. S. Olcott, Chairman.

William Q. Judge, Secretary.

Collected Writings VOLUME I
1875

FROM MADAME H. P. BLAVATSKY TO HER CORRESPONDENTS

AN OPEN LETTER SUCH AS FEW CAN WRITE

[*Spiritual Scientist*, Boston, Vol. III, September 23, 1875, pp. 25-7]

Being daily in receipt of numerous letters—written with the view of obtaining advice as to the best method of receiving information respecting Occultism, and the direct relation it bears to modern Spiritualism, and not having sufficient time at my disposal to answer these requests, I now propose to facilitate the mutual labor of myself and correspondents, by naming herein a few of the principal works treating upon *magiism*, and the mysteries of such modern Hermetists.

To this I feel bound to add, respecting what I have stated before, to wit: that would-be aspirants must not lure themselves with the idea of any possibility of their becoming practical Occultists by mere book-knowledge. The works of the Hermetic Philosophers were never intended for the masses, as Mr. Charles Sotheran,* one of the most learned members of the Society *Rosae Crucis*, in a late essay, thus observes: "Gabriele Rossetti in his *Disquisitions on the Antipapal spirit*, *which produced the Reformation*, shows that the art of speaking and writing in a language which bears a double interpretation, is of very great antiquity; that it was in practice among the priests of Egypt, brought from thence by the Manichees, whence it passed to the Templars and Albigenses, spread over Europe, and brought about the Reformation."

The ablest book that was ever written on Symbols and Mystic Orders, is most certainly Hargrave Jennings' *The Rosicrucians*, and yet it has been repeatedly called "obscure trash" in my presence, and that too, by individuals who were most decidedly well-versed in the rites and mysteries of modern Freemasonry. Persons who lack even the latter knowledge, can easily infer from this, what would be the

---

* [See the Bio-Bibliographical Index for information concerning him.—*Compiler*.]

---

amount of information they might derive from still more obscure and mystical works

than the latter; for if we compare Hargrave Jennings' book with some of the mediaeval treatises and ancient works of the most noted Alchemists and Magi, we might find the latter as much more obscure than the former—as regards language—as a pupil in celestial Philosophy would the Book of the Heavens, if he should examine a far distant star with the naked eye, rather than with the help of a powerful telescope.

Far from me, though, the idea of disparaging in anyone the laudable impulse to search ardently after Truth, however arid and ungrateful the task may appear at first sight; for my own principle has ever been to make the Light of Truth, the beacon of my life. The words uttered by Christ eighteen centuries ago: "Believe and you will understand," can be applied in the present case, and repeating them with but a slight modification, I may well say: "Study and you will believe."

But to particularize one or another Book on Occultism, to those who are anxious to begin their studies in the hidden mysteries of nature is something, the responsibility of which, I am not prepared to assume. What may be clear to one who is intuitional, if read in the same book by another person, might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of Occult Sciences will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses, loaded with ridicule and chaff, against. Besides this, it is in more than one way dangerous to select this science as a mere pastime. One must bear forever in mind the impressive fable of Oedipus, and beware of the same consequences. Oedipus unriddled but one-half of the enigma offered him by the Sphinx, and caused its death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair, rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgotten God—the idea.

If a man would follow in the steps of Hermetic

Philosophers, he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation. The two hitherto irreconcilable foes, science and theology—the Montecchi and Capuletti of the nineteenth century—will ally themselves with the ignorant masses, against the modern Occultist. If we have outgrown the age of stakes, we are in the heyday, *per contra*, of slander, the venom of the press, and all these mephitic *venticelli* of calumny, so vividly expressed by the immortal Don Basilio.* To Science, it will be the duty, arid and sterile as a matter of course—of the Cabalist to prove that from the beginning of time there was but one positive Science—Occultism; that it was the mysterious lever of all intellectual forces, the Tree of Knowledge of good and evil of the Allegorical Paradise, from whose gigantic

trunk sprang in every direction boughs, branches and twigs, the former shooting forth straight enough at first, the latter, deviating with every inch of growth, assuming more and more fantastical appearances, till at last one after the other, lost its vital juice, got deformed, and, drying up, finally broke off, scattering the ground afar with heaps of rubbish. To Theology, the Occultist of the future will have to demonstrate, that the Gods of the Mythologies, the Elohim of Israel as well as the religious, theological mysteries of Christianity, to begin with the Trinity, sprang from the sanctuaries of Memphis and Thebes; that their mother Eve is but the spiritualized Psyche of old, both of them paying a like penalty for their curiosity, descending to Hades or Hell, the latter to bring back to

---

* [A calumniating niggardly bigot in de Beaumarchais' *Barber of Seville* and *Marriage of Figaro*.—*Compiler*.]

---

earth the famous Pandora's box—the former, to search out and crush the head of the serpent—symbol of time and evil; the crime of both expiated by the Pagan Prometheus and the Christian Lucifer; the first, delivered by Hercules—the second conquered by the Saviour.

Furthermore, the Occultist will have to prove to the Christian Theology, publicly, what many of its priesthood are well aware of in secret—namely, that their God on earth was a Cabalist, the meek representative of a tremendous Power, which, if misapplied, might shake the world to its foundations; and that, of all their evangelical symbols, there is not one but can be traced up to its parent fount. For instance, their Incarnated Verbum or *Logos* was worshipped at His birth by the three Magi, led on by the star, and received from them the gold, the frankincense and myrrh, the whole of which is simply an excerpt from the Cabala our modern theologians despise, and the representation of another and still more mysterious "Ternary,"* embodying allegorically in its emblems, the highest secrets of the Cabala.

A clergy, whose main object ever has been to make of their Divine Cross the gallows of Truth, and Freedom, could not do otherwise than try and bury in oblivion the origin of that same cross, which, in the most primitive symbols of the Egyptians' magic, represents the key to Heaven. Their anathemas are powerless in our days, the multitude is wiser; but the greatest danger awaits us just in that latter direction, if we do not succeed in making the masses remain at least neutral—till they come to know better—in this forthcoming conflict between Truth, Superstition and Presumption; or, to express it in other terms, Occult Spiritualism, Theology and Science. We have to fear neither the miniature thunderbolts of the clergy, nor the unwarranted negations of Science. But Public Opinion, this invisible, intangible, omnipresent, despotic tyrant; this thousand-headed Hydra—the more dangerous for being composed of

---

* The Ternarius or Ternary, the Symbol of perfection in antiquity, and the Star, the Cabalistic sign of the Microcosm.

---

individual mediocrities—is not an enemy to be scorned by any would-be Occultist, courageous as he may be. Many of the far more innocent Spiritualists have left their sheepskins in the clutches of this ever-hungry, roaring lion—for he is the most dangerous of our three classes of enemies. What will be the fate, in such a case, of an unfortunate Occultist, if he once succeeds in demonstrating the close relationship existing between the two? The masses of people, though they do not generally appreciate the science of truth, or have real knowledge, on the other hand are unerringly directed by mere instinct; they have intuitionally—if I may be allowed to express myself—the sense of what is formidable in its genuine strength. People will never conspire except against *real* Power. In their blind ignorance, the Mysteries and the Unknown have been, and ever will be, objects of terror for them. Civilization may progress, human nature will remain the same throughout all ages. Occultists, beware!

Let it be understood, then, that I address myself but to the truly courageous and persevering. Besides the danger expressed above, the difficulties to becoming a practical Occultist in this country, are next to insurmountable. Barrier upon barrier, obstacles in every form and shape will present themselves to the student; for the Keys of the Golden Gate leading to the Infinite Truth, lie buried deep, and the gate itself is enclosed in a mist which clears up only before the ardent rays of implicit Faith. Faith alone, one grain of which as large as a mustard-seed, according to the words of Christ, can lift a mountain, is able to find out how simple becomes the Cabala to the initiate, once that he has succeeded in conquering the first abstruse difficulties. The dogma of it is logical, easy and absolute. The necessary union of ideas and signs; the trinity of words, letters, numbers, and theorems; the religion of it can be compressed into a few words: "It is the Infinite condensed in the hand of an infant," says Éliphas Lévi. Ten ciphers, 22 alphabetical letters, one triangle, a square and a circle. Such are the elements of the Cabala, from whose mysterious bosom sprang all the religions of the past and present; which

endowed all the Free Masonic associations with their symbols and secrets, which alone can reconcile human reason with God and Faith, Power with Freedom, Science with Mystery, and which has alone the keys of the present, past and future.

The first difficulty for the aspirant lies in the utter impossibility of his comprehending, as I said before, the meaning of the best books written by Hermetic

Philosophers. The latter who mainly lived in the mediaeval ages, prompted on the one hand by their duty towards their brethren, and by their desire to impart to them and their successors only, the glorious truths, and on the other very naturally desirous to avoid the clutches of the blood-thirsty Christian Inquisition, enveloped themselves more than ever in mystery. They invented new signs and hieroglyphs, renovated the ancient symbolical language of the high-priests of antiquity, who had used it as a sacred barrier between their holy rites and the ignorance of the profane and created a veritable Cabalistic slang. This latter, which continually blinded the false neophyte, attracted towards the science only by his greediness for wealth and power which he would have surely misused were he to succeed, is a living, eloquent, clear language; but it is and can become such, only to the true disciple of Hermes.

But were it even otherwise, and could books on Occultism, written in a plain and precise language, be obtained, in order to get initiated in the Cabala, it would not be sufficient to understand and meditate on certain authors. Galatinus and Pico della Mirandola, Paracelsus and Robertus de Fluctibus do not furnish one with the key to the practical mysteries. They simply state what can be done and why it is done; but they do not tell one *how* to do it. More than one philosopher who has by heart the whole of the Hermetic literature, and who has devoted to the study of it upwards of thirty or forty years of his life, fails when he believes he is about reaching the final result. One must understand the Hebrew authors, such as *Sepher Yetzîrah*, for instance; learn by heart the great book of the *Zohar* in its original tongue; master the *Kabbalah Denudata*, from

the Collection of 1684 (Paris);* follow up the Cabalistic Pneumatics at first, and then throw oneself headlong into the turbid waters of that mysterious unintelligible ocean, called the *Talmud*,† this compilation of "absurd monstrosities" according to some blind profanes, the final key to all the Hermetists in its dogmatic and allegorical signs.

Were I to name two of the books, which contain the most of the occult information which was derived and utilized by the greatest Cabalists of the mediaeval ages—Paracelsus was one of them—I might astonish many of my correspondents "craving for knowledge," and they might let it pass unnoticed. Adepts more learned than I will nevertheless endorse the truths of my assertion. For prudence sake I prefer quoting from a book, written by one of our greatest modern Occultists.

"Among the sacred books of the Christians," says Éliphas Lévi, "there exist two works, which, strange to say, the Infallible Church does not even pretend to understand and never tried to explain: the *Prophecy of Ezekiel* and the *Apocalypse*; two Cabalistic treatises, reserved, without doubt, for the commentaries of the Magi Kings; books closed with the seven seals to the faithful Christian; but perfectly clear to the Infidel initiated in the Occult Sciences."

Thus, the works on Occultism were not, I repeat, written for the masses, but for those of the Brethren who make the solution of the mysteries of the Cabala the principal object

of their lives, and who are supposed to have conquered the first abstruse difficulties of the Alpha of Hermetic Philosophy.

---

* [This is the work of Baron Christian Knorr von Rosenroth (1636-89), the first volume of which was published at Sulzbach, 1677-78, and the second at Frankfurt, 1684. It contains several treatises of the *Zohar* translated into Latin and published together with the Hebrew text.—*Compiler*.]

† Immanuel Deutsch found it otherwise, and in his celebrated *Quarterly Review Essay* eulogizes the *Talmud* as the repository of vast stores of information for the philosophical student, placing it in certain respects above even the Old Testament itself.—ED., *Spiritual Scientist*.

To fervent and persevering candidates for the above science, I have to offer but one word of advice, "Try and become." One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveller, may quite as likely as not throw wide open to the zealous student, the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with the help of a fervent will, is sure to produce more rapid, better, and far more practical results, than the most diligent study of Occultism in books—even though one were to devote to it dozens of years. In the name of Truth,

Yours,
H. P. BLAVATSKY.

Collected Writings VOLUME I

1875

[Herbert D. Monachesi, one of the original Founders of the T.S., had written an article entitled "Proselyters from India" which was published in *The Sunday Mercury* of New York, October 3rd, 1875, acc. to H.P.B.'s pen and ink notation. In it he praised the religions of India and China. The article was unsigned, but H.P.B. identified the author by inserting his name at the end of the cutting pasted in her *Scrapbook*, Vol. I, p. 63. She also wrote the following remarks in pen and ink between the two columns of the article:]

Our original programme is here clearly defined by Herbert Monachesi, F.T.S., one of the Founders. The Christian and Scientists must be made to respect their Indian betters. The Wisdom of India, her philosophy and achievement *must* be made known in Europe & America & the English be made to respect the natives of India & Tibet more than they do.

H. P. B.

____

Collected Writings VOLUME I
1875

THE SCIENCE OF MAGIC

PROOFS OF ITS EXISTENCE—MEDIUMS IN ANCIENT TIMES, ETC., ETC.

BY MME. H. P. BLAVATSKY.*

[Spiritual *Scientist*, Boston, Vol. III, October 14, 1875, pp. 64-65]

Happening to be on a visit to Ithaca, where spiritual papers in general, and the *Banner of Light* in particular, are very little read, but where, luckily, the *Scientist* has found hospitality in several houses, I learned through your paper of the intensely interesting, and very erudite attack in an editorial of the *Banner*, on "Magic"; or rather on those who had the *absurdity* to believe in Magic. As hints concerning myself—at least in the fragment I see—are very decently veiled, and, as it appears, Col. Olcott alone, just now, is offered by way of a pious Holocaust on the altar erected to the angel-world by some Spiritualists, who seem to be terribly in earnest, I will—leaving the said gentleman to take care of himself, provided he thinks it worth his trouble—proceed to say a few words only, in reference to the alleged *non-existence* of Magic.

Were I to give anything on my own authority, and base my defence of Magic only on what I have seen *myself*, and *know* to be true in relation to that science, as a resident of many years' standing in India and Africa, I might, perhaps, risk to be called by Mr. Colby—with that unprejudiced, spiritualized politeness, which so distinguishes the venerable editor of the *Banner of Light*—"an irresponsible woman"; and that would not be for the first time either. Therefore, to his astonishing assertion that no *magic* whatever either exists or has existed in this world, I will try to find as good authorities as himself, and maybe, better ones,

––––––––––

* [This article was written by H.P.B. as a reply to Mr. Colby who denied in the *Banner of Light* the existence of Magic. After the cutting had been pasted in her Scrapbook, Vol. I, pp. 70-71, H.P.B. made some pen and ink remarks and additions, which are shown herewith in footnotes appended as indicated by H.P.B. herself.—*Compiler*.]

––––––––––

and thus politely proceed to contradict him on that particular point.

Heterodox Spiritualists, like myself, must be cautious in our days and proceed with prudence, if they do not wish to be persecuted with all the untiring vengeance of that mighty army of "Indian Controls" and "Miscellaneous Guides" of our bright Summer Land.

When the writer of the editorial says, that "he does not think it at all improbable that there are humbugging spirits who try to fool certain aspirants to Occult knowledge, with the notion that there is such a thing as magic"(?) then, on the other hand, I can answer him that I, for one, not only think it probable, but I am perfectly sure, and can take my oath to the certainty, that more than once, spirits, who were either elementary or very unprogressed ones, calling themselves Theodore Parker, have been most decidedly *fooling* and disrespectfully *humbugging* our most esteemed Editor of the *Banner of Light* into the notion that the Apennines were in Spain, for instance.

Furthermore, supported in my assertions by thousands of intelligent Spiritualists, generally known for their integrity and truthfulness, I could furnish numberless proofs and instances where the Elementary Diakka, *Esprits malins et farfadets*, and other such-like unreliable and ignorant denizens of the spirit-world, arraying themselves in pompous, world-known and famous names, suddenly gave the bewildered witnesses such deplorable, unheard-of, slip-slop trash, and betimes something worse, that more than one person who, previous to that, was an earnest believer in the spiritual philosophy, has either silently taken to his heels; or, if he happened to have been formerly a Roman Catholic, has devoutly tried to recall to memory with which hand he used to cross himself, and then cleared out with the most fervent exclamation of *Vade retro*, *Satanas!* Such is the opinion of every educated Spiritualist.

If that indomitable Attila, the persecutor of modern Spiritualism, and mediums, Dr. G. Beard, had offered such a remark against Magic, I would not wonder, as a too profound devotion to blue pill and black draught is generally

considered the best antidote against mystic and spiritual speculations; but for a firm Spiritualist, a believer in invisible, mysterious worlds, swarming with beings, the true nature of which is still an unriddled mystery to everyone—to step in and then sarcastically reject that which has been proved to exist and believed in for countless ages by millions of persons, wiser than himself, is too audacious! And that skeptic is the editor of a leading Spiritual paper! A man, whose first duty should be, to help his readers to seek—untiringly and perseveringly—for the TRUTH in whatever form it might present itself; but who takes the risk of dragging thousands of people into error, by pinning them to his personal rose-water faith and credulity. Every serious, earnest-minded Spiritualist must agree with me, in saying, that if modern Spiritualism remains, for a few years only, in its present condition of chaotic anarchy, or still worse, if it is allowed to run its mad course, shooting forth on all sides, idle hypotheses based on superstitious, groundless ideas, then will the Dr. Beards, Dr. Marvins, and others, known as scientific (?) skeptics,

triumph indeed.

Really, it seems to be a waste of time to answer such ridiculous, ignorant assertions as the one which forced me to take up my pen. Any well-read Spiritualist, who finds the statement "that there ever was such a science as magic, has never been proved, nor ever will be," will need no answer from myself, nor anyone else, to cause him to shrug his shoulders and smile, as he probably has smiled, at the wonderful attempt of Mr. Colby's spirits to reorganize geography by placing the Apennines in Spain.

Why, man alive, did you never open a book in your life, besides your own records of Tom, Dick and Harry descending from upper spheres to remind their Uncle Sam that he had torn his gaiters or broken his pipe in the Far West?

Did you suppose that Magic is confined to witches riding astride broomsticks and then turning themselves into black cats? Even the latter superstitious trash, though it was never called Magic, but Sorcery, does not appear so great an absurdity for one to accept, who firmly believes in the transfiguration of Mrs. Compton* into Katie Brinks. The laws

of nature are unchangeable. The conditions under which a medium can be transformed, entirely absorbed in the process by the spirit, into the semblance of another person, will hold good whenever that spirit or rather *force* should have a fancy to take the form of a cat.

The exercise of *magical* power is the exercise of *natural* powers, but SUPERIOR to the ordinary functions of Nature. A miracle is not a violation of the laws of Nature, except for ignorant people. Magic is but a *science*, a profound knowledge of the Occult forces in Nature, and of the laws governing the visible or the invisible world. Spiritualism in the hands of an adept becomes Magic, for he is learned in the art of blending together the laws of the Universe, without breaking any of them and thereby violating Nature. In the hands of an experienced medium, Spiritualism becomes UNCONSCIOUS SORCERY; for, by allowing himself to become the helpless tool of a variety of spirits, of whom he knows nothing save what the latter permit him to know, he opens, unknown to himself, a door of communication between the two worlds, through which emerge the blind forces of Nature lurking in the astral light, as well as good and bad spirits.

A powerful mesmerizer, profoundly learned in his science, such as Baron Du Potet, Regazzoni, Pietro d'Amicis of Bologna, are *magicians*, for they have become the adepts, the initiated ones, into the great mystery of our Mother Nature. Such men as the above-mentioned—and such were Mesmer and Cagliostro—*control* the spirits instead of allowing their subjects or themselves to be controlled by them; and Spiritualism is safe in their hands. In the absence of experienced Adepts though, it is always safer for a naturally clairvoyant medium to trust to good luck and chance, and try to judge of the tree by its fruits. Bad spirits will seldom

* [In her *Scrapbook*, Vol. I, p. 32, H.P.B. added the following remarks to a cutting describing *séances* with Mrs. Compton:

This Mrs. Compton is a real *wonderful* medium. She is a true electric battery worked by the Elementals.—*Compiler*.]

———————

communicate through a pure, naturally good and virtuous person; and it is still more seldom that pure spirits will choose impure channels. Like attracts like.

But to return to Magic. Such men as Albertus Magnus, Raymond Lully, Cornelius Agrippa, Paracelsus, Robert Fludd, Eugenius Philalethes, Khunrath, Roger Bacon and others of similar character, in our skeptical century, are generally taken for visionaries; but so, too, are Modern Spiritualists and mediums—nay worse, for charlatans and poltroons; but never were the Hermetic Philosophers taken by anyone for fools and idiots, as, unfortunately for ourselves and the Cause, every unbeliever takes ALL of us believers in Spiritualism to be. Those Hermeticists and philosophers may be disbelieved and doubted now, as everything else is doubted, but very few doubted their knowledge and power during their lifetime, for they always could prove what they claimed, having command over those forces which *now command* helpless mediums. They had their science and demonstrated philosophy to help them to throw down ridiculous negations, while we sentimental Spiritualists, rocking ourselves to sleep with our "Sweet By-and-By," are unable to recognize a spurious phenomenon from a genuine one, and are daily deceived by vile charlatans. Even though doubted then, as Spiritualism is in our day, still these philosophers were held in awe and reverence, even by those who did not implicitly believe in their Occult potency, for they were giants of intellect. Profound knowledge, as well as cultured intellectual powers, will always be respected and revered; but our mediums and their adherents are laughed and scorned at, and we are all made to suffer, because the phenomena are left to the whims and pranks of self-willed and other mischievous spirits, and we are utterly powerless in controlling them.

To doubt Magic is to reject History itself as well as the testimony of ocular witnesses thereof, during a period embracing over 4,000 years. Beginning with Homer, Moses, Hermes, Herodotus, Cicero, Plutarch, Pythagoras, Apollonius of Tyana, Simon the Magician, Plato, Pausanias, Iamblichus, and following this endless string of great men,

historians and philosophers, who all of them either believed in magic or were magicians themselves, and ending with our modern authors, such as W. Howitt, Ennemoser, H. R. Gougenot des Mousseaux, Marquis de Mirville and the late Éliphas Lévi, who was a magician himself—among all these great names and authors, we find but the solitary Mr. Colby, Editor of the *Banner of Light*, who ignores that there ever was such a science as

Magic. He innocently believes the whole of the sacred army of Bible prophets, commencing with Father Abraham, including Christ, to be merely mediums; in the eyes of Mr. Colby they were all of them acting under control! Fancy Christ, Moses, or an Apollonius of Tyana, controlled by an Indian guide!! The venerable editor ignores, perhaps, that spiritual mediums were better known in those days to the ancients, than they are now to us, and he seems to be equally unaware of the fact that the inspired Sibyls, Pythonesses, and other mediums, were entirely guided by their High Priest and those who were initiated into the Esoteric Theurgy and mysteries of the Temples. Theurgy was *magic*; as in modern times, the Sibyls and Pythonesses WERE MEDIUMS; but their High Priests were magicians. All the secrets of their theology, which included *magic*, or the art of invoking ministering spirits, were in their hands. They possessed the science of DISCERNING SPIRITS; a science which Mr. Colby does not possess at all—to his great regret no doubt. By this power they controlled the spirits at will, allowing but the good ones to absorb their mediums. Such is the explanation of *magic*—the real, existing, *White* or sacred magic, which ought to be in the hands of science now, and would be, if science had profited by the lessons which Spiritualism has inductively taught for these last twenty-seven years.

That is the reason why no trash was allowed to be given by unprogressed spirits in the days of old. The oracles of the sibyls and inspired priestesses could never have affirmed Athens to be a town in India, or jumped Mount Ararat from its native place down to Egypt.

If the skeptical writer of the editorial had, moreover, devoted less time to little prattling Indian spirits and more to

profitable lectures, he might have learned perhaps at the same time, that the ancients had their illegal mediums—I mean those who belonged to no special Temple, and thus the spirits controlling them, unchecked by the expert hand of the magician, were left to themselves, and had all the opportunity possible to perform their capers on their helpless tools; that such mediums were generally considered *obsessed* and *possessed*, which they were in fact; in other words, and according to the Bible phraseology, "they had the seven devils in them." Furthermore, these mediums were ordered to be put to death, for the intolerant Moses, the magician, who was learned in the wisdom of Egypt, had said, "Thou shalt not suffer a witch to live."* Alone, the Egyptians and Greeks, even more humane and just than Moses, took such into their Temples, and when found unfit for sacred duties of prophecy [they] *were cured*, in the same way as Jesus Christ cured Mary of Magdala and many others, by "casting out the seven devils." Either Mr. Colby and Co. must completely deny the miracles of Christ,† the Apostles, Prophets, Thaumaturgists, and Magicians, and so deny point-blank every bit of the sacred and profane histories, or he must confess that there is a POWER in this world which can command spirits, at least the bad and unprogressed ones, the elementary and Diakka. The *pure ones*, the

disembodied, will never descend to our sphere, unless attracted by a current of powerful sympathy and love, or on some useful mission.

Far from me the thought of casting odium and ridicule on our‡ medium. I am†† myself a Spiritualist, if, as says Colonel Olcott, a firm belief in our souls‡‡ immortality and *the knowledge* of a constant possibility for us to communicate with the spirits of our departed and loved ones, either through honest, pure mediums, or by means of the Secret Science, constitutes a Spiritualist. But§ I am not of

---

* [*Exodus*, 5. xxii. 18.]

† if he ever lived—which is more than doubtful.

‡ [Corrected to "all."]

†† [Corr. to "am not."]

‡‡ [Corrected to "spirits."]

§ [Corrected to "And."]

---

those fanatical Spiritualists, to be found in every country, who blindly accept the claims of every spirit,* for I have seen too much of various phenomena, undreamed of in Ameri*ca*. I *know* that MAGIC does exist, and 10,000 editors of Spiritual papers cannot change my belief in what I know. There is a white and a black magic; and no one who has ever travelled in the East, can doubt it, if he has taken the trouble to investigate. My faith being firm I am, therefore, ever ready to support and protect any honest medium—aye, and even occasionally one who appears *dishonest*; for I know but too well, what helpless tools and victims such mediums are in the hands of unprogressed, invisible beings. I am furthermore aware of the malice and wickedness of the elementary, and how far they can inspire not only a sensitive medium, *but any other person* as well. Though I may be an "irresponsible woman" in the eyes of those who are but "too responsible" for the harm they do to EARNEST Spiritualists by their unfairness, one-sidedness, and spiritual sentimentalism, I feel safe to say, that generally I am quick enough to detect whenever a medium is cheating *under control*, or cheating consciously.

Thus magic exists and has existed ever since prehistoric ages. Begun in history with the Samathracian mysteries, it followed its course uninterruptedly, and ended for a time with the expiring theurgic rites and ceremonies of christianized Greece; then reappeared for a time again with the Neo-Platonic, Alexandrian school, and passing, by initiation, to sundry solitary students and philosophers, safely crossed the mediaeval ages, and notwithstanding the furious persecutions of the Church, resumed its fame in the hands of such adepts as Paracelsus and several others, and finally died out in Europe with the Count de St.-Germain and Cagliostro, to seek refuge from the frozen-hearted skepticism in its native country of the East.

In India, magic has never died out, and blossoms there as well as ever. Practised, as in ancient Egypt, only within

---

* [Enclosed in quotes: "spirit."]

the secret enclosure of the Temples, it was, and still is, called the "sacred science." For it is a science, based on natural occult forces of Nature; and not merely a blind belief in the poll-parrot talking of crafty, elementary ones, ready to forcibly prevent *real*, *disembodied* spirits from communicating with their loved ones whenever they can do so.

Some time since, a Mr. Mendenhall devoted several columns in the *Religio-Philosophical Journal*, to questioning, cross-examining, and criticizing the mysterious Brotherhood of Luxor. He made a fruitless attempt at forcing the said Brotherhood to answer him, and thus unveil the sphinx. I can satisfy Mr. Mendenhall. The BROTHERHOOD OF LUXOR is one of the sections of the Grand Lodge of which *I am a member*. If this gentleman entertains any doubt as to my statement—which I have no doubt he will—he can, if he chooses, write to *Lahore* for information. If perchance, the *Seven of the Committee* were so rude as not to answer him, and would refuse to give him the desired information, I can then offer him a little business transaction. Mr. Mendenhall, as far as I remember, has two wives in the spirit world. Both of these ladies materialize at M. Mott's, and often hold very long conversations with their husband, as the latter told us of several times, and over his own signature; adding, moreover, that he had no doubt whatever of the identity of the said spirits. If so, let one of the departed ladies tell Mr. Mendenhall the name of that section of the Grand Lodge I belong to. For *real*, *genuine*, *disembodied* spirits, if both are what they claim to be, the matter is more than easy; they have but to enquire of other spirits, look into my thoughts, and so on; for a disembodied entity, an immortal spirit, it is the easiest thing in the world to do. Then, if the gentleman I challenge, though I am deprived of the pleasure of his acquaintance, tells me the true name of the section—which name three gentlemen in New York, who are accepted neophytes of our Lodge, know well—I pledge myself to give to Mr. Mendenhall the true statement concerning the Brotherhood, which is not composed of spirits, as he may

think, but of *living* mortals, and I will, moreover, if he desires to, put him in direct communication with the Lodge as I have done for others. *Methinks, Mr. Mendenhall will answer that no such name can be given correctly by the spirits, for no such Lodge or either Section exists at all, and thus close the discussion.

* [H.P.B. added on the margin:

And so he did and—abused me in a vile way in the papers for my offer. The *Spirits* proved to be ignoramuses!!

It is most likely, however, that this refers to the *last* sentence of the article.—*Compiler*.]

Collected Writings VOLUME I

1875

[In H.P.B.'s *Scrapbook*, Vol. I, p. 67, there is a cutting from the *Spiritual Scientist* of October 21, 1875, which deals with remarks made by a certain Dr. G. Bloede, who went to the trouble of warning people against the newly-formed Theosophical Society and the work of Mrs. Emma Hardinge-Britten entitled *Art Magic*, as enemies of Spiritualism. H.P.B. appended in pen and ink the following side-remark :]

And now I am accused by Dr. Bloede, an ardent Spiritualist, of being the *paid tool of the Jesuits* to pull down *Spiritualism!!!*

____

Collected Writings VOLUME I
1875

A LETTER FROM MADAME BLAVATSKY

[*Spiritual Scientist*, Boston, Vol. III, November 4, 1875, p. 104]

To the Editor of the *Spiritual Scientist*:

Sir,—In my country, and in every other recognized as civilized, except America, a man who defames and slanders a woman innocent of crime, however humble she may be, is condemned as a coward. What should European gentle, men think of American manhood, when they read in the Spiritualist journals of the United States, such false, cowardly and unmannerly assaults upon a foreign-born lady, a life-long Spiritualist, and NOT A PROFESSIONAL MEDIUM,

144

as those against myself, which have recently appeared? My great offences are, that I have told the truth, but not all the truth, about certain dishonourable persons, who taint the name of American Spiritualism, by association with it; and given a very imperfect glimpse of the wonders of Magic, which, in common with a hundred other travellers, I have been made acquainted with in the course of extended travels through the East. These malicious assaults upon my reputation, harm only those who have attacked me; for my antecedents are too well known to require a formal defence at my hands. But I blush as a Spiritualist for the impression which they must inevitably produce, as to the ribaldry and licence permissible in American journalism towards a woman. If it can bear the opprobrium I have nothing to say.

Meanwhile, as answer to numerous questions and criticisms, I send you the following translation of a chapter from one of Lévi's books.

H. P. BLAVATSKY.

____

Collected Writings VOLUME I
1875

THE MAGICAL EVOCATION OF APOLLONIUS OF TYANA

A CHAPTER FROM ÉLIPHAS LÉVI.*

TRANSLATED BY MME. H. P. BLAVATSKY.

[*Spiritual Scientist*, Boston, Vol. III, November 4,1875, pp. 104-5]

We have already said that in the Astral Light the images of persons and things are preserved. It is also in this light that can be evoked the forms of those who are no longer in our world, and it is by its means that are effected the mysteries of necromancy which are as *real* as they are denied.

The Cabalists, who have spoken of the spirit-world, have simply related what they have seen in their evocations.

Eliphas Lévi Zahed (these Hebrew names translated are: Alphonse-Louis Constant), who writes this book, has evoked and he has seen.

————

* [Chapter XIII in his *Dogme et Rituel de la Haute Magie*, pp. 276-92 in the 6th edition. Paris. 1920.—*Compiler*.]

————

Let us first tell what the masters have written of their visions or intuitions in what they call the *light of glory*.

We read in the Hebrew book, *The Revolution of the Souls*,* that there are souls of three kinds: the daughters of Adam, the daughters of the angels, and the daughters of sin. There are also, according to the same book, three kinds of spirits: captive spirits, wandering spirits, and free spirits. Souls are sent in couples. There are, however, souls of men which are born single, and whose mates are held captive by Lilith and Naemah, the queens of *Strygis*;† these are the souls which have to make future expiations for their rashness, in assuming a vow of celibacy. For example, when a man renounces from childhood the love of woman, he makes the spouse who was destined for him the slave of the demons of lust. Souls grow and multiply in heaven as well as bodies upon earth. The immaculate souls are the offspring of the union of the angels.

Nothing can enter into Heaven, except that which is of Heaven. After death, then, the divine spirit which animated the man, returns alone to Heaven, and leaves upon earth and in the atmosphere two corpses. One, terrestrial and elementary; the other, aerial and sidereal; the one lifeless already, the other still animated by the universal movement of the soul of the world (Astral light), but destined to die gradually, absorbed by the astral powers which produced it. The earthly corpse is visible: the other is invisible to the eyes of the terrestrial and living body, and cannot be perceived except by the influences of the astral or *translucid* light, which communicates its impressions to the nervous system, and thus affects the organ of sight, so as to make it see the forms which are preserved, and the words which are written in the book of vital life.

When a man has lived well, the astral corpse or spirit evaporates like a pure incense, as it mounts towards the higher regions; but if a man has lived in crime, his astral body, which holds him prisoner, seeks again the objects of passions, and desires to resume its course of life. It torments the dreams of young girls,

bathes in the steam of spilt blood, and hovers about the places where the pleasures of its life flitted by; it watches continually over the treasures which it possessed and concealed; it exhausts itself in unhappy efforts to make for itself material organs and live evermore. But the stars attract and absorb it; it feels its intelligence weakening, its memory is gradually lost, all its being dissolves . . . its old vices appear to it as incarnations, and

————————

* [Reference here is to Isaac ben Solomon Loria's *Commentarius in librum Zeniutha*. *Tractatus de revolutionibus animarum*, which may be found in the second volume of Knorr von Rosenroth's *Kabbala Denudata*, etc.; the first volume of this work appeared at Sulzbach in 1677-78, and the second at Frankfurt a. M. in 1684.—*Compiler*.]

† A word applied by the Valaginians and Orientals to a certain kind of unprogressed elementary spirits.—*Ed*. [H.P.B.]

————————

pursue it under monstrous shapes; they attack and devour. . . . The unhappy wretch thus loses successively all the members which served its sinful appetites; then it dies a second time and for ever, because it then loses its personality and its memory. Souls, which are destined to live, but which are not yet entirely purified, remain for a longer or shorter time captives in the Astral body, where they are refined by the odic light which seeks to assimilate them to itself and dissolve. It is to rid themselves of this body that suffering souls sometimes enter the bodies of living persons, and remain there for a while in a state which the Cabalists call *Embryonic*.

These are the aerial phantoms evoked by necromancy. These are the larvae, substances dead or dying, with which one places himself *en rapport*; ordinarily they cannot speak except by the ringing in our ears, produced by the nervous quivering of which I have spoken, and usually reasoning only as they reflect upon our thoughts or dreams.

But to see these strange forms one must put himself in an exceptional condition, partaking at once of sleep and death; that is to say, one must magnetize himself and reach a kind of lucid and wakeful somnambulism. Necromancy, then, obtains real results, and the evocations of magic are capable of producing veritable apparitions. We have said that in the great magical agent, which is the Astral light, are preserved all the impressions of things, all the images formed, either by their rays or by their reflections; it is in this light that our dreams appear to us, it is this light which intoxicates the insane and sweeps away their enfeebled judgment into the pursuit of the most fantastic phantoms. To see without illusions in this light it is necessary to push aside the reflections by a powerful effort of the will, and draw to oneself only the rays. To dream waking is to see in the Astral light; and the orgies of the witches' Sabbath, described by so many sorcerers upon their criminal trials, do not present themselves to them in any other manner. Often the preparations and the substances employed to arrive at this result were horrible, as we have seen in the chapters devoted to the ritual; but the results were never doubtful. Things of the most abominable, fantastic, and impossible description were seen, heard, and touched. . . .

In the Spring of the year 1854, I went to London to escape from certain family troubles and give myself up, without interruption, to science. I had introductory letters to eminent persons interested in supernatural manifestations. I saw several, and found in them, combined with much politeness, a great deal of indifference or frivolity. Immediately they demanded of me miracles, as they would of a charlatan. I was a little discouraged, for to tell the truth, far from being disposed to initiate others into the mysteries of ceremonial magic, I had always dreaded for myself the illusions and fatigues thereof; besides, these ceremonies demand materials at once expensive and hard to collect together. I, therefore, buried myself in the study of the High Cabala, and thought no more of the English adepts until one day, upon

entering my lodging, I found a note with my address. This note contained the half of a card, cut in two, and upon which I recognized, at once, the character of Solomon's Seal and a very small bit of paper I upon which was written in pencil: "Tomorrow, at three o'clock, before Westminster Abbey, the other half of this card will be presented you." I went to this singular rendezvous. A carriage was standing at the place. I held in my hand, with seeming indifference, my half of the card; a servant approached, and opening the carriage door, made me a sign. In the carriage was a lady in black whose bonnet was covered with a very thick veil; she beckoned to me to take a seat beside her, at the same time showing me the other half of the card which I had received. The footman closed the door, the carriage rolled away; and the lady having raised her veil I perceived a person whose eyes were sparkling and extremely piercing in expression. "Sir," said she to me, with a very strong English accent, "I know that the law of secrecy is very rigorous among adepts; a friend of Sir Bulwer Lytton, who has seen you, knows that experiments have been requested of you, and that you have refused to satisfy their curiosity. Perhaps you have not the necessary things: I wish to show you a complete magic cabinet; but I demand of you in advance the most inviolable secrecy. If you do not give this promise upon your honor I shall order the coachman to reconduct you to your house." I promised what was required, and I show my fidelity in mentioning neither the name the quality, nor the residence of this lady, whom I soon recognized as an initiate, not precisely of the first degree, but of a very high one. We had several long conversations, in the course of which she constantly insisted upon the necessity of practical experiments to complete initiation. She showed me a collection of magical robes and instruments, even lent me some curious books that I needed; in short, she decided to try at her house the experiment of a complete evocation, for which I prepared myself during twenty-one days, by scrupulously observing the practices indicated in the XIIIth chapter of the "Ritual."

All was ready by the 24th of July; our purpose was to evoke the phantom of the Divine Apollonius and interrogate him as to two secrets, of which one concerned myself, and the other interested this lady. She had at first intended to assist at the evocation, with an intimate friend; but at the last moment, this lady's courage failed, and, as three persons, or one, are strictly required for magical rites, I was left alone. The cabinet prepared for the evocation was arranged in the small tower, four concave mirrors were properly disposed, and there was a sort of altar, whose white marble top was surrounded by a chain of magnetized iron. Upon the white marble was chiselled and gilded the sign of the pentagram; and the same sign was traced in different colors upon a fresh white lambskin, which was spread under the altar. In the centre of the marble slab, there was a little brazier of copper, containing charcoal of elm and laurel wood;

another brazier was placed before me, on a tripod. I was clothed in a white robe, something like those used by our Catholic priests, but longer and more full, and I wore upon my head a crown of verbena leaves interwoven in a golden chain. In one hand I held a naked sword, and in another the Ritual. I lighted the two fires, with the substances requisite and prepared, and I began at first in a low voice, then louder by degrees, the invocations of the Ritual. The smoke spread, the flame flickered and made to dance all the objects it lighted, then went out. The smoke rose white and slow from the marble altar. It seemed as if I had detected a slight shock of earthquake, my ears rang and my heart beat rapidly. I added some twigs and perfumes to the braziers, and when the flame rose, I saw distinctly, before the altar, a human figure, larger than life size, which decomposed and melted away. I recommenced the evocations, and placed myself in a circle which I had traced in advance of the ceremony between the altar and the tripod; I saw then the disc of the mirror facing me, and which was behind the altar becoming illuminated by degrees, and a whitish form there developed itself, enlarging and seeming to approach, little by little. I called three times upon Apollonius, at the same time closing my eyes; and, when I re-opened them a man was before me, completely enveloped in

a shroud, which seemed to me rather gray than white; his face was thin, sad and beardless, which did not seem to convey to me the idea which I had previously formed of Apollonius. I experienced a sensation of extraordinary cold, and when I opened my mouth to question the phantom, it was impossible for me to articulate a sound. I then put my hand upon the sign of the Pentagram, and I directed towards him the point of the sword, commanding him mentally by that sign, not to frighten me but to obey. Then the form became confused, and suddenly disappeared. I commanded it to reappear; upon which I felt it pass near me, like a breath, and something having touched the hand which touched the sword, I felt my arm instantly stiffened, as far as the shoulder. I thought I understood that this sword offended the spirit, and I planted it by the point in the circle near me. The human figure then re-appeared, but I felt such a weakness in my limbs, and such exhaustion seize hold of me, that I took a couple of steps to seat myself. As soon as I was in my chair, I fell into a profound slumber, accompanied by dreams, of which, upon returning to myself, I had only a vague and confused remembrance. For several days my arm was stiff and painful. The apparition had not spoken to me, but it seemed that the questions which I wished to ask it, answered themselves in my mind. To that of the lady, an interior voice replied in me, "Dead!" (it concerned a man of whom she wished to have some intelligence). As to myself I wished to know, if reconciliation and pardon would be possible between two persons, of whom I thought, and the same interior echo pitilessly answered, "Dead!"

I relate these facts exactly as they happened, not forcing them upon the faith of any one. The effect of this first experiment upon me, was something inexplicable. I was no longer the same man. . . .

I twice repeated in the course of a few days, the same experiment. The result of these two other evocations, was to reveal to me two cabalistic secrets, which might, if they were known by everyone, change in a short time the foundations and laws of the whole society. . . . I will not explain by what physiological laws, I saw and touched; I simply assert, that I did see and touch, that I saw clearly and distinctly, without dreaming, and that is enough to prove the efficacy of magic ceremonies. . . .

I will not close this chapter without noticing the curious belief of certain Cabalists, who distinguish apparent from real death, and think that they seldom occur simultaneously. According to their story, the greatest part of persons buried are alive, and many others, whom we think living, are, in fact, dead. Incurable insanity, for instance, would be, according to them, an incomplete but *real* death, which leaves the earthly body under the exclusive instinctive control of the astral or sidereal body. When the human soul experiences a shock too violent for it to bear, it would separate itself from the body and leave in its place the animal soul, or in other words, the astral body, which makes of human wreck something in one sense less living than even an animal. Dead persons of this kind can be easily recognized by the complete extinction of the affectional and moral senses; they are not bad, they are not good; they are dead. These beings, who are the poisonous mushrooms of the human species, absorb as much as they can the vitality of the living; that is why their approach paralyzes the soul, and sends a chill to the heart. These corpse-like beings prove all that has ever been said of the vampires, those dreadful creatures who rise at night and suck the blood from the healthy bodies of sleeping persons. Are there not some beings in whose presence one feels less intelligent, less good, often even less honest? Does not their approach quench all faith and enthusiasm, and do they not bind you to them by your weaknesses, and slave you by your evil inclinations, and make you gradually lose all moral sense in a constant torture?

These are the dead whom we take for the living persons; these are the vampires whom we mistake for friends!

EXPLANATORY REMARKS

So little is known in modern times of Ancient Magic, its meaning, history, capabilities, literature, adepts and results, that I cannot allow what precedes to go out, without a few words of explanation. The ceremonies and paraphernalia so minutely

described by Lévi, are calculated and were intended to deceive the superficial reader. Forced by an

150

irresistible impulse to write what he knew, but fearing to be dangerously explicit, in this instance, as everywhere throughout his works, he magnifies unimportant details and slurs over things of greater moment. True, Oriental Cabalists need no preparation, no costumes, apparatus, coronets or war-like weapons: these appertain to the Jewish Cabala, which bears the same relation to its simple Chaldaean prototype as the ceremonious observances of the Romish Church to the simple worship of Christ and his apostles. In the hands of the true adept of the East, a simple wand of bamboo with seven joints, supplemented by their ineffable wisdom and indomitable will-power, suffices to evoke spirits and produce the miracles authenticated by the testimony of a cloud of unprejudiced witnesses. At this *séance* of Lévi's, upon the reappearance of the phantom, the daring investigator saw and heard things, which in his account of the first trial, are wholly suppressed, and in that of the others merely hinted at. I know this from authorities which cannot be questioned.

Suppose that the *criticasters* of the "*Banner*" and the "*ir-Religio*," who, every week, occupy themselves with shooting off their little pop-guns at the Elementary Spirits evoked in their literature by Colonel Olcott and myself, should try their hand at some of the simplest ceremonies given to neophytes, to sharpen their wisdom-teeth upon, before undertaking to amuse and instruct the world with their wit and wisdom. Shoot away, good friends, you amuse yourselves and hurt nobody else.

____

Collected Writings **VOLUME I**

1875

[A copy of the *Preamble and By-Laws of The Theosophical Society* is pasted in H.P.B.'s *Scrapbook*, Vol. I, pp. 77-79. On top of the first column, above the title, H.P.B. wrote in blue pencil :]

The Child is born!
Hosannah!

Collected Writings VOLUME I

1875

AN UNSOLVED MYSTERY

[*Spiritual Scientist*, Vol. III, November 25, 1875, pp. 133-35]

The circumstances attending the sudden death of M. Delessert, inspector of the *Police de Sûreté*, seems to have made such an impression upon the Parisian authorities that they were recorded in unusual detail. Omitting all particulars except what are necessary to explain matters, we reproduce here the undoubtedly strange history.

In the fall of 1861 there came to Paris a man who called himself Vic de Lassa, and was so inscribed upon his passport. He came from Vienna, and said he was a Hungarian, who owned estates on the borders of the Banat, not far from Zenta. He was a small man, aged thirty-five, with pale and mysterious face, long blonde hair, a vague, wandering blue eye, and a mouth of singular firmness. He dressed carelessly and ineffectively, and spoke and talked without much *empressement*. His companion, presumably his wife, on the other hand, ten years younger than himself, was a strikingly beautiful woman, of that dark, rich, velvety, luscious, pure Hungarian type which is so nigh akin to the gipsy blood. At the theatres, on the Bois, at the cafés, on the boulevards, and everywhere that idle Paris disports itself, Madame Aimée de Lassa attracted great attention and made a sensation.

They lodged in luxurious apartments on the Rue Richelieu, frequented the best places, received good company, entertained handsomely, and acted in every way as if possessed of considerable wealth. Lassa had always a good balance *chez* Schneider, Reuter et Cie., the Austrian Bankers in Rue de Rivoli, and wore diamonds of conspicuous lustre.

How did it happen then, that the Prefect of Police saw fit to suspect Monsieur and Madame de Lassa, and detailed Paul Delessert, one of the most *rusé* inspectors of the force, to "pipe" him? The fact is, the insignificant man with the splendid wife was a very mysterious personage, and it is the habit of the police to imagine that mystery always hides either the conspirator, the adventurer, or the charlatan. The conclusion to which the Prefect had

come in regard to M. de Lassa was that he was an adventurer and charlatan too.

Certainly a successful one, then, for he was singularly unobtrusive and had in no way trumpeted the wonders which it was his mission to perform, yet in a few weeks after he had established himself in Paris the *salon* of M. de Lassa was the rage, and the number of persons who paid the fee of 100 francs for a single peep into his magic crystal, and a single message by his spiritual telegraph, was really astonishing. The secret of this was that M. de Lassa was a conjurer and diviner, whose pretensions were omniscient and whose predictions always came true.

Delessert did not find it very difficult to get an introduction and admission to de Lassa's *salon*. The receptions occurred every other day—two hours in the forenoon, three hours in the evening. It was evening when Inspector Delessert called in his assumed character of M. Flabry, *virtuoso* in jewels and a convert to Spiritualism. He found the handsome parlors brilliantly lighted, and a charming assemblage gathered of well-pleased guests, who did not at all seem to have come to learn their fortunes or fates, while contributing to the income of their host, but rather to be there out of complaisance to his virtues and gifts.

Mme. de Lassa performed upon the piano or conversed from group to group in a way that seemed to be delightful, while M. de Lassa walked about or sat in his insignificant, unconcerned way, saying a word now and then, but seeming to shun everything that was conspicuous. Servants handed about refreshments, ices, cordials, wines, etc., and Delessert could have fancied himself [to have] dropped in upon a quite modest evening entertainment, altogether *en règle*, but for one or two noticeable circumstances which his observant eyes quickly took in.

Except when their host or hostess was within hearing, the guests conversed together in low tones, rather mysteriously, and with not quite so much laughter as is usual on such occasions. At intervals a very tall and dignified footman would come to a guest, and, with a profound bow, present him a card on a silver salver. The guest would

then go out, preceded by the solemn servant, but when he or she returned to the *salon*—some did not return at all—they invariably wore a dazed or puzzled look, were confused, astonished, frightened, or amused. All this was so unmistakably genuine, and de Lassa and his wife seemed so unconcerned amidst it all, not to say distinct from it all, that Delessert could not avoid being forcibly struck and considerably puzzled.

Two or three little incidents, which came under Delessert's own immediate observation, will suffice to make plain the character of the impressions made upon those present. A couple of gentlemen, both young, both of good social condition, and evidently very intimate friends, were conversing together and *tutoying* one another at a great rate, when the dignified footman summoned Alphonse. He laughed gaily. "Tarry a moment, *cher* Auguste," said he, "and thou shalt know all the particulars of this wonderful fortune!" "*Eh bien!*" responded Auguste, "may the oracle's mood be propitious!" A minute had scarcely elapsed when Alphonse returned to the *salon*. His face was white

and bore an appearance of concentrated rage that was frightful to witness. He came straight to Auguste, his eyes flashing, and bending his face toward his friend, who changed colour and recoiled, he hissed out, "Monsieur Lefébure, *vous êtes un lâche!*" "Very well, Monsieur Meunier," responded Auguste, in the same low tone, "to-morrow morning at six o'clock!" "It is settled, false friend, execrable traitor! *À la mort!*" rejoined Alphonse, walking off. "*Cela va sans dire!*" muttered Auguste, going towards the hat-room.

A diplomatist of distinction, representative at Paris of a neighboring state, an elderly gentleman of superb *aplomb* and most commanding appearance, was summoned to the oracle by the bowing footman. After being absent about five minutes he returned, and immediately made his way through the press to M. de Lassa, who was standing not far from the fireplace, with his hands in his pockets, and a look of utmost indifference upon his face. Delessert standing near, watched the interview with eager interest. "I am

exceedingly sorry," said General Von—,"to have to absent myself so soon from your interesting *salon*, M. de Lassa, but the result of my *séance* convinces me that my dispatches have been tampered with." "I am sorry," responded M. de Lassa, with an air of languid but courteous interest, "I hope you may be able to discover which of your servants has been unfaithful." "I am going to do that now," said the General, adding, in significant tones, "I shall see that both he and his accomplices do not escape severe punishment." "That is the only course to pursue, Monsieur le Comte." The ambassador stared, bowed, and took his leave with a bewilderment on his face that was beyond the power of his tact to control.

In the course of the evening M. de Lassa went carelessly to the piano, and, after some indifferent vague preluding, played a remarkably effective piece of music, in which the turbulent life and buoyancy of bacchanalian strains melted gently, almost imperceptibly away, into a sobbing wail of regret and languor, and weariness and despair. It was beautifully rendered, and made a great impression upon the guests, one of whom, a lady, cried, "How lovely, how sad! Did you compose that yourself, M. de Lassa?" He looked towards her absently for an instant, then replied: "I? Oh, no! That is merely a reminiscence, madame." "Do you know who did compose it, M. de Lassa?" enquired a *virtuoso* present. "I believe it was originally written by Ptolemy Auletes, the father of Cleopatra," said M. de Lassa, in his indifferent, musing way, "but not in its present form. It has been twice re-written to my knowledge; still, the air is substantially the same." "From whom did you get it, M. de Lassa, if I may ask?" persisted the gentleman. "Certainly! certainly! The last time I heard it played was by Sebastian Bach; but that was Palestrina's—the present—version. I think I prefer that of Guido of Arezzo—it is ruder, but has more force. I got the air from Guido himself." "You—from—Guido!" cried the astonished gentleman, "Yes, monsieur," answered de Lassa, rising from the piano with his usual indifferent air. "*Mon Dieu!*" cried the *virtuoso*, putting his hand to his head

after the manner of

Mr. Twemlow, "*Mon Dieu!* that was in Anno Domini 1022!" "A little later than that—July 1031, if I remember rightly," courteously corrected M. de Lassa.

At this moment the tall footman bowed before M. Delessert, and presented the salver containing the card. Delessert took it and read: "*On vous accorde trente-cinq secondes*, *M. Flabry*, *tout au plus!*" Delessert followed the footman from the *salon* across the corridor. The footman opened the door of another room and bowed again, signifying that Delessert was to enter. "Ask no questions," he said briefly; "Sidi is mute." Delessert entered the room and the door closed behind him. It was a small room, with a strong smell of frankincense pervading it. The walls were covered completely with red hangings that concealed the windows, and the floor was felted with a thick carpet. Opposite the door, at the upper end of the room near the ceiling, was the face of a large clock; under it, each lighted by tall wax candles, were two small tables containing, the one an apparatus very like the common registering telegraph instrument, the other a crystal globe about twenty inches in diameter, set upon an exquisitely wrought tripod of gold and bronze intermingled. By the door stood Sidi, a man jet black in colour, wearing a white turban and burnous, and having a sort of wand of silver in one hand. With the other, he took Delessert by the right arm above the elbow, and led him quickly up the room. He pointed to the clock, and it struck an alarm; he pointed to the crystal. Delessert bent over, looked into it and saw—a facsimile of his own sleeping-room, everything photographed exactly. Sidi did not give him time to exclaim, but still holding him by the arm, took him to the other table. The telegraph-like instrument began to click-click. Sidi opened the drawer, drew out a slip of paper, crammed it into Delessert's hand, and pointed to the clock, which struck again. The thirty-five seconds were expired. Sidi, still retaining hold of Delessert's arm, pointed to the door and led him towards it. The door opened, Sidi pushed him out, the door closed, the tall footman stood there bowing, the interview with the oracle was over. Delessert glanced at

the piece of paper in his hand. It was a printed scrap, capital letters, and read simply: "To M. Paul Delessert: The policeman is always welcome; the spy is always in danger!

Delessert was dumbfounded a moment to find his disguise detected; but the words of the tall footman, "This way, if you please, M. Flabry," brought him to his senses. Setting his lips, he returned to the *salon*, and without delay sought M. de Lassa. "Do you know the contents of this?" asked he, showing the message. "I know everything, M.

Delessert," answered de Lassa, in his careless way. "Then perhaps you are aware that I mean to expose a charlatan, and unmask a hypocrite, or perish in the attempt?" said Delessert. "*Cela m'est égal*, *monsieur*," replied de Lassa. "You accept my challenge, then?" "Oh! it is a defiance, then?" replied de Lassa, letting his eye rest a moment upon Delessert, "*mais oui*, *je l'accepte!*" And thereupon Delessert departed.

Delessert now set to work, aided by all the forces the Prefect of Police could bring to bear, to detect and expose this consummate sorcerer, whom the ruder processes of our ancestors would easily have disposed of—by combustion. Persistent enquiry satisfied Delessert that the man was neither a Hungarian nor named de Lassa; that no matter how far back his power of "reminiscence" might extend, in his present and immediate form he had been born in this unregenerate world in the toy-making city of Nuremberg; that he was noted in boyhood for his great turn for ingenious manufactures, but was very wild, and a *mauvais sujet*. In his sixteenth year he had escaped to Geneva and apprenticed himself to a maker of watches and instruments. Here he had been seen by the celebrated Robert Houdin, the *prestidigitateur*. Houdin, recognizing the lad's talents, and being himself a maker of ingenious automata, had taken him off to Paris and employed him in his own workshops, as well as an assistant in the public performances of his amusing and curious *diablerie*. After staying with Houdin some years, Pflock Haslich (which was de Lassa's right name) had gone East in the suite of a Turkish Pasha,

and after many years' roving, in lands where he could not be traced under a cloud of pseudonyms, had finally turned up in Venice, and come thence to Paris.

Delessert next turned his attention to Mme. de Lassa. It was more difficult to get a clue by means of which to know her past life; but it was necessary in order to understand enough about Haslich. At last, through an accident, it became probable that Mme. Aimée was identical with a certain Mme. Schlaff, who had been rather conspicuous among the *demi-monde* of Buda. Delessert posted off to that ancient city, and thence went into the wilds of Transylvania to Medgyes. On his return, as soon as he reached the telegraph and civilization, he telegraphed the Prefect from Karcag: "Don't lose sight of my man, nor let him leave Paris. I will run him in for you two days after I get back."

It happened that on the day of Delessert's return to Paris the Prefect was absent, being with the Emperor at Cherbourg. He came back on the fourth day, just twenty-four hours after the announcement of Delessert's death. That happened, as near as could be gathered, in this wise: the night after Delessert's return he was present at de Lassa's *salon* with a ticket of admittance to a *séance*. He was very completely disguised as a decrepit old man, and fancied that it was impossible for any one to detect him. Nevertheless, when he was taken into the room, and looked into the crystal, he was actually horror-stricken to see there a picture of himself, lying face down and senseless upon the side-walk of a street; and the message he received read thus: "What you have seen will be Delessert, in three days. Prepare!" The detective, unspeakably shocked,

retired from the house at once, and sought his own lodgings.

In the morning he came to the office in a state of extreme dejection. He was completely unnerved. In relating to a brother inspector what had occurred, he said: "That man can do what he promises, I am doomed!"

He said that he thought he could make a complete case out against Haslich *alias* de Lassa, but could not do so w without seeing the Prefect, and getting instructions. He would

tell nothing in regard to his discoveries in Buda and in Transylvania—said that he was not at liberty to do so—and repeatedly exclaimed: "Oh! if M. le Préfet were only here!" He was told to go to the Prefect at Cherbourg, but refused, upon the ground that his presence was needed in Paris. He time and again averred his conviction that he was a doomed man, and showed himself both vacillating and irresolute in his conduct, and extremely nervous. He was told that he was perfectly safe, since de Lassa and all his household were under constant surveillance; to which he replied; "You do not know the man." An inspector was detailed to accompany Delessert, never lose sight of him night and day, and guard him carefully; and proper precautions were taken in regard to his food and drink, while the guards watching de Lassa were doubled.

On the morning of the third day, Delessert, who had been staying chiefly indoors, avowed his determination to go at once and telegraph to M. le Préfet to return immediately. With this intention he and his brother-officer started out. Just as they got to the corner of the Rue de Lancry and the Boulevard, Delessert stopped suddenly and put his hand to his forehead.

"My God!" he cried, "the crystal! the picture!" and he fell prone upon his face, insensible. He was taken at once to a hospital, but only lingered a few hours, never regaining his consciousness. Under express instructions from the authorities, a most careful, minute, and thorough autopsy was made of Delessert's body by several distinguished surgeons, whose unanimous opinion was, that the cause of his death was apoplexy, due to fatigue and nervous excitement.

As soon as Delessert was sent to the hospital, his brother-inspector hurried to the Central Office, and de Lassa, together with his wife and every one connected with the establishment, were at once arrested. De Lassa smiled contemptuously as they took him away. "I knew you were coming; I prepared for it. You will be glad to release me again."

It was quite true that de Lassa had prepared for them.

When the house was searched, it was found that every paper had been burned, the crystal globe was destroyed, and in the room of the *séances* was a great heap of delicate machinery broken into indistinguishable bits. "That cost me 200,000 francs," said de Lassa, pointing to the pile, "but it has been a good investment." The walls and floors were ripped out in several places, and the damage to the property was considerable. In prison neither de Lassa nor his associates made any revelations. The notion that they had something to do with Delessert's death was quickly dispelled, in a legal point of view, and all the party but de Lassa were released. He was still detained in prison, upon one pretext or another, when one morning he was found hanging by a silk sash to the cornice of the room where he was confined—dead. The night before, it was afterwards discovered, "Madame" de Lassa had eloped with a tall footman, taking the Nubian Sidi with them.

De Lassa's secrets died with him.

[In the next issue of the *Spiritual Scientist*, namely, December 2, 1875, p. 151, the following Editorial Note was published:]

"AN UNSOLVED MYSTERY"

"It is an interesting story,—that article of yours in today's *Scientist*. But is it a record of facts, or a tissue of the imagination? If true, why not state the source of it; in other words, specify your authority for it?"

The above is not signed, but we would take the opportunity to say, that the story, "An Unsolved Mystery," was published because we considered the main points of the narrative,—the prophecies, and the singular death of the officer—to be psychic phenomena, that have been, and can be again produced. Why quote "authorities"? The Scriptures tell us of the death of Ananias, under the stern rebuke from Peter; here we have a phenomenon of a similar nature. Ananias is supposed to have suffered instant death from fear. Few can realize this power, governed by spiritual laws; but those who have trod the boundary line, and KNOW some few of the things that CAN be done, will see no great mystery in this, or the story published last week. We are not speaking in mystical tones. Ask the powerful mesmerist if there is danger that the subject may pass out from his control? If

he could will the spirit out, never to return? It is capable of demonstration, that the mesmerist can act on a subject at a distance of many miles; and it is no less certain that the majority of mesmerists know little or nothing of the laws that govern their powers.

It may be a pleasant dream to attempt to conceive of the beauties of the spirit-world; but the time can be spent more profitably in a study of the spirit itself, and it is not necessary that the subject for study should be in the spirit-world.

[In the same issue of the *Spiritual Scientist*, on page 147, there appeared the following letter to

the Editor which throws further light upon this remarkable story:]

"AN UNSOLVED MYSTERY"

To the Editor of the *Spiritual Scientist*.

Sir:—

I am quite well aware of the source from whence originated the facts woven into the highly interesting story entitled "An Unsolved Mystery," which appeared in No. 12, Vol. III, of your paper. I was myself at Paris at the time of the occurrences described, and personally witnessed the marvellous effects produced by the personage who figures in the anecdote as M. de Lasa. The attention you are giving to the subject of Occultism meets with the hearty approbation of all initiates—among which class it is idle for me to say whether I am or am not included.

You have opened to the American public a volume crammed, from cover to cover, with accounts of psychic phenomena surpassing in romantic interest the more wonderful experiences of the present day Spiritualism; and before long your paper will be quoted all over the world as their chief repository. Before long, too, the numerous writers in your contemporary journals, who have been gloating over the supposed discomfiture of your Russian friends, Mme. Blavatsky and the President of the Philosophical Académie, will have the laugh turned upon them, and wish they had not been so hasty in committing themselves to print. The same number which contains de Lassa's story, has, in an article on "Occult Philosophy," a suggestion that the supposed materialized spirit-forms, recently seen, may be only the simulacra of deceased people, resembling those individuals, but who are no more the real spirits than is the "photograph in your album" the sitter.

Among the notable personages I met in Paris at the time specified, was the venerable Count d'Ourches, then a hale, old gentleman nearly

ninety years of age. His noble parents perished on the scaffold in the Reign of Terror, and the events of that bloody epoch were stamped indelibly upon his memory. He had known Cagliostro and his wife, and had a portrait of that lady, whose beauty dazzled the courts of Europe. One day he hurried breathlessly into the apartment of a certain nobleman, residing on the Champs Élysées, holding this miniature in his hand and exclaiming, in great excitement: "*Mon Dieu*!—she has returned—it is she!—Madame Cagliostro is here!" I smiled at seeing the old Count's excitement, knowing well what he was about to say. Upon quieting himself he told us he had just attended a séance of M. de Lasa, and had recognized in his wife the original of the miniature, which he exhibited, adding that it had come into his possession with other effects left by his martyred father. Some of the facts concerning the de Lasa are detailed very erroneously, but I shall not correct the errors.

I am aware that the first impulse of the facetious critics of Occultism will be to smile at my hardihood in endorsing, by implication, the possibility that the beautiful Madame de Lasa, of 1861, was none other than the equally beautiful Madame Cagliostro of 1786; at the further suggestion that it is not at all impossible that the proprietor of the crystal globe and clicking telegraph, which so upset the nerves of Delessert, the police spy, was the same person, who, under the name of Alessandro di Cagliostro, is reported by his lying biographers to have been found dead in the prison of Sant' Angelo.

These same humorous scribblers will have additional provocation to merriment when I tell you that it is not only probable, but likely, that this same couple may be seen in this country before the end of the Centennial Exhibition, astounding alike professors, editors, and Spiritualists.

The initiates are as hard to catch as the sun-sparkle which flecks the dancing wave on a summer day.

One generation of men may know them under one name in a certain country, and the nest, or a succeeding one, see them as someone else in a remote land.

They live in each place as long as they are needed and then—pass away "like a breath" leaving no trace behind.

ENDREINEK AGARDI, of Koloswar.

[In H.P.B.'s *Scrapbook*, Vol. I, p. 83, where the above Letter to the Editor of the *Spiritual Scientist* is pasted as a clipping, the author of it is identified as a pupil of Master M. The town formerly known as Kolozsvár was at that time within the boundaries of Hungary; it is now known as Cluj and is in the Transylvanian District of Rumania; its German equivalent was Klausenburg.

H.P.B. also says that the story, "An Unsolved Mystery" was written from the narrative of the Adept known as Hillarion, who sometimes signed himself Hillarion Smerdis, though the Greek original has only one "l" in it, as a rule. H.P.B. drops the initial

mark of an aspirate and uses merely the initial letter "I" as would be the case in Slavonic languages.

The *facsimile* of H.P.B.'s pen-and-ink notation in her *Scrapbook* is appended herewith.

The initiates are as hard to catch as the sun-sparkle which flecks the dancing wave on a summer day. One generation of man may know them under one name in a certain country, and the next, or a succeeding one, see them as some one else in a remote land.

They live in each place as long as they are needed and then—pass away "like a breath" leaving no trace behind.

ENDREINEK AGARDI, of Koloswar.

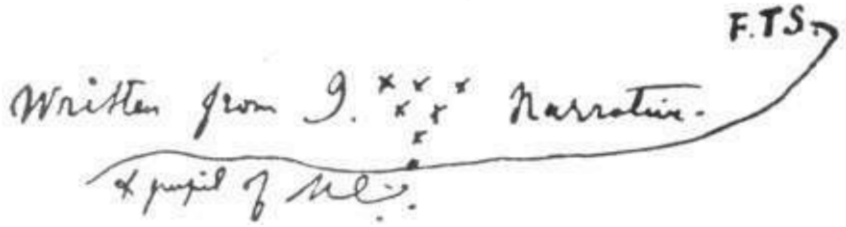

It is a curious fact that when Peter Davidson, F.T.S., published in *The Theosophist* (Vol. III, Feb. and March, 1882) an Old Tale about the Mysterious Brothers, which he transcribed from an eighteenth century work, he concluded his account with the following words:

". . . . those mysterious 'beings' termed Brothers, Rosicrucians, etc., have been met with in every clime, from the crowded streets of 'Civilized' (!) London, to the silent crypts of crumbling temples in the 'uncivilized' desert; in short, wherever a mighty and beneficent purpose may call them or where genuine merit may attract them from their hermetic reticence, for one generation may recognize them by one name in a certain country, and the succeeding, or another generation meet them as someone else in a foreign land." —*Compiler*.]

Collected Writings VOLUME I
1875

[Professor Hiram Corson of Ithaca, N.Y., in an article dated December 26, 1875, and published in the *Banner of Light* under the title of "The Theosophical Society and its President's Inaugural Address," sharply criticizes Col. Olcott's Presidential Address of November 17, 1875, especially those portions of it which refer to Spiritualism. To the cutting of this article, as pasted in her *Scrapbook*, Vol. I, pp. 98-99, H.P.B. appended the following remarks:]

Oh, poor Yorick—we know him well! Aye even to having frequently seen him go to bed with his silk hat and dirty boots on. Hiram Yorick must have been drunk when he wrote this article.

See H. S. Olcott's answer on page 112.

Collected Writings VOLUME I

1875

A STORY OF THE MYSTICAL

TOLD BY A MEMBER OF THE THEOSOPHICAL SOCIETY.*

A DREAD SCENE IN EASTERN NECROMANCY — VENGEANCE MARVELLOUSLY WROUGHT BY OCCULT METHODS— MYSTERIES—THE SCÎN-LÂC.

[*The Sun*, New York, Vol. XLIII, No. 104, December 26, 1875]

To the Editor of *The Sun*.
Sir,—

One morning in 1868 Eastern Europe was startled by news of the most horrifying description. Michael Obrenovitch, reigning Prince of Serbia, his aunt, the Princess Catherine, or Katinka, and her daughter, had been murdered in broad daylight, near Belgrade, in their own garden, the

____

* [This story was republished by H.P.B. in *The Theosophist*, Vol. IV, January, 1883, pp. 99-101, under the title of "Can the 'Double' Murder?" She prefaced it with the following Editorial Note:

> "The story which follows was written by the editor of this magazine some years ago at the request of a literary friend in America, and published in a leading journal of New York. It is reprinted because the events actually occurred, and they possess a very deep interest for the student of psychological science. They show in a marked degree the enormous potentiality of the human will upon mesmeric subjects whose whole being may be so imbued with an imparted intellectual preconception that the 'double,' or *mayavi-rupa*, when projected transcorporeally, will carry out the mesmerizer's mandate with helpless subserviency. The fact that a mortal wound may be inflicted upon the inner man without puncturing the epidermis will be a novelty only to such readers as have not closely examined the records and noted the many proofs that death may result from many psychical causes besides the emotions whose lethal power is universally conceded."

—*Compiler*.]

____

assassin or assassins remaining unknown.* The Prince had received several bullet shots and stabs, and his body was actually butchered; the Princess was killed on the spot, her head smashed, and her young daughter, though still alive, was not expected to survive. The circumstances are too recent to have been forgotten, but in that part of the world, at

that time, the case created a delirium of excitement.

In the Austrian dominions and in those under the doubtful protectorate of Turkey, from Bucharest down to Trieste, no high family felt secure. In those half-oriental countries every Montecchi has its Capuletti, and it was rumored that the bloody deed was perpetrated by the Prince Kara-Georgevitch, an old pretender to the modest throne of Serbia, whose father had been wronged by the first Obrenovitch. The Jaggos of this family were known to nourish the bitterest hatred toward one whom they called a usurper, and "the shepherd's grandson." For a time, the official papers of Austria were filled with indignant denials of the charge that the treacherous deed had been done or procured by Kara-Georgevitch, or "Czerno-Georgiy," as he is usually called in those parts. Several persons, innocent of the act, were, as is usual in such cases, imprisoned, and the real murderers escaped justice. A young relative of the victim, greatly beloved by his people, a mere child, taken

———————

* [Mihailo Obrenović (1823-68) was the youngest son of Prince Miloš Obrenović (1780-1860). After the abdication of his father in 1839, and the death of his elder brother, Milan Obrenović, the same year, he ascended the throne of Serbia. His ambitious program of self-assertion abroad and reforms within, alienated Turkey and Austria. Heavy taxation imposed upon the people strengthened the party which had forced his father to abdicate. In August, 1842, Vučić the leader of the malcontents, forced him to leave Serbia, and Alexander Karageorgević was elected in his place. In 1858 Alexander was dethroned in his turn, and Miloë Obrenović recalled to the throne. On his death in 1860, Mihailo succeeded him. His policy was wise and moderate; he entertained plans for a union of various Slavonic tribes in South-East Europe, and obtained the withdrawal of the last Turkish garrisons from Serbia April 18, 1867. On May 29/June 10, 1868, he was assassinated in the park of Koshutnyak, at Topcider, near Belgrade.—*Compiler*.]

———————

for the purpose from a school in Paris, was brought over in ceremony to Belgrade and proclaimed Hospodar of Serbia.* In the turmoil of political excitement the tragedy of Belgrade was forgotten by all but an old Serbian matron, who had been attached to the Obrenovitch family, and who, like Rachel, would not be consoled for the death of her children. After the proclamation of the young Obrenovitch, the nephew of the murdered man, she had sold out her property and disappeared; but not before taking a solemn vow on the tombs of the victims to avenge their deaths.

A VAMPIRE

The writer of this truthful narrative had passed a few days at Belgrade, about three months before the horrid deed was perpetrated, and knew the Princess Katinka. She was a kind, gentle and lazy creature at home; abroad she seemed a Parisian in manners and education. As nearly all the personages who will figure in this true story are still living, it is but decent that I should withhold their names, and give only initials.

The old Serbian lady seldom left her house, going out but to see the Princess occasionally. Crouched on a pile of pillows and carpeting, clad in the picturesque national dress, she looked like the Cumaean Sibyl in her days of calm repose. Strange stories were whispered about her occult knowledge, and thrilling accounts circulated sometimes among the guests assembled round the fireside of my modest inn. Our fat landlord's maiden aunt's cousin had been troubled for some time past by a wandering vampire, and had been bled nearly to death by the nocturnal visitor; and while the efforts and exorcisms of the parish pope had been of no avail, the victim was luckily delivered

———————

[This was Milan Obrenović (1854-1901), son of Miloš Jevremović Obrenović (1829-1861), the nephew of Prince Miloš (1780-1860), and by his cousin Mihailo, educated at Bucharest and Paris, and placed on the throne under a regency in 1868.—*Compiler*.]

———————

by Gospoja P—, who had put to flight the disturbing ghost by merely shaking her fist at him, and shaming him in his own language. It was in Belgrade that I learned for the first time this highly interesting fact for philology, namely, that spooks have a language of their own. The old lady, whom I will call Gospoja P—, was generally attended by another personage destined to be the principal actress in our tale of horror. It was a young gypsy girl, from some part of Rumania, about fourteen years of age. Where she was born, and who she was, she seemed to know as little as anyone else. I was told she had been brought one day by a party of strolling gypsies, and left in the yard of the old lady; from which moment she became an inmate of the house. She was nicknamed "the sleeping girl," as she was said to be gifted with the faculty of apparently dropping asleep wherever she stood, and speaking her dreams aloud. The girl's heathen name was Frosya.

About eighteen months after the news of the murder had reached Italy, where I was at the time, I was travelling over the Banat, in a small wagon of my own, hiring a horse whenever I needed it, after the fashion of this primitive, trusting country. I met on my way an old Frenchman, a scientist, travelling alone after my own fashion, but with the difference that while he was a pedestrian I dominated the road from the eminence of a throne of dry hay, in a jolting wagon. I discovered him one fine morning, slumbering in a wilderness of shrubs and flowers, and had nearly passed over him, absorbed as I was, in the contemplation of the surrounding glorious scenery. The acquaintance was soon made, no great ceremony of mutual introduction being needed. I had heard his name mentioned in circles interested in mesmerism, and knew him to be a powerful adept of the school of Du Potet.

THE QUEEN OF CLAIRVOYANTS

"I have found," he remarked in the course of the conversation, after I had made him share my seat of hay, "one of the most wonderful subjects in this lovely Thebaide.

I have an appointment to-night with the family. They are seeking to unravel the mystery of a murder by means of the clairvoyance of the girl. . . . She is wonderful; very, very wonderful!"

"Who is she?" I asked.

"A Rumanian gypsy. She was brought up, it appears, in the family of the Serbian reigning Prince, who reigns no more, for he was very mysteriously mur——. Holoah, take care! Diable, you will upset us over the precipice!" he hurriedly exclaimed, unceremoniously snatching from me the reins, and giving the horse a violent pull.

"You do not mean Prince Obrenovitch?" I asked, aghast.

"Yes, I do; and him precisely. To-night I have to be there, hoping to close a series of *séances* by finally developing a most marvellous manifestation of the hidden power of human spirit, and you may come with me. I will introduce you; and, besides, you can help me as an interpreter, for they do not speak French."

As I was pretty sure that if the somnambule was Frosya, the rest of the family must be Gospoja P——, I readily accepted. At sunset we were at the foot of the mountain, leading to the old castle, as the Frenchman called the place. It fully deserved the poetical name given it. There was a rough bench in the depths of one of the shadowy retreats, and as we stopped at the entrance of this poetical place, and the Frenchman was gallantly busying himself with my horse on the suspicious-looking bridge which led across the water to the entrance gate, I saw a tall figure slowly rise from the bench and come toward us. It was my old friend, Gospoja P——, looking more pale and more mysterious than ever. She exhibited no surprise at seeing me, but simply greeting me after the Serbian fashion, with a triple kiss on both cheeks, she took hold of my hand and led me straight to the nest of ivy. Half reclining on a small carpet spread on the tall grass with her back leaning against the wall, I recognized our Frosya.

THE ENTRANCEMENT

She was dressed in the national costume of the Valachian women, a sort of gauze turban intermingled with various gilt medals and bands on her head, white shirt with opened sleeves, and petticoats of variegated colours. Her face looked deadly pale, her eyes were closed, and her countenance presented that stony, sphinx-like look which characterizes in such a peculiar way the entranced clairvoyant somnambule. If it were

not for the heaving motion of her chest and bosom, ornamented by rows of medals and bead necklaces which feebly tinkled at every breath, one might have thought her dead, so lifeless and corpse-like was her face. The Frenchman informed me that he had sent her to sleep just as we were approaching the house, and that she now was as he had left her the previous night: he then began busying himself with the *sujet*, as he called Frosya. Paying no further attention to us, he shook her by the hand, and then making a few rapid passes, stretched out her arm and stiffened it. The arm, as rigid as iron, remained in that position. He then closed all her fingers but one—the middle finger—which he caused to point at the evening star, which twinkled in the deep blue sky. Then he turned round and went over from right to left, throwing on some of his fluids here, again discharging them at another place; busying himself with his invisible but potent fluids, like a painter with his brush when giving the last touches to a picture.

The old lady, who had silently watched him, with her chin in her hand the while, put out her thin, skeleton-looking hand on his arm and arrested it, as he was preparing himself to begin the regular mesmeric passes.

"Wait," she whispered, "till the star is set, and the ninth hour completed. The Vourdalaki* are hovering around; they may spoil the influence."

"What does she say?" inquired the mesmerizer, annoyed at her interference.

---

* [Also known as *vlukolak* and *vukodlak* among Slavonian people. —*Compiler*.]

I explained to him that the old lady feared the pernicious influences of the Vourdalaki.

"Vourdalaki? What's that, the Vourdalaki?" exclaimed the Frenchman. "Let us be satisfied with Christian spirits, if they honor us to-night with a visit, and lose no time for the Vourdalaki."

I glanced at the Gospoja. She had become deathly pale, and her brow was sternly knitted over her flashing black eyes.

"Tell him not to jest at this hour of the night!" she cried. "He does not know the country. Even the Holy Church may fail to protect us, once the Vourdalaki aroused. What's this?" pushing with her foot a bundle of herbs the botanizing mesmerizer had laid near on the grass. She bent over the collection and anxiously examined the contents of the bundle, after which she flung the whole in the water.

"It must not be left here," she firmly added; "these are the St. John's plants, and they might attract the wandering ones."

Meanwhile the night had come, and the moon illuminated the landscape with a pale, ghostly light. The nights in the Banat are nearly as beautiful as in the East, and the Frenchman had to go on with his experiments in the open air as the "pope" of the

Church had prohibited such in his tower, which was used as the parsonage, for fear of filling the holy precincts with the heretical devils of the mesmerizer, which, he remarked, he would be unable to exorcise on account of their being foreigners.

OCCULT DETECTIVE WORK

The old gentleman had thrown off his travelling blouse, rolled up his shirt sleeves, and now striking a theatrical attitude began a regular process of mesmerization. Under his quivering fingers the odile fluid actually seemed to flash in the twilight. Frosya was placed with her figure facing the moon, and every motion of the entranced girl was discernible as in daylight. In a few minutes large drops of perspiration appeared on her brow and slowly rolled down her pale face, glittering in the moonbeams. Then

she moved uneasily about and began chanting a low melody, to the words of which the Gospoja, anxiously bent over the unconscious girl, was listening with avidity and trying to catch every syllable. With her thin finger on her lips her eyes nearly starting from their sockets, her frame motionless, the old lady seemed herself transfixed into a statue of attention. The group was a remarkable one, and I regretted that I was not a painter. What followed was a scene worthy to figure in "Macbeth." At one side the slender girl, pale and corpse-like, writhing under the invisible fluid of him who for the hour was her omnipotent master; at the other the old matron, who, burning with her unquenched desire of revenge, stood like the picture of Nemesis, waiting for the long-expected name of the Prince's murderer to be at last pronounced. The Frenchman himself seemed transfigured, his gray hair standing on end; his bulky, clumsy form seemed to have grown in a few minutes. All theatrical pretence was now gone; there remained but the mesmerizer, aware of his responsibility, unconscious himself of the possible results, studying and anxiously expecting. Suddenly Frosya, as if lifted by some supernatural force, rose from her reclining posture and stood erect before us, motionless and still again, waiting for the magnetic fluid to direct her. The Frenchman, silently taking the old lady's hand, placed it in that of the somnambulist, and ordered her to put herself *en rapport* with the Gospoja.

"What seest thou, my daughter? " softly murmured the Serbian lady. "Can your spirit seek out the murderers?"

"Search and behold!" sternly commanded the mesmerizer, fixing his gaze upon the face of the subject.

"I am—on my way—I go," faintly whispered Frosya, her voice seeming not to come from herself, but from the surrounding atmosphere.

THE MYSTIC DOUBLE

At this moment something so extraordinary took place that I doubt my ability to

describe it. A luminous shadow, vapor-like, appeared closely surrounding the girl's body. At first about an inch in thickness, it gradually expanded, and,

gathering itself, suddenly seemed to break off from the I body altogether, and condense itself into a kind of semi-solid vapor, which very soon assumed the likeness of the somnambule herself. Flickering about the surface of the earth, the form vacillated for two or three seconds, then glided noiselessly toward the river. It disappeared like a mist dissolved in the moonbeams, which seemed to absorb and imbibe it altogether.

I had followed the scene with intense attention The mysterious operation, known in the East as the evocation of the *scîn-lâc** was taking place before my own eyes To doubt was impossible, and Du Potet was right in saying that mesmerism is the conscious magic of the ancients, and spiritualism the unconscious effect of the same magic upon certain organisms.

As soon as the vaporous double had soaked itself through the pores of the girl, the Gospoja had, by a rapid motion of the hand which was left free, drawn from under her pelisse something which looked to us suspiciously like a small stiletto, and placed it as rapidly in the girl's bosom. The action was so quick that the mesmerizer, absorbed in his work, had not remarked it,† as he afterwards told me. A few minutes elapsed in a dead silence. We seemed a group of petrified persons. Suddenly a thrilling and transpiercing cry burst from the entranced girl's lips. She bent forward, and snatching the stiletto from her bosom, plunged it furiously around her in the air, as if pursuing imaginary foes. Her mouth foamed, and incoherent, wild exclamations

———————

* [H.P.B. seems to imply that this is an Eastern term, while in reality it is an Anglo-Saxon one. *Scîn-lâc* means magic, necromancy and sorcery, as well as a magical appearance, a spectral form, a deceptive appearance or a phantom (*phantasma*). *Scîn-lâeca* is a magician or sorcerer, and *scîn-lâece*, a sorceress. The art by means of which illusory appearances are produced was known as *scînn-craeft*. From the Anglo-Saxon *scînan*, to shine, was also derived the term *scîn-fold* used for the idea of the Elysian fields.—*Compiler*.]

† [H.P.B. must have often thought in French, even when writing English. This is a case in point. She means "had not noticed it," but uses the equivalent of the French word "remarquer" which carries a different meaning in English.—*Compiler*.]

———————

broke from her lips, among which discordant sounds I discerned several times two familiar Christian names of men. The mesmerizer was so terrified that he lost all control over himself, and instead of withdrawing the fluid, he loaded the girl with it still more.

"Take care!" exclaimed I. "Stop! You will kill her or she will kill you!"

But the Frenchman had unwittingly raised subtle potencies of nature, over which he had no control. Furiously turning round, the girl struck at him a blow which would have killed him, had he not avoided it by jumping aside, receiving but a severe scratch on the right arm. The poor man was panic-stricken. Climbing with an extraordinary agility for a man of his bulky form on the wall over her, he fixed himself on it astride, and gathering the remnants of his will power, sent in her direction a series of passes. At the second, the girl dropped the weapon and remained motionless.

"What are you about?" hoarsely shouted the mesmerizer in French, seated like some monstrous night goblin on the wall. "Answer me: I command you!"

"I did—but what she—whom you ordered me to obey— commanded me do," answered the girl in French, to my amazement.

"What did the old witch command you?" irreverently asked he.

VENGEANCE SATISFIED

"To find them—who murdered—kill them—I did so—and they are no more!—avenged—avenged! They are—"

An exclamation of triumph, a loud shout of infernal joy rang loud in the air, and awakening the dogs of the neighboring villages a responsive howl of barking began from that moment like a ceaseless echo of the Gospoja's cry.

"I am avenged. I feel it, I know it. My warning heart tells me that the fiends are no more." And she fell panting on the ground, dragging down in her fall the girl, who allowed herself to be pulled down as if she were a bag of wool.

"I hope my subject did no further mischief to-night. She is a dangerous as well as a very wonderful subject!" said the Frenchman.

We parted. Three days after that I was at T——, and as I was sitting in the dining-room of a restaurant waiting for my lunch I happened to pick up a newspaper, and the first lines I read ran thus:

VIENNA, 186—. TWO MYSTERIOUS DEATHS. Last evening, at 9:45, as P—— was about to retire, two of the gentlemen in waiting suddenly exhibited great terror, as though they had seen a dreadful apparition. They screamed, staggered, and ran about the room holding up their hands as if to ward off the blows of an unseen weapon. They paid no attention to the eager questions of the Prince and suite, but presently fell writhing upon the floor, and expired in great agony. Their bodies exhibited no appearance of apoplexy, nor any external marks of wounds; but wonderful to relate, there were numerous dark spots and long marks upon the skin, as though they were stabs and slashes made without puncturing the cuticle. The autopsy revealed the fact that beneath each of these mysterious discolorations there was a deposit of coagulated blood. The greatest excitement prevails, and the faculty are unable to solve the mystery."

HADJI MORA.*

---

* [In her *Scrapbook*, Vol. I, p. 118, H.P.B. pasted a cutting of this story and signed her name under this pseudonym. Concerning the veracity of the facts outlined by H.P.B., and other data relevant to this story, the student is referred to H.P.B.'s letter written to A. P. Sinnett in the early part of 1886 and numbered Letter No. LXI, in the volume entitled *The Letters of H. P. Blavatsky to A. P. Sinnett*, published in 1924.

Some years later, when this story was republished in *The Theosophist*, Vol. IV, January, 1883, John Yarker, the well-known Mason, wrote a brief account of similar experiences he had had with sensitives (*ibid*., March, 1883, pp. 149-50). To his inquiry as to the genuineness of the narrative, H.P.B. added in a footnote: "We assure our learned correspondent that every word of our narrative is true." —*Compiler*.]

Collected Writings VOLUME I

1876

THE LUMINOUS CIRCLE*

WONDERFUL POWERS OF THE DIVINING GIRL OF DAMASCUS.

A THEOSOPHICAL TALE TOLD BY AN OLD TRAVELLER IN THE FAR EAST. — A MAGIC MOON. — WHAT WAS SEEN THEREIN. — THE DERVISHES OF CONSTANTINOPLE. — A DWARF'S TRANSFORMATION.

[*The Sun*, New York, Vol. XLIII, No. 111, January 2, 1876]

We were a small party of merry travellers. We had arrived at Constantinople a week before from Greece, and had devoted fourteen hours a day to running up and down the steep hills of Pera, visiting bazaars, climbing to the tops of minarets, and fighting our way through armies of hungry dogs, traditional masters of the streets of Stamboul. Nomadic life is infectious, they say, and no civilization is strong enough to destroy the charm of unrestrained freedom when it has once been tasted. For the first three days my spaniel, Ralph, had kept at my heels, and behaved like a tolerably well-educated quadruped. He was a fine fellow, my travelling companion and most cherished friend; I was afraid to lose him, and so kept a good watch over his incomings and outgoings. At every impudent attack by his Mohammedan fellow creatures, whether demonstrations of friendship or hostility, he would merely draw in his tail between his legs, and seek in a dignified and modest manner protection under one or the other wing of our little party. He had shown from the first a decided aversion to bad company, and so, having become assured of his discretion, by the end of the third day I relinquished my vigilance. This neglect was speedily followed by punishment. In an unguarded moment he listened to the voice of some canine

———————

* [In her *Scrapbook*, Vol. I, p. 118, H.P.B. made a notation in blue pencil above this title to the effect that this was her "2nd story."—*Compiler*.]

———————

siren, and the last I saw of him was his bushy tail vanishing around the corner of a dirty, crooked street.

Greatly annoyed, and determined to recover him at all hazards, I passed the remainder of the day in a vain search. I offered twenty, thirty, forty francs reward for him. About as many vagabond Maltese began a regular chase, and toward night we were

assailed in our hotel by the whole troop, every man of them with a mangy cur in his arms, which he tried his best to convince me was the dog I had lost. The more I denied, the more solemnly they insisted, one of them actually going down upon his knees, snatching from his bosom an old corroded image of the Virgin, and swearing with a solemn oath that the Queen of Heaven herself had appeared to him and kindly shown him which dog was mine. The tumult had increased so as to threaten a riot, when finally our landlord had to send for a couple of kavasches from the nearest police station, who expelled the army of bipeds and quadrupeds by main force. I was the more in despair, as the headwaiter, a semi-respectable old brigand, who, judging by appearances, had not passed more than a half-dozen years in the galleys, gravely assured me that my pains were all useless, as my spaniel was undoubtedly devoured and half digested by this time, the Turkish dogs being very fond of their toothsome Christian brothers.

The discussion was held in the street, at the door of the hotel, and I was about to give up the search for that night, when an old Greek lady, a Phanariote, who had listened attentively to the fracas from the steps of a neighboring house, approached our disconsolate group and suggested to Miss H., one of our party, that we should inquire of the Dervishes concerning the fate of Ralph.

"And what can the Dervishes know about my dog?" inquired I, in no mood to joke.

THE "HOLY MEN"

"The holy men know all, Kyrea (madam)!" answered she, somewhat mysteriously. "Last week I was robbed of my new satin pelisse, which my son had brought me from

Brusa, and, as you all see, there I have it on my back again."

"Indeed? Then the holy men have also metamorphosed your new pelisse into an old one, I should say," remarked a gentleman of our company, pointing to a large rent in the back, which had been clumsily mended with pins.

"And it is precisely that which is most wonderful," quietly answered the Phanariote, not in the least disconcerted. "They showed me in the luminous circle the quarter of the town, the house, and even the room in which the Jew who stole it was preparing to rip and cut my garment into pieces. My son and I had barely the time to run over to the Kalindjikoulosek quarter and save my property. We caught the thief in the very act, and both instantly recognized him as the man shown us by the Dervishes in the magic moon. He confessed, and is in prison now."

Not understanding what she meant by the luminous circle and magic moon, but not a little mystified by her account of the divining powers of the "holy men," we felt so satisfied that the story was not wholly a fabrication that we decided to go and see for ourselves on the following morning.

The monotonous cry of the Muezzin from the top of a minaret had just proclaimed

the noon of the day as we, descending from the heights of Pera to the port of Galata, with difficulty elbowed our way through the unsavory crowds of the commercial quarter of the town. Before we reached the docks we had been half deafened by the shouts and incessant, ear-piercing noises, and the Babel-like confusion of tongues. In this part of the city it is useless to expect to be guided by either house numbers or names of streets. The location of any desired place is indicated by its relative proximity to some other conspicuous building, such as a Mosque, bath or European storehouse; for the rest one has to put his faith in Allah and his prophet.

DERVISHES AT HOME

It was with the greatest difficulty, therefore, that we finally found the British shipchandler's store in the rear of which we were to look for the place of our destination.

Our hotel guide knew about the Dervishes as little as ourselves; but at last a Greek urchin, in all the simplicity of primitive undress, consented for a modest copper *bakshish*, to lead us to the dancers.

We arrived at last, and were shown into a gloomy and vast hall, which appeared to me like a vacated stable. It was long and narrow, the floor was thickly strewn with sand, as in a *manège*, and it was lighted only through small windows under the cornices of the ceiling. The Dervishes had finished their morning performances, and were evidently resting from their exhausting labors. They looked completely prostrated, some lying about in corners, others sitting on their heels, staring vacantly, in mute contemplation of the Invisible Divinity, as we were informed. They appeared to have lost all power of speech and hearing, for none of them responded to our questions until a gaunt giant-limbed fellow, in a tall pointed cap, which made him appear over seven feet high, emerged from an obscure nook.

Informing us that he was the chief, he remarked that the holy brethren, being in the act of receiving orders for further ceremonies of the day from Allah himself, must not be disturbed. But when the interpreter had explained to him the object of our visit, which concerned himself alone, he being the sole proprietor of the "divining rod," his objections vanished, and he extended his hand for the alms. Upon being gratified, he beckoned two of our party, signifying that he could not accommodate more at once, and led the way.

THE SIBYL'S RETREAT

Plunging after him into the darkness of what seemed a half-subterranean passage, we were led to the foot of a tall ladder reaching to a chamber under the roof. We scrambled up after our guide and found ourselves in a wretched garret, of moderate size, destitute of all furniture. The floor, however, was carpeted with a thick layer of dust, and cobwebs

festooned the walls in profusion. In one corner we perceived something which I mistook, at first, for a bundle of old rags; but the heap presently moved,

got on its legs, advanced to the middle of the room, and stood before us, the most extraordinary-looking creature that I ever beheld. Its sex was female, but it was impossible to decide whether she was a woman or a child. She was a hideous-looking dwarf, with a head so monstrously developed that it would have been too big for a giant; the shoulders of a grenadier; the bosom of a Normandy wet nurse; and the whole supported on two short, lean, spider-looking legs, which trembled under the disproportionate size of the trunk as she advanced. She had a grinning countenance, like the face of a satyr, and it was ornamented with letters and signs from the *Koran*, painted in bright yellow. On her forehead was a blood-red crescent; her head was crowned with a dusty *tarboosh*; the lower extremities covered with large Turkish trousers; the upper portion of the body wrapped in dirty white muslin, barely sufficient to conceal one-half of its deformities. This creature rather let herself drop than sat down, in the middle of the floor, and as her weight came upon the rickety boards it sent up a thick cloud of dust, which invaded our throats and set us to coughing and sneezing. This was the famous Tatmos, known as the Damascus Oracle!

THE MAGICIAN AT WORK

Without losing time in idle talk, the Dervish produced a piece of chalk, and traced round the girl a circle about six feet in diameter. Fetching from behind the door twelve small copper lamps, and filling them with a dark liquid contained in a vial which he drew from his bosom, he placed them symmetrically around the magic circle. He then broke a chip of wood from the half-ruined panel of the door, which bore evident marks of many a similar depredation, and, holding the chip between his thumb and finger, began blowing on it at regular intervals, alternating with mutterings of weird incantation; suddenly, and to all appearance without any apparent cause for its ignition, there appeared a spark on the chip, and it blazed up like a dry match. He lit the twelve lamps at this self-generated flame. During this process, Tatmos, who until then had sat altogether

unconcerned and motionless, removed her yellow *babouches* off from her naked feet, and throwing them into a corner, disclosed, as an additional beauty, a sixth toe on each deformed foot. The Dervish then reached over into the circle, and, seizing the dwarf's

ankles, gave a jerk as if he had been lifting a bag of corn, raised her clear off the ground, and stepping back, held her head downward. He shook her as one might a sack to pack its contents, the motion being regular and easy. He then swung her to and fro like a pendulum until the necessary momentum was acquired, when, letting go one foot and seizing the other with both hands, he made a powerful, muscular effort and whirled her round in the air as if she had been an Indian club.

My companion had shrunk back into a corner in fear. Round and round the Dervish swung his living burden, she remaining perfectly passive. The motion increased in rapidity, until the eye could hardly follow her body in its circuit. This continued perhaps for two or three minutes, until gradually slackening the motion, he stopped it, and in an instant had landed the girl upon her knees in the middle of the lamp-lit circle. Such was the Eastern method of mesmerization as practised among the Dervishes.

IN A TRANCE

And now the dwarf seemed entirely oblivious of external objects, and in a deep trance. Her head and jaw dropped upon her chest, her eyes were glazed and staring, and altogether her appearance was hideous. The Dervish then carefully closed the wooden shutters of the only window, and we would have been in total obscurity but that there was a hole bored in it, through which entered a bright ray of sunlight, which shot through the darkened room and shone upon the girl. He arranged her drooping head so that the ray should fall directly upon the crown, after which, motioning us to remain silent, he folded his arms upon his bosom, and fixing his gaze upon the bright spot, became as motionless as an image of stone. I, too, riveted my eyes upon the same spot, and followed the proceeding with

intense interest, for I had seen something similar before, and knew what beautiful phenomena to expect.

By degrees the bright patch, as if it had drawn through the sunbeam a greater splendor from without and condensed it within its own area, shaped itself into a brilliant star, which from its focus sent out rays in every direction.

A curious optical effect then occurred. The room, which previously had been partially lighted by the sunbeam, grew darker and darker as the star increased in radiance, until we found ourselves in an Egyptian gloom. The star twinkled, trembled, and turned, at first with a slow, gyratory motion, then faster and faster, expanding and increasing its circumference at every rotation until it formed a brilliant disc, and we lost sight of the dwarf as if she herself had been absorbed into its light. Having gradually attained a vertiginous velocity, as the girl had when whirled by the Dervish, the motion began decreasing, and finally merged into a feeble vibration, like the shimmer of moonbeams on rippling water. Then it flickered for a moment longer, emitted a few last flashes, and assuming the density and irridescence of an immense opal, it remained

motionless. The disc now radiated a moon-like lustre, soft and silvery, but instead of illuminating the garret, this seemed only to intensify the darkness. Its edge was not penumbrous, but, on the contrary, sharply defined like that of a silver shield.

THE MAGICAL SHIELD

All being now ready the Dervish without uttering a word, or removing his gaze from the disc, stretched out a hand and taking hold of mine, he drew me to his side and pointed to the illuminated shield. Looking at the place indicated, we saw dark patches appear like those upon the moon. These gradually formed themselves into figures, which began moving about till they came out in high relief in their natural colors. They neither appeared like a photograph nor an engraving; still less like reflection of images on a mirror; but as if the disc were a cameo and they were raised above its surface and then endowed with life and motion. To my astonishment and my friend's

consternation we recognized the bridge leading from Galata to Stamboul, spanning the Golden Horn from the new to the old city. There were the people hurrying to and fro, steamers and gay caiks gliding on the blue Bosphorus; the many-colored buildings, villas and palaces reflected in the water; and the whole picture illuminated by the noonday sun.

It passed like a panorama; but so vivid was the impression that we could not tell whether it or ourselves were in motion. All was bustle and life, but not a sound broke the oppressive stillness. It was noiseless as a dream. It was a phantom picture. Street after street and quarter after quarter succeeded each other; there was the Bazaar, with its narrow, roofed passages, the small shops on each side, the coffee house, with gravely-smoking Turks; and as either they or we glided past them, one of the smokers upset the narghile and coffee of another, and a volley of soundless invectives caused us great amusement. So we travelled with the picture until we came to a large building, which I recognized as the Palace of the Minister of Finance. In a ditch behind the house and close by to a Mosque, lying in a pool of mud, with his silken coat all bedraggled, lay my poor Ralph! Panting and crouching down as if exhausted, he seemed dying; and near him were gathered some sorry-looking curs who lay blinking in the sun and snapping at the flies!

I had seen all that I desired, although I had not breathed a word about the dog to the Dervish, and had come more out of curiosity than with the idea of any success. I was impatient to leave at once to recover Ralph; but as my companion besought me to remain a little while longer, I reluctantly consented.

THINKING OF HIM

The scene faded away, and Miss H—— placed herself in her turn nearer by the side of the gigantic Dervish.

"I will think of *him*," whispered she into my ear, with that sentimental tone which young ladies generally assume when referring to a "him."

A long stretch of sand; a blue sea, with white caps

dancing in the sun; a great steamer, ploughing her way along past a desolate shore, and leaving a milky track behind her. The deck is full of life; then men busy forward; the cook, with his white cap and apron, coming out of his galley; uniformed officers moving about; passengers on the quarter deck flirting, lounging, or reading; and a young man we both recognize comes forward and leans over the taffrail. It is—*him!*

Miss H—— gives a little gasp, blushes and smiles, and concentrates her thoughts again. The picture of the steamer fades away in its turn; the magic moon remains for a few seconds pictureless. But new spots appear on its luminous face; we see a library slowly emerging from its depths a library with green carpet and hangings, and book-shelves around three sides of the room. Seated in an armchair by the table, under the chandelier, is an old gentleman writing. His grey hair is brushed back from his forehead, his face is smooth-shaven, and his countenance has an expression of benignity.

"Father!" joyfully exclaims Miss H——.

The Dervish makes a hasty motion to enjoin silence. The light on the disc quivers, but resumes its steady brilliancy once more.

WONDERFUL

We are back in Constantinople now; and out of the pearly depths of the shield forms our own apartment in the hotel. There are our papers and books lying upon the bureau, my friend's travelling-hat in a comer, her ribbons hanging on the glass, and on the bed the very dress which she had exchanged when we started out on our memorable expedition. No detail was lacking to make the identification complete; and, to prove that we were not seeing something conjured up in our own imaginations, there lay upon the dressing case two sealed letters, the very handwriting upon which my friend recognizes. They were from a very dear relative of hers, from whom she had expected to hear at Athens, but had been disappointed. The scene faded away, and we now see her brother's room, with himself

lying upon the lounge, and the servant bathing his head, which, to our horror, we see bleeding!

We had left the boy perfectly well one hour before; but upon seeing his picture my

companion uttered a cry of alarm, and seizing me by the hand dragged me towards the door. Down below we rejoined our guide, and hurried back to our hotel.

The boy had fallen downstairs and cut himself badly on the forehead; in the room, on the writing desk were the two letters which had been forwarded from Athens, letters she had seen in the disc and recognized, and the arrival of which had been so impatiently expected. Ordering the carriage, I drove hurriedly to the Minister of Finance, and alighting with the guide went right to the ditch I had never seen but in the magic room. In the middle of the pool, badly mangled, half famished, but still alive, lay my beautiful spaniel, Ralph!

HADJI MORA.

Collected Writings VOLUME I
1876

MADAME BLAVATSKY EXPLAINS

A RAP AT THE "LUTHER"-ANS—HER OPINION OF THE EDDYS—MEDIUMS CRITICIZED.

[*Spiritual Scientist*, Boston, Vol. III, January 6, 1876, pp. 208-9]

To the Editor of the *Spiritual Scientist*:

Dear Sir,—For the last three months one has hardly been able to open a number of the *Banner*, or the other papers, without finding one or more proofs of the fecundity of the human imagination in the condition of hallucination. The Spiritualist camp is in an uproar, and the clans are gathering to fight imaginary foes. The toxin is sounded; danger signals shoot, like flaming rockets, across the hitherto serene sky, and warning cries are uttered by vigilant sentries posted at the four corners of the "angel-girt world." The reverberations of this din resound even in the daily press.

One would think that the last day of judgment had come for American Spiritualism.

Why all this disturbance? Simply because two humble individuals have spoken a few wholesome truths. If the grand beast of the *Apocalypse* with its seven heads, and the word "Blasphemy" written upon each, had appeared in heaven, there would hardly have been so much commotion there, as this; and there seems to be a concerted effort to pitch Colonel Olcott and myself, coupled like a pair of Hermetic Siamese twins, into the school of the Diakka.* Occultism seems to the superstitious, as ominous as a comet with fiery tail, and the precursor of war, plagues and other calamities. They seem to think that if they do not crush us, we will destroy Spiritualism.

I have no time to waste, and what I now write is not intended for the benefit of such persons as these, whose soap-bubbles, however pretty, are sure to burst of themselves, but to set myself right with many most estimable Spiritualists for whom I feel a sincere regard.

If the spiritual press of America were conducted upon a principle of doing even justice to all, I would send your contemporaries copies of this letter, but their course in the past has made me, whether rightly or not, feel as if no redress could be had outside of your columns. I shall be only too glad if their treatment in this case gives me cause to change my opinion that they and their slandering theorists are inspired by the biblical devils who left Mary Magdalene and returned to the land of the "Sweet By-and-By."†

* [When the cutting of this article was pasted in H.P.B.'s *Scrapbook*, Vol. I, p. 108, she corrected the word "school" to read "Scheol" and added the following footnote in pen and ink:

Scheol—the hell of the Jews—you donkey printer.

—*Compiler*.]

† [A hymn by Ira David Sankey (1840-1908), in which occur the following lines:

"In the sweet by-and-by,
We shall meet on that beautiful shore."

—*Compiler*.]

To begin, I wish to unhook my name from that of Col. Olcott, if you please, and declare that as he is not responsible for my views or actions, neither am I for his. He is bold enough and strong enough to defend himself under all circumstances, and has never allowed his adversaries to strike without knocking out two teeth to their one. If our views on Spiritualism are in some degree identical, and our work in the Theosophical Society pursued in common, we are, notwithstanding, two very distinct entities and mean to remain such. I highly esteem Colonel Olcott, as every one does who knows him. He is a gentleman; but what is more in my eyes, he is an honest and true man, and an *unselfish* Spiritualist, in the proper sense of that word. If he now sees Spiritualism in another light than Orthodox Spiritualists would prefer, they themselves are only to blame. He strikes at the rotten places of their philosophy, and they do all they can to cover up the ulcers, instead of trying to cure them. He is one of the truest and most unselfish friends that the cause has today in America, and yet he is treated with an intolerance that could hardly be expected of anybody above the level of the rabid Moodys and Sankeys. Surely, facts speak for themselves, and a faith so pure, angelic and unadulterated as American Spiritualism is claimed to be, can have nothing to fear from Heresiarchs. A house built on the rock stands unshaken by any storm. If the New *Luther*-an Church can prove all its "controls, guides and visitors from behind the Shining River," to be disembodied spirits, why all this row? That's just where the trouble lies; they cannot prove it. They have tasted these fruits of Paradise, and while finding some of them sweet and refreshing because gathered and brought by *real* angel friends, so many others have proved sour and rotten to the core, that to escape an uncurable dyspepsia, many of the best and most sincere Spiritualists have left the communion without asking for a letter of dismissal.

This is not Spiritualism; it is as I say, a New *Luther*-an Church, and really, though the late Oracle of the *Banner of Light* was evidently a pure and true woman—for the breath of calumny, this raging demon of America, has

never been able to soil her reputation, and though certainly she was a wonderful medium—still I don't see why a Spiritualist should be ostracized, only, because after having given up St. Paul, he or she does not strictly adhere to the doctrines of St. Conant.

The last number of the *Banner* contained a letter from a Mr. Saxon, criticizing some expressions in a recent letter of Colonel Olcott, to the New York *Sun*, in defence of the Eddys. The only part which concerned me is this:

> Surely, some magician with his or *her* Cabalistic Presto! Change! has worked sudden and singular revolutions in the mind of this disciple of Occultism, this gentleman who "is" and "is not" a Spiritualist.

As I am the only she-Cabalist in America, I cannot be mistaken as to the author's meaning; so I cheerfully pick up the glove. While I am not responsible for the changes in the barometer of Col. Olcott's spirituality (which, I notice, usually presage a storm), I am for the following facts: Since I left Chittenden, I have constantly and fearlessly maintained against every one, beginning with Dr. Beard, that their apparitions are genuine and powerful. Whether they are "spirits of hell or goblins damned," is a question quite separate from that of their mediumship. Col. Olcott will not deny that when we met at Chittenden for the first time, and afterwards—and that more than once—when he expressed suspicions about the genuineness of May-Flower and George Dix, the spirits of Horatio's dark *séances*, I insisted that so far as I could judge, they were genuine spirits.* He will also no doubt admit, since he is an eminently truthful man, that when the ungrateful behaviour of the Eddys, towards whom every visitor at the Homestead will testify that he was kinder than a brother—had made him ready to express his indignation, I interfered in their behalf, and begged that he would never confound mediums with other people as to their responsibility. Mediums have tried to shake my opinions of the Eddy boys, offering in two cases that I can recall, to go to Chittenden with me

* [In her *Scrapbook*, Vol. I, p. 108, H.P.B. corrected the word "spirits" to read "phenomena."—*Compiler*.]

and expose the fraud. I acted the same with them that I did with the Colonel. Mediums have tried likewise to convince me that Mr. Crookes' Katie King was but Miss F. Cook walking about, while a wax-bust, fabricated in her likeness and covered with her clothes, lay in the cabinet, representing her as entranced. Other mediums, regarding me as a fanatical Spiritualist, who would even be ready to connive at fraud rather than see the cause hurt by an exposure, have let, or pretended to let, me into the secrets of the mediumship of their fellow mediums, and sometimes incautiously into their own. My experience shows that the worst enemies of mediums are mediums. Not content with slandering each other, they assail and traduce their warmest and most unselfish friends.

Whatever objection any one may have to me on account of country, religion, occult study, rudeness of speech, cigarette smoking, or any other peculiarity, my record in connection with Spiritualism for long years does not show me as making money by it, or gaining any other advantage direct or indirect. On the contrary: those who have met me in all parts of the world (which I have circumnavigated three times) will testify that I have given thousands of dollars, imperilled my life, defied the Catholic Church, where it required more courage to do so than the Spiritualists seem to show about encountering Elementaries, and in camp and court, on the sea, in the desert, in civilized and savage countries, I have been, from first to last, the friend and champion of the mediums. I have done more: I have often taken the last dollar out of my pocket and even necessary clothes off my back to relieve their necessities.

And how do you think I have been rewarded? BY honors, emoluments, and social position? Have I charged a fee for imparting to the public or individuals what little knowledge I have gathered in my travels and studies? Let those who have patronized our principal mediums answer. I have been slandered in the most shameful way, and the most unblushing lies circulated about my character and antecedents by the very mediums whom I have been defending at the risk of being taken for their confederate when their

tricks have been detected. What has happened in American cities is no worse nor different from what has befallen me in Europe, Asia, and Africa. I have been injured temporarily in the eyes of good and pure men and women, by the libels of mediums whom I never saw, and who never were in the same city with me at the same time. Of mediums who made me the heroine of shameful histories whose action was alleged to have occurred when I was in another part of the world, far away from the face of a white man. Ingratitude and injustice have been my portion since I had first to do with spiritual mediums. I have met here with [a] few exceptions, but very, very few.

Now, what do you suppose has sustained me throughout? Do you imagine that I could not see the disgusting frauds mixed up with the most divine genuine manifestations? Could I, having nothing to gain in money, power, or any other consideration, have been content to pass through all these dangers, suffer all this abuse, and receive all these injurious insults, if I saw nothing in Spiritualism but what these critics of Col. Olcott and myself can see? Would the prospect of an eternity passed in the angel-girt world, in company with unwashed Indian guides and military controls, with Aunt Salleys and Professor Websters, have been inducement enough? No, I would prefer annihilation to such a prospect! It was because I knew that through the same golden gates which swung open to admit the elementary and those unprogressed human spirits who are worse if anything than they, have often passed the real and purified forms of the departed and blessed ones. Because, knowing the nature of these spirits and the laws of mediumistic control, I have never been willing to hold my calumniators responsible for the great evil they did, when they were often simply the unfortunate victims of obsession

by unprogressed spirits. Who can blame me for not wishing to associate with or receive instruction from spirits who, if not far worse, were no better nor wiser than I? Is a man entitled to respect and veneration simply because his body is rotting under ground, like that of a dog? To me the grand object of my life was attained and the immortality

of our spirit demonstrated. Why should I turn necromancer and evoke the dead, who could neither teach me nor make me better than I was? It is a more dangerous thing to play with the mysteries of life and death than most Spiritualists imagine. Let them thank God for the great proof of immortality afforded them in this century of unbelief and materialism; and if divine Providence has put them on the right path, let them pursue it by all means, but not stop to pass their time in dangerous talk indiscriminately with every one from the other side. The land of spirits, the Summer Land as they call it here, is a *terra incognita*—no believer will deny it; it is vastly more unknown to every Spiritualist, as regards its various inhabitants, than a trackless virgin forest of Central Africa; and who can blame the pioneer settler if he hesitates to open his door to a knock, before assuring himself whether the visitor be man or beast?

Thus, just because of all that I have said above I proclaim myself a true Spiritualist; because my belief is built upon a firm ground, and that no exposure of mediums, no social scandal affecting them or others, no materialistic deductions of exact science, or sneers and denunciations of scientists can shake it. The truth is coming slowly to light, and I shall do my best to hasten its advent. I will breast the current of popular prejudice and ignorance. I am prepared to endure slander, foul insinuations, and insult in the future as I have in the past. Already, one spiritual editor, to most effectually demonstrate his spirituality, has called me a witch. I have survived, and hope to do so if two or two score more should do the same; but whether I ride the air to attend my Sabbath or not, one thing is certain: I will not ruin myself to buy broomsticks upon which to chase after every lie set afloat by editors or mediums.

H. P. BLAVATSKY.

____

Collected Writings VOLUME I
1876

[In H.P.B.'s *Scrapbook*, Vol. I, p. 111, may be found a cutting from the *Banner of Light* of January 15, 1876. The author, F.H.C., announces Col. Olcott's lecture in Boston on Jan. 30th, and deals with the subject of Col. Olcott and the Elementaries.

He quotes from his Inaugural Address the statement concerning Mr. Felt who had promised, by simple chemical means, to exhibit the race of beings which people the elements. At the side of the cutting, H.P.B. remarked in pen and ink:]

And Mr. Felt *has done it* in the presence of nine persons in all.

____

Collected Writings VOLUME I
1876

[In H.P.B.'s *Scrapbook*, Vol. I, p. 112, there is pasted a cutting from the *Banner of Light*, of January 15, 1876, which is a Letter of Charles Sotheran to the Editor, in which he explains the reasons for his resignation from the Theosophical Society and indulges in some very uncomplimentary remarks about H.P.B. On the left margin of this article, H.P.B. wrote in pen and ink:]

This did not prevent Mr. Sotheran to come 6 months after that and beg my pardon, and beg on his knees to be taken into the Society again as will be proved further.

____

Collected Writings VOLUME I

1876

[Col. H. S. Olcott replied in the pages of the *Spiritual Scientist* to the very outspoken criticism of Prof. Hiram Corson in regard to his Inaugural Address of November 17, 1875. He protested against the rather rude and unfair remarks of Prof. Corson. The last paragraph of his reply is quoted below, and the italicized words in it are those which have been underlined by H.P.B. when she pasted the cutting of this reply in her *Scrapbook*, Vol. I, p. 113:]

> "As for the Theosophical Society, our present *ex*perience with a *certain person*, who shall be nameless since his conduct has been such as to forfeit his right to recognition, has been a lesson that we mean to profit by. We are considering a proposition to organize ourselves into a *secret society* so that we* may *pursue our studies* uninterrupted by the falsehoods and inpertinences of outside parties. When we have secured the proof palpable of the Unseen Universe and its laws, we may publish it to the world, unless we should then be satisfied that some other critic as courteous and fair as Mr. Corson would denounce us as guilty of 'assumption,' 'pretention,' or 'brag."'

[On the right margin of the column, H.P.B. inserted the following note in pen and ink which refers to the asterisk she inserted in Olcott's text:]

Till the row with Sotheran the Society was *not* a secret one, as will be seen by this. But he began to revile our experiments & denounce us to Spiritualists & impede the Society's progress & it was found necessary to make it *secret*.

[Below the signature of Col. Olcott, H.P.B. pasted a small colored picture, showing a big monkey sitting and searching diligently for parasites on the neck of a little monkey child. Above the head of the big monkey, just under the signature, she pasted the six-pointed star with an open eye in the center of it, and wrote the following explanation in pen and ink:]

Prest Moloney in his future capacity of the Hindu Hanuman tenderly searching for and delivering his younger Brothers of the *Enemy*- parasite.

____

Collected Writings VOLUME I
1876

[In the *Banner of Light* of February 12, 1876, Louisa Andrews wrote an article entitled "Professor Crookes still Faithful to his Conviction," in which she said that "it is especially gratifying to know that this gentleman is still firmly grounded in the faith."

To this H.P.B. appended the following footnote when she pasted the cutting into her *Scrapbook*, Vol. I, p. 116:]

Firmly "grounded" in his faith in the phenomena—perfectly sceptical as to their being produced by *disembodied* "Spirits"! Nei!—O, sweet sugar-plum Louisa. . . . .

Collected Writings VOLUME I
1876

A CRISIS FOR SPIRITUALISM

THE JESUITS BEGINNING TO SHOW THEIR HANDS—WHAT THE MEDIUM HOME IS DOING FOR MOTHER CHURCH.

[*Spiritual Scientist*, Boston, Vol. IV, March 23, 1876, pp. 32-34]

To the Editor of the *Spiritual Scientist*:

The crisis which thoughtful minds have long anticipated for Spiritualism is approaching at last. The Cause is being mortally wounded in the house of its friends. To what a pass things have come may be inferred from the fact that an occultist, upon whose back all the sins of the community

have been piled, is left to denounce the behavior of one of its greatest mediums. Home endorses the greatest outrage of modern times—the imprisonment of the poor martyr of Mazas. He does more; he charges felony—which could not be proved even by the prosecutors—upon an innocent man who lies in jail. Wolves will not tear a wounded comrade until life is extinct; but this medium, *par excellence*, who, in contradiction to everyone else, tells of himself that he is "very truthful" (see *Boston Herald*, March 12th) cannot even show the moderation of these animals. Hardly have the prison gates closed behind Leymarie, that unfortunate victim of Jesuitism and ecclesiastical vengeance; hardly has the sincere petition of thousands of the most respected of Spiritualists for the clemency of MacMahon been sent on its way to Paris, when a brother medium, gloating over his misfortune, assails his reputation, and clasps hands with the devilish persecutors of Spiritualism.

Let whoever doubts the innocence of the poor editor of the *Revue Spirite*, read the "Procès" against the Spiritists. Let him assure himself that, notwithstanding the best efforts of his detractors, and the French police, not one 'single accusation could be maintained against him, of either dishonesty or double dealing. Every locality of Paris where Leymarie had lived with his family was searched in vain for damaging information against him; abundant testimony in favor of his perfect integrity of character were the only responses gathered by the spies. This is what J. Mace, the commissary of Police, handed to M. Lachaud, the counsel for Leymarie, and the following words closed the testimony of that official, read publicly in the Court of Justice:

> Leymarie left only good remembrances in the Rue de Provence and the Rue Vivienne. . . . The Leymarie couple had always taken care of their old and invalid parents; their life was throughout simple

and modest. . . . They have a boy and a girl, and bring up their children very decently. . . . If Leymarie was a bad business man, on the other hand he is an excellent father to his family, and his morality is above suspicion. He behaves well and works untiringly; and the sole object of his life is to rehabilitate himself.

(Signed) Commissary of Police, J. MACE.

The "rehabilitation" consisted in paying off the debts he had contracted in consequence of business misfortunes culminating in his failure, some years ago.

And this poor father of a family, this most ardent apostle of Spiritual faith, who now suffers in prison for the fraudulent dealings of a knave, is coolly and publicly stigmatized by D. D. Home as "no better than Buguet"—who is condemned by every honest person as a swindler, a liar, and a tool of the persecuting party. One of the shrewdest detectives of Paris is forced to testify that "his morality is above suspicion," but a brother medium, a man who boasts of a faith purer and higher than Christianity itself, traduces him. He spits in the face of unmerited misfortune; he covers with mud a reputation left unpolluted even by the Roman Catholic persecution; and delights in kicking a man prostrated by injustice. A man felled to the ground by the powerful enemies of that very faith of which Home constitutes himself the immaculate champion !

True, we must not forget that years ago D. D. Home became a renegade to our spiritual faith; that he besought on his knees Father Ventura di Raulica, of Rome, to receive him into the *Holy* Mother Church. True again, the Prelate spurned him, saying:

> I wish to have nothing to do with M. Home, he is thoroughly *demonized*. . . . Let him remain where he is, under the care of Father de Ravignan; he can be in no better hands than those of this priest. . . .*

And our great medium did remain in the hands of the Catholic Priests, until purged of his mediumship, he became a Papist himself—after having confessed *his* "guides" to be *devils*. Home repudiates this fact in his truthful memoirs† — more crowded with phenomena

———————

* Gougenot des Mousseaux, *La magie au dix-neuvième siècle*, etc., new ed., Paris, 1864, p. 23.

† [D. D. Home, *Incidents in My Life*, Fifth edition, 1864. pp. 137-38.]

———————

unauthenticated by witnesses, than of the other kind—he particularly insists that he could not have promised to renounce spiritual manifestations and *did not* do so. He narrates very poetically his loss of *powers*, his longing for spiritual consolation when life

seemed to him "a blank," and tells us *why* he became a Roman Catholic. But I am prepared to prove that he *could not* have been baptized and received into the Latin Church without renouncing first his "spirits" as *demons*. Every Parish Priest can prove it as well.

The present is a categorical proposition, not a mere hypothetical assertion. For him less than for any other heretic, would the Church have changed her time-honored rites and ceremonies? No Spiritualist—let alone a world-famous medium like him—could be accepted into the bosom of the Holy Mother Church without *First*, renouncing Satan and all his works; *Second*, passing through the ceremony of exorcism; *Third*, spitting upon these spirits who had controlled him without possessing diplomas from the Holy See. Therefore, the only logical deduction from these facts is that Home became first a renegade to his Mother's Faith; then to Spiritualism; after that he backed out of Catholicism; and now, true to his antecedents, he becomes naturally a Judas to his brothers. Moreover, by working so evidently in the interest of the Roman Catholic Church, *he cannot* escape being identified with her champions whether open or *secret*. Others besides himself have a "wonderful memory" and have been in Rome. But fortunately we are not left solely to conjecture, to prove the falsity of his negations. In one of the ablest magazines issued by the Roman Catholic clergy we find it stated:

The Church has declared the practice of Spiritism, evocation of spirits, consulting them, or holding communication with them—that is, necromancy—to be unlawful, and she prohibits it to all her children in the most positive manner, as may be seen in the case of the American, or rather Scotchman, Daniel Home, the most famous of modern mediums, and the most dangerous.*

———————

* *Catholic World*, Vol. IX, p. 290.

———————

And this is the man who tells us that when he started out on his "glorious mission" his spirit mother hailed him with these words:

> My child . . . be truthful and truth-loving. . . . Yours is a glorious mission—you will convince the infidel, cure the sick, and console the weeping.*

If the glorious mission of consoling the weeping consists in smashing the reputation of every brother medium; in backbiting a man hardly escaped from prison, like poor, young Firman; in cruelly turning the knife in the bleeding wounds of Leymarie; in safely defaming the grave of Éliphas Lévi—a dead man who cannot defend himself; in slandering and vilifying a woman, Firman's mother, who is also said to have passed away, and whom he calls a "drunken, low, vile wretch," then, verily, the mission of a spiritual medium proves itself a "glorious one"!

To those who may think that these words of mine are dictated by a personal

malevolence for a man, who for these last six months has been dragging my name in all the ditches of calumny, I will answer, that if I alone was the sufferer I never would have paid the slightest attention either to his verbal or published calumnies. Not a word has been uttered by me in print, since he began throwing slurs upon me, for being called by Colonel Olcott a "wonderful medium"; a title to which I never laid the slightest claim. If people, ignorant of the psychological laws, were hallucinated enough to take me for a "wonderful medium" I am not responsible for it. I, at least, neither practised mediumship nor pretended to it. But I would ask the general question: what, supposing that I *had* been a medium, or an occultist, or a magician, or a witch, has that fact to do with either my family, my adventures, or my reputation for morality? If by destroying the character of mediums Mr. Home could wipe out their powers, I can understand that he might do some good to the cause by driving out all mediums *less pure*, *truthful*, and *magnanimous* than himself.

---

* Home, op. cit., pp. 25-26.

But as it is, I can only see, in common with other sensible people, that his course is dictated by his obligations to a POWER hostile to *all* mediums, and approved by a petty vanity only to be appeased by the immolation of a fresh victim each day.

If it would have added to his malicious happiness he might have accused me, for what I care, of an intrigue with Anti-Christ himself, and insinuated, in[to] the bargain, that the latter "knew me to his sorrow." I would never have gone to the trouble of answering him. But, upon reading the second part of his letter published by his accommodating friend Dr. Bloede, my spirit revolted in me against such inhumanity. Any amount of wrong done by him to me, who until now, have always defended him, would have been venial, in comparison with his parricidal, fratricidal and sacrilegious attacks upon the suffering mediums, and dead as well as living persons. What is my individual reputation, my personal happiness, when compared to our great cause? This Cause of Truth, for the acceptance of which, by Science and the Christian World, I am ready to lay down my life without a moment's hesitation. Those who know me, well know I speak sincerely and say but what I feel. Because I study Occultism, or *Ancient Spiritualism*, I am thought an enemy to the cause pure and simple. Never was there a more erroneous impression. My only object is to demonstrate Spiritualism mathematically, to *force* it upon Science; and how can we expect the world to receive its grand truths, while it is left in the hands of those who, through ignorance of its philosophy based on scientific principles, do it more wrong than good by their blind fanaticism, and who stone its most ardent supporters besides?

Every day sees a reinforcement of our doctrine that mediums are controlled by spirits of more than one kind. All metaphysical Occultism aside, it rests upon strictly logical

conclusions drawn from well-established syllogisms. To use an expression of Victor Hugo, God is demonstrated to us mathematically; God, therefore, is the Great Unit—the Monad, the Alpha and Omega, the Symbol of Universal Harmony which represents Divinity. According to

Pythagoras, this Unit implies "Peace, Order, Justice and Harmony, and is Indivisible." Such is true Spiritualism. As soon as the Unit becomes *Two* or the *Duad*, it is the "origin of Contrast, Diversity, Inequality, Divisibility, Separation." Such Modern Spiritualism threatens to become. Two, taken by itself, is, in Occultism, the Evil Principle—a number of bad augury, characterizing Disorder, Confusion and Dissension; nevertheless, two are indispensable in Nature, but they must be maintained in equilibrium, by keeping to the geometrical straight line—symbolical of impartiality. *Daemon est Deus inversus*.

Let us now trace the imaginary line and make it the beam of a scale, in the two pans of which are placed equal units, respectively representing good and evil, light and shadow, spirit and matter, God and Devil. So long as these opposite forces act only upon their internal segments, and do not trespass upon their external ones; so long as we keep on the strict line between the two, we will be in the right path. For the Law of Compensation is strict and impartial justice, and justice means punishment of transgression, as well as the reward of welldoing. If an offence should go unpunished, it would be as unjust as for a good deed to go unrewarded. Mercy without justice would imply weakness, and to suffer even goodness to be carried to extremes without check, would suggest an idea incompatible with a mathematically demonstrated and Harmonious Deity.

If we can believe in a God at all, it is in one who is the embodiment of Harmony; and, as we see, harmony can only exist where there is a just equilibrium. Such a God the Egyptians symbolized in a cubical stone with a true and square surface at each of its sides. Theoretically, it represented good as well as evil, and thus the union of God-Spirit and God-matter was indicated in this admirably concrete Image. If either side had protruded the fraction of an inch, nay, a hair's breadth, beyond the exact square, there would be no symmetry, and the stone could not have represented Deity. So, too, if either pan of our imaginary scale goes down, the descending unit becomes Evil; and Unity, or God, is conquered by the Duad, or Devil.

Now for our conclusions: if Home had confined his abuse to myself, who claims to be neither infallible nor immaculate, but have ever furnished, on the contrary, the choicest tit-bits of scandal, to palates like his,

by my manner of life, no one could complain. Even I might have conceded that this great medium had been given to act as the scourge of the Law of Compensation, and humbly accepted my punishment. But, he now includes me among a number of victims, two of whom—Leymarie and Firman—have already been victimized by human "Justice," upon the testimony of a self-confessed perjurer. Thus, by stepping into the shoes of another executioner, he makes the already unbalanced scales to kick the beam. Harmony is destroyed, but the occult theorem is demonstrated. To paraphrase in the form of a syllogism our three propositions, we may say:

Major Premise: Like attracts like; good and pure spirits are only attracted by harmony. Bad ones by discord.

Minor Premise: Mr. Home is in antagonism with his brother mediums, and moved by feelings, the reverse of good.

Conclusion: *Ergo*, Mr. Home's "guides" can only be *dark* spirits; or, as his Mother Church would call them—Devils.

To state it more mathematically still; Mr. Home, by his malevolence, destroys the perfect square of Harmony, and draws evil to himself. He disfigures the former into a right-angled triangle, and, thus becoming a monstrous mediumistic *hypotenuse*, subtends the right angle of dissension, and forcing it through all the mediums who come in his way, impales them unmercifully upon its sharp point.

This is what w e call testing spirits and mediums by the Occult Pythagorean and the Euclidean-mathematical method!

I was accused in the *Banner*, by our sagacious Dr. Bloede, of being a secret emissary of the Jesuits; and now, this poor, deluded, but sincere Spiritualist, walks right into the snare set by the very agent and pupil of Father de Ravignan! The tree is known by its fruits. The world of Spiritualists cannot content itself until worshipping D. D. Home

as the only spiritual medium, the immaculate agent of the Invisible Spirit-Land. Rumor whispers that he has lost his powers. We have his own confession in his book (*Incidents in My Life*) what mental consolation he resorts to when the loss of power leaves in his life "a blank." Who will dare say that his letters and publications do not tend towards helping the Catholic clergy in their foul, secret conspiracy against Spiritism and Spiritualism? Leymarie was sentenced against all justice, either human or divine. His sentence, and the mode of administering justice will remain for ever a stain on the French Magistrature, and just at the moment when hundreds of honest hearts beat in expectation of the poor man's pardon—just when Firman, escaping from the clutches of a prejudiced law, tries his best to rehabilitate himself, there comes a denunciation from an *authority* on mediumship. A book which the Catholic organ significantly calls "the most dangerous," exposing *dark séance*-ism, *rope-tying*-ism, and every *ism* except *Home*-ism, is suspended over our doomed heads, like the sword of Damocles. The moment for its appearance is calculated with a wonderful precision. It comes just in time after the trial of the French Spiritists. It will force thousands to shrink from investigating

that which is proved to be 80 per cent a fraud by Mr. Home himself, and thousands of others to break off every connection with such a "low, shameful *ism*." Finally, if we may judge the future from the past and present, this book will be the cruelest blow at the character of the poor mediums that they have ever been called to suffer from.

Would to God that D. D. Home, the immaculate medium, purified as he is now by the Catholic baptism, would fill up his book with all the disreputable rumors, either truthful or lying, about myself alone, that he can collect. It is my fervent prayer that he would cast his venomous slime solely upon my selected person; for, verily, I have a broad back, and can stand any amount of abuse from such world-famous scandal-mongers as he is known to be. But if he is yet worthy the name of a human being; if all charity and compassion has not died out of that heart which

seems to be in full possession of the wickedest fiends; if he does not wish to disgust the world with Spiritualism, then—let him abstain from slandering his brother mediums. For, I prophesy that the forthcoming book, to use the words of one of the most respected correspondents of spiritual papers, will prove an "ASSASSINATION," not a warfare.*

H. P. BLAVATSKY.

---

* [Consult the Bio-Bibliographical Index, s. v. HOME, for further data about this medium.—*Compiler*.]

Collected Writings VOLUME I

1876

[In H.P.B.'s *Scrapbook*, Vol. I, p. 124, there is a cutting from the Boston *Sunday Herald* of March, 1876. It is a letter from Dr. G. Bloede to the Editor of the paper. Under the subtitle of "Home's Doubts of the Mediumship of Mme. Blavatsky," the writer quotes from Col. Olcott's *People from the Other World* in which he speaks of H.P.B. as "one of the most remarkable mediums in the world," but adds that "at the sam e time her mediumship is totally different from that of any person I ever met, for, instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding." Dr. Bloede comments on this by saying: "If we find that Mr. Home's opinion of that eminent foreigner essentially differs from that of Col. Olcott, in regard to her supposed mediumship as well as otherwise, we must not disregard the fact that he knew her as early as 1858." To this H.P.B. appended the following remarks in pen and ink:]

Home doubting my mediumship proved that he is a genuine and even a reliable medium. H. P. Blavatsky was NEVER a medium except, perhaps, in her earliest youth.

[The next paragraph of the same article deals with the burying of Russian dignitaries (in this case H.P.B.'s father) with their decorations, Dr. Bloede quoting Col. Olcott again on this subject. He also quotes D. D. Home who provides the testimony that no such custom exists in Russia. The decorations are carried as far as the tomb, and are later returned to the Government. At this point, H.P.B. added the following in pen and ink :]

And who ever thought or said they were! It is *not* a decoration but a *buckle*, *you* Spiritualistic fool. It ought to

be remembered also, that Mr. D. D. Home who was twice tried for swindling (Mrs. Lyon once) never—knew or even *saw* me in his whole life, but, has certainly gathered most carefully the dirtiest gossip possible about Nathalie *Blavatsky*. Home is a liar and poor Dr. Bloede was turned into a *cat* by this mediumistic *monkey* to draw the chestnuts for him out of the fire, as the *Sp. Scientist* says.

[In connection with another cutting on the subject of D. D Home and his relation to Spiritualism, H.P.B. makes the following brief remark in her *Scrapbook*:]

and Mr. Home is an irresponsible medium.

____

Collected Writings VOLUME I
1876

THE RUSSIAN INVESTIGATION

ANOTHER DISGRACE FOR SCIENCE.—THE ST. PETERSBURG PROFESSORS IMITATE THOSE OF HARVARD AND LONDON. — A. N. AKSAKOFF'S NOBLE PROTEST.

[*Spiritual Scientist*, Boston, Vol. IV, April 27, 1876, pp. 85-7]

To the Editor of the *Spiritual Scientist*:

Dear Sir,—In advices just received from St. Petersburg, I am requested to translate and forward to the *Scientist* for publication, the protest of the Honorable Alexander Aksakoff, Imperial Counsellor of State, against the course of the professors of the university respecting the spiritualistic investigation. The document appears, in Russian, in the *Vedomosty*, the official journal of St. Petersburg. This generous, high-minded, courageous gentleman has done the possible, and even the impossible, in order to open the spiritual eyes of those incurable moles who fear the daylight of truth as the burglar fears the policeman's "bull's eye."

The heartfelt thanks and gratitude of every Spiritualist ought to be forwarded to this noble defender of the cause, who regretted neither his time, trouble nor money to help the propagation of the truth.

H. P. BLAVATSKY.

New York, *April* 19th, 1876.

THE COMMISSION APPOINTED BY THE SOCIETY OF PHYSICAL SCIENCES OF THE ST. PETERSBURG UNIVERSITY, FOR THE INVESTIGATION OF MEDIUMISTIC MANIFESTATIONS.

According to my promise to the Commission to help them in extending their invitations to mediums, I have neglected no effort to the accomplishment of the said purpose. Nevertheless but few mediums have shown any desire to come to Russia, and those who did were unsuitable for a preliminary examination, as their mediumistical powers were not of a nature to afford any chance to investigate physical phenomena. Finally, and for reasons previously detailed to the commission, I concluded to bring with me from England the two Petty boys. The mediumistic powers of these boys proved too weak, not only for them to be tested by a committee but even at private *séances* in my own house. Having obtained no manifestations worthy of any attention at all—as already published by me—at the committee's investigation, after four *séances* I declined to waste any more of its time in investigating the Petty boys.

Immediately after that, on the 15th of December last, Professor Mendeleyeff delivered his lecture on Spiritism. The haste exhibited by him on this occasion, the precipitancy with which the failures of the four *séances* were reviewed, when the Scientific Commission had just adopted a resolution to make not less than *forty* experimental examinations, did not agree, in my opinion, with the impartial and serious character which we have the right to expect in a truly scientific investigation. This lecture did not appear in

print, and it was therefore impossible to either reply to its *errors* or to point out its one-sidedness. But in what was declared by Mr. Mendeleyeff, the attitude of the commission toward the object of their examination was very clearly defined. Prof. Mendeleyeff—at whose suggestion the commission was organized, and under whose direction it acted—openly avowed himself an enemy of Spiritualism. The commission, acting in unity with Mr. Mendeleyeff, was evidently anxious that the results of its further investigations should prove as fruitless as the results of the first four *séances* with the Petty boys. The difficulties in the way of obtaining an impartial examination multiplied tenfold; and for my part I felt fully that it would be useless for me to attempt any further assistance to the commission. But as I had already taken steps to invite here other mediums, and had succeeded in inducing a lady to come—she is possessed of remarkable mediumistic powers, and perfectly answers the requirements of the commission's investigation—I decided upon proceeding further. I hoped that I might be mistaken as to the predispositions of the commission. Furthermore, I desired to ascertain how it would conduct its investigations when it had to do with a true medium in the full acceptation of this word, and one moreover who was not professional. This lady was totally independent as to her social and financial position, and had

206

consented to take part in such an unpopular position merely for the sake of promoting the scientific object ostensibly in view.

I had the honor of introducing this medium to the commission in the person of Mrs. C. From the very beginning of the *séances*, the physical manifestations which characterize this lady's mediumship—namely, loud raps, movements and levitations of the table—occurred with great strength. Of the experimental *séances*, we had in this second series of four—on the 11th, 25th, 27th and 29th of January. The *séance* at which the medium, by reason of sickness, could not attend was, although the commission had been notified twenty-four hours beforehand, counted by its members as one of the forty which it had bound itself to hold.

During the experiments of this second member series, we learned the following:

1. The commission failed to act up to its resolution of May the 9th, 1875, that immediately after each *séance* a report should be written out and signed by the witnesses on both sides. Instead of that, the reports were filed several days later, and not in the presence of witnesses, but were presented to them for signature when already prepared by the commission, and when they could not be altered in any particular.

2. The plan itself of these reports underwent a thorough change. The commission saw fit to accept the private testimony of persons not belonging to the commission, but who may be said to have been present at the *séances*, since they had been eavesdropping and peeping through the keyholes. Such uncalled-for and personal testimony, based on subjective impressions, either amounts to nothing at a scientific investigation and therefore is inadmissible, or if the contrary, then the commission itself was useless, for it was organized, we must suppose, for the very reason of replacing such personal and subjective evidence with unanimous and impersonal experiment.

3. Having found room for personal evidence of its own choosing, the commission nevertheless rejected my offer to select a lady of their acquaintance for the purpose of examining the feet of the lady medium, under the pretext that *personal* testimony was not convincing.

4. The reports of the experimental commission were drawn carelessly and inaccurately. It is impossible to gather any definite idea in these reports either of the manifestations which took place or of the condition under which they occurred. Some of the narrative does not coincide with what happened, while some manifestations that transpired are not even mentioned. All this is demonstrated in the individual reports made by myself and other witnesses.

5. As to the reports for publication, the commission resolved neither to allow them to be carried to the private domiciles of the

witnesses for signature, nor to furnish copies, nor to allow such to be taken by the witnesses who were present. Such an order of procedure compelled the witnesses who were appointed to watch the interests of the medium, to present their own private reports, and was as strange as it was embarrassing.

In view of such a state of affairs, in my report of February the 5th, I had the honor to explain to the commission that before we could proceed with the experiments at all, the witnesses for the medium must be permitted to acquaint themselves previously with the general reports, which had not been as vet presented to us for signature, as well as with the private reports of the outside members of the commission.

After that, on the 13th of February, I read in the rooms of the Physical Society the protocol (or report) of the third *séance* of January the 27th. As to the report of the fourth *séance*, I learned that it was not yet even filled up. Concerning the private reports, Mr. Mendeleyeff informed me that the committee had neither assigned any particular time nor order for their presentation. Thus, it remained for us witnesses to advance without knowing what lay in wait for us. At the same time the little of which we had assured ourselves was of a nature to make it very difficult for us to proceed. Of all the reports which had appeared, the most prominent were two extended ones by Mr. Mendeleyeff. They embodied a long series of undemonstrated affirmations which tended to convey to every reader the impression that all the manifestations mentioned in the reports were simply tricks consciously performed by the hands and feet of the medium. And in the report of Mr. Bobileff, who, as well as Mr. Mendeleyeff, attended but two *séances*, we see indicated a *full conviction* of the spuriousness of the phenomena, and that the medium produced them *herself* at will by muscular contraction. Moreover, the observations upon which both of these gentlemen try to base their conclusions as to what took place at the *séances* were not communicated by them to the other witnesses present, thus making it impossible for them to either verify or correct that which was suspicious. I am quite ready to admit that what took place was very far from being surrounded with such conditions as to warrant the commission after only *four seances* to come to a final conclusion favorable to the genuineness of mediumistic phenomena. If, after the forty *séances* agreed upon, an unfavorable report had been made upon the basis that the experiments had been unsatisfactory, then the decision might have been respected by every one. But in view of the methods to which the commission has now stooped, all further investigation, at least with the present medium, is impossible. I have no right to leave Mrs. C. in ignorance of what people write about her, and these writings consist of dishonorable attempts to prove that she is an impostor. Under

the circumstances I do not feel myself warranted in any longer subjecting a private person, and especially a lady, to such uncalled-for accusations, which to anyone who feels himself to be innocent of intended fraud are highly insulting.

Thus, this series of investigations, with an undoubtedly good medium, has shown me very clearly, that the conclusion to which I arrived after hearing Mr. Mendeleyeff's lecture as to the *preconceived intentions* of our commission was correct.

But, apart from the above reason, there are two more which preclude the possibility of my having anything more to do with the Scientific Commission.

So far back as on the 10th of November last, I reported to the committee that the term fixed by them—namely, May 1876—was too short to enable us to bring mediums to St. Petersburg, and therefore begged to be informed whether I ought to continue corresponding with foreign mediums who might consent to come here after this term. In consequence of this, the committee discussed the matter in my presence, and decided to change the term of investigation into a definite number of *séances*. I was then

notified that the commission had decided upon having not less than forty *séances*, *excluding* the months of vacations. Professor Butleroff then left with me the commission, both of us believing that there had been established a clear understanding between the members and ourselves that these forty *séances* were exclusive of the May term.

Under this impression l proceeded with my arrangements with mediums, and succeeded in engaging the services of one of the greatest and most famous American mediums, Dr. H. Slade, who agreed to reach here towards the fall.

To my amazement I learned that on the 15th of January the commission had met again, to discuss the subject of the term, and had decided that the forty *séances* must be confined to the month of May, 1876.

Upon what grounds the committee came to such a conclusion, clearly contrary to the interest of the investigation itself, is more than I can tell; but the fact is that we have no mediums in readiness for them. Mrs. C. only promised to remain until the 1st of March. Moreover, neither myself nor anyone else could have guaranteed to the commission for May, the forty *séances* to which they had consented to sacrifice themselves.

The second reason is, that after the *séance* with Mrs. C., the commission, at the meeting of January the 15th, had resolved that "with a view to save time with mediums, they would experiment only with apparatus prepared by themselves." And after *séance* No. 3, the commission categorically demanded that they should immediately proceed to crucial tests, with the appliance of their own various apparatuses. Such a resolution and demand on their part upset everything. Every investigation in the domain of Nature must be divided into two

definite periods: the *preliminary* period of the *authentication* of every manifestation by means of observation, and the final period of investigation. It is an easy matter to note a fact; it is very difficult to investigate and verify it. Thousands of people testify that the mediumistic phenomena exist; it is the duty of the commission, if they once undertook such a social question, to stoop to the level of the crowd, and first see that which the crowd sees, and in the same manner as it sees it; and only when familiar with the superficial aspect of the question to apply the apparatus which the case seems to suggest. No one prevented the committee—even had they followed the method of the crowd—from arriving at an unfavorable conclusion. But the demand—after holding but three *séances*, and when the manifestations had hardly begun—for crucial tests with apparatuses, when the members of the commission themselves could not be aware what set of complete apparatus might be required—was something which it was impossible not to regard as diametrically opposed to the idea of a regular course of determined experiments.

In the present most deplorable state of affairs, a negative result of the investigation, obtained through the apparatus furnished by the commission, would not stand as a proof of the uselessness of the said apparatus itself, but be taken as a demonstration of the non-existence of the mediumistic force. Therefore, every step which might be conceded by those who defend the reality of the mediumistic manifestations would only compromise our affair.

It is unwarranted on the part of Professor Mendeleyeff to reproach us, witnesses, that "in our writings we lay a great stress on the value of scientific experiments, and when they are offered to us, we obstinately refuse them and demand an adherence to the valueless testimony of the *school of the crowd*." To clear away, once for all, every misunderstanding, I deem it a duty to say that we do not in the least reject the *scientific*, that is, experimental and instrumental methods of investigation for the manifestations. We only assert that such a method is liable to bring to no great result until after a sufficient acquaintance with the phenomena, by way of ordinary observation. I am fully authorized to believe, that if the committee had continued their ordinary *séances* with Mrs. C., accepting such conditions as are generally adopted by the "crowd" for the prevention of fraud, the several kinds of phenomena, such as raps, movements and levitation of the table, might have been displayed to such a satisfactory degree as to force the commission to see in them "manifestations worthy of investigation." The happiest issue of the promised forty *séances*

could not have been greater than this; but this alone might have forced the commission to undertake further experiments.

In consideration of all the foregoing facts, any further interference on my part becomes, as I have said, impossible. But as it is more than evident that the investigation undertaken by the commission did not primarily depend on my personal help, therefore I may be left to

hope that it will find means to select the help of other persons in order to bring their experiments to a fuller and more satisfactory result. My personal trouble I certainly do not regret, for I considered it my duty to comply with the invitation of the Society of Physical Sciences. So far as I could, and my knowledge went, I have fulfilled my promise; and at the same time a very important object—at least for myself—has been obtained: *the attitude of* our *commission towards the subject*, *and the object of their investigation has been made clear*.

In conclusion I beg leave to add that so long as the commission hold to the policy of flatly denying the phenomena, and see in them only charlatanry, they will neither attain to the object of their researches which was sketched in the first offer made by Mr. Mendeleyeff, nor will they satisfy those who certify to the existence of such manifestations. The committee forgets that the mediumistic power has its origin, force and support in domestic circles and in their own experiments against which the policy of negation and fraud is powerless. Such questions which have attained a social importance, cannot be solved by negation and an ignorance of them. Let Science and knowledge be on the side of the negators and skeptics, but upon the other side we have the conviction in the reality of facts; which conviction we have obtained by *the evidence of our senses and* by *reason*.

A. AKSAKOFF.

St. *Petersburg*, *March* 4*th*, 1876.

Translated and prepared with the notes and explanations, for the *Spiritual Scientist*, by "BUDDHA."

Collected Writings VOLUME I
1876

"PSYCHOPHOBIA" IN RUSSIA
[*Banner of Light*, Boston, Vol. XXXIX, No. 5, April 29, 1876, p. 8]

To the Editor of the *Banner of Light*:

Dear Sir,—I have received from St. Petersburg the protests of Professor Butleroff and the Honorable Alexander Aksakoff, with a request from the latter gentleman that I will translate for our spiritual papers their just criticisms upon the action of the University Commission for the investigation of spiritual phenomena. I forward you the Butleroff paper.

The Commission has acted so unfairly at the preliminary *séances*, that these two gentlemen have declined to have anything more to do with it. Dr. Slade was about to sail for Europe under a contract to place himself at the disposal of the Commission (God help him!) but by the last mail instructions have been received by us to terminate this contract and make a new one. Dr. Slade having consented to the terms, will visit St. Petersburg, but will *not* have anything to do with the Commission.

I deeply regret that Russian men of science should have shown themselves as narrow-minded and unfair as the Willis persecutors of 1857, and the lofty souls of the Royal Society, who declined the invitation of the Dialectical Society.

The documents appear in Russian, in the official journals of St. Petersburg. The evidence seems to show that the epidemic which, for the lack of another name, I propose to call PSYCHOPHOBIA, has attacked the scientists of my country as soon as the investigation of phenomenal Spiritualism and mediumism threatened to turn successful.

Respectfully yours,

H. P. BLAVATSKY.

New York, *April* 21*st*, 1876.

[This article is followed by H.P.B.'s translation of Prof. Butleroff's Paper addressed to the Commission appointed by the Society of Physical Sciences of the St. Petersburg University for the investigation of the spiritual phenomena. At one point, H.P.B. appended the following outspoken footnote:]

If I did not have it from Mr. Aksakoff himself, I would have been disposed to indignantly deny the charge that Russian scientists could stoop to the dirty methods of the police-spy. They had so little confidence, it appears, in their own experience and their ingenious apparatus, that they posted persons not officially connected with the Commission to peep through cracks and key holes!

Collected Writings VOLUME I
1876

MEDIUMS, BEWARE!

[*Banner of Light*, Boston, Vol. XXXIX, No. 7, May 13, 1876, p. 8]

To the Editor of the *Banner of Light*:

Dear Sir,—I take the earliest opportunity to warn mediums generally—but particularly American mediums—that a plot against the cause has been hatched in St. Petersburg. The particulars have just been received by me from one of my foreign correspondents, and may be relied upon as authentic.

It is now commonly known that Professor Wagner, the geologist, has boldly come out as a champion for mediumistic phenomena. Since he witnessed the wonderful manifestations of Brédif, the French medium, he has issued several pamphlets, reviewed at great length Colonel Olcott's *People from the Other World*, and excited and defied the anger of all the Scientific Psychophobists of the Imperial University. Fancy a herd of mad bulls rushing at the *red* flag of a *picador*, and you will have some idea of the effect of Wagner's Olcott pamphlet upon his colleagues!

Chief among them is the Chairman of the Scientific Commission which has just exploded with a report of what they did *not* see, at *séances never* held! Goaded to fury by the defense of Spiritualism, which they had intended to quietly butcher, this individual suddenly took the determination to come to America, and is now probably on his way. Like a Samson of science, he expects to tie our foxes of mediums together by the tails, set fire to them and turn them into the corn of those Philistines, Wagner and Butleroff.

Let me give mediums a bit of friendly caution. If this Russian Professor should turn up at a *séance*, keep a sharp eye upon him, and let everyone do the same; give him no private *séances* at which there is not present at least one truthful and impartial Spiritualist. Some scientists are not to be trusted. My correspondent writes that the Professor "goes to America to create a great scandal, burst up Spiritualism and turn the laugh on Prof. Wagner, Messrs. Aksakoff

and Butleroff." The plot is very ingeniously contrived: he is coming here under the pretext of the Centennial, and will attract as little attention as possible among the

mediums.

But, Mr. Editor, what if he should meet the fate of Hare and become a Spiritualist! What a wailing would there not be in the Society of Physical Sciences! I shudder at the mortification which should await my poor countrymen.

But another distinguished Russian scientist is also coming, for whom I bespeak a very different reception. Professor Kittara, the greatest technologist of Russia, and a member of the Emperor's Privy Council, is *really* sent by the government to the Centennial. He is deeply interested in Spiritualism, very anxious to investigate it, and will bring the proper credentials from Mr. Aksakoff. The latter gentleman writes me that every civility and attention will be shown Professor Kittara, as his report, if favorable, will have a tremendous influence upon public opinion.

The unfairness of the University Commission has, it seems, produced a reaction. I translate the following from a paper which Mr. Aksakoff has sent me:

FROM THE ST. PETERSBURG "BIRZHEVIYA VEDOMOSTY"

We hear that the Commission for the investigation of mediumism, which was formed by the Society of Physical Sciences attached to the University, is preparing to issue a report of its *labors* [?!]. It will appear as an appendix to the monthly periodical of the Chemical and Physical Societies. Meanwhile, another Commission is being formed, but this time its members will not be supplied from the "Physical Science Society," but from the Medical Society. Nevertheless, several members of the former will be invited to join, as well as the friends of mediumism, and others who would be able to offer important suggestions *pro* or *con*. We hear that the formation of this new Commission is warmly advocated, its necessity having been shown in the breach of faith by the "Physical Science Society," its failure to hold the promised forty *séances*, its premature adoption of unfair conclusions, and the strong prejudices of the members.

Let us hope that this new organization may prove more honorable than its predecessor (peace to its ashes!).

H.P. BLAVATSKY.

Collected Writings VOLUME I

1876

214

[In H.P.B.'s *Scrapbook*, Vol. I, pp. 143-154, there are a number of cuttings from various papers in connection with the burial of Baron de Palm which took place May 28, 1876. This ceremony and the subsequent cremation of the body are fully described by Col. Olcott in his *Old Diary Leaves*, Vol. I, pp. 147-184.

There is in the *Scrapbook*, Vol. I, p. 154, a much faded photograph of the Baron; on both sides of the picture, H.P.B. wrote in pen and ink as follows:]

Baron
Henry
de Palm
"Principally
famous as
a corpse"
Buried May
28, 1876

Joseph
Louis
Member
and Fellow
of the
Theos. Society
Cremated
December 6,
76

[In connection with an exaggerated newspaper account of the Baron's alleged estate, H.P.B. marked certain passages in blue pencil and wrote:]

The *Society* paid for the funeral.

____

Collected Writings VOLUME I

1876

[In her *Scrapbook*, Vol. I, pp. 155-56, H.P.B. pasted a cutting from the *Newark Daily Journal* of June 2, 1876. The Editor calls the special attention of the readers to an exposition of Spiritualism by Frederic Thomas of the Theosophical Society of New York. He says that "it will be found full of interest," to which H.P.B. added in pen and ink:]

and of prejudiced statements, unverified hypotheses and deliberate *lies*. Mr. Fred Thomas, once a member of the Theosophical Society, was made to resign after this article. Sergeant Cox of London to whom he sent it, treated its author with the utmost contempt.

THE RUSSIAN SCIENTISTS

EXCITEMENT IN ST. PETERSBURG.—A PROTEST BY THE HIGHEST NOBILITY OF THE EMPIRE.—THE SEVEREST REBUKE A SCIENTIFIC BODY EVER HAD.

[*Banner of Light*, Boston, Vol. XXXIX, June 24,1876, p. 8]

Special Correspondence of the *Banner of Light*.

NEW YORK, *June* 15*th*, 1876.

Dear Sir,—By the last Russian mail I received the highly important document which I enclose. It is the sharpest rebuke that a scientific body ever had within my remembrance. The Commission for the investigation of the spiritual phenomena was composed of our most eminent scientists, and when they agreed to devote forty *séances* to the investigation of what they term "mediumistic manifestations," every one expected them to make good their promise. The country was as sure that the bottom of the thing would be reached as they would have been if Wagner had undertaken to report on zoology, Butleroff on chemistry, Mendeleyeff himself on physics. But when, after four miserable sittings, Mendeleyeff prostituted his great reputation to pander to ignorant prejudice, the whole influential class of the Empire rose in indignation. The best papers in the country—which had not a shade of sympathy with or knowledge of Spiritualism—agreed as to the insufficiency of his arguments and the injustice of his conclusions upon the facts stated. One of them declares that Mohammed did not have half as good a basis for Mohammedanism as the Spiritists for Spiritualism, and that the matter *must be* investigated thoroughly and impartially. A universal laugh was raised at the Commission's assertion that all the mediumistic phenomena can be explained by mechanical contrivances hid beneath the medium's petticoats!

The names attached to this protest represent the best blood of Russia. It is the most influentially signed document,

probably, that ever appeared in an official journal of my country. It represents a large part of our wealth, intellect and family influence. Some of the names will be recognized by your readers as historical, and as having shed lustre upon the Russian name the wide world over. Its effect upon the scientists, as I learn from private letters, has been amusing

and wholesome. Mendeleyeff has been forced into a corner, like a fugitive rat, and is now preparing his defense in the shape of a book, we are told! Professor Wagner's favorable review of Colonel Olcott's *People from the Other World* has contributed largely toward creating the excitement in the ranks of our enemies.

The Russians are waiting eagerly to see Dr. Slade's phenomena. A contract has been signed today, which binds him to report in St. Petersburg on the 1st of November next, and remain there three months. The Theosophical Society, as you are aware, has made a very careful and patient investigation. Two out of three *skeptics* on the Committee were converted beyond backsliding, and the manifestations were found *genuine*. A copy of the official report was duly forwarded to St. Petersburg, as a sedative for the Russian psychophobists .

H. P. BLAVATSKY.

The following document was sent to the office of the St. Petersburg *Vedomosty*, accompanied by this letter:

Mr. Editor,—On the 25th of March last, the Scientific Commission organized for the investigation of the mediumistic phenomena published its report; and a month later, namely, on the 24th and 25th of April, Professor Mendeleyeff delivered two lectures about Spiritualism. In the absence of popular appreciation of the Commission, Mr. Mendeleyeff undertook the trouble of himself pronouncing a panegyric upon its activity! At his last lecture, he expressed the idea that in the reports of the Commission, Truth asserted itself with resistless force, and society, suddenly dazzled by its light, involuntarily bowed its head before the verdict of science. The following protest, signed by over one hundred and thirty persons, testifies to the fact that in our society, notwithstanding the opinion of Mr. Mendeleyeff, there *are* persons who can distinguish a difference between Science and his Commission.

The insufficiency of the verbal reports of the latter has become evident even to our public papers. What follows is a new evidence of this fact.

In its April number, the *Otechestveniya Zapisky*, with a bearing of quite an Olympic pride toward Spiritism (very amusing, by the way), confesses, nevertheless, that the Commission of the Physical Society, which had undertaken to expose and crush out of existence spiritual phenomena, did not at all attain its object. According to a very just remark of the said Review, the Commission vainly endeavors to conceal its true character of a police-detective agency, and surrounds itself with a scientific lustre. Its evident object was to condemn "a heresy," and not to make a scientific investigation: *that* it plainly never had in view. Therefore, the *Otechestveniya Zapisky* calls the members of the Commission "the modern fathers of orthodox science," who, zealous for the welfare of true science, determined to convene an Ecumenical Council of orthodox scientists, to sit in judgment on the "heretical doctrine," with the full assurance that no one will dare to dispute the infallibility of its predetermined and oral verdict.

We believe that the above opinion, which issues from the very stronghold of the avowed enemies of Spiritism, reflects in a manner which cannot be improved, the general opinion respecting the pretended "investigations" of the Commission.

V. MARKOFF.

PROTEST AGAINST THE CONCLUSIONS OF THE COMMISSION FOR

INVESTIGATING MEDIUMISM.

The learned Commission organized for the examination of mediumistic phenomena, had for its object—if we may credit the assertion of Mr. Mendeleyeff which appeared in the *Golos* (No. 137, 1875)—to carefully investigate "these manifestations," and thereby "render a great and universal public service."

From the public lecture of Mr. Mendeleyeff we learned that the principal object of the Commission's labour was to be the following mediumistic phenomena: Movements of inanimate objects, with and *without* contact of hands; levitation of various objects; the alteration of their weight; movements of objects and percussive sounds therein, indicating an *intelligent* producing cause, by conversations or responses—a phenomenon which the Commission termed *dialogistic*; writing produced by inanimate objects, or *psychographical* phenomena; and finally, the formation and apparition of detached members of the human frame, and of full forms, named by the Commission *mediumo-plastic phenomena*. To the investigation of these manifestations the Commission pledged itself to devote *not less* than *forty séances*.

It now announces in its Report of March 21st (*Golos*, No. 85 1876) that it has finished its labors, that "its object is attained," and that its unanimous verdict is that "mediumistic phenomena are

produced either by unconscious movements or *conscious fraud*," and that the "Spiritist doctrine is nothing but superstition."

This verdict of the Commission is based, according to its own declaration, upon *eight séances*, at the first four of which there were no mediumistic phenomena at all, and at the last four, the Commission only saw a few movements of the table and heard a few raps!

But where are the promised experiments of the Commission with movements of objects without contact, the alteration of weight of bodies, the *dialogistic*, *psychographic and mediumo-plastic* wonders? Of the limited programme of investigation which the Commission prescribed for itself, it appears that it did not carry out even the fourth part. But on the other hand, without the slightest warrant, it busied itself with the doctrine of Spiritism, which did not enter in its programme at all.

Therefore, we, the undersigned, deem it our duty to declare that by such a superficial and hasty treatment of the grave subject under investigation, the Commission has by no means solved the problem which it undertook to demonstrate. It evidently did not gather data enough to warrant it in either accepting or rejecting the occurrence of mediumistic phenomena.

Having confined itself to but eight *séances*, the Commission had no reasonable warrant to declare its labors finished; still less had it the right, after only eight *séances*, to pronounce an authoritative opinion either *pro* or *con*. Having undertaken this investigation in the interest of a certain portion of society, the Commission has not satisfied this interest; it has left society in its former state of uncertainty as to phenomena whose reality has been vouched by so many witnesses worthy of credit and the highest esteem.

Therefore, we, the undersigned, feel compelled to express a hope, that this investigation of spiritual phenomena promised in the name of science may be pushed to its legitimate conclusion, in a manner commensurate with the dignity and exactness of true science, if not by the same persons who have already pronounced their verdict, even as to things that they *did not* see, then by others who are prepared to make a more patient and careful investigation. Only such an one can render "a great and universal public service."

V. S. AVDAKOFF	M. BORISSOVA
PRINCE BAGRATION	D. BUNYAKOVSKAYA
N. BAHMETYEFF	E. CHELISHCHEFF
J. BALASHOFF	M. CHELISHCHEFF

A. BARDSKY
A. BARIKOVA
B. BARTENEVA
P.N. BASHMAKOVA
L. BONVEY
N. CHUYKO
VLADIMIR CHUYKO
J. DANILOFF
L. DANILOFF
Z. DUROVA

Collected Writings VOLUME I

1876

N. DJOGA
E. EVREINOVA
M. P. GEDEONOFF
M. GENZO
PRINCESS GOLITZINA-PROZOROFSKAYA
U. GRAN
N. GREDYAKIN
M. GREDYAKOVA
D. GRIGOROVICH
G. IGNATYEFF
E. IVANOFF
BARON A. JOMINI
F. KALININA
F. KALINOFF
V. KISHKIN
S. KISLINSKY
F. KLIMOFF
COUNT KOMAROVSKY
COUNT A. KOMAROVSKY
E. KONSTANTIN
V. KRESSENKO
V. KRUSEY
PRINCE A. KURAKIN
PRINCE B. KURAKIN
PRINCE M. KURTZEVICH
E. LANSSEREY
J. LAPSHIN
E. LAVROVA
N. LESKOFF
F. LEVSHIN
N. LVOFF
N. S. MAKAREVSKAYA
A. MAKAREVSKY
E. MALOHOVETZ
S. N. MOSKALEFF
V. NICKSENSTEIN
A. OBER
PRINCESS N. OBOLENSKAYA
PRINCE O. OBOLENSKY
P. ORLOFF
PRINCE PASKEVICH
PRINCESS PASKEVICH
T. PASSEK
P. PELSHOFF
J. K. PELTZER
F. F. PRITVITZ
K. F. PRITVITZ
E. A. PIROGOFF
A. B. POLOVTZEFF
A. U. POLUBINSKY
J. B. PREJENTZOFF
V. PRIBITKOFF
E. PRIBITKOVA
W. PRIBITKOVA
V. ROSSOLOVKY
J. RUMIN
V. I. SAFONOFF
J. O. SCHMIDT
K. A. SEMENOFF
A. W. SEMENOVA
A. SEREBRYAKOFF
PRINCE A. SHAHOVSKOY
V. SHCHAGO
A. SHCHENOVKY
N. SHCHERBACHEFF
PRINCE A. SHCHERBATOFF
N. SKORODUMOFF
E. SKROPOTOVA
U. SMOLENSKY

F. MALOHOVETZ
S. MANUHIN
P. MARCHENKO
V. MARKOFF
N. MATVEYEFF
P. MAY
BARON N. MEYENDORFF
G. MEYER
A. MILLER
P. P. MILLER
A. A. MOISEYEFF
G. MONTANDRE
A. P. SOLOTON
A. STAROJEVSKY
A. STEPANOFF
E. STOLETOFF
COUNT GRÉGOIRE S. STROGANOFF
COUNTESS MARY STROGANOFF
PRINCE SUVOROFF
PRINCE K. SUVOROFF
COUNT TATISHCHEFF
E. TEMINSKAYA
A. TOKMACHEFF
COUNTESS A. TOLSTAYA

F. TOMAN
S. TORNEUS
PRINCE A. TROUBETZKOY
A. TUTKOVSKY
L. UNGER
PRINCE UROUSSOFF
PRINCESS A. VASSILCHIKOVA
E. VLASSOVA
PRINCESS VORONTZOVA
P. WEIMARN
K. WITT
PRINCE E. WITTGENSTEIN
E. ZAGRAFO
A. ZINOVIEFF
D. ZINOVIEFF
A. ZINOVIEVA

____

Collected Writings VOLUME I
1876

[The *Spiritual Scientist* published "A Letter from D. D. Home" in its issue of July 6, 1876. The letter was written in self-defence against an anonymous "Comte" who attacked Home because he insulted a lady. In the first paragraph of this letter, Home writes as follows:

"I have ever striven to be an honest man, and *I never condescended to write an anonymous letter*, *or* to make charges sotto voce against anyone. What I say I can prove:* I sign my name. Sign yours!"

H.P.B. pasted the cutting in her *Scrapbook*, Vol. I, pp. 164-65, underlined as shown above, added an asterisk, and wrote in pen and ink the following remarks:]

Except in the case of anonymous and infamous letters sent to a poor lady at Geneva, traced to him (D. D. Home) and for which an English officer, a friend of Prince Wittgenstein went to flog him. His behaviour was so cowardly that the officer left in disgust, "without even whipping him a little" adds the Prince who wrote the facts to Col. Olcott.

____

Collected Writings VOLUME I
1876

[In H.P.B.'s *Scrapbook*, Vol. I, p. 185, there is a cutting which gives an account most likely from the *Boston Herald* of October, 1876, of various "materializations" produced by Mrs. Bennett, a medium, and of how she was finally exposed as a trickster. To this H.P.B. added the following in pen and ink:]

This is the same Mrs. Bennett whose mediumship was so strongly believed in by Epes Sargent. He wrote me a letter and sent a picture made in the dark by this cheat of the

departed daughter of one of his friends. The picture was unanimously *recognized*. "The best test that was ever given" wrote poor Epes Sargent to his correspondents.

____

Collected Writings VOLUME I
1876

(NEW) YORK AGAINST LANKESTER
A NEW WAR OF THE ROSES — DEGENERATION OF SPECIES —
A THEOSOPHIST COMES TO THE DEFENSE OF A MEDIUM.
[Banner of *Light*, Boston, Vol. XL, No. 3, October 14, 1876]

To the Editor of the *Banner of Light*:

Sir,—Despite the constant recurrence of new discoveries by modern men of science, an exaggerated respect for authority and an established routine among the educated class retards the progress of *true* knowledge. Facts, which, if observed, tested, classified and appreciated would be of inestimable importance to science, are summarily cast into the despised limbo of supernaturalism. To these conservatives the experience of the past serves neither as an example nor a warning. The overturning of a thousand cherished theories finds our modern philosopher as unprepared for each new scientific revelation as though his predecessors had been infallible from time immemorial.

The protoplasmist should at least, in modesty, remember that his past is one vast cemetery of dead theories; a desolate Potter's Field wherein exploded hypotheses lie in ignoble oblivion like so many executed malefactors, whose names cannot be pronounced by the next of kin without a blush.

The nineteenth century is essentially the age of demolition. True, science takes just pride in many revolutionary discoveries, and claims to have immortalized the epoch by forcing from Dame Nature some of her most important secrets. But for every inch she illumines of the narrow and circular path within whose limits she has hitherto trodden what boundless stretches have been left behind unexplored? Worst is that science has not simply withheld her light from these regions that seem dark (but are not), but her votaries

try their best to quench the light of other people under the pretext that they are not authorities, and their friendly beacons are but "will-o'-the-wisps." Prejudice and preconceived ideas have entered the public brain, and, cancer-like, are eating it to the core. Spiritualism—or, if some for whom the word has become so unpopular prefer it, the universe of spirit—is left to fight out its battle with the world of matter, and the crisis is at hand.

Half-thinkers, and aping, would-be philosophers, in short, that class which is unable to penetrate events any deeper than their crust, and which measures every day's occurrence by its present aspect, unmindful of the past and careless of the future, heartily

rejoice over the latest rebuff given to phenomenalism in the Lankester-Donkin offensive and defensive alliance, and the pretended exposure of Slade. In this hour of would-be *Lancastrian* triumph, a change should be made in English heraldic crests. The Lancasters were always given to creating dissensions and provoking strife among peaceable folk. From ancient York the War of Roses is now transferred to Middlesex; and Lankester (whose name is a corruption) instead of uniting himself with the hereditary foe, has joined his idols with those of Donkin (whose name is evidently also a corruption). As the hero of the hour is not a knight, but a zoologist, deeply versed in the science to which he devotes his talents, why not compliment his ally by quartering the red rose of Lancaster with the downy thistle so delicately appreciated by a certain prophetic quadruped who seeks for it by the wayside? Really, Mr. Editor, when Mr. Lankester tells us that all those who believe in Dr. Slade's phenomena "are lost to reason," we must accord to biblical animals a decided precedence over modern ones. The ass of Balaam had at least the faculty of perceiving spirits, while some of those who bray in our academies and hospitals show no evidence of its possession. Sad degeneration of species!

Such persons as these bound all spiritual phenomena in nature by the fortunes and mishaps of mediums—each new favorite, they think, must of necessity pull down in his fall an unscientific hypothetical "unseen universe," as the

tumbling red Dragon of the *Apocalypse* drew with his tail the third part of the stars of heaven. Poor blind moles! They perceive not that by inveighing against the "craze" of such phenomenalists as Wallace, Crookes, Wagner and Thury, they only help the spread of *true* Spiritualism. We millions of lunatics really ought to address a vote of thanks to the "dishevelled" Beards who make supererogatory efforts to appear as stupid clodpoles to deceive the Eddys and Lankesters simulating "astonishment and intense interest" the better to cheat Dr. Slade. More than any advocates of phenomenalism, they bring its marvels into public notice by their pyrotechnic exposures.

As one entrusted by the Russian Committee with the delicate task of selecting a medium for the coming St. Petersburg experiments, and as an officer of the Theosophical Society, which put Dr. Slade's powers to the test in a long series of *séances*, I pronounce him not only a genuine medium, but one of the best and least fraudulent mediums ever developed. From personal experience, I can not only testify to the genuineness of his slate-writing, but also to that of the materializations which occur in his presence. A shawl thrown over a chair (which I was invited to place *wherever I chose*) is all the cabinet he exacts, and his apparitions immediately appear, and that in gaslight.

No one will charge *me* with a superfluous confidence in the personality of materializing apparitions, or superabundance of love for them; but honour and truth compel me to affirm that those who appeared to me in Slade's presence were real

phantoms, and not "made up" confederates or dolls. They were evanescent and filmy, and the only ones I have seen in America which have reminded me of those which the adepts of India evoke. Like the latter, they formed and dissolved before my eyes, their substance rising mist-like from the floor, and gradually condensing. Their eyes moved and their lips smiled; but as they stood near me their forms were so transparent that I could see through them the objects in the room. These I call *genuine spiritual* substances, whereas the opaque ones that I have seen elsewhere were nothing but animated forms of

224

matter—whatever they be—with sweating hands and a peculiar odour which I am not called upon to define at this time.

Everyone knows that Dr. Slade is not acquainted with foreign languages, and yet at our first *séance*, three years ago, on the day after my arrival in New York, where no one knew me, I received upon his slate a long communication in Russian.* I had purposely avoided giving either to Dr. Slade, or his partner, Mr. Simmons, any clue to my nationality, and while, from my accent, they would of course have detected that I was not an American they could not possibly have known from what country I came. I fancy that if Dr. Lankester had allowed Slade to write on both knees and both elbows successively or simultaneously, the poor man would not have been able to turn out a Russian message by trick and device.

In reading the accounts in the London papers it has struck me as very remarkable that this "vagrant" medium, after baffling such a host of *savants*, should have fallen so easy a victim to the *zoologico-osteological* brace of scientific detectives. Fraud, that neither the "psychic" Serjeant Cox; nor the "unconsciously cerebrating" Carpenter; nor the wise Wallace; nor the experienced M. A. (Oxon.); nor the cautious Lord Rayleigh, who, mistrusting his own acuteness, employed a professional juggler to attend the *séance* with him; nor Professor Carter-Blake; nor a host of other competent observers could detect, was seen by the eagle eyes of the Lankester-Donkin *gemini* at a single glance. There has been nothing like it since Beard of electro-hay-fever and Eddy fame, denounced the faculty of Yale for a set of asses, because they would not accept his divinely inspired revelation of the secret of mind-reading, and pitied the imbecility

———————

* [The actual date of H.P.B.'s arrival in New York, namely, July 7, 1873, is given in A. P. Sinnett's *Incidents in the Life of H. P. Blavatsky*, p. 175. It is also implied by H.P.B. herself in a letter to her aunt, Nadyezhda A. de Fadeyev (*The Path*, New York, Vol. IX, February, 1895, p. 385), written the day she became a citizen of the United States, July 8, 1878, "five years and one day since I came to America," as she says therein.—*Compiler*.]

———————

EDWARD WIMBRIDGE
See *Bio-Bibliographical Index* for data.

GEORGE H. FELT
See *Bio-Bibliographical Index* for data.

HENRY JOTHAM NEWTON
1823-1895
See *Bio-Bibliographical Index* for biographical sketch.
(The above three portraits are from the Adyar Archives.)

PRINCE EMIL-KARL-LUDWIG VON SAYN-WITTGENSTEIN
1824-1878
(From Emma Hardinge-Britten's *Nineteenth Century Miracles,* London, 1883. Consult the *Bio-Bibliographical Index* for biographical data

of that "amiable idiot," Colonel Olcott, for trusting his own two-months' observation of the Eddy phenomena in preference to the electric doctor's single *séance* of an hour.

I am an American citizen in embryo, Mr. Editor, and I cannot hope that the English magistrates of Bow Street will listen to a voice that comes from a city proverbially held in small esteem by British scientists. When Professor Tyndall asks Professor Youmans if the New York carpenters could make him a screen ten feet long for his Cooper Institute lectures, and whether it would be necessary to send to Boston for a *cake of ice* that he wished to use in the experiments; and when Huxley evinces grateful surprise that a "foreigner could express himself in your [our] language, in such a way as to be so readily intelligible, to all appearance," by a New York audience, and that those clever chaps—the New York reporters—could report him despite his accent, neither New York witnesses nor New York "spooks" can hope for a standing in a London court, when the defendant is prosecuted by English scientists. But fortunately for Dr. Slade, British tribunals are not inspired by the Jesuits, and so Slade may escape the fate of Leymarie. He certainly will, if he is allowed to summon to the witness stand his Owasso and other devoted "controls," to write their testimony inside a double slate, furnished and held by the magistrate himself. This is Dr. Slade's golden hour: he will never have so good a chance to demonstrate the reality of phenomenal manifestations and make Spiritualism triumph over skepticism; and we who know the doctor's wonderful powers, are confident that he *can* do it, if he is assisted by those who in the past have accomplished so much through his instrumentality.*

H. P. BLAVATSKY,
Corresponding Secretary of the Theosophical Society.

New York, *October* 8*th*, 1876.

---

* [Consult the *Bio-Bibliographical Index* of the present volume for other *data* concerning Dr. Slade.—*Compiler*.]

Collected Writings VOLUME I
1876

HUXLEY AND SLADE: WHO IS MORE GUILTY OF "FALSE PRETENCES"?

[*Banner of Light*, Boston, Vol. XL No. 5, October 28,1876, p. 1]

To the Editor of the *Banner of Light*:

Sir,—As I see the issue that has been raised by Dr. Hallock with Mr. Huxley, it suggests to me the comparison of two men looking at the same distant object through a telescope. The Doctor, having taken the usual precautions, brings the object within close range where it can be studied at one's leisure; but the naturalist, having forgotten to remove the cap, sees only the reflection of his own image.

Though the materialists may find it hard to answer even the brief criticisms of the Doctor, yet it appears that Mr. Huxley's New York lectures- as they present themselves to me in their naked desolation—suggest one paramount idea which Dr. Hallock has not touched upon. I need scarcely say to you, who must have read the report of these would-be iconoclastic lectures, that this idea is one of the "false pretenses" of modern science. After all the flourish which attended his coming, all the expectations that had been aroused, all the secret apprehensions of the church and the anticipated triumph of the materialists, what did he teach us that was really *new* or so extremely suggestive? Nothing, positively *nothing*. Exclude a sight of his personality, the sound of his well-trained voice, the reflection of his scientific glory, and the result may be summed up thus: "*Cr.*: *Thomas H. Huxley*, £1,000."

Of him it may be said, as it has of other teachers before, that what he said that was new was not true; and that which was true was not new. Without going into details, for the moment it suffices to say that the materialistic theory of evolution is far from being demonstrated, while the thought that Mr. Huxley does *not* grasp—*i.e.*, the *double* evolution of spirit and matter—is imparted under the form of various legends in the oldest parts of the *Rig-Veda* (the *Aitareya-Brâhmana*). Only the benighted

Hindus, it seems, made the trifling improvement over modern science, of hooking a First Cause on the further end of the chain of evolution.

In the Chaturhôtri Mantra (Book V, ch. iv, § 23, of the *Aitareya-Brâhmana*) the Goddess Earth (*iyam*), who is termed the Queen of the Serpents (*sarpa-râjñî*), for she is the mother of everything that moves (*sarpat*), was in the beginning of time completely *bald*. She was nothing but *one round head*, which was soft to the touch (*i.e*., a "gelatinous mass"). Being distressed at her baldness, she called for help to the great Vâyu, the Lord of the *airy* regions; she prayed him to teach her the *Mantra* (invocation or sacrificial prayer, a certain part of the Veda), which would confer on her the magical power of creating things (generation). He complied, and then as soon as the Mantra was pronounced by her "in the proper metre" she found herself covered with hair (vegetation). She was now hard to the touch, for the *Lord of the air had breathed upon her*—(the globe had cooled) . She had become of a variegated or motley appearance, and suddenly acquired the power to produce out of herself every animate and inanimate form, and *to change one form to another*. "Therefore in like manner," says the sacred book, "the man who has such a knowledge [of the Mantras]* obtains the faculty of assuming any shape or form he likes."

It will scarcely be said that this allegory is capable of more than one interpretation, viz.: that the ancient Hindus many centuries before the Christian era taught the doctrine of evolution. Martin Haug, the Sanskrit scholar, asserts that the *Vedas* were already in existence from 2,000 to 2,200 B.C.

Thus, while the theory of evolution is nothing new, and may be considered a proven fact, the new ideas forced upon the public by Mr. Huxley are only undemonstrated hypotheses; and as such, liable to be exploded the first fine day upon the discovery of some new fact. We find no admission of this, however, in Mr. Huxley's communications to the public, but the unproved theories are enunciated with

—————

* [Square brackets are H.P.B.'s.—Compiler.]

—————

as much boldness as though they were established scientific facts corroborated by unerring laws of nature. Notwithstanding that, the world is asked to revere the great Evolutionist, only because he stands under the shadow of a great name.

What is this but one of the many *false pretences* of the Sciolists? And yet Huxley and his admirers charge the believers in the evolution of spirit with the same crime of false pretences, because, forsooth, our theories are as yet undemonstrated. Those who believe in Slade's spirits are "lost to reason," while those who can see embryonic man in Huxley's "gelatinous mass," are accepted as the progressive minds of the age. Slade is arraigned before the magistrate for taking $5 from Lankester, while Huxley triumphantly walks away with $5,000 of American gold in his pockets, which was paid him for imparting to us the mirific fact that man evolved from the hind toe of a pedactyl horse!

Now, arguing from the standpoint of strict justice, in what respect is a Materialistic

theorist any better than a Spiritualistic one? And in what degree is the evolution of man—independent of Divine and Spiritual interference—better proven by the toe-bone of an extinct horse, than the evolution and survival of the human spirit by the writing upon a screwed-up slate by some unseen power or powers? And yet again, the soulless Huxley sails away laden with flowers like a fashionable corpse, conquering and to conquer in fresh fields of glory, while the poor medium is haled before a police magistrate as a "vagrant and a swindler," without proof enough to sustain the charge before an unprejudiced tribunal.

There is good authority for the statement that psychological science is a debatable land upon which the modern physiologist hardly dares to venture. I deeply sympathize with the embarrassed student of the physical side of nature. We all can readily understand how disagreeable it must be to a learned theorist ever aspiring for the elevation of his hobby to the dignity of an accepted scientific truth, constantly to receive the lie direct from his remorseless and

untiring antagonist—psychology. To see his cherished materialistic theories become every day more untenable, until they are reduced to the condition of mummies swathed in shrouds, self-woven and inscribed with a farrago of pet sophistries, is indeed—hard.

And yet in their self-satisfying logic these Sons of Matter reject every testimony but their own; the divine entity of the Socratic *daïmonion*, the ghost of Caesar, and Cicero's *divinum quiddam*, they explain by epilepsy; and the prophetic oracles of the Jewish *Bath-Kol* are set down as hereditary hysteria!

And now, supposing the great *protoplasmist* to have proved to the general satisfaction that the present horse is an effect of gradual development from the *Orohippus*, or four-toed horse of the Eocene formation, which, passing further through the Miocene and Pliocene periods, has become the modern honest *Equus*, does Huxley thereby prove that man has also developed from a one-toed human being? For nothing short of that could demonstrate his theory. To be consistent he must show that while the horse was losing at each successive period a toe, man has in reversed order acquired an additional one at each new formation; and, unless we are shown the fossilized remains of man in a series of one-, two-, three-, and four-toed anthropoid apelike beings antecedent to the present perfected *Homo*, what does Huxley's theory amount to? Nobody doubts that everything has evolved out of something prior to itself. But, as it is, he leaves us hopelessly in doubt whether it is man who is a *hipparionic* or equine evolution, or the antediluvian *Equus* that evolved from the primitive genus *Homo*!

Thus, to apply the argument to Slade's case, we may say that, whether the messages on his slate indicate an authorship among the returning spirits of antediluvian monkeys, or the Bravos and Lankestrian ancestors of our day, he is no more guilty of *false pretences* than the $5,000 Evolutionist. Hypothesis, whether of scientist or medium, is no false pretence; but *unsupported assertion is*, when people are charged money for it.

If, satisfied with the osseous fragments of a Hellenized or Latinized skeleton, we admit that there is a physical evolution, by what logic can we refuse to credit the possibility of an evolution of spirit? That there are two sides to the question, no one but an utter Psychophobist will deny. It may be argued that even if the Spiritualists have demonstrated their bare facts, their philosophy is incomplete, since it has missing links. But no more have the Evolutionists. They have fossil remains which prove that once upon a time the ancestors of the modern horse were blessed with three and even four toes and fingers, the fourth answering "to the little finger of the human hand," and that the *protohippus* rejoiced in "a fore-arm." Spiritualists in their turn exhibit entire hands, arms and even bodies in support of their theory that the dead still live and revisit us. For my part I cannot see that the osteologists have the better of them. Both follow the inductive or purely scientific method, proceeding from particulars to universals; thus Cuvier, upon finding a small bone, traced around it imaginary lines until he had built up from his prolific fancy a whole mammoth. The data of scientists are no more certain than those of Spiritualists; and while the former have but their modern discoveries upon which to build their theories, Spiritualists may cite the evidence of a succession of ages, which began long prior to the advent of modern science.

An inductive hypothesis, we are told, is demonstrated when the facts are shown to be in an entire accordance with it. Thus, if Huxley possesses conclusive evidence of the evolution of man in the genealogy of the horse, Spiritualists can equally claim that proof of the evolution of spirit out of the body is furnished in the materialized, more or less substantial, limbs that float in the dark shadows of the cabinet, and often in full light; a phenomenon which has been recognized and attested by numberless generations of wise men of every country. As to the pretended superiority of modern over ancient science, we have only the word of the former for it. This is also an hypothesis; better evidence is required to prove the fact. We have but to turn to Wendell Phillips'

lecture on the Lost Arts* to have a certain right to doubt the assurance of modern science.

Speaking of evidence, it is strange what different and arbitrary values may be placed upon the testimony of different men equally trustworthy and well-meaning. Says the parent of protoplasm:

> It is impossible that one's practical life should not be more or less influenced by the views which we may hold as to what has been the past history of things. One of them is human testimony in its various shapes—all testimony of eye-witnesses, traditional testimony from the lips of those who have been eye-witnesses, and the testimony of those who have put their impressions into writing or into print.

On just such testimony, amply furnished in the Bible (evidence which Mr. Huxley

rejects), and in many other less problematical authors than Moses, among whom may be reckoned generations of great philosophers, theurgists, and laymen, Spiritualists have a right to base their fundamental doctrines. Speaking further of the broad distinction to be drawn between the different kinds of evidence, some being more valuable than others, because given upon grounds not clear, upon grounds illogically stated, and upon such as do not bear thorough and careful inspection, the same gelatinist remarks:

For example, if I read in your history of Tennessee [Ramsay's], that one hundred years ago this country was peopled by wandering savages, my belief in this statement rests upon the conviction that Mr. Ramsay was actuated by the same sort of motives that men are now; . . . that he himself was, like ourselves, not inclined to make false statements. . . . If you read Caesar's *Commentaries*, wherever he gives an account of his battles with the Gauls, you place a certain amount of confidence in his statements. You take his testimony upon this. *You feel that Caesar would not have made these statements unless he had believed them to be true*.

Profound philosophy! precious thoughts! gems of condensed, gelatinous truth! long may it stick to the American

———————

* [Lecture of about 1838-39 which was delivered by this great orator and writer about two thousand times under various circumstances. It was published in booklet form by Lee and Shepherd, Boston, Mass., and T. Dillingham. New York, in 1884. 23 pages.—*Compiler*.]

———————

mind. Mr. Huxley ought to devote the rest of his days to writing primers for the feeble-minded adults of the United States. But why select Caesar as the type of the trustworthy witness of ancient times? And, if we must implicitly credit his reports of battles, why not his profession of faith in augurs, diviners and apparitions? For, in common with his wife, Calphurnia, he believed in them as firmly as any Modern Spiritualist in his mediums and phenomena.

We also feel that no more than Caesar would such men as Cicero and Herodotus and Livy and a host of others "have made these false statements" or reported such things "unless they believed them to be true."

It has already been shown that the doctrine of evolution, as a whole, was taught in the *Rig-Veda*, and I may also add that it can be found in the most ancient of the *Books of Hermes*. This is bad enough for the claim to originality set up by our modern scientists; but what shall be said when we recall the fact that the very pedactyl horse, the finding of whose footprints has so overjoyed Mr. Huxley, was mentioned by ancient writers (Herodotus and Pliny, if I mistake not), and was once outrageously laughed at by the French Academicians? Let those who wish to verify the fact read Salverte's *Des Sciences Occultes*, translated by Anthony Todd Thomson.*

Some day, proofs as conclusive will be discovered of the reliability of the ancient writers as to their evidence on psychological matters. What Niebuhr, the German materialist did with Livy's *History*, from which he eliminated every one of the multitude of facts there given of phenomenal "Supernaturalism," scientists now seem to have

tacitly agreed to do with all the ancient, mediaeval and modern authors. What they narrate, that can be used to bolster up the physical part of science, scientists accept and sometimes cooly appropriate without credit; what supports the spiritualistic philosophy, they incontinently reject as mythical and contrary to the order of nature. In such cases "evidence"

---

* [Entitled *The Philosophy of Magic*. New York: Harper and Brothers, 1847. 2 vols.—-*Compiler*.]

---

and the testimony of "eye-witnesses" count for nothing. They adopt the contrary course to Lord Verulam, who, arguing on the properties of amulets and charms, remarks that, "we should not reject all this kind, because it is not known how far those contributing to superstition depend on *natural causes*."

There can be no real enfranchisement of human thought, nor expansion of scientific discovery, until the existence of spirit is recognized, and the *double* evolution accepted as a fact. Until then, false theories will always find favour with those who, having forsaken "the God of their fathers," vainly strive to find substitutes in nucleated masses of matter. And of all the sad things to be seen in this era of "shams," none is more deplorable—though its futility is often ludicrous—than the conspiracy of certain scientists to stamp out spirit by their one-sided theory of evolution, and destroy Spiritualism by arraigning its mediums upon the charge of "false pretences."

H.P. BLAVATSKY.

Collected Writings VOLUME I

1876

[In H.P.B.'s *Scrapbook* Vol. III, p. 119, there is an undated cutting from the *Spiritual Scientist* which treats of opinions on spirit return among the ancients. H.P.B. wrote a footnote in pen and ink which says:]

Mind is the quintessence of the Soul—and having joined its divine Spirit *Nous*—can return no more on earth—IMPOSSIBLE.

Collected Writings VOLUME I
1876

[In H.P.B.'s *Scrapbook*, Vol. IV, p. 35. there is pasted a cutting from the New York *Sun* of December 17, 1876. It is a brief communication from Col. H. S. Olcott who repudiates the charge of having received $8,000 from Baron de Palm, and proves that the expenses of the funeral and the cremation were paid by him and Mr. Henry J. Newton; he says that "not a Dollar has been, nor ever will be realized from the Baron's estate." H.P.B. marked this article and wrote on the margin in blue pencil:]

Letter proving how much the Baron left us.

____

Collected Writings VOLUME I
1877

CONCERNING GODS AND INTERVIEWS
[*The World*, New York, January 24, 1877]

To the Editor of *The World*:

Sir,—In my benighted country such a thing as an "interview" is unknown. Had I been aware of its dangers, I would have tried to use magic enough to impress my words upon the intelligent young gentleman who called upon me yesterday in your behalf. As it is, I find in his "report" a little error that is calculated to give my very esteemed antagonists, the theologians, a poor opinion of my Biblical scholarship. He makes me put into the mouth of Jehovah the injunction, "Fear the gods." What I did say was that in *Exodus*, xxii, 28, Jehovah commands, "Thou shalt not revile the gods"; and that, attempting to break its force, some commentators interpret the word to mean the "rulers."

As I have had the opportunity of knowing many rulers, in many different countries, and never knew one to be "a god," I made so bold as to express my wonder at such an elastic interpretation.

The theologians do not imitate the moderation of the "Lord God," but "revile the gods" of other people without stint, especially the "gods" (spirits) of the Spiritualists. As none of their writers have thought of availing themselves of this weapon of defense, I thought it no more than fair to introduce it in my "Veil of Isis,"* for their benefit as well as

* [*The Veil of Isis* was to be the original title of H.P.B.'s first large work, but on May 8, 1877, J. W. Bouton, the Publisher, wrote to H.P.B. saying that another work had already been published with this title. He and Charles Sotheran suggested a change of title to *Isis Unveiled*. The suggestion was accepted by H.P.B. By that time, however, the running head of Volume I had already been printed, and it stands as "Veil of Isis" throughout the first Volume, as it would have cost too much to alter it. The introductory section "Before the Veil" retained its original title also.
The work to which Bouton referred is: *The Veil of Isis*. The Mysteries of the Druids. By W. Winwood Reade. London: Chas. J. Skeet, 1861, 250 pp.—*Compiler*.]

that of the "heathen" to whom you are so kindly sending missionaries to convert them. Hoping that I am not trespassing upon the hospitality of your columns in asking the insertion of these few lines,

I am, Sir, your obedient servant,
H. P. BLAVATSKY,
A benighted Buddhist, and the Corresponding Secretary of the Theosophical Society.

New York, January 23rd.

Collected Writings VOLUME I
1877

[In H.P.B.'s *Scrapbook*, Vol. IV, p. 54, there is pasted a cutting from the *Banner of Light*, dated by H.P.B. herself as of March, 1887. It bears the title: "Art Magic—Explanation Desired!" The writer. William Emmette Coleman, of Leavenworth, Kansas, asks for an explanation concerning the difference between the original price of Mrs. Emma Hardinge-Britten's *Art Magic* for subscribers ($5.00), and the price advertised then ($3.00) for sale to the general public.

H.P.B. wrote in blue pencil at the left side of the cutting:]

Actually Emma H. Britten surreptitiously published 1,500 copies (through Wheat & Comette, N.Y.).

[and at the right side of the cutting:]

I was an original subscriber for *two* copies.

Collected Writings VOLUME I

1877

MADAME BLAVATSKY PROTESTS

[*The* World, New York, April 6,1877]

To the Editor of *The World*:

Sir,—There was a time when the geocentric theory was universally accepted by Christian nations, and if you and I had been carrying on our little philological and psychological controversy, I should have bowed in humility to the dictum of an authority so "particularly at home" in "the mysticism of the Orient." But despite all modifications of our astronomical system, I am no heliolater, though I do

subscribe for the *Sun* as well as *The World*. I feel no more bound to "cajole" or "conciliate" the one than to suffer my feeble taper to be extinguished by the draught made by the other in its diurnal rush through journalistic space.

As near as I can judge from your writing there is this difference between us, that I write from personal experience and you upon information and belief. My authorities are my eyes and ears, yours obsolete works of reference and the pernicious advice of a spontaneously-generated "lampsakano," who learned his mysticism from the detached head of one Dummkopf. (See the *Sun* of March 25th.) My assertions may be corroborated by any traveller, as they have been by the first authorities. Elphinstone's *Kingdom of Kabul*, etc., was published sixty-two years ago (1815) ;* his *The History of India* thirty-six years ago. If the latter is the "standard text book" for British civil servants it certainly is not for native Hindoos, who perhaps know as much of their philosophy and religion as he. In fact, a pretty wide reading of European "authorities" has given me a very poor opinion of them, since no two agree. Sir William Jones, whose shoestrings few Orientalists are worthy to untie, made, himself, very grave mistakes, which are now being corrected by Max Müller and others. He knew nothing of the *Vedas* (see Max Müller's *Chips*, Vol. I, p. 183), and even expressed his belief that Buddha was the same as the Teutonic deity Wodan or Odin, and Sâkya—another name of Buddha—the same as Shishac, a king of Egypt! Why, therefore, could not Elphinstone make a mess of such subtle religious distinctions as the innumerable sects of Hindoo mystics present?

I am charged with such ignorance that I imagine the fakirs to be "holy mendicants of the religion of Brahmâ," while you "say they are not of the religion of Brahmâ at all, but Mahometans." Does this precious piece of information come also from Elphinstone? Then I give you a Roland

* [The original title of this work by Mounstuart Elphinstone was: *An Account of the Kingdom of Caubul, and its Dependencies in Persia, Tartary, and India*, etc., London, 1815.—*Compiler*.]

for your Oliver. I refer you to James Mill's *The History of British India* (Vol. I, p. 283; London, 1858). You say "those seeking ready-made information can find our statements corroborated in any encyclopaedia." Perhaps you refer to Appleton's? Very well. In the article on James Mill (Vol. II, p. 501)* you will find it saying that his *India* was the first complete work on the subject. "It was without a rival as a source of information, and the justice of its views appeared in the subsequent measures for the government of that country." Now, Mill says that the fakirs are a sect of Brahmanism; and that their penances are prescribed by the *Laws of Manu*. Will your Lamp-sickener, or whatever the English of that Greek may be, say that Manu was a Mahometan? And yet that would be no worse than your clothing the fakirs—who belong, as a rule, to the Brahman pagodas—in yellow, the color exclusively worn by Buddhist lamas,† and breeches which form part of the costume of the Mahometan dervishes. Perhaps it is a natural mistake for you Lampsakanoi, who rely upon Elphinstone for your facts and have not visited India, to confound the Persian dervishes with the Hindoo fakirs. But "while the lamp holds out to burn," read Louis Jacolliot's *Bible in India*, just out, and learn from a man who has passed twenty years in India that your correspondent is neither a fool nor a liar.

You charge me with saying that a fakir is a "worshipper of God." I say I did not, as the expression I used, "fakir is a *loose* word," well proves. It was a natural mistake of the

* [Reference is probably to the *Appleton's Cyclopaedia* of *Biography*. It is not known what edition H.P.B. had in mind. In the 1872 edition although the above wording does not occur, the ideas expressed about Mill's work are equally laudable.—*Compiler*.]

† [This must be a *lapsus calami* on the part of H.P.B. Yellow is worn by Buddhist monks of the Southern School but not by Tibetan Lamas. The Bhikkus of the Theravâda School have, since the foundation of the Order by the Buddha, worn three robes of various shades of orange or yellow. Members of the Gelug-pa Order of Tibetan Buddhism, founded in the fourteenth century by Tsong-kha-pa, wear on special occasions yellow hats as distinct from the red hats worn by other sects, and on certain festive occasions yellow silk over their maroon robes.—*Compiler*.]

GENERAL ABNER DOUBLEDAY
1819-1893
(Consult the *Bio-Bibliographical Index,* for biographical sketch.)

H. P. BLAVATSKY IN 1875
Photograph by Beardsley, Ithaca, N.Y.

reporter, who did not employ stenography at our interview. I said, "A *Svâmi* is one who devotes himself entirely to the service of God." All Svâmis of the Nir-Narrain sect are fakirs, but all fakirs are not necessarily Svâmis. I refer you to Coleman's *The Mythology of the Hindus* (p. 244), and to the *Asiatic Journal*. Coleman says precisely what Louis Jacolliot says, and both corroborate me. You very obligingly give me a lesson in Hindustani and the Devanagari, and teach me the etymology of "guru," "Fakir," "Gosain," etc. For answer I refer you to John Shakespear's large *Hindustani-English*

Dictionary. I may know less English than you Lampsakanoi, but I do know of Sanskrit and Hindustani more than can be learned on Park Row.

As I have said in another communication, I did not invite the visits of reporters, nor seek the notoriety which has suddenly been thrust upon me. If I reply to your criticisms—rhetorically brilliant, but wholly unwarranted by the facts—it is because I value your good opinion (without caring to cajole you), and at the same time cannot sit quiet and be made to appear alike devoid of experience, knowledge and truthfulness.

Respectfully, but still rebelliously, yours,

H. P. BLAVATSKY.

Monday, *April 2nd*, 1877.

Collected Writings VOLUME I
1877

MADAME BLAVATSKY ON FAKIRS

[*Banner of Light*, Boston, Vol. XLI, April 21, 1877, p. 8]

To the Editor of *The Sun*:

Sir,—However ignorant I may be of the laws of the solar system, I am, at all events, so firm a believer in heliocentric journalism that I subscribe for *The Sun*. I have, therefore, seen your remarks in to-day's *Sun* upon my "iconoclasm."

No doubt it is a great honor for an unpretentious foreigner to be thus crucified between the two greatest celebrities of your chivalrous country—the truly good Deacon Richard Smith, of the blue gauze trousers, and the nightingale

242

of the willow and the cypress, G. Washington Childs, A.M. But I am not a Hindu fakir, and therefore cannot say that I enjoy crucifixion, especially when unmerited. I would not even fancy being swung round the "tall tower" with the steel hooks of your satire metaphorically thrust through my back. I have not invited the reporters to a show. I have not sought notoriety. I have only taken up a quiet corner in your free country, and, as a woman who has travelled much, shall try to tell a Western public what strange things I have seen among Eastern peoples. If I could have enjoyed this privilege at home, I should not be here. Being here, I shall, as your old English proverb expresses it, "Tell the truth and shame the devil."

The World reporter who visited me wrote an article which mingled his souvenirs of my stuffed apes and my canaries, my tiger-heads and palms, with aerial music and the flitting *doppelgängers* of adepts. It was a very interesting article, and certainly intended to be very impartial. If he made me appear to deny the immutability of natural law, and inferentially to affirm the possibility of miracle, it is due to my faulty English or to the carelessness of the reader.

There are no such uncompromising believers in the immutability and universality of the laws of nature as students of occultism. Let us then, with your permission, leave the shade of the great Newton to rest in peace. It is not the principle of the law of gravitation, or the necessity of a central force acting toward the sun, that is denied, but the assumption that behind the law which draws bodies toward the earth's centre, and which is our most familiar example of gravitation, there is not another law, equally

immutable, that under certain conditions appears to counteract it. If but once in a hundred years a table or a fakir is seen to rise in the air, without a visible mechanical cause, then that rising is a manifestation of a natural law of which our scientists are yet ignorant. Christians believe in miracles; occultists credit them even less than pious scientists—Sir David Brewster, for instance. Show an occultist an unfamiliar phenomenon, and he will never affirm *a priori* that

it is either a trick or a miracle. He will search for the cause in the region of causes.

There was an anecdote about Babinet, the astronomer, current in Paris in 1854, when the great war was raging between the Academy and the "waltzing tables." This skeptical man of science had proclaimed in the *Revue des Deux Mondes* (January 15, 1854, p. 414) that the levitation of furniture without contact "was simply as impossible as perpetual motion." A few days later, during an experimental *séance*, a table was levitated, without contact, in his presence. The result was that Babinet went straight to a dentist to have a molar tooth extracted, which the iconoclastic table, in its aerial flight, had seriously damaged. But it was too late to recall his article.

I suppose nine men out of ten, including editors, would maintain that the undulatory theory of light is one of the most firmly established. And yet, if you will turn to page 22 of *The New Chemistry* (New York, 1876), by Professor Josiah P. Cooke, Jr., of Harvard University, you will find him saying: "I cannot agree with those who regard the wave theory of light as an established principle of science. . . . [it] requires a combination of qualities in the ether of space, which I find it difficult to believe are actually realized." What is this but iconoclasm?

Let us bear in mind that Newton himself received the corpuscular theory of Pythagoras and his predecessors, from whom he learned it, and that it was only *en désespoir de cause* that later scientists accepted the wave theory of Descartes and Huyghens. Kepler maintained the magnetic nature of the sun. Leibnitz ascribed the planetary motions to agitations of an ether. Borelli anticipated Newton in his discovery, although he failed to demonstrate it as triumphantly. Huyghens and Boyle, Horrocks and Hooke, Halley and Wren, all had ideas of a central force acting toward the sun, and of the true principle of diminution of action of the force in the ratio of the inverse square of the distance.

The last word has not yet been spoken with respect to gravitation; its limitations can never be known until the nature of the sun is better understood. They are just beginning

to recognize (see Professor Balfour Stewart's lecture at Manchester, entitled *The Sun and the Earth*, and Professor A. M. Mayer's lecture, *The Earth a Great Magnet*) the intimate connection between the sun's spots and the position of the heavenly bodies. The interplanetary magnetic attractions are but just being demonstrated. Until gravitation is understood to be simply magnetic attraction and repulsion, and the part played by magnetism itself in the endless correlations of forces in the ether of space—that "hypothetical medium," as Webster terms it, I maintain that it is neither fair nor wise to deny the levitation of either fakir or table. Bodies oppositely electrified attract each other; similarly electrified, repulse each other. Admit, therefore, that any body having weight, whether man or inanimate object, can by any cause whatever, external or internal, be given the same polarity as the spot on which it stands, and what is to prevent its rising?

Before charging me with falsehood when I affirm that I have seen both men and objects levitated, you must first dispose of the abundant testimony of persons far better known than my humble self. Mr. Crookes, Professor Thury of Geneva, Louis Jacolliot, your own Dr. Gray and Dr. Warner, and hundreds of others, have, first and last, certified to the fact of levitation.

I am surprised to find how little even the editors of your erudite contemporary, *The World*, are acquainted with Oriental metaphysics in general, and the trousers of Hindu fakirs in particular. It was bad enough to make those holy mendicants of the religion of Brahmâ graduate from the Buddhist Lamaseries of Tibet; but it is unpardonable to make them wear baggy breeches in the exercise of their religious functions. This is as bad as if a Hindu journalist had represented the Rev. Mr. Beecher entering his pulpit in the scant costume of the fakir—the *dhoti*, a cloth about the loins; "only that and nothing more." To account, therefore, for the oft-witnessed, open-air levitations of the *Svâmis* and Gurus upon the theory of an iron frame concealed beneath the clothing, is as reasonable as Monsieur Babinet's

explanation of the table-tipping and tapping as "unconscious ventriloquism."

You may object to the act of disembowelling, which I am compelled to affirm I have seen performed. It is, as you say, "remarkable"; but still not miraculous. Your suggestion that Dr. *Hammond should go and see* it is *a good one*. Science would be the gainer, and your humble correspondent be justified. Are you, however, in a position to guarantee that he would furnish the world of skeptics with an example of "veracious reporting," if his observation should tend to overthrow the pet theories of what we loosely call science?

Yours very respectfully,

H. P. BLAVATSKY.

New York, *March* 28*th*, 1877.

Collected Writings VOLUME I
1877

TO THE PUBLIC

[*Banner of Light*, Vol. XLI, No. 4, April 21, 1877, p. 8]

At a meeting of the Theosophical Society, held this day, the statement having been read from a London journal that D. D. Home, the medium, will devote some portion of his forthcoming work to "The Theosophical Society; its vain quest for sylphs and gnomes," and other matters pertaining to the organization, a committee was appointed to make known the following facts:

1. The Theosophical Society has been from the first a secret organization.
2. The communication of any particulars as to its affairs, except by direct authority, would be a dishonorable act.
3. The medium in question cannot possibly have any knowledge of these matters, except from persons who have long ceased to be members, and have violated their obligations, or persons discredited and disgraced at a very early period in the history of the Society. Therefore, whatever statements he may publish cannot be relied upon or verified.

Whether this Society, or sections, or individual members have seen "Elementary" or other spirits at its meetings, concerns themselves alone. They will act as judges themselves when any phenomena have occurred that are suitable to give to the public. That magical phenomena do sometimes happen in presence of members of the Society when strangers can witness them, may be inferred from the editorial description which appeared in the New York *World* of Monday last.

The Theosophical Society is quietly prosecuting those subjects which interest the members, careful to neither infringe upon any person's rights nor to transcend its own legitimate field. In advance, therefore, of an authoritative report of its own doings, it is unprofitable to pass judgement upon biased inferences made by third parties upon the allegations either of those who do not know the truth, or such as by an act of treachery have proved themselves incapable of speaking it.

H. S. OLCOTT, *President*. R. B. WESTBROOK, D.D., *Vice Pres*. PROF. ALEX. WILDER, M.D., *Vice Pres*. H. P. BLAVATSKY, *Cor. Sec*. EMMA HARDINGE-BRITTEN. G. L. DITSON, M.D. H. J. BILLING, M.D. L. M. MARQUETTE, M.D. W. Q. JUDGE (*Counsel*). H. D. MONACHESI. MORTIMER MARBLE. SOLON J. VLASTO. J. F. OLIVER.	*Committee of the Theosophical Society*.

[*Official Copy*]

A. GUSTAM, *Secretary*.

New York, *March* 30*th*, 1877.

A CARD FROM MADAME BLAVATSKY

[*The World* , New York, May 6, 1877]*

To the Editor of *The World*:

Sir,—Since the first month of my arrival in America I began, for reasons mysterious but perhaps intelligible, to provoke hatred among those who pretend to be on good terms with me, if not the best of friends. Slanderous reports, vile insinuations, innuendo, have rained about me. For more than three years I have kept silent, although the least of the offenses attributed to me was calculated to excite the loathing of a person of my disposition. I have rid myself of a number of these retailers of slander, but finding that I was actually suffering in the estimation of friends whose good opinion I valued, I adopted a policy of seclusion. For two years my world has been in my apartments, and for an average of at least seventeen hours a day I have sat at my desk with my books and manuscripts as my companions. During this time many highly valued acquaintances have been formed with ladies and gentlemen who have sought me out without expecting me to return their visits. I am an old woman, and I feel the need of fresh air as well as any one, but my disgust for the lying, slanderous world that we find outside of "heathen" countries has been such that in seven months I believe I have been out but three times.

But no retreat is secure against the anonymous slanderer who uses the United States mail. Letters have been received by my trusted friends containing the foulest aspersions upon myself. At various times I have been charged with (1)

———————

* [Also published in the New York *Sun*, under the title "Various Slanders Refuted," as appears from H.P.B.'s *Scrapbook*, Vol. IV, p. 61.—*Compiler*.]

———————

drunkenness; (2) forgery; (3) being a Russian spy; (4) with being an anti-Russian spy; (5) with being no Russian at all, but a French adventuress; (6) of having been in jail for theft; (7) of being the mistress of a Polish count in Union Square; (8) with murdering seven husbands; (9) with bigamy; (10) of being the mistress of Colonel Olcott; (11) also of an acrobat. Other things might be mentioned, but decency forbids.

Since the arrival of Wong Chin Foo the game has recommenced with double activity. I have received anonymous letters and others, and newspaper slips, telling infamous stories about him; on his part he has received communications about us, one of which I beg you to insert:

May 4th

Does the disciple of Buddha know the character of the people with whom he is at present residing? The surroundings of a teacher of morality and religion should be moral. Are his so? On the contrary, they are people of very doubtful reputation, as he can ascertain by applying at the nearest police station.

A FRIEND.

Of Wong Chin Foo's merits or shortcomings I know nothing except that since his arrival his conversation and behavior have impressed me favorably. He appears to me a very earnest and enthusiastic student. However, he is a man, and is able to take care of himself, although, like me, a foreigner. But I wish to say for myself just this: that I defy any person in America to come forward and prove a single charge against my honor. I invite everyone possessed of such proofs as will vindicate them in a court of justice to publish them over their own signatures in the newspapers. I will furnish to everyone a list of my several residences, and contribute towards paying detectives to trace my every step. But I hereby give notice that if any more unverifiable slanders can be traced to responsible sources, I will invoke the protection of the law, which, on the theory of your national Constitution, was made for heathen as well as

Christian denizens. And I further notify slanderers of a speculative turn that no blackmail is paid at No. 302 West Forty-seventh Street.

Respectfully,

H. P. BLAVATSKY.*

May 5th, 1877.

---

* [In her *Scrapbook*, Vol. IV, p. 61, H.P.B. marked in red pencil most of this paragraph and also added the words:

What I am

—*Compiler*.]

Collected Writings VOLUME I
1877

BUDDHISM IN AMERICA

SOME PHILOLOGICAL AND THEOLOGICAL REMARKS FROM MME. BLAVATSKY.

[*The Sun*, New York, Vol. XLIV, No. 255, May 13, 1877]

To the Editor of *The Sun*:

Sir,—As, in your leading article of May 6th, I am at one moment given credit for knowing something about the religion of the Brahmans and Buddhists, and, anon, of being a pretender of the class of Jacolliot, and even his plagiarist, you will not wonder at my again knocking at your doors for hospitality. This time I write over my own signature, and am responsible, as I am not under other circumstances.

No wonder that the "learned friend" at your elbow was reminded "of the utterances of one Louis Jacolliot." The paragraphs in the very able account of your representative's interview, which relate to "Adhima and Heva" and "Jezeus Christna," were translated bodily, in his presence, from the French edition of the *Bible in India*. They were read, moreover, from the chapter entitled, "Bagaveda-Gita," which, doubtless, most American scholars have read. Jacolliot spells the name Bagaveda instead of Bhagavad as you put it, kindly correcting me. In so doing, in my humble opinion, he is right, and the others are wrong; were it but

for the reason that the Hindus themselves so pronounced it—at least those of Southern India, who speak either the Tamil language or other dialects. Since we seek in vain among Sanskrit philologists for any two who agree as to the spelling or meaning of important Hindu words, and scarcely two as to the orthography of this very title, I respectfully submit that neither "the French fraud" nor I are chargeable with any grave offense in the premises.

For instance, Professor Whitney, your greatest American Orientalist, and one of the most eminent living, spells it Bagavata; while his equally great opponent, Max Müller, prefers Bagavadgita, and half a dozen others spell it in as many different ways, as naturally, each scholar, in rendering the Indian words into his own vernacular, follows the national rule of pronunciation; and so, you will see, that Professor Müller in writing the syllable *ad* with an A does precisely what Jacolliot does in spelling it *ed*, the French

E having the same sound as the English A, before a consonant. The same holds good with the name of the Hindu Saviour, which by different authorities is spelled Krishna, Crisna, Khristna and Krisna; everything, in short, but the right way—Christna. Perhaps you may say that this is mere hypothesis. But since every Indianist follows his own fancy, in his phonetic transcriptions, I do not know why I may not exercise my best judgment, especially as I can give good reasons to support it.

You affirm that there "never was a Hindu reformer named Jezeus Christna"; and, although I confined my affirmation of his existence to the authority of Jacolliot at the interview in question, I now assert on my own responsibility that there was, and is, a personage of that name recognized and worshipped in India, and that he is not Jesus Christ. Christna is a Brahmanical deity, and, except by the Brahmans, is recognized by several sects of the Jainas. When Jacolliot says Jezeus Christna he only shows a little clumsiness in phonetic rendering, and is nearer right than many of his critics. I have been at the festivals of Janmotsar, in commemoration of the birth of Christna (which is their Christmas), and have heard thousands of voices shouting:

"Jas-i-Christna! Jasas-wi-Christna!" Translated, they are: *Jas-i*—renowned, famous; and *Jasas-wi*—celebrated, or divinely renowned, powerful; and *Christna*, sacred. To avoid being again contradicted, I refer the reader to any Hindostanee dictionary. All the Brahmans with whom I have talked on the subject spoke of Christna either as Jas-i-Christna, or Jadar-Christna, or again used the term, *Jadupati*, Lord of Yadavas, descendant of Yadu, one of the many titles of Christna in India. You see, therefore, that it is but a question of spelling.

That Christna is preferable to Krishna can be clearly shown under the rules laid down by Burnouf and others upon the authority of the pundits. True, the initial of the name in Sanskrit is generally written *K*; but the Sanskrit *k* is strongly aspirated; it is a guttural expiration whose only representation is the Greek *Chi*. In English, therefore, the k instead of having the sound of *k* as in *King* would be even more aspirated than the *h* in heaven. AS in English the Greek word is written Christos in preference to H'ristos, which would be nearer the mark, so with the Hindu deity; his name under the same rule should be written Christna, notwithstanding the possible unwelcomeness of the resemblance.

Mr. Textor de Ravisi, a French Catholic Orientalist, and for ten years Governor of Karikal (India), Jacolliot's bitterest opponent in religious conclusions, fully appreciated the situation. He would have the name spelt *Krishna*, because (1) most of the statues of this god are black, and *Krishna* means black; and (2) because the real name of Christna "was Kaneya, or Caneya." Very well; but black is *Krishna*. And if not only Jacolliot, but the Brahmans themselves, are not to be allowed to know as much as their European critics, we will call in the aid of Volney and other Orientalists, who show that the Hindu deity's name is formed from the radical *Chris*, meaning sacred, as Jacolliot shows it.

Moreover, for the Brahmans to call their God the "black one" would be unnatural and absurd; while to style him the sacred, or *pure essence*, would be perfectly appropriate to their notions. As to the name being Caneya, Mr. Textor de Ravisi,

in suggesting it, completes his own discomfiture. In escaping Scylla he falls into Charybdis. I suppose no one will deny that the Sanskrit Canya means Virgin; for even in modern Hindostanee the Zodiacal sign of *Virgo* is called Kaniya. Christna is styled Caneya, as having been born of a virgin. Begging pardon, then, of the "learned friend" at your elbow, I reaffirm that if there "never was a Hindu reformer named Jezeus Christna," there was a Hindu Saviour, who is worshipped unto this day as Jas-i-Christna, or, if it better accords with his pious preferences, Jas-i-Kristna.*

When the 84,000 volumes of the *Dharma-Khanda*, or sacred books of the Buddhists, and the thousands upon thousands of ollas of Vedic and Brahmanical literature, now known by their titles only to European scholars, or even a tithe of those actually in their possession are translated, and comprehended, and agreed upon, I will be happy to measure swords again with the *solar* pundit who has prompted your severe reflections upon your humble subscriber.

Though, in common with various authorities, you stigmatize Jacolliot as a "French fraud," I must really do him the justice to say that his Catholic opponent, de Ravisi, said of his *Bible in India*, in a report made at the request of the Société Académique de St. Quentin, that it is written "with good faith, of absorbing interest, *a learned work* on known facts and with familiar arguments."

Ten years' residence and studies in India were enough to fit him to give an opinion. Unfortunately, however, in America it is but too easy to gain the reputation of "a fraud" in much less time.

Respectfully,

H. P. BLAVATSKY.

---

* [Owing to the fact that the Slavonic pronunciation of "J" is equivalent to "Y," H.P.B. sometimes uses "J" for the Devanâgarî character "Ya," as is the case in this article where the terms should be *YaÑ-i-Krishna*, *YaÑas-vin*, etc.—*Compiler*.]

CROQUET AT WINDSOR

[In H.P.B.'s *Scrapbook*, Vol. IV, pp. 67-68 (old numbering Vol. II, pp. 49-50) may be found a cutting from *The Illustrated Weekly*, Saturday, June 2, 1877, an American journal published in New York in 1875-77. The cutting contains a rather celebrated poem of Ivan Sergueyevich Turguenyev entitled "Croquet at Windsor," translated by H.P.B. into English, at the special request of her aunt, Nadyezhda A. de Fadeyev, as appears from one of her letters to H.P.B. now in the Adyar Archives. This poem, in its original Russian, acquired a wide notoriety during the Russo-Turkish War of 1877-78.]

The proud Queen sits stately on Windsor's green lawn,
Her ladies at croquet are playing;
She watches their game as the evening creeps on,
And smiles as the balls go a-straying.

They roll through the wickets; the arches are passed,
The strokes are so bold and so steady—
There's scarcely a miss . . . stop! the Queen, all aghast,
As though stricken with death seems already.

She sees, as in vision, the balls disappear,
And corpse-heads, all ghastly and bleeding,
Roll toward her, where speechless and palid with fear,
She shudders, and watches their speeding.

Heads frosted, and heads of the young and the fair;
Heads of children, whose innocent prattle
Was drowned in the hell-storm that swept through the air
When their village was sacked in the battle.

And lo! the Queen`s daughter—youngest fairest of all,
Instead of the red ball, is throwing
A babe's gory head, which comes rolling, to fall
At her feet, with its lifeblood still flowing!

The head of a babe, pinched with torture and white—
And its golden locks dabbled with gore;
The lips speak reproach, though the eyes lack their sight—
Till the Queen shrieks: "Torment me no more!"

She calls her physician to come to her aid,
"Quick, quick!" she cries, "quick to my cure!"
He quietly answers: "You may well be afraid,
You've been reading the papers, I'm sure.

"THE TIMES with Bulgarian horrors is filled—
Tells of Servian martyrs and Christian despair;
No wonder your majesty dreams of the killed;
Take these drops, and come in from the chill of the air."

She's housed: but as plunged in a revery still,
She sits with her eyes cast reflectively down,
O horror! her heart with new terror grows chill,
For she sees to her knees the blood spread on her gown!

"Quick! Wash it away, for I fain would forget,
Wash! Wash, British rivers and waters, this gore!"
No, no, haughty Queen, though that stain is still wet,
'Tis of innocent blood, and will fade never more!

New York, May 25, 1877.

Collected Writings VOLUME I
1877

TURKISH BARBARITIES

WHAT MME. BLAVATSKY HAS HEARD DIRECTLY
FROM THE FRONT.

[*The World*, New York, August 13, 1877]

To the Editor of *The World*.

Sir: The Sublime Porte has had the sublime effrontery to ask the American people to execrate Russian barbarity. It appeals for sympathy on behalf of helpless Turkish subjects at the seat of war. With the memories of Bulgaria and Servia still fresh, this seems the climax of daring hypocrisy. Barely a few months ago the reports of Mr. Schuyler and other impartial observers of the atrocities of Bashi-Bazouks sent a thrill of horror through the world. Perpetrated under official sanction, they aroused the indignation of all who had hearts to feel. In today's paper I read another account of pretended Russian cruelties, and your able and just editorial comments upon the same. Permit one who is, perhaps, in a better position than any other private person here to know what is taking place at the front, to inform you of certain facts derived from authentic sources. Besides receiving daily papers from St. Petersburg, Moscow, Tiflis and Odessa, I have an uncle, a cousin and a nephew in active service,* and nearly every steamer brings me accounts of military movements from eyewitnesses. My cousin and nephew have taken part in all the bloody engagements in Turkish Armenia up to the present time, and were at the siege and capture of Ardahan. Newspapers may suppress, color or exaggerate facts; the private letters of brave soldiers to their families rarely do.

---

* [These were General Rostislav Andreyevich de Fadeyev, brother of H.P.B.'s mother; Alexander Yulyevich de Witte, son of H.P.B.'s aunt, Katherine Andreyevna de Witte; and Rostislav Nikolayevich de Yahontov, son of H.P.B.'s sister, Vera Petrovna, by her first mar*riage*.—*Compiler*.]

Let me say then that during this campaign the Turkish troops have been guilty of such fiendish acts as make me pray that my relatives may be killed rather than fall into their hands. In a letter from the Danube, corroborated by several correspondents of

German and Austrian papers, the writer says: "On June 20th we entered Kozlovetz, a Bulgarian town of about two hundred houses, which lies three or four hours distant from Sistova. The sight which met our eyes made the blood of every Russian soldier run cold, hardened though he is to such scenes. On the principal street of the deserted town were placed in rows 140 beheaded bodies of men, women and children. The heads of these unfortunates were tastefully piled in a pyramid in the middle of the street. Among the smoking ruins of every house we found half-burned corpses, fearfully mutilated. We caught a Turkish soldier, and to our questions he reluctantly confessed that their chiefs had given orders not to leave a Christian place, however small, before burning it and putting to death every man, woman and child."

On the first day that the Danube was crossed some foreign correspondents, among them that of the *Cologne Gazette*, saw several bodies of Russian soldiers whose noses, ears, hands, etc., had been cut off, while the genital organs had been stuffed into the mouths of the corpses. Later three bodies of Christian women were found—a mother and two daughters—whose condition makes one almost drop the pen in horror at the thought. Entirely nude, split open from below to the navel, their heads cut off; the wrists of each corpse were tied together with strips of skin and flesh flayed from the shoulder down, and the corpses of the three martyrs were similarly bound to each other by long ribbons of flesh dissected from their thighs.

A correspondent writes from Sistovo: "The Emperor continues his daily visits to the hospitals and passes whole hours with the wounded. A few days ago His Majesty, accompanied by Colonel Wellesley, the British military attaché, visited two unfortunate Bulgarians who died on the night following. The skull of one of them was split open both laterally and vertically, by two sword-cuts, an eye was

torn out, and he was otherwise mutilated. He explained, as well as he could, that several Turks seizing him, demanded his money. As he had none, four of the party held him fast while the fifth, brandishing his sword, and repeating all the time, 'There, you Christian dog, there's your cross for you!' first split his skull from the forehead to the back of the head, and then crosswise, from ear to ear. While the Emperor was listening to these details the greatest agony was depicted upon his face. Taking Colonel Wellesley by the arm, and pointing to the Bulgarian, he said to him in French, 'See the work of your protégés!' The British officer blushed and was much confused."

The special correspondent of the London *Standard*, describing his audience with the Grand Duke Nicholas, Commander-in-Chief, on the 7th of July, says that the Grand Duke communicated to him the most horrifying details about the cruelties committed at Dobruja. A Christian, whose hands were tied with strips of his own skin cut from the length of both his arms, and his tongue cut out from the root, was laid at the feet of the Emperor, and died there before the eyes of the Czar and the British agent, the same Colonel Wellesley, who was in attendance. Turning to the latter, His Majesty, with a

stern expression, asked him to inform his Government of what he had just seen for himself. "From the beginning of the war," says the correspondent, "I have heard of quite a number of such cases, but never witnessed one myself. After the personal assurances given to me by the Grand Duke, it is no longer possible to doubt that the Turkish officers are unable to control their irregular troops."

The correspondent of the *Syeverniy Vestnik* had gone the rounds of the hospitals to question the wounded soldiers. Four of them, belonging to the Second Battalion of Minsk Rifles, testified with the most solemn asseverations that they had seen the Turks approach the wounded, rob them, mutilate their bodies in the most cruel way and finish them with the bayonet. They themselves have avoided this fate only by feigning death.

It is a common thing for wounded Turks to allure

Russian soldiers and members of the sanitary corps to their assistance and, as they bend over them, to kill with a revolver or dagger those who would relieve them. A case like this occurred under the eye of one of my correspondents in Turkish Armenia and was in all the Russian papers. A sergeant's assistant (a *sanitar*) was dispatched under such circumstances; thereupon a soldier standing by killed the assassin.

My cousin, Major Alexander Y. Witte, of the Sixteenth Nizhegorodsky Dragoons, one of the most gallant soldiers in the army of Loris-Melikoff, and who has just been decorated by the Grand Duke, under the authority of the Emperor, with a golden sword inscribed "For Bravery," says that it is becoming positively dangerous to relieve a wounded Turk.* The people who robbed and killed the wounded in the hospital at Ardahan upon the entry of the Russian troops were the Karapapahs, Mussulmans and the supposed allies of the Turks. During the siege they prudently awaited the issue from a safe distance. As soon as the Russians conquered, the Karapapahs flew like so many tigers into the town, slaying the wounded Turks, robbing the dead, pillaging houses, bringing the horses and mules of the fleeing enemy into the Russian camp, and swearing allegiance to the Commander-in-Chief. The Cossacks had all the trouble in the world to prevent their new allies from continuing the greatest excesses. To charge, therefore, upon the Russians the atrocities of these cowardly jackals (a nomadic tribe of brigands) is an impudent lie of Mukhtar Pasha, whose falsifications have become so notorious that some Parisian papers have

---

* [Alexander Yulyevich de Witte (1846-1877) was the second son of Yuliy Feodorovich de Witte and Katherine Andreyevna de Fadeyev, sister of H.P.B.'s mother. He was a younger brother of Serguey Yulyevich de Witte who became Prime Minister of Russia. According to Vera P. de Zhelihovsky, in her brief biographical account of H.P.B.'s life (See Preface to the Russian edition of H.P.B.'s "Enigmatical Tribes of the Blue Hills," p. xv), he was at the time a Major in the Nizhegorodsky Dragoons and suffered a painful contusion in an engagement on Oct. 2, 1877. This developed into heavy migraines, and he died in 1884 from the aftereffects of the injuries.—*Compiler*.]

---

nicknamed him "Blageur Pasha." His dispatches are only matched in mendacity by those of the Spanish commanders in Cuba.

The stupidity of charging such excesses upon the Russian army becomes apparent when we remember that the policy of the Government from the first has been to pay liberally for supplies, and win the goodwill of the people of the invaded provinces by kindness. So marked and successful has this policy proved in General Loris-Melikoff's field of operations, that the anti-Russian papers of England, Austria and other countries have denounced it as Russian "craft."

With the Danubian forces is the Emperor in person—liberator of millions of serfs, and the mildest and most just sovereign who has ever occupied the throne of any country. As he won the love of his whole people and the adoration of his army, by his sense of justice and benevolent regard, I ask you, if he is likely to countenance any cruel excesses? While the cowardly Abdul-Hamid hides in the alcoves of his harem, and of the Imperial Princes none have taken the field, the Czar follows his army step by step, submits to comparatively severe and unaccustomed hardships, and exposes his health and life against all the remonstrances and prayers of Prince Gortchakoff. His four sons are all in active service, and the son of the Grand Duke Nicholas was decorated at the crossing of the Danube for personal courage, having exposed his life for hours under a shower of bullets.

I only ask the American people to do justice to their long-tried and unfaltering friends, the Russians. However politicians may have planned, the Russian people have entered this war as a holy crusade to rescue millions of helpless Slavonians—their brothers—of the Danube from Turkish cruelty. The people have dragged the Government to the field. Russia is surrounded by false neutrals, who but watch the opportunity to fly at her throat; and, shameful fact! the blessing of the Pope rests upon the Moslem standards, and his curse against his fellow Christians has been read in all the Catholic churches. For my part, I care a great deal less even than my countrymen for his blessings or curses, for, besides other reasons, I regard this war not as one of

Christian against Moslem, but as one of humanity and civilization against barbarism. This is the view of the Catholic Czechs of Bohemia. So great was their indignation at what they rightly considered the dishonor of the Roman Catholic Church, that on the 4th of July—anniversary of the martyrdom of John Huss*—notwithstanding the efforts of the police, they repaired in multitudes to the heights of Smichovo, Beraun and other hills around Prague and burnt at the stake the portraits and wax effigies of the Pope and the Prince Archbishop Schwartzenberg, and the Papal discourse against the Russian

Emperor and army, singing the while Slavonian national songs, and shouting, "Down with the Pope!" "Death to the Ultramontanes!' ''Hurrah for the Czar-Liberator!"

All of which shows that there are good Catholics among the Slavonians, at least, who rightly hold in higher estimation the principles of national solidarity than foolish dogmas of the Vatican, even though backed by pretended infallibility.

Respectfully,

H.P. BLAVATSKY.

August 9.

---

* [In 1415.—*Compiler*.]

Collected Writings VOLUME I
1877

[In H.P.B.'s *Scrapbook*, Vol. IV, p. 79, there is a cutting from the *Banner of Light* of September 8, 1877. It is a very appreciative review by Dr. G. Bloede of some advance sheets of *Isis Unveiled*. H.P.B. wrote at the bottom of the first column:]

This is the same Dr. Bloede who a year before abused us & Theosophy & then made my acquaintance, begged my pardon &—joined us, and ever remained a friend.

WASHING THE DISCIPLES' FEET

[*The Sun*, New York, Vol. XLIV, No. 350, August 16, 1877]

To the Editor of *The Sun*:

Sir: At the ceremony of "feet-washing" which occurred at Limwood Camp ground, August 8th, and is described in *The Sun* of today, Elder Jones, of Mechanicsburg, Pa., professed to give the history of this ancient custom. The report says:

> He claimed that its origin did not date anterior to the coming of Christ; neither was the matter of cleanliness to be thought of in this connection. Its observance was due exclusively to the fact that it was a scriptural injunction; it originated in Christ's example, and it devolved upon his hearers to follow this example. Numerous scriptural passages were quoted in support of this argument.

The reverend gentleman is in error. The ceremony was first performed by the Hindoo Christna (or Krishna), who washed the feet of the Brahmins, as an example of humility, many thousand years anterior to the Christian era. Chapter and verse will be given, if required, from the Brahmanical books. Meanwhile, the reader is referred to the Rev. John P. Lundy's *Monumental Christianity*, p. 154.

H. P. BLAVATSKY.

New York, *August* 12th.

Collected Writings VOLUME I

1877

THE JEWS IN RUSSIA

[*The World*, New York, September 25, 1877]

It is to be regretted that your incandescent contemporary, *The Sun*, should have no better sources of information. It stated on Saturday last that "in Russia the persecution of the Israelites is continued, with nearly all its ancient cruelty. They are not permitted to reside in many of the greatest cities. Kief and Novgorod, as well as Moscow, are forbidden to them, and even in the rural districts they are burdened with multiform exactions."

This is the reverse of correct, as is the further statement that "they have been robbed and oppressed in Bulgaria by the Russians." The murdering and plundering at the seat of war, it is now pretty well settled, has been done by the Turks exclusively, and, notwithstanding that the English and other Turkophile organs have diligently cast the blame upon the Russians, the plot of the Ottoman Government, thanks to the honest old Emperor of Germany, is now discovered. The Turks are convicted of systematic lying, and nearly every country, including England herself, has sent its protest to the Sublime Porte against her atrocities. As to the condition of Israelites in Russia, it has immensely improved since the accession of Alexander II to the throne of his father. For more than ten years they have been placed on jury duty, admitted to the bar and otherwise accorded civil rights and privileges. If social disabilities still linger, we are scarcely the ones to chide, in view of our Saratoga and Long Branch custom, and the recent little unpleasantness between Mr. Hilton and the descendants of the "chosen people."

If your neighbor would take the trouble to ask any traveller or Russian Israelite now in America it would learn that Kief, as well as other "greatest cities" are full of Jews; that in fact there are more Jews than Gentiles in the first named of those cities. Pretty much all trade is in their

hands, and they furnish even all the olive oil that is permanently burnt at the *rakas* (shrines) of the 700 orthodox saints whose beatified mummies fill up the Catacombs of

Kief, and the wax for the candles on all the altars; and it is again the Jews who keep the dram-shops, or *kabak*, where the faithful congregate after service to give a last filip to their devotional ardor. It is barely four months since the chief Rabbi of Moscow published in the official *Vedomosty* an earnest address to his co-religionists throughout the empire to remind them that they were Russians by nativity, and called upon them to display their patriotism in subscriptions for the wounded, prayers in the synagogues for the success of the Russian arms and all other practical ways. In 1870, during the *émeute* in Odessa, which was caused by some Jewish children throwing dirt into the church on Easter night, and which lasted more than a week, the Russian soldiers shot and bayonetted twelve Christian Russians and not a single Jew; while—and I speak as an eyewitness — over two hundred rioters were publicly whipped by order of the Governor-General, Kotzebue,* of whom none were Israelites. That there is a hatred between them and the more fanatical Christians is true, but the Russian Government can be no more blamed for this than the British and American Governments because Orangemen and Catholics mutually hate, beat, and occasionally kill each other.

H. P. BLAVATSKY.

New York, *September 24th*.

---

* [Count Paul Kotzebue, Governor-General of Odessa and later of Warsaw.—*Compiler*.]

Collected Writings VOLUME I

1877

[ISIS UNVEILED]

[It is here chronologically that the two volumes of H.P.B.'s first great work, *Isis Unveiled*, belong. In a letter addressed to her friend, Alexander Nikolayevich Aksakov, and dated October 2, 1877, she says: ". . . My work has appeared. It was born, the dear thing, last Saturday, September 29 . . ."* She also says that the first edition—most likely the first printing or "run" —consisted of 1,000 copies, and these were sold in two days, so that some of the subscribers had to wait a week or more until another "run" could be made ready.

Isis Unveiled was published in Two Volumes by J. W. Bouton, 706 Broadway, New York, and also bears the imprint of Bernard Quaritch, London. Its subtitle is: "A Master Key to the Mysteries of Ancient and Modern Science and Theology." The original edition has a dark red binding with the title, author's name and a symbolic figure of Isis on the spine in gold.

Consult Col. Olcott's *Old Diary Leaves*, First Series, for his interesting account of the manner in which this work was written. And the more comprehensive outline appended to the edition of *Isis Unveiled* as part of the present Series.—*Compiler*.]

----

* Translated from the Russian original in the work of Vsevolod S. Solovyov, *Sovremennaya Zhritsa Isidi* (Modern Priestess of Isis), St. Petersburg, 1904, p. 287. Cf. English transl. by Walter Leaf, London, 1895, p. 276.

Collected Writings VOLUME I
1877

[In H.P.B.'s *Scrapbook*, Vol. IV, p. 83, there is a cutting concerning Dr. J. M. Peeble's travels in India and Africa. He looks upon Buddhists as being Spiritualists, and suggests that millions of Spiritualistic tracts be distributed among them to enlighten them on the subject of "angel ministry."

To this H.P.B. added the following remarks in pen and ink:]

Heaven save the mark! It is not enough for the poor Hindus to be pestered with Christian missionaries, but they must have the affliction of being bombarded with tracts and lectures of *modern* Spiritualism. Of Spiritualism of which they and their forefathers were just masters and professors for the last several millenniums.

Collected Writings VOLUME I
1877

"ELEMENTARIES"

A LETTER FROM THE CORRESPONDING SECRETARY OF THE THEOSOPHICAL SOCIETY.

[*Religio-Philosophical Journal*, Chicago, Vol. XXIII, Nov. 17, 1877]

Editor, *Journal*:

Dear Sir,—I perceive that of late the ostracized subject of the Kabalistic "elementaries," is beginning to appear in the orthodox spiritual papers, pretty often. No wonder; Spiritualism and its philosophy are progressing, and they will progress, despite the opposition of some very learned ignoramuses who imagine the cosmos rotates within the academic brain. But if a new term is once admitted for discussion the least we can do is to first clearly ascertain what that term means; we students of the Oriental philosophy count it a clear gain that Spiritualist journals on both sides of the Atlantic are beginning to discuss the subject of subhuman and earth-bound beings, even though they ridicule the idea. Only do those who ridicule it know what they are talking about? Having never studied the Kabalist writers, it becomes evident to me that they confound the "elementaries"—disembodied, vicious, and earth-bound, yet human spirits, with the "elementals," or nature-spirits.

With your permission, then, I will answer an article by Dr. Woldrich, which appeared in your *Journal* of the 27th inst., and to which the author gives the title of "Elementaries." I freely admit that owing to my imperfect knowledge of English at the time I first wrote upon the elementaries, I may have myself contributed to the present confusion, and thus brought upon my doomed head the wrath of Spiritualists, mediums, and their "guides" into the bargain. But now I will attempt to make my meaning clear. Éliphas Lévi applies equally the term "elementary" to earthbound human spirits and to the creatures of the elements.

This carelessness on his part is due to the fact that as the human elementaries are considered by the Kabalists as having irretrievably lost every chance of immortality, they therefore, after a certain period of time, become no better than the elementals who never had any soul at all. To disentangle the subject, I have, in my *Isis Unveiled*, shown that

the former should alone be called "elementaries," and the latter "elementals" (Before the Veil, Vol. I, pp. xxix-xxx).

Dr. Woldrich, in imitation of Herbert Spencer, attempts to explain the existence of a popular belief in nature-spirits, demons and mythological deities, as the effect of an imagination untutored by science, and wrought upon by misunderstood natural phenomena. He attributes the legendary sylphs, undines, salamanders and gnomes, four great families, which include numberless subdivisions, to mere fancy; going, however, to the extreme of affirming that by long practice one can acquire "that power which disembodied spirits have of materializing apparitions by his will." Granted that "disembodied spirits" have sometimes that power, but if disembodied, why not embodied spirit also, *i.e.*, a yet living person who has become an adept in occultism through study? According to Dr. Woldrich's theory an embodied spirit or magician can create only subjectively, or to quote his words—"he is in the habit of summoning, that is, bringing up to his imagination his familiar spirits, which, having responded to his will, he will consider as real existences."

I will not stop to inquire for the proofs of this assertion, for it would only lead to an endless discussion. If many thousands of Spiritualists in Europe and America have seen materialized objective forms which assure them they were the spirits of once living persons, millions of Eastern people throughout the past ages have seen the Hierophants of the temples, and even now see them in India, also evoking, without being in the least mediums, objective and tangible forms, which display no pretensions to being the souls of disembodied men. But I will only remark that, as Dr. Woldrich tells us that, though subjective and invisible to others, these forms are palpable, hence objective to the clairvoyant, no scientist has yet mastered the mysteries of even the

physical sciences sufficiently to enable him to contradict, with anything like plausible or incontrovertible proofs, the assumption that because a clairvoyant sees a form remaining subjective to others, this form is nevertheless neither a hallucination nor a fiction of the imagination. Were the persons present endowed with the same clairvoyant faculty, they would everyone of them see this "creature of hallucination" as well; hence there would be sufficient proof that it had an objective existence. And this is how the experiments are conducted in certain psychological training schools, as I call such establishments in the East. One clairvoyant is never trusted. The person may be honest, truthful, and have the greatest desire to learn only that which is real, and yet mix the truth unconsciously and accept an elemental for a disembodied spirit, and *vice versa*. For instance, what guarantee can Dr. Woldrich give us that "Hoki" and "Thalla," the guides of Miss May Shaw, were not simply creatures produced by the power of imagination? This gentleman may have the word of his clairvoyant for this; he may implicitly and very deservedly trust her honesty when in her normal state; but the fact alone that a medium is a passive and docile instrument in the hands of some invisible and mysterious powers, ought to

make her irresponsible in the eyes of every serious investigator. It is the spirit, or these invisible powers, he has to test, not the clairvoyant's; and what proof has he of their trustworthiness that he should think himself warranted in coming out as the exponent of a philosophy based on thousands of years of practical experience, the iconoclast of experiments performed by whole generations of learned Egyptian Hierophants, Guru-Brahmans, adepts of the sanctuaries, and a whole host of more or less learned Kabalists, who were all trained Seers? Such an accusation, moreover, is dangerous ground for the Spiritualists themselves. Admit once that a magician creates his forms only in fancy, and as a result of hallucination, and what becomes of all the guides, spirit friends, and the *tutti quanti* from the sweet Summerland crowding around the trance medium and seers? Why these would-be disembodied entities should be considered more identified than the

elementals, or as Dr. Woldrich terms them, "elementaries"—of the magician, is something which could scarcely bear investigation.

From the standpoint of certain Buddhist schools, your correspondent may be right. Their philosophy teaches that even our visible universe assumed an objective form as a result of the fancy followed by the volition or the will of the unknown and supreme adept, differing from Christian theology, however, inasmuch as they teach that instead of calling out our universe from nothingness, he had to exercise this will upon pre-existing matter, eternal and indestructible as to invisible substance, though temporary and ever-changing as to forms. Some higher and still more subtle metaphysical schools of Nepal even go so far as to affirm—on very reasonable grounds too—that this pre-existing and self-existent substance or matter (Svabhavat) is itself without any other creator or ruler; when in the state of activity it is *Pravritti*, a universal creating principle; when latent and passive, they call this force *Nivritti*. As for something eternal and infinite, for that which had neither beginning nor end, there can be neither past nor future, but everything that was and will be, IS, therefore there never was an action or even thought, however simple, that is not impressed in imperishable records on this substance called by the Buddhists Svabhavat, by the Kabalists astral light. As in a faithful mirror this light reflects every image, and no human imagination could see anything outside that which exists impressed somewhere on the eternal substance. To imagine that a human brain can conceive of anything that was never conceived of before by the "universal brain," is a fallacy, and a conceited presumption. At best, the former can catch now and then stray glimpses of the "eternal thought" after these have assumed some objective form, either in the world of the invisible or visible universe. Hence the unanimous testimony of trained seers goes to prove that there are such creatures as the elementals; and that though the elementaries have been at some time human spirits, they, having lost every connection with the purer immortal world, must be recognized by some special term which would draw

a distinct line of demarcation between them and the true and genuine disembodied souls which have henceforth to remain immortal. To the Kabalists and the adepts, especially in India, the difference between the two is all important, and their tutored minds will never allow them to mistake the one for the other; to the untutored medium they are all one.

Spiritualists have never accepted the suggestions and sound advice of certain of their seers and mediums. They have regarded Mr. Peebles' "Gadarenes" with indifference; they have shrugged their shoulders at the "Rosicrucian" fantasies of P. B. Randolph, and his "Ravalette" has made none of them the wiser; they have frowned and grumbled at A. Jackson Davis' "Diakka"; and finally lifting high the banner have declared a murderous war of extermination to the Theosophists and Kabalists. What are now the results?

A series of exposures of fraudulent mediums that have brought mortification to their endorsers and dishonor upon the cause; identification by genuine seers and mediums of pretended spirit-forms that were afterwards found to be mere personations by living cheats—which goes to prove that in such instances at least, outside of clear cases of confederacy the identifications were due to illusion on the part of the said seers: spirit-babes discovered to be battered masks and bundles of rags; obsessed mediums driven by their guides to drunkenness and immorality of conduct—the practices of free love endorsed and even prompted by alleged immortal spirits; sensitive believers forced to the commission of murder, suicide, forgery, embezzlement and other crimes; the overcredulous led to waste their substance in foolish investments and the search after hidden treasures; mediums fostering ruinous speculations in stocks; free loveites parted from their wives in search of other female affinities; two continents flooded with the vilest slanders, spoken and sometimes printed by mediums against other mediums; *incubi* and *succubi* entertained as returning angel-husbands or wives; mountebanks and jugglers protected by scientists and the clergy and gathering large audiences to

witness imitations of the phenomena of cabinets, the reality of which genuine mediums themselves and spirits are powerless to vindicate by giving the necessary test-conditions; *séances* still held in Stygian darkness where even genuine phenomena can readily be mistaken for the false and false for the real; mediums left helpless by their angel guides, tried, convicted and sent to prison and no attempt made to save them from their fate by those, who, if they are spirits having the power of controlling mortal affairs, ought to have enlisted the sympathy of the heavenly hosts in behalf of their mediums in the face of such crying injustice; other faithful Spiritualist lecturers and mediums broken down in health and left unsupported by those calling themselves their patrons and protectors.

Such are some of the features of the present situation, the black spots of what ought to become the grandest and noblest of all religious philosophies—freely thrown by the unbelievers and materialists into the teeth of every Spiritualist; no intelligent person of the latter class need go outside of his own personal experience to find examples like the above. Spiritualism has not progressed and is not progressing, and will not progress until its facts are viewed in the light of the Oriental philosophy.

Thus, Mr. Editor, your esteemed correspondent, Dr. Woldrich, may be found guilty of two erroneous propositions. In the concluding sentence of his article he says:

> I know not whether I have succeeded in proving the "elementary" a myth, but at least I hope that I have thrown some more light upon the subject to some of the readers of the *Journal*.

To this I would answer: (1) He has not proved at all the "elementary a myth," since the elementaries are with a few exceptions the earth-bound guides and spirits in which he believes together with every other Spiritualist; (2) Instead of throwing light upon the subject the Doctor has but darkened it the more; (3) Such explanations and careless exposures do the greatest harm to the future of Spiritualism and greatly serve to retard its progress, by teaching its adherents that they have nothing more to learn.

Sincerely hoping that I have not trespassed too much on the columns of your esteemed *Journal*, allow me to sign myself, dear Sir, yours respectfully,

H. P. BLAVATSKY,
Corresponding Secretary of the Theosophical Society.

New York.

____

Collected Writings VOLUME I
1877

[In H.P.B.'s *Scrapbook*, Vol. IV, p. 95, there is a cutting from the *Religio-Philosophical Journal* with an article by E. Gerry Brown on Elementaries and Elementals. It is Brown's reaction to H.P.B.'s own article entitled "Elementaries" in the same Journal, and he is defending the Spiritualistic viewpoint. H.P.B. wrote the following remarks in pen and ink :]

Bravo Gerry Brown! Good and noble from a *friend* who not long ago called us his *benefactors*!! E. G. Brown a *medium*, a *sensitive*, c'est tout dire.

____

Collected Writings VOLUME I
1877

[In her *Scrapbook*, Vol. I, p. 70, H.P.B. pasted the last portion of an article by Emily Kislingbury entitled "Spiritualism in America," published in *The Spiritualist* of London, December 14, 1877. Above the cutting, H.P.B. wrote in ink:]

Address delivered by our friend and Brahmabodhini—Emily Kislingbury before the B. N. Asson of Spiritualists in London December 1877.

Complimentary bits from it—to poor H.P.B. (poor Violet!)

[The last parenthetical remark is in blue pencil and might have been added by Col. Olcott.]

[In her *Scrapbook*, Vol. VII, p. 46, H.P.B. pasted another article by the same writer and wrote the following remarks on a small card decorated with coloured flowers:]

Emily Kislingbury, one of the few redeeming features of Humanity.

Collected Writings VOLUME I
1877

DR. CARPENTER ON "TREE-TRICKERY" AND H. P. BLAVATSKY ON FAKIR-"JUGGLERY"

[*Religio-Philosophical Journal*, Chicago, Vol. XXIII, December 22, 1877, p. 8]

A wise saying that which affirms that he who seeks to prove too much, in the end proves nothing. Professor W. B. Carpenter, F.R.S. (and otherwise alphabetically adorned), furnishes a conspicuous example in his strife with men better than himself. His assaults accumulate bitterness with every new periodical he makes his organ; and in proportion with the increase of his abuse his arguments lose force and cogency. And, forsooth, he nevertheless lectures his antagonists for their lack of "calm discussion," as though he were not the very type of controversial nitroglycerine! Rushing at them with his proofs, which are "incontrovertible" only in his own estimation, he commits himself more than once. By one of such committals I mean to profit today, by citing some curious experience of my own.

My object in writing the present is far from that of taking any part in this onslaught upon reputations. Messrs. Wallace and Crookes are well able to take care of themselves. Each has contributed in his own specialty towards real progress in useful knowledge more than Dr. Carpenter in his. Both have been honored for valuable original researches and discoveries, while their accuser has been often charged of being no better than a very clever compiler of other men's ideas. After reading the able rejoinders of the "defendants," and the scathing review of the Mace-swinging Professor Buchanan, everyone—except his friends, the psychophobists—can see that Dr. Carpenter is completely floored. He is as dead as the traditional doornail.

In the December Supplement of the *Popular Science Monthly*, I find (p. 116) the interesting admission that a poor Hindu juggler can perform a feat that quite takes the great Professor's breath away! In comparison, the mediumistic phenomena of Miss Nichol (Mrs. Guppy) are of no

account. "The celebrated 'tree-trick,'" says Dr. Carpenter, "which most people who have been long in India have seen, as described by several of our most distinguished civilians and scientific officers, is simply the greatest marvel I [he] ever heard of. That a mango tree should first shoot up to a height of six inches, from a grassplot to which the

conjurers had no previous access, beneath an inverted cylindrical basket, whose emptiness has been previously demonstrated, and that this tree should appear to grow in the course of half an hour from six inches to six feet, under a succession of taller and yet taller baskets, quite beats Miss Nichol."

Well, I should think it did. At any rate it beats anything that any F.R.S. can show by daylight or dark, in the Royal Institution or elsewhere. Would not one think that such a phenomenon so attested and occurring under circumstances that preclude trickery, would provoke scientific investigation? If not, what would? But observe the knot hole through which an F.R.S. can creep out. "Does Mr. Wallace," ironically asks the Professor, "attribute this to a spiritual agency? or, like the world in general [of course meaning the world that science created and Carpenter energizes] and the performers of the 'tree-trick' in particular, does he regard it as a piece of clever jugglery?"

Leaving Mr. Wallace—if he survives this Jovian thunderbolt—to answer for himself, I have to say for the "performers," that they would respond with an emphatic "*No*" to both interrogatories. The Hindu jugglers neither claim for their performance a "spiritual agency," nor admit it to be a "trick of clever jugglery." The ground they take is that the tricks are produced by certain powers inherent in man himself, which may be used for a good or bad purpose. And the ground that I, humbly following after those whose opinion is based on really exact psychological experiments and knowledge take, is that neither Dr. Carpenter nor his bodyguard of scientists, though their titles stream after their names like the tail after a kite, have as vet the slightest conception of these powers. To acquire even a superficial knowledge of them, they must change their scientific and philosophical methods. Following after Wallace and Crookes

they must begin with the A B C of Spiritualism, which, meaning to be very scornful, Dr. Carpenter terms "the centre of enlightenment and progress." They must take their lessons not alone from the true but as well from spurious phenomena, from what his (Carpenter's) chief authority, the "arch priest of the new religion," properly classifies as "Delusions, Absurdities and Trickeries." After wading through all this, as every intelligent investigator has had to do, he may get some glimpses of truth. It is as useful to learn what the phenomena are not, as to find out what they are.

Dr. Carpenter has two patent keys warranted to unlock every secret door of the mediumistic cabinet. They are labelled "expectancy" and "prepossession." Most scientists have some picklock like this. But to the "tree-trick" they scarcely apply; for neither his "distinguished civilians" nor "scientific officers," could have expected to see a stark naked Hindu, on a strange grassplot, in full daylight make a mango grow six feet from the seed in half an hour; their "prepossessions" would be all against it. It can't be a "spiritual agency," it must be "jugglery." Now, Maskelyne and Cooke, two clever English jugglers, have been keeping the mouths and eyes of all London wide open with their exposures of Spiritualism. They are admired by all the scientists, and at Slade's

trial figured as expert witnesses for the prosecution. They are at Dr. Carpenter's elbow. Why does he not call them to explain this clever jugglery, and make Messrs. Wallace and Crookes blush with shame at their own idiocy? All the tricks of the trade are familiar to them; where can science find better allies? But we must insist upon identical conditions. The "tree-trick" must not be performed by gaslight on the platform of any Egyptian Hall, nor with the performers in full evening dress. It must be in broad daylight, on a strange grassplot to which the conjurers had no previous access. There must be no machinery, no confederates. White cravats and swallow-tailed coats must be laid aside and the English champions appear in the primitive apparel of Adam and Eve—a tight-fitting "coat of skin," and with the single addition of a *dhoti*, or a breech cloth seven inches wide. The Hindus do all this, and we

only ask fair play. If they raise a mango sapling under these circumstances, Dr. Carpenter will be at perfect liberty to beat with it the last remnant of brains out of the head of any "crazy Spiritualist" he may encounter. But until then, the less he says about Hindu jugglery the better for his scientific reputation.

It is not to be denied that in India, China and elsewhere in the East there are veritable jugglers who exhibit tricks. Equally true is it that some of these performances surpass any with which Western people are acquainted. But these are neither "fakirs" nor the performers of the "mango tree" marvel, as described by Dr. Carpenter. Even this is sometimes imitated both by Indian and European adepts in sleight-of-hand, but under totally different conditions. Modestly following in the rear of the "distinguished civilians" and "scientific officers," I will now narrate something which I have seen with my own eyes.

While at Cawnpoor, en route to Benares, the holy city, a lady, my travelling companion, was robbed of the entire contents of a small trunk. Jewellery, dresses, and even her notebook, containing a diary which she had been carefully compiling for over three months, had mysteriously disappeared, without the lock of the valise having been disturbed. Several hours, perhaps a night and a day had passed since the robbery, as we had started at daybreak to explore some neighboring ruins, yet freshly allied with the Nana Sahib's reprisals on the English. My companion's first thought was to call upon the local police—mine for the help of some native gosâîn (a holy man supposed to be informed of everything) or at least a "jâdûgar" or conjurer. But the ideas of civilization prevailed, and a whole week was wasted in fruitless visits to the "chabutara" (police house) and interviews with the "kotwal"—its chief. In despair, my expedient was at last resorted to, and a gosâîn procured. We occupied a small bungalow at the extreme end of one of the suburbs, on the right bank of the Ganges, and from the verandah a full view of the river was had, which at that place was very narrow.

Our experiment was made on that verandah, m the

presence of the family of the landlord—a half-caste Portuguese from the South—my friend and myself, and two freshly imported Frenchmen, who laughed outrageously at our superstition. Time, three o'clock in the afternoon. The heat was suffocating, but notwithstanding, the holy man—a coffee-colored, living skeleton—demanded that the motion of the punkah (hanging fan worked by a cord) should be stopped. He gave no reason, but it was because the agitation of the air interferes with all delicate magnetic experiments. We had all heard of the "rolling-pot," as an agency for the detection of theft in India, a common iron pot being made under the influence of a Hindu conjurer, to roll of its own impulse, without any hand touching it, to the very spot where the stolen goods are concealed. The gosâîn proceeded otherwise. He first of all demanded some article that had been latest in contact with the contents of the valise; a pair of gloves was handed him. He pressed them between his thin palms, and rolling them over and over again; then dropped them on the floor, and proceeded to turn himself slowly around, with arms outstretched and fingers expanded, as though he were seeking the direction in which the property lay. Suddenly, he stopped with a jerk, sank gradually to the floor and remained motionless, sitting cross-legged and with his arms still outstretched in the same direction, as though plunged in a cataleptic trance. This lasted for over an hour, which in that suffocating atmosphere, was to us one long torture. Suddenly the landlord sprang from his seat to the balustrade, and began instantly looking towards the river, in which direction our eyes also turned. Coming from whence, or how, we could not tell; but out there, over the water, and near its surface, was a dark object approaching. What it was we could not make out; but the mass seemed impelled by some interior force to revolve, at first slowly, but then faster and faster as it drew near. It was as though supported on an invisible pavement, and its course was in a direct line as the bee flies. It reached the bank, disappeared again among the high vegetation, and anon, rebounding with force as it leaped over the low garden wall, flew rather than rolled on the verandah and

dropped with a heavy thud under the extended palms of the gosâîn. A violent, convulsive tremor shook the frame of the old man, as with a deep sigh he opened his half-closed eyes. All were astounded, but the Frenchmen stared at the bundle with an expression of idiotic terror in their eyes! Rising from the ground the holy man opened the tarred canvas envelope and within were found all the stolen articles down to the least thing. Without a word, or waiting for thanks, he salaamed low to the company and disappeared through the doorway before we recovered from our surprise. We had to run after him a long way before we could press upon him a dozen rupees, which blessings he received in his wooden bowl.

This may appear a very surprising and incredible story to Europeans and Americans who have never been in India. But we have Dr. Carpenter's authority for it, that even his "distinguished civilian" friends and "scientific officers," who are as little likely to sniff out anything mystical there, with their aristocratic noses, as Dr. Carpenter to see it with his telescopic, microscopic, double-magnifying scientific eyes in England, have witnessed the mango "tree-trick," which is still more wonderful. If the latter is "clever jugglery" the other—must be, too. Will the white-cravated and swallow-tailed gentlemen of Egyptian Hall please show the Royal Society how either is done?

H. P. BLAVATSKY.

____

Collected Writings VOLUME I
1877

[Sometime in December, 1877, W. J. Colville, a trance medium, was giving trance-addresses in London. A cutting pasted in H. P. B's *Scrapbook*. Vol. IV, p. 108, tells that his guides lectured the Sunday before against the views of the Theosophists, as laid down by Col. Olcott. Under this statement, H.P.B. wrote in pencil:]

Oh poor miserable Moloney! We must be disreputable and wrong in our views indeed to have thus lecturing against the latter the sweet denizens of the Sugary Spheeeres!!!. . .

————

Collected Writings VOLUME I
1877

278

[In her *Scrapbook*, Vol. IV, p. 125, H.P.B. pasted a cutting from the New York *World* of April 4, 1874, entitled "Incremation." It is most likely that the following remarks written by her in red pencil (much faded) were made at a later period, probably about the end of 1877:]

A PAGE FAR BACK—H. S. Olcott's idea on "Cremation" so far back as 1874; which proves that the cremation of the Baron was not due to theosophical ideas alone.

____

Collected Writings VOLUME I
1877

[In the same *Scrapbook*, Vol. IV, p. 140, H.P.B. pasted a cutting concerning the exposure of the medium James M. Choate whose alleged phenomenal flowers were hidden in his handkerchief. It appears that the medium, "without making any explanation," departed "by the back entrance." H.P.B. added the following suggestion in pen and ink:]

Insist upon thoroughly searching every "Medium," and thus two-thirds of them will do likewise—and disappear through the back door . . .

____

Collected Writings VOLUME I
1878

[H.P.B. AND HER MASONIC DIPLOMA]

[In connection with an article by George Corbyn entitled “Rosicrucianism” and published in the *Spiritual Scientist*, criticising the article by “Hiraf” as well as H.P.B.’s reply thereto, H.P.B. wrote in her *Scrapbook*, Vol. III, p. 256, as follows:]

I am sorry Mr. Corbyn is so ignorant of Masonry. Since his was written I have received from the Sovereign Grand Master General of the A. and P. Rite of England and Wales a diploma of 32nd Degree.

H.P.B.
N. Y. Jan.
1878

———

Collected Writings VOLUME I
1878

[H.P.B. CORRECTS AN ERROR ABOUT ELEMENTALS]

[In her *Scrapbook*, Vol. IV, p. 152, H.P.B, pasted a cutting from the London *Spiritualist* of January 18, 1878, which contains "Some Personal Experiences in Mediumship" from the pen of Baroness Adelma von Vay (Countess Wurmbrand). Although the writer expresses her admiration for H.P.B. in connection with *Isis Unveiled*, she says, however: "While our elementaries are spirits doing penance for past sin, and preparing themselves for a better state of existence, *her elementals are souls which have already lost their spirits*, and will themselves, in process of time, become annihilated."

Underlining the sentence italicized above, H.P.B. wrote in pen and ink as follows:]

Quite the reverse. Never said such a thing and the "Isis" is there to show the mistake. Either the fair Baroness has not read it (with) attention, or she did not understand it.

____

Collected Writings VOLUME I
1878

282

[In H.P.B.'s *Scrapbook*, Vol. IV, p. 163, there is a cutting from the London *Spiritualist* of January 25, 1878. It is a Letter to the Editor from Dr. J. M. Peebles, who is attempting to prove that there *are* Hindu Spiritualists by quoting the words of Peary Chand Mittra who used the expression "the nobleness of Spiritualism." To this H.P.B. appended the following remarks in pen and ink:]

Yes, the nobleness of *Spiritualism*—not of modern *Phenomenalism*, great difference. Ask Peary Chand Mittra whether he would accept "materialized" spooks with sweating and corpse-stinking bodies for his dear "departed ones"? and see what he will answer . . . That our friend Peebles has always had a tendency to confer the name of Spiritualist on every one he met, the following is a proof.

[Here H.P.B. drew a line to a cutting on the same page entitled "Is Longfellow a Spiritualist?" in which Longfellow declines to be considered as such. H.P.B. then continues her remark thus :]

(See what Peary Chand Mittra writes on the subject of materialization. February 8, 1878.)

[Underneath H.P.B. pasted a printed picture showing the enormous figure of a native woman. The title is: "Cuzco Costumes—Woman of the Lower Order," to which picture H.P.B. added the comment:]

at some future date—a "materialized" Angel.

____

Collected Writings VOLUME I
1878

KABALISTIC VIEWS ON "SPIRITS" AS PROPAGATED BY THE THEOSOPHICAL SOCIETY

[*Religio-Philosophical Journal*, Chicago, Vol. XXIII, January 26, 1878,p.2]

Editor, *Journal*:

Dear Sir,—I must beg you to again allow me a little space for the further elucidation of a very important question—that of the "Elementals" and the "Elementaries." It is a misfortune that our European languages do not contain a nomenclature expressive of the various grades and conditions of spiritual beings. But surely I cannot be blamed for either the above linguistic deficiency, or because some people do not choose or are unable to understand my meaning! I cannot too often repeat that in this matter I claim no originality. My teachings are but the substance of what many kabalists have said before me, which, today, I mean to prove with your kind permission.

I am accused (1) of "turning somersaults" and jumping from one idea to another. The defendant pleads not guilty. (2) Of coining not only words, but philosophies out of the depths of my consciousness: defendant enters the same plea. (3) Of having repeatedly asserted that "intelligent spirits other than those who have passed through an earth experience in a human body were concerned in the manifestations known as the phenomena of Spiritualism:" true, and defendant repeats the assertion. (4) Of having advanced, in my bold and unwarranted theories, "beyond the great Eliphas Lévi himself." Indeed? Were I to go even as far as he (see his *La Science des Esprits*), *I* would deny that a single so-called spiritual manifestation is more than hallucination, produced by soulless Elementals, whom he calls "Elementary." (See *Dogme et Rituel de la Haute Magie*.)

I am asked, "What proof is there of the existence of the elementals?" In my turn, I will inquire, what proof is there of "diakkas," "guides," "bands," and "controls"? And yet

these terms are all current among Spiritualists. The unanimous testimony of innumerable observers and competent experimenters furnishes the proof. If Spiritualists cannot or will not go to those countries where they are living, and these proofs are accessible, they, at least, have no right to give the lie direct to those who have seen both the adepts and the

proofs. My witnesses are living men, teaching and, exemplifying the philosophy of hoary ages; theirs, these very "guides" and "controls" who, up to the present time, are at best hypothetical, and whose assertions have been repeatedly found, by Spiritualists themselves, contradictory and false.

If my present critics insist that since the discussion of this matter began a disembodied soul has never been described as an "elementary," I merely point to the number of the London *Spiritualist* for February 18th, 1876, published nearly two years ago, in which a correspondent, who has certainly studied occult sciences, says: "Is it not probable that some of the elementary spirits of an evil type are those spirit-bodies which, only recently disembodied, are on the eve of an eternal dissolution, and which continue their temporary existence only by vampirizing those still in the flesh? They had existence; they never attained to being." Note two things: that human elementaries are recognized as existing, apart from the gnomes, sylphs, undines and salamanders—beings purely elemental; and that annihilation of the soul is regarded as potential.

Says Paracelsus, in his *Philosophia Sagax*: "The current of astral light with its peculiar inhabitants, gnomes, sylphs, etc., is transformed into human light at the moment of the conception, and it becomes the first envelope of the soul—its grosser portion; combined with the most subtle fluids, it forms the sidereal (astral, or ethereal) phantom—the inner man."* And Éliphas Lévi: "The astral light is saturated with

—————

* [Reference is to the work entitled: *Astronomia magna: oder die gantze Philosophia sagax der grossen und kleinen Welt*, Frankfurt, Hieronymus Feyerabends, 1571. British Museum: 531.n.23, 1st ed.—*Compiler*.]

—————

souls which it discharges in the incessant generation of beings . . . At the birth of a child, they influence the four temperaments of the latter—the element of the gnomes predominates in melancholy persons; of the salamanders in the sanguine; of the undines, in the phlegmatic; of the sylphs, in the giddy and bilious. . . . These are the spirits which we designate under the term of occult elements." (*Dogme et Rituel de la Haute Magie*, Vol. II, chapter on the conjuration of the four classes of elementaries.) "Yes, yes," he remarks (in Vol. I, *op. cit*., p. 164), "these spirits of the elements do exist. Some wandering in their spheres, others trying to incarnate themselves, others again already incarnated and living on earth. These are vicious and imperfect men."

Note that we have here described to us more or less "intelligent spirits other than those who have passed through an earth experience in a human body." If not intelligent, they would not know how to make the attempt to incarnate themselves. Vicious elementals, or elementaries, are attracted to vicious parents; they bask in their atmosphere, and are thus afforded the chance by the vices of the parents to perpetuate in the child the paternal wickedness. The unintellectual "elementals" are draw in unconsciously to themselves; and in the order of nature, as component parts of the

grosser astral body or soul, determine the temperament. They can as little resist as the animalcules can avoid entering into our bodies in the water we swallow.

Of a third class, out of hundreds that the Eastern philosophers and kabalists are acquainted with, Éliphas Lévi, discussing spiritistic phenomena, says: "They are neither the souls of the damned nor guilty; the elementary spirits are like children curious and harmless, and torment people in proportion as attention is paid to them." These he regards as the sole agents in all the meaningless and useless physical phenomena at *séances*. Such phenomena will be produced unless they be dominated "by wills more powerful than their own." Such a will may be that of a living adept, or as there are none such at Western spiritual *séances*, these ready agents are at the disposal of every strong, vicious, earth-

bound, human elementary who has been attracted to the place. By such they can be used in combination with the astral emanations of the circle and medium, as stuff out of which to make materialized spirits.

So little does Lévi concede the possibility of spirit-return in objective form, that he says: "The good deceased come back in our dreams; the state of mediumism is an extension of dream, it is somnambulism in all its variety and ecstasies. Fathom the phenomenon of sleep and you will understand the phenomena of the spirits"; and again: "According to one of the great dogmas of the kabala, the spirit despoils itself in order to ascend, and thus would have to reclothe itself to descend. There is but one way for a spirit already liberated to manifest itself again on earth—it must get back into its body and resurrect. This is quite another thing from hiding under a table or a hat. That is why necromancy is horrible. It constitutes a crime against nature. . . . We have admitted in our former works the possibility of vampirism, and even tried to explain it. The phenomena now actually occurring in America and Europe unquestionably belong to this fearful malady. . . The mediums do not, it is true, eat the flesh of corpses [like one Sergeant Bertrand], but they breathe in throughout their whole nervous organism the phosphoric emanations of putrefied corpses, or spectral light. They are not vampires, but they evoke vampires. For this reason, they are nearly all debilitated and sick."*

Do those in Europe and America, who have heretofore described the cadaverous odor that, in some cases, they have noticed as attending materialized spirits, appreciate the revolting significance of the above explanation?

Henry Khunrath was a most learned kabalist, and the greatest authority among mediaeval occultists. He gives, in one of the clavicles of his *Amphitheatrum Sapientiae Aeternae*, illustrative engravings of the four great classes of elementary spirits, as they presented themselves during an evocation of ceremonial magic, before the eyes of the

---

* [*La Science des esprits*, pp. 241-42, 253-54 in ed. of 1909.]

---

magus, when, after passing the threshold, he lifts the "Veil of Isis." In describing them, Khunrath corroborates Éliphas Lévi. He tells us they are disembodied, vicious men, who have parted with their divine spirits and become elementary. They are so termed, "because attracted by the earthly atmosphere, and are surrounded by the earth's elements." Here Khunrath applies the term "elementary" to human doomed souls, while Lévi uses it, as we have seen, to designate another class of the same great family—gnomes, sylphs, undines, etc.—sub-human entities.

I have before me a manuscript, intended originally for publication but withheld for various reasons. The author signs himself "Zeus," and is a kabalist of more than twenty-five years' standing. This experienced occultist, a zealous devotee of Khunrath, expounding the doctrine of the latter, also says that the kabalists divided the spirits of the elements into four classes corresponding to the four temperaments in man.

It is charged against me as a heinous offense that I aver that some men lose their souls and are annihilated. But this last-named authority, "Zeus," is equally culpable, for he says, "They (the kabalists) taught that man's spirit descended from the great ocean of spirit, and is therefore, *per se*, pure and divine; but its soul or capsule, through the (allegorical) fall of Adam, became contaminated with the world of darkness, or the world of Satan (evil), of which it must be purified, before it could ascend again to celestial happiness. Suppose a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole, the drop of water remains isolated: break the envelope, and the drop becomes a part of the ocean, its individual existence has ceased. So it is with the spirit, so long as its ray is enclosed in its plastic mediator or soul, it has an individual existence. Destroy this capsule (the astral man, who then becomes an elementary), which destruction may occur from the consequences of sin, in the most depraved and vicious, and the spirit returns back to its original abode—the individualization of man has ceased." "This militates," he adds, "with the idea of progression, that

Spiritualists generally entertain. If they understood the law of harmony, they would see their error. It is only by this law that individual life can be sustained; and the farther we deviate from harmony the more difficult it is to regain it." To return to Lévi, he remarks (*Dogme et Rituel de la Haute Magic*, Vol. I, p. 319), "When we die, our interior light (the soul) ascends, agreeably to the attraction of its star (the spirit), but it must first of all get rid of the coils of the serpent (earthly evil—sin); that is to say, of the unpurified astral light, which surrounds and holds it captive, unless, by the force of will, it frees and elevates itself. This immersion of the living soul in the dead light (the emanations of

everything that is evil, which pollute the earth's magnetic atmosphere, as the exhalation of a swamp does the air) is a dreadful torture; the soul freezes and burns therein, at the same time."

The kabalists represent Adam as the Tree of Life, of which the trunk is humanity; the various races, the branches; and individual men, the leaves. Every leaf has its individual life, and is fed by the one sap; but it can live through the branch, as the branch itself draws its life through the trunk. "The wicked," says the Kabala, "are the dead leaves and the dead bark of the tree. They fall, die, are corrupted, and changed into manure, which returns to the tree through the root."

My friend, Miss Emily Kislingbury, of London, Secretary of the British National Association of Spiritualists, who is honored, trusted and beloved by all who know her, sends me a spirit-communication obtained, in April, 1877, through a young lady, who is one of the purest and most truthful of her sex. The following extracts are singularly *à propos* to the subject under discussion: "Friend, you are right. Keep our Spiritualism pure and high, for there are those who would abase its uses. But it is because they know not the power of Spiritualism. It is true, in a sense, that the spirit can overcome the flesh, but there are those to whom the fleshly life is dearer than the life of the spirit; they tread on dangerous ground. For the flesh may so outgrow the spirit, as to withdraw from it all spirituality, and man

become as a beast of the field, with no saving power left. These are they whom the Church has termed "reprobate," eternally lost, but they suffer not, as the Church has taught—in conscious hells. They merely die, and are not; their light goes out, and has no conscious being." (Question): "But is this not annihilation?" (Answer): "It amounts to annihilation; they lose their individual entities, and return to the great reservoir of spirit—unconscious spirit."

Finally, I am asked: "Who are the trained seers?" They are those, I answer, who have been trained from their childhood in the pagodas, to use their spiritual sight; those whose accumulated testimony has not varied for thousands of years as to the fundamental facts of Eastern philosophy; the testimony of each generation corroborating that of each preceding one. Are these to be trusted more, or less, than the "communications of "bands," each of whom contradicts the other as completely as the various religious sects, which are ready to cut each other's throats, and of mediums, even the best of whom are ignorant of their own nature, and unsubjected to the wise direction and restraint of an adept in psychological science?

No comprehensive idea of nature can be obtained except by applying the law of harmony and analogy in the spiritual as well as in the physical world. "As above, so below," is the old Hermetic axiom. If Spiritualists would apply this to the subject of their own researches, they would see the philosophical necessity of there being in the world of spirit as well as in the world of matter, a law of the survival of the fittest.

Respectfully,

H. P. BLAVATSKY.

____

Collected Writings VOLUME I
1878

[In H.P.B.'s *Scrapbook*, Vol. IV, pp. 164-65, there is a cutting from the *Banner of Light* of February 2, 1878, being an article by Charles Sotheran entitled "Honours to Madame Blavatsky." The writer defends H.P.B., her work *Isis Unveiled*, and the Masonic Diploma which she received from John Yarker. To this H.P.B. appended the following remark in pen and ink:]

Mr. C. Sotheran who so abused me and the Society has now returned to it again confessing his *mistake* and making *Puja* to me again—Oh humanity!!

H.P.B.

____

Collected Writings VOLUME I
1878

[In her *Scrapbook*, Vol. IV, pp. 169-72, H.P.B. pasted a cutting from the *Banner of Light of* February 2, 1878, in which Dr. J. M. Peebles speaks again of the Buddhists and remarks that "as all English speaking nations are nominally Christians, so in a broad, general sense all Buddhists are Spiritualists." H.P.B. marked the quoted sentence and wrote in blue pencil a side-remark:]

How can they be Spiritualists you goose when they *do not* believe in the existence of the "Soul"? Three *lies* for you!

____

Collected Writings VOLUME I
1878

MADAME BLAVATSKY ON THE VIEWS OF THE THEOSOPHISTS

[*The Spiritualist*, London, February 8, 1878, pp. 68-69] *

Sir,

Permit an humble Theosophist to appear for the first time in your columns, to say a few words in defence of our beliefs. I see in your issue of December 21st ultimo, one of your correspondents, Mr. J. Croucher, makes the following very bold assertions:

Had the Theosophists thoroughly comprehended the nature of the soul and spirit, and its relation to the body, they would have known that if the soul once left the body, it could not return. The spirit can leave, but if the soul once leaves, it leaves for ever.

---

* [In her *Scrapbook*, Vol. III, p. 197, H.P.B. wrote the following remarks in blue pencil, in connection with a tribute to W.H. Harrison, the Editor of *The Spiritualist*:

Very true. The best, most scientific and impartial of all Spiritual papers.

—*Compiler*.]

This is so ambiguous that, unless he uses the term "soul" to designate only the vital principle, I can only suppose that he falls into the common error of calling the astral body, spirit, and the immortal essence, "soul." We, Theosophists, as Colonel Olcott has told you, do *vice versa*.

Besides the unwarranted imputation to us of ignorance, Mr. Croucher has an idea (peculiar to himself) that the problem which has heretofore taxed the powers of the metaphysicians in all ages has been solved in our own. It is hardly to be supposed that Theosophists or any others "thoroughly" comprehend the nature of the soul and spirit, and their relation to the body. Such an achievement is for Omniscience; and we Theosophists, treading the path worn by the footsteps of the old sages in the moving sands of exoteric philosophy, can only hope to approximate the absolute truth. It is really more than doubtful whether Mr. Croucher can do better, even though an "inspirational medium," and experienced "through constant sittings with one of the best trance mediums" in your country. I may well leave to time and Spiritual philosophy to entirely vindicate us in the far hereafter. When any Oedipus of this or the next century shall have

solved this eternal enigma of the Sphinx-man, every modern dogma, not excepting some pets of the Spiritualists, will be swept away, as the Theban monster, according to the legend, leaped from his promontory into the sea, and was seen no more.

As early as February 18th, 1876, your learned correspondent, "M. A. (Oxon.)," took occasion, in an article entitled "Soul and Spirit," to point out the frequent confusion of the terms by other writers. As things are no better now, I will take the opportunity to show how sorely Mr. Croucher, and many other Spiritualists of whom he may be taken as the spokesman, misapprehended Colonel Olcott's meaning, and the views of the New York Theosophists. Colonel Olcott neither affirmed nor dreamed of implying that the immortal spirit leaves the body to produce the medial displays. And yet Mr. Croucher evidently thinks he did, for the word "spirit" to him means the inner astral

man or double. Here is what Colonel Olcott did say, double commas and all:

> That mediumistic physical phenomena are not produced by pure spirits, but by "souls" embodied or disembodied, and usually with the help of elementals.

Any intelligent reader must perceive that, in placing the word "souls" in quotation marks, the writer indicated that he was using it in a sense not his own. As a Theosophist, he would more properly and philosophically have said for himself "astral spirits," or "astral men," or doubles. Hence, the criticism is wholly without even a foundation of plausibility. I wonder that a man could be found who, on so frail a basis, would have attempted so sweeping a denunciation. As it is, our President only propounded the *trine* of man, like the ancient and Oriental philosophers and their worthy imitator Paul, who held that the physical corporeity, the flesh and blood, was permeated and so kept alive by the *psychê*, the soul or astral body. This doctrine, that man is trine—spirit, or *Nous*, soul and body—was taught by the Apostle of the Gentiles more broadly and clearly than it has been by any of his Christian successors (see *1 Thess*., v, 23). But having evidently forgotten or neglected to "thoroughly" study the transcendental opinions of the ancient philosophers and the Christian Apostles upon the subject, Mr. Croucher views the soul (*psychê*) as spirit (*Nous*) and *vice versa*.

The Buddhists, who separate the three entities in man (though viewing them as one when on the path to Nirvana), yet divide the soul into several parts, and have names for each of these and their functions. Thus confusion is unknown among them. The old Greeks did likewise, holding that *psychê* was *bios*, or physical life, and it was *thumos*, or passional nature, the animals being accorded but a lower faculty of the soul-instinct. The soul or *psychê* is itself a combination, *consensus* or unity of the *bios*, *or* physical vitality, the *epithumia* or concupiscible nature, and the *phren*, *mens*, or mind. Perhaps the *animus* ought to be included. It is constituted of ethereal substance, which

pervades the whole universe, and is derived wholly from the soul of the world—*Anima Mundi* or the Buddhist Svabhavat—which is *not* spirit; though intangible and impalpable, it is yet, by comparison with spirit or pure abstraction—objective matter. By its complex nature, the soul may descend and ally itself so closely to the corporeal nature as to exclude a higher life from exerting any moral influence upon it. On the other hand, it can so closely attach to the *nous* or spirit, as to share its potency, in which case its vehicle, physical man, will appear as a God even during his terrestrial life. Unless such union of soul and spirit does occur, either during this life or after physical death, the individual man is not immortal as an entity. The *psychê* is sooner or later disintegrated. Though the *man* may have gained "the whole world," he has lost his "soul." Paul, when teaching the *anastasis*, or continuation of individual spiritual life after death, set forth that there was a physical body which was raised in incorruptible substance. The spiritual body is most assuredly *not* one of the bodies, or visible or tangible *larvae*, which form in circle-rooms, and are so improperly termed "materialized spirits." When once the *metanoia*, the full developing of spiritual life, has lifted the spiritual body out of the psychical (the disembodied, corruptible astral man, what Colonel Olcott calls "soul"), it becomes, in strict ratio with its progress, more and more an abstraction for the corporeal senses. It can influence, inspire, and even communicate with men subjectively; it can make itself felt, and even, in those rare instances, when the clairvoyant is perfectly pure and perfectly lucid, seen by the inner eye (which is the eye of the purified *psychê*—soul). But how can it ever manifest objectively?

It will be seen, then, that to apply the term "spirit" to the materialized *eidola* of your "form-manifestations," is grossly improper, and something ought to be done to change the practice, since scholars have begun to discuss the subject. At best, when not what the Greeks termed *phantasma*, they are but *phasma*, or apparitions.

In scholars, speculators, and especially in our modern *savants*, the psychical principle is more or less pervaded by

the corporeal, and "the things of the spirit are foolishness and impossible to be known" (*1 Cor*., ii, 14). Plato was then right, in his way, in despising land-measuring, geometry, and arithmetic, for all these overlooked all high ideas. Plutarch taught that at death Proserpine separated the body and the soul entirely, after which the latter became a free and independent *demon* (*daïmon*). Afterward, the good underwent a second dissolution: Demeter divided the *psychê* from the *nous* or *pneuma*. The former was dissolved after a time into ethereal particles hence the inevitable dissolution and subsequent annihilation

of the man who at death is purely psychical; the latter, the *nous*, ascended to its higher Divine power and became gradually a pure, Divine spirit. Kapila, in common with all Eastern philosophers, despised the purely psychical nature. It is this agglomeration of the grosser particles of the soul, the mesmeric exhalations of human nature imbued with all its terrestrial desires and propensities, its vices, imperfections, and weakness, forming the astral body—which can become objective under certain circumstances which the Buddhists call *skandhas* (the groups), and Colonel Olcott has for convenience termed the "soul." The Buddhists and Brahmanists teach that the man's individuality is not secured until he has passed through and become disembarrassed of the last of these groups, the final vestige of earthly taint. Hence their doctrine of the metempsychosis, so ridiculed and so utterly misunderstood by our greatest Orientalists. Even the physicists teach us that the particles composing physical man are, by evolution, reworked by nature into every variety of inferior physical form. Why, then, are the Buddhists unphilosophical or even unscientific, in affirming that the semi-material *skandhas* of the astral man (his very *ego*, up to the point of final purification) are appropriated to the evolution of minor astral forms (which, of course, enter into the purely physical bodies of animals) as fast as he throws them off in his progress toward *Nirvâna*? Therefore, we may correctly say, that so long as the disembodied man is throwing off a single particle of these *skandhas*, a portion of him is being reincarnated in the bodies of plants and animals. And if he,

the disembodied astral man, be so material that "Demeter" cannot find even one spark of the *pneuma* to carry up to the "divine power," then the individual, so to speak, is dissolved, piece by piece, into the crucible of evolution, or, as the Hindus allegorically illustrate it, he passes thousands of years in the bodies of impure animals. Here we see how completely the ancient Greek and Hindu philosophers, the modern Oriental schools, and the Theosophists, are ranged on one side, in perfect accord; and the bright array of "inspirational mediums" and "spirit guides" stand in perfect discord on the other. Though no two of the latter, unfortunately, agree as to what is and what is not truth, yet they do agree with unanimity to antagonize whatever of the teachings of the philosophers we may repeat!

"Let it not be inferred, though, from all this, that I, or any other real Theosophist, undervalue true Spiritual phenomena or philosophy, or that we do not believe in the communication between pure mortals and pure spirits, any less than we do in communication between bad men and bad spirits, or even of good men with bad spirits under bad conditions. Occultism is the essence of Spiritualism, while modern or popular Spiritualism I cannot better characterize than as adulterated, unconscious magic. We go so far as to say that all the great and noble characters, all the grand geniuses—the poets, painters, sculptors, musicians—all who have worked at any time for the realization of their highest ideal, irrespective of selfish ends—have been Spiritually inspired; not mediums, as many Spiritualists call them—passive tools in the hands of controlling

guides—but incarnate, illuminated souls, working consciously in collaboration with the pure disembodied human and newly-embodied high Planetary Spirits, for the elevation and spiritualization of mankind. We believe that everything in material life is most intimately associated with Spiritual agencies. As regards psychical phenomena and mediumship, we believe that it is only when the passive medium has given place, or rather grown into, the conscious mediator, that he can discern between spirits good and bad. And we do believe, and know also, that while the incarnate man (though the highest

adept) cannot vie in potency with the pure disembodied spirits, who, freed of all their *skandhas*, have become subjective to the physical senses, yet he can perfectly equal, and can far surpass in the way of phenomena, mental or physical, the average "spirit" of modern mediumship. Believing this, you will perceive that we are better Spiritualists, in the true acceptation of the word, than so-called Spiritualists, who, instead of showing the reverence we do to true spirits—gods—debase the name of spirit, by applying it to the impure, or, at best, imperfect beings who produce the majority of the phenomena.

The two objections urged by Mr. Croucher against the claim of the Theosophists, that a child is but a duality at birth, "and perhaps until the sixth or seventh year," and that some depraved persons are annihilated at some time after death, are (1) that mediums have described to him his three children, "who passed away at the respective ages of two, four, and six years"; and (2) that he has known persons who were "very depraved" on earth come back. He says:

These statements have been afterwards confirmed by glorious beings who come after, and who have proved by their mastery of the laws which are governing the universe, that they are worthy of being believed.

I am really happy to learn that Mr. Croucher is competent to sit in judgment upon these "glorious beings," and give them the palm over Kapila, Manu, Plato, and even Paul. It is worth something, after all, to be an "inspirational medium." We have no such "glorious beings" in the Theosophical Society to learn from; but it is evident that while Mr. Croucher sees and judges things through his emotional nature, the philosophers whom we study took nothing from any glorious being that did not perfectly accord with the universal harmony, justice, and equilibrium of the manifest plan of the universe. The Hermetic axiom, "as below, so above," is the only rule of evidence accepted by the Theosophists. Believing in a spiritual and invisible universe, we cannot conceive of it in any other way than as completely dovetailing and corresponding with the material,

objective universe; for logic and observation alike teach us that the latter is the outcome and visible manifestation of the former, and that the laws governing both are immutable.

In his letter of December 7th, Colonel Olcott very appropriately illustrates his subject of potential immortality by citing the admitted physical law of the survival of the fittest. The rule applies to the greatest as to the smallest things—to the planet equally with the plant. It applies to man. And the imperfectly developed man-child can no more exist under the conditions prepared for the perfected types of its species, than can an imperfect plant or animal. In infantile life, the higher faculties are not developed, but, as everyone knows, are only in the germ, or rudimentary. The babe is an animal, however "angelic" he may, and naturally enough, ought to appear to his parents. Be it ever so beautifully molded, the infant body is but the jewel-casket preparing for the jewel. It is bestial, selfish, and, as a babe, nothing more. Little of even the soul, Psychê, can be perceived except as vitality is concerned; hunger, terror, pain, and pleasure appear to be the principal of its conceptions. A kitten is its superior in everything but possibilities. The grey neurine of the brain is equally unformed. After a time mental qualities begin to appear, but they relate chiefly to external matters. The cultivation of the mind of the child by teachers can only affect this part of the nature—what Paul calls natural or psychical, and James and Jude sensual or psychical. Hence the words of *Jude* [verse 19], "psychical, having not the spirit," and of Paul:

The psychical man receiveth not the things of the spirit, for to him they are foolishness; the spiritual man discerneth [*1 Cor*., ii, 14].

It is only the man of full age, with his faculties disciplined to discern good and evil, whom we can denominate spiritual, noetic, intuitive. Children developed in such respects would be precocious, abnormal—abortives.

Why, then, should a child who has never lived other than an animal life; who never discerned right from wrong; who never cared whether he lived or died—since he could not

understand either of life or death—become individually immortal? Man's cycle is not complete until he has passed through the earthlife. No one stage of probation and experience can be skipped over. He must be a man before he can become a spirit. A dead child is a failure of nature—he must live again; and the same *psychê* re-enters the physical plane through another birth. Such cases, together with those of congenital idiots, are, as stated in *Isis Unveiled*,* the only instances of human reincarnation. If every child-duality were to be immortal, why deny a like individual immortality to the duality of the animal? Those who believe in the trinity of man know the babe to be but a duality—body and soul; and the individuality which resides only in the psychical is, as we have seen proved by the philosophers, perishable. The completed trinity only survives. Trinity, I say, for at death the astral form becomes the outward body, and inside a still finer one evolves, which takes the place of the *psychê* on earth, and the whole is

more or less overshadowed by the *nous*. Space prevented Colonel Olcott from developing the doctrine more fully, or he would have added that not even all of the elementaries (human) are annihilated. There is still a chance for some. By a supreme struggle these may retain their third and higher principle, and so, though slowly and painfully, yet ascend sphere after sphere, casting off at each transition the previous heavier garment, and clothing themselves in more radiant spiritual envelopes, until, rid of every finite particle, the trinity merges into the final Nirvana, and becomes a unity—a God.

A volume would scarce suffice to enumerate all the varieties of elementaries and elementals; the former being so called by some Kabalists (Henry Khunrath, for instance) to indicate their entanglement in the terrestrial elements which hold them captive, and the latter designated by that name to avoid confusion, and equally applying to those which go to form the astral body of the infant, and to the

---

* [Vol. I, p. 351.]

---

stationary nature-spirits proper. Éliphas Lévi, however, indifferently calls them all “Elementary,” and “souls.” I repeat again, it is but the wholly psychical, disembodied astral man, which ultimately disappears as an individual entity. As to the component parts of his *psychê*. they are as indestructible as the atoms of any other body composed of matter.

That man must indeed be a true animal who has not after death, a spark of the divine *ruach* or *nous* left in him to allow him a chance of self-salvation. Yet there are such lamentable exceptions; not alone among the depraved, but also among those who, during life, by stifling every idea of an after-existence, have killed in themselves the last desire to achieve immortality. It is the will of man, his all-potent will, that weaves his destiny, and if a man is determined in the notion that death means annihilation, he will find it so. It is among our commonest experiences that the determination of physical life or death depends upon the will. Some people snatch themselves by force of determination from the very jaws of death; while others succumb to insignificant maladies. What man does with his body he can do with his disembodied *psychê*.

Nothing in this militates against the images of Mr. Croucher’s children being seen in the Astral Light by the medium, either as actually left by the children themselves, or as imagined by the father to look when grown. The impression in the latter case would be but a *phasma*, while in the former it is a *phantasma*, or the apparition of the indestructible impress of what once really was.

In days of old the “mediators” of humanity were men like Krishna, Gautama Buddha, Jesus, Paul, Apollonius of Tyana, Plotinus, Porphyry, and the like of them. They were adepts, philosophers—men who, by struggling their whole lives in purity, study, and self-sacrifice, through trials, privations, and self-discipline, attained divine illumination

and seemingly superhuman powers. They could not only produce all the phenomena seen in our times, but regarded it as a sacred duty to cast out "evil spirits" or demons, from the unfortunate who were obsessed. In other

words, to rid the medium of their days of the "elementaries." But in our time of improved psychology every hysterical sensitive blooms into a seer, and behold! there are mediums by the thousand! Without any previous study, self-denial, or the least limitation of their physical nature, they assume, in the capacity of mouthpieces of unidentified and unidentifiable intelligences, to outrival Socrates in wisdom, Paul in eloquence, and Tertullian himself in fiery and authoritative dogmatism. The Theosophists are the last to assume infallibility for themselves, or recognize it in others; as they judge others, so they are willing to be judged.

In the name, then, of logic and common sense, before bandying epithets, let us submit our differences to the arbitrament of reason. Let us compare all things, and, putting aside emotionalism and prejudice as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis.

H.P.BLAVATSKY.

New York, January 14th, 1878.

[In connection with the above article, a sentence from a letter of Master K. H. written to A. P. Sinnett in the Fall of 1882, may be of interest (*The Mahatma Letters*, etc., p. 289):

"It was H.P.B. who, acting under the orders of Atrya (one whom you do not know) was the first to explain in the *Spiritualist* the difference there was between *psychê* and *nous*, *nefesh* and *ruach*—Soul and Spirit. She had to bring the whole arsenal of proofs with her, quotations from Paul and Plato, from Plutarch and *James*, etc. before the Spiritualists admitted that the theosophists were right . . ."

—*Compiler*.]

A SOCIETY WITHOUT A DOGMA

[*The Spiritualist,* London, February 8th, 1878, pp. 62-63] *

Times have greatly changed since the winter of 1875-6, when the establishment of the Theosophical Society caused the grand army of American Spiritualists to wave banners, clang steel, and set up a great shouting. How well we all remember the putting forth of "Danger Signals," the oracular warnings and denunciations of numberless mediums! How fresh in memory the threats of ''angel-friends'' to Dr. Gardiner, of Boston, that they would kill Colonel Olcott if he dared call them "Elementaries" in the lectures he was about delivering!† The worst of the storm has passed. The hail of imprecations no longer batters around our devoted heads; it is but raining now, and we can almost see the rainbow of promised peace spanning the sky.

Beyond doubt, much of this subsidence of the disturbed elements is clue to our armed neutrality. But still, I judge that the gradual spread of a desire to learn something more as to the cause of the phenomena must be taken into account. And yet the time has not quite come when the lion (Spiritualism) and the lamb (Theosophy are ready to lie down together—unless the lamb is willing to lie inside the lion. While we held our tongues we were asked to speak, and when we spoke—or rather our President spoke—the hue and cry was raised once more. Though the popgun fusillade and the dropping shots of musketry have mostly ceased, the defiles of your Spiritual Balkans are defended by your heaviest Krupp guns. If the fire were directed only against Colonel Olcott there would be no occasion for me to bring up the reserves. But fragments from both of the bombs which your able gunner and our mutual friend,

* [Square brackets in this article are H.P.B.'s own.—*Compiler*.]
† [See p. 72 in the present Volume.]

"M. A. (Oxon.)," has exploded, in his two letters of January 4th and 11th, have given me contusions—under the velvet paw of his rhetoric I have felt the scratch of challenge!

At the very beginning of what must be a long struggle, it is imperatively demanded that the Theosophical position shall be unequivocally defined. In the last of the above

two communications, it is stated that Colonel Olcott transmits "the teaching of the learned author of *Isis Unveiled,* the *master key to all problems* [?]." Who has ever claimed that the book was that, or anything like it? Not the author, certainly. The title? A misnomer for which the publisher is unpremeditatedly responsible; and, if I am not mistaken, "M. A. (Oxon.)" knows it. My title was the *Veil of Isis,* and that headline runs through the entire first volume. Not until that volume was stereotyped did any one recollect that a book of the same name was before the public. Then, as a *dernière ressource,* the publisher selected the present title.

"If he [Olcott] be not the rose, at any rate he has lived near it," says your learned correspondent. Had I seen this sentence apart from the context, I would never have imagined that the unattractive old party, superficially known as H. P. Blavatsky, was designated under this poetical Persian simile. If he had compared me to a bramble-bush, I might have complimented him upon his artistic realism. "Colonel Olcott," he says, "of himself would command attention; he commands it still more on account of the store of knowledge to which he has had access." True, he has had such access, but by no means is it confined to my humble self. Though I may have taught him a few of the things that I had learned in other countries (and corroborated the theory in every case by practical illustration), yet a far abler teacher than I could not in three brief years have given him more than the alphabet of what there is to learn before a man can become wise in spiritual and psycho-physiological things. The very limitations of modern languages prevent any rapid communication of ideas about Eastern philosophy. I defy the great Max Müller himself to translate Kapila's *Sûtras* so as to give their real meaning. We have seen what the

best European authorities can do with the Hindu metaphysics and what a mess they have made of it, to be sure! The Colonel corresponds directly with Hindu scholars, and has from them a good deal more than he can get from so clumsy a preceptor as myself.

Our friend, "M. A. (Oxon.)," says that Colonel Olcott "comes forward to enlighten us"—than which scarce anything could be more inaccurate. He neither comes forward nor pretends to enlighten anyone. The public wanted to know the views of the Theosophists, and our president attempted to give, as succinctly as possible in the limits of a single article, some little glimpse of so much of the truth as he had learned. That the result would not be wholly satisfactory was inevitable. Volumes would not suffice to answer all the questions naturally presenting themselves to an enquiring mind; a library of quartos would barely obliterate the prejudices of those who ride at the anchor of centuries of metaphysical and theological misconceptions perhaps even errors. But, though our president is not guilty of the conceit of pretending to "enlighten" Spiritualists, I think he has certainly thrown out some hints worthy of the thoughtful consideration of the unprejudiced.

I am sorry that "M. A. (Oxon.)" is not content with mere suggestions. Nothing but the whole naked truth will satisfy him. We must "square" our theories with his facts, we

must lay our theory down "on exact lines of demonstration." We are asked, "Where are the seers? What are their records? and (far more important), how do they verify them to us?" I answer, the seers are where "Schools of the Prophets" are still extant, and they have their records with them. Though Spiritualists are not able to go in search of them, yet the philosophy they teach commends itself to logic, and its principles are mathematically demonstrable. If this be not so, let it be shown.

But, in their turn, Theosophists may ask, and do ask, where are the proofs that the medial phenomena are exclusively attributable to the agency of departed "spirits"? Who are the "seers" among mediums blessed with an infallible lucidity? What "tests" are given that admit of no

304

alternative explanation? Though Swedenborg was one of the greatest of seers, and churches are erected in his name, yet except to his adherents what proof is there that the "spirits" objective to his vision—including Paul—promenading in hats, were anything but the creatures of his imagination? Are the spiritual potentialities of the living man so well comprehended that mediums can tell when their own agency ceases, and that of outside influences begins? No, but for all answer to our suggestions that the subject is opened to debate, "M. A. (Oxon.)" shudderingly charges us with attempting to upset what he designates as "a cardinal dogma of our faith"—*i.e.,* the faith of the Spiritualists.

Dogma? Faith? These are the right and left pillars of every soul-crushing theology. Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions; let Spiritualists do the same. Dogmas are the toys that amuse and can satisfy but unreasoning children. They are the offspring of human speculation and prejudiced fancy. In the eye of true philosophy it seems an insult to common sense that we should break loose from the idols and dogmas of either Christian or heathen exoteric faith to catch those of a church of ,Spiritualism. Spiritualism must either be a true philosophy, amenable to the tests of the recognized criterion of logic, or be set up in its niche beside the broken idols of hundreds of antecedent Christian sects. Realizing as they do the boundlessness of the absolute truth, Theosophists repudiate all claims to infallibility. The most cherished preconceptions, the most "pious hope," the strongest "master passion," they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate the truth; that they have succeeded in going a few steps beyond the Spiritualists, they think proved in their conviction that they know nothing in comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of Fact; and in their absolute and unqualified repudiation of everything that smacks of "dogma."

With great rhetorical elaboration "M. A. (Oxon.)"

HENRY STEEL OLCOTT
1832-1907
The portrait shows him in the days of his military service. It is preserved in the Adyar Archives.
(Consult the *Bio-Bibliographical Index,* for a comprehensive biographical outline.)

H.P.B.'s MASONIC DIPLOMA
(Reproduced from *H.P.B. Speaks,* Vol. II, published by The Theosophical Publishing House, Adyar, Madras, India, 1951.)

paints the result of the supersedure of Spiritualistic by Theosophic ideas. In brief, he shows Spiritualism a lifeless corpse—"a body from which the soul has been wrenched, and for which most men will care nothing." We submit that the reverse is true. Spiritualists wrench the soul from *true* Spiritualism by their degradation of spirit. Of the infinite they make the finite; of the divine subjective they make the human and limited objective. Are Theosophists materialists? Do not their hearts warm with the same "pure and holy love" for their "loved ones" as those of Spiritualists? Have not many of us sought long years "through the gate of mediumship to have access to the world of spirit"—and vainly sought? The comfort and assurance modern Spiritualism could not give us we found in Theosophy. As a result we believe far more firmly than many

Spiritualists for our belief is based on knowledge—in the communion of our beloved ones with us; but not as materialized spirits with beating hearts and sweating brows.

Holding such views as we do as to logic and fact, you perceive that when a Spiritualist pronounces to us the words dogma and facts, debate is impossible, for there is no common ground upon which we can meet. We decline to break our heads against shadows. If fact and logic were given the consideration they should have, there would be no more temples in this world for exoteric worship, whether Christian or heathen, and the *method* of the Theosophists would be welcomed as the only one insuring action and progress—a progress that cannot be arrested, since each advance shows yet greater advances to be made.

As to our producing our "Seers" and "their records"—one word. In *The Spiritualist* of January 11th, I find Dr. Peebles saying that in due time he "will publish such facts about the Dravida Brâhmans as I am [he is] permitted. I say permitted because some of these occurred under the promise and seal of secrecy." If ever the casual wayfarer is put under an obligation of secrecy, before he is shown some of the less important psycho-physiological phenomena, is it not barely possible that the Brotherhood to which some Theosophists belong, has also doctrines, records, and

phenomena, that cannot be revealed to the profane and the indifferent, without any imputation lying against their reality and authoritativeness? This, at least, I believe, "M. A. (Oxon.)" knows. As we do not offensively obtrude ourselves upon an unwilling public, but only answer under compulsion, we can hardly be denounced as contumacious if we produce to a promiscuous public, neither our "Seers" nor "their records." When Mahomet is ready to go to the mountain it will be found standing in its place.

And that no one that makes this search may suppose that we Theosophists send him to a place where there are no pitfalls for the unwary, I quote from the famous *Commentary on the Bhagavad-Gîtâ* of our brother Hurrychund Chintamon, the unqualified admission that "In Hindostan, as in England, there are doctrines for the learned and dogmas for the unlearned; strong meat for men, and milk for babes; facts for the few, and fictions for the many; realities for the wise, and romances for the simple; esoteric truth for the philosopher, and exoteric fable for the fool." Like the philosophy taught by this author in the work in question, the object of the Theosophical Society "is the cleansing of Spiritual truth."

H. P. BLAVATSKY.

New York, January 20th, 1877.*

---

* [An obvious error for 1878.—*Compiler.*]

Collected Writings VOLUME I
1878

[Page 176 of H.P.B.'s *Scrapbook,* Vol. IV, is occupied with various cuttings dealing with the Masonic Diploma granted to H.P.B. The *Providence Journal* announces on Feb. 4, 1878, that the *Franklin Register* will have a discussion of the genuineness of being a Freemason. To this H.P.B. remarks in pen and ink:]

From the *Providence Daily Journal,* the best daily paper in New England. Its editor is Senator Anthony. U. S. Senator.

Collected Writings VOLUME I
1878

THE AUTHOR OF *ISIS UNVEILED* DEFENDS THE VALIDITY OF HER MASONIC PATENT

[*Franklin Register,* Franklin, Mass., February 8, 1878] *

EDITORIAL.—We are gratified to *be* able to present to the readers of the *Register* this week, the following highly-characteristic letter, prepared expressly for our Paper by Madame M. P. Blavatsky, the authoress of *Isis Unveiled.* In this letter the lady defends the validity of her diploma as a Mason reference to which was had in our issue of January 18th. The immediate cause of the letter from Madame B. was the multiplication of attacks upon her claim to that distinguished honour both before and since the publication mentioned.

The field is open for a rejoinder; and we trust that a champion will appear, to defend that which she so vigorously and bravely assails.

That the subject-matter in controversy may be seen at a glance by those who may not be regular readers of our paper, we again print the text of her diploma.

[*See the Facsimile appended herewith*]

To the Editor of *The Franklin Register.*

Dear Sir,

I am obliged to correct certain errors in your highly complimentary editorial in *The Register* of January 18th. You say that I have taken "the regular degrees in Masonic Lodges" and attained high dignity in the order, and further add: "Upon Madame B. has recently been conferred the diploma of the thirty-third Masonic Degree, from the oldest Masonic body in the world."

If you will kindly refer to my *Isis Unveiled* (Vol. II, p. 394), you will find me saying: "We are under neither

* [The full name of this paper was *Franklin Register and Norfolk County Journal* and as far as is known, it was a weekly. Its Editor and Publisher in 1878 was James M. Stewart. Apart from a few copies. no complete files of it have ever been located, and the text of H.P.B.'s article has been copied from a cutting pasted by her in her *Scrapbook,* Vol. IV, pp. 174-75 (old numbering, Vol. II, 96-97).—*Compiler.*]

promise, obligation, nor oath, and therefore violate no confidence"—reference being made to *Western* Masonry, to the criticism of which the chapter is devoted; and full

assurance is given that I have never taken "the regular degrees" in any *Western* Masonic Lodge. Of course, therefore, having taken no such degree, I am not a thirty-third degree Mason. In a private note, also in your most recent editorial, you state that you find yourself taken to task by various Masons, among them one who has taken thirty-three degrees—which include the "Ineffable"—for what you said about me. My Masonic experience—if you will so term membership in several Eastern Masonic Fraternities and Esoteric Brotherhoods—is confined to the Orient. But, nevertheless, this neither prevents my knowing, in common with all Eastern "Masons," everything connected with Western Masonry (including the numberless humbugs that have been imposed upon the Craft during the last half century) nor, since the receipt of the diploma from the "Sovereign Grand Master," of which you publish the text, my being entitled to call myself a Mason. Claiming nothing, therefore, in Western Masonry but what is expressed in the above diploma, you will perceive that your Masonic mentors must transfer their quarrel to John Yarker, jun., P.M., P.Mk.M., P.Z., P.G.C. and M.W.S—K.T. and R.C., K.T.P., K.H., and K.A.R.S., P.M.W., P.S.G.C., and P.S.Dai., A. and P. Rite, to the man, in short, who is recognized in England and Wales and the whole world, as a member of the Masonic Archaeological Institute; as Honorary Fellow of the London Literary Union; of Lodge No. 227, Dublin; of the Bristol College of Rosicrucians; who is Past Grand Maréchal of the Temple; Member of the Royal Grand Council of Ancient Rites—time immemorial; Keeper of the Ancient Royal Secrets; Grand Commander of Mizraim, Ark Mariners, Red Cross of Constantine, Babylon, and Palestine; R. Grand Superintendent for Lancashire; Sovereign Grand Conservator of the Ancient and Primitive Rite of Masonry, thirty-third and last degree, etc., from whom the Patent issued.

Your "Ineffable" friend must have cultivated his spiritual

perceptions to small purpose in the investigation and contemplation of the "Ineffable Name," from the fourth to the fourteenth degrees of that gilded humbug, the A. and A. Rite, if he could say that there is "no authority for a derivation through the charter of the Sovereign Sanctuary of America, to issue this patent."

He lives in a veritable Crystal Palace of Masonic glass, and must look out for falling stones. Brother Yarker says, in his *Notes on the Scientific and Religious Mysteries of Antiquity* (p. 149), that the "Grand Orient, derived from the Craft Grand Lodge of England, in 1725, and latterly, works and recognizes the following Rites, appointing representatives with Chapters *in America* and elsewhere: 1. French Rite. 2. Rite of Heredom. 3. A. and A. Rite. 4. Rite of Kilwinning. 5. Philosophical Rite. 6. *Rite du Régime rectif.* 7. Rite of Memphis. 8. Rite of Mizraim. All under a Grand College of Rites."

The A. and P. Rite was originally chartered in America, November 9th, 1856, with David McClellan as G. M. [see Kenneth Mackenzie's *The Royal Masonic Cyclopaedia*, p. 43], and in 1862 submitted entirely to the Grand Orient of France. In 1862 the Grand

Orient *vised* and sealed the American Patent of Seymour as G.M., and mutual representatives were appointed, down to 1866, when the relations of the G.O. with America were ruptured, and the American Sovereign Sanctuary took up its position, "in the bosom" of the Ancient Cerneau Council of the "Scottish Rite" of 33 degrees, as John Yarker says, in the above quoted work. In 1872 a Sovereign Sanctuary of the Rite was established in England, by the American Grand Body, with John Yarker as Grand Master. Down to the present time the legality of Seymour's Sanctuary has never been disputed by the Grand Orient of France, and reference to it is found in Marconis de Nègres books.

It sounds very grand, no doubt, to be a thirty-second degreeist, and an "Ineffable" one into the bargain; but read what Robert B. Folger, M. D., Past Master thirty-third, says himself in his *The Ancient and Accepted Scottish Rite, in Thirty-Three Degrees:* "In reference to the other degrees,

five or six in number, which are additional, those (with the exception of the Thirty-third, which was manufactured at Charleston) were all in the possession of the Grand Orient before, but were termed, like a great many others, 'obsolete'."

And further, he asks: "Who were the persons who formed this Supreme Council of the Thirty-third degree? And where did they get that degree, or the power to confer it? . . . Their Patents have never been produced nor has any evidence ever yet been given, that they came in possession of the Thirty-third degree in a regular and lawful manner" (pp. 92, 95, 96).

That an American Rite, thus spuriously organized, declines to acknowledge the Patent of an English Sovereign Sanctuary, duly recognized by the Grand Orient of France, does not at all invalidate my claim to Masonic honours. As well might Protestants refuse to call the Dominicans Christians, because they—the Protestants—broke away from the Catholic Church and set up for themselves, as for A. and A. Masons of America to deny the validity of a Patent from an English A. and P. Rite body. Though I have nothing to do with American modern Masonry, and do not expect to have, yet, feeling highly honoured by the distinction conferred upon me by Brother Yarker, I mean to stand for my chartered rights, and to recognize no other authority than that of the high Masons of England, who have pleased to send me this unsolicited and unexpected testimonial of their approval of my humble labours.

Of a piece with the above is the ignorant rudeness of certain critics who pronounce Cagliostro an "impostor" and his desire of engrafting Eastern Philosophy upon Western Masonry "charlatanism." Without such a union Western Masonry is a corpse without a soul. As Yarker observes, in his *Notes on the Scientific and Religious Mysteries of*

Antiquity [p. 157]:

"... As the Masonic fraternity is now governed, the Craft is fast becoming the paradise of the *bon vivant* . . . the

manufacturer of paltry masonic tinsel . . . and the masonic 'Emperor' and other charlatans who make power or money out of the aristocratic pretensions which they have tacked *on to* our institutions—*ad captandum vulgus* . . ."

Respectfully,
H. P. BLAVATSKY.

[The above article from the pen of H.P.B. was preceded by articles written by others in the January 18 and February 1 issues of *The Franklin Register.* Unfortunately, they have not been preserved, and so cannot be consulted.

The circumstances under which H.P.B. received her Masonic Patent are described as follows by John Yarker who issued it:

> "In the year 1872 I printed, at my own cost, a small book entitled, *Notes on the Scientific and Religious Mysteries of Antiquity; the Gnosis and Secret Schools of the Middle Ages; Modern Rosicrucianism; and the various Rites and Degrees of Free and Accepted Masonry.* At this time, I was Grand Master of the Ancient and Primitive Rite of Memphis, 95°; and before that of the combined Scottish Rite of 33°, and Mizraim of 90°; and among our initiates, 32°-94°, was Brother Charles Sotheran who left England and settled at New York. This brother lent a copy of the book just named to Madame Blavatsky, and she was good enough to refer to it in her *Isis Unveiled,* with some complimentary remarks . . .
>
> "However, at the request of Bro. Sotheran I sent Madame Blavatsky the certificate of the female branch of the Sat Bhai (Seven Brothers, or seven birds of a species, which always fly by sevens); it was a system organized at Benares in India by the Pundit of the 43rd Rifles, and brought to England by Major J. H. Lawrence-Archer, 32°-94°. This led to a letter from Col. H. S. Olcott, setting forth the very superior qualities of Madame to the certificate sent, and vouching that she was proficient in all masonic sciences. On the 20th of August, 1877, the, then newly established Theosophical Society of New York sent me by the hands of Col. Cobb a certificate of Honorary membership accompanied by a pretty gold Jewel of the Crux Ansata of Egypt entwined with a serpent in green enamel.
>
> "Both the Rites of Memphis and Mizraim as well as the Grand Orient of France possessed a branch of Adoptive Masonry, popular in France in the eighteenth and nineteenth centuries, and of which, in later years, the Duchess of Bourbon held the rank of Grand Mistress. We accordingly sent H.P.B.

> on the 24th of November, 1877, a certificate of the highest rank, that of a Crowned Princess 12°,

said to have been instituted at Saxe, in the last quarter of the eighteenth century. The publication of this certificate led to newspaper questions and attack. *The Franklin Register* of 1st of February, 1878, contained an article by Bro. Leon Hynemann vouching for the reality of my signature, and another by Bro. Charles Sotheran who vouched for the possession by H.P.B. of Masonic initiation, and this was followed the next week (8th of February) by a slashing article from the pen of Madame herself against her calumniators. . . ."*

The facsimile of the Diploma shows it to be the standard ornate form of the *Ancient and Primitive Rite,* the name and degrees being filled in pen and ink. The Diploma states, however, that the degrees and titles conferred upon H.P.B. are those of the *Rite of Adoption.* The various *Rites of Adoption* were not recognized as being Masonry by the Masonic bodies of France, Great Britain, and America. Guillemain de Saint-Victor, French Masonic writer, author of *Handbook of the Women Freemasons or the True Freemasonry of Adoption, is* quoted in Mackey's *Encyclopaedia of Freemasonry* as follows:

> "It is a virtuous amusement by which we recall a part of the mysteries of our religion; and the better to reconcile humanity with the knowledge of its Creator, after we have inculcated the duties of virtue, we deliver ourselves up to the sentiments of a pure and delightful friendship by enjoying in our Lodges the pleasure of society—pleasure which among us is always founded on reason, honor, and innocence."

A full discussion of Adoptive Masonry and the other Rites mentioned in the article may be found in the *Encyclopaedia of Freemasonry* by Albert G. Mackey, ed. by Robert I. Clegg. Chicago: The Masonic History Co., 1929.—*Compiler.*]

---

* *Universal Masonry,* Vol. 1, No. 4, October, 1910.

Collected Writings VOLUME I
1878

[H.P.B.'S WRITINGS IN RUSSIAN]

[As far as could be ascertained, as a result of long and far-reaching search, the first of a series of Letters written by H.P.B. in her native Russian language was published in the Odessa newspaper *Pravda* (Truth), No. 45, February 23 (March 7), 1803. It was entitled: "From Across the Sea, from Beyond the Blue Ocean." As appears, however, from H.P.B.'s own entry in Col. H. S. Olcott's Diary on February 7, 1878, she must have written at least four other articles or Letters to the Editor, as she states that four of them had been definitely lost, according to word received by her from Madame N. A. de Fadeyev. Thus, it is most likely that her Russian literary contributions were started sometime in the later part of 1877. Early in 1878, she also began to write for the *Tiflisskiy Vestnik* (Tiflis Messenger). There is evidence to show that H.P.B. contributed some of her remuneration to the cause of the Russian soldiers wounded in the Russo-Turkish War of 1877-78, and that she also relinquished some of it to the benefit of her sister Vera Petrovna who must have been in need at the time.

All of H.P.B.'s Russian writings in English translation may be found in a separate volume of the present *Series.—Compiler.*]

Collected Writings VOLUME I
1878

* [In H.P.B.'s *Scrapbook*, Vol. IV, p. 243, there is pasted a cutting from *The Spiritualist* of March 8, 1878.1tis a very biased and hostile criticism from a lady Spiritualist entitled "Mrs. Showers on *Isis Unveiled."* Above the title H.P.B. wrote in ink:]

This is the abuse I *receive for defending* the philosophy of India and the East in *Isis.*

____

Collected Writings VOLUME I
1878

DR. SLADE'S FINAL TRIUMPH

[*Banner of Light,* Boston, Vol. XLII, March 9, 1878, p. 4]

To the Editor of the *Banner of Light:*

I have just received from the Hon. Alexander Aksakoff, of St. Petersburg, a letter dated February 7th, the substance of which he desires me to make known to the readers of the *Banner of Light.* This generous and brave gentleman begins with a cry of triumph: "I hasten to send you," he says, "most welcome, most consoling news! That unfortunate medium (Slade), our martyr, has finally received a full verdict of acquittal at the University of Leipzig. Three professors have had a whole series of most remarkable *séances* with him. Their experiments and investigations were crowned with striking success!"

It appears that Professor Zöllner, the great "astrophysicist"—as he is called in Germany—after numerous experiments to test his theory about what he calls "the fourth dimension of space" (whatever he may mean by that—I have not read his book), came to the conclusion that some of the mediumistic phenomena are possible. As I understand it, he assigns certain beings to each of four divisions of space, and holds that, "such beings, to whom the *fourth* division is accessible, could, for instance, make knots in an endless rope by a certain natural process and without a break of the continuity." Mr. Aksakoff says that these conclusions were published by Zöllner in August, 1877. Considering his high scientific rank, Spiritualists and Theosophists ought to feel thankful for even such small favors: the former, because he admits the possibility of *any* phenomena; the latter because his *Vierdimmensionale Wesen*—literally translated, "four-dimensional beings"—bear a very strong family resemblance to the now famous Elementaries and Elementals of the Theosophical Society.

What the Professor inferred upon theory in August last, he saw demonstrated in practice on the 17th of December. On a simple rope which he brought to the *séance,* and the ends of which were tied together and sealed by him, four knots were tied in a few

minutes by "beings of some kind, while he, Zöllner, held the rope in his own hand." "Thus a fact *a priori,"* says Mr. Aksakoff, "which rested on a previously unsupported hypothesis, was practically proved and demonstrated. It is useless for me to enter into lengthy arguments," he adds, "as to the enormous benefit which these Leipzig experiments will assuredly confer upon Spiritualism: it is the first purely scientific hypothesis for the explanation of some of its phenomena, and it will undoubtedly fling wide open for them the portals of science."

This experiment is fully described, with engraved illustrations, in a volume just issued by Professor Zöllner, *Wissenschaftliche Abhandlungen*, I, Leipzig, 1878. He had subsequently extremely interesting experiments, which doubtless will be fully illustrated in a second volume. Mr. Aksakoff says that "all this was kept a profound secret from the public, until the appearance of the book . . . but I knew of the success of the experiment some time ago." The obligation of secrecy, under which our friend Mr. Simmons, as well as Dr. Slade himself, was placed, is now made plain.

Although Slade had been in St. Petersburg but a few days, lengthy reports of his wonderful phenomena had appeared in two of the most skeptical of the daily papers—the *Novoye Vremya* of January 17th, and the *St. Petersburg News* of January 20th. Both writers declined to attribute the phenomena they had seen to jugglery. We do not believe in spirits, they say, but we feel incompetent to explain the manifestations, therefore give them merely as *facts,* occurring in full daylight, at a table chosen at random by ourselves, in the hotel where the Doctor lives, and as facts admitting of no explanation upon any known hypothesis. One of the writers was lifted up perpendicularly, chair and all, until his knees came in contact with the lower edge of the table. Writing was produced under the hand of the

investigator; ghostly hands were felt while the hands of everyone were on the table; an old harmonicon, brought by Mr. Aksakoff, was played upon—once without contact—and then, when Dr. Slade's hands and feet were in full view, it leaped on the knees of a skeptic, or rather was gently laid upon them, with precautions against hurting him. One of the writers was pinched, as he says, "very painfully."

Of course the Doctor's Owasso, Brédif's Jacko, the China-woman spirit, and even Katie King, all got a scratch from these editors. They do not like the explanations given them; they would prefer not to hear such "made-up stories" as the biography of Slade, as told by Mr. Simmons and himself—it appears "too artificial." And yet, both writers confess their amazement, and are at a loss what to think. We may expect a lively time in St. Petersburg. The war between Russia and Turkey being over, there loom up the portents of a great strife between the invisible "four dimensional beings" and the skeptics who inhabit this muddy sphere of the lowest dimension.

The *News* reports an interesting episode of Slade's experience at Berlin, which is of

quite a political and religious character. "Allie" and "Owasso" were the indirect (or shall we say direct?) means of disturbing Prince Bismarck's equanimity, and even getting him into trouble. I will give the story as nearly in the language of the paper as the necessity for condensation permits. In Berlin there are more "Spiritists than in St. Petersburg, and no wonder, as the arrival of Slade, who is considered the greatest medium after Home (?), stirred up the liveliest interest." As usual, parties were formed for and against Slade. The opponents of Spiritism felt indignant, and—again as usual—began exposing him. Hermann, the well-known Berlin juggler, promised through the press to show the public how it was all done.

Another Berlin juggler, Bellachini,* still more famous than Hermann, then stepped in and began investigating, with the determination "to expose the fraud." The inquiry

* [Samuel Bellachini, Court Conjurer to the Emperor of Germany.—*Compiler.*]

of the latter was quite protracted, after which he published in the daily papers, over his own signature, the fact that the phenomena which take place in Slade's presence can by no means be included among the tricks of jugglery. The leader may well imagine the scandal which this confession created. Bellachini was abused from every side, and charged with having been "fooled" by a Yankee, who could not even speak German.

The fight raged fiercely, passions were excited, and finally the affair was transplanted into the domain of politics. It must be known that the defenders of Dr. Slade and Spiritualism had found hospitality in the columns of the clerical party, while their opponents bombarded them from within the stronghold of the national liberal press. Prince Bismarck, who was quietly resting at Varzin, and felt quite innocent of having any leaning towards mediumism, was dragged into the fight and had to pay the damages. The clerical party pestered the great Chancellor by reviving a long forgotten story. Thus the matter assumed a political character, and was carried into the Landtag. The clergy had profited by the appearance of the new and incontestably genuine phenomena to claim recognition for their old miracle of the appearance of the Virgin Mary in the Marringen Community. It appears that the devout believers in this "miracle" had come in crowds to pray at the spot where the apparition had been seen, and had been badly treated by the local police. The old complaints were now revived. Minister Friedenthal, in the Landtag, defending the police pronounced both the clerical "Miracle" and the mediumistic phenomena dangerous frauds. The clericalist deputy Boehm demanded the punishment of the police and damages for the insulted community. Windthorst, the well-known orator, of the church party, claimed recognition for both miracle and phenomena, pointing out that even such men as Schopenhauer, Fichte and others, did not deny their possibility. The fight was lively for a time. Bismarck was annoyed and the public scandalized by this clerical impudence which was provoked by Dr. Slade's spirits.

All this led to Professor Virchow himself coming out with

an offer to investigate Slade's phenomena. But the celebrated medium felt, most probably, if anything, still more annoyed to play a part which, though political, was at best a thankless one. He refused point-blank, remarking that he did not feel justified in trusting a scientist who belonged to that party of progressionists which had so bitterly attacked him. Then it was that the American medium was advised to leave Berlin.

And no wonder! A man who had encountered Science (?) in the persons of a Lankester and his Donkin had good reasons for avoiding any more such intimacies. And now he is reaping laurels in St. Petersburg. If Spiritualism should be the gainer by his present demonstrations of his marvelous powers before Mr. Aksakoff's committee, its friends will at least have to put this fact to the credit of the Theosophical Society as a counterpoise against the thousand-and-one sins that have been laid at its door, that it knew how to select among American mediums the one best of all fitted to convince the most hard-headed of European skeptics.

H. P. BLAVATSKY.

[W. Emmette Coleman rather violently attacked both H.P.B. and Col. Olcott, in the pages of the *Religio-Philosophical Journal* of February 16, 1878, writing under the title of "Sclavonic Theosophy Versus American Spiritualism." Among other things, he made the following statement:

> "The turning point of Col. Olcott's destiny occurred when he was at Chittenden. Meeting there the masculine-feminine Sclavonic Theosoph from Crim-Tartary, the erudite collaborator of *Isis Unveiled* (which work, as Youmans and other able critics affirm, unveils nothing), he soon became a willing victim to her intense psychological power, and from that day to this he has been the mouthpiece for her utterances, the obsequious tool and slave of Her Occultic Highness."

Collected Writings VOLUME I
1878

At the end of the cutting pasted in her *Scrapbook,* Vol. IV, pp. 184-85, H.P.B. wrote in pen and ink:]

This prominent "Spiritualist" is not content, as it seems, of being thought a good natured though irascible ass.—Out he must show himself in print a LIAR and a BLACKGUARD! Oh—unhappy Spiritualism!

[She also added in pencil:]

(See for my answer on page 133, The Knout)

[H.P.B.'s Answer, printed below, may be found pasted in her *Scrapbook,* Vol. IV, p. 235.]

Collected Writings VOLUME I

1878

THE KNOUT

AS WIELDED BY THE GREAT RUSSIAN THEOSOPHIST.

[*Religio-Philosophical Journal,* Chicago, Vol. XXIV, March 16, 1878, p. 8]

Mr. Editor:

I have read some of the assaults upon Colonel Olcott and myself, that have appeared in the *Journal.* Some have amused me, others I have passed by unread; but I was quite unprepared for the good fortune that lay in store for me in the embryo of the paper of February 16th. The "Protest" of Mr. W. Emmette Coleman, entitled "Sclavonic Theosophy *versus* American Spiritualism," is the musky rose in an odoriferous bouquet. Its pungent fragrance would give the nose-bleed to a sensitive whose olfactories would withstand the perfume of a garden full of the Malayan flower-queen—the tuberose; and yet, my tough, pug, Mongolian nose, which has smelled carrion in all parts of the world, proved itself equal even to this emergency.

"From the sublime to the ridiculous," says the French proverb, "there is but a single step." From sparkling wit to dull absurdity, there is no more. An attack, to be effective, must have an antagonist to strike, for to kick against

something that exists only in one's imagination, wrenches man or beast. Don Quixote fighting the "air-drawn" foes in his windmill, stands for ever the laughingstock of all generations, and the type of a certain class of disputants, that, for the moment, Mr. Coleman represents.

The pretext for two columns of abuse—suggesting, I am sorry to say, parallel sewers—is that Miss Emily Kislingbury, in an address before the B.N.A. of Spiritualists, mentioned Colonel Olcott's name in connection with a leadership of Spiritualism. I have the report of her remarks before me, and find that she neither proposed Colonel Olcott to American Spiritualists as a leader, nor said that he had wanted "leadership," wanted it now, or could ever be persuaded to take it. "It is seriously proposed," says Mr. Coleman, "by our trans-atlantic sister, Miss Kislingbury, that American Spiritualists should select as their guardian guide—Col. H. S. Olcott!!" If anyone is entitled to this wealth of exclamation points it is Miss K., for the charge against her from beginning to end is simply an unmitigated falsehood. Miss K. merely expressed the personal opinion that a certain gentleman for whom she had a deserved friendship, would have been capable, at

one time, of acting as a leader. This was her private opinion, to which she had as good a right as either of her defamers—who, in a cowardly way, try to use Colonel Olcott and myself as sticks to break her head with—have to their opinions. It may or may not have been warranted by the facts—that is immaterial. The main point is, that Miss K. has not said one word that gives the slightest pretext for Mr. Coleman attacking her on this question of leadership. And yet, I am not surprised at his course; for this brave, noble-hearted, truthful and spotless lady occupies too impregnable a position to be assailed, except by indirection. Some one had to pay for her plain speaking about American Spiritualism. What better scapegoat than Olcott and Blavatsky, the twin "theosophical gorgons"!

What a hullabaloo is raised, to be sure, about Spiritualists declining to follow our "leadership." In my "Buddhistico-Tartaric" ignorance, I have always supposed that some

H.P.B. ABOUT 1875-1876

WILLIAM STAINTON MOSES
1839-1892
(From Sir A. Conan Doyle's *History of Spiritualism,* London, 1926.
Consult the *Bio-Bibliographical Index* for biographical sketch.)

thing must be offered before it can either be indignantly spurned or even respectfully declined. Have we offered to lead Spiritualists by the nose or other portions of their anatomy? Have we ever proclaimed ourselves as "teachers," or set ourselves up as infallible "guides"? Let the hundreds of unanswered letters that we have received from Spiritualists be our witness. Let us even include two letters from Mr. W. Emmette Coleman, Fort Leavenworth, Kansas, calling attention to his published articles of January 13th, 20th, 27th, and February 3rd (four papers), inviting controversy. He says, in his communication of January 23rd, 1877, to Colonel Olcott, "I am in search of truth"—therefore he has not all the truth. He asks him to answer certain "interrogatories"—therefore, our opinions are admitted to have some weight. He says: "This address"—the one he wants us to read and express our opinion upon—"was delivered some time since; if of more recent date, I [he] might modify somewhat."

Now, Olcott's *People from the Other World* was published January, 1875;* Mr. Coleman's letter to the Colonel was written in January, 1877; and his present "protest" to the *Journal* appeared February, 1878. It puzzles me to know how *a* man "in search of truth" could lower himself so far AS to hunt for it in the coat pockets of an author whose work is "dearly demonstrative of the utterly unscientific character of his researches, full of exaggerations, inaccuracies, marvelous statements recorded at second hand without the slightest confirmation, lackadaisical sentimentalities, egotistical rhodomontade and grammatical inelegancies and solecisms." To go to a man for "truth," who is characterized by "the most fervid imagination and brilliant powers of invention," according to Mr. Emmette Coleman, shows Mr. Coleman in a sorry light indeed! His only excuse can be that in January, 1877, when he invited Colonel Olcott to discuss with him—despite the fact that the Theosophical Society had been established in 1875, and all our "heresies" were

* [More likely about March 11th, 1875.—*Compiler.*]

already in print—his estimation of his intellectual powers was different from what it is now, that Mr. Coleman's "address" has been left two years unread and unnoticed. Does this look like our offering ourselves as "leaders"? We address the great body of intelligent American Spiritualists. They have as much a right to their opinions as we to ours; they have no more right than we to falsely state the positions of their antagonists. But their would-be champion, Mr. Coleman, for the sake of having an excuse to abuse

me, pretends to quote (see column 2, paragraph 1) from something I have published, a whole sentence that I defy him to prove I ever made use of. This is downright literary fraud and dishonesty. A man who is in "search of truth" does not usually employ a falsehood as a weapon.

Good friends, whose inquiries we have occasionally but rarely answered, bear us witness that we have always disclaimed anything like "leadership"; that we have invariably referred you to the same standard authors whom we have read, the same old philosophers which we have studied. We call on you to testify that we have repudiated dogmas and dogmatists, whether living men or disembodied spirits. As opposed to materialists, theosophists are Spiritualists, but it would be as absurd for us to claim the leadership of Spiritualism as for a Protestant priest to speak for the Romish Church, or a Romish cardinal to lead the great body of Protestants, though both claim to be Christians! Recrimination seems to be the life and soul of American journalism, but I really thought that a *Spiritualistic* organ had more congenial matter for its columns than such materialistic abuse as the present "Fort Leavenworth" criticism!

One chief aim of the writer seems to be to abuse *Isis Unveiled*. My publisher will doubtless feel under great obligation for giving it such a notoriety just now, when the fourth edition* is ready to go to press. That the fossilized reviewers of the *Tribune* and *Popular Science Monthly*—both

———————

* [Rather the fourth *printing* of the same original edition; the word "edition" has been often used in a rather loose manner.—*Compiler*.]

———————

admitted advocates of materialistic science, and unsparingly contemptuous denunciators of Spiritualism—should, without either having read my book, brand it as Spiritualistic moonshine, was perfectly natural. I should have thought that I had written my first volume, holding up modern science to public contempt for its unfair treatment of psychological phenomena, to small purpose, if they had complimented me. Nor was I at all surprised that the critic of the New York *Sun* permitted himself the coarse language of a partisan and betrayed his ignorance of the contents of my book by terming me a "Spiritualist." But I am sorry that a critic like Mr. Coleman, who professes to speak for the Spiritualists and against the materialists, should range himself by the side of the flunkeys of the latter, when at least twenty of the first critics of Europe and America, not Spiritualists, but well-read scholars, should have praised it even more unstintedly than he has bespattered it. If such men as the author of *The Great Dionysiak Myth* and *Poseidon,** writing a private letter to a fellow archeologist and scholar, which he thought I would never see, says the design of my book is "simply colossal," and that the book "is really a marvelous production" and has his "entire concurrence" in its views about: "(1) The wisdom of the ancient sages; (2) The folly of the merely material philosopher [the

Emmette Colemans, Huxleys and Tyndalls]; (3) The doctrine of Nirvana; (4) Archaic monotheism," etc.; and when the London *Public Opinion* calls it "one of the most extraordinary works of the Nineteenth Century," in an elaborate criticism; and when Alfred R. Wallace says, "I am amazed at the vast amount of erudition displayed in the chapters, and the great interest of the topics on which they treat—your book will open up to many Spiritualists a whole world of new ideas, and cannot fail to be of the greatest value in the inquiry which is now being so earnestly carried on," Mr. Coleman really appears in the sorry light of one who abuses for the mere sake of abusing.

What a curious psychological power I must have! All the

---

* [Robert Brown, Jr.]

324

Journal writers, from the talented editor down to Mr. Coleman, pretend to account for the blind devotion of Colonel Olcott for Theosophy, the over-partial panegyric of Miss Kislingbury, the friendly recantation of Dr. G. Bloede, and the surprisingly vigorous defense of myself by Mr. C. Sotheran, and other recent events, on the ground of my having psychologized them all into the passive servitude of hoodwinked dupes! I can only say that *such* psychology is next door to a miracle. That I could influence men and women of such acknowledged independence of character and intellectual capacity, would be at least more than any of your lecturing mesmerizers or "spirit controls" have been able to accomplish. Do you not see, my noble enemies, the logical consequences of such a doctrine? Admit that I can do that, and you admit the reality of *magic,* and my powers as an adept. I never claimed that magic was anything but psychology practically applied. That one of your mesmerizers can make a cabbage appear a rose, is only a lower form of the power you all endow me with. You give an old woman—whether forty, fifty, sixty, or ninety years old (some swear I am the latter, some the former), it matters not; an old woman whose "Kalmuco-Buddhisto-Tartaric features," even in youth, never made her appear pretty; a woman, whose ungainly garb, uncouth manners and masculine habits are enough to frighten any bustled and corseted fine lady of fashionable society out of her wits you give [her] such powers of fascination as to draw fine ladies and gentlemen, scholars and artists, doctors and clergymen, to her house by the scores, to not only talk philosophy with her, not merely to stare at her as though she were a monkey in red flannel breeches, as some of them do, but to honor her in many cases with their fast and sincere friendship and grateful kindness! Psychology! If that is the name you give it, then, although I have never offered myself as a teacher, you had better come, my friends, and be taught at once the "trick" (gratis, for unlike other psychologizers, I never yet took money for teaching anybody anything), so that hereafter you may not be deceived into recognizing as— what Mr. Coleman so graphically calls "the sainted dead

of earth"—those pimple-nosed and garlic-breathing beings who climb ladders through trap-doors and carry tow wigs and battered masks in the penetralia of their underclothing.

H. P. BLAVATSKY.

"The masculino-feminine Sclavonic Theosoph, from Crim-Tartary"—
a title which does more credit to Mr. Coleman's vituperative ingenuity than to his literary accomplishments.

Collected Writings VOLUME I

1878

MADAME BLAVATSKY ON INDIAN METAPHYSICS

[*The Spiritualist,* London, March 22, 1878, pp. 140-41]*

Sir,

Two peas in the same pod are the traditional symbol of mutual resemblance, and the time-honoured simile forced itself upon me when I read the twin letters of our two masked assailants in your paper of February 22nd. In substance they are so identical that one would suppose the same person had written them simultaneously with his two hands, as Paul Morphy will play you two games of chess, or Kossuth dictate two letters at once. The only difference between these two letters—lying beside each other on the same page, like two babes in one crib—is, that "M. A. (Cantab.)'s" is brief and courteous, while "Scrutator's" is prolix and uncivil.

By a strange coincidence both these sharp-shooters fire from behind their secure ramparts a shot at a certain "learned occultist" over the head of Mr. C. C. Massey, who quoted some of that personage's views, in a letter published May 10th, 1876. Whether in irony or otherwise, they hurl

* [Square brackets in the body of this article are H.P.B.'s own. —*Compiler.*]

the views of this "learned occultist" at the heads of Colonel Olcott and myself, as though they were missiles that would floor us completely. Now, the "learned occultist" in question is not a whit more, or less, learned than your humble servant, for the very simple reason that we are identical. The extracts published by Mr. Massey, by permission, were contained in a letter from myself to him. Moreover, it is now before me, and, save one misprint of no consequence, I do not find in it a word that I would wish changed. What is said there I repeat now over my own signature—the theories of 1876 do not contradict those of 1878 in any respect, as I shall endeavour to prove, after pointing out to the impartial reader the quaking ground upon which our two critics stand. Their arguments against Theosophy—certainly "Scrutator's"—are like a verdant moss, which displays a velvety carpet of green, without roots, and with a deep bog below.

When a person enters a controversy over a fictitious signature, he should be doubly cautious, if he would avoid the accusation of abusing the opportunity of the mask to insult his opponents with impunity. Who or what is "Scrutator"? A clergyman, a medium, a lawyer, a philosopher, a physician (certainly not a metaphysician), or what?

Quien sabe? He seems to partake of the flavour of all, and yet to grace neither. Though his arguments are all interwoven with sentences quoted from our letters, yet in no case does he criticize merely what is written by us, but what he thinks we *may* have meant, or what the sentences *might* imply. Drawing his deductions, then, from what existed only in the depths of his own consciousness, he invents phrases, and forces constructions upon which he proceeds to pour out his wrath. Without meaning to be in the least personal—for, though propagating "absurdities" with "utmost effrontery," I would feel sorry and ashamed to be as impertinent with "Scrutator" as he is with us—yet, hereafter, when I see a dog chasing the shadow of his own tail, I will think of his letter.

In my doubts as to what this assailant might be, I invoked the help of Webster to give me a possible clue in the

pseudonym. "Scrutator," says the great lexicographer, "is one who scrutinizes," and "scrutiny" he derives from the Latin *scrutari,* "to search even to the rags"; which *scrutari* itself he traces back to a Greek root, meaning "trash, trumpery." In this ultimate analysis, therefore, we must regard the *nom de plume,* while very applicable to his letter of February 22nd, very unfortunate for himself; for at best it makes him a sort of literary *chiffonnier,* probing in the dust-heap of the language for bits of hard adjectives to fling at us. I repeat that, when an anonymous critic accuses two persons of "slanderous imputations" (the mere reflex of his own imagination), and of "unfathomable absurdities," he ought, at least, to make sure (1) that he has thoroughly grasped what he is pleased to call the "teachings" of his adversaries; and (2) that his own philosophy is infallible. I may add, furthermore, that when that critic permits himself to call the views of other people—not yet half-digested by himself—"unfathomable absurdities," he ought to be mighty careful about introducing as arguments into the discussion sectarian absurdities far more "unfathomable" and which have nothing to do with either science or philosophy.

> I suppose [gravely argues "Scrutator"] a babe's brain is soft, and a quite unfit tool for intelligence, otherwise Jesus could not have lost His intelligence when He took upon Himself the body and the brain of a babe [!!?].

The very opposite of Oliver Johnson evidently, this Jesus-babe of "Scrutator's."

Such an argument might come with a certain force in a discussion between two conflicting dogmatic sects, but if picked "even to rags," it seems but "utmost effrontery"—to use "Scrutator's" own complimentary expression—to employ it in a philosophical debate, as if it were either a scientific or historically proved fact! If I refused, at the very start, to argue with our friend "M. A. (Oxon.)," a man whom I esteem and respect as I do few in this world, only because he put forward a "cardinal dogma," I shall certainly lose no time in debating Theosophy with a tattering Christian,

whose "scrutinizing" faculties have not helped him beyond the acceptance of the latest of the world's *Avatars,* in all its unphilosophical dead letter meaning, without even suspecting its symbolical significance. To parade in a would-be philosophical debate the exploded dogmas of any church, is most ineffectual, and shows, at best, a great poverty of resource. Why does not "Scrutator" address his refined abuse, *ex cathedra,* to the Royal Society, whose Fellows doom to annihilation every human being, Theosophist or Spiritualist, pure or impure?

With crushing irony he speaks of us as "our teachers." Now, I remember having distinctly stated in a previous letter that we have *not* offered ourselves as teachers, but, on the contrary, decline any such office—whatever may be the superlative panegyric of my esteemed friend, Mr. O'Sullivan, who not only sees in me "a Buddhist priestess" (!), but, without a shadow of warrant of fact, credits me with the foundation of the Theosophical Society and its Branches! Had Colonel Olcott been half as "psychologised" by me as a certain American Spiritualist paper will have it, he would have followed my advice and refused to make public our "views," even though so much and so often importuned in different quarters. With characteristic stubbornness, however, he had his own way, and now reaps the consequence of having thrown his bomb into a hornet's nest. Instead of being afforded opportunity for a calm debate, we get but abuse, pure and simple—the only weapon of partisans. Well, let us make the best of it, and join our opponents in picking the question "to rags." Mr. C. C. Massey comes in for his share, too, and, though fit to be a leader himself, is given by "Scrutator" a chief!

Neither of our critics seems to understand our views (or his own) so little as "Scrutator." He misapprehends the meaning of Elementary, and makes a sad mess of spirit and matter. Hear him say that elementary

> is a new-fangled and ill-defined term . . . not yet two years old!

This sentence alone proves that he forces himself into the

discussion, without any comprehension of the subject at issue. Evidently, he has neither read the mediaeval nor modern Kabalists. Henry Khunrath is as unfamiliar to him as the Abbé Constant. Let him go to the British Museum, and ask for the *Amphitheatrum Sapientiae Aeternae* of Khunrath. He will find in it illustrative engravings of the four great classes of elementary spirits, as seen during an evocation of ceremonial magic by the Magus who lifts the *Veil of Isis.* The author explains that these are disembodied vicious men, who have parted with their divine spirits, and become as beasts. After

reading this volume, "Scrutator" may profitably consult Éliphas Lévi, whom he will find using *the words* "Elementary Spirits" throughout his *Dogme et Rituel de la Haute Magie,* in both senses in which we have employed it. This is especially the case where (Vol. I, p. 262 *et seq*.) he speaks of the evocation of Apollonius of Tyana by himself. Quoting from the greatest Kabalistic authorities, he says:

> When a man has lived well, the astral cadaver evaporates like a pure incense, as it mounts towards the higher regions; but if a man has lived in crime, his astral cadaver, which holds him prisoner, seeks again the objects of his passions and desires to resume its earthly life. It torments the dreams of young girls, bathes in the vapour of spilt blood, and wallows about the places where the pleasures of his life flitted by; it watches without ceasing over the treasures which it possessed and buried: it wastes itself in painful efforts to make for itself material organs [materialize itself] and live again. But the stars attract and absorb it; its memory is gradually lost, its intelligence weakens, all its being dissolves . . . The unhappy wretch loses thus in succession all the organs which served its sinful appetites Then it [this astral body, this "soul," this all that is left of the once living man] dies a second time and for ever, for it then loses its personality and its memory. Souls which are destined to live, but which are not yet entirely purified, remain for a longer or shorter time captive in the astral cadaver, where they are refined by the odic light, which seeks to assimilate them to itself and dissolve. It is to rid themselves of this cadaver that suffering souls sometimes enter the bodies of living persons, and remain there for a time in a state which the Kabalists call embryonic [*embryonat*]. These are the aerial phantoms evoked by necromancy [and I may add, the "materialized Spirits" evoked by the unconscious necromancy of incautious mediums, in eases where the forms are not transformations of their own doubles];

> these are larvae, substances dead or dying with which one places himself *en rapport.*

Further Lévi says (*op. cit*., p. 164):

> The astral light is saturated with elementary souls . . . Yes, yes, these spirits of the elements do exist. Some wandering in their spheres, others trying to incarnate themselves, others, again, already incarnated and living on earth; these are vicious and imperfect men.

And in the face of this testimony (which he can find in the British Museum, two steps from the office of *The Spiritualist!)* that since the Middle Ages the Kabalists have been writing about elementaries, and their potential annihilation, "Scrutator" permits himself to arraign Theosophists for their "effrontery" in foisting upon Spiritualists a "new-fangled and ill-defined term" which is "not yet two years old"!!

In truth, we may say that the idea is older than Christianity, for it is found in the ancient Kabalistic books of the Jews. In the olden time they defined three kinds of "souls"—the daughters of Adam, the daughters of the angels, and those of sin; and in the book of *The Revolution of the Souls* three kinds of "spirits" (as distinct from material bodies) are shown—the captive, the wandering and the free spirits. If "Scrutator" were acquainted with the literature of Kabalism, he would know that the term elementary applies not only to one principle or constituent part, to an elementary primary substance, but also embodies the idea which we express by the term elemental—that which pertains

to the four elements of the material world, the first principles or primary ingredients. The word "elemental," as defined by Webster, was not current at the time of Khunrath, but the idea was perfectly understood. The distinction has been made, and the term adopted by Theosophists for the sake of avoiding confusion. The thanks we get are that we are charged with propounding, in 1878, a different theory of the "elementaries" from that of 1876!

Does anything herein stated, either as from ourselves, or Khunrath, or Lévi, contradict the statement of the "learned occultist" that:

> Each atom, no matter where found, is imbued with that vital

> principle called spirit . . . Each grain of sand, equally with each minutest atom of the human body, has its inherent latent spark of the divine light?

Not in the least. "M. A. (Cantab.)" asks, "How then, can a man *lose* this divine light, in part or in whole, as a rule before death, if each minutest atom of the human body has its inherent latent spark of the divine light?" Italicizing some words, as above, but omitting to emphasize the one important word of the sentence, *i.e.,* "latent," which contains the key to the whole mystery. In the grain of sand, and each atom *of* the human material body, the spirit is *latent,* not active; hence, being but a correlation of the highest light, something concrete as compared with the purely abstract, the atom is vitalized and energized by spirit, without being endowed with distinct consciousness. A "grain of sand, as every minutest atom, is certainly "imbued with that vital principle called spirit." So is every atom of the human body, whether physical or astral, and thus every atom of both, following the law of evolution, whether of objective or semi-concrete astral matter, will have to remain eternal throughout the endless cycles, indestructible in their primary, elementary constituents. But will "M. A. (Cantab.)" for all that, call a grain of sand, or a human nail-paring, consciously immortal? Does he mean us to understand him as believing that a fractional part, as a fraction, has the same attributes, capabilities, and limitations as the whole? Does he say that because the atoms in a nail-paring are indestructible as atoms, therefore the body, of which the nail formed a part, is of necessity, as a conscious whole, indestructible and immortal?

Our opponents repeat the words Trinity, Body, Soul, Spirit, as they might say the cat, the house, and the Irishman inhabitating it—three perfectly dissimilar things. They do not see that, dissimilar as the three parts of the human trinity may seem, they are in truth but correlations of the one eternal essence—which is no essence; but unfortunately the English language is barren of adequate expression, and, though they do not see it, the house, the physical Irishman and the cat are, in their last analysis, one. I verily begin

to suspect that they imagine that spirit and matter are two, instead of one! Truly says Vishnu Bawa Brahmachâri, in one of his essays in Marathi (1869), that

> The opinion of the Europeans that matter is "Padârtha" (an equivalent for the "pada," or word "Abháva," *i.e., Ahey,* composed of two letters, "Ahe," meaning *is*, and "nahin," *not*), whereas "Abhâva" is no "Padârtha," is foolishly erroneous!"

Kant, Schopenhauer and Hartmann seem to have written to little effect, and Kapila will be soon pronounced an antiquated ignoramus. Without at all ranging myself under Schopenhauer's banner, who maintains that in reality there is neither spirit nor matter, yet I must say that if ever he were studied, Theosophy would be better understood.

But can one really discuss metaphysical ideas in an European language? I doubt it. We say "spirit," and behold, what confusion it leads to! Europeans give the name spirit to that something which they conceive as apart from physical organization, independent of corporeal, objective existence; and they call spirit also the airy, vaporous essence, alcohol. Therefore, the New York reporter who defined a materialized Spirit as "frozen whiskey," was right, in his way. A copious vocabulary, indeed, that has but one term for God and for alcohol! With all their libraries of metaphysics, European nations have not even gone to the trouble of inventing appropriate words to elucidate metaphysical ideas. If they had, perhaps one book in every thousand would have sufficed to really instruct the public, instead of there being the present confusion of words, obscuring intelligence, and utterly hampering the Orientalist, who would expound his philosophy in English. Whereas, in the latter language, I find but one word to express, perhaps, twenty different ideas, in the Eastern tongues, especially Sanskrit, there are twenty words or more to render one idea in its various shades of meaning.

We are accused of propagating ideas that would surprise the "average" Buddhist. Granted, and I will liberally add that the average Brahminist might be equally astonished. We never said that we were either Buddhists or Brahminists

in the sense of their popular exoteric theologies. Buddha, sitting on his lotus, or Brahmâ, with any number of teratological arms, appeal to us as little as the Catholic Madonna, or the Christian personal God, which stare at us from cathedral walls and ceilings. But neither Buddha nor Brahmâ represent to their respective worshippers the same ideas as these Catholic icons, which we regard as blasphemous. In this particular, who dares say that Christendom, with its boasted civilization, has outgrown the fetishism of the Fijians? When we see Christians and Spiritualists speaking so flippantly and confidently about God and the materialization of "spirit," we wish they might be made to share a little in the reverential ideas of the old Aryas.

We do not write for "average" Buddhists, or average people of any sort. But I am quite willing to match any tolerably educated Buddhist or Brahman against the best

metaphysicians of Europe, to compare views on God and on man's immortality.

The ultimate abstract definition of this—call it God, force. Principle, as you will—will ever remain a mystery to Humanity, though it attain to its highest intellectual development. The anthropomorphic ideas of Spiritualists concerning spirit are a direct consequence of the anthropomorphic conceptions of Christians as to the Deity. So directly is the one the outflow of the other, that "Scrutator's" handiest argument against the duality of a child and potential immortality is to cite "Jesus who increased in wisdom as his brain increased."

Christians call God an Infinite Being, and then endow Him with every finite attribute, such as love, anger, benevolence, mercy! They call Him All-Merciful, and preach eternal damnation for three-fourths of humanity in every church; All-Just, and the sins of this brief span of life may not be expiated by even an eternity of conscious agony. Now, by some miracle of oversight, among thousands of mistranslations in the "Holy" Writ, the word "destruction," the synonym of annihilation, was rendered correctly in the King James' version, and no dictionary can make it read either damnation, or eternal torment. Though the Church

334

consistently put down the "destructionists," yet the impartial will scarcely deny that they come nearer than their persecutors to believing what Jesus taught and what is consistent with justice, in teaching the final annihilation of the wicked.

To conclude, then, we believe that there is but one indefinable principle in the whole universe, which being utterly incomprehensible by our finite intellects, we prefer rather to leave undebated, than to blaspheme its majesty with our anthropomorphic speculations. We believe that all else which has being, whether material or spiritual, and all that may have existence, actually or potentially in our idealism, emanates from this principle. That everything is a correlation in one shape or another of this Will and Force; and hence, judging of the unseen by the visible, we base our speculations upon the teachings of the generations of sages who preceded Christianity, fortified by our own reason.

I have already illustrated the incapacity of some of our critics to separate abstract ideas from complex objects, by instancing the grain of sand and the nail-paring. They refuse to comprehend that a philosophical doctrine can teach that an atom imbued with divine light, or a portion of the great Spirit, in its latent stage of correlation, may, notwithstanding its reciprocal or corresponding similarity and relations to the one indivisible whole, be yet utterly deficient in self-consciousness. That it is only when this atom, magnetically drawn to its fellow atoms, which had served in a previous state to form with it some lower complex object, is transformed at last, after endless cycles of evolution, into MAN—the apex of perfected being, intellectually and physically, on our planet—in conjunction with them becomes, as a whole, a living soul, and reaches the state of intellectual self-consciousness. "A stone becomes a plant, a plant an animal, an

animal a man, and man a spirit," say the Kabalists. And here again, is the wretched necessity of translating by the word "spirit" an expression which means a celestial, or rather ethereal, transparent man—something diametrically opposite to the man of matter, yet a man. But if man is the crown of evolution on earth, what is he in the initiatory stages of the next existences—that man who,

at his best, even when he is pretended to have served as a habitation for the Christian God, Jesus, is said by Paul to have been "made a little lower than the angels"? But now we have every astral spook transformed into an "angel"! I cannot believe that the scholars who write for your paper—and there are some of great intelligence and erudition who think for themselves; and whom exact science has taught that *ex nihilo nihil fit*; who know that every atom of man's body has been evolving by imperceptible gradations, from lower into higher forms, through the cycles— accept the unscientific and illogical doctrine that the simple unshelling of an astral man transforms him into a celestial spirit and "angel" guide.

In Theosophical opinion a spirit is a ray, a fraction of the whole; and the Whole being Omniscient and Infinite, its fraction must partake, in degree, of the same abstract attributes. Man's "spirit" must become the drop of the ocean, called "Iśvara-Bhava"—the "I am one body, together with the universe itself" (I am in my Father, and my Father is in me), instead of remaining but the "Jiva-Bhava," the body only. He must feel himself not only a part of the Creator, Preserver and Destroyer, but of the soul of the three, the Parabrahma, who is above these, and is the vitalizing, energizing, and ever-presiding Spirit. He must fully realize the sense of the word "Sahajânanda," that state of perfect bliss in Nirvâna, which can only exist for the It, which has become co-existent with the "formless and actionless present time." This is the state called "Vartamana," or the "Ever Still Present," in which there is neither past nor future, but one infinite eternity of present. Which of the controlling "spirits," materialized or invisible, have shown any signs that they belong to the kind of real spirits known as the "Sons of Eternity"? Has the highest of them been able to tell even as much as our own Divine *Nous* can whisper to us in moments when there comes the flash of sudden prevision? Honest communicating "intelligences" often answer to many questions: "We do not know; this has not been revealed to us." This very admission proves that, while in many cases on their way to knowledge and perfection, yet

they are but embryonic, undeveloped "spirits"; they are inferior even to some living

Yogis who, through abstract meditation, have united themselves with their personal individual Brahmâ, their Âtman, and hence have overcome the "Ajñâna," or lack of that knowledge as to the intrinsic value of one's "self," the *Ego,* or self-being, so recommended by Socrates and the Delphic commandment.

London has been often visited by highly intellectual, educated Hindus. I have not heard of any one professing a belief in "materialized spirits"—as spirits. When not tainted with Materialism, through demoralizing association with Europeans, and when free from superstitious sectarianism, how would one of them, versed in the Vedânta, regard these apparitions of the circle? The chances are that, after going the rounds of the mediums, he would say: "Some of these may be survivals of disembodied men's intelligences, but they are no more spiritual than the average man. They lack the knowledge of 'Dhyânânta,' and evidently find themselves in a chronic state of 'Mâyâ,' *i.e.,* possessed of the idea that 'they are that which they are not.' The 'Vartamana' has no significance for them, as they are cognizant but of the 'Vishama' [that which, like the concrete numbers in mixed mathematics, applies to that which can be numbered]. Like simple, ignorant mortals, they regard the shadow of things as the reality, and *vice versa,* mixing up the true light of the 'Vyatireka' with the false light or deceitful appearance—the 'Anvaya.' . . . In what respect, then, are they higher than the average mortal? No; they are not spirits, not 'Devas,' . . . they are astral 'Dasyus."

Of course, all this will appear to "Scrutator" "unfathomable absurdities," for, unfortunately, few metaphysicians shower down from Western skies. Therefore, so long as our English opponents will remain in their semi-Christian ideas, and not only ignore the old philosophy, but the very terms it employs to render abstract ideas; so long as we are forced to transmit these ideas in a general way—particularly being impracticable without the invention of special words—it will be unprofitable to push discussion to any great length. We would only make ourselves obnoxious to the general

reader, and receive from other anonymous writers such unconvincing compliments as "Scrutator" has favoured us with.

H. P. BLAVATSKY.

New York, March 7th, 1877.*

---

* [An obvious error for 1878.—*Compiler.*]

Collected Writings VOLUME I

1878

[In H.P.B.'s *Scrapbook*, Vol. VII, pp. 56-57, there is pasted a cutting from The *Spiritualist* of London, dated March 29, 1878. It is an article by G. Damiani regarding "The Manifestations in Naples of the Alleged Spirit of Nana Sahib." H.P.B. wrote the following remarks at the end of this article:]

How interesting—were it not for the fact that there is every reason *to believe* that Nana Sahib is still alive.

____

Collected Writings VOLUME I
1878

THE CAVE OF THE ECHOES*

AN APPALLING TALE OF RETRIBUTIVE JUSTICEINFLICTED

BY AN EARTHBOUND "SPIRIT."

BY H. P. BLAVATSKY.

[*Banner of Light,* Boston, Vol. XLII, March 30, 1873, p. 2]

In the older countries of Europe and Asia there frequently occur examples of interference by the dead with the living, to which American Spiritualists are as yet comparative strangers. The experience of many generations has taught the higher, equally with the lower classes, to accept this! intervention as a fixed fact. With this difference, however, that as a rule, the former acknowledging the reality of the phenomena, find, to escape ridicule, a convenient loophole by attributing them to strange coincidences, while the latter, with less learning but more intuition, have no difficulty in divining the real cause. Tales calculated to freeze the blood with horror circulate in many of the lands I have visited, and more than once, instances of the reward and punishment of good or evil deeds by occult agency have come under my own observation.

The story I am about to relate has the merit of being perfectly true. The family is well-known in that portion of the Russian dominions where the scene is located. The circumstance was witnessed by one of my relatives, upon whom it made an impression that he carried to his grave.

———————

* [In her *Scrapbook,* Vol. I, p. 119, where the cuttings of this story are pasted. H.P.B. wrote in pen and ink:

3d story (Killed on account of being too horrible . . .)

She most likely means by this that the New York *Sun* refused to publish it at the time her 1st and 2nd stories appeared therein.

This story was republished by H.P.B. in *The Theosophist,* Vol. IV, April, 1883, pp. 164-66, and later appeared in a Russian version—most likely from H.P.B.'s own pen—in *Rebus* (Riddle), Vol. V, January 5, 12 and 19, 1886. The latter version is somewhat fuller, even though it lacks some of the paragraphs of the English text.—*Compiler*.]

My object in telling it is to illustrate one of the many phases of psychological science studied by Theosophists, and which i must be studied by whoever would inform himself thoroughly upon the relations of living man with the silent world of shadows—that bourne from which . . . *some travellers do return....*

It may be taken as a case of mediumship of a most striking kind—in short, a *transfiguration.* It differs only in degree from that of Mrs. Markee—formerly Compton—witnessed and described by Colonel Olcott in his work, and one of the most astounding ones on record.* The physical body of Mrs. Compton was transformed alternately into the shapes of a dwarfish girl and a tall Indian chief. In the present instance the haunting soul of an old man enters a child's body, and temporarily re-incarnating itself, becomes the agent of inexorable destiny. The intelligent reader will need no further hint to enable him to trace the lesson which my veracious narrative conveys.†

In one of the distant governments of Russia, in a small town on the very borders of Siberia, a mysterious tragedy occurred some twenty years ago—a tragedy which haunts the memory of the older inhabitants of the district to this very day, and is recounted but in whispers to the inquisitive traveller.

About six versts from the little town of P——, famous for the wild beauty of its scenery, and for the wealth of its inhabitants—generally proprietors of mines and iron foundries —stood an old and aristocratic mansion. Its household consisted of the master, a rich old bachelor, and his brother, a widower and the father of two sons and three daughters. It was known that the proprietor, Mr. Izvertzoff, had adopted his brother's children, and, having formed an especial attachment for his eldest nephew, Nicholas, had made him the sole heir to his numerous estates.

———————

* [*Vide* Col. H. S. Olcott, *People from the Other World,* Hartford, Conn., 1875, pp. 479 *et seq.—Compiler.*]

† [The opening paragraphs, up to here, .10 not occur in the Russian version of this story.—*Compiler.*]

———————

Time rolled on. The uncle was getting old, the nephew coming of age. Days and years had passed in monotonous serenity, when, on the hitherto clear horizon of the quiet family appeared a cloud. On an unlucky day one of the nieces took it into her head to study the zither. The instrument being of purely Teutonic origin, and no teacher for that specialty residing in the neighborhood, the indulgent uncle sent to St. Petersburg for both. After diligent search only one such professor could be found willing to trust himself in such close proximity to Siberia. It was an old German artist, who, sharing equally his earthly affections between his instrument and a pretty blonde daughter, would part with neither. And thus it came to pass that, one fine morning, the old professor arrived at the mansion with his zither-case under one arm, and his fair

Minchen leaning on the other.

From that day the little cloud began growing rapidly; for every vibration of the melodious instrument found a responsive echo in the old bachelor's heart. Music awakens love, they say, and the work begun by the zither was completed by Minchen's blue eyes. At the expiration of six months the niece had become an expert zitherplayer and the uncle was desparately in love. One morning, gathering his adopted family around him, he embraced them all very tenderly, promised to remember them in his will, and wound up by declaring his unalterable resolution to marry the blue-eyed Minchen. After which he fell upon their necks and wept in silent rapture. The family also wept: but it was for another cause. Having paid this tribute to self-interest, they tried their best to rejoice, for the old gentleman was sincerely beloved. Not all of them rejoiced, though. Nicholas, who had equally felt himself heart-smitten by the pretty Germain maid, and who found himself at once defrauded of his belle and his uncle's money, neither rejoiced nor consoled himself, but disappeared for the v hole day.

STARTING ON A LONG JOURNEY.

Meanwhile Mr. Izvertzoff gave orders to prepare his travelling carriage for the following morning. It was

whispered that he was going to the government town at some distance from here, with the intention of altering his will. Though very wealthy he had no superintendent on his estate, but kept his books himself. The same evening, after supper, he was heard in his room scolding angrily at his body-servant who had been in his service for over thirty years. This man, Ivan, was a native of Northern Asia, from Kamchatka. Brought up by the family in the Christian religion, he was thought very much attached to his master. But when the tragic circumstances I am about to relate had brought all the police force to the spot, it was remembered that Ivan was drunk on that night; that his master, who had a horror of this vice, had paternally thrashed him and turned him out of the room; and that Ivan had been seen reeling out of the door and heard to mutter threats.

There was on the estate of the Izvertzoffs a great cavern, which excited (and still excites) the curiosity of all who visited it. A pine forest, which began nearly at the garden gate, climbed by steep terraces a long range of rocky hills, which it covered with a belt of impenetrable verdure. The grotto leading to the place which people called the "Cave of the Echoes," was situated about half a mile from the mansion, from which it appeared as a small excavation in the hillside, almost hidden by luxuriant plants. Still it was not so masked as to prevent any person entering it from being readily seen from the terrace of the house. Inside the grotto, the explorer finds at the rear of an ante-chamber a narrow cleft, having passed which he emerges into a lofty cavern, feebly lighted through fissures in a ceiling fifty feet high. The cavern itself is immense, capable of easily holding two or three thousand people. A part of it was, at the time of my story, paved

with flags, and often used in the summer by picnic parties as a ball-room. Of an irregular oval shape, it gradually narrows into a broad corridor, which runs several miles underground, intercepted here and there by other chambers as large and lofty as the ballroom, but, unlike that, inaccessible except by boat, as they are full of water. These natural basins have the reputation of being unfathomable.

THE ECHOES.

On the margin of the first of these was a small platform, with several mossy rustic seats arranged on it, and it is from this spot that the phenomenal echoes were heard in all their weirdness. A word pronounced in a whisper or a sigh seemed caught up by endless, mocking voices, and instead of diminishing in volume, as honest echoes generally do, the sound grew louder at every successive repetition, until at last it burst forth like the repercussion of a pistol shot, and receded in a plaintive wail down the corridor.

On the evening in question, Mr. Izvertzoff had mentioned his intention of having a dancing party in the cave on his wedding day, which he had fixed for an early date. On the following morning, while preparing for his departure, he was seen by his family entering the grotto, accompanied only by the Siberian. Half an hour later Ivan returned to the mansion for a snuffbox which his master had forgotten in his room, and went back with it to the cave. An hour later the whole household was startled with his loud cries. Pale, and dripping with water, Ivan rushed in like a madman and declared that Mr. Izvertzoff was nowhere to be found in the grotto. Thinking he had fallen into one of the lakes, he had dived into the first basin in search of him, and got nearly drowned himself.

The day passed in vain attempts to find the body. The police filled the house, and louder than the rest in his despair seemed Nicholas, the nephew, who had returned home only in time to hear the sad tidings.

A dark suspicion fell upon Ivan, the Siberian. He had been struck by his master the night before, and had been heard to swear revenge. He had accompanied him alone to the cave, and when his room was searched a casket full of rich family jewelry, known to have been carefully kept in old Izvertzoff's apartment, was found under Ivan's bedding. Vainly did the man call God to witness that the casket had been handed to him in charge by his master himself, just before they proceeded to the cave; that it was the latter's purpose to have the jewelry reset, as he intended it for a

wedding present for his bride, and that he, Ivan, would willingly give his own life to

recall that of his benefactor, if he knew him to be dead. No heed was paid to him, however, and he was arrested upon the charge of foul murder, though no definite sentence could be passed on him, as, under the old Russian law, a criminal cannot be sentenced for any crime, however conclusive the evidence, unless he confesses his guilt; yet the poor man had the prospect of prison for the whole of his life, unless he did confess

A MARRIAGE.

After a week spent in useless search the family arrayed themselves in deep mourning, and, as the will as originally drawn remained without a codicil, the whole of the estate passed into the hands of the nephew. The old teacher and his fair daughter bore this sudden reverse of fortune with true Germanic phlegm, and prepared to depart Taking again his zither under one arm, the father was about to lead his Minchen by the other, when the nephew stopped him by offering himself as groom instead of his departed uncle The change was found an agreeable one, and, without much ado, the young couple were married.

Ten years roll away again, and we find the happy family at the beginning of 1855 The fair, blue-eyed Minchen had become fat and vulgar. From the day of the old man's disappearance Nicholas had been morose and retired in his habits. Many wondered at the change in him, for now he was never seen to smile. It seemed as if his only aim in life, since the catastrophe, was to find out his uncle's murderer or rather to bring Ivan to confess his guilt. But the man still persisted that he was innocent.

An only son had been born to the young couple, and it was hoped that this would have brought a ray of sunshine to the father's heart. But it was such a weak and puny little creature that it seemed scarce able to catch its breath; and so, according to the Russian custom in such cases, the family priest was called to christen it the same evening, lest, dying, it might go to the place prepared for unbaptized infants by Christian theology. The family and servants were gathered

at the ceremony in the large reception room of the house, and the priest was about to dip the babe thrice in the water, when he was seen to stop abruptly, turn deadly pale, and stare into vacancy, while his hands shook so violently that he almost dropped the child into the baptismal font. At the same time, the nurse, who stood at the end of the first row of spectators, gave a wild shriek, and pointing to the direction of the library room used by the old Izvertzoff, ran away in terror. No one could understand the panic of these two personages, for, except them, no one had seen anything extraordinary. Some had remarked the library door swing slowly open, but it must have been caused by the wind, which was now wailing all through the old mansion. After the ceremony, the priest, corroborated by the hysterically sobbing maid, solemnly averred that he had seen, for

one moment, the apparition of the deceased master upon the threshold of his library, then swiftly glide toward the font, and instantly disappear. Both witnesses described the spectre as having on its features an expression of menace. The priest, after crossing himself and muttering prayers, insisted that the whole family should have Masses said for the space of seven weeks for the repose of the "troubled soul."*

It was a strange child, this babe of Nicholas and Minchen, and seemed to have an uncanny atmosphere about it. Small, delicate, and ever ailing, his frail life appeared to hang by a thread as he grew. When his features were in repose, his resemblance to his grand uncle was so striking that the members of the family often shrank from him in terror. It was the pale, shrivelled face of a man of sixty upon the shoulders of a child of nine years. He was never seen to either laugh or play; but, perched in his high chair, gravely sat, folding his arms in a way peculiar to the late Izvertzoff. He would remain so for hours, motionless and drowsy. His nurse was often seen furtively crossing herself, at night upon approaching him; and not one of his attendants would consent to sleep alone with him in the nursery. His father's

---

* [This entire scene is lacking in the Russian version of the story. —*Compiler*.]

---

behaviour toward him was still more strange. He seemed to love him passionately, and yet to hate him bitterly at moments. He never embraced or caressed the boy, but would pass long hours watching him, with livid cheek and staring eye, as he sat quietly in a corner, in his goblin-like, old-fashioned way. The child had never left the estate, and few outside the family knew him.

A MYSTERIOUS TRAVELLER.

About the middle of July, a tall Hungarian traveller, preceded by a great reputation for eccentricity, wealth, and most extraordinary mesmeric powers, arrived at P— from Kamchatka, where, as was rumoured, he had resided for some time, surrounded by Shamans. He settled in the little town, with one of this sect, and was said to experiment in mesmerism on this North Siberian "sorcerer," as he was called by the inhabitants. He gave dinners and parties, and during such receptions, invariably exhibited his Shaman of whom he felt very proud. One day, the notables of P——made an unexpected invasion of the domain of Nicholas Izvertzoff, and requested of him the loan of his "Cave" for an evening entertainment. Nicholas consented with great reluctance, and with still greater hesitancy was he prevailed upon to join the party, among whom was my own relative.

The first cavern and the platform beside the bottomless lake glittered that evening with lights. Hundreds of flickering torches and lamps, stuck in the clefts of the rocks, illuminated the place, and drove the shadows from the mossy nooks and corners, where they had been undisturbed for many years. The stalactites on the walls sparkled brightly,

and the sleeping echoes were suddenly awakened by a confusion of joyous laughter and conversation. The Shaman, who was never lost sight of by his friend and patron, sat in a corner, half entranced as usual. Crouched on a projecting rock, about midway between the entrance and the water, with his orange-yellow wrinkled face, flat nose, and thin beard, he looked more like an ugly stone idol than a human being. Many of the company pressed round him and received correct answers from the oracle to their questions, the

346

Hungarian cheerfully submitting his mesmerized "subject" to cross examination.

A LOVING NEPHEW.

Suddenly one of the party, a lady, thoughtlessly remarked that it was in that very cave that old Mr. Izvertzoff had so unaccountably disappeared ten years before. The foreigner appeared interested, and desired to learn more of the mysterious circumstances. Nicholas was sought in the crowd, and led before the eager group. He was the host, and he found it impossible to refuse the narrative demanded by a sympathizing guest. He repeated the sad tale in a trembling voice, with a pallid cheek, and a tear was seen to glitter in his feverish eye. The company was greatly affected, and encomiums upon the behaviour of the loving nephew, who so honoured the memory of his uncle and benefactor, freely circulated in sympathetic whispers. Suddenly the voice of Nicholas became choked, his eyes started from their sockets, and, with a suppressed groan, he staggered back. Every eye in the crowd followed with curiosity his haggard look, as it remained riveted upon a weazened little face that peeped from behind the back of the Shaman.

"Where do you come from? Who brought you here, child?" lisped out Nicholas, as pale as death itself.

"I was in bed, papa; this man came to me and brought me here in his arms," simply answered the boy, pointing to the Shaman, beside whom he stood on the rock, and who, with his eyes closed, kept swaying himself to and fro like a living pendulum.

"That is very strange," remarked one of the guests; "why, the man has never moved from his place!"

"Good God! What an extraordinary resemblance!" muttered an old resident of the town, a friend of the dead man.

"You lie, boy!" fiercely exclaimed the father. "Return to your bed; this is no place for you. . . "

"Come, come," interposed the Hungarian, with a strange expression of authority on his face, and encircling with his arm, as if in protection, the slender, childish figure. "The little fellow has seen my Shaman's double, which roams

sometimes far away from his body, and has mistaken the astral man for the outward phantom itself. Let the child remain with us awhile."

At these strange words the guests stared at each other in mute surprise, and some of them looked upon the speaker with real terror.

UNRAVELING THE MYSTERY AT LAST.

"By the bye," continued the Hungarian, with a very peculiar firmness of accent, and addressing the public rather than any one in particular, "why should we not try to unravel the mystery hanging over that tragedy, with the help of the clairvoyant powers of my Shaman? Is the suspected party still lying in prison? . What? . . . not confessed till now? This is indeed strange. But now we will learn the truth in a few minutes. . . . My Shaman's second sight, when properly directed, never errs. Let all keep silent!"

He then approached the Tehuktchene, and making as though drawing an imaginary circle with his hand around himself, the Shaman, and boy, immediately began his operations over the subject without so much as asking the consent of the master of the place. The latter stood rooted to the spot as if petrified with horror, and unable to articulate a sound. Except by him, the suggestion was met with general approbation, and the "Police-Master," Colonel S——, was the first to approve the idea.

"Ladies and gentlemen," then said the mesmerizer in amiable tone, "allow me for this once to proceed otherwise than I generally do. I will employ the method of native magic. It is more appropriate to this wild place, and, I dare say, we will find it far more effective than our European mode of mesmerization."

Without waiting for an answer he drew from a bag that, as he explained, never left his person, first, a small drum, and then two little vials—one full of liquid, the other empty. With the contents of the former he sprinkled the Shaman, who fell to trembling and nodding more violently than ever. The air was filled with the perfumes of spicy odors, and the atmosphere itself seemed to become clearer. Then, to

the horror of those present, he approached the Shaman, and taking a miniature, antiquated-looking knife from his bosom, quietly plunged the sharp steel into the man's forearm and, drew blood from it, which he caught in the empty vial. When it was half-filled he pressed the orifice of the wound with his thumb, and stopped the flow as easily as if he had corked a bottle; after which he sprinkled the blood over the little boy's head. He then suspended the drum from his neck, and with two ivory drumsticks which were covered with strange carved letters and signs, be began beating a sort of reveille——he said to drum up the Shaman's "spirits."

MAGICAL WONDERS.

The bystanders, half shocked and half terrified at these extraordinary proceedings, eagerly, yet half timidly, crowded around him, and for a few moments a dead silence reigned throughout the lofty cavern. Nicholas, with his face livid and corpse-like, stood speechless as before.

And now the mesmerizer magician had placed himself between the Shaman and the platform, and continued slowly drumming. The first notes were muffled, and vibrating so softly in the air that they awakened no echo; only the Shaman quickened still more his pendulum-like motion, and the child became restless. The mysterious drummer then began a low chant, slow, impressive and solemn.

As the unknown words issued from his lips, the flames of the torches, lamps and candles wavered and flickered, until they began dancing in rhythm with the chant. A cold wind came wheezing from the dark corridors beyond the water, leaving a plaintive echo in its trail. Then a sort of nebulous vapor, which seemed to ooze from the rocky ground and walls, gathered about the Shaman and the boy. Around the latter the aura was silvery and transparent, but the cloud which enveloped the former was red and sinister. Approaching nearer the platform, the adept beat a louder call on his drum, and this time the echo caught it up with terrific effect. It reverberated near and far in incessant peals; one wail followed another, louder and louder, until the thundering roar seemed the chorus of a thousand demon

voices rising from the fathomless depths of the dark lake. The water itself, whose tranquil surface, illuminated by many lights, had previously been smooth as a sheet of glass, became suddenly agitated, as if a powerful gust of wind had swept over its face.

Another chant and a roll of the drum, and the mountain trembled to its foundation with the cannon-like peals which rolled through the dark and distant corridors. The Shaman's body rose two yards in the air, and, nodding and swaying, he sat, self-suspended, like a hideous apparition. But the transformation which now occurred in the boy chilled everyone with fear as they speechlessly watched the scene. The silvery cloud about the child now seemed to lift him, too, into the air; but, *unlike the Shaman, his feet never left the ground.* The little boy began to grow as if the work of years was to be miraculously accomplished in a few seconds. He became tall and large, and his senile features grew older, in harmony with the body. A few more seconds and the youthful form had entirely disappeared: it *was totally absorbed in another individuality!* and, to the horror of those present who had been familiar with his appearance, this individuality was old Izvertzoff! . . .

THE PHANTOM.

On his left temple was a large, gaping wound from which trickled great drops of

blood. The phantom now moved directly in front of Nicholas, who, with his hair standing erect, gazed at his own son, transformed into his uncle, with the look of a raving madman. This sepulchral silence was broken by the Hungarian, who, addressing the child phantom, asked him in solemn voice: “In the name of Them who have all powers, answer the truth, and nothing but the truth. Restless soul, was thy body lost by accident, or foully murdered?”

The spectre’s lips moved, but it was the echo from afar which answered in lugubrious shouts:

“Murdered! Murde-red! Mur-de-red!”

“Where? How? By whom?” asked the adept.

The apparition pointed a finger at Nicholas, and without

removing its gaze or lowering its arm, retreated backward slowly towards the lake. At every step it took, the young Izvertzoff, as if compelled by some irresistible fascination, advanced a step toward it, until the phantom reached the edge of the water, and the next moment was seen gliding on its surface. It was a fearful, ghostly scene!

When Nicholas had come to within two steps of the brink of the watery abyss, a violent convulsion ran through the frame of the guilty man. Flinging himself upon his knees, he clung to one of the rustic seats with a desperate clutch, and, staring wildly, uttered one long, piercing cry of agony, which rang through the ears of the crowd, but was unable to arouse even one of them from the lethargy into which they seemed all plunged. Like one in the clutches of a nightmare, they saw, heard, and remembered all, but were unable to stir a finger. The phantom now remained motionless on the water, and, bending its extended hand, slowly beckoned the assassin to come. Crouched in abject terror, the wretched man shrieked until the cavern rang again:

“I did not . . . no, I did not murder you! . . .”

Then came a splash, and now there was the boy in the dark water, struggling for his life in the middle of the lake, with the same motionless, stern apparition brooding over him, from whose very substance the child seemed to have dropped out.

“Papa! papa! save me!—I am drowning!” cried the piteous little voice amid the uproar of the echoes.

“My boy!” shrieked Nicholas in the accents of a maniac, springing to his feet, “My boy! save, oh, save him! . . . Yes, I confess—I am the murderer! . . . I killed him!”

“Killed . . . him . . . killed . . . killed! . . .” repeated hundreds of echoes like peals of laughter from a legion of infuriated demons.

Another splash, and the phantom suddenly disappeared. With one cry of unutterable terror the company, released from the spell which had hitherto paralyzed them, rushed toward the platform to the rescue of both father and child. But their feet were rooted to the ground anew as they beheld amid the swirling eddies a whitish, shapeless mass, an

elongated mist, wrapping the murderer in tight embrace, and slowly sinking into the bottomless lake! . . .

On the morning after these occurrences, when, after a sleepless night, some of the party went to the residence of the Hungarian gentleman, they found it closed and deserted. He and the Shaman had disappeared. To add to the general consternation, the Izvertzoff mansion took fire on that same night, and was completely destroyed. The archbishop himself performed the ceremony of exorcism, but the locality is considered accursed to this day.

The government investigated the facts, and—ordered silence.

And now a few words in conclusion.* I hope that, whoever else may be disposed to question the possibility of an occurrence like the above, it will not be the intelligent Spiritualist. Not a feature in my narrative but finds in the records of mediumship its parallel. The apparition of the astral form like that of old Izvertzoff at the baptism is an everyday affair with clairvoyants. If the child was transformed into a man, in the sight of a crowd of people, so has a child-apparition been seen to emerge from Dr. Monck's side and many children to step out of William Eddy's cabinet. If elongation of the body occurred in the boy's case, the same thing is alleged of various mediums. If a "spirit"—according to the accepted phraseology, an "astral man" as we term it—crowding out the undeveloped soul of the newly-born *dual* creature, took possession of his body, so have hundreds of other earth-bound souls obsessed the bodies of mediums. Interchange of "souls" has been noticed in living men unacquainted with each other, and even residing at opposite points of the globe. This may happen either from disease, which generally loosens the bonds between the astral and the physical man, or in consequence of some other

* [These concluding remarks do not appear in the Russian version of the story.—C*ompiler.*]

occult condition. The levitation of the Shaman is no more a matter of wonder; and if his "double" wandered from his entranced body, so has the same phenomenon been oft reported in Spiritualistic papers as happening under our own observation. This Russian episode but confirms what investigators of modern phenomena have experienced. In it, throughout a period of ten years, the whole plot is developed by a real disembodied "spirit." Earth-bound, he burned for a just but fiendish revenge, the planning and execution of which constituted certainly an insurmountable impediment to the progress

and purification of the troubled soul. The "Elementals" play no part in my story, except when thrown into violent perturbation by the sounds of the magical drum and the *incantations* of the adept. The action of these creatures was limited to the flickering of the flames, the disturbance of the water in the lake, and the intensification of the awakened echoes. The phenomena at P—— were produced and controlled by an adept-psychologist, working *for, with,* and *through* a disembodied soul, upon a deliberate plan for the accomplishment of a cruel vengeance, which, though charged to the account of the unhappy, restless astral man, yet accomplished the ends of the unerring law of Retribution in punishing the guilty and rescuing the innocent.

Let the Spiritualist who would pronounce magic an exploded superstition, compare the methods of the "magician" with those of the "circle." The latter derives its very name from the most common arrangement of the sitters. required by the "spirits" themselves. This is found *philosophical* and *necessary* by the Spiritualists. To ensure the formation of a circular magnetic current, the sitters are obliged to take hold of hands. Most generally the medium will complain of being affected if this magnetic chain is broken. Instances are known where instruments floating in the air have fallen upon the breaking of this current. The "magician" either draws with chalk a circle around the spot where the occult forces are to be concentrated to produce phenomena, as Baron Du Potet is known by all France to do—or forms one in thought, by *will power;* and this cannot be broken unless

his WILL gives way. The rhythmic drum beats of the "magician" and his *incantations* are but another and more perfected form of the singing and music-playing of modern circles. In a word, the modern *séance* could be and should be made a school of magic, or philosophical, controllable Spiritualism. *Verb. sap.*

New York, 1878.

____

Collected Writings VOLUME I
1878

ISIS UNVEILED AND THE TODAS

[*The Spiritualist,* London, April 5,1878, pp. 161-62]

To the Editor of *The Spiritualist.*

Sir,

I have read the communications of "H.M." in your paper of the 8th inst. I would not have mentioned the "Todas" at all in my book, if I had not read a very elaborate octavo work in 271 pages, by William E. Marshall, Lieut.-Col. of Her Majesty's Bengal Staff Corps, entitled, *A Phrenologist Among the Todas,* copiously illustrated with photographs of the squalid and filthy beings to whom "H.M." refers. Though written by a staff officer, assisted "by the Rev. Friedrich Metz, of the Basel Missionary Society, who had spent upwards of twenty years of labours" among them, and "the only European able to speak the obscure Toda tongue," the book is so full of misrepresentations—though both writers appear to be sincere—that I wrote what I did.

What I said I knew to be true, and I do not retract a single word. If neither "H.M." nor Lieut.-Col. Marshall, nor the Rev. Mr. Metz have penetrated the secret that lies behind the dirty huts of the aborigines they have seen, that is their misfortune, not my fault.

H. P. BLAVATSKY.

New York, March l8th, 1878.

Collected Writings VOLUME I
1878

THE TODAS

[*The Spiritualist,* London, April 12, 1878]

Sir,

For my answer to the sneer of your correspondent "H.M." about my opinion of the Todas (*The Spiritualist,* March 8), a few lines sufficed. I only cared to say that what I have written in *Isis Unveiled* was written after reading Colonel Wm. E. Marshall's *A Phrenologist among the Todas,* and in consequence of what, whether justly or not, I believe to be the erroneous statements of that author. Writing about Oriental psychology, its phenomena and practitioners, as I did, I would have been ludicrously wanting in common sense if I had not anticipated such denials and contradictions as those of "H.M." from every side. How would it profit the seeker after this Occult knowledge to face danger, privations, and obstacles of every kind to gain it, if, after attaining his end, he should not have facts to relate of which the profane were ignorant? A pretty set of critics the ordinary travellers or observers, even though what Dr. Carpenter euphemistically calls a "scientific officer," or "distinguished civilian," when, confessedly every European unfurnished with some mystical passport, is debarred from entering any orthodox Brahman's house, or the inner precincts of a pagoda. How we poor Theosophists should tremble before the scorn of those modern Daniels when the cleverest of them has never been able to explain the commonest "tricks" of Hindu jugglers, to say nothing of the phenomena of the Fakirs! These very *savants* answer the testimony of Spiritualists with an equally lofty scorn, and resent as a personal affront the invitation to even attend a *séance.*

I should therefore have let the "Todas" question pass, but for the letter of "Late Madras C.S." in your paper of the 15th. I feel bound to answer it, for the writer plainly makes me out to be a liar. He threatens me, more

over, with the thunderbolts that a certain other officer has concealed in his library closet.

It is quite remarkable how a man who resorts to an *alias,* sometimes forgets that he is a gentleman. Perhaps such is the custom in your civilized England, where manners and education are said to be carried to a superlative elegance; but not so in poor, barbarous

Russia, which a good portion of your countrymen are just now preparing to strangle (if they can). In my country of Tartaric Cossacks and Kalmucks, a man who sets out to insult another, does not usually hide himself behind a shield. I am sorry to have to say this much, but you have allowed me, without the least provocation, and upon several occasions, to be unstintedly reviled by correspondents, and I am sure that you are too much of a man of honour to refuse me the benefit of an answer.

"Late Madras C.S." sides with Mrs. Showers in the insinuation that I never was in India at all. This reminds me of a calumny of last year, originating with "spirits" speaking through a celebrated medium at Boston, and finding credit in many quarters. It was, that I was *not* a Russian, did not even speak that language, but was merely a French adventuress. So much for the infallibility of some of the sweet "angels"! Surely, I will neither go to the trouble of exhibiting to any of my masked detractors, of this or the other world, my passports *viséed* by the Russian embassies half a dozen times, on my way to India and back. Nor will I demean myself to show the stamped envelopes of letters received by me in different parts of India. *Such* an accusation makes me simply laugh, for my word is, surely, as good as that of anybody else. I will only say that more's the pity that an English officer, who was "fifteen years in the district," knows less of the Todas than I, who, he pretends, never was in India at all. He calls *gopura* a "tower" of the pagoda. Why not the roof, or anything else, as well? *Gopura* is the sacred pylon, the pyramidal gateway by which the pagoda is entered; and yet I have repeatedly heard the people of Southern India call the pagoda itself a gopura. It may be a careless mode of expression employed among the vulgar; but when we come to consult the authority of the

best Indian lexicographers we find it accepted. In John Shakespear's *Hindustani-English Dictionary* (edition of 1849, p. 1727) the word *gopura* is rendered as "an idol temple of the Hindus." Has "Late Madras C.S.," or any of his friends, ever climbed up into the interior, so as to know who or what is concealed there? If not, then perhaps his fling at me was a trifle premature. I am sorry to have shocked the sensitiveness of such a philological purist, but, really, I do not see why, when speaking of the temples of the Todas—whether they exist or not—even a Brahman Guru might not say that they had their *gopuras.* Perhaps he, or some other brilliant authority in Sanskrit and other Indian languages, will favour us with the etymology of the word? Does the first syllable, *go* or gu, relate to the *roundness* of these "towers," as my critic calls them (for the word *go* does mean something round), or to *gopa,* a cowherd, which gave its name to a Hindu caste, and was one of the names of Krishna, *go-pâla,* meaning the cowherd? Let these critics carefully read Colonel Marshall's work, and see whether the pastoral tribe, whom he saw so much, and discovered so little about, whose worship (exoteric, of course) is all embraced in the care of the sacred cows and buffaloes; the distribution of the *"divine* fluid"—milk; and whose seeming adoration, as the missionaries tell us, is so great for

their buffaloes, that they call them the "gift of God," could not be said to have their *gopuras,* though the latter were but a cattle-pen, a *tiriêri,* the *mand,* in short, into which the phrenological explorer crawled alone by night with infinite pains and—neither saw nor found *anything!* And because he found nothing he concludes they have *no* religion, *no* idea of God, *no* worship. About as reasonable an inference as Dr. W. B. Carpenter might come to if he had crawled into Mrs. Showers' *séance-room* some night when all the "angels" and their guests had fled, and straightway reported that among Spiritualists there are neither mediums nor phenomena.

Colonel Marshall I find far less dogmatic than his admirers. Such cautious phrases as "I believe," "I could not ascertain," "I believe it to be true," and the like, show his

desire to find out the truth, but scarcely prove conclusively that he has found it. At best it only comes to this, that Colonel Marshall believes one thing to be true, and I look upon it differently. He credits his friend the missionary, and I believe my friend the Brahman, who told me what I have written. Besides, I explicitly state in my book (see *Isis Unveiled,* Vol. II, pp. 614, 615):

> . . as soon as their [the Todas]* solitude was profaned by the avalanche of civilization . . . the Todas began moving away to other parts as unknown and more inaccessible than the Nîlgiri hills had formerly been.

The Todas, therefore, of whom my Brahman friend spoke, and whom Captain W. L. D. O'Grady, late manager of the Madras Branch Bank at Ootacamund, tells me he has seen specimens of, are not the degenerate remnants of the tribe whose phrenological bumps were measured by Colonel Marshall. And yet, even what the latter writes of these, I, from personal knowledge, affirm to be in many particulars inaccurate. I may be regarded by my critics as over-credulous, but this is surely no reason why I should be treated as a liar, whether by late or living Madras authorities of the "C.S." Neither Captain O'Grady, who was born at Madras and was for a time stationed on the Nîlgiri Hills, nor I, recognized the individuals photographed in Colonel Marshall's book as Todas. Those we saw wore their dark brown hair very long, and were much fairer than the Badagas, or any other Hindus, in neither of which particulars do they resemble Colonel Marshall's types. "H.M." says:

> The Todas are brown, coffee-eoloured, like most other natives.

But turning to Appleton's *New American Cyclopaedia* (Vol. XII, p. 173), we read:

These people are of a *light complexion,* having strongly-marked Jewish features, and have been supposed by many to be one of the lost tribes.

"H.M." assures us that the places inhabited by the Todas

* [Square brackets in this article are H.P.B.'s own.—*Compiler*.]

are not infested by venomous serpents or tigers; but the same *Cyclopaedia* remarks that:

> The base of these mountains . . . is clothed with a dense forest swarming with wild animals of all descriptions, among which elephants and tigers are numerous.

But the "Late" (defunct?—is your correspondent a disembodied angel?) "Madras C.S." attains to the sublimity of the ridiculous when, with biting irony in winding up, he says:

> All good spirits, of whatever degree, astral or elementary, . . . prevent his [Captain R. F. Burton's] ever meeting with *Isis*—rough might be the unveiling!

Surely—unless that military Nemesis should tax the hospitality of some American newspaper, conducted by politicians—he could never be rougher than this Madras Grandison! And then, the idea of suggesting that, after having contradicted and made sport of the greatest authorities of Europe and America, to begin with Max Müller and end with the Positivists, in both my volumes, I should be appalled by Captain Burton, or the whole lot of captains in Her Majesty's service—though each carried an Armstrong gun on his shoulder and a *mitrailleuse* in his pocket—is positively superb! Let them reserve their threats and terrors for my Christian countrymen.

Any moderately equipped sciolist (and the more empty-headed, the easier) might tear *Isis* to shreds, in the estimation of the vulgar, with his sophisms and presumably authoritative analysis, but would that prove him to be right, and me wrong? Let all the records of medial phenomena, rejected, falsified, slandered, and ridiculed, and of mediums terrorized, for thirty years past, answer for me. I, at least, am not of the kind to be bullied into silence by such tactics, as "Late Madras" may in time discover; nor will he ever find me skulking behind a *nom de plume* when I have insults to offer. I always have had, as I now have, and trust ever to retain the courage of my opinions, however unpopular or erroneous they may be considered; and there are not

Showers enough in Great Britain to quench the ardour with which I stand by my convictions.

There is but one way to account for the tempest which, for four months, has raged in *The Spiritualist* against Colonel Olcott and myself, and that is expressed in the familiar French proverb—"*Quand on veut tuer son chien, on dit qu'il est enragé.*"

H. P. BLAVATSKY.

New York, March 24th, 1878.

____

Collected Writings VOLUME I
1878

FOOTNOTES TO "THE SCIENTIFIC HYPOTHESIS RESPECTING MEDIUMISTIC PHENOMENA"

[*Banner of Light,* Boston, Vol. XLII, April 20,1878]

[In compliance with his request. H.P.B. translated from the Russian A. N. Aksakoff's article entitled "The Scientific Hypothesis Respecting Mediumistic Phenomena" and published in the *St. Petersburg Vedomosti.* She added two footnotes of her own to the translation; we include below portions of Aksakoff's article to which these footnotes refer.]

. . . Geometrical figures *not* distinguishable by our thought (similar in form, size, and the mutual relation of their parts) should not be distinguishable by our *sensuous perception* either; they must be brought into such relations with us as would make them identical in the effects they produce upon us. This condition is satisfied by *planes* (or figures of two dimensions), symmetrical figures, but it is not satisfied by equally regular *solids* (figures which embrace the three dimensions). Two equal triangles can always be made to perfectly fit each other by turning over one of them, *i.e.,* through a process accomplished which involves the aid of the third dimension; but if we move these triangles in a *plane* only, that is to say, using but two dimensions, we would never succeed in making them fit each other, so that one of these would completely occupy the place of the other.

I think that perhaps I can make Mr. Aksakoff's meaning

a little clearer by stating the proposition in the following terms: in the case of plane figures, i.e., of two dimensions only (length and breadth) when they are of perfect equivalence, we can verify that equivalence to sensuous perception by the aid of the third dimension of thickness; or otherwise expressing it, by the simple act of superposition whereby our senses verify the equivalence; but in the case of solid bodies of perfect equivalence, these possessing the third dimension already, it is obvious that there is no position of superposition which will enable our sensuous perception to verify the equivalence.

This experiment in the domain of mediumship [to establish Zöllner's hypothesis of the existence of a fourth dimension of space] has nothing substantially new in it; it belongs to a long series of phenomena which exhibit what is generally described as the passage of matter through matter.

The employment of the term "dimension" to express this "passage of matter through matter," appears to me as likely to lead to a great confusion of ideas. It would be made much more comprehensible to the general reader if Zollner were to apply the term

quality equally to length, breadth, thickness and permeability. But at best, the present discussion affords one more example of the fact I have repeatedly pointed out, that the European languages are wretchedly poor in words to express metaphysical and psychological ideas in comparison with the Oriental tongues. The property which we have here clumsily designated as a "fourth" dimension of space is known throughout the whole East by appropriate and specific terms, among not only scholars but the very "jugglers" who make boys disappear from beneath baskets. If Western scientists would familiarize themselves a little more with the Pythagorean *Tetraktys,* or even with the algebraical "unknown quantity" in its transcendental meaning, all difficulties in the way of accepting Zollner's hypothesis would disappear.

Collected Writings VOLUME I

1878

FRAGMENTS DE MADAME BLAVATSKY

[*La Revue Spirite,* Paris. avril, 1878]

Les Spiritualistes Saxons font assez confusion entre l`esprit et le périsprit. Peut-être ne distinguent-ils pas l`un de l'autre, désignant le premier par le mot âme, le second par celui d'esprit. Les T`héosophes font le contraire; pour eux, I'esprit proprement dit, le *Nous,* est l'esprit. Le périsprit ou *Psyché,* l'âme.

Les Théosophes n'admettent point de dogmes, c`est-à-dire d'idées, de principes préconçus, auxquels tout doive être subordonné. Ils cherchent la vérité avec sagesse et bonne foi, et sont disposés à l'accepter d'où qu'elle vienne, fut-ce au prix du sacrifice de ce qu'ils ont jusqui'ici admis. Quoiqu'ils disent en ce moment, ils sont loin de penser avoir tout résolu. Une telle prétention serait de l'omniscience, elle serait absurde. Le jour où un nouvel Oedipe aura trouvé l'*entière* solution de cette énigme des siècles: "Qu'est-ce l'homme?" ce jour là, dogmes anciens et modernes, approximations spiritualistes elles-mêmes, comme le Sphinx antique, se precipiteront dans l'Océan de l'oubli.

Les Théosophes, de même que les philosophes anciens et leur élève Paul, qui disait que le corps physique était pénétré, tenu vivant par le *Psyché,* périsprits pensent que l'homme est une trinite: corps, périsprit, esprit.

Les Bouddhistes qui distinguent ces trois entités, divisent encore le périsprit en plusieurs parties. Toutefois, sur le point d'arriver à la perfection nirvana—ils n'admettent plus guère qu'une de ces parties: l'Esprit.

Les Grecs faisaient de même, divisant le périsprit en vie et en nature passionelle, ou *Thumos.* Le périsprit est donc lui-même une combinaison: la vitalite physiologique, *Bios;* la nature concupiscible, *Epithumia;* et l'idéalité, *Phren.* Le périsprit est constitué de la substance éthérée qui emplit l'univers, il dérive donc du fluide astral cosmique, qui n'est point l'esprit; car bien qu'intangible, impalpable, ce fluide

astral est matière objective, comparativement à l'esprit. Par sa nature complexe, le périsprit peut s'allier assez intimement à la nature corporelle pour échapper à l'influence morale d'une vie plus haute. De même, il peut s'unir assez étroitement à l'esprit pour partager sa puissance, auquel cas 1 son véhicule, l'homme physique, peut paraître un

Dieu, même pendant sa vie terrestre. Si une telle union de l'esprit et du périsprit n'existe pas, l'homme n'est point immortel comme entité: le périsprit est tôt ou tard dissocié.

Plutarque dit qu'à la mort, Proserpine sépare le corps de l'âme (périsprit), après quoi cette dernière devient un génie *ou Daïmon,* libre et indépendant. Uue seconde dissolution est à intervenir, sous l'action du bien. *Démètre* sépare le périsprit de l'esprit. Le premier se résoud, avec le temps, en particules éthérées; le second monte, accède aux pouvoirs divins, devient graduellement un pur esprit divin.

Kapila, ainsi que tous les philosophes de l'Orient, faisait peu de cas de la nature périspritale. C'est cette agglomération de particules grossières, émanations humaines douées des imperfections, des faiblesses, des passions, des appétits même humains, et pouvant, dans certaines conditions, de venir objective, que les Bouddhistes appellent *Skandhas,* groupes, les Théosophes, âme, Allan Kardec, le périsprit.

Les Brahmanes et les Bouddhistes disent que l'individualité humaine n'est pas assurée tant que l'homme n'a point quitté, avec le dernier de ces groupes, le dernier vestige de teinte terrestre. De là leur doctrine de la métempsycose, si ridiculisée, mais si peu comprise de nos Orientalistes eux-mêmes. La science enseigne, en effet, que les molécules matérielles composant le corps physique de l'homme sont, par le fait de l'évolution, replacées par la nature dans les formes physiques inférieures. Eh bien, les Bouddhistes ne disent pas autre chose des particules du corps astral; ils prétendent que les groupes semi-materiels du périsprit sont appropriés à l'évolution des formes astrales inférieures, et y accèdent suivant leul degré d'épuration. Par conséquent, tant qu'un homme désincarné contient une seule particule de ces *skandhas,* des *portions* de son périsprit entrent ultérieurement dans le corps astral des plantes et des animaux. Et si

l'homme astral est tellement matériel que *Démètre* ne puisse trouver une parcelle d'esprit, alors l'individu est dissous, piece à pièce, dans le creuset de l'évolution. C'est ce que les Hindous figurent par un passage de 1000 années de durée dans le corps impur des animaux. Les Théosophes sont d'accord, pour le fond, avec ces données.

Pour les Théosophes, les grands caractères, les génies, les poètes, artistes véritables, sont inspirés spirituellement, et ne sont pas—en général du moins—de simples Médiums, instruments passifs dans les mains de leurs guides. Ce sont, au contraire, des âmes (périsprits) richement illuminées, c'est-a-dire possédant l'élément esprit à un haut degré, et pouvant dès lors collaborer avec les Esprits purs, à la spiritualisation, à l'élévation de l'humanité.

En ce qui concerne les phénomènes du périsprit et de la médiumité, nous pensons que le Médium purement passif ne peut discerner les bons esprits des mauvais, qu'il lui faut pour cela devenir médiateur conscient. Nous savons aussi que, si l'homme incarné, fut-il adepte éminent, ne peut lutter en puissance avec les purs Esprits qui, étant libérés de leurs *skandhas,* sont devenus subjectifs aux sens physiques, il peut du moins égaler et même surpasser en matière de phénoménalité, ce que produisent les Médiums ordinaires.

L'enfant, c'est-à-dire un homme non entièrement développé, qui vient à passer dans l'autre monde, peut-il plus y exister, dans des conditions préparées pour les types perfectionnés de son espèce, que la plante ou l'animal?

L'enfant ne possède pour ainsi dire pas encore d'esprit; il n'est qu'âme, et l'éducation n'affecte que sa nature astrales n'a trait qu'aux choses externes.

Le Cycle de l'homme n'est pas complet tant qu'il n'a point passé par la vie terrestre. Aucun stage d'épreuve ni d'expérience ne peut être sauté: il faut avoir été homme avant que d'arriver Esprit pur.

L'enfant mort est donc une faillite de la nature; il doit revivre de nouveau; le même périsprit subit alors l'épreuve interrompue, à l'aide d'une autre naissance. De même pour

un idiot de naissance. Ce *sont les seuls cas de réincarnation* humaine.*

Si l'enfant, en effet, qui n'est qu'une dualite, était immortel, pourquois les animaux ne le seraient-ils pas? La trinité seule survit.

A la mort, le périsprit devient le corps extrême, au-dedans se forme un corps plus éthére, et l'ensemble est plus ou moins ombragé par l'Esprit.

Cependant, les Elémentaires du corps humain ne sont pas toujours dissociés, à la mort corporelle; il se peut que, par un suprême effort, ils puissent retenir du 3-ème élement, et de la sorte, lentement, avec peine, monter de sphère en sphère, rejetant à chaque passage le plus lourd de leur vêtements, revêtant de plus radieuses enveloppes, et débarrassés de toutes particules materielles arriver enfin à la perfection devenir des *unités,* des Dieux.

Nous avons dit que l'Homme qui n'a pas une étincelle d'esprit divin pour le sauver, apres sa mort, ne se distingue guere des animaux.

Il y a de tristes cas de ce genre, non seulement parmi les dépravés, mais aussi parmi les aveugles ou les négateurs quand même. C'est, en effet, la volonté humaine, son pouvoir souverain qui règle en partie la destinée, et si un homme s'obstine à croire à l'annihilation après la mort, elle a lieu. La détermination de la vie physique, du genre de la mort, dépend bien souvent de la volonté. Il est des gens qui échappent, par la seule énergie de leur résolution aux étreintes de la mort, tandis que d'autres succombent à d'insignifiantes maladies. Or, ce qu'un homme fait de son corps, il peut le faire de son corps astral, c'est-à-dire de son périsprit désincarné.

H. P. BLAVATSKY.

---

* [Consult in this connection *Isis Unveiled,* Vol. I, pp. 346, 347, 351. —*Compiler*.]

Collected Writings VOLUME I
1878

FRAGMENTS FROM MADAME BLAVATSKY

[*La Revue Spirite, Paris,* April, 1878]

[*Translation of the foregoing original French text*]

The Saxon Spiritualists are rather confused between the spirit and the périsprit. Perhaps they do not distinguish the one from the other, describing the first by the word soul, the second by spirit. Theosophists do the opposite; for them the spirit properly is *Nous,* the spirit. The périsprit or *Psychê,* is the soul.

Theosophists accept no dogmas, i.e., preconceived ideas or principles, to which everything must be subordinated. They seek truth with wisdom and in good faith, and are willing to accept it from whatever source, even at the cost of the sacrifice of what they have hitherto accepted. Whatever they may teach at the present moment, they are far from thinking that they have settled everything. Such a claim would be that of omniscience; it would he ridiculous. On the day when a new Oedipus shall have found d the *complete* solution of that riddle *of* the ages: "What is man?" on that day the ancient and modern doctrines, the approximations of the Spiritualists themselves, will, like the ancient Sphinx, be flung into the ocean of oblivion.

Theosophists, like the ancient philosophers and their pupil Paul, who said that the physical body was penetrated and kept alive by the périsprit, *Psychê,* consider man as a trinity: body, périsprit, spirit.

The Buddhists, who distinguish these three entities, divide the périsprit still further into several parts. Nevertheless, on the point of approaching perfection—Nirvâna—they hardly admit more than one of these parts: the Spirit.

The Greeks did the same, dividing the périsprit into life and the passional nature, or *Thumos.* The périsprit is thus itself a combination: the physiological vitality, *Bios;* the concupiscible nature, *Epithumia;* and the ideality, *Phren.*

The périsprit is constituted of the ethereal substance that fills the universe, hence it is derived from the cosmic astral fluid, which is not spirit at all, because although intangible, impalpable, this astral fluid is objective matter as compared with spirit. Owing to its complex nature, the périsprit can ally itself intimately enough with the

corporeal nature, to escape the moral influence of a higher life. In the same way it can unite closely enough with the spirit to partake of its potency, in which case its vehicle, the physical man, can appear as a God, even during his terrestrial lifetime. If such a union, of the spirit and the périsprit, does not take place, a man does not become immortal as an entity: the périsprit is sooner or later dissociated.

Plutarch says that at death, Proserpine separates the body from the soul (périsprit), after which the latter becomes a genius or *Daïmon,* free and independent. A second dissolution has to occur, under the action of the Good. *Demeter* separates the périsprit from the spirit. The first in time is resolved into ethereal particles; the second ascends, assimilates with the divine powers, and gradually becomes a pure divine spirit.

Kapila, like all the Oriental philosophers, made little of the perispirital nature. It is this agglomeration of gross particles, of human emanations teeming with imperfections, weaknesses, passions, the very human appetites, able, under certain conditions, to become objective, that the Buddhists call *Skandhas,* groups, the Theosophists, soul, Allan Kardec, the périsprit.

The Brâhmanas and the Buddhists say that the human individuality is not secure so long as man has not left behind with the last of these groups, the remaining vestige of terrestrial coloring. Hence their doctrine of metempsychosis, so much ridiculed but so little understood by our Orientalists themselves. Science teaches, indeed, that the material molecules that compose the physical body of man are, by the process of evolution, replaced by Nature into lower physical forms. Well, the Buddhists say the very same in regard to the particles of the astral body; they assert that the semi-material groups of the périsprit are appropriated to the

evolution of lower astral forms and unite with them according to their degree of refinement. Consequently, so long as a discarnate man contains a single particle of these *skandhas,* some *parts* of his périsprit will have to enter the astral bodies of plants or animals. So if the astral man is composed of such material that Demeter cannot find a particle of spirit, the individual is dissolved, bit by bit, in the crucible of evolution. This is what the Hindus typify by a period of a thousand years spent in the impure bodies of animals. Theosophists are in essential agreement with this idea.

To Theosophists, the great characters, the geniuses, the poets, the true artists, are spiritually inspired, and are not —at least in general—simply mediums, passive instruments in the hands of their guides. They are, on the contrary, souls (périsprits) richly illuminated, *i.e.,* possessing the spiritual element in a high degree, and therefore able to collaborate with pure Spirits for the spiritualization and elevation of mankind.

In what relates to the phenomena of the périsprit and of mediumship, we believe that the purely passive medium cannot discern good spirits from bad, that to do so he must become a conscious mediator. We also know that though the incarnated man, even if a high adept, cannot compete in power with pure Spirits, who, being liberated from their

skandhas have become subjective to the physical senses, they can at least equal and even surpass in the matter of phenomenalism what is produced by ordinary mediums.

Can a child, *i.e.,* a not completely developed man, who passes into the other world, exist there in the conditions prepared for the perfected types of his species, any more than a plant or an animal?

The child does not yet possess a spirit, so to speak; he is merely a soul, and his education has only affected his astral nature, has only dealt with externals.

The cycle of man is not complete so long as he has not passed through terrestrial life. Not one stage of trial or experience can be skipped; he must have been a man before he reaches the state of pure Spirit.

A dead child then is a failure of nature; it must be born again; the same périsprit must in such a case pass through the interrupted trial by means of another birth. The same for the congenital idiot. *These are the only cases of human reincarnation.*

If the child, indeed, who is only a duality, were immortal, why not the animals also? The triad alone survives.

At death, the périsprit becomes the outermost body; within it is formed a more ethereal body, and the whole is more or less overshadowed by the Spirit.

The elementaries of the human body are, however, not always dissociated at bodily death; it may happen that by a supreme effort they are able to retain some of the third element, and in that way, slowly and with trouble, to ascend from sphere to sphere, throwing off at each step the heavier garment, and becoming clothed in more radiant vestures; finally arriving at perfection, disencumbered of every material particle, and becoming *unities,* Gods.

We said that the man who has not one spark of the divine spirit to save him after death can scarcely he distinguished from the animals.

There are some sad cases of this kind, not alone among the depraved but also among the willfully blind and the out-and-out deniers. It is, indeed, the will of man, his sovereign power, that partly rules his destiny, and if a man persists in believing in annihilation after death, it will take place. The conditions of the physical life, the kind of death, very often depend on the will.

There are some persons who merely by the force of their resolution, escape the embrace of death, while others yield to trifling maladies. Now, what a man can do with his body, he can also do with his astral body, i.e., with his discarnated perisprit.

H. P. BLAVATSKY.

Collected Writings VOLUME I
1878

THE AKHUND OF SWAT

THE FOUNDER OF MANY MYSTICAL SOCIETIES.*

MADAME BLAVATSKY'S DRAMATIC WORD-PAINTING AND GRAPHIC DESCRIPTION OF ABDUL GHAFUR'S REMARKABLE AND EVENTFUL CAREER — ANTAGONISM OF THE SIKHS TO THE MODERN HIEROPHANT —— ALMOST SIMULTANEOUS DEATHS OF THE POPES OF ROME AND SAIDU.

Of the many remarkable characters of this century, Ghafur was one of the most conspicuously so.†

If there be truth in the Eastern doctrine that souls, powerful whether for good or bad, who had not time in one existence to work out their plans, are reincarnated, the fierceness of their yearnings to continue on earth thrusting them back into the current of their attractions, then Ghafur was a re-birth of that Felice Peretti, who is known in history as Pope Sixtus V, of crafty and odious memory. Both were born in the lowest class of society, being ignorant peasant boys and beginning life as herdsmen. Both reached the apex of power through craft and stealth and by imposing upon the superstitions of the masses. Sixtus, author of mystical books and himself a practitioner of the forbidden

———————

* [This article appeared most likely in the first issue of the New York *Echo* which was started by Charles Sotheran. The cutting of it is pasted in H.P.B.'s *Scrapbook,* Vol. Vll, pp. 101-102. An introductory note written by the Editor is dated April 30, 1878, which is the only clue as to the date of the article, although Col. Olcott states in his *Diaries* that the first issue of the *Echo* came out May 3rd. The journal is described as "The Only Secret Society Paper in the World. ' It was short lived and its files have never been located.]

† [The inhabitants of Swat—a tract on the Peshawâr border of the North-West Frontier Province of India—are a clan of Yusafzai Pathâns. They are Suni Mohammedans. As their religious leader, the Akhund of Swat, Abdul Ghafur, born in 1794, ruled the tribe for the last thirty years of his life, and died in 1877. He was succeeded by his son Mian Gul, who, however, never possessed the same influence as his father. —*Compiler*.]

———————

sciences to satisfy his lust for power and ensure impunity, became Inquisitor-General. Made Pope, he hurled his anathemas alike against Elizabeth of England, the King of Navarre, and other important personages. Abdul Ghafur, endowed with an iron will, had educated himself without colleges or professors except through association with the "wise men" of Cuttack. He was as well versed in the Arabic and Persian literature of alchemy and astrology as Sixtus was in Aristotle, and like him knew how to fabricate mesmerized talismans and amulets containing either life or death for those to whom they were presented. Each held millions of devotees under the subjection of their psychological influence, though both were more dreaded than beloved.

Ghafur had been a warrior and an ambitious leader of fanatics, but becoming a dervish and finally a Pope, so to say, his blessing or curse made him as effectually the master of the Amîrs and other Mussulmans as Sixtus was of the Catholic potentates of Europe.

Only the salient features of his career are known to Christendom. Watched, as he may have been, his private life, ambitions, aspirations for temporal as well as religious power, are almost a sealed book. But the one certain thing is, that he was the founder and chief of nearly every secret society worth speaking of among Mussulmans, and the dominant spirit in all the rest. His apparent antagonism to the Wahhabees was but a mask, and the murderous hand that struck Lord Mayo was certainly guided by the old Abdul. The Biktashee Dervishes* and the howling, dancing, and other Moslem religious mendicants recognize his supremacy as far above that of the Sheikh-ul-Islam of the faithful. Hardly a political order of any importance issued from Constantinople or Teheran—heretics though the Persians are—without his having a finger in the pie directly or indirectly. As fanatical as Sixtus, but more cunning yet, if

* To this day no Biktashee would be recognized as such unless he could claim possession of a certain medal with the seal of this "high-pontiff" of all the Dervishes, whether they belong to one sect or the other.

possible, instead of giving direct orders for the extermination of the Huguenots of Islam, the Wahhabees, he directed his curses and pointed his finger only at those among them whom he found in his way, keeping on the best, though secret, terms with the rest.

The title of Nasr-ed-Dîn (defender of the faith) he impartially applied to both the Sultan and the Shah, though one is a Sunnite and the other a Shiah. He sweetened the stronger religious intolerance of the Osman dynasty by adding to the old title of Nasr-ed-Dîn those of Saif-ed-Dîn (Scimitar of Faith) and Amîr-al-mu'minîn (Prince of the Faithful). Every Amîr-al-Sûrî, or leader of the sacred caravan of pilgrims to Mecca, brought or sent messages to, and received advice and instructions from, Abdul, the latter in the shape of mysterious oracles, for which was left the full equivalent in money, presents and other offerings, as the Catholic pilgrims have recently done at Rome.

In 1847-48 the Prince Mirza, uncle of the young Shah and ex-governor of a great

province in Persia, appeared in Tiflis, seeking Russian protection at the hands of Prince Vorontzov, Viceroy of the Caucasus.* Having helped himself to the crown jewels and ready money in the treasury he had run away from the jurisdiction of his loving nephew, who was anxious to put out his eyes. Popular rumour asserted that his reason for what he had done was that the great dervish, Akhund, had thrice appeared to him in dreams, prompting him to take what he had and share his booty with the protectors of the faith of his principal wife (he brought twelve with him to Tiflis), a native of Kabul. The secret, though, perhaps, indirect influence he exercised on the Begum of Bhopal, during the Sepoy rebellion of 1857, was a mystery only to the English, whom the old schemer knew so well how to hoodwink. During his long career of Machiavellism friendly with the British, and yet striking them constantly in secret; venerated as a new prophet by millions of orthodox, as well as heretic

———————

* [Prince Mihail Semyonovich Vorontzov (1782-1856). Viceroy of the Caucasus, 1844-56.—*Compiler.*]

———————

Mussulmans; managing to preserve his influence over friend and foe, the old "Teacher" had one enemy whom he feared, for he knew that no amount of craft would ever win it over to his side. This enemy was the once mighty nation of the Sikhs, ex-sovereign rulers of the Punjab and masters of the Peshawar Valley. Reduced from their high estate, this warrior people are now under the rule of a single Mahârâja—of Patiala—who is himself the helpless vassal of the British. From the beginning the Akhund had continually encountered the Sikhs in his path. Scarce would he feel himself conqueror over one obstacle, before his hereditary enemy would appear between him and the realization of his hopes. If the Sikhs remained faithful to the British in 1875, it was not through hearty loyalty or political convictions, so much as through sheer opposition to the Mohammedans, whom they knew to be secretly prompted by the Akhund.

Since the days of the great Nanak, of the Kshatriya caste, founder of the Sikh Brotherhood in the second half of the fifteenth century, these brave and warlike tribes have ever been the thorn in the side of the Mogul dynasty, the terror of the Moslems of India. Originating, as we may say, in a religious Brotherhood, whose object was to make away alike with Islamism, Brâhmanism, and other isms, including later Christianity, this sect evolved a pure monotheism in the abstract idea of an ever-unknown Principle, and elaborated it into the doctrine of the "Brotherhood of Man." In their view, we have but one Father-Mother Principle, with "neither form, shape, nor colour," and we ought all to be, if we are not, brothers irrespective of distinctions of race or colour. The sacerdotal Brâhman, fanatical in his observance of dead-letter forms, thus became in the opinion of the Sikh as much the enemy of truth as the Mussulman wallowing in a sensual heaven with his houris, the joss-worshipping Buddhist grinding out prayers at his wheel, or yet the Roman Catholic adoring his jewelled Madonnas, whose complexion the priests

change from white to brown and black to suit climates and prejudices. Later on, Arjan, son of Ramdas, the fourth in the succession after Nanak, gathering together the doctrines of the founder and his

successor Angad, brought out a sacred volume, called *Adi- Granth,* and largely supplemented it with selections from forty-five Sûtras of the Jainas. While adopting equally the religious figures of the *Vedas* and *Koran,* after sifting them and explaining their symbolism, the *Adi-Granth* yet presents a greater similarity of ideas respecting the most elaborate metaphysical conceptions with those of the Jaina school of Gurus. The notions of Astrology, or the influence of the starry spheres upon ourselves, were evidently adopted from that most prominent school of antiquity. This will be readily ascertained by comparing the commentaries of Abhâyâdeva Sûrî upon the original forty-five Sûtras in the Magadhi or Balabasha language* with the *Adi-Granth.* An old Jaina Guru, who is said to have drawn the horoscope of Ranjit Singh, at the time of his greatest power, had foretold the downfall of the kingdom of Lahore. It was the learned Arjan who retired into Amritsar, changed the sect into a politico-religious community, and instituted within the same another and more esoteric body of Gurus, scholars and metaphysicians, of which he became sole chief. He died in prison, under torture, by the order of Aurungzeb, into whose hands he had fallen, at the beginning of the seventeenth century. His son Govinda, a Guru (religious teacher) of great renown, vowed revenge against the race of his father's murderers, and after various changes of fortune the Afghans were finally driven from the Puñjab by the Sikhs in 1767. This triumph only made their hatred more bitter still, and from that moment until the death of Ranjit Singh, in 1839, we find them constantly aiming their blows at the Moslems. Mahan Singh, the father of Ranjit, had set off the Sikhs into twelve *misls* or divisions, each having its own chief (Sirdar), whose secret Council of State consisted of learned Gurus. Among these were Masters in spiritual Science, and

———————

* This valuable work is now being republished by Ookerdhaboy Shewjee, and has been received by the Theosophical Society from the Editor through the President of the Bombay branch. When finished it will be the first edition of the Jaina Bible. *Sûtra-Sangraha* or *Vihiva Pûnnûttee Sûtra,* in existence, as all their sacred books are kept in secret by the Jainas.

———————

they might, if they had had a mind, have exhibited as astonishing "miracles" and divine legerdemain as the old Mussulman Akhund. He knew it well, and for this reason dreaded

them even more than he hated them for his defeat and that of his Amîr by Ranjit Singh.

One highly dramatic incident in the life of the "Pope of Saidu" is the following well-authenticated case, which was much commented upon in his part of India about twenty years ago. One day, in 1858, when the Akhund, squatting on his carpet, was distributing amulets, blessings and prophecies among his pious congregation of pilgrims, a tall Hindu, who had silently approached and mingled in the crowd without having been noticed, suddenly addressed him thus: "Tell me, prophet, thou who prophesiest so well for others, whether thou knowest what will be thine own fate, and that of the 'Defender of the Faith,' thy Sultan of Stamboul, twenty years hence?"

The old Ghafur, overcome with violent surprise, stared at his interlocutor, but no answer came. In recognizing the Sikh he seemed to have lost all power of speech, and the crowd was under a spell.

"If not," continued the intruder, "then I will tell thee. Twenty years more and your 'Prince of the Faithful' will fall by the hand of an assassin of his own house. Two old men, one the Dalai Lama of the Christians, the other the great prophet of the Moslems—thyself—will be simultaneously crushed under the heel of death. Then, the first hour will strike of the downfall of those twin foes of truth—Christianity and Islam. The first, as the more powerful, will survive the second, but both will soon crumble into fragmentary sects, which will mutually exterminate each other's faith. See, thy followers are powerless, and I might kill thee now, but thou art in the hands of Destiny, and that knows its own hour."

Before a hand could be lifted the speaker had disappeared. This incident of itself sufficiently proves that the Sikhs might

have assassinated Abdul Ghafur at any time had they chosen so to do, and it may be that *The Mayfair Gazette,* which in June 1877, prophetically observed that the rival pontiffs of Rome and Swat might die simultaneously, had heard from some "old Indian" this story, which the writer also heard from an informant at Lahore.

H. P. BLAVATSKY.

____

Collected Writings VOLUME I

1878

THE THEOSOPHICAL SOCIETY

ITS ORIGIN, PLAN AND AIMS

[Printed for the Information of Correspondents] *

I. The Society was founded at the City of New York, in the year 1875.

---

* [This is the New York Circular drafted mainly by Colonel H. S. Olcott and which was ready for distribution on May 3rd, 1878. A packet of these was given to Dr. H. J. Billing to take to London, and another to Countess Lydia de Pashkoff to take to Japan. As Col. Olcott points out himself (*Old Diary Leaves,* I, 399-400): "In drafting the New York circular it occurred to me that the membership of, and supervising entities behind, the Society would be naturally grouped in three divisions, *viz.,* new members not detached from worldly interests; pupils, like myself, who had withdrawn from the same or were ready to do so; and the adepts themselves, who, without being actually members, were at least connected with us and concerned in our work as a potential agency for the doing of spiritual good to the world. With H.P.B.'s concurrence I defined these three groups, calling them sections, and sub-dividing each into three degrees. This, of course, was in the hope and expectation that we should have more practical guidance in adjusting the several grades of members than we had had-— or have since had, I may add."

Col. Olcott specifically states that the passage beginning: "As the highest development . . ." and ending with "unseen universes" was written by H.P.B. The important words: "the Brotherhood of Humanity" were here used for the first time, and the Circular!ar is devoid of any mention of Spiritualism or phenomena.

There can he very little doubt of the fact that the inspiring guidance of the Adepts was back of the actual wording of this Circular. It is a document of primary importance in the history of the Theosophical Movement.—*Compiler.*]

II. Its officers are a President; two Vice-Presidents; a Corresponding Secretary; a Recording Secretary; a Treasurer; a Librarian; and Councillors.

III. At first it was an open body, but, later, it was reorganized on the principle of secrecy, experience having demonstrated the advisability of such a change.

IV. Its Fellows are known as Active, Corresponding and Honorary. Only those are admitted who are in sympathy with its objects, and sincerely desire to aid in the promotion of the same.

V. Its Fellowship is divided into three Sections, and each Section into three Degrees. All candidates for active fellowship are required to enter as probationers, in the Third

Degree of the Third Section, and no fixed time is specified in which the new Fellow can advance from any lower to a higher degree; all depends upon merit. To be admitted into the highest degree, of the first section, the Theosophist must have become freed of every leaning toward any one form of religion in preference to another. He must be free from all exacting obligations to society, politics and family. He must be ready to lay down his life, if necessary, for the good of Humanity, and of a brother Fellow of whatever race, color or ostensible creed. He must renounce wine, and every other description of intoxicating beverages, and adopt a life of strict chastity. Those who have not yet wholly disenthralled themselves from religious prejudice, and other forms of selfishness, but have made a certain progress towards self-mastery and enlightenment, belong in the Second Section. The Third Section is probationary: its members can leave the Society at will, although the obligation assumed at entrance will continually bind them to absolute secrecy as to what may have been communicated under restrictions.

VI. The objects of the Society are various. It influences its fellows to acquire an intimate knowledge of natural law,

especially its occult manifestations. As the highest development, physically and spiritually, on earth, of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species, physically, and having inherited the nature of the unknown but palpable Cause of his own creation, must possess in his inner, psychical self, this creative power in lesser degree. He should, therefore, study to develop his latent powers, and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes. The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspiration; to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; to make known among Western nations the long-suppressed *facts* about Oriental religious philosophies, their ethics, chronology, esoterism, symbolism; to counteract, as far as possible, the efforts of missionaries to delude the so-called "Heathen" and "Pagans" as to the real origin and dogmas of Christianity and the practical effects of the latter upon public and private character in so-called civilized countries; to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period, which are mirrored in the oldest Vedas, and in the philosophy of Gautama Buddha, Zoroaster and Confucius; finally, and chiefly, to aid in the institution of a Brotherhood of Humanity, wherein all good and pure men, of every race, shall recognize each other as the equal effects (upon this planet)* of one Uncreate Universal, Infinite, and Everlasting Cause.

VII. Persons of either sex are eligible.

VIII. There are branches of the parent .Society in several countries of the East and West.

IX. No fees are exacted, but those who choose may contribute towards the Society's expenses. No applicant is

---

* [This parenthesis was written in by H.P.B., according to Col. Olcott's statement.—*Compiler.*]

---

received because of his wealth or influence, nor rejected because of his poverty or obscurity.

Correspondence with the parent body may be addressed to
"*The Theosophical Society, New York.*"

Collected Writings VOLUME I

1878

[In H.P.B.'s *Scrapbook,* Vol. VII, pp. 113-14, there is a cutting of three columns from the New York *Herald* of May 13, 1878. It is an article written, according to H.P.B's own notation, by Col. H. S. Olcott, and entitled "Muzzling the Indian Press." Its subtitle is: "The Vernacular Press Act for the Suppression of Native Newspapers—Passed at a Single Sitting of the Viceregal Legislative Council, March 14, 1878."

At the end of this cutting, H.P.B. pasted the colored picture of a lion caught in a net, and a mouse gnawing away the net, and wrote the following:]

The despised MOUSE is not always either on hand or willing to save the *Lion*—especially when the beast has too been for so long weaving himself the nets in which he got caught at last.

Collected Writings VOLUME I
1878

THE ÂRYA SAMÂJ

ALLIANCE OF THEOSOPHY WITH A VEDIC SOCIETY IN THE FAR ORIENT.*

MADAME BLAVATSKY NARRATES THE HISTORY OF THE BRAHMO-SAMAJ AND THE ÂRYA-SAMÂJ.—THE CONFLICT OF FAITHS IN INDIA.—WHY THE THEOSOPHISTS NOW RECEIVE THEIR INSTRUCTIONS FROM A HINDU SECRET SOCIETY.

Christendom sends its missionaries to Heathendom at an expense of millions drained from the pockets of would-be pious folks, who court respectability. Thousands of homeless and penniless old men, women and children are allowed to starve for lack of funds, for the sake, perhaps, of one converted "heathen." All the spare money of the charitable is absorbed by these dead-head travelling agents of the Christian Church. What is the result? Visit the prison cells of so-called Christian lands, crammed with delinquents who have been led on to felony by the weary path of starvation, and you will have the answer. Read in the daily papers the numerous accounts of executions, and you will find that modern Christianity offers, perhaps unintentionally but none the less surely, a premium for murder and other heinous crimes. Is anyone prepared to deny the assertion? Remember that, while many a respectable unbeliever dies in his bed with the comfortable assurance from his next of kin, and

—————

* [This article was written by H.P.B. for the New York *Echo,* onJune 2, 1878, as appears from Col. Olcott's entry of that date in his *Diaries.* The *Echo* was a short lived publication started by Charles Sotheran, one of the original Founders of the T.S., and the files of which do not seem to be accessible, in spite of a wide-spread search. Col. Olcott's *Diaries* also mention the fact that the first issue of this Journal came out May 3, 1878, or at least was received by him on that date. The actual date on which the present article appeared in print is snot definitely known, although it must have been sometime in June of 1878. Its text is copied from the cutting pasted in H.P.B.'s *Scrap*book, Vol. VIII, pp. 143-44, now in the Adyar Archives.—*Compiler*.]

good friends in general, that he is going to hell, the red-handed criminal has but to believe at his eleventh hour that the blood of the Saviour can and will save him, to receive the guarantee of his spiritual adviser that he will find himself when launched into eternity in the bosom of Christ, in heaven, and playing upon the traditional harp. Why, then, should any Christian deny himself the pleasure and profit of robbing, or even

murdering, his richer neighbor? And such a doctrine is being promulgated among the heathen at the cost of an annual expenditure of millions.

But, in her eternal wisdom, Nature provides antidotes against moral as well as against mineral and vegetable poisons. There are people who do not content themselves with preaching grandiloquent discourses, they act. If such books as Higgins' *Anacalypsis,* Inman's *Ancient and Pagan Christian Symbolism,* and that extraordinary work of an anonymous English author—a Bishop, it is whispered—entitled *Supernatural Religion,** cannot awaken responsive echoes among the ignorant masses, who do not read books, other means can be, and are resorted to—means more effectual and which will bring fruit in the future, if hitherto prevented by the crushing hand of ecclesiastical and monarchical despotism. Those whom the written proofs of the fictitious character of Biblical authority cannot reach, may be saved by the spoken word. And this work of disseminating the truth among the more ignorant classes is being evidently prosecuted by an army of devoted scholars and teachers, simultaneously in India and America.

The Theosophical Society has been of late so much spoken about; such idle tales have been circulated about it—its members being sworn to secrecy and hitherto unable, even if willing, to proclaim the truth about it—that the public may be gratified to know, at least, about one portion of its work. This much, we are now permitted to do, and we embrace the opportunity with alacrity, for, unlike our antagonists, the Christians, we are disposed to declare open war and not resort to forgery, intrigue and Machiavellism

---

* [Walter Richard Cassels, 1826 1907. *Vide* Vol. VI, pp. 430-31.]

---

to accomplish our ends. The Theosophical Society means, if it cannot rescue Christians from modern Christianity, at least to aid in saving the "heathen" from its influence. It is now in organized affiliation with the Ârya Samâj of India, its Western representative, and, so to say, under the order of its chiefs. A younger Society than the Brâhmo Samâj, it was instituted to save the Hindus from exoteric idolatries, Brahmanism and Christian missionaries.

The purely Theistic movement connected with the Brâhmo Samâj had its origin in the same idea. It began early in the present century, but spasmodically and with interruption, and only took concrete shape under the leadership of Babu Keshub Chunder Sen in 1858. Rammohun Roy, who may be termed the combined Fénelon and Thomas Paine of Hindustan, was its parent, his first church having been organized shortly before his death in 1833. One of the greatest and most acute of controversial writers that our century has produced, his works ought to be translated and circulated in every civilized land. At his death, the work of the Brahmo Samâj was interrupted. As Miss Collett says, in her *Brâhmo Year Book* for 1878, it was only in October, 1839, that Debendra Nath

Tagore founded the Tattvabodhini-Sabhâ (or Society for the Knowledge of Truth), which lasted for twenty years, and did much to arouse the energies and form the principles of the young church of the Brâhmo Samâj. But, exoteric or open religion as it is now, it must have been conducted at first much on the principles of the Secret Societies, as we are informed that Keshub Chunder Sen, a resident of Calcutta and a pupil of the Presidency College, who had long before quit the orthodox Brâhmanical Church and was searching for a purely Theistic religion, "had never heard of the Brâhmo Samâj before 1858" (see *The Theistic Annual*, 1878, p. 45). Since then the Brâhmo Samâj, which he then joined, has flourished and become more popular every day. We now find it with Samâjes established in many provinces and cities. At least, we learn that in May 1877, "fifty Samâjes have notified their adhesion to the Society and eight of them have appointed their representatives. Native missionaries of the

Theistic religion oppose the Christian missionaries and the Orthodox Brâhmans, and the work is going on lively. So much for the Brâhmo movement."

And now, with regard to the Arya Samâj, *The Indian; Tribune* of Allahabad uses the following language in speaking of its founder:

> The first quarter of the sixteenth century was no more an age of reformation in Europe than the last of the 19th is in India. Similar causes to those which had operated to bring about a mighty reformation in Europe are, at this moment, working, in India. From amongst its own "Benedictines," Swami Dyanand Saraswati has arisen, who, unlike other reformers, does not wish to set up a new religion of his own, but asks his countrymen to go back to the pristine purity and Theism of their Vedic religion. After preaching his views in Bombay, Poona, Calcutta, and the N.W. Provinces, he came to the Punjab, last year, and here it is that he found the most congenial soil. It was in the land of the five rivers, on the banks of the Indus, that the Vedas were first compiled. It was the Punjab that gave birth to a Nanak. And it is the Punjab that is making such efforts for a revival of Vedic learning and its doctrines. And wherever Swami Dyanand goes, his splendid physique, his manly bearing, his erudite discourses, his thundering eloquence, and his incisive logic bear down all opposition. People rise up and say: We shall remain no longer in this state of ignorance, we shall think and act for ourselves, we have had enough of a crafty priesthood and a demoralizing idolatry, and we shall tolerate them no longer. We shall wipe off the ugliness of ages, and try to shine forth in the original radiance and effulgence of our Aryan ancestors.

The Swami is a most highly honoured Fellow of the Theosophical Society, takes a deep interest in its proceedings, and *The Indian Spectator* of Bombay, April 14th, 1878, spoke by the book when it said that the work of Pandit Dyanand "bears intimate relation to the work of the Theosophical Society."

While the members of the Brâhmo Samâj may be designated as the Lutheran Protestants of orthodox Brâhmanism, the disciples of the Swami Dyanand should be compared to those learned mystics, the Gnostics, who had the key to those earlier writings which, later, were worked over into the Christian gospels and various patristic literature. As the above-named pre-Christian sects understood the true esoteric

meaning of the Chrêstos allegory, which is now materialized into the Jesus of flesh, so the disciples of the learned and Holy Swami are taught to discriminate between the written form and the spirit of the word preached in the *Vedas.* And this is the principal point of difference between the Ârya Samâj and the Brâhmos who, as it would seem, believe in a personal God and repudiate the *Vedas,* while the Âryas see an everlasting Principle, an impersonal Cause in the great "Soul of the universe" rather than a personal Being, and accept the *Vedas* as the supreme authority, though not of divine origin. But we may better quote in elucidation of the subject what the President of the Bombay Ârya Samâj, also a Fellow of the Theosophical Society, Mr. Hurrychund Chintamon, says in a recent letter to our Society:

> Pandit Dyanand maintains that as it is now universally acknowledged that the *Vedas* are the oldest books of antiquity, if they contain the truth and nothing but the truth in an unmutilated state, and nothing new can be found in other works of later date, why should we not accept the *Vedas* as a guide for Humanity? . . . A revealed book or revelation is understood to mean one of two things, viz: (1) a book already written by some invisible hand and thrown into the world; or (2) a work written by one or more men while they were in their highest state of mental lucidity, acquired by profound meditation upon the problems of who man is, whence he came, whither he must go, and by what means he may emancipate himself from worldly delusions and sufferings. The latter hypothesis may be regarded as the more rational and correct.

Our Brother Hurrychund here describes those superior men whom we know as Adepts. He adds:

> The ancient inhabitants of a place near Thibet, and adjoining a lake called Mansovara*, were first called Devneggury (Devanagari) or godlike people. Their written characters were also called Devneggury or Balbadha letters. A portion of them migrated to the North and settled there, and afterwards spread towards the South, while others went to the West. All these emigrants styled themselves Aryans, or noble, pure, and good men, as they considered that a pure gift had been made to humanity from the "Pure Alone." These lofty souls were the authors of the *Vedas."*

———————

* [Actually *Mânasa-sarovara.—Compiler*.]

———————

What more reasonable than the claim that such Scriptures, emanating from such authors, should contain, for those who are able to penetrate the meaning that lies half concealed under the dead letter, all the wisdom which it is allowed to men to acquire on earth? The Chiefs of the Arya Samâj discredit "miracles," discountenance superstition

and all violation of natural law, and teach the purest form of Vedic Philosophy. Such are the allies of the Theosophical Society. They have said to us: "Let us work together for the good of mankind," and—we will.

H. P. BLAVATSKY.

Collected Writings VOLUME I
1878

SCIENCE

[The cutting of this article is pasted in H.P.B.'s *Scrapbook*, Vol. VII, p. 140, and the text is printed in a lay-out similar to an article by S. Watson, dated May 28, 1878, and published in the *Voice of Truth*, of Memphis, Saturday, June 1st. There is no further identification of its actual source or date.]

As it is claimed to be unphilosophical to enquire into first causes, scientists now occupy themselves with considering their physical effects. The field of scientific investigation is therefore bounded by physical nature. When once its limits are reached, enquiry must stop, and their work be recommenced. With all due respect to our learned men, they are like the squirrel upon its revolving wheel, for they are doomed to turn their "matter" over and over again. Science is a mighty potency, and it is not for us pigmies to question her. But the "scientists" are not themselves science embodied any more than the men of our planet are the planet itself. We have neither the right to demand, nor the power to compel, our "modern-day philosopher" to accept without challenge a geographical description of the dark side of the moon. But, if in some lunar cataclysm one of her inhabitants should be hurled thence into the attraction of our atmosphere, and land, safe and sound, at Dr. Carpenter's door, he would be indictable as recreant to

professional duty if he should fail to set the physical problem at rest.

For a man of science to refuse an opportunity to investigate any new phenomenon, whether it comes to him in the shape of a man from the moon, or a ghost from the Eddy homestead, is alike reprehensible.

H. P. BLAVATSKY.

____

Collected Writings VOLUME I
1878

LETTER TO THE EDITOR OF THE "TIFLIS MESSENGER"

[*Translated from the original Russian text.*] *

Dear Sir:

In New York, where many people, who hearing the name of *Tiflis,* will face the serious problem of placing this city in their geographical conceptions—whether at the South Pole or on the White Sea—the newspaper *Obzor* [Review] is not read. This, of course, is *their* bad luck, and does not cast the slightest reflection on the highly unprejudiced and scholarly organ of Mr. Nikoladze. But I, as a Russian, was fortunate to receive a clipping of an editorial in No. 20 of the *Obzor* and to read therein some extremely interesting reminiscences about my unworthy self. The mere fact that such an aesthetical, philological and critical *compendium* of everything that is elegant in the literature of our era, as is the newspaper *Obzor,* has deigned to pay me for this flattering attention, honors me and gives pleasure to the readers in Tiflis.

Allow me, therefore, a distant half-compatriot of yours, to express in your respected journal a few words of gratitude, and to make a few remarks directed to your talented *confrère* . . . Having carefully pondered over this little page, as it were, torn from the book of my distant past, which represents me in the clear mirror of honest criticism (in

* [This cutting from the Russian newspaper is preserved in one of H.P.B.'s *Scrapbooks* in the Adyar Archives.—*Compiler.*]

my *real* appearance, and not a fancied one), and then, having fathomed the surprisingly profound review of my work *Isis Unveiled,* upon which neither Russia, nor Tiflis, nor even the thoughtful editor of the *Obzor* himself, have ever set eyes I became pensive, I must confess . . .

It is not the numerous and laudable terms which riveted my attention; others might have been hurt by them, but not I. Oh no! Having lived so many years in America, I have long since become used to newspaper mud-slinging. Here they *bark* louder yet, and even the respected editor of the young *Obzor*—such a valiant expert in this branch of literary art, it would seem cannot outdo the American press. It made me ponder because, being inclined in my old age to hold to the wise precepts of pagan antiquity, I was reminded of the pronouncement of the Delphic Oracle: "To know yourself (man) as you *are*—in the

present, know yourself as you *were*—in the past." Thus I am even grateful to the kind editor who has, in such a timely manner, become the priest of the Delphic Oracle in print. However, as a citizen of the United States, I was hurt for America, which until now has been given priority in the case of new discoveries and practical inventions. The editorial in the *Obzor* has ruined that reputation. All our telephones, phonographs and even "electrical" *men,* have faded before the new and useful discovery of Mr. Nikoladze, namely, the ability to write reviews of books, not on the basis of their actual worth and as a result of honest analysis of the author's ideas, but simply on a practical application of the science of Lavater and Galen,—*i.e.,* by means of physiognomy or *facial fortunetelling,* and phrenology, according to the calendar of Martin Zadeki and Co., at Kiev. This great discovery belongs by rights to the Editor of the *Obzor,* who, as a result of *facial* recollections, has *unveiled* with one stroke of his pen both the unfortunate *Isis* and its no less unfortunate author. Who is unaware of the remarkable ability of Lavater faultlessly to divine and *unveil* the character, talents, vices, and the most intimate traits of anyone he met, for instance, on the street? Lavater, unfortunately, was killed in the days of the French Directorate by the soldiers of Masséna at Zurich;

fate, however, showed its mercy for silly humanity in general, and the victims of the *mercenary* American press in particular, and did not permit the soldiers of Mukhtar Pasha and the Crescent to kill Mr. Nikoladze on the bloody fields of Armenia. It preserved him for the *Obzor,* and so that the great science of "facial fortunetelling" should not perish for lack of a worthy representative. From now on, Russia has found its own Lavater and . . . a new day has dawned in Russian literature. Henceforth, Mssrs. the critics may demand, not the actual published works, but merely the photographs of their authors. In this way the books may be subjected to the careful analysis of the reviewers, by means of their *facial* recollections alone. That will be cheaper and real fine. Clever was old Socrates not to have left any manuscripts; how *bald* and *pug-nosed* they would have appeared to the Editor of the *Obzor,* can be judged from the editorial in No. 20 of his Journal.

One might suppose that if the eyes of the author of Isis "were shifting in all directions, carefully avoiding meeting ones own"—it was because of a psychic foreboding of the dangerous Lavaterian abilities of Mr. Nikoladze. Unfortunately I do not remember him personally, and must confess that I never heard about such an unpleasant habit of my "eyes" from anyone else, and have never noticed it myself. It would appear I should ponder more deeply the Socratic precept: "Man, know thyself!"

Further, in the same editorial I learn that, while residing at Kutais, I "fooled local scribblers and cadets." This is very flattering for me personally, but hardly so for the ex-scribblers. Considering that in those peaceful and flourishing days (the sixties) the numerous direct descendants of the reigning princes of Guriya and Imeretia rarely advanced beyond the ranks of cadets and writing clerks, preferring to rush straight from

the lower grade benches in the local schools into the embraces of Hymen, and to begin their careers when already bearded, though youthful fathers of families; and furthermore, recollecting that in those distant days I was a mature and rather voluminous lady, and "in addition, with manners which produced a highly unpleasant

impression upon the onlooker," it is impossible not to be genuinely sorry for these innocent "fools." With what cold-blooded and merciless satire does Mr. Nikoladze scoff at his compatriots—the illustrious "scribblers and cadets," of the local aristocracy of Kutais.

In conclusion I will permit myself to observe that everything points to the fact that the talented critic, even if he has studied Lavater especially, has nevertheless neglected to acquaint himself with human nature in general. "Artificiality and charlatanry" are weapons only of those who aim at some honor or monetary benefit. Would Mr. Nikoladze dare to say that I or anyone else could possibly have expected anything of that kind in a circle of starving "scribblers and cadets" of Imeretia?

Let us hasten to complete the mystification of the poor *Tiflis Messenger* that was unable to detect the fact that the 64 newspapers and magazines in America which have so far published, and continue to publish, more or less lengthy reviews of *Isis Unveiled,* possibly too laudable, have all, to the very last, been bribed by me. That there are *sixty-four* of them, and those only the ones I have read myself, is easy for me to prove by means of the Scrapbook into which I have pasted them. With such an enormous influence upon the press as I exercise in America, it wouldn't be a bad thing for the Russian government to flirt with me a little, as I might have some influence upon the forthcoming Russian-American progressive and defensive alliance. The press, it would appear is under my thumb in London also. As proof of this I send you a review of *Isis Unveiled* from the London *Public Opinion* of the 29th of December. This journal could also be called *Obzor* [Review]—but of the *public opinion* of Europe, and not the private and prejudiced opinions of its editor. Its specialty is to publish and to hold merely the opinions expressed by the voice of the majority in all matters of criticism, politics, literature and the arts. Would not Mr. Nikoladze like to acquaint himself with the *standing* of the *Public Opinion* of London, where all writers and artists fear it, as they would fire, on account of its impartiality and severity? Its reviewer, apparently, has so little

concern with the *personality* of the writer, confining his entire attention to the

production itself, that he has more than once called the author of *Isis, Mr. Blavatsky*. I am sending to the editor of the *Tiflis Messenger* the English original for comparison, and ask to be permitted to translate a few lines from the section on *English Literature* in that London review.

[Here follows the Russian translation of the review published in the London *Public Opinion* of December 29, 1877.]

Such is the opinion of one of the most serious among English literary organs concerning my *Isis* and its author, *Mr. Blavatsky.* Many people will of course think that praise of myself is out of place here. But in Tiflis, where many knew me, English is not understood, while everyone sees the Russian *Obzor* of Mr. Nikoladze. Probably he has overlooked the fact that it is quite possible to be the embodiment of all vices, and physical as well as moral deformity, and yet to be at the same time a good, and even an outstanding writer. The editor of *Obzor* has challenged me with an insulting public declaration, probably because I am located 8,000 miles from him—and I have answered. Will he not favor us now with his estimate of how much, for instance, I had to pay the scholarly journal, *Public Opinion* of London, for its flattering testimonial?

____

Collected Writings VOLUME I

1878

[In H.P.B.'s *Scrapbook,* Vol. VIII, p. 252, there is pasted a cutting from *The Bombay Gazette* of June 18, 1878, entitled "A Wonderful Discovery." It is an account of Dr. Rotura's method of temporarily suspending animal life. At the end of this article H.P.B. added the following remarks:]

NOTE. On the 26th of March 1877 the N. Y. *World* printed [see *Scrapbook,* IV, pp. 49-51] an account of an interview of its reporter with H.P.B., in which she said that the shepherds of Thibet understand how to cause life to be suspended in their domestic animals by manipulating a certain artery in the neck. After a desired time has passed they bring the animals to life again without harm. She used the

390

words,asitappears: "I prophesy to you (the Reporter) that within a year from now scientists will discover how this is done in the case of the lower animals."

[See in this connection H.P.B.'s Letter to the Editor of *La Revue Spirite* of Paris coneerning the discovery of Dr. Rotura, published in its issue of December 1879. *Vide* Vol. II of the present Series.]

____

Collected Writings VOLUME I
1878

LETTER TO THE EDITOR OF *L'OPINIONE* NAZIONALE

[*L'Opinione Nazionale*. Firenze, 22 Giugno,1878]

Nostra Corrispondenza. Nouva York

Carissimo Direttore,

Vi spedisco *l'Eco di Nuova York*—nostro Organo locale delle Società secrete—Vi sarà, credo, di speciale interesse che il nostro Presidente come rappresentante le opinioni della nostra Società prende una prominentissima parte coi Repubblicani della Colonia italiana in questo nostro paese nell' inaugurare un monumento a Mazzini.

La cerimonia dello scoprimento avrà luogo al 29 Maggio nel Parco Centrale, e copia de' varii documenti riguardanti codesta funzione vi sarà spedita. La Commissione vorrebbe che io facessi un discorso in lingua russa; ma con tutto l'amore e l'ammirazione che professo per Mazzini ho dovuto rifiutarmi. Detesto far mostra di me sentendomi più atto a vivere nelle selve indiane tra le tigri ed i serpenti che in mezzo a persone in bianchi guanto e con abiti a coda di rondine:

Il giornale italiano *Fanfulla* mi venne assicurato che censurava gl'italiani di America formanti parte di questa Commissione, dichiarandoli una massa di comunisti ed individui di pessima riputazione. Quest'è una bugia infamante. Questi sono repubblicani in cuore, animo e corpo, e quando il nome del Console generale d'Italia cavaliere de Luca è stato proposto ad unanimità, fu fischiato. Cio si deve attribuire in parte perchè rappresentante un Governo monarchico, al quale Mazzini non si è mai sottoposto; ma principalmente si deve

al perchè questo Console era *principalmente* interessato al nefando traffico d'importare dei ragazzi italiani vendendoli ad una vera schiavitù, a suonatori d'organi tedeschi che li facevano morire di fame e di bastone facendo dormire quelle povere creature *l'uno presso l'altro incatenato!* Il fratello H. D. Monachesi, membro della nostra società, americano, di derivazione italiana, forma parte di questa Commissione, fu uno dei più attivi a far crollare il sopradetto traffico, e diverse volte è stato in procinto d'essere ucciso da persone comprate dal Console. Il presidente dissemi che tutti gli associati erano d'accordo con la opinione del signor Monachesi circa il Console de Luca.

La Commissione Mazzini viene presieduta dal Dott. G. Ceccarini e tutti gli altri

membri sono rispettabilissimi. È una vera infamia da parte del Console de Luca lo spargere tale calunnia, e cio non per altro che per dispetto. Come teosofista venite pregato di communicare ciò a quanta onesta gente odia la menzogna e la calunnia, e se è possible d'inserire in più giornali italiani che potete questi fatti, per lo che vi ho spedito *l'Eco*—Non c'è tempo da perdere: agite.

BLAVATSKY .

LETTER TO THE EDITOR OF *L'OPINIONE NAZIONALE*

[*L'Opinione Nazionale,* Florence, June 22, 1878]

[*Translation of the foregoing original Italian text*]

Our Correspondence. New York.

My dear Editor,

I am sending to you the *New York Echo*—our local Organ for Secret Societies. It will be, I believe, of special interest to you that our President, as representing the opinions of our Society, is taking a very prominent part with the Republicans of the Italian Colony in this our country in inaugurating a monument to Mazzini.

The ceremony of the unveiling will take place on May 29th in Central Park, and a copy of the various documents

regarding this function will be sent to you. The Commission would like me to make an address in the Russian language; but with all the love and admiration that 1 avow for Mazzini I have had to refuse. I detest making a show of myself, feeling myself more fit to live in the forests of India among tigers and serpents than among persons in white gloves and swallow-tailed coats.

I have been informed that the Italian journal *Fanfulla* has censured the Italians of America forming part of this Commission, declaring them to be a lot of communists and individuals of the worst reputation. This is an infamous lie. They are republicans in heart, soul and body, and when the name of the Italian Consul general, de Luca, was proposed for unanimity, it was hissed. That must be attributed partly to the fact that he represents a monarchial Government, to which Mazzini has never subjected himself; but principally it is due to the reason that the said Consul was *principally* interested in the nefarious traffic of importing Italian boys and selling them to a veritable slavery to players of German organs that made them die of hunger and by the cudgel, making those poor creatures sleep *chained one to the other!* Our brother H. C. Monachesi, a member of our Society, an American of Italian origin, who belongs to this Commission, was one of the most active in overthrowing the above-mentioned traffic, and has been several

times on the verge of being killed by persons hired by the Consul. The president told me that all the associates were in agreement with the opinion of Mr. Monachesi concerning Consul de Luca.

The Mazzini Commission is presided over by Dr. G. Ceccarini and all the other members are highly respectable. It is a true infamy on the part of Consul de Luca to spread such a calumny, and for no other reason than spite. As a Theosophist you are asked to communicate this to all those who hate falsehood and calumny, and, if possible, to insert these facts in as many Italian newspapers as you can, for which I have sent you *The Echo.* There is no time to lose: act.

BLAVATSKY.

Collected Writings VOLUME I

1878

PARTING WORDS FROM MADAME BLAVATSKY

[*Religio-Philosophical Journal.* Chicago, Vol. XXIV, July 6. 1878, p. 2]

DEAR SIR,—

So far, as I can at present foresee, this will be the last time I shall ask you to print anything over my—to many Spiritualists—loathed signature, as I intend to start for India very soon. But I have once more to correct inaccurate statements. If I had had my choice, I would have preferred almost any other person than my very esteemed friend, Dr. Bloede, to have last words with. Once an antagonist—a bitter and unjust one to me, as he himself admits—he has since made all the amends I could have asked of a scholar and a gentleman, and now, as all who read your valuable paper see, he does me the honor to call me friend. Honest in intent he always is, I am sure, but still a little prejudiced. Who of us but is [not] so, more or less? Duty, therefore, compels me to correct the erroneous impression which his letter on "Secret Societies" (*Journal* of June 15th) is calculated to give about the Theosophical Society. How many "Fellows" we have, how the society is flourishing, what are its operations or how conducted, no one knows or can know, save the presidents of its various branches and their secretaries. Therefore, Dr. G. Bloede, in saying that it has "failed in America, and will fail in Europe," speaks of that of which neither he nor any other outsider has knowledge. If the Society's only object were the study of the phenomena called Spiritual, his strictures would be perfectly warranted; for it is not *secrecy* but *privacy* and exclusiveness that are demanded in the management of circles and mediums. It would have been absurd to make [a] secret society expressly for that purpose. At its beginning the Theosophical Society was started for that sole study, and therefore, was, as you all know, open to any respectable person, who wished to join it. We discussed "Spiritual" topics freely, and were willing to impart to the public the results of all our experiments, and what

ever some of us might have learned of the subject in the course of long studies. How our views and philosophy were received—no need to recall the old story again. The storm has hardly subsided; and the total of billingsgate poured upon our devoted heads is preserved in three gigantic scrapbooks whose contents I mean to immortalize some day. When, through the writing and noble efforts of the Journal and other spiritual papers, the

secret of these varied and vexing phenomena indiscriminately called spiritual will be snatched at last, when the faithful of the Orthodox church of Spiritualism will be forced to give up—partially at least —their many bigoted and preconceived notions, then the time will have come again for Theosophists to claim a hearing. Till then, its members retire from the arena of discussion and devote their whole leisure to the fulfillment of other and more important objects of the Society.

You perceive, then, that it is only when experience showed the necessity for its work to be enlarged, and its objects became various, that the T.S. thought fit to protect itself by secrecy. Since then, none but perjured witnesses, and we know of none, can have told about what we were doing, except as permitted by official sanction and announced from time to time. One of such objects of our society, we are willing to publicly announce.

It is universally known that this most important object is to antagonize Christianity and especially Jesuitism. One of our most esteemed and valued members—once an ardent Spiritualist, but who must for the present be nameless—has but recently fallen a victim to the snares of this hateful body. The nefarious designs of Jesuitism are plotted in secret and carried out through secret agencies. What more reasonable and lawful, therefore, than that those who wish to fight it should keep their own secret, likewise, as to their agencies and plans? We have among us persons in high positions—political, military, financial and social—who regard Christianity as the greatest evil to humanity and are willing to help pull it down. But for them to be able to do much and well, they must do it anonymously. The church—"Triple-headed Snake," as a well-known writer calls it—can no longer burn

its enemies, but it can blast their social influence; can no longer roast their bodies, but can ruin their fortunes. We have no right to give our enemy, the church, the names of our "Fellows" who are not ripe for martyrdom, and so we keep them secret. If we have an agent to send to India, or to Japan, or China, or any other heathen country, to do something or confer with somebody in connection with the Society's general plans against missionaries, it would be foolish, nay, criminal, to expose our agent to imprisonment under some malicious pretext, if not death, and even the latter is possible in the faraway East, and our scheme is liable to miscarry by announcing it to the dishonorable company of Jesus.

So, Sir, to sum up in a word, Dr. Bloede has made a great mistake in supposing the Theosophical Society a "failure" in this or any other country. When the society counted three years ago its members by the dozens, it now counts them by the hundreds and thousands. And so far from its threatening in any respect the stability of society or the advancement of spiritual knowledge, the Theosophical Institution which now bears the name of the "Theosophical Society of the Ârya Samâj of India," being regularly chartered by and affiliated with that great body in the land of the Âryas, will be found some day, by the Spiritualists, and all others who claim the right of thinking for

themselves, to have been the true friend of intellectual and spiritual liberty—if not in America, at least in France and other countries, where an infernal priesthood thrusts innocent Spiritualists into prison by the help of a subservient judiciary and the use of perjured testimony. Its name will be respected as a pioneer of free thought and an uncompromising enemy of priestly and monkish fraud and despotism.

H. P. BLAVATSKY.

New York, June 17*th,* 1878.

Collected Writings VOLUME I
1878

LA VÉRITABLE MADAME; H. P. BLAVATSKY

[*La Revue Spirite,* Paris, octobre, 1878]

L'un de nos amis, homme de lettres et publiciste distingué, avait reçu de l'un de ses confrères de l'Amérique (États-Unis), une lettre concernant les Théosophes; cette lettre nous l'avons inséré, sans nous figurer qu'elle renfermait des erreurs et un récit tant soit peu fantaisiste; une lettre de Madame H. P. Blavatsky nous permet de rectifier ce que nous avons inséré de bonne foi, ce que nous nous empressons de faire comme un devoir et avec plaisir; notre amie nous paraissait surfaite par qui la connait à peine, nous en avons la preuve certaine. Notre religion a été surprise.
Voici, textuellement, la lettre de Madame Blavatsky:

A peine revenue d'un voyage, je trouve dans le numéro de juin dernier de la *Revue Spirite,* un article intitulé «Les Théosophes—Madame Blavatsky». Traduction à peu près fidèle d'une nouvelle publiée l'année dernière dans le *World* de New-York, cet article répète—fort innocemment sans doute—les hallucinations de M. Ie *Reporter* Américain.

Il existe une race de bipèdes—production à peu près récente de notre siècle à vapeur et iconoclaste par excellence,—que les Académies des Sciences ont jusqu'ici negligé de classifier sous la rubrique de *«Tératologie», ou* science traitant des monstres humains. Les monstres ou *lusus naturae* s'appellent *reporters* ici—comme partout ailleurs—avec cette différence, cependant, que celui du pays de Christophe Colomb et du général Tom-Pouce se distingue de son cousin trans-atlantique, autant que le buffle sauvage des forêts vierges du taureau domestique. Si ce dernier se rend parfois coupable de dégâts commis sur la haie d'un voisin, le premier détruit des forêts entières sur son passage furieux; il rue aveuglément, tue et écrase tout ce qui lui fait obstacle. Avec Messieurs les *reporters* Américans, je ne sais vraiment pourquoi les bons citoyens des États-Unis se donnent seulement la peine de fermer les portes; il n'existe ni serrures assez brevetées, ni secret de famille assez sacré pour les empécher de se faufiler partout, de fureter, se mêler de tout, et

surtout de remplacer la vérité toute nue par la fiction la plus singulièrement habillée dans leurs publications quotidiennes.

Il y a cinq ans que je suis la victime de ces chercheurs de sensations littéraires.

Lorsque j'essaye de fermer ma porte au nez de l'un de ces Argus de la presse, il entre par la fenêtre. Balayé de son poste d'observation, il remplace ce qu'il *aurait pu* voir, par ce qu'il n'avait jamais vu, et ce qui n'avait jamais existé! Aussi, ne puis-je, cependant, consentir de gaîté de cœur, à passer aux yeux de vos estimables lecteurs de la *Revue Spirite* pour une complice de ces efforts d'imagination? Quoiqu'en substance l'article traitant de ce que le *reporter* et plusieurs autres personnes ont vu chez moi, un soir, soit assez exacte vers la fin; les détails qui précèdent l'apparition des deux ombres ne le sont guère.

Et d'abords pour commencer, je ne suis pas *comtesse,* que je sache. Sans oublier qu'il serait plus que ridicule—ce serait *anti-constitutionnel*—à un citoyen ou citoyenne de la République des États-Unis—qui abjure lors de sa naturalisation tout titre de noblesse—de s'en arroger un, surtout lorsqu'il ne lui a jamais apparteml; je suis trop démocrate et j'aime et je respecte assez le peuple, pour que lui ayant voué toutes mes sympathies et cela, sans distinction de race ou de couleur, j'aille m'affubler d'un titre quelconque! J'ai toujours protesté publiquement contre cette tendance si ridicule dans une République comme la nôtre de donner à toute personne étrangère des titres plus ou moins sonores.

Néanmoins—et quoique je ne sois pas *comtesse,* je n'ai jamais eu l'habitude d'offrir des pipes à mes visiteurs.—On peut etre démocrate, veuve de tout titre, et nc pas accepter cependant—surtout à mon âge—un rôle ridicule et inconvenant.

En parlant d'âge et quoique les journaux du pays m'eussent voté respectivement et à diverses époques l'âge de 25, 60, 86, 92 et—de 103 ans, je me vois obligée d'assurer à vos lecteurs que je n'ai pas «passé plus de trente ans dans l'Inde» C'est justement mon âge—quoique fort respectable tel qu'il est—qui s'oppose violemment à cette chronologie de fantaisie. Je n'ai pas plus embrassé la «foi Bouddhique» soit «par conviction» ou par autre chose.

Il est vrai que je regarde la philosophie de Gautama Bouddha, comme le système le plus sublime; le plus pur et surtout le plus *logique* entre tout autre. Mais ce système défiguré pendant des siècles par l'ambition et le fanatisme des prêtres est devenu une religion vulgaire: les formes et le culte *exotérique ou* populaire découlés de ce système ressemblent trop à celui de l'église romaine qui en a fait le plagiat servilement pour que je puisse jamais m'y convertir. Ainsi que dans tout système pur et primitif introduit par les grands réformateurs religieux du monde ancien, ses rayons ont trop divergé de leur centre commun—*les Védas des Aryas;* et quoiqu'entre toutes les croyances modernes l'Eglise Bouddhique soit l'unique qui encourage ses membres à questionner ses dogmes et à rechercher le fin mot de tout mystère qui y est enseigné—j'aime mieux m'en tenir à la source *mère* que de me fier à un des nombreux ruisseaux qui en découlent. «Ne croyez pas`ce que je vous dis, rien que pour la raison que c'est moi, votre Bouddha qui vous le dis—mais seulement lorsque votre raison ne s'oppose pas à la vérité de mon

assertion»—a dit Gautama dans ses *Sûtras* ou aphorismes. Or, et quoique j'admire de toute mon âme la philosophie si élevée de Siddhârtha, ou Sakya-Mouni, je m'incline tout autant devant la grandeur morale et la forte logique du Kapila Indou, le grand Achârya, qui fut cependant l'ennemi le plus acharné du Bouddha. Tandis que ce demier tenait les *Védas* comme autorité suprême—les Bouddhistes les ont rejeté après coup, lorsqu'il est pourtant prouvé que Gautama, dans sa réforme et protestation contre les abus des rusés Brahmanes, s'est basé entièrement sur le sens ésotérique des grandes Écritures primitives. Donc, si le *reporter*—auteur de l'article en question—eut dit simplement que j'appartenais à la religion qui a inspiré Bouddha, au lieu de me présenter au public comme une Bouddhiste tournant la *Roue de la Loi*—il n'eut dit que la vérité. On peut être Platonicien, sans être nécessairement paien ou idolâtre pour cela; comme on peut rester chrétien sans appartenir à aucune des églises qui se battent depuis dix huit cents ans au nom de l'Homme-Dieu.

Si nos *frères* d'outre-mer s'intéressent à savoir quelle est

la religion, ou plutôt le système auquel noue les Théosophes (de la section intérieure)—adhérons, je suis chargée par le Conseil Administratif de la *«Société Théosophique de l'Arya Samaj des Indes»* de vous le dire—aussitôt que vous nous l'aurez demandé. Nous n'en faisons pas un secret. Seulement —ne nous appelez plus Bouddhistes, car vous commettriez une grave erreur.

Pour en finir je vous assure que je n'ai pas dit la moitié des sottises que l'on m'attribue dans l'article en question. Je n'ai jamais assuré, par «emple, avoir fait *moi-même* l'opération délicate avec les moutons et chèvres du Thibet, pour la simple raison que je ne suis jamais allée dans les endroits montagneux et presque inaccessibles où l'on prétend que ce phénomène de léthargie forcée a lieu. Je n'ai répété que ce qui m'a été assuré, mais personnellement je crois à la possibilité de ce fait—sous certaines réserves cependant. Les possibilités du magnétisme animale sont infinies, et, je crois au Magnétisme et vous aussi je pense. La dessus, donnons fraternellement la main à travers l'Atlantique, et—ne vous fiez pas trop dorénavant aux articles d'origine américaine.

H. P. BLAVATSKY.

NOTA. Nous acceptons avec empressement, l'exposition du système que les Théosophes préconisent, et nous insérerons ce que notre correspondant voudra bien nous donner; nous aurons tout intérêt à le lire.

Collected Writings VOLUME I
1878

THE REAL MADAME, H. P. BLAVATSKY

[*La Revue Spirite,* Paris, October, 1878]

[*Translation of the foregoing original French text*]

One of our many friends, a distinguished writer and publicist, received a letter about the Theosophists from one of his confrères in America (United States); we inserted it without imagining that it contained errors and a somewhat fantastic story; a letter from Madame H. P. Blavatsky enables us to rectify what we inserted in good faith, and we hasten to do so as a duty, and with pleasure: our friend seems to us to have been misinterpreted by someone who hardly knows her; we have absolute proof of it. This is rather a surprise to us.

Here is, textually, Madame Blavatsky's letter:

Hardly had I returned from a journey when I found in the June number of *La Revue Spirite* an article entitled "Les Théosophes—Madame Blavatsky," a fairly accurate translation of a story published last year in the New York *World;* this article repeats—quite innocently no doubt—the hallucinations of Mr. American Reporter.

There exists a race of bipeds—the rather recent production of our century of steam and iconoclasm *par excellence* —that the Academies of Science have hitherto neglected to classify under the heading of *"Teratology,"* or the Science treating of human monsters. The monsters or *lusus naturae,* are called *reporters* here—as they are everywhere—but there is this difference, however, that the one of the land of Christopher Columbus and General Tom Thumb differs from his trans-atlantic cousin as much as the wild buffalo of the virgin forest does from the domestic bull. If the latter sometimes becomes guilty of havoc committed on the fence of a neighbor, the former destroys whole forests in his furious career; he rushes blindly and kills and crushes everything that stands in his way. As to Messrs. the American reporters I really do not know why the good citizens of the United States take the trouble to fasten their doors;

there is neither a lock sufficiently patented, nor a family secret sacred enough to prevent them from intruding, from ferreting out, from meddling in everything, and above all from substituting in their daily publication the most strangely dressed-up fiction for the bare truth.

For five years I have been the victim of these hunters for literary sensations. When I try to shut my door in the face of one of these Arguses of the press, he comes in by the

window. Swept from his observation post, he substitutes what he *might have* seen by what he never saw at all, and by what never existed; how can I, then, good-naturedly consent to pass in the eyes of the worthy readers of *La Revue Spirite* for an accomplice in these efforts of the imagination? Although in substance the article which treats of what the reporter and several other persons saw in my house one evening, may be accurate enough towards the end, the details that precede the apparition of the two Shades are hardly so.

To begin with I am not a *Countess so* far as I know. Without overlooking the fact that it would be more than ridiculous—it would be *unconstitutional*—in a citizen or citizeness of the Republic of the United States—who abjures all titles of nobility upon being naturalized—to claim one, above all one which never belonged to him or her—I am too democratic, and I love and respect the people sufficiently, having devoted all my sympathy to them, and this without distinction of race or color, to trick myself out in any kind of title! I have always publicly protested against this ridiculous inclination in a Republic like ours of giving every foreigner a more or less high-sounding title.

However—and although I may not be a *Countess*—I have never been in the habit of offering pipes to my guests. One may be a democrat, bereft of every title, and yet not accept—above all at my age—a ridiculous and unseemly rôle.

Speaking of age, and although the newspapers of the country may have voted me respectively and at various times, the ages of 25, 60, 86, 92 and—103 years, I must assure your readers that I have not "passed more than thirty years in India." It is precisely my age—however respectable it may be—that is radically opposed to that fantastic

chronology. Neither have I embraced the "Buddhist faith" either "from conviction" or for any other reason.

It is true that I regard the philosophy of Gautama Buddha as the most sublime system; the purest, and, above all, the most *logical* of all. But the system has been distorted during the centuries by the ambition and fanaticism of the priests and has become a popular religion; the forms and the *exoteric* or popular cult proceeding from that system, too closely resemble those of the Roman church which has slavishly plagiarized from it, for me ever to be converted to it. Just as in every pure and primitive system, introduced by the great religious reformers of the ancient world, its rays have diverged too far from their common centre—*the Vedas of the Âryans;* and although among all modern beliefs the Buddhist Church may be the only one to encourage its members to question its dogmas and to seek the last word of every mystery which is taught therein—I much prefer to hold to the *mother* source rather than to depend upon any of the numerous streams that flow from it.

"Do not believe what I tell you just because it is I, your Buddha, who says it—but only because your judgment is not opposed to the truth of my assertion"—says Gautama in his *Sûtras* or aphorisms. Now although I admire with all my soul the lofty philosophy

of Siddhârtha, or Śâkya-Muni, I bow quite as much before the moral grandeur and the powerful logic of the Hindu Kapila, the great Âchârya, who was, however, the most implacable enemy of the Buddha. While the latter looked on the *Vedas* as the supreme authority—the Buddhists rejected them after all, though it was proved, nevertheless, that Gautama in his reform and protest against the abuses of the wily Brâhmanas, based himself entirely upon the esoteric meaning of the grand primitive Scriptures. Then, if the reporter—the author of the article in question—had simply said that I belonged to the religion that had inspired the Buddha, instead of presenting me to the public as a Buddhist turning the *Wheel of the Law*—he would have spoken nothing but the truth. One can be a Platonist without necessarily being a pagan or an idolater at that, as one may remain a Christian without belonging

to any of the Churches which have been fighting one another for eighteen hundred years in the name of the Man-God.

If our trans-atlantic *brothers* are interested in knowing what is the religion, or rather the system to which we—Theosophists (of the inner section)—adhere, I am ordered by the administrative Council of the "*Theosophical Society of the Ârya Samâj of India*" to tell you about it immediately on receipt of your request. We make no secret of it. Only—do not call us Buddhists any more, because you would make a very serious mistake.

In concluding, I assure you that I have not mentioned half the absurdities attributed to me in the article in question. I never asserted, for example, that I *myself* did the delicate operation with the sheep and goats of Tibet, for the simple reason that I never went to the mountainous and almost inaccessible places where the phenomenon of artificial trance takes place, it is said. I only repeated what has been told to me, but personally I believe in the possibility of that act—with certain reservations however. The possibilities of animal magnetism are infinite, and I believe in Magnetism—and you also, I think. On that subject, we fraternally shake hands across the Atlantic, and . . . do not trust too much in future to articles of American origin.

H. P. BLAVATSKY.

NOTE.—We hasten to accept the promised exposition of the system promulgated by Theosophists, and we shall insert whatever our correspondent will kindly send us; we shall be greatly interested in reading it.

Collected Writings VOLUME I
1878

404

[In H.P.B.'s *Scrapbook*, Vol. VII, p. 258, there is pasted a brief cutting entitled "Extreme Measures Advocated." Neither the source, the date, nor the author are stated. It speaks of Charles Sotheran who, declaring himself a labor Socialist, spoke at a mass meeting of strikers and urged them to take extreme measures against the Capitalist exploiters. To this H.P.B. remarked:]

A Theosophist becoming a rioter, encouraging revolution and MURDER, a friend of Communists is no fit member of our Society.

HE HAS TO GO.

____

Collected Writings VOLUME I

1878

[In H.P.B.'s *Scrapbook*, Vol. VII, p. 306, there is pasted the printed copy of the Petition of Bankruptcy against E. Gerry Brown, the former Editor of *The Spiritual Scientist*. In the list of Creditors we find Col. Olcott with $590, and H.P.B. with $150. H.P.B. marked these sums and wrote in red pencil (much faded now) as follows:]

Several hundred more given without asking for a note. H.P.B.

A constant shower of abuse and sneering in *his* paper against [one word illegible] and in their paper too, and bankruptcy to end the whole without a single acknowledgement, excuse or regret.

Such is Elbridge Brown the Spiritualist!!

____

Collected Writings VOLUME I
1878

[In H.P.B.'s *Scrapbook*, Vol. V, pp. 77-79, there is pasted a cutting entitled "Our Sketches from India," the source and the date of which are unknown. It contains the description of the investiture of several Indian Princes with the Order of the Star of India. At the end of this article H.P.B. wrote in pencil some remarks in Russian. Translated, they read as follows:]

Is it not the remembrance of the year 1857 that compels you to affect such tenderness to the Indian Princes, oh kind men of Albion? In vain . . . When the HOUR STRIKES . . . nothing will stay the hand of Fate!

∴

[These remarks are significantly signed with three dots.]

____

Collected Writings **VOLUME I**

1878

[In H.P.B.'s *Scrapbook*, Vol. V, p. 81, there is pasted a short cutting of eight lines, the source and the date of which are unknown. It has to do with a certain Dr. Scudder who said that the Oriental nations will never become converted to Christianity until their women first become Christians, and that women can be converted only by the personal agency of women who would go there from Christian countries. Hindu women, it would appear, will not listen to male missionaries. Under this H.P.B. wrote in ink:]

I wish the Rev. may get it . . . Anyhow, the Reverend *fraud* may go to his Christian Hell first. Hindu women will no more listen to female flapdoodle humbugs thanks to the male cheats, who like Scudder go about deceiving the "heathen"—far less *heathen* than themselves.

Collected Writings VOLUME I
1878

406

THE DIARIES OF H. P. BLAVATSKY

[*The superior numbers occurring in the text of the Diaries refer to Compiler's Notes appended at the end of them*.]

[Among the most valuable documents in the Adyar Archives are the many volumes of Colonel H. S. Olcott's *Diaries*. He was in the habit of writing down daily the occurrences of the day, to mention those whom he met and to recount briefly various events that were taking place at the time. He kept such Diaries at least from 1875 on, and almost to the time of his death in 1907. The *Diaries* of 1875-77 mysteriously disappeared years ago, and the Colonel had no idea what could have become of them. For this reason, the *Diaries* for the year 1878 are the first ones available. They are especially interesting because they are the only ones in which H.P.B. wrote. In those days, Col. Olcott had to absent himself on business rather frequently, and during his absences, H.P.B. made all kinds of entries in his *Diary*. When he returned, he resumed writing himself. The 1878 *Diary* gives a vivid picture of the life of H.P.B. and Col. Olcott in the last year of their stay in America, before embarking for India.

Col. Olcott's entries are printed in small type, and only those from October 23rd are included. It has been thought advisable to preserve as much as possible the original punctuation which at times is very ambiguous. No alterations have been made in H.P.B.'s often peculiar abbreviations.]

1878

February 6. Visitors—Hyneman.—Shut up in the room H.P.B. and Isab. Mitchell.[1] Sotheran[2] brings Richard Harte of the N.Y. Echo—insists upon H.P.B. writing an Editorial for Wednesday following. Entrance and visits forbidden. H.P.B. writes her corresp. for Russia.

Letters received: From E.K.[3]—to Moloney[4]—sends back the astral letter. Dr. Bloede, acknowledges his error as to his pitching into H.P.B. for accepting diploma and Sotheran writing his letter to the "Banner."

THE DIARIES OF H. P. BLAVATSKY 407

February 7. H.P.B. writes letters the whole day. At four comes Dr. Bloede,—to dinner Paris, Wimbridge[5] and John Marshall the engraver. Letter from M.·. Jun.[6] from Boston. Announces return home early on Friday morning. Wimbridge brings the London Illustrated News.—Holkar's and Some One's portraits among others.

2 Letters from N. A. Fadeew[7]—Odessa. H.P.B. 4 feuilletons definitely lost. Asks to write others. Letter from Bundy. Conciliatory and stupid. Package of Sat B'hai[8] from Yarker.

Pope dead.—Panic in England. Russians at Constantinople. Gortchakof hoodwinks Disraeli.—I.·.[9] ! ! !

February 8. Mol. *home*, brings *grips* from Boston.—Evening—Sotheran. Miss Cowle. [H.S.O.'s entry *after* H.P.B.'s: Miss S. Emma Cowell, 227 East 20th St.] Letter from Davey,—*Spirit of Times*, excusing himself on account of his rheumatism. Holkar's *first* visit. Mol's indignation at the profanation of the Elephanta caves.

February 9. H.P.B. added P.S. to the letter sent to Hurrychund Chintamon.[10] Enquiry about Holkar and Bhurtpur, Letter from Franklin Register. Today St.[11] send 50 *copies*!! of H.P.B.'s answer to masons. Rel. Ph.[12] full of letters which pitch into O.

February 11. Letters from E. Kislingbury to H.P.B. Letter to Moloney from M. A. Oxon[13]—(reply to his last). Providence Journal sent by Steward (Franklin) with parag. about Masonry. Delivered to W. Mitchell. 2 newsp. to be sent Bombay, Hurrychund. 3 Feuilletons for "Pravda,"[14] Letter and portrait to N. A. Fadeev,—the whole insured.

D. Curtis called at 6—had dinner at 4.—Rosetta working the whole day.—Answered Emily—and N. A. Fadeev. Curtis and Mrs. Mitchell.—Harrisse brought his portrait.[15] Went away at *ten*—and Dr. Wilder[16] came in.—Remained the whole night. Mr. Mitchell came down sick.—1st day of seamstress.

February 12. Letters—from Franklin—sent in clips from papers—and advertisement for H.P.B.'s fight with M—.

1 February "Spiritualist" no 25 January *Spiritualist*. 2d day of seamstress.

Visits evening—Sotheran, Mrs. Winchester.—Mrs. Ames, Mrs. Oliver.—Wimbridge and—Miss Bates. Stopped till 3.—Olcott arrived.—

February 13. Olcott arrived at 8 in the morning. Bothered H.P.B. with fixing bells. Letter from O'Donovan, announces visits. Letter from Wimbridge about l'Inde des Rajahs.[17] H.P.B. went out with I.B.M.

July 8. Went at 10 to Madame Marquette,[18] Spring St. Order to supply her as a witness for H.P.B. Went from there to the City Hall. Presented our naturalization claims. and demanded to be made immediately a "citizen." H.P.B. was made to swear eternal affection, devotion and defence to and of the U. S. Constitution; forswore every particle of allegiance to the Russian Emperor and—was made a "Citizen" of the U. S. of America. Received her naturalization papers and went home happy. Wrote an article for "Vyestnik."[19] H.S.O. came home to dinner and then to Albany by railway on a mutual speculation with Hartmann. Will return—so he says—the day after tomorrow. General Doubleday[20] came just before his departure and remained till 1/2 9. Jenny returned to sleep at 10 with her sister.

July 9. "Press," "World," "Times," etc., speak of H.P.B.'s citizenship. Reporter sent by "Graphic," at 12 to interview the old party. Mrs. and Mr. Shevitch[21] to dinner, also Marble and Wimbridge. Evening,—Clark from Washington and O'Sullivan. Telegraph from H.S.O. notifying of his return from Albany. H.P.B. yielding to O'Sullivan's botherations took a lock of *black hair* from her head and gave it to him.

July 10. H.S.O. turned in at 9. Passport sent from Washington with mistake in the spelling of the name. H.S.O. took it back to the city. Tropical heat, 89 d. at 11 a.m.

August 4. Went to bathe. H.S.O., E. W. Macgrath and

H.P.B. The latter provoked a last farewell admiration from the pious Xtians on the beach by her smoking. Passed the evening with Jennings and Mrs. Cos.... [?] at Gardiner's Hotel. H.P.B. was given "Cooney's" portrait. Went to bed at 1. Wimbridge wrote his letter to Hurrychund.

August 5. Got up at 4 in the morning. H.S.O., H.P.B., Wimbridge and Macgrath took train to New York. A letter from E. K. showing pretensions and being offended with Olcott for what he wrote to her about C. C. Blake.[22] H.S.O. received a letter from Prof. Wyld.[23] Evening to dinner, W. Q. Judge according to orders and Wimbridge. "Indu Prakash" received from India and pamphlet "Answer of Dya Nand Swamee[24] to his critics." An Italian paper from Otho Alexander[25] from Corfu with article on Mazzini's festival and a thrust to the "Fanfulla," by Menelao.[26]

August 6. Olcott gone to Albany. Dictionary received from Odessa. Letters received from Mooljee Thackersey[27] to H.P.B. from Hurrychund Chintamon and Shamajee Chrishnavarma.[28] H. C. sends a whole package of books of the 6 philosophies.—Letter from H.S.O. to H.C. including Wimbridge's letter sent by the latter also. Answer to Mooljee by H.P.B. Evening—Curtis came and began an article on the Swamee and the

Arya Samaj. Wimbridge, then Macgrath, and finally Judge who remained to sleep. Macgrath thinks seriously of joining us and going to India.

H.S.O. rec'd from H.C.C. pamphlet on Bhuts and letter.

August 7. Wimbridge to dinner. Evening, Paris and Mr. Tows.

September 11. Wimb. prepared H.P.B.'s portrait for engraving.—Marble dined with us. Then after dinner, McCarthy, Samuels, who wants to join us, Mrs. Morell and Stone (the stony spiritual idiot). Pamphlet received from Hurry C. by a Southern lady—an "old friend" of his. She —a *Christian*.

October 9. All day ringing of the bell. Mrs. C. Daniels came and remained two hours bothering. O'Donovan went

on with the sculpting. Mrs. D. made love to O'D. and the latter returned. He dined here. She went away sighing that her husband dies not. Evening. O'D. and W. and H.P.B. alone. Letters to H.S.O. and H.P.B. with portraits and official letter from Lippitt.[29] Consents to accept Fellowship. Write letter the Revd. Ayton, *Oxford*, Vicarage.—Letter from Stainton Moses. Flapdoodle.

Neuralgia ! ! ! Will frighten it off to-night.

October 10. H.P.B. wrote article for Petersburg.—O'Donovan whole day. Mrs. O'Grady came to dinner.— Letter from Rochelle, from van der Linden.[30] Enthusiastic and prepares to send his mite of $1.25 every month to the Arya Samaj. Asks whether he ought not to learn Sanskrit or Pali. Saw Rev. Hoysington the blind lecturer. Agreed with him to preach and stir up the Brahma in the West. Letter from Evans (Philadelph) want to order a Society pin (badge) for himself but is too stingy. Asks how much. Answered, and sent him off to H.S.O.—

Evening. O'Donovan, O'Grady, Wm., Macgrath, Mrs. Daniels and Ayre. Kept them all in the dining room. Wrote article. Mrs. D. brought her picture. Sent a Theos. Circular to Revd. Scudder, Brooklyn, and wrote a greeting in Tamil at a corner of the envelope.

October 11. Article.—O'Donovan and plastering. Made a bunion on H.P.B.'s *nose* on the plaster. Dined here. After dinner Curtis came to finish article on the disposal of Palm's ashes. Wrote in the closet room. Finished article. Began another.

No letter from H.S.O. to W.'s great surprise. Told him that H.P.B. saw one coming, which had an orange and golden atmosphere around it. O'Donovan finished his *bas-relief* and took it home.[31]

Neuralgia!! Damn it. All on account of the premature withdrawing and selling off of the carpet. Damn D—.

H.P.B. wrote to Mrs. Corson.[32] No use introducing her to Madame von Vay, as poor

Wittgenstein[33] is dead and she is with his family.

October 12. Letter from one who is impudent enough to sign himself M.·. Junior!!! What next? Prophecy fulfilled. Letter from E.K. sends a circular from Constant in Smyrna and recommends him for a Theosophist. All right. Captain Burton[34] elected *Fellow* of the T.S. of Great Britain. Judge turned up.

Evening: Wilder came and dined. Went away at 9. H.P.B. talked with W. alone till 2 after midnight. He confessed he saw *three distinct* individualities in her. He *knows* it. Does not wish to say so to Olcott for fear H.S.O. will make fun of him!!!!!

October 13. Jenny went off at 7 leaving to Wim. a parting note. "Called away upon important business. Will be back tomorrow." *No* breakfast—Wim. boiled two eggs and made coffee. *Tom*[35] came at 10. Went off at 1 with Wim.—Wimb. came back at 3. Marble. Prepared cold dinner. At 8 Wim. went away to join Tom at theatre to hear Wilhelmj, the violinist. Louis came. Then Mr., Mrs. and Miss Lackey. H.P.B. wrote answer to the *Sun*, on the infamous editorial which can hurt H.S.O., make Kali[36] pounce on him and Xtians refuse him their money.

Evening. Batchelor, Maynard, Wing. Mrs. Parker[37] brought three Spts. Dr. Pike,—W. H. Pruden and Mrs. E. Hallet from Boston. Pike looking at H.P.B. several times, started and said that no one in the whole world impressed him as much. Once saw in H.P.B. a girl of 16, at another an old woman of 100,—and again a man with a beard!! Wim. and Tom returned at 11 from theatre. Tom is here yet with W. and O'Donovan in the dining room chatting and it is ¼ to 4 after midnight. O'Don. brought plaster cast, and it is the portrait of Mrs. Winchester!!! Will correct it tomorrow. Afraid for H.S.O. and his business.

Lackey drunk evidently.

October 14. Magnificent news! Letters from Massey[38] and Billing.[39] C. C. Blake at the last Theosophical meeting accused *us* of N. Y. and the Arya Samaj of practicing Siva worship—performing the Linga and Sakti Puja!!! What next? Wrote to C. C. M. and Wim. wrote also

expressing disgust. Wrote to H.S.O. to come home. H.P.B. wrote to E.K.—and this letter will be the last.

If H.S.O. not ready, *I* have to go.

O'Donovan dined and *demanded* beer.

Evening. Macgrath and his clairvoyant Doctor—a good looking female. Miss Lackey called. H.P.B. wrote to Hurry C. C. and sent copy of Massey's letter. Let him answer.

October 15. H.P.B. wrote to Billing and Thomas—denying the calumny, and calling Carter Blake an "infamous liar." Aired H.P.B. along the streets for two hours.

H.S.O. succeeded in writing a French postal-card. First wrote *mille*, very correctly, then crossed it out and put *mil*, which is not. His first inspiration always better. Sent to H.S.O. Massey's and Billing's letters. ORDERS received for him to create an indignation meeting whether in reality or fancy. On his obeying depends much. H.S.O. expects to get $5,000.

Evening. Curtis and Weisse. Looks ill. H.P.B. is afraid he won't last long. Finished his book and mentions in it three times H.P.B.'s *Isis;* calls it one of the grandest productions of the 19th century.

H.P.B. sent a telegram to Massey, Athenaeum Club, London "*Infernal lie*"!! and paid 5 dollars in gold. Money furnished by M ∴.

October 16. Letter from H.S.O. Did not yet receive the registered letter with Massey and Billing's letters. Ordered to write to him. M ∴. came and raved. Well, I do not wonder.

Wrote the letter to H.S.O. and Ditton.

Tom came and dined before going to theatre.

Evening. Wrote letter of profession of faith to H.C.C. Mrs. Esther Hallet, Dr. Pike, Dr. W. H. Pruden and Miss ———?, a friend of Miss Monachesi. Want to join the T.S.

Took in the afternoon *Isis* to Dunlop's Express Co. with introduction letter from Curtis to Dunlop. Visited W. Q. Judge. Went with him and not having found Dunlop left the Isis to his care. Expressage to Paris only $2.—?? Got an aerial drive there and back. Saw Townsend.

October 17. Letter from Bouton demanding portrait. All ready. Letter from Hoisington and—Hurrychund to Olcott. Marble brought his portrait and dined. Curtis came before and is going to stay all night. Writes article for the *Star* on cremation. *No* letters from H.S.O. Found a postal card in French from—H.S.O. received apparently on Monday, and which Jenny forgot to hand to me. Wimb. found it in the kitchen. O America, oh, servants of America! H.P.B. received a newspaper from Australia *Avoca Mail* with her article translated from Aksakoff on Zöllner and Slade.[40] Sent by Litoner or some such thing.

If H.S.O. does not write we will kill him—the heartless wretch!

October 18. H.P.B.'s article in the *Sun* with stupid editorial. Letters from H.S.O. to

Massey and C. C. Blake. Telegraphed for Judge, he came half an hour after that.—Mrs. Daniels came and forced to send a blank application to Hayden the editor in Providence. I wrote to him for $5. Always main chance first. Tom came and upset my rest. Dined. Went away. Paid the $ initiation.

Evening passed with Wimbridge. Blues and crisles for India. Letter from Bloede, congratulating for article in the Sun.

October 19. Letter from E.K. and from H.S.O. to Swamee. H.P.B. wrote her explanation to Massey. A Miss Potter, tall, young, intellectual, daughter of a millionaire came with a card of introduction from E.K., London. Insisted upon seeing me. Lived half her life in Herbert Spencer's family. Knows Huxley and Tyndall. Interested in theosophy, doubts Spiritualism. She and her EIGHT sisters all Materialists. Herbert Spencer read *Isis* and found some beautiful pages and *new original* ideas. She is going to write to him about H.P.B. Says that E.K. is completely under C.C.B.'s influence. Colby and a Spiritualistic *idiot*, both sat three hours. Colby as spoony as sugar. Wants to send us paper to India.

Dinner. Tom and O'Donovan. H.P.B. bad humour. Townsend brought letters from Judge. Sent after Maynard,

then they sit till 1 a.m. *Saddarshana Chintanika* came via Bombay and Hong Kong!! for H.S.O. and H.P.B. Time we should send them subscription money I should say.

October 20. Article in the *Sun* on the "Baron's Ashes" by Curtis. Sent Hurry C.C., Revd Mohottivati,[41] Otho Alexander, etc. Sent copies of official letters to Hurry C.C., and to Massey our protests. Gave all to Maynard to mail. Good Fellow.—Marble before dinner. After dinner Mr. and Mrs. Evans from Philadelphia, Mrs. Parker,—Linda Dietz,—Curtis, O'Donovan, Maynard and Tom. Tom bought owl and paid for it. Evans said that H.S.O.'s business proceeded very fairly. He dined at Mathews and has prospect of work for $200. Good job. Linda Dietz wants to join Theosophy. Sent Tom's $5 to Hurry C. by Maynard. Couldn't help telling Wimb. that I felt H.S.O. coming home—his atmosphere very close. He ought to be very near coming. 2 a.m. now, therefore my prophecy is not for Sunday. Well we will see tomorrow. Wimb. thinks not.

October 21. No letter from Mr. Olcott. *Spiritualist* announcing death of Prince E. Wittgenstein, and copying our *Rules* of the Arya Samaj in full, without commentaries.

The *Sun* gives a short thrust to the Baron's ashes but speaks rather flatteringly than otherwise.

Telegram from Moloney.—Means to sleep at home tonight. Therefore I was right to feel the old boy near. Atmosphere does not agree with ME. As for H.P.B. splendid.

Letters from India, from H.C.C. to H.P.B., to Wimb. and H.S.O. Letter from Mooljee

to H.P.B. and papers. Dear H.C.C. is he not bamboozled. Books safe. H.S.O. returned from Philadelphia. Has good hopes.

October 22. Instead of going to business at 9—H.S.O. went at 12. Visits came—Mrs. Hallet and Mr. Somebody.—None received. Won't have them. O'Donovan came and had dinner with us. After dinner Harrisse.—H.P.B. left them all in the dining room and retired with H.S.O. in the library to write letters. H.S.O. wrote to Hurrychund and Miss E. Kislingbury. *Narayan*[42] left watch—and in came *Sahib*.[43]

The latter with *orders* from Serapis[44] to complete all by first days of December. Not to change one particle of Blodget's plans, etc. Well,—H.S.O. is just playing his great final stake.

October 23. And playing it successfully so far. Got names of 13 of best men in N. Y. to a carefully drawn paper which is to be used to help form the Syndicate and to secure the appointment from the alleged President. Sent papers to Blodget for his approval.

Tom Cowell dined with us and was seen to the theatre by Wimb. who went then to the Tile Club.[45]

Evening. Came Mr., Mrs. and Miss Lakey, and a Lieutenant Harkins, 2nd Infantry, U.S.A., who has read Isis and seems a decent sort of fellow.

October 24. Waiting to hear Blodget's decision about change of Syndicate paper.

Went to see Belle and found her poorly. She moves to Orange to live next Tuesday.

Curtis dined with us and worked on article on Mme. Shevitch.

Evening. Received Pall Mall Gazette on Oct. 9 and 11 with C. C. Blake's Jesuitical insult to the Arya Samaj and C. C. Massey's defence of that Society.

H.P.B. wrote H.C.C. about this, enclosing copies of the two paragraphs and of letter today received from Blake accepting Diploma of T.S. of A.S.! !

She also wrote Blake a stinging letter in reply to same, and sent copy to H.C.C.

I wrote H.C.C. to send Donald Kennedy's Saddarshana Chintanika to care Baring Bros. and Co., London, and postal card to Massey to send Spst of Apr. 12 (fakir portrait) to H.C.C.

Friday October 25. The Syndicate slowly germinates.

O'Donovan, Wimb., H.P.B. and I were at dinner when Jenny brought in a letter from Massey, left at the moment by the postman. Before it came, H.P.B. announced its coming and nature, and when I received it and before the seal was broken she said it contained a letter from Dr. Wyld, and read that too, without looking at it. Massey's 1st page contained a message to me from *the Divine Brother*,[46] so I returned that page to Massey with a narration of particulars and Wimb's certificate added.

H.P.B. wrote letter to Wyld, and others to Carter Blake and C.C.M.

Visitors. Mrs. Barranco and Mr. Thompson—the latter a big, two-fisted *medium*.

October 26. Germination continues.

Received two letters from C.C.M. about Blake matter, one enclosing a letter of B.'s as Jesuitical as possible, and also B.'s second paragraph in P.M. Gazette of 13th.

Evening. Visitors. G. V. Maynard, D. L. Pike (healer), Capt. David Dey, Mrs. Bacon (of Boston), Mrs. Gridley an ex-professional medium, Mrs. Hallett of Boston, and Mons. Frank Daulte, Private Secretary to Chief Justice Daly of the Court of Common Pleas. M. Daulte made application and was initiated into T.S.

October 27. The Sabbath! The Lord's (not Lord Beaconfield's) Day.

"This is the Day the Lord has made.
He calls the hours His own."

Worked like the devil all day at cooking, setting the table, washing dishes, etc.

Wrote H.C.C. more about Blake case, sending him extracts from correspondence bet. Massey and Blake, and C.C.M.'s comments on "the little Brown Man."

H.P.B. wrote Massey and sent copies of the Sun, containing my reply to the Pall Mall Gazette article on the A.S., as well as the Sun's own Editorial of the previous day, to H.C.C. and others.

Evening. Mrs. Daniels, Marble, O'Donovan, Tom, Mr. Shinn. Delivered to Mrs. Daniels her Diploma and also that of D. F. Hayden, Editor of the Providence Press, Prov., R.I. Gave her a paper empowering her to initiate Mr. Hayden.

Shinn and others looked over all the photo. albums.

October 28. Canvassing for Syndicate continued. Good prospects.

Evening. O'Donovan. Wimb., Ranee and I went to Broadway Theatre to see Miss Von Stamwitz in "Messalina. Empress of Rome." Comical.

Afterwards. Wrote letter to Ed., Pall Mall Gazette threatening to publish the story of the little Brown Man if he didn't do the square thing. Also to C.C.M. forwarding the above and requesting him to hand it personally to Greenwood.

October 29. Canvassing continued. Brewster and Co., join Syndicate. Frank Daulle called.

Evening. Went to Union Sq. Theatre to see "Mother and Son." Saw Tom for the first time on the stage. Looked her part well.

Sent photo No. 2 of group to Mohottiwatte Gunananda and Otho Alexander.

October 30. Judge in the morning. All day alone.

Dinner. Tom and Linda Dietz, O'Donovan.

Evening. H.S.O. gone to Philadelphia. H.P.B. remained alone with Charles [47] who purred all the evening near the fire. Wimb. went Tile Club and returned at 1 a.m.

October 31. Ditson—letter and photo sent from Albany.—Judge writes to Dear—wants to know whether his vision of a party come to bribe him into betraying the T.S. was a *reality*. And whether Poodi's bell, who rang his chimes on his upper lip was sent by any of us. Answered both. Went to see Macgrath and Wimb. Came back and found A. Wilder and Prof. Woodward of the Medical College. Latter got enchanted by H.P.B.'s unsophisticated graces and both remained to dinner. Then after dinner came Marquette and took her diploma. Went away. Wimb. sick—got the chills. Daulte came and passed evening, then Batchelor and Tomlinson. No letters.

November 1. A postal card from H.S.O.—When can I get Curtis to write about Sosiosh.[48] No one whole day. Wimb. bad cold, remained at home. Dined alone with him, thank goodness! Evening five double bells *and no one*,—mistake, except another card from H.S.O.; wants his black leather portfolio with certificates. Sent with Wimb. by express. H.P.B. finished her article for *Pravda*.

November 2. H.S.O. writes to say he comes back.—Thus his black portfolio need not be sent to Philadelphia. H.P.B. went to 60th St. 23 to see Mrs. Rhine but found her not for she went to try and get brother to 18th Street at Mr. Pollock—her brother-in-law. Talked with Mrs. Barnett an hour or so, and then H.P.B. returned home on foot through the Park. Lovely day. Sat under the trees near the pond and caught chill.

Came home at 3 and found Belle Mitchell—poor, dear soul! Miss Bates came home. Letter from Hurrychund. Thinks we are going directly and writes but two words. Well . . . Vediamo!

H.S.O. turned up at 7 and reports good progress. A friend of Wim's, Mr. Gus Petri, came. He is a kind-hearted psychological fellow. Has gift of prophecy and vision. Foretold H.P.B.'s death at sea suddenly. Doubted that she would reach Bombay. Hinted shipwreck for us all, in which Wim and I would be saved and H.P.B. lost! Goak!

November 3. Wrote business letters to further Syndicate affair.

Evening. Tom, Batchelor, O'Donovan, Marble and the Bombay quartette.

November 4. Secured subscriptions of Brewster & Co., and Valentine & Co., T. C. Howell & Co., leather, offered me a consignment of $500 worth of leather. Or that if I got them one order from Bombay or Calcutta they would subscribe.

Evening. Batchelor, Curtis and the Bombay 4.

Today received Curtis's article on Dyanand Saraswati in Rev. Dr. Deems' "Sunday Magazine."

November 5. Silence. Letter from Evans, wants to come on Monday and be initiated. Answered.

Evening.—Dr. Pike.

November 6. Mrs. Thompson came. Sniffled. H.P.B. "guessed" wouldn't buy anything more.

Evening. Wim. went to Tile Club. Alone with Miss Bates.

November 7. Worked all day. Letter from Otho Alexander. Letters from Hurry Ch. Sends portraits of various princes and "Fellows." Holkar's also. Says he grows with every day fonder of H.P.B. Curtis dinner; writes article for Herald on the *four Saviours*.

Evening. Curtis, Harrisse—Daulte brings portrait and self-writing pen.—Jack Passit,

gave diploma to him and made him pay $5. Promised to bring rich man to give toward fund of the Arya Samaj.

No letters from *Junior*.

November 8. Letter from Junior—not a damned thing in it. Curtis came at 12 and wrote his article on the 4 *Saviours* for *Herald*. *Lunch*: Letters from Massey—E. K.—declares she will stick by C.C.B. and asks *mercy* for him!! She be damned. Massey dissatisfied because the Billings, Wyld and Thomas *won't* have C.C.B. for a Fellow. Letter from Thomas; a good and honest one. Sent both to Hurrychund. Wrote to him—answer.

Evening.—All alone—only Maynard. Worked.

November 9. Body sick and no hot water to bathe it. Nice caboose. Worked all day. Belle Mitchell came and kept company with us for three hours—dear and pure soul.

Letter from Junior. Becomes a lecturer. Aye. Returns Monday. It's time; and leaves half-things undone in Boston. So says—*Senior*.[49]

Evening. The sad Gay lord, from Brooklyn. Assembly of women. Mrs. Haskell with Mrs. Longstreet—a literary lady,—Dr. Pike with Mrs. Mary Don and Mrs. L. L. Denny from Georgia South. Then Mrs. Hallet. Miss Bates saved me by entertaining them.

November 10. Morning.—Maynard called and brought his little girl. Dinner 3.

After dinner Marble,—Curtis,—Pike,—Blackmore, Mrs. Hallet,—Tom.

Evening ditto. Pike fell into a trance and gave flapdoodle. Curtis played at *Manfred*. No *Peck*. Botheration of a cold.

Pike asked Miss B. whether H.P.B. had money; then whether Wim. could lend him some. Having received negative answers to all his questions he departed disgusted.

November 11. Very big cold.—Afternoon at 5 p.m. a man came; would not allow Jenny to announce him and gave no name; forced himself after her, and introduced himself—very strangely. An old, respectable white-haired party. As soon as seated, he mildly declared that he had come to *subpoena* H.P.B. in the Vanderbilt case!! H.P.B. told him she did not know the Commodore, *never* saw him. Yet, the old party served her with a paper in which the "people of New York State" commanded the new citizen to appear in the court of the Surrogate and say all she knew; after which he delivered to her on behalf of "the people" a silver dollar, gave hell to Beecher, and said the old Commodore was no better, paid compliments, said that Mr. Lord had charged him to tell H.P.B. that they would give her "plenty of money" *if she helped them* to win the case and—departed.

Evans of Washington did not come.

November 12. Fearful sleepless night on account of the cold and coughing. Got up at 8, sent for a carriage and went 258 Broadway to Lord's office; was received politely and

Collected Writings VOLUME I

1878

cuddled; declared (H.P.B.) she knew nothing; but was asked to *remember*, and *try to think of something*!! Was asked to go to court, and *promised* money again.

H.P.B. went to court and produced sensation being seated on witness's chair. William Vanderbilt and lawyers stared at her all the time. Would not swear on the Bible and declared herself a—*heathen*. Disgusted went away. Vanderbilt's lawyer ran after her, and tried to make friends; was sent to Hell. Her carriage was followed by *another carriage*. Will wait developments. Judge at dinner.

Evening Mr. and Mrs. O'Sullivan. Theological and anti-Christian conversation. H.P.B. played a trick on them by suddenly *fainting* to the great dismay of Bates and Wim. Used the greatest willpower to put up the body on its legs.

Letter from C. Daniels. Wants biography for a series of Boston *Index* or something else of articles on H.P.B.

November 13. Moloney back.

Brought letters from H.C.C. and Shyamjee.—Sick. Answered letters. Miss Bates posted letter to Vera Jelihovsky[50] and H. C. Chintamon. Marble took off the canopy and made himself generally useful.

November 14. Same.

Curtis at dinner.

Evening. Dr. Pike and Mrs. Hallet. Gaylord came in for a moment. Naray decamped and Morya walked in—broken finger and all. Came with definite orders from Serapis. *Have to go*; the latest from 15 to 20th Dec. Wimb. bothered by lawsuit, very gloomy.

Declared intentions to Bates and Wim. Taffy—Bates going to London before us. On the 1st probably.

O God, O Indra of the golden face! Is this really the beginning and the end!

November 15. Cobb spent the evening with me in the dining-room, but would not see H.P.B.

November 16. Curtis to dine and got points for Sun article on the auction.

Maynard and Dr. Baruch, a mystical Hebrew physician. A strange,

very strange man. Has a prescience as to visitors' death and a spiritual insight as to disease. Old, thin, stooped; his thin, fine, grizzled hair stands out every way from his noble head. Rouges his cheeks to relieve their natural pallor. Has a habit of throwing his head far back and looking up into space, as he listens or converses. His complexion waxen, skin transparent and as thin as tissue paper. Wears thin Summer clothes in the depth of winter, Peculiar habit to say, when answering: "Vell, see he-ere, tee-ar!"

November 17. Visitors evening. Curtis, Dr. Pike, Mrs. Hallet, Mr. Dye (Nibs—the Infant Prodigy), Tom Cowell, Linda Dietz, O'Donovan, M∴ read the girls' fortunes in cards (?) to their considerable astonishment.

November 18. Letters today from C.C.M., Carter Blake (2), Palmer Thomas, Dr. Wyld (with his photo), O. Alexander, and others.

November 19. To dinner Paris (just back from Colorado) and Marble besides our quartette.

Evening. Mr. and Mrs. Maynard, Mrs. Dr. Edward Bradley, escorted by Batchelor, Curtis and Marble.

Dad pulled out and gave Taffy a lock of hair—the kind that looks to the missionaries like the edge of a thundercloud! Major Poud-hi rang his bell for the first time in months.

November 20. Letter from Mr. Blodget encouraging me about Syndicate and promising that the papers shall be forthcoming from Washington.

H.P.B. received from Revd. W. Ayton, Vicar of Chacombe, Eng., the MSS of his translation of J. Trithemius's prophecies.

Evening: Held the Vedic ceremony of casting the Baron de Palm's ashes into the sea. A highly interesting episode. Our mysterious Hindoo Brother ∴ was present with his helper [. . .][51] H.S.O. cast the ashes into the waters of N. Y. Bay at exactly 7:45 p.m.

November 21. Wim. in trouble from a blackmailing lawyer in the matter of the Photo Plate Co.

In Sun, Curtis's description of the ash ceremony of last evening. Evening Telegram copies it and pretends it is its own enterprise that secured it! Taffy[52] all astral tears from dread of Wim.'s being arrested. Orders from Headquarters to sail on December 7th or 17th, and to pack up at once.

Evening. Mr. Daulte and Batchelor here. The former put $3 silver into Arya Samaj fund.

November 22. Wim. dodging the sheriff's writ and baffling the blackguards who want to lock him up. Curtis dined and worked on his article on the auction at the Lamasery.

Two spiritualists called but were turned off. No other visitors.

422

Bought Taffy's ticket to Liverpool by the Wisconsin Tuesday next—Price $30.

November 23. Sent third and last photograph to Mohottiwatte Gunananda and Otho Alexander. Mrs. Fowler-Wells called in the evening and confided to us certain designs of old Joe Buchanan which make me laugh. His game is so transparent.

November 24. All hands packing trunks preparatory to Taffy's departure tomorrow evening.

Evening. Mr., Mrs. and Miss Lakey, Batchelor, Mrs. Hallett, Mr. Shinn, Macgrath, 3 Italians (one the friend of Chaille Long).

November 25. Skirmishers to the front! Taffy went aboard ship this evening, and Wim. and I in parting left her in tears. Mr. A. H. Underhill, Freight Manager of the Guion Line was aboard and kindly interfered with the ship's officers to have Taffy well looked after. Two trunks of H.P.B.[53] went by same vessel to L'pool to await our arrival.

O'Donovan and A. Gustam dined with us, and after dinner they two and Wim. and I measured heights of body sitting on the floor backs against wall. I never saw this curious experiment before, and was amused and surprised at the result. Wim's legs were 5 or 6 inches longer than Gustam's and mine, while his body was more than half a head shorter.

November 26. Had a delightful interview with Mrs. Willcox, who feels the same as ever and will be a most useful ally in a certain quarter.

News from Hartmann that Westbook has decided the Albany case in favour of the Receiver. Thus two card prophecies made last evening of Taffy are already fulfilled.

Wrote Mooljee to receive samples of goods shipped by the Syndicate to his care.

November 27. Bright prospects for Syndicate. Had a very valuable talk with Henry Lewis about Reading R. Rd contribution and at his request wrote him a letter to lay before the Reading Board.

Evening. Call from James R. Heenan of the National Assd Press, 145 Broadway, on behalf of the Boston Globe, and gave him the points about the Holmes mediums (?). Batchelor also called. Wim. at Tile Club.

November 28. Thanksgiving Day—and my last in the U.S.

I dined with Emmet R. Olcott[54] at 2 and took the 4½ p.m. boat for Fall River.

Wim. brought Pietri and Macgrath to dinner. H.P.B. had dinner at 3.

Marble turned in, and as Jenny[55] went away made himself as useful as he is ornamental.

Evening. Pietri laid out cards for H.P.B. Prognosticated delay for departure but safe arrival to Bombay. Also death through murder for H.P.B. in 8 years, at the age of 90 (!!). Nothing like clairvoyance.

Mrs. Haskell—and daughter, a Mrs. Parsons, and Dr. Pike. Talked H.P.B. to death.

From 10½ alone with Wim. Go to bed directly.

Paid Jenny 5.

November 29. Morning.—Letters from Mrs. Daniels, a Mr. J. D. Dr. Buck, Cincinnati, 305 Rose St.—wants to join Society (answered and circular sent), and Wilder.

Had seven letters to write and *no* money and *no* stamps. Had to call Sahib.—Got fearfully mad.—Well, it is no fault of mine. Alas! poor "Junior"—if he only knew what he does not know. If he reads this—let him remember—*à bon entendeur salut*. M∴ gave 50 cents for stamps.

Answered the Russian aunt; Buck, Wilder, Daniels—wrote for portraits to Hayden and Brown. Wrote Judge likewise.

Dinner. Enlivened by a telegram from Judge to Wimb. Tells him "to wait for him early in the morning, important news";—perhaps arrest! If so, Wimb. will have to clear out before us to London. Let him go to France.

Evening. Blues—crisles and other piggish feelings.—

Our solitary Curtis—rang dumb-waiter bell at nearly 11. Told that Dana was opposed to having a new article about "the Madam"—and so Curtis took his article on the "Lottery in the Lamasery" to the *World*.

November 30. Belle Mitchell came at 12, and took away the Sahib for a walk and drive. Went to Macy's. Had to materialize rupees. H.P.B. came home at 4. No one at dinner but Paris.

After dinner. Paris signed an application and went off with his violin to a party. Wim. also went off and returned at 2 p.m.

Evening. Maynard—helped the *orphlin* to pass time and made himself generally useful. Mrs. Wells came and brought a heap of Phrenol. Journals.

A letter brought from Judge by Wimbridge from office. H. C. Chintamon writes a declaration of love and sends official letter to the Council through H.P.B. *Snubs* them all very politely.

Letter from E. Kislingbury with *resignation* in it. Too Christian! Too *Blakian* I should say. Oh this villainous brood! When shall we be rid of it!

December 1. About—from 17 to 23 days left. We will see how the *Junior* will be ready!

HIS FATE DEPENDS ON THAT[56]

Morning, H.P.B. in bath, heard H.S.O.'s melodious voice—the Junior had returned from Providence. Got "Tool Company" to sign for $500. Saw Hayden, the latter coming here Saturday.

Furniture and rest *must* be sold or disposed of before the 12th. ORDERS.

Dinner. The faithful Marble turned in. Now O'Donovan and Batchelor. Who next? H.P.B. answered H.C.C. Bombay. He will receive the letter a fortnight before her arrival. All right.

Evening. *Mr. and Mrs. Maynard*, "*Tom*," *Marble*, *Batchelor*, *O'Donovan*, *Curtis*, *Col. Chaille Long*.

December 2. Letters from H. J. Billing,—Palmer Thomas, and a fool from Chicago—Stanley Sexton, *2* Park Row.—The latter demands to join the T.S. and to take "*three times three*" degrees from the first. Enquires whether H.P.B. saw or felt this

magnetic subject's *double* five months ago. The *ass*! Answered all the letters.

Fearful rain. Wimb. did not go to the office but lounged in the arm chair by H.P.B.'s side and slept soundly. H.S.O. gone this morning to Philadelphia. His last and conclusive trip he says. Well—may I.—speed him.[57] Paris at dinner.

Evening. A Mr. Thompson from Montreal, Ex-clergyman

whose eyes were opened to the fraud of Xtianity; who read *Isis*, "learned much in it," and was bound to see its author. Harrisse came, disgusted at Thompson's serious talk, walked off into dining-room and retired early. Found the Rosy Cross Jewel[58] missing from the bureau drawer. *Know who took it*. It will come back.[59] Daulte came in late and put $3 into Arya Samaj fund. Noble man!

December 3. Letters from Evans (Wash.) gushes—flap-doodles and winds up by saying that it is his *kismet* fate to join us in India.

Went for Sahib's errand today.

Marble brought album, and fixed day for auction sale on Tuesday next Dec. 10. Judge at dinner.

Evening. Letter postal card from Miss Ellen Burr—sends 10 copies with Mrs. D's article in. Profession of regret at departure. Curtis, Judge, Wimb., and H.P.B. produces a charm.—Mrs. Wells comes for her talisman; receives it; makes a present of a new book with H.P.B.'s portrait in it as a Lama. Wimb. decorates it with moustache and beard. H.P.B. gives to Mrs. Wells the two vases.

December 4. 10 copies of Hartford *Daily Times* at hand. Gushing and flattering article. Sent copies to Bombay, *London*—(Massey and Thomas), Corfu and Washington to disconsolate Evans. Postal card from Ammi Brown. Will send photo,—if not ready—to India.—Postal card from H.S.O., writes of great success—went last night to Washington. *Vediamo*. Last night Judge slept here. H.P.B. went out for postage stamps—another third row with *Sahib*.

Cheek swollen again. A row with Jenny. Claims $9 owed her by H.S.O. from Wim. and H.P.B. Neither could satisfy her. W. gave her $2, and she swore that her landlord would put her on sidewalk. Can't help it. Somewhat able to get money for "*body*" and our needs—for Jenny—*no orders*.

Wrote to Miss F. E. *Burr* asking for portrait and thanking for papers.

Dinner. Telegram from W. Q. Judge to Wimb. "Motion denied," etc. W. in despair and prison crisles again. Time to clear out.

Evening. Mrs. Haskell of 116 West 29th St. with daughter, a young girl studying medicine; brought a Mrs. Elizabeth K. Churchill from Providence, editorial writer—going *to write us up*, and Miss Alice C. Fletcher, and Dr. Bennett, a *psychic* Doctor (whatever it means). Mrs. Haskell invites H.P.B. after breaking up home to come and sleep at her home and pass a few days with her.—Letters from Hurrychund.

December 5. Judge came early. The only thing he asks Wimb. to do is to keep quiet till his departure; but our Don Quixote *cannot* promise it. Well, if he gets into jail it will be his own fault, and then—good-bye. No waiting. Letter from Junior to M. Has good hopes of making his *entrée* into Bombay with the Govt. seal stamped upon his back side.[60] *Vediamo*. Got samples of ore for M.·.—so much the less trouble for [. . .][61]

Letter from Mrs. Ames. Supplicates to come and see her. Says *her Ned* is overjoyed at the idea. Don't feel like it— don't feel at all!

Taffy in Liverpool, we suppose.—12 days more! Marble came. Carpentering over the broken chair to make it look respectable at the auction sale.

Sale Tuesday next. He passed the whole afternoon preparing all, hanging picture frames and taking notes. Good and honest soul. Wimb. went away after dinner to pack up. H.P.B. remained alone with Marble, then came Daulte and remained till 12.

December 6. A letter from Richard and Boag informing of the arrival from Russia of a parcel. Went down town with Wimb.

Just come from Rich. and Boag. Received Mme. Jelihovsky's book and papers; also letter stating in despair that *no* parcel had arrived yet from America! And this on the 29th of October, five months after it was sent!! Olcott has to see, or get insurance money back.

We got cold again, I think. Oh, unfortunate, empty, rotten old body!

After dinner Wimb. was sorely surprised by the arrival

of Sinclair and Moses. Thought they were going to arrest him. They came for a compromise. If he does not make a fool of himself he will be free of all trouble tomorrow.—He plays his *last* card.

Evening. Pike and Hallet. Wimb. went to his office. When at 12 they wanted to go home, the door downstairs could not be opened! Latch and knob were broken. They returned and sat till 2. At last H.P.B. suggested that a policeman should be called through kitchen window, and he broke door and so liberated them. Wimb. came home half past two.

December 7. No letters from H.S.O. A letter from Miss Ellen F. Burr, with a dollar enclosed in it for my portrait. Cannot give hers as it always represents her as *if drunk*.

Wants me to write for their paper from India. Have to go and have some made today.

Letter from Billing—says a voice was heard in their drawing-room which told them there were but four theosoph. in London who should be taught by him theosophy,—when asked who he was answered: "One of the Brothers from India." Thomas was present.

Judge came this morning. Last night went to Tiflis, and learnt that parcel *was* just received finally, and that Mme. Jelihovsky had sold her bird for 30 roubles! She must have been starving.

Wimb. wound up matters—all safe now. Sold monkey and brought money. H.P.B. with Marble the whole day preparing for auction. Bought a stateroom trunk, 4 doll. Had photos taken $3 a dozen.

Evening. Letters from Otho Alexander, Nicolaides and three for Olcott. Marble, Batchelor and Thompson from Montreal.

December 8. Miss Potter came and she, H.P.B. and Wimb. went all to photographer. H.P.B. was taken with Wim., a *group*!! Miss Potter will call on Tuesday again.

We write from the closet room, anciently occupied by H.S.O. where Marble drove us in under the pretext of auction. Sent *Stars* with Curtis' article on H.P.B.'s lottery to

Hurrychund, Mooljee, Thomas and Otho Alexander, also letter to Vera Jelihovsky.

Pike was first to make his appearance—and welcome; for Jenny went away at three, and Marble drove me nearly crazy fidgeting.

Evening Visitors. Blackmore and Clough—latter wants his diploma. Then Curtis, Maynard with a Captain Hommons (a mystic and seer and a Rosicrucian). Then *Tom*, with Wimb. and O'Donovan, finally Paris broke gas lamp and carried off lots of rubbish—Marble went to sleep on four chairs with no mattress in dining room.

Tomorrow good-bye all. But—will H.S.O. be ready? That's the question. One, only *one* week more! God help him if he fails . . . . [. . . . .][62]

December 9. Went to bed at four and was aroused at 6—thanks to Marble, who locked the door and Jennie could not get in. Got up breakfasted and went off to meet [. . . .][63]—Battery. Came home at 2. Most infernal row and hullaballoo at auction. All went for a song, as they say in America. If Marble surpassed himself in kindness he did the same in zeal. He sold at auction Levi's,—the landlord's three window shades for 50 cents ! ! !

Curtis came to look out for an article on the sale. Levi the landlord came and demanded his money believing H.P.B. was going away with the furniture. The grocer insulted Jenny and saying that over $100 being due to him he would not trust for one penny more. Elegant.—

Auctioneer took big clock—promised to sell for 60 dollars.

Capt. Hommons came with Maynard,—gave N: [64] the grip and password of the Madagascar [. . . .][65] and therefore was accepted as a Fellow, signed the obligation, paid Maynard $5 initiation to be sent to Hurrychund and went off.

5 o'clock—*Everything gone*. Baron de Palm—adieu.

Evening. Curtis came to write article. Marble prostrated. Wimb. gone office.—Evans from Philadelphia turns up to fetch *me*! Impossible. Suddenly H.S.O. makes his

appearance. Bosses and patronises Wimb. at night until the latter becomes raving mad! H.S.O. calls the [. . . .] [66] "old horse."

December 10. We breakfast on a board three inches wide. Letter from Daniels and Evans. Article in *Herald* "Mad. *Blavatsky*" appears. A reporter from the Graphic comes to interview H.P.B. Is respectfully begged to go to the devil.

H.P.B. writes to Buck, Cincinnati,—to Ellen Burr, Hartford,—and to Hyde and sends him back his diploma. Two rich Jewesses, Mrs. and Miss Hoymen, produce a sudden siege and force themselves in. She wants to join the Society and signs application.

Evening. H.S.O. lends M ∴ 100 dollars.

December 11. Letters from Miss Burr. Marble flap-doodling all day.

Visitors, visitors, visitors.

H.S.O. lends Morya $100.

Went out on a jamboree with Judge.

December 12. Letters,—from everywhere. H.S.O. goes Orange to Belle. and H.P.B. has teeth extracted and does not go. Send replies and buy things.

Evening.—Curtis comes and invites to Fulton's theatre. Tom at dinner, and brings album. Marble flapdoodles and fidgets—sets me mad. Harrisse after dinner. Dr. Weisse brings his new book on philology and we remain at home. Doulton Fulton and the son of Stephen Pearl Andrews!

H.S.O. does not go to sleep at all and

December 13. [H.S.O.] goes to Menloe Park to Edison[67] about phonograph. H.P.B. sick; telegraphs to Belle Mitchell who comes from Orange and passes day with her.

Visitors, visitors. Articles in all papers. Mrs. Wells is initiated. Mrs. Ames comes with daughter and is also initiated. Curtis. Our photographs brought. Sent to Miss Burr to Thomas and Wyld, England.

Orders—go from Philadelphia. Kali suspects departure and thinks of arresting H.S.O. He receives his regular nomination from the Govt. and appointed commissioner with

special passport. He has to go to Phil. on Monday or Tuesday too.

Never return to New York.

Judge and Wim. and H.S.O. and Morya in consultation till 4 a.m.

December 14. H.S.O. gone off early. Wimb. and Judge trying to help H.P.B. Today the trunks *must go*.—They do go—care of Hur. Chund, Bombay. So much the less. Tales feeling a sudden love for H.P.B. sends carriage and boy after her. Positive refusal.—Miss Potter came and wants to join Theosophical. Promises to send $5. *Vediamo*. Marble comes and—H.P.B. falls asleep.

H.S.O. returns with phonograph weighing 100 pounds. General Doubleday came.—Went away as he came. Wimb. on a jamboree with tile club men again. He takes it easy. Poor H.S.O. had barely the time to swallow three spoonfuls of soup and went off. H.P.B. dines alone with Charles purring and Marble jabbering. H.S.O. will have to go to Philadelphia. We send trunks by train on Monday night; and go—when H.S.O. writes he is ready. Wise determination of "old Horse."

Marble—fidgeted and sent telegram to A. C. Wilder. Tile Club gave Wimb. a dinner at *Monico*'*s* Hotel. Wimb. DRANK.

Olcott back at 10—and passed evening writing letters. Sent Edison's photo to Constant [inople], Corfu and London. Phonograph whistles.[68]

December 15. Whole day packing up.

Dinner. Paris, Wimb., Tom, Marbles and Gustam.

Evening. Two Judges—Wm. and John.—The latter initiated. Wilder,—Dr. Weisse, Shin and Ferris, Two brothers Langham, Clough,—Curtis. Griggs came from Connect. to be initiated. O'Sullivan and Johnston of the phonograph. All sent speeches to the Brothers in India. Mrs. Wells, Mrs. Ames and daughter, Maynard, O'Donovan and a painter who came with Mrs. Ames.

Edison was represented by E. H. Johnson.

December 16. Packing up. H.P.B. went to O.'s office and destroyed papers. Changed money into English bank notes. Met at office Maynard, Marble, Griggs. Olcott came home after. Wimb. disappeared till 2 p.m.

Evening. Brosnan, brought presents to Olcott, Wilder, Dr. Gunn and Dr. Campbell, O'Sullivan and wife, Tomlinson, Maynard and wife.

Letters from Massey, Taffy and Billing.

December 17. Great day! Olcott packed up. At 10 he thought going to Phil. At 12 [. . . .][69] stepped in and— as he [H.S.O.] would have no more money coming, and received his last $500 from Reading Co.—he concluded to send him off from New York tomorrow or the day after. Bouton came and gave three copies.—Dr. Weisse brought two copies also for the Bombay and Calcutta papers.

Marble fidgeted but made himself useful. Tom the whole day.

What next? All dark—but tranquil.

CONSUMMATUM EST[70]

Olcott returned at 7 with three tickets for the British steamboat the "Canada." Wrote letters till 11½. Curtis and Judge passed the evening. Maynard took H.P.B. to dinner to his home. She returned home at 9. Maynard made a present of a tobacco pouch. *Charles* lost ! ![71] At nearly 12 H.S.O. and H.P.B. took leave of the chandelier[72] and drove off in a carriage to the steamer, leaving Marble to sleep at home and wait for Wimbridge who was taking leave of Tom until a very late hour.

December 18. Passed last night on the "Canada." Got frozen, sleeping in wet blankets and passed a sleepless night, but S———— [73] had the best of us and we did leave the American *soil* on the 17th. H.P.B. in trances of fear for H.S.O. (Kali) and Wimb. (Sinclair) who both had a right to prevent their leaving America—till the moment of departure. Instead of leaving at 11 the steamer left at 2½. Both *Judges* came on board. Curtis, Paris, O'Donovan,

Tuesday, December 17, 1878.

Consummatum est

FACSIMILE REPRODUCTION OF ONE OF THE PAGES OF H.P.B.'S DIARY

Mac Grath, Tom. Maynard brought H.P.B. a silver tankard with the initials—Good fellow. Tom remained with O'Donovan till the last moment. Touching scene. He on deck she waiting on wharf. Poor girl, she really felt for us. At last we sailed off at 3,—ran three or four miles and— dropped anchor off Coney Island waiting for tide. H.P.B. who had begun breathing collapsed in fear again for Kali might hearing of H.S.O. departure on the 19th send after him, etc., etc. No *real* fear, but great exhaustion in order to ward off danger from H.S.O.

Evening. Made acquaintance with a Mrs. Wise, Capt. and Mrs. Payton, a Revd. and a young Mr. Wansborough. After tea theological dispute with the Rev.

December 19. Magnificent day. Clear, blue cloudless but—devilish cold. Fits of fear lasted till 11 (the body is difficult to manage—Spirit strong but flesh very weak). At last at 121/2 the pilot took the steamer across the Sandy Hook bar. Fortunately we did not get stuck in the sand.

(No danger of that. O.)

All day eating—at 8, 12, 4 and 7. H.P.B. eats like three hogs. Wrote letters to Judge, Billing—London and Brosnan. Wimb. wrote to Tom. Yesterday morning Judge brought to me on the steamer Hurrychund's letter of Nov. 18, the last I will receive from him in

America. (How very wise!)

December 20. Still splendid weather, wind abaft, and sea very quiet. Slight motion to ship, but not enough to speak of. Yet H.P.B. the only woman at table.

Last eve after tea had my first set-to with the Revd. Sturge (who has a mouth like a sturgeon). He's an eloquent, oily chap but apparently an easy antagonist to handle. The debate drew from Capt. Payton the admission that missionaries were an unmitigated nuisance. He believed they caused the Sepoy Mutiny.

December 21. Good weather. Little motion. Monotonous and stupid. Several tugs with the Revd. Sturge. Eating all day.

December 22. Weather changed. Wind and gale. Rain and fog. Came pouring into the saloon skylarks [? sky-

lights]. Everyone seasick except Mrs. Wise and H.P.B. Captain Payton and the Revd played piano and Moloney sang songs.

December 23. The same. Only Moloney and Wimb. sick and flapdoodle all day. Weather cleared up.

Evening. After a beautiful day, a fearful gale. Captain telling fearful stories of shipwreck and drowning the whole evening. Mrs. Wise and Mrs. Payton frightened out of their wits.

December 24. Night of tossing and rolling. H.S.O. sick in bed.—Monotonous, stupid, wearisome. Oh for the land —oh for India and home!

Collected Writings VOLUME I

1878

COMPILER'S NOTES

[*These Notes correspond with the superior numbers in the text of H.P.B.'s Diaries*.]

[1]Mrs. Isabel B. Mitchell (Isabella Buloid), born Feb. 23, 1835, married in May, 1860, to Wm. H. Mitchell. She was Col. H. S. Olcott's oldest sister for whom he had a deep affection all his life.

[2]Charles Sotheran, one of the original "formers" of the T.S. He was a relative of the London booksellers of the same name. He was also with Sabin & Sons, booksellers in New York, and connected in a literary way with their journal *The American Bibliopolist*. Sotheran had a peculiar temperament. Three mouths after the Society was founded, trouble arose, as Sotheran made inflammatory speeches at a political street meeting and wrote bitterly in the newspapers against H.P.B. and the Society. His resignation was accepted, and, for the sake of protection, the Society was made into a secret body, with signs and passwords. Later on, Sotheran apologized and was taken back into membership. He gave useful help to H.P.B. during the writing of *Isis Unveiled*, and published a small short-lived journal called *The Echo*, in which H.P.B. wrote a couple of articles. After the Founders' departure for India, his name was not again mentioned. See *Bio-Bibliogr. Index* for further data.

[3]Emily Kislingbury.

[4]Nickname which H.P.B. gave to Col. Olcott.

[5]Edward Wimbridge. See *Bio-Bibliogr. Index* for data.

[6]A manner in which Col. Olcott used to refer to himself.

[7]Miss Nadyezhda Andreyevna de Fadeyev (1829-1919), H.P.B.'s favorite aunt, her mother's sister who was only two years her

senior. Many of her letters to H.P.B. are in the Adyar Archives. For a time she was on the Council of the T.S. She remained unmarried and died in Prague, Czechoslovakia.

[8]The "Seven Brothers," a secret organization then existing in India, having as a Ritual something akin to Masonry. John Yarker who issued to H.P.B. her Masonic certificate in the "Rite of Adoption" had evidently a copy of the Sat B'hai ritual and sent it to H.P.B At the time a ceremony of admission for members of the T.S. was planned, but nothing further was done in this matter.

[9]The Adept-Brother known as Hilarion, Ilarion, and Hillarion Smerdis, who, among other things, collaborated with H.P.B. in the writing of her occult stories.

[10]Hurrichund (or Harichandra) Chintamon was the representative in Bombay of Swâmi Dayânanda Sarasvatî, the head of the Ârya Samâja, founded in 1875. The T.S. in New York joined hands with this organization and for a while diplomas were issued with the words: "The Theosophical Society of the Ârya Samâj of Âryavarta." Later on acute differences occurred, which are outlined in the Supplements to *The Theosophist* of this period, and all association with the Ârya Samâja was severed. A good deal may be found on this subject in Col. Olcott's *Old Diary Leaves*, Volume I.

[11]James M. Stewart, Editor of the *Franklin Register*, Franklin, Mass.

[12]*Religio-Philosophical Journal* published in Chicago, Ill.

[13]"M. A. (Oxon.)" was the pseudonym of Rev. William Stainton Moses (or Moseyn) (1840-92), at one time Editor of the Spiritualistic magazine *Light*, and a very good friend of the Founders. Consult Col. Olcott's *Old Diary Leaves*, Vol. I on this subject. See also the *B.-B. Index*, s. v. MOSES.

[14]*Pravda* (Truth) was a daily newspaper published at Odessa, Russia, 1877-80. Its Editors-Publishers were Joseph Dolivo-Dobrovolsky and K. E. Rosen. Starting in early 1878, H.P.B. wrote for it a number of "Letters," under the general title "From Across the Sea, from Beyond the Blue Ocean."

[15]Monsieur Harrisse was a Frenchman in New York with whom the Founders were on friendly terms. He was an amateur artist. One evening H.P.B. asked him to draw the head of a Hindu chieftain, as he should conceive one to look. Evidently with the unspoken help of H.P.B. who sat near him, Harrisse produced in black and white crayons the first portrait of Master M. ever drawn. After the portrait was finished, the cryptograph signature of the Master was precipitated upon it. *Vide* Col. Olcott's *Old Diary Leaves*, I, 370-72, for a full account of the circumstances involved.

[16]Dr. Alexander Wilder (1823-1908), well-known physician and a deep scholar of Classical languages and philosophies. Collaborated in the production of *Isis Unveiled*. See the *Bio-Bibliographical Index* for comprehensive sketch of his life and work.

[17]Most likely the then recently published work by Louis Rousselet entitled *l'lnde des Rajahs. Voyage dans l'lnde Centrale*, Paris, 1875.

[18]Dr. L. M. Marquette, a woman-physician, who met H.P.B. in Paris in 1873, when she stayed with her cousin Nicholas von Hahn and his friend M. Lequeux, and who knew her intimately. *Vide* Col. Olcott's *Old Diary Leaves*, I, 27-28, for Dr. Marquette's testimonial in regard to H.P.B.'s character.

[19]*Russkiy Vestnik* (Russian Messenger), very well-known Russian monthly Journal published in Moscow. It was founded by the outstanding journalist and political leader M. N. Katkov, in 1856. It was in this journal that appeared for many years H.P.B.'s Series "From the Caves and Jungles of Hindostan," "The Enigmatical Tribes of the Azure-Blue Hills," and "The Durbâr in Lahore."

[20]Gen. Abner Doubleday (1819-93), a prominent figure in the Civil war days and founder of baseball. He was Vice-President of The Theosophical Society and a close friend of H.P.B., Col. Olcott and W. Q. Judge. See *Bio-Bibliographical Index* for further data.

[21]Mrs. Helene von Schewitsch was an early friend of H.P.B.'s. She was an author and socialite, born at Munich, March 21, 1845, as the daughter of Baron von Dönniges (also spelt Tönniges); her mother was a cultured Jewish lady. Helene was first married to a Rumanian Boyar, Janko von Racowitza who died soon; then to the actor Siegwart Friedman from whom she was divorced; then to Serge von Schewitsch, a Russian; this was about 1875. Unfortunately, Helene committed suicide at Munich, October 3, 1911. She also seems to have been the cause of Lasalle's duel and death. In spite of being a very erratic and temperamental individual, she was deeply interested in Theosophy and wrote about her experiences with H.P.B. in a most friendly and understanding way. See her work entitled *Wie Ich Mein Selbst Fand* (*C*. H. Schwetschke und Sohn, Berlin, 1901; 2nd ed., M. Altmann, Leipzig, 1911) published under her name of von Schewitsch. An English translation by Cecil Mar was published by Constable & Co., London, 1910, under the title of *Princess Helene von Racowitza. An Autobiography*. Pages 349-355, and 391 concern H.P.B. Excerpts from the original German work have been published in translation in *The Theosophical Review*, Vol. XXIX, January, 1902, pp. 386-88, 470-71.

[22]Dr. C. Carter Blake seemed for a time to be devoted to Theosophical work, but was a member of the Jesuit order when he joined the T.S. He was expelled from the Society at a later date. See *The Mahatma Letters*, etc., Letter No. LIV, in this connection.

[23]Dr. George Wyld of Edinburgh.

[24]Swâmi Dayânanda Sarasvatî of the Ârya Samâja in India.

[25]Otho Alexander, an early member of the T.S. resident in Corfu, Greece.

[26]Pasquale Menelao, President of the Corfu Lodge of the T.S. which was founded in 1877.

[27]Mooljee Thackersey. Col. Olcott mentions meeting him on one of his early travels before he had met H.P.B. The Founders started corresponding with him in 1877.

[28]Pandit Shamji Krishnavarma was a man of stirling worth and great integrity of character. He was born in 1857 and was at one time connected with the Ârya Samâja. It was he who sent to the Founders in New York an English translation of the Samâja's Rules, which led them to rescind the Resolutions of the Council to amalgamate the T.S. with Swâmi Dayânanda's Society. Shortly after the Founders settled in Bombay, Krishnavarma left India for Oxford, England, accepting the position of Oriental Lecturer of Balliol College. Before taking this decision, he had a serious consultation with H.P.B. and Col. Olcott. Within an incredibly short time, he had mastered Greek and Latin and passed difficult examinations in Law and Political Economy. He was appointed Lecturer in Sanskrit, Marâthî and Gujarâtî and assisted Prof. Sir Monier Monier-Williams who had originally sponsored his arrival. Upon his return to India, he was appointed to the Dewanship of the State of Junagadh. (See *The Theos.*, IV, Nov., 1882, p. 27 and Supplement to June, 1883, p. 12; V, Suppl. to Oct., 1883, p. 14; and XVI, March, 1895, pp. 403-04).

[29]General Francis J. Lippitt (1812-1902), a distinguished American military man and Lecturer on Law. Was a friend of Lafayette and of De Toqueville whom he assisted in the preparation of his works. He was an ardent Spiritualist and a great friend of the Founders. See the *B.-B. Index*, s. v. LIPPITT.

[30]C H. Van der Linden and Peter van der Linden, father and son, who joined together and remained loyal members of the T.S. in America to the time of their death.

[31]A reproduction of this plaque appears as frontispiece in Col. Olcott's *Old Diary Leaves*, Vol. I, but this illustration is of a copy in bronze now at Adyar, evidently copied from the original plaster. H.P.B.'s name in Tamil was most likely added when this copy was made in India.

[32]Caroline Rollins Corson, wife of Prof. Hiram Corson of Cornell University, Ithaca, N. Y., both of whom were close friends of H.P.B.'s in the early days. She was born in France and educated in her native country and in Germany. Aside from translation work, she also wrote some valuable articles on Faust, Machiavelli, Victor Hugo and others.

[33]Prince Emil-Karl-Ludvigovich von Sayn-Wittgenstein. See *Bio-Bibliogr. Index* for data.

[34]Captain Sir Richard Francis Burton (1821-90), British explorer and Orientalist, celebrated translator of the so-called "Arabian Nights."

[35]"Tom" was Miss Sarah Cowell of New York, an actress.

[36]Nickname for Col. Olcott's wife. She was Mary Epplee Morgan,

daughter of the Rev. Richard U. Morgan, D. D., rector of Trinity parish, New Rochelle, N. Y., whom the Colonel married April 26, 1860.

[37]Described by Col. Olcott in his *Diary* as "the Irish Lady who agitates for Women's Rights, etc."

[38]Charles Carleton Massey was an English Barrister-at-Law and literateur keenly interested in Spiritualism. He was one of the ablest metaphysicians in England and a lucid and scholarly writer on psychic subjects. He visited the U.S.A. in 1875, and went to Chittenden, Vt. to verify for himself Col. Olcott's accounts of the Eddy phenomena Massey became one of the original "formers" of the T.S. However, after several years of friendship, differences arose between him and the Founders. He resigned

when the Society for Psychical Research at tacked H.P.B. and gave allegedly damaging evidence against her. He died in 1905. See *Bio-Bibliogr. Index* for further data.

[39]Dr. Harry J. Billing.

[40]This is A. N. Aksakov's article entitled "The Scientific Hypothesis Respecting Mediumistic Phenomena," translated by H.P.B. and published in the *Avoca Mail and Pyrenees District Advertiser* of Australia August 27, 1878.

[41]Rev. Mohottiwatte Gunânanda, Buddhist Chief Priest of Dipaduttama Vihâra, at Colombo, Ceylon, and a member of the General Council of the T.S.

[42]An Adept-Brother spoken of by H.P.B. as "the Old Gentleman." He contributed a great deal of material during the production of *Isis Unveiled*. There exists only one letter from him preserved in the Adyar Archives. It is written in red pencil and its facsimile may be found in *Letters from the Masters of the Wisdom*, Second Series, No. 24, as well as in C. Jinarâjadâsa's booklet, *Did Madame Blavatsky Forge the Mahatma Letters*, Adyar, 1934, p. 43. This Adept was living near Arcot, not far from Madras, when H.P.B. and Col. Olcott saw him about April 30, 1882. A letter to *The Theosophist* from him, refuting the accusations of Swâmi Dayânanda Sarasvatî against the Founders, appears in the June, 1882, Supplement, pp. 6-8. It is dated "Tiruvallam Hills, May 17," and signed "One of the Hindu Founders of the Parent Theosophical Society."

[43]Most likely Master M. H.P.B.'s entry hints very plainly at the little understood fact of the overshadowing of her consciousness by the higher consciousness of Initiates.

[44]The Adept-Brother known by the name of "Serapis" belonged to the Egyptian Section of the Brotherhood and was very active in the initial stage of the Theosophical Movement. A considerable number of original letters from him to Col. Olcott have been preserved.

[45]The members of the Tile Club were artists who met monthly at each other's studios and painted designs on tiles supplied by the host, whose property they became.

[46]This phrase does not occur anywhere else, and it is not known what particular Adept is referred to.

[47]H.P.B.'s cat. In a later entry the disappearance of Charles is alluded to with consternation.

[48]More correctly *Saoshyant*, one of the Saviours to come, according to the Zoroastrian religion, the other two being Oshêdar Bâmî and Oshêdar Mâh.

[49]Most likely Master M.

[50]Madame Vera Petrovna de Zhelihovsky, H.P.B.'s sister. She was born in 1835 and died 1896. She was a very well-known authoress in Russia specializing in children's stories.

[51]Apparently the cryptograph of an initiate; very similar to the one which appears in H.P.B.'s letter to A. P. Sinnett, No. XI, p. 20, of the well-known volume of letters.

[52]Nickname for Miss Rosa Bates.

[53]One of these trunks is now at Adyar, still in good condition.

[54]Emmet Robinson Olcott, one of Col. Olcott's brothers, who was born October 12, 1846.

[55]Jenny was the maid.

[56]These words are written in red pencil, in large letters, and in a handwriting which C. Jinarâjadâsa thought to be that of Master Serapis. There is by their side a short sentence in red also and signed by the symbols of which H.P.B. says in a letter "the Old Gentleman your Narayan."

[57]The "I.—" most likely stands for Master Ilarion.

[58]There is some evidence that this jewel had originally belonged to Cagliostro.

[59]There is a short letter from Master Serapis in which he says that "the *lost one* is restored in its proper place. The gueburs made it invisible out of malice." *Vide* Letter No. 22 in *Letters from the Masters of the Wisdom*, Second Series.

[60]Colonel Olcott arrived at Bombay bearing official credentials from the U.S. Government as a Commercial Commissioner.

[61]Symbol for Master Narayan.

[62]Words in a script that has not been identified.

[63]Symbol for an Adept whom H.P.B. went to meet at "The Battery," a point in New York harbor.

[64]Word illegible.

[65]Symbol for either an Adept or a Lodge.

[66]Symbol for Master Narayan. The incident about calling him "old horse" is related by Col. Olcott in *Old* Diary *Leaves*, Vol. I, pp. 247-48.

[67]Thomas Alva Edison (1847-1931), the famous inventor and scientist, who became a member of the T.S.

[68]As far as is known, this photograph must have been brought to Bombay when the Founders went to India.

[69]Name undecipherable.

[70]As the facsimile shows, there is over this entry a large symbol in red pencil, an arrow pointing down to a circle containing a cross, and

the signature of Master Narayan at the side. "*Consummatum est*" (It is finished, or accomplished) is written in large letters, in blue pencil, and underlined. It is not certain whether these two words are in H.P.B.'s handwriting or not.

[71]A reporter writing in the New York *Sun* of December 19, 1878, had this to say: "Charles in the meantime had been sent to a good Theosophist's house, but had disappeared from the basket *in transitu*, and has not been seen since. 'I don't know where he is,' said the Hierophant [H. S. Olcott], 'but I presume we will find him in Bombay when we get there'."

[72]The words "took leave of the chandelier" are underlined in blue.

[73]Most likely Master Serapis.

END OF VOLUME I

Collected Writings VOLUME I

GENEALOGICAL TABLE I: DOLGORUKOV; FADEYEV; WITTE.

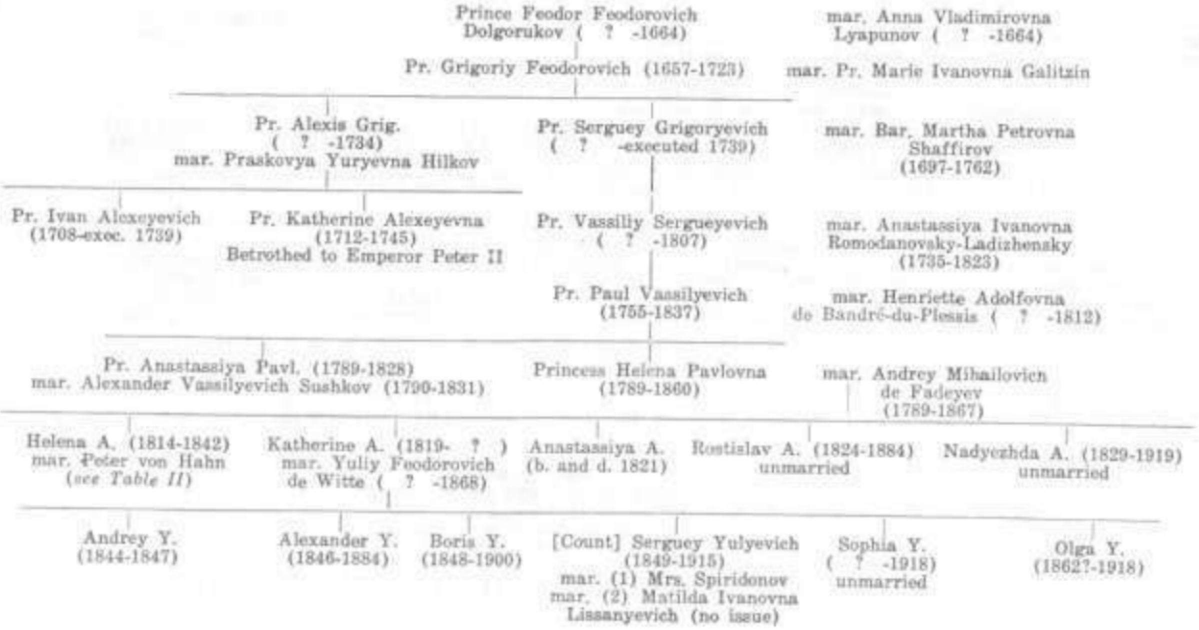

GENEALOGICAL TABLE II: VON HAHN; YAHONTOV; ZHELIHOVSKY.

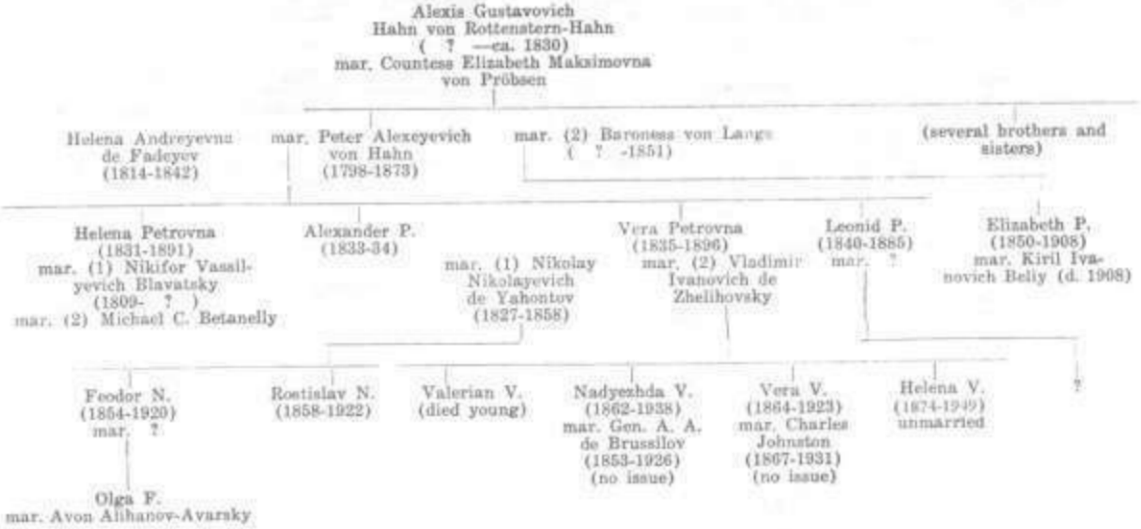

GENEALOGICAL TABLE III: VON HAHN AND THEIR RAMIFICATIONS.

Feodor Gustavovich Hahn von Rottenstern-Hahn (1767- ?) mar. Wilhelmine von Stryk

Karl Gustavovich Hahn von Rottenstern-Hahn (? - ?) mar. Charlotte Feodorovna ?

Alexis Gustavovich Hahn von Rottenstern-Hahn mar. Count. E. M. von Pröbsen

Yevgeniy F. (1807-1874) mar. Yevgeniya Florovna Dolivo-Dobrovolsky

Alexander F. (? -1898) unmarried

Konstantin F. (? - ?) mar. Elizabeth Alexeyevna Nekludov

Dmitriy Karlovich von Hahn (1831-1907) mar. Olga Vassilyevna de Dmitriyev (1837-1913)

Peter Alexeyevich von Hahn (1798-1873) mar. Helena A. de Fadeyev

Serguey D. (1860-1914) mar. Helena Konstantinovna de Stein

Olga D. (1862-1930) mar. Feodor Yossifovich de Knyazhevich (no issue)

Sophia D. (1863- ?) died young

Varvara D. (1863-1920) mar. (1) Vladimir Konstantinovich de Pertsov mar. (2) Serguey Grigoryevich de Lishin (no issue)

Vera D. (1868-1920) unmarried

Lydia D. (1874-1960) mar. (1) Mihail Vassilyevich de Zirkoff mar. (2) Boris Petrovich de Bazhenov

Helena Petrovna Blavatsky (*see Table II*)

Vladimir S. (died young)

Lydia S. (1884-1922) mar. Feodor Konstantinovich von Baggowuht

Konstantine S. (1893- ?) mar. (1) Nadine de Meller-Zakomelsky mar. (2) ? (no issue)

Boris Mihailovich de Zirkoff (1902-)

Georgiy F. (1909- ?)

Roman F. (1910- ?)

Collected Writings VOLUME I

NOTES ON THE GENEALOGICAL TABLES

The family of the Princes Dolgorukov descends in direct line from St. Mihail Vsevolodovich of Chernigov (ca. 1179-1246), the canonized Prince; hence also from Prince Yaroslav Vladimirovich Mudriy (the Wise: 976-1054) and through him from the semi-legendary Rurik, who is supposed to have been the first "kniaz" or prince of Novgorod.

The great-great-grandson of St. Mihail, Prince Konstantin Ivanov ich (d. 1368), ruled over the town of Obolensk, on the Protva river, and was the originator of the Princes Obolensky, a renowned family in the annals of Russia. His younger son was Prince Andrey Konstantinovich Obolensky (middle of XVth century), and it is the latter's son, Prince Ivan Andreyevich, who became known by the nickname of "Dolgorukoy" which meant "long-handed," "far-reaching," and had to do with his ability to detect his enemies wherever they may have been hiding. This was a purely personal characteristic, and therefore, in accordance with Russian grammatical rules, the term could not be applied to the descendants in any other but the genitive case, *i.e.*, *Dolgorukov* in singular, and *Dolgorukovi* in the plural form. However, as time went on, many of the direct descendants of Prince Ivan Andreyevich signed themselves both *Dolgorukoy* and *Dolgorukiy*, the latter being a corruption of the original form of that name. A descriptive name closely akin to this is the Latin name of *Longimanus.*

Prince Ivan Andreyevich "Dolgorukoy' had only one son, Prince Vladimir Ivanovich, and from the latter have originated the four lines of the Princes Dolgorukov, many representatives of which are alive today in various parts of the world, except in the case of the Elder Line which is now extinct.

This elder line stems from Prince Vladimir Ivanovich's son, Semyon Vladimirovich Dolgorukov, and acquired a reputation in the days of his grandson, Prince Ivan Andreyevich, nicknamed "Shiban" (d. 1590) who became a military hero. His grandson, Prince Feodor Feodorovich Dolgorukov (d. 1664) is the first individual of this line indicated on the accompanying Genealogical Table, and it is from him that the line descends down to Princess Helena Pavlovna Dolgorukov (1789-1860), H. P. Blavatsky's maternal grandmother, who had such a marked influence on H.P.B.'s education and upbringing. With this remarkable woman, the Elder Line of the Dolgorukov became extinct.

It is this Elder Line which produced such renowned individuals as Prince Grigoriy Feodorovich (1657-1723) who was ambassador to Poland, and his brother Yakov Feodorovich (1639-1720), the well-known favorite of Peter the Great; Princess Katherine Alexeyevna who

was betrothed to Czar Peter II; and the unfortunate Prince Serguey Grigoryevich who, together with three of his close relatives, became implicated in a forged testament of Peter II, and other political intrigues, and were executed in 1739. In spite of these sad events, other members of the Dolgorukov Family regained ascendancy and continued through later generations to exercise a decisive influence in Russia.

The third line of the Dolgorukovs produced also some of the most renowned leaders of those days, both in the military and civilian fields; to this line belonged Princess Marie Vladinurovna (d. 1625) who became the wife of Czar Mihail Feodorovich, the First reigning Romanov.

It should be borne in mind that, contrary to erroneous statements made by several theosophical writers, the Dolgorukov Family as such does not include Prince Yuriy Vladimirovich Dolgorukiy (1090-115 7), the son of Vladimir Monomah, Grand-Duke of Kiev. Prince Yuriy was the recognized founder of Moscow, and from him were derived the later Princes of Suzdal', Rostov and Moscow.

The von Hahn Family-formerly Hahn von Rottenstern-Hahn-belonged originally to the nobility of Mecklemburg, Germany. When settled in Russia, it dropped its title of Counts, and the name itself, after being spelled for a time as *Hahne*, finally became *Gan.* It is not definitely known when this branch of the German Counts von Hahn emigrated to Russia, but the most likely time was during the reign of Empress Anna Ioanovna (1730-1740). H.P.B. (*Letters to Sinnett*, p. 12) signs herself almost in jest as "*née* Hahn von Rottenstern-Hahn," while her sister Vera referred to the older form of the family name as Hahn-Hahn von der Rohter-Hahn.

H.P.B.'s paternal grandfather, Alexis Gustavovich von Hahn, was a full general who in his earlier years had distinguished himself during the Suvorov campaign, crossing the Swiss Alps, and for a time was Commandant of the city of Zürich. Various members of this family were prominently connected with the administration of the Russian Postal Service. Others became well-known military men and civilian administrators. Among them may be mentioned the following:

Yevgeniy Feodorovich von Hahn was the Presiding Senator of the Senate, and a leading figure in the administration of State-owned properties. His daughter Yevgeniya was court maid-of-honor.

General of Infantry Dmitriy Karlovich von Hahn was the Founder and Commander of the Russian Frontier-Guard Corps, a man of sterling qualities and a trusted adviser under three Emperors.

Serguey Dmitriyevich von Hahn, his son, was a Director of the State Bank, Keeper of the Gold Reserve of the Empire, and Assistant Secretary of Commerce and Industry.

Collected Writings VOLUME I

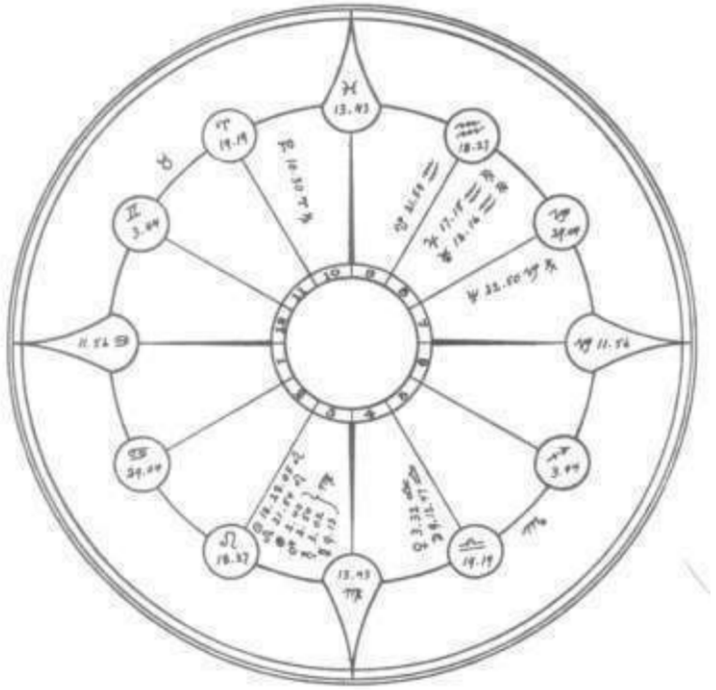

NATAL HOROSCOPE OF H.P. BLAVATSKY
Place of Birth: Ekaterinoslav, Russia
35:01 E. Longhitude; 48:27 N. Latitude.
Date of Birth:
July 31, 1831, acc. To Julian Calendar.
Local Time: 1:42:00 A.M.
G.M.T. : 11:21:56 P.M. (Aug. 11th).
Sid Time: 23:00:43.
Adjusted Calculation Date: Feb. 2, 1831.

Collected Writings VOLUME I

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. HENRY S. OLCOTT, FROM SEPTEMBER, 1874, TO DECEMBER, 1878, INCLUSIVE.

(the period to which the material in the present volume belongs)

1 8 7 4

September 17—H. S. Olcott returns to Chittenden, Vt., to report on the séances of the Eddy Brothers for the New York *Daily Graphic*; takes with him the artist, Mr. Kappes, and intends to stay about twelve weeks (*ODL*, I, 1-5).

September 22—H.P.B. signs a U.S.A. Government application form expressing her intention to become naturalized.

October 14—H.P.B. goes to the Eddys' Farm, Chittenden, Vt., and attends her first séance there, at which she calls forth the appearance of Mihalko, a servant of her aunt, Katherine A. de Witte. Came in company of a French-Canadian lady named Boudreau.

Meets Colonel Henry Steel Olcott after the noon dinner (*ODL*, I, 1-5; *PO*W, 293-306) .

October 15-24—A number of séances are held during which H.P.B. calls forth a considerable number of "portrait-pictures," as she called them (*POW*, 310-38, 355-60; *ODL*, I, 8-9).
While at Chittenden, a wound she had just below the heart, incurred sometime during her travels, re-opened slightly (*ODL*, 1-9).

October 25—Most likely date when H.P.B. returned to New York City, her address being 124 East 16th Street (*MPI-R*., 255).

October 27—H.P.B. writes her first article for the *Daily Graphic*, entitled "Marvellous Spirit Manifestations," which is published Oct. 30th; flays Dr. Geo. M. Beard.

November 4—First letter from Elbridge Gerry Brown, Editor of the *Spiritual Scientist*, in connection with H.P.B.'s article; sends her a copy of the journal.

November (early)—H.P.B. moves to 16 Irving Place, New York. Col. Olcott calls on her there after returning from Chittenden (*ODL*, I, 10) .

November (early)— H.P.B. goes on a brief visit to friends in the country; when she returns, she occupies rooms at 23 Irving Place, a few doors from the Lotos Club and on the same side of the street, this being the home of Dr. and Mrs. I. G. Atwood (*ODL*, I, 15; L. C. Holloway in *Word*, XXII, 136).

November 10—H.P.B. writes her second article against Dr. Beard.

November 12—H.P.B. is interviewed by the *Daily Graphic* (*ODL*, I, 31).

November (middle)—H.P.B. writes to Col. Olcott asking him to secure for her an engagement with a New York Journal (*ODL*, 1, 31) .

November 14—H.P.B. writes to A. N. Aksakov, telling him she has been translating into Russian Olcott's articles in the *Daily Graphic*; speaks of knowing Andrew Jackson Davis (*MPI-R*, 256-58) .

November (after 18th)—Michael C. Betanelly comes from Philadelphia to New York to meet H.P.B. and Col. Olcott; apparently falls in love with H.P.B. (*ODL*, I, 55; Gen. Lippitt in *Religio-Phil. .Journal*, April 28, 1878).

November (later part)—H.P.B. leaves New York and goes to stay in Philadelphia, Penna. Her address is at first 1111 Girard St. (*ODL* I, 34) . She seems to have gone there mainly to investigate the genuineness of the Holmes as mediums.

December (first two weeks or so)—H.P.B. attends various séances with the Holmeses, as appears from her own articles written during that time.

December 13—H.P.B. and Col. Olcott are both at Hartford, Conn., in connection with Olcott's forthcoming book, *People from the Other World*; she stays there but a couple of days (*MPI-R*, 259).

1875

January 4—Col. Olcott arrives in Philadelphia and joins H.P.B. at 1111 Girard St. He intends to investigate the mediums Holmeses, for which purpose a Committee is formed (*ODL*, I, 35; *POW*, 452).

January 11—On that date, and on the following two days, private séances are held with Mrs. Holmes, at which H.P.B. herself performs certain phenomena (*ODL*, I, 322; *POW*, 459-65).

January 15-19—Col. Olcott is at Hartford, Conn.

January 19-25—Séances held every day (*POW*, 469-78). Col. Olcott holds his last one on the 25th (*POW*, 476-78) .

Jan. 29-Feb. 2—Col. Olcott is at Havana, a village in Schuyler Co., N.Y., to investigate the mediumship of Mrs. Eliza J. Compton (*ODL*, I, 35; *POW*, 483-88) .

January (last days)—H.P.B. hurts her leg and injures her knee (*Corson*, Letter No. 1, Feb. 9, 1875). At about this time she moves over to the former address of the Holmeses, 825 North 19th St., Philadelphia, after they had gone away.

February 16—H.P.B. writes her second letter to Prof. Hiram Corson, wherein the important statement is made: "I am here, in this country sent by my Lodge, on behalf of *Truth* in modern Spiritualism, and it is my most sacred duty to *unveil what is*, and expose *what is not.* Perhaps, did I arrive here 100 years *too soon* . . ." (*Corson*, Letter No. 2) .

February 19—Col. Olcott is at Hartford, Conn. again; writes from there his art.: "The American Katie King" (*Spir. Scientist*, Mch. 4, 1875) .

March 1—Col. Olcott is still at Hartford, Conn., in connection with his forthcoming book.

March 11—Approximate date when Col. Olcott's book, *People from the Other World* comes out; publ. by the American Publishing Co., Hartford, Conn.

March 22—By that date, H.P.B. is at 3420 Sansom St., West Philadelphia, which was the address of Michael C. Betanelly (*HPBSp.*, I, 59-60).

March 24—Col. Olcott visits H.P.B. in Philadelphia.

April 3—H.P.B. marries Michael C. Betanelly, a Georgian engaged in export-import business. The ceremony takes place in the First Unitarian Church of Philadelphia, at Chestnut and van Pelt Streets, the Pastor being the Rev. Wm. H. Furness (ace. to Church Records) ; Col Olcott is in the city, but not present as a witness (*ODL*, I, 56).

April 4 (16 o.s.)—A. N. Aksakov writes to Col. Olcott asking him to find an American medium to be sent to Russia (*ODL*, I, 79-80).

April 17—Most likely date when the famous Circular from the Brotherhood of Luxor is written, with Col. Olcott as amanuensis; publ. in the *Spiritual Scientist*, April 29th (*ODL*, I, 74-76, 102; *facsimile* in *HPBSp.*, I, pp. 18-19).

April (middle) —H.P.B.'s injured leg has been cured by "John King" but the trouble returns owing to lack of rest (*HPBSp.*, I, 71-77).

April 20—Approximate time when Col. Olcott returns to New York (none Philadelphia.

April 26—H.P.B. is at Riverhead, Suffolk Co., Long Island, N.Y., its connection with her pending lawsuit; her case is tried on that date by a jury, the judge being C. F. Pratt (*HPBSp*., II, 175).
H.P.B. wins the suit and returns at once to Philadelphia.

April (or earlier) —H.P.B. was apparently translating into Russian Buckle's *Hist. of Civilization* and Darwin's *Origin of Species*, while her lawsuit was pending, ace. to statement of her lawyer lvins (*Ransom*, 71 fn.).

April—It is at about this time that A. P. Sinnett, then in London oil lease from India, becomes convinced of the reality of spiritualistic phenomena (unpubl. *Autobiography*).

May 1—The most likely time when Col. Olcott received his first letter from Master Serapis (*LMW*, II, Letter No. 12) .

May 13—"Important Announcement" publ. in the *Spiritual Scientist* concerning the formation of Col. Olcott's "Miracle Club."(*ODL* . I, 25, 34).

May (middle)—Likely time when Col. Olcott was taken in as a Neophyte by the Brotherhood of Luxor from whom he received a letter (*facsimile* in *LMW*, II, Letter No. 3).

May 21—H.P.B. entrusted with the task of teaching Col. Olcott, but wishes it had been Robert More instead. Her leg is worse and is becoming paralyzed (*HPBSp.*, I, 37 et *seq.*).

May 26—Betanelly writes to Col. Olcott that H.P.B.'s leg is getting paralyzed and may require amputation. Precipitated message on it from "John King" says he will cure it (Adyar Archives).

May 26—Approximate date when H.P.B. sends Betanelly away (*HPBSp.*, I, 80) .

May or June—Approximate time when, in the words of Col. Olcott, "a certain wonderful psycho-physiological change happened to H.P.B. that I am not. at liberty to speak about, and that nobody has up to the present suspected . . ." (*ODL*, I, 17-18).

Also approximate time when Col. Olcott was transferred to the Indian Section of the Brotherhood.

June 3—The *Spiritual Scientist* (Vol. II, p. 151) announces H.P.B.'s try serious illness. On June 10 (p. 166) it says that the crisis was reached at midnight, June 3rd, and that H.P.B., is now recovering, Her attendants thought her to he dead. as she lay cold, pulse-less, and rigid; her injured leg had swollen to twice the natural size and had turned black; her physician had given her up; but within a few hours the swelling subsided and she revived.

June 15—Judgment in H.P.B.'s case against C. Gerebko filed in the office of the clerk, County of Suffolk, N. Y.

June (middle)—Betanelly is back; writes to Gen. Lippitt that H.P.B. is still very ill; sometimes appears to be. "dead"; a great puzzle to doctors (*HPBSp.*, I, 93-96).

June—Most of the month H.P.B. is undergoing some grave trial, most likely an initiation, as would appear from Master Serapis' letters to Col. Olcott (*LMW*, II, Nos. 9, 12, 16; *HPBSp.*, II, 179; *Path*, IX, 269-70, 297).

June 30—Col. Olcott is in Boston for the purpose of investigating the remarkable mediumship of Mrs. Thayer. He is guest at the home of Mr. and Mrs. Charles Houghton in the suburb of Roxbury. H.P.B. is much better; plans to join him there (*ODL*, I, 93; *HPBSp.*, I, 97 *et seq.*).

July 4, 6, 7—Col. Olcott attends private séances at the Houghtons.

July 7 (?)—H.P.B. writes Gen. Lippitt she is leaving for Boston, on a mission to set right damage done to R. D. Owen by Dr. Child (*HPBSp.*, II, 180) .

July 9-10—Approximate time when H.P.B. writes her article entitled "A Few Questions to 'Hiraf'," which she calls her "first occnlt shot." Publ. July 15 and 22 (*ODL*, I, 103 et *seq.*).

July 21—Another *séance* held at the Houghtons in Boston (*ODL*, I, 93 *et seq.*).

July (end)—Most likely time when Col. Olcott returns to New York. H.P.B. seems to have planned going back to Philadelphia, but was dissuaded from doing so by higher authority, as is evident from letters received by Col. Olcott from Master Serapis (*LMW*, II, Nos. 10 and 11) . It was suggested to him to take H.P.B. to New York and to watch over tier very closely, as she was undergoing great trials.

August—H.P.B. settles at 46 Irving Place, New York; she and Col. Olcott investigate Mrs. Young's phenomena (*ODL*, I, 85-88).

August—Approximate time when William Quan Judge meets H.P.B. (*Path.*, VI, p. 66) .

August 30—Col. Olcott's first extended written contribution along occult lines, "The Immortal Life," is published in the New York *Tribune* (*ODL*, I, 110 *et seq.*).

Between Aug. 28 and Sept. 4—Gathering held in H.P.B.'s roorns, 46 Irving Place, New York. In H.P.B.'s own words: "On that evening the first idea of the Theos. Society was discussed." (*Vide* Rev. Dr. J. H. Wiggin's account, *The Liberal Chrislian*, Sept. 4, 1875; H.P.B.'s comments in *Scrapbook*, Vol. I, pp. 54-55; *ODL*, I, 114-15).

September 7, Tuesday—Meeting at H.P.B.'s rooms, fur the purpose of hearing a lecture by George H. Felt, engineer and architect, on the .subject of "The Lost Canon of Proportion of the Egyptians, Greeks and Romans." About 17 people present. During the discussion which followed, a suggestion is made that a Society be formed to pursue and promote such occult research. (*ODL*, I. 115-21, and *Lucifer*, XII, April, 1893, p. 105, though the two accounts differ somewhat in details; *NCM*, 296).

September 8, Wednesday—Another meeting at H.P.B.'s rooms, during which a Society is more definitely organized, sixteen persons handing in their names fur that purpose. Mr. Felt lectures again. Committee of three is appointed to draft a Constitution and Bylaws (*ODL*, I, 121-22; *Facsimile of Minutes, Path*, IX, frontispiece for April, 1894, and page l; *Theos..* XIV, Nov. 1892, pp. 71-75, for Col. Olcott's account of participants; also *Ransom*, 110-15) .

September 13—Another meeting at the same address, during which the name of The Theosophical Society is agreed upon (*Hist. Retr..* p. 2) . Mr. Felt gives another lecture (*ODL.*, I. 126) .

September l5—H.P. B. goes to Albany, N.Y. intending to go from there to visit the Corsons at Ithaca, N. Y. Letter of ,Col. Olcott to Prof. Corson, Sept. 14th, *Corson*, 24).

September 17—Most likely date when H.P.B. arrived at the home of the Corsons. to stay for some week: (*Corson.* 25).

September 20—H.P.B. writing to A.N. Aksakov from Ithaca, N.Y. says she is now writing, a large work which, on the advice of "John King;" will be called *Skeleton Key to Mysterious Gates* (*MPI-R,* 274).

October 12(?)—H.P.B returns to New York at about this time.

October l4—*Séance* with Dr. H. Slade in New York, at which Col. Olcott makes some experiments (*Vide* his acc. in *The Spiritualist*, Jan. 28,. 1876, p.45) .

October 16—Meeting of The Theosophical Society held in the drawing-rooms of Mrs. Emma Hardinge-Britten, 206 West 38th Street, New York, at 8 p.m., "to organize and elect officers." H.P.B. is present. having; returned from Ithaca. After discussion and alterations, the Bylaws were adopted (*ODL*, I, 133-34)..

October 30—Meeting of the T.S. held at the same address, as the previous one. The Bylaws; were discussed again and the final draft adopted. The Mott Memorial Hall, 64 Madison Avenue, New York. was selected. as the Society's meeting place. Officers were elected (*ODL*, I. 134-35; *Ransom*, 81-82).

November 6—Col. Olcott goes to Boston to attend as guest the annual dinner of the Boston Press Club (*Spir. Sc*. III, p. 115).

November 17—Meeting of the T.S. in Mott Memorial Hall. 64, Madison Ave., N. Y., at which Col. Olcott delivers his Inaugural Address as President of the T.S. (*ODL*, I, 135; 1kIinutes in *Path*, IX, Apr., 1894, pp. 2-3). During the Address, H.P.B. sat among the audience on the North side of the room.

November (end)—H.P.B. and Col. Olcott take two suites of rooms at 433 West 34th Street, New York, she on the first, and he on the second floor. The writing of *Isis Unveiled* proceeds now without interruptions (*ODL*, I, 203; IV, 187).

December 22—Col. Olcott lectures on "Eastern Magic and Western Spiritualism" at Brooklyn Institute. New York (*Spir. Sc*., Dec. 23. 1875, p. 190) .

December 26—H.P.B.'s first article in the N.Y. *Sun*, "A Story of the Mystical," published.

1 8 7 6

January—E. Gerry Brown begins gradually to withdraw from close collaboration with the Founders (*Ransom*, 71.).

January 8—H.P.B., writing to Prof. II. Corson, says that her book is now finished; this is somewhat puzzling. and may refer to a first draft only (*Corson*, 175).

January 12—Wm. Q. Judge invited to assist in the deliberations of the Council of the T.S. Resolution drafted about the T.S. becoming a secret body; to be submitted to the Society at its next regular meeting (*ODL*, I, 145).

January (middle)—Mrs. E. H. Britten's forthcoming work, *Art Magic*, is sent to press (*Spir. Sc*.. Jan. 27, 1876. p. 250).

January (middle)—Approximate time of Charles Sotheran's defection; he resigns from membership in the T.S. and writes against it; has a change of heart six months later and helps with editorial work on *Isis* (*Ransom*, 84) .

January—Col. Olcott goes to lecture in Boston, Mass. (*Ransom*, 86) . Two of the lectures are held on Jan. 30th.

March 8—Meeting of the T.S. Council; resolved to institute signs of recognition. At about this time the Seal of the T.S. is deigned (*ODL*, I, 146).

March 29—Baron de Pahn elected on the Council of the T.S. on the resignation of Rev. J. H. Wiggin (*ODL*, I, 7.49) .

April-May—Approximate time when Mrs. Isabelle B. Mitchell, Col. Olcott's sister, her husband and children, come to live in the same apartment house with the Founders (*ODL*, IV, 187; *Ransom*, 90; Holloway in *Word*, XXII, 144-45).

May—T'he Founders decide on Dr. H. Slade as medium to be sent to Russia, A. N. Aksakov sends $1,000 for his expenses (*ODL*, I, 81 et seq.).

May 20—Baron de Palm dies at the Roosevelt Hospital, New York (*ODL*, I, 4.9). A symbolic memorial service is held in the Masonic Temple, corner of 23rd St., and 6th Ave. (*ODL*, I, 150 *et seq*.).

August (?)—Sometime after de Palm's funeral, H.P.B. and Col. Olcott moved to a flat on the corner of 47th Street and Eighth Avenue. It was here that most of *Isis Unveiled* was written, and it is from here that the Founders left for India (W. Q. Judge in *The Path*, Vol. VIII, pp. 237-39). Some called it the "Lamasery."

August 16—Phenomenon of the passages from the *Dhammapada* precipitated in Col. Olcott's room, endorsed by Serapis (*ODL*, I, 414-15; *LM W*, II, No. 23) .

September—H.P.B. "ordered to write *Isis*." This statement contradicts all other evidence on the subject (*ML*, 289).

September-October—Approximate time when the remarkable work entitled *Art Magic* was published, a MS. translated and prepared by Mrs. Emma Hardinge-Britten and attributed to "Chevalier Louis" (*ODL*, I, 185-201) .

November 15—Col. Olcott says that from that date there were no more meetings of the T.S. held, and no record in the Society's Minute Book (*Hist. Retr*., 19).

December 6—Cremation of Baron de Palm's body in the small town of Washington, Wash. Co., Penna.; first cremation in U.S.A. (*ODL*, I, 166 et seq.).

December—Most likely time when the room in Mott Memorial Hall was given up, the fees were abolished, and the Bylaws became inoperative (*Ransom*, 90).

1877

January—Approximate time when C. C. Massey and others began meeting together occasionally in London; later in the year, correspondence ensued between them and H.P.B. regarding the formation of a Branch; Miss Kislingbury urges H.P.B. to settle in London (*Ransom*, 100-101) .

April 24, (12 old stlye) —Declaration of war between Russia and Turkey. This gives H.P.B. occasion to write articles in Russian for the *Taflissky Vestnik*, to help wounded soldiers with the proceeds thereof (*RO*, Nov., 1891. p. 262; *ZhBH*, l5) .

May 7—Betanelly writes to H.P.B.: urges her to obtain a divorce (*Theos.*, Aug.. 1959).

May 17—Acc. to a letter from J. W. Bouton to Col. Olcott, the first volume of *Isis Unveiled* has been set up and electrotyped; Bouton complains of the high cost of production and of H.P.B.'s constant alterations of the text (*ODL*, I, 216-17).

June 21—*Spiritual Scientist* is temporarily suspended (Vol. VI, p. 186).

July 16—Meeting of the T.S. in connection with powers to be given to Col. Olcott for the work. Front this date on, the Council Minute Book records no meetings until Aug. 2 7, 1878, the. final American entry (*Hist. Retr.*, 19) .

July—The Founders befriend 13 stranded Muslim Arabs; collect money for them and send them back home with a member of the T.S. (*ODL*, I, 298 *et seq.*; *Ransom*, 97).

July—Miss Kislingbury, on a visit from England, helps prepare Table of Contents for Vol. II of *Isis*, while Col. Olcott does the one for Vol. I (*Ransom*, 93).

September—Stainton Moses writes to H.P.B. regarding Capt. F. G. Irwin wanting to form a Branch in England (*Ransom*, 98) .

September—Approximate time when the first exchange of letters takes place between the Founders and Dayânanda Sarasvatî Swâmi (*ODL*, I, 395; *Ransom*, 98) .

September—Approximate time when Dr. Alexander Wilder prepares the Index for *Isis Unveiled* from the advanced sheets; receives a remuneration for this (*Ransom*, 96).

September 29—*Isis Unveiled* is published. 1,000 copies of first printing were exhausted within ten days; first copy off the Press secured by James Robinson, a lawyer, and taken to the newspaper for advance notice. This original ed. leas a red binding with a symbolic figure of Isis in gold on the spine. As far as is known, the MSS. was destroyed (*ODL.* I, 225, 294; Holloway in *Word*, XXII, 141; *MPI-R*, p. 287).

October 2—Alexander Y. de Witte, H.P.B.'s cousin, badly injured in head on the Caucasian-Turkish front; dies from the effects of this in 1884; H.P.B. sees this in a vision (*ZhBH*, XV).

November-December—H.P.B. enters into communication with John Yarker, English Freemason in Manchester. He brings to her notice ceremonials belonging to an Order called the Sat Bhai, said to have been started by a Chobi-Brahmana pandit of Benares. Considerable correspondence ensues (*Ransom*,

99-100).

Dec. 11—Meeting in London of Cobb, Massey, Moses, Kislingbury, to read Col. Olcott's Instructions concerning formation of Branch; some disagreement as to views (*Ransom*, 101-03).

1 8 7 8

February—The Theos. Soc. decides to make an alliance with the Ârya-Samâja of India (*Ransom*, 103).

February 5—Mû1jî Thackersey instructed to organize Bombay Branch of the T.S. (*Ransom*, 103).

February 8—Col. Olcott returns to New York from Boston (*HPBSp.*, I, 112).

February 10—Col. Olcott says that J. W. Bouton offered H.P.B. $5,000 as copyright on an edition of a book in one volume, which would "unveil Isis a little more." H.P.B. refused (*ODL*, I, 295 fn.).

February 11—Monsieur Harrisse draws a portrait of the Master (*HPBSp.*, I, 113) .

February 26—Col. Olcott goes to Philadelphia (*Diaries*).

March 7 (Feb. 23 o.s.) —First article of H.P.B.'s published in the Russian newspaper *Pravda* of Odessa; it is dated New York, January1(13), 1878.

March 11—Artist Thomas Le Clear begins portrait of H.P.B. (*Diaries*).

March 20—Sworn testimony of Win. Q. Judge concerning H.P.B.'s precipitation of the portrait of the Tiruvalluvar Yogi. Added testimonies of Dr. L. M. Marquette, Wm. R. O'Donavan and Thos. Le Clear (*Hints*, I, 116-19, ed. of 1909; *HPBSp.*, I, 128; *ODL*, I, 367 *et seq.*).

April—Council of the T.S. meets and gives Col. Olcott full discretionary powers (*Ransom*, 104) .

April 2nd or 9th (Tuesday) —Most likely dates when H.P.B. suddenly loses consciousness and does not regain it until five days later. Col. Olcott and his sister, Belle Mitchell, are with her. The Mater telegraphs to Col. Olcott from Bombay, not to fear, as H.P.B. will be all right (*Lucifer*, XV, Jan. 1895, p. 364; *Pat*h, IX, Mch., 1895; *ZhBH.*, p. 15) .

April 5—Thomas Alva Edison sends in his signed application for Fellowship in the T.S. (*ODL*, I, 466; *Diaries*).

April 17—H.P.B., Col. Olcott and Sotheran discuss with some Freemasons about constituting the Society as a Masonic body, with Rituals and Degrees (*Ransom*, 103; *ODL*, I, 468).

April—Col. Olcott starts correspondence with High-Priest Sumangala in Ceylon (*Ransom*, 106).

May 3—Col. Olcott wrote his first Circular explaining the origin and plan of the T.S., etc. A packet of these is given to Dr. H. J. Billing to take to London, and another to Countess Lydia A. Pashkoff, to be taken to Japan. Objects are stated in their early form; Brotherhood of Humanity used for the first time (*GB*, 26; *Ransom*, 104; *Diaries*; *ODL*, I, 400).

May 3—First issue of Sotheran's short lived *Echo* (New York) is published (*Diaries*).

May 16—The Founders are directed to make ready for eventual departure for India (*Ransom*, 106).

May 22—Letter from A. Gustam, Record. Sec'y of T.S., "To the Chiefs of the Ârya Samâj a," advising them that the Council of the T.S. has accepted the proposal of the Samâja to unite with them. T.S. alters its own title to: "The Theosophical Society of the Arya Samaja of India." (*Ransom*, 105-06; *ODL*, I, 397).

May 25—Divorce between H.P.B. and Betanelly is granted; he had sued for divorce three years after marriage on grounds of desertion; summonses were served upon H.P.B. in New York; Wm. Q. Judge acted as her counsel (*ODL*, I, 57) .

May 27—Italian celebration in New York; unveiling of Mazzini's bust in Central Park; banquet at Lion Park; the Founders present (*Diaries*).

lxiv

May—Council of T.S. decides to restore initiation fees and to send them to the Ârya Samâja (*Ransom*, 106).

June 4—H.P.B. spends day at Hoboken, N. J., in company with Belle Mitchell and Wimbridge (*Diaries*).
June 16—Col. Olcott goes to Albany, N. *Y.* (*Diaries*).

June 16—H.P.B. goes to visit Belle Mitchell, returning home June 22 (*Diaries*).

June 24—H.P.B. takes night boat to Troy, N. Y.; goes next day to Albany, N. Y. (*Diaries*).

June 26—H.P.B. and Col. Olcott take night boat to New York, down the Hudson River (*Diaries*).

June 27—First meeting held by the British Theosophical Society, at 38, Great Russell St., London; Cobb represents Col. Olcott; C. C. Massey chosen President; Miss Kislingbury, Secretary (*ED*, 11; *Ransom*, 106-07; *Hist. Retr.*, 11; *ODL*, I, 398, 473 *et seq.*).

.June 28—H.P.B. interviewed by the *New York Star*, on her forth-coming naturalization.

June 30—Gen. Abner Doubleday joins the T.S. (*Ransom*, 106).

July 8—H.P.B. is naturalized (*HPB.Sp*., I, 114; *ODL*, I, 473; *Ransom*, 108). Col. Olcott leaves for Albany on a mutual business venture with Hartmann.

July 10—Col. Olcott is back in New York (*HPBSp.*, I, 115).
July 13—H.P.B., Col. Olcott and Wimbridge go to East Hampton, Long Island; stop at Capt. Em. Gardiner's Hotel (*ODL*, I, 454; *Diaries*).

July—A. Gustam resigns as Record. Sec'y; Wm. Q. Judge fills the vacancy (*Ransom*, 108).

August 5—Most likely time when the Founders came back from East Hampton to New York by train (*HPBSp.*, I, 116) .

August (early) —The Rules of the Ârya Samâja arrive, and prove to be disappointing. The T.S. resumes its original status (*ODL*, I, 398; *Ransom*, 108; *HPBSp.*, I, 116) .

August 6—Col. Olcott goes to Albany again (*HPBSp.*, I, 116).

August 27—Meeting of the T.S. in connection with powers delegated to Col. Olcott (*Hist. Retr.*, 19) .

September 11—E. Wimbridge prepares H.P.B.'s portrait for engraving (*HPBSp.*, I, 117). Most likely the one which was published in the 5th thousand of *Isis Unveiled.*

September 16—Prince Emil von Sayn-Wittgenstein dies (*Diaries*).

October 9—O'Donavan works on a bronze plaque of H.P.B.; continues on the 10th and 11th (*HPBSp.*, I, 118; *ODL*, I, frontispiece).

October 21—Col. Olcott returns from a trip to Philadelphia (*HPBSp.*, I, 126) .

October 22—Orders received from Serapis, through Sahib, "to complete all by the first days of December." (*HPBSp.*, I. 126; *Ransom.* 108).

October 30—Col. Olcott goes again to Philadelphia (*HPBSp.*, I, 130). Comes back on Nov. 2 (*ditto*, 135).

November 14. —Master M. conveys orders from Serapis; the Founders have to go the latest between Dec. 15 and 20 (*HPBSp.*, I, 140).

November 20—Vedic ceremony of casting the ashes of Baron de Palm into the sea; this was done in the New York Bay, at 7:4-5 p.m.., an Adept being present (*HPBSp.*, I, 141) .

November 21—Orders received to sail Dec. 7 or 17, and. to pack up at once (*HPBSp.*, I, 141) .

November 25—Miss Rosa Bates leaves for England to await there the arrival of the Founders; two of H.P.B.'s trunks go with her to Liverpool (*Ransom*, 109; *Vania*, 40; *HPBSp.*, I, 142-43) .

November 28—Col. Olcott leaves for Fall River (*HPB Sp.*, I, 14.3) . Returns Dec. 1st, via Providence (*ditto*, 146) .

December 1—Orders received to sell furniture, etc., before 12th (*HPBSp.*, I, 146) .

December 2—Col. Olcott goes for the last time to Philadelphia (*HPBSp.*, I, 147).

December 3—Col. Olcott goes to Washington, D.C. (*ditto.* 14P,).

December 9—H.P.B. goes early in the morning to meet an Adept at the "Battery," a point in New York harbor (*HPBSp.*, I, 1.53) .

December 9—Approximate date on which the auction was held in H.P.B.'s apartment (*HPBSp.*, I, 153).

December 9—Col. Olcott returns home (*HPBSp.*, I, 154).

December 12—Col. Olcott goes to Orange to see his sister (*HPBSp.*, I, 155).

December 13—Col. Olcott goes to Menlo Park, to see Edison about phonograph (*HPBSp*., I, 156).

December 13—Col. Olcott receives from the President of U.S.A. an autographed letter of recommendation to all U.S. Ministers and Consuls abroad, and a diplomatic passport (*ODL*, I, 479; *HPB.Sp.*, I, 156).

December 13—Orders seem to have been received at first to sail from Philadelphia, Penna., but this is evidently not carried out (*HPBSp.*, I, 156) .

December 17—Col. Olcott buys three tickets on the British steamer SS *Canada.* The Founders and Wimbridge go on board and spend the night there. Captain's name is Sumner (*HPBSp*., I, 159; Ransom, 109).

December 18—Steamer leaves harbor of New York at 2:30 p.m.; then drops anchor off Coney Island waiting for tide (*HPBSp.*, I, 159-60).

December 19—Pilot took steamer across the Sandy Hook bar at about 12:30 p.m. (*HPBSp.*, I, 160; *ODL*, II, 1)

KEY TO ABBREVIATIONS

Autobiogr. —An *Autobiography* of A. P. Sinnett, dated June 3rd, 1912, with additions dated May, 1916, and Jan. 2, 1920, which exists in the form of a typewritten MS. in the Archives of the Mahatma Letters Trust in London.

*Corson—Some Unpublished Letters o f Helena Petrovna Blavatsky.*With an Introduction and Commentary by Eugene Rollin Corson, B.S., M.D. London: Rider & Co. (1929). 255 pp., facs. and ill.

Diaries—Col. Henry Steel Olcott's *Diaries* in the Adyar Archives.

ED—The Early Days of Theosophy in Europe, by A. P. Sinnett. London: Theos. Publ. House, 1922. 126 pp.

GB—The Golden Book o f *The Theosophical Society.* Ed. by C. Jinarâjadâsa. Adyar: Theos. Publ. House, 1925. xviii, 4,21 pp., ill.

Hints—Hints on Esoteric Theosophy. Issued under the Authority of The Theosophical Society in 1882. Publ. anonymously, but actually written by Allan O. Hume. Nos. 1 and 2.

Hist. Retr. —*A Historical Retrospect of The Theosophical Society*, *1875-1896*, by Col. H. S. Olcott. Madras,. 1896.

HPBSp. —*H.P.B.* Speaks. Edited by C. Jinarâjadâsa. Adyar, Madras, India: The Theos. Publ. House; Vol. 1, 1950; Vol. II, 1951.

LMW—Letters from the Masters of the Wisdom. Transcribed and Annotated by C. Jinarâjadâsa. With a Foreword by Annie Besant. *1st Series*, Adyar, Madras: Theos. Publ. House, 1919. 124 pp.: 2nd ed., 1923; 3rd ed., 1945; 4th ed., with new and additional Letters (1870-1900), 1948. viii, 220 pp. -*IInd Series*, Adyar, Theos. Publ. House, 1925; and Chicago: Theos. Press, 1926.

Lucifer—London, 1887, etc.

ML—The Mahatma Letters to A. P. Sinnett (from the Mahatmas M. and K. H.). Transcribed., Compiled and with an Introd. by A. T. Barker. London: T. Fisher Unwin, December, 1923; New York: Frederick A. Stokes Co., 1923. xxxv, 492 pp.; 2nd rev. ed.. London: Rider & Co., 1926; 8th impression, Rider & Co., 1948; 3rd and rev. ed. Edited by Christmas Humphreys and Elsie Benjamin. Adyar, Madras: The Theos. Publ. House. 1962. x1iii. 524. pp. New Index.

MPI—A Modern Priestess of Isis. Abridged and Translated on behalf of the Society for Psychical Research from the Russian of Vsevolod S. Soloviov, by Walter Leaf, Litt. D., with Appendices. London: Longmans, Green, and Co., and New York: 15 East 16th St., 1895.

MPI-R—The original Russian work (as above), entitled *Sovremennaya zhritza Isidi*, by V. S. Soloviov. St. Petersburg, 1893; 2nd. ed., N. F. Mertz, 1904. It contains 342 pp. and is somewhat more complete than the English transl. Originally, this material appeared in the *Russkiy Vestnik* (Russian Messenger). Vols. 218-220, 222-223, bettween Feb. and Dec., 1892.

NCM—Nineteenth Century Miracles. by Emma Hardinge-Britten. Manchester, 1883.

ODL—Old Diary Leaves, by Col. Henry Steel Olcott. 1st Series. New York and London: G. P. Putnam's Sons, 1895. vii, 491 pp.. ill.

Path—*The Path*, Publ. and ed. at New York by Wm. Q. Judge. Vol. I -April, 1886, etc.

POW—People from the Other World, by H. S. Olcott. Hartford, Conn.: American Publ. Co., 1875. 492 pp.

Ransom—A Short History o f The Theosophical Society. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

RO—Russkoye Obozreniye (Russian Review), Moscow Monthly.

Scrapbook—H.P.B.'s Scrapbooks in the Adyar Archives.

Spir. Sc. —Spiritual Scientist publ. at Boston, Mass.

Theos. —The Theosophist. Founded by H.P.B. and Col. H. S. Olcott in October, 1879. In progress.

Vania—Madame H. P. Blavatsky, *Her Occult Phenomena and the Society for Psychical Research*, by K. F. Vania. Bombay: Sat Publ. Co., 1951. xiv, 488 pp.

Word—The Word. Monthly ed. by H. W. Percival. New York: The Theos. Publ. House, Vols. I-XXV, Oct., 1904-Sept., 1917.

ZhBH—Biographical Sketch of H.P.B.'s life and work, by her sister Vera Petrovna de Zhelihovsky, appended to the Russian edition of H.P.B.'s *Enigmatical Tribes of the Blue Hills* and the *Durbar in Lahore*, publ. by V. I. Gubinsky, St. Petersburg, 1893. Sketch covers 56 pp. An Engl. transl. by Mrs. Kirk and Mrs. Lieven appeared in *The London Forum* (incorp. *The Occult Review*), Vols. LX, LXI, LXII, 1935.

Collected Writings VOLUME I

THE HOUSE AT 302 WEST 47TH STREET, NEW YORK

Collected Writings VOLUME I

WILLIAM QUAN JUDGE
1851-1896
(Consult the *Bio-Bibliographical Index* for a comprehensive biographical outline.)

Collected Writings VOLUME I

COL. HENRY STEEL OLCOTT
1832-1907
This photograph, taken in the early days of The Theosophical Society,
Is preserved in the Adyar Archives.

Collected Writings VOLUME I

DR. ALEXANDER WILDER
1823-1908
(Consult the *Bio-Bibliographical Index* for a comprehensive biographical outline.)

Table of contents

Foreword

1879

Idées Incorrectes sur les Doctrines des Théosophes
Erroneous Ideas concerning the Doctrines of the Theosophists
The Indian "Public" and Theosophy
The Retort Courteous
Madame Blavatsky
Magic
Madame Blavatsky
Harichandra Chintamon
Buddhist Priests and the Title "Reverend"
[On the Infallibility of the Jewish Scriptures]
The Theosophists and their Opponents
Letter to the Editor of the Indu Prakash
Madame Blavatsky
Réponse Définitive d'une Théosophe à M. Rossi de Justiniani
Final Reply of a Theosophist to Mr. Rossi de Justiniani
Echoes from India; What is Hindu Spiritualism?
[H.P.B. on the Monsoon]
[The Founding of The Theosophist]
Namastae!
What is Theosophy?
What Are the Theosophists?
The Drift of Western Spiritualism
Antiquity of the Vedas
Footnotes to "The Autobiography of Dayananda Saraswati Swami"
Persian Zoroastrianism and Russian Vandalism
"The Light of Asia"
The Magnetic Chain
Spiritualism at Simla
Buddhistic Exegesis
A Thunder Cloud with Silver Lining
Cross and Fire
War in Olympus
Footnotes to "The Brahmachâri Bâwâ"

Miscellaneous Notes
[From the Caves and Jungles of India]
Christmas Then and Christmas Now
The Popular Idea of Soul-Survival
"Lieutenant-Colonel St. Anthony"
Footnote to "A Strange Revery"
An Old Book and a New One
Nocturnal Thoughts on Newspaper Clippings
Miscellaneous Notes
A Letter to the Editor of the Banner of Light
Lettre de Madame Blavatsky Découverte du Docteur Rotura
Letter of Madame Blavatsky Dr. Rotura's Discovery
Theosophy—the Essence of Philosophy and Science

1880

Introductory Note to "Yoga Philosophy"
Editor's Closing Note to "Brahma, Iswara, and Maya"
Footnotes to "The Life of Śankaracharya, Philosopher and Mystic"
The Ensouled Violin
The Ensouled Violin (longer version
Editor's Note to "Swami versus Missionary"
Editor's Note to "Nature-Worship"
Miscellaneous Notes
Armenians
Lo! The "Poor Missionary"
Footnote to "An Indian Aethrobat"
Footnotes to "Indra"
A Great Light under a Bushel
Editor's Note to "A Mussulman Abdal (Yogi)"
Miscellaneous Notes
Letter from India
Comments on "Swami versus Missionary"
A Land of Mystery by H.P.B.
Appendix by the Compiler
Which First—the Egg or the Bird?
Cup-Mark Inscriptions
Miscellaneous Notes
The History of a "Book"
Missionaries Militant
The Silent Brother
Note to "Radiant Matter"
The State of Christianity
Footnote to "Kaliya Mardana"
"A Personal Statement of Religious Belief"

Cock-and-Bull
Miscellaneous Notes
Compiler's Notes
Journalist versus Missionary
Footnote to "Puzzles for the Philologists"
A Case of Obsession
Mr. Whitworth's Gauntlet
Madame Blavatsky and her Opinions
A People's Monthly
The Christian Art of War
The Number Seven
Miscellaneous Notes
The Theosophists at Maligawa
The Theory of Cycles
Our Second Year
"Spirit" Pranks Intra Caucasus
Notes on "A Land of Mystery"
[The Bewitched Mirror]
Sobs, Sods and Posies
Introductory Note to "Rahatship"
Comments on "The Theosophists in Ceylon"
Miscellaneous Notes
Closing Note to "Address of the President of the Ionian Theosophical Branch at Corfu"
Footnote to "Nanga Bâbâ of Gwalior"
Russian Superstitions
The Decadence of Protestant Christianity
Stone-Throwing by "Spirits"
The Number Seven and Our Society
Comments on A Treatise on the Yoga Philosophy
Miscellaneous Notes
Madame Blavatsky on The Theosophical Society at Bombay
[H.P. Blavatsky and Edward Wimbridge]
A Letter to the Editor of the Bombay Review
The Pralaya of Modern Science
[On Rahatship]
Occult Phenomena
Qu'est-ce que la Théosophie?
What is Theosophy?
[Sir Richard Temple and our Society]
Pranks of "Spirits" among Laymen
Miscellaneous Notes
A French View of Women's Rights

CHRONOLOGICAL SURVEY

Illustrations

Facsimile of the Famous "Pink Slip"
Facsimile of the Jhelum Telegram
Original Cover of The Theosophist
Entrance to Crow's Nest, Breach Candy, Bombay
H.P. Blavatsky Around 1870
Norendronâth Sen
H. Sumangala
Judge Khân Bahâdur N. D. Khandalavala
Teotihuacán, Mexico—Pyramid of the Sun
Palenque, Chiapas, Mexico—Temple of Inscriptions
Chichén Itzâ, Yucatán, Mexico—Pyramid of the Quetzalcóatl-Kukulkan
Cuzco, Peru; Twelve Angles Stone, in the house of the Virgins of the Sun
Facsimile of a Document in the Archives of the Theosophical Society, Adyar (three pages)
Trapezium Gate in a Wall on Ollantaytambo Hill, Peru
Machu Picchu, Peru—House of the Three Windows
Zigzag Walls at Sacsayhuaman, Near Cuzco, Peru
Monoliths on Ollantaytambo Hill, Peru
H.P. Blavatsky in 1880
Anâgârika Dharmapâla
Tukaram Tatya
H.S. Olcott and Buddhist Priest at Mâligâkanga Temple, Colombo
H.P. Blavatsky in 1880 at Galle, Ceylon
General Dmitriy Karlovich Von Hanh
Edwin Arnold
Dâmodar K. Mâvalankar

< end

Collected Writings VOLUME II

FOREWORD TO VOLUME TWO

Most of the material in the present Volume appeared in print in collected form for the first time in 1933, when it was published by Rider & Co. in London, under the title of *The Complete Works of H.P. Blavastky*. As was the case with original Volume I of the Series, a considerable portion of the stock of Volume II perished in the London "blitz" during the second World War. As a result of this, these earlier Volumes have been unobtainable for many years.

Discovery of hitherto unknown writings from H.P.B.'s pen required that the material be somewhat differently distributed, as far as the four original Volumes are concerned. The present Volume is made up of H.P.B.'s writings during the years of 1879 and 1880. It contains therefore some of the material of the original Volume I, and about two-thirds of the original Volume II.

The text contained now in Volume II has been checked with the original sources of publication, and most of the quoted matter compared with the originals and corrected whenever necessary. Some new material has been incorporated from the Archives at Adyar. A number of explanatory notes and comments have been added by the Compiler to clarify points of Theosophical history. Biographical and Bibliographical information has been collected in the Appendix, as is the case with all the Volumes of this Series, and a copious Index has been prepared.

The Compiler wishes to express his gratitude to all those who have helped in the preparation of this Volume, especially the following friends and associates.

Irene R. Ponsonby who checked all the editorial material and painstakingly read the page proof, and whose thorough knowledge of literary style and methods was of inestimable help; Zoltán de Álgya-

Pap, of the Adyar Archives, whose willing assistance and readiness to help have been of such great value in the last few years; Dara R. Eklund who was responsible for the checking of a great many quoted passages in out of the way publications; Frances Ziegenmeyer who helped with the transcription of microfilm; and Margaret Chamberlain Rathbun whose careful proofreading of the galleys was a welcome contribution towards the accurate production of this Volume.

Boris de Zirkoff
Compiler.

Los Angeles, California, U.S.A.
January 26, 1967

Collected Writings VOLUME II
1879

IDÉES INCORRECTES SUR LES DOCTRINES DES THÉOSOPHES*

[*La Revue Spirite,* janvier, 1879]

Nous insérons cette réponse à M. Rossi de Justiniani, mais en nous réservant quant à la doctrine qui y est émise; notre frère de Smyrne pourra répondre à Mme. H. P. Blavatsky. [Editor.]

"La critique est aisée, et l'art est difficile! . . ."
—Destouches, *Philinte,* I D, Acte II, sc. 5.

La Société Théosophique de New York, fondée en 1875, et depuis, d'après les ordres de ses chefs aux Indes, entièrement reconstruite, est établie sur la base de toute société. Il est donc évident que ses doctrines ne peuvent courir les rues. Malgré cela, la presse américaine—les journaux spiritualistes surtout—les ont sans relâche, disséquées, critiquées et tournées, en ridicule, érigeant invariablement ce qui n'était que conjecture de leur part, en dogmes des Théosophes. Le peu, cependant, qu'il leur fut accordé de révéler, ils le firent aussi clairement que leur permit la langue anglaise d'ailleurs peu adaptée à l'expression des idées métaphysiques.

Mirabile dictu! Non seulement fit-on la sourde oreille à nos explications, mais sitôt que les critiques de nos adversaires commencèrent à avoir le dessous, on nous ferma poliment au nex la porte des journaux!

Il est bien temps, dans cette polémique de cache-cache, de jeter un peu de jour sur ces ténèbres cimmériennes où la

---

* [According to Col. Olcott, *Old Diary Leaves*, I, p. 283*,* this article was written a few days before the party left for India on December 17, 1878.—*Compiler*.]

---

lumière se trouve souvent éteinte — on dirait presqu'à dessein. Une critique, sur «les Élémentaires et les Élémentaux», publiée dans le No. d'août de la *Revue Spirite,* nous en fournit l'occassion.

Oui, «pour les Théosophes de New York, l'homme est une trinité et non une dualité». Il est plus que cela cependant: en y ajoutant le corps physique, l'homme est une *Tetraktys*, ou maternité.* Mais, aussi soutenus que nous fussions dans cette doctrine particulière par les plus grands philosophes de la Grèce antique—comme le remarque l'auteur de l'article—ce n'est ni à Pythagore, ni à Platon, ni encore aux célèbres *Theodidaktoi* de l'école d'Alexandrie, dont nous la tenons. Nous parlerons de nos maîtres plus loin. Prouvons d'abord que le critique de la *Revue Spirite* fait fausse route dans son article, sous tous les

rapports quant aux doctrines historiques de l'antiquité, et que—fort innocemment sans doute, et n'en jugeant que d'après les traductions abrégées—il défigure les nôtres.

Il se trompe, d'abord—selon nous—lorsque, croyant corriger nos idées, et ayant, un moment avant, traité sur les «âmes incarnées» (p. 291), il parle (p. 292) d'un «médiateur plastique et *inconscient*, ou le fluide périsprital qui sert d'enveloppe à l'esprit». Il pense donc que l'esprit et l'âme sont identiques, ou que le premier puisse être incarné ainsi que l'âme? Étrange erreur à nos yeux! Et si ce médiateur plastique est «inconscient» selon l'auteur, dans ce cas, l'âme aussi, qu'il croit immortelle, et même l'esprit doivent l'être, car, plus loin, nous le trouvons, établissant la même identité entre l'esprit et l'âme. «L'âme isolée est pour nous le périsprit», dit-il. Nous demanderions, d'abord, comment il se peut que quelque chose «d'inconscient»—donc, d'irresponsable—puisse, dans la vie future, être, soit récompensé, soit puni, pour des actes commis durant un état d'inconscience? Ensuite, vers la fin de l'article, l'auteur nous apprend que chez l'être imparfait, le *troisième* élément ou

—————

* [A misprint for "quaternité," though the ordinary word would be "quaternaire." Cf. H. S. Olcott, *Old Diary Leaves,* I, 283, where the correction is noted.—*Compiler*.]

—————

l'Esprit, peut non s'annihiler, mais perdre pour un temps indéfini la conscience de sa grandeur et s'abaisser au niveau de la brute! Ici—nous ne comprenons plus du tout! Nous ne savons si ces idées sont personnelles à l'auteur ou bien l'expression de la doctrine des spirites orthodoxes en général.* N'importe, pour nous, elles sont monstrueuses et incompréhensibles. Comment l'esprit, la suprême essence primordiale, la monade incréée et éternelle, l'étincelle directe du «Soleil central» des kabalistes, n'est plus qu'un troisième élément, aussi faillible que le périsprit? Il peut, ainsi que l'âme vitale—affligée, elle, d'une inconscience chronique, à ce qu'il paraît—devenir inconscient aussi, ne fût-ce que temporairement? L'Esprit immortel «s'abaisser au niveau d'une brute»? Allons donc! L'auteur ne peut avoir eu la moindre idée sur nos doctrines; ou il ignore ce que nous appelons «Esprit», car pour lui, l'Esprit et l'âme sont synonymes—ou bien, il est encore plus inconoclaste que nous. Nous nous empressons de répudier ces idées. Jamais nous n'avons professé rien de semblable.

On nous cite Platon, et on oublie en même temps ce que Platon enseignait. Selon le «divin» philosophe l'âme est binaire; elle est composée de deux parties constituantes primitives, l'une—mortelle, et l'autre éternelle; la première, façonnée par les dieux *créés* (les forces créatrices et intelligentes de la nature), l'autre—une émanation de l'Esprit suprême. Il nous dit que l'âme mortelle en prenant possession de son corps devient «irrationelle»; mais entre la déraison et l'inconscience il y a une différence profonde. Platon, enfin, n'a jamais confondu le périsprit, avec l'âme ni l'esprit. En commun, avec tous les autres philosophes, il ne l'appelait ni le *nous* ni ψυχή , mais lui donnait le nom d' εἴδωλον , quelque fois celui d'*imago* ou de *simulacrum*.

Essayons cependant, de rétablir un peu d’ordre dans ce désordre. Donnons à toute chose son vrai non, et établissons exactement la différence entre les opinions de notre érudit

―――――――

* Il n’y a pas de spirites orthodoxes, mais de simples chercheurs, des investigateurs qui acceptent toute vérité démontrée [Editor].

―――――――

critique et les nôtres. Pour tous ceux qui ont étudié les philosophes grecs, il est évident que l'auteur confond les termes. Sa question (p. 292) «la séparation de l'espirt, ψυχή, avec l'âme, *nous* ou périsprit . . . peut-elle être jamais cause d'une complète destruction . . . » nous fournit la clef du mésentendu. Il traduit les mots «espirt» et «âme» simplement *vice versa.*

Nous ne savons si les Grecs modernes traduisent ces deux substantifs ainsi, mais nous sommes à même de prouver qu'aucun des anciens philosophes, ne les ont jamais définis de cette manière. Nous nous permettons de ne citer que deux noms, mais ceux-si suffiront. Notre autorité païenne est —Plutarque; notre autorité chrétienne,—ni plus, ni maoins que saint Jacques, «le frère du Seigneur». Plutarque traitant sur l'âme nous dit que, tandis, que ψυχή est emprisonnée dans le corps, le *nous* ou l'intelligence divine plane audessus des mortels, en versant sur sa tête un rayon qui s'illumine plus ou moins, selon le mérite personnel de l'homme; il ajoute que le *nous* ne descend jamais, mais reste stationnaire. Saint Jacques est plus explicite encore. Parlant de la sagesse d'ici-bas (*vide* texte grec, *Èpître générale,* ch. iii, 15), il la traite de «terrestre, sensuelle, *psychique* . .», ce dernier adjectif étant traduit dans les textes anglais par le mot «diabolique». Et il ajoute (iii, 17), que ce n'est que la sagresse d'en haut qui soit divine et «*noétque*» (adj. Du sub.*nous*). Donc l élément psychique ne semble jamais avoir été en odeur de sainteté, ni avec les saints du christianisme, ni avec les philosophes du paganisme. Puisque saint Jacques traite ψυχή de diabolique, et Platon en fait quelque chose d'irrationnel, peut-elle être immortelle *per se?*

Qu'on nous permette une comparaison, la meilleure que nous puissions trouver entre le concret et l'abstrait; entre ce que notre critique appelle «la triple hypostase», et nous «la *tetraktys*». Nous comparerions done ce quaternaire philosophique, composé du corps, du périsprit, de l'âme et de l'esprit—à l'éther—si bien pressenti par la science, jamais défine—et, ses corrélations subséquentes, L'éther nous repreésentera l'esprit; la vapeur morte qui s'y formera—l'âme;

l'eau—le périsprit; la glace—le corps. La glace dégèle et perd pour toujours sa forme; l'eau s'évapore et se disperse dans l'espace; la vapeur, se débarrassant de ses particules grossières,

atteint enfin cet état où la science ne peut plus la suivre. Purifiée de ses dernières souillures, elle s'absorbe tout entiére dans sa cause première, et devient *cause* à son tour. Excepté le *nous* immortel—l'âme, le périsprit et le corps, ayant été tous créés, et eu un commencement, ils doivent avoir tous une fin.

Est-ce à dire, que l'individualité est perdue dans cette absorption? Du tout. Mais entre l'*Ego* humain, et l'*Ego* tout divin, il y a un abîme que nos critiques comblent sans le savoir. Quant au périsprit, il n'est pass plus l'âme, que la peau délicate, qui enveloppe le fruit de l'amande, n'est le noyau, ou encore son écorce provisoire. Le périsprit n'est que le simulacre de l'homme.

Il s'ensuit, que les Théosophes comprennent l'hypostase, selon les vieilles philosophies, et d'une manière toute différente de Spirites. Pour nous, l'Esprit est le dieu *personnel* de chaque mortel, et son seul élément divin. L'âme, binaire, par contre, n'est que semi-divine. Émanation directe du *nous*, tout ce qu'elle a d'essence immortelle, son cycle sur terre une fois achevé, doit nécessairement retourner à sa source-mére et—aussi pure qu'elle s'en est détachée—c'est dans cette essence toute spirituelle, que l'Église primitive, aussi fidéle que rebelle aux traditions néo-platoniciennes, crut reconnaître le bon *daïmon* et en fit un ange gardien; en même temps, flétrissant justement l'âme «irrationnelle» et faillible, le vrai *Ego* humain (d'où le mot *Ego*-isme), elle l'appela l'ange de ténèbres, et en fit plus tard un diable personnel. Son seul tort fut de l'anthropomorphiser, et d'en faire un monstre à queue et à cornes. Autrement, toute abstraction qu'il soit, ce diable est personnel, en effet, puis-qu'il est identique avec notre *Ego*. C'est lui, cette personnalité insaisissable et inaccessible, que les ascètes de tous les pays croient punir en mortifiant leur chair. L'*Ego* donc, à qui nous ne concédons qu'une immortalité conditionnelle, est l'individualité purement humaine. Moitié force vitale,

8

moitié agrégation de qualités et d'attributs personnels, nécessaires à la formation de tout être humain, distinct de son prochain, l'*Ego* n'est que le «souffle de la vie», que Jehovah, un des *Elohim,* ou dieux créateurs, souffle dans les narines d'Adam; et comme tel, et à part son intelligence supérieure, il n'est que l'élément d'individualité possédé par l'homme, en commun avec toute créature; depuis le moucheron qui se joue dans un rayon de soleil, jusqu'à l'éléphant, roi de forêts. Ce n'est qu'en s'identifiant avec cette intelligence divine, que l'*Ego* tout souillé d'impuretés terrestres peut gagner son immortalité.

Afin de rendre notre pensée plus clairement, nous procéderons par une question. La matière tout indestructible qu'elle soit dans ses atomes primitifs—indestructible, car, selon nous, elle est l'ombre éternelle de la Lumière éternelle, et coexite avec [elle]—cette matière, peut-elle rester immuable dans une seule de ses formes ou corrélations temporaires? Ne la voyons-nous pas, dans ses modifications incessantes, détruire aujourd'hui ce qu'elle a créé hier? Toute forme, qu'elle appartienne au monde objectif, ou à

celui que notre intelligence peut seule percevoir, ayant eu un commencement, doit avoir une fin. Il fut un temps où elle n'existait pas; il arrivera un jour ou elle aura cessé d'être. Or, la science moderne nous déclare que, même, notre pensée est matérielle. Que toute fugitive que soit une idéé, sa conception et ses évolutions subséquentes, nécessitent une certaine consommation d'énergie; que le moindre mouvement cérébral réverbère dans l'éther de l'espace et y produit une perturbation à l'infini. Donc, c'est une force matérielle, quoiqu'invisible.

Et, s'il en est ainsi, qui oserait affirmer que l'homme, dont l'individualité est toute composée de pensées, de désirs et de passions égoistes, qui ne sont particulières, qu'à lui, et en font un individu *sui generis*, puisse vivre dans l'éternité avec tous ses traits distinctifs, sans changer?

Et s'il change durant des cycles infinis, qu'en reste-t-il? Que devient cette individualité distinctive si prisée? Il n'est que logique de croire qu'une personne qui, déjà sur terre,

oubliant son *moi* précieux, fut toujours prête à se sacrifier pour le bien d'autrui; qui, dans son amour pour l'humanité, s'est rendu utile dans le présent, nécessaire dans la vie future, au grand œuvre incessant de la Création, de la Préservation et de la Régénération; et qui, enfin, aspirant à l'infini, et tâchant de progresser moralement, s'est individualisée avec l'essence de son Intelligence divine, et s'est, ainsi, forcée sur le courant de l'immortalité—il n'est que logique, disons-nous, de croire qu'elle vivra en esprit éternellement. Mais qu'une autre personne qui, durant son exil de probation sur la terre, n'a envisagé la vie que comme une longue série d'actes égoïstes; qui fut inutile à elle-même comme aux autres et pernicieuse comme exemple—soit immortelle ainsi que la première—nous nous refusons de le croire! Rien n'est stationnaire dans la nature; tout doit ou avancer ou reculer, et un ivrogne incurable, un débauché tout alourdi de matérialité, n'ayant jamais fait le moindre effort vers le bien, mort ou vivant, ne progressera jamais! Il aura à subir son sort, sans que son âme divine, elle-même, puisse le sauver. L'*Ego*, ou psyché terrestre, a le libre arbitre; en plus, les mystérieux avis de sa gardienne ici-bas, qui lui parle par la voie de sa conscience. Ne pouvant suivre l'homme abruti, dans sa descente rapide vers l'abîme de la matérialité, et l'homme devenu sourd à sa conscience, aveuglé à la lumière, et ayant perdu le pouvoir de s'élever vers elle, l'Essence divine, comme l'ange gardien dans les vignettes naïves de notre enfance, déploie ses blanches ailes et, laissant le dernier lien se briser entre eux, remonte vers sa patrie. L'individualité purement matérielle, peut-elle vivre dans le monde des esprits, abandonnée aux lois de la matière seulement? Nous disons non; pas plus que le poisson ne peut vivre hors de son élément naturel. Les lois sont universelles et immuables.*

«Ce qui est au-dessus, est comme ce qui est au-dessous», dit le grand Hermès. L'enfant à naître, ne peut vivre s'il manque de forces vitales, et meurt, avant de voir le jour; l'*ego,* entièrement destitué de forces spirituelles, n'aura pas, non plus, la force soit de naître ou

d'exister dans les régions

---

* Ceci doit étre médité et discuté [Editor].

---

des esprits. S'il n'est que faible et étiolé—il pourra survivre, «ainsi que cela a lieu, soit sur la terre, soit au ciel.»

Mais, nous dira-t-on, les âmes méchantes ne restent pas impunies. Des siècles, des milliers de siècles, peut-être, de souffrances, sont certes une punition suffisante. Nous disons, nous, qu'une telle punition serait à la fois quelque chose de trop, et de trop peu. Elle est disproportionnée aux plus grands crimes, commis durant toute une longue vie humaine; elle serait diabolique et injuste. D'un autre côté, avec l'éternité devant l'âme souffrante, et une éternité certaine, une punition semblable serait une mauvaise plaisanterie. Que sont des milliers de siècles dans l'infini! Moins qu'un clin d'œil.

Il se peut que cette doctrine—comme toute autre dure vérité—semble répulsive à beaucoup de monde. Quant à nous, nous y croyons. Le sentimentalisme n'a rien à faire dans nos rangs; celui qui ne se sent pas prêt à sacrifier ses plus chères espérances personnelles à la vérité éternelle, peut devenir membre de la Société Théosophique, mais n'appartiendra jamais à notre cercle ésotérique. N'imposant à personne nos opinions, nous respectons celles des autres sans les partager. Et cependant notre Société compte des milliers d'Européens et d'Américains dans ses rangs.

On assure que cette doctrine d'immortalité conditionnelle n'a été répandue parmi les masses que «pour effrayer les âmes basses et viles». Encore une erreur. Elle n'a jamais été un dogme populaire: ni aux Indes, ni en Grèce, ni en Égypte. On n'en offrait les preuves au novice, que durant les grands mystères, lorsqu'une boisson sacrée le mettait en état de quitter son corps et, planant dans l'infinité des mondes, lui permettait d'observer et de juger par lui-même. Divulguer ce qu'il avait vu était une mort certaine, et les serments qu'on exigeait de lui, à l'*Epopteïa* suprême, lorsque le grand Hiérophante lui présentait le *Pétroma*, ou tablettes de pierres où étaient gravés les secrets de l'initiation, étaient terribles. Seul Platon en parle en termes couverts, mais toujours il en parle. Si dans un sens il dit que l'âme est immortelle, dans un autre il nie positivement que *chaque*

âme individuelle soit pré-existée, ou qu'elle existera par la suite et pour l'éternité. La même chose a été enseignée dans tous les sanctuaires. Les égyptologues modernes en ont toutes les preuves. Mariette-Bey traduit plusieurs passages du *Livre des Morts*, et des inscriptions

sur les sarcophages, où l'immortalité conditionelle, et une annihilation complète sont en réserve pour les méchants. Une hymne à Osiris dit du mort: «Il voit par toi, vit en toi, et ce n'est que par toi qu'il peut échapper à l'*annihilation*». Les Égyptiens enseignaient aux multitudes que l'âme animale, appartenant au corps et étant indépendante de l'âme immortelle, ne les rejoignait qu'après un certain laps de temps passé dans la momie. Mais aux initiés, ils disaient qu'une annihilation complète attendait l'âme dépravée qui n'avait su devenir *osirienne*, ou divine. M. F. Lenormant l'affirme, ainsi que Mariette-Bey. Gotama, le philosophe indou, dit dans sa *Nyâya-Sûtra* (Tarkalamkara): «Le siège de la connaissance du soi (ou individualité) est dans l'âme humaine (jîvâtman), qui est binaire, mais l'âme suprême (paramâtman) est la seule qui soit omnisciente, infinie et éternelle».

Pour en finir, on nous objecte, que ceux qui *ont foi* dans l'immortalité, comme loi générale, regardent nos opinions comme «contraires sous tous les rapports à la justice divine». Nous répondons: Qu'en savez-vous de cette justice? Sur quoi basez-vous vos idées en supposant que les lois du monde invisible soient tout autres que celles d'ici-bas, tout en laissant de coté la loi, bien constatée par la science, de la survivance du plus apte, loi, qui certe ne serait pas de mince valeur dans notre argument? Nous ne demandons que des preuves valables à l'appui du contraire. On peut nous faire remarquer, qu'il nous serait peut-être aussi difficile qu'à nos critiques de prouver la vérité sur nos doctrines, à nous? D'accord, nous confessons de suite que, tout en y croyant, nous n'en savons que ce qui nous en a été enseigné. Mais notre doctrine à nous est appuyée du moins sur la philosophie et sur la psychologie expérimentale (comme celle du système des *Yoga* indous), fruits des recherches de long siècles. Nos maîtres sont Patañjali, Kapila, Kanada, tous ces systèmes et écoles de l'Aryâvarta (l'Inde antique)

qui servirent de mines inépuisables pour les philosophes grecs, depuis Pythagore jusqu'à Proclus. Elle est basée sur la sagesse ésotérique de la vieille Égypte, où Moïse comme Platon sont allés se faire instruire par ses hiérophantes et adeptes; elle s'est développée enfin, sur la méthode si sûre qui ne procède qu'inférentiellement, ne juge que par la stricte analogie et qui, se basant sur l'immuabilité des lois universelles, ne déduit que par induction. Nous sera-t-il permis de demander à nos adversaires, de nous montrer quelles sont leurs autorités à eux? Est-ce la science moderne? Mais la science docte se moque de vous comme de nous. Est-ce la Bible mosaïque? Nous en doutons, car elle n'en souffle pas un mot, et toutes les tortures appliquées à son texte pendant de longs siècles de recherche, et malgré toutes ses éditions *revues* et *corrigées*, elle reste muette à ce sujet. Mais dans plusieurs endroits touchant la survivance de l'âme, elle nous coupe l'herbe sous les pieds. Dans les *Ecclésiastes* (chap. iii, 19) la Bible n'accorde à l'homme aucune prééminence sur la brute; comme l'une meurt, ditelle, ainsi meurt l'autre, car le souffle qui les anime tous deux *est le même*. Quant à Job, cet illustre affligé nous affirme que l'homme, une fois mort, «s'enfuit comme une ombre, et — *ne continue pas*» (*Job*, xiv, 2).* Est-ce le Nouveau Testament? Ce livre nous offre le choix, entre un paradis philharmonique, et un enfer — qui est loin de l'être. Il ne nous donne aucune preuve irrécusable, nous defend de raisonner,

et nous enjoint *une foi aveugle*. Est-ce les phénomènes du spiritisme? Nous y voici. Ici nous sommes sur un terrain solide, car les preuves sont palpables, et ce sont les «esprits» qui sont nos maîtres. Les Théosophes croient aux manifestations et aux «esprits» autant que les spiritualistes. Mais—lorsque vous aurez fini par prouver au monde entier, la science sceptique y incluse, que nos phénomènes sont produits par les âmes des décédés — qu'aurez-vous prouvé? La *survivance de l'homme* tout au plus; son immortalité vous ne la prouverez *jamais*: pas

—————

* [In Ostervald's French Bible, the wording is: ". . . . .et il ne s'arrête point».—*Compiler*.]

—————

plus comme loi générale, «que comme une récompense conditionelle». Trente ans d'expérience avec les «esprits» ne nous ont pas impressionnés en faveur de leur véracité comme «loi générale», non plus donc, vous n'avez à nous opposer que votre *foi aveugle*, vos émotions et l'instinct d'une minorité de l'humanité. Qui, une minorité, car, lorsque vous auriez mis de côté les 450 millions de Bouddhistes, qui ne croient pas à l'immortalité et redoutent comme une calamité terrible, même la survivance de l'âme, et les 200 millions d'Indous, de toutes les sectes, qui croient à l'absorption, dans l'essence primordiale, qu'en restera-t-il de cette doctrine universelle?

«Notre doctrine», dites-vous, «est inventée pour les âmes basses et viles». Nous sommes à même de vous prouver, les statistiques à la main, que ces âmes «basses et viles» prédominent dans les pays civilisés et chrétiens où l'immortalité est promise à tout le monde. Nous vous renvoyons à l'Amérique, puritaine et pieuse, qui promet à chaque criminel qu'elle pend, un paradis éternel, s'il croit; et cela, immédiatement, car, selon les protestants, du pied du gibet au pied de l'Éternel, il y a moins qu'un pas. Ouvrez un journal de New York; vous y trouverez la première page tout couverte des nouvelles de crimes les plus atroces, les plus inouîs, commis par douzaine, tous les jours, et depuis un bout de l'année à l'autre. Nous défions de trouver rien de semblable dans les pays païens, où l'on ne s'occupe même pas de l'immortalité, et où l'on ne demande qu'à être absorbé pour toujours. L'immortalité comme «loi générale» est donc plutôt un stimulant qu'un préventif contre le crime pour toute âme «basse et vile»?

Nous finissons, croyant avoir répondu à toutes les accusations de l'auter de l'article sur «les Elémentaires».

Si nos doctrines intéressent le lecteur, dans un prochain numéro nous tâcherons d'être plus explicite.

H. P. BLAVATSKY.

Collected Writings VOLUME II
1879

ERRONEOUS IDEAS CONCERNING THE DOCTRINES OF THE THEOSOPHISTS

[*La Revue Spirite*, Paris, January, 1879]

[*Translation of the foregoing original French text*]

We insert this reply to Monsieur Rossi de Justiniani, but we express no opinion upon the doctrines expounded therein; our Smyrna brother may reply to Mme. H. P. Blavatsky. [Editor.]

"Criticism is easy; art is difficult!"

—Destouches, *Philinte*, I D, Act II, sc. 5.

The Theosophical Society of New York, founded in 1875, and later, according to the orders of its heads in India, entirely reconstructed, is established on the plan of every secret society. It is plain, then, that its doctrines cannot be common property. In spite of that, the American Press—above all the Spiritualistic papers—have incessantly dissected, criticized and turned them into ridicule, invariably setting up as doctrines of the Theosophists what are nothing but conjectures on their own part. The little that it was permissible to reveal to them, however, was done as clearly as is possible in the English language, which is rather poorly adapted to the expression of metaphysical ideas.

Mirabile dictu! Not only did they turn a deaf ear to our explanations, but as soon as the criticisms of our opponents began to be crushed, the doors of the papers were politely shut in our faces!

It is indeed time, in this blindman's buff polemic, to throw a little daylight into this Cimmerian darkness where the light often has been extinguished—one would almost say by design. A criticism on "The Elementaries and the Elementals," published in the August number of *La Revue Spirite*, offers us an opportunity.

Yes, "for the New York Theosophists, man is a trinity and not a duality." But he is more than that, however; by adding the physical body, man is a *Tetraktys*, or maternity.* But, supported as we are in this particular doctrine by the greatest philosophers of ancient Greece—as the author of the article remarks—it is neither to Pythagoras, nor Plato, nor the famous *Theodidaktoi* of the Alexandrian School, that we owe it. We will speak of our own teachers later on. We will first prove that the critic in *La Revue Spirite* strays from the facts in his article, concerning all that relates to the historical doctrines of antiquity, and

that—quite innocently no doubt, and, as the result of judging only from abridged translations he disfigures ours.

First of all, he is deceived—according to us—when, believing himself to be correcting our notions, and having a moment before treated of "incarnated souls" (p. 291), he speaks (p. 292) of a "plastic and *unconscious* mediator, or the perisprital fluid that serves to envelope the spirit." Does he consider then, that the spirit and the soul are identical, or that the former can be incarnated like the soul? A strange mistake in our eyes! And if that plastic mediator is "unconscious," according to the writer, in that case, the soul also, which he thinks immortal, and even the spirit, must be so, because further on we find him establishing the exact identity of the spirit and the soul. "The soul, isolated, is for us the périsprit," he says. We will ask, first, how can it be that anything "unconscious"—hence, irresponsible—can be, in a future life, either rewarded or punished for acts committed during an unconscious state? Later on, towards the close of the article, the author tells us that, in an imperfect being, the *third* element, or the Spirit, cannot be annihilated, but for an indefinite period loses the consciousness of its greatness and may be degraded to the level of the brute. Here we completely fail to understand him! We do not know if these ideas are personal to the author or rather the expression of the teaching of the

* [A misprint for "quaternity."—*Compiler*.]

16

orthodox spiritists in general.* No matter; for us they are monstrous and incomprehensible. How can the spirit, the supreme primordial essence, the uncreated and eternal monad, the direct spark from the "central Sun" of the Kabalists, be no more than a third element, as fallible as the périsprit? Can it, like the vital soul—afflicted with a chronic unconsciousness, it would appear—become unconscious also, be it but temporarily? Can the immortal Spirit "be degraded to the level of a beast"? Nonsense! the author cannot have the least notion of our teachings; either he is ignorant of what we call "spirit," because for him the spirit and the soul are synonymous—or rather, he is still more iconoclastic than ourselves. We hasten to repudiate those ideas. We have never professed anything like them.

Plato is quoted to us and, at the same time, what Plato taught is forgotten. According to the "divine" philosopher the soul is dual; it is composed of two primitive constituent parts: one—mortal, the other eternal; the former, fashioned by the *created gods* (the creative and intelligent forces in nature), the other, an emanation from the supreme Spirit. He tells us that the mortal soul, in taking possession of its body, becomes "irrational"; but between irrationality and unconsciousness there is a profound difference. Plato, finally, never confused the périsprit with the soul or the spirit. In common with every other philosopher, he called it neither the nous nor ψυχή, but gave it the name εἴδωλον, sometimes that of *imago* or *simulacrum*.

Let us try, then, to re-establish a little order in this confusion. Let us give everything its true name, and state precisely the difference between the opinions of our learned critic and our own. For all who have studied the Greek philosophers, it is clear that the author confuses terms. His question (p. 292), "Can the separation of the spirit, ψυχή, from the soul, *nous* or périsprit, ever be the cause of a complete destruction . . .?" provides us with the key

—————

* There are no orthodox spiritists but simply researchers, investigators who accept every demonstrated truth [Editor].

—————

to the misunderstanding. He translates the words "spirit" and "soul" simply *vice versa*.

We do not know if the modern Greeks so translate those two nouns, but we are able to prove that none of the ancient philosophers have ever defined them in that way. We will allow ourselves to quote two names, but those will suffice. Our pagan authority is—Plutarch; our Christian authority is no more and no less than Saint James, "the brother of the Lord." In treating of the soul Plutarch tells us that while ψυχή is imprisoned in the body, the *nous* or the divine intelligence soars above mortal man, shedding upon him a ray that is more or less luminous according to the personal merit of the man; he adds that the *nous* never descends but remains stationary. Saint James is still more explicit. Speaking of the wisdom from below (*vide* the Greek text, *General Epistle*, iii, 15) he treats it as "terrestrial, sensual, *psychic*," this last adjective being translated in the English text by the word "diabolical," and (iii, 17) he adds that it is only the wisdom from above that is divine and "*noetic*" (adj. of the sub. *nous*).* So the psychic element never seems to have been in the odor of sanctity, either with the Saints of Christianity or with the Philosophers of Paganism. Since Saint James treats ψυχή as diabolical and Plato makes something irrational of it, can it be immortal *per se*?

May we be allowed a comparison, the best we can find, between the concrete and the abstract; between what our critic calls "the triple hypostasis" and we "the *tetraktys*"? Let us compare this philosophic quaternary, composed of the body, the périsprit, the soul and the spirit—to the ether—so well foreseen by science, but never defined—and its subsequent correlations. The ether will represent the spirit for us; the dead vapor that is formed therein—the soul;

—————

* [This sentence and explanation are somewhat confused. King James' version gives the following text for chapter iii, verse 15: "This wisdom descendeth not from above, but *is* earthly, sensual, devilish." The Greek text shows the words: *epigeios*, *psychikê*, and *daimoniôdês*, which are translated as "earthly, soulical, demoniacal" in a literal translation of the Greek text.—*Compiler*.]

—————

water—the périsprit; ice—the body. The ice melts and for ever loses its shape, water evaporates and is dispersed in space; the vapor is liberated from its grosser particles and finally reaches that condition in which science cannot follow it. Purified from its last defilements, it is entirely absorbed into its first cause, and becomes a *cause* in its turn. With the exception of the immortal *nous*—the soul, the périsprit and the body, all having been created and having had a beginning, must all have an end.

Does that mean that the individuality is lost in that absorption? Not at all. But between the human *Ego* and the wholly divine *Ego*, there is an abyss that our critics fill in without knowing it. As to the périsprit, it is no more the soul than the delicate skin that surrounds the almond is the kernel itself or even its temporary husk. The périsprit is but the simulacrum of the man.

It follows that Theosophists understand the hypostasis, according to the old philosophers, in a very different way from the Spiritualists. For us, the Spirit is the *personal* god of each mortal, and his only divine element. The dual soul, on the contrary, is only semidivine. Being a direct emanation from the *nous*, everything it has of immortal essence, once its earthly cycle is accomplished, must necessarily return to its mother-source, and as pure as when it was detached; it is that purely spiritual essence which the primitive church, as faithful as it was rebellious to the Neo-Platonic traditions, thought it recognized in the good *daïmon* and made into a guardian angel; at the same time justly blighting the "irrational" and fallible soul, the real human *Ego* (from which we get the word Egoism), she called it the angel of darkness, and afterwards made it into a personal devil. The only error was in anthropomorphizing it and in making it a monster with tail and horns. Otherwise, abstraction as it may be, this devil is truly personal because it is identical with our *Ego*. It is this, the elusive and inaccessible personality, that ascetics of every country think they chastise by mortifying the flesh. The *Ego* then, to which we concede only a conditional immortality, is the purely human individuality. Half vital

energy, half an aggregation of personal qualities and attributes, necessary to the constitution of every human being as distinct from his neighbor, the *Ego* is only the "breath of life" that Jehovah, one of the *Elohim* or creative gods, breathed into the nostrils of Adam; and, as such, and apart from its higher intelligence, it is but the element of individuality possessed by man in common with every creature, from the gnat that dances in the rays of the sun to the elephant, the king of the forest. It is only by identifying itself with that divine intelligence that the *Ego*, soiled with earthly impurities, can win its immortality.

In order to express our thought more clearly, we will proceed by a question. Though matter may be quite indestructible in its primitive atoms—indestructible, because, as we say, it is the eternal shadow of the eternal Light and co-exists with it—can this matter remain unchangeable in its temporary forms or correlations? Do we not see it, during its ceaseless modifications, destroy today what it created yesterday? Every form, whether it belongs to the objective world or to that which our intelligence alone can perceive, having

had a beginning, must have an end. There was a time when it did not exist; there will come a day when it will cease to be. Now, modern science tells us that even our thought is material. However fleeting an idea may be, its conception and its subsequent evolutions require a certain consumption of energy; let the least cerebral motion reverberate in the ether of space and it will produce a disturbance reaching to infinity. Hence, it is a material force, although invisible.

And, if that is so, who would dare to affirm that man, whose individuality is composed of thoughts, of desires and selfish passions, which are peculiar to him, and which make him an individual *sui generis*, can live in eternity with all his distinctive traits, without changing?

And if he changes during infinite cycles, what remains of him? What becomes of that separate individuality that is so much prized? It is only logical to believe that a person who already on earth, forgetting his precious *self*, was ever ready to sacrifice himself for the welfare of others;

20

who, in his love for humanity, has made himself useful in the present life and necessary in the future life, for the great and ceaseless work of Creation, of Preservation and of Regeneration; and who finally, aspiring to the infinite and striving to progress morally, individualizes himself with the essence of his divine intelligence, and is, thus, forced into the current of immortality—it is but logical, we say, to believe that he will live in spirit eternally. But that another person who, during his probationary exile on earth envisaged life but as a long series of selfish actions, who was as useless to himself as to others, and pernicious as an example —should be immortal like the former—is impossible for us to believe! Nothing is stationary in nature; everything must advance or fall back, and an incurable drunkard, a debauchee wholly immersed in materiality, having never made the least effort towards the good, dead or living, will never make progress! He will have to submit to his fate, even his divine soul not being able to save him. The *Ego*, or terrestrial psychê, has free will, and, moreover, the mysterious counsel of its guardian here on earth, which speaks through the voice of conscience. Being unable to follow the brutalized man in his rapid descent toward the abyss of materiality—the man who is deaf to his conscience, blind to the light, and who has lost the power of raising himself towards it—the Divine Essence, like the guardian angel of the naïve woodcuts of our childhood, spreads its white wings and, breaking the last link between them, re-ascends towards its own realms. Can the purely material individuality live in the world of spirits if abandoned to the laws of matter alone? We say no; no more than a fish can live outside its natural element. Laws are universal and immutable.*

"That which is above is like that which is below," said the great Hermes. The newborn child cannot live if it lacks vital force, and dies without having seen the light; neither will the *ego*, entirely deprived of spiritual force, have the strength to be born or to exist in the region of spirits. If it is only weak and withered—it may survive—

---

* This should be meditated upon and discussed [Editor].

"as it is on earth, so it is in heaven." But, it will be said, the evil souls do not remain unpunished. Ages, thousands of ages, perhaps, of suffering are surely a sufficient punishment. We say that such a punishment would be at the same time too much and hardly enough. It would be disproportionate even to the greatest crimes committed throughout the whole of a long human life; it would be diabolical and unjust. On the other hand, with eternity before the suffering soul, and an absolutely certain eternity, such a punishment would be merely a bad joke. What are thousands of ages in infinity! Less than the wink of the eye.

It may be that this teaching—like every other plain truth—seems repulsive to many people. As for us, we believe it. Sentimentality has no place in our ranks; he who does not feel ready to sacrifice his dearest personal hopes to the eternal truth may become a member of the Theosophical Society, but will never belong to our Esoteric Circle. Without forcing our opinions on anyone, we respect those of others without sharing them. And yet our Society reckons thousands of Europeans and Americans in its ranks.

It is said that this doctrine of conditional immortality was circulated among the masses only "to terrify low and depraved souls." Still another error. It has never been a popular doctrine; either in India, Greece or Egypt. Its proofs were given only to the neophyte, during the great Mysteries, when a sacred beverage enabled him to leave his body and, soaring in the infinity of worlds, observe and judge for himself. To divulge what he then saw was certain death; and terrible were the oaths that were demanded of him, at the supreme *Epopteïa* when the grand Hierophant offered him the *Petroma*, or stone tablets on which were engraved the secrets of initiation. Plato alone spoke of it, in veiled terms, but he did speak of it. If in one sense he said that the soul is immortal, in another he positively denied that *each* individual soul had pre-existed or that it will exist afterwards and for eternity. The same thing was taught in every sanctuary. Modern Egyptologists have all the proofs of it. Mariette-Bey translated several

passages in the *Book of the Dead* and from inscriptions in sarcophagi where conditional immortality and complete annihilation are in store for the wicked. One hymn to Osiris says of the defunct: "He sees by Thee, he lives in Thee and it is only by Thee that he can escape *annihilation*." The Egyptians taught the masses that the animal soul, belonging to the body and independent of the immortal soul, would not rejoin it until after a certain lapse of time passed in the mummy. But to the initiate, they said that complete annihilation awaited the depraved souls which had not succeeded in becoming *Osirified* or Divine. F. Lenormant declares this, as also does Mariette-Bey. Gotama, the Hindu philosopher, says in his

Nyâya-Sûtra (Tarkalamkara): "The seat of the knowledge of the self (or individuality) is in the human soul (jîvâtman), which is dual, but the supreme soul (paramâtman) is the only one that is omniscient, infinite and eternal."

To finish with the question, the objection is brought against us that those who *have faith* in immortality as a general law, regard our opinions as "in every respect contrary to divine justice." We answer: "What do you know of that justice? Upon what do you base your ideas in supposing that the laws of the invisible world are any different from those of this world, entirely laying aside the well-established scientific law of the survival of the fittest, which would certainly be of no small consequence in our argument?" We ask only for valid proofs in support of the contrary. Possibly we may be told that it would perhaps, be as difficult for us to prove the truth of our doctrines as for our critics to prove theirs. Agreed! We instantly confess that, in believing them, we know only what we have been taught. But our teaching rests at least on philosophy and on experimental psychology (such as that of the system of the Hindu *Yogis*), results of long ages of research. Our Masters are Patañjali, Kapila, Kanâda, all the systems and schools of Âryâvarta (archaic India) which served as inexhaustible mines for the Greek philosophers, from Pythagoras to Proclus. It is based on the esoteric wisdom of ancient Egypt, where Moses, like Plato, went to learn from

the Hierophants and Adepts; it was therefore developed by sure methods that do not proceed by inference, but decide by strict analogy alone, are based on the immutability of universal laws, and proceed by induction. May we be allowed to ask our opponents to show us their authority? Is it modern science? But learned science laughs at you as it does at us. Is it the Mosaic Bible? We doubt it because it does not breathe a word of it, and in spite of all the tortures applied to its text during long centuries of research, and notwithstanding all its *revised* and *corrected* editions, remains mute on the subject. But in several places, touching upon the survival of the soul, it cuts the ground under our feet. In *Ecclesiastes* (iii, 19) the Bible gives man no preeminence at all over the brute; as the one perishes, so does the other, for the breath that animates them both is *the same*. As to Job, that illustrious sufferer declares to us that man, once dead "disappears like a shadow, and—*continues no more*" (*Job*, xiv, 2). Is it the New Testament? That book offers the choice between a philharmonic paradise and a hell which is far from being a real one. It gives us no irrefutable proof, it prohibits us from reasoning, and insists upon *blind faith*. Is it the phenomena of Spiritualism? Here we are! Now we are on firm ground, for the proofs are palpable, and it is "spirits" who are our teachers. Theosophists believe in the manifestations and in the "spirits" as much as the Spiritualists. But—when you have finished demonstrating to the whole world, including sceptical science, that our phenomena are produced by the souls of the departed—what will you have proved? *The survival of man* at the utmost; his immortality you will *never* prove; neither as a general law nor "as a conditional reward." Thirty years of experience with the "spirits" have not given us an impression in favor of their veracity as a "general law"; you have nothing more, then, to

confute us than your *blind faith*, your emotions, and the instinct of a minority of humanity. Yes, a minority, for when you have set aside the 450 millions of Buddhists, who do not believe in immortality and dread as a terrible calamity even the survival of the soul; and the 200 millions of Hindus of all

sects, who believe in absorption into the primordial essence, what remains of this universal doctrine?

Our doctrine, you say, "was invented for low and vulgar souls." We are in a position to prove to you, statistics in hand, that these "low and vulgar" souls predominate in the civilized and Christian countries where immortality is promised to everyone. We refer you to America, puritanic and pious, which promises every criminal it hangs an eternal Paradise, if he will believe; and that immediately, because, according to the Protestants, there is less than one step from the foot of the scaffold to the foot of the Eternal. Open a New York paper; you will find the first page entirely covered with news of the most atrocious, the most unheard-of crimes committed by the dozen, every day, and from one end of the year to the other. We challenge anyone to find anything like it in pagan countries, where people do not trouble themselves at all about immortality, and where they ask only to be absorbed forever. Is immortality then, as a "general law," rather a stimulant to, than a preventive against, crime for every "low and vulgar" soul?

We close believing that we have answered all the accusations of the author of the article on "The Elementaries."

If our teachings interest the reader we will try to be more explicit in a future number.

H.P. BLAVATSKY.

———

Collected Writings **VOLUME II**

1879

THE INDIAN "PUBLIC" AND THEOSOPHY

[*The Indian Spectator*, Bombay, March 2, 1879]

To the Editor of *The Indian Spectator*.

Before entering upon the main question that compels me to ask you kindly to accord me space in your esteemed paper, will you inform me as to the nature of that newly-born infant prodigy which calls itself *The Bombay Review*? Is it a bigoted, sectarian organ of the Christians, or an impartial journal, fair to all, and unprejudiced as every

respectable paper styling itself "Review" *ought* to be, especially in a place like Bombay, where such a diversity of religious opinions is to be found? The two paragraphs in the number of February 22nd, which so honour the Theosophical Society by a double notice of its American members, would force me to incline towards the former opinion. Both the editorial which attacks my esteemed friend, Miss Bates, and the apocalyptic vision of the modern Ezekiel, *alias* "Anthroposophist," who shoots his rather blunt arrows at Colonel Olcott, require an answer, if it were but to show the advisability of using sharper darts against Theosophists. Leaving the seer to his prophetic dream of langooty and cowdung, I will simply review the editorial of this *Review* which tries to be at the same time satirical and severe and succeeds only in being nonsensical. Quoting from another paper a sentence relating to Miss Bates, which describes her as "*not a Christian*," it remarks in that bitter and selfish spirit of arrogance and would-be superiority, which so characterizes Christian sectarianism: "The *public* might have been spared the sight of the italicized personal explanations."

What "public" may I ask? The majority of the intelligent and reading public—especially of native papers—in Bombay as throughout India is, we believe, composed of non-Christians—of Pârsîs, Hindus, etc. And this public instead of resenting such "wanton aggressiveness," as the writer pleases to call it, can but rejoice to find at least one European lady, who, at the same time that she is *not* a Christian, is quite ready, as a Theosophist, to call any respectable "heathen" her brother, and regard him with at least as much sympathy as she does a Christian. But this unfortunate thrust at Theosophy is explained by what follows:

"In the young lady's *own interest* the insult ought not to have been flung into the teeth of the Christian public."

Without taking into consideration the old wise axiom, that honesty is the best policy, we can only regret for our Christian opponents that they should so soon "unveil" their cunning policy. While in the eyes of every honest "heathen"

Theosophist, there can be no higher recommendation for a person than to have the reputation of being truthful even at the expense of his or her "interest," our Christian *Review* unwittingly exposes the concealed rope of the mission machinery, by admitting that it is in the *interest* of every person here, at least—to *appear* a Christian or a possible convert, if he is not one *de facto*. We feel really very, very grateful to the *Review* for such a timely and generous confession. The writer's defense of the "public" for which it speaks as one having authority is no less vague and unsatisfactory, as we all know that among the 240,000,000 of native population in India, Christians count but as a drop in an ocean. Or is it possible that no other public but the Christian is held worthy of the name or even of consideration? Had converted Brâhmans arrived here instead of Theosophists, and one of these announced his profession of faith by italicizing the words, *not a heathen*, we doubt whether the fear of hurting the feelings of many millions of Hindus would have ever entered the mind of our caustic paragraphist!

Nor do we find the sentence, "India owes too much to Christianity," anything but arrogant and presumptuous talk. India owes much and everything to the British Government which protects its heathen subjects equally with those of English birth, and would no more allow the one class to insult the other than it would revive the Inquisition. India owes to Great Britain its educational system, its slow but sure progress, and its security from the aggression of other nations; to Christianity it owes nothing. And yet perhaps I am mistaken, and ought to have made one exception. India owes to Christianity its mutiny of 1857, which threw it back for a century. This we assert on the authority of general opinion and of Sir John Kaye, who declares, in his *History of the Sepoy War*,* that the mutiny resulted from the intolerance of the crusading missions and the silly talk of the *Friend of India*.

* [Vol. I, pp. 248, 472-73.]

I have done; adding but one more word of advice to the *Review*. In the last quarter of the nineteenth century, when the latest international revision of the *Bible*—that infallible and revealed Word of God!—reveals 64,000 mistranslations and other mistakes, it is not the Theosophists—a large number of whose members are English patriots and men of learning—but rather the Christians who ought to beware of "wanton aggressiveness" against people of other creeds. Their boomerangs may fly back from some unexpected parabola and hit the throwers.

H. P. BLAVATSKY.

Bombay, *February* 25*th*, 1879.

Collected Writings VOLUME II

1879

THE RETORT COURTEOUS

[*The Indian Spectator*, Bombay, March 16, 1879]

There is a story current among the Yankees of a small schoolboy, who, having been thrashed by a bigger fellow and being unable to hit him back, consoled himself by making faces at his enemy's sister. Such is the position of my opponent of the world-famed *Bombay Review*. Realizing the impossibility of injuring the Theosophical Society, he "makes faces" at its Corresponding Secretary, flinging at her personal abuse.

Unfortunately for my masked enemies and fortunately for myself, I have five years' experience in fighting American newspapers, any one of which, notwithstanding the grandiloquent style of the "Anthroposophists," "B's," and "Onesimuses" is any day more than a match in humour, and especially in wit, for a swarm of such pseudonymous wasps as work on the *Review*. If I go to the trouble of noticing their last Saturday's curry of weak arguments and impertinent personalities at all, it is simply with the object of proving once more that it requires more wit than seems to be at their command to compel my silence. Abuse is no

argument; moreover, if applied indiscriminately, it may prove dangerous sometimes.

Hence, I intend noticing but one particular point. As to their conceit, it is very delightful to behold! What a benevolent tone of patronage combined with modesty is theirs! How refreshing in hot weather to hear them saying of oneself:

> We have been more charitable to her than she seems subsequently to deserve [!!].

Could dictatorial magnanimity be carried further? And this dithyrambic, which forces one's recognition of the worth of the mighty ones "of broad and catholic views," who control the fates of *The Bombay Review*, and have done in various ways so much "for the races of India"! One might fancy he heard the "spirits" of Lord Mayo and Sir William Jones themselves blowing through the pipes of this earth-shaking organ.

Has it acquired its reverberant diapason from the patronage of all the native princes whose favours it so eagerly sought a while ago?

I have neither leisure nor desire to banter penny-a-line wit with such gold-medal experts, especially when I honestly write above my own signature and they hide themselves behind secure pseudonyms. Therefore, I will leave their claptrap about "weeds and Madame Sophy" to be digested by themselves and notice but the insinuation about "Russian spies." I agree with the *Review* editor when he says that it is the business of Sir Richard Temple and Sir Frank Souter to *take care* of such "spies." And I will further add that it is these two

gentlemen *alone* who have the right or the authority to *denounce* such people.

No other person, were he even the noblest of the lords instead of an *anonymous* writer, can or *will* be allowed to throw out such a malicious and mischievous hint about a woman and a citizen of the United States. He who does it risks being brought to the bar of that most just of all tribunals—a British Court. And if either of my ambuscaders wishes to test the question, pray let him put his calumny in some tangible shape. Such a vile innuendo—even when

shaped into the sham-denial of a *bazaar* rumour, becomes something more serious than whole folios of the "flap-doodle" (the stuff—as sailors say—upon which fools are fed) which the *Review's* Christian Śâstris serve up against Theosophy and Theosophists. In the interest of that youthful and boisterous paper itself, we hope that henceforth it will get its information from a more reliable source than the Bombay market places.

H. P. BLAVATSKY.

Bombay, *March* 14*th*, 1879.

[Writing about the Founders' trip in Northern India, in April, 1879, Col. H. S. Olcott says (*Old Diary Leaves*, II, 77): "At Saharanpore the Ârya Samâjists welcomed us most cordially and brought us gifts of fruits and sweets. The only drawback to our pleasure was the presence of the Police spy and his servant, who watched our movements, intercepted our notes, read our telegrams, and made us feel as if we had stumbled within reach of the Russian Third Section by mistake." Col. Olcott protested vigorously to the Bombay Government through the United States Consul against this spying. Eventually the Viceregal authorities put a stop to it, as related by H.P.B. herself on pp. 140-43 of the present volume.—*Compiler*.]

Collected Writings VOLUME II

1879

MADAME BLAVATSKY

[*The Spiritualist*, London, March 21, 1879, p. 141]

Sir,

If my memory has not altogether evaporated under the combined influences of this blazing Indian sun, and the frequent misconstructions of your correspondents, there occurred, in March, 1878, an epistolary skirmish between one who prudently conceals his face behind the two masks of "Scrutator" and "M.A. (Cantab)," and your humble servant. He again attacks me in the character of my London Nemesis. Again he lets fly a Parthian shaft from behind the fence of one of his pseudonyms. Again he has found a mare's nest in my garden—a chronological, instead of a metaphysical, one this time. He is exercised about my age, as though the value of my statements would be in the least affected by either rejuvenating me to infancy, or aging me into a double centenarian.

He has read in the *Revue Spirite* for October last a sentence in which, discussing this very point, I say that I have not passed *thirty* years in India, and that: «*C'est justement mon âge—quoique fort respectable tel qu'il est—qui s'oppose violemment à cette chronologie*, etc.» I reproduce the sentence exactly as it appears, with the sole exception of restoring the period after "*l'Inde*" in place of the comma, which is simply a typographical mistake. The capital C which immediately follows would have conveyed to anyone except a "Scrutator" my exact meaning, viz., that my age itself, *however respectable*, is opposed to the idea that I had passed thirty years in India.

I do hope that my ever-masked assailant will devote some leisure to the study of French as well as of punctuation before he attacks again.

H. P. BLAVATSKY.

Bombay, February, 1879.

————

Collected Writings VOLUME II
1879

MAGIC

[*The Dekkan Star*, Poona, March 30, 1879]

In *The Indian Tribune* of March 15th appears a letter upon the relations of the Theosophical Society with the Ârya Samâj. The writer seems neither an enemy of our cause, nor hostile to the Society; therefore I will try in a gentle spirit to correct certain misapprehensions under which he labours. As he signs himself "A Member," he must, therefore, be regarded by us as a *Brother*. And yet he seems moved by an unwarranted fear to a hasty repudiation of too close a connection between our Society and his Samâj, lest the fair name of the latter be compromised before the public by some strange notions of ours! He says:

> I have been surprised to hear that the Society embraces people who believe in magic . . . Should this, however, be the belief of the Theosophical Society, I could only assure your readers that the Ârya Samâj is not in common with them in this respect. . . . Only as far as Vedic *learning* and Vedic *philosophy* is concerned, their objects may be said to be similar.

It is these very points I now mean to answer. The gist of the whole question is as to the correct definition of the word "magic," and understanding of what Vedic "learning and philosophy" are. If by magic is meant the popular superstitious belief in sorcery, witchcraft and ghosts in general; if it involves the admission that *supernatural* feats may be performed; if it requires faith in *miracles*, that is to say, phenomena outside natural law; then, on behalf of every Theosophist, whether a sceptic yet unconverted, a believer in, and student of phenomena pure and simple, or even a modern Spiritualist so-called—*i.e.*, one who believes

mediumistic phenomena to be necessarily caused by returning human spirits—we emphatically repudiate the accusation.

We did not see *The Civil and Military Gazette*, which seems so well acquainted with our doctrines; but if it meant to accuse any Theosophists of any such belief, then like many other *Gazettes* and *Reviews* it talked of that which it knew nothing about.

Our Society believes in *no* miracle, divine, diabolical or human, nor in anything which eludes the grasp of either philosophical and logical induction, or the syllogistic method of deduction. But if the corrupted and comparatively modern term of "magic" is understood to mean the higher study and knowledge of nature and deep research into her hidden

powers—those occult and mysterious laws which constitute the ultimate essence of every element, whether with the ancients we recognize but four or five, or with the moderns over sixty; or, again, if by magic is meant that ancient study within the sanctuaries known as the "worship of the Light," or divine and spiritual wisdom as distinct from the worship of darkness or ignorance, which led the initiated High-priests of antiquity among the Âryans, Chaldaeans, Medes and Egyptians to be called *Maha*, Magi or *Maginsi*, and by the Zoroastrians *Meghistom* (from the root *Meh'al*, great, learned, wise)—then, we Theosophists "plead guilty."

We do study that "Science of Sciences," extolled by the Eclectics and Platonists of the Alexandrian Schools, and *practised* by the theurgists and the mystics of every age. If, magic gradually fell into disrepute, it was not because of its intrinsic worthlessness, but through misconception and ignorance of its primitive meaning, and especially the cunning policy of Christian theologians, who feared lest many of the phenomena produced *by* and *through* natural (though occult) law should give the direct lie to, and thus cheapen "Divine biblical miracle," and so forced the people to attribute every manifestation that they could not comprehend, or explain—to the direct agency of a personal devil. As well accuse the renowned *Magi* of old, of having

had no better knowledge of divine truth and the hidden powers and possibilities of physical law than their successors, the uneducated Pârsî *Mobeds*, or the Hindu Mahârâjas of that shameless sect known as the Vallabhâchâryas, both of whom yet derive their appellation from the Persian word *Mog* or *Mag*, and the Sanskrit *Mahâ*. More than one glorious truth has thus tumbled down through human ignorance from the sublime into the ridiculous. Plato, and even the sceptical Lucian, both recognized the high wisdom and profound learning of the *Magi*; and Cicero, speaking of those who inhabited Persia of his times, calls them "*sapientium et doctorum genus majorum*." And if so, we must evidently believe that these *Magi* or "Magicians" stood somewhat higher than the modern Maskelyns and Cooks — the style of *magicians* that were not such as London sees at a shilling a seat—or yet certain fraudulent Spiritual mediums. The science of such theurgists and philosophers as Pythagoras, Plotinus, Porphyry, Proclus, Bruno, Paracelsus and a host of other great men, has now fallen into disrepute. But, had our Brother Theosophist—Thomas Alva Edison, the inventor of the telephone and the phonograph, lived in the days of Galileo, he would have surely expiated on the rack or at the stake his sin of having found the means to fix on a soft surface of metal, and preserve for long years the sounds of human voice; for his talent would have been pronounced the gift of Hell. And yet, such an abuse of brute power to suppress truth would not have changed a scientific discovery into a foolish and disreputable superstition.

But our friend "A member" consenting to descend to our level in one point at least admits himself that in "Vedic learning and philosophy" the Ârya Samâj and the Theosophical Society are upon a common ground. Then, I have something to appeal to as

an authority which will be better still than the so-much-derided Magic, theurgy and Alchemy. It is the *Vedas* themselves: for "Magic" *is brought in every line of the sacred books of the Âryans*. Magic is indispensable for the comprehension of either of the six great schools of Âryan philosophy. And, it is precisely to understand

them and thus enable ourselves to bring to light the hidden *summum bonum* of that mother of all Eastern philosophies known as the *Vedas*, and the later Brâhmanical literature, that we study it. Neglect this study, and we, in common with all Europe, would have to set Max Müller's interpretations of the *Vedas* far above those of Svami Dayânanda Sarasvatî, as given in his *Veda-Bhâshya*. And we would have to let the Anglo-German Sanskritist go uncontradicted, when he says that with the exception of the *Rig*, none other of the four sacred books is deserving of the name of *Veda*, especially *Atharva Veda* which is absurd magical nonsense, composed of sacrificial formulas, charms and incantations (see his "Lecture on the Vedas").* This is, therefore, why, disregarding every misconception, we humbly beg to be allowed to follow the analytical method of such students and practitioners of "magic" as Kapila mentioned in the Śvetâśvatara Upanishad† as "the Rishi nourished with knowledge by the God himself"; Patañjali, the great authority of the Yogis, Śamkarâchârya of theurgic memory, and—even Zoroaster who certainly learned his wisdom from the initiated Brâhmans of Âryavarta. And we do not see why, for that, we should be held up to the world's scorn, as either superstitious fools or hallucinated enthusiasts, by our own brother of the Ârya Samâj. I will say more: while the latter is, perhaps, in common with other "members" of the same Samâj, unable and perfectly helpless to defend Svami Dayânanda against the sophistry of such partial scoffers as a certain Pandit Mahesa Chandra Nyayaratna, of Calcutta, who would have us believe the *Veda-Bhâshya* a futile attempt at interpretation, we. Theosophists, do not shrink from assuming the burden. When the Svami affirms that Agni and Îśvara are identical, the Calcutta Pandit calls it "stuff." To him Agni means the coarse, visible fire, with which one melts his ghee and cooks his rice cakes. Apparently he does not know, as he might, if he had studied "magic," that is to say, had familiarized himself with the views about the divine fire or light, "whose

———————

* [In his *Chips from a German Workshop*, Vol. I.—*Compiler*.]

† [Chapter V, verse 2.]

———————

external body is flame," held by the mediaeval Rosicrucians (the fire-philosophers) and all their initiated predecessors, and successors, that the Vedic Agni is in fact Îśvara and nothing else. The Svami makes no mistake when he says:

For Agni is all the deities and Vishnu is all the deities. For these two (divine) bodies, Agni and Vishnu, are the two ends of the sacrifice.

At one end of the ladder which stretches from heaven to earth is Îśvara—Spirit, Supreme Being, subjective, invisible and incomprehensible; at the other his visible manifestation, "sacrificial fire."

So well has this been comprehended by every religious philosophy of antiquity that the enlightened Pârsî worships not gross flame but the divine Spirit within, of which it is the visible type; and even in the Jewish *Bible* there is the unapproachable Jehovah and his down-rushing fire which consumes the wood upon the altar and licks up the water in the trench about it (*I Kings*, xviii, 38). There also is the visible manifestation of God in the burning bush of Moses, and the Holy Ghost in the Gospels of Christians, descending like tongues of *flame* upon the heads of the assembled disciples on the day of Pentecost. There is not an esoteric philosophy or rather theosophy, which did not apprehend this deep spiritual idea, and each and all are traceable to the Vedic sacred books. Says the author of *The Rosicrucians* in his chapter on "The Nature of Fire," and quoting R. Fludd, the mediaeval Theosophist and Alchemist:

Wonder no longer then, if [in the religions of the Aryans, Medes and Zoroastrians], rejected so long as an idolatry, the ancient Persians and their masters the Magi—concluding that they saw "All" in this supernaturally magnificent element [fire]—fell down and worshipped it; making of it the visible representation of the very truest, but yet, in man's speculation, and in his philosophies—nay, in his commonest reason—impossible God; God being everywhere, and in us, and, indeed, *us*, in the God-lighted man; and impossible to be contemplated or known outside—being *All*!*

———————

* [H. Jennings, *op. cit*., chapter X, p. 81, in 5th rev. ed., 1870.]

———————

36

This is the teaching of the mediaeval Fire-Philosophers known as the Brothers of the Rosie-Cross, such as Paracelsus, Khunrath, Van Helmont, and that of all the Illuminati and Alchemists who succeeded these, and who claimed to have discovered the eternal Fire, or to have "found out God in the Immortal Light"—that Light whose radiance shone through the Yogis. The same author remarks of them:

Already, in their determined climbing unto the heights of thought, had these Titans of mind achieved, past the cosmical, through the shadowy borders of Real and Unreal, into Magic. For, is Magic wholly false?

—he goes on to ask. No; certainly not, when by magic is understood the higher study of divine, and yet *not* supernatural law, though the latter be, as yet, undiscovered by exact and materialistic science.

No more are the so-called Spiritualistic phenomena which are believed in by nearly twenty millions of well-educated, often highly enlightened and learned persons in Europe

and America, but mere hallucinations of a diseased brain. They are as real, and as well authenticated by the testimony of thousands of unimpeached witnesses, and as scientifically and mathematically proved as the latest discoveries of our Brother T. A. Edison. If the term "fool" is applicable to such men of science and giants of intellect of the two hemispheres, as W. Crookes, F.R.S., and Alfred Russel Wallace, F.R.S., the greatest naturalist of Europe and a successful rival of Darwin, and as Flammarion, the French Astronomer, Member of the Academy of Sciences of France, and Professor Zöllner, the celebrated Leipzig Astronomer and Physicist, and Professor Hare, the great chemist of America and many another no less eminent scientist, unquestioned authorities *upon any other question* but the so-called spiritual phenomena, and all firm spiritualists themselves, often converted only after years of careful investigation, then, indeed, we Theosophists would not find ourselves in bad company, and would deem it an honour to

———————

* [H. Jennings, *op. cit.*, 1870, p. 83].

———————

be called "fools" were we even firm orthodox spiritualists ourselves—*i.e.*, believers in perambulating ghosts and materialized *bhûts*—which we are not. But we are believers in the phenomena of the Spiritualists (even if we do doubt their "spirits"), for we happen to know them to be actual facts. It is one thing to reject unproved theory and quite another to battle against well-established facts. Everyone has a right to doubt until further and stronger evidence whether these modern phenomena which are inundating the Western countries, are *all* produced by disembodied "spirits," for it happens to be hitherto a mere speculative doctrine raised up by enthusiasts; but no one is authorized—unless he can bring to contradict the fact, something better and weightier than the mere negations of sceptics, to deny that such phenomena do occur. If we, Theosophists (and a very small minority of us), disclaim the agency of "spirits" in such manifestations, it is because we can prove in most instances to the spiritualists, that many of their phenomena whether of physical or psychological nature, can be reproduced by some of our *adepts* at will, and without any aid of "spirits" or resort to either divine or diabolical miracle, but simply by developing the occult powers of the man's *Inner Self* and studying the mysteries of nature. That European and American sceptics should deny such interference by spirits, and, as a consequence discredit the phenomena themselves, is no cause for wonder. Scarcely liberated from the clutches of the Church, whose terrible policy, barely a century ago, was to torture and put to death, every person who either doubted biblical, "divine" miracle, or endorsed one which theology declared diabolical, it is but the natural force of reaction which makes them revel in their new-found liberty of thought and action. One who denies the Supreme and the existence of his own soul is not likely to believe in either spirits or phenomena without abundant proof. But that Eastern people, Hindus especially of any sect, should disbelieve, is indeed an anomaly, considering that they all are taught the transmigration of souls, and spiritual as well as physical evolution. The sixteenth chapter of the Mahâbhârata, Harivanśa Parva,

is full of spiritual phenomena and the raising of spirits. And if, ashamed of the now termed "superstitions" of their forefathers, young India turns, sunflower-like, but to the great Luminaries of the West, this is what one of the most renowned men of Science of England, A. R. Wallace—a Fellow of the Royal as well as a member of the Theosophical Society—says of the phenomena in his *Contributions to the Theory of Natural Selection*, and *On Miracles and Modern Spiritualism*, thus confirming the belief of old India:

> Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical sceptic . . . I was so thorough and confirmed a materialist, that I could not at that time find a place in my mind for the conception of spiritual existence, or for any other agencies in the universe than matter and force. Facts, however, are stubborn things.

Having explained how he came to become a Spiritualist, he considers the spiritual theory and shows its compatibility with natural selection. Having, he says:

> . . . been led, by a strict induction from facts, to a belief—firstly, in the existence of a number of preter-human intelligences of various grades; and secondly, that some of these intelligences, although usually invisible and intangible to us, can and do act on matter, and do influence our minds—I am surely following a strictly logical and scientific course, in seeing how far this doctrine will enable us to account for some of those residual phenomena which Natural Selection alone will not explain. In the tenth chapter of my *Contributions to the Theory of Natural Selection* I have pointed out what I consider to be some of these residual phenomena; and I have suggested that they may be due to the action of *some of the various intelligences above referred to*. I maintained, and still maintain, that this view is one which is logically tenable, and is in no way inconsistent with a thorough acceptance of the grand doctrine of evolution through Natural Selection.

Would not one think he hears in the above the voices of Manu, Kapila and many other philosophers of old India, in their teachings about the creation, evolution and growth of our planet and its living world of animal as well as human species? Does the great modern scientist speak less of "spirits" and spiritual beings than Manu, the antediluvian scientist and prehistoric legislator? Let young and

sceptical India read and compare the old Âryan ideas with those of modern mystics, theosophists, spiritualists, and a few great scientists, and then laugh at the *superstitious* theories of both.

For four years we have been fighting out our great battle against tremendous odds. We have been abused and called traitors by the spiritualists, for believing in other beings in the invisible world besides their departed spirits; we were cursed and sentenced to eternal damnation, with free passports to hell, by the Christians and their clergy; ridiculed by sceptics, looked upon as audacious lunatics by society, and tabooed by the conservative Press. We thought we had drunk to the dregs the bitter cup of gall. We had hoped that at

least in India, the country *par excellence* of psychological and metaphysical science, we would find firm ground for our weary feet. But lo! here comes a brother of ours who, without even taking the trouble to ascertain whether or not the rumours about us were true, makes haste to repudiate us in case we do believe in either Magic or Spiritualism! Well. We impose ourselves upon no one. For more than four years we lived and waxed in power if not in wisdom—which latter our humble deputation of Theosophists was sent to search for here, so that we might impart "Vedic learning and philosophy" to the millions of famished souls in the West, who are familiar with phenomena, but wrongly suffer themselves to be misled through their mistaken notions about *Ghosts* and *Bhûts*. But if we are to be repulsed at the outset by any considerable party of Ârya Samâjists, who share the views of "A Member," then will the Theosophical Society, with its 45,000 or so of Western Spiritualists, have to become again a distinct and independent body, and do as well as it can without a single "member" to enlighten it on the absurdity of Spiritualism and Magic.

H. P. BLAVATSKY.

Bombay, March, 1879.

Collected Writings VOLUME II
1879

MADAME BLAVATSKY

[*Bombay Gazette*, Bombay, May 13, 1879]

To the Editor of the *Bombay Gazette*:

Sir,

On the very day of my return from a month's travel, I am shown by the American Consul two paragraphs, *viz.*, one in your paper of the 10th inst., which mentions me as the "Russian 'Baroness'," and one in the *Times of India* of the 8th, whose author had tried hard to be witty but only succeeded in being impertinent and calumnious. In this last paragraph I am referred to as a woman who called herself a "Russian Princess."

With the original and selected matter in your contemporary you, of course, have nothing to do. If the editor can find "amusing" such slanderous tomfooleries as the extract in question from the *Colonial Gazette and Star of India*, and risk a suit for libel for circulating defamations of a respectable scientific Society, and vilifying its honoured President, by calling him a "secret detective"—an outrageous *lie*, by the way—that is not your affair. My present business is to take the *Gazette* to task for thrusting upon my unwilling republican head the Baronial coronet. Know please, once for all, that I am neither "Countess," "Princess," nor even a modest "Baroness," whatever I may have been before last July. At that time I became a plain citizen of the U.S. of America—a title I value far more than any that could be conferred on me by King or Emperor. Being this I could be nothing else, if I wished; for, as everyone knows, had I been even a princess of the royal blood before, once that my oath of allegiance was pronounced, I forfeited every claim to titles of nobility. Apart

from this notorious fact, my experience of things in general, and peacocks' feathers in particular, has led me to acquire a positive contempt for titles, since it appears that outside the boundaries of their own Fatherlands, Russian princes, Polish counts, Italian marquises, and German barons are far more plentiful *inside* than *outside* the police precincts. Permit me further to state—if only for the edification of the *Times of India* and a brood of snarling little papers, searching around after the garbage of journalism— that I have never styled myself aught but what I can prove myself to be—namely, an *honest* woman, now a citizen of America, my adopted country, and the only land of *true* freedom in the whole world.

H. P. BLAVATSKY.

Bombay, *May* 12.

———

Collected Writings VOLUME II

1879

HARICHANDRA CHINTAMON

[*Native Opinion*, May 25, 1879. Copied from H. P. B.'s *Scrapbook*, Vol. III, pp. 235-36; formerly IV, p. 101]

Sir,—In compliance with your request of April 2nd to inform you of the total amount of money sent by order of the Council, from New York, by our Society to the Ârya Samaj, I beg leave to inform you of the following:

Since August 1878 Mr. Harichandra Chintamon, then President of the Ârya Samaj of Bombay, has acknowledged the receipt of Rs. 609-3-4 in a bill and receipts which I hold at your disposal.

Moreover, as you will find in the copies (herewith enclosed) from his original accounts, when called by me to either deliver the said sum to the Samaj or return it to myself, who, as Secretary of the Theosophical Society and Treasurer, since my departure from America, of the funds of the Society, was the responsible party in all such accounts. Mr. Harichandra Chintamon deducted from the said sum

of Rs. 609-3-4, 53 rupees and 12 annas for the following expenditures to Ârya Samaj:

	Rs.	a.
Postage per letters written by him to America	15	0
Telegram to New York addressed by him to me	26	4
Hire of chairs for the meeting of the Samaj after our arrival in Bombay	12	8
Total	53	12

As to the list of things, that were given by the New York Theosophists to Mr. Harichandra Chintamon as President of the Samaj, they desired to join, I can only satisfy you as to those things that I handed to him personally. There were photographic portraits of fellows both of America and England who had sent their likeness to their brothers of the Ârya Samaj and had all written on the back of the cards to that effect, professing their faith and signing their names. If I mistake not, there were five or six of these, namely D. H. J. Billing, Mrs. Billing, C. C. Massey, President of the London Branch, Rev. Dr. Ayton, Palmer Thomas, W. Q. Judge and a few others which were sent from America. Also, a large gold and turquoise cover with five musical pieces, to place therein the photographic cards of all the *fellows* of the Ârya Samaj was brought by one from America and presented to Mr. Harichandra Chintamon *for the Samaj*. But, as I had the imprudence never dreaming that his name would be struck off so soon, as president and then member of our Samaj—to have engraved upon the plate of the Album not the name of the Ârya Samaj but that of its

president as follows:

"Harichandra Chintamon
from
H. P. B."

Legally he has the right to keep it, notwithstanding that when delivering it to him on the first day of our arrival, in the presence of Colonel Olcott and others I distinctly stated that the Album was for the Samaj to place in it the likenesses of its Western Members, some of whom had already

forwarded with me their portraits and greetings to their Eastern Brothers.

I have no doubt thought, that if called upon to deliver the Album to those for whom it was originally intended, Mr. Harichandra Chintamon will give it up, unless he desires to furnish an additional proof to the world how right was the Samaj to expel him from the midst of its members. I cannot yet believe, that for the sake of getting final possession of an object hardly worth 75 dollars, anyone calling himself a gentleman would ever condescend to do such a thing *legally*. I repeat it again—he has a right to it; but, if he avails himself of this right, then it will remain with us American Theosophists to regret the more, that we should ever have placed our confidence and given our brotherly affection to one so little worthy of it.

Believe in the meanwhile,
Yours respectfully,
H. P. BLAVATSKY.

____

Collected Writings VOLUME II

1879

BUDDHIST PRIESTS AND THE TITLE "REVEREND"

[*The Madras Times*, May 28, 1879. Copied from H.P.B.'s *Scrapbook*, Vol. III, pp. 234-35; formerly, Vol. IV, p. 100a.]

TO THE EDITOR,

Sir,—My writing is prompted by the legitimate curiosity of a foreigner, who is studying the value of English words and their relative meaning in more ancient languages. It was aroused in me upon reading in your influential paper of May 2nd the notice of our President Olcott's recent address in Framjee Cowasjee Hall, Bombay, upon the Theosophical Society and its *Rules*. Will you then kindly help me out of my present difficulty, and, unlike your Anglo-Indian police, which would perversely see in this great thirst for learning only a coming search after forbidden information in the interests of Russia—relieve my perplexity by explaining what follows?

44

The writer of the learned notice—or shall I rather say criticism?—in which his first mistake is calling Theosophy a *religion*, whereas it is but an analytical science—becomes rather facetious over the application of the title "Reverend" to the names of our two respected Sinhalese members of the general council, the Rev. H. Sumangala and the Rev. Mohottiwatte Gunananda. "They look queer," he remarks, "to say the least, when decked in *Christian prefixes*" (the italics are mine). He wants to know what his "right reverendship," the Bishop of Lincoln, "would say to the yellow-robed, shaven-headed, and bare-shouldered priests of Gautama Buddha being so described."

I do sincerely hope that his "Right Reverendship," unless he has quite forgotten his Johnson, and never consulted Webster, would have very little, if anything, to say about it. Unless the world at large, and the two great lexicographers in particular, have all this time been labouring under a delusion, the title of Reverend is derived from the Latin *reverere*, "to regard one with fear mingled with respect and affection" (Webster); or, perhaps Coleridge comes nearer to the mark in saying that "reverence" is "the synthesis of love and fear." However this may be, I want to be informed whether this title is, in fact, purely a "Christian prefix" and why the yellow-robed, shaven-headed, and bare-shouldered priests of ∠akya Muni have not as legitimate a right to it, whether in their own language or in English, as the black-robed, tonsured and surpliced "Lamas of Jehovah" (see Abbé Huc's *Travels in Thibet*)* and other *padris* of the multitudinous sects of Christendom. The Jews—to quote the immortal rejoinder of a Californian John Chinaman—"killed the *joss* of the Christians," and yet no bigoted newspaper, clergyman or layman has ever questioned

the right of Jewish *rabbis* to the title of "Reverend."

The etymological side of the question being thus disposed of, it then appears to me that the priest of any religion, whether Buddhist, Hindoo, Mussulman or any other,

----

* *Souvenirs d'un voyage dans la Tartarie, le Thibet, et la Chine pendant les années 1844, 1845, et 1846*. Paris, 1850; 2 vols.—Engl. tr by W. Hazlitt, 1851.—*Compiler*.]

----

may, with equal propriety be given this prefix, provided, always, he *inspires and deserves* the synthetic feeling of reverential awe and affection. *Vice versa* no cassocked or white-cravated priest or *padri* can be made "reverend" by simply affixing the title, if his secret life is one that shames morality and outrages common decency. Therefore, as we have yet to learn that our Brothers in Theosophy, Messrs. Sumangala and M. Gunananda, are less worthily styled "reverend" than the highest among the Christian clergy, we beg leave to protest against this insult. Let our critic, if he can, prove by the statistics of Ceylon, that that "spicy" isle has ever been the theatre of such disgraceful clerical crimes among the "heathen" and such shameful trials as have of late years rung throughout Christian America, not to say all Christendom. I need not go outside the law courts for statistics. Liar, embezzler, adulterer, poisoner, forger, seducer, incendiary, hypocrite—these are the "affixes" which the law has branded upon foreheads of many Christian clergymen. I have made a collection of newspaper cuttings, the last three years, and speak by the book.

I would like to know, therefore, if you will kindly ask the Bishop of Lincoln, whose feelings you seem so afraid of hurting, whether by the test of any morality whatever, New Testament included, our two Sinhalese exemplars of the noble ethics of ∠akya Muni, are, in the opinion of his "right reverendship," less worthy of reverence than, for instance—the American Rev. H. W. Beecher, who was proved adulterer and perjurer, and only saved from prison by a disagreement of the jury, under the pressure of the cleverest counsel in America. Or than the "right reverend" Samuel MacCroskey, Episcopal Bishop of Michigan, who last year seduced his thirteen-year old adopted daughter. Or, again, the "reverend" Mr. Hayden, who tried to conceal his crime of seduction and adultery, by cutting the throat of his paramour and disembowelling her. Or, as perhaps the noble Bishop takes exception to methodist and other nonconformist clergymen being called "reverend," I had better submit for his decision the most recent case of the "*Very* Right Reverend" Roman Catholic Archbishop Purcell, who, in

league with his brother Edward, also a "reverend"—has just stolen six million dollars (Rs. 1,20,00,000) from the poor fund of his diocese? Last week's mail, also, brings us word that

the "reverend" T. de Witt Talmage, of Brooklyn—long recognized by the majority of the American press as the rankest blasphemer and most catch-penny montebank that ever trod pulpit (and yet lately the honored host of the poet Martin Farquhar Tupper)—is now on trial before the Presbytery for alleged "lying, stealing, forgery, and deceiving his congregation." But enough; the Bishop ought not to ask for more excerpts from my scrapbooks.

So, gently, if you please, our critic. Come outside your own crystal palace before throwing the hard rocks of your wit at "yellow-robed, shaven-headed, bare-shouldered 'reverends,' " or even heathen Theosophists.

H. P. BLAVATSKY.
Corresponding Secretary of the Theosophical Society.

———

Collected Writings VOLUME II

1879

[ON THE INFALLIBILITY OF THE JEWISH SCRIPTURES]

[The second sentence in the following fragment in H.P.B.'s handwriting found in the Adyar Archives, is evidence that it belongs to the material which was eventually to become *The Secret Doctrine*. The year 1879 is mentioned somewhat later in this fragment. Although H.P.B.'s *magnum opus* did not see the light until 1888, she actually "broke ground" for it on May 23rd, 1879, as appears from Col. Olcott's *Diaries* also in the Adyar Archives. Between May 25 and June 4, 1879, some work was done on preparing a Preface to the new work which, at the time, was to be a "recasting" of *Isis Unveiled*. For these reasons, the following fragment has been placed in this particular chronological sequence.—*Compiler*.]

"To everything there is a season, and a time to every purpose under the heaven," once said a great philosopher. If my first work *Isis* appeared "half a century too early" according to a benevolent critic, everything warrants the belief that this one will prove timely. Ours is no century of

impregnable religious strongholds, of immovable idols, or of infallibility beyond appeal. Hardly born, it witnessed the downfall of that celestial slaughter house—the "Holy Inquisition," abolished in 1808, and which had terrorised Christendom for nearly seven hundred years; and now, in its 79th period, the authority of the hitherto infallible "Word of God" undermined at its very foundation, and by the hand of its own Anglican Sanhedrin, is tottering toward annihilation.* The Divine Revelation is made subservient to [MS. breaks off here].

---

* The public judgment cannot be blinded by any amount of sophistry like the following.

"To readers . . . who dread the consequences of the slightest relaxation of the absolute verbal infallibility of the Old Testament . . . we hope that we may without presumption address a few words to allay their alarm. Most earnestly would we urge them to remember, that the questions answered by the 'Commentary' in a sense which is obnoxious to them, lie entirely within the boundaries of the Christian faith, and touch not an article of the Creed, nor a doctrine of Christianity, nor a formulary of our Church. Decide them whichever way we will, the whole fabric of divine truth remains exactly as it was, unimpaired and complete." (*Quarterly Review*, *supra*, p. 334.)

So we are asked to believe, that after destroying the miraculous character of the Egyptian works of Moses; the *verbatim* accuracy of his pretended commands from God; the predictive significance of the utterances of the prophets as concerns the coming of Christ, all which have for centuries been paraded as the very foundations upon which Christian theology rests, still remains "unimpaired and complete." It will go hard with these apologists of a supernumerary faith to satisfy the unbiased critic that when so much hitherto declared divine revelation is tossed to the winds a shred of infallibility or divinity is left. All can see, that with them as with Hamlet "To be or not to be—that is the question." Fancy the upper portion of a house sustaining itself in

mid-air, after the lower story and foundation have been taken away!

———————

48

[In H.P.B.'s *Scrapbook*, Vol. VIII, p. 278, there is pasted an "Important Notice" dated June, 1879, and signed by Swâmi Dayânanda Saraswatî. In the last portion of it he gives information concerning Harichand Chintaman (Harichandra Chintamon), who received large sums of money and disappeared. H.P.B. appended to this the following comments:]

Expelled publicly from the T.S. for embezzling Rs. 600 of the money sent by us from America and England for the Arya Samaj. Ran away to England secretly after thus carrying away Rs. 4,000 of Dya Nand Saraswati.

———

Collected Writings VOLUME II

1879

THE THEOSOPHISTS AND THEIR OPPONENTS

[*The Amrita Bazaar Patrika*, Calcutta, June 13, 1879]

Sir,

I pray you to give me, in your Calcutta paper, space enough to reply to the mendacious comments of one of your religious neighbours upon the Theosophical Society. The *Indian Christian Herald*, in the number of April 4th (which unhappily has just now reached my eye), with a generosity peculiar to religious papers, filled two pages with pious abuse of our Society as a body. I gather from it, moreover, that the *Friend of India* had previously gone out of its way to vilify the Society, since the former paper observes that "the Theosophical Society has merited the epithets employed about it by the *Friend of India*."

To my everlasting confusion be it said, that I am guilty of the crime of not only never reading, but even so much as laying my eyes upon that last named veteran organ. Nor can any of our Theosophists be charged with abusing the precious privilege of reading the missionary journals, a considerable time having elapsed since each of us was weaned, and relinquished milk and water pap. Not that we shirk the somniferous task under the spur of necessity. Were not the proof of our present writing itself sufficient, I need only cite the case of the Bombay missionary organ, the *Dnyanodaya*, which, on the 17th ultimo, infamously libelled us, and on the 25th was forced by Col. Olcott's solicitor, Mr.

Turner, to write an ample apology in order to avoid a criminal prosecution for defamation of character. We regret now to see that while the truly good and pious writer of the *Herald* was able to rise to the level of Billingsgate, he would not (or *dared* not?) climb to the height of actionable slander. Truly prudence is a great virtue!

Confronted, as we all have so often been, with the intolerant bigotry—religious "zeal" they call it—and puerile anathemas of the clerical "followers of the meek and lowly Jesus," no Theosophist is surprised to find the peas from the *Herald* shooter rattling against his armour. It adds to the clatter, but no one is mortally hurt. And, after all, how natural, that the poor fellows who try to administer spiritual food to the benighted heathen much after the fashion of the Strassburg goose-fatteners, who thrust balls of meal down the throats of the captive birds, unmasticated, to swell their livers, should shake at the intrusion of Europeans who are ready to analyse for the heathen these scripture-balls they are asked to grease with blind faith and swallow without chewing! People like us, who would have the effrontery to claim for the "heathen" the same right to analyse the Bible, as the Christian clergy claim to analyse and even revile the sacred scriptures of other people, must of course be put down. And the very *Christian Herald* tries his hand. "Let us," it says "without any

bias or prejudice reflect . . . about the Theosophical Society." To profess "such a mortal hatred[?] for Christianity and its divine Founder, bespeaks of a moral degradation . . . scarcely equalled. . . ." The Theosophists "stultify and disgrace themselves by their unnatural pretentions and blasphemous statements. . . ." No one "can undertake to describe the moral degradation of persons [the Buddhist, Âryan, Jain, Pârsî, Hebrew and Mussulman Theosophists, included?] who can see nothing good in the Bible . . . " and who "ought to remember that the Bible is not only a blessed book, but *our* book"!!

The latter piece of presumptuous conceit cannot be allowed to pass unnoticed. Before I answer the preceding invectives I mean to demand a clear definition of this last

sentence, "our Book." Whose Book? The *Herald*'*s*? "Our" must mean that; for the seven thick volumes of the *Speaker*'*s Commentary* on the Old Testament* show, that the possessive pronoun and the singular noun in question can no longer be used by Christians when speaking of the Bible. So numerous and glaring have been the mistakes and *mistranslations* detected by the forty divines of the Anglican Church, during their seven years' revision of the Old Testament, that the London *Quarterly Review* (No. 294, April, 1879), the organ of the most extreme orthodoxy, is driven in despair to say: "The time has certainly passed when the *whole* Bible could be practically esteemed *a single book*, miraculously communicated in successive portions from heaven, put into writing no doubt by human hands, but at the dictation of the divine spirit."

So we see beyond question that if it is anybody's "Book" it must be the *Indian Christian Herald*'*s*; for, in fact, its editors add: "We feel it to be no more a collection of books, but *the* book."

But here is another bitter pill for your contemporary. "The words," it says in a pious gush, "which had come from the prophets of the despised Israel have been the life-blood of the world's devotion"; but the inexorable *Quarterly* reviewer, after reluctantly abandoning to the analytical scalpels of Canon Cook and Bishop Harold Browne the Mosaic miracles whose supernatural character is no longer affirmed, but allowed to be "natural phenomena," turns to the pretended Old Testament prophecies of Christ, and sadly says: "in the poetical (Psalms and Songs) and the prophetical books *especially* the number of corrections is enormous"; and shows how the commentators upon Isaiah and the other so-called prophets have reluctantly admitted that the timeworn verses which have been made to serve as predictive

—————

* *The Bible, according to the authorized version (A.D. 1611) with an explanatory and critical commentary and a revision of the translation, by bishops and other clergy of the Anglican Church.* Edited by F. C. Cook, M.A., Canon of Exeter, Preacher at Lincoln's Inn, Chaplain in Ordinary to the Queen. Vols. I—VI. The Old Testament. London, 1871—1876.

—————

of Christ have in truth no such meaning! "It requires," he says, "an effort to break the association, and to realize *how much less* they (the prophecies) *must have meant at first*, *to the writers themselves*. But it is just this that the critical expositor is bound to do . . . for this, some courage is required, for the result is apt to seem like a disenchantment for the worse, a descent to an inferior level, a profanation of the paradise in which ardent souls have found spiritual sustenance and delight." (Such "souls" as the *Herald* editor's?) What wonder, then, that the explosion of these seven theological torpedoes—as the seven volumes of the *Speaker's Commentary* may truly be called—should force the reviewer into saying: "To us, we confess, every attempt to place the older Scriptures on the same supreme pinnacle on which the New Testament stands, leads inevitably to a disparagement of the later Revelation"?

The *Herald* is welcome to what is left of *its* "Book."

How childishly absurd it was then of the *Herald* to make a whole Society the scapegoat for the sins of one individual! It is now universally known that the Society comprises fellows of many nationalities and many different religious faiths; and that its Council is made up of the representatives of these faiths. Yet the *Herald* endorses the falsehood that the Society's principles are "a strange compound of Paganism and Atheism," and its creed, "a creed as comprehensive as it is incomprehensible." What other answer does this calumny require than the fact that our president has publicly declared that it had "no creed to offer for the world's acceptance," and that in the VIIIth Article of the Society's *Rules*—appended to the printed Address—in an enumeration of the plans of the Society, the first paragraph says that it aims "to keep alive in man his belief that he has a soul, and the Universe a God." If this is a "compound of Paganism and Atheism," then let the *Herald* make the most of it.

But the Society is not the real offender; the clerical stones are thrown into *my* garden. The *Herald's* quotation of an expression used by me in commenting upon a passage of Sir John Kaye's *History of the Sepoy War*, making the

Friend of India and Co. primarily responsible for that bloody tragedy, shows the whole animus. It was I who said (see *Indian Spectator*, March 2nd), that "India owes everything to the British Government and not to Christianity"—*i.e.*, to missionaries. I may have lost my "senses outright," as the *Indian Christian Herald* politely remarks, but I think I have enough left to see through the inane sophistries which they make do duty for arguments.

We have only to say to the *Herald* the following: (1) It is just because we do live in "an age of enlightenment and progress," in which there is or should be room for every form of belief, that such Augustinian tirades as the *Herald's* are out of place. (2) We have *not* a "mortal hatred for Christianity and its Divine Founder";—for the tendency of the Society is to emancipate its fellows from all hatred or preference for any one exoteric form of religion, *i.e.*, with more of the human than divine element in it—over another (see rules); neither can we hate a "Founder" whom the majority of us do not believe to have ever existed. (3) To

"retain" a "reverence for the Bible" one must at some time have had it; and if our own investigations had not long since convinced us that the Bible was no more the "Word of God" than half a dozen other holy Books, the present conclusions of the Anglican divines—at least as far as the Old Testament is concerned—would have removed the last vestige of doubt upon that point. And besides sundry American clergymen and Bishops, we have among our Fellows a vicar of the Church of England, who is one of its most learned antiquarians. (4) The assertion that the "pure monotheism of the *Vedas* is a pure myth"—is a pure falsehood—besides being an insult to Max Müller and other Western Orientalists who have proved the fact, to say nothing of that great Âryan scholar, preacher and reformer, Svâmi Dyanand Sarasvati.

"Degraded humanity" that we are, there must be indeed "something radically wrong and corrupt" in our "moral nature," for, we confess to a joy at seeing our Society constantly growing from accessions of some of the most influential laymen of different countries. And it moreover

delights us to think that when we reach the bottom of the ditch we will have as bed-fellows half the Christian clergy, if the *Speaker's Commentary* makes as sad havoc with the divinity of the New Testament as it has with that of the Old. "How" exclaims our Indian Christian Pecksniff in righteous indignation, "how they managed to sink so low in the scale of moral and spiritual being must be a sadly interesting study for metaphysicians?"

Sad indeed; but sadder still to reflect that unless the editors of the *Indian Christian Herald* are protected by post-mortem fire insurance policies, they are in danger themselves of eternal torment. . . .

"Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire," says Lord Jesus, "the Desire of nations," in *Matthew*, v, 22, unless—dreadful thought!—this verse should be also found a mistranslation.

H. P. BLAVATSKY.
Corresponding Secretary of the Theosophical Society.

N.B.—We insert the above letter with great reluctance. The subject matter of the letter is not fit for our columns and we have no sympathy with those who attack the religious creed of other men. The matter of fact is, a Calcutta paper attacks a body of men, and the latter are thrown at a great disadvantage if they are not allowed an opportunity by another paper of replying to the attack. It is from that feeling alone that we have given place to the above letter.—Ed. *Amrita Bazaar Patrika*.

Collected Writings VOLUME II

1879

54

LETTER TO THE EDITOR OF THE *INDU PRAKASH*

[Reprinted in *The Pioneer*, Allahabad, June 28, 1879]

MADAME H. P. BLAVATSKY writes as follows to the editor of the *Indu Prakash*:

"Ever since my arrival here, in February, with an hospitality and persistence worthy of a better cause, I have been hailed by every class of society as a secret emissary of the Russian government—a 'spy,' to call things by their proper names. And yet, so poorly informed am I by the authorities of my native country of the ways and doings of the Russian police, that, in my ardent curiosity, I have now to apply to you for help. Will you kindly put your head together with mine to try and 'guess' who may possibly be a certain mysterious individual who has recently appeared in Russia? He calls himself a 'prince of India,' and provoking the greatest curiosity in the general public is, at the same time, received as an honoured guest by the St. Petersburg 'court' —though, as I am informed, *secretly*. This is what one of the numerous papers I received says of him, mentioning his arrival. I translate *verbatim*: . . . 'A few days ago, arrived at Moscow, on his way from Petersburg to Samara, the Hindustani Prince Ramchander Balajee of Bhottor. Colonel and Aide-de-Camp on the general staff the Count N. Y. Rostovtzeff has been placed at the orders of the prince, and now forms a part of his numerous suite.' Who is this prince? He evidently belongs to the native place, if he is not actually of kin to the famous Nana Sahib, of course. Though news for your readers, this piece of information will be stale for the omniscient police of India, who, for instance, have discovered in a twinkling of the eye that I was a dangerous Russian spy. They must certainly know all about this mirific prince. How provoking, then, that they will not tell!"

Collected Writings VOLUME II
1879

MADAME BLAVATSKY

[*The Spiritualist*, London, July 11, 1879, p. 24]

SIR,—Be so kind as to make room in your next issue for this indignant protest of mine. Speaking of me in your leading article of May 23rd, and entitled "Theosophic Thaumaturgy," I am mentioned as the "Countess" Blavatsky. Allow me to state, once for ever, that such is not my title, nor can I concede the right to include in the long list of vices I may be possibly endowed with that of a *parvenu's* vanity. My family, on both sides, is quite ancient enough and noble enough to have transmitted to me too much pride to leave room for any petty feeling of vanity. I had to protest against this title while I was in America; have protested against it at another time in *La Revue Spirite* of Paris; and have just published in the *Bombay Gazette* of May 13th a third protest, stating that, for reasons sufficiently specified, and not wholly disconnected with American citizenship, my name is simply

H. P. BLAVATSKY.

Bombay, June 12th.

[The expression "Countess Blavatsky" was taken from the Indian newspapers.—ED.]

____

Collected Writings VOLUME II

1879

RÉPONSE DÉFINITIVE D'UNE THÉOSOPHE À M. ROSSI DE JUSTINIANI

[*La Revue Spirite*, Paris, Septembre 1879]

L'article intitulé: «Dernières Réflexions d'un Oriental», qui m'est adressé dans le numéro de juin de *La Revue Spirite*, exige une réponse. Secrétaire correspondant de la Société Théosophique, il est de mon devoir, pour les raisons ci-dessous mentionnées, de relever le gant jeté à notre Société; surtout, lorsque l'une de nos doctrines est qualifiée «*d'erreur grave*, *triste et funeste dans ses conséquences*».

Notre Société s'est fait connaître d'un bout du monde à l'autre, mais ses statuts et articles de foi sont totalement inconnus au public.

J'en cite deux, que je traduis à peu près *verbatim*.

«1. Toute personne désirant de se faire accepter comme membre, doit, avant son initiation, signer un document (*a pledge of secrecy*), par lequel elle s'oblige, sur sa *parole d'honneur*, de garder le silence sur les *expériences scientifiques* de conseil, qu'elles soient du domaine physique ou psychologique, de ne les révéler à personne en dehors de la Société, à moins que la permission ne lui en soit donnée par le conseil suprême. 2. Tout membre jurera de défendre l'honneur de la Fraternité, ainsi que celui du plus pauvre et insignifiant de ses membres, aussi longtemps que ce dernier le méritera, et-cela, en cas de nécessité, au risque de la fortune et même *de la vie* du défenseur».

C'est au nom de notre Société entière que je réponds aux réflexions de M. de Justiniani, ce n'est pas à lui que nous répondons, mais bien au parti qu'il semble représenter, et qui, à en juger par les susdites «Réflexions» serait, si nous

n'avions la preuve du contraire, *extrême* dans son intolérance et—qu'on nous pardonne l'expression—*fanatique* dans ses croyances. Envisageant la Société Théosophique à son point de vue, il juge notre philosophie, celle des *Védas*, par les renseignements qu'il a pu obtenir de l'occultisme traditionnel et oriental des «Mages et des Derviches» de son pays *islamisé* depuis des siècles; je ne m'étonne pas de voir M. de Justiniani traiter «Kapila, Patañjali, Kanâda, et tous les hiérophantes réunis» de l'Inde antique et moderne, avec un dédain aussi suprême. Celui qui n'a pas dans le cœur l'amour de l'humanité entière, amour qui n'a pas à considérer les différences de religions et de races, ne sympathisera jamais avec nous; s'il fait partie d'un corps social religieux, ou philosophique, et ne s'occupe que des seuls intérêts de la propagation de ses doctrines à lui; s'il les place au-dessus de toutes les

autres et cherche toujours à convertir l'univers entier à ses croyances spéciales, il ne peut rendre justice aux croyances d'autrui; tel est le Christianisme qui, se figeant dans le dogme, arrêta tout progrès scientifique pendant de longs siècles; ainsi encore, procéda l'Islamisme. Si le Spiritisme avait, parmi ses défenseurs, une majorité qui pensât comme l'auteur des «*Dernières Réflexions*»—il pourrait agir de même.

M. R. de Justiniani ne fait pas exception à cette règle, cela est évident; tout en confessant ne rien connaître «aux système de l'*Aryâvarta*», il tient néanmoins à prouver qu'ils ne valent rien. *La Science des magiciens* (?) anciens et modernes, s'éclipse devant une seule expérience spiritualiste de l'éminent M. Crookes! Sait-il seulement que cet illustre savant, tout en croyant aux phénomènes de la matérialisation, autant que les théosophes qui comptent dans leurs rangs des hommes de mérites placés plus haut dans la hiérarchie de la *Société Royale de Londres*, qui ont vu des «Katie Kings» se matérialiser par douzaines, sait-il que cette grande autorité des Spiritualistes doute que ce soient les «*Esprits*» qui président au phénomènes de la matérialisation? . . . il faut de longs siècles à une vérité demontrée pour être acceptée et devenir le patrimoine commun si elle heurte les préjugés et contredit les superstitions populaires;

par contre, tout paradoxal que soit un sophisme, il sera toujours reçu à bras ouverts, s'il flatte les idées préconçues et l'idole chérie des masses.

M. de Justiniani connaît-il seulement le *modus operandi* employé par les théosophes lorsqu'il s'agit de phénomènes et d'investigations suivies? Est-il bien renseigné sur ce que nous acceptons et sur ce que nous rejetons? Nos idées sur la valeur du témoignage collectif et corroboratif, en fait de phénomènes, lui sont-elles familières? Il nous sera bien permis d'en douter, puisqu'il cherche à impressionner le lecteur avec cette idée que les théosophes n'ont qu'une «*philosophie spéculative qui a fait son temps*», et que, ne pouvant fournir *des faits*, nous les remplaçons par *un système*; il a cette idée originale qu'on peut «croire à Dieu, aux Esprits, à la vie future, sans cesser pour cela d'être *positiviste*»(?), «qu'un *fait* quel qu'il soit doit, avant tout, être mis dans la balance de l'expérience, pesé, touché, obtenu plusieurs fois pour être admis sans conteste». — Ces réflexions nous font supposer que M. R. de Justiniani a trouvé quelque part les règlements de la Société Théosophique, puisqu'il cite deux de ses articles.

Sans contredire ces axiomes, que nous prêchons depuis quatre ans, nous ferons observer à notre contradicteur qu'il se place sur un terrain dangereux, autant pour lui-même, que pour le parti qu'il veut représenter. «*Mutato nomine*, *de te fabula narratur*». Les théosophes n'ont que faire de ces reproches, et certains spirites et spiritualistes crédules peuvent se les appliquer.

Commentons ses dernières réflexions: Il est un peu difficile, de concilier l'idée du «*Positivisme*» avec la croyance «*en Dieu*, *aux Esprits*» et «*à la vie future*». À l'exception du fameux *Catéchisme positiviste* d'Auguste Comte, nulle part nous n'avons trouvé rien d'aussi paradoxal. Un illustre savant Anglais surnomma un jour la nouvelle religion des

positivistes le «Catholicisme romain moins—le Christianisme»; et voilà, qu'on nous prêche maintenant, une vie future, que les savants pourront analyser au creuset, et un «Dieu» qu'ils dissoudraient et cristalliseraient *ad gustum*! Le Positivisme étant diamétralement l'opposé du

Spiritualisme, n'admet rien en dehors des sciences physiques et positives, il n'accepte que les faits constatés; je ne pense pas que, parmi les spirites, ceux qui ont des croyances poétiques, une doctrine abstraite et mystérieuse, consentent à dégrader leur consolante philosophie, en la plaçant au nombre des sciences physiques et positives. Toute philosophie, qu'elle s'appelle Spiritisme, Christianisme, Bouddhisme, ou Occultisme, doit nécessairement contenir des idées qui dépassent le domaine des faits *physiquement* demontrés, *théories*, qui, toutes logiques qu'elles soient, sont encore composées d'hypothèses et même de généralisations, en elles-mêmes plus que suffisantes pour les exclure à jamais du domaine des sciences positives. Notre estimable contradicteur oublie que ce sont précisément les sciences exactes, la géologie entre autres, qui ont donné le coup de grâce au Christianisme surnaturel avec tous ses miracles, et ce n'était point, je pense, pour tendre les bras grands ouverts au Spiritualisme.

Donc, théorie pour théorie, système pour système, les idées des théosophes ont autant de droit à une place au soleil que celles des spirites et des spiritualistes. La seule différence qui existe entre nous, c'est que les spirites tels que M. de Justiniani se font esclaves de dogmes et d'idées préconçues et peuvent arrêter tout progrès possible dans les sciences psychologiques.

Les théosophes qui «n'ont ni dogmes ni doctrines nouvelles à offrir» (statuts et lois de la Société) aident à ce progrès autant qu'il est en leur pouvoir, «*ce sont de simples chercheurs*, des investigateurs qui acceptent toute vérité démontrée».

Les «réflexions» de notre adversaire n'encouragent guère les théosophes, dont quelques uns ont eu l'honneur dernièrement, d'être admis par la «Société scientifique d'Études psychologiques» au nombre de ses membres honoraires—à aider leur F.E.C. dans leurs recherches. M. de Justiniani qui ne connait pas les «sublimes conceptions de Kapila . . . et Gautama . . . philosophes indous», accuse, néanmoins, leurs descendants modernes, nos chefs indiens, «de faire fausse route en voulant imiter, en plain dix-neuvième siècle, les mystères de Cérès, d'Éleusines ou ceux de l'antre de

Trophonius», les théosophes n'ont pas l'habitude de discuter, de nier ou de *critiquer* soit un système, un fait, ou une organisation scientifique qu'il n'ont pas étudié à fond. Ne croyant à rien *a priori*, mais en même temps admettant la *possibilité* des faits les plus merveilleux dans la nature; étudiant, cherchant, comparant tous les systèmes toutes les philosophies,

comme toutes les opinions, sans jamais en rejeter aucune avant de l'avoir parfaitement comprise et analysée, ils n'acceptent *rien* au nom de la *foi*, pas même les assertions de «l'éminent M. Crookes, de la Société Royale»; ils ne se rendent à l'évidence, que quand la science expérimentale leur a expliqué un phénomène *rationnellement*. Cependant, comme la science *positive* ne peut jamais aller au-delà de son domaine limité par nos sens physiques, elle se trouve condamnée à tourner éternellement à l'instar de l'écureuil sur sa roue, autour du fait physiquement démontré, tout en ayant réussi à prouver à l'aide de batteries électriques et autres apparats scientifiques, la réalité palpable du corps temporairement matériel de Miss Katie King. M. Crookes, malgré toute son éminence, a été, jusqu'ici, incapable de nous prouver d'une manière concluante que l'âme de cette belle fille de l'Air appartenait à la classe des Esprits des incarnés plutôt qu'à celle des sylphes sublunaires; aux «anges» des spiritualistes et non aux «diables» de M. de Mirville; la question reste «*adhuc sub judice lis est*» comme on le dit en cour.*

Nous nous proposons de prouver dans notre prochain article que les oracles sortis de «l'antre de Trophonius» moderne sont capable parfois de rivaliser avec ceux des médiums, et même les surpasser à l'occasion. Pour le moment il est temps de clore cette épitre par trop longue déjà; c'est ce que nous faisons, en ajoutant ces quelques mots. Sûrs que nous sommes de trouver la grande majorité de nos lecteurs spirites moins intolérants, et surtout moins enclins à critiquer ce dont ils ne savent pas le premier mot, nous nous empresserons de leur faire part du résultat de nos dernières études et recherches aux Indes. Les merveilles

---

* [Meaning: "the dispute is still with the judge; it is not yet decided." It occurs in Horace, *Ars Poetica*, 78.—*Compiler*.]

---

que l'on y voit, ne sont que faiblement dessinées par L.J.* dans ses expériences avec le fakir Govindasami. Quant à votre aimable correspondant de Smyrne, après avoir lu ses «Réflexions» et rêvé sur sa déclaration finale, inéquivoque et formelle, il est clair que toute polémique avec lui devenant impossible, les débats sont clos; après nous avoir invité, avec une générosité—dont nous sommes tout à fait indignes—d'ouvrir pour lui, toute grande, la porte de notre sanctuaire, et de dévoiler une à une toutes nos doctrines, il nous prévient avec franchise que toutes preuves que nous pourrions lui donner seraient inutiles. Il rejetterait «*tout ce qui n'est pas d'accord avec la raison* (*sa* raison *à lui*), *et répugnerait à la conscience humaine*». Les théosophes croyant à ce que la conscience de M. de Justiniani rejette, il est évident, qu'on peut leur retirer le privilège d'en avoir une.

«Si même ils [les théosophes] parviennent un jour à nous faire assister à l'annihilation du *moi* dans la nature la plus perverse, ils peuvent être sûrs que nous n'y croirons pas», ajoute notre correspondant de Smyrne qui peut se tranquilliser. Nous sommes discrets et—nous tâcherons de lui éviter la triste nécessité de nous donner le démenti.

H. P. BLAVATSKY.

Bombay, 28 *juin*.

Nota.—La Revue Spirite, toujours impartiale, a inséré les articles provenant de Madame Blavatsky et ceux de M. Rossi de Justiniani. Les deux adversaires sont remplis de bonne foi, également estimable; seulement au point de vue de leurs études, ils ont des opinions différentes. À ce sujet, le mois prochain, la rédaction indiquera ce qu'elle pense et la ligne de conduite qu'elle s'est tracée.

---

* [Louis Jacolliot.]

Collected Writings VOLUME II
1879

FINAL REPLY OF A THEOSOPHIST TO MR. ROSSI DE JUSTINIANI

[*La Revue Spirite*, Paris, September, 1879]

[*Translation of the foregoing original French text*]

The article entitled: "Final Reflexions of an Oriental," which is addressed to me in the June number of *La Revue Spirite*, demands a reply. As Corresponding Secretary of the Theosophical Society, it is my duty, for reasons mentioned below, to pick up the gauntlet thrown at our Society; above all, when one of our teachings is qualified as "*a grave error*, *deplorable and disastrous in its consequences*."

Our Society is known from one end of the earth to the other, but its statutes and articles of belief are quite unknown to the public.

I will quote two of these, translated almost *verbatim*:

"(1) . Every person desiring to be accepted as a member, must before his initiation sign a document (*a pledge of secrecy*), by which he is obliged, on his *word of honor*, to preserve silence on the *scientific experiments* of the Council, whether in the physical or the psychological domain, and not to reveal them to anyone outside the Society without permission being given to him by the Supreme Council. (2) . Every member will pledge himself to defend the honor of the Brotherhood and that of the poorest and most humble of its members so long as they deserve it, and that, in case of need, at the risk of the fortune and even *of the life* of the defender."

It is in the name of our whole Society that I reply to the reflexions of Mr. de Justiniani; we do not answer him but rather the party which he appears to represent

and which, to judge by the above-mentioned "Reflexions," would be, if we had no proof to the contrary, *extreme* in its intolerance and—if we may be pardoned the expression—*fanatical* in its beliefs. Envisaging the Theosophical Society from his point of view, he judges our philosophy, that of the *Vedas*, by the information he has been able to get of traditional and Oriental occultism from the "Magi and Dervishes" of his country which has been *Islamic* for centuries. I am not surprised to see Mr. de Justiniani treat "Kapila, Patañjali, Kanâda, and all the hierophants put together" of ancient and modern India with such supreme contempt. He who has no love in his heart for the whole of humanity, a love that pays no attention to the differences between religions and races, will never sympathize with us; if he makes a part of a social, religious or philosophic body and is interested only in the propagation of its own doctrines; if he puts them above all others, and ever seeks to

convert the whole universe to his special beliefs, he cannot do justice to the beliefs of others; such is Christianity which, fixed in dogma, arrested all scientific progress for long centuries—Islam acting the same way! If Spiritualism had among its defenders a majority which thought like the author of "Final Reflexions" it might act in a similar way also.

Mr. R. de Justiniani makes no exception to this rule, it is evident; while fully confessing that he knows nothing "of the systems of *Âryâvarta*," he nevertheless tries to prove that they are worth nothing. *The Science of the Magicians* (?), ancient and modern, is eclipsed by a single Spiritualistic experience of the eminent Crookes! Does he even know that this illustrious scientist, believing in the phenomena of materialization as fully as the Theosophists who reckon in their ranks men of distinction standing higher in the hierarchies of the *London Royal Society*, who have seen "Katie Kings" materialize by the dozen, does he know that this great authority of the Spiritualists doubts that "*Spirits*" preside over the phenomena of materialization? . . . Long ages are needed for a demonstrated truth to be accepted and become the common patrimony, if it wounds prejudices and contradicts popular superstitions; on the contrary,

paradoxical as a sophism may be, it will always be received with open arms if it flatters the preconceived ideas and cherished idols of the masses.

Does Mr. de Justiniani know even the *modus operandi* employed by Theosophists when phenomena and their investigations are concerned? Is he well informed as to what we accept and what we reject? Are our ideas about the value of collective and corroborative evidence in the matter of phenomena familiar to him? We must really be allowed to doubt it, since he tries to impress the reader with the idea that Theosophists have only a "*speculative philosophy which has had its day*," and that, not being able to supply *facts*, we substitute them by *a system*; he has the curious notion that one can "believe in God, in Spirits, in the future life, without ceasing for all that to be a *Positivist*"(?), "that a fact, whatever it may be, must first of all be placed in the balance of experience, weighed, calculated, touched, repeated several times, before being accepted without dispute"—these reflexions make us imagine that Mr. R. de Justiniani has discovered somewhere the *Rules* of the Theosophical Society, since he quotes two of their articles.

Without contradicting these axioms, which we have been preaching for four years, we would mention to our opponent that he is standing on dangerous ground, as much for himself as for the party he would represent. "*Mutato nomine*, *de te fabula narratur*." Theosophists are not concerned with these accusations but certain credulous Spiritists and Spiritualists might well apply them to themselves.

Let us comment upon his last reflexions. It is rather difficult to harmonize the idea of "*Positivism*" with the belief "*in God*, *in Spirits*," and "*in the future life*." With the exception of the famous *Catéchisme positiviste* of Auguste Comte, nowhere have we found anything so paradoxical. An illustrious English scientist once surnamed the new religion of the Positivists "Roman Catholicism minus—Christianity"; and now they preach to us a future

life that the scientists can analyze in their crucibles, and a "God" that they would dissolve and crystallize *ad gustum*! Positivism being diametrically opposed to Spiritualism admits nothing

beyond the physical and positive sciences, it only accepts established facts and demonstrated laws; I do not think that, among the Spiritists, those who have poetical beliefs, and hold to an abstract and mysterious doctrine, would agree to the degradation of their consoling philosophy by letting it be placed among the physical and positive sciences. Every philosophy, be it called Spiritism, Christianity, Buddhism or Occultism, must necessarily contain ideas that extend beyond the domain of facts demonstrated *physically*; *theories*, which logical though they be, are yet composed of hypotheses, and even of generalisations, in themselves more than sufficient to exclude them for ever from the domain of the positive sciences. Our estimable contradictor forgets that it is precisely the exact sciences—geology among others—that have given the death-blow to supernatural Christianity with all its miracles, and I fancy this was not done in order to welcome Spiritualism with open arms.

Thus, theory for theory, system for system, the ideas of the Theosophists have as much right to a place in the sun as those of the Spiritists and the Spiritualists. The only difference that exists between us is that Spiritists such as Mr. de Justiniani are enslaved by dogmas and preconceived ideas and are able to arrest all possible progress in psychological sciences.

The Theosophists who "have neither dogmas nor doctrines to offer" (statutes and rules of the Society), help this progress along, as much as they are able to; "*they are merely seekers*, investigators who accept any demonstrated truth."

The "reflexions" of our adversary hardly encourage Theosophists, of whom some have lately had the honour of being admitted by the "Scientific Society of Psychological Studies" to the number of its honorary members—to help their F.E.C. in their researches. Mr. de Justiniani, who does not know the "sublime conceptions of Kapila . . . and Gautama . . . Hindu philosophers," nevertheless accuses their modern representatives, our Indian Chiefs, "of taking the wrong direction in wishing to imitate, in this Nineteenth Century, the mysteries of Ceres, of Eleusis, or those of the Cave of Trophonius." Theosophists are not in the

habit of discussing, denying, or criticizing either a system, a fact, or a scientific organization that they have not studied to its foundations. Not believing anything *a priori*, but at the same time admitting the *possibility* of the most marvelous facts in nature, studying, seeking, comparing all systems, all philosophies, as well as all opinions, never rejecting one before having perfectly understood and analyzed it, they accept *nothing* in the name of *faith*, not even the statements of the eminent Mr. Crookes of the Royal Society; they do not yield to

evidence except when experimental science has explained a phenomenon *rationally* to them. However, as *positive* science can never go beyond its domain, which is limited by our physical senses, it finds itself condemned to turn for ever, like the squirrel on its wheel, around the physically demonstrated fact, although it has succeeded in proving the palpable reality of the temporarily material body of Miss Katie King by means of electric batteries and other scientific apparatus. Mr. Crookes, in spite of all his eminence, has been, so far, incapable of proving to us in a conclusive manner that the soul of that charming daughter of the Air belongs to the class of the spirits of the incarnated, rather than to that of the sublunary sylphs; to the "angels" of the Spiritualists and not to the devils of Mr. de Mirville; the question remains "*adhuc sub judice lis est*" as they say in court.*

We propose to prove in our next article that the oracles that came from the modern "Cave of Trophonius" are everywhere capable of rivalling those of the mediums, and even surpassing them on occasion. For the present it is time to close this epistle which is already too long, and we will do so by adding these few words. Certain as we are to find the great majority of our Spiritist readers less intolerant and above all less inclined to criticize that of which they do not know the first word, we will hasten to let them know the results of our latest studies and researches in India. The marvels that one can see there are but feebly delineated by Mr. L. J. [Louis Jacolliot] in his experiences with the

---

* [See page 60, Compiler's footnote].

---

fakir Govindasami. As to your amiable correspondent from Smyrna, after having read his "Reflexions" and pondered over his final, unequivocal, and formal declaration, it is clear that all argument with him becoming impossible, the debate is closed; after having invited us with a generosity—of which we are quite unworthy—to open the gates of our sanctuary as widely as possible to him, and to unveil all our teachings by degrees, he warns us frankly that every proof we could offer him would be useless. He would reject "*everything that is not in harmony with reason* (*his own* reason) *and is contrary to human conscience*." It is obvious that Theosophists, in believing what Mr. de Justiniani's conscience rejects, may be denied the privilege of having one.

"If they [the Theosophists] even succeed some day in making us witness the annihilation of the *self* in the most depraved nature, they can be sure that we will not believe it," adds our Smyrna correspondent, who may remain calm. We are discreet, and—we will try to save him from the sad necessity of giving us the lie.

H. P. BLAVATSKY.

Bombay, 28*th June*.

NOTE.—*La Revue Spirite*, always impartial, has inserted the articles contributed by Madame Blavatsky and those of Mr. Rossi de Justiniani. The two adversaries are fraught with good faith and equally estimable; but from the point of view of their studies they are of different opinions. Next month the management will indicate its opinion on that subject and the line of conduct it will follow.

Collected Writings VOLUME II

1879

ECHOES FROM INDIA
WHAT IS HINDU SPIRITUALISM?

[*Banner of Light*, Boston, Vol. XLVI, No. 4, October 18, 1879, p. 7]

To the Editor of the *Banner of Light*.

Phenomena in India—beside the undoubted interest they offer in themselves, and apart from their great variety and in most instances utter dissimilarity from those we are accustomed to hear of in Europe and America—possess another feature which makes them worthy of the most serious attention of the investigator of psychology.

Whether Eastern phenomena are to be accounted for by the immediate and sole interference and help of the spirits of the departed, or attributed to some other and hitherto unknown cause, is a question which, for the present, we will leave aside. It can be discussed, with some degree of confidence, only after many instances have been carefully noted and submitted, in all their truthful and unexaggerated details, to an impartial and unprejudiced public. One thing I beg to reaffirm, and this is, that instead of exacting the usual "conditions" of darkness, harmonious circles, and nevertheless leaving the witnesses uncertain as to the expected results, Indian phenomena, if we except the independent apparitions of *bhûts* (ghosts of the dead), are never sporadic and spontaneous, but seem to depend entirely upon the will of the operator, whether he be a holy Hindu Yogi, a Mussulman Sâdhu, fakir, or yet a juggling Jadugar (sorcerer).

In this series of letters I mean to present numerous examples of what I here say; for, whether we read of the seemingly supernatural feats produced by the *Rishis*, the

Aryan patriarchs of Archaic antiquity, or by the *Achâryas* of the Puranic days, or hear of them from popular traditions, or again see them repeated in our modern times, we always find such phenomena of the most varied character. Besides covering the whole range of those known to us through modern mediumistic agency, as well as repeating the mediaeval pranks of the nuns of Loudun and other historical *posédées* in cases of "bhût" obsession, we often recognize in them the exact counterparts—as once upon a time they must have been the *originals*—of Biblical miracles. With the exception of two—those over which the world of piety goes most in raptures while glorifying the Lord, and the world of scepticism grins most sardonically—to wit, the anti-heliocentric crime performed by Joshua, and Jonah's unpleasant excursion into the slimy cavern of the whale's belly—we have to record nearly everyone of the feats which are said to have so distinguished Moses and other "friends of

God," as occasionally taking place in India.

But alas, for those venerable jugglers of Judaea! And alas for those pious souls who have hitherto exalted these alleged prophets of the forthcoming Christ to such a towering eminence! The idols have just been all but knocked off their pedestals by the parricidal hands of the forty divines of the Anglican Church, who now are known to have sorely disparaged the Jewish Scriptures. The despairing cry raised by the reviewer of the just issued Commentary on the "Holy" Bible, in the most extreme organ of orthodoxy (the London *Quarterly Review* for April, 1879), is only matched by his meek submission to the *inevitable*. The fact I am alluding to is one already known to you, for I speak of the decision and final conclusive opinions upon the worth of the Bible by the conclave of learned Bishops who have been engaged for the last dozen of years on a thorough revision of the Old Testament. The results of this labour of love may be summarized thus:

1. The shrinkage of the Mosaic and other "miracles" into mere natural phenomena. (See decisions of Canon Cook, the Queen's Chaplain, and Bishop Harold Browne.)

2. The rejection of most of the alleged prophecies of Christ as such; the said prophecies now turning out to have related simply to contemporaneous events in the Jewish national history.

3. Resolution to place no more the Old Testament on the same eminence as the Gospels, as it would inevitably lead to the "disparagement" of the new one.

4. The sad confession that the Mosaic Books *do not contain one word about a future life*, and the just complaint that: "Moses under divine direction [?] should have abstained from any recognition of man's destiny beyond the grave, while the belief was prominent in all the religions around Israel," . . . is "*confessed to be one of those enigmas which are the trial of our faith*."

And it is the "trial" of our American missionaries here also. Educated natives all read the English papers and magazines, and it now becomes harder than ever to convince these "heathen" matriculates of the "sublime truths" of Christianity. But this by the way of a small parenthesis; for I mention these newly evolved facts only as having an important bearing upon Spiritualism in general, and its phenomena especially. Spiritualists have always taken such pains to identify their manifestations with the Bible miracles, that such a decision, coming from witnesses certainly more prejudiced in favour of, than opposed to, "miracles" and *divine* supernal phenomena, is rather a new and unexpected difficulty in our way. Let us hope that in view of these new religious developments, our esteemed friend, Dr. Peebles, before committing himself too far to the establishment of "independent Christian churches," will wait for further ecclesiastical verdicts, and see how the iconoclastic English divines will overhaul the phenomena of the New Testament. Maybe, if their consistency does not evaporate, they will have to attribute all the miracles worked by Jesus also to "natural phenomena"! Very happily for Spiritualists, and for Theosophists likewise, the phenomena of the nineteenth century cannot be as easily disposed of as those of the Bible. We have had

to take the latter for nearly two thousand

years on mere blind faith, though but too often they transcended every possible law of nature, while quite the reverse is our case, and we can offer *facts*.

But to return. If manifestations of occult nature of the most various character may be said to abound in India, on the other hand, the frequent statements of Dr. Peebles to the effect that this country is full of native Spiritualists, are —how shall I say it?—a little too hasty, and exaggerated. Disputing this point in the London *Spiritualist* of January 18th, 1878, with a Madras gentleman, now residing in New York, he maintained his position in the following words: "I have met not only Sinhalese and Chinese Spiritualists, but hundreds of Hindu Spiritualists, gifted with the powers of conscious mediumship. And yet Mr. W. L. D. O'Grady, of New York, informs the readers of *The Spiritualist* (see issue November 23rd) that there are no Hindu Spiritualists. These are his words—'No Hindu is a Spiritualist'." And, as an offset to this assertion, Dr. Peebles quotes from the letter of an esteemed Hindu gentleman, Mr. Peary Chand Mitra, of Calcutta, a few words to the effect that he blesses God that his "inner vision is being more and more developed," and he talks "with spirits." We all know that Mr. Mitra is a Spiritualist, but what does it prove? Would Dr. Peebles be justified in stating that because H. P. Blavatsky and half a dozen of other Russians have become Buddhists and Vedantists, Russia is full of Buddhists and Vedantists? There may be, in India, a few Spiritualists among the educated reading classes, scattered far and wide over the country, but I seriously doubt whether our esteemed opponent could easily find a dozen of such among this population numbering 240,000,000. There are solitary exceptions, but exceptions only go to strengthen a rule, as everyone knows.

Owing to the rapid spread of Spiritualistic doctrines the world over, and to my having left India several years before, at the time I was in America I abstained from contradicting in print the great Spiritualistic "pilgrim" and philosopher, surprising as such statements seemed to me, who thought myself pretty well acquainted with this country.

India, unprogressive as it is, I thought might have changed, and I was not sure of my facts. But now that I have returned for the fourth time to this country, and have had over five months' residence in it, a careful investigation into the phenomena, and especially into the opinions held by the people on this subject, and seven weeks of travelling all over the country, mainly for the purpose of seeing and investigating every kind of manifestations, I must be allowed to know what I am talking about, as I speak by the book. Mr. O'Grady was right: "No Hindu is a Spiritualist" in the sense in which we all understand the term. And I am now ready to prove, if need be, by *dozens* of letters from the most trustworthy natives, who are educated by Brahmans, and know the religious and superstitious views of their

countrymen better than any one of us, that whatever else Hindus may be termed, it is not *Spiritualists*. "What constitutes a Spiritualist?" very pertinently inquires, in a London Spiritual organ, a correspondent with "a passion for definition" (see *Spiritualist*, June 13th, 1879), and then, after asking, "Is Mr. Crookes a Spiritualist, who, like my humble self, does not believe in spirits of the dead as agents in the phenomena?" he brings forward several definitions, "from the most latitudinarian to the most restricted definitions," as he expresses it.

Let us see to which of these "definitions" the "Spiritualism" of the Hindus—I will not say of the mass, but even of a majority—would answer. Since Dr. Peebles, during his two short visits to India, and while on his way from Madras, crossing it in its diameter from Calcutta to Bombay, could meet "hundreds of Spiritualists," then these must indeed form, if not the majority, at least a considerable percentage of the 240,000,000, of India. I will now quote the definitions from the letter of the inquirer, who signs himself "A Spiritualist" (?), and [add] my own remarks thereupon:

A. "Every one is a Spiritualist who believes in the immortality of the soul." I guess not; otherwise the whole of Christian Europe and America would be Spiritualists; nor does this definition, A, answer to the religious views of the Hindus of any sect, for, while the ignorant masses believe

[in] and aspire to Moksha, *i.e.*, literal absorption of the spirit of man in that of Brahma, or *loss of individual immortality*, as means of avoiding the punishment and horrors of transmigration, the philosophers, adepts, and learned Yogis, such as our venerated master, Swami Dayanand Saraswati, the great Hindu reformer, Sanskrit scholar, and Supreme Chief of the Vedic Section of the Eastern Division of the Theosophical Society, explain the future state of man's spirit, its progress and evolution, in terms diametrically opposite to the views of the Spiritualists. These views, if agreeable, I will give in some future letter.

B. "Any one who believes that the continued conscious existence of deceased persons has been demonstrated by communication is a Spiritualist." A Hindu, whether an erudite scholar and philosopher or an ignorant idolater, does not believe in "continued *conscious* existence," though the former assigns for the holy, sinless soul, which has reached Svarga (heaven) and Moksha, a period of many millions and quadrillions of years, extending from one *Pralaya** to the next. The Hindu believes in *cyclic* transmigrations of the soul, during which there must be periods when the soul loses its recollections as well as the consciousness of its individuality, since, if it were otherwise, every person would distinctly remember all his previous existences, which is not the case. Hindu philosophies are likewise consistent with logic. They at least will not allow an endless eternity of either reward or punishment for a few dozens of years of earthly life, be this life wholly blameless or yet wholly sinful.

---

* For the meaning of the word *Pralaya* see Vol. II, p. 424, of *Isis Unveiled*. I am happy to say, that

notwithstanding the satirical criticisms upon its Vedic and Buddhistic portions by some American "would-be" Orientalists, Swami Dayânand and the Rev. Sumangala of Ceylon, respectively the representatives of Vedic and Buddhistic scholarship and literature in India—the first, the best Sanskrit, and the other, the most eminent Pâli scholar, both expressed their entire satisfaction with the correctness of my esoteric explanations of their respective religions. *Isis Unveiled* is now being translated into Marâthî and Hindi in India, and into Pâli in Ceylon.

—————

C. "Anyone is a Spiritualist who believes in any of the alleged objective phenomena, whatever theory he may favour about them, or even if he have none at all." This definition is a totally wrong one. Such persons are "Phenomenalists," not Spiritualists, and in this sense it answers to Hindu beliefs. All of them, even those who, aping the modern school of Atheism, declare themselves materialists, are yet phenomenalists in their hearts, if one only sounds them.

(D.) E. "Does not allow of Spiritualism without spirits, but the spirits need not be human." At this rate Theosophists and Occultists generally may also be called Spiritualists, though the latter regard them as enemies; and in this sense only *all* Hindus are Spiritualists, though their ideas about human spirits are diametrically opposed to those of the Spiritualists. They regard "bhûts"—which are the spirits of those who died with unsatisfied desires, and who, on account of their sins and earthly attractions, are *earth-bound* and kept back from Svarga (the "Elementaries" of the Theosophists)—as having become wicked devils, liable to be *annihilated* any day under the potent curses of the Brahman exorciser. The "spiritual control" so much sought for and appreciated in mediums, the Hindu regards as the greatest curse a person can be afflicted with—possession and obsession by a *bhût*, and the most loving couples often part if the wife is attacked by the *bhût* of a relative, who, it seems, seldom or never attacks any but women.

(F.) G. "Consider that no one has a right to call himself a Spiritualist who has any new-fangled notions about 'elementaries,' 'spirit of the medium,' and so forth; or does not believe that departed human spirits, high and low, account for all the phenomena of every description." This one is the most proper and correct of all the above given "definitions," from the standpoint of orthodox Spiritualism, and settles our dispute with Dr. Peebles. No Hindu, were it even possible to bring him to regard *bhûts* as low, suffering spirits on their way to progress and final pardon(?), could, even if he would, account for *all* the phenomena on this true Spiritualistic theory. His religious and

philosophical traditions are all opposed to such a limited idea. A Hindu is, first of all, a born metaphysician and logician. If he believes at all, and in whatever he believes, he will admit of no special laws called into existence for men of this planet alone, but will apply these

laws throughout the universe; for he is a Pantheist before being anything else, and notwithstanding his possible adherence to some special sect. Thus Dr. Peebles has well defined the situation himself, in the following happy paradox, in his *Spiritualist* letter above quoted, and in which he says: "Some of the best mediums that it has been my good fortune to know, I met in Ceylon and India. And these were *not* mediums; for, indeed, they held converse with the 'Pays and Piśachas, having their habitations in the air, the water, the fire, in rocks and trees, in the clouds, the rain, the dew, in mines and caverns'."

Thus these "mediums" who *were not mediums*, were no more Spiritualists than they were mediums, and—the house (Dr. Peebles' house) is divided against itself and—must fall. So far we agree, and I will now proceed further on with my proofs.

As I mentioned before, Colonel Olcott and myself, accompanied by a Hindu gentleman, Mr. Mulji Thackersing, a member of our Council, started on our seven weeks' journey early in April. Our object was two-fold: (1) To pay a visit to and remain for some time with our ally and teacher, Swami Dayanand, with whom we had corresponded so long from America, and thus consolidate the alliance of our Society with the Ârya Samâjes of India (of which there are now over fifty); and (2) see as much of the phenomena as we possibly could; and, through the help of our Swami—a Yogi himself and an Initiate into the mysteries of the *Vidya* (or secret sciences)—settle certain vexed questions as to the agencies and powers at work, at first hand. Certainly no one could find a better opportunity to do so than we had. There we were, on friendly relations of master and pupils with Pandit Dayanand, the most learned man in India, a Brahman of high caste, and one who had for seven long years undergone the usual and

dreary probations of Yogism in a mountainous and wild region, in solitude, in a state of complete nudity, and constant battle with elements and wild beasts—the battle of divine human Spirit and imperial WILL of man against gross and blind matter in the shape of tigers, leopards, rhinoceroses and bears, without mentioning venomous snakes and scorpions. The inhabitants of the village nearest to that mountain are there to certify that sometimes for weeks no one would venture to take a little food—a handful of rice —to our Swami; and yet, whenever they came, they always found him in the same posture and on the same spot—an open, sandy hillock, surrounded by thick jungle full of beasts of prey—and apparently as well without food and water for whole weeks, as if he were made of stone instead of human flesh and bones.*

He has explained to us this mysterious secret which enables man to suffer and conquer at last the most cruel privations; which permits him to go without food or drink for days and weeks; to become utterly insensible to the extremes of either heat or cold, and, finally, to live for days *outside* instead of *within* his body . . .

During this voyage we visited the very cradle of Indian mysticism, the hot-bed of ascetics, where the remembrance of the wondrous phenomena performed by the Rishis of old is now as fresh as it ever was during those days when the School of Patañjali—the reputed founder of Yogism—was filled, and where his *Yog-Sânkhya* is still studied with as

much fervour, if not with the same powers of comprehension. To Upper India and the North-Western Provinces we went; to Allahabad and Cawnpore, with the shores of their sacred "Gangâ" (Ganges) all studded with devotees; whither the latter, when disgusted with life, proceed to pass the remainder of their days in meditation and

---

* Yogis and ascetics are not the only examples of such protracted fastings; for if these can be doubted and sometimes utterly rejected by sceptical science as void of any conclusive proof—for the phenomenon takes place in remote and inaccessible places—we have many of the *Jainas*, inhabitants of populated towns, to bring forward as exemplars of the same. Many of them fast, abstaining even from one drop of water for *forty days* at a time—and survive always.

---

seclusion, and become Sannyâsis, Gosains, Sâdhus. Thence to Agra, with its Taj Mahal, "the poem in marble," as Bishop Heber happily called it; and the tomb of its founder, the great Emperor-Adept, Akbar, at Sikandra; to Agra, with its temples crowded with Sakti-worshippers, and to that spot, famous in the history of Indian occultism, where the Jumna mixes its blue waters with the patriarchal Ganges, and which is chosen by the Sâktas (worshippers of the female power) for the performance of their *pujas*; during which ceremonies the famous black crystals or mirrors mentioned by P. B. Randolph, are fabricated by the hands of young virgins. From there, again, to Saharanpore and Meerut, the birthplace of the mutiny of 1857. During our sojourn at the former town, it happened to be the central railway point to which, on their return from the Hardwar pilgrimmage, flocked nearly twenty-five thousand Sannyâsis and Gosains, to numbers of whom Colonel Olcott put close interrogatories, and with whom he conversed for hours. Then to Rajputana, the land inhabited by the bravest of all races in India, as well as the most mystically inclined—the Solar Race, whose Râjas trace their descent from the sun itself. We penetrated as far as Jeypore, the Paris, and at the same time the Rome of the Rajput land. We searched through plains and mountains, and all along the sacred groves covered with pagodas and devotees, among whom we found some very holy men, endowed with genuine wondrous powers, but the majority unmitigated frauds. And we got into the favour of more than one Brahman, guardian and keeper of his god's secrets and the mysteries of his temple; but got no more evidence out of these hereditary dead beats," as Colonel Olcott graphically dubbed them, than out of the Sannyâsis and exorcisers of evil spirits, as to the similarity of their views with those of the Spiritualists. Neither have we ever failed, whenever coming across any educated Hindu, to pump him as to the ideas and views of his countrymen about phenomena in general, and Spiritualism especially. And to all our questions, *who* it was in the case of holy Yogis, endowed "with miraculous powers," that produced the manifestations, the astonished answer was invariably the

same: "He (the Yogi) himself having become *one with Brahm*, produces them"; and more than once our interlocutors got thoroughly disgusted and extremely offended at Colonel Olcott's irreverent question, whether the "bhûts" might not have been at work helping the thaumaturgist. For nearly two months uninterruptedly our premises at Bombay—garden, verandahs and halls—were crammed from early morning till late at night with native visitors of the most various sects, races and religious opinions; averaging from twenty to a hundred and more a day, coming to see us with the object of exchanging views upon metaphysical questions, and to discuss upon the relative worth of Eastern and Western philosophies—occult sciences and mysticism included. During our journey we had to receive our brothers of the Arya Samajes, which sent their deputations wherever we went to welcome us, and wherever there was a Samaj established. Thus we became intimate with the previous views of hundreds and thousands of the followers of Swami Dayanand, every one of whom had been converted by him from one idolatrous sect or another. Many of these were educated men, and as thoroughly versed in Vedic philosophy as in the tenets of the sect from which they had separated. Our chances, then, of getting acquainted with Hindu views, philosophies and traditions, were greater than those of any previous European traveller; nay, greater even than those of any officials who had resided for years in India; but who, neither belonging to the Hindu faith, nor on such friendly terms with them as ourselves, were neither trusted by the natives, nor regarded as and called by them "brothers," as we are.

It is, then, after constant researches and cross-questioning, extending over a period of several months, that we have come to the following conclusions, which are those of Mr. O'Grady: *No Hindu is a Spiritualist*, and, with the exception of extremely rare instances, none of them has ever heard of Spiritualism or its movements in Europe, least of all in America, with which country many of them are as little acquainted as with the North Pole. It is but now, when Swami Dayanand, in his learned researches, has found

out that America must have been known to the early Aryans—as Arjuna, one of the five *Pandavas*, the friend and disciple of Krishna, is shown in Puranic history to have gone to Patal(a) in search of a wife, and married in that country Ulûpî, the widow-daughter of NÂGA, the king of Patal(a), an antipodal country answering perfectly in its description to America, and unknown in those early days to any but the Aryans—that an interest for this country is being felt among the members of the Samajes. But, as we explained the origin, development and doctrines of the spiritual philosophy to our friends, and especially the *modus operandi* of the medium, *i.e.*, the communion of the Spirits of the departed with living men and women, whose organisms the former use as modes of communication, the horror of our listeners was unequalled and undisguised in each case. "*Communion with bhûts*!" they exclaimed. "Communion with souls that have become wicked demons, to whom we are ready to offer sacrifices in food and drink to pacify them and make them leave us quiet, but who never come but to disturb the peace of families; whose presence is a pollution! What pleasure or comfort can the *bellati* (white foreigners) find in communicating

with them?" Thus I repeat most emphatically that not only are there, so to say, no Spiritualists in India, as we understand the term, but affirm and declare that the very suggestion of our so-called "spirit intercourse" is obnoxious to most of them—that is to say, to the oldest people in the world, people who have known all about the phenomena thousands upon thousands of years. Is this fact nothing to us, who have just begun to see the wonders of mediumship? Ought we to estimate our cleverness at so high a figure as to make us refuse to take instruction from these Orientals, who have seen their holy men—nay, even their gods and demons and the spirits of the elements — performing "miracles" since the remotest antiquity? Have we so perfected a philosophy of our own that we can compare it with that of India, which explains every mystery and triumphantly demonstrates the nature of every phenomenon? It would be worth our while—believe me—to ask Hindu help, if it

were but to prove, better than we can now, to the materialist and sceptical science, that, whatever may be the true theory as to the agencies, the phenomena, whether Biblical or Vedic, Christian or heathen, are in the natural order of this world, and have a first claim to scientific investigation. Let us first prove the existence of the sphinx to the profane, and afterwards we may try to unriddle its mysteries. Spiritualists will always have time enough to refute "antiquated" notions by the logic of their new theories, and spirits to measure their strength with the mystical "elementals" of old. Truth is eternal, and however long trampled down will always come out the brighter in the expiring twilight of superstition. But in one sense we are perfectly warranted to apply the name of Spiritualists to the Hindus. Opposed as they are to *physical* phenomena as produced by the *bhûts*, or unsatisfied souls of the departed, and to the possession by them of mediumistic persons, they still accept with joy those consoling evidences of the continued interest in themselves of a departed father or mother. In the subjective phenomena of dreams, in visions of clairvoyance or trance, brought on by the powers of holy men, they welcome the spirits of their beloved ones, and often receive from them important directions and advice. . . .

If agreeable to your readers, I will devote a series of letters to the phenomena taking place in India, explaining them as I proceed.* I sincerely hope that the old experience of American Spiritualists, massing in threatening force against iconoclastic Theosophists and their "superannuated" ideas, will not be repeated; for my offer is perfectly impartial and friendly. It is with no desire to either teach new doctrines or carry on an unwelcome Hindu propaganda that I make it; but simply to supply material for comparison and study to the Spiritualists who think.

H.P. BLAVATSKY.

Bombay, *July*, 1879.

---

* [As far as could be ascertained, such letters were never written by H.P.B., and nothing similar to them has ever been found.—*Comp*.]

I believe I was asked to leave a note here... What can I do for you?

FACSIMILE OF THE FAMOUS "PINK SLIP"
Note written by one of the Teachers on pink paper and left in a
tree on Prospect Hill, Simla, India, for the benefit of Mrs. Patience Sinnett.
Original is in the British Museum.
Consult for an account of this phenomenon, Col. H. S. Olcott's
Old Diary Leaves, II, 231-32; and A. P. Sinnett's *The Occult World,*
American edition, New York, 1885, pp. 61-63.

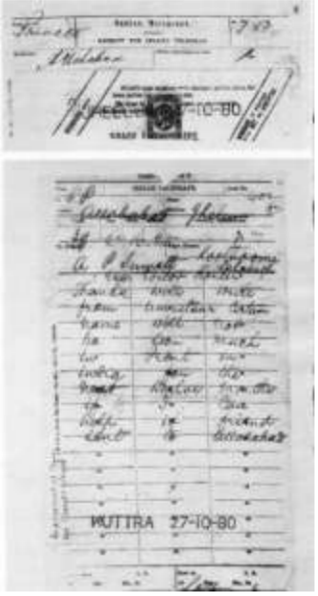

MUTTRA 27-10-80

FACSIMILE OF THE JHELUM TELEGRAM
Telegram sent by Koothoomi Lalsingh from Jhelum
To A. P. Sinnett at Allâhâbâd. Original in the British Museum
Consult for details and references p. xxxiv of the
Chronological Survey in the present Volume.

Collected Writings VOLUME II
1879

[H. P. B. ON THE MONSOON]

[The following is reprinted *verbatim et literatim* from a clipping in one of General Abner Doubleday's scrapbooks in the archives of the former Point Loma Theosophical Society. It is clear from the heading 'Banner Correspondence' that it was originally published in *The Banner of Light*. No date is attached to the clipping, but from other clippings pasted in the same scrapbook the date is undoubtedly 1879.]

Banner Correspondence
India

BOMBAY.—[From a private letter forwarded us by Mad. Helen P. Blavatsky we take the liberty of extracting the following graphic description of matters climatic in this land of the sun—prefacing our action with the announcement that we have on file a lengthy letter from this talented lady, which we propose to publish at our earliest opportunity:] "Do you know what *the monsoon* is? And if aware of its nature, are you prepared to say that you are as well acquainted with all its peculiarities, progress, development and results upon humanity in general, and lymphatic, slow-blooded folks in particular? My private and archaeological opinion is that it is one of such monsoons that Father Noah—whom I suspect of having been a low-caste Hindu—mistook, in some fit of intoxication, for the universal deluge, and thus was allowed to impose upon credulous Christo-Judaiac humanity, and perplex geology for many ages. Well, the monsoon begins about the 15th of June, and ends about the 15th of October. In the previous long interval of eight months not a drop of rain ever falls on the blistered noses of the sweating millions of 'mild' Hindus, to solace their parched souls. But as, in their character of 'benighted heathen,' they have to prepare for Christian hell anyhow, it does not much matter. But when it does come it is a caution, I tell you! It can

no more be called a rain than the Niagara Falls a shower. The streets and yards and gardens and compounds and even the rooms in the houses are flooded. Bombay is changed for days, sometimes weeks, into a semblance of Venice *la Bella*. Hindus do not care; for, naked to the waist, they promenade about in the dry season, and, naked to a completer degree, they paddle about in water during the monsoon. It's all one for them. But for unfortunate visitors from other and drier spheres, like our 'Theosophical mission,' as we are called here, it is a matter of more than a serious consideration. Everything from roof to floor in the houses; from furniture to wearing apparel; hats, boots, brushes, etc., etc., becomes damp as a soaked rag, moulds and finally rots away, if neglected. I have to dry every one of my several

hundred books over a brazier every second or third day; and our party, I was going to say, has almost to sit under an umbrella half the time in our drawing-room! But this is not all. The fields, jungles, and the crevices in the rocks being overflooded, the cobra-capellas, scorpions, centipedes, lizards, and in some places tigers, begin running a race for salvation, and take refuge in the houses, most of which, like our own bungalow, have no sashes to the windows, but simply a few wooden bars. It is the real Darwinian season, in which the law of the 'survival of the fittest' is most apparent. Every night I have to make the round in my solitary bungalow, which is nestled under a canopy of coconut trees, and surrounded by bananas and large shrubs, and I feel particularly happy whenever I have succeeded in committing any amount of cruel murders. I become a bloodthirsty Nimrod, and kill cockroaches as big as small mice, spiders which could be mistaken for moderate-sized crabs, and crush to death about a thousand or so of various smaller insects nightly. Alas! I can never hope for a snug place in the calendar of either Jain or Buddhist saints. But, as I said to you, it is the survival of the fittest; and if we would survive we have to give fits to our *brothers* of the animal kingdom. We all have our share in this world of sorrow."

Collected Writings VOLUME II
1879

[THE FOUNDING OF *THE THEOSOPHIST*]

[According to Col. H. S. Olcott's *Diaries*, *now* in the Adyar Archives, the Prospectus for the first Theosophical magazine, *The Theosophist*, was written on July 6, 1879. On July 15, Master M. visited the Founders in his physical body, and "a most important private interview" took place, possibly on the question of the forthcoming magazine. On July 31, E. Wimbridge designed the cover for *The Theosophist*, and, on September 2nd began engraving it. On Sept. 11th workmen began to prepare an Editorial Office for the magazine. On Sept. 20th, the first form (eight pages) of *The Theosophist* was printed, and on the 27th the last form was struck off. On Sept. 28th, Col. Olcott arose and went to see the printer at 5:30 A.M., to make some changes ordered by the "revered Old Gentleman" the night before. This title was applied to Master Narayan. On Sept. 30th, the first four hundred copies of the magazine were received, and on October 1st the initial issue of *The Theosophist* was out, "all hands busy pasting and directing wrappers," to quote from Col. Olcott's *Diaries*.

On October 3rd, a letter was received by the Colonel from Master Serapis, which apparently was the "first word from him in some time," as Col. Olcott says. That letter instructs the Colonel on certain points in connection with *The Theosophist*. It says, among other things:

> "Assert your rights to the paper—it was established for you, none but you two have a right over it as directed by—*
>
> . . . . Whenever convenient explain that the paper is neither your nor H.P.B.'s but belongs to and is under the control of certain persons no one knows anything about except your two selves. . . "†

By the end of October, there were 381 registered subscribers to the magazine, and it was decided to print 750 copies for the second issue.

It is interesting to note that it was during this period, namely on August 2nd, 1879, that Dâmodar was admitted to membership by the Founders.]

____

* [Here appears a symbol often used by Master Serapis.]

† [*Letters from the Masters of the Wisdom*, Second Series, Letter No. 29.]

____

[In her *Scrapbook*, Vol. X, p. 9, H. P. B. pasted a proof of the cover for the forthcoming *Theosophists*, and wrote under it as follows:]

First proof of the cover—printed in relief because we could find in India neither a woodblock to cut it on, nor an engraver to cut it properly nor a lithographer to print it in colours from the stone. Wimbridge had to invent a new process to etch it on the zinc.

____

Collected Writings VOLUME II

1879

NAMASTAE!

[*The Theosophist*, Vol. I, No. 1, October, 1879, pp. 1-2]

The foundation of this journal is due to causes which, having been enumerated in the Prospectus, need only be glanced at in this connection. They are—the rapid expansion of the Theosophical Society from America to various European and Asiatic countries; the increasing difficulty and expense in maintaining correspondence by letter with members so widely scattered; the necessity for an organ through which the native scholars of the East could communicate their learning to the Western world, and, especially, through which the sublimity of the Aryan, Buddhistic, Parsi, and other religions might be expounded by their own priest or pandits, the only competent interpreters; and finally, to the need of a repository for the facts—especially such as relate to Occultism—gathered by the Society's Fellows among different nations. Elsewhere we have clearly explained the nature of Theosophy, and the platform of the Society; it remains for us to say a few words as to the policy of our paper.

It has been shown that the individual members of our Society have their own private opinions upon all matters of a religious, as of every other, nature. They are protected in the enjoyment and expression of the same; and, as individuals, have an equal right to state them in *The*

Theosophist, over their own signatures. Some of us prefer to be known as Arya Samajists, some as Buddhists, some as idolaters, some as something else. What each is, will appear from his or her signed communications. But neither Aryan, Buddhist, nor any other representative of a particular religion, whether an editor or a contributor, can, under the Society's rules, be allowed to use these editorial columns exclusively in the interest of the same, or unreservedly commit the paper to its propaganda. It is designed that a strict impartiality shall be observed in the editorial utterances; the paper representing the whole Theosophical Society, or Universal Brotherhood, and not any single section. The Society being neither a church nor a sect in any sense, we mean to give the same cordial welcome to communications from one class of religionists as to those from another; insisting only, that courtesy of language shall be used towards opponents. And the policy of the Society is also a full pledge and guarantee that *there will be no suppression of fact nor tampering with writings*, *to serve the ends of any established or dissenting church of any country*.

Articles and correspondence upon either of the topics included in the plan of *The Theosophist* are invited; and while, of course, we prefer them to be in the English language, yet if sent in Hindi, Marathi, Bengali, or Gujarati, or in French, Italian, Spanish or Russian, they will be carefully translated and edited for publication. Where it is necessary to print

names and words in Hebrew, Greek, and other characters (except Sanskrit and the Indian vernaculars) unlike the Roman, authors will kindly write also their phonetic equivalents in English, as the resources of our printer's office do not appear great in this direction. Manuscripts must be written legibly, upon one side of the sheet only, and authors should always keep copies at home as we will not be responsible for their loss, nor can we obligate ourselves to return rejected articles. Statements of fact will not be accepted from unknown parties without due authentication.

It is designed that our journal shall be read with as much interest by those who are not deep philosophers as by

86

those who are. Some will delight to follow the pandits through the mazes of metaphysical subtleties and the translations of ancient manuscripts, others to be instructed through the medium of legends and tales of mystical import. Our pages will be like the many viands at a feast, where each appetite may be satisfied and none are sent away hungry. The practical wants of life are to many readers more urgent than the spiritual, and that it is not our purpose to neglect them our pages will amply show.

One more word at the threshold before we bid our guests to enter. The first number of *The Theosophist* has been brought out under mechanical difficulties which would not have been encountered either at New York or London, and which we hope to escape in future issues. For instance: We first tried to have Mr. Edward Wimbridge's excellent design for the cover engraved on wood, but there was no wood to be had of the right sizes to compose the block, nor any clamps to fasten them together; nor was there an engraver competent to do justice to the subject. In lithography we fared no better; there was not a pressman who could be trusted to print artistic work in colours, and the proprietor of one of the best job offices in India advised us to send the order to London. As a last resort we determined to print the design in relief, and then scoured the metal markets of Bombay and Calcutta for rolled metal plate. Having finally secured an old piece, the artist was forced to invent an entirely novel process to etch on it, and to execute the work himself. We mention these facts in the hope that our unemployed young Indian brothers may recall the old adage, "where there is a will, there is a way" and apply the lesson to their own case. And now, friends and enemies, all—*Namastae*!

Collected Writings VOLUME II
1879

WHAT IS THEOSOPHY?

[*The Theosophist*, Vol. I, No. 1, October, 1879, pp. 2-5]

This question has been so often asked, and misconception so widely prevails, that the editors of a journal devoted to an exposition of the world's Theosophy would be remiss were its first number issued without coming to a full understanding with their readers. But our heading involves two further queries: What is the Theosophical Society; and what are the Theosophists? To each an answer will be given.

According to lexicographers, the term *theosophia* is composed of two Greek words—*theos*, "god," and *sophos*, "wise." So far, correct. But the explanations that follow are far from giving a clear idea of Theosophy. Webster defines it most originally as "a supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge, by *physical processes*, as by the theurgic operations of some ancient Platonists, or by the *chemical processes* of the German fire-philosophers."

This, to say the least, is a poor and flippant explanation. To attribute such ideas to men like Ammonius Saccas, Plotinus, Iamblichus, Porphyry, Proclus—shows either intentional misrepresentation, or Mr. Webster's ignorance of the philosophy and motives of the greatest geniuses of the later Alexandrian School. To impute to those whom their contemporaries as well as posterity styled "theodidaktoi," god-taught—a purpose to develop their psychological, spiritual perceptions by "physical processes," is to describe them

as materialists. As to the concluding fling at the fire-philosophers, it rebounds from them to fall home among our most eminent modern men of science; those, in whose mouths the Rev. James Martineau places the following boast: "matter is all we want; give us atoms alone, and we will explain the universe."

Vaughan offers a far better, more philosophical definition. "A Theosophist," he says—"is one who gives you a theory of God or the works of God, which has not revelation, but an inspiration of his own for its basis." In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect, is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian

writers ascribe the development of the Eclectic theosophical system, to the early part of the third century of their Era. Diogenes Laërtius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves "Philaletheians"—lovers of the truth; while others termed them the "Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme, Eternal, Unknown, and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries; to induce all

men to lay aside their strives and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Buddhistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic Theosophical School along with all the philosophies of Greece. Hence also, that pre-eminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria, of due reverence for parents and aged persons; a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries; to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonius melody, which would find response in every truth-loving heart.

Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient country having claims to civilization. This "Wisdom" all the old writings show us as an emanation of the divine Principle; and the clear comprehension of it is typified in such names as the Indian Budha, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appelations, also, of some goddesses—Metis, Neitha, Athena, the Gnostic *Sophia*, and finally—the *Vedas*, from the word "to know." Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt, the Rishis of Aryavarta, the Theodidaktoi of Greece, included all knowledge of things occult and essentially divine. The *Mercavah* of the Hebrew Rabbis, the secular and popular series, were thus designated as only the vehicle, the outward shell which contained the higher esoteric knowledge. The Magi of Zoroaster received instruction and were initiated in the

caves and secret lodges of Bactria; the Egyptian and Grecian

hierophants had their *aporrhêta*, or secret discourses, during which the *Mystês* became an *Epoptês*—a Seer.

The central idea of the Eclectic Theosophy was that of a single Supreme Essence, Unknown and *Unknowable*—for—"How could one know the knower?" as enquires *Brihadaranyaka Upanishad*. Their system was characterized by three distinct features: the theory of the above-named Essence; the doctrine of the human soul—an emanation from the latter, hence of the same nature; and its theurgy. It is this last science which has led the Neo-Platonists to be so misrepresented in our era of materialistic science. Theurgy being essentially the art of applying the divine powers of man to the subordination of the blind forces of nature, its votaries were first termed magicians—a corruption of the word "Magh," signifying a wise, or learned man, and—derided. Skeptics of a century ago would have been as wide of the mark if they had laughed at the idea of a phonograph or a telegraph. The ridiculed and the "infidels" of one generation generally become the wise men and saints of the next.

As regards the Divine Essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular *Diu* of the Aryan nations was identical with the *Iao* of the Chaldeans, and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the *Jahve* of the Samaritans, the *Tiu* or "Tuisto" of the Northmen, the *Duw* of the Britons, and the Zeus of the Thracians. As to the Absolute Essence, the One and All—whether we accept the Greek Pythagorean, the Chaldean Kabalistic, or the Aryan philosophy in regard to it, it will all lead to one and the same result. The Primeval Monad of the Pythagorean system, which retires into darkness and is itself Darkness (for human intellect) was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabala which, speaking of En-Soph, propounds the query: "Who, then, can comprehend It, since It is formless, and Non-Existent?"—or,

remembering that magnificent hymn from the *Rig-Veda* (Hymn 129th, Book 10th)—enquires:

> "Who knows from whence this great creation sprang?
> Whether his will created or was mute.
> He knows it—or perchance *even He knows not*."

Or, again, accepts the Vedantic conception of Brahma, who in the *Upanishads* is represented as "without life, without mind, pure," *unconscious*, for—Brahma is "Absolute Consciousness." Or, even finally, siding with the Svâbhâvikas of Nepal, maintains that nothing exists but "Svabhavat" (substance or nature) which exists by *itself* without any creator—any one of the above conceptions can lead but to pure and absolute Theosophy. That Theosophy which prompted such men as Hegel, Fichte and Spinoza to take up the labours of the old Grecian philosophers and speculate upon the One Substance—the Deity, the *Divine All* proceeding from the Divine Wisdom—incomprehensible, unknown, and *unnamed*—by any ancient or modern religious philosophy, with the exception of Christianity and Mohammedanism. Every Theosophist, then, holding to a theory of the Deity "which has not revelation, but an inspiration of his own for its basis," may accept any of the above definitions or belong to any of these religions, and yet remain strictly within the boundaries of Theosophy. For the latter is belief in the Deity as the ALL, the source of all existence, the infinite that cannot be either comprehended or known, the universe alone revealing *It*, or, as some prefer it, Him, thus giving a sex to that, to anthropomorphize which is *blasphemy*. True, Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the Spirit of the Deity neither wills nor creates; but that, from the infinite effulgency everywhere going forth from the Great Centre, that which produces all visible and invisible things is but a Ray containing in itself the generative and conceptive power, which, in its turn produces that which the Greeks called *Macrocosm*, the Kabalists *Tikkun* or Adam Kadmon—the archetypal man, and the Aryans *Purusha*, the manifested Brahm, or the Divine Male. Theosophy believes also in the *Anastasis*

or continued existence, and in transmigration (evolution) or a series of changes in the soul* which can be defended and explained on strict philosophical principles; and only by making a distinction between *Paramâtma* (transcendental, supreme soul) and *Jivâtma* (animal, or conscious soul) of the Vedantins.

To fully define Theosophy, we must consider it under all its aspects. The interior world has not been hidden from all by impenetrable darkness. By that higher intuition acquired by *Theosophia*—or God-knowledge, which carries the mind from the world of form into that of formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world. Hence, the "Samadhi," or *Dyan Yog Samadhi*, of the Hindu ascetics; the "Daïmonion-photi," or spiritual illumination, of the Neo-Platonists; the "Sidereal confabulation of souls," of the Rosicrucians or Fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are identical in nature, though various as to manifestation. The search after man's diviner "self," so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coëval with the genesis of humanity—each people giving it another name. Thus Plato and Plotinus call "Noëtic work" that which the Yogis and the Srotriya term *Vidya*. "*By* reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and

beauty —that is, to the *Vision of God*—this is the *epopteia*," said

*In a series of articles entitled "The World's Great Theosophists," we intend showing that from Pythagoras, who got his wisdom in India, down to our best known modern philosophers, and theosophists—David Hume, and Shelley, the English poet the Spiritists of France included—many believed and yet believe in metempsychosis or reincarnation of the soul; however unelaborated the system of the Spiritists may fairly be regarded.

[Such a series of articles was never written by H.P.B., although some of the material in *The Theosophical Glossary*, published posthumously in 1892, has similarity to the general aim H.P.B. may have had in view.—*Compiler.*]

the Greeks. "To unite one's soul to the Universal Soul," says Porphyry, "requires but a perfectly pure mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight." And Swami Dayânund Saraswati, who has read neither Porphyry nor other Greek authors, but who is a thorough Vedic scholar, says in his *Veda-Bhâshya* (upâsanâ prakara ank. 9)—"To obtain *Diksha* (highest initiations) and *Yog*, one has to practice according to the rules . . . The soul in human body can perform the greatest wonders by knowing the Universal Spirit (or God) and acquainting itself with the properties and qualities (occult) of all the things in the universe. A human being (a Dikshita or initiate) can thus *acquire a power of seeing and hearing at great* distances." Finally, Alfred R. Wallace, F.R.S., a spiritualist and yet a confessedly great naturalist, says, with brave candour: "It is 'spirit' that alone feels, and perceives, and thinks—that acquires knowledge, and reasons and aspires . . . there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can, perhaps, wholly or partially, quit the body for a time and return to it again . . . the spirit . . . communicates with spirit easier than with matter." We can now see how, after thousands of years have intervened between the age of the Gymnosophists* and our own highly civilized era, notwithstanding, or, perhaps, just because of, such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of nature, over twenty millions of people today believe, under a different form, in those same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when

*The reality of Yoga-powers was affirmed by many Greek and Roman writers, who call the Yogins Indian Gymnosophists; by Strabo, Lucan, Plutarch, Cicero (*Tuscul. Disp.*), Pliny (*Nat. Hist.*, VII, ii, 22), etc.

he had once obtained the power of acting independently of his body, through the *Atman*—"self," or "soul"; and the old Greeks went in search of *Atmu*—the Hidden one, or the God-Soul of man, with the symbolical mirror of the Thesmophorian mysteries;—so the spiritualists of today believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogis, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit—the real *self*—are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities; as in the boundless expanse of the universe there can be no limitation. And that when this difference is once removed—according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned Soul; and according to Spiritualists, through mediumship— such an union between embodied and disembodied spirits becomes possible. Thus was it that Patañjali's Yogis and, following in their steps, Plotinus, Porphyry, and other Neo-Platonists, maintained that in their hours of ecstasy, they had been united to, or rather become as one with, God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, claimed by too many great philosophers to be put aside as entirely chimerical. In the case of the Theodidaktoi, the only controvertible point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illumination, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Iı wara "face to face," this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek followers, for a long array of Christian ecstatics, and, finally, for the last two claimants to "God-seeing" within these last hundred years—Jacob Böhme and Swedenborg—this pretension would and *should* have been philosophically and logically questioned, if a few of our great men of science

who are Spiritualists had had more interest in the philosophy than in the mere phenomenalism of Spiritualism.

The Alexandrian Theosophists were divided into neophytes, initiates, and masters, or hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obligated his disciples by oath not to divulge his *higher* doctrines, except to those who were proved thoroughly worthy and initiated, and who had learned to regard the gods, the angels, and the demons of other peoples, according to the esoteric *hyponoia*, or under-meaning. "The gods exist, but they are not what the *hoi polloi*, the uneducated multitude, suppose them to be," says Epicurus. "He is not an atheist who denies the existence of the gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude." In his turn, Aristotle declares that of the "Divine Essence pervading the whole world of nature, what are styled the *gods* are simply the first principles."*

Plotinus, the pupil of the "God-taught" Ammonius, tells us, that the secret *gnosis* or the

knowledge of Theosophy, has three degrees—opinion, science, and *illumination*. "The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge*, founded on the identification of the mind with the object known." Theosophy is the exact science of psychology, so to say; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in man a direct beholding; that which Schelling denominates "a realization of the identity of subject and object in the individual"; so that under the influence and knowledge of *hyponoia* man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect,

—————

* [*Vide* Diogenes Laertius, *Lives*, X, 123, where the Greek word *acebês* means impious, irreverent, ungodly, rather than "atheist"; and Aristotle, *Metaphysics*, Bk. XII, viii, p. 1074b.—*Compiler*.]

—————

adore my own Perfect"—he says in his superb Essay on *The Over-Soul*. Besides this psychological, or soul-state, Theosophy cultivated every branch of sciences and arts. It was thoroughly familiar with what is now commonly known as mesmerism. Practical theurgy or "ceremonial magic," so often resorted to in their exorcisms by the Roman Catholic clergy—was discarded by the Theosophists. It is but Iamblichus alone who, transcending the other Eclectics, added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity—the undying, grim creations of human crimes and vices—and thus fall from *theurgia* (white magic) into *goëtia* (or black magic, sorcery). Yet, neither white, nor black magic are what popular superstition understands by the terms. The possibility of "raising spirits" according to the key of Solomon, is the height of superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse "with the gods" and attain for us the goal we desire. Alchemy, believed by so many to have been a spiritual philosophy as well as a physical science, belonged to the teachings of the theosophical school.

It is a noticeable fact that neither Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates, nor Ammonius Saccas, committed anything to writing. The reason for it is obvious. Theosophy is a double-edged weapon and unfit for the ignorant or the selfish. Like every ancient philosophy it has its votaries among the moderns; but, until late in our own days, its disciples were few in numbers, and of the most various sects and opinions. "Entirely speculative, and founding no schools, they have still exercised a silent influence upon philosophy; and, no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought"—remarks Mr. Kenneth R. H. MacKenzie IX°. . . himself a mystic and a

Theosophist, in his large and valuable work, *The Royal Masonic Cyclopaedia* (articles "Theosophical Society of New York" and "Theosophy," p. 731).* Since the days of the fire-philosophers, they had never formed themselves into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death warrant. The statistics show that, during a period of 150 years, no less than 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain only, from A.D. 1640 to 1660, but twenty years, 3,000 persons were put to death for compact with the "Devil." It was but late in the present century—in 1875—that some progressed mystics and spiritualists, unsatisfied with the theories and explanations of Spiritualism, started by its votaries, and finding that they were far from covering the whole ground of the wide range of phenomena, formed at New York, America, an association which is now widely known as the Theosophical Society. And now, having explained what is Theosophy, we will, in a separate article, explain what is the nature of our society, which is also called the "Universal Brotherhood of Humanity."

---

* *The Royal Masonic Cyclopaedia of History*, *Rites*, *Symbolism and Biography*. Edited by Kenneth R. H. MacKenzie IX° (Cryptonymus), Hon. Member of the Canongate Kilwinning Lodge, No. 2, Scotland. New York, J. W. Bouton, 706 Broadway, 1877.

ORIGINAL COVER OF *THE THEOSOPHIST*

ENTRANCE TO CROW'S NEST, BREACH CANDY, BOMBAY
The Founders moved into this residence at the end of 1880.

WHAT ARE THE THEOSOPHISTS?

[*The Theosophist*, Vol. I, No. 1, October, 1879, pp. 5-7]

Are they what they claim to be—students of natural law, of ancient and modern philosophy, and even of exact science? Are they Deists, Atheists, Socialists, Materialists, or Idealists; or are they but a schism of modern Spiritualism—mere visionaries? Are they entitled to any consideration, as capable of discussing philosophy and promoting real science; or should they be treated with the compassionate toleration which one gives to "harmless enthusiasts"? The Theosophical Society has been variously charged with a belief in "miracles," and "miracle-working"; with a secret political object—like the Carbonari; with being spies of an autocratic Czar; with preaching socialistic and nihilistic doctrines; and, *mirabile dictu*, with having a covert understanding with the French Jesuits, to disrupt modern Spiritualism for a pecuniary consideration! With equal violence they have been denounced as dreamers, by the American Positivists; as fetish-worshippers, by some of the New York press; as revivalists of "mouldy superstitions," by the Spiritualists; as infidel emissaries of Satan, by the Christian Church; as the very types of "*gobe-mouche*," by Professor W. B. Carpenter, F.R.S.; and finally, and most absurdly, some Hindu opponents, with a view to lessening their influence, have flatly charged them with the employment of *demons* to perform certain phenomena. Out of all this potter of opinions, one fact stands conspicuous—the Society, its members, and their views, are deemed of enough importance to be discussed and denounced: *Men slander only those whom they hate—or fear*.

But, if the Society has had its enemies and traducers, it has also had its friends and advocates. For every word of censure, there has been a word of praise. Beginning with a party of about a dozen earnest men and women, a month later its numbers had so increased as to necessitate the hiring of a public hall for its meetings; within two years, it had working branches in European countries. Still later, it found itself in alliance with the Indian Arya Samaj, headed by the learned Pandit Dayânund Saraswati Swâmi, and the Ceylonese Buddhists, under the erudite H. Sumangala, High Priest of Adam's Peak and President of the Widyodaya College, Colombo.

He who would seriously attempt to fathom the psychological sciences, must come

to the sacred land of ancient Âryâvarta. None is older than she in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India. Holding this country, as we do, for the fruitful hot-bed whence proceeded all subsequent philosophical systems, to this source of all psychology and philosophy a portion of our Society has come to learn its ancient wisdom and ask for the impartation of its weird secrets. Philology has made too much progress to require at this late day a demonstration of this fact of the primogenitive nationality of Âryâvarta. The unproved and prejudiced hypothesis of modern Chronology is not worthy of a moment's thought, and it will vanish in time like so many other unproved hypotheses. The line of philosophical heredity, from Kapila through Epicurus to James Mill; from Patañjali through Plotinus to Jacob Böhme, can be traced like the course of a river through a landscape. One of the objects of the Society's organization was to examine the too transcendent views of the Spiritualists in regard to the powers of disembodied spirits; and, having told them what, in our opinion at least, a portion of their phenomena are *not*, it will become incumbent upon us now to show what they are. So apparent is it that it is in the East, and especially in India, that the key to the alleged "supernatural" phenomena of the Spiritualists must be sought, that it has recently been conceded in the Allahabad *Pioneer* (August

11th, 1879), an Anglo-Indian daily journal which has not the reputation of saying what it does not mean. Blaming the men of science who "intent upon physical discovery, for some generations have been too prone to neglect super-physical investigation," it mentions "the new wave of doubt" (Spiritualism) which has "latterly disturbed this conviction." To a large number of persons, including many of high culture and intelligence, it adds, "the supernatural has again asserted itself as a fit subject of inquiry and research. And there are plausible hypotheses in favour of the idea that among the 'sages' of the East . . . there may be found in a higher degree than among the more modernized inhabitants of the West traces of those personal peculiarities, whatever they may be, which are required as a condition precedent to the occurrence of supernatural phenomena." And then, unaware that the cause he pleads is one of the chief aims and objects of our Society, the editorial writer remarks that it is "the only direction in which, it seems to us, the efforts of the Theosophists in India might possibly be useful. The leading members of the Theosophical Society in India are known to be very advanced students of occult phenomena, already, and we cannot but hope that their professions of interest in Oriental philosophy . . . may cover a reserved intention of carrying out explorations of the kind we indicate."

While, as observed, one of our objects, it yet is but one of many; the most important of which is to revive the work of Ammonius Saccas, and make various nations remember that they are the children "of one mother." As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should

explain. With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is:—with it all. But if asked what it believes in, the reply will be:—"*as a body*—Nothing." The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of

philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation, in which so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made.

But, when we come to consider ourselves individually, it is quite another thing. The Society's members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions. Some of them believe in one thing, others in another. Some incline toward the ancient *magic*, or secret wisdom that was taught in the sanctuaries, which was the very opposite of supernaturalism or diabolism; others in modern spiritualism, or intercourse with the spirits of the dead; still others in mesmerism or animal magnetism, or only an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy; and there are even those who call themselves materialists, in a certain sense. Of atheists and bigoted sectarians of any religion, there are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things. If there be such a thing as a speculative atheist, which philosophers may deny, he would have to reject both cause and effect, whether in this world of matter, or in that of spirit. There may be members who, like the poet Shelley, have let their imagination soar from cause to prior cause *ad*

infinitum, as each in its turn became logically transformed into a result necessitating a prior cause, until they have thinned the Eternal into a mere mist. But even they are not atheists in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise; for once that they cannot free themselves from the conception of the abstract ideal of power, cause, necessity, and effect, they can be considered as atheists only in respect to a personal God, and not to the Universal Soul of the Pantheist. On the other hand, the bigoted sectarian, fenced in, as he is, with a creed upon every paling of which is written the warning "No Thoroughfare," can neither come out of his enclosure to join the Theosophical Society, nor, if he could, has it room for one whose very religion forbids examination. The very root idea of the Society is free and fearless investigation.

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists those who find matter "the promise and potency of all terrestrial life," or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after

the eternal truth with "an inspiration of his own" to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for *exact*, physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

And it is also the ally of every honest religion—to wit: a religion willing to be judged by the same tests as it applies to the others. Those books, which contain the most self-evident truth, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly

developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even this mind be claiming a direct revelation. And, as this Society which allows the widest sweep in the realms of the pure ideal, is no less firm in the sphere of facts, its deference to modern science and its just representatives is sincere. Despite all their lack of a higher spiritual intuition, the world's debt to the representatives of modern physical science is immense; hence, the Society endorses heartily the noble and indignant protest of that gifted and eloquent preacher, the Rev. O. B. Frothingham, against those who try to undervalue the services of our great naturalists. "Talk of Science as being irreligious, atheistic," he exclaimed in a recent lecture, delivered at New York, "Science is creating a new idea of God. It is due to Science that we have any conception at all of a *living* God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to Science, because it is disabusing us of hideous illusions that tease and embarrass us, and putting us in the way of knowing how to reason about the things we see . . ."

104

And it is also due to the unremitting labours of such Orientalists as Sir W. Jones, Max Müller, Burnouf, Colebrooke, Haug, de Saint-Hilaire, and so many others, that the Society, as a body, feels equal respect and veneration for Vedic, Buddhist, Zoroastrian, and other old religions of the world; and, a like brotherly feeling towards its Hindu, Sinhalese, Parsi, Jain, Hebrew, and Christian members as individual students of "self," of nature, and of the divine in nature.

Born in the United States of America, the Society was constituted on the model of its Motherland. The latter omitting the name of God from its Constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the State. The Society, modelled upon this Constitution, may fairly be termed a "Republic of Conscience.

We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others. In this respect the Rules of the Society are very strict. It tries to act upon the wisdom of the old Buddhistic axiom, "Honour thine own faith, and do not slander that of others"; echoed back in our present century, in the "Declaration of Principles" of the Brahmo Samaj, which so nobly states that: "no sect shall be vilified, ridiculed, or hated." In Section VI of the Revised Rules of the Theosophical Society, recently adopted in General Council, at Bombay, is this mandate: "It is not lawful for any officer of the Parent Society to express, by word or act, any hostility to, or preference for, any one section (sectarian division, or group within the Society) more than

another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world." In their individual capacity, members may, when attacked, occasionally break this Rule, but, nevertheless, as

officers they are restrained, and the Rule is strictly enforced during the meetings. For, above all human sects stands Theosophy in its abstract sense; Theosophy which is too wide for any of them to contain but which easily contains them.

In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has *plus* science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion in that it makes no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.

Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labour; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed toward the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man.

Such is, then, the Theosophical Society, and such its principles, its multifarious aims, and its objects. Need we wonder at the past misconceptions of the general public, and the easy hold the enemy has been able to find to lower it in the public estimation? The true student has ever been a recluse, a man of silence and meditation. With the busy world his habits and tastes are so little in common that, while he is studying, his enemies and slanderers have undisturbed opportunities. But time cures all and lies are but ephemera. Truth alone is eternal.

About a few of the Fellows of the Society who have made great scientific discoveries, and some others to whom the psychologist and the biologist are indebted for the new light

thrown upon the darker problems of the inner man, we will speak later on. Our object now was but to prove to the reader that Theosophy is neither "a newfangled doctrine,"

a political cabal, nor one of those societies of enthusiasts which are born today but to die tomorrow. That not all of its members can think alike, is proved by the Society having organized into two great Divisions—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views. One man's thought, infinitely various as are its manifestations, is not all-embracing. Denied ubiquity, it must necessarily speculate but in one direction; and once transcending the boundaries of exact human knowledge, it has to err and wander, for the ramifications of the one Central and Absolute Truth are infinite. Hence, we occasionally find even the greater philosophers losing themselves in the labyrinths of speculations, thereby provoking the criticism of posterity. But as all work for one and the same object, namely, the disenthrallment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each—the great ones as well as small—have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favour can lay at least his mite upon the one altar of Truth.

Collected Writings VOLUME II

1879

THE DRIFT OF WESTERN SPIRITUALISM

[*The Theosophist*, Vol. I, No. 1, October, 1879, pp. 7-8]

Late advices from various parts of the world seem to indicate that, while there is an increasing interest in the phenomena of Spiritualism, especially among eminent men of science, there is also a growing desire to learn the views of the Theosophists. The first impulse of hostility has nearly spent itself, and the moment approaches when a patient hearing will be given to our arguments. This was foreseen by us from the beginning. The founders of our Society were mainly veteran Spiritualists, who had outgrown their first amazement at the strange phenomena, and felt the necessity to investigate the laws of mediumship to the very bottom. Their reading of mediaeval and ancient works upon the occult sciences had shown them that our modern phenomena were but repetitions of what had been seen, studied, and comprehended in former epochs. In the biographies of ascetics, mystics, theurgists, prophets, ecstatics; of astrologers, "diviners," "magicians," "sorcerers," and other students, subjects, or practitioners of the Occult Power in its many branches, they found ample evidence that Western Spiritualism could only be comprehended by the creation of a science of Comparative Psychology. By a like synthetic method the philologists, under the lead of Eugène Burnouf, had unlocked the secrets of religious and philological heredity, and exploded Western theological theories and dogmas until then deemed impregnable.

Proceeding in this spirit, the Theosophists thought they discovered some reasons to doubt the correctness of the spiritualistic theory that all the phenomena of the circles must

of necessity be attributed *solely* to the action of spirits of our deceased friends. The ancients knew and classified other supercorporeal entities that are capable of moving objects, floating the bodies of mediums through the air, giving apparent tests of the identity of dead persons, and controlling sensitives to write and speak strange languages, paint pictures, and play upon unfamiliar musical instruments. And not only knew them, but showed how these invisible powers might be controlled by man, and made to work these wonders at his bidding. They found, moreover, that there were two sides of Occultism—a good and an evil side; and that it was a dangerous and fearful thing for the inexperienced to meddle with the latter—dangerous to our moral as to our physical nature. The conviction forced itself upon their minds, then, that while the

weird wonders of Spiritualism were among the most important of all that could be studied, mediumship, without the most careful attention to every condition, was fraught with peril.

Thus thinking, and impressed with the great importance of a thorough knowledge of mesmerism and all other branches of Occultism, these founders established the Theosophical Society, to read, enquire, compare, study, experiment and expound, the mysteries of Psychology. This range of enquiry, of course, included an investigation of Vedic, Brahmanical and other ancient Oriental literature; for in that—especially the former, the grandest repository of wisdom ever accessible to humanity—lay the entire mystery of nature and of man. To comprehend modern mediumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Patañjali are even more essential than the "Divine Revelations" of Andrew Jackson Davis. We can never know how much of the mediumistic phenomena we *must* attribute to the disembodied until it is settled how much *can* be done by the embodied, human soul, and the blind but active powers at work within those regions which are yet unexplored by science. Not even proof of an existence beyond the grave, if it must come to us in a phenomenal shape. This will be conceded without qualification, we think, provided that the records

of history be admitted as corroborating the statements we have made.

The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediumistic phenomena is that the Theosophists say the phenomena may be produced by more agencies than one, and the latter that but one agency can be conceded, namely—the disembodied souls. There are other differences—as, for instance, that there *can* be such a thing as the obliteration of the human individuality as the result of very evil environment; that good spirits seldom, if ever, cause physical "manifestations," etc. But the first point to settle is the one here first stated; and we have shown how and in what directions the Theosophists maintain that the investigations should be pushed.

Our East Indian readers, unlike those of Western countries who may see these lines, do not know how warmly and stoutly these issues have been debated, these past three or four years. Suffice it to say that, a point having been reached where argument seemed no longer profitable, the controversy ceased; and that the present visit of the New York Theosophists, and their establishment of the Bombay Headquarters, with the library, lectures, and this journal, are its tangible results. That this step must have a very great influence upon Western psychological science is apparent. Whether our Committee are themselves fully competent to observe and properly expound Eastern Psychology or not, no one will deny that Western Science must inevitably be enriched by the contributions of the Indian, Sinhalese, and other mystics who will now find in *The Theosophist* a channel by which to reach European and American students of

Occultism, such as was never imagined, not to say seen, before. It is our earnest hope and belief that after the broad principles of our Society, its earnestness, and exceptional facilities for gathering Oriental wisdom, are well understood, it will be better thought of than now by Spiritualists, and attract into its fellowship many more of their brightest and best intellects.

Theosophy can be styled the enemy of Spiritualism with

no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists only urge that these phenomena shall be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of sciolism, the dogmatism of theology, or the prejudice of any other class, should be swept aside as something hostile to the public interest. Theosophy, with its design to search back into historic records for proof, may be regarded as the natural outcome of phenomenalistic Spiritualism, or as a touchstone to show the value of its pure gold. One must know both to comprehend what is Man.

———

Collected Writings VOLUME II

1879

ANTIQUITY OF THE VEDAS

[*The Theosophist*, Vol. I, No. 1, October, 1879, pp. 8-9]

A Journal interested like *The Theosophist* in the explorations of archaeology and archaic religions, as well as the study of the occult in nature, has to be doubly prudent and discreet. To bring the two conflicting elements—exact science and metaphysics—into direct contact, might create as great a disturbance as to throw a piece of potassium into a basin of water. The very fact that we are predestined and pledged to prove that some of the wisest of Western scholars have been misled by the dead letter of appearances and that they are unable to discover the hidden spirit in the relics of old, places us under the ban from the start. With those sciolists who are neither broad enough, nor sufficiently modest to allow their decisions to be reviewed, we are necessarily in antagonism. Therefore, it is essential that our position in relation to certain scientific hypotheses,

perhaps tentative and only sanctioned for want of better ones—should be clearly defined at the outset.

An infinitude of study has been bestowed by the archaeologists and the Orientalists upon the question of chronology—especially in regard to Comparative Theology. So far, their affirmations as to the relative antiquity of the great religions of the pre-Christian era are little more than plausible hypotheses. How far back the national and religious Vedic period, so-called, extends— "it is impossible to tell," confesses Professor Max Müller; nevertheless, he traces it "to a period anterior to 1000 B.C.," and brings us "to 1100 or 1200 B.C., as the earliest time when we may suppose the collection of the Vedic hymns to have been finished." Nor do any other of our leading scholars claim to have finally settled the vexed question, especially delicate as it is in its bearing upon the chronology of the book of *Genesis*. Christianity, the direct outflow of Judaism and in most cases the State religion of their respective countries, has unfortunately stood in their way. Hence, scarcely two scholars agree; and each assigns a different date to the *Vedas* and the Mosaic books, taking care in every case to give the latter the benefit of the doubt. Even that leader of the leaders in philological and chronological questions—Professor Müller, hardly twenty years ago, allowed himself a prudent margin by stating that it will be difficult to settle "whether the *Veda* is 'the oldest of the books,' and whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the *Vedas*." *The Theosophist* is, therefore, quite warranted in either adopting or rejecting as it

pleases the so-called authoritative chronology of science. Do we err then, in confessing that we rather incline to accept the chronology of that renowned Vedic scholar, Swami Dayânanda Saraswati, who unquestionably knows what he is talking about, has the four *Vedas* by heart, is perfectly familiar with all Sanskrit literature, has no such scruples as the Western Orientalists in regard to public feelings, nor desire to humour the superstitious notions of the majority, nor has any object to gain in suppressing

facts? We are only too conscious of the risk in withholding our adulation from scientific authorities. Yet, with the common temerity of the heterodox we must take our course, even though, like the Tarpeia of old, we be smothered under a heap of shields—a shower of learned quotations from these "authorities."

We are far from feeling ready to adopt the absurd chronology of a Berosus or even Syncellus—though in truth they appear "absurd" only in the light of our preconceptions. But, between the extreme claims of the Brahmins and the ridiculously short periods conceded by our Orientalists for the development and full growth of that gigantic literature of the ante-Mahâbhâratan period, there ought to be a just mean. While Swami Dayânanda Saraswati asserts that "The *Vedas* have now ceased to be objects of study for nearly 5,000 years," and places the first appearance of the four *Vedas* at an immense antiquity, Professor Müller, assigning for the composition of even the earliest among the *Brâhmanas*, the years from about 1000 to 800 B.C., hardly dares, as we have seen, to place the collection and the original composition of the Sanhitâ, of Rig-Vedic hymns, earlier than 1200 to 1500 before our era!* Whom ought we to believe; and which of the two is the better informed? Cannot this gap of several thousand years be closed, or would it be equally difficult for either of the two cited authorities to give data which would be regarded by science as thoroughly convincing? It is as easy to reach a false conclusion by the modern inductive method as to assume false premises from which to make deductions. Doubtless Professor Max Müller has good reasons for arriving at his chronological conclusions. But so has Dayânanda Saraswati Pandit. The gradual modifications, development and growth of the Sanskrit language are sure guides enough for an expert philologist. But, that there is a possibility of his having been led into error would seem to suggest itself upon considering a certain argument brought forward by Swami Dayânanda. Our respected friend and teacher maintains

---

* *Lecture on the Vedas.* [in *Chips, etc*., Vol. I.]

---

that both Professor Müller and Dr. Wilson have been solely guided in their researches and conclusion by the inaccurate and untrustworthy commentaries of Sayana, Mahîdhara, and Uvata; commentaries which differ diametrically from those of a far earlier period as used by himself in connection with his great work, the *Veda-Bhâshya*. A cry was raised at the outset of this publication that Swami's commentary is calculated to refute Sayana and the English interpreters. "For this," very justly remarks Pandit Dayânanda, "I cannot be blamed; if Sayana has erred, and English interpreters have chosen to take him for their guide, the delusion cannot be long maintained. Truth alone can stand, and Falsehood before growing civilization must fall."* And if, as he claims, his *Veda-Bhâshya* is entirely founded on the old commentaries of the ante-Mahâbhâratan period to which the Western scholars have had no access, then, since his were the surest guides of the two classes, we cannot hesitate to follow him, rather than the best of our European Orientalists.

But, apart from such *prima facie* evidence, we would respectfully request Professor Max Müller to solve us a riddle. Propounded by himself, it has puzzled us for over twenty years, and pertains as much to simple logic as to the chronology in question. Clear and undeviating, like the Rhone through the Geneva lake, the idea runs through the course of his lectures, from the first volume of *Chips* down to his last discourse. We will try to explain.

All who have followed his lectures as attentively as ourselves will remember that Professor Max Müller attributes the wealth of myths, symbols and religious allegories in the Vedic hymns, as in Grecian mythology, to the early worship of nature by man. "In the hymns of the Vedas" to quote his words, "we see man left to himself to solve the riddle of this world . . . He is awakened from darkness and slumber by the light of the sun" . . . and he calls it—"his life, his breath, his brilliant Lord and Protector. He gives names to all the powers of nature, and after he has called the fire 'Agni,' the sunlight 'Indra,' the storms

* Answer to the Objections to the *Veda-Bhâshya*.

'Maruts,' and the dawn 'Usha,' they all seem to grow naturally into beings like himself, nay, greater than himself."* This definition of the mental state of *primitive* man, in the days of the very infancy of humanity, and when hardly out of its cradle—is perfect. The period to which he attributes these effusions of an infantile mind, is the Vedic period, and the time which separates us from it is, as claimed above, 3,000 years. So much impressed seems the great philologist with this idea of the mental feebleness of mankind at the time when these hymns were composed by the four venerable Rishis, that in his *Introduction to the Science of Religion* (p. 278) we find the Professor saying: "Do you still wonder at polytheism or at mythology? Why, they are inevitable. They are, if you like, a *parler enfantin* of religion. But the world has its childhood, and when it was a child it spoke as a child [*nota bene*, 3,000 years ago], it

understood as a child, it thought as a child . . . The fault rests with us, if we insist on *taking the language of children for the language of men* . . . The language of antiquity is the language of childhood . . . The *parler enfantin* in religion is not extinct . . . as, for instance, the religion of India . . ."

Having read thus far, we pause and think. At the very close of this able explanation, we meet with a tremendous difficulty, the idea of which must have never occurred to the able advocate of the ancient faiths. To one familiar with the writings and ideas of this Oriental scholar, it would seem the height of absurdity to suspect him of accepting the Biblical chronology of 6,000 years since the appearance of the first man upon earth as the basis of his calculations. And yet the recognition of such chronology is inevitable if we have to accept Professor Müller's reasons at all; for here we run against a purely arithmetical and mathematical obstacle, a gigantic miscalculation of proportion . . .

No one can deny that the growth and development of mankind—mental as well as physical—must be analogically measured by the growth and development of man. An

---

* *Chips from a German Workshop*, Vol. I, p. 68.

---

anthropologist, if he cares to go beyond the simple consideration of the relations of man to other members of the animal kingdom, has to be in a certain way a physiologist as well as an anatomist; for, as much as ethnology, it is a progressive science which can be well treated but by those who are able to follow up retrospectively the regular unfolding of human faculties and powers, assigning to each a certain period of life. Thus, no one would regard a skull in which the wisdom tooth, so-called, would be apparent, the skull of an infant. Now, according to geology, recent researches "give good reasons to believe that under low and base grades the existence of man can be traced back into the tertiary times." In the old glacial drift of Scotland—says Professor W. Draper—"the relics of man are found along with those of the fossil elephant"; and the best calculations so far assign a period of two hundred and forty thousand years since the beginning of the last glacial period. Making a proportion between 240,000 years—the least age we can accord to the human race—and twenty-four years of a man's life, we find that three thousand years ago, or the period of the composition of Vedic hymns, mankind would be just twenty-one—the legal age of majority, and certainly a period at which man ceases using, if he ever will, the *parler enfantin* or childish lisping. But, according to the views of the Lecturer, it follows that man was, three thousand years ago, at twenty-one, a foolish and undeveloped—though a very promising—infant, and at twenty-four, has become the brilliant, acute, learned, highly analytical and philosophical man of the nineteenth century. Or, still keeping our equation in view, in other words, the Professor might as well say, that an individual who was a nursing baby at 12 noon on a certain day, would at 12:20 p.m., on the same day, have become an adult speaking high wisdom instead of his *parler enfantin*!

It really seems the duty of the eminent Sanskritist and Lecturer on Comparative Theology to get out of this dilemma. Either the *Rig-Veda* hymns were composed but 3,000 years ago, and, therefore, cannot be expressed in the "language of childhood"—man having lived in the glacial period

—but the generation which composed them must have been composed of adults, presumably as philosophical and scientific in the knowledge of their day, as we are in our own; or, we have to ascribe to them an immense antiquity in order to carry them back to the days of human mental infancy. And, in this latter case, Professor Max Müller will have to withdraw a previous remark, expressing the doubt "whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the *Vedas*."

Collected Writings VOLUME II

1879

FOOTNOTES TO "THE AUTOBIOGRAPHY OF DAYANANDA SARASWATI SWAMI"

[*The Theosophist*, Vol. I, Nos. 1, 3, October and December, 1879, pp. 9-13, 66-68, respectively.]

No Swami or Sannyâsi can touch money, or personally transact any monetary business.

Rudrâdhyâya is a chapter about Rudra (a name of Śiva).

The office of "Jamâdâr" answers to that of a town Revenue Collector, combining that of a Magistrate, at the same time.

Parthiwa Puja is the ceremony connected with the worship of a lingam of clay—the emblem of Śiva.

[". . . the great day of gloom and fasting—called Śivarâtri . . ."]. The Vishnavites, or worshippers of Vishnu—the greatest enemies of the Śivaïtes or worshippers of Śiva—hold on this day a festival, in derision of their religious opponents.

[". . . this day following on the 13th of Vadya of Mâgh . . ."]. The eleventh month of the Hindu year.

[Kailâsa]. A mountain peak of the Himâlayas where Śiva's heaven is believed to be situated.

[*Nighanta*]. A medical work. There is a treatise entitled *Nighanta* in the *Vedas*.

[*Nirukta*]. Another Vedic treatise.

[Purvamimânsa]. *First* mimânsa.

[*nautch*]. Singing and dancing by professional women.

[four *ghatkas*]. About half-an-hour.

[*Mukti*]. The final bliss of a liberated soul; absorption into Brahma.

Astronomy includes Astrology in India, and it is in Benares that the subtlest of metaphysics and so-called occult sciences are taught.

Mella is a religious gathering, numbering at times hundreds of thousands of pilgrims.

[*tumbâ*]. A vessel to hold water, made of a dried gourd.

[*Sannyâsis*]. *Sannyâs*. There are different conditions and orders prescribed in the Shâstras. (1) *Brahmachâri*—one who leads simply a life of celibacy, maintaining himself by begging while prosecuting his studies; (2) Grihasthâśrama—one who leads a married but a holy life; (3) *Vânaprastha*—who lives the life of a hermit; (4) *Sannyâs* or Chaturthâśrama. This is the highest of the four; in which the members of either of the other three may enter, the necessary conditions for it being the renunciation of *all* worldly considerations. Following are the four different successive stages of this life: (*a*) *Kutichaka*—living in a hut, or in a desolate place and wearing a red-ochre coloured garment, carrying a three-knotted bamboo rod, and wearing the hair in the centre of the crown of the head, having the sacred thread, and devoting oneself to the contemplation of *Parabrahma*; (*b*) *Bahudaka*—one who lives quite apart from his family and the world, maintains himself on alms collected at *seven* houses, and wears the same kind of reddish garment; (*c*) *Hansa*—the same as in the preceding case, except the carrying of only a one-knotted bamboo; (*d*) *Paramahansa*—the same as the others; but the ascetic wears the sacred thread, and his hair and beard are quite long. This is the highest of all these orders. A Paramahansa who shows himself worthy is on the very threshold of becoming a *Dikshita*.

[*Dand*]. The three and seven-knotted bamboo of Sannyâsis given to them as a sign of power, after their initiation.

[". . . a man thoroughly versed in Yog . . ."]. A religious "magician," practically. One who can embrace the past and the future in one *present*; a man who has reached the most perfect state of clairvoyance, and has a thorough knowledge of what is now known as mesmerism, and the occult properties of nature, which sciences help the student to perform the greatest phenomena; such phenomena must not be confounded with *miracles*, which are an absurdity.

One may be a Yogi, and yet not a *Dikshita*, *i.e.*, not have received his final initiation into the mysteries of *Yoga Vidya*.

["Spirituous liquors, fish, and all kind of animal food, and *Mudra* (exhibition of indecent images) . . . were allowed . . ."]. The word *Mudra* has been variously understood and interpreted. It means the signet of a royal as well as of a religious

personage; a ring seal with initials engraved upon it. But it is also understood in another sense—the pristine and esoteric.

Bhûcharî, *Chachurî*, *Khecharî*, *Charâcharî*, and *Agocharî* — these five were the Mudras practiced by the Aryas to qualify themselves for Yoga. They are the initiative stages to the difficult system of RÂJA-YOGA, and the preliminaries of *Dhotipoti*, the early discipline of HATHA-YOGA. The *Mudra* is a quite distinct and independent course of Yoga training, the completion of which helps the candidate to attain *Anima*, *Laghima* and *Garima*. (For the meaning of these *Siddhis*, see article on *Yog-Vidya* in the November number of *The Theosophist*.) The sense of this holy word once perverted, the ignorant Brahmins debased it to imply the pictorial representation of the emblems of their deities, and to signify the marks of those sexual emblems daubed upon their bodies with *Gopichand* made of the whitish clay of rivers held sacred. The Vaishnavas debase the mark and the word less than the *Shaivas*; but the *Shaktas* by applying it to the obscene gestures and

the indecent exposures of their filthy Ritual, have entirely degraded its Aryan meaning.

The following are the five nasals in Sanskrit;

(1) ङ् ṅ (2) ञ् ñ (3) ण् ṇ (4) न् n (5) म् m

["I . . . reached Gupta Kâśî (the *secret* Benares) . . ."]. Gupta Kâśî —*Gupta*, secret, hidden; Kâsî, the ancient name of Benares—is a holy place enshrouded in mystery. It is about fifty miles from Badrinâth. Outwardly there is seen only a temple with columns; but a firm belief prevails among pilgrims to the effect that this shrine only serves as a landmark to indicate the locality of the sacred hidden Benares—a whole city, in fact, underground. This holy place, they believe, will be revealed at the proper time, to the world. The *Mahâtmas* alone can now reach it, and some inhabit it. A learned Swâmi friend, and a native of Badrinâth, highly respected at Bombay, has just told us that there is a prophecy that in twenty-five years from this time Benares will begin to decline in every respect as it has long done in holiness, and, owing to the wickedness of men, will finally fall. Then, the mystery of Gupta Kâśî will be disclosed and the truth begin to dawn upon men. Swâmi P—— solemnly avers that, having often visited this very shrine, he has several times observed, with his own eyes, as it were, shadowy forms disappearing at the entrance—as though half visible men, or the wraiths of men were entering.

[*Triyugee*]. Three Yugis, or the three Epochs.

[". . . those true ascetics I have heard of but as yet had never met—the *Mahâtmas* . . ."].

The Mahâtmas, or literally great souls, from the words—*Mahâ*, great, and *âtma*, soul—are those mysterious adepts whom the popular fancy views as "magicians," and of whom every child knows in India, but who are met with so rarely, especially in this age of degeneration. With the

exception of some Swâmis and ascetics of a perfectly holy life, there are few who know positively that they *do* exist, and are no myths created by superstitious fancy. It will be given, perhaps, to Swâmi Dayânanda, the great and holy man, to disabuse the skeptical minds of his degenerating countrymen; especially of this young decorated generation, the *Jeunesse Dorée* of India, the LL.B., and M.A. aristocracy—who, fed upon Western materialism, and inspired by the cold negation of the age, despise the traditions, as well as the religion of their forefathers, calling all that was held sacred by the latter, a "rotten superstition." Alas! they hardly remark themselves that from idolatry they have fallen into *fetishism*. They have but changed their idols for poorer ones, and remain the same.

["... I then ascended the Tunganâth Peak"].

At Badrinâth (Northern India), on the right bank of the Bishangangâ, where the celebrated temple of Vishnu, with hot mineral springs in it, annually attracts numerous pilgrims, there is a strange tradition among the inhabitants. They believe that holy Mahâtmas (anchorites) have lived [on] the inaccessible mountain peaks, in caves of the greatest beauty for several thousand years. Their residence is approachable only through a cavern perpetually choked with snow, which forbids the approach of the curious and the skeptical. The Badrinâth peaks in this neighbourhood are above 22,000 feet high.

Since the above was written one of our most respected and learned Fellows has informed us that his *Guru* (Preceptor) told him that while stopping at the temple of Nârâyan, on the Himâlayas, where he had passed some months, he saw therein a copper plate bearing date, with an inscription, said to have been made by Śankarâchârya, that that temple was the extreme limit where one should go in ascending the Himâlayas. The *Guru* also said that farther up the heights, and beyond apparently insurmountable walls of snow and ice, he several times saw men of a most venerable appearance, such as the Aryan Rishis are represented, wearing hair so long as to hang below their

waist. There is reason to know that he saw correctly, and that the current belief is not without foundation that the place is inhabited by adepts and *no one* who is *not* an adept *will ever* succeed in getting an entrance.

————

Collected Writings VOLUME II

1879

PERSIAN ZOROASTRIANISM AND RUSSIAN VANDALISM

[*The Theosophist*, Vol. I, No. 1, October, 1879, pp. 19-21]

Few persons are capable of appreciating the truly beautiful and esthetic; fewer still of revering those monumental relics of bygone ages, which prove that even in the remotest epochs mankind worshipped a Supreme Power, and people were moved to express their abstract conceptions in works which should defy the ravages of Time. The Vandals—whether Slavic Wends, or some barbarous nation of Germanic race—came at all events from the North. A recent occurrence is calculated to make us regret that Justinian did not destroy them all; for it appears that there are still in the North worthy scions left of those terrible destroyers of monuments of arts and sciences, in the persons of certain Russian merchants who have just perpetrated an act of inexcusable vandalism. According to the late Russian papers, the Moscow archmillionaire, Kokoreff, with his Tiflis partner the Armenian Croesus, Mirzoeff, is desecrating and apparently about to totally destroy perhaps the oldest relic in the world of Zoroastrianism—the "Attesh-Gag" of Baku.*

Few foreigners, and perhaps as few Russians, know anything of this venerable sanctuary of the Fire-worshippers around the Caspian Sea. About twenty versts from the small town of Baku in the valley of Absharon in Russian Georgia, and among the barren, desolated steppes of the shores of the Caspian, there stands—alas! rather stood, but a few months ago—a strange structure, something between a mediaeval Cathedral and a fortified castle. It was built in unknown

---

* Attesh-Kudda also.

---

ages, and by builders as unknown. Over an area of somewhat more than a square mile, a tract known as the "Fiery Field," upon which the structure stands, if one but digs from two to three inches into the sandy earth, and applies a lighted match, a jet of fire will stream up, as if from a spout.* The "Gheber Temple," as the building is sometimes termed, is carved out of one solid rock. It comprises an enormous square enclosed by crenelated walls, and at the centre of the square, a high tower also rectangular resting upon four gigantic pillars. The latter were pierced vertically down to the bed-rock and the cavities were continued up to the battlements where they opened out into the atmosphere; thus forming continuous tubes through which the inflammable gas stored up in the heart of the mother-rock was conducted to the top of the tower. This tower has been for centuries a shrine of the fire-worshippers and bears the symbolical representation of the trident—called *teersoot*. All around the interior face of the external wall, are excavated the cells, about twenty in number, which served as habitations for past generations of Zoroastrian recluses. Under the supervision of a High

Mobed, here, in the silence of their isolated cloisters, they studied the *Avesta*, the *Vendidad*, the *Yasna*—especially the latter, it seems, as the rocky walls of the cells are inscribed with a greater number of quotations from the sacred songs. Under the tower-altar, three huge bells were hung. A legend says that they were miraculously produced by a holy traveller, in the tenth century during the Mussulman persecution, to warn the faithful of the approach of the enemy. But a few weeks ago, the tall tower-altar was yet ablaze with the same flame that local tradition affirms had been kindled thirty centuries ago. At the horizontal orifices in the four hollow pillars burned four perpetual fires, fed uninterruptedly from the inexhaustible subterranean reservoir. From every merlon on the walls, as well as from every embrasure flashed forth

—————

* A bluish flame is seen to arise there, but "this fire does not consume; and if a person finds himself in the middle of it, no warmth is felt." See Kinneir, *A Geographical Memoir of the Persian Empire*, p. 360.

—————

124

a radiant light, like so many tongues of fire; and even the large porch overhanging the main entrance was encircled by a garland of fiery stars, the lambent lights shooting forth from smaller and narrower orifices. It was amid these impressive surroundings, that the Gheber recluses used to send up their daily prayers, meeting under the open tower-altar; every face reverentially turned toward the setting sun, as they united their voices in a parting evening hymn. And as the luminary—the "Eye of Ahura-Mazda"—sank lower and lower down the horizon, their voices grew lower and softer, until the chant sounded like a plaintive and subdued murmur . . . A last flash—and the sun is gone; and, as darkness follows daylight almost suddenly in these regions, the departure of the Deity's symbol was the signal for a general illumination, unrivalled even by the greatest fireworks at regal festivals. The whole field seemed nightly like one blazing prairie . . .

Till about 1840, "Attesh-Gag" was the chief rendezvous for all the Fire-worshippers of Persia. Thousands of pilgrims came and went; for no true Gheber could die happy unless he had performed the sacred pilgrimage at least once during his life-time. A traveller—Koch—who visited the cloister about that time, found in it but five Zoroastrians, with their pupils. In 1878, about fourteen months ago, a lady of Tiflis, who visited the Attesh-Gag, mentioned in a private letter that she found there but one solitary hermit, who emerges from his cell but to meet the rising and salute the departing sun. And now, hardly a year later, we find in the papers that Messrs. Kokoreff and Co., are busy erecting on the Fiery Field enormous buildings for the refining of petroleum! All the cells but the one occupied by the poor old hermit, half-ruined and dirty beyond all expression, are inhabited by the firm's workmen; the altar over which blazed the sacred flame, is now piled high with rubbish, mortar and mud, and the flame itself turned off in another direction. The bells are now, during the periodical visits of a Russian priest, taken down and suspended in the porch of the superintendent's house; heathen relics being as usual used—though abused—by the religion which supplants the

previous worship. And, all looks like the abomination of desolation . . . "It is a matter of surprise to me," writes a Baku correspondent in the *St. Petersburg Vyedomosti*, who was the first to send the unwelcome news, "that the trident, the sacred *teersoot* itself, has not as yet been put to some appropriate use in the new firm's kitchen . . . ! Is it then so absolutely necessary that the millionaire Kokoreff should desecrate the Zoroastrian cloister, which occupies such a trifling compound in comparison to the space allotted to his manufactories and stores? And shall such a remarkable relic of antiquity be sacrificed to commercial greediness which can after all neither lose nor gain one single rouble by destroying it?"

It must apparently, since Messrs. Kokoreff and Co. have leased the whole field from the Government, and the latter seems to feel quite indifferent over this idiotic and useless Vandalism. It is now more than twenty years since the writer visited for the last time Attesh-Gag. In those days besides a small group of recluses it had the visits of many pilgrims. And since it is more than likely that ten years hence, people will hear no more of it, I may just as well give a few more details of its history. Our Parsee friends will, I am sure, feel an interest in a few legends gathered by me on the spot.

There seems to be indeed a veil drawn over the origin of Attesh-Gag. Historical data are scarce and contradictory. With the exception of some old Armenian Chronicles which mention it incidentally as having existed before Christianity was brought into the country by Saint Nina during the third century,* there is no other mention of it anywhere else so far as I know.

---

* Though Saint Nina appeared in Georgia in the third, it is not before the fifth century that the idolatrous *Grouzines* [Georgians] were converted to Christianity by the thirteen Syrian Fathers. They came under the leadership of both St. Anthony and St. John of Zedadzene—so called, because he is alleged to have travelled to the Caucasian regions on purpose to fight and conquer the chief idol *Zeda*! And thus, while—as incontrovertible proof of the existence of both—the opulent tresses of the black hair of St. Nina are being preserved to this day as relics, in Zion Cathedral at Tiflis—the thaumaturgic John has immortalized

---

Tradition informs us—how far correctly is not for me to decide—that long before Zarathushtra, the people, who now are called in contempt, by the Mussulmans and Christians,

---

his name still more. *Zeda*, who was the Baal of the Trans-Caucasus, had children sacrificed to him, as the legend tells us, on the top of the Zedadzene mount, about 18 versts from Tiflis. It is there that the Saint defied the idol, or rather Satan under the guise of a stone statue—to single combat, and *miraculously* conquered him; *i.e.*, threw down, and trampled upon the idol. But he did not stop there in the exhibition of his powers. The mountain peak is of an immense height, and being only a barren rock at its top, spring water is nowhere to be found on its summit. But in commemoration of his triumph, the Saint had a spring appear at the very bottom of the deep, and—as people assert—a fathomless well, dug down into the very bowels of the mountain, and the gaping mouth of which was situated near the altar of the god Zeda, just in the centre of his temple. It was into this opening that the limbs of the murdered infants were cast down after the sacrifice. The miraculous spring,

however, was soon dried up, and for many centuries there appeared no water. But, when Christianity was firmly established, the water began re-appearing on the 7th day of every May, and continues to do so till the present time. Strange to say, this fact does not pertain to the domain of legend, but is one that has provoked an intense curiosity even among men of science, such as the eminent geologist, Dr. Otto W. von Abich, who resided for years at Tiflis. Thousands upon thousands proceed yearly upon pilgrimage to Zedadzene on the seventh of May; and all witness the "miracle." From early morning, water is heard bubbling down at the rocky bottom of the well; and, as noon approaches, the parched-up walls of the mouth become moist, and clear cold sparkling water seems to come out from every porosity of the rock; it rises higher and higher, bubbles, increases, until at last having reached to the very brim, it suddenly stops, and a prolonged shout of triumphant joy bursts from the fanatical crowd. This cry seems to shake like a sudden discharge of artillery the very depths of the mountain and awaken the echo for miles around. Everyone hurries to fill a vessel with the miraculous water. There are necks wrung and heads broken on that day at Zedadzene, but everyone who survives carries home a provision of the crystal fluid. Toward evening the water begins decreasing as mysteriously as it had appeared, and at midnight the well is again perfectly dry. Not a drop of water, nor a trace of any spring, could be found by the engineers and geologists bent upon discovering the "trick." For a whole year, the sanctuary remains deserted, and there is not even a janitor to watch the poor shrine. The geologists have declared that the soil of the mountain precludes the possibility of having springs concealed in it. Who will explain the puzzle?

"Ghebers," and who term themselves "Behedin" (followers of the true faith), recognized Mithra, the Mediator, as their sole and highest God—who included within himself all the good as well as the bad gods. Mithra, representing the two natures of Ormazd and Ahriman combined, the people *feared* him, whereas, they would have had no need of fearing, but only of loving and reverencing him as Ahura-Mazda, were Mithra without the Ahriman element in him.

One day as the god, disguised as a shepherd, was wandering about the earth, he came to Baku, then a dreary, deserted seashore, and found an old devotee of his quarrelling with his wife. Upon this barren spot wood was scarce, and she would not give up a certain portion of her stock of cooking fuel to be burned upon the altar. So the Ahriman element was aroused in the god and, striking the stingy old woman, he changed her into a gigantic rock. Then, the Ahura-Mazda element prevailing, he, to console the bereaved widower, promised that neither he, nor his descendants, should ever need fuel any more, for he would provide such a supply as should last till the end of time. So he struck the rock again and then struck the ground for miles around, and the earth and the calcareous soil of the Caspian shores were filled up to the brim with naphtha. To commemorate the happy event, the old devotee assembled all the youths of the neighbourhood and set himself to excavating the rock—which was all that remained of his ex-wife. He cut the battlemented walls, and fashioned the altar and the four pillars, hollowing them all to allow the gases to rise up and escape through the top of the merlons. The god Mithra upon seeing the work ended, sent a lightning flash, which set ablaze the fire upon the altar, and lit up every merlon upon the walls. Then, in order that it should burn the brighter, he called forth the four winds and ordered them to blow the flame in every direction. To this day, Baku is known under its primitive name of "Badlube," which means literally the gathering of winds.*

The other legend, which is but a continuation of the

* [Cf. *Isis Unveiled*, Vol. II, p. 632 footnote.—*Compiler*.]

above, runs thus: For countless ages, the devotees of Mithra worshipped at his shrines, until Zarathushtra, descending from heaven in the shape of a "Golden Star," transformed himself into a man, and began teaching a new doctrine. He sang the praises of the One but Triple god—the supreme Eternal, the incomprehensible essence "Zervana-Akerene," which emanating from itself "Primeval Light," the latter in its turn produced Ahura-Mazda. But this process required that the "Primeval One" should previously absorb in itself all the light from the fiery Mithra, and thus left the poor god despoiled of all his brightness. Losing his right of undivided supremacy, Mithra, in despair, and instigated by his Ahrimanian nature, annihilated himself for the time being, leaving Ahriman alone, to fight out his quarrel with Ormazd, the best way he could. Hence, the prevailing Duality in nature since that time until Mithra returns; for he promised to his faithful devotees to come back some day. Only since then, a series of calamities fell upon the Fire-worshippers. The last of these was the invasion of their country by the Moslems in the 7th century, when these fanatics commenced most cruel persecutions against the Behedin. Driven away from every quarter, the Ghebers found refuge but in the province of Kerman, and in the city of Yezd. Then followed heresies. Many of the Zoroastrians abandoning the faith of their forefathers, became Moslems; others, in their unquenchable hatred for the new rulers, joined the ferocious Koords and became devil, as well as fire-worshippers. These are the Yezidis. The whole religion of these strange sectarians—with the exception of a few who have more weird rites, which are a secret to all but to themselves—consists in the following. As soon as the morning sun appears, they place their two thumbs crosswise one upon the other, kiss the symbol, and touch with them their brow in reverential silence. Then they salute the sun and turn back into their tents. They believe in the power of the Devil, dread it, and propitiate the "fallen angel" by every means; getting very angry whenever they hear him spoken of disrespectfully by either a Mussulman or a Christian. Murders have been committed

by them on account of such irreverent talk, but people have become more prudent of late.

With the exception of the Bombay community of Parsees, Fire-worshippers are, then, to be found but in the two places before mentioned, and scattered around Baku. In Persia some years ago, according to statistics they numbered about 100,000 men;* I doubt, though, whether their religion has been preserved as pure as even that of the Gujerati Parsees, adulterated as is the latter by the errors and carelessness of generations of uneducated Mobeds. And yet, as is the case of their Bombay brethren, who are considered by all the travellers as well as Anglo-Indians, as the most intelligent, industrious and well-behaved community of the native races, the fire-worshippers of Kerman and Yezd bear a very high character among the Persians, as well as among the Russians of Baku. Uncouth and crafty some of them have become, owing to long centuries of persecution and spoliation; but the unanimous testimony is in

their favour and they are spoken of as a virtuous, highly moral, and industrious population. "As good as the word of a Gheber" is a common saying among the Kurds, who repeat it without being in the least conscious of the self-condemnation contained in it.

I cannot close without expressing my astonishment at the utter ignorance as to their religions, which seems to prevail in Russia even among the journalists. One of them speaks of the Ghebers in the article of the *St. Petersburg Vyedomosti*, above referred to, as a sect of Hindu idolaters, in whose prayers the name of Brahma is constantly invoked. To add to the importance of this historical item Alexandre Dumas (senior) is quoted, as mentioning in his work *Travels*

---

* Mr. Grattan Geary in his recent highly valuable and interesting work *Through Asiatic Turkey* (London, Sampson Low and Co.) remarks of the Ghebers of Yezd—"it is said that there are only 5,000 of them all told." But as his information was gleaned while travelling rapidly through the country, he was apparently misinformed in this instance. Perhaps it was meant to convey the idea to him that there were but 5,000 in and about Yezd at the time of his visit. It is the habit of this people to scatter themselves all over the country in the commencement of the summer season in search of work.

130

in the Caucasus that during his visit to Attesh-Gag, he found in one of the cells of the Zoroastrian cloister "two Hindu idols"!! Without forgetting the charitable dictum: *De mortuis nil nisi bonum*, we cannot refrain from reminding the correspondent of our esteemed contemporary of a fact which no reader of the novels of the brilliant French writer ought to be ignorant of; namely, that for the variety and inexhaustible stock of *historical facts*, evolved out of the abysmal depths of his own consciousness, even the immortal Baron Munchausen was hardly his equal. The sensational narrative of his tiger-hunting in Mingrelia, where, since the days of Noah, there never was a tiger, is yet fresh in the memory of his readers.

Collected Writings VOLUME II

1879

"THE LIGHT OF ASIA"*

AS TOLD IN VERSE BY AN INDIAN BUDDHIST.

[*The Theosophist*, Vol. I, No. 1, October, 1879, pp. 20-25]

A timely work in poetical form, and one whose subject—perfect though the outward clothing be—is sure to provoke discussion and bitter criticisms, has just made its appearance. It is inscribed to "The Sovereign, Grand Master and Companions of the Most Exalted Order of the Star of India," and the author, Mr. Edwin Arnold, C.S.I., late

* *The Light of Asia*: or the Great Renunciation (Mahâbhinishkramana). Being the Life and Teachings of Gautamas Prince of India and Founder of Buddhism. As told in verse by an Indian Buddhist. By Edwin Arnold, M.A., K.C.I.E., C.S.I. Formerly Principal of the Deccan College, Poona, and Fellow of the University of Bombay. London: Trübner & Co., 1879.

[A small portion of the Manuscript of this article in the Adyar Archives is signed by H.P.B.'s initials, thus identifying her as its author.—*Compiler*.]

Principal of the Deccan College at Poona, having passed some years in India, has evidently studied his theme *con amore*. In his Preface he expresses the hope that the present work and his "*Indian Song of Songs* will preserve the memory of one who loved India and the Indian peoples." The hope is well grounded, for if any Western poet has earned the right to grateful remembrance by Asiatic nations and is destined to live in their memory, it is the author of the *Light of Asia*.

The novelty, and, from a Christian standpoint, the distastefulness of the mode of treatment of the subject seems to have already taken one reviewer's breath away. Describing the volume as "gorgeous in yellow and gold" he thinks the book "chiefly valuable as . . . coming from one who during a long residence in India imbued his mind with Buddhistic philosophy." This, he adds, "is no criticism of a religion supposed to be false, but the sympathetic presentment of a religion so much of which is true *as from the mouth of a votary* [*sic*]." By many, Mr. Arnold's "imaginary Buddhist votary" of the Preface, is identified with the author himself; who now—to quote again his critic—"comes out in his true colours." We are glad of it; it is a rare compliment to pay to any writer of this generation, whose peremptory instincts lead but too many to sail under any colours but their own. For our part, we regard the poem as a really remarkable specimen of literary talent, replete with philosophical thought and religious feeling—just the book, in short, we needed in our period of *Science of Religion*—and the general toppling of ancient gods.

The Miltonic verse of the poem is rich, simple, yet powerful, without any of those

metaphysical innuendoes at the expense of clear meaning which the subject might seem to beg, and which is so much favored by some of our modern English poets. There is a singular beauty and a force in the whole narrative, that hardly characterizes other recent poems—Mr. Browning's idyl, the *Pheidippides*, for one, which in its uncouth hero—the Arcadian goat-god, offers

such a sad contrast to the gentle Hindu Saviour. Jar as it may on Christian ears, the theme chosen by Mr. Arnold is one of the grandest possible. It is as worthy of his pen, as the poet has showed himself worthy of the subject. There is a unity of Oriental colouring in the descriptive portion of the work, a truthfulness of motive evinced in the masterly handling of Buddha's character, which are as precious as unique; inasmuch as they present this character for the first time in the history of Western literature, in the totality of its unadulterated beauty. The moral grandeur of the hero, that Prince of royal blood, who might have been the "Lord of Lords," yet

> ". . . . . . let the rich world slip
> Out if his grasp, to hold a beggar's bowl,"

and the development of his philosophy, the fruit of years of solitary meditation and struggle with the mortal "Self," are exquisitely portrayed. Toward the end the poem culminates in a triumphant cry of all nature; a universal hymn at the sight of the World-liberating soul

> "The Scripture of the Saviour of the World,
> Lord Buddha—Prince Siddhârtha styled on earth—
> In Earth and Heavens and Hells Incomparable,
> All-honoured, Wisest, Best, most Pitiful;
> The Teacher of Nirvana and the Law."*

Whatever the subsequent fate of all the world's religions and their founders, the name of Gautama Buddha, or Śâkya Muni,† can never be forgotten; it must always live in the

* [This, however, is the opening of Book the First in the poem.—*Compiler*.]

† He belonged to the family of the Śâkyas, who were descendants of Ikshvâku and formed one of the numerous branches of the Solar dynasty; the race which entered India about 2,300 years B.C. "according to the epic poems of India. *Muni* means a saint or ascetic, hence—Śâkyamuni."

hearts of millions of votaries. His touching history—that of a daily and hourly self-abnegation during a period of nearly *eighty* years, has found favor with everyone who has studied his history. When one searches the world's records for the purest, the highest ideal of a religious reformer, he seeks no further after reading this Buddha's life. In wisdom,

zeal, humility, purity of life and thought; in ardor for the good of mankind; in provocation to good deeds, to toleration, charity and gentleness, Buddha excels other men as the Himâlayas excel other peaks in height. Alone among the founders of religions, he had no word of malediction nor even reproach for those who differed with his views. His doctrines are the embodiment of universal love. Not only our philologists—cold anatomists of time-honoured creeds who scientifically dissect the victims of their critical analysis—but even those who are prepossessed against his faith, have ever found but words of praise for Gautama. Nothing can be higher or purer than his social and moral code. "That moral code," says Max Müller, "taken by itself is one of the most perfect which the world has ever known."* In his work *Le Bouddha et sa religion* (p. 5) Barthélemy Saint-Hilaire reaches the climax of reverential praise. He does not "hesitate to say" that "among the founders of religions there is no figure more pure or more touching than that of Buddha. *His life has not a stain upon it*. His constant heroism equals his convictions . . . He is the perfect model of all the virtues he preaches; his abnegation and charity, his inalterable gentleness, never forsake him for an instant . . ." And, when his end approaches, it is in the arms of his disciples that he dies, "with the serenity of a sage who practiced good during his whole life, and who is sure to have found—the truth." So true is it, that even the early Roman Catholic saint-makers, with a flippant unconcern for detection by posterity characteristic of the early periods of Christianity, claimed him as one of their converts, and, under the

---

* "Buddhism," in *Chips from a German Workshop*, Vol. I, p. 217.

---

pseudonym of St. Josaphat, registered him in their *Golden Legend* and *Martyrology* as an orthodox, beatified Catholic saint. At this very day, there stands at Palermo, a church dedicated to Buddha under the name of Divo Josaphat.* It is to the discovery of the Buddhist canon, and the *Sacred Historical Books of Ceylon*—partially translated from the ancient Pâli by the Hon. J. Turnour; and especially to the able translation of *Lalitavistara* by the learned Babu Râjendrâlala Mitra—that we owe nearly all we know of the true life of this wonderful being, so aptly named by our present author, "The Light of Asia." And now, poetry wreathes his grave with asphodels.

Mr. Arnold, as he tells us himself in the *Preface*, has taken his citations from Spence Hardy's work, and has also modified more than one passage in the received narrative. He has sought, he says, "to depict the life and character and indicate the philosophy of that noble hero and reformer, Prince Gautama of India," and reminds his readers that a generation ago "little or nothing was known in Europe of this great faith of Asia, which had nevertheless existed during twenty-four centuries, and at this day surpasses, in the number of its followers and the area of its prevalence, any other form of creed. Four hundred and seventy millions of our race live and die in the tenets of Gautama . . ." whose "sublime teaching is stamped ineffaceably upon modern Brahmanism . . . More than a third of mankind, therefore, owe their moral and religious ideas to this illustrious prince; whose personality . . . cannot but appear the highest, gentlest, holiest, and most beneficent . . . in the history of Thought . . . no single act or word . . . mars

---

* See *Speculum historiale*, by Vincent de Beauvais, XIIIth century. Max Müller affirms the story of this transformation of the great founder of Buddhism into one of the numberless Popish Saints. (See *Contemporary Review*, July, 1870, p. 588.) Colonel Yule tells us (*Book of Ser Marco Polo*, 1875, Vol. II, p. 308) that this story of Barlaam and Josaphat is recognized by Baronius and is to be! found at p. 348 of "*The Roman Martyrology* set forth by command of Pope Gregory XIII, and revised by the authority of Pope Urban VIII, translated out of Latin into English by G.K. of the Society of Jesus . . ."

---

the perfect purity and tenderness of this Indian teacher . . ." We will now explain some of the sacred legends as we proceed to quote them.

[Here follows a lengthy summary of the poem interspersed with quoted passages.]

Collected Writings VOLUME II

1879

THE MAGNETIC CHAIN

[*The Theosophist*, Vol. I, No. 1, October, 1879, pp. 29-30]

We have read with great interest the first number of a new French journal devoted to the science of Mesmerism, or, as it is called, Animal Magnetism, which has been kindly sent us by that venerable and most illustrious practitioner of that science, the Baron Du Potet, of Paris. Its title is *La Châine Magnétique* (The Magnetic Chain). After long years of comparative indifference, caused by the encroachments of sceptical science, this fascinating subject is again absorbing a large share of the attention of Western students of Psychology. Mesmerism is the very key to the mystery of man's interior nature; and enables one familiar with its laws to understand not only the phenomena of Western Spiritualism, but also that vast subject—so vast as to embrace every branch of Occultism within itself—of Eastern Magic. The whole object of the Hindu *Yoga* is to bring into activity his interior power, to make himself ruler over physical self and over everything else besides. That the developed *Yogi* can influence, sometimes control, the operations of vegetable and animal life, proves that the soul within his body has an intimate relationship with the soul of all other things. Mesmerism goes far toward teaching us how to read this occult secret, and Baron Reichenbach's great discovery of *Odyle* or *Od* force, together with Professor Buchanan's *Psychometry*, and the recent advances in electrical and magnetic science complete the demonstration. *The Theosophist* will give great attention to all these—Mesmerism, the laws of *Od*, Psychometry, etc. In this connection we give translated extracts from *La Châine Magnétique* that will repay perusal. There is a great truth in what Baron Du Potet says about the Mesmeric fluid:

136

> It is no utopian theory, but a universal Force, ever the same; which we will irrefutably prove. . . . A law of nature as positive as electricity, yet different from it; as real as night and day. A law of which physicians, notwithstanding all their learning and science, have hitherto been ignorant. Only with a knowledge of magnetism does it become possible to prolong life and heal the sick. Physicians must study it some day or—cease to be regarded as physicians.

Though now almost a nonogenarian, the Baron's intellect is as clear and his courageous devotion to his favourite Science, as ardent as when, in the year 1826, he appeared before the French Academy of Medicine and experimentally demonstrated the reality of animal magnetism. France, the mother of so many great men of science, has produced few greater than Du Potet.

A disciple of the Baron's—a Mr. Saladin of Tarasconsur-Rhône—reporting to him the results of recent magnetic experiments for the cure of disease, says:

Once, while magnetizing my wife, I made a powerful effort of my will to project the magnetic fluid, when I felt streaming from each of my finger-tips as it were little threads of cool breeze, such as might come from the mouth of an opened air-bag. My wife distinctly felt this singular breeze, and, what is still more strange, the servant girl, when told to interpose her hand between my own hand and my wife's body, and asked what she felt, replied that "it seemed as though something were blowing from the tips of my fingers."

The peculiar phenomenon here indicated has often been noticed in therapeutic magnetization; it is the vital force, intensely concentrated by the magnetizer's will, pouring out of his system into the patient's. The blowing of a cool breeze over the hands and faces of persons present, is also frequently observed at spiritualistic "circles."

____

Collected Writings VOLUME II
1879

SPIRITUALISM AT SIMLA

[*The Theosophist*, Vol. I, No. 1, October, 1879, p. 31]

[Under the above title, introducing three short narratives of occult experiences based on actual facts, H.P.B. made the following remarks.]

An esteemed young English lady of Simla, interested in Occultism, sends us some interesting narratives of psychological experiences which may safely be copied by our Western contemporaries. Our correspondent is perfectly trustworthy and has a place in the highest social circle. We hope to give from time to time many examples of similar mystical adventure by Europeans in Eastern countries.

Among other papers promised for *The Theosophist* is one by a British officer, upon a curious phase of bhûta worship among a very primitive Indian tribe; and another upon the same custom, in another locality, by a well-known native scholar. The value of such articles as these latter is that they afford to the psychologist material for comparison with the current Western mediumistic phenomena. Heretofore, there have been, we may say, very few observations upon East Indian spiritualism, of any scientific value. The observers have mainly been incompetent by either bigotry, moral cowardice, or skeptical bias. The exceptions have but proved the rule. Few, indeed, are they who, seeing psychical phenomena, have the moral courage to tell the whole truth about them.

____

Collected Writings VOLUME II

1879

BUDDHISTIC EXEGESIS

[*The Theosophist*, Vol. I, No. 2, November, 1879, p. 34]

We feel honored in being able to lay before Western thinkers, preliminary contributions from two of the most eminent priests of the religion of Buddha, now living. They are H. Sumangala, High Priest of Adam's Peak, Ceylon, the most venerated of Buddhistic monasteries; and Mohottiwatte Gunananda, superior of the Vihâra Dipadattama, at Colombo, Ceylon. The former is recognized by European philologists as the most learned of all the representatives of his faith; in fact, Dr. Muir of Edinburgh recently called him a polyglot, so extensive and accurate is his knowledge of languages and philosophies. His eminence as an instructor is also shown in his occupancy of the position of President of the Elu, Pali, and Sanskrit, College Vidyodaya. As a preacher and expositor of doctrine he is no less distinguished, while his personal character is so pure and winsome that even the bigoted enemies of his religion vie with each other in praising him. In the year 1867 a synod of the Buddhist clergy, called to fix the text of the *Sûtras* and *Pitakas*, was presided over by him. When it was decided to reorganize the Theosophical Society upon the basis of a Universal Brotherhood of humanity, uniting men of all creeds in an effort to spread throughout the world the basic principles of a true religion, he cheerfully gave his adhesion to the movement, and accepted a place in the General Council; thus dignifying the Society and securing it the good-will of Buddhists, the world over. Far from asking that it should be given a sectarian character and made a propaganda of Buddhism, he sent his "respectful and fraternal salutation to our brethren in Bombay" in his letter

of acceptance, and has shown from first to last the disposition to assist unreservedly and cordially our labours.

Who our other contributor is, the Christian world, or at any rate that portion of it with which the Missionaries in Ceylon have relations, very well knows. For years he has been the bravest, subtlest, wisest, and most renowned champion of Buddha's Doctrine, in Ceylon. Six or more times he has met the chosen debaters of the Missionaries before vast assemblages of natives, to discuss the respective merits of the two religions, and was never yet worsted. In fact, it is only too evident in the admissions of Christian papers that he silenced his adversaries by his searching analysis of Bible history and doctrines, and his exposition of the Law of Buddha. A pamphlet edition of the report of one of these great debates was published

at London and Boston, two years ago, under the title *Buddhism and Christianity Face to Face*, which should be read by all for whom the subject has an interest. We are promised a translation of another similar debate from the careful report made at the time in the Sinhalese language. In all, Priest Mohottiwatte—or, as he is popularly termed in Ceylon, *Megittuwatte*—has preached over 5,000 discourses upon the Buddhistic religion, and devoted the whole strength of his noble heart to his sacred mission. His interest in our Society is as sincere as Sumangala's, and his ardor in promoting its influence characteristic of all he does. He has no reluctance whatever to co-operate with our Aryan, Brahmanic, Parsi, Jain, and Hebrew members in carrying on our work. "We feel happier than can be described," he writes, "to learn about the cordial receptions given you by the brothers in London and by the natives of India. I am sorry that, without putting my congregation and myself to great inconvenience, I cannot be present in person at the meeting with Swami Dayânanda. But I enclose a letter signed by the Rev. Sumangala, the High Priest, and myself, recording our unqualified approbation of your kind suggestion to place us as representatives of our faith in your Oriental Council." In another letter to Colonel Olcott, he says, "We are rejoiced to know that such a learned, good and influential gentleman as

140

Dayânanda Saraswati Swami, is every way favourably disposed towards you." Such men as these two worthily exemplify the divine doctrines of Śâkya Muni.

In the whole experience of the officers of the Theosophical Society, no incident has been more cheering and delightful, than the friendliness with which their advances have been met by the Buddhists. If we had been brothers long separated, our greeting could not have been warmer. Says the venerable Chief Priest, Sumana Tissa, of the Paramananda Vihâra, near Point de Galle—now in his sixty-sixth year—"To use an Oriental simile, I and my many disciples anxiously wait your arrival, as a swarm of peacocks joyously long for the downpour of a shower." We trust that our duties will permit us before long to meet all our Sinhalese brothers in person, and exchange congratulations over the encouraging prospects of our peaceful humanitarian mission.

————

Collected Writings VOLUME II

1879

A THUNDER CLOUD WITH SILVER LINING

[*The Theosophist*, Vol. I, No. 2, November, 1879, pp. 34-35]

"All comes in good time to him who knows to wait," says the proverb. The small party of New York Theosophists, who arrived at Bombay eight months ago, had scarcely enjoyed the friendly greeting of the natives when they received the most unmerited and bitter insult of an accusation of political intrigue, followed by a shower of abuse and slander! We had come with the best and purest of intentions—however utopian, exaggerated, and even ill-timed, they may have seemed to the indifferent. But lo! who hath "believed our report"? Like Israel, the allegorical man of sorrow of Isaiah, we saw ourselves for no fault of ours "numbered with the transgressors," and "bruised for the iniquities" of one for whose race we had come to offer our mite of work, and were ready to devote our time and our very lives. This one, whose name must never pollute the columns

of this journal, showed us *his* gratitude by warning the police that we were come with some dark political purpose, and accusing us of being *spies*—that is to say, the vile of the vile—the *mangs** of the social system. But now, as the last thunder-clap of the monsoon is dying away, our horizon too is cleared of its dark clouds. Thanks to the noble and unselfish exertions of an English friend at Simla, the matter has been brought before His Excellency, the Viceroy. The sequel is told in the Allahabad *Pioneer*, of October 11th, as follows:

> . . . It will be remembered that in the beginning of this year, their feelings were deeply hurt on the occasion of a trip they made up-country by an insulting espionage set on foot against them by the police. It appears that some groundless calumny had preceded them to this country, and that the police put a very clumsy construction upon certain orders they received from Government respecting the new arrivals. However, since then the subject has been brought especially to the Viceroy's notice, and, satisfied that the Theosophists were *misrepresented in the first instance*, he has given formal orders, through the Political Department, to the effect that they are not to be any longer subject to interference.

From the bottom of our hearts we thank his Lordship for having with one single word rubbed the vile stain off our reputations. We thank Lord Lytton rather than the Viceroy, the *gentleman*, who hastened to redress a wrong that the Viceroy might have overlooked. The high official has but done an act of justice, and would not have been wholly blameable if, under the temporary pressure of political work of the highest importance, he had put it off to the Greek kalends. We love to feel that we owe this debt of gratitude to the son of one whose memory will ever be dear and sacred to the heart of every true Theosophist; to the son of the author of *Zanoni*, *A Strange Story*, *The Coming Race*, and *The House and the Brain*; one who ranked higher than any other in the small number of

—————

* [*Mâng*—Skt. Mâtaüga—a very low aboriginal tribe in India. They make ropes, mats; baskets, and muzzles for bullocks, and, when settled in the outskirts of villages, they act as village watchmen, guides, scavengers, and as executioners.—*Compiler*.]

---

genuine mystical writers, for he knew what he was talking about, which is more than can be said of other writers in this department of literature.* Once more we thank Lord Lytton for having prompted the Viceroy.

And now, for the last time in these columns, as we hope, we will say a few words more in reference to this sad page in the history of our Society. We first wish to thank those many outside friends, as well as Fellows of the Theosophical Society, who, regardless of the danger of associating with strangers so much ostracized, kept true to us throughout the long trial, scorning to abandon us even at the risk of loss of employment, or of personal disgrace. Honour to them; most gladly would we, were it permitted, write their names for the information of our Western Fellows. But we can never forget, on the other hand, the two or three instances of shameful, cowardly desertion, that have occurred. They were among those who had talked the most, who had most loudly protested their changeless and eternal devotion to us; who called us "brothers" near and dear to their hearts; had offered us their houses, their carriages, and the contents of their purses—if we would only accept them—which we did not. At the first apprehension that idle rumour might become a reality, these were the swiftest to desert us. One, especially, whose name we will refrain from mentioning, though we would have a perfect right to do so, acted towards us in the most disgraceful way. At the first hint from an official superior, cowering like a whipped hound before a danger more imaginary than real, he hastened to repudiate not only his "brothers," but even to pointedly disclaim the remotest connection with the Theosophical Society, and conspicuously published this repudiation in an Anglo-Vernacular paper!

To him, we have no word to say, but as a lesson for such others as in the future may feel like imitating him,

---

* [Edward George Earle Lytton, Bulwer-Lytton, 1st Baron Lytton (1803-73), the famous English novelist, was the father of Edward Robert Bulwer-Lytton, 1st Earl of Lytton (1831-91), who became Viceroy of India in 1875.—*Compiler*.]

---

we will quote these words of an English gentleman (not the lowest among Government officials) who has since joined our Society, who writes us in reference to this personage:

> . . . If I were you, I would bless my stars that such a sneak left our Society of his own accord before he put us to the trouble of expelling him. *Falsus in uno*, *falsus in omnibus*. A Fellow who, after pledging his *word of honour** to protect the interest of his Society, "also the honour of a Brother Fellow," even "at the peril of his life" (*Rules*, Art. II), breaks it and turns traitor without any other cause than his own shameful cowardice, offers but a poor guarantee for his loyalty even to the Government that he has sworn allegiance to. . . .

In all their search after strong words to fling at it, our enemies never once thought of charging the Theosophical Society with harboring and honoring poltroons.

---

*The Theosophical Society requires no oaths, as it deems no pledge more binding than the word of honour.

Collected Writings VOLUME II

1879

CROSS AND FIRE

[*The Theosophist*, Vol. I, No. 2, November, 1879, pp. 35-36]

Perhaps the most widespread and universal among the symbols in the old astronomical systems, which have passed down the stream of time to our century, and have left traces everywhere in the Christian religion as elsewhere—are the Cross and the Fire—the latter, the emblem of the Sun. The ancient Aryans had them both as the symbols of Agni. Whenever the ancient Hindu devotee desired to worship Agni—says É. Burnouf†—he arranged two pieces of wood in the form of a cross, and, by a peculiar whirling and friction obtained fire for his sacrifice. As a symbol, it is called *Svastika*, and, as an instrument manufactured out of a sacred tree and in possession of every Brahmin, it is known as *Arani*.

——————

† *La Science des Religions*, chap. XIII, pp. 187-88.

——————

144

The Scandinavians had the same sign and called it Thor's Hammer, as bearing a mysterious magneto-electric relation to Thor, the god of thunder, who, like Jupiter armed with his thunderbolts, holds likewise in his hand this ensign of power, over not only mortals but also the mischievous spirits of the elements, over which he presides. In Masonry it appears in the form of the Grand Master's mallet; at Allahabad it may be seen on the Fort as the Jaina Cross, or the Talisman of the Jaina Kings; and the gavel of the modern judge is no more than this *crux dissimulata*—as de Rossi, the archaeologist calls it; for the gavel is the sign of power and strength, as the hammer represented the might of Thor, who, in the Norse legends splits a rock with it, and kills the Midgard snake. Schliemann found it in *terra cotta* disks, on the site, as he believes, of ancient Troy, in the lowest stratum of his excavations; which indicated, according to Dr. Lundy, "an Aryan civilization long anterior to the Greek—say from two to three thousand years B.C." Burnouf calls it the oldest form of the cross known, and affirms that it is found personified in the ancient religion of the Greeks under the figure of Prometheus "the fire-bearer," crucified on Mount Caucasus, while the celestial bird—the Śyena of the Vedic hymns—daily devours his entrails. Boldetti* gives a copy from the painting in the cemetery of St. Sebastian, representing a Christian convert and grave-digger, named Diogenes, who wears on both his legs and right arm the signs of the *Svastika*.† The Mexicans and the Peruvians had it, and it is found as the sacred Tau in the oldest tombs of Egypt.

It is, to say the least, a strange coincidence, remarked even by some Christian clergymen, that *Agnus Dei*, the Lamb of God, should have the symbols, identical with the Hindu God Agni. While *Agnus Dei* expiates and takes away the sins of the world, in one religion, the God *Agni*, in the other, likewise expiates sins against the gods, man, the

—————

* M. A. Boldetti, *Osservazioni sopra i cimiterj de 'santi martiri, ed antichi cristiani di Roma*, etc., Rome, 1720, Part. I, 15, p. 60.

† [See J. P. Lundy, *Monumental Christianity*, p. 17.—*Compiler*.]

—————

manes, the soul, and repeated sins; as shown in the six prayers accompanied by six oblations.*

If, then, we find these two—the Cross and the Fire—so closely associated in the esoteric symbolism of nearly every nation, it is because on the combined powers of the two rests the whole plan of the universal laws. In astronomy physics, chemistry, in the whole range of natural philosophy, in short, they always come out as the invisible cause and the visible result; and only metaphysics and alchemy—or shall we say *Metachemistry*, since we prefer coining a new word to shocking sceptical ears?—can fully and conclusively solve the mysterious meaning. An instance or two will suffice for those who are willing to think over hints.

The Central Point, or the great central sun of the Kosmos, as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers—the centripetal and centrifugal forces, which drive the planets into their elliptical orbits, that make them trace a cross in their paths through the Zodiac. These two terrible, though as yet hypothetical and imaginary powers, preserve harmony and keep the Universe in steady, unceasing motion; and the four bent points of the Svastika typify the revolution of the Earth upon its axis. Plato calls the Universe a "blessed god" *which was made in a circle and decussated in the form of the letter X.† So* much for astronomy. In Masonry the Royal Arch degree retains the cross as the triple Egyptian Tau. It is the mundane circle with the astronomical cross upon it rapidly revolving; the perfect square of the Pythagorean mathematics in the scale of numbers, as its occult meaning is interpreted by Cornelius Agrippa. Fire is heat—the central point; the perpendicular ray represents the male element or spirit; and the horizontal one the female element—or matter. Spirit vivifies and fructifies the matter, and everything proceeds from the central Point, the focus of Life, and

—————

* H. T. Colebrooke, *Essays on the Religion and Philosophy of the Hindus*, London, 1837, Vol. I, p. 190.

[In the one-volume ed. of 1858, this occurs on p. 119. It is an essay originally published in the *Asiatic Researches*, Calcutta, 1801, Vol. VII, pp. 232-85.—*Compiler*.]

† [Cf. Thomas Taylor, *The Works of Plato*, Vol. II, pp. 483, 487.]

—————

Light, and Heat, represented by the terrestrial fire. So much, again, for physics and chemistry, for the field of analogies is boundless, and Universal Laws are immutable and identical in their outward and inward applications. Without intending to be disrespectful to anyone, or to wander far away from truth, we think we may say that there are strong reasons

to believe that in their original sense the Christian Cross, as the cause, and Eternal torment by Hell Fire—as the direct effect of negation of the former—have more to do with these two ancient symbols than our Western theologians are prepared to admit. If Fire is the Deity with some heathens, so in the Bible, God is likewise the Life and the Light of the World; if the Holy Ghost and Fire cleanse and purify the Christian, on the other hand Lucifer is also Light, and called the "Son of the morning star."*

Turn wherever we will, we are sure to find these conjoint relics of ancient worship with almost every nation and people. From the Aryans, the Chaldaeans, the Zoroastrians, Peruvians, Mexicans, Scandinavians, Celts, and ancient Greeks and Latins, it has descended in its completeness to the modern Parsi. The Phoenician Cabiri and the Greek Dioscuri are partially revived in every temple, cathedral, and village church; while, as will now be shown, the Christian Bulgarians have even preserved the sun worship in full.

It is more than a thousand years since this people, who, emerging from obscurity, suddenly became famous through the late Russo-Turkish war, were converted to Christianity. And yet they appear none the less pagans than they were before, for this is how they meet Christmas and the New Year's day. To this time they call this festival *Survaki*, as it falls in with the festival in honour of the ancient Slavonian god *Surva*. In the Slavonian mythology this deity—*Surva* evidently identical with the Aryan *Surya*, the sun, is the god of heat, fertility, and abundance. The

---

* [Most likely a misprint for either "son of the morning," or "morning star." Cf. *Revelation*, xxii, 16.—*Compiler*.]

---

celebration of this festival is of an immense antiquity, as, far before the days of Christianity, the Bulgarians worshipped Surva, and consecrated New Year's day to this god, praying him to bless their fields with fertility, and send them happiness and prosperity. This custom has remained among them in all its primitive heathenism, and though it varies according to localities, yet the rites and ceremonies are essentially the same.

On the eve of New Year's day the Bulgarians do no work, and are obliged to fast. Young betrothed maidens are busy preparing a large *platiy* (cake) in which they place roots and young shoots of various forms, to each of which a name is given according to the shape of the root. Thus, one means the "house," and another represents the "garden"; others again, the mill, the vineyard, the horse, a cat, a hen, and so on, according to the landed property and worldly possessions of the family. Even articles of value such as jewelry and bags of money are represented in this emblem of the horn of abundance. Besides all these, a large and ancient silver coin is placed inside the cake; it is called *babka* and is tied two ways with a red thread, which forms a cross. This coin is regarded as the symbol of fortune.

After sunset, and other ceremonies, including prayers addressed in the direction of the departing luminary, the whole family assemble about a large round table called *paralya*, on which are placed the above-mentioned cake, dry vegetables, corn, wax taper, and, finally, a large censer containing incense of the best quality to perfume the god. The head of the

household, usually the oldest in the family either the grandfather, or the father himself—taking up the censer with the greatest veneration, in one hand, and the wax taper in the other, begins walking about the premises, incensing the four corners, beginning and ending with the East, and reads various invocations, which close with the Christian "Our Father who art in Heaven," addressed to Surva. The taper is then laid away to be preserved throughout the whole year, till the next festival. It is thought to have acquired marvelous healing properties, and is lighted

only upon occasions of family sickness, in which case it is expected to cure the patient.

After this ceremony, the old man takes his knife and cuts the cake into as many slices as there are members of the household present. Each person, upon receiving his or her share, makes haste to open and search the piece. The happiest of the lot, for the ensuing year, is he or she who gets the part containing the old coin crossed with the scarlet thread; he is considered the elect of Surva, and every one envies the fortunate possessor. Then in order of importance come the emblems of the house, the vineyard, and so on; and according to his findings, the finder reads his horoscope for the coming year. Most unlucky he who gets the cat; he turns pale and trembles. Woe to him and misery, for he is surrounded by enemies, and has to prepare for great trials.

At the same time, a large log which represents a flaming altar, is set up in the chimney place, and fire is applied to it. This log burns in honour of Surva, and is intended as an oracle for the whole house. If it burns the whole night through till morning without the flame dying out, it is a good sign; otherwise, the family prepares to see death that year, and deep lamentations end the festival.

Neither the *momche* (young bachelor), nor the *moma* (the maiden), sleep that night. At midnight begins a series of soothsaying, magic, and various rites, in which the burning logs plays the part of the oracle. A young bud thrown into the fire and bursting with a loud snap, is a sign of happy and speedy marriage, and *vice versa*. Long after midnight, the young couples leave their respective homes, and begin visiting their acquaintances, from house to house, offering and receiving congratulations, and rendering thanks to the deity. These deputy couples are called the *Survakari*, and each male carries a large branch ornamented with red ribbons, old coins, and the image of *Surva*, and as they wend along sing in chorus. Their chant is as original as it is peculiar and merits translation, though, of course, it must

lose in being rendered into a foreign language. The following stanzas are addressed by them to those they visit:

Surva, Surva, Lord of the Season,

Happy New Year mayest thou send;
Health and fortune on this household,
Success and blessings till next year.

With good crops and full ears,
With gold and silk, and grapes and fruits;
With barrels full of wine, and stomachs full,
You and your house be blessed by the God . . .
His blessing on you all.—Amen! Amen! Amen!

The singing *Survakari*, recompensed for their good wishes with a present at every house, go home at early dawn . . . And this is how the symbolical exoteric Cross and Fire worship of old Aryavarta go hand in hand in Christian Bulgaria . . .

____

Collected Writings VOLUME II

1879

WAR IN OLYMPUS

BY H. P. BLAVATSKY.

[*The Theosophist*, Vol. I, No. 2, November, 1879, pp. 40-42]

Dark clouds are gathering over the hitherto cold and serene horizon of exact science, which forebode a squall. Already two camps are forming among the votaries of scientific research. One wages war on the other, and hard words are occasionally exchanged. The apple of discord in this case is—Spiritualism. Fresh and illustrious victims are yearly decoyed away from the impregnable strongholds of materialistic negation, and ensnared into examining and testing the alleged spiritual phenomena. And we all know that when a true scientist examines them without prejudice . . . well, he generally ends like professor Hare, Mr.

William Crookes, F.R.S., the great Alfred Russel Wallace, another F.R.S., and so many other eminent men of science—he passes over to the enemy . . .

We are really curious to know what will be the new theory advanced in the present crisis by the skeptics, and how they will account for such an apostasy of several of their luminaries, as has just occurred. The venerable accusations of *non compos mentis*, and "dotage" will not bear another refurbishing: the eminent perverts are increasing numerically so fast, that if mental incapacity is charged upon all of them who experimentally satisfy themselves that tables can talk sense, and mediums float through the air, it might augur ill for science; there might soon be none but weakened brains in the learned societies. They may, possibly, for a time find some consolation in accounting for the lodgement of the extraordinary "delusion" in very scholarly heads, upon the theory of *atavism*—the mysterious law of latent transmission, so much favoured by the modern schools of Darwinian *evolutionism* especially in Germany, as represented by that thorough-going apostle of "modern struggle for culture," Ernst Haeckel, professor at Jena. They may attribute the belief of their colleagues in the phenomena, to certain molecular movements of the cell in the ganglia of their once powerful brains, hereditarily transmitted to them by their ignorant mediaeval ancestors. Or, again, they may split their ranks, and establishing an *imperium in imperio* "divide and conquer" still. All this is possible; but time alone will show which of the parties will come off best.

We have been led to these reflections by a row now going on between German and Russian professors—all eminent and illustrious *savants*. The Teutons and Slavs in the case under observation, are not fighting according to their nationality but conformably to their respective beliefs and unbeliefs. Having concluded, for the occasion, an offensive as well as a defensive alliance, regardless of race—they have broken up in two camps, one representing the spiritualists, and the other the skeptics. And now war to the knife is declared. Leading one party, are Professors Zöllner, Ulrici,

and Fichte, Butleroff and Wagner, of the Leipzig, Halle and St. Petersburg Universities; the other follows Professors Wundt, Mendeleyeff, and a host of other German and Russian celebrities. Hardly has Zöllner—a most renowned astronomer and physicist—printed his confession of faith in Dr. Slade's mediumistic phenomena and set his learned colleagues aghast, when Professor Ulrici of the Halle University arouses the wrath of the Olympus of science by publishing a pamphlet entitled *The so-called Spiritualism*, *a Scientific Question*,* intended as a complete refutation of the arguments of Professor Wundt, of the Leipzig University, against the modern belief, and contained in another pamphlet called by its author *Spiritualism—the so-called Scientific Question*.† And now steps in another active combatant, Mr. Butleroff, Professor of Chemistry and Natural Sciences, of St. Petersburg, who narrates *his* experiments in London, with the medium Williams, and thus rouses up a most ferocious polemic. The humoristical illustrated paper *Kladderadatch* executes a war-dance, and shouts with joy, while the more serious conservative papers are indignant. Pressed behind their last entrenchments by the cool and uncontrovertible assertions of a most distinguished naturalist, the critics led forward by the St. Petersburg star—Mr. Burenin,‡ seem desperate, and evidently short of ammunition, since they are reduced to the expedient of trying to rout the enemy with the most remarkable paradoxes. The *pro* and *con* of the dispute are too interesting, and our posterity

—————

*[Reference is here to Dr. H. Ulrici's pamphlet entitled: *Über den Spiritismus als Wissenschaftliche Frage*. Antwortschreiben auf den offenen Brief des Herrn Professor Dr. W. Wundt. Halle, 1879.—*Compiler*.]

† *Der Spiritismus*. Offenen Brief an Herrn Prof. Dr. H. Ulrici im Halle.]

‡ [Reference is to Victor Petrovich Burenin (b. 1841), a native of Moscow, Russia, a poet and journalist, specializing in satirical and humorous poems. From 1865, he was engaged mainly in newspaper activity, being on the staff of the St. Petersburg *Vyedomosti* (Chronicle), and from 1876, on the editorial staff of the famous *Novoye Vremya* (New Time). He acquired considerable fame with his novels, articles and reviews of current literature.—*Compiler*.]

—————

152

might complain were the incidents suffered to be left beyond the reach of English and American readers interested in Spiritualism, by remaining confined to the German and Russian newspapers. So, Homer-like, we follow the combatants and condense this modern *Iliad* for the benefit of our friends.

After several years of diligent research and investigation of the phenomena, Messrs. Wagner and Butleroff, both distinguished *savants* and professors in St. Petersburg University, became thoroughly convinced of the reality of the weird manifestations. As a result, both wrote numerous and strong articles in the leading periodicals in defense of the "mischievous epidemic"—as in his moments of "unconscious cerebration" and "prepossession" in favour of his own hobby Dr. Carpenter calls spiritualism. Both of the above eminent gentlemen are endowed with those precious qualities which are the more to be respected as they are so seldom met with among our men of science. These qualities, admitted by their critic himself—Mr. Burenin, are: (1) a serious and profound conviction that what they defend is true; (2) an unwavering courage in stating at every hazard, before a prejudiced and inimical public that such is their conviction; (3) clearness and consecutiveness in their statements; (4) the serene calmness and impartiality with which they treat the opinions of their opponents; (5) a full and profound acquaintance

with the subject under discussion. The combination of the qualities enumerated, adds their critic,

> . . . leads us to regard the recent article by Professor Butleroff, "Empericism and Dogmatism in the Domain of Mediumship," as one of those essays whose commanding significance cannot be denied, and which are sure to strongly impress the readers. Such articles are positively rare in our periodicals; rare because of the originality of the author's conclusions, and because of the clear, precise, and serious presentation of facts. . . .

The article so eulogized may be summed up in a few words. We will not stop to enumerate the marvels of spiritual phenomena witnessed by Professor Zöllner with Dr. Slade and defended by Professor Butleroff, since they are no more marvellous than the latter gentleman's personal

experience in this direction with Mr. Williams, a medium of London, in 1876. The *séances* took place in a London hotel in the room occupied by the Honorable Alexander Aksakoff, Russian Imperial Councillor, in which, with the exception of this gentleman, there were but two other persons—Professor Butleroff and the medium. Confederacy was thus utterly impossible. And now, what took place under these conditions, which so impressed one of the first scientists of Russia? Simply this: Mr. Williams, the medium, was made to sit with his hands, feet, and even his person tightly bound with cords to his chair, which was placed in a dead-wall corner of the room, behind Mr. Butleroff's plaid hung across so as to form a screen. Williams soon fell into a kind of lethargic stupor, known among Spiritualists as the trance condition, and "spirits" began to appear before the eyes of the investigators. Various voices were heard, and loud sentences, pronounced by the "invisibles," from every part of the room; things—toilet appurtenances and so forth, began flying in every direction through the air; and finally "John King"—a sort of king of the spooks, who has been famous for years—made his appearance bodily. But we must allow Professor Butleroff to tell his phenomenal story himself.

> . . . We first saw moving [he writes] several bright lights in the air, and immediately after that appeared the full figure of "John King." His apparition is generally preceded by a greenish phosphoric light which, gradually becoming brighter, illuminates, more and more, the whole bust of John King. Then it is that those present perceive that the light emanates from some kind of a luminous object held by the "spirit." The face of a man with a thick black beard becomes clearly distinguishable; the head is enveloped in a white turban. The figure appears outside the cabinet (that is to say, the screened corner where the medium sat), and finally approaches us. We saw it each time for a few seconds; then rapidly waning, the light was extinguished and the figure became invisible to reappear again in a moment or two; then from the surrounding darkness, "John's" voice is heard proceeding from the spot on which he had appeared mostly, though not always, when he had already disappeared. "John" asked us "what can I do for you?" and Mr. Aksakoff requested him to rise up to the ceiling and from there speak to us. In accordance with the wish expressed, the figure suddenly appeared above the table and towered majestically above our heads to the ceiling which became all illuminated, with the luminous object held in the spirit's hand; when

"John" was quite under the ceiling he shouted down to us: "Will that do?"

During another *séance* M. Butleroff asked "John" to approach him quite near, which the "spirit" did, and so gave him the opportunity of seeing clearly "the sparkling, clear eyes of John." Another spirit, "Peter," though he never put in a visible appearance during the *séances*, yet conversed with Messrs. Butleroff and Aksakoff, wrote for them on paper furnished by them, and so forth.

Though the learned professor minutely enumerates all the precautions he had taken against possible fraud, the critic is not yet satisfied, and asks, pertinently enough:

. . . Why did not the respectable *savant* catch "John" in his arms, when the spirit was but at a foot's distance from him? Again, why did not both Messrs. Aksakoff and Butleroff try to get hold of "John's" legs, when he was mounting to the ceiling? Indeed they ought to have done all this, if they are really so anxious to learn the truth for their own sake, as for that of science, which they struggle to lead on toward the domains of the "other world." And, had they complied with such a simple and, at the same time, very little scientific test, there would be no more need for them, perhaps, to . . . further explain the scientific importance of the spiritual manifestations.

That this importance is not exaggerated, and has as much significance for the world of science, as for that of religious thought, is proved by so many philosophical minds speculating upon the modern "delusion." This is what Fichte, the learned German *savant*, says of it.

. . . Modern spiritualism chiefly proves the existence of that which, in common parlance, is very vaguely and inaptly termed "*apparition of spirits*." If we concede the reality of such apparitions, then they become an undeniable, practical proof of the continuation of our personal, conscious existence (beyond the portals of death). And such a tangible, fully demonstrated fact cannot be otherwise but beneficent in this epoch, which, having fallen into a dreary denial of immortality, thinks, in the proud self-sufficiency of its vast intellect, that it has already happily left behind it every superstition of the kind."

If such a tangible evidence could be really found, and demonstrated to us, beyond any doubt or cavil, reasons Fichte further on—

. . . if the reality of the continuation of our lives after death were

furnished us upon positive proof, in strict accordance with the logical elements of experimental natural sciences, then it would be, indeed, a result with which, owing to its nature and peculiar signification for humanity, no other result to be met with in all the history of civilization could be compared. The old problem about man's destination upon earth would be thus solved, and consciousness in humanity would be elevated one step. That which, hitherto, could be revealed to man but in the domain of blind faith, presentiment, and passionate hope, would become to him—positive knowledge; he would have acquired the certainty that he was a member of an eternal, a spiritual world, in which he would continue living, and that his temporary existence upon this earth forms but a fractional portion of a future eternal life, and that it is only there that he would be enabled to perceive, and fully comprehend his real destination. Having acquired this profound conviction, mankind would be thoroughly impressed with a new and animating comprehension of life, and its intellectual perceptions opened to an idealism strong with incontrovertible facts. This would prove tantamount to a complete reconstruction of man in relation to his existence as an entity and mission upon earth; it would be, so to say, a "new birth." Whoever has lost all inner convictions as to his eternal destination, his faith in eternal life, whether the case be that of an

isolated individuality, a whole nation, or the representative of a certain epoch, he or it may be regarded as having had uprooted, and to the very core, all sense of that invigorating force which alone lends itself to self-devotion and to progress. Such a man becomes what was inevitable—an egotistical, selfish, sensual being, concerned wholly for his self-preservation. His culture, his enlightenment, and civilization, can serve him but as a help and ornamentation toward that life of sensualism, or at best, to guard him from all that can harm it.

Such is the enormous importance attributed by Professor Fichte and Professor Butleroff of Germany and Russia to the spiritual phenomena; and we may say the feeling is more than sincerely echoed in England by Mr. A. R. Wallace, F.R.S. (See his *Miracles and Modern Spiritualism*.)

An influential American scientific journal uses an equally strong language when speaking of the value that a scientific demonstration of the survival of the human soul would have for the world. If Spiritualism prove true, it says,

. . . it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the Nineteenth Century. Its discoverer will have no rival in renown, and his name will be written high above any other. . . . If the pretensions of Spiritualism have a

rational foundation, no more important work has been offered to men of Science than their verification.*

And now we will see what the stubborn Russian critic (who seems to be but the mouthpiece of European materialistic science) has to say in response to the unanswerable arguments and logic of Messrs. Fichte and Butleroff. If scepticism has no stronger arguments to oppose to Spiritualism but the following original paradox, then we will have to declare it worsted in the dispute. Instead of the beneficial results foretold by Fichte in the case of the final triumph of Spiritualism, the critic forecasts quite a different state of things.

. . . As soon [he says] as such scientific methods shall have demonstrated, beyond doubt or cavil, to the general satisfaction that our world is crammed with souls of men who have preceded us, and whom we will all join in turn; as soon as it shall be proven that these "souls of the deceased" can communicate with mortals, all the earthly physical science of the eminent scholars will vanish like a soap-bubble, and will have lost all its interest for us living men. Why should people care for their proportionately short life upon earth, once that they have the positive assurance and conviction of another life to come after the bodily death; a death which does not in the least preclude conscious relations with the world of the living, or even their *post-mortem* participation in all its interests? Once, that with the help of science, based on mediumistic experiments and the discoveries of Spiritualism, such relations shall have been firmly established, they will naturally become with every day more and more intimate; an extraordinary friendship will ensue between this and the "other" worlds; that other world will begin divulging to this one the most occult mysteries of life and death, and the hitherto most inaccessible laws of the universe—those which now exact the greatest efforts of man's mental powers. Finally, nothing will remain for us in this temporary world to either do or desire, but to pass away as soon as possible into the world of eternity. *No inventions*, *no observations*, *no sciences*, *will be any more needed*!! Why should people exercise their brains, for instance, in perfecting the telegraphs, when nothing else will be required but to be on good terms with spirits in order to avail of their services for the instantaneous transmission of thoughts and objects, not only from Europe to America, but even to the moon, if so desired? The following are a few of the results which a communion *de facto* between this world and the "other," that certain men of

——————

* Scientific American, 1874, as quoted in Olcott's *People from the Other World*, Preface, p. v.

____

science are hoping to establish by the help of Spiritualism, will inevitably lead us to: to the complete extinction of all science, and even of the human race, which will be ever rushing onward to a better life. The learned and scholarly *phantasists* who are so anxious to promote the science of Spiritualism, *i.e*., of a close communication between the two worlds, ought to bear the above in mind.

To which, the "scholarly phantasists" would be quite warranted in answering that one would have to bring his own mind to the exact measure of microscopic capacity required to elaborate such a theory as this, before he could take it into consideration at all. Is the above meant to be offered as an objection for *serious* consideration? Strange logic! We are asked to believe that, because these men of science, who now believe in naught but matter, and thus try to fit every phenomenon—even of a mental, and spiritual character—within the Procrustean bed of their own preconceived hobbies, would find themselves, by the mere strength of circumstances forced, in their turn, to fit these cherished hobbies to *truth*, however unwelcome, and to facts wherever found—that because of that, science will lose all its charm for humanity. Nay—life itself will become a burden! There are millions upon millions of people who, without believing in Spiritualism at all, yet have faith in another and a better world. And were that blind faith to become *positive knowledge* indeed, it could but better humanity.

Before closing his scathing criticism upon the "credulous men of *science*," our reviewer sends one more bomb in their direction, which unfortunately like many other explosive shells misses the culprits and wounds the whole group of their learned colleagues. We translate the missile *verbatim* this time for the benefit of all the European and American academicians.

. . . The eminent professor [he adds, speaking of Butleroff, and his article] among other things, makes the most of the strange fact that Spiritualism gains with every day more and more converts within the corporation of our great scientists. He enumerates a long list of English and German names among illustrious men of science, who have more or less confessed themselves in favor of the spiritual doctrines. Among these names we find such as are quite authoritative, those of the greatest luminaries of science. Such a fact is, to say the

least, very striking, and in any case, lends a great weight to Spiritualism. But we have only to ponder coolly over it, to come very easily to the conclusion *that it is just among such great men of science that Spiritualism is most likely to spread and find ready converts*. With all their powerful intellects and gigantic knowledge, our great scholars are firstly, men of sedentary habits, and, secondly, they are, with scarcely an exception, *men with diseased and shattered nerves*, *inclined toward an abnormal development of an overstrained brain*. *Such sedentary men are the easiest to hoodwink*; a clever charlatan will make *an easier prey of, and bamboozle with far more facility a scholar than an unlearned but practical man*. Hallucination will far sooner get hold of persons inclined to nervous receptivity, especially if they once concentrate themselves upon some peculiar ideas, or a favourite hobby. This, I believe, will explain the fact that we see so many men of science enrolling themselves in the army of Spiritualists.

We need not stop to enquire how Messrs. Tyndall, Huxley, Darwin, Herbert Spencer, Lewes, and other eminent scientific and philosophical sceptics, will like such a prospect of rickety ganglionic centres, collective softening of the brain, and the resulting "hallucinations." The argument is not impertinent *naïvete*, but a literary monstrosity.

We are far from agreeing entirely with the views of Professor Butleroff, or even Mr. Wallace, as to the agencies at work behind the modern phenomena; yet between the extremes of spiritual negation and affirmation, there ought to be a middle ground; only pure philosophy can establish truth upon firm principles; and no philosophy can be complete unless it embraces both physics and metaphysics. Mr. Tyndall, who declares (*Science and Man*) that "Metaphysics will be welcomed when it abandons its pretensions to scientific discovery, and consents to be ranked as a kind of poetry," opens himself to the criticism of posterity. Meanwhile, he must not regard it as an impertinence if his spiritualistic opponents retort with the answer that "physics will always be welcomed, when it abandons its pretension to psychological discovery." The physicists will have to consent to be regarded in a near future as no more than supervisors and analysts of physical results, who have to leave the spiritual causes to those who believe in them. Whatever the issue of the present quarrel, we fear, though, that Spiritualism has made its appearance a century too late. Our

age is pre-eminently one of extremes. The earnest and philosophical, yet reverent doubters are few, and the name for those who rush to the opposite extreme is Legion. We are the children of our century. Thanks to that same law of atavism, it seems to have inherited from its parent—the eighteenth—the century of both Voltaire and Jonathan Edwards—all its extreme scepticism, and, at the same time, religious credulity and bigoted intolerance. Spiritualism is an abnormal and premature outgrowth, standing between the two; and, though it stands right on the highway to truth, its ill-defined beliefs make it wander on through by-paths which lead to anything but philosophy. Its future depends wholly upon the timely help it can receive from honest science—that science which scorns no truth. It was, perhaps, when thinking of the opponents of the latter, that Alfred de Musset wrote the following magnificent apostrophe:

"Sleepest thou content, Voltaire;
And thy dread smile hovers it still above
Thy fleshless bones . . . ?
Thine age they call too young to understand thee,
This one should suit thee better—
Thy men are born!
And the huge edifice that, day and night, thy great hands undermined,
Is fallen upon us. . . ."*

____

* [This passage is from de Musset's poem *Rolla*, section IV, the original French text being as follows:

«Dors-tu content, Voltaire, et ton hideux sourire
Voltige-t-il encore sur tes os décharnés?
Ton siècle était, dit-on, trop jeune pour te lire,
Le nôtre doit te plaire, et tes hommes sont nés.
Il est tombé sur nous, cet édifice immense
Que de tes larges mains tu sapais nuit et jour».

—*Compiler*.]

____

Collected Writings VOLUME II

1879

160

FOOTNOTES TO "THE BRAHMACHÂRI BÂWÂ"

[*The Theosophist*, Vol. I, No. 2, November, 1879, pp. 51-52]

[These footnotes are appended by H.P.B. to a translation of the Brahmachâri's own account of his life.]

["... relying fully on the protection and omniscience of the omnipotent Master (Iı war)."]

See Bulwer's *Zanoni*—the scene where Zanoni sees and meets with his "Adonai."

["... the omnipotence of the Lord (the divine I, or Spirit, the *personal* God of every individual) ."]

By Iı war and Master is not meant the personal God, whom the believers in such God suppose to be the creator of the universe, and outside the universe—Brahmachâri Bâwâ does not recognize such a god in relation to the universe. His god is Brahma, the eternal and universal essence which pervades everything and everywhere and which in man is the divine essence which is his moral guide, is recognized in the instincts of conscience, makes him aspire to immortality and leads him to it. This divine spirit in man is designated Iśwar and corresponds to the name Adonai— Lord, of the Kabalists, *i.e.*, the Lord within man.

["Dattâtraya, the universal Lord."] In the popular sense, *Dattâtraya* is the Trinity of Brahmâ, Vishnu, and Śiva, incarnate in an *Avatâra*—of course as a triple essence. The esoteric, and true meaning is the adept's own trinity of body, soul, and spirit; the three being all realized by him as real, existent, and potential. By Yoga training, the body becomes pure as a crystal casket, the soul purged of all its grossness, and the spirit which, before the beginning of his course of self-purification and development, was to him but a dream, has now become a reality—the man has become a demi-god.

Collected Writings VOLUME II
1879

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. I, No. 2, November, 1879, p. 33]

"C.R." is informed that his criticism upon the unfair treatment of natives in connection with the Civil Service management of the Indian Government, though very able and convincing, is unsuitable for these columns. Ours is strictly a religious, philosophical, and scientific journal, and it would be improper for us to either discuss political questions ourselves or permit it to be done by others. For the same reason, we must decline the poem addressed to Her Majesty, the Queen Empress, sent from Baroda State.

Collected Writings VOLUME II
1879

[FROM THE CAVES AND JUNGLES OF INDIA]

[It is at this time that H.P.B.'s interesting Series entitled "From the Caves and Jungles of India," began to be published in the pages of the *Moskovskiya Vedomosty* (Moscow Chronicle), the first installment appearing in the issue No. 305, of November 30, 1879. It was later republished and continued in the *Russkiy Vestnik* (Russian Messenger) of 1885. This complete Series may be found in English translation in a separate Volume of the *Collected Writings*.—*Compiler*.]

Collected Writings VOLUME II

1879

CHRISTMAS THEN AND CHRISTMAS NOW

[*The Theosophist*, Vol. I, No. 3, December, 1879, pp. 58-59]

We are reaching the time of the year when the whole Christian world is preparing to celebrate the most noted of its solemnities—the birth of the Founder of its religion. When this paper reaches its Western subscribers there will be festivity and rejoicing in every house. In North-Western Europe and in America the holly and ivy will decorate each home, and the churches be decked with evergreens; a custom derived from the ancient practices of the pagan Druids "that sylvan spirits might flock to the evergreens, and remain unnipped by frost till a milder season." In Roman Catholic countries large crowds flock during the whole evening and night of "Christmas Eve" to the churches, to salute waxen images of the divine Infant and his Virgin mother, in her garb of "Queen of Heaven." To an analytical mind, this bravery of rich gold and lace, pearl-embroidered satin and velvet, and the bejewelled cradle do seem rather paradoxical. When one thinks of the poor, worm-eaten, dirty manger of the Jewish country-inn, in which, if we must credit the Gospel, the future "Redeemer" was placed at his birth for lack of a better shelter, we cannot help suspecting that before the dazzled eyes of the unsophisticated devotee the Bethlehem stable vanishes altogether. To put it in the mildest terms, this gaudy display tallies ill with the democratic feelings and the truly divine contempt for riches of the "Son of Man," who had "not where to lay his head." It makes it all the harder for the average Christian to regard the explicit statement that—"it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven," as

anything more than a rhetorical threat. The Roman Church acted wisely in severely forbidding her parishioners to either read or interpret the Gospels for themselves, and leaving the Book, as long as it was possible, to proclaim its truths in Latin—"the voice of one crying in the wilderness." In that, she but followed the wisdom of the ages the wisdom of the old Aryans, which is also "justified of her children"; for, as neither the modern Hindu devotee understands a word of Sanskrit, nor the modern Parsi one syllable of the Zend, so for the average Roman Catholic the Latin is no better than Hieroglyphics. The result is that all the three—Brahmanical High Priest, Zoroastrian Mobed, and Roman Catholic Pontiff, are allowed unlimited opportunities for evolving new religious dogmas out of the depths of their own fancy, for the benefit of their respective churches.

To usher in this great day the bells are set merrily ringing at midnight, throughout England and the Continent. In France and Italy, after the celebration of the Mass in churches magnificently decorated, "it is usual for the revellers to partake of a collation (*réveillon*) that *they may be better able to sustain the fatigues of the night,*" saith a book treating upon Popish church ceremonials. This night of Christian fasting reminds one of the Śivarâtri of the followers of the god Śiva,—the great day of gloom and fasting, in the eleventh month of the Hindu year. Only, with the latter, the night's long vigil is preceded and followed by a strict and rigid fasting. No *réveillons* or compromises for them. True, they are but wicked "heathens," and therefore their way to salvation must be tenfold harder.

Though now universally observed by Christian nations as the anniversary of the birth of Jesus, the 25th of December was not originally so accepted. The most movable of the Christian feast days, during the early centuries, Christmas was often confounded with the Epiphany, and celebrated in the months of April and

May. As there never was any authentic record, or proof of its identification, whether in secular or ecclesiastical history, the selection of that day long remained optional; and it was only during the fourth century that, urged by Cyril of Jerusalem, the

Pope (Julius I) ordered the bishops to make an investigation and come finally to *some* agreement as to the *presumable* date of the nativity of Christ. Their choice fell upon the 25th day of December—and a most unfortunate choice it has since proved! It was Dupuis, followed by Volney, who aimed the first shots at this natal anniversary. They proved that for incalculable periods before our era, upon very clear astronomical data, nearly all the ancient peoples had celebrated the births of their sun-gods on that very day. "Dupuis says, that the celestial sign of the VIRGIN AND CHILD was in existence several thousand years before the birth of Christ"—remarks Higgins in his *Anacalypsis*.* As Dupuis, Volney, and Higgins have all been passed over to posterity as infidels, and enemies of Christianity, it may be as *well* to quote, in this relation, the confessions of the Christian Bishop of Ratisbone, "the most learned man that the Middle Ages produced"—the Dominican, Albertus Magnus. "The sign of the celestial virgin rises above the horizon at the moment in *which we fix the birth of the Lord Jesus Christ*," he says.† So Adonis, Bacchus, Osiris, Apollo, etc., were all born on the 25th of December. Christmas comes just at the time of the winter solstice; the days then are shortest, and *Darkness* is more upon the face of the earth than ever. All the sun-gods were believed to be annually born at that epoch; for from this time its Light dispels more and more darkness with each succeeding day, and the power of the *Sun* begins to increase.

However it may be, the Christmas festivities that were held by the Christians for nearly fifteen centuries, were of a particularly pagan character. Nay, we are afraid that even the present ceremonies of the Church can hardly escape the reproach of being almost literally copied from the mysteries of Egypt and Greece, held in honour of Osiris and Horus, Apollo and Bacchus. Both Isis and Ceres were called "Holy Virgins," and a DIVINE BABE may be found in every

———

* [Vol. I, p. 313.]

† [This passage is from Godfrey Higgins' *Anacalypsis,* Vol. I, p. 314, where he ascribes these words to Albertus Magnus and gives as reference "Lib. de Univers."—*Compiler*.]

———

"heathen" religion. We will now draw two pictures of the Merry Christmas; one portraying the "good old times," and the other the present state of Christian worship. From the first days of its establishment as Christmas, the day was regarded in the double light of a holy commemoration and a most cheerful festivity: it was equally given up to devotion and insane merriment. "Among the revels of the Christmas season were the so-called feasts of fools and of asses, grotesque saturnalia, which were termed 'December liberties,' in which everything serious was burlesqued, the order of society reversed, and its decencies ridiculed"—says one compiler of old chronicles. "During the Middle Ages, it was celebrated by the gay fantastic spectacle of dramatic mysteries, performed by personages in grotesque masks and singular costumes. The show usually represented an infant in a cradle, surrounded by the Virgin Mary and St. Joseph, by bulls' heads, cherubs, Eastern Magi (the Mobeds of old), and manifold ornaments." The custom of singing canticles at Christmas, called Carols, was to recall the songs of the shepherds at the Nativity. "The bishops and the clergy often joined with the populace in carolling, and the songs were enlivened by dances, and by the music of tambours, guitars, violins and organs. . . ." We may add that down to the present times, during the days preceding Christmas, such mysteries are being enacted, with marionettes and dolls, in Southern Russia, Poland, and Galicia; and known as the *Koliadovki*. In Italy Calabrian minstrels descend from their mountains to Naples

and Rome, and crowd the shrines of the Virgin-Mother, cheering her with their wild music.

In England, the revels used to begin on Christmas Eve, and continue often till Candlemas (Feb. 2) every day being a holiday till Twelfth-night (Jan. 6). In the houses of great nobles a "lord of misrule," or "abbot of unreason" was appointed, whose duty it was to play the part of a buffoon. "The larder was filled with capons, hens, turkeys, geese, ducks, beef, mutton, pork, pies, puddings, nuts, plums, sugar and honey." . . . "A glowing fire, made of great logs, the principal of which was termed the 'Yule log,' or Christmas

block, which might be burnt till Candlemas eve, kept out the cold; and the abundance was shared by the lord's tenants amid music, conjuring, riddles, hot-cockles, fool-plough, snapdragon, jokes, laughter, repartee, forfeits and dances."

In our modern times, the bishops and the clergy join no more with the populace in open carolling and dancing; and feasts of "fools and asses" are enacted more in sacred privacy than under the eyes of the dangerous, argus-eyed reporter. Yet the eating and drinking festivities are preserved throughout the Christian world; and, more sudden deaths are doubtless caused by gluttony and intemperance during the Christmas and Easter holidays, than at any other time of the year. Yet, Christian worship becomes every year more and more a false pretence. The heartlessness of this lip-service has been denounced innumerable times, but never, we think, with a more affecting touch of realism than in a charming dream-tale, which appeared in the *New York Herald* about last Christmas. An aged man, presiding at a public meeting, said he would avail himself of the opportunity to relate a vision he had witnessed on the previous night.

. . . He thought he was standing in the pulpit of the most gorgeous and magnificent cathedral he had ever seen. Before him was the priest or pastor of the church, and beside him stood an angel with a tablet and pencil in hand, whose mission it was to make record of every act of worship or prayer that transpired in his presence and ascended as an acceptable offering to the throne of God. Every pew was filled with richly-attired worshippers of either sex. The most sublime music that ever fell on his enraptured ear filled the air with melody. All the beautiful ritualistic Church services, including a surpassingly eloquent sermon from the gifted minister, had in turn transpired, and yet the recording angel made no entry in his tablet! The congregation were at length dismissed by the pastor with a lengthy and beautifully-worded prayer, followed by a benediction, and yet the angel made no sign!

. . . Attended still by the angel, the speaker left the door of the church in rear of the richly-attired congregation. A poor, tattered castaway stood in the gutter beside the curbstone, with her pale, famished hand extended, silently pleading for alms. As the richly-attired worshippers from the church passed by, they shrank from the

poor Magdalen, the ladies withdrawing aside their silken, jewel-bedecked robes, lest they should be polluted by her touch.

. . . Just then an intoxicated sailor came reeling down the side-walk on the other side. When he got opposite the poor forsaken girl, he staggered across the street to where she stood, and, taking a few pennies from his pocket, he thrust them into her hand, accompanied with the adjuration, "Here, your poor forsaken cuss, take this!" A celestial radiance now lighted up the face of the recording angel, who instantly entered the sailor's act of sympathy and charity in his tablet, and departed with it as a sweat sacrifice to God.

A concretion, one might say, of the Biblical story of the judgment upon the woman taken in adultery. Be it so; yet it portrays with a master hand the state of our Christian society.

According to tradition, on Christmas Eve the oxen may always be found on their knees, as though in prayer and devotion; and "there was a famous hawthorn in the church-yard of Glastonbury Abbey, which always budded on the 24th, and blossomed on the 25th of December"; which, considering that the day was chosen by the Fathers of the church at random, and that the calendar has been changed from the old to the new style, shows a remarkable perspicacity in both the animal and the vegetable! There is also a tradition of the church, preserved to us by Olaus, archbishop of Upsala, that, at the festival of Christmas, "the men living in the cold Northern parts, are suddenly and strangely metamorphosed into wolves; and that a huge multitude of them meet together at an appointed place and rage so fiercely against mankind, that it suffers more from their attacks than ever they do from the natural wolves."* Metaphorically viewed, this would seem to be more than ever the case with men, and particularly with Christian nations, now. There seems no need to wait for Christmas Eve to see whole nations changed into "wild beasts"—especially in time of war.

* [Olaus Magnus, *A Compendious History of the Goths, Swedes and Vandals, and other Northern Nations*. Transl. from the Latin orig., London, 1653.—*Compiler*.]

Collected Writings VOLUME II
1879

THE POPULAR IDEA OF SOUL-SURVIVAL

[*The Theosophist,* Vol. I, No. 3, December, 1879, pp. 60-62]

At what epoch the dawning intellect of man first accepted the idea of future life, none can tell. But we know that, from the very first, its roots struck so deeply, so entwined about human instincts, that the belief has endured through all generations, and is embedded in the consciousness of every nation and tribe, civilized, semi-civilized or savage. The greatest minds have speculated upon it; and the rudest savages, though having no name for the Deity, have yet believed in the existence of spirits and worshipped them. If, in Christian Russia, Wallachia, Bulgaria and Greece, the Oriental Church enjoins that upon All-Saints day offerings of rice and drink shall be placed upon the graves; and in "heathen" India, the same propitiatory gifts of rice are made to the departed; so, likewise, the poor savage of New Caledonia makes his sacrifice of food to the skulls of his beloved dead.

According to Herbert Spencer, the worship of souls and relics is to be attributed to "the primitive idea that any property characterizing an aggregate, inheres in all parts of it. . . . The soul, present in the body of the dead man preserved entire, is also present in the preserved parts of his body. Hence, the faith in relics." This definition, though in logic equally applicable to the gold-enshrined and bejewelled relic of the cultured Roman Catholic devotee, and to the dusty, timeworn skull of the fetish-worshipper, might yet be excepted to by the former, since he would say that he does not believe the soul to be present in either the

whole cadaver, skeleton, or part, nor does he, strictly speaking, worship it. He but honours the relic as something which, having belonged to one whom he deems saintly, has by the contact acquired a sort of miraculous virtue. Mr. Spencer's definition, therefore, does not seem to cover the whole ground. So also Professor Max Müller, in his *Introduction to the Science of Religion*, after having shown to us, by citing numerous instances, that the human mind had, from the beginning, a "vague hope of a future life," explains no more than Herbert Spencer whence or how came originally such a hope; but merely points to an inherent faculty in *uncultivated* nations of changing the forces of nature into gods and demons. He closes his lecture upon the Turanian legends and the universality of this belief in ghosts and spirits, by simply remarking that "the worship of the spirits of the departed is *perhaps* the most widely spread form of natural *superstition* all over the world." [p. 211.]

Thus, whichever way we turn for a philosophical solution of the mystery; whether we expect an answer from theology which is itself bound to believe in miracles, and teach supernaturalism; or ask it from the now dominant schools of modern thought—the greatest opponents of the miraculous in nature; or, again, turn for an explanation to that philosophy of extreme positivism which, from the days of Epicurus down to the modern school of James Mill, adopting for its device the glaring sciolism "*nihil in intellectu, quod non ante fuerit in sensu,*" makes intellect subservient to matter—we receive a satisfactory reply from none!

If this article were intended merely for a simple collation of facts, authenticated by travellers on the spot, and concerning but "superstitions" born in the mind of the primitive man, and now lingering only among the savage tribes of humanity, then the combined works of such philosophers as Herbert Spencer might solve our difficulties. We might remain content with his explanation that in the absence of hypothesis "foreign to thought in its earliest stage . . . primitive ideas, arising out of various experiences, derived from the inorganic world"—such as the actions of wind,

the echo, and man's own shadow—proving to the uneducated mind that there was "an invisible form of existence which manifests power," were all sufficient to have created a like "inevitable belief" (see Spencer's "Genesis of Superstition," *Popular Science Monthly,* March, 1875). But we are now concerned with something nearer to us, and higher than the primitive man of the Stone Age; the man who totally ignored "those conceptions of physical causation which have arisen only as experiences, and have been slowly organized during civilization." We are now dealing with the beliefs of twenty millions of modern Spiritualists; our own fellow men, living in the full blaze of the enlightened 19th century. These men ignore none of the discoveries of modern science; nay, many among them are themselves ranked high among the highest of such scientific discoverers. Notwithstanding all this, are they any the less addicted to the same "form of superstition," if superstition it be, than the primitive man? At least their interpretations of the physical phenomena, whenever accompanied by those coincidences which carry to their minds the conviction of an intelligence behind the physical Force—are often precisely the same as those which presented themselves to the apprehension of the man of the early and undeveloped ages.

What is a shadow? asks Herbert Spencer. By a child and a savage "a shadow is thought of as an entity." Bastian says of the Benin negroes, that "they regard men's shadows as their souls" . . . thinking "that they . . . watch all their actions, and bear witness against them."* According to Crantz, among the Greenlanders a man's shadow "is one of his two souls—the one which goes away from his body at night." By the Fijians, the shadow is called "the dark spirit, as distinguished from another which each man possesses." And the celebrated author of the *Principles of Psychology* explains that "the community of meaning, hereafter to be noted more fully, which various unallied

———————

* [Dr. Adolf Bastian, *Zur Mythologie und Psychologie der Nigritier in Guinea*, etc., Berlin, 1894, p. 41.—*Compiler*.]

———————

languages betray between shade and spirit, show us the same thing.*

What all this shows us the most clearly however, is that, wrong and contradicting as the conclusions may be, yet the premises on which they are based are no fictions. A thing must be, before the human mind can think or conceive of it. The very capacity to imagine the existence of something usually invisible and intangible, is itself evidence that it must have manifested itself at some time. Sketching in his usual artistic way the gradual development of the soul-idea, and pointing out at the same time how "*mythology* not only pervades the sphere of religion . . . but . . . infects more or less the whole realm of thought," Professor Müller in his turn tells us that, when man wished for the first time to express

. . . a distinction between the body and something else within him distinct from the body, an easy name that suggested itself was *breath* . . . chosen to express at first the principle of life, as distinguished from the decaying body, afterwards the incorporeal . . . immortal part of man—his soul, his mind, his Self . . . When a

person dies, we too say that he has given up the ghost, and ghost, too, meant originally spirit, and spirit meant breath. [pp. 359-61.]

As instances of this, narratives by various missionaries and travellers are quoted. Questioned by Father F. de Bobadilla, soon after the Spanish conquest, as to their ideas concerning death, the Indians of Nicaragua told him that "when men die, there comes forth from their mouth something which resembles a person, and is called *julio* (Aztec *yuli*—'to live') explains M. Müller. "This being is like a person, but does not die and the corpse remains here. . . ." In one of his numerous works, Andrew Jackson Davis, whom considered the greatest American clairvoyant and known as the "Poughkeepsie Seer," gives us what is a perfect illustration of the belief of the Nicaragua Indians. This book (*Death and the After-Life*) contains an engraved frontispiece, representing the death-bed of an old woman. It is called the "Formation of the Spiritual Body." Out of

——————

* [*The Principles of Sociology*, London, 1876, pp. 129, 131.]

—————

the head of the defunct, there issues a luminous appearance—her own rejuvenated form.*

Among some Hindus the spirit is supposed to remain for ten days seated on the eaves of the house where it parted from the body. That it may bathe and drink, two plantain leaf-cups are placed on the eaves, one full of milk and the other of water. "On the first day the dead is supposed to get his head; on the second day his ears, eyes, and nose; on the third, his hands, breast, and neck; on the fourth, his middle parts; on the fifth, his legs and feet; on the sixth, his vitals; on the seventh, his bones, marrow, veins, and arteries; on the eighth, his nails, hair, and teeth; on the ninth, all the remaining limbs, organs, and manly strength; and, on the tenth, hunger and thirst for the renewed body." ("The Pâthâri Prabhus," by Krishnanâth Raghunathji; in the Government *Bombay Gazetteer,* 1879.)

Mr. Davis' theory is accepted by all the Spiritualists, and it is on this model that the clairvoyants now describe the separation of the "incorruptible from the corruptible." But here, Spiritualists and the Aztecs branch off into two paths; for, while the former maintain that the soul is in every case immortal and preserves its individuality through-

——————

* "Suppose a person is dying," says the Poughkeepsie Seer, "the clairvoyant sees right over the head what may be called a magnetic halo—an ethereal emanation, in appearance golden, and throbbing as though conscious. . . . The person has ceased to breathe, the pulse is still, and the emanation is elongated and *fashioned in the outline of the human form*! Beneath it, is connected the brain . . . owing to the brain's momentum. I have seen a dying person, even at the last feeble pulse-beat, rouse impulsively and rise up in bed to converse, but the next instant he was gone—his brain being the last to yield up the life-principles. The golden emanation . . . is connected with the brain by a very fine life-thread. When it ascends, there appears something *white* and *shining* like a human head; next, a faint outline of the face *divine*; then the *fair* neck and *beautiful* shoulders; then, in rapid succession come all parts of the new body, down to the feet—bright shining image, a little smaller than the physical body, but a perfect prototype . . . in all except its disfigurements. The fine life-thread continues attached to the old brain. The next thing is the withdrawal of the electric principle. When this thread snaps, the spiritual body is free (!) and prepared to accompany its guardian to the Summer Land."

——————

out eternity, the Aztecs say that "when the deceased has lived well, the *julio* goes up on high with our gods; but when he has lived ill, the *julio* perishes with the body, and there is an end of it."*

Some persons might perchance find the "primitive" Aztecs more consistent in their logic than our modern Spiritualists. The Lapponians and Finns also maintain that while the body decays, a *new* one is given to the dead, which the Shaman can alone see.

. . . Though breath, or spirit, or ghost [says further on Professor Müller] are the most common names . . . we speak . . . of the *shades* of the departed, which meant originally their shadows. Those who first introduced this expression—and we find it in the most distant parts of the world—evidently took the shadow as the nearest approach to what they wished to express; something that should be incorporeal, yet closely connected with the body. The Greek εἴδωλον, too, is not much more than the Little Ones, the Small Folk. But the curious part . . . is this . . . that people who speak of the life or soul as the shadow of the body, have brought themselves to believe that a dead body casts no shadow, because the shadow has departed from it; that it becomes, in fact, a kind of Peter Schlemihl.†

Do the Amazulu and other tribes of South Africa only thus believe? By no means; it is a popular idea among Slavonian Christians. A corpse which is noticed to cast a shadow in the sun is deemed a sinful soul rejected by heaven itself. It is doomed henceforth to expiate its sins as an earth-bound spirit, till the Day of the Resurrection.

Both Lander and Catlin describe the savage Mandans as placing the skulls of their dead in a circle. "Each wife knows the skull of her former husband or child, 'and there seldom passes a day that she does not visit it, with a dish of the best cooked food . . . There is scarcely an hour in a pleasant day, but more or less of these women may be seen sitting or lying by the skull of their child or husband—talking to it in the most pleasant and endearing language

——————

* [Müller, *Introduction,* etc., p. 361.]

† [*Op. cit.,* p. 365.]

——————

that they can use (as they were wont to do in former days) and *seemingly getting an answer back.*'"*

What these poor, savage Mandan mothers and wives do, is performed daily by millions of civilized Spiritualists, and but the more proves the universality of the conviction that our dead hear and can answer us. From a theosophical, magnetic—hence in a certain sense a scientific—standpoint, the former have, moreover, far better reasons to offer than the latter. The skull of the departed person, so interrogated, has surely closer magnetical affinities and relations to the defunct, than a table through the tippings of which the dead ones answer the living; a table, in most cases, which the spirit while embodied had never seen nor touched. But the Spiritualists are not the only ones to vie with the Mandans. In every part of Russia, whether mourning over the yet fresh corpse, or accompanying it to the burying ground, or during the six weeks following the death, the peasant women as well as those of the rich mercantile classes, go on the grave to shout, or in Biblican phraseology to "lift up their voices." Once there, they wail in rhythm, addressing the defunct by name, asking of him questions, pausing as if for an answer.

Not only the ancient and idolatrous Egyptians and Peruvians had the curious notion that the ghost or soul of the dead man was either present in the mummy, or that the corpse was itself conscious, but there is a similar belief now among the orthodox Christians of the Greek and the Roman churches. We reproach the Egyptians with placing their embalmed dead at the table; and the heathen Peruvians with having carried around the fields the dried-up corpse of a parent, that it might see and judge of the state of the crops. But what of the Christian Mexican of today, who under the guidance of his priest, dresses up his corpses in finery; bedecks them with flowers, and in case of the defunct happening to be a female—even paints its cheeks with

rouge. Then seating the body in a chair placed on a large table, from which the ghastly carrion presides, as it

* Quoted from Catlin by H. Spencer in *The Principles of Sociology,* London, 1876, Chap. xxi, pp. 326-27.

were, over the mourners seated around the table, who eat and drink the whole night, and play various games of cards and dice, consult the defunct as to their chances. On the other hand, in Russia, it is a universal custom to crown the deceased person's brow with a long slip of gilt and ornamented paper, called *Ventchik* (the crown), upon which a prayer is printed in gaudy letters. This prayer is a kind of a letter of introduction with which the parish priest furnishes the corpse to his patron Saint, recommending the defunct to the Saint's protection.* The Roman Catholic Basques write letters to their deceased friends and relatives, addressing them to either Paradise, Purgatory or—Hell, according to the instructions given by the Father confessor of the late addressees and, placing them in the coffins of the newly departed, ask the latter to safely deliver them in the other world, promising as a fee to the messenger, more or less masses for the repose of his soul.

At a recent *séance,* held by a well known medium in America,—(see *Banner of Light,* Boston, June 14th, 1879).

. . . Mercedes, late Queen of Spain, announced herself, and came forth in full bridal array—a magnificent profusion of lace and jewels, and spoke in several different tongues with a linguist present. Her sister, the Princess Christina, came also just after in much plainer costume, and with a timid school-girl air.

Thus, we see that not only can the dead people deliver letters, but, even returning from their celestial homes, bring back with them their "lace and jewels." As the ancient pagan Greek peopled his Olympian heaven with feasting and flirting deities; and the American Red Indian has his happy hunting-grounds where the spirits of brave chiefs bestride their ghostly steeds, and chase their phantom game; and the Hindu his many superior lokas, where their numerous gods live in golden palaces, surrounded with all manner of sensual delights; and the Christian his New Jerusalem with streets of "pure gold, as it were transparent glass," and the foundations of the wall of the city

* It runs in this wise: "St. Nicholas (or St. Mary so-and-so), holy patron of — (follow defunct's full name and title), receive the soul of God's servant, and intercede for remission of his (or her) sins."

"garnished . . . with precious stones"; where bodiless chirping cherubs and the elect, with golden harps, sing praises to Jehovah; so the modern Spiritualist has his "Summer Land Zone within the Milky Way,"* though somewhat higher than the celestial territories of other people.† There, amid cities and villages abounding in palaces, museums, villas, colleges and temples, an eternity is passed. The young are nurtured and taught, the undeveloped of the earth matured, the old rejuvenated, and every individual taste and desire gratified; spirits flirt, get married, and have families of children.‡

Verily, verily we can exclaim with Paul, "O death, where is thy sting; O grave, where is thy victory!"

Belief in the survival of the ancestors is the oldest and most time-honoured of all beliefs.

Travellers tell us that all the Mongolian, Tatar, Finnish, and Tungusic tribes, besides the spirits of nature, deify also their ancestral spirits. The Chinese historians, treating of the Turanians, the Huns and the *Tukui*—the forefathers of the modern Turks—show them as worshipping "the spirits of the sky, of the earth, and the spirits of the departed." Medhurst enumerates the various classes of the Chinese spirits thus: The principal are the celestial spirits (*tien*

—————

* See *Stellar Key to the Summer Land*, by Andrew Jackson Davis.

† In the same author's work—*The Spiritual Congress,* Galen says through the clairvoyant seer: "Between the Spirit Home and the earth, there are, strewn along the intervening distance . . . more than *four hundred thousand* planets, and *fifteen thousand* solar bodies of lesser magnitude."

‡ The latest intelligence from America is that of the marriage of a spirit daughter of Colonel Eaton, of Leavenworth, Kansas, a prominent member of the National Democratic Committee. This daughter, who died at the age of three weeks, grew in some twenty-odd years in the Summer-Land, to be a fine young lady and now is wedded to the spirit son of Franklin Pierce, late President of the U.S. The wedding, witnessed by a famous clairvoyant of New York, was gorgeous. The "spirit bride" was "arrayed in a dress of mild green." A wedding supper was spread by the spirit's order, with lights and bouquets, and plates placed for the happy couple. The guests assembled, and the wedded ghosts fully "materialized" themselves and sat at table with them. (New York *Times,* June 29th, 1879.)

—————

shin)*;* the terrestrial (*ti-ki*)*;* and the ancestral or wandering spirits (*jin kwei*). Among these, the spirits of the late Emperors, great philosophers, and sages, are revered the most. They are the public property of the whole nation, and are a part of the state religion, "while each family has its own *manes* which are treated with special reverence and honoured by many superstitious rites."*

But if all nations equally believe in, and many worship, their dead, their views as to the desirability of a direct intercourse with these late citizens differ widely. In fact, among the educated, only the modern Spiritualists seek to communicate constantly with them. We will take a few instances from the most widely separated peoples. The Hindus, as a rule, hold that no pure spirit of a man who died reconciled to his fate, will ever come back bodily to trouble mortals. They maintain that it is only the *bhûtas*—the souls of those who depart this life, unsatisfied and having their terrestrial desires unquenched, in short, bad, sinful men and women—who become "earth-bound." Unable to ascend at once to Moksha, they have to linger upon earth until either their next transmigration or complete annihilation, and thus take every opportunity to obsess people, especially weak women. So undesirable is to them the return or apparition of such ghosts, that they use every means to prevent it. Even in the case of the most holy feeling—the mother's love for her infant—they adopt measures to prevent her return to it. There is a belief among some of them that whenever a woman dies in childbirth, she will return to see and watch over her child. Therefore, on their way back from the ghât, after the burning of the body—the mourners thickly strew mustard seeds all along the road leading from the funeral pile to the defunct's home. For some inconceivable reason they think that the ghost will feel obliged to pick up, on its way back, every one of these seeds. And, as the labour is slow and tedious, the poor mother can never reach her home before the cock crows, when she is obliged—in accordance with the ghostly laws—

—————

* [Quoted by M. Müller, in *Introduction*, etc., p. 208—*Compiler.*]

—————

to vanish, till the following night, dropping back all her harvest. Among the Tchuvashes, a tribe inhabiting Russian domains, a son, whenever offering sacrifice to the spirit of his father, uses the following exorcism: "We honour thee with a feast; look, here is bread for thee, and different kinds of meat; thou hast all thou canst desire: but do not trouble us, do not come back near us."* Among the Lapps and Finns, those departed spirits which make their presence visible and tangible, are supposed to be very mischievous and "the most mischievous are the spirits of the priests." Everything is done to keep them away from the living. The agreement we find between this blind popular instinct and the wise conclusions of some of the greatest philosophers, and even modern specialists, is very remarkable. "Respect the spirits and—keep them at a distance"—said Confucius, six centuries B.C. Nine centuries later, Porphyry, the famous anti-theurgist, writing upon the nature of various spirits, expressed his opinion upon the spirits of the departed by saying that *he knew of no evil* which these pestilent demons would not be ready to do. And, in our own century, a kabalist, the greatest magnetizer living, Baron Du Potet, in his *La Magie Dévoilée,* warns the spiritists not to trouble the rest of the dead. For "the evoked shadow can *fasten itself* upon, follow, and for ever afterwards influence you; and we can appease it but through a pact which will bind us to it—till death!"

But all this is a matter of individual opinion; what we are concerned with now is merely to learn how the basic fact of belief in soul-survival could have so engrafted itself upon every succeeding age—despite the extravagances woven into it—if it be but a shadowy and unreal intellectual conception originating with "primitive man." Of all modern men of science, although he does his best in the body of the work to present the belief alluded to as a mere "superstition"—the only satisfactory answer is given by Prof. Max Müller, in his *Introduction to the Science of Religion.* And by his solution we have to abide for want of a better

* M. A. Castrén, *Vorlesungen über die Finnische Mythologie*, p. 122. [Quoted by Max Müller in *Introduction*, etc., p. 213.]

one. He can only do it, however, by overstepping the boundaries of comparative philology, and boldly invading the domain of pure metaphysics; by following, in short, a path forbidden by exact science. At one blow he cuts the Gordian knot which Herbert Spencer and his school have tied under the chariot of the "Unknowable." He shows us that: "there is a philosophical discipline which examines into the conditions of sensuous or intuitional knowledge," and "another philosophical discipline which examines into the conditions of rational or conceptual knowledge"; and then defines for us a third faculty. . .

. . . the faculty of apprehending the Infinite, not only in religion but in all things; a power independent of sense and reason, a power in a certain sense contradicted by sense and reason, but yet a very real power, which has held its own from the beginning of the world, neither sense nor reason being able to overcome it, while it alone is able to overcome both reason and sense."*

The faculty of *Intuition*—that which lies entirely beyond the scope of our modern biologists—could hardly be better defined. And yet, when closing his lecture upon the superstitious rites of the Chinese, and their temples devoted to the worship of the departed ancestors, our great philologist remarks: "All this takes place by slow degrees; it begins with placing a flower on the tomb; it ends with worshipping the spirits . . ."†

---

* [Müller, *op. cit*., p. 18.]
† [*Op. cit*., p. 214]

Collected Writings VOLUME II
1879

"LIEUTENANT-COLONEL ST. ANTHONY"

[*The Theosophist,* Vol. I, No. 3, December, 1879, pp. 62-63]

In 1808 Juan VI, then Prince-Regent of Portugal, fearing Napoleon I, made his escape to Brazil; and in 1815, was crowned monarch of the United Kingdom of Portugal, Brazil, and Algarve. Recalled to his country by the Cortes of Portugal, he sailed back to Lisbon in 1821. And now, a very interesting document, containing neither more nor less than the appointment of long-dead St. Anthony to the rank of Lieutenant-Colonel in the Portuguese army, by this Prince, is just published in the Lisbon paper *Revista Militar*. The following is a verbatim translation from the Portuguese of this unique proclamation:

. . . Don Juan, by the will of God, Prince-Regent of Portugal and both Algarve, of the two seas on both sides of Africa, Ruler of Guinea, and master of navigation and commerce in Ethiopia, Arabia, Persia and India, etc., etc., etc. By the present we declare to all whom it may concern that, in consideration of our special devotion to the very glorious St. Anthony, who, moreover is constantly addressed in all their needs and in full faith by the inhabitants of this capital, and likewise for the reason that the belligerent powers of our armies are evidently under the protection and enjoying the blessing of God, and that thus the peace of Portugal is ensured—a propitious result which, we are firmly persuaded, is solely due to the powerful intercession of the said Saint—we have resolved: to confer upon him the rank of Lieutenant-Colonel, and an adequate salary, which will be received by him in the shape of our royal decorations and orders (*forma das minhas reaes ordens*), through the office of Field-marshal Xaviers Cabra da Cunhá, who in his capacity of General-Adjutant, is now temporarily holding the office of Commander-in-Chief of our armies. So be it. The said salary to be entered in the official books, and to be paid regularly at each term. In assurance of the authenticity of the present we herewith sign it with our name, and stamp it with the large seal bearing our arms. Given in the city of Rio de Janeiro, August 31st, A.D. 1814.

We may add that this is not the first time that deceased saints have been appointed to high military positions. Saint Yago, in his capacity of Captain-General, received for years his salary from the Spanish Treasury, it being turned over by him (?) to the Church bearing his name.

———

Collected Writings VOLUME II

1879

FOOTNOTE TO "A STRANGE REVERY"

[*The Theosophist,* Vol. I, No. 3, December, 1879, p. 76]

[The writer, having contributed some remarks on the ancient glory of Aryavarta, expresses his hope of seeing it soon restored through the efforts of the Theosophical Society and the help of *The Theosophist*.]

Our welcome contributor is a Rajput and imbued, apparently, with that chivalrous ardour which ever characterized that warrior race. While disclaiming for our journal or Society, all pretense of assuming the leadership, or aspiring to anything more than a very humble part in the great work of Indian national reform, we nevertheless affirm the sincerity of our motives, and publish without emendation our brother's words, in the hope and belief that his noble patriotism will awaken responsive echoes all over the land. For the regeneration of India must be effected by the efforts of her own children.

____

Collected Writings VOLUME II
1879

AN OLD BOOK AND A NEW ONE

[*The Theosophist*, Vol. I, No. 3, December, 1879, pp. 77-79]

The nineteenth century is the century of struggle and strife, *par excellence*; of religious, political, social, and philosophical conflict. The biologists could and would not remain silent witnesses of this memorable crisis. Clad from head to foot in the panoply of exact sciences; hardened in battles against ignorance, superstition and falsehood, they rushed to their places in the ranks of the fighters and, as those having authority, began the work of demolition.

But who destroys ought to rebuild; and *exact* science does nothing of the kind, at least so far as the question of the highest psychological aspirations of humanity is concerned. Strange to say, yet nevertheless an incontrovertible fact, the duty has fallen upon the daily augmenting body of Spiritualists, to sweep away the mangled débris of the warfare, and rebuild from the ruins of the past something more tangible, more unassailable than the dreamy doctrines of theology. From the first, Spiritualism has fortified its positions by ocular demonstrations, slowly but surely replacing fanciful hypothesis and blind faith with a series of phenomena which, when genuine, invite the crucial tests of the most exacting experimentalists.

It is one of the most curious features of the day, to see science in her double *rôle* of the aggressor and [the] attacked. And it is a sight, indeed, to follow the steady advance of the columns of "infidelity" against the strongholds of the Church, simultaneously with the pushing back of materialism towards its last entrenchments by the Spiritualists. Both the fundamental doctrines of theology, and the cold negations of science, have of late been successfully assailed by learned and skillful writers. And, it can hardly be denied, that there are strong indications of wavering

on the part of both the attacked parties, with an evident disposition to capitulate. The *Speaker's Commentary*, followed by the new edition of the revised Bible, giving up as it despairingly does, the hitherto treasured Mosaic miracles, and the recent additions to the party of the Spiritualists of more than one great man of science, are impressive facts. Canon Farrar, of Westminster Abbey, destroys the old-fashioned belief in the eternity of hell, and the veteran and learned philosopher, Dr. Fichte of Germany, dying, all but confesses his belief in the philosophy of Spiritualism! Alas, for the Philistines of Biology; this Goliath whom they but put forth as their champion was slain by a single medium, and

the spear which seemed as big and strong "as a weaver's beam," has pierced their own sides!

The most recent development of this double conflict is a work which comes just at a time to palliate the evil effects of another one which preceded it. We refer to *The Mechanism of Man*, by Mr. Serjeant Cox, the *Anthropogenie* of Professor Haeckel. The latter had sown wind and reaped the whirlwind; and a furious hurricane it was at one time. The public had begun to look up to the Jena professor as to a new saviour from the "dark superstitions" of the forefathers. Reaction had come. Between the dying infallibility of the Churches, the not over-satisfactory results of Spiritualism, and, for the average masses, far too deep and philosophical researches of Herbert Spencer, Bain, and the great lights of exact Science, the public was hesitating and perplexed. On the one hand, it had a strong, and ever growing desire to follow a progress that went hand in hand with science; but, notwithstanding its late conquests, science finds missing links at every step, dreary blanks in its knowledge, "chasms" on whose brinks its votaries shudder, fearing to cross. On the other hand, the absurdly unjust ridicule cast upon the believers in phenomena, held back the general public from personal investigation. True, the Church or rather the "schoolmen's philosophy," miscalled Christianity, as Huxley has it, was daily offering to compromise, and with but a slight effort of diplomacy one might remain

within the fold, while disbelieving even in a personal devil, without risking to "smell of the faggott."

But the spell was broken and the prestige quite gone. For faith there is no middle ground. It must be either completely blind, or it will see too much. Like water, it ceases to be pure as soon as the smallest foreign ingredient is introduced.

The public is a big child; cunning yet trusting, diffident and yet credulous. Is it cause for wonder then, that while it hesitated between the conflicting parties, a man like Haeckel, vain and presumptuous, notwithstanding his great learning, ever ready to dogmatize upon problems for the solution of which humanity has thirsted for ages, and which no true philosophical mind will dare presume to answer conclusively—secured at one time the greatest attention for his *Anthropogeny*? Between men like Balfour Stewart, Du Bois-Reymond, and other honest scientists, who confess their ignorance, and one who proclaims that he has solved every riddle of life, and that nature has disclosed to him her last mystery, the public will rarely hesitate. As one of Haeckel's critics remarks, a street quack, with his panacea medicine, will often secure a far more liberal and numerous audience than an honest and cautious physician. *Anthropogeny* has plunged more minds into a profound materialism than any other book of which we have knowledge. Even the great Huxley was at one time inclined (see "Darwin and Haeckel," *Popular Science Monthly* for March, 1875), more than was needed, to support Haeckel's views, and laud his book, which he called "a milestone indicating the progress of the theory of evolution," a "real life book, full of power and genius, and based upon a foundation of practical, original

work, to which few living men can offer a parallel." Whether the father of *Protoplasm* continues to think so to this day, is a matter of little consequence, though we doubt it. The public, at least, was speedily disabused by the combined efforts of the greatest minds of Europe.

In this famous work of Haeckel's, not only is man refused a soul, but an ancestor is forced upon him, in the

shape of a formless, gelatinous *Bathybius Haeckelii*—the protoplasmic root of man—which dwelt in the slime at the bottom of the seas "before the oldest of the fossiliferous rocks were deposited." Having transformed himself, in good time, into a series of interesting animals—some consisting of but one bowel, and others of a single nose (*Monorhinae*), all evolved out of Professor Haeckel's fathomless ingenuity, our genealogical line is led up to, and stops abruptly at the *soulless* man!

We have nothing whatever against the physical side of the theory of evolution, the general theory of which we thoroughly accept ourselves; neither against Haeckel's worms, fishes, mammals, nor, finally, the tailless *anthropoid*—all of which he introduces to fill up the hiatus between ape and man—as our forefathers. No more do we object to his inventing names for them and coupling them with his own. What we object to is the utter unconcern of the Jena professor as to the other side of the theory of evolution: to the evolution of spirit, silently developing and asserting itself more and more with every newly perfected form.

What we again object to is that the ingenious evolutionist not only purposely neglects, but in several places actually sneers at the idea of a spiritual evolution, progressing hand in hand with the physical, though he might have done it as scientifically as he did the rest and—more honestly. He would thereby have missed, perhaps, the untimely praises of the protoplasmic Huxley, but won for his *Anthropogeny* the thanks of the public. *Per se*, the theory of evolution is not new, for every cosmogony—even the Jewish *Genesis,* for him who understands it—has it. And *Manu* who places special creation with periodical revolutions or *Pralayas,* followed, many thousands of years ago, the chain of transformation from the lowest animal to the highest—man, even more comprehensively if less scientifically (in the modern sense of the word) than Haeckel. Had the latter held more to the spirit of the modern discoveries of biology and physiology than to their dead-letter and his own theories, he would have led, perhaps, a new hegira of

science separating itself violently from the cold materialism of the age. No one—not even

the staunchest apostle of Positivism—will deny that the more we study the organisms of the animal world, and assure ourselves that the organ of all psychical manifestation is the nervous system, the more we find the necessity of plunging deeper into the metaphysical world of psychology, beyond the boundary line hitherto marked for us by the materialists. The line of demarcation between the two modes of life of the vegetable and animal worlds is yet *terra incognita* for every naturalist. And no more will anyone protest against the scientifically established truism that intelligence manifests itself in direct proportion with the cerebral development, in the consecutive series of the animal world. Following then, the development of this system alone—from the automatic motions produced by the simple process of what is called the *reflex action* of the ascidian mollusk, for instance, the *instinctive* motions of the bee, up to the highest order of mammalians and ending, finally, with man—if we invariably find an unbroken ratio of steady increase in cerebral development, hence—a corresponding increase of reasoning powers, of intelligence—the deduction becomes irresistible that there must be a spiritual as well as a physical evolution.

This is the A.B.C. of physiology. And are we to be told that there is no *further* development, no future evolution for man? That there is a prospect on earth for the caterpillar to become a butterfly, for the tadpole to develop into a higher form, and for every bird to live after it has rid itself of its shell, while for man, who has evoluted from the lowest to the highest point of physical and mental development on this earth, all further conscious, sentient development is to be arrested by the dissolution of his material organization? That, just as he has reached the culminating point, and the world of *soul* begins unfolding before his mind; just as the assurance of another and a better life begins dawning upon him; his memory, reason, feeling, consciousness, intelligence, and all his highest aspirations are to desert him in one brief moment, and go out into eternal darkness? Were it so, knowledge, science, life, and all nature

itself, would be the most idiotic of farces? If we are told that such a research does not pertain to the province of positive sciences, that no exact and accurate deductions are to be made out of purely metaphysical premises, then we will inquire, why should then deductions, as hypothetical deductions, from purely imaginary data, as in the case of Haeckel's *Bathybius* and tailless anthropoid, be accepted as scientific truths, as no such missing link has ever yet been found, any more than it has been proved that the invertebrated *moner,* the grandparent of the lovely *amphioxus,* or that philosophical recluse—the *Bathybius,* ever existed?

But now, peace to the ashes of our direct ancestor! The venerable Professor Virchow, backed by an army of infuriated naturalists, passing like the powerful *khamsin,* the wind of the desert, over the plains of hypothetical speculations, destroyed all our best hopes for a closer acquaintance with our noble relatives of the slimy ooze. Beginning with *Bathybius,* whom he dragged out of his sea-mud—to show he was not there—the Berlin savant

evinced no more respect for the *Simiae Catarrhinae* (our tail-blessed ancestor) whom he hurled back into non-being. He went further and crushed out of existence even the beautiful tailless ape—the missing link! So strong was the reaction of thought as to the merits of Haeckel's work, that it well-nigh knocked off his legs even the innocent though first cause of *Anthropogeny*—the great Charles Darwin, himself.

But the mischief is done, and it requires mighty powerful restoratives to bring the ex-admirers of Haeckel back to a belief in the human soul. Serjeant Cox's *The Mechanism of Man*: *An answer to the Question*: *What Am I*? now in its third edition, will remain as one of the most powerful answers to the soul-destroying sophistry of Heackel and his like. It is quite refreshing to find that a work upon such an unwelcome subject—to the men of science—a book which treats of psychology and its phenomena, is so eagerly welcomed by the educated public. In reviewing it, a London weekly very truly remarks that:

. . . The Scientists have had a capital time of it lately; they have been able to raise a cloud of doubts about the most serious questions

of life; *but they have not been able to solve one of the difficulties they raised*. Into the arena which they occupied few men dared to enter and withstand them, so that the boastful cry the Scientists raised has gone echoing far and wide, that the old foundations of belief in Immortality were myths, fit for weak-minded people. In Serjeant Cox, however, the timid believers have found [a] champion able to fight the Scientists with their own weapons; able to pursue the theories raised by them to their ultimate conclusions; able to unmask the pretentious arrogance of men who would destroy simply because they cannot appreciate; men who would pull down, but cannot build up anything to take the place of the wrecked structure.

But we will now let the author speak for himself:

. . . The Scientists began by denial of the facts and phenomena, not by disproof of them; by argument *a priori* that they *cannot* be and therefore are not. That failing, the next step was to discredit the witnesses. They were not honest; if honest, they were not competent; if competent by general intelligence and experience, in the particular instances they were the victims of illusion or delusion. That is the present position of the controversy. The assertion is still repeated here, with entire confidence, that the Mechanism of Man is directed and determined by *some* intelligent force within itself; that the existence of that force is proved by the facts and phenomena attendant upon the motions of that mechanism in its normal and its abnormal conditions; that this force is by the same evidence proved to be the product of *something* other than the molecular mechanism of the body; that this *something* is an entity distinct from that molecular structure, capable of action beyond and apart from it; that this *Something* is what is called SOUL, and that this soul lives after it has parted from the body.

This subject, that man *has* a soul—which so many men of science, especially physicians and psychologists deny—is treated in the work under notice with the utmost ability. Numberless new avenues—as the result of such a knowledge when proved—are opened to us by this able pioneer; and under his skillful treatment that hope which was blighted for the moment by the brutal hand of Positivism, is rekindled in the reader's breast, and death is made to lose its terrors. So confident is the author that upon the solution of this enigma—which is one but to those who will not see—depend the most

important questions to humanity, such as disease, old age, chronic and nervous sufferings, many of which are now considered as beyond human help, that he thinks that a perfect acquaintance with psychology will be

of the utmost help in treating even the most obstinate diseases. He pointedly reminds his readers that:

> . . . It seems scarcely credible, but it is literally true that the most learned physician cannot tell us by what process any one medicine he administers performs its cures! He can say only that experience has shown certain effects as often found to follow the exhibition of certain drugs. But he certainly does not know *how* those drugs produce those effects. It is strange and distressing to observe what irrational prejudices still prevail in all matters connected with the physiology of body and mind, and their mutual relationship and influences, even among persons otherwise well informed and who deem themselves educated. It is still more strange that not the least prejudiced nor the least instructed in these subjects are to be found in the profession whose business it is to keep the human machine in sound working condition.

Serjeant Cox need scarcely hope to count the practising physicians among his admirers. His last remark is more applicable to Chinese medicine, whose practitioners are paid by their patients only so long as they preserve their health, and have their pay stopped at the first symptoms of disease in their patrons—than in Europe. It seems rather the "business" of the European doctor to keep the human machine in an *unsound* condition. Human suffering is for European physicians, as the torments of purgatory for the priest—a perennial source of income.

But the author suggests that "the cause of this ignorance of the laws of life, of Mental Physiology and of Psychology" is that "they are not studied as we study the structure which that Life moves and that Intelligence directs." He asks whether it has

> . . . never occurred to the Physician and the Mental Philosopher that possibly in the laws of life, in the physiology of mind, in the relationship of the conscious Self and the body, more even than in the structure itself, are to be found the causes of many of the maladies to which that structure is subject. Therefore, that in the investigation of these laws, the secret is to be sought of the operation of remedies, rather than in the molecular structure where for centuries the Doctors have been exclusively hunting for them with so little success?

Dr. Wm. A. Hammond, of New York, the famous professor of diseases of the mind and nervous system, experimented for years with the celebrated "Perkins' tractors,"

metal discs, whose fame at one time nearly came to grief, through the cunning fraud of an English speculator. This man, who was making a specialty of the metallic treatment, was detected in imitating the expensive gold, silver, copper, and nickel rings, with rings of

wood painted or gilded. But the results were not changed; patients were cured! Now this is a clear case of psychological and mesmeric power. And Dr. Hammond himself calls it "*nothing more than the power of one mind over another*." This noted materialist is thoroughly convinced that if one person suggests an idea to another who has complete faith in that person's power, the one acted upon will experience all the sensations the operator may suggest to him. He has made a number of experiments and even published presumably learned papers upon the subject. And yet Mesmerism, Spiritualism, and occult psychological phenomena in general, upon the investigation of which Serjeant Cox lays the greatest stress, have no bitterer enemy or more active opponent than the New York celebrity. We need only recall his dogmatic attitude in the case of Miss Mollie Fancher, of Brooklyn, a respectable young girl, who, according to the statement of Dr. Charles E. West, has lived without any food for over nine years. This extraordinary girl never sleeps—her frequent trances being the only rest she obtains; she reads sealed letters as though they were open; describes distant friends; though completely blind, perfectly discriminates colours; and finally, though her right hand is rigidly drawn up behind her head, by a permanent paralysis, makes embroidery upon canvas, and produces in wax, without having taken a lesson in the art, and with neither a knowledge of botany nor even models to copy, flowers of a most marvellously natural appearance. In the case of this phenomenal patient, there are numbers of thoroughly reliable and well educated witnesses to testify for the genuineness of the phenomena. The joint testimony of several respectable clergymen, of Professor West, of Mr. H. Parkhurst, the astronomer, and of such physicians as Drs. Speir, Ormiston, Kissam and Mitchell, is on record. With all this examined and proved, Dr. Hammond,

notwithstanding his personal experience of the "power of mind over matter," had not a jot to give the reporter in explanation of the phenomenon, but the words "humbug!—a clear case of deception! . . . Simply the deception of a hysterical girl, Sir.". . . "But has she deceived all these clergymen and physicians, and for years?" inquired the reporter.

"Oh, that's nothing. Clergymen are the most gullible men in the world, and physicians who have not made a study of nervous diseases are apt to be imposed upon by these girls." . . . (The *N.Y. Sun,* of Nov. 25th, 1878).

We doubt whether even Serjeant Cox's able book, though he is President of the Psychological Society of Great Britain and ought to be a competent witness, will make any more impression upon such a mind as that of the physician Hammond than a ball of snow upon the rock. And since the multitude suffers itself to be led by such sciolists as he, this able book may have to wait another generation before receiving that need of appreciation which it merits. And yet, no author treating on psychology has ever built up with more scientific precision or force of argument his proofs of the existence of a soul in man, and its manifestation in the "mechanism of man." He concludes the work with the following remarks:

> . . . Scientists may sneer at Psychology as being visionary science, based upon mere assumption and dealing with that whose very existence is problematical. But its subject matter is as real as that with which *they* deal. Even were it not so, the more important it would be that the study of it should be pursued, with an honest endeavour to ascertain if the foundation on which it is erected be sound or baseless—that if, after due investigation, it be found to be false, the world may cease from a vain labour; but that, if it be proved a truth, Man may have the blessed assurance that, as a *fact* and not merely as a *faith,* he has a Soul and inherits an Immortality.

We wish all such learned authors completest success in their noble efforts to bring back humanity to the Light of Truth—but we have but little hope for the nineteenth century.

Collected Writings VOLUME II

1879

192

NOCTURNAL THOUGHTS ON NEWSPAPER CLIPPINGS

[*The Theosophist*, Vol. I, No. 3, December, 1879, pp. 79-81]

We begin with a strange story from the Gainesville *Eagle*—an American journal:—

> . . . Some time ago Dr. Stephenson was prospecting the vast hornblende and chloritic slate formation between Gainesville and Jefferson, and found a singular rock on the land of Mr. Frank Harrison, which he considers one of the most interesting and inexplicable productions of the laws of chemical affinity. The boulder of hornblende weighs nearly a ton, is black, and crystallized through it in seams about one-eighth of an inch thick of white quartz are the figures 1791. They are about four inches long and placed at equal distances from each other. It is common in all plutonic rock to see seams of quartz traverse the granite, gneiss, hornblende and other classes of rocks in various directions, from one-eighth of an inch to a foot or more, which sometimes cross each other, but never with the regularity and symmetry of this. It has not been one thousand years since the Arab invented our numerals, from 1 to 10, and we find here in perfect form the same figures, made by the laws of chemical affinity on the oldest rocks, which formed the crust of the earth countless millions of years before there was a vegetable or animal in existence.

It may be a meaningless freak of nature, and it may be the freak of a sensational and not over scrupulous reporter: either is possible, and a great caution is certainly required, before we credit such an extraordinary piece of news. But what is a freak of nature? The effect of a natural cause; not even a "freak" can happen otherwise. And yet, when this cause is evident who ever presumes to go any deeper into its origination? Not the scientists; for these generally leave the prior causes to take care of themselves. Some

H. P. BLAVATSKY AROUND 1870

NORENDRONÂTH SEN
Proprietor and Editor of *The Indian Mirror* of Calcutta,
and personal pupil of Masker K. H.

superstitious souls and the Christians might attribute the mysterious figures to some occult and even a most intelligent cause. Some may see a connection between them and the French Revolution; others with the finger of God Himself, who traced them for some unfathomable reason, to seek to penetrate which would be a sacrilege. But now, times and men are changed. The strong-backed, convenient, maid-of-all-work called "Will of God" and "Providence," upon which these amiable and unconscious blasphemers (regarded as very pious Christians) pile all the garbage and evils of imperfect nature—has a time of rest. The All-Perfect is no more held responsible for every calamity and inexplicable event, except by a few of the above-named pious souls. Least of all by the men of science. The Christian "Will of God" in company with the Mohammedan *Kismet* are handed over to the emotional Methodist and the irrepressible Mullah.

Hence, the cause of the figures—if figures there are—comes within the category of scientific research. Only, in this case, the latter must be taken in its broadest sense, that which embraces within the area of natural sciences psychology, and even metaphysics. Consequently, if this story of the marvellous boulder should prove something more than a newspaper hoax, originating with an idle reporter, we will have, perhaps, some comments to offer. We may then, strengthen our arguments by giving a few sentences from a curious manuscript belonging to a Fellow of the Theosophical Society in Germany, a learned mystic, who tells us that the document is already on its way to India. It is a sort of diary, written in those mystical characters, half ciphers, half alphabet, adopted by the

Rosicrucians during the previous two centuries, and the key to which, is now possessed by only a very few mystics. Its author is the famous and mysterious Count de Saint-Germain; he, who before and during the French Revolution puzzled and almost terrified every capital of Europe, and some crowned Heads; and of whom such a number of weird stories are told. All comment now would be premature. The bare suggestion of there being anything more mysterious than a

blind "freak" of nature in this particular find, is calculated to raise a scornful laugh from every quarter, with the exception, perhaps, of some Spiritualists and their natural allies, the Theosophists.

Our space is scant, so we will make room for another, and far more extraordinary story, endorsed by no less a personage than Marshal MacMahon, ex-President of the Republic of France, and credited—as in religious duty bound—by some hundred millions of Roman Catholics. We admit it the more willingly since, had any such story originated with either the Theosophists or the Spiritualists, it would have been straightway ridiculed and set down as a cock-and-bull fable. But circumstances alter cases—with the Catholics; none, however sceptical at heart, will dare laugh (above his breath) at a story of supernatural "miracles" worked by the Madonna and her Saints, or by Satan and his imps. For such "miracles" the Church holds a patent. The fact tacitly conceded, if not always secretly believed, by such a tremendous body of Christians, for anyone to discredit the power of the devil, even in this age of free thought, makes him ranked at once with the despised *infidels*. Only the Spiritualists and Theosophists have made themselves culpable in the eyes of the panegyrists of reason, and deserve to be called "lunatics" for believing in phenomena produced by *natural* causes. Even Protestants are warned against pooh-poohing the story we here quote; for they too are bound by their Calvanistic and other dogmas to believe in the power of Satan—a power accorded the Enemy of Man by the ever inscrutable—"Will of God."

[Follows the narrative from the *Catholic Mirror* of Baltimore regarding a remarkable experience with a native sorcerer, which Marshal MacMahon had while in Algiers.]

Unlike the Marshal, we have something to say. The Spiritualists would advance a very easy and well-known theory to "account" for it, and the Theosophists—though, perhaps, slightly modifying it, would follow suit. But then, they would have the great body of Roman Catholics against them. Their theory, or, shall we say, "infallible dogma"?— is, if the story be true, that the Arab corporal had sold his

soul to the Father of Evil. But, though presumably all-powerful for mischief, old Nick

found his match in the leaden charm, or medal of the Virgin; and, gnashing his teeth, had to take to his heels before the presence of the image of the Queen of Heaven. Well, one theory is as good as any other when we come to hypotheses. But then,—the infidels might ask—why not give a slight extra stretch to that divine power, and rid humanity at once and for ever of that eternal mischief-maker, who, "as a roaring lion, walketh about, seeking whom he may devour"? Weak is humanity and faltering the steps of man! Why not, at one clip, save it from the snares of the devil; the more so as humanity, if incapable of resisting such a power, is weak through no fault of its own, but again because it so pleased kind Providence? Surely, if a simple leaden amulet has such a virtue of putting to flight the devil, how much more ought the blessed Virgin herself do. Especially, since of late she has taken to visiting in person and so often the famous grotto at Lourdes.

But then—dreadful thought!—how could the wicked be sentenced to eternal perdition? Whither could the sinner direct his trembling steps, when once that kingdom "where the worm dieth not, and the fire is never quenched" is annexed by the Romish Imperial Raj of Heaven? Impassable chasm, sharp horns of a dilemma! So long as it bears its name, Christianity *cannot* get rid of the devil, without, so to say, committing a most dreadful, unthinkable suicide. Some years ago the pious and holy Cardinal, Father Ventura di Raulica, expressed his opinion upon the subject. "To demonstrate," he says, "the existence of Satan, is to reestablish one of the *fundamental dogmas* of the Church, *which serve as a basis for Christianity,* and without which it would be but a name. . . ." And, the very Catholic Chevalier Gougenot des Mousseaux adds,—Satan is "the Chief Pillar of Faith. . . . But for him, the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense" (*Moeurs et Pratiques des Démons*, p. x).

Thus we see that the next and most logical move of the

infallible Church would be to institute a yearly vote of thanks—a *Te Deum*—to the Devil. This happy thought is not copyrighted, and His Holiness is welcome to it.

The more so, as it seems that again, for some inscrutable and providential reasons better known in heaven than comprehended upon earth, not only the Devil, but even simple mortals are allowed to do the deeds of darkness. In the following horrifying trick, played lately at the above-mentioned miracle-working grotto of Lourdes, we find the "Protectress" utterly incapable of protecting even herself. We copy this sad tale of human infamy also from our pious contemporary—*The Catholic Mirror*:

. . . DESECRATION AT LOURDES.—A very strange story comes to us from France—a story difficult to credit, but our authority is trustworthy. All who have been at the miraculous shrine at Lourdes must have been struck by the number of trophies that are the offerings of pious pilgrims, or that the quick recurring miracles have collected in the place. There is a touching appropriateness in the devotion that makes the grateful pilgrim offer at the shrine the mementoes of his disease which the mercy of heaven has rendered useless. All

the walls at Lourdes were hung with crutches, and wooden legs, and *wooden arms*, to which scrolls were attached with dates and names authenticating the miracles. These trophies, it appears, excited the malignity of the unbelievers. It was a hard thing to scoff at the miracles with such visible testimony of their truth before the eyes of the world. Therefore it was resolved that the testimony must be destroyed. In the dead of the night some miscreants penetrated to the shrine, the religious trophies were collected in a heap and set in flames. They were reduced to ashes. A beautiful rose tree that sprang from a cleft in the rocks was destroyed by the fire, and the face of the statue of the Virgin was scorched and blackened by the smoke. It would be difficult in all history to find a parallel for this dastardly and disgraceful outrage by these "apostles of reason and liberty."

The "apostles of reason and liberty" are criminals, and ought to be punished—as incendiaries. But the majesty of the Law once vindicated, ought they not, as "apostles of reason" to be allowed to respectfully put a few questions to their judges? As, for instance: how is it that "our blessed Lady of Lourdes," so prompt at producing "miracles" of the most astounding character, passively suffered such an appalling personal outrage? That was just *the* moment to show her power, confound the "infidels," and vindicate her

"miracles." A better opportunity was never lost. As it is, the criminals scorch and blacken the face of the statue and—get away unscorched, even by the fire of (the Catholic) heaven. Really, it was very indiscreet in our contemporary to publish this story! Perhaps these "apostles" were the disciples and followers of the Zouave Jacob, whose fame as a healer is not inferior to that of our Lady of Lourdes and the miraculous water.* Or, it may be, they had known J. R. Newton, the celebrated American mesmeric "healer," whose large reception rooms are always hung, and no less than the walls of the grotto, with "trophies" of his mesmeric power, "with crutches, wooden legs, and wooden . . . arms" (?)—no! not with wooden *arms,* for this implies previous amputations of natural arms. And almost magical as are the healing powers of our respected friend Dr. Newton, we doubt whether he has ever claimed the gift of endowing human beings with the extraordinary peculiarity of a cray-fish—*i.e.*, of having a new arm to grow out of an amputated stump, as seems to have been the case at Lourdes according to the *Catholic Mirror*.

But it is not alone the wondrous "grotto" that proved powerless before the destructive element. The lightning (of God?) showed itself no more a respecter of the house of God and holy shrines than those firebolts, the "apostles of reason and liberty." The number of churches, camp meeting tents, tabernacles and altars destroyed, during these last two years, by hurricane and lightning, in Europe and America, is appalling. And now:—

. . . The famous sanctuary of Madonna de Valmala, situated in the valley of the same name in Switzerland, was struck by lightning on Sunday, August 24th, while the priest was saying Mass at the altar. Six people were struck down by the fatal fluid, one of whom, a little girl was kneeling near her parents, was killed on the spot, and the others are injured beyond hope of recovery. Several persons who

---

* [Henri-Auguste Jacob was born at Saint-Martin-des-Champs (Seine & Oise), France, March 6, 1828, and died at Paris, October 13, 1913. He was a musician in the Zouave Guard, and started his remarkable healings in 1866. He became widely known for his many beneficent actions, published several curious books

and edited the *Revue théurgique* (May, 1888—April, 1889.—*Compiler*.]

---

were near the door had the soles of their shoes torn off. (*Catholic Mirror*, Sept. 13th)

Dear, dear! The little girl killed while kneeling in prayer, must have been a *very* wicked child—perhaps the daughter of an "apostle of reason,"—and all the rest "sinners." Truly inscrutable are thy ways, O kind Providence! Not understanding, we have but to submit. Moreover, to fully satisfy our doubts, and tranquillize our unrestful brains, we have but to bear in mind that which the good and pious Jesuit *padris* of St. Xavier's College, Bombay—known throughout Christendom as the most acute of logicians—teach us: namely, that it is but in the wicked logic of men that 2 and 2 necessarily make 4; God, for whom everything is possible, is not so circumscribed; if it pleases Him to command that by a miracle 2 x 2 should become 5, why, even Sir Isaac Newton would have to put up with the new formula.

Collected Writings VOLUME II

1879

MISCELLANEOUS NOTES

[*The Theosophist,* Vol. I, No. 3, December, 1879, pp. 57-58, 70]

Our revered brother, the Swami Dayânand Saraswati, continues in this number his autobiographical narrative, which the whole Indian press has declared the most interesting portion of our journal. We hope the lesson of his self-sacrificing quest after divine knowledge—that true wisdom which teaches man the nature of his inner Self its source and destiny—will not be thrown away upon the youth of his country. Happy, indeed, would we feel if we could see the bright young men who are flocking into his Arya Samajes, emulating his conduct as well as reverencing his person. No Western reader need be at a loss to understand the interest that attends every movement in his preaching pilgrimage throughout India. And, object as our pandits may to his constructions of Vedic texts, not even the most orthodox can fail in respect for one who joins to a profound knowledge of Sanskrit literature an absolute purity

of motive and of life, and a fervid sense of duty never surpassed by reformers. For Theosophists of every nationality the account of his adventures among adepts of the secret (and sacred) science will have a peculiar charm.

————

Dr. Pandurang Gopal, G.G.M.C., a well-known surgeon-oculist and botanist, of Bombay, gives in the present number of our journal the first of a proposed series of articles upon the Indian Materia Medica. As little, or, indeed, we may say less, is known by Western science of this highly important subject than of other questions relating to the motherland of our race. With them all researches practically begin with the period of Greek learning; if we except the very recent data which the Egyptologists and Assyriologists have supplied from their excavations. Though common sense would teach them that men fell sick and were cured before the times of the Asclepiadae, the Pythagoreans, or the Galenites, the absence of translations from the Sanskrit has compelled modern medical writers to say, with the learned author of the article on "Medicine," in Appleton's *New American Cyclopaedia*: "In what beyond this consisted the medicine of the Egyptians, the Hindus, etc., *is a matter of conjecture* only." To remove this necessity for blind guess-work, and show modern science what the Aryas knew of the infirmities to which mankind is liable, is the aim of our contributor and fellow Theosophist, Dr. Pandurang.

————

A WELL-PLACED PIETY.—The *Charivari*, deploring the growing infidelity of the day, gives as an instance of mediaeval piety the following letter, from the collection of autographs of Baron Girardot, which was recently advertised to be sold at auction. The mother of Cardinal Richelieu writes to a young married lady:—
"*For years I was fervently praying God to send to my son*

a mistress like you; one that has all the desired qualities. I now find that God Almighty was pleased to accept my humble prayer, since you have allowed my dear son to be your humble servant."

Charming picture, forsooth, of mother, son, priest, church, and God!

Swâmi Dayânand Saraswati — the newest Reformer—likewise rejects direct divine revelation as an impossibility but claims *inspiration* for his primitive four Rishis.

Collected Writings VOLUME II

1879

A LETTER TO THE EDITOR OF THE *BANNER OF LIGHT*

[*Banner of Light,* Boston, Vol. XLVI, No. 14, December 27, 1879]

Bombay, India.

To the Editor of The *Banner of Light*:

In your issue of Oct. 4th, in the "London Spiritual Notes" from your special correspondent, "Fidelity," I find the following:

> . . . Mme. Blavatsky appears in a new *rôle*, namely, as the editor of a paper printed in the interest of the Theosophists. *It is a neat little monthly*, but will scarcely be appreciated by Spiritualists generally.

And now, we must really take you to task. You, so eager usually to introduce to your readers every new and reliable medium appearing on the horizon, you have actually neglected to introduce to the public notice this phenomenal *clairvoyant* correspondent of yours! Verily he ("Fidelity") must be endowed with a fidelity of second sight which beats hollow "Petticoat Bishop," with Zadkiel's Astrological Almanac to boot. Judge for yourself: At the time you were composing this reliable news from London—*i.e.*, October 4th, "*the neat little monthly* that will scarcely be

appreciated by Spiritualists," had appeared in Bombay but two days before. It was born and made its first appearance before the public on the 1st of October last, and, at the time your "special correspondent" was writing to you about it in London, the "little monthly" had not even yet been set up in type!

That the journal is "appreciated" by somebody is pretty clear, since the subscription list has quadrupled since the first number appeared. In this, "Fidelity" failed. But on the other hand, what a combined gift of second sight, clairvoyance, and prophetic vision! If cultivated, it will place your correspondent on the highest pinnacle among seers. It was on the four-page *Prospectus* that he evidently based his prognostication. Describing—psychometrically— that which had not yet appeared, he thus adds one page more to the wonderful discovery of our esteemed and mutual friend, Dr. J. R. Buchanan, the Father of Psychometry.

And yet the "neat little monthly" would "scarcely appreciate" such a correspondent for

itself, though the latter does sign himself — by paraphrase, we must suppose — "Fidelity."

Your fraternally,

H. P. BLAVATSKY.

November 12*th*, 1879.

Collected Writings **VOLUME II**

1879

LETTRE DE MADAME BLAVATSKY DÉCOUVERTE DU DOCTEUR ROTURA

[*La Revue Spirite,* Paris, décembre, 1879]

Vous ne nous écrivez donc plus? Et pour varier vos plaisirs parisiens, vous me démolissez dans la *Revue*! C'est bien; je vous ai envoyé ma réponse. Que signifie donc cette histoire de mes «30 ans»? Vous auriez du comprendre que c'était une erreur d'imprimerie, tandis que votre journal prend mon parti de la manière la plus charmante, tout en laissant cependant ses lecteurs dans l'idée que j'ai cherché à me rajeunir! Mes amis, je puis être originale, avoir mes défauts, mais je n'ai jamais eu de vanités ridicules; je suis une *vieille femme* depuis bien des années, et l'idée de m'accuser d'une pareille sottise est vraiment un peu forte. J'ai passé 30 ans dans l'Inde; j'ai l'âge que je parais, le visage basané sillonné de rides profondes, et mes 30 ans dorment depuis nombre d'années aux antipodes de ma vie flétrie. J'offre mon portrait d'après nature à qui veut l'accepter comme preuve à l'appui, et ne veux point passer pour une sotte.

Avez-vous lu dans les journaux de France le récit de la dernière grande découverte en Australie, faite par le professeur Rotura? Il plonge les animaux dans une transe—*la mort* en apparence—qu'il laisse durer pendant vingt jours, deux mois, dix mois et plus, autant qu'il veut, il les fait revivre de suite à son gré, bien portants et joyeux; le tout *s'accomplit par une manipulation de l'une des artères du cou*, où il fait une légère piqûre avec une aiguille trempée dans le jus d'une plante, il les *anesthétise*. Le journal qui annonce cette «Découverte Merveilleuse», qui peut révolutionner les marchés du bétail, jette des cris de

triomphe et de joie, car, dit-il, on pourra maintenant envoyer à Londres et ailleurs des transports entiers de bétail *vivant* sans que la nourriture coûte rien, ils feront la traversée empaquetés comme des corps morts. Ce journal, dis-je, a publié la chose au premier janvier. Le *Brisham-Courier,* le *Pall Mall* [*Gazette*]*,* et d'autres journaux en Angleterre en ont parlé à satiété; cette découverte a eu lieu quelques six mois avant sa publicité, en mai ou juin 1878. Veuillez chercher *La Revue Spirite,* juillet 1878, et celle d'octobre 1878, où vous avez traduit mon entrevue avec un reporter du *World*, à New-York, et comparez ce que j'ai dit au reporter à propos du dégagement de l'âme et du corps astral chez les animaux, par les bergers de Thibet, qui en ont le secret depuis des siècles. Et j'ajoutais: «*Je prédis que, avant une année, la science aura découvert ce procédé sur les animaux*

inférieurs». Juste, un an après, Rotura le découvrait. Suisje médium? Non. Ce n'était pas une prophétie, car dans une lettre reçue de l'Inde, de l'un de nos frères et chefs ici, on *m'ordonnait de l'annoncer au monde* et je l'ai fait. J'ai contredit le reporter, dans mon article d'octobre, parce que je ne lui ai jamais dit avoir *assisté moi-même à l'opération faite par les bergers de Thibet,* qui habitent dans les Himalayas, a 28,000 pieds au-dessus du niveau de la mer, ni l'avoir fait moi-même. Mais, comme c'était jusqu'à ce jour l'un des secrets de nos adeptes, je ne me croyais pas le droit d'en parler plus qu'il ne fallait.

J'ai vu faire cette opération par nos «Frères», cinquante fois, sur des êtres humains. Ils ont opéré sur moi-même, et j'ai dormi une fois pendant onze semaines, croyant tout le temps être réveillée, et me promenant partout comme un revenant de Pontoise, sans pouvoir comprendre pourquoi les personnes n'avaient pas l'air de m'apercevoir et ne me répondaient pas. J'ignorais entièrement que j'étais débarrassée de ma vieille carcasse, qui, à cette époque-là, était un peu plus jeune d'ailleurs. C'était au commencement de mes études. Pour les animaux, la science saura le secret; pour les personnes, non, elle peut attendre encore la matérialiste. C'est le grand secret connu des fakirs, qui se laissent enterrer pour des mois et ressuscitent après un certain temps.

204

À notre dernier voyage, à *Jeypoor* (Radjpoutana), le pays des «*Enfant de la Race Solaire*», il y a trois mois, nous vimes ce phénomène s'accomplir: un fakir, ou plutôt un *yogi* (car les fakirs sont musulmans en général), un yogi Indou se mit en transe, se fit murer dans une chambre et y resta 28 jours, devant une foule énorme et en présence de gens bien élevés, et sceptiques comme toujours; les officiers du gouvernement du Maharajah firent démurer la porte et on en sortit le *cadavre*. Au bout d'un quart d'heure, l'homme revint à lui, et saluant le public, il s'en alla. Il avait accompli cet acte de phénoménalité comme pénitence.

Nous n'avons pas *de systèmes,* mais des «faits» et par centaines, bien attestés, qui s'appuient sur une philosophie connue depuis des milliers d'années, qui explique tous ces faits *scientifiquement* et prouvant ce qu'elle dit.

Ce ne sont ni les Anglais ni les autres peuples qui mettront jamais la main sur les vieux manuscripts qui expliquent ces phénomènes; ni Brahmans, ni Bouddhistes, qui en ont le secret, ne les livreront aux Max Müller et Cie. Mais notre *Swamy Dyananda Saraswati*, savant de première classe, homme qui connait son sanscrit comme personne ici, un *yogi* qui a passé sept ans dans les *jungles* (forêts de broussailles vierges, déserts couverts de végétations tropicales, où ne vivent que les bêtes féroces et les *yogis* qui n'en ont aucune peur), qui est profondément versé dans les sciences occultes et les secrets de pagodes, un Brahman lui-même, fournira n'importe quel manuscrit, car nous sommes de la Société appartenant à *l'Arya-Samaj de l'Aryavarta*; puisqu'il est chef suprême de la section des Védistas (ceux qui étudient et reconnaissent les *Védas* pure et simples), de la Société Théosophique, vous comprenez que nous avons des facilités d'accès naturels auprès de ces

vieux trésors de l'ancienne littérature Védique des Aryas, comme personne autre. À Ceylan, une branche de notre Société vient d'être formée sous la direction du Grand-Prêtre du *Pic d'Adam,* le linguiste le plus distingué de Ceylan, sachant son *pali* sur le bout des doigts. Eux aussi, les Bouddhistes, nous offrent leurs manuscripts et offrent de nous traduire tout ce que

nous voudrons, car ils nous considèrent comme leurs *frères* et *soeurs*.

A Lhasa au Thibet, une autre branche se forme sous la direction des lâmas initiés. Vous verrez dans quelques années combien notre société sera respectée et recherchée.

H. P. BLAVATSKY.

————

Collected Writings VOLUME II
1879

LETTER OF MADAME BLAVATSKY
DR. ROTURA'S DISCOVERY

[*La Revue Spirite*, Paris, December, 1879]

[*Translation of the foregoing original French text*]

You do not write to us any more then? And to diversify your Parisian amusements you demolish me in the *Revue*. Very good, I have sent you my answer. What, then, does this story of my "thirty years" mean? You ought to have understood that it was a printer's error; but your paper took my part in the most charming way, though leaving its readers with the notion that I have tried to rejuvenate myself! My friends, I may be eccentric, and have my faults, but I have never had any ridiculous vanity; I have been an *old woman* for many years, and the idea of charging me with such folly is really a little strong. I have spent thirty years in India; I am as old as I look, with a face furrowed with deep wrinkles, and my thirty years have slept for a long time at the antipodes of my faded life. I present my portrait from Nature to whoever will take it as proof; I do not wish to pass as a fool.

Have you read in the French papers the account of the recent great discovery in Australia, made by Professor Rotura? He plunges animals into a trance—deathly to all appearance—which lasts for about twenty days, two months, ten months, or more, as he wishes, and then he makes them revive at his will, perfectly well and happy; the whole thing is done by the manipulation of one of the arteries in the neck, in which he makes a tiny puncture with a needle

dipped in the juice of a plant; it *anaesthetises* them. The paper which announces this "Marvellous Discovery" which may revolutionize the marketing of cattle, shouts with triumph and delight because, it says, we shall now be able to send to London and elsewhere entire cargoes of *living* cattle at no cost for feeding; they will make the journey packed like dead carcasses. This paper, I say, published this matter on January the first. The *Brisham-Courier,* the *Pall Mall* [*Gazette*], and other English papers have spoken of it to satiety; this discovery was made some six months before the publication, in May or June, 1878. Please look in *La Revue Spirite* for July, 1878, and for October, 1878, where you have translated my interview with a reporter from the *New York World*, and compare it with what I told the reporter in regard to the liberation of the soul and of the astral body in animals by the Tibetan shepherds, who have possessed the secret for ages. And I added, "*I predict that*, *within a year*, *science will have discovered that method with the lower animals*." Exactly a year afterwards Rotura discovered it. Am I a medium? No. It was not a

prophecy, for in a letter from India from one of our Brothers and Chiefs there, *they directed me to announce it to the world* and I did so. I contradicted the reporter in my article in October, because I never said I had *myself helped in the operation done by the Tibetan shepherds,* who live in the Himâlayas at 28,000 feet above sea level, nor have I done it myself. But, as, until this day, it was one of the secrets of our Adepts I did not think I had the right to speak about it more than was necessary.

I have seen that operation done by our "Brothers" fifty times, on human beings. They have operated on me, and I once slept for eleven weeks, believing myself to be awake the whole time, and walking around like a ghost of Pontoise, without being able to understand why no one appeared to see me and to answer me. I was entirely unaware that I was liberated from my old carcass which, at that time, however, was a little younger. That was at the beginning of my studies.

As far as the animals are concerned, science will learn

the secret—for human beings it will have to wait, materialistic as it is. It is the great secret known to fakirs, who bury themselves for months and revive after a certain time. During our latest journey, three months ago, we saw this phenomenon at *Jeypoor* (Râjputâna), the land of the "*Children of the Solar Race*:" a fakir, or rather a Hindu yogi (for the fakirs are usually Mussulmans), put himself in a trance, and in the presence of a great crowd, including well educated, but as usual skeptical, persons, allowed himself to be immured in a chamber, and remained therein for twenty days; the officials of the Mahârâja's Government opened the chamber and brought out the *cadaver*. At the end of a quarter of an hour the man came to himself and, greeting the public, went away. He accomplished this act of phenomenalism as a penitence.

We have no *systems,* but we have facts and hundreds of them, well authenticated and which are based on a philosophy known for thousands of years, which explains all these facts *scientifically,* bringing proof to support what it teaches.

It is not the English nor any other people who will ever lay their hands on the old manuscripts which explain these phenomena; neither the Brâhmanas nor the Buddhists, who have access to them, will hand them over to Max Müller and Co., but our Swâmi Dayânanda Saraswatî, first-class scholar, a man who knows his Sanskrit as no one else here, a *Yogi* who has spent seven years in the *jungles* (a brush forest, a dense virgin growth, deserts covered with tropical vegetation where live but ferocious beasts and *Yogis* who have no fear of them), who is deeply versed in the occult sciences and the secrets of the pagodas, a Brâhmana himself, would furnish us any manuscript, for we belong to the Society which is an integral part of the *Ârya Samâj of Âryâvarta*; as he is the Supreme Chief of the Vedist Section (those who study and recognize the *Vedas* pure and simple) of the Theosophical Society, you must understand that we have facilities for natural access to those old treasures of the ancient Vedic literature of the Âryas such as no one else has. In Ceylon, a branch of

our Society is being formed under the direction of the High Priest of *Adam*'*s Peak,* the

most distinguished linguist in Ceylon, who has his Pâli at his fingertips. The Buddhists also place their manuscripts at our disposal and are glad to translate any of them we may wish, because they regard us as their *brothers* and *sisters*.

At *Lhasa,* in Tibet, another branch is being formed under the direction of initiated Lâmas. Within a few years you will see how our Society will be honored and sought after.

H. P. BLAVATSKY.

Collected Writings VOLUME II

1879

THEOSOPHY—THE ESSENCE OF PHILOSOPHY AND SCIENCE

[The original of the following fragment is in the Adyar Archives, namely, four odd sheets in H.P.B.'s handwriting; the above title was written by her on the back of the last sheet. The last paragraph gives an approximate clue to the date of this piece of writing, sometime in 1879.—*Compiler*.]

To obtain a glimpse of the first *Theosophists*, we will have to retrace the footsteps of hundreds of generations. To return for a moment to the dim traditions of "our abysmal past" as Mr. Tyndall would eloquently say—and name the four primitive Rishis—Agni, Vâyu, Aditya and Angiras, who, under the inspiration of the Omnipresent Spirit (Sarva Vipayas) gave utterance [to] the four *Vedas*.* It is such men as these who knew of no other Deity but that which dwelt in them as they felt themselves inseparable from It, that Emerson must have had in his mind when writing his Essay on the *Oversoul*.

Alone Emerson, one of the most transcendental idealists of our century, in his Essay on the *Oversoul* gives in a few words the most superb definition of the psychological states above referred to. Speaking of the commingling of the individual with the Universal Soul, he describes it by saying: "I, the imperfect, adore *my own* Perfect." Among those

---

* See Swâmi Dayânanda Saraswati's *Veda-Bhâshya*.

H. SUMANGALA
High Priest of Adam's Peak; President of the Widyodaya College, Colombo, Ceylon; Vice-President of The Theosophical Society in 1880.

JUDGE KHÂN BAHÂDUR N. D. KHANDALAVALA
Valuable Supporter of the Founders.

who come right under Vaughan's definition of *Theosophists,* Emerson stands conspicuous. His writings, remarks a pious critic, would have been at once welcomed. . ." had it not been for some startling paradoxes and audacious statements, which, while they were in direct conflict with the theological beliefs of the people, were supported neither by facts nor arguments, but *rested on the simple testimony of the author's individual consciousness*." Rapidly passing by the uninterrupted series of subsequent mystics and Seers, we will stop to record but the founders of the six great schools of Indian Philosophy; then noting down Sankarâchârya, Kabir and a few others, pass onward to return to our starting point. And here, in the present century, we will find ourselves face to face with, and recognize as Brother Theosophists, such original thinkers as Swami Narayan, Ram Mohun Roy, Brahmachârya Bâwâ, Keshub Chunder Sen, and finally, last, though by far not least on our catalogue—Swami Dayananda Saraswati, the learned Pandit, eminent Vedic scholar and elocutionist, and the founder of the Aryan Reformation.

We could now retrace our steps once more, and begin a new nomenclature with the earliest Theosophists of the Aryan Greece. Whether the separation of the nations took place after the final establishment of the Aryan tribes who migrating southward possessed themselves of the "Seven Rivers," or earlier, at that time, when the ancestors of the modern nationalities were all living together in more northern regions, it matters little; we still find in the oldest theosophies of the emigrants who now form the principal nations of Northwestern Asia and Europe the same metaphysical conceptions, hopes and aspirations—less dreamy, perhaps, but in some cases carried out as far as the speculations of the Indian Aryans. Professor Max Müller assigning to the migration of the latter, across the Himalayas, a period which he terms "the first dawn of traditional history,"* it is but fair to leave the question an open one, until further and stronger proofs are adduced to contradict the

---

* See "The *Vedas*," in *Chips from a German Workshop*.

---

chronology of the ancient as well as of some modern Hindu scholars. It is sufficient for us to know, that all these nations had once lived together, thought together, and struggled in their attempts to solve the eternal problems, perceive the Unseen, and fathom the Incomprehensible. And as, according to the same great philologist, "there never was a nation believing so firmly in another world, and so little concerned about this . . . and, nowhere have religious and metaphysical ideas struck root so deep in the mind of a nation as in India." Such ideas must have . . . [break in the MS.] . . . great flood of oblivion bits and scraps of the earliest records of contemporaneous writers to see that thus it ever was, and thus it ever must be. That each age furnishes the one and same characteristic in humanity, showing that, as nature itself—whether in its abstract or concrete sense—has its opposite poles, so Societies must ever be composed of two conflicting elements, subdivided into an infinity of smaller ones, which yet for that very law of opposite polarity, attract each other, thus equilibrizing and helping its onward and progressive motion. And that thus, men—especially philosophers—seem to be born only to disagree. As far back as history can reach, gods were constantly created and worshipped by one part, while pulled down and desecrated by the other. And, though Satire is more cruel than Medusa and as blind as blindfolded Themis, yet it has never proved its self-sufficiency as an argument, any more than a blow from a stronger hand has proved its right to stand to reason. Both, unless they kill on the spot, have to recoil some day before logic and reason. At Lucian's *Sale of Philosophers*, the great Pythagoras is made to elbow the cynical Diogenes in his rags; and though one fetches ten minae and the other but two oboli, yet both—the immortal philosopher and the filthy Athenian mountebank are made to serve as the same target for the arrows of the iconoclastic Syrian humorist. Nevertheless, some historians, if not history, have dealt impartially with both and given in subsequent ages each its due. Often those, who have grappled the most fiercely with the superstitions and bigotry of their own age, find themselves reviled by a more fortunate successor in the following.

Socrates was called for generations an infidel; Suidas, for pulling down the popular gods and endeavouring to unmask the pseudo-prophet of Paphlagonia, calls Lucian a "Blasphemer" . . .

"Union is strength" says the Wisdom of the ages. Having such a variety of enemies to contend with, a few scattered mystics and independent thinkers have joined four years ago into a small body. At the end of the year they had become a small army and their ranks are ever and continually increasing.

H.P.B.

Collected Writings VOLUME II

1880

INTRODUCTORY NOTE TO "YOGA PHILOSOPHY"

[*The Theosophist*, Vol. I, No. 4, January, 1880, p. 86]

[The writer who signs himself "Truth Seeker" quotes a lengthy passage from *The Dream of Ravan*: *A Mystery*. This remarkable piece of writing was published anonymously in the pages of *The Dublin University Magazine*, appearing in installments in the issues of October, November and December, 1853, and January 1854. There is every likelihood that the author of this series was a most profound student of genuine occultism, but his identity has never been ascertained. The text of this story was republished in book form by The Theosophical Publishing Society, London, in 1895. A more recent reprint, with an Introduction by Sophia Wadia, has been issued by the International Book House, Ltd., Bombay, India.

The writer asks for more information of a definite kind "as to all the best modes of soul-emancipation and will-culture." The highly mystical subject treated upon in the quoted passages is introduced by H.P.B. with the following remarks:]

The following communication, from a European Theosophist, will be read with attention and interest by Hindu students of Yoga. The references to "vital air," "wind," "tubular vessels," "moon fluid of immortality," "chambers of the body," and such like, may be incomprehensible to the materialist unfamiliar with the figurative nomenclature of mystics; but he who has advanced even a single pace along the road of self-development towards spirituality, will comprehend easily enough what is meant by these terms.

Collected Writings VOLUME II
1880

216

EDITOR'S CLOSING NOTE TO "BRAHMA, ISWARA AND MAYA"

[*The Theosophist*, Vol. I, No. 4, January, 1880, p. 88]

[Advertising to an article of identical title, published by Prof. Pramada Dasa Mittra in *The Theosophist*, Vol. I, October, 1879, the author, Vara Guru, makes a number of observations from the standpoint of a Vedântist, and closes by saying that "before . . . the Theosophists extend their researches to one and all of the above specified *Bhashyas*, and discover by which of them these mighty problems are clearly solved, it is too premature to up hold the doctrine laid down by Pramada Dasa Mittra."

Commenting on this and introducing a reply by Prof. Mittra himself, H.P.B. says:]

The Theosophists *not* having as yet studied all these *Bhashyas*, have no intention to uphold any particular sectarian school. They leave this to the pandits, for whose especial benefit, among others, this journal was founded. A great American quarterly—the *North American Review*—adopts the plan of submitting some famous contributor's manuscript to one or more equally famous writers of very antagonistic views, and then printing all of the criticisms together. By this wise device, the reader of the magazine is able to see what can be said of a given subject from every point of view. We will do likewise; and, as a beginning, here is Professor Pramada Dasa Mittra's criticism upon his critic, after reading the above. "Du choc des opinions jaillit la vérité,"—said a great French philosopher.

Collected Writings VOLUME II

1880

FOOTNOTES TO "THE LIFE OF ŚANKARACHARYA, PHILOSOPHER AND MYSTIC"

[*The Theosophist*, Vol. I, No. 4, January, 1880, p. 89; No. 8, May, 1880, p. 203]

[In the second installment of this article, the writer, Kashinath Trimbak Telang, M.A., LL.B., recounted how on a certain occasion the sage "caused his soul to enter the corpse" of King Amâraka. The following is a footnote appended by H.P.B.]

This incident is too important to pass by without editorial comment. The power of the Yogi to quit his own body and enter and animate that of another person, though affirmed by Patañjali and included among the Siddhis of Krishna, is discredited by Europeanized young Indians. Naturally enough, since, as Western biologists deny a soul to man, it is an unthinkable proposition to them that the Yogi's soul should be able to enter another's body. That such an unreasoning infidelity should prevail among the pupils of European schools, is quite reason enough why an effort should be made to revive in India those schools of Psychology in which the Aryan youth were theoretically and practically taught the occult laws of Man and Nature. We, who have at least some trifling acquaintance with modern science, do not hesitate to affirm our belief that this temporary transmigration of souls is possible. We may even go so far as to say that the phenomenon has been experimentally proven to us in New York, among other places. And, since we would be among the last to require so marvelous a statement to be accepted upon any one's unsupported testimony, we urge our readers to first study Aryan literature, and then get from personal experience the corroborative evidence. The result must inevitably be to satisfy every honest inquirer that Patañjali and

Śankaracharya did, and Tyndall, Carpenter and Huxley do not, know the secrets of our being.

[Further on, K. T. Telang says that "Sankara, learning in some supernatural way of his mother's being at the point of death, hastened to her side, and at her request for spiritual counsel, instructed her, or rather attempted to instruct her, in the formless Brahma." To this H.P.B. remarks:]

We must take issue with our distinguished contributor upon this point. We do not believe in "supernatural ways," and we do believe and know that it was not at all difficult for an initiate like Śankara to learn by his interior faculties, of his mother's state. We have seen too many proofs of this faculty to doubt it.

[In the third installment of the same article, K. T. Telang writes: "Sankara suddenly caught the disease, called Bhagandara, which had been sent upon him by the necromantic spells of Abhinavagupta, who had performed a special sacrifice to accomplish his malicious plot. The greatest physicians attended on Sankara, but in vain. Meanwhile the patient himself behaved stoically . . . but at last, when the disease could not be cured, he prayed to Mahadeva . . . the anger of Padmapada once more came to the relief of the Vedantism of Sankara. For, though dissuaded by Sankara himself, he muttered some mystic incantations which transferred the disease to Abhinavagupta himself, who died of it." On this, H.P.B. comments as follows:]

[Bhagandara]—a terrible form of ulcerated sore, or fistula.

An important point for the student of occult science is here made and should not be overlooked. The law of physics that action and reaction tend to equilibrate each other holds in the realm of the occult. This has been fully explained in *Isis Unveiled** and other works of the kind. A current of Akaśa directed by a sorcerer at a given object with an evil intent, must either be propelled by such intensity of will as to break through every obstacle and overpower the resistant will of the selected victim, or it will rebound against the sender, and afflict him or her in the same way as it was intended the other should be hurt. So

* [For instance in Vol. I, pp. 142-45.—*Compiler*.]

well is this law understood that it has been preserved to us in many popular proverbs, such as the English ones, "curses come home to roost," "the biter's bit," etc., the Italian one, "la bestemia gira e gira e gira e torna adosso a chi la tira," etc. This reversal of a maleficent current upon the sender may be greatly facilitated by the friendly interference of another person who knows the secret of controlling the Akaśic currents—if it is permissible for us to coin a new word that will soon be wanted in the Western parlance.

Collected Writings VOLUME II
1880

THE ENSOULED VIOLIN*

(*By Hillarion Smerdis*, *F.T.S.*)

[*The Theosophist*, Vol. I, No. 4, January, 1880, pp. 95-97]

The almost supernatural or magic art of Nicolo Paganini—the greatest violin player that the world has ever produced—was often speculated upon, never understood. The sensation he produced upon his audience was marvellous, overpowering. The great Rossini wept like a sentimental German maiden, upon hearing him play for the first time. The Princess Eliza of Lucca, sister of the great Napoleon, though he was in her service as the director of her private orchestra, was for a long time unable to hear him play without fainting. In women he produced nervous fits and hysterics at his will; stout-hearted men he drove to frenzy. He changed cowards into heroes, and made the bravest soldiers become as nervous girls. Thousands of dreary tales

———————

* [To judge by the name of the writer of this story, which appears immediately under the title, it is either from the pen of Master Hillarion, or was written by H.P.B. in collaboration with him, as is hinted at in Letter No. 20 in the *Letters from the Masters of the Wisdom*, 1st Series.

This is the first and shorter version of this story. Much later, not long before her passing, H.P.B. rewrote it, making of it a very much longer story. It is this longer version which was published in 1892 in the collection of stories known as *Nightmare Tales*. The longer version appeared also in *Lucifer*, Vol. X, March and April, 1892. For the sake of historical accuracy and completeness, we publish both versions.—*Compiler*.]

———————

circulated about this mysterious Genoese, the modern Orpheus of Italy. For besides his remarkable appearance—termed by his friends eccentric, and by his victims diabolical—he had experienced great difficulties in refuting certain rumours of his having murdered his wife, and after her, his mistress, both of whom loved him passionately. Their unquiet souls, it was whispered, had been made through his magic art to pass into his violin—the famous "Cremona:" superstition not utterly ungrounded in view of his extraordinary facility in drawing out of his instrument the most unearthly sounds, and positively human voices. These effects well-nigh startled his audiences into terror; and, if we add to it the impenetrable mystery connected with a certain period of his youth, we will find the wild tales told of him in a measure excusable; especially among a people whose ancestors knew the Borgias and Medici of black art fame.

We will now give a fact—a page from his biography—connected with, and based

upon, such a tale. The press got hold of it at the time of its occurrence, and the annals of the literature of Italy preserve the record of it until now, though in many and various other forms.

It was in 1831. The great, the "diabolical" Paganini was creating at the house of the Paris Opera an enthusiasm unsurpassed by any triumph he had previously gleaned. After hearing him, several of the leading musicians of the noblest orchestra in the Western world, broke their instruments . . .

At that time, there lived at Paris another violinist gifted with an extraordinary talent, but poor and unknown, a German, whose name was Franz Stenio. He was young and a philosopher, imbued with all the mysticism of Hoffmann's *Chant d'Antonia*, and nursed in the atmosphere of the old haunted castles on the Rhine. He had studied the occult arts and dabbled in alchemy, but otherwise was interested but little in the matters of this world. The whole of his aspirations mounted, incense-like, together with the wave of heavenly harmony which he drew forth from his four-stringed instrument, to a higher and a nobler sphere.

His mother, his only love on earth and whom he had never left, died when he was thirty. It was then that he

found he had been left poor indeed; poor in purse, still poorer in earthly affections. His old violin teacher, Samuel Klaus, one of those grotesque figures which look as if they had just stepped out of some old mediaeval panel, with the speaking and piercing voice of a "show Punch," and the fantastic allures of a night goblin, then took him by the hand, and, leading him to his violin, simply said:—"Make yourself famous. I am old and childless, I will be your father, and we will live together." And they went to Paris.

Franz had never heard Paganini. He swore he would either eclipse all the violinists of those days, or break his instrument and at the same time put an end to his own life. Old Klaus rejoiced, and jumping on one leg like an old satyr, flattered and incensed him, believing himself all the while to be performing a sacred duty for the holy cause of art.

Franz was making himself reads for his first appearance before the public, when Paganini's arrival in the great capital of fashion was loudly heralded by his fame. The German violinist resolved to postpone his *début*, and at first smiled at the enthusiastic mentions of the Italian's name. But soon this name became a fiery thorn in the heart of Franz, a threatening phantom in the mind of old Samuel. Both shuddered at the very mention of Paganini's successes.

At last the Italian's first concert was announced, and the prices of admission made enormous. The master and the pupil both pawned their watches and got two modest seats. Who can describe the enthusiasm, the triumphs of this famous, and at the same time, fatal night? At the first touch of Paganini's magic bow, both Franz and Samuel felt as if the icy hand of death had touched them. Carried away by an irresistible enthusiasm which turned into a violent, unearthly, mental torture, they dared neither look into each

other's faces, nor exchange one word during the whole performance.

At midnight, while the chosen delegates of the Musical Society of Paris, unhitching the horses, were dragging in triumph Paganini home in his carriage, the two Germans having returned to their obscure apartment, were sitting

mournful and desperate in their usual places at the fire-corner. "Samuel!" exclaimed Franz, pale as death itself,—"Samuel,—it remains for us now but to die! . . . Do you hear me? . . . We are worthless . . . worthless! We were two mad men to have hoped that anyone in this world would ever rival . . . *him*!—"The name of Paganini stuck in his throat as in utter despair he fell into his arm-chair.

The old professor's wrinkles suddenly became purple; and his little greenish eyes gleamed phosphorescently as, bending toward his pupil, he whispered to him in a hoarse and broken voice—"Thou art wrong, my Franz! I have taught thee, and thou hast learned all of the great art that one simple mortal and a good Christian can learn from another and as simple a mortal as himself. Am I to be blamed because these accursed Italians, in order to reign unequalled in the domain of art, have recourse to Satan and the diabolical effects of black magic?"

Franz turned his eyes upon his old master. There was a sinister light burning in those glittering orbs; a light telling plainly that to secure such a power, he too, would not scruple to sell himself, body and soul, to the Evil One.

Samuel understood the cruel thought, but yet went on with feigned calmness—"You have heard the unfortunate tale rumoured about the famous Tartini? He died on one Sabbath night, strangled by his familiar demon, who had taught him the way, by means of incantations, to animate his violin, with a human soul, by shutting up in it the soul of a young Virgin . . . Paganini did more; in order to endow his instrument with the faculty of emitting human sobs, despairing cries, in short the most heart-rending notes of the human voice, Paganini became the murderer of a friend, who was more tenderly attached to him than any other on this earth. He then made out of the intestines of his victim the four cords of his magic violin. This is the secret of his enchanting talent, of that overpowering melody, and that combination of sounds, which you will never be able to master, unless. . ."

The old man could not finish the sentence. He staggered before the fiendish look of his pupil, and covered his face

with his hands. "And, . . . you really believe . . . that had I the means of obtaining human

intestines for strings, I could rival Paganini?" asked Franz, after a moment's pause, and casting down his eyes.

The old German unveiled his face, and, with a strange look of determination upon it, softly answered. "Human intestines only are not sufficient for the purpose: these must have belonged to one that has loved us well, and with an unselfish, holy love. Tartini endowed his violin with the life of a virgin; but that virgin had died of unrequited love for him . . . The fiendish artist had prepared beforehand a tube in which he managed to catch her last breath as she expired in pronouncing his beloved name, and then transferred this breath into his violin.* As to Paganini—I have just told you his tale. It was with the consent of his victim though, that he murdered him to get possession of his intestines . . . Oh for the power of the human voice!" Samuel went on, after a brief pause: "What can equal the eloquence, the magic spell, of the human voice! Do you think, my poor boy, I would not have taught you this great, this final secret, were it not, that it throws one right into the clutches of *him* . . . who must remain unnamed at night?"

Franz did not answer. With a calm, awful to behold, he left his place, took down his violin from the wall where it was hanging, and with one powerful grasp of the cords tore them out and flung them into the fire.

The old Samuel suppressed a cry of horror. The cords were hissing upon the coals, where, among the blazing logs, they wriggled and curled like so many living snakes.

Weeks and months passed away. This conversation was never resumed between the master and the pupil. But a

*Giuseppe Tartini, the great Italian composer and violinist of the XVIIth century, produced such an impression by his inspired performance that he was commonly styled the "Master of Nations." He eloped with a high-born young lady of great beauty. His most marvellous composition was the *Sonate du diable*, or *Tartini's Dream* which he confessed to have written "on awakening from a dream, in which he had heard it performed by the devil, in consequence of a bargain struck with him."

profound melancholy had taken possession of Franz, and the two hardly exchanged a word together. The violin hung mute, cordless, and full of dust, upon its habitual place. It was like the presence of a soulless corpse between them.

One night, as Franz sat, looking particularly pale and gloomy, old Samuel, suddenly jumped from his seat, and after hopping about the room in a magpie fashion approached his pupil, imprinted a fond kiss upon the young man's brow, and then squeaked at the top of his voice, "It is time to put an end to all this!" . . . Whereupon starting from his usual lethargy, Franz echoed, as in a dream:—"Yes, it is time to put an end to this." Upon which the two separated and went to bed.

On the following morning, when Franz awoke, he was astonished at not seeing his old teacher at his usual place to give him his first greeting. "Samuel! My good, my dear . . . Samuel!" exclaimed Franz, as he hurriedly jumped from his bed to go into his master's chamber. He staggered back frightened at the sound of his own voice, so

changed and hoarse it seemed to him at this moment. No answer came in response to his call. Naught followed but a dead silence . . . There exists in the domain of sounds, a silence which usually denotes death. In the presence of a corpse, as in the lugubrious stillness of a tomb, silence acquires a mysterious power, which strikes the sensitive soul with a nameless terror . . .

Samuel was lying on his bed, cold, stiff and lifeless . . . At the sight of him, who had loved him so well, and had been more than a father, Franz experienced a dreadful shock. But the passion of the fanatical artist got the better of the despair of the man, and smothered the feelings of the latter.

A note addressed with his own name was conspicuously placed upon a table near the corpse. With a trembling hand, the violinist tore open the envelope, and read the following:—

MY BELOVED FRANZ,

When you read this, I will have made the greatest sacrifice your best and only friend and professor could have accomplished, for your

fame. He, who loved you most, is now but an inanimate body; of your old teacher there now remains but a clod of cold organic matter. I need not prompt you as to what you have to do with it. Fear not stupid prejudices. It is for your future fame that I have made an offering of my body, and you would become guilty of the blackest ingratitude, were you now to render this sacrifice useless. When you shall have replaced the cords upon your violin and these cords—a portion of my own self,—will acquire under your touch my voice, my groans, my song of welcome, and the sobs of my infinite love for you, my boy,—then, oh, Franz, fear nobody! Take your instrument along with you, and follow the steps of him who filled our lives with bitterness and despair. . . . Appear on the arena, where, hitherto, he has reigned without a rival, and bravely throw the gauntlet of defiance into his face. Oh, Franz! then only wilt thou hear with what a magic power the full note of love will issue forth from thy violin; as with a last caressing touch of its cords, thou wilt, perhaps, remember that they have once formed a portion of thine old teacher, who now embraces and blesses thee for the last time.—

SAMUEL.

Two burning tears sparkled in the eyes of Franz, but they dried up instantly under the fiery rush of passionate hope and pride. The eyes of the future magician-artist, riveted to the ghastly face of the corpse, shone like the eyes of the church owl.

Our pen refuses to describe what took place later on that day, in the death room, after the legal autopsy was over. Suffice to say, that, after a fortnight had passed, the violin was dusted and four new stout cords had been stretched upon it. Franz dared not look at them. He tried to play, but the bow trembled in his hand like a dagger in the grasp of a novice-brigand. He made a vow not to try again until the portentous night when he should have a chance to rival—nay, surpass Paganini.

But the famous violinist had left Paris and was now giving a series of triumphant concerts at an old Flemish town in Belgium.

One night, as Paganini sat in the bar room of the hotel at which he stopped, surrounded by a crowd of admirers, a visiting-card was handed to him which had a few

words written in pencil upon its back, by a young man with wild and staring eyes. Fixing upon the intruder a look which

few persons could bear, but receiving back a glance as determined and calm as his own, Paganini slightly bowed and then dryly said:—"Sir, it will be as you desire . . . name the night . . . I am at your service . . ."

On the following morning the whole town was startled at the sight of numerous bills posted at the corner of every street. The strange notice ran thus:—

> *Tonight at the Grand Theatre of, and for the first time, will appear before the public, Franz Stenio, a German Violinist, arrived purposely to throw the gauntlet at, and challenge the world-famous Paganini to a duel—upon their violins. He purposes to compete with the great "virtuoso" in the execution of the most difficult of his compositions. The famous Paganini has accepted the challenge. Franz Stenio will have to play in competition with the unrivalled violinist the celebrated "Fantaisie caprice" of the latter, known as "The Witches."*

The effect of the notice proved magical. Paganini, who amid his greatest triumphs, never lost sight of a profitable speculation, doubled the usual price of admission. But still the theatre could not hold the crowds that flocked to it on that memorable night.

At the terrible hour of the forthcoming struggle, Franz was at his post, calm, resolute, almost smiling. It was arranged that Paganini should begin. When he appeared upon the stage, the thick walls of the theatre shook to their foundation with the applause that greeted him. He began and ended his famous composition *The Witches* amid uninterrupted bravos. The cries of public enthusiasm lasted so long that Franz began to think that his turn would never come. When at last, Paganini, amid the roaring applause of a frantic public, was allowed to retire behind the scenes, and his eye fell upon Stenio, who was tuning his violin, he felt amazed at the serene calmness, and the air of assurance of the unknown German artist.

When Franz approached the footlights, he was received with an icy coldness. But for all that he did not feel in the least disconcerted: he only scornfully smiled, for he was sure of his triumph.

At the first notes of the *Prelude* of "*The Witches*" the audience became dumb struck with astonishment. It was

Paganini's touch, and—it was something else besides. Some—and that some the majority—thought that never, in his best moments of inspiration had the Italian artist himself, while executing this diabolical composition of his, exhibited such an equally

diabolical power. Under the pressure of the long muscular fingers, the cords wriggled like the palpitating intestines of a disembowelled victim, the Satanic eye of the artist fixed upon the soundboard, called forth hell itself out of the mysterious depths of his instrument. Sounds transformed themselves into shapes, and gathering thickly, at the evocation of the mighty magician, whirled around him, like a host of fantastic, infernal figures, dancing the witches' "goat dance." In the emptiness of the stage background behind him, a nameless phantasmagoria produced by the concussion of unearthly vibrations, seemed to draw pictures of shameless orgies, and the voluptuous hymens, of the witches' Sabbath . . . A collective hallucination got hold of the public. Panting for breath, ghastly, and trickling with the icy perspiration of an inexpressible terror, they sat spellbound, and unable to break the charm of the music by the slightest motion. They experienced all the illicit enervating delights of the paradise of Mohammed that come into the discorded fancy of an opium-eating Mussulman, and felt at the same time the abject terror, the agony of one who struggles against an attack of *delirium tremens* . . . Many ladies fainted, and strong men gnashed their teeth in a state of utter helplessness! . . .

Then came the *finale* . . . The magic bow was just drawing forth its last quivering sounds—imitating the precipitate flight of the witches saturated with the fumes of their night's Saturnalia, when the notes suddenly changed in their melodious ascension into the squeaking, disagreeable tones of a street *punchinello*,* screaming at the top of his senile voice: "Art thou satisfied, Franz, my boy? . . . Have I well kept my promise, eh" . . . And then, the slender graceful figure of the violinist suddenly appeared to the public as

* Punch and Judy show—an old and very popular street amusement among Western nations.

entirely enveloped in a semi-transparent form, which clearly defined the outlines of a grotesque and grinning but terribly awful-looking old man, whose bowels were protruding and ended where they were stretched on the violin!

Within this hazy, quivering veil, the violinist was then seen driving furiously his bow upon the *human cords* with the contortions of a demoniac, as represented on a mediaeval Cathedral painting!

An indescribable panic swept over the audience, and, breaking through the spell which had bound them for so long motionless in their seats, every living creature in the theatre made one mad rush to the door. It was like the sudden outburst of a dam; a human torrent, roaring amid a shower of discordant notes, idiotic squeaking, prolonged and whining moans, and cacophonous cries of frenzy, above which, like the detonations of pistol shots, was heard the consecutive bursting of the four cords upon the bewitched violin . . .

. . . .

When the theatre was emptied of its last occupant, the terrified manager rushed on the stage in search of the unfortunate performer. They found him dead and stiff, behind the footlights, twisted up in the most unnatural of postures, and his violin shattered into a thousand fragments . . .

Cyprus, *October* 1*st*, 1879.

Collected Writings VOLUME II

1880

THE ENSOULED VIOLIN

[*Longer version*]

[Published almost simultaneously in *Lucifer*, Vol. X, March and April, 1892, and as part of the little volume called *Nightmare Tales*, which was printed on the H.P.B. Press in London, and was placed on sale sometime during the Summer of 1892.]

I

In the year 1828, an old German, a music teacher, came to Paris with his pupil and settled unostentatiously in one of the quiet faubourgs of the metropolis. The first rejoiced in the name of Samuel Klaus; the second answered to the more poetical appellation of Franz Stenio. The younger man was a violinist, gifted, as rumor went, with extraordinary, almost miraculous talent. Yet as he was poor and had not hitherto made a name for himself in Europe, he remained for several years in the capital of France—the heart and pulse of capricious continental fashion—unknown and unappreciated. Franz was a Styrian by birth, and, at the time of the event to be presently described, he was a young man considerably under thirty. A philosopher and a dreamer by nature, imbued with all the mystic oddities of true genius, he reminded one of some of the heroes in Hoffmann's *Contes Fantastiques*. His earlier existence had been a very unusual, in fact, quite an eccentric one, and its history must be briefly told—for the better understanding of the present story.

Born of very pious country people, in a quiet burg among the Styrian Alps; nursed "by the native gnomes who watched

over his cradle"; growing up in the weird atmosphere of the ghouls and vampires who play such a prominent part in the household of every Styrian and Slavonian in Southern Austria; educated later, as a student, in the shadow of the old Rhenish castles of Germany; Franz from his childhood had passed through every emotional stage on the plane of the so-called "supernatural." He had also studied at one time the "occult arts" with an enthusiastic disciple of Paracelsus and Khunrath; alchemy had few theoretical secrets for him; and he had dabbled in "ceremonial magic" and "sorcery" with some Hungarian Tziganes. Yet he loved above all else music, and above music—his violin.

At the age of twenty-two he suddenly gave up his practical studies in the occult, and

from that day, though as devoted as ever in thought to the beautiful Grecian Gods, he surrendered himself entirely to his art. Of his classic studies he had retained only that which related to the muses—Euterpe especially, at whose altar he worshipped—and Orpheus whose magic lyre he tried to emulate with his violin. Except his dreamy belief in the nymphs and the sirens, on account probably of the double relationship of the latter to the muses through Calliope and Orpheus, he was interested but little in the matters of this sublunary world. All his aspirations mounted, like incense, with the wave of the heavenly harmony that he drew from his instrument, to a higher and nobler sphere. He dreamed awake, and lived a real though an enchanted life only during those hours when his magic bow carried him along the wave of sound to the Pagan Olympus, to the feet of Euterpe. A strange child he had ever been in his own home, where tales of magic and witchcraft grow out of every inch of the soil; a still stranger boy he had become, until finally he had blossomed into manhood, without one single characteristic of youth. Never had a fair face attracted his attention; not for one moment had his thoughts turned from his solitary studies to a life beyond that of a mystic Bohemian. Content with his own company, he had thus passed the best years of his youth and manhood with his violin for his chief idol and with the Gods and Goddesses of old Greece for his

audience, in perfect ignorance of practical life. His whole existence had been one long day of dreams, of melody and sunlight, and he had never felt any other aspirations.

How useless, but oh, how glorious those dreams! how vivid! and why should he desire any better fate? Was he not all that he wanted to be, transformed in a second of thought into one or another hero; from Orpheus, who held all nature breathless, to the urchin who piped away under the plane tree to the naiads of Callirrhoë's crystal fountain? Did not the swift-footed nymphs frolic at his beck and call to the sound of the magic flute of the Arcadian shepherd—who was himself? Behold, the Goddess of Love and Beauty herself descending from on high, attracted by the sweet-voiced notes of his violin! . . . Yet there came a time when he preferred Syrinx to Aphrodite—not as the fair nymph pursued by Pan, but after her transformation by the merciful Gods into the reed out of which the frustrated God of the Shepherds had made his magic pipe. For also, with time, ambition grows and is rarely satisfied. When he tried to emulate on his violin the enchanting sounds that resounded in his mind, the whole of Parnassus kept silent under the spell, or joined in heavenly chorus; but the audience he finally craved was composed of more than the Gods sung by Hesiod, verily of the most appreciative *mélomanes* of European capitals. He felt jealous of the magic pipe, and would faint have had it at his command.

"Oh! that I could allure a nymph into my beloved violin!"—he often cried, after awakening from one of his daydreams. "Oh, that I could only span in spirit-flight the abyss of Time! Oh, that I could find myself for one short day a partaker of the secret arts of the Gods, a God myself, in the sight and hearing of enraptured humanity; and, having

learned the mystery of the lyre of Orpheus, or secured within my violin a siren, thereby benefit mortals to my own glory!"

Thus, having for long years dreamed in the company of the Gods of his fancy, he now took to dreaming of the transitory glories of fame upon this earth. But at this time he was suddenly called home by his widowed mother from

one of the German universities where he had lived for the last year or two. This was an event which brought his plans to an end, at least so far as the immediate future was concerned, for he had hitherto drawn upon her alone for his meagre pittance, and his means were not sufficient for an independent life outside his native place.

His return had a very unexpected result. His mother, whose only love he was on earth, died soon after she had welcomed her Benjamin back; and the good wives of the burg exercised their swift tongues for many a month after as to the real causes of that death.

Frau Stenio, before Franz's return, was a healthy, buxom, middle-aged body, strong and hearty. She was a pious and a God-fearing soul too, who had never failed in saying her prayers, nor had missed an early mass for years during his absence. On the first Sunday after her son had settled at home—a day that she had been longing for and had anticipated for months in joyous visions, in which she saw him kneeling by her side in the little church on the hill—she called him from the foot of the stairs. The hour had come when her pious dream was to be realized, and she was waiting for him, carefully wiping the dust from the prayer-book he had used in his boyhood. But instead of Franz, it was his violin that responded to her call, mixing its sonorous voice with the rather cracked tones of the peal of the merry Sunday bells. The fond mother was somewhat shocked at hearing the prayer-inspiring sounds drowned by the weird, fantastic notes of the "Dance of the Witches"; they seemed to her so unearthly and mocking. But she almost fainted upon hearing the definite refusal of her well-beloved son to go to church. He never went to church, he coolly remarked. It was loss of time; besides which, the loud peals of the old church organ jarred on his nerves. Nothing should induce him to submit to the torture of listening to that cracked organ. He was firm, and nothing could move him. To her supplications and remonstrances he put an end by offering to play for her a "Hymn to the Sun" he had just composed.

From that memorable Sunday morning, Frau Stenio lost

her usual serenity of mind. She hastened to lay her sorrows and seek for consolation at

the foot of the confessional; but that which she heard in response from the stern priest filled her gentle and unsophisticated soul with dismay and almost with despair. A feeling of fear, a sense of profound terror, which soon became a chronic state with her, pursued her from that moment; her nights became disturbed and sleepless, her days passed in prayer and lamentations. In her maternal anxiety for the salvation of her beloved son's soul, and for his *post-mortem* welfare, she made a series of rash vows. Finding that neither the Latin petition to the Mother of God written for her by her spiritual adviser, nor yet the humble supplications in German, addressed by herself to every saint she had reason to believe was residing in Paradise, worked the desired effect, she took to pilgrimages to distant shrines. During one of these journeys to a holy chapel situated high up in the mountains, she caught cold, amidst the glaciers of the Tyrol, and redescended only to take to a sick bed, from which she arose no more. Frau Stenio's vow had led her, in one sense, to the desired result. The poor woman was now given an opportunity of seeking out in *propria persona* the saints she had believed in so well, and of pleading face to face for the recreant son, who refused adherence to them and to the Church, scoffed at monk and confessional, and held the organ in such horror.

Franz sincerely lamented his mother's death. Unaware of being the indirect cause of it, he felt no remorse; but selling the modest household goods and chattels, light in purse and heart, he resolved to travel on foot for a year or two, before settling down to any definite profession.

A hazy desire to see the great cities of Europe, and to try his luck in France, lurked at the bottom of this travelling project, but his Bohemian habits of life were too strong to be abruptly abandoned. He placed his small capital with a banker for a rainy day, and started on his pedestrian journey *via* Germany and Austria. His violin paid for his board and lodging in the inns and farms on his way, and he passed his days in the green fields and in the solemn silent woods, face to face with Nature, dreaming all the time as usual with

his eyes open. During the three months of his pleasant travels to and fro, he never descended for one moment from Parnassus; but, as an alchemist transmutes lead into gold, so he transformed everything on his way into a song of Hesiod or Anacreon. Every evening, while fiddling for his supper and bed, whether on a green lawn or in the hall of a rustic inn, his fancy changed the whole scene for him. Village swains and maidens became transfigured into Arcadian shepherds and nymphs. The sand-covered floor was now a green sward; the uncouth couples spinning round in a measured waltz with the wild grace of tamed bears became priests and priestesses of Terpsichore; the bulky, cherry-cheeked and blue-eyed daughters of rural Germany were the Hesperides circling around the trees laden with the golden apples. Nor did the melodious strains of the Arcadian demigods piping on their syrinxes, and audible but to his own enchanted ear, vanish with the dawn. For no sooner was the curtain of sleep raised from his eyes than

he would sally forth into a new magic realm of day-dreams. On his way to some dark and solemn pine forest, he played incessantly, to himself and to everything else. He fiddled to the green hill, and forthwith the mountain and the moss-covered rocks moved forward to hear him the better, as they had done at the sound of the Orphean lyre. He fiddled to the merry-voiced brook, to the hurrying river, and both slackened their speed and stopped their waves, and, becoming silent, seemed to listen to him in an entranced rapture. Even the long-legged stork who stood meditatively on one leg on the thatched top of the rustic mill, gravely resolving unto himself the problem of his too-long existence, sent out after him a long and strident cry, screeching, "Art thou Orpheus himself, O Stenio?" It was a period of full bliss, of a daily and almost hourly exaltation. The last words of his dying mother, whispering to him of the horrors of eternal condemnation, had left him unaffected, and the only vision her warning evoked in him was that of Pluto. By a ready association of ideas, he saw the lord of the dark nether kingdom greeting him as he had greeted the husband of Eurydice before him. Charmed with the magic sounds of his violin,

the wheel of Ixion was at a standstill once more, thus affording relief to the wretched seducer of Juno, and giving the lie to those who claim eternity for the duration of the punishment of condemned sinners. He perceived Tantalus forgetting his never-ceasing thirst, and smacking his lips as he drank in the heaven-born melody; the stone of Sisyphus becoming motionless, the Furies themselves smiling on him, and the sovereign of the gloomy regions delighted, and awarding preference to his violin over the lyre of Orpheus. Taken *au sérieux*, mythology thus seems a decided antidote to fear, in the face of theological threats, especially when strengthened with an insane and passionate love of music; with Franz, Euterpe proved always victorious in every contest, aye, even with Hell itself!

But there is an end to everything, and very soon Franz had to give up uninterrupted dreaming. He had reached the university town where dwelt his old violin teacher, Samuel Klaus. When this antiquated musician found that his beloved and favourite pupil, Franz, had been left poor in purse and still poorer in earthly affections, he felt his strong attachment to the boy awaken with tenfold force. He took Franz to his heart, and forthwith adopted him as his son.

The old teacher reminded people of one of those grotesque figures which look as if they had just stepped out of some mediaeval panel. And yet Klaus, with his fantastic *allures* of a night-goblin, had the most loving heart, as tender as that of a woman, and the self-sacrificing nature of an old Christian martyr. When Franz had briefly narrated to him the history of his last few years, the professor took him by the hand, and leading him into his study simply said:

"Stop with me, and put an end to your Bohemian life. Make yourself famous. I am old and childless and will be your father. Let us live together and forget all save fame."

And forthwith he offered to proceed with Franz to Paris, *via* several large German cities, where they would stop to give concerts.

In a few days Klaus succeeded in making Franz forget his vagrant life and its artistic independence, and reawakened in his pupil his now dormant ambition and desire for

worldly fame. Hitherto, since his mother's death, he had been content to receive applause only from the Gods and Goddesses who inhabited his vivid fancy; now he began to crave once more for the admiration of mortals. Under the clever and careful training of old Klaus his remarkable talent gained in strength and powerful charm with every day, and his reputation grew and expanded with every city and town wherein he made himself heard. His ambition was being rapidly realized; the presiding genii of various musical centres to whose patronage his talent was submitted soon proclaimed him the *one* violinist of the day, and the public declared loudly that he stood unrivalled by any one whom they had ever heard. These laudations very soon made both master and pupil completely lose their heads. But Paris was less ready with such appreciation. Paris makes reputations for itself, and will take none on faith. They had been living in it for almost three years, and were still climbing with difficulty the artist's Calvary, when an event occurred which put an end even to their most modest expectations. The first arrival of Nicolo Paganini was suddenly heralded, and threw Lutetia into a convulsion of expectation. The unparalled artist arrived, and—all Paris fell at once at his feet.

II

Now it is a well-known fact that a superstition born in the dark days of mediaeval superstition, and surviving almost to the middle of the present century, attributed all such abnormal, out-of-the-way talent as that of Paganini to "supernatural" agency. Every great and marvellous artist had been accused in his day of dealings with the devil. A few instances will suffice to refresh the reader's memory.

Tartini, the great composer and violinist of the XVIIth century, was denounced as one who got his best inspirations from the Evil One, with whom he was, it was said, in regular league. This accusation was, of course, due to the almost magical impression he produced upon his audiences. His

inspired performance on the violin secured for him in his native country the title of "Master of Nations." The *Sonate du Diable*, also called "Tartini's Dream"—as every one

who has heard it will be ready to testify—is the most weird melody ever heard or invented: hence, the marvellous composition has become the source of endless legends. Nor were they entirely baseless, since it was he, himself, who was shown to have originated them. Tartini confessed to having written it on awakening from a dream, in which he had heard his sonata performed by Satan, for his benefit, and in consequence of a bargain made with his infernal majesty.

Several famous singers, even, whose exceptional voices struck the hearers with superstitious admiration, have not escaped a like accusation. Pasta's splendid voice was attributed in her day to the fact that, three months before her birth, the diva's mother was carried during a trance to heaven, and there treated to a vocal concert of seraphs. Malibran was indebted for her voice to St. Cecilia, while others said she owed it to a demon who watched over her cradle and sang the baby to sleep. Finally, Paganini—the unrivalled performer, the mean Italian, who like Dryden's Jubal striking on the "chorded shell" forced the throngs that followed him to worship the divine sounds produced, and made people say that "less than a God could not dwell within the hollow of his violin"—Paganini left a legend too.

The almost supernatural art of the greatest violin-player that the world has ever known was often speculated upon, never understood. The effect produced by him on his audience was literally marvellous, overpowering. The great Rossini is said to have wept like a sentimental German maiden on hearing him play for the first time. The Princess Elisa of Lucca, a sister of the great Napoleon, in whose service Paganini was, as director of her private orchestra, for a long time was unable to hear him play without fainting. In women he produced nervous fits and hysterics at his will; stout-hearted men he drove to frenzy. He changed cowards into heroes and made the bravest soldiers feel like so many nervous schoolgirls. Is it to be wondered at, then, that hundreds of weird tales circulated for long years about and

around the mysterious Genoese, that modern Orpheus of Europe? One of these was especially ghastly. It was rumoured, and was believed by more people than would probably like to confess it, that the strings of his violin were made of *human intestines, according to all the rules and requirements of the Black Art*.

Exaggerated as this idea may seem to some, it has nothing impossible in it; and it is more than probable that it was this legend that led to the extraordinary events which we are about to narrate. Human organs are often used by the Eastern Black Magician, so-called, and it is an averred fact that some Bengâlî Tântrikas (reciters of *tantras*, or "invocations to the demon," as a reverend writer has described them) use human corpses, and certain internal and external organs pertaining to them, as powerful magical agents for bad purposes.

However this may be, now that the magnetic and mesmeric potencies of hypnotism are recognized as facts by most physicians, it may be suggested with less danger than

heretofore that the extraordinary effects of Paganini's violin-playing were not, perhaps, entirely due to his talent and genius. The wonder and awe he so easily excited were as much caused by his external appearance, "which had something weird and demoniacal in it," according to certain of his biographers, as by the inexpressible charm of his execution and his remarkable mechanical skill. The latter is demonstrated by his perfect imitation of the flageolet, and his performance of long and magnificent melodies on the G string alone. In this performance, which many an artist has tried to copy without success, he remains unrivalled to this day.

It is owing to this remarkable appearance of his—termed by his friends eccentric, and by his too nervous victims, diabolical—that he experienced great difficulties in refuting certain ugly rumours. These were credited far more easily in his day than they would be now. It was whispered throughout Italy, and even in his own native town, that Paganini had murdered his wife, and, later on, a mistress, both of whom he had loved passionately, and both of whom he had

not hesitated to sacrifice to his fiendish ambition. He had made himself proficient in magic arts, it was asserted, and had succeeded thereby in imprisoning the souls of his two victims in his violin—his famous Cremona.

It is maintained by the immediate friends of Ernest T. W. Hoffmann, the celebrated author of *Die Elixire des Teufels*, *Meister Martin*, and other charming and mystical tales, that Councillor Crespel, in the *Violin of Cremona*, was taken from the legend about Paganini. It is, as all who have read it know, the history of a celebrated violin, into which the voice and the soul of a famous diva, a woman whom Crespel had loved and killed, had passed, and to which was added the voice of his beloved daughter, Antonia.

Nor was this superstition utterly ungrounded, nor was Hoffmann to be blamed for adopting it, after he had heard Paganini's playing. The extraordinary facility with which the artist drew out of his instrument, not only the most unearthly sounds, but positively human voices, justified the suspicion. Such effects might well have startled an audience and thrown terror into many a nervous heart. Add to this the impenetrable mystery connected with a certain period of Paganini's youth, and the most wild tales about him must be found in a measure justifiable, and even excusable; especially among a nation whose ancestors knew the Borgias and the Medicis of Black Art fame.

III

In those pre-telegraphic days, newspapers were limited, and the wings of fame had a heavier flight than they have now.

Franz had hardly heard of Paganini; and when he did, he swore he would rival, if not eclipse, the Genoese magician. Yes, he would either become the most famous of all living violinists, or he would break his instrument and put an end to his life at the same time.

Old Klaus rejoiced at such a determination. He rubbed his hands in glee, and jumping about on his lame leg like

a crippled satyr, he flattered and incensed his pupil, believing himself all the while to be performing a sacred duty to the holy and majestic cause of art.

Upon first setting foot in Paris, three years before, Franz had all but failed. Musical critics pronounced him a rising star, but had all agreed that he required a few more years' practice, before he could hope to carry his audiences by storm. Therefore, after a desperate study of over two years and uninterrupted preparations, the Styrian artist had finally made himself ready for his first serious appearance in the great Opera House where a public concert before the most exacting critics of the old world was to be held; at this critical moment Paganini's arrival in the European metropolis placed an obstacle in the way of the realization of his hopes, and the old German professor wisely postponed his pupil's *début*. At first he had simply smiled at the wild enthusiasm, the laudatory hymns sung about the Genoese violinist, and the almost superstitious awe with which his name was pronounced. But very soon Paganini's name became a burning iron in the hearts of both the artists, and a threatening phantom in the mind of Klaus. A few days more, and they shuddered at the very mention of their great rival, whose success became with every night more unprecedented.

The first series of concerts was over, but neither Klaus nor Franz had as yet had an opportunity of hearing him and of judging for themselves. So great and so beyond their means was the charge for admission, and so small the hope of getting a free pass from a brother artist justly regarded as the meanest of men in monetary transactions that they had to wait for a chance, as did so many others. But the day came when neither master nor pupil could control their impatience any longer; so they pawned their watches, and with the proceeds bought two modest seats.

Who can describe the enthusiasm, the triumphs, of this famous, and at the same time fatal night! The audience was frantic; men wept and women screamed and fainted; while both Klaus and Stenio sat looking paler than two ghosts. At the first touch of Paganini's magic bow, both Franz and

Samuel felt as if the icy hand of death had touched them. Carried away by an irresistible enthusiasm, which turned into a violent, unearthly mental torture, they dared neither look into each other's faces, nor exchange one word during the whole performance.

At midnight, while the chosen delegates of the Musical Societies and the

Conservatory of Paris unhitched the horses, and dragged the carriage of the grand artist home in triumph, the two Germans returned to their modest lodging, and it was a pitiful sight to see them. Mournful and desperate, they placed themselves in their usual seats at the fire corner, and neither for a while opened his mouth.

"Samuel!" at last exclaimed Franz, pale as death itself. "Samuel—it remains for us now but to die! . . . Do you hear me? . . . We are worthless! We were two madmen to have ever hoped that any one in this world would ever rival . . . him!"

The name of Paganini stuck in his throat, as in utter despair he fell into his arm chair.

The old professor's wrinkles suddenly became purple. His little greenish eyes gleamed phosphorescently as, bending toward his pupil, he whispered to him in hoarse and broken tones:

"*Nein*, *nein*! Thou art wrong, my Franz! I have taught thee, and thou hast learned all of the great art that a simple mortal, and a Christian by baptism, can learn from another simple mortal. Am I to blame because these accursed Italians, in order to reign unequalled in the domain of art, have recourse to Satan and the diabolical effects of Black Magic?"

Franz turned his eyes upon his old master. There was a sinister light burning in those glittering orbs; a light telling plainly, that, to secure such a power, he, too, would not scruple to sell himself, body and soul, to the Evil One.

But he said not a word, and, turning his eyes from his old master's face, he gazed dreamily at the dying embers.

The same long-forgotten incoherent dreams, which, after seeming such realities to him in his younger days, had been given up entirely, and had gradually faded from his mind,

now crowded back into it with the same force and vividness as of old. The grimacing shades of Ixion, Sisyphus and Tantalus resurrected and stood before him, saying:

"What matters hell—in which thou believest not. And even if hell there be, it is the hell described by the old Greeks, not that of the modern bigots—a locality full of conscious shadows, to whom thou canst be a second Orpheus."

Franz felt that he was going mad, and, turning instinctively, he looked his old master once more right in the face. Then his bloodshot eye evaded the gaze of Klaus.

Whether Samuel understood the terrible state of mind of his pupil, or whether he wanted to draw him out, to make him speak, and thus to divert his thoughts, must remain as hypothetical to the reader as it is to the writer. Whatever may have been in his mind, the German enthusiast went on, speaking with a feigned calmness:

"Franz, my dear boy, I tell you that the art of the accursed Italian is not natural; that it is due neither to study nor to genius. It never was acquired in the usual, natural way. You need not stare at me in that wild manner, for what I say is in the mouth of millions of people. Listen to what I now tell you, and try to understand. You have heard the

strange tale whispered about the famous Tartini? He died one fine Sabbath night, strangled by his familiar demon, who had taught him how to endow his violin with a human voice, by shutting up in it, by means of incantations, the soul of a young virgin. Paganini did more. In order to endow his instrument with the faculty of emitting human sounds, such as sobs, despairing cries, supplications, moans of love and fury—in short, the most heart-rending notes of the human voice—Paganini became the murderer not only of his wife and his mistress, but also of a friend, who was more tenderly attached to him than any other being on this earth. He then made the four chords of his magic violin out of the intestines of his last victim. This is the secret of his enchanting talent, of that overpowering melody, that combination of sounds, which you will never be able to master, unless . . ."

The old man could not finish the sentence. He staggered back before the fiendish look of his pupil, and covered his face with his hands.

Franz was breathing heavily, and his eyes had an expression which reminded Klaus of those of a hyena. His pallor was cadaverous. For some time he could not speak, but only gasped for breath. At last he slowly muttered:

"Are you in earnest?"

"I am, as I hope to help you."

"And . . . and do you really believe that had I only the means of obtaining human intestines for strings, I could rival Paganini?" asked Franz, after a moment's pause, and casting down his eyes.

The old German unveiled his face, and, with a strange look of determination upon it, softly answered:

"Human intestines alone are not sufficient for our purpose; they must have belonged to some one who had loved us well, with an unselfish holy love. Tartini endowed his violin with the life of a virgin; but that virgin had died of unrequited love for him. The fiendish artist had prepared beforehand a tube, in which he managed to catch her last breath as she expired, pronouncing his beloved name, and he then transferred this breath to his violin. As to Paganini, I have just told you his tale. It was with the consent of his victim, though, that he murdered him to get possession of his intestines.

"Oh, for the power of the human voice!" Samuel went on, after a brief pause. "What can equal the eloquence, the magic spell of the human voice? Do you think, my poor boy, I would not have taught you this great, this final secret, were it not that it throws one right into the clutches of him . . . who must remain unnamed at night?" he added, with a sudden return to the superstitions of his youth.

Franz did not answer; but with a calmness awful to behold, he left his place, took down his violin from the wall where it was hanging, and, with one powerful grasp of the chords, he tore them out and flung them into the fire.

Samuel suppressed a cry of horror. The chords were

hissing upon the coals, where, among the blazing logs, they wriggled and curled like so many living snakes.

"By the witches of Thessaly and the dark arts of Circe!" he exclaimed, with foaming mouth and his eyes burning like coals; "by the Furies of Hell and Pluto himself, I now swear, in thy presence, O Samuel, my master, never to touch a violin again until I can string it with four human chords. May I be accursed for ever and ever if I do!"

He fell senseless on the floor, with a deep sob, that ended like a funeral wail; old Samuel lifted him up as he would have lifted a child, and carried him to his bed. Then he sallied forth in search of a physician.

IV

For several days after this painful scene Franz was very ill, ill almost beyond recovery. The physician declared him to be suffering from brain fever and said that the worst was to be feared. For nine long days the patient remained delirious; and Klaus, who was nursing him night and day with the solicitude of the tenderest mother, was horrified at the work of his own hands. For the first time since their acquaintance began, the old teacher, owing to the wild ravings of his pupil, was able to penetrate into the darkest corners of that weird, superstitious, cold, and, at the same time, passionate nature; and—he trembled at what he discovered. For he saw that which he had failed to perceive before Franz as he was in reality, and not as he seemed to superficial observers. Music was the life of the young man, and adulation was the air he breathed, without which that life became a burden; from the chords of his violin alone, Stenio drew his life and being, but the applause of men and even of Gods was necessary to its support. He saw unveiled before his eyes a genuine, artistic, *earthly* soul, with its divine counterpart totally absent, a son of the Muses, all fancy and brain poetry, but without a heart. While listening to the ravings of that delirious and unhinged fancy Klaus felt as if he were for the first time in his long life exploring a

marvellous and untravelled region, a human nature not of this world but of some incomplete planet. He saw all this and shuddered. More than once he asked himself whether it would not be doing a kindness to his "boy" to let him die before he returned to consciousness.

But he loved his pupil too well to dwell for long on such an idea. Franz had bewitched his truly artistic nature, and now old Klaus felt as though their two lives were inseparably linked together. That he could thus feel was a revelation to the old man; so

he decided to save Franz, even at the expense of his own old, and, as he thought, useless life.

The seventh day of the illness brought on a most terrible. crisis. For twenty-four hours the patient never closed his eyes, nor remained for a moment silent; he raved continuously during the whole time. His visions were peculiar, and he minutely described each. Fantastic, ghastly figures kept slowly swimming out of the penumbra of his small, dark room, in regular and uninterrupted procession, and he greeted each by name as he might greet old acquaintances. He referred to himself as Prometheus, bound to the rock by four bands made of human intestines. At the foot of the Caucasian Mount the black waters of the river Styx were running . . . They had deserted Arcadia, and were now endeavouring to encircle within a sevenfold embrace the rock upon which he was suffering . . .

"Wouldst thou know the name of the Promethean rock, old man?'' he roared into his adopted father's ear . . . "Listen then . . . its name is . . . called . . . Samuel Klaus . . ."

"Yes, yes! . . ." the German murmured disconsolately. "It is I who killed him, while seeking to console. The news of Paganini's magic arts struck his fancy too vividly . . . Oh, my poor, poor boy!"

"Ha, ha, ha, ha!" The patient broke into a loud and discordant laugh. "Aye, poor old man, sayest thou? . . . So, so, thou art of poor stuff, anyhow, and wouldst look well only when stretched upon a fine Cremona violin! . . ."

Klaus shuddered, but said nothing. He only bent over the poor maniac, and with a kiss upon his brow, a caress

as tender and as gentle as that of a doting mother, he left the sickroom for a few instants, to seek relief in his own garret. When he returned, the ravings were following another channel. Franz was singing, trying to imitate the sounds of a violin.

Toward the evening of that day, the delirium of the sick man became perfectly ghastly. He saw spirits of fire clutching at his violin. Their skeleton hands, from each finger of which grew a flaming claw, beckoned to old Samuel . . . They approached and surrounded the old master, and were preparing to rip him open . . . him, "the only man on this earth who loves me with an unselfish, holy love, and . . . whose intestines can be of any good at all!" he went on whispering, with glaring eyes and demon laugh . . .

By the next morning, however, the fever had disappeared, and by the end of the ninth day Stenio had left his bed, having no recollection of his illness, and no suspicion that he had allowed Klaus to read his inner thought. Nay; had he himself any knowledge that such a horrible idea as the sacrifice of his old master to his ambition had ever entered his mind? Hardly. The only immediate result of his fatal illness was, that as, by reason of his vow, his artistic passion could find no issue, another passion awoke, which might avail to feed his ambition and his insatiable fancy. He plunged headlong into the study of the Occult Arts, of Alchemy and of Magic. In the practice of Magic the young

dreamer sought to stifle the voice of his passionate longing for his, as he thought, forever lost violin . . .

Weeks and months passed away, and the conversation about Paganini was never resumed between the master and the pupil. But a profound melancholy had taken possession of Franz, the two hardly exchanged a word, the violin hung mute, chordless, full of dust, in its habitual place. It was as the presence of a soulless corpse between them.

The young man had become gloomy and sarcastic, even avoiding the mention of music. Once, as his old professor, after long hesitation, took out his own violin from its dust-covered case and prepared to play, Franz gave a convulsive shudder, but said nothing. At the first notes of the bow,

however, he glared like a madman, and rushing out of the house, remained for hours, wandering in the streets. Then old Samuel in his turn threw his instrument down, and locked himself up in his room till the following morning.

One night as Franz sat, looking particularly pale and gloomy, old Samuel suddenly jumped from his seat, and after hopping about the room in a magpie fashion, approached his pupil, imprinted a fond kiss upon the young man's brow, and squeaked at the top of his shrill voice:

"Is it not time to put an end to all this?" . . .

Whereupon, starting from his usual lethargy, Franz echoed, as in a dream:

"Yes, it is time to put an end to this."

Upon which the two separated, and went to bed.

On the following morning, when Franz awoke, he was astonished not to see his old teacher in his usual place to greet him. But he had greatly altered during the last few months, and he at first paid no attention to his absence, unusual as it was. He dressed and went into the adjoining room, a little parlour where they had their meals, and which separated their two bedrooms. The fire had not been lighted since the embers had died out on the previous night, and no sign was anywhere visible of the professor's busy hand in his usual housekeeping duties. Greatly puzzled, but in no way dismayed, Franz took his usual place at the corner of the now cold fire-place, and fell into an aimless reverie. As he stretched himself in his old arm-chair, raising both his hands to clasp them behind his head in a favourite posture of his, his hand came into contact with something on a shelf at his back; he knocked against a case, and brought it violently on the ground.

It was old Klaus' violin-case that came down to the floor with such a sudden crash that the case opened and the violin fell out of it, rolling to the feet of Franz. And then the chords, striking against the brass fender emitted a sound, prolonged, sad and mournful as the sigh of an unrestful soul; it seemed to fill the whole room, and reverberated in the head and the very heart of the young man. The effect of that broken violin-string was magical.

"Samuel!" cried Stenio, with his eyes starting from their sockets, and an unknown terror suddenly taking possession of his whole being. "Samuel! what has happened? . . . My good, my dear old master!" he called out, hastening to the professor's little room, and throwing the door violently open. No one answered, all was silent within.

He staggered back, frightened at the sound of his own voice, so changed and hoarse it seemed to him at this moment. No reply came in response to his call. Naught followed but a dead silence . . . that stillness which, in the domain of sounds, usually denotes death. In the presence of a corpse, as in the lugubrious stillness of a tomb, such silence acquires a mysterious power, which strikes the sensitive soul with a nameless terror . . . The little room was dark, and Franz hastened to open the shutters.

Samuel was lying on his bed, cold, stiff, and lifeless . . . At the sight of the corpse of him who had loved him so well, and had been to him more than a father, Franz experienced a dreadful revulsion of feeling, a terrible shock. But the ambition of the fanatical artist got the better of the despair of the man, and smothered the feelings of the latter in a few seconds.

A note bearing his own name was conspicuously placed upon a table near the corpse. With trembling hand, the violinist tore open the envelope, and read the following:

MY BELOVED SON, FRANZ,

When you read this, I shall have made the greatest sacrifice, that your best and only friend and teacher could have accomplished for your fame. He, who loved you most, is now but an inanimate lump of clay. Of your old teacher there now remains but a clod of cold organic matter. I need not prompt you as to what you have to do with it. Fear not stupid prejudices. It is for your future fame that I have made an offering of my body, and you would be guilty of the blackest ingratitude were you now to render useless this sacrifice. When you shall have replaced the chords upon your violin, and these chords a portion of my own self, under your touch it will acquire the power of that accursed sorcerer, all the magic voices of Paganini's instrument. You will find therein my voice, my sighs and groans, my song of welcome, the prayerful sobs of my infinite and sorrowful sympathy, my love for you. And now, my Franz, fear nobody! Take your instrument with you, and dog the steps of him who filled our

lives with bitterness and despair! . . . Appear in every arena, where, hitherto, he has reigned without a rival, and bravely throw the gauntlet of defiance in his face. O Franz! then only wilt thou hear with what a magic power the full notes of unselfish love will issue forth from thy violin. Perchance, with a last caressing touch of its chords, thou wilt remember that they once formed a portion of thine old teacher, who now embraces and blesses thee for the last time.

SAMUEL.

Two burning tears sparkled in the eyes of Franz, but they dried up instantly. Under the fiery rush of passionate hope and pride, the two orbs of the future magician-artist, riveted to the ghastly face of the dead man, shone like the eyes of a demon.

Our pen refuses to describe that which took place on that day, after the legal inquiry was over. As another note, written with the view of satisfying the authorities, had been prudently provided by the loving care of the old teacher, the verdict was, "Suicide from causes unknown"; after this the coroner and the police retired, leaving the bereaved heir alone in the death room, with the remains of that which had once been a living man.

Scarcely a fortnight had elapsed from that day, ere the violin had been dusted, and four new, stout strings had been stretched upon it. Franz dared not look at them. He tried to play, but the bow trembled in his hand like a dagger in the grasp of a novice-brigand. He then determined not to try again, until the portentous night should arrive, when he should have a chance of rivalling, nay, of surpassing, Paganini.

The famous violinist had meanwhile left Paris, and was giving a series of triumphant concerts at an old Flemish town in Belgium.

V

One night, as Paganini, surrounded by a crowd of admirers, was sitting in the dining-room of the hotel at which he was staying, a visiting card, with a few words written on

it in pencil, was handed to him by a young man with wild and staring eyes.

Fixing upon the intruder a look which few persons could bear, but receiving back a glance as calm and determined as his own, Paganini slightly bowed, and then dryly said:

"Sir, it shall be as you desire. Name the night. I am at your service."

On the following morning the whole town was startled by the appearance of bills posted at the corner of every street, and bearing the strange notice:

> On the night of . . . , at the Grand Theatre of . . ., and for the first time, will appear before the public, Franz Stenio, a German violinist, arrived purposely to throw down the gauntlet to the world-famous Paganini and to challenge him to a duel—upon their violins. He purposes to compete with the great "virtuoso" in the execution of the most difficult of his compositions. The famous Paganini has accepted the challenge. Franz Stenio will play, in competition with the unrivalled violinist, the celebrated "Fantaisie Caprice" of the latter, known as "The Witches."

The effect of the notice was magical. Paganini, who, amid his greatest triumphs, never lost sight of a profitable speculation, doubled the usual price of admission, but still the theatre could not hold the crowds that flocked to secure tickets for that memorable performance.

At last the morning of the concert day dawned, and the "duel" was in everyone's mouth. Franz Stenio, who, instead of sleeping, had passed the whole long hours of the preceding midnight in walking up and down his room like an encased panther, had, toward morning, fallen on his bed from mere physical exhaustion. Gradually he passed into a deathlike and dreamless slumber. At the gloomy winter dawn he awoke, but finding it too early to rise he fell asleep again. And then he had a vivid dream—so vivid

indeed, so lifelike, that from its terrible realism he felt sure that it was a vision rather than a dream.

He had left his violin on a table by his bedside, locked in its case, the key of which never left him. Since he had strung it with those terrible chords he never let it out of his sight for a moment. In accordance with his resolution he had

not touched it since his first trial, and his bow had never but once touched the human strings, for he had since always practised on another instrument. But now in his sleep he saw himself looking at the locked case. Something in it was attracting his attention, and he found himself incapable of detaching his eyes from it. Suddenly he saw the upper part of the case slowly rising, and, within the chink thus produced, he perceived two small, phosphorescent green eyes—eyes but too familiar to him—fixing themselves on his, lovingly, almost beseechingly. Then a thin, shrill voice, as if issuing from these ghastly orbs—the voice and orbs of Samuel Klaus himself—resounded in Stenio's horrified ear, and he heard it say:

"Franz, my beloved boy . . . Franz, I cannot, no *I cannot* separate myself from . . . *them*!"

And "they" twanged piteously inside the case.

Franz stood speechless, horror-bound. He felt his blood actually freezing, and his hair moving and standing erect on his head . . .

"It's but a dream, an empty dream!" he attempted to formulate in his mind.

"I have tried my best, Franzchen . . . I have tried my best to sever myself from these accursed strings, without pulling them to pieces . . ." pleaded the same shrill, familiar voice. "Wilt thou help me to do so? . . ."

Another twang, still more prolonged and dismal, resounded within the case, now dragged about the table in every direction, by some interior power, like some living, wriggling thing, the twangs becoming sharper and more jerky with every new pull.

It was not for the first time that Stenio heard those sounds. He had often remarked them before—indeed, ever since he had used his master's viscera as a footstool for his own ambition. But on every occasion a feeling of creeping horror had prevented him from investigating their cause, and he had tried to assure himself that the sounds were only a hallucination.

But now he stood face to face with the terrible fact, whether in dream or in reality he knew not, nor did he

care, since the hallucination—if hallucination it were—was far more real and vivid than any reality. He tried to speak, to take a step forward; but, as often happens in nightmares, he could neither utter a word nor move a finger . . . He felt hopelessly paralyzed.

The pulls and jerks were becoming more desperate with each moment, and at last something inside the case snapped violently. The vision of his Stradivarius, devoid of its magical strings, flashed before his eyes throwing him into a cold sweat of mute and unspeakable terror.

He made a superhuman effort to rid himself of the incubus that held him spell-bound. But as the last supplicating whisper of the invisible Presence repeated:

"Do, oh, do . . . help me to cut myself off—"

Franz sprang to the case with one bound, like an enraged tiger defending its prey, and with one frantic effort breaking the spell.

"Leave the violin alone, you old fiend from hell!" he cried, in hoarse and trembling tones.

He violently shut down the self-raising lid, and while firmly pressing his left hand on it, he seized with the right a piece of rosin from the table and drew on the leather-covered top the sign of the six-pointed star—the seal used by King Solomon to bottle up the rebellious djins inside their prisons.

A wail, like the howl of a she-wolf moaning over her dead little ones, came out of the violin-case:

"Thou art ungrateful . . . very ungrateful, my Franz!" sobbed the blubbering "spirit-voice." "But I forgive . . . for I still love thee well. Yet thou canst not shut me in . . . boy. Behold!"

And instantly a grayish mist spread over and covered case and table, and rising upward formed itself first into an indistinct shape. Then it began growing, and as it grew, Franz felt himself gradually enfolded in cold and damp coils, slimy as those of a huge snake. He gave a terrible cry and—awoke; but, strangely enough, not on his bed, but near the table, just as he had dreamed, pressing the violin case desperately with both his hands.

"It was but a dream . . . after all," he muttered, still terrified, but relieved of the load on his heaving breast.

With a tremendous effort he composed himself, and unlocked the case to inspect the violin. He found it covered with dust, but otherwise sound and in order, and he suddenly felt himself as cool and as determined as ever. Having dusted the instrument he carefully rosined the bow, tightened the strings and tuned them. He even went so far as to try upon it the first notes of the "Witches"; first cautiously and timidly, then using his bow boldly and with full force.

The sound of that loud, solitary note—defiant as the war trumpet of a conqueror, sweet and majestic as the touch of a seraph on his golden harp in the fancy of the

faithful—thrilled through the very soul of Franz. It revealed to him a hitherto unsuspected potency in his bow, which ran on in strains that filled the room with the richest swell of melody, unheard by the artist until that night. Commencing in uninterrupted *legato* tones, his bow sang to him of sun-bright hope and beauty, of moonlit nights, when the soft and balmy stillness endowed every blade of grass and all things animate and inanimate with a voice and a song of love. For a few brief moments it was a torrent of melody, the harmony of which, "tuned to soft woe," was calculated to make mountains weep, had there been any in the room, and to soothe

. . . even th' inexorable powers of hell,

the presence of which was undeniably felt in this modest hotel room. Suddenly, the solemn *legato* chant, contrary to all laws of harmony, quivered, became *arpeggios*, and ended in shrill *staccatos*, like the notes of a hyena laugh. The same creeping sensation of terror, as he had before felt, came over him, and Franz threw the bow away. He had recognized the familiar laugh, and would have no more of it. Dressing, he locked the bedevilled violin securely in its case, and, taking it with him to the dining-room, determined to await quietly the hour of trial.

254

VI

The terrible hour of the struggle had come, and Stenio was at his post calm, resolute, almost smiling.

The theatre was crowded to suffocation, and there was not even standing room to be got for any amount of hard cash or favouritism. The singular challenge had reached every quarter to which the post could carry it, and gold flowed freely into Paganini's unfathomable pockets, to an extent almost satisfying even to his insatiate and venal soul.

It was arranged that Paganini should begin. When he appeared upon the stage, the thick walls of the theatre shook to their foundations with the applause that greeted him. He began and ended his famous composition "The Witches" amid a storm of cheers. The shouts of public enthusiasm lasted so long that Franz began to think his turn would never come. When, at last, Paganini, amid the roaring applause of a frantic public, was allowed to retire behind the scenes, his eye fell upon Stenio, who was tuning his violin, and he felt amazed at the serene calmness, the air of assurance, of the unknown German artist.

When Franz approached the footlights, he was received with icy coldness. But for all that, he did not feel in the least disconcerted. He looked very pale, but his thin white lips wore a scornful smile as response to this dumb unwelcome. He was sure of his triumph.

At the first notes of the prelude of "The Witches" a thrill of astonishment passed over the audience. It was Paganini's touch, and—it was something more. Some—and they were the majority—thought that never, in his best moments of inspiration, had the

Italian artist himself, in executing that diabolical composition of his, exhibited such an extraordinary diabolical power. Under the pressure of the long muscular fingers of Franz, the chords shivered like the palpitating intestines of a disembowelled victim under the vivisector's knife. They moaned melodiously, like a dying child. The large blue eye of the artist, fixed with a satanic expression upon the sounding-board, seemed to summon forth Orpheus himself from the infernal regions, rather than the

musical notes supposed to be generated in the depths of the violin. Sounds seemed to transform themselves into objective shapes, thickly and precipitately gathering as at the evocation of a mighty magician, and to be whirling around him, like a host of fantastic, infernal figures, dancing the witches' "goat dance." In the empty depths of the shadowy background of the stage, behind the artist, a nameless phantasmagoria, produced by the concussion of unearthly vibrations, seemed to form pictures of shameless orgies, of the voluptuous hymens of a real witches' Sabbath . . . A collective hallucination took hold of the public. Panting for breath, ghastly, and trickling with the icy perspiration of an inexpressible horror, they sat spellbound, and unable to break the spell of the music by the slightest motion. They experienced all the illicit enervating delights of the paradise of Mahommed, that come into the disordered fancy of an opium-eating Mussulman, and felt at the same time the abject terror, the agony of one who struggles against an attack of *delirium tremens* . . . Many ladies shrieked aloud, others fainted, and strong men gnashed their teeth in a state of utter helplessness . . .

Then came the *finale*. Thundering uninterrupted applause delayed its beginning, expanding the momentary pause to a duration of almost a quarter of an hour. The bravos were furious, almost hysterical. At last, when after a profound and last bow, Stenio, whose smile was as sardonic as it was triumphant, lifted his bow to attack the famous *finale*, his eye fell upon Paganini, who, calmly seated in the manager's box, had been behind none in zealous applause. The small and piercing black eyes of the Genoese artist were riveted to the Stradivarius in the hands of Franz, but otherwise he seemed quite cool and unconcerned. His rival's face troubled him for one short instant, but he regained his self-possession and, lifting once more his bow, drew the first note.

Then the public enthusiasm reached its acme, and soon knew no bounds. The listeners heard and saw indeed. The

witches' voices resounded in the air, and beyond all the other voices, one voice was heard—

Discordant, and unlike to human sounds;
It seem'd of dogs the bark, of wolves the howl;
The doleful screechings of the midnight owl;
The hiss of snakes, the hungry lion's roar;
The sounds of billows beating on the shore;
The groan of winds among the leafy wood,
And burst of thunder from the rending cloud;—
'Twas these, all these in one . . .

The magic bow was drawing forth its last quivering sounds—famous among prodigious musical feats—imitating the precipitate flight of the witches before bright dawn; of the unholy women saturated with the fumes of their nocturnal Saturnalia, when—a strange thing came to pass on the stage. Without the slightest transition, the notes suddenly changed. In their aerial flight of ascension and descent, their melody was unexpectedly altered in character. The sounds became confused, scattered, disconnected . . . and then—it seemed from the sounding-board of the violin—came out squeaking jarring tones, like those of a street Punch, screaming at the top of a senile voice:

"Art thou satisfied, Franz, my boy? . . . Have not I gloriously kept my promise, eh?"

The spell was broken. Though still unable to realize the whole situation, those who heard the voice and the Punchinello-like tones, were freed, as by enchantment, from the terrible charm under which they had been held. Loud roars of laughter, mocking exclamations of half-anger and half-irritation were now heard from every corner of the vast theatre. The musicians in the orchestra, with faces still blanched from weird emotion, were now seen shaking with laughter, and the whole audience rose, like one man, from their seats, unable yet to solve the enigma; they felt, nevertheless, too disgusted, too disposed to laugh to remain one moment longer in the building.

But suddenly the sea of moving heads in the stalls and the

pit became once more motionless, and stood petrified as though struck by lightning. What all saw was terrible enough—the handsome though wild face of the young artist suddenly aged, and his graceful, erect figure bent down, as though under the weight of years; but this was nothing to that which some of the most sensitive clearly perceived. Franz Stenio's person was now entirely enveloped in a semi-transparent mist, cloud-like, creeping with serpentine motion and gradually tightening round the living form, as though ready to engulf him. And there were those also who discerned in this tall and ominous pillar of smoke a clearly-defined figure, a form showing the unmistakable outlines of a grotesque and grinning, but terribly awful-looking old man, whose viscera were protruding and the ends of the intestines stretched on the violin.

Within this hazy, quivering veil, the violinist was then seen, driving his bow

furiously across the human chords, with the contortions of a demoniac, as we see them represented on mediaeval cathedral paintings!

An indescribable panic swept over the audience, and breaking now, for the last time, through the spell which had again bound them motionless, every living creature in the theatre made one mad rush towards the door. It was like the sudden outburst of a dam, a human torrent, roaring amid a shower of discordant notes, idiotic squeakings, prolonged and whining moans, cacophonous cries of frenzy, above which, like the detonations of pistol shots, was heard the consecutive bursting of the four strings stretched upon the sound-board of that bewitched violin.

When the theatre was emptied of the last man of the audience, the terrified manager rushed on the stage in search of the unfortunate performer. He was found dead and already stiff, behind the footlights, twisted up into the most unnatural of postures, with the "catguts" wound curiously around his neck, and his violin shattered into a thousand fragments . . .

When it became publicly known that the unfortunate would-be rival of Nicolo Paganini had not left a cent to pay for his funeral or his hotel bill, the Genoese, his

proverbial meanness notwithstanding, settled the hotel-bill and had poor Stenio buried at his own expense.

He claimed, however, in exchange, the fragments of the Stradivarius—as a memento of the strange event.

————

Collected Writings VOLUME II

1880

EDITOR'S NOTE TO "SWAMI *VERSUS* MISSIONARY"

[*The Theosophist*, Vol. I, No. 4, January, 1880, p. 100]

[Munshi Samarthadan, having given an authentic report of a debate which took place at Ajmere, on November 28th, 1878, between Pandit Dayânanda Saraswatî and the Rev. Dr. Gray, H. P. B. commented upon it as follows:]

The above affords a fair example of Missionary tactics in India. Open debate with learned natives before audiences is avoided whenever practicable, and their work, as a rule, confined to the lowest and most ignorant castes. Teachers in mission schools and sectarian colleges even avoid discussing theological questions put by bright native youths, before the classes, bidding them come to them privately and have their interrogatories answered. The fact forces itself upon the attention of every unprejudiced visitor to India that the Oriental missionary scheme is a wretched failure, and the millions contributed to it by the benevolent are virtually wasted. This appears to be the opinion of most old Anglo-Indians of all ranks. It is intended to publish testimony upon this very important subject in these pages and communications are invited.

Collected Writings VOLUME II

1880

EDITOR'S NOTE TO "NATURE-WORSHIP"

[*The Theosophist*, Vol. I, No. 4, January, 1880, p. 106]

[In the above-mentioned article, the author, who signs himself "H. H. D.—B. A.," traces "the birth and growth of the idea among the Aryans of India, as viewed from Rig-Vedic poetry, etc., and a further Transition to Science, as observed historically." H. P. B. comments on the article as follows:]

We have not been willing to interrupt the rhythmic flow of our correspondent's language with any commentaries of our own, but must add a word of supplement. The outward phase of the idea of nature-worship he has succinctly and eloquently traced. But he, in common with most modern scholars, completely ignores one chief factor. We allude to the experience, once so common among men, now so comparatively rare, of a world of real beings, whose abode is in the four elements, beings with probable though as yet ill-defined powers, and a perceptible existence. We are sorry for those who will pity us for making this admission; but fact is fact, science or no science. The realization of this inner world of the *Elementals* dates back to the beginning of our race, and has been embalmed in the verse of poets and preserved in the religious and historical records of the world. Granted that the perception of phenomena developed nature-worship, yet, unless our materialistic friends admit that the range of these phenomena included experiences with the spirits of the elements and the higher and noble realities of Psychology, it would trouble them to account for the universality of belief in the various races of the Unseen Universe.

Why should but one of the elements, namely, earth, be so densely populated, and fire, water, air, etc., be deemed empty voids, uninhabited by their own beings—the "viewless races," as the great Bulwer-Lytton called them? Is this

partiality of nature a logical hypothesis of science? Who that observes the marvellous adaptations of the organs of sense and the natures of beings to their environment, dares say that these elementals do not exist, until he is well assured that the perceptive faculties of our bodies are capable of apprehending all the secret things of this and other worlds? Why may not the spirits of the kingdoms of earth, air, fire and water be non-existent to us—and we to them—only because neither has the organs to see or feel the other? Another aspect of this subject was treated in our December issue.

Collected Writings VOLUME II
1880

MISCELLANEOUS NOTES
[*The Theosophist*, Vol. I, No. 4, January, 1880, pp. 83, 84, 92]

Most opportunely there comes a communication upon the missionary question, which will be found elsewhere. The writer, one of the most estimable ladies in India, is wife of Lt.-Col. William Gordon, F.T.S., Staff Corps, District Superintendent of Police, Mânbhûm, Bengal. A recent letter of hers to *The Pioneer*, upon the subject of Spiritualism, occasioned a very active discussion; and since she now expresses the opinion of all Anglo-Indians as regards missionary work in India, it is probable that the public will be favored with a much needed ventilation of a gross abuse of long standing. A false delicacy has hitherto prevented this matter from being gone into as its importance deserves. It is a pity to see so many sacrifices made by good people in the West merely to support a party of inefficients in the profitless because hopeless occupation of trying to persuade the people of India and other Asiatic countries to relinquish their ancestral faith for one which the missionaries are utterly unable to defend when questioned by even tolerably educated "heathen." The money is sorely needed at home to feed the hungry, clothe the naked, and rescue the vicious from their state of lawlessness and degradation. It does no good here—except to the missionary.

An interesting archaeological discovery has just been made in the Government of Poltava (Russia). The *Kievlyanin* announces that the well-known antiquarian, Mr. Kibaltchitch, has just excavated *an enormous settlement of the primitive man*, *on the shores of the river Trubezh*, near the village Selishtoch, in the district of Pereyaslavl. So far there have been found 2 stone implements, used to break bones with; 372 specimen pieces of stone arrows and knives; 2 clay, rudely fashioned "boulinas"; 26 pieces of fossil bones of men and animals; 8 pieces of charred wood; 17 pieces of broken pottery, ornamented with vertical lines and holes; 5 bronze arrow heads (or tips); 2 glass (?) "boulinas"; and an iron link from a chain-mail [*sic*]. "As far as we know," says a St. Petersburg paper, "this is the only spot in southern Russia which has given such rich scientific results in relation to the Stone Age of the men who inhabited that place."

Paris is undoubtedly one of the best places in the world for the study of that Protean malady, hysteria; two years ago the "Charité" could display a fasting girl who might have held her own against any of the female saints of the Middle Ages, and who thrived

on the diet that proved fatal to her Welsh sister. Now Monsieur Dujardin-Beaumetz has discovered a "femme lithographique" in whom the lightest contact gives rise to an urticarious eruption. Upon tracing his name upon her flesh, the letters immediately appear in red relief, and this is accompanied by a local rise of temperature of from 1° to 2°.

There is a complete anaesthesia of the whole body. Those who have studied the occult sciences know that this last symptom used to be a mark of demoniacal possession, and it will be remembered that the mother superior of the bewitched convent of Loudun could produce on her arms the raised names of the devils who infested her body. A few years ago the spiritualists of Toronto used to converse with their departed friends by the same means through the arms

of a servant girl of that city; and a similar phenomenon is observed with "mediums." It will be well, therefore, to weigh thoroughly the claims of the supernatural before giving a scientific explanation of the phenomenon, and it would perhaps be better to look on the "femme lithographique" as an embryonic St. Catherine, rather than run the risk of being considered an atheist by explaining away stigmatisation by a theory of periodic urticaria.

———

[Speaking of sacred places in India, such as Badrînâth, for instance, and of the holy men who are said to inhabit them, a writer says that "none but those who are Dhyânis succeed in having their company." To this H. P. B. remarks:]

One who has succeeded in obtaining "Dhyâna" is called "Dhyâni." By the word "Dhyâna" is not here meant any knowledge but the knowledge of the mysterious laws of nature and consequently what is obtained by Yoga training. Until therefore a person reaches a certain degree of the knowledge of Yoga philosophy, he cannot see these Mahâtmas.

———

[From H.P.B.'s *Scrapbook*, Vol. X, Part I, p. 148]

[In connection with an article in *The Pioneer* of Dec. 30, 1879, concerning the action of Mr. Wall, the Collector of Benares, prohibiting a speech by Swâmi Dayânanda Saraswatî on Vedântic philosophy, H.P.B. quotes the following sentence from a private letter of Babu Shishir Ghose, Editor of the *Amrita Bazar Patrika*, to Col. Olcott: "The miracle is not in that you converted the Editor of *The Pioneer* to Theosophy . . . But it would be a *miracle* indeed, were you to convert *The Pioneer* itself to speak against an Englishman and in defence of a *native*." Below this, with a hand pointing to it, H.P.B. has written in pen and ink:]

Effect of Theosophy, and our answer. The "miracle" accomplished.

[From H.P.B.'s *Scrapbook*, Vol. X, Part I, p. 207]

[In connection with an article from *The Medium and Daybreak*, London, Jan. 2, 1880, entitled "The Philosophy of Spirit," by William Oxley, in which appears a picture of "Busiris the Ancient, Author of the Mahabarat," H.P.B. places several exclamation and question marks in blue and red, and writes the following in blue pencil:]

Oh shades of the great Rishis, forgive these credulous *idiots*—the Spiritualists!

Collected Writings VOLUME II

1880

ARMENIANS

[*The Pioneer*, Allahabad, January 20, 1880]

TO THE EDITOR.

Sir,—The London *Economist* of a recent date, in an article headed "What England has inflicted upon India," and copied in most of the local papers, has the following:— "The salt of life is taken out of the mass, and an ambitious Indian lad, full of half-developed power, is in a more hopeless position than an Armenian under St. Petersburg, or an Algerian under Paris." Having on general principles, but little love for politics, perhaps because physiologically unfit to understand, and therefore appreciate, the wonderful scheme which goes under the name—I have nothing to say as to the remark about the "Algerian under Paris." My ideas of the "Algerian" being vaguely associated with the *pastilles de Sérial*, sold by these free sons of the boundless deserts, in the Parisian street corners, the protest may be

264

taken up by a Frenchman, if he chooses. But, though an American citizen, and entirely divorced from Russia's paternal sway over my own person, besides being a born Russian, I am yet one of those who, by the very combativeness of their nature, feel compelled to give even "the devil his due," though the devil be the Muscovite Government, whenever unjustly attacked. And the imputation of the *Economist* as to the hopeless position of the "Armenian under St. Petersburg" is as unjust as it is foolish, liable, as it is, to such an easy refutation. Surely the Editor of the London Magazine, who has allowed this remark to be published, must either have forgotten, or never knew, the fact that the late Commander-in-Chief of the expeditionary army now in Central Asia *was* an "Armenian"; that General Tergukasoff, one of the heroes of the late war in Asiatic Turkey, and who has just replaced the defunct Lazareff, *is* an "Armenian"; that General Loris-Melikoff, just created a "count" for valiant service in Kars and elsewhere, is another "Armenian," without one drop of European blood in any of them; that the army, as well as the Civil Service in the Caucasus, have been from the first days of Russia's sway over the country full of Armenian, Georgian, and even Mussulman colonels, generals, commanders, and other high Government officials; that the greatest Caucasian heroes were nearly all either Armenians, Georgians, or Tatars, such as the Prince Bebutoff (who acted during the Crimean War as Viceroy in the Caucasus), the several Melikoffs, the Tarhanoffs, the Orbeliani, the Bagrations, the Chan Adil'-Guirey, and so many others, that finally, in the "Mohammedan regiments," out of which the

splendid body of men known as the "Czar's Mussulman Bodyguard" is chosen, from the lowest soldier up to the highest General, they are all Mohammedans. Doubtless the recent suffix of the "off" in Tergukasoffs and some other Armenian names led the *Economist* into such an unconscious blunder. In view of the present development it will not be without a certain interest to your readers to learn, as something worthy of note, that among the "Guy Fawkes" band of Nihilists and their sentenced criminals, we have not hitherto met

with a single Armenian, Georgian, or Mussulman name. The "Asiastics" have, in fact, proved the most loyal among the subjects of the Czar.*

H. P. BLAVATSKY.

---

* [Some information concerning the various individuals referred to by H.P.B. may be of interest to the reader.

Lieutenant-General Arzas Artelyevich Tergukasoff (1819-81) was in 1859 Commander of the Apsheron Infantry Regiment; he took part in the storming of Gunib; in 1868, he administered the Province of Tersk; in 1869, he commanded the 38th Infantry Division. At the start of the Turkish war, he was appointed Commander of the Erivan' contingent; in 1877, he occupied Bajaset and Alashkert, and in 1879 was appointed Commander of the 2nd Caucasian Corps.

The Bebutoffs were a Princely family descended from Ashhar-Bek, an Armenian who was *melik* or city-commandant of Tiflis in the reign of the Georgian King Teymuraz II. Prince Vassiliy Ossipovich Bebutoff (1791-1858) was General of Infantry, Member of the State Council and a well-known military and civil figure.

The Princes Tarhanoff-Muravyeff were an Armenian family descended from a certain Saakadze (meaning "son of Isaac"). The Shah of Persia granted George Saakadze a princely title and a hereditary *tarhanship*; the latter is a Mongolian word which means free from taxation, of noble birth, as well as, artist and man skilled in some trade. One of the members of this family was Ivan Romanovich Tarhanoff, a well-known Russian physiologist of the 19th century.

The Princes Orbeliani, or Djambakurian-Orbelian, were of a princely family which, according to tradition, came from China and settled in Georgia some 600 years B.C. They became hereditary commanders-in-chief of the Georgian armed forces, and placed the crown on the head of the Kings during coronation ceremonies. Prince George Dimitriyevich Orbeliani (1800-83) was a General-of-Infantry and member of the State Council.

The Princes Bagration were one of the oldest and most renowned families of Georgia, which produced through the centuries several of the Armenian and Georgian Kings. It originated from Athanasius Bagratid, whose son, Ashod Kuropalat (d. 826), was King of Georgia.

Adil'-Guirey ruled over the tribe of the Kumiks and became in 1718 a subject of Russia. When he had become Shamhal of Tarkov, he transferred his possessions to Russia. Later on, however, urged by the Turks to do so, he attacked Russia in 1725; he was annihilated by Kropotoff, and died in prison at Kola.

The Lazareff mentioned by H.P.B. is most likely Lieutenant-General Ivan Danilovich (1821-79), a descendant from the beks of Karabag; he was very active during the Turkish war of 1877-78.

Count Michael Tarielovich Loris-Melikoff (1826-88) was the son of an Armenian merchant; he was born at Tiflis, Caucasus, on Jan. 1st, 1826, and educated in St. Petersburg, first in the Lazareff School of Oriental Languages, and later in the Guard's Cadet Institute. After joining a Hussar regiment, he was sent in 1847 to the Caucasus, where he stayed for twenty years. From 1855 to 1876, he was Governor of the Terek district, endeavoring to educate the people, so as to make possible the transition from military to civil government. During the Turkish war of 1877-78, he commanded a separate army corps in Asia Minor. He took the fortresses of Ardahan and Kars, and laid seige to Erzerum. He was granted the title of Count for these services. In 1879 he was appointed temporary governor-general of the Lower Volga region, to combat an outbreak of the plague. He was later transferred to the provinces of Central Russia to combat the Nihilists and Anarchists, who had assassinated the governor of Kharkov. Loris-Melikoff advocated removing the causes of the growing popular discontent, and for this purpose recommended to Emperor Alexander II a large scheme of administrative and economic reforms. The Emperor appointed him minister of the interior with exceptional powers. The proposed scheme of reforms was, however, never carried out. On the very day, March 13, 1881, when the Emperor signed an ukaz creating the necessary commissions, he was assassinated, and his successor, Alexander III, adopted a reactionary policy. Loris-Melikoff resigned, and lived in retirement at Nice, France, where he died Dec. 22, 1888.—*Compiler.*]

Collected Writings VOLUME II
1880

LO! THE "POOR MISSIONARY"

BY MELMOTH, THE WANDERER.

[*The Theosophist*, Vol. I, No. 5, February, 1880, pp. 112-113]

Decidedly the year A.D. 1880 begins as unpropitious and gloomy for that long-suffering, self-sacrificing class, known in Europe as Protestant Missionaries, but in India as padris—as was the now departed year 1879! The free-thinkers and infidels, like a swarm of wicked mosquitoes buzzing around, worry them worse than ever. Their Roman Catholic brothers played, and are still preparing to play, all manner of unholy tricks upon them, and though the abuse lavished upon the heads of these pious and meek Christians, was mutual—especially when brought under the public notice in the shape of pamphlets issued by the Bible Society—yet it was anything but edifying and offered some impediments to future conversions. For years they have drawn, we may say, no other converts in India but those who go more for ready cash or money's worth, than holy grace; and they feel, do these good men of God, that for the average Christian to stand by and see these "heathen brands plucked from the burning," flying from the Catholic sanctuary unto the tabernacle of the Protestant Lord, and *vice versa*, according to the fluctuations of the market, was as good as a game of shuttlecock and battledore.

And now the rumblings of 1880 are beginning to be heard. Amanda Smith, the mother pilgrim from the land of the Pilgrim Fathers, proved, outside the small community of the true believers—a failure. Even their best, and, as

I believe, their only undeteriorated specimen of native preacher, the hitherto indefatigable Parsee convert, begins to show unmistakable signs of weariness and the blackest melancholy. This illustrious Zoroastrian, who used, with the punctuality of a timepiece and—as if in derision of his former god—just before sunset, to daily squeeze himself among the bas-reliefs of the Dhobi Talav fountain, was missed at his usual place for several afternoons. The spot from which he lifted up his voice—as one conscious of crying in the wilderness—was actually deserted for several days! Wicked tongues report him becoming hoarse; he looks ill, they say, hence, perhaps his slackening zeal. And yet, if he loses it altogether—the voice, I mean, not his zeal—perchance his always scant now absent audiences may return all the sooner. Indeed he has more chances, the ex-pious son of Zoroaster, of attracting the multitude by placing himself to be stared at and even listened to as a speechless caryatid, in all the motionless solemnity of a stone

idol than ever before, when after narrating the touching story of his miraculous conversion, he drew a flood of briny tears from his black eyes and let it trickle down the steps prepared for the sweet rippling waters of the ever-dry fountain. True, his fine baritone was never calculated to enhance the charm of the Methodist hymn and like a new Orpheus charm Heathen man and beast. His was not the voice to make the water-buffalo to desist from grazing, or the buggy-wallah cease plying the persuasive stick. It was evidently a neglected organ and the padris might do worse than insist upon his taking a few lessons in singing—were it but from the ebony-browed nightingale newly landed from America—before further compromising their cause by allowing him to sing the average heathen to the verge of suicide.

No less inimical than the unregenerate infidels, the Roman Catholic rivals, and the unmusical convert, becomes public opinion as regards the padris. The tide recedes, and the milk of kindness hitherto so freely drawn by them from the full udder of the nursing mother church of the "innocents at home," is evidently curdling and turning sour. Traditions are current of well-meaning, God-fearing Christians

who, with their minds full of heart-rending tales about the hardships and privations of the "poor missionary" in the land of the gentiles, and their pockets swelling with religious tracts forced upon them on board the P. and O. were suddenly brought to a cruel disenchantment. Their first, and as yet tottering steps upon treading the shores of the land of the sacred cow and the starving bullock, were crossed by "poor" missionaries driving in fashionable dogcarts, or reclining in elegant victorias with a red-garbed and skeleton-legged heathen *sais* or two hanging on behind, like two large clots of blood. . . . Then came several violent raps upon the "poor missionary's" knuckles from earnest correspondents, writing in respectable orthodox London papers, besides daily attacks published by a hundred freethinking, though not less respectable daily journals throughout Christendom as well as in Heathendom. So, for instance, there appeared some time ago a savage attack upon these inoffensive, and well-meaning men, which requires notice. They were asked to first turn their attention to other and more needy directions than the lands of the "heathen." Speaking of the enormous sums annually spent on foreign missions, a writer, signing himself *Pilot*, in a letter addressed to the *Weekly Times* (London, Aug. 31st, 1879), is struck with "the anomaly which continually presents itself to the most casual observer. . . . While the Kaffir, the Heathen Chinese, the mild Hindu, the poor African, and the Australian aboriginal" come in, every one of them, for their due share of physical and religious attention, "there comes case upon case before public tribunals, showing the lamentable ignorance of the dregs of our own population" . . . We quote the rest of the letter:

> In one recent instance, a girl of fourteen was questioned by the magistrate as to the *Bible*, a book which she declared she had never before heard mentioned. She was in an equal condition of ignorance as to the words God and Church, which conveyed no more meaning to this denizen of London than they

would to a Hottentot. A few days after, an almost exactly similar state of mental darkness was displayed before another Police court, and yet we are engaged in sending cargoes of tracts to the uttermost parts of the earth. This condition of things is nothing less than a public disgrace to us as a country.

Suppose we institute some system of home missions to remove the beam out of our own eye before we attempt to eradicate the mote of Buddhism, and other equally harmless forms of belief. With the passing of an Education Act some people fancy that such things as I have described are impossible; but it will be years before the seething mass of ignorance and vice underlying the whited sepulchre of our social system can be visibly affected by the efforts of the State. The metropolis is no startling exception in these matters, for the same unfortunate ignorance is prevalent in most large cities, and some parts of the black country and the brick-making districts are even worse than the towns. How long, then, shall we go on subscribing hundreds of thousands of pounds to disseminate a civilization which is wanted at home? *It is nothing less than a hypocritical farce to spend money on proselytizing cannibals, when we have brother and sister heathen at our very doors.* Charity should begin at home; but there evidently is not the same glory to be won rescuing an English waif in the purlieus of Ratcliff-highway as there is in converting a stray nigger in the wilds of Africa.

And now, as the last *coup de grâce* after this impertinence from home, comes in a stern rebuke in a highly respectable and strictly orthodox organ. This once it is neither an "infidel pigmy" like *The Theosophist* (the latest epithet bestowed upon it by a missionary organ, which, though famous for our great kindness, we must abstain from advertising) nor a second-class paper of London, which "goes for" the padris, but that great authoritative organ of India and, as we are told, true barometer of the Indian press, which—to use a French expression—"makes the rain and the sunshine," and tunes the violins of all minor papers—*The Pioneer*, in short. The rebuke, though indirect, and aimed rather at the collective body of missions than at the Indian in particular, must be very hard to bear. We sympathise heartily with the padris; and were not *The Pioneer* such a Goliath of the journalistic Gath, perchance the Quixotic spirit of our suckling David, this "infidel pigmy," might even be aroused in defence of the poor missionary. As it is, we are obliged to eat the leek and we advise our friendly and esteemed padristic contemporaries to do the same. But what a fuss to be sure, for an infidel Turkish *Mullah*, whom the kind padris, trying to save him from eternal damnation, had *bribed* into translating the *Bible*! And such an irreverent language too. I reproduce it with

the minute exactness of a sincere sympathiser. Let your readers judge, verifying our quotation by reference to *The Pioneer* for Jan. 5th, 1880. The italics in the quotation are mine:

The quarrel at Constantinople has been healed somehow or other, and England is spared the ridicule

that would have attached to her government if a regular rupture of diplomatic relations had been the consequence of the absurd incident of the *mullah*. As far as one can understand the case yet, Sir Henry Layard's interference in that matter was altogether unwarrantable. The people whom he might properly have interfered with, *would have been the troublesome fanatics who engaged the mullah*, in *the first instance*, *to help them in their Bible translation*.

Our relations with Turkey are far too delicate at present to be imperilled by the escapades of *foolish missionaries*. There is a time for all things, and this is not the time for letting ignorant enthusiasts bring the good faith of Great Britian into disrepute in the East, by pecking, in an absurd way, at the religious sentiment of Islam. Englishmen are not Mohammedans and they need not pretend to think Mohammedanism a nice religion; but it is an essential condition of success for Great Britain in the large political undertakings that she has in hand that she should conscientiously act up to the principles of perfect toleration she professes. It is repugnant to British sentiment to interfere with private liberty, and thus *missionaries wander where they will,—bringing about some hypothetical conversions and a good deal of disturbance*. None the less is it clear that missionary work ought to be under some intelligent regulation where its indiscretions are liable to compromise the peace of Europe. How Sir Henry Layard can have failed to see that the treatment of the Turkish *mullah* by the Turkish Government was a matter with which he had absolutely no concern, is as yet a mystery. But, at any rate, it is most important for Mohammedans all over the world to understand that the British Government is incapable of importing religious bigotry into its political action.

The pen drops from my hand in horror. . . . Decidedly Sir H. Layard is here but a transparent pretext, and *The Pioneer* editor has become a rank infidel!

Collected Writings VOLUME II

1880

272

FOOTNOTE TO "AN INDIAN AETHROBAT"

[*The Theosophist*, Vol. I. No. 5, February, 1880, p. 120]

[The writer, Babu Krishna Indra Sandyal, speaking of the various *Siddhis*, says that "it is quite clear that the Siddhis *Anima* and *Mahima* pertain to the conditions of even the physical body as was manifest in *virat rupa darshana*" (*Gîtâ*, ch. XI). To this H.P.B. remarks as follows:]

Babu Krishna is wrong. It is impossible to so inflate the extremities of the human body with simple air as to cause it to float in air. A body floats in water because it displaces an equal bulk with its own of that denser element. If he will but figure to himself a vessel of any material as dense as human flesh and bone, filled ever so compactly with common air and left lying on the ground, he will see that his theory of aethrobacy is untenable; for, just as the vessel in question would lie on the ground where placed an indefinite time without showing the slightest tendency to rise, so would the ascetic's body, though pumped full of air from crown to toes. No, there is another cause for this aethrobacy and it is the one described by F.T.S. ∴* as "altered polarity." The system of inhalations and exhalations practiced in Yoga effect the polaric change by alterations produced, of both a physiological and psychological character.

———————

* [This refers to a lengthy essay on "Yoga Vidya" which was published serially in the Oct., Nov., 1879, and Jan., 1880, issues of *The Theosophist*, Vol. I. The author of this series was never revealed, but the three dots following the initials might indicate a man of certain spiritual attainment.—*Compiler*.]

———————

The Babu is also mistaken in supposing that this body of flesh can be separated into atoms and made to fill the whole void of space, or compressed into one infinitesimal atomic point like a diamond-grain. Let him reflect but one instant upon the nature of bioplastic matter and he will see the fact as it is. It is the inner self which, by virtue of its ethereal nature and its relationship to the all-pervading "Anima Mundi" or World-Soul, is capable of exhibiting the properties of *Anima* and *Mahima*. Anything in Aryan literature seeming to convey a contrary idea may be at once taken as figurative language intended to be understood only by the *wise*. The sages who wrote these books were adepts in psychological science, and we must not take them to have been ignorant of its plainest laws.

———

Collected Writings VOLUME II

1880

FOOTNOTES TO "INDRA"

[*The Theosophist*, Vol. I, No. 5, February, 1880, p. 121]

[Indra] Derived from the Sanskrit *Ind*, which probably meant "to see, to discover," hence literally, "he who sees or discovers," *scil*. the doings of the world.

[The writer describes the attributes of Indra and some of the deeds which were ascribed to him by his worshippers. To this H.P.B. remarks:]

The attentive reader of the Christian Bible is constantly impressed with its strong resemblance to the Aryan sacred writings, and since the Hebrews are a far younger nation than the Aryas, it is a fair inference that if their literature was not copied from, it was at least inspired by, the primitive sublime model. Compare the Vedic conception of Indra, for instance, as alike the protector of his worshippers and the destroyer of cities, with these passages from the *Psalms* of David.

[H.P.B. then quotes from *Ps*. xxxviii, xvii, xxix, xviii, lxviii, 1xxviii, lxxxix, xcvi, and cxxxv, and closes by saying:]

Scores of similar passages might be quoted to show that for thunder-hurling, the martial tutelar deity of the Hebrews, JAH or JAHVE, who was adopted by the Christians as the chief personage of their Trinity and made the putative father of their second personage, Jesus, was almost if not quite a reminiscence of the Aryan Indra.

———

Collected Writings VOLUME II
1880

A GREAT LIGHT UNDER A BUSHEL

[*The Theosophist*, Vol. I, No. 5, February, 1880, pp. 125-129]

If, according to the ironical definition of a French writer, language were not given to man "that he might the better dissimulate his thought," at some future day, in a catechism of sciences, we might hope to see the following answer under the heading of *Physiology*.

Ques.—What is Physiology?

Ans.—The art of denying all that its specialists have not yet come to know, and, of unconsciously disfiguring that which they do know.

The relevancy of this answer posterity will fully recognize and appreciate; especially when mesmerism, or animal magnetism, shall have become a recognized science, and generations of stubborn physicians shall have been publicly accused by history, of having sacrificed generations of their contemporary suffering millions to their ferocious conceit and obstinacy.

For those of our readers who may know but little of this most ancient science, practiced since prehistoric times in India, Egypt and Chaldaea; and, who have never heard that it was the basis of the wonderful "magic art" of the Phrygian Dactyls and of the initiated priests of Memphis, we will briefly sketch its history, and show what—as now

confessed by the greatest men of modern science—it is able to perform.

"ANIMAL MAGNETISM, called also mesmerism, [is] a force or fluid by means of which a peculiar influence may be exerted on the animal system," says the *New American Cyclopaedia*. Since the destruction of the pagan temples and after an interval of several centuries, it was practiced and taught by Paracelsus, the great mystic and one of the sect of the "fire-philosophers." Among these this force was known under the various names of "living fire," the "Spirit of light," etc.; the Pythagoreans called it the "Soul of the world" (*anima mundi*), and the Alchemists, "*magnes*," and the "Celestial Virgin." About the middle of the 18th century, Max Hell, Professor of Astronomy at Vienna, and a friend of Dr. F. Anthony Mesmer, advised him to try whether, like another Paracelsus and Kircher, he could not cure diseases with the magnet. Mesmer improved upon the idea and ended in performing the most miraculous cures—no more by mineral, but, as he claimed, by *animal* magnetism. In 1778 Mesmer went to Paris; caused in this city the greatest excitement, and from the first, firmly mastered public opinion. He

would not, however, give his secret to the government, but instead of that formed a class, and nearly 4,000 persons studied under his directions at various times; Lafayette, the Marquis de Puységur, and the famous Dr. Charles d'Eslon being his pupils. His methods were not those of the present day, but he treated his patients by placing magnets on various parts of their bodies, or by having them sit round a covered tub from the cover of which an iron rod went out to each person, the whole party thus being connected by touching hands. He also made passes with his hands over their bodies. While Mesmer, provoking in the body and limbs of the sick persons a cold prickling sensation, nervous twitchings, drowsiness, sleep, and procuring thereby an alleviation and often a total cure, did not go further than to cure nervous diseases, it was the Marquis de Puységur, his pupil, who discovered somnambulism—the most important result of animal magnetism. And it was Deleuze, the famous naturalist of the Jardin des Plantes, a

man greatly respected for his probity and as an author, who published in 1813 a *Critical History of Animal Magnetism*.* At this time, notwithstanding its evident success and benefit, mesmerism had nearly lost ground. In 1784, the French Government had ordered the Medical Faculty of Paris to make an enquiry into Mesmer's practices and theory, and report. A commission was appointed of such men as the American Philosopher Franklin, Lavoisier, Bailly, and others. But, as Mesmer refused to deliver his secret and make it public, the result was that having carefully investigated the mode of treatment, the report admitted that a great influence was wrought upon the subjects, but this influence was ascribed by them *chiefly to imagination*! The impression left thereby on the public mind was that Mesmer was a charlatan, and his pupils—dupes.

Notwithstanding the general prejudice, magnetism throve and got known over the whole world. It had made an invasion upon the grounds of medical routine and fought its way step by step. It appealed from the stubborn hostility of the Academy and the old traditions of its members to the judgment of the multitude, promising to abide by the decree of the majority. "It was in vain that its friends were treated as charlatans by the medical faculty and the majority of the learned," writes Deleuze; "the man, who had witnessed mesmeric experiments among his friends, would believe despite all the authority which could be brought to bear upon him." At last, in 1825, owing to the efforts of Dr. P. F. Foissac, a young physician of note and an enthusiastic admirer of Mesmer, the Royal Academy of Medicine in Paris appointed another learned commission and had a serious investigation made. Would anyone believe it? Owing to numerous intrigues, the opinion of the learned investigators was withheld for over five years; and it was only in 1831, that the report was rendered, and then found to the great discomfiture of the old academical and mouldy

---

* [The work which is meant here is *Histoire critique du megnétisme animal*, by Jean Philippe François Deleuze (Paris: Mame, 1813. 2 Vols. 8vo.).—*Compiler*.]

———————

brains to contain a *unanimous* decision to the following effect:

It was reported that—

(1) *Mesmerism* is a force capable of exercising a powerful influence on the human system; (2) that this influence does not depend upon *imagination*; (3) that it does not act with equal force on all persons, and upon some is entirely powerless; (4) that it produces somnambulic sleep; (5) that in this sleep injury to the nerves of sensation does not cause the slightest sense of pain; (6) that the sleeper can hear no sound save the voice of the magnetizer; (7) that the sleeper's nerves of touch and smell carry no sensation to the brain, unless excited by the magnetizer; (8) that some sleepers can see with their eyes closed, can *foretell accurately*, even months in advance (as was amply proved) various events, and especially the time of the return of epileptic fits, their cure, and discover the diseases of persons with whom they are placed in magnetic connection; and that persons suffering with weakness, pains, epilepsy, and paralysis, were partially or entirely cured by magnetic treatment.

The report created the greatest sensation. Mesmerism extended all over the world. Students of the new science became more numerous than ever, the ablest writers kept track of its progress and high among all others as a mesmerizer and a writer stood Baron J. D. Du Potet.* About the year 1840, Baron Karl von Reichenbach, an eminent German chemist, and the discoverer of creosote, discovered a new force, fluid, or principle—which we regard rather as one of the correlations of the *Anima Mundi*—which he called *od* or *odyle*. This agent, according to his theory, "is not confined to the animal kingdom, but pervades the universe, is perceived in various ways by sensitives, has the

———————

* Besides many modern and very able periodicals such as the *Chaîne Magnétique* conducted under the patronage of the venerable Baron Du Potet, Honorary Fellow of our Society, at Paris, and the *Revue Magnétique*, by Donato, among the best works upon magnetism are those of H. G. Atkinson, Dr. Elliotson, and Professor William Gregory, of Edinburgh.

———————

greatest influence upon life and health, and like electricity and galvanism, has two opposite poles, and may be accumulated in, or conducted away from, animal bodies."* Then came the discovery of Dr. Braid of Manchester, who found that he could produce sleep in patients by ordering them to look steadily at some small and brilliant object,

about a foot from their eyes and above their level. He called the process *hypnotism* and gave to his theory the graceful name of *neurypnology*, setting it down as a mesmeric antidote.

Such is, in brief, the history of this wonderful principle in nature; a principle, as little understood as were electricity and galvanism in days of old. And yet while the latter, as soon as demonstrated, were unanimously accepted and even greeted, the former, however great its claims for alleviating the pains of suffering humanity, however much demonstrated, is today as bitterly denied and decried as it was in the days of Mesmer. Shall we say why? Because, while electricity and galvanism in their practical application by, and meaning in, science are the gross manifestations of the universal Proteus, the great *Anima Mundi*—Magnetism, in its broadest and most mysterious sense, discovers beyond mere physical results horizons so mysterious and vast, that the matter of fact and sceptical scientists stagger and repulse its spiritual possibilities with all the might of their narrow-minded materialism. Once that they admit its existence and give it rights of citizenship, the whole of their schools will have to be remodelled. On the other hand, the clergy are as bitter against it, for its results, in their beneficent effects, upset every necessity for believing in divine "miracles," or fearing the diabolical, and give the lie direct to their old slanders.

We will now show the progress of magnetism under its various modern names of mesmerism, magnetism, hypnotism, and other *isms*, among the men of science, and mesmerizers who explain it, each in his own way.

———————

* [Reichenbach, *Researches on Magnetism*. See mainly the "Conclusions" at the end of the Seventh Treatise.—*Compiler*.]

———————

MESMERISM AND HYPNOTISM IN FRANCE

As we propose to deal with that dangerous bugbear of physical science — mesmerism — we will have to examine these apples of discord freshly plucked by us in the garden of the scientists, with due caution and respect. We mean to cut off every possible retreat for the enemy, and will, therefore, strictly hold but to the personal experiments and explanations of some of the recognized leaders of medicine.

One such is Monsieur Naquet, deputy of Vaucluse, Professor of the Faculty of Medicine at Paris, and author of *Ancient and Modern Revelations*.* This gentleman, who is a hard-shelled materialist, to whom the mere idea of soul in man is as unwelcome as the smell of incense used to be to the traditional devil, is just now giving a series of scientific lectures in Paris, the main object of which seems to be to admit the phenomena of mesmerism (at last!) and—fight against the theory of the human soul having anything to do with them. Having successfully pulled out the props from under the ancient revelation, *i.e.*, the Bible—and demonstrated the absurdity of belief in the modern

Catholic "miracles" of Lourdes and Salette—against which position we will not protest—he tries his hand at Spiritualism and Mesmerism. Unfortunately for the able lecturer he seems to labour under the impression that the votaries of both *spirit* intercourse and Mesmer must necessarily believe in Supernaturalism—hence *miracles*. Of course, he makes a mess of it. We quote, translating portions of his lectures *verbatim*:

Hand in hand with these persons (the spiritualists) who bring forward such weak arguments, we find moving, nevertheless, a few others (mesmerizers) whose ideas deserve to be taken into consideration and discussed. These pretend [?] to produce at will in some human beings a peculiar kind of sleep, called the magnetic. They affirm their ability to communicate to certain subjects the faculty of seeing through opaque bodies, and they maintain that such facts remain inexplainable unless we admit the existence of a soul in man.

---

* *Révélation Antique et Révélation Moderne*.

To begin with: are the facts from which these men draw their conclusions at all certain?* Admitting that they are, cannot they be explained upon any other hypothesis than the existence of this Soul?

The facts under consideration are affirmed by enlightened and honourable men; thus, in this case, they do not offer *that startling character of imbecility and imposture which constitutes the fundamental feature of Spiritualism*.† Therefore, I will not immediately pronounce upon the unreality of all they tell us of magnetism; but, at the same time I propose to show that these facts, however real, do not in the least prove any necessity for the intervention of a soul to account for them.

Magnetic sleep can be explained quite naturally. The phenomena of electric attraction daily produced before our very eyes, and which no one ever attempted to attribute to a supernatural cause, are at least as extraordinary as the mesmeric influence of one man upon another man. For the last several years, sleep, followed by complete insensibility and identical in all points with the magnetic sleep, is produced by purely mechanical means. To obtain it, one has but to approach a light to the patient's nose. The fixing of his eyes upon the luminous point produces a cerebral fatigue which results in sleep. At this day, it is no longer to be doubted that magnetism belongs to a phenomenon of the same kind, light being replaced by other agents and expedients which bring on the same cerebral fatigue, and finally sleep.

Lucidity seems more doubtful than simple magnetic sleep, and it becomes still more difficult to give it credence. Admitting it to be demonstrated, however, we could again explain it without meddling with the *Spirit*.

We will know that light and heat are but vibratory motions; that light and heat differ but in the length of their undulations; that these undulations which are perceptible to our eye, are of various lengths, producing in us the sensation of various colours; that moreover among the undulatory motions, which we recognize as heat, there are waves of different lengths; that there exists, in short, such a thing as a real calorific *spectrum*. On the other hand, as, beyond the red ray, there are motions which remain unperceivable by the eye, but which become sensible to the touch as heat, so there are others beyond the violet ray, which develop in us neither impressions of heat nor those of

---

*At the time of this lecture the eminent physician believed but little in the mesmeric phenomena. Since then, having repeatedly witnessed experiments of animal magnetism by Professor Charcot, he doubts no longer; nay—he believes, and yet, while finding it impossible to doubt, he tries to explain the whole upon his own materialistic hypothesis.—Ed., *Theos*.

† More than one spiritualist might return the compliment to materialism and with usury.—Ed., *Theos*.

luminosity, but which we can make manifest by the chemical influence which they exercise upon certain substances. Finally, experiment shows to us that there are bodies permeable to heat, yet perfectly impermeable to light, and *vice versa*.

Thus, we can admit the production of vibrations or waves of various lengths and infinitely variable. But of all such possible motions there is but a certain number only, within very restricted limits, that are perceived by us as light, heat, or chemical rays. All greater and smaller motions escape our senses, as would the luminous motions, had we no organ of sight. They escape us simply because we have no organs fit to perceive them.

Let us now suppose that, owing to a nervous sur-excitement, our organs may become impressionable to the extra-calorific or extra-luminous rays. THE FACTS OF MAGNETIC LUCIDITY WOULD BE PERFECTLY EXPLAINED.

We thank modern Science for teaching us such truths and explaining such a profoundly involved problem. But we can hardly refrain from reminding the erudite lecturer that he but repeats that which was explained by nearly every ancient philosopher and repeated by many a modern writer, who has treated upon clairvoyance.

The Neo-Platonists explained clairvoyance on the same principle; Baptiste van Helmont in his *Opera Omnia*, A.D. 1652 (p. 720), treats this second sight in the realm of the occult universe most elaborately. The Hindu Yogi reaches clairvoyance by purely physiological processes, which does not prevent him from often discerning things *real*, not *imaginary*.

"Light, heat, and chemical rays," our wise lecturer goes on to say, "are propagated by means of vibrations, and according to the same law; thus, must it be for the rays which remain imperceptible to our senses. Let only our eyes become fit for perceiving them, and the 'double sight' has nothing in it to surprise us. . . . *The day when these facts* (of mesmerism) *shall be sufficiently proved*, *our hypothesis will become more acceptable than that of the soul*. *It will allow of every explanation*, *without trespassing beyond the laws which govern the universe*."

We make haste to deny and emphatically protest against the imputation of believing in the supernatural. The hypothesis of Monsieur Naquet, the physiologist, if ever

accepted, beyond the small minority of his colleagues, will never prove "acceptable." As to accusing, as he does, the vast body of Spiritualists, Spiritists, and Mesmerists of trespassing in their explanation *beyond the laws which govern the universe*, it is as false as it is ridiculous. Once more it shows how apt are our opponents, and especially physiologists, to disfigure facts whenever these clash with their ideas. Their arguments

were unique. If, said they, artificial sleep can be produced by purely *mechanical* means (hypnotism), what use is there in calling *spirit* and *soul* to our help to explain this phenomenon? No use whatever, indeed. But neither did we ever pretend to explain this preliminary stage to clairvoyance-sleep whether natural, hypnotic, or mesmeric, by any soul or spirit theory. This imputation lies only in the case of uneducated Spiritualists, who attribute all such phenomena to "disembodied spirits." But can they themselves—these high priests of intellect—the agency of the spiritual *ego* being put aside—any more rationally explain the phenomenon of somnambulism, clairvoyance (which some of them as we see are forced to admit) or even sleep and simple dreams, than we, not "scientifically trained" mortals? Even ordinary sleep with its infinite modifications is as good as unknown to physiology. Admitting even that the *will of man* is not the direct cause of magnetic effects, it yet, as Monsieur Donato, the celebrated magnetizer of Paris, remarks, "plays upon and guides many a mysterious force in nature, the mere existence of which is totally unknown to science."

DR. CHARCOT OF PARIS

(*The Illustrious Discoverer of the* "*Hysterical Cock*")

Meanwhile science fishes in the same water with the mesmerizers and for the same fish—only inventing for it, when caught, a new, and as it thinks, a more scientific name. The above accusation is easily demonstrated. As a proof, we may cite the case of Dr. Charcot. It is the same great Parisian professor who, having proved to his own satisfaction that no mesmeric effects can be obtained with

a subject unless this subject be naturally hysterical, mesmerized a rooster and thus became the original discoverer of the "Hysterical Cock."* Professor Charcot is an authority upon all manner of nervous diseases, a high rival of Broca, Vulpian, Luys, etc., and besides being the celebrated physician of the hospitals of Paris, is a member of the Academy of Medicine. Like the less scientific but equally famous Dr. W. A. Hammond, of New York, he believes in the efficacy of the metallic discs of Dr. Bürck for curing more than one incurable disease, but unlike that neurologist, does not attribute any of either the cures or other phenomena to imagination; for catalepsy can be practiced upon animals, according to his own experiments. He also gives credit in his own way to the genuineness of somnambulism and the freaks of catalepsy, attributing to the latter all mediumistic phenomena. On the authority of a correspondent of Mr. Ragazzi, the Editor of the *Journal du Magnétisme* of Geneva, he proceeds in the following fashion:

Dr. Charcot first introduces to his audience at the hospital of *La Salpêtrière* (Paris) a sick girl in a state of perfect insensibility. Pins and needles are stuck in her head and body without the least effect. An application of a collar of zinc discs for five minutes returns life into the regions of the throat. Then the two poles of a horseshoe magnet are

applied to her left arm and that spot exhibits sensibility, while the rest of the body remains in its previous state. The same magnet, placed in contact with the leg, instead of bringing the limb back to life, produces a violent contraction of the foot, drawing the toes to the heel; it ceases but upon an application of electricity.

"These experiments of *metallotherapia* and mineral magnetism remind one of the gropings of Mesmer in 1774, and of his applications of magnetized pieces in the case of nervous diseases," says Mr. Pony, the medical student, in his letter to the *Journal du Magnétisme*, and an eye-witness.

Another subject is brought. She is hysterical like the first

---

* *See Revue Magnétique* for February, 1879, edited by Donato at Paris.

---

one, and appears in a state of complete anaesthesia. A strong ray of electric light is directed on her, and the patient is instantaneously cataleptized. She is made to assume the most unnatural positions; and, according to the attitude *commanded*, have her countenance "by suggestion," says Dr. Charcot, "express that which her gestures imply. Thus her hands, crossed on her bosom, are followed by an expression of ecstasy on her face; her arms, stretched forward, produce in her features an air of supplication. . . ."

If, while the *subject* is in this state, the luminous ray is abruptly withdrawn, the patient collapses and falls again into *somnambulism*—a word which shocks Professor Charcot beyond description. At the command of the physician, and while he proves her utter insensibility by sticking pins in every portion of her body, the patient is made to obey the doctor at every word of command. He forces her to rise, to walk, to write, etc.

In a letter from Mr. Aksakoff, which is published further on, it will be seen that Donato, the professional magnetizer produces by *will power* all that is produced by the sceptical *savant* by electricity and *mechanical* means. Does the latter experiment prove that mesmerism is but a name? Can we not, rather, see in both a mutual corroboration; a proof, moreover, of the presence in man's system of all those subtle powers of nature, the grosser manifestations of which are only known to us as electricity and magnetism, and the finer escaping entirely the scrutiny of physical science?

But one of the most curious features of the phenomenon, brought on by Dr. Charcot's experiments, is to be found in the effect produced on his patients by vibrations like those felt on a railway train. Upon perceiving it, the illustrious professor had a huge diapason, 40 centimeters high, placed upon a large chest. As soon as this instrument is made to vibrate, the patients at once fall into catalepsy; and whenever the vibrations are abruptly stopped, the patients sink into complete somnambulism.

It would seem, then, that Dr. Charcot, in order to produce the above described effects, uses but two agents—*sound* and *light*. Thus, this assurance may become of an

immense importance to all the Aryan students of Theosophy, especially to those who study the Sanskrit, and who, thanks to Swami Dayanand, are now enabled to learn the real and spiritual meaning of certain disputed words. Those of our Fellows who have mastered the occult significance of the words *Vach* and *Hiranyagarbha** in their application to "sound" and "light" will have in the above an additional proof of the great wisdom of their forefathers, and the profound and spiritual knowledge contained in the *Vedas*, and even in other sacred Brahmanical books, when properly interpreted.

In considering the phenomena produced by Dr. Charcot, the cold materialist and man of science, it is highly interesting to read a letter on his own personal experiences in magnetism, with the famous magnetizer, Mr. Donato, of Paris, by Alexandre Aksakoff, F.T.S., Russian Imperial Councillor, which was recently addressed by him to a French journal. The results obtained are all the more worthy of notice from the fact that Mr. Donato had not previously attempted the so-called "transmission of thought" from one person to another by the mere will of the magnetizer and

---

* Translated by Professor Max Müller as "gold," whereas it really means "divine light," in the exact sense understood by the mediaeval alchemists. In his Sanskrit work, *Sâhitya Grantha*, the learned philologist, on the ground that the word "gold", हिरण्य Hiranya. is found in the Mantra *Agnihi Poorvebhihi*, takes the opportunity of going against the antiquity of the *Vedas*, and to prove that they are not as old as commonly thought, since the exploration of gold-mines is of comparatively modern date. In his turn, Swami Dayanand Saraswati shows in his *Rig-vedâdi-Bhâshya Bhûmika*, Book IV. p. 76, that the Professor is entirely wrong. The word Hiranya does not mean "gold" but the golden light of divine knowledge, the first principle in whose womb is contained the light of the eternal truth which illuminates the liberated soul when it has reached its highest abode. It is, in short, the "Philosopher's Stone" of the alchemist, and the Eternal Light of the Fire Philosopher.—*Ed*., *Theos*.

[Agnih pûrvebhih are the first two words from the second verse of the Hymn to Agni, Rigveda, I, 1. In pronouncing, h carries over vowel preceding it. The Sanskrit work referred to is the Hindi Introduction to Swâmi Dayânanda's Rigveda-bhâshya. —Compiler.]

---

felt and expressed considerable doubt as to the success of his efforts in that direction.

Two French papers, the *Rappel* and the *Voltaire*, have borne flattering testimony to the character and attainments of Mr. Donato, and he is generally known as one of those men who have dared to quit the ruts traced by habit and tradition, and investigate, to quote his own words, "the occult motor which animates us, the mysterious forces which create life, the bonds that unite us to one another, our mutual affinities, and our connection with the supreme power, the eternal lever of the world."

So much for Mr. Donato. As to Aksakoff, he is a highly intelligent and truthful

gentleman; reputed to be, in his earnest researches in the domain of magnetism and psychology not only a cautious investigator, but rather of a too distrustful nature. We here give the *verbatim* translation of his article published by him in *La Revue Magnétique*, of February, 1879.

MONSIEUR DONATO AND MLLE. LUCILE: EXPERIENCES IN "THOUGHT TRANSMISSION."

Having had the pleasure of making, at Paris, the acquaintance of Mr. Donato and of his amiable and excellent pupil, I did not wish to lose the opportunity of attempting an experiment, under my own direction, to ascertain the possibility of transmitting thought from one human being to another by the vehicle of the will alone. It is known that one of the most ordinary aphorisms of modern psychology is: "Psychological activity cannot go beyond the periphery of the nerves." If then it can be proved that human thought is not limited to the domain of the body, but that it can act at a distance upon another human body, transmit itself to another brain without visible and recognised communication, and be reproduced by word, movement, or any other means, we obtain an immense fact before which material physiology should bow down, and which should be seized by psychology and philosophy to give a new support and a new development to their metaphysical speculations. This fact has in many ways and under many forms been proved by animal magnetism; but in the experiments which I planned, I wished to see it presented in a form at once convincing and easy to reproduce by any person acquainted with magnetism.

When I asked Mr. Donato if he would accord me a private interview for certain experiments which I had in view, he consented willingly

and promised to hold himself at my service for the day and hour I should indicate. So, having announced myself by a telegram, I went to his house on the 17th of November at two o'clock, and after a few minutes' conversation, we began our work.

First experiment.—I begged Mr. Donato to commence by putting to sleep his subject, Mlle. Lucile, and he at once placed an armchair between the two windows of the room and a few paces from the wall; in it Mlle. Lucile seated herself, and slept (magnetically) in a few moments. We took our places at the other end of the room, opposite the sleeper, and I then drew from my pocket a card-case from which I took a card and handed it to Mr. Donato, begging him, simply by looking at Mlle. Lucile, to induce her to make the movement indicated on the card. On it was written "Extend the left arm." Mr. Donato rose, remained motionless near me, and looked at Mlle. Lucile; after an instant her left arm began to move, slowly extended itself, and remained in that position until Mr. Donato replaced it by her side.

Second experiment.—I passed to Mr. Donato a white handkerchief which I had brought with me, and begged him to cover with it the face and head of Mlle. Lucile. This being done, and the edges of the handkerchief falling on her shoulders, we took our places again, and in silence I gave to Mr. Donato a second card on which was written, "Raise the right arm vertically." Mr. Donato fixed his eyes on the motionless body of Mlle. Lucile and soon her right arm, obedient to the thought which directed it, executed the movement indicated—slowly, gently, stopping always when Mr. Donato turned his head to look at me. I felicitated him on his success and begged him that all danger of overfatigue might be avoided, to remove the handkerchief and awake Mlle. Lucile.

Third experiment.—After ten minutes of conversation, Mlle. Lucile is again asleep, and her head covered by the handkerchief; we resume our places, and I pass to Mr. Donato a third card bearing the

words, "Put both hands upon your head," and I asked Mr. Donato to stand this time behind Mlle. Lucile. He expresses some doubt as to the possibility of success in this position, but makes the attempt and fails; a fact which did not surprise me, as the polaric connection between the operator and his subject was reversed. At this moment I approached Mr. Donato and a remarkable phenomenon was produced. As I wished to ask the magnetizer to concentrate his will on the occiput of the sleeper, my hand made an involuntary movement towards her back to indicate the place named, and while it was still some inches distant, Mlle. Lucile moved suddenly forward. Thus I obtained in an unexpected and conclusive manner the confirmation of the phenomenon of polarity, or of attraction and repulsion, which I had already observed at the public representations, and which proves very clearly that the sleep of Mlle. Lucile was neither natural nor feigned. "If you will allow me to use my hands," said Mr. Donato, "I am sure to succeed."

TEOTIHUACÁN, MEXICO—PYRAMID OF THE SUN
(From Eugen Kusch, *Mexiko im Bild,* 1967. Courtesy
Hans Carl, Publisher, Nürnberg, Germany.)

PALENQUE, CHIAPAS, MEXICO—TEMPLE OF INSCRIPTIONS
(From Eugen Kusch, *Mexiko im Bild,* 1967. Courtesy
Hans Carl, Publisher, Nürnberg, Germany.)

"Use them," I said, and, still behind Mlle. Lucile, he made a few passes from the shoulders to the elbows, when the hands of the subject rising slowly placed themselves upon her head.

Fourth experiment.—Mlle. Lucile still remaining asleep with her head under the handkerchief, I give to Mr. Donato a card on which was written, "Join the hands as if praying," and I place myself on a sofa to the left of Mlle. Lucile, the better to observe the movements of Mr. Donato. He remains motionless at five or six paces from her and looks at her fixedly; her hands take the desired position and retain it until Mr. Donato removes the handkerchief and awakes her.

Fifth experiment.—After ten minutes' rest, Mlle. Lucile goes back to the arm-chair and is again put to sleep. The fifth card orders her to make a knot with the handkerchief, and Mr. Donato, placing himself behind Mlle. Lucile, extends his hand over her head without touching her. She rises and he directs her by his thought towards the table on which the handkerchief has, unknown to her, been placed. Obeying the attraction of the hand, she reaches the table, Mr. Donato still keeping the same position behind her, and I standing near him. With growing interest we watch her movements, and see her hand seize the handkerchief, draw out one of its ends, and tie a knot. Mr. Donato himself was astonished, for this time it was no longer a simple exercise of will, but a thought transmitted and executed!

Sixth and last experiment.—It was almost useless to continue, but as Mr. Donato insisted, I handed him another card with the following inscription, "Touch your left car with your right hand." Mlle. Lucile still asleep was already back in her arm-chair; Mr. Donato stood in front of her, and I occupied my former place on the sofa. Motionless and silent, the magnetizer looked at his subject, whose right arm soon executed the order given, by three successive movements, the hand approaching the breast, and then the ear, which it finally touched.

These experiments were for me perfectly conclusive; Mlle. Lucile executed the movements desired without the least hesitation. The thoughts that Mr. Donato was to transmit to her were indicated to him by me only by cards prepared in advance, and in most cases he acted on her from a distance which rendered any conventional sign or signal difficult, even if her face had not been covered with a handkerchief, which I had ascertained was thick enough to hide from her any slight sign given by the hands or face of Mr. Donato; besides which it would have required a very complicated system of minute telegraphy to indicate the movements required.

I asked Mr. Donato if he had ever attempted to produce anything of the kind in public, and he answered that these experiments exacted very harmonious conditions, difficult to obtain in large assemblies, and that he did not like to risk a failure. I think if Mr. Donato would exercise his pupil oftener in this direction, he would finish by producing a series of public phenomena of this kind with the same ease

with which he produces the others. It would be well worth the trouble, for none can deny that these experiments illustrate especially the phenomena of lucidity and clairvoyance, and present them in their simplest and clearest form.

As I left Paris the day after our interview, I could only express my satisfaction to Mr. Donato by a little note which was printed in No. 16 of *La Revue*. It is with great pleasure that I now fulfil my promise to publish all the details of our experiments, and I profit by this opportunity to signify publicly to Mr. Donato

my high appreciation of the zeal, knowledge, and loyalty with which he devotes himself to the defence and promulgation of the most interesting science of human magnetism.

ALEXANDER AKSAKOFF.*

15*th January*, 1879.
St. Petersburg, Nevsky Prospect, No. 6.

---

*Russian translator of the *Magnétisme* et *magnétothérapie* of the Count Franz von Szapary, St. Petersburg, 1860; editor of the German Review, *Psychische Studien*.

[Vide the Bio-Bibliographical Index of Vol. I, for comprehensive data concerning Alexander Nikolayevich Aksakoff.—*Compiled*.]

Collected Writings VOLUME II
1880

290

EDITOR'S NOTE TO "A MUSSULMAN ABDAL (YOGI)"

[*The Theosophist*, Vol. I, No. 5, February, 1880, p. 131]

[The contributor, Syed Mahmood, having referred to a narrative in Ch. iii of the *Bûstân** concerning a Dervish who crossed a river on a small carpet which he spread on the water, asks**:** "Why do the opponents not believe that *abdals* can go into water and fire?"]

This anecdote, kindly furnished by the accomplished Mr. Mahmood, has a real interest and value; in that it reminds the student of psychological science that a certain range of psycho-physiological powers may be developed, irrespective of creed or race, by whoever will undergo a certain system of training, or, as Mr. Mahmood expresses it in his note to his translation, who lead holy lives and so overcome the ordinary, that is, the more familiar, laws of matter. Mohammedan literature teems with authentic accounts of psychical phenomena performed by devotees and ascetics of that faith, and it is to be hoped that a portion, at least, may find their way into these columns through the friendly aid of Persian and Arabic scholars.

———————

* [The *Bûstân* or "Fruit Garden" is a poem of Sa'di (1184-1291), the greatest didactic poet and the most popular writer of Persia, and was dedicated to the reigning atâbeg Abû Bekr.—*Compiler*.]

———————

Collected Writings VOLUME II
1880

MISCELLANEOUS NOTES
[*The Theosophist*, Vol. I, No. 5, February, 1880, pp. 107-108]

A respectable Anglo-Indian journal, reviewing our January number, hinted that the feast of good things spread for our readers would not be quite complete until contributions from Parsi and Mussulman writers were secured. The present number, at least, must satisfy our critic, since it will be found to contain articles of merit from able representatives of those two faiths. Did any magazine ever before exhibit a more perfect and fraternal "Evangelical Alliance" than this?

————

The work we have to do in India might be so much impeded by foolish misconceptions that we heartily welcome any additional evidence showing that the public authorities are now alive to the true character of our undertaking. It has already been announced in these columns that the Political Department of the Government of India, from which the order to place our party under Police surveillance first originated, some time ago rescinded that order and announced that the Theosophists were no longer to be molested. This was all the *amende honorable* that could be made in a matter which pertained to the confidential branch of the service and had never found a place in the *Gazette*. It is pleasant to feel that the groundless, and in view of our antecedents absurd, notion that some political designs lay hidden under our intimacy with the natives and our desire to give a new impulse to the study of Oriental philosophy, has already been dissipated by the progress of time. Our friends will be additionally glad to hear that without the necessity for the slightest sacrifice of self-respect on our part, the last shade of misunderstanding on the part of Government has been cleared away. Those who know us at

all need not be told that there is no association in the world which builds its hope of success on Government favour, less than the Theosophical Society. Our business is with truth and philosophy, not with politics or administration. But the conditions of life in India are such that the modicum of Government favour which consists of freedom from the blighting effects of active disfavor, is essential to the success of even a purely intellectual movement. It is satisfactory to realize that we now receive—as we are

certainly entitled to receive—that much support from the rulers of this country to whose spiritual interests we have devoted our lives. And now that this support has been liberally granted, we cannot be misunderstood if we add that there is no organization in this land on which the British Government in India could look kindly with better reason than our own. As an independent link between two races which the Government expresses a wish to see united in closer intimacy, as a society which is sternly intolerant of seditious efforts of any kind among its members — we have already done better service to the cause of public order in this country, than its rulers are aware of having received at our hands. But so the fact stands, and thus it is that we receive, with the full satisfaction attending a conviction that we deserve it, the kindly though cautious greeting conveyed in the following letter from the Personal Assistant of the Viceroy, in acknowledgement of the receipt of the first three numbers of *The Theosophist*, forwarded by the conductor of this journal for his Excellency's perusal**:**

CALCUTTA, *1st January*, 1880.

DEAR MADAM,

I submitted to His Excellency the Viceroy the letter which you addressed to me and the numbers of *The Theosophist* which you were good enough to send.

His Excellency desires me to say that he is glad to find a Society of Western origin devoting itself with such zeal to the pursuit of Indian philosophy.

Yours truly,

TO MME. BLAVATSKY. (Sd.) G. H. M. BATTEN.

Our party should feel deeply grateful to the London *Spiritualist* for the suggestion that Theosophy may be regarded as a "subordinate branch of Spiritualism"; meaning thereby not the general antithesis of materialism, but the Western phenomenalistic movement of our days. This is extremely liberal; about as much so as for a Manchester man to concede that the British Empire is an auxiliary branch of the county of Lancashire. When it can be shown that a part of anything can contain its whole, that the tail can wag the dog, or that the ocean can be put into a gallon measure, then it will be time to seriously debate the novel proposition put forth by the respectable metropolitan organ of the Spiritualists. Especially as it is by no means clear that it is not personal rather than public opinion which the paragraph in question reflects.

____

Collected Writings VOLUME II
1880

LETTER FROM INDIA
[*Russkiy Vestnik* (Russian Messenger), Vol. 147, May, 1880, pp. 447-55]

(*Translated from the original Russian text*)

POONA, 18 February, 1880.

Some twenty years ago, as a warning, there was exhibited in triumphant procession all over India, Nâna-Sâhib, locked in an iron cage, delivered for that purpose by his cousin, the Mahârâja of Gwalior. Very proud of this acquisition they showed him almost continuously for all of six weeks, and they only stopped doing so when inquiries proved that the captive was not the bloodthirsty avenger, but merely a pseudo Nâna-Sâhib, some unfortunate shepherd. What they did with this miserable man remains unknown. It is said that in order to clear their conscience, they killed him so that he could not talk. How the

Mahârâja extricated himself from this predicament and what sort of an explanation he gave for this clever hoax is hidden to this day in obscurity. It is said, however, that he justified himself by stating he had never seen the captive himself, but relying on the word of his subordinates, sent the captive straight to the English.

At present, there is in Madras a new exhibit of a rebel but not a live one. The curious populace can see, pickled in alcohol, the head of Chendry—the famous rebel leader of Rumla.

For over a year, without any material resources, and with a handful of men armed with obsolete weapons, this Chendry successfully fought the armed forces of one of the most powerful nations of the globe. He entered a very dangerous arena, declaring in advance that if necessary he was determined to sacrifice his own life and that of his family, and he kept his word. The Daily *Amrita-Bazaar-Patrika*, representing the native opposition party in Calcutta and all the malcontents of India, declares Chendry a hero, placing him incomparably higher than Phadke, another leader of the rebels, recently exiled from Poona. "While the latter," says the paper, "never rose in the estimation of the government higher than the chieftain of the *Dakoits*, Chendry, from the beginning of his career was promoted by the government to the high rank of a rebel."

The beginning of the mutiny at Rumla was caused by the inhuman treatment accorded its inhabitants by the police. The law of Abkari,* which did not apply in their district and to which they were not subject, suddenly, and without warning, was

enforced, as a result of an arbitrary step taken by the police. From time immemorial, the inhabitants of Rumla drank their *toddy* without paying a tax for the coconut palms on their own land. The police demanded the payment of a tax on every bush and tree and not only did they beat all those who opposed them, but they also brutally raped the wives and daughters while helping

---

* An old law dug up by Sir John Strachey and by him put into effect as an excuse for new taxes on the *toddy*—a coconut drink.

---

the tax collectors. The Rumla people killed a police official. They were declared rebels and an armed force was sent to suppress them. At this time, Chendry, known for his prowess, who was hiding in the mountains of Narasapatnam, rushed to the rescue of his countrymen in Rumla, and was unanimously chosen as their leader.

Chendry's first move was to go to the hills of Vizagapatam, where he burned several police stations, beat several policemen and having confiscated their uniforms, ammunition and fire-arms, disguised his men in the uniforms of the unfortunate Sepoys he had killed. A large contingent of police, sent to capture him and his band, was dispersed by the people of Rumla, as it was impossible to distinguish them from the Sepoys, because they were wearing identical uniforms. Following this, Chendry fought a hand to hand encounter with Captain Blaland until the latter turned tail and fled. Mr. Millett, chief inspector of the district of Godâvarî, then came to avenge the captain, but Chendry not only gave his detachment a thorough trouncing, but chased the fugitives for seven miles after which he besieged them for three days at Chodavaram. The detachment was saved only by the timely arrival of the garrison of Godâvarî. It is remarkable that, not only did Chendry refrain from attacking anyone else, but he also protected those natives and Englishmen who did not belong to the police. All his energy and mad vengeance appeared to be directed exclusively against the police and those who had dealings with them. He hacked police Sepoys and agents to pieces, with calculated cruelty. Having caught his victim, he took him to a nearby Pagoda and once there, forced him to circle three times around the idol and then, with one stroke of a sharp sword, beheaded him. Fanatically believing in his idols, he thought that there could be no more pleasant gift to the gods than the heads and the blood of police inspectors and Sepoys. Until recently, the mere name of Chendry made the latter tremble and turn pale.

Finally his daring rose to such a point that he sent an offer direct to the government, as if from one warring faction to another. He asked the English to release his mother, wife

and brother from prison and to recognize him as the leader and commander of the Rumla people. In which case, he would promise not to disturb them further and to grant life even to the hated police. In the last year Chendry had exasperated the English regime to distraction.

And now that Chendry's head has fallen from his shoulders, the Rumla people are not discouraged; an hour after his death they chose another leader who likewise will stop at nothing and who is ready for the most fanatical exploits. On the day that Chendry's head was sent to Madras, four hundred rebels attacked a strong police garrison, but this is not all. The government expects a sequel to the mutiny at Rumla in the district of Mysore, where there has appeared a band of from 400 to 500 Dakoits. Again the leader of the band is "a young and daring Brâhmana "—after the type of Phadke—but more clever and courageous than the latter, to judge from the remarks of *Amrita* and of other papers, which are advising the authorities who don't know what to do with the head of Chendry, to send it to the "Brâhmana"—for timely cogitation.

"The head of Chendry"—remarks the same paper, making fun of the government—"very evidently contained very little arithmetical capacity. The computations that went on therein were so poor that it didn't take pains to figure out what awaited it in this fruitless struggle with the government. But if the head did not possess the gift of arithmetical deductions, it was however, replete with logic—that special kind of logic which alone can bring to reason a stubborn government. The logic of Chendry must convince the government, sooner or later, of the fact which its well-wishers have tried to make it see for such a long time, namely, that there is a straw which will break the back of even the most patient and long-suffering camel. The logic of Chendry opened the eyes of the government and proved that there are limits alike to the constantly increasing taxes and to the arbitrary persecution of the police."

"This head," propounds another paper, "could have been sent from one police station to another, where the officials, while looking at it, could have drawn from their own

reminiscences some most philosophical deductions. Later it could have been converted, with great usefulness for India, into a paperweight and placed in the study of Sir John Strachey, where he is wont to squeeze from the bottomless depths of his creative imagination new taxation laws; in this manner, the severed head, reminding the noble gentleman of the limits of human patience regarding taxes, could have served as a yardstick for his future speculations; it could have whispered in his ear that there is a limit beyond which even the most patient of people refuse to be driven even by him, a limit where even the most peaceful and dependable of her majesty's subjects lose not only all their patience, but even, all joking aside, their heads. With equal success, our

rulers could send 'the head' to those of their clique who first conceived and formulated as a law, the universal disarmament of the country (*Arms Act*). This severed head alone can solve the problem as to the extent the above-mentioned law became a serious obstacle to the plans and armed maneuvers against the government, at least in the case of the 'Dakoit' Chendry. And only when we arrive at a categorical solution of the problem of disarmament, and consequently that of India's 'helplessness' in case of a newly-conceived mutiny, only then, we say, will the government have a perfect right to exhibit such heads in the squares, loudly proclaiming to the whole world**:** 'look and tremble; thus perish in the lands conquered by us, those who dare to take up arms against the power of Great Britain!' . . ."

Local newspaper expressions of discontent, of course, do not carry much weight with the British administration in India. But an outside observer might naturally ask how is it that 60,000 Europeans can be the rulers of a discontented mass of nearly 240,000,000 people, even if that mass is lawfully disarmed. It is not arms or courage that is lacking in the Hindus, but harmony and unanimity of purpose. Century-long hatred between various sects as well as the *caste system*—that is the plank of salvation for Great Britain in her Indian Empire, and more particularly, the moribund patriotism and the lack of the feeling of self-respect. The

Brâhmana whose naked foot rubs the Śûdra into the dirt, in turn, cowers in the dust before every European. Only yesterday, while saying goodbye to a friend on the platform of the railroad station, one of the most distinguished princely descendants of Poona received a deadly insult, and he suffered it in absolute submission. For no reason, a half-drunk Englishman, who was passing by, loudly shouted, "Here is one of those traitors and intrigants—a Poona Brâhmana," and with one fell swoop knocked his turban under the wheels of the train. A great many native policemen were around and the Brâhmana, who is personally known to the Governor-General of Bombay, with whom Sir Richard Temin often dines, just blanched and helplessly looked around with amazement. The law does not permit a native policeman to arrest an Englishman, even if the latter were to commit a murder before his eyes, and there did not happen to be on the platform at the time, any European *constables*. And even if there had been, it would have been ten to one, he would not have arrested his countryman at the request of a native and he might even have appeared in court as a witness for the former. The drunken Englishman seated himself in the train and went away laughing . . . I am describing this scene as an eyewitness.

Native princes in their turn have every reason in the world to be dissatisfied with the English administration and have no reason whatsoever to love the Englishmen and to nourish feelings of loyalty.

It is true that the Prince of Wales, as well as the Duke of Edinborough, were received with honor by these same princes and have been praised and wined and dined

and assured of loyalty. It seems that these Princes live in perfect harmony and friendship with Lord Lytton; they constantly send through their political Residents their assurances of perfect adherence and loyalty to the administration. When the Prince of Wales fell dangerously ill and the doctors feared for his life, the Hindu Princes ordered the Brâhmanas to conduct public services for his recovery, fed the poor, spent big sums of money on idols and priests and sent

telegrams every day to London. When the Prince recovered, the Mahârâjas almost went broke on public festivities. Many of them were the first to offer help in the war with Abyssinia and finally, when the Afghân war was declared, all of them, to the last one, offered help and money. In spite of all this, it is hardly possible for the British government to rely upon this seemingly sincere loyalty. The *Examiner*, summing up things, comes to the conclusion that it is utterly *impossible* for the Hindu Princes, if they are men and not blockheads, to love the Englishman. This paper reminds us that when the government took India from the East India Company, a solemn proclamation was sent all over the country, in which the Queen gave her royal promise to the native princes that as long as *they* remained loyal, nobody would interfere at any time with their internal affairs. The inviolability of their rights and privileges, of the customs of their land, their religion and their laws were especially guaranteed and the honor and dignity of their rank—the proclamation assured—were from now jealously guarded by the government of the mother-country. Well, what then? The British government in India did not abide by a single one of the promises expressed in the royal proclamation; it circumvented each one of them, one after the other; and while the Princes carried out every one of the clauses, they were persecuted and insulted on every possible occasion; there were interferences, not only in the affairs of state, but also in their local administrations and their every step was under the strict supervision of the Residents. The Princes are being pushed about like pawns; they are being deprived of their legal heritage, they are being shoved about and denied their thrones. The Mahârâja of Rewah who, more than any other, helped the English crush the rebellion of 1857 and whose services were so great that the Queen herself ordered him elevated to the illustrious rank of Grand Commander of the Star of India—this Mahârâja was *ordered* either to abdicate and receive a pension or to expect a shameful dethroning—and all this without any reason other than that of suspicion without evidence. What can we expect from Sindhia, the

most important of the independent Hindu princes? "During the rebellion," says the *Examiner*, "he stood by us all through the difficult times, and since then proved more than once, his loyalty and goodwill, while we—we did not carry out a *single one* of the promises we gave him. We interfered with his public and private affairs, insulted him by false denunciations and treated him with the greatest distrust. We declare without the slightest hesitation that the most solemn guarantees of three Viceroys have turned out to be false . . . while Sindhia has also been raised to a Grand Commander of the Star of India for his loyalty in the years 1857-1858, our armies are occupying his capital and fortress and our guns point to his palace . . . at this very moment there is in England a Râjâ who has been denied his lawful rights by the British Administration of India; the throne to which he had a lawful right became vacant, but the rulers of India, contrary to laws, customs and proclamation and everything else, refused him the right of succession. They put in his place a bastard relative, whose behavior became so shameful that they were forced to remove him in less than a year . . . after his removal they undertook the administration of the state and its revenues themselves. As we have pointed out, the rightful heir is in London, living almost as a beggar. There are no obstacles whatsoever to his succession. He is a trustworthy and able man and, most important of all, he is the direct heir. And now, you see, while he is starving in London, trying to find justice, the British Resident receives 6,000 pounds sterling from his revenues, for peacefully ruling in his stead."

The voice of the "alarmists" such as the *Examiner* doesn't have much importance after all. The British government is quite secure in its domination over India. Whom could the Englishman fear in this land of conquered and weakened slaves—could be asked by the native press (in India there are published more than 3000 daily, weekly and monthly papers and journals in English and in more than fifty vernaculars)? Surely it wouldn't be the alliance of native princes, whose every step is being watched by

the English Residents, who hold them on a leash and do not let them out of their sight, even in their own bedrooms. These princes divided among themselves by mutual distrust and envy, demoralized by English education, are not to be feared by England. There remain the people as a whole. But can such a people be dangerous? These teeming millions are timorous, patient beasts of burden, despised by the higher castes, spat upon by their own people and by strangers, ready to sell for a mere pittance or for a piece of bread, their own gods, fathers, mothers and children, accustomed to centuries of slavery and utterly indifferent to who rules the country, if only they could be less beaten and fed a little more; and who vaguely sense that were the English to retire tomorrow, they would be more badly treated by their own. A general rebellion is unthinkable in India; and local uprisings are quite familiar to Englishmen and they will always be able to crush them.

Nevertheless, this domination is bought for a high price. India has cost England in

the last years more than all her colonies put together, from the time of their acquisition. England neither sleeps nor eats, but that she is thinking of how to safeguard not only the highway to India, but every nook and cranny around it as well. Gibraltar, Malta, Aden, all these places serve as outposts and require soldiers and money. For the sake of India alone, England has bought up all the shares of the Suez Canal, taken Cyprus from the helpless Turks and Hongkong from the Chinese. On account of India, England gets constantly entangled with China, Burma, Persia, Afghânistân and especially with Russia. Her main concern at present is to watch every move of Russia. Local papers assure us that all these difficulties would vanish if the British authorities would decide to transfer the administration to the hands of the natives, giving them the right to choose and establish their own laws and to administer the country according to their best discretion. For the purpose of conducting foreign affairs, the papers favor an English governor, appointed from England. The collection of taxes must remain in the hands of the natives, who would assume the responsibilities of paying out of these,

sums for the upkeep of a certain number of British troops in India. It is permissible to have grave doubts as to whether such a plan would meet with approval from the English government and the English people . . .

____

Collected Writings VOLUME II

1880

COMMENTS ON "SWAMI *VERSUS* MISSIONARY"

[*The Theosophist*, Vol. I, No. 6, March, 1880, p. 142]

[The above-mentioned article is a reply of the Rev. J. Gray to the remarks of Munshi Samarthadan on the debate at Ajmere, in which the reverend gentleman attempts to correct a few "inaccuracies." H. P. B. has the following to say on this subject**:**]

A Hindu translation of the above having been sent to Swamiji, he writes, under date of Benares, 10th February**:**

> When the meeting was held at Ajmere by me, I asked the *Padri* to come forward the next day and discuss, but his answer was that he would not come. Therefore, I now reply to him that it does not suit me to carry on the discussion he now proposes. If any well-educated bishop should be ready to conduct a discussion of this kind in your journal, there need be no doubt but that I would accept a proposal similar to the one now made.

Though our columns might be occupied to better advantage than with debates upon Christianity, which is moribund in its own strongholds and never was a vital issue in India, yet, that there may be no appearance of partiality in our management, *The Theosophist* will print the discussion suggested by our Brother if any bishop should be willing to expose his head to the thundering blows of a "Heathen" mace of logic. Meanwhile it might not be a bad idea for some *Padri Sahib* to read the following editorial from a recent issue of the New York *Sun***:**—

[Here follows an article which attempts to find the real cause of the decline in the number of theological students in the divinity schools of some of the most important Protestant denominations. —*Compiler*.]

Collected Writings VOLUME II
1880

A LAND OF MYSTERY BY H. P. B.

[*The Theosophist*, Vol. I, No. 6, March, 1880, pp. 159-161]

Whether one surveys the imposing ruins of Memphis or Palmyra; stands at the foot of the great pyramid of Gizeh; wanders along the shores of the Nile; or ponders amid the desolate fastnesses of the long-lost and mysterious Petra; however clouded and misty the origin of these prehistoric relics may appear, one nevertheless finds at least certain fragments of firm ground upon which to build conjecture. Thick as may be the curtain behind which the history of these antiquities is hidden, still there are rents here and there through which one may catch glimpses of light. We are acquainted with the descendants of the builders. And, however superficially, we also know the story of the nations whose vestiges are scattered around us. Not so with the antiquities of the New World of the two Americas. There, all along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and, especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet underground, from the day of their discovery until now they have ever remained a riddle to science, baffling all inquiry, and they have been muter than the Egyptian Sphinx herself. We know nothing of America prior to the Conquest—positively nothing. No chronicles, not even comparatively modern ones survive; there are no traditions, even among the aboriginal tribes, as to its past events. We are as ignorant of

the races that built these cyclopean structures, as of the strange worship that inspired the antediluvian sculptors, who carved upon hundreds of miles of walls, of monuments, monoliths and altars, these weird hieroglyphics, these groups of animals and men, pictures of an unknown life and lost arts—scenes so fantastic and wild, at times, that they involuntarily suggest the idea of a feverish dream, whose phantasmagoria at the wave of some mighty magician's hand suddenly crystallized into granite, to bewilder the coming generations for ever and ever. So late as the beginning of the present century, the very existence of such a wealth of antiquities was unknown. The petty, suspicious jealousy of the Spaniards had, from the first, created a sort of Chinese wall between their American possessions and the too curious traveller; and the ignorance and fanaticism of the conquerors, and their carelessness as to all but the satisfaction of their insatiable

greediness, had precluded scientific research. Even the enthusiastic accounts of Cortez and his army of brigands and priests, and of Pizarro and his robbers and monks, as to the splendour of the temples, palaces, and cities of Mexico and Peru, were long discredited. In his *The History of America*, Dr. Wm. Robertson goes so far as to inform his reader that the houses of the ancient Mexicans were "mere huts, built with turf, or mud, or the branches of trees, like those of the rudest Indians";* and, upon the testimony of some Spaniards he even risked the assertion that "in all the extent of that vast empire," there was not "a single monument or vestige of any building more ancient than the conquest"! It was reserved to the great Alexander Humboldt to vindicate the truth. In 1803 a new flood of light was poured into the world of archaeology by this eminent and learned traveller. In this he luckily proved but the pioneer of future discoverers. He then described but Mitla, or the Vale of the Dead. Xochicalco, and the great pyramidal Temple of Cholula. But, after him came John L. Stephens, F. C.

---

* See J. L. Stephens' *Incidents of Travels in Central America*, *Chiapas and Yucatan*, 12th ed., London 1846, Vol. I, p. 97.

CHICHÉN ITZÁ, YUCATÁN, MEXICO—PYRAMID OF QUETZALCÓATL-KUKULKAN
(From Eugen Kusch, *Mexiko, im Bild,* 1967. Courtesy Hans Carl, Publisher, Nürnberg, Germany.)

CUZCO, PERU
TWELVE ANGLES STONE,
IN THE HOUSE OF THE VIRGINS OF THE SUN
(From Gonzalo de Reparaz, *Peru,* 1960. Courtesy
Editiones de Arte Rep, Lima, Peru.)

Catherwood, and Squier; and, in Peru, d'Orbigny and Dr. Tschudi. Since then, numerous travellers have visited and given us accurate details of many of the antiquities. But, how many more yet remain not only unexplored, but even unknown, no one can tell. As regards prehistoric buildings, both Peru and Mexico are rivals of Egypt. Equalling the latter in the immensity of her cyclopean structures, Peru surpasses her in their number; while Cholula exceeds the grand pyramid of Cheops in breadth, if not in height. Works of public utility, such as walls, fortifications, terraces, watercourses, aqueducts, bridges, temples, burial-grounds, whole cities, and exquisitely paved roads, hundreds of miles in length, stretch in an unbroken line, almost covering the land as with a net. On the coast, they are built of sun-dried bricks; in the mountains, of porphyritic lime, granite, and silicated sandstone. Of the long generations of peoples who built them, history knows nothing, and even tradition is silent. As a matter of course, most of these lithic remains are covered with a dense vegetation. Whole forests have grown out of the broken hearts of the cities, and, with a few exceptions, everything is in ruin. But one may judge of what once was by that which yet remains.

With a most flippant unconcern, the Spanish historians refer nearly every ruin to Incal times. No greater mistake can be made. The hieroglyphics which sometimes cover from top to bottom whole walls and monoliths are, as the were from the first, a dead letter to modern science. But they were equally a dead letter to the Incas, though the history of the latter can be traced to the eleventh century. They had no clue to the meaning of these inscriptions. but attributed all such to their *unknown* predecessors; thus barring the presumption of their own descent from the first civilizers of their country. Briefly, the Incal history runs thus:—

Inca is the Quichua title for chief or emperor, and the name of the ruling and most aristocratic race or rather *caste* of the land, which was governed by them for an *unknown* period, prior to, and until, the Spanish Conquest. Some place their first appearance in Peru from regions

unknown in 1021; others, also; or conjecture, at five centuries after the Biblical "flood," and according to the modest notions of Christian theology. Still the latter theory is undoubtedly nearer truth than the former. The Incas, judged by their exclusive privileges, power, and "infallibility," are the antipodal counterpart of the Brahmanical caste of India. Like the latter, the Incas claimed direct descent from Deity, which, as in the case of the Sûryavanśa dynasty of India, was the Sun. According to the sole but general tradition, there was a time when the whole of the population of the now New World was broken up into independent, warring, and barbarian tribes. At last, the "Highest" deity—the Sun—took pity upon them, and, in order to rescue the people from ignorance, sent down upon earth, to teach them, his two children Manco Capac and his sister and wife, Mama Oella Huaca—the counterparts, again, of the Egyptian Osiris, and his sister and wife, Isis, as well as of the several Hindu gods and demi-gods and their wives. These two made their appearance on a beautiful island in Lake Titicaca—of which we will speak further on—and thence proceeded northward to Cuzco, later on the capital of the Incas, where they at once began to disseminate civilization. Collecting together the various races from all parts of Peru, the divine couple then divided their labour. Manco Capac taught men agriculture, legislation, architecture, and arts; while Mama Oella instructed the women in weaving, spinning, embroidery, and housekeeping. It is from this celestial pair that the Incas claimed their descent; and yet, they were utterly ignorant of the people who built the stupendous and now ruined cities which cover the whole area of their empire, and which then extended from the Equator to over 37 degrees of [South] Latitude, and included not only the western slope of the Andes, but the whole mountain chain with its eastern declivities to the Amazon and Orinoco. As the direct descendants of the Sun, they were exclusively the high priests of the state religion, and at the same time emperors and the highest statesmen in the land; in virtue of which, they, again like the Brahmans, arrogated to themselves a

divine superiority over the ordinary mortals, thus founding like the "twice-born" an exclusive and aristocratic caste—the Inca race. Considered as the son of the Sun, every

reigning Inca was the high priest, the oracle, chief captain in war, and absolute sovereign; thus realizing the double office of Pope and King, and so long anticipating the dream of the Roman Pontiffs. To his command the blindest obedience was exacted; his person was sacred; and he was the object of divine honours. The highest officers of the land *could not appear shod in his presence*; this mark of respect pointing again to an Oriental origin; while the custom of boring the ears of the youths of royal blood and inserting in them golden rings "which were increased in size as they advanced in rank, until the distention of the cartilage became a positive deformity," suggests a strange resemblance between the sculptured portraits of many of them that we find in the more modern ruins, and the images of Buddha and of some Hindu deities, not to mention our contemporary dandies of Siam, Burma, and Southern India. In that, once more like in India, in the palmy days of the Brahmin power, no one had the right to either receive an education or study religion except the young men of the privileged Inca caste. And, when the reigning Inca died, or as it was termed, "was called home to the mansion of his father," a very large number of his attendants and his wives were made to die with him, during the ceremony of his obsequies, just as we find in the old annals of Râjasthân, and down to the but just abolished custom of Suttee. Taking all this into consideration, the archaeologist cannot remain satisfied with the brief remark of certain historians that "in this tradition we trace only another version of the story of the civilization common to all primitive nations, and that imposture of a celestial relationship whereby designing rulers and cunning priests have sought to secure their ascendancy among men." No more is it an explanation to say that "Manco Capac is the almost exact counterpart of the Chinese Fohi, the Hindu Buddha, the terrestrial Osiris of Egypt, the Quetzalcohuatl of Mexico, and Votan of Central America"; for all this is but too evident. What we want

to learn is, how came these nations, so antipodal to each other as India, Egypt, and America, to offer such extraordinary points of resemblance, not only in their general religious, political, and social views, but sometimes in the minutest details. The much-needed task is to find out which one of them preceded the other; to explain how these people came to plant at the four corners of the earth nearly identical architecture and arts, unless there was a time when, as assured by Plato and believed in by more than one modern archaeologist, no ships were needed for such a transit, as the two worlds formed but one continent.

According to the most recent researches, there are five distinct styles of architecture in the Andes alone, of which the Temple of the Sun at Cuzco was the latest. And this one, perhaps, is the only structure of importance which, according to modern travellers, can be safely attributed to the Incas, whose imperial glories are believed to have been the last gleam of a civilization dating back for untold ages. Dr. E. R. Heath, of Kansas (U.S.A.), thinks that

. . . long before Manco Capac, the Andes had been the dwelling-place of races, whose beginnings must

have been coëval with the savages of Western Europe. The gigantic architecture points to the Cyclopean family, the founders of the Temple of Babel, and the Egyptian pyramids. The Grecian scroll found in many places is borrowed [?] from the Egyptians; the mode of burial and embalming their dead points to Egypt . . . .*

Further on, this learned traveller finds that the skulls taken from the burial-grounds, according to craniologists, represent three distinct races: the Chinchas, who occupied the western part of Peru from the Andes to the Pacific; the Aymaras, dwellers of the elevated plains of Peru and Bolivia, on the southern shore of Lake Titicaca; and the Huancas, who "occupied the plateau between the chains of Andes north of Lake Titicaca to the 9th degree of south

———————

* [Heath, "Peruvian Antiquities," *Kansas City Review of Science and Industry*, Nov., 1878, p. 467.—*Compiler*.]

———————

latitude."* To confound the buildings of the epoch of the Incas in Peru, and of Montezuma and his Caciques, in Mexico, with the aboriginal monuments, is fatal to archaeology. While Cholula, Uxmal, Quiché, Pachacamac, and Chichen were all perfectly preserved and occupied at the time of the invasion of the Spanish *banditti*, there are hundreds of ruined cities and works which were in the same state of ruin even then; whose origin was unknown to the conquered Incas and Caciques as it is to us; and which are undoubtedly the remains of unknown and now extinct peoples. The strange shapes of the heads, and profiles of the human figures upon the monoliths of Copán are a warrant for the correctness of the hypothesis. The pronounced difference between the skulls of these races and the Indo-European skulls was at first attributed to mechanical means, used by the mothers for giving a peculiar conformation to the head of their children during infancy, as is often done by other tribes and peoples. But, as the same author tells us, the finding in "a mummy of a foetus of seven or eight months having the same conformation of skull, has placed a doubt as to the certainty of this fact." And besides hypothesis, we have a scientific and an unimpeachable proof of a civilization that must have existed in Peru ages ago. Were we to give the number of thousands of years that have probably elapsed since then, without first showing good reasons for the assumption, the reader might feel like holding his breath. So let us try.

The Peruvian *guano* (*huano*), that precious fertilizer, composed of the excrement of sea-fowl, intermixed with their decaying bodies, eggs, remains of seal, and so on, which has accumulated upon the isles of the Pacific and the coast of South America, and its formation are now well known. It was Humboldt who first discovered and drew the world's attention to it in 1804. And, while describing the deposits as covering the granite rocks of the Chinchas and other islands to the depth of 50 or 60 feet, he states *that the accumulation of the preceding* 300 *years*, *since the*

———————

* [*Ibid*., p. 468.]

Conquest, *had formed only a few lines in thickness*. How many thousands of years, then, it required to form this deposit 60 feet deep, is a matter of simple calculation. In this connection we may now quote something of a discovery spoken of in the "Peruvian Antiquities."*

> Buried 62 feet under the ground, on the Chincha islands, stone idols and water pots were found, while 35 and 33 feet below the surface were wooden idols. *Beneath the guano* on the Guañape islands, just south of Truxillo, and Macabi just north, *mummies*, *birds*, *and birds' eggs*, *gold and silver ornaments were taken*. On the Macabi the laborers found some large valuable golden vases, which they broke up and divided among themselves, even though offered weight for weight in gold coin, and thus have relics of greatest interest to the scientist been for ever lost. He who can determine the centuries necessary to deposit thirty and sixty feet of *guano* on these islands, remembering that, since the conquest three hundred years ago, no appreciable increase in depth has been noted, can give you an idea of the antiquity of these relics.†

If we confine ourselves to a strictly arithmetical calculation, then, allowing 12 lines to an inch, and 12 inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 864,000 years ago! Leave an ample margin for errors, and give two lines to a century—say an inch to every 100 years—and we will yet have 72,000 years back a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings—equalled, and in some things certainly surpassed, our own.

Having well defined ideas as to the periodicity of cycles, for the world as well as for nations, empires, and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an innumerable number of times upon this planet. It may not be exact science, but it is both inductive and deductive logic, based upon theories far less hypothetical and more palpable

* A paper published by Mr. E. R. Heath in the *Kansas City Review of Science and Industry*, November 1878.

† [*Op. cit*., p. 463.]

than many another theory, held as strictly scientific. To express it in the words of Professor F. E. Nipher of St. Louis, "we are not the friends of theory, but of truth," and until truth is found, we welcome every new theory, however unpopular at first, for fear

of rejecting in our ignorance the stone which may in time become the very corner-stone of the truth. "The errors of scientific men are well-nigh countless, not because they are men of science, but because they are *men*," says the same scientist; and further quotes the noble words of Faraday—"occasionally, and frequently the exercise of the judgment ought to end in *absolute reservation*. It may be very distasteful and a great fatigue to suspend a conclusion, but as we are not infallible, so we ought to be cautious." (*Experimental Researches*, 24th Series.)

It is doubtful whether, with the exception of a few of the most prominent ruins, there ever was attempted a detailed account of the so-called American antiquities. Yet, in order to bring out the more prominently a point of comparison, such a work would be absolutely necessary. If the history of religion and of mythology and—far more important—the origin, developing and final grouping, of the human species are ever to be unravelled, we have to trust to archaeological research, rather than to the hypothetical deductions of philology. We must begin by massing together the concrete imagery of the early thought, more eloquent in its stationary form than the verbal expression of the same, the latter being but too liable, in its manifold interpretations, to be distorted in a thousand ways. This would afford us an easier and more trustworthy clue. Archaeological Societies ought to have a whole cyclopaedia of the world's remains, with a collation of the most important of the speculations as to each locality. For, however fantastic and wild some of these hypotheses may seem at first glance, yet each has a chance of proving useful at some time. It is often more beneficial to know what a thing *is not* than to know what *it is*, as Max Müller truly tells us.

It is not within the limits of an article in our paper that any such object could be achieved. Availing ourselves,

though, of the reports of the Government surveyors, trustworthy travellers, men of science, and even our own limited experience, we will try in future issues to give to our Hindu readers, who possibly may never have heard of these antiquities, a general idea of them. Our latest information is drawn from every reliable source; the survey of the Peruvian antiquities being mostly due to Dr. Heath's able paper, above mentioned.

———

[*The Theosophist*, Vol. I, No. 7, April, 1880, pp. 170-173]

Evidently, we, Theosophists, are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles and, opposing

the Biblical chronology, lean towards those opinions which secretly are shared by so many, but publicly avowed by so few. We, Europeans, are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics Hindus especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide. But that there must have been an intimate connection at some time between the old Aryans, the prehistoric inhabitants of America—whatever might have been their name—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connection, it must have taken place at a time when the Atlantic did not yet divide the two hemispheres as it does now.

In his "Peruvian Antiquities" (see *The Theosophist* for March) Dr. Heath, of Kansas City—*rara avis* among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face

of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words:

> Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man's life would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, seventy thousand years must have elapsed before they reached their present altitude.
>
> Who knows, then, but that Jules Verne's fanciful idea* regarding the lost continent Atlanta may be near the truth? Who can say, that where now is the Atlantic Ocean, formerly did not exist a continent, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired, part east and part west, populating thus the two new hemispheres? This would explain the similarity of their archæological structures and races and their differences, modified by and adapted to the character of their respective climates and countries. Thus could the llama and the camel differ, although of the same species; thus the algoraba and espino trees; thus the Iroquois Indians of North America and the most ancient Arabs call the constellation of the "Great Bear" by the same name; thus various nations, cut off from all intercourse or knowledge of each other, divide the zodiac in twelve constellations, apply to them the same names, and the Northern Hindoos apply the name Andes to their Himalayan mountains, as did the South Americans to their principal chain.† Must we fall in the old rut and suppose no other means of populating the Western Hemisphere except "by way of Behring's Strait"? Must we still locate a geographical Eden in the East, and suppose a land equally adapted to man and as old geologically, must wait the aimless wanderings of the "lost tribe of Israel" to become populated?‡

---

* This idea is plainly expressed and asserted as a fact by Plato in his *Banquet*; and was taken up by Lord Bacon in his *New Atlantis*. [H.P.B.]

† "The name *America*," said I, in *Isis Unveiled* (Vol. I, p. 591) three years ago, "may one day be found more closely related to *Meru*, the sacred mount in the centre of the *seven* continents." When first discovered America was found to bear among some native tribes the name of *Atlanta*. In the States of Central America we find the name *Amerih*, signifying, like Meru, a great mountain. The origin of the

Kamas Indians of America is also unknown. [H.P.B.]
‡ [Heath, *op. cit*., pp. 468-69.]

———————

Go where we may, to explore the antiquities of America—whether of Northern, Central, or Southern America—we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, of Egypt, and even of some parts of Europe. Whoever has seen one of these mounds has seen all. Whoever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only be it said—we know still less of the age of the antiquities of America than even of those in the Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia—near St. Louis (Missouri)—which measures 700 feet long by 500 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents, and the mound on the banks of Brush Creek, Ohio, so accurately described by Squier and Davis, one knows not whether to admire more the geometrical precision, prescribed by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolism they evidently sought to express. The Ohio mound represents a serpent, upwards of 1,000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail. "The embankment constituting the effigy, is upwards of five feet in height, by thirty feet base at the centre of the body, diminishing somewhat toward the head and tail."* The neck is stretched out and its mouth wide opened, holding within its jaws an oval figure. "This oval is formed by an embankment four feet in height, and is perfectly regular in outline, its transverse and conjugate diameters being 160 and 80 feet respectively," say the surveyors. The whole

———————

* [*New American Cyclopaedia*, 1873-76, art. on "American Antiquities"; same ref. in the case of the quotation immediately following.—*Compiler*.]

———————

represents the universal cosmological idea of the serpent and the egg. This is easy to surmise. But *how came* this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio

and elsewhere, these squares, circles, octagons, and other geometrical figures, in which one recognizes so easily the prevailing idea of the Pythagorean sacred numerals, seem copied from the *Book of Numbers*? Apart from the complete silence as to their origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archaeologists of America have generously assigned them 2,000 years. But by whom built, and whether their authors migrated, or disappeared beneath victorious arms, or were swept out of existence by some direful epidemic, or a universal famine, are questions, "probably beyond the power of human investigations to answer," they say.* The earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are *supposed* to have come from the North and *believed* to have entered Anahuac in the 7th century A.D. They are also credited with having constructed in Central America, where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copán, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? Even among the hieroglyphical systems of Mexico, there were some which the foreign interpreters were precluded the possibility of studying. These were the so-called schemes

* [*New Amer. Cyclop*., as above.—*Compiler*.]

of judicial astrology "given but not explained in Lord Kingsborough's published collection,"* and set down as purely figurative and symbolical, "intended only for the use of the priests and diviners and possessed of an esoteric significance." Many of the hieroglyphics on the monoliths of Palenque and Copán are of the same character. The "priests and diviners" were all killed off by the Catholic fanatics—the secret died with them.

Nearly all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal or truncated, but in all respects similar to the *teocallis* of Mexico, and to the *topes* of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, so the cyclopean monuments and monoliths on the shores of Lake Titicaca, in the republic of Bolivia, are ascribed to giants, the five exiled brothers "from beyond the mounts." They worshipped the *moon as their progenitor* and lived before the time of the "Sons and Virgins of the *Sun*." Here, the similarity of the Aryan with the South American tradition

is again but too obvious, and the Solar and Lunar races—Sûrya-Vanı a and the Chandra-Vanı a—reappear in America.

This Lake Titicaca, which occupies the centre of one of the most remarkable terrestrial basins on the whole globe, is "160 miles long and from 50 to 80 broad, and discharges through the valley of El Desaguadero, to the south-east into another lake called Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of water of similar size in the world."† As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanaco.

* [This has reference to Agostino Àglio's *Antiquities of Mexico*, edited with copious notes by E. King, Viscount Kingsborough, London, 1830-48, 9 vols., fol.—*Compiler*.]

† [*New Amer. Cyclop*., art. on "Titicaca"—*Compiler*.]

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Incal period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the traditions of the Incas maintain that the great lawgiver and teacher of the Peruvians, Manco Capac—the Manu of South America—diffused his knowledge and influence from this centre, yet the statement is unsupported by facts. If the original seat of the Aymara, or "Inca race" was there, as claimed by some, how is it that neither the Incas, nor the Aymaras, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells us of "giants" having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt whether the Incas are of the Aymara race at all. The Incas claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet, neither the Incas of the Spanish period could prove the one, nor the Aymaras the other. The language of the latter is quite distinct from the *Inichua*—the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars, and stone-idols, so elaborately carved, are "sculptured *in a style wholly different* from any other remains of art yet found in America."* D'Orbigny speaks of the ruins in the most enthusiastic manner.

> These monuments [he says] consist of a mound raised nearly 100 feet, surrounded with pillars—of temples from 600 to 1,200 feet in length, opening precisely toward the east, and adorned with colossal

angular columns—of porticoes of a single stone, covered with reliefs of skilful execution though of rude design, displaying symbolical representations of the Sun, and the condor his messenger—of basaltic

---

* [*Op. cit.*, art. on "Tiahuanaco."—*Compiler*.]

Collected Writings VOLUME II
1880

statues loaded with bas-reliefs, in which the design of the carved head is half Egyptian—and lastly, of the interior of a palace formed of enormous blocks of rock completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses of which they are composed, surpass in beauty and grandeur all that were afterward built by the sovereigns of Cuzco.*

Like the rest of his fellow-explorers, d'Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the Island of Coati, for instance, bear every feature in common with the ruins of Tiahuanaco; so do the vast blocks of stone elaborately sculptured, some of which, according to the report of the surveyors, in 1846, measure: "3 feet in length by 18 feet in width, and 6 feet in thickness"; while on some of the islands of the Lake Titicaca there are monuments of great extent, "but of true Peruvian type, apparently the remains of temples destroyed on the arrival of the Spaniards." The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. "Its east front has a cornice, in the centre of which is a human figure of strange form, *crowned with rays*, interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design . . ." Were this temple in India, it would undoubtedly be attributed to Siva; but it is at the antipodes, where neither the foot of a Shaiva nor one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their Nagual, or chief sorcerer and serpent worshipper. "The ruins stand on an eminence, which, from the watermarks around it, seems to have been formerly an island in Lake Titicaca; but the level of the lake is now 135 feet lower, and its shores 12 miles distant. This fact, in

* [*New Amer. Cyclop.*, art. on "American Antiquities."—*Compiler*.]

conjunction with others, warrants the belief that these remains antedate any others

known in America."* Hence, all these relics are unanimously ascribed to the same "unknown and mysterious people who preceded the Peruvians, as the Tulhuatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most ancient civilization of South America and of a people who have left the most gigantic monuments of their power and skill." And these monuments are all either *Dracontias*—temples sacred to the Snake, or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copán. The former are some eight leagues from the city of Mexico on the plain of Otumla, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1,400 feet square at the base, covers an area of 45 acres!

It is interesting to hear what the earliest writers—the historians who saw them during the first conquest—say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area "surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone figures *in the form of serpents*," says one. Cortez shows that 500 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth, that "the horses of the Spaniards could not move over them without slipping," writes Bernal Díaz del Castillo. In connection with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their *horses*. As there never

---

* *New American Cyclopaedia*, art. on "Tiahuanaco." [This applies to all the passages quoted in the above paragraph.—*Compiler*.]

---

was a horse seen before by this people in America, until the Europeans landed it on the coast, the natives, though excessively brave, "were so awestruck at the sight of horses and the roar of the artillery," that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

According to F. López de Gómara, the four walls of the enclosure of the temple corresponded with the cardinal points. "In the centre of this gigantic area arose the great temple, an immense pyramidal structure of 5 stages, faced with stone, 300 feet square at the base and 120 feet in height, truncated, with a level summit, upon which were situated

two towers, the shrines of the divinities to whom it was consecrated"—Tezcatlipoca and Huitzilopochtli. It was here that the sacrifices were performed, and *the eternal fire maintained*. F. J. Clavijero tells us, that "besides this great pyramid . . . there were forty other similar structures of smaller size, consecrated to separate divinities. One was called *Tezcacalli*, 'House of the Shining Mirrors,' . . . sacred to *Tezcatlipoca*, the God of Light, the Soul of the World, the Vivifier, the Spiritual Sun." The dwellings of priests, who, according to Zarate, amounted to 5,000, were near by, as well as the seminaries and the schools.

"Ponds and fountains, groves and gardens, in which flowers and 'sweet smelling herbs' were cultivated for use in certain sacred rites, and for the decoration of altars," were in abundance; and, so large was the inner yard, that "8,000 or 10,000 persons had sufficient room to dance in it, upon their solemn festivals"—says de Solís. Torquemada estimates the number of such temples in the Mexican empire at 40,000, but Clavijero, speaking of the majestic Teocallis (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise. "What

FACSIMILE OF A DOCUMENT IN THE ARCHIVES OF THE THEOSOPHICAL SOCIETY, ADYAR
(*Page One of the Document*)
Consult Appendix by the Compiler, pp. 339-43 in this Volume.

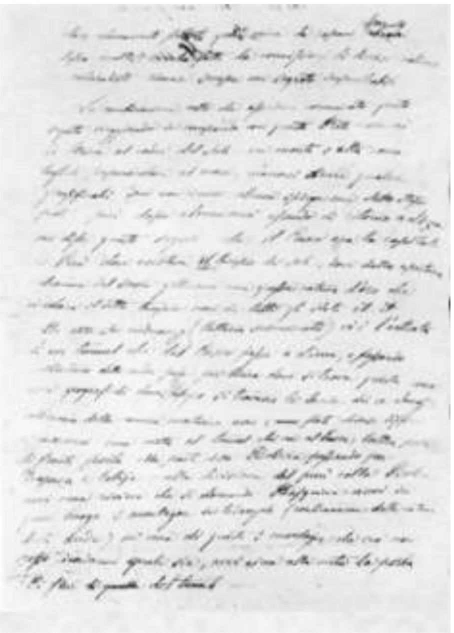

FACSIMILE OF A DOCUMENT IN THE ARCHIVES OF THE THEOSOPHICAL SOCIETY, ADYAR
(*Page Two of the Document*)

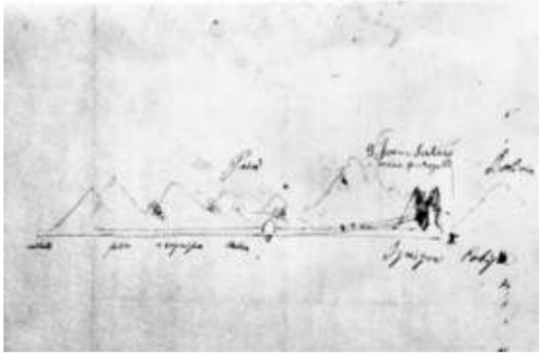

FACSIMILE OF A DOCUMENT IN THE ARCHIVES OF THE
THEOSOPHICAL SOCIETY, ADYAR
(*Page Three of the Document*)

striking analogies exist between the monuments of the old continents and those of the Toltecs who . . . built several of these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?"—he exclaims.*

The eminent naturalist might have also enquired where the Mexicans got all their *Christian* virtues from, being but poor pagans. The code of the Aztecs, says Prescott "evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations." Some of these are very curious inasmuch as they show such a similarity to some of the Gospel ethics, "He, who looks too curiously on a woman, commits adultery with his eyes," says one of them. "Keep peace with all; bear injuries with humility; God, who sees, will avenge you," declares another. Recognizing but one Supreme Power in Nature, they addressed it as the deity "by whom we live, Omnipresent, that knoweth all thoughts, and giveth all gifts, without whom man is as nothing; invisible, incorporeal . . . of *perfect perfection* and purity, under whose wings we find repose and a sure defence." And, in naming their children, says Lord Kingsborough, they used a ceremony strongly resembling the Christian rite of baptism, "the lips and bosom of the infant were sprinkled with water, and the Lord was implored to permit the holy drops to *wash away the sin* that was given

to it before the foundation of the world; *so that the child might be born anew*."† "Their laws were perfect; justice, contentment

———————

* [Quoted passages associated with the names of Bernal Díaz del Castillo, López de Gómara, F. J. Clavijero, Zarate, de Solís and Humboldt, are from the article on "American Antiquities," in the *New American Cyclopaedia* (1873-76). Humboldt's remarks are from his *Researches concerning the Institutions and Monuments of the Ancient Inhabitants of America*, tr. from the French by H. M. Williams, London, 1814.—*Compiler*.]

† [The quoted passages in this paragraph are from Wm. H. Prescott's *History of the Conquest of Mexico*, etc. (chap. III, pp. 19-21), wherein they are quoted from Bernardino de Sahagun's *Historia General de las cosas de Nueva España* (lib. vi, cap. 37), published by Lord Kingsborough, which explains the mention of his name in the test.—*Compiler*.]

———————

and peace reigned in the kingdom of these benighted heathens," when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion, were sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. And he, who ever went to Mexico, knows what that means. The country is full of bloodthirsty Christian fanatics, thieves, rogues, drunkards, debauchees, murderers, and the greatest liars the world has ever produced! Peace and glory to your ashes, O Cortez and Torquemada! In this case at least, will you never be permitted to boast of the enlightenment *your* Christianity has poured out on the poor, and once virtuous heathens!

————

[*The Theosophist*, Vol. I, No. 9, June, 1880, pp. 224-227]

The ruins of Central America are no less imposing. Massively built, with walls of a great thickness, they are usually marked by broad stairways, leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either made of stone or stuccoed, are covered with elaborately carved, symbolical figures; and the interior divided into corridors and dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones, "constituting a pointed arch, corresponding in type with the earliest monuments of the old world." Within several chambers at Palenque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copán, a whole city—temples, houses and grand monoliths intricately carved—was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copán are unique, and no such style or even anything approaching it has been found anywhere else, except at Quirigua, and in the islands of Lake Nicaragua. No one can

decipher the weird

hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of uncut stone, "to Copán we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted," says the *New American Cyclopaedia*. At the period of the Spanish conquest, Copán was already a forgotten ruin, concerning which existed only the vaguest traditions.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the deprecating hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquerors themselves, they found it, on their arrival, a kind of a fairy-tale castle. With its enormous circular stone wall completely encompassing the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveller. "Aqueducts opened within this sacred enclosure; and within it were gardens, and walks among *shrubs and flowers of gold and silver*, made in imitation of the productions of nature. It was attended by 4,000 priests." "The ground," says La Vega, "for 200 paces around the temple, was considered holy, and no one was allowed to pass within this boundary but with naked feet." Besides this great temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty, was the celebrated temple of Pachacamac. Still another great temple of the Sun is mentioned by Humboldt; and, "at the base of the hill of Cannar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock." Roman tells us that "the temples of Peru were built upon high grounds or the tops of hills, and were surrounded by four circular embankments of earth, one within the other." Other remains seen by myself—especially mounds—are surrounded by two, three, and four circles of stones. Near the town of Cayambe, on the very spot on which A. de Ulloa saw and described an ancient Peruvian temple "perfectly circular in form and open at the top," there are several

such *cromlechs*.* Quoting from an article in the *Madras Times* of 1876, Mr. J. H. Rivett-Carnac gives, in his *Archaeological Notes*, the following information upon some curious mounds in the neighbourhood of Bangalore:

> Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very

remarkable in appearance has four circles of large stones around it, and is called by the natives, 'Pandavara Gudi' or the temples of the Pandas. . . . This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a by-gone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stone round them.†

In the 35th degree of latitude, the Arizona Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Alfred R. Calhoun, F.G.S., of the United States Army Survey Commission, is surrounded with the same symbolical wall of stones, as is found in Stonehenge and elsewhere.

By far the most interesting and full account we have read for a long time upon the Peruvian antiquities is that from the pen of Mr. Heath of Kansas, already mentioned. Condensing the general picture of these remains into the limited space of a few pages in a periodical,‡ he yet manages to present a masterly and vivid picture of the wealth of these remains. More than one speculator has grown rich in a few days through his desecrations of the "huacas." The remains of countless generations of unknown races, who had slept there undisturbed—who knows for how many ages—are now left by the sacrilegious treasure-hunter to crumble

* [Quoted passages up to this point in this new section are from the article on "American Antiquities," in the *New American Cyclopaedia*.—*Compiler*.]

† *Archaeological Notes on Ancient Sculpturings on Rocks in Kumaon*, *India*, *similar to those found on Monoliths and Rocks in Europe*, *with other papers*. By J. H. Rivett-Carnac, Esquire, Bengal Civil Service, C.I.E., F.S.A., M.R.A.S., F.G.S., etc. [Calcutta, 1879].

‡ See *Kansas City Review of Science and Industry*, November, 1878.

into dust under the tropical sun. Mr. Heath's conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions:—

Take for instance the Jequetepeque valley. In 7° 24' south latitude you will find on recent maps the port of Pacasmayo. Four miles north, separated from it by a barren waste, the river Jequetepeque empties into the sea. . . . Beside the southern shore as it empties into the sea, is an elevated platform one-fourth of a mile square and forty feet high, all of adobes. A wall fifty feet wide connects it with another, a few hundred yards east and south, that is 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of room ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds—temples, to worship the sun, or fortresses, as they may be—have on the north side an incline for an entrance or means of access. Treasure-seekers have cut into this one about half way, and it is said $150,000 worth of gold and silver ornaments were found. In the sand, banked up behind the wall and mound, many were buried. . . . Besides these were many ornaments of gold, silver, copper, coral and shell beads and cloths. On the north side of the river, on the top of the bluff, are the extensive ruins of a walled city, two miles wide by six long . . . .

Follow the river to the mountains. All along you pass ruin after ruin and huaca after huaca. At Tolon, a town at the base of the mountain [there is another ruined city] . . . . Five miles from Tolon, up the river, there is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphics. Fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more

than fifty feet with the same class of hieroglyphics: birds, fishes, snakes, cats, monkeys, men, sun, moon and many odd and now unintelligible forms. The rock on which these are cut is a silicated sandstone, and many of the lines are an eighth of an inch deep. In one large stone there are three holes, twenty to thirty inches deep, six inches in diameter at the orifice and two at the apex. . . . . . .

At Anchi, on the Rimac river, upon the face of a perpendicular wall two hundred feet above the river bed, there are two hieroglyphics, representing an imperfect B and a perfect D. In a crevice below them, near the river, were found buried twenty-five thousand dollars worth of gold and silver. When the Incas learned of the murder of their chief, what did they do with the gold they were bringing for his ransom? Rumour says they buried it. . . . May not these markings at Yonan tell something, since they are on the road and near to the Incal city? . . . .*

The above was published in November, 1878. When in

---

* [Heath, *op. cit.*, pp. 455-56.]

October, 1877, in my work *Isis Unveiled* (Vol. I, pp. 595-98), I gave a legend, which, for circumstances too long to explain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Inca's ransom, a journal more satirical than polite classed it with the tales of Baron Munchausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock, which tradition points to as the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can see curious hieroglyphics inscribed upon it. These characters form one of the landmarks that show how to get at the immense treasures buried in subterranean corridors. The details are given in *Isis*, and I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work; and the statement may be less pooh-poohed now than it was then.

. . . . . Eleven miles beyond Yonan, on a ridge of mountain seven hundred feet above the river, are the walls of a city of 2,000 inhabitants. . . . Six and twelve miles further are extensive walls and terraces. . . . .

Leaving the valley at seventy-eight miles from the coast, you zigzag up the mountain side 7,000 feet, then descend 2,000, to arrive at Cajamarca, or Cojamalca of Pizarro's time. . . . In a yard off one of the main streets, and near the center of the city, is still standing the house made famous as the prison of Atahualpa. . . . [pp. 456-57].

It is the house which the Inca "promised to fill with gold as high as he could reach, in exchange for his liberty" in 1532; he did fill it with 17,500,000 dollars' worth of gold, and so kept his promise. But Pizarro, the ancient swineherd of Spain and the worthy acolyte of the priest Hernando de Lugues, murdered him, notwithstanding his pledge of honour.

. . . . Three miles distant, and across the valley, are the hot springs, where the Inca was encamped when Pizarro took possession of Cajamarca. Part of the wall is of unknown make . . . . . cemented, the cement is harder than the stone itself . . . . . At Chepén . . . is a mountain with a wall in many places twenty feet high,

the summit being almost entirely artificial. . . .

Fifty miles south of Pacasmayo, between the seaport of Huanchaco

and Truxillo, nine miles distant, are the ruins of "Chan-Chan," the capital city of the Chimu kingdom. . . . The road from the port to the city crosses these ruins, entering by a causeway about four feet from the ground, and leading from one great mass of ruins to another; beneath this is a tunnel. Be they forts, castles, palaces, or burial mounds called "huacas," all bear the name "huaca." Hours of wandering on horseback among these ruins give only a confused idea of them, nor can old explorers there point out what were palaces and what were not. . . .The highest enclosures. . . .must have cost an immense amount of labor. . . . .*

To give an idea of the wealth found in the country by the Spaniards, we copy the following, taken from the records of the municipality in the city of Truxillo by Mr. Heath. It is a copy of the accounts that are found in the book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the "Huaca of Toledo" by one man alone.

FIRST.—In Truxillo, Peru, on the 22nd of July, 1577, Don Garcia Gutierrez de Toledo presented himself at the royal treasury, to give into the royal chest a fifth. He brought a bar of gold nineteen carats ley and weighing two thousand four hundred Spanish dollars, of which the fifth, being seven hundred and eight dollars, together with one and a half per cent. to the chief assayer, were deposited in the royal box.

SECOND.—On the 12th of December he presented himself with five bars of gold, fifteen and nineteen carats ley, weighing eight thousand nine hundred and eighteen dollars.

THIRD.—On the 7th of January, 1578, he came with his fifth of large bars and plates of gold, one hundred and fifteen in number, fifteen to twenty carats ley, weighing one hundred and fifty-three thousand two hundred and eighty dollars.

FOURTH.—On the 8th of March he brought sixteen bars of gold, fourteen to twenty-one carats ley, weighing twenty-one thousand one hundred and eighteen dollars.

FIFTH.—On the 5th of April he brought different ornaments of gold, being little bells of gold and patterns of corn-heads and other things, of fourteen carats ley, weighing six thousand two hundred and seventy two dollars.

SIXTH.—On the 20th of April he brought three small bars of gold, twenty carats ley, weighing four thousand one hundred and seventy dollars.

---

* [*op. cit.*, pp. 457-58.]

Collected Writings VOLUME II

1880

SEVENTH.—On the 12th of July he came with forty-seven bars, fourteen to twenty-one carats ley, weighing seventy-seven thousand, three hundred and twelve dollars.

EIGHTH.—On the same day he came back with another portion of gold and ornaments of cornheads and pieces of effigies of animals, weighing four thousand seven hundred and four dollars.

The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives $4,450,784 silver dollars. Deducting the royal fifth—$985,953.75—left $3,464,830.25 as Toledo's portion.

Even after this great haul, effigies of different animals of gold were found from time to time. Mantles also, adorned with square pieces of gold, as well as robes made with feathers of divers colors, were dug up. There is a tradition that in the huaca of Toledo there were two treasures, known as the great and little fish. The smaller only has been found.

Between Huacho and Supe, the latter being 120 miles north of Callao, near a point called Atahuanqui, there are two enormous mounds, resembling the Campana and San Miguel, of the Huatica valley, soon to be described. About five miles from Patavilca (south and near Supe) is a place called "Paramonga," or the fortress. The ruins of a fortress of great extent are here visible; the walls are of tempered clay, about six feet thick. The principal building stood on an eminence, but the walls were continued to the foot of it, like regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles, which probably served as outworks to defend the place. In this neighbourhood much treasure has been excavated, all of which must have been concealed by the pre-historic Indian, as we have no evidence of the Incas ever having occupied this part of Peru after they had subdued it.

. . . . . Just before reaching Ancón, the railroad runs through an immense burying-ground or "huaca." Make a circuit of six to eight miles, and on every side you see skulls, legs, arms, and the whole skeleton of the human body, lying about in the sand. . . . .

At Pasamayo, 14 miles further "down north," on the seashore, is another great burying ground. Thousands of skeletons lie about, thrown out by the treasure-seekers. It has more than a half mile of cutting through it for the Ancón & Chankay R.R. It extends up the face of the hill from the seashore to the height of about 800 feet. . . . . Whence came these hundreds and thousands of peoples who are buried at Ancón? . . . Time and time again the archaeologist finds himself face to face with such questions, to which he can only shrug his shoulders and say with the natives, "Quién sabe?" Who knows? . . . .

Dr. Hutchinson writes, under date of Oct. 30th, 1872, in an article to the Callao and Lima *Gazette*, now the South Pacific *Times*: "I am come to the conclusion that Chankay is a great city of the dead, or has

been an immense usury of Peru; for go where you will, on mountain top or level plain, or by the sea-side, you meet at every turn, skulls and boner, of all descriptions."*

In the Huatica Valley, which is an extensive ruin, there are seventeen mounds, called "huacas," although, remarks the writer, "they present more the form of fortresses, residences or castles, than burying-grounds." A triple wall surrounded the city. These walls are often three yards in thickness and from fifteen to twenty feet high.

To the east of these is the enormous mound called Huaca of Pando; and to the west, with the distance of about half a mile intervening, are the great ruins of fortresses, which natives entitle Huaca of the Bell. La Campana, the Huacas of Pando, consisting of a series of large and small mounds, and extending over a stretch of ground incalculable without being measured, form a colossal accumulation. The principal large ones are three in number; that holding the name of the "Bell" is calculated to be 108 to 110 feet in height. At the western side, looking towards Callao, there is a square plateau . . . . At the summit it is 276 to 278 yards, long, and 95 to 96 across. On the top there are eight gradations of declivity, each from one to two yards lower than its neighbor . . . making the total of about 278 yards. For these measurements of the Huatica ruins I am indebted to the notes of J. B. Steere, Professor of Natural History and Curator of the Museum at Ann Arbor, Michigan.

The square plateau first mentioned, at the base, consists of two divisions . . . each measuring a perfect square 47 to 48 yards; the two joining, form the square of 96 yards. Besides this . . . . is another square of 47 to 48 yards. On the top, returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a fact for the curious. Was it by accident or design? . . . The mound is a truncated pyramidal form, and is calculated to contain a mass of 14,641,820 cubic feet of material . . . The "Fortress" is a huge structure, 80 feet high, 148 to 150 yards in measurement. Great large square rooms show their outlines on the top, but are filled with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself. . . . Two miles south . . . we find another similar structure . . . more spacious and with a greater number of apartments. . . .

———————

* [Heath, *op. cit.*, pp. 458-60.]

———————

It is nearly 170 yards in length, and 168 in breadth, and 98 feet high. The whole of these ruins . . . were enclosed by high walls of adobones . . . large mud-bricks, some from 1 to 2 yards in thickness, length, and breadth. The huaca of the "Bell" contains about 20,220,840 cubic feet of material, while that of "San Miguel" has 25,650,800. These two buildings were constructed in the same style—having traces of terraces, parapets, and bastions, with a large number of rooms and squares—all now filled up with earth.

About a mile beyond, in the direction of "Mira Flores," is Ocharan—the largest burial mound in the Huatica valley . . . It has 95 feet of elevation and a width of 55 yards on the summit, and a total length of 428 yards, or 1,284 feet, *another multiple of twelve*. It is enclosed by a double wall 816 yards in length by 700 across, thus enclosing 117 acres. Between Ocharan and the ocean are from 15 to 20 masses of ruins, like those already described. . . .

. . . . the Inca temple of the Sun, like the temple of Cholula on the plains of Mexico . . . . is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi-lunar shape that is beyond a half mile in extent. Its top measures about 10 acres square. Much of the walls are washed over with red paint, probably ochre, and are as fresh and bright as when centuries ago it was first put on . . . In the Cañete valley, opposite the Chincha Guano Islands, are extensive ruins [described by Squier]. . . . From the

hill called "Hill of Gold," copper and silver pins were taken like those used by ladies to pin their shawls; also tweezers for pulling out the hair of the eyebrows, eyelids and whiskers, as well as silver cups.*

The coast of Peru [says Mr. Heath], extends from Tumbes to the river Loa on the south, a distance of 1,235 miles. Scattered here and there over this whole extent, there are thousands of ruins beside those just mentioned . . . while nearly every hill and spur of the mountains have upon them or about them some relic of the past; and in every ravine, from the coast to the central plateau, there are ruins of walls, fortresses, cities, burial-vaults, and miles and miles of terraces and water-courses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown, impenetrable forest, still you find them. . . . In the mountains, however, where storms of rain and snow with terrific thunder and lightning are nearly constant a number of months each year, the ruins are different. Of granitic, porphyritic, lime and silicated sandstone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformations, earthquakes, and the sacrilegious, destructive hand of the warrior and treasure-seeker. The masonry composing these walls, temples, houses, towers,

* [Heath, *op. cit*., pp. 461-63.]

fortresses, or sepulchres, is uncemented, held in place by the incline of the walls from the perpendicular, and adaptation of each stone to the place destined for it, the stones having from six to many sides, each dressed, and smoothed to fit another or others, with such exactness that the blade of a small penknife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden, or on the internal or external surfaces. These stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1,500 cubic feet solid contents, and if, in the *many*, *many millions* of stones you could find *one* that would fit in the place of another, it would be purely accidental. In "Triumph Street," in the city of Cuzco, in a part of the wall of the ancient house of the Virgins of the Sun, is a very large stone, known as "the stone of the twelve corners," since it joins with those that surround it, by twelve faces, each having a different angle. Beside these twelve faces it has its external one, and no one knows how many it has on its back that is hidden in the masonry. In the wall of the centre of the Cuzco fortress there are stones 13 feet high, 15 feet long, and 8 feet thick, and all having been quarried miles away. Near this city there is an oblong smooth boulder 18 feet in its longer axis, and 12 in its lesser. On one side are large niches cut out, in which a man can stand, and by swaying his body cause the stone to rock. These niches apparently were made solely for this purpose. One of the most wonderful and extensive of these works in stone, is that called Ollantaytambo, a ruin situated 30 miles north of Cuzco, in a narrow ravine on the bank of the river Urubamba. It consists of a fortress constructed on the top of a sloping, craggy eminence. Extending from it to the plain below, is a stony stairway. At the top of the stairway are six large slabs, 12 feet high, 5 feet wide, and 3 feet thick, side by side, having between them and on top narrow strips of stone about 6 inches wide, framed as it were to the slabs, and all being of dressed stone. At the bottom of the hill, part of which was made by hand, and at the foot of the stairs, a stone wall 10 feet wide and 12 feet high extends some distance into the plain. In it are many niches, all facing the south.

The ruins on the islands in Lake Titicaca, where Incal history begins, have often been described.

At Tiahuanaco, a few miles south of the lake, there are stones in the form of columns, partly dressed, placed in line at certain distances from each other, and having an elevation above the ground of from 18 to 20 feet. In this same line there is a monolithic doorway, now broken, 10 feet high by 13 wide. The space cut out for the door is 7 feet 4 inches high, by 3 feet 2 inches wide. The whole face of the stone above the door is engraved. Another, similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock, hence, we infer they must have been brought from elsewhere.

At "Chavin de Huanta," a town in the province of Huari, there are

some ruins worthy of note. The entrance to them is by an alleyway 6 feet wide and 9 feet high, roofed over with sandstone partly dressed, of more than 12 feet in length. On each side there are rooms 12 feet wide, roofed by large pieces of sandstones, 1½ feet thick and from 6 to 9 feet wide. The walls of the rooms are 6 feet thick, and have some loopholes in them, probably for ventilation. In the floor of this passage there is a very narrow entrance to a subterranean passage that passes beneath the river to the other side. From this many huacas, stone drinking-vessels, instruments of copper and silver, and a skeleton of an Indian sitting, were taken. The greater part of these ruins are situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, 24 feet long, 2 feet wide by 1½ thick. Some of the granite stones are covered with hieroglyphics.

At Corralones, 24 miles from Arequipa, there are hieroglyphics engraved on masses of granite, which appear as if painted with chalk. There are figures of men, llamas, circles, parallelograms, letters as an R and an O and even remains of a system of astronomy.

At Huaitará, in the province of Castrovirreina, there is an edifice with the same engravings.

At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, four to five feet high and 3 feet wide, very straight, double-walled, of unfinished stone, flagged on top.

At Quelap, not far from Chochapayas, there have lately been examined some extensive works. A wall of dressed stone 560 feet wide, 3,660 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 500 width, and the same elevation of 150 feet. There are niches over both walls, three feet long, one-and-a-half wide and thick, containing the remains of those ancient inhabitants, some naked, others enveloped in shawls of cotton of distinct colours and well embroidered. . . .

Following the entrances of the second and highest wall, there are other sepulchres like small ovens, six feet high and twenty-four in circumference; in their base are flags, upon which some cadavers reposed. On the north side there is, on the perpendicular rocky side of the mountain, a brick wall, having small windows 600 feet from the bottom. No reason for this, nor means of approach, can now be found. The skillful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone, made it, also, probably of pre-Incal date. . . . Estimating five hundred ravines in the 1,200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine, which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high—enough to encircle this globe ten times. Surprising as these estimates may seem, I am fully convinced that an actual measurement would more than double them, for these ravines vary from 30 to 100 miles in length, and ten miles to each is a low estimate. While at San Mateo, a town in the

valley of the river Rimac . . . where the mountains rise to a height of 1,500 or 2,000 feet above the river bed, I counted two hundred tiers, none of which were less than four and many more than six miles long . . . .

Who, then [very pertinently enquires Mr. Heath] were these people, cutting through sixty miles of granite, transporting blocks of hard porphyry, of Baalbec dimensions, miles from the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people [said to be] ignorant of the use of iron, with the feeble llama their only beast of burden; who, after having brought these stones together and dressed them, fitted them into walls with mosaic precision; terracing thousands of miles of mountain side; building hills of adobes and earth, and huge cities; leaving works in clay, stone, copper, silver, gold and embroidery, many of which cannot be

duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy and the ant and bee in industry?

Callao was submerged in 1746 and entirely destroyed. Lima was ruined in 1678—in 1746 only twenty houses out of three thousand were left standing . . . . while the ancient cities in the Huatica and Lurín valleys still remain in a comparatively good state of preservation. San Miguel de Piura, founded by Pizarro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Arequipa was thrown down in August, 1868, but the ruins near show no change.*

In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

[*The Theosophist*, Vol. I, No. 11, August, 1880, pp. 277-78]

To refer all these cyclopean constructions then to the days of the Incas is, as we have shown before, more inconsistent yet, and seems even a greater fallacy than that too common one of attributing every rock-temple of India to Buddhist excavators. As many authorities show—Dr. Heath among the rest—Incal history only dates back to the eleventh century A.D., and the period, from that time to the Conquest, is utterly insufficient to account for such grandiose

* [Heath, *op. cit*., pp. 463 67] .

and innumerable works; nor do the Spanish historians know much of them. Nor again, must we forget that the temples of heathendom were odious to the narrow bigotry of the Roman Catholic fanatics of those days; and that, whenever the chance offered, they either converted them into Christian churches or razed them to the ground. Another strong objection to the idea lies in the fact that the Incas were destitute of a written language, and that these antique relics of bygone ages are covered with hieroglyphics. "It is granted that the Temple of the Sun, at Cuzco, was of Incal make, but that is the latest of the five styles of architecture visible in the Andes, each probably representing an age of human progress."*

The hieroglyphics of Peru and Central America have been, are, and will most probably remain for ever as dead a letter to our cryptographers as they were to the Incas. The latter, like the barbarous ancient Chinese and Mexicans, kept their records by means of a quipus (or *knot* in Peruvian)—a cord, several feet long, composed of different coloured threads, from which a multicoloured fringe was suspended; each colour denoting a sensible object, and knots serving as ciphers. "The mysterious science of the quipus," says Prescott, "supplied the Peruvians with the means of communicating their ideas to one another, and of transmitting them to future generations . . . † Each locality, however, had its own method of interpreting these elaborate records, hence a quipus was

only intelligible in the place where it was kept. "Many quipus have been taken from the graves, in excellent state of preservation in colour and texture," writes Dr. Heath; "but the lips that alone could pronounce the verbal key, have for ever ceased their function, and the relic-seeker has failed to note the exact spot each was found, so that the records which could tell so much we want to know, will remain sealed till all is revealed at the last day,‡ . . . if anything at all is revealed then.

---

* [Heath, *op. cit*., p. 467.]

† [*Hist. of the Conquest of Peru*, Chap. IV, p. 792.]

‡ [Heath, *op. cit*., p. 467.]

But what is certainly as good as a revelation *now*, while our brains are in function, and our mind is acutely alive to some pre-eminently suggestive facts, is the incessant discoveries of archaeology, geology, ethnology, and other sciences. It is the almost irrepressible conviction that man having existed upon earth millions of years—for all we know—the theory of cycles is the only plausible theory to solve the great problems of humanity, the rise and fall of numberless nations and races, and the ethnological differences among the latter. This difference—which, though as marked as the one between a handsome and intellectual European and a digger Indian of Australia, yet makes the ignorant shudder and raise a great outcry at the thought of destroying the imaginary "great gulf between man and brute creation"—might thus be well accounted for. The digger Indian, then in company with many other savage, though to him superior nations, which evidently are dying out to afford room to men and races of a superior kind, would have to be regarded in the same light as so many dying-out specimens of animals—and no more. Who can tell but that the forefathers of this flat-headed savage—forefathers who may have lived and prospered amidst the highest civilization before the glacial period—were in the arts and sciences far beyond those of the present civilization—though it may be in quite another direction? That man has lived in America, at least 50,000 years ago, is now proved scientifically and remains a fact beyond doubt or cavil. In a lecture delivered at Manchester, in June last, by Mr. H. A. All-butt, Honorary Fellow of the Royal Anthropological Society, the lecturer stated the following:—

> Near New Orleans, in one part of the modern delta, in excavating for gas works, a series of beds, almost wholly made up of vegetable matter, were dug through. In the excavation, at a depth of 16 feet from the upper surface, and beneath four buried forests, one on the top of the other, the labourers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed an antiquity of some 50,000 years.

The irrepressible cycle in the course of time brought

down the descendants of the contemporaries of the late inhabitant of this skeleton, and intellectually as well as physically they have degenerated, as the present elephant has degenerated from his proud and monstrous forefather, the antediluvian *Sivatherium* whose fossil remains are still found in the Himalayas; or, as the lizard has from the plesiosaurus. Why should man be the only specimen upon earth which has never changed in form since the first day of his appearance upon this planet? The fancied superiority of every generation of mankind over the preceding one is not yet so well established as to make it impossible for us to learn some day that, as in everything else, the theory is a two-sided question—incessant progress on the one side and an as irresistible decadence on the other of the cycle. "Even as regards knowledge and power, the advance which some claim as a characteristic feature of humanity is effected by exceptional individuals who arise in certain races under favourable circumstances only, and is quite compatible with long intervals of immobility, and *even of decline*," says a modern man of science.* This point is corroborated by what we see in the modern degenerate descendants of the great and powerful races of ancient America—the Peruvians and the Mexicans.

> How changed! How fallen from their greatness must have been the Incas when a little band of one hundred and sixty men could penetrate uninjured to their mountain homes, murder their worshipped Icings and thousands of their warriors, and carry away their riches, and that, too, in a country where a few men with stones could resist successfully an army! Who could recognize in the present Inichua and Aymara Indians their noble ancestry?†

Thus writes Dr. Heath, and his conviction that America was once united with Europe, Asia, Africa and Australia, seems as firm as our own. There must exist geological and physical cycles as well as intellectual and spiritual; globes

———————

* *Journal of Science*, Vol. I, 3rd Series, February, 1879, pp. 148-49, articles—"Progress. The Alleged distinction between Man and Brute."

† [Heath, *op. cit*., p. 468]

———————

FACSIMILE OF A DOCUMENT IN THE ARCHIVES OF THE THEOSOPHICAL SOCIETY, ADYAR
(*Page Four of the Document, page Three being blank*)

and planets, as well as races and nations, are born to grow, progress, decline and—die. Great nations split, scatter into small tribes, lose all remembrance of their integrity, gradually fall into their primitive state and—disappear, one after the other, from the face of the earth. So do great continents. Ceylon must have formed, once upon a time, part of the Indian continent. So, to all appearances, was Spain once joined to Africa, the narrow channel between Gibraltar and the latter continent having been once upon a time dry land. Gibraltar is full of large apes of the same kind as those which are found in great numbers on the opposite side on the African coast, whereas nowhere in Spain is either a monkey or ape to be found at any place whatever. And the caves of Gibraltar are also full of gigantic human bones, supporting the theory that they belong to an antediluvian race of men. The same Dr. Heath mentions the town of Eten in 7° S. Latitude of America, in which the inhabitants of an unknown tribe of men speak a monosyllabic language that imported Chinese labourers understood from the first day of their arrival. They have their own laws, customs and dress, neither holding nor permitting communication with the outside world. No one can tell whence they came or when; whether it was before or after the Spanish Conquest. They are a living mystery to all who chance to visit them . . .

With such facts before us to puzzle exact science herself, and show our entire ignorance of the past, verily, we recognize no right of any man on earth—whether in geography or ethnology, in exact or abstract sciences to tell his neighbour—"so far shalt thou go, and no further!"

But, recognizing our debt of gratitude to Dr. Heath of Kansas, whose able and interesting paper has furnished us with such a number of facts and suggested such possibilities, we can do no better than quote his concluding reflections.

Thirteen thousand years ago [he writes] *Vega* or ∝ *Lyrae* was the north polar star. Since then how many changes has she seen in our planet? How many nations and races spring into life, rise to their zenith splendour and then decay; and when we shall have been gone thirteen thousand years, and once more she resumes her post at the north, completing a "Platonic or Great Year," think you that those who shall fill our places on the earth at that time will be more conversant with our history than we are of those that have passed? Verily might we exclaim in terms almost Psalmistic, "Great God, Creator and Director of the

Universe, what is man that Thou art mindful of him!"

Amen! ought to be the response of such as yet believe in a God who is "the Creator and Director of the Universe."

Collected Writings VOLUME II
1880

APPENDIX BY THE COMPILER

The passage in *Isis Unveiled* to which H. P. B. refers, in connection with the Incas gold and the mysterious hieroglyphics upon a certain rock, is as follows:

> "The ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlanteans. As well as the hierophants of the old world, which in the days of Atlantis was almost connected with the new one by land, the magicians of the new submerged country had a network of subterranean passages running in all directions. In connection with those mysterious catacombs, we will now give a curious story told to us by a Peruvian, long since dead, as we were travelling together in the interior of his country. There must be truth in it; as it was afterward confirmed to us by an Italian gentleman who had seen the place and who, but for lack of means and time, would have verified the tale himself, at least partially. The informant of the Italian was an old priest, who had had the secret divulged to him, at confession, by a Peruvian Indian. We may add, moreover, that the priest was compelled to make the revelation, being at the time completely under the mesmeric influence of the traveller.
>
> "The story concerns the famous treasures of the last of the Incas. The Peruvian asserted that since the well-known and miserable murder of the latter by Pizarro, the secret had been known to all the Indians, except the *Mestizos* who could not be trusted. It runs thus: The Inca was made prisoner, and his wife offered for his liberation a room full of gold, 'from the floor up to the ceiling, as high up as his conqueror could reach,' before the sun would set on the third day. She kept her promise, but Pizarro broke his word, according to Spanish practice. Marvelling at the exhibition of such treasures, the conqueror declared that he would not release the prisoner, but would murder him, unless the Queen revealed the place whence the treasure came. He had heard that the Incas had somewhere an inexhaustible mine; a subterranean road or tunnel running many miles underground, where were kept the accumulated riches of the country. The unfortunate Queen begged for delay, and

went to consult the oracles. During the sacrifice, the chief-priest showed her in the consecrated 'black mirror' the unavoidable murder of her husband, whether she delivered the treasures of the crown to Pizarro or not. Then the Queen gave the order to close the entrance, which was a door cut in the rocky wall of a chasm. Under the direction of the priest and magicians, the chasm was accordingly filled to the top with huge masses of rock, and the surface covered over so as to conceal the work. The Inca was murdered by the Spaniards and his unhappy Queen committed suicide. Spanish greed overreached itself and the secret of the buried treasures was locked in the breasts of a few faithful Peruvians.

"Our Peruvian informant added that in consequence of certain indiscretions at various times, persons had been sent by different governments to search for the treasure under the pretext of scientific exploration. They had rummaged the country through, but without realizing their object. So far this tradition is corroborated by the reports of Dr. Tschudi and other historians of Peru. But there are certain additional details which we are not aware have been made public before now.

"Several years after hearing the story, and its corroboration by the Italian gentleman, we again visited

Peru. Going southward from Lima, by water, we reached a point near Arica at sunset, and were struck by the appearance of an enormous rock, nearly perpendicular, which stood in mournful solitude on the shore, apart from the range of the Andes. It was the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can make out, with an ordinary opera-glass, some curious hieroglyphics inscribed on the volcanic surface.

"When Cuzco was the capital of Peru, it contained a temple of the sun, famed far and near for its magnificence. It was roofed with thick plates of gold, and the walls were covered with the same precious metal; the eave-troughs were also of solid gold. In the west wall the architects had contrived an aperture in such a way that when the sunbeams reached it, it focused them inside the building. Stretching like a golden chain from one sparkling point to another, they encircled the walls, illuminating the grim idols, and disclosing certain mystic signs at other times invisible. It was only by understanding these hieroglyphics—identical with those which may be seen to this day on the tomb of the Incas—that one could learn the secret of the tunnel and its approaches. Among the latter was one in the neighborhood of Cuzco, now masked beyond discovery. This leads directly into an immense tunnel which runs from Cuzco to Lima, and then, turning southward, extends

into Bolivia. At a certain point it is intersected by a royal tomb. Inside this sepulchral chamber are cunningly arranged two doors; or rather, two enormous slabs which turn upon pivots, and close so tightly as to be only distinguishable from the other portions of the sculptured walls by the secret signs, whose key is in the possession of the faithful custodians. One of these turning slabs covers the southern mouth of the Liman tunnel—the other, the northern one of the Bolivian corridor. The latter, running southward, passes through Tarapaca and Cobija, for Arica is not far away from the little river called Pay'quina,* which is the boundary between Peru and Bolivia.

"Not far from this spot stand three separate peaks which form a curious triangle; they are included in the chain of the Andes. According to tradition the only practicable entrance to the corridor leading northward is in one of these peaks; but without the secret of its landmarks, a regiment of Titans might rend the rocks in vain in the attempt to find it. But even were someone to gain an entrance and find his way as far as the turning slab in the wall of the sepulchre, and attempt to blast it out, the superincumbent rocks are so disposed as to bury the tomb, its treasures, and—as the mysterious Peruvian expressed it to us—'a thousand warriors' in one common ruin. There is no other access to the Arica chamber but through the door in the mountain near Pay'quina. Along the entire length of the corridor, from Bolivia to Lima and Cuzco, are smaller hiding-places filled with treasures of gold and precious stones, the accumulation of many generations of Incas, the aggregate value of which is incalculable.

"We have in our possession an accurate plan of the tunnel, the sepulchre, and the doors, given to us at the time by the old Peruvian. If we had ever thought of profiting by the secret, it would have required the co-operation of the Peruvian and Bolivian governments on an extensive scale. To say nothing of physical obstacles, no one individual or small party could undertake such an exploration without encountering the army of smugglers and brigands with which the coast is infested; and which, in fact, includes nearly the whole population. The mere task of purifying the mephitic air of the tunnel, which had not been entered for centuries, would also be a serious one. There, however, the treasure lies, and there the tradition says it will lie till the last vestige

* Pay'quina or *Payaquina*, so called because its waves used to drift particles of gold from Brazil. We found a few specks of genuine metal in a handful of sand that we brought back to Europe.

of Spanish rule disappears from the whole of North and South America" (Vol. I, pp. 595-98).

While no "accurate plan of the tunnel, the sepulchre, and the doors" mentioned by H. P. B. has ever been found among her papers, there is nevertheless a curious document in the Archives of The Theosophical Society at Adyar, which it has been thought advisable to include in the present Volume.

This document consists of a folded sheet of foolscap containing drawings and writings on three of its four pages. At the top of the front page appear two separate inscriptions. One of them reads: "For those I love and protect. Try." It is signed by H. Moore. This, in spite of the spelling, could very well be Henry More (1614-1687), the famous English Platonist of the Cambridge school, whose collaboration in the writing of *Isis Unveiled* is described by Col. Olcott (see *Old Diary Leaves*, I, 237-39). It might be tempting to think of this signature as being that of an initiate who signed himself as Robert More on a letter addressed to Col. Olcott by the Brotherhood of Luxor (see *Letters from the Masters of the Wisdom*, Second Series, Letter No. 3), were it not again for the different spelling of the name and for the fact that the initial looks more like a capital H. The other short sentence is in the old-fashioned script-type used by John King and is signed by him, advising "to ponder and discuss."

On the side of these brief sentences and somewhat below them is a drawing of the West Coast of South America, showing a number of coastal and inland towns, as well as the former boundary line between Peru and Bolivia. At the side of the map and below it are explanatory notes and a sketch. Some have thought the notes to be in H. P. B.'s handwriting, but this is hardly so, especially as they are in a rather peculiar and ungrammatical mixture of French and Italian which would be most unlikely in H. P. B.'s case, as she spoke both languages fluently. One short line is in English, and one other in some script which might be Oriental.

The towns and other geographical localities on the map are: Guayaquil, Trujillo, Callao, Lima, Ayacucho, Cuzco ("ancient capital of the Incas"), Pisco, the Island of Chincha, Aucari, Caraveli, Arequipa, Arica; and farther down Tarapaca, Iquique and Cobija The Payequina (or Pay'quina) river is said to cross the dividing line between Bolivia and Peru, and to carry particles of gold from Brazil. Under the sketch, the explanatory note says that this is a rock cut perpendicularly with hieroglyphics, and in the interior of which is the tomb of the Inca Kings.

The last third of the front page and the whole of the second are

occupied with a text in a peculiar Italian, the approximate translation of which is given below:

"This was confided to me about fifteen years ago by an old priest in Peru who makes journeys into the interior, and who told me this secret, which had been disclosed to him by an Indian at confession, who said it had been revealed to him by his parents. It concerned the famous mine where they found the gold which the Spaniards carried off soon after the conquest of Peru.

"I was told that the last King of the Incas having been taken prisoner by Pizarro, there was offered for his ransom a room full of gold, which they got in three days. Pizarro, astounded by so much treasure, would only release the imprisoned King on condition that they would tell from what mine the treasure came. The Queen gave the order to close the ventilating shafts of the great tunnel, so that the mine should be for ever lost to the rapacious Spaniards. After much search by commissions from various nations and by naturalists, it still remains an impenetrable secret.

"By a strange coincidence it happened that, after this secret had been communicated to me while travelling with the priest, I arrived, as the sun was setting, at Arica; a hill or high rock perpendicular

on the side facing the sea showed that it had on it some hieroglyphics, of which I could get no explanation from the same priest. But some months later, when we were back at Lima, he told me the following secret: that Cuzco was the capital of Peru, where the Temple of the Sun used to be, and from a volcanic aperture in the ground a great gold chain was thrown which encircled the Temple with all its idols, etc., etc.

"In the neighborhood (still undiscovered) is the entrance to a tunnel which extends from Cuzco to Lima, passing through the Andes and past Arica, where the rock bearing the hieroglyphics is, and at the foot of which are to be found the tombs of the Inca kings. Inside the mortuary chambers are said to be two closed doors, difficult to discover; one opens into the tunnel that goes to Cuzco, and the door opposite leads towards Bolivia, passing through Tarapaca and Cobija. On the boundary between Peru and Bolivia there is a river which is called Pay'quina, and in this area there are three hills in a triangle (a continuation of the chain of the Andes). In one of these three hills—I cannot now remember which—about half way up, is the door to the end of the tunnel."

On the fourth page of the document a range of mountains is shown as seen from the sea, giving the location of various coastal towns and the line of the tunnels mentioned in the text.

Collected Writings VOLUME II
1880

WHICH FIRST—THE EGG OR THE BIRD?

[*The Theosophist*, Vol. I, No. 6, March, 1880, pp. 162-163]

I beg to present my warmest thanks to Mr. William Simpson, F.R.G.S., the distinguished artist and antiquary, who extended last year his researches to Peshawar valley and elsewhere, and thereby so enriched the Lahore Museum, for kindly presenting me with a copy of his very valuable paper, *Buddhist Architecture—Jellalabad*, enriched with seven illustrations.* Our thanks are none the less due to Mr. Simpson, that in one point, and a very important one too, it is impossible for either our Society or myself to agree with his conclusions. The feature of Mr. Simpson's interesting and learned paper is, to quote the words of Mr. James Fergusson, F.R.S., *Past Vice-President*, that every "form of art was imported into India, and *nothing ever came out of it*" (the italics are mine). Mr. Simpson builds his hasty conclusions upon the fact that most of the capitals of the pillars and pilasters in the ruins of the valley of the Kabul River, are Corinthian, and "the bases and moulding generally are such as are most unmistakably derived from the far West," and finally that "a number of bell-shaped capitals, surmounted by double animals which look like a reminiscence of the pillars of Persepolis," are also found in the caves of Karli, and other caves of India, as well as in the valley of Peshawar.

I will not limit my protest in this case, to merely point

———

* [*Buddhist Architecture in the Jellalabad Valley*, by William Simpson. London, 1880; 27 pp., with sketches and plans. In the *Transactions* of the Royal Institute of British Architects, Session 1879-80.—*Compiler*.]

———

to the words of Mr. Fergusson, who cautiously remarks that "the similarity is, however, so remote that it is hardly sufficient to sustain Mr. Simpson's assertion that every form of art was imported into India, and nothing ever came out of it." But I will humbly suggest that in a country like India, whose past history is a total blank, every attempt to decide the age of the monuments, or whether their style was original or borrowed, is now pretty much as open a question as it was a century ago. A new discovery may any day annihilate the theory of the day before. Lack of space forbids me to enter upon the discussion more elaborately. Therefore, I will permit myself only to say that Mr. Simpson's present "assertion" remains as hypothetical as before. Otherwise, we would

have to decide *a priori*, whether India or Greece borrowed from the other in other important cases now pending. Besides "Corinthian pillars" and "double animals," once so dear to the Persepolitans, we have, here, the solar race of the Hari-Kula (Sun family) whose deeds must have been a copy of, or the model for, the labours and the very name of the Grecian Sun-God Hercules. No less is it a matter for the consideration of philologists and archaeologists which of the two—the Egyptian Sphinx, called by them Hari-Mukh, or Har-M-Kho (the Sun in his resting place) or the lofty Himâlaya peak, also called Harimukh (the mouth of the Sun) in the range to the north of Kashmir, owes its name to the other.

Collected Writings VOLUME II

1880

346

CUP-MARK INSCRIPTIONS*

[*The Theosophist*, Vol. I, No. 6, March, 1880, p. 163]

H. Rivett-Carnac, Esquire, of the Bengal Civil Service, C.I.E., F.S.A., M.R.A.S., F.G.S., etc., has placed us under obligations by sending us copies of his paper, *Archaeological Notes on Ancient Sculpturings on Rocks in Kumaon*, *India*, *etc*., and other recent monographs which embody the latest fruits of his indefatigable antiquarian researches. An eloquent and famous American preacher once said, in an address upon the Fine Arts, that he never could see an Italian image vendor enter a poor man's cabin without feeling that he ought to lift his hat to him as to a real missionary of Art. For, rude and coarse as might be the images he carried, they still embodied at least a rudimentary idea of sculpture, and that lay latent in the mind of the poor man's son. This was a great truth that the preacher uttered, and recalls the old familiar proverb, "Despise not the day of small things." Some of the world's greatest discoveries have resulted from the chance observation of some trifling fact that had previously been passed over with ignorant indifference. Who knows, for instance, what a flood of light may not be thrown upon the history of mankind by a recent discovery announced by Mr. Rivett-Carnac—a discovery hitherto not sufficiently appreciated; certainly not as it ought to be. The description given by Sir James Simpson, Bart., of the cup-like markings on stones and rocks in Scotland, England, and other countries of the West struck him as offering an "extraordinary resemblance"

———————

* [The same subject is discussed in a long footnote in *The Secret Doctrine*, Vol. II, p. 346.—*Compiler*.]

———————

to the marks on the trap boulders which encircled the Barrows near Nagpur . . . The identity between the shape and construction of the tumuli, and between the remains found in the tumuli of the two countries had already been noticed, and now here was a third, and still more remarkable point, the discovery on these tumuli of markings which correspond exactly with the markings found in the same class of tumuli in Europe.

He abstained from putting forward any theories founded upon this striking resemblance, but affirmed that the cup-marks formed

another and very extraordinary addition to the mass of evidence which already existed in favour of

the view, that a branch of the nomadic tribes who swept, at an early date, over Europe, penetrated into India also.

There is so much more involved in Mr. Rivett-Carnac's discovery and the theory he propounds than could possibly be discussed in the space that is at our present disposal that we refrain. The world's history is yet to be written, and it rests with scholars like Mr. Rivett-Carnac to furnish the alphabet in which its pages are to be traced. We must first scuttle Noah's Ark and drown those fabulous sons who have served so useful a purpose to the pious ethnographers in search of progenitors for the races of mankind, and then the ground will be cleared for the real historian to build upon. There can be no true archaeology among Christian nations until the last remnant of superstitious reliance upon Biblical chronology and history is swept away. These two have composed a mephitic theological atmosphere in which truth has been asphyxiated.

The cup-marks noticed by Sir James Simpson and Mr. Rivett-Carnac are by the latter described as

holes scooped out on the face of the rock [or monument] . . . . They are of different sizes, varying from six inches to an inch and a half in diameter, and in depth from one inch to half an inch, and are generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups. [p. 2.]

The Agham writing consists of combinations of long and short strokes cut on sandstone. On sandstone it would be easier to cut lines with the grain, so to speak, of the stone. To attempt to make a cup-mark would be to risk splitting the slab. On the other hand to cut a line on hard trap would be difficult, whereas to work an iron instrument round and round 80 as to make a "cup-mark" would

be comparatively easy . . . . in the American invention by which a record of the message sent by the Electric Telegraph is made by the instrument itself, the most primitive style of marking, or writing on the paper was necessarily adopted. And letters in the Morse Code are consequently composed of numerous combinations of long and short strokes. [p. 9.]

Mr. Rivett-Carnac's attention is called to the fact that stones inscribed with similar cup-marks are found in the Caucasian steppes, and it may be that by a friendly collaboration among archaeologists in various countries, it will soon be practicable to trace the progress from the East to the West of the conquering nomads whose lithic monuments in the British Isles Sir James Simpson has described, and which, we doubt not, that eminent explorer of the Colorado Canyon, Major Powell, has encountered in the North American Continent. Such a co-operation might be hastened if the assiduous observers now in India would accept the suggestion of Colonel Garrick Mallery of the Ethnographic Bureau of the Smithsonian Institution to make *The Theosophist* the vehicle for the mutual exchange of Indian, European, and American notes of discovery.

The undersigned is also under great personal obligation to Mr. Rivett-Carnac for the present of seven extremely valuable old coins recently found in the Bareilly District. This is, indeed, a rare and well appreciated gift; the more so, as our great Indian archaeologist tells me in his letter of February 9:

They are coins of *Surya* or *Mitra* Dynasty (*vide* Prinsep., Vol. II);

Bhumi Mitra,
Agni Mitra, } have been found before, but are *rare*.

Phaguni Mitra,
Bhudra Ghosa,
Bhami Mitra, and
Suyd or Suzyd Mitra, } are not only *new* coins, but *new names* in the lists of Indian kings.

As soon as a description of these coins shall appear in the *Asiatic Society*'*s Journal*, we will give our readers extracts from it. Every true son of the great Aryavarta of old should watch with interest all such new finds, as they are constantly adding material for India's archaic history, and

affirming our right to regard her as the oldest, most venerable, and, at the same time, most interesting relic of the prehistoric days. Meanwhile, I again personally reiterate my best thanks to Mr. Rivett-Carnac.

H. P. BLAVATSKY,
Editor of *The Theosophist*.

Bombay, *February* 25, 1880.

____

Collected Writings VOLUME II

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. I, No. 6, March, 1880, pp. 134,144]

Several most ludicrous printer's mistakes have occurred lately within our experience. The *Deccan Star*, noticing a book written by the Conductor of this magazine, called it "*Ices* Unveiled"; in printing, last month, the Viceroy's letter to us, the compositor made Mr. Batten say he had submitted three of our *members*, instead of numbers, to His Excellency; and, instead of allowing one of our metaphysical contributors to write about developing the inner or spiritual Ego, compelled the unhappy man to appear anxious to develop the spiritual *eggs*. Finally, the sober *Oriental Miscellany* of Calcutta, for February, comes pirating to us about the true spiritual philosopher uniting himself to the *Scul* of the Universe! If anything more dearly justifying compositorcide than these can be shown, let us know it by all means.

Another error, not at all ludicrous but very annoying was the conversion of the Hon. George H. M. Batten's official title from Personal Assistant into Personal *Attendant* of His Excellency the Viceroy. We trust that the stupid blunder may be excused.

350

That witty and epigrammatic journal, the *Bombay Review*, has favoured us with several friendly notices, for which it merits, and will kindly accept, our best thanks. But one remark upon our February number must not pass without rejoinder. It says "*The Theosophist*'*s* ghost stories we have noted once and forever—they make very uncanny reading." They do, if taken only in one sense; and the less one has of ghost stories in general, judging from that point of view, the better. If they were only meant to feed the morbid fancies of sentimental novel readers, their room might well be thought better than their company. But, since they appear in a magazine professedly devoted to a serious enquiry into questions of science and religion, it is not unreasonable to presume that the editors have a definite purpose to show their connection with one or both of these departments of research. Such, at any rate, is the fact. Before we have done with our readers, it will be made very clear that every story of ghost, goblin, and *bhûta*, admitted into our columns, has the value of an illustration of some one phase of that misconceived but most important science, Psychology. Our friend of the *Bombay Review* is hasty in jumping at the conclusion that he has had his last say about our Phantom Dogs,* Ensouled Violins, and stalking shades of the departed.

The government of Erivan was always known for the wealth of its monuments and

relics of antiquity. And now, a Russian daily paper, *Kavkaz*, announces recent discoveries invaluable to archaeology, in the shape of inscriptions upon solid rocks and isolated stones. They are all in cuneiform characters. The earliest of them having attracted the attention of the eminent archaeologist and Armenian scholar, Professor Norman, with the help of the photograph forwarded to him from *Etchmiadzine* (the oldest Armenian monastery), he first discovered the key to these

* [Reference is here to a story of a "Phantom Dog" contributed by a Russian Captain to the pages of the *Messenger of Odessa*, and translated for *The Theosophist*, possibly by H. P. B. herself, who vouches for the veracity of the author. It was published in Vol. I, December, 1879.—*Compiler*.]

characters, and has proved their historical importance. Besides this, the Professor has demonstrated by his discovery that, previous to the invention of the now existing alphabet, by Mesrob, the Armenians had cuneiform or arrow-headed characters, especially remarkable in that all have a similar form of rectangular triangles; the significance of each character, *i.e.*, of the triangle, depending upon the mutual conjunction and position of these triangular forms.

Collected Writings VOLUME II
1880

THE HISTORY OF A "BOOK"
[*The Pioneer*, Allahabad, March 12, 1880]*

As the indications in the press all point towards a Russian reign of terror, either before or at the death of the Czar—a bird's-eye view of the constitution of Russian society will enable us to better understand events as they transpire.

Three distinct elements compose what is now known as the Russian aristocracy. These may be broadly said to represent the primitive Slavonian, the primitive Tatar, and the composite Russianized immigrants from other countries, and subjects of conquered states, such as the Baltic provinces. The flower of the *haute noblesse*, those whose hereditary descent places them beyond challenge in the very first rank, are the *Rurikovich*, or descendants of the Grand Duke Rurik and the aforetime separate principalities of Novgorod, Pskov, etc., which were welded together into the Muscovite empire. Such are the Princes Bariatinsky, Dolgoruky, Shuysky (now extinct, we believe), Shcherbatov, Urussov, Viazemsky, etc.† Moscow has been the centre of the greater

———————

* [This article was published the day before the assassination of Emperor Alexander II, which took place March 1st, according to the so-called "old style" or Julian Calendar current in Russia at the time.—*Compiler*.]

† [Some additional information about these families may be of interest to the student.

The Princes Baryatinsky are descendants of St. Mihail, Prince of Chernigov (ca. 1179-1246), having originated from Prince Alexander

———————

part of this princely class since the days of Catherine the Great; and though, in most cases, ruined in fortune, they are yet as proud and exclusive as the blue-blooded French families of the Quartier St. Germain. The names of some of the highest of these are virtually unknown outside of the limits of the Empire. For dissatisfied with the reforms of Peter and Catherine, and unable to make as fine a figure at the court as those whom they delighted to call *parvenus*, it has been their proud boast that they have never served in any subordinate capacity, and have not been brought in contact with Western Europe and its politics. Living only upon their remembrances, they have made a class apart

———————

Andreyevich Mezetsky, surnamed Baryatinsky, on account of the lands bearing that name, which he owned on the river Kletoma in the uyezd of Meshchevsk (in the present-day Province of Kaluga). One of the later representatives of this Family was Prince Alexander Ivanovich Baryatinsky (1814-79), Field Marshal and Viceroy of the Caucasus, 1856-62.

The Princes Shuysky originated from the Princes of Suzdal', and descended from Prince Yuriy

Vasilyevich Shuysky in the 14th century. They became extinct in the middle of the 17th century.

The Princes Shcherbatov are related to the Princes of Chernigov, and are descended from the great-grandson of Prince Constantine Yuryevich Obolensky, named Vassiliy Andreyevich Shcherbaty, who lived in the 15th century. Among other well-known men, to this family belonged also the renowned historian, Prince Mihail Mihaylovich Shcherbatov (1733-90), whose work entitled *Russian History from the Earliest Times* (7 Vols. in 15 books) is a vast compendium of heretofore unknown archive material, up to the year 1610.

The Princes Urussov are of Tatar origin and descend from the well-known Yediguey Mangit, a favorite army leader of Tamerlane. who played a considerable role in the Golden Horde and was later a ruling prince of Nogaisk. In the middle of the 14th and the beginning of the 15th centuries, one of his descendants was Uruss-han, the founder of the Urussov Family. The Princes Yussupov stem also from the main trunk of the Urussov line.

The Princes Vyazemsky descend from Prince Rostislav Mihail Mstislavovich Smolensky (d. 1166), grandson of Vladimir Monomah. The great grandson of the latter, Prince Andrey Vladimirovich (killed in 1224 on the river Kalka), surnamed "Dolgaya Ruka," which means "long hand" (not to be confounded with the Dolgorukov Family), ruled at Vyazma, and was the originator of this princely family.—*Compiler*.]

————————

TRAPEZIUM GATE IN A WALL ON
OLLANTAYTAMBO HILL, PERU
(From Heinrich Ubbelohde-Doering, *The Art of Ancient Peru,*
1952. Courtesy Ernst Wasmuth, Publisher, Tübingen, Germany.)

MACHU PICCHU, PERU—HOUSE OF THE THREE WINDOWS
(From Heinrich Ubbelohde-Doering, *The Art of Ancient Peru,* 1952. Courtesy Ernst Wasmuth, Publisher, Tübingen, Germany.)

and dwell on a sort of high social table-land, whence they look down upon commoner mortals. Many of the old families are extinct, and many of those that remain entirely reduced to genteel poverty.

Rurik as it is well known, was not a Slav by birth, but a *Varago-Rooss*, though his nationality, as well as that of his people who came with him to Russia, has been a matter of scientific dispute for several years between the two well-known professors at St. Petersburg, Kostomaroff and Pogodin—the latter now dead. Implored by the Slavs to come and reign over their country, Rurik is reported to have been addressed by the delegates in these ominous words: "Come with us, great prince, . . . for vast is our motherland; but there is little order in it"—words which their descendants might well repeat with as much, if not more, propriety now as then. Accepting the invitation, Rurik came in A.D. 861 to Novgorod, with his two brothers, and laid the foundation of Russian nationality. The "Rurikovitch," then, are the descendants of this prince, his two brothers and his son, Igor, the line running through a long succession of princes and chiefs of principalities. The reigning house of Rurik became extinct at the death of Fedor, the son of Ivan the Terrible. After a period of anarchy, the Romanoffs, a family of petty nobles, came into power. But, as this was only in 1613, it was not without reason that the Prince P. Dolgoruky, a modern historian of Catherine II (a book prohibited in Russia), when smarting under the sense of a personal wrong, taunted the present Emperor with the remark:

> Alexander II must not forget that it is little more than two centuries since the Romanoffs held the stirrups of the Princes Dolgorouky.

And this, despite the marriage of Mary, Princess Dolgoruky,* with Michael

Romanoff after he became Czar.

———————

* [The first Emperor of the House of Romanov was Michael Fyodorovich (1596-1645). He married in 1624 Princess Maria Vladimirovna Dolgorukova, the daughter of Prince Vladimir Timofeyevich Dolgorukov (d. 1633), who was a "boyar" and a judge. She died four months after the wedding, and may have been poisoned. There was no issue from this marriage.—*Compiler*.]

———————

The Tatar princely families descend from the Tatar Khans and Magnates of the "Zolotaya Orda" (Golden Horde) and Kazan, who so long held Russia in subjection, but who were made tributary by Ivan III, father of Ivan the Terrible, in 1523-1530. Of the families of this blood which survive, the Princes Dondukov, whose head was formerly Governor-General of Kiev, and more recently served in Bulgaria in a similar capacity, may be mentioned.* These are, more or less, looked down upon by the "Rurikovich," as well as by old Lithuanian and Polish princely families, who hate the Russian descendants of Rurik, as these hate their Roman Catholic rivals. Then comes in the third element, the old Livonian and Esthonian Barons and Counts, the Courland nobles and *freiherrs*, who boast of descending from the first crusaders and look down upon the Slav aristocracy; and various foreign families invited into the country by successive sovereigns, a western element

———————

* [The Princes Dondukov-Korsakov originated from the Kalmik Han Ho-Urlyuk of the 16th century. His great grandson, Han Ayuk-Taydzhi (1646-1724) brought his Torgutsk Kalmik tribes under Peter the Great, and was a favorite of the latter. The grandson of Ayuk was Han Donduk-Ombo (d. 1741). His widow, Dzhan, from Kabardinia, went to St. Petersburg and was baptized with the name of Vera Don. dukova. Her son, Yona Dondukovich, was granted an estate in the Province of Mogilev. His daughter, Vera, married Col. Nikita Ivanovich Korsakov. The latter became Prince Dondukov-Korsakov, by order of Emperor Alexander I (July 15, 1802). Their only daughter, Princess Mary Nikitishna, married Col. Michael Alexandrovich Korsakov, who, by ukaz of Alexander I (Sept. 10, 1820), took the title and name of Prince Dondukov-Korsakov. He was Vice-President of the Academy of Sciences. One of his sons, Prince Alexander Mihaylovich (1820-93) was a close friend of H. P. B. and her family, He was first aide-de-camp to Prince Michael Semyenovich Vorontzov (17821856), viceroy of the Caucasus. In 1869, he became Governor-General of the Provinces of Kiev, Podol' and Volin'; in 1878, Imperial Russian Commissar in Bulgaria; in 1882-90, he was Director of Civil Authorities in the Caucasus, and in command of the military armed forces of the Caucasian military district. His highest rank was General-of-Cavalry. He was a distinguished administrator and a man of great courage and technical knowledge in his chosen field.

Quite a number of letters written to him by H. P. B. from India may be found in the volume entitled *H. P. B. Speaks*. Vol. II (Adyar Madras: Theos. Publ. House, 1851).—*Compiler*.]

———————

engrafted upon the Russian stock. The names of the latter *immigrés* have been Russianized in some cases beyond recognition; as, for instance, the English Hamiltons, who have now become the "Homutoff "!*

We have not the data which would enable us to give the numerical strength of either of the above classes; but an enumeration, made in the year 1842, showed a total of 551,970 noblemen of hereditary, and 257,346 of personal rank. This comprised all in the empire of different degrees of noble ranks, including the princely families and the under-stratum of nobility. There is an untitled nobility, the descendants of the old Boyars of Russia, often prouder of their family record than those who are known as princes. The Demidoff family, for instance, and the Narishkine, though frequently offered the rank of prince and count, have always haughtily rejected the honour, maintaining that the Czar could make a prince any day, but never a Demidoff or a Narishkin.†

Peter the Great, having abolished the princely privileges of the Boyars, and made the offices of the empire accessible to all, created the *chin*, or a caste of municipal *employés* and government officials, divided into fourteen classes, the first eight of which confer hereditary nobility upon the person holding one of them, and the six latter give but a personal nobility to the incumbent, and do not transmit gentility to the children. Office does not increase the nobility

———————

* [There were at least three noble families of the name of Homutov. One of them, according to tradition, stems from a Thomas Hamilton of Scotland who emigrated to Russia in 1542, with his son Peter.—*Compiler*.]

† [The Demidovs originated from David Antufyev who was a master-smith at the armament factory at Tula. His son, Nikita Demidovich Demidov (1656-1725) was the founder of the great wealth of this family.

The Narishkins descend, according to tradition. from a Crimean Tartar named Narishka, who arrived at Moscow in 1463. Emperor Alexey Mihaylovich Romanov chose for his second wife Natalya Kirillovna Narishkin (1651-94), daughter of Kiril Poluektovich Narishkin; the marriage took place in 1671, and from it was born Peter the Great. This family produced a number of renowned statesmen through the centuries.—*Compiler*.]

———————

of incumbents already noble, but does lift the ignoble into a higher social rank (*chinovnik*, government *employé*, was for years a term of scorn in the mouth of the nobles). It is only since Alexander came to the throne that an old edict was done away with, which deprived of noble rank and reduced to the peasantry any family which, for three successive generations, had not taken service under the Government. Those were called *Odnodvortzi*, and among them some of the oldest families found themselves included in 1845, when the Emperor Nicholas ordered the examination of the titles of nobles. The nice distinctions among the above fourteen classes are as puzzling to a foreigner as the relative precedence of the various buttons of Chinese mandarins, or the

tails of the Pashas.

Besides these conflicting elements of high and low nobility, the direct descendants of the Boyars of old—the Slavonian *peers* in the palmy days of Russia, divided in petty sovereignties, who chose for themselves the prince they wanted to serve and left him at will, who were vassals, not the subjects, had their own military retinue, and without whose approval no grand-ducal "ukase" could be of any avail—and the ennobled *chinovniks*, sons of priests and petty traders, there are yet to be considered 79,000,000 of other people. These may be divided into the millions of liberated serfs (22,000,000), of crown peasants (16,000,000), and of town peasants (about 10,000,000), who inhabit cities, preferring various trades and menial service to agriculture. The rest comprise (1) the *meshtchanis*, or petty bourgeois, one step higher than the peasant; (2) the enormous body of merchants and traders divided into three guilds; (3) the hereditary citizens, who have nothing to do with nobility; (4) the black clergy or the monks and nuns; and the secular clergy, or married priest—a caste apart and hereditary; and (5) the military class.

We will not include in our classification the 3,000,000 of Mohammedans, the 2,000,000 of Jews, the 250,000 Buddhists, the pagan Izors, the Savakots, and the Karels, who seem perfectly well satisfied with the Russian rule,

thoroughly tolerant to their various worships.* These, with the exception of the higher educated Jews and some fanatical Mohammedans, care little as to the hand that rules them. But we will remind the reader of the fact that there are over one hundred different nations and tribes, who speak more than forty different languages, and are scattered over an area of 8,331,884 English square miles;† that the population of all Russia, European and Asiatic, is not above ten to the square mile; that the railroads are very few and easily controlled, and other means of transport scanty. How far it would be possible to effect a complete revolution throughout the Russian Empire, may well be a subject of conjecture. With so little to bind the many nationalities into one movement, it would seem to a foreigner an undertaking so hopeless as to discourage even an Internationalist or a Nihilist. Add to this the unquestionable devotion of the liberated serfs and peasantry to the Czar, in whom they see alike the benefactor of the oppressed, and the vicegerent of God, the head of their Church, and the case seems yet more problematical. At the same time, we must not forget the lessons of history, which has more than once shown us how the very vastness of an empire, and lack of a common unity among its subjects have proved at some supreme crisis the most potent elements of its disruption. The heart of Russia beats at Moscow, though the brain plots at St. Petersburg; and any movement to be successful must carry these two centres.

St. Petersburg is in reality the aristocratic *Parc aux Cerfs*, a place of shameless profligacy and riotous excesses, with so little that is national in it that its very name is German. It is the natural port of entry for all the Continental vices, as well as for the loose ideas about morality, religion and social duty, which are becoming so widely

prevalent. The

———————

* By the last statistics, the Mohammedans have 4,189 mosques and 7,940 *muftis* and *mullahs* in the Empire of Russia; the Buddhists 389 places of worship and 4,400 priests, the Jews 445 synagogues and 4,935 rabbis, etc.

† According to the calculation made in 1856 by G. Schweitzer, Director of the Observatory of Moscow.

———————

same corrupting influence that Paris has upon France, St. Petersburg has upon Russia. An influential Russian magazine, *Russkaya Ryetch*, gave us only the other day the following picture of St. Petersburg society:

> Russian society slumbers [it says] or rather it feels heavy and somnolent. It lazily nods, only now and then opening its lifeless eyes, as might one, who, after a heavy dinner, forced to sit in an unnatural position, cannot resist a lethargic drowsiness, and feels that he must either unbutton his uniform and draw a full breath, or—suffocate. But the dinner is an official one, and his body pinched in a State uniform too tight for him The man is overcome with an irresistible somnolence; he feels the blood rushing to his head, his legs tremble and his hand mechanically fumbles the buttons of his uniform to get one gasp of breath that would interrupt the unendurable torture. Such is the present condition of our society.
>
> But while it is nodding under its threatened apoplexy, from a surfeit of indigestible food, those carnivorous jackals, who are always ready to eat and drink, and can digest whatever they pick up, do not sleep. The violation of the seventh commandment, intellectually as well as physically, having debased body, mind, and soul, is nestling in the very heart of the public. Adulterers of body, adulterers of thought, adulterers of knowledge and science, adulterers of labour—reign in our midst, are creeping out from every side as the representatives of society and the public, boasting of their brazen hardihood, successful wherever they go, having flung away all shame, cast aside to at least conceal the nakedness of their deeds, even from the eyes of those upon whom they speculate, from whom they squeeze all that can be squeezed, only from such a fool as—man. Government and treasury pilferers; embezzlers of public and private properties; blacklegs and swindlers subsidized by numberless bubble companies, by stock companies and fraudulent enterprises; thimble-riggers and violators of women and children whom they debauch and ruin; contractors, money-lenders, bribed judges and venal counsel, bucket-shop keepers and sharpers of all nationalities, every religion, every social class— this is our modern social force. Like beasts of prey, hunting in packs, this force, gloating over its quarry, satiating itself, noisily crunching its restless, tireless jaws, imposing itself upon everyone, dares to offer itself as the patron of everything—science, literature, arts, and even thought itself. There it is, the kingdom of *this* world, *flesh* of the *flesh*, blood of the blood, made in the image of the *animal* from which the first germ of man evoluted.

Such are the social ethics of our contemporary Russia, on Russian testimony. If so, then it must have reached that culminating point from which it must either fall into the

mire of dissolution, like old Rome, or gravitate towards regeneration through all the horrors and chaos of a "Reign of Terror." The press teems with guarded complaints of "prostration of forces" among its representatives, the chronic signs of fast-impending social dissolution, and the profound apathy into which the whole Russian people seem to have fallen. The only beings full of life and activity, amid this lethargy of satiety, seem to be the omnipresent and ever-invisible Nihilists. Clearly there *must* be a change.

From all this social rottenness, the black fungus of Nihilism has sprung. Its hot-bed has been preparing for years, by the gradual sapping of moral tone and self-respect and the debauchery of the higher class, who always give the impulse to those below them for good or evil. All that lacked was the occasion and the man. Under the passport system of Nicholas, the chances for becoming polluted by Paris life were confined to a mere handful of rich nobles, whom the caprice of the Czar allowed to travel. Even they, the privileged of favour and fortune, had to apply for permission six months in advance, and pay a thousand roubles for their passport, with a heavy fine for each day in excess of the time granted, and the prospect of confiscation of their entire property should the foreign stay exceed three years. But with Alexander everything was changed; the emancipation of the Serfs was followed by numberless reforms—the unmuzzling of the press, trial by jury, equalizing the rights of citizenship, free passports, etc. Though good in themselves, these reforms came with such a rush upon a people unaccustomed to the least of these privileges, as to throw them into a high fever. The patient, escaping from his strait jacket, ran wildly about the streets. Then came the Polish Revolution of 1863, in which a number of Russian students participated. Reaction followed and repressive measures were readopted one by one; but it was too late. The caged animal had tasted liberty, though ever so brief, and thenceforward could not be docile as before. Where there had been but one Russian traveller to Paris, Vienna and Berlin under the old reign, now there were thousands and tens of thousands; just so many more agencies were at work to import

fashionable vice and scientific scepticism. The names of John Stuart Mill, Darwin, and Büchner, were upon the lip of every beardless boy and heedless girl at the universities and colleges. The former were preaching Nihilism, the latter Women's Rights and Free Love. The one let their hair grow like *muzhiks*, and donned the red national shirt and *kaftan* of the peasantry; the other clipped their hair short and affected blue spectacles. Trade unions, infected with the notions of the International, sprang up like mushrooms; and demagogues ranted to social clubs upon the conflict between labour and capital. The cauldron began to seethe. At last the man came.

The history of Nihilism can be summed up in two words. For their name they are indebted to the great novelist Turgenyev, who created Bazaroff, and stamped the type with the name of *Nihilist*. Little did the famous author of *Fathers and Sons* imagine at that time into what national degradation his hero would lead the Russian people

twenty-five years later. Only "Bazaroff"—in whom the novelist painted with satirical fidelity the characteristics of certain "Bohemian" negationists, then just glimmering on the horizon of student life—had little in common, except the name and materialistic tendency, with the masked revolutionists and terrorists of today. Shallow, bilious, and nervous, this *studiosus medicinae* is simply an unquiet spirit of sweeping negation; of that sad, yet scientific scepticism reigning now supreme in the ranks of the highest intellect; a spirit of materialism, sincerely believed in, and as honestly preached; the outcome of long reflections over the rotten remnants of man and frog in the dissecting-room, where the dead *man* suggested to his mind no more than the dead frog. Outside of animal life everything to him is nihil; "a thistle," growing out of a lump of mud, is all that man can look forward to after death. And thus this type—Bazaroff—was caught up as their highest ideal by the university students. The "Sons" began destroying what the "Fathers" had built . . . And now Turgenyev is forced to taste of the bitter fruits of the tree of his planting. Like Frankenstein, who could not control the mechanical monster that his ingenuity had

constructed out of the putrefactions of the churchyard, he now finds his "type"—which was from the first hateful and terrible to him—grown into the ranting spectre of the Nihilist delirium, the red-handed socialist. The press, at the initiative of the *Moskovskiya Vedomosty*—a centenarian paper—takes up the question and openly accuses the most brilliant literary talent of Russia—one whose sympathies are, and always have been, on the side of the "Fathers," with having been the first to plant the poisonous weed.

Owing to the peculiar transitional state of Russian society between 1850 and 1860, the name was hailed and adopted and the Nihilists began springing up on every side. They captured the national literature, and their new doctrines were fast disseminated throughout the whole empire. And now *Nihilism* has grown into a power—an *imperium in imperio*. It is no more with Nihilism with which Russia struggles, but with the terrible consequences of the ideas of 1850. *Fathers and Sons* must henceforth occupy a prominent place, not only in literature, as quite above the ordinary level of authorship, but also as the creator of a new page in Russian political history, the end of which no man can foretell.

Collected Writings VOLUME II
1880

362

MISSIONARIES MILITANT
[*The Pioneer*, Allahabad, March 22, 1880]

We have *just* read the two dreary columns in *The Pioneer* of March 15th, "The Theosophists in Council," by Mr. T. G. Scott. The Council of the Society having nothing more to say to the reverend polemic, who, in rejoinder to a brief card, treats the world to two columns of what Coleridge would call "a juggle of sophistry," I, myself, would ask you to favour me with a brief space.

A few points of Mr. Scott's most glaring misconceptions (?) about our Society may be noticed. We are said to have declared, at New York, that the Theosophical Society was hostile to the "Christian Church"; while at Mayo Hall, Allahabad, our President affirmed that his Society was not organized to fight "Christianity." This is assumed to be a contradiction and a "change of base." Now if there were enough "Christianity" in the "Christian Church" to be spoken of, the gentleman's point of view might be deemed well taken. But, in my humble opinion, this is not at all the case. Hence—though not at all hostile to "Christianity," *i.e*., the ethics alleged to have been preached by Jesus of Nazareth, I, in common with many Theosophists, am very much so to the so-called "Church of Christ." Collectively, this Church includes three great rival religions and some hundreds of minor sects, for the most part bitterly recriminative, and, mutually, far more hostile to each other than we are to all. To accuse, therefore, the Theosophist—who may dislike the Methodist, Presbyterian, Jesuit, Baptist, or any other alleged "Christian" sect, of bitter hatred of "Christianity" in the abstract—is like accusing one of hating

light because he opposes the use of either or all of the many new-fangled inventions of kerosene lamps, which, under the pretext of preserving the sight, injure it! The Christianity of Jesus, dragged by its numberless sects around the arena of our century, appears like that car in the Slavonian fable (a version of one by Aesop) to which were harnessed all manner of creeping, swimming, and flying things. Each of these, following its own instinct, attempted to draw the car after its own fashion. Result—between the birds, animals, reptiles, and fishes, the unfortunate vehicle was torn into fragments.

The reverend missionaries are hard to please in this country. When left unnoticed, they complain of the Theosophists ignoring the brave "six hundred"; and when we do

notice them—which, indeed, happens only under compulsion—they begin abusing us in the most un-Christian and often, I am sorry to say, ungentlemanly way. Thus, for instance, we had to call the strong hand of the law to our help in the case of *The Dnyanodaya*—a diminutive and sorry, but quite a fighting, little missionary weekly of Bombay, which called our Society names, and had to apologize in print for it. Now comes *The Bengal Magazine* of January. Its Editor—by-the-by, a Christian reverend, but, nevertheless, very rude Babu—is advised to look out, and consult law, before he charges Colonel Olcott or anyone else with "hocus-pocus tricks" again; as the "gushing Colonel" may prove as little gushing and as active in his case as he was in that of the abusive little *Dnyanodaya*. And now Mr. T. G. Scott calls an article on "Missions in India" (*The Theosophist*, January) a

> bold, but exceedingly *ignorant* attempt at making it appear that missions are a failure in India

Ignorant as we new-comers may be about Indian missionary questions, I must remind Mr. Scott that the person whom he stigmatizes with ignorance is a lady who has passed many years in India and has had ample opportunities for observation. Most military or civil *employés* of experience in India whom I have met take the same view of the matter that she does. I cannot imagine why Darwin

and Tyndall should have been selected by Mr. Scott, out of thousands of scientific and educated men now pulling Christianity to pieces, as "noisy characters"; nor why he should cite, in an issue created by modern biblical research, Newton, Kepler, Herschel, or any one else who lived before the recent advances of science in this direction, and in days when, to deny not merely Christianity, but some minor dogma of the state religion was equal to a self-condemnation to an *auto-da-fé*. As for the Christianity of Max Müller, Dr. Carpenter (a prince among materialists), and the late Louis Agassiz, the less said, the better. Might not his long string of high-sounding names have been profitably enlarged by the addition of those of the late Viscount Amberley and Lord Queensborough, of the "church" of Moncure Conway, in which is preached the great Religion of Humanity free from every "religion" and church? "Science is our guide, and truth is the spirit that we worship," says the noble Lord Queensborough in his letter recently published in *The Statesman*! Mr. Scott assures his readers that "never since the Apostles has it (Christianity) been so vigorous as now," "the tendency is anything else than to 'infidelity' and 'atheism'." And Lord Queensborough, in his letter to "E. C. H.," challenges the latter, and with him the whole world of Christians in these remarkable words:

> Call us atheists and infidels if you will; . . . and I maintain, and will maintain, that the time has arrived for us to proclaim ourselves and to claim to be respected, as other religious bodies are; but as we never shall be, unless we stand forward and openly declare what our religion is . . . I am only acting as the mouthpiece of thousands, perhaps millions, with whom I have faith in common . . . Churches of our religion already exist. I will name one in London, *always as full as it can hold on Sundays*—South Place

Chapel, Finsbury, where Mr. Moncure Conway lectures.

Moncure Conway, I will remind Mr. Scott, instead of the *Bible* and Christianity, preaches every Sunday from the *Sacred Anthology*, extracts from the *Vedas*, the Buddhist *Sutras*, the *Koran*, and so on. Many of his parishioners are fellows of the Theosophical Society. And now it is my turn to ask, "How does *this* tally with the utterances of" Mr. Scott, the missionary? Equally ill-timed was Mr. Scott's

quotation from the *New Testament* of the passage: "Jesus said, Other sheep I have, not of this fold." For in the very mouth of Jesus are also put the words: "He that believeth and is baptized shall be saved; but he that believeth not *shall be damned* " (*Mark*, xvi, 16).

To this Mr. Scott may, perhaps, repeat what he says in his two-column letter:

> The whole question of the nature and extent of future punishment is *a matter of interpretation*.

Exactly. So we, Theosophists and other heathen and "infidels," who live in a century of free thought and in a country of religious freedom, avail ourselves of it.

And now all his points being answered, the reverend gentleman is at liberty to ventilate his ideas and pour his wrath upon the Theosophists wherever he likes. Yet, unless he can get his satisfaction from following the good example of other missionaries, and indulge in monologues of abuse, he can reckon but little upon us to answer him. It takes two for a dialogue; and whether as a Society or as individuals, we decline any further controversy on the subject with one who gives so few facts and so many words.

H. P. BLAVATSKY.

Collected Writings **VOLUME II**

1880

THE SILENT BROTHER

BY COUNT E**……………….**A**……………….**, F.T.S.

[*The Theosophist*, Vol. I, Nos. 7 & 8, April and May, 1880,
pp. 166-68 and 200-201]

[The authorship of this remarkable story is uncertain, but it bears a great similarity to other stories written by H. P. B. in collaboration with the Adept known as Hillarion Smerdis, such as, for instance. "The Ensouled Violin," or "An Unsolved Mystery."

The initials E. A. could very easily stand for Endreinek Agardi, a pupil of Master M., and an F.T.S., on the strength of H. P. B.'s own explanation. See in this connection the Compiler's Notes at the end of the story, "An Unsolved Mystery," in Volume I of the present Series.—*Compiler.*]

The strange story I am about to say was given to me by one of its principal heroes. Its authenticity cannot be doubted, however sceptical one may feel as to the details of the narrative—and this for three good reasons: (*a*) the circumstances are well known at Palermo, and the incidents still remembered by a few of the oldest inhabitants; (*b*) the shock produced by the dreadful occurrence on the narrator was so violent as to turn his hair—the hair of a young man of 26—as white as snow in one night, and make him a raving lunatic for the next six months; (*c*) there is an official record of the death-bed confession of the criminal, and it can be found in the family chronicles of the Prince di R**……………..**V**……………..**For myself at least, no doubt remains as to the veracity of the story.

Glaüerbach was a passionate lover of the occult sciences. For a time, his only object was to become a pupil of the famous Cagliostro, then living at Paris, where he attracted universal attention; but the mysterious Count from the first refused to have anything to do with him. Why he

declined to accept as pupil a young man of a good family and very intelligent, was a secret which Glaüerbach—the ,narrator of the tale—could never penetrate. Suffice it to say that all he could prevail upon the "Grand Copt" to do for him, was to teach him in a certain degree how to learn the secret thoughts of the persons he associated with, by making them speak such thoughts audibly without knowing that their lips were uttering any sound. And even this comparatively easy magnetic phase of occult science he could not master practically.

In those days, Cagliostro and his mysterious powers were on all tongues. Paris was in

a state of high fever about him. At Court, in society, in the Parliament , in the Academy, they spoke but of Cagliostro. The most extraordinary stories were told of him, and the more they were extraordinary the more willingly people believed them. They said that Cagliostro had shown pictures of future events in his magic mirrors to some of the most illustrious statesmen of France, and that these events had all come to pass. The king and the royal family had been of the number of those who were allowed to peer into the unknown. The "magician" had evoked the shades of Cleopatra and Julius Caesar, of Mohammed and Nero. Ghengis Khan and Charles the Fifth had held a conversazione with the minister of the police; and an outwardly pious, but secretly sceptical Christian Archbishop having shown a desire to have his doubts cleared, one of the gods was summoned—but did not come, for he had never existed in flesh. Marmontel having expressed the desire to meet Belisarius, he, upon seeing the great warrior emerging from the ground, fell senseless.* Young, daring and passionate Glaüerbach, feeling that Cagliostro would never share with him more than a few crumbs of his great learning, turned in another direction, and at last found an unfrocked abbot, who for a consideration took upon himself

———————

* [Reference is here to Jean Franvois Mannontel (1723.99), French writer, historiographer of France and secretary to the Academy. He published in 1767 a romance, *Bélisaire,* which incurred the censure of the Sorbonne and the archbishop of Pads for a chapter on religious toleration.—.*Compiler*.]

———————

to teach him all he knew. In a few months (?) he had learned the weird secrets of black and white magic, *i.e.,* the art of cleverly bamboozling fools. He also visited Mesmer and his clairvoyants, whose number had become very large at that period. The ill-fated French society of 1785 felt its doom approaching; it suffered from spleen and greedily seized upon anything that brought it a change in its killing satiety and lethargic monotony. It had become so sceptical that, at last, from believing in nothing, it ended by believing anything. Glaüerbach, under the experienced direction of his abbot, began practicing upon human credulity. But he had not been more than eight months at Paris, when the police paternally advised him to go abroad—for his health. There was no appeal from such advice. However convenient the capital of France for old hands at charlatanry, it is less so for beginners. He left Paris and went, via Marseilles, to Palermo.

In that city the intelligent pupil of the abbot got acquainted with, and contracted a friendship with Marquis Hector, youngest son of the Prince R……………V……………, one of the most wealthy and noble families of Sicily. Three years earlier, a great calamity had befallen that house. Hector's eldest brother, Duke Alfonso, had disappeared without leaving any clue; and the old prince, half-killed with despair, had left the world for the retirement of his magnificent villa in the suburbs of Palermo, where he led the life of a recluse.

The young Marquis was dying with *ennui.* Not knowing what better to do with

himself, under the directions of Glaüerbach he began studying magic, or at least, that which passed under that name with the clever German. The professor and pupil became inseparable.

As Hector was the Prince's second son, he had, during the life of his elder brother, no choice left him, but to join either the army or the church. All the wealth of the family passed into the hands of the Duke Alfonso R…………… V……………, who was betrothed, moreover, to Bianca Alfieri, a rich orphan, left, at the age of ten, heiress to an immense fortune. This marriage united the wealth of both the houses

ZIGZAG WALLS AT SACSAYHUAMAN, NEAR CUZCO, PERU
(From Heinrich Ubbelohde-Doering, *The Art of Ancient Peru,*
1952. Courtesy Ernst Wasmuth, Publisher, Tübingen, Germany.)

MONOLITHS ON OLLANTAYTAMBO HILL, PERU
(From Heinrich Ubbelohde-Doering, *The Art of Ancient Peru,*
1952. Courtesy Ernst Wasmuth, Publisher, Tübingen, Germany.)

COLLECTED WRITINGS Vol. II, 1879-1880

of R……………V……………and Alfieri, and it had all been settled when both Alfonso and Bianca were mere children, without even a thought as to whether they would ever come to like each other. Fate, however, decided it should be so, and the young people formed a mutual and passionate attachment.

As Alfonso was too young to be married, he was sent travelling, and remained absent for over four years. Upon his return, preparations were being made for the celebration of the nuptials, which the old Prince had decided should form one of the future epopees of Sicily. They were planned upon the most magnificent scale. The wealthiest and noblest of the land had assembled two months beforehand and were being royally entertained in the family mansion, which occupied a whole square of the old city, as all were more or less related to either the R……………V……………or the Alfieri families in the second, fourth, twentieth or sixtieth degree. A host of hungry poets and *improvisatori* had arrived, uninvited, to sing, according to the local custom of those days, the beauty and virtues of the newly-married couple. Livorno sent a ship-load of sonnets, and Rome the Pope's blessing. Crowds of people curious to witness the procession had come to Palermo from afar; and whole regiments of the light-fingered gentry prepared to practice their profession at the first opportunity.

The marriage ceremony had been fixed for a Wednesday. On Tuesday the bridegroom disappeared without leaving the slightest trace. The police of the whole land was set afoot. Uselessly, alas! Alfonso had for several days been going from town to Monte Cavalli—a lovely villa of his—to superintend in person the preparations for the reception of his lovely bride, with whom he was to pass his honey-moon in that charming village. On Tuesday evening he had repaired there alone and on horseback as usual, to return home early on the following morning. About ten in the evening two *contadini* had met and saluted him. That was the last any one saw of the young Duke.

Later, it was ascertained that on that night a pirate vessel had been cruising in the waters of Palermo; that the

corsairs had been ashore, and carried away several Sicilian women. In the latter part of the last century, Sicilian ladies were considered as very valuable goods**:** there was a large demand for the commodity in the markets of Smyrna, Constantinople, and the Barbary Coast; the rich pashas paying for them enormous sums. Besides pretty Sicilian women, the pirates used to smuggle away rich people for the sake of the ransom. The poor men, when caught, shared the fate of the working-cattle, and fed on flogging. Everyone at Palermo firmly believed that young Alfonso had been carried away by the pirates; and it was far from being improbable. The High Admiral of the Sicilian navy immediately

dispatched after the pirates four swift vessels, renowned above all others for their speed. The old Prince promised mountains of gold to him who would give him back his son and heir. The little squadron being ready, it spread its sails and disappeared on the horizon. On one of the vessels was Hector R………. V……...

At nightfall, the watchers on the deck had as yet seen nothing. Then the breeze freshened, and about midnight it was blowing a hurricane. One of the vessels returned to port immediately, the two others were driven away before the gale and were never heard of more, and the one, on which was young Hector, returned two days after, dismantled and a wreck, to Trapani.

The night before, the watchers, in one of the beacon towers along the shore, saw a brig far off, which, without mast, sails or flag, was being furiously carried along on the crest of the angry sea. They concluded it must be the pirates' brig. It went down in full sight, and the report spread that every soul on board, to the very last man, had perished.

Notwithstanding all this, emissaries were sent by the old Prince in every direction—to Algiers, Tunis, Morocco, Tripoli, and Constantinople. But they found nothing; and when Glaüerbach arrived at Palermo, three years had passed since the event.

The Prince, though having lost a son, did not relish the idea of losing the wealth of the Alfieris in the bargain. He concluded to marry Bianca to his second son, Hector. But

the fair Bianca wept, and would not be consoled. She refused point-blank, and declared she would remain faithful to her Alfonso.

Hector behaved like a true knight. "Why make poor Bianca still more miserable, by worrying her with prayers? Perhaps my brother is yet alive"—he said. "How could I, then, in view of such an uncertainty, deprive Alfonso, in case he should return, of his best treasure, and the one dearer to him than life itself!"

Touched with the exhibition of such noble feelings, Bianca began to relax her indifference for her Alfonso's brother. The old man did not lose all hopes. Besides, Bianca was a woman; and with women in Sicily, as elsewhere, the absent are always in the wrong. She finally promised, if she should ever have a positive assurance of Alfonso's death, to marry his brother, or—no one. Such was the state of affairs when Glaüerbach—he who boasted of the power of raising the shadows of the dead—appeared at the princely and now mournful and deserted country villa of the R………. V……... He had not been there a fortnight before he captivated the affections and admirations of everyone. The mysterious and the occult, and especially dealings with a world unknown, the "silent land," have a charm for everyone in general and for the afflicted especially. The old Prince took courage one day and asked the crafty German to solve their cruel doubts. Was Alfonso dead or alive? That *was* the question. Taking a few minutes to reflect, Glaüerbach answered in this wise**:**—"Prince, what you ask me to do for you is very important . . . Yes, it is quite true. If your unfortunate son is no more, I may be enabled to call forth his shadow; but will not the shock be too violent for you?

Will your son and your pupil—the charming Countess Bianca—consent to it?"

"Anything rather than cruel uncertainty," the old Prince answered. And so the evocation was decided upon, to take place a week from that day. When Bianca heard of it, she fainted. Recalled to her senses by an abundance of restoratives, curiosity got the better of her scruples. She was a daughter of Eve, as women all are. Hector began by setting

himself with all his might against what he regarded as a sacrilege. He did not wish to trouble the rest of the dear departed; he at first said, if his beloved brother was really dead, he preferred not to know it. But at last his growing love for Bianca and the desire to satisfy his father prevailed, and he too consented.

The week demanded by Glaüerbach for preparation and purification, seemed a century to the impatience of all three. Had it been a day longer, they must have all gone mad. Meanwhile, the necromancer had not been losing his time. Suspecting that the demand in this direction would come one day, he had from the first quietly gathered the minutest particulars about the deceased Alfonso, and most carefully studied his life-size portrait which hung in the old Prince's bedroom. This was enough for his purpose. To add to the solemnity, he had enjoined upon the family a strict fast and prayers, day and night, during the whole week. At last the longed-for hour arrived, and the Prince, accompanied by his son and Bianca, entered the necromancer's apartment. Glaüerbach was pale and solemn, but composed. Bianca trembled from head to foot and kept her bottle of aromatic salts in constant use. The Prince and Hector looked like two criminals led to execution. The large room was lighted by only a single lamp, and even this dim light was suddenly extinguished. Amid the thick darkness, the lugubrious voice of the conjuror was heard to pronounce a short cabalistic formula in Latin, and finally, to command the shadow of Alfonso to appear—if it was, indeed, in the land of the shadows.

Suddenly the darkness of the furthest recess in the room became illuminated with a feeble bluish light, which, by slow degrees, brought before the sight of the audience a large magic mirror, which seemed to be covered with a thick mist. In its turn, this mist was gradually dissipated, and finally, the prostrate form of a man appeared to the eyes of those present. It was Alfonso! His body had on the identical dress he wore on the evening of his disappearance; heavy chains clasped his hands, and he lay dead on the sea-shore. Water dripped from his long hair and blood-

stained and torn clothes; then a huge wave crept on and, engulfing him, all suddenly

disappeared.

A dead silence had reigned during the whole progress of this fearful vision. The persons present trembling violently tried to keep their breath; then all relapsed into darkness, and Bianca, uttering a feeble moan, fell senseless into the arms of her guardian.

The shock had proved too much. The young girl had a brain fever which held her between life and death for weeks. The Prince felt little better; and Hector never left his room for a fortnight. No more doubts—Alfonso was dead, he was drowned. The walls of the palace were hung with black cloth, strewn all over with silver tears. For three days, the bells of many churches at Palermo tolled for the unfortunate victim of the pirates and the sea. The inside of the great cathedral was also draped from floor to dome in black velvet. Two thousand and five-hundred gigantic tapers flickered around the catafalque; and Cardinal Ottoboni, assisted by five bishops, daily performed the service for the dead for six long weeks. Four thousand ducats were distributed in charity to the poor at the portal of the cathedral, and Glaüerbach, clad in a sable mantle like one of the family, represented its absent members, during the funeral obsequies. His eyes were red, and when he covered them with his scented pocket-handkerchief, those near him heard his convulsive sobs. Never had a secrilegious comedy been better performed.

Soon after, a magnificent monument of pure Carrara marble, sculptured with two allegorical figures, was raised in Alfonso's memory in St. Rosalia's church. On the sarcophagus grandiloquent inscriptions in Greek and Latin were cut by order of the old Prince.

Three months later, the news spread that Bianca was wedded to Hector. Glaüerbach, who had meanwhile gone to travel all over Italy, returned to Monte Cavalli on the eve of the marriage. He exhibited his wonderful necromantic powers elsewhere, and had the "holy" Inquisition upon his heels. He felt full security only in the bosom of the family which adored and looked upon him as a demi-god.

374

On the following morn, the numerous guests proceeded to the chapel, which was resplendent with gold and silver and decorated as for a royal wedding. How happy looked the bridegroom! How lovely the bride! The old Prince wept for joy, and Glaüerbach had the honor of being Hector's best man.

In the garden were spread enormous banquet tables at which were entertained the vassals of both the families. The feasts of Gargantua were less rich than such a festival. Fifty fountains spouted wine instead of water; but towards sunset, no one could drink any more, for unfortunately—for some people—human thirst is not infinite. Roasted pheasants and partridges were thrown by the dozens to the neighboring dogs, which they too left untouched, for even they were gorged to the throat.

Suddenly, among the gay and showy crowd, there appeared a new guest, who attracted general attention. It was a man, thin as a skeleton, very tall, and clad in the dress of the penitent monks or "Silent Brothers," as they are popularly called. This dress

consists of a long, flowing, gray, woollen garment, girded with a rope at the two ends of which hang human bones, and a pointed hood which entirely covers the face, except two holes for the eyes. Among many orders of penitent monks in Italy—the black, gray, red, and white penitents—none inspire such an instinctive terror as these. Besides, no one has the right to address a penitent brother, while his hood is pulled down over his face; the penitent has not only the full right but the obligation to remain unknown to all.

Thus, this mysterious brother, who so unexpectedly appeared at the wedding feast, was addressed by none, though he seemed to follow the newly-married couple, as if he were their shadow. Both Hector and Bianca shuddered every time they turned to look at him.

The sun was setting, and the old Prince, accompanied by his children, was for the last time going the round of the banquet tables in the gardens. Stopping at one of these, he took a goblet of wine and exclaimed**:** "My friends, let us drink to the health of Hector and his wife Bianca!"

But, at this very moment, someone seized his arm and stopped it. It was the gray-frocked "Silent Brother." Quietly emerging from the crowd, he had approached the table and also taken up a goblet.

"And is there no one, old man, besides Hector and Bianca whose health thou couldst propose?"—he asked in deep, guttural tones—"Where is thy son Alfonso?"

"Knowest thou not he is dead?"—sadly answered the Prince.

"Yes! . . . dead—dead!" echoed the penitent. "But were he only to hear again the voice he heard at the moment of his cruel death, methinks he might respond . . . aye . . . from his very grave . . . Old man, summon here thy son Hector! . . .

"Good God! What do you . . . what *can* you mean!" be more easily imagined than described. In one moment—exclaimed the Prince, pallid with unnameable terror.

Bianca was ready to faint. Hector, more livid than his father, was hardly standing on his legs, and would have fallen, had not Glaüerbach supported him.

"To the memory of Alfonso!" slowly pronounced the same lugubrious voice. —"Let everyone repeat the words after me! Hector, Duke of R………. V………. I invite you to pronounce them! . . ."

Hector made a violent effort and, wiping his trembling lips, tried to open them. But his tongue cleaved to the roof of his mouth and he failed to utter a sound. Every eye was riveted upon the young man. He was pallid as death and his mouth foamed. At last, after a superhuman struggle with his weakness, he stammered out, "To the memory of Alfonso! . . ."

"*The voice of my mur-de-rer!* . . ," ejaculated the penitent in a deep but distinct tone.

With these words, throwing back his hood, he tore open his robe, and before the sight of the horrified guests there appeared the *dead* form of Alfonso, with four deep gaping wounds on his breast, from which trickled four streams of blood!

The cries of terror and the fright of the spectators can

the garden became empty; the whole crowd upsetting the tables and flying as if for life . . . But, more strange than all, was the fact that it was Glaüerbach who, notwithstanding his intimate acquaintance with the dead, was the most panic-stricken. Upon seeing a real ghost, the necromancer, who had raised the dead at will, hearing him talk as would a living being, fell senseless upon a bed of flowers, and was picked up, late that night, a stark lunatic, which he remained for months.

It was only half a year later that he learned what had taken place after the terrific arraignment. After uttering it, the penitent disappeared from the eyes of all, and Hector was carried into his room in violent convulsions, where, an hour later, after summoning his confessor to his bedside, he made him write down his deposition, and after signing it, drank, before he could be stopped, the poisonous contents of a hollow seal-ring, and expired almost immediately. The old Prince followed him to the grave a fortnight later, leaving all his fortune to Bianca. But the unfortunate girl, whose early life had been doomed to two such tragedies, sought refuge in a convent, and her immense wealth passed into the hands of the Jesuits. Guided by a dream, she had selected a distant and unfrequented corner in the large garden of Monte Cavalli, as the site for a magnificent chapel, which she had erected as an expiatory monument of the fearful crime which put an end to the ancient family of the Princes of R………. V……... While digging the foundations, the workmen discovered an old dry well, and in it, the skeleton of Alfonso, with four stabs in his half-decayed breast, and the wedding ring of Bianca upon his finger.

Such a scene as the one on the wedding-day, is sufficient to shake the most hardened scepticist. Upon recovering, Glaüerbach left Italy forever, and returned to Vienna, where none of his friends was at first able to recognize the young man of hardly twenty-six in his old decrepit form with his hair as white as snow. He renounced the evocation of spirits and charlatanry forever, but became from that time a firm believer in the survival of the human soul

and in its occult powers. He died in 1841, an honest and reformed man, scarcely opening his mouth upon this weird history. It was but during the last years of his life that a certain person, who won his full confidence through a service he was enabled to render him, learned from him the details of the mock vision and the real tragedy of the family of the R………. V……...

Collected Writings VOLUME II

1880

NOTE TO "RADIANT MATTER"

[*The Theosophist*, Vol. I, No. 7, April, 1880, p. 174]

[In this article, Camille Flammarion comments on Wm. Crooke's discoveries in Physics. He says: "Spiritism feels too grateful to the great scientist William Crookes to let anything to his greater glory remain unnoticed. Suffice, then, that he is the author of the admirable Researches on *Radiant Matter*, . . . to make it our duty to our readers to welcome the discoveries of the great chemist who did not shrink from the study of *spiritist* Phenomena." H. P. B. remarks on this:]

The twenty millions of Western believers in the modern phenomena and those who attribute them to the agency of departed spirits or souls (*bhûtas*) are divided into two great sects—the Spiritualists and the Spiritists. The latter are "Re-incarnationists," or believers in the successive reincarnations or transmigrations of the human soul.

————

Collected Writings VOLUME II

1880

THE STATE OF CHRISTIANITY

[*The Theosophist*, Vol. I, No. 7, April, 1880, p. 181]

The entire space in a monthly magazine as large as this might be filled with extracts from the journals of Europe and America showing the misbehaviour of Christian clergymen and influential lay representatives of the Christian religion. Our purpose in alluding to the fact is neither to gratify the prejudices of "Heathen," nor strengthen the scepticism of "Infidels"—ourselves included in either class. In what little has been said, and the more that is to appear in these columns, we are merely performing a plain and imperative duty to the great Eastern public into which we have become incorporated. Experience now supplements the information previously derived from reading, and we see the missionary emissaries of Christendom withholding the truth, and by specious stories labouring to entice our people to desert their noble Aryan faiths and become converts. If this would make them better, wiser, and happier; if the new religion were more conducive to public or private good; the chapters of Western history showed that the lofty ethical code arbitrarily ascribed to Jesus had elevated the nations professing it; if in Great Britain, Russia, France Spain, Germany, Italy, the United States of America, or any other "Christian" country, there were fewer crimes, and those of a more venial character, than in lands where—

> "The *Heathen*, in his blindness,
> Bows down to wood and stone;"

—then we might at least hold our peace. But it is exactly the reverse in nearly every one of these particulars. From

one end of Christendom to the other there prevails neither real peace, brotherhood, contentment, firm religious faith, nor a preponderating tone of morality in official or private life. The press bristles with the proofs that Christianity has no right to be considered as an active purificatory force. More may be added. The gradual liberation of thought by the progress of scientific research has undermined the very foundations of the Christian religion, and the edifice, erected during eighteen centuries with so much difficulty and at such appalling sacrifices of human life and national morality, is tottering like a tree that sways to its fall. The picture of social morals that one finds in the journals of every Christian country would so shock the Hindu mind, that it would be no wonder if a general rising should drive out of the country, between two days, every missionary,

bishop, priest, deacon, or lay teacher calling himself a Christian. For, bad as India may have become in these degenerate days, and forgotten as may be the pure religion of the *Veda*, there is not a community throughout the Peninsula, which would not be able to show among Natives a better average of morality, of sincere religious fervour, and of security for life than either of the communities from which these proselyters come. Last month, an editorial of that powerful American newspaper, the *New York Sun*, transferred to these pages, showed us that despite the large worldly advantages offered, there was a marked and significant decrease in the proportion of young collegians who were preparing for the priestly calling. This month we reprint the following brief but pointed remarks of *Puck*, a satirical weekly journal of New York, which were called forth by the most recent clerical scandal:—

OUR SPIRITUAL GUARDIANS

What is the matter with all the ministers of the Gospel? The example set by Plymouth Church's great preacher has not merely been followed by smaller fry, but often improved on and varied, according to the taste and fancy of the holy individual.

It is not a pleasant picture for the conscientious Christian who believes in going to church regularly and listening to the word of God as expounded by the clerical gentlemen who may happen to have the floor of the pulpit.

We scarcely know where to begin—the list of these eccentric pastors is such an appalling one.

The special weaknesses of the Rev. H. W. B. are pretty well under stood; he has, however, found humble imitators in the Rev. Mr. Hafermann, of the Hoboken Lutheran Evangelical Church who kisses his cook for "pure" Christian motives, and for her spiritual welfare, and the Rev. Mr. Trumbrower, pastor of the Porter Methodist Episcopal Church, also in Hoboken, who is getting himself talked about for his osculatory practices with one Mrs. Boh, a member of his flock, and a married woman, by the way.

But while Hoboken, with its Hafermann and Trumbrower, may eventually prove a worthy and formidable rival to Brooklyn and its notorious pastors, it is not going to carry off all the honours in clerical misdoings. Connecticut, represented by the Rev. Mr. Hayden, will not permit it. It goes in for something a trifle stronger than mere kissing. It goes for higher game—betrayal and murder; true, not proven according to the opinion of an intelligent jury, but unpleasantly probable.

New York has of late been a little behindhand in crooked clergymen, although, as becomes a patriotic citizen, the Reverend Mr. Cowley will not allow it to be left altogether out in the cold.

The story of the saintly Mr. Cowley's executive ability in his management of the Shepherd's Fold, and dieting its little inmates, is already familiar to everybody, and we fondly hope that Mr. Cowley will soon become familiar with the interior of a cell in some respectable jail.

There are many more of these saintly sinners, who have distinguished themselves in a greater or lesser degree, but we forebear mentioning their names. The subject is not an inviting one, but yet it must not be shirked; on the contrary, it must be vigorously handled, for the protection of our wives, our daughters, our children, and for everything that is dear to us in our domestic life.

These men—these pastors—to whom practically the care of our families is confided, are constantly disgracing themselves.

It is not a question of the misfortune of any one denomination, disgraced by these unworthy guardians. Protestant, Catholic, Atheist, and Jew are alike interested in the exposure and punishment of the public teacher who betrays his trust and misuses his privileges.

The above editorial is accompanied by one of the cleverest cartoons we have ever seen. In sarcasm and disdain it matches the most famous caricatures of Gilray or Hogarth.

Catholic and Protestant clergymen are depicted in their proven characters of voluptuaries, peculators, and sensationalists; each picture being inscribed with proper names, extracted from the records of the law-courts. No wonder that decent young graduates should prefer any other profession than one which is so rapidly falling into disrepute. Who can be surprised at the growing scepticism throughout Christendom? We are approaching the crisis of the Western religion, and none but a bold and enthusiastic apologist dares deny that its doom is sealed. Without the revival of Aryan philosophy, for which we are labouring, the West will tend towards the grossest materialism; but with the opening of that long-sealed fountain of spiritual refreshment, we may hope that there will arise, upon the ruins of the bad new faith, the superstructure of the good old one, for the salvation of a world given over to vice and folly.

A few weeks ago, an audience of nearly 4,000 persons of the better class gathered at Chicago, to listen to a defense of the memory of Thomas Paine by that splendid American orator, Colonel Robert G. Ingersoll. Paine was one of the purest, wisest, and bravest apostles of Free Thought that the Anglo-Saxon race has produced. He wrote *The Age of Reason*—a book which. if the missionaries were governed by the spirit of fair-play, would be on the shelf of every mission library in India, so that their “Heathen” pupils might read both sides of the Christian question. For this crime, the noble author was persecuted in the most malicious way by Christians. His name was made the synonym of all that is vile and malevolent. His enemies, not satisfied with lying about him while alive, desecrated his grave, and we have ourselves seen his monument at New Rochelle, New York, bespattered with dung and battered with sticks and stones. But time heals all injustice, and now, seventy years after Thomas Paine’s death, his memory is vindicated. He died almost solitary and alone, deserted by friends, and his services to American liberty all forgotten. But now, thousands and hundreds of thousands of the most intelligent and influential ladies and gentlemen of America have cheered to the echo Colonel Ingersoll’s glowing periods.

In the address above alluded to, for a *verbatim* report of which we are indebted to the *Religio-Philosophical Journal*, the Spiritualist organ to which an allusion was made by us last month, occur the following passages:—

[Here follows a lengthy extract from Colonel Robert G. Ingersoll's address.]

Collected Writings VOLUME II

1880

FOOTNOTE TO "KALIYA MARDANA"

[*The Theosophist*, Vol. I, No. 7, April, 1880, p. 184]

[In this article, the author, Rao Bahadur Dadoba Pandurang, gives the account from the *Śrîmad-Bhágavata* of how Krishna overcame the fury of the great Hydra, named Káliyá, and attempts an interpretation of this myth. He says in closing:

"Krishna . . . permits Káliyá when completely overpowered . . . to change his quarters somewhere else, in the wide ocean, never to annoy and disturb the peace and happiness of his own people . . . ; showing thereby, that God only protects them from evil who devote themselves to Him, and not the wide world abroad, which is astray and alienated from Him." H. P. B. remarks on this:]

Or again, does not the permission granted to the serpent to betake himself to the fathomless depths of the sea, indicate that, though we may purge our individual natures of evil, it can never be extirpated but must still linger in the whole expanse of the *Kosmos*, as the opposing power to active goodness which maintains the equilibrium in Nature—in short, the equal balancing of the scales, the perfect harmony of discords?

____

"A PERSONAL STATEMENT OF RELIGIOUS BELIEF"

[*The Theosophist*, Vol. I, No. 7, April, 1880, pp. 189-190]

A Personal Statement of Religious Belief is the title of a pamphlet now just appearing at Bombay. It is an unexpected, and very unusual piece of literature; and the subject is treated in a way to startle the whole of the Protestant Church, call out an inward chuckle of satisfaction from the Jesuits, and provoke extreme dissatisfaction among the Conservative, church-going Anglo-Indian officials. Yet it is an honest and sincere profession of faith. Simple and dignified, without one word of recrimination against those who will be the first to throw stones at him, entirely heedless of possible consequences, the author—a District Judge, we believe—Mr. G. C. Whitworth, comes out bravely and without ostentation, to tell the truth to the world about himself. He has "come to the conclusion that it is better that every man's opinions, whether right or wrong, should be known"; and feeling that he "will never reach that state of straightforwardness and simplicity of conversation and conduct" after which he is striving, he does not wish to remain any longer "in a false position," and hence renounces Christianity publicly and in print.

All honour to the man who is brave and honest in this century of sham beliefs and shameful hypocrisy!—who, regardless of all dangers—and such an act entails more than one—throws off the mask of false pretence that stifles him, with the sole motive of doing what he deems his duty to himself and those who know him.

Mr. Whitworth not only tells us what he believes no more in, but also makes a statement of the personal belief that has superseded the Christianity he now repudiates.

Before he was as certain as he is now of what his duty in this question was, he used to wonder what orthodox churchmen would advise him to do.

> I have heard [he says] of such a thing as, stamping out, or trying to stamp out, unbelief from the mind. I suppose the process is to set before yourself the idea that it would be a good thing if you could believe, and then to determine to act on all occasions as though you did, until at length it comes to seem to be a matter of course that you do believe. Now such a course of conduct seems to me to be wrong. I cannot see how a man is justified in trying to settle by resolution what he will believe, and in stifling instead of fairly examining doubts which may arise as to his past belief. Nor does anyone recommend this course to persons of a different creed to his own . . . And though [he says further on] I would not willingly suggest doubt to the mind of any person happily free from it, and worthily occupied in this world, I can in no degree concur in the opinion that it is necessary to keep up artificial religions for the sake of the unenlightened masses.

"Government by illusion" is an expression I have lately heard. I cannot but think that the bare truth is better. More particularly if you think that a God of infinite power created and governs the world, does it seem unreasonable to suppose that He means those of His creatures that are comparatively wise to invent erroneous notions about Him for their ignorant fellows to believe. We have been so long accustomed to associate such things as worship, prayer, sacraments, and holy offices with religion, that some men seem to fear that, if all these were got rid of, nothing would remain. That is not my experience. It should be remembered that all immoral and dangerous persons are either already without religion—in which case they could lose none if the doctrine of government by illusion were given up—or else that the religion they have has been useless to them [pp. 4-5.]

After that Mr. Whitworth states his present religious belief and says:—

I believe that it is every man's duty to do what he can to make the world better and happier. That is the whole of my creed. I aim at no precision of language. Many other formulas would do as well. So to live that the world may be better for my having lived in it is the one most familiar to my thoughts. The meaning is plain, and there is nothing new in it . . .

To me it seems absurd to attempt to devise a creed, or even to take, with any fixed resolution of keeping it, a ready-made one. What

a man finds in the actual experience of his life to be good, that is what he must believe . . . [p. 7.]

Now, before I attempt to explain how I find the simple creed I have enunciated better than all the dogmas I once believed, I will refer to certain points on which (though they do not belong to my religion) I shall no doubt be expected, in such a publication as this, to express distinct opinions.

Such a question is, Do you believe in God? Now I wish to be perfectly frank, but it is beyond my power to answer this question clearly. I certainly did until within a few years believe in God, but then I had a particular conception of him—namely, the being known as God the Father in the Church of England. Now, I am sure we are not warranted in holding that conception and I have formed no other distinct conception of God. I cannot say I believe in God when the word conveys no distinct meaning to me; I cannot say I do not believe in Him when my thoughts seem sometimes to require the use of the name. Perhaps that impression is due only to old habit. We hear it said that the existence of God is proved by the manifest design of the universe. But what sort of God? Surely one of finite, not of infinite power. The world is very wonderful; but how can we call it a perfect work? There are some terrible things in it. Perhaps it will be perfect, but time cannot be necessary to infinite power. I heard a preacher once expatiate on God's power and love as shown in the structure of an animal. He took the mole as an example, and explained how its every part was perfectly adapted to the peculiar manner of its life. But what if a ploughman kills the mole? Carefully provided as all its properties were, they have all failed. Then the preacher spoke of the wonderful providence by which some plants are made to purify pestilential air. But we in India know that other plants by their natural decay poison instead of purifying the air. So, what do such examples prove?

I am not dismayed or distressed at such puzzles, or because I cannot say whether or not I believe in God . . . The world teaches us plainly that there are countless things which I cannot know . . .

My attempt to answer the above question is sufficient to show that I do not believe in the divinity of Christ, or of any other supposed incarnation of God. I add that it is between twelve and fifteen years since I had any such belief [pp. 8-10.]

As to a future life, the author neither affirms belief nor disbelief. He *hopes* we may live after death but he personally feels *no conviction* of it.

My religion then [he goes on to say] it may perhaps be said by those who find comfort in any of the recognized religions of the day, leaves we without any God, without prayer or worship of any kind, leaves me a weak mortal struggling alone with the difficulties of this

life . . . Well, if I hear such things said of my religion, I shall bear it patiently . . . While I am writing this in the saloon of the *Venetia*, this 23rd of November, I can hear the passengers at service, overhead, singing—

"Leave, ah leave me not alone,
Still support and strengthen me."

If some of them are less alone than I, it should not make me discontented, for I know that I am better with my religion than I, the same person, was with theirs. But, notwithstanding . . . those objections which many persons will make, I do deliberately put forward this religion of mine as something better for humanity than any other . . . I believe that most, or at least very many, men of business, working men, are as I am . . . If, as a fact, men do not already hold the creed that I do, I do not expect that by anything I can say they will come to do so. But there are two things which I can still hope I hope that those of my readers who really believe no more than l do, but who in a half-hearted way cling to dogmas, which indeed to them are dead and ineffective, will examine and see what they really do believe and what they do not, distinguishing between those articles of belief which they give effect to in their lives and those they hold merely for want of energy to throw away. And I hope that those who find their actual belief to be less than or different from what their neighbours have been led to suppose it to be, will ask themselves the question whether they ought not in some way or other to remove the misapprehension and make their lives speak truly to all who behold them. [pp. 11-12.]

But there are two classes of persons to whom I can hardly hope to make intelligible the step I am taking in publishing this statement. The first class is the clergy and all persons engaged in teaching or propagating any religion; the second, all idle persons. These two very different classes seem to me to be less likely than other persons to discover that the religions they observe are false, if they are false. Rather are they likely, as I conceive, to find them, whatever they are, to be sufficient and satisfactory. In the case of the first, because religion is the business of their lives; and in the case of idle persons, because what they have of religion is better than the rest of their lives . . . A man's life and his religion should be one and the same thing. That which is not a part of what his life ought to be, ought not to be a part of his religion. And it seems to me quite intelligible that a man whose business is religious teaching should make his life and religion one and the same, though much of the religion be false, without ever finding that test of true and untrue. If a man's duty is to explain or teach a certain doctrine, he may find it very difficult to make people believe or understand it; but he will not be in a position to say, well, this doctrine may be true or false, but it has nothing to do with my life. It has to do with his life. [pp. 12-13.]

The author, explaining how his creed is a better religion for the world at large than any other, says:—

In the first place, this religion seems to me to have the property of being constantly present in a way which other religions are usually not. I do not think it is sufficient to devote an hour, or two hours, or twelve hours a day to religion. I think the whole day should be so devoted. But, in order for that to be, religion must consist of daily life, and there must be no distinction of spiritual and temporal, of religious and secular, of Sunday and week-day, or of priest and people. The fact that one day is to be kept holy, means that others are distinctly recognized as being something less than holy; and the fact that a holier and purer manner of life and conversation is expected in one particular class of men, means that such high attainment, though practicable, is not expected of the bulk of mankind. Of course all men require time, apart from their proper business, for patient meditation and reflection on the tendency of their lives; all men require the advice of others of different experience to themselves; all men should have time for the fun and the pleasure that life affords. But why should some of these things be called religious, and others non-religious or secular? Is the thing good or bad? is the question that my religion asks; and it asks it equally whether the thing be an act of charity or a game of tennis. If religion and daily life are not one and the same, it will happen that the first is sometimes made to give place to the second. If a church catches fire at the time of public worship, the priest and the people must run out. Their religious service is interrupted but they obey the dictate of a truer religion which bids them save their lives. That which need never be interrupted is the true religion—namely, always to do what is best to be done. [pp. 14-15.]

I next claim for my religion that as a fact it has created in me a greater love of the human race than I had when a Christian. When I thought there was virtue in prayer and religious services, and that my first duty was to save my own soul, my sense of the duty of rendering service to men, and my sense of pleasure at the thought of particular services done to particular persons, whether friends or strangers, were certainly less than they are now. If it be said that the difference in me is due not to the change of religion but only to the improved perception and knowledge that years bring, I can only reply that the two causes seem to me to be identical. My religion I have neither invented nor selected: it is what my life has taught me.

This religion has again this advantage, that it allows you no rest or permanent happiness except with a sense of duty done. It knows nothing of idle "drawing near to God." [p. 15.]

You must not speak of "leaving with meekness your sins to your Saviour." Your sins are your own, and you cannot leave them to anyone. The best you can do is to outweigh them with good, but get

rid of them you cannot. There is no absolution. Think of that when you are disposed to do a bad deed again. If you do it, it will remain forever. The balance of good, if even you get a balance of good, will be finally less by reason of that bad debt. [p. 16.]

We verily believe that, though Mr. Whitworth gives no name to his deity, and simplifies his religion, so as to make it appear to be hardly a religion at all, yet he is a truer religionist than any church-going dogmatist. His religion recognizes and worships but the latent divinity indwelling in himself. Like Elijah, he sought for the Lord in the strong wind—but *the Lord was not in the wind*; nor was he in the *earthquake*, nor yet in the *fire*. But he found Him in the "still small voice"—the voice of his own CONSCIENCE, the true tabernacle of man. The author without belonging to our Society is yet a true-born Theosophist—a God-seeker.

And yet the Rev. T. G. Scott, assailing us in a long letter to *The Pioneer*, says Christianity never had such *sweetness*, *sympathy*, *life*, and *power*, as now!

____

Collected Writings VOLUME II
1880

COCK-AND-BULL

[*The Theosophist*, Vol. I, No. 7, April, 1880, p. 191]

Some months ago, *The Theosophist* was taken to task by certain Christian Roman Catholic friends, for crediting "supernatural" cock-and-bull "inventions" about spirits and mediums, as told in spiritual organs, while never quoting one such fact from the "far more trustworthy Catholic organs." Whereupon, as the policy of our paper is one of strict impartiality, we yielded to the demand of one who was both an esteemed friend and a subscriber, and promised to ransack the Roman Catholic papers sent us for trustworthy, demoniacal or ghostly literature. We did so, and fell upon Marshal MacMahon's strange adventure with the devil in Algiers. (See *The Theosophist* for December, 1879.)

We were assured by the same friend that Marshal MacMahon being alive, and, moreover, a very pious Catholic, and the paper which printed the Story being itself a highly respected, trustworthy organ of the American Roman Catholic bishops, it was *impossible* to doubt its veracity. It was "absurdly incongruous" in us to think for one moment, that side by side with the "best authenticated miracles of our Lady of Lourdes," and other places as noteworthy, the *Catholic Mirror* (of Baltimore, U.S.A.) would publish, at the risk of its literary and Christian reputation, a flim-flam fabrication, a *canard*. *So* we copied the adventure, word for word, as we found it in the *Mirror* of Sept. 13, 1879, prefacing it with this remark of equivocal confidence in its exactness, as everyone can see: "We admit it the more willingly since, had any such story originated with either the Theosophists or the Spiritualists, it would have been straight way ridiculed and set down as a cock-and-bull fable. But circumstances alter the case—with the Catholics; none, however sceptical at heart, will dare laugh (above his breath) at a story of supernatural 'miracles' worked by the Madonna and her Saints, or by Satan and his imps . . . Only Spiritiualists and Theosophists . . . deserve to be called 'lunatics' for believing in phenomena produced by *natural* causes."

The Marshal's alleged adventure was reprinted in the London *Spiritualist*. Let the editor of that paper now speak:—

> We recently asked that the truth of some alleged supernatural experiences of Marshal MacMahon, which had been quoted by *The Theosophist* (Bombay) from a Roman Catholic newspaper, should be inquired into by some of our readers. The following letter from Miss Douglas is the result:
>
> "Dear Mr. Harrison,—I sent my sister, Mrs. Douglas Bayley, now in Paris, the No. of *The Spiritualist*

in which appeared the marvellous adventure of Marshal MacMahon, said to have been related by himself, begging her to inquire if there was any degree of truth in it.

"She writes that there is none. Being well acquainted with the Marshal's *aide-de-camp*, the Baron de Langsdorff, she spoke to him on the subject; he said he could not believe there was any truth in the story, or he would have heard of it; however, he took *The Spiritualist*

containing it to the Marshal, who declared there was not the slightest foundation for it. Very truly yours,

J. H. DOUGLAS."

We thank Miss Douglas and Mr. Harrison for the trouble they have taken, and hope the lesson, which the case teaches, may not be lost upon those who stand up so stoutly for the *infallibility* of the Roman Catholic Church. For, it would appear, they indulge in "cock-and-bull stories," as much as other mortals do, while pretending to a greater trustworthiness.

Collected Writings VOLUME II
1880

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. I, No. 7, April, 1880, pp. 169, 174]

It is a rather singular fact, which hitherto seems to have escaped the notice alike of Ireland's friends and foes, and to have been left to the acute observation of Puck, to discover that many—if not all—of the sources of that country's distress and troubles may be indexed under the letter P. Thus we have Poverty, Pigs, and Potatoes; Priests and Popery; Protestants, Peelers, and Population; Potheen, Politics, and Pugnacity; Patriotism, Parnell and St. Patrick, and finally Pat himself. Even to America their fatal P. follows the sons of Erin, but there turns up as the initial of the genial and laughter-loving—*Puck*.

———

A most interesting and instructive letter has been addressed to the Society by a respectable physician in England, in which advice is asked for the treatment of a gentleman who, since attending some Spiritualistic "circles" to witness the strange phenomenon of "Materialization," has been obsessed by an evil influence or "bad spirit," despite his efforts to throw it off. The case is so important that it will be specially described in next month's *Theosophist*.

Collected Writings VOLUME II
1880

COMPILER'S NOTE

[To this period belongs chronologically H. P. B.'s English translation of the Russian work of Col. Nikolay Ivanovich Grodelcoff, entitled in the original Russian *Cherez Afganistan* (Through Afghânistan), which she contributed to the columns of *The Pioneer* of Allâhâbâd, at the request of its Editor, A. P. Sinnett, as has been definitely stated by him.*

This translation appeared serially under the title of "The Travels of Colonel Grodekoff," and ran from April 8 through July 9, 1880. It was unsigned.

Grodekoff, then a Colonel, later a Lieutenant-General of the Russian Imperial Army, was born at Elizavetgrad in 1943. He graduated from the Nicholas Academy of the General Staff and served on the General Staff in the Caucasus and in Turkestan. He took part in five expeditions in Hiva and Turkmenia, and was decorated with the medal of St. George, 4th degree, for the capture of Geok-Tepe. In 1883 he was Military Governor of the Sir-Darya District. It was in 1878 that Grodekoff made a very interesting journey from Samarkand through Mazir-i-Sherif, Meymene, Herat and Meshed, into Astrabad, which he described in his work mentioned above, and which was published in 1880.†

Grodekoff wrote two other works: *Hivinskiy pohod* 1873 *goda* (The Hiva Expedition of 1873) which was published in 1883 (2nd, enl. ed., St. Petersburg: V. S. Balashev, 1888. 343 pp.), and *Voyna v Turkmenii* (The War in Turkmenia) which appeared in four volumes in 1883-84 (St. Petersburg: V. S. Balashev).

Grodekoff also wrote on military, political and geographical subjects in several Russian periodicals.—*Compiler*.]

---

* *Vide* his pamphlet, *The "Occult World Phenomena" and the Society for Psychical Research*. London: George Redway, 1886.

† *Cherez Afganistan*. Putyeviye zapiski Generalnago Shtaba polkovnika N. I. Grodekova (Through Afghanistan. Travel Diaries of Colonel of General Staff, N. I. Grodekoff). It was published by the *Novoye Vremya* Publishers in St. Petersburg, and is a work of some 130 pages. The same year an English translation of it by C. Marvin (London: W. H. Allen & Co., pp. xx, 224) was published under the title of *Colonel Grodekoff's Ride from Samarkand to Herat*, etc.

Collected Writings VOLUME II
1880

JOURNALIST *VERSUS* MISSIONARY

[*The Theosophist*, Vol. I, No. 8, May, 1880, p. 202]

Some weeks ago, the *Times of India*, in a moment of rancorous spite towards the *Invalide Russe*,* which it had caught, *mirabile dictu*!, in a political fib, denounced the Russian nation as "all born liars." The insult was, no doubt, more than Russia—Gortchakoff,† Nihilists, and *Gendarmes* included—could bear. The *Times* having "set a mark" upon the Northern Cain, henceforth every Russian ought to feel himself like one branded and estimate death, nay, even the unpleasantness of being blown up by the Nihilists, as less terrible than such a public blowing up by the *Times of India*. One thing may, however, assuage their woe, and offer a kind of consolation, and this is that they have been most unexpectedly thrown into a most saintly company of "liars."

———————

* [*Russkiy lnvalid* (Russian Invalid), a daily Newspaper published at St. Petersburg, Russia, from 1813 to 1917. It was founded by P. P. Pezarovius, and its proceeds were earmarked for helping invalid-soldiers, widows and orphans. It was one of the most influential papers in pre-revolutionary Russia.—*Compiler*.]

† [Reference is to Prince Alexander Mihailovich Gortchakoff (or Gorchakoff), famous Russian statesman (1798-1883). On leaving the Lyceum at Tsarskoye Selo, he entered the foreign office under Count Nesselrode. When the German confederation was re-established in 1850, he was appointed Russian minister to the Diet and formed close ties of friendship with Bismarck. Alexander II appointed him minister of foreign affairs to replace Nesselrode, after the Crimean War. He then became Chancellor and was, for a time, the most powerful minister in Europe. At the Congress of Berlin in 1878, the aged Chancellor held nominally the post of first plenipotentiary, but left to Count Shuvaloff the odium for the concessions which Russia had to make to Great Britain and Austria.—*Compiler*.]

———————

This is what the world-famous Archibald Forbes writes of the Christian missionaries, in his letter to the *Scotsman*:—

> I regard missionary enterprise as simply a gross impertinence; and, did I chance to be a straightforward and self-respecting heathen, I would kick the interloping missionary who should come canting around me, seeking to pervert me from the faith of my fathers.

Not content with the expressed desire of "kicking" the holy payees, Mr. Forbes seeks to prove—and justice forces us to admit, with no mean success—the position of the

missionary as "inherently false and illogical," and clinches his argument with the rather irreverent remark—"my experience of missionaries is, that they are mostly LIARS."

In a letter to *The Pioneer*, intended to pulverize the Theosophical Society and its General Council, the Rev. Mr. Scott, bitterly recriminating against Mrs. A. Gordon's article —"Missions in India"—published in the January number of *The Theosophist*, spoke of it as "an ignorant attempt at making it appear that missions are a failure." We wait with interest to learn what the reverend polemic will have to say now. Prone as they are to fly into the Theosophists' faces for every quiet and polite remark in their organ, what will they answer to this bitter denunciation by the "light of newspaper correspondents," as some journalists call their fiery *confrère*, who has encountered the missionary in every land? And to think that this Armstrong shell should have been fired from that heavy gun, the *Scotsman*, which is mounted in the very citadel of the bluest Presbyterianism!

————

Collected Writings VOLUME II
1880

394

FOOTNOTE TO "PUZZLES FOR THE PHILOLOGISTS"

[*The Theosophist*, Vol. I, No. 8, May, 1880, p. 207]

[The author, Mr. Gracias, discusses the problem of the great emigrations of people from their primeval seats in the table-land of Central Asia, and, in closing, says that "the exact period of these emigrations . . . is not ascertainable; but if we may accept the Biblical statement, the period would seem distinctly to refer to that immediately following the Noachian deluge, which by Scriptural chronologists is said to have occurred about 2,343 years before the Christian era; and the separation of three sons of Noah with their children and families would appear to explain the several emigrations in question, viz., that Cham went to Africa, and Japhet to Europe, Sem remaining at home in Asia." H. P. B. remarks:]

The able young writer acts prudently in prefacing his Biblical reference with the conjunction "if." That there never was nor could have been a "universal deluge" in 2,343 B.C. is proved beyond any doubt or cavil by geology. Baron Bunsen in *Egypt's Place in Universal History* allows a *partial* deluge more than 10,000 years B.C. "Cham" or Ham is now shown by anthropology to have had nothing to do with the Egyptian race, the skulls of whose mummies have been proved Indo-Caucasian and whose high civilization antedated the Noachian deluge as the waters of the Red Sea antedate the Suez Canal.

Collected Writings VOLUME II

1880

A CASE OF OBSESSION

[*The Theosophist*, Vol. I No. 8, May, 1880, pp. 207-208]

The particulars of the case of "obsession," alluded to in the April number of this magazine, are given in the following letter from a respectable English medical man who is in attendance upon the victim:—

> I take the liberty of addressing you in the cause of humanity, with the intention of exciting your sympathies and obtaining all the aid in your power to afford, in a case of "control." You will understand that the gentleman is being *made a medium* against his wish, through having attended a few *séances* for the purpose of witnessing "materialization."
>
> Ever since he has been more or less subject to a series of persecutions by the "controlling" spirit and, in spite of every effort of his to throw off the influence, he has been made to suffer most shamefully and painfully in very many ways and under most trying and aggravating circumstances, especially by his thoughts being forced into forbidden channels without external causes being present—the bodily functions overruled, even being caused to bite his tongue and cheeks severely whilst eating, etc., and subjected to every species of petty annoyances which will serve as a means for the "control" (unknown) to sustain and establish the connection. The details are in their most painful features not such as I can write to you; but if there be any means known to you whereby the influence can be diverted, and it is thought necessary to be more particular in my description of this case, I will send you all the information I possess.

So little is known in India of the latest and most startling phase of Western mediumistic phenomena—"materialization"—that a few words of explanation are needed to make this case understood. Briefly, then, for several years, in the presence of certain mediums in America and Europe, there have been seen, often under good test conditions, apparitions of the dead, which in every respect seem like living human

beings. They walk about, write messages to present and absent friends, speak audibly in the languages familiar to them in life, even though the medium may be unacquainted with them, and are dressed in the garb they wore when alive. Many cases of fraudulent personation of the dead have been detected, pretended mediums have sometimes gone on for years deceiving the credulous, and real ones, whose psychical powers have been apparently proved beyond doubt, have been caught playing tricks in some evil hour when they have yielded to either the love of money or notoriety. Still, making every allowance for all these, there is a residuum of veritable cases of the materialization, or the making visible, tangible, and audible of portrait-figures of dead people. These

wonderful phenomena have been variously regarded by investigators. Most Spiritualists have looked upon them as the most precious proofs of the soul-survival; while Theosophists, acquainted with the views of the ancient Theurgists, and the still more ancient Aryan philosophers, have viewed them as at best misleading deceptions of the senses, fraught with danger to the physical and moral natures of both medium and spectator—if the latter chances to be susceptible to certain psychical influences. These students of Occultism have noticed that the mediums for materializations have too often been ruined in health by the drain upon their systems, and wrecked in morals. They have over and again warned the Spiritualistic public that mediumship was a most dangerous gift, one only to be tolerated under great precautions. And for this they have received much abuse and few thanks. Still one's duty must be done at every cost, and the case now before us affords a valuable text for one more bit of friendly counsel.

We need not stop to discuss the question whether the so-called materialized forms above described are or are not those of the deceased they look like. That may be held in reserve until the bottom facts of Oriental psychical science are better understood. Nor need we argue as to whether there has ever been an authentic materialization. The London experiences of Mr. William Crookes, F.R.S., and the American ones of Colonel Olcott, both so widely known

and of so convincing a character, give us a sufficient basis of fact to argue upon. We assume the reality of materializations, and shall take the instance cited by the English physician as a subject for diagnosis.

The patient then is described as having been "controlled" since attending "circles" where there were materializations, and as having become the bond-slave of some evil powers which force him to say and do painful and even disgusting things, despite his resistance. Why is this? How can a man be compelled to so act against his will? What is Obsession? Three brief questions these are, but most difficult to explain to an uninitiated public. The laws of Obsession can only be well understood by him who has sounded the depths of Indian philosophy. The only clue to the secret, which the West possesses, is contained in that most beneficent science, Magnetism or Mesmerism. That does teach the existence of a vital fluid within and about the human being; the fact of different human polarities; and the possibility of one person projecting this fluid or force at will, to and upon another person differently polarized. Baron Reichenbach's theory of Odyle or Odic force shows us the existence of this same fluid in the mineral and vegetable as well as the animal kingdoms. To complete the chain of evidence, Buchanan's discovery of the psychometrical faculty in man enables us to prove, by the help of this faculty, that a subtle influence is exerted by people upon the houses and even the localities they live in, the paper they write upon, the clothing they wear, the portion of the Universal Ether (the Aryan Akâśa) they exist in—and that this is a permanent influence, perceptible

even at the most distant epochs from the time when the individual lived and exerted this influence. In one word, we may say that the discoveries of Western science corroborate most fully the hints thrown out by Greek sages and the more defined theories of certain Indian philosophers.

Indians and Buddhists believe alike that thought and deed are both material, that they survive, that the evil desires and the good ones of a man environ him in a world of his own making, that these desires and thoughts take on shapes

that become real to him after death, and that *Moksha*, in the one case, and *Nirvana*, in the other, cannot be attained until the disembodied soul has passed quite through this shadow-world of the haunting thoughts, and become divested of the last spot of its earthly taint. The progress of Western discovery in this direction has been and must ever be very gradual. From the phenomena of gross to those of more sublimated matter, and thence on towards the mysteries of spirit is the hard road made necessary by the precepts of Aristotle. Western Science first ascertained that our outcoming breath is charged with carbonic acid and, in excess, becomes fatal to human life; then, that certain dangerous diseases are passed from person to person in the sporules thrown off into the air from the sick body; then, that man projects upon everybody and everything he encounters a magnetic *aura*, peculiar to himself; and finally, the physical disturbance set up in the Ether in the process of thought-evolution is now postulated. Another step in advance will be to realize the magical creative power of the human mind, and the fact that moral taint is just as transmissible as physical. The "influence" of bad companions will then be understood to imply a degrading personal magnetism, more subtle than the impressions conveyed to the eye or the ear by the sights and sounds of a vicious company. The latter may be repelled by resolutely avoiding to see or hear what is bad; but the former enwraps the sensitive and penetrates his very being if he but stop where the moral poison is floating in the air. Gregory's *Animal Magnetism*, Reichenbach's *Researches*, and Denton's *The Soul of Things* will make much of this plain to the Western inquirer, though neither of those authors traces the connection of his favourite branch of science with the parent-stock—Indian Psychology.

Keeping the present case in view, we see a man highly susceptible to magnetic impressions, ignorant of the nature of the "materializations" and, therefore, unable to protect himself against bad influences, brought in contact with promiscuous circles where the impressionable medium has long been the unwitting nucleus of evil magnetisms, his

system saturated with the emanations of the surviving thoughts and desires of those who are living and those who are dead. The reader is referred to an interesting paper by Judge Gadgil of Baroda (see our December number) on "Hindu Ideas about Communion with the Dead," for a plain exposition of this question of earth-tied souls, or Piśachas. "It is considered," says that writer, "that in this state the soul being deprived of the means of enjoyment [of sensual pleasures] through its own physical body, is perpetually tormented by hunger, appetite and other bodily desires, and can have only vicarious enjoyment by entering into the living physical bodies of others, or by absorbing the subtlest essences of libations and oblations offered for their own sake." What is there to surprise us in the fact that a negatively polarized man, a man of a susceptible temperament, being suddenly brought into a current of foul emanations from some vicious person, perhaps still living or perhaps dead, absorbs the insidious poison as rapidly as quicklime does moisture, until he is saturated with it? Thus, a susceptible body will absorb the virus of smallpox, or cholera, or typhus, and we need only recall this to draw the analogy which Occult Science affirms to be warranted.

Near the Earth's surface there hangs over us—to use a convenient simile—a steamy moral fog, composed of the undispersed exhalations of human vice and passion. This fog penetrates the sensitive to the very soul's core; his psychic self absorbs it as the sponge does water or as fresh milk effluvia. It benumbs his moral sense, spurs his baser instincts into activity, overpowers his good resolutions. As the fumes of a wine-vault make the brain reel, or as the choke-damp stifles one's breath in a mine, so this heavy cloud of immoral influences carries away the sensitive beyond the limits of self-control, and he becomes "obsessed." like our English patient.

What remedy is there to suggest? Does not our very diagnosis indicate that? The sensitive must have his sensitiveness destroyed; the negative polarity must be changed to a positive; he must become active instead of passive. He can be helped by a magnetiser who understands the nature

of obsession, and who is morally pure and physically healthy; it must be a powerful magnetiser, a man of commanding will-force. But the fight for freedom will, after all, have to be fought by the patient himself. His will-power must be aroused. He must expel the poison from his system. Inch by inch he must win back the lost ground. He must realize that it is a question of life or death, salvation or ruin, and strive for victory, like one who makes a last and heroic effort to save his life. His diet must be of the simplest, he must neither eat animal food, nor touch any stimulant, nor put himself in any company where there is the smallest chance for unclean thoughts to be provoked. He should be alone as little as possible, but his companions should be carefully chosen. He should take exercise and be much in the open air; use wood-fire, instead of coals. Every indication that the bad influence was still working within him should be taken as a challenge to control his thoughts and compel them to dwell upon pure, elevating,

spiritual things, at every hazard and with a determination to suffer anything rather than give way. If this man can have such a spirit infused into him, and his physician can secure the benevolent help of a strong, healthy magnetiser, of pure character, he may be saved. A case almost exactly like this one, except that the patient was a lady, came under our notice in America; the same advice as the above was given and followed, and the obsessing "devil" was driven out and has been kept out ever since.

H. P. BLAVATSKY IN 1880
(From the Archives, The Theosophical Society, Adyar.)

ANÂGÂRIKA DHARMAPÂLA
(1864-1933)
Renowned Buddhist Reformer and Teacher, whose actual name was D. H. Hewavitarne. Founder of the Mahâ Bodhi Society in 1891. Became dedicated to the cause of Buddhism as a result of meeting H. P. B. in 1880.

Collected Writings VOLUME II
1880

MR. WHITWORTH'S GAUNTLET

[*The Theosophist*, Vol. I, No. 8, May, 1880, p. 214]

To such as do not know the reluctance of the Christian church and its bullies to attack a strong and manly foe (except by innuendo), the silence in which Mr. G. C. Whitworth's *Personal Statement of Religious Belief* has been received, must seem strange. This brave pamphlet deserves the thoughtful attention of not only every Christian, but every man of any faith who cares for the approval of conscience. It is a clarion call to honest speech and useful living. Most unfortunately, our extended notice of the work (see p. 189 of *The Theosophist* for April) was so cramped in between the article on "Cremation in America" and the crowded matter in the last page, that it may have escaped the notice of many; which the printer's aggravating omission of its title from the Table of Contents makes more probable still. If any have passed it over, let them read it and take its lesson to heart.

Collected Writings VOLUME II

1880

402

MADAME BLAVATSKY AND HER OPINIONS

[*The Ceylon Observer*, May 31, 1880]*

Mme. H. P. Blavatsky, who "professes to be a Buddhist," and who—thinks the *Observer*—had better explain the *outrageous* deception of professing to have *willed* one glove of a pair, from Bombay to London, presents her compliments to the Editor of the *Ceylon Observer* who professes to be a Christian. At the same time she begs to remind the pious gentleman that the benignant English law deals impartial justice alike to Heathen and Christian; especially now that public opinion has so changed that rank atheists like Bradlaugh are chosen to Parliament. She therefore suggests that her critic of the *Observer* should moderate his fiery gush lest he find himself in the unpleasant predicament of being made defendant in an action for defamation of character. Such expressions as "outrageous deception" when applied to a private individual, a lady who is neither a medium by profession, nor a juggler, and can therefore have no object in "deceiving" the public, are insults for which British law provides a remedy.

Since the forty learned bishops and clergy of Protestant England who have just completed their work of revising the Old Testament (edited by the Queen's Chaplain) degraded the latter from its prior eminence to the simple character of a Jewish National Record (see article "Speaker's Commentary" in the January number of *Quarterly Review*), pious gush becomes quite an anachronism, and can find room but in such far away places as Ceylon.

---

* [This article has been transcribed from H. P. B.'s *Scrapbook*, Vol. X, Pt. II, p. 362 (formerly Vol. V, p. 172), by courtesy of The Theosophical Society, Adyar.—*Compiler*.]

No doubt that the propagation of such a religion (as Buddhism) "shows equal impertinence and stupidity" in the eyes of bigoted Christians. But the Buddhists and Theosophists may return the compliment, and find it equally impertinent and stupid on the part of the Christians, in this century of enlightenment and scientific research, to come and preach a religion claimed to be founded on "miracles" and blind faith to Buddhists, who have their own, to say the least, as noble a code of ethics and far stricter principles than the Christians.

The ignorant may perhaps ascribe to Mme. Blavatsky "the power of working miracles"; but "miracles" we, Theosophists, leave to fools and believers in a personal god. We reject with the contempt of admirers of science everything "supernatural." It is also to be regretted that the Right Honorable Lord Lindsay,* F.R.S., and President of the Royal Astronomical Society of London, who has had the great misfortune to fall under the ban of the influential and world-famed *Ceylon Observer*, should thus have had all his prospects in life blighted, and his "once honoured name" pronounced with prudent compassion by the pious Colombo Editor for having joined the Theosophical Society. But the fact of His Lordship's being in the good company of a number of English and other European aristocrats and men of science and high Indian officials—Generals, Colonels, Deputy Collectors, Magistrates, English Editors (many of them with their wives), who have also joined our Society, may afford some little consolation to the unhappy nobleman.

The "Occult Sciences" based on a knowledge of the natural forces in the universe may be "of the devil" *only* in the opinion of the *Ceylon Observer*, and a few well-meaning but ignorant *padris;* and if "the devil is not an idiot" we may perhaps account for the fact, by inferring that this much maligned, mysterious gentleman in black has generously ceded his full share of idiocy to some Editors, who

* [See the Bio-Biblìographical Index for information.—*Compiler*.]

despite the conclusions of the 19th century still believe in this interesting though grim Christian myth.

H. P. BLAVATSKY,
Corresponding Secretary, *Theosophical Society*.

PANADURE,
May 29*th*, 1880.

Collected Writings VOLUME II
1880

A PEOPLE'S MONTHLY

[*The Theosophist*, Vol. I, No. 9, June, 1880, p. 229]

The tone of our private correspondence encourages us to think that our magazine is satisfying the wants of the Indian public, and that it may lay some claim at least to be called the Asiatic People's Magazine. Our contributions have been as varied in literary merit as the writers have differed in race and creed. Some have reflected the hopes and aspirations of undergraduates, while others, by ripe Eastern scholars, have won the admiring praise of the greatest authorities of European science. The subjects have been infinitely various, it having been the aim of the Editors to fulfil the promises of the *Prospectus* and make a free platform, from which the advocates of all the old religions might bespeak the attention of a patient public. It appears that our plan was a good one. Despite the ominous warnings of timid friends, the failure of many previous literary ventures, the prejudice arrayed against us, the malicious obstructiveness of the enemies of Theosophy, the unprofitably cheap rate of subscription, and every other obstacle, our magazine is a financial success; owing no man a *pice* and paying its way. The table of subscribers' post-offices, copied last month from our mailing-registers, shows that it is a regular visitor at some hundreds of towns and cities situated in the four quarters of the globe. This means that our advocacy of the study of ancient lore has a world-wide

evidence, and that in the remotest countries people are being taught to revere the wisdom of India.

The most gratifying fact in connection with our journalistic enterprise is that our subscribers are of every sect and caste, and not preponderatingly of any particular one. Most of those who write to us say that the magazine has been recommended by friends, and many, of every rank and every degree of education, express their gratification with what has appeared in these pages.

What precedes will prepare the reader to understand that if, now and then, place has been given to articles of somewhat inferior calibre, the fact must be attributed to design rather than to accident. Not that it would not have been more agreeable to print none but essays of a higher quality; that goes without saying. But we are publishing our magazine for the general public, not alone for the literary critics or antiquarians, and so we always welcome the representatives of popular thought to say their say in the best way they can. To whom shall we look for the revival of Aryan wisdom, the resuscitation of Aryan

nationality, the beginning of a reformation of modern abuses? Not to the middle-aged or the old, for their tendency is towards conservatism and reaction. Much as such persons may intellectually revere the sages of old, it is worse than useless to look to them to set an example of putting away prejudices, customs and notions which those very sages would have abhorred and many of which they actually denounced. The hope of the century is in the young, the ardent, the susceptible, the energetic, who are just stepping upon the stage. It is worth more to fire the heart of one such lad than to rekindle among the ashes of their elders' hopes the flickering semblance of a flame. So let us give the young men a chance to explore old records, question and counsel with their parents and teachers, and then publish the results to the great public. They may not always say very profound things, nor use the most elegant phrases, but at least they are sincere and, if encouraged, will be stimulated to study more, take further counsel, and try to write better next time. And their example will be followed by others.

406

Most Western men who have attempted to teach the Eastern reading public seem to have the idea that what pleases and satisfies their own countrymen, will equally please and satisfy the Orientals. There could be no greater mistake. The Eastern and Western minds are as unlike as day and night. What pleases the one is not at all likely to meet the requirements of the other, for their respective developments are the result of totally dissimilar environments. The true teachers for the East are Asiatic men, and one of these fledgling Native undergraduates will have a keener sense of Indian intellectual wants than most of our learned professors. The now-confessed total failure of the Cambridge mission to convert the high-class Natives is an example in point. We have more men of the kind they were fishing after in our Bombay Branch alone than were ever converted to Christianity since missions were first established in India. The object of our Society will be completely realized when the hundreds of young men who are reading our magazine and becoming imbued with the theosophical spirit, shall be labouring, with patriotic, religious zeal, in the several localities, for the revival of ancient wisdom and their general study of the records of that far-gone era when their ancestors boasted with sparkling eyes that they were Aryas.

____

THE CHRISTIAN ART OF WAR

[*The Theosophist*, Vol. I, No. 9, June, 1880, p. 230]

Will some reverend preacher, devoted to the work of propagating Christianity among the "poor Heathens," generously read at his next Bible-class, Sunday-school, or open-air meeting the following extract from a great London journal, as a practical illustration of how a Christian army wages war upon naked savages: it will make a deep impression. Says the Cape Town correspondent of the *Daily News*:—

Sad accounts are being brought to light of the atrocities committed by our allies the Amaswazi in the Secocoeni expedition. They are reported to have spared neither man, woman, nor child in their course; and the dreadful particulars are enough to freeze one's blood. These things will possibly never come to light. Had they been done under any other flag, they would have called down a world of just indignation; but the name of civilization is supposed to throw a cloak over such atrocities. It is a deep stain on our national honour that, in order to avenge a doubtful quarrel with a man who at least seemed to be capable of understanding the rudiments of civilization, we let loose upon him 10,000 of the greatest barbarians in South Africa and, according to more than one report, absolutely stamped out his clan. Nothing can justify the employment of the Amaswazi in the Secocoeni campaign—certainly not success or cheapness, which seem to be the great merits of the operation. It is enough to make one despair of Christianity to think that in the nineteenth century its professors are able to justify such deeds, and to take credit for adopting towards the natives of this continent the same measures by which the Spaniards of the sixteenth century converted the Indians of the Spanish Main. Slavery may be a bad thing, but between that and extermination there is mighty little to choose and the employment of such ruffians as the Amaswazi means extermination, or it means nothing. That such deeds should take place at all, is sad enough. That they should take place under the British flag is enough to make every right-minded Englishman demand a searching inquiry, and to

insist that no official verbiage shall gloss over deeds which, if committed by Boers or colonists, would be subjected to a storm of righteous indignation. The following telegram has been received this morning by the *Volksblad*, a Dutch organ, which certainly cannot be accused of undue philanthropy:—"Fearful atrocities by Swazis at Secocoeni's come to light. *Volkterm* mentions few, such as cutting off women's breasts, burning infants, cutting throats, and flaying children of five and six years." It is enough to add that these deeds were said to be done by our allies, or rather by our auxiliaries under the British flag.

————

Collected Writings VOLUME II

1880

THE NUMBER SEVEN

[*The Theosophist*, Vol. I, No. 9, June, 1880, pp. 232-233]

A deep significance was attached to numbers in hoary antiquity. There was not a people with anything like philosophy, but gave great prominence to numbers in their application to religious observances, the establishment of festival days, symbols, dogmas, and even the geographical distribution of empires. The mysterious numerical system of Pythagoras was nothing novel when it appeared far earlier than 600 years B.C. The occult meaning of figures and their combinations entered into the meditations of the sages of every people; and the day is not far off when, compelled by the eternal cyclic rotation of events, our now sceptical unbelieving West will have to admit that in that regular periodicity of ever-recurring events there is something more than a mere blind chance. Already our Western *savants* begin to notice it. Of late, they have pricked up their ears and begun speculating upon cycles, numbers and all that which, but a few years ago, they had relegated to oblivion in the old closets of memory, never to be unlocked but for the purpose of grinning at the uncouth and idiotic superstitions of our *unscientific* forefathers.

As one of such novelties, the old, and matter-of-fact German journal *Die Gegenwart* has a serious and learned article upon "the significance of the number seven" introduced to the readers as a "Culture-historical Essay." After quoting from it a few extracts, we will have something to add to it perhaps. The author says:

> The number *seven* was considered sacred not only by all the cultured nations of antiquity and the East, but was held in the greatest reverence even by the later nations of the West. The astronomical origin of this number is established beyond any doubt. Man, feeling himself time out of mind dependent upon the heavenly powers, ever and everywhere made earth subject to heaven. The largest and brightest of the luminaries thus became in his sight the most important and highest of powers; such were the planets which the whole antiquity numbered as *seven*. In course of time these were transformed into *seven* deities. The Egyptians had *seven* original and higher gods; the Phoenicians *seven* kabiris; the Persians, *seven* sacred horses of Mithra; the Parsees, *seven* angels opposed by *seven* demons, and *seven* celestial abodes paralleled by *seven* lower regions. To represent the more clearly this idea in its concrete form, the *seven* gods were often represented as one *seven-headed* deity. The whole heaven was subjected to the *seven* planets; hence, in nearly all the religious systems we find *seven* heavens.

The belief in the *sapta lokas* of the Brahmanical religion has remained faithful to the archaic philosophy; and — who knows? — but the idea itself was originated in

Aryavarta, this cradle of all philosophies and mother of all subsequent religions! If the Egyptian dogma of the *metempsychosis* or the transmigration of soul taught that there were *seven* states of purification and progressive perfection, it is also true that the Buddhists took from the Aryans of India, not from Egypt, their idea of *seven* stages of progressive development of the disembodied soul, allegorized by the *seven* stories and umbrellas, gradually diminishing towards the top on their pagodas.

In the mysterious worship of Mithra there were "*seven* gates," *seven* altars, *seven* mysteries. The priests of many Oriental nations were subdivided into *seven* degrees; *seven* steps led to the altars and in the temples burnt candles in *seven*-branched candlesticks. Several of the Masonic Lodges have to this day *seven* and *fourteen* steps.

410

The *seven* planetary spheres served as a model for state divisions and organizations. China was divided into *seven* provinces; ancient Persia into *seven* satrapies. According to the Arabian legend *seven* angels cool the sun with ice and snow, lest it should burn the earth to cinders; and *seven thousand* angels wind up and set the sun in motion every morning. The two oldest rivers of the East—the Ganges and the Nile—had each *seven* mouths. The East had in antiquity *seven* principal rivers (the Nile, the Tigris, the Euphrates, the Oxus, the Jaxartes, the Arax, and the Indus); *seven* famous treasures; *seven* cities full of gold; *seven* marvels of the world, etc. Equally did the number *seven* play a prominent part in the architecture of temples and palaces. The famous pagoda of Churingham is surrounded by *seven* square walls, painted in *seven* different colours, and in the middle of each wall is a *seven*-storied pyramid; just as in the antediluvian days the temple of Borsippa, now the Birs-Nimrud, had *seven* stages, symbolical of the *seven* concentric circles of the *seven* spheres, each built of tiles and metals to correspond with the colour of the ruling planet of the sphere typified.

These are all "remnants of paganism" we are told—traces "of the superstitions of old, which, like the owls and bats in a dark subterranean [cave], flew away to return no more before the glorious light of Christianity"—a statement but too easy of refutation. If the author of the article in question has collected hundreds of instances to show that not only the Christians of old but even the modern Christians have preserved the number *seven*, and as sacredly as it ever was before, there might be found in reality *thousands*. To begin with the astronomical and religious calculation of old of the pagan Romans, who divided the week into *seven* days, and held the *seventh* day as the most sacred, the *Sol* or *Sun*-day of Jupiter, and to which all the Christian nations—especially the Protestants—make *puja* to this day. If, perchance, we are answered that it is not from the pagan Romans but from the monotheistic Jews that we have it, then why is not the Saturday or the real "Sabbath" kept instead of the Sunday, or *Sol's* day?

If in *the Râmâyana seven* yards are mentioned in the residences of the Indian kings; and *seven* gates generally led to the famous temples and cities of old, then why should the Frieslanders have in the tenth century of the Christian era strictly adhered to the number *seven* in dividing their provinces, and insisted upon paying *seven* "pfennigs" of contribution? The Holy Roman and Christian Empire had *seven Kurfürsts* or Electors. The Hungarians emigrated under the leadership of *seven* dukes and founded *seven* towns, now called *Semigradye* (now Transylvania) . If pagan Rome was built on *seven* hills, Constantinople had *seven* names Byzantium, Antonia, New Rome, the town of Constantine, The Separator of the World's Parts, The Treasure of Islam, Stamboul—and was also called the city on the *seven* Hills, and the city of *seven* Towers as an adjunct to others. With the Mussulmans "it was besieged *seven* times and taken after *seven* weeks by the *seventh* of the Osman Sultans." In the ideas of the Eastern peoples, the *seven* planetary spheres are represented by the *seven* rings worn by the women on *seven* parts of the body—the head, the neck, the hands the feet, in the ears, in the nose, around the waist—and these *seven* rings or circles are presented to this time by the Eastern suitors to their brides; the beauty of the woman consisting in the Persian songs of *seven* charms.

The *seven* planets ever remaining at an equal distance from each other, and rotating in the same path, hence, the idea suggested by this motion, of the eternal harmony of the universe. In this connection the number *seven* became especially sacred with them, and ever preserved its importance with the astrologers. The Pythagoreans considered the figure *seven* as the image and model of the divine order and harmony in nature. It was the number containing twice the sacred number *three* or the "triad," to which the "one" or the divine *monad* was added: $3 + 1 + 3$. As the harmony of nature sounds on the key-board of space, between the *seven* planets, so the harmony of audible sound takes place on a smaller plan within the musical scale of the ever-recurring *seven* tones. Hence, *seven* pipes in the syrinx of the god Pan (or Nature), their gradually diminishing

proportion of shape representing the distance between the planets and between the latter and the earth—and, the *seven*-stringed lyre of Apollo. Consisting of a union between the number *three* (the symbol of the divine triad with all and every people, Christian as well as pagans) and of *four* (the symbol of the cosmic forces or elements), the number *seven* points out symbolically to the union of the Deity with the universe; this Pythagorean idea was applied by the Christians especially during the Middle Ages—who largely used the number *seven* in the symbolism of their sacred architecture. So, for instance, the famous Cathedral of Cologne and the Dominican Church at Regensburg display this number in the smallest architectural details.

No less an importance has this mystical number in the world of intellect and philosophy. Greece had *seven* sages, the Christian Middle Ages *seven* free arts (grammar, rhetoric, dialectics, arithmetic, geometry, music, astronomy). The (Mohammedan) Sheikh-ul-Islam calls in for every important meeting *seven* "ulemas." In the Middle Ages an oath had to be taken before *seven* witnesses, and the one to whom it was administered was sprinkled *seven* times with blood. The processions around the temples went *seven* times, and the devotees had to kneel *seven* times before uttering a vow. The Mohammedan pilgrims turn around Kaaba *seven* times, at their arrival. The sacred vessels were made of gold and silver purified *seven* times. The localities of the old German tribunals were designated by *seven* trees, under which were placed *seven* "Schoffers" (judges) who required *seven* witnesses. The criminal was threatened with a seven-fold punishment, and a *seven*-fold purification was required as a *seven*-fold reward was promised to the virtuous. Everyone knows the great importance placed in the West on the *seventh* son of a *seventh* son. All the mythic personages are generally endowed with *seven* sons. In Germany, the king and now the emperor cannot refuse to stand as god-father to a *seventh* son, if he be even a beggar. In the East in making up for a quarrel or signing a treaty

of peace, the rulers exchange either *seven* or forty-nine (7 x 7) presents.

To attempt to cite all the things included in this mystical number would require a library. We will close by quoting but a few more from the region of the demoniacal. According to authorities in those matters—the Christian clergy of old—a contract with the devil had to contain *seven* paragraphs, was concluded for *seven* years and signed by the contractor *seven* times; all the magical drinks prepared with the help of the enemy of man consisted of *seven* herbs; that lottery ticket wins, which is drawn out by a *seven*-year-old child. Legendary wars lasted *seven* years, *seven* months and *seven* days; and the combatant heroes number *seven*, *seventy*, *seven hundred*, *seven thousand*, and *seventy thousand*. The princesses in the fairy tales remained *seven* years under a spell, and the boots of the famous cat—the Marquis de Carabas—were *seven-leagued*. The ancients divided the human frame into *seven* parts; the head, the chest, the stomach, two hands and two feet; and man's life was divided into *seven* periods. A baby begins teething in the *seventh* month; a child begins to sit after fourteen months (2 x 7); begins to walk after *twenty-one* months (3 x 7); to speak after *twenty-eight* months (4 x 7); leaves off sucking after *thirty-five* (5 x 7); at *fourteen* years (2 x 7) he begins to finally form himself; at *twenty-one* (3 x 7) he ceases growing. The average height of a man, before mankind degenerated, was *seven* feet; hence the old Western laws ordering the garden walls to be *seven* feet high. The education of the boys began with the Spartans and the old Persians at the age of *seven*. And in the Christian religions—with the Roman Catholics and the Greeks—the child is not held responsible for any crime till he is *seven*, and it is the proper age for him to go to confession.

If the Hindus will think of their Manu and recall what the old Sastras contain, beyond doubt they will find the origin of all this symbolism. Nowhere did the number *seven* play so prominent a part as with the old Aryas in India. We have but to think of the *seven* sages—the *Sapta-Rishis;*

414

the *Sapta-Lokas* — the *seven* worlds; the *Sapta-Puras* — the *seven* holy cities; the *Sapta-Dvipas* — the *seven* holy islands; the *Sapta-Samudras* — the *seven* holy seas; the *Sapta-Parvatas* — the *seven* holy mountains; the *Sapta-Aranyas* — the *seven* deserts; the *Sapta-Vrikshas* — the *seven* sacred trees; and so on, to see the probability of the hypothesis. The Aryas *never* borrowed anything, nor did the Brahmans, who were too proud and exclusive for that. Whence, then, the mystery and sacredness of the number *seven*.

————

Collected Writings VOLUME II

1880

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. I, No. 9, June, 1880, pp. 217, 222]

The editorial notice of the proposed visit of our Theosophical Delegation to the island of Ceylon, which is transferred to our columns from those of the *Pioneer*, will be read with pleasure and interest by every Fellow of our Society, Western and Eastern. Its tone is so kind, frank and honourable, that we are all placed under lasting obligations to the Editor. It will be taken as a most encouraging fact that within a single twelve month the objects of our visit to India have become so apparent, despite the strenuous efforts that interested opponents have made to place us in a false position. A year ago, the Government was spending large sums to track our steps; now the case is somewhat different!

————

In J. G. Lemaistre's *Travels* we read that over the gate of a church of La Chartreuse, near Milan, is the following inscription: "*Marie Virgini*, *matri*, *filie*, *sponse Dei*," which

in English is: "*To the Virgin Mary*, *the Mother*, *the Daughter*, *the Wife of God*." This adds another to "the mysteries of Godliness," for, according to this, Jesus was his own father and the son of his own daughter.*

————

[From H. P. B.'s *Scrapbook*, Vol. X, Part II, p. 357]

[In connection with a cutting from *The Ceylon Observer* of May 22, 1880, H.P.B. draws in pen and ink a large bold heading: THE CEYLON MISSION OF MAY-JULY 1880; refers to *The Pioneer*'*s* Preliminary Announcement three pages back, and writes:

THE FIRST WAR-TRUMPET BLAST.

————

[In connection with an article in *The Ceylon Observer* of June 23, 1880, which spoke of Col. Olcott being "caught tripping" on two occasions, in replying to questions, H. P. B. was particularly incensed by the following expressions: "This did not at all please Madame Blavatsky, who spoke her mind rather freely"; and: "The Theosophical Society is not likely to make such progress in Ceylon as its 'president-founders' desire." H. P. B. writes on page 374 of the same *Scrapbook*:]

A *lie* and pious falsification from beginning to end. See H. P. Blavatsky's article on the following page.

[This refers to her article "The Theosophists at Maligawa."]

---

* [This inscription, preserved in its original orthography, which uses no diphthongs, may be found in Letter XII, Vol. I, page 241, of J. G. Lemaistre's *Travels after the Peace of Amiens, through Parts of France, Switzerland, Italy, and Germany*, London, 1806, in 3 Vols. —*Compiler*.]

Collected Writings VOLUME II
1880

THE THEOSOPHISTS AT MALIGAWA

[*The Ceylon Times*, June 30, 1880.] *

Sir,—May I hope to be allowed the same number of lines in the columns of your valuable paper, for the refutation of a mis-statement—misled no doubt by an untruthful correspondent—you have devoted to the affirmation of the same? The paragraph published in your issue of June 22, under the title of "The Theosophists at Maligawa," must have been originally intended for the columns of the *Observer*, where experience has warned us to expect neither decency nor impartiality, and we are surprised at nothing But to find in a respectable paper like the *Times* an odiously malicious reflection upon myself [is] quite another affair. I appeal to you as a gentleman to remove the wrong impression made by it upon the public mind.

Colonel Olcott lost nothing at the Dalada Maligawa, neither "rosette" nor anything else. In the surging crowd a hand suddenly snatched from the breast of Mr. Padshah, one of the Parsee gentlemen accompanying us, the silver and gold badge of the Theosophical Society. It was so quick that he could not distinguish the hand, and as the object was worth not above a few rupees, his first thought shared subsequently by all of us was that it was an act of pure malice. This suspicion was in a measure warranted by the disgraceful behaviour of the native Christian party on the preceding evening at the Town Hall, where Colonel Olcott lectured to an audience which we believed was to have been composed only of gentlemen. (Parenthetically I will now notice one of the twenty-three fibs of the *Observer*.

———————

* [Transcribed from H. P. B.'s *Scrapbook*, Vol. IV, P. 100, by courtesy of The Theosophical Society, *Adyar.—Compiler.*]

———————

TUKARAM TATYA
Outstanding Writer and Publisher of Theosophical Literature; Organizer of The Theosophical Society Publication Fund, Bombay

H. S. OLCOTT AND BUDDHIST PRIESTS AT MÂLIGÂKANDA TEMPLE, COLOMBO
+ the High Priest H. Sumangala.
(From *The Theosophist,* Vol. LIII, August, 1932)

Not only was the lecturer on that occasion not asked why he had "for the last hour been abusing Christianity," but—as the printed lecture will show—he had not even so much as mentioned either Christianity or Christians. Nevertheless, at the close of the evening's proceedings a clique of these obstreperous zealots made such a row, and hissed so, that

the indignation of even the European Christian gentlemen present, including a high official, was provoked, and they came forward and apologized to us.) So, when I heard the episode of the badge, I most certainly regarded it as an insult offered by either some native Christian convert or Burgher, and I said so. But I neither addressed myself to the Dewa Nilame nor were we near the relic. I had the arm of Mr. Wimbridge and was leaving the temple by the main entrance when we met the European Manager of the European Kandy Club, and told him the story. There were some young Englishmen standing by; but to say that I even indirectly indicated either of them as the culprit, is simply falsehood. Should they read these lines, I appeal to their sense of honour and justice to corroborate me.

The fact is, that from the moment we set foot on the Island of Ceylon—six weeks ago—we have been preached against by the Missionaries and attacked by their organs, with the *Observer* at their head. They have shrunk from neither calumny, falsehood, slander, nor vile innuendo; not once has either of these journals given a truthful account of what we have done or said. And so, as regards the Maligawa story, in the concluding words of the *Times*' paragraph which I so emphatically protest against—"the motive is not difficult to guess."

H. P. BLAVATSKY.

Galle, *June* 25.

Collected Writings VOLUME II
1880

THE THEORY OF CYCLES

[*The Theosophist*, Vol. I, No. 10, July, 1880, pp. 242-244]

It is now some time since this theory, which was first propounded in the oldest religion of the world, Vedaism, then taught by various Greek philosophers, and afterwards defended by the Theosophists of the Middle Ages, but which came to be flatly denied by the *wise men* of the West, like everything else, in this world of negation, has been gradually coming into prominence again. This once, contrary to the rule, it is the men of science themselves who take it up. Statistics of events of the most varied nature are fast being collected and collated with the seriousness demanded by important scientific questions. Statistics of wars and of the periods (or cycles) of the appearance of great men—at least those as have been recognized as such by their contemporaries and irrespective of later opinions; statistics of the periods of development and progress at large commercial centres; of the rise and fall of arts and sciences of cataclysms, such as earthquakes, epidemics; periods of extraordinary cold and heat; cycles of revolutions, and of the rise and fall of empires, etc.; all these are subjected in turn to the analysis of the minutest mathematical calculations. Finally, even the occult significance of numbers in names of persons and names of cities, in events, and like matters, receives unwonted attention. If, on the one hand, a great portion of the educated public is running into atheism and scepticism, on the other hand, we find an evident current of mysticism forcing its way into science. It is the sign of an irrepressible need in humanity to assure itself that there is a Power Paramount over matter; an occult and mysterious law which governs the world, and which we

should rather study and closely watch, trying to adapt ourselves to it, than blindly deny, and break our heads against the rock of destiny. More than one thoughtful mind, while studying the fortunes and reverses of nations and great empires, has been deeply struck by one identical feature in their history, namely, the inevitable recurrence of similar historical events reaching in turn every one of them, and after the same lapse of time. This analogy is found between the events to be substantially the same on the whole, though there may be more or less difference as to the outward form of details. Thus, the belief of the ancients in their astrologers, soothsayers, and prophets might have been warranted by the verification of many of their most important predictions, without these prognostications of future events implying of necessity anything very miraculous in

themselves. The soothsayers and augurs having occupied in days of the old civilizations the very same position now occupied by our historians, astronomers, and meteorologists, there was nothing more wonderful in the fact of the former predicting the downfall of an empire or the loss of a battle, than in the latter predicting the return of a comet, a change of temperature, or, perhaps, the final conquest of Afghanistan. The necessity for both these classes being acute observers apart, there was the study of certain sciences to be pursued *then* as well as they are *now*. The science of today will have become an "ancient" science a thousand years hence. Free and open, scientific study now is to all, whereas it was then confined but to the few. Yet, whether ancient or modern, both may be called exact sciences; for, if the astronomer of today draws his observations from mathematical calculations, the astrologer of old also based his prognostications upon no less acute and mathematically correct observations of the ever-recurring cycles. And, because the secret of this science is now being lost, does that give any warrant to say that it never existed, or that, to believe in it, one must be ready to swallow "magic," "miracles," and the like stuff? "If, in view of the eminence to which modern science has reached, the claim to prophesy future events must be regarded as either a child's play or

a deliberate deception," says a writer in the *Novoye Vremya*, the best daily paper of literature and politics of St. Petersburg, "then we can point at science which, in its turn, has now taken up and placed on record the question, in its relation to past events, whether there is or is not in the constant repetition of events a certain periodicity; in other words, whether these events recur after a fixed and determined period of years with every nation; and if a periodicity there be, whether this periodicity is due to blind chance or depends on the same natural laws, on which are more or less dependent many of the phenomena of human life." Undoubtedly the latter. And the writer has the best mathematical proof of it in the timely appearance of such works as that of Dr. E. Zasse, under review, and of a few others. Several learned works, treating upon this mystical subject, have appeared of late, and of some of these works and calculation, we will now treat; the more readily as they are in most cases from the pens of men of eminent learning. Having already in the June number of *The Theosophist* noticed an article by Dr. Blochvitz, "On the Significance of the Number Seven," with every nation and people—a learned paper which appeared lately in the German journal *Die Gegenwart*—we will now summarize the opinions of the press in general, on a more suggestive work by a well-known German scientist, E. Zasse, with certain reflections of our own. It has just appeared in the *Prussian Journal of Statistics*, and powerfully corroborates the ancient theory of Cycles. These periods which bring around ever-recurring events, begin from the infinitesimally small—say of ten years—rotation and reach to cycles which require 250, 500 700, and 1000 years, to effect their revolution around themselves, and within one another. All are contained within the *Mahâ-Yuga*, the "Great Age" or Cycle of the Manu calculation, which itself revolves between two eternities—the "Pralayas" or

Nights of Brahmâ. As, in the objective world of matter, or the system of effects, the minor constellations and planets gravitate each and all around the sun, so in the world of the subjective, or the system of causes, these innumerable cycles all gravitate

between that which the finite intellect of the ordinary mortal regards as eternity, and the still finite, but more profound, intuition of the sage and philosopher views as but an eternity within THE ETERNITY. "As above, so it is below, runs the old Hermetic maxim. As an experiment in this direction, Dr. Zasse selected the statistical investigations of all the wars, the occurrence of which has been recorded in history, as a subject which lends itself more easily to scientific verification than any other. To illustrate his subject in the simplest and most easily comprehensible way, Dr. Zasse represents the periods of war and the periods of peace in the shape of small and large wave-lines running over the area of the old world. The idea is not a new one, for the image was used for similar illustrations by more than one ancient and mediaeval mystic, whether in words or picture—by Henry Khunrath, for example. But it serves well its purpose and gives us the facts we now want. Before he treats, however, of the cycles of wars, the author brings in the record of the rise and fall of the world's great empires, and shows the degree of activity they have played in the Universal History. He points out the fact that if we divide the map of the Old World into five parts—into Eastern, Central and Western Asia, Eastern and Western Europe, and Egypt—then we will easily perceive that every 250 years, an enormous wave passes over these areas, bringing into each in its turn the events it has brought to the one next preceding. This wave we may call "the historical wave" of the 250 years' cycle. The reader will please follow this mystical number of years.

The first of these waves began in China, 2,000 years B.C.—the "golden age" of this Empire, the age of philosophy; of discoveries and reforms.

In 1750 B.C., the Mongolians of Central Asia established a powerful empire. In 1500, Egypt rises from its temporary degradation and carries its sway over many parts of Europe and Asia; and about 1250, the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic expedition, and dies out in 1000 B.C. at the siege of Troy.

A second historical wave appears about that time in Central Asia.

The Scythians leave her steppes, and inundate towards the year 750 B.C. the adjoining countries, directing themselves towards the South and West; about the year 500 in Western Asia begins an epoch of

splendour for ancient Persia; and the wave moves on to the east of Europe, where about 250 B.C. Greece reaches her highest state of culture and civilization—and further on to the West, where, at the birth of Christ, the Roman Empire finds itself at its apogee of power and greatness.

Again, at this period we find the rising of a third historical wave at the far East. After prolonged revolutions, about this time, China forms once more a powerful empire, and its arts, sciences, and commerce flourish again. Then 250 years later, we find the Huns appearing from the depths of Central Asia; in the year 500 A.D. a new and powerful Persian kingdom is formed; in 750—in Eastern Europe—the Byzantine empire; and, in the year 1,000—on its Western side springs up the second Roman Power, the Empire of the Papacy, which soon reaches an extraordinary development of wealth and brilliancy.

At the same time, the *fourth* wave approaches from the Orient. China is again flourishing; in 1250, the Mongolian wave from Central Asia has overflowed and covered an enormous area of land, including with it Russia. About 1500, in Western Asia, the Ottoman Empire rises in all its might and conquers the Balkan peninsula; but at the same time in Eastern Europe, Russia throws off the Tatar yoke, and about 1750, during the reign of Empress Catherine, rises to an unexpected grandeur and covers itself with glory. The wave ceaselessly moves further on to the West, and beginning with the middle of the past century, Europe is living over an epoch of revolutions and reforms, and, according to the author, "if it is permissible to prophetize, then, about the year 2,000 Western Europe will have lived one of those periods of culture and progress so rare in history." The Russian press, taking the cue believes that "towards those days the Eastern Question will be finally settled, the national dissensions of the European peoples will come to an end, and the dawn of the new millennium will witness

the abolishment of armies and an alliance between all the European empires." The signs of regeneration are also fast multiplying in Japan and China, as if pointing to the approach of a new historical wave at the extreme East.

If from the cycle of two-and-a-half-century duration, we descend to those which leave their impress every century, and grouping together the events of ancient history, will mark the development and rise of empires, then we will assure ourselves that, beginning from the year 700 B.C., the centennial wave pushes forward, bringing into prominence the following nations—each in its turn—the Assyrians, the Medes, the Babylonians, the Persians, the Greeks, the Macedonians, the Carthaginians, the Romans, and the Germanians.

The striking periodicity of the wars in Europe is also noticed by Dr. E. Zasse. Beginning with 1700 A.D., every ten years have been signalized by either a war or a revolution. The periods of the strengthening and weakening of the warlike excitement of the European nations represent a wave strikingly regular in its periodicity, flowing incessantly, as if propelled onward by some invisible fixed law. This same mysterious law seems at the same time to make these events coincide with [the] astronomical wave

or cycle, which, at every new revolution, is accompanied by the very marked appearance of spots in the sun. The periods, when the European powers have shown the most destructive energy, are marked by a cycle of 50 years' duration. It would be too long and tedious to enumerate them from the beginning of History. We may, therefore, limit our study to the cycle beginning with the year 1712, when *all* the European nations were fighting at the same time—the Northern, and the Turkish Wars, and the war for the throne of Spain. About 1761, the "Seven Years' War"; in 1810 the wars of Napoleon I. Towards 1861, the wave has a little deflected from its regular course, but, as if to compensate for it, or, propelled, perhaps, with unusual force, the years directly preceding, as well as those which followed it, left in history the records of the most fierce and bloody war—the Crimean War—in the former period, and the American Rebellion in

424

the latter one. The periodicity in the wars between Russia and Turkey appears peculiarly striking and represents a very characteristic wave. At first the intervals between the cycles, returning upon themselves, are of thirty years' duration—1710, 1740, 1770; then these intervals diminish, and we have a cycle of twenty years—1790, 1810, 1829-30; then the intervals widen again—1853 and 1878. But, if we take note of the whole duration of the in-flowing tide of the warlike cycle, then we will have at the centre of it—from 1768 to 1812—three wars of seven years' duration each, and, at both ends, wars of two years.

Finally, the author comes to the conclusion that, in view of facts, it becomes thoroughly impossible to deny the presence of a regular periodicity in the excitement of both mental and physical forces in the nations of the world. He proves that in the history of all the peoples and empires of the Old World, the cycles marking the millenniums, the centennials as well as the minor ones of 50 and 10 years' duration, are the most important, inasmuch as neither of them has ever yet failed to bring in its rear some more or less marked event in the history of the nation swept over by these historical waves.

The history of India is one which, of all histories, is the most vague and least satisfactory. Yet, were its consecutive great events noted down, and its annals well searched, the law of cycles would be found to have asserted itself here as plainly as in every other country in respect of its wars, famines, political exigencies, and other matters.

In France, a meteorologist of Paris went to the trouble of compiling the statistics of the coldest seasons, and discovered, at the same time, that those years, which had the figure 9 in them, had been marked by the severest winters. His figures run thus: in 859 A.D., the northern part of the Adriatic Sea was frozen and was covered for three months with ice. In 1179, in the most moderate zones, the earth was covered with several feet of snow. In 1209, in France, the depth of snow and the bitter cold caused such a scarcity of

fodder that most of the cattle perished in that

country. In 1249, the Baltic Sea, between Russia, Norway, and Sweden, remained frozen for many months and communication was held by sleighs. In 1339, there was such a terrific winter in England, that vast numbers of people died of starvation and exposure. In 1409, the River Danube was frozen from its sources to its mouth in the Black Sea. In 1469, all the vineyards and orchards perished in consequence of the frost. In 1609, in France, Switzerland, and Upper Italy, people had to thaw their bread and provisions before they could use them. In 1639, the harbour of Marseilles was covered with ice to a great distance. In 1659, all the rivers in Italy were frozen. In 1699, the winter in France and Italy proved the severest and longest of all. The prices for articles of food were so much raised that half of the population died of starvation. In 1709, the winter was no less terrible. The ground was frozen in France, Italy, and Switzerland, to the depth of several feet, and the sea, south as well as north, was covered with one compact and thick crust of ice, many feet deep, and for a considerable space of miles, in the usually open sea. Masses of wild beasts, driven out by the cold from their dens in the forest, sought refuge in villages and even cities; and the birds fell dead to the ground by hundreds. In 1729, 1749, and 1769 (cycles of 20-years' duration), all the rivers and streams were icebound all over France for many weeks, and all the fruit trees perished. In 1789, France was again visited by a very severe winter. In Paris, the thermometer stood at 19 degrees of frost. But the severest of all winters proved that of 1829. For fifty-four consecutive days, all the roads in France were covered with snow several feet deep, and all the rivers were frozen. Famine and misery reached their climax in the country in that year. In 1839, there was again in France a most terrific and trying cold season. And now the winter of 1879 has asserted its statistical rights and proved true to the fatal influence of the figure 9. The meteorologists of other countries are invited to follow suit and make their investigations likewise, for the subject is certainly one of the most fascinating as well as instructive kind.

Enough has been shown, however, to prove that neither

the ideas of Pythagoras on the mysterious influence of numbers, nor the theories of ancient world-religions and philosophies are as shallow and meaningless as some too forward free-thinkers would have had the world to believe.

Collected Writings VOLUME II

1880

OUR SECOND YEAR

[*The Theosophist*, Vol. I, No. 11, August, 1880, pp. 261-262]

Like all other pleasant things, our first year's relations with *The Theosophist*'*s* subscribers are about to terminate. The present is the eleventh number, that has been issued under the contract, and the September one will be the twelfth and last. Thus every engagement assumed by the proprietors of the magazine has been honourably and literally fulfilled. It would seem as though they were entitled to the acknowledgement of this much even from those croakers who prophesied the total, probably speedy, collapse of the enterprise, both before and after the first number appeared.

The case of *The Theosophist* calls for a word or two of particular comment. Even in any large city of Europe or America, it is a very rare thing for a periodical of this stamp to survive the natural indifference or hostility of the public for a whole year. Out of scores of attempts made within our own recollection, the successes are so few as to be scarcely worth mentioning. As a rule their term of existence has been in exact ratio with the lump sum their projectors have been ready to spend upon them. In India the prospect was far worse; for the people are poor, cut up into innumerable castes, not accustomed to take in periodicals, and certainly *not* to patronize those put forth by foreigners. Besides, and especially, the custom has always been to give two, three, and even more years' credit to subscribers, and

every Indian publication advertises its respective cash and credit terms of subscription. All this we knew, and both Anglo-Indian and Native journalists of the largest experience warned us to anticipate failure; under no circumstances, they thought, would it be possible for us to make succeed among so apathetic a people so strange a magazine, even though we should give unlimited credit. But as our object was not profit, and as the Society badly needed such an organ, we decided to make the venture. A sum large enough to pay the entire cost of the magazine for one year was set aside, and the first number appeared promptly on the day announced—October 1st, 1879. Believing that the credit system was absolutely pernicious, and having seen the universal adoption in America of the plan of cash payment in advance and its unmixed advantages, we announced that the latter would be the rule of this office. The results are already known to our readers: in the fourth month the magazine reached, and before the half year was gone, passed that ticklish point where income and expenses balance each other, and its success was an assured fact. Many subscribers have been so anxious to have us succeed that they have sent us their money to pay for the magazine two years in advance, and

others have told us we may count upon their patronage as long as they may live.
It goes without saying that the projectors of *The Theosophist* have been inexpressibly delighted with the affectionate response to their appeal to the Asiatic people for support in an attempt to snatch from the dust of oblivion the treasures of Aryan wisdom. What heart that was not made of stone could be untouched by so much devotion as has been shown us and our sacred cause of human brotherhood? And it is our pride and joy to realize that all these friends have clustered around us, even when we were under the heavy burden of the suspicions of the Indian Government, because they have believed us to be sincere and true, the friends and brothers of the ardent sons of Asia. If our first year began in uncertainty, it doses all bright and full of promise. Where our magazine had one well-wisher then, now it has twenty, and by the beginning of the third year

428

will have fifty. It has become a necessity to hundreds of young Aryan patriots, who love to know what their ancestors were, so that they may at least dream of emulating them. It has won a place in the regard of even Anglo-Indians, of which class many in influential positions take it. Its merits as an Oriental magazine have been acknowledged by a number of the first Orientalists of Europe, who have been by it introduced for the first time to some of the most learned of Asiatic priests, *pandits* and *Shastris*. In another place, in this number, will be found a few of the kind words that have been said to and about us, at this and the other side of the world. As to our present standing with the Government of India, the letter from the ex-Viceroy, Lord Lytton, and the leading article of *The Pioneer* (printed respectively in the February and June numbers), as well as the appeal from the Director of Agriculture, N.-W.P. for help, which appeared in June, make all plain. In short, the Theosophical Society, and its organ, *The Theosophist*, are now so firmly established that—entirely apart from the splendid results of the mission to Ceylon, treated elsewhere in a separate article—every lover of truth may well rejoice.

Were we inclined to boasting we might hold out very attractive inducements to subscribers for the second volume. We prefer to let our past performance stand as guarantee of what we will do in the future. We have engaged so many valuable articles by the best writers of Asia, Europe, and America that we have no hesitancy in promising that *The Theosophist* of 1880-81 will be still more interesting and instructive than it has been for 1879-80. Naturally, the Ceylon voyage, and the taking into the Theosophical Society of every Buddhist priest in the Island of any reputation for ability or learning, will lead to such a complete exposition of Buddhism in these columns, by the men best qualified to speak, as must arrest universal attention. No Oriental magazine in the world could ever point to such an array of learned contributors as *The Theosophist* may already pride itself upon.

There will be no change in the terms of subscription, as we wish to make it possible for even the poorest clerk to

take the magazine. Our friends must not forget that the American plan embraces two features, viz., the subscription-money must be in the manager's hands before any copy is sent; and *the journal is discontinued at the expiration of the term subscribed for*. These two rules are invariable, and they have been announced on the first page in every issue, as may be seen upon referring to the Publisher's notices. The September number is, therefore, the last that will be sent to our present subscribers, except to such as have paid for a further term. And as it takes time both to remit money and to open a new set of books, we advise all who wish to receive the November number at the usual time, to forward their subscriptions at once. We must again request that all cheques, hundis, money-orders, registered letters, and other remittances on account of the magazine may be made to the order of "the Proprietors of *The Theosophist*," and to no one else.

————

Collected Writings VOLUME II

1880

"SPIRIT" PRANKS INTRA CAUCASUS

[*The Theosophist*, Vol. I, No 11, August, 1880, p. 271]

[The following is an introductory note by H. P. B. to a letter dealing with spiritualistic manifestations:]

Verily . . . Truth is often stranger than fiction!

Some three months ago, the Yankee-Irish editor of a unimportant, third-class Anglo-Indian paper, in a fit, apparently of *delirium tremens*, with abuse and low slander, called us a "Spiritualist." The epithet was thrown into our teeth under the evident impression that, in the eyes of the sceptical public, at least, it would overwhelm us. The mark was missed that time. If, to believe in the reality of numberless phenomena, produced for long years under our own eyes, in almost every country, and under the most satisfactory test conditions, precluding all possibility of trickery,

430

constitutes one a "Spiritualist," then in company with a host of the most eminent men of learning, we plead guilty. But if, on the other hand, we take Webster's definition that a Spiritualist is "one who believes in direct intercourse with departed spirits, through the agency of persons called *mediums*," then it was a stupid blunder that the editor committed. Whether rightly or wrongly, we do not attribute the phenomena we believe in to the agency of "spirits" that are the souls of the departed. This is not the occasion to expound our personal theory. For, to begin, there are but few Spiritualists who are unacquainted with it; and our present object being to draw the attention of every sensible person to just such phenomena as the orthodox Spiritualists attribute to spirits, it matters little to whatever cause we personally may attribute them. Earnest and indomitable searchers after truth, and wanting only the TRUTH, none of us, Theosophists, claim infallibility or set ourselves to dogmatizing. We are no sectarians, and most of us, if not all are honestly open to conviction. Let anyone prove to us an alleged fact to be really one, and we are willing to accept it as a dogma any day. Having said so much, we may add, with the permission of the person vouchsafing for the strange phenomena hereinafter described, that the writer is our own sister, Madame V. P. de Zhelihovsky, of Tiflis (Russian Caucasus), one of the most truthful women we have ever known, and a great sceptic upon such matters for long years. But the weird experience being her own, and all the facts but one having happened under her very eyes, she did not hesitate to state them. She is a Spiritualist. Had they been stated to us by any other person, we would, to say the least, have accepted them with the greatest hesitancy, and ten to one would have "killed" the letter. As it is, we publish it in full.

NOTES ON "A LAND OF MYSTERY"

[*The Theosophist*, Vol. I, No. 11, August, 1880, pp. 278-279]

To the Editor of *The Theosophist*:—I have read with much pleasure your excellent article on "A Land of Mystery." In it you show a spirit of inquiry and love of truth which are truly commendable in you and cannot fail to command the approbation and praise of all unbiased readers. But there are certain points in it, in which I cannot but join issue with you. In order to account for the most striking resemblances that existed in the manners, customs, social habits and traditions of the primitive peoples of the two worlds, you have recourse to the old Platonic theory of a land-connection between them. But the recent researches in the *Novemyra** have once for all exploded that theory. They prove that, with the exception of the severance of Australia from Asia, there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean, that, ever since their formation, the seas have never changed their ancient basins on any very large scale. Professor Geikie, in his physical geography, holds that the continents have always occupied the positions they do now, except that, for a few miles, their coasts have sometimes advanced into and receded from the sea.

You would not have fallen into any error. had you accepted M. de Quatrefages' theory of migrations by sea. The plains of Central Asia are accepted by all monogenists as the centre of appearance of the human race. From this place successive waves of emigrants radiated to the utmost verge of the world. It is no wonder that the ancient Chinese, Hindus, Egyptians, Peruvians, and Mexicans—men who once inhabited the same place—should show the strong resemblances in certain points of their life. The proximity of the two continents at Behring Straits enabled immigrants to pass from Asia to America. A little to the south is the current of Tassen, the Kouro-sivo or black stream of the Japanese, which opens a great route for Asiatic

———————

* [It is not certain what particular journal or newspaper is meant here. The nearest name to this spelling would be *Novy Mir* (New World), but no such magazine was in existence then. The other possibility is that the St. Petersburg daily *Novoye Vremya* is meant.—*Compiler*.]

———————

navigators. The Chinese have been a maritime nation from remote antiquity and it is not impossible that their barges might have been like those of the Portuguese navigator P. A. Cabral, in modern times, driven by accident to the coast of America. But, leaving all questions of possibilities and accidents aside, we know that the Chinese had discovered the magnetic needle even so early as B.C. 2,000. With its aid and

that of the current of Tassen, they had no very considerable difficulty to cross to America. They established, as M. F. Paz Soldan informs us in his *Geografía del Perú*, a little colony there; and Buddhist missionaries "towards the close of the fifth century sent religious missions to carry to Fou-Sang (America) the doctrines of Buddha." This will no doubt be unpleasant to many European readers. They are averse to crediting a statement that takes the honour of the discovery of America from them and assigns it to what they are graciously pleased to call "a semi-barbarous Asiatic nation." Nevertheless, it is an unquestionable truth. Chapter XVIII of *The Human Species*, by A. de Quatrefages will be an interesting reading to any one who may be eager to know something of the Chinese discovery of America, but the space at his command being small, he gives a very meagre account of it in his book. I earnestly hope you will complete your interesting article by adverting to this and giving as full particulars of all that is known about it. The shedding of light on a point which has hitherto been involved in mysterious darkness, will not be unworthy of the pen of one, the be-all and end-all of whose life is the search of truth and. when found. to abide by it. be it at whatever cost it may be.

AMRITA LAL BISVAS

Calcutta, 11*th July*.

Scant leisure this month prevents our making any detailed answer to the objections to the Atlantean hypothesis intelligently put forth by our subscriber. But let us see whether—even though based upon "recent researches" which "have once for all exploded that theory"—they are as formidable as at first sight they may appear.

Without entering into the subject too deeply, we may limit ourselves to but one brief remark. More than one scientific question, which at one time has seemingly been put at rest forever, has exploded at a subsequent one over the heads of theorists who had forgotten the danger of trying to elevate a simple theory into an infallible dogma. We have not questioned the assertion that "there never was a submersion of land on so gigantic a scale as to produce an

Atlantic or a Pacific Ocean," for we never pretended to suggest new theories for the formation of oceans. The latter may have been where they now are since the time of their first appearance, and yet whole continents been broken into fragments partially engulfed, and left innumerable islands, as seems the case with the submerged Atlantis. What we meant was that, at some pre-historic time and long after the globe teemed with civilized nations, Asia, America, and perhaps Europe were parts of one vast continental formation, whether united by such narrow strips of land as evidently once existed where now is Behring Strait (which connects the North Pacific and Arctic Oceans and has a depth of hardly more than twenty to twenty-five fathoms), or by larger stretches of land. Nor shall we fight the monogenists who claim Central Asia as the *one* cradle place of humanity—but leave the task to the polygenists who are able to do it far more successfully than ourselves. But, in any case, before we can accept the theory of monogenesis, its advocates must offer us some *unanswerable* hypothesis to account for the observed differences in human types better than that of "divarication caused by difference of climate, habits, and *religious culture*." Mr. de Ouatrefages may remain, as

ever, indisputably a most distinguished naturalist—physician, chemist, and zoologist—yet we fail to understand why we should accept his theories in preference to all others. Mr. Amrita Lal Bisvas evidently refers to a narrative of some scientific travels along the shores of the Atlantic and the Mediterranean, by this eminent Frenchman, entitled *Souvenirs d'un Naturaliste*. He seems to regard Mr. de Quatrefages in the light of an infallible Pope upon all scientific questions: we do not, though he was a member of the French Academy and a professor of ethnology. His theory about the migrations by sea, may be offset by about an hundred others which directly oppose it. It is just because we have devoted our whole life to the research of truth—for which complimentary admission we thank our critic—that we *never accept on faith any authority* upon any question whatsoever; nor, pursuing, as we do, TRUTH and progress through a full and fearless enquiry,

untrammelled by any consideration, would we advise any of our friends to do otherwise.

Having said so much, we may now give a few of our reasons for believing in the alleged "fable" of the submerged Atlantis—though we explained ourselves at length upon the subject in *Isis Unveiled* (Vol. I, pp. 590, *et seq.*).

1. We have as evidence the most ancient traditions of various and widely-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as those of both Americas. Among savages, as in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying that, ages ago, there existed in the Pacific Ocean, a large continent which, by a geological upheaval, was engulfed by the sea. And it is our firm belief—held, of course, subject to correction—that most, if not all of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged continent. Both Malacca and Polynesia, which lie at the two extremities of the Ocean and which, since the memory of man, never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition, common to all the islands and islets, that their respective countries extended far, far out into the sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the ocean, by command of the gods and to punish them for their incessant quarrelling, swallowed them up.

2. Notwithstanding the geographical fact that New Zealand, and Sandwich, and Easter Islands, are at a distance, from each other, of between 800 and 1,000 leagues; and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Fijian, Tahitian, Samoan, and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet, they, one and all, maintain that their respective countries extended far toward the West, on the Asian side. Moreover, with very small

differences, they all speak dialects evidently of the same language and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone.

Collected Writings VOLUME II
1880

[THE BEWITCHED MIRROR]

[*The Theosophist*, Vol. I, No. 11, August, 1880, p. 284]

[In *The Theosophist* of June, 1880, p. 230, there appeared an account of an experiment made by A. Tzeretelef. He had heard that "to stand alone at midnight before a mirror, with two lighted candles in one's hands, and to repeat three times loudly and slowly one's own name," was a most terrifying experience. He proceeded to do exactly as he had been told. After twice calling his name, meanwhile gazing firmly at his reflection in the mirror, he became suddenly filled with terror upon realizing that his reflection had disappeared, while all the other objects were faithfully reflected. He tried desperately to utter his name for the third time, but failed. After that, he knew no more until next morning when he became conscious that he was in his own bed with a servant standing at his side.

The same experiment was tried by Babu Asu Tosh Mittra, who proceeded exactly according to the same method, but without results. He repeated the experiment on three subsequent nights, but in vain. He expresses his wish to know if anyone else has tried it and thinks that "it might be that the effects described happen only with certain persons."

To this H. P. B. remarks:]

The experimental plan, followed in this instance by the Babu, is the only one by which it may be discovered how

much truth there is in the time-honoured legends, traditions, and superstitious observances of modern nations. If his and his friend's tests prove nothing else, they certainly show that not everyone, who invokes himself in a mirror at midnight by the light of two candles, will, of necessity, be appalled by ghostly apparitions. But his own common sense has probably suggested what is no doubt the fact of the case, viz., that the phenomena described by Prince Tzeretelef, in our June number, are observable only by persons of a peculiar temperament. This is certainly the rule in every other department of psychic phenomena. As regards the "Bewitched Mirror" tale, we printed it as an illustration of one of the oldest of Slavic beliefs, leaving it to the reader to put [it to] the test or not as pleases him best.

————

Collected Writings **VOLUME II**

1880

SOBS, SODS AND POSIES

[*The Theosophist*, Vol. I, No. 11, August, 1880, p. 284]

A few weeks ago, one George Nairns, a British sailor, brutally murdered at Calcutta a poor police sepoy who was quietly standing on his beat, and with whom he had never spoken or even exchanged a word before. The miscreant knocked down his victim, and then cut his throat with a knife which he had brought ashore purposely to kill some one with. He was tried and convicted, but recommended to mercy by the jury. But the Court, reprimanding the jurors for a recommendation so utterly uncalled for under the circumstances, gave sentence; and the Government of India, upon being appealed to, very sensibly and justly affirmed the decision of the Court. Well, this red-handed murderer was hung, the other day, and his body interred at the Scotch Burial Ground, Calcutta. The *Indian Daily News* says:

> There were present at the cemetery, some time before the funeral *cortège* arrived, about fifty ladies and gentlemen. On the arrival of

> the hearse, the coffin, which bore the inscription of "George Nairns, executed July 23rd, 1880, aged 29 years," was covered by an Union Jack, and was shouldered by six of Nairns' shipmates, and carried to the foot of the grave. The Rev. Mr. Gillan officiated, and in the first instance read out those portions of scripture which Nairns was most fond of hearing read to him after his condemnation. He then referred in general to the terms of the statement made by Nairns on the scaffold, and more particularly addressing the sailors present, he warned them to take example from the fate which had befallen Nairns, and earnestly advised them to avoid the low Native liquor shops. The usual prayers were then offered up. On the coffin being lowered into the grave, many a sod was thrown in pityingly, and many a merciful womanly hand flung in a bunch of flowers, and many a head was turned aside to wipe away a tear for the shameful end of a young man whose career had promised much better things. At the conclusion, the Rev. Mr. Godwin, assisted by several ladies who were present, sang the hymn, *Safe in the Arms of Jesus*.

Who would not be a murderer of sepoys, after that! Fifty gushing ladies and gentleman; the Union Jack to enwrap one's coffin; consoling texts read from the Bible, his favourites *after his condemnation* (cheap country liquor was his specialty before); sods thrown "pityingly" in—for good luck, doubtless, as slippers are thrown at weddings; sweet nosegays; and pearly tears raining down fair cheeks—what more could any respectable assassin demand? What, indeed, but to know that, like poor Rip Van Winkle's drink, this murder should not count against him? And even this comfort was not withheld by the Church; for, to top off all, the winsome Reverend Godwin and his fair slobberers launched out with *Safe in the Arms of Jesus*. Happy George! It is to be

regretted, however, that our Calcutta contemporary omitted one important fact, without knowing which the reader cannot fully appreciate the beauties of the Christian Atonement. *In whose arms*, *let us ask*, *is the murdered sepoy* "*safe*"?

Collected Writings VOLUME II
1880

438

INTRODUCTORY NOTE TO "RAHATSHIP"

[*The Theosophist*, Vol. I, No. 11, August, 1880, p. 289]

[A series of extracts on Rahatship, gleaned from various Buddhist Scriptures, is introduced by H. P. B. with the following remarks:]

It highly gratified our Delegates to Ceylon to find that not only every educated priest and layman, but the uneducated people of that Island also, knew the possibility of man's acquiring the exalted psychical powers of adeptship, and the fact that they had often been acquired. At Bentota we were taken to a temple where a community of 500 of these *Rahats*, or adepts, had formerly resided. Nay, we even met those who had quite recently encountered such holy men; and a certain eminent priest, who joined our Society, was shortly after permitted to see and exchange some of our signs of recognition with one. It is true that, as in India and Egypt, there is a prevalent idea that the term for the manifestation of the highest grades of *rahatship* (*Rahat* or *Arahat* is the Pali equivalent of the Sanskrit *Rishi*—one who has developed his psychical powers to their fullest extent) has expired, but this comes from a mistaken notion that Buddha himself had limited the period of such development to one millennium after his death. To set this matter at rest we here give a translation by Mr. Frederic Dias, Pandit of the Galle Theosophical Society, of passages which may be regarded as absolutely authoritative. They were kindly collected for us by the chief assistant priest of the Paramananda Vihara, at Galle.

Collected Writings VOLUME II
1880

COMMENT ON "THE THEOSOPHISTS IN CEYLON"

[*The Theosophist*, Vol. I, No. 11, August, 1880, p. 292]

[To a correspondent's account in the Allahabad *Pioneer*, of July 31, 1880, of H. P. B.'s and Col. Olcott's visit to Ceylon, H. P. B. appends the following note:]

The Pioneer's correspondent appears to have entirely overlooked one of the most important events of our Ceylon visits. On the 4th of July the Convention of Buddhist priests elsewhere alluded to by us, met at Galle, and listened to an address from Colonel Olcott upon the necessity of reviving Pali literature, and the special duty that rested upon them as its sole custodians. Thereupon they unanimously adopted a resolution to permanently organize as an Ecclesiastical Council under the auspices of the Theosophical Society, and every priest present, not previously initiated, applied for and was duly received into our Parent Society. This Convention was entirely composed of picked men—of such as were recognized to be leaders in their respective sects; hence by this one meeting the Society enormously increased its strength and prestige in all Buddhistic countries.

The profound agitation, caused in Ceylon society by the visit of our Delegates, may be gauged by a single fact:—While we were there, three Christians of Galle were made insane by brooding over our arguments against the sufficiency of the basis of their religion. Poor things! their belief was evidently founded upon faith rather than logic.

On the 10th of July we went by invitation to Welitara, a village between Galle and Colombo, to organize our seventh, and last, Buddhistic branch. As an illustration of the

thoughtful kindness shown us everywhere, we may mention that, though we were only to spend a few hours of daylight at Welitara, we found ready a large bungalow completely furnished, every article of furniture in which had been specially sent down from Colombo by the millionaire Mudalayar Mr. Sampson Rajapaksa. At this village, are the temples of two eminent priests, the Revs. Wimelasara and Dhammalankara, of the Amarapura sect. Besides founding the Welitara Theosophical Society—with Mr. Baltasar M. Weerasinghe, Interpreter Mudelyar, as President,—we admitted thirty priests of the two viharas above mentioned. Thus was gathered into the Parent Society the last of the cliques, or schools among the Buddhist priests, and the last obstacle to a practical

exposition of Buddhism before the world, removed.

The permanent organization of the Galle Branch, on the evening of July 11, was the last important business transacted. On the morning of the 13th—the *fifty-seventh* day since we put foot upon Ceylon soil—we embarked on the B.I.Co.'s steamship *Chanda* for Bombay, which we reached on the 24th after a stormy buffeting of eleven days by the S. W. monsoon. Again the Number Seven asserted itself, the 24th of July being the *seventy-seventh* day since we sailed from Bombay for Ceylon! In fact, the part which the Number Seven played in every essential detail of this Ceylon visit, is so striking and mysterious that we reserve the facts for a separate article.

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. I, No. 11, August, 1880, p. 279]

"A MISSIONARY WHIP."—Mr. Andrew Chermside, a recent traveller in Central Africa, has placed in the hands of Dr. Cameron, M.P., a whip, with which he states that the missionaries, at a mission station, established near Lake Nyassa, are in the habit of flogging their refractory converts. The whip consists of several very thick thongs, and is a more formidable weapon of punishment than the navy cat which was exhibited at the House of Commons last year. The subject is, we hear, likely to undergo official investigation.—*Daily News*.

What heathen could resist such persuasive arguments?

[*Ibid*., p. 283]

The voyage from Bombay to Point de Galle during the dry months, by one of the fine steamers of the British India S. N. Co., touching at all the Coast ports, is charming. With an agreeable captain, good company, and reasonable immunity from sea-sickness, it is so like a yachting excursion that one is sorry when the journey is ended. Such, at any rate, was our case. To come back in the S. W. monsoon, as we did, is quite another affair.

Collected Writings VOLUME II

1880

CLOSING NOTE TO "ADDRESS OF THE PRESIDENT OF THE IONIAN THEOSOPHICAL BRANCH AT CORFU"

[*The Theosophist*, Vol. I, No. 12, September. 1880, p. 298]

[The President of the Ionian Theosophical Branch, Signor Pasquale Menelao, D.L., having delivered an inaugural address, upon presenting the Charter of Constitution to the Fellows. H. P. B. made the following comments:]

The inaugural addresses of the respective presiding officers of the Ionian and Bombay Branches of the Theosophical Society, which appear side by side in the present number so well illustrate its policy of mutual tolerance and confraternity, that we bespeak for each a careful reading Here we see the Italian thinker moved by the same lofty aspirations for individual perfection and the happiness and enlightenment of mankind, as the Parsi thinker of Bombay. And though the one conceives of the First Cause, or Deity, quite differently from the other, whose ancestors from time immemorial have worshipped the Sun as a visible type of Ormazd, yet a common religious feeling moves the heart of each, and a common instinct makes him see the way upward towards the truth brighter and clearer by the light of Theosophy. Ours is not an atheistical society, though it does contain atheists; nor is it a Christian one, even though our brother Dr. Wyld, President of the British Theosophical Society, would have us accept Jesus as the most divine personage that ever appeared among men. Our Fellows are of the most varied opinions and each has a right to claim respect for his ideas as he is bound to respect those of his brothers. We have presidents who are severally

Christian, Deist, Buddhist, Hindu, and Atheist; none dogmatizers, none claiming to be wiser or more infallible than the other, yet each taking the other by the hand, calling him brother, and helping him and being helped in the divine quest after knowledge. Nor are all, or even a large minority, students of occult sciences, for rarely is the true mystic born. Few, alas! have they ever been, who so yearned after the discovery of Nature's secrets as to be willing to pursue that hard and unselfish course of study: and our own century can show fewer than any of its predecessors. As to the secrets of the Theosophical Society, when we mention the masonic-like signs of recognition, and the privacy secured for the handful who do make their experiments in psychological science. all has been said. The Parent Society is, in one word, a Republic of Conscience, a

brotherhood of men in search of the Absolute Truth. As was sufficiently explained in our opening October number, every one of us professes to be ready to help the other whatever the branch of science or religion to which his personal predilections may lead him.

Collected Writings VOLUME II
1880

FOOTNOTE TO "NANGA BÂBÂ OF GWALIOR"

[*The Theosophist*, Vol. I, No. 12, September, 1880, p. 304]

[In this valuable narrative, the author, "M. B. V.," gives an instance of the appearance of the *Mayâvi-Rûpa*, but not being able to understand the rationale of the phenomenon, asks in closing: "What was the person or form that appeared. . . . By what name may we call this wonderful phenomenon?" To this H.P.B. answers:]

By the name *Kama-Rupa* or *Mayâvi-Rupa.* An Aryan ought not to need ask that. We know of a case in Europe, related to us by the gentleman himself, where a man was in a trance or semi-trance state for thirty-six hours—one day and two nights. During this interval he appeared—or seemed to appear—at College as usual and continued a lecture

he had begun the previous day; taking up the thread exactly where it had been dropped. The gentleman would not believe his pupils' assurances of this fact until they showed him the note-books in which as customary, they had preserved memoranda of the College lectures to which they listened. Who can tell whether the teacher, who lectured while the gentleman was unconscious, was his physical body, animated by another intelligence, or his *Mayâvi-Rupa*, or "double," acting independently of the consciousness of his physical brain? And this very gentleman, to whom this number will be sent, will, we promise, be mightily interested in the guard-mounting story of Sobha Singh.

Collected Writings VOLUME II
1880

RUSSIAN SUPERSTITIONS

[*The Theosophist*. Vol. I, No. 12, September, 1880, pp. 308-309]

In the article entitled "War in Olympus" (*The Theosophist* for November, 1879), an allusion was made to a great row then raging in Russia, between the defenders and adversaries of the modern mediumistic phenomena. One of the most rabid assailants of the spiritists has long been Mr. Eugene Markoff*, a well-known contemporary Russian

---

* [Yevgueniy Lvovich Markoff (1835-1903 or 1904) was a well-known writer in Russia. He belonged to an old family of landowners in the Shchigrovskiy uyezd of the Province of Kursk. His mother, Elizabeth Alexeyevna, *née* von Hahn, a very talented woman, was the daughter of Lt.-Gen. Alexey Gustavovich von Hahn of Suvorov's Army—H.P.B.'s own paternal grandfather. Y. L. Markoff, together with his sisters and brothers—one of whom, Vladislav, was a novelist—were therefore first cousins of H.P.B.

The writings of Y. L. Markoff include: *Barchuki*: *kartini proshlago* (Barchuki: pictures from the past), St. Petersburg, 1875, which are autobiographical memories of childhood; and *Uchebniye godi barchuka* (Schooldays of Barchuk), in the Journal *Nov'*, Vol. II, 1885, pp. 228-39. His *Collected Writings* were published in two volumes in 1877 at St. Petersburg.—*Compiler*.]

---

critic. No one was ever more bitingly sarcastic or combative against what he called the "modern superstition." The Russian press is now having a laugh at his expense. In an incautious moment, he suffered himself to be betrayed into an admission of some wonderful phenomena that had come under his personal knowledge some years ago. Treating, in the *Golos*, of the various superstitions of the Russian peasantry, he says that to them the "house-spook" (*domovoi*) or "house-keeper" (*hozyain*)—as this familiar spirit is also called—"has as perfect an objective reality, as the living persons about him. In *it* the peasant puts his trust, and takes it into consideration in every domestic affair."—Then comes this confession:—

I well remember that in my early manhood there was a learned old man, Stepan Andreyevich, celebrated far and wide in all our neighbourhood, and even far beyond its boundaries. Before the magical achievements and occult powers of this son of the village deacon, before his weird knowledge and prophecies, our people literally prostrated themselves. He was not regarded as a practitioner of black art, but as a benevolent magician; he was simply credited with the performance of the most astounding miracles. He would see and describe to others events transpiring many miles off: he prophesied the day of his own death, and that of various well-known land-owners in our neighbourhood; at a single word from him, a whole pack of wild dogs, that were tearing after a carriage, fell dead in their tracks: at Orel, he evoked, at her prayer, the shade of a widow's deceased husband, and discovered where he had hidden

some important family papers. As for all manner of illnesses, it was as though he drove them away with a wave of his hand. It was positively said that one lady had paid him 17,000 rubles for curing a case of lunacy; and it was alleged with like positiveness that he had been taken more than once to Moscow and other towns, to cure wealthy invalids. Hysterical diseases yielded to a single touch or even glance of his. In our own house, he relieved an obsessed woman by simply causing her to drink twelve bottles of some infusion of herbs. The obsessed creature would feel beforehand the approach of Stepan Andreyevich; she would be thrown into terrible convulsions and scream loud enough to be heard in the village—'he comes. he comes! . . .'

As if the above were not wonderful enough, Mr. Markoff cites an instance which has quite recently come under his own observation, and in which he places a faith quite refreshing to behold in so uncompromising an opponent of

446

everything smacking of "superstition." This is what he tells us:—

In my cattle-yard, there is a superb young bull, purchased by me from a very wealthy breeder. This bull had no progeny, strange to say, and I, believing it to be the keeper's fault, rated him soundly for it. The intelligent *muzhik* would only doff his cap and, without replying. shake his head with an air of total disagreement with my opinion.

"Eh! Master, master!" he once exclaimed, with an expression of deep conviction, "Did you not purchase the brute *from a wealthy peasant*? How then can you ever expect that he should breed?"

The fact is that a popular superstition in Russia assures that no rich breeder trading in fine cattle, will ever sell a beast unless it has been made previously barren by the magic means of the "word" (a spell, or mantram). And Mr. Markoff, the great opponent of spiritualism, evidently shares in the superstition, since he adds the following profound reflection:—

There are sufficiently strong reasons to believe that such exorcisms and spells are not merely limited to a "word" but too evidently in many a case become "a deed."

————

Collected Writings VOLUME II

1880

THE DECADENCE OF PROTESTANT CHRISTIANITY

[*The Theosophist*, Vol. I, No. 12, September, 1880, p. 309]

Doubts have been expressed by Asiatic friends as to the truth of our assertion that Protestantism was fast approaching the crisis of its fate. Yet it needs only to visit any Protestant country to satisfy oneself of this fact. We find copied with approval into one of the most rabid organs of the Roman Church—the *Catholic Mirror*—an editorial article from the *New York Times*, a leading American newspaper

peculiarly devoted to the interests of an orthodox Protestant public, containing the following significant warning:

> The Protestant clergy do not seem to be aware of the formidable warfare which is now waging against revealed religion. The defences. which were effective against the noisy artillery of Paine, are useless against the noiseless and ceaseless sapping and mining with which Rationalism attacks them. Orthodox Protestantism shuts its eyes to the fact that science and literature are in the hands of its enemies. It refuses to perceive that the ground on which it stands is slipping from under its feet; that Germany, which, at the call of Luther, accepted the infallible Book in place of the self-styled infallible Church, has now rejected the Book, and that the new reformation, which reforms Christianity out of existence, is spreading all over the Protestant world.

The result will, according to the *Times*, accrue to the profit of the Romish Church. It foresees. in fact, that the latter may become "far stronger than she has been at any time since the Reformation." Certainly the sudden outbreak of bigoted fervour over the pretended "miracles" in France and, more recently. Ireland, and the growing perversions of Anglican priests and laity show a decided drift in the direction indicated Men in the mass do not think but feel, are emotional rather than rational and go by flocks and swarms to that religion which most appeals to the emotions and imagination and least to the reason. That the whole area of Protestantdom is now ready to embrace some new faith which seems more consoling than Protestantism and more reasonable than Romanism, is so palpable and undeniable that no well-informed, disinterested observer will gainsay the statement. This conviction induced the founders of our Society to organize for the quest after primitive truth. And it makes some of us believe that the auspicious hour has come for the Buddhists to begin preparing for a new propaganda of Buddhism.

Collected Writings VOLUME II

1880

448

STONE-THROWING BY "SPIRITS"

[*The Theosophist*, Vol. I, No. 12, September, 1880, p. 310]

In the July number we reprinted from the *Daily Chronicle* an account of recent stone-throwings at Plumstead, England, by some mysterious agency. Among other cases reported in the English papers is one at Cookstown, near Belfast, Ireland, vouched for by the *Daily Telegraph* and the *Belfast News Letter*. The missiles in this instance, fell under the very eyes of the police without their obtaining the least clue. The *Spiritualist* cites another similar incident as having happened at Peckham in broad daylight, despite every precaution of the police to entrap any trickster. The editor says that Mr. William Howitt once collected a whole bookful of instances. The thing is well known in India, and that our friends in Europe may have the data for making comparisons, we will be glad if our readers will report to us cases that can be authenticated by respectable witnesses.

———

Collected Writings **VOLUME II**

1880

THE NUMBER SEVEN AND OUR SOCIETY

[*The Theosophist*, Vol. I, No. 12, September, 1880, pp. 311-312]

The thoughtful reader must have pondered well over the mysterious import that the number *Seven* seems to have always had among the ancients, as succinctly epitomized in our June number, as well as the theory of cycles, discussed in the July issue. It was there stated that the German scientists are now giving attention to this manifestation of the numerical harmony and periodicity of the operations of

Nature. A series of statistical observations, embracing some centuries of historical events, tend to show that the ancients must have been perfectly aware of this law when constructing their systems of philosophy. In fact, when statistical science shall have been fully perfected, as it seems likely to be, there will be constantly increasing proofs that the evolution of heroes, poets, military chieftains, philosophers, theologians, great merchants, and all other remarkable personages, is as capable of mathematical estimate upon the basis of the potentiality of numbers, as the return of a comet by the rules of astronomical calculations. The comparatively modern system of life insurance rests upon the calculated expectancy of life on the average at certain ages; and, while nothing is so uncertain as the probable longevity of any single individual in a community, nothing is more certain than that the probable life-chance of any one person, in the mass of population, can be known on the basis of the general average of human life. In fact, as M. de Cazeneuve, in the *Journal du Magnétisme*, justly observes, the law of numerical proportions is verified in every department of the physical sciences. We see it in chemistry as the law of definite proportions and multiple proportions; in physics, as the law of optics, acoustics, electricity, etc.; in mineralogy, in the wonderful phenomena of crystallization; in astronomy, in the celestial mechanics. Well may the writer, above-quoted, remark: "Physical and moral laws have so infinitely numerous points of contact, that, if we have not as yet reached the point where we can demonstrate their identity, it is none the less certain that there exists between them a very great analogy."

We have attempted to show how, by a sort of common instinct, a peculiar solemnity and mystical significance has been given the Number *Seven* among all people, at all times. It now remains for us to cite, from the experience of the Theosophical Society, some facts which indicate how its power has manifested itself with us. Continually our experiences have been associated with *Seven* or some

combination or multiple of it. And it must be remembered that, in not a single instance, was there any intention that the

number should play a part in our affairs; but, on the contrary, what happened was in many cases exactly the reverse of what we desired. It was only the other day that we began to take any note of the striking chain of circumstances, and some have only been recalled now at the moment of writing.

The two chief founders of our Society were the President, Colonel Olcott, and the Conductor of this Magazine. When they made each other's acquaintance (in 1874), the office number of the former was *seven*, the house number of the latter *seven*teen. The President's Inaugural Address before the Society was delivered November 17, 1875; the Headquarters were established in the 47*th* street (the uptown streets in New York are all designated by numbers), and Colonel Olcott's office was removed to 71 Broadway. On the 17*th* December, 1878, our delegates to India sailed for London; the voyage, owing to storms and fogs, lasted *seven*teen days; on the 17*th* January, 1879, we left London for Liverpool to take the steamer for Bombay, got on board the next day, but lay all night in the Mersey, and on the l9th—the *seven*teenth day from our landing in England, we got to sea. On March 2—*seven*teen days after reaching Bombay—we removed to the bungalows where we have ever since been living.* On the 23rd March, *thirty-five* (7 x 5) days after landing, Colonel Olcott delivered his first public oration on Theosophy, at Framji Cowasji Institute, Bombay. July 7, the first Prospectus, announcing the intended foundation of *The Theosophist* was written; on the 27*th* September, the first† "form" was made up at the printing-office, and on October 1—our 227*th* in India—the magazine appeared.

But we anticipate events. In the beginning of April, last year, Colonel Olcott and the Conductor of this Magazine went to the N.W. Provinces to meet Swami Dayânand, and were absent from the Headquarters thirty-*seven* days, and visited *seven* different cities during the trip. In December

———————

* [Col. Olcott says that this took place on March 7th. See *Old Diary Leaves*, II, 21.—*Compiler*.]

† [Col. Olcott's *Diaries* say that this was the *last* "form."—Compiler.]

———————

of that year we again went northward, and on the 21*st* (7x3) of that month, a special meeting of the Society of Benares Pandits was held to greet Colonel Olcott and elect him an Honorary Member in token of the friendliness of the orthodox Hindu pandits for our Society—a most important event.

Coming down to the Ceylon trip, we find, on consulting the diary, that our party sailed from Bombay May *7*, the steamer starting her engines at 7:7 A.M. We reached Point de Galle on the 17*th*. At the first meeting in Ceylon of candidates for initiation, a group of *seven* persons presented themselves. At Panadure, *seven* were also initiated first, the evening proving so boisterous and stormy that the rest could not leave their houses. At Colombo, *fourteen* (7 x 2) were initiated the first night, while, at the preliminary meeting to organize the local branch temporarily, there were twenty-*seven*. At Kandy, *seven*teen comprised the first body of candidates. Returning to Colombo, we organized the "Lanka Theosophical Society," a scientific branch, on the 17*th* of the month, and on the evening when the Panadure branch was formed, *thirty-five* (7 x 5) names were registered as fellows. *Seven* priests were initiated here during this second visit, and at Bentota, where we tarried to organize a branch, there were again *seven* priests admitted. *Thirty-five* (7 x 5) members organized the Matara branch; and here again the priests taken into fellowship numbered *seven*. So, too, at Galle, twenty-*seven* persons were present on the night of the organization—the rest being unavoidably absent; and at Welitara the number was *twenty-one*, or three times *seven*. Upon counting up the entire number of lay Buddhists included in our *seven* Ceylon branches, that are devoted to the interests of that faith, we find our mystical number *seven* occupying the place of units, and what adds to the singularity of the fact is that the same is the case with the sum-total of priests who joined our Parent Society.

Our septenary fatality followed us all throughout the return voyage to Bombay. Of the Delegation, two members, having urgent business, took an earlier steamer from Colombo, thus reducing our number to *seven*. Two more fully

intended to come home from Galle by the vessel of the 7th July, but, as it turned out, she did not touch there and so, perforce, our band of *seven* came together on the 12th—the fifty-*seventh* day after our landing. The sea voyage from Ceylon to Bombay may be said to begin upon leaving Colombo, since the run from Galle to that port is in Ceylonese waters. From friends—five laymen and two priests—again *seven*—who came aboard at Colombo to bid us farewell, we learned that the July *Theosophist* had reached there, and being naturally anxious to see a copy, urgently requested that one should be sent us to look at, if possible, before 5 o'clock P.M., the hour at which it was thought we would leave port. This was promised us, and, after our friends left, we watched every craft that came from shore. Five o'clock came, then six and half-past six, but no messenger or magazine for us. At last, precisely, at *seven*, one little canoe was seen tossing in the heavy sea that was running; she approached, was alongside; on her bows, painted on a white ground was the Number *Seven*; a man climbed over the ship's rail, and in his hand was the paper we were waiting for! When the anchor was up and the pilot's bell rang for starting the engines, two of our party ran to look at the ship's clock: it stood at *seven* minutes past 7 P.M.

At Tuticorin, Mr. Padshah, one of our party, went ashore as his desire was to return by rail to Bombay, so as to see Southern India; the little boat in which he went ashore we noticed, after she had got clear from the crowd of craft alongside, bore the number forty-*seven*. Going down the coast on our outward voyage, our steamer touched at *fourteen* (7 x 2) ports; coming home, our vessel, owing to the monsoon weather and the heavy surf along the Malabar Coast, visited only *seven*. And, finally, as though to show us that our septenate destiny was not to be evaded, it was exactly *seven* o'clock—as the log of the *S.S. Chanda shows — when we sighted the pilot* off Bombay harbour, at 7.27 the bell rang to slow down the engines, at 7.47 the pilot stepped on the "bridge" and took command of the ship, and, at 9.37, our anchor was dropped off the Apollo Bunder, and

our voyage was thus ended on the 24th of July, the *seventy-seventh* day after the one on which we had sailed for Ceylon. To ascribe to mere coincidence this strange, if not altogether unprecedented, concatenation of events, in which the Number *Seven* was, as the astrologers might call it "in the ascendant," would be an absurdity. The most superficial examination of the doctrine of chance will suffice to show that. And, if, indeed, we must admit that some mysterious law of numerical potentialities is asserting itself in shaping the fortunes of The Theosophical Society, whither shall we turn for an explanation but to those ancient Asiatic philosophies which were built upon the bed-rock of Occult Science?

————

Collected Writings VOLUME II
1880

COMMENTS ON *A TREATISE ON THE YOGA PHILOSOPHY**

[*The Theosophist*, Vol. I, No. 12, September, 1880, pp. 312-315]

When, in America and Europe, we affirmed upon the authority of the testimony of eye-witnesses the quasi-miraculous physical endurance of certain ascetics in India, our statements were invariably received by the general public with incredulity; and sometimes by physicians, and men of science, with contemptuous sneers. Some of the most humoristic articles, ever printed in the New York newspapers, were written at our expense upon this text. When we mentioned that we had personally known, not only professional *fakirs* and *sannyasis*, but private Jains, who, under the inspiration of fanaticism, would abstain from breathing for over twenty-two minutes, till they brought on a dead trance,

——————

*[By Dr. N. C. Paul, G.B.M.C., Assistant Surgeon. The original edition of 1850 is very rare; a 2nd ed. was published by the *Indian Echo Press*, Calcutta, 1883, 8vo., pp. ii, 52, and is available in the British Museum. A 3rd ed. was published by the Bombay Theos. Publ. Fund of Tukaram Tatya, in 1888, 56 pp.—*Compiler*.]

——————

while others would fast for over forty days and yet survive, our evidence was regarded as little better than that of a hopeless lunatic. Naturally, therefore, such an experience made us very guarded, and at last we came to speak with great diffidence upon the subject at all, except with good and trusted friends. Knowing what gigantic strides biological science was making, we thought it could not be long before some scientific experiment would turn up, which would prove the possibility of such phenomena and wrest from sceptical science the confession of its previous ignorance. It now seems that we were not to he disappointed.

A Reuter's telegram from New York, dated August 7, apprised the world of the following stupendous event:

> Dr. Tanner, who announced his disbelief regarding medical theories about starvation, declaring he could live for forty days without food, and who began here his self-imposed task on the 28th June, completed it today, but is emaciated and exhausted.

At once the idea occurred to us that the time had at last arrived to make the world

acquainted with certain facts which, before Dr. Tanner's courageous experiment, would have been most assuredly classed by the ignorant as fictions along with other facts that have heretofore appeared in our journal, but, although supported by trustworthy evidence, been ranked by the sceptics as incredible. These facts are discussed in a small pamphlet, published at Benares thirty years ago by an Anglo-Indian doctor, which, on account of its subject being so distasteful to the incredulous, failed to attract the attention of men of science at that time. It is through the obliging kindness of the venerable Pandit Lakshmi Narain Vyasa, of Allahabad, that we are enabled to reproduce for the instruction and gratification of our readers, from the copy in his possession, this, Dr. Paul's excellent monograph on the Yoga Philosophy. Though written so long ago, and, of course containing none of the more recent speculations of science, yet this work has a distinct value as an honest attempt to explain, from the standpoint of a medical man, the reason for this, that, or the other of the Yogi's stages of discipline; which, as we have shown, have been repudiated as "scientifically"

impossible. But, as we cannot say that in every case the author has succeeded in making himself or his facts clearly understood, we venture to accompany the text with commentaries. And this with the double object in view of silencing at once the malicious accusation that our Society is no better than a school of "magic," the word being used to signify ridiculous superstition and belief in *supernaturalism* and of preventing our readers from receiving wrong impressions in general.

We are glad to say that the eighteen months passed by us in this country, and the twelve month existence of our journal, have not been fruitless in experience. For, during this period, we have learned at least one most important feature pertaining to the actual state of Hindu society. We find that the latter comprises two distinct parties, one, that of the free-thinkers, *all*-denying, sceptical, and wholly materialistic, whether of the Bradlaugh party, or the "modern school of thought"; the other, orthodox, bigoted, full of the unreasoning superstitions of the Brahmanical schools, and believing in anything if it only tallies with one or the other of the *Puranas*. Both the *ne plus ultra* of exaggeration and, as the saying goes, "each more Catholic than the Pope," whether the latter is represented by Bradlaugh or the Caste Almighty, the most inflexible of gods. The few honourable exceptions go but to enforce the general rule.

The Theosophical Society—whatever any inimical paper may say—knew why it was wanted in India, and came just in time to place itself between the above-named parties. Our journal, its organ, has from the beginning pursued the distinct policy of lending a friendly ear to both these parties, and biding its time to have its full say. By doing so it has puzzled many, given offense to a few—through no malice or fault of ours, though—but afforded instruction, we hope, to such as have had the wit to

understand its policy. And now that the end of the year is reached, we mean to commence our intended series of explanations by reprinting Dr. Paul's treatise, from month to month, with a commentary upon the text as before stated. At the same time the

criticisms of all persons, learned in the Yoga, upon either Dr. Paul's views or our own, are invited.

This Treatise mainly relates to the practices of the *Hatha*, not the *Raja*, Yoga—though the author has devoted to each a distinct chapter. We will notice the great difference between the two, later on.

[In the introductory part of this series of articles, the author, Dr. N. C. Paul, explains that by the practice of certain postures, and the subjection of the body to certain processes, the Hindu ecstatic acquires the power of abstaining from eating and breathing for long periods of time; the final objective being a state of self-induced trance during which the ecstatic experiences clairvoyant visions and a state of bliss. The successful practice of this form of Yoga is dependent upon the expiration and retention of carbonic acid within the body. Thus by the observance of every means of regulating the outflow of carbonic acid the ecstatic accomplishes his purpose. This outflow can be regulated in every normal function of the human organism and in every environment, according to Dr. Paul. He says, among other things: "The use of alcoholic liquor causes a considerable diminution in the amount of carbonic acid given out. The Aghoras, a sect of Hindu fakirs, consume a large quantity of alcoholic liquor in the course of the 24 hours."]

The Aghoras, or Aghora Panthas, can hardly be fairly compared with or even be said to follow any *Yoga* system at all, not even the Hatha Yoga. They are notorious for their filthy habits; eat carrion of various kinds, and, in days of old, were even accused of devouring human flesh! These persons certainly made spirituous liquors their habitual drink, and, unlike *real* Yogis, extorted alms and used their system as a mere pretext for making money. Reduced to a few miserable and disgusting wretches, they were finally suppressed, and have now disappeared.

[One of the most profitable means of reducing the outflow of carbonic acid is the abstention from food to the fullest extent consistent with the maintenance of life. Abstinence from food diminishes the number of respirations, thus diminishing the waste of carbon. We are told that: "The suppression of expiration . . . is the daily practice of the Brahman mendicants who aspire to human hibernation or Yoga."]

Human hibernation belongs to the Yoga system and may

be termed one of its many results, but it cannot be called "Yoga."

> [The prolongation of the interval between expiration and inspiration is another important means of regulating the outflow of carbonic acid. "The absolute quantity of carbonic acid evolved from the lungs in a given time, is less in retarded than in normal expiration."]

Thus we find, in this portion of the Treatise, a full vindication of the habits of the Hindu ascetics—nay those even of the Christian saints of every period, from the first century down to our own days, as we will prove. And hence the laugh of the ignorant, the sceptic and the materialist, at what seems to them the most absurd of practices, is turned against the jokers. For we now see that—if an ascetic prefers a subterranean cave to the open fresh air, takes (apparently) the vow of silence and meditation, refuses to touch money or anything metallic, and, lastly, passes his days in what appears the most ludicrous occupation of all that of concentrating his whole thoughts on the tip of his nose,—he does this, neither for the sake of playing an aimless comedy nor yet out of mere unreasoned superstition, but as a physical discipline, based on strictly scientific principles. Most of the thousands of fakirs, gosâîns, bairâgîs and others of the mendicant order, who throng the villages and religious fairs of India in our present age, may be and undoubtedly are worthless and idle vagabonds, modern clowns, imitating the great students of the philosophic ages of the past. And, there is but little doubt that, though they ape the postures and servilely copy the traditional customs of their nobler brethren, they understand no more *why* they do it than the sceptic who laughs at them. But, if we look closer at the origin of their school and study Patañjali's *Yoga-Vidya**—we will be better able to understand and hence appreciate their seemingly ridiculous practices. If the ancients were not as well versed in the details of physiology as are our physicians of the Carpenterian modern school—a question still *sub judice*—they may perhaps be proved,

———————

* [Descriptive name of Patañjali's *Sûtras*.—*Compiler*.]

———————

on the other hand, to have fathomed this science in another direction by other methods far deeper than the former; in short, to have made themselves better acquainted with its occult and exceptional laws than we are. That the ancients of all countries were intimately acquainted with what is termed in our days "hypnotism" or self-mesmerisation, the production, in a word, of voluntary trance—cannot be denied. One of many proofs is found in the fact that the same method, described here, is known as a tradition and practiced by the Christian monks at Mount Athos even to this very day. These, to induce "divine visions," concentrate their thoughts and fix their eyes on the navel for hours together. A number of Russian travellers testify to such an occupation in the Greek convents, and writers of other nationalities, who have visited

this celebrated hermitage, will bear out our assertion . . .

Having made clear this first point and vindicated the Hindu Yogi's in the name and upon the authority of modern science, we will now leave the further consideration on the subject to our next number.

[*The Theosophist*, Vol. II, No. 1, October, 1880, pp. 4-6]

[By abstention from food, water, and air, except in well defined and restricted quantities, the Yogi acquires the power of hibernation.]

Dr. Tanner of New York, who has set himself to prove "that it is possible to do without any food—sustaining the body on water and air only for forty days and forty nights," is said by the American papers to have been suggested through a reference to the duration of Christ's temptation in the wilderness. But this special number of "forty days" is older than Christianity, and was practiced by more than one pre-Christian ascetic, on the strength of ancient pathology which knew the limit of man's endurance and had well calculated the powers of the vital organs. Beyond—no man, unless he is in a complete state of hibernation, can go. Thus, is the extreme limit to the Jain fast prescribed

as "forty days"; and we hope to furnish an unimpeachable proof in some future number that there are here, in Bombay, men who practice and carry out this forty days' fast successfully. We know personally two such fanatics. A month earlier our statement would have been not only questioned but positively denied, "as the opposite of Dr. Tanner's theory has been stoutly maintained by the orthodox American physicians."

[The normal number of respiratory movements differs in the various animals and man, and according to the scale of differences, so is the longevity of the animals. The greater the number of respiratory movements per minute the shorter is the life-period. The tortoise has the least respiration, its normal rate being 3 respirations per minute. "It lives to a great age; one instance is recorded of a tortoise having lived 110 years."]

We believe this period underrated. At Colombo, Ceylon, we were shown in a garden a gigantic land turtle, about five feet long and three-and-a-half wide, which—if we have to believe the inhabitants—has lived in that place and known the Dutch in its palmy days. But this is not yet scientifically proved to us.

[The tortoise is notorious for its long abstinence. It can refrain from eating and breathing for a great part of the year, its usual period of hibernation being 5 months, during which it neither breathes nor eats, and is insensible to severe wounds.]

When Dr. Tanner had fasted for over twelve days, some interesting experiments

were made by the physicians to determine whether or not his sensibility was diminished. Says the *New York Tribune* of July 8:

> The aesthesiometer was employed, an instrument consisting of two sharp points which are arranged at right angles to a graduated scale upon which they can be moved backward and forward. This was applied to Dr. Tanner's feet, legs, hands, and arms. He was almost invariably able to tell whether one point or two had been applied, even when they were very near together. He distinguished distances as small as three-eighths of an inch, and the opinion of the physicians was that his sensibility had not diminished.

Had the physicians gone on with these experiments, they

would have probably ascertained that he gradually became quite insensible to physical pain.

> [Abstinence from food induces the loss of animal heat, which in turn produces sleep and favours hibernation. "Fasting is a common practice among the Hindus . . . more especially at Benares, the focus of Hindu superstition."]

Simple justice compels us to remind the reader that rigid fasts do not pertain merely to "Hindu superstition." The Roman Catholics have as many, and more than one community of monks—especially in the East—in their incessant endeavour to "subdue flesh," adds to such fastings self-torture in the way of hair cloth, and constant flagellation. In India, Native Christians and Roman Catholic converts are made, as a penance after confession, to whip themselves in the presence of their priests till "the blood trickles in torrents," according to the expression of an eyewitness who saw the scene but a short time ago.

> [The Yogi, when about to assume the trance-condition, seeks a cave or subterranean retreat where there is neither ventilation nor intrusion of light or sound, and where there is the greatest possibility of repose and the retention of animal heat. He prepares his bed of kusa grass, cotton, and the wool of sheep.]

The well-known peculiarity of the serpent to live for months together without food, and to cast off its skin, or to rejuvenate; and, its extreme longevity having suggested to the ancient naturalists and philosophers the idea that the secret and instinctive habits of the ophidians might be tried upon the human system, they set to watching, and found that invariably before retiring for the cold season into its hole, the serpent rolled itself in the juice of a certain plant which it did by crushing the leaves. This plant—its name being a secret among the Râja-Yogis—brings on without any elaborate preparation or training for the occasion as in the case of the *Hatha*-Yogis—a dead coma, during which all the vital functions are paralyzed and the processes of life suspended. The Yogis have learned to regulate the duration of this trance. As, while this state lasts, no

wear and tear of the organs can possibly take place, and hence they cannot "wear out" as they slowly do even during the natural

sleep of the body, every hour of such a state generally produced towards night and to replace the hours of rest, is an hour gained for the duration of human life itself. Thus the Râja-Yogis have been sometimes known to live the double and triple amount of years of an average human life, and occasionally, to have preserved a youthful appearance for an unusual period of time and when they were known to be old men—in years. Such at least is *their* explanation of the apparent phenomenon. For one who has seen such cases and assured himself that the assertion was an unimpeachable *fact*, and who, at the same time, utterly disbelieves in the possibility of magic, whether divine or infernal, unless the existence of its wondrous phenomena can be accounted for on the principles of exact science and shown as due to *natural* forces, cannot well refuse to listen to any such explanation. It may be but little plausible, and the probabilities against the advanced theory seem great. Yet—it is not one *utterly impossible*; and this, till we have a better reason to reject it, than our simple ignorance of the existence of such a plant—must be considered sufficient. How often exact science is led astray by its dogmatism is once more proved in the following defeat of the orthodox "regular" physicians, as noted by the *New York Tribune* and in the same case of Dr. Tanner.

Another account, issued on the 7th July states:

> Dr. Tanner claims that the crisis is past. No severe craving for food was experienced this morning. Should none make itself felt the test will hereafter devolve entirely upon the ability of the vital organs to maintain their functions without food. One physician expresses the opinion that Dr. Tanner will suddenly become delirious after the twelfth or thirteenth day. Following that event he may die at any moment from lock-jaw or convulsions of the muscles. He might be resuscitated if his condition were discovered in time, but the chances would be against this owing to his excessive weakened condition. The principal change today in his condition is a decline in temperature, it being 98.25 at 6 P.M. If it falls five degrees more the result will be fatal. The doctor is still resolute and hopeful.

And yet the telegram from New York given in our last number announcing that Dr. Tanner has gone without any food for *forty* days and has survived—is there!

[*Ibid*. No. 2, November, 1880, pp. 29-32]

[Human hibernation is prolonged sleep, the repose of the organs of sense and motion. There are

instances on record of individuals sleeping for months, even for years.]

We have ourselves known a Russian lady—Madame Kashereninoff—whose sister, then an unmarried lady, about 27, slept regularly for six weeks at a time. After that period she would awake, weak but not very exhausted and ask for some milk—her habitual food. At the end of a fortnight, sometimes three weeks, she would begin to show unmistakable signs of somnolence, and at the end of a month fall into her trance again. Thus it lasted for seven years, she being considered by the populace as a great saint. It was in 1841. What became of her after that, we are unable to say.

["By Yoga I understand the act of suspending the circulation and respiration. Yoga is chiefly divided into *Râja-Yoga* and *Hatha-Yoga*."]

Here the author falls into an unmistakable error. He confounds the *Raja* with the *Hatha*-Yogins, whereas the former have nothing to do with the physical training of the *Hatha* or with any other of the innumerable sects who have now adopted the name and emblems of *Yogins*. Wilson in his *Essays . . . on the Religion of the Hindus* falls into the same confusion and knows very little, if anything at all, of the true *Raja-Yogins* who have no more to do with Śiva than with *Vishnu* or any other deity. Alone, the most learned among the Śankara's *Dandis* of Northern India, especially those who are settled in Rajputana who would be able if they would—to give some correct notions about the *Raja-Yogins*; for these men, who have adopted the philosophical tenets of Sankara's *Vedanta*, are, moreover, profoundly versed in the doctrines of the *Tantras* —termed devilish by those who either do not understand them or reject their tenets with some preconceived object. If, in speaking of the *Dandis*, we have used above the phrase beginning with the conjunction "if," it is because we happen to know how carefully the secrets of the real *Yogins*—

nay even their existence itself—are denied within this fraternity. It is comparatively but lately that the usual excuse adopted by them, in support of which they bring their strongest authorities, who affirm that the *Yogi* state is unattainable in the present or *Kali* age—has been set afloat by them. "From the unsteadiness of the senses, the prevalence of sin in the *Kali*, and the shortness of life, how can exaltation by the *Yoga* be obtained?" enquires Kaśikhanda. But this declaration can be refuted in two words and with their own weapons. The duration of the present *Kali-Yuga* is 432,000 years of which 4,979 have already expired. It is at the very beginning of *Kali-Yuga* that Krishna and Arjuna were born. It is since Vishnu's eighth incarnation that the country had all its *historical* Yogins, for as to the prehistoric ones, or claimed as such, we do not find ourselves entitled to force them upon public notice. Are we then to understand that none of these numerous saints, philosophers, and ascetics from Krishna down to the late Vishnu Brahmachari Bawa of Bombay had ever reached the "exaltation by Yoga"?

To repeat this assertion is simply suicidal in their own interests.

It is not that among the *Hatha*-Yogins—men who at times had reached through a physical and well-organized system of training the highest powers as "wonder-workers"—there has never been a man worthy of being considered as a true Yogin. What we say, is simply this: the *Raja-Yogin* trains but his mental and intellectual powers, leaving the physical alone, and making but little of the exercise of phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real Yogi boasting of being one, or willing to exhibit such powers—though *he does acquire them as well as the one practicing Hatha Yoga*, *but through another and far more intellectual system*. Generally, they deny these powers point blank, for reasons but too well-grounded. The latter need not even belong to any apparent order of ascetics, and are oftener known as private individuals than members of a religious fraternity, nor need they necessarily be Hindus. Kabir, who was one of them, fulminates against most of the later

464

sects of mendicants who occasionally become warriors when not simply brigands, and sketches them with a masterly hand:

I never beheld such a *Yogi*, Oh brother! who forgetting his doctrine roves about in negligence. He follows professedly the faith of MAHADEVA and calls himself an eminent teacher; the scene of his abstraction is the fair or market. MAYA is the mistress of the false saint. When did DATTATREYA demolish a dwelling? When did SUKHADEVA collect an armed host? When did NARADA mount a matchlock? When did VYASADEVA blow a trumpet? etc.

Therefore, whenever the author—Dr. Paul—speaks of *Raja-Yoga*—the *Hatha* simply is to be understood.

> [When a Yogi by practice can maintain himself in certain postures and live upon restricted quantities of food, he proceeds to solitude, invoking the state of hibernation by means of suspension of the respiratory movements and the pronunciation of mantras.]

All the above are, as we said before, the practices of *Hatha Yoga*, and conducive but of the production of physical phenomena—affording very rarely flashes of real clairvoyance unless it be a kind of feverish state of artificial ecstasy. If we publish them, it is merely for the great value we set upon this information as liable to afford a glimpse of truth to sceptics, by showing them that even in the case of the Hatha Yogins the cause for the production of the phenomena as well as the results obtained can be all explained scientifically: and that, therefore, there is no need to either reject the phenomena *a priori* and without investigation or to attribute them to any but natural though occult powers. more or less latent in every man and woman.

[*Ibid*., January, 1881, pp. 72-75]

[The Yogi, by artificial means, confines the inspired air within his system, and by this practice is supposedly able to overcome death. "He becomes a pure soul, and can penetrate the secrets of the past, the present, and the future. Without it he can never be *absorbed* into God."]

As the science and study of Yoga Philosophy pertains to Buddhist, Lamaic and other religions supposed to be atheistical, *i.e*., rejecting belief in a personal deity, and as a Vedantin would by no means use such an expression, we

H. P. BLAVATSKY IN 1880 AT GALLE, CEYLON

GENERAL-OF-THE-ARMY
DMITRIY KARLOVICH VON HAHN

(1831-1907)
Founder and Commander of the Frontier Guards
Corps of the Russian Empire; first cousin of H.P.B.'s father.

must understand the term "absorption into God" in the sense of union with the *Universal Soul*, or *Parama-Purusha*—the Primal or One Spirit.

[Mulabandha is a process by the practice of which an old man becomes a youth. It is attained by posture.]

This posture will hardly have the desired effect unless its philosophy is well understood and it is practiced from youth. The appearance of old age, when the skin has wrinkled and the tissues have relaxed, can be restored but temporarily and with the help of *Maya*. The Mulabandha is simply a process to throw oneself in sleep (thus gaining the regular hours of sleep).

> [By the practice of certain postures, together with particular modes of respiration, the Yogi is enabled to overcome corryza, cephalalgia, worms in the frontal sinuses and other diseases.]

And if any one feels inclined to sneer at the novel remedy employed by the Yogis to cure "corryza," "worms" and other diseases—which is only a certain mode of inhalation—his attention is invited to the fact that these *illiterate* and *superstitious* ascetics seem to have only anticipated the discoveries of modern science. One of the latest is reported in the last number of the *New York Medical Record* (Sept., 1880), under the title of "A new and curious Plan for deadening Pain." The experiments were made by Dr. Bonwill, a well-known physician of Philadelphia, in 1872, and have been since successfully applied as an anaesthetic. We quote it from the *Dubuque Daily Telegraph*.

> [The method is that of causing the patient to breathe rapidly—100 respirations per minute—for from two to five minutes at the end of which an "entire or partial absence of pain results for half a minute or more." Several minor operations were made by this method, and it is claimed that it may supplant the common anaesthetics.]

And if it be well proved that about 100 respirations per minute ending in rapid puffing expirations can successfully deaden pain, then why should not a varied mode of inhaling oxygen be productive of other and still more extraordinary results, yet unknown to science but awaiting her future discoveries?

["How the Puñjabi fakir, by suspending his breath, lived 40 days without food and drink, is a question which has puzzled a great many learned men of Europe."]

But Dr. Tanner's successful experiment of fasting 40 days that has just been completed, verifies the Puñjabi phenomenon which otherwise would be disbelieved altogether by scientists.

[". . . . I have treated of the various branches of Raja-Yoga by which a Yogi analyses the various corporeal, intellectual, moral, sensual, and religious principles of which man is composed. . . . I will now give a succinct account of Hatha Yoga."]

This system, evolved by long ages of practice until it was brought to bear the above-described results, was not practiced in India alone in the days of antiquity. The greatest philosophers of all countries sought to acquire these powers; and certainly, behind the external ridiculous postures of the Yogis of today, lies concealed the profound wisdom of the archaic ages; one that included among other things a perfect knowledge of what are now termed physiology and psychology. Ammonius Saccas, Porphyry, Proclus and others practiced it in Egypt; and Greece and Rome did not shrink at all even in their time of philosophical glory to follow suit. Pythagoras speaks of the celestial music of the spheres that one hears in hours of ecstasy; Zeno finds a wise man who having conquered all passions, feels happiness and emotion, but in the midst of torture; Plato advocates the man of meditation and likens his powers to those of the divinity; and we see the Christian ascetics themselves through a mere life of contemplation and self-torture acquire powers of levitation or aethrobacy, which, though attributed to the miraculous intervention of a personal God, are nevertheless real and the result of physiological changes in the human body. "The Yogi," says Patañjali, "will hear celestial sounds, the songs and conversations of celestial choirs. He will have the perception of their touch in their passage through the air,"—which translated into a more sober language means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live

and feel, so to say, in the *Unseen Universe*. "The Yogi is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own." The "path of the senses"—our physical senses supposed to originate in the astral body, the ethereal counterpart of man, or the *jiv-atma*, which dies with the body—the senses are here meant in their spiritual sense—volition of the higher principle in man. The true Raja-Yogi is a Stoic; and Kapila, who deals but with the latter—utterly rejecting the claim of the *Hatha*-Yogis to converse during Samadhi with the *Infinite* Iı war—describes their state in the following words:

To a Yogi, in whose mind all things are identified as spirit, what is infatuation? What is grief? He sees all things as one; he is destitute of affections; he neither rejoices in good, nor is offended with evil.

A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust . . . He who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he flatters none, he honours none, he is not worshipped, he worships none; whether he practices and follows the customs of his fellow men or not, this is his character.

And a selfish and disgustingly misanthropical one this character would be, were it that for which the TRUE ADEPT would be striving. But, it must not be understood *literally*, and we will have something more to say upon the subject in the following article which will conclude Dr. Paul's Essay on Yoga Philosophy.

[*Ibid*., No. 3, April, 1881, pp. 144-147]

["The Hatha-Yogi, like the Râja-Yogi . . . lives in a *gumpha* or subterranean cell, and avoids the society of men." He practices six processes. One is that of "swallowing a bandage of linen moistened with water, measuring 3 inches in breadth and 15 cubits in length. This is rather a difficult process."]

And a happy thing it is, that the process is so difficult, as we do not know of anything half so disgusting. No *true* Raja-Yogi will ever condescend to practice it. Besides, as every physician can easily tell, the process, if repeated,

becomes a very dangerous one for the experimenter. The following "processes" are still more hideous and as useless for psychological purposes.

[A Hatha Yogi also practices the mudras or immovable postures.]

It is needless to remind the constant readers of this magazine of our comments upon the vital difference between the *Raja* and *Hatha*-Yogis. But it may be of some use to the general reader, ignorant of what has been written, to turn to page 31 of this volume (November, 1880), and see for themselves.* Many are those who have in our days adopted the name of *Yogis*, with as little idea of *true* "Yogism" as a poor Chinaman has of the ceremonials and etiquette of the Queen's Drawing-room.

[An authentic case of human hibernation is that of the Punjabi fakir who upon arriving in Lahore engaged to bury himself for any length of time, without food or drink. He was entombed and the strictest watch kept for 40 days and 40 nights. He was then disinterred by the Mahârâja. The body was warm and restoration was quickly accomplished.]

While in Lahore, we had this identical story from an eyewitness, a native gentleman, who was clerk to Sir Claude Wade at the time of the occurrence. His interesting narrative will be found at page 94 of this volume (Feb., 1881).†

[One Hatha-Yoga fakir is famous for the cessation of the growth of hair during hibernation.]

In reference to the arrest of the growth of the hair, some adepts in the secret science, which is generally known in India under the name of *Yoga*, claim to know something more than this. They prove their ability to completely suspend the functions of life each night during the hours intended for sleep. Life then is, so to say, held in total abeyance. The wear and tear of the inner as well as the outer

* [*Vide* the November, 1880, installment of this serial essay.—*Compiler*.]

†[*The Theosophist*, Vol. II, Feb., 1881, pp. 94-95, an account en titled "The Sadhoo's Burial Alive at Lahore: Important New Testimony."—*Compiler*.]

organism being thus artificially arrested, and there being no possibility of waste, these men accumulate as much vital energy for use in their waking state as they would have lost in sleep during which state, if natural, the process of energy and expanse of force is still mechanically going on in the human body. In the induced state described, as in that of a deep swoon, the brain no more dreams than if it were dead. One century, if passed, would appear no longer than one second, for all perception of time is lost for him who is subjected to it. Nor do the hairs or nails grow under such circumstances, though they do for a certain time in a body actually dead, which proves if anything can, that the atoms and tissues of the physical body are held under conditions quite different from those of the state we call death. For, to use a physiological paradox, life in a dead animal organism is even more intensely active than it ever is in a living one, which as we see, does not hold good in the case under notice. Though the average sceptic may regard this statement as sheer nonsense, those who have experienced this in themselves know it is an undoubted fact. Two certain fakirs from Nepal once agreed to try the experiment. One of them, previous to attempting the hibernation, underwent all the ceremonies of preparation as above described by Dr. Paul, and took all the necessary precautions; the other, simply threw himself by a process known to himself and others into that temporary state of complete paralysis, which imposes no limits of time, may last months as well as hours, and which is known in certain Tibet lamaseries as . . . The result was that while the hair, beard, and nails of the former had grown at the end of six weeks, though feebly yet perceptibly, the cells of the latter had remained as closed and inactive as if he had been transformed for that lapse of time into a marble statue. Not having personally seen either of the two men, or the experiment, we can vouch only in a general way for the possibility of the phenomenon, not for the details of this peculiar case, though we would as soon doubt our existence as the truthfulness of those from whom we have the story. We only hope that among the sceptical and materialistic who may scoff, we

may not find either people who nevertheless accept with a firm and pious conviction the story of the resurrection of the half-decayed Lazarus and other like miracles, or yet those who, while ready to crush a theosophist for his beliefs would never dare scoff at that of a Christian.

[The Yogi who practices the Unumani Mudra is said to be able to recall the soul, to awaken it, and enjoy heavenly felicity.]

This is more like the real *Raja-Yoga*, and is the true scientific one.

> ["A Yogi acquires an increase of specific gravity (garima) by swallowing great draughts of air, and compressing the same within his system."]

This is what, three years ago, in describing the phenomenon in *Isis Unveiled*, we called "interpolarisation." (See Vol. I, pp. xxiii and xxiv; paragraphs on AETHROBACY.)

> ["A Yogi, in a state of self-trance, acquires the power of predicting future events,* of understanding unknown languages (*a*), of curing divers diseases (*b*), of divining the unexpressed thoughts of others (*c*), of hearing distant sounds, of seeing distant objects, of smelling mystical fragrant odors . . . and of understanding the language of beasts and birds (*d*)."]

a. As a deaf and dumb person learns to understand the exact meaning of what is said simply from the motion of the lips and face of the speaker and without understanding any language phonetically, other and extra senses can be developed in the soul as well as in the physical mind of a mute; a sixth and as phenomenal a sense is developed as a result of practice, which supplies for him the lack of the other two.

b. Magnetic and mesmeric aura or "fluid" can be generated and intensified in every man to an almost miraculous extent, unless he be by nature utterly passive.

---

*In the eternity there is neither Past nor Future; hence—for the disenthralled Soul (or Inner *Ego*) the three tenses merge into one, the PRESENT. [H. P. B.]

---

c. We have known of such a faculty to exist in individuals who were far from being adepts or Yogis, and had never heard of the latter. It can be easily developed by intense will, perseverance and practice, especially in persons who are born with natural analytical powers, intuitive perceptions, and a certain aptness for observation and

penetration. These may, if they only preserve perfect the faculty of divining people's thoughts to a degree which seems almost supernatural. Some very clear but quite uneducated detectives in London and Paris, develop it in themselves to almost a faultless perfection. It can be also helped by mathematical study and practice. If then such is found to be the case with simple individuals, why not in men who have devoted to it a whole life, helped on by a study of the accumulated experience of many a generation of mystics and under the tuition of real adepts?

d. The bi-part Soul is no fancy and may be one day explained in scientific language, when the psycho-physiological faculties of man shall be better studied, when the possibility of many a now-doubted phenomenon is discovered, and when truth will be no longer sacrificed to conceit, vanity, and routine. Our physical senses have nothing to do with the spiritual or psychological faculties. The latter begin their action where the former stop, owing to that Chinese wall about the Soul Empire, called—MATTER.

["By Prakâmya is meant the power of casting the old skin and maintaining a youth-like appearance for an unusual period of time. By some writers it is defined to be the property of entering into the system of another (*e*)."]

e. Perhaps the Hobilgans and the Shaberons of Tibet might have something to tell us if they chose. The great secret which enwraps the mystery of the reincarnations of their great Dalai-Lamas, their Supreme Hobilgans, and others who as well as the former are supposed, a few days after their Enlightened Souls have laid aside their mortal clothing, to reincarnate themselves in young and always previously to that very weak bodies of children, has never yet been told. These children who are invariably on the point of death when designated to have their bodies become the

tabernacles of the Souls of deceased Buddhas, recover immediately after the ceremony, and barring accident, live long years, exhibiting trait for trait the same peculiarities of temper, characteristics, and predilections as the dead man's. But of this no more for the present.

["Pythagoras, who visited India, is said to have tamed, by the influence of his will or word, a furious bear, prevented an oxen from eating beans, and stopped an eagle in its flight (*f*) . . ."]

f. These are mesmeric feats and it is only by (in)exact scientists that mesmerism is denied in our days. It is largely treated of in *Isis*; and the power of Pythagoras is explained in Vol. I, pp. 283 *et seq*.

["When the passions are restrained from their desires, the mind becomes tranquil and the soul is awakened. The Yogi becomes full of Brahma (the Supreme Soul) (*g*) . . . A Yogi who acquires this power, can restore the dead to life (*h*)."]

g. In which case it means that the Soul being liberated from the yoke of the body

through certain practices, discipline, and purity of life, during the life-time of the latter, acquires powers identical with its primitive element, the universal Soul. It has overpowered its material custodian; the terrestrial gross appetites and passions of the latter, from being its despotic masters have become its Slaves, hence the Soul has become free henceforth to exercise its transcendental powers untrammelled by any fetters.

h. Life once extinct can never be recalled. But *another* life and *another* Soul can sometimes reanimate the abandoned frame if we may believe learned men who were never known to utter an untruth.

Wherever the word "Soul" has occurred in the course of the above comments, the reader must bear in mind that we do not use it in the sense of an immortal principle in man, but in that of the group of personal qualities which are but a congeries of material particles whose term of survival is limited, this survival of the physical, or material, personality being for a longer or shorter period, proportionately with the grossness or refinement of the individual.

Various correspondents have asked whether the Siddhis

of Yoga can only be acquired by the rude training of Hatha-Yoga; and the *Journal of Science* (London) assuming that they cannot, launched out in the violent expressions which were recently quoted in these pages. But the fact is that there is another, an unobjectionable and rational process, the particulars of which cannot be given to the idle inquirer, and which must not even be touched upon at the latter end of a commentary like the present one. The subject may be reverted to at a more favourable time.

———

Collected Writings VOLUME II

1880

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. I, No. 12, September, 1880, pp. 303, 310]

Noticing the sad fact of the impending dissolution of the "Sanskrit Text Society," founded at London in 1865, through the exertions of the late Professor Goldstücker, Professor Albrecht Weber, the learned Sanskrit Professor at the University of Berlin, mournfully asks the Editor of the *Times*:

> Can it be possible that, among the hundreds and thousands of English gentlemen who have spent a large part of their lives in India, in what one often hears called "the most splendid service in the world," a sufficient number cannot be induced to support a society, founded for the purpose of making available to European scholars the authentic documents for Indian literary research . . . ?

A moment's reflection would have induced Professor Weber to spare himself the trouble of asking such a question. What proportion of the English gentlemen, who take up an Indian career, care one rap about Indian history or authentic documents? How many real scholars have developed in the Indian branches of service since John Company's first ship arrived?* Great names, doubtless, there are

———————

*[A curious way of referring to what seems to be the East India Company and Sir William Jones.—*Compiler*.]

———————

to be recalled; but, when the entire list is written, what percentage does it embrace of the educated, even highly educated men who have been to India? If the Professor were to poll the civil and military branches of the public service today, he would find that not one per cent even of the lusty young chaps fresh from the scholastic forcing-houses, would trouble themselves, whether or not the Sanskrit language itself, to say nothing of the Sanskrit Text Society, were extinguished tomorrow. Badminton, lawn-tennis, flirtation, racing, pig-sticking, billiards, and the bubbling peg, interest them, and there is always plenty of money to support clubs and that sort of thing. But Asiatic literature, Aryan religion or philosophy—these are not their "fad"; and, out of all these thousands upon thousands who have passed across the Indian stage, few have turned their backs upon fashionable pleasures and sought their happiness in study. At Kandy, Ceylon, for instance, in the English library which stands just opposite the Dalada Maligawa temple, among the collection of some 7,000 volumes there is, or was a few weeks ago, just one

book on the Buddhists or their religion—Schlagintweit's observations in Tibet. That tells the story; and Professor Weber need not waste time in wondering that such societies as the one he names enjoys so precarious a tenure of life. If European scholars would show a more respectful and fraternal disposition towards their native Asiatic contemporaries, the case might be different. And if the "enlightened Indian princes and gentlemen" whom he mentions in the same letter to the *Times*, could see that their patronage of such learned bodies would secure them as much consideration with the ruling race as do their subscriptions to monuments and giving of entertainments, no doubt their aid would be generously afforded.

————

A brother Theosophist suggests one of the tersest and most satisfying definitions of the word miracle, that we have seen. "Would it not be worthwhile," he asks, "to explain that 'miraculous' only means our ignorance of causes, and

that in denying miracles we only intend to deny phenomena *incapable of any rational explanation whatever*; not phenomena far transcending explanation according to commonly known and admitted laws and agencies of nature?" For lack of understanding, the broad distinction we draw between the Impossible and the Unfamiliar in physics, we have often been bitterly criticised by opponents. These have even charged us with inconsistency in denying the possibility of miracles, while at the same time affirming the reality of occult phenomena of an identical character. Our quarrel is with the assumption that whatever phenomenon is strange and unfamiliar, must, *ipso facto*, be ascribed to supernatural agency, hence be miraculous. The world is too old now to be driven or cajoled into the belief that anything whatever can happen or ever did happen outside natural law.

————

Collected Writings VOLUME II

1880

MADAME BLAVATSKY ON THE THEOSOPHICAL SOCIETY AT BOMBAY

[*The Indian Mirror*, Calcutta, September 18, 1880]

To the Editor of the *Indu-Prakash*.

SIR,—

In your issue of August 30th, I find you commenting on certain "strange reports" about the Theosophical Society, and regarding the facts which have led to the rupture and the withdrawal of Mr. Wimbridge* and Miss Bates as "of a very important character."

Allow me to correct this impression, which for one who has any true idea of our Society, is really too ludicrously erroneous. If the "strange reports" reached your ears through "Native Members" themselves, and thus were made to

* [*Vide* Vol. I, p. 533, of the present Series for biographical data about Edward *Wimbridge*.—*Compiler*.]

appear to you "to come from most reliable sources," so much the worse for those Members; for, having taken, upon entering the Society, a solemn pledge *upon their honour* to keep sacred and inviolable within their own breasts "the private affairs of this body, whether good, bad, or indifferent, so long as they are not unlawful," the fact of their revealing anything—would stamp them as dishonourable men. Such is the opinion of every English and Native Member here and of every gentleman having a just appreciation of the sacredness of a promise upon one's *honour*. But were these "Native Members" to reveal even all they knew, it would not yet in the least affect the Society as a body. The "philanthropic profession" of our Society would be as ardent as ever; and surely can never be affected by any row between two women like the present one. If you are really anxious to know the substance of the story, then you are welcome to an outline. While Colonel Olcott, Mr. Wimbridge, and myself were at Ceylon, Miss Bates quarrelled with Mdme. Coulomb and her husband, both as much members of our Society as she was herself. Moreover, Mdme. Coulomb was an old friend of mine, whom I had known ten years ago at Cairo, and who was invited by me to live in my house and take care of it during my absence. The disagreement—a tragic-comedy from the first—degenerated into a storm; and when we returned to Bombay, we found the head-quarters, like ancient Troy, in the full blaze of war. Miss Bates had contrived to

win over to her side several of the members, and Mdme. Coulomb had no supporters. The former wanted the Bombay Society (which is not the Theosophical Society, but simply one of its branches) to expel Monsieur and Madame Coulomb from Membership, and Colonel Olcott and myself to turn them out of the house; and we protested. Our humble opinion was that if Mdme. Coulomb was blameable, Miss Bates was not innocent. Mr. Wimbridge sided with his old friend, Miss Bates, I sided with my old friend, Mdme. Coulomb; then came the split. What took place after can more easily be imagined than described—a purely personal and domestic variance having no bearing whatever upon the question of

Theosophy and of no importance to the public. But if Mr. Wimbridge and Miss Bates so desire it, and especially the friends of these "two English Members" will go on throwing the blame upon the "Founders" of the Society, *then I will make these matters public from the first to the last detail*—we, at least, are ready with every proof in hand to exonerate us. Our only fault was in declining to commit that which, whether rightly or wrongly, we regarded as an act of injustice. Let the "Native Members" remember, if they will, that of the Founders of the Society there are but two in India—Colonel Olcott and myself. Mr. Wimbridge enlisted himself as a simple member, three years after the Theosophical Society was founded, and but shortly before we sailed for Bombay, and he brought Miss Bates with him. Whatever my personal regard for this gentleman may have been, I am yet bound to state that he never has done anything material for the Society either as regards its progress or management beyond serving for a time upon its council. As for Miss Bates, she has been from the first a merely "ornamental," never an active member.*

You say that you "hear almost all the Native Members of the Society have given up their connection with it." Then our Society must have hardly merited the name of one, as to my knowledge, and up to the present moment I know only of *four* who have done so—exclusive of the two "English Members." But, if there are any more members in it, who realize no more than these "four," that in such a Society as ours, individuals are as nothing, and that by entering it, they pledge themselves to serve a universal and grand idea of Brotherhood and justice, and not merely to follow one of its English members, or even its Founders in particular, and so unhappily become partisans then, the sooner they break their connection with it, the better for the Society.

I have but little to add. To spread reports for the most part based upon no better testimony than servants' gossip, and entangling oneself in kitchen rows is neither the part

———————

* [A more complete account of this *embroglio* may be found in Col. Olcott's *Old Diary Leaves*, Vol. II, pp. 206 et *seq.—Compiler*.]

———————

of a man of honour or a Theosophist. But human nature is everywhere the same, and it is no more to be expected that all the members of our great Universal Brotherhood should be angels than that its Founders should be infallible. But the breaking of a word of honour and the violation of a pledge have ever been regarded, whether within or without a Society, as highly dishonourable. A shock has certainly been given to the Bombay *Branch* of the Theosophical Society by this row, but it is far more insignificant than reported, and even that is but temporary. As for the usefulness of our Society proper or even that of its humble and devoted "Founders" being impaired by the hasty action of a handful of malcontents in one city—the idea is too absurd! As well prophesy the downfall of Christianity as the result of a row in some one Methodist Chapel. The grand doctrines which the Theosophical Society represents—that of the Brotherhood of man—and its effort to resuscitate the long-buried ancient literary glories of Aryavarta, have touched the public heart, and the response is coming from the four quarters of the globe. Colonel Olcott and I are pledged to this cause, and we only ask that those who are so ready to impute to us evil motives and actions will outdo us in visible efforts to promote it. As to this present petty scandal we have said all we intend to upon the subject.

H. P. BLAVATSKY.

Collected Writings VOLUME II
1880

[H. P. BLAVATSKY AND EDWARD WIMBRIDGE]

[From H. P. B.'s *Scrapbook*, Vol. X, Part II, p. 453.]

[The above article drew a reply from Edward Wimbridge which was published in the same paper on September 20, 1880. A number of pen-and-ink annotations in H. P. B.'s handwriting appear on the side of the clipping as pasted in her *Scrapbook*. The sentences within square brackets which are published below are excerpts from Wimbridge's article, to which H. P. B.'s comments apply.—*Compiler*.]

[I am compelled to ask for a little space in your valuable journal in which to answer the letter of Madame Blavatsky printed in your last issue.]

Mr. Edward Wimbridge—in a New Light—that of a false witness!!

[It cannot surely be necessary for Madame Blavatsky to assure your readers that she will be as ardent as ever in her "Philanthropic *Professions*" since all who know Madame Blavatsky and Col. Olcott must be perfectly aware that philanthropic *professions* cost them nothing. It would have been far better if she had pointed to one small deed accomplished for charity's sake or for the real good of India.]

Mad. Blavatsky is not in the habit of bragging of her charities—the greatest, though, and certainly the one which told the most on her pocket—being that of boarding, lodging, washing, and in many instances CLOTHING Mr. Wimbridge and Miss Bates for over 18 months, in India.

[. . . Brotherhood and justice are mere *ideas* in the Theosophical Society . . .]

"Ideas" in Mr. Wimbridge's brain but realities and facts for us.

[Madame Blavatsky's threat to disclose what she is pleased to term "all the facts in the case" is even ludicrous. I should have imagined that the effect produced on the Members of the Bombay Branch of the Theosophical Society by the endeavor to make them swallow an *ex parte* statement as a true exposition of the facts can hardly have faded from Madame Blavatsky's memory.]

The effect of the documentary evidence read at the last meeting was such, that Miss Bates was *expelled*, Mr. W. resigned and was followed by four members, Mr. Seervai being the only one of any consequence. It is because the "*ex parte* statement" contained truth and nothing but the TRUTH that they tried to misrepresent it and that we are always to publish it with *the facts contained*.

[It is misleading to call the disagreement a woman's quarrel, seeing that the husband of one lady and the friends of the other took part in it from the first, and if, as Madame Blavatsky takes pains to point out "Madame Coulomb had no supporters" it was probably because lookers-on concluded that she did not deserve support.]

Either that, or that justice and fairness are not always on the right side.

[Until now the Theosophical Society comprised about 8 divisions, now, with the Ceylon Branches, it may number 19 or 17, but the Bombay Branch is by far the most numerous and important of these divisions. It is even whispered that some of the branches number only 5 or 6 members.]

Whispers feel [*sic*] the space. It is also whispered that Mr. W. though a Councillor, never knew anything of the true state of the Th. Society. There are five times as many branches as Mr. W. shows and none of 5 or 6, as any branch has to have 21 members before it can be chartered.

[As to the statement that only four Native Members have resigned from the Society, I will place that under no heading, as I do not wish to be either inaccurate or discourteous. More than 4 persons have resigned and others would no doubt have done so had they not been prevented by the hasty flight to Simla.]

Three *lies* in six lines.—Only four native members have resigned and two English, Mr. W. and Bates (*expelled*). Our "hasty flight to Simla" is the biggest fib. But for this

EDWIN ARNOLD
(1832-1904)
Author of *The Light of Asia.*

DÂMODAR K. MÂVALANKAR
(1857- ?)
Bust unveiled in Headquarters Hall at Adyar,
December 24, 1956.

row we would have gone to Simla a few days after our return from Ceylon. Mr. Sinnett can testify that he invited me to come three weeks before we came. And so we had to postpone day after day.

Collected Writings VOLUME II

1880

A LETTER TO THE EDITOR OF THE *BOMBAY REVIEW*

[*The Pioneer*, Allahabad, September 20, 1880.]

To the Editor,

SIR,—

Would you oblige me by giving a wider publicity than it would otherwise receive to the following reply which I have addressed to one of the Bombay papers, in reference to certain misrepresentations that have been circulated concerning the Theosophical Society in the local press.

H. P. BLAVATSKY.

To the Editor of the *Bombay Review*.

SIR,—

Since my arrival here on a visit to friends, I have received an extract from the *Bombay Review* concerning the Theosophical Society generally and myself in particular. You say that very many of its most influential members have lately withdrawn from the Society. In reality six members only have withdrawn—they being among the least influential—from what after all is but one of the many branches of a society, the importance of which is quite independent of our efforts at Bombay. The withdrawal of these members has nothing to do with matters of opinion, nor with the aims and objects of the Society, and merely arose from private disagreements, occurring during our absence in Ceylon, between a lady guest of mine and another lady, who though she certainly came with Colonel Olcott

and myself from America in the first instance, has taken no part whatever, as matters have turned out, either in forwarding our enterprise or in sharing any of its expenses. The incident is quite unimportant in itself, but misapprehensions injurious to our Cause may spring from the Press comments on the transaction. The *Review* says that our association thrives financially; that the initiation fees from our members must yield a considerable sum; and that *The Theosophist* must be "a remunerative branch of theosophy." Permit me to explain that the initiation fees of new members in India—about 50 members only have paid—amount to Rs. 500 in the course of the last 18 months. This would, on your hypothesis, which is groundless in itself I may add, have yielded us an income of about Rs. 28 a month, on which to support the Society, ourselves, and our late friends, Mr. Wimbridge and Miss Bates. As for *The*

Theosophist, the 900 paying subscribers require 900 copies of the publication, and as they only pay 8 annas a month each, the margin of profit would hardly tempt ordinary newspaper proprietors. If *The Theosophist* succeeds in always paying its way, I am amply satisfied. I may add that Colonel Olcott and I have spent from our own private sources for the support of the Society and its representatives, since we left America for Bombay, some Rs. 20,000, without counting considerable sums expended by Colonel Olcott during the three years previous to our leaving and since the Society's foundation.

One other point: my attention has been drawn to the fact that Colonel Olcott's name appears as attached to the designation of a Hindu firm concerned with some trading enterprise. The easy answer is that Colonel Olcott has never derived one rupee of benefit from it. As a Commissioner from the American Department of State, charged with the promotion of trade between India and the United States, he merely hoped to advance, by permitting the use of his name, the success in America, where his name might be a recommendation, of a business of international traffic carried on here by a member of the Theosophical Society in whom he was interested. As the arrangement has been

understood, Colonel Olcott will, on his return to Bombay, rectify the matter.

H. P. BLAVATSKY.

[On Sept. 27, 1880, a Letter to the Editor appeared in the *Indu-Prakash* signed by "A Native Member." It dealt with pledges and secrecy required of members of the T. S. In her *Scrapbook*, Vol. X, Part II, pp. 481-82, H. P. B. wrote on the side of this clipping: "An *infamous* calumny written by Miss Bates."]

Collected Writings VOLUME II

1880

THE PRALAYA OF MODERN SCIENCE

[*The Theosophist*, Vol. II, No. 1, October, 1880, pp. 11-12]

If Science is right then the future of our Solar System—hence of what we call the Universe—offers but little of hope or consolation for our descendants. Two of her votaries, Messrs. Thomson and Clausius,* have simultaneously reached the conclusive opinion that the Universe is doomed, at some future and not so very remote period, to utter destruction. Such is also the theory of several other astronomers, one and all describing the gradual cooling off and the final dissolution of our planet in terms nearly identical with those used by the greatest Hindu, and even some of the Greek sages. One might almost think he were reading over again Manu, Kanâda, Kapila and others. The following are some of the newest theories of our Western *pandits*.

"All the ponderable masses which must have separated themselves at the evolution or first appearance upon the earth from the primeval mass of matter, will reunite themselves again into one gigantic and boundless heavenly body, every visible movement in this mass will be arrested, and alone the molecular motion will remain, which will equally

---

*[Most likely James Thomson (1822-92) and Rudolf Julius Emmanuel Clausius (1822 88) .—*Compiler*.]

---

spread throughout this ponderous body under the form of heat . . ," say our scientists. Kanâda, the atomist, the old Hindu sage, said as much . . . "In creation," he remarks, "two atoms begin to be agitated, till at length they become separated from their former union, and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose."

Lohschmidt, the Austrian professor of mathematics and astronomy, and the English astronomer, Proctor, treating of the same subject, have both arrived at another and different view of the cause from which will come the future dissolution of the world. They attribute it to the gradual and slow cooling off of the sun, which must result in the final extinction of this planet some day. All the planets will then, following the law of gravitation, tumble in upon the inanimate, cold luminary, and coalesce with it into one huge body. If this thing should happen, says the German *savant*, and such a period begins, then it is impossible that it should last forever, for such a state would not be one of absolute equilibrium. During a wonderful period of time, the sun, gradually

hardening, will go on absorbing the radiant heat from the universal space, and concentrating it around itself.

But let us listen to Professor Tay upon this question. According to his opinion, the total cooling off of our planet will bring with it unavoidable death. Animal and vegetable life, which will have, previous to that event, shifted its quarters from the northern and already frozen regions to the equator, will then finally and forever disappear from the surface of the globe, without leaving behind any trace of its existence. The earth will be wrapped in dense cold and darkness; the now ceaseless atmospheric motion will have changed into complete rest and silence; the last clouds will have poured upon the earth their last rain; the course of the streams and rivers, bereaved of their vivifier and motor—the sun—will be arrested; and the seas frozen into a mass. Our globe will have no other light than the occasional glimmering of the shooting stars, which will not yet have ceased to penetrate into and become inflamed in our atmosphere. Perhaps, too, the sun, under the influence of the cataclysm

of the solar mass, will yet exhibit for a time some signs of vitality; and thus heat and light will re-enter it for a short space of time, but the reaction will not fail to re-assert itself; the sun, powerless and dying, will again become extinct and this time forever. Such a change was remarked and actually took place in the now extinct constellations of the Swan, the Crown, and the Ophiuchus in the first period of their cooling. And the same fate will reach all the other planets, which, meanwhile, obeying the law of inertia, will go on revolving around the extinct sun . . . Further on, the learned astronomer depicts the last year of the expiring globe in the very words of a Hindu philosopher depicting the Pralaya:—"Cold and death blow from the northern pole, and spread along the entire face of the earth, nine-tenths of which have already expired. Life, hardly perceptible, is all concentrated at her heart—the equator, in the few remaining regions which are yet inhabited, and where reigns a complete confusion of tongues and nationalities. The surviving representatives of the human race are soon joined by the largest specimen of animals which are also driven there by the intense cold. One object, one aspiration huddles together all this varied mass of beings—the struggle for life. Groups of animals, without distinction of kind, crowd together into one herd in the hope of finding some heat in the rapidly freezing bodies; snakes threaten no more with their poisonous fangs, nor lions and tigers with their sharp claws; all that each of them begs for is—life, nothing but life, life to the last minute! At last comes that last day, and the pale and expiring rays of the sun illuminate the following gloomy scene; the frozen bodies of the last of the human family, dead from cold and lack of air, on the shores of a likewise rapidly freezing, motionless sea"! . . .*

The words may not be precisely those of the learned professor, for they are utilized from notes taken in a foreign language; but the ideas are literally his. The picture is indeed gloomy. But the ideas, based upon scientific,

* [This quoted passage has not been located and is therefore unchecked.—*Compiler*.]

mathematical deductions are *not* new, and we have read in a Hindu author of the pre-Christian era a description of the same catastrophe as given by Manu in a language far superior to this one. The general reader is invited to compare, and the Hindu reader to see in this, one more corroboration of the great wisdom and knowledge of his forefathers, who anticipated the modern researches in almost everything.

"Strange noises are heard, proceeding from every point . . . These are the precursors of the Night of Brahmâ. Dusk rises at the horizon and the sun passes away . . . Gradually light pales, heat diminishes, uninhabitable spots multiply on the earth, the air becomes more and more rarefied; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom, and plants die . . . Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one . . . Sûrya (the Sun) flickers and goes out; matter falls into dissolution; and Brahmâ (the creative force) merges back into Dyaus, the unrevealed, and his task being accomplished, he falls asleep . . . Night for the Universe has come! . . ." (By Vamadeva).*

* [In *Isis Unveiled*, Vol. II, pp. 273-74, and also in *The Secret Doctrine*, Vol. I, pp. 376-77, this passage is considerably longer and more complete. It is attributed to Vâmadeva-Modelyar, and ref. is given to L. Jacolliot's *Les Fils de Dieu*, pp. 229-30.—*Compiler*.]

[ON RAHATSHIP]

[*The Theosophist*, Vol. II, No. 1, October, 1880, p. 19]

A sentence in the article on "Rahatship" in the August number, has been caught up by the adversaries of our cause and made much sport of. We wish them joy of their mare's nest. The expression was this: "We even met [in Ceylon] those who had quite recently encountered such holy men [that is, men who had acquired 'the exalted psychical powers of adeptship']; and a certain eminent priest who joined our Society, was shortly after permitted to see and exchange some of our signs of recognition with one." We expressly explained in the article in question that by the term *Rahat* we meant an adept, or one who "has developed his psychical powers to their fullest extent." Such a person is known in India as a *Rishi* or a *Yogi*, and there are many stages and degrees of development before the pinnacle of spiritual perfectibility is reached. Thus a Rahat may be of a lower or higher degree of development. The four degrees or stages are *Sukkha-vipassaka* (lowest), *Tevijja* (*third*), *Shad Abhiñña* (*second*), and *Siwupilidimbiapat* (first) the highest. We affirmed and repeat that neither in India, Egypt, nor Ceylon, has this ancient wisdom died out, and if we believe that there still survive its adepts and initiates, it is because we speak from personal knowledge and not by hearsay. A Ceylon Christian journal charges us with childish credulity in believing in the so-called eminent priest, and giving publicity to an imposition and a myth." The less our adversary says about impositions and myths the better: his house is of glass, and he had better not throw stones in our garden. Whether the priest did or did

not see and exchange signs with a stranger who is acquainted with the occult sciences, and hence what the Buddhists call a *rahat* of some one of the degrees, is immaterial: we believe he did, inasmuch as two of our party of Delegates also had a similar experience at two different places on the Island—to say nothing of the experience of the Editor of this magazine, or that of a certain other person, not of our Society, who both saw and conversed with such an individual. If the priest did see him, he saw a living man, not a ghost, or a god, or a spirit. A few weeks after landing in India, and when none but half a dozen of Bombay gentlemen knew our Society signals, Colonel Olcott, being at the Karli Caves, in the Mofussil, was accosted by a Hindu *sannyâsi*, who first gave him the most important of our signs and then all the rest. When asked where he had learned them, he answered that his *guru* (teacher) had sent him from

——— to Karli, ordering him to arrive there at precisely that hour and meet a white man to whom he should give these signs and a message which he then delivered. The point for both enemies and friends to realize is that Buddha declares that the state of Rahat, or adept, may always be attained by those who will follow his precepts.

Collected Writings VOLUME II
1880

OCCULT PHENOMENA

[*Bombay Gazette*, Bombay, October 29, 1880]

Sir,

In the issue of the 19th instant of your worthy contemporary, I find over two columns devoted to the doubtful glorification, but mostly to the abuse, of my humble individuality. There is a long confidential letter from Colonel Olcott to an officer of our Society, obtained surreptitiously by somebody, and marked "private"—a word showing in itself that the document was never meant for the public eye—and an editorial, principally filled with cheap abuse, and venomous, though common-place, suggestions.* The latter was to be expected, but I would like information upon the following points: (1) How did the editor come into possession of a document *stolen* from the desk of the President of the Bombay Branch of the Theosophical Society? and (2) having got it, what right had he to publish it at all, without first obtaining consent from the writer or addressee—a consent which he could never have obtained? and (3) how is such an action to be characterized? If the law affords no redress for a wrong like this I am content, at least, to abide the verdict of every well-bred man or woman who shall read the letter and comments thereon. This *private*

---

*[Reference is made here to certain extracts from a private letter of Col. Olcott addressed to Dâmodar K. Mâvalankar, then Assistant Corresponding Secretary, dated Simla, October 4, 1880, which were published in *The Times of India* of October 19th, under the title of "One Day with Madame Blavatsky." Text of this may be found in K. F. Vania, *Madame H. P. Blavatsky*, *etc*., pp. 65-67, and in Sven Eek's *Dâmodar and the Pioneers of The Theosophical Movement*, pp. 156-59.

---

letter having been written about, but not by me, I abandon this special question to be settled between the offended and the offender, and touch but upon the one which concerns me directly.

I have lived long enough in this world of incessant strife, in which the "survival of the fittest" seems to mean the triumph of the most unprincipled, to have learned that when I have once allowed my name to appear in the light of a benevolent genius, for the production of "cups," "saucers" and "brooches," I must bear the penalty; especially

when the people are so foolish as to take the word "Magic" either in its popular superstitious sense—that of the work of the devil—or in that of jugglery. Therefore and precisely because I am an "elderly lady from Russia *via* America," that the latter country of unlimited freedom especially in newspaper personal abuse—has toughened me to the extent of being indifferent as to the sneering and jeering of newspapers upon questions they do not understand at all; provided they are witty and remain in the limits of propriety and do no harm but to myself. Being neither a *professional* medium nor a professional anything, and making my experiments in "Occult phenomena" but in the presence of a few friends—rarely before anyone who is not a member of our Society—I have a right to claim from the public a little more fairness and politeness than are usually accorded to paid jugglers and even alleged Thaumaturgists. And if my friends will insist upon publishing about "Occult phenomena" taking place in their presence, they should at least preface their narratives with the following warning: *Pukka* Theosophy believes in *no miracle*, whether divine or devilish; recognizes nothing as supernatural; believes only in facts and Science; studies the laws of Nature, both Occult and patent; and gives attention particularly to the former, just because exact Science will have nothing to do with them. Such laws are those of Magnetism in all its branches. Mesmerism, Psychology, etc. More than once in the history of its past has Science been made the victim of its own delusions as to its professed infallibility; and the time must come when the perfection of Asiatic Psychology and its knowledge of the

forces of the invisible world will be recognized, as were the circulation of the blood, electricity, and so forth, after the first sneers and lampoons died away. The "silly attempts to hoodwink individuals" will then be viewed as honest attempts at proving to this generation of Spiritualists and believers in past "miracle-mongers," that there is naught miraculous in this world of Matter and Spirit, of visible results and invisible causes; naught—but the great wickedness of a world of Christians and Pagans, alike ridiculously superstitious in one direction, that of their respective religions, and malicious whenever a purely disinterested and philanthropic effort is made to open their eyes to the truth. I beg leave to further remark that personally I never bragged of anything I might have done, nor do I offer any explanation of the phenomena, except to utterly disclaim the possession of any *miraculous* or *supernatural* powers, or the performing of anything by jugglery—*i.e.*, with the usual help of confederates and machinery. That's all. And surely, if there is anything like a sense of justice left in society, I am amenable to neither statutory nor social laws for gratifying the interest of members of our Society, and the wishes of my personal friends, by exhibiting to them in privacy various phenomena, in which I believe far more firmly than any of them, since I know the laws by which they are produced, and am ready to stand any amount of personal newspaper abuse whenever these results are told to the public. The "official

circles at Simla" was an incorrect and foolish phrase to use. I never produced anything in the "official circles"; but I certainly hope to have impressed a few persons belonging to such "official circles" with the sense that I was neither an impostor nor "a hoodwinker of official personages," for whom, moreover, so long as I live up to the law of the country, and respect it (especially considering my natural democratic feelings, strengthened by my American naturalization), I am not bound to have any more respect than each of them personally deserves in his individual capacity. I must add, for the personal gratification of the Editor of your contemporary, and in the hope that this will soothe his irate feelings, that of the five eye-witnesses

to the "cup" production, three (two of these of the "official circle") utterly disbelieve the genuineness of the phenomenon, though I would be pleased to know how, with all their scepticism, they would be able to account for it. I do not imitate the indiscretion of the Editor and mention names, but leave the public to draw such inferences as they please.

I am a private individual, and no one has a right to call upon me to rise and explain. Therefore, by causing Colonel Olcott's *stolen* letter to be followed by a paragraph entitled "The way they treat 'occult phenomena' in England," giving an account of the arrest of Miss Houghton, a medium who obtained money under false pretenses, the Editor, by the implied innuendo which likens my case to hers, became guilty of one more unprovoked and ungentlemanly insult towards me, who obtains neither money nor favours of any sort for my "phenomena," and lays himself open to very hard reprisals. The only benefit I have ever derived from my experiments, when made public, is newspaper abuse and more or less unfavourable comments upon my unfortunate self all over the country. This, unless my convictions were strong indeed, would amount to obtaining Billingsgate and martyrdom *under false pretenses*, and begging a reputation for insanity. The game would hardly be worth the candle, I think.

H. P. BLAVATSKY.

AMRITSAR.
October 25*th*, 1880.

[The above article has to do with the occult phenomena produced by H. P. B. while at Simla in October, 1880. Consult: Vania, *op. cit.*, Chap. VIII; Olcott, *Old Diary Leaves*, II, 232-41; and the several accounts published in *The Theosophist*, Vol. II, November and December, 1880; also Sinnett's *The Occult World*, pp. 66-85.—*Compiler*.]

Collected Writings VOLUME II
1880

QU'EST-CE QUE LA THÉOSOPHIE?

[*La Revue Spirite*, Paris, novembre, 1880]

BOMBAY, 5 *août*, 1880.

À MONSIEUR CHARLES FAUVETY, PRÉSIDENT DE LA SOCIÉTÉ DES ÉTUDES PSYCHOLOGIQUES, À PARIS,

Très-honoré Monsieur et Président,

Votre estimée lettre du 25 juin est tellement sérieuse et importante qu'après mure délibération, le conseil suprême de la Société Théosophique m'a chargée de vous répondre aussi sérieusement, et sur tous les points.

Vous nous dites que, ce qui vous a forcé à décliner l'honneur de vous joindre à nous—avec plusieurs autres personnes de votre savante société,—c'est «I'*esoterisme* erige en principe» dans nos statuts?

Permettez-moi de vous faire remarquer que vous faites erreur.

Il est vrai qu'il existe dans notre société une section *tout à fait ésotérique*. Mais ce n'est qu'une section, très minime portion de la société qui serait peut-être mieux définie si je la nommais de suite—non seulement le tronc de l'arbre théosophique, ou sa semence—car c'est à cette section que toute notre société doit son origine,—mais la sève vivifiante qui le fait vivre et fleurir. Sans cette section, composée uniquement des adeptes de l'Orient, la Société Théosophique, dont les ramifications commencent à couvrir les cinq parties du globe, ne serait qu'un corps mort et improductif, un corps sans âme. Et cependant, les théosophes qui s'y sont fait admettre jusqu'ici, pourraient être comptés sur les doigts de la main. N'y est pas admis qui veut. Quant au reste des

théosophes, à l'exception des mots de passe et des mots d'ordre que l'on change à chaque expulsion d'un mauvais et faux frère—ils n'ont aucun secret à garder,—rien à cacher.

Voici ce que les statuts disent à ce sujet.

«XI.—La Société compte trois sections. La première est composée exclusivement des initiés aux sciences occultes ou philosophie ésotérique. Prenant un intérêt profond dans les affaires de l'administration de notre société, ils sont constamment en rapport avec le président-fondateur, mais—restent toujours inconnus à la masse des membres.

Ce n'est que ceux qu'ils choisissent eux-mêmes* qui reçoivent le droit de les connaître et de communiquer avec eux.

«(*g*) Mais *aucun des ces membres* (ainsi favorisés) *n'aura le droit de divulguer les secrets en sciences occultes qui pourraient lui être communiqués*. Et avant qu'il soit mis en rapports directs ou indirects, avec les adeptes de la première section, il devra prêter le serment le plus solennel de ne jamais révéler ce qu'il aura su ou vu; ou user de ses connaissances pour des motifs personnels et egoïstes, ou même y faire allusion, a moins qu'il ne reçoive permission à cet effet, de son maître lui-même».

Tout le reste est fait au grand jour. Certes, il est vrai que nos membres ont des privilèges autres que ceux qui n'appartiennent pas à notre société. Chaque branche de la société (et il y en a cinquante-trois) a sa bibliothèque contennant des livres plus ou moins rares, des manuscrits inédits, auxquels le public n'a pas accès. Ils ont des *meetings* chaque semaine et ne publient pas leurs affaires en les proclamant sur les toits. Mais en ceci ils n'agissent pas avec plus d'exclusion ou de mystère que n'importe quelle autre société scientifique—où se tiennent des débats scientifiques, où des

---

*Jusqu'à ce jour, il n'y a que *cinq* membres ou Fellows de la troisième section qui les ont vus, causé avec quelques-uns d'entre eux; et rien que deux qui aient reçu des avis et quelques instructions en sciences occultes; et nous sommes 45,000! Vous pouvez juger comme nos «Frères» de la première section sont faciles à connaître ou à approcher!

---

expériences sont faites. Si nous n'admettons pas des visiteurs a nos assemblées hebdomadaires, ce n'est pas que nous ayons quelque chose à cacher, mais simplement pour ne pas être déranges dans nos travaux, et puis, pour éviter les sots propos et les commentaires prématurés des sceptiques. Chaque fois qu'après avoir expérimenté, nous faisons une découverte dans les forces occultes, et que nous réussissons, le fait est publié et plus d'une fois vous pourrez lire, dans le *Theosophist*, le récit de tel ou tel phénomène que nous pouvons reproduire à volonté, que ce soit dans les sciences physiques, physiologiques ou psychologiques.

A part cette branche toute speciale d'etudes esoteriques, notre societe, comme son nom l'indique, n'est autre chose que la «Fraternite universelle; *the Brotherhood of Humanity*».

Notre Société accomplit ce que les sociétés des Francs-Maçons promettent, mais ne tiennent jamais. Tous les *Frères*, *sans distinction de position sociale*, *race ou couleur*, se donnent la main. Un lord hautain, riche et de grande naissance et qui, s'il n'était théosophe, ne laisserait souvent pas un pauvre hindou ou chinois passer le seuil de son antichambre, traite son pauvre et plus humble frère comme son égal.

Jour et nuit, nous travaillons en commun, à la régénération spirituelle des individus moralement aveugles, comme à l'élévation des nations tombées.

Voici un programme auquel vous ne croirez qu'avec peine, peut être, un programme, que vous serez enclin de considérer comme purement *utopique*, et cependant les preuves sont là. Lisez le *Theosophist* et les comptes-rendus de la Société, et vous y trouverez maintes lettres écrites par des Hindous, des Ceylanais (ou Singalais), des Mahométans, pour nous remercier de nos efforts et nous donner des nouvelles des résultats obtenus. Un jeune Anglais, un juge qui est en ce moment aux provinces centrales, M. Scott, Esq., nous confesse que depuis qu'il est devenu membre de notre Société, il écoute les plaintes des *indigènes* avec bien plus d'attention qu'il ne l'a fait jusqu'alors. Il ne pense plus comme il le faisait depuis des années, que, dans chaque

procès ou querelle entre un Européen et un Hindou, *c'est toujours l'Hindou qui doit avoir tort*, il est enchanté de trouver tant d'éducation et d'intelligence parmi les indigènes. Il les considère comme des hommes maintenant, comme des «Frères», tandis qu'avant, ils n'étaient à ses yeux que des *chiens* ou des *nègres*. La femme d'un général, Mrs. Murray, qui vit aux Indes depuis dix-huit ans, après son initiation, s'est mis à causer amicalement avec des Brâhmanes instruits de notre Société, et leur serra la main en partant. «C'était la première fois de sa vie, disait-elle—qu'elle touchait à des Hindous, ou échangeait quelques paroles avec eux»!!! Elle n'avait jamais parlé à un homme de cette race pendant les dix-huit années qu'elle avait passées dans ce milieu; elle était enchantée de trouver tant de personnes bien élevées parmi ces gens! Voilà les fruits de la Théosophie comme «Fraternité universelle». Nous comptons parmi nous des Anglais en nombre considérable; tous sont des employés du gouvernement. Pensez-vous, monsieur. que dans une dizaine d'années, les résultats de nos principes théosophiques n'auront pas fait du bien à ce peuple, jusqu'ici si injustement méprisé, opprimé et méconnu?

Croyez-moi, la Société théosophique est une harpe à plus d'une corde; et pas une de ces cordes qui n'ait fini par vibrer sympathiquement, en réponse à nos efforts incessants. Nous avons de la place pour tout le monde, et pour chaque aspiration. Tout dépend de ce que l'on veut faire. Êtes-vous chrétien, bouddhiste, brâhmaniste, juif ou zoroastrien? Vous n'avez qu'à vous faire affilier à la branche composée des sectateurs de la religion que vous professez. Etes-vous spiritualiste? Joignez-vous à la branche des spiritualistes. Librepenseur? Devenez un membre de la Société théosophique de Lanka, etc. N'êtes-vous de tout cela, mais seulement un penseur, un travailleur à la recherche de la vérité, et rien que la vérité; un historien, un ethnologue, un savant dévoué aux sciences physiques, un archéologue, un philologue, un antiquaire? Vous trouverez parmi nous les noms les plus savants, les plus illustres. Vous ne travaillerez plus seul et isolé; membre d'une académie, d'une des Sociétés royales et

reconnues «savantes», vous n'aurez plus besoin de trembler en y apportant une découverte à vous, dans l'une des sciences ridiculisées et regardées comme émanant de rêves et d'hallucinations impossibles, car vous n'aurez plus besoin d'y recourir pour prouver cette découverte. Là, où une «Royal Society» vous mettrait à la porte, ou voudrait vous faire passer pour un fou ou un charlatan (comme dans le cas de M. Crookes), vous trouverez une dizaine d'autres collègues et de vrais savants, qui vous soutiendront et vous aideront, parce qu'ils sont membres de la Société Théosophique comme vous, qu'ils ont juré de s'aider mutuellement et de s'enseigner les uns les autres. (Voyez votre *Religion laïque*; ne s'est-elle pas éteinte sous la conspiration du silence?)

Pour en finir, notre Société est tout l'opposé de toutes les autres sociétés qui existent. Nous n'y permettons pas l'ombre de dogmatisme, soit en religion, soit en science. Chacun dans sa branche à lui,—fait et agit comme bon lui semble, mais nul ne s'avise d'imposer ses idées aux autres dans nos réunions générales. Un membre qui dirait à sons «Frère» d'une autre religion: «Crois comme je le fais, ou tu es damné» ou qui tâcherait de lui faire croire que lui seul possède la vérité, ou qui insulterait à ses croyances, serait immédiatement exclu de la Société. La Société centrale protège toute croyance, toute opinion privée, comme elle protégerait la bourse de l'un de ses membres. Nul n'a droit de toucher à la relique ou à la propriété d'un de ses Frères, autrement qu'avec respect et avec l'autorisation de ce dernier. Violà pourquoi notre Société travaille en harmonie, et que, dernièrement encore, une délégation composée de neuf membres, dont deux bouddhistes, deux libres-penseurs, un chrétien, deux adorateurs du soleil (des Parsis), et deux brâhmanistes, ont été envoyés en mission à Ceylan pour defendre les droits des bouddhistes (jadis leurs ennemis acharnés et qui se haissaient mutuellement), pour fonder des Sociétés théosophiques bouddhistes, et faire des conférences et des discours en faveur de la religion de ces derniers.

Je vous envoie le *Theosophist*, des son premier numéro, et nous vous l'enverrons régulièrement, en priant vous et votre

société de l'accepter avec nos sincères et fraternels compliments. Lisez-y, je vous prie, dans le numéro d'août* un article ou deux que j'ai marqués: Vous y verrez ce que le *Ceylon Examiner*, un journal chrétien, y dit de notre Société, de ses plans, et du bien pratique qu'elle fait dans le monde. Nous sommes tous humains et faciles à faire erreur, et avons tous nos opinions et nos prédilections, comme nos goûts et une

manière différente de voir les choses. Aidonsnous donc de nos lumières mutuelles, et ne dogmatisons jamais sur rien, à moins que l'hypothèse ne devienne un fait incontestable aux yeux de l'univers entier,—tel que l'existence du Soleil ou des océans. Pourquoi nous embarrasser des opinions personnelles de nos membres en matière de religion! Pourvu qu'une personne soit en sympathie avec nous, en général, sur les points principaux des statuts de notre *Fraternité*, qu'elle soit honnête, pure, sincère et prête à aider son prochain, que nous importe que cette personne le fasse au nom du *Christ* ou de *Bouddha*! *Vous* n'avez qu'à relire les belles paroles de Spinoza, que vous citez dans la *Religion laïque*, pour comprendre cette tolérance mutuelle, cette indifférence *aux noms* et objets secondaires: «Il n'est pas du tout nécessaire de connaître Christ . . . [Nous ajouterons—ou Bouddha, ou Zoroastre, on Parabrahm] selon la chair, mais bien le Christ *idéal*, c'est-à-dire ce fils éternel de Dieu, *cette Divine sagesse qui s'est manifestée en toute chose* . . . car c'est elle seule qui peut nous faire parvenir à l'état parfait, en nous enseignant ce qui est vrai et faux, bon ou mauvais». La Société Théosophique, donc, ne doit pas son nom au mot grec *Theosophia*, composée des deux mots «Dieu» et «sagesse» pris comme lettre morte, mais bien plutôt au sens spirituel de ce terme. C'est la Société à la recherche de la *Divine sagesse*, de la sagesse occulte ou spirituelle qui, tout en ne se prêtant guère, ni au creuset de la science toute physique, ni à l'investigation du matérialiste, gît cependant au fond de toute chose matérielle, car elle est l'*omega* ou dernier mot de la création, ou, de

---

"Veuillez voir les numéros 9, 10, et 11 du *Theosophist*. Les articles à lire sont marqués avec un crayon rouge.

---

l'évolution plutôt de toute forme, de toute idée, même la plus abstraite.

Cette *Divine sagesse*, M. Edison, le théosophe, l'a découverte dans l'éternité du son, qui ne disparait jamais, pas même lorsque son organe, la feuille de plomb, disparaît; et Robert Fludd, le grand Rose-Croix, l'a interceptée et interrogée dans la flamme, et le feu, dont ni l'essence, ni l'origine, ne sont encore connus de la science officielle et ne lui seront jamais connue, à moins qu'elle ne condescende à marcher dans la voie tracée par les *Fire-Philosophers* du moyen-âge, ces «rêveurs» et ces «idiots», selon M. Littré. Mais cette *Divine sagesse* ne se trouve-t-elle pas aussi dans l'*harmonie* des sphères, comme dans l'harmonie entre les races et les hommes? Comme membres de la grande *Fraternité Universelle*, la fraternité des sciences, religions et idées, nous *n'avons rien à cacher;* nous faisons tout au grand jour, car, l'harmonie ne peut jamais devenir nuisible, et on ne pourrait trop en abuser.

Les quelques favorisés d'entre nous, qui ont, ou pourraient franchir le seuil des sciences occultes (cette épée à double tranchant, qui *sauve*, mais qui *tue* aussi), n'ont pas le droit de les prostituer au grand jour, ces vérités, ni de trahir le grand secret. Ce

secret n'est pas à nous, Monsieur, il n'appartient pas à notre siècle; c'est l'heritage des martyrs, des philosophes et des saints du grand *Passé*. Si, pour une raison ou pour une autre, les dépositaires de ces secrets, qui seuls les possèdent, trouvent bon qu'ils soient bien gardes et ne risquent jamais de tomber dans les mains des profanes, des gens qui se complaisent dans la discorde et mépriseraient toute idée d'harmonie entre les races soi-disant «supérieures» et celles qu'ils traitent «d'inférieures», c'est à nous qu'il appartient de rejeter leurs conditions ou de les accepter, de défendre ces secrets «avec notre vie».

Vous voyez bien, alors, que l'Ésotérisme n'est «érigé en principe» parmi nous, que, si l'on veut se faire admettre comme néophyte dans la branche des Yoguis, des Sannyasis.

Comme j'ai eu l'honneur de vous le dire, cette branche ne compte que *cinq* membres. Leurs noms même sont inconnu au reste des Thêosophes, qui, à l'exception des signes

et des mots d'ordre, n'ont rien à cacher, ni rien à révéler, qui ne soit publié dans notre journal.

Et maintenant, Monsieur, tout en vous priant d'excuser ma longue lettre, ainsi que mon mauvais français, langue que j'oublie ici, entièrement—j'ai fini. Je vous ai expliqué tout, et vous prierai de l'expliquer à votre tour à vos estimables membres, et de faire de cette lettre tout ce vous voudrez.

Agréez, Monsieur le Président, l'expression de mes respectueux hommages.

H. P. BLAVATSKY.

Secretaire correspondent de la Sociétté Théosophique de New York.

———

Collected Writings VOLUME II
1880

WHAT IS THEOSOPHY?
[*La Revue Spirite*, Paris, November, 1880]
[*Translation of the foregoing original French text.*]

TO MONSIEUR CHARLES FAUVETY, PRESIDENT OF THE SOCIETY FOR PSYCHOLOGICAL STUDIES, PARIS.

BOMBAY, *August* 5, 1880.

VERY HONORED SIR AND PRESIDENT,

Your esteemed letter of June 25 is so serious and important that after mature deliberation, the Supreme Council of the Theosophical Society has directed me to answer you equally seriously, and upon all the points.

You tell us that the reason compelling you to decline the honor of joining us—with several other persons of your learned society—is "*Esotericism* set up as a principle" in our statutes?

Allow me to say that you are making a mistake.

It is true that a *wholly esoteric* section exists in our Society; but it is only a section, a very tiny part of the society which would perhaps be best defined if I call it at the

outset—not only the trunk of the Theosophical tree or its seed—because it is to that section that our whole Society owes its origin—but the vivifying sap that makes it live and flourish. Without this section, composed solely of Oriental adepts, the Theosophical Society, whose ramifications are beginning to cover the five regions of the globe, would be nothing but a dead and sterile body, a corpse without a soul. And yet the Theosophists who have been admitted therein up to this time could be reckoned on the fingers of one hand. Admission is not by asking. As for the rest of the Theosophists, with the exception of the passwords and signs that are changed at every expulsion of a bad and false brother—there are no secrets to preserve and nothing to conceal.

The following is what the *Rules* say on this subject:—

"XI. The Society includes three sections. The first is exclusively composed of initiates in occult sciences or esoteric philosophy. Taking a profound interest in the business of the administration of our society, they are constantly in touch with the President-Founder, but—they remain unknown to the mass of the members. It is only those they themselves choose who receive the right to know them and to communicate with them.*

(*g*) *But none of these members* (thus favored) *shall have the right to divulge the*

secrets of Occult Science which may be communicated to them. And before one can be put in touch, direct or indirect, with the adepts of the first section, he must take a most solemn pledge never to reveal what he shall learn or see; or employ his knowledge for personal and selfish motives, or even to refer to it, unless he receives permission to that effect from his Master himself."

All the rest is open to the day. But it is indeed true that our members have more privileges than persons who do not belong to our society. Every Branch of the society (and

———————

* Up to the present there are only *five* members or *Fellows* of the Third Section who have seen them or spoken with any of them; and no more than two who have received advice and some instruction in occult sciences; and we are 45,000! You may judge how easy it is to know or approach our "Brothers" of the First Section!

———————

there are fifty-three) has its library containing books more or less rare, unpublished manuscripts, to which the public has no access. They hold weekly meetings and do not publish their business by shouting it from the house tops. But in this they do not show any greater feeling of exclusiveness or mystery than any other scientific society—in which scientific discussions are held or experiments made. If we do not admit visitors to our weekly assemblies, it is not because we have anything to hide, but simply in order not to be disturbed in our labors, and also to avoid the foolish talk and the premature comments of the sceptics. Every time we have made an experiment and have succeeded in making a discovery in the occult forces, the fact is published, and more than once you will have read, in *The Theosophist*, the account of such or another phenomenon that we can reproduce at will, whether in physical, physiological, or psychological science.

Aside from that special branch of esoteric studies, our society, as its name indicates, is nothing but the "Universal Brotherhood; the *Brotherhood of Humanity*!"

Our Society accomplishes what the Masonic societies promise, but never perform. All *Brothers*, *without distinction of social position*, *race*, *or color*, offer the hand of friendship to one another. The nobly born, proud, and wealthy Lord who, if he were not a Theosophist, would hardly permit a poor Hindu or Chinese to pass the threshold of his antechamber, treats his poor and more humble brother as his equal.

Day and night, we work in common for the spiritual regeneration of morally blind individuals, as well as for the elevation of the fallen nations.

This is a program which you will perhaps hardly believe without reluctance, and will be inclined to consider purely Utopian, yet the proofs are there. Read *The Theosophist* and the Reports of the Society and you will find many a letter written by Hindûs, Ceylonese (or Singhalese), and Mohammedans to thank us for our efforts and to give us news of results obtained. A young Englishman, a magistrate, who is at

present in the Central Provinces, R. Scott, Esq.,

admits to us that since he became a member of our Society, he listens to the pleadings of the *natives* with much more attention than he had done till then. He no longer thinks, as formerly for some years, that, in every case or dispute between a European and a Hindû *it is always the Hindû who must be wrong;* he is delighted to find so much education and intelligence among the natives. He regards them now as men, as "Brothers," while before they were merely *dogs* or *niggers* in his eyes. The wife of a general, Mrs. Murray, who has lived in India for eighteen years, after her initiation, began to converse amiably with some educated Brâhmanas of our Society and shook hands on leaving. "It was the first time in her life," she said, "that she had touched any Hindûs or exchanged a word with them"!!! She had never spoken to a man of that race during the eighteen years she had passed in those surroundings; she was delighted to find so many highly cultured persons among these people! That is one of the fruits of Theosophy as "Universal Brotherhood." We include many English people among us, all of them employed by the Government. Do you think, Monsieur, that in a dozen years the effects of our Theosophical principles will not have brought some good to this people, hitherto so unjustly despised, suppressed, and ignored? Believe me, the Theosophical Society is a harp with more than one string; and there is not one of them that will not finish by vibrating sympathetically in response to our constant efforts. We have a place for everyone and for every aspiration. All depends on what you want to do. Are you Christian, Buddhist Brahman, Jew, or Zoroastrian? You have only to affiliate with the Branch composed of the followers of the religion you profess. Are you a Spiritualist? Join the Spiritualistic branch. Freethinker? Become a member of the Lankâ Theosophical Society, etc. Are you none of these, but only a thinker, a laborer in search of Truth, and nothing but the Truth; a historian, an ethnologist, a savant devoted to the physical sciences, an archaeologist, a philologist, an antiquary? You will find among us most learned, most illustrious names. You will not work alone or isolated any longer.

If a member of an Academy, of one of the Royal Societies recognized as "learned," you will have no further need to tremble in bringing to it any of your discoveries in the ridiculed sciences which are regarded as emanating from dreams and impossible hallucinations, because you will no longer need to appeal to it in order to prove that discovery. Where one "Royal Society" would show you the door, or make you look

like a fool or a charlatan (as in the Crookes' case), you would find a dozen colleagues and true scientists who would support and help you, because they are members of the Theosophical Society like yourself, and have sworn to mutually help and teach one another. (Compare your *Religion laïque*; is it not extinguished under the conspiracy of silence?)

To conclude this subject, our Society is entirely the opposite of every other society that exists. We do not permit in it the shadow of dogmatism, whether of religion or of science. Each in his own particular branch does and acts as it seems good to him, but no one thinks of imposing his ideas on others in our general meetings. A member who would say to his "Brother," of another religion: "Believe as I do or you will be damned," or who would try to make him believe that he alone possessed truth, or who should insult his beliefs, would be immediately expelled from the Society. The Parent Society protects every belief, every private opinion, as it would protect the purse of one of its members. No one has the right to touch the sacred or private property of one of his Brothers, except with respect and with the authorization of the latter. This is why our Society works in harmony, and why, even quite recently, a delegation of nine members of whom two are Buddhists, two Freethinkers, one Christian, two Sun-worshippers (Pârsîs), and two Brâhmanas, has been sent on a mission to Ceylon to defend the rights of the Buddhists (hitherto their implacable bitter enemies, mutually hating one another) to establish Buddhist Theosophical Societies, and to hold meetings and give addresses in favor of the religion of the latter.

I am sending you *The Theosophist*, from its first issues, and we will send it to you regularly, requesting you and

your society to accept it with our sincere and fraternal compliments. Read, I beg you, in the August number* an article or two which I have marked. You will see therein what the *Ceylon Examiner*, a Christian paper, says of our Society, of its plans, and of the practical good it has done in the world. We are all human and can easily make mistakes, and we have our opinions and our preferences as well as our tastes and different ways of seeing things. Let us then help each other mutually with the light we may have, and never dogmatize about anything, at least until a hypothesis has become an undeniable fact to the whole universe—such as the existence of the sun or the oceans. Why should we worry about the personal opinions of our members on the question of religion? Provided that a person is in sympathy with us, in general, on the principal points of the rules of our *Brotherhood*, that he is honest, pure, sincere, and ready to help his neighbor, what is it to us whether that person does it in the name of *Christ* or of *Buddha*! You have merely to re-read the fine saying of Spinoza that you quote in *Religion laïque* to understand that mutual tolerance, that indifference to secondary *names* and objects: "It is not at all necessary to know Christ . . . [we will add—nor Buddha, nor Zoroaster, nor Parabrahman] according to the flesh, but rather

the *ideal* Christ, that is to say the eternal son of God, *that Divine Wisdom which manifests itself in everything* . . . because it is that alone which can carry us to the perfect state, by teaching us what is true and false, good or bad." The Theosophical Society, then, does not derive its name from the Greek word *Theosophia*, composed of the two words "God" and "wisdom" taken in the dead letter, but rather in the spiritual sense of the term. It is the Society for searching into *Divine Wisdom*, occult or spiritual wisdom which, while hardly yielding itself either to the crucible of an entirely physical science, or to the investigation of the materialist, lies, however, at the foundation of everything, material or immaterial, because it is the

---

*Please see numbers 9, 10, and 11 of *The Theosophist*. The articles to read are marked in red pencil.

---

omega or last word of creation, or rather of the evolution of every form, of every idea, even the most abstract.

This *Divine Wisdom* has been discovered by Mr. Edison, the Theosophist, in the eternity of sound, which never disappears, not even when its organ, the sheet of lead, disappears; and Robert Fludd, the great Rosicrucian, intercepted and interrogated it in the flame, in the fire, of which neither the essence nor the origin are yet known to official science, and which will never be known, at least unless it condescends to walk in the way traced by the Fire-Philosophers of the Middle Ages, those "dreamers" and those "idiots," according to Mr. Littré. But is not that *Divine Wisdom* also found in the *harmony* of the spheres as well as in the harmony of races and men? As members of the great *Universal Fraternity*, the fraternity of sciences, religions, and ideas, we *have nothing to hide*: we do everything in the open, because harmony can never become harmful, and it cannot be abused.

The few favored persons among us who have or could have crossed the threshold of the occult sciences (that double-edged sword which *saves*, but also *kills*), have no right to expose these truths in open day nor to betray the great secret. That secret is not for us, Monsieur, it does not belong to our century; it is the heritage of the martyrs, of the philosophers and the saints of the great *Past*. If for one reason or another, the custodians of those secrets, who alone possess them, find it right that they should be well protected and never exposed to the risk of falling into the hands of the profane, the people who indulge themselves in discord and who despise every idea of harmony between the so-called "superior" races and those they treat as "inferior," to us belongs the choice of rejecting their conditions, or accepting them and defending those secrets "with our life."

You see clearly, then, that Esotericism is "erected as a principle" among us only for the purpose of gaining admission as neophytes in the Branch of the Yogins, the Sannyâsins.

As I have had the honor of informing you, that Branch only reckons *five* members. Their names even are unknown

to the rest of the Theosophists, who, with the exception of the signs and passwords, have nothing to hide, nothing to reveal, which may not be made public in our magazine.

And now, Monsieur, begging to be excused for my long letter, as well as for my bad French, a language that I am completely forgetting here—I have finished. I have explained everything to you, and I will request you to explain everything in your turn to your esteemed members, and to do with this letter whatever you wish. Accept, Monsieur le Président, the expression of my respectful compliments.

H. P. BLAVATSKY.
Corresponding Secretary of the New York Theosophical Society.

____

Collected Writings VOLUME II
1880

[SIR RICHARD TEMPLE AND OUR SOCIETY]

[*The Theosophist*, Vol. II, No. 3, December, 1880, pp. 45-46]

Sir Richard has done our Society the great honour of misrepresenting its character and objects to an English audience. A pamphlet edition of "A Speech delivered in the Sheldonian Theatre, Oxford, on Monday, May 10, 1880, by Sir Richard Temple, Bart., G.C.S.I., C.I.E., late Governor of Bombay, in furtherance of the Oxford Mission to Calcutta," just sent us from England, informs the Oxonians that "modern education is shaking the Hindu faith to its very foundation"; and "among the consequences of such a change in the minds of the people is the formation of several important sects." He, however, bethought him of only three—the Brahmo Samaj, the Prârthana Samaj, and—the sect of Theosophists! "There is another sect," says Sir Richard, "called the Prârthana Samaj, *which is now being established in Poona*; and in the city of Bombay itself, *there is another sect*, called the Theosophists." The religious opinions of two of these three important sects are kindly

explained. The Brahmos "are almost, though not entirely, Christians. You may attend one of their lectures, and you will hear the speaker begin with a text from the New Testament, and he will proceed for many minutes before you will find out that he is not a Christian. In fact, these men are lingering upon the very threshold of Christianity, 'almost persuaded,' to be Christians." The Prârthana Samajists are passed over without notice, though their handsome white edifice is one of the conspicuous ornaments of the Girgaum quarter of Bombay. But he knows all about us at any rate: possibly from the reports of his secret police. "The Theosophists of Bombay are, I believe," remarks the eminent lecturer, "being instructed by persons, not natives, but of European descent, who have, after abandoning Christianity, proceeded to India to discover in the Vedas, the ancient writings of that country, the true source of wisdom." And he most kindly suggests that the one thing which "the upper educated classes of the people of India" need is "to send out to them men of greater culture than their own." Stopping only to remark that neither Oxford nor any other European university ever turned out a scholar, the equal of any one of fifty Indian philosophers who might be named, we will say that greater ignorance of the objects and principles of the Theosophical Society could not have been shown. It is not led by persons who abandoned Christianity, since they never accepted it; nor is it a religious sect, nor does it profess to be, but, on the contrary, it distinctly affirms that as a society it has no creed, and takes in members of all creeds upon equal terms. While so far from our helping or encouraging Hindus to "throw off

the faith of their fathers," we have been doing our best for the past two years to make them respect that faith more than ever, and to realize that their ancestors taught a better religion, better philosophy, and better science than any other nation of Europe ever heard of. If Sir Richard means to discourse again at Oxford upon Indian religious opinion and "sects" he would do well to study his subject a little deeper. He might then even ascertain that there is a Hindu sect-leader with some three lakhs of

followers, named Pandit Dayânand Saraswati Swami, whose Arya Samaj has fifty branches throughout India—one at Bombay, with a member of the Governor's Council as President—and the avowed object of which is to promote the study of the *Vedas*.

____

Collected Writings VOLUME II

1880

PRANKS OF "SPIRITS" AMONG LAYMEN

[*The Theosophist*, Vol. II, No. 3, December, 1880, p. 54.]

[The following introductory note by H. P. B. was appended to a ghost story which she quotes from the *Cincinnati Enquirer*.]

By "laymen," in this case, we mean that class of society and humanity in general, who are not "orthodox spiritualists"; neither are they prepared to declare themselves as believers in the "New Dispensation" theory. We include among this number all ordinary mortals—Christians, sceptics, and "half and halfs"—if we may be pardoned this unusual expression. Whenever, therefore, we hear of well-authenticated phenomena, alleged to be produced by some invisible agency—the "souls of the departed" as the spiritualists have it, and outside their temples of orthodoxy—the "circle rooms" where mediums as high priests and priestesses lead the service—we give them far more consideration than we would otherwise. Such weird phenomena cannot be easily doubted, nor, if the personal experience and the testimony of millions of people from the remotest ages is worth anything, can they be as little disproved as accounted for. No; not even by the most rabid freethinkers of Bradlaugh's school, unless they are determined to be illogical and go against the very spirit of their own teaching—"Believe but in that which your own eyes see, your own ears hear, and your own hands touch," and whatever the agency sceptics may attribute such phenomena to. In regard to spiritualists, we would only remind them, that in all such strange events

showing a malicious, wicked intelligence underlying them, our theory of the elementaries, or earth-bound incarnated thoughts of evil men who have passed away, holds as good as ever. Such phenomena pin all believers in the "angel world" more firmly than ever between the horns of a very disagreeable dilemma. They have either to admit with the Christians the existence of the devil, or with the Kabalists that of the "elementaries." To speak frankly, and in all sincerity, we fail to perceive any substantial difference between a Christian devil—originally a "fallen angel"—and a bad, wicked "spirit"—or a departed soul—each of which the spiritualists hold as being of angelic divine origin.

———

Collected Writings VOLUME II

1880

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. II, No. 3, December, 1880, pp. 47, 49, 59, 60]

[*Moksha*]—The abstract condition of pure spirit, almost identical with the *nirvâna* of the Buddhists.

[Footnote appended to Joseph Pollock's article "Is Man only a Machine?"]

Mr. Pollock has as ably presented both sides of the case as anyone could without the help to be drawn from experimental Psychology. The materialistic argument is perfect so far as concerns the mechanical aspect of the human being; but here steps in the practitioner of Asiatic Yoga, and, displaying a group of phenomena of the possibility of which the materialist never so much as dreamed, shows us that man can only be comprehended by those who have studied him in both sides of his nature. The old maxim *experientia docet*, should be ever borne in mind by our modern philosophers.

[Kâma-rupa]—An illusionary form, one whose apparent solidity is a deception of the senses. Observers of "form manifestations" should ponder.

[In his article "Satgoor Swami," Lalla Maikoolal speaks of the Yogi whose motive power is his own will, and of the Tantras which contain several systems treating of the practical application of magnetic power. He says: "However useful, practically, this hidden power may be . . . the point should not be lost sight of, that the Siddhis of Yoga and the Tantras are only of secondary importance." To this H. P. B. remarks:]

For phenomenalistic purposes, yes—most assuredly. But our Indian brother must remember that the West knows nothing of the existence of such a power in man; and until it does know it there can be no truly scientific researches, especially in the department of Psychology.

[The following concluding note is appended by H. P. B. to Dr. Batukram S. Mehta's description of "A Physiological Test for Thief-Catching."]

Dr. Batukram is quite correct in his diagnosis, and it would be well if all pretended "miracles" were examined with like common sense. But there is another method of thief-catching practiced in India in which the thief's physiology plays no part. We refer to the "rolling-pot." In this case the thief-finder causes without human contact a brass-pot to oscillate and finally roll over and over on its side, like a wagon-wheel, until it comes to the place where the thief or his plunder is, and there stops. Will some friend who has witnessed this experiment kindly describe the details and results of it

very carefully for the benefit of our readers?

[From H. P. B.'s *Scrapbook*, Vol. X, Part II, p. 511]

[*The Times of India*, in an article published Dee. 13, 1880, quotes a Dr. Prime, Editor of the *New York Observer*, stating that he does not believe that the T.S. has fifty members in the whole of the U.S.A., and that "no person of any distinction, minister or layman, is known as a member." To this H. P. B. adds the following annotation:]

A *pretty fib*. The T.S. had from the beginning more than a dozen clergymen or ministers and—was not at all proud of the acquisition.

A FRENCH VIEW OF WOMEN'S RIGHTS

[*The Pioneer*, Allahabad, December 2,1880]

With a little book entitled *Les Femmes qui Tuent et les Femmes qui Votent*, Alexandre Dumas, *fils*, has just entered the arena of social and political reform. The novelist, who began by picking up his Beatrices and Lauras in the social gutter, the author of *La Dame aux Camélias* and *La Dame aux Perles*, is regarded in France as the finest known analyst of the female heart. He now comes out in a new light; as a defender of Women's Rights in general, and of those women especially whom English people generally talk about as little as possible. If this gifted son of a still more gifted father never sank before to the miry depths of that modern French realistic school now in such vogue, the school headed by the author of *l'Assommoir* and *Nana*, and so fittingly nicknamed *l'École Ordurialiste*, it is because he is a born poet, and follows the paths traced out for him by the Marquis de Sade, rather than those of Zola. He is too refined to be the rival of writers like those who call themselves *auteurs-naturalistes* and *romanciers-expérimentalistes*, who use their pen as the student in surgery his scalpel, plunging it into the depths of all the social cancers they can find. Until now he idealized and beautified vice. In the work under review, he defends not only its right to exist under certain conditions, but claims for it a recognized place in the broad sunlight of social and political life.

His *brochure* of 216 pages, which has lately been published in the shape of a letter to J. Clarétie, is now having an immense success. By the end of September, hardly a week after its appearance, it had already reached its sixth

edition. It treats of two great social difficulties—the question of divorce, and the right of women to participate in elections. Dumas begins by assuming the defense of the several women who have recently played an important part in murder cases, in which their victims were their husbands and lovers.

All these women, he says, are the embodiment of the idea which for some time past has been fermenting in the world. It is that of the entire disenthralment of the woman from her old condition of slavery, created for her by the *Bible*, and enforced by tyrannical society. All these murders and this public vice, as well as the increasing mental labour of women, Mr. Dumas takes to be so many signs of one and the same

aspiration—that of mastering man, getting the best of him, and competing with him in everything. What men will not give them willingly, women of a certain class endeavour to obtain by cunning. As a result of such a policy, he says, we see "those young ladies" acquiring enormous influence over men in all social affairs and even in politics. Having amassed large fortunes, when older, they appear as lady-patronesses of girls' schools and of charitable institutions, and take a part in provincial administration. Their past is lost sight of; they succeed in establishing, so to say, an *imperium in imperio*, where they enforce their own laws, and manage to have them respected. This state of things is attributed by Dumas directly to the restriction of Woman's Rights, to the state of legal slavery women have been subjected to for centuries, and especially to the marriage and anti-divorce laws. Answering the favourite objection of those who oppose divorce on the ground that its establishment would promote too much freedom in love, the author of *Le Demi-Monde* bravely pushes forward his last batteries and throws off the mask.

Why not promote such freedom? What appears a danger to some, a dishonour and shame to others,

will become an independent and recognized profession in life—*une carrière à part*—a fact, a world of its own, with which all the other corporations and classes of society will have to reckon. It will not be long before everyone will have ceased to protest against its right to an independent and legal existence. Very shortly it will form itself

into an integral, compact body; and the time will come when, between this world and the others, relations will be established as friendly as between two equally powerful and recognized empires.

With every year women free themselves more and more from *empty formalism*, and Mr. Dumas hopes there will never again be a reaction. If a woman is unable to give up the idea of love altogether, let her prefer unions binding neither party to anything, and let her be guided in this only by her own free will and *honesty*. Of course it is rather to review an important current of feeling in an important community than to discuss *au fond* the delicate questions with which Mr. Dumas deals, that we are taking notice of his book. We may thus leave the reader to his own reflections on this proposed reform, as also in reference to most of the points raised.

A certain Hubertine Auclaire, in France, has lately refused to pay her taxes on the plea that political rights belonging to man are denied to her as a woman; and Dumas, with this incident as a text, devotes the last part of this *brochure* to a defense of Woman's Rights, as eloquent, impressive, and original as other portions which will less bear discussion. He writes:

In 1847 political reformers thought it necessary to lower the electoral franchise and distribute the right of vote according to capacity.

That is, to limit it to intelligent men. The government refused, and this led to the Revolution of 1848. Scared, it gave the people the right of universal suffrage, extending the right to all, whether capable or incapable, provided the voters were only men. At present this right holds good, and nothing can abolish it. But women come, in

their turn, and ask: "How about us? We claim the same privileges."

What [asks Dumas] can be more natural, reasonable and just? There is no reason why woman should not have equal rights with man. What difference do you find between the two which warrants your refusing her such a privilege? None at all. Sex? Her sex has no more to do with it than the sex of man. As to all other dissimilarities between us, they go far more to her credit than to ours. If one argues that woman is by nature a weaker creature than man, and that it is his duty to take care of and defend her, we will answer that hitherto we

have, it seems, so badly defended her that she had to pick up a revolver and take that defense into her own hands; and to remain consequent [consistent] with ourselves we have to enter the verdict of "Not guilty" whenever she is caught in that act of self-defense.

To the plea that woman is intellectually weaker than man, and is shown to be so by sacred writings, the author sets off against the biblical Adam and Eve, Jacolliot's translation of the Hindu legend in his *Bible dans l'lnde*, and contends that it was man, not woman, who became the first sinner and was turned out of Paradise. If man is endowed with stronger muscles, woman's nerves surpass his in capacity for endurance. The biggest brain ever found—in weight and size—is now proved to have belonged to a woman. It weighed 2,200 grammes—400 more than that of Cuvier. But brain has nothing to do with the electoral question. To drop a ballot into the urn no one is required to have invented powder, or to be able to lift 500 kilogrammes.

Dumas has an answer for every objection. Are illustrious women exceptions? He cites a brilliant array of great female names, and contends that the sex in which such exceptions are to be met has acquired a legal right to take part in the nomination of the village *maires* and municipal officers. The sex which claims a Blanche de Castile, an Elizabeth of England. another of Hungary, a Catherine II and a Maria Theresa has won every right.

If so many women were found good enough to reign and govern nations, they surely must have been fit to vote. To the remark that women can neither go to war nor defend their country, the reader is reminded of such names as Joan of Arc, and the three other Joans, of Flanders, of Blois, and Joan Hachette. It was in memory of the brilliant defense and salvation of her native town, Beauvais, by the latter Joan, at the head of all the women of that city, besieged by Charles le Téméraire, that Louis XI decreed that henceforth and forever the place of honour in all the national and public processions should belong to women. Had woman no other rights in France, the fact alone that she was called upon to sacrifice 1,800,000 of her sons to Napoleon the Great, ought to ensure to her every right.

The example of Hubertine Auclaire will be soon followed by every woman in France. Law was ever unjust to woman; and instead of protecting her, it seeks but to strengthen her chains. In case of crimes committed, does law ever think of bringing forward as an extenuating circumstance, her weakness? On the contrary it always takes advantage of it. The illegitimate child is given by it the right to find out who its mother was, but not its father. The husband can go anywhere, do whatever he pleases, abandon his family, change his citizenship, and even emigrate, without the consent or even knowledge of his wife.

She can do nothing of the kind. In case of a suspicion of her faith, he can deprive her of her marriage portion; and in case of guilt may even kill her. It is *his* right. Debarred from the benefits of a divorce, she has to suffer all, and finds no redress. She is fined, judged, sentenced, imprisoned, put to death, and suffers all the penalties of the law just as much and under the same circumstances as he does, but no magistrate has ever thought of saying yet:

"Poor weak little creature! . . Let us forgive her, for she is irresponsible, and so much lower than man!"

The whole eloquent, if sometimes rhapsodical plea in favour of women's suffrage is concluded with the following suggestions:

First, the situation will appear absurd; but gradually people will become accustomed to the idea, and soon every protest will die out. No doubt at first the idea of woman in this new *rôle* will have to become the subject of bitter criticism and satire. Ladies will be accused of ordering their hats *à l'urne*, their bodices *au suffrage universel*, and their skirts *au scrutin secret*. But what then? After having served for a time as an object of amazement, then become a fashion and habit, the new system will be finally looked upon as a duty. At all events it has now become a claimed *right*. A few *grandes dames* in cities, some wealthy female land-owners in provincial districts, and leaseholders in villages, will set the example, and it will soon be followed by the rest of the female population.

The book winds up with this question and answer:

I may, perhaps, be asked by some pious and disciplined lady, some fervent believer in the idea that humanity can only be rescued from perdition by codes and gospels, by the Roman law and Roman Church:

"Pray, tell me, sir, where are we driving to with all these ideas?" "*Hé*, *madame*! . . . we go where we were going to from the first, to that which must be, that is, the inevitable. We move slowly onward, because we can spare time, having some millions of years yet before us, and because we have to leave some work to do for those who are following us. For the present we are occupied in enfranchising women; when this is done we will try to enfranchise God. And as soon as full harmony will have been established between these three eternal principles—God, man, and woman—our way will appear to us less dark before us, and we will journey on the quicker."

Certainly the advocates of Woman's Rights in England have never vet approached their subject from this point of view. Is the new method of attack likely to prove more effective than the familiar declamation of the British platform, or the earnest prosing of our one great woman's champion, John Stuart Mill? This remains to be seen; but certainly for the most part the English ladies who fight this battle will be puzzled how

to accept an ally whose sympathy is due to principles so frightfully indecorous as those of our present author.

H. P. BLAVATSKY.

END OF VOLUME II

Collected Writings **VOLUME II**

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. HENRY S. OLCOTT, FROM JANUARY, 1879, TO DECEMBER, 1880, INCLUSIVE.

(the period to which the material in the present volume belongs)

1 8 7 9

January 1—Steamer, with the Founders on board, enters British Channel; pilot taken on at 2:30 p.m.; anchored off Deal, 5:30 p.m. (*ODL*, II, 3) .

January 2—Still in the Channel; have to anchor a second night; reach Gravesend morning of the 3rd, and take train to London (*ODL*, II, 4).

January 3—Arrive in London at the Fenchurch St. Station. Stop at the suburban home of Dr. and Mrs. D. H. J. Billing at Norwood Park (*ODL*, II, 4; *Ransom*, 123).

January 5—The Founders attend a meeting of the British Theosophical Society in London (*ED*, 12; *ODL*,II, 4).

January 6—H.P.B. and Mrs. Billing visit the British Museum (*ODL*, II, 7) .

January 17—Order No. 1 from Col. Olcott appointing General Abner Doubleday as Acting President of the Theos. Soc. *ad interim.* Covering letter from Wm. Q. Judge dated Jan. 31st (*ODL*, II, 8; *Ransom*, 124-25 for text).

January 17—The Founders, Miss Rosa Bates and E. Wimbridge leave from Euston for Liverpool, at about 9:40 p.m. (*ODL*, II, 8; *Ransom*, 125) .

January 18—The party is at Liverpool and at 5 p.m. embark on the *SS Speke Hall* (*ODL*, II, 8).

January 19—After lying at anchor in the Mersey River the night of the 18th, sail at dawn (*ODL*, II, 9).

January 23—Round Cape Finisterre (*ODL*, II, 10-11).

January 28—Anchor at Malta; party goes ashore; leaves again next morning (*ODL*, II, 10-11).

February 2—Reach Port Said; enter the Suez Canal at 10:30 a.m; tie up that night opposite the Arab village of Khandara; tie up the following night five miles from Suez (*ODL*, II, 9, 11) .

February 12—Flue bursts on steamer; they stop for repairs (*ODL*, II, 12).

February 16—Enter the Bombay harbor in the early morning. Met by Mûlji Thackersey, Pandit Shamji Krishnavarma and Mr. Ballaji; the Founders are taken to Harichandra Chintamon's own house on Girgaum Back Road (*ODL*, II, 12-13, 16) .

February 17—Reception held at the photographic studio of Harichandra Chintamon; about 300 invited guests (*ODL*, II, 18).

February 17—Probable date of the famous phenomenon of the transport of a glove to London on behalf of C. C. Massey (*Vania*, 41-42; *Bombay Gazette*, Mch. 31, 1879) .

February 18—First disappointment with Harichandra; he renders large bill for expenses incurred (*ODL*, II, 20).

February 25—First letter from Alfred Percy Sinnett, Editor of *The Pioneer*, to Col. 01cott, expressing desire to become acquainted with the Founders; answered by 0lcott on the 27th (*ODL*, II, 28; C. W. Leadbeater in *Theos.*, XXX, July, 1909, p. 488) .

March 2—*The Indian Spectator* publishes H.P.B.'s first article written in India and entitled "Not a Christian." She wrote it Feb. 25, in reply to an annoying article publ. on Feb. 22 in *The Bombay Review* (*Ransom*, 127).

March 2—Mûlji finds a servant for H.P.B., a Gujarâti boy named Babula, 15 years old, speaking several languages (*ODL*, II, 21) .

March 7—The Founders take up residence in a lodging house at 108 Girgaum Back Road, Bombay (*ODL*, II, 21) .

March 18—Shamji Krishnavarma sails for England to join Prof. Monier-Williams at Oxford (*ODL*, II, 22-23).

March 23—Col. Olcott delivers his first public address at the Framji Cowasji Hall in Bombay, on "The Theosophical Society and its Aims" (*ODL*, II, 38-40; *TROS*, 49 *et seq.*).

March 24—CoL Olcott begins framing and discussing with others new Rules for the Theos. Soc., and arranging new council, because of great distance of other early members (*Ransom*, 128).

March 29—Date of the curious incident when the Founders drove in company with Mûlji Thackersey to a house in the vicinity of Bombay, to see an Adept. The house could not be found on any later occasion (*ODL*, II, 42-46).

March 30—Col. Olcott's first article in Indian papers is written for *The Bombay Gazette*, on the subject of "Theosophical Thaumaturgy." (*Ransom*, 129).

March—Beginning of a collection of books for a Library; Shankar Pandurang presents a copy of his translation of the *Rig-Veda* to the Society (*Ransom*, 129).

April 4—H.P.B. goes by train with Col. Olcott, Mûlji and Babula to see the Caves of Kârli, and receives orders from her Teacher to go to Râjputâna; returns from Kârli about the 8th. On the return trip, H.P.B. flings from railway coach a handwritten note addressed to her Teacher, and Col. Olcott receives in Bombay a telegram from him in reply thereto. This is one of the earliest written communications from the Master (signing himself Goolâb Singh) on record, and is still in the Adyar Archives (*ODL*, II, 46-61; HPB to Alex. Wilder,. Apr. 28, 1879; *Ransom*, 129).

April 11—The Founders leave for Râjputâna, together with Mûlji and Babula (*ODL*, II, 62). Visit Allâhâbâd, Benares, Cawnpore (14th), Jâjmau (15th), Bharatpur, by way of Âgra, and the ancient palace at Digh. Thence to Jeypore (20th) and Sahâranpur. Visit Amber. After a visit to Meerut, start May 7 back to Bombay, via Jubbulpore (May 9th), returning to Bombay in the morning of May 10th (*ODL*, II, 63-81; *Diaries*; HPB to Alex. Wilder, April 28, 1879, in *Theos. Forum*, XIX, July, 1941).

May 13—General Council meets and expells Harichandra Chintamon, on recommendation of Dayânanda Saraswatî (*Ransom*, 131) .

May 20—Approximate time when the Founders went with Miss Bates to visit the Sardâr of Dekkan (*ODL*, II, 90-91).

May 19—Col. Olcott publishes in *The Bombay Gazette* a Letter concerning the police surveillance to which the Founders were subjected, entitled "Chops and Tomato Sauce." (*Vania*, 44-47 for text).

May 23—Entry in Col. Olcott's *Diaries* stating that H.P.B. "broke ground" for the writing of "her new book on Theosophy." On the 24th he "gave her, by request, the skeleton outline of a book embodying such crude ideas as suggested themselves to one who did not intend to be the writer of it." On the 25th the Colonel "helped in preparing the Preface"; on June 4th they finished it, and "that seed lay in the mummy's hand five or six years before it sprouted as *The Secret Doctrine*, for which the only thing I then did was to invent the title and write the original Prospectus . . ." (*ODL*, II, 89-90) .

June 5—*Ceylon Times* publishes a brief defence of H.P.B. by Emma Coulomb (*ODL*, II, 97; *Vania*, 51, for text).

June 10—Letter from Emma Coulomb to H.P.B. written from Ceylon, and begging for a loan (*Report*, App. VIII, 6; *Hastings*, II, 18; *ODL*, II, 96, where date of Aug. 11 is given).

June 11—Letter from Master M. to Col. Olcott (*LMW*, II, No. 27). As far as can be ascertained, this seems to be the earliest letter from him that has been preserved.

June 23—The following curious entry was made by Col. Olcott in his *Diaries:* "At 10:30 p.m. went to H.P.B.'s room and worked with her until 2:30 a.m. on the idea of an Antetypion, or machine to rescue from Space the pictures and voices of the Past." Nothing else seems to be known about it (*ODL*, II, 89).

July 4—Consultation held which decided the Founders to publish a magazine of their own (*Diaries*).

July 6—Prospectus for the magazine *The Theosophist is* written (*Diaries*).

July 9—The Founders correct first proofs of the Journal (*Diaries*).

July 15—Master M. comes in his physical body. H.P.B. sends Babula to Col. Olcott to tell him to come over to her bungalow; "a most important private interview" follows (*Diaries*).

July 31—Wimbridge designs the cover of *The Theosophist* (*Diaries*).

August 3—Col. Olcott issues Fellowship papers to Dâmodar K. Mâvalankar (*ODL*, II, 95).

August 6—Fellowship in the Society given to Lt.-Col. Wm. Gordon and Mrs. Alice Gordon (*ODL*, II, 96).

August 22—The Founders are busy revising articles for the forth-coming Journal (*Diaries*).

September 2—Wimbridge begins engraving the heading of the Journal (*Diaries*).

September 11—Workmen fitting up *The Theosophist* Office in the new Compound (*Diaries*).

September 20—First form of 8 pages of *The Theosophist*, is run off (*Diaries*). The last foam is made up on the 27th.

September 28—Col. Olcott goes to printer at 5:30 a.m. to make certain changes ordered by the "revered Old Gentleman," late the night before (*Diaries*). This might he Master Nârâyana.

September 30—400 copies of *The Theosophist* (32 pages, royal 4to) are delivered (*Diaries*).

Sept.-October—Approximate time when Dr. Anna Bonus Kingsford and Mr. E. Maitland first read *Isis Unveiled*; it was before they left Paris to return to England (*Life*, II, 15-16) .

October 1—First issue of *The Theosophist* is out. "All hands busy pasting and directing wrappers . . ." (*Diaries*).

October 3—Letter received from Master Serapis ordering the Founders to assert their rights to the Journal which was established for them (*LMW*, II, No. 29).

October 4—Durbâr held for the Founders and party by Sand Saga Achârya, Jaina priest in Bombay (*ODL*, II, 98).

October 30—*The Theosophist* has by now 381 subscribers, and it is decided to print 750 copies for second issue (*Ransom*, 135).

November 29—The Founders celebrate the 4th anniversary of the Theosophical Society, the first public function of the kind. The Library is opened (*ODL*, II, 111-13; *Ransom*, 135-36).

December 2—The Founders leave Bombay by train, with Dâmodar and Babula, on their way to Allâhâbâd to visit the Sinnetts (*ODL*, II, 113; *Dâmodar*, 32-33, letter to Judge, Jan. 24, 1880) .

December 4—The party arrives at Allâhâbâd by early morning train; they stay with the Sinnetts until the 15th (*ED*, 23-26; *ODL*, II, 114-18; *OW*, 42; *Autobiogr.*). *Meet* Allan Octavian Hume also, during same period. Dâmodar goes to Benares alone to see Dayânanda Saraswatî on Ritual business (*Dâmodar*, 33).

December 15—The Founders go to Benares with the Sinnetts and Mrs. Alice Gordon; stay at house provided by the Mahârâjâ of Vizianagram; spend some time with Dayânanda Saraswatî. The Sinnetts return home after two days (*ODL*, II, 118; *OW*, 51; *Autobiogr.*).

December 16—The Founders visit Majji, the female ascetic; she returns the visit (*ODL*, II, 120-21, 123; *Dâmodar*, 35-39) .

December 17—Meeting of the Small General Council held at the Palace of the Mahârâja; Dayânanda present; the Rules are revised (*Ransom*, 137).

December 22—The Founders leave Benares, and go back to Allahabad, staying with the Sinnetts again (*ODL*, II, 136; *Ransom*, 138; *Autobiogr.*).

December 23—Reception given the Founders by Hindûs at the Allâhâbâd Institute. Col. Olcott delivers an address on the "Ancient Âryâvarta and Modern India," and H.P.B. makes one of her very infrequent discourses (*ODL*, II, 136) .

December 26—The Sinnetts are taken into Fellowship. At about the same time Prof. Adityarâm Bbattâchârya, orthodox Brâhmana and famous Sanskritist, joins the T.S. (*ODL*, II, 136-37; *Ransom*, 138).

December 30—The Founders leave for Bombay, and arrive there on New Year's Day, 1880 (*ODL*, II, 137; *Autobiogr.*).

1880

Jan. 4—First formal meeting of the T.S., as a body, in India, in the Library at Bombay (*ODL*, II, 137).

January—H. S. Olcott undertakes weekly lectures at the Bombay Library, on Mesmerism, Psychometry, Crystal—reading, etc., with experimental illustrations (*ODL*, II, 138).

Feb. 26 and 28—Revised Rules for the T.S. considered and ratified by the Council (*Ransom*, 140).

March—H. S. Olcott proposes institution of Medal of Honor (*ODL*, II, 142; *Theos.*, I, Mch., 1880, p. 134).

March 9—Khân Bahâdur N. D. Khandalavala admitted into T.S. at a special meeting (*ODL*, II, 143).

March 15—H.P.B. disappears in the evening of the 14th and turns up the next day at Thana Station. H.S.O. speaks of the whole experience as a "chapter out of `Arabian Nights'." (*Diaries*).

March 18—"Severe and scornful" letter from Swâmi Dayânanda Saraswatî, returning his diploma (*Ransom*, 141) .

March (middle)—Approximate time when H.S.O. asks Laymarie to form a Branch in France (*Ransom*, 141).

March 25 (evening) —H.P.B., H.S.O. and Dâmodar, while on a drive out during a thunderstorm, to the Warli Bridge at the farther end of causeway, meet one of the Teachers (not identified by name) whose portrait H.P.B. wore later "in a large gold locket." (*ODL*, II, 144-46) .

March 28—Alexis and Emma Coulomb arrive in the evening at Bombay Headquarters, from Galle, Ceylon (*Diaries*; *ODL*, II, 146) .

April 9—Tookaram Tatya, then a cotton commission merchant, calls for the first time (*ODL*, II, 149)**.**

April 25—Organization of the Bombay T.S. Branch, the pioneer of all Indian Branches, and the third in the whole Society (*ODL*, II, 152).

April 17—Date of a letter written by H.P.B. to General Abner Doubleday in New York, notifying him of his election as Vice-President of the T.S. (*Theos. Forum*, XV, Nov., 1939).

April—A silver badge with gold center made for H.P.B.; later worn by Annie Besant (*ODL*, II, 151).

May 7—H.P.B. and H.S.O. embark for Ceylon on the British India coasting steamer SS *Ellora* (Captain Wickes); accompanied by E. Wimbridge, Ddmodar, Purshotam, Panachand Anandji, Sorabji J. Padshah, Ferozshah D. Schroff, Mrs. Purshotam and Babula. Leave Headquarters in charge of Miss Rosa Bates and Emma Coulomb (*ODL*, II, 152, 153; *Theos*., I, June, 1880, p. 240). It is on this trip to Ceylon that the Founders met for the first time young D. H. Hewavitarne, sixteen years of age at the time, who later became the world—renowned Anâgârika Dharmapâla, the great Buddhist reformer.

May 16—Drop anchor in Colombo harbor. Met by Meggetuwatte Gunananda and others (*ODL*, II, 156).

May 17—Arrive at Galle and land, staying at the house of Mrs. Wijeratne (*ODL*, II, 158).

May 26—The party starts in carriages from Galle northward; first to Dodanduwa (*ODL*, II, 169-70).

May 27-29—The party is at Piyâgale, Kalutara, Pânadure (where H.P.B. makes one of her infrequent speeches); they leave by rail for Colombo (*ODL*, II, 170-71, 177).

June 8—Colombo T.S. organized (*ODL*, II, 179).

June 9—The party leaves by train for Kandy (*ODL*, II, 179).

June 11—H.S.O. delivers an address at the Town Hall in Kandy on "The Life of Buddha and its Lessons" (*ODL*, II, 181) .

June 13—A visit to Gompola, returning to Kandy (*ODL*, II, 182).

June 25—The party is at Galle, and at Mâtara on the 26th (*ODL*, II, 198).

July 13—The party embarks at Colombo on SS. *Chanda*, on their return trip to Bombay; accompanied by the Pereras and others; sail on the 14th, at 7:07 p.m. One evening, while on board, Master M. and two other high occultists visit Dâmodar and leave with him a letter for H.P.B. to be read by him also (*ODL*, II, 205;

Diaries; *Dâmodar*, 57-58, letter to Judge, June 21, 1881) .

July 15—Party arrives at Tuticorin (*Diaries*).

July 24, 9:37 a.m.—Party reaches Bombay, after brief stops at Alleppey (18th), Cochin and Calicut (19th), Tellicherry (20th), Canmore (21st), and Karwar (22nd). (*Diaries.*)

July 24—Situation at Headquarters colorfully described by H.S.O. in his *Diaries:* "Arriving house found a hell of a row on the carpet between Dame Coulomb and Spin. Bates."

July 28—H.S.O. obliges the quarreling Coulomb and Bates to consent to an "armed neutrality" (*Diaries*).

July—Emma Coulomb offers to sell H.P.B.'s "secrets" to the Rev. Bowen of the *Bombay Guardian.* Begins to build her plan of treachery soon after her arrival in Bombay (*LBS*, No. XLVI, p. 110).

Aug. 4—One of the Teachers visits the Founders and dictates a long and important letter to an influential friend of theirs in Paris. Whereabouts of this letter is unknown (*ODL*, II, 208).

Aug. 6—Differences between Rosa Bates and the Founders come to a head; H.S.O. immortalizes the event in most telling language: "Hell of an explosion between Rosa and us , : . This settles her hash: she must go" (*Diaries*)

Aug. 12—Approximate time when the original foursome finally split; E. Wimbridge moves to another part of Bombay and, helped. by Olcott's connections, sets up an art-furniture and art-decoration business (*ODL*, II, 210) .

Aug. 15—Date on which Henry Kiddle delivers his address on "The Present Outlook of Spiritualism," at Lake Pleasant Camp Meeting; this gives rise later to the so-called "Kiddle Incident." (*Light*, Sept. 1, 1883; *OW*, Amer. ed., Appendix, 209; consult also *ML*, Index).

Aug. 23—While H.P.B., H.S.O. and Dâmodar are conversing in the office at Bombay, the portrait of the Yogin of "Tiruvalla"-phenomenally produced for Judge and H.S.O. in New York, and which had disappeared from its frame in the latter's bedroom just before he left New York-falls through the air on the desk; also a photo of Dayânanda Saraswatî Swâmi (*ODL*, II, 214) .

Aug. 27—H.P.B., H.S.O. and Babula leave Bombay by evening mail train for the North. Halt briefly at Allâhâbâd (*ODL*, II, 215) .

Aug. 30—The party reaches Meerut; have a debate on Yoga with Dayânanda Saraswatî, whose attitude has temporarily changed for the better (*ODL*, II, 215-23; *Ransom*, 145; *Diaries*; *Theos.*, II, Dec., 1880, p. 46) .

Sept. 7—While at Meerut H.S.O. writes for the *Times of India* a Circular regarding the incident with Miss R. Bates, etc. Brief introd. note by Dâmodar; countersigned by H.P.B. It was published Sept. 13th (*Vania*, 60-62, for text).

Sept. 7, 4:14 p.m.—Party leaves Meerut for Simla. After a halt at Umballa until 11 p.m., they drive all night

up the mountain road in a dâk-gâṛî. At daybreak on the 8th, they stop for some five hours at Kalka; then resume their trip to Simla up the military road (*ODL*, II, 225; *Diaries*).

Sept. 8, at sunset—Arrive at Simla to visit with the Sinnetts who live at the time in a house called "Brightlands" just over the Mall (*ODL*, II, 225; *Diaries*; *ED.*, 26; *Autobiogr.*; *OW.*, 56; consult also Marion Crawford's *Mr. Isaacs*, London, 1882, for visit to Simla).

Sept. 27—Date of a letter from H. S. Olcott to the Secretary to the Government in the Foreign Department, requesting abrogation of measures taken by the Government to spy on the various moves of the Founders. After some back and forth correspondence, measures are rescinded October 20, 1880 (*ODL*, II, 229-31, 245-48).

Sept. 29—H.P.B., H.S.O. and Mrs. Patience Sinnett go to the top of Prospect Hill at Simla; Mrs. Sinnett gets a note on pink paper from one of the Teachers. It was left in a tree and read: "I believe I was asked to leave a note here. What can I do for you?" Original of this "pink slip" is in the British Museum (*ODL*, II, 231-32; *OW*, 61-63; *Vania*, 81-82 for text of *Times of India* account).

Oct. 3—Sinnetts give at Simla a picnic-breakfast, at which the cup and saucer phenomenon occurs (*ODL*, II, 232-34; *OW.*, 66-71; Letter of Oct. 4, from H.S.O. to Dâmodar, in *Vania*, 65-67; *ODL*, II, 237). Same evening a dinner party takes place at the Humes, where the phenomenon in connection with Mrs. Hume's brooch occurs (*ODL*, II, 237-41; *OW*, 77-85; *Vania*, 70-71) .

Oct. 7—H.S.O. lectures at Simla, at the United Service Institution, on "Spiritualism and Theosophy." Attends Lord Ripon's ball at Government House in the evening (*ODL*, II, 242).

October (middle)—Approximate time when Sinnett and Hume begin to consider the formation of an Anglo-Indian Theosophical Society (*Ransom*, 147).

October (most likely somewhat before 15th)—Sinnett sends through H.P.B. his *first* letter to the Master, addressing him as "Unknown Brother." Asks about the production of the London *Times* phenomenon (*OW.*, 93; *Autobiogr.*; *Hastings*, I, 14, where approximate date is suggested). Sinnett writes his second letter without waiting for reply to the first one (*OW.*, 94).

Oct. 16—Mrs. Alice Gordon invites the Founders, the Sinnetts and Major S. to a picnic at her home; phenomenon of duplicating a handkerchief occurs; A. O. Hume sends over to H.P.B. his *first* letter for transmission to the Teachers (*ODL*, II, 242-43; OW, 59-60, 102; *Diaries*).

Oct. 18—Most likely date for the receipt at Simla of the *first* letter from Master K.H. to A. P. Sinnett (*ML.*, No. 1, pp. 1.6; *OW.*, 95-100, excerpts; *Hastings*, I, 14) .

Oct. 19—Second letter from K.H. to Sinnett received at Simla (*ML.*, No. II, pp. 6-10; *OW.*, 100-108, excerpts; *Diaries*).

Oct. 20—Pillow phenomenon at Simla, while picnicking again on Prospect Hill. Mrs. Sinnett's brooch No. 2 is brought and letter from K.H. found inside the pillow (*ML.*, No. IIIB; *ODL*; II, 244-45; *OW.*, 109-113, 115) .

Oct. 21—The Founders leave Simla a little before noon, and reach Kalka at 8 p.m., staying at Laurie's Hotel (*ODL*, II, 248; *Ransom*, 148; *Diaries*).

Oct. 22—They leave Kalka for Umballa at 3 p.m. by dâk-gâṛî; dine there and then take the 9:51 train for Amritsar (*Diaries*).

Oct. 23, 7 a.m.—They reach Amritsar. H.S.O. lectures twice, 27th and 29th). They stay there for the Divâlî festival on November 2nd. Meet one of the Teachers around the Temple. H.P.B. writes (Oct. 25th) her "Occult Phenomena" article, publ. in the *Bombay Gazette*, Oct. 29th (*ODL*, II, 248, 255, 256-58; *Diaries*).
While at Amritsar, the Founders receive news that the Galle, Ceylon, T.S. has opened the first Buddhist Theosophical School with 300 pupils, most of them from Christian schools (*Ransom*, 149).

Oct. 24—Just before leaving Simla for Allâhâbâd, Sinnett writes a letter to Master K.H. and sends it to H.P.B. who is then in Amritsar (*OW*., 117, 121; *ML*., No. IV, p. 13).

Oct. 27—Sinnett reaches Allâhâbâd (*OW*., 116).

Oct. 27, 2 p.m.—Sinnett's letter addressed to Master K.H., and sent to H.P.B., reaches her at Amritsar. It reaches Master K.H. some five minutes later about thirty miles beyond Rawalpindi (*ML*., No. IV, p. 13; *OW*., 121).

Oct. 27—Telegram sent by Koothoomi Lalsingh from Jhelum, to A. P. Sinnett at Allâhâbâd, at about 4 p.m., and received by him the same day (original in the British Museum; *OW*., 116-18).

Oct. 29—Letter from K.H., then at Amritsar, to Sinnett, replying to his of Oct. 27 (*ML*., No. IV, pp. 11-17; *OW*., 119-24, excerpts).

Nov. 1—Reply of Master K.H. to A. O. Hume's first letter of Oct. 16th (not incl. in the *Mah. Lttrs.*; *copy* only in the British Museum; see also *OW*., 125-39; *ML*., p. 17; *Vania*, 102; *Diaries*).

Nov. 3—H.P.B. and H.S.O. leave Amritsar for Lahore on the 4:45 p.m. train; reach destination at 7 p.m. (*Diaries*). H.S.O. lectures there on the 7th (*ODL*, II, 258-60) . Lord Ripon holds a Durbâr described by H.P.B. as "The Durbâr in Lahore," in the *Russkiy Vestnik*, Vol. 153, May, June, and Vol. 154, July, 1881 (*ODL*, II, 263-65) .

Nov. 15—Headquarters in Bombay moved to the so-called "Crow's Nest," Breach Candy, in the absence of the Founders.

Nov. 17—H.S.O. leaves H.P.B. at Lahore, and goes to Multân (*ODL*, II, 265) .

Nov. 20—H.S.O. returns to Lahore and finds H.P.B. laid up with Pañjâb fever, nursed by Babula; her condition is quite serious (*ODL*, II, 266; *Diaries*; *IBS*, No. V, pp. 6-7) .

Nov. 25—H.P.B. and H.S.O. take train from Lahore to Umballa (*ODL*, II, 268; *Ransom*, 149; *Diaries*) Reach destination the next morning.

Nov. 28—Tbey take the morning train for Cawnpore and get there the following morning (*Diaries*).

Dec. 1-11—The Founders are visiting the Sinnetts at Allâhâbâd (*ML*, p. 11, A.P.S.'s Note to Letter No. IV; *Autobiogr.*; *ED*., 29; *Diaries*).

Dec. 3—H.S.O. leaves H.P.B. with the Sinnetts arid goes himself to Benares, as guest of the Mahârâja; sees Majji while there (*ML*., p. 11, Sinnett's Note; *ODL*, II, 268-74) .

Dec. 10—Approximate time when Sinnett received an important letter from K.H., discussing the "Kiddle Incident" and giving a pro. phetic outline of future developments in science, etc. (*ML*:, No. VI, 22-24; No. XCIII, 420-29; *OW*., 144, 148-50, excerpts).

Dec. 11—H.P.B. arrives at Benares at about 4 p.m. and joins H.S.O. there; plans to stay about eight days (*ODL*, II, 274, 275; *ML*., p. 11; *Ransom*, 150; *Diaries*).

Dec. 14—Meeting between H. S. Olcott and a number of scholars and Pandits at P. D. Mittra's residence. Important resolution drawn up with regard to a friendly union between T.S. and the Sanskrit Sâmaja (*ODL*, II, 277-79; *Ransom*, 150).

Family motto of the Mahârâja of Benares was at about this time adopted by the T.S. It is a somewhat modified passage from the *Mahâbhârata*, Śântiparvan, chap. 160, stanza 24 (*ODL*, II, 280-83; *Theos.*, II, May, 1881, p. 178; *Ransom*, 151 & (note).

xxxvi

Dec. 20—The Founders leave by train for Allâhâbâd again, staying at the Sinnetts. H.P.B. suffers for several days with Dengue fever; nursed by Dr. Avinas Chandra Banerji. They spend Christmas with the Sinnetts (*ODL*, II, 286, 287; *Ransom*, 151; *Diaries*; *ML*., p. 11).

Dec. 28—They take train for Bombay (*ODL*, II, 287-88; *ML*., p. 11) .

KEY TO ABBREVIATIONS

Autobiogr.—An *Autobiography of* A. P. Sinnett, dated June 3rd, 1912, with additions dated May 1916, and Jan. 2, 1920, which exists in the form of a typewritten MSS. in the Archives of the Mahâtma Letters Trust in London. ,

Dâmodar—Dâmodar and the Pioneers of The Theosophical Movement. Compiled and Annotated by Sven Eek. Adyar, Madras: The Theosophical Publishing House, 1965; xvi, 720 pp.; Ill., Index.

Diaries—Col. H. S. Olcott's *Diaries*, in the Adyar Archives.

ED—A. P. Sinnett, *The Early Days of Theosophy in Europe.* London: Theosophical Publishing House, 1922; 126 pp., Index.

Hastings—Defence o f Madame Blavatsky, by Beatrice Hastings. Vols. I and II. Published by the Author, Worthing, Sussex, England, 1937. 60 and 105 pp. resp.

LBS—The Letters of H. P. Blavatsky to A. P. Sinnett, and Other Miscellaneous Letters Transcribed, Compiled, and with an Introd. by A. T. Barker. New York: Frederick A. Stokes Co., 1924. xvi, 404 pp.

Light—A Journal of Psychical, Occult, and Mystical Research, edited by Stainton Moses ("M. A. Oxon."), London, 1881, etc.

LMW—Letters from the Masters o f the Wisdom. Transcribed and Annotated by C. Jinarâjadâsa. With a Foreword by Annie Besant. *IInd Series.* Adyar, Madras: Theos. Publishing House, 1925; Chicago: Theosophical Press, 1926. 205 pp.; Ill.

ML—The Mahatma Letters to A. P. Sinnett (from the Mahatmas M. and K.H.). Transcribed, Compiled and

with an Introd. by A. T. Barker. London: T. Fisher Unwin, December, 1923; New York: Frederick A. Stokes Co., 1923. xxxv, 492 pp.; 2nd rev. ed., London: Rider & Co., 1926; 3rd ed., Adyar, Madras: Theos. Publ. House, 1962.

ODL—Old Diary Leaves, by Henry Steel Olcott. Second Series, 1878-83. Adyar: Theos. Publ. House, 1900. The original ed. contains nine illustrations, all of them being views of the Theos. Society's Estate at Adyar, Being too faded for further reproduction, eight of these have been eliminated from the 2nd ed. of 1928.

OW—The Occult World, by A. P. Sinnett. London: Trübner & Co., 1881. 172 pp. 8vo; first Amer. ed., with special Appendix regarding the "Kiddle Incident." New York and Boston: Houghton Mifflin Co., 1885.

Ransom—A Short History o f The Theosophical Society. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Report—Report of Observations Made during a Nine Months Stay at the Headquarters of The Theosophical Society at Adyar (*Madras*), *India*, by Dr. Franz Hartmann. Madras: Printed at the Scottish Press, by Graves, Cookson and Co., 1884. 60 pp.

Theos. Forum—The Theosophical Forum. New Series. Publ. under the authority of the Theosophical Society, Point Loma, Calif. Editor, G. de Purucker. Vols. I-XXIX, September, 1929 - March 1951 incl. Later edited by Arthur L. Conger.

Theos.—The Theosophist. A Monthly Journal Devoted to Oriental Philosophy, Art, Literature and Occultism. Conducted by H. P. Blavatsky, under the Auspices of The Theosophical Society. Bombay (later Madras) : The Theos. Soc., October 1879—, in progress, (Volumes run from October to September incl.)

TROS—Henry S. Olcott, *Theosophy*, *Religion and Occult Science*. New edition, rev. and enl. London: George Redway, 1885. xiii, 384 pp.; Glossary; Index.

Vania—Madame H. P. Blavatsky, Her Occult Phenomena and the Society for Psychical Research, by K. F. Vania. Bombay, India: Sat Publ. Co., 1951. xiv, 488 pp.

Table of contents

Foreword

1881

A Year of Theosophy
Miscellaneous Notes
A Word with our Friends
Transcendental Physics
Electric and Magnetic Affinities between Man and Nature
Questions Answered about Yoga-Vidya
Another Distinguished Fellow
Hindustani Domestic Remedies
The Missing Link
Hypnotism
Miscellaneous Notes
The Study of Russian by Indian Officers
The Leaven of Theosophy
Closing Note to "Spiritual Miracles"
The Brahmo Samaj
The Brahmo Leader and Yoginism
Footnotes to "Cosmogony and Anthropology"
The Signs of the Time
The Alleged Real Meaning of Educational Missions in India
The New Vimâna
Miscellaneous Notes
A Russian "Symposium"
Madame Blavatsky
A Berlin Mare's Nest
The Year 1881
Comment on "Yakshni"
A Columnar Meteor
Railway and Other Vandals
New York Buddhists
Nature's Human Magnets
An Archaeological Drink
Notes to "Radiant Heat, Musical Vapours, and Fairy Bells"
A Hindu Professor's Views on Indian Yoga

Logic versus Peripatetic
The Most Ancient of Christian Orders
Note to “The Bishop’s Manifesto”
The Year 1881
The Assassination of the Czar
Count de Saint-Germain
An Important Biblical Error
A False “Witness”
Comment on “A Hindu Story of Reincarnation”
Human Life at High Altitudes
Footnotes to “True Religion Defined”
A “Medium” Wanted
Ancient Doctrines Vindicated by Modern Prophecy
Miscellaneous Notes
The State of Russia
The State of Russia
Compiler’s Note
A Psychic Warning
Apollonius Tyanaeus
Lamas and Druses
Native Astrologers
Stars and Numbers
“Praise Him with the Timbrel and Dance”
Miscellaneous Notes
A Posthumous Publication
Footnotes to “A Suicide’s After-State”
A Letter from Surb Ohannes
Footnotes to “The Five-Pointed Star”
A Reply to our Critics
Science, Phenomena and the Press
The Evidence of Science
The Scientific Basis of Spiritualism
Footnotes to “The Work of the Theosophical Society”
Editor’s Note to “The Hindu Sabha”
Canonization of a New Saint
Stone-Showers
Spotless Murderers
The Five-Pointed Star
Miscellaneous Notes
The British Theosophical Society
Miscellaneous Notes
Madame Blavatsky on “The Himalayan Brothers”
Footnotes to “Iamblichos: A Treatise on the Mysteries”
“The Claims of Occultism”
Miracles

Comments on “Strange Apparitions”
Miscellaneous Notes
Footnotes to “The New Dispensation Dissected”
Stray Thoughts on Death and Satan
Miscellaneous Notes
Footnotes to “Who are the Aryas and the Buddhists?”
Current Events
The Theosophist and Pandit Shraddha Ram
The Theosophist and Arya-Samajist
From Scrapbook, Vol. XI, Part II, pp. 410-412
The Six-pointed and Five-Pointed Stars
The Grand Inquisitor
Footnotes to “The Twelve Signs of the Zodiac”
The Bright Spot of Light
Miscellaneous Notes
Dayanand Saraswati and his followers
Western “Adepts” and Eastern Theosophists
[Spiritualism and the Christian Churches]
The Banner of Light
Footnote to “The Church Congress and Spiritualism”
Superstition
The Theosophist and Hindu Pantheism
Trance Mediums and “Historical” Visions
“We will not Quarrel but simply Argue”
What is “A Fact”?
Hazy Notions
Weird Phenomena
Is Creation Possible for Man?
Editor’s Note to “The Theosophists”
Miscellaneous Notes
“The Knight without Reproach or Fear”
A Letter from Madame Blavatsky

1882

“Is it Idle to Argue Further?”
Esoteric Axioms and Spiritual Speculations
The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man
Editorial Appendix on the Above
Footnotes to “Lakshmibai”
The Universe in a Nutshell
Are Dreams but Idle Visions?
On “Theosophism” in India
A Personal Explanation
Zoroaster in “History” and Zarathustra in the Secret Records

Spiritualism and Occult Truth
"Nature-Spirits and Elementals"
In Desperate Straits
Footnote to "The Pisâcha-Dancers"
A Book of the Beginnings
Footnote to "A Flash of Light upon Occult Freemasonry"
A Conjurer among the Spiritualists
Madame Blavatsky's Reply to Mr. Joseph Cook
General Bibliography

CHRONOLOGICAL SURVEY

Illustrations

Count de Saint-Germain
William Eglinton
Gustav Theodor Fechner
Rangampalli Jagannathiah And T.S. Swaminatha Aiyar
Alexander II, Emperor of Russia
Princess Katherine Mihailovna Dolgorukov
H. P. Blavatsky Around 1877-1878
Dâmodar K. Mâvalankar
Allan Octavian Hume
Yevgeniy Fyodorovich Von Hanh
William Quan Judge
Dr. Jiraj Dewey Buck
General Rostislav Andreyevich de Fadeyev
H.P. Blavatsky Around 1876-1877
Prince Harisinghji Rursinghji of Bhavnagar
Group at Crow's nest, Bombay, 1881

< end

Collected Writings VOLUME III

FOREWORD TO VOLUME THREE

Most of the material in the present Volume appeared in print in collected form for the first time in 1935, when it was published by Rider & Co. in London, under the title of *The Complete Works of H. P. Blavatsky.* As was the case with the original Volumes I and II of the Series, a considerable portion of the stock of Volume III perished in the London "blitz" during the second World War. As a result of this, these earlier Volumes have been unobtainable for many years.

Discovery of hitherto unknown writings from H. P. B.'s pen required that the material be somewhat differently distributed, as far as the four original Volumes are concerned. The present Volume is made up of H. P. B.'s writings during the years of 1881 and 1882. It contains therefore some of the material of the original Volume II and most of the material of the original Volume III.

The text contained now in Volume III has been checked with the original sources of publication, and most of the quoted matter compared with the originals and corrected whenever necessary. Some new material has been incorporated from the Archives at Adyar. A number of explanatory notes and comments have been added by the Compiler to clarify points of Theosophical history. Biographical and Bibliographical information has been collected in the Appendix, as is the case with all the Volumes of this Series, and a copious Index has been prepared.

The Compiler wishes to express his gratitude to all those who have helped in the preparation of this Volume. Their continued interest and helpful assistance are gratefully acknowledged. Their names, as given in the Foreword to Vol. II, apply to the present Volume as well.

BORIS DE ZIRKOFF.
Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.
May 8, 1968.

Collected Writings VOLUME III

1881

A YEAR OF THEOSOPHY

[*The Theosophist,* Vol. II, No. 4, January, 1881, pp. 85-86]

The Dial of Time marks off another of the world's Hours. . . . . And, as the Old Year passes into Eternity, like a raindrop falling into the ocean, its vacant place on the calendar is occupied by a successor which—if one may credit the ancient prophetic warnings of Mother Shipton and other seers—is to bring woe and disaster to some portions of the world. Let it go, with its joys and triumphs, its badness and bitterness, if it but leave behind for our instruction the memory of our experience and the lesson of our mistakes. Wise is he who lets "the dead Past bury its dead," and turns with courage to meet the fresher duties of the New Year; only the weak and foolish bemoan the irrevocable. It will be well to take a brief retrospect of those incidents of the year 1880 (A.D.) which possess an interest for members of the Theosophical Society. The more so since, in consequence of the absence from Bombay of the President and Corresponding Secretary, the anniversary day of the Society was not publicly celebrated.

It will not be necessary to enter minutely into those details of administration which, however important in themselves as links, weak or strong, in the general chain of progress, and however they may have taxed the patience, nerve, or other resources of the chief officers, do not at all interest the public. It is not so much explanation as *results* that are demanded and these, in our case, abound. Even our worst enemy would be forced to admit, were he to look closely into our transactions, that the Society is immeasurably stronger, morally, numerically, and as regards a

capacity for future usefulness, than it was a year ago. Its name has become most widely known; its fellowship has been enriched by the accession of some very distinguished men; it has planted new branch societies in India, Ceylon, and elsewhere; applications are now pending for the organization of still other branches, in New South Wales, Sydney, California, India and Australia; its magazine has successfully entered the second volume; its local issues with the Government of India have been finally and creditably settled; a mischievous attempt by a handful of malcontents at Bombay to disrupt it has miserably failed.* It has made official alliances with the Sanskrit Samaj of Benares, that is to say, with the most distinguished body of orthodox Sanskrit pandits in the world, with the other Sabha of which Pandit Rama Misra Shastri is Manager, and with the Hindu Sabha, of Cochin State; while, at the same time, strengthening its fraternal relations with the Arya Samajes of the Puñjab and North-Western Provinces. Besides all this, we can point with joy and pride to the results of the late mission to Ceylon where, within the space of fifty-seven days, seven branch societies of Buddhist laymen, one Ecclesiastical Council of Buddhist priests, and one scientific society were organized, and some hundreds of new fellows were added to our list.

All this work could not be accomplished without great labour, mental anxiety, and physical discomfort. If to this be added the burden of a correspondence with many different countries, and the time required for making two journeys to Northern India and one to Ceylon, our friends at a distance will see that whatever other blame may properly attach to the Founders, who have never claimed infallibility of any sort, that of laziness assuredly is not to be cast in their teeth. Nor, when they learn that the work done since leaving America, the travelling expenses and

———————

* Secret letters by former members denouncing its Founders, sent to Paris and other Theosophists and pretending that the Bombay Society was virtually extinct (its *best* members having resigned), were sent back to us with new protestations of friendship and loyalty and expressions of scorn for the

conspirators.—Editor, *Theosophist.*

———————

the fitting and maintenance of the Headquarters establishment has cost some twenty thousand rupees, while the cash receipts of the Treasurer (exclusive of those from Ceylon, Rs. 2,440, which sum is set aside as a special fund to be used in the interest of Buddhism) have been only *one thousand two hundred and forty rupees,* all told, including one donation of two hundred from the universally respected Maharanee Surnomoyee, and another of twenty rupees, from a well-wisher in Bengal—will those who direct the Society's affairs be regarded by them as making money out of their offices? And these figures, which may most readily be verified, are our only answer to the calumnies which have been maliciously circulated by some who did not, and others who *did,* know the truth.

The trip to Ceylon occupied seventy-seven days in all, the second one to Northern India one hundred and twenty-five days. Thus, the Founders have been absent from Bombay on duty twenty-nine weeks out of the fifty-two; their travels extending through twenty-five degrees of latitude, from Lahore at the extreme north of India, to Matara, the southernmost point of ancient Lanka. Each of the Indian Presidencies has contributed a quota of new members; and at the former capital of the late lionhearted Runjeet Singh, a branch was recently organized by Sikhs and Puñjabis under the title of the "Puñjab Theosophical Society." During the twelvemonth President Olcott delivered seventy-nine lectures and addresses, a majority of which were interpreted in the Hindi, Urdu, Gujerati, and Sinhalese languages.

Many misconceptions prevail as to the nature and objects of the Theosophical Society. Some—Sir Richard Temple in the number—fancy it is a religious sect; many believe it is composed of atheists; a third party are convinced that its sole object is the study of occult science and the initiation of green hands into the Sacred Mysteries. If we have had one we certainly have had an hundred intimations from strangers that they were ready to join at once if they could be sure that they would shortly be endowed with *siddhis,* or the power to work occult phenomena. The

beginning of a new year is a suitable time to make one more attempt—we wish it could be the last—to set these errors right. So then, let us again say: —(1) The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and, distinctly and emphatically, is *not* a *sect,* nor ever was one. It admits worthy people of any religion to membership, on the condition of mutual tolerance and mutual help to discover truth. The Founders have never consented to be taken as religious leaders, they repudiate any such idea, and they have not taken and will not take disciples. (2) The Society is not composed of atheists, nor is it any more conducted in the interests of atheism than in that of deism or polytheism. It has members of almost every religion, and is on equally fraternal terms with each and all. (3) Not a majority, nor even a respectable minority, numerically speaking, of its fellows are students of occult science or ever expect to become adepts. All who cared for the information have been told what sacrifices are necessary in order to gain the higher knowledge, and few are in a position to make one tenth of them. He who joins our Society gains no *siddhis* by that act, nor is there any certainty that he will even see the phenomena, let alone meet with an adept. Some have enjoyed both those opportunities and so the possibility of the phenomena and the existence of "Siddhas" do not rest upon our unverified assertions. Those who have seen things have perhaps been allowed to do so on account of some personal merit detected by those who showed them the *siddhis,* or for other reasons known to themselves and over which we have no control.

For thousands of years these things have, whether rightly or wrongly, been guarded as sacred mysteries, and Asiatics at least need not be reminded that often even after months or years of the most

faithful and assiduous personal service, the disciples of a Yogi have not been shown "miracles" or endowed with powers. What folly, therefore, to imagine that by entering any society one might make a short cut to adeptship! The weary traveller along a strange road is

grateful even to find a guidepost that shows him his way to his place of destination. Our Society, if it does naught else, performs this kindly office for the searcher after Truth. And it is much.

Before closing, one word must be said in correction of an unfortunate impression that has got abroad. Because our pamphlet of Rules mentions a relationship between our Society and certain proficients in Occult Science, or "Mahatmas," many persons fancy that these great men are personally engaged in the practical direction of its affairs; and that, in such a case, being primarily responsible for the several mistakes that have occurred in the admission of unworthy members and in other matters, they can neither be so wise, so prudent, nor so farseeing as is claimed for them. It is also imagined that the President and Corresponding Secretary (especially the latter) are, if not actually Yogis and Mahatmas themselves, at least persons of ascetic habits, who assume superior moral excellence. Neither of these suppositions is correct, and both are positively absurd. The administration of the Society is, unless in exceptionally important crises, left to the recognized officials, and they are wholly responsible for all the errors that are made. Many may doubtless have been made and our management may be very faulty, but the wonder is that no more have occurred, if the multiplicity of duties necessarily imposed upon the two chief officers and the world-wide range of activity be taken into account. Colonel Olcott and Madame Blavatsky do not pretend to asceticism, nor would it be possible for them to practice it while in the thick of the struggle to win a permanent foothold for the Society in the face of every possible obstacle that a selfish, sensuality-loving world puts in the way. What either of them has heretofore been, or either or both may in the future become, is quite a different affair. At present they only claim to be trying honestly and earnestly, so far as their natural infirmities of character permit, to enforce by example and precept the ideas which are embodied in the platform and Rules of the Theosophical Society. Once or twice ill-wishers have publicly taunted us with not having

given practical proofs of our alleged affection for India. Our final vindication must be left to posterity, which always renders that justice that the present too often denies. But even now—if we may judge by the tone of our correspondence, as well as by the enthusiasm which has everywhere greeted us in the course of our journeyings—a palpably good effect has been produced by our appeals to the educated Indian public. The moral regeneration of India and the revival of her ancient spiritual glories *must exclusively be the work of her own sons.* All we can do is to apply the match to the train, to fan the smouldering embers into a genial warmth. And this we are trying to do. One step in the right direction, it will doubtless be conceded, is the alliance effected with the Benares pandits and attested in the subjoined document:—

Articles of Union between the Sanskrit Sabha, of Benares, and the Theosophical Society, in the interest of Sanskrit Literature and Vedic Philosophy.

At a special meeting held this day—the President, Pandit Bapu-Deva Shastri, in the chair—the Sanskrit Samaj, after listening to an address from Col. H. S. Olcott, President of the Theosophical Society, in which a proposal was made for co-operation between the two societies, unanimously adopted the following preambles and resolution:—

1. *Whereas* the interests of Sanskrit Literature and Vedic Philosophy and Science will be eminently

promoted by a brotherly union of all friends of Aryan learning throughout the world; and

2. *Whereas* it is evident that the Theosophical Society is sincerely devoted to the accomplishment of this most worthy object, and possesses facilities which it is desirable to secure; therefore,

3. *Resolved* that this *Samaj* accepts the offer made on behalf of the Theosophical Society and hereby declares itself in friendly union with the said Society, for the purpose specified, and offers to render whatever assistance it can for the carrying out of such plans as may be agreed upon between the governing officers of the two *Samajas.*

Provided, nevertheless, that this act of union shall not be understood as making either of the two societies subordinate to the rule or jurisdiction of the other.

Benares, Margashirsha Shuddha, 13th Samvat 1937, corresponding to 30th November, 1880, Tuesday.

(Sd.) Bapu Deva Shastri, President
” Bal Shastri, Vice-President
” Gangadhar Shastri, Secretary

” Dhundiraja Shastri
” Rama-Krishna Shastri
” Damodar Shastri
” Pandi Yageshwar Shad
” Babu Shastri
” Keshava Shastri
” Govind Shastri
” Pramada Dasa Mitra,
Hon. Member.

Headquarters of the Theosophical Society, Bombay, December 25, 1880. Ratified by unanimous vote by the General Council, and signed and sealed on its behalf by the President-Founder, under a Rosolution this day adopted.

H. S. OLCOTT,
President, Theosophical Society.

(L.S.)

These custodians of Sanskrit learning have promised to put in writing the precious treasures of Aryan philosophy, and to co-operate with us to give the facts a world-wide circulation.

The London *Spiritualist* remarked, the other day, that we were doing much for Spiritualism in India. It might rather be said we are doing much to make known the importance of mesmeric science, for wherever we have been we have spared no pains to show the close and intimate relationship that exists between our

modern discoveries in mesmerism, psychometry, and odic force, and the ancient Indian Science of Yoga-Vidya. We look forward with confidence to a day when the thorough demonstration of this

8

connection will give to both Asia and Europe the basis for a perfect, because experimentally demonstrable, science of Psychology.

____

Collected Writings VOLUME III
1881

MISCELLANEOUS NOTES

[*The Theosophist,* Vol. II, No. 4, January, 1881, pp. 89, 92]

Our long absence from Bombay has prevented our reviewing Mr. C. C. Massey's excellent translation of Professor Zöllner's great work, *Transcendental Physics,* in which are described his experiments with Dr. Slade, the American medium. Dr. Zöllner's contribution to the science of spiritualistic phenomena is one of the most valuable that has ever appeared. Next month it will be properly noticed; as will also Dr. George Wyld's smaller work on the higher aspects of Theosophy and Spiritualism.

—————

The conductor of this Magazine, returning to Bombay late in December, and after the first two forms had been printed off, finds with regret that a description of certain recent phenomena at Simla has been copied from *The Pioneer.* Apart from the questionable taste of reprinting complimentary personal notices into one's own journal—a fault not conspicuously ours—we would have preferred omitting the present article since it has already been widely copied from *The Pioneer* and come back to us from almost the four quarters of the world, and in several different languages. In common with all who have made any study of Occult Science, we have the greatest repugnance to the fame of a worker of wonders or "miracles." Since the discussion of the Simla occurrences began, some two months

ago, we have been flooded with all manner of absurd requests that we would find missing persons and property of sorts: as though no nobler use could be made of one's time and occult knowledge than the turning of one's self into an "occult retriever"—to use *The Pioneer's* happy expression. Once, and for all, let it be understood that Madame Blavatsky pays no attention to such idle requests, and that she deserves no credit for the Simla phenomena, which—as a careful reading of *The Pioneer* letter will plainly show—were understood to have been done by quite a different person.

—————

[From H.P.B.'s *Scrapbook,* Vol. XI, Part I, p. 31]

[In the *Sunday Mirror,* in an issue merely identified as of "January, 1881," Sir Richard Temple's words are quoted: "They call themselves Brahmos or Adi-Brahmos, members of the Brahmo-Somaj, and quite recently they have sometimes adopted the name of Theosophists . . . " To this the Editor of the paper says:
"The reference to the Theosophists is a mistake. . . "

H.P.B. makes the following comment in blue pencil:]

It is, it is—a "mistake"—a wicked slur, moreover—upon the Theosophists; and which every one of them repudiates most indignantly.

—————

[From H.P.B.'s *Scrapbook,* Vol. XI, Part I, p.32]

[H.P.B.'s blue pencil annotation against articles of an hostile nature published in the New York *Times and World* of Jan. 4 and 8, 1881, respectively:]

Lies and in addition—a good Libel. Where is the prophet that finds honour in his own country?

Collected Writings VOLUME III

1881

A WORD WITH OUR FRIENDS

[*The Theosophist,* Vol. II, No. 4, *Supplement* to January, 1881, pp. 1-2]

That cause must be weak and desperate indeed, that has to resort to the arts of the slanderer to prop it up and injure its chosen victims. And it is truly lamentable to see people adopting these tactics against the Theosophical Society and its Founders. Soon after we reached India we were obliged to begin legal proceedings against a missionary organ, to compel its Editor to apologize for some base slanders he had indulged in; and the readers of *The Theosophist* are aware of the conduct of the Christian party in Ceylon, and their utter discomfiture at Panadure. However great our efforts to avoid any conflict with them, some strange fatality seems to be forever urging these good people to adopt questionable measures to hasten their own ultimate ruin. Our Society has been their favourite mark. The most recent shot was fired at Benares by a well-known convert to the Christian faith, who, unable to lay hold upon anything disreputable in our Indian career, did his best to injure us in a certain important direction by sneeringly suggesting to a very high personage that Colonel Olcott was a man of no position in his own country, and had doubtless come to India as an adventurer, to make money out of the people. Happily his venom was poured into unsympathetic ears. Yet, as he is a man of a certain influence, and others of our friends have also been similarly approached by him and other enemies of ours, such calumnies as these cannot be well overlooked. We are quite aware that a document of such a nature as the present, if launched on the public without a word of explanation, would give rise to criticism, and perhaps be thought in bad taste, unless very serious and important reasons can be shown for its

appearance. Such reasons unquestionably exist, even were no account to be taken of the malicious plot of our Benares opponent. When, in addition to this, we reflect that ever since we landed in this country, impelled by motives, sincere and honest—though, perhaps, as we now find it ourselves, too enthusiastic, too unusual in foreigners to be readily believed in by natives without some more substantial proof than our simple word—we have been surrounded by more enemies and opponents than by friends and sympathizers; and that we are two strangers to rulers as well as the ruled—we believe that no available proof should be withheld that will show that, at least, we are honest and peaceful people, if not actually that which we know ourselves to be—most sincere friends of India and her sons. Our personal honour, as well as the honour of the whole Society is at stake at the present moment. “Tell me what your friends were and I will tell you what you are,” is a wise saying. A man at Colonel Olcott’s time of life is not likely to so change in character as to abandon his country where he has such an honourable past and where his income was so large as it was, to come to India and turn “adventurer.” Therefore, we have concluded, with Colonel Olcott’s permission, to circulate the following documents. They are but a few out of many now lying before us, that show his

gentleman, and a public official, from the year 1853 down to the very moment of his departure from the United States for India. As Colonel Olcott is not a man to sound his own praises, the writer, his colleague, may state that his name has been widely known in America for nearly thirty years as a promoter of various public reforms. It was he who founded (in 1856) the first scientific agricultural school there upon the Swiss model; it was he again who aided in introducing a new crop now universally cultivated; addressed three state legislatures upon the subject by invitation; wrote three works upon agriculture, of which one passed through seven editions, and was introduced into the school libraries; was offered by Government a botanical mission to Caffraria, and, later, the Chief

Commissionership of Agriculture; and was offered by M. Evangelides, of Greece, the Professorship of Agriculture in the University of Athens. He was at one time Agricultural Editor of Horace Greeley's great journal, *The Tribune,* and also American Correspondent of *The Mark Lane Express.* For his public services in connection with agricultural reform he was voted two Medals of Honour by the National (U.S.) Agricultural Society, and a silver goblet by the American Institute.

The breaking out of the fearful civil war in America called every man to serve his country. Colonel Olcott after passing through four battles and one siege (the capture of Fort Macon), and after recovering from a severe illness contracted in the field, was offered by the late Secretary of War the highly honorable and responsible appointment of Special Commissioner of the War Department; and two years later, was, at the request of the late Secretary of the Navy, ordered on special duty in connection with that branch of the service, additional to his regular duties in the War Department. His services were most conspicuous, as his papers—which include a complimentary report to the U.S. Senate, by the Secretary of the Navy—prove, and as the reader of the following documents will easily infer.

At the close of the war the national army of one million men was quietly disbanded, and was re-absorbed back into the nation as though nothing had happened. Colonel Olcott resumed his profession, and was shortly invited to take the secretaryship and practical direction of the National Insurance Convention—a conference or league of the officials of the various State governments for the purpose of codifying and simplifying the laws affecting insurance companies. Accepting, he was thus for two years or more in the closest contact with, and the trusted adviser of, some of the leading State public functionaries of the Union; and a statute drafted by him, in connection with another well-known legal gentleman (Mr. Abbott), was passed by ten state legislatures and became law. What his public services were in this connection, and how he was thanked and honoured for them, may readily be seen by consulting the

two large volumes of the Convention's *Transactions,* which are in the Library of the Theosophical Society, at Bombay.*

Mayor of New York City to collect a public subscription in aid of a charitable object. In 1877 he was one of an International Committee chosen by the Italian residents of New York to erect a monument to Mazzini, in Central Park. The same year he was Honorary Secretary of a National Committee—one member of which was the just elected President of the United States, General Garfield—formed to secure a worthy representation of American arts and industries at the Paris *Exposition Universelle,* of 1878. In the following year he left New York for India, and just before sailing received from the President and the Secretary of State (whose office corresponds with that held by Mr. Gladstone, in England) a diplomatic passport, such as is only issued to the most eminent American citizens, and circular autograph letters recommending him to the particular favour of all U.S. Ministers and Consuls, as a gentleman who had been requested to promote in every practicable and proper way the mutual commercial relations of the United States and India. And now if the enemies of the Theosophical Society can produce an "adventurer" with such a record and such testimonials of integrity and capacity, by all means let them name their man.†

H. P. BLAVATSKY.

———————

* [These two volumes are now in the Adyar Library. They contain the Official Report of the Proceedings of the National Insurance Convention held at New York, May 24 to June 2, and Oct. 18 to 30, 1871. They were compiled by Col. H. S. Olcott who was Secretary to the Convention, and contain Prefaces from his pen. On page 124 of Volume I, the Colonel has penciled the words: "They gave me $5,000."—*Compiler*.]

† [Pertinent information concerning Col. Henry S. Olcott may be found in the Olcott Centenary Number of *The Theosophist,* Vol. LIII, No. 11, August, 1932, and in a small but very worthwhile pamphlet by Kewal Motwani, entitled *Colonel H. S. Olcott. A Forgotten Page of American History.* Madras, India: Ganesh & Co., 1955. 16 pp.— *Compiler.*]

———————

Collected Writings VOLUME III

1881

TRANSCENDENTAL PHYSICS*

[*The Theosophist*, Vol. II, No. 5, February, 1881, pp. 95-97]

As was remarked last month, the now world-known work of Professor Zöllner,† on his experimental inquiry into the theory of a fourth dimension of space, with the aid of Dr. Henry Slade, the American spiritual medium, is one of the most valuable that have ever appeared in connection with the mediumistic phenomena. Modern spiritualism has spawned almost as many books as a female herring does eggs; and out of the number all but a few might as well have never appeared. But now and again the enquiry into this subject has begotten some work that is a permanent contribution to the progress of science. And Professor Zöllner's is of that class. It is the record of a series of sittings, or *séances,* with one of the most strangely endowed "psychics" of our times. Slade is a man who seems to be surrounded with an aura, or magnetic atmosphere, capable of so saturating the objects about him as to make them subject to disintegration and reintegration at the caprice of some intelligent power which hears, consents, wills, and executes. He fancies it is the hovering soul of his deceased wife which, however, is believed to yield its place momentarily to other

———————

* *Transcendental Physics.* An account of experimental Investigations, from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipzig; Mem. Royal Saxon Soc. of Sciences, etc., etc., translated from German, with a Preface and Appendices, by Charles Carleton Massey, of Lincoln's Inn, Barrister-at-Law (Vice-President of the Theosophical Society).

† [For a comprehensive biographical sketch of this remarkable scientist, *vide* Vol V, pp. 265-67, in the present series.—*Compiler*.]

———————

"spirits" to write their own messages to their own (surviving) friends, in their own languages—languages which neither Slade nor she ever knew. Most mediums have some one or two forms of phenomena peculiar to themselves. Thus, William Eddy produces walking, and sometimes talking, figures of dead people; Mesdames Thayer,* of America, and Guppy-Volckmann, of England, have showers of flowers; the Davenports showed detached hands from their cabinet window, and musical instruments flying through the air; Foster has names in blood-writing ooze up under the skin of his arm, and picks the same names out of a lot of written ballots strewn on the table; and so on. Slade's chief specialty is to get automatic writing upon slates under perfect test conditions; but he is also, sometimes, clairvoyant, has vaporous figures appear in the room, and under Professor Zöllner's observation, he produced a series of novel and astounding phenomena illustrating the passage of matter through matter. This Leipzig *savant,* it must be noted, is one of the most eminent among astronomers and physicists. He is also a

of Germany. He had long surmised that besides length, breadth, and thickness, there might be a fourth dimension of space, and that if this were so then that would imply another world of being, distinct from our three-dimensional world, with its own inhabitants fitted to its four-dimensional laws and conditions, as we are to ours of three dimensions. He was not the originator of this theory; Kant, and, later Gauss, the metaphysical geometer, had forecast its conceptibility. But, the experimental demonstration lacking, it remained as a mere intellectual speculation until Zöllner was enabled to solve the problem, and to convince his great colleagues Weber, Fechner, and Scheiber. The publication of these experiments has created an intense interest throughout the world of science, and

———————

***** [Mrs. Mary Baker Thayer of Boston, Mass., to the examination of whose phenomena Col. Olcott devoted some five weeks in the Summer of 1875. Consult his account in *Old Diary Leaves,* Vol. I, pp. 88-100-*Compiler*]

———————

16

the discussion between the parties of progressive and conservative thinkers is actively and even angrily proceeding. Our space does not permit a very exhaustive review of Prof. Zöllner's book, and as it should be in the library of everyone who pretends to hold intelligent opinions upon the subjects of Force, Matter, and Spirit, the reader must be left to seek in its pages the major part of its wonderful contents.

Briefly, then, the facts are these: Zöllner started with the proposition that, granting, for argument's sake, the existence of a world of four dimensions with four-dimensional inhabitants, these latter ought to be able to perform the simple experiment of tying hard knots in an endless cord. For the fourth dimension of space—or, shall we say, the fourth property of matter—must be permeability. So, when he knew that the medium Slade was coming to Leipzig he took a cord, tied the two ends together, and sealed them with wax which he stamped with his own signet. Slade came and the Professor sat with him at a table, in broad daylight, their four hands laid upon the table, Slade's feet in sight, and the endless cord with the sealed end lying on the table under the Professor's thumbs, and the loop hanging down and resting upon his lap. It was the first time Slade had heard of that kind of an experiment, and no one had tried it with any medium. In a few seconds the Professor felt a slight motion of the cord—which no one was touching—and upon looking, found to his surprise and joy that his wish had been gratified. Only, instead of one knot, four had been tied in his string. To a scientific mind like his, this result, though infinitely less sensational than hundreds of mediumistic phenomena, was as conclusive and important a proof of the theory of four dimensions, as was the falling of a single apple to Newton in corroborating his immortal theory of gravity. Here was clearly an instance of the passage of matter through matter, in short, the cornerstone of a whole system of cosmic philosophy. This experiment he frequently, and in the presence of several witnesses, had repeated. As a further test he be-thought him of having turned two rings out of solid pieces

of wood of different species—one of oak, the other of alder wood—which he strung on a cord of catgut. He also put on the string an endless band, which he had cut from a bladder. He then sealed the ends of his cord as in the previous experiment, and as before, held the seal on the table under his two thumbs, letting the loop with the two wooden rings and the endless band or ring of bladder, hang down between his knees. Slade and he sat—again in full daylight—at two sides of the table, with all their hands in view, and the medium's feet where the Professor could see them. Just near the farther end of the table stood a small, round-topped stand, or teapoy, with one stout pillar to which the top was permanently attached, and three branching feet. After a few minutes had elapsed a rattling sound was heard at the small stand, as of wood knocking against wood, and this sound was thrice repeated. They left their seats and looked around; the wooden rings had disappeared from the endless catgut cord; the cord itself *was found tied in two loose knots, through which the endless bladder band was hanging uninjured.* The two solid wooden rings were—where? Encircling the pillar of the small stand, without the slightest solution of the continuity of their fibres or those of the pillar! Here was a permanent, most undeniable proof that matter *could* be passed through matter; in short, to the vulgar a "miracle."

Numerous other like phenomena were obtained during the thirty sittings which Professor Zöllner had with Slade. Among them the abstraction of coins from a hermetically-sealed box, and their passage through the table onto a slate held flat against the underside of the tabletop; while simultaneously two fragments of slate pencil laid on the slate at the commencement of the experiment, were at the close found to have passed into the sealed box. Again, two separate endless bands of leather laid loosely under the hands of Professor Zöllner on the table, were under his very hands, made to interlock, one with the other, without the breaking of the seals or any injury to the fibre of the material. A work, taken from the library shelf and laid upon a slate which Slade held partly under the edge of

the table, disappeared, and after the sitters had vainly searched for it for the space of five minutes all over the room, and then reseated themselves at the table, it presently fell straight from the ceiling of the room onto the table with violence. The room was light, the *séance* was at eight in the morning, and the book fell from the direction opposite to that in which Slade was sitting; so no human hand could have thrown it. The small table, or stand previously referred to, on one occasion, no one touching it, began to slowly oscillate. What further happened we will let Dr. Zöllner himself describe:—

> The motions very soon became greater, and the whole table approaching the card-table laid itself under the latter, with its three feet turned towards me. Neither I nor, as it seemed, Mr. Slade, knew how the phenomenon would further develop,* since during the space of a minute which now elapsed nothing whatever occurred. Slade was about to take slate and pencil to ask his "spirits" whether we had anything still to expect, when I wished to take a nearer view of the position of the round table lying, as I supposed, under the card-table. To my and Slade's great astonishment we found the space beneath the card-table completely empty, nor were we able to find in all the rest of the room that table which only a minute before was present to our senses. In the expectation of its reappearance we sat again at the card-table, Slade close

to me, at the same angle of the table opposite that near which the round table had stood before. We might have sat about five or six minutes in intense expectation of what should come, when suddenly Slade again asserted that he saw lights in the air. Although I, as usual, could perceive nothing whatever of the kind, I yet followed involuntarily with my gaze the directions to which Slade turned his head, during all which time our hands remained constantly on the table, linked together (*über-einander liegend*); under the table, my left leg was almost continually touching Slade's right in its whole extent, which was quite without design, and owing to our proximity at the same corner of the table. Looking up in the air, eagerly and astonished, in different directions, Slade asked me if I did not perceive the great lights. I answered decidedly in the negative; but as I turned my head, following Slade's gaze up to the ceiling of the room behind my back, I suddenly observed, at a height of about five feet, the hitherto invisible table

---

* The movement of heavy objects without any possible contact by Slade was so common that we looked on the movement of the table as only the beginning of a further succession of phenomena. [Footnote by Zöllner.]

---

with its legs turned upwards, very quickly floating down in the air upon the top of the card-table. Although we involuntarily drew back our heads sideways, Slade to the left and I to the right, to avoid injury from the falling table, yet we were both, before the round table had laid itself down on the top of the card-table, so violently struck on the side of the head, that I felt the pain on the left of mine fully four hours after this occurrence, which took place at about half-past eleven.*

The English-reading public is under many obligations to Mr. Massey for his translation and synopsis of the German edition of Dr. Zöllner's work. His self-imposed and entirely disinterested (he reaps no pecuniary profit from it) task was the more difficult inasmuch as he was almost entirely self-taught in German, and his satisfactory rendering of his author is all the more to be admired. In a preface of some forty pages, Mr. Massey introduces us to the several personages concerned in the ever-memorable Leipzig experiments, and shows their evident good faith and credibility; while in an appendix of twenty more, he handles with able lucidity the question of the two sides of the proposition that evidence, to command assent, should be proportioned to the probability or improbability of the fact to be proved.

It will interest our readers, and perhaps the public, to learn the circumstances which led to Mr. Slade's visit to Europe in 1877, from which such startling results have happened. In the Winter of 1876-7 the professors at the Imperial University of St. Petersburg, Russia, determined—under the pressure of very august authority—to form a committee for the scientific investigation of the mediumistic phenomena. The Hon. Alexandre N. Aksakoff, Russian Imperial Councillor, and now an officer of the Theosophical Society, having long studied the subject, was invited to lend his help. He, therefore, asked Colonel Olcott and the Conductor of this Magazine, both then in America, to select out of the best American mediums one whom they could recommend to the Committee. A careful search was accordingly made and Mr. Slade fixed upon

---

* [Op. *cit.,* pp. 90-92.]

---

for the following reasons: (1) His phenomena all occurred in full light; (2) They were of a character to convince scientific men of the real presence of a force and the absence of charlatanry and sleight of hand; (3) Slade was willing to be placed under any reasonable test conditions and assist in trying scientific experiments—the importance of which he was intelligent enough to appreciate. So, after he had submitted himself for three months to an enquiry by a Special Committee of our fellows, expressly chosen by President Olcott, out of the skeptics in our Society; and the Committee had favourably reported, Mr. Aksakoff was recommended to engage him. In due time the choice was ratified, the necessary money to pay Slade's passage was sent to us, and the medium sailed from New York for Russia, *via* England. His subsequent adventures, including his arrest and trial at London upon a malicious charge of attempted fraud, release, and triumphant vindication of his psychic powers at Leipzig and other European capitals—are all well known. It is not too much to say that in this one case the agency of the Theosophical Society was productive of an effect upon the relations of exact science with psychological research the importance of which must be felt for long years to come. Not only was Slade originally chosen by Theosophists for the European experiment and sent abroad, but at his London trial he was defended by a Theosophist barrister, Mr. Massey; at St. Petersburg another Theosophist, Mr. Aksakoff, had him in charge; and now Mr. Massey has bequeathed to future generations of English readers the full story of his wondrous psychical gifts.

Collected Writings VOLUME III

1881

ELECTRIC AND MAGNETIC AFFINITIES BETWEEN MAN AND NATURE

[*The Theosophist,* Vol. II, No. 5, February, 1881, pp. 98-99]

Without going too deeply into certain vexed questions based upon what the orthodox men of science please to term the "hypothetical" conclusions of the Psychological School, whenever we meet with discoveries made by the former, coinciding perfectly with the teachings of the latter, we think ourselves entitled to make them known to the world of skeptics. For instance, this psychological, or spiritual, school holds that "every being and naturally-formed object is, in its beginning, a spiritual or monadial entity" which, having its origin in the spiritual or monadial plane of existence, must necessarily have as many relations with the latter as it has with the material or sensuous plane in which it physically develops itself. That "each, according to species, etc., evolves from its monadial centre an essential aura, which has positive and negative megnetoid relations with the essential aura of every other *Mesmeric* attraction and repulsion exhibiting a strong analogy with *magnetic* attraction and repulsion. Analogous attraction and repulsion obtains not only between individuals of the same, but of different species, not only in animate, but in inanimate nature." (*Hygienic Clairvoyance,* by Jacob Dixon, L.S.A., pp. 20-21.)

Thus if we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research, which may

lead us to understand more easily the production of certain phenomena. The modification of the peripheral extremities of nerves by which electricity is generated and discharged in certain genera of fishes, is of the most wonderful character, and yet, to this very day its nature remains a mystery to exact science. For when it has told us that the electric organs of the fish generate the electricity which is rendered active by nervous influence, it has given us an explanation as hypothetical as that of the psychologists whose theories it rejects *in toto.* The horse has nerves and muscles as well as a fish, and even more so; the existence of animal electricity is a well-established fact, and the presence of muscular currents has been found in the undivided as well as in the divided muscles of all the animals, and even in those of man. And yet by the simple lashing of its feeble tail a small electrical fish prostrates a strong horse! Whence this electric power, and what is the ultimate nature and essence of the electric fluid? Whether as a cause or effect, a primary agent or a correlation, the reason for each of its manifestations is yet hypothetical. How

unanswerable queries. One thing we know, though, and that is, that the phenomena of electricity as well as those of heat and phosphorescence, within the animal body, depend on chemical actions; and that these take place in the system just as they would in a chemist's laboratory; ever modified by and subjected to this same mysterious Proteus—the Vital Principle, of which science can tell us *nothing*.

The quarrel between Galvani and Volta is well known. One was backed by no less an authority than Alexander Humboldt, the other by the subsequent discoveries of Matteucci, Du Bois-Reymond, Brown-Séquard, and others. By their combined efforts, it was positively established that a production of electricity was constantly going on in all the tissues of the living animal economy; that each elementary bundle of fibrils in a muscle was like a couple in a galvanic battery; and that the longitudinal surface of a muscle acts like the positive pole of a pile, or galvanic battery,

while the transverse surface acts like the negative pole. The latter was discovered by one of the greatest physiologists of our century—Du Bois-Reymond, who, nevertheless, was the greatest opponent of Baron Reichenbach, the discoverer of the *Od* Force, and ever showed himself the most fierce and irreconcilable enemy of transcendental speculation, or what is best known as the study of the occult, *i.e.,* the yet undiscovered forces in nature.

Every newly-discovered power, each hitherto unknown correlation of that great and unknown Force or the Primal Cause of all, which is no less hypothetical to skeptical science than to the common credulous mortals; was, previous to its disocevery, an *occult power of nature.* Once on the track of a new phenomenon science gives an exposition of the facts—first independent of any hypothesis as to the causes of this manifestation; then—finding their account incomplete and unsatisfactory to the public, its votaries begin to invent generalizations, to present hypotheses based upon a certain knowledge of principles alleged to be at work by reasserting the laws of their mutual connection and dependence. They have *not explained* the phenomenon; they have but suggested how it might be produced, and offered more or less valid reasons to show how it could not be produced, and yet a hypothesis from their opponents' camp, that of the Transcendentalists, the Spiritualists and Psychologists, is generally laughed down by them before almost these latter have opened their mouths. We will notice a few of the newly discovered electro-magnetic phenomena which are still awaiting an explanation.

In the systems of certain people the accumulation and secretion of electricity, reach under certain conditions to a very high degree. This phenomenon is especially observed in cold and dry climates, like Canada, for instance; as well as in hot, but at the same time, dry countries. Thus—on the authority of that well-known medical journal, *The Lancet*—one can frequently meet with people who have but to approach their index fingers to a gas beak from which a stream of gas is issuing, to light the gas as if a burning match had been applied to it. The noted

American physiologist, Dr. J. H. Hammond, possesses this abnormal faculty upon which he discourses at length in his scientific articles. The African explorer and traveller Mitchison informs us of a still more marvellous fact. While in the western part of Central Africa, he happened at various times in a fit of passion and exasperation at the natives, to deal with his whip a heavy blow to a negro. To his intense astonishment the blow brought out a shower of sparks from the body of the victim; the traveller's amazement being intensified by his remarking that the phenomenon provoked no comments, nor seemed to excite any surprise among the other natives who witnessed the fact. They appeared to look upon it as something quite usual and in the ordinary run of things. It was by a series of experiments that he ascertained at last, that under certain atmospheric conditions and especially during the slightest mental excitement it was possible to extract from the ebony-black body of nearly every negro of these regions a mass of electric sparks; in order to achieve the phenomenon it sufficed to gently stroke his skin, or even to touch it with the hand. When the negroes remained calm and quiet no sparks could be obtained from their bodies.

In the *American Journal of Science,* Professor Loomis shows that

. . . persons, especially children, wearing dry slippers with thin soles, and a silk or woolen dress, in a warm room heated to at least 70 degrees, and covered with a thick velvet carpet, often become so electrically excited by skipping across the room with a shuffling motion, and rubbing the shoes across the carpet, that sparks are produced on their coming in contact with other bodies, and on their presenting a finger to a gas burner, the gas may be ignited. Sulphuric ether has been thus inflamed, and in dry, cold weather sparks, half an inch in length, have been given forth by young ladies who had been dancing, and pulverized resin has been thus inflamed.

So much for electricity generated by human beings. But this force is ever at work throughout all nature; and we are told by Livingstone in his *Travels and Researches in South Africa,* that the hot wind which blows during the dry seasons over the desert from north to south:

. . . is in such an electric state that a bunch of ostrich feathers, held a few seconds against it, becomes as strongly charged as if attached to a powerful electric machine, and clasps the advancing hand with a sharp crackling sound **. . .** By a little friction the fur of the mantles worn by the natives gives out a luminous appearance. It is produced even by the motion communicated in riding; and a rubbing with the hand causes sparks and distinct crepitations to be emitted.

From some facts elicited by Mr. J. Jones, of Peckham, we find them analogous to the experiments of Dr. Reichenbach. We observe that "a magnetoid relation subsists between subjects of a nervous temperament and shells—the outgrowth of living entities, and which, of course, determined the dynamical qualities of their natural coverings." The experimenter verified the results upon four different sensitive subjects. He says that he

. . . was first drawn to the inquiry by the circumstance of a female, to whom his son was showing his collection, complaining of pain while holding one of the shells. His method of experimenting was simply to place a shell in the subject's hand: the *purpura chocolatum,* in about four minutes, produced contraction of the fingers, and painful rigidity of the arm, which effects were removed by quick passes, without contact, from the shoulder off at the fingers.

1853; one of these causing acute pain in the arm and head followed by insensibility.

He then removed the patient to a sofa, and the shells to a sideboard. "In a short time," says Mr. Dixon, from whose book we quote the experiment,

> To his astonishment, the patient, while still insensible, gradually raised her clasped hands, turning them towards the shells on the sideboard, stretching the arms out at full length, and pointing to them. He put down her hands; she raised them again, her head and body gradually following. He had her removed to another room, separated from that containing the shells by a nine-inch wall, a passage, and a lath and plaster wall; yet, strange to say, the phenomenon of raising the hands and bending the body in the direction of the shells was repeated. He then had them removed into a back room, and subsequently into three other places, one of which was out of the house. At each removal the position of the hands altered to each new position of the shells. The patient continued insensible. . . for four days. On the third of these days the arm of the hand that had held the shells was swollen, spotted, and dark-coloured.

26

> On the morning of the fourth day these appearances had gone, and a yellow tinge only remained on the hand. The effluence which had acted most potently, in this experiment, proceeded from the *cinder murex* and the *chama macrophylla,* which was the most powerful; the others of the twelve were the *purpurata cookia, cerethinum orth., pyrula ficordis sea urchin* (Australia), *voluta castanea, voluta musica, purpura chocolatum, purpura hyppocastanum, melanatria fluminea,* and *monodonta declives.*

In a volume entitled *The Natural and the Supernatural,* Mr. Jones reports having tested the magnetoid action of various stones and wood with analogous results; but, as we have not seen the work we can say nothing of the experiment. In the next number we will endeavour to give some more facts and then proceed to compare the "hypotheses" of both the exact and the psychological sciences as to the causes of this interaction between man and nature, the *Microcosm* and the *Macrocosm.*

____

Collected Writings VOLUME III

1881

QUESTIONS ANSWERED ABOUT YOGA-VIDYA

[*The Theosophist,* Vol. II, No. 5, February, 1881, pp. 103-104]

A Hindu gentleman of the Madras Presidency propounds a number of questions about Occult Science which we answer in these columns, as the information is often demanded of us and we can reach all at once in this way.

Q.—Do you or Colonel Olcott undertake to teach this wondeful *Vidya* to anyone who may be anxious to learn it?

A.—No; the correspondent is referred to our January number for remarks upon this point.

Q.—Would you like to give proofs of the existence of occult powers in man to anyone who may be sceptically inclined, or who may desire to have his faith strengthened, as you have given to Mr. and Mrs. ——and the editor of *The Amrita Bazaar Patrika?*

A.—We would "like" that everyone should have such proofs who needs them, but, as the world is rather full of people—some twenty-four crores being in India alone—the thing is impracticable. Still such proofs have always been found by those who sought them in earnest, from the beginning of time until now. We found them—in India. But then we spared neither time, trouble, nor expense in journeying round the world.

Q.—Can you give such proofs to one like myself, who is at a great distance; or must I come to Bombay?

A.—Answered above. We would not undertake to do this thing, even if we could, for we would be run down with thousands of curiosity seekers, and our life become a burden.

Q.—Can a married man acquire the Vidya?

A.—No, not while a Grihastha. You know the invariable rule was that a boy was placed at a tender age under his *guru* for this training; he stopped with him until he was twenty-five to thirty; then lived as a married man fifteen to twenty years; finally retired to the forest to resume his spiritual studies. The use of liquors, of beef, and certain other meats and certain vegetables, and the relations of marriage prevent spiritual development.

Q.—Does God reveal himself by inspiration to a Yogi?

A.—Every man has his own ideas about "God." So far as we have learned, the Yogi discovers his God in his inner self, his ATMA. When he reaches that point he *is* inspired—by the union of himself with the Universal, Divine Principle—Parabrahman. With a personal God—a God who thinks, plots, rewards, punishes, and repents — we are not acquainted. Nor do we think any Yogi ever saw such a one—unless it be true, as a missionary affirmed the other day, at the close of Colonel Olcott's lecture at Lahore that Moses who had murdered a man in Egypt and the adulterous murderer (David), were Christian Yogis!

Q.—If any Adept has power to do anything he likes,

as Colonel Olcott said in his lecture at Simla,* can he make me, who am hungering and thirsting after the Vidya, a thorough Adept like himself?

A.—Colonel Olcott is *no* Adept and never boasted of being one. Does our friend suppose any Adept ever became such without making himself one, without breaking through every impediment through sheer force of WILL and SOUL-POWER? Such adeptship would be a mere farce."AN ADEPT BECOMES, HE IS NOT MADE," was the motto of the ancient Rosicrucians.

Q.—How is it that in the presence of such clear proof the most civilized nations still continue to be sceptical?

A.—The peoples referred to are Christian, and although Jesus declared that all who believed in him should have the power to do all manner of wonders (see *Mark,* xxvi, 17, 18), like a Hindu Yogi, Christendom has been waiting in vain some eighteen centuries to see them. And now, having become total disbelievers in the possibility of such *Siddhis,* they must come to India to get their proofs, if they care for them at all.

Q.—Why does Colonel Olcott fix the year 1848 as the time from which occult phenomena have occurred?

A.—Our friend should read more carefully and not put us to the trouble to answer questions that are quite useless. What Colonel Olcott did say was that Modern Spiritualism dates from 1848.

Q.—Are there any such mediums in India as William Eddy, in whose presence materialized forms can be seen?

A.—We do not know, but suspect there are. We heard of a case at Calcutta where a dead girl revisited her parents' house in broad daylight, and sat and conversed with her mother on various occasions. Mediumship can be easily developed anywhere, but we think it a dangerous thing and decline to give instructions for its development. Those who think otherwise can find what they want in any current number of the London *Spiritualist,* the *Medium and*

---

* Colonel Olcott never said anything of the kind. Ed., *Theosophist.*

Daybreak, the Melbourne *Harbinger of Light,* the American *Banner of Light,* or any other respectable Spiritualistic organ.

Q.—How do these mediums get their powers; by a course of training, or as the result of an accident of their constitution?

A.—Mediums are mainly so from birth; theirs is a peculiar psycho-physiological constitution. But some of the most noted mediums of our times have been made so by sittings in circles. There is in many persons a latent mediumistic faculty, which can be developed by effort and the right conditions. The same remark applies to adeptship. We all have the latent germs of adeptship in us, but in the case of some individuals it is infinitely easier to bring them into activity than in others.

Q.—Colonel Olcott repudiates the idea of spirit agency as necessary to account for the production of phenomena, yet I have read that a certain scientist sent spirits to visit the planets and report what they saw there.

A.—Perhaps reference is made to Professor William Denton, the American geologist, author of that interesting work, *The Soul of Things.* His explorations were made through psychometry, his wife—a very intellectual lady though a great sceptic as to spirits—being the psychometer. Our correspondent should read the book.

Q.—What becomes of the spirits of the departed?

A.—There is but one "Spirit"—Parabrahma, or by whatever other name one chooses to call the Eternal Principle. The "souls" of the departed pass through many other stages of existence after leaving this earth-body, just as they were in many others anterior to their birth as men and women here. The exact truth about this mystery is known only to the highest Adepts; but it may be said even by the lowest of the neophytes that each of us controls his future rebirths, making each next succeeding one better or worse according to his present efforts and deserts.

Q.—Is asceticism necessary for Yoga?

A.—Yoga exacts certain conditions which will be found

described at p. 47 of our December number.* One of these conditions is seclusion in a place where the Yogi is free from all impurities—whether physical or moral. In short, he must get away from the immoral atmosphere of the world. If anyone has by such study gained powers, he cannot remain long in the world without losing the greater part of his powers—and that the higher and nobler part. So that, if any such person is seen for many consecutive years labouring in public, and neither for money nor fame, it should be known that he is sacrificing himself for the good of his fellowmen. Some day such men seem to suddenly die, and their supposed remains are disposed of; but yet they may not be dead. "Appearances are deceitful"— the proverb says.

---

* [In the article entitled "Swami Dayanand's Views About Yoga" which is signed with the initial O, and might be from the pen of Col. H. S. Olcott.—*Compiler*.]

Collected Writings VOLUME III

1881

ANOTHER DISTINGUISHED FELLOW

[*The Theosophist,* Vol. II, No. 5, February, 1881, pp. 104-106]

A short time since we had the pleasure of announcing that the aged Baron du Potet de Sennevoy had accepted the diploma of Honorary Fellow of our Society, and we published his most encouraging and complimentary letter. There is one more name attached to the splendid career of Magnetic Science in France during the last half century, which the historian of Modern Psychology will not permit to be forgotten. It is that of Alphonse Cahagnet, who charmed the public in 1848 with his *Celestial Telegraph,* a record of his experiences with certain singularly lucid clairvoyantes, and who is now living, a septuagenarian philosopher, honoured and beloved by all who know him, especially by students of magnetism. He, too, now gives us the right to inscribe his name on our list. In all, he has

published eleven works, in twenty-one volumes, his latest, *Cosmogonie et Anthropologie,* having accompanied his letter accepting the Honorary Fellowship diploma of our Society, of which a translation is appended. It is our ardent desire that a close and intimate relationship should be developed between the Theosophical Society and the French school of Magnetists, for their work runs in parallel lines. If the Western psychologists can throw light upon our Asiatic Yoga-Vidya, so can the latter send its brilliant rays into every corner of the modern field of exploration, to make the shadows disappear and enlighten the path towards the Hidden Truth. Some of our eminent new *confréres* have promised to come to India one day, in which case they would do good and receive good in return. With a close union between all classes of students of Occult Science—spiritists, spiritualists, magnetists, Indian mystics, and the theosophists—a great advantage would inevitably result to the cause of truth, and the mocking laugh of the sceptic, the ignoramus and the fool would be answered by irrefutable FACTS.

Our Society for the first time in history offers a broad and easy bridge by which to cross the chasm.

M. CAHAGNET'S LETTER

ARGENTEUIL,
October 25, 1880.

TO THE SECRETARY OF THE THEOSOPHICAL SOCIETY.

Esteemed Madame and Fellow-Student,

I beg you to be so kind as to thank for me the General Council of the Theosophical Society

Monsieur Leymarie, of the Psychological Society of Paris.

Deign, dear Madame, to say to the Council—of which you are not one of the least active members—that the foundation of such a society has been the dream of my whole life. To bring together all men without subjecting them to any other burden than that they should group together to offer their homage, in full personal liberty of conscience, to the Universal Parent; to form but one family linked together by fraternal love; to know but devotion and especially *justice* for each and all: that is an aim, indeed, to strive after, that is worthy of every heart free from egoism and pride! Alas,

is not this aim placed at the very extreme end of our individual education, at the last stage of our painful journey, and perhaps even at that of our successive existences? No matter, it is always good to raise our thoughts towards it, and never to lose sight of it by the way. Roman Catholicism attempts something of this sort; but it does not seem willing to leave each man to take the path of his choice. It offers but a single gate of entrance to the sanctuary that hides the secrets of life; and of it, it claims to hold the only key. Those who would enter must profess but one creed, one faith, and blindly accept its teaching—a teaching which leaves too much to desire to be regarded as unique.

Coquerel the Younger, a Protestant divine, better grasped the religious question when he would have avoided making it obligatory upon the aspirant for a seat at the fraternal board of their churches to believe any more in the divinity of Christ than in that of any other. He regarded the temple as a holy place, which each man entered to pray to the Deity of his own studies and choice. The clergy, assembled to decide upon this modification in dogmatic belief taught by them, remained uncompromising pastors; and poor Coquerel has now gone to submit his proposition in the spheres of thinkers released from the sad necessity of always maintaining their point. Will the theosophists of our time be wiser and more fortunate? Assuredly yes, if their teachings, religious and social, are kept within the following limits. Let us love one another, protect one another, and instruct each other, by example as well as precept. Let us not demand in religion only that which we ourselves believe. Let the same rule apply in questions of politics and social aspirations. Let us not play the tyrant. Let us not dispute, nor quarrel, nor, above all, speculate upon each other. Love, much love; and JUSTICE, to which one and all, without a single exception, shall be subordinated. Help, assistance, without counting which is most needy, him who gives or him who receives; since he who gives with the one hand receives by the other. Who, then, can possess without its having been given to him? Let us desire that the Hottentot and the Parisian may be two men who will take each other by the hand without noticing whether either lacks or has the conventional education or the fashionable dress.

Therein is the law of life, its administration, its preservation, and, let us add, its immortality.

Accept, good Madame and Sister in Theosophy, my fraternal greetings.

ALP. CAHAGNET.

P.S.—Kindly salute for me our brothers of the Society, Col. Olcott especially. This letter is accompanied with a copy of the latest work I have published, under the title of *Cosmogony and Anthropology: or God, the Earth, and Man, studied by Analogy.* I beg your acceptance of it as a mark of my great personal esteem.

An apology is due to Mr. Cahagnet for the non-appearance of this benevolent communication in an earlier issue. In fact it was translated and posted at Benares in time

before reaching Bombay.

And now, that we have attentively read his recent work he so kindly sent us, we must add a few words as much respecting the author as his intensely interesting little volume. *Cosmogony and Anthropology: or God, the Earth, and Man, studied by Analogy* is, as above stated, the title of the latest of his long series of works upon the most transcendental subjects. Our respected Brother, Mr. Alphonse Cahagnet, is now in his 73rd year, and one of the earliest, as at present most widely known, spiritists of France. From his youth he has been known as a seer and philosopher. In fact, he is the modern Jacob Boehme of France, humble and unknown at the beginning of his career, like the theosophist of Silesia, his early education was as deficient if we may judge from his own confessions. And as he went on with his writings, self-taught and self-inspired, more than once perhaps, his friends the Reincarnationists might have had good reasons to suspect that the soul of the German mystic had descended once more upon earth, and accepted a new trial under the very same circumstances as before. As in Boehme, so in him the highly contemplative mind, the same rare powers of intuition, and an identical and most exuberant fertility of imagination; while his deep-rooted love of the mysterious workings of nature is the counterpart of that of the poor shoemaker of Goerlitz. The only substantial difference between the two—a decided improvement, though, in the modern mystic—is a total absence in Mr. Cahagnet of anything like a pretension of being *divinely* inspired. While Boehme ended his too short career (he died hardly forty) by seriously imagining himself in direct communication and conversation with the Divinity, the French seer claims for himself but the faculty of perceiving things *spiritually.* Instead of grovelling in the formalistic path of modern science, which leaves no margin for the intuitional perceptions, and yet forces upon the world hypotheses

which can hardly claim any firmer footing than like hypothetical speculations based upon pure intuition, he prefers to learn as much truth as he can find about all things in the domain of metaphysical philosophy. Yet both Boehme and Cahagnet have sought "to light a torch for all who are longing for truth." But while the works of the former, such as *Aurora, or the Rising of the Sun,* are full of ideas largely speculated upon by thinkers, such as Hegel, whose fundamental doctrines of speculative philosophy bear a striking resemblance to those of Boehme, the works of Mr. Cahagnet, from the *Celestial Telegraph* to the work under notice, are absolutely original. They have nothing of the crude, enthusiastic and figurative language of the German theosophist, but startling and bold as are the flights of his imagination into the hazy regions of speculative science, his language is always sober, clear, and intelligible. In short, our venerable brother is as much the child of, and the outgrowth of, his century, as Boehme was of the mediaeval ages. Both rebelled against the dead letter of scholasticism and dogmatism, and both view the Divinity not as a personal being, but as an eternal unit, the Universal Substance undefined by any human qualification, the *unfathomable,* as incomprehensible to human understanding as the "absolute nothing."

The last work of Mr. Cahagnet as a diametrical deviation from the general hypotheses of Modern Science is so original, and so full of novel ideas—which the author is far from claiming to be infallible—that to take only a short notice of it would be

to give adequate space for a proper presentation of the views of one of our most eminent French theosophists in this "Journal of the Theosophists." Some of his ideas, moreover, so strangely coincide with those taught in the occult, or esoteric schools of the East, that we will try to point out, as we proceed, all such similarities of thought, as well as those which clash with the said philosophy. As the mystic speculations of Boehme—"abstruse and chaotic lucubrations," a they may appear to many—have been seriously studied and

analysed by the greatest thinkers of every century since his days, so the profoundly original teachings of Mr. Cahagnet have already attracted attention and found many an admirer and disciple among the wisest philosophers and mystics of France. Shunning dogmatism, true and sincere as truth itself, instead of imposing his own views upon the reader, he always modestly acknowledges his ignorance, and liability to err in his "analytical impressions." He begs that the reader will not allow himself to be influenced by his propositions. "Study, and either accept or reject them"—are his first words; for "these propositions emanate neither from Hermes Trismegistus, nor Zoroaster, nor from Mount Sinai, nor yet from Confucius, nor Socrates, nor Jesus, nor least of all from Ignatius Loyola. . . . They are no more the result of conscious revelations than that of vast and profound meditations, though they do descend on me from the Unknown. Accept them *as they are,* and think of them what you will, but I would advise you before rejecting them to try and grasp them by analogy, by more closely studying chemistry and physics. . . . I dare not ask you to withdraw within your own self, in order that, acquiring a better knowledge of your *ego* you might, perchance, discover in yourself such superior faculties as would enable you to become the most skilful of philosophical locksmiths by furnishing you with keys which alone such faculties can give you." So honest a guide as this, one feels he may safely follow through the devious paths that lead through the mistland of speculation up to the light of truth. We will begin our selection from his work next month.

Collected Writings VOLUME III

1881

HINDUSTANI DOMESTIC REMEDIES

[*The Theosophist,* Vol. II, No. 5, February, 1881, p. 106]

[The following introductory note is appended by H.P.B. to an article on Hindustani domestic remedies and methods of cure, by Pandit Jaswant Roy Bhojapatra, a native surgeon.]

The contribution of Pandit Prananath on the efficacy the charm-cure, or the writing of a quinque-angular figure on the extreme or proximal end of the limb bitten by a scorpion, has, we are glad to find, induced the trial of similar experiments elsewhere; among others, by a surgeon of Jaulna, whose evidence was published in the January number, and with unvarying success.* It, therefore, affords us gratification to notice by way of comment that the occult power of an impression, tactile or mental, has in no small number of authenticated cases, proved a blessing to the suffering. The sequence of a cure following a poison-bite, or, to say the least, the relief of agonising pain suddenly caused by the sting of a venomous insect, through mental, or rather psychological, agency, is in itself no small gain to humanity. And if it could be established by experiments conducted elsewhere by faithful and unprejudiced practitioners, in all cases of scorpion bites, we might by and by test the influence of psychological methods of cure in cases of stronger and more venenate poisons, like that of the snake.

The apparently real efficacy of the method of treatment attested to by three of our contributors naturally leads us to

———————

* [Article entitled "The Star-Charm for Scorpion-Bite," signed "J.M., Surgeon," in *The Theosophist,* Vol. II, January, 1881, p. 92—*Compiler*.]

———————

examine more closely the relations of the symptoms caused by scorpion poisoning to the probable pathological condition temporarily induced by the poison; and to attempt the solution of a question which suggests itself regarding its intimate nature and action on man. We have first to determine whether it is a local irritant, spending its action on the nerves of the part, or a blood poison which produces the symptoms developed by the bite through the blood vessels of the bitten part.

To approach the solution of this problem, it is necessary to analyse the symptoms observed after the bite. Let us, therefore, see what they are. They are found to be an instantaneous feeling of severe burning in the part attacked, as if a live coal were placed on it; an *aura* proceeding from the part through the limb up to its further extremity, or as far as the junction of the limb with the trunk of the body; this further limit being the

leg. Then a general stunning of the system followed by cold perspiration all over the body, and a feeling of exhaustion or prostration, due to a shock to the nervous system as well as the mind. The above represents, indeed, the whole train of immediate symptoms following the bite. We need not here refer to the aftereffects, for they are *nil* in many cases. Most of them are indicative of local inflammation involving the absorbents where the bite is caused by a mature scorpion.

It suffices our present purpose to state that the influence of the poison does not travel beyond the nearest large plexus of lymphatics; and it is also probable that the poison is not immediately absorbed by the blood vessels, for if it were, graver and even fatal symptoms would have more frequently ensued. It is true that no direct experiments have yet been made with the scorpion poison, isolated like the snake poison, on the lower animals; and its venenosity and the mode of death have not been determined. But nevertheless we assume that its operation is that of an irritant and caustic attacking one or two of the tactile Pacenian corpuscles of the *rete mucosum,* or the true skin, which are

38

highly endowed with sensitive nerves. The sudden shock caused by the injection of the poison in the intimate structure of the skin becomes intensified, it is probable, from these circumstances, viz., first, in the absence apparently of any visible cause, and secondly, under the wonted fear when the animal is observed, which popular knowledge connects with the action of a scorpion bite. It is, therefore, apparent that any method which will divert the mind from such a notion will mitigate fear, and that that which also combines with it an opposite influence on the nervous currents, must for a time check the *aura,* neutralize the tendency to congestions, and allay the morbid muscular irritability, which shows itself in the temporary cramps accompanying the aura. Both these effects can be controlled by a strong, positive current artificially thrown over the part from the nearest nerve centre downwards to the part attacked; hence it is probable that a healthy man with a strong will and determination to throw a current of his own vital magnetism on the bitten part must succeed in relieving pain and helping the absorbents to take an increased action and decompose the poison. The poison itself becomes in time *chemically* disintegrated and carried away through the system by absorbents. But this is an assumption which experiments conducted with the poison will alone separately determine, Relief from suffering, in the meanwhile, can therefore be most certainly derived by the help of the psychological tricks described by our contributors.

____

Collected Writings VOLUME III

1881

THE MISSING LINK

[*The Theosophist,* Vol. II, No. 5, February, 1881, p. 111]

A good many of the Western papers are terribly excited over a bit of news just arrived in Europe from Saigon. The most radical and freethinking of them crow over the fact, as well they may, in the interest of truth—as though thickest, and hitherto most impenetrable of the veils covering

Mother Nature's doings had been removed forever, and anthropology had no more secrets to learn. The excitement is due to a little monster, a seven year old boy, now on exhibition at Saigon. The child is a native of Cambodia, quite robust and healthy, yet exhibiting in his anatomy the most precious and rare of physical endowments—a real tail, ten inches long and 1½ thick at its root!

The original little sample of humanity—*unique*, we believe, of his kind—is now made out by the disciples of Darwin and Haeckel to be the *bona* (bony?) *fide* Missing Link. Let us suppose, for argument's sake, that the evolutionists (whose colours we certainly wear) are right in their hypothesis, and that the cherished theory of having baboons for our ancestors turns out true. Will *every* difficulty in our way be then removed? By no means: for, then, more than ever will we have to try to solve the hitherto insolvable problem, which comes first, the Man or the Ape? It will be the Aristotelian egg and chicken problem of creation over again. We can never know the truth until some streak of good chance shall enable science to witness at different periods and under various climates either women giving birth to apes, graced with a caudal appendix or female orangoutangs becoming mothers of tailless and, moreover, *semihuman* children, endowed with a capacity for speech at least as great as that of a moderately clever parrot or mina.

Science is but a broken reed for us in this respect, for science is just as perplexed, if not more so, than the rest of us, common mortals. So little is it able to enlighten us upon the mystery, that the men of most learning are those who confuse us the most in some respects. As in regard to the heliocentric system, which, after it had been left an undisputed fact more than three centuries, found in the later part of our own a most serious opponent in Dr. Schroepfer, Professor of Astronomy at the University of Berlin, so the Darwinian theory of the evolution of man from an anthropoid, has among its learned opponents one, who, though an evolutionist himself, is eager to oppose Darwin, and seeks to establish a school of his own.

This new "perfectionist" is a professor in the Hungarian town of Fünfkirchen, who is delivering just now a series lectures throughout Germany. "Man," says he, "whose origin must be placed in the Silurian mud, whence he began evoluting from a frog, must necessarily some day re-evolute into the same animal!" So far well and good. But the explanations going to prove this hypothesis which Professor Charles Deezy accepts as a perfectly established fact, are rather too vague to enable us to build anything like an impregnable theory upon them. "In the primitive days of the first period of evolution," he tells us, "there lived a huge, froglike, mammalian animal, inhabiting the seas, but which, being of the amphibious kind, lived likewise on land, breathing in the air as easily as it did in water; its chief habitat, though, was in the salt sea water. This froglike creature is now what we call—man [!] and his marine origin is proved by the fact that *he cannot live without salt.*" There are other signs about man, almost as impressive as the above by which this origin can be established, if we may believe this new prophet of science. For instance, "a well-defined remnant of fins, to be seen between his thumbs and fingers, as also his insurmountable tendency towards the element of water:" a tendency, we remark *passim,* more noticeable in the Hindu than the Highlander!

No less does the Hungarian scientist set himself against Darwin's theory of man descending from the ape. According to his new teaching, "It is not the anthropoid which begot man, but the latter who is the progenitor of the monkey. The ape is merely a man returned once more to its primitive, savage state." Our Professor's views as to geology, and the ultimate destruction of our globe, coupled with his notions regarding the future state of mankind, are no less original and are the very sweetest fruit of his Tree of Scientific Knowledge. Provoking though they do general hilarity, they are nevertheless given out by the "learned" lecturer in quite a serious spirit, and his works are considered among the textbooks for colleges. If we have to credit his statement, then we must believe that "the moon is slowly but surely approaching the earth." The result of such an

indiscretion on the part of our fair Diana, is to be *most certainly* the following! "The sea waves will, some day, immerse our globe and gradually submerge all the continents. Then man, unable to live any longer on dry land, will have but to return to his primitive form, *i.e.,* he will re-become an aquatic animal—a man-frog." And the life insurance companies will have to shut up their shops and become bankrupts—he might have added. Daring speculators are advised to take their precautions in advance.

Having permitted ourselves this bit of irreverence about Science—those, rather, who abuse their connection with it—we may as well give here some of the more acceptable theories respecting the missing link. These are by no means so scarce as bigots would like to make us believe. Schweinfurth and other great African travellers vouchsafe for the truth of these assertions and believe they have found races which may, after all, be the missing links—between man and ape. Such are the *Akkas* of Africa; those whom Herodotus calls the *Pigmies* (*History,* II, 32) and the account of whom—notwithstanding it came from the very pen of the Father of History—was until very recently believed to

the most trustworthy narratives of European travellers, we have learned to know better, and no one any longer thinks that Herodotus has confounded in his account men and the cynocephaloid apes of Africa.

We have but to read the description of the orangoutang and of the chimpanzee to find that these animals—all but the hairy surface—answer in nearly every respect to these *Akkas.* They are said to have large cylindrical heads on a thin neck; and a body about four feet high; very long arms, perfectly disproportionate, as they reach far lower than their knees; a chest narrow at the shoulders and widening tremendously toward the stomach which is always enormous; knees thick, and hands of an extraordinary beauty of design (a characteristic of monkey's hands, which with the exception of their short thumbs have wonderfully neat and slender fingers tapering to the ends, and always prettily shaped finger nails) . The *Akka's* walk is vacillating, which is due to

42

the abnormal size of their stomachs, as in the chimpanzee and the orangoutang. Their cranium is large, profoundly depressed at the root of the nose, and surmounted by a contracting forehead sloping directly backward; a projecting mouth with very thin lips, and a beardless chin—or rather no chin at all. The hair on their heads does not grow, and though less noisy than the orangoutang they are enormously so when compared with other men. On account of the long grass which often grows twice their own size in the regions they inhabit, they are said to jump like so many grasshoppers, to make enormous strides, and, to have all the outward motions of big anthropoids.

Some scientists think—this time with pretty good reason—that the Akkas, more even than the Matimbas of which d'Escayrac de Lauture gives such interesting accounts—the Kimosas, and the Bushin, of austral Africa, are all remnants of the *missing link.*

____

Collected Writings VOLUME III

1881

HYPNOTISM

[*The Theosophist,* Vol. II, No. 5, February, 1881, p. 112]

The views of medical men in regard to *Hypnotism* or self-mesmerization have been greatly strengthened of late. This is evident from the report by Dr. Grishhorn, of St. Petersburg, at the latest meeting of the Society of the St. Petersburg Physicians, on November 18th (December 1st), a report which is full of interest. Until recently, the phenomena of hypnotism have been only accepted under a protest, while mesmerism and clairvoyance were regarded and denounced by the best authorities in Science as pure charlatanism. The greatest physicians remained sceptical as to the reality of the phenomena, until one after the other came to learn better; and these were those, of course, who had the patience to devote some time and labour to personal experiment in this direction. Still many have thus acquired

the profound conviction that there exists in man a faculty—mysterious and yet unexplained—which causes him under a certain degree of self-concentration to become as rigid as a statue and lose more or less his consciousness. That once in such a nervous state, at times his spiritual and mental faculties will seem paralysed, and the mechanical action of the body alone remain; while at others it will be quite the contrary: his physical senses becoming benumbed, his mental and spiritual faculties will acquire a most wonderful degree of acuteness.

Last summer, Dr. Grishhorn made, with Professor Berger, a series of hypnotic experiments and observations in the Breslau Hospital for Nervous Diseases. One of the first patients experimented upon was a young girl of about twenty, who suffered acutely from rheumatic pain. Professor Berger, applying to the tip of her nose a small hammer used for auscultations, directed her to concentrate all her attention upon the spot touched. Hardly a few minutes had elapsed, when, to his utmost astonishment, the girl became quite rigid. A bronze statue could not be more motionless and stiff. Then Dr. Grishhorn tried every kind of experiment in order to ascertain that the girl did not play a part. A lighted candle was closely approached to her eyes and it was found that the pupil did not contract; the eyes remaining opened and glassy, as if the person had been dead. He then passed a long needle through her lip and moved it in every direction; but the two doctors remarked neither the slightest sign of pain, nor, what was most strange, was there a single drop of blood. He called her by her name; there came no answer. But when, taking her by the hand, he began to converse with her, the young girl answered all his questions, though feebly at first and as if compelled by an irresistible power.

The second experiment proved more wonderful yet. It was made with a young soldier, who had just been brought into the hospital, and who proved "what the Spiritualists call a medium"—says the official report. This last experiment finally convinced Drs. Gnishhorn and Berger of the reality of the doubted phenomena. The soldier, a German,

ignorant of a single word of Russian, spoke in his trance with the doctor in that language, pronouncing the most difficult words most perfectly, without the slightest foreign accent. Suffering from a paralysis of both legs, during his hypnotic sleep he used them freely, walking with entire ease, and repeating every movement and gesture made by Dr. Grishhorn with absolute precision. The Russian sentences he pronounced very rapidly, while his own tongue he spoke very slowly. He even went so far as to write, at the doctor's dictation, a few words in that language, quite unknown to him, and in the Russian characters.

The debates upon this most important report by a well-known physician, were announced to take place at the next meeting of the Society of the St. Petersburg Medical Practitioners. As soon as the official report of the proceedings is published, we will give it to our readers. It is really interesting to witness how the men of science are gradually being led to acknowledge facts which they have hitherto so bitterly denounced.

Hypnotism, we may add, is nought but the Trataka of the Yogi, the act of concentrating his mind on the tip of the nose, or on the spot between the eyebrows. It was known and practiced by the ascetics in order to produce the final *Samadhi,* or temporary deliverance of the soul from the body; a complete disenthralment of the spiritual man from the slavery of the physical with its gross senses. It is being practiced unto the present day.

Collected Writings VOLUME III

1881

MISCELLANEOUS NOTES

[*The Theosophist,* Vol. II, No. 5, February, 1881, pp. 101, 104]

[Reference having been made to Moses "when he wrote the well-known verse in *Genesis,* which says: 'And the Spirit of God moved upon the face of the waters'," H. P. B. remarks:]

Rather, is *alleged* to have written.

[The following note is appended by H. P. B. to an extract from *The Pioneer,* treating of the fact that astronomers begin to suspect "some connection, not unlike that dreamed of by the old astrologers, between the position of the planets and the fortunes of our earth."]

The next step will be for the modern astronomers to discover that no mere change in atmospheric temperature accompanying the conjunction of planets affects human destinies, but a far more important and occult power, the magnetic sympathy between the various planetary orbs. Astrology may have fallen into contempt under the influence of improved modern science, but undoubtedly the time is coming when it will again have the attention it deserves and recover its ancient dignity as a sublime science. Perhaps the following paragraph from *The Banner of Light* may serve as a help to those who would understand the occult forces that pervade our globe, and make it sensitive to solar magnetism.

[Follows a short extract referring to recent investigations regarding magnetic currents in the earth and the invention of a wireless telephone.]

Collected Writings VOLUME III

1881

THE STUDY OF RUSSIAN BY INDIAN OFFICERS

[*Bombay Gazette*, Bombay, February 21, 1881]

To the Editor of the *Bombay Gazette.*

SIR:—

In *The Pioneer* of February 19th, there is a letter from Mr. Walter T. Lyall, H.B.M.'s Consul at Tiflis, Caucasus, which has filled me with delight. This gentleman suggests and even urges, the expediency of the Russian language being studied "by Indian officers and others." He recommends, that the Anglo-Indian Government "should offer a premium of Rs. 2000 or Rs. 3000 for passing, and that the aspirant should reside a year in some part of Russia," the Caucasus preferred, as being the most "proper spot to select, as the aspirant while studying Russian could also ground himself in Turki (or Tartar)." This amiable official closes his liberal and timely suggestion as to the Caucasus (Russia's India) by repeating once more that "It would be better for students to (first) ground themselves thoroughly in these languages by study in India (Lahore) and then to spend a year in the Caucasus by way of finish."

Now this is really a most charming and happy thought! What a sweet picture of reciprocal bliss and welcome, of noble trust—if carried out! The Russian Consul at Bombay ought not to lose time, but issue at once like invitations to officers in the Russian army to "ground themselves thoroughly," and as fast as they can, in the Hindustani,

Urdu, and Marathi languages at St. Petersburg and then spend a year at Poona, and in Cawnpore and Kashmir, "by way of finish"; for once Mr. Lyall's suggestion is accepted, I do not believe the Anglo-Indian Government will be so ill-mannered as to remain behindhand in extending a like invitation and offering the same hospitality to Russian officers in India. H.B.M.'s Consul at Tiflis must have been *quite sure* of their welcome since he writes so positively and invites them to the Caucasus. That the Russians can never be accused of a lack of hospitality, a feature they have in common with all semi-barbarous Asiatic nations, I am ready to vouch. Nor would be military gentlemen at India find a scarcity of "grass widows" in Tiflis (owing to their heroic husbands being on

their Tchengis Khan expedition to Central Asia) to "bow-wow" with, in their quiet intervals of leisure. Nor yet would there be the remotest fear of their being mistaken for "British spies"; for once the nascent linguists were allowed to cross the frontiers of the Empire, such danger would become quite ephemeral. Unblessed with a constitution which would force her, in cases of emergency, to concealed double-dealing and suspicion, and notions of refined *étiquette* having never troubled her dreams, in this respect at least, she is as frankly dishonourable as any British heart might desire her to be. She is a *Tartar* to her sons, but was ever hospitable and generous to foreigners. Let the Indian officers go to the Caucasus by all means. Russia, with all her large share of "unprincipled dealings" in reference to politics, holds yet to the principle of "honour among thieves." She will never think of visiting upon isolated and well-meaning individuals who trusted themselves within her territory for the purpose of study, the wrath she may nourish against their country, with which she is at political loggerheads.

Thus the picture of the future, in its dovelike character, is positively arcadian, and its soothing effect upon all other nations will be priceless. Only fancy General Roberts, with Major Butler, the Honourable George Napier, and Captain Gill on his staff, studying Russian on the ruins of Gunib and Daghestan, while General Skobeleff, flanked by Colonels.

48

Grodekoff, Kuropatkine, and perhaps Prjevalsky,* like Jupiter with his satellites, after preparing themselves under capable munshis at the Russian Foreign Office, mastering

---

***** [Mihail Dimitriyevich Skobeleff (1843-82) was a famous Russia General. After graduating as a staff officer at St. Petersburg, he was sent to Turkestan in 1868, remaining in Central Asia most of the period until 1877. He took a prominent part in the capture of Khiva in 1874. Next year he was given a command in the expedition again Khokand under General Kaufmann. He was soon promoted to be Major-General and appointed the first governor of Fergana. He distinguished himself on several occasions in the Russo-Turkish. War of 1877, mainly at Plevna and at the surrender of Osman Pasha with Army. In January, 1878, he crossed the Balkans and defeated the Turks at Senova. His personal magnetism produced a tremendous effect upon his soldiers. After the war, he returned to Turkestan and distinguished himself in the capture of Geok-Tepe. In the midst of military action, he was suddenly disavowed and recalled, as the result of intrigues, and given the command at Minsk. For a short time he engaged in political action, in the cause of Panslavism, but was recalled to St. Petersburg. On July 7, 1882, he suddenly died of heart disease. Considering his short life of only thirty-nine years, his record is rather remarkable.

With regard to Colonel Grodekoff, see p. 391 of Volume II for biographical information concerning him.

Alexey Nikolayevich Kuropatkin (1848-1921) was also a famous Russian General who entered the army in 1864. After some diplomatic work in Kashgaria, he took part in military operations in Turkestan and Samarkand. During the Russo-Turkish war he earned considerable reputation as chief of staff to Gen. Skobeleff, and wrote a critical history of the operations. After the war he served again in Turkestan and became Major-General at the age of thirty-four. In 1903 he was placed in command of the Russian army gathering in Manchuria. His actions in the 1904-05 conflict with Japan met with failure, and he frankly admitted his mistakes, although much of it was due to friction between other generals. After the Mukden defeat he resigned the command to Gen. Linievich. In the First World War, Kuropatkin fought on the Western Front, and in 1916 became Governor-General of Turkestan. After the Revolution, he was teaching in a village school.

Nikolay Mihaylovich Prjevalsky (or Przhevalsky) (1839-88) was a famous military man, traveller,

graduated from the Academy of the General Staff. In 1867 he was sent to Irkutsk where he explored the highlands on the banks of the Usuri until 1869. In 1870, accompanied by only three men, he crossed the Gobi Desert, reached Peking, explored the upper part of the

the difficulties of the *Bagh-o-Bahar* and *Baital Pachisi** in the land of Wasudew Bulwant Phadke, or translating the exercise from Hindi into Russian in the "legitimate heir-loom" of the "Prince Ramchandra," the hapless hero of the Russian *Golos*—in the North-Western Provinces! Will you kindly inform us whether Mr. Walter T. Lyall's advice is to be immediately carried out, or must we wait till the *Kali Yuga* is over?

H. P. BLAVATSKY.

Feb. 21*st*, 1881.

Yangtsze-kiang and penetrated into Tibet. Returning home in 1873, he started on his second expedition in 1877. While trying to reach Lhassa through East Turkestan, he discovered Lake Lob-Nor. On his third expedition, 1879-80, he penetrated the Tsai-dam and the valley of the Tibetan river Kara-su, as far as Napchu, 170 miles from Lhasa, where he was turned back by order of the Talay-Lama. He made a fourth expedition in 1883-85. All through his explorations, he made valuable collections of plants and animals. Prjevalsky died at Karakol (renamed for him) on Lake Issyk-kul, while attempting a fifth expedition.

There are two English translations of the accounts of his trips: *Mongolia, the Tangul Country, and the Solitudes of Northern Tibet* (1876) was edited by Sir Henry Yule; and *From Kulja, across the Tian-Shan to Lob-nor,* London, 1879.—*Compiler.*]

* [This last term which occurs also in *Isis Unveiled,* II, 639, may be a dialectical corruption of *Vetâla-panchavimśati,* or "Twenty-five Tales of the Vetâla," a collection of fairy tales about a demon, known as Vetâla, who is supposed to occupy corpses. These stories are known to English readers under the title of *Vikram and the Vampire,* translated by Sir R. Burton in 1870.—*Compiler.*]

Collected Writings VOLUME III

1881

THE LEAVEN OF THEOSOPHY

[*The Theosophist,* Vol. II, No. 6, March, 1881, pp. 117-118]

Those of us whose duty it is to watch the Theosophical movement and aid its progress, can afford to be amused the ignorant conceit displayed by certain journals in their criticisms upon our Society and its officers. Some seem to think that when they have flung their handful of dirt we must certainly be overwhelmed. One or two have even gone so far as with mock sympathy to pronounce us already hopelessly disrupted. It is a pity we cannot oblige them, but so it is, and they must make the best of the situation. Our Society as a body might certainly be wrecked by mismanagement or the death of its founders, but the IDEA which it represents and which has gained so wide a currency, will run on like a crested wave of thought until it dashes upon the hard beach where materialism is picking and sorting its pebbles. Of the thirteen persons who composed our first board of officers, in 1875, nine were spiritualists of greater or less experience. It goes without saying, then, that the aim of the Society was not to destroy but to better and purify spiritualism. The phenomena we knew to be real, and we believed them to be the most important of all current subjects for investigation. For, whether they should finally prove to be traceable to the agency of the departed, or but manifestations of occult natural forces acting in concert with latent psycho-physiological human powers, they opened up a great field of research, the outcome of which must be enlightenment upon the master problem of life, Man and his Relations. We had seen phenomenalism running riot and twenty millions of believers

clutching at one drifting theory after another in the hope to gain the truth. We had reason to know that the whole truth could only be found in one quarter, the Asiatic schools of philosophy, and we felt convinced that the truth could never be discovered until men of all races and creeds should join like brothers in the search. So, taking our stand upon that ground, we began to point the way eastward.

Our first step was to lay down the proposition that even admitting the phenomena to be real, they need not of necessity be ascribed to departed souls. We showed that there was ample historical evidence that such phenomena had, from the remotest times, been exhibited by men who were not mediums, who repudiated the passivity exacted of mediums, and who simply claimed to produce them by cultivating inherent powers in their living selves. Hence the burden of proving that these wonders were and could only be done by the dead with the agency of passive medial agents, lay with spiritualists.

To deny our proposition involved either the repudiation of the testimony of the most trustworthy authorities in many countries and in different epochs, or the wholesale ascription of mediumship to every wonder-worker mentioned in history. The latter horn of the dilemma had been taken. Reference to the works of the most noted spiritualistic writers, as well as to the newspaper organs of the movement, will show that the thaums, or "miracles" of every "magician," saint, religious leader, and ascetic, from the Chaldaean Magusti, the ancient Hindu saint, the Egyptian Jannes and Jambres,* the Hebrew Moses and Jesus, and the Mussulman Prophet, down to the Benares Sannyasi of Mr. Jacolliot, and the common fakir of today, who has made Anglo-Indian mouths gape with wonder, have each and all been spoken of as true mediumistic marvels. This was the best that could be done with a difficult subject, but it could not prevent spiritualists from thinking. The more they have thought, read, and compared notes, during the past five years, with those who have travelled in Asia and studied

* [Cf. *2 Tim*., iii, 8.—*Compiler*.]

psychological science *as* a science, the more has the first acrid feeling against our Society abated. We noticed this change in the first issue of this magazine. After only five years of agitation, without abuse from us or any aggressive propagandism on our part, the leaven of this great truth has begun to work. It can be seen on every side. We are now kindly asked to show Europe and America experimental proofs of the correctness of our assertions. Little by little, a body of persons, including some of the best minds in the movement, has come over to our side, and many now cordially endorse our position that there can be no spiritual intercourse, either with the souls of the living or the dead, unless it is preceded by self-spiritualization, the conquest of the meaner self, the education of the nobler powers within us. The serious dangers as well as the more evident gratifications of mediumship, are becoming gradually appreciated Phenomenalism, thanks to the splendid works of Professor Zöllner, Mr. Crookes, Mr. Varley, and other able experimentalists is tending towards its proper limits of a problem of science. There is a thoughtful and more and more earnest study of spiritual philosophy. We see this not alone among the Spiritualists of Great Britain, Australasia, and the United States, but also among the intellectual and numerous classes of the Continental spiritists and the magnetists. Should nothing occur to break the present harmony and impede the progress of ideas, we may well expect within another five years to see the entire body of investigators of the phenomena of mesmerism and mediumism more or less imbued with a conviction that the greatest psychological truth, in its most unadulterated form, can be found in the Indian philosophies. And, let it be remembered, we ascribe this great result not to anything we few may personally have done or said, but to the gradual growth of a conviction that the experience of mankind and the lessons of the past can no longer be ignored.

It would be easy to fill many pages with extracts from the journalism of today that sustain the above views, but we forbear. Wherever these lines are read—and that will be by subscribers in almost every quarter of the globe—their truth

will not be denied by impartial observers. Merely to show the tendency of things, let us take the following excerpts from the *Spiritual Notes* and *La Revue Spirite*, organs respectively of the spiritualist and the spiritist parties. The first says:—

From certain delicate yet well-defined signs of the times we are led to believe that a great change is gradually passing over the spirit of that system which, for the last thirty years, has been called by the not altogether happy title of Modern Spiritualism. This change is observable, not perhaps, so much in the popular aspect of the subject, which will, doubtless, always remain, more or less, one of sign and wonder. It is probably necessary that such should be the case. It is very likely a *sine qua non* that there should always be a fringe of the purely marvellous to attract the criers of "Lo here!" "Lo there!" from whose numbers the higher and inner circle of initiates may be from time to time recruited. It is here we discern the great value, with all their possible abuses, of physical manifestations, materializations, and the like. These form the alphabet of the neophyte. But the change which strikes us at the present moment is what we may call the rapid growth of the initiate class as opposed to the neophytes: the class of those who have quite grown out of the need of these sensible wonders (a need through which, however, they have duly passed) and who are prepared to pass to the sublimest heights of the Spiritual philosophy. We cannot but regard this as an eminently happy sign, because it is the evidence of normal growth. We have had first the blade, then the ear, but now we have the full corn in the ear. Among the many evidences of this change we note two especially, each of which has been mentioned already in these columns in its single aspect. One is the publication of Dr. Wyld's book on Christian Theosophy, the other the formation and development of the secret society, called the Guild of the Holy Spirit. We are not prepared to commit ourselves to all the doctrines of Dr. Wyld's book.* The Guild would be very probably too ecclesiastical in its structure for many of our readers—it is founded, we may mention, by a clergyman of the Church of England—but in each case we notice what is called a "levelling up." We perceive that the paramount idea is not to call spirits from the vasty deep—not to force the hand of the Spirit world,

----

* [The book that is most likely meant here is Dr. George Wyld's *Theosophy and the Higher Life*, London, 1880, 138 pp.; a second ed. was published by Elliott & Co., London, 1894, under the title of *Theosophy*, *or Spiritual Dynamics and the Divine and Miraculous Man* (vi, 264 pp.). This 2nd ed. contains a Prefatory Note by Dr. Wyld, stating that he resigned from the T.S. after realizing that H.P.B. did not recognize any personal God.—*Compiler*.]

----

so to say, and to compel its denizens to come "down" (or "up") to us, but so to regulate life as to open up the dormant sense on our side, and enable us to see those who are not in a land that is very far off, from which they have to come up or down to us. This, we happen to know, is pre-eminently the case with the Guild, which, beginning by being regulative of life and worship, includes a margin for any amount of the thaumaturgical element. We may not say more, but we may also point to every page of Dr. Wyld's book as an

indication of a similar method; and we notice the supervention of that method with much satisfaction. It will never be the popular method, but its presence, however secret, in our midst, will work like leaven, and affect the whole mass of Modern Spiritualism.

[For the views of *La Revue Spirite*, see pp. 72-74 in the present volume.]

Collected Writings VOLUME III

1881

CLOSING NOTE TO "SPIRITUAL MIRACLES"

[*The Theosophist*, Vol. II, No. 6, March, 1881, p. 129]

[Laurence Oliphant's book *The Land of Gilead* describes "miracles" he witnessed at the home of Sheik Ruslan Abutu, in Damascus. "Miracles" were performed by the Sheik upon himself and Dervish subjects who appeared quite unconscious of pain when pierced with knives and fed with burning charcoal. No blood was drawn and only slight cicatrices remained as evidence of the incisions. The London *Spiritualist* in reviewing L. Oliphant's book says: "There are secret circles in India in which, it is whispered, such miracles may be witnessed and very likely Madame Blavatsky could, if she chose, have something to say upon the subject."]

* * * Most undoubtedly she would have much to say; and to begin with, that she never saw "miracles"—the very name of which she rejects with scorn—either in such "circles" or in any other. But she has witnessed most wondrous "phenomena," and far more wonderful than any she has seen in Europe and America.*

---

* [It is not known whether the three stars which stand at the opening of this Note have any special meaning. We have left them exactly as they occur in the original—*Compiler*.]

Collected Writings VOLUME III
1881

THE BRAHMO SAMAJ

[*The Theosophist*, Vol. II, No. 6, March, 1881, pp. 131-132]

Ever since we came to India friends in Europe and America have been asking us to tell them something about the Brahmo Samaj. For their sake the following particulars are given: This new Theistic Church, whose foundations were laid by the banks of the Hooghly and which has been for fifty years spreading its doctrine by press and missionary, has just celebrated its anniversary at Calcutta. Among the religious movements in which our century has been so fertile this is one of the most interesting. We only regret that its salient features could not have been described in these columns by one of its several gifted and eloquent leaders, as the theory of our Society is that no stranger can do full justice to another's faith. We have been promised such an exposition of Brahmoism more than once by Brahmo friends, but until now have received none. We must, therefore, while waiting, make the best of the meagre data supplied in the Official report of the late anniversary, as found in the Samaj's organ, the *Sunday Mirror*, of January 30. A splendid lecture, by the Rev. Protap Chunder Mozumdar, one of the chief Brahmo apostles, which we were so fortunate as to hear at Lahore, helps us in a degree to understand the real character of the movement. His subject was "The Relations of the Brahmo Samaj with Hinduism and Christianity," and his discourse was fluent and eloquent in a high degree. He is a quiet, self-restraining man, with a pleasant voice, and an almost perfect command of English. Not yet having visited Calcutta, we have not had the good fortune to meet the "minister," or chief apostle, of the "New Dispensation," as it is now styled.

The Brahmo Samaj, as is well known, was founded by the late Raja Ram Mohun Roy, a Rarhee Brahmin, son of Ram Khant Roy of Burdwan, and one of the purest, most philanthropic, and enlightened men India ever produced. He was born about 1774, was given a thorough education in the vernacular, Persian, Arabic and Sanskrit, and, later, mastered English thoroughly, acquired a knowledge of Hebrew, Greek, and Latin, and studied French. His intellectual power was confessedly very great, while his manners were most refined and charming, and his moral character without a stain. Add to this a dauntless moral courage, perfect modesty, warm humanitarian bias, patriotism, and a fervid religious feeling, and we have before us the picture of a man of the noblest type. Such a person was

the ideal of a religious reformer. Had his constitution been more rugged, and his sensitiveness less acute, he might have lived to see far greater fruits of his self-sacrificing labours than he did. One searches the record of his life and work in vain for any evidence of personal conceit, or a disposition to make himself figure as a heaven-sent messenger. He thought he found in the elements of Christianity the highest moral code ever given to man; but from first to last he rejected as unphilosophical and absurd the Trinitarian doctrine of the Christians. The missionaries, instead of hailing him as an ally to win the Hindus from polytheism, and bring them three-fourths of the way towards their own standing ground, bitterly attacked his unitarian views, and obliged him to publish sundry pamphlets showing the weakness of their cause and the logical strength of his own. He died in England, September 27, 1833, and was buried on the 18th of October, leaving behind him a circle of sorrowing acquaintances that included some of the best people of that country. It is said by Miss Martineau that his death was hastened by the anguish he felt to see the awful living lie that practical Christianity was in its stronghold. Miss Mary Carpenter does not touch upon this point in her *Memoir* of his last days in England, but she prints among other sermons that were preached after his decease one by the Rev. J. Scott Porter, a Presbyterian clergyman of Belfast, Ireland, in

which he says that "Offences against the laws of morality, which are too often passed over as trivial transgressions in European society, excited the deepest horror in him." And this is quite enough to give the colour of truth to Miss Martineau's assertion, for we all know what the morals of Christendom are.

These particulars about the founder of the Theistic Church of India, are necessary if we would understand what Brahmoism was meant to be, in seeing what it now seems—we speak guardedly from a desire to avoid doing any injustice—from its reflection in its organ, the *Mirror*. We have said that Ram Mohun Roy never proclaimed himself as an apostle or redeemer; the whole tone of the evidence in Miss Carpenter's book shows him to have been humility personified. And now let us turn to the official report of the Brahmo anniversary of January 14 and 27, ultimo.

The address of Babu Keshub Chunder Sen was delivered at the Town Hall on the 22nd to some three thousand people, and all accounts agree in saying that it was a masterly display of eloquence. The next morning an *utsab*, or prayer and conference meeting, was held in the Brahmo *Mandir*, or house of worship. The *vedi*, or preaching place, was decorated with plantain trees and evergreens, and "the smell of incense was felt everywhere"—reminding us, one would say, of a Catholic church. The service began at 9 and ended at half-past twelve, when there was intermission of half an hour for refreshments, "*puris* and sweetmeats." At 1 there was a service in Bengali, at 2 one in Hindustani; then followed the reading of essays on the New Dispensation, hymns, and then for an hour *Yoga*, or silent contemplation. Then came an hour and a half of chanting (*sankirtan*) and *arati*, praise giving. At 7 P.M., the event of the day, and apparently one that

almost overshadowed the lecture of Mr. Sen, came off. It was the consecration of the "Flag of the New Dispensation," a crimson silken banner mounted upon a silver pole, and for the occasion "fixed on the open space of marble pavement in front of the pulpit." At sunset the ceremony of unfurling this flag began; we will let the *Mirror* tell us what this was.

A new form of evening worship called *Arati*, was first gone through. . . . The Brahmos had composed a grand hymn for the occasion glorifying the many attributes of the Supreme Mother in profound language and sentiment. The worshippers held each a lighted candle in his hand, creating a brilliant and picturesque effect. Dozens of musical instruments, from the English bugle and gong to the traditional conchshell, were loudly and simultaneously performed upon. The varied and deafening peals issuing from these instruments, combined with the voices of scores of men, who stood up and went around in a circle with the burning tapers in their hands, heartily chanting the *arati* hymn, produced upon the immense crowd present an effect which must be felt to be described.

It will occur to everyone acquainted with Hindu national customs to compare the crimson banner of the Brahmos with the one of similar colour and material which is hoisted on the golden flagstaff of the temple of Patmanabhan at Trivandrum at the beginning of *Ârati*, or bathing festival. If the latter is an appendage of the idol worship which the Founder of the Brahmo Church so abhorred, is not the latter?* And is a festival of lights less heathenish in a Brahmo *Mandir* than in a Hindu temple? These things may be innocent enough in themselves, for surely many will see only aesthetic taste in the waving palms, the burning incense, the chanting worshippers marching around the silver-mounted crimson banner, with their lighted tapers. But are there not some well-wishers to the spread of pure theistic religion who will perceive in these the sure signs of the approach of a pompous ritualism, which in the progress of time will stifle what there is of spirit in the new church and leave only a gorgeous formalism in its place? This is exactly what has happened to Christianity and to Buddhism; as one may at once see by contrasting the pontifical pageantry of the Romish and Greek churches with the alleged primitive simplicity of the apostolic age, and the ornate ceremonial of modern exoteric Lamaism with the rigid asceticism and self-restraint of the primitive Buddhistic practice which many of the most learned Lamas now try to restore. It is to be hoped that the leaders of the new departure will keep in

———————

* It is more likely that the last word of the sentence should be "former."—*Compiler*.]

———————

mind the sensible precept of Ram Mohun Roy (see *Monthly Repository* [Calcutta] for

1823, Vol. XVIII, p. 430): "If a body of men attempt to upset a system of doctrines generally established in a country and to introduce another system, they are, in my humble opinion, in duty bound, to prove the truth, or at least, the superiority of their own." In his anniversary lecture Mr. Sen *protested against being taken as a prophet or mediator between God and Man*, yet at the same time he announced himself and certain of his associates as the *Apostles of a New Dispensation*, chosen and commissioned to usher it on its conquering career. Calling these colleagues about him in the sight of the congregation, he, as one having the superior authority, imparted to them their divine mission. "You are chosen," said he, "by the Lord of Heaven to preach his saving truth to the world. Behold the flag of the New Dispensation before you, under the shadow of which is the reconciliation of all things. . . . Go, preach, spread the spirit of universal union which this flag before you represents. . . . In token of your vow of allegiance touch the banner, and bow down to God to give you strength and the light of faith." Whereupon, says the *Mirror*, "The apostles then each and all touched the banner, and bowed their heads to God." Here, besides the contradictions which we have italicized a few lines back, all the dramatic elements of a super-structure of divine inspiration, apostolic commission, infallible teaching, and a dogmatic creed; to arise, perhaps, even before the present "Minister's" death. In fact, Mr. Sen appears to forecast this already for, answering to the self-formulated question whether the Brahmo Samaj is "simply a new system of religion, which human understanding has evolved," he clearly something far higher for it. "I say it stands upon the same level with the Jewish dispensation, the Christian dispensation, and the Vaishnava dispensation through Chaitanya. It is a Divine Dispensation fully entitled to a place among the various dispensations and *revelations of the world*. But is it equally divine, equally authoritative?" he asks; and answers, "Christ's Dispensation is said to be divine. I say that this Dispensation is equally divine. *Assuredly the*

Lord of Heaven has sent this New Gospel unto the world." And, again, "Here you see God's special Providence working out the redemption of the land through the instrumentality of a complete dispensation with *its full complement of apostles*, *scripture*, *and inspiration*." It is too much to say this is but a poetic figure of speech. Mr. Sen is a master of English and should certainly know the value of these words. The public is therefore fully warranted in recognizing in him one more bidder for the honours and distinction of an inspired apostle and messenger of God upon earth, in short, an *avatara*. Should his church endorse this claim, future generations of Brahmos may be laying their heads and their gifts at the feet of descendants of the Raja of Kutch-Behar, as true Mussulmans now do in the cases of lineal descendants of the Prophet's family, and as do the Sikhs in that of Baba Kheim Singh Vedi, of Rawalpindi District, sixteenth living representative of the line of Guru Nanak.

Collected Writings VOLUME III

1881

THE BRAHMO LEADER AND YOGINISM

[*The Theosophist*, Vol. II, No. 6, March, 1881, p. 132]

A correspondent asks what we have to say with respect to the following paragraph, which he professes to have copied from the *Indian Mirror*, the organ of the Brahmo Samaj, of January 23, 1881:—

> the Theosophists who are now in India profess to bring back those days of *Yoga* in which holiness was combined with the power of doing supernatural things. We were a little amused to hear the other day of their strong belief that the leader of our movement, whether he will confess it or not, does really possess the occult powers, being a man of *Yoga* himself. Fortunately for India, those days are past recall. The world will survive supernaturalism of all sorts, and the only miracles which will be believed in are those which result from the extraordinary moral forces and strong resolves of the human will directed by injunctions from the divine spirit above.

We have only to say that some one has apparently imposed upon the good nature of our Brahmo friends. Such an idea as that of Mr. Sen's being a Yogi never entered the head of any theosophist whom we have heard express an opinion about that gifted Bengali orator. If he is responsible for the reflections indulged in by the writer of the paragraph upon the general subject of supernaturalism, *à propos* of miracles and the Theosophical Society, we deeply regret that one of such talents should so grossly misconceive us and our beliefs. The more so, since he claims direct inspiration from God, and presumably should be able to get at the truth. If there is one thing more than another that our Society's Founders do *not* believe in it is a miracle, whether as a disturbing effect in the laws of matter, or a special divine commission to any individual. There never was a time, in our opinion, when holiness or sinfulness "was combined with the power of doing *supernatural* things."

Collected Writings VOLUME III

1881

FOOTNOTES TO "COSMOGONY AND ANTHROPOLOGY"*

[*The Theosophist*, Vol. II, No. 6, March, 1881, pp. 133-134.]

> "What are we to understand by the name God? . . . Methinks that it would be far more rational to believe that this fictitious personage is a compound of what we would call *mother thoughts*; of harmonious ideas forming a center of actions and a center of propulsion, a focus of all the other thoughts of which the universe is composed. . . ."

We may be doubtful whether our Brother Cahagnet means by his "Mother Thoughts" the spiritual transcendental essences which Aristotle calls privations and Plato calls forms, species improperly understood and known as ideas; those eternal, immutable essences removed altogether

____

* [The quoted passages are translations from the original French work by Alphonse Cahagnet, entitled *Cosmogonie et Anthropologie*.—*Compiler*.]

____

from the sphere of sense, and cognizable more by intuition than reason. But whether or not he means that substance of which the world is but the shadow and which gives the latter the little of partial *reality* it possesses, his definition of the abstract Deity is undoubtedly that of the Vedantins, who define Parabrahm, *absolute* Intelligence and Force Itself, and hence devoid of either intelligence or force. In such a case his "Mother Thoughts" would under another name take the place of *Îśvara*, as defined by the modern school of Benares Vedantins, though we doubt that Mr. Cahagnet has the remotest idea of the existence, let alone the philosophy, of Vedantism.

> ". . . the great sympathetic law of attractions and aggregations—law divided into a succession of states, forms and different actions, *i.e.*, causing things to succeed, precede, and follow each other."

This idea besides being the basic principle of the modern Law of Evolution which all the Hindu, Buddhist, and European Theosophists accept in its fundamental teaching, is that of the Heraclitan doctrine in regard to the phenomenal world, that of the "perpetual flow of all things."

> ". . . as a series of thoughts resulting in various modes of appreciating or viewing things are born from one first . . . thought, so the first aggregative potency must have

acted in the same manner, and that it could create the material universe, or rather the *material state*, but in this wise, viz., by unconsciously imposing on it the task *to be* . . . by a succession of various ways of appreciating or viewing it."

We do not feel quite sure whether the author adheres to the Aryan doctrine of the negation of the reality of matter, which was also that of Plato, but it does seem as if this conception of the Deity reminds one of the Platonic doctrines of the Cosmos being but "the shadow of The Shadow"; and of the deity of the Eleatics, whose Absolute was not a mere abstraction, a creature of pure fancy, but the totality of the objective universe as discerned by the soul, which itself, as compared with the body, is but a subtler species of matter.

[The author having referred again to what he terms "mother thoughts," H. P. B. comments as follows:]

Would we not be warranted in thinking that the authors of the *Vedas* which mention such a legion of deities inferior to, and dependent on, Parabrahm, had also some such "Mother Thoughts" in their spiritual clairvoyance? Hence polytheism or the plurality of gods becomes comprehensible. The anthropomorphisation of these abstract principles is an afterthought; human conception generally dragging down to the level of its own terrestrial, gross perception, every *idea*, however philosophical and sublime.

"It has been revealed to us . . ."

The author is a *spiritist* as well as a magnetizer. The revelation must have come either from a clairvoyante, somnambule, or "spirit." (See *Révélations d'Outre-Tombe*, Vol. I.)

". . . the only existing God to be found, as we believe, a deity formed of all, without, therefore being of necessity a pantheistic god."

We do not see how the inference can be well avoided, though, once we admit of a Deity, the God of the pantheists seems the only reasonable one. True pantheists do not say that *everything* is God—for they would be fetish-worshippers then; but that God is in everything and the *whole* in God.

"At the ninth [incarnation] Vishnu becomes more reasonable. He assumes the shape and name of Buddha, a god who had four arms and a divine intelligence."

It is quite evident that Mr. Cahagnet knows nothing of the Hindu religions, less yet of Aryan philosophy. We have omitted translating a page or two as they are full of inaccuracies. The venerable author having derived his information upon the religions of India from an old book called *Religious ceremonies and customs of all the peoples on the globe*, by a society of men of Science, and dated

1723,* it becomes clear how he came to mix up the *avataras* and endow “the Light of Asia”—Gautama Buddha—with four arms. The “men of science,” even in the days of Sir John Williams,† often confounded the son of the king of Kapilavastu with the Scandinavian Odin and many other myths.

* [*Cérémonies et coutumes religieuses de tous les peuples du monde*, etc. Edited by J.-Fr. Bernard and others. Amsterdam: J.-Fr. Bernard, 1723-43, 11 vols. fol. New ed., Paris: Prudhomme, 1807-09, 12 vols. fol. Consists of essays by a large number of scholars.—*Compiler*.]

† [This is most likely a misprint for Sir William Jones.—*Compiler*.]

Collected Writings VOLUME III

1881

THE SIGNS OF THE TIME

[*The Theosophist*, Vol. II, No. 6, March, 1881, pp. 135-136]

How rapidly the salutary leaven of Freethought is working its way into every class of society throughout Europe and America, may be seen in the rapidly succeeding events of the day.

FREETHOUGHT

The great goddess of intellectual Freedom is destined to become the final saviour, the last *avatara*, to countless millions of bright intellects. Hitherto enslaved, chained by the shackles of enforced and degrading dogmas to the doorsill of the Temple of Superstition, such freed minds are joyously proclaiming the "good tidings," causing others to welcome that noble, inspiring genius, and each day multiplying their conquests. Many a theological fortress until now believed impregnable, has been shaken to its very foundations by the repeated blasts of the magic-working trumpet of the Joshuas of the day; and its walls like those of old Jericho in the Old Testament fable, have crumbled to the dust. The domain, held for ages by the "Lord's Elect," is now invaded from all sides, and no Jehovah appears to wither the sacrilegious

hand and say in voice of thunder "touch not mine anointed." This domain is now reclaimed and soon will be torn forever from the daily weakening grasp of theology. The multi-coloured monks and Jesuits are being driven out of France in crowds. They who have poisoned for ages the young plastic minds of children, tying them for life to the arid path of one narrow belief, a path hemmed in as by two granite walls by the double belief in a personal national deity and a personal national devil—are gone, and with them their pernicious influence. According to the returns published by the French Government, and which we copy from *The Pioneer*, the religious orders which were dissolved during the past year comprised 2,464 Jesuits 409 Franciscans, 406 Capuchins, 294 Dominicans, 240 Oblates, 239 Benedictines, 176 Carmelites, 170 Fathers of the Company of Mary, 168 Brothers of St. Jean de Dieu, 153 Eudists, 126 Redemptorists, 91 Fathers of St. Bertin, 80 Basilians, 75 Carthusians, 68 Fathers of the Assumption, 53 Missionary Fathers, 53 Fathers of the Missions Almshouses, 51 Priests of the Immaculate Conception, 45 Fathers of the Enfant de Marie, 41 Brothers of St. Peter-in-Vinculis, 32 Barnabites, 31 Passionists,

30 Fathers of St. Joseph's Refuge, 28 Fathers of St. Sauveur, 27 Canons of the Lateran, 25 Monks of St. Eden, 20 Fathers of the Company of Mary, 20 Marists, 20 Fathers of Our Lady of Sion, 20 Fathers of the Company of St. Irenae, 18 Bernardins, 14 Somasque Fathers, 12 Fathers of the Congregation of St. Thomas, 11 Trinitarians, 10 Camelians, 9 Fathers of the Christian Doctrine, 8 Missionaries of St. François-de-Sales, 4 Pères Minimes, 4 Camuldians, and 3 Priests of "the Holy Countenance"; or 5,339 in all. In addition, the Decrees apply to 1,450 Trappists who have not yet been expelled. What Bradlaugh has for years been doing in England by elevating the standard of Freethought among the working classes; and the fearless, indomitable Colonel Robert Ingersoll has done for America, now a whole party does in the hitherto bigoted Papist France. The latest news is about their doings among the young, and it may be seen in the following extract from *The Pioneer*:

INFANTILE FREETHOUGHT

The group of Freethinkers of the Nineteenth Arrondissement convoked their adherents on the 23rd January to a festival, in the shape of a distribution of New Year's gifts to the children of the members of the association, and some 1,500 people responded to the appeal, assembling at the Salle Favier at Belleville.

Before the proceedings, commenced, the children present feasted their eyes on several tables covered with presents, consisting of playthings, books, and bonbons. The chair was taken by M. Rochefort, who was surrounded by several shining lights of the party, including Trinquet and the Laureate, Clovis Hugues. The President's opening speech was short and characteristic. It ran as follows:—"Citoyennes, Citoyens—Until now the words 'childhood and freethought' have appeared incompatible. The Catholic Church understands childhood to mean the transfer of an infant from the arms of the nurse into the hands of the priest. Their playthings are replaced by holy Virgins of wax, while instead of the wolf they are frightened with the devil. With such an education children, prepared for servility, by means of superstition, are ready on entering life to become clericals. It is because you have wished to free yourselves from all stupid traditions that you also wish to keep your children from entering any church. Priests of every sect all row in the same boat—their one doctrine is rascality." When the applause which greeted these words had subsided, M. Rochefort read a letter from Mdlle. Louise Michel, and a speech was delivered by Madame Rousade, a Socialist, and a clever speaker, whose tirades against religion were received with enthusiasm. The children, for whose benefit the *fête* was got up, and who had anxiously awaited the end of the speechifying, were then called to the platform, where a present was handed to each by M. Rochefort, the poorest in appearance receiving also tickets for clothes and boots.

In view of such an agitation and change in the drift of religious thought, we cannot but wonder at the tenacity, with which some Protestant Christians cling to the dead letter of the *Bible*, blind to the fact that, however sophistical and clever their arguments, it is impossible for anyone who does not wilfully shut his eyes to truth, not to see that the revised New Testament has thoroughly upset the most important theological strongholds. Even the just remark of the Brahmo *Sunday Mirror*—"If a book which is revelation and is considered infallible at the same time, is capable of revision, including significant omissions and changes, how can the world have faith in any book revelation, and how can

Englishmen contentedly stick to the English Bible as an

infallible authority on all things?"—has called out two earnest and lengthy protests from well-educated English gentlemen. There is one ominous fact, though. While the critical onslaught on the Old Testament has destroyed such pet theories as the "miracles" of Moses (opinion of Canon Cook), the prophecies of the coming of Christ in *Psalms* (Dean Johnson's opinion) and others, it has reinforced, so to say, and legalized belief in the Devil. In the Lord's Prayer the words ". . . and deliver us from evil," are now made to read ". . . deliver us from the evil one" standing now in the Anglican as they stand in the Greek Church. The whole Christian world is now bound to believe in his Satanic Majesty more than ever! The Fiend has been legitimatised.

True, the Scriptures have been cut, added to, and revised since the days of Ezra, times innumerable. And so in a century or two they may be revised once more, until—if themselves are not wholly obliterated—the Devil at least may be made to retire to the cerebral solitudes of theological terrorists whence he ought never to have been conjured up to plague mankind.

CHRISTIAN "BLESSINGS"

It is amusing to find, how those who evidently must be young recruits in journalism, perhaps but of a few years' standing, shrink horrified before the imprecations frothed at them by certain religious bigots! We almost expected to hear the classical ejaculation of: *Monstrum horrendum*, *informe*, *ingens*, *cui lumen ademptum*!* at the end of the article signed "P.R." in the *Philosophic Inquirer*, of Feb. 20. After treating his readers to *thirty-two* Billingsgate words (occuring in *fifty-five* lines) that had been lavished upon him by the editor of the *Catholic Review*, who proceeds to curse him with bell, book, and candle, P.R. *gives up* "the controversy in despair." There certainly is but little hope that any "heathen Chinee," Hindu, or, in fact, heathen of any sort could ever compete in vile abuse on equal terms with such a

———————

* [Virgil, *Aeneid*, Book III, 658: "A monster awful, shapeless, huge, bereft of light," said of Polyphemus.—*Compiler*.]

———————

literary Polyphemus as this pious opponent seems to be. Yet, Mr. P.R., and the editor of that clever and highly honest little Madras weekly—the *Philosophic Inquirer*—ought not

to be so selfish as to deprive their readers at once of such highly entertaining polemics. They must certainly see as clearly as they that any mere filth-throwing opponent is not formidable. He makes it only too plain that being utterly unable to offer a single good argument in defence of his cause, in hurling thirty-two fisherwomen's objurgations instead, he must feel the ground very shaky under his feet. The shouter and curser is always in the wrong, and his noise is in proportion to his hurt. No amount of textual criticism upon the *Bible* or exposures of that most cunning of all human schemes—Theology—can disgust so many people perhaps ready to listen to the professed "Word of God," as the frequent publication of *such* a defence of religious dogmas as the one under notice. Let then our esteemed colleague of Madras sacrifice himself by all means, for the instruction and good of humanity. For six years have we been collecting in six huge volumes the printed vituperations against us personally and the Theosophical Society by religious bigots.* Were we but to compare notes, the epithets of "wretch," "blockhead," "fool," "stupid, pedantic fool," "incarnate devil," "imp of iniquity," and "offspring of the father of lies" that have stung P.R., would be found only weights, if into the other pan of the scale we were to throw the clerical and other 'blessings' bestowed upon us by the charitable Christians. Some years ago Mr. Gladstone took the trouble of collecting into a neat pamphlet under the title of the *Speeches of Pope Pius IX*,† the "flowers of speech" as he calls the choice compliments showered on heretics by the late Vicegerent of God, in his Papal *Discourses*. The vituperations employed by the editor of the *Catholic Review* against P.R., as quoted in the *Philosophic Inquirer*, seem

* [H.P.B. means here her famous *Scrapbooks* preserved in the Archives of The Theosophical Society, at Adyar.—*Compiler*.]

† [Published together with two other Tracts under the title: *Rome and the Newest Fashions in Religion*. Collected and Edited by the R. Hon. W.E. Gladstone, with Preface. London, 1875.—*Compiler*.]

like the love whispers of a fair maiden by comparison with what His Holiness managed to get off. We recommend Mr. Gladstone's pamphlet to the perusal of our colleague if he has not seen it. Let our Madrassee Brother take a veteran's word and experience for it that unmerited abuse by an enemy is *the best of advertisements for a paper*.

Collected Writings VOLUME III

1881

THE ALLEGED REAL MEANING OF EDUCATIONAL MISSIONS IN INDIA

[*The Theosophist*, Vol. II, No. 6, March, 1881, pp. 136-137]

We confess to having read with great surprise an authoritative explanation that the real object in view in the establishment of the Christian Vernacular Education Society was—*Revenge*! In the *Wisbeach Advertiser*, an English journal of wide circulation—of November 20, 1880, is the report of a public meeting to collect funds for the above-named society. Col. S. D. Young, an old Indian officer, appeared as a delegate from the society in London, the Revs. Littlewood, Bellman, and Hollins attended, and the chair was occupied by the Rev. Canon Scott. Col. Young went on to describe the dark and dreadful heathenism of the Hindus, and said that the Mutiny of 1857 "although a dreadful affair and a time of mourning for England, was the beginning of good for India," for it was the immediate cause of the organization of the Vernacular Education Society.

> Up to 1858 the missionaries had to do all kinds of work, and they were thus burthened and hindered in their efforts to christianize the people. They had had up to that time to sit down and compile the school books, translate them into native languages, etc., which caused them to lose half their time. This state of things caused Dr. Venn and Henry Carr Tucker to originate the Christian Vernacular Education Society as a *memorial of the mutiny*, *a thank offering to God for his goodness to them during that dark period and* A CHRISTIAN RETALIATION *upon the natives*.

Now this is charmingly frank, and we ought to be grateful to the Vernacular Education Society's official delegate, Col. Young, for so liberally showing us the Society's little game. Doubtless, now that the poor blind Hindu heathens know why their dear friends are sending them so many teachers, they will appreciate the delicacy of motive which has begotten such zeal. Pity that Col. Young forgot to mention this before he left India !

____

Collected Writings VOLUME III

1881

THE NEW VIMÂNA

[*The Theosophist*, Vol. II, No. 6, March, 1881, pp. 138-39]

A plan has just been submitted for the consideration of the Odessa Branch of the Imperial Technological Society for an aerial ship, which does not require a gas balloon for the purposes of flight. The inventors of the new apparatus, Messrs. Henrizzi and Von Offen, allege that they have discovered a force which can be made to counteract the force of gravitation. The aërostat is of the following dimensions: 40 feet long, 24 feet broad, and 16 feet high. Its general form is conical, it being of the same construction as the ship *Boogshprit*. It is set in motion by two screws of the machine, the principle of which is still a secret of the discoverers. The whole weight of the apparatus, the engine included, is about 400 lbs. The material for its construction is prepared by Henrizzi and Von Offen, and is also as yet a close secret, and the most important of all the secrets. The engine and the compartment for luggage are situated in the lower part of the ship. The engine is a two-forced one and moves and is claimed to propel the vessel at the rate of 40 feet a second. The greatest advantage of the new air-machine over all others which have been submitted until now, consists in its moving not only with but against the wind; and also that in case of any breakage in the machinery, it does not involve any danger to the passengers, as it never could drop suddenly to the earth, but would, in case of accident, gradually

descend, or be made to support itself for a certain time in the air, and even continue moving for a short distance either forward or backward.

The apparatus, it is affirmed, can be raised at will and to any height one likes, and the amount of luggage it takes depends only upon the stowage capacity.

The Odessa Branch of the Technological Society found the idea of the new aerial vehicle very feasible, and, given the above designated force and weight, to promise certain success. The Society confirmed and endorsed the assertions of the discoverers that no injury to the machinery could compromise the safety of the passengers or the principles above enunciated. At the suggestion of the Society, the inventors submitted their project to the Minister of War, the new airship being intended solely for military operations. A considerable sum of money was awarded to the two inventors to enable them to begin the work of construction immediately.

This example of the incessant progress of modern scientific discovery will be all the

more interesting to the reader since it comes as a timely supplement to Col. Olcott's lecture on India and emphasises the fact that the Aryans were, indeed, our progenitors in most of the useful arts.

The Russian war authorities in devoting a large sum for the construction of the new war aërostat, show what great importance they give to the invention. But by turning to the Indian lecture and noticing what the Brahmachari Bâwâ says about the *Vimâna Vidyâ* of the Aryans,* it will be observed that Messrs. Henrizzi and Von Offen have yet a deal to learn before they can supply airships in which contending armies can fight battles in the air, like so many war eagles contending for the dominion of the clouds. And the art of war must be far more perfected than now before an army can be annihilated by artificially induced poisonous mists.

---

* [In the article: "Some Things the Aryans Knew," in *The Theosophist*, Vol. I, June, 1880, pp. 236-37.—*Compiler*.]

Collected Writings VOLUME III
1881

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. II, No. 6, March, 1881, pp. 118,139]

The *Revue Spirite*, edited by that honoured and thoughtful French spiritist, our friend, Mr. Leymarie, F.T.S., has devoted many pages to Theosophy during the past three years, and commended our Society's plans and principles to public notice. In a recent issue appears a review of our progress from the beginning to the present time. "We may say," it remarks, "that even now this Society is on the highroad towards a grand success. Its birth seems likely to be the beginning of a most important philosophical and religious movement in both hemispheres; while at the same time contributing to a moral regeneration among the Hindus, so sadly degenerated by centuries of different oppressions. . . . In our opinion the Theosophical Society is a great centre of research, and its magazine, *The Theosophist*, the channel through which we (Europeans) may to a certain extent share in the same."

For the magnetists none, of course, are so well authorized to speak as Baron Du Potet and Mr. Alphonse Cahagnet. The former wrote us (see Vol. I, 117): "Receive me, then, as one closely identified with your labours, and rest assured that the remainder of my life will be consecrated to the researches that your great Indian sages have opened out for us." The latter said: "The foundation of such a Society as yours has always been the dream of my life."

History teems with examples of the foundation of sects, churches, and parties by persons who, like ourselves, have launched new ideas. Let those who would be apostles and write infallible revelations do so, we have no new church but

only an old truth to commend to the world. Ours is no such ambition. On the contrary, we set our faces like flint against any such misuse of our Society. If we can only set a good example and stimulate to a better way of living, it is enough. Man's best guide, religious, moral, and philosophical, is his own inner, divine sense. Instead of clinging to the skirts of any leader in passive inertia he should lean upon that better self—his own prophet, apostle, priest, king, and saviour. No matter what his religion, he will find within his own nature the holiest of temples, the divinest of revelations.

In the *Sunday Mirror* of February 20, we find a paragraph in which Sir Richard Temple's opinion on the Brahmo Samaj is quoted from his *India in 1880* to the effect that "quite recently they (the Brahmos) have adopted the name of Theosophists." This, one of the many inaccurate statements made in his book by Sir Richard Temple upon India in general and Indian religions especially, seems to have spurred the Brahmos to a quick repudiation of any connection whatever with the Theosophists. The able organ of the New Dispensation says:—"The reference to the Theosophists is a mistake. The Brahmos have never identified themselves with the Theosophists."

Amen. Nor have the Theosophists identified themselves with them. But whether either the one or the other have acted the most wisely in this, is another question. The Theosophical Society includes members of nearly every known religion, sect, and philosophy, none of them clashing or interfering with the other, but each trying to live in peace with his neighbour. The universal tolerance preached by us is but the active protest against mental slavery. We have as is known, purely Buddhistic, purely Christian, and purely orthodox Hindu branches, and societies allied with us; and union *is* strength. But of this anon. For the present we would be glad to learn from our esteemed friends and Brothers—if unhappily *not* allies—the Brahmos, why, while hastening to repudiate Sir Richard's connection of them with us, they have allowed to pass unnoticed another still more serious "mistake" made by the ex-Governor of Bombay? Speaking of them in his lecture (in furtherance of the Oxford mission

to Calcutta) he said that the Brahmos "are almost, though not entirely,Christians". . . "lingering upon the very threshold of Christianity" . . . "almost persuaded to be Christians." Unless there has been a like repudiation of the uncalled-for charge which has escaped our notice, is it possible that the latter should have been passed over only because Christianity is popular among the British rulers and Theosophy—is not?

THE ROYAL SOCIETY AND SPIRITUALISTIC LITERATURE.—Our esteemed contemporary, *The Spiritualist* (London), notes the fact that the Royal Society has actually condescended to express its thanks for a presentation copy of Zöllner's *Transcendental Physics*. Until now its practice was to take all such donations, insert their titles in the library catalogue, but never say "Thank you," for fear of compromising its dignity! Mr. Harrison, the editor, who is fond of a good joke, recalls an anecdote about Sir John Lubbock, which is to the point. Once Sir John exhibited in the theatre of the Royal Institution, a picture of an African savage, armed to the teeth, cowering behind his shield, lest in defiance of popular superstition he should cast eyes upon his passing mother-in-law. Mr. Harrison dryly adds:—"Some Englishmen, it may be remarked in passing, are in a similar state of demoralisation on better grounds. Superstition dies hard, but it is pleasing

to see, now that the ground has long been broken by great men, that others are beginning to peep out from behind their shields, and we hope that spiritualists will do nothing to frighten them off again, by suddenly presenting more proved facts of nature than timid creatures are able to bear."

Collected Writings VOLUME III
1881

A RUSSIAN "SYMPOSIUM"

[*The Pioneer*, Allahabad, March 1, 1881]

[In H.P.B.'s *Scrapbook*, Vol. XI, p. 51, now in the Adyar Archives, the authorship of this article is indicated by the initials "H.P.B." written in pen-and-ink at the end of it.]

An important triad of Russian writers has lately been engaged on a discussion of British and Russian relations. One of these, Mr. Martens, Professor in the St. Petersburg University, whose article in the *Revue du Droit International*, entitled "The Russians and the Chinese," was quoted at some length in the *Pioneer* of January the 20th, has now brought out another and more interesting pamphlet which has attracted considerable attention. This time the learned Professor discusses the whole subject of "Russia and England in Central Asia," and tries to find in the situation a "solidarity of Anglo-Russian interests." "No well-educated Russian," he says, "would ever dream of the conquest of India." At the same time it does not appear to Mr. Martens absurd to contemplate an attempt of the kind as possibly arising from the development of bad feeling between the two countries. And whatever might be the issue, he fancies that English prestige would suffer; because, in the event of a Russian invasion, the English army would of necessity in the main consist of Indians. All the Indian princes and independent states would be called upon to unite for the defence of their country. Should the invaders be defeated, then the Asiatic allies of Great Britain would ascribe to themselves the whole glory of victory. The larger their numbers, the stronger, of course, their convictions that without their help the British army would have been defeated; hence the spread of a general belief in the weakness of the English

Government and of its military power. "Such a belief is pregnant with danger to the English, for it can but lead to a general rising in India."

There is a comical mixture in all this of intelligent reasoning applied to a misconception of fundamental facts. When our Russian critic talks about the Indian princes and independent states being called upon to join in the defence of their country, one can realize the extent to which foreigners fail to understand the real condition of India and the relations of the independent states to the paramount power. But Mr. Martens' opponents, those of his own nationality, are equally unable to understand the true character of the

facts. Mr. Danevsky, Professor and Principal of the University of Kharkoff, publishes *his* views in London in a small pamphlet in French. Quite agreeing with Mr. Martens' views as above described, this author is at variance with him as regards the supposed common interests of the two rival powers. In his capacity of Professor of International Rights, having, perhaps, found it monotonous to be always preaching about the harmony and solidarity of international interests, Mr. Danevsky sets himself the special task of proving that "there are no common interests between England and Russia, and that no such interests can ever exist." "May it be the will of God," he piously exclaims, "that no such war between the two nations should ever take place," but none the less he thinks that, "according to all the portents and signs, the chances for peace are very slight," so he threatens England with the certainty of a Russian campaign to India. Commenting in detail upon the irreconcilability of Russian interests with the Eastern Question, as it now stands, Mr. Danevsky actually rests a part of his case on the commercial interests of Great Britain in Turkey!

After him a third champion enters the arena. The London correspondent of the St. Petersburg *Novoye Vremya* treats the other two writers with contempt, falling heavily upon Mr. Danevsky's disquisitions regarding English commerce in Turkey. "Had the author merely glanced at the British commercial statistics," he remarks, "he might have seen that for the present, the Turkish markets play a comparatively insignificant

part in English export trade." What the English do not probably see is how much, on the contrary, their interests are interwoven in those parts with Russian success, hence with Russian interests. "With the liberation of the Balkan populations, and the increase of their prosperity, under a free national Government, the British exports and trade in general can but increase." Further, the correspondent is angry with the Kharkoff Professor, for certain portions of his pamphlet. "Mr. Danevsky confesses," he says, "that the good understanding and perfect *entente cordiale* in the Eastern Question between Russia and England is sure to last, and to be strongly supported by the British Government so long as the Gladstone Ministry shall last. But Mr. Danevsky also adds that as Mr. Gladstone cannot himself last forever, this cabinet, too, may one day fall, and then will the implacable *British interests* again raise their voices, and an English war upon Russia become almost a certainty, if not an accomplished fact. Hence, according to Mr. Danevsky," concludes the correspondent, "Mr. Gladstone, in order to keep on good terms with Russia, is made out by the author to sacrifice British interests"! The critic of course conceives that, in saying this, he has accomplished a *reductio ad absurdum*. Perhaps English readers will not see the argument in quite the same light.

We need hardly explain that, in giving an account of this controversy, we aim merely at showing on what inaccurate pictures of the whole situation the public opinion of Russia is nourished—not at reproducing views which have any substantial claims to attention.

Collected Writings VOLUME III

1881

MADAME BLAVATSKY

[*The Amrita Bazaar Patrika*, March 3, 1881] *

SIR.—It appears that the Editor (or Editors?) of that scurrilous English paper at Lahore, the (un) *Civil* and (more cowardly than) *Military Gazette*—inasmuch as it is ever ready to attack defenceless women—has again been at its little game. I do not read it, but friends at Lahore tell us that upon the strength of an article published in the *New York World* by a member of the Theosophical Society, and which quoted from a private joking letter of Col. Olcott's to a most intimate friend (the Recording Secretary of the Theosophical Society of New York) the words: "I have not one cent, neither has Blavatsky," the bullying paper pretending to accept the sentence *literally* has uttered a column of slanderous insinuations to warn the natives that we are no better than penniless adventurers. These friends implore us to answer the attack in the paper which published it. My answer is: the *Gazette* seems ever ready—whether the calumnies and idiotic misrepresentations against us come from its Editor (or Editors) or from outsiders—to open its columns to filthy abuse, as though they were so many Indian sewers to carry off the public literary garbage. Such an ambition is quite worthy of the paper. But I appeal to every *gentleman* and honest man in India, whether Native or British, to decide what name should be given to Editors who will attack in such a cowardly way a woman they do not know, and merely upon the testimony of malicious rumours

---

* [Transcribed from H.P.B.'s *Scrapbook*, Vol. VI, p. 24a, by courtesy of The Theosophical Society, Adyar.—*Compiler*.]

---

set afloat by enemies? There is not a *gentleman* who would not say, under these circumstances, that it would demean me to ask them to insert my reply. For six months running, we of the Theosophical Society and especially I have been attacked without the slightest provocation, by dozens of papers, good, bad, and indifferent. The small curs have barked at us, in imitation of the large dogs. Yet, neither Col. Olcott nor I, have become deaf nor struck dumb by this canine cacophony, and their malice never being equal to our

contempt for them, we have never answered one single word to their vituperations. Were Col. Olcott and I an Englishman and an English woman, *no* Editor in India would have dared to say the tenth part of what was said about us. He being an American, and I a Russian, we have to pay the penalty of being born in our respective countries. If the Theosophical Society, on account of its professed views, is collectively slandered and hated by all *good* Christians, and especially *padris* (as bound by that alleged religion of mercy and charity) still our "heathenish" views have nothing to do at all with the rest of the people. With the exception of a few of wide circulation, whose Editors being gentlemen have never, even when opposed to our views, *insulted* us; the Anglo-Indian papers abuse me—*because I am a born Russian*, and Col. Olcott because, in their eyes, he is guilty of the double crime of being an American and—associated in his work with a daughter of my, to them, hateful country. As to the native papers, few of any standing have ever overstepped the bounds of propriety. Those which have, show that their editors have either totally misunderstood us, or are but sycophants to the opinions of the "Sahibs." I leave Col. Olcott to do as he likes in this particular case. But shall *I* honour one of *such* papers and demean myself by answering it directly? Shall *I* pay attention to the husky voice of every Scottish Editor, who chooses to black-guard me within the too extended boundaries of the law of libels? Never. To the friends, who are anxious that I should show the truth, prove who I am and whether I am penniless, I have but to point out to my American passport and my Russian papers; send my enemies for information to the St.

Petersburg "Book of Heraldry and Nobility";* refer them to various bankers, and other respectable English and native gentlemen who can prove that my income, derived from perfectly legitimate and private sources, has been ample enough to cover all personal expenses and a large share of the Society's. Moreover, that not a rupee of it has been given by any Native or Anglo-Indian. These witnesses, as well as the books of the Society, will prove that while the income of the latter, from "Initiation fees" and small donations for the Library, was during these two whole years in India but Rs. 1,560 (one thousand five hundred and sixty), Col. Olcott and I spent up to the 31st of December, 1880, the sum of Rs. 24,951 (twenty-four thousand nine hundred and fifty-one).

No one has a right to put his hand into my pocket and count my money; yet to give my friends a brilliant chance for refutation, a sure weapon against the vile insinuations of the *C. and M. Gazette*, I advise them to invite the Editors to go to the "Alliance Bank of Simla" and make enquiries at Allahabad. Just before Col. Olcott wrote that joke to his friend, showing "Blavatsky" penniless, out of Rs. 3,200 I had taken with me from Bombay, I placed Rs. 2,100 in the bank I have noticed; and a month later received nearly Rs. 2,000 more from home, the cheque being changed for me by a well-known English gentleman at Allahabad. I will not speak of other monies received—certainly not from natives, but legitimate sums through English hands—for the sum of Rs. 5,000 suffices to show the

falseness of the *lying* charges brought against us by our enemies.

To conclude, I invite the Editor of the *C. M. Gazette* to leave his cowardly, half-veiled hints and come out boldly with a dishonourable imputation that the law of libel covers—if *he dares*. Until then, I have a perfect right to abstain from noticing him as not being a gentleman. And if he goes too far, I yet have confidence enough in the abstract

---

* [Most likely what was known in Russia as the *Gerbovnik*, containing the coat of arms of the Nobility and their description. It was published in 1789-99 by the Department of Heraldry.—*Compiler*.]

---

principle of British justice, to believe that it will protect *even a Russian* domiciled under the shadow of its flag.

Yours fraternally,

Bombay, Feb., 1881. H. P. BLAVATSKY.

Collected Writings VOLUME III

1881

A BERLIN MARE'S NEST

[*Bombay Gazette*, Bombay, March 5, 1881]

To the Editor of the *Bombay Gazette*.

SIR—

All Europe and America were set laughing over the honest indignation of an Italian critic, who reviewing Mark Twain's *The Innocents Abroad*, burst out in vehement protests against the besotted ignorance of that famous humorist.

He actually inquired of his guide "Fergusson" at Genoa whether the illustrious Columbus was dead or not! A pretty author to pretend to write a book of travels forsooth! Remembering this, I would now like to verify a suspicion begotten in my mind by a paragraph in today's *Gazette* that this Italian critic must have changed domicile and be now telegraphing news to the *Standard* from Berlin. The telegram comes too late alas! The story of the case "unknown to the English people" was told to some of the Anglo-Indian rulers at a public dinner, at Simla, by "the imperious Russo-Hindoo lady" herself. Nor is the pseudonym of "Raddha-Bai" any more a mystery to the Indian Foreign Department than her belief, or rather knowledge, of such "mysterious subterranean passages" (the existence of which she still affirms), for she never made a secret of either. As to the "Indian letters" if "intensely hostile to the British Government," the hostility must be passed to the account of *Thornton's Gazetteer of India* and sundry "Guide Books" which, as can most easily be proved, supply their author with all the needed political information, except perhaps, occasional

clippings from the London and English Indian papers, required as *historical* ballast to her purely fictitious tales.* Raddha-Bai" does not pretend to write either history or political news. So long as her geographical, ethnological, psychological facts are correct, she has as perfect a right to evolve heroes and heroines out of her fancy as any other author. They are no more than gilt upholstery nails to hold her descriptive tapestry together. But the Anglo-Indian public will be enabled to judge of the degree of "hostility" exhibited in these Indian letters, as they are being translated by the author into English, and will in due time be issued by an American publisher, simultaneously with a London edition.† The poor correspondent was wise to "give the story for what it is worth," since the letter about the

Cawnpore caves, with an invitation to the Russian public by the "Thakur" to view them and himself, was but a study after Baron Munchausen.

"Raddha-Bai" the author *was* at Cawnpore in the Summer of 1879, and with a Hindoo gentleman, among others, named Thackersey (since deceased to our regret). The party visiting Jajmow included besides the latter, two English friends, an Assistant Magistrate, a Collector of the N.W.P. and his brother, an Anglo-Indian Engineer: the Political Department detectives, or police (I could never make out which) following us in those days of blessed Conservative trust like hawks poised for a swoop which was never made. That it was not, was significant in itself, since, whatever

---

* ["Indian Letters" or "Letters from India" was the sub-title of H.P.B.'s serial stories concerning her travels in India, which had been running for some time in the columns of the *Moskovskiya Vedomosty* (Moscow Gazette), though their actual title was "From the Caves and Jungles of Hindostan." This series was begun with the November 30 (old style), 1879, issue (No. 305) of this newspaper. This serial was later reprinted, and continued with new material, in the pages of the *Russkiy Vestnik* (Russian Messenger), beginning with the issue of January, 1883.—*Compiler*.]

† [No information is available concerning this English translation of H.P.B.'s Russian stories, apparently undertaken or at least contemplated by her at the time. The first translation of the "Caves and Jungles"—an incomplete one of Part I only—was made by Vera Vladimirovna Johnston and published in 1892.—*Compiler*.]

"hostility" I may ever have had was in *those* days, when I felt that it was considered almost a crime for a Russian to visit India, however innocent the purpose.

Unhappy Editor of the *Standard* who has to pay for such important telegrams! Why, I would write for him an original chapter with fresh revelations for half the money! Let us hope that under the new Government, notwithstanding the "Russian-Afghan intrigues" (also stale news, by the way) a repetition of such proceedings—natural enough in Russia, but shameful under a constitutional rule—will not be so easily repeated. The most piquant trait of the situation is, that while being viewed by some pessimistic alarmists in India, as a "Russian Spy" the hapless "Raddha-Bai* was also suspected by her countrymen of *Anglican leanings*! She sent to the St. Petersburg papers a long article by the advice of some British friends, to correct some erroneous impressions, and inviting the Russians not to make fools of themselves by believing the stories of every little humbug from India, who chose to call himself an "exiled Prince." The article was rejected as "evidently written under the pressure of the Anglo-Indian officials"! To conclude, though feeling no passionate love for any monarchical Government, and a positive disgust and hatred for the politics of every one of them, I never felt half the hostility for the most despotical as I feel for those sensational mischief-breeding "correspondents" who having no news of importance to send, try to implicate individuals innocent of any guilt toward the country which affords them hospitality, if not any actual protection, by cooking up messes of gossip and conjecture in which the ingredient of common sense furnishes none of the

seasoning.

H. P. BLAVATSKY.

---

* [As has been pointed out before, it is uncertain whether H.P.B.'s Russian pseudonym was to be the equivalent of the Sanskrit term *râdhâ*, "prosperity," "success," or of the term *râddha* which means "accomplished," "prepared," and even "perfect in magical power."—*Compiler*.]

Collected Writings VOLUME III
1881

THE YEAR 1881

[*Bombay Gazette*, Bombay, March 30,1881]

To the Editor of the *Bombay Gazette*.

SIR,

I believe very few of the millions who began three months since to date their letters "1881" ever gave a thought to the strangeness of this new grouping of figures. Yet, another such combination will not happen in the Christian Chronology before the year 11811 just 9930 years hence. Besides the well-known prophecy of Mother Shipton—which may have a more occult meaning than is generally supposed—our year 1881 offers that strange fact hitherto unnoticed that from whichever of four sides you look at its figures—from right or left if written horizontally, or from top or bottom, if arranged vertically—you will always have before you the same mysterious and kabalistic number of 1881. And truly kabalistic it is, being the correct number of the three figures which have most perplexed mystics and Christians for no less than sixteen or seventeen centuries. Among the rest the great Newton, who worked over the problem a considerable number of years. The year 1881, in short, is the number of the Great Beast, of the *Revelation*, the number 666 of St. John's *Apocalypsis*—that Kabalistic Book, *par excellence*.

See for yourself 1+8+8+1 makes 18:18 divided thrice gives three time six, or, placed in a row, 666, "the number of a man: and his number *is* six hundred three score and six."

And now "Here is wisdom. . . . Let him who hath understanding" then find out the relation that "Mystery, Babylon

the Great, the Mother . . ."—of all sorts of ugly things—has with A.D. 1881. Those who carry *Revelation* in their pockets know as little as the "heathen" since they could never tell us what the puzzle meant? And yet the Hebrew Kabalists understood the "Patmos Yogi." They knew well what he meant by his 666. Rabbi Gorodek who, so far back as 1791, asserted the *Apocalypse* to be far older than Christianity, and endeavoured to prove John to be no other than Oannes—the Chaldean Dagon or Man-Fish—promised us the solution for this year.

H. P. BLAVATSKY.

Bombay, *March* 29.

—————

Collected Writings VOLUME III

1881

COMMENT ON "YAKSHNI"

[*The Theosophist*, Vol. II, No. 7, April, 1881, p. 144]

[The writer, Thakur Ganesh Singh, tells the story of a fakir who had for some time frequented the neighborhood of Jahanobad, and owed certain sums of money to the shopkeepers for food supplied to him. He was finally taken into custody by order of the Tehsildar. In order to obtain his release, he commenced to perform such feats as the changing of water into wine or syrup, the materialisation of fresh fruits and flowers, etc. He further promised to cause the appearance of a tiger, whereupon he was threatened that if he continued such performances he would be beheaded. He produced no other phenomena after that. The writer says that he was told such phenomena could be done by obtaining control over Yakshni, and requests an explanation of what this power is, and "whether it is worth aspiring to."]

It certainly is not worth the while of any sensible man to spend time in learning such puerilities as are above described. These are the baser branches of occultism. A Yogi who gets frightened at any threat is *no* Yogi, but one of those who learn to produce effects without knowing or having learnt what are the causes. Such men, if not tricksters, are simply *passive* mediums—not adepts !

Collected Writings VOLUME III

1881

86

A COLUMNAR METEOR

[*The Theosophist*, Vol. II, No. 7, April, 1881, p. 147]

Not far from Warsaw (Poland) on January 14, occurred a most extraordinary natural phenomenon. As a matter of religious routine, it was forthwith attributed, even by the higher classes of bigots, to a divine portent—a "sign," specially sent by Heaven to warn good Catholics (Russian schismatics, of course, excluded) of some extraordinary coming event. Of what nature the latter was to be, has, however, not yet transpired. So, opinions being too divided as to the solution of this riddle of Providence, we may limit ourselves to simply placing the facts on record. At about 2½ P.M. on the day in question, the Sun was hidden by a dark mass of clouds in the western heavens, and two perfectly defined and seemingly solid gigantic pillars, brilliantly iridescent, formed at the same instant at either side of the sombre mass. The distance of each from the Sun was about 35 degrees. The more the luminary descended [to] the west, the more they became polychromatic and opalescent, while a third pillar of a golden hue began projecting itself over the Sun, thus forming a perfect triangle. At 4 o'clock the phenomenon reached its full development and radiancy. It was impossible to fix it for more than a few seconds. The sky was clear, and the breeze gentle. The thermometer marked 14 degrees of frost by Réaumur's thermometer. Many women flung themselves on their knees before the three fire-pillars and remained for the hour and a half that the phenomenon lasted, in prayer, loudly confessing their sins, beating their breasts, in the full conviction that they saw before them the *actual glory* of the Holy Trinity!

Collected Writings VOLUME III
1881

RAILWAY AND OTHER VANDALS

[*The Theosophist*, Vol. II, No. 7, April, 1881, p. l48]

We learn from an Italian journal that hardly two years ago "nothing but the intervention of the most distinguished influence prevented a railway company from destroying the venerable remains of the old city wall built by Servius Tullius."

This is real Vandal work, and every archaeologist will feel deeply grateful to the "distinguished influence"—whatever it was—for the timely intervention. Ethnology, philology, archaeology, as also every other branch of science concerned with the past history of mankind, ought to protest against such ruthless destructiveness. But we feel less inclined to sympathise with the *Diritto* newspaper when it tells us that the Municipal Council of Rome "has just decreed the demolition of the Ghetto—a quarter of the town which is still inhabited for the most part by Jews." True, the *Diritto* gives some good reasons why it should not be done; but it does not tell us how the municipality of any large city could without causing every municipal nose to rise in rebellion against it, have any longer left intact a pest-breeding stench hole noted throughout the world as being the most malodorous that any city can boast of. We confess that the projected demolition has some rights, though to the world's regrets, not because as the same paper puts it, "it is probably the oldest 'Jewry' in the world"; or, that "it was recognised as a Jewish quarter before the Roman Empire arose on the ruins of the old Republic." But, simply, for the reason that, "King Herod the Great built a palace there, and the Apostles, St. Peter and St. Paul, lived within it during their visit to the

capital of the empire." The *Diritto* remarks that "modern, utilitarianism has little respect for historic *souvenirs*." True, but how can the *Diritto* say that the Municipality regards St. Peter and St. Paul as *historical* personages? Many do not.

____

Collected Writings VOLUME III

1881

NEW YORK BUDDHISTS

[*The Theosophist*, Vol. II, No. 7, April, 1881, pp. 152-153]

About two years ago, the question of Buddhism was greatly discussed in the American, especially the New York, papers. Many an unbeliever in Christianity had turned to the noble philosophy of the Kapilavastu sage, and had declared himself a Buddhist, inasmuch as his own philosophical and scientific convictions responded far easier to the logical, though for many an unintelligent mind too abstruse, metaphysical conceptions of the *Tripitaka*. What, and who are they who are seeking the *Nirvana*? Is the *Nirvana* preferable to the modern Hell? What have the orthodox Christian people to say? These were the questions asked among many other answers appeared one from the pen of an ex-Christian gentleman. The article is not quite free from errors, but there is one idea running clearly through it, and that is that it is high time that the idea of Hell should be given up by the Churches. Unless they want to live to see the day when, without accepting, or even understanding what the religion of Gautama Buddha is, almost every intelligent man—especially since the publication of Mr. Edwin Arnold's splendid *Light of Asia*—which has run through any number of editions in America—will declare himself a Buddhist simply in the hope that no belief in hell shall be exacted from him in spite of the recent revision of the Bible and the achievements of the nineteenth century.

That the *Nirvana*—even as the misconceived doctrine of total annihilation—is preferable to the Christian hell in the eyes of every sensible man, may be seen from the article above referred to which appeared in the *New York Telegram*. The writer said:—

> The followers of Buddha are supposed to occupy a large portion of their time in thinking about the Nirvana—that state of nothingness to which they shall return after their long pilgrimage and multitudinous metamorphoses in the flesh are over. It would occupy too large a space to explain what are all the peculiar tenets of these singular religionists, and we only refer to them here in order to point a moral at which we shall arrive further on. To quote the language of an accomplished writer upon this subject of Buddhism, when an individual dies, the body is broken, the soul is extinguished, leaving merely its deeds with their consequences as a germ of a new individual. According to the germinating power (which is determined by the morality of the actions) the result is an animal, a man, a demon, or a god, and identity of souls is thus replaced by their continuity.

SAMSARA AND NIRVANA

The true Buddhist, therefore, thinks that he ought to act well, not merely on behalf of his own selfish weal, but for the benefit of the new "I" which is to follow him. The final goal of Buddhist salvation is the uprooting of sin, by exhausting existence, that is, impeding its continuance. This life is called the Samsara. By the Nirvana, into which we pass after we have gone through all the metamorphoses of being of which we are capable here, is meant "highest enfranchisement," and by this vague term is meant what theists would call "absorption into God," and what atheists would call "nothingness." It signifies the enfranchisement from existence without any new birth, the cessation from all misery. It is described as the "beyond" of the Samsara, its contradiction; without time, space, or force. Life is considered the *summum malum*, and annihilation therefore as the *summum bonum*. Those who accept this faith believe that even in this world a man may rise for a few moments into the Nirvana, provided he cultivates divine meditation and unselfishness. Multitudes of human beings derive comfort from this singular belief. One sometimes loses sight of this fact when dwelling constantly in a Christian country.

90

THE HELL QUESTION

We have introduced this allusion to the Buddhists, because it seems as though in some respects their belief is happier and more rational than that of many of the extremists among orthodox theologians. The pleasing subject of hell as a region or condition of eternal punishment has now agitated the public for some months, and as much interest seems to be taken in it now as ever. If its existence or its non-existence could be demonstrated it would be the most important theme that could possibly solicit the attention of mankind. But this existence or nonexistence cannot be demonstrated, and consequently, though thousands of people are interested in the subject, comparatively few feel any exceedingly deep and vital concern. Especially since Colonel Ingersoll has been lecturing on the question have millions made it a jest, and the coming essay on the matter by the Count Joannes will probably stimulate jocularity still more. The small class who really feel a vital interest in the matter are the orthodox believers in the various churches.

HELL AND NIRVANA

Of course, the entire body of orthodox clergymen would listen with anger to any attempt to deprive them of the satisfaction of believing in a hot and permanent hell. What this satisfaction consists in we have in vain attempted to analyse and understand. It would seem as though a future which precluded the possibility of unnumbered beings burning in agony forever were preferable to one in which that anguish was a *sine qua non*. The religion of the Buddhists precludes any such belief as this and therefore recommends itself, so far as that goes, to the religious world in general. When a man cannot exist in happiness, forever, there is nothing unpleasing in the prospect of consciousness being destroyed or only existing in a mild and gentle manner, into which no pain can enter. We are not by any

means advocating the religion of the Buddhists, but while so many sects are disputing the question of hell or no hell it is interesting to

know that a religion that is embraced by millions of people dispenses with the idea altogether.

Notwithstanding the arguments that time will never come when the Church will be able to dispense with hell, it is idle and hypocritical to argue as we have heard so many persons do, upon this point. "I am a Christian," says one.—"Then you believe in Hell and the Devil?"—"Oh, no, indeed; for this doctrine is ridiculous and long since exploded."—"Then you are not a Christian, and your Christianity is but a false pretence"—is our answer.—"But, indeed, I am one, for I believe in Christ."—"In a Christ god or a Christ man?" "If you believe in him in this latter capacity, then you are no more a Christian than a Jew or a Mohammedan; for both believe in their own way that such a man lived from the year 1 to the year 33; the one holding him as an impostor, and the other condescending to see in Jesus a prophet though far lower than Mohammed. Yet for all that neither of these call themselves Christians—nay, they loathe the very name! And if, agreeing with your Church, you see in the crucified 'Man of Sorrow' your saviour, the very God himself, then are you compelled by this very fact to believe in Hell." . . . "But why?"—we will be asked. We answer by quoting the words of the Chevalier des Mousseaux, in his *Moeurs et pratiques des démons*, a book which has received the approbation of the late Pope and several cardinals. "THE DEVIL IS THE CHIEF PILLAR OF FAITH, he says. He is one of the grand personages whose life is closely allied to that of the Church; and without his speech which issued so triumphantly from the mouth of the Serpent, *his medium*, the fall of man could not have taken place. Thus, if it were not for him [the Devil], the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense! For—from whom, would this Redeemer have redeemed and saved you, if not from the Devil, the 'Bottomless pit'—*Hell*" (p. x). "*To demonstrate the existence of Satan, is to re-establish one of the fundamental dogmas of the Church*, which serve as a basis for Christianity, and, without which, Satan would be but a name"—says Father Ventura di Raulica of Rome, the

Examiner of Bishops, etc.* This, if you are a Roman Catholic. And if a Protestant Christian, then why should you ask God in the "Lord's Prayer" to deliver you from "the evil one"—unless there *be* an evil one inhabiting his hereditary domain of Hell? Surely,

you would not presume to mystify the eternal in asking Him to deliver you from something or someone in the existence of which or whom *you do not believe!*

---

* [These words of Cardinal di Raulica may be found on p.v. of the Preface to des Mousseaux's *Les hauts phénomènes de la magie*.—*Compiler*.]

Collected Writings VOLUME III

1881

NATURE'S HUMAN MAGNETS

[*The Theosophist*, Vol. II, No. 7, April, 1881, pp. 154-156]

If anyone of us nowadays ventures to relate some weird experience or seemingly incomprehensible phenomenon, two classes of objectors try to stop his mouth with the same gag. The scientist cries—"I have unravelled all Nature's skein, and the thing is impossible; this is no age for miracles!" The Hindu bigot says—"This is the Kali-Yuga, the spiritual nighttime of humanity; miracles are no longer possible." Thus the one from conceit, the other from ignorance reaches the same conclusion, *viz*., that nothing that smacks of the supernatural is possible in these latter days. The Hindu, however, believes that miracles did once occur, while the scientist does not. As for the bigoted Christians, this is not a Kali-Yuga, but—if one might judge by what they say—a golden era of light, in which the splendour of the Gospel is illuminating humanity and pushing it onward towards greater intellectual triumphs. And as they base all their faith upon miracles, they pretend that miracles are being wrought now by God and the Virgin—principally the latter—just as in ancient times. Our own views are well known—we do not believe a "miracle" ever did occur or ever will; we do believe

that strange phenomena, falsely styled miraculous, always did occur, are occurring now, and will to the end of time; that these are natural; and that when this fact filters into the consciousness of materialistic sceptics, science will go at leaps and bounds towards that ultimate *Truth* she has so long been groping after. It is a wearisome and disheartening experience to tell anyone about the phenomena of the less familiar side of nature. The smile of incredulity is too often followed by the insulting challenge of one's veracity or the attempted impugnment of one's character. An hundred impossible theories will be broached to escape accepting the only right one. Your brain must have been over-excited, your nerves are hallucinated, a "glamour," has been cast over you. If the phenomenon has left behind it positive, tangible, undeniable proof, then comes the sceptic's last resource—*confederacy*, involving an amount of expenditure, time, and trouble totally incommensurate with the result to be hoped for, and despite the absence of the least possible evil motive.

If we lay down the proposition that everything is the result of combined force and matter, science will approve; but when we move on and say that we have seen phenomena and account for them under this very law, this presumptuous science having never seen

your phenomenon denies both your premise and conclusion, and falls to calling you harsh names. So it all comes back to the question of personal credibility as a witness, and the man of science until some happy accident forces the new fact upon his attention, is like the child who screams at the veiled figure he takes for a ghost, but which is only his nurse after all. If we but wait with patience we shall see some day a majority of the professors coming over to the side where Hare, De Morgan, Flammarion, Crookes, Wallace, Zöllner, Weber, Wagner, and Butleroff have ranged themselves, and then though "miracles" will be considered as much an absurdity as now, yet occult phenomena will be duly taken inside the domain of exact science and men will be wiser. These circumscribing barriers are being vigorously assaulted just now at St. Petersburg. A young girl medium is "shocking" all the wiseacres of the University.

94

For years mediumship seemed to be represented in the Russian metropolis but by American, English, and French mediums on flying visits, with great pecuniary pretensions and, except Dr. Slade, the New York medium, with powers already waning. Very naturally the representatives of science found a good pretext to decline. But now all excuses are futile. Not far from Petersburg, in a small hamlet inhabited by three families of German colonists, a few years ago a widow, named Margaret Beetch, took a little girl from the House of Foundlings into her service. The little Pelagueya was liked in the family from the first for her sweet disposition, her hard-working zeal, and her great truthfulness. She found herself exceedingly happy in her new home, and for several years no one ever had a cross word for her. Pelagueya finally became a good-looking lass of seventeen, but her temper never changed. She loved her masters fondly and was beloved in the house. Notwithstanding her good looks and sympathetic person, no village lad ever thought of offering himself as a husband. The young men said she "awed" them. They looked upon her as people look in those regions upon the image of a saint. So at least say the Russian papers and the Police *Gazette* from which we quote the report of the District Police Officer sent to investigate certain facts of *diablerie*. For this innocent young creature has just become the victim of "the weird doings of some incomprehensible, invisible agency," says the report.

November 3, 1880, accompanied by a farm servant, she descended into the cellar under the house to get some potatoes. Hardly had they opened the heavy door, when they found themselves pelted with the vegetable. Believing some neighbour's boy must have hidden himself on the wide shelf on which the potatoes were heaped, Pelagueya, placing the basket upon her head laughingly remarked, "Whoever you are, fill it with potatoes and so help me!" In an instant the basket was filled to the brim. Then the other girl tried the same, but the potatoes remained motionless. Climbing upon the shelf, to their amazement the girls found no one there. Having notified the widow Beetch of the strange occurrence, the latter went herself, and unlocking the cellar which had

been securely locked by the two maids on leaving, found no one concealed in it. This event was but the precursor of a series of others. During a period of three weeks they succeeded each other with such a rapidity that if we were to translate the entire official Report it might fill this whole issue of *The Theosophist*. We will cite but a few.

From the moment she left the cellar the invisible "power" which had filled her basket with potatoes, began to assert its presence incessantly, and in the most varied ways. Does Pelagueya Nikolaeff prepare to lay wood in the oven—the billets rise in the air and like living things jump upon the fireplace; hardly does she apply a match to them when they blaze already as if fanned by an invisible hand. When she approaches the well, the water begins rising, and soon overflowing the sides of the cistern runs in torrents to her feet; does she happen to pass near a bucket of water—the same thing happens. Hardly does the girl stretch out her hand to reach from the shelf some needed piece of crockery, than the whole of the earthenware, cups, tureens, and plates, as if snatched from their places by a whirlwind, begin to jump and tremble, and then fall with a crash at her feet. No sooner does an invalid neighbour place herself for a moment's rest on the girl's bed than the heavy bedstead is seen levitating towards the very ceiling, then turns upside down and tosses off the impertinent intruder; after which it quietly resumes its former position. One day Pelagueya having gone to the shed to do her usual evening work of feeding the cattle, and after performing her duty was preparing to leave it with two other servants, when the most extraordinary scene took place. All the cows and pigs seemed to become suddenly possessed. The former, frightening the whole village with the most infuriated bellowing, tried to climb up the mangers, while the latter knocked their heads against the walls, running round as if pursued by some wild animal. Pitchforks, shovels, benches and feeding trough, snatching away from their places, pursued the terrified girls, who escaped within an inch of their lives by violently shutting and locking

the door of the stables. But, as soon as this was done every noise ceased inside as if by magic.

All such phenomena took place not in darkness or during night, but in the daytime, and in the full view of the inhabitants of the little hamlet; moreover, they were always preceded by an extraordinary noise, as if of a howling wind, a cracking in the walls, and raps in the window frames and glass. A real panic got hold of the household and the inhabitants of the hamlet, which went on increasing at every new manifestation. A priest was called of course—as though priests knew anything of magnetism!—but with no good results: a

couple of pots danced a jig on the shelf, an oven fork went stamping and jumping on the floor, and a heavy sewing machine followed suit. The news about the young witch and her struggle with the invisible imps ran round the whole district. Men and women from neighbouring villages flocked to see the marvels. The same phenomena, often intensified, took place in their presence. Once when a crowd of men upon entering, placed their caps upon the table, every one of these jumped from it to the floor, and a heavy leather glove, circling round struck its owner a pretty sound thump on his face and rejoined the fallen caps. Finally, notwithstanding the real affection the widow Beetch felt for the poor orphan, towards the beginning of December, Pelagueya and her boxes were placed upon a cart, and after many a tear and warm expression of regret, she was sent off to the Superintendent of the Foundling Hospital—the Institution in which she was brought up. This gentleman returning with the girl on the following day, was made a witness to the pranks of the same force, and calling in the Police, after a careful inquest had a *procès verbal* signed by the authorities, and departed.

This case having been narrated to a spiritist, a rich nobleman residing at St. Petersburg, the latter betook himself immediately after the young girl and carried her away with him to town.

The above officially noted facts are being reprinted in every Russian daily organ of note. The prologue finished,

we are put in a position to follow the subsequent development of the power in this wonderful medium, as we find them commented upon in all the serious and arch-official papers of the metropolis.

"A new star on the horizon of spiritism has suddenly appeared at St. Petersburg—one Mlle. Pelagueya"—thus speaketh an editorial in the *Novoye Vremya*, January 1, 1881. "The manifestations which have taken place in her presence are so extraordinary and powerful that more than one devout spiritualist seems to have been *upset* by them—literally and by the agency of a heavy table." "But," adds the paper, "the spiritual victims do not seem to have felt in the least annoyed by such *striking* proofs. On the contrary, hardly had they picked themselves up from the floor (one of them before being able to resume his perpendicular position had to crawl out from beneath a sofa whither he had been launched by a heavy table) that, forgetting their bruises, they proceeded to embrace each other in rapturous joy, and with eyes overflowing with tears, congratulate each other upon this new manifestation of the mysterious force."

In the S*t. Petersburg Gazette*, a merry reporter gives the following details:

> Miss Pelagueya is a young girl of about nineteen, the daughter of poor but dishonest parents (who had thrust her in the Foundling Hospital, as given above), not very pretty, but with a sympathetic face, very uneducated but intelligent, small in stature but kind at heart, well-proportioned—but nervous. Miss Pelagueya has suddenly manifested most wonderful mediumistic faculties. She is a "first-class Spiritistic Star" as they call her. And, indeed, the young lady seems to have concentrated in her extremities a phenomenal abundance

of magnetic aura; thanks to which, she communicates instantaneously to the objects surrounding her hitherto unheard and unseen phenomenal motions. About five days ago, at a *séance* at which were present the most noted spiritualists and mediums of the St. Petersburg *grand monde*,* occurred the following. Having placed themselves with Pelagueya around a table, they (the spiritists) had barely time to sit down, when each of them received what seemed an electric shock. Suddenly, the table violently

———————

* We seriously doubt whether there ever will be more than there are now believers in Spiritualism a among the middle and lower classes of Russia. These are too sincerely devout, and believe too fervently in the devil to have any faith in "spirits."

———————

98

upset chairs and all, scattering the enthusiastic company to quite a respectable distance. The medium found herself on the floor with the rest, and her chair began to perform a series of such wonderful aerial jumps that the terrified spiritists had to take to their heels and left the room in a hurry.

Most opportunely, while the above case is under consideration, there comes from America the account of a lad whose system appears to be also abnormally charged with vital magnetism. The report, which is from the *Catholic Mirror*, says that the boy is the son of a Mr. and Mrs. John C. Collins, of St. Paul, in the State of Minnesota. His age is ten years and it is only recently that the magnetic condition has developed itself—a curious circumstance to be noted. Intellectually he is bright, his health is perfect, and he enters with zest into all boyish sports. His *left* hand has become

a wonderfully strong magnet. Metal articles of light weight attach themselves to his hand so that considerable force is required to remove them. Knives, pins, needles, buttons, etc., enough to cover his hand, will thus attach themselves so firmly that they cannot be shaken off. Still more, the attraction is so strong that a common coalscuttle can be lifted by it, and heavier implements have been lifted by stronger persons taking hold of his arm. With heavy articles, however, the boy complains of sharp pains darting along his arm. In a lesser degree his left arm and the whole left side of his body exerts the same power, but it is not at all manifest on his right side.

The only man who has thrown any great light upon the natural and abnormal magnetic conditions of the human body is the late Baron von Reichenbach of Vienna, a renowned chemist and the discoverer of a new force which he called *Odyle*. His experiments lasted more than five years, and neither expense, time nor trouble were grudged to make them conclusive. Physiologists had long observed, especially among hospital patients, that a large proportion of human beings can sensibly feel a peculiar influence, or aura, proceeding from the magnet when downward passes are made along their persons but without touching them. And it was also observed that in such diseases as St. Vitus' dance (*chorea*), various forms of paralysis, hysteria, etc., the patients showed this sensitiveness in a peculiar degree.

But though the great Berzelius and other authorities in science had urged that men of science should investigate it, yet this most important field of research had been left almost untrodden until Baron von Reichenbach undertook his great task. His discoveries were so important that they can only be fully appreciated by a careful reading of his book, *Researches on Magnetism*, *Electricity*, *Heat*, *Light*, *Crystallization*, *and Chemical Attraction*, *in their Relations to the Vital Force*:—unfortunately out of print, but of which copies may be occasionally procured in London, second hand.

For the immediate purpose in view, it need only be said that he proves that the body of man is filled with an aura, "dynamide," "fluid," vapour, influence, or whatever we may choose to call it; that it is alike in both sexes; that it is specially given off at the head, hands, and feet; that, like the aura from the magnet, it is polar; that the whole left side is positive, and imparts a sensation of warmth to a sensitive to whom we may apply our left hand, while the whole right side of the body is negative, and imparts a feeling of coolness. In some individuals this vital magnetic (or, as he calls it, Odylic) force is intensely strong. Thus, we may fearlessly consider and believe any phenomenal case such as the two above-quoted without fear of outstepping the limits of exact science, or of being open to the charge of superstition or credulity. It must at the same time be noted that Baron von Reichenbach did not find one patient whose aura either deflected a suspended magnetic needle, or attracted iron objects like lodestone. His researches, therefore, do not cover the whole ground; and of this he was himself fully aware. Persons magnetically surcharged, like the Russian girl and the American boy, are now and then encountered, and among the class of mediums there have been a few famous ones. Thus, the medium Slade's finger, when passed either way over a compass, will attract the needle after it to any extent. The experiment was tried by Professors Zöllner and W. Weber (Professor of Physics, founder of the doctrine of Vibration of Forces) at Leipzig. Professor Weber "placed on the

table a compass, enclosed in glass, the needle of which we could all observe very distinctly by the bright candlelight, while we had our hands joined with those of Slade" which were over a foot distant from the compass. So great was the magnetic aura discharging from Slade's hands, however, that "after about five minutes the needle began to swing violently in arcs of from 40° to 60° till at length it several times turned completely round." At a subsequent trial, Professor Weber succeeded in having a common knitting needle, tested with the compass just before the experiment and found wholly unmagnetized, converted into a permanent magnet.

Slade laid this needle upon a slate, held the latter under the table . . . and in about four minutes, when the

slate with the knitting needle was laid again upon the table, the needle was so strongly magnetized at one end (and *only* at one end) that iron shavings and sewing needles stuck to this end; the needle of the compass could be easily drawn round in a circle. The originated pole was a south pole, inasmuch as the north pole of the (compass) needle was attracted, the south pole repelled.*

Baron von Reichenbach's first branch of inquiry was that of the effect of the magnet upon animal nerve; after which he proceeded to observe the effect upon the latter of a similar aura or power found by him to exist in crystals. Not to enter into details—all of which, however, should be read by every one pretending to investigate Aryan science—his conclusion he sums up as follows—". . . *with the magnetic force*, *as we are acquainted with it in the lodestone and the magnetic needle*, *that force* ['Odyle'—the new force he discovered] *is associated*, *with which*, *in crystals*, *we have become acquainted*." Hence: ". . . *the force of the magnet is not*, as has been hitherto taken for granted, *one single force*, *but consists of two*, *since*, *to that long known*, *a new*, *hitherto unknown*, *and decidely distinct one*, *must be added*, *the force*, *namely*, *which resides in crystals*."† One of his patients was a Mlle. Nowotny, and her sensitiveness to the auras of the magnet and crystal was phenomenally acute. When a magnet was held near her

* *Transcendental Physics*, p. 47.
† Reichenbach, *op. cit*., p. 25 [46 in 2nd ed.].

hand it was irresistibly attracted to follow the magnet wherever the Baron moved it. The effect upon her hand "was the same as if someone had seized her hand, and by means of this drawn or bent her body towards her feet." (She was lying in bed, sick, and the magnet was moved in that direction.) When approached close to her hand "the hand adhered so firmly to it, that when the magnet was raised, or moved sidewards, backwards, or in any direction whatever, *her hands stuck to it*, *as if attached in the way in which a piece of iron would have been*." This, we see, is the exact reverse of the phenomenon in the American boy Collins' case, for, instead of his hand being attracted to anything, iron objects, light and heavy, seem attracted irresistibly to his hand, and *only his left hand*. Reichenbach naturally thought of testing Mlle. Nowotny's magnetic condition. He says:—"To try this, I took filings of iron, and brought her finger over them. *Not the smallest particle adhered to the finger*, even when it had just been in contact with the magnet . . . A magnetic needle finely suspended, to the poles of which I caused her to approach her finger alternately, and in different positions, did not exhibit the slightest tendency to deviation or oscillation."

Did space permit, this most interesting analysis of the accumulated facts respecting the occasional abnormal magnetic surcharge of human beings might be greatly prolonged without fatiguing the intelligent reader. But we may at once say that since von Reichenbach proves magnetism to be a compound instead of a simple force, and that every

human being is charged with one of these forces, Odyle; and since the Slade experiments, and the phenomena of Russia and St. Paul, show that the human body does also at times discharge the true magnetic aura, such as is found in the lodestone; therefore the explanation is that in these latter abnormal cases the individual has simply evolved an excess of the one instead of the other of the forces which together form what is commonly known as magnetism. *There is*, *therefore*, *nothing whatever of supernatural in the cases*. Why this happens is, we conceive, quite

102

capable of explanation, but as this would take us too far afield in the less commonly known region of occult science it had better be passed over for the present.

____

Collected Writings VOLUME III

1881

AN ARCHAEOLOGICAL DRINK

[*The Theosophist*, Vol. II, No. 7, April, 1881, p. 156]

Recently, during the progress of some excavations at Marseilles (France), a vast Roman necropolis was found. The tomb of the Consul Caius Septimus proved to be the most interesting among the many opened monuments. Besides weapons and old precious coins, an *amphora* or vase, covered with half-defaced inscriptions and filled to abut one-third of its capacity with a thick darkened fluid, was found. The learned archaeologists directing the work of the excavations, proceeded immediately to make out the inscriptions. It was then ascertained that the red fluid was real Falernian wine—that famous wine of Falerno which was so often celebrated by Horace. Decidedly the Consul Caius Septimus must have been a great epicurean. Fond, during life, of good cheer, an *amphora*, full of the Falernian, had been placed thoughtfully thus beside his body in the tomb. The wine, old as it was, must be excellent! Hence a Professor P—— carrying the *amphora* and contents to Paris, proceeded to summon friends, the daintiest *gourmands* of the metropolis, to a regular Gargantuan feast. Speeches were pronounced during the repast in honour of the Roman Consul, and the Falernian wine was drunk to his manes with great enthusiasm. Notwithstanding its rather queer taste, it was found delicious, especially when sipped between mouthfuls of the most rotten of Limburger cheeses—one of the chief *délicatesses* in gastronomy. The guests had hardly swallowed the last drop of Falernian, when a telegram was received from Marseilles running thus:—"Do not drink the wine. Other inscriptions have

been deciphered. The Falernian in the *amphora* contains the entrails of the embalmed Consul."

Alas! too late. The miserable archaeologists and gourmets had already quaffed off the deceased Roman in solution. For one moment at least, they must have deeply regretted not to have pledged themselves in a Temperance Society.

____

Collected Writings VOLUME III

1881

NOTES TO "RADIANT HEAT, MUSICAL VAPOURS, AND FAIRY BELLS"

[*The Theosophist*, Vol. II, No. 7, April, 1881, pp. 157-158]

An intelligent and ingenious friend in Europe has sent to Col. Olcott a letter of which portions are by permission given below. The paper upon the "Action of an Intermittent Beam of Radiant Heat upon Gaseous Matter," read by Professor Tyndall, F.R.S., at the Royal Society on the 13th of January, was duly published in *Nature*, for February 17, 1881, and should be read in this connection. It seems as though Mr. Crookes, in the department of Radiant Matter, and Professor Tyndall, in that of the action of Radiant Heat upon Vapours, were running, hand-in-hand, right towards the territory of arcane science. They have not far now to go before coming to where we stand and wait.

[The writer of the letter to which H. P. B. refers, calls attention to a paper read by Prof. Tyndall, on "the production of musical notes in the vapours of various acids, of water and other substances, by a beam of radiant heat." Prof. Tyndall found that the passage of beams or pulses of heat through the particles of atmospheric vapour produces sound. The writer continues: "Is it, therefore, too violent a stretch of fancy to suppose that Mme. Blavatsky having learned the exact nature of these atmospheric constituents . . . their relation to the ether or *akaśa* and their responsiveness to impulses of the human vital magnetism . . . produces her air bells by a process analogous in principle, with that employed by Prof. Tyndall?. . ."]

104

It is not for us to say just how near Col. Olcott's correspondent is treading to the limits of exact truth; but *he is on the right path and not very far away from his goal*. If we were permitted, we might be more explicit.

———————

Collected Writings VOLUME III

1881

A HINDU PROFESSOR'S VIEWS ON INDIAN YOGA

[*The Theosophist*, Vol. II., No. 7, April, 1881, pp. 158-159]

We lay aside other matter already in type to give place to the essential portions of an "Introduction to Indian Yoga" which is found in the January number of Professor M. M. Kunte's *Saddarshana-Chintanika*. In this period of almost total spiritual eclipse in India, it is well worth the while of every student of Aryan Science to cull corroborative testimony from every source. We are (spiritually speaking) passing once more through the Stone Age of thought. As our cave-dwelling ancestors were physically perfect, if not even gigantic, while at the same time intellectually undeveloped, so this our generation seems to evince but a very rudimentary spiritual grasp while apparently developed in intellect to the utmost extent possible. It is, indeed, a hard, materialistic age: a fragment of sparkling quartz is its appropriate symbol. And yet of what "age" and "generation" do we speak? Not of that of the masses, for they change but little from generation to generation: no, but of the educated class, the leaders of thought, the controllers or stimulators of the opinions of that great middle social group lying between the highly cultured and the brutishly ignorant. *They* are the sceptics of today who are as incapable of rising to the sublimity of Vedantic or Buddhistic philosophy as a tortoise to soar like the eagle. This is the class which has derided the founders of the Theosophical Society as imbeciles, or tried to brand them as falsificators and impostors as they have also done with

their greatest men of science. For six years now, we have been publicly asserting that Indian Yoga was and is a true science, endorsed and confirmed by thousands of experimental proofs; and that, though few in number, the true Indian Yogis may still be found when the right person seeks in the right way. That these affirmations should be challenged by Europeans was only to be expected, inasmuch as neither modern Europe nor America had so much as heard of the one thing or the other until the Theosophists began to write and speak. But that Hindus—Hindus, the descendants of the Aryas, the heirs of the ancient philosophers, the posterity of whole generations that had practically and personally learnt spiritual truth—should also deny and scoff, was a bitter draught to swallow. Nevertheless, we uttered our message, and not in a whisper, but boldy. Our voice came back to us almost echoless from the great Indian void. Hardly a brave soul stood up to say we were *right*, that Yoga was true, and that the real Yogis still existed. We were told that India was dead; that all spiritual light had long since flickered out of her torch; that modern Science had proved antiquity fools; and, since we could hardly be considered fools, we were virtually asked if we were not knaves to come here and spread such foolish lies! But

when it was seen that we were not to be silenced by counter-proof, and that no such proof could be given, the first signs appeared of a change of the current of opinion. The old Hindu philosophies acquired fresh attractiveness, their mythological figures were infused with a vital spirit which, like the light within a lantern, shone out through their many-coloured fantasies. One of the best known Bengalis in India writes (March 3):—"You are now universally known and respected by our people, and you have performed a miracle! Why, the other day, in a company of friends, the question was raised how it was that the educated Babus generally should now be showing so strong an inclination towards Hinduism. I said it was owing to the Theosophists, and it was so admitted by all present." Let us say that this is but the partiality of a friend—though, indeed, the writer is one of the leading publicists

106

among the Hindus—it matters not. We care nothing for the credit, we only care for the *fact*. If this Aryanistic drift continues it will end in a thorough revival of ennobling Hindu philosophy and science. And that implies the collapse of dogmatic, degraded forms of religions, in India and everywhere else.

Some time ago our friend Sabhapathy Swami, the "Madras Yogi," publicly endorsed the truth of all that the Theosophists had said about Yoga and Yogis. Recently, the practical *Treatise on the Yoga Philosophy* by Dr. N. C. Paul, in which the scientific basis of Patañjali's *Sutras* was shown, has been republished in these columns. Today we add the testimony of one of the most learned of living Hindus to the reality of the science and the existence of real Yogis among us. According to Prof. Kunte "the Vedic polity culminated, and the Buddhistic polity originated in the Yoga system of Patañjali—a system at once practical and philosophical." He observes that "disgusted with objective nature and his environment, the Arya in the Middle Ages of Indian History—that is, about 1,500 years B.C.—began to look in on himself, to contemplate the inner man, and to practice self-abnegation." This is a terse summary of the facts, and a just one. "All religions," he continues,

declare that God is omnipresent. Some mysterious spiritual power pervades the universe. Well—this the Yoga-philosophy calls Chaitanya. All religions declare that God is Spirit, and is allied to that in man which can commune with Him; yes, that which the Holy Ghost influences—the Holy Ghost or God dwelling in the Spirit of man. Well—these the Yoga philosophy characterizes as the Supreme Spirit and the human spirit—the Paramâtmâ and Jîvâtmâ. The relationship between the Supreme Spirit and the human spirit varies according to the Vedic creed and Yoga-philosophy. And because of this variance, the standpoint and the outlook of each is distinct. The standpoint and the outlook are, however, the outcome of historical conditions and environment. Hence the Yoga system of philosophy, on the interpretation and explanation of which we are about to enter, has two sides—historical and philosophical, and we will carefully point out the bearings of both.

Unhappily Prof. Kunte has had no practical experience with modern Spiritualism and, therefore, totally fails to give his readers any proper idea of its wonderful phenomena.

It would also seem as if he were equally unfamiliar with what the Theosophists have written upon the subject, for he could scarcely have failed, otherwise, to note that gentlemen not merely of "*some* scientific reputation" but of the very greatest scientific rank, have experimentally proved the actual occurrence of mediumistic phenomena. We take and have always taken the same position as himself, that the phenomena are not attributable to "spirits of the dead," and in so far as they pretend otherwise are a delusion. But it will need more than the few passing words he flings at spiritualists to "sap the foundations" of the broad fact upon which his "rhapsodists" have raised their superstructure. "Is Yoga modern spiritualism?"—he quite superfluously asks, since no one ever said it was—and answers "No, no."

> What is it then? Modern spiritualism imagines strange sights which it dignifies by the name of *phenomena*, and by calling in the aid of the spirits of the dead, attempts to explain them. The rhapsodies of girls, whose brains are diseased, have often amused us. But what has astonished us is that gentlemen of some scientific reputation have lent their aid to the propagation of strange stories. Reader, an Indian Yogi knows for certain that this sort of spiritualism is positive deceit, let American spiritualists write and preach what they like. The spirits of the dead do not visit the living, nor do they concern themselves in our affairs. When the foundations of American and European Spiritualism are thus sapped, the superstructure raised by mere rhapsodists is of course demolished. But Indian Yoga speaks of spiritual powers acquired by the Yogis. Yes, it does and does so reasonably. Indian Yoga is occult transcendentalism which has a history of its own.

A sad truth he utters in saying:—

> At present Yoga is known by name only, except in the presence of some Yogis, who inherit the warmth, the depth, and grasp, and aspirations of the *Upanishads*.

In concluding the portion of his *introduction* that is contained in the present issue of his serial, he gives us the credentials upon which he claims attention as a competent analyst of the Patañjali *Sutras*. It must be noted that he affirms not only to have personally met and studied with a real living Yogi who, "*when due preparation* [of the public mind] is made, will reveal himself," but also concedes

that an identical faith in the reality of the Yoga siddhis—presumably based upon observed facts—survives among Hindus, Christians, Sikhs, and Mussulmans. The following passages will be read with interest in Europe and America:—

> The reader has a right to enquire, as to what preparation we have made for interpreting and explaining the occult transcendentalism of the Indian Yoga system. Our answer to this query is simple and short. We sit first in the presence of one who knows Indian Yoga, has practised its principles, and whose spirit is imbued with its realities, and then we note down his utterances. We have traveled through India and Ceylon in quest of the knowledge of Yoga, have met with Yogis, have gleaned with care truths from them, have sat at the feet of eminent Buddhists in remote Ceylon, have admired their aspirations

and have obtained some insight into their standpoint. We have actually served some eminent Sufis for some time, and obtained glimpses of their doctrines on the bank of the Jumna. We have prostrated ourselves before the Yogis and, by a series of entreaties and humiliations, have succeeded in securing the means of interpreting and explaining the *Yoga-sutras* of Patañjali. At present we cannot directly mention the name of the Yogi to whom we have referred. When due preparation is made, he will reveal himself.

But for what purpose is all this labour? *Quo bono*? The reply is—*pro bono publico*. Whether we sit down on the bank of the tank in Amritsar, listening to the Sikhs, as they talk gravely of Brahma; or mix with the Palavur Roman Catholic Christians near Cape Comorin as they speak of the miraculous powers of their saints; whether we see a Moslem saint in one of the hundreds of tombs of Delhi, or a mendicant devotee in Madura in the South, we find that the Indian population *has supreme faith in the Yoga-philosophy*. . . .

Collected Writings VOLUME III
1881

LOGIC VERSUS PERIPATETIC

[*The Theosophist*, Vol. II, No. 7, April, 1881, pp. 159-160]

It is hardly the province of our journal to notice the fugitive vagaries of occasional correspondents in daily papers, unless by chance some article happens to contain some useful or very interesting and quite impersonal information. We have held to the good rule till now, and hope to continue. On this principle we would have hardly given any attention to a certain paragraph in the *Bombay Gazette* (March 16, 1881) signed “your Peripatetic,” and headed “Current Philosophy,” were it not for the strong illustration it affords us of that perverse spirit, called “respectable deference to public opinion,” but which “for short” we call hypocrisy. The writer in question throws stones into our garden and, but for our having by this time grown somewhat indifferent to that sort of thing, we might well find in his personality alone abundant excuse for retorting upon him. But we have a far more serious object in view, and this once the speculative lucubrations of the “current” philosopher will do us better service than his party have perhaps, bargained for. For, for us, “Peripatetic” decidedly represents a party. He is the mouthpiece of that majority in our modern-day society which has worked itself out an elaborate policy full of sophistry and paradox, behind which every member clumsily hides his own personal views. The words of their *Revelation*, “I would thou wert cold or hot” apply to our modern society far better than to the church of the Laodiceans; and knowing *their* works and that they are “neither cold nor hot,” but like a faithful thermometer follow the changing moral temperature of the day, we will

now analyse some of the desultory rhapsodies of the writer on “Current Philosophy.” When we have done that, he is at liberty to go on chuckling over his pen which traced his rather stale denunciation of the “simplicity” of Mr.—— and the Simla “Occultists”! The “simplicity” of the gentleman whom the “Peripatetic” names in the *Gazette* in full—an example of bad breeding we shall surely not follow—being an adjective applied by him to a man of the most acute and remarkable intellect, and one whose ability and talents are universally recognized throughout India and Europe, speaks ill, by the by, for his own powers of discrimination. When one presumes to sign himself a “Peripatetic,” he ought to honour his classical *pseudonym* by at least borrowing some logic for the occasion if he has none himself to spare. Having thus cursorily noticed the poor fling at the Simla “simpletons,” we will now lay before our readers a sample of the logic of that alleged pupil

of Aristotle, which "Peripatetic" so paradoxically assumes to be.

Quoting Carlyle's famous proposition (who may have had such "Peripatetics" in mind) that the population of Great Britian consists of "thirty millions mostly fools," and having offered by way of self-incense on the altar of patriotism his own postulate that "the intellect of the average Briton is, however, certainly higher than the average intellect of general humanity," the critic proceeds—if we may be forgiven the Americanism—to *scalp* believers in phenomena. The simplicity of the "Simla occultists," however, he confesses, "is outdone by the innocence of some 'titled people' who, according to the evidence of a witness in the Fletcher trial, 'will believe anything'—a statement which appears strictly accurate."

Fletcher and Company, together with two-thirds of the trading professional mediums, we may leave to his tender mercies. Having denounced these for the last six years, we even heartily agree in some respects with the writer; as, for instance, when he deprecates those who "would believe anything." No one of the overcredulous who recognize so readily in dark *séances*, in every shadow on the wall or in the

medium's pocket handkerchief, their "aunt, or uncle, or somebody" has any right to complain if they are regarded as "fools" though even in such cases, it is far more honourable to be found out to be an honest fool, than a cheating medium. Nor do we blame the writer for laughing at those who so trustingly believe ". . . that when it pleased the medium to wind up the music box, one of this intellectual audience asserted that he felt that virtue had gone out of him, and that this magnetism was winding up the box"; uncharitable though it be, it is yet natural. And were "Peripatetic" to stop his philosophical disquisitions with the just remark . . . "And yet probably these 'titled fools' would be ready enough to talk of the dark superstitions of the benighted Hindoo, or indeed, if they happened to be fervent Protestants, of the superstitions of their Catholic neighbours, while doubtless believing that they themselves were making a scientific investigation," this review of his "Current Philosophy" need never have seen print. We would not have even noticed the ridiculous blunder he falls into, with so many other critics, in confusing phenomena for which the agency of "disembodied spirits" is claimed, with *natural* phenomena for which every tithe of supernaturalism is rejected. We might have overlooked his ignorance, as he was, perhaps, never told that *natural* are the *only* phenomena Theosophists accept, and the only way they are trying to fathom the mystery; and that *their* object is precisely to put down every element of superstition or belief in the miraculous or the supernatural, instead of countenancing it as he believes. But what are we to think of a philosopher, an alleged Peripatetic, who after exercising his acute reasoning upon the "folly" of the *superstitious* beliefs of the spiritualists and the occultists, winds up his arguments with the most unexpected rhetorical somersault ever made. The proposition which he emits in the same breath seems so preposterously illogical and monstrous, that we can characterize it but in the felicitous words of Southey, *viz.*, as "one of the most

untenable that ever was advanced by a perverse, paradoxical intellect." Listen to him and judge ye, logicians and true disciples of Aristotle: "No, no!" exclaims our philosopher.

". . . Religious beliefs which are imbibed with our mother's milk, and which most around us accept, cannot be regarded as superstitions. It is natural to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural. Earnest belief of this nature *may not always command our respect*, but it must invariably attract our sympathy. The superstitious follies of 'table-turners' and 'spiritists' of all sorts can only command our hearty contempt. How much exposure will be necessary to teach persons of this sort that secrets of nature which have been hidden from investigators like Newton, Davy, Faraday, and Tyndall are not likely to be opened to them?" And we beg leave to tell him, that he, who does not believe in *Spiritualism* cannot believe in Christianity, for the very foundation of that faith is the *materialization of their Saviour*. A Christian if he has any right at all to attack spiritual phenomena, can do so but on the ground of the dogmas of his religion. He can say—"Such manifestations are of the devil"—he dare not say "they are impossible, and *do not exist*." For, if spiritualism and occultism are a superstition and a falsehood, then is Christianity, the same Christianity with its Mosaic miracles and witches of Endor, its resurrections and materialization of angels, and hundreds of other spiritual and occult phenomena.

Does "Peripatetic" forget, that while there are many real inquirers among well-known men of science, like Messrs. Wallace, Crookes, Wagner, Butleroff, Zöllner, Hare, Fichte and Camille Flammarion, who have thoroughly investigated and hence thoroughly believe in the phenomena called "spiritual" till a better name is found, and in some cases are even spiritualists themselves; no Tyndall, no Huxley, no Faraday, no investigator yet since the world was created, has ever been able to prove, let alone one of the religious *human* dogmas but even the existence of a God or of the soul? We are not "Spiritualists," and, therefore, speak impartially. If religious "earnest belief invariably attracts our sympathy even without commanding our respect," why should not as earnest a belief in spiritual phenomena—that most consoling, most sacred of all beliefs, hope in the survival of those

whom we most loved while on earth—"attract our sympathy" as well? Is it because it is unscientific and that exact science fails to always prove it? But religion is far more *unscientific* yet. Is belief in the Holy Ghost, we ask, less *blind* than belief in the "ghosts" of our departed fathers and mothers? Is faith in an abstract and never-to-be-scientifically-proven principle any more "respectable" or worthy of sympathy than that other faith of believers as earnest as Christians are—that the spirits of those

whom they loved best on earth, their mothers, children, friends, are ever near them, though their bodies may be gone? Surely we "imbibe with our mother's milk" as much love for her as for a mythical "Mother of God." And if one is *not* to be regarded as a superstition then how far less the other! We think that if Professor Tyndall or Mr. Huxley were forced to choose between belief in the materialization of the Virgin Mary at Lourdes or Knocke, and that of their own mothers in a *séance*-room, they would rather risk to pass for "fools" in the latter locality. For phenomena, however rarely, have yet more than once been proved *real* and so announced by men of undoubted authority in science. Phenomena are based upon scientific grounds; on facts pertaining to *exact* science—upon physiology, pathology, magnetism, all correlating into psychological manifestations. Physical as well as psychological phenomena court experiment and the investigations of science; whereas, *supernatural* religion dreads and avoids such. The former claims no miracles, no supernaturalism to hang its faith upon, while religion imperatively demands them, and invariably collapses whenever such belief is withdrawn. Personally, as we said before, we do not believe in the agency of "disembodied spirits" in the physical mediumistic phenomena, but it gives us no right for all that, to dogmatise and try to force others to reject their belief. All that we can say now is, that the last word has not yet been told of these phenomena; and that as theosophists, *i.e.*, searchers after truth who claim no infallibility, we say that the Spiritualists after all may be as right in their way as we think we are right in ours. That no spiritualist has ever believed in "miracles" or supernatural interferences, their

immense literature well proves. Can "Peripatetic" say as much of Christian belief? Hear the Bishop of Bombay proclaim publicly his professions of faith: "We," he says to his clergy, "who by professional honour are bound to maintain and to set forth the supremacy of the supernatural over the natural . . . have staked our very social existence on the reality and the claims of the supernatural. Our dress, our status, our work, the whole of our daily surroundings, are a standing protest to the world of the importance of spiritual things; that they surpass, in our eyes at least, the more aggressive pretensions of what is temporal. We are bound then for our own self-respect to justify what we daily proclaim." And so is every believer *bound* to do in whatsoever he may believe, if he be but *honest*. But the whole status of modern faith is reflected in these jesuitical words of "Peripatetic." Belief in the "supernatural" may not command his respect, but he feels obliged to sympathize with it; for it is that of those around him, and considered respectable; in short, it is the bread-and-cheese State religion, and perchance—that of his principals and superiors. And yet for as honest and earnest a belief as spiritualism, he has "but contempt." Why? Because it is unpopular; because his society people who were forced into such a belief by the evidence of *facts* hide it from the others, and Nicodemus-like they run to its professors but under the cover of night. It is not fashionable. Religion and spiritualism are in society relatively like peg-drinking and cigarette-smoking. A lady who will not blush to empty in the view of all a tumbler of stiff brandy and soda, will stare, in shocked amazement, at

another of her sex smoking an innocent cigarette! Therefore, is it too that the writer in the *Gazette* who ought to have called himself a "Sophist," signs *himself* a "Peripatetic." He is certainly *not* a Christian, for were he one, he would never have ventured upon the *lapsus calami* which makes him confess that Christianity "may not always command our respect"; but still he would pass for one. Such is the tendency of our nineteenth century that a man of the educated, civilized world, will rather utter the most illogical, absurd sophism than honestly confess his belief either one way or

the other! "It is natural," he finds "to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural." If this be so, we invite all the Peripatetics, past, present and future, to point out to us a doctrine half as tenacious of life, or more universally believed in by countless "bygone generations," in every corner of the world, than the faith in "ghosts" and "spirits." Really and indeed, we prefer a thousand times an honest, abusive, uncompromising bigot to a mild-spoken, sneering hypocrite.

Collected Writings VOLUME III

1881

THE MOST ANCIENT OF CHRISTIAN ORDERS

[*The Theosophist*, Vol. II, No. 7, April, 1881, pp. 160-161]

Bent upon searching for the origin of all things, the etymology of names included, and giving every religious and philosophical system, without prejudice, stint, or partiality its due, we are happy to inform the world of a new discovery just made in that direction by a young Christian subscriber of ours. Evidently a biblical scholar of no meagre merit—an ex-pupil of St. Xavier's College, Bombay, his gratitude to the "good Jesuit Fathers" led him, as it appears, to devote his time and labour to discover means, the most conducive to the greater glorification of his late professors. He collects "as many *historical* and unimpeachable facts" as he can possibly find; facts destined to form, as he says "at some distant future [when money is less scarce in India, and the rupee more appreciated in Europe?] the requisite materials for a new and more ample biographical and genealogical sketch of that most remarkable body of clever men than has been hitherto possessed by their admirers." Meanwhile, having discovered one "of the utmost importance," he kindly sends it to us for insertion in our "*estimated* journal."

We hasten to comply with his innocent and just desire; the more so, as the subject runs parallel with the line of

study we pursue most devotedly, *i.e.*, the glorification and recognition of everything pertaining to, and respected by hoary antiquity, but now rejected, vilified, and persecuted by the ingrate humanity of our own materialistic age. He finds, then, on the authority of the Holy Bible, that the *Societas Jesu*, that most famous and influential of all the religious orders, was not founded, as now generally but wrongfully supposed, by Ignatius Loyola, but only "revived and restored under the same name" by that saint, and then "confirmed by Pope Paul III, in 1540." This promising young etymologist, vindicating the antiquity of the order, hence its right to our respect and to universal authority, shows it looming up through the mists of what he calls the "first historical census," made at the command of the Lord God himself, in consequence of "*Israel*'*s whoredom and idolatry*." We beg our readers' pardon, but we are quoting from the letter which quotes in its turn from the Holy Scriptures (*Numbers*, xxv). Our pious young friend must not take offence if, out of regard for the reader we sift the simple facts from his long communication.

It appears then, that the Lord God having said to Moses, "Take all the heads of the people, and hang them up before the LORD against the Sun [?], that the fierce anger of the LORD may be turned away from Israel," then Phinehas (the grandson of Aaron, the priest) taking a javelin, thrust it, agreeably to the Lord's desire, through "the man of Israel" and the Midianitish woman "through her belly"; and the plague which had carried away 24,000 people was immediately "stayed from the children of Israel." This direct interference of the hand of Providence had the happiest results, and we commend the javelin plan of sanitation to the Board of Health. By this meritorious act of thrusting the weapon through the woman's body (whose guilt, we understand, was in being born a Midianite), having made "an atonement for the children of Israel," Phinehas, besides "the covenant of peace" received on the spot "*even* the covenant of an everlasting priesthood; because he was zealous for his God." And this led to further historical and politico-economical developments.

The Lord God commanding Moses "to vex the Midianites, and smite them," as they were so disagreeable as to "vex" the chosen people, "with their wiles . . . in the matter of Cosbi," the slain woman and—"daughter of a prince of Midian, their sister"—forthwith ordains a *census*.

Now there is nothing very extraordinary in a census except that it is more or less a nuisance to the enumerated. We have just safely passed through one at Bombay, ordered by a less divine, yet equally imperative authority. Nor would it be safe to prophesy that it will not furnish as startling developments as its Hebraic prototype. The discovery which our correspondent has lighted upon will doubtless afford to Dr. Farr, who, we believe, is the Registrar-General of Great Britain and Ireland, a fresh proof of the importance of statistical science, since it enables us at once to afford needed help to our archaeologists, and prove the vast antiquity of the Jesuit maxim that "the end justifies the means." But what is for real importance in the Mosaic census is the undoubted service it has enabled our young scholar to render to the Roman Catholic world, and the old French marchionesses of the Faubourg St.-Germain, in Paris—those pious aristocrats, who have so recently been submitted to the inconvenience of a lock-up at the station for having *propria manu* knocked down and furnished with a black eye or two the policemen who were expropriating the reticent sons of Loyola from their fortified domiciles.

To furnish the Jesuit religious world with such a proof of ancient descent is to give them the strongest weapons against the infidels, and deserve all the blessings of the Holy See. And that our friend has done—this no sceptic will dare deny in the face of the following evidence:

When Moses and Eleazar, the son of Aaron, proceeded to number the children of Israel, all that were "able to go to war," they took "the sum of the people," including all the descendants of those "which went forth out of the land of Egypt." After

enumerating 502,930 men, we find them (*Numbers*, xxvi) counting up the sons of "Asher" (verse 44); "of the children of Asher after their families: of Jimna, the family of the Jimnites: of *Jesui*, the family of the

118

JESUITES"!! These numbered 53,400 men, and are included in the "six hundred thousand and a thousand seven hundred and thirty" (verse 51) that "were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho" (verse 63).

The inference from the above is simply crushing—to the Protestants, the good Jesuit Fathers' natural-born enemies. Not only do we see that the holy order of the Jesuits had the honour of originating, on the authority of the Revealed Book, *near* and coming from *Jericho*, while the fatherland of the reformed faith can boast but of a Baron Munchausen, but the text gives a fatal blow to the work of Protestant proselytism likewise. No lover of antiquity, or respecter of ancient and noble lineage will care to link his fate with a denomination which has only the quasi-modern Luther or Calvin for its founder, when he can espouse the cause of the sole surviving descendants of one of the "lost tribes," which "went forth out of the land of Egypt." Nor can they recover this irreparably lost ground unless—we hardly dare suggest it—they make friends and ally themselves with some of the theosophical archaeologists. For, then, indeed, in our well-known impartiality to, not to say utter indifference for, both Catholics and Protestants, we might give them the friendly hint to claim kinship for their revered Bishop Heber with the family of the "Heberites," the descendants of "Heber, the son of Beriah" (verse 45), whose reckoning follows just after that of Jesui and the "Jesuites"; and in case the noble bishop of Transvaal should refuse to have *his* ancestors summed up in such motley company, our friends, the Protestant *Padris*, can always claim that the dissector of the *Pentateuch* has pulled to pieces this chapter in the *Numbers* along with the rest, which—we verily believe he has.

Collected Writings VOLUME III

1881

NOTE TO "THE BISHOP'S MANIFESTO"

[*The Theosophist*, Vol. II, No. 7, April, 1881, p. 163]

[In a letter to the Editor the writer who signs himself P.A.P., draws attention to an alleged danger which hangs over *The Theosophist*. He says: "While His Excellency, our liberal Viceroy . . . was receiving lately the Mussulman deputation at Calcutta, and reiterated to them the assurances of 'strict religious neutrality' guaranteed to the people of India, by the Queen's Proclamation of 1858 . . . ., the Christian priesthood through one of its Bishops openly preaches the necessity of religious aggression against 'the false religions' of India."

The Bishop of Bombay to whom the writer refers, is quoted as having said: "whatever adumbrations of positive truth may have been vouchsafed to other religions, they are so far diabolic and pernicious as they keep men from believing in Christianity. . . ."

The writer, himself a Hindu, says: "We as a class neither think nor persecute our brothers of another faith, nor do our priesthood urge us to aggression. 'Live and let live' is our motto. . . . I finish this letter by suggesting to the Christians the expediency of *keeping what they have*, before they direct their efforts and thoughts to those *which they may never get*. A religion which has not enough vitality in it to keep true to itself its best-educated sons . . . can hardly in decency ask us to prefer it to our veteran religions."]

The above temperate and logical argument from one of the least bigoted Hindus of our acquaintance should be thoughtfully considered by all Asiatics. In fact, it reflects the common sense of both Eastern and Western observers. The promised "strict neutrality" seems to amount to this—"You Heathen fellows shall not ask us to favour either of your religions, nor shall you say a word when we take the money,

all you have paid into the Treasury to support our priests—that few of us either care to hear—and build our Churches—that as few of us care to worship in. As for your devilish and pernicious faiths, if you don't see what they really are, the Bishop of Bombay does, and we pay him with your money to abuse you and your religions. What are you going to do about it?"

____

Collected Writings VOLUME III
1881

THE YEAR 1881

[*Bombay Gazette*, Bombay, April 7, 1881]

To the Editor of the *Bombay Gazette*.

SIR,

The Methodist organs are very fond of me. So foolishly fond, I am afraid, that rarely a month passes away but my Scytho-Sarmatian heathen name appears on their columns like a fly in a communion cup. This time again my letter in your *Gazette* upon the year 1881, has called forth in the *Bombay Guardian* of April 2, a Biblo-arithmetical and critical review. I am called in it, "another candidate for the honour of interpreting the number of the name of the Beast spoken of in *Revelation*, xiii." Unfortunately, for the *Guardian*, it shot at a pigeon, and killed but a stray crow, I feel really ashamed at such an easy victory. I blush, yet must beg you to permit me to proclaim my triumph over the veteran Methodist organ. Misunderstanding entirely my meaning, and saying that "there are many other things said about the Beast in the *Revelation*," it demands that "Madame Blavatsky should see that these all have their fulfillment in the number 1881." Having never bargained for the office of interpreter of dreams, I must decline the offer. What I said was:—"our year 1881 offers that strange fact that from whichever of *four sides* you look at its figures—from right

or left if written horizontally, or from top or bottom if arranged vertically, you will always have before you the same mysterious number of 1881." To this the *Guardian* rejoins: "Well, take 2772: has it not identical proportion here ascribed to 1881?"

I am afraid not. The year 2772 will legibly present the same number but from *three* instead of *four* sides. And while our year 1881 will remain the same (fancy type excluded) even were one to look at it from the back by holding the paper up to the light, the figures 2772, when the paper is turned upside down will appear to the eyes thus 2772!

The *Guardian* has, no doubt, come very near catching more than one heathen during its long existence. This time though it "caught a Tartar."

It has not squared the circle, and I repeat that such another combination of figures will not happen in the Christian Chronology before the year 11811.

H. P. BLAVATSKY.

BOMBAY, April 3.

Collected Writings VOLUME III

1881

THE ASSASSINATION OF THE CZAR

(FROM A CORRESPONDENT)

[*The Pioneer*, Allâhâbâd, April 9, 1881]

[This article is pasted in H.P.B.'s *Scrapbook*, Vol. XI, p. 67, now in the Adyar Archives. Though unsigned, it is most likely from her own pen.]

The great voice of the Giant Bell of the Kremlin at Moscow, called "Ivan Velikiy," whose heavy tongue has uttered no sound for the last twenty-six years, was heard once more on the morning of March 2nd (14th). It appears

122

from the *Moscow Gazette* and other papers that the masses of the people had heard of the attempted assassination, but were not yet aware of the Emperor's death. They were accordingly thrown into great panic upon hearing the first of the bell's three long and solemn peals; and thick crowds at once began to gather round the eminence, in the heart of the ancient metropolis where the Kremlin stands. Before the third and last stroke—immediately echoed by the four hundred gold-domed churches of the "holy, white-walled mother city," as Moscow is called by the patriots—had died out in the air, there had collected a compact mass of bareheaded, haggard, "black people," as the peasants and poorer classes are called, which surged to and fro, completely blocking the adjacent streets and squares. The voice of Ivan Velikiy (the great) had resounded three times, and it meant the death of the Emperor. The Czar-kolokol (Czarbell) speaks only to announce imperial deaths and coronations.

It is in the midst of such large and spontaneous popular gatherings that the national pulse of Russia can be best felt. Here, there is no premeditation, no organized loyalty, no forcible assembling by the police. A crowd of fifty thousand men can never act a part. The descriptions given below are not taken from official papers, but are extracts from letters written by private individuals and very moderate patriots as regards the Imperial family, as almost all the ruined Russian nobility now are. One of these writers says: "Never did I witness such a sincere, unanimous grief. Never did I think that a ragged crowd, 50,000 men strong, composed mostly of our working factory heads, peasants, and beggars, vicious and half-starved as the Moscow populace now are, could stand for two long hours, suffocating each other around the many Kremlin churches and weep, as I have seen them weep today. . . . It seemed as if their hearts were

breaking. . . . It was a terrible strain upon one's nerves. 'We are orphans, orphans! . . . Our father has left us!' were the exclamations most heard. 'To whom hast thou abandoned us!' was the cry of a thousand voices in simple forgetfulness of their traditional duty to shout *le Roi est mort—vive le Roi!* . . . There was hardly a street beggar in Moscow today

COUNT DE SAINT-GERMAIN
From a copper-engraving by N. Thomas, Paris, 1783, made from an oil painting attributed to Count Pietro dei Rotari (1707-1762), in the collection of the Marquise d'Urfé. The engraving is now in the Cabinet des Estampes of the Bibliothèque Nationale in Paris.

WILLIAM EGLINTON
1857-1933
Reproduced from J.S. Farmer, *Twixt Two Worlds.*

while the solemn Liturgy for the Dead was chanting but dragged out a long-hidden copper to buy a wax taper with, and placed it lighted with tearful prayers before the image of St. Alexander Nevsky, the patron saint of the dead Emperor—'for the eternal rest of Father Czar's soul.' . . ."

Whatever, then, the secret feelings of the better classes—and the sympathy of even those, we are sure, was in most cases sincere—the grief of the millions of serfs liberated by the late unhappy reformer was profoundly sincere. It is already evident that Alexander II is destined to figure in the calendar of Russian Saints. The elements are not wanting. He is certainly followed to the tomb by a loving popular adoration, which will speedily make his weaknesses of character to be forgotten. The term "martyr" is already applied to him. He has fallen a victim to his kindness of heart. Instead of seeking safety in the shelter of his closed carriage as supplicated, his chief thought was for the mangled guards and other victims that strewed the pavement. An officer of the guards, who was an eyewitness, reports the following conversation with Count Gendrikoff, who was in attendance on the Emperor. After the explosion of the first bomb, the Count rushed to the Czar, and finding upon inquiry that he was uninjured, he exclaimed, "Sire, Sire! don't leave the carriage!" The Emperor replied, "Don't disturb yourself about me. I am safe. I *must* get out to see the wounded: it is my duty!"

A sinister fate seems to have pursued the Romanoffs, of whom not one, as alleged, has met a natural death, since Peter the Great. Peter II died in youth, poisoned. Anna, his successor, died under very suspicious circumstances. Ivan VII, a child of only a few months, was dethroned by Elizabeth and—disappeared. Elizabeth Petrovna, Peter the Great's daughter, died very suddenly, and was succeeded by Peter III, her sister's son, who, after a reign of only a few months, lost his life by a court revolution headed by his own daughter Catherine II. That Empress, as public rumour—always restrained in Russia—gives it, though not altogether a Romanoff by blood, died of slow poison. Her son, the Emperor Paul, was strangled in his bed. Alexander I died

poisoned, in 1825, at Taganrog.* Nicholas I forced his confidential physician, Dr. Mandt, to give him the poison he needed, and committed suicide, sacrificing his life to Russia, that his son and heir might end the disastrous Crimean war, which his sense of dignity and pride prevented him from doing himself. And now the tragic event of March 1st (13th) closes the dreary list of Imperial catastrophes. There is a superstition in Russia that none of the family can survive his sixty-fifth year. The late Czar, it is known, lived under perpetual apprehension from this idea—one now seen to be too well-founded.

Among the sympathetic telegrams that came pouring in, from all parts of the world, was one, couched in very eloquent terms, from Mr. Blaine, the present American Secretary

* [This is most unlikely. It is not at all certain that Alexander I did actually die at Taganrog on November 30, 1825, as has been alleged. Did he die or did he disappear, with the connivance of his wife and a few close friends, after arranging that some other body should be placed in his alleged coffin and buried as his? Was he the hermit Feodor Kusmitch, who died in Siberia in 1864, as many persons, including several members of the Imperial Family, believed? When the Soviet Government opened the sarcophagus in the Cathedral of the Peter and Paul Fortress in St. Petersburg, where the Emperors lay buried, it was found that the coffin was empty. Rumor has it that Alexander III had had the previous coffin removed (with whatever body was in it), and another coffin substituted.

As to Feodor Kusmitch, after some years of wandering in various localities, like the Province of Perm, for instance, he later settled in the vicinity of Tomsk, and was visited on many occasions by very influential people with whom he is reported to have talked in some foreign language.

There exists considerable evidence to the effect that Alexander I was very tired of his responsibilities and greatly discouraged; he also experienced deep-seated remorse for having indirectly contributed to the assassination of his own father, Emperor Paul I, an event which he could have forestalled. It would appear that he had decided to withdraw from the outer world and devote the rest of his life to religious contemplation and self-study. See in this connection the following works: *Le Mystère d'Alexandre I*, by Prince Vladimir Baryatinsky (Paris, 1925; 2nd ed., 1929; there exist also two Russian editions: St. Petersburg, 1912 and 1913); and *Emperor and Mystic*, by Francis Gribble (New York E. P. Dutton, 1931).—*Compiler*.]

of State. With good taste and tact, Mr. Blaine made it a condolence from "the millions of free American citizens to the Russian millions made free, in their great bereavement for the loss of their liberator." Those who love to study coincidences must be deeply impressed by the fact that both Lincoln and Alexander, the liberators of the enslaved, died the same wretched death at the hands of assassins.

Collected Writings VOLUME III

1881

COUNT DE SAINT-GERMAIN

[*The Theosophist*, Vol. II, No. 8, May, 1881, pp. 168-170]

At long intervals have appeared in Europe certain men, whose rare intellectual endowments, brilliant conversation, and mysterious modes of life have astounded and dazzled the public mind. The article now copied from *All the Year Round** relates to one of these men—the Count de Saint-Germain. In Hargrave Jennings' curious work, *The Rosicrusians*, is described another, a certain Signor Gualdi, who was once the talk of Venetian society. A third was the historical personage known as Alessandro di Cagliostro, whose name has been made the synonym of infamy by a forged Catholic biography. It is not now intended to compare these three individuals with each other or with the common run of men. We copy the article of our London contemporary for quite another object. We wish to show how basely personal character is traduced without the slightest provocation, unless the fact of one's being brighter in mind, and more versed in the secrets of natural law can be construed as a sufficient provocation to set the slanderer's pen and the gossip's tongue in motion. Let the reader attentively note what follows:—

* [Vol. XIV, June 5, 1875, pp. 228-34. New Series. This journal was conducted by Charles Dickens, and published in London by Chapman Hall from 1859 to 1895.—*Compiler*.]

"This famous adventurer," says the writer in *All the Year Round*, meaning the Count de Saint-Germain,

is supposed to have been an Hungarian by birth, but the early part of his life was by himself carefully wrapped in mystery. His person and his title alike stimulated curiosity. His age was unknown, and his parentage equally obscure. We catch the first glimpse of him in Paris, a century and a quarter ago, filling the court and the town with his renown. Amazed Paris saw a man—apparently of middle age—a man who lived in magnificent style, who went to dinner parties, where he ate nothing, but talked incessantly, and with exceeding brilliancy, on every imaginable topic. His tone was, perhaps, over-trenchant—the tone of a man who knows perfectly what he is talking about. Learned, speaking every civilised language admirably, a great musician, an excellent chemist, he played the part of a prodigy, and played it to perfection. Endowed with extraordinary confidence, or consummate impudence, he not only laid down the law magisterially concerning the present, but spoke without hesitation of events two hundred years old. His anecdotes of remote occurrences were related with extraordinary minuteness. He spoke of

scenes at the Court of Francis the First as if he had seen them, describing exactly the appearance of the king, imitating his voice, manner, and language—affecting throughout the character of an eyewitness. In like style he edified his audience with pleasant stories of Louis the Fourteenth, and regaled them with vivid descriptions of places and persons. Hardly saying in so many words that he was actually present when the events happened, he yet contrived, by his great graphic power, to convey that impression. Intending to astonish, he succeeded completely. Wild stories were current concerning him. He was reported to be three hundred years old, and to have prolonged his life by the use of a famous elixir. Paris went mad about him. He was questioned constantly about his secret of longevity, and was marvellously adroit in his replies, denying all power to make old folks young again, but quietly asserting his possession of the secret of *arresting decay in the human frame*. Diet, he protested, was, with his marvellous elixir, the true secret of long life, and he resolutely refused to eat any food but such as had been specially prepared for him—oatmeal, groats, and the white meat of chickens. On great occasions he drank a little wine, sat up as late as anybody would listen to him, but took extraordinary precautions against the cold. To ladies he gave mysterious cosmetics, to preserve their beauty unimpaired; to men he talked openly of his method of transmuting metals, and of a certain process for melting down a dozen little diamonds into one large stone. These astounding assertions were backed by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty. . . .

From time to time this strange being appeared in various European capitals, under various names—as Marquis de Montferrat; Count Bellamare,

at Venice; Chevalier Schoening, at Pisa; Chevalier Weldon, at Milan; Count Saltikoff, at Genoa; Count Tzarogy, at Schwabach; and, finally, as Count de Saint-Germain, at Paris; but, after his disaster at the Hague, no longer seems so wealthy as before, and has at times the appearance of seeking his fortune.

At Tournay he is "interviewed" by the renowned Chevalier de Seingalt, who finds him in an Armenian robe and pointed cap, with a long beard descending to his waist, and ivory wand in hand—the complete make-up of a necromancer. Saint-Germain is surrounded by a legion of bottles, and is occupied in developing the manufacture of hats upon chemical principles. Seingalt being indisposed, the Count offers to physic him gratis, and offers to dose him with an elixir which appears to have been ether; but the other refuses, with many polite speeches. It is the scene of the two augurs. Not being allowed to act as a physician, Saint-Germain determines to show his power as an alchemist; takes a twelve-sous piece from the other augur, puts it on red-hot charcoal, and works with the blowpipe. The piece of money is fused and allowed to cool. "Now," says Saint-Germain, "take your money again." —"But it is gold."—"Of the purest." Augur number two does not believe in the transmutation, and looks on the whole operation as a trick, but he pockets the piece nevertheless, and finally presents it to the celebrated Marshal Keith, then governor of Neuchâtel.

Again in pursuit of dyeing and other manufacturing schemes, Saint-Germain turned up at St. Petersburg, Dresden, and Milan. Once he got into trouble, and was arrested in a petty town of Piedmont on a protested bill of exchange; but he pulled out a hundred thousand crowns' worth of jewels, paid on the spot, bullied the governor of the town like a pickpocket, and was released with the most respectful excuses.

Very little doubt exists that during one of his residences in Russia, he played an important part in the revolution which placed Catherine the Second on the throne. In support of this view, Baron Gleichen cites the extraordinary attention bestowed on Saint-Germain at Leghorn in 1770, by Count Alexis Orloff, and a remark made by Prince Gregory Orloff to the Margrave of Anspach during his stay at Nuremberg.

After all, who was he?—the son of a Portuguese king, or of a Portuguese Jew? Or did he, in his old age, tell the truth to his protector and enthusiastic admirer, Prince Charles of Hesse-Cassel? According to the story told his last friend, he was the son of a Prince Rakoczy, of Transylvania, and his first wife a

Tékély. He was placed, when an infant, under the protection of the last of the Medici. When he grew up, and heard that his two brothers, sons of the Princess Hesse-Rheinfels, or Rothenburg, had received the names of Saint-Charles and Saint-Elizabeth, he determined to take the name of their holy brother, Sanctus Germanus. What was the truth? One thing alone is certain, that he was a *protégé* of the last Medici. Prince Charles, who appears to have regretted his death, which happened in 1783, very

sincerely, tells us that he fell sick, while pursuing his experiments in colours, at Eckernförde, and *died* shortly after, despite the innumerable medicaments prepared by his own private apothecary. Frederick the Great, who, despite his scepticism, took a queer interest in astrologers, said of him, "This is a man who does not die." Mirabeau adds, epigrammatically, "He was always a careless fellow, and at last, unlike his predecessors, forgot not to die."*

And now we ask what shadow of proof is herein afforded either that Saint-Germain was an "adventurer," that he meant to "play the part of a prodigy," or that he sought to make money out of dupes? Not one single sign is there of his being other than what he seemed, *viz*., a gentleman of magnificent talents and education, and the possessor of ample means to honestly support his standing in society. He claimed to know how to fuse small diamonds into large ones, and to transmute metals, and backed his assertions "by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty." Are "adventurers" like this? Do charlatans enjoy the confidence and admiration of the cleverest statemen and nobles of Europe for long years and not even at their deaths show in one thing that they were undeserving? Some encyclopedists (see *New Amer*. *Cyclop*., Vol. XIV, p. 267) say:—"He is supposed *to have been employed during the greater part of his life as a spy* at the courts at which he resided!" But upon what evidence is this *supposition* based? Has any one found it in any of the state papers in the secret archives of either of these courts? Not one word, not one fraction or shred of fact to build this base calumny upon, has ever been found. It is simply a malicious lie. The treatment that the memory of this great man, this pupil of Indian and Egyptian hierophants, this proficient in the secret wisdom of the East, has had from Western writers is a stigma upon human nature. And so has the stupid world behaved towards every other person who like Saint-Germain, has revisited it after long seclusion devoted to study, with his stores of accumulated esoteric wisdom,

---

* [This article ends with the following words: "What was this man? An eccentric prince, or a successful scoundrel? A devotee of science, a mere schemer, or a strange mixture of all?—a problem, even to himself."—*Compiler*.]

---

in the hope of bettering it and making it wiser and happier.

One other point should be noticed. The above account gives no particulars of the last hours of the mysterious Count or of his funeral. Is it not absurd to suppose that if he really died at the time and place mentioned, he would have been laid in the ground without the pomp and ceremony, the official supervision, the police registration which attend the funerals of men of his rank and notoriety? Where are these data? He passed out of public sight more than a century ago, yet no memoir contains them. A man who so lived in the full blaze of publicity could not have vanished, if *he really died then and there*, and left no trace behind. Moreover, to this negative we have the alleged positive proof that he was living several years after 1784. He is said to have had a most important private conference with the Empress of Russia in 1785 or 1786, and to have appeared to the Princesse de Lamballe when she stood before the tribunal, a few moments before she was struck down with a bullet, and a butcher-boy cut off her head; and to Jeanne du Barry, the mistress of Louis XV, as she waited on her scaffold at Paris the stroke of the guillotine in the Days of Terror, of 1793. A respected member of our Society, residing in Russia, possesses some highly important documents about the Count de Saint-Germain, and for the vindication of the memory of one of the grandest characters of modern times, it is hoped that the long-needed but missing links in the chain of his chequered history, may speedily be given to the world through these columns.*

[After reading the above, the student should consult the Bio-Bibliographical Appendix in the present Volume, s.v. SAINT-GERMAIN, for pertinent information concerning this remarkable personage, the correction of some errors and a selective bibliography of the subject.—*Compiler*.]

---

* [The individual hinted at by H.P.B. was most likely her aunt, Miss Nadyezhda Andreyevna de Fadeyev. No information is available at this time as to what became of these documents.—*Compiler*.]

Collected Writings VOLUME III

1881

AN IMPORTANT BIBLICAL ERROR

[*The Theosophist*, Vol. II, No. 8, May, 1881, p. 170]

An important Biblical error is alleged to have been discovered by Mr. Charles T. Bake, the learned author of a well-known work called *Origines Biblicae*, and exposed in a new pamphlet of his bearing the title of *The Idol in Horeb*. He proves therein that the "golden calf" made by Aaron and worshipped by the Israelites was, in fact, no calf at all but a globe. This would be a curious yet trifling error in a book which is now proved to be more full of errors and contradictions than any other work in the whole world; but in this instance, we are afraid, the mistake is rather that of the author himself. We have not yet seen the pamphlet, and therefore, judge but by the reviews of it. The mistaken use of the word "calf" for "globe" is due, he says, to the incorrect translation of the Hebrew word "agel" or "egel." The Israelites despairing of the return of Moses from Mount Sinai, made and worshipped not a "molten calf"* but a globe or disc of molten gold which was in those days a universal symbol of power. Later on, the word "egel" was translated "calf," because both terms "calf" and "globe" are synonymous and pronounced alike in the Hebrew language. We do not question the correctness of the author's philological demonstration as to the word itself, but rather whether he is right in calling it a mistake in its symbological rendering. For if both "calf" and "globe" are synonymous words, so also the symbology of the *globe* and the ox was identical. The winged globe of the Egyptians, the Scarabaeus,

* [*Exodus*, xxxii, 4, 8; *Neh.*, ix, 18.—*Comp.*]

or "stellar disc"; the circle or globe of the Phoenician Astarte; the Crescent of Minerva; the disc or *globe* between the two cow's horns, on the brow of Isis; the winged disc, with pendant-crowned Uraei, carrying the cross of life; the solar globe or disc, resting upon the outspread horns of the goddess Hathor; and the horns of the Egyptian Amon; the deifying of the ox—all have the same meaning. The globe and the horns of the ox speak the same story: they are the emblem of the eternal divine power. Was not Amon

or "the hidden one," the greatest and highest of the Egyptian gods, the "husband of his mother, his own father, and his own son," the One in Three (*i.e.*, identical with the Christian trinity), according to the interpretation of the best Egyptologists, including the piously Christian George Ebers and Brugsch-Bey—represented with a ram's head as Amon-Chnemu?* Before, therefore, the Biblical scholars lay such stress upon the dead letter meaning of the Biblical words, they should in all fairness turn their attention to more serious questions. They ought, for instance, to prove to the satisfaction of all—Christians and infidels alike—the reason why in ancient Hebrew coins and elsewhere, Moses is likewise represented with horns; and why such "horns" should be also found on the monotheistical Levitical altar. . . .

---

* [Also Khnemu, Khnum, and Chnum.—*Compiler.*]

Collected Writings VOLUME III

1881

A FALSE "WITNESS"

[*The Theosophist*, Vol. II, No. 8, May, 1881, pp. 174-176]

The *Lucknow Witness*, it appears, indulged some time since in a bit of casuistical morality at the expense of the "Theosophists." The term used by that organ of piety is very vague, for "Theosophists" are many and various, and as many and various are their opinions and creeds. Still, as the hit seems suspiciously like others that have been made at

132

us, we assume the unpleasant duty of rejoinder, though the bolts have not reached the mark. Says the *Witness* (the italics being ours):—

> The Theosophists complain, in the last number of their periodical, that "ever since we landed in this country, impelled by motives, sincere and honest—though perhaps, as we now find it ourselves, too enthusiastic, too unusual in foreigners to be readily believed in by natives without some more substantial proof than our simple word—we have been surrounded by more enemies and opponents than by friends and sympathizers." They have themselves chiefly to blame for the opposition they have met. What their motives may be, we do not feel called upon to pronounce, but *their actions have been in many respects discreditable*. They began by setting forth *the most scrupulous and untruthful charges against the missionaries*, *and by exhibiting such a rabid hatred of Christianity as to make their subsequent pretentions to universal love and brotherhood ridiculous*. Their professions have been high and their *practice low*, *and it is no wonder that a large part of their adherents have fallen away disappointed and disgusted*. Their occult *performances* [?], whether due to sleight of hand or to some special gifts in the line of animal magnetism, *have not been of character to raise them in the estimation of thoughtful people or to show that they could accomplish any important or useful ends*. We shall not be surprised to hear before long *that they have left the shores of India not to return*, *sadder and somewhat wiser than when they came*. Meanwhile the foundation of God standeth sure, and His Church advances [*sic*] in its triumphant march to certain victory.

Now really, this *is* kind! There is then "balm in Gilead" even for "theosophists," who will vanish from these shores "sadder and somewhat wiser"? So inexcusably ignorant are we of the names of the numerous Christian sects and subsects that labour in India, that we really do not know by what particular sect the Lucknow paper's editor is paid to witness for. The name of these sects is *Legion*. For, disregarding the direct command—"Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast *sown* . . . be defiled" (*Deut*., xxii, 9), they one and all seek to transform palm-covered Aryavarta into their "Lord's Vineyard," make the Brahman who drinks of their wine, like Noah, "drunken," and so cause their fruit to be "defiled." But we love to think it is a Methodist organ. It is but these philanthropic dissenters who

have the generosity to offer a "possible salvation for the whole human race."

Only whether the *Witness* be a primitive Methodist, a New Connection Methodist, a Church Methodist, a Calvinistic Methodist, a United Free Church Methodist, a Wesleyan Reformer, a Bible Christian Episcopalian, Presbyterian, Baptist, or any other sectarian, we are sorry that we are compelled to refuse its Editors the gift—let alone—of divine prophecy, but even that of simple mediumistic soothsaying. The "theosophists", *i.e.*, the founders of the Theosophical Society, do not intend to leave "the shores of India, not to return." They are truly sorry, but really find themselves unable to oblige their good friends of Lucknow and other missionary stations.

And now a "word to the wise." Indulging in his broad and catholic criticisms, our censor (whoever he may be) evidently "forgot to take counsel of his own pillow" as the saying goes. He jumps, therefore, at conclusions, which to say the least, are dangerous for himself and brethren, as the weapon is a two-edged one. Of no other class, the world over, are the "professions (so) high" and the "practice (so) low," as of our benevolent friends, the *padris*—with, of course, honourable exceptions. Because we have said that we were "surrounded by more enemies and opponents than by friends and sympathizers," he declares that "a large part" of our adherents "have fallen away disappointed and disgusted." To begin with, if we include a modest half-a-dozen of "adherents" at Bombay who left us for motives purely personal and selfish, and with which "theosophy" had nothing to do whatever, just nine in all left the Society in the year 1881—all its branches inclusive. Then our critic psychologizes himself into the belief that if we have met "opposition" it is on account of (1) our actions having been "in many respects *discreditable*"; (2) of our "most scrupulous [?] and untruthful charges against the missionaries"; and (3) of our "exhibiting such a rabid hatred of Christianity as to make their (our) subsequent pretensions to universal love and brotherhood ridiculous:"—three charges, the first of which is a malevolent, wicked, and uncalled-for slander, which we would ask the writer to substantiate by some *unimpeachable fact*; the second, an untruthful and

sweeping assertion; the third, a most impudent identification of what we would call a confusion of "centre with circumference," Christianity being one, and Christians quite another, thing. "Many are called but few *are* chosen,"—the axiom applies to missionaries and the clergy with far more truth than to theosophy. Must we repeat for the hundredth time that whether we do or do not believe in Christ as God, we have no more "hatred of Christianity" than we have of any other religion in which we do not

believe? And we blindly believe—*in none*. It is not against the teachings of Christ—pure and wise and good, on the whole, as any—that we contend, but against dogmas and their arbitrary interpretations by the hundreds of conflicting and utterly contradictory sects, calling themselves "Christians," but which are all but power-seeking, ambitious, human institutions, at best. That the "foundation of God"—if by God, Truth is here meant—"standeth sure," is perfectly true. Truth is one, and no amount of misinterpretations of it, even by the *Lucknow Witness* or *The Theosophist*, will ever be able to prevail against the One Truth. But, before our very virtuous contemporary indulges in further brag that the "Church advances in its triumphant march to certain victory" (church meaning with them their own only, of course), we must insist that it proves that its sect and none other of the hundreds of others is right; for all cannot be. To make good our words and show that the "Church," instead of advancing to "certain victory" has in this century come not only to a dead stop, but is more and more vanishing out of sight, we will quote here the confession of a Christian clergyman. Let the *Lucknow Witness* contradict it, if it can.

The following is an extract from a speech recently delivered in Paisley, Scotland, by the Rev. David Watson, a minister of the Presbyterian Church, and which can be found in Mr. Tyerman's *Freethought Vindicated*.

> The great, and the wise, and the mighty, are not with us. That I fear we must all own to, however much we may grieve to say so; and the more we read of the history, the poetry, the biography, and the literature of the age, the more we think so. The best thought, the widest knowledge, and the deepest philosophy have discarded our Church. Not that they have taken up a hostile attitude towards us—some have, but

> not all—but they have turned their backs upon us with a quiet dislike, unspoken disapproval, and a practical renunciation, greatly more conclusive than a wordy man would be. I do not mention names, it would be unfair to do so, for there is still a social stigma thrown at the man who ventures to disconnect himself from the common creed. But that does not alter the case one whit—the great, the wise, and the mighty are not with us. . . . They are not even nominally with us. They look not for our heaven; they fear not our hell. They detest what they call the inhumanities of our creed, and scorn the systematized Spiritualism we believe in. They step out into speculative Atheism, for they can breathe freer there. . . . But, mark you, they do not pass over into practical Atheism, for however they hate the name of orthodoxy and everything theological, their hearts are too large and their souls are too religious—instinctively religious—to forget that reverence that is due, that is meet and fit. Some become practical philanthropists and philosophic friends of man by helping industry, extending knowledge, advocating temperance, inaugurating institutions that incarnate Christianity, furthering society, in a thousand ways, reforming the manners, and making the men of time and clime. . . . They are all big with a faith in the ultimate salvation of man—a faith that inspires them to toil and shames our whining cant. And yet these men—the master minds and imperial leaders amongst men—the Comtes, the Carlyles, the Goethes, the Emersons, the Humboldts, the Tyndalls, and Huxleys if you will, are called by us Atheists; are outside our most Christian Church; pilloried in our Presbyterian orthodoxy, as "heretics" before God and man. Why are these and such like men without the pale of the Christian Church? Not that they are unfit—we own that; not that they are too great—we know that; but that we are unworthy of them, and by the mob force of our ignorant numbers, have driven them out. *They shun us because of our ignorant misconceptions and persistent misrepresentations of heaven*, *man*, *and God*. They feel our evil

communications corrupting their good manners; they feel our limited vision narrowing the infinitude of the horizon, and, therefore, as an indispensable condition to the very existence of their souls, they separate themselves from us, and forsake—and greatly unwilling are many of them to do so—the worship with us of our common God.

This is the confession of an honest and a noble-hearted man—of one who is alike fearless in his speech and sincere in *his* faith and religion. For him this religion represents truth, but he does not confound it with the personality of its clergy. Heaven forbid that we should ever go against such a truthful man, however little we personally may believe in *his* God! But until our dying day will we loudly protest against the Moodys and Sankys, and their like. "We were all guilty of high treason to Christ, and we should all go to

136

him with ropes around our necks, knowing that we were deserving of hell-fire," is the remark, as reported by one of the Sydney daily papers, of Mr. Thomas Spurgeon, in an address given by him in the Protestant Hall, under the auspices of the Y.M.C.A.

These are the men and missionaries we go against. As to "scrupulous [?] and untruthful charges against" the latter, it is an unscrupulously untruthful charge of the *Lucknow Witness* against us. We never publish anything against our friends, the *padris*, without giving authorities. Can our reverend critic give the proofs of one of our "discreditable actions"? If he cannot—as in fact, he cannot—then how shall we call his action?

The *Lucknow Witness*—a *false* "witness" in our case—says that our "occult *performances* . . . have not been of a character to raise them [us] in the estimation of thoughtful people, or to show that they [we] could accomplish any important or useful ends." Having never made "occult performances," but only *experiments in occult forces* before a few personal friends and in private houses, and the *Lucknow Witness* knowing no more of them than it has seen in newspaper heavy jokes—we might decline altogether to notice the remark. But we may as well remind the editors that in experimental science there are no phenomena of a high or a low character; all discoveries of natural law are honourable and dignified. The *Witness* refers so grandiloquently, we suppose, to our experiments with the "cigarette papers" and others, of which he has heard. Well; the duplication of a bit of paper, or a "cup," or anything else is as scientific and of no lower character, at any rate, than the instantaneous transformation "of the dust of the land" into "lice" or "frogs," which dying, "the land stank"; and more useful and certainly less dangerous or conducive to evil than the transformation of water into wine. Ours were but inoffensive, and scientific experiments, without the slightest claim to either divine or satanic origin, but on the contrary, having a determined object to dispel any belief in "miracle" or "supernaturalism"—which is shameful in our century of science. But the occult performances "of Moses in *lice*" and

such like "miracles" besides their intrinsically low character have resulted in fifty millions of persons being put to death by sword and fire, during a period of eighteen centuries, for either not believing in the genuineness of the alleged "miracle" or desiring to repeat the same on more scientific principles. But then, of course, our "performances," being neither public nor yet "miracles" at all, but being scientifically possible, if not yet "probable" in the opinion of sceptics, are not calculated to raise us "in the estimation of thoughtful people"—meaning, doubtless, those who edit and the few who read the Lucknow missionary paper. Very well, so be it. Our "pretensions to universal love and brotherhood" are "ridiculous" because we denounce some ignorant, bigoted missionaries, who would far better stay at home and till the ground, than live upon the labour earnings of poor foolish servant girls whom they frighten into fits with their stories about hell. One thing at least not even the *Lucknow Witness* can gainsay. We do not live upon extorted or voluntary charity; but work for our personal support and preach theosophy *gratis*. Nor have we accepted or asked for one penny from those who do believe in and have seen our "occult performances"; nor do we claim *infallibility* for our teachings or ourselves. Can the Christian missionaries say as much?

Far wiser would it be for the would-be Christianizers of India, were they to follow the example of some of their more intelligent brethren in America and England! Were the *Padris* to confess the truth as Rev. David Watson did in the above-quoted extract, or treat their opponents in religious belief as the Rev. Henry Ward Beecher does that most mortal enemy of Christianity—Colonel Robert G. Ingersoll—then would the "theosophists" be their friends and show for their opinions and Christian views no more animosity than they now do to the orthodox Brahmans, whose dogmas and views they also reject, but whose *Vedas* as the oldest philosophy and book on the globe, they profoundly respect. The field for human conceptions, philosophical and religious, is vast, and there is room for all without our taking to breaking each other's heads and noses. The following is characteristic of the age. We copy it from our esteemed

Australian contemporary, the *Harbinger of Light*, whose learned editor is a representative of our Theosophical Society at Melbourne:—

Henry Ward Beecher and Ingersoll, "the American Demosthenes," have, it appears, been fraternising in a manner calculated to shock many religious souls and to astound others. Says the *New York Herald*:—"The sensation created by the speech of the Rev. H. W. Beecher at the Academy of Music in Brooklyn, when he uttered a brilliant eulogy on Colonel Robert G. Ingersoll and publicly shook hands with him, has not yet subsided." Subsequently, both gentlemen were independently interviewed by a *Herald* reporter anxious to elicit the opinion entertained by each of the other. "I regard Mr. Beecher," the Colonel is described as saying, "as the greatest man in any pulpit in the world. . . . I told him that

night that I congratulated the world it had a minister with an intellectual horizon broad enough, and a mental sky studded with stars of genius enough, to hold all creeds in scorn that shocked the heart of man. . . . Mr. Beecher holds to many things that I most passionately deny, but in common we believe in the liberty of thought. My principal objections to orthodox religion are two—slavery here and hell hereafter. I do not believe that Mr. Beecher on these points can disagree with me. The real difference between us is—he says *God*, I say *Nature*. The real agreement between us is—we both say *Liberty*. . . . He is a great thinker, a marvellous orator, and in my judgment, greater and grander than any creed of any Church. Manhood is his greatest *forte*, and I expect to live and die his friend."

Mr. Beecher's estimate of Ingersoll may be gathered from the following remarks: "I regard him as one of the greatest men of this age. I am an ordained clergyman and believe in revealed religion. I am therefore bound to regard all persons who do not believe in revealed religion as in error. But on the broad platform of human liberty and progress I was bound to give him the right hand of fellowship. I would do it a thousand times over. I do not know Colonel Ingersoll's religious views precisely, but I have a general knowledge of them. He has the same right to free thought and free speech that I have. . . . I admire Ingersoll because he is not afraid to speak what he honestly thinks, and I am only sorry that he does not think as I do. I never heard so much brilliancy and pith put into a two hours' speech as I did on that night. I wish my whole congregation had been there to hear it."

Bravo, Atheist and Clergyman! That is what we might call the wolf and the lamb lying down together.

GUSTAV THEODOR FECHNER
1801-1887
Founder of modern Experimental Psychology.
Reproduced from Max Wentscher, *Fechner und Lotze,* München, 1925.

RANGAMPALLI JAGANNATHIAH (seated)
AND T.S. SWAMINATHA AIYAR
Two devoted workers in the early days of the Movement in India.
(From *The Path,* New York, Vol. IX, December, 1894.)

Collected Writings VOLUME III

1881

COMMENT ON "A HINDU STORY OF REINCARNATION"

[*The Theosophist*, Vol. II, No. 8, May, 1881, p. 177]

[According to this story, told by a Kshatriya lady, Tej Râm, son of a Brâhmana, was bitten by a snake and died. Near the home of the Brâhmana was a *pipal* tree which became shortly after the death of the young man the scene of the death of two birds; first a crow that was shot, and second a cock sparrow which struck with its bill the forehead of a woman of low caste, and immediately thereafter fell dead. Nine months later the woman gave birth to a son who upon reaching the age of four years, declared himself to be a Brâhmana and not a man of low caste. One day, upon seeing his former home, he said he was Tej Râm and related the story of his death and that of the two birds.

The writer asks, in closing, whether "the above case is an example of the transmigration of soul—a case in which it has retained its individuality."]

We have the above pretty tale from a gentleman of character and credibility who certainly tells it in good faith. Upon reflection he will no doubt see, however, that he could not seriously expect us to answer his concluding question, as the narrative comes to us fourth-hand and facts of this kind ever lose by circulation. For one thing, it does not seem to have occurred to the respected Kshatriya lady to enquire how it was that Tej Râm *reincarnate* had not proved his identity, even with the money-findings, the circumstantial accounts of his death and transmigrations, and the snake-bite scar—that had accompanied him through the episodes of his crow and cock sparrow lives—so clearly as to induce his Brahman castemen to recognize and adopt him. Was a screw loose somewhere, after all?

Collected Writings VOLUME III

1881

HUMAN LIFE AT HIGH ALTITUDES

[*The Theosophist*, Vol. II, No. 8, May, 1881, p. 180]

Doubt has been expressed of the correctness of the statement that Indian Yogis have lived and still reside at extreme altitudes in the Himalayas. It has been averred that the rarefication of the atmosphere is so great at the high plateaux of 15,000 and more feet above sea level that no human beings could exist there for any length of time. Still in the Sabhapati Swami's little treatise on Raja-Yoga* he declares that he was permitted to visit some of these holy recluses in the snowy peaks, and at p. 92 of our Vol. I [*The Theosophist*], another Swami, known to us as a man of credibility, states (see article on "Badrinâth, the Mysterious") that from that sacred temple may sometimes be seen far up the icy and inaccessible heights men of venerable presence who are permanently engaged there in "sacred pursuits . . . quite unknown to the world." Science has now happily determined that life can be supported there without serious discomfort after a course of preparative training. In *Nature* for March 17, 1881, a recent lecture of Mr. Edward Whymper, the daring explorer of Chimborazo and Cotapaxi, is reported. He says that he spent twenty-one nights above 14,000 feet above the level of the sea; eight more above 15,000 feet; thirteen more above 16,000 feet; and one more at 19,450 feet. At first he experienced "mountain sickness," an extreme physical lassitude, feverishness, intense thirst, difficulty of swallowing, an impediment in breathing. But

—————

* [Entitled: *Om. The Philosophy and Science of Vedânta and Râja-Yoga*. 3rd ed. by Sirsh Chanda Vasu, Lahore, 1895.—*Compiler*.]

—————

by the exercise of dogged pluck (*will power*) these symptoms were eventually overcome, and he and his party finished their memorable explorations in safety.* These facts are not cited because they were needed to fortify the belief of students of Indian *Yoga* science, but to show the Asiatic public in general that modern physical discovery is daily bringing to light fresh proofs that the assertions of Aryan philosophers respecting the reserved powers of man were not loosely and ignorantly made. Let us only wait patiently and we will all see these bold infidels of the West confessing that their grandest discoveries were anticipated many ages ago by these ancients whom they

now dare to stigmatise as ignorant theorists.

---

* [This account may be found in Vol. XXIII of the English Journal *Nature*, under date given above, entitled "On the Practicability of Living at Great Elevations above the Level of the Sea," being excerpts from E. Whymper's lecture to the Society of Arts, in the Theatre at So. Kensington, March 9, 1881.—*Compiler*.]

Collected Writings VOLUME III

1881

FOOTNOTES TO "TRUE RELIGION DEFINED"

[*The Theosophist*, Vol. II, No. 8, May, 1881, pp. 181-182]

[In this article, the writer, Vishnu Bawa, says, among other things, that "the Sanskrit word *dharma* radically implies Duty and Nature. *Dharma* is the Duty and Nature co-existent with the very living or existence of a being in the universe." To this H.P.B. remarks:]

"Duty" is an incorrect and unhappy expression. "Property" would be the better word. "*Duty*" is that which a person is bound by any natural, moral, or legal obligation to do or *refrain* from doing and cannot be applied but to intelligent and reasoning beings. Fire *will* burn and cannot "refrain" from doing it.

["... the highest, the best, the most beneficial ... and omnipresent Religion or *dharma* of a rational being ... is not only to

know, but also to experience ... personally, *i.e.*, to feel this ... unconscious immateriality, or Paramatma—the Infinity and Eternity of Existence and Happiness."]

This teaching is the highest stage of Philosophical ultra-Spiritual Pantheism and Buddhism. It is the very spirit of the doctrines contained in the *Upanishads* wherein we would vainly seek for Iı vara—the afterthought of the modern Vedantins.

["This state of unconscious immateriality ... is the *true* or eternal state of every being, for saving it there can be found no other true existence; therefore, every rational being's *dharma* or natural duty and Religion is first to acquire the *dhyana* (knowledge) or *vidya* of its real Self, the *Paramatma*, and then *by the annihilation of its atma*, *or worldly self or soul* to experience the infinity of Happiness prevalent in its unconscious Immateriality."]

We draw the attention of the theoristic and dogmatic Spiritualists to the passage. The late Vishnu Bawa was, perhaps, the greatest Philosopher and most acute metaphysician and *seer* of India in our present century.

____

Collected Writings VOLUME III

1881

A "MEDIUM" WANTED

[*The Theosophist*, Vol. II, No. 8, May, 1881, pp. 182-183]

We extract the following from a letter, dated April 7—from an esteemed friend of ours, a native gentleman and a Fellow of our Society at Allahabad:—

> An idea has recently sprung up in my mind which I state for your kind consideration. In India there are no regular mediums, hence people anxious to satisfy themselves of the truth of spiritual phenomena or any other occult manifestations cannot do so except by reading books. Cannot some such medium as Dr. Slade or anyone in Europe be induced to pay India a visit, if the expenses of his journey are paid? If so, persons interested may raise a sum for the purpose. If you approve of the plan it might be notified in the next issue of *The Theosophist*. I am willing to subscribe to the extent of Rs. 100 toward this fund.

Once before, while in America, we were entrusted with the selection of a reliable medium for physical manifestations and had but to congratulate ourselves with the success obtained. The St. Petersburg Committee of Spiritualists had asked us to choose one who would be willing to undertake the voyage, and our choice fell upon Dr. Henry Slade, the best medium we had ever met. It was he whose wonderful phenomena made a proselyte of one of the greatest men of science in Germany—Professor Zöllner. We are willing to do the same for our Indian and Anglo-Indian friends, provided we are promised not to be held responsible for any possible failure, nor asked to have anything to do with any funds that may be collected. We can answer personally for but two mediums in the world—Mrs. Mary Hollis-Billing, a Fellow of our Society in America, and Dr. Slade. There may be others as good, but we do not know them. There is one though, who has just gone to America. He comes as a third candidate with recommendations from some of our most esteemed Fellows and Brothers of England who have subjected him personally to the most crucial tests and found in him everything that is desirable. We speak of Mr. William Eglinton, a young gentleman well known in London, and who has been frequently invited to the houses of the most respectable and eminent among the English Spiritualists. We read of a most satisfactory *séance* with that medium at the British National Association of Spiritualists when wonderful "test materialisations," it seems, have taken place in his presence.

The Spiritualist (London) for March 3, 1876, records that an interesting *séance*

took place at the residence of Mrs. Macdougall Gregory, whereat Sir Garnet Wolseley (commander of the Ashantee expedition), the Hon. Mrs. Cowper Temple, Gen. Brewster, Algernon Joy, Esq., J. M. Gully, M.D., and others, were present. The same issue gives the following testimony from Miss E. Kislingbury, the then Secretary of the British National Association.

A most satisfactory test *séance*, with Mr. Eglinton as medium, was held at 38 Great Russell Street, on the 12th instant. It was attended by Mr. Alexander Tod, of Peebles; Mr. Robert S. Wyld, LL.D., Edin.; Mr.

Gustave de Veh, of Paris; Mr. Collingwood; Mrs. Fitzgerald, and Mrs. D. G. Fitzgerald; Mrs. Potts and Mrs. Michael; Miss Kislingbury on behalf of the Séance Committee of the British National Association of Spiritualists.

As preliminaries, the cabinet was duly scrutinized, the medium enclosed therein, and instructions in the direct voice were obtained from Joey—the intelligent and practical spirit "control"—to the effect that he (the medium) should be secured and seated as on the last occasion when he gave a *séance* at these rooms. Accordingly Dr. Wyld and Mr. Collingwood, being investigators, were requested to constitute "a tying committee." These gentlemen performed their duty in a very thorough manner; first tying the medium's wrists together behind him with tape; then seeing that his coat sleeves were securely *sewn* together with white cotton; then tying his wrists to the back of the chair within the cabinet; then tying his neck to the chair; and lastly passing the free end of the tape used for the last mentioned purpose through an aperture in the cabinet, so that Dr. Wyld might hold it in his hand whilst he was seated in the "circle." When the tying was completed the medium was requested to place his feet upon a hassock; the curtains of the cabinet were drawn so as to leave his feet and knees in view, and a stringed musical instrument was placed in his lap, constituting a kind of table on which were placed a book and a hand bell.

In about half an hour the book was distinctly and repeatedly seen to open and close again. Then a *finger* was seen in proximity to the book; and in a short time afterwards a *hand* was several times protruded between the curtains. Joey now requested that someone should come forward and ascertain, *immediately after a hand had been shown*, whether the medium was still secured as at first. This challenge was taken up by Dr. Wyld and Mr. Collingwood and these gentlemen, at the conclusion of the *séance*, gave their individual testimony as to the result.

On two occasions, *immediately* after seeing the "spirit" hand protruded from the cabinet, I examined Mr. Eglinton's bonds and found them perfectly secure.

(Signed) R. S. WYLD.*

I also, on one occasion, did the same.

(Signed) J. FRED COLLINGWOOD.

---

* Dr. R. S. Wyld is a brother to George Wyld, M.D., now re-elected President of the British Theosophical Society of London for another year. Miss Kislingbury is a highly esteemed lady, whose truthfulness no one who knew her would ever doubt; then also a Fellow of our Society.

Miss Kislingbury then asked Joey whether Dr. Wyld could be to *stand behind* the medium, *inside the cabinet*, while the materialized hand was shown to the sitters outside. This enquiry was answered in the affirmative; and accordingly, Dr. Wyld entered the cabinet and took up a position behind the medium, who moaned and shivered as though "power" were being drawn from him to an unusual extent. In relation to this test, I obtained the following very brief but sufficient testimony, bearing in mind the value of evidence on the spot and at that time:

"We saw that hand whilst Dr. Wyld was in the cabinet.

G. DE VEH. E. KISLINGBURY.
ELLEN POTTS. E. FITZ-GERALD."

Dr. Wyld also expressed himself as being perfectly satisfied with the test.

Were Mr. Eglinton to accept the invitation and come to India, the native Mussulman gentlemen may be gratified, perhaps, upon seeing the "spirit" of one of their own co-religionists appear through that medium. The following is over the signature of no less a man of science than Mr. Alfred Russel Wallace, F.R.S., who vouches for the reality of the "materialized spirit."

The sitting took place in the first-floor front room. Across one corner of this room there was hung a curtain of black calico, which one of us (Mr. Tebb) helped to put up, while we *all* examined the enclosed corner and found that it was absolutely free from any means of concealing anything. About twelve ladies and gentlemen were present, who sat in a curve opposite the curtain, and about eight or ten feet from it. . . .

Shortly afterwards the fine figure of "Abdullah" appeared, and after several entrances and exits, came out into the circle close up to where Mr. Wallace was sitting under the gas light, turned down low, but sufficient to allow of the features being distinctly seen by him. The appearance was that of a tall man draped in pure white robes which trailed on the ground, and with a white turban on the front of which sparkled a jewel-like diamond. His face was dark, with fine features and prominent nose, and an enormous black moustache mingling with a comparatively scanty beard gave it a striking individuality. He resembled some of the Mahometans of Northern India. . . .

After "Abdullah" had retired, a female figure also draped in white, came out, but was indistinctly seen.

Then appeared another male figure, not so tall as "Abdullah." He was similarly dressed, but had no moustache, and his features were of a more European cast. Unlike "Abdullah" who glided about with a graceful, noiseless motion, this figure came out suddenly, with a loud,

stamping noise, yet the long robes which flowed two or three feet on the ground about his feet, seemed never to impede his motion.

The white drapery which covered "Abdullah's" tall figure from head to foot, and trailed amply on the floor, and which, from the way in which it hung and waved, must have been of stout and heavy material, together with his turban and the quantity of fine material exhibited by "Joey," would have formed a parcel of considerable bulk, which a far less rigid search than ours could have easily detected. We may add that we examined the walls, which were papered, the carpet, which was securely nailed

down, and the chair on which the medium sat, and are satisfied that nothing was or could be concealed in or about them.

(Signed) ALFRED R. WALLACE.
WILLIAM TEBB.
WILLIAM WILLIAMS CLARK.

We quote the above from Mr. Eglinton's credentials as published by *The Banner of Light* of Boston (March 19, 1881). Should a sufficient number of volunteers be found, in India, who would subscribe for the proposed fund, we believe that the best plan would be to place the sum as well as the management of the transaction in the hands of Mrs. A. Gordon, F.T.S., now at Simla, or some other prominent Spiritualist. We can only promise co-operation and help as regards writing to America and other preliminary arrangements. As far as the manifestations are concerned we again repeat that we firmly believe in their occurrence and reality from our personal knowledge; and we should be glad to prove their existence to the sceptics and thereby turn the laugh at many a scoffer we know. But beyond expressing our firm and unwavering belief in the genuineness of most of the mediumistic phenomena and the frequent occurrence of such, independently of any medium whatever, we venture to say no more. Let everyone build his own theory as to the agency at work, and then we may be able to compare notes with better success than heretofore.

Collected Writings VOLUME III

1881

ANCIENT DOCTRINES VINDICATED BY MODERN PROPHECY

[*The Theosophist*, Vol. II, No. 8, May, 1881, pp. 183-184]

The German press has recently attempted in numerous editorials to solve what seems a mystery to the ordinary and sceptical public. They feel that they are evidently betrayed by one of their own camp—a materialist of exact science. Treating at length of the new theories of Dr. Rudolph Falb—the editor of the Leipzig "popular astronomical journal," the *Sirius*—they are struck with the faultless accuracy of his scientific prognostications, or rather to be plain, his meteorological and cosmological predictions. The fact is, that the latter have been shown by the sequence of events, to be less scientific conjectures than infallible prophecies. Basing himself upon some peculiar combinations and upon a method of his own, which, as he says, he has worked out after long years of researches and labour, Dr. Falb is now enabled to foretell months and even years in advance every earthquake, remarkable storm, or inundation. Thus, for example, he foretold last year's earthquake at Zagreb. At the beginning of 1868, he prophesied that an earthquake would occur on August 13, in Peru, and it did take place on that very day. In May, 1869, he published a scientific work entitled *The Elementary Theory of Earthquakes and Volcanic Eruptions*,* in which, among other prophecies, he foretold violent

* [*Grundzüge zu einer Theorie der Erdbeben und Vulcanausbrüche*, etc., Graz, 1869-71. 8vo.—*Comp.*]

earthquakes at Marseilles, at Utach, along the shores of the Austrian possessions in the Adriatic Sea, in Colombia and the Crimea, which five months later—in October—actually took place. In 1873, he predicted the earthquake in Northern Italy, at Belluno, which event occurred in the very presence of Dr. Falb, who had gone there to witness it himself, so sure was he of its taking place. In 1874, he notified to the world the then unforeseen and quite unexpected eruptions of Etna; and notwithstanding the chaff of his colleagues in science, who told him there was no reason to expect such a

geological disturbance, he went to Sicily and was able to take his desired notes on the spot, when it did happen. He also prognosticated the violent storms and winds between the 23rd and the 26th of February, 1877, in Italy, and that prediction was also corroborated by fact. Soon after that, Dr. Falb went to Chili, to observe the volcanic eruptions in the Andes which he had expected and predicted two years before and—he did observe them. Immediately upon his return, in 1875, appeared his most remarkable work known as *Thoughts on*, *and Investigations of*, *the Causes of Volcanic Eruptions**—and which was immediately translated into Spanish and published at Valparaiso in 1877. After the predicted event at Zagreb had taken place, Dr. Falb was immediately invited to lecture in that city, where he delivered several remarkable discourses in which he once more warned the inhabitants of other forthcoming smaller earthquakes which, as is well known, did take place. The fact is that as was recently remarked by the *Novoye Vremya*, he has really "*worked* out *something*, knows *something additional* to what other people know, and is better acquainted with these mysterious phenomena of our globe than any other specialist the world over."

What is then his wonderful theory and new combinations? To give an adequate idea of them would require a volume of comments and explanations. All we can add is, that Falb has said *all he could say* upon the subject in a huge work of

---

* [*Gedanken und Studien über das Vulcanismus*, etc., Graz, 1875. 8vo.—*Comp*.]

---

his, called *Von den Umwälzungen im Weltall*, in three volumes. In Vol. I, he treats of the revolutions in the stellar world; in Vol. II, of the revolutions in the regions of clouds, or of the meteorological phenomena; and in Vol. III, of the revolutions in the bosom of the earth, or earthquakes. According to Dr. Falb's theory our *Universum* is neither limitless nor eternal, but is limited to a certain time and circumscribed within a certain space. He views the mechanical construction of our planetary system and its phenomena in quite a different light than the rest of the men of science. "He is very original, and very interesting (eccentric) in some respects, though we cannot trust him in everything"—seems the unanimous opinion of the press. Evidently, the doctor is too much of a man of science to be treated as a "visionary" or a "hallucinated enthusiast"; and so he is cautiously *chaffed*. Another less learned mortal would surely be, were he to expound the undeniably occult and cabalistic notions upon the Cosmos that he does. Therefore, while passing over his theories in silence as if to avoid being compromised in the propagation of his "heretical" views, the papers generally add:—"We send the reader who may be curious to fathom the doctrines of Dr. Rudolph Falb to the latest work of this remarkable man and prophet." Some add to the information given the fact that Dr. Falb's theory carries back the "Universal" deluge to 4000 years B.C., and

presages another one for about the year 6,500 of the Christian era.

It appears that the theories and teaching of Dr. Falb are no new thing in this department of science, as two hundred years ago, the theory was propounded by a Peruvian named Jorie Baliri, and about a century ago by an Italian called Toaldo. We have, therefore, a certain right to infer that Dr. Falb's views are cabalistic, or rather those of the mediaeval Christian mystics and fire-philosophers, both Baliri and Toaldo having been practitioners of the "secret sciences." At the same time—though we have not yet been so fortunate as to have read his work—that calculation of his, in reference to the Noachian deluge and the period of 6,500 A.D. allotted for its recurrence, shows to us as plain as figures can speak that the learned doctor accepts for our globe the

150

"Heliacal" Great Year, or cycle of six *saros*, at the close and turning point of which our planet is always subjected to a thorough physical revolution. This teaching has been propounded from time immemorial and comes to us from Chaldea through Berosus, an astrologer at the temple of Belus at Babylon. Chaldea, as is well known, was the one universal centre of magic, from which radiated the rays of occult learning into every other country where the mysteries were enacted and taught. According to this teaching—believed in by Aristotle if we may *credit* Censorinus—the "great year" consists of 21,000 odd years (the latter varying) or six Chaldean *saros* consisting of 3,500 years each. These two decimillenniums are naturally halved, the first period of 10,500 years bringing us to the top of the cycle and a minor cataclysm; the latter decimillennium to a terrible and universal geological convulsion. During these 21,000 years the polar and equatorial climates gradually exchange places, "the former moving slowly towards the Line, and the tropical zone. . . . replacing the forbidden wastes of the icy poles. This change of climate is necessarily attended by cataclysms, earthquakes, and other cosmical throes. As the beds of the ocean are displaced, at the end of every decimillennium and about one *neros* [600 years], a semi-universal deluge like the legendary Noachiam flood is brought about" (see *Isis Unveiled*, Vol. I, pp. 30-31) .

It now remains to be seen how far Dr. Falb's theory and the old antediluvian teaching mentioned by the author of *Isis Unveiled* agree. At all events, as the latter work antedated by three years, his *Von den Umwälzungen im Weltall* which was published in 1881 (but two months ago), the theory was not borrowed from the Leipzig astronomer's work. We may add that the constant verification of such geological and meteorological predictions besides its scientific value is of the utmost philosophical importance to the student of theosophy. For it shows: (a) that there are few secrets in nature absolutely inaccessible to man's endeavours to snatch them from her bosom; and (b) that Nature's workshop is one vast clockwork guided by immutable laws in

which there is no room for the caprices of *special providence.*

Yet he, who has fathomed the ultimate secrets of the Proteus-nature—which changes but is ever the same—can, without disturbing the LAW, avail himself of the yet unknown correlations of natural Force to produce *effects* which would seem miraculous and impossible, but to those who are unacquainted with their *causes***.** "The law which moulds the tear also rounds the planet**.**" There exists a wealth of chemical force—in heat, light, electricity, and magnetism—the possibilities of whose mechanical motions are far from being *all* understood**.** Why then should the theosophist who believes in *natural* (though occult) *law* be regarded as either a charlatan or a credulous fool in his endeavours to fathom its secrets? Is it only because following the traditions of ancient men of science the methods he has chosen differ from those of modern learning?

Collected Writings VOLUME III

1881

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. II, No. 8, May, 1881, pp. 180,184]

The *Bombay Guardian*, an organ of the Methodist sect, recently expressed in strong terms the decided opinion that the Government of India should "demand of the Native Governments that they shall cease from the injustice" of interfering with men's "convictions in the matter of religion"; affirming that the former did not do so. Its strictures were in this instance specially directed against the action of H.H. the Holkar, in banishing from Indore all Christian colporteurs and converts. If this is not an appeal for the protection of Christian propagandism by armed intervention—for the interference of the Paramount Power, even by remonstrance, is simply that—then we must be very obtuse in perception. The *Guardian* virtually begs that the Viceroy shall hold the Maharaja *vi et armis*, while the missionaries run through Indore and lead into apostacy as many as they can. No wonder His Highness should wish to keep Christianity

out of his territory as long as possible, when he can see how it has demoralized its converts in the Presidencies; causing brothels and drinking shops to spring up like mushrooms, and making the name of Native Christian in many places synonymous with all that is bad. What, we wonder, would the *Guardian* say if the shoe were on the other foot and Europeans were being converted "by trick and device" to idolatry? Does it recollect how one such "convert"—an English Captain, was treated some years back; how he was bundled off twice home as a lunatic so as to destroy, if possible, the effect of his example?* The mission house, gentlemen,

---

* [This has reference to a Captain Seymour, regarding whom H.P.B. gives the following account in her serial story "From the Caves and Jungles of Hindostan" (Chapter xxii in the original installments as published in the *Russkiy Vestnik* in 1883):

". . . Some twenty-five years ago, this Captain gave rise in India, and more particularly in the army, to an unprecedented scandal. Captain Seymour, a wealthy and well-educated man, took up the Brahmanical creed and became a *yogin*! He was of course declared to be insane and, having been caught, was sent back to England. Seymour escaped and returned to India dressed as a *sannyâsin*. He was caught once more, placed on a steamer, taken to London and locked in a lunatic asylum. Three days later, in spite of bolts and watchmen, he had disappeared from the institution. Some time later he was seen by his acquaintances in Benares, and the Governor

received from him a letter from the Himâlayas. He declared in it that he had never been insane, in spite of having been placed in a hospital. He advised the Governor not to meddle in his private affairs any longer, and stated he would never return again to civilized society. "I am a *yogin*," he wrote, and expect to obtain before I die what has been the aim of my life, namely, to become a *râja-yogin*." The Governor did not understand, but dropped the matter. After that no European ever saw him except Dr. N. C. Paul, who, it is reported, was in communication with him until his last days, and even went twice into the Himâlayas, ostensibly for *botanical* excursions. . . ."

Dr. N. C. Paul was the author of a rare pamphlet entitled *A Treatise on the Yoga Philosophy* spoken of elsewhere in the present volume.

It is quite possible that Captain Seymour may have been one of the three Englishmen who, according to Master Koot Hoomi's statement (*The Mahatma Letters*, p. 19) had been "brought across the threshold" during the nineteenth century, one of them being a Captain Remington.—*Compiler*.]

---

men, is a glass house, and the fewer stones its occupants throw while still in India, the better. You had better leave the Holkar alone—unless you court troubles. You are here only on sufferance. The Government has not yet forgotten what share of the Mutiny it owes to the missionary editors of the *Friend of India*, who also clamoured for protection to missionary interests. The later instance of the Zulu War is fresh, and the goings-on of the flogging missionaries of Blantyre fresher still in the public mind. The Editor of the *Guardian* is a respected, good, and devoted man, though a missionary; like ourselves he is, we believe, an alien. If he would but reflect a moment he would see that if he is a well-wisher of the Government of India, and would avoid throwing any heavier burdens upon its already over-burdened hands, he ought to abstain from such expressions as those above cited, which plainly tend to stir up discontent and breed perhaps bloody disturbances among a naturally docile and loyal people, passionately devoted to their ancestral religions and intolerant of Governmental interference with the same.

The learned principal of Benares college—Dr. G. Thibaut—has laid us under obligations by the presentation of a copy of the paper "On the *Sûryaprajñapti*", which he contributed to the journal of the Asiatic Society of Bengal (Vol. XLIX, part I). Dr. Thibaut's essay upon the curious Jaina cosmological and astronomical system displays all that painstaking elaboration of the details of a subject under study, which is the characteristic of a true man of science, and—a marked trait of German scholars. It is probably within the truth to say that so careful a paper as the present can find but a very small number of appreciative readers in India, where officialism seems to destroy in a great measure the inclination for serious research. If such ripe minds as his would have

sympathetic approval and aid they must seek them at home. Here, Badminton holds sway.

154

Complying with the pressing invitations of our Buddhist brothers, our President, Colonel Olcott, is again on his way to Ceylon. He sailed on April 22, by the steamer *Khiva*, accompanied by Mr. H. Bruce. F.T.S. (late of Shanghai), a Scotch gentleman connected with the educational line, who will inspect the several Theosophical Buddhist schools, and, perhaps, be induced to remain on the island as Educational Superintendent. The thorough acquaintance of that estimable gentleman with school systems makes it desirable that our Buddhist brethren should not lose such an opportunity; the more so as Mr. Bruce—a freethinker of forty years' standing—is very much opposed to *padri* proselytism, which in this country is rarely, if ever achieved, through sincere conviction. In Ceylon, converts bribed over to Christ, whether by the prospect of employment, ready cash, or any other worldly boon, are pertinently called "belly Christians." We doubt whether the confiding victims "at home" who are made to swell the "poor missionary" fund would be much gratified to find out that instead of helping the heathen convert to "Jesus" they helped him to "Mammon." Out of the two fresh and educated catechumen, we hear, one was coaxed over to "Salvation" by the means it afforded him to cast off his non-Christian wife and marry again, and the other by the prospect of becoming the happy possessor of the few rupees of his *padri* baptizer by taking his daughter in the bargain. Being a thoroughly honourable man, we trust Mr. Bruce will help to expose such evil practices. We may give some account of the joint work of both the travellers in our next.

Collected Writings VOLUME III

1881

THE STATE OF RUSSIA

(From a Correspondent)

[*The Pioneer*, Allâhâbâd, May 4, 1881]

[In H.P.B.'s *Scrapbook*, Vol. XI, pp. 81-83, now in the Adyar Archives, there is a pen-and-ink notation at the end of this article which says: "H.P.B.'s article."]

"Heaven save us from beholding a Russian insurrection, senseless and merciless. Those who in our country would bring about all manner of violent revolutions, are either very young men who do not know our people, or they are hardhearted men who value their own necks at a *grosh* (pie), and other people's at less"; so wrote the great poet Alexander Pushkin fifty years ago, though the words are new, being taken from a fragment of a novel, lately discovered among his unpublished papers.

Letters from the most widely separated regions of Russia, dated during the last days of March, show that a period of three weeks had done but little towards even blunting the impression of March 1st (13th). The national wound gapes as wide, and the feelings of horror and consternation are as acute as on the very day of the crime. If public opinion as to the socialists was divided before, it has now become unanimous, and the Nihilists are doomed by their own people. Thus one correspondent writes:—

> Russia is hit to the very depths of her soul. To this day we are unable to familiarize ourselves with the terrible reality! The Czar is killed!! and by whom, great God! By the lowest and the meanest of his empire, by the most dishonourable set of ruffians that ever trod

> the earth, and in comparison with whom the bloodthirsty Robespierre and Marat appear as the noblest knights, the souls of honour. . . . Never before did Russia groan under such opprobrium and infamy. There have been "palace regicides" before now—as in the case Peter III and Paul—committed secretly and within the four walls. But the killing of a Czar in full daylight, in his own metropolis, amidst his guards and under the very eyes of a population entirely devoted to him, is a crime hitherto unknown in the annals of Russian history—a crime which covers the whole land with disgrace. Had he died his natural death, then perhaps but few would have sincerely regretted him; for immense as were his benefactions to Russia, great also were his wrongs before his people. . . . It is to his weakness and misplaced indulgence that Russia owes the origin and development of that band of madmen. . . . Instead of destroying them as venomous reptiles, he encouraged them, and forgave them as if they were so many mischievous schoolboys, who had to be brought to repentance by kindness and caresses instead of by

severe punishment. And when these favoured children began to murder right and left and ended by stealthily approaching his own person then, hoping that the example of a few would prove a sufficient and a salutary warning to all others, these few were hanged, and every one around the Emperor rested on his laurels. Even those of the Nihilists who had been sentenced to Siberia, were nearly all pardoned and allowed to return, for which act of *mercy* Europe sent us her high approval. Well, it is they who have now thanked the Czar. Grinevitsky, who threw the second bomb which killed him, and Zhelyabov are both ex-convicts, who, upon being pardoned, had returned but recently from Siberia. Luckily for him the Emperor did not suffer. The nervous system was entirely killed by the shock of the explosion, and he bled to death before they had even reached the palace. But if so happily saved from physical torture, what must have been his mental agony, if but for a few seconds! . . . Two witnesses are there to tell the story. One, Colonel Dvorzhitzky, who was at his heels when he approached Rissakoff, and one of the cadets who lifted up his shattered body into the sleigh. Looking the murderer between the eyes, the Emperor was heard to pronounce in a half-audible whisper . . . "A *Russian*. . . . Oh God! Again a Russian!" . . . And repeated the words to the Grand Duke Michael when expressing his desire to be taken to die in his own palace.*

---

* [The individuals referred to in this excerpt are: Nikolay Ivanovich Rissakov (1861-81) who threw the first bomb; I. I. Grinevizky (1856-1881), who threw the second bomb; and Andrey Ivanovich Zhelyabov (1850-81). The latter and Rissakov were executed, while Grinevizky died as a result of the explosion.—*Compiler*.]

Did the poor victim think at that moment of the terrible secret divulged during the last trial of the sixteen Nihilists—Nov. 6th (Oct. 25th, 1880), known as the Kropotkine murder trial? There was a Pole, one Kobilyansky, among the young criminals; and he had been baffled by his brother conspirators in his ambition to be chosen as the one who would lay low the exalted Imperial head—his nationality alone having been judged a sufficient objection, as the Nihilists did not wish the crime to be attributed to national animosity. And there was the Jew—Goldenberg—Kropotkine's murderer, who had vainly offered himself as a substitute for Solovioff. But they would not have him on account of his Hebrew nationality and religion. They feared that so desperate a deed might throw too great an odium upon his whole race, which had been held by Christians but too often responsible for crimes committed by individual members belonging to it. "*None but a Russian hand* should be raised against the head of the Russian people, that the world, well aware how deeply the almost religious feeling of loyalty is rooted in every Russian heart, might, from the enormity of the deed, judge of the magnitude of the provocation and the deadliness of the resolve". . . . And so he who so loved his people perished by the hand of one of his children.

The other letter is from a high military official attached to the Emperor's staff. He writes:—

> Dreadful and ignominious for all Russia was the end of the defunct Sovereign, yet it seems like one marked by destiny itself, and bears evident signs of fatality upon its face. Those near the late Czar have been quite struck by it, as it is one of those events which impresses a forcible conviction on one's mind,

that each of us has *his* last hour marked out beforehand, and that come it will, whatever we may do to avert it. . . . Three days previous to the tragic event, the chief leaders of all the previous conspiracies—those who had guided the recent attempts in the mining works and explosions on the Moscow railway and other places—had been discovered and secured, at the same time the plan of a new attempt was divulged. The arrests had led to the fear that the runaway "servant-executioners," as they are termed, deprived of their chiefs and already armed with dynamite, might hurry on to the achievement of their nefarious object upon their own responsibility: hence it was considered absolutely necessary that the police should be allowed a few more days for the apprehension of

the last criminals. Loris-Melikoff supplicated the Emperor to refrain from quitting the palace for four or five days; he represented the great danger to the Princess Yurievsky (Dolgoroukov), and she in her turn conjured the Czar not to risk his life. Strange to say, even the prayers of the latter were rejected: the Emperor refused. Besides the general sketch of the danger, minute details of the Nihilists' plan were reported by Count Loris-Melikoff to the Czar as already divulged by one of the chiefs. He learnt that it had been decided to stop his carriage by bringing on some accident which would compel him to alight from it, and then to make the last attempt to murder the Czar, the regicide giving up his own life in it of course. All that and much more he knew before leaving the palace. Aware of these details, and warned as he was, how easy, it now seems, to have avoided the catastrophe and frustrated the plot partially, if not wholly. But it so happened that the Emperor went of his own free will to meet, as it were, every step in the premeditated murderous programme; hence his fate. Not only did he drive to the Riding School, but when the first bomb exploded, injuring the carriage, though not disabling it from proceeding further, notwithstanding the supplications of the coachman and the Police Master, who had received beforehand their instructions from Loris-Melikoff to drive, in case of any accident, at full speed to the Palace, and disregarding their remarks that the conspirators were probably numerous, not only did the Czar alight, but he actually walked the distance of about 25 steps from the carriage, mixing with the crowd which had apprehended and surrounded Rissakoff. It was then that the second conspirator, who had already offered his own life in sacrifice to the terrible deed, had a chance of approaching him, and threw the second bomb at his feet. The only neglect that Loris is charged with is, that upon finding the Emperor inexorable in his determination to drive out, he should have insisted upon His Majesty taking not six, but no less than fifty Cossacks in his escort, so as to prevent anyone from approaching the carriage too close, these bombs having to be thrown at a very small distance on account of their weight. But who knew *then* anything of their nature? And fate does seem unavoidable. The greatest pressure is now being brought on the new Emperor to induce him to shift his headquarters for next Summer, if not for ever, to one of the Moscow suburb palaces. During that time, and when once the new Czar's safety is ensured, Loris-Melikoff hopes to completely rid Russia of that troop of murderous beasts.

It is significant that the people of Moscow and the adjoining provinces, having sent through their representatives their humble supplications to Alexander III to place himself under *their* protection, are now thronging the churches of "Moscow the Holy," and, blessed and led by the priests, come by thousands to pledge their solemn vows before the

holy *ikons* of their patron saints never to rest so long as there will remain in the Empire one Socialist. And that means an inexorable chase to everyone suspected—death and immediate "Lynch Law" at the hands of the infuriated crowd. Yet the professed object of the Russian Nihilists, as constantly brought forward by the arrested leaders of the deadly secret organization called "the terrorizing faction," is the salvation of the Russian people. "The idol we sacrifice to is not *self*, not personal passion, nor profit," says Goldenberg in his confessions, alleged to have been written prior to his committing suicide in the Petropavlovskaya Fortress (November 1880), but "the good of society in our beloved Russia." Often, and unjustly indeed, has the Russian populace been suspected of secret sympathy with their would-be benefactors and redeemers; whereas the truth is that these modern Sardanapali, who, prior to perishing themselves, never fail to destroy dozens of innocent victims, were ever abhorred by the lower classes. For long years have many of these educated young men and women, masqueraded in the garb of working people or peasants, and adopting the ways and language of the working classes of Russia, mixed with their "younger brethren." By sowing dissatisfaction and filling their heads with revolutionary ideas, they hoped to bring about the much desired result—a revival of the days of terror in our own century—but with no effect. That they have signally failed to convert to, or even impress the lower classes with, their own ideas, is no fault of theirs, but is owing to reasons which Europe does not seem to have well realized yet. The mutual relations between the Czars of Russia and the people are unparalleled in history French Bretagne alone, in its undeviating loyalty and devotion to the Bourbon family throughout the great revolution—nay, even now, amidst Republican France—can afford us a point of comparison. But in neither country does that loyalty rest on the individual merits of the sovereign or the personal affection he inspires. Its cause is to be sought for in their religious fanaticism with which that feeling of loyalty is so deeply intermingled, that to weaken the one is to kill the other. Coronation was in France, and is still in Russia, one

of the chief Church Sacraments, and the Czar in the people's sight is more even than any of the Kings of France ever was—"a Lord's Elect and His Anointed:" he is thrice sacred. Religion is the Czar's chief stronghold, without which he would have but a poor chance of security. And that perhaps is the secret of so much outward piety, but too often combined with the greatest moral depravity in the Imperial families. The Russian people were as devoted to Ivan the Terrible, the Russian Nero, and to the half-insane and cruel Paul, as they were to Alexander II, the "Blessed." The infuriated masses sought after and demanded the life of Dr. Mandt, who, as they erroneously supposed, had poisoned Nicholas I; and in the same manner, if only permitted, they will seek now, and pitilessly take the life of every man or woman suspected of Socialism. Only, in the present case, their fury against the sacrilegious regicides is

tenfold intensified by the sincere devotion and personal gratitude they feel for him who was their liberator and benefactor. There have been, Russian enthusiasts who, though shuddering at the thought of crime, have not hesitated to regard the criminals as great heroes.

Russia, says Mme. Z. Ragozhin, "has been visited by a virulent paroxysm of that form of political aberration which made so great a patriot and so pure a man as Mazzini an advocate of political murder, and armed the gentle hand of the romantic, tender-souled boy, Sand, with the political dagger." (*The last trial of the Nihilists*.) The comparison is not a happy one. The murder of Kotzebue involved the death but of one isolated victim, and that of the murderer. But the Russian Nihilists with their last bomb have thrown the spark into the very heart of Russia. They have aroused the sleeping monster—the blind vengeance of the unreasoning masses, and thousands of innocent victims may perish yet. Already two men have been beaten to death in the streets of Moscow for tearing the Emperor's photograph; and the house of Rissakoff's father, in a small provincial town near Moscow, has to be surrounded night and day by a battalion of armed soldiers to protect it from being razed to the ground, and his parents and household from being

killed, though the poor old man is on the verge of insanity, and has several times attempted to commit suicide. The following scene from the preliminary examination of Sophia Perovsky (Hartman's paramour and confederate at the railway attempt at Moscow and the chief conspirator now involved), taken from the St. Petersburg *Official Gazette*, will illustrate both the national feeling and the broken hopes of the Nihilists.* Owing to the unprecedented nature of the case, the judges appointed are armed with unlimited powers.

The young lady [says the *Gazette*] showed herself extremely insolent and daring before her judges. Their attempts to elucidate from her some details of the crime with which she is connected, proved utterly useless. Looking them fearlessly in the face, she burst out laughing. When pressed to explain the cause of her hilarity, she exclaimed, "I laugh at your tribunal! You will remain as blind now as your police, before whose very nose I waved my pocket handkerchief while giving the signal to my friends to throw the bomb on the day of Emperor's execution. . . . Having done my work, I quietly retired, and went home without their ever remarking my participation in the final scene. . . . I laugh at you and your police." . . .

"But think of what lies in prospect before you!" . . .

"Gallows? I know that well, and am prepared for it from the first. I laugh at your gallows as I do at you! "

"But think of God. . . . He. . . ."

"I laugh at your God likewise . . . I do not believe in God."

"Woman"!—sternly remarked the Judge—"hold you nothing sacred in the world! What is there, then, you do not laugh at?"

She became suddenly serious. "My people"—she said—"The Russian people—is the only object I

do not laugh at; it is my sole divinity and idol!"

* * * * * *

The judges after consulting returned—"Prisoner! We will now act according to your own desires. We will put an end to your examination and will not sentence you to any punishment—neither gallows nor even simple exile. We will exempt you altogether from *our* tribunal; but, taking you to the Palace Square, we will deliver you into the hands

---

* [Sophia Lvovna Perovsky (1853-81) was the daughter of the Governor of the St. Petersburg Province. She was executed as a result of the trial of the Nihilists.

Official Gazette, later spoken of as *Government Gazette*, was the *Pravitelstvennaya Gazeta* which was the official Journal of the Government at the time.—*Compiler*.]

---

and justice of your idol—the Russian people. Let it be your only judge. . . . Gendarmes! Lead the prisoner away."

A quarter of an hour later, Sophia Perovsky was writhing at the feet of the Imperial Procureur. Outside, near the gates of the Tribunal, the agitated masses of populace were howling, cursing, and threatening, at the prison van which brought the political prisoners for their examination, the soldiers vainly trying to keep the threatening crowds at a distance. "Yes! Yes!" she cried ringing her hands—"I will tell you all, all. . . . Sentence me to whatever torture and death you will. . . . But do, oh, do not deliver me unto the people! . . ."

"What a fearful irony in that popular fury directed against their would-be saviours"—remarks the *Gazette*. "What a mockery in the presence of these unasked-for, self-constituted patriots and leaders of the people. What a depth of Satanic lying in their high ringing phrases about the people being their only 'idol,' and of idiotic credulity in those who believe in such like phrases!"

Collected Writings VOLUME III
1881

THE STATE OF RUSSIA

(From a Correspondent)

[*The Pioneer*, Allâhâbâd, May 18, 1881]

[In H.P.B.'s *Scrapbook*, Vol. XI, pp. 85-86, now in the Adyar Archives, there is a pen-and-ink notation at the end of this article which says: "H.P.B.'s article."]

The trial of the regicides is over, and four men, from the scum of Russian society, and one woman belonging to the nobility, have paid the penalty of death. But has the mystery of the tragedy of March 1st (13th) been cleared up by their execution? There is reason to seriously doubt whether anything beyond the personality of the murderers is known to Europe. The Russian Press reporter has to lock up his hard-earned information, with little chance of producing it unless he would bring down disgrace upon himself and his journal; and the foreign "special correspondents," the most hopeless

and easiest misled individuals in the Russian metropolis, were permitted to know of the great trial just as much as the Senate would suffer them to learn and no more. They were only allowed admission on certain days in all the preceding trials, and they found themselves especially unfortunate at the last one. They were forewarned to abstain from publishing reports from their shorthand notes, and had to limit themselves to reproducing the *official* report of the daily numbers of *Pravitelstvennaya* (*Government Gazette*). No further back than the last foreign mail, among the numbers of the *Moscow Gazette* for the first week in April (old style)—a paper supposed to contain the fullest and best reports of the trial—we find a copy with two out of its four pages *entirely white*. Page 3 begins with a word from the middle of a sentence, the preceding columns having been obliterated by the censor. Great and unusual were the precautions taken to ensure secrecy and an undisturbed course of action to the judicial authorities; and though favoured persons, duly warned and furnished with tickets, were admitted in numbers sufficient to fill the vast hall, they were all military and civil officials. Nor should we lose sight of the fact that all the preliminary and most important examinations of criminals and witnesses had been taken secretly, and within the impenetrable precincts of the Chief Justice's office.

Under these circumstances we can never be sure that the news received today will not be fully contradicted tomorrow. Hence, one feels more ready to give credence to information gathered from private letters than to the contradictory, foggy reports we find in most of the papers. The following comes from an eyewitness of the daily events rapidly accumulating and succeeding each other in the "Imperial Chamber of Horrors," as the correspondent expresses it. Strange and incredible as the news may appear, it will not take students of Russian history by surprise, as it is but the continuation of a rumour spread fifteen years back, which has never entirely died out. Owing to new and ugly *facts*, that rumour now comes out stronger and louder than ever. It is simply this:—the secret and wealthy hand, one which

has constantly eluded grasp and which was *always* supposed to hold and guide the strings of the miserable and generally foredoomed *marionettes* known as the "executive agents of the Terrorizing Faction of the Russian Socialists," is at last recognized. The various gangs of boys and girls—and they are hardly anything else, since out of the sixteen prisoners tried for the Kropotkine murder all were under thirty years, and eight of them under twenty-five—whenever arrested, were found to consist chiefly of penniless students, burghers, and working men; and yet, further investigation discovered invariably that these lads were possessed of very large sums of money. People can hardly be supposed to carry on secret publications on a large scale, to prepare costly mining works in various parts of the country, bombs and infernal machines pronounced by the specialists as expressing "the last word of science," to journey from end to end of so vast an empire, to foreign countries and back, to buy houses wherein to conspire and prepare their destructive engines, and finally to maintain a host of subaltern agents—all this cannot be done, without having a *banker* of the Rothschild kind at their backs. The cost of the several chief mining works had been roughly calculated and found enormous. The problem, where could all that money, all these funds which seemed inexhaustible, come from, became lately very perplexing. When once a million of roubles was discovered in the *portmanteau* of a prisoner, the problem occupied an important place in police investigations, and became the most important one of the day. And now that the question seems answered, there is more than ever a probability that Europe will never know of it; for:—

That unanimous, persistent rumour names unhesitatingly the Grand-Duke Constantine, the late Emperor's own brother, *as the direct and chief conspirator of the regicide*. . . .* What object he had in view, or what could be his personal hopes, is hard to tell. The same *vox populi* assures us that at the bottom of that unrelenting, cruel persecution of which the defunct Czar had been chosen the victim, there lay the hope of somehow provoking a general rise, bringing things to a revolution,

---

* [Grand Duke Konstantin Nikolayevich (1827-1892), second son of Emperor Nicholas I, married to Alexandra Iossifovna, daughter of Prince Saxen-Altenburg.—*Compiler*.]

---

during which the Grand Duke would first proclaim himself a dictator and then—well, Napoleon the III's *coup d'état* was as good a model as any. And if—adds the same rumour—the ever-watchful, seemingly never discouraged Hydra of Russian Socialism had ever an extra head to raise as soon as the previous one was crushed, it is because of the untold generosity of the man who furnished the funds. Enormous sums of money have been secretly capitalized of late in foreign markets and traced to the Grand Duke, and even the priceless stones from the family *ikons* in his private chapel, a theft but just discovered, were taken out by no hand of a common thief, but by that of their owner.

It is hard to believe, or even to realize, the dreadful accusation, but such is the unanimous and persistent rumour. And fratricide is no uncommon stepping stone to power in Russian history; ugly facts of the most crushing character have lately transpired which would seem to preclude even the possibility of any further doubt. In the middle of April the circulation of the *St. Petersburg Vedomosty* was stopped, and its office pounced upon and sealed by the police, only because it had significantly advised these police "instead of making useless perquisitions in small grocery shops and the metropolis dens, to carefully examine and search *the cottage on the Millionnaya*," the latter appellation being a nickname for the Grand Duke Constantine's palace in that locality. It is positively known, too, that General Trepoff, the would-be victim of Vera Zassulitch,* acting on what he considered unimpeachable testimony, had repeatedly insisted that the late Emperor should grant him permission to make a secret search in his brother's palace, but that the Czar had most emphatically refused, telling Trepoff that he was mad. At last, the latter managed to procure and bring the Emperor's letter, in which the Grand Duke was so seriously compromised that upon reading it the unfortunate sovereign granted him the long-sought-for permission. But it came too late. Evidently there were spies on the Emperor's premises; for, when General Trepoff went to the suspected palace in the dead of the night, and but a few hours after the permission had been granted, he found that the inner

---

* [Vera Ivanovna Zassulich (1851-1919) who was acquitted in connection with the attempted assassination of General D.Th. Trepov (1855-1906).—*Compiler*.]

---

portions of a large cupboard and of an iron safe inside it, in which the Grand Duke kept his private correspondence, had been in some mysterious way, burnt to ashes. When in the presence of his select agents Trepoff opened it, there was nothing to be seen but a thick cloud of smoke, and the seekers merely burnt their fingers with the heated metal of the safe. This manoeuvre served to obliterate every vestige of damaging proof; and

the episode had to be hushed up. Another no less significant, though not a direct proof, is furnished by the Grand Duke's son. When he had robbed his mother of her diamonds, and had fought a fist duel in which he successfully thrashed his father—for which double feat of valour he was banished and remains to this day in exile—he wrote to the Emperor pleading for mercy, which was refused. Since then he wrote several letters to the late Czar, his uncle, as well as to his cousin, the present Emperor. They were read by Princess Dolgoroukov; and, as she never was distinguished for either tact or discretion, their contents were blurted out by her in a family broil, and thus became the joint property of the court gossip. The young Grand Duke, while pleading guilty of the theft, said that he had only saved the diamonds from worse hands than his—those of the Nihilists. He declared that he personally was and would ever remain His Majesty's most faithful and loyal subject, while his father and mother were but two traitors who conspired against the Czar's life. It is now proved for a certainty that on the day of regicide the Emperor, yielding to the entreaties of both Loris-Melikoff and Dolgoroukov, would probably have remained at home, had not the Grand Duke Constantine's wife suddenly thwarted Loris-Melikoff's plans. The Grand Duchess Alexandra Iossifovna, or "Madame Constantine" as she is called, touched the Czar's pride to the quick by remarking that "were he to abstain from showing himself on that day, the people might suspect His Majesty of being a coward." That was enough, and the Emperor drove to his doom. It is a well-known fact that ever since March 5th (17th) she has been kept a prisoner in her palace, no one being allowed to see her but in the presence of a high official, who is said to sleep in a room

next to her own bed chamber. Then there is the fact of their eldest son, the Grand Duke Nikolay Constantinovitch being publicly arrested on the open accusation of being implicated with the Nihilists. Moreover the high office of the *Amiralen-Chef* held by the Grand Duke Constantine since his very childhood has been suddenly abolished, and the official Government paper has notified all Russia of it. Again, at the time when the dining room in the Winter Palace was blown up, the whole of the Imperial family was present during the catastrophe except the Grand Duke Constantine; who had, on the pretext of some business two hours before, left for Cronstadt. Nor was he at St. Petersburg on March the 1st (13th), having most unexpectedly gone again to the same place on the previous night, returning to the metropolis but three days later, pretending as an excuse a sudden and serious attack of illness upon hearing of the fearful event. Lastly, Zhelyabov is said to have made at the last hour, and hoping thereby to save his own life, a most positive and unequivocal revelation that the funds of the Russian Socialists were furnished to them by the Grand Duke.

Among other erroneous information given out by the St. Petersburg Press is the statement that Princess Yurievsky (Dolgoroukov), the late Czar's wife, had been

banished.* The

* [Princess Katherine Mihailovna Dolgorukova was born November 14/26, 1847. She was the daughter of Prince Mihail Mihailovich Dolgorukov and his wife Vera Gavrilovna, *née* Vishnevitzky, being therefore a direct descendant of Prince Rurik through the canonized Princes Vladimir (d. 1015) and Mihail of Chernigov (c. 1179-1246); she belonged to the same Elder Line of the Dolgorukov Family as H.P.B.'s own grandmother, Princess Helena Pavlovna Dolgorukov. Princess Katherine was therefore a distant relative of H.P.B.

Emperor Alexander II had known her since she was a child of only ten years. After the death of her parents, Katherine and her sister Marie were educated in the famous Smolny Institute at St. Petersburg at the expense of the Emperor himself, who had taken personal charge of the welfare of the entire family (the girls had four brothers). Very soon after her graduation, the strong tie which had existed between the Emperor and Katherine from the very first ripened into love. The story of this rather remarkable union is quite

story told in the letters we quote is quite different. Half insane with terror after the announced death of the Emperor, ordering her winter carriage, she rushed into it alone, unperceived in the great tumult, and commanded the coachmen to drive her "across the frontier"—anywhere but near the palaces. After hours of aimless driving the old and faithful coachman, perceiving that she had fallen from exhaustion and weeping into a kind of stupor, quietly drove her back to the Winter Palace and delivered her safely to her affrighted ladies-of-honour, who knew not where she had gone. An hour later the young Emperor, who had heard of her attempt to escape, came to her room and begged for admission. The poor woman was terribly frightened, but

unique. It withstood all criticism, enmity and even scandal. Princess Katherine gave birth to three children, one son and two daughters, by the Emperor, and acted for many years as his counsellor and refuge in times of stress and trials. Hardly a month after the death of his legitimate wife, the Empress Marie Alexandrovna, in June of 1880, the Emperor married Princess Katherine and by Imperial Ukaz secured for her the name of Princess Yuryevsky which was to be the name of their descendants as well. There is ample historical and documentary evidence to support the belief that the Emperor was about to crown Katherine as an Empress, when he fell the victim of a terrorist's bomb.

Eventually, Princess Yuryevsky and her three children went to Paris where she was completely absorbed in their education. In later years she lived a great deal of her time at Nice, France, where she died February 15, 1922, hardly noticed at all.

The role which Princess Katherine played in the enlightened and liberal policies and plans of Emperor Alexander II was far-reaching and constructive, and it is obvious that her influence upon him was of a nature which smoothed many an asperity in his life and provided a haven from the outrageous accusations and enmity which were piled upon a ruler who was at heart humane and idealistic, often the victim of those whose utter selfishness could not be dispelled by either ideals or generous action.

While very little has ever been written about Princess Yuryevsky attention should be drawn to the following two works: *Le Roman tragique de l'Empereur Alevandre II*, by Maurice Paléologue, French Ambassador to Russia (Paris: Librairie Plon, 1923; 154 pp., illus.) and *Katia*, by Princess Marthe Bibesco (transl. by Priscilla Bibesco. New York: Doubleday, Doran & Co., 1939; xix, 256 pp., illus.).—*Compiler*.]

———————

soon found out her mistake. When the old Czar, sinning against all social and religious laws, had married her on the fortieth day after the death of the Empress, great had been the public indignation. His children felt terribly annoyed, though it is now urged that the poor man must have been feeling there was no time to lose; and the prospect of the Princess being soon publicly recognized and crowned, she having prevailed upon the Emperor to fix the ceremony for next May—a determination declared by the Czar himself—was not likely to smooth the ill-feeling between the parties. But now, when the terrible blow had fallen alike upon the guilty and the innocent and Alexander III had nothing more to fear, his feelings underwent a total change. In the sincerity of his filial grief he determined to honour the memory of the martyred Czar, by showing respectful and friendly feelings to his widow, the woman his father had so devotedly loved. And so, no sooner had he entered the room than he went to the hysterically-screaming Princess, and tenderly embracing her he pledged his word of honour to forget the past and love and honour her as his father's widow. "I solemnly promise to you to do all I can for you and your children—*my brothers*," he added. The young Empress was also summoned, and a full reconciliation ensued on that day. And now the morganatic Empress is installed in the Winter Palace for ever, and made sole mistress of it; the Emperor deciding to remain in "Anitchkoff," while the Imperial abode is to be used only on the great Court ceremonies and festival days.

Meanwhile the state of Russia is as bad, and its future as black and uncertain as ever. That neither the Nihilists, nor the people they are supposed to work for, will benefit by the murder may be inferred from the words pronounced by Alexander III a short time before the catastrophe:—"I will not follow in the steps of my father when I become the Czar, but rather in those of my grand-father," he was heard to say.

"And now the public is in ceaseless agony," concludes the correspondent, "lest they should also kill our new Emperor. The death of the late Czar—monstrous infamy, a dishonour

and an eternal disgrace as it was for Russia—cannot yet be looked upon as a *national misfortune*. But if his son is murdered the crime is sure to fall as a most terrible calamity upon the whole land. For the present Czarevitch being but a boy, we would have as Regent the Grand Duke Vladimir; and regency in Russia is historically known to have never brought aught else but public disasters. . . . Our Emperor is frightfully

changed. . . . Last night I saw him coming down from his apartments. Pale, thin, and careworn, he already looks more like his shadow than the hale strong fellow he used to look two months ago, and the young Empress looks still worse. A regular panic has seized even upon the little children. One night the little Grand Duke George, late in the evening, escaped from his nurses and came running all in tears to his father, loudly screaming, 'Papa, papa, let us go away! Oh! do let us run away to England and to aunt Alexandra; but not by rail—or we shall be blown up in the air as grandfather was. . . . Let us escape in a balloon, and they will not reach us.' The nurses and ladies-in-waiting were all silently weeping around the child. And such scenes occur daily!"

Collected Writings VOLUME III

1881

COMPILER'S NOTE

[It is to this period that belongs chronologically H.P.B.'s Russian story, "Durbar v Lahore" (Durbâr in Lahore) which was published in the Moscow journal *Russkiy Vestnik* (Russian Messenger).

The first installment of this serial story was published in Vol. 153, May, 1881, pp. 5-38. The publication was continued in the June issue of the same Volume, pp. 584-613, and concluded in Vol. 154, July, 1881, pp. 171-218.

The complete English translation of this story may be found, together with the translation of other Russian stories from the pen of H.P.B., in separate volumes of the present Series.—*Compiler*.]

ALEXANDER II, EMPEROR OF RUSSIA
1818-1881
Reproduced from *Velikaya Reforma,* Moscow, 1911, Vol. V.

PRINCESS KATHERINE MIHAILOVNA DOLGORUKOV
1847-1922
Given by Imperial Decree the name of Princess Yuryevsky.

Collected Writings VOLUME III

1881

A PSYCHIC WARNING

[*The Theosophist*, Vol. II, No. 9, June, 1881, pp. 187-188]

[Mr. A. Constantine of Agra wrote to the Editor asking for enlightenment as to the following psychic phenomenon: he and a very close and intimate friend were employed in the same Government office. They had arranged to go together during the next holiday for a visit to Meerut; but at the last moment the friend backed out on the ground that he had, for health reasons, to take his family to Rambagh (a sanitarium on the other side of Agra). On parting the friend shook hands with Mr. Constantine and again expressed his regret, saying that though absent in body, he would be present with him in thought and spirit. Mr. Constantine duly went to Meerut; but on the morning of the third day of his stay there, a curious sensation came suddenly over him; he felt dull and melancholy, and told his brother-in-law, at whose house he was staying, that he must return to Agra immediately. In spite of the remonstrances of his relatives, his urge to return made him insist on going straight home, to find on arriving at Agra that his friend had died suddenly at Rambagh that very morning, about the time when the impulse to return had first seized him.]

Note by the Editor.—No need of attributing the above "warning" to anything supernatural. Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied "spirits" or entirely and intentionally *ignored*. By saying this we do not intend at all depriving the spiritual theory of its *raison d'être*. But beside that theory there exist other manifestations of the same psychic force in man's daily life, which are generally disregarded or erroneously looked upon as a result of simple chance or coincidence for the only

reason that we are unable to forthwith assign for them a logical and comprehensive cause, though the manifestations undoubtedly bear the impress of a scientific character, evidently belonging, as they do, to that class of psycho-physiological phenomena which even men of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with. The cause for this particular phenomenon is to be sought in the occult (yet no less undeniable for it) influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of *presentiments*. Were every person to pay close attention—in an experimental and scientific spirit, of course—to

his daily action and watch his thoughts, conversation and resultant acts, and carefully analyse these, omitting no details, trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding *reasons* based upon mutual psychic influence between the embodied intelligences.

Several instances, more or less familiar to everyone through *personal* experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them—he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long forgotten image sweeping through the silent corridors of MEMORY brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps, that absent person *pays the other an unexpected visit*. Another instance—A lends to B a book. B having read and laid it aside thinks no more of it, though A requested him to return the work immediately after perusal. Days, perhaps months after that, B's thought occupied with important business, suddenly reverts to the book, and he remembers his neglect. Mechanically he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment, the door opens, A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence?

Not at all. In the first case it was the thought of the traveller, which, as he had decided upon visiting an old friend or acquaintance, *was concentrated upon the other man*, and that thought by its very activity proved energetic enough to overpower the *then passive* thought of the other. The same explanation stands good in the case of A and B. But Mr. Constantine may argue, "my late friend's thought could not influence mine since he was already dead, when I was being irresistibly drawn to Agra." Our answer is ready. Did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in "thought and spirit"? And that leads to the positive inference that his thought was strongly preoccupied before his death, with him whom he had unintentionally disappointed. Sudden as may have been that death, thought is instantaneous and more rapid still. Nay, it surely was a hundredfold intensified at the moment of death. Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, became, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine, subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead, and the instrument lay shattered for ever.

But its last sound lived, and could not have completely died out, in the waves of ether. Science says, the vibration of one single note of music will linger on in motion through the corridors of all eternity; and theosophy, the last thought of the dying man changes into the man himself; it becomes his *eidôlon*. Mr. Constantine would not have surprised us, nor would he have indeed deserved being accused by the skeptical of either superstition or of having labored under a hallucination had he even seen the *image*, or the so-called "ghost" of his deceased friend before him. For that "ghost" would have been neither the conscious spirit nor the soul of the

dead man; but simply his short—for one instant—*materialized* thought projected unconsciously and by the sole power of its own intensity in the direction of him who occupied that THOUGHT.

————————

Collected Writings VOLUME III

1881

APOLLONIUS TYANAEUS

[*The Theosophist*, Vol. II, No. 9, June, 1881, pp. 188-189]

In the *History of the Christian Religion to the Year Two Hundred*, by Charles B. Waite, A.M., announced and reviewed in the *Banner of Light* (Boston), we find portions of the work relating to the great thaumaturgist of the second century A.D.—Apollonius of Tyana, the rival of whom had never appeared in the Roman Empire.

> ["Apollonius Tyanaeus was the most remarkable character of that period. . . . Before his birth, Proteus, an Egyptian god, appeared to his mother and announced that he was to be incarnated in the coming child."]*

This is a *legend* which, in days of old, made of every remarkable character a "son of God" miraculously born of a virgin. And what follows is *history*.

> [In his youth, Apollonius was famous for his personal beauty, his mental powers and his ascetic life. When nearly 100 years old, he was brought before the Emperor at Rome, accused of being an enchanter; he was thrown into prison from which he vanished, and was met that same day by his friends at Puteoli, three days' journey from Rome.]

Some writers tried to make Apollonius appear a legendary character, while pious Christians will persist in calling him an *impostor*. Were the existence of Jesus of Nazareth as well attested by history and he himself half as well known to classical writers as was Apollonius, no sceptic could doubt today the very being of such a man as the Son of Mary and Joseph.

____

* [pp. 90, 92.]

____

Apollonius of Tyana was the friend and correspondent of a Roman Empress and several Emperors, while of Jesus no more remained on the pages of history than as if his life had been written on the desert sands. His letter to Abgarus, the prince of Edessa, the authenticity of which is vouchsafed for by Eusebius alone—the Baron Munchausen of the patristic hierarchy—is called in *A View of the Evidences of Christianity* "an attempt at forgery" even by Paley himself, whose robust faith accepts

the most incredible stories. Apollonius, then, is a historical personage; while many even of the Apostolic Fathers themselves, placed before the scrutinizing eye of historical criticism, begin to flicker and many of them fade out and disappear like the "will o'-the-wisp" or the *ignis fatuus*.*

---

* [The most impartial and friendly account of the life and work of Apollonius of Tyana is the one by G.R.S. Mead, H.P.B.'s helper and renowned scholar, whose work is entitled *Apollonius of Tyana*. *The Philosopher of the First Century A.D.* (London and Benares: Theos. Publ. Society, 1901, 160 pp. 8vo.; 2nd ed., New York: University Books, 1966, xxii, 168 pp., with a valuable Foreword by Leslie Shepard.) Mead's work analyses the value of Philostratus' *Life of Apollonius*; summarizes the worth of the various accounts that have come down to us from ancient days, and gives all pertinent bibliographical data on the subject. It is well documented, written in an easy style, and presents a well-rounded picture of the epoch in which Apollonius lived.

The reference to Eusebius is to his *Ecclesiastical History*, I, 13, where the spurious exchange of letters between Jesus and Abgarus is mentioned.—*Compiler*.]

Collected Writings VOLUME III
1881

LAMAS AND DRUSES

[*The Theosophist*, Vol. II, No. 9, June, 1881, pp. 193-196]

Mr. L. Oliphant's new work *Land of Gilead* attracts considerable attention. Reviews appeared some time since, but we had to lay the subject aside until now for lack of space. We will now have something to say, not of the work itself—though justice can hardly be sufficiently done to the writings of that clever author—but of what he tells us respecting the

176

Druses—those mystics of Mount Lebanon of whom so little is known. We may, perchance, shed some new light on the subject.

> The Druse [Mr. Oliphant thinks] has a firm conviction that the end of the world is at hand. Recent events have so far tallied with the enigmatical prophecies of his sacred books, that he looks forward to the speedy resurrection of al-Hakim, the founder and divine personage of the sect. In order to comprehend this, the connection between China and Druse theology has to be remembered. The souls of all pious Druses are supposed to be occupying in large numbers certain cities in the west of China. The end of the world will be signalized by the approach of a mighty army from the East against the contending powers of Islam and Christianity. This army will be under the command of the Universal Mind, and will consist of millions of Chinese Unitarians. To it Christians and Mohammedans will surrender and march before it to Mecca. Al-Hakim will then appear, at his command the Kaaba will be demolished by fire from Heaven, and the resurrection of the dead will take place. Now that Russia has come into collision with China, the Druses see the fulfilment of their sacred prophecies, and are eagerly waiting for an Armageddon in which they believe themselves destined to play a prominent part.—*The Pioneer*

Mr. Lawrence Oliphant is, in our opinion, one of England's best writers. He is also more deeply acquainted with the inner life of the East than most of the authors and travellers who have written upon the subject—not even excepting Captain and Mrs. Burton. But even his acute and observing intellect could hardly fathom the secret of the profoundly mystical beliefs of the Druses. To begin with al-Hakim is *not* the founder of their sect. Their ritual and dogmas were *never* made known, but to those who have been admitted into their brotherhood. Their origin is next to unknown. As to their external religion, or rather what has transpired of it, that can be told in a few words. The Druses are believed to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. We humbly maintain that they are the descendants of, and a

mixture of, mystics of *all nations*—mystics, who, in the face of cruel and unrelenting persecution by the orthodox Christian Church and orthodox Islamism, have ever since the first centuries of the Mohammedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastnesses of

Syria and Mount Lebanon, where they had from the first found refuge. Since then, they have preserved the strictest silence upon their beliefs and truly occult rites. Later on, their warlike character, great bravery, and unity of purpose which made their foes, whether Mussulmans or Christians, equally fear them, helped them toward forming an independent community, or, as we may term it, an *imperium in imperio*. They are the Sikhs of Asia Minor, and their polity offers many points of similarity with the late "common wealth" of the followers of Guru Nanak—even extending to their mysticism and indomitable bravery. But the two are still more closely related to a third and still more mysterious Community of religionists, of which nothing, or next to nothing, is known by outsiders: we mean that fraternity of Tibetan Lamaists, known as the Brotherhood of Khelang,* who mix but little with the rest. Even Csoma de Körös, who passed several years with the Lamas, learned hardly more of the religion of these *Chakravartins* (wheel-turners) than what *they* chose to let him know of their exoteric rites; and of the Khelangs he learned positively nothing.

The mystery that hangs over the scriptures and religion of the Druses is far more impenetrable than that connected with the Amritsar and Lahore "Disciples," whose *Granth* is well known, and has been translated into European languages more than once. Of the alleged forty-five sacred books† of the Lebanon mystics, none were ever seen, let

* [This Brotherhood has not been identified, in spite of considerable research. It is not definitely known what H.P.B. meant by this term, which she uses in several places, among them in *Isis Unveiled*, Vol. I, p. 618.—*Compiler*.]

† The work presented by Nasr-Allah to the French King as a portion of the Druse Scriptures, and translated by Pétis de la Croix in 1701—is pronounced a forgery. Not one of the copies now in the possession of the Bodleian, Vienna, or Vatican Libraries is genuine, and besides, each of them is a copy from the other. Great was always the curiosity of the travellers and greater yet the efforts of the indomitable and ever-prying missionary, to penetrate behind the veil of Druse worship, but all have resulted in failure. The strictest secrecy as to the nature of their beliefs, the peculiar rites practiced in their subterranean *Khalwehs*, and the contents of their canonical books was enjoined upon their followers by H'amza and Boha-eddin, the chief and first disciple of the former.

alone examined, by any European scholar. Many manuscripts have never left the underground *Khalwehs* (place of religious meeting) invariably built under the meeting-room on the ground floor, and the public Thursday assemblies of the Druses are simply blinds intended for overcurious travellers and neighbours.

Verily a strange sect are the "Disciples of H'amza," as they call themselves. Their '*Uqqâls* or spiritual teachers besides having, like the Sikh *Akâli*, the duty of defending the visible place of worship, which is merely a large, unfurnished room, are also the guardians of the Mystical Temple, and the "wise men," or the *initiates* of their mysteries, as their name of '*Uqqâl* implies; *Aql* being in Arabic" intelligence" or "wisdom." It is improper to call them Druses, as they regard it as an insult; nor are they in reality the followers of *Darazi*, a heretical pupil of H'amza, but the true disciples of the latter. The origin of that personage who appeared among them in the eleventh century, coming from Central Asia, and whose secret or "mystery" name is "al-Hamma," is quite unknown to our European scholars. His spiritual titles are "Universal Source, or Mind," "Ocean of Light," and "Absolute or Divine Intelligence." They are, in short, repetitions of those of the Tibetan Taley-Lama, whose appellation "Path to the Ocean,"* means, Path or "Way to the Ocean of Light" (Intelligence) or Divine Wisdom—both titles being identically the same. It is curious that the Hebrew word *Lamad* should also mean "the God-taught."

---

* "Lama" means path or road in the vulgar Tibetan language, but in that figurative sense it conveys the meaning of *way*; as the "way to wisdom or salvation." Strangely enough it also means "cross." It is the Roman figure X or ten, the emblem of *perfection* or perfect number, and stood for ten with the Egyptians, Chinese, Phoenicians, Romans, etc. It is also found in the Mexican secular calendars. The Tatars call it *lama* from the Scytho-Turanian word *lamh*, hand (from the number of fingers on both hands), and it is synonymous with the *Yod* of the Chaldees, "and thus it became *the name of a cross* and of the high priest of the Tatars, and of the Lamaic Messenger of God," says the author [E.V.H. Kenealy] of *The Book of God*: *An Introduction to the Apocalypse* [p. 458]. With the Irish, *luam* signifies the *head of the Church*, a spiritual chief.

An English Orientalist recently found that the religion of Nanak had a good deal of Buddhism in it. (Art. "Diwali" in *Calcutta Review*.) This would be only natural since the Empire of Hindostan is the land of Buddhas and Bodhisattvas. But that the religion of the Druses, between whose geographical and ethnological position and that of the Hindus there is an abyss, should be so, is far more incomprehensible and strange. Yet it is a fact. They are more Lamaists in their beliefs and certain rites, than any other people upon the face of the globe. The fact may be contradicted, but it will be only because Europe knows next to nothing of either. Their system of government is set down as feudal and patriarchal, while it is as theocratic as that of the Lamaists—or as that of the

Sikhs—as it used to be. The mysterious representation of the Deity appears in H'amza, whose spirit is said to guide them, and periodically reincarnate itself in the person of the chief '*Uqqâl* of the Druses, as it does in the Guru-Kings of the Sikhs, some of whom, like Guru Govind, claimed to be the reincarnations of Nanak, while the Taley-Lamas of Tibet claim to be those of Buddha. The latter, by the way, are loosely called *Shaberons* and *Hubilgans* (both in various degrees reincarnations, not of Buddha, the MAN, but of his Buddha-like divine spirit) by Abbé Huc and others without any regard to the difference in the appellation: al-Hamma or H'amza came from the "Land of the Word of God." Where was that land? Swedenborg, the Northern seer, advised his followers to search for the LOST WORD, among the hierophants of Tartary, Tibet and China. To this we may add a few explanatory and corroborative facts. Lhasa, the theocratic metropolis of Tibet, is commonly translated as "God-land," that is to say, this is the only English equivalent that we can find.* Though

---

* And a most unsatisfactory term it is, as the Lamaists have no conception of the anthropomorphic deity which the English word "God" represents. Fo or Buddha (the latter name being quite unknown to the common people) is their equivalent expression for that All-embracing, Superior Good, or Wisdom from which all proceeds, as does the light from the sun, the cause being nothing personal, but simply an Abstract Principle. And it is this that in all our theosophical writing, for the want of a better word, we have to term "God-like" and "Divine."

---

separated by the Karakorum range and little Tibet, the great Tibet is on the same Asiatic plateau in which our Biblical scholars designate the tableland of Pamir* as the cradle of the human race, the birthplace of the mythical Adam. Tibet or Ti-Boutta, will yield, etymologically, the words *Ti*, which is the equivalent for God in Chinese, and *Buddha*, or wisdom: the land, then, of the Wisdom-Deity, or of the incarnations of Wisdom. It is also called "Bod-Yid." Now "Yid" and "Yod" are synonymous apocalyptic and phallic names for the Deity—YOD being the Hebrew name for God. G. Higgins shows in his *Celtic Druids* the Welsh Druids altering the name of Bod-Yid into Budd-ud which with them meant the "wisdom of Yid" or what people now call "god."†

The religion of the Druses is said to be a compound of Judaism, Mohammedanism and Christianity, strongly tinged with Gnosticism and the Magian system of Persia. Were people to call things by their right names, sacrificing all self-conceit to truth, they might confess things otherwise. They could say, for instance, that Mohammedanism, being a compound of Chaldeism, Christianity and Judaism; Christianity, a mixture of Judaism, Gnosticism and Paganism; and Judaism a wholesale Egypto-Chaldean Kabalism, masquerading under invented names and fables, made to fit the bits and scraps of the real history of the Israelite tribes—the religious system of the Druses

would then be found one of the last survivals of the archaic Wisdom-Religion. It is entirely based on that element of practical mysticism of which

---

* There are several Pamirs in Central Asia. There is the Alichur Pamir which lies more north than either—the Great Pamir with Victoria Lake in its vicinity, Taghdumbash Pamir and the Little Pamir, more south; and eastward another chain of Pamir dividing Muztagh Pass and Little Guhjal. We would like to know on which of these we have to look for the garden of Eden?

† The name in Hebrew for sanctuary is *Thebah*, which also means a "vessel," the "ark" of Noah and the floating cradle of Moses.

[As to the derivation of the term Tibet, it should be borne in mind that the land is known to the natives as *Bod* or *Bod-yul*. In colloquial pronunciation the word is aspirated into *Bhöd* or *Bhöt*. The term *Tö-bhöt* means "high plateau-land.—*Compiler*.]

---

branches have from time to time sprung into existence. They pass under the unpopular names of Kabalism, Theosophy and Occultism. Except Christianity which, owing to the importance it gives to the principal prop of its doctrine of Salvation (we mean the dogma of Satan), had to anathematize the practice of theurgy—every religion, including Judaism and Mohammedanism, credits these above-named branches. Civilization having touched with its materialistic, all-levelling, and all-destroying hand even India and Turkey, amid the din and chaos of crumbling faiths and old sciences, the reminiscence of archaic truths is now fast dying out. It has become popular and fashionable to denounce "the old and mouldy *superstitions* of our forefathers"; verily even among the most natural allies of the students of theurgy or occultism—the Spiritualists. Among the many creeds and faiths striving to follow the cyclic tide, and helping it themselves to sweep away the knowledge of old, strangely blind to the fact, that the same powerful wave of materialism and modern science also sweeps away their own foundations—the only religions which have remained as alive as ever to these forgotten truths of old, are those which from the first have kept strictly aloof from the rest. The Druses, while outwardly mixing with Moslems and Christians alike, ever ready to read the *Koran* as well as the Gospels in their Thursday public meetings, have never allowed an uninitiated stranger to penetrate the mysteries of their own doctrines. Intelligence* alone communicates to the soul (which with them is mortal, though it survives the body) the enlivening and divine spark of the Supreme Wisdom or al-Tamîmî—they say—but it must be screened from all non-believers in H'amza. The work of the soul is to seek wisdom, and the substance of earthly wisdom is to know Universal Wisdom, or "God," as other religionists call that principle. This is the doctrine of the Buddhists and Lamaists who say "Buddha" where the Druses say "Wisdom"—one word

---

* The Druses divide man into three principles: body, soul and intelligence—the "Divine Spark," which Theosophists call "spirit."

———————

being the translation of the other.* "In spite of their external adoption of the religious customs of the Moslems, of their readiness to educate their children in Christian schools, their use of the Arabic language, and of their free intercourse with strangers, the Druses remain even more than the Jews a peculiar people"—says a writer. They are very rarely if ever converted; they marry within their own race; and adhere most tenaciously to their traditions, *baffling all efforts to discover their cherished secrets*. Yet they are neither fanatical, nor do they covet proselytes.

In his *Travels in Tartary*, *Thibet and China*, Huc speaks with great surprise of the extreme tolerance and even outward respect shown by the Tibetans to other religions. A grand Lama, or a "Living Buddha," as he calls him, whom the two missionaries met at Choang-Long, near Kumbum, certainly had the best of them in good breeding as well as tact and deference to their feelings. The two Frenchmen, however, neither understood nor appreciated the act, since they seemed quite proud of the insult offered by them to the *Hubilgan*. "We were waiting for him . . . seated on the kang . . . and *purposely did not rise to receive him*, but merely made him a slight salutation"—boasts Huc (Vol. I ch. xii). The Grand Lama "did not appear disconcerted" though; upon seeing that they as "purposely" withheld from him "an invitation to sit down," he only looked at them "surprised," as well he might. A breviary of theirs having attracted his attention, he demanded "permission to examine it"; and then, carrying it "solemnly to his brow," he said: "It is *your* book of prayer; we must always honour and reverence other people's prayers." It was a good lesson, yet they understood it not. We would like to see that Christian missionary who would reverently carry to his brow the *Vedas*, the *Tripitaka*, or the *Granth*, and publicly honour

———————

* [This statement is apt to lead to some confusion. The verbal root *budh* means to enlighten, to know; *Budha* means a wise man. *Buddha* the past participle-form of *budh*, means "enlightened." The term *bodha* means innate understanding and intelligence, the capacity of spiritual perception, and is derived from the verb-root *budh* which also means "to awaken." It is the term *bodhi*, derived from the same root, which means "illumination" or "perfect wisdom."—*Compiler*.]

———————

Collected Writings VOLUME III
1881

other people's prayers! While the Tibetan "savage," the heathen *Hubilgan*, was all affability and politeness, the two French "Lamas of Jehovah," as Abbé Huc called his companion and himself, behaved like two uneducated bullies. And to think that they even boast of it in print!

No more than the Druses do the Lamaists seek to make proselytes. Both people have their "schools of magic"—those Tibet being attached to some *la-khang* (lamasery), and those among the Druses in the closely guarded crypts of initiation, no stranger being even allowed inside the buildings. As the Tibetan *Hubilgans* are the incarnations of Buddha's spirit, so the Druse '*Uqqâls*—erroneously called "Spiritualists" by some writers—are the incarnations of H'amza. Both peoples have a regular system of passwords and signs of recognition among the neophytes, and we know them to be nearly identical since they are partially those of the Theosophists.

In the mystical system of the Druses there are five "messengers" or interpreters of the "Word of the Supreme Wisdom," who occupy the same position as the five chief Bodhisattvas, or Hubilgans of Tibet, each of whom is the bodily temple of the spirit of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druse "messengers," or rather their titles—as these names are generic, in both the Druse and Tibetan hierarchies, and the title passes at the death of each to his successor—are:

(1) *H'amza*,* or al-Hamma," (spiritual wisdom) considered

———————

* Very curiously the Druses identify their H'amza with Hemsa, the Prophet Mohammed's uncle, who, they say, tired of the world and its deceitful temptations, simulated death at the battle of Ohod, A.D. 625, and retired to the fastnesses of a great mountain in Central Asia where he became a saint. He *never* died in spirit. When several centuries after that he appeared among them it was in his second spiritual body, and when their Messiah had, after founding the brotherhood, disappeared, *Salâma* and *Boha-eddin* were the only ones to know the retreat of their Master. They alone knew the bodies into which he went on, successively reincarnating himself—as he is not permitted to die until the return of the *Highest Messenger*, the last one of the *ten* avataras. He alone—the now invisible but expected one—stands higher than H'amza But, it is not, as erroneously believed, "al-Hakim," the Fatimite Khalif of bad name.

———————

as the Messiah, through whom speaks Incarnate Wisdom.

(2) *Ismail*—al-Tamîmî—(the universal soul). He prepares the Druses before their initiation to receive "wisdom."

(3) *Mohammed*—(the Word). His duty is to watch over the behaviour and necessities of the brethren—a kind of Bishop.

(4) *Salâma*, (the "Preceding") called the "Right Wing"

(5) *Mokshatana Boha-eddin*, (the "Following") named the "Left Wing."

These last are both messengers between H'amza and the Brotherhood. Above these *living mediators who remain ever unknown to all but the chief* '*Uqqâls* stand the ten Incarnates of the "Supreme Wisdom," the last of whom is to return at the end of the cycle, which is fast approaching—though no one but al-Hamma knows the day—that last "messenger" in accordance with the cyclic recurrences of events being also the first who came with H'amza, hence Boha-eddin. The names of the Druse Incarnations are Ali A-llal who appeared in India (Kabir we believe); Albar in Persia; Alya in Yemen; Moill and Kahim, in Eastern Africa; Moessa and Had-di in Central Asia; Albou and Manssour in China; and Buddea, that is, Boha-eddin* in Tartary, whence he came and whither he returned. This last one, some say, was *dual-sexed* on earth. Having entered into al-Hakim—the Khalif, a monster of wickedness—he brought him to be assassinated, and then sent H'amza to preach and to found the Brotherhood of Lebanon. Al-Hakim then is but a mask. It is Buddea, *i.e.*, Boha-eddin they expect.†

———————

* One of the names of Minerva, Goddess of Wisdom, was Budea.

† In the Druse system there is no room for a personal deity, unless a portion of the divine impersonal and abstract wisdom incarnates itself in a mortal man. The deific principle with them is the essence of Life, the All, and as impersonal as the Parabrahm of the Vedântins or the Nirvana State of the Buddhists, ever invisible, all-pervading and incomprehensible, to be known but through occasional incarnations of its spirit in human form. These ten incarnations or human avataras, as above specified, are called the "Temples of al-Tamîmî" (Universal Spirit).

———————

And now for the Lamaic hierarchy. Of the living or incarnate Buddhas there are five also, the chief of whom is Taley-Lama—from *Tale*, "Ocean" or Sea; he being called the "Ocean of Wisdom." Above him, as above H'amza, there is but the "SUPREME WISDOM"—the abstract principle from which emanated the five Buddhas—Maïtreya Buddha (the last Bodhisattva, or Vishnu in the Kalki avatara), the tenth "messenger" expected on earth—included. But this will be *the* One Wisdom and will incarnate itself into the whole humanity collectively, not in a single individual. But of this mystery—no more at present.

These five "Hubilgans" are distributed in the following order:

(1) Taley-Lama, of Lhasa, the incarnation of the "Spiritual passive wisdom,"—which proceeds from Gautama or Siddhartha Buddha, or Fo.

(2) Ban-dhe-chan Rim-po-che, at Tashi Lhünpo. He is "the *active* earthly wisdom."
(3) Sa-Dcha-Fo, or the "Mouthpiece of Buddha," otherwise the "word" at Ssamboo.
(4) Guison-Tamba—the "Precursor" (of Budda) at the Grand Kuren.
(5) Tchang-Zya-Fo-Lang, in the Altai mountains. He is called the "Successor" (of Buddha).

The "Shaberons" are one degree lower. They, like the chief '*Uqqâls* of the Druses, are the initiates of the great wisdom or Bodhi, esoteric religion. This double list of the "Five" shows great similarity at least between the polity of the two systems. The reader must bear in mind that they have sprung into their present *visible* conditions nearly at the same time. It was from the ninth to the fifteenth centuries that modern Lamaism evolved its ritual and popular religion, which serves the Hubilgans and Shaberons as a blind, even against the curiosity of the average Chinaman and Tibetan. It was in the eleventh century that H'amza founded the Brotherhood of Lebanon; and till now no one has acquired its secrets!

It is supremely strange that both the Lamas and Druses should have the same mystical statistics. They reckon the

bulk of the human race at 1,332 millions. When good and evil, they say, shall come to an equilibrium in the scales of human actions (now evil is far the heavier), then the breath of "Wisdom" will annihilate in a wink of the eye just 666 millions of men. The surviving 666 millions will have "Supreme Wisdom" incarnated in them.* This may have, and probably has, an allegorical meaning. But what relation might it possibly bear to the number of the "great Beast" of John's *Revelation*?

If more were known than really is of the religions of Tibet and the Druses, then would scholars see that there is more affinity, between Turanian Lamaists and the Semitic "al-Hammites," or Druses, than was ever suspected. But all is darkness, conjecture, and mere guesswork whenever the writers speak of either the one or the other. The little that has transpired of their beliefs is generally so disfigured by prejudice and ignorance that no learned Lama or Druse would ever recognize a glimpse of likeness to his faith in these speculative fantasies. Even the profoundly suggestive conclusion to which came Godfrey Higgins (*Celtic Druids*, Part I, 101), however true, is but half so. "It is evident," he writes, "that there was a *secret science* possessed somewhere (by the ancients) which must have been guarded by the most solemn oaths . . . and I cannot help suspecting *that there is still a secret doctrine* known only in the deep recesses of the crypts of Tibet. . . ."

To conclude with the Druses: As *Salâma* and *Boha-eddin*—two names more than suggestive of the words "Lama" and "Buddha"—are the only ones entrusted with the secret

---

* The Hindus have the same belief. In the "Deva-Yuga" they will all be devas or gods. See *Lam-rim-chin-po*, or "Great Road to perfection"; a work of the fifteenth century. The author of this book

is the Great Reformer of Lamaism, the famous Tsong-Kha-pa, from whose hair sprang up the famous *Kumbum* letter tree—a tree whose leaves all bear sacred Tibetan inscriptions, according to the tradition. This tree was seen by Abbé Huc some forty years ago, and was seen last year by the Hungarian traveller Count Széchenyi; who, however, begging his pardon, *could not*, under its physical surroundings, have carried away a branch of it, as he pretends to have done.

———————

H. P. BLAVATSKY AROUND 1877-78
Photo by Sarony, New York.

DÂMODAR K. MÂVALANKAR
1857—?

of H'amza's retreat; and having the means of consulting with their master, they produce from time to time his directions and commands to the Brotherhood, so, even to this day do the '*Uqqâls* of that name travel every *seventh* year through Bussora and

Persia into Tartary and Tibet to the very west of China and return at the expiration of the eleventh year, bringing them fresh orders from al-Hamma." Owing to the expectation of war between China and Russia, only last year a Druse messenger passed through Bombay on his way to Tibet and Tartary. This would explain the "superstitious" belief that "the souls of all pious Druses are supposed to be occupying in large numbers certain cities in China." It *is* around the plateau of the Pamirs—they say with the Biblical scholars—that the cradle of the true race must be located: but the cradle of *initiated* humanity only; of those who have for the first time tasted of the fruit of knowledge, and these are in Tibet, Mongolia, Tartary, China and India, where also the souls of their pious and initiated brethren transmigrate, and re-become "sons of God." What this language means every Theosophist ought to know. They discredit the fable of Adam and Eve, and say that they who ate first of he forbidden fruit and thus became "Elohim" were Enoch or Hermes (the supposed father of Masonry), and Seth or Sat-an, the father of secret wisdom and learning, whose abode, they say, is now in the planet Mercury,* and whom the Christians were kind enough to convert into a chief devil, the "fallen Angel." Their evil one is an abstract principle, and called the "Rival."

———————

* Buddha is son of Maya; and (according to Brahmanic notion) of Vishnu; "Maia" is mother of Mercury by Jupiter. Budha means the "wise" and Mercury is God of Wisdom (Hermes); and the planet sacred to Gautama Buddha is Mercury. Venus and Isis presided over navigation, as Mary or Maria, the Madonna, presides now. Is not the latter hymned to this day by the Church:

"Ave Maris Stella. . . .
Dei Mater *Alma*,"

or "Hail. Star of the Sea, Mother of God," thus identified with Venus?

———————

The "millions of Chinese Unitarians" may mean Tibetan Lamas, Hindus, and others of the East, as well as Chinamen. It is true that the Druses believe in and expect their resurrection day in Armageddon, which, however, they pronounce otherwise. As the phrase occurs in the *Apocalypse* it may seem to some that they got the idea in St. John's Revelation. It is nothing of the kind. That day which, according to the Druse teaching "will consummate the great spiritual plan—the bodies of the wise and faithful will be absorbed into the absolute essence, and transformed from the many, into the ONE." This is pre-eminently the Buddhist idea of Nirvana, and that of the Vedantin final absorption into Parabrahm. Their "Persian Magianism and Gnosticism" make them regard St. John as Oannes, the Chaldean Man-Fish, hence connect their belief at once with the Indian Vishnu and the Lamaic Symbology. Their "Armageddon" is simply "Ramdagon,"* and this is how it is explained.

———————

* *Rama*, of the Solar race, is an incarnation of Vishnu—a Sun-God. In "Matsya," or the first Avatara, in order to save humanity from final destruction (see *Vishnu-Purana*), that God appears to King Satyavrata and the seven saints who accompany him on the vessel to escape Universal Deluge, as an

enormous fish with one stupendous horn. To this horn the King is commanded by Hari to tie the ship with a serpent (the emblem of eternity) instead of a cable. The Taley-Lama, besides his name of "Ocean," is also called *Sha-ru*, which in Tibetan means the "unicorn," or one-horned. He wears on his headgear a prominent horn, set over a *Yung-dang*, or mystic cross; which is the Jaina and Hindu *Swastika*. The "fish" and the sea, or *water*, are the most archaic emblems of the Messiahs, or incarnations of divine wisdom, among all the ancient people. Fishes play prominently a figure on old Christian medals; and in the catacombs of Rome the "Mystic Cross" or "Anchor" stands between two fishes as supporters. "Daghdae"—the name of Zarathushtra's mother, means the "Divine Fish" or Holy Wisdom. The "Mover on the Waters," whether we call him "Narayan" or Abathur (the Kabalistic Superior Father and "Ancient of the World"), or "Holy Spirit," is all one. According to the *Codex Nazaraeus*, *Kabalah* and *Genesis*, the Holy Spirit when moving on the waters mirrored himself—and "Adam Kadmon was born." *Mare* in Latin is the sea. Water is associated with *every* creed. Mary and Venus are both patronesses of the sea and of sailors—and both mothers of Gods of Love, whether Divine or Earthly. The mother of Jesus is called Mary or Mariah—the word meaning in Hebrew *mirror*, that in which

———————

The sentence in *Revelation* is no better interpreted than many other things by Christians, while even the non-Kabalistic Jews know nothing of its real meaning. Armageddon is mistaken for a geographical locality, *viz*., the elevated tableland of Esdraelon or *Armageddon*, "the mountain of Megiddo," where Gideon triumphed over the Medianites.* It is an erroneous notion, for the name in the *Revelation* refers to a mythical place mentioned in one of the most archaic traditions of the heathen East, especially among the Turanian and Semitic races. It is simply a kind of purgatorial Elysium, in which departed spirits are collected, to await the day of final judgment. That it is so is proved by the verse in *Revelation*. "And he gathered them together into a place called. . . . Armageddon. And the seventh angel poured out his vial into the air" (xvi, 16-17). The Druses pronounce the name of that mystical locality "Ramdagon." It is, then, highly probable that the word is an anagram, as shown by the author [E.V.H. Kenealy] of *An Introduction to the Apocalypse*. It means "Rama-Dagon,"† the first signifying [the] Sun-God of that name, and the second, "Dagon" or the Chaldean Holy Wisdom incarnated in their "Messenger," Oannes—the Man-Fish, and descending on the "Sons of God" or the Initiates of whatever country; those, in short, through whom Deific Wisdom occasionally reveals itself to the world.

———————

———————

we find but the reflection instead of a reality, and 600 years before Christianity there was *Maya*, Buddha's mother, whose name means *illusion*—identically the same. Another curious "coincidence" is found in the selections of new Taley-Lamas in Tibet. The new incarnation of Buddha is ascertained by a curious ichthyomancy with three goldfishes. Shutting themselves up in the Buddha-La (Temple), the Hubilgans place three goldfishes in an urn, and on one of these ancient emblems of Supreme Wisdom shortly appears the name of the child into whom the soul of the late Taley-Lama is supposed to have transmigrated.

* It is not the "Valley of Megiddo," for there is no such valley known. Dr. Robinson's topographical and Biblical notions being no better than hypotheses.

† *Ram* is also womb, and valley; and in Tibetan "goat." "Dag" is fish; from Dagon, the man-fish, or perfect wisdom.

Collected Writings VOLUME III

1881

NATIVE ASTROLOGERS

[*The Theosophist*, Vol. II, No. 9, June, 1881, pp. l98-199]

[Mr. K. D. Dosabhoy wrote to *The Theosophist*, saying that his faith in astrology had been destroyed as the result of the failure of the astrologers he had consulted to make correct predictions. H. P. Blavatsky's editorial comment on this was as follows:]

Our esteemed Brother and correspondent was unlucky in his astrological researches, and that is all he can say. Because half-educated astronomers in one country may fail to correctly predict an eclipse, is it a reason why its inhabitants should decry astronomy and call it a visionary science? Besides the great neglect into which astrology has fallen during the last two centuries, it is a science far more difficult to master than the highest of mathematics; yet, notwithstanding all, we assert again that, whenever studied conscientiously, it proves the claims of its proficients correct. No more than Mr. Darasha Dosabhoy do we believe astrology capable of predicting every *trifling* event in our life, any accidental illness, joy or sorrow. It never claimed as much. The stars can *predict* (?) no more *unforeseen* events than a physician a broken leg to a patient who never stirs from his house. They show a lucky or unlucky life, but in general features, and no more. If our friend was unsuccessful with every astrologer he met, we know at least a dozen of well-educated men who were forced to believe in astrology as its predictions came to pass in every case. A large volume would be necessary to explain in detail the understanding of this ancient science, yet a few words may serve to correct one of the most glaring errors concerning it, not only current

among the masses, but even among many who understand and practice astrology, namely, *that the planets make us what we are*, their good and evil aspects causing fortunate and unfortunate periods. Says a Professor of Astrology, W. H. Chaney: "Take to the unphilosophical astrologer the horoscope of a boy born with Sagittarius rising, Jupiter in the same, on the ascendant, in exact trine to the Sun and Leo, with other favourable configurations, and instantly he would declare that the boy would become a great man, a Prince, a President—and so would I. But the astrologer might insist that all this good fortune was *caused* by the boy having been born under such fortunate aspects, whereas I

should look *beyond* the birth for the *cause*, and should probably discover, that, before his conception, his parents had been away from each other for weeks or months, during which both lived a life of perfect chastity; that they were very harmonious, in excellent bodily health, their intellects clear, their minds cheerful, and their moral natures strong."

The Egyptian episcope ("overseer"; our English word "episcopal" is derived from the name of this ancient pagan stargazer) discovered that in the morning, shortly before sunrise, in June, he could see in the east the brightest fixed star in the heavens, and immediately after thus seeing the star the Nile would overflow. Having witnessed the phenomenon for many successive years, he laid it down as an axiom that this star *indicated* the overflow of the Nile, no one thinking of disputing him; for the cause should be traced to the melting of the snow in the mountains of Africa. Now, suppose someone—a sceptic—had heard of this idea of a star *causing* the Nile to overflow, what an opportunity it would have afforded for heaping scorn and ridicule upon the poor episcope! Yet the episcope would have continued to observe the same phenomena year after year; and being called "moon-struck," a "fool," etc., would not have changed his opinion in the least. Now all the hubbub on this point would arise from ignorance on the part of the sceptic just as nine-tenths of all the disputes and quarrels arise. Teach the man that the appearance of that star at a particular time and place in the heavens *indicated*, not *caused* the overflow of

the Nile, and he would have ceased to call the episcope an idiot and liar.

The intelligent reader must now see the point at which we aim—namely, that in astrology the stars do not *cause* our good or bad luck, but simply *indicate* the same. A man must be a psychologist and a philosopher before he can become a perfect astrologer, and understand correctly the great Law of *Universal Sympathy*. Not only astrology but magnetism, theosophy and every occult science, especially that of attraction and repulsion, depend upon this law for their existence. Without having thoroughly studied the latter, astrology becomes a *superstition*.

The article "Stars and Numbers" which follows was written before we received the above letter. We draw our esteemed correspondent's attention to it.

Collected Writings VOLUME III

1881

STARS AND NUMBERS

[*The Theosophist*, Vol. II, No. 9, June, 1881, pp. 199-201]

Ancient civilization saw nothing absurd in the claims of astrology, no more than many an educated and thoroughly scientific man sees in it today. Judicial astrology, by which the fate and acts of men and nations might be foreknown, appeared, nor does it even now appear, any more unphilosophical or unscientific than does natural astrology or astronomy—by which the events of so-called brute and inanimate nature (changes of weather, etc.) might be predicted. For it was not even prophetic insight that was claimed by the votaries of that abstruse and really grand science, but simply a great proficiency in that method of procedure which allows the astrologer to foresee certain events in the life of a man by the position of the planets at the time of his birth.

Once the probability, or even the simple possibility, of an occult influence exercised by the stars upon the destiny of man admitted—and why should the fact appear more improbable in the case of stars and man than in that of the

sunspots and potatoes?—and astrology becomes no less an exact science than astronomy. The earth, Prof. Balfour Stewart, F.R.S., tells us—"is very seriously affected by what takes place in the sun" . . . a connection is strongly suspected "between epidemics and the appearance of the sun's surface."*

And if, as that man of science tells us, "a connection of some mysterious kinds between the sun and the earth *is more than suspected*" . . . and the problem is a most important one "to solve," how much more important the solution of that other mystery—the undoubted affinity between man and the stars—an affinity believed in for countless ages and by the most learned among men! Surely the destiny of man deserves as much consideration as that of a turnip or a potato. . . . And if a disease of the latter may be *scientifically* foretold whenever that vegetable crops out during a "sunspot period," why should not a life of disease, or health, of natural or violent death be as *scientifically* prognosticated by the position and appearance of the constellation with which man is as directly connected and which bears the same relation to him as the sun bears to the earth?

In its day, astrology was greatly honoured, for when in able hands it was often shown to be as precise and trustworthy in its predictions as astronomical predictions are in our own age. Omens were studied by all imperial Rome, as much, if not more than they are now in India. Tiberius practiced the science; and the Saracens in Spain held star divination

in the greatest reverence, astrology passing into

---

* "One of the best known vegetable epidemics is that of the potato disease. The years 1846, 1860, and 1872 were bad years for the potato disease. Now, those years are not very far from the years of maximum sunspots . . . [there is a] curious connection between these diseases affecting plants and the state of the sun. . . . The disease that took place about three centuries since, of a periodical and very violent character, called the 'sweating sickness' . . . took place about the end of the fifteenth and the beginning of the sixteenth century. It took place in the following years: 1485, 1506, 1517, 1528, and 1551, about a period of eleven years intervening between the outbreaks. Now, this is exactly the sunspot period . . ." (*The Sun and the Earth*. Lecture by Prof. Balfour Stewart).

194

Western Europe through these, our first civilizers. Alphonso, the wise king of Castile and Leon, made himself famous in the thirteenth century by his "Astrological Tables" (called Alphonsine),* and his code of *Las Siete Partidas*; and the great astronomer Kepler in the seventeenth, the discoverer of the three great laws of planetary motions (known as Kepler's laws), believed in and proclaimed astrology a *true science*. Kepler, the Emperor Rudolph's mathematician, he to whom Newton is indebted for all his subsequent discoveries, is the author of *The Principles of Astrology*,† in which he proves the power of certain harmonious configurations of suitable planets *to control human impulses*. In his official capacity of Imperial astronomer, he is *historically* known to have predicted to Wallenstein, from the position of the stars, the issue of the war in which that unfortunate general was then engaged. No less than himself, his friend, protector and instructor, the great astronomer Tycho Brahe, believed in, and expanded the astrological system. He was forced, moreover, to admit the influence of the constellations on terrestrial life and actions quite against his will or wish, and merely because of the constant verification of *facts*.

Closely related to astrology is the *Kabala* and its system of *numerals*. The secret wisdom of the ancient Chaldees left by them as an inheritance to the Jews relates primarily to the mythological science of the heavens and contains the doctrines of the hidden or occult wisdom concerning the cycles of time. In the ancient philosophy, the sacredness of numbers began with the great FIRST, the ONE, and ended with the naught or Zero, the symbol of the infinite and boundless circle, which represents the universe. All the intervening

---

* [Strictly speaking, they are astronomical tables produced at Toledo, Spain, in 1252 by fifty astronomers under the patronage of Alphonso X (1252-84), known as El Sabio, "the Learned." *Vide* the Bio-Bibliographical Index, s.v. ALPHONSO.—*Compiler*.]

† [Reference is most likely to Kepler's *De Fundamentis Astrologiae*. In the Charles Frisch edition of his *Opera Omnia*, published in 1858 by Heyden and Zimmer at Frankfurt a. M., it may be found in Vol. I, pp. 417-438.—*Compiler*.]

---

figures, in whatever combination, or however multiplied, represent philosophical ideas relating either to a moral or a physical fact in nature. They are the key to the archean views on cosmogony, in its broad sense, including man and beings, and relate to the human race and individuals spiritually as well as physically. "The numerals of Pythagoras," says Porphyry, "were hieroglyphical symbols, by means whereof he explained *all* ideas concerning the nature of all things."* In the symbolical *kabala*—the most ancient system left to us by the Chaldeans—the modes of examining letters, words and sentences for hidden meaning were numerical. The *gematria* (one of the three modes) is purely arithmetical and mathematical, and consists in applying to the letters of a word the sense they bear *as numbers*—letters being used also for figures in the Hebrew as in Greek. Figurative Gematria deduces mysterious interpretations from the shapes of letters used in occult manuscripts and the *Bible*.

Thus, as shown by Cornelius Agrippa, in *Numbers* (x, 35), the letter *Beth* means the reversal of enemies. The sacred anagrams known as Zeruph yield their mysterious sense by the second mode named *Themura*, and consist in displacing the letters and substituting them one for another and then arranging them in rows according to their numerical value. If, of all operations in the occult sciences, there is not one that is not rooted in astrology, arithmetic and especially geometry are a part of the first principles of magic. The most recondite mysteries and powers in nature are made to yield to the power of numbers. And let this not be regarded as a fallacy. He who knows the relative and respective numbers or the so-called correspondence between causes and effects will alone be able to obtain of a certainty the desired result. A small mistake, a trifling difference in an astronomical calculation and—no correct prediction of a heavenly phenomenon becomes possible. As Severinus Boethius

——————

* [Porphyry, *Pythagorae vita*, Amsterdam, 1707. Cf. H. Jennings, *The Rosicrucians*, 1870, p. 49 (p. 35, 3rd ed.).—*Compiler*.]

——————

puts it, it is by the proportion of certain numbers that all things were formed. "God geometrizes," saith Plato, meaning creative nature. If there are so many occult virtues in natural things, "what marvel if in numbers, which are pure and commixed only with ideas, there should be found virtues greater and more occult?" asks Agrippa. Even Time must contain the mystery number; so also does motion, or action, and so, therefore, must all things that move, act, or are subjected to time. But "the mystery is in the abstract power of

number, in its rational and formal state, not in the expression of it by the voice, as among people who buy and sell" (*De Occulta Philos*., cap. iii, p. cii). The Pythagoreans claimed to discern many things in the numbers of names. And if those who having understanding were invited to "compute the number and name of the beast" by the author of St. John's *Revelation* it is because that author was a Kabalist.

The wiseacres of our generation raise daily the cry that science and metaphysics are irreconcilable; and *facts* prove as daily that it is but one more fallacy among the many that are uttered. The reign of exact science is proclaimed on every housetop, and Plato, who is said to have trusted to his imagination, is sneered at, while Aristotle's method built on pure reason is the one accepted by Science. Why? Because "the philosophic method of Plato was the inverse of that of Aristotle. Its starting point was universals. the very existence of which was a matter of faith," says Dr. Draper, "and from these it descended to particulars, or details. Aristotle, on the contrary, rose from particulars to universals, advancing to them by inductions" (*History of the Conflict between Religion and Science*, p. 26). We humbly answer to this, that mathematics, *the only exact and infallible science* in the world of sciences proceeds from UNIVERSALS.

It is this year especially, the year 1881, which seems to defy and challenge sober, matter-of-fact science, and by its extraordinary events *above* as *below*, in heaven as upon earth, to invite criticism upon its strange "coincidences." Its freaks in the domains of meteorology and geology were prognosticated by the astronomers, and these everyone is

bound to respect. There is a certain triangle seen this year on the horizon formed of the most brilliant stars which was predicted by them, but none the less left unexplained. It is a simple geometrical combination of heavenly bodies, they say. As to that triangle, formed of the three large planets—Venus, Jupiter and Saturn—having aught to do with the destinies of either men or nations—why, that is pure superstition. "The mantle of the astrologers is burnt and the predictions of some of them, whenever verified, must be attributed to simple and blind chance."

We are not so sure of that; and, if permitted, will further on tell why—meanwhile, we must remind the reader of the fact that Venus, the most intensely brilliant of the three above-named planets, as was remarked in Europe and for all we know in India also—suddenly parted company with its two companions and, slowly moving onward, stopped above them, whence it goes on dazzling the inhabitants of the earth with an almost preternatural brilliancy.

The conjunction of *two* planets happens but rarely; that of three is still more rare; while the conjunction of four and five planets becomes an event. The latter phenomenon took place in historical times but once, 2449 years B.C., when it was observed by the Chinese astronomers and has not recurred since then. That extraordinary meeting of five large planets forebode all kinds of evils to the Celestial Empire and its peoples, and the panic

then created by the predictions of the Chinese astrologers was not in vain. During the following 500 years, a series of internal broils, revolutions, wars, and changes of dynasty marked the end of the golden age of national felicity in the Empire founded by the great Fu-hi.

Another conjunction is known to have happened just before the beginning of the Christian era. In that year, three large planets had approached so closely together as to be mistaken by many for one single star of an immense size. Biblical scholars were more than once inclined to identify these "three in one" with the Trinity, and at the same [time] with the "Star of the wise men of the East." But they saw themselves thwarted in such pious desires by their

hereditary enemies—the irreverent men of science, who proved that the astronomical conjunction took place a year before the period claimed for the alleged birth of Jesus. Whether the phenomenon forebode good or evil is best answered by the subsequent history and development of Christianity, than which, no other religion cost so many human victims, shed such torrents of blood, nor brought the greater portion of humanity to suffer from what is now termed the "blessings of Christianity and civilization."

A third conjunction took place in A.D. 1563. It appeared near the great nebula in the constellation of Cancer. There were three great planets and—according to the astronomers of those days—the most nefarious: Mars, Jupiter and Saturn. The constellation of Cancer has always had a bad reputation; that year the mere fact of its having in its neighbourhood a triune conjunction of evil stars, caused the astrologers to predict great and speedy disasters. These did come to pass. A terrible plague broke out and raged in all Europe, carrying off thousands upon thousands of victims.

And now, in 1881, we have again a visit of three other "Wanderers." What do they forebode? Nothing good, and it would seem, as if of the great evils they are likely to pour on the devoted heads of hapless humanity, the fatal prelude is already being played. Let us enumerate and see how far we are from the truth. The nearly simultaneous and certainly in some cases unexpected death of the great and most remarkable men of our age. In the region of politics, we find the Emperor of Russia, Lord Beaconsfield, and Aga Khan;*

---

* H. H. Aga Khan was one of the most remarkable men of the century. Of all the Mussulmans, Shiahs or Soonis, who rejoice in the green turban, the Aga's claims to a direct descent from Mahomet through Ali rested on undeniable proofs. He again represented the historical "Assassins" of the Old Man of the Mountain. He had married a daughter of the late Shah of Persia; but political broils forced him to leave his native land and seek refuge with the British Government in India. In Bombay he had a numerous religious following. He was a high-spirited, generous man and a hero. The most noticeable feature of his life was that he was born in 1800—and died in 1881, at the age of 81. In his case too the occult influence of the year 1881 has asserted itself.

---

in that of literature, Carlyle and George Eliot; in the world of art, Rubinstein, the greatest musical genius. In the domain of geology—earthquakes which have already destroyed the town of Casamicciola on the Island of Ischia, a village in California and the Island of Chios which was laid entirely waste by the terrible catastrophe—one, moreover, predicted for that very day by the astrologer Raphael. In the domain of wars, the hitherto invincible Great Britain was worsted at the Cape by a handful of Boers; Ireland is convulsed and threatens; a plague now rages in Mesopotamia; another war is preparing between Turkey and Greece; armies of Socialists and red-handed Nihilists obscure the sun of the political horizon in Europe; and the latter thrown into a violent perturbation is breathlessly awaiting the most unexpected events [in the] future—defying the perspicacity of the most acute of her political men. In the religious spheres the heavenly triangle pointed its double horn at the monastic congregations and—a general *exodus* of monks and nuns—headed by the children of Loyola, followed in France. There is a revival of infidelity and mental rebellion, and with it a proportionate increase of missionary labourers (not labour), who like the hordes of Attila destroy much and build but little. Shall we add to the list of signs of these *nefasti dies*, the birth of the *New Dispensation* at Calcutta? The latter, though having but a small and quite a local importance, shows yet a direct bearing upon our subject, *i.e.*, the astrological meaning of the planetary conjunction. Like Christianity with Jesus and his Apostles the *New Dispensation* can henceforth boast of having had a forerunner in starry heaven—the present triune conjunction of planets. It proves, moreover, our kabalistic theory of periodical cyclic recurrences of events. As the Roman sceptical world of 1881 years ago, we are startled by a fresh revival of mendicant Ebionites, fasting Essenes and Apostles upon whom descend "cloven tongues like as of fire," and of whom we cannot even say as of the Jerusalem twelve, "that these men are full of new wine," since their inspiration is entirely due to water, we are told.

The year 1881, then, of which we have lived but one-third, promises, as predicted by astrologers and astronomers, a long and gloomy list of disasters on land, as on the seas. We have shown elsewhere (*Bombay Gazette*, March 30, 1881) how strange in every respect was the grouping of the figures of our present year, adding that another such combination will not happen in the Christian chronology before the year 11811, just 9930 years hence, when—there will be no more a "Christian" chronology we are afraid, but something else. We said: "Our year 1881 offers that strange fact, that from whichever of four sides you look at its figures—from right or left, from top or bottom, from the back, by holding the paper up to the light—or even *upside down*, you will always have before you the same mysterious and kabalistic numbers of 1881. It is the correct number of the three figures

which have most perplexed mystics for over eighteen centuries. The year 1881, in short, is the number of the Great Beast of the *Revelation*, the number 666 of St. John's *Apocalypsis* [xiii, 17-18]—that Kabalistic Book *par excellence*. See for yourselves: 1 + 8 + 8 + 1 make eighteen; eighteen divided thrice gives three times six, or placed in a row, 666, 'the number of man.'"*

This number has been for centuries the puzzle of Christendom and was interpreted in a thousand different ways. Newton himself worked for years over the problem, but ignorant of the secret Kabala, failed. Before the Reformation it was generally supposed in the Church to have reference to the coming Antichrist. Since then the Protestants began to apply it, in that spirit of Christian charity which so characterizes Calvinism, to the Latin Popish Church, which they call the "Harlot," the "great Beast" and the "scarlet woman," and forthwith the latter returned the compliment in the same brotherly and friendly spirit. The supposition that it refers to the Roman nation—the Greek letters of the word *Latinus* as numerals, amounting to exactly 666—is absurd.

---

* [See "The Year 1881" in the present Volume.—*Compiler*.]

There are beliefs and traditions among the people which spring no one knows from whence and pass from one generation to the other, as an oral prophecy, and an unavoidable fact to come. One of such traditions, a correspondent of the *Moscow Gazette* happened to hear in 1874 from the mountaineers of the Tyrolian Alps, and subsequently from old people in Bohemia. "From the first day of 1876," says that tradition, "a sad, heavy period will begin for the whole world *and will last for seven consecutive years*. The most unfortunate and fatal year for all will be 1881. He who will survive it has an *iron head*."

An interesting new combination, meanwhile, of the year 1881, in reference to the life of the murdered Czar, may be found in the following dates, every one of which marks a more or less important period in his life. It proves at all events what important and mysterious a part, the figures 1 and 8 played in his life. 1 and 8 make 18; and the Emperor was born April 17th (1 + 7 = 8) in 1818. He died in 1881—the figures of the years of his birth and death being identical, and coinciding, moreover, with the date of his birth 17 (1+ 7 = 8). The figures of the years of the birth and death being thus the same, as four times 18 can be formed out of them, and the sum total of each year's numerals is 18. The arrival at Petersburg of the late Empress—the Czar's bride—took place on September 8th; their marriage April 16th—(8 + 8 = 16); their eldest daughter, the Grand Duchess Alexandra, was born August 18th; the late Czarevitch Nicolas Alexandrovitch, on September the 8th, 1843 (1 + 8 + 4 + 3 = 16, *i.e.*, twice 8) . The present Czar, Alexander III, was born February 26th (2 + 6 = 8); the proclamation of the ascension to the throne of the late

Emperor was signed February 18; the public proclamation about the coronation day took place April 17th (1 + 7 = 8). His entrance into Moscow for the coronation was on August 17th (1 + 7 = 8); the coronation itself being performed August 26th (2 + 6 = 8);

the year of the liberation of the Serfs, 1861, whose numerals sum up to 16—*i.e.*, twice 8!*

To conclude, we may mention here a far more curious discovery made in relation, and as a supplement, to the above calculation, by a Jewish Rabbi in Russia—a Kabalist, evidently, from the use he makes of the *Gematria* reckoning. It was just published in a St. Petersburg paper. The Hebrew letters as stated have all their numerical value or correspondence in arithmetical figures. The number 18 in the Hebrew Alphabet is represented by the letters—"HETH" = 8, and "YOD" = 10, *i.e.*, 18. United together Heth and Yod form the word "khaî," or "haî," which literally translated means the imperative—*live* and *alive*. Every orthodox Jew during his fast and holy days is bound to donate for some pious purpose a sum of money consisting of, and containing the number 18 in it. So, for instance, he will give 18 copecks, or 18 ten-copeck bits, 18 rubles or 18 times 18 copecks or rubles—according to his means and degree of religious fervour. Hence, the year 1818—that of the Emperor's birth—meant, if read in Hebrew—"khaï, khaï" or *live*, *live*—pronounced emphatically twice; while the year 1881—that of his death read in the same way, yields the fatal words "Khai-tze" rendered in English, "*thou living one depart*"; or in other words, "life is ended." . . .

Of course, those sceptically inclined will remark that it is all due to blind chance and "coincidence." Nor would we much insist upon the contrary, were such an observation to proceed but from uncompromising atheists, and materialists, who, denying the above, remain only logical in their disbelief, and have as much right to their opinion as we have to our own. But we cannot promise the same degree of indulgence whenever attacked by orthodox religionists. For, that class of persons while pooh-poohing speculative metaphysics, and even astrology—a system based upon strictly mathematical calculations, pertaining as much

* [All the dates given in this paragraph are according to the Julian Calendar or "Old Style" to which 12 days should be added (in the nineteenth century to obtain the correct dates, according to the Gregorian Calendar.—*Compiler*.]

to exact science as biology or physiology, and open to experiment and verification—will, at the same time, firmly believe that potato disease, cholera, railway accidents, earthquakes

and the like are all of *Divine origin* and, proceeding directly of God, have a meaning and a bearing on human life in its highest aspects. It is to the latter class of theists that we say: prove to us the existence of a *personal* God either outside or inside physical nature, demonstrate him to us as the external agent, the Ruler of the Universe; show him concerned in human affairs and destiny and exercising on them an influence, at least as great and reasonably probable as that exercised by the sunspots upon the destiny of vegetables and then—laugh at us. Until then, and so long as no one is prepared with such a proof and solution, in the words of Tyndall—"Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all."

____

Collected Writings VOLUME III

1881

"PRAISE HIM WITH THE TIMBREL AND DANCE"

[*The Theosophist*, Vol. II, No. 9, June, 1881, pp. 201-202]

. . . "Let the children of Zion . . . praise the Lord's name in the dance. . . with the timbrel and harp" (*Psalms*, cxlix, 3).

The Brahmo body (the Sadharan) publishes in its organ odds-and-ends called "Musings on the New Dispensation," which are witty but cruel hits against its venerable Parent, the Brahmo Samaj that was, and the New Apostolic Church that is—of Babu K. C. Sen. There is a paragraph on a NEW INVENTION which speaks of the:

"Mode of chastising apostacy with love, persecution with prayer, and scoffing with solemn hymns." Weapon? "Artillery of forgiving love and prayer" as personified in the following lovely and dignified epithets: "deluded renegade," "wanton blasphemy," "irreverent scoffing," "weak-minded brother," "misguided brother," etc.

204

Our esteemed colleague of the *Brahmo Public Opinion*, is somewhat unjust. He should bear in mind that these "lovely and dignified epithets" are not at all original with the Aryan apostles of the *New Dispensation*. They are but mild echoes of those so profusely lavished upon each other, in days of old, by their Semitic predecessors, the Apostles Peter and Paul (with whom, we are told, Mr. Sen is on friendly terms and even occasional communication), and which have been of late years so strongly revived by our valued friends, the *Padri*-Editors of Dissenterism.

And there is another bit quite as liable to mislead the uninitiated reader and make him regard the venerable *New Dispensation* Church as a branch of the whirling and dancing dervishes of the Mussulmans of Turkey.

PHILOSOPHY OF DANCING—"The minister" asked the Lord s help, "perpetually to dance and smile." Believing that a response had been given, he shaved his head, took the vow of poverty, put on *dore kopin*, tied a bass *ghoongoor* round his ankles, and began to dance. This is the religion of the New Dispensation!

We are sorry to see our witty colleague cast a slur upon one of the oldest and most venerable rites of antiquity. Mystical dancing is a practice hoary with age and pregnant with occult philosophy, and the "Minister" of the New Dispensation has done wisely to adopt it. It can bring him but into closer affinity with, and make him resemble the more,

the "man after God's own heart." The sweet psalm-singing King David, "danced before the Lord with all his might," *uncovered* himself "in the eyes of the handmaids of his servants," promised "to be more vile than this," to be base even in his "own sight," and apparently succeeded. It is at this moment, we love to think, that the clairvoyant eye of the Prophet of the *New Dispensation*, after the fashion of Professor Denton's psychometers, caught sight of the King Psalmist in a retrospective image, performing the circle dance of the Amazons around a priapic image, and thus moved, gave birth to the sweet hymn of the "Mystic Dance."

. . . Jesus dances, Moses dances. . . . Old King David dances, . . . And with him Janak and Yudhistir. . . .

And why not? The mystics and devotees of nearly every religion and sect have at some time adopted the salutary exercise. There was the "Dance of the Daughters of Shiloh" ing the Jewish Mysteries (*Judges*, xxi, 21, 23 *et passim*) and the "Leaping of the prophets of Baal" (*I Kings*, xviii, 26). From the Sabaean dance—denoting the motion of the planets round the sun—down to the American Shakers of Mother Lee, the truly religious bodies found themselves occasionally possessed with Bacchic frenzy. During their religious meetings the Shakers first sing a hymn, then form wide circle around a band of male and female singers, to the music of whom they dance in a solemn rhythm, until "moved by the spirit" they begin prophesying and speak with tongues. Dancing was established as a rite, together with the *kiss of charity*, by the Agapaeists, the venerable members of that primitive Christian institution called the "Agapae" which counted St. Augustine among its influential members. Of these, the too plain-spoken Tertullian, who had belonged to the sect and spoke from experience, said after he had joined the Montanists: . . . "In the Agapae, the young men lay with their sisters, and wallowed in wantonness and luxury"* Prominent among the modern and highly philosophical dancing sects we may also place that of the Methodist Negro "jumpers" of the United States. The piety and zeal of these humble "descendants of Ham," during religious service, baffles description and puts the infidel to shame. They have been even known to make frantic efforts to catch at the legs of Jesus, whom they affirm having seen above their heads in all His glory, and so to forcibly bring their Redeemer down to land in their midst; their fury of zeal endowing them with the agility of a *Hanuman* and making them jump in dancing higher than the benches. Then, again, we have the Russian dissenters called *Molokans* and the *Dukhobors*, two jumping sects, whose elders bring promiscuously together persons of both sexes to dance and pray—disrobed and in utter darkness; who choose their own "Mother Virgin"—the

* [*De jejunio* (On Fasting), cap. xvii.]

community representing collectively the "Spirit of God"; and who recognize her subsequent first male progeny as Christ, and set aside the female issue as material for future "virgins." Verily dancing *with*, *before*, and *for* "the Lord" is an old institution, and must have been adopted by the Christian sect-founders to avoid the accusation contained in Matthew and Luke: "We have piped unto you, and ye have not danced."* Babu Keshub's *New Dispensation* containing, as we hear, "pipings" from every religion, especially from those of Mohammedanism, and Christianity, whose vow of poverty and sacrament it has adopted, did not, of course, wish to be outdone by Dervishes, Shakers and Negro-Methodists. Let the Grihastha-Bairagis of the Calcutta Church, by all means "go forth in the dances of them that make merry." They have our Theosophical blessing.

Following is the text unabridged of the New Dispensation's Hymn of the "Mystic Dance," as we find it in the organ of that sect, and which we will venture to call—A COTILLION OF SAINTS.

[These verses have been omitted.]

In short, the whole company of the apostles and martyrs in the various "heavenly mansions" seem to have been bitten by the tarantula. Our European and American members will perhaps sigh to think that in so promiscuous a quadrille of saints and sinners—there should have been no room for the "*atheistic* Theosophical Society." Is it, we wonder, because the Bengal Psalmist thought it would be straining metaphor too far to picture such thoughtful and sedate persons as moving in "the mazy" and "tripping it on the light fantastic toe"?

———————

* [*Matt*., xi, 17; *Luke*, vii, 32.—*Compiler*.]

———————

Collected Writings VOLUME III

1881

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. II, No. 9, June, 1881, p. 205]

[Concerning the assassination of Alexander II] No Czar of Russia—aye, no other sovereign in the whole world, perhaps—was so much beloved by his people as that Imperial victim of the savagest production of this, our most savage and cruel century—the Nihilist-Socialists.

The "All-Annihilating" Nihilists have laboured but to build a number of new churches, and to add one more martyr to the host of other publicly and synodically recognized great martyrs of Russia . . . .

———————

Collected Writings VOLUME III

1881

A POSTHUMOUS PUBLICATION

[*The Theosophist*, Vol. II, No. 10, July, 1881, pp. 211-212]

We are glad to lay before our readers the first of a series of unpublished writings of the late Éliphas Lévi (Abbé Louis Constant), one of the great masters of occult sciences of the present century in the West. An ex-Catholic priest, he was unfrocked by the ecclesiastical authorities at Rome, who tolerate no belief in God, Devil, or Science outside the narrow circle of their circumscribed dogma, and who anathematize every creed-crushed soul that succeeds in breaking its mental bondage. "Just in the ratio that knowledge increases, faith diminishes; consequently, those that know the most, always believe the least . . ." said Carlyle. Éliphas

Lévi knew much; far more than the privileged few even among the greatest mystics of modern Europe; hence, he was traduced by the ignorant many. He had written these ominous words: . . . "The discovery of the great secrets of true religion and of the primitive science of the Magi, revealing to the world the unity of the universal dogma, annihilates fanaticism by scientifically explaining and giving the reason for every miracle," and these words sealed his doom. Religious bigotry persecuted him for disbelieving in "divine" miracle; bigoted materialism for using the word "miracle" and "prodigy"; dogmatic science, for attempting to explain that which she could not yet explain herself, and in which, therefore, she disbelieved. The author of *The Dogma and Ritual of High Magic*, of the *Science of Spirits* and of *The Key to the Great Mysteries*,* died, as his famous predecessors in the occult arts, Cornelius Agrippa, Paracelsus and many others did—a pauper. Of all the parts of the world, Europe is the one which stones her true prophets the most cruelly, while being led by the nose by the false ones the most successfully. Europe will prostrate herself before any idol, provided it flatters her preconceived hobbies and loudly appeals to, and proclaims her *superior* intelligence. Christian Europe will believe in divine and demoniacal *miracles* and in the infallibility of a book condemned out of its own mouth, and consisting of old exploded legends. Spiritualistic Europe will fall into ecstasies before the eidôlon of a medium—when it is not a sheet and a clumsy mask—and remain firmly convinced of the reality of the apparitions of ghosts and the spirits of the dead. Scientific Europe will laugh Christians and Spiritualists to scorn, destroy all and build nothing, limiting herself to preparing arsenals of materials which she knows not in most cases what to do with, and whose inner nature is still a mystery for her. And then all the

three agreeing in everything else to disagree, will combine their efforts to put down a science hoary with age and ancient wisdom, the

———————

* [The original French titles of these works being: *Dogme et Rituel de la haute magie; La Science des Esprits*; and *La Clef des Grands Mystères*.—*Compiler*.]

———————

only science which is capable of making religion—*scientific*, science—*religious*, and of ridding human Intelligence of the thick cobwebs of CONCEIT and SUPERSTITION.

The article that follows is furnished to us by an esteemed Fellow of the Theosophical Society, and a pupil of Éliphas Lévi. Having lost a dear friend who committed suicide, the great master of the occult science was desired by our correspondent and his pupil to give his views upon the state of the soul of the *felo-de-se*. He did so; and it is with the kind permission of his pupil, that we now translate and publish his manuscript. Though personally we are far from agreeing with all his opinions—for having been a priest, Éliphas Lévi could never rid himself to his last day of a certain theological bias—we are yet prepared to always lend a respectful ear to the teachings of so learned a Kabalist. Like Agrippa and, to a certain extent, Paracelsus himself, Abbé Constant may be termed a Biblical or Christian Kabalist, though Christ was in his sight more of an ideal than a living Man-God or an historical personage. Moses and Christ, if real entities, were human *initiates* into the arcane mysteries in his opinion; Jesus was the type of regenerated humanity, the deific principle being shown under a human form but to prove humanity alone divine. The mysticism of the official church which seeks to absorb the human in the divine nature of Christ, is strongly criticized by her ex-representative. More than anything else Éliphas Lévi is then a *Jewish* Kabalist. But were we even so much disposed to alter or amend the teachings of so great a master in Occultism, it would be more than improper to do so now, since he is no longer alive to defend and expound his positions. We leave the unenviable task of kicking dead and dying lions to the jackasses—voluntary undertakers of all attacked reputations. Thence, though we do not personally agree with all his views, we do concur in the verdict of the world of letters that Éliphas Lévi was one of the cleverest, most learned, and interesting of writers upon all such abstruse subjects.

Collected Writings VOLUME III
1881

FOOTNOTES TO "A SUICIDE'S AFTER-STATE"

[*The Theosophist*, Vol. II, No. 10, July, 1881, p. 212]

[Describing the state of suicides after death, the writer, Éliphas Lévi, says among other things: "You may help the poor deserter of life, with 'prayer'—but that prayer must *be one of action*, not words. See whether he has not left something undone, . . . and then try to accomplish the deed for him, and in his name." To this H. P. B. remarks:]

The Kabalistic theory is, that a man having so many years, days and hours to live upon earth and not one minute less than the period allotted to him by fate, whenever the *Ego* gets consciously and deliberately rid of its body before the hour marked, it must still live even as a disembodied suffering soul. The *Ego*, or the sentient individual soul is unable to free itself from the attraction of the earth and has to vegetate and suffer all the torments of the mythical hell in it. It becomes an Elementary Spirit; and when the hour of deliverance strikes, the soul having learned nothing, and in its mental torture lost the remembrance of the little it knew on earth, it is violently ejected out of the earth's atmosphere and carried adrift, a prey to the blind current which forces it into some new reincarnation which the soul itself is unable to select as it otherwise might with the help of its good actions. . . .

["The souls disenthralled from their earthly fetters elevate our own to themselves; and in our turn our souls can attract them down, through a power similar to that of the magnet."]

It would be an error to infer from the above that Éliphas Lévi believed in the so-called *Spiritualism*. He derided

both the Spiritualistic and the Spiritist theory of the return of the disembodied souls or spirits in an objective or materialized form on earth. Teaching the Kabalistic doctrine of the *subjective* intercommunication between the embodied and the disembodied spirits, and the mutual influence exercised by those souls, that influence is limited by him to purely psychological and moral effects, and lasts but so long as the pure soul slumbers in its transitory state in the ether, or the sinful one (the Elementary Spirit) is kept in bondage in the earthly regions.

> ["But the sinful souls suffer two kinds of torture. One is the result of their imperfect disenthrallment from the terrestrial bonds which keep them down chained to our planet; the other is owing to a lack of 'celestial magnet'."]

Celestial magnet means here that spiritual buoyancy (the absence of sinful deeds and thoughts supposed to be possessed of a material heaviness) which alone is enabled to carry the disembodied soul to higher or rather purer regions.

Collected Writings VOLUME III

1881

A LETTER FROM SURB OHANNES

[This excerpt from a long letter signed "X . . . F.T.S." was originally published in *The Theosophist*, Vol. II, July, 1881, pp. 213-15, and its authorship has remained unknown through the intervening years. However, when a Manuscript on the subject of Zoroastrianism, in H.P.B.'s own handwriting and held in the Archives at Adyar, was transcribed and published in *The Theosophist* (Vol. 80, October and November, 1958), the name of the author of this letter suddenly came to light. It appears that it was written by the Adept known under the name of Hillarion (or Ilarion), also Hillarion Smerdis, who at one time resided on the Island of Cyprus. H.P.B. mentions this letter and definitely identifies its author. From other sources, it is known that Hillarion Smerdis collaborated with H.P.B. in the writing of her occult stories, such, for instance, as "The Ensouled Violin" which is actually signed with his name in *The Theosophist* (Vol. I, Jan., 1880). It has been stated both by H.P.B. (*Light*, Aug. 9, 1884) and by Col. H. S. Olcott (*Diaries*, entry of Feb. 19, 1881) that

212

this Adept has "gone for his final initiation, passing through and visiting us [the Founders] in his physical body on his way, at Bombay." To the same Brother is attributed the authorship of the first part of *Light on the Path*, recorded by Mabel Collins. Surb Ohannes is the name of the oldest Christian monastery in Armenia. It has been thought advisable to publish the entire text together with the footnotes appended to it by H.P.B.—*Compiler*.]

. . . . Our Zoroastrian Fellows would fain hear a page of their history torn out of the book of popular memory and woven into legends. That book, so full of the glories of their forefathers, in that hoary past when they formed not only a proud and independent nation, but many linked together by one religion, one polity and civilization—is rapidly fading out. Its fate was like that of some precious manuscripts of the pre-Christian ages, which are sometimes found mouldering in the libraries of old monasteries. First its broad margins were used for monkish dissertations, and later on, its contents themselves began being rubbed out by vandal hands to make way for polemical discussions on some Arian heresy. . . . Strange to say, even the few traditions that have remained intact, did not find refuge among the *Behedin*—that small remnant of "the followers of the true faith," who, clinging to their old religion are now scattered all over the province of Kerman—but, are all centered, on the contrary, around the mountain chain of Great or Major Armenia, and of the Lake Van, among the semi-Christian Armenian population. To extricate them whole and undisfigured from the entangled skein of Mohammedan, Christian and pagan traditions, demands a more dexterous hand than that of the enchanted Princess in the fairy tale of "Bluebeard." Very luckily, some of the principal records are saved and preserved in the shape of a whole library of cylinders. They may serve one day to strongly damage the wild theories and interpretations of the Anquetil-Duperrons, the Spiegels and Haugs. *Vox populi*, *vox dei*. Popular rumour, always alive to the marvellous, has spun out an intricate cobweb of fancies around the central speck of fact: it *will* have a stately figure —which it persists in identifying with Mathan, the last of the great Magian High Priests, gathered unto his fathers for the last Sixteen centuries—appear daily at sunset at the entrance of an inaccessible cave at the top of one of the peaks of Ala-Dag, with a book of records under his arm. . . .

With the exception of the "Guebers"—the Behedin of Kerman—now, all the millions of the ancient Fire-worshippers have turned Mussulmans

and Christians. Of the human blood spilt during the forcible conversions to Christ and Mohammed, the national traditions are full. The tears of the Recording Angel, wept throughout the whole duration of the two ages allotted to humanity from the period of Gayo-Maratan, would hardly suffice to wash away the entries made in his book of the ferocious and cruel deeds committed by Christians and Moslems against the followers of Zarathushtra. Of the works of ages in the shape of Fire-temples and monuments destroyed by the zeal of the proselytizing "Saints"—the "men of honest repute" recorded in the Ecclesiastical fables called the History of the Church—the ruins are plentiful and each of them has its tale of woe to relate. I have just visited one of such historical spots built in the undated period of an antiquity, more remote from us than would be willingly conceded to us by the Europeans. I write to you on a fire-altar, 4,000 years old, which has escaped destruction by some miracle, having turned it into a very comfortable *pupitre*.

Leaving Dyadin the day before yesterday early in the morning, I made my way to the foot of Ala-Dag through snow and ice and arrived at *the* cave 36 hours later. . . . Ala-Dag, geographically speaking, is the modern name for the whole range of the mountainous chain south of Bayazid and Dyadin; Nepat, Shushik-Dag, Tchir-Geruk and Kumbeg-Dag being all independent peaks, though included in the same denomination of Ala-Dag or "God's Mountain." They are not to be compared with the Himalayas, their loftiest peak measuring but 11,600 feet above the sea level, but they are interesting for the traditions clinging to them. It would be premature and even useless to give out what may be known of the truth. Your archaeologists and ethnologists are yet bound hand and foot by the Biblical weeds which, for a century or so, will still prevent the Plant of *True* Knowledge from taking firm root on the Western soil. . . . But, I may tell you of a popular tradition the nucleus of which is built upon *fact*. Upon hearing of my intention to start on exploration of the mountain fastnesses, a venerable Armenian patriarch of Dyadin, on the decline of life, and who tries to put to the best use the only and solitary organ left in him intact by the Kurds, namely, his tongue, let it loose upon that occasion. He tried his best to frighten me out of my intention. No mortal man, he said, could ever visit *that* particular place and live. Besides every cave being the private property of "Mathan," he would cause the sacred fire to appear under the traveller's foot and burn him to death for his

sacrilegious attempt; and then *Noah's Ark is preserved in the highest cave* . . . "And what do you make of the Arc on Mount Ararat then?" I inquired of him. Forthwith I was appraised of the novel geological discovery that Ararat had formed once upon a time part and parcel of Ala-Dag, but falling into the hands of the Persians it broke away from the latter and placed itself on Christian territory, leaving in its precipitate flight the "sacred" ark in the safe keeping of Ala-Dag. Since then "Mathan" refuses to give it up.* Another tradition—among the *Behedin*, and in the oasis of Yezd—tells us of the initiated Magi who in times prehistoric had become through their knowledge and wisdom—"gods." These lived in the Armenian mountains, and were astrologers. Having learned *from the star-gods* that the world was going to be flooded, they caused the mountain on which they lived to breathe fire and lava, which covered with bitumen all the outward surface of the mountain; and this made the great cave in it secure against the water. After that they placed all the good people with their cattle and goods inside the mountain, leaving the wicked ones to perish. A still simpler version might be found, and one which would come nearer to the historical facts. But of that, no more at present.

You know, of course, that the Armenians, who, until the fourth and even seventh centuries of the Christian era were *Parsees* in religion, call themselves Haigs, the descendants of Haig, a contemporary of *Bilu* (Belus), a king of the Babylonians† who deified and worshipped him after death as a Sun and Moon God. Haig is made to have flourished 2200 B.C. according to accepted date, and more than 7,000 agreeably to truth. Their legend states that Haig and his clan were compelled to

---

* In George Smith's *The History of Babylonia*, the author expresses an opinion to the effect that the Biblical Ararat "does not mean the mountain now called Ararat, but a mountainous country south of this and near the lake Van" (pp. 49-50). The great Assyriologist can hardly have heard of that popular tradition and must have been prompted to say this on some knowledge grounded upon weightier reasons than popular tradition. But one corroborates the other.—*Ed. Theos*. [H.P.B.]

† Not to be confounded with the Sun-God Belus and Baal—two far more ancient deities.—*Ed. Theos*. [H.P.B.]

---

emigrate from Babylonia to Armenia on account of the religious persecutions to which they were subjected from *Bilu* who sought to pervert them from pure Parseeism to Sabaeanism by including the moon in sun worship. Twenty-six centuries later, (accepted date) their King Tiridates the last of the Arsacidae began to force then into Christianity (fourth century) and the new faith had spread its own versions of cosmogony from *Genesis*, that Haig had the honour of finding himself transformed into a descendant of Japhet, the son of Noah—that virtuous old man who had performed every achievement but that of being born. But even in their forgotten traditions we find that they claimed to have remained true to the teachings of Zoroaster. These they had accepted ever since Musarus Oannes or *Annêdotus*—the Heaven or Sun-sent (the first Odakôn Ano-Daphos, the man-fish) arising daily from the sea at sunrise to plunge back into it at every sunset, taught them the good doctrine, their arts and civilization. That was during the reign of Amenon the Chaldean, 68 sari, or 244,800 years before the Deluge. Since then (as demonstrated by the Assyriologists, according to the cylinder records), several other Odakôns had ascended from the sea, the last coming during the days* of the Chaldean King Ubara-Tutu—"the glow of sunset,"—the last but one of the antediluvian kings of Berosus. Each and all of these aquarian teachers came from his *habitat*, in lands unknown *ascending from the Persian Gulf*.† If we study the account given of the Annêdotus by Apollodorus and then amplify it with the old pre-Christian traditions of Armenia, which say that *he made them know the seeds of the earth, taught them to worship their mother Earth and their father the Sun* and showed them how to help the two to bring forth fruit, *i.e*., taught them the arts of agriculture, we will not wonder at discovering that the Chaldean Oannes and Zoroaster *are one* in their reminiscences. The Chaldean Annêdotus was called the "Son of the Fish," and the

---

* During the *millenniums* rather, since, according to the chronology left to us by Berosus, the reign of that king lasted 8 *sari* or 28,800 years.

† One of the cylinders states that this sea was part of the great chaotic deep out of which our world was formed; the celestial region where the "gods and spirits" (the initiated Magi, or Sons of God) dwelt *was in their neighbourhood*, *but not in their country*.—*Ed. Theos*. [H.P.B.]

---

latter was the name of Zoroaster's mother. Wonder, what your Zend scholars, Parsees and Europeans, will say to this? They will not feel a little surprised, perhaps, when told, that it was the Hellenized name of their Zoroaster—Annêdotus, whom the Greeks called *Oannes* that led the old Armenians more easily into accepting Christianity than they otherwise might—as I am now prepared to show.

From Ala-Dag I proceeded west of Dyadin and halted at the Monastery of *Surb-Ohannes*—"John the Precursor" (the name *Ohannes* being identical with the Greek *Iôannês* or John). Now Surb-Ohannes is the oldest Christian monastery in Armenia. It is built on the site of an antediluvian Fire-temple, and situated on the left bank of the, Euphrates, at the foot of the majestic Nepat. Centuries before the Christian era there was a town here, called by some Bhagvan and by others Ditza-van consecrated to Ahura-mazda or Ormuzd. The country is alive with traditions, and even the convent libraries have preserved many fully authenticated records of these pre-Christian centuries. There is one thick manuscript, among others, which contains the *Chronicles* of all the festivals of the fire-worshipping Armenians, written upon parchment. Their New Year, which began with them in August, was celebrated with extraordinary pomp. Armenian civilization wrought out by the Zoroastrian philosophy, seems to have been ignorant of but few of our modern comforts. These chronicles (fourth century of the Christian era) contain an account of the death and burial of the High Priest Mathan (with whose ghost I am daily threatened by the inhabitants), a brother of the King Tigranes III. When he died his royal relative had a gorgeous fire-temple built to his memory. There were several inns attached to it, offering free lodging and board to every traveller and relief to pilgrims of whatever nationality. Alas! these were the last *sunny* days of the faith. . . . In 302 King Tiridates with his nobles and army was receiving baptism on this same spot in the waters of the Euphrates from Gregory the *Illuminated*. There is no doubt but that the venerable saint could claim to have found himself illuminated with a most brilliant idea; since, had it not occurred to him at the time, the many millions of the baptized Armenians might have remained fire-worshippers to this day. Though the king and a portion of his nobles had accepted baptism, the people resisted, and had to be forced with great trouble to accept the new faith. To overcome their reluctance, the king was advised in the same year by Gregory to pull down and rase the Bhagvan fire-temple to the ground

and replace it with a Christian church, wherein relics (a thigh bone and two finger bones) alleged as those of St. John the Baptist, or the "Precursor," were placed. The Armenians, during a century and a half of subjection to Macedonia (from 325 B.C.) had accepted the name of *Ohannes* for their Chaldean man-fish Annêdotus. They were easily made to believe that "Ohannes the Baptist" who led them into the water, was identical with Ohannes or *Oannes*, who had instructed their forefathers arising out, setting in, and replunging back into the water before, during, and after the preaching. The identity of the name and the element, in short, proved useful allies in the plan devised by the diplomatic Saint. Before the end of the eleventh century all Armenia was baptised.* The moral to be inferred from the tale is, that old men die and new arise in their place, but that the same partisan and sectarian spirit which animates the missionary and the priest of today animated the missionary and the priest of old—the priestly caste being the toughest of all. This tradition about, and belief in the Chaldean Oannes was the only additional feature to that of modern Parseeism in the Armenians of old. And yet I am not prepared to say that the Parseeism of the pre-Sassanian period did not include the same belief, at least in a legendary form. At the time when the last sparks of Persian nationality were quenched by the downfall of the Sassanidae, nearly all their books and records spared by Alexander were lost. The Sassanian dynasty, I know, had restored the Magian religion in all its primitive splendor; and the ancient Chaldean Magi

____

* "Iôannês, the Baptist who is usually associated with Waters, is but a Petro-Paulite name and symbol of the Hebrew Ionah [the Jonah swallowed by the whale] and the First Messenger, Assyrian Oannes . . . The fishermen and fishers of men in the Gospels are based on this mythos." (*Enoch*, *the Book of God*, Vol. II, p. 80.) This appears the more probable as the Mohammedan inhabitants of Mosul, near the ruins of Nineveh have assumed for centuries that the mound called by them—"Nebbi Yunus"—contained the tomb or sepulchre of the prophet Jonah, on its summit; while the excavations of Layard brought to light on the neighbouring mount Kuyunjik a colossal image of the Fish-God Oannes—the cause most probably of the later legend.—*Ed. Theos*. [H.P.B.]

____

218

were believers in Oannes the man-fish, the messenger sent to them by Belus, the Sun-God, to instruct humanity, as Berosus a priest of the Temple of Belus tells us. To accept Zoroaster as the *reformer* of the Magian religion is to move the period in which he flourished to the very threshold of the Christian era, in which case there could never exist such a discrepancy about the age he lived in, as there is now, and as we find among the Greek historians.

Now to bring my letter to a close. In the years 634-639 the Byzantine Emperor Irakliy (Herakleios) returning from his campaign to Persia, and finding the church too mean to contain such a treasure, as the relics of the "Precursor," had the edifice pulled down and a monastery of gigantic size built in its place. Its outward majestic and most grandiose proportions strike the traveller with astonishment up to this day. It is the largest building in Armenia. But—inside it is all darkness and emptiness. The wall bearing the deeply cut inscription which tells of the meritorious deed of the Byzantine Emperor is perforated with Mussulman bullets. . . . The cupola rests on four massive granite pillars, inside which are excavated a number of rooms, several stories high, one above the other, with spiral staircases winding round them and leading to each of the cells, and secret passages managed in the wall leading the inmates in hours of danger to the top of the cupola, and from thence into the heart of the mountain and its many natural caves. Owing to the recent invasions of the Kurds the last ornaments of the church and altar have disappeared—the holy thigh and two fingers having failed to protect the place. Alone the library, composed of books and old manuscripts heaped up as waste paper in every corner of the pillar-cells tempting no Kurd are scattered over the rooms. Out of the three monks who were here in 1877 there remains but one. For the consideration of a dagger and a few silver *abazes* I got several precious manuscripts from him. . . .

X. . . .F.T.S.

April.

Collected Writings VOLUME III

1881

FOOTNOTES TO "THE FIVE-POINTED STAR"

[*The Theosophist*, Vol. II, No. 10, July, 1881, pp. 216-217]

[In a letter to H. P. Blavatsky, C. H. Van der Linden seeks an explanation of certain unusual experiences that had befallen him and encloses a letter written by him to Col. Bundy of the *Religio-Philosophical Journal*, on the same subject. He says in part: Some will call me insane, others a dreamer, the majority of humanity an impostor." To this H. P. B. replies:]

Most undoubtedly they will; and every member of the Theosophical Society—unless he keeps all such occult and psychological personal experience to himself and strictly secret—must be prepared for it. A public (including the best society)—ready at any day to turn round upon its *idols* and *authorities* and, dashing them to pieces, to pelt them with stones and trample into the mud such eminent men of science as Professors Hare and Zöllner, Messrs. Wallace and Crookes, for no better reason than that they found themselves compelled to recognize certain phenomena as *facts* and to honestly proclaim them as such—is not likely to show itself more lenient towards such humble individuals as we are.

[In telling of his experiences he says: "A few days ago my wife had agonizing cramps in the abdomen. I magnetized her, making unintentionally in my motions, the figure of the five-pointed star over the suffering parts and lo! the cramp disappeared as by enchantment. . . . Has this sign anything to do with it?"

His letter to Col. Bundy tells of his lying at midnight "dozing but conscious. . . ." He noticed near his bed a "person in ancient garb" who spoke to him saying: "Unknowingly you used a secret to relieve your wife's pains a few days ago, which secret, when

generally known, would change the practice of medicine to a very great extent. . . . I will teach you how to apply it personally . . . only one promise I *demand* in return . . . never reveal the secret of it to anyone outside your own family. . . ." In conclusion the writer says: "Science itself becomes corrupt for it refuses to either accept or investigate facts." To this H. P. B. remarks:]

Many men of science do, on the contrary. But it requires a man of no ordinary moral courage to face the storm of criticism which the avowal of such investigations—especially when successful—brings upon the experimenter. See Professor Zöllner's *Transcendental Physics*, and *Researches in the Phenomena of Spiritualism*, by Wm. Crookes, F.R.S., and

Judge for yourself.

[Editor's Closing Note.]

Such visitations by "Orientals" as the one with which our Brother, Mr. Van der Linden was favoured, become rather frequent in our days. We have several letters to the same effect. No explanation, however, we venture to say, would do any good, unless preceded by a long study and a *thorough understanding* of the occult laws of "magnetic correspondences" so-called. First let us see whether by the accumulation of testimony for identical results, we have a right to include this mysterious influence among *facts*. It is premature for us to speak of such things when even the scientific hypothesis of Professor Zöllner's fourth dimension of space finds so little favour in the eyes of the materialist. Meanwhile, we append to this contribution another letter upon the same subject from a Parsee gentleman, an F.T.S., a full-blown sceptic but yesterday, but whose scepticism was a little staggered by the same results.

[The letter appended to the above is from Darasha Doshabhoy. Besides relating an experience similar to the one of C. H. Van der Linden, with regard to the effects of the pentagram, he writes of having been much impressed by a story of Reincarnation written by a Kshatriya lady, and published in *The Theosophist*, (Vol. II,

May, 1881). He says: "I now find that the lady's story confirms my suspicions as it stands to reason that as nothing increases or decreases in this perishable world of matter, the *atma* of one as soon as it leaves the frame or body enters into another. . . I am still half sceptical about what it is or what it should be. . . ."]

What it is or "should be" is incapable of scientific demonstration. What it *is not* and *cannot* be is pretty well verified though. It is neither "harp" nor "wings" on a bodiless head with nothing but its ears to sit upon—and that alone is a comfort.

Collected Writings VOLUME III

1881

A REPLY TO OUR CRITICS

(*Our final answer to several objections*.)

[*The Theosophist*, Vol. II, No. 10, July, 1881, pp. 217-218]

In the ordinary run of daily life speech may be silver, while "silence is golden." With the editors of periodicals devoted to some special object "silence" in certain cases amounts to cowardice and false pretences. Such shall not be our case.

We are perfectly aware of the fact that the simple presence of the word "Spiritualism" on the title page of our journal, "causes it to lose in the eyes of materialist and sceptic fifty per cent of its value"—for we are repeatedly told so by many of our best friends, some of whom promise us more popularity, hence—an increase of subscribers, would we but take out the "contemptible" term and replace it by some other, synonymous in meaning, but less obnoxious phonetically to the general public. That would be acting under *false pretences*. The undisturbed presence of the unpopular word will indicate our reply.

That we did not include "Spiritualism" among the other subjects to which our journal is devoted "*in the hopes that it should do us good service among the Spiritualists*" is proved by the following *fact*: From the first issue of our *Prospectus* to the present day, subscribers from "Spiritual" quarters have not amounted to four per cent on our subscription list.

222

Yet, to our merriment, we are repeatedly spoken of as "Spiritualists" by the Press and—our opponents. Whether really ignorant of, or purposely ignoring our views, they tax us with *belief in Spirits*. Not that we would at all object to the appellation—too many far worthier and wiser persons than we, firmly believing in "Spirits"—but that would be acting under "false pretences" again. And so, we are called a "Spiritualist" by persons who foolishly regard the term as a "brand," while the orthodox Spiritualists, who are well aware that we attribute their phenomena to quite another agency than Spirits, resent our peculiar opinions as an insult to their belief, and in their turn ridicule and oppose us.

This fact alone ought to prove, if anything ever will, that our journal pursues an honest policy. That, established for the one and sole object, namely, for the elucidation of truth, however unpopular, it has remained throughout true to its first principle—that of absolute impartiality. And that as fully answers another charge, *viz*., that of publishing views of our

correspondents with which we often do not concur ourselves. "Your journal teems with articles upholding ridiculous superstitions and absurd ghost stories," is the complaint in one letter. "You neglect laying a sufficient stress in your editorials upon the necessity of discrimination between facts and *error*, and in the selection of the matter furnished by your contributors," says another. A third one accuses us of not sufficiently rising "from supposed facts, to principles, which would prove to our readers in every case the former no better than fictions." In other words—as we understand it—we are accused of neglecting scientific *induction*. Our critics may be right, but neither are we altogether wrong. In the face of the many crucial and strictly scientific experiments made by our most eminent *savants*,* it would take a wiser sage than King Solomon himself, to decide now between *fact* and *fiction*. The query, "What is truth?" is more difficult to answer in the nineteenth than in the first century of our era. The appearance of his "evil genius" to Brutus in

* See the article following this: "Science, Phenomena and the Press."—Editor, *The Theosophist*.

the shape of a monstrous human form, which, entering his tent in the darkness and silence of night, promised to meet him in the plains of Philippi—was a *fact* to the Roman tyrannicide; it was but a dream to his slaves who neither saw nor heard anything on that night. The existence of an antipodal continent and the heliocentric system were *facts* to Columbus and Galileo years before they could actually demonstrate them; yet the existence of America, as that of our present solar system, was as fiercely denied several centuries back as the phenomena of Spiritualism are now. *Facts* existed in the "pre-scientific past," and errors are as thick as berries in our scientific present. With whom then, is the criterion of truth to be left? Are we to abandon it to the mercy and judgment of a prejudiced society constantly caught trying to subvert that which it does not understand; ever seeking to transform *sham* and *hypocrisy* into synonyms of "propriety" and "respectability"? Or shall we blindly leave it to modern *exact* Science, so-called? But Science has neither said her last word, nor can her various branches of knowledge rejoice in their qualification of exact, but so long as the hypotheses of yesterday are not upset by the discoveries of today. "Science is atheistic, phantasmagorical, and always in labour with conjecture. It can never become knowledge *per se.* Not to know is its climax," says Prof. A. Wilder, our New York Vice-President, certainly more of a man of Science himself than many a scientist better known than he is to the world. Moreover, the learned representatives of the Royal Society have as many cherished hobbies, and are as little free of prejudice and preconception as any other mortals. It is perhaps, to religion and her handmaid theology, with her "seventy-times seven" sects, each claiming and none proving its right to the claim of truth, that, in our search for it, we ought to humbly turn? One of our severe Christian Areopagites actually expresses the fear that "even some of the absurd stories of the *Puranas* have found favour with *The Theosophist*." But let him tell us, has the *Bible* any

less of "absurd ghost stories" and "*ridiculous* miracles" in it than the Hindu *Puranas*, the Buddhist *Maha-Jataka*, or even one of the most "shamefully superstitious publications"

of the Spiritualists? (We quote from his letter.) We are afraid in all and one it is but:

> Faith, fanatic faith, once wedded fast
> To some dear falsehood, hugs it to the last. . .

and—we decline accepting anything on faith. In common with most of the periodicals we remind our readers in every number of *The Theosophist* that its "Editors disclaim responsibility for opinions expressed by contributors," with some of which they (we) do not agree. And that is all we can do. We never started out in our paper as *Teachers*, but rather as humble and faithful recorders of the innumerable beliefs, creeds, scientific *hypotheses*, and—even "superstitions" current in the past ages and now more than lingering yet in our own. Never having been a sectarian—*i.e.*, an interested party—we maintain that in the face of the present situation, during that incessant warfare, in which old creeds and new doctrines, conflicting schools and *authorities*, revivals of blind faith and incessant scientific discoveries running a race as though for the survival of the fittest, swallow up and mutually destroy and annihilate each other—*daring*, *indeed*, *were that man* who would assume the task of deciding between them! Who, we ask, in the presence of those most wonderful and most unexpected achievements of our great physicists and chemists would risk to draw the line of demarcation between the *possible* and the *impossible*? Where is the *honest* man who conversant at all with the latest conclusions of archaeology, philology, palaeography, and especially Assyriology, would undertake to prove the superiority of the religious "superstitions" of the civilized Europeans over those of the "heathen," and even of the fetish-worshipping savages?

Having said so much, we have made clear, we hope, the reason why, believing no mortal man infallible, nor claiming that privilege for ourselves, we open our columns to the discussion of every view and opinion, provided it is not proved absolutely supernatural. Besides, whenever we make room for "unscientific" contributions it is when these treat upon subjects which lie entirely out of the province of physical science—generally upon questions that the average and

dogmatic scientist rejects *a priori* and without examination; but which the real man of science finds not only possible, but after investigation very often fearlessly proclaims the disputed question as an undeniable fact. In respect to most transcendental subjects the

sceptic can no more disprove than the believer prove his point. FACT is the only tribunal we submit to and recognize it without appeal. And before that tribunal a Tyndall and an ignoramus stand on a perfect par. Alive to the truism that every path may eventually lead to the highway as every river to the ocean, we never reject a contribution simply because we do not believe in the subject it treats upon, or disagree with its conclusions. Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision. *Dum vitant stulti vitia*, *in contraria currunt**—is our motto; and we seek to prudently walk between the many ditches without rushing into either. For one man to demand from another that he shall believe like himself, whether in a question of religion or science is supremely unjust and despotic. Besides, it is absurd. For it amounts to exacting that the brains of the convert, his organs of perception, his whole organization, in short, be reconstructed precisely on the model of that of his teacher, and that he shall have the same temperament and mental faculties as the other has. And why not his nose and eyes, in such a case? Mental slavery is the worst of all slaveries. It is a state which, as brutal force has no real power, always denotes either an abject cowardice or a great intellectual weakness.

Among many other charges, we are accused of not sufficiently exercising our editorial right of selection. We beg to differ and contradict the imputation. As every other person blessed with brains instead of calves'-foot jelly in his head, we certainly have our opinions upon things in general, and things occult especially, to some of which we hold very firmly. But these being our personal views, and though we have as good a right to them as any, we have none whatever

———————

[From Horace, *Satires*, I, 2, 24: "while striving to shun one vice, fools run into its opposite."—*Compiler*.]

———————

to force them for recognition upon others. *We* do not believe in the activity of "departed spirits"—*others* and among these, many of the Fellows of the Theosophical Society do—and we are bound to respect their opinions, so long as they respect ours. To follow every article from a contributor with an *Editor's Note* correcting "his erroneous ideas" would amount to turning our strictly impartial journal into a *sectarian* organ. We decline such an office of "Sir Oracle."

The Theosophist is a journal of our Society. Each of its Fellows being left absolutely untrammelled in his opinions, and the body representing collectively nearly every creed, nationality and school of philosophy, every member has a right to claim room in the organ of his Society for the defence of his own particular creed and views. Our Society being an absolute and uncompromising *Republic of Conscience*, preconception and narrow-mindedness in science and philosophy have no room in it. They are as hateful and as much denounced by us as dogmatism and bigotry in theology; and this we have repeated

usque ad nauseam.

Having explained our position, we will close with the following parting words to our sectarian friends and critics. The materialists and sceptics who upbraid us in the name of modern Science—the Dame who always shakes her head and finger in scorn at everything she has not yet fathomed—we would remind of the suggestive but too mild words of the great Arago: "He is a rash man, who outside of pure mathematics pronounces the word 'impossible.' " And to theology, which under her many *orthodox* masks throws mud at us from behind every secure corner, we retort by Victor Hugo's celebrated paradox: "In the name of RELIGION we protest against all and every religion!"

Collected Writings VOLUME III

1881

SCIENCE, PHENOMENA AND THE PRESS

[*The Theosophist*, Vol. II, No. 10, July, 1881, pp. 218-220]

Fiat Justitia, *ruat coelum* is not the motto of our century. Nothing is so amusing as to watch at every fresh exposure of some tricky medium—of whom there are a good many—the attitude of the Press in general, and those time-serving editors of *pseudo* first-class papers—of whom there are still more—especially. In order to flatter the sympathies, and bow to the prejudices of their subscribers, they, who speak in terms of the utmost veneration of a church they often do not believe in, will, at the same time, denounce, in the most objurgatory and vituperative language, spiritualism in which they occasionally themselves believe, and Theosophy of whose tenets they know next to nothing.

Such is the present attitude of some Anglo-Indian papers in relation to the Fletcher case. The trial and sentence to hard labour of Mrs. Fletcher—who was punished for fraudulently obtaining valuables and not at all for being, or rather *not* being a medium—seems to have thrown some of them into ecstasies of joy. Two of them especially—one a Lahore and the other an Allahabad paper—have got quite off their balance and gone beating about the bush after those "impostors calling themselves Theosophists and Spiritualists." (!?) We seriously doubt whether the respective editors of the two above-mentioned papers could ever hope for the high honour of being received into the company of even the flunkeys of some of our titled "Spiritualists and Theosophists" of England, whom they include in the category of "impostors." But, as there is every probability, in the

case in hand, of a certain professional envy on their part against spiritual mediums, their irritation may have its *raison d'être*. The mediums "produce" while these editors "absorb" *spirits*. Hence—with an eye to their incurable and well-known bibacity we have to be charitable. One, who is generally as drunk as David's sow, can hardly be made responsible for what he says. The phenomena of *obsession* and *possession* assuming most varied forms, one medium will be *obsessed* by "an imaginary goblin," while another one will be *possessed*—by the seven *fiends of drink*. Hence we accuse the two "medium-editors" of gross inconsistency. For, if the public is made to credit the witty definition of that

American reporter who notified the world of his discovery that "materialized spirits are but *frozen* whiskey," they ought certainly to show themselves a little more grateful toward their brother mediums than they do. Leaving, however, English and Yankee-Irish editors to the tender mercies of *delirium tremens* and the spiritual snakes in their boots, we will broach our subject at once.

That spiritualism has made itself unpopular, is an undeniable fact. That its phenomena have become so, chiefly owing to claims of supernatural intervention for them, to the agency of *spirits* in the production of the manifestations, is as incontrovertible. But when the sceptic has once pronounced in tones of contempt the tabooed word "Spiritualism," is there one man in ten thousand who fully realizes the meaning of that which he so abuses? Is it *Spiritualism* proper that is denounced? Or, that faith which professes blind belief in the communication of the living men with the spirits of their departed friends, through mediums? Or, is it only belief in the occurrence of occult phenomena that the average public so strongly objects to? Which?

And now, we are inclined to demonstrate, that were Society—Christians and materialists included—ever capable of acting with anything like impartiality, and of reasoning its antipathies before it became entirely blinded by its prejudices, spiritualism could never have become its *bête noire* as it now has. At all events, whether judged from its social,

or examined from its philosophical standard, it stands certainly higher than any of the sects of the "revivalists"—against which Society has nevertheless not a word to say. Since its ranks are composed chiefly of the well-educated classes, and that spiritualism was never half as aggressive offensive as we find most of the sects of dissenters, the public has no right to taboo it, as it does.

However it may be, as the policy of our paper is to present all things in their *true* light, we mean now to seriously analyse spiritualism. Owing to long years of study, we believe we are more competent to judge of it than those who really know nothing of it—as the native and the Anglo-Indian press for instance. On the other hand, our own theories as to the agency producing most of the phenomena being diametrically antagonistic to those of the Spiritualists—the accusation of partiality in our case can but fall to the ground. We will now show the inconsistency of the anti-Spiritualists of all classes.

If it is against "*Spiritualism*" proper that the public wrath waxes so hot, then every Christian who abuses it is untrue to his creed. He plays into the hands of Infidelity. Besides having been used for ages in contradistinction to that of materialism, the word spiritualism served no farther back than the first half of our century to designate the doctrines and

religious life of that class of Christian mystics who believed themselves to be under the guidance of the Divine Spirit; the adjective "Spiritualist" having been always applied to those persons who spiritualized the Jewish Scriptures. In the past centuries such was the appellation given to Jacob Böhme, Madame Guyon, Miguel de Molinos and other Quietists and Mystics. In our present age it belongs by right to the Shakers of America, and even more so to the "Apostles" of the Calcutta *New Dispensation*, than to the lay believers in mediumistic phenomena, who—we are sorry to say, instead of spiritualizing matter, *materialize* Spirit. . . . As the notion stands though, the most that could be brought by orthodox Christians against modern Spiritualism is the accusation of being one of the many *heretical* Christian sects

230

of the day. Not only have the majority of Spiritualists retained their belief in the Bible and Christianity, but even the most infidel among them do no worse than the Unitarians—who assert the simple humanity of Christ, contending that he was no more than a divinely illuminated prophet—a *medium*, say the Spiritualists. Hence Spiritualism *as a sect has as much a right for recognition* and at least outward respect, *as any other Christian sect*. But it is perhaps their peculiar *belief* that is so hateful to the *unbelievers*? Another and still grosser inconsistency! For how can belief in spirits, the surviving souls of departed men—quite an orthodox Christian dogma—be held disreputable by a Christian public? We do not mean to be disrespectful but only fair, in asking the following question: Were a sane person placed under the necessity of choosing, but had yet the privilege of a free choice, which of the two stories, think ye, he would accept as the most likely to have occurred: that of a materialized angel and the she-ass *whose mouth was opened by the Lord to speak to Balaam in a human voice*,* or that of Mr. Crookes' materialized Katie King? It really would not be generous in us to insist upon a direct answer. But we will do this: placing the Spiritualists on one side, and the Christian Adventists or Millenarians on the other, we will offer our reader a bird's-eye view of both. The former, in company with more than one eminent man of science, will be represented by us at his greatest disadvantage; namely, in a spiritual circle, in a half-darkened room singing in chorus a spiritual melody, and anxiously waiting for the apparition of a materialized relative. . . . The Millenarian—surrounded by his family and household gods roosting on the top of a tree, or the roof of his house, singing Christian psalms and waiting as anxiously for his Christ to appear and carry them all away into heaven over a crumbling universe! . . . We insist that our readers should not misunderstand us. *We* laugh no more at the faith of the Millenarian who, notwithstanding many such days of failure when instead of catching hold of his Saviour, he found himself drenched to the bones,

---

* [*Numbers*, xxii, 28; *2 Peter*, ii, 16.—*Compiler*.]

caught a bad cold and was occasionally killed by lightning,* than we deride that of the believer in the materializations. We simply ask why should the press and the public permit themselves to despise and laugh to scorn the Spiritualist, while hardly daring to mention, let alone laugh, at the beliefs of the former? Learned divines meet and seriously discuss and devise means "to be caught up together in the clouds to meet the Lord in the air." Dr. Tyng, one of the best educated clergymen of New York, actually pronounces these words: "Yes; we firmly believe in the coming advent. A conference was held in London in February last, and the result was gratifying. . . . At this coming the dead that have died in Christ will rise first, and then those of his children who are alive will be caught up into the clouds with them,

---

* Hardly a few years since such a case happened in America to some unlucky Millenarians, the elders of whose churches had prophesied the day and the hour of the second advent of Christ. They had sold their properties and given it away; settled their worldly affairs after which most of them climbed on that solemn day to the highest trees and hills. A shower, accompanied by a terrible thunderstorm and lightning brought two of the Adventist families together with their trees *down* to the ground instead of taking them Elijah-like to heaven. And that the belief of a *physical* advent of Christ is not confined to the ignorant classes alone is proved by the following clip from an American newspaper of 1878.

"A circular has been issued signed by the Rev. Dr. James H. Brookes of the Presbyterian Church, St. Louis; the Rev. Dr. Stephen H. Tyng, Jr., of this city; Bishop W. R. Nicholson of the Reformed Episcopal Church, Philadelphia; W. Y. Morehead; the Revd. A. J. Gordon of the Clarendon Street Baptist Church, Boston; Maurice Baldwin; the Rev. H. M. Parsons of the Presbyterian Church, Buffalo; and the Rev. Dr. Rufus W. Clarke of the Dutch Reformed Church, Albany, inviting those *who believe in the personal* pre-millennial advent of Jesus Christ to meet at the Church of the Holy Trinity in this city, on the 30th and 31st of October and the 1st of November, to listen to a series of papers on the pre-millennial advent of Jesus Christ, and to join in such discussion as the topics may suggest. A large number of professors, ministers, and laymen have endorsed the call. Among them are the older Tyng, Bishop Vail of Kansas, Professor Kellogg of Alleghany Presbyterian Seminary, the Rev. Dr. Imbrie of Jersey City, George T. Pentecost, the Boston Evangelist, and other well-known men."—*New York Sun.*

---

and their bodies will undergo a change, and they will dwell in heavenly places for a season"!!

Hence—the logical induction: So long as the Christian public professes belief in, and veneration for its ancestral faith, it behoves them little to throw the accusation of "degrading superstitions and credulity" into the teeth of spiritualism. They are no better than the *hypocrites* denounced in *Luke;* those who are commanded by Jesus to cast out first the beam of their own eye, and then offer to pull out the mote that is in their brother's

organ of sight. As for those gentlemen of the press, who, lacking the courage to denounce the superstitions of the strong and the mighty, fall back upon those, whose unpopularity has made them weak and helpless, they act more than in a cowardly way. They are the "Bashi-Boozooks*' of Mrs. Grundy's army—those, who under the cover of darkness and in perfect safety to themselves spoil and *finish* the wounded. The Theosophists and Spiritualists have at least the courage of their opinions They openly and fearlessly proclaim their heterodox and unpopular beliefs and face the enemy's fire without flinching. How many of our colleagues of the press will dare to follow our example? Verily, the ugly cancer of sham and hypocrisy has *gnawed* down to the very bone of educated Society! We find truthfulness and moral courage now, but in a few atheists, who, like Bradlaugh and Colonel Ingersoll bravely defy the whole world. Even great and independent men like Tyndall, cower down before public wrath. He who did not blush to speak of Spiritualism as of "an intellectual whoredom" was made before the storm of indignation raised by him in the English clergy to half recant his publicly expressed scientific opinion of the absolute "potency of matter." But he never thought of offering an apology for his insult to those of his scientific colleagues who believed in Spiritual phenomena. . . .

And now dropping off the adjective of "Spiritual" from the word phenomena—let us see how far sceptics are justified in throwing a slur upon the latter and to reject the testimony of the greatest men of modern Science in favour of their genuineness. And that, whenever a scientist went to

the trouble of *seriously* investigating the phenomena, he was forced to admit the objective reality of these weird manifestations, is henceforth an historical fact. And it is precisely that which we purpose to prove in the next article.

____

Collected Writings VOLUME III
1881

THE EVIDENCE OF SCIENCE

[*The Theosophist*, Vol. II, No. 10, July, 1881, pp. 220-221]

From Professor Hare, the great American chemist, a world-wide celebrity, a quarter of a century ago, down to Professor Zöllner, the Leipzig astronomer in 1878, each and all of the men of Science who, undertaking to expose the so-called *Spiritual* phenomena in the name of science, went yet to work honestly at their investigation—found themselves baffled and finally completely beaten by *facts*.

So, in 1853, Professor Hare publicly expressed the following determination: "I feel called upon as an act of duty to my fellow creatures, to bring whatever influence I possess to the attempt to stem the tide of *popular madness*, which, in defiance of reason and science is fast setting in favour of the gross delusion called "Spiritualism." (*History of Spiritualism*, p. 115.) Two years later, and after that man of science had brought his keenest acumen to bear upon the phenomena, and had invented all kinds of machinery through which he hoped to detect tricky mediums, but to no avail, Professor Hare *became a Spiritualist*. The Harvard professors by whom the learned doctor had been regarded for forty years as an authority upon all scientific subjects, now denounced his "insane adherence to the gigantic humbug." But the phenomena were found *facts* and had the best of him as they had of many more of learned professors at various times.

In 1869 the Committee of the Dialectical Society of London,* composed of twenty-eight persons of education and good public repute (among whom we find the names of Mr. Grattan Geary, the present editor of the *Bombay Gazette*, of Mr. H. G. Atkinson, and of Mr. Charles Bradlaugh—see *Report on Spiritualism*, *of the Committee of the London Dialectical Society*, London, 1871), after sittings with mediums for months, and having applied to them the most crucial tests, was compelled to acknowledge: 1st—That the phenomena that they had witnessed were *genuine*, and impossible to simulate; 2nd—That the most extraordinary manifestations thoroughly upsetting many preconceived theories as to natural laws, *did* happen, and *were undeniable*. Some had occurred in their own families.

In 1870 Mr. Crookes, F.R.S., had expressed his opinion in print that he believed "the whole affair was a superstition, or at least an unexplained trick . . . a delusion of the

senses." In 1875, in his letter upon Katie King, the young lady "Spirit" who visited him for three years during *séances* held in the presence of a number of men of science, we find Mr. Crookes confessing as follows:—"To imagine . . . the Katie King of the last three years to be the *result of imposture* does more violence to one's reason and commonsense than to believe her to be what she herself affirms. . . ." (a "spirit"). With that man of science, the discoverer of Radiant Matter, that *Force* he had so derided after a long course of honest and scientific investigations had . . . "become not a matter of opinion but of absolute knowledge."†

Mr. Alfred Russel Wallace, the great English naturalist, writes in his *preface* to *Miracles and Modern Spiritualism*:

> Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical sceptic. . . . I was so thorough and confirmed a materialist that I could not at that time find a place

———————

* "At a Meeting of the Council of the London Dialectical Society, held on the 26th January, 1869, on the motion of Dr. Edmunds, a committee was appointed to investigate the phenomena alleged to be spiritual manifestations and to report thereon." (Copy of the Minutes of the Council.)

† *Researches in the Phenomena of Spiritualism*, pp. 7, 112.

———————

> in my mind for the conception of spiritual existence. . . . *Facts*, *however*, *are stubborn things*. . . . The facts beat me. They compelled me to accept them *as facts* . . . [and] led me to accept Spiritualism. (p. 7.)

Mr. Nicholas Wagner, Professor of Zoology at the St. Petersburg University, writes at the beginning of his investigations:—"I accepted Professor Butleroff's invitation to witness the phenomena produced by the medium Home who lived in his house, with the greatest mistrust and even aversion." At the end of about twenty *séances* he closes a narrative full of the most inexplicable phenomena upsetting every scientific hypothesis with the following admission:—

> I have presented a truthful account of *facts* witnessed by myself. I desire that all those who will not believe me, may prove to me that I am wrong; but in such a case they will have to support their case with *facts* as positive and as undeniable *as those that forced me to my present conviction*, that the mediumistic phenomena ARE REAL EXISTING FACTS. *

Nor has Professor Wagner given up to this day his firm belief in the objective reality of such manifestations; for only a few months ago he closes another article upon phenomena obtained, which are the repetition of Professor Zöllner's experiments with Dr. Slade only with non-professional mediums (ladies of high society) with these words: "Again, these facts convince us of the necessity of widening the domain of recognized science and its methods and means for the exploration of the invisible and unknown world. . . ."†

Professor Butleroff of St. Petersburg, a chemist of the greatest eminence and a member of the Academy of Sciences—one of the few men of learning who, seeking in Science truth alone, feared not to pass into the minority—has been investigating the phenomena for many years. In the April number of the *Russkiy Vyestnik*, an orthodox journal of the greatest respectability, we find him beginning a long and scientific article upon "Empiricism and Dogmatism in the

---

* *Yevropeyskiy Vestnik* (Messenger of Europe), 1876.

† See *Transcendental Physics*, p. 148, translation by Charles Carleton Massey, Barrister-at-Law (Vice-President of the British Theosophical Society).

Domain of Mediumship" with an unequivocal confession of faith:—"Firmly and fully convinced of the objective reality of mediumistic phenomena, I find necessary to point out in print the first attempts made to connect some of these phenomena with scientific hypotheses," he writes. And then he proceeds to enumerate several great names of men of science who struck "rock bottom" in Germany, in the shifting sands of phenomena, which had hitherto eluded all scientific grasp. These are Dr. Zöllner, Professor of Physics and Astronomy in the University of Leipzig, who stands in the front ranks of the scientific men of Europe; Dr. Fichte, the son of the celebrated German philosopher, for years Professor of Philosophy at the University of Tübingen,* and who was at first the greatest sceptic and opponent of the theory which upheld the reality of the phenomena; Dr. Wilhelm Weber, Professor of Physics—the founder of the doctrine of the Vibration of Forces. "No scientific reputation stands higher in Germany than that of Weber."† Professor Perty of Geneva; Professor Scheibner, of Leipzig University, "a well-known and highly distinguished mathematician"; Dr. Gustav T. Fechner, an eminent natural philosopher, another Professor of Physics at Leipzig, and von Hoffmann; Baron von Hellenbach of Vienna, etc., etc. Many of these, namely, Professors Weber, Scheibner, Fechner and others, have been witnesses to Mr. Zöllner's scientific experiments with Dr. Slade, the medium, and have taken a part in them. Speaking of the physical phenomena which had taken place in that medium's presence, Professor Zöllner says as follows:

> I reserve to later publication in my own treatises the description of further experiments, obtained by me in twelve *séances* with Mr. Slade, and as I am expressly authorized to mention, in the presence of my friends and colleagues, Professor Fechner, Professor Wilhelm Weber, the celebrated electrician from Göttingen, and Herr Scheibner, Professor of Mathematics . . . who are *perfectly* convinced of the reality of the observed facts, altogether excluding imposture or prestidigitation."‡

---

* In contradistinction to the Hegelian pantheism Fichte established a system of his own which he called—"Concrete Theism."

† *Transcendental Physics*, p. 18.

‡ *Ibid*., p. 18.

These descriptions of the experiments in the most extraordinary phenomena may be found in that most interesting volume translated and published by Mr. C. C. Massey from the third volume of Zöllner's scientific treatises, called *Transcendental Physics*. Space in our journal absolutely precludes the possibility of our mentioning them. But in order to answer beforehand the well-known and trite objection that "any clever prestidigitator can do the same," we will append extracts from two letters here, from the same volume. These are the published confessions of two *jugglers of wide-known* fame—Messrs. Maskelyne of London, and Samuel Bellachini, Court conjurer at Berlin—who repeat that which the celebrated Robert-Houdin, the French conjurer, had already stated before; namely, that "levitations without contact as produced in the presence of mediums were feats utterly beyond the power of the *professional* juggler"; that it was "the work of *no human agency*, whatever else that agency might be."

On the 1st July, 1873, Mr. Maskelyne writes in answer to a challenge from a spiritualist who offered him £1000 if he could reproduce certain mediumistic phenomena, as follows:

> In accepting this challenge, I wish you distinctly to understand *that I do not presume to prove* that such manifestations as those stated in the Report of the Dialectical Society *are produced by trickery—I have never denied that such manifestations are genuine*, but I contend that in them there is not one iota of evidence which proves that departed spirits have no better occupation than lifting furniture about. . . . I have never stated that you cannot produce some phenomena in a genuine manner. . . . [And in a third letter Mr. Maskelyne adds:] How *genuine* phenomena can be produced by trickery I am at a loss to know.*

There we have juggler No. 1, confessing that there is such a thing as *genuine* phenomena.

In an official document, Samuel Bellachini, the prestidigitator and Court conjurer to His Majesty the Emperor

* Given in the Appendices of *Transcendental Physics*, pp. 263, 264, 265.

William I of Germany, certifies over his signature and those of two witnesses to the following:

. . . . I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation, to be *absolutely impossible*.

It must rest with . . . men of Science . . . to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and according to *my* view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

(Signed) SAMUEL BELLACHINI.*

Berlin, *6th December*, *1877*.

And that makes juggler No. 2.

These two documents, added to the testimony of the several eminent men of science, ought to settle the "to be, or not to be" of the reality of the phenomena whatever the agency which produces them. If we cannot yet sufficiently prove what it is, there is some consolation to know *what it is not*: it is neither supernatural, divine nor diabolic. And if it is neither and the evidence in favour of its objective reality rests on such a scientific testimony, then the sooner the public and its *âme damnée*—the press—cease to sneer at and hiss it, the better for both—in future. Until then, to those who oppose and point the finger of scorn at the Spiritualists and Theosophists we will remark that they are quite welcome to call us names in words and even in print. In the words of a spiritualist—a very dear lady friend of ours—addressed to a sneering sceptic last year, at Simla: There is real comfort in the thought that while you only *believe us*—we *know* you to be FOOLS.

---

* *Op. cit.*, pp. 260-61.

Collected Writings VOLUME III

1881

THE SCIENTIFIC BASIS OF SPIRITUALISM

[*The Theosophist*, Vol. II, No. 10, July, 1881, p. 225]

Having already (p. 139, Vol. II) borne testimony to the admirable moral qualities and intellectual endowments of our lamented friend, the late Epes Sargent, it would almost suffice for us to announce the appearance of his crowning psychological work, *The Scientific Basis of Spiritualism*, to give our readers an idea of its merits. From the beginning to the close of Mr. Sargent's busy literary life, whatever he did was well done. Though a man of strong convictions, he yet showed throughout an earnest determination to state his case fairly and without offensive combativeness—a talent we honestly envy. He became a Spiritualist only under the pressure of hard facts that he could not explain away, and since then has been jotting down for reference instead of merely seeing and forgetting like many others, the proofs that Spiritualism offers to the man of science, that it is worth investigating. The fruits of this methodical industry have, as we stated in our recent notice of his death, been given to the world in the form of three of the most useful books upon the subject. Mr. Sargent had no feeling of antagonism to Theosophy. With many enlightened Spiritualists he expressed his entire readiness to join us when he should be convinced of the Theosophical theory of the mediumistic phenomena by as unanswerable proofs as those which had made him what he was. And, as from the nature of things, these proofs were not available outside the closed circle of Asiatic mystics whom he could not visit, he took up an

attitude of friendly yet neutral good will, maintaining correspondence to the last with his Theosophic friends.

In his *Scientific Basis*, Mr. Sargent makes such an array of both logic and phenomena as to silence, if not convince, the sceptical man of science who would sneer mediumism down as a sort of child's play for servant girls and schoolboys. It is a book to be thought over as well as read by every real student of Psychology. We commend it most heartily to such, notwithstanding that, from having been more favoured than the lamented author with opportunities to learn the real cause of the mediumistic phenomena, we differ with him as to the necessary agency therein of the spirits of the dead. Messrs. Colby and Rich, the publishers, will accept our thanks for the copy of the work we have received.*

---

* [See the Bio-Bibliogr. Index for additional information regarding Epes Sargent.—*Compiler*.]

Collected Writings VOLUME III

1881

FOOTNOTES TO "THE WORK OF THE THEOSOPHICAL SOCIETIES"

[*The Theosophist*, Vol. II, No. 10, *Supplement*, July, 1881]

[While on a visit to Ceylon, Col. Olcott visited Colombo. He wrote in part: "I lectured at the College last evening to an audience of about five hundred. . . . I had in my hand a paper on which the High Priest, the Rev. Sumangala, had entered all the lies about the Theosophical Society I was to refute. . . . I defied everybody, Christian or otherwise, that had anything to say either about the Theosophical Society or ourselves, to come on the platform like men and say it to my face . . . . But . . . . *not a soul dared open his mouth*."]

And the Missionary organs, like the *Lucknow Witness* and others, denounce us yet for our lack of sympathy for the *padris* and Christian converts! For six years we have to fight step by step, falsehoods, slanders and vilification invented with the sole object of making the public lose every confidence in the Theosophical Society. And all that in the name of the *Bible*, which commands—"Thou shalt not bear false witness," and in that of Christ, of Him, who,

represented as the meekest and the most forgiving of all men, is said to have died for humanity to save the world from sin! Verily more crimes are perpetrated, and *false* evidence daily given in the name of the "meek Nazarene" by His followers, than there ever was among those Jews and heathens He called—a "generation of vipers"! Can TRUTH ever need *such* weapons?

[The *Ceylon Times* reports in detail the incidents mentioned by Col. Olcott, including his answers to questions during his lecture at Galle. To the question whether the Society is Buddhistic or not, Col. Olcott is alleged to have answered that the "parent society may be said to be Buddhist."]

The Reporter must have misunderstood our President. The Parent Society *cannot* be said to be "Buddhist" since (*a*) it is more *unsectarian* than any of its branches, and (*b*) its numerous body being composed of members professing the most widely separated creeds—many of them are liberal Christians, Mohammedans, Hindus, Parsees, etc., while

others, and the greater number, are materialists and spiritualists. The "Parent Society" is not composed only of the two Founders (now in India) and the Recording Secretary, these three alone being openly Buddhists, but of other original Founders who are scattered about America and Europe, and of members, half a dozen or so of whom also profess that faith and "take refuge in Buddha." But even the fact of the two Founders being Buddhists does not make them respect any the less for it the *Vedas* and especially the *Vedanta*. After as much study as we could give to it, we came to the firm conviction that Vedantism and Buddhism were two synonymous, nearly identical philosophies, in spirit, if not in practice and interpretation. The Vedanta system is but transcendental or so to say *spiritualized* Buddhism, while the latter is rational or even *radical* Vedantism. Between the two stands Sankhya philosophy.

[The *Harbinger of Light*, Melbourne, (Australia), reports "the receipt of a photograph of the Theosophical Society's Buddhist School at Point de Galle, where a reform in the right direction was initiated and is now in active operation, *viz*., the redemption

from blind Christianity to rational Buddhism of the Singhalese 'rising generation.'" . . .
"Buddhism is, pure Theism." To this H. P. B. remarks:]

Our esteemed friend is mistaken. Buddhism is no "Theism," since Buddhists do not believe in a "personal god," and reject altogether *Revelation*. They "take refuge in Buddha" and call him "Saviour" not because they regard him as a *god* but, on account of the "Enlightened Teacher" having saved humanity from the great darkness of superstition, from blind faith in the teachings of fallible men and belief in their authority. Siddhârtha Buddha *is* a saviour indeed, for, taking us by the hand he was the first to show us the way to true *salvation*—deliverance from the miseries of human life; future everlasting misery and eternal bliss depending but upon our own personal merits. *We are our own Saviours*.

____

Collected Writings VOLUME III

1881

EDITOR'S NOTE TO "THE HINDU SABHA"

[*The Theosophist*, Vol. II, No. 10, *Supplement*, July, 1881]

[The President of the Hindu Sabha, A. Sankariah, published in his *Journal* an appeal to its members to give special attention to the objects of the Association. He says in part: "Our definition of Hindu is one who respects the Rishis of India and loves the nation devoted to them . . . every educated Hindu should acquire as much proficiency as is possible for him in the Vyasiyam. . . . Yet still after publication of eight numbers of the *Journal*, we have to confront the anomaly of Hindus wishing to know what is the Vyasiyam and who is a Hindu."]

Our esteemed Brother seems to wonder that "*after the publication of eight numbers of the journal* he, the Editor, has "to confront the anomaly of Hindus wishing to know what is the Vyasiyam and who is a Hindu." His surprise may cool, perhaps, when we have told him, that after *six years* of the Theosophical Society's existence, and after the publication of *twenty-one* numbers of *The Theosophist*

journal, full of the objects and aims of its Society, we encounter nearly daily the "anomaly" of its *Members* and *Fellows* wishing to know "what is Theosophy" and "who or what is a Theosophist"! Some of them, we find, laboured under the extraordinary impression that no sooner were they *initiated* than they would find themselves able to cross the astride on a cloud, converse with the "UNKNOWABLE" face to face, or—secure at once an appointment for High Court Judgeship! . . .

———————

Collected Writings VOLUME III

1881

CANONIZATION OF A NEW SAINT

[*The Pioneer*, Allâhâbâd, July 20, 1881]

The last mail from Europe informs us of the canonization of a new Saint who, if he takes his mundane habits to heaven, will be no savoury companion to the good souls under St. Peter's guardianship. Just one hundred years ago, a Frenchman, named Benoit Labre, left La Trappe for Rome, making his way on foot, and certainly having no peas in his shoes for the good reason that he made the weary way all barefooted. In the capital of Christianity he adopted the modest calling of a mendicant. But, then, he was no mean and selfish beggarman. Benoit Labre took his daily post at the gates of the great churches. The alms or gifts he got, whether in cash or clothes or bread, he gave at once to the poor; though not to those poorer than himself, for none could be so. How then did he live? His food was the garbage of the Roman dust heaps. His clothing was the unpatched shreds of the miserable raiment he had brought from France. As to his intimate companionship it was awful: it was confined to the crawling vermin on his person, some of these are still preserved (not in life let us hope) at Rome, and are carried to sickbeds in emergencies, when recovery may be esteemed a miracle. The good Saint Anthony enjoyed the companionship of a pig. Pelisson relieved his

solitude with a spider. Why should not the pious mendicant, now Saint Benoit Labre in heaven, comfort himself with the society of more minute fellow creatures in the ruins of Colosseum, where he slept every night? One day he was found dead at the gate of the church of Our Lady of the Mount, half devoured by the companions he encouraged about his person. He is credited with having performed miracles in his lifetime, and a solemn conclave of the church adjudged him divine honours. Last month the enlightened Leo XIII confirmed the canonization. Without grudging Saintship to any good man who may have made sacrifices for humanity, one may still feel a little surprised that a Pope from whom much was expected should have made out his first free pass for Paradise in favour of a personage representing a kind of virtue which the *Nineteenth Century* certainly cannot be expected to regard as best worth encouragement.

____

Collected Writings VOLUME III

1881

STONE-SHOWERS

[*The Theosophist*, Vol. II, No. 11, August, 1881, pp. 231-233]

The writer of the letter to which H. P. B. appends an explanatory note, A. J. Riko, of The Hague, Holland, presents interesting details, including an official report from the Dutch East Indies, signed by Major W. Michiels, concerning the phenomenon of falling stones, singly or in showers. Riko cites several instances in all of which the stones appear to have been guided by unseen hands, as no one was ever hurt, though the stones were sometimes the size of an egg, and continued falling near certain individuals for periods of two weeks. Riko concludes his letter by inquiring of H. P. B. as to the nature of the invisible beings who cause such showers of stones to come down.

Some of the geographical names in Riko's letter are obviously misspelt, and H.P.B., having corrected them, adds in a footnote:]

Unless the blame for the incorrect rendering of the names of these localities is to be laid at the door of the printers we

have to beg Mr. Riko's pardon for the liberty we take in correcting them. The cases related by him are most incredible for the general reader, though, having witnessed far more extraordinary phenomena personally, we believe in them thoroughly. But *The Theosophist* is sent throughout the world. Some persons might read this account in Java, or, finding themselves there, desire to ascertain how far the statements are true. It is absolutely necessary that in every case the names of the localities, where the phenomena took place, and their geographical position, should be rendered as carefully as possible. The Theosophists and Spiritualists have too many enemies to allow the latter triumphs which might be easily avoided by exercising some little care. And neither of us—Spiritists or Theosophists—can be *too* careful.

[The letter is followed by H. P. B.'s comment:]

Meanwhile, Mr. Riko will perhaps permit us a word. The last sentence of his letter proves clearly that even he, a spiritist, is unable to trace such a uniformly senseless, idiotic phenomenon—one that periodically occurs in every part of the world and without the slightest cause for it, as without the least *moral* effect upon those present—to the agency of

disembodied *human spirits*. We will know that, while most of the spiritists will attribute it to the *esprits malins* (malicious disembodied spirits), the Roman Catholic world and most of the pious Protestants at least those who may have convinced themselves of the facts—will lay it at the door of the *devil*. Now for argument's sake, and allowing the idea of such creatures as the "malicious human souls" of the spiritist and the "demons" of the Christian theology to exist elsewhere than in imagination, how can both these classes of believers account for the contradictions involved? Here are beings which or who—whether devils, or malicious ex-human imps—are evidently wicked. Their object—if they have any at all—must be to derive cruel pleasure from tormenting mortals? They cannot be less bent upon mischief or more careful of possible results than ordinary mischievous schoolboys. Yet we see the stones, or whatever the missiles may be, *carefully avoiding contract* with those present. They

246

fall all around without "even grazing" the little Javanese girl—evidently *the medium* in the case observed by General Michiels. They fall thick among the ranks of the soldiers at "Fort Victoria"; and pass incessantly for several days before the very noses of the police agents at Paris and The Hague, without ever touching, let alone hurting, anyone! What does this mean? *Malicious* human spirits, to say nothing of devils, would certainly have no such delicate care for those they were bent upon tormenting. What are they then, these invisible persecutors? Ordinary human "spirits"? In such a case human intelligence would be but a name; a word devoid of meaning as soon as it gets separated from its physical organs. It would become a blind force, a remnant of intellectual energy that was, and we would have to credit every liberated soul with insanity!

Having disposed of the theory of "spirits," "imps" and "devils," on the score of the idiocy and total absence of malevolence in the proceedings, once that the genuineness of the phenomenon is proved, to what else can it be attributed in its *causation* or origin, but to a *blind* though living force; one subjected to an intransgressible law of attraction and repulsion—in its course and *effects*—a law which exact science has yet to discover; for it is one of innumerable correlations due to magnetic conditions which are supplied only when both animal and terrestrial magnetism are present; meanwhile the former has to fight its way step by step for recognition, for science *will not* recognize it in its *psychological* effects—do what its advocates may. The Spiritualists regard the phenomena of the stone-showers as irregular. We, Theosophists, answer that although their occurrence at a given place may appear to be very irregular, yet from a comparison of those in all parts of the world it might be found, if carefully recorded, that hitherto they have been uniform or nearly so. Perhaps they may be aptly compared with the terrestrial magnetic perturbations called by Science "fitful," and distinctly separated by her, at one time, from that other class she named "periodical"; the "fitful" now being found to recur at as regular periods as the former. The cause of these variations of the magnetic needle is as entirely

unknown to physical science as are the phenomena of stone-showers to those who study psychological Science; yet both are closely connected. If we are asked what we mean by the comparison—and indignant may be the question on the part of both Science and Spiritualism—we will humbly answer that such is the teaching of *Occult* Science. Both classes of our opponents have yet much to learn, and the Spiritualists—to first *unlearn* much in addition. Did our friends the believers in "spirits" ever go to the trouble of first studying "mediumship" and only then turning their attention to the phenomena occurring through the sensitives? We, at least, never heard that such is the case, not even during the most scientific investigations of mediumistic powers that ever took place—Professor Hare's and Mr. Crookes' experiments. And yet, had they done so, they might have found how closely related to and dependent on the variations of terrestrial magnetism are those of the mediumistic or animal magnetic state. Whenever a true medium fails to get phenomena it is immediately attributed by the Spiritualists, and oftener by the "Spirits" themselves, to "unfavourable conditions." The latter are lumped together in a single phrase; but never did we hear the real scientific and chief cause for it given: the unfavourable variations of the terrestrial magnetism. The lack of harmony in the "circle" of investigators; various and conflicting magnetisms of the "sitters" are all of secondary importance. The power of a real, strongly *charged* medium* will always prevail against the animal magnetism which may be adverse to it: but it cannot produce effects unless it

---

* We hold that a "physical medium," so-called, is but an organism more sensitive than most others to the terrestrial electro-magnetic induction. That the powers of a medium for the production of phenomena fluctuate from one hour to another is a fact proven by Mr. Crookes' experiments and, believing though we do in the existence of innumerable other so-called Spiritual Forces besides and quite independent of human spirits, we yet firmly maintain that *physical* mediums have very little, if anything, to do with the latter. Their powers are purely physical and conditional; *i.e.*, these powers depend almost entirely on the degree of receptivity, and chance polarization of the body of the medium by the electro-magnetic and atmospheric currents. Purely psychological manifestations are quite a different thing.

---

receives a fresh supply of molecular force, an impress from the invisible body of those we call blind "Elementals" or Forces of Nature, and which the Spiritualists in every case regard as the "spirits of the dead." Showers of stones have been known to take place where there was not a living soul—consequently no medium. The medium charged by the atmospheric legion of "correlations" (we prefer calling them by the new scientific term) will attract stones within the periphery of his force, but will at the same time repel them,

the polaric condition of his body preventing the missiles from touching it. And his own molecular condition will temporarily induct with its properties all the other human and even non-sensitive bodies around it. Sometimes there may be an exception to the rule produced by some chance condition.

This explanatory postscript may be closed with the remark to Mr. Riko that we do not regard the Elementals of the Kabalists as properly "beings." They are the active Forces and correlations of Fire, Water, Earth and Air, and their shape is like the hues of the chameleon which has no permanent colour of its own. Through the interplanetary and interstellar spaces, the vision of almost every *clairvoyant* can reach. But it is only the trained eye of the proficient in Eastern Occultism, that can fix the flitting shadows and give them a shape and a name.

Collected Writings VOLUME III

1881

SPOTLESS MURDERERS

[*The Theosophist*, Vol. II, No. 11, August, 1881, p. 238]

Some time ago we noted the cheering fact (for murderers) that George Nairns, a drunken beast who killed a poor Hindu at Calcutta, and subsequently was "converted" in prison was "safe in the arms of Jesus"—if the *padri* who attended at his burial is to be believed. Other blessed rescues of these erring sheep claim a moment's attention from all who are restrained from murder only by the fear of punishment

after death. The latest instance comes from America. A married woman plots with a brutal paramour to kill her husband so that they may freely indulge in their filthy desires. Under circumstances of ferocity the deed is done, and the wife helps the lover to hang the corpse by the neck to a beam to give the impression that the poor man had committed suicide. They are, however, detected, tried, convicted and executed. Both leave written confessions. The man says:—

> Friends, I feel that I am going home. Lord, for Jesus' sake, take my soul to Thee in heaven, where my dear wife is. Lord, have mercy on me. If I had read the Bible as much, before I came here, as I have since, I would not be here. I advise all persons, especially young persons, to read the Bible.

The advice is good. There is no such comforting book as the *Bible* for murderers. Moses killed an Egyptian, David killed the husband of Bathsheba whom he wanted for a mistress, and Jehovah expressly ordered murder by wholesale of peoples guilty only of defending their country, and had their virgin daughters turned over to the Jewish army to do what they pleased with. The woman assassin was also blessed. She said:

> I die in the assurance of peace with God and the knowledge of sins forgiven.

So everything turned out just as it should, except—except that the law was not quite as forgiving as the Lord, and the repentant converts were hung. The saints in heaven are welcome to their new friends.

Collected Writings VOLUME III

1881

THE FIVE-POINTED STAR

[*The Theosophist*, Vol. II, No. 11, August, 1881, pp. 240-241]

[The following comment was written by H. P. Blavatsky on letter by Mr. S. T. Venkatapaty, who claimed to have successfully used the five-pointed star, drawn on paper with the name of a Hindu god written in the spaces, for healing or mitigating the effect of scorpion bites.]

Of late numerous letters have been received in *The Theosophist* office concerning the efficacy of the mysterious Pentagram. Our Eastern readers are perhaps unaware of the great importance given by the Western Kabalists to that sign, and, therefore, it may be found expedient to say a few words about it just now, when it is coming so prominently before the notice of our readers. Like the six-pointed star which is the figure of the *macrocosm*, the five-pointed star has its own deep symbolic significance, for it represents the *microcosm*. The former—the "double triangle" composed of two triangles respectively white and black—crossed and interlaced (our Society's symbol)—known as "Solomon's Seal" in Europe—and as the "Sign of Vishnu" in India—is made to represent the universal spirit and matter, one *white* point which symbolizes the former ascending heavenward, and the two points* of its *black* triangle inclining

———————

* [Should read: "the lower point," as corrected by H. P B. herself. *Vide* footnote on page 315 of the present Volume.—*Compiler*.]

———————

earthward.* The Pentagram also represents spirit and matter but only as manifested upon earth. Emblem of the *microcosm* (or the "little universe") faithfully mirroring in itself the *macrocosm* (or the great cosmos), it is the sign of the supremacy of human intellect or spirit over brutal matter.

Most of the mysteries of Kabalistic or *ceremonial* magic, the gnostical symbols and all the Kabalistic keys of prophecy are summed up in that flamboyant Pentagram, considered

by the practitioners of the Chaldeo-Jewish Kabala as the most potent magical instrument. In magical evocation during which the slightest hesitation, mistake or omission, becomes fatal to the operator, the star is always on the altar bearing the incense and other offerings, and under the tripod of invocation. According to the position of its points, it "calls forth good or bad spirits, and expels, retains or captures them"—the Kabalists inform us. "Occult qualities are due to the agency of elemental spirits," says the *New American Cyclopaedia* in article "Magic," thus making use of the adjective "Elemental" for certain spirits—a word which, by the by, the spiritualists accused the Theosophists of having coined, whereas the *N. A. Cyclopaedia* was published twenty years before the birth of the Theosophical Society. "This mysterious figure [the five-pointed star] must be consecrated by the four elements, breathed upon, sprinkled with water, and dried in the smoke of precious perfumes; and then the names of great spirits, as Gabriel, Raphael, Oriphiel, and the letters of the sacred tetragram and other Kabalistic words, are whispered to it, and are fantastically inscribed upon it"—adds the *Cyclopaedia*, copying its information from the books of old Mediaeval Kabalists, and the more modern work of Éliphas Lévi—*Dogme et Rituel de la Haute Magie*. A modern London

———————

* The double triangle on the right corner of *The Theosophist* was by a mistake of the engraver reversed, *i.e.*, placed upside down. So is the Egyptian *Tau* with the snake coiled round it, in the opposite corner of the title-page cover. The latter double sign when drawn correctly represents the anagram of the Society—a T. S.—and the head of the snake ought to turn the opposite way.

———————

Kabalist, styling himself an "Adept,"—a correspondent in a London Spiritual paper, derides Eastern Theosophy and would—if he could—make it subservient to the Jewish Kabala with its Chaldeo-Phoenician Angelology and Demonology. That new Cagliostro would probably explain the power and efficacy of the "five-pointed star" by the interference of the good "genii," evoked by him; those *jinns* which Solomon-like he has apparently bottled up by sealing the mouth of the vessel with King "Solomon's Seal" servilely copied by that mythical potentate from the Indian Vaishnava sign, together with other things brought out by him from the no-less mythical Ophir if his vessels ever went there. But the explanation given by the Theosophists for the occasional success obtained in relieving pain (such as scorpion bites) by the application of the Pentagram—a success, by the by, which with the knowledge of the cause producing it might with some persons become permanent and sure—is a little less *supernatural*, and rejects every theory of "Spirit" agency accomplishing it whether these spirits be claimed *human* or *elemental*. True, the *five-pointed shape* of the star has something to do with it, as will now be explained, but it depends on, and is fully subservient to, the chief agent in the operation, the *alpha* and the *omega* of the "magical" force—HUMAN WILL. All the paraphernalia of ceremonial magic—perfumes, vestments, inscribed hieroglyphics and mummeries, are good but for the beginner; the neophyte whose powers have to be developed, his mental

attitude during the operations defined, and his WILL educated by concentrating it on such symbols. The Kabalistic axiom that the magician can become the master of the Elemental Spirits only by surpassing them in courage and audacity in their own elements, has an allegorical meaning. It was but to test the moral strength and daring of the candidate that the terrible trials of initiation into ancient mysteries were invented by the hierophants; and hence the neophyte who had proved fearless in water, fire, air and in the terrors of a Cimmerian darkness, was recognized as having become the master of the Undines, the Salamanders, Sylphs and Gnomes. He had "forced them into obedience,"

and "could evoke the spirits" for, having studied and acquainted himself with the ultimate essence of the occult or hidden nature and the respective properties of the Elements, he could produce at will the most wonderful manifestations or "occult" phenomena by the combination of such properties, combinations hitherto unknown to the profane, as progressive and exoteric science, which proceeds slowly and cautiously, can marshal its discoveries but one by one and in their successive order, for hitherto it has scorned to learn from those who had grasped all the mysteries of nature for long ages before. Many are the occult secrets ferreted out by her and wrung from the old magic, and yet it will not give it credit even for that which has been proved to have been known by the ancient esoteric scientists or "Adepts." But our subject must not be digressed from, and we now turn to the mysterious influence of the Pentagram.

"What is in a sign?" will our readers ask. "No more than in a name" we shall reply—nothing except that, as said above, it helps to concentrate the attention, hence to nail the WILL of the operator to a certain spot. It is the magnetic or mesmeric fluid flowing out of the fingers' ends of the hand tracing the figure which cures or at least stops the acute pain in benumbing the nerves and not the figure *per se*. And yet there are some proficients who are able to demonstrate that the *five-pointed star*, whose points represent the five cordial [sic] limbs or those channels of man—the head, the two arms and the two legs—from whence the mesmeric currents issue the strongest, the simplest tracing of that figure (a tracing produced with far more efficacy with the finger ends than with ink, chalk or pencil), helped by a strong desire to alleviate pain, will very often force out unconsciously the healing fluid from all these extremities, with far more force than it otherwise would. *Faith* in the figure is transformed into intense will, and the latter into energy; and energy from whatsoever feeling or cause it may proceed, is sure to rebound somewhere and strike the place with more or less force; and naturally enough that place will be the locality upon which the attention of the operator is at that moment concentrated; and hence—the cure attributed by

the self-ignorant mesmeriser to the PENTAGRAM. Truly remarks Schelling that "though magic has generally ceased to be an object of serious attention . . . it has had a history which links it on the one hand with the highest themes of symbolism, theosophy, and early science, as well as on the other with the ridiculous or tragical delusions of the many forms of demonomania. . . . In the Greek mythology the ruins of a superior intelligence and even of a perfect system were to be found, which would reach far beyond the horizon which the most ancient written records present to us . . . and *portions* of the same system may be discovered in the Jewish cabala. . . ."* That "perfect system" is now in the hands of a few proficients in the East. The legitimacy of "Magic" may be disputed by the bigots, its reality as an art, and especially as a science, can scarcely be doubted. Nor is it at all doubted by the whole Roman Catholic Clergy, though their fear of its becoming a terrific witness against the legitimacy of their own ascendancy forces them to support the argument that its marvels are due to malignant spirits or "fallen angels." In Europe it has still "a few learned and respectable professors and adepts," admits the same *Cyclopaedia*. And, throughout the "Pagan" world, we may add, its reality is almost universally admitted and its proficients are numerous, though they try to avoid the attention of the sceptical world.

---

* [Quoted in the *New Amer. Cycl.*, art. on "Magic."—*Comp*.]

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. II, No. 11, August, 1881, pp. 246-248]

The nefarious influence of the year 1881 is still asserting itself. The assassination of the President of the United States, General Garfield, follows the murder of the Emperor of Russia. The death of Rubinstein, the great pianist, but preceded that of Henry Vieuxtemps, the Belgian, the greatest violoncellist and composer of our century. And now comes that of Littré, one of the most brilliant scientific lights of France, and it is to him that we will now devote a few lines. But who next?

Maximilien Paul Émile Littré, the Academician, and Senator, the great French Lexicographer, born in the first year of our century, has just died in his eighty-first year. The eminent philologist (he knew Sanskrit, Hebrew, Greek and Latin to perfection) was a professed atheist all his life, and a warm friend of August Comte, as well as a prominent promoter of his doctrines of which he gives an excellent synopsis in his great work, *La Philosophie Positive*, and upon which he expounded, while defending them in a series of pamphlets. For years, owing to the intrigues of the Archbishop Dupanloup, the "fiery Bishop of Orleans," and notwithstanding the eminent scientific achievements of the infidel savant, the doors of the Academy of Sciences were shut to him. The forty "Immortals" fearing to admit such a rank atheist lest the aristocratic Faubourg St.-Germain, and the Fish Market, in the face of their respective representatives of the fair sex—those ladies from the two opposite ends of the social ladder, having now remained the chief if not the

only pillars of the Roman Catholic clergy in Republican France—should stone them. In 1871, however, M. Dupanloup notwithstanding, the "Immortals" feeling themselves suffused with blushes for their cowardice, unanimously elected M. Littré to the Academical chair. We may add *en passant*, that they were rewarded for it by a fearful scandal created by the Archbishop, who cursed and anathematized his colleagues there and then and—withdrew, breaking forever with the Academy. To the last moment of his *conscious* life, the late Positivist remained true to his principles of negation. And now—he died . . . as the clerical papers triumphantly assert—a Christian!

According to the unanimous testimony of the Paris press, as soon as the octogenarian

atheist had fallen *in articulo mortis*, and the agony had begun, the ever vigilant Jesuit Fathers, who had secured to their cause his wife and daughter, proclaimed the news that the atheist had just before that repented; and, without losing time, administered to him the rites of baptism and the *viaticum*. According to the *Gaulois* the friends and supporters of the dead philosopher were enraged beyond description at such proceedings, and the burial ceremony culminated in a public scandal. The clericals had endeavoured to make the *entourage* of the funeral as solemn and as theatrical as it was possible for them. Since early morning a priest was seen prostrated before the coffin which was surrounded by a whole army of the clergy who tried to crowd off from the church every infidel they could. They had no trouble to succeed, as none of Littré's associates in atheism would enter it during the service, and M. Renan, the free-thinking author of the *Vie de Jésus*, Barthélemy Saint-Hilaire and a host of others stood outside. In the cemetery, when Mr. Viruboff, the intimate friend and literary partner of the defunct, desired to make a speech by his tomb, the clericals interrupted him with cries—"Respect to the bereaved family." In answer, the Positivists, who numbered about two-thirds of the crowd—3,000 men strong—shouted "Vive la libre pensée! Vive la liberté!" (Long live Free Thought! Hurrah, for Liberty!), and regardless of the protest, Mr. Viruboff pronounced his

speech excusing the defunct before the Positivists on the grounds given above. The *République Française* vociferates against the clergy and tells its readers that it is they "of the long coats" who shouted "Down with the Republicans!" receiving in reply: "Down with the Jesuits! The church has committed a ravishment upon a dying man. . . . It is guilty of kidnapping!" etc. The presence of the President of the Republic of France served but to throw oil upon the fire. As a matter of course, the clergy who have before now tried their hand at claiming as their prize Thomas Paine and even Voltaire, will now sing victory more than ever. Thus the memory of an honest and a great man, who remained true to his convictions for over three score and ten [years]—will descend to posterity as that of a MORAL COWARD!

* * * * * *

Under the heading of "Forgiveness and Chastisement" the *New Dispensation*, comparing its members to Jesus when whipping out the money-changers from the temple, takes into its confidence, and proceeds to enumerate its painful but unavoidable duties to the world in general, and the infidels and sceptics especially. "To remove," it says, "the plague" of infidelity and scepticism with which it feels "bound to remonstrate, JESUS-LIKE"(!)—

> however painful the task, is a bounden duty, which no believer can shirk. The sharp knife of the surgeon must cut open the festering sore. The New Dispensation *must chastise* and heal *all its enemies*, *of whatever class*, and by administering strong medicines make them clean. This is not personal resentment, but healing *and correction* (!). He who does not ply his healing art, under God, is one of the worst foes of society and *an*

opponent of the New Dispensation. Burn up every paper that breathes resentment as so much *anti-Dispensation trash*. Destroy also the *entire literature of spurious toleration which flirts with infidelity and corruption*, *for it too is an enemy of God and . . . of the present Dispensation*!!

The italics are ours—of course. But, oh, Cerulean Powers! . . . Has Calcutta established then—not even an internuncial see, for that would be only modest—but another R.C. Pontificality, with its *Pontifex Maximus*, the infallible Pope, with its *Index Expurgatorius*, its *In Coena Domini*, its *Ipse dixit* and the whole lugubrious *cortège* of Papal

appurtenances, for their women Hapless Babus, and still more unfortunate Brahmos, who gave up Sutti, but to accept *auto-da-fé* for themselves at some future day? It really would be worth learning though, how the *Dispensationists* come to such an infallibility and power. "Burn up every paper that breathes . . . *anti-Dispensation* trash"; "Destroy the *entire* literature . . . that flirts with infidelity" . . . "which is an enemy of the *present* Dispensation"! Forsooth, we have to be prudent, it seems, with these modern "Princes of Peace and Apostles of Forgiveness," of "GOD'S DISPENSATION"! We know, for we are told so by themselves, that they have "no vindictiveness"; and being full of "forgiveness and love," and rice and water, if they *chastise* at all, it is not out of "malice" but with the sole object of destroying "God's enemies." This is the language of the late Holy Inquisition—happily defunct. Our Dispensationists being prevented by law to burn *their* heretics, they proceed—always in a spirit of charity, of course—*to chastise* the "enemies of God" through little, vile and slanderous attacks upon the enemies' private characters and even those of their daughters, attacks epitomized in "filthy and obscene correspondences," in organs "under the distinguished patronage of the Prophet of the *New Dispensation*"—if we have to believe the *Brahmo Public Opinion* (July 7th). The magistrates who may or may not be *anti-Dispensationists* recognize the libel and *chastise* in their turn the weapon, the hand remaining prudently invisible. Thus acted the *Consiglio dei Dieci*—the terrible "Council of Ten" of the Venetian Doges of old, whose members remained ever invisible behind their masks in the presence of the accused to be "chastised," brought before them in the secret hall of the Dogal palace, and who unveiled their faces, but when *praying and glorifying God—publicly*. . . .

The cycle is running down and brings back to us in its vortex the things that were—by faithfully reproducing them. So we had the Mosaic *Dispensation*, the tables of stone "written with the finger of God," a charter signed and sealed by Jehovah himself. Then came the Christian *Dispensation*, written by authors unknown, and chartered by

Constantine. But our century presents us with two *New Dispensations* at once: the "Spiritual"—chartered by the "Angels," and the "Babu-Keshubians," also claiming a charter as the rest. Only our *Dispensation*, No. 4, is an evident improvement upon its predecessors, as its "Apostles" inform us; and a kind of *Re*-Revised Bible, with Renan's Jesus in it, lined with *Chaitanya* and propped by Mohammed and Socrates. It is written on something as durable as the "tables of stones"—and as transcendental, namely, on the overheated tables of the grey matter of the "Minister's" *cerebellum*. The sensory ganglia being abnormally excited at the expense of the hemispheres of the brain, hence—the delusion of a *Missio in partes infidelium*; that Mission to the unbelievers, the clear perception of which makes our Calcutta Prophet assume an authority and issue *Bulls* as if he had a whole host of celestial Sipahis with flaming swords behind his back to enforce them. Indeed, his newly established rite, that of baptism in a Calcutta "Jordantank" was a brilliant idea. Nothing can prove more beneficent to the members of the "New Church" than daily and full immersions in ice-cold water. The Arlington Co. ought to enter into immediate negotiations with the "Apostles" for furnishing them with pneumatic ice machines.

Collected Writings VOLUME III

1881

260

THE BRITISH THEOSOPHICAL SOCIETY

[*The Theosophist*, Vol. II, No. 11, *Supplement*, August, 1881, p. 2]

We have received no official report as yet from those quarters though we hope to publish the Secretary's Report next month. But we gather from a semi-official correspondence that the number of the Fellows is increasing, though our London Brothers are very careful in admitting new members into their Society, and it is on the whole difficult to be admitted into that body. Its esteemed President, Dr. G. Wyld, informs us of an extraordinary opinion held by one of its Members—one who lived in India, and is personally acquainted, as it seems, with a Society of Initiates in Tibet—that "*those who live there in the snow*[?] are not adepts but under training, and that a true adept can defy all magnetisms and live in society if he chooses." Most undoubtedly he can. So can a man, gradually having accustomed himself to an ever-increasing heat, pass days—if not altogether live—in a furnace without dying, as recent scientific experiments have proved. So can also a person pass years in the utter darkness of a subterranean cavern and thereby so weaken his sight as to lose it entirely when suddenly emerging into light again. The question is not "could the Eastern initiates" so live or not, but will they, and why should they consent to do so, having no better reason for it than the satisfaction of the curiosity of—to them—an alien race, five-sixths of which would regard them as clever impostors and charlatans, and the other sixth—the best disposed to believe in their psychological powers, regard them as wonderful physical *mediums* controlled by "spirits." Mr. Sinnett's *The Occult World* is a good feeler in that direction.

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. II, No. 11, *Supplement*, August, 1881, p.3]

[In connection with the words of a *padri* in Ceylon who was trying to misrepresent some of Col. Olcott's expressions. It appears that he said that each of the Christians had a work to do, namely, to make known the name of Jesus Christ to others, and that it was a work that is especially given to men to do, *though God could have given it to angels*, who would be very glad to do it.]

And a great pity it is that "God" did not do so. It is an administrative mistake of his, as such an act would have proved conducive to more than one beneficent result for us poor mortals, namely: (a) to proving that there were such things as Biblical angels, and (b)—demonstrating to us the existence of their Creator himself—that "personal God" whose being has hitherto remained not only an open question, but an *absolutely* unprovable tenet. As the matter stands though, such a "hide and seek" policy leads every reasonable and thinking man unprepared to accept assertions upon *blind faith* to respectfully question the correctness of affirmations as blind when emanating from the well-meaning, but not always impartial, *padris*. What is true religion for them may be a *false* one for others. We claim freedom of conscience as the unassailable right of every freeborn man. In the words of d'Holbach:—"If the Christian must have *his* chimeras, let him at least learn to permit others to form theirs after *their* fashion."

Collected Writings VOLUME III
1881

MADAME BLAVATSKY ON "THE HIMALAYAN BROTHERS"

[*The Spiritualist*, London, August, 12, 1881]

SIR,

"*On the authority of an adept*" (?) "*they* [the Theosophists and Madame Blavatsky] *are all mediums under the influence of the lower spirits*." Such is the sentence used by you in an editorial review of Mr. Sinnett's *Occult World* (*Spiritualist*, June 17th). Doubtful as its pertinency might appear, I personally found nothing very objectionable in it, the more so, as elsewhere you do me the honour to express your conviction that (whether controlled by good or bad spirits) I am yet a "strong physical medium"—that term precluding at least the suspicion of my being a regular impostor. This letter then is not directed against you, but rather against the pretensions of a would-be "adept." Another point should be also attended to before I proceed, in order that the situation may be as clearly defined as possible.

Finding myself for the period of nearly seven years one of the best abused individuals under the sun, I rather got accustomed to that sort of thing. Hence, I would hardly take up the pen now to defend my own character. If people, besides forgetting that I am a woman, and an old woman, are dull enough to fail to perceive that had I declared myself anything in creation, save a Theosophist and one of the founders of our Society, I would have been in every respect—materially as well as socially—better off in the world's consideration, and that therefore, since, notwithstanding all the persecution and opposition encountered, I persist in remaining and declaring myself one, I cannot

well be that charlatan and pretender some people would see in me—I really cannot help it. Fools are unable, and the wise unwilling to see the absurdity of such an accusation, for, as Shakespeare puts it:

> "Folly in fools bears not so strong a note
> As foolery in the wise, when wit doth dote. . . ."*

It is not then to defend myself that I claim space in your columns, but to answer one

whose *ex-cathedra* utterances have revolted the sense of justice of more than one of our Theosophists in India, and to defend them—who have a claim on all the reverential feeling that my nature is capable of.

A new correspondent, one of those dangerous, quasi-anonymous individuals who abuse their literary privilege of hiding their true personality, and thus shirk responsibility behind an initial or two, has lately won a prominent place in the columns of your journal. He calls himself an "adept"; that is easy enough, but does or rather can he prove it? To begin with, in the sight of the Spiritualists, as much as in that of sceptics in general, an "adept," whether he hails from Tibet, India, or London, is all one. The latter will persist in calling him an impostor; and the former, were he even to prove his powers, in seeing in him either a medium or a juggler. Now your "J.K.," when he states in the *Spiritualist* of June 24th, that "the phenomena attendant upon real adeptship are on an entirely different plane from Spiritualism" risks, nay is sure, to have every one of the above expletives flung in his face by both the above-mentioned classes.

Could he but prove what he claims, namely, the powers conferring upon a person the title of an initiate, such epithets might well be scorned by him. Aye, but I ask again, is he ready to make good his claim? The language used by him, to begin with, is not that which a true adept would ever use. It is dogmatic and authoritative throughout, and too full of insulting aspersions against those who are not yet proved to be worse or lower than himself; and fails

———————

* [*Love's Labour's Lost*, Act V, Sc. 2.]

———————

entirely to carry conviction to the minds of the profane as of those who do know something of adepts and initiates—that it is one of such proficients who now addresses them. Styling himself an adept, whose "Hierophant is a western gentleman," but a few lines further on he confesses his utter ignorance of the existence of a body which cannot possibly be ignored by any true adept! I say "cannot" for there is no accepted neophyte on the whole globe but at least knows of the Himalayan Fraternity. The sanction to receive the last and supreme initiation, the real "word at low breath," can come but through those Fraternities in Egypt, India and Tibet, to one of which belongs "Koot Hoomi Lal Singh." True, there is "adept" and adept, and they differ, as there are adepts in more than one art and science. I, for one, know in America of a shoemaker, who advertised himself as "an adept in the high art of manufacturing Parisian cothurns." J. K. speaks of Brothers "on the soul plane," of "divine Kabbalah culminating in God," of "slave magic," and so on, a phraseology which proves to me most conclusively that he is but one of those dabblers in Western occultism which were so well represented some years ago, by Frenchborn "Egyptians" and "Algerians," who told people their fortunes by the *Tarot*, and placed their visitors within enchanted circles with a Tetragrammaton inscribed in the centre. I do not say J. K. is one of the latter, I beg him to

understand. Though quite unknown to me and hiding behind his two initials, I will not follow his rude example and insult him for all that. But I say and repeat that his language sadly betrays him. If a Kabbalist at all, then himself and his "Hierophant" are but the humble self-taught pupils of the mediaeval, and so-called "Christian" Kabbalists; of adepts, who, like Agrippa, Khunrath, Paracelsus, Vaughan, Robert Fludd, and several others, revealed their knowledge to the world *but to better conceal it*, and who never gave the key to it in their writings. He bombastically asserts his own knowledge and power, and proceeds to pass judgment on people of whom he knows and can know nothing. Of the "Brothers" he says: "if they are true adepts, they have not

shown much worldly wisdom, and the organization which is to inculcate their doctrine is a complete failure, for even the very first psychical and physical principles of true Theosophy and occult science are quite unknown to and unpractised by the members of that organization—the Theosophical Society."

How does he know? Did the Theosophists take him into their confidence? And if he knows something of the British Theosophical Society, what *can* he know of those in India? If he belongs to any of them, then does he play false to the whole body and is a traitor? And if he does not, what has he to say of its practitioners, since the Society in general, and especially its esoteric sections that count but a very few "chosen ones"—are secret bodies?

The more attentively I read his article the more am I inclined to laugh at the dogmatic tone prevailing in it. Were I a Spiritualist, I would be inclined to suspect in it a good "goak" of John King, whose initials are represented in the signature of J. K. Let him first learn, that mirific Brother of the "Western Hermetic Circle in the soul-plane," a few facts about the adepts in general, before he renders himself any more ridiculous.

(1) No true adept will on any consideration whatever reveal himself as one to the profane. Nor would he ever speak in such terms of contempt of people, who are certainly no more silly, and, in many an instance, far wiser than himself. But were even the Theosophists the poor misled creatures he would represent them to be, a true adept would rather help than deride them.

(2) There never was a true Initiate but knew of the secret Fraternities in the East. It is not Éliphas Lévi who would ever deny their existence, since we have his authentic signature to the contrary. Even P. B. Randolph, that wondrous, though erratic, genius of America, that half-initiated seer, who got his knowledge in the East, had good reasons to know of their actual existence, as his writings can prove.

(3) One who ever perorates upon his occult knowledge and speaks of practising *his* powers in the name of some particular prophet, deity, or Avatara, is but a sectarian mystic at best. He cannot be an adept in the Eastern sense—a *Mahatma*, for his judgment will always be biassed and prejudiced by the colouring of his own special and dogmatic religion.

(4) The great science, called by the vulgar "magic," and by its Eastern proficients *Gupta-Vidya*, embracing as it does each and every science, since it is the acme of knowledge, and constitutes the perfection of philosophy, is universal; hence—as very truly remarked cannot be confined to one particular nation or geographical locality. But, as Truth is *one*, the method for the attainment of its highest proficiency must necessarily be also *one*. It cannot be subdivided, for, once reduced to parts, each of them, left to itself, will, like rays of light, diverge from, instead of converging to, its centre, the ultimate goal of knowledge; and these parts can re-become the *Whole* only by collecting them together again, or each fraction will remain but a fraction. This truism, which may be termed elementary mathematics for little boys, has to be recalled in order to refresh the memory of such "adepts" as are too apt to forget that "Christian Kabbalism" is but a fraction of *Universal* Occult Science. And, if they believe that they have nothing more to learn, then the less they turn to "Eastern Adepts" for information, the better and the less trouble for both. There is but one royal road to "Divine Magic"; neglect and abandon it to devote yourself specially to one of the paths diverging from it, and like a lonely wanderer you will find yourself lost in an inextricable labyrinth. Magic, I suppose, existed millenniums before the Christian era; and, if so, are we to think then, with our too-learned friends, the modern "Western Kabbalists," that it was all *Black* Magic, practiced by the "old firm of Devil & Co."? But, together with every other person who knows something of what he or she talks about, I say that it is nothing of the kind; that J. K. seems to be superbly ignorant even of the enormous difference which exists between a Kabbalist and

an Occultist. Is he aware, or not, that the Kabbalist stands, in relation to the Occultist, as a little detached hill at the foot of the Himalayas to Mount Everest? That what is known as the Jewish Kabbala of Shimon Ben Yochai, is already the disfigured version of its primitive source, the great Chaldaean *Book of Numbers*. That as the former, with its adaptation to the Jewish Dispensation, its mixed international Angelology and Demonology, its Oriphiels and Raphaels, and Greek Tetragrams, is a pale copy of the Chaldaean, so the Kabbala of the Christian Alchemists and Rosicrucians is nought in its turn but a tortured edition of the Jewish. By centralizing the Occult Power and his course of actions in some one national God or *Avatara*, whether in Jehovah or Christ, Brahmâ or

Mohammed, the Kabbalist diverges the more from the one central Truth. It is but the Occultist, the Eastern Adept, who stands a Free Man, omnipotent through his own Divine Spirit as much as man can be on earth. He has rid himself of all human conceptions and religious side issues. He is at one and the same time a Chaldaean Sage, a Persian Magi, a Greek Theurgist, an Egyptian Hermetist, a Buddhist Rahat, and an Indian Yogi. He has collected into one bundle all the separate fractions of Truth widely scattered over the nations, and holds in his hands the One Truth, a torch of light which no adverse wind can bend, blow out or even cause to waver. Not he the Prometheus who robs but a portion of the Sacred Fire, and therefore finds himself chained to Mount Caucasus for his intestines to be devoured by vultures, for he has secured God within himself, and depends no more on the whim and caprice of either or evil deities. True, "Koot Hoomi" mentions Buddha. But it is not because the Brothers hold him in the light of God or even of "a God," but simply because he is the Patron of the Tibetan Occultists, the greatest of the *Illuminati* and Adepts, self-initiated by his own Divine Spirit, or "God-Self," into all the mysteries of the invisible universe. Therefore to speak of imitating "the life of Christ," or that of Buddha, or Zoroaster, or any other man on earth, chosen accepted by any one special nation for its God and

268

leader, is to show oneself a Sectarian even in Kabbalism, that fraction of the one "Universal Science"—Occultism. The latter is prehistoric and is coeval with intelligence. The Sun shines for the heathen Asiatic as well as for the Christian European, and for the former still more gloriously, I am glad to say.

To conclude, it is enough to glance at that sentence of more than questionable propriety, and more fit to emanate from the pen of a Jesuit than that of a Kabbalist, which allows of the supposition that the "Brothers" are only a branch of the old established firm of "Devil & Co.," to feel convinced that, beyond some "Abracadabra" dug out from an old mouldy MS. of Christian Kabbalism, J. K. *knows nothing*. It is but on the unsophisticated profane, or a very innocent Spiritualist, that his bombastic sentences, all savouring of the *anch' io son' pittore*,* that he may produce some sensation. True, there is no need of going absolutely to Tibet or India to find *some* knowledge and power "which are latent in every human soul"; but the acquisition of the highest knowledge and power requires not only many years of the severest study enlightened by a superior intelligence and an audacity bent by no peril; but also as many years of retreat in comparative solitude, and association with but students pursuing the same object, in a locality where nature itself preserves like the neophyte an absolute and unbroken stillness if not silence! Where the air is free for hundreds of miles around of all mephitic influence; the atmosphere and human magnetism absolutely pure and—no animal blood is spilt. Is it in London, or even the most hidden country village of England, that such conditions can be found?

Bombay, *July 20th*, 1881.

---

* ["I too am a painter"—an expression attributed to Corregio on seeing a painting of Raphael.—*Compiler*.]

Collected Writings VOLUME III

1881

FOOTNOTES TO "IAMBLICHOS: A TREATISE ON THE MYSTERIES"*

[*The Theosophist*, Vol. II, No. 12, September, 1881, pp. 252-253]

[Iamblichos says: "I have the same thing to say to you in regard to the superior orders which came next after the deities. I am speaking of the tutelary spirits or demons (1), of heroes or half-gods, and of souls that have not been tainted by the conditions of life on the earth (2)."]

(1) Called by the mediaeval Kabalists—*Planetary Spirits*, and in the Hindu philosophy—*Devas*.

(2) "By the conditions of life" on *our* Earth, and only so far as they have not reached it. No Planetary Spirit (and each human "Soul"—rather *Spirit* at the beginning of new *Pralaya*† or the periodical resurrection to objective and subjective life of *our* universe—limited, of course, to our planetary System—is a planetary pure and formless Spirit) can avoid the "Cycle of Necessity." Descending from, and re-ascending to the first starting point, that junction in the Infinity where Spirit or *Purusha* first falls into *Prakriti* (plastic matter) or that primordial and yet formless cosmic matter which is the first out-breathing of the Infinite and Changeless Universal Soul (the *Parabrahm* of the Vedantins), the Planetary Spirit has to take shape and

---

* [This translation of Iamblichus' work was made by Dr. Alexander Wilder, F.T.S.; a portion of it was originally published in *The Platonist* and *The Theosophist*, later, however, the complete text was published by The Metaphysical Publ. Co., New York, 1911. 283 pp. This translation is rather scarce, and appeared under the title of *Theurgia or the Ancient Mysteries*.—*Compiler*.]

† [This is unquestionably a slip of the pen; the term should have been *Manvantara* instead of *Pralaya*, the word "resurrection" gives the clue; Pralaya means "dissolution."—*Compiler*.]

---

form and live successively in each of the spheres—our own earth included—which compose the great *Maha-Yuga*, or the Circle of Existences, before he can lead a *conscious* EGO-life. Alone the "Elementals"—those half-blind Forces of Nature—say the Kabalists—which are the coruscations of matter and of the rudimentary minds of the descending "spirits" who have failed on their downward way—have not yet lived but will

live some day on earth. The esoteric philosophies of both the eastern and western initiates, whether Greek or Hindu, Egyptian or Hebrew, agree on the whole. Whenever they seem to clash, it will be always found due rather to the difference of terms and mode of expression than to any essential difference in the systems themselves.

> [Iamblichos continues: "What are the peculiarities of the higher Orders, by which they are distinguished from each other? . . . These peculiarities, having been evolved entirely from entities always existing, will be in all particulars distinct and simple."]

The *Maha-Pralaya* or the Universal Dissolution occurring at the end of every "Day of Brahmâ" is followed by a Universal *Rebirth* at the end of the "Night of Brahmâ" which corresponds in length of period to the "Day." It is the beginning of such a rebirth that is considered by the vulgar minds as the "creation" of the world, whereas it is but one of the number of successive existences in an infinite series of *re*-evolutions in the Eternity. Therefore, as Spirit and Matter are one and eternal, the one being thrown into objectivity by the other, and neither capable of asserting itself *per se* to our sensual perceptions unless linked together, these "Entities" have "*always*" existed.

Collected Writings VOLUME III

1881

"THE CLAIMS OF OCCULTISM"

By H.P.B.

[*The Theosophist*, Vol. II, No. 12, September, 1881, pp. 258-260]

This is the heading of an article I find in a London publication, a new weekly called *Light* and described as a "JOURNAL DEVOTED TO THE HIGHEST INTERESTS OF HUMANITY, BOTH HERE AND HEREAFTER. It is a good and useful journal; and, if I may judge by the only two numbers I have ever seen, one, whose dignified tone will prove far more persuasive with the public than the passionate and often rude remarks passed on their opponents and sceptics by its "spiritual" contemporaries. The article to which I wish to call attention, is signed by a familiar name, *nom de plume*—"M. A. (Oxon)," that of a profoundly sympathetic writer, of a personal and esteemed friend; of one, in short, who, I trust, whether he remains friendly or antagonistic to our views, would never confound the doctrine with its adherents, or, putting it more plainly, visit the sins of the occultists upon occultism and—*vice versa*.

It is with considerable interest and attention then, that the present writer has read "The Claims of Occultism." As everything else coming from M. A. (Oxon)'s pen, it bears a peculiar stamp, not only of originality, but of that intense individuality, that quiet but determined resolution to bring every new phase, every discovery in psychological sciences back to its (to him) *first* principles—*Spiriutalism*. And when writing the word, I do not mean by it the vulgar "*séance*-room" spiritualism which M. A. (Oxon) has from the very first outgrown; but that primitive idea, which

underlies all the subsequent theories; the old parent root from which have sprung the modern weeds, namely—belief in a guardian angel, or a tutelary spirit, who, whether his charge is conscious of it or not—*i.e.*, mediumistic or non-mediumistic—is placed by a still higher power over every (baptized?) mortal to watch over his actions during life. And this, if not the correct outline of M. A. (Oxon)'s *faith*, is undoubtedly the main idea of all the Christian born Spiritualists, past, present and future. The doctrine, Christian as it now may be—and pre-eminently Roman Catholic it is—has not originated, as we all know, with the Christian but with the Pagan world. Besides, being represented in the tutelary *Daimon* of Socrates, that ancient "guide" of whom our Spiritualists make the most they can—it is the

doctrine of the Alexandrian Greek theurgists, of the Zoroastrians, and of the later Babylonian Jews, one, moreover, sadly disfigured by the successors of all these—the Christians. It matters little though, for we are now concerned but with the personal views of M. A. (Oxon) which he sets in opposition to those of some Theosophists.

His doctrine then seems to us more than ever to centre in, and gyrate around, that main idea that the spirit of the *living* man is incapable of acting outside of its body independently and *per se*; but that it must needs be like a tottering baby guided by his mother or nurse—led on by some kind of spiritual strings by a *disembodied* spirit, an individuality entirely distinct from, and, at some time even foreign to himself, as such a spirit can only be a *human* soul, having at some period or other, lived on this planet of ours. I trust that I have now correctly stated my friend's belief which is that of most of the intellectual, progressive and liberal Spiritualists of our day, one, moreover, shared by all those Theosophists who have joined our movement by deserting the ranks of the *hoi polloi* of Spiritualism. Nevertheless, and bound though we be to respect the private opinions of those of our Brother-Fellows who have started out at the research of truth by the same path as M. A. (Oxon), however widely they may have diverged from the one we ourselves follow—yet we will always say that such

is not the belief of *all* the Theosophists—the writer included. For all that, we shall not follow the nefarious example set to us by most of the Spiritualists and their papers, which are as bitter against us as most of the missionary sectarian papers are against each other and the infidel Theosophists. We will not quarrel, but simply argue, for "Light! More Light!" is the rallying cry of both, progressive Spiritualists and Theosophists. Having thus far explained myself, M. A. (Oxon) will take, I am sure, *en bon Seigneur* every remark that I may make on his article in *Light* which I here quote *verbatim*. I will not break his flowing narrative, but limit my answers to modest footnotes.

["M. A. (Oxon)" gives his impressions of *Isis Unveiled* and the statements contained therein about the adepts of Tibet. He refers also to A. P. Sinnett's *The Occult World*, and the "glimpses revealed of this silent Brotherhood." He says in part:

"The material sadly needed reducing to order and many of the statements required elucidation."]

It is not the first time that the *just* reproach is *unjustly* laid at *my* door. It is but too true, that "the material sadly needed reducing to order," but it never was *my* province to do so, as I gave out one detached chapter after the other and was quite ignorant, as Mr. Sinnett correctly states in *The Occult World*, whether I had started upon a series of articles, one book or two books. Neither did I much care. It was my duty to give out some hints, to point to the dangerous phases of modern Spiritualism, and to bring to bear upon that question all the assertions and testimony of the ancient world and its sages that I could find—as an evidence to corroborate my conclusions. I did the best I could and knew how. If the critics of *Isis Unveiled* but consider that (1) its author had never studied the English language, and

after learning it in her childhood *colloquially* had not spoken it before coming to America half a dozen of times during a period of many years; (2) that most of the doctrines (or shall we say hypotheses?) given, had to be translated from an Asiatic language; and (3) that most, if not all of the quotations from, and references to, other works—some of these out of print, and many inaccessible

but to the few—and which the author personally had never read or seen, though the passages quoted were proved in each instance minutely correct, then my friends would perhaps feel less critically inclined.* However, *Isis Unveiled* is but a natural *entrée en matière* in the above article, and I must not *lose time over its* merits or demerits.

["... the mysterious Brotherhood for whom the author made such tremendous claims."]

Indeed, the claims made for a "Brotherhood" of *living* men, were never half as pretentious as those which are daily made by the Spiritualists on behalf of the disembodied souls of *dead* people!

["The Brothers . . . sought no one, they promised to receive none.]

No more do they now.

["The Theosophical Society, which has been the accepted, though not the prescribed organization of the Occult Brotherhood."]

We beg to draw to this sentence the attention of all those of our fellows and *friends* in the West as in India, who felt inclined to either disbelieve in, or accuse the "Brothers of the 1st Section" on account of the administrative mistakes and shortcomings of the Theosophical Society. From the first the Fellows were notified that the first Section might issue occasionally *orders* to those who knew them personally, yet had never promised to guide, or even protect, either the Body or its members.

["We have Mr. Sinnett coming forward . . . to give us his correspondence with Koot Hoomi, an adept and member of the Brotherhood, who had entered into closer relations . . . with him than had been vouchsafed to other men."]

With Mr. Sinnett—and only so far. His relations with a few other fellows have been as personal as they might desire.

---

* [This sentence is correctly copied from the original. It seems to be lacking the verb.—*Compiler*.]

["Madame Blavatsky . . . possessed certain occult powers that seemed to the Spiritualist strangely like those of mediumship."]

Medium—in the sense of the postman who brings a letter from one living person to another; in the sense of an assistant electrician whose master tells him how to turn this screw and arrange that wire in the battery; never in the sense of a *Spiritual* medium. "Madame Blavatsky" neither needed nor did she ever make use of either dark *séance*-rooms, cabinets, "*trance*-state," "harmony" nor any of the hundreds of conditions required by the *passive* mediums who know not what is going to occur. She always knew beforehand, and could state what was going to happen save infallibly answering each time for complete success.

Collected Writings VOLUME III

1881

MIRACLES

[*The Theosophist,* Vol. II, No. 12, September, 1881, pp. 266-268]

That golden treasury of arcane knowledge—the *Catholic Mirror*—reports a "magnificent lecture" upon miracles by Archbishop Seguers. It is a "fascinating discourse" on the "manifestations of supernatural powers of evil spirits," and—"how the demons take possession of human beings." The most reverend lecturer by selecting the Masonic Hall of Portland (Oregon) showed much judiciousness. A "Jadookhana" is the most appropriate place for discussion on such thrilling subjects. Those of our pious readers who have grumbled at us for giving room to ghastly stories from the pen of infidels, will give more credit, we hope, to the present one as it emanates from the divinely authorized and sanctified lips of an orthodox Bishop.

Remarking by way of introduction that the extraordinary manifestations of a "supernatural and mysterious power at Knocke and Lourdes have attracted the attention of the world" the lecturer said he took this opportunity "to elucidate a subject essentially mysterious and obscure with which

comparatively few persons are familiar." He, the reverend lecturer, believed in such powers. "I intend," he said, "to treat the subject of miracles, under the four following heads: 1st. The essence and nature of a miracle; 2nd. The possibility of miracles; 3rd. The authority of miracles; 4th. The means to ascertain them, or criterion of miracles."

Space forbidding, we regret our inability to give the whole of the strictly Catholic philosophy upon this interesting topic. We will cull but the most exotic of rhetorical flowers and plants. The learned Bishop after criticising Hume's definition of miracles offered in lieu of his own.

> I introduce, [he said] my definition of a miracle, taking it in a broad, or rather in its broadest sense. *We will call miracle*, *a wonderful fact or event produced in the visible world by a cause which is not natural*. This definition comprises both miracles, as I said, in their restricted meaning, and miracles in their widest or broadest signification. If the cause, that produces the effect under consideration, is God himself or a spirit acting by God's positive and direct order, that effect is a miracle in the strict sense of the word; if that cause is a created spirit, good or evil, acting spontaneously and without positive instructions received from the Almighty, its effect is a miracle in a broad sense.*
>
> The tendency of our epoch has been called rightfully naturalism. It is against that tendency that we must vindicate the existence of the "supernatural." Many people deny the "supernatural"; they think that every fact

can be explained and ought to be explained by natural reasons and causes; the position they take is a very weak one and can easily be taken by storm; they maintain that God, angels and evil spirits never produce an effect, never meet a visible phenomenon in the sphere of nature; now, if we can prove one fact, only one fact, which has a spirit *either created or uncreated* for cause, this position is taken, naturalism is exploded and the supernatural is vindicated. And what have we to do in order to show and prove a fact to be caused by a spirit? We must show that the agent of the fact under consideration *is endowed with intelligence and free will.*

With regard to this we will permit ourselves a remark. If, in this passage, by "naturalism" is meant the denial of a

———————

* Truly wise are they, who are enabled to distinguish by the effect the true nature of the Cause! As a matter of course this class of divinely appointed technologists of black art and white magic can only be found within the holy orthodox Church, as no layman, least of all a heretic, is competent to judge. [H.P.B.]

———————

supernatural agency in the miracles and revelations contained in the *Bible*, a disbelief which leads invariably to a thorough rejection of the very occurrence of the latter, the Bishop is right. But the proof of "such an agent endowed with intelligence and free will" would far sooner lead to belief in Spiritism and Spiritualism than in Christianity. The former, irrational as it may seem, is yet far more logical than the latter, and belief in "Spirits" does not at all necessitate belief in God, *i.e.*, monotheism; our argument being proved by the twenty million spiritualists and the eight hundred million Buddhists, Brahmins and many more belonging to other non-Christian religions who are either atheists, polytheists or pantheists. Naturalism, properly defined, is simply another form of pantheism, that theory which resolves all phenomena into forces in nature—forces either blind or intelligent—but ever in accordance with fixed and immutable laws, and independent of any direction by one intelligent force called God. And such "naturalists" believe in invisible beings endowed with will and various gradations of intelligence. Therefore, we must again protest against the learned lecturer's assumption when he says: "I believe that very few will be found to disagree with me if I assert that a wonderful event is miraculous, not only it evinces intelligence and free will in the unknown agent that enacts it, but also *as soon as it surpasses the known forces of nature*."

No real man of science has ever asserted yet that he knew *all* the forces of nature; that, therefore, which only "surpasses the known" may be *entirely* within the existing natural law though that law be yet unknown. Why should we call the effect "miraculous" for all that? Enumerating the causes of miracles, the Bishop speaks of "three agents, mysterious agents, who must be considered as the causes of any phenomenon which is either supernatural or preternatural—evil spirits, angels, God."

He blames those who disbelieve in a "personal devil." No man can be a Christian, he

says, and refuse to believe in Satan.

The existence of the devil and his evil influence over man is the very foundation of Christianity; *if there is no Satan*, *there is no Redeemer*; *if there is no Redeemer*, *Christianity is a lie*.* No, no, we ought not to consider this matter as devoid of importance; it *is* of the greatest importance, *as the whole structure of Christianity rests upon the actions of Satan as on its foundations*; the extreme of evil necessitates the extreme bounty of a bountiful Saviour.

After this theological manifesto, the *sine qua non* of both Catholicism and Protestantism, the lecturer spoke on objective and subjective phases of phenomena, which, he said, were of two kinds. There was "obsession and possession."

If we consult medical men, they will be called by them "hallucinations," corresponding to obsession, and "mysterious neuropathy, demonopathy, mania," and several other medical terms corresponding to possession.

Socrates—he thinks—was "obsessed."

Every one that has, in his classical studies, read a few lines of Xenophon or Plato, remembers undoubtedly the *daimon*, the god (*Theos*) of Socrates, wherein there is no mention of his god [*sic*]. Sometimes, while walking with his disciples, Socrates would suddenly stop and listen to the interior voice of his god. "Everybody knows," says Xenophon, "that Socrates was frequently warned by a daimon. . . . He said what he thought, and he maintained that a god (*daimon*) gave him secret warnings; and he warned his disciples to do or not to do certain things, according to the dictates of his genius. Those that followed his directions did well, and those that neglected them had to repent of their folly. Everybody knows that his disciples did not consider him to be an impostor or a fool; now, he would have been both if, pretending to announce hidden things through the inspiration of his god, he had been found a liar." Thus writes Xenophon, himself one of his disciples; thus speaks Plato, thus testifies Aristophanes. Now, there is a question here, not of any superiority of Socrates' intellectual powers, but of the real inspirations of a god sent to him by the god at Delphi; it is Socrates himself that says so, his disciples understand him to say so; the general public know that he says so. There is question of mysterious manifestations of unknown events at the time that they

* This sentence we are sorry to see is plagiarized word for word by the noble lecturer from Des Mousseaux's work—*Moeurs et Pratiques des Démons*, p. 10, and *Les Hauts Phénomènes de la Magie*. Preface, p. xii. Yet it is eminently orthodox.

[The idea rather than the actual wording occurs in the works referred to.—*Compiler*.]

were taking place at great distances; for instance, when he announced the defeat and death of Sannion,

when the latter was marching against Ephesus, there is question of warnings, of presentiments, of predictions, which found accurate and exact fulfilment. To maintain that Socrates was a fraudulent knave, is preposterous; to assert that he was a fool, is absurd; he was the wisest, the most virtuous and most modest of philosophers, the glory of Greece, and the master of the most illustrious disciples. What, then, shall we say of this hallucination? Simply that it is

one which cannot be called in question without shaking the foundations of the authority of history. Let us conclude this part of our remarks with one fact borrowed from Plato's *Theages*, and then we may dismiss Socrates. "Clitomachus," said the latter's brother, Timarchus, "I die for neglecting to listen to Socrates!" What did he mean? When he rose from the table with Philemon, to go and kill Nicias, their object not being known to any mortal man, Socrates stood up and said: "Do not go out; I receive the usual warning." Timarchus stopped; but a moment later he rose and said: "Socrates, I go." Socrates heard his god's voice once more, and stopped him a second time. Finally, the third time, Timarchus stood up and left, without saying a word, while Socrates' attention was engaged by something else: *and he did that which led him to his death*.*

And it leads, moreover, every reasonable man—once that he accepts the reality of the "Daimon"—to firmly maintain that the latter *if* it was a "Spirit," independent from Socrates, *could not be* a bad or evil spirit—least of all *a devil*, for the fallen angels were never known to be "guardian angels" and hence—the Bishop is preaching *Spiritualism* pure and simple. He is, however, right in remarking that "some people affect to disbelieve them (the devils), because, they say, they are never afraid of them. But not to believe and not to be afraid are two different things. I read about an English unbeliever, who gloried in his unbounded incredulity, and who would never sleep alone in a room without a burning lamp," he added. Nor, as a true son of the Catholic Church, does the lecturer forget the usual hit at his brother Christians—the Protestants. "It is under this class of phenomena (obsession)," he says, "that we must rank spirit-rappers, apparitions of ghosts, temptations of visible

* [*Theages*, 129 A-C.]

spirits under a visible form. Samuel Wesley has left us a conscientious account of the spirit-rappers that obsessed his father, the famous founder of Methodism, and especially his sister." . . .

Having done with obsession, the Bishop gives his verdict upon

. . . *possession* called by medical men mysterious neuropathy, demonopathy, monomania, etc., and the difference between possession and obsession is that the latter exhibits the action of spirits vexing, tormenting, persecuting a person, whereas possession implies the presence of spirits *in* a person, the union of a spirit with the body, the limbs, the senses of a person, so that in the case of a possession, the movements, the words of a person are no more under that person's control, but under the control of another spiritual agent, who has taken possession of that person's organism.

After this, the venerable prelate passes on to the symptoms of possession. "What are those symptoms that prove and demonstrate the presence and the action of spirits?" he asks, and he answers

> . . . the Ritual enumerates the following: 1st, the speaking and understanding by the patient of a foreign language unknown to him, as was noticeable in the case of that Chinese Christian of Cochin-China; 2nd, the revelation of hidden things or of distant things which cannot naturally be known by the patient, as was the case with a most remarkable diabolical possession at Loudun in France, as we read in Dr. Calmeil's book on Insanity; * 3rd, the exertion of irresistible power, far above the forces of the patient, as we saw in the case of that hallucinated girl, described by Dr. Delpit; 4th, the subversion of all the laws of nature, for instance, suspension in the air, flight through the air, as we saw in the life of St. Crescentia, the hanging from the ceiling of a church with the head down, as we heard from Father Lacour, the vomiting of hair, needles, pins, thimbles, rags, pieces of glass and crockery-ware, as was the case with some girls at Amsterdam, described by Dr. de Weir and accepted by Dr. Calmeil. I am aware that legerdemain and sleight-of-hand can accomplish many wonderful things. I saw myself a man suspended from the ceiling of a room with his head downward, by means of iron shoes and a load-stone during two or three minutes; but such practices are performed with and after due preparation, and no one is deceived by them, because all know that those tricks had been prepared and are performed

* [J.-L Calmeil, *De la Folie considérée sous le point de vue pathologique*, Paris, 1845, 2 vols.]

> for the sake of lucre. There is no similarity between the facts of these so-called wizards and the facts of which I have been speaking: the former show ingenuity of mind and nimbleness of hands, the latter demonstrate the presence and action of spiritual and powerful beings, invisible and consequently strangers to this natural and visible world.

And here we will close our quotations, giving but one more opinion thereon. The learned Bishop has brilliantly and once more proved the occurrence of various most weird phenomena, the existence of which no sane man who has seen them would ever think of denying. But no more than the long line of his predecessors of the infallible Church or the unanimous verdict of materialistic science (as infallible in the opinion of *its* representatives) has he explained, or even helped to elucidate the *cause* of these supposed miracles. His "three agents—evil spirits, angels and god"—are on a par with the "human spirits" of the spiritualists. He who is neither a believer in the Church's infallibility nor in the doctrines of the spiritists will never be satisfied with their respective explanations, for the contradiction between cause and effect is too palpable, and the theories both one-sided and unphilosophical. Hence even that "magnificent lecture" leaves the question as it stood before—both *sub judice* and *sub rosa*.

Collected Writings VOLUME III

1881

COMMENTS ON "STRANGE APPARITIONS"

[*The Theosophist*, Vol. II, No. 12, September, 1881, pp. 273-274]

[" N. D. K." in reviewing the memoirs of Colonel Meadows Taylor gives two authentic instances of apparitions, as related by the Colonel. One of these was the figure of a lady in England whom he dearly loved; it appeared one evening at the door of his tent imploring him: "Do not let me go." He subsequently received word from his father that the lady had married on the day of the apparition. The second instance relates to a young soldier whose figure, in hospital dress, presented itself to the Captain of his company and requested that his pay be forwarded to his mother, giving her address. The Captain made a note of the request, whereupon the man disappeared. Upon inquiry the Captain found that the soldier had died on the previous day.

Concerning the first apparition, "N. D. K." asks: "May it not be that her astral body streamed forth and made itself visible?" To this H. P. B. remarks:]

We believe such is the case. Intense thought creates and becomes objective, and there is no appreciable distance in the Infinite Space.

[Regarding the second instance, "N. D. K." says: "It were profitable . . . to know what hermetic philosophy has to say about the kind of remembrance of, or connection with, our earth that the Astral Soul continues to enjoy." H. P. B. gives the following explanation:]

"Nature never proceeds in her work of either creation or destruction by jumps and starts," says the late Éliphas Lévi, the greatest hermetic philosopher in Europe of the present century. The "Astral Soul" may remain with the body for days after the dissolution of the latter, but separates itself entirely from it but on its complete disintegration. Such was the belief of the ancient Egyptians in reference to their

mummies, such is the general belief of the Hindus who say that the souls of their dead sit upon the roof of the house in which the body breathed its last *for ten days* and, therefore, the survivors offer rice-balls to them by throwing them on the roof. Our belief is that the intense thought and anxiety felt by the soldier in his dying moments for his mother could very easily create what the Hindus call a "Kama-rupa" (a form born of and generated by the powerful desire of the still living man), to achieve a certain object, in this case a form of himself in his hospital dress; as the "astral soul"

per se is the exact ethereal likeness of the body, but certainly not of its temporary garments. The soldier realized the necessity *of being recognized* by his superior who might not have done so had the astral form appeared to him disrobed, and whose attention, moreover, attracted by the unusual sight, would have been distracted from the chief purpose which was that of bringing him naturally to listen and pay due regard to the desire of the dead man. The soldier must have most certainly made several *rehearsals*, so to say, in his imagination, and while yet alive, of the way he would like to appear before that officer and give him his mother's address; and very naturally saw himself in his fancy as he then was—namely, in his hospital dress. That desire (Kama) faithfully reproduced the scene planned beforehand, and strongly impressed upon the THOUGHT before the party involved in it and with *apparently* an objective reality. . . .

The opinion of hermetic philosophy is unanimous in rejecting the theory of the modern Spiritualists. Whenever years after the death of a person his spirit is claimed to have "wandered back to earth" to give advice to those it loved, it is always in a *subjective* vision, in dream or in trance, and in that case it is the soul of the living seer that is drawn to the *disembodied* spirit, and not the latter which wanders back to our spheres. Nature—say the Kabalists—opens to life all its doors, and closes them as carefully behind, to prevent life from ever receding. Look at the sap in the plants, writes upon that subject Éliphas Lévi, in his *Science of Spirits*; examine the gastric juice in the crucible of human bowels, or the blood in our veins; a regular motion pushes

them ever onward, and once the blood expelled, the veins, auricles and ventricles contract and will not let it flow backward. "The living *souls* of a superior sphere," tells us Louis Lucas, "can no more return to ours, than a babe already born re-enter its mother's bosom." We think as he and the other hermetic philosophers do, and, therefore, the story of Samuel coming down once more on earth to curse Saul, though believed in by the Christian Kabalists, is explained in quite a different wise. For them the witch of Endor was an ecstatic seer who through somnambulism and other occult means placed herself in direct communication with the mournful and sur-excited soul of the Israelite king and drew forth out of it the ever-present form of Samuel whose image preyed on his mind. It is from the depths of the tormented conscience of the murderer of priests and prophets, and not from the earth's bowels, that arose the bleeding spectre of Samuel; and, when apparently his voice was vociferating anathemas and threats, it was *her* own lips and those of the pythoness—half *medium* and half *magician*—who, drawing down from space the ever-living vibrations and notes of the prophet's voice, assimilated them to hers and reading clairvoyantly in the culprit's mind, repeated but what she saw engraved by the remorse in the thoughts of Saul. "*Chaos magnum firmatum est*," says Robert Fludd, the great mediaeval

Rosicrucian and Hermetic philosopher of England. "The great chaos consolidates and closes, and those who are *above* can no more come *down*." In a future number we will give the translation of Éliphas Lévi's chapter on the "Transition of Spirits or the Mystery of Death."* His views are those of all the Kabalists and adepts.

---

* [This is the title of Chapter II in Part I of Lévi's *La Science des esprits*.—*Compiler*.]

Collected Writings VOLUME III
1881

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. II, No. 12, September, 1881, p. 275]

INSANE BY ELECTRICITY

A young man, twenty-four years of age, named George Odette, has just been adjudged insane and committed to an asylum for lunatics, in Illinois (U.S.A.). His case is very interesting from a scientific point of view. His madness was caused by an overwhelming shock of electricity given to him as a practical joke by some ignorant companions. The American journal from which the above facts are taken very sensibly remarks upon the extreme danger there is in suddenly pouring through the delicate nerve-matter of the brain and spinal cord a strong current of electricity, and suggests that the best if not the only remedy in such a case is the application of the vital magnetic current of some powerful mesmerizer or "healer." It might have added that it is equally dangerous to saturate a nervous patient's brain with mesmeric fluid, as is too often done by thoughtless tyros in magnetism. The human vital force is the most potent of all known agencies, and health of body or mind is only possible when there is a perfect magnetic equilibrium in one's system. The "healer" heals simply by restoring that balance in his patient by the force of his benevolent desire and will.

Collected Writings VOLUME III

1881

FOOTNOTES TO "THE NEW DISPENSATION DISSECTED"

[*The Theosophist*, Vol. III, No. I, October, 1881, pp. 5-6]

[The writer, Babu T. Banerji, discusses the merits of the newly-formed religious sect known as the New Dispensation, whose leader and inspirer, Babu Keshub Chunder Sen, claims inspiration and the power of directly communing with God and the Prophets, and purposes to "purify the religions of India." The writer finds a resemblance between the policy of the new Prophet and that of Mohammed, and says that many a time his religion has been mistaken for Christianity in disguise. Speaking of Babu Keshub C. Sen, H.P.B. says:]

We believe, that however great the moral mischief produced by Babu K. C. Sen at present, it will be limited to the small nucleus of his followers. On the other hand, the world at large may yet be benefited by the practical instance he affords the modern historian of pointing out to our immediate successors the correct picture of the conception, germination, the growth and development of all the religions founded upon *avatarism*. We see in it the true retrospective representation of what were the beginnings and results of Vishnu, and Christ-worship. We discern in it the possible repetition of the Mosaic Law, whose cruel dogmatism, crystalized under the influence of dry, heartless bigotry and intolerance, led finally the most civilized nations of the world to accepting, the one—Mariolatry as a faithful copy of Isis and Venus worship, the others—Bible worship with its suicidal thirty-nine articles as a result, its brain-murdering theological casuistry, landing into the worst kind of sophistry, its incomprehensible dogmas, and intellect-killing

mysteries. We may yet see Babu K. C. Sen's mother become a successor to Isis, Devaki and Mary. Read the *New Dispensation* and even the more cautious *Sunday Mirror* and behold there all the germs of the Inquisition, Calvinism and the Blue Laws of Massachusetts combined.

The very name of the "New Dispensation" is an old one. It was first coined by the Quakers, the followers of old mother Ann Lee, and is now universally used by the Spiritualists, American Spiritualists especially never using another term to designate

their belief. See *Banner of Light* and other spiritualistic papers.

[Fatherhood and Motherhood of God.] This idea is again bodily taken from the Spiritualists. All the invocations to the Deity by their trance or "inspirational" mediums begin with, "O Thou Great *Father* and *Mother* God." See the trance lectures delivered by Mrs. Cora Tappan-Richmond—the best, at least the most *verbose* of the American Spiritual trance-lecturers. See *Banner of Light* and other spiritualistic papers. Who knows but after all the Spiritualists of both hemispheres are right in maintaining that Babu Keshubis but a *Medium*!

Collected Writings VOLUME III
1881

STRAY THOUGHTS ON DEATH AND SATAN

[*The Theosophist*, Vol. III, No. 1, October, 1881, pp. 12-15]

[As appears from a letter of Master K.H. to A.P. Sinnett, received February 2, 1883 (*The Mahatma Letters to A.P. Sinnett*, p. 196), at one time or another after the publication of this article the Master precipitated some remarks and comments on a couple of pages of *The Theosophist* which contain Éliphas Lévi's articles on "Death" and "Satan." He also underlined certain passages in Lévi's text. In his Letter to Sinnett, the Master suggests that he reflect upon certain words used, such, for instance, as *drones*, etc. These pages from *The Theosophist* are among the so-called "Mahatma Papers" in the holdings of the British Museum, and we have incorporated the Master's comments in the present reproduction of this article.

288

TO THE EDITOR OF *The Theosophist*.

Madam,—Since you have published a posthumous letter of my Master and beloved friend, the late Éliphas Lévi, I think it would be agreeable to you to publish, if judged suitable, a few extracts of the many manuscripts in my possession, written expressly for, and given to, me by my ever-regretted MASTER.

To begin, I send you—"Stray Thoughts on Death and Satan" from his pen.

I cannot close this letter without expressing the deep indignation aroused in me by the base diatribes published in the London *Spiritualist* against your Society and its members. Every honest heart is irritated at such unfair treatment, especially when proceeding from a man of honour as Mr. Harrison (Editor of *The Spiritualist*) who admits in his journal anonymous contributions that are tantamount to libels.

With the utmost respect,
I remain, Madam,
Yours devotedly,
BARON J. SPEDALIERI.

Marseilles, *July 29*, *1881*.

Editor's Note.—It is with feelings of sincere gratitude that we thank Baron Spedalieri for his most valuable contribution. The late Éliphas Lévi was the most learned Kabalist and Occultist of our age in Europe, and everything from his pen is precious to us, in so far as it helps us to compare notes with the Eastern Occult doctrines and, by the light thrown upon both, to prove to the world of Spiritualists and Mystics, that the two systems, the Eastern-Aryan, and the Western or the

Chaldeo-Jewish Kabala—are one in their principal metaphysical tenets. Only, while the Eastern Occultists have never lost the key to their esoterism, and are daily verifying and elaborating their doctrines by personal experiments, and by the additional light of modern science, the Western or Jewish Kabalists, besides having been misled for centuries by the introduction of foreign elements in it, such as Christian dogmas, dead letter interpretations of the Bible, etc.,

have most undeniably lost the true key to the esoteric meaning of Shimon Ben Yochai's Kabala, and are trying to make up for the loss, by interpretations emanating from the depths of their imagination and inner consciousness. Such is evidently the case with J. K., the self-styled London "Adept," whose anonymous and powerless vilifications of the Theosophical Society and its members are pertinently regarded by Baron Spedalieri as "tantamount to libels." But we have to be charitable. That poor descendant of the Biblical *Levites*—as we know him to be—in his pigmy efforts to upset the Theosophists, has most evidently fractured his brain against one of his own "occult" sentences. There is one especially in *The Spiritualist* (July 22), to which the attention of the mystically inclined is drawn further down, as this paragraph is most probably the cause of the sad accident which befell so handsome a head. Be it as it may, but it now disables the illustrious J.K. from communicating "scientifically his knowledge" and forces him at the same time to remain, as he expresses it "in an incommunicable ecstatic state." For it is in no other "state" that our great modern adept, the literary man of such a "calibre"* that to suspect him of "ignorance" becomes equal, in audacity, to throwing suspicion upon the virtue of Caesar's wife—could possibly have written the following lines, intended by him, we believe, as a *lucid* and clear exposition of his own psycho-Kabalistic

* "To accuse a *literary man of my calibre* of ignorance, is as amusing a mistake as it would have been to charge Porson of ignorance of Greek," he writes in *The Spiritualist* of July 8. . . . "The occult is my special subject, and . . . *there is but little . . . that I do not know*," he adds. Now, the above sentence sets the question at rest with us. Not only an "*adept*" but no layman or profane of the most widely recognized intellect and ability, would have ever *dared*, under the penalty of being henceforth and forever regarded as the most ridiculously conceited of Aesop's heroes—to use such a sentence when speaking of himself! So stupidly arrogant, and cowardly impertinent has he shown himself behind the shield of his initials to far better and more worthy men than himself, in his transparent attacks upon them in the above-named *Spiritualist*—that it is the first and certainly the last time that we do him the honour of noticing him in these columns. Our journal has a nobler task, we trust, than to be polemizing with those, whom in vulgar parlance the world generally terms—*bullies*.

lore as juxtaposed to the "hard words," "outlandish verbiage," "moral and philosophical platitudes," and "jawbreakers" of "the learned Theosophists."

These are the "gems of occult wisdom" of the illustrious Jewish Kabalist who, like a bashful violet, hides his occult learning under two modest initials.

> In every human creature there lies latent in the involitional part of the being a sufficient quantity of the omniscient, the absolute. To induce the latent absolute, which is the involitional part of our volitional conscious being, to become manifest, it is essential that the volitional part of our being should become latent. After the preparatory purification from acquired depravities, a kind of introversion has to take place; the involitional has to become volitional, by the volitional becoming involitional. When the conscious becomes semi-unconscious, the, to us, formerly unconscious becomes fully conscious. The particle of the omniscient that is within us, the vital and growing, sleepless, involitional, occult or female principle being allowed to express itself in the volitional, mental, manifest, or masculine part of the human being, while the latter remains in a state of perfect passivity, the two formerly dissevered parts become re-united as one holy (wholly) perfect being, and then the divine manifestation is inevitable.

Very luckily, J. K. gives us himself the key to this grandiloquent gush:

> . . . necessarily [he adds] this is only safely practicable while living in uncompromisingly firm purity, for otherwise there is danger of *unbalancement—insanity*, or a questionable form of *mediumship*.

The italics are ours. Evidently with our *immaculate* "adept" the "involitional, occult or *female* principle" was *not* allowed to "express itself in the volitional, mental, manifest, or masculine part" of his being, and—behold the results!!

For the edification of our Hindu readers, who are unprogressive enough to refuse reading the lucubrations of "J. K." or follow the mental "grand trapeze" performed by this remarkable "Adept" in the columns of *The Spiritualist*, we may add that in the same article he informs his English readers that it is "Hindu mystification acting on Western credulity" which "brought out the Theosophical Society." "Hindu philosophy," according to that great light of the

nineteenth century is no "philosophy" but "rather mysticism."

> . . . Following the track of the mystifying and mystified Hindus they (the Theosophists) consider the four above faculties (Siddhis of Krishna) Anima, Mahima, Laghima and Garima to be the power they (we) have to strive for. . . . Indeed, what a ludicrous confusion of effect with cause!

The fracture of the brain must have been serious indeed. Let us hope that timely and repeated lotions of "witch hazel" or "the Universal Magic Balm" will have its good

effects. Meanwhile, we turn the attention of our Hindu readers and students of Occultism to the identity of the doctrines taught by Éliphas Lévi (who, too, is contemptuously sneered at, and sent by the "Adept" to keep company with "Brothers," Yogis, and "Fakirs") in every essential and vital point with those of our Eastern initiates.

[In the two Essays of Éliphas Lévi which follow, the Comments of Master K.H. are printed in bold type, parallel with the text itself. They are numbered to correspond with similar numbers inserted in square brackets within the body of the essays. Words and sentences which are underlined have been underscored by K. H. himself. The footnotes signed Ed. *Theosophist*, as well as the long Editorial Note, are by H.P.B. herself.—*Compiler*.]

I

DEATH

BY (THE LATE) ÉLIPHAS LÉVI

Death is the necessary dissolution of imperfect combinations. [1] It is the re-absorption of the rough outline of individual [2] life into the great work of universal life; only the perfect [3] is immortal.

It is a bath in oblivion. [4] It is the fountain of youth where on one side plunges old age, and whence on the other issues infancy.*

Death is the transfiguration of the living; corpses are but the dead leaves of the Tree of Life which will still have all its leaves in the spring. [5] The *resurrection* [6] of men resembles eternally these leaves.

Perishable forms are conditioned by immortal types.

All who have lived upon earth, live there still in new exemplars of their types, but the souls which have surpassed their type receive elsewhere a new form based upon a

[1] Of the 1, 2, 3d, 4, 5th.

[2] The personality of the personal Ego.

[3] The 6th and 7th Prles.

[4] Until the hour of remembrance.

[5] In the language of the Kabalist "Spring" means the beginning of that state when the Ego reaches its omniscience.

[6] The Chaldean "resurrection in life eternal" borrowed by the Xtians means resurrection in Nirvâna.

---

* Rebirth of the *Ego* after death. The Eastern, and especially Buddhistic doctrine of the evolution of the new, out of the old *Ego*.—Ed. *Theosophist*.

---

more perfect type, as they mount ever on the ladder of worlds;* the bad exemplars are broken, and their matter returned into the general mass. †

Our souls are as it were a music, of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary; [8] the immaterial can neither be conceived nor grasped.

[8] Hence Spirit cannot communicate.

Man in his present existence only retains certain predispositions from his past existences. [9] Evocations of the dead are but condensations of memory, the imaginary coloration of the shades. To evoke those who are no longer there, is but to cause their types to re-issue from the imagination of nature.‡

[9] Karma.

____

* From one *loka* to the other; from a positive world of causes and activity, to a negative world of effects and passivity.—Ed. *Theosophist*.

† Into Cosmic matter, when they necessarily lose their self-consciousness or individuality, [7] or are annihilated, as the Eastern Kabalists say.—Ed. *Theosophist*.

[7] Their Monad 6th and 7th Principles.

‡ To ardently desire to see a dead person is to *evoke* the image of that person, to call it forth from the astral light or ether wherein rest photographed the images of the *Past*. That is what is being partially done in the *seance rooms*. The Spiritualists are unconscious NECROMANCERS. — Ed. *Theosophist*.

____

294

To be in direct communication with the imagination of nature, one must be either asleep, intoxicated, in an ecstasy, cataleptic, or mad. [10]

[10] And to be in direct communication with the intelligence of Nature one must become an Adept.

The eternal memory preserves only the imperishable; all that passes in Time belongs of right to oblivion.

The preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction.

in the imagination of the earth;* [11] the spectres of the nightmare, of hallucination, and fear, are but the wandering photographs of preserved corpses. [12] It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life.† Death is exhaled by death. The cemetaries poison the atmosphere of towns, and the miasma of corpses blight the children even in the bosoms of their mothers.

Near Jerusalem in the Valley of Gehenna a perpetual fire was maintained for the combustion of filth and the carcasses of animals, and it is to this eternal fire that Jesus

[11] We never bury our dead. They are burnt or left above the earth.

[12] Their reflections in the astral light.

---

* To intensify these images in the astral or sidereal light. —Ed. *Theosophist*.

† People begin intuitionally to realize the great truth, and societies for burning bodies and *crematories* are now started in many places in Europe.—Ed. *Theosophist*.

---

alluded when he says that the wicked shall be cast into *Gehenna*; signifying that dead souls will be treated as corpses.

The *Talmud* says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives personal immortality; * [13] science and reason can only affirm the general immortality.

[13] In the Deva-Chan the Ego sees and feels but that which he longed for. He who cares not for a continuation of sentient personal life after physical death will not have it. He will be reborn remaining unconscious of the transition.

The mortal sin is the suicide of the soul. This suicide would occur if the man devoted himself to evil with the full strength of his mind, with a perfect knowledge of good and evil, and an entire liberty of action which seems impossible in practice, but which is possible in theory, because the essence of an independent personality is an unconditioned liberty. The divinity imposes nothing upon man, not even existence. Man has a right to withdraw himself even from the divine goodness, and the dogma of eternal Hell is only the assertion of eternal free will.

God precipitates no one into Hell. It is men who can go there freely, definitely and by their own choice.

Those who are in Hell, that is to

---

* Faith and *will* power. Immortality is conditional, as we have ever stated. It is the reward of the pure and good. The wicked man, the material sensualist, only survives. He who appreciates but physical pleasures will not and *cannot* live in the hereafter as a self-conscious Entity.—Ed. *Theosophist*.

---

say, amid the gloom of evil* and the sufferings of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This Hell is for them only a purgatory. The damned completely, absolutely and without respite, is Satan who is not a rational existence, but a necessary hypothesis.

N.I. †Satan is the last word of the creation. He is the end infinitely emancipated. He willed to be like God of which he is the opposite. God is the hypothesis necessary to **II**.† reason, Satan the hypothesis necessary to unreason asserting itself as free will. [14]

To be immortal [15] in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.

[14] That which I have marked with red pencil are all seeming contradictions but they are not.

[15] As a rule the Hermetists, when using the word "immortality," limit its duration from the beginning to the end of the minor cycle. **The deficiencies of their respective languages cannot be visited upon them**. **One could not well say a semi-immortality**. **The ancients called it "panaeonic eternity" from the w πâνs, —all or nature, αἰών " , a period of time which had no definite limit, except for the initiates**. **See Dictionaries —an aeon is the period of time during which a person lives, the period during which the universe endures, and also—eternity**. **It was a "mystery word" and was purposely veiled**.

---

* That is to say, they are reborn in a "lower world" which is neither "hell" nor any theological purgatory, but a world of nearly absolute *matter* and one preceding the last one in the "circle of necessity" from which "there is no redemption for there reigns *absolute* spiritual darkness" (*Book of Khiu-ti*).—Ed. *Theosophist*.

† [See corresponding marks in the second Essay, on "Satan," which follows.]

Editor's Note.—This may seem into the average reader, for it is one of the most abstruse of the tenets of Occult [16] doctrine. Nature is dual; there is a physical and material side, as there is a spiritual and moral side to it; and, there both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths conscious individualities—says the *Book of Khiu-ti*, Volume XXXI, [17] one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. [18] It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions [19] as self-conscious entities. [20] Thus, while the good and the pure strive to reach *Nipang* (*Nirvana* or that state of *absolute* existence and *absolute* consciousness—which, in the world of finite perceptions, is *non*-existence and *non*-consciousness)—the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice [21] rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or

[16] Western.

[17] Chap. III.

[18] This sentence refers to the two kinds of the initiates—the adepts and the sorcerers.

[19] One of her usual exaggerations.

[20] Two useless words.

[21] Karma.

298

nirvana, they cling to life in any form, [22] rather than give up that "desire for life," or *Tanha* which causes a new aggregation of *Skandhas* or individuality to be reborn.* Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. [23] There are thoroughly wicked and depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. [24] The *Egos* of these may escape the law of final destruction or annihilation for ages to come. [25] That is what Éliphas Lévi means by becoming "immortal in evil," through identification with Satan. "I

[22] Thro' mediums who have existed everywhere in every age.
***Read note on pages attached.**

[23] Not during the aeon, if they but know how to force her. But it is a life of torture and us how can you disbelieve in them?

would thou wert *cold* or *hot*," says the vision of the Revelation to St. John (iii, 15-16). "So then because thou art *lukewarm*, and neither cold nor hot, I will spue thee out of my mouth." The *Revelation* is an absolutely *Kabalistic* book. Heat and cold are the two "poles," *i.e.,* good and evil, *spirit* and *matter*. Nature *spues* the "lukewarm" or "the useless portion of mankind" out of her mouth, *i.e*., annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns,

[24] The Brothers o the shadow.

[25] The majority have to go out of this planet into the 8th as she calls it. But the highest will live till the very threshold of the final nirvana.

but acorns of which under nominal [26] conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns failed to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.

[26] Normal

II

SATAN

Satan is merely a type, not a real personage.

II. It is the type opposed to the Divine type, the necessary foil to this in our imagination. It is the factitious shadow which renders visible to us the infinite light of the Divine.

If Satan was a real personage then would there be two Gods, and the creed of the Manicheans would be a truth.

Satan is the imaginary conception of the absolute in evil; a conception necessary to the complete affirmation of the liberty of the human will, which, by the help of this imaginary absolute seems able to equilibrate the entire power even of God. It is the boldest, and perhaps, the sublimest of the dreams of human pride.

"You shall be as Gods knowing good and evil," saith the allegorical serpent in the Bible. Truly to make evil a science is to create a God of evil, and if any spirit can eternally resist God, there is no longer one Got but two Gods.

To resist the Infinite, infinite force is necessary, and two infinite forces opposed to each other must neutralize each other.* If resistance

---

* And evil being infinite and eternal, for it is co-eval with matter, the logical deduction would be that there is neither God nor Devil—as personal Entities, only One Uncreated, Immutable and Absolute Principle or Law: E*vil* or DEVIL——the deeper it falls into matter, GOOD or GOD as soon as it is purified from the latter and re-becomes again pure unalloyed Spirit or the ABSOLUTE in its everlasting, immutable Subjectivity.[27]—Ed. *Theosophist*.

[27] True.

300

on the part of Satan is possible the power of God no longer exists, God and the Devil destroy each other, and man remains alone; he remains alone with the phantom of his Gods, the hybrid sphinx, the winged bull, which poises in its human hand a sword of which the wavering lightnings drive the human imagination from one error to the other, and from the despotism of the light, to the despotism of the darkness.

The history of mundane misery is but the romance of the war of the Gods, a war still unfinished, while the Christian world still adores God in the Devil, and a Devil in God.

The antagonism of powers is anarchy in Dogma. **N.I**. Thus to the Church which affirms that the Devil exists the world replies with terrifying logic: then God does not exist; and it is vain to seek escape from this argument to invent the supremacy of a God who would permit a Devil to bring about the damnation of men; such a permission would be a monstrosity, and would amount to complicity, and the god that could be an accomplice of the devil, cannot be God.

The Devil of Dogmas is a personification of Atheism. The Devil of Philosophy is the exaggerated ideal of human free will. The real or physical Devil is the magnetism of evil.

Raising the Devil is but realizing for an instant this imaginary personality. This involves the exaggeration in one's self beyond bounds o the perversity of madness by the most criminal and senseless acts.

The result of this operation is the death of the soul through madness, and often the death of the body even, lightning-struck, as it were, by a cerebral congestion.

The Devil ever importunes, but gives nothing in return.

St. John calls it "the Beast" (*la Bête*) because its essence is human folly (*la Bêtise humaine*).

Éliphas Lévi's (*Bonae Memoriae*) creed, and that of his disciples. We believe in a God-Principle, the essence of all existence, of all good and of all justice, inseparable from nature which is its law and which reveals itself through intelligence and love.

We believe in Humanity, daughter of God, of which all the members are indissolubly connected one with the other so that all must co-operate in the salvation of each, and each in the salvation of all.

We believe that to serve the Divine essence it is necessary to serve Humanity.

We believe in the reparation of evil, and in the triumph of good in the life eternal.

FIAT.

Collected Writings VOLUME III
1881

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. III, No. 1, October, 1881, p. 26]

Nothing promises to prove more dangerous to the Bible and to the *Bible* Christians—not even the new Revision of the sacred volume by the combined ecclesiastical talent of England, than that eminently Hindu funeral rite—cremation. The more this mode of disposing of the bodies of the dead comes into general practice the more it is calculated to strike terror into the hearts of the pious and God-fearing folk who look forward to death, because of the resurrection at the last joyful summons from the Angel's trumpet. But with cremation resurrection has become impossible. But since matters cannot be mended, and science has entered into a league with the heathens, even such a bigoted country as Italy, priest-ridden and Jesuit-ridden as it is, has taken the lead in cremation. Germany, according to a correspondent of the *Pall Mall Gazette*, has also its own Cremation Hall at Gotha, a handsome and spacious building, and artistically inferior to only that of Milan. It has been in existence about two years and a half, and was built by an association or *Verein* of some of the most thoughtful and learned men in Germany. The correspondent adds: "Fifty-two persons, five of whom were women, have in this space of time chosen *such a form of burial* [does not this sound like a *bull?*],* one body being sent from New York. The cost of the mere process of cremation is about five pounds sterling, and the religious ceremony can be first read over

* [Square brackets, are H.P.B.'s— *Compiler*.]

the body. It is unnecessary to say that the Catholic priest refuses church burial to anyone electing to be cremated. Protestant pastors, on the contrary, willingly accord it. The cinerary urns bear the name of one or two Jews." It would be worth while determining as to who are the most consistent—the Catholic priests, the Protestant pastors, or the Jews? The correspondent thus concludes: "I think few visitors will visit this cremation hall without being duly impressed in favour of a system so advantageous to the living, and, it must be admitted—at least, of France and Germany —also

advantageous to the dead. Here, as in France, the law compels such prompt interment that in many cases it has been known to take place before the breath has left the body. In Algeria I have known personally a victim of this misapprehension; and my German friends all speak to me in warm terms of the new system as, irrespective of other advantages, preventing premature burial."

———————

[*Ibid., Supplement,* October, 1881, p. 2]

[The following Note has reference to an article in defence of Col. Olcott which appeared in the *Ceylon Times* of September 22, 1881, intended to be a reply to attacks against him published in the *Ceylon Observer* of September 20th.]

The article of the *Ceylon Observer* to which the *Times* correspondent alludes was a most cowardly attempt to traduce a spotless, private character by innuendo. The testimonials to Col. Olcott's highly honourable record in America provoked the bigoted editor's spleen, and led him to such palpably mean and futile extremes as to win for his coveted victim the sympathy of this writer. The fact is that the Christian party are thoroughly alarmed at the effect already produced by our President upon the hitherto sluggish Buddhists of the Island. He is awakening in them so marked an interest in their religion as to forbode disastrous times for the Protestant missionaries. Garbled reports of discussions in

which he always gets worsted; absurd proposals to petition the Governor to order him away; silly stories of his certainty to be assassinated; foolish questions put to him in the papers by featherbrained fellows; prohibitions by bishops, priests and padris to their laity to hear his lectures; newspaper articles against him put into tract form and widely circulated—all these prove at once the greatness of his success and the anxiety of our enemies.

Collected Writings VOLUME III

1881

FOOTNOTES TO "WHO ARE THE ARYAS AND THE BUDDHISTS?"

[*The Theosophist,* Vol. III, No. 1, *Supplement,* October, 1881, pp. 2-3]

[This is an extract from the *Journal of the Hindu Sabha*, on the subject of initiations and initiates in ancient India. The writer says that *"the gods* were *fully Emancipated* Theosophists," to which H. P. B. remarks:]

Or the highest *adepts*. To this day in Tibet, the "perfect Lamas or Bodhisattvas" are called *gods* and *Spirits*—LHAS.

The writer continues: *"We hold the ancient land of the Aryas with their gods and their Rishis to have been the Himalayan station which is even now Sacred to Hindu Theosophists and where Theosophical merit and learning still flourishes and whence the Brahmaputra still flows."]*

We italicize these lines as they have a direct reference to our first section, doubted and ridiculed by blind scoffers— *a reality* nevertheless. We can only repeat with Galileo his historical and immortal words: *Eppur si muove!* Other scoffers and bigots as blind as our modern skeptics would not allow the earth *to move,* and yet it moved, moves and *will* move unto the last hour of the Pralaya.

And the Brahmaputra *flows from Tibet*. "There is no reasonable doubt that the Tsampu of great Tibet and the Brahmaputra of the plains are one and the same river," says

Markham in his recent work *Tibet*.* "Great Tibet embraces the region between the Northern and Southern chains of the Himalaya, the towns and principal monasteries . . . are chiefly in the valley of the Brahmaputra."

[The writer concludes saying: "The Founders of the Theosophical Society say that they are in communion with Yogis, the Editor of the *Saddarshana Chintanika* that his Yogi will reveal himself in time, and the Hindu Sabha exhorts everyone to invoke the Yogi within himself." To this H. P. B. appends the following note:]

And the Hindu Sabha is quite right, if, by "Yogi," it means *Atma*, the highest Spiritual Soul. But the writer uses an incorrect expression when saying that the Founders of the Theosophical Society claim communion with *Yogis*; Yogis can be but

Hindus and in the Fraternity—with which we claim to have some acquaintance—the Hindus are in a minority. Even these cannot be strictly called "Yogis" since their modes of life, habits, religious worship and form of Initiation differ entirely from those of the Hindu Yogis as known to the general public. In one respect only are the adepts *we* know, like Yogis; namely, in their great purity of life, self-abnegation, and the practice of Dhyana and Samadhi.

---

* [Reference is here to Sir Clements Roberts Markham who edited the *Narratives of the Mission of Geo. Bogle to Tibet and of the Journey of Thomas Manning to Lhasa*, London, 1876.—*Compiler*.]

Collected Writings VOLUME III

1881

CURRENT EVENTS

[*The Theosophist*, Vol. III, No. 1, *Supplement*, October, 1881, p. 4]

[Commenting on a letter from a correspondent who referred enthusiastically to the revival movement in Hinduism, congratulating the Theosophical Society on its work in this direction, and invoking the help of the "Divine Power" for "the advocates of the religion inculcated in the Aryan Shastras," H. P. B. wrote as follows:]

To avoid misunderstanding and especially "misrepresentations" on the part of our opponents, we must remark in connection with the above letter that we "advocate" no more the religion taught in the *Aryan Shastras* than we do any other faith. Our journal is *absolutely* unsectarian and equally open to every sincere and honest defender and advocate of his own faith—whatever the latter may be. We are devoted admirers of the *Vedas,* holding it in veneration as the oldest, and, as we believe, the wisest book of the world, although its mystical and allegorical language needs the interpretation of one who thoroughly understands its spirit. As we do not feel competent to decide which of the various and many interpreters is the right one, we try to be impartial to all and let every sect (with the exception of the "Maharaja sect," of course) advocate its own cause before the public. The Founders of the Theosophical Society and Proprietors of this Journal are the staunch allies and devoted friends of Swamijee Dayanand Saraswati, the founder of the Arya Samaj, and author of the *Veda Bhashya*; but though the recognized supreme chief of a number of our Theosophists who belong to the Arya Samaj, neither the President of the Parent Society, Colonel H. S. Olcott, nor yet its Corresponding Secretary, Mme. H. P. Blavatsky, can ever be his followers any more than those of any other

Preacher, as the *Rules* of our Society strictly forbid its Founders and the Presidents of its many Branches to advocate either in our journal, or at mixed and general *meetings*, any one religion in preference to any other. We are all upon neutral ground, and even our own personal religious leanings or preferences have nothing to do and must not interfere with the general work. We preach and advocate an incessant and untiring search for TRUTH, and are ever ready to receive and accept it from whatever quarter. We are all enquirers and never offered ourselves as teachers, except in so far as to teach mutual tolerance, kindness and reciprocal enlightenment and a firm resistance to bigotry and arrogant conceit whether in RELIGION or SCIENCE.

Collected Writings VOLUME III

1881

THE THEOSOPHIST AND PANDIT SHRADDHA RAM

[*The Theosophist*, Vol. III, No. 1, *Supplement*, October, 1881, pp. 4-5]

In the August number of *The Theosophist* there appeared a short paragraph announcing the death of Pandit Shraddha Ram of Jallunder, Puñjab. Several friends and Theosophists of Lahore, among others, writing to the Headquarters to express their deep regret, asked the Editor to devote to the death of the late Pandit a few lines of notice. As the President-Founder and the Editor had known the deceased gentleman personally, during their stay at Lahore, where, it appears, he was much beloved by all the orthodox Hindus, their just desire was complied with, and the short obituary appeared. It was a small courtesy to show to one who had been a warm defender and preacher of his views during life, a sincere and fearless champion of what was to him sacred truth—Hindu or Brahmanical religion. Yet it was found fault with and strongly upbraided and criticized by the last person we would have ever thought of, in such a connection —a *Theosophist* and an Arya-Samajist!! *On n'est jamais trahi que par les siens* becomes truer than ever. We leave to the impartial reader to judge and decide which, the Editor or the "Critic," is "bringing discredit" upon himself. The

criticism appeared in the *Tribune* of Lahore, August 13, and we now give it to our readers as it stands:

THE THEOSOPHIST AND PANDIT SARDHA RAM

To the Editor of *The Tribune*:

Sir,—It is curious to see in *The Theosophist* for August 1881 (page 245) that Pandit Sardha Ram, deceased, is trumpeted to have been a leader of Hindu religion and to have disseminated his opinions so boldly and eloquently that neither Brahmo nor Arya-Samajists ever ventured to cross him.

This is anything but true, and the Editor of that journal is greatly misinformed, and no doubt brings discredit upon herself by giving publicity to such trash and utterly incorrect information in the editorial columns of her paper, for everybody who knew Pandit Sardha Ram full well that he was innocent of having ever engaged himself in discussion with an Arya-Samajist, though challenged to do so many a time by them.

Indeed, he organized a society giving it the name of Hari-Gyan-Sabha, which is composed of a dozen of persons overwise for the present age, who are disinterestedly devoted to the secret cause of

idolatry and superstition, which the Arya-Samaj ruthlessly attempts to sweep away by its sacrilegious act of disseminating Vedic knowledge through the length and breadth of the country.

True the Pandit was a leader of the Hindu religion, but only so far as the members of Hari-Gyan-Sabha are concerned; for without the pale of that Sabha no one ever thought him guilty of deep Sanskrit learnings and it is an acknowledged fact that he was not encumbered with Vedic knowledge in the least.

As regards the Brahmos it would be unjust to omit to state here that once the deceased held a discussion with Babu Nobin Chander Roy and suffered the game to be won by the Babu as is apparent from a pamphlet in which that discussion has been published. We would fain have refrained from criticism upon a dead man, but truth compels us to disabuse the public of a wrong notion which a note in *The Theosophist* from the pen of its Editor is calculated to create, and I, therefore, beg to request you, Mr. Editor, to insert these few lines in the next issue of your paper and oblige,

Yours, etc.,

A THEOSOPHIST AND ARYA-SAMAJIST.

Aug. 11, 1881

Collected Writings VOLUME III

1881

THE THEOSOPHIST AND ARYA-SAMAJIST

To the Editor of *The Tribune*.

DEAR SIR,

A letter published in your issue of August 14th and signed "A Theosophist and Arya-Samajist" has unfortunately—for its writer—appeared in your columns and demands a prompt reply. Had it been signed by any other *nom de plume* I would never think of answering it, still less giving my reasons for publishing anything I choose in the journal conducted by me. As the matter stands, however, and the writer having publicly accused "the Editor of that journal' (*The Theosophist*) of being "greatly misinformed," and bringing "discredit upon herself by giving publicity to such trash" (*sic*)—*viz*., by inserting a few lines to express regret at the sudden death of Pandit Shraddha Ram (!)—I, the undersigned, the Editor of *The Theosophist*, and one of the Founders of the Society to which the writer himself belongs, will now, with your permission, answer his very flippant, untruthful, and, I regret to say—since he is a theosophist—transparently spiteful remarks.

(1) I could not be "*greatly* misinformed" since my information was derived (*a*) from a personal, though a very short acquaintance with the defunct, at Lahore; (*b*) from several trustworthy and impartial informants, such as a high English official, a Christian clergyman, and several respectable natives from that same city; and finally (*c*) from two members of our Society—one of whom is a greatly esteemed and very learned native of Lahore, a valued friend of ours and—a "theosophist of good standing."

(2) No Editor can possibly "bring discredit" upon himself —unless our critic and Brother (?) has yet to learn the real value of English words—merely for his speaking in a spirit of kindness of a defunct person, were the latter the greatest reprobate, which, even the detractors of the late Pandit would never dare to say of him. *De mortuis nil nisi bonum* is the motto of every honest man. On the other hand, a

"Theosophist"—the more so if in addition to being a Fellow of a Society, based upon the wisest principles of mutual tolerance and universal philanthropy, one, in short, striving to deserve the name of a practical *Brotherhood of Humanity*, he is a member of the Arya Samaj, a body known as opposing and being opposed by every orthodox Hindu—does "bring discredit," and not only upon himself, but upon the Society he belongs to, by showing such a spirit of personal spite, narrow-mindedness and uncharitableness, as exhibited in his criticism in the *Tribune*. "It is far less a sin to speak kindly of and forgive ten sinners deserving punishment, than to slander or punish one who is innocent" is an old saying, especially—we may add—when the victim is dead and cannot defend himself.

(3) It is not true that Pandit Shraddha Ram "was innocent of any discussion with an Arya-Samajist" as I happen to *know* to the contrary; nor, that his "Hari-Gyana Mandir" (or Hari-Gyan Sabha, as the writer calls it) is composed but of "a dozen of persons"; nor yet that in his polemics with Babu Nobin Chunder Roy "he suffered the game to be won" by that Brahmo gentleman, as the Pandit was away, we are told, when his Bengali opponent had his last say, and that since then he published the *Dharma Rakhsha* in which he contradicted every word pronounced by his opponent. All his insinuations are exaggerated and greatly misrepresented. The late Pandit may have been little "guilty of deep Sanskrit learning" for all I can vouch for, but that is no reason why he should not be honoured after his death as a good and generally respected man. The whole letter under notice, breathing with that spiteful and bigoted spirit of partisanship which precludes the possibility on the part of its writer to show himself fair and impartial—his object falls short of its mark and his vilifications harm but their author.

While one "Theosophist" writes a *quasi*-libellous letter, and throws mud upon the memory of one, whose only crime seems to have been to oppose the teachings of the Arya-Samajists which he honestly, *if* erroneously, believed heretical—another *Theosophist* whom we personally know, as a

most trustworthy and impartial witness, wrote to Colonel Olcott from Lahore, at the date of July 18, 1881, the following:

> It is with deep regret that I inform you of the sudden death of Pandit Shraddha Ram of Phillour, in the District of Jullander in the Puñjab—who visited you at Lahore. He was the only preacher of orthodox Hinduism, who travelled far and wide on behalf of his religion at his own expenses, and spoke so eloquently and with such a force of argument that neither missionaries, Moulvies, nor Brahmos, *ever dared to encounter him* . . . (this informant, independently of informant number one, whose paragraph we published, gives the very same testimony as to what our critic contradicts). He was a great orator, and his argumentative powers were very remarkable indeed. In addition to *his knowledge of Sanskrit* he was well versed in Persian, knew medicine and knew the *Nasht Patrika,* a branch of astrology, to almost a miraculous perfection. He also knew music, was a good poet, and an admirable writer in Hindi. Religious

hymns of his composition are much appreciated and sung in the Puñjab. His pleasing manners and marvellous abilities secured for him the friendship of many good-natured Christian missionaries and of several European officials of high position. . . . His loss is not only severely felt by all the orthodox Hindus, but *is deeply regretted and sincerely lamented by all his Arya-Samaj and Brahmo-Samaj friends*.

The italics are mine. Whom are we to believe? Evidently Theosophist No. 2 had not met "A Theosophist" No. 1, otherwise the—to put it very mildly—*indiscreet* remarks in his letter would have never appeared, perchance, in the *Tribune*. To conclude:

As the Editor of *The Theosophist*, I now publicly declare that being no sectarian, following no one's lead, and feeling the profoundest contempt for narrow-minded bigotry under whatever form, the columns of our journal—so long as I edit it—will never be closed against any writer, only because he happens to differ with me on religious or philosophical opinions. Holding Gautama Buddha higher in my veneration than any other religious teacher the world over, I yet publicly, and notwithstanding Buddhist opposition to the Hindu Scriptures—profess a profound admiration for the *Vedas* and the *Vedanta* teaching, simply because I claim an undeniable right of thinking for myself, untrammelled by any divine or human teacher or teaching. And were I to receive,

at any day, a well-written article directed either against our Society, the Buddhist Saviour, or myself personally, I would surely publish it in the same spirit of tolerance and impartiality, and with the same readiness as I would give room to one against a declared enemy of ours. And, as the Corresponding Secretary of the Parent or Central Theosophical Society, I am compelled to warn "A Theosophist and Arya-Samajist." Let him avoid in future giving vent to such feelings as expressed by him in *The Tribune* as they are as discreditable to himself, as they are loathsome to the Society which honoured him by admitting him to the number of its Fellows. Unless he heeds this friendly advice our General Council might some day interfere, and he would suddenly find himself compelled to sign his future denunciations but as "An Arya-Samajist."

Fraternally yours,

H. P. BLAVATSKY.

Simla, August 24, 1881.

Collected Writings VOLUME III
1881

[In H.P.B.'s *Scrapbook*, Vol. XI, Part II, pp. 410-12, there are several cuttings from the *Ceylon Catholic Messenge*r of October 25 and 26, and November 1, 1881, entitled "Absurdities of 'A Buddhist Catechism' by Henry S. Olcott." It is a long and hostile attack on Buddhism in general and Col. Olcott in particular. The following passage has been marked by H.P.B. in blue pencil:

> "If no other proof of our assertion could be had, Buddhists' scanty knowledge, not to say utter ignorance, of the earth, its physical and astronomical laws, would be quite sufficient; for even at the present day, the sphericity and the revolutions of the earth, are denied by those who profess to be the disciples of the 'All-Wise,' the 'Enlightened'! Buddhism, according to Col. Olcott, sometimes excels modern science."

To this H.P.B. appended the following remarks in ink:]

Some ignorant Buddhist priests may deny at present as ever the sphericity of the earth and its rotations. But so do the Roman Catholic bigots and monks *to the day* and more

312

than ever since the days of Galileo. Professor Schöpffer, an eminent astronomer of Berlin, denies the heliocentric system and Father Grégoire of Cairo did so. The Jesuits avoid speaking of that rotation which befools the infallible Bible and Joshua's "Miracle."

[She also appended the following final remark:]

Having done with Colonel Olcott and with the "Absurdities of Buddhism" it falls foul upon the "Absurdities of Protestantism"!! Oh *Catholic Messenger*, Consistency is Thy name!

[This is followed by an article from the same paper entitled "A Catechism About Protestantism and the Catholic Church," by John Perrone, S.J.]

____

Collected Writings VOLUME III

1881

THE SIX-POINTED AND FIVE-POINTED STARS
OUR ANSWER

[*The Theosophist*, Vol. III, No. 2, November, 1881, pp. 31-33]

["Our Answer" was written by way of reply to an article by K. Lalshankar entitled "The Six-Pointed and Five-Pointed Stars." It is quite complete and self-explanatory.]

Our authorities for representing the *pentagram* or the five-pointed star as the *microcosm*, and the six-pointed double triangle as the *macrocosm*, are all the best known Western Kabalists—mediaeval and modern. Éliphas Lévi (Abbé Constant) and, we believe, Khunrath, one of the greatest occultists of the past ages, give their reasons for it. In Hargrave Jennings' *Rosicrucians* the correct cut of the microcosm with *man* in the centre of the Pentagram is given. There is no objection whatever to publish their speculations save one—the lack of space in our journal, as it would necessitate an enormous amount of explanations to

make their esoteric meaning clear. But room will always be found to correct a few natural misconceptions which may arise in the minds of some of our readers, owing to the necessary brevity of our editorial notes. So long as the question raised provokes no discussion to show the interest taken in the subject, these notes touch but superficially upon every question. The excellence of the above-published paper, and the many valuable remarks contained in it, afford us now an opportunity for correcting such errors in the author's mind.

As understood in the West, *Spirit* and *Matter* have for the real Kabalists their chief symbolical meaning, *in the respective colours* of the two interlaced triangles and relate in no way to any of the lines which bind the figures themselves. To the Kabalist and Hermetic philosopher, everything in nature appears under a triune aspect; everything is a multiplicity and trinity in unity, and is represented by him so symbolically in various geometrical figures. "God geometrizes," says Plato. The "Three Kabalistic Faces" are the "Three Lights" and the "Three Lives" of EN-SOPH (the Parabrahma of the Westerns) also called the "Central Invisible Sun." The "Universe is his Spirit, Soul and Body," his "Three Emanations." This triune nature—the purely *Spiritual*, the purely *Material* and the Middle nature (or imponderable matter, of which is composed man's astral soul) are represented by the equilateral triangle whose three sides are equal,

because these three principles are diffused throughout the universe in equal proportions; and the ONE LAW in nature being perfect EQUILIBRIUM—they are eternal and co-existent. The Western symbology then, with a trifling variation, is identically the same as that of the Aryans. Names may vary, and trifling details added, but the fundamental ideas are the same. The double triangle representing symbolically the MACROCOSM, or great universe, contains in itself besides the idea of the *duality* (as shown in the *two* colours, and *two* triangles—the universe of SPIRIT and that of MATTER)—those of the Unity, of the Trinity, of the Pythagorean TETRAKTYS — the perfect Square—and up to the Dodecagon and the Dodecahedron.

The ancient Chaldean Kabalists—the masters and inspirers of the Jewish Kabala—were not the Anthropomorphites of the Old Testament or those of the present day. Their EN-SOPH—the Endless and the Boundless—"has a form and then he has no form," says the Book of the *Zohar** and forthwith explains the riddle by adding: "The Invisible *assumed a form when he called the universe into existence," i.e.*, the Deity can only be seen and conceived of in objective nature—pure pantheism. The three sides of the triangles represent to the Occultists as to the Aryans—*spirit, matter, and middle nature* (the latter identical in its meaning with *space*); hence also—the *creative, preservative*, and *destructive* energies, typified in the "Three Lights." The *first* light infuses intelligent, *conscious* life throughout the universe, thus answering to the *creative* energy; the *second* light produces incessantly forms out of cosmic preexistent matter and within the cosmic circle, hence is the *preservative* energy; the *third* light produces the whole universe of gross physical matter; and, as the latter keeps gradually receding from the central spiritual light, its brightness wanes, and it becomes *Darkness* or EVIL leading to Death. Hence it becomes the *destructive* energy, which we find ever at work on forms and shapes—the temporary and the changing. The *Three Kabalistic Faces* of the "ANCIENT of the Ancient"—who "has no face" are the Aryan deities —respectively called *Brahmâ, Vishnu*, and *Rudra* or *Śiva*. The double triangle of the Kabalists is enclosed within a circle represented by a serpent swallowing its own tail (Egyptian emblem of the eternity) and sometimes by a simple circle (see the Theosophical Seal). The only difference we can see between the Aryan and the Western symbology of the double triangle—judging by the author's explanation—lies in his omission to notice the profound and special meaning in that which he terms "the zenith and the zero" if we understand him rightly. With the Western Kabalists—the apex of the white triangle loses itself (the

---

* *Zohar*—Book of Splendour, written by Shimon ben Yochai, in the first century B.C.; according to others in the year A.D. 80.

[Rf. is to *Zohar*, III, p. 288, Amst. ed., 1714.—*Compiler*.]

ALLAN OCTAVIAN HUME
1829-1912
Reproduced from *Life of Allan Octavian Hume,*
By Sir Wm. Weddenburn, London, F. Fisher Unwin, 1913.

YEVGENIY FYODOROVICH VON HAHN
1807-1874
Presiding Senator. First cousin of H.P.B.'s father.

meaning being the same in the Egyptian pyramid)* in the zenith, the world of pure immateriality or unalloyed spirit, while the lower angle of the black triangle† pointing downward towards the *nadir* shows—to use a very prosaic phrase of the mediaeval Hermetists—pure or rather "impure matter" as the "gross purgations of the celestial fire"—Spirit—drawn into the vortex of annihilation, that lower world, where forms and shapes and conscious life disappear to be dispersed and return to the mother

fount—cosmic matter. So with the central point, and the central cavity, which according to the Puranic teaching "is considered to be the seat of the अव्यक्तब्रह्म Avyaktabrahma—or the unmanifested Deity." The Occultists who generally draw the

figure thus, instead of a simple central, geometrical point (which, having neither length, breadth, nor thickness, represents the invisible "Central Sun," the light of the "unmanifested deity"), often place the *crux ansata* (the handled cross or the Egyptian TAU), at the *zenith* of which instead of a mere upright

———————

* A French archaeologist of some renown, Dr. E. Rebold, shows the great culture of the Egyptians 5000 B.C., by stating upon various authorities that there were at that time no less than "thirty or forty colleges of the initiated priests who studied occult sciences and practical magic." [*Histoire générale de la Franc-Maçonnerie*, Paris, 1851.]

† In the August Number (1881) of *The Theosophist* a mistake has crept in which has now to be corrected. On page 240 (second column, line 16th of the *Editor's* Note) it is said—"the *two* points of its *black* triangle inclining earthward," whereas it ought to read—the "*lower* point of its *black* triangle," since the black triangle has its two angles forming its base reversed.

———————

line they substitute a circle—symbol of limitless, uncreated Space, which cross thus modified has nearly the same significance as the "mundane cross" of the ancient Egyptian Hermetists, a cross within a circle. Therefore, it is erroneous to say the

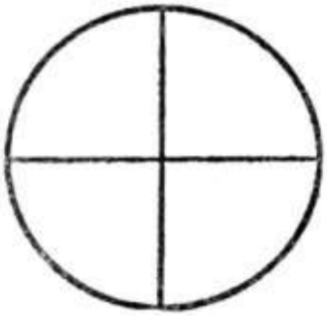

Editorial note stated that the double triangle represented "Spirit and matter *only*" for it represents so many emblems that a volume would not suffice to explain them.

Says our critic: "If, as you say, the 'double triangle' is made to represent the universal spirit and matter only, the objection that two sides—or any two

things—cannot form a triangle, or that *a triangle cannot be made to represent one thing*—a *spirit* alone or *matter* alone—as you appear to have done by the distinction of *white* and *black,* remains unexplained." Believing that we have now sufficiently explained some of the difficulties, and shown that the Western Kabalists always regarded the "trinity in unity" and *vice versa*, we may add that the Pythagoreans have explained away the "objection" especially insisted upon by the writer of the above words, about 2500 years ago. The sacred numbers of that school—whose cardinal idea was that there existed a permanent principle of unity beneath all the forces and phenomenal changes of the universe—did not include the number *two* or the *duad* among the others. The Pythagoreans refused to recognize that number, even as an abstract idea, precisely on that ground that in geometry it was impossible to construct a figure with only two straight lines. It is obvious that for symbolical purposes the number

cannot be identified with any circumscribed figure, whether a plane or a solid geometric figure; and thus as it could not be made to represent a unity in a multiplicity as any other polygonal figure can, it could not be regarded as a sacred number. The number *two* represented in geometry by a double horizontal line == and in the Roman numerals by a double perpendicular line || and a line having length, but not breadth or thickness, it had to have another numeral added to it before it could be accepted. It is but in conjunction with number *one* that, becoming the equilateral triangle, it can be called a figure. It becomes, therefore, evident why, having to symbolize *spirit* and *matter*—the Alpha and the Omega in the Cosmos—the Hermetists had to use two triangles interlaced—both a "trinity in unity"—making the former to typify "spirit"—*white*, with chalk—and the later typifying "matter"—*black,* with charcoal.

To the question, what do the two other *white* points signify, if the one "white point ascending heavenward symbolizes spirit"—we answer that, according to the Kabalists, the two lower points signify "spirit falling into generation, "*i.e.,* the pure divine spark already mixed with the matter of the phenomenal world. The same explanation holds good for the two black angles of the horizontal line; both of the third points, showing one—the progressive purification of spirit, and the other—the progressive grossness of matter. Again, to say that "any thought of upward or downward" in "the sublime idea of the Cosmos" seems "not only revolting but unreal," is to object to anything abstract being symbolized in a concrete image. Then why not make away with all the signs altogether, including that of Vishnu and with all the learned Puranic explanation thereof given by the writer? And why should the *Kabalistic* idea be more revolting than that of "Death—Devourer—Time," the latter word being a synonym of Endless Eternity—represented by a circle surrounding the double triangle? Strange inconsistency and one, moreover, which clashes entirely with the rest of the article! If

the writer has not met "anywhere with the idea of one triangle being *white* and the other *black*" it is simply because he has never studied, nor

probably even seen the writings of the Western Kabalists and their illustrations.

The above explanations given by us contain the key to the Pythagorean general formula of unity in multiplicity, the ONE evolving the many, and pervading the many and the whole. Their mystic DECAD 1 + 2 + 3 + 4 ==10 expresses the entire idea; it is not only far from being "revolting" but it is positively sublime. The ONE is the Deity, the Two *matter* (the figure so despised by them as matter *per se* can never be a conscious unity),* the THREE (or Triangle) combining *Monad* and *Duad*, partaking of the nature of both, becomes the triad or the phenomenal world. The Tetrad or sacred TETRAKTYS, the form of perfection with the Pythagoreans, expresses at the same time the emptiness of all—MAYA; while the DECAD, or sum of all, involves the entire cosmos. "The universe is the combination of a thousand elements, and yet the expression of a single element—absolute harmony or spirit—a chaos to the sense, a perfect cosmos to reason"—we say in *Isis Unveiled*.† Pythagoras learned his philosophy in India. Hence, the similarity in the fundamental ideas of the ancient Brahmanical Initiates and the Pythagorists. And when defining the *Shatkon,* the writer says it "represents the great universe ब्रह्माण्ड (Brahmânda) — the whole endless महाकाश (Mahâkâśa)—with all the planetary and stellar worlds contained in it," he only repeats in other words the explanation given by Pythagoras and the Hermetic philosophers of the hexagonal star or the "Double Triangle" as shown above.

Nor de we find it very difficult to fill up the gap left in our brief note in the August number as to the "remaining

———————

* See in Kapila's Sankhya—Purusha and Prakriti: only the two combined when forming a performing unity can manifest themselves in the world of senses.

[In *Isis Unveiled*, Vol. I, p. xvi, this sentence runs: "The universe is the combination of a thousand elements,, and yet the expression of a single spirit—a chaos to the sense, a cosmos to the reason." —*Compiler*.]

———————

three points of the two triangles" and the three sides of each of the "double triangles" or of the circle surrounding the figure. As the Hermetists symbolized everything visible and invisible they could not but do so for the *macrocosm* in its completeness. The

Pythagorists who included in their DECAD the entire cosmos, held the number 12 in still higher reverence as it represented the sacred *Tetraktys* multiplied by three, which gave a trinity of perfect squares called *Tetrads*. The Hermetic philosophers or Occultists following in their steps represented this number 12 in the "Double Triangle"—the great universe or the *Macrocosm* as shown in this figure, and included in it the pentagram, or the *microcosm*—called by them—the little universe.

Dividing the twelve letters of the outer angles into four groups of *triads*, or three groups of *Tetraktys,* they obtained the *dodecagon*, the regular geometric polygon, bounded by *twelve* equal sides and containing *twelve* equal angles which symbolized with the ancient Chaldeans—the twelve "great gods"* and with the Hebrew Kabalists the ten Sephiroths, or creative powers of Nature, emanated from Sephira (Divine Light), herself the chief Sephiroth and emanation from *Hokhmah,* the Supreme Wisdom (the *unmanifested* wisdom), and EN-SOPH, the endless; *viz.,* three groups of Triads of the Sephiroth and a fourth Triad, composed of Sephira, En-Soph, and "Hokhmah," the Supreme Wisdom "that cannot be understood by reflection," and which "lies concealed *within* and *without* the cranium of Long Face";†

———————

* According to Haug's *Aitareya Brâhmanam*, the Hindu *manas* (mind) or Bhagavant creates no more than the Pythagorean *monas*. He enters the egg of the world and emanates from it as Brahm, as itself (Bhagavant) has no first cause (apûrva). Brahm as Prajâpati manifests himself as the androgyne Sephira first of all as the ten Sephiroths do—as twelve bodies or attributes which are represented by the twelve gods symbolizing: 1—Fire, 2—the Sun, 3—Soma, 4—all living Beings, 5—Vayu, 6—Death, Siva, 7—Earth, 8—Heaven, 9—Agni, 10—Aditya, 11—Mind, 12—the great Infinite Cycle which is not to be stopped. This, with a few variations is purely the Kabalistic idea of the Sephiroths.

† *Idrah Rabbah* (Greater Holy Assembly), vi § 58.

———————

the uppermost head of the upper triangle formed the "Three Kabalistic Faces," making up the *twelve*. Moreover, the twelve figures give two squares or the double *tetraktys* representing in the Pythagorean symbology the two worlds—the spiritual and the physical, the 18 inner and 6 central angles yield, besides 24, twice the sacred macrocosmic number, or the 24 "divine unmanifested powers." These it would be impossible to enumerate in so short a space. Besides it is far more reasonable in our days of scepticism to follow the hint of Iamblichus, who says, that "the divine powers

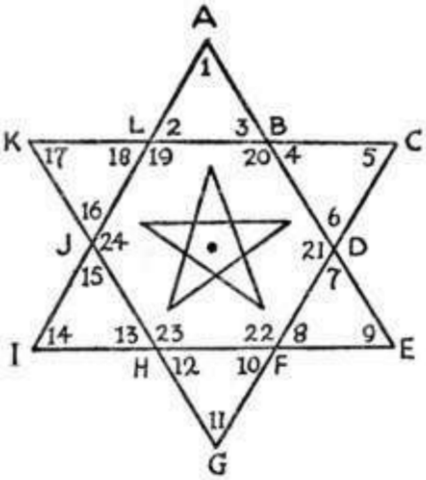

always felt indignant with those who rendered manifest the composition of the *icosagonus*" *viz*., who delivered the method of inscribing in a sphere the *dodecahedron*—one of the *five* solid figures in Geometry,

contained under *twelve* equal and regular pentagons, the secret Kabalistic meaning of which our opponents would do well to study.*

In addition to all that, as shown in the "Double Triangle" above, the pentagram in its centre gives the key to the meaning of the Hermetic philosophers and Kabalists. So well known and spread is that double sign that it may be found over the entrance door of the *Lha-Khang* (temple containing Buddhist images and statues) in every *Gompa* (lamasery) and often over the relic-cupboard, called in Tibet *Doong-ting*. The mediaeval Kabalists give us in their writings the key to its meaning. "Man is a little world inside the great universe," teaches Paracelsus. "A microcosm, within the macrocosm, like a foetus, he is suspended by his three principal spirits in the matrix of the universe." These three spirits are described as double: (1) the spirit of the Elements (terrestrial body and vital principle); (2) the spirit of the stars (sidereal or *astral* body and will governing it); (3) the spirit of the spiritual world (the animal and the spiritual souls)—the *seventh* principle being an almost *immaterial* spirit or the divine Augoeides, *Atma*, represented by the central point, which corresponds to the human navel. This *seventh* principle is the *Personal* God of every man, say the old Western and Eastern Occultists.

Therefore, the explanations given by our critic of the *Shatkon* and *Pañchkon,* rather corroborate than destroy our theory. Speaking of the five triangles composed of "five times *five*" or 25 points, he remarks of the pentagram that it is a "number otherwise corresponding with the twenty-five *elements* making a living human creature." Now we suppose that by "elements" the writer means just what the Kabalists say when they teach that the emanations of the 24 divine "unmanifested powers," the "unexisting" or

"Central Point" being the 25th—make a perfect human being? But in what other respect does the above sentence—

———————

* [This difficult subject is greatly clarified and amplified in L. Gordon Plummer's work entitled *The Mathematics of the Cosmic Mind*, privately published in 1966, wherein all geometrical solids are explained in terms of the Esoteric Philosophy.—*Compiler.*]

———————

without disputing upon the relative value of the words "element" and "emanation"—strengthened moreover as we find it by the author's additional remark that "the entire figure of the microcosm . . . the inner world of individual living being . . . a figure which is the sign of Brahmâ, the deified *creative* energy"—in what respect, we ask, does it clash so much with our stating that some proficients (in Hermetic philosophy) and Kabalists regard the five points of the pentagram as representing the five cardinal limbs of the human body? We are no ardent disciple or follower of the *Western* Kabalists; yet, we maintain that in this they are right. If the twenty-five elements represented by the five-pointed star, make up "a living human creature" then these elements are all vital, whether mental or physical, and the figure symbolizing "*creative* energy" gives the more force to the Kabalistic idea. Every one of the five gross elements—earth, water, fire, air (or "wind") and ether—enters into the composition of man; and whether we say, "five organs of action" or the "five limbs" or yet "the five senses," it will always amount to splitting hairs, for it means all one and the same thing. Most undoubtedly the "proficients" could explain at least as satisfactorily *their claim,* as the writer controverts and denies it, by explaining his. In the *Codex Nazaraeus*—the most Kabalistic of books, the Supreme King of Light and the chief Aeon—MANO, emanates the five Aeons—he himself with the Lord Ferho (the "unknown formless life" of which he is an emanation) making up the *seven* which typify again the *seven* principles in Man—the five being purely material and semi-material, and the higher two almost *immaterial* and *spiritual* (see "Fragments of Occult Truth").* *Five* refulgent rays of light proceed from each of the *seven* Aeons, five of these shooting through the head, the two extended hands, and the two feet of *Man* represented in the five-pointed

———————

* [The first three installments of this Series were published in *The Theosophist,* Vol. III, Oct., 1881, March and Sept., 1882. They were written by A. O. Hume. Later installments of the Series were from the pen of A. P. Sinnett.—*Compiler.*]

———————

star, *one* enveloping him as with a mist and the *seventh* settling like a bright star over his head. The illustration may be seen in several old books upon the *Codex Nazaraeus* and the *Kabala*. What wonder, that electricity or animal magnetism passing most powerfully from the five cardinal limbs of man, and the phenomena of what is now called "mesmeric" force having been studied in the temples of ancient Egypt and Greece and mastered as it may never hope to be mastered in our age of idiotic and *a priori* denial, the old Kabalists and philosophers who symbolized every power in nature, should for reasons perfectly evident for those who know anything of the arcane sciences and the mysterious relations which exist between numbers, figures, and ideas, have chosen to represent "the *five* cardinal limbs of man"—the head, the two arms and the two legs—in the five points of the pentagram? Éliphas Lévi, the modern Kabalist, goes as far, if not further than his ancient and mediaeval brethren; for, he says in his *Dogme et Rituel de la Haute Magie* (p. 175): "The Kabalistic use of the pentagram can determine the countenance of unborn infants, and an initiated woman might give to her son the features of Nereus or Achilles, as those of Louis XIV, or Napoleon."* The *astral light* of the Western occultists is the *akaśa* of the Hindus. Many of the latter will not study its mysterious correlations, neither under the guidance of initiated Kabalists nor that of their own initiated Brahmans, preferring to *Prajña-Paramita*—their own conceit. And yet both exist and are identical, the idiotic and ignorant denials of J. K., the London "Adept," notwithstanding.

---

* [Vol. I, p. 187, in 6th edition.—*Compiler*.]

Collected Writings VOLUME III

1881

THE GRAND INQUISITOR

[*The Theosophist*, Vol. III, No. 2, November, 1881, p. 38]

[In the November and December, 1881, issues of *The Theosophist,* H.P.B. published all English translation—apparently made by herself—of certain passages from the famous work of Dostoyevsky, *The Brothers Karamazov,* namely from chapter 5 of Book V. She introduced this translation with the following two separate Notes:]

Dedicated by the Translator to sceptics who clamour so loudly both in print and private letters: "Show us the wonder-working 'Brothers,' let them come out publicly and—we will believe in them!"

This is an extract from Dostoyevsky's celebrated novel *The Brothers Karamazov*—the last publication from the pen of the great Russian novelist, who died a few months ago, and just as the concluding chapters appeared in print. Dostoyevsky now begins to be recognized as one of the ablest and profoundest among the Russian writers. His characters are invariably typical portraits, drawn from various classes of Russian society, strikingly lifelike and realistic to the- highest degree. The extract translated constitutes a great satire on modern theology generally and the Roman Catholic religion in particular. The idea is that Christ revisits earth, coming to Spain at the period of the Inquisition, and is at once arrested as a heretic by the Grand Inquisitor. One of the three brothers of the story, Ivan, a rank materialist and an atheist of the new school, is supposed to

throw this conception into the form of a poem, which he describes to Alyosha (the youngest of the brothers), a young Christian mystic brought up by a "saint" in a monastery . . .

[It appears that the suggestion to translate this passage from Dostoyevsky came from H.P.B.'s superiors. In a letter received by A. P. Sinnett at Simla, in August, 1881, from Master K.H. (*The Mahatma Letters*, pp. 204-07), occurs the following sentence:

"The suggestion to translate the *Grand Inquisitor* is mine; for its author, on whom the hand of Death was already pressing when writing it, gave the most forcible and true description of the

Society of Jesus that was ever given before. There is a mighty lesson contained in it for many and even you may profit by it." — *Compiler*.]

Collected Writings VOLUME III

1881

FOOTNOTES TO "THE TWELVE SIGNS OF THE ZODIAC"

[*The Theosophist*, Vol. III, No. 2, November, 1881, pp. 41-44]

[This valuable and scholarly article by T. Subba Row is accompanied by a few footnotes appended by H.P.B. to various terms and statements of the author. They are as follows:]

[Concerning the Sign of Virgo;]

Virgo-Scorpio, when none but the initiates knew there were twelve signs. Virgo-Scorpio was then followed for the profane by *Sagittarius*. At the middle or junction-point where now stands *Libra,* and at the sign now [so] called which follows *Virgo,* two mystical signs were inserted which remained unintelligible to the profane.

[Of the zodiacal sign spoken of by Subba Row as the Crocodile:]

This constellation was never called Crocodile by the Western ancient astronomers who described it as a horned goat and called it so—*Capricornus*.

[Of the principle which Subba Row calls the Jivatma, and which he says is represented by the sign *Sinha*, or the Lion:]

In its lowest or most material state, as the life-principle

which animates the material bodies of the animal and vegetable worlds, etc.

[Of Subba Row's statement that the sign *Sinha*, or the Lion, also represents "the real Christ, the anointed pure spirit, though the missionaries may frown at this interpretation":]

Nevertheless it is a true one. The *Jivatma* in the *Microcosm* (man) is the same spiritual essence which animates the *Macrocosm* (universe), the differentiation, or specific difference between the two *Jivatmas* presenting itself but in the two states or conditions of the same and one Force. Hence, "this son of Paramatma" is an eternal correlation of the Father-Cause, *Purusha* manifesting himself as Brahmâ of the "golden egg" and becoming Viraj—the universe. We are "all born of Aditi, from the water" (*Rig-Veda*, Hymns to the Maruts, Bk. X, Hymn 63, 2), and "Being was born from non-being" (*ibid.,* Mandala I, Sukta 164, 6).

[Of the Astral light:]

Even the very name of *Kanya* (Virgin) shows how all the ancient esoteric systems agreed in all their fundamental doctrines. The Kabalists and the Hermetic philosophers call the Astral Light the "heavenly or celestial Virgin." The Astral Light in its unity is the 7th. Hence the seven principles diffused in every unity, or the 6 and ONE— two triangles and a crown.

[Of Subba Row's statement that "Jivatma differs from Paramatma, or to state the same thing in other words, 'Baddha' differs from 'Mukta,' in being encased as it were within these 36 Tattvas, while the other is free":]

As the Infinite differs from the Finite and the Unconditioned from the Conditioned.

[Of the 36 *Tattvas*:]

36 is three times 12, or 9 Tetraktys, or 12 Triads, the most sacred numbers in the Kabalistic and Pythagorean numerals.

[Of the sign *Makara*, or the Goat (Capricornus):]

See the article, in the August (1881) number, "The

Five-Pointed Star,"* where we stated that the five-pointed star or pentagram represented the five limbs of man.

[Of the "nine *Prajapatis*—the assistants of the Demiurgus":]

The nine Kabalistic Sephiroth, emanated from Sephira the 10th, and the head Sephiroth are identical. Three trinities or triads with their emanative principle form the Pythagorean mystic *Decad,* the sum of *all* which represents the whole *Kosmos*.

* [Pages 250-54 in the present Volume.—*Compiler*.]

Collected Writings VOLUME III

1881

THE BRIGHT SPOT OF LIGHT

[*The Theosophist*, Vol. III, No. 2, November, 1881, pp. 45-46]

TO THE EDITOR OF THE THEOSOPHIST:

MADAME,—In the last issue of your valuable Journal, a member of the New York Theosophical Society seeks to be enlightened as to the cause of a bright spot of light which he has often seen. I am also equally curious to have an explanation. I attribute it to the highest *concentration* of the soul. As soon as I place myself in *that* prescribed attitude, suddenly a bright spot appears before me which fills my heart with delight—indeed, that being regarded as a special sign by the Indian devotee that he is in the right path, leading to ultimate success in the Yoga practice—that he is blessed by the special grace of the Almighty.

One evening, sitting on the ground cross-legged, in that state of innate concentration when the soul soars into the high regions, I was blessed with a shower of flowers—a most brilliant sight, and which I long to see again. I moved to catch at flowers so rare, but they eluded my grasp and suddenly disappeared, leaving me much disappointed. Finally two flowers fell on me, one touching my head and the other my right shoulder, but this time also the attempt to seize them was unsuccessful. What can it be, if not a response that God has been pleased with his worshipper, meditation being, I believe, the unique way of spiritual worship.

P.

September 18, 1881.

Editor's Note — It depends. Those of our orthodox native contributors, who worship some particular God—or, if they so prefer, the one ISVARA, under some particular name—are too apt to attribute every psychological effect brought on by mental concentration during the hours of religious meditation to their special deity, whereas, in 99 cases out of 100, such effects are due simply to purely *psycho-physiological* effects. We know a number of mystically-inclined people who see such "lights," and that as soon as they concentrate their thoughts. Spiritualists attribute them to the agency of their departed friends; Buddhists—who have no personal God—to a *pre-nirvanic* state; pantheists and Vedantins to *Maya*—illusion of senses; and Christians—to a foresight of the glories of Paradise. The modern Occultists say that, when not directly due to cerebral action whose normal functions are certainly impeded by such an artificial mode of deep concentration—these lights are glimpses of the Astral Light, or, to use a more *scientific* expression—of the "Universal Ether" firmly believed in by more than one man of science, as proved by Mr. Balfour Stewart's *Unseen Universe*. Like the pure blue sky closely shrouded by thick vapours

on a misty day—is the Astral Light concealed from our physical senses, during the hours of our normal, daily life. But when concentrating all our spiritual faculties, we succeed, for the time being, to paralyse their enemy—the physical senses, and the inner man becomes, so to say, distinct from the man of matter, then, the action of the ever-living spirit, like a breeze that clears the sky from its obstructing clouds—sweeps away the mist which lies between our normal vision and the Astral Light, and we obtain glimpses into, and of, that light.

The days of "smoking furnaces" and "burning lamps" which form part of the Biblical visions are well gone by and—to return no more. But, whosoever, refusing natural explanations, prefers *supernatural* ones, is, of course, at liberty to imagine that an "Almighty God" amuses us with visions of flowers, and sends burning lights before making "covenants" with his worshippers.

Collected Writings VOLUME III

1881

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. III, No. 2, November, 1881, pp. 48, 52]

[Commenting upon a statement in the article entitled "Advice from a Swami," to the effect that certain high stages of meditation bring man face to face with "the Almighty, the Universal, the All-Knowing and the All-Glorious God," H.P.B. says:]

Who, whenever seen, will always prove to be man's own deific principle, his own luminous *Atman*, at best, and not God or Iśwara, who—as well proved by Kapila—if Impersonal and Infinite *cannot* be seen, and if Personal, hence *finite,* is not the "universal" spirit.

[In connection with various fanatical religious utterances in the *Sunday Mirror* of the Brahmo-Samâja:]

To wind up, having declared in another editorial called "Dogma and Life" that the "Theists"—only by no means "*Monotheists*," if you please—"of the New Dispensation believe in the doctrine of Trinity—they accept the Father, the Son and the Holy Spirit,"—without informing us this once, what becomes of our friend "Durga," and whether it is *she* "the holy spirit"—the *Mirror* propounds a doctrine, which for its novelty, beats even Auguste Comte's "feminine mystery" and "artificial fecundation." Happily for itself the pious organ confesses that particular mystery connected with God and Christ working upon the Babus neither—"so much history, so much biography, so much metaphysics, or so

much theology," with which definition we fully concur. For once the rhetorical blossoms which overshadow rather too thickly the roots of wisdom concealed in the fathomless depth of the editorial—are culled, the reader discovers it, as pertaining to pure *physiology*. Christ is viewed—"as a ball of fire carrying heaven and salvation into the sinner's heart," and—stomach. "When he (Christ) enters into the life of a Brahmo" explains the *Sunday Mirror*—"he enters as a living principle, a burning idea, a consuming fire that changes the entire life, and creates everything anew. He is *swallowed,* he is *digested*, and he is converted into life blood . . ." (!!), etc., etc., etc. . . . . Stop, oh *Sunday Mirror,* stop! This is pure Anthropophagy and threatens to trespass

the bounds of even Oriental metaphor. What difference, then, would the Brahmos of the N.D. make between the "Lamb" of God and a lamb cutlet?

[In connection with various fanatical activities on the part of the Salvation Army:]

And to this we may add our own prayer: "Oh Lord, how easy it would be for you to 'smash' the devil at once without any 'Hall' or 'Army' and so extirpate evil and misery for ever from this world of sorrow! Oh, Lord, it is because, alleged Omniscient, and Omnipotent and JUST (!!) you have nevertheless ever refused to do so, or even to give us a sign of your existence, and that you are now allowing instead, a whole 'Army' of fanatical zealots, who ought to be at home mending their shoes and stockings, and wiping their children's noses, to roam about—an army of lunatics caricaturing their religion—that so many good people reject the devil and even doubt your own Being. Whose fault is it, Oh, Lord? Not ours, that is evident, but rather that of the brains you have furnished our heads and REASON you have endowed man with."

WILLIAM QUAN JUDGE
April 23, 1951—March 21, 1896

DR. JIRAH DEWEY BUCK
1838-1916
(From *The Path,* New York, Vol. VII, January, 1893)

Collected Writings VOLUME III
1881

DAYANAND SARASWATI AND HIS FOLLOWERS

[*The Theosophist*, Vol. III, No. 2, Supplement, November, 1881, pp. 3-4]

TO THE EDITOR OF *The Theosophist.*

MADAM: The following is a very important notice received from Benares. Please publish it in your columns, and give your readers an opportunity of judging thereby for themselves.

Your very truly,

PANDIT GOPI NATH,
Editor, *Mittra Vilasa*.

"Being led away by the misleading reputation of Swami Daya Nanda Saraswatee, we, the undersigned, repaired to him to hear his Vedic lectures and act according to his dictates. But no sooner had we heard him than we became convinced that he was no true reformer. Our doubts now having been removed by our Vedic Guru Pandit Jugulkishore Pathak, a member of The Brahmamrit Varshini Sabha, we made penance, as commanded in our Shastras, for this mistake and sin of ours, and we hereby promise never to deviate from the true and just way taught by our Guru.

"Sita Rama, Babu Nand Pande, Krishna Rama Shukul and Rama Prasda Dube.

"Published by
"PANDIT JUGULKISHORE PATHAK,
Brahmamrit Varshini Sabha,
"Benares."

Editor's Note.—True to our policy of perfect impartiality, to the promise that every religion, sect, and school of philosophy will be given a chance of a fair hearing before the public, and the adherents permitted to defend their respective opinions in our journal, we are forced to make room for the above manifesto. But we do so with regret, for this is no philosophical proof that the doctrines taught by

the learned Pandit in whose favour it is issued, namely—Pandit Jugulkishore Pathak—are more philosophical, or in any way more true than those expounded by

Swami Dayanand Saraswati. As it stands, the declaration is simply the confession of a short-lived apostasy, and, a public contrition in consequence of it. Tomorrow the disciples of Swami Dayanand may send us in their reply, and we would have to publish it in our next on the same principle. If ever any good is calculated to come out of such mutual denunciations, then, ought the two learned pandits to furnish us, at least with papers pro and contra their respective interpretations of the *Vedas*; and so leave the verdict to the opinion of the impartial readers. Otherwise such denunciations are calculated to do more harm than good.

Collected Writings VOLUME III

1881

WESTERN "ADEPTS" AND EASTERN THEOSOPHISTS

[*The Theosophist*, Vol. III, No. 2, *Supplement*, November 1881, pp. 4-6]

Since the first appearance of *The Occult World* the London *Spiritualist* undertook a series of regular weekly attacks upon it. On the ground that Mr. Sinnett had never himself seen Koot Hoomi, the existence of the latter was doubted. This doubt was followed by the arbitrary hypothesis that no one else ever had seen him. Then, when seven Theosophists (four natives of India and three Europeans) had declared over their own signatures that they *had* seen our Brother, a pretext for invalidating their testimony was immediately invented. An objection, loosely grounded upon the fallacious and not very delicate insinuation, that as no one in England knew whether the lives and characters of the witnesses entitled their evidence to be accepted without protest, a very small degree of confidence could be placed upon it. Besides that, it was urged that as neither

Mrs. A. Gordon, nor Colonel Olcott had given their testimony—the latter, moreover, having never declared to have seen the "Brothers"—the claim would receive no attention. Both of the above-named persons have now sent in their evidence. It remains to be seen, whether in the first place their letters will be published; and if so, what attempt will be made to discredit them.

Meanwhile, for over a period of three months, and week after week, *The Spiritualist* never appeared without containing an attack or two of more or less doubtful literary refinement upon the Theosophists in general, the Founders of the Society in particular, and Koot Hoomi and Mme. Blavatsky—especially. At times, the epithets to their address, and the peculiar phraseology characterizing them, reached a degree of eminence that placed *The Spiritualist*—with its hitherto immaculate columns which ought to be solely devoted to the necrologies of distinguished disembodied angels—on a level with the cheapest political daily of America, during the Presidential elections. The editorial "passes" having been somewhat obstructed by the seven avalanches of the Theosophical witnesses, *The Spiritualist* bethought itself of another expedient. When Italy had fallen into impious doubt and infidelity, Pius IX resorted to the expedient of being protected by foreign hirelings, and a body of "Papal Zouaves" was duly organized. When the Editor of *The Spiritualist* saw himself in danger of being floored by the accumulated testimony to the existence of the "Brothers"—from India, he found out a "Kabalist," and formed with him an alliance—offensive only; as, so far

no one went to the trouble of attacking him. That *Spiritualist* "Zouave" was J. K., the mirific "adept" and a "widow's son" to boot; a—"Hiram Abiff," reared up and raised by an illustrious grand master—a "Hierophant of Western origin" as J. K. himself introduced him.

So far, so good. The Kabalistic arrows directed by J. K. against the Theosophists, shooting over their heads, hurt no one but *The Spiritualist,* whose columns were, for a time, filled with the pompous self-glorifications of the Occult "Sir Oracle." These articles provoking homeric fits of

laughter among those of the Anglo-Indians who read them, were rather a treat than a nuisance. Had J. K. proceeded in that strain, no one would have ever paid the slightest attention to his harmless diatribes and, as stated in the October *Theosophist,* that would have been the first and the last time that we would have noticed him in our columns. But the alleged "adept" has now resorted to personalities. Forgetting that the "Theosophists" of Bombay are private and *non-professional* characters who neither sell quack medicines for a livelihood, nor advertise "Magnetism classes at one guinea for the course, or 5s. a lesson," he permits himself to speak of better people than himself in a deprecatory tone which, at best, might be assumed only by a regular proficient in the Occult art and knowledge, recognized as such the world over. To make use of such phrases as—"Madame Blavatsky—evidently knows nothing of *our* art [!?], I [!?] do not hesitate to state [of course, how should a Kabalist of his "calibre" hesitate at anything?] that the voluminous work [*Isis Unveiled*] is a thoroughly misleading one . . she has not grasped the right meaning". . . etc., etc.—the critic must have proved himself as great as Paracelsus or, at the least, as wise as the "Hierophant" who initiated him.

Instead of that, what do we find? Who is that J. K. who like his *En-Soph* is ever "speaking of himself, to himself, and through himself"? Since he did not hesitate to name Mme. Blavatsky and tried to show her *so inferior* to himself, we do not see why we should feel the slightest scruple to lift up the "brazen mask" which shrouds the face of the Kabalistic *beau domino*. We declare then in our turn, proofs in hand, that Mr. Julius Kohn is a very conceited, vain, young gentleman, who, hardly weaned from the A.B.C. of Occultism, puts on the airs of a mysterious grand adept—*dextro tempore*, writes pretentious articles under the safe cover of two initials, and so obtains a public hearing under false pretences. There is no Kabalistic organ, and even the third-class London *Weeklies,* but would throw his articles in the waste basket, had he offered them. What better opportunity, then, taking advantage of the ill-feeling of the

Spiritualists toward the Theosophists to get room in a journal wherein to ventilate his vagaries? Hence his articles in *The Spiritualist,* and the declarations that there are no spirits in nature other than *human* spirits; and the magisterial, ridiculous verdict "if the Theosophists study the elementals, they study only *undeveloped human* spirits."

"The disciple is not above his master . . . it is enough for the disciple that he be as his master, and the servant as his lord"; read verses 24-25, chap. x of *Matthew*. Hence Julius Kohn has either to abide by his "Lord and Master's" decision, or maintain that he is above his "hierophant," adding, moreover that his Initiator of "Western origin" (so designated by him, we suppose, in contradistinction to his own which is Eastern) does not know what he is talking about. Whatever our "adept" may say in his excuse in the future, that is the interesting information that the said Master (whose full name, if he would like to see it published, we are as ready to give, as we gave his own)—says of his disciple, of whom otherwise, Mr. W—seems to be very proud:—"Mr. Kohn," he tells a friend, "has been under my direct guidance for several years and went on reading in all languages every Kabalistical work to be purchased here and in Germany . . . but he does not go in for Astrology to any extent. *He has not yet made his entrance into the adytum;* but his *intuitions* are working up and he gets very lucid glimpses of things *by times*. His *dreams* are getting very interestingly spiritual. . . . But he eschews mediumship. Although he has not yet confronted the 'Red Elixir,' (*i.e.,* made the perfect junction of the soul with the spirit) . . *yet he is on the fair way* of it, for 'of that day and hour knoweth no man'. . ."

Quite so. No one knoweth of it, no more the master than the disciple, we see. We have good reasons to believe that the former will not take the risk of denying his own words, so religiously quoted by us, as in the contrary case, we might add to it some other trifling particulars, which we will abstain from mentioning at present. We do not know that gentleman personally, and we might have perchance more respect for him, if we did have that honour,

than we are likely to ever entertain for his pupil. We have proved the essential points, and that suffices for our purposes. On the authority of the person, more likely to exaggerate the achievements of his disciple than to lower them in the world's estimation, we are informed, (1) that J. K. "has not yet made his entrance into the adytum,"—which amounts to confessing before anyone who knows anything of Hermetic phraseology, that his pupil knows NOTHING yet of the essential, final, and higher mysteries, evolving, meanwhile, his "involitional soul" out of the allegorical interpretations of his "interesting *dreams*," during the *non*-lucid interludes between his "intuitional" lucid glimpses of things; (2) that J. K. "eschews mediumship," having, as we were told in one of his articles, his own notions about "spirits," *i.e.,* in every case as *heretical* as those of the theosophists, only perchance, less correct (N.B., the Editor of

The Spiritualist thus seeming to be warming a viper in his bosom); and—(3) not having yet "confronted the Red Elixir," namely, having never succeeded so far, in uniting his *spirit* with his *soul,* which alone makes the adept for a time a divine being existing in the region of absolute wisdom, J. Kohn is but an humble *chela** in the school of magic, and *no* "adept" at all, as he would like to have us believe.

It is this dabbler in occultism, who, in his pretentious, bombastic style, so full of audacious conceit, speaks of such adepts as were the old Indian *Rishis,* of the authors of such philosophies as the *Vedas,* the *Vedanta* and the *Sankhya*, of such men as our Brother Koot Hoomi, as if they knew nothing worth knowing! To show his own ignorance Oh, shadows of Kapila and Patañjali!—J. K. calls "Akaśa"—a FIGMENT!! If readers would only believe him: "Taking erronously some esoteric sentences from Paracelsus in their literal wording, the late Abbé Alphonse Louis Constant (Éliphas Lévi), or the man who wrote his books on Magic, invented [?!] out of the sideral influence of Paracelsus an objective astral light, and theorised thereon that the great

* The disciple of a *Yogi*.

work of adeptship is to subjugate and direct this force. Combine therewith," he adds, "a practice of bullying the elementals in all the four kingdoms, and you are, according to Éliphas Lévi, an accomplished master magician."

Combine with ignorance, a practice of bullying all those who differ from you, especially those who refuse to recognize in Mr. Julius Kohn anything higher than a "figment-adept" and you are, according to J. K., "an accomplished master magician."

And now to the truthfulness and reliability of his criticisms upon *Isis*. "In Paracelsus," he says, "as in all other Kabalists, the letter is for the uninitiated, the spirit for the initiated. *The mediaeval adepts were, by the age they lived in, compelled to hide their knowledge from the church."* (What wondrous news. The first revelation of a truth which every school boy knows.) "They used, therefore, a veiled language, and physical symbols stood for purely spiritual things. The author of *Isis* seems to have overlooked this," adds our learned adversary. Well, the "author of *Isis*" did nothing of the kind, however. On the other hand, the author of "The Adeptship of Jesus Christ" must have never done more than skip *Isis*, if he overlooked the fact that both its volumes are full of references and explanations as to the "veiled language" of the Kabalists, Christian as well as Pagan—the former dreading to divulge their meaning on account of the persecution of the Church, the latter owing to the terror of the "initiation oath" pronounced during the "mysteries." That J. K. only pretends to have overlooked the fact is still more likely. However it may be, the whole work is an exposition of that which the London "adept" tries to teach, but makes a sad mess of. Nor was the author of *Isis* ever unaware of the well-known fact, that most (not all) of the physical symbols

stand "for purely spiritual things." Whoever has read *Isis* will see how reliable are J. K.'s criticisms.

"Elemental spirits," goes on to perorate the critic, "are not creatures evolved in earth, air, fire or water. There are no doubt spirits who prefer to dwell in one of the said elements, *but they are human* [!]. The method ordinarily

resorted to for entering into communication with Elementals by offering them some favourite food, shows that they are simply not very advanced human spirits." The last argument is charmingly *logical,* and worthy of the "literary calibre" of a great "adept." Just as if only *human* beings ate food, and men and their spirits alone could be offered "some favourite food"! The Elementals are all "human," he maintains. And what are the "Shedim" of his Jewish Kabalists? What of Robert Fludd—the grand master of the mediaeval "Fire" philosophers, who were the greatest Kabalists living—who says that as there are an infinity of visible human creatures, so there is an endless variety of *non*-human beings among the spirits of the elements? And what of the endless variety of the "Demons" of Proclus, Porphyry, Iamblichus, and of the "Nature Spirits"? . . . Verily, it requires a very small amount of intelligence in a critic to write—"let 'The Church,' so-called, go to the Devil of her own creation,"* or again—"Theosophy is Diabolosophy . . . which gets but the Sophistries of His Satanic Majesty"; but it requires a good deal of wisdom which cannot be imparted by any "Hierophant" to understand *true* Theosophy. It is as easy for a cabman as for Mr. Kohn, to utter words of abuse; and the former is as free to point out the Royal Society as a gin shop, adding that all its Fellows assemble there but to get drunk with liquor, as for the adept to call Theosophy "Diabolosophy." Both can do so with perfect impunity. For, no more than the said cabman will ever get admitted within the sacred precincts of learning, can a man using such a language hope of ever entering within the circle of *true* Theosophy, or—"confront the Red Elixir."

The real gist, the pith of the stuff of which all J. K.'s articles are made up, is explained by the following: Notwithstanding all his self-glorification of "adeptship" neither the "adept" nor even his "hierophant," whom we know better than both may imagine, would be able to produce the slightest phenomenon *at will*; even of that kind which incipient mediums and sensitive children often produce,

---

* J. K.'s article, "The Adeptship of Jesus Christ," in *Medium and Daybreak*, September 2, 1881, p. 556.

---

say, raps upon the table without contact. Hence his diatribes against the phenomena described in *The Occult World;* his bombastic and long-winded prattle about the powers of adeptship being "only purely spiritual." It is so easy and it offers such secure ground to assume "powers" which have to remain, on the said principle, for ever theoretical. But it becomes rather more dangerous for him to declare that "when Koot Hoomi is alleged to say repeatedly: 'The adept is the rare efflorescence of a generation of enquirers,' he ventilates this idea purely to bring recruits to the Theosophical Society."

It is dangerous, we say, for besides being a glaring falsehood and a calumny, the disciples of Koot Hoomi might easily retort to Mr. Julius Kohn and ask: And what may be the secret meaning of this sentence of yours which directly follows the preceding? "Whoever attempts to arrive at Divine power *by diabolic means* labours in a most deplorable delusion. Anaesthetic and drugs should never be experimented with. Also with the practice of organic mesmerism must be united great care not to abuse the power, combined with an uncompromisingly pure life."

If the "adept" refuses to inform the readers of the real occult meaning of the above, we will. Combined with other, very frequent allusions in his verbose articles—we may just call them *sub rosa* advertisements*—it is meant to call the attention of the reader to certain wonderful books on mesmerism, in close relation with professional "classes of magnetism" at 3 and 1 guinea the course. The said occult meaning is simply "to bring recruits" within the fold of the

---

* Such advertisements, for instance, as this one we find inserted in his article upon "The Adeptship of Jesus Christ." "The following extracts from the third edition of Miss Chandos Leigh Hunt's excellent and most valuable *Private Instructions on Organic Magnetism*, will give a scientific description of the Soul-Power, and the means to attain thereto:"—Follows the "scientific description" in which Jesus Christ is honoured with the title of "Red magician." Further on, J. K. recommends once more "the ACQUISITION OF THE INVALUABLE WORK just quoted, *while those who are by locality favoured, should not fail to* GET PERSONAL INSTRUCTION. Now this we call searching for "recruits" with an unparalleled zeal.

---

happy magneto-Kabalistic *trimurti;* that triad we mean well known to the Theosophists in London, which under three different names represents in reality but two, if not one, and ought to bear in any case the name of the "Hierophant" though it does sail under a triple compound name which is no longer its own. We are sorry to say, even so much, of persons with whom we are not in the least concerned. But we sincerely think it a kindness to Mr. W——, the "Hierophant," [who] as we are told, is a man of sense and learning, [to let him know] that his pupil is sorely compromising him. Let him then use his occult powers to force upon his too indiscreet disciple— (*a*) that he who lives in a glass house ought never to throw stones at that of his neighbour; and (*b*) that he should

not exhibit his ignorance in such a flagrant manner, by speaking of the doctrines of Gautama Buddha, as if he knew, or *could know* anything of HIS esoteric doctrines! Hear him jabbering about Śâkya-Muni, and dogmatizing right and left in the following strain: "Whatever the sapient critics and bookmakers do not understand, they label with a false name and think that thereby they have explained it." Just Mr. J. Kohn's position, who pretends to explain all that he knows nothing about. "If the books of Philo and John are productions of Neo-Platonists, then the teachings of Gautama Buddha, which contain the same doctrine, only in other wording, must also be Neo-Platonism." ("The Adeptship of Jesus Christ.")

So immeasurably arrogant and vain of his supposed learning is Mr. J. Kohn that he actually insinuates in the above his thorough knowledge of the secret meaning of the doctrines taught by Gautama Buddha! We advise him to limit his *revelations* to the Jewish Kabala, as his superficial comprehension of it may yet throw, with an appearance of some reason, glamour in the eyes of the too confiding reader innocent of any great proficiency in the Kabalistic lore. But will he have the additional effrontery of maintaining or even of insinuating that he understands better the Buddhistic "Rahat" doctrine than the most learned Buddhist priests, of whom we have such a number among

the Fellows of the Theosophical Society at Ceylon, Burma and Tibet? We would not wonder. The too Kabalistic "J. K." winds up the article under review with the following words of wisdom:

> The errors here set forth appear in the text-books of the Theosophists. If I have said hard things of the Theosophical Society, I *mean the Society exclusive of the Western* members who I *believe are all* INTELLIGENT *and* AMIABLE individuals; as such I esteem them, but not as Theosophists. . . .

How occult and pompous, yet how transparently clear. Let Mr. Julius Kohn give up, however, the sweet illusion that he, or any adept of *his* sort, is capable of saying "hard things" whether of the Theosophical Society or of its members. He has ventilated quite a number of "impertinent" things, but this affords rather merriment than inflicts pain upon those who know how far he deserves the self-imposed title of "adeptship." By "the Society, *exclusive of the Western members,"* he means the Parent Society, now in India, of course; and, he is kind enough to believe our "Western members . . . intelligent and amiable individuals"—(read enthusiastic but amiable fools)—and thus closes his denunciatory article with another untruth. For, we happen also to know, how his "dreams" and occasional "glimpses of things" bring him to see intuitively through the fallacies of such writers as "one of the most prominent of the British Theosophists, who will remain unnamed." And, we are also aware of the contempt with which he speaks of many of these "intelligent and amiable individuals." If he flatters them in his article at all, it is because these individuals, living in London and some of them

receiving him at their houses, he has sense enough to avoid irritating them too unnecessarily. At the same time the "Eastern" Theosophists are far away in India, and, as he thinks, can know nothing of him, his "spiritual dreams" having failed to reveal to him that they did know something—Mr. J. Kohn's "adeptship" as will be seen, excluding neither cunning, nor yet an eye to business.

Nevertheless, we owe him a debt of gratitude, for enlightening us as to the various *colours* of the many various

342

kinds of magicians. "The *White* Magician," he writes, quoting enthusiastically from a "gifted Lady magnetist's" work (the legitimate wife, we are told, of his "Hierophant-Initiator," though we never heard yet of a *practicing* Hierophant Magician who was *married*)—"the white Magician is a high form of Adeptship, and few there are who reach it; fewer still who become *Red* Magicians. The difference between the former and the latter is, that the senses and the world possess certain temptations for the *White* Magician, which he sees and feels though he conquers. But nothing can tempt the *Red* Magician to evil any more than God can be tempted. The passive *White* Magician is to be found in the *Religieuse*" (? ! ! nuns?) . . . and "Black Magic is (in part) the art of applying the science of Magnetism to the obtaining of worldly riches, and to the influencing of persons to obey your Will, with results injurious to themselves. This part of the art I do not teach."

We should say not. Even in this our century of scepticism it would not be quite safe to advertise "classes" for imparting the *Black* Art. However, although modestly withholding from his reader's knowledge his own particular shade, we suggest the hypothesis of a colour that might be correctly termed—"chameleonic." His published lucubrations warranting, and his alleged abstinence from wine* forbidding us to accept the theory offered by one of our French Occultists who, writing about "J. K." says of him—*"Le magicien est gris,"* we can find no better *nuance* for him

———

* It is not enough for a "hierophant" or an "adept" to abstain from wine and liquor; *he must avoid leading others into temptation,* if he cares to deserve the glorious name. We would then put the following question to those, who, denying our Eastern Brotherhood, accept as "hierophants" and "adepts" persons having no right to the appellation: what man, acquainted but with the A.B.C. of Occult sciences would dare maintain that even a simple pupil—let alone an adept in Occultism—would, while pursuing the *divine* science, at the same time obtain *and hold a patent for the invention of a distilling apparatus for the manufacture of an improved whisky!!* Imagine a modern Paracelsus or Jacob Boehme, proprietor of a dram shop and erecting distilleries in London and Ireland! Truly our age *is* an AGE OF BRASS.

than the indefinite iridescence of the chameleon, that pretty animal reflecting every colour it approaches.

And now to close. The Theosophists "exclusive of the Western members," hope that their learned critic will henceforth direct his sole attention to the grand revelation he gives the world upon the "Adeptship of Jesus Christ"—the *Red* Magician, and leave the Theosophists—Western and Eastern—strictly alone. For, although the amount of incomprehensible metaphysical twaddle and quite *unhistorical* statements* contained in it, almost preclude the possibility of anything like an elaborate criticism upon it—yet they might find a word or two to say on the *advertising portions* of the mystical paper. Having, as mentioned elsewhere, in his powerful Kabalistic phraseology, sent the Christian "Church to the Devil" and Theosophists along with it, let Mr. Julius Kohn rest on his laurels, as it behoves a Christian Kabalist—the latter appellation being applied to him on the authority of his own words. "Whenever demanded," he writes (*Spiritualist,* September 9), "whether I know a special process whereby to acquire magic power, whereto my reply ever is 'beyond the Christ-life there is nothing . . .'"—this particular "Christ-life" *nota bene* to be studied according to his, Mr. J. Kohn's interpretations, never as taught by "the Devil's Official Church" (*sic*) as he elegantly puts it. We are, however, glad to learn from the above that this promising mystic is a convert to Christ, as that news is calculated to save his "adeptship of Jesus Christ" from more than one scathing criticism. For, viewing the production with a thoroughly unbiased eye, who should, or could ever know more about the "magical powers" of Christ than the direct lineal descendant of those who insulted Jesus in Jerusalem by saying: "He casteth out devils through the prince of devils?"

---

* For instance, when he writes:—"And, down to the present time, official priests take fermented wine—which is an impure intoxicant, and from which Jesus abstained all His life,"—what is it but an arbitrary, foolish statement, founded on no authority, that the author could point out, except his own lucubrations?

Collected Writings VOLUME III

1881

[SPIRITUALISM AND THE CHRISTIAN CHURCHES]

[*The Theosophist*, Vol. III, No. 3, December, 1881, p. 55]

Magna est veritas et prevalebit. The reality of the phenomena has prevailed, and the Church is now forced to seek alliance with the Spiritualists against "materialism and infidelity." How will the faithful Christian "skeptics" receive the news, and what effect it will produce on the churchgoing "scoffers of spiritual phenomena" is a question which time alone can answer.

For the first time, since the "raps" and "knockings" of an alleged disembodied pedlar, at Rochester, in 1848, inaugurated the era of Spiritualism, which has gradually led the people to accept the hypothesis of discarnated spirits communicating with the world of life, the divines have become alive to the danger of dogmatizing too strongly. For the first time, as the reader may see in the long account of the Congress we reprint further on, the divines seem ready for any concession—even to giving up their hitherto immovable and cherished dogma of eternal torments and damnation. And now they seek to compromise. While Dr. Thomas, the liberal-minded Wesleyan minister in America, is brought on his trial before a Conference of the Methodist Episcopal Church (as so many other clergymen have been of late before him), for the same heresy of denying endless torments in hell-fire, the English divines are seriously discussing the advisability of giving the doctrine up. They are ready, they say, to *"thankfully acknowledge the truths of Spiritualist teaching*, as weapons which we (they) are too glad to wield against

Positivism, and Secularism, and all the anti-Christian '*isms'* of this age of godless thought." (*Revd. R. Thornton's speech*.) *Mirabile dictu!*—the reverend gentleman went so far as to say: "Let us lay to heart the hints given (by Spiritualists) as to our own shortcomings" ! !

The extracts from the reports of the Congress which we here republish from *Light* will give the reader a better idea of the position of the Protestant clergy in England. It is

evidently very precarious. The divines seem to find themselves most uncomfortably situated between the horns of a dilemma. How they will emerge from it is one problem; whether many Spiritualists are likely to succumb to the unexpected coquetry of the Church they have parted company with is another one— and of a still more difficult solution. If, *en désespoir de cause* the reverends finally accept the theory of *spirits*—and we do not see how the reconciliation could be otherwise effected—then, acting upon the rule: “every spirit that confesseth not Jesus Christ is come in the flesh is not of God”—they will have with the exception of a handful of “spirits” acting through a handful of so-called “Christian Spiritualists,” or rather their mediums who accept Jesus Christ—to pronounce the enormous majority of the “angels” who do not, as—“of the Devil.” Then, they will have to encounter a still greater difficulty. Even the Christian Spiritualists have their own peculiar views upon Christ, which, according to the canons of the established Church are “heretical,” but which, we doubt, the Spiritualists will ever give up. Then again, how about—“Though an angel from Heaven preach unto us any other Gospel than that which has been preached unto us, let him be accursed”? Well, time will show, and time is the only and best inspirer of wise schemes and devices. Meanwhile, the Spiritualists—and so far the Theosophists with them—have won the day, for the reality of the phenomena has been admitted at the Church Congress; and we have as good hopes, that, whatever happens, it is neither the Spiritualists nor the Theosophists who will be the conquered in the long run. For, divided as we may be in our conflicting beliefs as to the agency of

the phenomena, we are at one as regards the reality of the manifestations, mediumship in all its various aspects,* and the highest phases of Spiritualism such as personal inspiration, clairvoyance, etc., and even the *subjective* intercourse between the living and the disembodied souls and spirits under conditions fully defined in Part I of “Fragments of Occult Truth.” At all events, there is a far lesser abyss between the Spiritualists and the Theosophists than there is between the Protestants and the Roman Catholic clergy, their common Christianity notwithstanding. Their house is one and, divided against itself, it must finally fall; while our houses are two. And if we are wise and, instead of quarrelling, support each other, both will be found built on a rock, the foundation being the same though the architecture be different.

---

* We never *denied* mediumship, we have only pointed out its great dangers and questioned the advisability of giving way to it and to the control of yet (to Spiritualists) unknown forces.

Collected Writings VOLUME III

1881

THE BANNER OF LIGHT

[*The Theosophist*, Vol. III, No. 3, December, 1881, pp. 55-56]

We see that our old friend the Boston *Banner of Light,* the leading Spiritualist paper of America, begins its fiftieth Volume by enlarging its size with four additional pages. We heartily desire the veteran organ the success it so well deserves. For over a quarter of a century it has remained a staunch defender of its colours. It possesses qualities that many of us might well envy. The spirit it uniformly exhibits is that of tolerance, charity, and true brotherly feeling to all men. It always had on its staff the most excellent and learned writers. It strenuously avoids acrimonious polemics and wrangling, and seems to have tacitly adopted the noble motto: "Better give the accused the benefit of the doubt and even forgive ten culprits,

than unjustly accuse one innocent." We may and do differ with it in our views and opinions; nevertheless we most sincerely respect and admire it. All honour to our esteemed old friend, Mr. L. Colby, and may his *Banner* prosper and wave for long years to come—is the hearty wish of *The Theosophist* and its Editor.

—————

Collected Writings VOLUME III

1881

FOOTNOTE TO "THE CHURCH CONGRESS AND SPIRITUALISM"

[*The Theosophist*, Vol. III, No. 3, December, 1881, p. 59]

[In an account of certain Spiritualistic phenomena, there occurs the following passage: "The Spirit came up to him and declared most emphatically that it was his brother. Very happily he had not lost a brother. In pursuance of a little plot he had arranged, he squirted over the Spirit some liquid cochineal. . . . At the close of the séance they found that the medium was covered with liquid cochineal. This proved that the Spirit and the medium were one and the same person." H. P. B. says:]

It proves nothing of the kind; but simply, that the "animal soul" or the *Kama-rupa,* the *living inner* man of the medium, has more to do with the "materializations" than the spirits of "dead" men.

Collected Writings VOLUME III
1881

SUPERSTITION

[*The Theosophist*, Vol. III, No. 3 December 1881, pp. 60-62]

Owing to the fanciful reports of superficial and prejudiced travellers, to their entire ignorance of Asiatic religions and, very often, their own—Western nations generally are labouring under the strange impression that no people in the world are as stupidly superstitious as the non-Christian populations of India, China and other "heathen" countries. Unblessed with the light of the Gospel, they say, these poor pagans groping in the dark, attribute mysterious powers to the most unseemly objects: they will stake the future happiness or woe of their father's soul, upon the hopping crow's accepting or rejecting the rice-ball of the "Śraddha" ceremony; and will believe, as the now famous Kolhapur conspirators did, that "owl's eyes" worn as an amulet will make the bearer invulnerable. Agreed:—all such superstitions are as degrading as they are ridiculous and absurd . . .

But greatly *mistaken*, or as grossly unjust is he who affirms that such strange beliefs are limited to paganism, or that they are the direct result of the heathen religions alone. They are international; the cumulative production and necessary effect of countless generations of the arts of an unconscientious clergy of *every religion* and in every age. Adopted by the archaic priestly heirarchies, the policy of subjecting the ignorant masses, by working on their untutored imaginations and credulous fears, with the object of getting at their purse *via* the soul, was found effectual and was universally practiced by the priest upon the layman from the first dawn of history down to our own

modern times. Everything in nature, whether abstract or concrete, has two sides to it as every poison must have its antidote somewhere. Religion or belief in an invisible world being based upon a dual principle—God and Satan, or GOOD and EVIL, if PHILOSOPHY—the outflow of true religious feeling—may be likened to a filtered stream, on the other hand, SUPERSTITION is the cloaca of all dogmatic creeds that are based upon blind faith. Literally speaking, it is the sewer carrying off the putrid waters of the Chaldeo-Noachian deluge. Unstemmed, it ran in a straight course, through

Paganism, Judaism and Christianism alike, catching up in its current all the garbage of human dead letter interpretations; while on its muddy banks have crowded the priesthood of all times and creeds and offered its unwholesome waters to the adoration of the credulous as the "holy stream,"—calling it now Ganges, anon the Nile or Jordan.

Why then should the Western people accuse the non-Christian nations alone of such beliefs? Little does the "truth of God" abound through *such* lies, and it is showing poor respect to one's religion to introduce it to the stranger's notice under false pretences. History shows us that, while seemingly occupied in destroying every trace of heathenism, and condemning belief in ancient folklore and the effects of "charms" as the work of the devil, the Christian proselytizers became the keepers of all such superstitions, and, adopting them gradually, let them loose again upon the people, but under other names. It is useless for us to repeat that which was said, and better said, and proved by the statistical records of crimes perpetrated through superstition, in every Christian country. Beliefs of the grossest, as most dangerous, character are rife in Catholic France, Spain, Italy and Ireland, in Protestant England, Germany and Scandinavia, as in Greek Russia, Bulgaria and other Slavonian lands, and they are as alive among the people now, as they were in the days of King Arthur, of the first Popes, or the Varyago-Russian Grand Dukes. If the higher and middle classes have civilized themselves out of such absurd fancies, the masses of rural populations have

not. The lower classes being left to the tender mercies of the rural priest—who, when he was not himself ignorant, was ever cunningly alive to the importance of his holding the parishioner in mental slavery—they believe in charms and incantations and the powers of the devil *now*, as much as they did *then*. And, so long as belief in Satan and his legion of fallen angels (now devils) remains a dogma of the Christian Church—and we do not see how it could be eliminated, since it is the cornerstone of the doctrine of (now devil) salvation—so long will there exist such degrading superstitions, for the whole superstructure of the latter is based upon this belief in the mighty rival of the Deity.

There hardly comes out one number of our *Journal* without containing some proof of what we say. Only last year from sixty to a hundred persons of both sexes were tried in Russia for arbitrarily burning alleged sorcerers and witches, who were supposed to have spoiled some hysterical women. The trial lasted for months and disclosed a ghastly list of crimes of the most revolting nature. Yet the peasants were acquitted for they were found *irresponsible*. For once justice had triumphed in Russia over the dead letter law. And now, there comes news of the effect of the same superstition of a still deadlier character. The following will read like a mediaeval tale during the days of the "Holy" Inquisition. The *Russian Courier** contains an official report from Tchembar (Government of Penza) to the governor of the province, which we will summarize thus:

At the end of December last, during Christmas time, the village of Balkasheme

became the theatre of a horrid and an unheard-of crime, caused by a superstitious belief. A landowner, N. M., inherited a very large property and went just before Christmas day to receive it at Penza. The inhabitants of the village—one of the many struck this year with famine—are generally poor; and two of the poorest and the hungriest of them resolved upon robbing the landowner during his absence. Unwilling though to

---

* [*Russkiy Vestnik*.]

---

pay the penalty for their crime, they went first to a village *Znaharka* (literally "a knowing one," a witch). In a Russian village where the witch is as indispensable as the smith and public house, or an astrologer in a village of India, these professions multiply in proportion to the wealth and demands of each locality. So our two future burglars consulted the "sorceress" as to the best way of effecting the robbery and avoiding detection at the same time. The witch advised them *to kill a man, and cutting out the epiploon from under the stomach, to melt it, and preparing of it a candle, light the latter and, entering the house of the landlord, plunder it at their ease*: *by the enchanted light of the human candle they would remain invisible to all*. Following out the advice literally, the two peasants sallied forth from their huts at 2 after midnight, and meeting on their way a half-drunken wretch, a neighbour of theirs, just leaving the public house, they killed him and cutting out his epiploon buried him in the snow near a cowshed. On the third day of the murder, the corpse was dug out by the dogs, and an inquest appointed. A large number of peasants was arrested, and, during the search of the village houses for proofs, a pot full of melted fat was discovered, an analysis of whose contents was made, and the substance proved to be *human* fat. The culprit confessed and giving out his accomplice, both confessed their object. They pleaded guilty, but said they had acted upon the advice of the witch, whose name, though, they would divulge upon no consideration, dreading the revenge of the sorceress far more than human justice. The fact is the more remarkable as both murderers had been hitherto regarded as two poor but steady, sober, and very honest young men. It seems next to impossible to find out which one of the neighbouring "witches"—for there are many and some are never known but to their "clients"—is guilty of the murderous advice. Nor is there any chance of getting at any clue from the villagers, as the most respectable among them would never consent to incur the displeasure of one of these devil's familiars. We believe, indeed, having a right to say, that the above *superstition* leaves far behind

it, in criminality, the comparatively innocent belief of the Kolhâpur conspirators in the efficacy of the "owl's eyes."

Another recent case is that of an "enchanter." During the month of the same December last, the village council of Alexandrovsk voted the expulsion from their midst and forcible exile to Siberia of a wealthy peasant named Rodinin. The accusation showing the defender guilty "of the great crime of being thoroughly versed in the science of enchantments and the art of causing people to be possessed by Satan," having been read, the verdict of the jury was found unanimous. "As soon," states the Accusation Act, "as the defendant Rodinin approaches one, especially if any person accepts a glass of brandy from him, he becomes possessed on the spot . . . Instantly the victim begins to howl, complaining that he feels like a river of liquid fire inside him, and piteously assures those present that Satan tears his bowels into shreds . . . From that moment he knows no rest, either by day or by night, and soon dies a death of terrific agony. Numerous are the victims of such wicked enchantments perpetrated by the defendant . . . In consequence of which, the local jury having found him 'guilty,' the authorities are respectfully requested to do their bounden duty." The "bounden duty" was to parcel Rodinin off to Siberia, and so they did.

Everyone in the West knows of the popular and universal belief—prevailing both in Germany and Russia—about the miraculous power of a certain three-leaved fern when culled at midnight on St. John's day in a solitary wood. Called out by an incantation to the evil one, the blade of grass begins growing at the end of the first verse and is grown by the time the last one is pronounced. If unappalled by the terrific sights taking place around him —and they are unsurpassed in horror—the experimenter heeds them not, but remains undismayed by the shoutings of the "forest imps" and their efforts to make him fail in his design, he is rewarded by getting possession of the plant which gives him power during his lifetime over the devil and *forces* the latter to serve him.

This is faith in Satan and *his* power. Can we blame the

ignorant or even the educated yet pious persons for such a belief? Does not the Church—whether Catholic, Protestant, or Greek—not only inculcate in us, from our earliest age, but actually *demand* such a belief? Is it not the *sine qua non* of Christianity? Aye, will people answer; but the Church condemns us for any such *intercourse* with the Father of Evil. The Church wants us to believe in the devil, but to despise and "renounce" him at the same time; and alone, through her legal representatives, she has a right to deal with his hoary majesty and enter into direct relations with him, thereby glorifying God and showing the laymen the great power she

has received from the Deity of controlling the Devil in the name of Christ, which she never succeeds in doing, however. She fails to prove it; but it is not generally that which is the best proved that is the most believed in. The strongest proof the Church ever gave of the objectivity of Hell and Satan, was during the Middle Ages when the Holy Inquisition was appointed by Divine right, the agency for kindling hell-fire on earth and burning heretics in it. With laudable impartiality she burned alike those who disbelieved in hell and the devil, as those who believed too much in the power of the latter. Then the logic of these poor credulous people who believe in the possibility of "miracles" at all, is not quite faulty either. Made to believe in God and the Devil, and seeing that evil prevails on earth, they can hardly avoid thinking that it is good proof that Satan has the upper hand in his eternal struggle with the Deity. And if so—his power then and alliance are not to be scorned. Torments in hell are far off, and misery, suffering, and starvation are the doom of millions. Since God seems to neglect them, they will turn to the other power. If a "leaf" is endowed with miraculous powers by God in one instance, why should not a leaf be as useful when it is grown under the direct supervision of the Devil? And then do we not read of innumerable legends, where sinners, having made a *pact* with the Devil, have dishonestly cheated him out of their souls toward the end, by placing themselves under the protection of some Saint, repenting and calling upon "atonement"

354

at the last moment? The two murderers of Tchembar, while confessing their crime, distinctly stated that as soon as their families would have been provided for through their burglary, they meant to go into a monastery and taking the "holy orders, repent"!! And if, finally, we view as gross, degrading superstition, belief in the one leaf, why should the State, Society, and hardly a century ago—*law*, have punished for disbelieving in the Church miracles? Here is a fresh instance of a "miracle"-working leaf just clipped out of the *Catholic Mirror*. We commend it for comparison, and then perhaps our readers will be more merciful to the superstitions of the "poor heathen" unblessed with the knowledge of, and belief in, Christ.

A MIRACLE-WORKING LEAF

Father Ignatius, who is at present preaching a mission at Sheffield, furnishes the following account of a very remarkable "miracle" of healing, alleged to have been wrought on a Brighton lady by a leaf from the bush on which the Virgin Mary is said to have descended during the recent celestial manifestations she is alleged to have vouchsafed at Llanthony Abbey. After describing the apparitions, Father Ignatius goes on to say that God was confirming the truth of these apparitions by the most blessed signs possible. The leaves from the bush had been sent to many persons, and were being used by God to heal. He would mention one great miracle that had been wrought. An elderly lady who kept a ladies' school in Brighton, and was, therefore, well known, had suffered the most excruciating suffering for thirty-eight years from a diseased hip-joint that would not allow her to lie or sit down with comfort. She was a complete cripple. In fact, he himself had seen her turn quite livid with the pain from the joint. He

sent her a leaf, not that he thought it would cure her, but with the idea of giving her some memorial of the apparitions. When she went to bed that night she took his letter and the leaf with her, and the words, "According to thy faith be it unto thee," which she had read in *Hawker's Morning and Evening Portion*, were ringing in her ears. She prayed, and applied the leaf to the abscess, on her leg, and instantly the abscess, disappeared, instantly the discharge ceased, instantly the pain ceased, and instantly she was able to place her foot properly on the ground. Since then she could walk about like other people, and she had been delivered entirely from a life of terrible excruciating suffering. He would give the name and address of the lady to any one who wished to investigate the case, and the lady was quite willing to afford every information.

An "apparition" at Llanthony Abbey, or an "apparition" in the cabinet of a medium—we really do not see much difference in the two beliefs; and if God condescends to work through a leaf, why should not the devil, the "monkey of God," do likewise?

Collected Writings VOLUME III

1881

THE THEOSOPHIST AND HINDU PANTHEISM

[*The Theosophist*, Vol. III, No. 3, December, 1881, pp. 64-65]

It is upon the above subject that we find Mr. Henry Atkinson, of Boulogne, France, treating in the *Philosophic Inquirer* of Madras. This gentleman is an able and widely-known writer, generally perfectly clear and definite in his ideas. It, therefore, surprises us the more, to be unable to find out his motive for dragging the Theosophists into the above-named article. Having condensed from Professor Flint's *Anti-Theistic Theories*, the author's analysis of the Vedanta system, which led him to conclude that the negation of the reality of the worlds, along with the affirmation that Parabrahma is an impersonal deity—is a kind of Pantheism which is *Acosmism*, Mr. Atkinson confirms the remark by adding that "Pantheism is just as likely to issue in Atheism." Not that we know of—is our answer. As taught by the ablest and most learned Vedantins of Benares, Pandits and Sanskrit scholars, their Pantheism has quite a contrary result. But we must not digress from the direct subject. Says the writer:

> From this virtual atheism there is but a step to avowed atheism. The Sankhya philosophy and Buddhism are the Hindu exemplifications of this tendency of pantheistic speculation. "It takes for granted that material atoms existed from eternity. The reasoning by which the belief in creation is set aside by Hindu philosophers is ever substantially that which we find thus expressed in a Sutra of the Sankhya system: There cannot be the production of something out of nothing; that, which is not, cannot be developed into that which is: the production of what does not already exist potentially is impossible; be

> cause there must, of necessity, be a material out of which a product is developed, and because everything cannot occur everywhere at all times; and because anything possible must be produced from something competent to produce it."

This quotation is immediately followed by the wholly unexpected—hence rather startling—question. "Now do the Theosophists ask us to return to such self-refuting, dreamy abstractions—such wilful wandering of an early unscientific age and country,"(?) and—that is the *only* reference we find to the THEOSOPHISTS in the whole letter.

We fail, therefore, to perceive the relevancy of the query in relation to anything in Mr. Atkinson's article; nor do we see that the quotation from the Sutra has anything so

"unscientific" in it; nor yet, the possible bearing upon theosophy the writer finds in the case in hand, in general. What have the "Theosophists" to do with Professor Flint's speculations, with Vedantism, the Sankhya, or even with Buddhism in this application? The Theosophists study all the systems and—teach none, leaving everyone to think and seek out truth for himself. Our members but help each other in the common work, and everyone of us is open to conviction, wherever the probable truth of any given hypothesis is demonstrated to him by the light of modern science, logic, or reason. Less than all, does anyone of the Theosophists "ask anyone else to return to, remain in" or proceed in "self-refuting, dreamy abstractions" and "wilful wandering of an early unscientific age"—unless such "wandering" is necessitated by the far greater wandering, and many an unproved speculation of our own "scientific" age—modern science ever balancing on one leg at the brink of "impassable chasms." If Science, to enable herself to put two and two together so as not to make of it five, had to return to the atomic theory of old Democritus and the heliocentric system of the far older Pythagoras—both of whom have lived in ages which are generally regarded as "unscientific"—we do not see why the Theosophists should not wander in such ages in quest of the solution of the most vital problems which, do what he may, no modern philosopher has yet succeeded in even approaching.

But what we do ask and most decidedly, is that people should study, compare and think for themselves before they definitely accept anything upon secondhand testimony. Hence we protest against more than one authoritative and as arbitrary assumption of this our so-called "enlightened and scientific age." Till now, our daily accumulative and joint experience shows to us the adjective no better than a vain boast and a misnomer; and we feel quite ready to maintain our position, inviting and promising to feel grateful to Mr. Atkinson or anyone else who will disprove it.

Why should we, to begin with, call our age a "scientific" age, in preference to, or with any better claim to it than, the age of Alexander the Great, or even that of Sargon the Chaldean? Our century is a period which gave birth to many scientific men; to a still greater number of those who *fancy* themselves very scientific, but could hardly prove it in a crucial test; and—to teeming millions of "innocents" who are quite as ignorant, as superstitious, and as mentally weak and uneducated *now* as any of the citizens in the days of the Hyksos, of Pericles, or of Rama ever were—then. No one will deny that to every genuine man of science, there are, at least, one hundred sciolists—pretenders to learning—and ten millions of thorough ignoramuses throughout the world. Nor could anyone contradict the assertion that to every enlightened and thoroughly well-educated person in society, we have to throw in several hundreds of half-educated boobies, with no more than a superficial society-varnish to conceal their gross ignorance. Moreover Science, or rather

Knowledge, and Ignorance are relative terms as all other contraries are in nature—antagonistic, yet rather proving than disproving each other. Thus, if the Scientist of today knows infinitely more in one direction than the Scientist who flourished in the days of the Pharaoh Tuthmosis, the latter knew probably immeasurably more in another direction than all our Tyndalls and Herbert Spencers know, proof of the above being shown in the "lost" arts and sciences. If this age of ours is one of wonderful achievement in physical sciences,

of steam and electricity, of railroads and telegraphs, of telephones and what not, it is also one in which the best minds find no better, no more secure or more reasonable refuge, than in *Agnosticism*, the modern variation on the very ancient theme of the Greek philosopher—"All I know is that I know nothing." With the exception of a handful of men of science and cultured people in general, it is also an age of compulsory obscurantism and wilful ignorance—as a direct result, and the bulk of the present population of the globe is no less "unscientific" and quite as grossly superstitious as it was 3,000 years back.

Is Mr. Atkinson or anyone else (but a Christian) prepared to deny the following very easily verified assertion—that one million of *uneducated* Buddhists chosen at random—those, who hold to the "good law" as taught in Ceylon, ever since it was brought there by King Aśoka's son Mahinda, in the "unscientific" age of 200 B.C. —are a hundred times less credulous, superstitious, and nearer to *scientific* truths in their belief, than a million of Christians, equally chosen at random and instructed in this "scientific" age? We would advise any person, before he undertakes to contradict what we say, to first get Colonel Olcott's *Buddhist Catechism*—intended for the poor, ignorant children of as ignorant and unscientific Sinhalese parents, and placing along with it the *Roman Catholic Catechism*, or the highly elaborate *Westminster Confession of Faith*, or yet the Church of England Thirty-nine Articles—compare notes. Let him read and take these notes by the light of science and then tell us which—the Buddhist or Christian dogmas—are nearer to the teachings of Modern Science? And let us bear in mind in this connection that Buddhism, as now taught, is identically the same as it was preached during the first centuries which followed Buddha's death, namely, from 550 B.C to A.D. 100 in the "early and unscientific age and country" of early Buddhism, while the above-named expositions of the Christian faith—especially the two Protestant works—are the elaborately revised and corrected editions, the joint productions of the most learned theologians and the greatest scholars of our

"scientific" age. That they are, moreover, the expression and the profession of a faith, deliberately accepted by the post cultured classes of Europe and America. Thus, while this kind of teaching remains in authority for the bulk of Western population—both for the learned as well as for the unlearned—we feel entirely justified in saying, that our age is not only "unscientific" on the whole, but that the Western religious world is very little ahead, indeed, of the fetish-worshipping savage.

____

Collected Writings VOLUME III
1881

TRANCE MEDIUMS AND "HISTORICAL" VISIONS

SOPHIE PEROVSKY AS A "SPIRIT"

[*The Theosophist*, Vol. III, No. 3, December, 1881, pp. 65-67]

The reliability of the identification of *returning* spirits, may be inferred from this bit of fresh intelligence recently received through the *Religio-Philosophical Journal*, of July 23. A lady from Rochester, U.S.—a Mrs. Cornelia Gardner—writes to narrate a personal experience of her own clairvoyant powers. Treating of the "identity of spirits, and their messages," she says: "I usually take them for what they are worth, and if I get evidence of truth, I am more than glad; if not, I put it into the scales with much else that comes, and wait for evidence before deciding, for I believe the spirits need trying as well as their mediums."

Precisely; and a great pity it is, that the writer should have departed, in the present instance, from her wise policy. Having neglected to "wait for evidence," she now throws a considerable doubt upon the reliability and lucidity of her clairvoyance. This is the substance of what she tells us: *Madame* (?) Perovsky—the Nihilist executed for the foul murder of Czar Alexander II—hastened, as it seems, on the Saturday afternoon following the execution of the five

Nihilists at St. Petersburg, to put in an ethereal appearance at Rochester before Mrs. Gardner who heard her exclaim *"I am glad I did it! It was the cause of freedom and of my countrymen. I had suffered with others of my family from the power of tyranny, and I felt a power impelling me onward that I could not resist. Now I know what that unseen influence was, and why I could not resist it. I acted in concert with the invisible forces of higher intelligences who are bringing about the great changes upon the earth that will prove that the people's hour has come."*

To the clairvoyant's question "Who are you?" the voice replied: *"I am Madame Sophie Perovsky. I was executed in St. Petersburg with the Nihilists for the assassination of the Czar."*

The upper features of a face becoming visible, they showed "a clear cut, broad, high forehead," which forehead helped the clairvoyant to identify the face as that of Sophie Perovsky. On the following day, she found in a newspaper the account of the execution. "The most noticeable object," she writes, "in the conveyance that carried the prisoners to the scaffold, was the 'broad, high forehead' of Madame Perovsky, who

rode to her execution bareheaded. This answered to the head I had seen clairvoyantly."

Very well. And now we will analyse this remarkable vision. To begin then. In hardly a dozen lines said to have been pronounced by the "spirit," we find about half a dozen *posthumous* fibs. Sophie Perovsky, who, by the way, never had "a broad, high forehead," but a very *narrow* and high forehead—we have her photograph—a brow enhancing but little her natural beauty—could not have—"rode to her execution, bareheaded." Besides the regulations demanding that all the prisoners should have their black caps on, her hands were tied. And with that cap she appears, at least in the photographed illustration of the ghastly procession and the official reports of the execution where, poetical fancy finding no room, the caps are mentioned. Nor would Sophie Perovsky have introduced herself after death as "Madame," no more than she would have

done so during life, since she was unmarried and was always called "Mlle" Perovsky in the Russian, as in all the European papers. Again—all "others of my (her) family" suffered but through the eternal disgrace brought by that wretched, heartless creature upon her family. That family, established for years in Crimea, is known to all the Odessa society, and to the writer personally as well; and we say, with little fear of being contradicted, that no Russian was ever more loyal or more devoted to the late Emperor than the unfortunate father of Sophie Perovsky—the father who, unable to survive the dishonour, has since died of a broken heart, or, as many suspect a suicide. The "cause of freedom" and of *her* countrymen! By the insane act of the regicides, unfortunate Russia was thrown forty years back, her political fetters being now made heavier and stronger than ever. But the most damaging part (damaging to the "angels") in the Perovsky-Spook's *tirade* is the concluding sentence of her short communication. If that cold-blooded murderess acted "in concert with the invisible forces of *higher* intelligences," and those "higher intelligences" influenced her to perpetrate the most foul of crimes—that of killing *an old man* (the fact of his being *the* Emperor adding nothing to our indignation)—and the kindest, most patriotic, as the best-disposed man and ruler towards his people that Russia ever had, and who, if left alone instead of being daily threatened, and given time, would have brought about to a certainty every needed reform and so added to the great reforms already accomplished—then of what character, may we ask, must be the "lower" intelligences? And to think that such a "spiritual communication" was published just at the time when the U.S. President, General Garfield, was himself dying from the hand of a vile assassin and has actually died since . . .Is it also the "higher intelligences" that prompted Guiteau's hand? If so, the sooner we mortals shut our doors against the intrusion of such dangerous visitors, the better it will be for the world's morality.

This remarkable letter is wound up by other information of no less damaging a

character. "Once since," writes Mrs.

Gardner, "at the house of a friend, she (Perovsky) came again, and with her the *woman whom Russian justice took from childbed and cruelly tortured to death."*

How very remarkable! Now, had the clairvoyant but waited "for evidence," she might have learned from the August papers, the official news that the "woman whom Russian justice . . . had cruelly tortured to death" (an ignoble invention of the Russian Nihilists at Paris), namely, the Jewess, Jessie Gelffman—has just been pardoned by the Emperor, and her death sentence commuted into deportation for life. It is in consequence of a petition sent by her to the Empress, begging for mercy in the name of the Imperial children and her own—the regicide's—innocent babe, that her worthless life was spared. Would Mrs. Gardner expect the murderess to be made, in addition to the pardon, "lady-in-waiting" upon the Russian Empress? —We would advise her, in such a case, to use her psychological powers to move the U.S. Republicans to vote for the murderer Guiteau's nomination as State-Secretary, if not President of the U.S. in lieu of his victim.

These two little psychological blunders remind us of another blunder of the same kind, which found room likewise in the *Religio-Philosophical Journal*, a few years back. In a series of letters, the reminiscences of a stay at St. Petersburg, a Mr. Jesse Sheppard—a really genuine, though rather erratic, medium, a "trance pianist" and singer of America, through whose marvellous windpipe, the late Mesdames Catalini, Malibran, Grisi, and the Signori Lablache, Ronconi and Co., with a host of other deceased operatic celebrities, give daily their posthumous performances—narrates some remarkable "visions" of his. These visions which we may term *historical*—were obtained by him in a state of clairvoyant trance, in Russia. The thrilling subject of one of them is the assassination of the Emperor Paul I. Mr. Jesse Sheppard was at that time visiting the palace in which the awful regicide had been perpetrated, and the trance and subsequent vision were induced, as he tells us, by the gloomy associations hanging like an invisible shroud over the palace. How, in the world, that

remarkable medium could have ever got into a palace which was razed to the ground more than eighty years back—in fact almost as soon as the crime had been committed, a military school now being erected on its emplacement—is something that has always puzzled us to explain. However, and nevertheless, Mr. J. Sheppard was there—since he

himself so tells us—and there it was that he beheld, in an apocalyptic and well retrospective vision, the scene of the ghastly murder, with all its sickening yet *historical* details. He saw the Emperor Paul having *his throat cut* by two serfs rejoicing in Russo-Yankee names, the favourites of Catherine II—the "*wife of Paul*"—whom the medium saw quietly waiting for the *finale* of this little conjugal drama in her own chamber, etc., etc. . . . Now, taking into consideration the trifling and undeniably historical fact, which informs us that Catherine the Great *was Paul's mother, and had died before Paul ever ascended the throne of Russia,* and that, as a logical deduction, she could not be at the same time his wife, *ergo* had nothing to do with his unpleasant death; and thirdly—that the Emperor Paul having been *strangled* with his own regimental sash, *to cut*, therefore, *his throat* in addition to that, would only be most rashly adding insult to injury—for the life of us we could never, since we read and pondered over this remarkable vision, make out the *rationale* of such a "phenomenon"! Nor can we make head or tail of most of the modern mediumistic *visions*. Can anyone else?

As a matter of course, these remarks will bring upon our head a new tornado of abuse, which, during its whirling and progressive motion, will develop at each rotation a fresh column of most wonderful and unexpected vilification and abuse. So, we expect to be called again an "impostor"; a subsidized agent of *living* Jesuits, hired to ruin Spiritualism; and the "medium" of *dead* Jesuits, namely, "Jesuit Spirits" who use us with that object. We will be accused of bigamy, trigamy and polygamy; of having robbed the Bank of England and, perhaps, killed with our "psychological powers in combination with jugglery" a Pope and several British Premiers; of being one of the heroines of

Émile Zola, and of speaking French *argot* (slang) like one of Eugène Sue's pickpockets in *Les Mystères* de Paris (rather a compliment to our linguistic capabilities, than otherwise, the more so as most of our own detractors can hardly speak even their own language grammatically). To wind up the list of our ghastly iniquities, we will be placed under the direct accusation of pipe and "cigar-smoking" (!), "violent profanity (!!) and— "habitual INTEMPERANCE" (!!!). All that, because we question the veracity of "Spirits" who neglect to study history, and refuse to recognize the "ghosts" of persons, whom we know to be alive. *Furor arma ministrat* . . . Indeed, truth alone, and very unwelcome truth it must be—is capable of throwing people into such fits of absurd fury!

In relation to the above we regret to find a hitherto respectable and "philosophical"

paper descending to the level of the most scurrilous little journal—a certain crazy spiritual *Weekly* of Philadelphia. It is grievous that the conductors of a journal claiming to be devoted to religion and philosophy should permit unscrupulous correspondents to convert their columns into a vehicle for the dissemination of most ignoble slanders concocted together for the gratification of private malice. A disgraceful letter (disgraceful for the journal that printed it) for the appearance of which, we hope that Colonel Bundy, the Editor of the *Religio-Philosophical Journal*, then absent from the country, was not immediately responsible, directs a flood of foul calumny against the editors of *The Theosophist*. This tirade—which no gentleman, not even one with the weak instincts of a gentleman, could have ever written—is beneath notice as regards the details, as it is calculated to provoke, in a few, a sickening feeling of contempt for the writer and in all the rest—a homeric laugh. As it stands, however, it appears to be due to the revengeful hostility of a half-witted French woman, from the "far West," a would-be *medium* for "spirit photographs," who will never

forgive the Theosophists for denying her the honour of being constantly surrounded by the late illustrious Bonaparte family in astral shape. The "facts in my possession" of which the writer so naïvely boasts, are mostly due to the secondhand information derived by him from that poor, deluded creature. The fact that he accuses us of *intemperance* and *connivance with Jesuits* will be enough in itself, in the eyes of everyone who knows us, to determine the character of an attack concerning which we need say no more.

Collected Writings VOLUME III
1881

"WE WILL NOT QUARREL BUT SIMPLY ARGUE"

[*The Theosophist*, Vol. III, No. 3, December, 1881, p. 70]

Our much respected contemporary *Light* has taken us quite unexpectedly to task. Turning a sentence of ours—the one which heads the present protest—into a weapon, it gives us a friendly rap of warning with it on the head, admonishing us in the following wise:

"WE WILL NOT QUARREL — BUT SIMPLY ARGUE," says Madame Blavatsky in the September number of *The Theosophist*. Yet on another page of the same number we find the following strange announcement: —"The proprietors of *The Theosophist* are preparing to publish a large work, unique in its kind, save perhaps Wagner's 'Dictionary of faulty arguments and abuse, by his musical critics.' They have been collecting for over six years materials for the publication of a *Synopsis*, arranged alphabetically, and which will contain all the rude and abusive expressions, all the slanderous and even libellous sentences, Billingsgate phraseology, pious fibs, malicious insinuations, and glaring untruths coupled with the term "Theosophy" in general, and directed against the two Founders of the Society especially, as found printed in missionary and other Christian organs, since January 1, 1876, till January, 1882. In each deprecatory sentence the name of the paper and the date will be scrupulously and correctly stated." With all due deference to the proprietors of *The Theosophist*, we venture the suggestion that they are making a sad mistake—that the course they threaten to adopt is very much like "quarrelling" and very little like "simply arguing." It is, moreover, a great waste of energy

which might be directed to a better purpose. And it is vulgar! In the pursuit of truth it is conscious rectitude, self-possession and dignity, that command attention and respect.

In our turn, "with all due deference and sincere esteem" for the opinions of the able conductors of *Light*, while admitting the justice of a portion of the remarks above quoted, we most emphatically protest against some of the remainder. It would, perhaps, be "a sad mistake" to carry out the publication of the "Synopsis" as proposed, *le jeu ne valant pas la chandelle*, so far as time and energy are concerned, and which, indeed, might be applied to better purpose. But we most strongly object to the course we proposed being called "vulgar," or, if we did carry it out—that it would be "very much like quarrelling" and very little like "simply arguing." It would be neither, as it takes two to quarrel. The publication of a *Synopsis* containing the abusive terms and slanderous statements that have been used about the Theosophists without any comment from them, would be no more "like quarrelling" than the compilation of a dictionary or glossary. Nor can the simple act of publishing an historic record of the

opinions that have been circulated against us, in any sense be regarded as "vulgar," howsoever "vulgar" may be found the contents of the record itself—"the rude and abusive expressions," the "slanderous and libellous sentences," the "malicious insinuations, pious fibs," etc., etc. It might be characterized as "wicked," "uncharitable," "revengeful"—and we would have accepted any of these terms without protest—but as well might the publication of the Books of the Prophets—Hosea especially—or the Reverend Revisers of the Holy Bible be termed "vulgar" for publishing textually the old *Pentateuch* full, as it is, of sentences couched in the most indecent language. It is surprising that such an able and well-conducted paper as *Light* should be found tripping in its logic, even through its exaggerated ideas of charity and forgiveness.

————————

Collected Writings VOLUME III

1881

WHAT IS "A FACT"?

[*The Theosophist*, Vol. III, No. 3, December, 1881, pp. 70-71]

Once fairly started on a friendly discussion—not "quarrelling," we hope—with *Light*, we may just as well set matters right regarding another topic, about which, it seems to us to use a rather faulty argument. Remarking in another paragraph that it desires to treat its "friends, the Theosophists, perfectly fairly, and to give them the fullest credit for honesty and sincerity of purpose," it adds—"Spiritualism, we say, *is* a fact. Theosophy, we also say, *may be* a fact for aught we know, but at present we are without sufficient proof.

Now to this we must take exception. We find ourselves forced to reply as follows: Either both Spiritualism and Theosophy are "facts" or—neither. For how is either of them "a fact" except through its respective votaries? As an existing and, we may say, an effective organization, a society—Theosophy is as much of a "fact" as Spiritualism is, and certainly no less so than any of the established recognized bodies, and sects, whether they be in the domain of philosophy or religion. As regards phenomena produced—limited to a very small fraction of our Society—the manifestations stand, or fall along with those of the Spiritualists. We may suppose then, that, when asserting Spiritualism to be a "fact," the writer had in his mind the "Spiritual" manifestations or rather the agency, the disembodied intelligences claimed to be at work in their production? If so, then once again *Light* used an incorrect, or we should say, an incomplete expression. For, if the

theory of communicating "spirits" is an undeniable axiom for Spiritualists, it is yet an open question—or oftener—positive delusion in the eyes of the majority of non-Spiritualists, and skeptics. Moreover, the manifestations which even to the Theosophists are a truth, are considered illusory and impossible to a much larger portion of the people in the world. Again we, the Theosophists, though accepting the phenomena as a fact, refuse to accept it as a "fact" that such manifestations are produced only by the spirits of persons deceased. As with Spiritualism, so with the Occultism of Theosophists; to some persons it is a fact, and to others it is not. Spiritualism and Theosophy are both forms of belief, and nothing more; inasmuch as there are persons who believe in them, they are both facts. In the same way Christians,

Brahmans and Mohammedans are an existing fact, while neither Christianity, nor Brahmanism, nor Mohammedanism are "facts" *per se*, or for those who are opposed to these creeds. The divine inspiration of Mohammed and his direct communion with Allah is an undeniable "fact," for about 300 millions of the followers of the Prophet, but is rejected as the grossest error and imposture by as many Christians. The phenomena of the Spiritualists being a genuine, proven, incontrovertible reality—whether many or few believe in it—so far the "facts" of Spiritualism have a far better claim to acceptance than those of dogmatic Christianity or of any other creed, based exclusively on blind faith. Their personal views, however, the orthodox theories regarding "spirits," being not a matter of fact but of opinion and simply a belief, they can no more claim to be regarded as a "fact" than any other emotional belief. If the physical senses, intellect and reason of the Spiritualists testify to them that "Spirits" are at work in their phenomena, the physical senses, intellect and reason of the Occultists testify to them, in their turn, that the subjective world outside and around us containing a great variety of *non-human* intelligences, and beings, more associated with humanity than Materialism, Positivism and even Spiritualism will ever consent to admit—most of these manifestations are produced by Forces and Powers quite

outside and beyond the calculations of the orthodox Spiritualist. In so far as the existence of higher, pure Spirits outside of our sphere of physical senses is concerned, the Theosophists and Spiritualists agree. But they entirely disagree in their respective theories regarding the nature and cause of the so-called "communicating intelligences." Our friends, the Spiritualists, who are visited by them, are pleased to call the latter the spirits of deceased persons; and, notwithstanding their contradictory statements, they believe what these "spirits" tell them and regard it as a revelation and a "fact." Our mystics are visited by what every one of them knows to be living men of flesh and blood, whose wisdom can scarcely be denied (even by those who disbelieve in their powers), and who tell us quite a different tale of the weird visitors of the Spiritualists from that given by the "spirits" themselves at their *séances*. The assertions of the "spirits" and "Brothers," however, are, and can be accepted as "facts" by only their respective believers. No one would ever think of offering these assertions to the world as something mathematically demonstrated. Spiritualists and Theosophists may dispute interminably without convincing each other, and the facts of one will probably for ever continue a delusion in the eyes of the other. Alleged gods—Avataras and Incarnations—have descended from time to time on earth, and every word they uttered remained a fact and a gospel truth for those who believed in them. Yet these dogmatic utterances have made their respective votaries neither happier, better, nor wiser. Quite the contrary; for they have often proved conducive of strife and misery, of fratricidal wars, and of interminable crimes due to fanaticism and bigotry. Men naturally disagree on most subjects, and we cannot hope to force others to accept as facts the things that

appear so to us. But what we can do is, to show more mutual tolerance and abstain from dogmatism and bigotry as there is too much of it already outside of our two unpopular and equally tabooed systems. One undeniable fact exists on earth; a sad, a tacitly and universally recognized yet as universally ignored "Fact," namely—that MAN is

man's worst enemy. Born helpless, ignorant, and doomed to a lifelong struggle through that ignorance, surrounded by intellectual darkness which no amount of scientific or spiritual research can entirely dispel, instead of helping each other in that life struggle, one half of humanity is ever striving to create obstacles, over which the other half may trip, stumble and even break its neck, if possible. Were we wise, instead of boasting of our partial knowledge, we ought to unite and act on the principle common to the Books of Wisdom of all nations; on the sublime precept taught by all sages; by Manu, Confucius and Buddha alike, and finally copied into the Christian Gospels: "as ye would that men should do to you, do ye also to them likewise."* Time alone will show who of us is right, and who wrong, in the matter of Spiritualism; or, perchance, the great problem might be doomed forever to remain unsolved for the majority, while the minority will go on explaining it, each according to its light, and understanding. Still, instead of abusing and endeavoring to annihilate each other. as Protestants and Roman Catholics do on account of their faiths, we ought to confine ourselves to a correct presentation of our facts and of the theories we found on them, allowing everyone to accept or reject what he pleases and quarrel with no one on that account. This is the position we, of the Theosophical Society, composed of so many different creeds and beliefs, have always desired to take. In our turn—firmly convinced of "the honesty and sincerity of purpose" of the Spiritualists, if *The Theosophist* has occasionally derided some of their too tricky mediums, it has ever, on the other hand, defended those it knew to be genuine; and the journal has never insulted or tabooed their whole body, as the Spiritualists have our Society. Some of our best and most devoted members are Spiritualists, and very prominent ones, who have ever been the best friends and supporters of the movement. This has not prevented the London *Spiritualist* (see every *weekly* number since the beginning of last July) from denouncing, mocking,

* [*Luke*, vi, 31.]

laughing and allowing its *contributors* to revile us individually and collectively. We need not mention the American so-called "Spiritual" organs in this connection. They, with the single exception of the *Banner of Light*, have been throwing every impermissible missile at us for the last seven years. From its beginning *The Theosophist,* if it has not always advocated, has, at least, warmly defended Spiritualism, as a careful perusal of its back numbers will show. It has defended it from the attacks of Science, of Journalism, and against the denunciations of private individuals, while the *Spiritualist* has never lost an opportunity of caricaturing us. With Spiritualists as a body, we have never quarrelled, nor do we ever mean to quarrel. Let our esteemed contemporary *Light* give credit for so much at least to those who profess themselves the enemies but of BIGOTS, HYPOCRITES AND PHARISEES.

____

Collected Writings VOLUME III

1881

HAZY NOTIONS

[*The Theosophist*, Vol. III, No. 3, December, 1881, pp. 71-72]

Enter Ghost.

Hamlet:
Angels and ministers of grace, defend us!
Be thou a spirit of health, or goblin damn'd,
Bring with thee airs from heaven or blasts from hell,
Be thy intents wicked or charitable,
Thou com'st in such a questionable shape
That I will speak to thee: . . .*

The *Sunday Mirror* honours us with a direct notice. The Calcutta organ of piety, generally so contemptuous and reserved, actually begins to show signs of interest for its humble contemporary and—speaks to it. Our star is evidently in its ascendency. Let not pride overwhelm our better feelings, but may our prayers reach Saraswati, the

* [Shakespeare, *Hamlet*, Act I, Sc. 4.]

sweet goddess of wisdom, to inspire us in the answers we shall have to give to our stern cross-examining critic.

> Our notions about the Theosophists are so hazy that we feel diffidence in pronouncing upon the merits of the system which they have come to preach

we read in the *Mirror* of November 20. To feel "a diffidence in pronouncing upon the merits" of a system, with notions about it confessedly "hazy" shows wisdom and betokens prudence. Nevertheless, the *Mirror* "notes" two facts about us. They believe—it says—(meaning the Theosophical culprits)

> They believe in the Hindu *yoga*, and they proclaim themselves to be Buddhists. It is related that they gave themselves out as such be fore the Madras people who had mistaken them for Hindus.

Oh, foolish Madrassees! However, the Theosophists, who do "believe" in *Yoga* "must surely be ubiquitous." To give one's self out as one thing or the other, in a place where one has never been, is a feat of which even the Theosophists might well be proud. Let it be understood that when we say—"Theosophists," we but answer the

secret thought of the estimable *Mirror* painting to itself under that generic name the two humble founders of the Society, but for reasons best known to itself, avoiding to specify them by name. Well, if so, neither Colonel Olcott nor Madame Blavatsky ever graced yet by their presence Madras, the former having gone no further than Tinnevelly, and the latter having trod the shores of the Southern Coast for the last time some twenty-three years back.* There might have been in Madras hundreds of Theosophists for all we know, who "proclaimed" themselves—but what they were: natural-born Buddhists from Ceylon to Burma. So much the worse for Dravidian perspicacity if they were "mistaken for Hindus." We are inclined though to regard the accusation as a wicked slur upon the Madrassees' mental capacities, because, perhaps, of our Southern Brothers showing

———————

* [This must be a reference to H.P.B.'s travels in India somewhat prior to 1858, and most likely prior to the outbreak of the Sepoy Mutiny in 1857.—*Compiler*.]

———————

themselves rather slow in the appreciation of the New Dispensation missionaries.

However it may be, further on the *Sunday Mirror* is more explicit and even becomes authoritative.

> Now what we wish to know about them is this [it declares]:
>
> What is the creed which they profess? Buddhism is accepted in various ways by scholars. Its morality is admired by many, while its directly godless character is commended by agnostics. We contemplate the founder of Buddhism as the revealer of a particular idea to his countrymen, and in that way include him in the rolls of the world's great prophets. Now if the Theosophists are Buddhists in what sense are they such? They cannot be simply contented with the morality of Sakya-Muni, since the very same morality they have in the religion of their own countries." Nor are they probably inclined to view him in the way the New Dispensation does!† Are they then agnostics in an old Buddhist dress?‡ The Theological position of Buddhism is not yet clearly ascertained.†† Mr. Rhys Davids assigns, we think, in one of his latest works, a purely atheistic conception to the system. Do the theosophists belong to that class of thinkers?

A direct plainly-put question demands as direct and plain an answer. Unfortunately, with all our good will and sincere desire to satisfy our esteemed contemporary's curiosity (and very laudable it is) we are placed in a very awkward position. It is that of an inhabitant of the earth who would find himself suddenly apostrophized by—say a citizen of the moon meteorically fallen from that luminary. "Oh, child of a strange planet," might say the latter to the former, "a learned astronomer from our satellite tells us that there are living animals on your earth, which, notwithstanding their great variety, are called men and who deny an atmosphere to our planet. Do the like of you belong to that class of beings?" What could man answer to such a question? There would be no more use denying his being a "living animal" called *man*, than there is of our being "Theosophists"; while his ideas might be as diametrically

* Not quite "the very same" (morality).
† Oh, heavens—no!
‡ No; but some of us may be "agnostics in a new Theosophical dress."
†† Alas! as little ascertained and as "hazy" as the *Sunday Mirror's* notions about Theosophy.

opposed to those of his fellow beings who deny an atmosphere to fair Luna, as the views and creeds of some Theosophists are opposed to the views and creeds of other Theosophists. The members of our Society may be reckoned by thousands and their respective religions, sects and various philosophies, by hundreds. When, therefore, any one desires to learn to what religion or system belongs this or that one of our Brotherhood, the least he could do would be to specify that particular individual by his or her name.

To afford, however, some slight consolation to our Calcutta contemporary we will take it into our confidence, and unbosom ourselves, of a great secret. Colonel Olcott is a thorough-going, genuine Buddhist—though not of the "prayer-wheel turning" kind; while his humble Corresponding Secretary, Madame Blavatsky, is—what she is: her religious—or if the *Mirror* so prefers it—irreligious views forming part of her private property, with which the public has not the slightest concern. As to the Society in general, or rather its members, they are bound to respect the religion of everybody; never to attack any system *per se*, nor yet any religionist who keeps his faith sacredly locked up within his own heart, abstaining from waving it into the public's face like a red flag before a bull, or flinging it into the teeth of all those he meets with; at the same time, it is our bounden duty and pleasure to oppose harsh-voiced bigotry, religious intolerance, sectarian prejudice and arrogance whenever and in whatever religion we find it; from the oldest "Dispensation"—downward.

Collected Writings VOLUME III
1881

WEIRD PHENOMENA

[*The Theosophist*, Vol. III, No. 3, December, 1881, p. 75]

[The following stories related by Dr. Ram Das Sen are commented upon by H.P.B.]

I

The following story was related in the presence of a large assemblage of friends and acquaintances by the late Babu Abhoy Charan Newgy, an assistant surgeon in the employ of the Government of Bengal.

He had not long been in charge of a hospital at a certain station in the North-Western Provinces. Accustomed to sleep out of doors during the warm weather, he often slept on an open terrace adjoining the dispensary building. Once, on rather a sultry night, he had retired to bed and was composing himself to sleep. There were a few chairs left standing close to his couch. Suddenly a sound as that of the rustling of a person's dress or something like it, startled him. Opening his eyes he saw before him, sitting calmly in one of his chairs, his predecessor, the late assistant surgeon, who had died a month previous in the premises of that dispensary. Babu Abhoy was a stoutly-built man, and of a frame of mind quite proof to superstitious fears or anything like nervousness. As might be imagined, he was not in the least frightened. He simply ejaculated a low sound of surprise, when the apparition floating over a high wall gradually disappeared. The whole scene took place in a clear moonlight night.

II

Gobind Prasad Sukul was an inhabitant of Nattore, in the district of Rajshahy, Bengal. When we first saw him at Berhampore, in Murshedabad, he appeared to us a thin, wiry skeleton of a man, on the wrong side of 50, with sharp, angular features, a mysterious look about him, and who was constantly muttering something to himself. Admission into the house he resided in, was strictly denied by him to all visitors. He used to always dress in scarlet cotton stuffs and

was a frequent visitor of ours. When sitting in our presence, he would, if requested, take up a pinch of earth, and putting it into his left palm cover it with the other, and breathe into his joined hands; a minute or two after that, opening his palms just enough to let us have a glimpse, he would show us a gold coin, or a flower, the latter each time a different colour and variety. It is said he held converse with "Spirits." Many a person is known to have won lawsuits, and many a one to recover his health—though apparently hopelessly gone, through the mystic instrumentality of that strange personage.

Editor's Note.—We need not notice the subject of article II, as it is very clear that Gobind Prasad Sukul was a man who had possessed himself by some means of considerable occult powers. But we will say a few brief words about the "ghost" of the assistant surgeon. The apparition was that of a man, who had died a month

previous—*within the premises* of the dispensary he appeared in, and where he had lived and breathed his last. The "Astral Light," or, if our readers prefer a more *scientific* term—the *ether* of Space—preserves the images of all beings and things on its sensitised waves; and under certain atmospheric and electric conditions, more often furnished and determined by the vital magnetism of "mediums," pictures and scenes subjective, hence invisible under ordinary normal conditions, will be thrown out into objectivity. The figure of the apparition may have been but an accidental and meaningless reflection on that "sultry," *electric* "moonlight night," of the image of one whose figure was, owing to a long residence and death of that person on the premises, strongly impressed upon the etheric waves; and it may also have been due to the roaming of the "animal soul," what the Hindus call *Kama-* and *Mayavi-rupa*, the "Illusionary Body" of the deceased person. At all events, it is but the Spiritualists who will insist that it was the *spirit* or the conscious "*Ego* of the dead Assistant Surgeon," the Occultists maintaining that it was at best the "shell" or the astral form of the disembodied man; and giving it as usual the name of an "Earth-bound Elementary."

Collected Writings VOLUME III

1881

IS CREATION POSSIBLE FOR MAN?

[*The Theosophist*, Vol. III, No. 3, December, 1881, pp. 79-80]

The Editor of *The Theosophist*.

Madame,—Talking the other day to a friend, who, like me, without being a Theosophist, takes a very great interest in the movements of your Society, I incidentally happened to remark that the "Brothers of the first section" were credited with such large powers, that even *creation* was not at times impossible to them. In support of my assertion, I instanced their own cup and saucer phenomenon, as narrated by Mr. Sinnett in his *Occult World*, which phenomenon appeared to me to be something more than the mere *reproduction, transference* or *unearthing* from its hiding-place of an article *lost* or *stolen*, like the brooch. My friend, however, warmly objected to my statement—remarking that creation was not possible to man, whatever else he may be able to accomplish.

Believing, as I then did, in Christianity as the most perfect heaven-descended code of ethics on earth, there was a time in the history of my chequered life (chequered, I mean, as regards the vast sea of doubt and unbelief on which I have been tossing for over twenty years), when I would have myself as warmly, even indignantly, repelled the idea of creation as a possibility to man; but the regular reading of your journal, and a careful perusal of Mr. Sinnett's book and of that marvel of learning and industry, your own *Isis Unveiled*, have effected quite a revolution (whether for good or bad has yet to be seen) in my thoughts, and it is now sometime since I have begun to believe in the possibility of phenomena beyond the range of my own narrow vision.

Will you kindly tell me which of us is right, my friend or I? Not having the honour of being personally known to you, I close this letter only with my initial.

H.

OUR ANSWER

The question to be dealt with is hardly whether our correspondent or his friend is right, for we understand him to take up the prudent attitude of a seeker after truth who shrinks from affirming dogmatically that creation *is*

possible for man, even while unwilling to accept the dogmatic negative assertion of his friend that "it is impossible." Before coming to the gist of the question raised, we have, therefore, to notice the illustrations which this letter affords of the ways in which such a question may be considered.

When our correspondent's friend denies that creation is possible for man, we can

hardly assume that he does so from any conviction that he has sounded all the mysteries of Nature, and knowing all about the universe—being able to account for all its phenomena—has ascertained that the process, whatever that may be, which he conceives of as creation does not go on anywhere in obedience to the will or influence of man, and has further ascertained that there is something in man which makes it impossible that such a process should be accomplished. And yet without having done all that, it is bold of him to say that creation is impossible. Assuming that he is not a student of occult science—and the tone of the letter before us conveys the impression that he is not—our friend's friend when he makes his dogmatic statement, seems to be proceeding on the method but too commonly adopted by people of merely ordinary culture and even by a few men of science—the method which takes a large group of preconceived ideas as a standard to which any new idea must be applied. If the new idea fits in with, and seems to support the old ones, well and good; they smile upon it. If it clashes with some of these they frown at it, and excommunicate it without further ceremony.

Now the attitude of mind exhibited by our correspondent, who finds many old beliefs shattered by new ideas, the force of which he is constrained by moral honesty to recognize, and who, therefore, feels that in the presence of the vast possibilities of Nature he must advance very cautiously and be ever on his guard against false lights held out by time-honoured prejudices and hasty conclusions—seems to us an attitude of mind which is very much better entitled to respect than that of his overconfident friend. And we are the more anxious to recognize its superiority in the

most emphatic language, because when we approach the actual question to be discussed, the bearing of what we have to say will be rather in favour of the view which the "friend" takes of "creations," if indeed we are all attaching the same significance to that somewhat over-driven word.

It is needless after what we have just said to point out that if we are now going to make some statements as to what is, and what is not the fact, as regards some of the conditions of the universe, we are not on that account infringing the rules of thought just laid down. We are simply giving an exposition of our little fragment of occult philosophy as taught by Masters who are in a position to make positive statements on the subject, and the credibility of which will never be in danger from any of these apparently inexplicable occurrences related in the books to which our correspondent refers, and likely enough, as he justly conceives, to disturb many of the orthodox beliefs which he has seen crumbling around him.

It would be a volume we should have to write and not a brief explanatory note, if we attempted to begin, by elucidating the conviction we entertain that the Masters of Occult Philosophy above referred to are entitled to say what is and what is not. Enough for the present to say what we believe would be said, in answer to the question before

us, by *those who know*.

But we must have a clear understanding as to what is meant by creation. Probably the common idea on the subject is that when the world was "created," the creator accorded himself or was somehow accorded a dispensation from the rule *ex nihilo nihil fit* and actually made the world out of nothing—if that is the idea of creation to be dealt with now, the reply of the philosophers would be not merely that such creation is impossible to man but that it is impossible to gods, or God; in short absolutely impossible. But a step in the direction of a philosophical conception is accomplished when people say the world was "created" (we say fashioned) out of Chaos. Perhaps, they have no very clear idea of what they mean by CHAOS, but

it is a better word to use in this case than "nothing." For, suppose we endeavor to conceive chaos as the matter of the universe in an unmanifested state, it will be seen at once that though such matter is perfectly inappreciable to ordinary human senses, and to that extent equivalent to "nothing," creation from such materials is not the production of something which did not exist before, but a change of state imposed upon a portion of universal matter which in its previous state was invisible, intangible and imponderable, but not on that account non-existent.* Theosophist-Occultists do not, however, use the word "creation," at all, but replace it by that of EVOLUTION.

Here we approach a comprehension of what may have been the course of events as regards the production of the mysterious cup and saucer described in Mr. Sinnett's book. It is in no way inconceivable that if the production of manifestation in matter is the act accomplished by what is ordinarily called creation, the power of the human will in some of its transcendent developments may be enabled to impose on unmanifested matter or chaos, the change which brings it within the cognisance of the ordinary human senses.

---

* It is one of the many reasons why Buddhist philosophy refuses to admit the existence and interference in the production of the universe of a direct creator or god. For once admit, for argument's sake, that the world *was* created by such a being, who, to have done so, must have been omnipotent, there remains the old difficulty to be dealt with—who then created that pre-existing matter, that eternal, invisible, intangible and imponderable something or chaos? If we are told that, being "eternal" and imperishable, it had no need of being "created," then our answer will be that in such a case there are TWO "Eternals" and two "Omnipotents"; or if our opponents argue that it is the omnipotent No. 1 or God who created it, then we return from where we first started—to the creation of *something* out of *nothing*, which is such an absolute absurdity before science and logic that it does not even require the final unanswerable query resorted to by some precocious children "and who created God?"

Collected Writings VOLUME III
1881

EDITOR'S NOTE TO "THE THEOSOPHISTS"

[*The Theosophist*, Vol. III, No. 3, December, 1881, pp. 81-82]

[The following Note is H. P. Blavatsky's Editorial comment on an article contributed to *Light* by Gerald Massey and reprinted in *The Theosophist*, in which he raised various points about the elementals, and invited explanations from the Theosophist.]

Summed up in a few words, this article asks for further information about "elementals"; suggests that they may be what Spiritualists would call "the spirits" of deceased animals; offers this as a new idea for the consideration of Eastern philosophers; and points out that if the adepts of occult science had been privileged to read Darwin they might, with their peculiar powers of clairvoyance, have been able to detect in the elementals, shapes which would identify these as *reliquiae* of Man's imperfectly developed ancestors.

The comprehension of what occult science really is, has spread in Europe so very imperfectly as yet, that we must not be impatient even with this curiously entangled view of the subject. European mystics, when further advanced in the tedious study of unintelligible books, will often be hardest to persuade that they must go back some distance on the paths they have travelled, before they can strike into those which lead to the fully illuminated regions of Eastern knowledge. They are naturally loth to confess that much time has been wasted; they try to make the fragments of esoteric Eastern philosophy they may pick up here and there, fit into the vacant places in the scheme of things they have painfully constructed for themselves, and when the fragments will not fit, they are apt to think the

corners want paring down here and there, and the hollows filling up. The situation which the European mystic does not realize is this: The Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolical shapes. These hints and suggestions of mystic philosophy may be likened to the grains of gold in rivers, which early explorers used to think betokened somewhere in the mountains from which the rivers sprang, vast beds of the precious metal. The occult philosophy with which some people in India are privileged to be in contact, may be likened to the parent deposits. Students will be altogether on a wrong track as long as they check the

statements of Eastern philosophy by reference to the teachings and conceptions of any other systems. In saying this we are not imitating the various religionists who claim that salvation can only be had within the pale of their own small church. We are not saying that Eastern philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world. That is the demonstrable position which we, occultists of the Theosophical Society, have firmly taken up, and all archaeological and literary research in matters connected with the earliest religions and philosophies of historical ages helps to fortify it. The casual growths of mystic knowledge in this or that country and period, may or may not be *faithful* reflections of the actual, central doctrines; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own.

Now the tone of such articles as that we have reprinted above is quite out of harmony with this general estimate of the position. Mr. Massey's mental attitude is that of a power in treaty with a collateral power: "Give us this and this bit of information which you perhaps possess; we offer

you in return some valuable hints derived from Western science. Weld them into your own inquiries, and you will, perhaps, bring out some fresh conclusions." Such an attitude as this is absolutely ludicrous to any one who has had the means of realizing, even in a small degree, what the range and depth of Eastern occult philosophy really are. To say that offering knowledge or discoveries of any sort to the Masters of Occult Philosophy is carrying coals to Newcastle, is to say nothing. There may be some small details of modern science which occult philosophy has not anticipated (centuries ago), but if so, that can only be because the genius of occult philosophy leads it to deal with the main lines of principle and to care as a rule very little for details—as little as for the material advantage or comfort they may be designed to subserve. Such broad conceptions as the theory of evolution, for example, have not only been long ago known to Eastern occultists, but as developed in Europe, are now recognized by them as the first faltering step of modern science in the direction of certain grand principles with which they have been familiar—we will not venture to say since when . . .

"If the Theosophist were also an evolutionist," says Mr. Massey, "perhaps he would be able to fix the 'fleeting forms' of his vision, and perceive some of the Spirits of man's predecessors on the earth . . ."* If the European scientists whose fancy has for the first time been caught, within these last few years, by the crude outlines of an evolutionary theory, were less blankly ignorant of all that appertains to the mysteries of life, they would not be misled by some bits of knowledge concerning the evolution of the body, into entirely absurd conclusions concerning the other principles which enter

into the constitution of Man.

But we are on the threshold of a far mightier subject than any reader in Europe who has not made considerable progress in real occult study, is likely to estimate in all its appalling magnitude. Will any one who has perused with only some of the attention it really deserves the

———————

* [*Vide* in this connection Letter CXCVIII, p. 364, in *The Letters of H. P. Blavatsky to A. P. Sinnett*.—*Compiler*.]

———————

384

article we published but two months ago under the title "Fragments of Occult Truth,"* make an effort to account, in his own mind, even in the most shadowy and indistinct way, for the history of the six higher principles in any human creature, during the time when his body was being gradually perfected, so to speak, in the matrix of evolution. Where, and what were his higher spiritual principles when the body had worked into no more dignified shape than that of a baboon? Of course, the question is put with a full recognition of the collateral errors implied in the treatment of a single human being as the apex of a series of forms, but, even supposing that physical evolution were as simple a matter as that, how to account for the final presence in the perfected human body of a spiritual soul? Or, to go a step back in the process, how to account for the presence of the animal soul in the first creature with independent volition that emerges from the half vegetable condition of the earlier forms? Is it not obvious, if the blind materialist is not to be accepted as a sufficient guide to the mysteries of the universe—if there really are these higher principles in Man of which we speak, that there must be some vast process of spiritual evolution going on in the universe *pair passu* with the physical evolution?

For the present we merely throw out hints and endeavour to provoke thought and enquiry; to attempt in this casual manner a complete exposition of the conclusions of Eastern philosophy in this direction would be like starting on a journey to the South Pole *à propos* to a passing enquiry whether one thought there was land there or not.

But we have, perhaps, said enough to meet the somewhat imperfect suggestion in Mr. Gerald Massey's article to the

———————

* [This series of articles was started in the October, 1881, issue of *The Theosophist*, the second installment appearing in March, 1882, and the third in September of the same year. From various statements in *The Mahatma Letters to A. P. Sinnett* and several of H.P.B.'s own letters, it can be conclusively demonstrated that these three installments were written by A. O. Hume, even though they exhibit here and there a few characteristics of H.P.B.'s style. Later installments under the same title are by A. P. Sinnett.—*Compiler*.]

———————

effect that elementals may perhaps be the spirits of animals or of "missing links" belonging to a former epoch of the world's history. The notion that in some immaterial shape—one may use an absurd expression to set forth an absurd conjecture—the spirits of any living creature can lead a perpetual existence as the stereotyped duplicates of the transitory material forms they inhabited while passing through the earthly stage of their pilgrimage, is to reckon entirely without the very doctrine which Mr. Massey so kindly offers for the consideration of Eastern philosophers. No more than any given material form is destined to infinite perpetuation, can the finer organisms which constitute the higher principles of living creatures be doomed to unchangeability. What has become of the particles of matter which composed the physical bodies of "man's predecessors on the earth"? They have long ago been ground over in the laboratory of Nature, and have entered into the composition of other forms. And the idea or design of the earlier forms has risen into superior idea or design which has impressed itself on later forms. So also, though the analogy may give us no more than a cloudy conception of the course of events, it is manifest that the higher principles, once united with the earlier forms must have developed in their turn also. Along what infinite spirals of gradual ascent the spiritual evolution has been accomplished, we will not stop now to consider. Enough to point out the direction in which thought should proceed, and some few considerations which may operate to check European thinkers from too readily regarding the realms of spirit as a mere phantasmagorial cemetery, where the shades of the Earth's buried inhabitants doze for ever in an aimless trance.*

---

* [Consult in connection with this article, *The Letters of H.P. Blavatsky to A.P. Sinnett,* Letter CXCVIII, p. 364, where a precipitated message from Master M. may be found. —*Compiler.*]

Collected Writings VOLUME III

1881

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. III, No. 3, December, 1881, p. 84]

[The following footnote is appended by H. P. B. to an account of crimes performed by Christian divines:]

We have been repeatedly and unjustly accused of bearing ill will to the Western Clergy, and while copying all the evil reports about them we can find, not to have taken notice of the good they do. We can copy but what we find in the news and—no more. We bear no ill will to any creed especially, and are ready to publish reports of the *remarkable* doings of *any* class of men whatever. Hence, we do not see why we should be more particularly careful not to hurt the feelings of the class of men under notice, than those of any other class of men. The subject has a distinct bearing upon the cause we advocate and represent, and it is our special object to find out which of the four great world religions is the more likely to promote morality among men.

____

Collected Writings VOLUME III
1881

"THE KNIGHT WITHOUT REPROACH OR FEAR"

[*Bombay Gazette*, Bombay, December—, 1881.]

To the Editor of the *Bombay Gazette*.

Sir,—Since you were kind enough to republish in your paper of the 6th instant an article from the *Statesman* headed "An Australian Blavatsky," you will permit I hope to the Bombay individual of that name to make a few remarks thereon. I will only draw your attention to what I may term the most remarkable feature of that gentlemanly editorial, namely, the double-edged aspect of the weapon used against the object of that attack. It is not to be searched for in the outward aspect of the attack itself—one of the many brutal, uncalled for, and libellous articles directed against my name and reputation lately; not even in the abuse and impertinence of its too witty editor. Still less is the point at issue, for the present, in the question whether I am deservedly or undeservedly placed on a parallel with Mrs. Jackson, whom the *Statesman* pleases to represent as an adventuress, an impostor, and a thief, since she is accused of having obtained a large legacy by fraud and under false pretences. The latter point I may safely leave to the Calcutta courts to decide and pronounce upon. No: that wondrous feature is rather in the cool and serene cheek of the editor, whose mental attitude may be characterized by what the Frenchman unpoetically, but graphically represents as *cracher en l'air pour le faire retomber sur le nez*—to spit in the air, only to feel it fall back on the spitter's nose—an attitude truly worthy of a "Bayard," the "Knight without reproach or fear"! However the *Statesman's* Editor claims, I believe, to be regarded as a

staunch defender of the Indian people's rights: as a redresser of their wrongs: one who breaks his chivalrous lance in honour of fair Aryavarta? So does the Editor of *The Theosophist*—a journal founded for the benefit of and solely for the natives. While he defends their political rights, we Theosophists try our best to defend their religious rights, and to prove their claims to the most ancient civilization, literature, and wisdom, thus showing their superiority in many respects, to our Western civilization—a babe of yesterday. To this effect the political *Statesman* was started at Calcutta, and the "religio-philosophical" *Theosophist* at Bombay. How far and whether we have succeeded at all in our respective objects is a question which we must leave to time

alone to decide. All I can say is, that we, at least, tried our best and according to our humble lights and means to achieve our task. But here all comparison between the *Statesman* and *The Theosophist* abruptly ceases. For that which for the latter was and is a labour of love and devotion to an idea—however Utopian it may seem to many—a labour rewarded by the majority of the natives (on whose behalf it was started) by the most foul abuse, suspicion, and ceaseless attacks upon the Theosophists, the *Statesman* expected and demanded that his work should be remunerated. We all remember its loud and pressing appeals for money in the Co-Regent of Hyderabad case to the peoples of India. Rajas and Ryots, Brahmin and Sudra, Prince and Mang, were all expected to lay their mite on the altar of national defense: thousands and lakhs of rupees were demanded in order that the *Statesman* might defend the combined interests of the people of India, and one Sabha alone is said to have sent to London between twenty and thirty thousand rupees. How much good the native contributors got for the worth of their money I do not know, for I have no interest or concern with political brawls. But I have a right to observe that this defense and alleged devotion of the *Statesman* to the natives of India is not, what one might view as wholly disinterested. On the other hand *The Theosophist* never made the slightest appeal, or ever laid any

claim to the national pocket. *The Theosophist* never asked for one pie, nor does it hope to be pecuniarily remunerated for its trouble and losses. I advise the *Statesman* to deny this, if it can.

Whence and what for then, this most sudden and unexpected series of attacks upon us, in which the *Statesman* has lately so largely indulged? May it not be that it fears possible competition as to remunerations received from the defended natives? Let its Editor, or Editors in such case, rest undisturbed on their laurels. Neither *The Theosophist* nor its Editor are likely to ever sell or prostitute their favours. The little they have to give, they give freely, expecting nothing but ingratitude in return, for they serve an idea, not individuals. True devotion to a cause is not to be bought or sold; and, for her money India might choose. Thus the *Statesman's* insolent parallel between "Blavatsky" and "Jackson" is utterly irrelevant, being a brutal libel. It is as if seeking to establish in *The Theosophist* a like comparison, we called the Editor of the *Statesman* "a British Robert Macaire."

To prove to you that I am no adventuress, and to show finally who I am, I send you two documents for your private perusal. One is from my uncle, General R. de Fadeyeff, Assistant Minister of the Interior at St. Petersburg, the other a private letter from Prince Dondukoff-Korsakoff, Governor-General of Southern Russia, with whom I am acquainted for the last thirty-five years. The official document testifying to my identity will be shortly published.*

H. P. BLAVATSKY.

Bombay, Breach Candy, December 9th, 1881.

---

* [The private letter referred to was not published in the *Bombay Gazette*, on account of being too long. The statement by General Rostislav de Fadeyeff will be found in another article on pages 446-48 of the present Volume.—*Compiler*.]

Collected Writings VOLUME III

1881

A LETTER FROM MADAME BLAVATSKY

[*The Statesman and Friend of India*, Calcutta, December 27th, 1881]

To the Editor.

Sir,—In the course of your remarks you have made in your issue of the 17th, on the letter of my solicitors, Messrs. Sanderson and Company, you represent yourself as aggrieved by me in the course of an angry letter I wrote to the *Bombay Gazette*, when repeatedly and grossly insulted in your columns on various dates. Deeply as you have wronged me, and ungenerously imperfect as your retraction or apology seems to me to be, I have no hesitation whatever in expressing regret at having inaccurately connected the *Statesman* as it is now conducted with the acts of a former proprietor or editor. I am too deeply engaged in other pursuits to watch closely the ordinary current of affairs which do not concern me or my work, and was simply unaware of the change of proprietorship of which you speak. I wish you could see the propriety of dissociating yourself, as completely as the London *Statesman*, from all sympathy with the writer or inspirer of your recent articles—the person, who, while animated in attacking me by private malice (itself the result of a misapprehension of facts) has succeeded in leading you to regard him as writing down Theosophy on public grounds.

H. P. BLAVATSKY.

Bombay, December 21.

Collected Writings VOLUME III
1882

"IS IT IDLE TO ARGUE FURTHER?"
[*The Theosophist*, Vol. III, No. 4, January, 1882, pp. 90-92]

Says Light, in its "Notes by the Way," edited by M. A. (Oxon):—

> The current number of *The Theosophist* contains an important manifesto, which establishes and defines the ground finally taken up by that body. Shortly put, it is one of complete antagonism to Spiritualism. The Spiritualist believes that it is possible for Spirits of the departed to communicate with this earth. Whatever divergence of opinion there may be among us in respect of other matters, we are agreed on this, the cardinal article of our faith. Our daily experience affirms its truth. The consentient testimony of the most experienced among us agrees that, whether there be, or whether there be not, other agencies at work, the Spirits we know of are human Spirits who have once lived on this earth. To this *The Theosophist* returns the simple answer that we are mistaken. No Spirits communicate with earth for the sufficient reason that they cannot. It is idle to argue further. We can but go on our way with the assured conviction that, whatever may be the case in the East, we find that the departed Spirits of mankind are both able and willing to communicate with us in the West. And no metaphysical theorising as to *what cannot be* disposes in any degree of *what is*.

The Theosophist is forced to take exception to the form of statement of "facts" above used. As it now stands, it is but a short series of speculative deductions from the very superficially defined doctrines in our "Fragments of Occult Truth" which give a by-no-means complete idea of what is really taught in the doctrine, bits of which were explained in the article now most incorrectly styled a "manifesto." We regret the necessity to contradict once more our esteemed opponent, who seems to be giving up the Theosophists in despair. But were we also to conclude it "idle

to argue further," then the position taken up by us would indeed, give rise again to endless misinterpretations. The question of man's state after death, the future progress of his soul, spirit and other principles—whatever any one may call them—was hardly touched upon in the short article under our critic's notice. In itself the subject embraces a field of boundless extent and of the most metaphysical intricacy, one which would demand volumes of commentaries and explanations to be thoroughly sifted and understood. Yet superficially sketched as our ideas may have been in the "Fragments"—which was but an answer to the direct questions, not to say, reproaches

of our esteemed Brother, Mr. Terry (of Australia) —we nevertheless fail to detect in it such passages or ideas as justify M. A. (Oxon) in saying that our doctrine is "one of complete antagonism to Spiritualism." It is not half so antagonistic as he believes it to be, as we will try to prove.

"The Spiritualist believes that it is possible for Spirits of the departed to communicate with this earth," says the writer . . . "and to this *The Theosophist* returns the simple answer that we are mistaken." In this sentence alone, as a kernel in a nutshell, lies hidden the reason of that partial antagonism. Had M. A. (Oxon), slightly modifying the construction of the above-quoted sentence—written instead that "it is possible for Spirits yet embodied on this earth to communicate with the Spirits of the departed"—then would there have been hardly any antagonism at all to deplore. What we have and do maintain is that all of the so-called "*physical* phenomena," and the "materializations" especially, are produced by something, to which we refuse the name of "Spirit." In the words of the President of our Berhampore Branch,* "we, Hindus"—(and along with them go the European disciples of Eastern philosophy,—"are trying to *spiritualize* our grosser material *selves*—while the American and European Spiritualists are endeavouring in their *séance*-rooms to *materialize* Spirits."

* Babu Nobin Krishna Banerjee, President of the Adhi Bhoutic Bhratru Theosophical Society.

These words of wisdom well show the opposite tendencies of the Eastern and the Western minds: namely, that while the former are trying to purify *matter*, the latter do their best to degrade *Spirit*. Therefore what we say, is, that 99 times out of 100, "materializations" so-called, when *genuine* (and whether they be partial or complete), are produced by what we call "shells," and [occasionally] perhaps by the living medium's *astral* body—but certainly never in our humble opinion, by the "disembodied" Spirits themselves.

While we sincerely regret this divergence of opinion with *Light*, we feel inclined to smile at the *naïveté* of some other Spiritualist opponents; as, for instance, at that of the editor of the London *Spiritualist*, who, in his leading editorial of November 18th, entitled "Speculation-Spinning,"* calls the bits of occult doctrine given in our "Fragments"—"unscientific"; reproaching the writer (than whom there is no abler metaphysician, nor closer or more acute and clever logician among Anglo-Indian writers) with a want of "scientific method" in the presentation of his facts! At the same time, the editorial informs us that by "facts" it does not "necessarily mean physical facts, for there are demonstrable truths outside the realms of physics." Precisely. And it is upon just such "facts," the existence of which is based for us upon evidence which we "have weighed and examined" for ourselves, that we maintain the demonstrability

of the deductions and final conclusions at which we have arrived. These we preach but to those who really want to know them. As none, they say, are so blind as they who will not see, we abstain from offering our doctrines to such as find them offensive—among whom are some Spiritualists. But to the masses of impartial readers whose minds are not yet wedded to this or the other theory, we present our facts and tell them to see, hear, and judge for themselves; and, there have been some who did not find our theories merely a "speculation-spinning" based upon hypotheses and the crass sentimentalism of a *faith*—welcome, because of

———————

* To be answered in our February Number.

———————

394

its implied promises of a life hereafter—but theories resting upon the logical and stern deduction from facts, which constitute in themselves a *knowledge*. Now, what are these facts, and what do they show and teach us? First of all, and as a rule—to which the rare exceptions but confirm it the more—we find, that the so-called "disembodied spirits," instead of having become the wiser for being rid of the physiological impediments and the restraints of their gross material senses, would seem to have become far more stupid, far less perspicacious and, in every respect, worse than they were during their earthly life. Secondly, we have to take note of the frequent contradictions, and absurd blunders; of the false information offered, and the remarkable vulgarity and commonplace exhibited during their interviews with mortals—in materializing *séances* their oral utterances being invariably vulgar commonplace, and their inspirational speeches or second-hand communication through trance and other mediums—frequently so. Adding to this the undeniable fact which shows their teachings reflecting most *faithfully* the special creed, views, and thoughts of the sensitive or medium used by them, or of a sitter or sitters, we have already sufficient proof to show that our theory that they are "shells" and no disembodied spirits at all, is far more logical and "scientific" than that of the Spiritualists.* Speaking here in general, we need not take into consideration exceptional cases, instances of undeniable spiritual identity with which we are sure to find our arguments met by our spiritual opponents. No one ever thought of calling "Imperator+" a "shell"; but then the latter, whether a living or a disembodied spirit, neither materializes himself *objectively*, nor is it yet proved

———————

* We will not go to the trouble of showing how much or rather how little of "scientific method" is to be generally found in *The Spiritualist*. But while speaking of science and its methods, we may simply remark that though both our theories (theosophical and spiritualistic) are sure to be viewed by the men of science as "speculation-spinning" and metaphysical windmills, yet the hypotheses of Spiritualists—as broadly accepted and whether "scientifically" or unscientifically stated—are certain to be pronounced by the majority of men of real science, not merely unscientific, but very unphilosophical, and illogical as

well.

to the satisfaction of any one except M. A. (Oxon) himself that "he" *descends* to the medium, instead of the spirit of the latter ascending to meet his instructor.*

Thus, we maintain that "spirits" are no more what they claim to be, than the chrysalis shell is the butterfly which left it. That their personations of various individuals, whom they sometimes represent, are mostly due to the accidental contact of an "Elementary" or *eidôlon* (attracted by the medium and the intense magnetic desire of the circle present) with the personal aura of that or another individual. The thoughts of the latter, the various acts and scenes in his past life, the familiar and beloved faces of his departed ones, are then all drawn out of the all-containing depths of the Astral Light and utilized. At times this is done successfully, but frequently the thing proves a total failure. Only while the former are, as a rule, recorded, the mention of the latter is tacitly avoided—no spiritualistic journal having ever been edited with that special view. So much for materialization and physical phenomena. As for the rest, we are at one with the Spiritualists with but slight variances, more of form than of substance. What we believe in is pretty well defined in the editorial which precedes the article "Church Congress and Spiritualism," and need not be again enumerated†

---

* [Consult the Index to *The Mahatma Letters to A. P. Sinnett*, s.v. *Imperator*,+ for a great many references and hints concerning this personage. —*Compiler*.]

† [See pages 344-46 in the present Volume.—*Compiler*.]

Collected Writings VOLUME III
1882

ESOTERIC AXIOMS AND SPIRITUAL SPECULATIONS

[*The Theosophist*, Vol. III, No. 4, January, 1882, pp. 92-93]

In a lengthy review of A. Lillie's book, *Buddha and Early Buddhism*, by M. A. (Oxon), our esteemed friend, the critic, takes the opportunity for another quiet little fling at his well-wishers, the Theosophists. On the authority (?) of Mr. Lillie, who seems to know all about it, the reviewer contradicts and exposes the assertions made and theories enunciated by the Theosophists. We will now quote from his review "Buddhism and Western Thought," published in the October number of the *Psychological Review*:

> It will be evident to any reader, who has followed me so far, that the Buddhist belief is permeated by what I have described as a distinctive, "a peculiar note of Modern Spiritualism—*the presence and guardianship of departed spirits*" [!?]* I confess that this struck me with some surprise, and, I may say, pleased surprise, for I had come to think that there was a marked antagonism between Eastern and Western modes of thought and belief on this point. *We have heard much in disparagement of this special article of faith from some friends who have told us a great deal about the theosophical beliefs of the Hindus, and who have chanted the praises of the Buddhistic as against the Christian faith with vehement laudation of the one, and with abundant scorn of the other*. . . . But be this as it may, we have keen told so often, that we have come to accept it as a lesson from those who know better than ourselves that our Western belief in the action of departed human spirits in this world of ours is a crazy fallacy. *We have believed, at least, that such was the Eastern creed*. For ourselves, we (some of us at least) prefer our own experience to the instructions of any whose dogmatic statements are so sweeping as those with which we are met from Eastern experts. The statements and claims made have seemed to us altogether too vast. It may be, we are driven to think,

———————

* The italics and points of exclamation are ours. We would like to know what the learned priests of Ceylon, the lights of Buddhism, such as Sumangala Unnanse, would have to say to this? [H.P.B.]

———————

> that departed spirits do not operate in the East, but at any rate we find that they *do* act in the West. And while we are far from declining to recognize the truth that pervades much of the Spiritualism of the East, and have tried our best to induce our friends to widen their view by adopting it in some degree, we have been sad to think that it should so absolutely contradict the experience of the West.
>
> Mr. Lillie affords me some consolation. I find throughout his book not only most instructive variety

of opinion, which I can correlate with my own beliefs and theories to benefit and advantage, but I find that the belief in the intervention of departed human spirits, which we had all of us imagined to be *anathema maranatha* in the East, is, in effect, a permeating principle of Buddhism in his estimation! —(Part II, p. 174.)

The writer, after that, proceeds to speak of "Buddhistic Spiritualism" . . . a "root-principle" of which is "a belief that the living may be brought *en rapport* with their departed friends"; of adepts being "highly developed mediums"; and quotes an interesting clause from a chapter of Mr. Lillie's book. Says the last-named authority:

I have dwelt somewhat at length on this supernaturalism, because it is of the highest importance to our theme. *Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse, or a portion of the corpse of the chief aiding spirit*. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would admit at once that a spirit that has not yet attained the Bodhi or spiritual awakenment cannot be a good spirit. It is still in the domains of Kâma (Death, Cupid, appetite).* It can do no good thing; more than that, it must do evil things. . . . The answer of Northern Buddhism, if we consult such books as the *White Lotus of Dharma* and the *Lalita Vistara*, is that the good spirits are the Buddhas, the dead prophets. They come from certain "fields of the Buddhas" . . . . †

For all this M. A. (Oxon) rejoices, as he thinks it corroborates the Spiritual theories and is calculated to con

* We have not read Mr. Lillie's book; but if he teaches in it many other things no truer than his idea that *Kama means* "Death," his authority is likely to prove of a most fragile kind. *Kama* never meant death, but lust, desire; in this sense—a passionate desire to live again.

† [*Buddha and Early Buddhism*, pp. 47-48. The italics are H.P.B.'s.—*Compiler*.]

found the Theosophists. We, however, are afraid that it will confound, in the end, but Mr. Lillie. "The life of Buddha is permeated," says the reviewer, "with what seems to me uncompromising Spiritualism . . ."; and in triumph adds: "It is a significant fact that throughout this elucidation of Buddhistic Spiritualism we have not once come upon an Elemental or Elementary Spirit."

No wonder since they have in Buddhistic and Brahmanical Esotericism their own special and technical names whose significance Mr. Lillie—if he understood their meaning as correctly as he did the word *Kama*—was just the person to overlook, or include in the generic name of "Spirits." We will not try to personally argue out the vexed question with our friend, M. A. (Oxon), as our voice might have no more authority with him than Mr. Lillie's has with us. But we will tell him what we have done. As soon as his able review reached us, we marked it throughout, and sent both the numbers of the magazine containing it, to be, in their turn, reviewed and corrected

by two authorities. We have the weakness to believe that these Specialists in the matter of esoteric Buddhism may be regarded as far greater than Mr. Lillie or any other European authority is likely to ever be; for these two are: —(1) H. Sumangala Unnanse, Buddhist High Priest of Adam's Peak, Ceylon, the teacher of Mr. Rhys Davids, a member of our General Council and the most learned expounder of Southern Buddhism; and (2) the Chohan-Lama of Rinch-cha-tze (Tibet), the Chief of the Archive-registrars of the secret Libraries of the Talay and Tashi-Lhünpo Lamas-Rimpoche—also a member of our Society. The latter, moreover, is a "Panchhen," or great teacher, one of the most learned theologians of Northern Buddhism and esoteric Lamaism. From the latter we have already received the promise of showing how very erroneous are, in every case, the views of both, the author and his reviewer, the message being accompanied by a few remarks to the address of the former which would have hardly flattered his vanity as an author. The High Priest Sumangala, we hope, will give his ideas upon "Buddhistic *Spiritualism*" as well, as soon as he finds leisure—no

easy matter, by the way, considering his engagements. If the authority and learning of Mr. Lillie, after that, will still be placed higher than that of the two most learned *Buddhist* expounders of Southern and Northern Buddhism of our day, then we will have nothing more to say.

Meanwhile, none will deny that esoteric Buddhism and Brahmanism are *one*, for the former is derived from the latter. It is well known that the most important feature of [his] reform, perhaps, was that Buddha made adeptship or *enlightenment* (through the *dhyana* practices of *Iddhi*) open to all, whereas the Brahmans had been jealously excluding all men without the pale of their own haughty caste from this privilege of learning the perfect truth. Therefore, in the present connection we will give the ideas of a learned Brahman upon Spiritualism as viewed from the esoteric standpoint. The author of the article which follows, than who, no layman, perhaps, in India is better versed in the Brahmanical Occult Sciences* outside the inner conclave of the adepts—reviews in it the *seven*-fold principle in man, as given in "Fragments of Occult Truth," and establishes for that purpose an exhaustive comparison between the two esoteric doctrines—the Brahmanical and Buddhistic—which he considers "substantially identical." His letter was written at our personal request, with no view to polemics, the writer himself being probably very far from the thought while answering it that it would ever be published. Having obtained his permission, however, to that effect, we now gladly avail ourselves of the opportunity. Besides being the best review we are likely to ever obtain upon so abstruse a subject, it will show M.A. (Oxon), and our other friends, the Spiritualists, how far such authors as Mr. Lillie have seized the "root-principle" of the Asiatic religions and philosophy. At all events the readers will

be enabled to judge, how much modern Spiritualism, as now expounded, is "a permeating principle" of Brahmanism, the elder sister of Buddhism.

---

* [Reference is to the great scholar T. Subba Row Garu. —*Compiler*.]

Collected Writings VOLUME III
1882

THE ARYAN-ARHAT ESOTERIC TENETS ON THE SEVENFOLD PRINCIPLE IN MAN

T. Subba Row, B.A., B.L.*

[*The Theosophist*, Vol. III, No. 4, January, 1882, pp. 93-99]

[It has been thought advisable to publish here the entire text of this material by T. Subba Row, because H.P.B.'s numerous footnotes and Appendices might not be easily understood with. out the main text to which they are appended.]

. . . Probably the Aryan (we shall for the present call it by that name) and the Chaldeo-Tibetan esoteric doctrines are fundamentally identical and the secret doctrine of the Jewish Kabalists merely an offshoot of these. Nothing, perhaps, can be more interesting now to a student of occult philosophy than a comparison between the two principal doctrines above mentioned. Your letter seems to indicate two divisions in the Chaldeo-Tibetan doctrine: (1) that of the so-called Lamaists; and (2) that of the so-called Arhats (in Buddhism, Arahats, or Rahats) which has been adopted by the Himalayan or Tibetan Brotherhood. What is the distinction between these two systems? Some of our ancient Brahmanical writers have left us accounts of the main doctrines of Buddhism and the religion and philosophy of the Arhats--the two branches of the Tibetan esoteric doctrine being so called by them. As these accounts generally appear in treatises of a polemical character, I cannot place much reliance upon them.

It is now very difficult to say what was the real ancient Aryan doctrine. If an enquirer were to attempt to answer it by an analysis and comparison of all the various systems of esotericism prevailing in India, he will soon be lost in a maze of obscurity and uncertainty.

* We give but extracts from the long letter of the above-named gentleman. ["We" stands for H.P.B. as Editor of *The Theosophist*.—*Compiler*.]

No comparison between our real Brahmanical and the Tibetan esoteric doctrines will be possible unless one ascertains the teachings of that so-called "Aryan doctrine," . . . and fully comprehends the *whole range* of the ancient Aryan philosophy. Kapila's "Sankhya," Patañjali's "Yoga philosophy," the different systems of "Sâktya" philosophy, the various *Agamas* and *Tantras* are but branches of it. There is a doctrine though, which is their real foundation and which is sufficient to explain the secrets of these various systems of philosophy and harmonize their teachings. It probably existed long before the *Vedas* were compiled, and it was studied by our ancient Rishis in connotation with the Hindu scriptures. It is attributed to one mysterious personage called Maha.* . . .

The *Upanishads* and such portions of the *Vedas* as are not chiefly devoted to the public ceremonials of the ancient Aryans are hardly intelligible without some knowledge of *that doctrine*. Even the real significance

of the grand ceremonials referred to in the *Vedas* will not be perfectly apprehended without its light being thrown upon them. . . . The *Vedas* were perhaps compiled mainly for the use of the priests assisting at public ceremonies, but the grandest conclusions of our real secret doctrine are therein mentioned. I am informed by persons competent to judge of the matter, that the *Vedas* have a distinct dual meaning—one expressed by the literal sense of the words, the other *indicated by the metre and the Svara* which are, as it were, the life of the *Vedas*. . . . Learned Pundits and philologists, of course, deny that Svara has anything to do with philosophy or ancient esoteric doctrines. But the mysterious connection between *Svara and light* is one of its most profound secrets.

Now it is extremely difficult to show whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Bramans learned their occult science from the adepts of Tibet; or again whether the adepts of both countries professed originally the same doctrine and derived it from a common source.† If you were to go the Ðramana Balagula and question some of the Jaina Pundits there about the authorship of the *Vedas* and the origin of the Brahmanical esoteric doctrine, they would probably teal you that the *Vedas* were

———————

* The very title of the present chief of the Esoteric Himalayan Brotherhood.

† See *Appendix*, Note I.

———————

composed by *Rakshasas** or Thytyas, and that the Brahmans had derived their secret knowledge from them.† Do these assertions mean that the *Vedas* and the Brahmanical esoteric teachings had their origin in the lost Atlantis—the continent that once occupied a considerable portion of the expanse of the Southern and the Pacific oceans? Your assertion in *Isis Unveiled* that Sanskrit was the language of the inhabitants of the said continent, may induce one to suppose that the *Vedas* had probably their origin there—wherever else might be the birthplace of the Aryan esotericism.‡ But the real esoteric doctrine as well as the mystic allegorical philosophy of the *Vedas* were derived from another source, again, whatever that source may be—perchance, from the divine inhabitants-gods of the sacred Island which, as you say, once existed in the sea that covered in days of old the sandy tract now called Gobi Desert. However that may be, the knowledge *of the occult powers of nature* possessed by the inhabitants of the lost Adantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island.†† The Tibetan adepts, however, have not accepted this addition

———————

* A kind of demon—*Devil*.

† And so would the Christian padris. But they would never admit that their "fallen angels" were borrowed from the *Rakshasas*; that their "Devil" is the illegitimate son of *Dewel*—the Singhalese female demon, or that the "War in Heaven" of the *Apocalypse*—the foundation of the Christian dogma of the "Fallen Angels"—was copied from the Hindu story about Śiva hurling the *Târakasurs* who rebelled against Brahma into *Andhakâra*—the abode of Darkness, according to Brahmanical *Shastras*.

‡ Not necessarily. —See *Appendix*, Note II. From rare MSS. just received, we will shortly prove Sanskrit to have been spoken in Java and adjacent islands from remote antiquity.

†† A locality which is spoken of to this day by the Tibetans and called by them "Śambhala," the *Happy Land*.—See *Appendix*, Note III.

[The statement referred to in *Isis Unveiled* is in Vol. I, p. 594 footnote, and is according to L. Jacolliot

and not H.P.B.'s own.—*Compiler*.]

———————

to their esoteric doctrine. And, it is in this respect that one should expect to find a difference between the two doctrines.*

The Brahmanical occult doctrine probably contains everything that was taught about *the powers of nature* and their laws, either in the mysterious Island of the North, or in the equally mysterious continent of the South. And, if you mean to compare the Aryan and the Tibetan doctrines as regards their teachings about the occult powers of nature, you must beforehand examine all the classifications of these powers, their laws and manifestations and the real connotations of the various names assigned to them in the Aryan doctrine. Here are some of the classifications contained in the Brahmanical system:

I.	Classification of the occult powers	as appertaining to *Parabrahman* and existing in the MACROCOSM.
II.	do. do.	as appertaining to man and existing in the MICROCOSM,
III.	do. do.	for the purposes of *Târaka Yoga* or *Pranava Yoga*
IV.	do. do.	for the purposes of *Sankhya Yoga* (where they are, as it were, the inherent attributes of *Prakriti*).
V.	do. do.	for the purposes of *Hatha Yoga*.
VI.	do. do.	for the purposes of *Kula Agama*.
VII.	do. do.	for the purposes of *Śakta Agama*.
VIII.	do. do.	for the purposes of *Śiva Agama*.
IX.	do. do.	for the purposes of *Śrîchakra*. (The *Śrîchakra* you referred to in *Isis Unveiled* is not *the real esoteric Śrîchakra* of the ancient adepts of Aryavarta)†
X.	do. do.	in *Atharvana Veda*, etc.

In all these classifications, subdivisions have been multiplied indefinitely by conceiving new combinations of the Primary Powers in different proportions. But I must now drop this subject and proceed

———————

* To comprehend this passage fully, the reader must turn to Vol. I, pp. 589-594, of *Isis Unveiled*.

† Very true. But who would be allowed to give out the "real esoteric one"? [See *Isis Unveiled*, II, 265.]

———————

to consider the article headed "Fragments of Occult Truth," in the October number of *The Theosophist*.

I have carefully examined it, and find that the results arrived at (in the Buddhist doctrine) do not seem to differ much from the conclusions of our Aryan philosophy, though our mode of stating the arguments may differ in form. I shall now discuss the question from my own standpoint, though following for facility of comparison and convenience of discussion the sequence of classification of the *sevenfold* entities or Principles constituting man which is adopted in your article. The questions raised for discussion are (1) whether the *disembodied spirits* of human beings (as they are called by Spiritualists) appear in the seance rooms and elsewhere; and (2) whether the manifestations taking place are produced wholly or partly through their agency.

It is hardly possible to answer these two questions satisfactorily unless the meaning intended to be conveyed by the expression "*disembodied spirits of human beings*" be accurately defined. The words *Spiritualism* and *Spirit* are very misleading. Unless English writers in general, and Spiritualists in particular, first ascertain clearly the *connotation* they mean to assign to the word *spirit,* there will be no end of confusion, and the real nature of these so-called spiritualistic phenomena and their *modus occurrendi* can never be clearly defined. Christian writers generally speak of only *two* entities in man—the body, and the *soul* or *spirit* (both seeming to mean the same thing to them). European philosophers generally speak of *Body* and *Mind*, and argue that soul or spirit cannot be anything else than mind. They are of opinion that any belief in *Linga-śarira** is entirely unphilosophical. These views are certainly incorrect, and are based on unwarranted assumptions as to the possibilities of nature, and on an imperfect understanding of its laws. I shall now examine (from the standpoint of the Brahmanical esoteric doctrine) the Spiritual constitution of man, the various entities or principles existing in him, and ascertain whether either of those entities entering into his composition can appear on earth after his death; and, if so, *what is it that so appears*.

You have read some of Professor Tyndall's excellent papers on what he calls "Germ Theory," giving the facts ascertained by his experiments. His conclusions may be briefly stated thus:—Even in a very

* The Astral Body—so called.

small volume of space there are myriads of protoplasmic germs floating in ether. If, for instance, say—water (clear water) is exposed to them and if they fall into it, some form of life or other will be evolved out of them. Now, what are the agencies for bringing of this life into existence? Evidently:-

I. *The water*, which is the field, 90 to say, for the growth of life.
II. The protoplasmic germ, out of which life or a living organism is to be evolved or developed. And, lastly—
III. The power, energy, force or tendency which springs into activity at the touch or combination of the protoplasmic germ and the water, and which evolves or develops life and its natural attributes.

Similarly, there are three primary causes which bring the human being into existence. I shall call them for the purpose of discussion by the following names:—

(1) *Parabrahman*—The Universal Spirit.
(2) *Śakti* (the crown of the astral light combining in itself all the powers of nature).
(3) *Prakriti*, which in its original or primary shape is represented by *Akâśa* (really, every form of matter is finally reducible to *Akâśa*.)*

It is ordinarily stated that *Prakriti* or *Akâśa* is the *Kshatra* or the basis which

corresponds to water in the example we have taken; *Brahman* the *germ*, and *Śakti* the power or energy that comes into existence at their union or contact.†

---

* The Tibetan esoteric Buddhist doctrine teaches that *Prakriti* is cosmic matter, out of which all visible forms are produced; and *Akâśa* that same cosmic matter—but still more imponderable, its spirit, as it were, "*Prakriti*" being the body or *substance,* and *Akâśa-Śakti* its soul or energy.

† Or, in other words, "*Prakriti*, *Svabhavat* or *Akâśa* is—SPACE as the Tibetans have it; Space filled with whatsoever substance or no substance at all; *i.e*., with substance so imponderable as to be only metaphysically conceivable. *Brahmâ*, then, would be the germ thrown into the soil of that field, and *Śakti*, that mysterious energy or force which develops it, and which is called by the Buddhist Arahats of Tibet—FO-HAT. "That which we call form (*rupa*) is not

But this is not the view which the *Upanishads* take of the question. According to them, Brahman* is the *Kshatra* or basis, *Akâśa* or *Prakriti*, the germ or seed, and *Śakti* the power evolved by their union or contact. And this is the real scientific, philosophical mode of stating the case.

Now, according to the adepts of ancient Aryavarta, *seven principles* are evolved out of these *three* primary entities. Algebra teaches us that the number of *combinations* of *n* things taken *one* at a time, *two* at a time, *three* at a time and so forth= 2^n—1.

Applying this formula to the present case, the number of entities evolved from different combinations of these three primary cause amounts to 2^3—1=8-1=7.

As a general rule, whenever seven *entities* are mentioned in the ancient occult science of India, in any connection whatsoever, you must suppose that those seven entities came into existence from *three primary entities*; and that these three entities again, are evolved out of a single entity or MONAD. To take a familiar example, the *seven* coloured rays in the solar ray are evolved out of *three primary coloured* rays; and the three primary colours co-exist with the four secondary colours

---

different from that which we call space (*Śûnyatâ*) . . . . Space is not different from Form. Form is the same as Space; Space is the same as Form. And so with the other skandhas, whether *vedana*, or *sañjñâ*, or *samskara* or *vijñana,* they are each the same as their opposite." . . . (Book of *Sin-king* or the *Heart Sutra*. Chinese translation of the *Maha-Prajña-Paramita-Hridaya-Sutra*. Chapter on the *Avalokiteshwara,* or the *manifested Buddha*.) So that, the Aryan and Tibetan or Arhat doctrines agree perfectly in substance, differing but in names given and the way of putting it, a distinction resulting from the fact that the Vedantin Brahmans believe in Parabrahman, a *deific* power, impersonal though it may be, while the Buddhists entirely reject it.

* See *Appendix*, Note IV.

---

in the solar rays. Similarly, the three primary entities which brought man into existence co-exist in him with the *four secondary* entities which arose from different combinations of the three primary entities

Now these seven *entities* which in their totality constitute man, are as follows:—I shall enumerate them in the order adopted in your article, as far as the two orders (the Brahmanical and the Tibetan): —

	Corresponding names in your classification.
I. *Prakriti*.	*Sthûlaśarîra* (Physical Body).
II. The entity evolved out of the combination of *Prakriti* and *Śakti.*	*Sûkshmamśarîra* or *Linga-śarîra* (Astral Body).
III. *Śakti.*	*Kâmarupa* (the *Périsprit*).
IV. The entity evolved out of the combination of *Brahman, Śakti and Prakriti.*	*Jivâtma* (*Life-Soul*).
V. Do *Brahman* and *Prakriti.*	Physical Intelligence (or animal soul).
VI. Do *Brahman* and *Śakti*	Spiritual Intelligence (or Soul).
VII. *Brahman.*	The emanation from the ABSOLUTE, etc. (or pure spirit.)

Before proceeding to examine the nature of these seven entities, a few general explanations are indispensably necessary.

I. The secondary principles arising out of the combination of primary principles are quite different in their nature from the entities out of whose combination they came into existence. The combinations in question are not of the nature of mere mechanical juxtapositions, as it were. They do not even correspond to chemical combinations. Consequently no valid inferences as regards the nature of the combinations in question, can be drawn by analogy from the nature [variety?] of these combinations.

Collected Writings VOLUME III

1882

II. The general proposition that when once a cause is removed its effect vanishes, is not universally applicable. Take, for instance, the following example:—if you once communicate a certain amount of momentum to a ball, velocity of a particular degree in a particular direction is the result. Now, the cause of this motion ceases to exist when the instantaneous sudden impact or blow which conveyed the momentum is completed; but, according to the *first Law of Motion*, the ball will continue to move on for ever and ever with undiminished velocity in the same direction unless the said motion is altered, diminished, neutralized or counteracted by extraneous causes. Thus, if the ball stop, it will not be on account of the absence of the cause of its motion, but in consequence of the existence of extraneous causes which produce the said result.

Again, take the instance of *subjective phenomena*.

Now the presence of this inkbottle before me is producing in me or in my mind a mental representation of its form, colour and so forth. The bottle in question may be removed, but still its mental picture may continue to exist. Here, again, you see, the effect survives the cause. Moreover, the effect may at any subsequent time be called into conscious existence, whether the original cause be present or not.

Now, in case of the fifth principle above mentioned--the entity L that came into existence by the combination of Brahman and Prakriti,—if the general proposition (in the "Fragments of Occult Truth") is correct, this principle which corresponds to the *physical intelligence* must cease to exist whenever the *Brahman* or the seventh principle should cease to exist for the particular individual; but the fact is certainly otherwise. You stated the general proposition under consideration in support of your assertion that whenever the seventh principle ceases to exist for any particular individual, the sixth principle also ceases to exist for him. The assertion is undoubtedly true though the mode of stating it and the reasons assigned for it are to my mind objectionable.

You said that in cases where tendencies of a man's mind are entirely material, and all spiritual aspirations and thoughts were altogether absent from his mind, the seventh principle leaves him either before or at the time of death, and the sixth principle disappears with it. Here, the very proposition that the tendencies of the particular individual's mind are *entirely* material, involves the assertion that

there is no spiritual intelligence or spiritual *Ego* in him. You should then have said that, whenever spiritual intelligence should cease to exist in any particular individual, the seventh principle ceases to exist for that particular individual for all purposes. Of course, it does not fly off anywhere. There can never be anything like a change of position in the case of Brahman.* The assertion merely means that there is no recognition whatever of *Brahman*, or spirit, or life, or spiritual consciousness, the seventh principle has ceased to exercise any influence or control over the individual's destinies.

I shall now state what is meant (in the Aryan doctrine) by the even principles above enumerated.

I. *Prakriti*.—This is the basis of *Sthûlaśarîra* and represents it in the above-mentioned classification.

II. *Prakriti* and *Śakti*. —This is the *Lingaśarira,* or astral body.

III. *Śakti*. —This principle corresponds to your *Kâmarupa*. This power or force is placed by ancient occultists in the *Nâbhichakra*. This power can gather *akâśa* or *prakriti* and mould it into any desired shape. It has very great sympathy with the fifth principle, and can be made to act by its influence or control.

IV. *Brahman*, *Śakti* and *Prakriti.*—This again corresponds to your second principle, *Jîvâtma*. This power represents the universal life-principle which exists in nature. Its seat is the *Anahatachakra* (heart). It is a force or power which constitutes what is called *Jîva,* or life. It is, as you say, indestructible, and its activity is merely transferred at the time of death to another set of atoms, to form another organism. But it is not called *Jîvâtma* in our philosophy. The term *Jîvâtma* is

———————

* True—from the standpoint of Aryan *Esotericism*, and the *Upanishads*; not quite so in the case of the *Arahat* or Tibetan esoteric doctrine; and it is only on this one solitary point that the two teachings disagree, as far as we know. The difference is very trifling though, resting, as it does, solely upon the two various methods of viewing the one and the same thing from two different aspects.—See *Appendix* Note IV.

———————

generally applied by our philosophers to the seventh principle when it is distinguished from *Paramâtma* or *Parabrahman*.*

V. *Brahman* and *Prakriti*.—This, in our Aryan philosophy, corresponds to your fifth principle, called the *physical intelligence*. According to our philosophers, this is the entity in which what is called *Mind* has its seat or basis. This is the most difficult principle of all to explain, and the present discussion entirely turns upon the view we take of it.

Now, what is mind? It is a mysterious something which is considered to be the seat of consciousness—of sensations, emotions, volitions and thoughts. Psychological analysis shows it to be apparently a congeries of mental states, and possibilities of mental states, connected by what is called memory, and considered to have a distinct existence apart from any of its particular mental states or ideas. Now in what entity has this mysterious something its potential or actual existence? *Memory* and *expectation* which form, as it were, the real foundation of what is called *individuality*, or *Ahankâra*, must have their seat of existence somewhere. Modern psychologists of Europe generally say that the material substance of *Brain* is the seat of mind; and that past *subjective experiences*, which can be recalled by memory, and which in their totality constitute what is called *individuality*, exist therein in the shape of certain unintelligible mysterious impressions and changes in the nerves and nerve centers of the cerebral hemispheres. Consequently, they say, the mind—the individual mind—is destroyed when the body is destroyed; so there is no possible existence after death.

But there are a few facts among those admitted by these philosophers which are sufficient for us to demolish their theory. In every portion of the human body, a constant change goes on without intermission. Every tissue, every muscular fibre and nerve tube, and

———————

* The Impersonal Parabrahman thus being made to merge or separate itself into a personal "*jîvâtma*," or the personal god of every human creature. This is, again, a difference necessitated by the Brahmanical belief in a God whether personal or impersonal, while the Buddhist Arahats, rejecting this idea entirely, recognize *no* deity apart from man. See *Appendix*, Note V.

———————

every ganglionic centre in the brain is undergoing an incessant change. In the course of a man's lifetime there may be a series of *complete transformations* of the substance of his *Brain*. Nevertheless the memory of his past mental states remains unaltered. There may be additions of new subjective experiences and some mental states may be altogether forgotten, but no individual mental state is altered. The person's *sense of individuality* remains the same throughout these constant alterations in the brain substance. [This is also sound Buddhist philosophy, the transformation in question being known as the change of the *skandhas*.—*Ed*. *Theos*.] It is able to survive all these changes, and it can survive also the complete destruction of the material substance of the brain.

This individuality arising from mental consciousness has its seat of existence, according to our philosophers, in an occult power or force which keeps a registry, as it were, of all our mental impressions. The power itself is indestructible, though by the operation of certain antagonistic causes its impressions may in course of time be effaced, in part or wholly.

I may mention in this connection that our philosophers, have associated seven *occult* powers with the seven principles or entities above mentioned. These seven occult powers in the microcosm correspond with, or are the counterparts of, the occult powers in the macrocosm. The mental and spiritual consciousness of the individual becomes the general consciousness of *Brahman* when the barrier of individuality is wholly removed, and when the seven powers in the microcosm are placed *en rapport* with the seven powers in the macrocosm.

There is nothing very strange in a power or force, or *Śakti* carrying with it impressions of sensations, ideas, thoughts, or other subjective experiences. It is now a well-known fact, that an electric or magnetic current can convey in some mysterious manner impressions of sound or speech with all their individual peculiarities; similarly, you know very well that I can convey my thoughts to you by a transmission of energy or power.

Now this fifth principle represents in our philosophy *the mind*, or, to speak more correctly, the power or force above described, the impressions of the mental states therein, and the notion of individuality or *Ahankâra* generated by their collective operation. This principle is called merely *physical intelligence* in your article. I do not know what is really meant by this expression. It may be taken to mean

that intelligence which exists in a very low state of development in the lower animals. *Mind* may exist in different stages of development, from the very lowest forms of organic life, where the signs of its existence or operation can hardly be distinctly realized, up to man, in whom it reaches its highest state of development.

In fact, from the first appearance of life* up to *Turiya Avastha,* or the state of Nirvana, the progress is, as it were, continuous. We ascend from that principle up to the seventh by almost imperceptible gradations. But four stages are recognized in the progress where the change is of a peculiar kind, and is such as to arrest an observer's 11 attention. These four stages are as follows:—

(1) Where life (fourth principle) makes its appearance.
(2) Where the existence of mind becomes perceptible in conjunction with life.
(3) Where the highest state of mental abstraction ends, and *spiritual consciousness* commences.

(4) Where spiritual consciousness disappears, leaving the seventh principle in a complete state of *Nirvana*, or nakedness.

According to our philosophers, the fifth principle under consideration is intended to represent *the mind in every possible state of development, from the second stage up to the third stage*.

VI. *Brahman* and *Śakti*.—This principle corresponds to your "spiritual intelligence." It is, in fact, *Buddhi* (I use the word *Buddhi* not in the ordinary sense, but in the sense in which it is used by our ancient philosophers); in other words, it is the seat of *Bodha* or *Atmabodha*. One who has *Atmabodha* in its completeness is a *Buddha*. *Buddhists know very well what this term signifies*. This principle is described in your article as an entity coming into existence by the combination of *Brahman* and *Prakriti*. I do not again know in what particular sense the word *Prakriti* is used in this connection. According to our philosophers it is an entity arising from the union of *Brahman* and *Śakti*. I have already explained the connotation attached by our philosophers to the words *Prakriti* and *Śakti*.

———————

* In the Aryan doctrine which blends *Brahman*, *Śakti*, and *Prakriti* in one, it is the fourth principle, then; in the Buddhist esotericism the second in combination with the first.

———————

I stated that *Prakriti* in its *primary* state is *Akâśa*.*

If *Akâśa* be considered to be *Śakti* or Power by Theosophists,† then my statement as regards the ultimate state of *Prakriti* is likely to give rise to confusion and misapprehension unless I explain the distinction between *Akâśa* and *Śakti*. *Akâśa* is not, properly speaking, the *Crown of the Astral light,* nor does it *by itself* constitute any of the *six primary forces*. But, generally speaking, whenever any *phenomenal result* is produced, *Śakti* acts in *conjunction with Akâśa*. And, moreover, *Akâśa* serves as a basis or *Adhisthana* for the transmission of force currents and for the formation of force or power correlations.‡

In *Mantraśastra* the letter "*Ha*" represents *Akâśa*, and you will find that this syllable enters into most of the sacred formulae intended to be used in producing phenomenal results. But by itself it does not represent any *Śakti*. You may, if you please, call *Śakti* an attribute of *Akâśa*.

I do not think that as regards the nature of this principle there

———————

* According to the Buddhists in *Akâśa* lies that eternal, potential energy whose function it is to evolve all visible things out of itself.

† It was never so considered, as we have shown it. But as the "Fragments" are written in English, a language lacking such an abundance of metaphysical terms to express every minute change of form, substance and state as found in the Sanskrit, it was deemed useless to confuse the Western reader untrained in the methods of Eastern expression-more than necessary, with a too nice distinction of proper technical terms. As "*Prakriti* in its primary state is *Akâśa*," and *Śakti* "is an attribute of AKÂŚA," it becomes evident that for the uninitiated it is all one. Indeed, to speak of the "union of Brahman and Prakriti" instead of "Brahman and *Śakti*," is no worse than for a theist to write that "man has come into existence by the combination of spirit and matter," whereas, his words framed in an orthodox shape, ought to read "man as a living soul was created by the power (or breath) of God over matter."

‡ That is to say, the Aryan *Akâśa* is another word for Buddhist SPACE (in its

metaphysical meaning).

can, in reality, exist any difference of opinion between the Buddhist and Brahmanical philosophers.

Buddhist and Brahmanical initiates know very well that mysterious circular mirror composed of two hemispheres which reflects as it were the rays emanating from the "burning bush" and the blazing star—the, Spiritual sun shining in CHIDAKAŚA.

The spiritual impressions constituting this principle have their existence in an occult power associated with the entity in question. The successive incarnations of Buddha, in fact, mean the successive transfers of this mysterious power or the impressions thereon. The transfer is only possible when the *Mahatma** who transfers it, has completely identified himself with his seventh principle, has annihilated his *Ahankâra* and reduced it to ashes in CHIDAGNIKUNDA and has succeeded in making his thoughts correspond with the eternal laws of nature and in becoming a co-worker with nature. Or to put the same thing in other words, when he *has attained the state of Nirvana, the condition of final negation, negation of individual or separate existence*.†

VII. *Atma*.—The emanation from the absolute, corresponding to the seventh principle. As regards this entity there exists positively no real difference of opinion between the Tibetan Buddhist adepts and our ancient Rishis.

We must now consider which of these entities can appear after the individual's death in *séance* rooms and produce the so-called spiritualistic phenomena.

Now, the assertion of the Spiritualists that the "disembodied spirits" of particular human beings appear in *séance* rooms necessarily implies that the entity that so appears bears the stamp of some particular individual's *individuality*?

So, we have to ascertain beforehand in what entity or entities individuality has its seat of existence. Apparently it exists in the person's particular formation of body, and in his subjective experiences (called his mind in their totality). On the death of the individual his body is destroyed; his *lingaśarîra* being decomposed, the power

* The highest adept.

† In the words of a gatha in the Mahâ-pari-nirvâna-Sûtra,

"We reach a condition of Rest
"Beyond the limit of any human knowledge."

associated with it becomes mingled in the current of the corresponding powers in the macrocosm. Similarly, the third and fourth principles are mingled with their corresponding powers. These entities may again enter into the composition of other organisms. As these entities bear no impression of individuality, the Spiritualists have no right to say that the "*disembodied spirit*" of the human being has appeared in the *séance* room whenever any of these entities may appear there. In fact, they have no means of ascertaining

that they belonged to any particular individual.

Therefore, we must only consider whether any of the last three entities appear in *séance* rooms to amuse or to instruct Spiritualists. Let us take three particular examples of individuals and see what becomes of these three principles after death.

1. One in whom spiritual attachments have greater force than terrestrial attachments.

II. One in whom spiritual aspirations do exist, but are merely of secondary importance to him, his terrestrial interests occupying the greater share of his attention.

III. One in whom there exist no spiritual aspirations whatsoever, one whose spiritual Ego is dead or non-existent to his apprehension.

We need not consider the case of a *complete Adept* in this connection. In the first two cases, according to our supposition, spiritual and mental experiences exist together; when spiritual consciousness exists, the existence of the seventh principle being recognized, it maintains its connection with the fifth and sixth principles. But the existence of terrestrial attachments creates the necessity of *Punarjanman,* the latter signifying the evolution of a new set of objective and subjective experiences, constituting a new combination of surrounding circumstances or, in other words, a new world. The period between death and the next subsequent birth is occupied with the preparation required for the evolution of these new experiences. During the period of incubation, as you call it, the spirit will never of its own accord appear in this world, *nor can it so appear*.

There is a great law in this universe which consists in the reduction of subjective experiences to objective phenomena and the evolution of the former from the latter. This is otherwise called "cyclic necessity." Man is subjected to this law if he does not check and counterbalance the usual destiny or fate, and he can only escape

its control by subduing all his terrestrial attachments completely. The new combination of circumstances under which he will then be placed may be better or worse than the terrestrial conditions under which he lived. But in his progress to a new world, you may be sure he will never turn around to have a look at his spiritualistic friends.*

In the third of the above three cases there is by our supposition, no recognition of spiritual consciousness or of spirit. So they are non-existing so far as he is concerned. The case is similar to that of an organ of faculty which remains unused for a long time. It then practically ceases to exist.

These entities, as it were, remain his or in his possession, when they are stamped with the stamp of recognition. When such is not the ease, the whole of his individuality is centered in his fifth principle. And after death this fifth principle is the *only representative* of the individual in question.

By itself it cannot evolve for itself a new set of objective experiences, or to say the same thing in other words, it has no *Punarjanman*. It is such an entity that can appear in *séance* rooms; but it is absurd to call it a *disembodied spirit*† It is merely a power or force retaining the impressions of the thoughts or ideas of the individual into whose composition it originally entered. It sometimes summons to its aid the *Kâmarûpa* power, and creates for itself some particular ethereal form (not necessarily human).

Its tendencies of action will be similar to those of the individual's mind when he was living. This entity maintains its existence so long as the impressions on the power associated with the fifth principle remain intact. In course of time they are effaced, and the power in question is then mixed up in the current of its corresponding power in the MACROCOSM, as the river loses itself in the sea. Entities like these may afford signs of there having been considerable

---

* As M.A. (Oxon.) will see, the Spiritualists have still less chance of having their claims recognized by Brahmanical than by Buddhist occultists.

† It is especially on this point that the Aryan and Arhat doctrines quite agree. The teaching and argument that follow are, in every respect, those of the Buddhist Himalayan Brotherhood.

—————

intellectual power in the individuals to which they belonged; because very high intellectual power may co-exist with utter absence of spiritual consciousness. But from this circumstance it cannot be argued that either the spirits or the spiritual Egos of deceased individuals appear in *séance* rooms.

There are some people in India who have thoroughly studied the nature of such entities (called *Pi□acha*). I do not know much about them experimentally, as I have never meddled with this disgusting, profitless, and dangerous branch of investigation.

Your Spiritualists do not know what they are really doing. Their investigations are likely to result in course of time either in wicked sorcery or in the utter spiritual ruin of thousands of men and women.*

The views I have herein expressed have been often illustrated by our ancient writers by comparing the course of a man's life or existence to the orbital motion of a planet round the sun. Centripetal force is spiritual attraction and centrifugal terrestrial attraction. As the centripetal force increases in power in comparison with the centrifugal force, the planet approaches the sun—the individual reaches a higher plane of existence. If, on the other hand, the centrifugal force becomes greater than the centripetal force, the planet is removed to a greater distance from the sun, and moves in a new orbit at that distance—the individual comes to a lower level of existence. These are illustrated in the first two instances I have noticed above.

We have only to consider the two extreme eases.

When the planet in its *approach* to the sun passes over the line where the centripetal and centrifugal forces completely neutralize each other and is only acted on by the centripetal force, it rushes towards the sun with a gradually increasing velocity and is finally mixed up with the mass of the sun's body. This is the ease of a complete *adept*.

Again, when the planet in its *retreat* from the sun reaches a point where the centrifugal force becomes all-powerful it flies off in a tangential direction from its orbit, and goes into the depths of void space. When it ceases to be under the control of the sun, it gradually gives up its generative heat and the creative energy that it originally derived from the sun and remains a cold mass of material wandering through space until the mass is completely

—————

* We share entirely in this idea.

—————

decomposed into atoms. This cold mass is compared to the fifth principle under the conditions above noticed, and the heat, light, and energy that left it are compared to the sixth and seventh principles.

Either after assuming a new orbit or in its course of deviation from the old orbit to the new, the planet can never go back to any point in its old orbit, as the various orbits lying in different planes never intersect each other.

This figurative representation correctly explains the ancient Brahmanical theory on the subject. It is merely a branch of what is called the Great Law of the Universe by the ancient mystics . . .

—————

Collected Writings VOLUME III

1882

EDITORIAL APPENDIX TO THE ABOVE

NOTE I.

In this connection it will be well to draw the reader's attention, to the fact that the country called "Si-dzang" by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fokien (the chief headquarters of the aborigines of China)—as the great seat of occult learning in the archaic ages. According to these records, it was inhabited by the "Teachers of Light," the "Sons of Wisdom" and the "Brothers of the Sun." The Emperor Yu the "Great" (2207 B.C.), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him—for he was the first one in China to unite ecclesiastical power with temporal authority—from Si-dzang. That system was the same as with the old Egyptians and the Chaldees; that which we know to have existed in the Brahmanical period in India, and to exist now in Tibet: namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste. Who were the

aborigines of Tibet is a question which no ethnographer is able to answer correctly at present. They practice the Bön religion, their sect is a pre- and anti-Buddhistic one, and they are to be found mostly in the province of Kham—that is all that is known of them. But even that would justify the supposition that they are the greatly degenerated descendents of mighty and wise forefathers. Their ethnical type shows that they are not pure Turanians, and their rites—now those of sorcery, incantations, and nature worship, remind one far more of the popular rites of the Babylonians, as found in the records preserved on the excavated cylinders, than of the religious practices of the Chinese sect of Tao-sse—(a religion based upon pure reason and spirituality)—as alleged by some. Generally, little or no difference is made even by the Khelang missionaries who mix greatly with these people on the borders of British Lahul—and ought to know better—between the Böns and the two rival Buddhist sects, the Yellow Caps and the Red Caps. The latter of these have opposed the reform of Tsong-Kha-pa from the first and have always adhered to old Buddhism so greatly mixed up now with the practices of the Böns. Were our Orientalists to know more of them, and compare the ancient Babylonian Bel or Baal worship with the rites of the Böns, they would find an undeniable connection between the two. To begin an argument here, proving the origin of the aborigines of Tibet as connected with one of the three great races which superseded each other in

Babylonia, whether we call them the Akkadians (invented by F. Lenormant), or the primitive Turanians, Chaldees and Assyrians—is out of the question. Be it as it may, there is reason to call the trans-Himalayan esoteric doctrine, Chaldeo-Tibetan. And, when we remember that the *Vedas* came—agreeably to all traditions—from the Manasarowara Lake in Tibet, and the Brahmins themselves from the far North, we are justified in looking on the esoteric doctrines of every people who once had or still have it—as having proceeded from one and the same source; and, to thus call it the "Aryan-Chaldeo-Tibetan" doctrine, or Universal WISDOM—Religion. "Seek for the

420

LOST WORD among the hierophants of Tartary, China and Tibet," was the advice of Swedenborg, the seer.

NOTE II.

Not necessarily—we say. The *Vedas,* Brahmanism, and along with these, Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander; and Persia-Iran is called Western India in some ancient classics. The countries now named Tibet, Mongolia, and Great Tartary were considered by them as forming part of India. When we say, therefore, that India has civilized the world and was the *Alma Mater* of the civilizations, arts and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, pre-historic India, India of the time when the great Gobi was a sea, and the lost "Atlantis" formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, Java, to faraway Tasmania.

NOTE III.

To ascertain such disputed questions, one has to look into and study well the Chinese sacred and historical records—a people whose era begins nearly 4,600 years back (2697 B.C.). A people so accurate and by whom some of the most important *inventions* of modern Europe and its so much boasted modern science were anticipated—such as the compass, gunpowder, porcelain, paper, printing, etc., known, and practiced thousands of years before these were re-discovered by the Europeans—ought to receive some trust for their records. And from Lao-tze down to Hiuen-Tsang their literature is filled with allusions and references to that island and the wisdom of the Himalayan adepts. In *A Catena of Buddhist Scriptures from the Chinese,* by the

Rev. Samuel Beal, there is a chapter "On the Tian-Ta'i School of Buddhism" (pp. 244-258) which our opponents ought to read. Translating the rules of that most celebrated and holy school and sect in China founded by Chinche-K'hae, called Che-chay (the wise one) in the year 575 of our era, when coming to the sentence which reads: "That which relates to the one garment [seamless] worn by the GREAT TEACHERS OF THE SNOWY MOUNTAINS (the school of the Haimavatas)" (p. 256) the European translator places after the last sentence a sign of interrogation, as well he may. The statistics of the school of the "Haimavatas" or of our Himalayan Brotherhood, are not to be found in the General Census Records of India. Further, Mr. Beal translates a Rule relating to "the great professors of the higher order, who live in mountain depths remote from men," the *Aranyakas,* or hermits.

So, with respect to the traditions concerning this island, and apart from the (to them) *historical* records of this preserved in the Chinese and Tibetan Sacred Books: the legend is alive to this day among the people of Tibet. The fair Island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the "great teachers of the snowy mountains," however much convulsed and changed its topography by the awful cataclysm. Every *seventh* year, these teachers are believed to assemble in *Śambhala,* the "happy land." According to the general belief it is situated in the North-West of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert, South and North, and the more populated regions of Kunduz and Kashmir, of the *Gya-Pheling* (British India), and China, West and East, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Namur-Nor and the Kuen-Lun Mountains—but one and all firmly believe in *Śambhala,* and speak of it as a fertile, fairylike land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the

esoteric wisdom of the godlike inhabitants of the legendary Island.*

In connection with the archaic legend of the Asian Sea and the Atlantic Continent, is it not profitable to note a fact known to all modern geologists—that the Himalayan slopes afford geological proof, that the substance of those lofty peaks was once a part of an ocean floor?

NOTE IV.

We have already pointed out that, in our opinion, the whole difference between Buddhistic and Vedantic philosophies was that the former was a kind of *rationalistic* Vedantism, while the latter might be regarded as *transcendental* Buddhism. If the Aryan esotericism applies the term *jivatma* to the seventh principle, the pure and *per se* unconscious spirit—it is because the Vedanta postulating three kinds of existence—(1) the *pâramârthika* (*the true, the only real one*), (2) the *vyâvahârika* (the practical), and (3) the *pratibhâsika* (the apparent or illusory life)—makes the first *life* or *jiva,* the only truly existent one. Brahma or the ONE SELF is its only representative in the universe, as it is the *universal life in toto* while the other two are but its "phenomenal appearances," imagined and created by ignorance, and complete illusions suggested to us by our blind senses. The Buddhists, on the other hand,

———————

* [The Gangdisri Range is also known as Tisse-Gangrî and Kailas Range. It runs parallel to, and to the North of, the Himâlayas, and in its Eastern part blends into the Nyenchentanglha Range. Towards its Western portion, not far from the sources of the Indus River, rises the majestic pyramidal massif of Kailas (22,000 feet), called by the Tibetans Tisse. Some geographers consider this range to be merely the prolongation of the Karakorum Mountains. Kailas is not far from the sacred Lake of Manasa-sarovara.

Namur-Nor is a lake in the Northern part of the province of Gnari-Khorsum, at approximately the 34th degree of Northern Latitude.

It is obvious that H. P. B., in speaking of the geographical location of the land of Śambhala, hides more than she reveals, as the area which she mentions extends over enormous distances in all directions.—*Compiler*.]

———————

deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an ABSOLUTE Being. Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute consciousness, as in the words of Flint—"wherever there is consciousness there is relation, and wherever there is relation there is dualism." The ONE LIFE is either "MUKTA" (absolute and unconditioned) and can have no relation to anything nor to any one; or it is "BADDHA" (bound and conditioned), and then it cannot be called the ABSOLUTE; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world. Hence, the Arahat secret doctrine on cosmogony admits but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods or none; whether there is a universe or no universe; existing during the eternal cycles of Maha Yugas, during the *Pralayas* as during the periods of *Manvantara*: and this is SPACE, the field for the operation of the eternal Forces and natural Law, the *basis* (as our correspondent rightly calls it) upon which take place the eternal intercorrelations of Akâśa-Prakriti, guided by the

unconscious regular pulsations of *Śakti*—the breath or power of a conscious deity, the theists would say—the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or *Fan, Bar-nang (Mahâ-Śûnyatâ)* or, as it is called by Lao-tze, the "Emptiness" is the nature of the Buddhist Absolute. (See Confucius' "*Praise of the Abyss*.") The word *jiva* then, could never be applied by the Arahats to the *Seventh* Principle, since it is only through its correlation or contact with matter that *Fo-hat* (the Buddhist active energy) can develop active *conscious* life; and that to the question "how can *Unconsciousness* generate *consciousness?*" the answer would be: "Was the seed which generated a Bacon or a Newton self-conscious?"

424

NOTE V.

To our European readers: Deceived by the phonetic similarity, it must not be thought that the name "Brahman" is identical in this connection with Brahmâ or *Iśwara*—the personal God. The *Upanishads* the Vedanta Scriptures—mention no such God and, one would vainly seek in them any allusions to a conscious deity. The Brahman, or Parabrahm, the ABSOLUTE of the Vedantins, is neuter and unconscious, and has no connection with the masculine Brahma of the Hindu Triad, or *Trimûrti*. Some Orientalists rightly believe the name derived from the verb "brih," to *grow* or *increase,* and to be, in this sense, the *universal expansive force of nature,* the vivifying and spiritual principle, or power, spread throughout the universe and which in its collectivity is the one Absoluteness, the one Life and the only Reality.

____

Collected Writings VOLUME III
1882

FOOTNOTES TO "LAKSHMIBAI"

[The Theosophist, Vol. III, No. 4, January, 1882, p. 100]

[This purports to be an authentic story of a *bhûta*. The narrator's aunt became ill and rapidly grew worse until little hope of her recovery remained. On the day prior to her death she told her sister that she felt she would live only a day or two, and expressed her desire to be removed before her death to some other place, because, she said, "everyone who had died in the room became a bhût," and she wanted to avoid such a terrible fate. On the next day she died in that room, no one having remembered the wish she had expressed. Six months later a sister-in-law of the narrator was seized with violent trembling and her body became burning hot. Conjecturing that an evil spirit had taken possession of her, her mother-in-law questioned her to ascertain who that spirit was; the ghost introduced itself as Lakshmibai, the aunt who had died. The narrative concludes with the *query* whether the soul of Lakshmibai

remained earthbound by her anxiety to be removed from the sick room which she believed to be a place where an escaping soul was apt to become a bhûta. H. P. B. makes the following comments:]

[Bhûta] A *ghost,* an earthbound *spirit* or "Elementary." We give room to this interesting story, in order to show the Western Spiritualists, once more and again, that, while believing in the possibility of returning "spirits," the Hindus fear and detest them, giving them the epithet of "devils" instead of "departed angels," and considering such a return in each case as a *curse* to be avoided and removed as soon as possible.

The ghost's assertions *through her medium,* prove nothing in this case. The lady so possessed knew as much of the deceased as the rest of the family. It might have been any spook for all the narrator knows, who *personated* Lakshmibai, and the correct answers were no test at all.

["The ghost replied that she had to suffer in consequence of the idea of her not being removed from the sick room, forcibly striking her and preying on her mind at the time of death."]

This again may lead one to suspect (and we now speak from the standpoint of Eastern Occultism) that it was the dying woman's last thought, the *idée fixe* (the intensity of which makes of living people monomaniacs, and spreads for an indefinite time its magnetic unhealthy influence after the brain which generated it had long time ceased to exist)—that idea that had so long worried her dying mind, namely that she *was* going to become a *bhûta* unless removed—that infected also the mind of her relative. A man dies of a contagious disease; months after his death, aye, years a bit of clothing, an object touched by him during his sickness, may communicate the disease to a person more physiologically sensitive than the persons around him, and while having no effect upon the latter. And why should not an idea, a *thought,* exercise the same influence? Thought is *no less material nor objective* than the imponderable and mysterious germs

of various infectious diseases the causes of which are such a puzzle for science. Since the mind of a living person can so influence another mind, that the former can force the latter to think and believe whatever

426

it will—in short, to *psychologize* another mind, so can the thought of a person already dead. Once generated and sent out, that thought will live upon its own energy. It has become independent of the brain and mind which gave it birth. So long as its concentrated energy remains undissipated, it can act as a potential influence when brought into contact with the living brain and nervous system of a person susceptibly predisposed. The unhealthy action thus provoked may lead the sensitive into a temporary insanity of self-delusion that quite clouds the sense of his own individuality. The morbid action thus once set up, the whole floating group of the dead man's thoughts rushes into the sensitive's brain, and he can give what seems test after test of the presence of the deceased and convince the predisposed investigator that the individuality of the *control,* "guide," or communicating intelligence is thoroughly established.

____

Collected Writings VOLUME III
1882

THE UNIVERSE IN A NUTSHELL

[*The Theosophist,* Vol. III, No. 4, January, 1882, pp. 102-104]

The article on dreams alluded to in the following letter is reprinted with the desired explanatory notes for the information of our readers:

TO THE EDITOR.

The accompanying extract is from an article in a recent issue of *Chambers' Journal*. I hope you will reprint the same and kindly give full explanations upon the following subjects:—

(1) Are dreams always real? If so, what produces them; if not real, yet may they not have in themselves some deep significance?

(2) Tell us something about our ante-natal state of existence and the transmigration of soul?

(3) Give us anything that is worth knowing about Psychology as suggested by this article?

Your most fraternally and obediently,

JEHANGIR CURSETJI TARACHAND, F.T.S.

Bombay, November 10,1881.

Editor's Answer.

To put our correspondent's request more exactly, he desires *The Theosophist* to cull into the limits of a column or two the facts embraced within the whole range of all the sublunar mysteries with "full explanations." These would embrace—

(1) The complete philosophy of dreams, as deduced from their physiological, biological, psychological and occult aspects.

(2) The Buddhist *Jatakas* (re-births and migrations of our Lord Sakya-Muni) with a philosophical essay upon the transmigrations of the 387,000 Buddhas who "turned the

wheel of faith," during the successive revelations to the world of the 125,000 other Buddhas, the Saints who can "overlook and unravel the thousandfold knotted threads of the moral chain of causation," throwing in a treatise upon the *Nidanas,* the chain of twelve causes with a complete list of their two millions of results, and copious appendices by some Arahats, "who have attained the stream which floats into Nirvana."

(3) The compounded reveries of the world-famous psychologists; from the Egyptian Hermes, and his *Book of the Dead;* Plato's definition of the Soul, in *Timaeus;* and so on, down to the *Drawing-Room Nocturnal Chats with a Disembodied Soul,* by Rev.

Adramelech Romeo Tiberius Toughskin from Cincinnatti.

Such is the modest task proposed. Suppose we first give the article which has provoked so great a thirst for philosophical information, and then try to do what we can. It is a curious case—if not altogether a literary fiction:

DREAM-LAND AND SOMNAMBULISM

The writer of this article has a brother-in-law who has felt some of his dreams to be of a remarkable and significant character; and his experience shows that there is a strange and inexplicable connection between such dreams and the state of somnambulism. Before giving in detail some instances of somnambulism as exhibited by him and also by his daughter, I will give an account of one of his dreams, which has been four times repeated in its striking and salient points at uncertain periods, during the past thirty years. He was in his active youth a practical agriculturist, but now lives retired. All his life he has been spare of flesh, active, cheerful, very companionable, and not in any sense what is called a bookworm. His dream was as follows:—He found himself alone, standing in front of a monument of very solid masonry, looking vacantly at the north side of it, when to his astonishment, the middle stones on the level of his sight gradually opened and slid down one on another, until an opening was made large enough to uphold a man. All of a sudden, a little man, dressed in black, with a large bald head, appeared inside the opening, seemingly fixed there by reason of his feet and legs being buried in the masonry. The expression of his face was mild and intelligent. They looked at each other for what seemed a long time without either of them attempting to speak, and all the while my brother's astonishment increased. At length, as the dreamer

expressed himself, "The little man in black with the bald head and serene countenance" said: "Don't you know me? I am the man whom you murdered in an *ante-natal state of existence;* and I am waiting until you come, and shall wait without sleeping. There is no evidence of the foul deed in your state of human existence, so you need not trouble yourself in your moral life—shut me again in darkness.

The dreamer began, as he thought, to put the stones in their original position, remarking as he expressed himself—to the little man:—"This is all a dream of yours, for there is no ante-natal state of existence." The little man who seemed to grow less and less, said: "Cover me over and begone." At this the dreamer awoke.

Years passed away, and the dream was forgotten in the common acceptation of the term, when behold! without any previous thought of the matter, he dreamed that he was standing in the sunshine, facing an ancient garden wall that belonged to a large unoccupied mansion, when the stones in front of it began to fall out with a gently sliding motion, and soon revealed the selfsame mysterious person, and everything pertaining to him, including his verbal utterances as on the first occasion, though an uncertain number of years had passed. The same identical dream has since occurred twice at irregular periods; but there was no change in the facial appearance of the *little man in black*.

Editor's Note.—We do not feel competent to pronounce upon the merits or demerits of this particular dream. The interpretation of it may be safely left with the Daniels of physiology who, like W. A. Hammond, M.D., of New York, explain dreams and somnambulism as due to *an exalted condition of the spinal cord.** It may have been a meaningless, chance-dream, brought about by a concatenation of thoughts which occupy mechanically the mind during sleep—

"That dim twilight of the mind,
When Reason's beam, half hid behind
The clouds of sense, obscurely gilds
Each shadowy shape that fancy builds."—

—when our mental operations go on independently of our conscious volition.

---

* [Most likely in his work: *Sleep, and its derangements,* Philadelphia, 1869.—*Compiler*.]

430

Our physical senses are the agents by means of which the astral spirit or "conscious something" within, is brought by contact with the external world to a knowledge of actual existence; while the spiritual senses of the astral man are the media, the telegraphic wires, by means of which he communicates with his higher principles, and obtains therefrom the faculties of clear perception of, and vision into, the realms of the invisible world.* The Buddhist philosopher holds that by the practice of the *dhyanas* one may reach "the enlightened condition of mind which exhibits itself by *immediate recognition of sacred truth, so that on opening the Scriptures* [or any books whatsoever?] *their true meaning at once flashes into the heart* . . ." [Beal's *Catena*, *etc*., p. 255.]† If the first time, however, the above dream was meaningless, the three following times it may have recurred by the suddenly awakening of that portion of the brain to which it was due—as in dreaming, or in somnambulism, the brain is asleep only in parts, and called into action through the agency of the external senses, owing to some peculiar cause: a word pronounced, a thought, or picture lingering dormant in one of the cells of memory, and awakened by a sudden noise, the fall of a stone, suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry, and so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream, a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after. Tartini, the famous Italian violinist, composed his "Devil's Sonata" under the inspiration of a dream. During his sleep he thought the

---

* See *Editor's Note* on the letter that follows this one, "Are Dreams but Idle Visions?"
† [Italics are H. P. B.'s.*Compiler*.]

Devil appeared to him and challenged him to a trial of skill upon his own private violin, brought by him from the infernal regions, which challenge Tartini accepted. When he awoke, the melody of the "Devil's Sonata" was so vividly impressed upon his mind that he there and then noted it down; but when arriving towards the *finale* all further recollection of it was suddenly obliterated, and he laid aside the incomplete piece of music. Two years later, he dreamt the very same thing and tried in his dream to make himself recollect the *finale* upon awaking. The dream was repeated owing to a blind street musician fiddling on his instrument under the artist's window. Coleridge composed in a like manner his poem *Kubla Khan,* in a dream, which, on awaking, he found so vividly impressed upon his mind that he wrote down the famous lines which are still preserved. The dream was due to the poet falling asleep in his chair while reading in Purchas' *Pilgrimage* the following words: "Here, the Khan Kublai commanded a palace to be built . . . enclosed within a wall."

The popular belief that among the vast number of meaningless dreams there are some in which presages are frequently given of coming events is shared by many well-informed persons, but not at all by science. Yet there are numberless instances of well-attested dreams which were verified by subsequent events, and which, therefore, may be termed prophetic. The Greek and Latin classics teem with records of remarkable dreams, some of which have become historical. Faith in the spritual nature of dreaming was as widely disseminated among the pagan philosophers as among the Christian fathers of the church, nor is belief in soothsaying and interpretations of dreams (oneiromancy) limited to the heathen nations of Asia, since the Bible is full of them. This is what Éliphas Lévi, the great modern Kabalist, says of such divinations, visions and prophetic dreams.

> Somnambulism, premonitions and second sight are but a disposition, whether accidental or habitual, to dream awake, or during a voluntary, self-induced, or yet natural sleep, *i.e.,* to perceive [and guess by intuition] the analogical reflections of the Astral Light . . . The paraphernalia and instruments of divinations are simply means for

> [magnetic] communications between the divinator and him who consults him: they serve to fix and concentrate two wills [bent in the same direction] upon the same sign or object; the vague, complicated, moving figures helping to collect the reflections of the Astral fluid. Thus one is enabled, at times, to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, etc., etc., fatidic forms having their existence but in the *translucid,* or the seer's imagination. Vision-seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the *translucid,* and calling forth a cerebral illusion, which makes to seem as real images the simple reflections of the astral light. Thus the fittest persons for this kind of divination are those of a nervous temperament whose sight is weak and imagination vivid, children being the best of all adapted for it. But *let no one misinterpret the nature of the function attributed by us to imagination in the art of divination.* We see through our imagination

doubtless, and that is the natural aspect of the *miracle;* but *we see actual and true things,* and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the true adepts . . ."*

And now we give room to a second letter which relates to us a dream verified by undeniable events.

Dogme et Rituel de la Haute Magie, Vol. I, pp. 356-77 in 6th ed. [Italics are H. P. B.'s.]

Collected Writings VOLUME III

1882

ARE DREAMS BUT IDLE VISIONS?

[*The Theosophist,* Vol. III, No. 4, January, 1882, pp. 104-105]

[The letter referred to asked for an explanation of two dreams in which a Hindu gentleman, while away from home, saw his wife suffering from cholera, his visions being a few hours later confirmed by a letter. H. P. B. replied:]

"Dreams are but interludes which fancy makes,"* Dryden tells us; perhaps to show that even a poet will make occasionally his muse subservient to sciolistic prejudice.

The instance as above given is one of a series of what may be regarded as exceptional cases in dream-life, the generality of dreams, being indeed, but "interludes which fancy makes." And, it is the policy of materialistic, matter-of-fact science to superbly ignore such exceptions, on the ground, perchance, that the exception confirms the rule— we rather think, to avoid the embarrassing task of explaining such exceptions. Indeed, if one single instance stubbornly refuses classification with "strange coincidences"—so much in favour with sceptics—then, prophetic, or verified dreams would demand an entire remodeling of physiology. As in regard to phrenology, the recognition and acceptance by science of prophetic dreams—(hence the recognition of the claims of Theosophy and Spiritualism)—would, it is contended, "carry with it a new educational, social, political, and theological science." Result: Science will never recognize either dreams, spiritualism, or occultism.

Human nature is an abyss which physiology and human science, in general, has sounded less than some who have

* [*Fables*: *The Cock and the Fox,* p. 325.]

never heard the word physiology pronounced. Never are the high censors of the Royal Society more perplexed than when brought face to face with that insolvable mystery—man's inner nature. The key to it is—man's dual being. It is that key that they refuse to use, well aware that if once the door of the adytum be flung open they will be forced to drop one by one their cherished theories and final conclusions—more than once proved to have been no better than hobbies, false as everything built upon, and starting from false or incomplete premises. If we must remain satisfied with the half

explanations of physiology as regards meaningless dreams, *how account, in such case,* for the numerous facts of verified dreams? To say that man is a dual being; that in man—to use the words of Paul—"There is a natural body, and there is a spiritual body"—and that, therefore, he must, of necessity, have a double set of senses —is tantamount, in the opinion of the educated sceptic, to uttering an unpardonable, most unscientific fallacy. Yet it has to be uttered—science notwithstanding.

Man is undeniably endowed with a double set: with natural or physical senses—these to be safely left to physiology to deal with; and, with sub-natural or spiritual senses belonging entirely to the province of psychological science. The Latin word "sub," let it be well understood, is used here in a sense diametrically opposite to that given to it—in chemistry, for instance. In our case it is not a preposition, but a prefix as in "sub-tonic" or "sub-bass" in music. Indeed, as the aggregate sound of nature is shown to be a single definite tone, a keynote vibrating from and through eternity; having an undeniable existence *per se* yet possessing an appreciable pitch but for "the acutely fine ear"*—so the definite harmony or disharmony of man's external nature is seen by the observant to depend wholly on the character of the keynote struck for the *outer* by the *inner man*. It is the spiritual EGO or SELF that serves as the fundamental base, determining the tone of the whole life of man—that most capricious, uncertain and variable of all instruments, and

———————

* This tone is held by the specialists to be the middle F of the piano.

———————

which more than any other needs constant tuning; it is its voice alone, which like the sub-bass of an organ underlies the melody of his whole life—whether its tones are sweet or harsh, harmonious or wild, *legato* or *pizzicato*.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest principles,* or towards its physical shell, that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former—always in full inactivity and rest during the deep sleep of man, with the vivid picture of the subject so transferred. In a sensual, unspiritual man, in one whose mode of life and animal proclivities and passions have entirely

disconnected his fifth principle or animal, astral Ego, from its higher "Spiritual Soul"; as also in him whose hard, physical labour has so worn out the material body as to render him temporarily insensible to the voice and touch of his Astral Soul—during sleep the brains of both these men remain in a complete state of anemia [*sic*] or full inactivity. Such persons rarely, if ever, will have any dreams at all, least of all "visions that come to pass." In the former, as the waking time approaches, and his sleep becomes lighter, the mental changes beginning to take place, they will constitute dreams in which intelligence will play no part; his

———————

* The sixth principle, or spiritual soul, and the seventh—its purely spiritual principle, the "Spirit" or *Parabrahm,* the emanation from the unconscious ABSOLUTE. (See "Fragments of Occult Truth," No. 1.)

———————

half-awakened brain suggesting but pictures which are only the hazy grotesque reproductions of his wild habits in life; while in the latter—unless strongly preoccupied with some exceptional thought—his ever-present instinct of active habits will not permit him to remain in that state of semi-sleep during which, consciousness beginning to return, we see dreams of various kinds, but will arouse him at once, and without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, and the greater probability of his receiving in vision the correct impressions conveyed to him by his all-seeing, his ever-wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical senses, are in direct intimacy with his highest spiritual principle; and the latter, though *per se* quasi-unconscious—part of the utterly unconscious, because utterly *immaterial* Absolute*— yet has in itself inherent capabilities of Omniscience, Omnipresence and Omnipotence which, as soon as the pure essence comes in contact with pure sublimated and (to us) imponderable matters, imparts these attributes in a degree to the as pure Astral *Ego*. Hence highly spiritual persons, will see visions and dreams during sleep and even

———————

* To this teaching every kind of exception will be taken by the Theists and various objections raised by the Spiritualists. It is evident, that we cannot be expected to give within the narrow limits of a short article a full explanation of this highly abstruse and esoteric doctrine. To say that the ABSOLUTE CONSCIOUSNESS is *Unconscious* of its consciousness, hence to the limited intellect of man must be "ABSOLUTE UNCONSCIOUSNESS," seems like speaking of a square triangle. We hope to develop the proposition more fully in one of the forthcoming numbers of "Fragments of Occult Truth" of which we may publish a series. We will then prove, perhaps, to the satisfaction of the non-prejudiced that the *Absolute,* or the *Unconditioned,* and (especially) the unrelated, is a mere fanciful abstraction, a fiction, unless we view it from the standpoint and in the light of the more educated pantheist. To do so, we will have to regard the "Absolute" merely as the aggregate of all intelligences, the totality of all existences, incapable of manifesting itself but through the interrelationship of its parts, as *It* is absolutely incognizable and non-existent outside its phenomena, and depends entirely on its ever-correlating Forces, dependent in

their turn on the ONE GREAT LAW.

———————

in their hours of wakefulness: these are the sensitives, the natural-born seers, now loosely termed "spiritual *mediums*," there being no distinction made between a subjective seer, a *neurypnological* subject, and even an adept—one who has made himself independent of his physiological idiosyncrasies and has entirely subjected the outer to the *inner* man. Those less spiritually endowed will see such dreams but at rare intervals, the accuracy of the latter depending on the intensity of their feeling in regard to the perceived object.

Had Babu Jugut Chunder's case been more seriously gone into, we would have learned that for one or several reasons, either he or his wife was intensely attached to the other; or that the question of her life or death was of the greatest importance to either one or both of them. "One soul sends a message to another soul"—is an old saying. Hence, premonitions, dreams, and visions. At all events, and in this dream at least, there were no "disembodied" spirits at work, the warning being solely due to either one or the other, or both of the two living and incarnated Egos.

Thus, in this question of verified dreams, as in so many others, Science stands before an unsolved problem, the insolvable nature of which has been created by her own materialistic stubbornness, and her time-cherished routine policy. For, either man is a dual being, with an inner Ego* in him, this Ego "the real" man, distinct from, and independent of the outer man proportionately to the prevalency or weakness of the material body; an Ego the scope of whose senses stretches far beyond the limit granted to the physical senses of man; an Ego which survives the decay of its external covering—at least for a time, even when an evil course of life has made him fail to achieve a perfect union with its spiritual higher Self, *i.e.,* to blend its *individuality* with it (the *personality* gradually fading out in each case); or—the testimony of millions of men

———————

* Whether with one solitary Ego, or Soul, as the Spiritualists affirm, or with several—*i.e.*, composed of seven principles, as Eastern esotericism teaches, is not the question at issue for the present Let us first prove by bringing our joint experience to bear, that there is in man something beyond Büchner's Force and Matter.

———————

embracing several thousands of years; the evidence furnished in our own century by hundreds of the most educated men—often by the greatest lights of science—all this

evidence, we say, goes to naught. With the exception of a handful of scientific authorities, surrounded by an eager crowd of sceptics and sciolists, who having never seen anything, claim, therefore, the right of denying everything —the world stands condemned as a gigantic Lunatic Asylum! It has, however, a special department in it. It is reserved for those who, having proved the soundness of their minds, must, of necessity, be regarded as IMPOSTORS and LIARS . . .

Has then the phenomenon of dreams been so thoroughly studied by materialistic science, that she has nothing more to learn, since she speaks in such authoritative tones upon the subject? Not in the least. The phenomena of sensation and volition, of intellect and instinct, are, of course, all manifested through the channels of the nervous centres, the most important of which is the brain. Of the peculiar substance through which these actions take place—a substance the two forms of which are the vesicular and the fibrous, the latter is held to be simply the propagator of the impressions sent to or from the vesicular matter. Yet while this physiological office is distinguished, or divided by Science into three kinds — the motor, sensitive and connecting—the mysterious agency of intellect remains as mysterious and as perplexing to the great physiologists as it was in the days of Hippocrates. The scientific suggestion that there may be a fourth series associated with the operations of thought, has not helped towards solving the problem; it has failed to shed even the slightest ray of light on the unfathomable mystery. Nor will they ever fathom it unless our men of Science accept the hypothesis of DUAL MAN.

____

ON "THEOSOPHISM" IN INDIA

[*The Theosophist,* Vol. III, No. 4, January, 1882, p. 106]

[H. P. B. comments on various slanderous remarks by a missionary organ with regard to India and the alleged mischief caused by "Theosophism." The writer says that "there is *straitness in Christian morality;* there is little scope for audacious speculation in a system whose prime requisite is that the recipient should become as a little child . . ." To this H. P. B. remarks:]

A very little one we should say; one not old enough to question the moral regenerating influences of opium-eating and toddy-drinking, and all that follows suit hand in hand with civilization.

[Her closing Editorial Note is as follows:]

That will suffice for one pious and charitable article, the merely slanderous portions of which we have omitted, and some of whose sentences we have italicised. Let us hope that the "conceited," "learnedly ignorant," marvel-swallowing Hindus may now see, if they never did before, with what benevolent respect they are regarded in England by the Church Missionary Society. How could their "sceptical and unregenerate minds," "demoralized by the secular training of Indian Universities," do otherwise than turn from the proffered blessings of a religion which has sent to India such a host of exemplars of the "straitness in Christian morality"? Even the "charlatancy" of "Theosophism" is better than that; for the Theosophists neither drink, nor smoke opium, nor insult their feelings, nor make money out of them, nor baptize the starving babies of dead or dying parents and call them fancy names, such as "brands plucked from the burning," etc. If the London *Padris* want to stop India from turning Theosophist they must adopt fairer measures than abuse and slander.

A PERSONAL EXPLANATION

[*The Theosophist,* Vol. III, No. 4, *Supplement* to January, 1882, pp. 1-2]

It is impossible for the Founders of the Theosophical Society to answer more than a few of the attacks made upon them in the Anglo-Indian Press. They are naturally exposed to many such libellous accusations as the Theosophical movement excites the hostility of two great armies of bigots—the bigots of science, and the bigots of religion. But enemies who are honest enemies, who assail the teaching, or what they conceive to be the teaching of the Theosophical Society in a legitimate way by argument—even when the argument is intemperate and uncivil in tone— may be left to the influence of time and those tendencies in human thought which have generally defeated Bigotry in the long run. For the rudeness of antagonists who know nothing about the real nature of their pursuits, and will not take the trouble to enquire into these, the Founders of the Theosophical Society are fully compensated by the sympathy and regard of those who are better informed and more intelligent.

It happens sometimes, however, that occasional enemies who are not honest—people who have conceived a grudge against the Founders, or either of them on private grounds will take advantage of opportunities afforded by the hostility of the orthodox press to Theosophy, and will write articles ostensibly about Theosophy, but really for the purpose of insinuating some ignoble calumny about the foremost, though

humble, representatives thereof. In this way an article, the authorship of which is as obvious to the undersigned, as that of a familiar handwriting would be, was lately contributed to the *Statesman* of Calcutta. The writer had previously procured the insertion of similar slanderous attacks in the *Civil and Military Gazette,* but at length, refused further favours by that paper, he has apparently sought another opening for his contributions, finding this with the *Statesman*. On the 6th instant that journal published a long, leading article in vilification of the Theosophical Society, its Founders and its friends. The greater part of this is unworthy, either of quotation or reply, but one passage was not alone insulting and calumnious; it was libellous, even as libels are estimated by Courts of Law. Messrs. Sanderson and Co., solicitors of Calcutta, were, therefore, duly instructed on behalf of the undersigned to apply for legal redress, and they addressed to

the editor of the *Statesman* the following letter:

THE THEOSOPHISTS.

To the Editor.

No. 10613, Calcutta, December 16,1881.

Sir,—In the *Statesman* of Tuesday, the 6th instant, there appears an article having reference, among other matters, to Madame Blavatsky and Colonel Olcott, the Founders of the Theosophical Society. In the course of that article, it is stated:—

"It is now asserted not only that the resources of both (Madame Blavatsky and Col. Olcott) are exhausted, but that they are largely in debt, on account, it is alleged, of the expenses of the Society. It is not difficult for anyone to arrive at the conclusion that it would be highly desirable and expedient for the Founders of the Theosophical Society to have these debts paid off. This is a simple and not unpraiseworthy instinct. The question that remains is, as regards the means by which this consummation is to be effected."

The remainder of the article, which we need not quote at length, is an elaborate insinuation that Madame Blavatsky is endeavouring to procure from a gentleman named, by spurious representations, the pavement of her debts.

Now, the allegation about Madame Blavatsky being in debt is, we are instructed, absolutely false to begin with; nor is the Society which she helped to found in debt, unless, indeed, it be to *herself*.

The accounts of the Society, published in *The Theosophist* for last May, show that the outlay incurred on behalf of the Society up to that date had exceeded the receipts (consisting of "initiation fees" Rs. 3,900, and a few donations) by a sum of Rs. 19,846, but this deficit was supplied from the private resources of Madame Blavatsky and Colonel Olcott.

We may further explain that Madame Blavatsky is a Russian lady of high rank by birth (though since naturalized in the United States), and has never been in the penniless condition your article insultingly ascribes to her—whatever mistakes may have arisen from the improper publication of a private letter by Colonel Olcott to a friend in America, the careless exaggerations of which, designed merely for a correspondent familiar with the real state of the affairs to which these referred, have given you occasion for some offensive remarks.

We, therefore, duly instructed on behalf of Madame Blavatsky and Colonel Olcott, now require of you that you should publish this letter, together with an apology for the scandalous libel to which you have been misled into giving currency.

We also require that in further refutation of these and in general reply to the insulting language of your article, you should publish the enclosed explanations extracted from the *Pioneer* of the 10th instant

In the event of your failure forthwith to comply with our request, or to give up the name of the writer of the article in question, we are instructed to proceed against you in the High Court for recovery of damages for the libellous attack of which our clients complain.—

Yours faithfully,
SANDERSON & CO.

This letter was published by the editor of the *Statesman* in his issue of December 17, together with an article which, in a private letter to Messrs. Sanderson and Co., he refers to as his "apology." This so-called apology, in the midst of a good deal of comment designed apparently to sound as offensive as it can be made compatible with safety for

the writer as regards legal penalties, says:

. . . The statement that the Founders of the Theosophical Society were in debt, has already been contradicted by us, on the authority of the *Pioneer,* in our issue of Monday last, the 12th instant. As soon as we learned from the *Pioneer* that the deficit in the accounts of the Society had been paid off by Madame Blavatsky and Colonel Olcott out of their private resources, we took the earliest opportunity of giving publicity to the fact . . .

GENERAL ROSTISLAV ANDREYEVICH DE FADEYEV
1824-1884
H.P.B.'s maternal uncle.

H.P. BLAVATSKY AROUND 1876-77
Photo by Sarony, New York

Later on, the apology adds:

. . . We are, of course, delighted to hear that Madame Blavatsky has never been in the penniless condition in which she was represented to be, and that being so, we regret that the public should have been so misled, and that we should have been led to base a mistaken inference upon the statements that were before the public. We may add that we have much pleasure in publishing Messrs. Sanderson's repudiation (for unless it is so, their letter has no meaning) of any wish or intention on the part of the Founders of the Theosophical Society to obtain money from wealthy members of the Society. This, we should have thought, would be one of their great objects, as we do not see how otherwise the Society can go on and flourish; but we never said that they were likely to seek that object by dishonest means, and therefore, we do not see clearly wherein the scandalous libel consists . . .*

The *Statesman* then goes on to offer a gratuitous opinion on certain "apparently miraculous achievements attributed to Madame Blavatsky by the *Pioneer*." As the *Statesman* thus shows that it has not yet reached the stage of being able to define with accuracy the object of its disbelief, it is unnecessary to pay much attention to its conclusions as to who are "dupes" in this case—the open-minded students of Nature's mysteries who find help in Theosophy, or the orthodox professors of faith in the science of the *Pentateuch,* and the religion of Mr. Huxley.

To render the personal explanation complete, it seems desirable—distasteful as it is to Madame Blavatsky to advance any claims to public respect, except those which she confidently rests on her devotion to the noble intellectual revival on which the Theosophical Society is engaged—to republish in connection with it a certain article which

———————

* The *innocent* "simplicity" of the argument is truly remarkable! If accusing a person of seeking to obtain money under false pretenses (the latter being the "apparent miraculous achievements," and other alleged claims) be not a scandalous libel, then we do not know what the word "honesty" conveys to the mind of the editor of the *Statesman?* The excuse is certainly calculated to leave every reader under the impression that the editor of the journal in question has very strange notions of accuracy of language. What, we wonder, would he have done under like circumstances? [H. P. B.]

———————

was published on the appearance of the libellous article in the *Statesman, in* the *Pioneer* of December 10. This was as follows:

MADAME BLAVATSKY AND "THE STATESMAN."

Pending any further proceeding that may be taken by the lady concerned, in reference to a libellous attack on Madame Blavatsky in the Calcutta *Statesman* of Tuesday, we feel bound to publish a translation of a letter we have just received (by the mail which arrived yesterday morning) from Odessa. The establishment of Madame Blavatsky's real identity by formal proofs of this nature has never been necessary for any person of culture or intelligence who knows her, but foolish or malevolent people, proceeding on vague and erroneous conjectures as to the nature of the work to which she has devoted herself in this country, have ventured to imply that she must be an impostor, aiming at commonplace ends — money, or social position. The absurdity of this contention is made evident by the following letter,* which shows to what rank in society she properly belongs:—

"Sir,—Having heard with astonishment that there exist somewhere about the world persons who have an interest in denying the personality of my niece, Mme. H. P. Blavatsky, pretending that she has appropriated to herself a name that does not belong to her, I hasten to send you these lines, begging you to make use of them to dissipate the very strange calumny. I say strange, but I might say senseless *(insensée)*. For why should she choose (supposing she had really any necessity to change her name) a family which is not at all illustrious except by literary and scientific merits, which, indeed, would do honour to its name whatever that might be. What astonishes me especially is that anyone can make a mistake about the origin of a person so erudite and of so cultivated an education as that of my niece.

"However, as it is the burlesque fancy of her personal enemies to treat her as an impostor, will you receive my personal guarantee (given on my honour) that she is what she affirms herself to be, Madame Helen P. Blavatsky, widow of a Civil Councillor, late Vice-Governor of the Province of Erivan in the Caucasus, daughter of a Russian Colonel, Peter von Hahn (whose ancestors were allied with the Counts von Hahn of Germany, and whose mother was *née* Countess Pröbsting) and my niece by her own mother, my sister *née* de Fadeyeff, granddaughter of the Princess Dolgoroukov of the elder princely line.

---

* [*The Pioneer* published an English translation of the original French text of this letter.—*Compiler*.]

"To establish her identity I enclose in this letter two of her portraits, one taken twenty years ago in my presence, the other sent from America four or five year ago. Furthermore, in order that sceptics may not conceive suspicions as to my personal identity, I take the liberty of returning your letter received through Prince Dondukoff-Korsakoff, Governor-General of Odessa. I hope that this` proof of authenticity is perfectly satisfactory. I believe, moreover, that you will have already received the certificate of the individuality of Madame Blavatsky that the Governor-General desired himself to send to Bombay.

"I ought also to mention a rather important fact, which is, that since the departure of my niece Helen Blavatsky from Odessa for America, in 1872, she has always been in continuous correspondence, not only with me, but all her relatives in Russia—a correspondence which has never been interrupted even for a month, and that all this time there has been no change whatever in her style, which is peculiar to herself, nor in her handwriting. This can be proved by all her letters to anyone who wishes to convince himself. This fact alone can leave no doubt except to idiots or evil-intentioned persons who have their own ends to serve. But with these there is no need to waste time.

"I cause my signature to be certified by the confirmation of a notary.

"On which I beg you to receive the expressions, etc. (Signed) Nadejda A. de Fadeyeff, member of the Council of the Theosophical Society, daughter of the late Russian Privy Councillor, formerly director of the Department of State Lands in the Caucasus, and member of the Council of the Viceroy of the Caucasus.

"Odessa, 3rd (15) November [1881]."

(The signature is formally authenticated by the Notary of the Bourse at Odessa, and the letter bears his official stamp.)

We must add, in explanation, that the enclosed portraits are undoubtedly portraits of Madame Blavatsky, and that we have seen the formal certificate* of her identity forwarded direct (for the better assurance of sceptics, to the care of a gentleman in high official position at Simla) by General Rostislav A. de Fadeyeff, at present Joint Secretary of State in the Home Department at St. Petersburg. We have also seen the letter addressed to Madame Blavatsky as to an intimate friend by Prince Dondukoff, expressing,

besides warm sympathy no small measure of (well-deserved) contempt for persons who could misunderstand her true character.

---

* No copy of this certificate is in our possession at this moment, or we would publish it herewith, but its tenor precisely corresponds with the explanation in the above letter.—Editor, *The Pioneer*.

The *Statesman* now argues at great length that Madame Blavatsky must have come to India in order to beguile any well-to-do persons she might be able to dupe, into giving her hospitality and possibly money. Of course, no one can escape beyond the limits of his own nature in estimating the motives of others; and the author of the article in the *Statesman* may be unable to imagine human creatures governed by any other motive but the desire to procure money or meals; but for most people it will be plain that if so, the imagination of the *Statesman* does not range over the whole subject in this case.

One element in the present libel is to the effect that in connection with the affairs of the Theosophical Society, Madame Blavatsky has incurred large indebtedness. This statement, which is entirely false, is a blundering misconception of the published fact that the receipts of the Theosophical Society have fallen short of its expenditure by Rs. 16,000 or more. But this deficit is not a debt *by* Madame Blavatsky; it would be a debt *to* her, if she cared to regard it in that light, she having supplied the money from her private resources supplemented by those of the other equally self-devoted apostle of Theosophy—Colonel Olcott.

The certificate sent by General R. de Fadeyeff and referred to in this statement runs as follows:*

I certify by the present that Madame Helen Petrovna Blavatsky now residing at Simla (British India) is on her father's side the daughter of Colonel Peter [von Hahn] and granddaughter of Lieutenant-General Alexis Hahn von Rottenstein-Hahn (a noble family of Mecklenburg, settled in Russia); that she is on her mother's side the daughter of Helen de Fadeyeff and granddaughter of Privy Councillor Andrew de Fadeyeff and of the Princess Helen P. Dolgorukov; and that she is the widow of the Civil Councillor Nikifor V. Blavatsky, late Vice-Governor of the Province of Yerivan' (Caucasus).

(Signed) MAJOR-GENERAL ROSTISLAV A. DE FADEYEFF,
Assistant to the Minister of the Interior, Count Ignatyeff,
Attaché of the General Staff of the Ministry of War.

St. Petersburg, 23 Little Morskaya St.
18/30 September, 1881.

---

* [The original French letter, preserved in the Adyar Archives, is as follows:

«J'atteste par la présente que Madame Helène Petrovna Blavaci, demeurant actuellement à Simla (Indes britanniques) est du côté paternel fille du colonel Pierre et petite fille du Lieutenant Général Alexis Hahn de Rottenstein-Hahn (maison noble meklembourgeoise

---

Taken in connection with the official documents published in the Supplement to *The Theosophist* of December, 1881, concerning the social status in America of Colonel Olcott, these explanations may, it is hoped, lay at rest

---

fixé en Russie), et du côté maternal fille de Helène Fadéeff et petite fille du Conseiller Privé André Fadéeff et de la Princesse Helène Dolgoruki; qu'elle est veuve du Conseiller d'État Nicéphore Blavacki ci-devant Vice-Gouverneur de la province d'Erivan (Caucase).

(Signed) Général Major Rostislaw Fadéeff,
Adjoint du Ministre de l'Intérieur Comte Ignatieff,
attaché à l'Etat-Major du Ministère de la Guerre

S. Petersbourg, Petite Morskaia No. 23,
18/30 Septembre, 1881.»

We have reproduced this certificate without altering the peculiar spelling of some of the names. It was accompanied by a covering letter, also preserved in the Adyar Archives, and the text of which is as follows:

«A. P. Sinnett, Esq.
c/o H. W. Primrose, Esq.
Governor-General Camp, India

S. Petersbourg, Petite Morskaia No. 23,
18/30 Septembre, 1881.

«Monsieur,
J'ai l'honneur de Vous expédier à Votre demande et à celle de Mme. Blavacki le certificat de son identité; et pour Vous rassurer plus complètement encore Vous, Monsieur, et les personnes qui s'y intéressent, je m'adresse à M. le Prince Dondoukoff-Korsakoff, Gouverneur Général d'Odessa et de la Nouvelle Russie, par l'entremise duquel Votre lettre m'est parvenue, pour Vous faire tenir une attestation gouvernementale en forme, qui Vous sera communiquée sous peu de jours.

«Je Vous prie Monsieur de vouloir bien agréer mes sentiments très distingués.

(Signed) Général Rostislaw Fadéeff.»

once for all the wonderful question on which many people in India have wasted a good deal of speculation, whether the undersigned are or are not "adventurers." They were most unwilling in the beginning to make any fuss about their own personality, or the worldly sacrifices they have made in the hope of serving the principle of "Universal Brotherhood" and of contributing to revive the philosophical self-respect of the Indian people. But when malevolent antagonists—as short sighted as they are vindictive—attempt to impede the progress of Theosophy by trying to represent its Apostles in the country as self-seeking aspirants for contemptible worldly advantage, it is time to show once for all, by an exhibition of the worldly advantages they have chosen to surrender, the abject absurdity of this miserable accusation.

H. P. BLAVATSKY.
H. S. OLCOTT.

Bombay, December 31, 1881.

The English translation of the above being as follows:

"A. P. Sinnett, Esq.
c/o H. W. Primrose, Esq.,
Governor-General Camp, India

St. Petersburg, Little Morskaya 23,
18/30 September, 1881.

"Sir,

I have the honor of forwarding to you, at your own and Madame Blavatsky's request, a certificate of her identity. In order to reassure you, and others interested in it, even more fully, I am asking Prince Dondukov Korsakov, Governor-General of Odessa and of New Russia, through whose intermediary your own letter reached me, to let you have an official Government affidavit which will be sent to you in a few days.

"I beg you, Sir, to accept my highest regards.

(Signed) General Rostislav de Fadeyeff."

Consult Vol. I of this Series, pages xxvi-xxx, and page xxxv, footnote 50, for information concerning the various relatives of H. P. Blavatsky mentioned in the above documents.

Consult the Bio-Bibliographical Index in the present Volume for data concerning Major General Rostislav A. de Fadeyev.

The date of September 18th is old style. It would have been September 30th new style.—*Compiler*.]

Collected Writings VOLUME III
1882

ZOROASTER IN "HISTORY" AND ZARATHUSHTRA IN THE SECRET RECORDS

[The original manuscript of this incomplete essay in H. P. B.'s own handwriting exists in the Adyar Archives. It was transcribed for the first time in 1958, and published in the pages of *The Theosophist* in October and November 1958. By consulting Colonel Henry S. Olcott's remarkable lecture on "The Spirit of the Zoroastrian Religion," which he delivered at the Town Hall in Bombay on the 14th of February, 1882, it will be seen that portions of it are identical with H. P. B.'s manuscript. It is most likely that Colonel Olcott was given special help with his lecture, and H. P. B.'s text itself, though fragmentary and obviously unfinished, bears in more than one place the characteristics of a higher authority. This is perhaps especially the case in regard to a long footnote concerning Zoroaster which was appended to Colonel Olcott's lecture when it was published in book form, together with other lectures, under the title of *Theosophy, Religion and Occult Science*: (London: George Redway, 1885). On the authority of several of the early members, this footnote was supplied at the time by H. P. B. It is reprinted herewith also.

The facts outlined above date H. P. B.'s manuscript as of the early part of 1882, or possibly even earlier. It is evident that it represents but a rough draft of an essay in preparation. Rather than to make any changes, we have left unaltered a number of peculiarities in style, uncertainties in the use of quotation marks, and occasional grammatical errors, which, however, are only of minor importance.—*Compiler*.]

Well-meaning blunders in history are often no better than willful misrepresentations in their effect, for they leave a false impression on the mind of the student difficult to efface. Thus some of our European philologists are unable to find a more philosophical meaning for *Zend-A-Vesta,* than that "it signifies *a tinder box."*

Speaking of the religion of the great Aryan Reformer, in *Nineteenth Century,* Professor Monier Williams, after making the just observation that "perhaps few more remarkable facts have been revealed by the critical examination of non-Christian systems than the highly spiritual character of the ancient creed which it is usual to call the religion of Zoroaster," makes it follow by some remarks, which, when analyzed*.............. false............*; as usual—with Christian professors—the *whole* truth is cleverly screened, and the spirit of partizanship—ever on the watch to make the best of the few meagre facts on hand—attempts, were it but inferentially, to glorify the Jewish Bible at the expense of all the other religions. So, for instance, he says:

Only within the last few years has the progress of Iranian studies made it possible to gain an insight into the true meaning of the text of the Avesta—popularly known as the *Zend Avesta*—which is to Zoroastrianism what the *Veda* is to Brâhminism. The knowledge thus obtained has made it clear that contemporaneously with Judaism an unidolatrous and monotheistic form of religion, containing a high moral code and many points of resemblance to Judaism itself, was developed by, at least, one branch of the Aryan race.

Nor does the certainty of this fact rest on the testimony of the Zoroastrian scriptures only. It is attested by numerous allusions in the writings of Greek and Latin authors. We know that the father of history himself, writing about 450 years before the Christian era, said of the Persians that "it is not customary among them to make idols, to build temples and erect altars; they even upbraid with folly those who do." The reason of this Herodotus declares to be that the Persians do not believe the gods to be like men, as the Hellenes do, but that they identify the whole celestial circle with the Supreme Being.

We know, too, that Cyrus the Great, who must have been 8 Zoroastrian, evinced great sympathy with the Jews; and was styled by Isaiah "the righteous one" (xli, 2), "the Shepherd of the Lord" (xliv, 28), "the Lord's Anointed" (xlv, 1), who was commissioned to "perform all God's pleasure" and carry out His decrees in regard to the rebuilding of the temple, and the restoration of the chosen people to their native land.†

———————

* [Manuscript damaged.]

† "The Religion of Zoroaster," *Nineteenth Century,* Vol. IX, January, 1881, p. 156.

———————

Hundreds of students may read the above and yet not one of them notice the spirit of the inferences contained in those few lines. The Oxford professor would make his reader believe that the "nonidolatrous and monotheistic" Zoroastrianism was developed "*contemporaneously* with Judaism"; that is to say, if we understand the value of words at all, that the former system developed at the same period of history as the latter—than which statement nothing could be more erroneous or misleading. The religion of Zarathushtra is most undoubtedly attested by more than one well-known Greek and Latin author, in whose writings, by the way, one would vainly search for like reference to Judaism or the "chosen people," so little were they known before the *return* (?) from the Babylonian captivity. Aristotle affirms that Zoroaster lived 6,000 years before Plato.* Hermippus of Alexandria, who claims to have read the genuine books of the Zoroastrians, shows the great Reformer as a pupil of Agonaces (Agon-ach or the Agon-God) and having flourished 5,000 years before the fall of Troy, his statement thus corroborating that of Aristotle, as Troy fell 1194 before our era and, on the testimony of Clement, some think that the Er or *Erus,* the son of Armenius, whose vision is related by Plato in his *Republic,* Book X, 614 ff., means no other than Zardosht.† On the other hand, we find Alexander Polyhistor saying of Pythagoras (who lived about 600 years B.C.) that he was a disciple of the Assyrian *Nazaratus;*‡ Diogenes Laërtius†† affirming that the

———————

* [Cf. Pliny, *Nat. Hist.,* XXX, ii.]

† Clement Alex., *Stromateis,* V. xiv.]

‡ Zoroaster is often called by the Greek writers the Assyrian Nazaratus. [Cf. Clement, *Strom*., I, xv.] The term comes from the word *Nazar* and *Nazir* (set apart, separated), a sect of adepts very ancient and which existed ages before Christ. "They were physicians, healers of the sick by the imposition of hands, and initiated into the Mysteries"—See *Mishnah Nazir* in the *Talmud,* which has 9 chapters and gives statutes concerning *Nazarenes*.—I. M. Jost, *Israelite Indeed,* II, 238. They let their hair and beards grow long, drank no wine and pronounced vows of chastity. John the Baptist was a Nazarene, and Elijah of whom it is said in *II Kings* (i, 8) that "*he was an hairy man*."

†† [*Lives*: "Pythagoras," § 3.]

philosopher of Samos was initiated into the mysteries "by the Chaldeans and Magi"; and finally Apuleius maintaining that it was Zoroaster who instructed Pythagoras. All those contradictions put together prove (1) that "Zoroaster" was a generic title and (2) that there were several prophets of that name. There was the primitive and pure Magianism, and one degraded later by priesthood, as is the case with every religion whose spirit is lost and the dead letter of it alone remains. Again we find the proof of it in Darius Hystaspes, shown in history to have crushed the Magi and introduced the pure religion of Zoroaster, that of Hormazd—he had, nevertheless, an inscription cut out on his tomb (recently found) stating that he, Darius, was "teacher and hierophant of *Magianism*." But the greatest proof is found in the *Zend-Avesta* itself. Although *not the oldest* Zoroastrian Scripture, yet, like the *Vedas* in the case of the Deluge upon which they are completely silent*—these ancient writings do not show the slightest sign of its author *having ever been acquainted with any of the nations that subsequently adopted his mode of worship,* although there are several historical Zarathushtras: he who instituted sun worship among the Parsees; that other who appeared at the court of Gushtasp; and he, who was the instructor of Pythagoras . . .

Nor does the appellation bestowed by Isaiah upon Cyrus—"the Righteous One" and "the Shepherd of the Lord" prove much to any but those who believe in the divinity of Biblical prophecies;† for Isaiah lived 200 years earlier than Cyrus (from 760 to 710 B.C.) while the great Persian flourished and began his reign in 559. If Cyrus protected

* A fact going to well prove that the *Vedas* were in existence before the deluge, or that cataclysm which changed the face of Central Asia about 10,000 years B.C. Baron Bunsen places Zoroaster at Bactria and the emigration of Bactrians to the Indus 3784 B.C. and the historical and geological deluge at the date first mentioned, about 10,555 years before our era *(Egypt's Place in Universal History,* Vol. V, pp. 77-78, 88).

† Many critics (Christian) suppose the latter portion of the book of *Isaiah* (chap. xl to lxvi) to be by some author of the time of the captivity, whose name is unknown.

them after conquering Babylon, it is because they had long before become converted to his own religious system; and if he sent them *back* (and many a learned archaeologist strongly doubts today whether the Jews were ever in Palestine before the days of Cyrus) it was for the same reason. The Jews then upon their return were simply a *Persian colony* imbued with all the ideas of Magianism and Zoroastrianism. Most of their forefathers had once agreed with the Sabaeans, in the Bacchic-worship, the adoration of the Sun, Moon and Five Planets, the SABAOTH of the realm of light. In Babylon they had learned the worship of the Seven-Rayed god—hence the *Septenary* System running throughout the Bible and the *Heptaktys* of the *Book of Revelation;* and the sect of the Pharisees (150 B.C.)—whose name might with far more reason be derived from "Pharsi" or Parsi than from the Aramaic *Perîshîn* (separated)—whose greatest rabbi was Hillel the Babylonian, and whose "beliefs and observances by succession from their fathers . . . *are not written in the law of Moses,*" says Josephus, a Pharisee himself *(Antiquities,* XIII, x, 5 and 6). By these the whole Angelology and Symbolism of the Persians or rather the Zoroastrians was adopted. And the Chaldean *Kabala* extensively read and studied by them at their secret Lodge, whose members were called the Kabirim from the Babylonian and Assyrian *Kabeiri*—the great mystery-gods, are good proofs of the above.* The present Jews are *Talmudists* holding to the later interpretations of the Mosaic Law,† and the few learned Rabbis-Kabalists remain alone to give the student an inkling into the true religion of the Jews of the two centuries preceding and the first century subsequent to Christ.

The true history of Zoroaster and his religion was yet never written. The Parsees themselves have lost the keys to their faith and it is not to their learned men that they

---

* The *Kabeiri* were worshipped at Hebron, the city of Beri-Anak or *Anakim*.

† No Hebrew MS is known to be older than Kennicott's No. 154 which belongs to A.D. 1106 (Donaldson). "The Masorah was committed to writing in 506 A.D." (*Elias Levita*).

---

are to look for any information upon the subject. Whether we accept the time when Zarathushtra lived on the authority of Aristotle—6,000 years B.C.—or on the more modern ones of Naurozjî Farîdunjî of Bombay who fixes it in the 6th century B.C. (*Tareekh-i-Zurtoshtee* or "Discussion on the Era of Zoroaster")—all is darkness and contradiction and every statement conflicts with insurmountable facts. Nor was the *Rahnuma-e Mazdayasnan Sabha,* the Society organized in 1851 for the restoration of the creed of Zoroaster to its original purity—any happier in its investigations. Can we wonder then at the discrepancies, often nonsense, given by our modern scholars, when these have no other authority to base their researches upon, than a few classical but for all that unreliable writers, who are found to have mentioned what they had heard in their days, about that grand prehistoric figure.

Aristotle, Diogenes Laërtius, Strabo, Philo Judaeus, Tertullian and finally Clemens Alexandrinus with a few others are the only guides that our European scholars have at hand. And how trustworthy are the latter patristic fathers may be inferred from what the Rev. Dr. H. Prideaux, treating of the *Sad-dar* says of the teachings of Zoroaster. The prophet—he tells us—preached *incest*! Zaratusht teaches "*that nothing of this nature is unlawful;* but that a *man may not only marry his sister, or his daughter, but his mother*"!!* The "Sage of remote Antiquity"—as Plato calls Zoroaster, is transformed by Christian bigots into a "slave of Daniel," the very existence of the latter being now regarded by the men of science as a myth, and [they] accuse the "Prophet of the Persians" of having been "a *false* Prophet" and teaching "a doctrine stolen from the Jews"! (Dr. Prideaux.) Truly remarks Warburton in his *Divine Legation* that "the whole is a pure fable and contradicts all learned antiquity," one Christian writer making Zoroaster "contemporary with Darius Hystaspes and servant to one of the Jewish Prophets—*yet in another fit of lying,* they

———

* *An Universal History from the Earliest Accounts of Time to the Present,* London, 1747-54. Vol. V, p. 405, quoting Prideaux.

———

place him as early as Moses, they even say he was Abraham, nay stick not to make him one of the builders of Babel." The Zoroaster of Dr. Prideaux, says Faber, "seems to have been a totally different character from the most ancient Zoroaster." *(On the Mysteries of the Cabiri,* II, 154.)

In this jungle of contradictions the point at issue is whether (1) there remains any possibility of obtaining anything like a correct information on the *last,* if not on the original Zarathushtra;* and (2) by what means is the true religion preached in the *Avesta* (with the older *Gâthâs* included in it) to be interpreted from the allegorical dialogues of the *Vendidad*. We know beforehand the answer: "The most learned Orientalists—Haug, Müller, etc.—having failed, there is no help for it." The *Avesta* has become and must remain a sealed book to the Parsees, and the teachings of Zoroaster—a dead letter to the future generations.

We believe the notion is a mistaken one—at least as regards question the 2nd. If everything regarding the personality of the Founder himself, however well authenticated by identical traditions and material proofs in the shape of his statues in various parts of the world and especially in Central Asia, has to be regarded as simple tradition (and what else is *History*?) his religion at least could be restored as faultlessly as exact Science restores the shapes of the antediluvian animals from bits of fossile bones collected in a hundred different places. *Time, Patience* and especially *sincere zeal,* are the only requisites. Our Orientalists have never bethought themselves of the only sediment of genuine Zoroastrianism now left among the old records. Nay—till very lately they despised it and laughed to scorn its very name. Hardly half a century ago it was not yet

translated, and up to this day is understood but by the

———————

* It is said of Zarathushtra that he had *a renewal of life*. "*I am he who lives and dies*" is the inscription in the Avestan or old Bactrian language running around the waist of his gigantic statue which remains for ages in the circular cave in one of the Mountains of Bokhara. The cave is in a rock and consecrated to Mithr-Az—the invisible Deity produced *from a cave hewn out of a rock* . . .

———————

very, very few true Occultists We speak of the Chaldean KABALA, whose very name is unknown to hundreds of educated men. Notwithstanding every denial of the ignorant, we say and repeat that the key to the right understanding of the *Avesta* and its subdivisions lies concealed at the bottom of the rightly interpreted books of the Kabala,* composed of the *Zohar* (Splendour) by Rabbi Shimon Ben Yohai; of *Sepher Yetzirah* or *Book of the Creation*† (attributed to the patriarch Abraham but written by a Chaldean priest); and of the *Commentary of the Sephiroth*—the latter being the creative Principles or powers identical with the *Amshaspands*. The whole of the *Avesta* is incorporated with the ethics and philosophy of Babylonia—hence must be sought for in the Chaldean Kabalistic lore, as the doctrines of Zoroaster spread through Zarathushtra the *fifth Messenger* (5,400 B.C.) from Bactria to Media and thence under the name of Magism (the Magavas or the "Mighty Ones") became at one time the universal religion of the whole Central Asia. It is now called "monotheistic" on the same principle that vulgarized Magianism became the monotheism of the later Israelites. If the attributes of Ahuramazda or Ormazd are said to strongly resemble those of the Jewish Jehovah (albeit far more practical), it is not because either of the two was the true Mystery Deity—the INCOMPREHENSIBLE ALL but simply because both are human ideals evolved from the

———————

* The Hebrew word *Kabbalah* comes from the root "to receive." It is then the record of doctrines received by the Chaldean Magi, and the initiated Jews (Daniel was chief of the Magi) from Zarathushtra, whose teachings on account of their profound philosophy were meant but for the few, while the exoteric rites of Magianism dwindled down to popular vulgar magic, Judaism, and other degraded anthropomorphic and ritualistic systems.

† Rather Evolution. The book is the demonstration of a System whereby the universe is mathematically viewed, showing from the systematic development of "creation" and from the harmony reigning in all its laws that it must have proceeded from One Cause EN-SOPH—the Endless NO-THING. That it never had a beginning nor will it ever have an end; from which dead letter rendering in *Genesis*—incomprehensible without the help of the *Kabalistic* . . . . . [Manuscript cut off]

———————

same stock. As Ormazd springing from Primordial Light, which itself emanated from a Supreme incomprehensible essence called "Zeruane-Akerene," the Eternal or Boundless Time, comes but *third* in the deistic evolution; so Jehovah is shown in the *Zohar* as the *third* Sephiroth (moreover a *feminine* passive potency) denominated "Intelligence" (Binah) and represented by the divine name Jehovah and Àralim. Hence none of the two ever were the ONE "Supreme" God. With Jehovah it is EN-SOPH, the *Boundless,* the ONE from which emanates AUR—"Primordial Light" or the "Primordial Point" which, containing the all of the *Sephiroth,* emanates them one after the other, the totality representing the Archetypal man, Adam Kadmon. Jehovah then is but the tenth portion *(seventh* Kabalistically, for the first three are ONE) of Adam or the Intellectual world; whereas Ormuzd is at the head of the seven Amshaspands or their Spiritual totality—hence higher than Jehovah, yet —not the SUPREME.

Let us confess at once that, gross and material in our conceptions, we have anthropomorphized and, so to say, animalized every grand religious idea which has descended to us from the antiquity. Physically and intellectually we progress and grow in strength and wisdom, but lose daily in Spirituality. We may "wax in strength"—never in Spirit. It is but by studying the relics of old; by comparing, free from every sectarian bias and personal prejudice, the religious ideals of all nations, that we finally acquire the conviction that they are all streams from one and the same source. Many and various are the lights and shadows which our dazzled eye can hardly follow on a sunlit valley. The fool will exclaim: "That shadow is *mine*—it is cast by my house! . . ." The sage will lift his eyes heavenward, and calmly remark: "it is but an effect and temporary!" [and] will rivet his attention to the One Cause—the Great "Spiritual Sun."

[An unfinished note in a handwriting different from H. P. B.'s, and obviously having to do with one of her footnotes in the above article.]

"I am he who lives and dies" is the inscription that runs around the waist-belt of his statue in the circular rock-temple of Bokhara. It was the old belief that Z *renewed his life* from time to time but whether or not in the same way as the Lamaists claim to return in the reincarnation of Buddha I cannot say. The brother who visited Armenia as I have told you, found near the Lake Van and the great mountain chain South of Bayazid, "a whole library of cylinders"—similar to the precious clay-cylinders exhumed by George Smith at Nineveh. And he says that these cylinders "may serve one day to strongly damage the wild theories and interpretations of the Anquetil-Duperrons, the Spiegels and Haugs."*

As the Hindu pilgrims affirm that on approaching the temple at Badrinath one sometimes sees far up amid the snow, etc., so in Armenia is there a similar tradition. The rumour is that daily at sunset there appears, etc.

[The second portion of H. P. B.'s manuscript is as follows It may have been intended at one time to be the continuation of the previous portion:]

Parsees justly complain that the Mobeds themselves have forgotten truth about their religion, and there are some learned scholars among them who try to unravel the mysteries of Zoroastrianism, but how? Not by reading and studying Zend MSS or exercising their own brain, but by giving forth to what the Western scholars tell them. How

---

* [The "brother" referred to is the Adept known as Hillarion Smerdis. See Compiler's footnote appended to the second portion of this manuscript.—*Compiler*.]

PRINCE HARISINGHJI RUPSINGHJI OF BHAVNAGAR
Staunch Friend and Supporter of the Founders in the early days of the Movement in India.

GROUP AT CROW'S NEST, BOMBAY, 1881
Colonel H.S. Olcott seated in the center, and H.P.B. standing behind him; on Olcott's right is Dâmodar K. Mâvalankar; standing to the left of H.P.B., in white turban, is Tukaram Tatya.

misrepresented is the religion of Zarathushtra can be inferred by a few instances. The Rev. Dr. H. Prideaux, for instance, commenting upon *Sad-dar* assures his readers that Zaratusht taught his people *incest*! "Zaratusht," he says, "*teaches that nothing of this nature is unlawful; but that a man may not only marry his sister, or his daughter, but his mother*." Only in support of his argument he quotes no Zend work, nothing written by a Parsee, but such Christian and Jewish authorities as Philo Judaeus, Tertullian, Clemens Alexandrinus (See *An Universal History,* as quoted above). Eutychius, a priest and archimandrite of the 5th century, of a cloister at Constantinople, writes on Zoroastrianism as follows: "Nimrod beheld a fire rising out of the earth, and he worshipped it, and from that time forth the Magi worshipped fire. And he appointed a man named Ardeshan to be the priest and servant of the Fire. The Devil shortly after that spoke out of the midst of the fire [as Jehovah to Moses out of the *burning bush*?]—saying, no man can serve the Fire, or learn Truth in my religion, unless first he shall commit *incest with his mother, sister and daughter* as he was commanded, and from that time the priests of the Magians practiced incest, but Ardeshan was the first inventor of that doctrine."

Now what does that mean? Simply a dead letter misconstruction. In the secret doctrine, portions of which are committed to writing in old Armenian MSS or so-called Mesrobian MSS (until the year 312 the Armenians were Parsees) preserved to this day at Etchmiadzin, the oldest monastery in Armenia, it is said of the Initiate or Magi:—"He who would penetrate the secrets of (sacred) Fire, and unite with it (as the yogi unites his soul to the Universal Soul) must first unite himself soul and body to Earth, his mother, humanity, his sister, and Science, his daughter." No need of explaining the symbolic meaning of this. Everyone knows in what respect Zarathushtra held Earth, how he taught kindness to *all*; and Knowledge or Science will never become the daughter or progeny of man, never evolve out of his brain in its purity, unless he studies the secrets of Nature and man which beget Science or Knowledge.

ON THE TREES OF LIFE

As Yggdrasill is the Tree of Life of the Sandinavian Edda, so Haoma is the sacred Tree of Life of Zaratusht, which we may see represented in the Assyrian monuments (see Layard, Nineveh , p. 472). The Deity or God is Fire. The Rosicrucians understood it well and took it from the Magi, the successors of Zaratusht. There were several Zaratushts (a generic name). This is proved by himself in saying: “I am he who lives and dies”; but the Zoroaster of the Parsees appeared 5,400 B.C . and Persepolis (the City of Splendour) was founded according to the tradition of the secret records 5,000 B.C . by a Gian Jin, a priest of Oannes or Dagon (see Illarion's letter in Theosophist) . * Its ancient name was Ista-char, the place sacred to Ista, or Ashtar, or Esta, who finally became Vesta to whom the Romans burnt inextinguishable fire. Vesta was the divine anthropomorphic Divine Fire or Holy Spirit. Char means on the Assyrian monuments the Sun and Istar or Ista-Char the Vesta of the Sun and throne of the Sun translated by the Greeks Persepolis. “Char-is” is the City of Fire . Ceres was also the Deity of Fire, of Heat fecundating Nature, and at Cnidus she was called Kura, a title of the Sun, her Roman name Keres, not Ceres (as Cicero — Kikero), originally the name of a city, Charis . In Arabic the meaning of the radical word Char-is is to preserve, and of haris, “guardian,” “preserver” (of the fire.) Hence the name of Cyrus which is the male name of Ceres, the female. But the name is Indian (for Heres is the same as Char-is) and Hara or Hari is a name of Hara-Deva, Hari meaning Saviour, I think. Koros is a name of Bacchus the son of Keres or Ceres, and Koros is Divine Wisdom or the Holy Spirit. In the first Vol. of Father Bernard de Montfaucon's Antiquity Explained, on a plate representing the Mother of Gods,

---

* [This has reference to The Theosophist, Vol. II, July, 1881, pp. 213-15, where was published the greater part of a letter signed X. . . . F.T.S. It was entitled “A Letter from Surb Ohannes.” See pages 211218 in the present Volume. — Compiler .]

one of her names is Suria, the Hindu name for Sun . On another plate she is called Mater Suriae, black with long hair (hence Syria the land). The red dress of the Roman Cardinals has the same origin as the bronze-red yellow dress of the Sannyasi and Buddhists, from Divine Fire—knowledge. As Zerah in Hebrew means rising of Light, so Surya means Sun and the name of Zarathushta is a combination of the Indian and Hebrew appellations. Sir William Drummond shows that Hyde has most erroneously placed Zoroaster as contemporary with Darius. Suidas fixes his era at 500 years before the Trojan war; Plutarch at 5,000 before that time and Pliny many thousands before Moses. All these contradictions show that there were several Zoroasters, one of which, he of the Parsees, was an historical personage, an Initiate, and Sir Wm. Drummond in his Oedipus Judaicus places Zoroaster many centuries before Moses. After calling him the greatest mathematician and the greatest philosopher of the age, Rev. H. Prideaux forthwith calls Zoroaster an "imposter and juggler" as the Christian newspapers call us.

Abul-Faraj [Bar-Hebraeus] in the Book of Dynasties (p. 54) states that Zaratusht taught the Persians the manifestation of the Wisdom (the Lord's anointed Son or Logos), "Honover" (the living manifested Word, or Deific Wisdom), and predicted that a Virgin should conceive (Saoshyant) immaculately and that at the birth of that Messenger a six-pointed star would appear which should shine in the noonday, in the center of which would appear the figure of a Virgin. In the Kabala the Virgin is Astral Light or Akasa and the six-pointed star the emblem of the Macrocosm. The Logos or Saoshyant born means the Secret Knowledge or Science which divulges the Wisdom of God. The prophecy of the Epiphany is in the Zend-Avesta.

Into the hand of the Messenger Prophet Zaratusht were delivered many gifts when filling the censer with fire from the sacred altar as the Parsee Mobed did in ancient times (and the Roman Catholic does now, only getting his burning

coals and fire for his censer out of the kitchen grate)—the fire meant heavenly truth, and the smoke of incense waved into the faces of the worshippers— imparting the knowledge thereof : the everlasting Fire-Word of Zaratusht. "The mortal who approaches Fire will receive a light from Divinity." Krishna informs Arjuna in the Gita that God is in the fire of the altar. "I am the Fire; I am the Victim." The Flamens (priests of the Etruscans) were so named because they were supposed to be illuminated by the tongues of Fire (Holy Ghost) and the Christians took the hat, the scarlet robes of the Cardinals symbolizing this Fire of Esoteric Divine Knowledge. "Pure and happy are they," says Firdousi, the Persian poet, "who while worshipping One Supreme Wisdom, contemplate in sacred flame the symbol of Divine Light"—the Hiranyagarbha (ask Dâmodar for Sanskrit name) of the Vedas . "A mages," says Pausanias, "when entering the temple performs an incantation and when finished, all the wood on the altar becomes enkindled without fire and emits a very splendid flame " (Elis , I, xxvii, 6). Prometheus, or "Pra-Ma-Tha-Issa," the divine Son of Issa in Sanskrit, brought fire from heaven . In an ancient Irish MSS Zaratusht is called Airgiod-Lamh, or the "Golden Hand," the hand which received and scattered celestial fire (Sir Wm. Ouseley's Oriental Collections, I, p. 303). He is also called Mogh Nuedhat , the Magus of the New Ordinance or Dispensation. Zaratusht was one of the first reformers who revealed what he had obtained at his initiation, the six periods, or Gâhambârs, or the periodical evolution of the world. The first is Maidyôizaremaya in which the heavens or canopy were formed; the second, Maidyôisema in which the moisture from the clouds became the origin of the waters; the third, Paitishahya when the earth became consolidated out of primeval cosmic atoms; the fourth, Ayâthrima in which earth gave birth to vegetation; the fifth Maidyâirya when the earth slowly evoluted into animal life; the sixth, Hamaspathaêdaya when lower animals culminated in man; the seventh period comes after the end of a certain cycle, after which will appear the Persian Messiah, seated on a Horse

—i . e . , the Sun of our Solar System will be snuffed out— PRALAYA.

He who would unravel the mysteries of the sacred Parsee books has to study alike the Scriptures of other people and especially of the Hindus. Then he will find the mystery of the Sun, Fire and Horse . As his own Saoshyant, the Saviour of mankind, has to appear seated upon a white horse and followed by an army of good genii mounting milk-white steeds, so John in Revelation beholds a white horse with the "faithful and true" upon it and the armies that follow him are seated upon white horses, so Vishnu as the Kalki Avatara will appear as a warrior seated upon a white horse, etc., etc. The white horse is the horse of the Sun . "And I saw an angel standing in the Sun," says John (Rev ., xix , 17). "And he took away the horses that the kings of Judah had given to the Sun" (II Kings, xxiii, 11)—"the fiery source of Spirit-Life." The sacrifice of the Horses and the Sun, Asvamedha . The horses of the Sun are famous in all religions (Phaeton the Greek, driving the Chariot). The high priest or Mobed riding every morning to meet and salute the rising Sun is typical as the Chariot represents the body, the Horse the animating Principle and the four legs of the Horse—the four races of the world—the Black, the Russet, the Yellow and White, or Negro, Indian, the Mongolian and Caucasian (the four castes of Manu come from that); and the Chinese show it in their four orders of priests clothed in black, red, yellow and white; John saw these very colours in the symbolic horses of the Revelation.

There exists among the Persian Parsees a volume older than the Zoroastrian present writings. The title is Javidan Kherad,* or Eternal Wisdom, a work on practical

---

* [In The Theosophist, Vol. III, April, 1882, pp. 180-81, there is an unsigned review of a work entitled The Javidan Kherad, or " Eternal Wisdom, " a Practical Manual of the Philosophy of Magic, a book written in Persian and presented to the Theosophical Society by the Editor, a learned Parsee gentleman of Teheran, Mr. Manekje Limji Hooshang Haturia.

Tradition says that the Javidan Kherad was written by King Hû-

---

philosophy of magic with natural explanations Thos. Hyde speaks of it in his Preface to the Historia Religionis Veterum Persarum . The four Zoroastrian ages are the four races. Speaking of Zoroaster of whom he speaks as one possessed of an extensive knowledge of all the Science and philosophy then known in the world, Rev. George Oliver gives an account of the Cave-Temples of which much is said in the Zoroastrian doctrines.

[Zoroaster] retired to a circular cave or grotto in the mountains of Bokhara, which he ornamented with a profusion of symbolical and astronomical decorations, and solemnly consecrated it to the middle god or Mediator, Mithr-As, or as he was elsewhere denominated, the invisible deity, the parent of the universe, who was himself said to be born, or produced from a cave hewn out of a rock. Here the Sun

---

shang, one of the Peshdadian Kings of Persia; that it was buried in the Palace of King Nashirvan in Baghdad, and was dug up at the request of the philosopher Zouban, who received the permission to do so from Ma'mûn al-Rashîd, the son of Hârûn al-Rashîd. Zouban allowed only a small portion of this work to be read and translated by one of the scholars of the time. This is the fragment which has descended to us under the name of Javidan Kherad . It was first translated into Arabic, with the addition of various teachings from other ancient philosophers. The book presented to the T.S. is the Persian translation from this Arabic compilation.

At the end of the review giving the historical background of this work, there is a note which, to judge by its style, may have been written by H.P.B., although its authorship is not certain. To quote:

"As to the contents of this book, it would take a volume to comment even briefly upon them. In the first place, the hidden meaning of the original has been altogether neglected by the later translators. But even the outward meaning given to the words is full of precepts, moral and philosophical. In the whole compilation there is not a single sentence which can be pointed out as less important than the rest. If space would allow, we could quote passages after passages which may be read with benefit even by the most advanced moralists and theologians of the present day. This book alone is sufficient to show the learning and acquirements of the much-abused Ancients. If those, whom we are taught to look upon as primitive men in semibarbarity, could write such works on theology, morality, and even politics, as are hardly rivalled by any work of the present so-called age of Progress and Civilization, we must confess that we would like to follow in the steps of such semi-barbarous men, and leave the much. vaunted civilization to its own deluded followers."—Compiler .]

---

was represented by a splendid gem, which, with an insupportable lustre occupied a conspicuous situation in the centre of the roof ; the planets were displayed in order round him, in studs of gold glittering on a ground of azure; the zodiac was richly chased in embossed gold, in which the constellations Leo, and Taurus, with a Sun and Lunette emerging from their back in beaten gold, were peculiarly resplendent. The four ages of the world were represented by so many globes of gold, silver, brass, and iron.*

These "ages" were taught to the disciples as the 4 Races of men—the gold being the Mongolian, the silver the white or Caucasian; the brass—the Red Indian, and the iron the Negro. Minos received the laws from heaven in a Cavern on the Mount; Egeria gave his stabula to Numa in a grotto or cave on a hill; Moses receives on Sinai, etc.

Daghdai is the name of Zarathushtra's mother and Vallancey shows it with this spelling to mean Holy Spirit (or Wisdom); and Faber who writes it Day-dae says it is Divine Fish— so the Parsees accept it, I think. Ask why did Zoroaster consecrate during the sacred rites—wine (truth) extracted from vine (parable of Jesus?), a rose (a phallus), a cup (the womb) and the kernel of a pomegranate (the Messenger). The rose was sacred to the Sun. Zoroaster retired to a mountain of Armenia (Ariman) to speak with Hormuzd; and when the mountain burnt with fire he was unhurt. Then on the Gordian mountain he wrote the first Zend-a-vesta .

[The following is H.P.B.'s footnote appended to the printed text of Colonel Olcott's lecture on "The Spirit of the Zoroastrian Religion."]

In the oldest Iranian book called the Desatir— a collection of the teachings of the fourteen oldest Iranian prophets (to make the number fifteen and include, among them, Simkendesh, or "Secander," is a grave error, as may be proved on the authority of Zaratusht himself in that book)—Zaratusht stands thirteenth in the list. The fact is

---

* The History of Initiation, London , 1841, pp. 94-95.

---

significant. Respecting the period of Zoroaster the First, or his personality, there is no trustworthy information given by Western scholars; their authorities conflict in the most perplexing manner. Indeed among the many discordant notices I find the earliest Greek classic writers, who tell us that Zaratusht lived from 600 to 5,000 years before the Trojan war, or 6,000 years before Plato. Again it is declared by Berosus, the Chaldean priest, that Zoroaster was the founder of an Indian dynasty in Babylon 2,200 B.C .; while the later native traditions inform us that he was the son of Purushaspa, and a contemporary of Gushtasp, the father of Darius, which would bring him within 600 B.C . Lastly, it is asserted by Bunsen that he was born at Bactria before the emigration of the Bactrians to the Indus, which took place, as the learned Egyptologist shows us, 3,784 B.C . Among this host of contradictions, what conclusion can one come to? Evidently, there is but one hypothesis left: and that is that they are all wrong, the reason for it being the one I find in the secret traditions of the esoteric doctrine—namely, that there were several teachers of that name. Neither Plato nor Aristotle, so accurate in their statements, is likely to have transformed 200 years into 6,000. As to the generally accepted native tradition, which makes the great prophet a contemporary of Darius' father, it is absurd on the very face of it. Though the error is too palpable to need any elaborate confutation, I may say a few words in regard to it. The latest researches show that the Persian inscriptions point to Vistasp as the last of the line of Kaianian princes who ruled in Bactria , while the Assyrian conquest of that country took place in 1,200 B.C . Now this alone would prove that Zoroaster lived twelve or thirteen hundred years B.C ., instead of the 600 assigned to him; and thus that he could not have been a contemporary of Darius Hystaspes, whose father was so carelessly and for such a length of time confounded in this connection with the Vistasp who flourished six centuries earlier. If we add to this the historical discrepancy between the statement of Ammianus Marcellinus—which makes Darius crush the Magi and

introduce the worship of Ahuramazda—and the inscription on the tomb of that king which states that he was "teacher and hierophant of Magianism"; and that other no less significant and very important fact that the Zoroastrian Avesta shows no signs of the knowledge by its writer or writers of either the Medes, the Persians, or the Assyrians, the ancient books of the Parsees remaining silent upon and showing no acquaintance with any of the nations that are known to have dwelt in or near the Western parts of Iran —the date, 600 B.C ., accepted as the period in which the prophet is alleged to have flourished, becomes absolutely impossible.

It is therefore safe to come to the following conclusions: (1) That there were several (in all seven, say the Secret Records) Ahuru-asters, or spiritual teachers, of Ahuramazda, an office corrupted later into Guru-asters and Zuru-asters from "Zera-Ishtar," the title of the Chaldean or Magian priests; and (2) that the last of them was Zaratusht of the Desatir, the thirteenth of the prophets, and the seventh of that name. It was he who was the contemporary of Vistasp, the last of the Kaianian princes, and the compiler of Vendidad, the Commentaries upon which are lost, there remaining now but the dead letter. Some of the facts given in the Secret Records, though to the exact scholar merely traditional, are very interesting. They are to the effect that there exists a certain hollow rock, full of tablets, in a gigantic cave bearing the name of Zarathushtra, under his Magian appellation, and that the tablets may yet be rescued some day. This cave, with its rock and tablets and its many inscriptions on the walls, is situated at the summit of one of the peaks of the Tien-Shan mountains far beyond their junction with the Belor Tagh, somewhere along their Eastern course. One of the half-pictorial and half-written prophecies and teachings attributed to Zaratusht himself, relates to that deluge which has transformed an inland sea into the dreary desert called Shamo or Gobi Desert. The esoteric key to the mysterious creeds flippantly called, at one time, the Sabaean or Planetary Religion, at another, the Solar or Fire Worship, "hangs in that cave,"

says the legend. In it the great Prophet is represented with a golden star on his heart and as belonging to that race of Antediluvian giants mentioned in the sacred books of both the Chaldeans and the Jews. It matters little whether this hypothesis be accepted or rejected. Since the rejection of it would not make the other more trustworthy, it was as well to mention it.

Collected Writings VOLUME III

1882

SPIRITUALISM AND OCCULT TRUTH

[*The Theosophist,* Vol. III, No. 5, February, 1882, pp. 113-15]

The Spiritualist of November 18th takes notice of the article published in *The Theosophist* for October under the heading "Fragments of Occult Truth," but it does not quite appreciate the objects with which that article was put forward, and still less, the importance of its contents. To make further explanations intelligible to our own readers, however, we must first represent *The Spiritualist*'*s* present remarks which under the heading of "Speculation-spinning" are as follows:

The much respected author of the best standard textbook on Chemistry in the English language, the late Professor W. Allen Miller in the course of a lecture at the Royal Institution set forth certain facts, but expressed an objection to make known a speculative hypothesis which apparently explained the causes of the facts. He said that tempting but inadequately proved hypotheses when once implanted in the mind, were most difficult to eradicate; they sometimes stood in the way of the discovery of truth, they often promoted experiments in a wrong direction, and were better out of the heads than in the heads of young students of science.

The man who prosecutes original research must have some speculation in his head as he tries each new experiment. Such experiments are questions put to Nature, and her replies commonly dash to the ground one such speculation after another, but gradually guide the investigator into the path, and reveal the previously unknown law, which can thenceforth be safely used in the service of mankind for all time.

Very different is the method of procedure among some classes of psychologists. With them a tempting and plausible hypothesis enters

the mind, but instead of considering it to be mischievous to propagate it as possessing authority before it is verified, it is thought clever to do so the necessity for facts and proof is ignored, and it may be that a church or school of thought is set up, which people are requested to join in order that they may fight for the new dogma. Thus unproved speculations are forced upon the world with trumpet tongues by one class of people, instead of being tested, and, in most cases, nipped in the bud according to the method of the man of science.*

The religious periodicals of the day abound with articles consisting of nothing but speculations advanced by the authors as truths and as things to be upheld and fought over. Rarely is the modest statement made, "This may explain some points which are perplexing us, but until the verity of the hypothesis has been firmly demonstrated by facts, you must be careful not to let it rest in your mind as truth." By "facts" we do not necessarily mean physical facts, for there are demonstrable truths outside the realm of physics.

The foregoing ideas have often occurred to us while reading the pages of *The Theosophist,* and have been revived by an interesting editorial article in the last number of that journal, in which the nature of the body and spirit of man, is definitely mapped out in seven clauses.† There is not one word of attempt at proof, and the assertions can only carry weight with those who derive their opinions from the authoritative allegations of others, instead of upon evidence which they have weighed and examined for themselves; and

the remarkable point is that the writer shows no signs of consciousness that any evidence is necessary. Had the scientific method been adopted, certain facts or truths would have been made to precede each of the seven clauses, coupled with the claim that those truths demonstrated the assertions in the clauses, and negatived all hypotheses at variance therewith.

Endless speculation spinning is a kind of mental dissipation, which does little good to the world or to the individuals who indulge there. in, and has sometimes had in Europe a slight tendency to impart to the latter signs of Pharisaical self-consciousness of their being advanced religionists and philosophers, living in a diviner air than those who work to base their opinions on well-verified truths. If the speculators recognized their responsibility and imitated the example set by the great and good Professor Allen Miller, nine-tenths of their time would be set at liberty for doing good work in the world, the wasting of oceans of printing ink would be avoided, and mental energy which might be devoted to high uses would no longer run to waste. The

———————

* We do not want to be cruel: but where can one find "unproved speculations" more unproved, or that would be "nipped in the bud" by "the man of science" with a more ready hand than those that are weekly expressed in *The Spiritualist?* [H.P.B.]

† *The Theosophist,* Bombay, October, 1881, pp. 18-19.

———————

minds of habitual dreamers and speculators may be compared to windmills incessantly at work grinding nothing.*

Just at present there is far too much mental speculation afloat, and far too few people putting good ideas into practical form. Here in London, within the past year, grievous iniquities which might have been prevented, and grievous wrongs which might have been redressed, have abounded, and too few people have been at work ameliorating the sorrows and the sins immediately around them.

Now we do not want to discuss these questions with *The Spiritualist* in the way that rival religious sects might debate their differences. There can be no sectarianism in truth-seeking, and while we regard the Spiritualists as seriously mistaken in many of the most important of the conclusions to which they have come, they must certainly be recognized as truth-seekers—like ourselves. As a body, indeed, they a-c entitled to all possible honour for having boldly pursued their experiences to unpopular conclusions, caring more for what presented itself to them as the truth than for the good opinion of society at large. The world laughed at them for thinking their communications something beyond fraudulent tricks of impostors, for regarding the apparitions of their cabinets as visitors from another world. They knew quite well that the communications in a multitude of cases were no more frauds than they were baked potatoes, that people who called them such were talking utter folly, and in the same way whatever the materialized "spirits" were, they were not in all cases, even if they might be in some, anything like the pillows and nightgowns of a medium's assistant. So they held on gallantly and reaped a reward which more than compensated them for the silly success of ignorant outsiders in the consciousness of being in contact with superhuman phenomena, and in the excitement of original exploration. Nothing that has ever been experienced in connection with such excitement by early navigators in unknown seas, can even have been

comparable to the solemn interest which spiritual

---

* Verily so. For over thirty years have the dreamers and speculators upon the *rationale* of "Spiritual" phenomena set their windmills to work night and day and yet hitherto mortals and helping Spirits have ground out for the world but . . . *husks*. [H.P.B.]

---

enquirers (of the cultivated kind) must have felt at first as they pushed off, in the frail bark of mediumship, out into the ocean of the unknown world. And if they had realized all its perils one might almost applaud the courage with which they set sail, as warmly as their indifference to ridicule. But the heretics of one age sometimes become the orthodox of the next, and, so apt is human nature to repeat its mistakes, that the heirs of the martyrs may sometimes develop into the persecutors of a new generation. This is the direction in which modern Spiritualism is tending, and that tendency, of all its characteristics, is the one we are chiefly concerned to protest against. The conclusions of Spiritualism, inaccurate and premature as they are, are settling into the shape of orthodox dogma—while the facts of the great inquiry, numerous as they are, are still chaotic and confused, their collectors insist on working them up into specific doctrines about the future state, and they are often as intolerant of any dissent from these doctrines as the old-fashioned religionists were of them.

In fact, they have done the very thing which *The Spiritualist,* with an inaptitude born of complete misapprehension of what Occult Science really is, now accuses us of having done: they have given themselves wholly over to "speculation-spinning." It is fairly ludicrous to find this indictment laid at our door on account of our "Fragments." The argument of that paper was to the effect that Spiritualists should not jump to conclusions, should not weave hasty theories, on the strength of *séance*-room experiments. Such and such appearances may present themselves: beware of misunderstanding them. You may see an apparition standing before you which you know to be perfectly genuine, that is to say, no trumpery imposture by a fraudulent medium, and it may wear the outward semblance of a departed friend, but do not on that account jump to the conclusion that it is this spirit of your departed friend, do not spin speculations from the filmy threads of any such delusive fabric. Listen first to the wisdom of the ancient philosophies in regard to such appearances and permit us to point out the grounds on

which we deny what seems to be the plain and natural inference from the facts. And then

we will proceed to explain what we have reason to know is the accepted theory of profound students of the ancient philosophy. We were repeating doctrines as old as the pyramids, but *The Spiritualist* not having hitherto paid attention to them seems really to imagine that we have thrown them off on the spur of the moment as a hypothesis, as Figuier does with his conjectures in *The Day after Death,* or Jules Verne with his, in his *Voyage round the Moon*.* We cannot, it is true, quote any printed edition of the ancient philosophies and refer the reader to chapter and verse, for an article on the seven principles, but assuredly all profound students of mystic literature will recognize the exposition on which we ventured as supported, now in one way, now in another, by the cautiously obscure teaching of occult writers. Of course, the conditions of occult study are so peculiar that nothing is more difficult than to give one's "authorities" for any statement connected with it, but none the less it is really just as far from being "up in a balloon" as any study can be. It has been explained repeatedly that the continuity of occult knowledge amongst initiated adepts is the attribute about it which commends their explanations—absolutely to the acceptance of those who come to understand what initiation means and what kind of people adepts are. From Swedenborg onwards there have been many seers who profess to gather their knowledge of other worlds from actual observation, but such persons are isolated, and subject to the delusions of isolation. Any intelligent man will have an intuitive perception of this, expressing itself in a reluctance on his part to surrender himself entirely to the assurances of any such clairvoyants. But in the case of regularly-initiated seers it must be remembered that we are dealing with a long—an extraordinarily long—series of persons who, warned of the confusing circumstances into which they pass when their spiritual perceptions are trained to range beyond material limits, are

* [Original French titles being: *Le Lendemain de la Mort* and *De la Terre à la Lune*.—*Compiler*.]

so enabled to penetrate to the actual realities of things, and who constitute a vast organized body of seers, who check each other's conclusions, test each other's discoveries and formulate their visions into a science of spirit as precise and entirely trustworthy as, in their humble way, are the conclusions, as far as they go, of any branch of physical science. Such initiates are in the position, as regards spiritual knowledge, that the regularly taught professor of a great university is in, as regards literary knowledge, and anyone can appreciate the superior claims of instruction which might be received from him, as compared with the crude and imperfect instruction which might be offered by the merely self-taught man. The initiate's speculations, in fact, are not spun at all; they are laid out before him by the accumulated wisdom of ages, and he has merely followed, verified and assimilated them.

But it may be argued, if our statement about the teachings of this absolutely trustworthy occult science claims to be something more than assertion and hypothesis, it is an assertion and, for the world at large, a hypothesis, that any such continuously-taught body of initiates is anywhere in existence. Now, in reference to this objection, there are two observations to be made, firstly, that there is a large mass of writings to be consulted on the subject, and just as Spiritualists say to the outer world "if you read the literature of Spiritualism, you will know how preposterous it is to continue denying or doubting the reality of spiritual phenomena," so we say to Spiritualists, if you will only read the literature of Occultism it will be very strange if you still doubt that the continuity of initiation has been preserved. Secondly, we may point out that you may put the question about the existence of initiates altogether aside, and yet find in the philosophy of Occultism, as expounded by those who do labour under the impression that they have received their teaching from competent instructors, such inherent claims to intellectual adoption that it will be strange if you do not begin to respect it as a hypothesis. We do not say that the "Fragments" given in our October number constitute a sufficiently complete scheme of things to

command conviction, [in] this way, on their own intrinsic merits, but we do say that even taken by themselves they do not offend intuitive criticism in the way that the alternative spiritual theory does. BY degrees as we are enabled to bring out more ore from the mine which yielded the "Fragments," it will be found that every fresh idea presented for consideration fits in with what has gone before, fortifies it, and is fortified by this in turn. Thus, is it not worth notice that even some notes we published in our December number in answer to inquiries about Creation, help the mind to realize the way in which, and the materials with which, the Elementaries in the one case, in the other the automatically-acting *Kama Rupa* of the medium, may fashion the materialized apparition which the Spiritualist takes for the spirit of his departed friend? It sometimes happens that a materialized spirit will leave behind as a memento of his visit some little piece cut from his spiritual (?) drapery. Does the Spiritualist believe that the bit of muslin has come from the region of pure spirit from which the disembodied soul descends? Certainly no philosophically minded Spiritualist would, but if as regards the drapery such a person would admit that this is fashioned from the cosmic matter of the universe by the will of the spirit which makes this manifest (accepting our theory so far), does it not rationally follow that all the "material" of the materialized visitor must probably be also so fashioned? And in that case, if the will of a spirit without form can produce the particular form which the sitter recognizes as his dead friend, does he not do this by copying the features required from some records to which as a spirit he has access; and in that case again is it not clear that some other "spirit" would equally have that power? Mere reflection, in fact, on the principles of creation will lead one straight to a comprehension of the utter worthlessness of resemblances in a materialized spirit, as a

proof of identity.

Again, the facts of spiritual experience itself fortify the explanation we have given. Is it not the case that most Spiritualists of long experience—omitting the few

circumstanced in the very peculiar way that M. A. (Oxon) is, who are not in pursuit of dead friends at all—are always reduced sooner or later to a state of absolute intellectual exasperation by the unprogressive character of their researches? How is it that [after] all these twenty years that Spiritualists have been conversing with their departed friends their knowledge of the conditions of life in the next world is either still as hazy as the rambling imagination of a pulpit orator, or, if precise at all, grotesquely materialistic in its so-called spirituality? If the spirits were what the Spiritualists think them, is it not obvious that they must have made the whole situation more intelligible than it is—for most people—whereas, if they are, what we affirm that they really are is it not obvious that all they could do is exactly what they have done?

But, to conclude for the present, surely there need be no hostility, as some Spiritual writers seem to have imagined, between the Spiritualists and ourselves, merely because we bring for the consideration a new stock of ideas—new, indeed, only as far as their application to modern controversies is concerned, old enough as measured by the ages that have passed over the earth since they were evolved. A gardener is not hostile to roses, because he prunes his bushes and proclaims the impropriety of letting bad shoots spring up from below the graft. With the Spiritualists, students of Occultism must always have bonds of sympathy which are unthought of in the blatant world of earth-bound materialism and superstitious credulity. Let them give us a hearing; let them recognize us as brother-worshippers of Truth, even though found in unexpected places. They cannot prove so oblivious of their own traditions as to refuse audience to any new plea, because it may disturb them in a faith they find comfortable. Surely it was not to be comfortable that they first refused to swim with the stream in matters of religious thought; and deserted the easy communion of respectable orthodoxy, happily trustful of the future state prescribed by the Archbishop of Canterbury, and in the safe arrival there, if anyone who takes a ticket for the right pew, as if it were a through

carriage for Paradise without break of gauge. Will Spiritualism only conquer incredulity to find itself already degraded into a new church, sinking, so to speak, into armchairs in

its second childhood, and no longer entitled to belief or vigorous enough for further progress? It is not a promising sign about a religious philosophy when it looks too comfortable, when it promises too indulgent an asylum for our speckled souls with *hooris* of the Mohammedan Elysium, or the all too homelike society of the Spiritualist's "Summerland." We bring our friends and brethren in Spiritualism no mere feather-headed fancies, no light-spun speculation, when we offer them some toil-won fragments of the mighty mountain of Occult knowledge, at the base of whose hardly accessible heights we have learned to estimate their significance and appreciate their worth. Is it asked why we do not spread out the whole scroll of this much vaunted philosophy for their inspection, at once and so exhibit clearly its all-sufficing coherence? That question at least will hardly be asked by thoughtful men who realize what an all-sufficient philosophy of the Universe must be. As well might Columbus have been expected to bring back America in his ships to Spain. "Good friends, America, will not come," he might have said, "but it is across the waters and, if you voyage as I did and the waves do not smother you, mayhap you will find it too."

Collected Writings VOLUME III

1882

"NATURE-SPIRITS AND ELEMENTALS"

[*The Theosophist,* Vol. III, No. 5, February, 1882, pp. 115-116]

A correspondent of *Light* having asked Mrs. Emma Hardinge-Britten, the famous Spiritualist speaker and author, to state her beliefs as regards the existence of sub-human orders of "spirits," our excellent friend has, in the number of that journal for 3rd December, given them without reserve. Before quoting them, we must inform our readers

that Spiritualists have always opposed the allegations of Theosophists that such races of beings exist, and we have had to put up with no little hard scolding from them. Mrs. Britten, incautiously, as we think, uses the word "Elementary," to signify nature-spirits, or the forces of Nature. A clear distinction should be drawn between these nature-spirits, and the psychic shells of once living human beings, known in India as *bhûtas*. To mark this difference and, if possible, avoid confusion, we applied, in *Isis,* the name "Elementals" to the nature-spirits, and used the word "Elementary" to designate the *bhûtas*. Mrs. Britten says:—

> Protesting in advance against being forced into the arena of literary warfare, the unspiritual character of which too often offends and disgusts the readers of our journals, I simply reply to the inquiry of "Student," that I—as one who not only believes in Elementary Spirits, but claims to have seen them, and conversed with many others who have had similar experiences--am accustomed to classify all subhuman Spirits as *elementary* in organization, and I presume the term "Nature-Spirits" is simply applied to such existences from the position which they occupy in the realm of nature.
>
> I have recently seen in one of the Spiritual journals, though I cannot at this moment recall which, a beautiful simile, used to represent the position of man in the scale of creation, namely, as standing midway upon the famous ladder whose foot is on earth and its highest round [rung] in Heaven. If this position represents a physical truth, of which material existence is the visible witness, is there no corresponding Spiritual ladder in which descending grades of being are as obvious and philosophical a necessity, as the ascending scale which Spiritualists so readily acknowledge? If the Darwinian chart of material progress presents features of absolute demonstration on so many points that its unsolved problems can afford to stand over, awaiting proofs which the future must yield up, can the Spiritualist be content to supplement Darwin's merely materialistic footprints of being, with an advance into Spiritual realms *beyond* matter, yet utterly ignore the existence of Spiritual realms of being as the *antecedents* of matter?* Are there no *embryonic* states for the soul, as well as for the

———————

* We do not know what the eminent author of *Modern American Spiritualism* really means by the words "*beyond*" and "*antecedents* of matter" in this application. Surely, she cannot mean that there exists any realm of "being" *beyond* or *outside* of matter? Such realm would be one of pure Spirit, *i.e.,* of *absolute*

immateriality in which it is hardly necessary to remind any one *there can be no being;* as a "being" of any description whatsoever implies something *organized,* and that something can never be formed out of *nothing*. [H.P.B.]

____

body; no realms of gestation for Spiritual, as well as for material, forms .

. . . .

I will take up your space no further than to repeat that I have seen Elementary Spirits in many forms, and on many grades of the scale of being, and that I believe I have conversed or corresponded with many hundreds of intelligent persons who think with me, that they have as good evidence of the existence both of sub human and superhuman Spirits, as of simply human Spirits. That intercourse with these realms of being has been far more rare than with human Spirits I allow; hence those who have entered upon it shrink back with as much dislike and pain from the coarse denial and rude contempt of others who have not shared their experience as Spiritualists themselves feel when their belief is assailed by ignorance and bigotry. Hence it is also that little is said or written on this subject at present; and though I have reason to believe in the great unfoldments of Spiritual life and being, upon the mere threshold of which we are now standing, that far and wider and more astounding revelations from the Spiritual side of man's nature await us than the limited vistas we now gaze upon afford, I deem it in the best interests of truth that we should advance most cautiously; accepting only that which we can prove in ordinary experiences, and leaving extraordinary revealments to unfold themselves. . . .

I am, very faithfully yours,

EMMA HARDINGE-BRITTEN.

The Limes, Humphrey-street,
Cheetham Hill, Manchester.

In the same number of *Light* we learn from a correspondent signing himself "Ma"—that the "earliest Gods of Egypt, following the Mother of Gods, were the Eight who ruled in Am-Smen before the firmament of Ra was uplifted"; and that "they are known to all Egyptologists as the eight *elementaries*."

A new proof of the correctness of cyclic necessity: gods worshipped ninety centuries B.C., becoming candidates for the same in the nineteenth A.D.!

____

IN DESPERATE STRAITS

[*The Theosophist*, Vol. III, No. 5, February, 1882, pp. 116-117]

The emotional letter to the Editor of a Christian journal of London, from a well-known native clergyman of Ceylon, which we copy below, is generously accorded the wide circulation of our magazine to show that we bear no malice even to such bitter and often truculent enemies as the missionaries have shown themselves to be. It does seem rather amusing, however, that this writer, himself a clergyman and presumably able to expound his religion, should be appealing for help to Dr. Sexton, once upon a time a well-known Spiritualist, and the editor of a Spiritualist paper, but at the same time not lifting his hand to stop the Buddhist revival in Ceylon. Mr. Spaar was one of the five *Padris* who were present at Panadure on the 22nd of June, 1881—the occasion, referred to in his letter, when a makeshift heterodox champion offered himself as an antagonist to Col. Olcott—but who did not open their mouths when that gentleman said: "If, either now or at any other time prior to my departure for India, the Christian party should put forward a champion whom I can without sacrificing self-respect meet in debate, their challenge will be accepted." This year, again, the old game of putting up obscure laymen to challenge our President was repeated, but, of course, no notice was taken of them. Our mission is not one of aggression, but of defense. We defend, first, the principle of Universal Brotherhood and mutual tolerance, and then the right of all Asiatic peoples, to be left

unmolested in the enjoyment of their ancient faiths. Whatever we have ever done against missionaries in Asia has been done, because those propagandists are trying their utmost to stamp out and destroy religions far better suited to Asiatic moral needs than the one they would introduce, and taking advantage of the ignorance of youth to turn them into irreligious sceptics. As for the present editor of the *Shield of Faith* whose help is implored, he is a man of learning and eloquence, but may prove no more persistent in defending the "Holy Ghost," than he was in advocating the cause of the unholy ghosts in general.* A whilom Spiritualist who has turned his coat, though he be, yet, his *argumentum ad crumenum*—to "raise the funds"—the usual appeal to the pockets of the faithful on such occasions —in the editorial which we copy below ought to be responded to by the Sinhalese Christians at once, and the Rev. Spaar should head the list. To help

the worthy gentleman in his distress, we now quote from his plaintive letter:—

Kalutara, Ceylon, August 4, 1881.

Rev. Sir,—. . . Never was there such a revival of unbelief as there is at present in Ceylon. The battle for the truth must ere long be fought, and God grant that some valiant David may arise to stand up against the Philistines of error and infidelity who stalk through the land. All this while we have had to deal with difficulties arising from

---

* The *Medium and Daybreak* (November 11) says:—

"Dr. Sexton continues to enlarge the profits of his ministry by condemning Spiritualism as "decidedly anti-Christian." 'A Humanitarian' replies to him at length in the *South Shields Daily News,* we make one extract: 'Could anything be more foolish than to censure a cause for doing the very work which it is sent into the world to perform, viz., to convert the sinner and unbeliever from the error of his ways? Does not everybody know that the worthy doctor was himself an Atheist for many years, and that it was through his association with Spiritualism that he became possessed of a belief in a future life, and in a Providence who rules wisely and well? The eloquence of Christendom was launched at him in vain: he remained a staunch Atheist; but—the Phenomena of Spiritualism being proved by him to be genuine—he now looks triumphantly over the grave, and gratefully advises his hearers to believe that it is all the work of evil spirits!'"

---

the purely heathen Buddhist, but now there has sprung up in our midst, a "Theosophical Society," whose President and Founder in Ceylon is a *professed* American, [*sic*.] Col. H. S. Olcott. He first arrived in the island towards the end of last year in company with Madame Blavatsky, who professed to work miracles.* Both of them visited several towns and villages, lecturing against Christianity, indulging in horrible blasphemies. They declared themselves converted to Buddhism, and worshipped at its shrines.† After preaching or lecturing, Col. Olcott usually challenges any one to come forward and meet him in debate. At one place his challenge was accepted by a native Christian, quite sanguine that some Christian English missionary would *joyfully come forward in defence of the faith;* but the idea of the missionaries is to let well alone, and that all this will come to nought. Col. Olcott is believed to be quite a master of the sciences, having lectured on those of an occult character. This native Christian having failed in enlisting the sympathies of the missionaries, got a member of the "Christo-Brahmo-Samaj" to take up the gauntlet thrown down by Col. Olcott; but when the opponents met, Col. Olcott declined to hold any discussion with a man who was not a Christian, on the subject of the Divine Origin of Christianity. Having made collections in aid of what is now known as the "Sinhalese National Buddhist Fund," the Theosophists left for Bombay, where they endeavour to make us believe they are very strong, and where they issue a monthly magazine called *The Theosophist*. Whilst there, it appears from the papers that a split occurred, and several of Col. Olcott's followers left for America. The Colonel himself, encouraged perhaps by the welcome accorded to him here on his previous visit, when he was hailed as the "White Buddhist" has come back with one Mr. Bruce (this time without Madame Blavatsky) described as Inspector of Schools. The former is busily engaged in publishing pamphlets, catechisms, &c., lecturing and raising money, and opening schools with the avowed object of stopping heathen children from attending Christian schools. I send you a copy of this man's catechism. A pamphlet, by one Professor Woodrof, has been published and circulated widely. It treats of the so-called "discrepancies in the Gospels." If ever the "heathen rage and the people imagine a vain thing" it is now. The silence of the missionaries is construed into want of ability to meet this Goliath. I am sure that there is more than one quite competent in the name of the Lord of Hosts to go out to battle; but as I said before, the convenient method of getting over it is by saying "Don't be afraid, Col.

* Who never professed anything of the kind; the statement is a *padri*-born, barefaced untruth. We leave the claim of working "miracles" to the "Generals" and "Captains" of the "Salvation Army." [H.P.B.]

† The latter *never lectured in her life,* and is a Buddhist for the last twenty years. [H.P.B.]

O. won't do much harm; it will all come to an end." "There isn't much good gained by controversy. It is not in my line." "Let us preach the Gospel." God only knows, however, the incalculable mischief that is done. A few native Christians have just formed themselves into an "Evangelical Union" for the purpose of doing something, but their efforts are sure to meet with the cold shoulder from those who are "the sent."

I have just read that Rev. Joseph Cook purposes to visit India shortly. Oh! if it would please the Lord to send him or you among us for a season.

I must also mention that an English infidel paper is getting among us; the other day a railway traveller was giving away some, and I noticed copies on the library table of this town, where one of my friends also put in your *Shield of Faith*.

Yours in the Lord,
J. A. SPAAR.

P.S.—A supply of tracts, &c., against infidelity for circulation will be welcome.

Dr. Sexton editorially offers to not only visit Ceylon but make the tour around the globe if "the friends . . . in each of these countries form societies, *raise funds,* and make the preliminary arrangements." Then he modestly adds, "they can, in their turn, challenge the Olcotts, the Blavatskys, *et hoc genus omne*." Here is a chance for the Rev. Spaar that he should not let slip; and will not unless—as his behaviour at Panadure would seem to show—he too is disposed "to let well alone," and not make himself appear ridiculous by playing the "David" when the theosophical "Goliath" is "to the front." Since Dr. Sexton and his correspondent are fond of Latin may we not be permitted to remark that if the Theosophical movement for them is a—*Deo dignus vindice nodus* they ought to adopt more dignified means to get out of their difficulties than that of spreading false and slanderous reports against it in their Christian organs. *Abusus non tollit usum;* abuse and calumny are no arguments though certainly they do appear as the *deliciae theologiae*. At all events the time for arguing is past and they ought to resort to more effective means. Let then Dr. Sexton or Rev. Joseph Cook hurry at once to Ceylon; and making a supreme effort to clear the korales of the fair island for ever of the "Philistines

of error," the "Olcotts and the Blavatskys"—have them slain by the American-London Samsons, in the name of the "Lord of Hosts," and with the traditional biblical weapon—"the jaw of an ass"—which Mr. Cook handles in such a remarkably dexterous manner.

Collected Writings VOLUME III
1882

FOOTNOTE TO "THE PIŚACHA-DANCERS"

[*The Theosophist,* Vol. III, No. 5, February, 1882, pp. 119-120]

[A description is given by S. Râmaswamier* of the unfortunate victims of obsession and some of the methods of exorcising the pisâchas or evil spirits are enumerated. Mention is made of the fact that, after a person's death, his kindred offer sacrifice in the shape of rice-balls, calling upon the name of the departed spirit. "No educated person would for a moment think that the *spirit* of the deceased hears him, or—less than all—can taste the food so offered. It is done simply as a duty to the memory of the dead . . . ." To this H. P. B. appends the following footnote:]

In Christian Russia the same custom of offering rice to the dead prevails throughout the Empire. For six weeks after the death of a person, dishes full of rice with a wax taper stuck in the middle of it are sent at regular periods to the parish church or laid on the tomb of the defunct. There, with the rice placed near, a mass is said for the *rest* of the departed soul in order that it should not become a *bhûta,* a restless wandering soul in the earth region—the latter being considered the greatest misfortune. In Roman Catholic countries it is the same thought or fear of the soul's torments at being earth-bound that underlies the ceremony of the Feast of the Dead held throughout Christendom on the 2nd of November.

---

* [A high-caste Brâhmana, whose strictly orthodox family was closely connected with the High Priest of Travancore. He was a chela of one of the Masters in the early days of the Movement.—*Compiler*.]

Collected Writings VOLUME III
1882

A BOOK OF THE BEGINNINGS

[*The Theosophist*, Vol. III, No. 5, February, 1882, pp. 127-28]

If one could summon to his aid the airy flippancy which seems so marked a characteristic of our literary critics as a class, he might dash off his column of remarks upon the strange book that lies before us,* without a thought of the consequences to its author. But one who has ever himself essayed authorship in a conscientious spirit of loyalty to truth, knows too well the pangs that torture the heart of a writer when he sees the monument of his research defiled alike by the fulsome praise or unmerited calumny of its reviewers. Since Mr. Gerald Massey's great work appeared, numerous criticisms of it have come under our notice. And of these scarcely one has indicated that the reviewer had closely studied the book, while most have shown but too plainly that its pages had been but skimmed over hurriedly and perfunctorily.

This is no paste-and-scissors compilation, made as a commercial speculation, but a conscientious compilation and analysis of all available material which bears upon the history of Egypt or throws light upon the beginnings of her people. That all this gigantic labour was undertaken by the author to support a theory that human speech, if not the human race itself, has sprung from the Nilotic Delta or primarily from the ancestors of the ancient Egyptians, in no way lessens his claim to our admiration for his learning and industry. If we mistake not, most of the world's

---

* *A Book of the Beginnings*. By Gerald Massey. Two Vols. 4to. (London, Williams and Norgate, 1881).

---

knowledge has come from specialists and ideologists, for only such have sufficient impulse to carry them through all obstacles to the discovery of truth. This book is an encyclopaedia of Egyptology in itself; and though the reader disagree ever so much with Mr. Massey as to an African rather than an Asiatic or American origin of the race, yet he must, all the same, value it most highly as the best repository extant of the data that every student of history and ethnology needs for a comprehension of those subjects. One often feels happy to find in the average volume of the day one fact to remember or one good idea to appropriate: but in this *Book of the Beginnings* every page teems with the evidences of painstaking research. Mr. Massey's theory is that man has evolved from the

anthropoid apes, and through the Negro races, to the present variety of colour and stage of development. He seeks to fortify his position that Egypt and not Central Asia is the cradle-land of languages by comparative vocabularies of Egyptian words and those in British, Maori, Akkadian, Gothic, Burmese, Sanskrit, and other tongues. Were our purpose to do more than to call attention to this encyclopaedic work and recommend it to Asiatic and Anglo-Indian buyers, we might challenge the accuracy of the author's philological deductions, as of his ethnic theory. So liberal a thinker as Mr. Gerald Massey will be most unlikely to deny our statement that the last word has not yet been said about the origin and distribution of the races of mankind. Possibly he may even concede to us the reasonableness of our belief that the mist will never be cleared away until the treasures of certain hidden *libraries* in the possession of a group of Asiatic recluses shall be given out to the world. But be that as it may, we feel too thankful to him for the present compendious contribution to Egyptological literature to attempt any criticism upon a single reading of his book in the hurry of editorial and official duties. One thing we may at least say, that he has traced with minute painstaking the Egyptian parentage of the whole array of Bible myths and miracles. The "impotent attempts" of Bibliolaters to convert mythology into history, dignified with the astounding

title of the "Book of God" provoke the full scorn of one who, like him, has industriously searched out the origines of Hebraic ideas. These attempts, he says, "have produced the most unmitigated muddle of matter ever presented to the mind of man. There has been no such fruitful source of misconception as this supposed source of all wisdom, designated the Book of God, ignorantly believed to have been communicated to man orally by an objective Deity . . . The myths of Egypt are the miracles of the Hebrew writings, and a true explanation of the one must inevitably explode the false pretensions of the other . . . The key of those (the Biblical) writings was lost, and it is found in Egypt." This is unpalatable truth for our benevolent enemies, the Padris, but Mr. Massey makes out his case. They may revile but they cannot answer him.

But we have one valid complaint to make about the book: it has no General Index. The student unaided must pick out the facts he wishes out of this bewildering heap of facts. This involves great labour and loss of time, and largely impairs the value of the work.

____

FOOTNOTE TO "A FLASH OF LIGHT UPON OCCULT FREEMASONRY"

[*The Theosophist,* Vol. III, No. 5, February, 1882, p. 135]

[To this article which deals with the dispute between the Râjâ of Travancore and the Râjâ of Cochin with regard to alleged rights of jurisdiction over the Masonic Temple of Kudalmanikkam, H. P. B. appends the following footnote:]

European and even Hindu students of Occultism are often deploring and even wondering, why all the "Initiates" or "adepts" seem to have died out in India. They have not "died" out, nor is their absence due to "Kali Yuga" as popularly yet erroneously supposed. The "adepts" have simply and gradually if not altogether forsaken India, at least retired from its public populated portions, keeping their knowledge and often their very existence as secret as they can. Many of them are gone beyond the Himalayas. Some yet remain—especially in Southern India, but few are the privileged ones who know of them; still fewer those who could point out their places of retreat.

____

Collected Writings VOLUME III
1882

A CONJURER AMONG THE SPIRITUALISTS

[*The Theosophist,* Vol. III, No. 5, February, 1882, p. 137]

Following is an article* taken from the *Bombay Gazette* of January 30, in which we find a new and very important proof of the reality of the phenomena produced by some genuine mediums. The testimony of an eminent conjurer well versed in every professional and non-professional *trick,* and actually alive to the possibilities of legerdemain, carries more weight with it, we trust, than the denial of a thousand worldly sceptics educated in Greek and Latin, but utterly ignorant of the possibilities of nature and the limitations of legerdemain. We feel doubly happy for the opportunity offered us by adding the testimony of Mr. H. Kellar to those of Messrs. Maskelyne and Cook, Bellachini, and other eminent conjurers, to confound our detractors: happy for the Spiritualists who have found in Mr. Eglinton such a powerful and useful ally, and happy for those Theosophists who either believe in or themselves produce various phenomena. It matters comparatively little whether the latter are regarded as mediums or occultists, as being "controlled" and "guided" by "disembodied spirits" or inspired by living *cis*-or *trans*-Himalayan "Brothers." Before the vexed question—"Do the BROTHERS exist?"—is settled, the reality and genuineness of the phenomena variously ascribed to both spirits and Brothers must be proved. In our deadly strife with society, it is far more important

———

* [The article referred to takes the form of a letter by Mr. Harry Kellar describing a *séance* with the famous medium Eglinton when phenomena took place which could not be accounted for as the result of trickery or sleight-of-hand.—*Compiler*.]

———

to us to gain our chief point with them—namely, the right to take our critics publicly to task, and challenge them to prove which of us—the millions of Spiritualists and Theosophists, or the masses of sneering and insulting sceptics who deny that of which they know nothing—may best be described as deluded fools, impostors and bigots. We have reason to hope and believe that the time when our good friends, the psychophobists and materialists, may be invited to keep company with those fossils of old who voted to burn Galileo—is at hand. Meanwhile, cooly waving them off, we might ask these importunate and infatuated Alexanders "not to stand between us and the SUN."

———

Collected Writings VOLUME III
1882

MADAME BLAVATSKY'S REPLY TO MR. JOSEPH COOK

[*The Theosophist,* Vol. III, No. 5, *Suppl.* to February, 1882, p. 15]

Editor's Office of *The Theosophist,* Bombay,
20*th January*, 1882.

Madame Blavatsky, while sending her compliments to Mr. J. Cook, offers him many thanks for the free advertisement of the Theosophical Society—of which she is one of the Founders—and of her work *Isis,* in his highly dramatical and sensational performances called lectures. Mr. Cook had the means of ascertaining last evening what effect his denunciation of, and false statements about the Theosophical Society, on January 17, had upon the native public. The long and unexpected applause of greeting upon the appearance of the two Founders in the Hall shows better than any words the esteem in which Mr. Cook's denunciations are held. Madame Blavatsky especially thanks Mr. Cook for the good taste and tact he exhibited in the opening sentence of his speech, so menacingly referring to four policemen—the mention of whom, as he thought, was

capable of checking the expression of the good feeling of the natives towards those whom they know to love them unselfishly, and to have devoted their lives and means to defend them and their children from the demoralizing influence of those who would pervert them from their respective faiths into *missionary* Christianity. These influences are too well known to the rulers and the ruled to need detailed notice. The term "native Christian" in India is almost synonymous with a "drunken and lying rascal" in the mouth of the English themselves. Mr. Cook is welcome to try to tear down the Theosophical Society everywhere he goes—as he will always find Theosophists and Arya Samajists to answer him. At the same time Mr. Cook is warned—unless he would risk to have his triumphant progress through India checked by a disagreeable lawsuit—to beware what he says of Madame Blavatsky or Col. Olcott *personally,* as other and more influential persons than an American preacher—namely, Englishmen—have found that there are laws in this country to protect even American citizens from malicious calumny. As neither Col. Olcott nor Madame Blavatsky will ever return to America, Mr. Cook's remark that they are trying to learn sorcery here to teach it to mediums in America is absurdly false and truculent—though little else could have been expected from *such* an

exemplar of Christian meekness and charity. To show Mr. Cook who Madame Blavatsky is, a printed circular is enclosed. Mr. Cook's aspersions will be fully answered and proved false tonight. If, instead of accepting the challenge, he runs away, all India will be notified of the cowardly act.

He *did* run away. As reports of the proceedings will be published in a separate pamphlet, and a copy sent *gratis* to each of our subscribers in the next number we need only notice, at this time, Mr. Cook's cowardly rejoinder to the four challenges above noted, and append as the sequel a correspondence between Captain Banon and himself at Poona, in which his unfairness and moral obliquity are most clearly shown.

As men of his kind love to slander people behind their backs, but keep ever aloof and avoid to face those whom they denounce, Mr. Cook took care that his answer to the four challenges should reach the writers when he was already near Poona, and at a secure distance from the Theosophical audience. That answer was handed by a Mussulman to the President of the Framji Hall in the evening, and when he was already on the platform ready to open the meeting.

[This letter was followed by correspondence from Mr. Cook and others—*Compiler*.]

END OF VOLUME III

Collected Writings VOLUME III

GENERAL BIBLIOGRAPHY

(WITH SELECTED BIOGRAPHICAL NOTES)

The material contained in the following pages is of necessity a selective one, and is intended to serve three purposes: (a) to give condensed information, not otherwise readily available, about the life and writings of some individuals mentioned by H.P.B. in the text, and who are practically unknown to the present-day student; (b) to give similar data about a few well-known scholars who are discussed at length by H.P.B., and whose writings she constantly quotes; and (c) to give full information regarding all works and periodicals quoted or referred to in the main text and in the Compiler's Notes, with or without biographical data of their authors. All such works are. marked with an asterisk(*).

ABU'L-FARAD (or BAR-HERRAEUS). A mapharián or catholicus of the Jacobite (Monophysite) Church who lived between 1226 and 1286, and wrote in Syriac and Arabic numerous treatises on theology, philosophy, science and history. He was the son of a physician of Jewish descent and was born at Malatiah on the upper Euphrates. He became in 1246 Jacobite bishop of Gûbâs, and in 1253 bishop of Aleppo. In 1264 he was promoted by the patriarch Ignatius III to be maphriân, the next rank below that of patriarch. His great historical work is the Syriac *Chronicle,* the first part of which is a history of secular events. Bar-Hebraeus made a compendium of it in Arabic under the title of *al-Mukhtasar fi'd-Duwal* (*Compendius History of the Dynasties). The second and third parts of his great work deal with the history of the Church.

AGRIPPA OF NETESHEIM, HEINRICH CORNELIUS (1486?-1535). **De occults philosophia libri tres,* Beringo Fratres, Lugduni, 1533.--*Three Books of Occult Philosophy.* Transl, by J. F., London, 1650.

**All the Year Round.* Journal conducted by Charles Dickens, and published in London by Chapman Hall from 1859 to 1895.

ALPHONSO X, EL SABIO (the "Learned" or "Wise"). King of Castile and Leon (1252-1284) . A ruler of splendid intentions, whose ideas were ahead of his times, he met a great deal of opposition to his proposed reforms and died defeated and deserted at Seville. His fame rests largely on his scholarship, and he may be justly considered the father of Castillian prose. Under his patronage and his editorship, a number of vast works were undertaken, including the great legal code, *Las Siete Partidas*, which is a mine of curious information on

Spanish life and customs of the time (ed. by Royal Acad. of Hist., Madrid, 1807). He was the founder of Spanish historiography in the vulgar tongue, and was responsible for one of the greatest collections of medieval poetry and music. His chief interest was in astronomy and astrology, and he is responsible for the erection of the so-called **Alphonsine Tables* of, planetary positions, produced at Toledo in 1252 in collaboration" with a large number of astronomers. These were issued at the time as *Tabulae* astronomicae *Alfonsi regis*. Edited by J. Santritter. Joh. Hamman de Landoia dictus Hertzog. Venetiis, 1492, 4to; also Ven., 1521 4ta.

**An Universal History, from the Earliest Account of Time*. Compiled from original authors. London, 1747-54. Contains 21 volumes. An=a~. other ed., 1736-65.

*Avesta (or Zend-Avesta). The Zend-Avesta. Transl. by James Darmesteter. Part I. The Vendidad. Part II. The Sîrôzahs, Yashts, and:: Nyâyis. Part III (Transl. by L. H. Mills). The Yasna, Visparad, etc. Sacred Books o f the East, Oxford.

BARYATINSKY, PRINCE VLADIMIR. *Le Mystère *d'Alexandre I*. Paris, 1925; 2nd ed., 1929. Russian text publ. in St. Petersburg, 1912 and 1913.

BEAL, REV. SAMUEL (1825-1889). **A Catena of Buddhist Scriptures from the Chinese.* London: Trübner & Co., 1871.

BEKE, CHARLES TILSTONE. English explorer of Abyssinia, b. at Stepney, Middlesex, Oct. 10, 1800; d. July 31, 1874. Educated at a private school in Hackney; entered upon a business career, 1820. After some travels and commercial pursuit, he entered Lincoln's Inn where he studied law. From early youth seriously interested in Biblical and archaeological research, his first work of importance, **Origines Biblicae; or, Researches in primeval History*, being publ. by Allen & Co., London, in 1834 (xv, 336 pp.). His object was establish the theory of the fundamental tripartite division of the languages of mankind, a literary effort for which the Univ. of Tübingen conferred on him the degree of doctor of philosophy. In 1840, Beke made his first journey into Abyssinia, to establish commercial relations and discover the sources of the Nile. From that time on, his life was devoted both to an intense study and exploration of African and Middle East countries, and establishing commercial relations with Central Africa. Together with his wife, Beke travelled through Syria and Palestine, 1861-62, where he was particularly interested in establishing the true location of Mount Sinai. His conclusions were publ. posthumously by his widow. In addition to a great many scientific papers and essays, he also wrote **The Idol in Horeb.* Evidence that the golden image at Mount Sinai was a Cone, and

not a Calf (London-Tinsley Bros., 1871, vi, 155 pp.).

BERZELIUS, JÖNS JAKOB. Swedish chemist, b, at Väfversunda Sorgard, near Linköping, Aug. 20 or 29, 1779; d. Aug. 7, 1848. Graduated as M.D. from Uppsala, 1802, and became assistant professor of botany and pharmacy at Stockholm. Full Professor, 1807. Taught chemistry in Carolinska medico-chirurgical Institute, 1815-32. Sec'y of Stockholm Academy of Science, 1818. Granted title of baron by Charles XIV, 1835. Berzelius' early years were devoted to physiological chemistry. Later, to study of atomic theory and the composition of chemical compounds, especially in regard to oxygen. He developed his electro-chemical concepts in his *Theory of Chemical Proportions and the Chemical Action of Electricity* (1814), and was the chief founder of the "radicle" theory. He also extended Lavoisier's effort to establish a convenient system of chemical nomenclature. Other works: *Lehrbuch der Chemie*, 1803-18; 5th ed., 1843-48.-Over 250 Memoirs in the *Transactions* of the Stockholm Academy.

BIBESCO, PRINCESS MARTHA (1887-?). **Katia*. Transl. by Priscilla Bibesco. New York: Doubleday, Doran & Co., 1939, xix, 256 pp.

BOEHME, JAKOB (also Böhme and Behmen) (1575-1624). **Aurora, oder die Morgenröte im Aufgang*, 1612.--The Aurora. Transl. by John Sparrow. Ed. by C. J. Barker and D. S. Hehner. London: John M. Watkins, 1914.

BOETHIUS, ANICIUS MANLIUS SEVERINUS (480-524) . Philosopher and statesman, described as last of the Romans and first of the scholastics, a man of profound learning. Greatly influenced by Neo-Platonism and Stoicism, he also introduced Aristotle to the West, translating into Latin several of his works. Raised by Senator Q. Aur. Memmius Symmachus, he was made Consul by Theodoric, 510. He was later accused of treason in attempting to restore Rome to liberty and the Senate to integrity. Notwithstanding his innocence, he was imprisoned at Ticinum (Pavia). It is there that he wrote his famous *De Consolatione Philosophiae* (996), highly valued in medieval times. He was condemned to death in 524. In addition to the work above mentioned (best ed. being that of R. Peiper, Leipzig, 1871, which also includes his five theological tractates), Boethius wrote Commentaries on Aristotle and Porphyry.

**Book of Numbers* or *Chaldean Book of Numbers.* Occult Treatise unavailable at the present time.

**Book of Sin-King*, or *The Heart Sutra*; also *Prajñâpâramitâ Hridaya Sûtra*. One of the smallest and, with the *Diamond Sûtra*, the most popular of the many Scriptures

contained in the vast Prajñâpâramitâ literature. Known in Japan as *Shingyô*. See D. Suzuki, *Manual of Zen Buddhism* (with Chinese text), 1935; and Dr. Edward Conze, *Buddhist Wisdom Books* (with Commentary), 1958.

**Book of the Dead.* See Appendix to Volume X of the present Series, pp. 413-14, for comprehensive bibliographical data.

BRITTEN, MRS. EMMA HARDINGE (? -1899) . **Modern American Spiritualism*: a twenty years' record of the communion between Earth and the World of Spirits, etc.; 3rd ed., New York, 1870. 8vo. See Appendix to Vol. I of the present Series, pp. 466-67, for biographical sketch.

BUCK, DR. JIRAH DEWEY. American physician and writer, b. at Fredonia, N. Y., November 20, 1838; d. in 1916 or 1917. Educated at Belvidere, Ill.; graduated at Cleveland Homeopathic College, 1864; married, 1865, Melissa M. Clough. Prof. of physiology at Cleveland Homeop. Coll., 1866-71. Settled in Cincinnati, Ohio, in active practice of medicine. Became, 1880, Dean of Pulte Medical College in Cincinnati; and in 1890 President of the American Institute of Homeopathy. Dr. Buck was a 33° Mason and a lifelong student of occultism. He joined the Theosophical Society in the very early years of its existence. It is stated in *The Path* (Vol. VII, Jan. 1893, pp. 319-20) that at one time "as H.P.B. was just about to go on the steamer *en route* to India, she wrote him a friendly letter, using the top of a barrel for table, and telling him of her intended departure, and Dr. Buck then thought he would never see her. Later, in the year of her death, he sailed for London with Mrs. Buck and Annie Besant to make H. P. B.'s personal acquaintance. But while they were on the ocean H. P. B.'s body was deserted by its soul, and the travellers saw nothing on arrival but her empty room."

Dr. Buck was the center around whom the Cincinnati Branch of the T. S. coalesced; he worked indefatigably in the cause of Theosophy and served for a number of years on the Executive Committee of the American Section. He was a valued contributor to the pages of *The Path, The Theosophist,* and *Lucifer* magazines. In outer appearance, he was a man over six feet tall, of light complexion and hair. His mind was analytical and used to concentrated work. Among his many books, the following should be mentioned:

The Nature and Aim of Theosophy, 1887. *A Study of Man and the Way to Health,* 1888. *Mystic Masonry,* 1896.--*The Genius of Freemasonry,* 1908.--*Constructive Psychology,* 1909.-*The Lost Word Found,* 1909.--*The Soul and Sex in Education,* 1909.--*Modern World Movements,* 1913.

BUNSEN, CHRISTIAN KARL JOSIAS, FREIHERR VON (1791-1860) . **Egypt's Place in Universal History*. Engl.

transl. by C. H. Cottrell. London, 1848-67, Five Vols. German orig, entitled: *Aegypten's Stelle in der Weltgeschichte.* Hamburg*:* Gotha, 1845-57. 8vo.

BURTON, SIR RICHARD FRANCIS (1821-1890). British consul, explorer and Orientalist, prolific writer, celebrated translator of the so-called "Arabian Nights" *(The Thousand Nights and a Night,* 16 vols, privately printed, 1885-88). Married to Isabel Arundell who wrote a *Life* of her husband (1893) . It would appear from H. P. B.'s *Diaries* (entry of Oct. 12, 1878) that Capt. Burton became a Fellow of the T. S. in Great Britain.

BUTLEROV, ALEXANDER MIHAYLOVICH (1828-1886). *"Empiricism and Dogmatism in the Domain of Mediumship," in *Russkiy Vestnik*, April, 1881. See Vol. I of present Series, pp. 448-49, for biographical data.

CAHAGNET, LOUIS-ALPHONSE (1805-85). French artisan of no formal education; occupied himself by making chairs. Remarkable man endowed with a great gift of developing lucidity in somnambulic subjects, and a close student of animal magnetism. Greatly interested in mystical thought and the latent powers of man, long before the inception of the Theosophical Movement. Never claimed to be anything more than a mere student. Considering his general background, and his poor circumstances, his literary output was prodigious. He was the author of the following works: *Guide du magnétiseur, ou procédes magnétiques*, etc., Paris, 1849, pp. 63.--*Magnétisme. Arcanes de la vie future dévoilee*, etc., Paris: Germer-Baillière, 1848-54, 3 vols.; 3rd ed., 1896.--*Sanctuaire du spiritualisme*, etc., Paris, 1850, pp. 382.-- *Lumière des morts*, Paris, 1851, pp. 322. *Du Traitement des maladies*, etc., Paris: G. Baillière, 1851, pp. 212. Magie magnétique, etc., Paris: Germer-Baillière, 1854, pp. 528; 2nd ed., 1858; 3rd ed., 1895.--**Revelations d'outretombe*, etc., Paris, 1856, pp. 383.--*Études sur L'homme, Argenteuil*, 1858, pp. 80. *Méditations d'un penseur,* etc., Paris, 1860, 2 vols. *Encyclopédie magnétique spiritualiste*, etc., Paris, 1854-62, 7 vols. --*Thérapeutique du magnétisme*, etc., Paris, 1883, pp. 439.--A number of smaller tracts. In all of the works mentioned above, Cahagnet treats at great length on magnetic conditions of the human body, methods of magnetizing it, results obtained with sensitives and somnambules, and also on medicinal herbs and their relation to various diseases. It is obvious from these facts that Cahagnet drew most likely upon a source of inner knowledge he was able to tap.

One of the works mentioned by H. P. B., namely, **The Celestial Telegraph*, with the sub-title of "The Secrets of the Life to Come revealed through Magnetism," exists in Engl, transl. (London, George Peirce, 1850).

Further data concerning this very remarkable student may be

had by consulting the work entitled: *La Vie et les œuvres philosophiques d'Alphonse Cahagnet,* produced by his disciples and friends, the "Étudiants Swedenborgiens libres," Paris, 1898, pp. 59, 8vo.

CALMEIL, JUSTE-LOUIS (1798-1895). **De la Folie considérée soul le point de vue philosophique,* etc. Paris, 1845. See Vol. I, p. 363, for further data.

CARPENTER, MARY (1807-1877). **The Last Days in England of the Rajah Rammohum Roy*. Ed. by M. C., 1866; 2nd ed., 1915, 8vo.

CENSORINUS (3rd century A.D.). See Vol. VII, p. 364, for data.

*Ceremonies et coutumes religieuses de tons les peoples du monde, représentées par des figures dessinées de la main de Bernard Picart, etc. No author, but ed. by J: Fr. Bernard and others. Many contributors. Amsterdam: J-Fr. Bernard, 1723-43, 11 vols. fol.; new ed., Paris: Prudhomme, 1807-09, 12 vols. fol.

CHANEY, W. H. American astrologer, b. near Augusta, Main, Jan. 13, 1821. He was a Government surveyor, district attorney in Iowa and Maine, and a newspaper editor. Being very proficient in mathematics, he specialized in Primary Directions and worked out Ephemerides for a number of years prior to his time. He wrote a *Primer o f Astrology*, now a collector's item, largely for. gotten by present-day students.

CLEMENT ALEXANDRINUS, **Stromateis*. See Vol. VIII, p. 423.

**Codex Nazaraeus* "*Liber Adami*" *appelatus Syriace transcriptus*. Transl, into Latin by M. Norberg. London, 1815, 16, 4to; 3 vols. Text transcribed into Syrian characters, and the Mandaean dialect of the original is mostly transcribed into High Syrian. *Very scarce*.

COLERIDGE, SAMUEL TAYLOR (1772-1834). **Kubla Khan,* 1816.

**Commentary of the Sephiroth*. Not definitely identified.

CONFUCIUS (550-478 B.C.). **Praise of the Abyss*. This refers to the ancient Chinese ideographic Scripture, the *Yî Ching*. There is a Commentary to it called *The Ten Wings* (Shih Yî) and reputed to be by Confucius. In Chapter III of this Commentary, § 11, there is a poem on the "Abyss," which refers to the 29th Sign of the *Yî Ching*. Consult the German transl. of the latter by Richard Wilhelm or the Engl, tr. by Legge in the *Sacred Books of the East,* Vol. XVI.

COQUEREL, ATHANASE JOSUE. French Protestant divine, b. at Amsterdam, June 16, 1820; d. at Fismes (Marne), July 24, 1875. Studied theology at Geneva and Strasburg. Succeeded uncle as editor of *Le Lien* until 1870. Helped, 1852, to establish the *Nouvelle Revue de théologie*, the first of its kind in France. Gained high reputation as preacher and advocate of religious freedom, offending thereby the orthodox party. Upon publishing an article on Renan's *Vie de Jésus*, 1864, he was forbidden by the Paris Consistory to continue in ministry. Supported by the *Union Protestante Libérale,* he continued preaching. Chief works: *Précis de l'église réformée*, 1862.--*Le Catholicisme et le Protestantisme*, etc., 1864.--*Libres études*, 1867.--*La Conscience et la foi*, 1867.

CROOKES, SIR WILLIAM (1832-1919). **Researches in the Phenomena of Spiritualism*. Repr. from the *Quarterly Journal of Science.* Lon. don: J. Burns, 1874; also Rochester, N. Y.: The Austin Publishing Co., 1904.

CSOMA DE KÖRÖS, ALEXANDER (SÁNDOR) (1784-1842). See Appendix to Vol. I, p. 372, for biographical data.

DAYANANDA SARASVATI (1825-1888). **Rig-Yedadi-Bhdshya-Bhrimika.* Introduction to the Commentary on the *Vedas.* Transl. by Ghasi Ram. Meerut, 1925; pp. xii, 507.

DENTON, WILLIAM (1823-1883) and ELIZABETH M. FOOTE DENTON. **The Soul of Things, or, Psychometric Researches and Discoveries.* 3rd rev. ed., Boston: Walker, Wise & Co., 1866, pp. viii, 370.

**Desâtir.* Attributed to Muhsin-Fânî. *The Desâtîr or Sacred Writings of the Ancient Persian Prophets.* With English transl. and Comm., Bombay, 1818, 2 vols.; also transl. by Mulla Firuz Ben Kaus. Ed. and publ. by D. J. Medhora, Bombay, 1888. 8vo.

DIALECTICAL SOCIETY. *Report on Spiritualism, of the Committee of the London Dialectical Society, together with the evidence . . . and a collection from the correspondence. London, 1871, pp. xi, 412.

DIXON, JACOB. **Hygienic Clairvoyance.* London, 1859; 2nd ed., 1863.

DRAPER, JOHN WILLIAM. American scientist and author, b. at St. Helens, May 5, 1811; d. at Hastings, N. Y., Jan. 4, 1882. Educated at Univ. of London and Univ. of Pennsylvania where he attended the Medical School,

1835-36. Elected to medical professorship in New York Univ. where he also taught chemistry for many years. Greatly interested in photo-chemistry, he improved Daguerre's process and was among the first to take portraits by light. Draper was responsible in great measure for the prominence of New York city as a center of medical education. Chief works: *Treatise on Chemistry* (1846).--*History o f the Intellectual Development of Europe* (1863) .--**History of the Conflict between Religion and Science* (1874) , a work greatly valued by H. P. B.

DRUMMOND, SIR WILLIAM. English scholar and diplomatist, b. about 1770; d. at Rome, March 29, 1828. It is thought that he is the same individual as the William, son of John Drummond of Perth, who matriculated at Christ Church, Oxford, Jan. 24, 1788. After serving in Parliament, he was sent, 1801, as envoy extraordinary to the court of Naples, and as ambassador to the Ottoman Porte. His diplomatic career ended in 1809, and he devoted the later part of his life to scholarly research. His two main works are: *Origines, or Remarks on the Origin o f several Empires, etc.,* 1824-1829, 4 vols.-**Oedipus Judaicus,* printed for private circulation, London, 1811, 8vo. This work is an attempt to prove that many parts of the Old Testament are allegories, chiefly derived from astronomy--a trend of ideas well ahead of his day.

DRYDEN, JOHN (1631-1700). *Fables, Ancient and Modern: The Cock and the Fox, 1700.

DU BARRY, MARIE JEANNE BÉCU, COMTESSE. French adventurers, mistress of Louis XV, b. at Vaucouleurs, Aug. 19, 1746; guillotined, Dec. 7, 1793. She was the illegitimate daughter of a tax collector; lived as a courtesan in Paris under the name of Mdlle. Lange; Jean, comte du Barry, took her into his house to make it more attractive to the dupes whose money he won by gambling. After a nominal marriage with Guillaume du Barry, acquired a great influence on Louis XV who built for her the mansion of Luciennes. At his death, she was banished for a period. In 1792 she went to England to raise money on her jewels, and upon her return was accused by the Revolutionary Tribunal of having conspired against the Republic and condemned to death.

Sources: C. Vatel, *Histoire de Madame du Barry*, 1882-83; R. Douglas, *The Life and Times of Madame du Barry*, 1896.

DU BOIS-REYMOND, EMIL (1818-1896). See Vol. VIII, pp. 435-36, for biographical data.

DUPOTET DE SENNEVOY, BARON JULES (1796-1881) . See Vol. VII, p. 368, for biographical data.

EGLINTON, WILLIAM. Famous English medium born on the

10th day of July, 1857, in Islington, North London, England. He was therefore exactly the same age as Damodar. The family on his father's side was Scottish, and its descent can be traced from the Montgomeries of Ayr. His mother's maiden name was Wyse, her father having been a prominent merchant from London.

William's education was quite sketchy, however, as his father evidently had decided to have him pursue a business career. From school he passed into a well-known publishing house of a relative, where he did not stay long, as his psychic gifts were soon to be discovered.

As a boy, he was extremely imaginative, as well as dreamy and sensitive, but, unlike so many other great mediums, he showed no indications of the outstanding power which afterwards became the hallmark of the young man.

His father in early life had renounced Christianity, becoming an Agnostic. His mother, on the other hand, was distinguished by a sweet, gentle piety, and "between the two" he writes, "I was puzzled both ways, and was practically left to solve the problems of life and religious teaching for myself, the result being the acceptance of materialistic notions, and the doctrine of total annihilation."

His mother died in 1873. Writing of this event, he says: "The loss to me was irreparable; for she was my only friend and counsellor. She left a void which has never been filled."

The year after his mother's passing, William entered the family "circle" by means of which his father was investigating the phenomena of Spiritualism. Up to that time the circle had obtained no results, but when the boy joined it the table rose steadily from the floor, until the sitters had to stand to keep their hands on it. Questions were answered to the satisfaction of those present. The following evening another sitting was held, during which the young lad passed into a trance for the first time. Communications were received which allegedly came from his dead mother. His medium. ship now began to develop very rapidly and he reluctantly decided to become a professional medium. Finally, he had to. adopt this course in 1875.

Eglinton soon became one of the most respected mediums of the day and apparently never resorted to trickery to produce phenomenal occurrences, which so many mediums found it expedient to do.

Early in 1881 Eglinton sailed for Calcutta, where he had some friends among whom was a wealthy merchant, J. G. Meugens, who received him as his guest. Eglinton soon became the center of the Spiritualists in that city, and a magazine called *Psychic Notes* was published for a short time, describing his *seances* and other psychic manifestations. After a few months, Meugens returned to England. Eglinton then moved to Howrah where Col. and Mrs. Gordon were Theosophists. Eglington was placed in an ideal position to learn about Theosophy and the phenomena associated with H. P. B. However, he did not meet either of the Founders while in India, and it was not until 1884 that all three met in London.

While in India, Eglinton had an opportunity to become a

secretary at Simla. He had for some time desired to live apart from Spiritualism as a profession; and soon after his return to England became a partner in the Ross publishing firm. His partner, however, was a man of an erratic temperament and the firm was dissolved in August, 1883.

He turned once again to mediumship for a living, and began a career which spread his fame throughout the world. He gave *séances* at the home of Mr. Sam Ward, the uncle of the well-known writer of occult novels, F. Marion Crawford, whose book, *Mr. Isaacs,* dealt with the subject of the existence of the Mahatmans. It was at Mr. Ward's home that he met A. P. Sinnett for the first time.

Many prominent members of the Society for Psychical Research attended his *séances,* among whom were E. Dawson Rogers, the Hon. Percy Wyndham, C. C. Massey, who had been one of the seventeen Founders of the Theosophical Society, and the famous homeopath Dr. George Wyld, who figured in the early history of the T.S.

Eglinton died the 10th of March, 1933, at Heatherbank, Chislehurst, Kent. He was then Editor of the magazine *The New Age,* and a director of a firm of British exporters.

Consult Sven Eek, *Dâmodar and the Pioneers o f the Theosophical Movement, pp.* 185-191, for interesting data concerning one of the early and best authenticated psychic phenomena, the so-called "Vega Phenomenon." Further information concerning Eglinton may be had by consulting John S. Farmer's work, *Twixt Two Worlds.*

ELIAS LEVITA. Jewish grammarian, b. 1469 at Neustadt, Bavaria; d. in 1549. Called himself "Ashkenazi," the German, and bore also the nickname of "Bachur," the youth or student, which he later gave as a title to his Hebrew grammar. Lived in Padua, Venice and Rome, where he found a patron in the learned general of the Augustinian Order, the future Cardinal Egidio di Viterbo, whom he helped in the study of the Kabbalah. War obliged him to flee to Venice where he became, 1527, corrector in the printing house of Daniel Bomberg. After some years in Germany, he went back to Venice where he spent the last years of his life. Levita furthered the study of Hebrew in Christian circles, and wrote a large number of scholarly works on the Hebrew grammar. Scientifically important are his works on the *Massora;* his Concordance to the Massora (1536), and his *Massoreth Hamasoreth* (1538; Engl. tr., London, 1867).

ESCAYRAC DE LAUTURE, COUNT STANISLAS D'. French traveller and anthropologist, b. March 19, 1826; d. at Fontainebleau, Dec. 20, 1868. Travelled widely in Africa and Syria, recording his experiences in several works, among them: *Le Désert et le Soudan,* Paris, 1853, and *Voyage dans le grand desert et au Soudan,* Paris, 1858. Made a journey to China, 1860, on a scientific mission for the French Government, where he experienced great misfortunes and hardships which shortened his life. He relates them in his *Mémoires sur la*

Chine (in *Magazin pittoresque,* 1865).

FABER, GEORGE STANLEY (1773-1854). **A Dissertation on the Mysteries of the Cabiri,* Oxford, 1803. 2 vols. 8vo.

FADEYEV, ROSTISLAV ANDREYEVICH DE. Russian General, military writer and reformer of considerable renown, b. at Ekaterinoslav, March 28/April 9, 1824; d. at Odessa, December 29, 1883 old style (January 10, 1884 new style). Highly talented from early childhood, he was especially interested in history and the life of well-known military men. As a boy of ten knew by heart long poems of Russian and foreign poets. After some years of private tutoring, entered in 1838 the College of Artillery at St. Petersburg, where his impulsive temperament ruined his studies and he was sent, 1839, to a battery at Tiraspol' and later at Saratov. In 1842, he took an exam in St. Petersburg to become an officer and returned to Saratov where he soon resigned his commission. For a number of years he devoted his time to the study of various sciences, acquiring a vast background of knowledge. In the period of 1850-59, having become active again in his military career, Fadeyev took part in the current conquest of the Caucasus and the war with the Turks, and distinguished himself on several occasions. The Viceroy of the Caucasus, Prince A. I. Baryatinsky, appointed him as one of his aids, and he was made a Colonel in 1860. The next year he published his first work, *Sixty Years of the Caucasian War,* which proved to be a classic source of information on the Caucasus in general and its many ethnic groups. In 1864, Fadeyev was made a Major-General. His next literary effort was *Letters from the Caucasus* published in 1865. The same year he went on a trip abroad, and upon his return was invited by the Secretary of War, D. A. Milyutin, to become attached to the Ministry of War, an invitation which Fadeyev declined. He began writing his third work, *The Armed Forces of Russia,* which was at first printed in the *Russkiy Vestnik,* and published separately in 1868. This work was of such an outstanding character that it was translated into several foreign languages. A number of well-known military leaders in Russia supported his views and suggested reforms, while others became his enemies. This situation forced Fadeyev to retire into private life and put an end to his military career.

In 1869, Fadeyev published in the newspaper *Birzheviya Vedomosti* an essay of far-reaching importance entitled "Ideas on the Eastern Problem." This essay placed the writer in the forefront of Pan-Slavism, and his series of articles entitled "What are We to Be?" published in 1872 in the *Russkiy Mir,* established his reputation as the protagonist of widespread social reforms in Russia.

In 1870, Fadeyev was invited by the Egyptian Government to come and reorganize the Egyptian army. He accepted and went there in January, 1875. It would appear that he had secretly hoped to arouse the Khedive to a war against Turkey, to coincide with a

general rebellion of the Slavs. He was offered the Command of the Egyptian Armed Forces, but refused the position if he had to wear an Egyptian uniform. His entire stay in Egypt was a very friendly one. During the ensuing Russo-Turkish War of 1877-78, Fadeyev stayed in Montenegro, taking part in military actions.

In the Summer of both 1878 and 1879, Fadeyev had two separate interviews with Emperor Alexander II at Yalta, and outlined to him various needed reforms; with the Emperor's approval, the text of these was published at Leipzig in 1881 under the title of *Letters on the Current State o f Russia.* The views which he expressed in these Letters were shared by many, among them by the Russian Prime-Minister, Count M. T. Loris-Melikov, who insisted that Fadeyev be attached to the General Staff and the Ministry of the Interior. However, in 1882, Fadeyev was notified that he would be retired into the Reserve by June, 1884. He was undoubtedly the victim of various underhand machinations, professional jealousies and secret enmities. This turn of affairs aggravated in Fadeyev a condition of long-time illness and he died soon after, and was buried with considerable pomp in the Odessa Cemetery.

(Chief Source: article of his sister, Madame Nadyezhda Andreyevna de Fadeyev, H.P.B.'s favorite aunt, entitled "Reminiscences about R. de Fadeyev," published as an Introductory to Volume I of Fadeyev's *Collected Works,* St. Petersburg, 1889.)

FALB, RUDOLF. German scientist and writer, b. at Obdach (Steiermark), April 13, 1838; d. at Berlin, Sept. 29, 1903. Founded the popular astronomical Journal *Sirius.* Travelled, 1877-80, in North and South America, developing his theory of the influence of Sun and Moon on the atmosphere and the interior of the earth, explained in his *Wetterbriefe* (1882) and *Das Wetter und der Mond* (2nd ed., 1892). Although his scientific theories were not supported by other scientists, they contain intuitive ideas which are close to the occult viewpoint and deserve further study by open-minded scientists. A keen observer of volcanic and earthquake activity, he wrote the following works discussed by H.P.B.: **Von den Umwälzungen im Weltall* (Vienna: Ebendas, 1881, xxiv, 288 pp., ill.) ; **Grundüge zu einer Theorie der Erbeben and Vulcanausbrüche,* etc. (Graz, 1869-71) ; **Gedanken und Studien über das Vulcanismus*, etc. (Graz, 1875).

(Consult: Ule, *Falb's Theorien im Lichte der Wissenschaft*, 1897, and Heller, *Rudolf Falb*, 1903.)

FARÎDUNJÎ, NAUROZJÎ. Educator and reformer, b. at Broach, India, in 1817; educated at the Native Education Society's school at Bombay, where he later became a teacher. Assistant Prof. of the Elphinstone Institution and leader of the "Young Bombay" party. Was chiefly instrumental in establishing the first girl's school, native library, literary society, debating club, political association, body for improving the condition of native women, institution for religious and social reforms, law association, and the first educational periodicals. Appointed, 1836, native Secretary and Translator to Sir

Alexander Burner at Kâbul, but returned to Bombay before the Afghân war brake out. Appointed, 1845 Interpreter of the High Court of Bombay. Retired, 1864, devoting the rest of his life to improving the condition of the people. He labored to obtain the passing of the Parsee Matrimonial and Succession Act. Visited England on three occasions, lectured before the East India Association, and gained the high opinion of many prominent people. He died September 22, 1885. H.P.B. refers to his **Tareekh-i-Zurtoshte,* a title which has not been identified.

FECHNER, GUSTAV THEODOR. German experimental psychologist and philosopher, b. at Goss-Sarchen, Lower Lusatia, April 19, 1801; d. at Leipzig, Nov. 18, 1887. Educated at Dresden and Leipzig. Appointed, 1834, professor of physics, but, due to eye affection, turned to the study of the relations between body and mind. His epoch-making work, *Elemente der Psychophysik* (1860), is an attempt to discover an exact mathematical relation between bodily and conscious facts as different facets of the one reality, as proposed by Spinoza. Fechner conceived the world as highly animistic, including the stars; to him God was the Soul of the Universe and natural laws the unfoldment of God's perfection. He was the founder of modern psychological research.

It is of very great interest to occult students to realize that Master K.H. apparently knew Fechner and had conversations with him, most likely during the period when this Adept-Brother attended one or more Universities in Germany, to familiarize himself with the Occidental viewpoint. In one of his letters to A. P. Sinnett (Letter IX in the *Mahatma Letters),* he tells Sinnett what he then said to Fechner: "You are right; . . . . 'every diamond, every crystal, every plant and star has its own individual soul, besides man and animal . . . .' and, 'there is a hierarchy of souls from the lowest forms of matter up to the World Soul,' but, you are mistaken when adding to the above the assurance that 'the spirits of the departed hold *direct* psychic communication with Souls that are still connected with a human body'--for, they do not."

FIGUIER, GUILLAUME-LOUIS. French writer and scientist, b. at Monpellier, 1819; d. at Paris, 1894. Became an M.D., 1841; Prof. at Montpellier's College of Pharmacy, 1846, and later at Paris. Opposed the ideas of Claude Bernard, but failed to prove his point. Wrote a large number of popular books on science, among them: *L'Alchimie et les alchimistes* (1854) ; *Les Grander Inventions anciennes et modernes* (1861) *; Histoire du merveilleux dans les temps modernes* (Paris, 1860), which H.P.B. approvingly quotes from in *Isis Unveiled; La Terre et Les mers* (1863) ; **Le Lendemain de la mort, ou la vie future selon la science,* Paris, 1871, pp. xi, 449; this work went through eleven impressions and was translated into English as *The Day After Death, etc.* (London, 1872).

FLAMMARION, NICOLAS CAMILLE. French astronomer, b. at Montignyle-Roi (Haute Marne), Feb. 25, 1842; d. in Paris, June 4, 1925. Studied theology at Langre and Paris, but was soon attracted to astronomy. At sixteen, wrote a manuscript entitled *Cosmologie universelle,* which became the foundation of his later work *Le Monde avant la creation de l'homme.* Was computer at Paris Observatory, 1858-62, and at the Bureau des Longitudes, 1862-65. Involved in the measurement of double stars, 1867. In 1882, was presented an estate at Juvisy, where he installed and equipped a private observatory. Mapped the Moon and Mars and studied their changes of color. His many imaginative books greatly encouraged and popularized the study of astronomy among laymen. He encouraged amateur observers at Juvisy, and in 1887 founded the Société Astronomique de France. Towards the end of life, wrote on psychical research. Chief works: *Histoire du ciel,* 1867. -- *l'Atmosphère,* 1872.--*La Pluralité des mondes habités.--Études sur l'astronomie,* 1867-80, 9 Vols. *Dieu dans la nature,* 1875. Also edited a number of reviews and an almanac.

FLINT, ROBERT (1838-1910). **Anti-Theistic Theories.* Being the Baird Lectures for 1877. London, 1879; 2nd ed., 1880; 3rd ed., 1885.

**Gerbovnik.* Book of Heraldic Coat of Arms and of Nobility, published in 1789-99 by the Department of Heraldry of the Senate of the Russian Empire.

GLADSTONE, W. E. (1809-1898) . **Rome and the Newest Fashions in Religion.* Three Tracts: The Vatican Decrees; Vaticanism; Speeches of the Pope. Collected ed. with Preface, London, 1875.

GOUGENOT DES MOUSSEAUX, Le Chevalier HENRY-ROGER (1805-1878). **Mœurs et pratiques des démons,* Paris, 1854; 2nd ed., 1865.--

**Les Hauts Phénomenès de la magie,* etc. Paris: H. Plon, 1864. See Vol. V, pp. 374-75, for biographical and bibliogr. data.

**Granth* or *Âdi-Granth* or *Granth-Sâhib.* The Holy Book or Scripture of the Sikhs, prepared by Guru Angad who embodied therein what he had learnt from Guru Nânak, adding devotional reflections of his own. See *Sri Guru-Granth Sâhib,* English annotated translation by Gopal Singh. Delhi: Gur Das Kapur, 1960. Also an English transl. by Max Arthur Macauliffe: *The Sikh Religion.* London, 1909.

GRIBBLE, FRANCIS (1862-?). **Emperor and Mystic.* New York: E. P. Dutton, 1931.

HAHN, YEVGENIY FYODOROVICH VON (pronounced *Gan* in Russia). Russian Senator and Civil Administrator, b. October 15, 1807 (old style); d. December 6, 1874 (old style). Graduated with honors from the Lyceum of Tsarskoye Syelo, 1826, starting his career in the Ministry of International Affairs. Served for a number of years in various Departments of the Government, such as those of Government Properties, the Office of Foreign Settlers, and the Chancellery of the Emperor. Appointed Senator, 1860, and served in the Department of Heraldry and other sub-divisions of the Governing Senate. In 1868, became presiding Senator in the 2nd Dpt. of the Senate. Married to Yevgenya Florovna Dolivo-Dobrovolsky; their only daughter was Yevgenya Yevgenyevna von Hahn, Lady in Waiting at the Imperial Court, who remained unmarried.

Senator von Hahn was a first cousin of H.P.B.'s father, Peter Alexeyevich von Hahn.

HAMMOND, WILLIAM ALEXANDER H. (1828-1900). **On Sleep and its Derangements,* Philadelphia, 1869. See Vol. I, pp. 465-66, for biogr. data.

HARE, ROBERT (1781-1858) . *Experimental *Investigation of the Spirit Manifestations,* etc. New York: Partridge & Brittan, 1855; 460 pp. & 2 portraits. See Vol. I, pp. 467-68, of the present Series for biogr.

HAUL, MARTIN (1827-1876). *"Aitareya Brâhmaṇam of the Ṛigveda* . . . Ed., transl. and explained by M.H., Bombay, 1863, 2 vols. Reprint of transl. in *Sacred Books of the Hindus,* extra vol. 4. See Vol. 1, p. 468, for biogr. data.

HEBER, REGINALD. English bishop and hymn writer, b. at Malpas, Cheshire, April 21, 1783; d. at Trichinopoly, April 3, 1826. Studied at Brasenose College, Oxford, where he won prizes for several poems. Admitted to holy orders, 1807. Became prebendary of St. Asaph, 1812, preacher at Lincoln's Inn, 1822, and bishop at Calcutta, Jan., 1823. Apart from many well-known hymns, Bishop Heber wrote a fascinating *Narrative of a Journey through the Upper Provinces of India, from Calcutta to Bombay, 1824-1825,* London, 1828.

HELLENBACH, LAZAR, FREIHERR VON. Austrian politician and philosopher, b. in the Castle of Paczolay, Sept. 3, 1827; d. there Oct. 24, 1887. His political activity was during the period of 1860-67, in the Croatian Parliament. As a philosopher, he was influenced by Schopenhauer, but developed gradually an occult viewpoint, and conceived reality as the sum of individual wills or entities endowed with wills. His works are: *Eine Philosophie des gesunden Menschenverstandes* (1876) ; *Der Individualismus im Lichte der Biologie und*

Philosophie der Gegenwart (1878) ; Die *Vorurteile der Menschheit* (1879-80, 3 vols.).

H.P.B. had considerable respect for his views and one of her most serious students and supporters, Dr. William Hübbe-Schleiden (*vide* Vol. VII, pp. 375-77 of present Series, for comprehensive biogr. sketch of him, with portrait), wrote a book about von Hellenbach, entitled *Hellenbach, der Vorkämpfer für Wahrheit und Menschlichkeit* (1891).

HIGGINS, GODFREY (1773-1833). **The Celtic Druids.* London: R. Hunter, 1827. *Very scarce.*

HORACE, Q. H. F. (65-8 B.C.). **Satires.* Loeb Class. Libr.

HUC, ABBÉ ÉVARISTE RÉGIS (1813-1860). **Souvenirs d'un voyage dans la Tartarie, le Tibet et la Chine pendant les années 1844, 1845, et 1846.* Paris., 1850, 2 vols. 8vo.--Engl. transl. as *Travels,* etc. by W. Hazlitt. London, 1851-52, 2 vols.; abbreviated by M. Jones, 1867.

HUNT, CHANDOS LEIGH. *Private Practical Instructions in the Science and Art of Organic Magnetism. No information.

HYDE, THOMAS. English Orientalist, b. at Billingsley, June 29, 1636; d, at Oxford, Feb. 18, 1703. Studied Oriental languages at Cambridge; assisted Walton in his edition of the *Polyglot Bible.* After various scholarly tasks, was appointed, 1691, Laudian professor of Arabic, and in 1697, regius professor of Hebrew and a canon of Christ Church. Discharged duties of Eastern interpreter to the Court. In his chief work, **Historia religionis veterum Persarum* (Oxford, 1700, 4to; 2nd ed., 1760), he made the first attempt to correct from Oriental sources the errors of the Greek and Roman historians who had attempted to describe the religion of the ancient Persians. He also published a Catalog of the Bodleian Library in 1674.

**Idrah Rabbah* or *The Greater Holy Assembly.* See Vol. VII, pp. 269-72, for pertinent, information on the *Zohar* and its contents.

**Jâtakas.* Birth stories. A work of the Buddhist Theravâda Canon containing a collection of 550 stories of the former lives of Gautama Buddha. Translated under the editorship of Prof. E. B. Cowell. Cambridge: University Press, 1895-1913. Seven Vols.--lso transl. by T. W. Rhys Davids. London: Trübner & Co., 1880.

*Javidan Kherad, or "Eternal Wisdom," a Practical Manual of the Philosophy of Magic. Edited by Manekje Limji Hooshang Haturis, 1882.

JONES, M. *The Natural and the Supernatural. No information.

JOSEPHUS, FLAVIUS (37?-95? A.D.). **Antiquities.* Loeb Class. Libr.

JOST, ISAAC MARCUS (1793-1860). **The Israelite Indeed.* No information.

KENEALY, EDWARD VAUGHAN HYDE (1819-1880). **The Book of Enoch, the Second Messenger o f God.* London: Trübner & Co., approx. 1865. Two vols.--*The Book of God.* Part II: *An Introduction to the Apocalypse.* London: Trübner & Co. [1867] . See Vol. VIII, p. 462, for biogr. data.

**Kennicott MS. No. 154.* There is a Catalog of Hebrew MSS. originally numbered by Benjamin Kennicott and which was published by Giovanni Barnardo de Rossi at Parma, 1784-88, under the title of *Variae Lectiones Veteris Testamenti ex Immensa MSS. Editorumque Codicum . . . Haustae.* Manuscript No. 154 occurs on page LXVII in Vol. I thereof. It is a MS. of the Prophets (in Hebrew) with the Targum (i.e., Aramaic translation) from the year 1106 from a Codex published by Reuchlin and which is now at Karlsruhe. Older Hebrew MSS. have been found since.

KEPLER, JOHANN (1571-1630). **The Principles of Astrology.* This is most likely his *De Fundamentis Astrologiae Certioribus.* Kepler's extensive literary remains, purchased by the Empress Catherine II in 1724 from some Frankfurt merchants, and long inaccessibly deposited in the observatory of Pulkovo, near St. Petersburg, were fully brought to light under the able editorship of Dr. Ch. Frisch, in the first complete edition of his works. This important publication, entitled *Joannis Kepleri opera omnia* (Frankfurt, 1858-71, 8 vols. 8vo), contains also a vast amount of his correspondence and a carefully drawn biography. The *Fundamentis Astrologiae* may be found in Vol. I, pp. 417-38, of the *Opera omnia.*

**Khiu-ti* or *Kiu-ti.* See Vol. VI, p. 425, for informative data.

KHUNRATH, HENRY (1560-1605) . See Vol. V, pp. 376-77, for data.

**Lalitavistara.* A Hînayâna work of the Mahâsanghika School of Buddhism written in Sanskrit. It is a biography of the Buddha which develops the legendary aspect of his life. Transl, by R. Mitra in *Bibliotheca Indica,* New Series, Vol. 90.

LAMBALLE, MARIE THÉRÈSE LOUISE OF SAVOY-CARIGNANO, PRINCESSE DE. The fourth daughter of Louis Victor of Carignano (d. 1774), b. at Turin, September 8, 1749; d. Sept. 3, 1792. Married, 1767, Prince de Lamballe (son of Duke de Panthièvre),

who died the next year. Companion and confidante of Marie Antoinette, she was appointed superintendent of the royal household. From 1785 to the revolution she was the Queen's closest friend. After an appeal for the royal family, 1791, she returned from England to the Tuileries and shared the Queen's imprisonment on August 10th. Refusing to forswear the monarchy, she was beheaded. Her letters were published by Ch. Schmidt in *La Révolution Française,* Vol. XXXIX, 1900.

**Lamrim.* A Tibetan term applied to sundry mystical writings, since *lam(-gyi) rim(-pa)* signifies "a degree of advance," especially in reference to the steps on the path towards perfection, and *lam* means a way, road or path. Connected with *Lamrim,* as a term, are the words *chen-mo* or *chen-po,* both signifying "great"; hence, *Lam-rim chen-mo,* "the Great Road to Perfection." H.P.B. stated *(Coll. Writings,* IX*,* 158) that the *Lamrim* "is a work of practical instructions, by Tsong Kha-pa, in two portions, one for ecclesiastical and exoteric purposes the other for esoteric use."

Unquestionably this work would deserve the additional term *chen-mo,* since Tsong-Kha-pa (1357-1419) was the great reformer of Buddhism in Tibet. He founded the Ganden monastery and the Buddhist order known as Gelukpa (the "Yellow Hat"), which preserved the esoteric teachings of Gautama the Buddha especially in the scripture known as the *Book of Dzyan.*

See further bibliographical data in Vol. IX, p. 441.

LAYARD, SIR AUSTEN HENRY. British author and diplomatist, the excavator of Nineveh, b. in Paris, March 5, 1817; d, in London, July 5, 1894. Educated in Italy, France, England and Switzerland. Encouraged by Sir Stratford Canning, who had employed him in various unofficial diplomatic missions in Turkey, he went to Assyria and started excavations at Kuyunjik and Nimrud, 1847; a year later he returned to England. His second expedition took place in 1849, and the results of his labors are embodied in his works: **Nineveh and its Remains*, etc. (1848-49, 2 vols.) , and Discoveries *in the Ruins of Nineveh and Babylon* (1855). It was he who sent to England the specimens which now form the greater part of the Assyrian antiquities in the British Museum. After a number of years in diplomatic service and in politics, Layard retired, 1878, to Venice, and devoted his time to art and writing.

LÉVI ZAHED, ÉLIPHAS *(pseud.* of Alphonse-Louis Constant) (1810-1875). **Dogme et Rituel de la Haute Magie,* Paris: Germer-Bailliére, 1856, 2 vols.; 3rd ed., 1894.--**La Science des esprits,* Paris, 1865. --*La Clef des Brands mystéres*, Paris, 1861. Consult Vol. I, pp. 491-95, of the present Series for a comprehensive account of Levi's life and work.

LILLIE, ARTHUR (1831-?). **Buddha and Early Buddhism*. New York: Putnam's Sons, 1882, ill.

LITTRÉ, MAXIMILIEN PAUL ÉMILE. French lexicographer and philosopher, b. at Paris, Feb. 1, 1801; d. June 2, 1881. Educated at the Lycée Louis-le-Grand. Studied modern languages, classical and Sanskrit literature and philology. Taught the Classics and became director of the *National* to which he contributed a great many articles. At first a disciple of Comte, he popularized his ideas, but diverged from them at a later period. Took part in the revolution of July, 1848. After the siege of Paris in 1871, entered political life as a member of the Senate at Versailles. In 1844 he began his great *Dictionnaire de la langue française (*1844-1873) , a work of sound scholarship. Other works: *Paroles de la philosophie positive,* Paris, 1859.-**Auguste Comte et la philosophie positive*, 2nd ed., Paris, 1864.--*Œuvres completes d'Hippocrate,* Paris*,* 1839-69, in ten volumes, the only complete translation of the Hippocratic Collection extant.

LIVINGSTONE, DAVID (1813-1873). **Livingstone's Travels and Researches in South Africa*, etc. London: J. Murray, 1857; Philadelphia, Pa., 1858; also 1861.

LUBBOCK, SIR JOHN (1834-1913). See Vol. VII, p. 381, for data.

**MahâparinirvâŠasûtra.* Important Mahâyâna Scripture written in Sanskrit and translated into Chinese many times, first by Dharmaraksha in 423. Sometimes called the *Paradise Sûtra*, and treating of the Buddha nature and its relation to Nirvana. No complete translation in English. To be distinguished from the Pâli Sutta of equivalent name, the *Mahâparinibbâna Sutta.*

MARKHAM, SIR CLEMENTS ROBERTS (1830-1916). **Narratives of the Mission of George Bogle to Tibet and of the Journey of Thomas Manning to Lhasa* (edited by Sir Markham), London, 1876, 8vo. See Vol. VI, p. 441, for biogr. data.

MASSEY, GERALD (1828-1907). **A Book of the Beginnings.* London*:* Williams and Norgate, 1881, 2 vols.

MEAD, G. R. S. (1863-1933) . **Apollonius o f Tyana.* London and Benares: Theos. Publ. Soc., 1901; 2nd ed., New York: University Books, Inc., 1966.

MILLER, WILLIAM ALLEN (1817-1870). English chemist; studied at Birmingham Gen. Hospital and King's College, London. Worked in Libig's laboratory, 1840; chemical demonstrator, King's College; M.D., London, 1842; prof. of chemistry, King's Coll., 1845; F.R.S., 1845. Experimented in spectrum analysis, and (with Dr. Wm.

Huggins) investigated the spectra of heavenly bodies, obtaining the first trustworthy information on stellar chemistry, 1862. Was assayer to the Mint. Published *Elements of Chemistry,* 1855-57.

*Mishnah Nazir. Part of the Talmud.

MOLINOS, MIGUEL DE. Spanish divine, b. at Patacina, Dec. 25, 1640; d. in prison in Rome, Dec. 28, 1697. He was the chief apostle of the religious revival known as Quietism. In 1675 Molinos published his *Guida spirituale* which, some six years later, aroused the suspicion of the Jesuit Signeri; the matter was referred to the Inquisition, but the work was pronounced orthodox. However, the matter was revived by Father La Chaise who secured the support of Louis XIV, and Molinos was arrested in May, 1685. As a result of various inimical and false accusations, he was sentenced to life imprisonment, and Pope Innocent XI condemned Molinos work. Molinos was a genuine mystic, struggling to free himself from the clutches of ecclesiastical dogmas; he regarded disinterested love as the hallmark of true sanctity.

MONIER-WILLIAMS, SIR MONIER (1819-99). *"The Religion of Zoroaster," in *Nineteenth Century,* Vol. IX, January, 1881.

MONTFAUCON, BERNARD DE. French scholar and critic, b. at the Château de Soulage in France, Jan. 13, 1655; d, at St.-Germain-des-Près, Dec. 21, 1741. Entered the army, 1672, but in 1675 became a monk; and lived at various abbeys, going to Italy, 1698. Apart from editing a number of writings of the Church Fathers, such as Athanasius and John Chrysostom, he wrote a work entitled *L'Antiquité expliquée et représentée en figures* (1719) which laid the foundation of archaeology. (2nd rev. & enl. ed., Paris: F. Delaulne, 1722; 5 vole, in 10. French & Latin. Engl. transl. by David Humphreys. London: J. Touson & J. Watts, 172122; 5 vols.) His *Palaeographic graeca* (1708) illustrated the history of Greek writing.

MOTWANI, KEWAL. *Colonel H. S. Olcott. A Forgotten Page of American History. Madras: Ganesh & Co., 1955. Pamphlet.

**New American Cyclopaedia,* 1858-63, 16 vole.; ed. by George Ripley and Chas. A. Dana. New ed., as *American Cyclopaedia*, 1873-76, 16 vols., prepared by the same authors.

OLCOTT, COL. HENRY STEEL (1832-1907). **Diaries*. From 1878 to his death, now in the Adyar *Archives.-*Buddhist Catechism,* 1881. **Theosophy, Religion and Occult Science*, 1885, -**Old Diary Leaves,*

New York and London, 1895; 2nd ed., Adyar, 1941.

OLIPHANT, LAURENCE (1829-1888). **The Land of Gilead, with Excursions in the Lebanon.* Edinburgh and London: W. Blackwood & Sons, 1880. xxxvii, 538 pp. See Vol. VII, pp. 386-87, for biogr.

OLIVER, GEORGE. English topographer and writer on Freemasonry, h. at Papplewick, Nov. 5, 1782; d. at Lincoln, March 3, 1867. After receiving a liberal education at Nottingham, he became, 1803, second master of the grammar school at Caistor, 'and six years later, head master of King Edward's grammar school at Great Grimsby. Was ordained deacon, 1813, and priest, 1814. After various intermediary stages, he obtained the rectory of Scopwick, Lincolnshire, which he held till his death. A Lambeth degree of D.D. was conferred upon him, 1835, and he was prominently associated with the Masonic Order in Lincolnshire. Oliver was an indefatigable writer on subjects of history and antiquities; he also produced a large number of Masonic works, among which should be mentioned: **The History of Initiation, etc.,* London, 1829 and 1841; and *The Pythagorean Triangle*, *or the Science of Numbers,* 1875, both of which H. P. B. quotes from in her works.

OUSELEY, SIR WILLIAM. English Orientalist, b. in Monmouthshire in 1767; d, at Boulogne in Sept., 1842. Was educated privately until 1787, when he went to Paris to study. After a short time in military service, he sold out and went to Leyden to resume Oriental, and especially, Persian studies. Published, 1795, his *Persian Miscellanies*, on the subject of Persian handwritings. His great scholastic achievements brought him various degrees and a knighthood (1800) . He accompanied his brother, Sir Gore Ouseley, on his mission to the Shah of Persia, 1810, where he remained for three years. The account of this journey is contained in his *Travels in Various Countries o f the East*, etc. (1819, 1821, 1823, 3 vols.). He also published **Oriental Collections* (1797-99, 3 vols.), and contributed extensively to the *Transactions* of the Royal Soc. of Lit.

PALÉOLOGUE, MAURICE-GEORGES (1859-1944). **Le Roman tragique de l'Empereur Alexandre II.* Paris: Librarie Plon, 1923; pp. 254, ill.

PALEY, WILLIAM (1743-1805) . English ecclesiastic. Educated at Christ's College, Cambridge; senior wrangler, 1763; College lecturer, 1766. Installed as prebendary at Carlisle, 1780, and appointed, 1782, archdeacon thereof. Wrote a number of works among which are: *Horae Paulinae* (1790), his most original book which was, however, the least successful; **A View of the Evidences of Christianity* (1794; Philad., 1795; 12th ed.,

London, 1807; latest ed., 1860), whose brilliant success secured him ample preferment; it is a compendium of a whole library of arguments produced by the orthodox opponents of the dusts of the 18th century.

PATAÑJALI. **Yogasûtra* or *Pâtañjala*.-See Vol. V, pp. 368-69.

PAUL, DR. N. C. (in India as Navînachandra Pâla). *A Treatise *on the Yoga Philosophy,* 2nd ed., Calcutta: "Indian Echo" Press, 1883, ii, 52 pp. 8vo.; 3rd ed. by T. Tatya. Bombay, 1888. *Very scarce*.

PAUSANIAS. **Hellados Perriêgêsis* (Grecian Itinerary). Loeb Class. Library.

PÉTIS DE LA CROIX, FRANÇOIS. Renowned French Orientalist, b. in Paris towards the end of 1653, and who died in his native city, December 4, 1713. A famous scholar, he mastered all the known dialects of the Persian language and learned all the intricacies of the Arabic and Turkish. In this he was the equal to his own father. He travelled widely in the countries where these languages are spoken and served, as his father had done, as official interpreter to the French Court. A scholar endowed with enormous energy and concentration, he became the author of a large number of works, many of which were French translations of Persian and other works on history. At the time of his death, many of his works remained in MS form and were deposited in the Library of Paris. His son, Alexandre-Louis-Marie (1698-1751) followed in the footsteps of his father and made a record for himself as another famous Orientalist. Considering the years in which François Pétis de la Croix lived and worked, H. P. B.'s reference must be to him, but no information concerning him in connection with the writings of the Druses has been found, and so her statement has not been identified. There is little doubt, however, of the fact that Pétis de la Croix had contact with the Druses and may have known a great deal about their teachings and beliefs.

PHILOSTRATUS (170-245 A.D.). **Life of Apollonius of Tyana.* Transl. by Rev. E. Berwick, London, 1809.

PLATO. *Republic.-*Theages.-*Timaeus. Loeb Class. Library.

PLINY THE ELDER (Gains Plinius Secundus) (23-79 A.D.). **Naturalis Historia.* Loeb Class. Library.

PLUMMER, L. GORDON. **The Mathematics of the Cosmic Mind.* Privately printed, 1966, xi, 225 pp.

PORPHYRY (233-304?) . **De Vita Pythagorae.* Gr. & Lat., Amsterdam, 1707; ed. Kiessling, Leipzig, 1816.

PRIDEAUX, HUMPHREY. English divine and Oriental scholar, b. at Place, Cornwall, May 3, 1648; d. at Norwich, Nov. 1, 1724. Educated at Westminster School and Christ Church, Oxford. Hebrew lecturer at Christ Church, 1679-86, and Dean of Norwich, 1702-24. His most important work was *The Old* and *New Testament connected in the History o f the Jews,* 1716, which stimulated research.

PURCHAS, SAMUEL (1575?-1626). English compiler of works on travel and discovery, b. at Thaxted, Essex; studied at Cambridge and Oxford; became, 1614, rector of St. Martin's, Ludgate, London. His information is not always accurate, but some of his works are the only source upon questions on the history of exploration. His largest work in four volumes is *Hukluytus Posthumus* (1625) . He also wrote two other works, both entitled **Purchas, his Pilgrimage,* etc., one in 1616 and the other in 1619.

RAGOZHIN, Z. *The Last Trial of the Nihilists. Not traced.

RANDOLPH, PASCHAL BEVERLY. American Negro, b. in New York City, October 8, 1825. His mother, Flora, was said by him to, have been the granddaughter of "a born Queen of Madagascar"; she died in the Bellevue almshouse in New York about 1832. His father is said to have been William Beverly Randolph "of the Randolphs of Virginia." Paschal was raised for a time by his half-sister Harriet, then fell into the hands of "a *ci-devant* English actress" and "her husband--on the European plan--who drove her to the sale of her charms to supply the domestic exchequer." He received less than a year of formal schooling before fifteen; in his seventeenth year "got religion at a revival meeting" and "lost it that same night for a pretty girl . . ." Went to sea for about five years; then entered apprenticeship as a dyer; worked also as a barber, and became a convert to Roman Catholicism. Investigated Spiritualism in its earliest stages and became a trance medium. Went to England in 1853 and again in 1857 where he delivered addresses allegedly inspired by Sir Humphrey Davy and other illustrious men. Became acquainted with Hargrave Jennings who introduced him to such students of Rosicrucianism as Bulwer-Lytton and Kenneth R. H. MacKenzie. In 1858 he announced his "conversion to Christianity" and denounced Spiritualism and mediumship as "slavery worse than Southern bondage."

In 1861, Paschal visited Paris where he became acquainted with a few reputed Rosicrucians and "after sounding their depths found the water very shallow and very muddy--as had been the case with those I met in London--Bulwer, Jennings, Wilson, Belfedt, Archer, Corvaj a and other pretended adepts . . ." He studied for a while with Eliphas Lévi and became a mesmeric subject for the great magnetist Baron Dupotet; so remarkable were these

experiments in clairvoyance, that he was summoned to the Tuileries by command of Napolen III. The same and the following year, he visited Asia Minor and the Middle East. "I have," he wrote, "bean over Egypt and Syria and Turkey; on the borders of the Caspian and Arabia's shores, over sterile steppes and weltered through the deserts--and all in search of the loftier knowledge of the soul that could only there be found . . ." In Egypt, according to his own claim, he became a neophyte and entered the "Gate of Light," beyond which stood the "Door of the Dawn," and beyond it "The Dome" or what "in the Orient is known among its members as *The Mountain."* He declared his spiritual "Chief" to be a Persian.

In America, the Civil War was raging, and Randolph returned there to help recruit Negro volunteers for the Union Army. From 1864 on, he was active for several years in the cause of Negro education in the South, first in the school system established by General Banks in Louisiana, and later in his own project for a Lincoln Memorial High Grade and Normal School for colored teachers, for which he came North in 1866 and joined the Philadelphia Convention of Southern Loyalists in their contest against Pres. Andrew Johnson. He elicited commendation both from Johnson and from Gen. Grant for his energetic work. On the political platform, his oratorical skill called forth widespread adulation from the Press, which acknowledged him as one of the great speakers of the era. His efforts, however, came to naught, and he retired from politics.

At this point, Randolph settled in Boston, assuming the title of "Dr." and entered into the practice of medicine, in which he had done "much reading." On the side, he put his energies into the propagation of his "Rosicrucian doctrines." His first published work appears to have been *The Grand Secret,* a treatise on "the Affectional Nature" published under the pseudonym of "Count de St. Leon." His next work, *Pre-Adamite Man, Demonstrating the Existence of the Human Race upon this Earth 100,000 Years Ago,* claimed more attention and went through three printings in the first eight months (2nd ed., New York, 1863; 4th ed., 1869). Other books embodying his ideas are: *'Dealings with the Dead,* etc. Utica, 1861-62, pp. 268; *Ravalette, the Rosicrucian's Story,* Utica, 1863, and Quakertown, 1939; *After Death, or Disembodied Mare,* 2nd ed., Boston, 1868; 4th ed., 1873; *Love and its Hidden History,* etc. (under the pseudonym of Count de St. Leon), 4th ed., Boston, 1869; 5th ed., 1870; *Seership,* Boston, 1870, and Toledo, 1892 & 1930; *Eulis*, etc., 2nd ed., Toledo, 1874; 5th ed., Quakertown, 1930.

In his writings, despite all the chaff and fantastic claims, one finds evidence that Randolph was an American pioneer propagandist in reasserting the power of the Will, the validity of Magic and of ancient philosophies over the chaotic burgeoning of mid-Nineteenth Century psychism. He dwells at length an the perfecting of conscious control in the phenomena of "mental telegraphy," the projection "of an image of oneself' and detection of the "images" of others. He writes of spiritual beings from other planets, of creatures of the elements, the mysteries of the human aura, and alludes to seven universes, each with seven counterparts, making forty-nine in all. Throughout all of these there is progress, transmigration and reincarnation,

not only of the "inhabitants of the countless myriads of worlds in this material or *aromal* universe, but also the material and aromal worlds themselves . . . By aromal worlds I mean the aerial globes that attend each planet . . . Every world and assemblage of worlds is periodically reduced by exhaustion, but at enormously long intervals, into chaos, and is then reformed or created anew . . ." Though calling these ideas "Rosicrucianism," Randolph said that he borrowed "nothing from anyone," and that the system was his own.

Aside from his literary endeavors, Randolph sought to spread his beliefs by "initiation work" in "lodges," styling himself "Supreme Hierarch," "Grand Templar," "Hierarch of the Triple Order of Rosicrucia, Pythiana and Eulis, for North America and the Islands of the Seas." This "Third Temple" he declared to be a successor to the "Second or Oriental Temple" which had fallen into decay, and traced this line of centers back to 5,600 B.C. After a number of similar efforts, all his lodges were dissolved in 1874 "by reason of treason." At a later date, some of his organizational work was revived for a time by a Dr. W. P. Phelan as the "Hermetic Brotherhood of Luxor," which H. P. B. warned against.

In 1861, Randolph had experienced some remarkable trance visions which were to determine the future course of his life, and his death. Ever afterwards he claimed to be attended by "visible and invisible shapes," representatives, on the one hand, of what he called "the Order of Light," and, on the other, of "the Order of the Shadow"--contesting for his allegiance, "tempting, nearly ruining, and as often saving me from dangers worse than death itself."

On July 29, 1875, this erratic genius died at Toledo, Ohio, and the coroner's verdict was suicide.

RANGAMPALLI JAGANNATHIAH. Hindu worker in the early Theosophical Movement in India, born in May, 1852, at Cuttack, near Puri (Jagannathpur) in Orissa. His father was a native officer in the 30th Madras Infantry. The young man was enlisted in the regiment as a pension boy on his father's death, when only one year old, remaining there six years. Education was furnished by his cousin, and since his tenth year he lived in Cuddapah and Bellary. In 1872, he was matriculated from the Government Provincial College, and afterwards served as teacher in the Provincial and Wardlaw Colleges, and as second headmaster in the High School at Secunder-âbâd, Dekkan, for eight years. In religion he was a staunch Vaishnava of the Visishtadwaita School, but in 1874 his faith was shaken and he eventually joined the National Secular Society of England, then under Charles Bradlaugh. and Annie Besant; he also associated himself with the Freethought Union of Madras.

He first, heard of Theosophy in 1882; from a friend who was a Vedantin and a good Sanskrit scholar. His reading of various issues of *The Theosophist* led to a correspondence with Damodar K. Mâvalankar at the Adyar Headquarters, and later to a visit there. He met H. P. B. who had in her possession some of his contributions to newspapers. It is said that she discussed Theosophy with him "for

three days for about three hours a day." Jagannathiah said: "She satisfied me completely. I admired her genius very much, and her fund of knowledge on science, philosophy, and religion. I observed above all that her replies to my questions were complete answers to the main as well as to all possible side questions. On the 30th of December, 1882, she asked me if I had anything more to ask. I said, None, and she directed me to search the old Aryan religion and Upanishads, ending by suggesting that I join the T. S., with which I complied." He then began to write for Theosophy.

In the *National Reformer* of Bradlaugh, the question was raised as to whether a Secularist can be a Theosophist, and, curiously enough, Mrs. Besant wrote strongly against his joining the T. S. Jagannathiah then wrote to Mr. Bradlaugh asking if freethinkers were bound by the dictates of Mrs. Besant, to which Bradlaugh said No. He then resigned from the Union.

In 1885, Jagannathiah was an Inspector for the T. S. In 1887, with the help of his friend, T. A. Swaminatha Aiyar (pictured together with him in our portrait), he founded the Sanmarga Samâja on the lines of the T. S., and later declared it a part of the T. S. Through this channel an immense amount of work was done by both in preaching to the villages in the vernacular. He continued in the Government service until July, 1894, when he resigned to devote himself entirely to the work he promised H. P. B. he would do. He continued for years his selfless work at Bellary where, among other things, he conducted a school well thought of by the Government.

As to T. A. Swaminatha Aiyar, he was born in July, 1868, at Tiruvadi, Tanjore, on the banks of the Cauvery. This is one of the strongest of the orthodox Brahman centers in Southern India noted for its Vedic learning and Sanskrit knowledge. There was there also a Free Sanskrit College supported at the time by the Maharaja of Tanjore. Some renowned astrologers and poets hail from that district.

Swaminatha belonged to a Vaidiki, a religious as distinguished from a lay, family; his father was a native doctor and an elder brother was known as a singer of the *Yajur-Veda.* In his eighth year, he was sent to an English school, and later to a Government High School, until 1881. At fourteen, he matriculated from the Native High School of Coimbatore, went to St. Peter's College at Tanjore for four months, and for a time to the State Government Provincial College of Trichinopoly. He taught school in the latter place and became a clerk in the Revenue Department at Bellary. It is there that he became a close friend of Jagannathiah and joined the T. S. After service in the Survey Office, he was transferred to Madras. He returned to Bellary after a while, where he obtained some work in a mercantile house until 1893; he then resigned to devote himself entirely to spiritual work.

Most of the work done by these two friends was accomplished under much stress and strain, without adequate means, and in difficult personal circumstances. At one time they received a little help from American Theosophists who were interested in the days of William Q. Judge in promoting Theosophical work in the vernaculars of India. And no one can tell how many seeds for future beneficent harvesting were sown by these two indefatigable workers.

REBOLD, E. *Histoire générale de la Francmaçonnerie, Paris, 1851; Engl. tr. by J. Fletcher as A General History of Freemasonry in Europe, Cincinnati, 1861.

REICHENBACH, BARON KARL VON (1788-1869). *Untersuchungen über die Dynamide Magnetismus, Electrizität, Wärme und Licht in ihren Beziehungen zur Lebenskraft, Braunschweig, 1850, 2 vols.; Engl. tr. by Dr. Wm. Gregory of Edinburgh as Researches on Magnetism, etc., London, 1850. See Vol. II, p. 541 for futher data.

RENAN, ERNEST (1823-1892). **Vie de Jésus.* First publ. in 1863; 6th ed., Paris, 1923. Engl. tr. by Chas. E. Wilbour, 1864.

**Rigveda-Samhitâ.* See Vol. V, p. 367, for comprehensive bibliography on the subject.

SABHÂPATI SVÂMI. **Om. The Philosophy and Science of Vedânta and Râja-Yoga.* Ed. by Srish Chanda Vasu. 3rd ed., Lahore, 1895.

**Sad-Dar.* Meaning "The Hundred Subjects." Persian Scripture of which there are a poetic and a prose version; the latter has been translated by E. W. West, in *Sacred Books of the East,* Vol. XII, New York, 1901.

SAINT-GERMAIN, COUNT DE. No attempt is made here to give even a fragmentary account of the life of this remarkable individual. The best works which deal with the life and activities of Count de Saint-Germain are the one by Mrs. Isabel Cooper-Oakley (1854-1914) entitled *The Comte de St. Germain. The Secret of Kings* (Milano: "Ars Regia," Casa Editrice del Dott. G. Sulli-Rao, 1912, pp. 284, ill.; 2nd ed., London, Theos. Publ. House, 1927), parts of which were originally published in *The Theosophical Review* of London (Vols. XXI--XXIII, November, 1897--November, 1898) , and the French work by Paul Chacornac entitled *Le Comte de Saint-Germain* (Paris: Chacornac Frères, 11, Quai Saint-Michel, 1947, pp. 318, front.). Mrs. Cooper-Oakley's work is very scarce.

Both works are well documented. A special bibliographical section in the first, and copious footnotes in both, contain a wealth of information and references to original documents and sources. Unfortunately, a few errors of judgment have crept into Mrs. Cooper-Oakley's work wherein she quotes from sources which in later years have become suspect. In Chacornac's work, on the other hand, too much space is devoted to various imaginative accounts current in Theosophical and pseudo-theosophical groups about de Saint-Germain. This adds nothing of value to an otherwise serious and scholarly work.

We feel that a careful perusal of these two works would be of greater advantage to the student than reading many other less

accurate books written by people who had no interest in occult studies.

Among the pitfalls to be cautiously avoided, mention should be made of the following:

1) Count de Saint-Germain, the occultist, has been frequently confused with Claude-Louis de Saint-Germain (1707-1778), a Frenchman famous for his military talents and at one time, namely in 1775, appointed by Louis XVIth a Secretary of War, at the death of the Maréchal de Muy. References to the Margrave of Anspach, the localities of Schwabach and Triesdorf, as well as to Count Alexis Orlov (1735-1807), Catherine II of Russia, and the Russian Court Revolution of the time, are all connected with Claude-Louis and have nothing to do with Count de Saint-Germain, the renowned occultist. Mrs. Cooper-Oakley and others were not careful enough on this subject.*

2) The Princely Family of Rákoczy is well known for the active part it took in the national life of Transylvania. Overlooking for the present the earlier periods in the history of this family, suffice it to say that Francis (Ferenc) Rákóczy I (1645-1676) married March 1, 1666, Helen (Ilona) Zrinyi, daughter of Peter Zrinyi and the Countess Catherine (Katalin) Frangepán. Péter, having conspired against Austria, was executed at Wiener-Neustadt, together with Count Frangepán. Francis Rákóczy I, with his wife and his mother, Sophia (Zsófia) Báthory, took refuge in the fortress of Munkács. His life was saved by the interposition of the Jesuits on the payment of an enormous ransom. Three children issued from this marriage: George (György), born in 1667 and who lived but a few months; Juliánna, born in 1672 and who died in 1717; and Francis (Ferenc) Rákóczy II, born March 27, 1676, and who died April 8, 1735. Their father died on July 8, 1676, but a few months after the birth of Francis.

____

*See Mémoires de M. le Comte de Saint-Germain, ecrits par luimême. Amsterdam: Ray, 1779. German transl., Frankfurt, 1780.

____

The widowed Helen Zrinyi married June 15, 1682, Count Imréhez Thököly. The latter, an ally of Turkey against Austria, was arrested and sent to Belgrade; his wife was taken to Vienna and was free within the confines of this city. Emperor Charles VI took charge of the two remaining children of Francis Rákóczy. One year later, Helen Zrinyi rejoined Imréhez Thököly and never saw again either her fatherland or her children.

At the age of 18, Francis Rákóczy II married, Sept. 25, 1694, Charlotte-Amalia von Hessen-Rheinfels; from this marriage issued: Leopold-George (Lipót-György), born at Kistapolcsány May 28, 1696, and who died in 1700; Joseph (Jozsef), born Aug. 17, 1700, and who died Nov. 10, 1738; George (György), born Aug. 8, 1701, and who died June 22, 1756; and Charlotta, born Nov. 16, 1706.

Some have claimed that it is the elder son of Francis Rákóczy II, Leopold-George, who became our Count de Saint-Germain, but there are authentic records to the effect that this boy died when he was only four years old. In the light of the above-mentioned historical facts, various statements by Carl, Landgrave of Hessen,

and others, appear to be contradictory and unreliable.

In a letter written by Count von Alvensleben to Emperor Frederick II, whose ambassador he was at Dresden, and dated June 25, 1777, the writer says that Count de Saint-Germain told him that he was known as *Prince Rákóczy*. However, he did not say he was the son of Francis Rákóczy II, and did not name his two brothers. Instances when Count de Saint-Germain used the name of Rákóczy are not definitely authenticated.

In the light of what precedes, it is highly inadvisable and historically unjustifiable to speak of the occultist de Saint-Germain as being "the Master, Prince Rákóczy," as has been repeatedly done by various students of Theosophy and groups of students within and outside of the organized Theosophical Movement, even to the extent of listing his former incarnations. Any connection with the House of Rákóczy on the part of Count de Saint-Germain cannot be established by any accessible historical data or available documentary evidence, even though this idea may appeal to the imagination of certain students and serve as a suitable background for their speculations.

We do not deny the possibility of such a connection, which may or may not have existed, subject to future disclosures. We simply warn the careful student not to accept on mere hearsay, alleged facts which, in reality, cannot be at present either proved or disproved by any tangible evidence.

3) Another point of very great importance is the fact that a number of writers, including Mrs. Cooper-Oakley and Philip Malpas (1875-1958),* have accepted as genuine the so-called *Souvenirs sur Marie-Antoinette* by the Countess d'Adhémar.† It is true that the Countess d'Adhémar was on intimate terms with Marie-Antoinette. She was originally Mademoiselle de Pont-Chavigny, later the widow of the Marquis de Valbelle; she married Comte d'Adhémar around 1782. The Count had been known under the name of Montfalcon and was in military service. He was a descendant of the d'Adhémar family which had been extinct since the 16th century. The Countess was born in 1760 and died in 1822. As the Count de Saint-Germain was in Paris in the years 1758 and 1759, she could not have known him in those days. Curiously enough, the *Souvenirs* of the Countess d'Adhémar range over the period from 1760 to 1821.

These *Souvenirs,* however, were written by the Baron Étienne-Léon de La Mothe-Langon (1786-1864) , a prolific writer of "historical" memoirs in which truth and fiction are cleverly interwoven to keep the reader spellbound. For anyone to accept his writings as a sober narrative of actual events, or as quoting *verbatim* what was told him by participants in such events, is highly unwise. A closer analysis of this would lead us too far afield. The *Souvenirs* of the Countess d'Adhémar should be taken with several "grains of salt," and not flaunted as some historical document of unquestioned authenticity.

From H.P.B.'s own words, it appears that her aunt, Nadyezhda Andreyevna de Fadeyev, had in her possession some important documents concerning the Count de Saint-Germain. It her work about the Count, Isabel Cooper-Oakley definitely states that she has been

permitted to obtain some excerpts from the famous *Souvenirs,* a copy of which was at the time in the library of Madame de Fadeyev. It is probable that H.P.B.'s reference was to that work in the library of her aunt.

____

* P. Malpas' essay on Count de Saint-Germain appeared in *The Theosophical Path* (Point Loma, California), Vols. VI, VII, VIII and IX, from January, 1914, through July, 1915, though the Series was not completed.

† The full title being: *Souvenirs sur Marie-Antoinette, archiduchesse d'Autriche, reinx de France, et sur la Cour de Versailles,* par Mme. la Contesse d'Adhémar, dame du palais. Paris: Mame, 1836; 4 tomes in 2 vols., 12°.

While no published work about Count de Saint-Germain, or any that mentions him or mounts certain events connected with him, can receive a blanket endorsement, there are at least some which may be looked upon as relatively reliable, and which are most certainly no forgeries or out and out romances. Among them mention should be made of the following:

Mémoires de mon temps. This work, according to the title-page, was dictated by the Landgrave Prince Carl von Hessen-Kassel, and published in Copenhague in 1861. The Prince was born at Kassel December 19, 1744, the son o£ Prince Frederick of Hessen and of Mary, daughter of King George II of England. After spending part of his life at the Court of Christian VII, King of Denmark, whose daughter he married, he lived for many years on intimate terms with Frederick II of Prussia. he work (publ, by J. H. Schultz, 8vo., I-151 pp.) is extremely rare and may be consulted in the Bibliothèque Nationale at Paris.

Denkwürdigkeiten des Barons Carl-Heinrich von Gleichen, etc.

Leipzig: Druck von J. B. Hirschfeld, 1847. 8vo., 234 pp. This work exists in French under the title of: *Souvenirs de Charles Henri, Baron de Gleichen.* Paris: Téchener, 1868. 12°, xlviii, 227, pp. It includes a Prefatory Note by Paul Grimblot.

Baron von Gleichen was born at Nemersdorf, near Bayreuth, in 1735, and died at Ratisbonne, April 5, 1807. After being in the service of the Margrave of Bayreuth and of Denmark, he devoted himself to study and writing. His work is also extremely scarce, but may be consulted both in the British Museum and the National Library at Paris.

Mémoires de Mme. Du Hausset, femme de chambre de Mme. de Pompadour. Paris: Baudoin fréres, 1824. 8vo., xl, 313 pp. The work includes Notes and historical explanations by Quentin Craufurd, and an Essay on the Marquise de Pompadour by J.-B.-D. Després. Another edition (Paris: Firmin-Didot freres, 1846, 525 pp.) includes excerpts from the historical and literary *Mémoires* of Bauchaumont, from 1762 to 1782, and a Prefatory Note and comments by Fs. Barriére. Still another ed. (Paris: E. Flammarion, 1891, xx, 181 pp.) was published with a Preface and Notes by Hippolyte Fournier.

The author of these *Mémoires* was Nicolle, daughter of François Collesson, leather currier, and of Claudine, Rollot, daughter of a draper-merchant at Vitry-le-François, and was born in that town July 14, 1713. She married Jacques-René du Hausset, an equerry, who died in 1743. She became housemaid to Mme. de Pompadour, and died July 24, 1801, after a life of many vicissitudes.

Among the more recent works on the Count, mention should be made of the work by Pierre Lhermier, *Le mystérieux comte de Saint-Germain,* posthumously published at Paris in 1943 by the Éditions Colbert. This is one of the most carefully written works evidencing an understanding of the subject.

As to the portrait of Count de Saint-Germain, there is only one known to have existed. It was in the collection of Jeanne Camus de Pontcarré, Marquise d'Urfé, who died November 13, 1775. According to Paul Chacornac's opinion, this portrait was painted by Count Pietro dei Rotari (1707-1762), an artist who was born at Verona, Italy, and acquired a considerable reputation in his native land. He was a disciple of Antoine Balestra and of Ange Trevisani, and produced several rather large paintings, some of which are in Munich and Dresden (Cf. Siret, *Dictionnaire historique des peintres,* Paris, Lacroix, 1866). Later in life, Rotari went to Russia at the invitation of Empress Elizabeth, and became her Court Painter. He died in St. Petersburg, after some years of very successful work during which he painted several hundred portraits, some of which were at one time in the Palace at Peterhof. Rotari was on intimate terms with Count de Saint-Germain who travelled to St. Petersburg at his suggestion, where they frequented together many of the renowned aristocratic families of Russia.

It is Charcornac's opinion that Count de Saint-Germain presented to Madame d'Urfé this portrait painted by Rotari, somewhat prior to his departure for The Hague, at the beginning of 1760. When she died, a portion of her collection was bought by the Duke de la Valliere in 1777, at whose death both his library and his paintings were sold.

It was most likely at this time that a French engraver known as N. Thomas (b. about 1750; d. in Paris about 1812) produced a copper engraving of the oil painting, and this engraving eventually was deposited in the Cabinet des Estampes" of the Bibliothèque Nationale at Paris.

SARGENT, EPES. American author, b. at Gloucester, Mass., Sept. 27, 1813. Educated chiefly at the Boston Latin School, which he entered at the age of nine. Although matriculated at Harvard College,

he did not remain for graduation. When a boy, accompanied his father upon an extended trip to Russia, where he spent much time studying various collections of paintings. Upon his return, he started a small weekly paper, the *Literary Journal,* in which he gave an account of his experiences in Russia. From that time on, he devoted himself to literature. His first contributions appeared in the

Boston Daily Advertiser. For a while, he associated himself with S. G. Goodrich in the preparation of the *Peter Parley Books.* In 1836 he wrote for Josephine Clifton a five-act play entitled *The Bride of Genoa,* followed the next year by the tragedy *Velasco,* both plays being successfully produced. In 1837, Sargent became connected with the *Boston Atlas,* as Washington correspondent. In 1839, he took charge for a while of the New York *Mirror,* but returned to Boston, 1846, where he edited for several years *The Evening Transcript.* He established himself at Roxbury, and after a few years withdrew from newspaper life and engaged exclusively in literary pursuits. It is during this period that he wrote a number of children's books, some of which reached a large sale. In 1852, he produced the *Standard Speaker,* a work of rare completeness which passed through thirteen editions within three years. He also prepared excellent readers for public school; which had an enormous sale. He also continued to produce some plays, such as *The Priestess,* with great success. In 1849, Sargent published a collection of poems under the title of *Songs o f the Sea,* some of which were set to music. He was on terms of intimacy with Henry Clay and wrote a life of that distinguished statesman. He was well known as a lecturer throughout New England and counted among his close friends some of the famous men of the day, such as Daniel Webster and others.

Epes Sargent wrote a number of novels, such as: *Wealth and Worth (1840) ; Fleetwood, or the Stain o f a Birth* (1845), and others; among his poems, there is a lyrical one called *Life on the Ocean Wave,* beginning with the stirring line, "Oh, ye keen breezes from the Salt Atlantic." He also published *American Adventures by Land and Sea* (1847, 2 vols*.) ; Original Dialogues* (1861); and, edited several memoirs.

Sargent's interest in spiritual subjects is fully dealt with in H. P. B.'s article on pages 239-40 of the present volume, wherein she speaks of his work entitled **The Scientific Basis of Spiritualism* (2nd ed., Boston: Colby & Rich, 1881; 6th ed., 1891). In an unsigned note, possibly by H. P. B. or by Col. Olcott, inserted in *The Theosophist* (Vol. II, March, 1881, p. 139), reporting the death of this remarkable man, which took place at Boston, December 31, 1880, and in which is acknowledged a donation by Sargent of some of his school books to the Theosophical School for boys at Point de Galle, Ceylon, it is also stated that "there was something so sweet and winsome in his tone, expression of face and sentiments; such candour and evident devotion to what was good and true; and withal such a dignified purpose to act up to his light and his convictions, that for him to make an acquaintance was to sure a friend." This is followed by a quotation from the Boston *Transcript* which praises Sargent in a genuine way.

It is also stated in *The Theosophist* that Sargent "was the author of various books of education which possess such superior merit that Mr. Jayasekara, Manager of our Galle school, declares them better than any English series he has even seen. A *Cyclopaedia of Poetry* upon which he had been engaged for some years, was completed only about a month before his death." Mention is also made of two other works by Sargent, namely, *Planchette* and

Proof Palpable of Immortality, on subjects of grave concern in those days.

All in all, Epes Sargent was a man of sterling qualities, and apparently was in contact with the Founders by correspondence.

* *Sepher Yetzîrah* or *Book of Formation.* Reputed to be the oldest Kabbalistic work, attributed to Rabbi Akiba. It deals with permutations of numbers and letters, and is our first sources for the doctrine of emanations and the *Sephîrôth.* The *editio princeps* is that of Mantua, 1562, with several subsequent ones. Text and Comm. by Dunash ben Tamim have been publ. by M. Grossberg, London, 1902, and parts of it have been transl. by W. Wynn Westcott (Bath: R. H. Fryar, 1887, 4to; 2nd ed., London: Theos. Publ. Society, 1893). See also Knut Stenring, *The Book of Formation,* a translation publ. in 1923, 8vo.

SHAKESPEARE, WILLIAM (1564-1616) . *Hamlet.--**Love's Labour's Lost.*

SHIMON BEN YOžAI. See Vol. VII, pp. 269-70, for biogr. data.

SHRADDHA RAM. **Dharma Rakhsha.* No information.

SINNETT, A. P. (1840-1921). **The Occult World,* 1881.--**The Mahatma Letters,* etc. 3rd rev. ed., Adyar, 1962.

SLADE, DR. HENRY (? -1905). See Vol. I, p. 525, for information.

SMITH, GEORGE. English Assyriologist, b. at Chelsea, London, March 26, 1840; d. at Aleppo, Aug. 19, 1876. Was a banknote engraver by trade. Through the interest of Sir Henry Rawlinson, was appointed assistant in the Assyriology department of the British Museum. The earliest of his successes was the discovery of two inscriptions, one fixing the date of the total eclipse of the sun in the month Sivan (May), 763 B.C., and the other the date of the invasion of Babylonia by the Elamites in 2280 B.C. Achieved worldwide renown by his translation of the Chaldean account of the Deluge. Engaged in widespread excavations at Nineveh and Kuyunjik, during three separate expeditions, 1873-76. One of his best works is **Ancient History from the Monuments. The History of Babylonia,* posthumously publ. in London, 1877, and edited and brought up to date by the Rev. A. H. Sayce in a new edition, London, 1895. Smith also wrote a work on Assyria, publ. in 1875.

STEWART, BALFOUR (1828-1887). **The Sun and the Earth.* In *Science Lectures for the People.* Fourth Series, 1872-73, delivered in Manchester, England.--**The Unseen Universe* (in collab. with O. G. Tait), 4th ed.,

London, 1876.

SUE, EUGÉNE (Joseph Marie) (1804-1857). **Les Mysteres de Paris,* 1842-43, 10 vols.

SUMANGALA UNNANSE H. Renowned Ceylonese Buddhist priest and scholar. He was born on January 20, 1827, in the village of Hikkaduwa, Ceylon, the fourth son of Don Johannes de Silva Abeyewera-Gunawardana; was a precocious child, and his parents saw at a very early age what the trend of his life was likely to be. When five years old, he was already dedicated to the monastery, and at the age of twelve was admitted to the Order as a *samanera* or novice; it is recorded that in his studies he already them surpassed those who were far older than he. He placed himself under the tuition of a Sanskrit pundit, a Brâhmana from India, and made very rapid progress. When 21; he went to Kandy, the ancient capital of the Island, and received the full ordination of a monk at the hands of the Chief High Priest. He astonished his examiners by the depth of his scholarship, the wide range of his reading, and the ease with which he handled both Sanskrit and Pâli. He then returned to his native village where he was appointed as tutor to the monks, spending there twelve years of his life. Transferred later to a higher appointment at Galle, where he spent the next six years as priest in charge of the temple, continuing also as tutor to the monks. Having special aptitude for languages he learned Elu, the classical language of Ceylon, English and French.

After six years at Galle, he was elected High Priest of the Srî Pada--the temple of the Holy Footprint on the mountain of Adam's Peak. At at later date, he became also High Priest of the District of Galle, and Examiner-in-Chief of the candidates for ordination in Ceylon. In 1873, he moved to Kotahena in Colombo, and shortly afterwards to Maligakanda, where he founded the Vidyodaya College for monks, of which he remained Principal during the rest of his life.

Sumangala was a voluminous writer, but his works are mostly unknown in the West. He was a friend of F. Max Müller, Prof. Rhys Davids, Prof. C. R. Lanman of Harvard, Sir Edwin Arnold and Sir Monier-Williams. His first contact with Theosophy took place in 1880, when the Founders first visited Ceylon. From then on a strong friendship existed with them, and he speeded Col. Olcott on his mission to Japan in 1889 (See the Colonel's *Old Diary Leaves* for complete account).

When quite old, Sumangala fell down a short staircase, rising one morning in the dark, as he always did, and fractured his hip bone. The shock was too much for the aged body, and he passed away nine days after, April 30, 1911. The ceremony of cremation at Colombo was the greatest they ever had, and all combined to render him their respects. He was succeeded as Principal of the College by his pupil Ñanissera.

For all practical purposes, Sumangala was the Head of the Southern Church of Buddhism, as a whole. He was also one of the

Honorary Vice-Presidents of the Theosophical Society, and both Founders held him in the greatest esteem.
(See his portrait in Vol. II of present Series, facing page 208.)

TAPPAN, CORA L. V. (later Tappan-Richmond). See Vol. I, p. 528.

TARTINI, GIUSEPPE (1692-1770). See Vol. II, pp. 545-46, for biogr. data.

TEMPLE, SIR RICHARD (1826-1902). **India in 1880*. London: John Murray, 1880, 8vo. See Vol. II, p. 546, for biogr. data.

TERTULLIAN, Q. S. F. (155-222). **De jejunio.* Loeb Class. Libr.

THIBAUT, GEORGE FREDERICK WILLIAM. German scholar, b. at Heidelberg, 1848, the son of Karl Thibaut, Librarian to the University; d. in 1914. Educated at the Gymnasium of his native town, and the Universities of Heidelberg and Berlin. Went to England, 1871, working several years as assistant to F. Max Müller; appointed, 1875, Anglo-Sanskrit Professor in the Benares Sanskrit College; Principal of the College, 1879-88; Professor, Muir Central College, Allâhâbâd, 1888-95. Thibaut's literary work was chiefly in the domain of Indian philosophy, astronomy and mathematics. Among his many writings, special mention should be made of the following: *The Pañchasiddhântikâ, the* astronomical work of Varâha Mihira, with translation (in collaboration with Sudhâkara.Dvivedî), 1889.--*The Vedânta Sûtras,* with Sankara's Commentary, translated (*Sacred Books of the East*, Vols. 34 and 38; and with Râmânuja's Comm. ditto, Vol. 48).--"Indian Astronomy, Astrology and Mathematics," in Bühler's *Encyclopaedia of Indian Research*, 1899.--Thibaut also edited, together with R. Griffith, the Benares Sanskrit Series.

H. P. B, refers to Thibaut's art. "On the Sûryaprajñapti," in the *Journal* of the Asiatic Society of Bengal, Vol. 49, Pt. 1.

THORNTON, EDWARD (1799-1875). **A Gazetteer of the Territories under the Government of the East India Company, and of the Native States on the Continent of India*, London, W. H. Allen & Co., 1854; corrected ed., 1857.

**Transactions.* National Insurance Convention, New York, 1871.

**Tripitaka* (Pâli, *Tipitaka*), meaning "Three Baskets"--chief Scripture of the Theravâda School of Buddhism, consisting of the *Vinaya-Pitaka*, or Rules of Discipline governing the Sangha; the *Sutta-Pitaka*, or Dialogues and Discourses of the Buddha, containing the Five

Nikâyas; and the *Abhidhamma-Pitaka* (lit. "Higher Dhamma"), mainly a comm. on the *Sutta-Pitaka*. Issued by the Pâli Text Society. For analysis and bibliogr. see *A Buddhist Students' Manual* issued by the Buddhist Society, London, 1956. Consult also the *Sacred Books of the East,* Vols. X, XI, XIII, XVII, XX.

TUKARAM TATYA. An outstanding Hindu Theosophist of the early days, Fellow of the Indian Section of the T.S., one of the most devoted and earnest workers in the Movement. He was born in Bombay in 1836, and belonged to a sub-section of the Sûdra caste known as the Bhandâri class. His parents came from the West coast of India, near Ratnagiri. His mother died when he was seven, and his father when he was ten. After that they were all reduced to poverty as the family's property was squandered by a relative. At the age of thirteen he was adopted by his cousin's wife, who worked to support herself and Tukaram. At a mission school he was taught the vernacular, and later went as far as the Third Reader at an English school. As the missionaries thought he would become a Christian, he was allowed a monthly stipend of two rupees. They treated him kindly and he was on the verge of joining their faith, but here was the turning point of his life.

At an auction room he met by "accident" an English gentleman who had been a teacher in a mission school in Bombay, but had resigned because the things he taught were against his conscience, and had taken a Government position. The missionaries persecuted him on this account and ruined his prospects. The disclosures of this man about Christianity as practiced in India shocked Tukaram and changed his plans. The missionaries forthwith began to revile him and withdrew all help, leaving him destitute. His newly-won friend, however, got him a position in a municipal office. Tukaram at the time joined various Hindu societies for reform, but soon left them.

A few years later, while watching the death of his adopted mother, he began speculating as to what it was that left her body. This led to retrospection and to wondering where his destiny would take him. He continued in this state of mind until he "happened" to read an issue of *The Theosophist.* He found therein ideas which he had been pondering on, and conceived a strong desire to meet the Founders. With an introduction from his friend, Martin Wood of the *Times* of India, he went to see them, Mr. Wood asking them not to "let Tukaram too deep in the mysteries of the T.S. for fear he might be drawn off from the local politics, in which he had a large share, having already obtained the city municipal franchise."

Tukaram visited the Founders every Sunday and decided to join the T.S. in order to learn more about them and their work. Becoming a Fellow in Bombay, where the Founders were at the time, he soon was on intimate terms with them and became convinced of their complete innocence in regard to all the vile slanders circulated about them.

When the Founders left Bombay for Madras and the newly acquired Adyar Headquarters, H. P. B. asked Tukaram to try and

keep up at least a semblance of a Branch at Bombay, where they had met with many reverses, by hanging a sign on the door of his office, even though no members should assemble for a meeting. Tukaram did so, and with considerable success. Shortly afterward the members hired a room in the Fort and moved the Branch from Crow's Nest (the Founders' former residence) to it, and there regular gatherings began to take place. Eventually, this Branch became one of the most active centers in the country.

Tukaram was on the Committee to enquire into the allegations made by the Coulombs and the missionaries at Madras regarding the Mahâtmans and the so-called "Shrine," and became thoroughly convinced that Emma Coulomb, in acting the part she did, was actuated by base motives and had entered into a conspiracy with the Madras missionaries to ruin the T.S. Tukaram was also present in Madras when Richard Hodgson called there to make personal investigations, and "found that he did not at all act with impartiality."

When the T.S. Branch was established in the Fort at Bombay, Tukaram opened, at his own expense, a charitable center known as The Theosophical Homeopathic Charitable Dispensary, in which he dispensed medicines, mesmeric treatments and other help to a very large number of patients suffering from all sorts of ills. This Dispensary made for itself a name as the years went by.

In course of time, Tukaram conceived the idea of setting up a Theosophical Publishing House, long before a similar idea was decided upon in Europe and America. This was the origin of the Bombay Theosophical Publication Fund, the sole object of which was to popularize among the reading public easily procurable works on ancient philosophies and religions as well as Theosophy. Tukaram's output became very large and his venture grew in proportion to his devotion. He published a large number of translations of ancient Scriptures, such as the *Vedas,* the *Upanishads,* works of Samkarâchârya, and others; also collations of valuable articles from *The Theosophist.*

His work stands as a living testimony to what can be accomplished by one whose devotion and selfless efforts are one-pointed and impersonal. Such an attitude is invariably sustained and strengthened by Those who watch over this Movement and inspire it from behind the scenes.

(Cf. *The Path,* New York, Vol. IX, May, 1894).

TWAIN, MARK (pen-name of Samuel Langhorne Clemens) (1835-1910). **The Innocents Abroad,* 1867.

TYERMAN, **Freethought Vindicated*. Untraced.

VARLEY, CROMWELL FLEETWOOD (1828-1883). See Vol. I, pp. 529-30, for biographical data.

**Vendîdâd*. See under *Avesta*.

VERNE, JULES (1828-1905). **De La Terre à la Lune,* 1865.

* *Vetala-panchavimśati,* or "Twenty-Five Tales of the Vetâla," translated by Sir R. Burton in 1870 as *Vikram and the Vampire.* Also as *The Baital Pachisi,* transl. by W. B. Barker & edited by E. B. Eastwick. London, 1855.

VIEUXTEMPS, HENRI (1820-81) . Belgian violinist and brilliant composer of concertos for the violin; pupil of Bériot and one of the founders of the Franco-Belgian school of violin playing.

VIRGIL (70-19 B.C.). **Aened.* Loeb Class. Libr.

VIRUBOV, GRIGORIY NIKOLAYEVICH (1843-1913). Russian philosopher and writer, educated first by his own parents who lived mostly abroad, and later in the imperial Lyceum, supplementing his knowledge upon graduation by studying medicine at the Moscow University. Travelled extensively in Europe and the East. Became a close friend of Littré and a protagonist of his School of Positivism. Founded with him in July, 1867, the journal *Philosophie positive* which continued publication until 1884. Took part in the defense of Paris during the Franco-German war and later served in the Caucasus during the Russo-Turkish war, mainly in connection with the Red Cross. Became naturalized in France, 1889. Most of his later years were occupied with profound studies and the writing of a vast number of serious philosophical essays in both French and Russian. He was also greatly interested in mineralogy and crystallography. As literary executor of A. I. Gerzen, he edited, 1875-79, his *Collected Works.* In 1886 he obtained the highly desired doctorate from the Sorbonne.

**Vishn-Purâna.* Transl. by H. H. Wilson. Ed. by Fitzedward Hall. London: Trübner & Co., 1864, 65, 66, 68, 70. *Works of the late H. H. Wilson.*

WAGNER, NIKOLAY PETROVICH (1829-1907). *Article in the *Yevropeyskiy Vestnik* (Messenger of Europe), 1876. See Vol. VI, p. 449, for biographical data.

WAITE,CHARLES B. (1824-1909). **History of the Christian Religion, to the Year Two Hundred*, Chicago, 1881; 5th ed., 1900.

WALLACE, ALFRED RUSSEL (1823-1913). **On Miracles and Modern Spiritualism.* Three Essays. London, 1875; 2nd ed., 1881; new ed., 1896.

WALLENSTEIN, ALBRECHT WENZEL EUSEBIUS VON. Duke of Friedland, Sagan and Mecklenburg. German soldier and statesman, b. of noble family at Herrmanic, Bohemia, Sept. 15, 1583; d. Feb. 25, 1634. Sent to Jesuit college at Olmitz, but did not accept the R. C. faith. Attended university at Altdorf, 1599, but was expelled.

Travelled and studied at Bologna and Padua, and developed keen interest in astrology. Served in the army of Emperor Rudolph II of Hungary, and married wealthy Bohemian widow whose large estates he inherited in 1614. During the Thirty-Years-War, associated himself with the imperial cause and won distinction. Recovering his lost estates, he created from them the territory called Friedland. Made Duke of Friedland, 1625, and proved to be a model ruler, founding schools, developing agriculture, mining and manufacturing. In the next few years was active in the Emperor's plans to extend holdings to the Baltic, a plan which failed. After brief period of retirement in Prague, was recalled, 1632, to form new army against Gustavas Adolphus and drove the Saxons from Bohemia. His motives and secret plans for a united Germany were misconstrued and he was suspected of playing a double part. In the ensuing confusion, he was killed by Devereux's partisans.

WARBURTON, WILLIAM. English divine and theologian, b. Dec. 24, 1698; d. June 7, 1779. Active as an attorney in the earlier part of his life; ordained deacon, 1723; M.A., University of Cambridge, 1728; Bishop of Gloucester, 1759, to his death. Among his many works, one of the more remarkable ones is **Divine Legation of Moses Demonstrated, etc.,* London, 1738-41, 2 vole.; 2nd ed., 1742; 10th ed., 1846.

WEBER, WILHELM EDUARD. German physicist, b. at Wittenberg, Oct. 24, 1804; d. at Göttingen, June 23, 1891. Professor of Physics at Göttingen and Leipzig. One of the most outstanding scientists of the 19th century, Weber devoted himself to the study of electric currents and the theory of electricity, and his research proved to be of great importance to Maxwell in his epoch-making work on the electromagnetic nature of light.

** Westminster Confession of Faith.* Framed by an assembly chiefly of divines, hence called "Assembly of Divines," which by act of Parliament assembled at Westminster, July 1, 1643, and remained in session until February 22, 1649. Together with *Catechisms* and *Directories* framed at the same time, collectively called the *Westminster Standards,* accepted as authoritative by nearly all the English-speaking Presbyterian churches.

WILDER, DR. ALEXANDER (1823-1908). **Iamblichos: A Treatise on the Mysteries.* Originally published in *The Platonist* (a monthly edited by Thomas M. Johnson and publ. first in St. Louis, Mo., and later in Osceola, Mo., between 1881 and 1888), this new translation of Iamblichus' important work appeared later in book form as *Theurgia or the Ancient Mysteries* (New York: The Metaphysical Publ. Co., 1911, pp. 283). A few installments of the translation were publ. in *The Theosophist* of 1881.

See Vol. I, pp. 531-33, for comprehensive data about Dr. Wilder and his work.

WYLD, DR. GEORGE. Scottish Physician, b. March 17, 1821, at Bonnington Banks, near Edinburgh, the seventh son in a family of fifteen. Between the age of 12 and 15 attended Edinburgh Academy, studying Greek and Latin; later, the Cunningham English Scientific and Mathematical Academy. When sixteen, started working in a business firm where he stayed about four years. When twenty, went to London via Liverpool. At first he worked in the Provincial Bank of Ireland, then in a publishing house, and then went travelling on the Continent where he spent about a year. Upon his return, began the study of medicine at University College and Hospital, and three years later continued studies for another year at Edinburgh. Became M.D., 1851. Being greatly intrigued by Homeopathy, he attended the Homeopathic Hospital and became a Homeopathic physician, practising this branch of medicine for some 25 years. In 1853, Dr. Wyld wrote his small but important book entitled *Homeopathy: an Attempt to state the Question with fairness,* etc. (London: J. Walker, pp. 45; 2nd ed., 1857, pp. 46). This incurred for him the immediate enmity of the medical profession which, however, failed to dismay him. Many years later, in 1876, Dr. Wyld became the Acting President of the British Homeopathic Society, and his work contributed a great deal towards the recognition of Homeopathy and the establishment of better feelings between various branches of medical practice.

Along other lines of endeavor, mention should be made of the fact that Dr. Wyld was for many years a Director of the District Railways and, in 1886, instigated the founding of the Liberal Unionist Party.

For years he had been interested in Phrenology, joining the Phrenological Society in London in 1844; also in Spiritualism and Mesmerism. In connection with the latter, he was the disciple of John Dove of Edinburgh, and a practicing mesmerist of the Mesmeric Society, of which the famous Dr. Elliotson was the ruling spirit. But Dr. Wyld was not a hypnotist and had grave reservations against this practice. In 1854, he met D. D. Home, the famous medium, and somewhat later Dr. Henry Slade whom he defended against virulent attacks in London. This of course incurred for him another cycle of antagonism on the part of medical men and he lost some of his practice.

It was in 1879 that Dr. Wyld met H. P. B. and Col. Olcott at a dinner party at the Billings, in London, where the Founders were at the time, on their way to India. He joined the T.S. and became President of the British Branch, but resigned in 1882, as his philosophy did not easily fit into the Theosophical picture. He was fundamentally a devoted Christian and along religious lines his views were somewhat hard and fast, though very high minded and noble in essence.

Dr. Wyld was one of the original Founders of the English

Society for Psychical Research, and a member of its First Council.

Among his various works, the following ones should be mentioned: *Theosophy and the Higher Life* (London, 1880, pp. 138), a 2nd ed. of which was published as *Theosophy, or Spiritual Dynamics and the Divine and Miraculous Man* (London: Elliott & Co., 1894, pp. vi, 264). This 2nd ed. contains a Prefatory Note in which Dr. Wyld states that he resigned from the T.S. after realizing that H. P. B. did not believe in a personal God. *Diseases of the Heart and Lungs*, etc., London, 1860.--*Clairvoyance*, etc., London, 1883.--*Mesmerism, Hypnotism, Christian Science and Mind Healing*, London, 1899.--*Notes on my Life*, London; Kegan, Paul, etc., 1903, pp. viii, 124, in which the author gives pertinent facts about his ancestry, immediate family and various activities of his life.

Dr. George Wyld died in 1906, after a useful life in the service of humanity.

**Zohar or Book of Splendor*. See Vol. VII, pp. 269-72, for comprehensive information on the subject.

ZÖLLNER, JOHANN KARL FRIEDRICH (1834-82).
**Transcendental Physics*, London, 1880. See Vol. V, p. 385, for complete data concerning this work, and pp. 265-67 for biographical data about the author.

Collected Writings VOLUME III

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. HENRY S. OLCOTT, FROM JANUARY, 1881, TO MARCH, 1882, INCLUSIVE.

(the period to which the material in the present volume belongs)

1881

January 1—Date of Charter of the Prayâg Theosophical Society, Allâhâbâd (Gen. Report of the 31st Anniversary and Convention of the T.S., p. 100), although the Charter was not actually forwarded until July 27 (*Theos.*, II, Suppl. to Sept., 1881) . Bâbû Benee Madhab Bhattachârya has already bought a plot of ground to build a Theosophical Hall. The Branch is to be composed exclusively of the natives of India.

January 4—A. O. Hume is working on the last pages of his forthcoming pamphlet, *Hints on Esoteric Theosophy*, *No. 1* (*LBS.*, p. 305).

January 20—Mirza Murad Ali Beg (Godolphin Mitford) comes to see the Founders (*ODL.*, II, 289).

February (approx.)—Damodar's relatives withdraw their support of the T.S. (*ODL.*, II, 291-93; *Ransom*, 156).

February 17—General Council meeting is held: Rules are revised and simplified; decided by unanimous vote that the President and the Corresponding Secretary will hold office for life; Dâmodar appointed Joint Recording Secretary (*Ransom*, 155-56) .

February 19—The Adept known as Hillarion Smerdis visits the Founders "*en route* for Tibet and has been looking over, in and through the whole situation . . . He gave his views on India, Bombay, The Theosophical Society in Bombay, Ceylon, England and Europe, Christianity and other subjects, highly interesting" (*Diaries*). Leaves as a memento a much-worn gold-embroidered head-covering (*ODL.*, II, 294) .

February 25—H.S.O. has a long consultation with H.P.B., resulting, apparently as a consequence of Hillarion's visit, in agreement to reconstruct the T.S. on a different basis, "putting the Brotherhood idea more prominently forward and keeping the occultism more under cover—in short to have a secret society for it . . ." (Diaries; *ODL.*, II, 294).

February 27—H. S. O. delivers lecture on "Theosophy: Its Friends and Enemies," at Framji Cowasji Hall, Bombay. Circulars slandering the Founders are distributed by Krishnarao (Damodar's brother), Miss Rose Bates and E. Wimbridge (*Ransom*, 156).

March 13 (1st o.s.)—Assassination of Emperor Alexander II of Russia; this results in grave shock to H.P.B.; she is ill. (Vera P. de Zhelihovsky in *Lucifer*, XV, Feb., 1894, p. 474) .

March 17—H. S. O. receives order to go to Ceylon in April (*Ransom*, 155).

March—The Sinnetts go to England for a holiday, via Calcutta and Ceylon. A. P. Sinnett works on his *Occult World* which was "mainly written at sea" (*Autobiogr.*; *ED.*, 29; *Vania*, 105).

April 22—H. S. O. sails for Ceylon, in company with Aeneas Bruce of Scotland; reach Galle on the

26th. This trip was mainly for the purpose of raising an Educational Fund to start schools with (*ODL.*, II, 295; *Ransom*, 158; *Theos.*, II, May, 1881, p. 184).

May 5—H. S. O. finishes the first draft of his *Buddhist Catechism*, which he compiled on this trip to Ceylon (*ODL.*, II, 299) .

June—First edition of Sinnett's *Occult World* published by Trübner & Co., London (*Theos.*, II, Suppl. to July, 1881).

June—Approximate time when Mrs. Marie Gebhard makes her first contact with the Theosophical Center in London (*ED.*, 30) .

July 4—A. P. Sinnett returns to India alone, having left his wife in England on account of health. Arrives in Bombay on the P. & O. Company's mail steamer and stays for a short time with H.P.B.; then goes to Allâhâbâd (*OW.*, 176; *Autobiogr.*; *Theos.*, II, Suppl. to Aug., 1881, p. 1; *ED.*, 33-34, where June is wrongly mentioned).

July 5—Date on which Sinnett receives his first letter from Master K. H. upon returning to India, in reply to one he sent via H.P.B. shortly before leaving London. Beginning of the vast correspondence which ultimately enabled him to write *Esoteric Buddhism.* (*ML.*, No. IX, pp. 38-51; *OW.*, 176, Amer. ed.; *Theos.*, II, Suppl. to Aug. 1881, "The Bombay T.S."; *Autobiogr.*).

July 13—Date of the Document published in *The Spiritualist* of August 19, 1881 and signed by a number of natives, among them Dâmodar, concerning the fact of seeing the Brothers and knowing them. Coulombs' signatures affixed also.

July 14—Mrs. Patience Sinnett gives birth in England to second child, still-born (*Autobiogr.*).

July 22—H.P.B. leaves Bombay for Allâhâbâd and Simla to stay for some time with the Humes at Rothnay Castle. It must have been on this visit that Sinnett escorted H.P.B. up the Tonga Road. Hume's gradual discontent seems to date from approximately that time (*Theos.*, II, Suppl. to Aug., 1881, last page, 2nd col. bottom; *Ransom*, 162; *Autobiogr.*).

July 24—H. S. Olcott's *Buddhist Catechism* published both in English and Sinhalese. Means for this supplied by Mrs. Ilangakoon of Mâtara. A third edition became necessary before the end of August (*ODL.*, I, 284; II, 301-02; *Ransom*, 159).

August 21—Formation of the "Anglo-Indian Branch" of The Theosophical Society at Simla, during H.P.B.'s visit there; it became later known as the Simla Eclectic T.S., with A. O. Hume, President, A. P. Sinnett, Vice-President, and Ross Scott, Secretary (*The Pioneer*, Aug. 26, 1881; *Theos.*, II, Suppl. to Sept., 1881, p. 1; *Ransom*, 162).

September—H.P.B. is at Simla most of the month, as evidenced by several of her letters dated from there.

September—William Q. Judge is in the West Indies on business.

September 27—Most likely date when Master K. H. entered into Samâdhi, in search of "supreme knowledge." He had asked Master M. to continue corresponding with A. P. Sinnett during his absence (*ML.*, Letter XXIX, end; *Hints*, I, 115, 1909 ed.; H.P.B. to Mrs. Hopis-Billings, Oct. 2, in *Theos. Forum*, VIII, May, 1936) .

September 30 (18th old style)—Date of the French letter written by General Rostislav Andreyevich de Fadeyev, H.P.B.'s uncle, to A. P. Sinnett, enclosing affidavit concerning H.P.B.'s family background and antecedants, intended to counteract inimical attacks on her (*Theos.*, III, Suppl. to Jan., 1882; *Collected Writings*, Vol. III).

October—Wm. Q. Judge is at Carupano, Venezuela, on mining business.

October—H.P.B. is still at Simla.

October—First installment of "Fragments of Occult Truth" written by A. O. Hume is published in *The Theosophist* (Vol. III, pp. 17-22).

October 21—Party made up of Col. H. S. Olcott and several Ceylonese workers embark at Colombo and make a trip to Tinnevelly to form a Branch there. Return to Ceylon the 27th (*ODL.*, II, 309-14; *Them.*, III, Suppl. to Nov., 1881, p. 2).

October (last week)—Most likely time when H.P.B. went to Lahore and saw Master M. (*LBS.*, VII, p. 9). She starts on an extensive tour in Northern India, apparently on order of her Teacher.

November 1—H.P.B. arrives at Sahâranpur; dines with Mr. and Mrs. Fisher, staying, late at their house (*LBS.*, No. VII).

November 2—H.P.B. spends most of the day with Williams (ditto).

November 3—H.P.B. starts for Dehra Dûn, North of Hardvâr, with Ross Scott who had come from Multân to join her (*LBS.*, No. VII, p. 9) . Arrives late same day (*ML.*, 461) .

November 4 (Friday)—H.P.B. writes from Dehra Dûn a letter to A. P. Sinnett which embodies the so-called "Prayâg Message" (*ML.*, No. CXXXIV, p. 461) .

November 6—Changes effected in the Prayâg Theosophical Society: the word "Psychic" is added to its name and Rules are established; any F. T. S. is eligible to membership in it, and not only natives, as originally conceived. S. J. Padshah assists in this, being on his way from Bombay to Lucknow (*Theos*., III, Suppl. to Dec., 1881, p. 1; *ibid.*, IV, Suppl. to Feb. 1883, p. 3).

November 6-9—This seems to be the most likely period when H.P.B., being quite ill, receives orders "to, leave the railways and other highways," and to let herself be guided, by a man sent to her for the purpose, into the jungles of the sacred forest of Deobund; she is to meet there a certain Lama Debodurgai who would heal her. Her illness is greatly relieved on this trip (H.P.B.'s letters to her relatives in *Lucifer*, XV, Feb., 1895, pp. 473-74; *Path*, X, April, 1895, pp. 6-7) .

November 10—H.P.B. is back at Debra Dûn; receives orders to proceed to Meerut on the 12th (*LBS.*, VIII, p. 10) .

November 13—H.P.B. is at Meerut; receives Nov. 14th a telegram from Sinnett, sent by order of Master M., to come to Allâhâbâd (*ML.*, CXIV, p. 449; *LBS.*, IX, p. 12). She stays at Meerut until the evening of the 15th.

November 16—H.P.B. goes to Bareilly, capital of Rohilkhand; meets there S. J. Padshah by pre-arrangement, on his way from Lucknow. Rohilkhand Theosophical Society formed at Bareilly on the 17th (*LBS.*, IX, p. 12; *Theos.*, III, Suppl. to Dec., 1881, p. 1).

Nov. 18 or 19—H.P.B. goes to Allâhâbâd (*LBS.*, p. 13; *Ransom*, p. 162).

November 29—H.P.B. returns to Bombay Headquarters (*Theos*., III, December, 1881, p. 86) .

December, 13—H. S. O. sails home from Ceylon, after a very strenous sojourn there, conventions, trips to many towns, etc., Reaches Bombay on the 19th. Receives a kind message from the Master about his success in Ceylon (*ODL.*, Il, 325-26).

December 25—General Council meets to discuss the policy of shifting Headquarters. Founders decide

to spend part of each year at Calcutta, Bombay and Ceylon. This was not carried out, however (*Ransom*, 162-63; *Theos.*, III, Suppl. to Dec., 1881. p. 8 fnote).

December 28—Marriage of Ross Scott, Bengal Civil Service, to Maria Jane Burnby Hume, only daughter of Allan Octavian Hume., C.B., late Secretary to the Government of India; at Rothnay Castle, Simla *LBS.*, p. 5; *Theos*., III, Suppl. to Feb. 1882, p. 16).

1882

January (early)—Ross Scott and his wife are in Bombay on their honeymoon; spend most of their time at Crow's Nest, the Theos. Hdqrts. (*Ransom*, 165).

January 10—Mrs. Patience Sinnett returns to India. Brief visit of A. P. Sinnett to Bombay to meet his wife (*ED.*, 37; *Ransom*, 165; *Autobiogr.*). D. M. Bennett, Editor of the *Truthseeker*, arrives by the same boat; met by H. S. O., Dâmodar and Schroff (*ODL.*, II, 327; *Ransom*, 165).

January 12—6th Anniversary of the Theos. Soc. celebrated at the Framji Cowasji Hall, Bombay (*ODL.*, II, 331-32; *Theos*., III, Suppl. to Feb., 1882, pp. 2-12) .

January 17 and 19—Rev. Joseph Cook derides Theosophy and Bennett to a large audience in Bombay; H.P.B., H.S.O., Bennett and Capt. Banon present on the 19th (*Ransom*, 167; *Theos.*, III, Suppl. to Feb., 1882, pp. 12-16) .

January 20—The T. S. arranges a large meeting at the Framji Cowasji Hall to answer the charges of Rev. Cook; Capt. Banon presides; Cook escapes to Poona (*Ransom*, 167; *Theos.*, III, Suppl. to Feb., 1882, pp. 15-16) .

January 21—H.P.B., H. S. O. and Capt. Banon go to Poona in pursuit of Rev. Cook. Poona Branch is formed; they stay there four days (*ODL.*, II, 331; *Ransom*, 168) .

Jan. 28—Parker Pillsbury and 13 others apply for the formation of a Branch at Rochester, N. Y. (*Theos.*, III, Suppl. to April, 1882. p. 1) .

Jan. 31—Prof. John Smith returns to Crow's Nest, Bombay, after a tour of Northern India (*Neff*, 13).

February—Sinnett receives his first letter from Master K. H, after the latter returns from his initiatory trials (*ML.*, No. XLV, pp. 264-68).

February 14—H. S. O. delivers at Bombay his lecture on "The Spirit of the Zoroastrian Religion." MSS in H.P.B.'s handwriting in the Adyar Archives shows that he had special help given him in preparing its text. Pârsîs print it in English and Gujarâti, distributing some twenty thousand copies (*ODL.*, II, 333-34; *Ransom*, 168).

February 17—H. S. O. leaves Bombay with Bhavâni Shankar on a tour of the North. Visits Jeypore (19th), Delhi (22nd), Meerut (24th), Bareilly (28th), Lucknow (Mch. 7th), Cawnpore (8th), Allâhâbâd 13th), Berhampur (17), whence he proceeds to Calcutta (*ODL.*, II, 334-39; *Ransom*, 168-69; *Theos.*, III, Supplements to Mch., April and May, 1882).

KEY TO ABBREVIATIONS

Autobiogr.—An *Autobiography* of A. P. Sinnett, dated June 3rd, 1912, with additions dated May, 1916, and Jan. 2, 1920, which exists in the form of a typewritten MSS. in the Archives of the Mahatma Letters Trust in London.

Diaries—Colonel Henry S. Olcott's original Diaries in the Adyar Archives.

ED—The Early Days of Theosophy in Europe, by A. P. Sinnett. London: Theos. Publishing House, Ltd., 1922. 126 pp.

Hints—Hints on Esoteric Theosophy, No. 1, by A. O. Hume (though publ. anonymously). Issued under the Authority of The Theosophical Society in 1882. Benares and London: Theos. Publ. Society; Adyar, Madras: *The Theosophist* Office, 1882: 131 pp.—No. 2 was published about a year later. 2nd ed. of both appeared in 1909. Paging differs.

Inc.—Incidents in the Life o f Madame Blavatsky, by A. P. Sinnett. London: George Redway; New York: J. W. Bouton, 1886. xxii, 324 pp.

LBS—The Letters o f H. P. Blavatsky to A. P. Sinnett, and Other Miscellaneous Letters. Transcribed, Compiled, and with an Introd. by A. T. Barker. New York: Frederick A. Stokes Co., 1924. xvi, 404 pp.

Lucifer—Monthly magazine started by H.P.B. in London, September, 1887.

ML—The Mahatma Letters to A. P. Sinnett (from the Mahatmas M. and K. H.). Transcribed, Compiled and with an Introd. by A. T. Barker. London: T. Fisher Unwin, December, 1923; New York: Frederick A. Stokes Co., 1923. xxxv, 492 pp.; 2nd rev. ed., London: Rider & Co., 1926; 8th impression, Rider & Co., 1948; 3rd. rev. ed., Adyar: Theos. Publ. House, 1962.

Neff—How Theosophy Came to Australia and New Zealand, by Mary K. Neff. Sydney, Austr.: Austr. Section T. S., 1943. xi, 99 pp. Illus.

ODL—Old Diary Leaves, by Henry Steel Olcott. Second Series, 1878-83. Adyar: Theosophical Publishing House, 1900; 2nd ed., Adyar, 1928. The original edition contains nine illustrations, all of them being views of the Theos. Society's Estate at Adyar. Being too faded for further reproductions, eight of these have been eliminated from the 2nd ed. of 1928.

Path—The Path. Published and Edited in New York by W. Q. Judge. Vols. I-X, April, 1886—March, 1896 incl.

Ransom—A Short History of The Theosophical Society. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Theos. Forum—The Theosophical Forum. New Series. Publ. under the Authority of the Theosophical Society, Point Loma, Calif. Editor, G. de Purucker. Vols. I-XXIX, Sept., 1929-March, 1951 incl. Later edited by Arthur L. Conger.

Theos.—The Theosophist. Conducted by H. P. Blavatsky. Bombay (later Madras): The Theos. Society, October, 1879—, in progress (Volumes run from October to September incl.).

Vania—Madame H. P. Blavatsky, *Her Occult Phenomena and the Society for Psychical Research*, by K. F. Vania. Bombay, India: Sat Publ. Co., 1951. xiv, 488 pp.

Table of contents

Foreword

1882

A Needed Explanation
The Hermetic Brethren
Buddhist Morals
Reincarnation in Tibet
Koot-Hoomi in Australia
Which the Truth, and Which a Lie?
Correct Definitions and Incorrect Insinuations
Strange Manifestations
Whipped into Admission
Miscellaneous Notes
The Rast Goftar in Hot Water
Doomed!
Answers to Correspondents
Mr. "Joseph Wallace"
The Present Great Need of a Metaphysico-Spiritual Vocabulary
A Sad Lookout
Masons and Jesuits
[Spirit-Photographs]
The Arya
A Theological Snob
Another "Orthodox" Prosecution!
"A Faithful 'Witness' will not Lie"
Mr. William Eglinton's Departure from India
Obituary
Milk for Babes and Strong Meat for Men
The Philosophic Inquirer
The Theosophical Society and Swami Dayanand
We Stand Corrected
A "Light" Shining in Darkness
Footnotes to "The Philosophy of Spirit"
Footnotes to "Mediums and Yogis"
Comment on "More Anecdotes of Hassan Khan Jinni"
Footnote to "Theosophy during the First Phase of Modern Philosophy"
Psychê

Pert Questions and Plain Answers
Hindu Theism
"A Friend in Need, A Friend Indeed"
The Magic of Science
Friendly Chastisement
Seeming "Discrepancies"
Trance-Speakers
Footnote to Bhagavad-Gita
Footnote to "Another Hindu Stone-Shower Medium"
Comments on "A Friendly Remonstrance"
[The Arya]
Madame Blavatsky on Hindu Widow Marriage
The New Society for Psychical Research
Coming Events Foretold
Is Belief in Omens a Superstition?
A Storm in a Teacup
Spiritualistic Morals in London
Comments on Experimental Studies on the Nervous Fluid
The Fellow Worker
A Truth-Seeker Around the World
An "Honest" Enquiry into the Aims of our Society
The "Political" Side of Theosophy
The "Veda of the Buddhists"!
Singing Animalcules
Sympathy from the Founders of the Theosophical Society
Our Fourth Year
Footnotes to "A Cis-Tibetan Ramble"
Footnote to "A Treatise on Sufism"
"Tharana," or Mesmerism
Footnote to "Prof. L. Beale, F.R.S., on Modern Scientific Thought"
Comment on "The Mystery of Levitation"
Theosophy and Spiritualism
Questions about Esoteric Theosophy Answered
The Philosophic Inquirer
Stone-Showers
Comments on "A Learned Brahman Spirit"!
The Harmonics of Smell
Visions in the Crystal
Isis Unveiled and The Theosophist on Reincarnation
The So-Called Theosophical Society at Ghazipore
Footnote to "Letters on Esoteric Theosophy"
The Perfect Way
In Re "Busiris"
Footnotes to The Philosophy of Spirit
Footnotes to "Puzzling Queries"

Reviews
Is Electricity Matter or Force?
What is Matter and What is Force?
"C.C.M." and Isis Unveiled
A Protest
Sympathy of Madame Blavatsky for Mr. Charles Bradlaugh
The Origin of the Gospels and the Bishop of Bombay
Footnote to "Theosophy and the Avesta"
Was it "Spirits" or What?
Death and Immortality
Is Suicide a Crime?
Footnotes to "Gleanings from Éliphas Lévi"
Footnote to "The Three Grades of Ancient Theosophists"
The "Contradictions of the Bible" and the Rawalpindi Mission School
The Arya and its "Outstation" Correspondence
Occult and Spiritual Phenomena in the Light of Modern Science
The Freethinkers' "Salvation Army"
The Poor Brutes
Comments on "The Utterances of Ramalingam Pillay"
Note on "Time, Space, and Eternity"
A Freethinker in Palestine
Proceedings of the Society for Psychical Research
[H.P.B. on the Cheops Pyramid]

1883

A Mysterious Race
Footnotes to "Gleanings from Éliphas Lévi"
A Spectral Warning
Comment on "Curious Mediumistic Phenomena"
Comment on The Perfect Way
The Rationale of Fasts
[On Spirit and Matter]
Occult Acoustics
Footnote to "Indian Agricultural Reform"
Introductory Note to "Spiritualistic Black Magic"
Footnote to "Is Suicide a Crime?"
Horoscopes and Astrology
Footnote to "Atoms, Molecules, and Ether Waves"
Mistaken Notions
The Bugbears of Science
From Keshub to Maestro Wagner via the Salvation Camp
Footnote to "Is Brahmoism True Hinduism?"
Footnote to "Self-Contradictions of the Bible"
Footnote to "Paracelsus"

Mr. Isaacs
Miscellaneous Notes
Sir Richard and Theosophy Again
The Sacred Tree of Kumbum
Sham Asceticism
Under the Shadow of Great Names
Comments on "The 'Blessing' of the Brothers"
Comment on "An Excellent Magic Mirror"
A Word with the Theosophists
A Word with "Zero"
Footnote to "Mr. Isaacs"
Do the Rishis Exist?
The Travelling Truthseeker
The Gospel of the Future or the "Revelation" of (St.) Keshub
Old and New Methods
Footnote to "Theosophy and Miracles"
The Power to Heal
By "Bell, Book, and Candle"
Pickings from our Contemporaries
A Heavy Curse
Whence the Name "Lunatic"?
Retrogression in Rebirth
[On Nadi Granthams]
To the "Dissatisfied"
The Buddhist Movement in England
Footnotes to "Medical Magnetism and the Healer Magnetic"
The Chosen "Vessels of Election"
Footnotes to "Zoroaster and his Religion"
Visishtadvaita Philosophy
Theosophy and Religious Riots
The Magic of the New Dispensation
Devachan
The Seventeen-Rayed Sun-Disc
Do the Rishis Exist?
Comment on "Another 'Spiritual' Puzzle"
Parabrahm, Defined by Vedantins
The Religion of the Future
Dragged in Again!
The Trinity of Righteousness
Miscellaneous Notes
Col. Olcott's Wonderful Success
[Mrs. Anandabai Joshi, F.T.S.]
[The Arya Samaj and the Theosophical Society]
The Shylocks of Lahore
Compiler's Note

Rectifications Relatives à la Controverse sur l'Occultisme
Corrections Concerning the Controversy on Occultism
Electroscope and "Astral Doubles"
Will
Footnotes to "Esoteric Spiritualism, the Law of 'Influx' and 'Efflux'"
A Few Thoughts on Some Wise Words from a Wise Man
Editor's Note to "Should Men Cut their Hair?"
The Efficacy of Funeral Ceremonies
Gambetta's Eye and Brain
Swami Dayanand—a Freethinker
Zoroastrianism in the Light of Occult Philosophy
Footnote to "The Tantras"
Footnotes to "Visishtadvaita Philosophy"
Cosmical Rings and Rounds
Explanation Wanted
Pertinent Questions
Editor's Note to "Psychometry and Archaeology"
A Levy of Arms Against Theosophy
"The Soul of Things"
Footnotes to "Hierosophy and Theosophy"
The Almora Swami
Footnotes to "The Swami of Almora to his Opponents"
Karma
"Esoteric Buddhism"
The Septenary Principle in Esotericism
Spirit Identity and Recent Speculations
From Theosophy to Shakespeare
Footnotes to "The Status of Jesus"
Note to "Under the Shadow of Great Names"
The Prince Convert
Chelas and Lay Chelas
Note to "A Description of the Tantrik Mystic Rites and Ceremonies Known as 'Savasadhana'"

CHRONOLOGICAL SURVEY

Illustrations

H. P. Blavatsky
Major-General Henry Rhodes Morgan
Drawing of H.S. Olcott by H.P.B.
Mohini Mohun Chatterjee
Sir William Fletcher Barrett
Henry Sidgwick
William Oxley
Huddleston's Gardens

Col. Henry Steel Olcott
His Highness Daji Raja Chandra Singhjee
Dr. Samuel Christian Friedrich Hahnemann
John Dee
Mahatma “M.............” (Morya)
De Robigne Mortimer Bennett
Willian Quan Judge
Convention Group, Bombay, 1882

< end

Collected Writings VOLUME IV

1882

FOREWORD TO VOLUME FOUR

Most of the material in the present Volume appeared in print in collected form for the first time in 1936, when it was published by Rider & Co. in London, under the title of *The Complete Works of H. P. Blavatsky.* As was the case with the original Volumes I, II, and III of the Series, a considerable portion of the stock of Volume IV perished in the London "blitz" during the second World War. As a result of this, these earlier Volumes have been unobtainable for many years.

Discovery of hitherto unknown writings from H.P.B.'s pen required that the material be somewhat differently distributed, as far as the four original Volumes are concerned. The present Volume is made up of H.P.B.'s writings during the years of 1882 and 1883. It contains therefore some of the material of the original Volume III and most of the material of the original Volume IV.

The text contained now in Volume IV has been checked with the original sources of publication, and most of the quoted matter compared with the originals and corrected whenever necessary. A number of explanatory notes and comments have been added by the Compiler to clarify points of Theosophical history. Biographical and Bibliographical information has been collected in the Appendix, as is the case with all the Volumes of this Series, and a copious Index has been prepared.

The Compiler wishes to express his gratitude to all those who have helped in the preparation of this Volume. Their continued interest and helpful assistance are gratefully acknowledged. Their names, as given in the Foreword to Vol. II, apply to the present Volume as well.

BORIS DE ZIRKOFF.
Compiler.

LOS ANGELES CALIFORNIA, U.S.A.
May 8, 1969

Collected Writings VOLUME IV

1882

A NEEDED EXPLANATION

[*The Theosophist,* Vol. III, No. 6, March, 1882, p. 139]

A valued friend and correspondent in Upper India writes:

> We have not had the pleasure of hearing from you since your return to Bombay. We do not want to trespass upon your most valuable time, but we do earnestly pray that you will be pleased to write to us once a month, should you find leisure.

This is from the President of one of our Indian branch Societies, and we print the extract that we may thus answer many of like tenor that are received by the Founders. Since the Theosophical Society was established we two have had to do all its more important work; not because our colleagues have been at all unwilling to share the burden, but because enquirers have seemed, like the patients of a popular doctor, or the clients of a leading lawyer—reluctant to take advice or instructions from any one in the Society, but ourselves. This was well enough in the infancy of our movement, and by working late in the night, sometimes all night long, the year round, we managed for the first three years to keep up with our official duties. But our coming to India doubled, perhaps trebled, the calls upon our time. We were not relieved from our Western correspondence, while at the same time the whole volume of enquiries, naturally provoked among the people of Asia by our coming, poured in upon us besides. So our magazine was determined upon, and in the *Prospectus* issued at Bombay, in July 1879, it was stated that "the rapid growth of the Society and of the correspondence between the Executive and the Society's branches in various European countries, and with the Aryan,

Buddhist, Parsi and Jain scholars who take a deep interest in its work . . . has made necessary the publication of the present journal." There is a limit both to physical endurance and to the number of hours in a day. With the most benevolent wishes to oblige, the Founders cannot engage to regularly correspond with anybody, whether in or outside the Society. They will do their best, but our friends will kindly remember that neither Col. Olcott, with lecturing engagements enough to break down a man of less iron endurance, nor the Editor of *The Theosophist* with the cares of its management and her indispensable journeys about India for several months each year, can in fairness be reproached for failure to keep up private correspondence even with relatives or nearest personal friends. The more so, when they reflect that much of the guidance and instruction asked, can be found in the pages of our Magazine.

Collected Writings VOLUME IV
1882

THE HERMETIC BRETHREN*

[*The Theosophist,* Vol. III, No. 6, March, 1882, pp. 139-140]

". . . . We of the secret knowledge do wrap ourselves in mystery, to avoid the objurgation and importunity or violence of those who conceive that we cannot be philosophers unless we put our knowledge to some ordinary worldly use. There is scarcely one who thinks about us who does not believe that our society has no existence; because, as he truly declares, he never met any of us . . . We do not come, as he assuredly expects, to that conspicuous stage upon which, like himself, as he desires the gaze of the vulgar, every fool may enter; winning wonder, if the man's appetite be that empty way; and when he has obtained it, crying out: 'Lo, this is also vanity!' "

Dr. Edmund Dickinson, physician to King Charles the Second a professed seeker of the hermetic knowledge, produced a book entitled, *De Quintessentia Philosophorum:* which was printed at Oxford in 1686, and a second time in 1705. . . . In correspondence with a French adept, the latter explains the reasons why the Brothers of the Rosy Cross concealed themselves. As to the universal medicine, *Elixir Vitae,* or potable form of the preternatural *menstruum,* he positively asserts that it is in the hands of the "Illuminated," but that, by the time they discover it, they have ceased to desire its uses, being far above them; and as to life for centuries, being wishful for other things, they decline availing themselves of it. He adds, that the adepts are obliged to conceal themselves for the sake of safety, because they would be abandoned in the consolations of the intercourse of this world (if they were

____

* Extracted from *The Rosicrucians* by Hargrave Jennings, pp. 34-35 (John Camden Hotten, Piccadilly, W. London.) Further on, we give a review by this able writer of Mr. Sinnett's *The Occult World.* These passages, as the author tells us, "occur in a letter published by some anonymous members of the Rose-Croix, and are adduced in a translation from the Latin by one of the most famous men of the order, who addressed from the University of Oxford about the period of Oliver Cromwell; to which University the great English Rosicrucian, Robertus De Fluctibus (Robert Flood) also belonged, in the time of James the First and Charles the First."

____

not, indeed, exposed to worse risks) supposing that their gifts were proven to the conviction of the bystanders as more than human; when they would become simply intolerable and abhorrent. Thus, there are excellent reasons for their conduct, they proceed with the utmost caution, and instead of making a display of their powers, as vainglory is the least distinguishing characteristic of these great men, they studiously evade the idea that they possess any extraordinary or separate knowledge. They live simply as mere spectators in the world, and they desire to make no disciples, converts, nor confidants. They submit to the obligations of life, and to relationships*—enjoying the fellowship of none, admiring none, following none, but themselves. They obey all codes, are excellent citizens, and only preserve silence in

regard to their own private convictions, giving the world the benefit of their acquirements up to a certain point: seeking only sympathy at some angles of their multiform character, but shutting out curiosity wholly where they do not wish its imperative eyes.

This is the reason that the Rosicrucians pass through the world mostly unnoticed, and that people generally disbelieve that there ever were such persons or believe that, if there were, their pretensions are an imposition. It is easy to discredit things which we do not understand. . . .

We came across the above, the other day, in the course of reading, and copy it to show that the difficulty which our sceptical public feels in crediting the existence of the *trans*-Himalayan recluses is no new thing. The jeering pleasantry of Archdeacon Baly, who told the Church Missionary Convention that "Theosophy was a new religion based on juggling tricks" is but the echo of the sneers of the generations in which Thomas Vaughan, Robert Fludd, Count de Saint-Germain, Theophrastus Paracelsus and other "Hermetic" philosophers lived and studied. Our Theosophical Society pays the penalty of its reaffirmation of the Truth of Hermetic Science, not merely in receiving the world's ridicule, but also in having it try to ignore a deal of honest work of the practical sort, which we have done, and are doing.

It is cheering, therefore, to find a bit of sound sense in, at least, one Indian paper. Says our excellent *Amrita Bazaar Patrika*:

---

* Not at all in every instance: it depends upon the degree of their advancement, their earthly ties snapping one after the other as their new spiritual ones are formed. [H.P.B.]

We hail the appearance of the January number of *The Theosophist* with more than ordinary pleasure. It is as usual replete with interesting matter, but the chief interest of the number is centered in an account of the doings of Colonel Olcott in Ceylon published in the *Supplement.* We are sorry we have not space enough to record all that he has done there, but this we say, that the Colonel may fairly claim that, whether there be "Himalayan Brothers" or not, there is at least one white man who is acting like a brother to the Sinhalese and will, as occasion permits it, act similarly to the Hindus. If it be not asking too much, we would request the Colonel to come to the city of Palaces and enlighten the Calcutta public on subjects with which he is so familiar and which are calculated to do so much good to the Hindu nation—subjects of which most of our educated young men are so lamentably ignorant.

Let this be our sufficient answer to the silly though, as alleged, "mostly inspirational" article by the author of *Life beyond the Grave (Spiritualist* of Jan. 13) entitled "Spiritual Selfishness." The writer affirms that the "Himalayan Brothers . . . wrap themselves in mystery and *pretend* to have a mission to perform, but they make no sign of accomplishing it" and further that "Madame Blavatsky . . . cannot show that any practical good comes of being a Theosophist. We have not heard that she has benefitted humanity by being a Theosophist." . . . Perhaps, some members of our various Branches throughout India and Ceylon, who have participated in our practical work, may also feel "inspired" to correct the rather unfortunate "inspiration" of the author of *Life beyond the Grave.*

Collected Writings VOLUME IV

1882

BUDDHIST MORALS

[*The Theosophist*, Vol. III, No. 6, March, 1882, p. 143]

In a recent issue of the *China Mail* appears an account of the destruction of the "Temple of Longevity," one of the richest and most famous Buddhist Viharas at Canton, China, by an infuriated mob of Buddhist laymen. For some time past complaints have been made of the immoral lives of the priests of this temple, but they appear to have neglected paying attention even to warnings from the Nam-hoi, Chief Magistrate. At last three women were seen to enter the building, an outcry was made, the populace rushed in, but the women had escaped by the back door. The mob, however, found "ladies' toilet-boxes, ornaments and embroidered shoes," and thereupon beat and drove out the priests, and tore the ancient building stone from stone until not a vestige remained. Even this did not satisfy their outraged sense of propriety, for, the *Mail* tells us, they set fire to the ruins and consumed the last stick of its roof timbers that lay in the wreck. It is said that the (Abbot) Chief Priest fell upon his knees before the Nam-hoi, and implored his help, but was made to feel the force of his Worship's toe after being reminded that "timely warnings had been disregarded." The Magistrate, on the 15th November last, issued an official proclamation beginning as follows: "Whereas the priests of the Ch'eung-Shau monastery have disobeyed the official proclamation by allowing women to enter the temple and detaining them there, and the people of the neighbourhood have suddenly surrounded and set fire to the building, the superior authorities have now ordered a detachment of over a thousand soldiers to

be stationed along the streets to extinguish what fire there be still remaining," etc. The proclamation contains not one word in censure of the act of retribution; from which it is to be inferred that it met with official approval.

Turning to Bishop Bigandet's excellent work on Burmese Buddhism, *The Life, or Legend, of Gaudama, etc.,* we find (pp. 290, 291) that:

> "Popular opinion [in Burma] is inflexible and inexorable on the point of celibacy, which is considered as essential to every one that has a pretension to be called a Rahan [in Ceylon termed Rahat, or Arahat]. The people can never be brought to look upon any person as a priest or minister of religion unless he lives in that state. Any infringement of this most essential regulation on the part of a Talapoin,

is visited with an immediate punishment. The people of the place assemble at the Kiaong [Vihara, temple] of the offender, sometimes driving him out with stones. He is stripped of his clothes—and often public punishment, even that of death, is inflicted upon him by order of Government. The poor wretch is looked upon as an outcast, and the woman whom he has seduced shares in his shame, confusion, and disgrace. Such an extraordinary opinion, so deeply rooted in the mind of a people rather noted for the licentiousness of their manners, certainly deserves the attention of every diligent observer of human nature."*

The sociologist will be struck with the stern regard here seen to be felt both among the Chinese and Burmese Buddhists for the reputation of their priests. The same feeling prevails in Tibet, where one who is included in the sacerdotal order, whether as lama or ordained priest, is punished with death for breach of the rule of chastity. He and the woman are either bound together with ropes and flung into the nearest stream or pond to drown, or buried to the chin in the ground and left to die by inches. The lavish honour shown to the Buddhist priesthood in all Buddhistic countries, is the popular tribute to the supposed high moral excellence of a class of men who profess to imitate the character, and follow the precepts of Lord Buddha. And candour will compel every fair man to say with the Romish Bishop of Rangoon, that their moral characters

---

* [Pages 265-66 in the Rangoon, 1858 ed. Square brackets are H.P.B.'s—*Compiler*.]

---

are, as a rule, blameless. Lazy they are beyond doubt and too often selfish and ignorant; but the cases of sexual indulgence among members of the Sangha are comparatively very rare. Col. Olcott's experience, in Ceylon, tallies with Bishop Bigandet's, in Burma. The vengeance taken upon recreant priests in China and Burma is the more impressive since we can recall no instance among Christians of religious houses having been demolished by mobs, because of the immoralities of clergymen or priests. And yet there has been provocation of that sort often enough given, unless rumour has belied some world-famous Reverends and some thousands more of their profession in Europe and America.

Collected Writings VOLUME IV

1882

REINCARNATIONS IN TIBET

[*The Theosophist,* Vol. III, No. 6, March, 1882, pp. 146-148]

So little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhutan, that an Anglo-Indian paper—one of those which pretend to know, and certainly discuss every blessed subject, whether they really know anything of it or not—actually came out with the following bit of valuable information:

> It may not be generally known that the Deb Raja of Bhutan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 186-65. . . . . *The Bhutan Government consists of a spiritual chief called the Dhurm Raja, an incarnation of Buddha [? ! !] who never dies*—and a civil ruler called the Deb Raja in whom is supposed to centre all authority.

A more ignorant assertion could hardly have been made. It may be argued that "Christian" writers believe even less in Buddha's reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or not they are accurate in their statements. But, in such a case, why touch a subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Headquarters, we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly—some very learned lamas; secondly—a European gentleman and traveller, who prefers not to give his name; and thirdly—a highly educated young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter—our "Celestial" Brother, losing, moreover, no opportunity of corresponding with us. A message from him has been just received *via* Darjeeling.

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhutanese Dharma Raja being "an incarnation of Buddha," we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known—least of all in Tibet—that the spiritual chief of the Bhutanese was "an incarnation of Buddha, who never dies." The "Dug-pa* or Red

---

* The term "Dug-pa" in Tibet is deprecatory. They themselves pronounce it "Dög-pa" from the root "to bind" (religious binders to the old faith); while the paramount sect—the Gelukpas (yellow

caps)—and the people, use the word in the sense of Dug-pa *mischief*-makers, *sorcerers.* The Bhutanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India.

—————

Caps" belong to the old *Ñingmapa* sect, who resisted the religious reform introduced by Tsong-Kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries. It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith—so strongly mixed up with the Bön practices of the aborigines—into the Shammar sect, that, in opposition to the reformed "Gelukpas," the Bhutanese set up a regular system of reincarnations. It is not Buddha though, or "Sang-gyas"—as he is called by the Tibetans—who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak later on.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? That, which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird's-eye view of the country. The missionaries, who introduced themselves in 1719 stealthily into Lhasa,* were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits, Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities.† Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read these letters to recognize in them that spirit or *odium theologicum* felt by every Christian, and especially Catholic missionary, for the "heathen" and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet,

—————

* Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lhasa nine died shortly after, and only three returned home to tell the tale. (See *Narratives of the Mission of George Bogle to Tibet, etc.,* by Clements R. Markham C.B., F.R.S.; London: Trübner & Co., 1876, pp. lix-lx.)

† See Appendix to *Narratives, etc.,* by C. R. Markham.

—————

the very land of mystery, mysticism and seclusion? Beside these few prejudiced "historians," but five more men of Europe ever stepped into Tibet. Of these, three—Bogle, Hamilton and Turner—penetrated no farther than its borderlands;

Manning—the only European who is known to have set his foot into Lhasa*—died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew—a clergyman; and Csoma de Körös, who never went beyond Zanskar, and the lamasery of Phäg-dal.†

The regular system of the Lamaïc incarnations of "Sanggyas" (or Buddha) began with Tsong-Kha-pa. This reformer is not the incarnation of one of the five celestial Dhyanis, or heavenly Buddhas, as is generally supposed, said to have been created by Śakya Muni after he had risen to Nirvana, but that of "Amita," one of the Chinese names for Buddha. The records preserved in the Gompa (lamasery) of "Tashi-Lhünpo" (spelt by the English *Teshu Lumbo)* show that Sang-gyas incarnated himself in Tsong-Khapa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Bodhisattvas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last-named—there were, and now are in all but thirty

—————

* We speak of the present century. It is very dubious whether the two missionaries Huc and Gabet ever entered Lhasa. The Lamas deny it.

† We are well aware that the name is generally written *Pugdal,* but it is erroneous to do so. "Pugdal" means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csoma de Körös spells it, but, as in the case of *Pho-ta-la* of Lhasa loosely spelt "Potala"—the lamasery of Phäg-dal derives its name from Phäg-pa (phäg—eminent in holiness, Buddha-like, spiritual; and *pa*—man, father), the title of "Avalokiteśvara," the Bodhisattva who incarnates himself in the Taley-Lama of Lhasa. The valley of the Ganges where Buddha preached and lived is also called "Phäg-yul," the holy, spiritual land; the word *phäg* coming from the one root—Phä or Phö being the corruption of Fo (or Buddha), as the Tibetan alphabet contains no letter F.

—————

incarnations—five Dhyanis and twenty-five Bodhisattvas. It was because, among many other reforms, Tsong-Kha-pa forbade necromancy (which is practiced to this day with the most disgusting rites, by the Böns—the aborigines of Tibet—with whom the Red Caps, or Shammars, had always fraternized), that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gelukpas, the Dugpas (Red Caps) —from the first in a great minority—settled in various parts of Tibet, chiefly its borderlands, and principally in Nepal and Bhutan. But, while they retained a sort of independence at the monastery of Śâkya-Jong, the Tibetan residence of their spiritual (?) chief Gong-sso Rinpoche, the Bhutanese have been from their beginning the tributaries and vassals of the Taley-Lamas. In his letter to Warren Hastings in 1774, the Tashi-Lama, who calls the Bhutanese "a rude and ignorant race," whose "Deb Raja is dependent upon the Taley-Lama," omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tashi-Lamas were always more powerful and more highly considered than the Taley-Lamas. The latter are the creation of the Tashi-Lama,

Nabang-Lob Sang, the sixth incarnation of Tsong-Kha-pa—himself an incarnation of Amitabha, or Buddha.* This

* [The official lists of the Taley-Lamas and the Tashi-Lamas, printed and published by the Tashi-Lhünpo monastery in Tibet, record that the first Taley-Lama was instituted in 1419, following the passing of Tsong-Kha-pa. Furthermore, Nabang-Lob-Sang (in Tibetan spelling Nag-*d*bang-*b*Lo-bSang; underlined letters not being pronounced) was the fifth Taley-Lama (he may be termed the *sixth* when Tsong-Kha-pa is included, although the latter is not included in the Tashi-Lhünpo printing). Moreover, it was the Taley-Lama Nabang-Lob-Sang who instituted his revered teacher, *b*Lo-bsang ch'os-kyi rhyal-mts'an (1569-1662) as the first Grand Lama of Tashi-Lhünpo, thus establishing the Tashi-Lama Hierarchy, according to the official listing. Since both Grand Lamas had the name of Lob-Sang, the confusion is easily accounted for. (Cf. *The Buddhism of Tibet, or Lamaism*, L. A. Waddell, compiler, pp. 233-36.)

hierarchy was regularly installed at Lhasa, but it originated only in the latter half of the seventeenth century.*

In Mr. C. R. Markham's highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to Europe about that *terra incognita.* It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially.

. . . It was, indeed, at about the period of Hiuen-Thsang's journey that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations, and new dogmas had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of a popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Aśoka, it had been revealed to the devout Buddhists of India that their Lord had created the five Dhyani or celestial Buddhas, and that each of these had created five Bodhisattwas, or beings in the course of attaining Buddha-hood. The Tibetans took firm hold of this phase of the Buddhistic creed, and their distinctive belief is that the Bodhisattwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave. This characteristic of their faith was gradually

* Says Mr. Markham in *Tibet* (Preface, p. xlvii): "Gedun-tubpa [Ganden Truppa], another great reformer, was contemporary with Tsong-Kha-pa, having been born in 1339, and dying in 1474 [having thus lived 135 years]. He built the monastery at Teshu Lumbo [Tashi-Lhunpo] in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Bodhisattva Padma Pani, and on his death he relinquished the attainment of Buddhahood that he might be born again and again for the benefit of mankind. When he died, his successor was found as an infant, by the possession of certain divine marks."

[Ganden Truppa was the grandnephew of Tsong-Kha-pa and the first Taley-Lama; the Official List of the Taley-Lamas state that his birth took place in 1391 and his death in 1475.—*Compiler*.]

developed, and it was long before it received its present form;* but the succession of incarnate Bodhisattwas was the idea towards which the Tibetan mind tended from the first. At the same time, as Max Müller says: "The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known"; and it was this blessing that the introduction of Buddhism brought into Tibet. *(Introduction,* pp. xlv-xlvi.)

The "blessing" has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding.† But yet, for all that, the popular Lamaism,

----

* Its "present" is its *earliest* form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible—least of all Lamaism, or esoteric Buddhism as disfigured by the untutored imaginative fervour of the populace. There is a vaster difference between the "Lamaism" of the learned classes of the clergy and the ignorant masses of their parishioners, than there is between the Christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted but with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been followed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface *to his Buddhist Catechism,* for many years been taunting the Sinhalese with the "puerility and absurdity of their religion" when, in point of fact, what they make [fun] of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.

† The reader has but to compare in Mr. Markham's *Tibet* the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Taley-Lama and his people, with the three letters of the three Jesuits in the *Appendix,* to enable himself to form a decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three "men of God" pick no better terms for the Taley-Lamas and the Tibetans than "their devilish *God the Father"* . . . "vindictive devils" "fiends who know how to dissemble," who are "cowardly, arrogant, and proud" . . . "dirty and immoral," etc., etc., etc., all in the same strain for the sake of truth and Christian charity!

----

when compared with the real esoteric, or Arahat Buddhism of Tibet, offers a contrast as great as the snow trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high mountain peak.* A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

Before it can be clearly shown how the Bhutanese were forcibly brought into subjection, and their Dharma Raja made to accept the "incarnations" only after these had been examined into, and recognized at Lhasa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded

the reform. As said before, a Lama had come to Bhutan from Kham—that province which had always been the stronghold and the hot-bed of the "Shammar" or Bön rites†—between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Śakya Muni had already commenced degenerating into that Lamaism, or rather fetishism, against which four centuries later, Tsong-Kha-pa rose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammars and Böns), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Aśoka's Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely

—————

* As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, "though many may know how to read their mysterious books, not one can explain them"—an observation by-the-by, which might be applied with as much justice to the Christian as to the Tibetan clergy. (See App., *Tibet,* p. 306.)

† The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism. but an offshoot of the Bön religion—itself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and sooth-saying. The introduction of Buddha's name in it means nothing.

—————

driving the new faith out of the country. The brotherhood or community of the ascetics known as the *Byang-tsiub*—the "Accomplished" and the "Perfect" existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the "great teachers of the snowy mountains."

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King,* who was converted by her from the Bön religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Aśoka had been nine centuries earlier in India. It was he who sent his minister—according to European Orientalists; his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned "with the great body of truth contained in the Buddhist canonical Scriptures, framed the Tibetan alphabet from the Devanagari of India, and commenced the translation of the canon from Sanskrit—it had previously been translated from Pali, the old language of Magadha into Sanskrit—into the language of the country." (See Markham's *Tibet,* p. xlvi.)†

Under the old rule and before the reformation, the high Lamas were often permitted to marry, *so as to incarnate themselves in their own direct descendants*—a custom which Tsong-Kha-pa abolished, strictly enjoining celibacy on the Lamas. The Lama Enlightener of Bhutan had a son whom

—————

* A widely spread tradition tells us that after ten years of married life, with her husband's consent,

she renounced it, and in the garb of a nun—a *Gelong-ma,* or "Ani," she preached Buddhism all over the country, as, several centuries earlier, the Princess Sanghamitta, Aśoka's daughter, had preached it in India and Ceylon.

† But, what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim ani—precious nuns. Durjiay Pan-mo of whom Bogle speaks—his Tashi Lama's half-sister—and the superior of the nunnery on the Lake Yam dog-tso or Palti Lake, was one of such reincarnations.

____

he had brought with him. In this son's first male child born after his death the Lama had promised the people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhutanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuists, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama—the people were told—incarnated himself in all the three boys. One had his *Om,* the other his *Han,* the third—his *Hoong.* Or (Sanskrit): *Buddha*—divine mind, *Dharma*—matter or animal soul, and *Sangha*—the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhutanese clergy to serve the better their ends. Thus their first Lama became a *triple* incarnation, three Lamas, one of whom—they say—got his "body," the other, his "heart" and the third, his—word or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Dugpa Shab-tung, who had been defeated by the Gelukpas of Ganden Truppa,* invaded Bhutan at the head of his army of monks. Conquering the whole country, he proclaimed himself their first *Dharma* Raja, or Lama Rinpoche— thus starting a third "Gem" in opposition to the two Gelukpa "Gems." But this "Gem" never rose to the eminence of a Majesty, least of all was he ever considered a "Gem of Learning" or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhutan, provided he consented to reincarnate himself in Lhasa after his death, and make the law hold

____

* The builder and founder of Tashi-Lhünpo (Teshu-lumbo) in 1445; called the "Perfect Lama," or Panchhen—the precious jewel, from the words: *Panchhen,* great teacher, and *"Rimpoche,"* precious jewel. While the Taley-Lama is only Gyalpo Rimpoche, or "gem of kingly majesty," the Tashi-Lama of Shigatse is Panchhen Rimpoche or the *Gem of Wisdom and Learning.*

____

good for ever. No Dharma Raja since then was ever proclaimed or recognized, unless he was born either at Lhasa or on the Tashi-Lhünpo territory. Another clause was to the effect that the Dharma Rajas should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red Caps, and the converted Shammars should be instructed in the "Good Doctrine" of the Gelukpas. That the latter must have had some secret power over the Bhutanese, who are among the most inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Dugpa Shab-tung was reborn at Lhasa, and that to this day the reincamated Dharma Rajas are sent and installed at Bhutan by the Lhasa and Shigatse authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Raja and the four Pën-lobs, called in Indian official papers *Penlows,* who in their turn are under the immediate authority of the Lhasa officials.

From the above it will be easily understood that no "Dharma Raja" was ever considered as an incarnation of Buddha. The expression that the latter "never dies" applies but to the two great incarnations of equal rank—the Taley and the Tashi-Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteśwara, the highest celestial Dhyani. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteśwara and Buddha are one as Amita-pho* (pronounced *Fo)* or

---

* In Tibetan pho and pha—pronounced with a soft labial breath-like sound—means at the same time "man, father." So *pha-yul is* native land; *pho-nya,* angel, messenger of good news; *pha-me,* ancestors, etc.

Amita-Buddha is identical with the former. What the mystic doctrine of the initiated "Phäg-pa" or "saintly men" (adepts) teaches upon this subject, is not to be revealed to the world at large. The little that can be given out will be found in a paper on the "Holy Lha" which we hope to publish in our next.*

---

* [No such paper, essay or article has ever been identified or located, although there is a certain amount of information on the subject in various miscellaneous material from H. P. B.'s pen.—*Compiler.*]

Collected Writings VOLUME IV
1882

KOOT-HOOMI IN AUSTRALIA

[*The Theosophist,* Vol. III, No. 6, March, 1882, p. 149]

Our friend Mr. Terry, of Melbourne, is fortunate in having access to a *clairvoyante* of exceptionally good lucidity, as he informs us. Quite recently she claims to having seen in her trances the *Kama-rupa* (double) of a living man, who is thus described by Mr. Terry in a letter received by us by the last Australian mail.

> An intelligence clothed in human form, wearing an Eastern costume, and having a dark complexion, but not so dark as the average Hindoo, professing to be Koot-Hoomi, presented himself to my *clairvoyante,* and I conversed with him. Though there was nothing in the conversation inconsistent with the character assumed, there were still no *proofs* of identity. I will experiment further. I must have evidence as a basis of belief.

The description is vague and may suit any one of some thousands of Kashmiris and Brahmins of various families Koot-Hoomi is, in fact, of a light complexion. Having asked his attention to the foregoing, we are authorized to say on his behalf that he will not yet affirm or deny the truth of this vision. Mr. Terry promises to make further experiments, the issue of which he will await. We will say however, that K. H. has before now both been seen by *clairvoyants,* and "controlled" a medium, as we are told.

Collected Writings VOLUME IV
1882

WHICH THE TRUTH, AND WHICH A LIE?

[*The Theosophist,* Vol. III, No. 6, March, 1882, p. 160]

For if the truth of God hath more abounded through my lie unto his glory; yet am I also judged as a sinner?"
—*Romans,* iii, 7.

Mr. Joseph Cook, in one of his exquisite lectures at Bombay — namely, that of January 19 — devoted generally to the enlightenment of the benighted natives of this city, on the beatific truths of missionary Christianity, and especially to the demolition of Spiritualism and Theosophy—came down very hard upon the former. "That wretched movement," he said (Spiritualism), which had supporters only "among the half-educated populations in the great American towns . . . had been doing immense mischief in the United States . . . Spiritualism was composed of seven-tenths of fraud; two-tenths of nervous delusion, and in the remaining one-tenth . . . nothing was in it, or Satan was in it . . ." Personally, he had not "the honour of a distant acquaintance *with ten of the Spiritualists who deserved to be called men of any intellectual breadth and culture . . .*"

It may, therefore, interest our readers to know that this great lecturer who thundered against the Spiritualists and ourselves, was at one time *un*intellectual enough to attend a Spiritualistic *séance* at Boston to test the veracity of Spiritualistic phenomena; and also *truthful* enough, for once, to put his name and autograph signature to the little letter we reproduce for the benefit of our readers. It is needless to say where all right-minded Indians have to seek for truth:

whether in the present ranting speeches of Mr. Cook or in the modest letter which he has *deigned* to sign. Now that Mr. Cook has put himself at a safe distance from the Theosophists, and has again taken to the pleasant task of slandering us in the city of Calcutta, we may as well show him in his true colours. We draw, therefore, the attention of those of our friends in the "City of Palaces" who may not have seen the *Bombay Gazette* of February 17, to a letter which appeared on that date in that paper. We quote it *verbatim* with a request to put it side by side with his lecture of January 19 and to judge for themselves of the *reliability* of the statements of the Rev. gentleman. We would say nothing further than this, that Mr. Cook seems to take scrupulously for his guidance in life the verse from the *Romans* placed as a motto at the head of our

remarks.

(From the *Bombay Gazette* of the 17th February, 1882)

MR. JOSEPH COOK AND THE SPIRITUALISTS.

To the Editor of the *Bombay Gazette*.

Sir,—Mr. Joseph Cook, when recently lecturing here, expressed himself very scornfully of Spiritualism and all its works.

If you will refer to page 35 of a work, *The Scientific Basis of Spiritualism* published in Boston by Colby and Rich, 1881, you will see Mr. Joseph Cook's signature to an account of certain phenomena which he vouches for as not explicable by any theory of fraud. Here is the whole extract:—

Report of the Observers of the Sargent experiment in Psychography in Boston, 13th March, 1880.

At the house of Epes Sargent, on the evening of Saturday, March 13, the undersigned saw two clean slates placed face to face, with a bit of slate pencil between them. We all held our hands clasped around the edges of the two slates. The hands of Mr. Watkins, the psychic, also clasped the slates. In this position we all distinctly heard the pencil moving, and, on opening the slates, found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.

Afterwards, two slates were clamped together with strong brass fixtures, and held at arm's length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table!

After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas burners in the room at the time.

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact.

(Signed.) F. E. BUNDY, M.D.
Do. EPES SARGENT.
Do. JOHN C. KINNEY.
Do. HENRY G. WHITE.
Do. JOSEPH COOK.

Boston, March 13, 1880.

It is further mentioned in the book in question that "Mr. Cook was well abused by the religious journals for testifying to what he saw." The abuse has evidently not been thrown away upon Mr. Cook; it has converted him from the error of his ways, and he now seeks to convert others by abusing them in his **TURN.**

Collected Writings VOLUME IV
1882

CORRECT DEFINITIONS AND INCORRECT INSINUATIONS

[*The Theosophist,* Vol. III, No. 6, March, 1882, pp. 161-162]

A wise and just interpretation of the main objects of our Society was given by our esteemed contemporary the *Mahratta* of Poona in its issue of January 22. Says the editorial:

> When we reduce the definition of Theosophy to the simplest form, we find that Theosophy is nothing but waking up natives to know and to feel that they are *natives.* If we are right, in defining Thesophy, and we hope we are Theosophy appears to approach nearer the future religion of India, than does Christianity or any other foreign religion. Theosophy, so far as we have been able to know, tries to create nothing new, casts no slur upon any religion of India, and above all, is intended to keep the fire of nationality alive in the breast of every native. One's religion, caste and creed are ever dear to him, and, if any attempts are desirable to create anything like an Indian nation made of one people, professing the same caste, speaking the same language, fired by the same love of their country, hankering

> after the same goal of ambition, having the same likes and same dislikes, in short, it can only be done by infusing a feeling of Universal Brotherhood. Theosophy, unlike Christianity, tries to bring about the consummation, devoutly to be wished, not by *destroying* but by *constructing* the materials at present existing in India. Colonel Olcott, Madame Blavatsky, and their brother Theosophists, naturally, therefore, resent any insult given to us, our ancient religions and institutions.

We heartily thank our colleagues of the *Mahratta* for these kind and profoundly true words. They are right; and that paper is thus one of the first, though we sincerely hope it will not be the last, to appreciate, at their correct value, our humble but unselfish and untiring efforts toward the realization (however partial) of that which has hitherto been always regarded by the pessimists as a vain [but] glorious utopia. That our labour—a labour of love though it be, yet one which had, since its very beginning, to be carried on by its pioneers through thorny and rocky paths—begins to be appreciated by the natives, is our best reward. Evidently our Aryan Brothers commence perceiving that our Society is not quite the dark plotting centre full of *man-traps* and threatening secret motives it is usually represented to be, by our cruelest enemies; nor is its work confined to, or solely bent upon, bringing the natives back to "degrading beliefs and superstitions in an anthropomorphic and now long exploded *supernaturalism*"—as some other less cruel, still uncompromising opponents of ours would maintain, ignorantly pronouncing both the Theosophical movement and our occult experiments (the latter indeed but a very small part of its work) no better than a

delusion and a snare.

Then, there is another of our friendly and patriotic contemporaries, *Amrita Bazaar Patrika,* also noticing the Society and showing as kind an appreciation of our work as we can ever hope for, by saying that: "The society has done one great good, and we feel that even here, in Bengal. People have learnt *to respect their forefathers, and their philosophy, their civilization and religion.*" And "The anniversary ceremony of the Theosophical Society was a very successful one this year. We wish our educated men would

lay to heart the sage counsels of Colonel Olcott, the President-Founder of the Society."

Thus, to refute the ignorant and malevolent insinuations of the Materialists, and the no less ignorant, and perchance, still more malevolent accusations of some Spiritualists, we have but to refer them to some native papers in India and to the hundreds of letters we receive from all parts of the great Peninsula, thanking us—some enthusiastically—for the "great work of national regeneration" we have undertaken. So strong is the animus of the Spiritualists against us whom they ought to regard—were they wise—and treat as their Brothers, that seldom do we receive our weekly number of the *Spiritualist* without finding in it half a dozen malicious flings at the Theosophists. Thus the *Spiritualist* of January 13—a number nearly entirely devoted to Colonel Olcott and Madame Blavatsky, the former being taken to task for his "Elementaries," and the latter for her "spiritual selfishness"*—opens with an editorial "A Blot in Buddha's Life." We have rarely come across a column in which the subject treated was made so transparently subservient to the animus of the author, directed against the object of his attack. The great Buddha, and the alleged desertion of his young wife are used as a weapon to hit our President with. "*Colonel Olcott, formerly a Spiritualist, afterwards a Theosophist, seems now to have turned a Buddhist,* for he has been establishing Buddhist schools in Ceylon, and has written a Buddhist Catechism which is circulating extensively in India . . ." Hence—the fling at Buddha—"the great religious teacher of Eastern nations" from no admirer of whom—"have we ever heard any comment upon a dark feature of Buddha's life, assuming for the moment *that he ever lived at all and that his supposed career is not a myth.*" *Thus,* rather

—————

* To make his point a little clearer, and our "Selfishness" the more apparent, the "inspired" writer ought to have used at least the word "Theosophical" instead of "Spiritual." The title of his article pays back the compliment in the same coin to the Spiritualists themselves.

—————

assume utter ignorance of an historical fact* than miss an opportunity of hitting (as he hopes but fails to) Colonel Olcott, who from a Spiritualist and a Theosophist has "turned Buddhist." We pity the writer, capable of exhibiting such a spirit of narrow-minded vindictiveness, that it crowds out entirely, even to an appearance of logical reasoning in him. Just as though a Buddhist could not be at the same time a Theosophist and even a Spiritualist! The writer is cordially invited to add to the above three appellations those of a Brahmin and a Parsi, as Colonel Olcott, notwithstanding his Buddhist religion, works with as much fervour for the regeneration and purification of dying Brahminism and Zoroastrianism as he does for his co-religionists. Having laid the foundation of a national Buddhist Fund for the spread of education in Ceylon, he is preparing to do the same for the Hindus and Parsis. We are a "Universal Brotherhood," let it be remembered. Our Society represents no one faith or race, but every faith as every race; and each of those "heathen" who join us,† because of their mystical and religious inclinations, do so with an ardent object of understanding the hidden beauties of their ancient and respective creeds the better; with a hope of fathoming—by breaking through the thick crust of bigoted dogma—the depths of true religious and spiritual thought. And, as each of them dives into the apparently fathomless abyss of metaphysical abstractions and Eastern symbology, and clears away the accumulated rubbish of the ages, he discovers that one and the *same* TRUTH underlies them all. In what other religion of our day can be found the noble universal tolerance for all other faiths such as taught in Buddhism? What other creed enforces such practical proofs of brotherly love and mutual toleration

---

* We advise the writer of the editorial to turn to Prof. Max Müller's *Chips,* Vol. I, p. 219, Art. "Buddhism," in which the learned Sanskritist established "the true historical character" of the Founder of Buddhism and takes to task even Sir W. Jones for his identifying Buddha with mythical heroes.

† Many are those who join for quite different and various objects. We speak here but of the mystics.

---

better or more effectually than does the *godless* faith preached by the Holy Master Sakya-Muni? Truly might we repeat with Professor Max Müller, that there are sentences in the inscriptions of King Aśoka "which might be read with advantage by our own missionaries, though they are now more than 2000 years old." Such inscriptions on the rocks of Girnar, Dhauli and Kapurdigiri as—

"Piyadasi, the king beloved of the gods, desires that the ascetics of all creeds might reside in all places. All these ascetics profess alike the command which people should exercise over themselves and the purity of the soul. But people have different opinions and different inclinations." And again:

"A man ought to honour his faith only; but he should never abuse the faith of others . . . There are even circumstances where *the religion of others ought to be honoured.* And in acting thus, a *man fortifies his own faith and assists the faith of others.*"*

Had our President found in Christianity and Spiritualism the same precepts *practically* exemplified, he might, perhaps, at this hour, have remained as he was. Having found in both, however, nought but dogmatism, bigotry and an unrelenting spirit of persecution, he turned to that which to him appears the consummation of the ideal of brotherly love and of freedom of thought for all.

We regret then to find the spirit of such dogmatic intolerance in a leading spiritual paper advocating a movement which professes to be an improvement upon sectarian Christianity. It throws no additional lustre upon the writer; but repeating his words: "Rather the reverse."

---

* [Italics are by H. P. B.—*Compiler*.]

Collected Writings VOLUME IV

1882

STRANGE MANIFESTATIONS

[*The Theosophist,* Vol. III No. 6, March, 1882, pp. 162-163]

To the Editor of *The Theosophist.*

MADAME,

On the last page of No. 4 of *Psychic Notes,* a correspondent is made to state that he, together with a few friends, "out *of mere curiosity and for the fun of the thing,*" arranged a series of *séances.* The first was unsuccessful, but the remaining ones were productive of *proofs innumerable.* And yet none of the parties present was a "conjurer, mesmerist, medium or spiritualist"!

Is this possible? I always thought that the presence of a medium at *seances* was a necessary condition of manifestations. Or can it be that some one at the *séances* in question was—if that were possible—an *unconscious* medium?

Your opinion will be highly valued by

Yours obediently,
H.

The possible explanation of such manifestations can be found only in one of the following three hypotheses:

(1) The presence of a medium—either conscious or unconscious,

(2) The presence of an adept, or his influence; although no adept would trouble himself with such—(what to him are)—trifles. Or—which is the most probable—

(3) The combined result of the magnetic aura of the persons present, forming a strong battery. This would be very likely to produce such manifestations, whether there were a medium present or not.

No fourth hypothesis we can think of would answer.

Collected Writings VOLUME IV
1882

WHIPPED INTO ADMISSION

[*The Theosophist,* Vol. III, No. 6, March, 1882, pp. 163-164]

When the Heliocentric system was finally and irretrievably established, and no escape from it was found possible, the Church, letting go the "Joshua stopping the sun" *miracle,* passed the word among the faithful, and the—"We have always said so"—policy was swiftly adopted. When, after denying pointblank occult phenomena, denouncing them from first to last as an out-and-out jugglery, and calling names all those who believed in them, the *Civil and Military Gazette* of Lahore found itself badly cornered by the determined testimony of a clever, professional conjurer, who, refusing to make his good faith subservient to public prejudice, confessed to Mr. Eglinton's phenomena being "genuine," it forthwith turned round and declared that it is all as it should be, and that the *Gazette* had never denied it. Like the "five foolish virgins" of the parable, who forgot their oil and fell asleep over their lamps, it now knocks at the door, and tries to assure the public that it has always kept "wide awake" over the subject, and that it has never been caught nodding or kicking in its beatific sleep of blank denial. Of course not: it was but collecting its thoughts. And now that the "Bridegroom" in the shape of an undeniable phenomenon is there, the outcome of the *Gazette's* profound meditations may be found in the following ungraceful admission, and the still more clumsy attempt at an explanation.

> Mr. Kellar, the conjurer [says the *Gazette*], is very much surprised by what he experienced at a spiritualist *séance* held recently at No. 1, Commercial Buildings, Calcutta. Mr. Kellar has himself been doing some very surprising things in the way of rivalling the spiritualist feats but what he saw on this occasion in the matter of flying, or

> floating, as he terms it, beats anything that could be achieved, he says, even by Messrs. Maskelyne and Cook. Among other things, he describes how he held on to a Mr. Eglinton, who, rising into the air, actually lifted Mr. Kellar several inches off his feet! This case of the conjurer out-conjured, has occurred before in the ancient times, as no doubt our readers may remember having read, and when such a one finds himself beaten at his own weapons, we can understand his feeling surprised and overcrowded. As far as we can gather from his description of the *séance* in the *Indian Daily News,* the position of these floating gentlemen is not so safe as it might be. For instance, Mr. Eglinton, while high in air, "fell heavily on the table" owing to another gentleman who held Mr. Kellar's left hand having let go. Nor, indeed, have the neophytes quite a pleasant time of it, for Mr. Kellar says that at one time his chair was jerked from under him with great force, a rude practical joke which shows that the spirits have not, at

any rate, learned manners in their disembodied state. We cannot understand that, in the present stage of scientific progress, a man like Mr. Kellar, presumably familiar with all the actual and possible developments of hanky-panky, should be surprised at anything. He has probably seen and heard a good deal of mesmerism and electro-biology. He no doubt can himself practice that familiar feat of the power of will called forcing a card. He knows that we are at present in the A. B. C. of the science of Electricity and Magnetism, of which one of the less-known developments is called odyllic force. If the magnetic power of some men can be supposed to actually mould living beings to their will, and act at pleasure on all their nerves and senses, making them smell, taste, see feel, speak, move—actually think—at the fantasy of the operator, there should be nothing wonderful in another development of the same galvanic power, moving tables and chairs, carrying pianos through the air, or playing violins. When Mr. Eglinton has discovered the means of applying the magnetic current of many joined hands and many subdued wills to overcome the power of gravity on his own person, before many years are out, doubtless, this development of galvanic science will be applied to some useful purpose, instead of being merely an instrument of hankypanky. At present it is doubtless in the awkwardness of its extreme infancy, for it exposes the operator to the risk of breaking his neck, and it is applied in such an exhausting and inartistic way as to leave those who exercise it, utterly prostrate, at the end of an exhibition, like an exhausted Dufaure box. The human mind appears unable to realize that there are as good fish in the sea of nature as ever came out of it. One would have supposed that, at the present stage of scientific discovery, our minds would have been in a receptive state, ready to admit any wonder sufficiently proved by evidence— say by the same amount of evidence on which we would hang a man. But no. A says to B "I have never seen a sea serpent, have you?" "No," says B "and no more has C—"so the rest of the alphabet,

30

all grave, discreet, respectable letters may swear to the sea serpent, of whose existence they have been eyewitnesses; but A and B "who would believe them in a matter of murder" will not believe them regarding the existence of a monster conger eel. We only say this by way of example. Far be it from us to assert the existence of this eel, though Major Senior, the Humane Society Medallist, saw, described, and drew it in the Gulf of Aden. But incredulity, be it remembered, existed in the case of the Kraken, till two fishermen one day cut off and brought to the Savants eighteen feet of one of that disagreeable Calamery's tentacles. And so it is, and will be, in the matter of the floating and banjo-playing of Mr. Eglinton and his brother spiritualists, till some fine day one of the scientific electricians takes out a patent for charging human beings with galvanic power, after the same manner that a Dufaure box is charged with electricity.

This is what we should call "a turn-coat policy" effected with the dexterity of a "Davenport Brother." To hear the *Civil and Military Gazette* reproaching other people for not keeping their minds "in a receptive state, ready to admit any wonder sufficiently proved on evidence" is as amusing as to read of the converted wolf in the *Golden Legend* preaching Christianity in the Desert. Not later back than in July last, the *Gazette* sweepingly proclaimed every experimenter in occult science and medium—an impostor and a juggler, as every Theosophist and Spiritualist—a deluded fool. And now it admits that the world is "in the A.B.C of the Science of Electricity and Magnetism"!— a fact enounced and repeated in our journal *ad nauseam usque*—and, falls back upon "the less-known developments of odyllic force"—we spell it *odylic*—with a readiness quite proportionate to its denial of that force but a few months back. In the cases of levitation, however, we suspect the *Gazette's* scientifically trained mind would find itself at sea altogether; and our benevolent

contemporary would have to seek, in its great perplexity, counsel with the Theosophical Society. The levitation phenomenon has nought to do with the odylic freaks of the electricity known to orthodox science, but everything with the mystery of the interchange of correlative forces. We published the key to it four years ago in *Isis Unveiled* (Vol. I, pp. xxiii-xxiv, Art. "Aethrobasy"). Let any man's body be charged (whether

consciously or otherwise) with the polarity of the spot which supports him (be it a natural soil, or a floor of whatever description) and the similar polarity will shoot his body off in the air like a child's balloon. It is no reason because the possibility of such a polaric assimilation has not yet come under the observation of the Royal Society, why some descendants of those whose forefathers have experimented for numberless ages upon the hidden powers of the human body—should not have cognizance of it. Naturally—the power manifests itself, but in extremely rare cases—in some nervous diseases of that kind which baffle science in all its phases; to produce it artificially, the person who guides it must be partially, if not wholly, acquainted with that which, in the Sanskrit works on Occultism, is called the "Nava Nidhi" or the *nine jewels* of Raja-Yoga.* The most perfect "Samadhi," the highest of the "Siddhis" of "Hatha-Yoga" can at best guide the subject to the threshold of the world of *invisible* matter, not to those of the world of spirit, where the hidden and subtler potencies of nature lie dormant until disturbed . . .

But as this will prove Greek to the *Civil and Military Gazette,* we have to speak to it in its own language. By saying that the day may come when human beings will be charged with galvanic power—"after the same manner that a Dufaure box is charged with Electricity,"—it enounces a piece of news which is one but to itself. Besides which, it sounds like prophesying the discovery of gunpowder during the middle ages. The "Scientific electricians" will come a cycle too late. The "charging of human beings" with a power of which the *Civil and Military Gazette* has not even dreamt of, was discovered ages ago, though the discoverers thereof have never claimed recognition at the "Patent Office."

————————

* The student of Yoga philosophy must not confound these nine degrees of Initiation with the "Ashta Siddhis" or the minor eight degrees of "Hatha-Yoga." In knowledge and powers, the latter stand in the same proportion to the former as rudiments of Arithmetic to the highest degrees of Mathematics.

Collected Writings VOLUME IV
1882

MISCELLANEOUS NOTES

[*The Theosophist,* Vol. III, No. 6, March, 1882, pp. 156,166]

[In connection with a discovery by Dr. Vincent Richards that permanganate of potash was a good antidote against cobra poison.]

And should Dr. Richards be prevailed upon to discover as valuable an antidote to the far more virulent poison of the slander-tongued Anglo-Indian missionary, the Theosophists and the "heathen" would vote him a statue—at the top of "Crow's Nest."*

[In connection with various emotional outbursts on the part of the Salvation Army in India, and the unsavory reputation of some of its fanatical missionaries.]

The correspondent laughs at this; we do not, for we have studied history and believe in cycles and recurring events. To buy the right of caricaturing the Jesuits, society had to spend the lives of fifty millions of human beings burnt alive, tortured to death, and otherwise killed during that period of Christianity when the Church reigned supreme.

The ancestors of "Don Basilio," *Rosina's* music teacher, have a bloody record, which oceans of witty jokes can

---

* [The name of the Founders' residence in *Bombay.—Compiler.*]

---

hardly obliterate.* Cruelty is the child of fanaticism, and history is full of examples of the children of martyrs of one kind or another having become oppressors and tyrants. Nay, the very martyrs of a majority themselves, have often been known to turn around when the smart of their own sufferings had been forgotten in the flush of subsequent triumph, and to bully, wrong, or torture a new generation of heterodox. Of all cruel bigots, the Spanish Catholics have, perhaps, earned the most shameful reputation. Their savagery towards the Jews and heretics in Spain, and the wild Indians of their

new-found Americas, makes a dark blot upon the history of the race.

[Pertinent quote from Major J. W. Powell, U.S.A., explorer of the Colorado River, regarding Spanish cruelty.]

How much less ready to do so, are they of the "Salvation Army?" Were not the strong hand of modern law efficient to repress these "red-hot, blood-and-fire soldiers," they would not only menacingly hiss but might also burn.

----

* [This is apparently a reference to "Basil" or "Basile," and "Don Bazile," in Beaumarchais' comedies, *Le Barbier de Séville* and *Le Mariage de Figaro*. In the former, Rosina is a Countess, and in the latter she is a young girl, the ward of don Bartolo. Don Bazile taught her singing in both plays. He is the personification of a calumniating, niggardly bigot, and a clerical humbug dealing largely in calumny and slander.—*Compiler*.]

Collected Writings VOLUME IV

1882

THE *RAST GOFTAR* IN HOT WATER

[*The Theosophist*, Vol. III, No. 6, *Supplement*, March, 1882, p. 3]

[Commenting on a correspondent's letter which called attention to a violent attack on Colonel Olcott in the Parsi Journal *Rast Goftar,* H. P. Blavatsky wrote:]

We feel deeply grateful to our correspondent for the expression of his good feelings on behalf of our President. But, as we suspect that in the long run it is the "dissatisfied" editor of the *Rast Goftar* who will find himself the best

34

(as the most justly) abused of the two, we express beforehand our feeling of profound and sympathetic pity for him. Our Great Master Śâkya Muni has bequeathed and commanded us to love and commiserate all animals. And Plato, by classifying biped MAN among the latter, forces us to include in their number the wrathful editor of the *Rast Goftar;* hence, to love and commiserate *him* also. May his powers of speech never diminish and good sense develop accordingly!

____

Collected Writings VOLUME IV
1882

DOOMED !

[*The Theosophist,* Vol. III, No. 6, *Supplement,* March 1882, pp.3-5]

A letter signed by a Mr. R. Barnes Austin of Heathfield, England, addressed to the editor of *The Theosophist,* has been lying for two months, on our writing table, waiting for publication. We do not fancy any apology would be necessary, had we even thrown it under our table into the wastebasket and without giving it a second thought, as its language is as far from that of a drawing room, as the smells of Hungerford Market are from those of St. James' Palace. But the points taken by the writer in defense of the new Zanoni "J. K.," are too amusing not to be noticed. Thus, after gravely assuring us, that— "The enquiry into Occult Philosophy in England is far more extensive, although secretly, than is generally known"—that gentleman aggrieves us profoundly by declaring point-blank that neither "Madame Blavatsky nor Colonel Olcott, do what they will"—will ever be admitted into such company. "They" (we)—"must remain outsiders to all true occult societies, both in England and in India, *as well as Tibet*"!!!

The news would be stunning indeed, were it made less impressive by the fancy addition to it of the last sentence. We underline it as it would seem that our irate contributor knows all about the land of Bod Yul of which no one else

in England knows one iota, beyond, perhaps, what he may have found in the very meagre accounts in Mr. Markham's *Tibet*.—(See *supra,* art. "Reincarnations in Tibet.")

So now, our fondest hopes are dashed for ever. Repelled by the ingrate Spiritualists—for whom we have ever entertained the tenderest feelings; denounced by Western Occultists—for presuming to know what they *do not;* scorned by the iconoclastic scientists—who generally break today the axiomatic idols they were worshipping but yesterday; reviled on general principles by the orthodox Christians of all shades—who yet are creeping with every hour that drops into eternity, nearer and nearer to us and the Spiritualists; loathed by the theists—who *will* mirror themselves in every passing rivulet, and on seeing their own figure exclaim—"'tis 'God'?" and straightway despise their godless Brethren; laughed at by Atheists—for our believing even in *conditional* immortality and in spirits of any shape or colour; stared at by the Agnostics and—contemptuously ignored by the *Esthetics*—what can the hapless Theosophists do! We had always believed and prayed that in Tibet we may find, at last, eternal Rest in the fatherly lap of our Koo-soongs, and merge into *Nipang* between a dish of salted tea and a Dugpa—(ten miles off) ripping open his own vile

stomach . . . But lo! the knell of our doom rings out from—Heathfield, England, and—there is no more hope. "There are," sternly goes on our merciless judge—"as I *know* secret societies holding the study and practice of the Occult as the main object of their existence, in direct communication *with the highest living adepts* [with "J. K."?] into whose portals Madame Blavatsky and Colonel Olcott would in vain seek an entrance."

We can assure our respected correspondent (for we still hope that he may be both respectable and respected, albeit defending such a bad case) that neither the one nor the other of the above-named personages has the slightest desire whatever to knock at any such "portal"; least of all at one they are not invited to. But why should he not be satisfied with becoming the mouthpiece of only such societies, *in England,* and allow us to take our chances with those

of India, and especially Tibet? Why should he hunt us across the Himalayas? We suspect we will be able to take care of ourselves among our Hindu and Tibetan Brothers. And pray, why such a cruel edict? Because—as we are informed by Mr. Barnes Austin—we are *hated* by "Spiritualists and Occultists alike." Now that is indeed inexpressibly sad! We are *not* given the plain and direct reasons why, as our correspondent is too much of a gentleman to make use of abusive and insulting epithets; but we are allowed a *suspicion* of the terrible truth.

"It is well known," he tells us, "there is no society of true Occultists which would admit within its fold THESE TWO PRETENDERS.

The two "pretenders" (to what?) are, of course, Col. Olcott and Madame Blavatsky, who are yet expected to print all this in their journal conducted, according to Mr. Barnes Austin's further kind and wittily expressed opinion—on the principle of "Yankee Revolver journalism." Really our estimable correspondent must have a higher idea of our gentle and obliging kindness, than we can ever entertain of his, especially when he tries to add insult to injury by notifying us that "the so-called Theosophical Society whose obscure existence is barely acknowledged among us" (the Occultists?) draws upon itself "contempt" by such articles, as that in our November number. The article referred to is on "Western Adepts and Eastern Theosophists," in which no worse insult is offered to the great Occult I AM than that he is therein called by his own name; and that even was done by us—*se defendendo.* But—*Veritas odium parit.* Once more, we recognize the wisdom of the old saying.

But we expect Mr. Barnes Austin to recognize in his turn that he was not mistaken in his notions of our forgiving disposition. Now, that he sees that we have picked out the gems from his letter to us, and publish them, proving to him thereby that no amount of gratuitous impertinence can make us forget our duty to one, who seems to be on such intimate terms with our "Tibetan adepts"—we hope he

will prove magnanimous, and abstain from making us lose our character entirely in their eyes?

And why should we not publish the aforesaid "gems," and even have them followed *au besoin* by those of the "Adept" himself—gems far more precious and more refined. Only those *who feel they have merited the castigation* will turn round, snarling and attempting to bite like a cur on whose tail one has inadvertently stepped. Only those who have sores, fear the accidental touch. We are not so troubled. By this time our innocent "skeletons"—the few at least we may have had, and which like other people we preferred keeping in our "family closets"—have all been so completely dragged out before the public gaze—thanks to the slanders of world-famous mediums and the meek Christian missionary, the vindictive bigot and the sensation-hungry press—that clever would be that enemy who could frighten us by any new threat!

But Mr. Barnes Austin does not threaten, he but kindly warns. His strongest point against us—at least the one placed foremost—is to be found, as we understand, in his claim on behalf of the "Adept" to the intimate friendship of some occultists whose "social standing" is "quite equal, if not superior" to any to which (we two) "can ever lay claim." We fail to understand the possible relations that titles and aristocracy can have to great or small occult knowledge. The greatest world-renowned philosophers and sages were no Earls or Princes, but often men who had sprung from the lowest grades of society—or, as our correspondent himself puts it—"Jesus was a carpenter, Ammonius Saccas a porter of sacks, Böhme a shoemaker, and Spinoza a spectacles-grinder." True, Buddha was the son of a king, but he became the World-Saviour and the highest Initiate only after having, for forty years, begged his daily bread. Our opinion of "J. K." was never founded upon the (to us) immaterial fact whether he be the direct descendant of King Louis the Saint, or of Shylock, or even that of the impenitent robber crucified on the left hand of Jesus. His fury at being called—as he imagines—a "Jew" is entirely gratuitous, for we never have called him one. We

said he was a "Pharisee" and that is quite a different thing. Let him learn—the *omniscient* initiate—that the first, the best, the dearest as the most revered of the friends of our youth, one with whom we corresponded to the day of his death, and whose portrait we treasure as a relic, the learned Rabbi, in short, with whom we studied the Kabala—was a Jew. Let him inquire, and he will find that we have a number of Jews in our Society, both in America, Europe and here; and that many of our valued and most intelligent friends are Jews. Hence, we have never found fault with, least of all reproached, him with being a Jew, but only a *Pharisee,* of which class there are as many among the Christians as among his own race. Nor do we doubt, in

the least, his being an "Occultist"—as questioning the bravery and competency of a soldier, does not mean denial of the fact that he belongs to the army. And, we are ready to admit that *theoretically* he may have obtained a pretty fair (not *thorough)* "mastery of the occult system," and is a *very advanced* Kabalist, in possession of genuine and sterling learning in the Jewish Kabalistic and Western alchemical lore. All this we are prepared to admit, as it is clearly shown in much of what is said in his "Adeptship of Jesus Christ," however strongly it smacks of what others have said before him. Thickly interlarded with paragraphs utterly irrelevant to the main question; the whole breathing a spirit of vindictive narrow-mindedness—a kind of Kabalistic *odium theologicum*—peppered throughout with vulgar epithets to the address of all those who cross his path, and looking like patches of mud upon a white garment, yet, the essay is not devoid of a certain merit. But it is this strange mixture of lofty ideas with a most uncharitable and ungentlemanly abuse of language whenever attacking those he hates—especially the Theosophists, that gives us the right to deny him point-blank the title of an adept, and to maintain that a man of that sort *cannot* have been *initiated into the true mysteries.* A real adept will either conceal forever his adeptship from the world's gaze, or, if forced to live among the common herd, will prove far above it, by his moral grandeur, the loftiness of his cultivated

mind, his divine charity and his all-forgiveness of injury. He will correct the faults of those who strive—as he himself has once striven—after initiation, with polite kindness, not by using Billingsgate language. A *true* adept is *above* any petty feeling of personal resentment—least of all of ridiculous vanity. He cares not whether he is physically handsome or plain, but ever shows the moral beauty of his spotless nature in every act of life. Finally we say, it is not enough to be a learned Kabalist, a successful mesmerizer, a great alchemist or even a commentator upon Occult Science—what one would call a "theoretical" occultist—to deserve the name of an *Adept* in the real sense of that word.* Though we have never claimed ourselves *Adeptship* or a "very high degree of Initiation," yet we claim to know something of real Adepts and Initiates, and are pretty certain of what they look like—the whole host of English Occultists notwithstanding. And we maintain that, at the present moment, and ever since the spring of 1881, there is no more in the membership of the Theosophical Societies, than among the whole conclave of "secret societies" of English and other Occultists—Mr. Barnes Austin speaks about—one single Adept, let alone "an advanced Initiate into the highest degrees." The true mysteries of the genuine Aryan and Chaldean lore, are receding with every day more from the Western candidates. There are yet in Europe and America some advanced students, some neophytes of the third and perchance of the second Section, and a few "natural-born seers." But like a gallant ship sinking under the weight of barnacles attached to it,

---

* The title of *adept, messenger* and *Messiah* has become a cheap commodity in our days—at least in London—we see. And, the claims even of a "J.K." become less extraordinary, when one finds in

respectable Spiritual newspapers such letters as signed by Mr. Charles W. Hillyear. In this letter no less than twelve messengers, angels or Messiahs, are mentioned by the writer—the twelfth of whom is *the late Mr. Kenealy,* the author of *Enoch* and the *Apocalypse!* He is spoken of *as "divine* Messenger," and the sentence—"such Masters as Fo (Buddha), Jesus, and Dr. Kenealy" (who defended the Tichborne case) —is applied directly to that well-known, modern gentleman!! After this we better close forever our columns to the term—"Adept."

—————

even they lose ground daily, owing to the indiscretions of hundreds of self-deluded parasites, who would have people believe each of them brings to humanity a new Revelation from heaven! It is the adherents of the "adepts" of this latter class, who believe in and unwisely defend them, but who, deluding themselves, but delude others, who thus create all the mischief. And these, we say, are but an impediment to the progress of THE Science. They only *prevent the few true adepts, that remain, to come out and publicly assert the survival of the ancient knowledge and—their own existence.*

We will try to prove what we say some day. Meanwhile, having on hand an article— "The 'Adept' Revealed"—composed of choice paragraphs selected from a paper by J. K., headed "Under which 'Adept' Theosophist?" and sent to us by the above-named "Initiate" for publication, we proposed (had the Council of the Theosophical Society under whose auspices this Journal is issued, permitted it) to publish the immortal production in the *Supplement* of our next issue—there being no room in this one. Having devoted our labour and time to fathoming all kind of occult and psychological problems, we intended to present our readers with a sketch (drawn by his own hand) of a modern "Adept"; to point out to the uninitiated, the combination of qualities that seem to be required in our age, to make up the *"highest* adept" in Europe; and, to acquaint the Hindu reader, whose unsophisticated experience has hitherto permitted him to get acquainted but with the characteristics of his own unkempt and unwashed "Mela-Yogin," also with those of a European *Illuminated* who hungers to be regarded as a "Zanoni," linked with "Christ and Spinoza." The extracts would have shown better than any criticism, to what a degree of *forbearance, soul-grandeur* and *purity of heart,* a modern "adept" can reach. Nevertheless, from the first of the "Answers to Correspondents" which follow, it will be shown that if Mr. Barnes Austin's "client" whose "soul" is so large that he "carries the Himalayas always about him"—has ever followed in the footsteps of *any* "adept" at all, it must be in those of the alchemist Eugenius Philalethes (Thomas Vaughan). Let him who doubts our

statement turn to his *Magia Adamica* and read his low abuse of his contemporary, Dr. Henry More, the Platonic philosopher, than whom no Englishman ever left a nobler name. Not only we did not hesitate to publish the personal vilifications to our address by "J. K.," if the Council of the Society had permitted it, but we felt proud to think that we shared the fate of Henry More, one of the saintliest characters of his period.

Owing to all the above considerations, we most emphatically deny the sacred title of "adept" to one who, while unblushingly declaring himself an "Initiate," having reached the "Christ-state," acts at the same time like a vulgar bully. As our magazine is not intended for the constant parading of our genealogical trees and the list of our family connections, we will, with Mr. Barnes Austin's permission, refrain from again discussing either social standing, or high or low birth in connection with adeptship or "J. K." Our answer to all the exceptions taken to what we said of him and others in our November article is found by whomsoever is interested in the quarrel, in our "Answers to Correspondents." There being no room for ventilating discussions about the worth of our Society, its members and its founders—which never interest anyone but the parties concerned—we generally settle all such affairs in these extra pages which we added at our own expense for the accommodation of the various business of our Society. Hence, our correspondent's fling that, as "J. K." does not intrude his private affairs upon us (the English Occultists) why does the editor of *The Theosophist* presume to drag them out—is as gratuitous as it is vague. The above-named editor would never have presumed to give one moment's thought to other people's "private affairs" had she not to defend herself and her Society from weekly attacks and public insults offered them; attacks and insults as unprovoked as they were brutal, and which lasted for about seven months in both the London *Spiritualist* and the *Medium and Daybreak.* And if we occupied several columns, to our regret, in the uncovering of the enemy so securely hiding himself, as he thought, behind his J. and his K., it was only to show him in his true

character and point out the evident motives for the slurs upon people, many of whom are far higher, intellectually as well as morally, than he ever will be himself. As to the space for that exposure, it found room in our own *Supplement*—not in the columns which belong to our subscribers.

To conclude: If, as we suppose—notwithstanding the very rude tone of his letter, our stern judge who demeans us but to raise "J. K." the higher—*is a gentleman,* then we can assure him, his esteem for that individual will be put sorely to the test when he reads the reasons why his paper was rejected by the Council. Let him but read those few sentences *copied verbatim* from a paper the writer had requested us to publish *in full* (as though we had no more regard for our members and readers than to print more than we can help of such indecencies!). And if, after reading it, Mr. Barnes Austin still justifies "J. K." then we would have to reconsider our long held theory that an English gentleman is at heart chivalrous to a fault.

Collected Writings VOLUME IV

1882

ANSWERS TO CORRESPONDENTS*

[*The Theosophist,* Vol. III, No. 6, *Supplement,* March, 1882, pp. 6-8]

"J.K." — Your letter headed "Under which 'adept' Theosophist?" will not be published, for the following reasons:

(1) Personal abuse to the address of the editor, however amusing to the latter, does not interest the general reader.

(2) Our journal is not concerned with, and carefully avoids everything of a political character. Therefore, such vilifications as contained in the said article, namely, a low and vulgar abuse of Russia, its "barbarian moujik" and the "worthy countrywoman of Ignatieff"; and especially the

—————

* [In Letter XLVII, p. 273, of *The Mahatma Letters to A. P. Sinnett,* Master M. specifically states that these "Answers" were written by himself. They are reprinted here for the sake of completeness.—*Compiler.*]

—————

mention of the "red cock" crowing over "the Jew's house"—cannot find room in its columns. But such matter would be received, most likely, with cheerful welcome in those of a third-class Jewish, Russophobic organ in Germany.

(3) For that same reason we must decline to allow the author of "The Adeptship of Jesus Christ," to soothe his ruffled feelings by expatiating upon "the political object" of the Theosophical Society; "which is to place the English under the Hindoos, and to bring the Hindoos under the Russian rule" (!!!), as the absurd accusation comes two years too late and would not interest even our Anglo-Indian readers.

(4) A lady medium respected and beloved by all who know her, is called in it our "spy," and "general informant" which is a gratuitous calumny and a glaring untruth.

(5) British and American laws having provided against the violation of the postal enactments intended to secure the purity of the mails, the *Journal* would risk to pay the penalty for sending *indecent* matter by book post. The coarse paragraph in the said article, which relates to the proposed visit of the "handsome widow's son" to the Indian "theosophical dovecot" and the supposed "flutter in it," among the fair and dark sisters "whom the writer proposes to initiate" into the higher mysteries, etc., etc., comes directly under that law.

(6) *The Theosophist* devoted to Oriental Philosophy Art, Literature, Occultism, Mesmerism, Spiritualism and other sciences, has not pledged itself to reproduce burlesque parodies, or circus-clown poetry. Therefore, such grotesque bits of prose and

poetry as:

"Stay your all answering horse laugh, ye natives and Anglo-Indians, remember he laughs best who laughs last !" [or]

"Then tremble, pretenders, in the midst of your glee,
*For you have not seen the last of J. W. nor me."**

—are not fit to appear in a serious article.

(7) *The Theosophist* publishes only articles written and sent by *gentlemen.*

---

* J. W. is Mr. Wallace, whom we have the honour to answer further on.

Collected Writings VOLUME IV
1882

MR. "JOSEPH WALLACE"

—No names—but one having been mentioned in the article "Western 'Adepts' and Eastern Theosophists"; and positively not one word of an insulting character directly relating to the "hierophant" or the "Lady Magnetist" having found room in it, or the writer's thought—unless, indeed, to question the fitness of blending the study of divine mysteries, with a whiskey-distilling apparatus, and advertisements of a commercial character, becomes synonymous with defaming characters—we do not know that we ought to apologize to Mr. Wallace at all. Least of all to the extent of inflicting upon our subscribers and members nearly 3000 words or four columns of prose of an unexceptionably unrefined character, peppered, in addition to it, with glaring misconceptions and most ridiculously incorrect statements. That sentence alone in his letter which openly taxes us with being:

> Glad indeed to exchange the commercial standing of your (our) Journal *which does not even inculcate teetotalism* for that of my still

—would be sufficient to call forth protests and indignant answers from a number of our members. Our correspondent, though a "hierophant" himself—one who develops seership and initiates others into the mysteries of spiritual *clairvoyance*—has failed, we see, to discover that the Founders of the Theosophical Society are strict and uncompromising teetotalers; and that, with the exception of a few Englishmen, all of its members are pledged to total abstinence from anything like wine or even beer, let alone liquor; and that they are most of them, strict vegetarians. We regret to find him committing such a serious blunder.

Another just as amusing a mistake, considering it comes to us from that part of London which professes itself, and pretends to be regarded as the very hot bed of clairvoyance, mysticism, intuitional perception and "Soul" and "Christ-States"—whatever the latter may mean—and which, nevertheless, shows clearly its professors failing to comprehend correctly the meaning of even that which any profane mortal would see, is discovered in the following passage of our correspondent's letter:

> . . . "J. K." whom you charge in the *Spiritualist—under the idea that he belonged to your own secret Fraternity* [?!]—with being a traitor to his Theosophical Oath in writing so openly *that which you till then considered was sacred and known only to the Theosophic sworn members* [! ! !], was not accused

then of knowing little on occult matters, but rather as knowing too much. There was evidence then of "Homeric laughter"; but now he is credited by you as knowing the A. B. C. of the subject, etc. etc.

Truly—*rem acu tetigisti!* Every word in the above is a misconceived and disfigured notion. We never, for one moment—since the appearance of "J. K.'s" first article, "An Adept on the Occult Brothers," in the *Spiritualist* (June 24), and directed against our Society—mistook him for a member of our "secret Fraternity"; nor could we so mistake him, as the same mail that brought that article brought us letters from several Theosophists informing us what and who he was—that very "pretentious writer." Let any man with a sufficiently clear head, on a forenoon, turning to our only letter in the *Spiritualist* in 1881 (namely, that of August 12), read the lines, which have now led Mr. Wallace into such a funny blunder, and then judge whether there is one word in it which could lead to such a supposition. Not only has "J. K." ever failed to show to us any sign of "knowing too much" on Occult matters (with which we are concerned) but he has constantly proved to the whole of our Society that he knew *nothing* whatever of either its objects and aims, its organization or its studies. And it is precisely such an assurance on our part, that made us reply in answer to his ignorant assertion that "the very first psychical and physical principles of true Theosophy

and Occult science are quite unknown to and unpracticed by its members," the following:

"How does he know? Did the Theosophists take him into their confidence? And if he knows something of the British Theosophical Society (does this imply that he belongs to their Society?) what *can* he know of those in India? If he belongs to any of them, then does he play false to the whole body and is a traitor? And if he does not, what has he to say of its practitioners, since they (the Branch Societies) are secret bodies?"*

And it would be sufficient, we should say, to glance at the reasons given by us further on, in the same article, for our rejecting him absolutely as an *initiated* "adept," to prevent anyone, let alone a "Hierophant," from being led into such an absurd mistake. As to there being "no evidence *then* of Homeric laughter" at J. K.'s letters, Mr. Wallace errs very sorely again. From the first to the last, those articles provoked the greatest merriment among the Anglo-Indians. No one could read them—especially the one entitled "Information for Theosophists, from an adept" in which he so naïvely boasts of his "high calibre" as a "literary" man and mixes up in such an absurdly ridiculous way the Arya Samaj and the Theosophical Society (another proof of his *clairvoyant* powers)—without being seized with a fit of inextinguishable laughter. So much so, indeed, that during "the *'J. K.' period* in the *Spiritualist,"* (as somebody called it) a gentleman of Simla, of high official standing, and of as high and universally recognized ability, offered to bet that those letters of "J. K.'s" would turn out some day a mere "hoax," a purposely put-up humoristic joke, to find out whether any Theosophist would be fool enough to accept them seriously; for, he added, "it is

absolutely incredible that *any man in his right senses should so boast, or write about himself such absurdly panegyrical and bombastic eulogies.*"

The third mistake—and a very serious one—in Mr. Wallace's letter, is what he pleases to view as "an unfounded and unwarranted *insinuation.*" The "insinuation" is alleged to be contained in the following sentence in our article

—————

* [See p. 265 in Volume III of the present series.—*Compiler.*]

—————

"Western 'Adepts' and Eastern Theosophists" (November *Theosophist)* — "*A gifted lady magnetist's work — the legitimate wife, we are told, of his (J. K.'s) Hierophant-Initiator, though we never heard yet of a practising Hierophant-Magician who was married, etc.*" This is all that we have "dared to pen." Were we wrongly informed, or is it a crime to mention *legitimate* wives? Who, but a man capable of discovering filth where there is positively none, would ever imagine that anything but that which was clearly stated, was meant? To hint at any other implication or the least intention on our part to throw doubt on the *legality* of the said marriage, is to utter an outrageous lie. We doubted, and now doubt, and will doubt forever, and not only doubt, but positively deny, that one married and the father of a family, can ever be a *practical* adept, least of all a "Hierophant," all the Flammels and Böhmes and Co., notwithstanding. Mr. Wallace believes in, practices to a certain point, and *teaches* Western occultism. We believe in, practice also to a certain point, and learn, never having pretended to "teach" Eastern Occultism. Our paths diverge widely and we need not be elbowing each other on our way to the ABSOLUTE. Let Western Adepts and Hierophants leave us strictly alone, and not pretend to speak of, and insult what they do not know, and we will never pronounce their names whether orally or in print.

Therefore, we refuse room to Mr. Wallace's letter likewise. Although far more decent than that of his pupil, it is yet sufficiently rude to authorize us to refuse it space. The said gentleman is at liberty to publish his denunciations in a pamphlet form or otherwise and give them as wide a circulation as he thinks proper; or, better still, he might incorporate it within the forthcoming grand work by the modern "Adept" to be called *A History of Mystic Philosophy,* a book—as he modestly tells us—which is sure "to stand the criticism of ages." As the author thereof is sure to use in it the same refined phraseology as we find in his language whenever directed against "Spiritual Snobbery," and the "talking Theosophists," Mr. Wallace's article will find itself in good company. The more so, as

we are threateningly promised in it by "J. K." a chapter "specially provided" for our

"non-total oblivion," and that of our "*unwashed Isis in rags.*"

We part with Mr. Wallace, without the slightest ill-feeling on our part as he has evidently misconceived the situation from first to last. We only regret to find a gentleman *apparently so* full of sterling learning and knowledge so *evidently destitute* of good education and manners, as to have actually written *the letter* under review.

————

To MISS CHANDOS LEIGH HUNT (Mrs. Wallace)".—We beg to convey our respectful regards to this lady and to acknowledge receipt of a voluminous paper from her pen, purporting to be a reply to "those sentences, which refer to her, contained in the article entitled 'Western "Adepts" and Eastern Theosophists'." We have read the reply with pleasure and found it as dignified, ladylike, good-natured and witty, as the three above noticed, are undignified, and vindictive, and in one case—indecent and silly. Therefore, and notwithstanding the rather misconceived attitude adopted by Mrs. Wallace, considering we have not named her in our article, and referred but to what was—in our mind and to the majority of our readers—a pure abstraction—we are ready, now that we *do* know her, to offer her our sincere apology and to express regret at having included in it "those sentences which refer *to her"* since they seem to have given her offense though none at all was meant to be offered by the writer, to either Miss Chandos Leigh Hunt, or Mrs. Wallace. We regret the more to find her unacquainted with the *Mahayana* philosophy. For, were she but as familiar with it as she seems to be with Epictetus—"after whom she has named her boy"—and had she made of the former as well as of the latter her "textbook," owing to the lucid exposition in that philosophy, of the close connection which exists between every cause and

effect, she might apprehend our meaning at once. As such is not the case though—(unless indeed the *omniscient* "J.K." rushes into explaining and teaching the public this philosophy as well as he does esoteric Buddhism)—we will add a few words more just to explain to Mrs. Wallace why we do not give room to her reply.

Maintaining still, as we do, our undeniable right to have published our November article as an elucidation of the unprovoked and incessant attacks of her husband's pupil upon us—though the said article may have contained unnecessary personalities provoked by indignation—we would yet be glad, in atonement for the latter, to publish her paper *in extenso.* It was already in the hands of the printer, when in addition to her husband's and his "EPOPT'S" letters we received four more papers as lengthy and as explicit as her own. It would appear as if the tornado of indignation raised by our

article was happily limited to—with one solitary exception, namely, Mr. Barnes Austin—and raged entirely within the family circle of the persons alluded to in our article. As if in answer to the threats and denunciations contained in Mr. Wallace's and his pupil's letters, both of whom expatiate in them upon the "various scandalous stories"—slanders and malicious inventions set afloat about us by numerous known and unknown enemies (whose utterances our correspondents show themselves but too ready to accept as gospel truths), we have before us no less than four lengthy papers from London approving our article, and full of quite the reverse of what one might be inclined to view as complimentary to either the "Hierophant," or the "Adept." Apparently there is a *latet anguis in herba* for every hapless occultist, not for the Theosophists alone. A far less charitable view is taken of, and worse slanders repeated in them about the above-named persons than were ever invented for the personal and special annihilation of our humble self. Hence, in justice to ourselves, were we to publish Mr. and Mrs. Wallace's articles, we would have to publish side by side those of their detractors; and this is what we would *never do.* Whatever the indecent means other people may resort to, we at least, will never use such

50

base weapons—not even against our enemies. We may become guilty—we are not perfect—of a desire to wound them in their vanity, *never in their honour;* and, while freely using ridicule as our weapon to silence them, whenever they seek to destroy us with their insults and denunciations, we would blush to repeat even to a friend—let alone to threaten to publish them in a book or a journal—that which, so long as it is not positively proved to be the truth and nothing but the truth, we regard as a shameful and scandalous gossip, the venomous spittle of the "snake hidden in the grass . . ."

Thus reiterating our expressions of regret *personally* to Miss Chandos Leigh Hunt (Mrs. Wallace) of whom we have never heard the slightest evil report from any *trustworthy* quarters, but the reverse from our two friends, we close the subject altogether. We mean no more to allow our columns to be disgraced with such polemics. Our esteemed contemporary, the *Psychological Review,* recently protested against our prolonging the "castigation," as "there is more serious work to be done." We concur; and were but the insignificant individuals "J. K." and Madame Blavatsky alone concerned, it would be an impertinence to keep them at the front. But as the defense of our Society, which represents—however imperfectly—India, or rather the Orient, *was* and *is* a "serious work"; and as silence is often mistaken for weakness—we had to find room for the above "Answers to our Correspondents." They need trouble themselves no more: we have settled our accounts.

Collected Writings VOLUME IV

1882

THE PRESENT GREAT NEED OF A METAPHYSICO-SPIRITUAL VOCABULARY

[*The Theosophist*, Vol. III, No. 7, April, 1882, pp. 167-168]

In *Light* (of February 11) "C. C. M.," in the article "Communicating Spirits," says the following:

> It will thus be seen (1) that only the first, or earth-bound class, and the third—[the third according to Böhme.—*Ed*.]—the perfected spirits, have power *voluntarily* to communicate with us and to interfere in human affairs, and this by reason of the *body* (though of very different sort) which serves as the medium of communication; and (2) that the "earth-bound" condition supposes the continuance of the "astral" body. This, according to occultist teaching, is in *process* of disintegration—the communication becoming more and more incoherent as that process advances. According to the *recent teaching* in *The Theosophist,* the *Linga-Śarira is* dissolved *with the external body* at the death of the latter. This is quite opposed to what we are told by Éliphas Lévi and many other authorities, and does not appear probable.

"C. C. M." errs very seriously: (*a*) in accepting Böhme as an *authority; (b)* in taking no exception to his crude classification of souls—which makes him place the "perfected spirit" in the "third class"; (*c*) in rendering the term "heavenly Essentiality" by "divine *embodiment"; (d)* by terming the doctrine about the *Linga-Śarira* in *The Theosophist* "a recent teaching" and showing it "quite opposed to what we are told by Éliphas Lévi and many other authorities," whereas, most of those "authorities" sin only in adopting a terminology, which, while sufficient for their generalisations, is utterly deficient as soon as they touch upon details; hence, sorely puzzling to the uninitiated reader.

With the permission of our friend "C. C. M.," we will try to demonstrate wherein lie hidden his several mistakes.

We will not stop to prove Böhme the reverse of an authority: this is a question of personal opinion entirely depending upon the degree of faith that may be reposed in him by his admirers. But by noticing the (*b)* and (c) errors we will show in a few words how utterly unmetaphysical, hence illogical, from the occultist's standpoint, is Böhme's classification and definition of the "perfected spirit." Had the Görlitz seer said "soul" instead, there would be more probability of making his various teachings agree than there seems to be now. The term "spirit" coupled with the idea of "embodiment" becomes as incorrect, and as great a fallacy as to represent the non-conditioned, or the *Infinite* "ALL" (the one *Reality)* by a limited and conditioned portion of a finite object,

one of the evanescent mirages ever flickering and disappearing in our phenomenal world. The "perfected" or rather *"Perfect* Spirit"—since the *Absolute,* or limitless UNITY and perfection can neither be divided, nor can it be invested with attributes and degrees involving *gradual* perfectibility—can become the Unity or Spirit but after having lost every form and shape—(hence body), which would necessarily make of it a DUALITY. It can have no relation to, or concern with, any object of consciousness in our illusionary world, as this alone would involve dualism, which must exist wherever there is any relation at all. Hence—if under the name of "Perfected Spirit"—ABSOLUTE consciousness is meant, then the latter, incapable of either internal or external cognition, must necessarily be viewed as incapable also of a *voluntary* communication with us mortals. And, since we undertake to divide "souls" or "spiritual entities" into classes and degrees, how can we presume, whatever be our authority, to limit those so flippantly but to three classes? Surely, the careful study of the doctrine of the *seven* principles of living mortal man, as taught by the Arahat esotericism, each of which principles is subdivided in its turn into seven more, would serve at least one useful purpose, namely, to bring something like order into this infinite chaos and confusion of terms and things. As a proof of this, we now find our esteemed friend "C. C. M." confusing the Sanskrit term "Linga-Śarira" with the *Mayavi*

or *Kama-Rupa*—the "astral soul," and calling the doctrine of its dissolution with the body—a "recent teaching." If he but turns to the back volumes of *The Theosophist* he will find in the November issue of 1879 (Art. "Yoga Vidya") a correct definition of the term in that sentence which says (p. 44, col. 2) that the *Linga-Śarira* ". . . is the subtile, ethereal element of the *ego* of an organism [whether human or animal or vegetable]; inseparably united to . . . the latter; it never leaves it but at death." And if so, how could the "astral body" of man, if we call it *Linga-Śarira,* leave him during his lifetime and appear as his double, as we know, is repeatedly the case with mediums and other peculiarly endowed persons? The answer is simple: that which appears, or the "double," is called *Mayavi-Rupa* (illusionary form) when acting blindly; and—*Kama-Rupa,* "will" or "desire-form" when compelled into an objective shape by the conscious will and desire of its possessor. The *Jivatma* (vital principle) and *Linga-Śarira* (Sex-body)* are *inner principles;* while the *Mayavi-Rupa* is the *outside* "soul" so to say: one which envelops the physical body, as in a filmy ethereal casing. It is a perfect counterpart of the man and even of the clothing which he happens to wear.† And this principle is liable to become condensed into opacity, compelled to it, either by the law of intermagnetic action, or by the potentiality of *Yoga-ballu* or "adept-power."

Thus, the *"Linga-Śarira" is* "dissolved with the external body at the death of the latter." It dissolves slowly and gradually, its adhesion to the body becoming weaker, as the particles disintegrate. During the process of decay, it may, on sultry nights, be sometimes seen over the grave. Owing to the dry and electric atmosphere it manifests itself and stands as a bluish flame, often as a luminous pillar, of "odyle," bearing a more

or less vague resemblance to the

* In this esoteric sense *linga* means neither "phallus" as translated by some, nor "knowledge," as done by others; but rather "male" or "sex." Bâdarayana, calls it in his *Darśana* (system of philosophy) *kritsita Śarira*,—the "contemptible body," as it is but the *turba*-stirring principle within man resulting in animal emanations.

† See in this connection *The Soul of Things* by Prof. Denton.

54

outward form of the body laid under the sod. Popular superstition, ignorant of the nature of these *post-mortem* gaseous emanations, mistakes them for the presence of the "suffering" soul, the personal *spirit* of the deceased, hovering over his body's tomb. Yet, when the work of destruction has been completed, and nature has broken entirely the cohesion of corporeal particles, the *Linga-Śarira* is dispersed with the body of which it was but an emanation.

It is high time then, that we should think of making a "metaphysico-spiritual vocabulary." If we adopt Eastern beliefs and accept their system of thought under whatever name—we must take care that they be not disfigured through our carelessness and misunderstanding of the real meaning of the terms. The sooner we do it, the better for the Spiritualists and ourselves; lest, as we see, it should lead our best friends—those who travel along a parallel, if not quite identical, path with us, and are pursuing the same and one knowledge—to a severe conflict of shadows. A battle, based upon a misconception of words elevated to the dignity of dogmas and an ignorance of synonyms for what is but one and the same thing, would be something to be extremely regretted. The more so as many of our enemies show themselves but too eager to convert such simple misconceptions of terms into irreconcilable heresies as to facts and axioms.

Collected Writings VOLUME IV

1882

A SAD LOOKOUT

[*The Theosophist,* Vol. III, No. 7, April, 1882, p. 174]

. . . An English gentleman, a Fellow of the British Theosophical Society, writing to a Hindu Brother Theosophist of Bombay, says the following:

"As to the absolutely shocking state at which Spiritualism has arrived in London, you can scarcely form a conception: it has degenerated, in many cases, into the grossest and most immoral forms of the BLACK MAGIC—this is a fact. Physical mediums, materialized spirits, and circles, are often descending to the very lowest *depths* of . . . moral depravity (we

substitute a less offensive term). Such a disgusting state of matters, that I even forbear from writing. . . . But you will be able to judge when they (mediums, Spirits, and Spiritualists) familiarly talk of their materialized 'Spirit wives,' and 'husbands.' . . . I can *assure you* this is no misstatement of the case."

This is no news, though a sad confirmation of a state of things we have found growing among the American Spiritualists some years ago. Of course, it is needless to say that highly educated and refined Spiritualists will ever avoid *such* séance-rooms and circles. Yet we are afraid these are the small minority, while the majority will do everything in their power to attract the Western *Piśachas.* Surely no "spiritual" minded Spiritualist will ever take us to task for saying that *neither* the generic "John King," who descends from "the spheres of light" to drink tea with brandy and eat toast in the medium's cabinet, *nor* yet the disembodied clown "Peter," cracking his vulgar and heavy jokes, *can* be viewed as "angels." That both are male *Piśachas,* we have the assurance from an American lady medium's own lips.

____

Collected Writings VOLUME IV
1882

MASONS AND JESUITS

[*The Theosophist,* Vol. III, No. 7, April, 1882, M. 174-175]

Our Masonic readers, of whom very respectable numbers are scattered throughout India, ought to be on the lookout for recent publications against their Fraternity. We find quite an interesting little libel upon their organization quietly running through the columns of the Roman Catholic *Tablet* in its November issue of 1881. The two Nestors of Patriotism, Giuseppe Mazzini and Garibaldi come in for a very fair share of venomous abuse in the said Epopée headed— "Rome as a Capital of Italy"; but fortunately they have to largely share their honours in the ecclesiastical vilification with the "Royal Sardinian usurpers."

A few extracts from the short slander-peppered chapters, published in the columns of the *Tablet* and offered to us as

an historical record, may prove of interest to some of our Hindu readers. They are well calculated to enhance the importance of that respectable and quiet, yet withal mysterious-looking building to be met with in almost every town of India, the object of a superstitious awe to the unsophisticated coolie, who designates it as a "Jadukhana" (sorcery-house), while the guidebook introduces it to the traveller as a Masonic Lodge. How little does the well-meaning native, who, dying for the honour of admission into the craft, is ready to be laying out any amount of money yearly and monthly, if he can but get himself recognized as one more Masonic cipher in the numberless Chapters, Senates and Councils—suspect the true amount of iniquity fathered upon his Grand Masters and Fellow-apprentices! Well may, indeed, the uninitiated Babu, who so readily swallows the tales spread about the "Bara Sahibs" of Masonry, feel an extra thrill of horror creeping down his back, while reading the accusations fulminated against the "Illustrious" Brethren by their irreconcilable enemy—the Church of Rome. The widespread legend about the skeleton, stealthily quitting during Masonic meetings his hiding place—a secret tomb under the tessellated floor of the Jadukhana—and creeping from under the banquet table to appear in his ominously cluttering bones, and drink the health of the Grand Master—will receive an additional colour of verisimilitude, when it compares notes with these additional accusations. Indeed, the charges brought out in the *Tablet* against the "Freemason-poet" and "his hymn to SATAN," published, as alleged in the *"Bolletino* of the Grand Orient of Italy," is worthy of perusal. In this pre-eminently interesting *exposé* we are told, to begin with, that the unity of Italy "for which torrents of blood were shed, was but a pretext to destroy the Papacy, and especially

Christian—Catholic Rome." This design originated with the "Anti-Christian Sects," (?) who thus promoted "the ambition of one particular State."

It was a necessity for the sects to strive to eradicate certain principles out of Italy, and especially the Papacy. They needed Rome as a capital to destroy Catholic Rome. The State needed accomplices in order to carry out her old ambition of eating up the Italian artichoke leaf by

leaf. And so it happened, one fair day, that the sects offered a hand to the State to help her to eat up the artichoke. And the State ate it up, promising in return to lead the sects to Rome.

The above is but an *entrée en matière,* indispensable to throw sufficient light upon other and far darker passages that will follow. No need of reminding the reader that our attention was not turned to them on account of their political flavour. We are thinking more of the priest than of the politician. For—adds the writer:—

This is no parable. It is a true story, and not only true but undeniably *proved by confessions.*

During the first centuries of Christianity, a law was enacted—and we do not know it was ever abrogated—under which a priest who divulges the secrets of the confessional, even in a case of the greatest crime—is sentenced to have his tongue cut out. Since then, the apostles seem to have grown in wisdom; Christian religion has become the handmaid and the secret agent of worldly ambition, its mysteries being made subservient to political *espionage.* Such a public confession in print is really valuable, inasmuch as it contains a useful warning to those of our members who, having remained good Christians, though only nominal Roman Catholics, may have a mind of going some day to confession. It is unnecessary to remind the reader that by "Anti-Christian sects" the *Tablet* writer means the Freemasons. Thus—

Certain things which have been written lately by the more imprudent of those Sectarians in the praises which they have lavished on their Pietro Cossa, . . . the poet of this new Rome who ascribes every new glory to MARTIN LUTHER . . . the German foreigner and an apostate friar, . . . have revealed a good deal more than . . . they intended, of the real object they had in view in snatching Rome from the Pope . . . in ruining the Papacy and restoring Pagan Rome.

One of the principal writers "of these sects"— "JULIUS," is quoted, as he clearly proved the true object by saying:—

Rome, ancient Rome, civil and Pagan, Rome rises from the mortal lethargy in which Sacerdotalism had buried her. . . . Let us tear from the breast of civil Rome, Sacerdotal Rome. . . . GIUSEPPE MAZZINI . . . said openly: "A revolution may bring about the era of a new faith, a new free Church . . . for all this we must have Rome in our hands." And the "Bolletino" of the Great Orient of Italian Freemasonry, in its very

first number writes—"as long as Italy permits the Papacy to continue . . . the world will groan under an intolerable yoke." And still more clearly, later on, it says:— "The world at this moment begins to breathe, seeing Italy prepared to drive away the Roman Pontificate. . . . Foreign countries recognize the right of the Italians to exist as a nation now that they have confided to them the highest mission, *i.e., that of freeing them from the yoke of Catholic Rome.*"

Many good Christians of whom we know—and no friends of Freemasonry, nor of sectarian Protestantism either—may nourish, we suspect, a feeling of gratitude to the Masons, could they but seriously believe that the Italian craft is doing even so much toward the liberation of the world from the tyrannical, narrow-minded SACERDOTALISM. Moved by the sincerest philanthropic feelings, we fervently hope that the above will prove less of a calumny than the construction put in the said article upon one of the most honest, and certainly the most patriotic, of Italian popular poets, whose name closes the following paragraph:—

The work of the sects (Anti-Christian Masons) and the work of the propagators of Italian unity are one; and in vain do they try to deny this union when the names of their chiefs, their Ministers, their deputies, their senators, and the prefects who govern Italy, are all to be found in the registers of the sects, which anyone may see who has in his hand the *Freemason Almanack.* Their watchword is, *to destroy the Catholic Church and Catholic Rome.* This is the confession of the *Journal of the Great Orient: é il fine che la Massoneria si propone.* [This is the end which Freemasonry proposes to itself] and for which it has laboured "for centuries." It was to carry out this intention that it occurred to the Freemasons to deprive the Pope of Rome; and Rome was, in consequence, torn from the Pope. And the Freemason poet in his hymn to SATAN, which was published in this same "Bolletino" of the Great Orient of Italy, writes:—

"Tu spiri, O Satana,
Nel verso mio,
Se dal sen rompemi
Sfidando il Dio
De' rei pontefici."*

---

* "It is thou, O Satan,
Who inspirest my verse,
If it breaks forth from my breast
Defying the God
Of the Pontiff-Kings."

[From the poem entitled "A Satana" by Giosuè Carducci. —*Compiler*.]

Ending the poem with this triumphant Masonic vow:—

"Salute, O Satana!
. . . . . .
Hai vinto il Geova
De i sacerdoti."*

"War to the God of Catholics and *to the Pope as Vicar of Jesus Christ,* that war to promote which the Masonic journal has an apposite rubric, *this is the true end and aim of Rome, Capital of Italy."*

Freemasonry has declared war on the Papacy; has profited by the ambitions, the passion, the vices of all parties, and made use of the arm of a Catholic State to complete its preparations, by making Rome the

capital of the anti-Papal movement. In her official bulletin it is said, without any attempt at concealment, by a writer named STEFANO DI RORAI:—

"Freemasonry will have the glory, of subduing the terrible Hydra of the Papacy, planting on its ruins the secular standard, *verita, amore*." (Truth and Love.)

FERARI had already said: "We cannot advance one step *without striking down the Cross."*

SBARBARO, in his book on Liberty, confessed: *"All Liberals* are agreed that we never shall have national liberty *till we have freed consciences from the slavery of Rome* . . . which penetrates into families, schools, and all social life." And elsewhere he said: "We are in the midst of a serious struggle, not only of social interests, but of *religious principles,* and he must be blind who does not perceive it." Freemasonry, as SBARBARO has over and over again repeated, and as all its leaders have declared, "*must take the place of the Church."* And for this reason alone she has stolen Rome from the Popes to make it her proper centre, under the plea of making her the capital of Italy. This was the real reason for the choice of Rome as a capital; which was not necessary or desirable, either historically or politically; neither for military nor for national reasons; and still less for the advantage of the Italian people.

But this end, this real scope of the whole movement, "*It is premature to mention,"* wrote GIUSEPPE MAZZINI, *and must be only preached to a redeemed people."* For, before this "redemption" of Italy, it was necessary to blind their eyes and ears with big words about nationality, and liberty, and the necessity of Rome for United Italy. Today Freemasonry, thinking it has sufficiently "redeemed" the unhappy Italian people, throws off the mask and cries without reserve what ALBERTO MARIO had said a short time before the coming of Italy to Rome:

"To disarm the Church is not to kill her.
We must decapitate her in Rome."
Etc., Etc.

____

* "All Hail; O Satan! Thou hast conquered the Jehovah of the priests."

____

We wonder whether the innocent Parsi and the "mild" Hindu of the native "Jadukhanas" have ever given one single thought to the above. Do they ever have their dreams disturbed by the uncomfortable thought that, notwithstanding their enforced rupture with the "Grand Orient" whose chapters wickedly refuse—do what their Brethren of the "Orthodox" Craft masonry may—to bow to the "Jehovah of the Priests," but will have their "Principe Créateur"— that they, too, are part and parcel with that depraved Body known as the "Grand Orient of France and Italy"—that so unblushingly confesses to an inspiration "from Satan"?

____

Collected Writings VOLUME IV
1882

[SPIRIT-PHOTOGRAPHS]

[*The Theosophist,* Vol. III, No. 7, April, 1882, pp. 179-180]

Chronicles of the Photographs of Spiritual Beings and Phenomena Invisible to the Material Eye, by MISS G. HOUGHTON. London: E. W. Allen, 1882.

A neat and curious volume, "Illustrated by six Plates containing fifty-four Miniature Reproductions from the Original Photographs." The book is full of valuable testimony. It comes from some of the most eminent men of science and literature of the day, who all testify to the fact that photographs have been, and are, taken from "Spirit Beings," their more or less shadowy forms appearing on the negative near or about the sitters in visible flesh and blood. "His Most Serene Highness, George, Prince de Solms," is one of the witnesses to the phenomena. In a letter incorporated in the *Preface* he remarks:—

I have examined the various explanations which have been offered of imitating the spirit-photographs, but certainly none that I have seen are sufficient to account for the phenomena . . . I am not aware of any possible explanation of photographs of this description, *of which the figure is displayed partly before and partly behind the person sitting.* [p. vii.]

Another eminent witness, Mr. A. R. Wallace, the Naturalist, also gives his testimony. He says:—

If a person with a knowledge of photography takes his own glass plates, examines the camera used and all the accessories, and watches the whole process of taking a picture, then, if any definite form appears on the negative besides the sitter, it is a proof that some object was present capable of reflecting or emitting the actinic rays, although in. visible to those present . . . the fact that any figures so clear and unmistakably human in appearance as these should appear on plates taken in [a] private studio by an experienced optician and amateur photographer, who makes all his apparatus himself, and with no one present . . . is a real marvel. [pp. 205-07.]

Quite so; and the evidence is so strong in favour of the genuineness of the interesting phenomenon, that to doubt its possibility would be paramount to proclaiming oneself a bigoted ignoramus. Nor is it the *fact* of the phenomenon we doubt. We are thinking rather of the causes underlying it. The more we study the clear, perfectly logical and connected evidence of the eyewitnesses gathered in Miss Houghton's interesting volume, the more we compare it with her own testimony, and then turn to the illustrations given in the book, the less we feel ready to recognize in the latter the direct work of Spirits, *i.e.,* of disembodied Egos. This is no sophistical cavil of prejudice or

predetermined negation, as some of our critics may think; but the sincere expression of honest truth. We do not even attribute the appearance of the figures, so mysteriously appearing without any seemingly physical cause for it, to the work of the elementary or the elementals—so odious to the orthodox Spiritualist. We simply venture to ask why such photographs, without being a fraudulent imitation—and even though one day recognized as phenomenal by the Royal Society—should be necessarily "Spirit pictures"—and not something else? Why should the forms so appearing—often no forms at all, but patches of formless light, in which it is as easy to detect figures and faces and likenesses, as it is in a passing cloud, or even in a spot of dirt upon a wall—why should they be rather taken for the pictures from original human or any other Spirits than for the reflection of what is already impressed as images of men and things photographed on the invisible space around us? A more or less successful reproduction

(the photographer remaining unconscious of it)—of a deceased person's features *from an image already impressed in the aura* of the living medium, or the persons present, would not be a dishonest attempt to impose upon the credulous, but a *bona fide* phenomenon. Let us once grant for the sake of argument this hypothesis, and it would account perfectly for the "figure displayed partly before and partly behind the person sitting." Moreover, the theory would cover the ground and explain every unsatisfactory feature in such photographs, features hitherto unaccountable but on the theory of fraud. The "daughter of Jairus" would not appear in the aura of a Hindu medium, not if he were to sit for a thousand years before a camera. But the said biblical personage is a very natural reproduction in the presence of a Protestant, an intensely pious medium, whose thoughts are wholly absorbed with the Bible; whose mind is full of the miracles of Jesus Christ; and who gives thanks, after every successful "spirit-photograph," to the "wisdom of God" by blessing and praising his name. A Hindu or a Buddhist medium would evoke no "spoon" emerging from a ray of celestial light above his head—but rather his fingers with which he eats his food. But the biblical interpretation given by the author (pp. 78 and 79) to explain the apparition of the spoon after she had placed a marker in the Bible (the passage referring to the twelve spoons of gold, the offering of the Princes of Israel), is just as we should expect it. Nor would an orthodox heathen cause to appear on the photograph, surrounded by a cluster of clouds, pictures "found to be a representation of the Holy Family"—for the simple reason that having never given a thought to the latter family, no such picture could be created by his mind, whether conscious or unconscious; hence none being found invisibly impressed around him, none could be caught in the focus. Were, on the other hand, a picture of a boar or a fish to appear instead, or that of a blue gentleman playing on the flute; and were a Hindu medium to recognize in the former the two *Avatars* of Vishnu, and in the latter Krishna, we doubt whether any Christian Spiritualist would be fair enough to admit of the correctness of the symbolical

interpretation, or even of the genuineness of the "Spirits," since no Christian sensitive believes in either *such* Avatars, or in a cerulean-coloured god.

The most remarkable feature, in the book under review, is its illustrated plates. In their intrinsic value, the miniature photographs are perfect. They do the greatest honour to both the talent of the artist and the perseverance and patience of the author required of her, before she could achieve such fine results. As "Spirit" photographs, however, they allow a large margin for criticism, as they leave everything unexplained, and the figures are by no means satisfactory. From Plate I to Plate VI, with one or two exceptions, the figures of the Spirits exhibit a strange sameness and rigidness. Beginning with "Mamma extending her hand towards me" and ending with "Tommy's grandmother" (Plate I), nine groups in nine different attitudes represent to our profane eye but two and the same persons in each picture: the author and a shrouded ghost—with features invisible. In each case, the Spirit is wrapped up in the traditional white shroud, very pertinently called by some correspondent in the work the "conventional *white-sheeted ghost.*" Why it should be so, is not sufficiently explained on the theory given (p. 207) that "the human form is more difficult to materialize than drapery." If it is a *"Spirit Power,* . . . used in God's Wisdom to promote the visible appearance of spirit forms," as we are told (p. 21), then both the power and wisdom fall very wide of the mark that should be expected from them. And if not, then why such a servile copy of the conventional ghosts in theatricals?

There are many valuable, interesting and highly scientific attempts at explanation found scattered throughout the work, and evidence given by well-known writers of ability and learning. But the opinion we agree with the most, is contained in the extracts given from Mr. John Beattie's paper—published in the *Spiritual Magazine* for January, 1873—on the "Philosophy of Spirit-Photography." We will quote a few lines:—

All our most competent thinkers in the great schools of physical science . . . are forced to the conclusion that there exists an infinite

ocean of ether, in which all material substance floats, and through which are transmitted all the forces in the physical universe. . . . In photography we have to deal with purely physical conditions. Is there any proof that in the production of these pictures any other than physical conditions have had play? . . . In the spirit-photographs taken under my observation, I had considerable proof that spirit-substance *was not photographed*. The forms were vague, but as photographs extremely well defined . . . these forms are such, and are so singularly related to one another that, even to the superficial, it is impossible not to see that such a series of forms could never have been conceived of by any one who would have had a mind to deceive. . . . We daily hear of spirit-photographs being made, many of them said to be recognized as likenesses of friends. . . . Now are these photographs any other than material resemblances, *moulded by spiritual beings,* of substances capable, when so condensed, of throwing off energy very actively.... I have seen many of the photographs said to be likenesses. I have two before me now: the same gentleman in both. In one there is with him a sitting figure half under the carpet, clearly from an etching of a face with a *profile type exactly like* his own; in the other there is a standing figure extremely tall and ill-defined. *In both cases it is said to be his mother . . . . No likeness could be discerned between the two.* The sitting figure evidently had been taken from some drawing.

I mention all this to combat the notion that the actual spirit can be photographed. I have seen a large number of them which I believe to be genuine, but in no case have I seen them indicating the free play of true life. Besides, we cannot believe spiritual light to depend upon physical laws such as reflection, absorption, etc., but rather on states of the perceiving mind. If I am right, within the range of psychological phenomena, spirit-photography must take a high place in usefulness, if marked by suitable evidence without which all manifestations are worthless.

We heartily concur with all that is said above, but we disagree entirely with one of the conclusions and deductions drawn therefrom by Mr. Beattie. So far the genuineness of the phenomenon, called "spirit-photography," is sufficiently proved. But before we dogmatize upon the agency or rather the causes producing the phenomenal effects, we have to consider three theories, and choose the one which not only covers most of the ground, but explains, in the most satisfactory way, the evident defects in the results so far obtained. Now the Spiritualists maintain that these pictures are the photographs of spirits. Men more cautious, those of Mr. Beattie's turn of mind, would rather think that they are "Photographs *by* Spirits," the form of the object having

been given from plastic invisible substance "by intelligent beings *outside* of it and moulded into shape for their purpose." And we (the Occultists) say, that they are objective copies from *subjective* photographs impressed upon the ether of space, and constantly thrown out by our thoughts, words, and deeds. . . .

The final verdict as to who of us is right and who wrong, can be brought out by the jury of reason only after a better and more reliable evidence is obtained of the *facts,* and, upon a profounder acquaintance with the Invisible Universe and Psychology; both, moreover, have first to become entirely separated from, and independent of, anything like preconceived notions, or a sectarian colouring. So long as "Spirit-Photography," instead of being regarded as a science, is presented to the public as a new Revelation from the God of Israel and Jacob, very few sober men of science, will care to submit to a microscopic inspection "Mary the Virgin, Mother of our Lord," or even "St. John with a dove and three stars in the niche above him."

Collected Writings VOLUME IV

1882

THE ARYA

[*The Theosophist,* Vol. III, No. 7, April, 1882, pp. 181-182]

The Arya, "a Monthly Journal devoted to Aryan Philosophy, Art, Literature, Science, and Religion, as well as to Western Modern Philosophy" conducted by R. C. Bary, at Lahore. It is published in the interests of the Arya Samaj, founded by our friend and ally, Swami Dayanand Saraswati. The March number, the first of the new publication just started, is before us. Conducted by a Brother of ours, his ability, we doubt not, will guide it safely through the dangerous passes of literature, the Thermopylae, where so many new journals find an untimely death. The first number contains some very interesting information; among other matter, a learned and comprehensive article, "The Theory of Evolution from an Aryan Point of View," by one F. T. S.

If the initials mean "Fellow, Theosophical Society," then the latter ought to feel doubly proud; first, of the member who wrote it; and then of the laudable feeling of modesty which made him conceal a name of which, as a writer, he need never be ashamed. The article is so good, that we hope it will be continued. "A Choba and his Jujman," by Lalla Sobha Ram, is a satirical Dialogue between an old orthodox Brahman and an Arya Samajist, who is kind enough to mention in it and thus give some prominence to the humble labours of the Founders of the Theosophical Society. "Infant's Home Education," by X., contains some excellent advice to native parents. "A Guide to Greek Nomenclature," a learned article by Daya Rama Varma, of Mooltan, an old contributor of ours, who shows in a very satisfactory way that the Kings of Magadha, or the Magadanians, who were "lords paramount and emperors of India for above 2000 years," and whose country was "the seat of learning, civilization and trade," were the forefathers of the Greek Macedonians. This is a very ingenuous theory and the author's nomenclature of ancient names deserves to be more widely known. *Hymn First,* of the *Rig Veda Samhita,* and the "Principles of the Arya Samaj," with an explanation of the objects of that body, are also given. Having on the first page "deplored the fact" that the Arya Samajists are "talked of as the blind followers of Swami Dayanand Saraswati," denounced by "self-styled Pandits . . . as Atheists," and regarded by some of their best friends "as a religious sect," the true position is explained further on, in an article signed R. C. We confess, we have ourselves always laboured under the impression that the Arya Samaj *was* a sect. Notwithstanding all denial, we could hardly be blamed for it, since the Arya Samaj is a Society answering perfectly to the definition of the word "sect" as given by Dictionaries. A sect is a body of persons who have separated from others in virtue of

some special doctrine or doctrines; a religious or philosophical school, which has deserted the established church, or "which holds tenets different from those of the prevailing denomination in a Kingdom or State." The Arya Samaj then, since it is a body of men who follow the

teachings of Swami Dayanand, whose school has separated itself from orthodox, or established Brahmanism and Hinduism, must be a *sect* as much as is the Brahmo Samaj, or any other body composed merely of coreligionists. *Our* Society is not a sect, for it is composed of men of all sects and religions, as of every school of thought. But we believe no Mohammedan or Buddhist would be received into the Samaj of our respected friend, the Swamijee, unless he gave up, one—his reverence for his prophet, the other—for Buddha. More over, he would have to renounce the tenets and dogmas of his religion, and accept those of the *Vedas,* as the *only* revealed books; and the interpretation of the latter by Swami Dayanand as the *only* infallible one, though, to interpret an *infallible revelation,* requires an *infallible revealer.* Let it not be understood that we take our friends, the Arya Samajists, to task for it; or, least of all, that we seek to undervalue, in any way whatsoever, the teachings of Pandit Dayanand. We only expect to call correct things by their correct names, as it would be beyond our power to quarrel with every well-established definition. But the objects as defined in the article signed "R. C.," are excellent:—

> The Arya Samaj is a society established with the object of dispelling from among humanity ignorance with all the superstitions which it has bred, and which unfortunately still bind in iron chains the people of India and, to some extent, the people of the West, as well as to reform all religious rites and ceremonies by the light of the doctrines of the *Vedas.* . . . A pious and righteous person who has correctly read and understood the *Vedas* and who never deviates from their teachings in his practice is a Brahman, be he or she the native of America, Europe or Aryavart itself.
>
> The Arya Samaj holds the Vedas as a Revelation vouchsafed to man at his introduction into the world, and this Revelation as having a counterpart in nature, *viz.*, the whole creation. A religion that conflicts with science does not deserve that name. The laws of nature are universal and irrevocable and no man or woman can infringe any one of them with impunity, and so is the case with the doctrines of the *Vedas* which teach us that our thoughts, words and deeds are the authors of our fate and of our future state. There is no stern deity punishing innocents or an overmerciful one forgiving sinners.

This last doctrine is highly philosophical; and, having a true Buddhist ring about it, appears to us perfectly logical. Only in such a case what is the active part, if any, allotted

to God in the Arya system? Will our esteemed colleague and brother kindly enlighten us on this subject? This is no idle criticism, but an earnest enquiry which we would fain settle seriously with the Aryas. In the "Principles of the A. S.," we are told that, among many other things, God is "just and merciful." Now, if his justice and mercy are simply

nominal attributes *since there is no deity to punish or to forgive,* why such attributes, or even such a deity at all? Science, common-sense and experience teach us that by the disuse of any organ, when the functions are suspended in it, the limb becomes atrophied, the same law holding good in the case of mental qualities. If the "All-wise, the Support and the Lord of all," the omniscient God, is no better than a constitutional sovereign, the supreme power being vested in him but nominally, while the real power remains in the hands of his Parliament (represented in our case by man's "thoughts, words, and deeds," or *Karma),* and that thus the "Lord of All" becomes simply ornamental, why have him at all? We hope the *Arya* will not refuse to enlighten us upon the subject. Meanwhile we wish it sincerely long life and success.

————————

Collected Writings VOLUME IV
1882

A THEOLOGICAL SNOB

[*The Theosophist,* Vol. III, No. 7, April, 1882, pp. 183-184]

A pretty story comes to us from Madras about the American lecturer, now starring in India. The *Bombay Gazette* once wittily remarked of him that "there is one thing greater than his ability, and that is his bumptiousness." To this adjective it might have pertinently added—had Mr. Joe Cook unveiled himself as fully here as he has done in Calcutta and Madras—those of his snobbishness and malice. In the last-named city—we are told in a letter—"his public

vilifications of the celebrated infidels and heretics of the day, became so indecent, that *even* the *Madras Mail*—the only paper that noticed his lectures—had to prudently suppress them." His Christian utterances must have been superb, indeed. We tender our congratulations to his Lordship, the Bishop of Madras, who, we are told, occupied the chair during Cook's pious deliveries. It behooved well the chief pastor of a flock entrusted to him by one who said, "Blessed are the meek," and the successor of that other, who declared that, "Being reviled, we bless" (*I Cor.,* iv, 12), to preside over such an assembly. But perhaps, as the apostle assures us, that "no reviler shall inherit the kingdom of God"—his Lordship kindly intended to give Mr. Cook the benefit of his intercession and prayers?

Mr. Joseph Cook's policy seems to be well taken from a Loyolian point of view. He first reviles and slanders those whom he may well fear, and then, whenever challenged to substantiate his calumnies, basing himself on the slanders invented and circulated by himself, he refuses point-blank to meet them! This brave champion of "modern religious thought" acts prudently. His great intellect—which may well be likened to those brilliant toy balloons which burst at the first hard touch of a finger—could never resist the mighty palm of a Bradlaugh, or even that of a less intellectual person. Thus, when in London, he hastened to slander Mrs. Besant and Mr. Bradlaugh, and then refused to meet them on the ground of his own villainous calumnies. In Bombay he pursued the same policy with regard to Colonel Olcott and Mr. Bennett; in Poona he impertinently refused to have anything to say to Captain Banon for the same weighty reasons, etc., etc. And thus he acted now at Madras, only slightly varying his programme, as will be seen, and adding thereby to his immortal wreath of oratorical *bumptiousness* one more unfading leaf—that of *snobbishness.* We have the delightful story from the victim's own pen: he being a well-educated, respectable and highly cultivated, young man of Madras, the editor of the *Philosophic Inquirer* and a well-known Freethinker: Mr. P. Murugessa Mudaliar—in

short.

There is not a man or woman in India, we presume, but knows that neither the social nor moral standing, nor yet the birth, education or intellect of a young native, can be ever measured by his salary or the official position he is made to occupy. And, we are not the only one to know that there are poor clerks at a most infinitesimal salary in this country who might give points to the best European metaphysician of the day and yet remain the victors in the wranglership. Mr. Cook had certainly time enough to be posted about this fact by his numerous *padri-satellites.* And so he was, we have no doubt; but that was the very reason why he had the *vulgarity* and bad taste to resort to a mean stratagem instead. Dreading to meet in public debate our correspondent—who is also employed in the Bank of Madras —he put openly forward the excuse that *he was only an humble clerk on a very small salary!* He had volunteered to answer publicly every question and objection put forward by educated non-Christians; and when the hour of the trial had come, he actually had the disgusting snobbery of answering from the platform: "*I cannot deal with a man who is only a writing clerk in the Bank, on Rs. 20."!!*

This objection—as coming from a public lecturer of America, a country which hardly ever had a President but had begun life as a poor village stableboy, a farmer's labourer, or had, before moving into the "White House," to put away his tailor's scissors with a pair of unfinished pants—is the most refreshingly ludicrous anecdote we have ever heard of. This fact of the people of America, electing for the highest honours men, according to their personal worth and merit, and regardless of their birth and social standing—which is the noblest and grandest feature in the American Republic and its Constitution—seems to have entirely escaped the memory of our *aristocratic* preacher. We would like to know who may possibly be the ancestors of Mr. Joseph Cook himself? And, we would be as glad to learn the name of that American—even of one, out of the forty millions of its citizens—who is able to boast of a genealogical table equal to that of the humblest native clerk in India. Does this "orator" want us to believe he descends from

William the Conqueror or perchance, like Pallas-Athena, from Jupiter's brain, his wisdom being equal to his warlike propensities, if not to his bravery? An American going by the very plebeian name of *Cook,* refusing to lower *his dignity* by meeting in a discussion a *clerk* is curious news, indeed! It is really more than we expected even from that very high caste Brahmin of the city of Boston.

Collected Writings VOLUME IV

1882

ANOTHER "ORTHODOX" PROSECUTION!

[*The Theosophist,* Vol. III, No. 7, April, 1882, pp. 184-186]

The Asiatic nations have often been accused of holding obstinately to their old routine and customs, and of being the least progressive individuals in the whole world. Gradual civilization alone, it is urged, has the needed potentiality in it, to destroy unreasoned prejudices. Education, only, can force upon the mind of a reviving nation, the conviction that the world and everything in it has to move on, lest that people which should fall asleep over its old ways and customs be outrun by its neighbours, and left in its motionless condition to die the death of stagnation.

All this and much more is preached by the moralists of Europe and America. Unfortunately, for the practical good of humanity, while imitating theoretically that German preacher, who making his naïve declaration to the parishioners, enjoined them to "Do as I tell you and not as I do," most of those pioneers of progress themselves, the press and others, never fail to practically rap on the knuckles of those who follow out the second part of the wise advice. Neither law, nor educated society, nor yet the majority of the people, ever go apace with the progress of civilization; never at least, so far, as to prove its good results by helping to demonstrate the benefit of an innovation in its practical

72

applications. Old and mouldy laws are allowed to remain without revision or amendment; fetish worshipping society is permitted and even encouraged to fall foul of anyone who disregards those grim old idols of hers, called "Public Prejudice" and "Conventional Respectability"; while the common herd, the *plebs,* whose innate feature seems to be modelled by the law of *atavism* upon that of their forefathers the sheep, will follow servilely and blindly its leader—the majority—and try to hoot out of his life any innovator that society condemns as an iconoclast of their cherished routine.

Such thoughts naturally suggest themselves to one who reads the news of another recent prosecution and trial of an honest and a good man. The victim, this time, is one among the most worthy members of our Society: a true brother of the great "Brotherhood of Humanity"—Charles E. Taylor, M.D., a well-known bookseller and a very successful magnetic and homeopathic healer of St. Thomas, West Indies. A few years back, Dr. Henry Slade, a quiet unobtrusive man, a thorough gentleman in his ways and manners, and an honest and sincere Spiritualist, was prosecuted and barely escaped imprisonment with hard labour, for the sole crime of being a wonderful medium and for proving it most effectively to anyone who had a mind to investigate for himself the

claim. An old law, which growing civilization had left in disuse to moulder in its archives for over a century, the law against soothsaying and palmistry, was dragged out from its hiding-place for the greater shame of the British code, and made to serve as a weapon to break the medium's head with. Law is but too often made a convenient mantle, under the cover of which bigotry in all its protean forms revels and chuckles in its triumph over truth. In the case of Dr. Slade, it was the bigotry of dogmatic materialism, under the guise of orthodox science that floored for a short time *fact;* and Dr. Slade was sentenced under the provision of the wise old law. This once, it is the bigotry of professional rapacity, the envy of a mercenary apothecary that triumphs. In December last, our brother, Mr. Charles E. Taylor, was sentenced at the Town Court of St. Thomas,

"for having practised animal magnetism and dispensed homeopathic medicine." True, he had practiced the former for years *gratis;* he had relieved and cured hundreds of poor patients, to whom, were they to die at the door of the drugstore of the said apothecary, the complainant would not have given his allopathic drugs and pills without being paid for them, while the defendant dispensed to rich and poor his homeopathic medicine *free from any charge.* His treatment, moreover, as was legally shown, had never proved detrimental to those treated by him. But what does it all matter! The apothecary is a legally licensed *leech* for bleeding men and their pockets, while Mr. Taylor is but an unselfish practical benefactor of his fellow creatures The apothecary relieves his clients of the weight of their species, while Mr. Taylor relieved them but of their pains and aches—if not as legally at least as effectually. But Law has to countenance licensed robbery, though it has no provision made to force "orthodox" physicians and druggists to refund their money to those whom they *do not* cure, let alone bring back to life those whom they may *legally* kill in the course of their *legal* practice. On the other hand, having once provided for the safety of its monopolists, it is forced to put a check on all those who may be in their way; even though, they do prove, as in the case in hand, that they have alleviated the sufferings of hundreds and thousands of men, rescued more than one life precious to a number of friends and relatives, and thereby as a natural result saved the latter from months and years of cruel mental torture. All this, of course, in the eyes of the all-wise law and social prejudice counts for nothing. Christian law and Christian societies in their pre-eminently Christian lands may conveniently forget in the nineteenth century that the practice of *healing by* "laying on of hands," and the "miracles" of mesmerism lie at the very bottom, and are the very cornerstone in the foundation of their faith—as it originated during the first century. Trained in, and accustomed to, as it is, to wallow in the mire of hypocrisy and false pretences, it would be useless to try and have society admit that, were there anything like logic and consistency in the laws of its respective

countries, once that such a mode of healing is shown illegal, and mesmeric "miracles" proved no better than a *moonshine,* their creed, based upon such practices, would crumble down the first, like an edifice pulverized hollow by the white ants. This glaring contradiction between their profession of faith and their bitter opposition, coupled with an insurmountable prejudice to that old mode of healing—hence to Spiritualism and Theosophy—as shown by Christian Society and Christian Law are the legitimate outcome of fifteen centuries of *cant* and hypocrisy. These facts alone, that while society finds it superlatively respectable to believe in, and accepts *theoretically* and upon blind faith that which it scoffs at and rejects when shown its possibilities *practically;* and that law—one of whose duties it is to enforce and protect its state religion—shows nevertheless the most superb contempt for, and practical disbelief in, the efficacy of that which constitutes the very basis of the "miracles" claimed to have been worked by their Christ—would be preposterously ludicrous, were not its daily results so sad and so hurtful to humanity. The pointed remark in a sermon preached by Henry Ward Beecher, that could Jesus come back and behave in the streets of New York, as he did in those of Jerusalem, he would find himself confined in a jail and forced by the city authorities to take a juggler's license—holds now as good as ever. Law and Society with their boasted civilization become with every day more "like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness."* The paradox that we now find *practical* Christians but among the atheists, the materialists and the infidel heretics, is rapidly becoming an indisputable theorem. Hence one more victim of disgraceful bigotry supported by the hand of Christian Law.

"Only allopaths, belonging to some recognized university are allowed to practice in these Islands" (of West Indies), writes to us Mr. Taylor. "Formerly not even an allopath was allowed here, unless he had passed an examination before

—————

* [*Matt*., xxiii, 27.]

—————

the Board of Copenhagen. The Homeopathic *Eclectic* or magnetic physicians—not even when diplomaed—if I may use the term—are permitted to practice here; nor does the apothecary (the complainant) keep homeopathic medicines. Thus, the old fable of the 'Dog in the Manger' is repeated . . . I am not unkindly disposed towards him—but there is a limit . . ."

This proves that the laws of Copenhagen need as careful a revision as those of nearly every other country now; and, that Denmark, if it expects to keep apace with progress and civilization, may be as sorely in need of a new codification as it was in the days of its Prince Hamlet. Even Russia abolished the law forbidding the homeopathic physicians

to prepare their own medicines, so far back as in 1843. In nearly every large town, the world over, there are homeopathic societies. In Europe alone in 1850 there were already over 3,000 practicing homeopathists, two-thirds of whom belonged to Germany, France and Great Britain; and there are numerous dispensaries, hospitals and wealthy curative establishments appropriated to this method of treatment in every large town, even in Copenhagen itself. At this very day, a revolution is taking place in science, owing to the proofs given by the famous Professor Jaeger of Stuttgart of the marvellous efficacy of the *infinitesimal* homeopathic doses. Homeopathy is on the eve of being *demonstrated* as the most potent of curative agents. Figures cannot lie. We send the St. Thomas fogies to the newly invented application by Professor Jaeger—a most eminent physiologist—of the instrument called chronoscope by which his *neural-analyses* are produced.

At the incipient stage of every useful innovation, its success only increases the enmity of the opponents. In 1813, when after the withdrawal of the allied armies the typhus patients became so numerous in Leipzig that it was found necessary to divide them among the physicians of that city, of the 73 allotted to Dr. Hahnemann, the founder of the homeopathic system of medicine, and by him treated on that method, *all recovered* except one, a very old man; while the patients under the care of the allopaths died

in the proportion of 8 men in 10. To show their appreciation of the services rendered, the authorities, at the instigation of the apothecaries, who conspired to make the former revive against Dr. Hahnemann an old law—exiled the doctor who was forced to seek refuge in Köthen in the dominions of the Duke of Anhalt. Let us hope that Dr. C. E. Taylor will find his reward for his invaluable and disinterested services in the end, even as Dr. Hahnemann did for his work. For, after having been the object of ceaseless attacks for over thirty years from those whose pecuniary interests were opposed to the beneficent innovation—as those of our modern allopaths are opposed now to mesmerism in addition to homeopathy—he lived to see Leipzig atoning for its sins and repairing the injury done to his reputation by erecting a statue to him in one of the city squares.

Collected Writings VOLUME IV
1882

"A FAITHFUL 'WITNESS' WILL NOT LIE"

[*The Theosophist,* Vol. III, No. 7, April, 1882, pp. 187-188]

"Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous WITNESS" *(Exodus,* xxiii, I) .

The *Indian Witness* is our old Methodist friend—the *Lucknow Witness*—in disguise. Why the godly creature should have cast off its skin, is a problem to be set aside with the other ways of Providence quite as mysterious and puzzling to the God-fearing Christian as they are to the infidel Theosophist. Whether it suddenly felt the need of proving its ubiquity as one of the "Witnesses" to the God of Abraham and Jacob, and so volunteered its inestimable services; or, that it was *subpoenaed,* and, with the "people's dollar" in its pocket, had to enlarge its field of operation, in order to give evidence on a broader scale; or, again, that it found Bengal a fitter locality—from a climatic

point of view—to threaten the obstinate heathen with damnation, are all delicate points which we need not raise at present, nor lose our time to discuss. However it may be, it has quietly shifted its headquarters from provincial modest Lucknow, and we find it in the very centre of religious fermentation—the proud capital of Bengal—Calcutta. Our prying, psalm-croaking well-wisher and colleague was right. Its choice was certainly judicious, as it has now before its prophetic and inspired eye a far broader horizon, a far wider scope for religious reflection and critical observation than it could ever hope for in Mussulman Oudh. All the specialists agree in saying that the "City of Palaces" is the best manured spot with the theological guano of stray birds of prey of every feather, in all India. Hence, it is the most fertile land for missionary "plant" and for raising reformers and "Christian witnesses" on it, of every colour and species. Calcutta, as we all know, is the very hotbed of brilliant oratory and world-famous preachers, from the mellifluous Babu Keshub Chunder Sen—preaching Christ and Durga—down to the mealy-mouthed dissenters on the editorial staff of our Wesleyan contemporary, gushing over the departure and virtues of another "Christian Witness," as they call Major-General Crofton, whosoever that gallant warrior may be Anyhow, the *Lucknow-Indian Witness,* having placed itself in an excellent position, from whence to spy and encourage the variegated specimens of converted preachers running amuck for their heathen brothers' scalps, we had fondly hoped that, as an eyewitness, it might have now amended its evil ways; that it had become a trifle more truthful in its denunciations of the iniquities perpetrated by all the *non*-Christian sects and societies; and less exaggerated in the evidence brought to bear upon the moral beauty and sanctity of every

stray Christian lecturer. Alas, we were once more disappointed! The *Indian Witness is* as false and untruthful, as slandering and gushing as was its Lucknow Sosia—no mean compliment, by the way, to the latter. Acting on a different policy than the missionary papers generally do, we mean to substantiate our charges.

In its issues of February 25th and March 4th, we find ourselves, very unexpectedly, receiving high honours, and a prominent place in the editorial paragraphs of that organ of deep Methodist thought. Its meek editors chuckle with suppressed delight; and their large, apostolic hearts seem overflowing with Christian love and charity—the very essence of Christism—as they couple our humble names with that of the "great" Lecturer, and still greater libeller and caviller, Mr. Joe Cook, of the backbiting Army of the Lord. It is no doubt, from that most trustworthy personage, that the no less trustworthy Methodist journal got the following bits of reliable information? Says the *Indian Witness* in its issue of March 4th:

> Defections from the ranks of infidelity are becoming somewhat frequent of late. Colonel Olcott recently named D. M. *Bennett, Colonel Ingersoll, and Mr. Bradlaugh, as the three most worthy "martyrs" of the age,* and now the American papers tell us that Ingersoll *begins to show signs of receding from his extreme positions.* He no longer denies the existence of the soul after death, although he uses an "if" in speaking on the subject. Intimate friends say this is only one of many indications of a change that has been coming over him recently; meanwhile, *Mr. Frothingham, the strongest, and perhaps the most influential, of the avowed disbelievers in America has confessed that his system of infidelity has proved a failure,* while Mr. Abbott, a well-known leader of the extreme school, has just written a letter, saying that he had withdrawn from the Free Religious Association, because he could not induce the body with which he acted to say a single word in repudiation of the identical charges *which Mr. Joseph Cook brought against Bennett and his friends in Bombay.* (?) The same charges had been made by Mr. Cook in America, and Mr. Abbott, himself an avowed infidel, was the only man in the Association who was willing to wash his hands of the accusation. *Truly, our Theosophists seem ready to open a cage of very unclean birds in our Indian cities.*

We have italicized the five glaring misstatements composing the five sentences, contained in about two dozen of lines. They are all represented as facts, but, as the reader will see, consist of three skillful misrepresentations, of one clumsy falsehood, and of one calumny of the kind so be loved by, and so constantly resorted to, in the missionary organs, devoted to proving the superiority of the Christian morality over that of the *false* religions of the Hindu systems. We will enumerate the misstatements.

1. Colonel Olcott has *never* either published or named Mr. D. M. Bennett, Colonel Ingersoll, and Mr. Bradlaugh as "the three most worthy martyrs of the age." Our President having nothing to do with the Western materialistic Free-thought, and being

well acquainted with the lives of the three gentlemen above named, has respect and sympathy for them personally, but none whatever for their extreme views. Knowing, therefore, (*a*) Colonel Ingersoll, as a very happy, prosperous man, successful throughout his lecturing career, always coming out triumphant from his squabbles with the bigots who attack him, and one who probably never had one hour's "martyrdom" in his life; and (*b*) Mr. Bradlaugh as rather the reverse of a martyr, inasmuch as he certainly gives more trouble to his persecutors than they can ever give to him—he could not have uttered such an absurdity. What he said and maintains is, that those three gentlemen had done more to upset dogmatic Christianity in England and America, and to arrest its progress even here, than any other three men living. And hence, that they had to suffer for it in their reputations torn to pieces by vile calumny and the efforts of untruthful and unprincipled Christian zealots.

As for Mr. Bennett, though this sentiment has never found room in Colonel Olcott's public utterances, for there was no need for it, yet the editor of the *Truth-Seeker* may justly be regarded by all those who know him personally as a "martyr," and the victim of a gigantic and the most shameful conspiracy ever resorted to, in order to get rid of a dangerous opponent. We, who know something of his private life, and believe in the impartial judgment of some of our best friends in America, who knew him for years, maintain that he was made a martyr to, and has suffered for, that cause of freedom for which every right-minded man in America will stand up and will die for, if necessary. We certainly do not include in the latter category the majority of American clergymen and missionaries, nor yet the fools and bigots who become their blind tools. And knowing so much, notwithstanding, and to the face of Mr. Joseph Cook, and his pharisaical supporters, we proclaim Mr.

80

Bennett a kind, truthful, quiet, right-minded man, imperfect and liable to err, as every other mortal, but, at the same time scrupulously honest, and as incapable of spreading false reports even against his bitterest enemies, as the latter are incapable of doing anything else. Impenetrable as they are to any decent feeling of justice, forgiveness or charity, most of them carry, under their black gowns and white ties, a bladder full of gall instead of a heart.

2. Colonel Ingersoll has not shown the slightest sign of recanting, or of "receding from his extreme positions." To our knowledge, and having heard him lecture years back, he has never *denied* the principle of immortality, but had only questioned the possibility for any man of obtaining any certainty to that effect. Is it his latest pamphlet, "What shall I DO to be saved?" or his sharp rejoinder to Judge Jere S. Black, on the subject of the Christian religion (see November number of the *North American Review*) that shows any such sign of "receding"?

3. The news spread by other American false WITNESSES to the effect that Mr.

Frothingham "has confessed that his system of infidelity has proved a failure," is denied by that eminent gentleman himself, in the papers. This is what the Reverend M. J. Savage, the personal friend of Mr. Frothingham, said in his Discourse delivered "upon authority from Mr. Frothingham himself, to explain more fully the latter gentleman's present position, and remove certain misconceptions of that position made by the press, *especially by the evangelical religious press of the country."* The latter, of course, being as prompt as ever to catch at a straw, and to spread *false* reports in order to maintain its reputation for disseminating the *truth* of God. If the *Indian Witness* is eager to know the *exact* position of Mr. Frothingham, the most intellectual and broad-minded of those Freethinkers who are called the "Free Religionists," it may learn it now.

In a letter republished in the Boston *Banner of Light,* January 7, 1882, and other papers, Mr. Fred. L. H. Willis informs us that:

From Mr. Savage's explanation of Mr. Frothingham's position, if we may so term it, we learn that the representative of the press who interviewed the latter gentleman and elicited from him the statements that have called forth such wide spread comments, instead of taking notes of what was said, trusted to his memory, and consequently misstated . . . some of Mr. Frothingham's positions.

For example: Mr. F. does not think that "unbridled freethought leads to a dreary negation called materialism." "On the contrary," says Mr. Savage, "he holds that no science worthy the name of a science can possibly tend that way." *Nor does he believe that revealed religion is stronger today than it was twenty years ago, as has been so triumphantly asserted.* (By Mr. Cook for one.)

He would limit thought in no direction. *He would go back to no past church statement or creed. He believes that the work of the iconoclast is not yet finished, and denies that he has any disposition to recall one word that he has spoken or published.*

That settles the question. If this is "confessing that the system of infidelity (in the sense of the sectarians and dogmatists) has proved a failure, then we can expect the *Indian Witness* to say one of these days that we have confessed to the *missionary papers* as to the most truthful organs in the world. But what is Mr. Frothingham's real position? Mr. Savage tells us that in so many words:

"For many years," says Mr. Frothingham to his friends, "I have been inclined to try to prove that everything comes out of the earth below, that religion is purely earthly in its origin, something made by man in his effort to perfect himself, *and I have not taken account enough of the working in the world of a divine power—a power above man working on and through him to lift and lead."*

I hope that new light will break out, *not of God's words in the sense of a book, but of God's universe through new manifestations, through natural methods in the human soul.*

This is the expression *of pure theosophy,* and the very essence of it. Therefore, Mr. Frothingham is merging with every day more into Spiritualism and Theosophy; and rejecting the Bible, which he contemptuously styles *a* "book," he "would go back," he says "to no past church statement or creed." How does this tally with the *Indian Witness'* truthful statements?

4. We never knew a Mr. Abbott, nor do we know of any Mr. Abott, who knows us,

least of all one, who would feel

obliged to come out as our champion. Nor has our Society, nor have we ourselves anything to do, or in common with the "Free Religious Association." Therefore, the statement given out that a Mr. Abott withdraws from that Society, because *he could not induce that body to repudiate "the identical charges which Mr. Cook brought against Bennett and his friends in Bombay"* is a deliberate and impudent falsehood, whoever may be its author. For all we know, its first part (regarding Mr. Bennett) may be true; nevertheless, it is utterly false in its concluding words. To begin with, no one had (not even ourselves), nor was any one expected to repudiate any *charge brought against us by* J. Cook, since with the exception of the insane and ridiculous charge against the "THEOSOPHISTS"—*i.e.,* Colonel Olcott and Madame Blavatsky—having come to India to learn sorcery and then to teach it in their turn, "to the mediums already exposed"—no charge was ever preferred There was plenty of direct and vulgar abuse, and, perhaps; hazy hints and suggestions which made people laugh more at the lecturer than at *what* he had said, and that is all. But so far neither the noisy Cook, nor its servile admirer—the *Indian Witness*—have ever substantiated any charge worthy of being noticed.

"Truly our Theosophists seem ready to open a *cage of very unclean birds in our Indian cities" is* the concluding strike of the little Methodist viper We do not know of any *uncleaner* birds in India than the crows and vultures, of the genus *maleficus* of the *Theologus* family; unless it be the American bustard, which began to emigrate here in masses of late. All such feed on the heathen refuse, and boast of it as of a dainty dish. As for the Theosophists, their "cage" has never yet contained an unclean bird, but it found itself immediately expelled and pecked out of the society as every other element that pollutes it. Let the *Indian Witness* read our *Rules* and *Statutes* carefully before it ventures on any more such calumnies as the one quoted; and let its editors beware of what they say, lest they find themselves one day compelled by law, to publish a full retractation and an apology to the Theosophists: as even were the editors of the

Dnyanodaya and of the Calcutta *Statesman.* Of course, in offering this salutary advice we bear in mind the wise proverb of Solomon, the King of the 700 wives and the 300 concubines, that saith: "An ungodly WITNESS scorneth judgment; and the mouth of the wicked devoureth iniquity."* Yet, we derive some hope and consolation from the verse that directly follows, since it promises that—"Judgments *are* prepared for scorners and stripes for the back of fools."

---

* [*Proverbs*, xxix, 28.]

Collected Writings VOLUME IV

1882

MR. WILLIAM EGLINTON'S DEPARTURE FROM INDIA

[*The Theosophist*, Vol. III, No. 7, April, 1882, pp. 188-189]

The enemies of Spiritualism and Theosophy can rejoice and triumph, and the Calcutta bigoted and dyspeptic fogies—old or young—are invited to render thanks to their respective gods. Mr. Eglinton is gone having left for England on the S.S. *Vega* on the 16th ult. And now, for some time to come at least, they are allowed a respite and can draw a long breath of relief. Newspaper accounts of levitations, of materialization and direct writing, of instantaneous transfer of articles and letters through distances of thousands of miles, and many other weird and inexplicable phenomena may trouble their dreams no longer. The nightmare of a new religious belief—with its genuine, palpable, demonstrated "miracles" to support its claims; a belief arresting the progress, if not entirely superseding the religions based upon blind faith and unverifiable traditions no better than fairy tales, has vanished and dissolved behind the great ocean mists, like one of Macbeth's unclean witches. . . .

Well, time alone will show which of the two now prevailing superstitions is calculated to survive. Whether it is occult phenomena—based upon actual, though yet undiscovered, correlations of natural forces; or—belief in *Divine* and *Satanic* "miracles." Methinks, faith in the "miracles" of an Infinite, *personal* NOBODY, and in those of his hereditary foe—the cloven-footed, horned, and caudated gentleman, the Lord of the hot regions—is more calculated to disgrace our age of agnosticism and blank denial, than belief in the spiritual agencies. Meanwhile, Mr. Eglinton is gone, and with him the best opportunity that was ever offered to India to investigate and vindicate the claims of her old world-renowned sages and philosophers—is also gone. Thus for some time at least, will the assertions of the Hindu Shastras, the Buddhist and Zoroastrian books of wisdom, to the effect that there exist occult powers in man as well as in nature— be still held as the unscientific vagaries of the ancient savages.

Since the appearance of the editorial, "A Medium Wanted" (*The Theosophist,* May, 1881), in which Mr. Eglinton was mentioned for the first time, and our readers shown that the wonderful phenomena produced through him were attested to over the signature of such witnesses as Mr. A. R. Wallace, Sir Garnet Wolseley, General Brewster, Mr. Robert S. Wyld, LL.D., Edin., M. Gustave von Vay, and a host of others—from that day to this one we never met him personally, nor even held a correspondence with him. We refused going to Calcutta to meet him, and felt obliged to deny ourselves and our numerous members the instructive pleasure of seeing him here, as was several times

proposed. We have done so intentionally. Feeling that we had no right to subject him to insulting suspicions—such as we had ourselves to suffer from, and which once we were brought together would be sure to follow in our trail—we abstained from seeing him, and spoke even of his work but casually, once or twice in this journal and only for the purpose of giving publicity to some wonderful phenomena of his. Our cautious policy inspired by a natural feeling of delicacy—more for his sake than our own—was misunderstood and

misinterpreted by our best friends, who attributed it to a spirit of opposition to everything connected with Spiritualism or its phenomena. No greater mistake was ever made, no more erroneous misconception ever set afloat. For now that Mr. Eglinton is gone, and with him every danger from malicious slanders has disappeared, we give our reasons publicly for such a "policy of noninterference," on our part, and gladly publish a full recognition of the good that gentleman has achieved in India. If he has failed to convince the general public and the masses, it is because, knowing of him, they yet knew nothing of his wonderful gifts, having never had an opportunity of witnessing his phenomena. The séances given were limited to a small fraction of the Anglo-Indian Society, to educated ladies and gentlemen—worth convincing. And so much Mr. Eglinton has most undoubtedly achieved with great success. During the several months he passed in Calcutta, and notwithstanding the determined and ferocious opposition coming from ingrained sceptics as much as from religious Zealots, no one who came to his séances ever went away with a shadow of doubt but that what he had seen was *pakkâ* genuine phenomena, which to whatsoever agency it might be attributable was no sleight of hand or clever conjuring. The life of a medium—especially that of a genuine and honest medium, born with the instincts of a gentleman—is a hard and a bitter one. It is one of daily mental tortures, of deep-felt and everlasting anxiety, lest through the brutal interference and precipitation of the first dissatisfied sceptic, who imagines he detects fraud where there is but the manifestation of a weird genuine phenomenon, his hard-won reputation for honesty should be ruined in a few moments. This is an agony that few of the investigators, even among the Spiritualists are able to fully realize. There are so few genuine, honest mediums among the professionals of that class, that accustomed to the feigned agitation—as easily soothed as exhibited—and to the feigned indifference, manifested at the first symptoms of suspicion by the mediums of the tricky crew, the Spiritualists themselves become insensible to the degree of mental suffering inflicted upon the true sensitive who feels

he is unjustly suspected. And such an insufferable state of mind, we suspect, must have

fallen to the lot of Mr. Eglinton during his stay in India. Notwithstanding that he lived under the strong protection of devoted friends, we have reasons to believe that it was that, which made him hasten the day of his departure. At all events, it would have been in store for him had he remained much longer in Calcutta. While disgusting intrigues were set on foot by the public enemies of truth, who plotting secretly, as they always do, wrote unguarded letters to Bombay (which we have seen and read); in Calcutta, peremptory clamouring for séances more open to the public than was thought advisable, was becoming with every day louder, and all his watchful friends could do was to keep the curious mob at arm's length. They have done well; for that mob—which in many cases may include so-called ladies and gentlemen—would have surely brought in with the tide Calcutta Lankesters, Dr. Beards, and other like benefactors of "deluded" humanity. Therefore, for Mr. Eglinton's sake, we are glad he has left just at the right time. No greater misfortune could have befallen the Theosophical Society, and with it Spiritualism, in the present psychologically undeveloped state of mind of the Anglo-Indian Society, were its ignorant, but would-be all-wise areopagus to take it into its clever head that a medium *was* exposed, when *de facto* he would be perhaps *only suspected,* and very unjustly too. Sad experience has taught us in the past that it is not sufficient that a medium *should be* all that is honest and fair, but that he had yet to so *appear.* The supposed cheating of Dr. Slade owing to the undoubted one of Mr. Lankester and Co. has now crystalized itself in India into an axiomatic truth. The fact that the great American medium, *has never* yet been *proved* guilty on any incontrovertible testimony, disappears from the memory of the scoffer, the fool and the sceptic, to leave instead but the one vivid recollection—that of his unjust trial and disgraceful sentence in London.

Alive to the above, we would never advise a professional medium, unless he is a coarse-fibered charlatan, to bring to India his "angel-guides." No gentleman ought to ever run

such a risk. Yet we must say that in the case in hand the loss is decidedly India's, and not Mr. Eglinton's. Some hope to see him back in June, but we doubt whether it will be so. Many will be those who will regret his departure, and the opportunities lost unless he returns. But it is too late in the day for useless regrets. If his friends are really worthy of that name, and if they are anxious to show themselves above mere phenomena-hunters, who regard the medium in no better light than an instrument they have hired at so much per hour, let them now use their influence to get Mr. Eglinton into a position which would place him above every risk and peril of professional mediumship. Among his proselytes we have heard of many an Honourable, and of more than one official in high and influential position, for whom it would be an easy task to undertake.—It now remains to be seen whether any one of them will lift up a finger for the sake of SCIENCE, TRUTH and FACT.

Collected Writings VOLUME IV

1882

OBITUARY

[*The Theosophist,* Vol. III, NO. 7, *Supplement* to April, 1882, p. 4]

TO M. ADELBERTH DE BOURBON, F.T.S.,
Secretary of the "Post Nubila Lux Theos. Soc'y."

DEAR SIR AND BROTHER,

It is with deep regret and a profound and respectful sympathy for the widow and children of our lamented Brother, Mr. Thomas von Stolk, that every member of our Society will hear of the sad news from The Hague. Meanwhile, the Parent Body and the Theosophical Society of Bombay beg to send, through me, the expression of their heartfelt regrets and warm sympathies for their respected Sister and Fellow-Member, Mrs. von Stolk. May she and her half-orphaned children gather strength and consolation in the conviction

88

that the memory of the good husband and kind father they have lost, will never die in the grateful hearts of those who knew him.

Pray to convey to Mrs. von Stolk on behalf of our President, Colonel H. S. Olcott, and myself, the assurance of our personal condolence and regrets. To many of us, the late Mr. von Stolk is *not dead,* but only gone to a better and brighter existence.

Believe me, yours fraternally, and in profound sympathy,

H. P. BLAVATSKY,
Corresponding Sec'y, Parent Theos. Society.

Bombay, March 15,1882.

Collected Writings VOLUME IV

1882

MILK FOR BABES AND STRONG MEAT FOR MEN

[*The Theosophist,* Vol. III, No. 7, *Supplement* to April, 1882, p. 5]

When the great poet and writer, Coleridge, tried to establish his *Watchman*—a periodical in prose and verse, intended to advocate liberal opinions—owing partly to its too learned and philosophical contents, and partly to the fact that its views were not those which its supporters had expected, *The Watchman* was dropped at the tenth number. Without presuming to compare, in any way, our humble work and ability to those of the most versatile genius of England, we may yet remark that, luckier than the poet, inasmuch as we had not yet to drop our publication, nevertheless we are very often threatened to lose subscribers on the ground that the journal is too profound for them to understand, and its matter too abstruse for the general reader. The objection is an unreasonable one, since for one metaphysical article there are ten, which are quite understandable by any one of general knowledge, and we often publish papers, which, as far even as nonspecialists are concerned, are likely to awaken their interest, if not to entirely meet

their approbation. Thus, since the first appearance of *The Theosophist,* we had to labour under a variety of difficulties in order to please *all* our readers. Some wanted it less philosophical; others clamoured for more metaphysics; many took exception to the spiritualistic or phenomenal element in it; while still more complained of being unable to come to a definite conclusion in regard to the "beliefs" and "creed of the Theosophical Society," whose organ it was. All this is, as it should be; the various complaints being a perfect test that our journal has hitherto carried out faithfully its original programme: namely, an impartial hearing to all; no dogmatism or sectarianism; but a constant and patient work of investigation into, and comparing notes with all and every claim, which is held in common by either small or large bodies of our fellowmen. That these claims, once laid down, were not always followed by adequate explanations, and sometimes failed entirely in giving their *raison d'être,* is no fault of ours, and no one could reasonably take us to task for it. It certainly is not our province—even though we do defend the right of every man to hold to his particular view or views—to explain, least of all to support the views so expressed. In the first place, it would necessitate a universal knowledge of things—an omniscience we were never so foolish and conceited as to lay claim to; and secondly, even admitting the capability of the editor, in a few cases, to express her opinion thereon, the explanation would prove worthless, since passing but through one side of the lens of our personal opinion—it would naturally

modify the whole aspect of the thing. Having first of all to satisfy the "thousand and one" creeds, beliefs and views of the members of the Society, who belong to the greatest variety of creeds, beliefs and views, *The Theosophist* has to make, as far as it can, room for all, and having done so, to remain as impartial as possible under the circumstances. So narrow-minded and bigoted is the majority of the public that the person, liberal enough to afford to his brother and fellowman the opportunity he loudly exacts for himself, is a *rara avis* indeed. Our Journal—we say so with a just pride—is the only one in the whole world, which offers such

opportunities to the adherents of every religion and philosophical system, or even ideas. It is for them to make the best of the chance so offered, and we can do no more.

. . . .

We draw the attention of our members to a new publication just out—a small pamphlet reprinted from the Missionary *Dnyânodaya,* and headed *Review of a Report of the Public Anniversary of the Theosophical Society held in Bombay on January* 12, 1882. That our friends, the *padris,* are anxious to spread this newly published misrepresentation of what was said during the Public Anniversary, is evident, since everyone is invited to get copies of this pamphlet on application to the Anglo-Vernacular Press in Bombay. We join our voice to that of our well-wishers; we cordially advise everyone who reads *The Theosophist,* and the *Subodha Patrika* (see December 4, 1881), to secure a copy of the precious pamphlet, as therein he will find once more how *unreliable, cunning* and *shameless* are some missionary organs, and their supporters. One of them, the *Satthiavartamans* starts a falsehood in October or so. It is to the effect that, when the cocoanut was planted by our President in the Sivite temple at Tinnevelly, "a few days after, when the native community began to take in the situation, the cocoanut *had to be pulled up,* and the temple had to be purified of Theosophy and Colonel Olcott"—a lie from first to last.—The statement was contradicted, disproved, and shown what it was—a gratuitous calumny—on December 4 in *The Theosophist* and yet, two months later, the editor of *Dnyânodaya* not only republishes and gives it a wide circulation, but actually enquires in it with a superb contempt for truthfulness, how it is that the President of our Society did not mention the fact, in his Lecture of January 12th! "He must have known the final act in that comedy, and it strikes us as exceedingly disingenuous that he should have spoken only of the first act and not of the *finale"*—the pamphlet remarks. How *this* observation will strike every honest reader—whether Christian or heathen—acquainted with the affair, need not be enlarged upon here. An epithet ready to characterize such a policy, will not fail

to escape the reader's lips as soon as he reads the above Jesuitical observation.

Again, the writer of the pamphlet catching at a straw, would make his readers believe that the Society, or rather "Theosophy," is trying to make real the doctrine *of the Fatherhood of God (!!),* the "sum of the religious opinion of the Society," and is, therefore, "but what Christianity itself teaches." Needless to say that the "Society," as a body, neither teaches, nor "tries to make real" anything of the kind. This expression, moreover, found no utterance during the meeting of the 12th of January; and neither Colonel Olcott, nor Mr. Mirza, having ever announced anything of the sort, it falls to the ground and discovers in itself another untruth. Nor is the substance of what Mr. Mirza said on that day in Framjee Hall, to be understood to mean "Anything—true or false—anything but Christianity." Speaking for the Mohammedan section of our Society, not for the *whole* Body, what he said was: "We decline to admit the second god which the Christians would force on us . . . We refuse to accept the Demiurge Jehovah, the tribal deity of an obscure Shemite tribe, in preference to the Mohammedan 'Allah,' the Primeval Deity . . . We refuse to accept semidarkness instead of such light, *perfect or imperfect,* as we may severally have . . ." We invite the readers of the *Dnyânodaya* pamphlet to read also the pamphlet (now being distributed *gratis* to the amount of 5,000 copies by our Bombay Society), "The Whole Truth about the Theosophical Society and its Founders," and the *Report* of the Society with Mr. Mirza's speech in it—and compare. Such a deliberate misstatement of facts and the assumption of that which is *known to be false,* by the writer, is utterly contemptible. The motto of the sons of Loyola to the effect that "the end justifies the means" has become that of the Protestant missionaries; and they have no more the right to thrust it into the teeth of the Jesuits. Applying to the *truth* and *facts* of the *Dnyânodaya* and other *padris,* the words which concluded Mr. Mirza's speech in reference to Christianity, we now say: "We will not have them back torn, twisted, and defiled. Take them away!"

Collected Writings VOLUME IV
1882

92

THE PHILOSOPHIC INQUIRER

[*The Theosophist*, Vol. III, No. 7, April, 1882, *Supplement* , pp. 5-6]

The Philosophic Inquirer, of Madras, *a weekly Anglo-Tamil Freethought Journal,* has sent us its issue of March 19 with two editorials, and an article in it for republication. We think it but fair to our brave Madras colleague, to help him to circulate the truth about that most disagreeable person—the perstreperous and perspirative orator flung to us over the Atlantic by the Bostonians, who had enough of him. Unless we do so, and, by helping the fearless little Dravidian champion help truth to come to light, very soon all America and Europe would be deluged with missionary tracts spreading broadcast his shameless falsehoods, and still falser reports about his imaginary triumphs in India. It is not because we would avenge our own wrongs—as, on the whole, that poor J. Cook has done us more good than harm—but, as it is useless to expect the so-styled respectable secular Anglo-Indian papers the religious organs being out of question—to come out with a true account of anything that is likely to be distasteful to some of their subscribers, we range ourselves—as we always do—on the side of the minority and of the weakest. With the exception of the *Pioneer* and the *Bombay Gazette,* no other English paper in India we know of, however much itself "freethinking" *(sub rosa,* of course), has hitherto had the courage to pronounce Mr. Cook what he really is—a brutal, coarse, and vulgar lecturer. Therefore, we gladly make room in our Journal for the honest, though rather too outspoken editorials of our esteemed colleague of Madras. May his subscribers increase at the rate of his enemies.

Collected Writings VOLUME IV

1882

THE THEOSOPHICAL SOCIETY AND SWAMI DAYANAND

[*The Theosophist,* Vol. III, No. 7, *Supplement,* April, 1882, p. 8]

Owing to misrepresentations and consequent misunderstandings caused by our mutual ignorance of each other's language, the learned Pandit Dayanand Saraswati was prevailed upon, by our enemies, to deliver a public lecture denouncing us personally and our Society collectively, without even giving us any notice of his intentions. In addition to this, he caused his statements to be printed, accusing us of having "sold" him and of having been unfaithful to our promises. He charges the Founders of the Theosophical Society with having first believed in the *Iśvara* preached by him; acknowledging him (the Pandit) as their spiritual guide; and with having subsequently become Buddhists and—finally Zoroastrians!!!

Such extraordinary accusations need no comment. The Founders *never* believed in *Iśvara* as a *personal* god; they are Buddhists for many years and were so long before they knew of Swami or even before his Arya Samaj had come into existence; and—he knew all this well We had accepted and formed an alliance with him, not for his religious doctrines, but, because—believing him able to teach our members what we thought he knew far better than we did (since he was a Brahmin Yogi for eight years), namely, *Yoga-Vidya*—we had hoped to secure for our Society perfect instruction in the ancient Brahminical esoteric doctrine. If any one was "sold," it was the Founders, not the esteemed Swami. For reasons best known to himself, however, while telling us privately that *Yoga-Vidya must not* be taught promiscuously as it was a sacred mystery, he laughed at

the Spiritualists, denounced every spiritual and occult phenomenon as a *tamasha,* a juggling trick, and pooh-poohed publicly that which *we all know to be* undoubted and genuine facts, capable of demonstration and verification. Thus we were laid under the necessity of accepting one of these two conclusions: either (1) he did not himself know practical *Yoga;* or (2) he had determined to keep it secret from the present generation. As we cannot persuade ourselves to believe the former, we shall submit to the latter alternative. Henceforth we will be content with our Arhat or Buddhist esotericism.

Well, things have now gone too far to be mended. We had been repeatedly warned by the orthodox Pandits as to the Swami's true character, but—did not heed them. Though we never agreed with his teachings from the very beginning, we have yet been

faithful and true to him for three long years. We respected him as a great Sanskrit scholar and a useful Reformer; and, notwithstanding the difference in our religious opinions, we have supported him through thick and thin. We regret to be unable to record as much of him. As a consequence of all this, we declare the alliance between the Theosophical Society and the Arya Samaj broken. Not for all the alliances in the world shall we renounce what we consider to be THE TRUTH—or pretend belief in that which we know to be FALSE.

Collected Writings VOLUME IV
1882

WE STAND CORRECTED

[*The Bombay Gazette,* April 3, 1882, p. 2]

To the Editor of *The Bombay Gazette:*
Sir,—

Since you refuse publishing my long letter, will you kindly insert this one—merely to correct two grave mistakes I find in your today's editorial—unless it is indeed your determined object to make the "venerated" Swami turn still more fiercely upon us? I never said that the Arya Samaj

"became a branch of the Theosophical Society," but only that, among several other branches of our Society, we had one established solely for those Theosophists who were already Arya-Samajists, or desired to recognize the Pandit as their Spiritual Guru. This branch we called the "Theosophical Society of the Arya-Samaj of Aryavarta." Neither the Arya-Samaj nor the Theosophical Society, as a body, was ever a branch of the other. This incorrect notion that the Arya-Samaj may have been taken as a branch of the Theosophical Society, was the very thorn in Swami's side Both the societies, as *bodies,* were perfectly independent of each other, the "Theosophical section of the Arya-Samaj" being a branch of both.

Still more do you err in saying that we have been Buddhists "for a good many *months."* As a body we belong to no religion. I myself am a Buddhist for many *years,* and Colonel Olcott has also been for several years. The various members, as *individuals,* have a perfect right to keep to their own particular faiths and creeds, but, as *theosophists,* they belong to none.

Yours, etc.,
H. P. BLAVATSKY.

Bombay, March 31

Collected Writings VOLUME IV

1882

A "LIGHT" SHINING IN DARKNESS

[*The Theosophist,* Vol. III, No. 8, May, 1882, pp. 191-192]

Our respected contemporary, *Light,* catches at an expression in a recent letter, from one of the Secretaries of our Society, to its Editor, transmitting a copy of a Bombay paper for his information, and lectures us in a fatherly way upon our bitterness towards Christianity. In a circular letter, addressed, by order of our Society's Council, to several Spiritualistic newspapers, a loose expression was used by the writer—a Hindu—namely, "Christianity," instead of "dogmatic or exoteric Christianity," which would have been

better. This omission of adjectives is made the occasion for a severe admonition. Well, had a Christian, in writing to *Light,* said that it seemed a pity that Western Spiritualists could not . . . realize that they (the Christians) are their natural allies against "orthodox Buddhism or Brahmanism, or any other heathenism"—we doubt whether the expression would have provoked such rebuke. Our severe critic dislikes the idea that men of the Rev. Cook stamp should be taken as representatives of that religion. "Men of this type," he says, "do no injury except to the cause which they may elect for the moment to advocate. The only surprising thing is that so discerning a man as Epes Sargent should have taken any trouble about him. Colonel Olcott says that he is going to answer him, which, on the whole, is a pity. Such persons live and gain notoriety by misrepresenting the answers of those who are indiscreet enough to notice them." This is very sensible as a generalization, but scarcely applies to the present case. Mr. Cook had been not only adopted as the champion of Christianity, but heralded as such throughout all India and Ceylon; his lectures were looked for as the long-expected death stroke to Hinduism and kindred superstitions; the Christian community turned *out en masse* to hear him; eminently respectable Anglo-Indian officials served as his Chairmen; and his coarse and false diatribes against the Theosophical Society and its Founders were applauded vociferously by his Christian friends. If we had kept silence, we should have done great injury to our standing throughout Asia, and the imploring appeal of the Rev. Spaar to God to send the roaring and plank-crushing Cook to shut our mouths would have been regarded as answered. Another reason why we could not treat this contemptible coward with the scornful silence he deserved, was that he laid his impious hand upon the religions of our Asiatic brothers, talked of having the Government force Christianity upon the pupils in the Government schools; and used the strongest expressions to signify his personal loathing for the *Vedas* and other Asiatic sacred books. This was so gross an insult to the feelings of people whose interests are our interests, whose cause is our

cause,

that we took up the challenge on their behalf quite as much as our own. And now let this wretched agitator pass out into the oblivion he deserves.

One word in this connection must be said. We know quite as well as *Light* that, in point of fact, the Cooks and Talmadges of Christendom do *not* represent the sweet doctrine of the Master they audaciously pretend to follow. If our contemporary will honour us by reading the preface to the second volume of *Isis Unveiled,* he will see our real sentiment expressed upon this point. We know hundreds, no doubt, of men and women whose lovely lives reflect a charming beauty upon their professed faith. But these no more represent the average—or what may be called the practical, executive and real Christianity-—than an Averroes or a Jalâl al-dîn reflects the tone of executive and popular Mohammedanism. If our contemporary were to put his fingers in the missionary vice along with ours, he would know how it was himself, and perhaps not lecture us in so paternal a tone. The test of Philosophy is always best made under circumstances which "try men's souls"; one can be charmingly serene when far away from the field of battle. Let anyone, who aspires to the martyr's crown, come to India and Ceylon, and help us in trying to establish a society on the basis of Tolerance and Brotherhood. He would then find of what stuff the average Christian is made, and might well be pardoned if, in the rush of his righteous indignation, he should even talk as though a religion that had hatched such vermin and begotten a Torquemada, were itself an enemy of the whole human family. Certainly it is not that, and most assuredly it is far better than the general run of its professors. We *do* accept Christians as members of our Society, and, in fact, a Christian clergyman was one of its Founders. We *do* believe that a Christian is as much entitled—though no more entitled—to the undisturbed enjoyment of his belief, as any other; and, as Colonel Olcott very emphatically said in his address at our recent Anniversary Meeting at Bombay—"From *the day when the Christians will live up to their so-called 'Golden Rule . . .' you will never hear a word*

spoken or see a line written by us against the missionaries or their religion." We do not need any prophet to tell us that we are getting no more than was in the contract; and that theoretically we have no right to even wince when the missionary party calls us adventurers, liars, and all that sort of thing. We try to be humble, but our humanity is volcanic and rebellious; still, we are not without hope that, in time, we may be able to rather enjoy a run through the "upper and nether millstones" of the *Padris.* Meanwhile, we implore our equanimous friend of *Light,* who holds the torch amid the London fogs, to remember that Shakespeare wrote:

> "Let the galled jade wince, *Our* withers are unwrung"*

—and draw the obvious moral therefrom.

Our circular letter was written in the most friendly spirit. In our innocence, we had believed that we were doing our duty in warning the Spiritualists of the vilifications poured on their and our heads by a common enemy—the sophomoric Cook who was shouting through India as a *Christian* champion. We did not even dream that our letter would have provoked such a very unfriendly answer. To one portion of that answer particularly we must positively take exception. What we said seven years ago in regard to Spiritualism, we say now. We never described Spiritualism "in terms of almost unqualified reprobation," nor, are we likely to modify our *terms* even temporarily on "remonstrance." But we always regarded mediumship as a peril. Apart from this, it is all well and good. Our alliance and friendly overtures may not be needed, but why break chairs over our heads?

---

* [*Hamlet*, Act III, Sc. ii, 256-57.]

Collected Writings VOLUME IV

1882

FOOTNOTES TO *"THE PHILOSOPHY OF SPIRIT"*

[*The Theosophist,* Vol. III, No. 8, May, 1882, pp. 192-196]

[The article is a review by Subba Row of William Oxley's work *The Philosophy of Spirit,* which the reviewer examines "from the Esoteric and Brahmanical Standpoint." H. P. B. has appended footnotes to certain sentences or words of the text.]

[*Manvantara*] The period of Regeneration, or the active life of the universe between two *Pralayas* or universal Destructions: the former being called the *"day"* and the latter the *"night"* of Brahmâ.

[*Yaksha*] The earth-spirit or Gnome.

[*Gandharva*] Akin to the Christian cherub or singing seraph. There are, says *Atharva Veda* (Bk. XI, Hymn V, 2), 6333 Gandharvas in their *Loka.*

[*Ordinary initiate*] An initiate of the preliminary degrees.

[*Ahamatma*] The "I AM, THAT I AM" of the Biblical Jehovah, the "I AM WHO I AM," or "Mazdao" of Ahuramazda in the *Zend Avesta,* etc. All these are names for the 7th principle in man.

[Krishna . . . speaks of "Adi-Buddha"—the state or condition represented by *Pranava*—in the succeeding verses.]

Hence, the great veneration of the Buddhists for *Bhagavadgita.*

[". . . . he speaks of Adi-Buddha, as if it were merely a state or condition."]

"Adi-Buddha" *creates* the four celestial Buddhas or "Dhyans," in our esoteric philosophy. It is but the gross

misinterpretation of European Orientalists, entirely ignorant of the Arhat doctrine, that gave birth to the absurd idea that the Lord Gautama Buddha is alleged to have created the five Dhyanis or celestial Buddhas. Adi-Buddha, or, in one sense, Nirvana, "creating" the four Buddhas or degrees of perfection—is pregnant with meaning to him who has studied even the fundamental principles of the Brahmanical and Arhat esoteric doctrines.

["The ancient Rishis of *Aryavarta* have taken considerable pains to impress upon the minds of their followers that the *human spirit* (7th principle) has a dignity, power and sacredness which cannot be claimed by any other God, Deva or angel of the Hindu Pantheon."]

In view of this, Gautama Buddha, after his initiation into the *mysteries* by the old

Brahman, *His Guru,* renouncing gods, Devas and personal deity, feeling that the path to salvation lay not in vainglorious dogmas, and the recognition of a deity *outside* of oneself, renounced every form of theism and—became *Buddha,* the one *enlightened.* "Aham eva param Brahma," I am myself a Brahma (a god), is the motto of every Initiate.

["Vyasa does not exactly mean *a recorder; but . . . one who expands or amplifies.*"]

In no case can the term be translated as "Recorder," we should say. Rather a "Revealer," who explains the mysteries to the neophyte or candidate for initiation by *expanding* and amplifying to him the meaning.

["This term *(Vyasa)* was applied to the *Highest* Guru in India in ancient time; and the author will be able to find in the *Linga Purana* that the author of the *Mahabharata was the 28th Vyasa in the order* of succession. I shall not now attempt to explain the real meaning of the 28 incarnations therein mentioned. . . ."]

To one, who has even a vague notion how the mysteries of old were conducted, and of the present Arhat system in Tibet vaguely termed the "Reincarnation System" of the Taley-Lamas, the meaning will be clear. The chief Hierophant who imparted the "word" to his successor *had to die* bodily. Even Moses dies after having laid his hands upon

H.P. BLAVATSKY
Portrait taken by Edsall Photographic Studio in New York most
Likely about the time she went to India in 1878.

MAJOR-GENERAL HENRY RHODES MORGAN
1822-1909
He and his wife, Ellen Henrietta, were faithful friends of the Founders and helped them in various ways during their early years in India. They resided at Ootacamund, in the Nîlgiri Hills, where all Their ten children were born.

Joshua, who thus became "*full of the spirit of wisdom of Moses,*" and—it is the "Lord" who is said to have buried him. The reason why "no man knoweth of his sepulchre unto this day," is plain to an Occultist who knows anything of the supreme initiation. There cannot be *two* "Highest" Gurus or Hierophants on earth, living at the same time.

[*Mahatmas*] "Grand Souls" in literal translation; a name given to the great adepts.

Collected Writings VOLUME IV

1882

FOOTNOTES TO "MEDIUMS AND YOGIS"

[*The Theosophist,* Vol. III, No. 8, May, 1882, pp. 197-198]

[The author of this article, identified only by three stars, in the course of his explanation of the difference between yogis and mediums, says: "As the magnetic power is directed to any particular faculty, so that faculty at once forms a direct line of communication with the spirit, which, receiving the impressions, conveys them back to the physical body." To this H. P. Blavatsky remarks:]

Sixth principle—*spiritual* soul.

In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, *i.e.*, from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite, hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one, to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body. Hence, the faculties of some of the "bodies" (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest

principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started for the place of its destination faultless, and have been bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect—unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every "principle"—(from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2, to No. 1)—and that every "sieve" is in good order—the spiritual perception will always be imperfect. The Yogi, who, by a constant training and incessant watchfulness, keeps his septenary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralysing the functions of the four intermediate principles, communicate from body to spirit and *vice versa*—direct.

[The author says: "The Yogi forms a direct connection between his spiritual soul and any faculty, and, by the power of his trained will, that is by magnetic influence, concentrates all his powers in the soul, which enables him to grasp the subject of his enquiry and convey it back to the physical organs, through the various channels of communication." H.P.B. adds:]

Or—direct, which is oftener the case, we believe.

[The author also says: "If he desires to traverse space in spirit, this is easily done by him by transferring the faculty of *will*. . . ." H.P.B. adds:]

From the physical to the Spiritual body and concentrating it there, as we understand it.

Collected Writings VOLUME IV

1882

COMMENT ON "MORE ANECDOTES OF HASSAN KHAN JINNI"

[*The Theosophist*, Vol. III, No. 8, May, 1882, p. 199]

[Several accounts are given of the phenomenal feats of the remarkable Mohammedan sorcerer, Hassan Khan, nicknamed "Jinni" from his alleged power over some of the Elemental Spirits, which go under that name among the Mohammedans. These testimonies were collected by Colonel Olcott while on a visit to Lucknow. The stories recount various phenomena produced by Hassan Khan, such as the falling of bricks and sand-showers. To this H. P. B. remarks:]

This highly interesting particular should recall to the reader the article on "Stone-Showers" which appeared in *The Theosophist* for August, 1881. In that connection we protested against the theory of the Spiritualists that this class of phenomena is due to the agency of disembodied human spirits, and suggested that they went to prove the existence of prankish nature-elementals. The *Jinnat* or *Jinn* of the Oriental demonology are of this class, as the reader of the *Arabian Nights* will remember. They can be made subservient to one who has learned the secret of their subjugation by occult means. Only those who would believe that we consider them as beings of any sort—least of all *intelligent* beings—will be very much mistaken.

Collected Writings VOLUME IV
1882

104

FOOTNOTE TO "THEOSOPHY DURING THE FIRST PHASE OF MODERN PHILOSOPHY"

[*The Theosophist*, Vol. III, No. 8, May, 1882, p. 203]

[Speaking of the triune nature of man, the writer explains the relation between spirit, soul, and body, and says that "man, too, has the trinity within himself." To this H. P. B. remarks that:]

The *seven*-knotted bamboo-staff of the Yogi is also a "trinity," since, like everything else, it has two poles or ends and one middle part, yet the stick is a unity, so is *matter,* whether we call its upper subjective end spirit or its lower end—crystallized spirit.

Collected Writings VOLUME IV

1882

PSYCHÊ

[*The Theosophist,* Vol. III, No. 8, May, 1882, p. 211]

Our old friend, *The Spiritualist,* died of inanition, but has resurrected under the Hellenic *alias* of *Psychê.* In short, it might be said that, out of the inanimate corpse of Mr. Harrison's first love, has sprung a new soul to woo the fickle public back to its allegiance. *The Spiritualist,* on the whole, treated us harshly, too often laying the truncheon over our editorial head. We wanted to please it, but could not; and, just when things were seemingly at the worst, our

censor died the journalistic death, and cut off forever our chance for a good place in its books. We may now start afresh and, warned by experience, must deport ourselves so as to command the amity, if not the alliance, of *Psychê.* The new journal is handsomely printed on good paper, and, with its vermilion column-rules and initials, makes a gay, not to say jaunty, appearance for an organ of transcendental science. The contents of the first number are interesting, a paper on the Sphygmographic (pulse-measuring) Experiments of Dr. Purdon on "spiritual mediums" leading us decidedly in the right direction. Mediumship, in truth, lacks nothing so much as thorough scientific investigation; for, until the pathological and psychical conditions of the medium are perfectly known, Spiritualists will not be in a way to know what may or may not be ascribed to intracorporeal agency, in the phenomena of the séance room. *Psychê* starts with our good wishes for its prosperity.

Collected Writings VOLUME IV

1882

PERT QUESTIONS AND PLAIN ANSWERS

[*The Theosophist,* Vol. III, No. 8, *Supplement,* May, 1882, pp. 5-6]

How little the "beliefs and creeds" of the Theosophical Society—which has *no* belief or creed—are understood by the average public in India after three years of constant explanations, may be inferred by the letter that follows. Crude and childish as it is, yet, finding in it the echo of the public bigotry and blindness to facts and practical proofs, we give it room in our *Supplement.* Unless we are greatly mistaken, it was written under the direct inspiration—than which there is not a more bigoted or more intolerant one the world over—we mean that of a Protestant missionary.

[Then follows the letter above mentioned. The sentences to which H. P. B. replied in footnotes appear below in small type, immediately followed by her comments.]

106

Is "Theosophy" a religion, or a belief? Does the Theosophical Society propagate any kind of belief (directly or indirectly)?

Useless to repeat that which was asserted over and over again—namely, that the Theosophical Society, *as a body,* has no religion.

The Theosophical Society comprises three sections, and each section comprises three classes. I ask whether there is a single member recognized as of the first or second section who is permitted (according to the rules of those sections) to retain his orthodox religious views?

Most undoubtedly every one of them is allowed to do so if he likes; but whether, after learning *the* truth, he will do so and persist in his dogmatic views, is another question.

"Occultism" disproves the truth of miracles (superhuman powers).

Most undoubtedly it does. It rejects the very idea of there being anything *supernatural (i.e.,* above, below, or outside of nature) in this infinite Universe—as a stupendous fallacy.

"Occultism," then, affects all the popular faiths of this planet, which claim to be of divine origin *(i.e.,* revealed by God to man miraculously through some prophet).

To "claim" is one thing, and "to be"—and prove it—is quite another.

In short "Occultism" teaches that Paul, Moses, Confucius, Mahomet, Zoroaster, and Buddha were

liars and deceivers when they said that they received Divine inspirations.

We would advise our young friend to study a subject before he presumes to speak of it. Buddha never claimed to have received "Divine Inspiration," since Buddha rejected the very idea of a god, whether *personal* or *impersonal.* Therefore, Occultism does *not teach* that he was a "liar," nor does it give that abusive epithet—so generously bestowed by the Christian *padris* on all and every other prophet but their own—any more to Moses, than to Mahomet, or Zoroaster, least of all to Confucius, since, no more than Gautama Buddha, has that great sage ever claimed "divine" inspiration.

"Senex" goes on to say that "Theosophy" is a speculation of certain visionaries who pretend to be able to hold direct communication with the Deity and to direct and combat the influence of the Deity (the Supreme "Light") by the medium of Genii, (spirits), or demons, or by the agency of stars or fluids (as electricity).

If our correspondent is unable to appreciate journalistic humour and wit, and takes the definition copied out by "Senex" from *Webster's Dictionary* as Gospel Truth, we cannot help him to more intuitive perceptions than he is endowed with.

I see no difference between "Occultism" of the Theosophists and "Spiritualism" as professed by Zöllner, Mrs. Hauffe, Eglinton, Slade, and a score of other mediums in the United States.

This is to be deplored, but so long as our correspondent will rush into print to discuss subjects he knows nothing about, he is sure to commit such ridiculous blunders.

Bishop Sargent informs us that the king-cocoanut, planted by Colonel Olcott and the Tinnevelly Brothers in the temple-yard of the Great Pagoda of Tinnevelly, was soon after removed, and that the whole temple-yard had to be ceremonially purified of the contamination it had thus contracted by the intrusion of the foreigner.

Which only proves that Bishop Sargent also speaks of what he knows nothing about, or gladly repeats unproved missionary calumnies. (See the remarks under the heading "Milk for Babes and Strong Meat for Men.")*

Yet Colonel Olcott makes no mention of this in his address at the Framjee Cowasjee Institute.

Pleading "guilty" to never reading or paying attention to missionary and other pious organs, and not being endowed with omniscient clairvoyance to help him to follow the constant intrigues of their editors and their inventions against our Society and its Founders, Colonel Olcott could not "mention" that which he was not aware of, namely that, after the calumny had been well spread by our meek and humble missionaries and as effectively shown to be false, no less a personage than a "Bishop" would take it up, and circulate what he knew was a malicious falsehood.

---

* [pp. 88-91 of the present Volume.—*Compiler.*]

Collected Writings VOLUME IV
1882

HINDU THEISM

[*The Theosophist,* Vol. III, No. 9, June, 1882, pp. 215-216]

Old readers will recollect our desire, long ago expressed, that some respectable Brahmo would undertake, in these columns, a candid exposition of the views of his Samaj. Friends, in both Europe and America, have asked for some authoritative statement of Brahmoism, that the West might intelligently study the present drift of Asiatic thought in the channel opened, half a century ago (A.D. 1830), by the religious fervour and bright genius of Ram Mohun Roy. Their desire, and ours, is at last gratified. In the present number is printed the first instalment of a discourse upon "Hindu Theism," by a man whose spotless private character and pious sincerity have won the respect and confidence of multitudes of his countrymen, even of those who do not at all sympathize with his views, or his sect's, upon religious questions. The Brahmic Church of India was, as is known, founded by the late Raja Ram Mohun Roy on the lines of a pure Theism, though not announced as a sect. No country can boast a purer or holier son than was this Indian reformer. The Raja died in England in 1831, and, for the next few years, his movement languished under the leadership of a very noble-hearted man, Pandit Ramchandra Vidyabagish. In 1838, the leadership fell into the hands of Babu Debendra Nath Tagore, a Bengali gentleman of high family, and of a sweetness of character and loftiness of aim equal to that of the late Raja. In every respect he was worthy to wear the mantle of the Founder and able to take upon himself the chief burden of the Herculean work he had begun. Of the bright minds who clustered about them, the most conspicious and promising were Babus, Raj

Narain Bose, Keshab Chander Sen, and Sivanath Shastri. For years they worked together for the common cause without discord, and the Brahmic Church was a unit. But the infirmities of human nature by degrees opened breaches which resulted in the setting up of schismatic Samajis, and the primitive Brahmoism was first split into two and, later, into three churches. The first and, as claimed, original one is known as the Adi Brahmo Samaj, of which the now venerable and always equally revered Babu Debendra Nath Tagore is theoretically, but Babu Raj Narain Bose practically—owing to the retirement of the former to a life of religious seclusion at Mussooree—the chief. The latter gentleman may also be almost said to be in retirement, since he lives at Deoghur, Bengal, an almost exclusively contemplative life. The second Samaj comprises a small

group which has followed the lead of Babu Keshab Chander Sen out of his "Brahmo Samaj of India"—as his first schism was called—down the slippery road to the quagmire of Infallibility, Direct Revelation, and Apostolic Succession, where he has planted the gaudy silken flag of his New Dispensation, beside the pontifical banner of the Pope of Rome. At Calcutta, we were told that of actual disciples he can scarcely count more than *fifty-five,* though his marvellous eloquence always commands large audiences of interested hearers. It was also the unanimous testimony to us of his friends, as well as foes, that Babu Keshab's influence is rapidly dying out, and that, after his death, not even the marked ability of his cousin and chief assistant, Babu Protab Chandra Mozumdar, is likely to hold the Samaj together. The third branch of the original Brahmo Samaj of Ram Mohun Roy is called the Sadharan Brahmo Samaj, and headed by Pandit Sivanath Shastri, who is a gentleman of unblemished character, modest disposition, a well-read Sanskritist, and a good, though not exceptional, orator.

We have had quite recently the great pleasure of reading a pamphlet by Pandit Sivanath Shastri, in which the history of the Brahmic movement is clearly and ably sketched, and which the reader would do well to procure from the author.

Our Western friends, especially who have such incorrect ideas of Babu Keshab's character and relationship with contemporary Brahmoism, will be startled and shocked to read Pandit Sivanath's judicially calm analysis of the career of his quondam colleague towards the worst abomination—from Ram Mohun Roy's point of view—of personal leadership and reckless egoism. And one thing, as bad as bad can be, is not given in this pamphlet, *viz*., that on the day of the last annual celebration of an idolatrous festival at Calcutta, Babu Keshab allowed his disciples to bathe his person, bedeck it with garlands, and put him in a swing as the Hindus put their idols, and swing him as though he were a divine being. Beyond this, there is scarcely any extravagance of childish vanity to be guilty of. The intelligent reader will easily deduce from it what fate is in store for *this* branch of a once noble tree.

The discourse of Babu Raj Narain Bose, now to be given in these columns, though delivered in Bengali in the year 1872, has never until now appeared in an English dress. The learned and most esteemed author has revised his translation and generously placed it at our disposal. As the portions successively appear, they will be put into type at the Samaj Press, in Bengal, and when our last instalment is printed, the author will publish the entire lecture in pamphlet form. The Adi Brahmo Samaj is nearest of the three to being orthodox, and least revolutionary as regards Hinduism. Its managers wisely keep a good deal of what is excellent in their national religion, instead of flinging, so to say, the family treasures out of the windows and clamouring for new lamps. They find Hinduism to be a pure and essential Theism, and have laid down their new church on that foundation. It is not our province to express an outside opinion upon a subject whose exegesis, we conceive, should be left to its own authorized teachers. *The Theosophist* was originally announced as a tribune from which all religions might be expounded by

their best men; and so it will ever be.

In conclusion, we must note the coincidence that, upon the very heel of the Swami's defection, comes a most

cordial greeting from Babu Raj Narain Bose, leader of another Hindu society, and a man whose approbation and friendship is worth having. In a letter (of date April 3rd) to Colonel Olcott, he says: "It is the marvel of marvels that a stranger should come to India from the far, far West to rouse her from the sleep of ages, and work as a Hindu with Hindus for the regeneration of the Hindu nation. Had the system of Purana writing been still in vogue this strange event would have been narrated in striking allegories!"

Collected Writings VOLUME IV

1882

"A FRIEND IN NEED, A FRIEND INDEED"

[*The Theosophist,* Vol. III, No. 9, June, 1882, p. 218]

We copy the following letter from the *Bombay Gazette* of April 4th, not for its bearing upon the recent "unpleasantness," but to preserve, in our record, the evidence of an act of true unselfish loyalty to the cause of Theosophy. The public position of the writer of the letter might well have been made a pretext to keep silence—if silence could, in any such case, be ever excusable. But chivalrous natures like this do what is right first, and then only think what expediency might have demanded. These are the men to make a good cause succeed: the strength of our Society lies in their allegiance.

On the day following the unexpected denunciation of us, at a public lecture, by our ex-friend and ally—whom we had always in America, England and India defended against *his* enemies—when, like *Scapin* in the play, he, so to say, rolled us up in a sack and laid on lustily, the *Bombay Gazette,* in a long editorial upon the unpleasant event, *innocently* remarked: "The assurance that the Theosophists [*read* "Colonel Olcott and Madame Blavatsky"] know nothing of occult science is depressing. What will Mr. Sinnett say? Was not his valuable work on the 'Occult World'

founded wholly on the occult information he obtained from them?"

The gentleman, so unexpectedly dragged into the treacherous "play," made at once the following answer:

[Follows Mr. A. P. Sinnett's letter, in which he defends the Theosophical Society and its Founders, and vouches for the genuineness of the occult phenomena that he had witnessed.]

Collected Writings VOLUME IV
1882

THE MAGIC OF SCIENCE

[*The Theosophist*, Vol. III, No. 9, June, 1882, pp. 222-223]

An Anglo-Indian paper of Madras speaks thus of the telephone:

> The wonders of science bid fair to grow more wonderful. The latest addition, to the marvels of electricity, is a telephone which makes a conversation distinctly audible even when it is not connected with any wire. All that is necessary is that this marvellous instrument should be held within a few feet of the end of a wire connected at its other end with a transmitter. Then, when the ear is applied to the telephone, the words, which are being spoken far away, instantly become audible, and, as if by magic, the silent room is filled with the sound of distant voices. The fact that the telephone can thus, without any immediate connection with the electric wire, bring to life again, as it were, the waves of sound which have died away into silence, is a remarkable one, and seems to suggest that we are merely at the beginning of the achievements of this marvellous little instrument. It ought certainly, we should think, be easy for a person provided with a telephone of this kind to hear a speaker at a much greater distance in any public room than is possible now.

Were we to remark to this that there are other and still less bulky and objective apparatuses in existence as yet unknown to *science*, which enable a person to hear any speaker he likes to choose and at any distance, and even *to see him*—the *Madras Standard* would scoff at the idea. And yet, hardly ten years back, the bare mention of the possibilities of the telephone and the phonograph—both bringing back to life again “the waves of sound which have died away into silence”—would have been regarded as the fiction of a lunatic!

Collected Writings VOLUME IV

1882

FRIENDLY CHASTISEMENT

[*The Theosophist,* Vol. III, No. 9, June, 1882, pp. 223-224]

To the Editor of *The Theosophist.*

Madame,—From time to time I have been grieved to notice, in *The Theosophist,* notes, and even articles, that appeared to me quite inconsistent with the fundamental principles of our Society. But of late, in connection with Mr. Cook's idle strictures on us, passages have appeared, alike in *The Theosophist* and in other publications issued by the Society, so utterly at variance with that spirit of universal charity and brotherhood, which is the soul of Theosophy, that I feel constrained to draw your attention to the serious injury that such violations of our principles are inflicting on the best interests of our Society.

I joined the Society fully bent upon carrying out those principles in their integrity—determined to look henceforth upon all men as friends and brothers and to forgive, nay, to ignore all evil said *of* or done *to* me, and though I have had to mourn over lapses (for though the spirit be willing, the flesh is ever weak) still I have, on the whole, been enabled to live up to my aspirations.

In this calmer, purer life, I have found peace and happiness, and I have, of late, been anxiously endeavouring to extend to others the blessing I enjoy. But, alas! this affair of Mr. Cook, or rather the spirit in which it has been dealt with by the Founders of the Society and those acting with them, seems destined to prove an almost hopeless barrier to any attempts to proselytize. On all sides I am met by the reply—"Universal brotherhood, love and charity? Fiddlesticks! Is *this"* (pointing to a letter republished in a pamphlet issued by the Society) "breathing insult and violence, your vaunted Universal Brotherhood? Is *this"* (pointing to a long article reprinted in the *Philosophic Inquirer* in the April number of *The Theosophist)* "instinct with hatred, malice, and contempt, this tissue of Billingsgate, *your* idea of universal Love and Charity? Why man, I don't set up for a saint—I *don't* profess to forgive *my* enemies, but *I do*

hope and believe that I could never disgrace myself by dealing in *this* strain, with *any* adversary, however unworthy, however bitter."

What *can* I reply? We all realize that, suddenly attacked, the best may, on the spur of the moment, stung by some shameful calumny, some biting falsehood, reply in angry terms. Such temporary departures from the golden rule, all can understand and forgive—*Errare est humanum*—and caught at a disadvantage thus, a momentary transgression will not affect any just man's belief in the general good intentions of the transgressor. But what defence can be offered for the deliberate publication, in cold blood, of expressions, nay sentences, nay entire articles, redolent with hatred, malice and all uncharitableness?*

Is it for us, who enjoy the blessed light, to imitate a poor unenlightened creature (whom we should pity and pray for) in the use of violent language? Are we, who profess to have sacrificed the demons of pride and self upon the Altar of Truth and Love, to turn and rave, and strive to rend every poor rudimentary who, unable to realize our views and aspirations, misrepresents these and vilifies us? Is this the lesson Theosophy teaches us? Are these the fruits her divine precepts are to bring forth?

Even though we, one and all, lived in *all* ways strictly in accordance with the principles of the Society, we should find it hard to win our brothers in the world to join us in the rugged path. But what hope is there of winning even *one* stray soul, if the very mouthpiece of the Society is to trumpet out a defiance of the

cardinal tenet of the association?

It has only been by acting consistently up to his own teachings, by himself living the life he preached, that any of the world's great religious reformers has ever won the hearts of his fellows.

---

* Our esteemed critic, in his desire to have us forgive our enemies, and so come up to the true Theosophic standard, unconsciously wrongs us, his friends and brothers. Most undeniably, there is great uncharitableness of spirit running through our defence of the Society and our private reputations against the aspersions of Mr. Cook. But we deny that there has been any inspiration in us from the evil demons of "hatred" and "malice." The most, that can be charged against us, is that we lost our tempers, and tried to retaliate upon our calumniator in his own language—and that is quite bad enough to make us deserve a part of our friend's castigation.—(See our reply to "Aletheia.")

Think, now, if the Blessed Buddha, assailed, as he passed, with a handful of dirt by some naughty little urchin wallowing in a gutter, had turned and cursed, or kicked the miserable little imp, where would have been the religion of Love and Peace? With such a demonstration of his precepts before them, Buddha might have preached, not through one, but through seventy times seven lives, and the world would have remained unmoved.

But this is the kind of demonstration of Buddha's precepts that the Founders of our Society persist in giving to the world. Let any poor creature, ignorant of the higher truths, blind to the brighter light, abuse or insult, nay, even find fault with them—and lo, in place of loving pity, in lieu of returning good for evil, straightway they fume and rage, and hurl back imprecations and anathemas, which even the majority of educated gentlemen, however worldly, however ignorant of spiritual truths, would shrink from employing.

That the message of Theosophy is a divine one, none realizes more fully than myself, but this message might as well have remained unspoken, if those, who bear it, so disregard its purport as to convince the world that they have no faith in it.

It is not by words, by sermons or lectures, that true conviction is to be brought home to our brothers' hearts around us, but by actions and lives in harmony with our precepts. If I, or other humble disciples, stumble at times, the cause may nevertheless prosper, but if the Society, which should sail under the Red-crossed snowy flag of those who succour the victims of the fray, is, on the slightest provocation, to run up at the masthead (and that is what *The Theosophist* is to us) the Black Flag with sanguine blazonry, Public Opinion, will, and rightly so, sink us with one broadside without further parley.

I enclose my card and remain

Yours obediently,

ALETHEIA.

April 27, 1882.

WE REPLY

We very willingly publish this epistle (though it most unceremoniously takes us to task and, while inculcating charity, scarcely takes a charitable view of *our* position), first, because, our desire is that every section of the Society should be represented, and there are other members of it, we know, who agree with our correspondent; and secondly, because, though we must hold his complaints to be greatly

exaggerated, we are ready at once to own that there may have been, at times, very good grounds for ALETHEIA'S protest.

But he overdoes it. He takes the part not of judge, but of the counsel for the prosecution; and he puts everything in the worst light and ignores everything that can be advanced for the defence. We know that he is sincere—we know that to him Theosophy has become a sacred reality—but with "the fiery zeal that converts feel," he takes an exaggerated view of the gravity of the situation. He seems to forget that as he himself says "to err is human," and that we do not pretend to be wiser or better than other mortals. Overlooking all that has been well and wisely done, fixing his eyes solely (surely *this* is not charity) on every shadow of an error, he denounces us as if we were the worst enemies of that cause for which, be our shortcomings what they may, we have at least sacrificed everything.

Let it be conceded that we gave too much notice to Mr. Cook—that we admitted, to our columns, letters and articles, that we had better have suppressed. Well, he was aggravating, and we were angry—he made faces at us and we boxed his ears. Very shocking no doubt—we are not going to defend it—and we hope not to be taken unawares and off our guard again. But surely this does not involve "hatred, malice and uncharitableness." We can truly say that, having let off the steam, we do not bear the poor deluded man any grudge—nay, we wish him all possible good in the future, and above all things, "more light." If he will turn over a new leaf and be honest and truthful, we will admit him into our Society tomorrow and forget, in brotherly love, that he has ever been what he has been.

The fact is ALETHEIA takes trifles too much *au sérieux,* and is—doubtless with the best intentions—most unjust and uncharitable to *us*. Let us test a little *his* anathemas! He tells us that, if anyone even so much as finds fault with us, we straightway fume and rage, and hurl back imprecations and anathemas, etc.! Now, we put it to our readers whether ALETHEIA'S letter does not find fault with us—why we have never been so magisterially rebuked since we left the schoolroom, yet (it may be so without our knowing it), we do

DRAWING OF H.S. OLCOTT BY H.P.B.
Crayon drawing made by H.P.B. around 1877, the original of which is in the Adyar Archives. "Moloney" was H.P.B.'s nickname for Col. Olcott, while his nickname for her was "Mrs. Mulligan." Reproduced from *The Theosophist,* Vol. LII, August, 1931.

MOHINI MOHUN CHATTERJEE
1858-1936
From a photograph taken in London about 1884.
(*Consult Appendix for biographical sketch.)*

not *think* we are either fuming or raging, nor do we discover in ourselves the smallest inclination to hurl *any* thing, tangible or intangible, at our self-constituted father confessor, spiritual pastor and master!

We most of us remember Leech's charming picture—the old gentleman inside the omnibus, anxious to get on, saying mildly to the guard, "Mr. Conductor, I am so pressed

for time—if you could kindly go on I should be so grateful," etc.—the conductor retailing this to the driver thus, "Go on, Bill, here's an old gent in here a'cussin' and swearin' like blazes." Really we think that, in his denunciations of our unfortunate infirmities of temper (and we don't altogether deny these), ALETHEIA has been taking a leaf out of that conductor's book.

However, we are quite sure that, like that conductor, ALETHEIA means well, his only fault being in the use of somewhat exaggerated and rather too forcible language, and as we hold that *fas est et ab hoste doceri,** and *a fortiori,* that it is our bounden duty to profit by the advice of *friends,* we gladly publish his letter by way of penance for our transgressions and promise not to offend again similarly (at any rate not till next time), only entreating him to bear in mind the old proverb that "a slip of the tongue is no fault of the heart," and that the use of a little strong language, when one is exasperated, does not necessarily involve either hatred, malice or even uncharitableness.

To close this *little unpleasantness,* we would say that our most serious plea in extenuation is that a cause most dear, nay, most sacred to us—that of Theosophy—was being reviled all over India, and publicly denounced as *"vile and contemptible" (*see Cook's Calcutta Lecture and the *Indian Witness* of February 19) by one whom the missionary party has put forward as their champion, and so made his utterances official for them. We wish, with all our hearts,

* ["It is right to be taught even by an enemy," Ovid, *Metam.,* IV, 428.--*Compiler.*]

that Theosophy had worthier and more consistent champions. We confess, again, we know that our ill tempers are most unseemly from the standpoint of *true* Theosophy. Yet, while a Buddha-like—that is to say, truly Theosophical—character has the perfect right to chide us (and *one,* at least, of our "Brothers" has done so), other religionists have hardly such a right. Not Christians, at all events; for if though nominal, yet such must be our critics, the would-be converts referred to in ALETHEIA'S letter. They, at least, ought not to forget that, however great our shortcomings, their own Jesus—meekest and most forgiving of men, according to his own Apostles' records—in a righteous rage lashed and drove away those comparatively innocent traders who were defiling *his* temple; that he cursed a fig tree for no fault of its own; called Peter "Satan"; and cast daily, in his indignation, upon the Pharisees of his day, epithets even more opprobrious than those we plead guilty to. They (the critics) should not be "more catholic than the Pope." And if the language of even their "God-man" was scarcely free from abusive epithets, with such an example of human infirmity before them, they should scarcely demand such a superhuman, divine forbearance from us. Is it not positively absurd that we should be expected by *Christians* to even so much as equal, not to say surpass, in humility, such an ideal type of meekness and forgiveness as that of JESUS?

Collected Writings VOLUME IV
1882

SEEMING "DISCREPANCIES"

[*The Theosophist*, Vol. III, No. 9, June, 1882, pp. 225-226.]

To the Editor of *The Theosophist*.

I have lately been engaged in devoting a few evenings' study to your admirable article, "Fragments of Occult Truth," which deserves far more attention than a mere casual reading. It is therein stated that the translated *Ego cannot* span the abyss separating its state from ours, or that it cannot descend into our atmosphere and reach us; that it attracts but cannot be attracted, or, in short, that no departed SPIRIT can visit us.

In Vol. I, page 67, of *Isis,* I find it said that many of the *spirits,* subjectively controlling mediums, are human disembodied *spirits*, that their being benevolent or wicked in quality largely depends upon the medium's private morality, that they cannot materialize, but only "project their aetherial reflection on the atmospheric waves." On page 69: "Not every one can attract *human* spirits, who likes. One of the most powerful attractions of our departed ones is their strong affection for those whom they have left on earth. It draws them irresistibly, by degrees, into the current of the Astral Light vibrating between the person sympathetic to them and the Universal Soul." On page 325: "Sometimes, but rarely, the planetary spirits . . . produce them [subjective manifestations]; sometimes the spirits of our translated and beloved friends, etc."

From the foregoing it would appear as if both teachings were not uniform, but it may be that *souls,* instead of *spirits,* are implied, or that I have misunderstood the meaning.

Such difficult subjects are rather puzzling to Western students, especially to one who, like myself, is a mere tyro, though always grateful to receive knowledge from those who are in a position to impart such.

Yours, etc.,

9th January, 1882. CALEDONIAN THEOSOPHIST.

Editor's Note.—It is to be feared that our valued Brother has both misunderstood our meaning in *Isis* and that of the "Fragments of Occult Truth." Read in their correct sense, the statements in the latter do not offer the slightest discrepancy with the passages quoted from *Isis* but both teachings are uniform.

Our "Caledonian" Brother believes that, because it is stated in *Isis,** that "many . . . among those who control the medium *subjectively* . . . are *human, disembodied spirits,"* and in the "Fragments," in the words of our critic, that "the Ego cannot span the abyss separating its state from ours . . . cannot descend into our atmosphere, . . . or, in short, that no departed SPIRIT can visit us"— there is a contradiction between the two teachings. We answer—"None at all." We reiterate both statements, and will defend the proposition. Throughout *Isis*—although an attempt was made in the *Introductory*

Chapter to show the great difference that exists between the terms "soul" and "spirit"—one the *reliquiae* of the *personal* EGO, the other the pure essence of the spiritual INDIVIDUALITY—the term "spirit" had to be often used in the sense given to it by the Spiritualists, as well as other similar conventional terms, as, otherwise, a still greater confusion would have been caused. Therefore, the meaning of the three sentences, cited by our friend, should be thus understood:

On page sixty-seven wherein it is stated that many of the *spirits,* subjectively *controlling* mediums, are "human disembodied spirits," etc., the word "controlling" must not be understood in the sense of a "spirit" possessing himself of the organism of a medium; nor that, in each case, it is a "spirit"; for often it is but a *shell* in its preliminary stage of dissolution, when most of the physical intelligence and faculties are yet fresh and have not begun to disintegrate, or *fade out.* A "spirit," or the spiritual *Ego,* cannot *descend* to the medium, but it can *attract* the spirit of the latter to itself, and it can do this only during the two intervals—before and after its "gestation period." Interval the first is

—————

* [Vol. I, p. 67.]

—————

that period between the physical death and the merging of the spiritual Ego into that state which is known in the Arhat esoteric doctrine as "Bar-do." We have translated this as the "gestation" period, and it lasts from a few days to several years, according to the evidence of the adepts. Interval the second lasts so long as the merits of the old *Ego* entitle the being to reap the fruit of its reward in its new regenerated Egoship. It occurs after the gestation period is over, and the new spiritual Ego is reborn—like the fabled Phœnix from its ashes—from the old one. The locality, which the former inhabits, is called by the northern Buddhist Occultists "Deva-chan," the word answering, perhaps, to Paradise or the Kingdom of Heaven of the Christian elect. Having enjoyed a time of bliss, proportionate to his deserts, the new *personal* Ego gets reincarnated into a *personality* when the remembrance of his previous Egoship, of course, fades out, and he can "communicate" no longer with his fellowmen on the planet he has left forever, as the individual he was there known to be. After numberless reincarnations, and on numerous planets and in various spheres, a time will come, at the end of the Maha-Yug or great cycle, when each individuality will have become so spiritualized that, before its final absorption into the *One All,* its series of past *personal* existences will marshal themselves before him in a retrospective order like the many days of some period of a man's existence.

The words—"their being benevolent or wicked in quality largely depends upon the medium's private morality"—which conclude the first quoted sentence mean simply this: a pure medium's *Ego* can be drawn to and made, for an instant, to unite in a magnetic (?) relation with a real disembodied spirit, whereas the soul of an *impure* medium can only confabulate with the *astral* soul, or "shell," of the deceased. The

former possibility explains those extremely rare cases of direct writing in recognized autographs, and of messages from the higher class of disembodied intelligences. We should say then that the personal morality of the medium would be a fair test of the genuineness of the manifestation. As quoted by our friend, "affection to those

122

whom they have left on earth" is "one of the most powerful attractions" between two loving spirits—the embodied and the disembodied one.

Whence the idea, then, that the two teachings are "not uniform"? We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in *Isis* and those of the later period, as both proceed from one and the same source—the ADEPT BROTHERS.

Collected Writings VOLUME IV
1882

TRANCE -SPEAKERS

[*The Theosophist,* Vol. III, No. 9, June, 1882, pp. 227-228]

No Hindu needs to be told the meaning of the term Angânta Yênê. It is the action of a *bhûta,* who enters into or possesses itself of the body of a sensitive, to act and speak through his organism. In India such a possession or *obsession* is as dreaded now as it was five thousand years back; and, like the Jews of old, the natives compassionately say of such a victim—"He hath a devil." No Hindu, Tibetan, or Sinhalese, unless of the lowest caste and intelligence, can see, without a shudder of horror, the signs of "mediumship" manifest themselves in a member of his family. This "gift," "blessing," and "holy mission," as it is variously styled in Europe and America is, among the older peoples, in the cradlelands of our race—where, presumably, longer experience than ours has taught them more wisdom—regarded as a direful misfortune, and this applies to both, what Westerns call physical and inspirational mediumship. Not so in the West. . . .

The extracts that follow are taken from an "inspirational discourse" of a very celebrated American lady-medium, delivered November 24, 1878. Those who are familiar with the literature of Spiritualism, will instantly recognize the style. The prophecy, uttered in this oration, purports to come from "An Ancient Astrologer," who, returning to earth as a spirit, "controlled" the speaker. We republish these extracts to give our Asiatic friends a specimen of the weird eloquence that often marks the mediumistic utterances of this gifted lady. Other trance-speakers are also eloquent, but none of them so famous as this medium. Personally we have always admired that rare talent of hers to come almost night after night, for years successively, upon the rostrum, and hold her audience spellbound, some with reverential awe at hearing, as they believe, the voice of "controlling" angels, others by surprise. Too often this latter feeling first awakened by her wonderful fluency of language, has become confirmed by finding, after the flush of the first wonder had passed and the oration has been put into cold printer's type, that hardly a sentence is there which could not have been uttered by her apart from any theory. Her personal idiosyncrasies of thought and language constantly obtrude themselves, whether the "controlling spirit" be the late Professor Mapes of New York, the lamented Osiris of Egypt, or any intermediate notability who may have flourished between their respective epochs. Those who have followed her trance-speeches, since her debut in 1852, as a girl orator of fourteen, until now, notice the striking sameness in them. The mode of delivery is always hers; the style is her style; and the flow of

language, though sparkling as a pellucid mountain brook, seems yet to be always the same familiar flow, fed at the same source. The constant recurrence of familiar rhetorical figures, and flowers of speech in this intellectual current, recalls to mind the bubbling jet of clear crystalline water in a parlour-aquarium, which brings around, in the swirl of its eddy, always the same bits of detached moss and leaves. The Hindu will naturally ask, why the names of different "spirits" should be given to a series of orations, any two

of which resemble each other like two beads on the same string, when, intrinsically, they show so little evidence of separate authorship, and such constant marks of strong individuality? Another lady orator, of deservedly great fame, both for eloquence and learning—the good Mrs. Annie Besant—without believing in controlling spirits, or, for that matter, in her own spirit, yet speaks and writes such sensible and wise things that we might almost say that one of her speeches or chapters contains more matter to benefit humanity, than would equip a modern trance-speaker for an entire oratorical career. There are, of course, great differences between these trance-speakers, and at least one—Mrs. Emma Hardinge-Britten, one of the founders of our Society—always speaks with power and to the point. But even in her case, is the trance-discourse above the capacity of her own large mind?

____

Collected Writings VOLUME IV

1882

FOOTNOTE TO *BHAGAVAD-GITA*

[*The Theosophist,* Vol. III, No. 9, June, 1882, p. 230]

[To this article treating of the teachings contained in the *Gîtâ,* and of the difference between these teachings and those of the *Vedas,* H. P. B. appends the following footnote:]

The idea that the *Gita* may after all be one of the ancient books of initiations—now most of them lost—has never occurred to them. Yet—like the *Book of Job* very wrongly incorporated into the Bible, since it is the allegorical and double record of (1) the Egyptian sacred mysteries in the temples and (2) of the disembodied Soul appearing before Osiris, and the Hall of Amenti, to be judged according to its *Karma*—the *Gita is* a record of the ancient teachings during the Mystery of Initiation.

Collected Writings VOLUME IV

1882

FOOTNOTE TO "ANOTHER HINDU STONE-SHOWER MEDIUM"

[*The Theosophist*, Vol. III, No. 9, June, 1882, p. 232]

[The medium is described as a young woman who was terrified by a demon (Pi acha) which constantly haunted her. She would sometimes rush into the house in terror, "whereupon there would immediately come rattling against the sides and roof of the building a storm of bricks, stones and pebbles." No one was ever struck. "The strangest fact was that we could not see the stone *until it was within a couple of feet or so of the ground,"* says the narrator. To this H. P. B. remarks:]

A most interesting fact. We have here a practical testimony going to support the theory—long since put forth by us—that, in the transport of inert substances, the atoms are disintegrated, and suddenly reformed at the point of deposit.

Collected Writings VOLUME IV

1882

COMMENTS ON "A FRIENDLY REMONSTRANCE"

[*The Theosophist,* Vol. III, No. 9, June, 1882, pp. 236-237]

[Mr. N. Chidambaram Iyer, B.A., having criticized certain words used by H. P. B. as favouring Buddhism at the expense of Hinduism, H. P. B. appended to his article the following footnote and comment. To the writer's words: ". . . in a spirit of indignation . . . you say that, 'for all the alliances in the world,' you will not renounce what you 'consider to be the truth,' or pretend belief in that which you 'know to be false' . . . you would have done well if you had omitted the latter clause. . . ."—she says:]

126

A clear misconception, we regret to see. Our correspondent has evidently failed to comprehend our meaning. We referred to so-called "Spiritualism," and never gave one thought to Buddhism! We were accused likewise by Pundit Dayanand of having turned "Zoroastrians." Why, then, should our correspondent have understood us to mean only Buddhism as being "true," and paid no attention to the religion of the Parsis? Read *Editor's Note* which follows.

It is our intelligent correspondent, rather than ourselves, who has "overshot" his mark. He totally misconceives our meaning in the quoted sentences. We had in mind neither Hinduism nor Buddhism, but *truth in general, and the truth of Asiatic psychology in particular.* We maintain that the phenomena of Spiritualism *are true;* Swami Dayanand insists (though he knows better) that they are *all* false and "tamasha." We defend the truth of man's latent and—when developed—*phenomenal* powers to produce the most marvellous manifestations; the Swami tells his public that to insist that phenomena *can* be produced by will power alone "is to say a lie," and forthwith derides very unphilosophically all phenomena; thus contradicting what he had maintained and admitted himself orally and in print, before he got "out of patience" with us for our eclecticism and universal religious toleration. That is what we meant by "true" and "false," and nothing more.

If we were disposed to imitate the sectarian bigots of whatsoever creed, our advocacy of the superior merits of Buddhism would not have taken the form of a casual sentence or two in an article upon a totally different subject, but would have been boldly and openly made. Our friend is but just when he says that, since beginning our Indian work, we have never publicly preached our private religious views. It would be well if this fact were never lost sight of. Colonel Olcott, in addressing audiences of various religious faiths, has always tried to put himself, for the moment, in the mental attitude of a believer in that faith which his audience represented, and to bring prominently before their minds the highest standard of morals and attainable wisdom which it contains.

Thus, he has, to the

Parsis, shown the magnificence of ancient Mazdasnianism; to the Hindus, the splendours of Aryan philosophy, etc. And this, not from a poor desire to indiscriminately please, but from the deep conviction, shared by us both, that there is truth in every religion, and that every sincere devotee of any faith should be respected in that devotion, and helped to see whatever of good his faith contains. The rupture of the Swami with us resulted, not because of our holding to one religion or the other, but because of the strict policy of eclectic tolerance for men of all creeds upon which the Theosophical Society was founded and has since been building itself up.

Collected Writings VOLUME IV

1882

[*THE ARYA*]

[*The Theosophist*, Vol. III, No. 9, *Supplement,* June, 1882, p. 8]

Our late friends of the *Arya* magazine have performed the difficult intellectual feat of jumping down their own journalistic throats. This was to be feared; and now, upon reading the complimentary notice of us in their April number in connection with the one of an opposite character in the one of May, we are left in doubt as to which expresses their real sentiments. However, their action must be left for their Karma to settle, which it will do all in good time. We should not think it worthwhile to take any further notice of the affair, but for the fact that they have badly misrepresented our relations with their Arya Samaj and its Eccentric Chief. At the Bombay Headquarters are all the necessary documents for our reply, and upon the return of the Founders, Colonel Olcott will prepare the brief statement, which the unwise course of the Arya has made necessary.

Collected Writings VOLUME IV
1882

MADAME BLAVATSKY ON HINDU WIDOW MARRIAGE

[*Madras Times,* Madras, June 9, 1882]

Dewan Bahadur Ragunath Row, F.T.S.

My Dear Sir,—I have not made a study of Hindu law, but I do know something of the principles of Hindu religions, or rather ethics, and of those of its glorious founders. I regard the former almost the embodiment of justice, and the latter as ideals of spiritual perfectibility. When then, anyone points out to me in the existing canon any text, line or word that violates one's sense of perfect justice, I instinctively know it must be a later perversion of the original Smriti. In my judgment, the Hindus are now patiently enduring many outrageous wrongs that were cunningly introduced into the canon as opportunity offered, by selfish and unscrupulous priests for their personal benefit, as it was in the case of suttee, the burning of widows. The marriage laws are another example. To marry a girl without her knowledge or consent, to enter the sacred state and then doom her to the awful, because unnatural fate of enforced celibacy, if the boy-child to whom she was betrothed should die (and one half of the human race do die before coming of age) is something actually brutal, devilish. It is the quintessence of injustice and cruelty, and I would sooner doubt the stars of heaven than believe that either one of those star-bright human souls called *Rishis* had ever consented to such a base and idiotic cruelty. If a female has entered a marital relation, she should, in my opinion, remain a chaste widow if her husband should die. But if a betrothed boy-

husband of a non-consenting and irresponsible child-wife should die, or if, upon coming to age, either of them should be averse from matrimony, and prefer to take up the religious life, to devote themselves to charitable occupation, to study, or for other good reason wish to remain celibate, then they ought to be allowed to do so. We personally know of several cases where the male or female are so bent upon becoming *chelas* that they prefer death rather than to enter or continue in—as the cases severally may be—the married state. My woman's instinct always told me that for such there was comfort and protection in Hindu Law—the only true Law—of the Rishis which was based upon their spiritual perceptions, hence upon the perfect law of harmony and justice which pervades

all nature. And now, upon reading your excellent pamphlet, I perceive that my instincts had not deceived me.

Wishing every possible success, in your noble and highly philanthropical enterprise.

Believe me, dear Sir, with respect,

Yours fraternally,

H. P. BLAVATSKY

Mylapore, *3rd June,* 1882.

Collected Writings VOLUME IV
1882

THE NEW SOCIETY FOR PSYCHICAL RESEARCH

[*The Theosophist,* Vol. III, No. 10, July, 1882, p. 239]

It has been widely felt that the present is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic.

From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognized hypothesis, and which, if incontestably established, would be of the highest possible value.

The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organized on a sufficiently broad basis. As a preliminary step towards this end, a Conference was held in London, on January 6th, 1882, and a Society for Psychical Research was projected. The Society was definitely constituted on February 20th, 1882, and its Council, then appointed, have sketched out a programme for future work. The following subjects have been entrusted to special Committees:

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognized mode of perception.

2. The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance, and other allied phenomena.

3. A critical revision of Reichenbach's researches with certain organizations called sensitive, and an inquiry whether such organizations possess any power of perception beyond a highly exalted sensibility of the recognized sensory organs.

4. A careful investigation of any reports, resting on strong testimony regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted.

5. An inquiry into the various physical phenomena commonly called Spiritualistic; with an attempt to discover their causes and general laws.

6. The collection and collation of existing materials bearing on the history of these subjects.

The aim of the Society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated. The founders of this Society fully recognize the exceptional difficulties which surround this branch of research; but they nevertheless hope that by patient and systematic effort some results of permanent value may be attained.

Letters of inquiry or application for membership may be addressed to the Hon. Secretary, Edward T. Bennett, The Mansion, Richmond Hill, near London.

It was intended, in founding the British Theosophical Society, our London Branch, to

cover this exact ground, adding to it the hope of being able to work up to a direct personal intercourse with those "Great Masters of the Snowy Range of the Himavat," whose existence has been amply proven to some of our Fellows, and, according to the Rev. Mr. Beale—"is known throughout all Tibet and China." While something has, certainly, been done in that direction, yet for lack of the help of scientific men, like those who have joined to found this new Society, the progress has been relatively slow. In all our Branches there is more of a tendency to devote time to reading books and papers and propounding theories, than to experimental research in the departments of Mesmerism, Psychometry, Odyle (Reichenbach's new Force), and Mediumism. This should be changed, for the subjects above-named are the keys to all the world's Psychological Science from the remotest antiquity down to our time. The new Psychical Research Society, then, has our best wishes, and may count upon the assistance of our thirty-seven Asiatic Branches in carrying out their investigations, if our help is not disdained. We will be only too happy to enlist in this movement, which is for the world's good, the friendly services of a body of Hindu, Parsi and Sinhalese gentlemen of education, who have access to the vernacular, Sanskrit, and Pali literature of their respective countries, and who were never

yet brought, either by governmental or any private agency, into collaboration with European students of Psychology. Let the London *savants* but tell us what they want done, and we will take care of the rest. In the same connection we would suggest that the Psychical Research Society and our London and Paris Branches should open relations with the Committee of the Academy of France, just formed, or forming, to make a serious study of these very subjects, as the result of the recent experiments of Drs. Charcot, Chevillard, Burq, and other French biologists. Let us, by all means, have an international, rather than a local, investigation of the most important of all subjects of human study—PSYCHOLOGY.

Collected Writings VOLUME IV

1882

COMING EVENTS FORETOLD

[*The Theosophist,* Vol. III, No. 10, July, 1882, pp. 243-244]

When, in answer to a direct challenge, the author of *The Occult World* wrote to the *Bombay Gazette* (April 4, 1882), he began his letter with the following profession of faith: "I was already sure, when I wrote *The Occult World,* that the Theosophical Society was connected, through Madame Blavatsky, with the great Brotherhood of Adepts I described. I now know this to be the case, with much greater amplitude of knowledge." Little did our loyal friend fancy, when he was penning these lines, that his assertion would one day be capable of corroboration by the testimony of thousands. But such is now the state of the case. Sceptics and prejudiced or interested witnesses in general may scoff as they like, the fact cannot be gainsaid. Our friends—and we have some who regard us neither as lunatics nor

impostors—will at least be glad to read the statement which follows.

While at Madras, we were told that a well-known Tamil scholar, a Pandit in the Presidency College, desired to have a private conversation with us. The interview occurred in the presence of Mr. Singaravelu, President of the Krishna Theosophical Society, and of another trustworthy Theosophist, Mr. C. Aravamudu Ayangar, a Sanskritist, of Nellore. We are no more at liberty to repeat here all the questions put to us by the interviewer than we are to divulge certain other facts which would still more strongly corroborate , our repeated assertions that (1) our Society was founded at the direct suggestion of Indian and Tibetan Adepts; and (2) that in coming to this country we but obeyed their wishes. But we shall leave our friends to draw their own inferences from all the facts. We are glad to know that the learned Pandit is now engaged in writing, in the Tamil and Telugu languages, a more amplified narrative than he has given here; and that he is taking steps to obtain certificates of respectable living witnesses who heard his Guru pre-figure the events which have had so complete a fulfilment.

STATEMENT OF THOLUVORE VELAYUDHAM MUDALIAR, SECOND TAMIL PANDIT OF THE PRESIDENCY COLLEGE, MADRAS.

To the Author* of *Hints on Esoteric Theosophy*:

Sir,—I beg to inform you that I was a *Chela* of the late "Arulprakasa Vallalare," otherwise known as Chidambaram Ramalinga Pillai Avergal, the celebrated Yogi of Southern India. Having come to know that the English community, as well as some Hindus, entertained doubts as to the existence of the *Mahatmas* (adepts), and, as to the fact of the Theosophical Society having been formed under their special orders; and

having heard, moreover, of your recent work, in which much pains are taken to present the evidence about these Mahatmas *pro* and *con*—I wish to make public certain facts in connection with my late revered Guru. My belief is, that they ought effectually to remove all such doubts, and prove that Theosophy is no empty delusion, nor the Society in question founded on an insecure basis.

Let me premise with a brief description of the personality of and the doctrines taught by the above-mentioned ascetic, Ramalingam Pillai.

—————

* [A. O. Hume.]

—————

He was born at Maruthur, Chidambaram Taluq, South Arcot, Madras Presidency. He came to live at Madras at an early period of his career, and dwelt there for a long time. At the age of nine, without any reading, Ramalingam is certified by eyewitnesses to have been able to recite the contents of the works of Agastia and other Munis equally respected by Dravidians and Aryans. In 1849, I became his disciple, and, though no one ever knew where he had been initiated, some years after, he gathered a number of disciples around him. He was a great Alchemist. He had a strange faculty about him, witnessed very often, of changing a carnivorous person into a vegetarian; a mere glance from him seemed enough to destroy the desire for animal food. He had also the wonderful faculty of reading other men's minds. In the year 1855, he left Madras for Chidambaram, and thence to Vadulur and Karingooli, where he remained a number of years. Many a time, during his stay there, he used to leave his followers, disappearing to go no one knew whither, and remaining absent for more or less prolonged periods of time. In personal appearance, Ramalingam was a moderately tall, spare man—so spare, indeed, as to virtually appear a skeleton—yet withal a strong man, erect in stature, and walking very rapidly; with a face of a clear brown complexion, a straight, thin nose, very large fiery eyes, and with a look of constant sorrow on his face. Toward the end he *let his hair grow long,* and, what is rather unusual with Yogis, he wore shoes. His garments consisted but of two pieces of white cloth. His habits were excessively abstemious. He was known to hardly ever take any rest. A strict vegetarian, he ate but once in two or three days, and was then satisfied with a few mouthfuls of rice. But when fasting for a period of two or three months at a time, he literally ate nothing, living merely on warm water with a little sugar dissolved in it.

As he preached against caste, he was not very popular. But still people of all castes gathered in large numbers around him. They came not so much for his teachings, as in the hope of *witnessing* and learning phenomena, or "miracles." with the power of producing which he was generally credited; though he himself discredited the idea of anything supernatural, asserting constantly that his was a religion based on pure science. Among many other things he preached that:

(1) Though the Hindu people listened not to him, nor gave ear to his counsels, yet the esoteric meaning of the *Vedas* and other sacred books of the East would be revealed by the custodians of the secret—the Mahatmas—to foreigners, who would receive it with joy;

(2) That the fatal influence of the Kalipurusha Cycle, which now rules the world, will be neutralized in about ten years;

(3) That the use of animal food would be gradually relinquished;

(4) That the distinction between races and castes would eventually

cease, and the principle of Universal Brotherhood be eventually accepted, and a Universal Brotherhood be established in India;

(5) That what men call "God" is, in fact, the principle of Universal Love—which produces and sustains perfect Harmony and Equilibrium throughout all nature;

(6) That men, once they have ascertained the divine power latent in them, would acquire such wonderful powers as to be able to change the ordinary operations of the law of gravity, etc., etc.

In the year 1867, he founded a Society, under the name of "Sumarasa Veda Sanmarga Sungham," which means a society based on the principle of Universal Brotherhood, and for the propagation of the true Vedic doctrine. I need hardly remark that these principles are identically those of the Theosophical Society. Our Society was in existence but for five or six years, during which time a very large number of poor and infirm persons were fed at the expense of its members.

When he had attained his 54th year (1873), he began to prepare his disciples for his departure from the world. He announced his intention of going into Samadhi. During the first half of 1873 he preached most forcibly his views upon Human Brotherhood. But, during the last quarter of the year, he gave up lecturing entirely and maintained an almost unbroken silence. He resumed speech in the last days of January, 1874, and reiterated his prophecies—hereinafter narrated. On the 30th of that month, at Metucuppam, we saw our master for the last time. Selecting a small building, he entered its solitary room after taking an affectionate farewell of his *Chelas,* stretched himself on the carpet, and then, by his orders, the door was locked and the only opening walled up. But when, a year later, the place was opened and examined, there was nothing to be seen but a vacant room. He left with us a promise to reappear some day but would give us no intimation as to the time, place, or circumstances. Until then, however, he said that he would be working not in India alone, but also in Europe and America and all other countries, to influence the minds of the right men to assist in preparing for the regeneration of the world.

Such, in short. is the history of this great man. The facts I have referred to above are within the knowledge of thousands of people. His whole occupation was the preaching of the sublime moral doctrines contained in the Hindu *Shastras,* and the instilling into the masses of the principles of Universal Brotherhood, benevolence and charity. But to his great disappointment he found among his large congregations but few who could appreciate his lofty ethics. During the latter part of his visible earthly career, he often expressed his bitter sorrow for this sad state of things, and repeatedly exclaimed:

"You are not fit to become members of this Society of Universal Brotherhood. *The real members of that Brotherhood are living far away, towards the North of India.* You do not listen to me. You do

not follow the principles of my teachings. You seem to be determined not to be convinced by me. YET THE TIME IS NOT FAR OFF, WHEN PERSONS FROM RUSSIA, AMERICA (these two countries were always named), and other foreign lands WILL COME TO INDIA AND PREACH TO YOU THIS SAME DOCTRINE OF UNIVERSAL BROTHERHOOD. Then only, will you know and appreciate the grand truths that I am now vainly trying to make you accept. You will soon find that THE BROTHERS WHO LIVE IN THE FAR NORTH will work a great many wonders in India, and thus confer incalculable benefits upon this our country."

This prophecy has, in my opinion, just been literally fulfilled. The fact, that the Mahatmas in the North exist, is no new idea to us, Hindus; and the strange fact that the advent of Madame Blavatsky and Colonel Olcott from Russia and America was foretold several years before they came to India, is an incontrovertible proof that my Guru was in communication with those Mahatmas under whose directions the Theosophical Society was subsequently founded.

THOLUVORE VELAYUDHAM MUDALIAR, F.T.S.

Witnesses: { MUNJACUPPUM SINGARAVELU MUDALIAR,
President of the Krishna Theosophical Society.

COMBACONAM ARAVAMUDU AYANGAR,
Fellow of the Nellore Theosophical Society. }

"The official position of Vellayu Pandit as one of the Pandits of the Presidency College-is an ample guarantee of his respectability and trustworthiness."

G. MUTTUSWAMY CHETTY,
Judge of the Small Cause Court, Madras,
Vice-President of the Madras Theosophical Socy.

This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith. The honourable character of the witness, the wide publicity of his Guru's announcements, and the impossibility that he could have got from public rumour, or the journals of the day, any intimation that the Theosophical Society would be formed and would operate in India—all these conspire to support the inference that Ramalingam Yogi was verily in the counsels of those who ordered us to found the Society. In March, 1873, we were directed to proceed from Russia to Paris. In June, we were told to proceed to the

United States, where we arrived July 6th.* This was the very time when Ramalingam was most forcibly prefiguring the events which should happen. In October, 1874, we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations—now so celebrated in the annals of Spiritualism—of the so-called "materialization of Spirits." November, 1875, the Theosophical Society was founded, and it was not until 1878, that the correspondence began with friends in India, which resulted in the transfer of the Society's Headquarters to Bombay in February, 1879.

---

* [A. P. Sinnet in his *Incidents in the Life of H. P. Blavatsky,* p. 175, gives the date of July 7th, and this latter date is supported by H. P. B. herself in one of her letters to her Russian relatives (*The Path,* IX, Feb., 1895, p. 385). This uncertainty may never be fully cleared up.—*Compiler.*]

Collected Writings VOLUME IV

1882

IS BELIEF IN OMENS A SUPERSTITION?

[*The Theosophist,* Vol. III, No. 10, July, 1882, p. 249]

[In reply to a correspondent's questions about omens, H. P. B. wrote:]

It cannot be denied that there are correspondences, relationships, and mutual attractions and repulsions in Nature, the existence of which scientific research is constantly making more apparent. Nor can it be contradicted that, under this law, the theory of omens and portents has some basis of truth. But the credulity of the superstitious has carried the matter to absurd lengths. The subject is too vast to enter upon until we have exhausted the more important branches of Occultism.

Collected Writings VOLUME IV

1882

A STORM IN A TEACUP

[*The Theosophist,* Vol. III, No. 10, July, 1882, pp. 249-250]

We print elsewhere letters from two estimable ladies—members of the British Theosophical Society—protesting against a short article—"A Sad Lookout"—printed in our April number. We make room for them most willingly to prove that we are ever ready to give a fair hearing to both sides of a question. As the testimony of two witnesses outweighs that of one, we might perhaps hang our harp on the willow, and say no more of it, only that the few lines of private opinion, quoted from a *private* letter (and this is the only indiscretion we plead guilty to) has raised such a pother as to necessitate a reply. A storm in a teacup we should have called it, but for the grave interference of no less a personage than our kind and esteemed friend, the President of the British Theosophical Society in his proper person and official capacity, and the indignant protests of several other prominent Theosophists and Spiritualists. And, now, what is the magnitude of *our* offence?

Indeed, Dr. Wyld, while condemning the opinion of the Fellow who expressed it, as a "gross exaggeration" and an "indiscriminate libel," repeats in substance the very allegation in our short editorial remark, not one word of which do we feel ready to retract. If we are quite prepared to regard the denunciation of our Brother Theosophist as a "gross exaggeration," we are not at all sure that it is a "libel." What he says is that "in many cases" Spiritualism

has degenerated "into the grossest and most immoral forms of Black Magic." Now, many cases are not "all" cases, and the educated and pure-minded Spiritualists, who have "out-grown" the crude incipient stage of phenomena-craving, can hardly be prepared to answer for what takes place in the homes and private circles of the masses of less advanced Spiriutalists. Having been personally acquainted in America with a number of nonprofessional mediums of all classes and stations in life, who have sought our advice and help to escape from obsession by "materialized Spirit-husbands and wives," and others who were delighted with, and felt quite proud of such an intercourse, as regards America we speak—to *our* regret—*avec connaissance de cause.* Thus, while we may concede that, so far as the use of the word "majority" may be taken exception to as an exaggeration when applied to those who favour or tolerate immorality, yet it is nevertheless true that until the actual majority of recognized Spiritualists unite to drive

out and show up those who are given over to the highly dangerous practices—positively identical with those of "Black Magic"—denounced by our British member, the taint must cover even the innocent. Pure minds such as those of the late Epes Sargent, of Dr. Wyld, and others, have felt this for years. So bad were things once in America—and our editorial remark, in its first sentence applied but to the American Spiritualists (please see April number of *The Theosophist,* p. 174, col. 1) *—that some of the best Spiritualists shrank from openly admitting their adherence to the movement, especially when the now happily dying out foul heresy of "Free Love" was in vogue. Our friends may pick and choose their circles as carefully as may be, yet except when a few trustworthy and highly pure and moral mediums are employed, they will never be safe from the invasion of "Western Piśachas."† Nor can they protect themselves from

—————

* ["A Sad Lookout," April, 1882, in the present Volume. —*Compiler*.]

† [What are the *lying* "Spirits" described by J. P. T. in *Light* in "Uncertainties of Spirit Identity" but full blown *Piśachas?*

—————

the hearing of monstrous sentiments from or through the mediums, until a closer study has been made of intermundane intercourse.

Therefore, we refuse to plead guilty for saying, in *The Theosophist,* that which is repeated with very little variation by Dr. Wyld in *Light.* We ask any unprejudiced reader to decide whether we have said, or even implied, in our dozen of editorial lines, any more than what Dr. Wyld admits and confesses in the following:

> I have always held that mediumship, and especially physical mediumship [and who ever spoke of *subjective* mediumship in the article that gave offence?—Ed. *The Theosophist*], *was beset by such dangers to health and morals,* that none except the most unselfish could practise it without injury to themselves and others.

Again:

> I have also held that not only has much falsehood been spoken by mediums, but that no high spiritual truths have been for the *first time* revealed to us by modern mediums . . .

And again:

> That *many abominations* have infected the selfish practitioners of Spiritualism is quite well known, but . . very many modern Spiritualists in London are and always have been examples of all which is good and true.

And who ever said to the contrary? Among other Spiritualists who have protested, M.A. (Oxon) *hopes* that *"The Theosophist* will disavow the stupid libel on honourable, reputable, and able persons, whose sole care is the search of truth." We are sorry to be unable to "disavow" that to which we do not plead guilty. *The Theosophist is* ever ready to honestly disavow any false accusation imprudently published in its pages either with conscious intent or unconsciously. But, then, we must be shown that a libel has been

uttered, and that is what in the present case we emphatically deny. Though no Spiritualist organ has ever yet retracted a single one of the many gratuitous and dishonouring calumnies, nor one of the vile and real *libels so* repeatedly published by their correspondents against the editor of *The Theosophist* (not even *Light,* since in the lame

excuse, called forth from its Editor by "C. C. M.'s" *gentle reproof* in its issue of May 13th, we certainly see *no* retraction whatever), the organ of the Theosophists would most assuredly have made every *amende honorable,* had it by intent or otherwise ever "libelled" any of the "honourable, reputable, and able persons" in London. And, since the words of our editorial article, *viz.*: "Of course, it is needless to say, that highly educated and refined Spiritualists will ever avoid *such* séance rooms," etc.—cover entirely the ground, and thus *disavow* in anticipation any such implication as is made against us, it is useless to say any more. In remarking as we did that "the majority of Spiritualists will do everything in their power to attract the Western *Piśachas," i.e.,* the "John Kings" and the "Peters," we have accused them of no immorality, but *only of that,* which no Spiritualist will ever deny, since their papers are full of tales of the prowess of these illustrious personages, whose generic names are but masks concealing some unmistakable *Piśachas.* To attract these it is sufficient to frequent the circles which the creatures grace with their presence.

Meanwhile, let those who would learn something about the doings of the *Incubus* and *Succubus* forms of *Piśacha* obsession, consult some of our Hindu Theosophists, and read the highly interesting works of the Chevalier Gougenot des Mousseaux *(Mœurs et Pratiques des Démons; La Magie au Dix-neuvième Siècle,* etc., etc.). Though a bigoted Catholic whose sole aim is to bolster up the devil theory of his Church, this author's facts are none the less valuable to Spiritualists and others.

If "the search of truth" is the sole or main care of "honourable, reputable and able" Spiritualists, there are quite as honourable, reputable and able Theosophists who claim the same privilege. And, having found out that portion of it which identifies some (not *all* of course) of the Western "guides" and materialized "angels" with the "unclean spirits," known for many centuries in India as the *Piśachas,* they fearlessly proclaim it and utter the word of warning, as in duty bound.

Collected Writings VOLUME IV

1882

SPIRITUALISTIC MORALS IN LONDON

[*The Theosophist,* Vol. III, No. 10, July, 1882, p. 25l]
[Replying to a correspondent's letter on this subject H.P.B. wrote:]

It never, for one moment, entered our thoughts to imply that the "majority of London Spiritualists" were either depraved or immoral. We deny it. What we wrote in so many words was that this "majority" in their dangerous blindness and overconfidence in the powers controlling mediums, would be always attracting *Piśachas,* and that unconsciously, since they are ignorant of their true nature. Not all of these *Piśachas* are necessarily *bad* "Spirits," nor are they all *Incubi* and *Succubi.* But of what nature, we ask, can be, for instance, a "Spirit," who "emits such a cadaverous offensive smell" as to make every person present at the séance "sick at stomach"? We have it from Miss Emily Kislingbury (a lady whose veracity no one would ever doubt) who often told us about this London female *Piśacha,* materializing through a lady medium who must remain unnamed. We have never been present at a materializing séance in London; therefore, we know nothing of such; yet we have a right to judge by analogy, since we are thoroughly well acquainted with American mediums and their séance rooms, and that a great percentage of the most celebrated mediums in London are Americans.

What we have said in our leading editorial ["A Storm in a Teacup" above] is quite sufficient to define our position and exonerate us from any such vile thought in connection with the educated London Spiritualists. But as regards America hardly three years ago, it is quite another affair, and we maintain our denunciation at the risk of, and notwithstanding all the protests and filth that is sure to be poured on our heads for it, by some *spiritual* organs

of that country. We speak *but the truth,* and feel ready to suffer, and are prepared for it; aye, ready even for something more terrible than the cheap abuse and numerous libellous stories told about us by some amiable American contemporaries.

If, thereby, we can warn and save but one honest sincere Spiritualist, out of the alleged twenty millions or more of believers of Europe and America, that abuse will do us good. And that—as concerns the United States at least—we have said *nothing but the truth,* facts and history are there to support our statements. There were, and still are (unless we have been misinformed) communities in New York which bear fancy Greek names—as, for example, that of Stephen Pearl Andrews—the "Pantarch," whose

members are mediums and whose moral code is based upon the filthy doctrine of *Free Love.* Of this school Mrs. Woodhull and Miss Claflin were chief female apostles; and it is not only a common rumour, but a fact—corroborated by numerous publications in the *Woodhull and Claflin's Weekly,* a journal conducted by these two famous sisters for several consecutive years—that their pernicious doctrines were derived, as alleged by themselves, from spiritual "controls." These had wide acceptance among, and were largely put into practice by the Spiritualists. And there were, as we were informed, secret lodges, or Agapae, where the genuine Black Magic of Asia was taught by the late P. B. Randolph, and sensuality was at least preached and advocated—as everyone can see by reading any one of the numerous works of this man of genius finally driven by his *Piśachas*—to suicide. Also there were and are male and female mediums—public and private who boasted publicly and in our hearing of marital relationships with materialized Spirits, and—in the case of the Rev. T. L. Harris, the great poet, mystic and Spiritualist—alleged parentage is claimed of children begotten by him in a revolting union with his "Spirit-wife." All this is History. If we knew as much about European Spiritualists, we would not shrink from saying so. But as we do not know it and never said so, we deny the imputation altogether.

Collected Writings VOLUME IV
1882

COMMENTS ON *EXPERIMENTAL STUDIES ON THE NERVOUS FLUID**

[*The Theosophist*, Vol. III, No. 10, July 1882, pp. 255-257]

[H. P. B. comments on a review of Dr. Chevillard's work on nervous phenomena and the rational of spiritistic manifestations in a brief introduction and some footnotes.]

The readers of this magazine, and especially the Fellows of our Society, will remember that we have always maintained that the mediumistic rapping is produced by a correlation of vital force, emitted from the person of the rapper, with the potential energy of the ether *(akaśa).* This theory seems to be fully corroborated by the discoveries of Professor Chevillard.

One of the best and most intelligent mediums in the world once told us that she never knew a medium, who could be called perfectly healthy, each usually having a scrofulous, phthisical, or other blood taint.

We only know Dr. Chevillard's work through Mr. Rouher's review, and so are not in a position to express an independent opinion as to its merits. But we see no mention in the above article about that most striking of all the mediumistic phenomena, "materialization"—the apparition of moving, and often speaking, forms believed to be those of *dead* persons. Nor is there any indication that

---

* [Dr. A. Chevillard, *Études expérimentales sur le fluide nerveux et solution définitive du problème spirite.* Paris: Corbeil, 1869. 8vo.]

---

either author or reviewer has ever seen the projection of the "double" or *Mayavi rupa,* of a living man. A vast unexplored field invites the researches of the European men of science, and we trust that the announced intention of the great French Academy to take up the work, may not end in promises. Anyhow, our Asiatic readers now see that Occult Science is beginning to have from Western biologists the attention it deserves.

Collected Writings VOLUME IV

1882

THE FELLOW WORKER

[*The Theosophist*, Vol. III, No. 10, July, 1882, p. 257]

Among the pleasantest memories of our late visit to Bengal is the recollection of the number of delightful friends whom we were fortunate enough to make. Many of these joined our Society, and are now giving it their full sympathy and co-operation. We found among the Bengalis some whom we would be glad to introduce into European social circles as types of the true Hindu gentleman, and whom we would not be afraid to match with their best men for intelligence, graciousness of manner, and purity of character. Unhappily for India this side of native character is seldom seen by the governing class. Through distrust and class prejudice, they have fixed a social gulf between the two races which few have had the boldness to cross. We hear and read from them much about the defects of character in the Bengali Babu, but seldom see justice done to their sterling traits of character. "Babudom"—*Babusthan* would be the better word, perhaps, if they wanted to invent one—is to most Europeans a synonym of contempt for an Indian nation, which can probably boast among its fifty-five millions (51/2 kotis) as great a percentage of intellectual power as any nation of the West; and which, if deficient in the virile courage that makes the warrior, is

146

nevertheless endowed in a large degree with those milder and higher traits which make the philosopher, the poet, and the religious devotee. If these views should strike Anglo-Indians with some surprise they have only to realize that we have met the Bengalis on the footing of equality and fraternity, and have thus been given a deeper insight into their natures than they. But our present purpose is not to enter upon a subject so general, but to introduce to native notice a new magazine just started by a Bengali gentleman of the above type, a Fellow of our Society, for whom we have a sentiment of affectionate esteem. It is called the *Fellow Worker,* and is published as the English organ of the Adi-Brahmo Samaj. It is a well-printed magazine, and, if the contents of the succeeding numbers shall come up to the standard of the present one, it is likely to have a prosperous and useful career. We bespeak for it liberal patronage. Next month we will copy from the May number an article on Buddhism and Brahmanism, which will interest our friends in Ceylon.

Collected Writings VOLUME IV

1882

*A TRUTH-SEEKER AROUND THE WORLD**

[*The Theosophist*, Vol. III, No. 10, July, 1882, pp. 257-58]

At the time of Mr. Bennett's visit to Bombay it was made known that he was on a voyage around the world at the request of the subscribers to his journal, the *Truth-Seeker,* and at their expense. This latter fact at once attests the popularity of Mr. Bennett in America among the freethinking classes, and their probable numerical strength; for unless the number were large. no fund so considerable as this journey requires could have been raised by a popular subscription of five dollars from each contributor. Mr. Bennett's observations of travel have been regularly published

* *A Truth-Seeker Around the World:* a Series of Letters written while making a Tour of the Globe. By D. M. Bennett. Vol. 1. From New York to Damascus. New York, 1881-82.

in his journal in the form of letters, and the portion of the trip between New York and Damascus has just appeared in a thick volume of 836 pages, profusely illustrated, and having a well-engraved portrait on steel of the author. Mr. Bennett is a type of a class very numerous in the United States, and which has recruited some of the ablest men in American public life—that of the self-made. By dint of strong natural endowments of mind, backed by a store of bodily vigour, they have forced their way into public notice and popular leadership, often despite obstacles fit to crush all hope out of weaker characters. A representative man of this class was the late distinguished American journalist and politician, Horace Greeley, founder and editor of the *New York Tribune;* and one cannot turn over a leaf of American history without seeing the traces of similar minds having been at work. Mr. Bennett's path to authorship and leaderhip in the Western Freethought movement did not run through the drowsy recitation rooms of the college, nor over the soft carpets of aristocratic drawing rooms. When his thoughts upon religion filled his head to overflowing, he dropped merchandising and evoluted into editorship with a cool self-confidence that is thoroughly characteristic of the American disposition, and scarcely ever looked for in any other race. "The Americans invented the monkey and shod the mosquito"—is a Russian proverb expressive of the popular idea in that country of the cleverness of their trans-Atlantic friends. One would naturally look, then, to find in a book by such a man rather strength than finish, many quaint original views of foreign people and countries without any pretence of that polish which marks the literary productions of the university graduate. And such, indeed, is what one sees in the volume under notice. The author's mission was the unique one of studying and

reporting upon the religious state of the world from the freethinker's point of view. It may be described as an anti-missionary or anti-religious pilgrimage; a commission to discover not alone how little or much good the missionaries are doing to the "Heathen," nor how good or bad are the various other Christian nations, but also whether Christian America can

draw any good lessons in morals or religion from the hoary civilizations of Asia. This duty Mr. Bennett has performed to the extent possible within the brief time allowed him in each country to look over his ground. He makes many shrewd observations, more particularly in Europe and the Holy Land, where his long previous study of Christianity fitted him to grasp its relations with the state of things he witnessed. His is not a book to be read with either pleasure or patience by the professed Christian, but it is admirably adapted to his audience; and the popular receptions which, in the latest advices from America, are reported as being given to him by crowds of sympathizers all along the line of the Pacific Railway, show that he has largely added to his influence with that rapidly-growing party which is assailing Christian theology "from every coign of vantage." Three volumes are to complete the work, and the three are advertised at the remarkably low cost of five dollars, or about Rs. 13-2-0.*

---

* [Consult the Appendix of the present Volume for biographical data about D. M. Bennett.—*Compiler.*]

Collected Writings VOLUME IV
1882

AN "HONEST" ENQUIRY INTO THE AIMS OF OUR SOCIETY

[*The Theosophist,* Vol. III, No. 10, July, 1882, p. 258]

(*A Pamphlet published by a good and Holy Man.*)

We have been kindly favoured with a copy of a little pamphlet entitled: "THE THEOSOPHICAL SOCIETY AND ITS FOUNDERS; *an honest Enquiry into their Aims and Proceedings." MAGNA EST VERITAS (!!).*

We have no doubt that the compiler is a good, simple man, very modest—since his compilation is published *anonymously*—and means well, as his production is sold by the *Christian Tract Society,* evidently under the auspices of the good missionaries. But good intentions alone will not

unfortunately suffice to produce a useful, or even a readable, pamphlet; some mental capacity is requisite to understand the points at issue, and some judgment to avoid reproducing, under the belief that they are facts, fictions, and forgeries, put forward by less well-intentioned persons than himself and patrons. That the compiler is well intentioned (to his own party) no one can doubt. He is well intentioned—for, he writes *pro bono publico;* that his character is saintly, may be inferred from the holy horror he shows at the *undeniable* deceit, perversity, and ungodliness of the heroes of his *exposé*—the Founders of the Theosophical Society; and that he is a man of culture—who can doubt—since he calls Madame Blavatsky "a liar"? She is a *liar,* he says, since she publicly denies in print that "the Theosophical Society was ever a Branch of the Arya Samaj." And yet her above-given statement is proved by documentary evidence over the signature of Swami Dayanand himself in the *Extra Supplement* to this issue (which please read). Among the many *truthful* statements in this "Honest Enquiry" into the proceedings of the leading Theosophists, we find such sensational news as the following:

"Mr. Sinnett before bringing out his book, entitled *The Occult World,* had several private interviews with the Pandit (Dayanand) *from whom he borrowed many ideas respecting 'Yog Vidya'* (i.e. Occult Science). Accordingly, Mr. Sinnett *cannot lay claim to the originality of the work"!!* If the good compiler, who winds up by begging (vain prayer, we fear!) that the world may hear no more of Theosophy, could only realize the number and extent of the misstatements that he has succeeded in embodying in his little pamphlet, we fear that his remorse would prevent him from undertaking any such literary work in the future, which—would be a pity.

Collected Writings VOLUME IV
1882

THE "POLITICAL" SIDE OF THEOSOPHY

[*The Theosophist,* Vol. III, No. 10, July, 1882, pp. 259-260]

For over two years ever since the now exploded craze of suspecting Madame Blavatsky of being a "Russian spy," was blushingly consigned to the limbo of dead delusions by the gentlemen of the Foreign Office—public opinion has been as changeful as a monsoon sky regarding its duty to recognize the rights of Theosophy to a hearing. Yet hardly any have viewed it as anything worse than a mild lunacy of its two modern Founders and their devotees—an abnormal mental state which might make people stand on their heads, and gravely speculate whether the moon is, or is *not* made of green cheese. But the cry of "wolf" is raised once more, and, this time by an Editor who, metaphorically, shows his teeth. Colonel Olcott's farewell lecture at Madras seems to have deprived the keen and far-seeing alarmist of the *Indian Daily News* of his sleep and appetite. In the laudable and philanthropic appeal of our President to the native graduates of the Universities of India to employ their talents and education for a holier and more patriotic object than that of aping European vices, or turning themselves into caricatures of Bradlaugh and Ingersoll; in the wise and well-meaning advice to form into societies for the elevation of public morals, the dissemination of knowledge throughout the land, the study of Sanskrit (thereby to dig out of their ancient works the inexhaustible lore of archaic Indian wisdom), the Jeremiah of Calcutta detects a black cloud of threatening political omen. He sees the rat in the air. There

is, for him, in Colonel Olcott's language, a mystic meaning, a kabalistic portent, a smell of blood. Indeed, blind must be that man who could fail to perceive that "the formation throughout India of affiliated (literary) societies, the members of which should recognize the necessity for the strictest discipline, and the most *perfect subordination to their leaders,"* would become pregnant with potencies of political cataclysms! The implication—in the present case, however, being from premises spontaneously generated in the substrata of the editorial consciousness, with no colour whatever from anything Colonel Olcott has ever said—can have but one of two *raisons d'être: (a)* a rich exuberance of postprandial fancy; or *(b)* a determined purpose to harm a Society, which must inevitably do good to the future generations of Indians, if it fail to do as much for the present one. We wonder that the sagacious editor, in his hatred for Madame Blavatsky's nationality, has failed to pounce upon Colonel Olcott's lecture on

"Zoroastrianism," at Bombay, since his appeal to the Parsees to form into a *sacred and national league* to save their *Zend Avestas* and *Desatirs* from utter oblivion, or desecration at the hands of the one-sided, prejudiced Orientalists, was as ardent [as] and far more clearly defined than the similar advice given to the B.A.'s and M.A.'s of Madras. What else than red revolution can such language mean as this, which he addressed to the University graduates, when urging them to form a "national union for the propagation and defence of Hindu nationality, if not Faith:" "If," said he, "you could but organize into one grand union throughout the three presidencies, *first, for self-culture; and, then, for the improvement of Hindu morals and spirituality,* and the revival of Aryan science and literature; if you would encourage the foundation of Sanskrit schools, etc., etc."; the other suggested objects being support of Pandits, printing vernacular translations from the Sanskrit, the writing and circulation of religious tracts, catechisms, etc., the setting their countrymen an example of virtue, and the suppression of vice. Clearly, all this cleansing of Hindu morals and revival of Aryan learning, needs looking after; and it would not

surprise us to hear that Sir Frank Souter had been asked by the *News* editor to watch our Headquarters for dynamite done up in catechism covers! But if the advent of two foreigners (a Russo-American and a full-blown American) to India "who preach up the love of learning" may, and *ought to be* construed into their "really preaching a political movement," how is it that Indian Universities, left for years in the sole care of "foreigners," of German and other Principals; Jesuit colleges, entirely in the hands of German Roman Catholics; and Mission Schools conducted by an army of American *padris,* provoke no such political fear? Where, we ask, is the "*strictest discipline and the most perfect subordination to their leaders*" more demanded and enforced than in such sectarian bodies? The farseeing editor is right in his pessimistic remarks upon Mr. A. O. Hume's kind letter in answer to his cry of alarm. Neither the President of the Eclectic Theosophical Society, nor yet the "English section of the Theosophical Society," can know from their Simla heights "the whole of the purposes of the two leaders"; for instance, their present determined purpose of proving, by their deeds and their walk in life, that some editors must be no better than "windbags." And he is also as right in remarking that since the words of Colonel Olcott have been literally reported—*scripta manet* as he says—that will allow the public to acquaint themselves with the *exact* words of the lecturer, and so turn the laugh on the doughty editor. And since he started with the half of a Latin proverb —to his *scripta manet* (it is singular that he did not use the plural)—we retort the other half *verba volent,* and consign his words to the winds. Yet, not altogether; for we keep a special scrapbook where are gummed for the instruction of the coming race of Theosophists the records of fatuous attacks upon ourselves and our cause.

Collected Writings VOLUME IV

1882

THE "VEDA OF THE BUDDHISTS"!

[*The Theosophist,* Vol. III, No. 10, July, 1882, p. 260]

Sceptics often taunt the Spiritualists with the fact that their mediums, though claiming to be inspired and "controlled" by the spirits of the great men of the past, including the most eminent philosophers, historians, scientists, and religious teachers, rarely tell us anything of any value. Worse still, that they utter too often the merest trash and try to father it upon some great man, who is not here to protest against such trickery. The point is but too well taken, as every candid Spiritualist is ready to confess, and, though there is an increasing disposition to look more to the matter uttered by the medium than the alleged source, yet there are still hosts of credulous devotees who swallow the dose for the sake of the label. We were personally acquainted, in America, with several worthy Spiritualists of both sexes, and have heard of others in Europe, who innocently claim to know and be personally guided by Jesus Christ; some going so far as to aver that he has appeared to them as a "materialized" form in mediumistic circles, and one—a well-known public lecturer on Spiritualism—having the hardihood to say that Jesus had thus stood before one of the lecturer's audiences in a public hall, and "nodded approvingly" to indicate his concurrence.

These reminiscences are called up by a letter to the *Herald of Progress,* from a sensible correspondent, who shows up the stupid ignorance displayed by a "speaking medium"—a platform lecturer who pretends to be controlled or inspired by some spirit—at Manchester recently.

At a public meeting the audience was given permission to name the subjects of discourse. The one chosen was "Rig-Veda: what is it? how long has it existed? and in what form was it given to the world?" A good subject in any case, and an especially good one to let the "spirits" try their hand at. They tried; and—here is the result: The *Vedas*—the audience were told—is "the sacred book of the Buddhist; it was written on the banks of the Ganges; it dated back 700 years before the birth of Jesus!" Shades of Veda-Vyasa and all the glorious company of the Rishis and Munis! What next? And to think that Manchester is but a few miles comparatively from Oxford, where Professor Max Müller is at work on his Vedic translations, and Professor Monier Williams and his *protégé* Pandit Shamji Krishnavarma, F.T.S.,* are laying the foundations of the Indian

Institute! Death is an ugly thing to face at best, but a tenfold pang is added to it when one thinks how humbugging “trance speakers” will be free to play ducks and drakes with one’s reputation and one’s writings, after one’s death if they choose; and how some will be sure so to choose.

----

* [See Vol. I, p. 437, for pertinent data about this very remarkable scholar and his relation with the Founders.—*Compiler.*]

Collected Writings VOLUME IV

1882

SINGING ANIMALCULES

[*The Theosophist,* Vol. III, No. 10, July, 1882, p. 262]

The editor of the *Religio-Philosophical Journal* has microscopic intuitions, it seems. In a recent number he says: "There are animalcules, we have no doubt, that have a voice as sweet and melodious as the morning songsters as they welcome the opening day with their loud acclaims." This is the farthest stretch of fancy within our recollection. We have heard of singing mice, and only the other day

science has discovered through the person of one of her learned German zoologists that the lizard, hitherto believed voiceless, was likewise a candidate for the opera, would that pretty "insect" but consent to open its larynx a little wider. But fancy a concert of animalculae in a drop of editorial ink! We can now well imagine, why some of our contemporaries write so sweetly about us. When the editor of the *Religio-Philosophical Journal* called us such sour names—as he often indulged in, and as he did but the other day in his paper—the animalcular orchestra must have been playing discords. Perhaps the conductor had gone to an adjacent globule to hear some new Zoophyte soprano, and the sweet songsters had no one to guide them?

―――――――

Collected Writings VOLUME IV

1882

SYMPATHY FROM THE FOUNDERS OF THE THEOSOPHICAL SOCIETY

[*The Philosophic Inquirer,* Madras, July 23, 1882]

To the Editor, *Philosophic Inquirer.*

My dear Sir and Brother,—I send you the enclosed letter from Colonel Olcott—who has just left for Ceylon—to be inserted in your journal. It is addressed to "Theosophists," and I hope sincerely may do you good, were it but by showing them the sympathy their President feels for you—the latest victim of the Expurgatorial Bull of the *Freethought Union's* Pope. I also trust that our numerous Fellows of Madras and other parts of India, will not, after reading it, remain indifferent to the appeal, but will endeavour to show that our Society is a real, not a nominal "Union"; and that it stands on too high a moral platform for them to permit to any of its members expressions and acts so redolent

156

of sectarian intolerance and wretched bigotry as those we find in the abortive little stranger, called *Thinker,* the organ of the Madras "Freethought Union." Yes, as *free*—I fear, as Roman Catholics are to join a Masonic Lodge or take communion in the Methodist Church. Enviable freedom indeed! Free to move, and think and have their being, within the narrow circle of that marvellous *Union's By-Laws* and *Rules;* but forthwith excommunicated, the moment they dare to step outside that circle, to think for themselves, or forget their slavish allegiance to these great champions of mental freedom. Oh, poor sheep of the Panurgean flock; docile animals, obediently trotting in the track of their leading ram! And now your benighted Madras can fairly claim to have made itself a rival to old proud Venice, for it also has its "Dravidian" *Council of Ten.* Fancy only, a Council of hardly bearded Inquisitors and Senators, of lads masquerading as stern judges, inexorable as Fate itself, sitting in midnight Council and *refusing* to accept "the resignation," but "removing"—like a cancer from a healthy body (?) —the resigners. Such delinquents as Mr. P. Murugesa Mudaliar, our Brother, who have profaned the sanctity of the Madras H.F.U. by adding to the appelation of Freethinkers that of F.T.S., *i.e.,* who have become real, broad Catholic *free*thinkers, instead of remaining the humble "personal attendants"—a kind of secularistic *javan*—of a "V.V.N.," ought to feel more proud than grieved at such a "removing." The word *removing is* good, and really ought to be adopted by all the freethinking "B.A.'s" of the H.F.U. We have several real not *bogus* Freethinkers in our Society at Bombay—the most inexorable among whom, as regards "ghosts" and "spirits," is Dr. Dudley of America, now its Vice-President and for two years its President. Upon reading that we were

"dubbed with the significant appellation of 'Pseudo-Mesmerists'"—"significant" in its insignificance, of course—they laughed over the H.F.U. to their heart's content; but doubted whether our American Freethinking F.T.S., some of the most prominent among whom have been Fellows of our Society from the beginning, would feel very proud of their Madras colleagues.

Thus, I hope, Mr. P. Murugesa Mudaliar will survive the shock, and console himself with the thought that there are even more "pseudo" freethinkers than pseudo-mesmerists in this world of *Maya;* for the true Secularist has never yet aped the ways of the Romish Church. And the Free-thinking editor of the *Philosophic Inquirer* may well take example from such noble-minded, liberal freethinkers as Mr. H. G. Atkinson, notwithstanding his utter disbelief in *Ghosts,* and spiritual communications—a disbelief in which the Founders of the T.S. follow suit, and concur entirely with him—this broad-minded gentleman, sent to Mr. W. H. Harrison, the editor of the London *Spiritualist, who does believe in Ghosts*—the following which we copy from *Psychê,* formerly the *Spiritualist.*

Mr. Atkinson, the author of *Letters to Miss Martineau,* writes for publication:

> My dear Harrison,—You are quite welcome to use my name; it may indicate that non-spiritists are your friends, and appreciate your scientific purpose and philosophical freedom. I have always said that your conduct in editing *The Spiritualist* was almost fair, enlightened and praiseworthy. Wishing you all success.
>
> Very truly yours,
>
> HENRY G. ATKINSON.
>
> Boulogne-sur-Mer, May, 1882.

Our firm belief is that Mrs. Annie Besant and Mr. Charles Bradlaugh, one—whose great intellect and remarkable steadfastness of purpose has made her respected even by her enemies, and the other—himself the victim of unprecedented bigotry—would rather side with Mr. Atkinson than the "V.V.N.'s" and his coadjutors of the H.F.U.

Yours fraternally,

H. P. BLAVATSKY

Corresponding Secretary, Theosophical Society.

Bombay, July 14th, 1882.

Collected Writings VOLUME IV

1882

OUR FOURTH YEAR

[*The Theosophist,* Vol. III, No. 11, August, 1882, p. 263]

The end of the third year of publication has come (Volume III ends with the September number), and still *The Theosophist* exists and thrives, despite its enemies. A large number who subscribed for it at the beginning are still its patrons, and, better yet, its friends. Its healthy influence upon Asiatic thought is greater than at any previous time, as the responses from all parts of India to the President's Circular, which appeared in the July number, plainly show. Time, which has torn the masks from so many false friends, has but made more evident the fact that *The Theosophist* and its founders are the staunch champions of every man and every movement whose object is to improve the intellectual, moral, and spiritual condition of the Aryan and Iranian races. The broad eclectic policy, promised for the magazine, has been rigidly adhered to, and to the extent of our ability we have tried to lay the truth about the world's archaic religions before an impartial world. This has been done at the heavy cost of a series of public attacks upon our good faith, and ungenerous misrepresentations of our motives, which, foreseeing, we might have easily avoided if we had been false to our convictions. The Asiatic public has given us the proofs of its sympathy in a support of the magazine as generous as perhaps we could have expected under the circumstances. Far more might have been done if our warmest friends had exerted themselves as a body to get new subscribers; but still the publication has more than paid its way as it is, and the entire profits have been given by the Proprietors towards the expenses of the Theosophical

Society, as they will be, no doubt, in future. We never set ourselves up as teachers of Aryan philosophy and science, but promised to give out, for the benefit of this inquiring age, such facts of interest as might come under our notice. Our great desire has been to foster a school of native students of, and writers upon, those majestic themes, and to arouse into vital activity the latent talent which abounds in the Indian race especially. Such will continue to be our endeavour, and as time runs on, this development must of necessity take place. Already it is most apparent that the seed we have sown is germinating; Sanskrit schools are springing up, the long-needed Catechism of Hindu Ethics is being advertised for publication, the esoteric meaning of the ancient religious books and ceremonial rites is being enquired into, societies to promote national culture are being organized, both as Branches of our Parent Society and independently;

translations and commentaries multiply, and there is a larger demand for works by native authors than there ever was before. There is also noted an improved moral tone among Indian youth, and a warm and unprecedented interest among University graduates in their ancestral literature. All this is most cheering to the projectors of this magazine, and they assume the publication of its Fourth Volume with the greatest pleasure, seeing the happy results of past labour.

The Proprietors of *The Theosophist* have never touted for it, nor adopted the usual commercial expedients to secure for it a large circulation. They will not do so now: the merits of the publication must serve as its sole recommendation. If its friends, and especially the Fellows of our Society, can reconcile with their sense of duty to abstain from helping it, we shall not reproach them. All that need be said is, that the wider its circulation, the more will be done for the moral regeneration of India, and the more liberal will be our donations to the Society of our creation and our love. It would also be a kindly act if journals, friendly to us, were to announce our new Volume.

Collected Writings VOLUME IV
1882

FOOTNOTES TO "A CIS-TIBETAN RAMBLE"

[*The Theosophist,* Vol. III, No. 12, August, 1882, p. 264]

[Captain A. Banon gives an interesting account of his travels in the Gungotri Valley and his visit to Thuling, in Tibet, where there is a lamasery belonging to the red-cap monks. He says: "The Thuling Lamas are great sorcerers; and can kill people at a distance by simply *willing it."* H. P. B. comments on this:]

That they are possessed of great mesmeric powers is a fact. A month passed in their edifying company is conducive neither to spiritual enlightenment, nor purification of morality.

[The writer's reference to "miracles performed by the Lamas" is commented upon by H. P. B.:]

Not by the high Lamas, or "Yellow-Caps," who will never perform anything before a promiscuous crowd. But there will be "religious mysteries" in every great and small Lamasery, and the "Panchhen Rimpoche" or the High Lama of Tashi-Lhünpo, with all his *gen-dun* (clergy), will be investing newly-initiated *gelungs* with *ngo-dhüb,* or spiritual powers: for this year marks the end of an important cycle. But this is never performed publicly, but only behind the impassable barrier of the private sanctuaries of the Lamaseries, the *Lha-khang,* or *inner* temple.

["The people of Tibet are much oppressed, as the eldest son in every family is made a Lama."]

Our friend and correspondent was misinformed. This custom is a religious one, and weighs upon the Tibetans less than that of the Hindus in the performance of their caste and religious duties. They would not give it up, if they could.

[The writer states that it is the habit of officials, while passing through the country, to loot the people.]

True; but only in regard to Chinese officials, not to Tibetans.

["In spite of the miraculous powers of the Lamas, the country is misgoverned, and they seem a helpless lot"]

How does our correspondent know? Is it by relying on the information of a few illiterate native traders he might have talked with?

["At the beginning of the present century, they could not prevent the Nepaulese army sacking and pillaging the great Lamasery of Tashi-Lhünpo."]

Again, an error based upon the European ignorance about the real state of affairs in

Tibet. In the first place, the *Gelukpas,* or Yellow-Caps, would rather submit to any sacrifice than *to kill* people—even their greatest enemies; such brutality is left to the *Dug-pa* sorcerers. Then it was not "at the beginning of the present century," that the Nepaulese army sacked and pillaged the great Lamasery of Tashi-Lhünpo, but in 1792; and in that year the Tashi-Lama was a child hardly ten years old, and his Regent, Chan-tyu Kusho, the brother of the late Tashi-Lama, was no "miracle-producing" Lama, but a layman; and, in the presence of a "Reincarnation," or a reincarnated Bodhisattva (such as was the Tashi-Lama's successor), no subordinate Lama, however high may be his powers, can, under their laws, take the responsibility of any initiatory step in a difficult political medley, unless the Tashi-Lama gives personally his orders—and the little Lama did not give any. The details are well known. and the reasons plain.

> ["A year or two ago, three Chinese Lamas came to Nilang, and, after being well treated, commenced to kill and eat the cattle, and ended up by ravishing some Jad women."]

Again, these Lamas were probably of the *Dug-pa* sects and were not Tibetans, since they were Chinese, and our belief is that it would be difficult to find any "Yellow-Cap" guilty of such a crime. Therefore, this is no case in point.

Collected Writings VOLUME IV
1882

FOOTNOTE TO "A TREATISE ON SUFISM"

[*The Theosophist,* Vol. III, No. 11, August, 1882 p. 266]

[In this paper, *written* in 1811 and treating of Mohammedan mysticism, the statement is made that "the Sufi has no religion." On this H. P. B. remarks:]

That is to say, no external, ritualistic, and dogmatic religion. The same may be said of every Mahatma, or any one who seriously strives to become one. He is a Theosophist and must strive after "divine," not *human,* wisdom.

Collected Writings VOLUME IV

1882

"THARANA," OR MESMERISM*

[*The Theosophist*, Vol. III, No. 11, August, 1882, pp. 268 269]

In the June number of *The Theosophist,* Babu Purno Chandra Mukerjee enumerates certain processes resorted *to* by persons practicing Tharana, in their treatment of sick patients. I adopt a certain method of curing persons suffering from sprain, and I wish to know whether the cure thus effected can be regarded as effected by mesmerism.

——————

* [This communication is from N. Chidambaram Iyer, B.A., and is followed by H. P. B.'s Editorial *Comment.—Compiler.*]

——————

I cause the patient to be seated at some distance before me, and on learning what part of his body is affected, I simply rub with my hand the corresponding part of *my* own body, pronouncing a *mantram* at the same time. This rubbing I continue for less than five minutes. The patient finds himself perfectly cured in less than six hours after he leaves me. It is now four years since l learned the *mantram* and, if I may trust my memory, I think I have successfully treated about twenty cases, having failed in only one instance, in which I have had reasons to suspect that there had been some serious injury to the part affected. Some of the cases treated by me have been rather acute ones, and, in some, the patients had suffered for over a fortnight before they came to me. In only two cases, have I had to treat the patients for two or three consecutive days.

If any credit is due to me for possessing any innate knowledge of mesmerism, the following will show that I never for a moment sat down to practice the art to become successful in it.

Four years ago, a Brahman offered to teach me the *mantram* if I would teach him in return a *mantram* for the cure of scorpion bite, in which I was considered an adept. I agreed to do so; but when the Brahman said that I should not expect to achieve anything like success if I did not, as a preliminary measure, repeat the *mantram* a hundred thousand times, I told him that I should like to learn it only if he would kindly make over to me the effect of a hundred thousand of his own repetitions. This he did by pouring into my hand a quantity of water—a process by which, according to the Hindus, gifts are effected. From this time forth I have been successful in curing persons suffering from sprains without touching or even approaching them.

Now two questions will naturally occur to the reader: *firstly,* whether I may be considered to have acquired any knowledge of mesmerism in the case stated above; and *secondly,* whether the effect or the power which one acquires by practicing *mantras is* really transferable.

All that I have stated is perfectly correct, and I make no secret of the affair, but am perfectly willing to teach the *mantram* to anyone wishing to learn it.

In one place you say that, when a cure is effected by a *mantram,* what really effects the cure is what you call the "will power." I wish to know whether, in the described case, I exercise any "will power" unknown to me, and whether I can at all be considered to exercise such power, when it has not been acquired, but only transferred to me by another person. Will you kindly consider the subject and render some explanation as to what has taken place.

Before pronouncing an off-hand denunciation against the possibility, or conceivability, of a connection between cause and effect in cases like the above, sceptics will do well to give the matter a trial themselves by learning some *mantram* and observing its effect on patients.

Editor's Note.—

It is extremely difficult to say, after hearing, for the first time, and so superficially, a case like the one in hand, whether it is, or is *not,* "mesmerism," and "will power." It is a well-ascertained fact that, by means of the former, hundreds of thousands have been cured, and by using the latter, people, given up for years by physicians as incurable, have gone on living, despite professional prognostications. As to the recitation of *mantrams* producing an immediate relief, this is quite a different thing. We cannot call their effect "mesmerism"—since the curative agency in that is an animal aura, force, or fluid in one person, by means of which a peculiar action is set up in the physical system of another—whether without or with direct contact. We confess, we do not see, how anything of that kind—we mean a nervous fluid or force—can be said to reside in a *mantram,* even as a potentiality, since a *mantram is* simply a recitation of certain verses held sacred among the Hindus. Yet, if repeated loudly and after a certain rule of phonetics, *i.e.,* chanted in a peculiar way, we do not know why the resultant sound could not possess as curative a power in itself as a mesmeric "force." The latter is neither more ponderable, nor more visible, than the former, and is certainly not *audible,* which sound is. If the dulcet tones of a flute have been known to soothe, and in many instances to arrest for a considerable time the throbbings of the nerves in fits of *sciatica—why* not the rhythmic sounds of a Sanskrit *mantram?* The forefathers of many Brahmans—if not the latter the themselves—must have certainly known more of the mystery of sound than Professor Tyndall, even though that learned gentleman has succeeded in drawing musical sounds from fire and imponderable gases. It is the God Śabda Brahmâ called also *Kala Brahmâ Gouri*—one of the mystic names for AKAŚA, which gives rise to occult sound—the initiates say. And the ancient Greek mystics, equally with the Western occultists and the adept Brahmans, all agreed in teaching that sound emanated from the Astral Light, or *Akaśa,* in its purest essence. The Hindu occultist, or devotee, while practising Raja Yoga, hears the occult sounds as

emanating from his own *Mûlâdhâra*—the first of the series of six centres of force in the human body (fed at the inexhaustible source of the *seventh* or the UNITY, as the sum total of all) and *knows* that it emanates from there, and from nowhere else. But, before our correspondent can realize fully our meaning, he will have to learn the important difference between Astral *Fire* and Astral *Light.* Does he know it? Has he assured himself personally of this difference? It is not sufficient to know a thing theoretically, as it will be only leading to eternal confusion, even "by learning some *mantram,* and trying its effects on patients," unless one knows the philosophy—so to say, the *rationale* of the cure. Even success is no proof that it may not turn out very injurious some day.

Therefore, before one becomes a practitioner, he ought to become a student.

And now arises the question: Did the Brahman—who transferred the gift of curing by a certain *mantram* to our correspondent—know himself anything of the power he was so transferring, or did he simply do that *mechanically?*

If he was *an initiate*—well and good; but, in such case, how happened it that he asked one, who *was not* an adept, to *teach him* in return? Such are not the ways of initiates. An adept, acquainted with one CENTRE, knows them all, since there is but one centre, of Occult Force in nature. He knows that in the *centre* of the Astral Fire must he search in nature for the origin of every sound—and it *is* sound—the Vach—that is the curative agent in a *mantram.* Such a man knows that it is from this *centre* alone, never from the circumference of the SHATKONO CHAKRA,* that the sounds transmitted (even by the external currents of Astral Light or Ether) proceed, while the six diverging points

---

* The hexagonal wheel, or six-pointed star—the wheel of Vishnu with the Hindus; Solomon's seal—with the Western Kabalists. It is, in this ease, the representation of the Astral Fire, the *seventh* being represented by the *central point.* In this connection, one would do well to study the article on the five and six-pointed star in the 26th number of *The Theosophist,* November, 1881

[The article referred to may be found in Volume III of the present Series.—*Compiler*.]

(which represent the radiations of this central point) but convey and echo them *from within without,* and *vice versa,* in every occult process of nature. It is within and from a given point in space (which must always be central, where-soever it is placed) that the force which is at the basis of any phenomena, in whatsoever element, proceeds; for this centre is the "seat" of the unmanifested deity—says the esoteric Brahmanical doctrine—of the "Avyaktabrahm," and stands for the *seventh* principle within the six points of the *chakra.* All the forces in nature, whether great or small, are trinities completed by quaternaries; *all*—except the ONE, the CROWN of the Astral Light. If we say that nature has in reality *seven,* not five or even four, elements, some of our readers may laugh at our *ignorance,* but an initiate would never do so, since he knows very well what we mean. He knows that, in the case in point (the power of a *mantram),* it is through occult sounds that the *adept commands* the elemental forces of nature. ŚABDA BRAHMÂ'S vehicle is called *Shadja,* and the latter is *the basic tone in the Hindu musical scale.* It is only after reaching the stage called *Tribeni* and passing through the study of preliminary *sounds,* that a Yogi begins to see *Kala Brahmâ, i.e.,* perceives things in the Astral Light. When our correspondent will have mastered the *nadis* and *niddhis* of the Raja-Yoga, and reached at least the above-named stage, then will he comprehend what we mean in saying that a gradual development of the mental and physical occult faculties is the method used by the true adept in studying the Raja-Yoga. The practice of blindly "transferring" and "receiving"—is that of sorcerers, whether they are so consciously or unconsciously. Moreover, the ignorant practice of Hatha-Yoga leads one invariably into that undesirable acquisition. The Hatha-Yogi either becomes a

sorcerer, or learns practically *nothing;* or more frequently yet, kills himself by such an injudicious practice. The *mantram* ignorantly employed may, and often has, proved a treacherous weapon, whose mystical power has caused it to turn and *stab the user.*

FOOTNOTE TO "PROF. L. BEALE, F.R.S., ON MODERN SCIENTIFIC THOUGHT"

[*The Theosophist,* Vol. III, No. 11, August, 1882, p. 270]

[Professor Lionel Beale, in an address before the members of the Victoria Philosophical Institute, London, referred to the opinions existing among scientific men as to the worth of the "physical doctrine of life." He said: "no form of the hypothesis which attributes the phenomena of the living world to mere matter and its properties has been, or can be, justified by reason. . . . I believe all materialistic doctrines . . . will be found to agree in accepting as a truth . . . the monstrous assumption that the living and the non-living are one. . . ." H. P. B. comments:]

The assumption is "monstrous" indeed, as presented to us by modern materialism which rejects with the idea of a personal creator, every other *intelligent* principle in nature. But is it more "monstrous" or less illogical to attribute the *creation* of a boundless universe out of *nothing* and to father the same upon a finite and conditioned *personal* deity? There is much to say on both sides; and very soon it will be said.

____

Collected Writings VOLUME IV

1882

COMMENT ON "THE MYSTERY OF LEVITATION"

[*The Theosophist,* Vol. III, No. 11, August, 1882, pp. 271-272]

[The writer of the article, W. R. Frink, having been much interested in the accounts given in *The Theosophist* of the powers of the Hindu Yogis to assume at will a cataleptic condition, to project the astral, to walk upon the surface of water or levitate themselves, asks whether the flight of the birds and the swimming of the fishes is produced at will, as in the case of the Yogis. To this H. P. B. remarks:]

168

We would fain answer the friendly voice from the Mormon metropolis to the full satisfaction of the writer, did he but deal with problems demanding less elaborate explanation. In view of the fact that occult science explains the mysteries of bird-flying and fish-swimming on principles entirely opposed to the accepted scientific theory of the day, one might well hesitate before putting out the true explanation. However, since we already stand so low in the favour of the orthodox scientists, we will say a few words upon the subject; but they must be few indeed. "If," writes our correspondent, "we take the position that birds have the power to make themselves light or heavy *at will,* the phenomenon of their flight becomes easy to comprehend."

And why not take up such a position? Whether by *instinct* or *will,* whether an effect identical with another is produced consciously or unconsciously, by animal or man, the cause underlying that invariable and identical *result* must be one and the same, barring diversity of conditions and exceptions as to unimportant details. The action of certain fishes which, by swallowing large draughts of air, distend an internal bag and thereby, becoming specifically lighter, float above the surface of the water, does not militate against the scientific theory of swimming, when it concerns such fish, man or a bladder filled with air. But we are left as wise as ever when it is a question of rapid sinking, to the bottom, whether by man or whale. In the former case such sinking might be ascribed to *volition.* But man's inability to sink as rapidly and to such a depth, even though a most experienced diver—who *has* to sink himself by a stone—proves that there must be something more than blind instinct or conscious volition. What is it? Occult science tells us the word: it is "a change of polarity and of normal gravity," not yet admissible by science. With birds and animals—as instinctive a mechanical action as any other they execute: with man, when he thus defies the familiar conditions of gravity, it is something he can acquire, in his training as a Yogi. Though the former act unconsciously, and he changes his polarity *at will,* the same cause is made operative, and both produce an identical effect. There are

certainly alternating changes of polarity going on in the bird while ascending or dropping, and a maintenance of the same polarity while sailing at any given altitude.

Collected Writings VOLUME IV

1882

THEOSOPHY AND SPIRITUALISM

[*The Theosophist,* Vol. III, No. 11, August, 1882, p. 272]

A Calcutta correspondent asks:

(a) Is Occultism a science *akin* to Spiritualism?
(*b*) What are the principal points in which the Theosophists and the Spiritualists differ?
(*c*) Can a Spiritualist call himself a Theosophist without altering his faith? And *vice versa?*
(*d*) I understand you do not believe in Spiritualism—then how is it that a *Spiritualist* has been elected President for the Bengal Branch of the *Theosophical Society?*

To which we answer:

(*a*) That Theosophy is a very ancient science, while Spiritualism is a very modern manifestation of psychical phenomena. It has not yet passed the stage of experimental research.

(*b*) The difference is in our theories to account for the phenomena. We say they are *mainly,* though not *always,* due to the action of other influences than that of the disembodied conscious spirits of the dead. The Spiritualists affirm the contrary.

(*c*) Yes; many excellent persons are both, and none need alter his faith.

(*d*) We do believe in the phenomena, but not as to their cause—as above remarked. There being no religious or other test other than that of good moral character and

sympathy with the objects of our Society, applied by us to those who seek for admission, the election of the venerable Babu Peary Chund Mitra, as President of our Bengal Branch, was not only most proper, but very desirable. He is certainly the most *spiritual* Theosophist and most *theosophic* Spiritualist we have ever met.

Collected Writings VOLUME IV
1882

QUESTIONS ABOUT ESOTERIC THEOSOPHY ANSWERED

[*The Theosophist,* Vol. III, No. 11, August, 1882, p. 272]

[Replying to a correspondent's questions about the doctrines inculcated in the pamphlet *Hints on Esoteric Theosophy,* H. P. B. wrote:]

Our correspondent need not trouble himself as to what *might* be the consequences, if all the world should turn ascetics and *chelas* and train for adeptship. There are enough realities in this life for us to look into, without concocting such wild contingencies to vex ourselves withal. There was never a time yet, nor ever will be, while this human race lasts, when anything more than a small minority would devote themselves to the mighty task of self-conquest and spiritual evolution. The adept is as rare as the flower of the Vogay tree, which, the Tamil proverb says, is most difficult to see. So what our friend read in *Hints on Esoteric Theosophy* referred to the ideal man, the living—and most necessary—type of human perfectibility. The mere certainty that such rare powers—psychical and intellectual—and such moral grandeur, as he exemplifies, are within human reach, gives dignity to our common nature and a worthy model to look up to, and, in some degree, pattern after. The organs of our body were not "given" to us at all—if we may credit modern science; they developed themselves as occasion required; and, when disused, they gradually diminish and disappear: which they would

not if "given." "What man's mission upon earth would be if all were good," is more than we can say. To merely imagine such a state of things is beyond the limited range of our mental powers. But if they were not *too* good they might, perhaps, try to become better. There is no "Theosophical religion," and every member professes the one he prefers.

We regret our inability to concur in the suggestion to suppress discussion of the occult powers of nature, since that is the only thing most needed to extinguish superstition and sweep away *false* religions from the face of the earth. Our correspondent does well not to show to any persons who are "good Christians (not only professing, but *behaving* as such)" any copy of our magazine, which may contain an attack upon *professed* Christians, who do not at all behave as such: our strictures are not meant for the former, and it would only give them pain to see how the bad conduct of the others provokes reprisal, and brings disgrace upon the faith they misrepresent.

Collected Writings VOLUME IV

1882

THE PHILOSOPHIC INQUIRER

[*The Theosophist,* Vol. III, No. 11, August, 1882, pp. 278-79]

The first numbers of our iconoclastic Madras contemporary in its new English garb are on our table. We confess with pleasure that it has greatly gained by the change. Not only has it improved in its external appearance, but also in the choice of the matter given. Especially interesting for us are the contents of its issue of July 16th. The editorial—a review of "Mrs. Annie Besant on the Theosophical Society"—is an able and dignified reply to a strange *manifesto* issued by that lady—we doubt not—while labouring under entirely misconceived notions about the real nature of our

172

Society. For one so highly intellectual and keen an observer as that renowned writer, to dogmatize and issue autocratic *ukazes* after she has herself suffered so cruelly and undeservedly at the hands of blind bigotry and social prejudice in her lifelong struggle for *freedom of thought,* seems, to say the least, absurdly inconsistent! That she must have been labouring under some strange mistake, is fully proved by her writing the following:

> Judging by an address from the President of the Society, Colonel Olcott, it does hold to some strange theory of "apparitions" of the dead.... I trust that Hindu Freethinkers will not be led away by his (Colonel Olcott's) appeal, for, while Secularists would have no right to refuse to enroll Theosophists, if they desired it, among their members . . . consistent members of our body cannot join a society which professes belief therein [*i.e.,* in the apparitions].

Until proofs to the contrary, we prefer to believe that the above lines were dictated to Mrs. Besant by some crafty misrepresentations from Madras, inspired by a mean, personal revenge, rather than a desire to remain consistent with the principles of "the scientific materialism of Secularism." We beg to assure the *Radical* editors of the *National Reformer,* that they were both very strangely misled by false reports about the as radical editors of *The Theosophist.* The term "Supernaturalists" can no more apply to the latter than to Mrs. A. Besant or Mr. C. Bradlaugh. Our Society is neither a sect of jumping Shakers who invite "the Spirit to move them," nor a band of Spiritualists who long to hold communion with the "spirits" of the dead; and that is precisely why we are held in as poor esteem by the Spiritualists, as they too by the Christians. Most of our members decline to believe on second-hand testimony, even in the well-proven phenomena of mesmerism. Nor are they in any way bound so to believe, unless they find good cause for it. For that very reason we are now compelled to point out the several errors that the editor of the *Philosophic Inquirer*— though himself a "Fellow" of our Society—has constantly been falling into since he joined us. Some of those mistakes are

very curious. For instance, he says:

It is a matter of fact that both Madame Blavatsky and Colonel Olcott are professed Buddhists, and as Buddhists *consistently believe in a future state of existence,* and advocate the doctrine of *Karma*, which is simply unmeaning to us, as material atheists, judging from our own rational conception, that qualities or characteristics apart from organizations cannot be generators of this or that birth, good or bad.

While willingly conceding that, as a "material atheist," the editor of the *Philosophic Inquirer* cannot be reasonably expected to know much of any other "ism" but "materialism," nevertheless, he ought to know enough of Buddhism to remember that "professed Buddhists" would "consistently (*dis*) believe and not believe in a future state of existence," as the Spiritualists do. The Buddhist believes in a future *rebirth,* and rebirths innumerable in the "Cycle of Necessity"; but no Buddhist, whether southern or northern, believes in a "Soul" as a distinct self-existing entity. Hence he rejects the modern theory about the "spirits of the dead." Least of all does he believe in God as a *Creator.* The heresies of "Attavada" (belief in soul or *self)* and that of *Sakkayaditthi* (the delusion of individuality or *personality, i.e.,* belief in a "I am" apart from Universal Existence—together with the belief in the efficacy of rites and mummeries) are regarded by him as "primary delusions," the direct result of ignorance or Maya. The Buddhist advocates *Karma,* because, while avoiding the superstitious extreme of *Attavada* of the theists, he is firmly confident of the existence of a law of universal Moral Justice, or Retribution. He knows that no exterior power can obliterate the result of a man's deeds, and that they must work out to the end, since everything in nature is subject to the law of Cause and Effect, and that science herself is showing us how everything is constantly changing. We doubt whether the "scientific materialism of secularism" can ever hope to reach, let alone surpass, the "scientific materialism" of Buddhism. *Only,* while the former feeling diffident of its own powers of observation and investigation, cautiously prefers to take its ultimate facts of existence in the material *visible* universe, scientific Buddhism carries matter into the *invisible,* and makes it subject to the law of cause and effect in regions, so far, undreamt of by modern material science. There are

worlds besides our own—*spiritual* but in the sight of the short sighted; still *material* in that of the fearless pioneers of thought: worlds "where devas *live and die,* and are again reborn." Thus, when the editor of the *Philosophic Inquirer* assures his readers that "Colonel Olcott proclaims his belief in the apparitions of the dead," he errs, and leads others into error, since the Colonel proclaims nothing of the kind—only his belief in the existence of various phenomena, and in that of psycho-physiological *Maya,* the latter being with every day more corroborated by science. We hope our much persecuted

colleague and Brother will fall no more into such misconceptions, but will remain for ever true and loyal to his principles of a Freethinker and—a Fellow of the Theosophical Society.

Collected Writings VOLUME IV

1882

STONE-SHOWERS

[*The Theosophist,* Vol. III, No. 11, August, 1882, p. 280]

In connection with the highly interesting narrative of T. Vijiaraghava Charlu (*Theosophist* for June) about the stone-droppings by *Piśachas* in the presence of Meenatche Ammal, the following memorandum, recently found by Colonel Olcott among his old American papers, will be valuable for comparison:

DEAR SIR,

Please add to what you have already published, the fact that, at a "circle" held in the sitting room of the Eddy Homestead, on the evening of August 27, 1873, the doors and windows being closed and sealed, a stone, weighing 64 lbs., was suddenly dropped at my feet. I had noticed the same stone lying outside the house during the day.

(Signed) GEORGE RALPH.

Apparently, no phenomenon is capable of more conclusive demonstration than that of the disintegrability of stones, and their re-integrability, by the power of certain forces clustering about the mediums, and in India called *Piśachas and Bhuts.* The new Committee of the Academy of France would do well to investigate it as an important fact in physical science.

Collected Writings VOLUME IV

1882

COMMENTS ON "A LEARNED BRAHMAN SPIRIT"!

[*The Theosophist,* Vol. III, No. 11, August, 1882, pp. 281-282]

Mr. Peter Davidson, F.T.S., of Scotland, has sent us the following official report of a "testing" of the world-famous spirit Hafed, the "control" or "guide" of Mr. David Duguid, of Glasgow, through whose mediumship the world has been presented with a book called *Hafed, Prince of Persia;* of "Jan Steen," the alleged spirit of the famous painter of that name; and of another intelligence which pretends to be a "learned Brahman.'' We will leave it to the judgment of our learned Hindu readers, acquainted with their religion, to decide how far he is *learned* and how much there is of the Brahman in him. From the joint replies to Mr. Davidson's questions, there would seem to be very little of either. One would think that a transfer of a *Brahmarakshasa's* activity to the cold Caledonian climate, is fatal to his memory and destructive to his learning upon even the most familiar Indian subjects. If our friends at Glasgow long for communication with a genuine *Brahmarakshasa* or *Bhut,* they should send their mediums here to "sit for development" by an abandoned well or under an umbrageous haunted tree!

[The substance of the report is a series of answers in response to questions put to the "spirits." To the question: "What power is placed by Oriental occultists in the Nabhachakram region?" the "spirit" of Jan Steen is supposed to reply: "I take it that word has reference to one who has power over the body, power over spirits, and power also to leave the material body. (!!) But I will leave other questions to some of our Eastern friends. . . ." To this H. P. B. remarks:]

The sceptical public should, perhaps, also "take it" that Jan Steen, the "Jolly Dutch painter," as he is called, was the last "of all the spirits" in the whole Summerland to dip into occult Yog philosophy. One, as addicted as he to good living, during his lifetime (he is even said to have opened a public tavern?) a boon companion, a drinker of deep potations; one solely interested—as his biography and pictures show—in card-playing and merrymaking, would hardly, even after 193 years of bleaching out in the "ambient ether," have become so spiritually cleansed as to mix in a company of "spirits" who know anything of the *"Nabhachakram* regions"! Yet since the great painter, who, as the German critic, Kugler, has it in his *Handbook of the History of Painting,* had all the "elements of genuine low comedy" in him, he may have put on the philosopher's robe in joke, as, in the jolly old days, he would have wrapped himself in a monk's cowl just "for the fun of the thing!"

[To some mistaken notion of "Hafed" regarding Buddhist doctrines H. P. B. exclaims:]

Shadows of the great Arhats and Swabhavikas, pray do not feel disturbed! Hafed, an ancient Persian, may be very well acquainted with the old tenets of Zoroastrianism (Mr. P. Davidson ought to try him in that department), but what can the *spirit* of a "Prince of Persia" be expected to know about Nirvana and the "good Doctrine"?

[It is also said that some have believed the Brothers or high adepts to be able to transport themselves bodily from one place to another. They themselves, however, deny this. H. P. B. says:]

We should say, they did. It is given only to mediums to be transported from one part of London to another part instantaneously and without feeling the worse for it.

Collected Writings VOLUME IV
1882

THE HARMONICS OF SMELL*

[*The Theosophist,* Vol. III, No. 11, August, 1882, pp. 283-284]

The old proverb, that "Truth is stranger than fiction," is again exemplified. An English scientist—Professor William Ramsay, of University College, Bristol—has just communicated to *Nature* (see number for June 22) a theory to account for the sense of smell which is likely to attract much attention. As the result of observation and experiment, he propounds the idea that smell is due to vibrations similar to, but of a lower period than those which give rise to the sense of light and heat. The sensation of smell, he explains, is provoked by the contact of substances with the terminal organs of the olfactory nerves, which are spread as a network over a mucous membrane lining the upper part of the nasal cavity. The proximate cause of smell is the minute hairlets of the nasal membrane which connect with the nerves through spindle-shaped cells. The sensation is not excited by contact with a liquid or solid, but always with a gas. Even in the case of smelling metals, such as brass, copper, tin, etc., there is a subtle gas or pungent vapour given off by them at ordinary atmospheric temperatures. The varying intensities of smells depend upon their relative molecular weight, the smell growing stronger as the gases

—————

* [Consult *The Mahatma Letters to A. P. Sinnett,* p. 102, which seems to convey the meaning that Master K.H. contributed at least some ideas in connection with the writing of this article.—*Compiler*.]

—————

rise in molecular weight. As to the *quality* of smell, that he thinks may depend upon the harmonics of the vibration.

> Thus, the quality of tone in a violin differs from that of a flute by the different harmonics or overtones, peculiar to each instrument. I would ascribe to harmonics the quality of smell possessed by different substances. . . . Smell, then, may resemble sound in having its quality influenced by harmonics. And just as a piccolo has the same quality as a flute, although some of its harmonics are so high as to be beyond the range of the ear, so smells owe their quality to harmonics, which, if occurring alone, would be beyond the sense.

Two sounds, heard simultaneously, he remarks, give a discord or a concord, yet the ear may distinguish them separately. Two colours, on the other hand, produce a single impression on the eye, and it is doubtful whether we can analyze them. "But smell resembles sound and not light in this particular. For in a mixture of smells, it is possible,

by practice, to distinguish each ingredient," and—in a laboratory experiment—"to match the sensation by a mixture of different ingredients." Apparently astonished at his own audacity, he brings forward "the theory adduced with great diffidence." Poor discoverer, the elephantine foot of the Royal Society may crush his toes! The problem, he says, is to be solved "by a careful measurement of the 'lines' in the spectrum of heat rays, and the calculation of the fundamentals, which this theory supposes to be the cause of smell."

It may be a comfort to Professor Ramsay to know that he is not the first to travel the path he suddenly has found winding from his laboratory door up the hill of fame. Twenty or more years ago, a novel, entitled *Kaloolah, was* published in America by one Dr. Mayo, a well-known writer. It pretended, among other things, to describe a strange city, situate in the heart of Africa, where, in many respects, the people were more civilized and perfected than contemporary Europeans. As regards smell, for instance. The Prince of that country, for the entertainment of his visitors—the hero of the story and his party—seats himself at a large instrument like an organ, with tubes, stops, pedals and keys—and plays an intricate composition—of which the harmonics are in odours, instead of in sounds as with a musical instrument. And he explains that his people have brought

their olfactory sense, by practice, to such an exquisite point of sensitiveness as to afford them, by combinations and contrasts of smells, as high enjoyment as the European derives from a "concourse of sweet sounds." It is but too plain, therefore, that Dr. Mayo had, if not a scientific, yet at least an intuitive cognition of this vibratory theory of odours, and that his *smell harmonicon* was not so much the baseless image of a romancer's fancy as the novel-readers took it for when they laughed so heartily at the conceit. The fact is—as has been so often observed—the dream of one generation becomes the experience of the next. If our poor voice might without profanation invade so sacred a place as the laboratory of University College, Bristol, we would ask Mr. Ramsay to take a glance—just one furtive peep, with closed doors, and when he finds himself alone—at (it requires courage to say the word!) at . . . at . . . at *Occult Science.* (We scarcely dared speak the dreadful word, but it is out at last, and the Professor must hear it.) He will then find that his vibratory theory is older than even Dr. Mayo, since it was known to the Aryans and is included in their philosophy of the harmonics of nature. They taught that there is a perfect correspondence, or mutual compensation between all the vibrations of Nature, and a most intimate relation between the set of vibrations which give us the impression of sound, and that other set of vibrations which give us the impression of colour. This subject is treated at some length in *Isis Unveiled.** The Oriental adept applies this very knowledge practically when he transforms any disagreeable odour into any delicious perfume he may think of; And thus modern science, after so long enjoying its *joke* over the puerile credulity of the Asiatics in believing such fairy stories about the powers of their Sadhus, is now ending by being forced to demonstrate the scientific possibility of those very powers by actual laboratory

experimentation. "He laughs best who laughs *last*";—an adage that the graduates of India would do well to remember.

---

* [Vol. I, p. 514.]

Collected Writings VOLUME IV
1882

VISIONS IN THE CRYSTAL

[*The Theosophist*, Vol. III, No. 11, August, 1882, pp. 287-288]

At a number of his lectures Colonel Olcott has exhibited a crystal from the Gastein Mountains, which was kindly sent him by our very esteemed friend and fellow, the Baroness Adelma von Vay, which has curious properties. If a person, naturally endowed with a certain amount of clairvoyant power, gazes for a while into the crystal, he will see a succession of visions coming into its heart—landscapes, scenes by sea and land, faces of living and dead persons, and sometimes messages written on scrolls which unwind of themselves, or printed in books, that appear and then fade away. The experiment was tried with dozens of people, and in many cases succeeded. One Hindu gentleman saw, besides various scenes, the face of his deceased father and was deeply agitated by the vision. These sights cannot be seen by everyone, nor equally well by all who have the conscious clairvoyant power in some degree. There is quite an extensive literature on the subject of crystal and mirror visions, and some seers among whom the historical name of Dr. Dee will be recalled—have aroused great public interest by their real or pretended revelation. In this connection a letter received by Colonel Olcott from an old Indian officer of the army will be read with interest:

MY DEAR COLONEL,

After you left, I held the glass in my hand without any result for some time. At last it gradually became so heated, that I thought I should have to relinquish my hold of it. All this time I remarked very strange filmy appearances forming in the crystal. The temperature of the latter grew less, and as it did so, a nervous tremor affected my hand and arm. I still had the mirror (the crystal) in hand and perceived colours of varied hues, all very brilliant and seeming to mingle with one another in quick succession, and making the most beautiful phantasmagoria! After the colours had died away, the same

cloudy appearances affected the mirror, and its temperature again rose—this time, to such a degree that I had to drop it upon the table. After a few seconds I again took it in my hand and then, to my astonishment, I saw in it the image of a man whose face is quite familiar to me, but where I have seen him I cannot at present bring myself to recollect. After this had disappeared there came up the image of the little child which I had seen before you left, and, last of all, there came, as pale shadows, the heads of a woman and a child, both of which, I thought, I recognized. At this juncture my hand and arm were nervously affected again, and the crystal landed with a bounce upon the table.

With the recollection of these short, but striking, experiences of the magic crystal, with which you left me to pass away an hour, allow me to say, my dear Colonel, that there is more in its crystalline philosophy

than I was prepared to credit; and if the devil is not in that glass, I am sadly mistaken.

I may add that, upon looking up from the table to resume my pipe, I perceived a figure standing close to the almirah. The figure was that of an old man, and bore a striking resemblance to the one I had seen in . . . three years before. He gazed intently upon me for some time, and as I rose from my chair, he waved his hand, and at the same moment I felt something apparently strike me, and I fell back in the chair. On recovering myself and looking around the room, I could discover nothing, but that I was alone with my own thoughts, and on the table the crystal, and the writing apparatus wherewith you asked me to jot down what I might see in the evidently spiritualized atmosphere of your chamber.

Yours very sincerely,

E. W. L.

This is something more than a mere case of clairvoyance: the element of mediumship is mingled with it. The visions that the officer saw in the crystal were subjective—the effects of imagination; while the figure of the old man was probably that of a *Piśachas.* It is not at all uncommon for those, who see such apparitions, to receive a blow: a case of the kind, in which several persons were hit, occurred only the other day at Bombay. We would not at all recommend persons of the sensitive temperament of our friend, the officer, to pursue researches with crystals or mirrors, or to sit with others for the spiritualistic phenomena. For they are natural mediums, and our opinion with respect to the dangers of mediumship practised without any knowledge of Eastern philosophy has been heretofore so fully set forth that it is unnecessary to repeat it in this instance.

Collected Writings VOLUME IV
1882

ISIS UNVEILED AND *THE THEOSOPHIST* ON REINCARNATION*

[*The Theosophist,* Vol. III, No. 11, August, 1882, pp. 288-289]

In *Light* (July 8) C. C. M. quotes from *The Theosophist* (June, 1882) a sentence which appeared in the *Editor's Note* at the foot of an article headed "Seeming Discrepancies." Then, turning to the review of *The Perfect Way* in the same number, he quotes at length from "an authoritative teaching *of the later period,"* as he adds rather sarcastically. Then, again, a long paragraph from *Isis.* The three quotations and the remarks of our friend run thus:

> . . . there never was, nor can there be, any radical discrepancy between the teachings in [*Isis Unveiled*] and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS. *(Editor's Note* in "Seeming Discrepancies.")

Having drawn the attention of his readers to the above assertion C. C. M. proceeds to show—as he thinks—its fallacy:

> To begin with, reincarnation—if other worlds besides this are taken into account—is the regular routine of Nature. But reincarnation, in the next higher objective world, is one thing; reincarnation on this earth is another. *Even that takes place over and over again till the highest condition of humanity, as known at present on this earth, is attained,* but not afterwards, and here is the clue to the mystery. . . . But once let a man be as far perfected by *successive reincarnations* as the conditions of the present race will permit, and then his *next*

——————

* [Consult *The Mahatma Letters to A. P. Sinnett,* pp. 172-73, and *The Letters of H. P. Blavatsky to A. P. Sinnett,* p. 26, from which it is evident that this article was dictated to H.P.B. by Master K.H.—*Compiler*.]

——————

> reincarnation will be among the early growths of the next higher world—where the earliest growths are far higher than the highest here. *The ghastly mistake, that the modern reincarnationists make, is in supposing that there can be a return on this earth to lower bodily forms.* Not, therefore, that man is reincarnated as man again and again upon this earth, for that is laid down as truth in the above cited passages in the most positive and explicit form. (Review of *The Perfect Way* in *The Theosophist.)*

And now for *Isis:*

> "We will now present a few fragments of this mysterious doctrine of reincarnation—as distinct from metempsychosis—which we have from an authority. Reincarnation, *i.e.,* the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of

harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which has been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monal of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence.

*"If reason has been so far developed as to become active and discriminative, there is no reincarnation on this earth,** for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it, has to reenter on the earthly plane, as it was frustrated in its first attempt. . . . Further, the same occult doctrine recognizes another possibility; albeit so rare and so vague that it is really useless to mention it. Even the modern Occidental occultists deny it, though it is universally accepted in Eastern countries." This is the occasional return of the terribly depraved human Spirits which have fallen to the eighth sphere—it is unnecessary to quote the passage at length. Exclusive of that rare and doubtful possibility, then, *Isis—I* have quoted from Volume I, pp. 351-2—allows only three cases—abortion, very early death, and idiocy—in which reincarnation on this earth occurs.

I am a long-suffering student of the mysterious, more apt to accuse my own stupidity than to make "seeming discrepancies" an occasion for

----

* [Italics are *not* H.P.B.'s.—*Comp.*]

----

scoffing. But, after all, two and three will not make just four; black is not white, nor, in reference to plain and definite statements, is "Yes" equivalent to "No." If there is one thing which I ardently desire to be taught, it is the truth about this same question of reincarnation. I hope I am not, as a dutiful Theosophist, expected to reconcile the statement of *Isis* with that of this authoritative Reviewer. But there is one consolation. The accomplished authoress of *Isis* cannot have totally forgotten the teaching on this subject therein contained. She, therefore, certainly did not dictate the statements of the Reviewer. If I may conjecture that Koot Hoomi stands close behind the latter, then assuredly Koot Hoomi is not, as has been maliciously suggested, an *alias* for Madame Blavatsky.

C. C. M.

We hope not—for Koot Hoomi's sake. Mme B. would become too vain and too proud, could she but dream of such an honour. But how true the remark of the French classic: *La critique est aisée, mais l'art est difficile*—though we feel more inclined to hang our diminished head in sincere sorrow and exclaim: *Et tu Brute!*—than to quote old truisms. Only, where that (even) "seeming discrepancy" is to be found between the two passages except by those who are entirely ignorant of the occult doctrine—will be certainly a mystery to every Eastern Occultist who reads the above and who studies at the same school as the reviewer of *The Perfect Way.* Nevertheless the latter is chosen as the weapon to break our head with. It is sufficient to read No. I of the "Fragments of Occult Truth," and ponder over the septenary constitution of man into which the triple human entity is divided by the occultists, to perceive that the "astral" *monad* is not the "Spiritual" *monad* and *vice versa.* That there is no discrepancy whatsoever between the

two statements, may be easily shown, and we hope will be shown, by our friend the "reviewer." The most that can be said of the passage quoted from *Isis* is, that it is incomplete, chaotic, vague perhaps—clumsy, as many more passages in that work, the first literary production of a foreigner, who even now can hardly boast of her knowledge of the English language. Therefore, in the face of the statement from the very correct and excellent review of *The Perfect Way*—we say again that "Reincarnation, *i.e.,* the appearance of the same individual, or rather, of his *astral* monad

[or the *personality* as claimed by the modern Reincarnationists], twice on the same planet, is not a rule in nature" and that "it *is* an exception." Let us try once more to explain our meaning. The reviewer speaks of the "Spiritual Individuality" or the *Immortal Monad* as it is called, *i.e.,* the seventh and sixth Principles in the "Fragments." In *Isis* we refer to the *personality* or the *finite* astral monad, a compound of imponderable elements composed of the fifth and fourth principles. The former as an emanation of the ONE absolute is indestructible; the latter as an elementary compound is finite and doomed sooner or later to destruction with the exception of the more spiritualized portions of the fifth principle (the *Manas* or mind) which are assimilated by the sixth principle when it follows the seventh to its "gestation state" to be reborn or not reborn, as the case may be, in the *Arupa Loka* (the Formless World). The seven principles, forming, so to say, a *triad* and a *quaternary,* or, as some have it a "Compound *Trinity,"* subdivided into a triad and two duads, may be better understood in the following groups of Principles:

GROUP I. 7. *Atma*— "Pure Spirit." 6. *Buddhi*— "Spiritual Soul or Intelligence."	SPIRIT. *Spiritual Monad* or "Individuality"—and its *vehicle.* Eternal and indestructible.
GROUP II. 5. *Manas*— "Mind or Animal Soul." 4. *Kama-rupa*— "Desire" or "Passion" Form.	SOUL. *Astral Monad*—or the *personal Ego* and its vehicle. Survives Group III. and is destroyed after a time, unless *reincarnated,* as said, under exceptional circumstances.
GROUP III. 3. *Linga-śarira*— "Astral or Vital Body." 2. *Jiva*— "Life Principle." 1. *Sthula-śarira*— "Body."	BODY . Compound Physical, or the "Earthly *Ego."* The three die together *invariably.*

And now we ask,—where is the "discrepancy" or contradiction? Whether man was good, bad, or indifferent, Group II has to become either a "shell," or be once or several times more reincarnated under "exceptional circumstances." There is a mighty difference in our Occult doctrine between an *impersonal* Individuality, and an individual *Personality.* C. C. M. will not be reincarnated; nor will he in his next rebirth be C. C. M., but quite a new being, born of the thoughts and deeds of C. C. M.: his own creation, the child and fruit of his present life, the effect of the *causes* he is now producing. Shall we say then with the Spiritists that C. C. M., the man we know, will be reborn again? No; but that his divine Monad will be clothed thousands of times yet before the end of the Grand Cycle, in various human forms, every one of them a *new* personality. Like a mighty tree that clothes itself every spring with a new foliage, to see it wither and die towards autumn, so the eternal Monad prevails through the series of smaller cycles, ever the same, yet ever changing and putting on, at each birth, a new garment. The bud, that failed to open one year, will reappear in the next; the leaf that reached its maturity and died a natural death—can never be reborn on the same tree again. While writing *Isis,* we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded.

And thus, it seems, after all, that "two and three" will "make just four," if the "three" was only *mistaken* for that number. And, we have heard of cases when that, which was universally regarded and denounced as something *very* "black"—shockingly so—suddenly re-became "white," as soon as an additional light was permitted to shine upon it. Well, the day may yet come when even the much misunderstood occultists will appear in such a light. *Vaut mieux tard que jamais!*

Meanwhile we will wait and see whether C. C. M. will quote again from our present answer—in *Light.*

Collected Writings VOLUME IV

1882

THE SO-CALLED THEOSOPHICAL SOCIETY AT GHAZIPORE

[*Indian Mirror*, August 22, 1882]

SIR—Notwithstanding our protest that there is no Theosophical Society at Ghazipore, I am surprised to find that, in your issue of the 10th instant, you have, without a single comment, allowed the following paragraph in your Ghazipore correspondent's letter of the 17th ultimo, to appear:

"Monsieur H. Ropan, a Frenchman and a good German scholar, induced by the examples of Madame Blavatsky and Colonel Olcott, has founded a Theosophical Society at the premises of Babu L. N. Sen."

It has already been explained that no charter was granted, nor was any regular application for it received by us, for the formation of a Branch Society at Ghazipore. And no Society can assume the title which exclusively belongs to us. According to the laws of every civilized country, no one has a right to assume the title or name of any society of scientific or philosophical research, without the consent of the original promoters. A letter to this effect was sent to Mr. Ropan as soon as the protest was forwarded to you. The President and Secretary of the alleged Society have since sent a letter of apology begging for a charter, and the matter will formally be placed for consideration before the President-Founder in Council of our Society. But until we send you an intimation of the formation of a Branch Society at Ghazipore, we have to request you will be kind enough not to publish any such paragraphs, as the one above referred to, without first ascertaining whether the information contained therein is correct or not. It was not, I believe, too much for us to expect that the Secretary of the Calcutta Theosophical Society, at least who does, if not the Editor

of the *Indian Mirror,* who perhaps does not, know the facts of the case—should have protested against such an unceremonious intrusion of an unknown party of men into the privacy of our Society. Not only is its name usurped by them, but, as we find to our astonishment, our bye-laws, regulations, aims, objects, in fact, everything is copied verbally, to a comma, from our pamphlets, and—a notification is sent to our headquarters that, since a charter was not issued to them, they had, at the first opportunity, established a *Theosophical Society, entirely independent of our Association!*

Unless the President-Founder, who is now at Ceylon, consents to charter it, and the

now bogus Theosophical Society waits patiently for legal admission, I am afraid we shall have to ask for the protection of the law. There is some consolation, however, to know that not one of the self-made Ghazipore Theosophists has ever been initiated, and that, since none of them knows either the grips, signs, or passwords of our Society, there is little chance for them to be ever recognized and accepted by a regular Theosophist.

Yours, etc.,

H. P. BLAVATSKY,

Corresponding Secretary, Parent Theosophical Society.

Bombay, 16*th August,* 1882.

Collected Writings VOLUME IV

1882

FOOTNOTE TO "LETTERS ON ESOTERIC THEOSOPHY"

[*The Theosophist,* Vol. III, No. 12, September, 1882, p. 295]

[The following footnote may have been written by H. P. B., although it is not signed by her as Editor of *The Theosophist.* The writer speaks of the Incubi and Succubi of mediaeval writings, and of elementaries, in connection with his description of the after-death states. The footnote is as follows:]

The variety of *states* after death is greater, if possible, than the variety of human lives upon this earth. As

remarked further on, not all, by any means, become *piśachas,* nor are they all Earth-walkers. The victims of accident are generally exempt from this curse, only those falling into the current of attraction who die full of some engrossing earthly passion; the SELFISH who have never given a thought to anyone but their own selves. Overtaken by death in the consummation—whether real or imaginary—of some master-passion of their life, the desire remaining unsatisfied even after a full realization, and they still craving after more, such can never pass beyond the earth's attraction to wait for the hour of deliverance in happy ignorance and full oblivion. Among the "suicides" those to whom the statement of the writer applies in full are that class who commit the act in consequence of a crime, to escape the penalty of human law, or of their own remorse. Natural law cannot be broken with impunity; the inexorable causal relation between action and result has its full sway, but in the world of effects—the *Kama-loka;* and every case is met there by an adequate punishment, and in a thousand ways which would require volumes to describe them even superficially. In one of the future numbers of this magazine will be given quotations from the Buddhist Scriptures, and the Hindu Shastras concerning this subject with volume, page, and verse for easier verification.

____

Collected Writings VOLUME IV

1882

THE PERFECT WAY

[*The Theosophist,* Vol. III, No. 12, September, 1882, p. 296]

[Replying to a review of their work, the authors of *The Perfect Way* raise certain objections to various statements by the reviewer, and conclude by saying:

"... May it not well be that the issue of the work of the Theosophical Society in India may prove not only that which its respected Founders contemplated, but more—the sending forth of 'Eirenicon' to the religious world; and that by the union of the Eastern and Western minds effected through them, may be brought to birth a new and nobler Church than any before it—

190

a Church having, indeed, 'Buddha' and Buddhist philosophy for its circumference, but 'Jesus' and Christian aspiration for its central point—the two essential to each other, and interpreting the whole nature of Man?" To this H. P. B. remarks:]

We must be permitted respectfully to suggest to the esteemed authors of *The Perfect Way* that the philosophy and the Arhat doctrine left to us by the Lord Tathagata Buddha is quite broad enough to cover both the circumference and the Central Point of whatever Church. The rays of light radiating from *that* Central Point stretch far enough to cover and illuminate the whole area of the inhabitable worlds. Such is the opinion of BUDDHISTS, at least.

Collected Writings VOLUME IV

1882

IN RE "BUSIRIS"*

[*The Theosophist,* Vol. III, No. 12, September, 1882, p. 297]

We give room in this number to an interminably long paper—entitled "THE PHILOSOPHY OF SPIRIT—*Hierosophy, Theosophy,* and *Psychosophy,"* from the pen of Mr. W. Oxley—solely out of personal regard for the author. Highly instructive and interesting though it may prove to many we feel nevertheless compelled to seriously ask our correspondents—if they would see their contributions in print—to be more brief in future. Indeed, it is simply impossible for us at least as regards those articles that will not yield either to abridgment or division—to make room for such endless discussions. We are ever ready to allow our opponents the chance of being heard, and to present their side of the question before the impartial public in our magazine, but we have neither space nor means to insert voluminous articles. The more so, as in the present case, it is quite evident that Mr. Oxley has entirely misconceived not only Mr. Subba Row's real position, but also based himself upon as mistaken a view of what he is pleased to term the "doctrines" and "teaching of the Theosophical Society." He

—————

* [A name which W. Oxley used in his work in connection with a 'Spirit" who allegedly was the author of the *Mahâbhârata.* There is no historical evidence of this.—*Compiler.*]

—————

addresses his "Reviewer," as though he were an *"orthodox Brahmin,"* an intolerant bigot quite unacquainted with his forefathers' *esoteric views.* Whereas, the truth, is that our Brother, Mr. Subba Row, although undeniably a *Brahmin,* is a VEDANTIN ADVAITEE, of the *esoteric Aryan* school—one of the least favoured by orthodox bigoted *Brahminism,* a highly advanced *Chela* and one, whose thorough knowledge of the *real* esoteric significance of the sacred books of his country—especially of the BHAGAVAD-GITA—no one who knows him, or of him, can ever doubt. But we will leave Mr. Subba Row to answer for himself in our next number.

—————

Collected Writings VOLUME IV

1882

FOOTNOTES TO *THE PHILOSOPHY OF SPIRIT*

[*The Theosophist*, Vol. III, No. 12, September, 1882, pp. 298-303]

[The article is a reply of William Oxley to Subba Row's review of his work, *The Philosophy of Spirit.* W. Oxley says: "However this may be, as judged from the modern orthodox Brahminical standpoint, I venture to think that 'enlightened' Buddhists would hardly express so severe a judgment." To this H. P. B. remarks:]

As already stated in our editorial, Mr. Subba Row is *not* an "orthodox" Brahmin in the sense Mr. Oxley uses the word as with him it means bigotry. And we are moreover obliged to declare that "enlightened Buddhists" will hardly ever disagree with such an *enlightened* Brahmin as Mr. Subba Row.

[Speaking of the authorship of the *Vedas, the Mahâbhârata* and the *Bhagavad-Gîtâ,* W. Oxley says: "I am not going beyond the truth in saying, no man living knows who were the authors of these Records, or writings, or when and where they were written, and first published." H. P. B. comments on this:]

We believe Mr. Oxley is again mistaken in his denial. It does not at all stand to reason, that because Professor Monier Williams says so, no one in India should know anything on the subject. Many of the initiated Brahmans claim to, and we firmly believe, they *do* know, when the *Vedas,* the *Mahabharata,* and especially the *Bhagavad-Gita,* were written, and *by whom.*

[W. Oxley further writes: "Speaking of Occultism and Spiritualism: Theosophy seems anxious to impress upon Spiritualists, that the phenomena they witness are due to the 'intervention of enlightened living men and not disembodied spirits'"]

We deny most emphatically to have ever said any such absurdity. Who are the "enlightened living men" masquerading in the guise of *spirits,* is really more than we can ever imagine!

[In the course of his article, William Oxley writes: ". . . I have had three visits by the astral form of the venerable Koot Hoomi through a sensitive, whose linguistic organism was used by the astral form to speak to me, first in Bengali, and afterwards in my own language . . . The statement may come that 'this was the work of some vagrant spook, or elemental'; and even Koot Hoomi himself may, or may not, give a denial. . . ." To this statement H.P.B. has appended the following footnote;]

We feel extremely sorry to acknowledge that Mr. Oxley was right in his foreboding. Far from pretending to be informed of all the doings and actions of our venerated Brother Koot-Hoomi, and notwithstanding our surprise since the language given is certainly not that of the Koot-Hoomi we all know—we were preparing to allow the

above extraordinary statement to be published without comment, when we received the following from our BROTHER'S favorite Chela:—

"I am commanded by my beloved Master, known in India and in the Western lands as Koot-Hoomi Lal Singh, to make in his name the following declaration, in answer to a certain statement made by Mr. W. Oxley, and sent by him for publication. It is claimed by the said gentleman that my Master Koot-Hoomi (*a*) has thrice visited him 'by the astral form'; and (*b*) that he had a conversation with Mr. Oxley when, as alleged, he gave the latter certain explanations in reference to astral bodies in general, and the incompetency of his own *Mayavi-rupa* to preserve its consciousness simultaneously with the body 'at both ends of the line.' Therefore, my Master declares:

"1. Whomsoever Mr. Oxley may have seen and conversed with at the time described, it was not with Koot-Hoomi, the writer of the letters published in the *Occult World.*

"2. Notwithstanding that my Master knows the gentleman in question who once honoured him with an autograph letter, thereby giving him the means of making his (Mr. Oxley's) acquaintance, and of sincerely admiring his intuitional powers and Western learning—yet he has never approached him whether astrally or otherwise; nor has he ever had any conversation with Mr. Oxley; nor could he under any circumstances, even had there been any such conversation, have expressed himself in the terms now imputed to him.

"To guard against all possible misapprehension of this kind in the future, my Master will undertake to hold no communication henceforward with any medium or seer without authenticating that communication by means of three passwords which shall be made known to Messrs. A. O. Hume, President, and A. P. Sinnett, Vice-President, of the Simla "Eclectic Theosophical Society," so that they may be enabled to declare explicitly that my Master cannot be the author of any statement attributed to him in which they do not find these words."

By Order,
GJUAL-KHOOL M.***

[Consult *The Mahatma Letters to A. P. Sinnett,* Letter CXXV, where the text of this communication differs somewhat from the above and is longer. The original, either handwritten or precipitated, is actually signed as "Gjual-Khool," although the usual spelling is "Djual-Khool."—*Compiler*.]

Collected Writings VOLUME IV

1882

FOOTNOTES TO "PUZZLING QUERIES"

[*The Theosophist,* Vol. III, No. 12, September, 1882, p. 306]

[The author, B. R. Naidu, finds many contradictions among philosophers as to the causes of suffering and misery among men, and expresses his opinion that "this is a mystery to the most wise." Referring to the doctrine of Karma, as given in the *Puranas*, he says: "We are also taught that we are reborn in the forms of irrational beings and sometimes even of inanimate objects." H. P. B. comments:]

194

We confess here our ignorance. What is the religion which teaches such an absurdity as rebirth in an "inanimate form"?

[The writer continues. "If so, we will have to trace the causes for all these variations from the very beginning of the so-called creation . . . it is an absurdity to say that there were human or any other beings before the world's creation."]

We do not believe in creation, or that the universe had ever a beginning. All changes form in it—itself was ever and will never pass. Those who understand what they read *will* find an explanation even in the Hindu Scriptures. Nor is there any absurdity to say that there were "beings" before the world's *creation,* since *our* world is certainly not the only one of its kind in the vast universe.

["The Vedantists and some others are of this opinion, that the so-called Deity is diffused in and out of the universe; or, in other words, the universe itself is God, and God is the universe."]

Less learned than our correspondent—who strongly insisted to have the above questions published—we confess again our ignorance. None of the Vedantin sects, as far as we are acquainted with them, have ever taught that God was diffused "in and out of the universe," or that he pervaded it beyond its limits. First of all, the Vedantists cannot believe in an *extra-cosmic* deity, since they teach that the universe is limitless and Parabrahm—infinite. We invite Vedantin Pandits to answer these assertions.

[If such is the case, what other thing is there which can be regarded as quite distinct from that which is all in all in things animate and inanimate that can do *good or bad, so as to create according to its deed a Karma.*"]

Nothing, of course. The universe is not only the outward garment, the *Maya,* or illusionary clothing of the deity—which, nevertheless is present, as we understand it, in every atom of it—but the deity itself: Parabrahm *plus* Maya or Iśvara.

["The doctrine of Karma is quite current among most of the Pandits; and this is another puzzle for many."]

It is not the *absolute* that creates *Karma,* but the finite and sentient being evoluted out of it, or the visible projection of a finite portion of this absolute. In other words,

it is man, or matter in its highest state of perfection on earth—*matter plus* Brahm or the *absolute.* If we are wrong we hope some learned Pandit will kindly correct us. *Half-learned* are not required.

[In connection with Karma, Naidu asks to be enlightened as to the mystery of the differences of treatment meted out to the animals and even to inanimate objects, and says: "Abandoned deserts and hilly places are for a time turned into populous cities with splendid palaces and temples, and then again abandoned and left to re-become deserts, forests and dunghills. What kind of good or bad actions these pieces of stones, etc., could have committed to be treated so differently by men. . . ."]

With our best wishes and desire to help our esteemed correspondent in his dire perplexity, we are utterly unable to understand what he is driving at. What have the "deserts" and "dunghills," "palaces," and "forests" to do with *Karma,* or the destiny of man except as necessary *accessories?* It is the eternal fitness or unfitness of things, we should say, that turns the desert into a city, and *vice versa.* If he objects to the idea that the deity is everywhere, *i.e.,* omnipresent; and that, notwithstanding such a presence, men and things are not all alike honoured, happy, and miserable; then surely he cannot hope to receive an answer to such exhaustive a subject—the most abstruse and incomprehensible of puzzles for the philosophers of all and every age, namely, the *origin of good and evil*—in a few editorial lines? Let him study occult philosophy, and perhaps, he may be then satisfied. It is not the *Puranas* alone, when read in their dead-letter sense, that will yield nonsense. In the Bible we find the same incongruities. Jehovah curses the ground for the sake *(sin)* of Adam *(Genesis,* iii, 17) and the earth since then—suffers! And yet the Mosaic Bible yields out of its secret meaning the Kabala, the Occult Science of the Western Philosophers.

["Moreover we are taught to regard the so-called God as all good, all wise, omnipresent, etc. If so, why should some men be poor; others sickly . . . etc."]

The Western Kabalists call Devil "the God reversed," *Demon est Deus inversus.* The Eastern occultists do better: they reject such a god altogether.

Collected Writings VOLUME IV
1882

REVIEWS

[*The Theosophist,* Vol. III, No. 12, September, 1882, pp. 315-318]

I

THE THEOSOPHICAL SOCIETY, *its Objects and Creed; its Attitude towards Christianity and its Work in India: being a Paper in an enlarged form read before the Madras Diocesan Clerical Conference on July 4th, 1882; by the Rev. Arthur Theophilus.*

As regular as the new moon, one or another pamphlet modestly clothed in grey, like our own *Rules,* and generally so deceptive in its appearance, as to be easily mistaken by any Theosophist for one of our own publications, makes periodically its appearance on the horizon of Anglo-Indian literature, to vanish and disappear as quietly as it came. The fortunes of such pamphlets are various and many. No less numerous and, we may add, cunning, are the ways and modes devised for their circulation among those classes that would invariably consign them to the wastebasket, were they not taken in by the outward appearances of the little shams. The one before us is a curious exception to the rule: it does not contain one single word of personal abuse. Nor does it bear any internal resemblance to its predecessors. It can hardly be viewed as a cobweb of misrepresentations thrown nervously and hastily from the pen of an unscrupulous and anonymous foe, but seems rather to be laboriously wrought, and only after a careful perusal of all the data calculated to incriminate the Founders of the Theosophical Society Evidently the Rev. Arthur Theophilus does not belong to the class of our opponents represented by the garrulous and gossiping American missionaries, who have about as much

of the meekness of a servant of God in them, as the Hungerford-market dame when her fruit stall is upset by some gambling boy. The author of the pamphlet is to all appearances an educated man, who tries to be accurate. Were he to write upon any other subject, his accuracy, no doubt, would hardly have to be disputed. Why is it then, that as soon as the question touches upon the Theosophical Society, its aims, work, and especially upon its much misrepresented Founders, the best regulated clerical brain seems to begin labouring under a mysterious obscuration, a regular eclipse of common sense? Here he is, the author of our pamphlet, uttering in a courteous and very guarded manner statements far more inaccurate and easy of refutation than any of those of which the heroine of the *Hints on Esoteric Theosophy* is being accused of, and over which

"official testimony" the Rev. Theophilus rejoices so lustily in his own quiet way. He does not even stop to reflect that, if the accusation against one of the Founders of the Society was allowed to appear in a publication printed *under the auspices of that same Society,* it was probably due to some very good reasons. One of these may be that it did not much affect her in any way; and secondly, that if the charge was allowed to be published at all, it was just out of a feeling of respect (perhaps too exaggerated as we were told) for that something which will never trouble the dreams of a missionary: namely, the right of everyone to express freely his own private opinion, whether it concerns an individual or a religion. But the "obscuration," as regards this fact, is so manifest in the case of the Reverend lecturer that it passes our comprehension. It is no affectation of ignorance in him, no desire to wound the enemy by whatever weapon, but evidently proceeds from the very conformation of his mind, from the depths of a theologically distorted focus of intellectual perceptions. He cannot think in any different shape of the Theosophists, and his language follows the structure of his thoughts. What he says of Madame Blavatsky may be applied with far more justice to himself. He is evidently a gentleman of culture, but—"with a decidedly wrong mental (and purely clerical) moral *twist."* He is

prejudiced to the core and—is unable to see with his natural eye.

The lecturer limits the expression of his opinion to a very few facts, drawing his materials from the authentic reports of the Society and various articles in our magazine. He hopes to overturn the movement if it can be shown that "Theosophy, *viewed in the light of the public utterances of its Founders,* is subversive of all Theistic faith," in spite of their "reiterated professions of neutrality on religious matters"; and—he calls Theosophy—*a creed!* Starting from such wrong premises he sets to the task of quoting the public and published "utterances of its *two* Founders, and especially those of the Corresponding Secretary." To prove how well his position is taken, and that she is an atheist *from her own confessions,* he quotes—attributing them all to Madame Blavatsky—from the following articles:

1. An editorial in the *Arya*.	A *theistic* journal.
2. *Esoteric Theosophy,* page 49.	By a *deistic* Theosophist, not an *atheist* certainly.
" " " 50.	Ditto.
3. *The Elixir of Life,* Vol. III page 171.	By G . . . M . . ., F.T.S. "The italics and capitals are Madame Blavatsky's"—the Rev. lecturer coolly informs the public!)
4. *The Theosophist,* May, 1882, page 205.	By "O."
5. *The Theosophist,* article "The Elixir of Life, April, 1882, page 169.	By G . . . M . . ., F.T.S. (This is called by the Rev. Theophilus "Mme. Blavatsky's definition on

6. *Esoteric Theosophy*, page 79.	meditation.")
7. *The Theosophist,* article "Elixir of Life," March, 1882, page 142.	From Col. Olcott's letter.
	By G . . . M . . ., F.T.S. (The quotation is preceded by the lecturer's affirmation — "Madame Blavatsky teaches that," etc.)
8. *Esoteric Theosophy*, page 45. 9. " " " 67. 10. " " " 57.	By a *deistic* Theosophist.
11. " " " 79. 12. " " " 107.	By Colonel Olcott.

13. Quotations from a letter from "Aletheia." (*Theosophist* for June, 1882.)	Unfortunate reference, and a most sad blunder! "Aletheia" is identical with the author of *Hints on Esoteric Theosophy*.
14. Quotations from a letter, "The Beef Question." *(Theosophist* for July, 1882.) etc., etc., etc.	By A. Sankariah, F.T.S. "As there is no editorial comment on the article," the lecturer *concludes* that it represents the "views of the Theosophical leaders"!!

The only two quotations belonging to Madame Blavatsky are (1) from an editorial in *The Theosophist* for May, 1882, page 191; and (2) from the same magazine in May. Quotation the first affirms that "we accept Christians as members of our Society, and, in fact, a Christian clergyman was one of its original Founders," and may be now completed by our answering the lecturer's sneer that the clergyman's name is not given—when we tell him—that the name of that Founder is the Rev. J. H. Wiggin, of Boston, late Editor of the *Liberal Christian.* Quotation number two refers to a statement of ours about the Yogis, and has not the slightest bearing upon any religious questions. Thus to *prove the atheism* of Madame Blavatsky, the Reverend lecturer resorts to *fourteen* quotations from various articles by different—mostly theistic—writers, making her distinctly responsible for each of those, and fathering every one of them upon her, only, because he finds them either in *The Theosophist* or in Theosophical publications. When one remembers that every number of our magazine states on its first column that *"its Editor disclaims responsibility for opinions* expressed by contributors," etc.—it becomes very difficult to refrain from exclaiming:

"He put an enemy into his mouth
Which stole away his brains."

Now we desire the reader to properly understand that personally we do not at all deny the charge of atheism, the word being used in an orthodox theistic sense. Nor do we feel inclined to lose our time in disproving the numerous and very funny mistakes of the Reverend lecturer. What we aimed at was to show beyond any doubt or cavil that, when

once upon the subject of the Theosophical Society, it is utterly impossible even for the best regulated and most tolerant of missionaries, or any other Reverend of the Christian persuasion, not only to be accurate in his statements, but even to keep within the broadest boundaries of fact and truth.

II

THE VACCINATION INQUIRER *and Health Review, the Organ of the London Society for the Abolition of Compulsory Vaccination, published monthly at the Office of the Society, 114 Victoria Street, Westminster, S.W., etc.*

The August number of this journal—which belongs to the same class of heterodox publications as the *Homœopathic Journal*—is on our table. The subject matter of this fearless little monthly which may be viewed if we could be brought to believe a bilious admirer of Vaccination— as "a direct incitement to a breach of the law," is very interesting. It does its level best to upset the illusions of orthodox medicine, and to expose the legal quackery of its practitioners, and show "how Prestige is worked." In its own words:

> A favourite method of recommending fancies under the name of science is to canonize some noisy quack, and to have him represented in lands where he is indifferently known as an authority, whose words are to be accepted with pious subservience. Thus we have paraded before us a scientific saint in America, another in France, another in Germany, and so on. In London one starry quack appears to be well-nigh extinguished, whilst another is waning, although his beams still continue to dazzle the Continent. It will require much shouting of hosannas to succeed in canonizing the saint, who proposes to 'vaccinate' consumption into us. But if it is a praiseworthy thing to do, it ought to be done openly, and not under the disguise of cow or calf.

Would that our great innovators could succeed in "inocculating" some drops of common good sense into themselves, before proposing to "vaccinate" into the human system more diseases than it is already heir to! An artificial permanent issue in the brain of some of them, whenceforth their bigotry, prejudice and malevolence to everything and everyone bold enough to oppose their papal bulls would freely run out—is a desirable experiment to make. We generously offer them our advice to that effect free of charge for its publication.

III

"A LECTURE ON THE PECULIARITIES OF HINDU LITERATURE"—*delivered at the Triplicane Hindu Literary Society of Madras, by C. T. Winfred, B.A.*—is a very thoughtful and scientific pamphlet, and shows a great erudition and research on the part of its author. We believe the lecturer labours under a misconception though, when he seeks to show on the authority of Professor Max Müller, that "Nirvana, as conceived by Buddha, corresponds to the state of Iswara." Most of the ontological truths are common to the "Jewish *Bible,* the Hindu *Veda,* the Parsi *Zend Avesta,* and the Mohammedan *Koran."* But neither the Buddhist *Pitaka* nor Buddhism in its full presentation can be called religion; for Buddhism in its esoteric sense is the grandest world philosophy, while in its popular aspects it is but little higher than any other so-called religion—generally a cobweb of foolish and unscientific fables.

202

Therefore, Buddhism proper ought never to be classified with the groups of theistic religions, since it is a philosophy entirely apart from, and opposed to, other religious systems. It is an original idea in the able lecturer to refer to the Bible as the "Jewish Veda." The pith of the lecture may be summarized in its last sentence:

> Methinks, we see a time when a race of intellectual giants, nourished with the solid pabulum of ontological experience, animated by the noble spirit of martyrdom for truth, deeply versed in and richly experienced in the classic lore of Hindu literature, will start out from the womb of modern Society and take a conspicuous part in the great struggle, raging from the birth of creation up to the present between this principle of Evil and Good, Oromasdes and Arimanes, Virtue and Vice, Light and Darkness, Grace and Ignorance, and tread in the footsteps of their great ancestors.

Those are noble words if they mean what they say. We had barely time to glance at the lecture, and do not pretend to give it the full review it would evidently merit.

IV

"THE CHRISTIAN HERALD" and "SIGNS OF OUR TIMES" carry in their title-name the gist of their subject matter. It is an *illustrated* paper; and one of the engravings represents a wicked Chinese "Blacksmith burning his female child." It is a very impressive picture. It would hardly fail to prove to the infidels the evident superiority of the Christian over the "heathen" Buddhist and Confucian religions, had we not as an offset against it another engraving in some of the illustrated papers of America, representing a pious Christian father in Philadelphia moved by the example of the Patriarch Abraham sacrificing (in common parlance murdering) his own ten-year-old child for the glory of the Lord God of Israel. We have had several such

instances of frenzied piety among Christians lately. On the engraving of the *Christian Herald* (March 22nd, 1882) the *newly born* female infant shows undoubted signs of desperate terror at the sight of the burning oven; her eyes are widely open, and her two uplifted arms are giving the "sign of distress" of the Western Masons. Very happily though the picture does not seem to represent a *fact,* but only a hearsay. "We have even *heard* of an infant girl being *burned* to death," writes the reverend reporter from China. We are sorry to be unable to give the same benefit of doubt to the Philadelphian modern Abraham, since he was tried, found guilty and sentenced last year in America for his pious Biblical imitation.

A long article is given by Rev. G. W. Waldon, on Spiritualism, which its author calls *Modern Demonism.* Having shown the public these "Signs of our Times," the editor addresses a personal request to his subscribers the originality of which ought not to be lost on our own patrons. Hoping that the latter will not fail to comply with the modest request, we reproduce it *verbatim.*

> The prayers of the readers of this journal are requested for the blessing of God upon its Editors and those whose sermons, articles, or labours for Christ are printed in it, and that its weekly circulation of more than 250,000 copies may be blessed by the Holy Spirit to the conversion of many sinners and the quickening of God's people.

V

"THE FREE CHURCH MONTHLY" of July 4th, shows us *"Hindus Feeling After God."* The Rev. A. Andrew of Chingleput speaks very eloquently of three cases of "Brahmin seekers after salvation." Unfortunately, the interesting case, No. 1 (who, we are told, is now studying at Madras in Patcheappah's College) had hardly told his Rev. adviser "I am ready" when a meeting of his Brahman friends was convened and the proposed candidate for salvation was

carried off by his unregenerate parents beyond the proselytizing clutches of the reverend gentleman. The second case, also proved a failure. A Brahman boy of fifteen having been asked "to believe at once and witness well for Christ" asked before giving his heart to Jesus "if he will be compelled (when a Christian) to eat those things he dislikes." Notwithstanding "a long letter in answer" the reverend has not heard from him, since. The third case is that of a *non-caste.* Being but a too easy prey for the missionary enterprise, the Rev. A. Andrew declines to baptize him, as he is "not yet satisfied with his knowledge of Christian truth." His ignorance must be great indeed. Remembering the numbers of Hindu converts we have met at Madras and elsewhere, who continue to wear

the topknot, to adorn their dusky brows with huge caste marks, to give their children in marriage in their infancy, to keep strictly to the widow non-remarriage law, and every other custom, and differing generally from their heathen brethren by no external, social, or for all we know, internal mark, we wonder at such an unusual discretion. Asked by us what he knew of Jesus Christ, one of the said natives, a very old convert, baptized in 1857, as he told us, answered that *Yeshu* was born and lived and died at the Nazareth Mission near Tinnevelly. Cross-examined further, as to who put the Man-God to death, the unsophisticated Madrassee innocently replied that he "did not know for certain, but that *he had reasons to believe it was done by the order of an English Collector Sahib of that place!"* We hope the Rev. A. Andrew will clear the doubts (as also the reputation of the British Anglo-Indian Officials) of *his* converts to that effect—before he baptizes any more of them.

IS ELECTRICITY MATTER OR FORCE?*

BY A THEOSOPHIST

[*The Theosophist*, Vol. III, No. 12, September, 1882, pp. 318-319]

In a very interesting and able address on "The Common Foundation of all Religions," delivered at Madras, on April 26, 1882, by Colonel H. S. Olcott, President-Founder of the Theosophical Society, the learned President, while speaking of matter, has asserted that electricity is matter, like the air and water.

I will quote his own words here:

> "Well then, to return, is it matter, or something else? I say matter *plus* something else. And here stop a moment to think what matter is. Loose thinkers—among whom we must class raw lads fresh from College, though they be ever so much titled—are apt to associate the idea of matter with the properties of density, visibility, and tangibility. But this is very inexcusable. The air we breathe is invisible, yet matter—its equivalents of oxygen, hydrogen (?), nitrogen, and carbonic acid, are each atomic, ponderable and demonstrable by analysis. *Electricity* cannot, except under prepared conditions, be seen, yet it is *matter.* The universal ether of science no one ever saw, yet it is matter in a state of extreme tenuity. Take the familiar example of forms of water, and see how they rapidly run up the scale of tenuity until they elude the clutch of science: stone-hard ice, melted ice, condensed steam, superheated and invisible steam, *electricity*(?) and—it is gone out of the world of effects into the world of causes!

—————

* [This article is reprinted here as it is directly related to the one which follows.——*Compiler.*]

—————

The familiar examples of air, water, and the universal ether given by the learned Colonel to illustrate matter, are well known and cannot be disputed for a moment, but how he reconciles the idea of electricity, being also an example of matter, cannot be conceived. Taking his own definition of matter, "atomic, ponderable, and demonstrable," I cannot understand how his material electricity will stand these tests. I will explain this further on when showing the difference between force and matter.

According to the latest theories, electricity is regarded as a force, and not matter. The best thinkers and best writers on physical science, as taught in Europe, are agreed on this point. Professor Tyndall, one of the best materialistic philosophers of the present century, while writing on "Matter and Force," says:

> "Long-thinking and experimenting has led philosophers to conclude that matter is composed of atoms, from which whether separate or in combination, the whole material world is built up. The air we breathe, for example, is mainly a mechanical mixture of the atoms of oxygen and nitrogen. The water we drink is also composed of oxygen and hydrogen. But it differs from the air in this particular, that in water the oxygen and hydrogen are not mechanically mixed, but chemically combined. The atoms of oxygen and those of hydrogen exert enormous attraction over each other; so that, when brought into sufficient proximity, they rush together with an almost incredible force to form a chemical compound. But powerful as is the force with which these atoms lock themselves

together, we have the means of tearing them asunder, and the agent by which we accomplish this may here receive a few moments' attention."

Then he goes on describing the development of this *force* which he calls *electricity.* Here Professor Tyndall clearly shows that *matter* is different from *force.*

Again, in the chapter on Scientific Materialism, Professor Tyndall says:

"The forms of the minerals resulting from this play of *polar forces* are various, and exhibit different degrees of complexity. Men of science avail themselves of all means of exploring their molecular structure. For this purpose they employ in turn as agents of exploration, light, heat, magnetism, electricity, and sound."

According to the latest researches of modern physical science, philosophers have recognized the existence of some agency, which they either call a *force* or *energy,* and they regard the several physical forces, viz., light, sound, heat, magnetism, and electricity as but different manifestations of the same.

Professor Balfour Stewart regards *electricity* as a manifestation of energy.

Professor Ganot defines electricity as a physical agent.

Professor Miller calls it a *compound force.*

Force, energy, and physical agent are simply different words to express the same idea. It will thus be seen that the modern men of science are agreed upon this point, that electricity is a force. Let us proceed a step farther, and see whether *matter* and *force* are interchangeable terms. That is whether matter is force, or force is matter.

From the quotations given above, it will be seen that Professor Tyndall says that *matter* is composed of atoms, and that which keeps these atoms together or tears them asunder is *force.* That is, matter is different from force. As matter is composed of atoms it must be ponderable; Colonel Olcott admits this. It can be proved by experiment that the air we breathe, and the water we drink, have each of them some weight. The universal ether of science, which exists in extreme tenuity, can be proved to possess some weight.*

Is this test applicable to force? In whatever form it may be manifest, as light, sound, heat, magnetism, or electricity, it can be experimentally proved that it has no weight.

Light, according to the latest theories in science, is the result of undulations or vibrations of an elastic medium or ether of inconceivable tenuity, filling all space. By any scientific apparatus, yet known, it is not practicable to weigh a ray of light. If we pass several rays of light through a lens or prism, it does not in any way gain in weight.

Heat is the vibration of the atom of a body. Can we weigh heat? I don't think we can. The ball experiment is well known even to the beginners of science.

Magnetism or electricity are called polar forces.

A soft iron bar, after it is permanently magnetized, does not gain in weight.† So, also, a Leyden jar charged with electricity does not gain in weight; or a platinum wire attached to the two poles of a galvanic battery which will be red hot while electricity is passing through it, will not gain in weight. It may be urged by some that the present science has not the means to weigh these. The simple reply to this would be that if the chemical balance is now capable of weighing minute bodies, there is no reason why these agents, which are both demonstrable and appreciable, should not be weighed by it, if they had any weight.

It would seem that such an argument may be brought forward simply with a view to evading the point in question.

____

* Science would feel thankful to our correspondent, we should say, if he could but prove his assertion. [H.P.B.]

† "Soft iron *cannot* be "permanently" magnetised. Our correspondent confounds it probably with steel. [H.P.B.]

____

Hence we may conclude that these several manifestations of force are imponderable. As matter is ponderable, they cannot be matter: that is, force is not matter. *Electricity* has been described above as a force; therefore, it is not matter. How is it then that electricity is called matter, and is mentioned as an illustration of matter along with air and water?

As a question of science, discussion on this subject seems desirable, and *The Theosophist* would assist the cause of science by giving publicity to this letter, and inviting replies to it from those including Colonel Olcott, who maintain that electricity is *matter* and not a *force.*

Baroda, July 19, 1882.

____

Collected Writings VOLUME IV
1882

WHAT IS MATTER AND WHAT IS FORCE?
(A Reply.)
BY ANOTHER THEOSOPHIST.*

[*The Theosophist*, Vol. III, No. 12, September, 1882, pp. 319-324]

"As a question of science,"—which, as such, has to be strictly kept within the boundaries of modern materialistic science—all "discussion on this subject," however "desirable," would prove, on the whole, unprofitable. Firstly, because science confines herself only to the physical aspects of the conservation of energy or correlation of forces; and, secondly, because, notwithstanding her own frank admissions of helpless ignorance of the ultimate causes of things, judging by the tone of our critic's article, I doubt whether he would be willing to admit the utter unaptness of some of the scientific terms as approved by the Dvija, the "twice-born" of the Royal Society, and obediently accepted by their easily persuaded admirers. In our age of

---

* [In *Letters of H. P. Blavatsky to A. P. Sinnett,* p. 8, H.P.B. states that this answer is from the pen of Master K.H. It is not known whether it was dictated to H.P.B., or received in some other manner.—*Compiler.*]

---

freedom of thought and cheap paradox, party spirit reigns supreme, and science has become more intolerant, if possible, than even theology. The only position, therefore, that could be safely assumed by a student of esoteric philosophy against (evidently) a champion of the *exact* science, in a discussion upon the appropriateness of certain modern scientific terms, would be to fight the latter with his own weapons, yet without stirring an inch from one's own ground. And this is just what I now propose to do.

At the first glance, there does not seem much to answer in the article—"Is Electricity Matter or Force?" A modest point of interrogation, parenthetically placed after the word "hydrogen," in an enumeration of the equivalents of "the air we breathe"; and, the question, as shown in the heading, and already *seemingly* settled by a series of quotations taken from scientific authorities who have been pleased to regard electricity as "a force,"—is all we find in it. But it is so *only* at the "first glance." One need not study our querist's article very profoundly, to perceive that it involves a question of a far more serious moment to the Theosophists, than there appears to be in it at first. It is neither more nor less than the following: "Is the President of a Society, which numbers among its adherents some of the most scientific minds and intellects of Europe and America, any better than an ignoramus who has not even studied, or, has forgotten, his school primers—or is he not?" The implication is a very grave one, and demands as serious a

consideration.

Now, it could hardly be expected that any reasonable man personally acquainted with the President would lose his time over proving that Colonel Olcott cannot be ignorant of that which every schoolboy is taught and knows; to wit, that air, the gaseous fluid, in which we live and breathe, consists essentially of two gases: oxygen and nitrogen, in a state of mechanical mixture. Nor does anyone need a Professor Tyndall to assure him of the fact. Hence, while the sneer implied in the interrogation mark would seem quite natural if the paper emanated from an enemy, it naturally shocks a Theosophist to find it proceeding from a Brother member. No Fellow can be ignorant of the fact, that "the

President-Founder of the Theosophical Society" has never pretended to lecture upon any specific subject pertaining to physical sciences—which is the province of physicists and chemists; nor has "the learned President" pledged himself never to depart from the orthodox terminology of the Fellows of the Royal Society. An expounder and advocate of occult sciences, he may be permitted to use the peculiar phraseology of the ancient philosophers. It is simply absurd to have to point out that which is self-evident; namely, that the equivalents "of the air we breathe," enumerated by the lecturer, *did not* relate to the atmospheric air pure and simple—for he would have probably said in such a case "chemical constituents," or its "compound elements"—but to the whole atmosphere, one of the five primitive elements of occult philosophy composed of various and many gases.

To show the better the right we have to assume an attitude of opposition against certain arbitrary assumptions of modern science, and to hold to our own views, I must be permitted to make a short digression and to remind our critic of a few unanswerable points. The bare fact that modern science has been pleased to divide and subdivide the atmosphere into a whole host of elements, and to call them so for her own convenience, is no authoritative reason why the Occultists should accept that terminology. Science has never yet succeeded in decomposing a single one of the many simple bodies, miscalled "elementary substances," for which failure, probably, the latter have been named by her "elementary." And whether she may yet, or never may, succeed in that direction in time, and thus recognize her error, in the meanwhile we, Occultists, permit ourselves to maintain that the alleged "primordial" atoms would be better specified under any other name but that one. With all the respect due to the men of science, the terms "element" and "elementary" applied to the ultimate atoms and molecules of matter of which they know nothing, do not seem in the least justifiable. It is as though the Royal Society agreed to call every star a "Kosmos," because each star is supposed to be a world like our own planet, and then would begin taunting the ancients with

ignorance since they knew but of one *Kosmos*—the boundless infinite universe! So far, however, science admits herself that the words "element" and "elementary," unless applied to primordial principles, or self-existing essences out of which the universe was evoluted, are unfortunate terms; and remarks thereupon that "experimental science deals only with legitimate deductions from the facts of observation, and *has nothing to do with any* kind of essences except those which it can *see, smell, or taste."* Professor J. P. Cooke tells us that "Science leaves all others to the metaphysicians" (*New Chemistry,* 1877). This stern *pronunciamento,* which shows the men of science refusing to take anything *on faith,* is immediately followed by a very curious admission made by the same author. "Our theory, I grant, may all be wrong," he adds, "and there may be no such things as molecules(!) . . . The new chemistry *assumes, as its fundamental postulate that the magnitudes we call molecules are realities; but this is the only postulate."** We are thus made to suspect that the exact science of chemistry needs to take as well as *transcendental* metaphysics something on blind faith. Grant her the postulate—and her deductions make of her an *exact* science; deny it—and the "exact science" falls to pieces! Thus, in this respect, physical science does not stand higher than psychological science, and the Occultists need fear but very little of the thunderbolts of their most *exact* rivals. Both are, to say the least, on a par. The chemist, though carrying his subdivision of molecules further than the physicist, can no more than he experiment on individual molecules. One may even remind both that none of them has ever seen *an individual* molecule. Nevertheless, and while priding themselves upon taking nothing on faith, they admit that they cannot often follow the subdivision of molecules with the eye, but "can discern it with the intellect" [p. 89]. What more, then, do they do than the Occultists, the alchemists, the adepts? While they discern with the "intellect," the adept, as he

---

* [Italics are H.P.B.'s. The quotation is on p. 75 of Cooke's work.— *Compiler.*]

---

maintains, can as easily discern the subdivisibility *ad infinitum* of that, which his rival of the *exact* methods pleases to call an *"elementary* body," and he follows it—with the *spiritual* in addition to his *physical* intellect.

In view then of all that precedes, I maintain that the President of the Theosophical Society had a perfect right to use the language of the Occultists in preference to that of modern science. However, even were we to admit that the "equivalents" under review referred simply to the air we breathe, as specified by that science, I still fail to perceive why the lecturer should not have mentioned "hydrogen" along with the other gases. Though air consists properly but of two gases, yet with these are always present a certain proportion of carbonic acid gas and *aqueous vapour.* And with the presence of the latter, how can "hydrogen" be excluded? Is our learned Brother prepared to maintain that we never breathe anything but oxygen and nitrogen? The kind assurance we have from science that the presence of any gas in the atmosphere, besides oxygen and nitrogen,

ought to be regarded simply as *accidental impurities;* and that the proportions of the two elements of the air hardly vary, whether taken from thickly populated cities or overcrowded hospitals, is one of those scientific fictions which is hardly borne out by facts. In every closely confined place, in every locality exposed to putrescent exhalations, in crowded suburbs and *hospitals*—as our critic ought to know—the proportion of oxygen diminishes to make room for mephitic gases.*

But we must pass to the more important question, now, and see, how far science is justified in regarding electricity as a force, and Colonel Olcott—with all the other Eastern Occultists—in maintaining that it is "still *matter.*" Before we open the discussion, I must be allowed to remark, that since "a Theosophist" wants to be *scientifically* accurate, he

* In Paris—the centre of civilization—the air collected in one of its suburbs, was found, when analysed, a few years ago, to contain only 13.79 per cent [of oxygen] instead of 23, its usual proportion; nitrogen was present to the amount of 81.24 per cent, carbonic acid 2.01, and sulphuretted hydrogen 2.99 per cent.

ought to remember that science does not call electricity a *force,* but only one of the many manifestations of the same; a mode of action or motion. Her list of the various kinds of energy which occur in nature is long, and many are the names she uses to distinguish them. With all that, one of her most eminent adepts, Professor Balfour Stewart—one of the authorities he quotes against our President—warns his readers (see "The Forces and Energies of Nature")* that their enumeration has nothing *absolute,* or complete about it, "representing, as it does, not so much the present state of our knowledge as *of our want of knowledge, or rather profound ignorance of the ultimate constitution of matter."* So great is that ignorance, indeed, that treating upon heat, ; mode of motion far less mysterious and better understood than electricity, that scientist confesses that "if heat be not a species of motion, it must necessarily be a species of matter," and adds that the men of science "have *preferred* to consider heat as a species of motion to the alternative of supposing the creation *of a peculiar kind of matter."*

And if so, what is there to warrant us that science will not yet find out her mistake some day, and recognize and call electricity in agreement with the Occultists "a species of a peculiar kind of matter"?

Thus, before the too dogmatic admirers of modern science take the Occultists to task for viewing electricity under one of its aspects—and for maintaining that its basic principle—MATTER, they ought at first to demonstrate that science errs when she herself, through the mouthpiece of her recognized high priests, confesses her ignorance as to what is properly Force and what is Matter. For instance, the same Professor of Natural Philosophy, Mr. Balfour Stewart, LL.D., F.R.S., in his lectures on *The Conservation of Energy,* tells us as follows:

. . . we know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic, [and] . . . it is in truth, only a convenient classification, and nothing more. [pp. 2,

78.]

—————

* [3rd chapter of *The Conservation of Energy,* 1874.—*Compiler.*]

—————

Furthermore, one and all, the men of science admit that, though they possess a definite knowledge of the general laws, yet they "have *no* knowledge of individuals in the domains of physical science." For example, they *suspect* "a large number of our diseases to be caused by organic germs," but they have to avow that their "ignorance about these germs is most complete." And in the chapter "What is Energy?" the same great naturalist staggers the too confiding profane by the following admission:

. . . if our knowledge of the nature and habits of organized molecules be so small, our knowledge of the ultimate molecules of inorganic matter is, if possible, still smaller. . . . It thus appears, that we know little or nothing about the shape or size of molecules, or about the forces which actuate them . . . the very largest masses of the universe share with the very smallest this property of being beyond the scrutiny of the human senses. . . . [pp. 5-6.]

Of *physical* "human senses" he must mean, since he knows little, if anything, of any other senses. But let us take note of some further admissions; this time by Professor Le Conte in his lecture on the *Correlation of Vital with Chemical and Physical Forces:*

*. . . Since the distinction between force and energy is imperfectly or not at all defined in the higher forms of force, and especially in the domain of life . . . our language cannot be more precise until our ideas in this department are far clearer than now.**

Even as regards the familiar liquid—water—science is at a loss to decide whether the oxygen and hydrogen exist, as such, in water, or whether they are produced by some unknown and unconceived transformation of its substances. "It is a question," says Mr. J. P. Cooke, Professor of Chemistry, "about which we may speculate, but in regard to which we have no knowledge. Between the qualities of water and the qualities of these gases there is not the most distant resemblance." All they know is that water can be decomposed by an electrical current; but why it is so decomposed, and then again recombined, or what is the nature of that they call electricity, etc., they do not know. Hydrogen, more

—————

* *Vide* Balfour Stewart, *The Conservation of Energy*, N.Y., 1874, Appendix, pp. 172-73.

—————

over, was till very lately one of the very few substances, which was known only in its aeriform condition. It is the lightest form of matter known.* For nearly sixty years, ever since the days when Davy liquefied chlorine, and Thilorier carbonic acid under a pressure of fifty atmospheres—five gases had always resisted manipulation—hydrogen, oxygen, nitrogen, carbonic oxide, and finally bioxide of nitrogen. Theoretically they

might be reduced, but no means could be found by which they could be dealt with practically, although Berthelot had subjected them to a pressure of 800 atmospheres. There, however, where Faraday and Dumas, Regnault and Berthelot had failed, Mr. Cailletet, a comparatively unknown student of science, but a few years ago achieved a complete success. On December 16th, 1878, he liquefied oxygen in the laboratory of the École Normale, and on the 30th of the same month he succeeded in reducing even the refractory hydrogen. Mr. Raoul Pictet, of Geneva, went still further. Oxygen and hydrogen were not only liquefied, but *solidified,* as the experiment—by illuminating with electric light the jet as it passed from the tubes containing the two gases, and finding therein incontestable signs of polarization which implies the suspension of solid particles in the gas proved.†

There is not an atom in nature, but contains latent or potential electricity which manifests under known conditions. Science knows that matter generates what it calls force, the latter manifesting itself under various forms of energy—such as heat, light, electricity, magnetism, gravitation, etc.—yet that same science has hitherto been unable, as we find from her own admissions as given above, to determine with any certainty where matter ends and force (or spirit, as

----

* A cubic yard of air at the temperature of 77 deg. Fahr. weighs about two pounds, while a cubic yard of hydrogen weighs only 21/2 ounces.

† Article of Henry de Parville, one of the best of the French popularizers of science.— *Journal des Débats.*

----

some call it) begins. Science, while rejecting metaphysics and relegating it through her mouthpiece, Professor Tyndall, to the domain of poetry and fiction, unbridles as often as any metaphysician her wild fancy, and allows mere hypotheses to run races on the field of unproved speculation. All this she does, as in the case of the molecular theory, with no better authority for it, than the paradoxical necessity for the philosophy of every science to arbitrarily select and assume imaginary fundamental principles; the only proof offered in the way of demonstrating the actual existence of the latter being a certain harmony of these principles with observed facts. Thus, when men of science imagine themselves subdividing a grain of sand to the ultimate molecule they call oxide of silicon, they have no *real,* but only an *imaginary* and purely hypothetical right to suppose that, if they went on dividing it further (which, of course, they cannot) the molecule, separating itself into its chemical constituents of silicon and oxygen, would finally yield that which *has* to be regarded as two *elementary bodies*—since the authorities, so regard them! Neither an atom of silicon, nor an atom of oxygen, is capable of any further subdivision into something else—they say. But the only good reason we can find for such a strange belief is, because they have tried the experiment and—failed. But how can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and instruments may not show their error some day?

How do they know that those very bodies now called "elementary atoms" are not in their turn compound bodies or molecules, which, when analysed with still greater minuteness, may show containing in themselves the *real,* primordial, elementary globules, the *gross* encasement of the still finer atom-spark—the spark of LIFE, the source of Electricity—MATTER still! Truly has Henry Khunrath, the greatest of the alchemists and Rosicrucians of the middle ages, shown spirit in man—as in every atom—as a bright flame enclosed within a more or less transparent globule, which he calls *soul.* And since the men of science confessedly know nothing of (*a*) the origin of either matter or force; (*b*) nor of electricity or life; and (*c*) their knowledge of the

ultimate molecules of inorganic matter amounts to a cipher; why, **I** ask, should any student of Occultism, whose great masters *may* know, perchance, of essences which the professors of modern materialistic school can neither "see, smell, nor taste," why should he be expected to take their definitions as to what is MATTER and what FORCE as the last word of unerring, infallible science?

"Men of science," our critic tells us, "employ in turn as agents of exploration, light, heat, magnetism, electricity and sound"; and at the same time he enunciates the now heretical proposition, "that these several manifestations of force are *imponderable."* I respectfully suggest that when he speaks of *imponderable* agents he sins against the decrees of his great masters. Let him study the books published upon the newly reorganized chemistry based upon what is known as "Avogadro's Law"; and then he will learn that the term *imponderable* agents is now regarded as a scientific absurdity. The latest conclusions at which modern chemistry has arrived, it seems, have brought it to reject the word *imponderable,* and to make away with those textbooks of pre-modern science, which refer the phenomena of heat and electricity to *attenuated forms of matter*. Nothing, they hold, can be added to, or subtracted from bodies without altering their weight. This was said and written in 1876, by one of the greatest chemists in America. With all that, have they become any the wiser for it? Have they been able to replace by a more scientific theory the old and tabooed "phlogiston theory" of the science of Stahl, Priestley, Scheele, and others?—or, because they have proved, to their own satisfaction, that it is highly unscientific to refer the phenomena of heat and electricity to attenuated forms of matter have they succeeded at the same time in proving what are really, Force, Matter, Energy, Fire, Electricity—LIFE? The *Phlogiston* of Stahl—a theory of combustion taught by Aristotle and the Greek philosophers—as elaborated by Scheele, the poor Swedish apothecary, a secret student of Occultism, who, as Professor Cooke says of him, "added more knowledge to the stock of chemical science in a single year than did Lavoisier in his lifetime," was not a mere

fanciful speculation, though Lavoisier was permitted to taboo and upset it.* But, indeed, were the high priests of modern science to attach more weight to the *essence* of things than to mere generalizations, then, perhaps, would they be in a better position to tell the world more of the "ultimate structure of matter" than they now are. Lavoisier, as it is well known, did not add any new fact of prime importance by upsetting the phlogiston theory, but only added "a grand generalization." But the Occultists prefer to hold to the fundamental theories of ancient sciences. No more than the authors of the *old* theory, do they attach to phlogiston—which has its specific name as one of the attributes of *Aka□a*—the idea of weight which the uninitiated generally associate with all matter. And though to us it is a *principle,* a well-defined essence, whereas to Stahl and others it was an *undefined* essence—yet, no more than we, did they view it as *matter* in the sense it has for the present men of science. As one of their modern professors puts it: "Translate the *phlogiston* by *energy,* and in Stahl's work on Chemistry and Physics, of 1731, put *energy* where he wrote *phlogiston,* and you have . . . our great modern doctrine of conservation of energy." Verily so; it is the "great modern doctrine," only—*plus* something else, let me add. Hardly a year after these words had been pronounced, the discovery by Professor Crookes of *radiant matter*—of which, further on—has nigh upset again all their previous theories.

"Force, energy, physical agent, are simply different words to express the same idea," observes our critic. I believe he

---

* [This term is derived from the Greek *phlogistos,* burnt, inflammable, and *phlogizein,* to set on fire, to burn. It is a term used for the hypothetical principle of fire, or inflammability, regarded as a material substance. The term was proposed by Stahl, who, with J. J. Becher, advanced the *phlogiston theory.* According to them, every combustible substance is a compound of phlogiston, and the phenomena of combustion are due to the phlogiston leaving the other constituent behind. Similarly, metals are produced from their calces by the union of the latter with phlogiston. While abandoned now, the theory is not altogether without worth, and has occult implications.—*Compiler.*]

---

errs. To this day the men of science are unable to agree in giving to electricity a name, which would convey a clear and comprehensive definition of this "very mysterious agent," as Professor Balfour Stewart calls it. While the latter states that electricity or *"electrical attraction may* PROBABLY *be regarded as peculiarly allied to that force which we call chemical affinity";* and Professor Tyndall calls it "a mode of motion," Professor A. Bain regards electricity as one of the five chief powers or forces in nature: "One *mechanical* or molar, the momentum of moving matter," the others "molecular, or embodied in the molecules, also SUPPOSED(?) in motion—these are, heat, light, chemical force, *electricity" (The Correlations of Nervous and Mental Forces).* Now these three definitions would not gain, I am afraid, by being strictly analyzed.

No less extraordinary appears a certain conclusion "A Theosophist" arrives at. Having reminded us that by no "scientific apparatus yet known, is it practicable to weigh a ray of light"; he yet assures us, that . . . "the universal ether of science, which exists in

extreme tenuity, *can be proved to possess some weight."* This assertion made in the face of those who regard ether as a reality, and who *know* that since it pervades the densest solids as readily as water does a sponge, it cannot, therefore, be confined—sounds strange indeed; nor can the assumption be supported by modern Science. When she succeeds to weigh her *purely hypothetical* medium, the existence of which is so far only a convenient hypothesis to serve the ends of her undulatory theory, we will have, indeed, to bow before her magic wand. Since our Brother is so fond of quoting from authorities, let him quote next time the following:

> *Whether there are such things as waves of ether or not, we represent these dimensions to our imagination as wave lengths . . . and every student of physics will bear me out . . . that though our theory may only be a phantom of our scientific dreaming, these magnitudes must be the dimensions of something. (Magnitudes of Ether Waves*, p. 25.)

It becomes rather difficult, after such a public confession, to believe that science can *prove* the universal ether "to possess some weight."

On the other hand, our critic very correctly doubts whether there ever was any instrument devised "to weigh a ray of light"; though he as incorrectly persists in calling light "a force, or energy." Now I beg to maintain that, even in strict accordance with modern science, which can be shown to misname her subjects nine times out of ten, and then to keep on naively confessing it, without making the slightest attempt to correct her misleading terms—light was never regarded as "a force." It is, says science, a *"manifestation* of energy," a "mode of motion" produced by a rapid vibration of the molecules of any light-giving body and transmitted by the undulations of ether. The same for *heat* and *sound,* the transmission of the latter depending, in addition to the vibrations of ether, on the undulations of an intervening atmosphere. Professor Crookes thought at one time that he had discovered light to be a *force,* but found out his mistake very soon. The explanation of Thomas Young of the undulatory theory of light holds now as good as ever, and shows that what we call light is simply an impression produced upon the retina of the eye by the wave-like motion of the particles of matter. Light, then, like heat—of which it is the crown—is simply the ghost, the shadow of matter in motion, the boundless, eternal, infinite SPACE, MOTION and DURATION, the trinitarian essence of that which the Deists call God, and we—the One Element; Spirit-matter, or Matter-spirit, whose septenary properties we circumscribe under its triple abstract form in the equilateral triangle. If the mediaeval Theosophists and the modern Occultists, call the Spiritual Soul—the *vahan* [vehicle] of the seventh, the pure, immaterial spark—"a fire taken from the eternal ocean of light," they also call it in the esoteric language "a pulsation of the Eternal Motion"; and the latter cannot certainly exist *outside* of matter. The men of science have just found out "a *fourth* state of matter," whereas the Occultists have penetrated ages ago beyond the *sixth,* and, therefore, do not infer but KNOW of the existence of the *seventh*—the last. Professor Balfour Stewart, in seeking to show light an energy or force, quotes Aristotle, and remarks that the Greek philosopher seems to have

entertained the idea that, "light is not a body, or the emanation of any body (for that, Aristotle says, would be a kind of body) and that, therefore, light is an energy or act." To this I respectfully demur and answer, that if we cannot conceive of movement or motion without force, we can conceive still less of an "energy or act" existing in boundless space from the eternity, or even manifesting, without some kind of body. Moreover, the conceptions about "body" and "matter" of Aristotle and Plato, the founders of the two great rival schools of antiquity, opposed as they were in many things to each other, are nevertheless still more at variance with the conceptions about "body" and "matter" of our modern men of science. The Theosophists, old and modern, the Alchemists and Rosicrucians have ever maintained that there were no such things *per se* as "light," "heat," "sound," "electricity"; least of all—could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a "chemical ray," a "light ray," or a "heat ray." *There is nothing but radiant energy;* or, as a man of science expresses it in the *Scientific American,** radiant energy—"motion of *some kind,* causing vibrations across space of *something* between us and the sun—*something which, without understanding fully* [verily so!], we call 'ether,' and which exists everywhere, *even in the 'vacuum' of a radiometer."* The sentence [though] confused, is none the less, the last word of science. Again: "We have always one and the same cause, radiant energy, and we give this one thing different names, 'actinism,' 'light,' or 'heat.'" And we are also told that the miscalled chemical or actinic rays, as well as those which the eye sees as blue or green, or red, and those which the thermometer feels—"are all due to one thing—motion of the ether."

Now the sun and ether being beyond dispute *material* bodies, necessarily every one of their effects—light, heat, sound, electricity, etc.—must be, agreeably to the definition

---

* "The Sun's Radiant Energy," by Prof. S. P. Langley, *Scientific American*, Vol. 41, July 26, 1879, p. 53.

---

of Aristotle (as accepted, though slightly misconceived, by Professor Balfour Stewart) also "a kind of body," *ergo*—MATTER.

But what is in reality Matter? We have seen that it is hardly possible to call electricity a force, and yet we are forbidden to call it matter under the penalty of being called unscientific! Electricity has no weight—"a Theosophist" teaches us—*ergo* it cannot be *matter.* Well, there is much to be said on both sides. Mallet's experiment, which corroborated that of Pirani (1878), showed that electricity is under the influence of gravitation, and must have, therefore, some weight. A straight copper wire—with its

ends bent downward—is suspended at the middle to one of the arms of a delicate balance, while the bent ends dip in mercury. When the current of a strong battery is passed through the wire by the intervention of the mercury, the arm to which the wire is attached, although accurately balanced by a counterpoise, sensibly tends downward, notwithstanding the resistance produced by the buoyancy of the mercury. Mallet's opponents who tried at the time to show that gravitation had nothing to do with the fact of the arm of the balance tending downward, but that it was due to the law of attraction of electric currents; and who brought forward to that effect Barlow's theory of electric currents and Ampère's discovery that electric currents, running in opposite directions, repel one another and are sometimes driven upward against gravitation—only proved that men of science will rarely agree, and that the question is so far an open one. This, however, raises a side issue as to what is "the law of gravitation." The scientists of the present day assume that "gravitation" and "attraction" are quite distinct from one another. But the day may not be far distant when the theory of the Occultists that the "law of gravitation" is nothing more or less than the "law of attraction and repulsion," will be proved scientifically correct.

Science may, of course, if it so pleases her, call electricity a force. Only by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit

that it is a "species of matter." But whether electricity has weight or not, no true scientist is prepared to show that there is no matter so light as to be beyond weighing with our present instruments. And this brings us directly to the latest discovery, one of the grandest in science, I mean Mr. Crookes' "radiant matter" or—as it is now called THE FOURTH STATE OF MATTER.

That the three states of matter—the solid, the liquid and the gaseous—are but so many stages in an unbroken chain of physical continuity, and that the three correlate, or are transformed one into the other by insensible gradations, needs no further demonstration, we believe. But what is of a far greater importance for us, Occultists, is the admission made by several great men of science in various articles upon the discovery of that fourth state of matter. Says one of them in the *Scientific American:*

> There is nothing any more improbable in the supposition that these three states of matter do not exhaust the possibilities of material condition, than in supposing the possibilities of sound to extend to aerial undulations to which our organs of hearing are insensible, or the possibilities of vision to ethereal undulations too rapid or too slow to affect our eyes as light.

And, as Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter "fairly describable as ultra-gaseous, and exhibiting an entirely novel set of properties," why should the Occultists be taken to task for affirming that there are beyond that "ultra gaseous" state still other states of matter; states, so ultra refined, even in their grosser manifestations—such as electricity under all its known forms—as to have fairly deluded the scientific senses, and let the happy possessors thereof call electricity—a Force! They tell us that it is obvious that if the

tenuity of some gas is very greatly increased, as in the most perfect vacua attainable, the number of molecules may be so diminished, that their collisions under favourable conditions may become so few, in comparison with the number of masses, that they will cease to have a determining effect upon the physical character of the matter under observation. In other words, they say, "the

free flying molecules, if left to obey the laws of kinetic force without mutual interference, *will cease to exhibit the properties characteristic of the gaseous state, and take on an entirely new set of properties."* This is RADIANT MATTER. And still beyond, lies the source of electricity—still MATTER.

Now it would be too presumptuous on our part to remind the reader, that if a *fourth* state of matter was discovered by Professor Crookes, and a *fourth* dimension of space by Professor Zöllner, both individuals standing at the very fountainhead of science, there is nothing impossible that in time there will be discovered a fifth, sixth, and even *seventh* condition of matter, as well as seven senses in man, and that all nature will finally be found septenary, for who can assign limits to the possibilities of the latter! Speaking of his discovery, Professor Crookes justly remarks, that the phenomena he has investigated in his exhausted tubes reveal to physical science a new field for exploration, a new world—

> A world, wherein matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line, but where we can never enter, and in which we must be content to observe and experiment from without.

To this the Occultist might answer, "if we can never enter it, with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our *spiritual* bodies."

And now I will close the too lengthy article with the following reflection. The ancients never *invented* their myths. One, acquainted with the science of occult symbology, can always detect a scientific *fact* under the mask of grotesque fancy. Thus one, who would go to the trouble of studying the fable of *Electra*—one of the seven Atlantides—in the light of occult science, would soon discover the real nature of Electricity, and learn that it signifies little whether we call it Force or Matter, since it is both, and so far, in the sense given it by modern science, both terms may be regarded as misnomers. Electra, we know, is the wife and daughter of Atlas the Titan, and the son of Asia and of Pleione, the daughter of the Ocean. . . . As Professor Le

Conte well remarks: "There are many of the best scientists who ridicule the use of the term vital *force,* or vitality, as a remnant of superstition; and yet the same men use the

words gravity, magnetic force, chemical force, physical force, electrical force, etc."* and are withal unable to explain what *is* life, or even electricity; nor are they able to assign any good reason for that well-known fact that when an animal body is killed by lightning, after death the blood does not coagulate. Chemistry, which shows to us every atom, whether organic or inorganic in nature susceptible to polarization, whether in its atomic mass or as a unit, and inert matter allied with gravity, light with heat, etc.—hence as containing latent electricity—still persists in making a difference between organic and inorganic matter, though both are due to the same mysterious energy, ever at work by her own occult processes in nature's laboratory, in the mineral no less than in the vegetable kingdom. Therefore do the Occultists maintain that the philosophical conception of spirit, like the conception of matter, must rest on one and the same basis of phenomena, adding that Force and Matter, Spirit and Matter, or Deity and Nature, though they may be viewed as opposite poles in their respective manifestations, yet are in essence and in truth but one, and that *life* is present as much in a dead as in a living body, in the organic as in the inorganic matter. This is why, while science is searching still and may go on searching forever to solve the problem "What is life?" the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of—*Life itself.* "Purush" is non-existent without "Prakriti"; nor, can Prakriti, or plastic matter have being or exist without Purush, or spirit, vital energy, LIFE. Purush and Prakriti are in short the two poles of the one

---

* [Summarized from Joseph Le Conte's *Evolution and its Relation to Religious Thought* (1888), Part 3, chap. iv, p. 299, footnote.—*Compiler*.]

226

eternal element, and are synonymous and convertible terms. Our bodies, as organized tissues, are indeed "an unstable arrangement of chemical forces," *plus a* molecular force—as Professor Bain calls electricity—raging in it dynamically during life, tearing asunder its particles, at death, to transform itself into a chemical force after the process, and thence again to resurrect as an electrical force or *life* in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element—LIFE—Spirit or Force at its *negative,* Matter at its *positive* pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe—Nature, Svabhavat or INDESTRUCTIBLE MATTER.

Collected Writings VOLUME IV

1882

"C. C. M." AND *ISIS UNVEILED*

[*The Theosophist,* Vol. III, No. 12, September, 1882, pp. 324-26]

We publish the following letter from "H. X.,"* under a strong personal protest. Another paper signed by several Chelas—all accepted pupils and disciples of our Masters—that immediately follows it, will show to our readers that we are not alone in feeling pain for such an ungenerous and uncalled-for criticism, which we have every right to consider as a very one-sided expression of a merely personal opinion. If it is never fair or just in a European to judge of an Asiatic according to his own Western code and criterion, how much more unfair it becomes when the same

* [A. O. Hume.]

standard is applied by him to an exceptional class of people who are—owing to their recognized learning, wondrous powers, and especially their great purity of life—exempted from judgment even by their own people—the teeming millions of Asia, of whatever nation, religion or caste. Our correspondent must surely be aware of the fact, known to every child in India, viz., that they, whom the numberless masses of Asiatics call *Mahatmas*—"great souls"—and reverentially bow to, are subject to neither the tyranny of caste, nor that of social or religious laws. That so holy are they in the eyes of even the most bigoted, that for long ages they have been regarded as a law within the law, every ordinary and other law losing its rights over such exceptional men. *Vox populi, vox Dei,* is an old proverb showing that the intuitions of the masses can rarely fail to instinctively perceive great truths. Nor can we really see any reason, why a hitherto unknown and profoundly secret Fraternity, a handful of men who have strenuously avoided coming in contact with the outside world, who neither force themselves upon, nor even first volunteer their teachings to any one—least of all Europeans—why, we say, they should be so unceremoniously dragged out before the gaze of a perfectly indifferent public (that is neither interested nor does it generally believe in their existence) only to be placed in a false light (false because of its great incompleteness) and then cut up piecemeal by one dissatisfied student for the supposed benefit of a few who are not even lay chelas! However, since it is the pleasure of our Masters themselves, that the above criticism should be placed before the Areopagus of a public, for whose opinion they must care as much as the great Pyramid does for the hot wind of the Desert sweeping over its hoary top—we must obey. Yet, we repeat most emphatically that, had it not been for the express orders received from our great

Brothers, we should have never consented to publish such a—to say the least—*ungenerous* document. Perchance it may do good in one direction: it gives the key, we think, to the true reason why our Brothers feel so reluctant to show favours even to the most intellectual among the European "would-be" mystics.

228

[The letter from "H.X." to the Editor comments first upon *Isis Unveiled* which, it is said, "for all but the adepts and chelas—*teems* with what are practically errors." The writer's chief complaint is that the truth was not completely given out by H. P. B. and the Masters; he holds "that knowing what they do, it is a *sin* on their part not to communicate to the world all the knowledge they possess, which would not involve conferring on people unworthy, probably, to exercise them, occult powers." He further believes that "C. C. M. and other British Theosophists, must be prepared to meet constantly with all kinds of things in connection with the alleged sayings and doings of the BROTHERS which to them seem quite inconsistent with such beings as adepts, or more properly with *their* IDEALS of what these OUGHT to be." According to his ideas, "three courses are open to us: (1) To accept the BROTHERS as they are . . .; (2) To give up the BROTHERS and their painfully doled out glimpses of the hidden higher knowledge . . .; (3) To cut the concern altogether as affording no prospects of any practical results. . . ."

"H.X." says among other things: ". . . in one week I could teach any ordinarily intelligent man, all, that in eighteen months, we all of us have succeeded in extracting from them," *i.e.,* the Brothers." To this H. P. B. remarks:]

No doubt, no doubt. Any "ordinarily intelligent man" may learn in an hour, or perhaps less, to speak through a telephone, or a phonograph. But how many years were required to first discover the secret force, then to apply it, invent and perfect the two wonderful instruments.

["H.X." speaks of a *perfect* adept "which our immediate adept masters cannot, they tell us, claim to be." To this H.P.B. remarks:]

Perfect adept: One who has successfully passed the highest degree of initiation beyond which is *perfect* Adi-Buddhaship, than which there is no higher one on this earth.

May not this confession of our BROTHERS be partially due to one more attribute they are found to share so "grudgingly" and rarely with the too "educated Europeans," namely—*Modesty?*

[Here follows "A Protest" against "H.X.'s" article, signed by a number of "Accepted" and "Probationary" Hindu Chelas.]

Collected Writings VOLUME IV

1882

A PROTEST

We, the undersigned, the "Accepted" and "Probationary" Hindu *Chelas* of the HIMALAYAN BROTHERS, their disciples in India, and Northern Cashmere, respectfully claim our right to protest against the tone used in the above article, and the bold criticisms of H. X.— a *lay* Chela. No one who has once offered himself as a pupil has any right to openly criticise and blame our MASTERS simply upon his own unverified hypotheses, and thus to prejudge the situation. And, we respectfully maintain that it befits ill one, to whom positively *exceptional* favours were shown, to drag their personalities as unceremoniously before the public as he would any other class of men.

Belonging, as we do, to the so-called "inferior" Asiatic race, we cannot help having for our Masters that boundless devotion which the European condemns as *slavish.* The Western races would however do well to remember that if some of the poor Asiatics arrived at such a height of knowledge regarding the mysteries of nature, it was only due to the fact that the Chelas have always blindly followed the dictates of their Masters and have never set themselves higher than, or even as high as, their Gurus. The result was that sooner or later they were rewarded for their devotion, according to their respective capacities and merits by those who, owing to years of self-sacrifice and devotion to *their* Gurus, had in their turn become ADEPTS. We think that our blessed MASTERS ought to be the best judges how to impart instruction. Most of us have seen and know them personally, while two of the undersigned live with the venerated MAHATMAS, and therefore know how much of their powers is used for the good and well-being of Humanity. And if, for reasons of their own, which we know must be good and wise, our Gurus abstain from communicating "to the world all the knowledge they possess" it is no reason why "lay Chelas" who know yet so little about them should call it "a sin" and assume upon themselves the right of remonstrating with, and teaching them publicly what they imagine to be their duty. Nor does the fact that they are "educated European gentlemen"—alter the case Moreover our learned Brother, who complains of receiving so little from our MASTERS, seems to lose sight of the, to him unimportant, fact that Europeans, no less than natives, ought to feel thankful for even such "crumbs of knowledge" as they may get, since it is not our MASTERS who have first offered their instruction, but we ourselves who, craving, repeatedly beg for it. Therefore, however indisputably clever and highly able, from a literary and intellectual standpoint, H. X.'s letter, its writer must not feel surprised to find that, overlooking all its cleverness, we natives discern in it, foremost

and above all, an imperious spirit of domineering—utterly foreign to our own natures— a spirit that would dictate its own laws even to those who can never come under *anyone's* sway. No less painfully are we impressed by the utter absence in the letter, we are now protesting against, of any grateful acknowledgment even for the little that has confessedly been done.

In consequence of the above given reasons, we, the undersigned, pray our Brothers of *The Theosophist to* give room in their Journal to our PROTEST.

DAVA MUNI .˙.˙.

PARAMAHANSA SHUB-TUNG .˙.˙. ˙.

T. SUBBA ROW, B.A.B.L., F.T.S.∴∴
DARBHAGIRI NATH, F.T.S.
S. RAMASWAMIER, B.A., F.T.S.
GUALA K. DEB, F.T.S.
NOBIN K. BANERJEE, F.T.S.
T. T. GURUDAS, F.T.S.
BHOLA DEVA SARMA, F.T.S.
S. T. K . . . . CHARY, F.T.S.
GARGYA DEVA, F.T.S.
DAMODAR K. MAVALANKAR, F.T.S.

____

Collected Writings VOLUME IV
1882

SYMPATHY OF MADAME BLAVATSKY FOR MR. CHARLES BRADLAUGH

[*The Philosophic Inquirer*, Madras, September 24, 1882]

To the Editor of *The Philosophic Inquirer.*

My dear Sir and Brother,—I was very ill for the last two or three weeks, and could not therefore attend to business as I ought to. But I have read Mr. Bradlaugh's case, and I feel unable to do justice to my feelings in saying only that I am profoundly disgusted with the shameless, barefaced plot resorted to against him by his enemies. It would be sufficient to turn any honest Christian forever from

Christianity and to plunge him into the deepest "heathenism" and atheism, that bare fact that otherwise he would have to belong to the same creed that actuates such men as Sir Henry Tyler and the *tutti quanti.* I respect and admire Mr. Bradlaugh for his fearlessness and the good he does to all who fight for the cause of intellectual freedom; though of course, I cannot as a metaphysical Atheist or Buddhist sympathize with his and your extreme views. But whether as H. P. Blavatsky I do or do not sympathize with his *all-denying* philosophy, as a Theosophist I am bound—as every other *true Theosophist*—to help him in his deadly fight against rampant bigotry, intolerance, dogmatism, and especially against those unprincipled men who would make *right* of *might,* and disgrace the majesty of Law and Justice, by making it serve their own tricky, sectarian ends. Will you then oblige me by adding our humble contributions to those already received for your "Fund" to enable Mr. Bradlaugh to fight the "Bigots." Our Society is poor and has no fund of its own. Otherwise had it but the income the Salvation Army gets in one month, I can assure you, the Theosophical Society would have changed every pound Sterling into 1000.

So far we can do but the following:

	Rs.	A
From H. S. Olcott	10	0
" H. P. Blavatsky	10	0
" Damodar K. Mavalankar . .	5	0
" Seven Poor Theists (Theosophists) .	10	0

Bombay, *September 15th,* 1882.

H. P. BLAVATSKY.

Collected Writings VOLUME IV
1882

THE ORIGIN OF THE GOSPELS AND THE BISHOP OF BOMBAY

[*The Theosophist,* Vol. IV, No. 1, October, 1882, pp. 6-9]

The ignorance which commonly prevails among English Christians concerning the history of their own religious books and, it is feared, of their contents—has been amusingly illustrated by a few letters, recently exchanged in *The Pioneer* between the supporters and the critics of the Bishop of Bombay—the controversialists breaking their lances over the pastoral concerning the divorce and remarriage question. Much ink was split during the correspondence, and still more saintly ignorance shown on both sides. "One of the Laity," who supports, and "Tübingen," who criticises, close the rather lengthy polemics. A letter from the former, framed in a style that might as well stand for veiled sarcasm as for religious cant (see *The Pioneer* of August 19) runs as follows:

Sir,—I have read, in this and many other newspapers, articles and letters respecting the Bishop of Bombay's pastoral. But it seems to me that they all miss the mark, turning simply on human opinion. The question is a very simple one: Our Blessed Lord whilst on earth, being Almighty God as well as man, and consequently perfectly knowing every controversy that would rage in the future over His words (this one among others) said words plainly and distinctly. This is, I suppose, undeniable—at least by Christians. His servant, the Bishop of Bombay (I suppose no one will deny that the Bishop of Bombay *is* our Lord's servant in a more especial sense than he is the servant of the State) has repeated these words plainly and distinctly. And these same words will be repeated plainly and distinctly, and, to some, with terrible emphasis, on the Day of Judgment. That is all, enough—too much perhaps. Human respect, public opinion, civil law—all these things

will pass away; but the words of Almighty God will never pass away. Personally, I am satisfied with knowing that the Church, having been endowed by our Blessed Lord with absolute and infallible authority in all questions of faith and morals, has put forth certain discipline with respect to marriage; but I know Protestants refuse to allow this. Perhaps a little reflection on the subject of the Day of Judgment may cause them to see that the Bishop of Bombay is right in what he has put forth. If a person can calmly make up his mind to bring forward at the Day of Judgment public opinion, human respect, civil law, as excuses for what he has done, or not done, on earth, by all means let him—and abide the result. Here, on earth, individuals, good and bad, made mistakes. There, there will be none—except those already made on earth; and, as Faber says, it will be an exceedingly awkward time for finding *them* out. I do not pretend to argue against persons who do not believe in revelation, being only, as my card will show you— ONE OF THE LAITY.

This is very plain; and yet can hardly be allowed to pass without comments. For instance, if "Our Blessed Lord" who was "Almighty God" knew beforehand "every

controversy that would rage in the future" (*The Pioneer* correspondence among others) then one cannot be very far from truth in supposing that he also knew of the remarks and criticisms in store for "One of the Laity" in *The Theosophist?* This is very encouraging, and really dissipates the last hesitation and doubts felt about the propriety of passing remarks, however respectful, on the Bishop of Bombay's last *pronunciamento*. Our logic is very simple. Since that, which we are about to say *could never* have escaped Our Lord's attention eighteen centuries ago, and that up to date we have received no intimation to the contrary (silence meaning with us—as with every other trusting mortal—consent) we feel serenely confident that this column or two was so preordained from the beginning; hence—it can give offence to no one. But, before offering any personal remarks, our readers must see what "Tübingen" had to say in reply to "One of the Laity." The above-quoted letter elicited the following answer in *The Pioneer* of August 25:

Sir,—Your LAYMAN correspondent, who knows so much about our Lord's utterances on the subject of divorce, seems to forget a few points which bear on the matter, especially that the "certain words" which he and the Bishop of Bombay rely upon, were certainly not spoken by our Lord, who did not express Himself in English, but are

merely a translation of an Alexandrian Greek translation of some documents, the origin of which I thus find spoken of in Chambers' most orthodox *Encyclopaedia:* "The inquiry has been treated in an extremely technical manner by many critics. The object of these theories has been to find a common origin for the Gospels. Eichhorn and Bishop Marsh presume an original document, differing from any of the existing gospels, and which is supposed to pass through various modifications. Another and more probable supposition is that the Gospels sprang out of a common oral tradition. This theory . . . is of course widely separated from the well-known Tübingen theory, which carries the period of tradition down to the middle of the second century, and supposes the Gospels to have been then called forth by the influence of opposing teachers." Under the head "Tübingen," in another part of the *Encyclopaedia,* I read that the place is celebrated "as a school of historico-philosophical theology . . . the influence of which, on religious thought, has been very great, and is likely to prove permanent." Thus, I am afraid, your LAYMAN, though doubtless a very good man, is not quite so accurately informed concerning our Lord's language, as he imagines himself; and that, considering the unfortunate uncertainty that attends our fragmentary records of these, the Bishop of Bombay is not so wise in regulating his views of divorce according to the exact English test of the Bible, as Parliament has been in regulating the law according to what common sense leads us to imagine must probably have been the views of our Lord.

TÜBINGEN.

The reply is very good as far as it goes, but it does not go very far; because, the point made that "our Lord did not express himself in English" does not cover the whole ground. He could have expressed himself in any presumably dead or living Oriental language he liked, and yet—since he was Almighty God, who knew the tremendous weapon he was furnishing the present infidels with—he might have avoided "One of the Laity," as well as the Bishop, "his own servant," the humiliation of being taught their own Scriptures by the infidel THEOSOPHIST. Indeed, while the former has evidently either never read or has forgotten his Bible, the latter who cannot be held ignorant of its contents, has very arbitrarily made a selection of the one that suited him the best, since

there are several such commands in the Bible to pick out from, in reference to the remarriage question. Why did not his Lordship refer to those also? And why should the Christian Laity be forbidden the privilege of making their choice, since the Bible affords them the

opportunity of suiting every taste, while adhering as strictly in the one case as in the other to the Commands of Almighty God? If "One of the Laity" is personally satisfied with knowing "that the Church having been endowed by our Blessed Lord with absolute and infallible authority in all questions of faith and morals," *has* the right to "put forth certain discipline with respect to marriage," then he must know more than anyone else knows. For, if "Protestants refuse to allow this," it is not from excess of modesty, but simply that such a claim on their part would be really too preposterous in the face of the Bible. Jesus Christ, though in one sense a Protestant himself, knew nothing of Protestantism; and endowed—if he ever endowed anyone with anything—Peter with such authority, leaving Paul out in the cold. Protestantism, having once protested against the dictates of the Roman Catholic Church, has no right to assume out of the many alleged prerogatives of Peter's Church that which suits it and reject that which it finds inconvenient to follow or to enforce. Moreover, since Protestantism chose to give equal authority and infallibility to both the Old and the New Testament, its Bishops should not, in deciding upon social or religious questions, give preference only to the latter and ignore entirely what the former has to say. The fact that the Protestant Church, acting upon the principle of "might is right," is, and has always been, in the habit of resorting to it to cut every Gordian knot—is no proof that she is acting under Divine authority. The claim, then, made by "One of the Laity," as "Tübingen" will see, does not rest so much upon the correctness of the translation made of Christ's words, or whether it was rendered by a Greek or a Hebrew, as upon the self-contradiction of these very words in the Bible— assuming, of course, that Christ and Almighty God are one and identical. Otherwise, and if Jesus of Nazareth was simply a man, then he can neither be accused of flagrant contradiction nor of inciting his prophets to break the seventh commandment, as done by God in the case of Hosea. And it is also, we suppose, "undeniable at least by Christians," that what was good for a prophet of the Lord God cannot

be bad for a Christian, even though he be an Anglo-Indian Civilian. In truth, as "One of the Laity" has it, "the question is a very simple one." It is one of Unitarianism and a matter of choice. "Choose ye, this day," might say a modern Joshua, "whom you will serve"; whether the *God* which the Jews served, and who contradicts on every page of the Old, the New Testament—the wrathful, revengeful, fickle Jehovah; or him whom

you call "Christ"—one of the noblest and purest types of humanity. For there can be no mistake about this: if Christ is one with the Lord God of Israel—all this ideal purity vanishes like a dream, leaving in its place but bewilderment, doubt, and disgust—usually followed by blank atheism.

To make the matter plain, if the Lord Bishop, with "One of the Laity," insists that Christ being Almighty God said certain words plainly and distinctly, and he "Our Lord's servant . . . has repeated these words," as given in *Matthew,* v, 32, namely, "Whosoever shall put away his wife, saving for the cause of—etc., causeth her to commit adultery; and *whosoever shall marry her that is divorced committeth adultery"*—then the so-called infidels and the parties concerned, have a right to respectfully insist on his Lordship showing them why he, the servant of the same God, should not repeat certain other words pronounced far more plainly and distinctly, in the book of *Hosea,* chapter i, verse 2, and chapter iii, 1-5? For certain good reasons—one among others that *The Theosophist,* not being a holy book, is neither privileged, nor would it consent to publish obscenities—the said verses in Hosea cannot be quoted in this magazine. But everyone is at liberty to turn to the first Bible on hand, and, finding the above passages, read them and judge for himself. And then he will find that Almighty God commands Hosea not only to take unto himself a "divorced wife," but something unpronounceably worse. And if we are told by some Bible expounders, as that class will often do, that the words must not be taken *literally,* that they are *allegorical,* then the burden of proof remains with the Bishop to show why, in such case, the words in *Matthew* should not be also regarded as a parable; and why this

one solitary command should be enforced *literally,* while nearly every other that precedes or follows it, is regarded, explained, and has to be accepted simply as a parable. If he would be consistent with himself, the Bishop should insist that as a consequence of temptation every Christian would "pluck" out his right eye, "cut off" his right hand—(and who can pretend, that neither his eye nor his hand has ever tempted or "offended" him?)—would moreover refuse to take his oath in a Court of Justice, turn his cheek to every bully who would smite his face, and present with his cloak the first thief who would choose to rob him of his coat. Every one of these commands has been "explained away" to the satisfaction of all parties concerned—amongst others that which commands never to swear at all, *i.e.,* to take the prescribed oath—"neither by heaven nor by earth," but let the affirmation be "yea, yea; nay, nay." And if His Lordship would have no one deny that he "is Our Lord's servant in a more especial sense than he is the servant of the State," whose law, disregarding Christ's injunction, commands every one of its subjects to swear upon the Bible, then the Bishop would perhaps but strengthen his claim and silence even the infidels, if, instead of losing his time over divorced wives, he would use his eloquence in supporting Mr. Bradlaugh, at any rate, in his refusal to take his oath in Parliament. In this respect, at least, the Christian clergy should be at one with the celebrated infidel.

No doubt, a little reflection on the subject of the "Day of Judgment" may go a good

way toward explaining the inexplicable; with all this, it has to be feared, it will never account for all of the above enumerated inconsistencies. Nevertheless—*nil desperandum.* There is a pretty story told of the present English Premier by James T. Bixby, in which the objection made to a pleasant plan of marrying the late General Garibaldi to a wealthy English lady, *viz.*, that the hero of Capera had already one wife—is triumphantly met by the suggestion that Mr. Gladstone could be readily got *to explain her away.* Perchance, His Lordship of Bombay, having heard of the story, had an eye on the "grand old man," to help him. At any rate, he seems to be as easy a

reconciler of the irreconcilable, and manifests, to use an expression of the same author, "a theological dissipating power of equal strength" with that of the reconcilers of Science and Scripture.

Had "Tübingen," instead of getting his inspiration from "Chamber's most orthodox *Encyclopaedia,"* turned to consult what the Fathers of the Church have themselves to say about the Gospel of Matthew in which the *certain words* "One of the Laity" and "the Bishop of Bombay" rely upon, are made to appear—then he would have been far better qualified to upset the arguments of his opponent. He would have learned, for instance, that out of the four, the Gospel of Matthew is the only original one, as the only one that was written in Hebrew or rather in one of its corrupted forms, the Galilean Syriac—by whom or when it was written not being now the main point. *Epiphanius* tells us that it was the heretic Nazarenes or the Sabians "who live in the city of the Beroeans toward Coeli-Syria and in the Decapolis towards the parts of Pella, and in the Basantis"* who have the Evangel of Matthew most fully, *and it was originally written*—in Hebrew letters; and that it was St. Jerome who translated it into Greek: *"In Evangelio, quo utuntur Nazaraeni Ebionitae, quod nuper in Graecum de Hebraeo transtulimus, et quod vocatur a plerisque Matthaei authenticum, homo iste, qui aridam habet manum, caementarius scribitur."*† Matthew, the despised publican, be it

---

* [Epiphanius, *Panarion,* Bk. I, tome II, Haer. XXIX, § vii; p. 123 in Petavius' ed. of Epiphanius, Paris, 1622.]

† [This is contained in a footnote by Petavius, on page 124 of his ed. of Epiphanius' *Panarion,* being appended to Bk. I, tome II, Haer. XXIX, § viii, but is credited to St. Jerome's *Commentarius in Evangelium secundum Matthaeum,* Bk. II, cap. xii, 13. Cf. J. P. Migne, *Patrologiae Cursus Completus,* Series Latina, Tomus XXVI, Col. 80-81. Paris, Garnier frères, 1884.

The English translation of this passage is as follows: ". . . . In the Evangel which was used by the Nazarenes and the Ebionites (which we recently translated from a Hebrew sermon into Greek, and which by many has been declared to be the authentic Matthew), the same man who had the withered hand was a stone-mason . . ."—*Compiler.*]

---

remembered, is the only identified and authenticated author of his Gospel, the other three having to remain probably forever under their unidentified *noms de plume.* The Ebionites and the Nazarenes are nearly identical. Inhabiting a desert between Syria and Egypt beyond Jordan called Nabathaea, they were indifferently called Sabians, Nazarenes, and Ebionites. Olshausen finds it remarkable that, while all Church Fathers agree in saying that *Matthew wrote in Hebrew,* they all use the Greek text as the genuine apostolic writing without mentioning what relation the *Hebrew* Matthew has to the Greek one. "It had *many peculiar additions which are wanting in our Greek Evangel,"* he remarks;* and as many *omissions,* we may add. The fact ceases at once to be remarkable when we remember that confession made by *Hieronymus* (or St. Jerome) in his letter to Bishops Chromatius and Heliodorus, and in several other passages in his works:

> Matthew who was called Levi, and who from a publican became an Apostle, was the first one in Judea who wrote an Evangel of Christ, in Hebrew language and letters, for the sake of those among the circumcized ones who had believed. It is not sufficiently certain as to who afterwards translated it into Greek. The Hebrew original could be found to this day in the library diligently collected at Caesarea by the Martyr Pamphilus. It was possible even for me to have access to this volume which the Nazarenes had been using in Beroea [Veria], a city in Syria.†
>
> In the Evangel *according to the Hebrews,* which, indeed, was written in the Chaldean and Syrian language (*lingua Chaldaica quam vocat hic Syriacam*), but with Hebrew letters, which the Nazarenes use today according to the apostles, *or as most suppose according to Matthew,* which also is contained in the library at Caesarea, the history narrates: "Lo the mother of the Lord and his brothers said to him, John the Baptist baptizes unto remission of sins; let us go and

—————

* Hermann Olshausen, *Nachweis der Echtheit der sämtlichen Schriften des Neuen Testaments,* p. 35. [By consulting this paragraph from Olshausen's work, the last sentence, the only one actually quoted by H.P.B., could not be located.—*Compiler*.]

† St. Jerome, *De viris illustribus liber,* cap. 3. [Cf. J. P. Migne, *Patr. C. Compl*., T. XXIII, Col. 613, Paris, 1883.]

—————

> be baptized by him. But he (Iasous) said to them: what *sin* have I committed that I should go and be baptized by him?"*

The Gospel we have of Matthew tells quite a different story; and yet Jerome, speaking of the evangel which Nazarenes and Ebionites use, mentions it as the one "which we recently translated from a Hebrew sermon into Greek and *which by many has been declared to be the authentic Matthew" (Comm. to Matthew,* II, xii, 13). But the whole truth dawns at once on him, who reads Jerome's letter and remembers that this famous Dalmatian Christian had been before his full conversion a no less famous barrister, well acquainted with both ecclesiastical and legal casuistry; and that, therefore, he must have transformed the genuine Hebrew Gospel into something quite different from what it originally was. And such, indeed, is his own confession. Hear him saying:

An arduous task has been enjoined on me by Your Felicities [Bishops Chromatius and Heliodorus], namely what St. Matthew, Apostle and Evangelist, *did not wish to be openly written.* For if it had not been rather secret, he would have added it to the Evangel which he gave forth as his own; but he wrote this book *sealed up in Hebrew characters;* and he did not provide until now for its publication, in such a way that this book, written in Hebrew script and by his own hand, is today possessed by the most religious men, who, in the succession of time, received it from those who preceded them. Though they [the most religious, the initiates] *never gave this book to anyone to be transcribed,* they transmitted its text some in one way and some in another (*aliter aliterque*). And so it happened that this book [the original Gospel of Matthew], published by a disciple of Manichaeus, named Seleucus, *who also wrote falsely the Acts of the Apostles,* contained matter not for edification, but for destruction; and that being such it *was approved in a synod* which the *ears of the Church properly refused to listen to. . . .*†

——————

* St. Jerome, *Dialogi contra Pelagianos,* III, 2.

† [This passage may be found in the Johannes Martianay edition of St. Jerome's *Opera,* published in Five Volumes in Paris, by Ludovicus Roulland, 1693-1706. The date of Vol. V is 1706, and in column 445 occurs the passage under discussion, in its original Latin. The student is referred to the long Compiler's Note No. 60, pp. 233-36, in Vol. VIII of the *Collected Writings,* where there is a discussion of this matter and of the authenticity of the letter itself.—*Compiler*.]

——————

And, to suit the ears of the Church who "properly refused to listen" to the *original* Gospel, St. Jerome candidly tells us:

I am now speaking of the New Testament. This was undoubtedly composed in Greek, with the exception of the work of Matthew the Apostle, who was the first to commit to writing the Gospel of the Anointed, and who published his work in Judea in Hebrew characters. We must confess that as we have it in our language it is marked by discrepancies, and now that the stream is distributed into different channels *(et diversos rivulorum tramites ducit)* we must go back to the fountainhead. I pass over those manuscripts which are associated with the names of Lucian and Hesychius, and the authority of which is perversely maintained by a handful of disputatious persons. . . . .*

In other words, the venerable compiler of the Latin version of the Scriptures—the basis of the present *Vulgate*—in what is called by Alban Butler "his famous *critical* labours on the Holy Scriptures," distorted the original Gospel of Matthew beyond recognition. And it is such sentences as now stand in the Gospel of Matthew, and which ought to be properly called the "Gospel according to St. Jerome," that the Bishop of Bombay and "One of the Laity" would have anyone but the Christians regard and accept as words of Almighty God, that "will never pass away." *Pro pudor!* Words copied with all kind of omissions and additions, out of notes, taken from various oral renderings of the original text—"a book they [its possessors] *never gave to anyone to be transcribed,"* as St. Jerome himself tells us—still claiming a divine origin! If the orthodox exponents of "historico-philosophical theology" in Europe have hitherto handled all these questions which relate to the authenticity of the Bible with a very timid hand, it has not in the least [prevented] others to examine them as critically as they would Homer's *Iliad.* And, having done so, they found embodied in that heterogeneous literature the production of a hundred anonymous scribes. Its very Greek plural name of *ta Biblia,* meaning "the Books," or a collection of small pamphlets,

---

* [This passage is from Jerome's Preface to the translation of the Four Gospels, in his *Vulgate,* namely in the version thereof made at Rome between the years 382 and 385, the Preface being addressed to Pope Damasus. Cf. *Nicene and Post-Nicene Fathers,* Vol. 6 of the Second Series.—*Compiler.*]

---

shows it to be a regular hotchpotch of stories having a meaning but for the Kabalist. Every child will very soon be taught that even the Epistles have been regarded as sacred and authoritative a great deal earlier than the Gospels; and that for two centuries at least, the New Testament was never looked upon by the Christians as [so] sacred as the old one. And, as we can learn from St. Jerome's writings just quoted above, at the end of the fourth century (he died in 420) there was no New Testament canon as we now have it, since it was not even agreed upon which of the Gospels should be included in it and regarded as sacred and which should be rejected. As well may we, Theosophists, claim (and perhaps with far better reasons) that some of the words as occasionally found in our journal, "WILL NEVER PASS AWAY."

Collected Writings VOLUME IV

1882

FOOTNOTE TO "THEOSOPHY AND THE AVESTA"

[*The Theosophist,* Vol. IV, No. 1, October, 1882, p. 22]

[The writer, a Parsi F.T.S., discusses the septenary division of man's constitution, as contained in the ancient Zoroastrian Scriptures. H. P. B. appends to his article the following footnote:]

Our Brother has but to look into the oldest sacred books of China—namely the *Yi King,* or *Book of Changes* (translated by James Legge) written 1200 B.C., to find that same *Septenary* division of man mentioned in that system of Divination. *Zing,* which is translated correctly enough "essence," is the more subtle and pure part of matter—the grosser form of the elementary ether; *Khien,* or "spirit," is the breath, still material but purer than the *Zing* and is made of the finer and more active form of ether. In the *Hwân,* or soul *(animus),* the *Khien* predominates, and the *Zing* in

the *Pho* or animal soul. At death the *Hwân* (or spiritual soul) wanders away, ascending, and the *Pho* (the root of the Tibetan word *Pho-hat),* descends and is changed into a ghostly shade (the shell). Dr. Medhurst thinks that "the *Kwei Shins"* (See *A Dissertation on the Theology of the Chinese,* pp. 10-11) are "the expanding and contracting principles of human life"! The *Kwei Shins* are brought about by the dissolution of the human frame, and consist of the expanding and ascending *Shin* which rambles about in space, and of the contracted and shrivelled *Kwei,* which reverts to earth and nonentity. Therefore, the *Kwei* is the physical body; the *Shin is* the vital principle; the *Kwei-Shin* the *linga-śarira,* or the vital soul; *Zing* the fourth principle or *Kama-Rupa,* the essence of will; *Pho* (the animal soul); *Khien* the spiritual soul; and *Hwân* the pure spirit— the seven principles of our occult doctrine!

Collected Writings VOLUME IV

1882

WAS IT "SPIRITS" OR WHAT?

[*The Theosophist,* Vol. IV, No. 1, October, 1882, pp. 23-25]

[A correspondent who signed himself "A Perplexed Theosophist" wrote describing some premonitory dreams and apparitions which had occurred in connection with the death of a niece, and asking for an explanation. H. P. B. replied as follows:]

The strict adherence to our duty as an Occultist, while it satisfies a few of our fellow students, materially detracts, in the opinion of our spiritualistically-inclined friends, from the value of our editorial notes and explanations. The latter find that our *theories* will not bear comparison with those upon similar phenomena of the Spiritualists. They charge us with the double crime of being not only personally unsatisfied with their explanations about spiritual

communications, and with refusing to infer the "spirit" presence from the many wonderful phenomena we acknowledge as genuine, but also with leading our readers into *heresy* and error, regarding such. We are not content, they reproachfully tell us, to humbly acknowledge facts, and accept the testimony of the agents at work behind the phenomenal effects which crowd the records of modern spiritualism, but in our pride we seek to penetrate into unfathomable mysteries, to not only ascertain the nature of the relations between cause and effect, or, in other words—between medium and phenomena—but even to fathom mysteries that *spirits* themselves confess their inability to explain. Too much speculation on certain subjects leads the mind into a sea of error—think our European and American spiritualistic friends—and it is sure to land us "in regions of Falsity." If men would leave off speculating, and would simply stick to *fact,* truth would be more readily attained in each and every case.

For the sake of those of our friends who have made of spiritualism a new "Revelation," a "glorious faith," as they call it, we feel really sorry to be forced to hurt their feelings by our "blank denial." But truth stands higher in our opinion than any earthly consideration ever will; and, it is truth—at least we so regard it—that compels us to answer those, who come to us for an explanation, according to the teachings of occultism, instead of telling them, as Spiritualists would, that such phenomena are all produced by disembodied mortals, or spirits. To ascertain the laws according to which psycho-physiological manifestations take place from a spiritualistic standpoint is, no doubt, a gratifying kind of knowledge; but we, Occultists, are not satisfied with only this. We seek to learn primal, as well as secondary, causes; to fathom the *real,* not apparent, nature of that power that performs such strange, *seemingly* supernatural

operations; and, we think, we have succeeded in unravelling some of its mysteries and in explaining much of the hitherto unexplained. Hence our conviction that the Force which the Spiritualists view as a thinking, intelligent Principle, a power, that can never be manifested outside the

magnetic aura of a sensitive, is oftener a blind energy than the conscious production of any beings or spirits; and, also, that this Force can be replaced by the conscious will of a living man, one of those initiates, as a few may yet be found in the East. We cannot be content with the easygoing theory of returning spirits. We have seen too much of it. And, since we are thoroughly convinced that nearly everything in connection with this mysterious agent—the "Astral Serpent" of Éliphas Lévi—had been discovered ages ago, however little knowledge of it we may claim personally, yet we know sufficiently, we think, to judge on the whole correctly of its influence upon, and direct relations with, the corporeal machines called *mediums;* as also of its intercorrelations with the aura of every person present in the séance-room. Moreover, we maintain that it looks far more reasonable to follow the uniform teaching upon this subject of one school, than to be hopelessly groping for truth in the dark, with our intellects literally rent asunder by the thousand and one conflicting "teachings" of the supposed denizens of the "Spirit-World."

Had our correspondent asked—for an explanation of the weird phenomena that have just occurred in his family—one possessed *practically* of that knowledge, he would, no doubt, have received perfectly correct information as to what really took place, and how the phenomena have come to pass (that is to say, if the adept had found [it] worth his while to undergo a mentally painful process, and safe to divulge the whole truth to the public). While now, he has to be content with a few generalities. We can tell him for a certainty what *it was not,* but we cannot undertake to say what it really *was,* since similar effects may be produced by a hundred various causes.

We will not touch upon the question of foreboding dreams, since the existence of such is proved to all but incurable sceptics, and is easily accounted for by everyone who believes and knows that inside his body of flesh, the gross envelope, there is the real, generally invisible, body of ethereal elements, the Ego, that watches and never sleeps. The facts as described seem certainly as though they

belonged to that class of phenomena which are regarded as "spiritual," and which occur, under ordinary circumstances, only where there are one or more mediums in the family. The regular and periodic trance-fits, which our correspondent's relative had suddenly become subject to for several consecutive nights, would point to that lady as being the

cause, the principal generator of the phenomena. But, since we know nothing of her previous state of health, and lack further details that might give an additional clue to the mystery, our explanation must be regarded as a simple suggestion. Though the Occultists reject, on the whole, the theory of disembodied Egos manifesting after death, yet they admit of certain possibilities of a real spirit's presence, either preceding or directly following physical death, especially when the latter was sudden as in the case of the writer's niece. We are taught by those in whom we have full confidence, that, in such rapid cases of dissolution, the body may be quite dead, and buried, and yet the brain—though its functions are stopped—may preserve a latent spark of will or desire, connected with some predominating feeling in life which will have the effect of throwing into objectivity, of thrusting, so to say, into a certain magnetic current of attraction the astral Ego, or *doppelgänger,* of the dead body. Whenever, we are told, death is brought on by suffocation, apoplexy, concussion of the brain, haemorrhage, or some such change, "the tripod of life"—as the Greeks called it—the heart, the lungs and the brain, the fundamental basis upon which animal life is erected—is simultaneously affected in its three parts; the lungs and heart, the organs the most intimately associated in the circulation of the blood, becoming inactive, and the blood not being sufficiently aërated on account of this inactivity, the latter often becomes the cause of putting a sudden stop to the functions of the brain, and so terminates life.

Therefore, before pronouncing upon the value of an apparition, an Occultist has always to ascertain whether complete death was brought on by, or primarily due to the death of the lungs, the heart, or the brain. But of all these the latter—on account of its double functions—the spiritual

and the physical—is the most tenacious. As cessation of breathing and of the pulse, stoppage of the heart, coldness and paleness of the surface, a film on the eye, and the rigidity of the joints are no sure indications of real physical death; and, as the *facies Hippocratica* has deceived more than one experienced practitioner; so, even complete physical death is no indication that the innermost *spiritual* life of the brain is equally dead. The activity of the mind remains to the last; and the final *physical* function of the brain in connection with some feeling, or passion may impart, for all our physiologists can say to the contrary, a kind of *post-mortem* energy to the bewildered astral Ego, and thus cause it to continue its dynamic, seemingly conscious action even for a few days after death. The impulse imparted by the still living brain dies out long after that brain has ceased its functions forever. During life the astral Ego is dependent on, and quite subservient to, the will of the physical brain. It acts automatically, and according to how the wires are being pulled by either our trained or untrained thought. But after death—which is the birth of the spiritual entity into the world or condition of effects, the latter having now become for it a world of *causes*—the astral entity must be given time to evolute and mature a shadowy brain of its own before it can begin to act independently. Whatever its subsequent fate, and whatever happens in the meanwhile,

no action of it can be regarded as a result of a conscious, intelligent will, no more than we would hold any gestures of a newly-born infant for actions resulting from a determined and conscious desire.

Thus, since the deceased young lady lost all consciousness some time before death, and that, being so young and so beloved in her family, she could hardly, when dying, have her thoughts occupied by anything but those around her—thoughts involuntary, and perhaps unconnected, as those of a dream, but still in a direct sequence to her habitual thoughts and feelings—every faculty of hers, paralyzed so suddenly, and severed, during its full vigour and activity, from its natural medium—the body, must have left its astral impress in every nook and corner of the house

where she had lived so long and where she died. Hence, it may have been but the "astral" *echo of* her voice, directed by her last thought and drawn magnetically to her uncle, the writer, that sounded in his "right ear, as though some one was whispering" or trying to speak to him; and the same astral *echo* of "her natural voice" that told his mother "to turn round." Her appearance to her grandfather "in *her usual dress"* shows us that it was her astral reflection on the atmospheric waves that he saw; otherwise he would have hardly seen a *real* just disembodied spirit in such an attire. The presence of the "usual dress" forming part of an apparition—were the latter a voluntary, *conscious* act of the liberated Ego—would have naturally necessitated a previous conception in the plans of the latter, the creation, so to say, of that garment by the spirit—unless we have also to believe in conscious *ghosts* and independent apparitions of wearing apparel—before it could appear along with its owner. And this would be a predetermined act of volition difficult to suppose in a still dazed human "soul" just escaped from its prison. Even many of the more advanced Spiritualists admit today that, whatever its subsequent career, the freed spirit can never realize the great change, at least for several terrestrial days. Notwithstanding the above, we know well that we shall be not only laughed to scorn by scientific men as by all the unscientific sceptics, but also give again offence to Spiritualists. They would have us say: "It was the spirit of your departed niece, *her* voice, and real presence, etc."; and then rest on our laurels without any further attempt at anything like a proof or an explanation. If the present one is found insufficient, let the Spiritualists and sceptics offer a better one and let impartial judges decide. Meanwhile, we would ask the former—if it was all produced by the conscious spirit of the deceased, why have all such manifestations stopped, as soon as the family had left the station and come to Allahabad? Is it that the *spirit* determined to come no more, or that the mediums in the family had suddenly lost their power, or is it simply because, as the writer puts it, "the *effects then wore off, and nothing has happened since?"*

With regard to sceptics our answer is still more easy. It is no longer a question with any sane man whether such things *do* and do *not* happen; but only what is the real cause that underlies such abnormal effects. Here is a case, which no sceptic—unless he denies the occurrence of the whole story *a priori*—will be ever able to explain otherwise but on one of the two theories—that of the Occultists and Spiritualists. A case in which a whole family of respectable persons of various ages testifies as eyewitnesses. This can no longer be attributed to a case of isolated hallucination. And in the presence of the frequent occurrence of such cases, every sober man ought to protest against the irrational proceedings of those who condemn without seeing, deny without hearing, and abuse those who have both seen and heard, for putting faith in their own eyes and ears. We have thousands upon thousands of testimonies coming from intelligent, valid persons, that such things do occur and—very frequently. If the senses of those persons are not to be trusted, then what else can be trusted? What better test of truth have we? How can we be sure of anything we hear, or even ourselves see? How are the most ordinary affairs of life to be conducted and relied upon? As a mesmerizer remarked to a sceptic: "If the rule, which the objectors to mesmeric phenomena persist in applying to them, were to be enforced universally, all the business of life must come to a stand." Indeed no man could put faith in any assertion of any other man; the administration of justice itself must fail, because evidence would become impossible, and the whole world would go upside down. Therefore, and since science will have nothing to do with such abnormal phenomena, the great battle in consequence of the dispute as to the causes underlying them, between natural and unnatural theories, must be fought out between the Occultists and the Spiritualists alone. Let each of us show our facts and give our explanations; and let those—who are neither Occultists, Spiritualists, nor sceptics—decide between the contestant parties. It is not enough that all should know that such things do happen. The world must learn at last—under the penalty of falling back to superstitious beliefs in the

archenemy of man—the biblical devil—why such phenomena do so happen, and to what cause or causes they are to be attributed. We call for enquiry, not for blind credence. And—until enquiry has established scientifically, and beyond any doubt that the producing cause at work behind the veil of objective matter is what the Spiritualists proclaim it to be, namely, disembodied, human spirits, we beg to assert the right of the Theosophists, whether they be Occultists, sceptics, or neither, but simply searchers after truth—to maintain their attitude of neutrality and even of modest scepticism, without risking for it to find themselves crucified by both parties.

Collected Writings VOLUME IV

1882

DEATH AND IMMORTALITY

[*The Theosophist,* Vol. IV, No. 2, November, 1882, pp. 28-20]

The following letter states an embarrassment which may very likely have occurred to other readers of the passages quoted, besides our correspondent.

OCCULT FRAGMENTS AND THE BOOK OF KHIU-TI

To the Editor of *The Theosophist.*

In the article on "Death" by the late Éliphas Lévi, printed in the October number of *The Theosophist,* Vol. III,* the writer says that "to be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; *between these two poles vegetate and die without remembrance the useless portion of mankind.*" In your explanatory note on this passage you quote the book of *Khiu-ti,* which says that "to force oneself upon the current of immortality, or rather to secure for oneself an *endless series of rebirths as conscious individualities,* one must become a co-worker with nature, either for *good* or for *bad,* in her work of creation and reproduction, or in that of destruction. It is but the *useless drones,* which she gets rid of, violently ejecting and

____

* [October, 1881, pp. 13-14 See Vol. III, pp. 292 ff. in the present Series.]

____

making them perish by the millions as self-conscious entities. Thus, while the good and the pure strive to reach Nirvana . . . the wicked will seek, on the contrary, series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *Nirvana,* they cling to life in any form, rather than give up that 'desire for life,' or *Tanha* which causes a new aggregation of *Skandhas* or individuality to be reborn. . . . There are thoroughly wicked or depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *Egos* of these may escape the law of final destruction or annihilation for ages to come. . . . Heat and cold are the two 'poles,' *i.e*., good and evil, *spirit* and *matter.* Nature *spews* the 'lukewarm' or 'useless portion of mankind' out of her mouth, *i.e.,* annihilates them." In the very same number in which these lines occur we have the "Fragments of Occult Truth," and we learn thence that there are seven entities or principles constituting a human being. When death occurs, the first three principles *(i.e.,* the body, the vital energy, and astral body) are dissipated; and with regard to the remaining four principles "one of *two* things occurs." If the Spiritual Ego (sixth principle) has been in life material in its tendencies, then at death it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere, when the Spiritual Ego is also dissipated and ceases to exist. Under such circumstances only two entities (the fourth and fifth, *i e.*, Kama Rupa and Physical Ego) are left, and the *shells* take long periods to disintegrate.

On the other hand, if the tendencies of the ego have been towards things spiritual, it will cling to the spirit, and with this pass into the adjoining *World of Effects,* and there evolve out of itself by the spirit's aid a new ego, to be reborn (after a brief period of freedom and enjoyment) in the next higher objective world

of causes.

The "Fragments" teach that, apart from the cases of the higher adepts, there are two conditions: *First,* that in which the Spirit is obliged to sever its connection; and, *secondly,* that in which the Spirit is able to continue its connection with the fourth, fifth and sixth principles. In either case the fourth and fifth principles are dissipated after a longer or a shorter period, and, in the case of the spiritual-minded, the Spiritual Ego undergoes a series of ascending births, while in the case of the depraved no Spiritual Ego remains and there is simply disintegration of the fourth and fifth principles after immense periods of time. The "Fragments" do not seem to admit of a third or intermediary case which could explain the condition of Éliphas Lévi's "useless portion" of mankind after death. It appears to me also that there could be only two cases: (1) either the spirit continues its connection, or (2) it severs its connection. What, then, is meant by

252

the "useless portion of mankind" who, you suggest, are annihilated by the millions? Are they a combination of less than seven principles? That cannot be, for even the very wicked and depraved have them all. What, then, becomes of the fourth, fifth, sixth and seventh principles in the case of the so-called *"useless portion of mankind"?*

The "Fragments" again tell us that, in the case of the wicked, the fourth and fifth principles are simply disintegrated after long ages, while in your above quoted note you say that the "wicked will seek a series of lives as conscious, definite existences or beings," and again in the note to the word "Hell" you write that it is "a world of nearly absolute *matter* and one preceding the last one in the 'circle of necessity' from which 'there is no redemption, for there reigns *absolute* spiritual darkness'." These two notes seem to suggest that, in the case of the depraved, the fourth and fifth principles are born again in inferior worlds and have a series of conscious existences.

The "Fragments" are admittedly the production of the "Brothers," and what I could gather from them after a careful perusal seems apparently not to accord with your notes quoted above. Evidently there is a gap somewhere, and, as the "useless portion of mankind" have been so far noticed, a more exhaustive explanation of them after the method of the seven principles is needed to make your otherwise learned note accord with the "Fragments." I might mention again that at every step the words "matter" and "spirit" confound the majority of your readers, and it is highly important and necessary that these two words be satisfactorily explained so that the average reader might understand wherein lies the difference between the two; what is meant by matter emanating from spirit, and whether spirit does not become limited to that extent by the emanation of matter therefrom.

Yours faithfully and fraternally,
N. D. K——, F.T.S.*

*** The apparent discrepancy between the two statements, that our correspondent quotes, does not involve any real contradiction at all, nor is there a "gap" in the explanation. The confusion arises from the unfamiliarity of ordinary thinkers, unused to Occult ideas, with the distinction between the personal and individual entities in Man. Reference has been made to this distinction in modern Occult writing very frequently, and in *Isis* itself where the

—————

* [These initials stand for Navroji Dorabji Khandalavala, Pres. of the Poona Theosophical Society. It would appear from *The Mahatma Letters to A. P. Sinnett,* pp. 189-90, that Master K. H. contributed some of the material which is contained in the reply to Khandalavala's letter.—*Compiler.*]

—————

explanations of a hundred mysteries lie but half-buried—they were altogether buried in earlier works on Occult philosophy—only waiting for the application of intelligence guided by a little Occult knowledge to come out into the light of day. When *Isis* was written, it was conceived by those from whom the impulse, which directed its preparation, came, that the time was not ripe for the explicit declaration of a great many truths which they are now willing to impart in plain language. So the readers of that book were supplied rather with hints, sketches, and adumbrations of the philosophy to which it related, than with methodical expositions. Thus in reference to the present idea, the difference between personal and individual identity is suggested, if not fully set forth at page 315, Vol. I. There it is stated as the view of certain philosophers, with whom, it is easy to see, the writer concurs: "Man and Soul had to conquer their immortality by ascending towards the Unity with which, if successful, they were finally linked. . . . The individualisation of man after death depended on the spirit, not on his soul and body. Although the word 'personality,' in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal *per se."* And a little later on: "A person may have won his immortal life, and remain the same *inner-self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Mr. Brown he was on earth. . . ." [p. 316.]

A full consideration of these ideas will solve the embarrassment in which our correspondent is placed. Éliphas Lévi is talking about personalities—the "Fragments" about individualities. Now, as regards the personalities, the "useless portion of mankind" to which Éliphas Lévi refers, is the great bulk thereof. The *permanent* preservation of a personal identity beyond death is a very rare achievement, accomplished only by those who wrest her secrets from Nature, and control their own super-material development. In his favourite symbolical way Éliphas Lévi indicates the people who contrive to do this as those who are immortal

in good by identification with God, or immortal in evil by identification with Satan. That is to say, the preservation of personal identity beyond death (or rather, let us say, far beyond death, reserving for the moment an explanation of the distinction) is accomplished only by adepts and sorcerers—the one class having acquired the supreme secret knowledge by holy methods, and with benevolent motives; the other having acquired it by unholy methods, and for base motives. But that which constitutes the inner self, the purer portions of the earthly personal soul united with the spiritual principles and constituting the essential individuality, is ensured a perpetuation of life in new births, whether the person, whose earthly surroundings are its present habitat, becomes endued with the higher knowledge, or remains a plain ordinary man all his life.

This doctrine cannot be treated as one which falls in at once with the view of things

entertained by people whose conceptions of immortality have been corrupted by the ignoble teaching of modern churches. Few exoteric religions ask their devotees to lift their imaginations above the conception that life beyond the grave is a sort of prolongation of life on this side of it. They are encouraged to believe that through "eternity," if they are good in this life, they will live on in some luxurious Heaven just as they would be living if transported to some distant country, miraculously protected there from disease and decay, and continuing for ever the "Mr. Smith" or "Mr. Brown" they may have been previous to emigration. The conception is just as absurd, when closely thought out, as the conception that for the merits or the sins of this brief life—but a moment in the course of eternity—they will be able to secure infinite bliss, or incur the utmost horrors of perpetual punishment. Ends and means, causes and effects, must be kept in due proportion to one another in the worlds of spirit as in the worlds of flesh. It is nonsense for a man who has not first rendered his personality something altogether abnormal to conceive that it can be rationally thought of as surviving *forever.* It would be folly to wish even that it could be so perpetuated, for, how could human

beings of ignoble, miserable life, whose personality is merely a congeries of wretched and sordid memories, be happy in finding their misery stereotyped for all coming time, and in perpetual contrast with the superior personalities of other such stereotypes. The memory of every personal life, indeed, is imperishably preserved in the mysterious records of each existence, and the immortal individual spiritual entity will one day—but in a future so remote that it is hardly worth thinking about much at present—be able to look back upon it, as upon one of the pages in the vast book of lives which he will by that time have compiled. But let us come back from these very transcendental reflections to the destinies more immediately impending over the great majority of us whom Éliphas Lévi so uncivilly speaks of as "the useless portion of mankind"—useless only, be it remembered, as regards our special present congeries of earthly circumstance—not as regards the *inner self* which is destined to active enjoyment of life and experience very often in the future among better circumstances, both on this earth and in superior planets.

Now, most people will be but too apt to feel that unsatisfactory as the circumstances may be, which constitute their present personalities, these are after all *themselves*— "a poor thing, Sir, but mine own"—and that the inner spiritual monads, of which they are but very dimly conscious, by the time they are united with entirely different sets of circumstances in new births, will be other people altogether in whose fate they cannot take any interest. In truth when the time comes they will find the fate of those people profoundly interesting, as much so as they find their own fates now. But passing over this branch of the subject, there is still some consolation for weak brethren who find the notion of quitting their present personality at the end of their present lives too gloomy to be borne. Éliphas Lévi's exposition of the doctrines is a very brief one—as regards the passage quoted—and it passes over a great deal which, from the point of view we are now engaged with, is of very great importance. In talking about immortality the great

Occultist is thinking of the vast stretches of time over

which the personality of the adept and the sorcerer may be made to extend. When he speaks of annihilation after this life, he ignores a certain interval, which may perhaps be not worth considering in reference to the enormous whole of existence, but which none the less is very well worth the attention of people who cling to the little fragment of their life experience which embodies the personality of which we have been talking.

It has been explained, in more than one paper published in this magazine during the last few months, that the passage of the spiritual monad into a rebirth does not immediately follow its release from the fleshly body last inhabited here. In the *Kama-loka, or* atmosphere of this earth, the separation of the two groups of ethereal principles takes place, and in the vast majority of cases in which the late personality—the fifth principle—yields up something which is susceptible of perpetuation and of union with the sixth, the spiritual monad, thus retaining consciousness of its late personality for the time being, passes into the state described as *Devachan,* where it leads, for very long periods indeed as compared with those of life on this earth, an existence of the most unalloyed satisfaction and conscious enjoyment. Of course this state is not one of activity nor of exciting contrasts between pain and pleasure, pursuit and achievement, like the state of physical life, but it is one in which the personality of which we are speaking is perpetuated, as far as that is compatible with the nonperpetuation of that which has been painful in its experience. It is from this state that the spiritual monad is reborn into the next active life, and from the date of that rebirth the old personality is done with. But for any imagination, which finds the conception of rebirth and new personality uncomfortable, the doctrine of *Devachan*—and these "doctrines," be it remembered, are statements of scientific fact which Adepts have ascertained to be as real as the stars though as far out of reach for most of us—the doctrine of *Devachan,* we say, will furnish people who cannot give up their earth-life memories all at once—with a soft place to fall upon.

Collected Writings VOLUME IV

1882

IS SUICIDE A CRIME?

[*The Theosophist,* Vol. IV, No. 2, November, 1882, pp. 31-32]

The writer in the London *Spiritualist* for November, who calls the "Fragments of Occult Truth" speculation-spinning, can hardly, I think, apply that epithet to *Fragment* No. 3, so cautiously is the hypothesis concerning suicide advanced therein.* Viewed in its general aspect, the hypothesis seems sound enough, satisfies our instincts of the Moral Law of the Universe, and fits in with our ordinary ideas as well as with those we have derived from science. The inference drawn from the two cases cited, *viz*., that of the selfish suicide on the one hand, and of the unselfish suicide on the other, is that, although the afterstates may vary, the result is invariably bad, the variation consisting only in the degree of punishment. It appears to me that, in arriving at this conclusion, the writer could not have had in his mind's eye all the possible cases of suicide, which do or may occur. For I maintain that in some cases self-sacrifice is not only justifiable, but also morally desirable, and that the result of such self-sacrifice cannot possibly be bad. I will put one case, perhaps the rarest of all rare cases, but not necessarily on that account a purely hypothetical one, for I KNOW at least one man, in whom I am interested, who is actuated with feelings, not dissimilar to these I shall now describe, and who would be deeply thankful for any additional light that could be thrown on this darkly mysterious subject (1).

Suppose, then, that an individual, whom I shall call M., takes to thinking long and deep on the vexed questions of the mysteries of earthly existence, its aims, and the highest duties of man. To assist his thoughts, he turns to philosophical works: notably those dealing with the sublime teachings of Buddha. Ultimately he arrives at the conclusion that the FIRST and ONLY aim of existence is to be useful to our fellow men; that failure in this constitutes his own worthlessness as a sentient human being, and that by continuing a life of

____

* [See *The Mahatma Letters to A. P. Sinnett,* p. 258, for comments on this.—*Compiler*.]

____

worthlessness he simply dissipates the energy which he holds in trust, and which, so holding, he has no right to fritter away. He tries to be useful, but—miserably and deplorably fails. What, then, is his remedy? Remember there is here "no sea of troubles" to "take arms against," no outraged human law to dread, no deserved earthly punishment to escape; in fact, there is no moral cowardice whatever involved in the self-sacrifice. M. simply puts an end to an existence which is useless, and which therefore fails of its own primary purpose. Is his act not justifiable? Or must he also be the victim of that transformation into *spook* and *pi*acha*, against which *Fragment* No. 3 utters its dread warning? (2)

Perhaps, M. may secure at the next birth more favourable conditions, and thus be better able to work out the purpose of Being. Well, he can scarcely be worse; for, in addition to his being inspired by a laudable motive to make way for one who might be more serviceable, he has not, in this particular case, been guilty of any moral turpitude (3).

But I have not done. I go a step further and say that M. is not only useless, but positively mischievous. To his incapacity to do good, he finds that he adds a somewhat restless disposition which is perpetually urging him on *to make an effort* to do good. M. makes the effort—he would be utterly unworthy the name

of man if he did not make it—and discovers that his incapacity most generally leads him into errors which convert the possible good into actual evil; that, on account of his nature, birth, and education, a very large number of men become involved in the effects of his mistaken zeal, and that the world at large suffers more from his existence than otherwise. Now, if, after arriving at such results, M. seeks to carry out their logical conclusions, *viz.*, that being morally bound to diminish the woes to which sentient beings on earth are subject, he should destroy himself, and by that means do the only good he is capable of; is there, I ask, any moral guilt involved in the act of anticipating death in such a case? I, for one, should certainly say not. Nay, more, I maintain, subject of course to correction by superior knowledge, that M. is not only justified in making away with himself, but that he would be a villain if he did not, at once and unhesitatingly, put an end to a life, not only useless, but positively pernicious (4).

M. may be in error; but supposing he dies cherishing the happy delusion that in death is all the good, in life all the evil he is capable of, are there in his case no extenuating circumstances to plead strongly in his favour, and help to avert a fall into that horrible abyss with which your readers have been frightened? (5) . . .

AN INQUIRER

(1) "Inquirer" is not an Occultist, hence his assertion that in some cases suicide "is not only justifiable, but also morally desirable." No more than murder, is it ever

justifiable, however desirable it may sometimes appear. The Occultist, who looks at the origin and the ultimate end of things, teaches that the individual, who affirms that any man, under whatsoever circumstances, is called to put an end to his life, is guilty of as great an offence and of as pernicious a piece of sophistry, as the nation that assumes a right to kill in war thousands of innocent people under the pretext of avenging the wrong done to one. All such reasonings are the fruits of *Avidya* mistaken for philosophy and wisdom. Our friend is certainly wrong in thinking that the writer of "Fragments" arrived at his conclusions only because he failed to keep before his mind's eye all the possible cases of suicides. The result, in one sense, is certainly invariable; and there is but one general law or rule for all suicides. But, it is just because "the afterstates" vary *ad infinitum,* that it is erroneous to infer that this variation *consists only in the degree of punishment.* If the result will be *in every case* the necessity of living out the appointed period of sentient existence, we do not see whence "Inquirer" has derived his notion that "the result is invariably bad." The result is full of dangers; but there is hope for certain suicides, and even in many cases A REWARD, if life was sacrificed to save other lives *and that there was no other alternative* for it. Let him read paragraph 7, page 313, in the September *Theosophist,* and reflect Of course, the question is simply generalized by the writer. To treat exhaustively of all and every case of suicide and their afterstates would require a shelf of volumes from the British Museum's Library, not our "Fragments."

(2) No man, we repeat, has a right to put an end to his existence simply because it is useless. As well argue the necessity of inciting to suicide all the incurable invalids and cripples who are a constant source of misery to their families; and preach the moral beauty of that law among some of the savage tribes of the South Sea Islanders, in obedience to which they put to death, with warlike honours, their old men and women.

The instance chosen by "Inquirer" is not a happy one. There is a vast difference between the man who parts with his life in sheer disgust at

constant failure to do good, out of despair of ever being useful, or even out of dread to do injury to his fellow men by remaining alive; and one who gives it up voluntarily to save the lives either committed to his charge or dear to him. One is a half-insane misanthrope—the other, a hero and a martyr. One *takes* away his life, the other *offers* it in sacrifice to philanthropy and to his duty. The captain who remains alone on board of a sinking ship; the man who gives up his place in a boat that *will* not hold all, in favour of younger and weaker beings; the physician, the sister of charity and nurse who stir not from the bedside of patients dying of an infectious fever; the man of science who wastes his life in brain work and fatigue and *knows* he is so wasting it and yet is offering it day after day and night after night in order to discover some great law of the universe, the discovery of which may bring in its results some great boon to mankind; the mother who throws herself before the wild beast that attacks her children to screen and give them the time to flee; all these *are not suicides.* The impulse which prompts them thus to contravene the first great law of animated nature—the first instinctive impulse of which is to preserve life—is grand and noble. And, though all these *will* have to live in the *Kama-Loka* their appointed life term, they are yet admired by all, and their memory will live honoured among the living for a still longer period. We all wish that, upon similar occasions, we may have courage so to die. Not so, surely in the case of the man instanced by "Inquirer." Notwithstanding his assertion that "there is no moral cowardice whatever involved" in such *self-sacrifice*—we call it "moral cowardice" and refuse it the name of sacrifice.

(3 and 4) There is far more courage to live than to die in most cases. If "M." feels that he is "positively mischievous," let him retire to a jungle, a desert island; or, what is still better, to a cave or hut near some big city; and then, while living the life of a hermit, a life which would preclude the very possibility of doing mischief to anyone, work, in one way or the other, for the poor, the starving, the afflicted. If he does that, no one can "become

involved in the effects of his mistaken zeal," whereas, if he has the slightest talent, he can benefit many by simple manual labour carried on in as complete a solitude and 'silence as can be commanded under the circumstances. Anything is better—even being called a *crazy* philanthropist—than committing *suicide,* the most dastardly and cowardly of all actions, unless the *felo de se* is resorted to in a fit of insanity.

(5) "Inquirer" asks whether his "M." must also be victim of that transformation into

spook and *piśacha!* Judging by the delineation given of his character by his friend, we should say that, of all *suicides,* he is the most likely to become a séance-room *spook.* Guiltless "of any moral turpitude," he may well be. But, since he is afflicted with a "restless disposition which is perpetually urging him on *to make an effort* to do good"—here, on earth, there is no reason we know of, why he should lose that unfortunate disposition (unfortunate because of the constant failure)—in the *Kama-Loka.* A "mistaken zeal" is sure to lead him on toward various mediums. Attracted by the strong magnetic desire of sensitives and spiritualists, "M." will probably feel "morally bound to diminish the woes to which these sentient beings (mediums and believers) are subject on earth," and shall once more *destroy* not only himself, but his "affinities," the mediums.

Collected Writings VOLUME IV
1882

FOOTNOTES TO "GLEANINGS FROM ÉLIPHAS LÉVI"*

[*The Theosophist,* Vol. IV, No. 2, November, 1882, pp. 36-38]

Brilliant and epigrammatic a writer, and profound an Occultist, as was the Abbé Constant (better known by his *nom-de-plume* of Éliphas Lévi), the great bulk of his writings would, we fear, do little either to interest or instruct our readers. Still there are passages in his writings so pregnant with a higher meaning that it seems to us that it might be well to reproduce, from time to time, in *The Theosophist,* translations of some of these. To Indian readers at any rate, they will open an entirely new vista.

See Plato's *Critias, on the History of Atlantis,* as given by the priests of Sais to his great ancestor Solon, the Athenian lawgiver.

Atlantis, the submerged continent, and the land of the "Knowledge of Good and Evil" (especially the latter) *par excellence,* and inhabited by the fourth race of men (we are the *fifth)* who are credited in the *Popol-Vuh* (the book of the Guatemalans) with sight unlimited and "who knew all things at once." Éliphas Lévi refers to the secret tradition, among Occultists, about the great struggle that

---

* [In *The Mahatma Letters to A. P. Sinnett,* p. 156*,* it is said that the translation of certain excerpts from Éliphas Lévi's *Dogme et Rituel de la Haute Magie,* to which these footnotes were appended, was made by A. O. Hume.—*Compiler*.]

---

took place, in those far away prehistoric days of Atlantis, between the "Sons of God"—the initiated Adepts of Śambhala (once a fair island in the inland Sea of the Tibetan plateau, now as fair a land, an oasis surrounded by barren deserts and salt lakes)—and the Atlanteans, the wicked magicians of Thevetat. (See *Isis Unveiled*, Vol. I, pp. 589-94). It is a well-established belief among the Eastern, and especially the Mongolian and Tibetan, Occultists that toward the end of every race, when mankind reaches its apex of knowledge in that cycle, dividing into two distinct classes, it branches

off—one as the "Sons of Light" and the other as the "Sons of Darkness," or initiated Adepts and natural-born magicians or—*mediums.* Toward the very close of the race, as their mixed progeny furnishes the first pioneers of a new and a higher race, there comes the last and supreme struggle during which the "Sons of Darkness" are usually exterminated by some great cataclysm of nature—by either fire or water. Atlantis was submerged, hence the inference that that portion of the mankind of the fifth race which will be composed of "natural-born magicians" will be exterminated at the future great cataclysm by—fire.

What was in reality that much maligned and still more dreaded goat [the Hermaphrodite goat of Mendes], that Baphomet regarded even now by the Roman Catholics as *Satan,* the Grand Master of the "Witches Sabbath," the central figure of their nocturnal orgies? Why, simply *Pan* or *Nature.*

————

By "the dogma of elementary forces" Éliphas Lévi means "spirit" and "matter," allegorized by Zoroaster, for the common herd, into Ormazd and Ahriman, the prototype of the Christian "God" and "Devil"; and epitomized and summed up by the philosophy of Occult Science in the "Human Triad" (Body, Soul, Spirit—the two poles and the

264

"middle nature" of man), the perfect *microcosm* of the ONE Universal Macrocosm or Universe. In the *Khordah-Avesta* the Zoroastrian *dualism is* contradicted: "Who art thou, O fair being?" inquires the disembodied soul of one who stands at the gates of its Paradise. "I am, O Soul, thy good and pure actions . . . thy law, thy angel, *and thy God."*

————

["The Azot of the sages."] The *Seventh* State of matter—Life. The *Fire* and *Light* of the "Astral Virgin" may be studied by the Hindus in the Fire and Light of akaśa.

————

. . . "to avoid seeing what God is"—*i.e.,* seeing that God is but man and *vice versa*—when he is not the "lining" of God—the Devil. We know of many who prefer voluntary and lifelong blindness to plain, sober truth and fact.

————

Cupid, the *god, is* the seventh principle or the Brahm of the Vedantin, and Psyche is its vehicle, the sixth or spiritual soul. As soon as she feels herself distinct from her "consort"—and sees him—she loses him. Study the "Heresy of Individuality"—and you

will understand.

In the Christian legend, the "Redeemer" is the "Initiator" who offers his life in sacrifice for the privilege of teaching his disciples some great truths. He, who unriddles the Christian sphinx, "becomes the Master of the Absolute" for the simple reason that the greatest mystery of *all* the ancient initiations—past, present, and future—is made plain and divulged to him. Those who accept the allegory *literally,* will remain blind all their life and those, who divulge it to the ignorant masses, deserve punishment for their want

of discretion in seeking to "feed pigs with pearls." *The Theosophist*—read but by the intelligent who, when they understand it, prove that they deserve as much of the secret knowledge as can be given them—is permitted to throw out a hint. Let him, who would fathom the mystery of the allegory of both Sphinx and Cross, study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindus, etc. And then he will find what the word "Atonement"—far older than Christianity—meant, as also "the Baptism of Blood." At the last moment of the Supreme Initiation, when the Initiator had divulged the last mysterious word, either the Hierophant or the "newly born," *the worthier of the two,* had to die, since two Adepts of *equal* power must not live, and he, *who is perfect,* has no room on earth. Éliphas Lévi hints at the mystery in his volumes without explaining it. Yet he speaks of Moses who dies mysteriously, disappears from the top of Mount Pisgah after he had "laid his hands" upon the initiated Aaron; of Jesus who dies for the disciple "whom he loved," John the author of the *Apocalypse,* and of John the Baptist—the last of the real *Nazars* of the Old Testament (see *Isis,* Vol. II, p. 132), who, in the incomplete, contradictory, and tortured Gospel accounts, is made to die later through Herodias' whim, and, in the *secret* Kabalistic documents of the Nabathaeans, to offer himself as an expiatory victim after "baptizing" (*i.e.,* initiating) his chosen successor in the mystic Jordan. In these documents, after the initiation *Aba,* the Father, becomes the Son, and the Son succeeds the Father and becomes *Father and Son* at the same time, inspired by Sophia Achamoth (secret wisdom) transformed later on into the Holy Ghost. But this successor of John the Baptist was not Jesus, the Nazarenes say. But of this anon. To this day, the initiation *beyond* the Himalayas is followed by *temporary* death (from three to six months) of the disciple, often that of the Initiator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts "evil powers." At the initiation of the Chhinnamasta Tantrikas (from *chhinna* "severed" and *masta* "head"'—the Goddess Chhinnamasta being represented with

a decapitated head), the *Tantrik Shastras* say that, as soon as the Adept has reached the highest degree of perfection, he has to initiate his successor and—die, offering his blood as an atonement for the sins of his brothers. He must "cut off his own head with the right hand, holding it in the left." Three streams of blood gush out from the headless trunk. One of these is directed *into the mouth* of the decapitated head (". . . my blood is drink indeed"—the injunction in John that so shocked the disciples); the other is directed toward the earth as an offering of the pure, sinless blood to mother Earth; and the third gushes toward heaven as a witness for the sacrifice of "self-immolation." Now, this has a profound Occult significance which is known only to the initiated; nothing like the truth is explained by the Christian dogma, and imperfectly as they have defined it, the *quasi-inspired* "Authors of the *Perfect Way"* reveal the truth far nearer than any of the Christian commentators.

————

Collected Writings VOLUME IV

1882

FOOTNOTE TO "THE THREE GRADES OF ANCIENT THEOSOPHISTS"

[*The Theosophist,* Vol. IV. No. 2, November, 1882, p. 39]

[The writer speaks of occultists of a higher grade as being a law unto themselves and says that they should not be criticized or imitated by the ignorant and impatient Chela. He instances the case of Śri Śamkarâchârya who is alleged to have lived with a widow princess; he also mentions Arjuna who is said to have married a widow, and Krishna who had a thousand wives. To this H. P. B. remarks:]

These examples are "unsuited" because these are not *historical facts,* but allegorical fictions that are accepted *literally* but by the ignorant. No *adept*—while one at any rate—has ever "lived with a *widow* (or no widow) princess"; nor has he married anyone; least of all, no adept had, since the world's evolution, even one, let alone a "thousand wives."

THE "CONTRADICTIONS OF THE BIBLE" AND THE RAWALPINDI MISSION SCHOOL

[*The Theosophist,* Vol. IV, No. 2, November, 1882, p. 41]

Having given room in our September number to a letter from a Hindu correspondent, belonging to a Mission School, who accused his Superintendent, the Rev. N—, of abuse of power, we sent a copy of that number to the party charged of the offence, in order to give him a chance of replying to the accusation. We have now his reply and we print it *verbatim.* At the same time, we have also received another letter from the plaintiff, which we publish alongside with that of the reverend gentleman. We regret our inability to comply with the request of the latter. "In case Lakshman sends you any more cock-and-bull stories, please favour me with a sight of them before putting them into print, as they may be improved by an explanation from me"—writes to us the Rev. C. B. Newton. We answer: We have no right to betray the confidence of a correspondent, even though he may be proved to have exaggerated the offence. We are glad for the reverend gentleman's sake that it should be so, and sorry for the young man that he should have found it necessary to exaggerate.* With all that, we cannot remain satisfied with the explanations given by the Rev. Mr. Newton. The main point is not whether he has confiscated the book—another person's property—brutally or politely; but rather, whether he had any right to do so at all, since Lakshman Singh was not a Christian; and the Mission Schools, especially the American, have no right to break the promises of religious

* Well, if he *has*, better let him go and defend himself.

neutrality given to the Hindus and Mussulmans by the Government that gives them shelter and hospitality. And, if Lakshman Singh proves that he has been expelled from the school for no greater crime than appealing to public opinion to decide upon the legality of such forced proselytism, and for refusing to sign an untruthful statement to save his prospects of education from ruin, then we doubt whether the Rev. Mr. Newton will thereby strengthen much either his own case or that of the religion he would enforce upon his pupils by means that no one would venture to call altogether fair. And since our reverend correspondent does us the honour of acknowledging that we maintain certain principles, such as truthfulness and fair play, in common with himself, we would fain

ask him in the name of that truthfulness, whether he would have ever cared to confiscate, as promptly as he has the *Self-contradictions of the Bible,* some of the missionary works that tear down, abuse, and revile the gods of the Hindus, and the other so-called "heathen" religions? And if not, is it not forcing the poor youths of India, who have no other means of being educated, to pay rather too dearly for that education, if they have to obtain it at the price of their ancestral faith, or be turned out for seeking to learn the truth about a religion which they are asked to prefer to their own and which yet is represented to them but from one of its aspects, namely, the missionary side? We call it neither fair nor generous; nor yet charitable. True charity neither asks nor does it expect its reward; and, viewed from this standpoint, the free mission schools must appear to every unprejudiced person no better than ill-disguised traps for the unsophisticated "heathens," and the missionaries themselves as guilty all round of false pretences. Far more respectable appear to us even the ludicrous Salvationists who, if they masquerade in Oriental costumes, do not at least disguise their real aims and objects, and have, at any rate, the merit of sincerity, however brutally expressed. Therefore we maintain what we have said before: the act of which the Rev. Newton and the two schoolmasters stand accused of, is—ABUSE OF POWER.

Collected Writings VOLUME IV

1882

THE ARYA AND ITS "OUTSTATION" CORRESPONDENCE

[*The Theosophist,* Vol. IV, No. 2, November, 1882, p. 49]

There exists a class of men—among the great variety composing *genus homo*—who, by their modes of thought and action, have to be viewed as a distinct group, a specimen entirely *sui generis.* We would bottle and label them as the "India-rubber," or "Elastic men." These individuals whenever defeated, will neither hide their diminished heads, nor will they honestly admit that which, to all others, is an accomplished and an undeniable fact: namely, that in the affray, whatever its nature, they have come out second best. On the contrary, prudently allowing a certain period of time to elapse between the event and a fresh attack—a period sufficient, as they craftily calculate, to sweep away from people's minds the correct remembrance of details—they will pounce most unexpectedly upon their ex-antagonist and *try* to crack his head. They will, once more, impose upon the public an absolutely false account of facts, and feel placidly confident that they have whitewashed themselves in the sight of some weak-minded fools.

Such is evidently the malignant purpose of "An Outstation Aryan Correspondent" in the October number of the *Arya*—a purpose that could be formed only by a mind originally and essentially *elastic,* and executed by an intellect naturally narrow, and a mode of reasoning enfeebled and contracted by bad education.

It is sufficient to read the first paragraph of "A Summary Review on (?) Extra Supplement *(sic)* to *The Theosophist* for July," to smile in sincere pity at the puny efforts

of that unlucky advocate of a *cause perdue.* We cannot help admiring, though, the sublime coolness with which he opens the fire from his popgun in the first paragraph: "In reply to Colonel Olcott's defence against Swamiji Dayanand Saraswati's charges I [and *who* are *you*, Babu 'Sir Oracle'?] can in no way see that in any one single instance does the Colonel prove that those charges are not well-founded and perfectly correct."

And forthwith our brave Volunteer for "Forlorn Hope," sets out—in the very face of *facts* and Swami's suicidal autographs engraved from his original letters and published in the July *Supplement*—to prove that white is black and *vice versa.* "A Summary Review" being, of course, unworthy of a serious review, or even a passing notice in *The Theosophist,* we write these few lines with quite a different object than that of answering the unknown "I." Indeed, no sane man, acquainted with Swami's many public and

emphatic denials that he had ever belonged to or permitted his name to be entered as a member of the Theosophical Society, could undertake, after reading the said July *Supplement,* to express but one view upon the question. In the presence of (*a*) Swami's autograph letter authorizing Colonel Olcott to represent and act for him in every meeting of the Council of the Society; (*b*) his letter acknowledging the receipt and acceptance of a Diploma from New York, which makes him necessarily a Fellow, he having kept that Diploma for nearly two years before sending it back, or, in other words, resigning; and (*c*) Mrs. A. Gordon's letter testifying to the fact that she was initiated by Swami Dayanand Saraswati at Benares, something plainly showing that Swami *must have been himself initiated* before he could initiate anyone else, hence that he *was* a "Fellow";—in the presence of these three facts alone, we say, who but an *enemy* of Swami would care to revive in the public memory the recollection of his exposure and of his fruitless attempts "to cog the dice and *shave* truth," as Mr. Artemus Ward would say?

Thus, it is not the luckless "Outstation Correspondent"—who, in his lame would-be review, only outwits himself,

and "shooting at a pigeon kills but a crow"—that we address, but the Editor of *The Arya.* We had always regarded him as rather a discreet, truthful, and intelligent young man. Hence—our sincere and rather amused surprise. Conceding to him willingly the said qualities, we are compelled to suspect that he has suddenly turned an enemy to his great Patron. Otherwise, how should he permit such an awkward and dangerous question to be revived in the columns of his monthly? Unwilling to suspect his own good faith, we are vainly seeking for a plausible motive that could have made him depart from prudent policy. It *cannot* be that he jumped at the opportunity of giving a hit to a sleeping rival through the hand of an anonymous correspondent, for he is too intelligent to be ignorant of the fact that abuse from certain quarters is the highest praise. *We abuse and hate but what we fear.*

What is *The Theosophist* more, indeed, "than a series of stories of Bhuts, Jins, etc."? This sentence alone affords us the correct standard of the intelligence of the "Outstation" *critic.* Well, we reply that, even were it so, *The Theosophist* would have yet that great advantage over *The Arya* (especially in its *October* garb) that it can appear on the drawing room table of the highest and most respectable European families, as well as in the hands of the most innocent Aryan maiden or boy, without any fear of shocking the modesty of either. We are sorry to observe this new departure in *The Arya.* The disgusting and indecent wording of the articles—"Ayur Veda on Health," and "Physiological Yoga of Tantra Philosophy"—is amply sufficient to make any journal lose all those subscribers who have any sense of decency, at any rate among respectable native families and Europeans. Even purely medical works and journals, when offered to the general public, avoid such *sincere* phraseology, and, for the sake of that same decency, give certain words in Greek or Latin. We are afraid that, unless our colleague prudently *veils* in future the naked hideousness of his terms "in the obscurities of some

learned tongue," the postal authorities might be under the painful necessity of interfering with the free circulation of his

272

inspired organ. Why our modest and pious friend, the Editor of *The Arya*, should have suddenly begun vying in obscenities and immodest terms with the venerable prophet of Israel, Hosea—is another psychological mystery that no Occultist could ever undertake to unriddle.

Collected Writings VOLUME IV
1882

OCCULT AND SPIRITUAL PHENOMENA IN THE LIGHT OF MODERN SCIENCE

H. P. BLAVATSKY.

[*The Theosophist,* Vol. IV, No. 2, November, 1882, pp. 50-51]

I have just received *Light*—the ablest of the Spiritual periodicals of England—of September 23, and read its "Notes by the Way," contributed by "M. A. (Oxon) ," with an unusual interest. So great was the latter indeed, that it makes me depart for once from my editorial impersonality and answer the "Notes" over my own signature.

Not further back than a year ago, especially if I had read those notes in the parched and scorching plains of India, I might have deeply resented their unfriendly tone. But now from an altitude of over 8000 feet above the sea level, having just enjoyed the privilege of passing forty-eight hours in the company of those much doubted BROTHERS of ours, and certain of our Theosophists, moreover, who crossed over to Sikkim and made their personal acquaintances, representing additional legal evidence in favour of my claims—I am rather inclined to feel amused than otherwise.

Indeed, I find that neither that very unfriendly tone assumed for some time past against myself in the "Notes," nor even the incessant thrusts in the direction of the BROTHERS, are capable of ruffling my present placidity. Yet I confess that, coming as they do from one, who neither himself, nor his "Imperator" (for whom, I believe, he must

feel as much reverence as I do for our Protectors and MASTERS), has ever been spoken of in a mocking or contemptuous tone nor even in an unfriendly way in our journal—does seem rather startling. At any rate, "M.A. (Oxon)'s" present attitude is rather more dangerous for himself, and the cause he represents and labours for so zealously, than it is for the BROTHERS or even my own humble self, since, indeed, his hearty approbation of the inimical criticism that closes the review of Mr. Sinnett's *The Occult World* in a scientific paper he quotes from, seems directed far more against Spiritual phenomena in general, and mediums and "Spirits" in particular, than it is against Occult Science and its great living Professors. I will say more: in one who claims publicly—and makes no secret of being in direct and constant communication with, and the mouthpiece of, "Imperator"—*a high Spirit*—such a policy proves simply suicidal. For, who will dare deny—not any man of science, at any rate, or the same *Journal of Science*—that "M.A. (Oxon)'s" claims are certainly no more—and strict logicians as well as an impartial jury may say *far less*—demonstrable according to the laws of

inductive science, or even judicial evidence, than *our* claims to an acquaintance and intercourse with living BROTHERS. Really our friend ought to abstain from throwing pebbles into his nearest neighbour's premises. In both "M.A. (Oxon)'s" and my case, the object of proof—so difficult of demonstration—is the real, palpable, and undeniable existence of "Spirits" and "Brothers"; their respective claims (or rather those made by ourselves, their humble mouthpieces, on their behalf) to superior knowledge and powers, appearing but of secondary importance in this wholesale denial by the sceptical "Philistines" of their very being. Reviews are interesting, not merely because they show what our friends and enemies think of us, but also because they afford us a safe estimate of what opinion our critics hold of themselves. Such is the double benefit I derived by a perusal of "M.A. (Oxon)'s" note on the review of *The Occult World* by the *Journal of Science.* Not only do I perceive the correctness (to a certain extent) of the

274

criticism of orthodox exact science—though feeling as sure that neither the discovery of a new planet or mineral would satisfy her sceptics but more than ever do I learn that it is idle to expect anything like fairness even from the most intelligent and friendly critics, once that their minds are biased and prejudiced by a series of misconceptions. With "M.A. (Oxon)'s" kind permission, I will, in my turn, review his strange review. There already appears in the present issue another letter, signed by five of the *Chelas* of our venerated MASTERS, against a series of criticisms from the same pen, directed against them, in *Light.* They perceive in this attitude of hostility simply the "effect of mediumship" and suspect "Imperator" of being no better than an Elemental Spirit, but I protest against this misconception and would never permit myself *personally* to throw suspicion or slur either upon "M.A. (Oxon)'s" personal good faith or that of his "control," as he constantly does with regard to our "BROTHERS," and the writer of the present. I will content myself, then, with simply quoting from his review and pointing out his strange attitude. He says:

> The *Journal of Science* has now completed a candid and temperate notice of Mr. Sinnett's *Occult World.* The writer deals with the evidences of extraordinary power, such as the creation of the cup and saucer at Simla by Madame Blavatsky, fairly, and in a judicial spirit. He considers that the narrative must be accepted as a record substantially accurate of a real occurrence. He puts aside the supposition of an elaborate fraud as 'literally bristling with difficulties,' and arrives at the conclusion that 'the cup and saucer were produced in the earth where found, by an agency to us inconceivable.' This is a startling concession when it is considered from what quarter it comes. We are so accustomed to find the inexplicable or the unexplained treated by open science as the impossible, especially in the case of psychical phenomena, that this candid consideration of an antecedently incredible statement is as startling as it is welcome.

So far this sounds pretty friendly, even though the admission of "M.A. (Oxon)" allows as good a handle against spiritualistic phenomena as it does to those of the Occultists. But soon the tone changes and the probable genuineness of the phenomena being conceded, their *nature* is taken to task.

I entirely appreciate [says "M. A. (Oxon)"] the words of the Reviewer when he points out that such feats, so like mere jugglery, are by no means the best evidence of superior knowledge. Suppose the Brotherhood were to say: "Point your telescope to such and such a spot in the heavens, you will find a planet as yet unknown to you, having such and such elements," or "Dig into the earth in such a place and you will find a mineral containing a metal new to your science: its atomic weight, its specific gravity, etc., are so and so." Such or similar proofs, not of superior *power* but of higher *knowledge,* would not increase any man's facilities for evil-doing. Rather, I may add, would they increase the store of human knowledge, and prove incontestably the presence among us of some beings wiser and more beneficient than we. But, as the Reviewer points out, we search in vain for any such evidence. "Till some foothold of this kind is given us, it is useless to bid us join the Theosophical Society or change our mode of life." Teachings so indefinite we are compelled to reject, not indeed "superciliously," but sadly. It is impossible to find any reasonable fault with such an attitude. It is true that the Adept Brothers pose as men reluctant to open the door of knowledge to any but the most patient and persistent appeal made by one who has proved himself a worthy postulant. That is an attitude incompatible with some steps lately taken. *Too much or too little has been said in their name, and the* result *is bewilderment and confusion.*

Such is the sentence passed on the BROTHERS, or rather on myself, their humble disciple. Now what would the average sceptic—who believes in neither "Imperator," nor the "BROTHERS," and who regards just as much "M.A. (Oxon)" as H. P. Blavatsky in the light of a hallucinated lunatic when not a wilful impostor—what would a sceptic say to this? Outside the believers in Spiritualism and Occultism—a handful as compared to the bulk of mankind—any average sceptic would simply laugh at such a criticism when it emanates from a well-known Spiritualist, a medium who himself claims a personal communication with a "high spirit" and many minor ones. Can the Spiritualists point to any of their phenomena of a "higher" character than the few trifles kindly shown to the author of The *Occult World?* Have their mediums, the highest, the best of them, for the last forty and odd years of their activity, made any one single discovery that would benefit humanity or even science? Are the contradictory, conflicting bits of philosophy, kaleidoscopically exhibited by "Spirits" through mediums,

one whit higher than that contained even in the few stray letters published in *The Occult World?* Has even "Imperator" proved himself in his teachings any higher or more philosophical or learned than Koot-Hoomi, and has he ever consented to appear before the "average Philistine" or to give an undoubted demonstration of his personal *reality* except, perhaps, in the presence of the very, very few—at any rate by far fewer than those who personally know our BROTHERS;—or finally, has even he, "Imperator," that "great and wise spirit" who ought as such to be far more powerful and learned in the mysteries of undiscovered planets and minerals than the highest Adept-Occultist living—if the spiritualistic theory be true—has even he, I ask, ever benefited the world of science or the profane public, or even his own medium, by any great discovery, which, "increasing the store of human knowledge," has proved him thereby—a being

"wiser and more beneficient" than we "and the BROTHERS"? "M.A. (Oxon)'s" review is therefore a double-edged sword. While trying with one side of it to hit the BROTHERS and the Occultists, he simply cuts, and very badly too, himself and Spiritualism with the other. Paraphrasing the words of the Reviewer and of "M.A. (Oxon)" I will close my remarks with the following:

"Till some foothold of this kind is given us," it is useless to extol the "Spirits" and "Mediums" above the "BROTHERS" and their Occultists. The attitude of the former is truly "incompatible" with their forty years of ardent activity, and *no* results whatever; and, while we all know what the "Spirits" have hitherto been capable of, no Spiritualist is yet in a position to say what benefit may or may not befall the world through the "BROTHERS," since they have but hardly appeared on the horizon. Patience, patience, good friends, and critics. "Bewilderment and confusion" are far more on your side than they are on ours and—*qui vivra verra!*

Tindharia, near Darjeeling in the Himalayas,
October 23.

SIR WILLIAM FLETCHER BARRETT
1844-1925
Reproduced from the *Proceedings* of the Society for Psychical Research,
Vol. XXXV, Pt. XCV, July, 1925.
(*Consult Appendix for biographical sketch.*)

HENRY SIDGWICK
1838-1900
Reproduced from the *Proceedings* of the Society for Psychical Research,
Vol. XV, Pt. XXXIX, being a photograph taken by
Mrs. F. W. H. Myers in 1895.
(*Consult Appendix for biographical sketch.*)

Collected Writings **VOLUME IV**

1882

THE FREETHINKERS' "SALVATION ARMY"

[*The Philosophic Inquirer,* November 12, 1882, p. 155]

To the Editor of *The Philosophic Inquirer.*

My dear Colleague and Brother,—I do not generally read *The Thinker* (an Anglo-Tamil Journal), the "crusader against superstition, custom, poverty, and prostitution." From the day of its first appearance, when its editor or editors offered it in exchange for *The Theosophist,* and found his, or their offer respectfully declined—I have never set my eyes on the paper, though, to my great regret, I find every week, undue notice given it in your journal. But, upon my arrival at Calcutta, I discovered that some ill-advised friend had sent me three numbers of it; namely, for October 1st, 8th, and 15th. Number 1—devotes three out of its eight columns to cheap abuse of Theosophy, its Society, and Founders; number 2—has six columns full of the same; and number 3—three-and-a-half columns out of the eight. Had the same amount of attention been bestowed upon us by any journal of—say—fifth or sixth-rate respectability and importance, no better or cheaper advertisement could have been desired. Emanating from the poor, struggling, bumptious little *Thinker,* it filled my womanly, theosophic heart with sincere pity for its young would-be editors. "What paucity of printing matter must be theirs"— I thought. "How little original stuff proceeding direct from the editorial brains (if any found) they have at their command; since, in order to fill their columns even with such poor abuse they have to turn to the *Arya,* a theistic, pious

organ, and to quote from it whole columns of exploded charges. . . . Will not its hapless editor or editors have to resort very soon, to still more ample quotations from missionary organs, than which, no columns the world over offer more abundant harvest for personal abuse of, and slander directed against, the theosophists." Such were my thoughts; when, after the perusal of the following sentences:

> We are surrounded *by frauds and cheats* . . . be watchful, and the Theosophists will find it hard *to dupe you;* and . . . no healthy brain ought to believe *in all and* every *filth* (?) that Colonel Olcott throws before his audience . . . and in his organ *The Theosophist*(!!).

I came across the following witticism:

> We are fortunate that under the British rule in India such barbarous practices [duels] are prohibited; or else the Theosophical Editor will (*sic*) challenge us for a duel, as he [why not she?] has now exhausted all logical arguments for Theosophy.

Oh, poor young editors of the helpless little *Thinker* with its columns so painfully filled up with dried-up and borrowed matter, what delusion is theirs! Why should they entertain such ridiculous fears? The editor of *The Theosophist is* ever ready to throw her gauntlet to, or accept a challenge from, her superiors, or at least, her equals in the editorial field. But to "challenge for a duel" a—*The Thinker . . . Pro pudor.* The editor of *The Theosophist* is no female Don Quixote to fight every broken-down windmill that chooses to grind *non-deodorized* husks and chaff, and then blow the ill-smelling but harmless wind into her face. At the worst she would have to go to the trouble of protecting her olfactory organ for a second or two and never give the puff of foul air another thought. In her wise economy, nature protects her infinitesimally small specimens of being, while her larger variety has to take care of themselves. Hence—the impunity with which the bite of a microscopical flea is generally followed. It is under the proviso of this generous law in nature, that the editor or editors of the *unthinking Thinker* escape the penalty of their quasi-*libellous* expressions directed against Colonel Olcott. How could a man—than whom, no one is more respected for his high moral qualities and integrity of character in

America as well as in England by all those who know him—Mr. Bradlaugh, in England, for one, and a number of highly I intellectual, educated Anglo-Indian gentlemen amongst others here—how could such a man heed the bite, however vicious, of such a poor, insignificant, little literary *insect* as the *Thinker*? A journal like *The Statesman* of Calcutta, which nearly came to grief, last year, for defamation of the character of the Founders of the Theosophical Society—had, and has cause to fear, for, it is a paper of some importance, and it *has* a character to lose; hence—it has since then left us severely alone. But what has the poor little *Thinker* to fear or lose?

Before closing, let me give a salutary advice to our Brothers, the editor of *The Philosophic Inquirer,* and all, and every other Theosophist who would rush into print to the defence of his Society or its Founders when *defamed* by the little Anglo-Tamil organ in question. "Live and let live"—should be our motto; but why give such an undue prominence to the childish and impertinent prattle or rather sulks of its would-be rival? We of a "Universal Brotherhood" should extend our universal charity even to *The Thinker.* But, although the shafts it fires from its borrowed popguns fall harmless enough and may bring it a subscriber or two more, we should not help it to further its object—that of attracting notice—by giving room to replies answering its vagaries to the crowding-off from the columns of *The Philosophic Inquirer* of other and more interesting matter. Let the poor *Thinker* live. Let its editors fill its columns with abuse collected from papers as inimical to us as they are to itself, from theistic and missionary organs, lest it dies from starvation. It is evident from the above three specimen numbers that it cannot shine with any other but a borrowed light—unless like certain pieces of rotten wood it emits a phosphoric lustre of decay. Its only editorial (October 8) MATTER AND FORCE is taken bodily from an article of the same name from *The Theosophist* of

September without any acknowledgment of the same. In this editorial it childishly and as clumsily *pretends* to answer an invisible and unknown opponent, and repeat parrot-like

some of the arguments of the article in *The Theosophist.* Let it live by all means.

Yet, I feel pained for Mr. Bradlaugh and his Secular Society. To think that a man of such remarkable intellect and of such universally recognized ability should have a representative and champion of that sort in India is—sad indeed! I hope I may not turn a prophet; yet, it is to be feared that the services rendered by that Madras pigmy to the English colossus may prove in the long run of the same nature as those rendered by the Salvation Army to Christianity. Unless some British secularist takes pity upon *The Thinker* and sends it matter enough to fill its empty columns, the last prestige of the secular movement in India will be destroyed. As the *War Cry* of the Salvationists fights an imaginary Mr. Devil, so *The Thinker* fences with a mythical Mr. Theosophist of its own creation whom it tries to show off as an arch enemy of Secularism!

Yours fraternally,
H. P. BLAVATSKY,
Editor of *The Theosophist.*

Calcutta,
30*th October,* 1882.

We say Amen over the "very indecent," little *Thinker.—Editor, Philosophic Inquirer.*

Collected Writings VOLUME IV

1882

THE POOR BRUTES

[*The Theosophist,* Vol. IV, No. 3, December, 1882, p. 54]

"'Twere all as good to ease one beast of grief,
As sit and watch the sorrows of the world,
In yonder caverns with the priests who pray.
. . . . . .
"Unto the dumb lips of his flock he lent
Sad pleading words, showing how man, who prays
For mercy to the gods, is merciless,
Being as gods to those; . . ."

—Sir Edwin Arnold, *Light of Asia.*

A certain Fellow and Councillor of our Society and member of the Bombay Branch is engaged in a noble work, which reflects honour upon us all. Mr. Kavasji M. Shroff, a Parsi gentleman among the most public-spirited and intelligent of his indefatigable race, is known in England as a colleague and friend of the late philanthropic Miss Mary Carpenter, and in America as a lecturer upon Fire Worship. At Bombay his name has been long identified with movements of public importance, among them that of Prevention of Cruelty to Animals, of the local Society devoted to which work he is Secretary. There have long been such praiseworthy bodies in Europe and America, but, curiously enough, our Parsi colleague has devised a new feature in their administration never yet thought of by the more experienced Western philanthropists, and which vastly enlarges the scope of their usefulness. The Bombay daily papers have noticed the scheme approvingly, and from the *Gazette* of July 22, and *Times of India* of November 6, we copy in full the extracts which follow, in the hope that they may incite humanitarians elsewhere to imitate this most laudable example.

* * * * * *

Unless we mistake, posterity will offer a more lasting homage to the names of Mr. Dinshaw Manockjee, Mr. Shroff, and their colleagues than "nosegays and rosewater." For a very great body of people in these Asiatic countries have in their natures an inbred tender compassion for the brute creation; and long before the London S.P.C.A. arose, there existed in a Hindu quarter of Bombay, a refuge for animals called *Pinjrajole,* where even the fleas and bugs are fed on the bodies of living men who hire themselves out for this curious service at so much per night! It is a common thing for a Hindu merchant or speculator to vow that if he succeeds in a certain venture he will buy so

many cattle, sheep, or other animals doomed to the shambles, and send them to Pinjrapole to be kept at feed for the rest of their natural lives. But though Pinjrapole is richly endowed, having a revenue of, we believe, more than a lakh of rupees annually, its internal management leaves much to be desired. This, under the intelligent supervision of Mr. Shroff, is most likely to be avoided in the proposed Animal Hospital, and as we remarked above, it is a cause of honourable pride to every member of our Society that so Buddha-like a practical charity should have been set afoot by our Parsi colleague and brother. We hope these lines may come under the eye of Mr. Henry Bergh, the American zoophile.

____

Collected Writings VOLUME IV

1882

COMMENTS ON "THE UTTERANCES OF RAMALINGAM PILLAY"

[*The Theosophist,* Vol. IV, No. 3, December, 1882, p. 61]

[Under the above title, H. P. B. comments upon certain criticisms by Chidambaram Iyer of the work of The Theosophical Society, and publishes a lengthy correspondence between him and Velayudam Mudaliar, of Presidency College, including questions as to the beliefs and teachings of one Ramalingam Pillay, She introduces the subject by saying:]

The communication from an esteemed brother, Mr. Velayudam Mudaliar, F.T.S., Tamil Pandit in the Madras Presidency College, which appeared in *The Theosophist* for July last, has been taken exception to by Mr. N. Chidambaram Iyer, of Trivadi, Madras Presidency, who sends his criticisms thereupon, together with a joint reply to certain questions of his addressed to a well-known *chela,* or pupil, of the late Ramalingam Swami. The gentleman says in a private note to us, that he has "the greatest respect for the Adept-Brothers, for the Founders of the Theosophical Society, and for Ramalingam himself, who was no doubt a great man in his own way." He fully believes in the existence of the Brothers, and appreciates the work done by our Society "in so far as it tends to awaken in the minds of the Hindus a respect for the wisdom and learnings of their eminent ancestors." So far, well; but having thus wreathed his rapier with flowers he then makes a lunge with it at the Founders' ribs. "But I do not at all approve," says he, "either their *indirect attempts* to spread Buddhism in the land of the Hindus, or the apathy with which the élite of the Hindu community view the evil that threatens to seriously injure the religion of their forefathers." This—if we may be pardoned the liberty of saying so—is rhetorical nonsense. The public discourses and private conversations of Colonel Olcott in India will be scrutinized in vain for the slightest evidence upon which the charge of Buddhistic propagandism could be based. That work is confined to Ceylon. His addresses to Hindus have so faithfully mirrored the religious and moral sentiments and aspirations of the people, that they have been voluntarily translated by Hindus into various Indian vernaculars, published by them at their own cost, and circulated all over the Peninsula. They have— as abundant published native testimony proves—stimulated a fervid love for India and her glorious Aryan past, and begun to revive the taste for Sanskrit literature. As for the tone of this magazine, it speaks for itself. Take the thirty-nine numbers thus far issued, and count the articles upon Buddhism in comparison with those upon Hinduism, and it will be found that while confessedly an esoteric Buddhist,

the Editor has taken great pains to avoid anything which might look like an Indian propagandism of that philosophy. For two years our Colombo Branch has been publishing a weekly paper—the *Sarasavi Sandaresa*—in advocacy of Buddhism, yet we have carefully abstained from quoting its articles lest we might depart from our rule of strict impartiality. No, this charge must be ascribed to that orthodox prejudice which, under every phase of religion, begets intolerance and runs into persecution. It may amuse our critic to learn that some narrow-minded Buddhist bigots in Ceylon regard Colonel Olcott as scheming to break down orthodox Buddhism by gradually introducing Hindu ideas about the Soul, and he was publicly called to account because we use the mystic syllable OM on our Society documents and call ourselves *Theo*-sophists! So, too, an eminent Mussulman gentleman among our Fellows was soundly rated by his still more distinguished brother, because he had joined a body of persons banded together to Aryanise Islam!

Collected Writings VOLUME IV

1882

NOTE ON "TIME, SPACE, AND ETERNITY"

[*The Theosophist*, Vol. IV, No. 3, December, 1882, pp. 69-71]

[Under the above title H. P. B. publishes a *review by* "M. A. (Oxon.)" of a rare work called *The Stars and the Earth,* London: Baillière*,* Tindall and Cox, 1880. Concerning the authorship of this book, she writes in a footnote:]*

____

* [The complete title of this work is *The Stars and the Earth; or thoughts upon space, time and eternity*. It was published anonymously by Baillière in London in 1846-47, and the edition reviewed in *The Theosophist* is the revised and enlarged edition with Notes by the well-known astronomer, R. A. Proctor. In the Listings of Anonymous works, as well as in Keyser's *Bücher-Lexicon,* the original title is stated to have been *Die Gestirne und die Weltgeschichte: Gedanken über Raum, Zeit und Ewigkeit.* The work is attributed to Gustav Eberty and was published by G. P. Aderholz at Breslau in 1847. It is supposed to be only a small book of 60 pages.—*Compiler*.]

____

Its authorship has, we believe, never been disclosed. From Mr. Ballière himself we had, when purchasing a copy of the original edition, some thirty years ago, the story of its publication. One day Mr. Ballière received by post the MSS of this little work, with a bank note for £50 and a letter of a few lines without signature, to the effect that this sum was sent to defray the costs of publication. Mr. R. A. Proctor, the astronomer, speaks most highly of it in a recent publication and, in fact, it has always been recognized as one of the ablest essays in contemporaneous literature. Does M.A. (Oxon) suspect its author?

____

Collected Writings VOLUME IV

1882

A FREETHINKER IN PALESTINE*

[*The Theosophist,* Vol. IV, No. 3, December, 1882, p. 72]

Of Mr. Bennett's abilities as a writer we have already had occasion to speak; so that we need only say that his present volume is in his characteristically quaint, strong, aggressive, and not over-polished style. We have Bhopa Râjâ's word for it that "all commentators are perverters of the meaning of their authors"; so, bearing that in mind, we shall not risk a hard-earned reputation for fairness by going into any very extended notice of a work which is at once interesting and instructive beyond almost any upon Palestine that we have read. Critics too often criticize books without taking the trouble to read them, but we have read this one of Mr. Bennett's from the first word to the last! He went to Palestine with two distinct ideas to carry out, *viz*., to see the country, and to tell the truth about it. To do the latter without fear or favour, to expose exaggerations of the old fairy stories about its ancient inhabitants, their rulers and the momentous events located there, required no little solid pluck; and our author's sincerity and moral courage will not be doubted by anyone who follows his narrative and ponders his suggestive criticisms. The ideas of the pettiness

---

* *The Book of the Chronicles of the Pilgrims in the Land of Yahweh.* By D. M. Bennett (N. Y., 1882).

---

of this so over-lauded land, in olden times as well as now, and the impossibility of many things having happened there that we are asked to believe in, force themselves continually upon the mind. It is a missionary book in the strictest sense of being calculated to do missionary work—against Christianity. Freethinkers, then, will prize it as highly as the great mass of Christians will hate it and loathe its author.

Collected Writings VOLUME IV

1882

PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH

[*The Theosophist,* Vol. IV, No. 3, December, 1882, p. 72]

The first number of the journal of this new Society is full of interesting matter and indicates that our sister association will do good work in a field where such service was sorely needed. Our friendly interest in its operations has been already declared (*The Theosophist*, July) without reserve, and we need only repeat that our Society is ready and willing to carry out any line of psychic research in India or Ceylon that the S.P.R. may indicate. The more so that some of our ablest men of the British Theosophical Society have become members of the new body. The roll of its officers and Council contains some names great in science; such as Mr. Henry Sidgwick, of Cambridge; Professor Balfour Stewart, F.R.S., of Owens College, Manchester; Professor W. F. Barrett, F.R.S.E., of Trinity College, Dublin;* Dr. Lochart Robertson; Rev. W. Stainton-Moses, M.A. (Oxon); Mr. C. C. Massey; Dr. Wyld, etc., etc. The present number of the journal is occupied with the inaugural address of President Sidgwick—a calm, dignified and able paper—and reports of experiments in thought reading by Professors B. Stewart and Barrett, Messrs. Edmund Gurney, F. W. H. Myers, and Rev. A. M. Creery; a list of the Society's members and associates and its constitution and rules. Those who can read the significance of coincidences will please make note of the fact that the Society's first general meeting was held—as, *seven* years earlier, that of the

* [See important information in appendix, under Barrett.—*Compiler.*]

Theosophical Society had been—on the *seventeenth* of the month; in July, the *seventh* month of the year; and that the members number *seventy-five. Omen faustum.*

Collected Writings VOLUME IV

1882

[H.P.B. ON THE CHEOPS PYRAMID]

[In 1882, a work by C. Staniland Wake entitled *The Origin and Significance of the Great Pyramid* was published in London by Reeves and Turner. In H.P.B.'s copy of this work, now in the Adyar Archives, there is a pencil note in her handwriting, on page 85, with reference to Wake's statement that the Cheops Pyramid "was erected during the reign of Cheops" and that this "is almost universally admitted." H.P.B. says:

Cheops never built it. It was built ages before him and he only desecrated it by giving it another use. In his day no more initiations took place in it and he consecrated it to Tet, or Seth-Typhon.

Collected Writings VOLUME IV
1883

A MYSTERIOUS RACE

[*The Theosophist*, Vol. IV, No. 4, January, 1883, pp. 82-83]

While travelling from the landing place—on the Madras "Buckingham Canal"—to Nellore, we were made to experience the novel sensation of a transit of fifteen miles in comfortable modern carriages each briskly dragged by a dozen of strong, merry men, whom we took for ordinary Hindus of some of the lower or Pariah caste. The contrast offered us by the sight of these noisy, apparently well-contented men, to our palanquin-bearers, who had just carried us for fifty-five miles across the sandy, hot plains that stretch between Padagangam on the same canal and Guntoor—as affording relief—was great. These palanquin-bearers, we were told, were of the washerman's caste, and had hard times working night and day, never having regular hours for sleep, earning but a few *pice* a day, and when the *pice* had the good chance of being transformed into *annas,* existing upon the luxury of a *mud-soup* made out of husks and damaged rice, and called by them "pepper-water." Naturally enough, we regarded our human carriage steeds as

identical with the palanquin-bearers. We were speedily disabused, being told by one of our Brother-members—Mr. R. Kashava Pillay, Secretary to our Nellore Theosophical Society—that the two classes had nothing in common. The former were low caste Hindus, the latter—*Yanadis.* The information received about this tribe was so interesting, that we now give it to our readers, as we then received it.

WHO ARE THE YANADIS?

The word *Yanadi* is a corruption of the word "Anathi" (Aborigines), meaning "having no beginning." The Yanadis live mostly in the Nellore District, Madras Presidency, along the coast. They are divided into two classes: (1) *Cappala* or *Challa,* "frog-eaters," "refuse-eaters"; and (2) the Yanadis proper, or the "good Yanadis." The first class lives, as a rule, separated from the Śudra population of the district, and earns its living by hard work. The *Cappala* are employed to drag carts and carriages in lieu of cattle, as horses are very scarce and too expensive to maintain in this district. The second class, or *Yanadis* proper, live partly in villages and partly in the jungles, assisting the farmers in tilling the land, as in all other agricultural occupations.

Yet both classes are renowned for their mysterious knowledge of the occult properties of nature, and are regarded as practical magicians.

Both are fond of sport and great hunters of rats and bandicoots. They catch the field

mouse by digging, and the fish by using simply their hands without the usual help of either angle or net. They belong to the Mongolian race, their colour varying from light brown to a very dark *sepia* shade. Their dress consists of a piece of cloth to tie around the head, and of another to go round the waist. They live in small circular huts of about 8 feet in diameter, having an entrance of about 11/2 feet in width. Before building the huts they describe large circles round the place where the huts are to be built, muttering certain words of magic, which are supposed to keep evil spirits, influences and snakes from approaching their dwelling-places. They plant round their huts certain herbs believed to possess the

virtue of keeping off venomous reptiles. It is really astonishing to find in those little huts two dozens of persons living, for a Yanadi rarely has less than a dozen children. Their diet consists chiefly of rats, bandicoots, field mice, cangi, guano, and a little rice—even wild roots often forming part of their food. Their diet, in a great measure, explains their physical peculiarities. Field mice account partly for their having so many children each. They live to a good old age; and it is only very seldom that one sees a man with grey hair. This is attributed to the starch in the cangi they daily drink, and the easy and careless lives they lead.

Their extraordinary merit consists in the intimate knowledge they possess of the occult virtues of roots, green herbs, and other plants. They can extract the virtue of these plants, and neutralize the most fatal poisons of venomous reptiles; and even very ferocious cobras are seen to sink their hoods before a certain green leaf. The names, identity and the knowledge of these plants they keep most secret. Cases of snake bite have never been heard of among them, though they live in jungles and the most insecure places, whereas death by snake bite is common among the higher classes. Devil-possession is very seldom among their women. They extract a most efficacious *remedy,* or rather a decoction, from more than a hundred different roots, and it is said to possess incalculable virtues for curing any malady.

In cases of extreme urgency and fatal sickness they consult their seer (often one for twenty or twenty-five families), who invokes their tutelary deity by sounding a drum, with a woman singing to it, and with a fire in front. After an hour or two he falls into a trance, or works himself into a state, during which he can tell the cause of the sickness, and prescribe a certain secret remedy, [by] which, when paid [for] and administered the patient is cured. It is supposed that the spirit of the deceased, whose name they have dishonoured, or the deity whom they have neglected, tells them through the medium of the seer, why they were visited with the calamity, exacts of them promise of good behaviour in future, and disappears after an advice. It is not infrequently that men of high caste, such as Brahmins, have

had recourse to them for such information, and consulted them with advantage. *The seer grows his hair and lets no razor pass his head.* The Yanadis shave their heads with the sharp end of a glass piece. The ceremonies of naming a child, marriage and journeys, and such other things, are likewise consulted.

They possess such an acute sense of smell, or rather sensitiveness, that they can see where a bird they require is, or where the object of their game is hiding itself. They are employed as guards and watchmen for the rare power they have in finding and tracing out a thief or a stranger from his footmarks. Suppose a stranger visited their village at night, a Yanadi could say that the village was visited by him (a stranger) by simply looking at the footsteps.

Collected Writings VOLUME IV

1883

FOOTNOTES TO "GLEANINGS FROM ÉLIPHAS LÉVI"

[*The Theosophist*, Vol. IV, No. 4, January, 1883, pp. 84-85]

[H. P. B. appends the following footnotes to a translation from the original French of Chapter XIX of Éliphas Lévi's *Dogme et Rituel de la Haute Magie.*]

["... the Philosopher's stone ... analysed it is a powder, the so-called powder of projection of the alchemists. Prior to analysis, and after synthesis, it is a stone."]

"Prior to analysis" or "after synthesis"—the STONE is no stone at all, but the "rock"—foundation of absolute knowledge—our seventh principle.

[Projection.]

In connection with the "projection," we would advise our readers to turn to the "Elixir of Life" in the March and April (1882) numbers of *The Theosophist.* The "interior Magnes" of Paracelsus has a dual meaning.

["As we have already said, there exist in Nature two primary laws, two essential laws, which produce in counterbalancing each other the universal equilibrium of things; that is fixity and movement. . . ."]

This is incorrectly stated, and apt to mislead the beginner. Éliphas Lévi ought, without risking to divulge more than permitted, to have said: "There exists in Nature one universal Law with two primary *manifesting* laws as its attributes—Motion and Duration. There is but one eternal infinite uncreated Law—the 'One Life' of the Buddhist Arhats, or the Parabrahm of the Vedantins—Advaitas."

["... the Essence of God himself."]

While the vulgar *hoi polloi* call, "God," and we—"Eternal Principle."

[Speaking of the Philosopher's Stone, Eliphas Lévi says that "the sage prefers to keep it in its natural envelopes, assured that he can extract it by a single effort of his will and a single application of the universal agent to the envelopes, which the Cabalists call its shells."]

He who studies the *septenary* nature of man and reads "The Elixir of Life" knows what this means. The seventh principle, or rather the seventh and sixth or the Spiritual Monad in one, is too sacred to be projected or used by the adept for the satisfaction and curiosity of the vulgar. The sage (the adept) keeps it in its shells (the five other principles) and knowing he can always "extract it by a single effort of his will," by the power of his knowledge, will never expose this "stone" to the evil magnetic influences of the crowd. The author uses the cautious phraseology of the Mediaeval Alchemists, and no one having ever explained to the uninitiated public that the "Word" is *no* word, and the "Stone" *no* stone, the occult sciences are suffering thereby under the opprobrium of mockery and ignorance.

Collected Writings VOLUME IV

1883

A SPECTRAL WARNING

[*The Theosophist,* Vol. IV, No. 4, January, 1883, p. 85]

A respectable American paper publishes a story of a clairvoyant prevision of death. One Martin Delehaute, employed in a steam sawmill, saw one night at ten o'clock, not far from his house, a man on a white horse, standing perfectly still and having his arm extended. He went to see who it was, when it vanished into air. He took this to be the foreboding of some evil to occur either to himself or his family. He told his wife all about his vision, and on the next day would not go into the swamp to cut logs as he had done before. On the following day he was sent for, but did not like to go on account of having a presentiment that something was to happen to him on that day. However, he took his axe and went to the chopping, and on finding nobody there he turned back toward home. He met, however, a Mr. Tancrede Mayex by whom he was persuaded, despite a foreboding of disaster to himself, to return to the jungle and assist in felling a tree. The work was completed in safety and the tree fell, but was caught in the branches of another tree, and in giving one more blow with the axe to free it, the tree suddenly twisted around, the roots struck the unfortunate man and mortally injured him. The strangest fact is now to be told. At precisely ten o'clock a.m., thirty-six hours after Mr. Delehaute saw the afore-mentioned vision, Mr. A. E. Rabelais, seated on a white horse, stopped at precisely the same spot and in the same attitude where Mr. D. had seen the vision, and gave Mrs. D. the startling information that her husband was very near killed, and then hastily rode off in search of Dr. Cullum. Dr. Cullum arrived, but the unfortunate man was beyond the reach

WILLIAM OXLEY
Reproduced from *Nineteenth Century Miracles,* by Mrs. Emma Hardinge-Britten, Manchester, 1883.

HUDDLESTON'S GARDENS
At the time when the Founders made it the Headquarters of The Theosophical Society, December 19, 1882.
(Reproduced from *The "Brothers" of Madame Blavatsky,* by Mary K. Neff, Adyar, Madras, 1932.)

of medical skill and died at sundown of the same day. This is one of those cases one constantly meets with, where the previsionary faculty of the mind catches the coming event, but vainly tries to compel the dull reason to take warning. Almost everyone, even those who are quite ignorant of psychological science, has had these premonitions. With some they are of every day occurrence and extend to the most trifling events, though it is but rarely that they are heeded. Prevision is a faculty as easy to cultivate as memory, strange as the assertion may appear to sciolists.

Collected Writings VOLUME IV

1883

COMMENT ON "CURIOUS MEDIUMISTIC PHENOMENA"

[*The Theosophist,* Vol. IV, No. 4, January, 1883, p. 86]

[Under the above title, Dr. J. D. Buck recounts his experiences in the search for occult knowledge: his study of the Theosophical doctrines and his investigation of the spiritualistic phenomena encountered in séance-rooms. In the course of his letter the writer remarks: "I understand you to say that in such cases the intelligence is absolutely the medium's own"; to which H. P. B. appends the following footnote:]

Our brother is mistaken, what we say is, that no "spirit" can tell, do, or know anything that is *absolutely* unknown to either the medium or one of the sitters. Some "shells" have a dim intelligence of their own.

[After a detailed account of the drawing of pictures by a certain medium, which he declares to be "works of art," Dr. J. D. Buck concludes by asking what is the difference between these and "the Astral Soul of the Brothers as seen at distances from their physical body." To this H. P. B. replies:]

What might be said in answer to our correspondent is much; what we have time to say is little. The more so,

since his reading in mesmeric and other branches of the literature of psychology, in connection with his profession, must have shown him that the waking medium's ignorance of art is no conclusive proof that in the somnambulic state, however induced, he might not draw and paint very skilfully. As for the merit of his pictures being so great as to make them equal to Titian's, of course none but a connoisseur would be competent to pronounce upon. The fact of their being executed in total darkness has little or no significance, since the somnambulist works with closed or sightless eyes, and equally well in the dark as in the light. If our friend will consult Dr. James Esdaile's *Natural and Mesmeric Clairvoyance* (London, 1852, H. Ballière) he will find quoted from the great French *Encyclopedia,* the interesting case of a young ecclesiastic, reported by the Archbishop of Bordeaux, who in the dead of night and in perfect darkness wrote sermons and music; from the report of a Committee of the Philosophical Society of Lausanne, a similar one; and others, from other sources. In Sir B. Brodie's *Psychological Inquiries,* Macnish's *The Philosophy of Sleep,* Abercrombie's *Intellectual Powers,* Braid's *Neurypnology; or the Rationale of Nervous Sleep,* not to mention later writers, are also found many examples of the exaltation of the mental and psychic powers in the somnambulic state. Some of these are quite sufficient to warrant our holding in reserve all opinions respecting the "Old Judge" and "Titian" of the Cincinnati medium. This, in

fact, has been our issue with the Spiritualists from the beginning of our Theosophical movement. Our position is that in logic as in science we must always proceed from the Known to the Unknown; must first eliminate every alternative theory of the mediumistic phenomena, before we concede that they are of necessity attributable to "spiritual" agencies. Western psychology is confessedly as yet but in the elementary and tentative stage, and for that very reason we maintain that the proofs of the existence of adepts of psychological science in the ancient schools of Asiatic mysticism should be carefully and frankly examined.

Collected Writings VOLUME IV

1883

COMMENT ON *THE PERFECT WAY*

[*The Theosophist,* Vol. IV, No. 4, January, 1883, p. 88]

[In a letter to the Editor, the "Writers of *The Perfect Way,"* Dr. Anna B. Kingsford and Edward Maitland state: "We are profoundly convinced that The Theosophical Society . . . would exhibit both wisdom and learning by accepting the symbology of the West as it does that of the East . . . we invite . . . The Theosophical Society to recognize the equal claim of the Catholic Church with the Buddhist, Brahman and other Eastern churches to the possession of mystical truth and knowledge." H. P. B. appends to the article the following note:]

It is most agreeable to us to see our Reviewer of the "Perfect Way" and the writers of that remarkable work thus clasping hands and waving palms of peace over each other's heads. The friendly discussion of the metaphysics of the book in question has elicited, as all such debates must, the fact that deep thinkers upon the nature of absolute truth scarcely differ, save as to externals. As was remarked in *Isis Unveiled,* the religions of men are but prismatic rays of the one only Truth.* If our good friends, the Perfect Wayfarers, would but read the second volume of our work, they would find that we have all along been of precisely their own opinion that there is a "mystical truth and knowledge *deeply* underlying" Roman Catholicism, which is identical with Asiatic esotericism; and that its symbology marks the same ideas, often under duplicate figures. We even went so far as to illustrate with woodcuts the unmistakable derivation of the Hebrew Kabala from the Chaldean—the archaic parent of all later symbology—and the Kabalistic nature of nearly all the dogmas of the R.C. Church. It goes

---

* [Vol. II, p. 639.]

---

without saying that we, in common with all Asiatic Theosophists, cordially reciprocate the amicable feelings of the writers of *The Perfect Way* for the Theosophical Society. In this moment of supreme effort to refresh the moral nature and satisfy the spiritual yearnings of mankind, all workers, in whatsoever corner of the field, ought to be knit together in friendship and fraternity of feeling. It would be indeed strange if any misunderstanding could arise of so grave a nature as to alienate from us the sympathies of that highly advanced school of modern English thought of which our esteemed correspondents are such intellectual and fitting representatives.

Collected Writings VOLUME IV
1883

THE RATIONALE OF FASTS

[*The Theosophist*, Vol. IV, No. 4, January, 1883, p. 88]

[Commenting on a correspondent's letter, H. P. B. wrote:]

The *rationale* of fasts lies on the surface. If there is one thing more than another which paralyses the will power in man and thereby paves the way to physical and moral degradation it is intemperance in eating: "Gluttony, of seven deadly sins the worst." Swedenborg, a natural-born seer, in his "Stink of Intemperance," tells how his spirit friends reproved him for an accidental error leading to overeating. The institution of fasts goes hand in hand with the institution of feasts. When too severe strain is made on the vital energies by overtaxing the digestive machinery, the best and only remedy is to let it rest for some time and recoup itself as much as possible. The exhausted ground must be allowed to lie fallow before it can yield another crop. Fasts were instituted simply for the purpose of correcting the evils of overeating. The truth of this will be manifest from the consideration that the Buddhist priests have no

institution of fasts among them, but are enjoined to observe the medium course and thus to "fast" daily all their life. A body clogged with an overstuffing of food, of whatsoever kind, is always crowned with a stupefied brain, and tired nature demands the repose of sleep. There is also a vast difference between the psychic effect of nitrogenized food, such as flesh, and non-nitrogenous food, such as fruits and green vegetables. Certain meats, like beef, and vegetables, like beans, have always been interdicted to students of occultism, not because either of them were more or less holy than others, but because while perhaps highly nutritious and supporting to the body, their magnetism was deadening and obstructive to the "psychic man."

Collected Writings VOLUME IV
1883

[ON SPIRIT AND MATTER]

[*The Theosophist*, Vol. IV, No. 4, January, 1883, pp. 89-90]

[Commenting on a correspondent's letter, H. P. B. wrote:]

We fear our correspondent is labouring under various misconceptions. We will not touch upon his very original views of Karma—at its incipient stage—since his ideas are his own, and he is as much entitled to them as anyone else. But we will briefly answer his numbered questions at the close of the letter.

1. Spirit got itself entangled with gross matter for the same reason that *life* gets entangled with the *foetus* matter. It followed a law, and therefore could not help the entanglement occurring.

2. We know of no eastern philosophy that teaches that "matter originated out of Spirit." Matter is as eternal and indestructible as Spirit and one cannot be made cognizant to our senses without the other—even to our, the highest, spiritual sense. Spirit *per se* is a *non entity* and *non-existence.* It is the *negation* of every affirmation and of all that is.

298

3. No one ever held—as far as we know that *Spirit* could be *annihilated* under whatever circumstances. Spirit can get divorced of its manifested matter, its personality, in which case, it is the latter that is annihilated. Nor do we believe that "Spirit breathed out Matter"; but that, on the contrary, it is *Matter which manifests Spirit.* Otherwise, it would be a *puzzle* indeed.

4. Since we believe in neither "God" nor "Satan" as *personalities* or entities, hence there is neither "Heaven" nor "Hell" for us, in the vulgar generally accepted sense of the *terms*. Hence also—it would be a useless waste of time to discuss the question.

____

Collected Writings VOLUME IV

1883

OCCULT ACOUSTICS

[*The Theosophist,* Vol. IV, No. 4, January, 1883, p. 90]

[Replying to a correspondent's letter, H. P. B. wrote:]

Knowing very little (from the description given) of the nature of the "occult sounds" in question,* we are unable to class them with any degree of certainty among the practices adopted by Raja Yoga. "Occult sounds" and occult or "Astral Light" are certainly the earliest form of manifestations obtained by Raja Yoga; but whether in this particular case it is the result of heredity or otherwise, we of course cannot decide from the scanty description given by our correspondent. Many are born with the faculty of clairaudience, others with that of clairvoyance—some, with both.

---

* [Of which the correspondent says only that he hears them "steadily and very clearly," and that "they constitute a powerful agency in concentrating his mind."—*Compiler*.]

FOOTNOTE TO "INDIAN AGRICULTURAL REFORM"

[*The Theosophist*, Vol. IV, No. 4, January, 1883, p. 91]

[J. J. Meyrick writes on the subject of the reformation of agricultural methods in India, with a view to the production of more adequate food supply for the underfed population. AS one remedy, he suggests that the Hindus be induced to sell to Mussulmans and others who eat the flesh of the ox, cattle quite useless from old age or lameness, which live on year after year, eating food that is badly needed by others. H. P. B. comments as follows:]

This, we are afraid, will never meet with the approbation of the masses of Hindu population. Were the good example furnished by our excellent brother K. M. Shroff of Bombay, but followed by some of the principal cities, and hospitals for sick and old animals established on the same principle, there would be no need for such a cruel measure. For, apart from the religious restrictions against "cow-killing," it is not vegetarian India which could ever adopt the otherwise sound advice, and consent to become party to the vile practice of butchery. Of all the diets vegetarianism is certainly the most healthy, both for physiological and spiritual purposes; and people in India should rather turn to the earnest appeal made recently in the *Pioneer* by Mr. A. O. Hume, F.T.S. and form "vegetarian" societies, than help to murder innocent animals.

Collected Writings VOLUME IV

1883

INTRODUCTORY NOTE TO "SPIRITUALISTIC BLACK MAGIC"

[*The Theosophist*, Vol. IV, No. 4, January 1883, p. 92]

[A correspondent states his position with regard to certain letters in *The Theosophist* of July, 1882, protesting against his allegations published previously in the same magazine. H. P. B. introduces his statement with the following remarks:]

Certain allegations by a "Caledonian Theosophist," as to the spread of immoral ideas and even practices, in certain spiritualistic circles at London, were printed in *The Theosophist* for April last, and indignantly denounced by sundry correspondents in the number for July. The accuser was editorially called upon to make good his charges, and by returning post he sent the following communication. At the time of its arrival, the Editor was very ill, and shortly after went, under orders, to Sikkim to meet certain of the BROTHERS. The matter has thus been unavoidably delayed. The communication from London to our correspondent, we must say, puts a very grave aspect upon the case, and apparently warrants the position taken up by the latter, as well as our editorial strictures. It is, however, unfit for publication in these pages. Readers of *Des Mousseaux* will find similar examples of authenticated immoral relationships between mortals and elementaries, narrated in his *Mœurs et Pratiques des Démons,* and *Les Hauts Phénomènes de la Magie* (pp. 228 *et seq.);* and other authors, among them the Catholic Fathers, have described them. Recently a case in India, where the victim was actually killed by his horrid siren, and another in an adjacent country, where a most estimable lady was sacrificed, have come to our knowledge. It is a terrible contingency for the patrons of "Spirit materialization" to face, that too close intercourse with these moral vampires of materialized "guides," may lead to spiritual ruin and even physical death.

Collected Writings **VOLUME IV**

1883

FOOTNOTE TO "IS SUICIDE A CRIME?"

[*The Theosophist,* Vol. IV, No. 4, January, 1883, p. 93]

["An Inquirer" addresses the above question to the Editor of *The Theosophist,* imbodying in his query the statement: "I shall certainly affirm that an incurable invalid who finds himself powerless for good in this world has no right to exist . . .", upon which H. P. B. comments:]

And the affirmation—with a very, very few exceptions—will be as vehemently denied by every occultist, spiritualist, and *philosopher,* on grounds quite the reverse of those brought forward by Christians. In "godless" Buddhism suicide is as hateful and absurd, since no one can escape rebirth by taking his life.

Collected Writings VOLUME IV
1883

HOROSCOPES AND ASTROLOGY

[*The Theosophist,* Vol. IV, No. 9, January, 1883, pp. 94-95]

[Replying to a correspondent, H. P. B. wrote:]

Our answer is short and easy, since our views upon the subject are no secret, and have been expressed a number of times in these columns. We believe in astrology as we do in mesmerism and homeopathy. All the three are facts and truths, when regarded as sciences; but the same may not

302

be said of either all the astrologers, all the mesmerists or every homeopathist. We believe, in short, in astrology as a science; but disbelieve in most of its professors, who, unless they are trained in it in accordance with the methods known for long ages to adepts and occultists, will, most of them, remain for ever empiricists and often quacks.

The complaint brought forward by our correspondent in reference to the "class of men coming out of schools and colleges," who, having imbibed Western thought and new ideas, declare that a correct prediction by means of astrology is an impossibility, is just in one sense, and as wrong from another standpoint. It is *just* in so far as a blank, *a priori* denial is concerned, and wrong if we attribute the mischief only to "Western thought and *new* ideas." Even in the days of remote antiquity when astrology and horoscopic predictions were universally believed in, owing to that same class of quacks and ignorant charlatans—a class which in every age sought but to make money out of the most sacred truths—were found men of the greatest intelligence, but knowing nothing of Hermetic sciences, denouncing the augur and the *abnormis sapiens* whose only aim was a mean desire of, a real lust for, gain. It is more than lucky that the progress of education should have so far enlightened the minds of the rising generations of India as to hinder many from being imposed upon by the numerous and most pernicious and vulgar superstitions, encouraged by the venal Brahmans, and only to serve a mere selfish end of *aura sacra fames* or trading in most sacred things. For, if these superstitions held their more modern forefathers in bondage, the same cannot be said of the old Aryas. Everything in this universe—progress and civilization among the rest—moves in regular cycles. Hence, now as well as then, everything with a pretence to *science* requires a system supported at least by a semblance of argument, if it would entrap the unwary. And this, we must allow, native quackery has produced and supplied freely in astrology and horoscopy. Our native astrologers have made of a sacred science a despicable trade; and their clever baits so well calculated to impose on minds even of a higher calibre than the

majority of believers in bazaar *horoscopers* lying in wait on the *maïdans,* have a far greater right to pretend to have become a regular science than their modern astrology itself. Unequivocal marks of the consanguinity of the latter with quackery being discovered at every step, why wonder that educated youths coming out of schools and colleges should emphatically declare native modern astrology in India—with some rare exceptions—no better than a humbug? Yet no more Hindus than Europeans have any right to declare astrology and its predictions a fiction. Such a policy was tried with mesmerism, homeopathy and (so-called) spiritual phenomena; and now the men of science are beginning to feel that they may possibly come out of their affray with *facts* with anything but flying colours and crowns of laurels on their heads.

____

Collected Writings VOLUME IV
1883

FOOTNOTE TO "ATOMS, MOLECULES, AND ETHER WAVES"

[*The Theosophist,* Vol. IV, No. 4, January, 1883, p. 98]

[John Tyndall, in the course of an article in *Longman's Magazine,* reprinted in *The Theosophist,* expresses his belief that: "Man is prone to idealization. He cannot accept as final the phenomena of the sensible world, but looks behind that world into another which rules the sensible one. . . . Number and harmony, as in the Pythagorean system, are everywhere dominant in this underworld." To this H. P. B. appends the following footnote:]

This paragraph would be in its right place in the best text on *Occult Doctrine.* The latter is based entirely upon numbers, harmony, and correspondences or affinities.

Collected Writings VOLUME IV

1883

MISTAKEN NOTIONS

[*The Theosophist,* Vol. IV, No. 5, February, 1883, pp. 103-104]

The Psychological Review, kindly taking notice of our misguided journal, has the following in its November number. "The present number [of *The Theosophist* for September, 1882] is rich in interesting matter, which, whether one agrees with it or not, is good reading. The letters of 'A.P.S.,' *originally contributed to 'Light,' are reproduced."* The words in italics call for an explanation. "A.P.S.'s" *Letters,* written at the express desire of his friend and Teacher "Brother" Koot Hoomi, with a view to disseminating esoteric Arhat doctrines and giving a more correct insight into the said abstruse philosophy, were not "originally contributed" either to *Light* or *The Theosophist* alone, but simultaneously sent to both, to London and Bombay. They appeared in our Magazine three or four weeks earlier than in our English contemporary, and were so timed as to avoid interference with each other. Thus, since "A.P.S.'s" *Letters* under notice appeared in *Light* nearly at the same time as *The Theosophist* reached London, they could not have been "reproduced" from that paper (though, certainly, much of the *Light* reading is worth copying), but were printed from the writer's original manuscripts. Had it been a question of any other article, we would not have gone out of our way to contradict the statement. But since it concerns contributions doubly valuable owing to the source of their original emanation, and the literary eminence of their writer—a most devoted and valued Theosophist we feel it our duty to notice and correct the misconception.

Another and still more curious mistake concerning our paper is found in the same excellent periodical. Among the advertisements of *Works published by the Psychological Press Association,* we find a few lines quoted from our Journal's review of *The Perfect Way,* and, after the title of our publication, an explanatory parenthesis in which our periodical is described as a—"Buddhist organ"! This is a puzzle, indeed. As every reader of our Magazine knows, of all religions Buddhism has been the least discussed in *The Theosophist,* mainly from reluctance to seem partial to our own faith, but in part also because Buddhism is being more elucidated by Western scholars than any other ancient religion and has therefore least of all needed our help. The Northern Buddhism, or esoteric Arhat doctrine, has little in common with popular, dogmatic Buddhism. It is identical—except in proper names with the hidden truth or esoteric part

of Advaitism, Brahmanism, and every other world faith of antiquity. It is a grave mistake, therefore, and a misrepresentation of the strictly impartial attitude of our paper to make it appear as the organ of *any* sect. It is only the organ of Truth as we can discover it. It never was, nor will it ever become, the advocate of any particular creed. Indeed, its policy is rather to demolish every *dogmatic* creed the world over. We would substitute for them the one great Truth, which—*wherever it is*—must of necessity be one, rather than pander to the superstitions and bigotry of sectarianism, which has ever been the greatest curse and the source of most of the miseries in this world of Sin and Evil. We are ever as willing to denounce the defects of orthodox Buddhism as those of theological Christianity, of Hinduism, Parseeism, or of any other so-called "world religion." The motto of our Journal, "There is no Religion higher than Truth," is quite sufficient, we think, to put our policy outside the possibility of doubt. If our being personally an adherent to the Arhat school be cited, we repeat again that our private belief and predilections have nothing to do whatever with our duty as editor of a Journal, which was established to represent in their true light the many religious creeds of the Members of the Theosophical Society; nor

have we any more right as a Founder of that Society or in our official capacity of Corresponding Secretary—with which office we have been invested for life—to show greater partiality for one creed than for another. This would be to act upon false pretences. Very true, we sincerely believe having found *the* Truth; or what is only, perhaps, all of the Truth that *we* can grasp; but so does every honest man with regard to *his* religion whatever it may be. And since we have never set ourselves up as infallible; nor allowed our conceit to puff out our head with the idea that we had a commission, divine or otherwise, to teach our fellow men, or knew more than they; nor attempted a propaganda of *our* religion; but, on the contrary, have always advised people to purify, and keep to, their own creed unless it should become impossible for them to make it harmonize with what they discovered of *the* Truth—in which case it is but simple honesty demanded by a decent sense of self-respect to confess the change and avoid shamming loyalty to defunct beliefs—we protest most emphatically against the *Psychological Review's* making our Magazine an organ for Buddhist priests or any other priests or pedants to play their tunes upon. As well call it a *Russian* Journal because of the nativity of its editor!

THE BUGBEARS OF SCIENCE

[*The Theosophist,* Vol. IV, No. 5, February, 1883, pp. 105-108]

The fanaticism of blank negation is often more tenacious, more dangerous, and always far harder to deal with, and to combat, than that of mere assumption. Hence—as a result justly complained of—the gradual and steady crumbling of old and time-honoured ideals; the daily encroachment, and growing supremacy of the extreme physico-materialistic* thought; and a stubborn opposition to, and

—————

* The expression "physico-materialism," as well as its pendant "spirito" or "metaphysico-materialism," may be newly coined words, but some such are rigorously necessary in a publication like *The Theosophist* and with its present non-English editor. If they are not clear enough, we hope C.C.M. or some other friend will suggest better. In one sense every Buddhist as well as every Occultist and even most of the educated Spiritualists, are, strictly speaking, Materialists. The whole question lies in the ultimate and scientific decision upon the nature or essence of FORCE. Shall we say that Force is—Spirit, or that Spirit is—a force? Is the latter physical or spiritual, *Matter* or SPIRIT? If the latter is something—it must *be* material, otherwise it is but a pure abstraction, a *no*-thing. Nothing which is capable of producing an effect on any portion of the physical—objective or subjective—Kosmos can be otherwise than material. Mind—whose enormous potentiality is being discovered more and more with every day, could produce *no* effect were it not material; and believers in a personal God, have themselves either to admit that the deity in doing its work has to use material force to produce a physical effect, or—to advocate miracles, which is an absurdity. As A. J. Manley, of Minnesota, very truly observes in a letter:

"It has ever been an impossibility with me to realize or comprehend an effect, which requires motion or force, as being produced by 'nothing.' The leaves of the forest are stirred by the gentlest breeze,

ignoring by, the major *portion* of Western society, of those psychological facts and phenomena advocated by the minority and proved by them as conclusively as a mathematical equation. Science, we are often told, is the necessary enemy of any and every metaphysical speculation, as a mode of questioning nature, and of occult phenomena under all their Protean forms; hence—of MESMERISM and HOMEOPATHY among the rest.

It is grossly unfair, we think, to lay the blame so sweepingly at the door of genuine science. True science—that is, knowledge without bigotry, prejudice, or egotism—endeavours but to clear away all the rubbish accumulated by generations of false priests and philosophers. Sciolism—that is, superficial learning, vain, narrow-minded and selfishly bigoted—unable to discern fact from false appearances, like a dog barking at the moon, growls at the

—————

and yet withhold the breeze, and the leaves cease to move. While gas continues to escape from the tube, apply the match and you will have a brilliant light; cut off the supply and the wonderful phenomenon ceases. Place a magnet near a compass, and the needle is attracted by it; remove the former and the needle will resume its normal condition. By will power the mesmerist compels his subject to perform various feats, but he becomes normal again when the will is withdrawn.

"I have observed in all physical phenomena, that when the propelling force is withdrawn, the phenomena invariably cease. From these facts, I infer that the producing causes must be material, though we do not see them. Again, if these phenomena were produced by 'nothing,' it would be impossible to withdraw the producing force, and the manifestations would never cease. Indeed, if such manifestations ever existed, they must of necessity be perpetual."

Concurring fully with the above reasoning, it thus becomes of the utmost necessity for us, and under the penalty of being constantly accused of inconsistency, if not of flat contradictions, to make a well-marked difference between those *materialists* who, believing that nothing can exist outside of matter in however sublimated a state the latter, yet believe in various subjective forces unknown to, only because as yet undiscovered by, science; rank sceptics and those *transcendentalists* who, mocking at the majesty of truth and fact, fly into the face of logic by saying that "nothing is impossible to God"; that he is an extra-cosmic deity who created the universe out of nothing, was never subject to law, and can produce a *miracle* outside of all physical law and whenever it pleases him, etc.

approach of everything outside the limits of the narrow area of her action. True Science sternly enforces the discrimination of fact from hasty conclusion, and the true man of science will hardly deny that, of which the remotest possibility has once been demonstrated to him. It is but the unworthy votaries of science, those who abuse her name and authority and degrade her by making of her a shield behind which to give free sway to their narrow preconceptions, who alone ought to be held answerable for the *suppressio veri* that is so common. To such it is that applies the pungent remark, recently made by a German physician: "he who rejects anything a *priori* and refuses it a fair trial, is unworthy of the name of a man of science; nay, *even of that of an honest man."* (G. Jaeger.)

The remedy best calculated to cure an unprejudiced man of science of a chronic disbelief, is the presentation to him of those same unwelcome facts he had hitherto denied in the name of exact science, as in reconciliation with that science, and supported by the evidence of her own unimpeachable laws. A good proof of this is afforded in the list of eminent men who, if they have not altogether passed "with arms and baggage" to the "enemy's" camp, have yet bravely stood up for, and defended the most phenomenal facts of modern spiritualism, as soon as they had discovered them to be a scientific reality. It needs no close observer, but simply an unbiased mind, to perceive that stubborn, unintellectual scepticism, that knows no middle ground and is utterly unamenable to compromise, is already on the wane. Büchner's and Moleschott's gross conceptions of matter, have found their natural successor in the ultra vagaries of Positivism, so graphically dubbed by Huxley as "Roman Catholicism minus Christianity," and the extreme Positivists have now made room for the Agnostics. Negation and physico-materialism are the first twin progeny of young exact science. As the matron grows in years and wisdom, Saturn-like, she will find herself compelled to

devour her own children. Uncompromising physico-materialism is being driven to its last entrenchments. It sees its own ideal—if an insane desire to convert everything that exists within

the area of our limited *visible* universe into something that can be seen, felt, tasted, measured, weighed, and finally bottled by the aid of our physical senses may be called an "ideal"—vanishing like a mist before the light of awkward fact, and the daily discoveries made in the domain of invisible and intangible matter, whose veil is more and more rent with every such new discovery The grim ideal is receding farther and farther; and the explorers into those regions where matter, which had been hitherto made subject to, and within the scope of the mental perceptions of, our *physical* brain escapes the control of both and loses its name—are also fast losing their footing. Indeed, the high pedestal on which gross matter has hitherto been elevated, is fairly breaking down. Dagon's feet are crumbling under the weight of new facts daily gathered in by our scientific negators; and while the fashionable idol has shown its feet of clay, and its false priests their "faces of brass," even Huxley and Tyndall, two of the greatest among our great men of physical science, confess that they had dreamed a dream, and found their Daniel (in Mr. Crookes) to explain it by demonstrating "Radiant matter." Within the last few years a mysterious correlation of words, a scientific legerdemain shuffling and shifting of terms, has occurred so quietly as to have hardly attracted the attention of the uninitiated. If we should personify Matter, we might say that it awoke one fine morning to find itself transformed into FORCE. Thus, the stronghold of gross physical matter was sapped at its very foundation; and were Mr. Tyndall thoroughly and unexceptionally honest, he ought to have paraphrased by this time his celebrated Belfast manifesto, and say: "In FORCE I find the promise and potency of every form of life." From that time began the reign of Force and the foreshadowing of the gradual oblivion of MATTER, so suddenly obliged to abdicate its supremacy. The Materialists have silently and unostentatiously transformed themselves into Energists.

But the old fogies of Conservative Science will not be so easily entreated into new ideas. Having refused for years the name of Force to Matter, they now refuse to recognize

the presence of the former—even when legitimately recognized by many of their eminent colleagues—in the phenomena known as Hypnotism, Mesmerism, and Homeopathy. The potentiality of Force is sought to be limited in accordance with old prejudices. Without touching that group of manifestations, too mysterious and abnormal to be easily assimilated by the majority of the generally ignorant and always indifferent public (though vouched for by those lights of Science, named Wallace, Crookes, Zöllner,

etc.), we will only consider a few of the more easily verifiable, though equally rejected, facts. We have in mind the above-named branches of psycho-physiological science, and shall see what several *savants*—outside the Royal Society of London—have to say. We propose to collect in these notes a few of the observations of Dr. Charcot upon Hypnotism—the old Mesmerism under its new name; and upon Homeopathy, by the famous Dr. Gustave Jaeger, together with certain arguments and remarks thereupon, by competent and unbiased French, German and Russian observers. Here, one may see Mesmerism and Homeopathy discussed and supported by the best medical and critical authorities, and may find out how far both "sciences" have already become entitled to recognition. To call an old fact by a new name does not change the nature of that fact, any more than a new dress changes an individual. Mesmerism, for being now called "Hypnotism," and "Electro-biology," is none the less that same animal magnetism hooted out from all the Academies of Medicine and Science at the beginning of our century. The wonderful experiments, recently produced in the hospitals by the world-famous Dr. Charcot, of Paris, and by Professor Heidenhain, in Germany, must not remain unknown to our readers any more than the new method of testing the efficacy of Homeopathy called *Neuralanalysis,* invented by Professor G. Jaeger, a distinguished zoologist and physiologist of Stuttgart.

But are any of these sciences and facts strictly new? We think not. Mesmerism, as well as Dr. Charcot's *Metaloscopia* and *Xiloscopia* were known to the ancients; but later on, with the first dawn of *our* civilization and enlightenment,

were rejected by the wiseacres of those days as something too mystical and impossible.* As to Homeopathy, the

---

* To such "impossible" facts belong the phenomena of Hypnotism, which have created such a new stir in Germany, Russia and France, as well as the manifestations (belonging to the same kind) produced and observed by Dr. Charcot upon his hysterical patients. With the latter phenomena we must class those induced by the so-called *metaloscopy* and *xiloscopy.* Under the former are meant in medicine the now firmly established facts proving the characteristic influence on the animal organism of various metals and of the magnet, through their simple contact with the skin of the patient: each producing a different effect. As to *xiloscopy,* it is the name given to the same effects produced by various kinds of woods, especially by the quinine bark. *Metaloscopia* has already given birth to *Metalotherapia*—the science of using metals for curative means. The said " impossibilities" begin to be recognized as facts, though a Russian medical *Encyclopaedia* does call them "monstrous." The same fate awaits other branches of the occult sciences of the ancients. Hitherto rejected, they now begin to be—although still reluctantly—accepted. Prof. Ziggler of Geneva has well-nigh proved the influence of metals, of quinine and of some parts of the living organisms (the ancient fascination of flowers) upon plants and trees. The plant named *Drosera,* the quasi-invisible hairs of which are endowed with partial motion, and which was regarded by Darwin as belonging to the insect-eating plants, is shown by Ziggler as affected even at a distance by animal magnetism as well as by certain metals, by means of various conductors. And a quarter century ago M. Adolphe Didier, the famous French somnambule and author, reports that an acquaintance of his met with much success in the experimental application of the mesmeric aura to flowers and fruits to promote their growth, colour, flavour, and perfume. Miss C. L. Hunt, who quotes this fact approvingly in her useful *Compendium of Mesmeric Information,* mentions (p. 180, footnote) that there "are persons who are unable to wear or

handle flowers, as they begin to wither and droop directly, as though the vitality of the plant were being appropriated by the wearer, instead of being sustained." To corroborate which foregoing observations by Western authorities, our Brahmin readers need only to be reminded of the imperative injunction of their ancient *Sutras* that if anyone should even salute a Brahmin when on his way to the river or tank for his morning *puja* (devotions), he must at once throw away the flowers he is carrying according to the ritualistic custom, return home and procure fresh flowers. This simple explanation being that the magnetic current projected towards him by the saluter taints the floral aura and makes the blossoms no longer fit for the mystical psychic ceremony of which they are necessary accessories.

possible existence of the law of *similia similibus curantur* had already occurred in the earliest days of medicine. Hippocrates speaks of it, and later on Paracelsus, Haller, and even Stahl with several other renowned chemists of his time more than hinted at it, since some of them have absolutely taught it, and cured several patients by its means. As alchemy has become chemistry, so mesmerism and homeopathy with all the rest will ultimately become the legitimate branches of orthodox medicine. The experiments of Dr. Charcot with hysterical patients have almost revolutionized the world of medicine. Hypnotism is a phenomenon that is exercising all the thinking minds of the day, and is expected by many distinguished physicians—now that the keynote has been so loudly struck by that distinguished Parisian physician—to become in the near future a *science* of the greatest importance for humanity. The recent observations, in another direction, by Professor Heidenhain, in what he calls the "telephonic experiment," is another proof of the gradual discovery and acceptance of means hitherto part and parcel of the occult sciences. The Professor shows that by placing one hand upon *the left side* of the brow, and the other upon the occiput of the subject, the latter when sufficiently hypnotized, will repeat words expressed by the experimenter. This is a very old experiment. When the High Lama of a College of *Chelas* in Tibet wants to force a pupil to *speak the truth,* he places his hand over the left eye of the culprit and the other on his head, and then—no power in the world is able to stop the words from pouring forth from the lad's lips. He has to give it out. Does the Lama hypnotize or mesmerize him? Truly, if all such facts have been so long rejected, it is but on account of their close connection with occult sciences, with—MAGIC. Still accepted they are, however reluctantly. Dr. Riopel, of the United States, speaking of Hypnotism, and confessing the subject to be "so replete with interest, that metaphysicians have strong grounds for encouragement to continue their researches," concludes nevertheless his article with the following extraordinary paradox:

A subject, first brought to light by Gall, who desired to establish the fact that the organ of speech had a definite position in the brain; then later by Marc Dax, and Bouillaud, and still later by Broca, and many other distinguished observers, has now come forward to brush away the mysteries of spiritualism and its pretended relations to psychology under the name of "hypnotism." *(Phrenol. Journ.)*

The "pretended relations" seems to be a felicitous remark and quite to the point. It is too late in the day to try to exclude transcendental psychology from the field of science, or to separate the phenomena of the spiritualists from it, however erroneous their *orthodox* explanations may appear. The prejudice so widely extant in society against the claims of spiritual phenomena, mesmerism, and homeopathy, is becoming too absurd to give it here a serious notice, for it has fallen into idiotic stubbornness. And the reason of it is simply this; a long established regard for an opinion becomes at last a habit; the latter is as quickly transformed into a conviction of its infallibility, and very soon it becomes for its advocate a dogma. Let no profane hand dare to touch it!

What reasonable grounds are there, for instance, for disputing the possible influence of the will impulses of one organism over the actions of another organism, without that will being expressed by either word or gestures?

Are not the phenomena of our will [asks a well-known Russian writer] and its constant action upon our own organism as great a puzzle as any to Science? And yet, who has ever thought of disputing or doubting the fact that the action of the will brings on certain changes in the economy of our physical organism, or, that the influence of the nature of certain substances upon that of others at a distance is not a scientifically recognized fact. Iron, in the process of getting magnetized, begins acting at a distance; wires once prepared to conduct electric currents begin to interact at a distance; all bodies heated to luminosity send forth visible and invisible rays to enormous distances, and so on. Why then should not WILL—an impulse and an energy—have as much potentiality as heat or iron? Changes in the state of our organism can thus be proved as scientifically to produce determined changes in another organism.

Still better reasons may be given.

It is a well-known fact that force can be accumulated in a body and form a store, so to say, of what is termed *potential energy;* to wit, the heat and light given out by the process of combustion of wood, coals, etc., represent simply the emission of energy brought down upon the earth by the solar rays and absorbed, stored up by the plant during the process of its growth and development. Gas of every kind represents a reservoir of energy, which manifests itself under the form of heat as soon as compressed, and especially during the transformation of the gas into a fluidic state. The so-called "Canton-phosphorus" (to the practical application of which are due the luminous docks which shine in darkness) has the property of absorbing the light which it emits, later on, in darkness. Mesmerists assure us—and we do not see any valid reason why it should not be so—that in the same manner their will-impulses may be fixed upon any material object which will absorb and store it until forced by the same will to emit it back from itself.

But there are less intricate and purely scientific phenomena requiring no human organism to experiment upon; experiments which, finding themselves within an easy reach for verification, not only prove very forcibly the existence of the mysterious force claimed by the mesmerists and practically utilized in the production of every occult phenomenon by the adepts, but threaten to upset absolutely and forever to the last stone of that Chinese wall of blank negation erected by physical science against the invasion of the so-called occult phenomena. We mean Messrs. Crookes' and Guitford's experiments with radiant matter, and that very ingenious instrument invented by the former and called the electrical radiometer. Anyone who knows anything of them can see how far they carry out and corroborate our assertions. Mr. Crookes, in his observations on molecular

activity in connection with the radiometer (the molecules being set in motion by means of radiations producing heat effects) makes the following discovery. The electric rays—produced by an induction spark, the electricity radiating from the negative pole and passing into a space containing extremely rarefied gas—when focused upon a strip of platinum, melted it! The energy of the current is thus transferred to a substance through what may be fairly called a *vacuum,* and produces therein an intense elevation of temperature, a heat

capable of melting metals. What is the medium that transmits the energy, since there is nought in space but a little gas in its most attenuated condition? And how much, or rather how little, we see, is needed of that substance to make of it a medium and cause it to resist the pressure of such an enormous quantity of force or energy? But here we see quite the reverse of that which we should expect to find. Here, the transmission of force becomes only then possible when the quantity of the substance is reduced to its *minimum* Mechanics teach us that the quantity of energy is determined by the weight of the mass of the substance in motion, and the velocity of its motion; and with the decrease of the mass the velocity of the motion must be considerably increased if we want to obtain the same effect. From this point of view, and before this infinitesimally small quantity of attenuated gas, we are forced—to be enabled to explain the immensity of the effect—to realize a velocity of motion which transcends all the limits of our conception. In Mr. Crookes' miniature apparatus we find ourselves face to face with an infinitude as inconceivable to us as that which must exist in the very depths of the Universe. Here we have the infinitude of velocity; there—the infinitude of space. Are these two transcendent things spirit? No; they are both MATTER; only—at the opposite poles of the same Eternity.

II

[*The Theosophist,* Vol. IV, No. 7, April, 1883, pp. 169-170]

HOMEOPATHY AND MESMERISM

Years since Homeopaths began telling us that extremely small doses of substance are required to produce extremely important effects upon animal organisms. They went so far as to maintain that, with the *decrease* of the dose was obtained a proportionate *increase* of the effect. The professors of this new heresy were regarded as charlatans and deluded fools, and treated henceforward as quacks.

Nevertheless, the instance in hand furnished by Mr. Crookes' experiments with radiant matter and the electrical radiometer and now admittedly a fact in modern physical science, might well be claimed by Homeopathy as a firm basis to stand upon. Setting aside such a complicated machinery as the human organism, the case can be experimentally verified upon any inorganic substance. No impartial thinker, moreover, would be prepared, we think, to deny *a priori* the effect of homeopathic medicines. The trite argument of the negator—"I do not understand it, therefore it cannot be"— is worn out threadbare.

As though the infinite possibilities of nature can be exhausted by the shallow standard of our pigmy understanding! [exclaims the author of an article upon Jaeger's *Neuralanalysis* and Homeopathy]. Let us leave aside [he adds] our conceited pretensions to understand *every* phenomenon, and bear in mind that, if verification of a fact by observation and experiment is the first requisite for its correct comprehension, the next and most important requisite is the close study by the help of those same experiments and observation of the various conditions under which that fact is made to appear. It is only when we have strictly complied with this method that we can hope—and even that not always—to be brought to correctly define and comprehend it.

We will now collate together some of the best arguments brought forward by this and other impartial writers to the defence of Homeopathy and Mesmerism.

The foremost and most important factor for the discovery and clear understanding of some given secret of nature is—analogy. Adaptation of a new phenomenon to phenomena already discovered and investigated is the first step towards its comprehension. And the analogies we find around us tend all to confirm instead of contradicting the possibility of the great virtue claimed for the infinitesimals in medicinal doses. Indeed, observation shows in the great majority of cases that the more a substance is reduced to its simplest form, the less it is complicated, the more it is capable of storing energy; *i.e.,* that it is precisely under such a condition that it becomes the most active. The formation of water from ice, steam out of water, is followed by absorption of heat; steam appears here, so to say, as the

reservoir of energy; and the latter when spent during the conversion of steam back into water shows itself capable of performing mechanical work, such as the moving of heavy masses, etc. A chemist would tell us that, in the majority of cases, to impart energy to substance he has to spend force. Thus, for instance, in order to pass from steam to its compound parts, hydrogen and oxygen, far more expenditure of energy is required than in the process of the transformation of water into aqueous vapour, hydrogen and oxygen appearing relatively as tremendous reservoirs of forces. This store asserts itself in the conversion of that vapour into water, during the combination of hydrogen with oxygen, either under the appearance of heat-effect, or under the shape of an explosion, *i.e.,* the motion of masses. When we turn to substances chemically homogeneous, or elementary substances so called, we find again that the greatest chemical activity belongs to those elements that are the lightest in weight in order to obtain some definite chemical action.

Thus, if, in the majority of cases it is observed that the simpler and the more attenuated a substance has become, the more there is an increase of forces in it—then why, we ask, should we deny the same property or phenomenon there, where the masses of substances owing to their minuteness escape our direct observation and exact measurement? Shall we forget that the *great* and the *little*—are relative conceptions, and that infinitude is equally existent and equally unattainable by our senses whether it is on a large or on a small scale?

And now, leaving aside all such arguments that can be tested only by scientific rule, we will turn to far simpler evidence, the one generally rejected, just because it is so common and within the reach of everyone's observation. Every person knows how little is required of certain odours to be smelled by all. Thus, for instance, a piece of musk will fill a great space with its odour, there being present in the atmosphere particles of that odoriferous substance everywhere, without a decrease either in the bulk or the weight of the piece being in the least appreciable. We have no means, at any rate, of verifying such a decrease—if there be

one. We also all know what strong effects may be produced upon certain sensitive organisms by certain smells, and that these may induce convulsions, swoons, and even a condition of dangerous coma. And if the possibility of the influence of infinitesimally small quantities of certain odoriferous substances upon the olfactory nerve need not be questioned at this stage of scientific enquiry, what ground have we in denying the possibility of like influence upon our nerves in general? In the one case the impression received by the nerves is followed by a full consciousness of that fact; in the other it eludes the testimony of our senses; yet the fact of the presence of such an influence may remain the same in both cases, and though beyond the reach of immediate consciousness, it may be admitted to assert itself in certain changes taking place in our organic functions without attributing the latter — as our allopaths will often do — to chance or the effect of blind faith. Everyone can feel, and become cognizant of, the beatings of one's heart, while the vermicular motion of the intestines is felt by no one; but who will deny for that, that the one motion has as great an importance and as objective an existence as the other in the life of an organic being? Thus, the influence of homeopathic doses becomes perfectly admissible and even probable; and the cure of diseases by occult agency—mesmeric passes and the minutest doses of mineral as well as vegetable substances—ought to be accepted as an ascertained and well verified fact for all but the conservative and incurable apostles of negation.

To an impartial observer it becomes evident that both sides have to be taken to task. The homeopathists, for their entire rejection of the allopathic methods; and their opponents, for shutting their eyes before facts, and their unpardonable *a priori* negation of what they are pleased to regard without verification as a quackery and an imposition. It becomes self-evident that the two methods will find themselves happily combined at no distant future in the practice of medicine. Physical and chemical processes take place

in every living organism, but the latter are governed by the action of the nervous system to which the first place in

importance has to be conceded. It is but when a substance is introduced into the organism in a greater or lesser considerable quantity that its direct, gross, mechanical, or chemical effect will be made apparent; and then it acts rapidly and in an immediate way, taking a part in that or in another process, acting in it as it would act in a laboratory vessel, or as a knife might act in the hand of a surgeon. In most cases its influence upon the nervous system acts only in an indirect way. Owing to the smallest imprudence an allopathic dose, while it restores to order one process, will produce disorder in the functions of another. But there is another means of influencing the course of vital processes: indirectly, nevertheless, very powerfully. This means consists in the immediate, exceptional action upon that which governs supremely those processes—namely—on our nerves. This is the method of homeopathy. The allopaths themselves have often to use means based upon this homeopathic method, and then, they confess to having had to act upon a purely empirical principle. As a case in hand we may cite the following: the action of quinine in intermittent malaria fever will not be homeopathical: enough of that substance must be given to poison, so to say, the blood to a degree that would kill the malaria micro-organisms, that induce, through their presence, the fever symptoms. But, in every case where quinine has to be administered as a tonic, then its invigorating action has to be attributed rather to the homeopathic than allopathic influence. Physicians will then prescribe a dose which will be virtually homeopathic, though they will not be ready to admit it. Thus, incomplete and perhaps faulty in its details as the instance given may be found upon strict analysis, it is yet believed as proving that the incurable, *a priori* denial of the effects of homeopathic treatment, is less due to the uncompromising rules based upon scientific data, than to a loose examination of those data by means of their analogies.

The recent and interesting experiments by the well-known zoologist and physiologist of Stuttgart, already mentioned—Professor G. Jaeger—give a brilliant and triumphant corroboration to the righteous claims of homeopathy. In the

author's opinion the results obtained by him being amenable to a correct interpretation in figures, *"place homeopathy at once as a branch of medical science, based upon exact physiological data and inferior in nothing to the allopathic methods."* Professor Jaeger calls his own method *Neuralanalysis.* We will treat of it, as embodied by him in a pamphlet bearing the epigraph: "figures prove" *(Zahlen beweisen),* in our next number, making extracts from the best reviews of it by scientific men.

III

[*The Theosophist,* Vol. IV, No. 8, May, 1883, pp. 193-194]

The following is a summary of various reviews upon Dr. Jaeger's *Neuralanalysis* in connection with homeopathy.

The *Neuralanalysis is* based upon the application of the apparatus known among the physicians as the *chronoscope,* whose object is to record the most infinitesimal intervals of time:* one needle making from five to ten revolutions in a second. Five revolutions are sufficient for a neuralanalytical experiment. This needle can be instantaneously set in motion by the interception of the galvanic current, and as instantaneously stopped by allowing its flow again. So great is the sensitiveness of the instrument, that a chronoscope with ten revolutions in a second, is capable of calculating and recording the time needed for a pistol ball in motion to cross the space of one foot. The means used for this experiment is as follows: during its transit, the ball, acting upon the wire, shuts out the current, and a foot further on, it breaks another wire, and thus stops the current altogether. During this incredibly short space of time, the needle is already set in motion and has crossed a certain portion of its circuit.

The Neuralanalysis consists in the measurement of that for which astronomers have a term of their own, but Dr. Jaeger calls *Nervenzeit—"nerve-time."*

---

* Such as the duration of luminous impressions upon the retina of the eye—for instance.

If, while observing the moment of the appearance of some signal, one had to record that moment by some given sign—say by the bending of his finger—then between the appearance of the said signal and the bending of the finger, a certain lapse of time will be needed in order that the impression upon the nervous tissue of the eye should reach through the optic nerve the brain, and thence expand itself along the motory nerves to the muscles of the finger. It is this duration, or lapse, that is called *nerve-time.* To calculate it by means of the chronoscope, one has to carefully observe the position of the needle; and, never losing sight of it, to intercept by a slow wave of the hand the galvanic current, and thus set the needle in motion. As soon as the latter motion is observed, the experimenter rapidly stops it by liberating the current, and takes note again of the needle's position. The difference between the two positions will give the exact "nerve-time" in so many parts of a second. The duration of "nerve-time" depends firstly on the condition in which the conductibility of the nervous and muscular apparatus is at the time: this condition being thoroughly independent of our will. And secondly, it depends on the degree of intensity of the attention and the force of the will-impulse in the experimenter; the more energetic is the will or desire, the greater the attention, the shorter will be the "nerve-time." To make the second condition easier—an exercise is necessary by means of which is developed a habit—known in physiology as the law of co-ordinative motions or of nearly simultaneous action. Then one single will-impulse

the galvanic current. Of these two motions which appear both at first as deliberate, the second will become through exercise and habit involuntary, so to say instinctive, and follow the first independently. Once the habit acquired, the "nerve-time" when calculated by the chronoscope becomes very little dependent upon will, and indicates chiefly the rapidity with which the excitement is spread along the nerves and muscles.

Hitherto, only the mean quantity of "nerve-time" was generally paid attention to; but Dr. Jaeger remarked that

it was liable to considerable fluctuations, one rapidly succeeding the other. For instance, taking one hundred chronoscopical measurements of "nerve-time" one after the other and at short intervals, say, every ten or twenty seconds, we get rows of figures, considerably differing from each other, the changes in the quantity of those figures, *i.e.,* the fluctuations in the duration of nerve-time being very characteristic. They can be represented, in accordance with a certain graphic method, by means of a curved line. The latter as showing the results of all the measurements taken one after the other, Dr. Jaeger has called the *"detail-curve" (Detail-kurve).* Besides this, he constructs another curved line, which shows those figures that will remain when, putting together all the subsequent observations ten by ten, the mean result is obtained out of every decade. The latter result of ten observations he calls *Decandenziffer* or the "decade figure." Thus the *Neuralanalytical* curves give us a general view in figures of the state of our nervous apparatus, in relation to the conductivity of their excitation and the characteristic fluctuations of that conductivity. Studying by this means the condition of the nervous system, one can easily judge in what way, and to what extent, it is acted upon by certain definite external and internal influences, and, as their action under similar conditions is invariable, then *vice versa,* very exact conclusions can be arrived at by the characteristic state of the conductivity of the nervous system as to the nature of those influences that acted upon the nerves during the said chronoscopic measurement.

The experiments of Jaeger and his pupils show that the aspect of the neuralanalytical curves—which he calls "psychogrammes"—changes, on the one hand, at every influence acting upon the organism from without, and on the other—at everything that affects it from within, as, for instance, pleasure, anger, fear, hunger, or thirst, etc., etc. Moreover, peculiar characteristic curves are formed, in correspondence to every such influence or effect. On the other hand one and the same person, experimented upon under the same conditions, gets each time, under the influence of some definite substance introduced into his organism, an identical

psychogramme. The most interesting and important feature of the *neuralanalysis* is found in the fact, that the choice of the means resorted to for the introduction of various

substances into the human organism, has no importance here whatever: any volatile substance, taken within, will give the same results when simply inhaled, it being quite immaterial whether it has or has not any odour.

In order that the experiments should always yield results for purposes of comparison, it is strictly necessary to pay a great attention to the food and drink of the person experimented upon, to both his mental and physical states, as also to the purity of the atmosphere in the room where the experiments take place. The "curves" will show immediately whether the patient is in the same *neuralanalytical* disposition with regard to all the conditions as he was during the preceding experiments. No other instrument the world over is better calculated to show the extreme sensitiveness of human organism. Thus, for instance, as shown by Dr. Jaeger, it is sufficient of one drop of spirit of wine spilled on a varnished table, that the smell of varnish filling the room should alter considerably the psychogrammic figures and impede the progress of the experiment.

There are several kinds of psychogrammes, the olfactory one being called by him the *osmogramme* from the Greek words *osmosis,* a form of molecular attraction. The osmogrammes are the most valuable as giving by far the greater and clearer results. "Even the metals"—says Jaeger—"show themselves sufficiently volatile to yield most suggestive osmogrammes." Besides, whereas it is impossible to stop at will the action of substances introduced into the stomach, the action of a substance inhaled may be easily stopped. The quantity of substance needed for an osmogramme is the most trifling; and leaving aside the enormous homeopathical dilutions, the quantity has no real importance. Thus, for instance, when alcohol has to be inhaled, it makes no difference in the result obtained whether its surface covers an area of one square inch or that of a large plate.

In the next number it is proposed to show the enormous light that Jaeger's discoveries of this new application of the chronoscope throws upon homeopathy in general, and the doubted efficacy of the infinitesimal doses in countless dilutions—especially.*

---

* [H. P. B. appears never to have carried out this intention.—*Compiler.*]

Collected Writings VOLUME IV

1883

FROM KESHUB BABU TO MAESTRO WAGNER *VIA* THE SALVATION CAMP

[*The Theosophist*, Vol. IV, No. 5, February, 1883, pp. 109-112]

But a few days since *The Statesman and Friend of India* gave room to the reflections of a reverential correspondent, deploring the disrespectful familiarity with which the average swashbuckler of the Salvation Army speaks of his God. The reader was told that it—

> is not so easy to get over the shock caused by the very unceremonious way in which these men speak of the most sacred things and names, and their free and easy manner of addressing the Deity.

No doubt. But it is only as it should be; and in fact, it could hardly have been expected other vise. Familiarity breeds contempt—with "the most sacred things" equally with the profane. What with Guiteau, the pretended dutiful son and agent of God, who claimed but to have carried out his loving Father's will in murdering in cold blood President Garfield; and Keshub Babu, the Minister of the New Dispensation, who in marrying his daughter to a popular, rich, and highly cultured young Raja, gives us to understand that he only blindly followed the verbal

instructions received by him from God, there is but a temperamental difference in the results of their common cause of action. The aesthetic feelings of the *Statesman* writer, therefore, ought to be quite as much, if not more, ruffled by finding that the Almighty has been degraded in public print into the *khidmatgar, ayah,* cook, treasurer, *munshi,* and even the *bhisti* (water carrier) of Babu K. C. Sen,* as by learning from the American papers how, coquetting with his *Parent* under the shadow of the gallows and with the rope around his neck, Guiteau—innocent babe!—crowed and lisped, addressing his "Father in Heaven" as his "Gody" and "Lordy."

For years the combat has been deepening between religion and science, priestcraft, and lay radicalism; a conflict which has now assumed a form which it would never have taken but for priestly interference. The equilibrating forces have been their intolerance, ignorance, and absurdity on the one hand, and the people's progressive combativeness, resulting in rank materialism, on the other. As remarked by somebody, the worst enemies of religion in every age have been the Scribes (priests), Pharisees (bigots), and Sadducees (materialists)—the latter word being applied to any man who is an anti-metaphysician. If theologians—Protestant casuists as well as Jesuits—had left the matter alone, abandoning every man to his own interpretation and inner light, materialism and the bitter anti-religious spirit, which now reigns supreme among the

better educated classes, could have never gained the upper hand as they now have. The priests embroiled the question with their dead letter, often insane, interpretations enforced into infallible *dicta;* and men of science, or the so-called philosophers, in their attempts to dispel the obscurity and make away with every mystery altogether, intensified the obfuscation. The *"distinguos"* of the former—which Pascal held up to so much ridicule—and the physical, often grossly materialistic explanations of the latter, ruined every metaphysical truth.

---

* *Vide New Dispensation* for 1881; art.: "What God is doing for me, by Babu K. C. Sen.

While the Pharisees were tampering with their respective Scriptures, the Sadducees were creating "infidelity." Such a state of things is not likely to come to a speedy end, the conflagration being ever fed with fresh fuel by both sides. Notwithstanding the near close of a century justly regarded as the age of enlightenment, truth seems to shine as far away as it ever did from *hoi polloi* of humanity; and falsehood—lucky all of us, when it can be shown but simple error!—creeps out hideous and unabashed, in every shape and form from as many brains as are capable of generating it. This conflict between Fact and Superstition has brought a third class of "interpreters" to the front—mystical dramatic authors. The latter are a decided improvement upon the former, in so far as they help to transform the crude anthropomorphic fictions of fanatical religionists into poetical myths framed in the world's sacred legends. We speak of the recent revivals of the old Aryan and Greek religious dramas, respectively in India and Europe; of those public and private theatricals called "Mysteries," dropped in the West ever since the Mediaeval Ages, but now revived at Calcutta, Oberammergau, and Bayreuth. Unfortunately, from the sublime to the ridiculous there is but one step. Thus, from *Parsifal*—the poetical new opera of Wagner, performed for the first time in July last, at Bayreuth (Bavaria), before an audience of 1500 people composed of crowned heads, their scions, and suite—we tumble down into the Bengali "New Dispensation" Mystery. In the latter *religious* performance, the principal female part, that of the "mother-goddess," is enacted by Babu K. C. Sen. *The Brahmo Public Opinion* represents the inspired minister as appearing on the stage clad in the traditional *sari,* with anklets, armlets, nose-rings, and jingling bangles; dancing as though for dear life, and surrounded by a *cortège* of disciples, one of whom had adorned his person—as a sign of devotion and humility, we should think—with a necklace of old shoes. Farce for farce, our personal preference inclines toward "General" Booth and "Major" Tucker, fencing on the Salvation Army stage with "Mr." Devil. As a matter of aesthetics and choice, we prefer the imaginary

smell of brimstone and fire to the malodorous perfume of old shoe leather from the cobbler's shop. While the *naive* absurdities in the *War Cry* make one laugh to tears, the religious gush and cant generally found in *Liberty and the New Dispensation,* provoke a sickening feeling of anger at such an abuse of a human intellect mocking at the weaker intellects of its less favoured readers.

And now to *Parsifal,* the new Christian opera-drama of Maestro Wagner. From a musical standpoint, it may be indeed "the grandest philosophical conception ever issued from mortal brain." As to the subject and its philosophical importance, our readers will have to judge for themselves.

As the musical world is aware, Professor Wagner is under the special patronage of the Bavarian King—the greatest *melomaniac* of Europe, who has spent millions upon his eccentric *protégé* for the privilege of having him all to himself. At every first performance, the audience is composed of the King alone, his selfish majesty not allowing even a confidential chamberlain, or a member of his own family to come in for a share of artistic enjoyment. Parsifal is not the first, nor—as to the subject of the drama upon which it is built—the best opera that has been produced by the Maestro. Indeed, it is childish in the extreme. Why then did its libretto alone, which appeared far in advance of its performance, and could give no idea of its musical merits, attract such an extraordinary concourse of nearly all the crowned heads of Europe? We learn that, besides the old Emperor Wilhelm, there were among other guests the Grand Dukes of Russia, the Princes of Germany and England, and nearly all the petty sovereigns, the Kings and Queens of Sweden, Denmark, Holland, Württemberg, etc. For the last forty years, Wagner has fought tooth and nail with the conservative musical lights of Europe for the recognition and acceptance of his new style of operatic music—the "music of the future," as it is called. Yet his revolutionary ideas have hitherto found but a partly responsive echo in the West. The author of *The Flying Dutchman, Rienzi, Tannhaüser,* and *Lohengrin,* seemed doomed to present failure, his interminable apotheoses breaking the patience

alike of the sanguine Frenchman and the phlegmatic Englishman. This string of failures culminated last year, at London, in the gigantic *fiasco* of his "Great Tetralogy," *Der Ring des Nibelungen.* But *Parsifal* has now saved the situation.

Why? The reason for it, we think, lies in the *subject* chosen for the new opera. While *Lohengrin, Tannhaüser, Der Ring des Nibelungen,* are productions based on popular *heathen* myths, on German legends conceived in, and drawn from, the days of paganism and *mythology,* when Jupiter and Venus, Mars and Diana, were under their Teutonic names the tutelary gods of Germania—"Parsifal" is the hero around whom centre the New Testament legends, accepted by the audience as forming a portion of the *State*-religions of Christendom. Thus the mystery of the extraordinary success lies in a nutshell. What is our own fiction, must be—nay, *is* HISTORY; that of our heathen neighbours, the "devil-worship" of the Gentiles—fables. The subject matter of "Parsifal"

is the theatrical representation of good and evil, in a supreme struggle: it is *our* universe, saved through atonement; it is sin redeemed through grace; the triumph of faith and charity. All that is fantastical in it, is mixed up with, and built upon (thus say the Christian papers)—the purest revelations of Christian legends. We will give a brief summary of the subject.

The events of the drama occur in the dreary solitude of the mountains of Spain, during the supremacy of the Saracen conquerors. Spain boasts of the possession of the "Graal"—the cup in which Christ, during the Last Supper, is said to have performed the mystery of the Transubstantiation; changing the bread and wine into flesh and blood. Into this very cup, says the legend, Joseph of Arimathea had also collected the blood that streamed from the wounds of the Saviour. After a certain lapse of time the angels, who, by some mysterious ways not mentioned in the pious tradition, had got hold of the cup, presented it along with the spear that had transpierced the side of the Crucified, to a certain saint by the name of Titurel. With a view of preserving the priceless relics, the Saint (who, being a Saint, of course

had plenty of cash) built a fortified palace and founded the "Order of the Knights of the Holy Graal"; recouping himself for his trouble by proclaiming himself the King and High-Priest thereof. Becoming advanced in age, this enterprising Saint abdicated in favour of his son Amfortas: a detail, proving, we love to think, that the Saint was possessed besides the said genuine relics, of an equally genuine legitimate wife. Unfortunately the junior Saint fell a victim to the black art of a wicked magician named Klingsor; and allowing the sacred spear to pass into the latter's hands, he received therewith an incurable wound. Henceforth and on to the end of the piece, Amfortas becomes a moral and physical wreck.

This *Prologue* is followed by a long string of acts, the sacred "mystery" being full of miracles and allegorical pictures. Act I begins with the rising sun, which sings a hymn to itself from behind a fringe of aged oaks, which, after the manner of trees, join in the chorus. Then comes a sacred lake with as sacred a swan, which is wounded by the arrow of Parsifal. At that period of the opera our hero is still an innocent, irresponsible idiot, ignorant of the mission planned for him by Providence. Later on in the play he becomes the "Comforter," the second Messiah and Saviour foretold by the Atonement. In Act II we see a vaulted hall, under whose dome light battalions of winged and fingerless cherubs sing, and play upon their golden harps. Then comes the mystic ceremony of knights at their supper table. At each boom of a big bell, the holy knights pour down their throats gigantic goblets of wine and eat big loaves of bread. Voices from above are heard shouting: "Take and eat of the bread of life!—Take and drink of my blood!"—the second part of the injunction being religiously carried out by the knight-monks. The ceremony comes next of the opening of the relic-box, in which the "Graal" shines with a phosphoric light enough to dazzle the pious Brotherhood, every member of which, under the effect of that light (or perchance of the wine) falls prostrate before the relic-box.

"Graal" is a cup, and yet a singing and reasoning creature in the miraculous legend. Withal, it is a forgiving one; since,

forgetting the crime of Parsifal, who is guilty of the death of the sacred swan, it chooses that man, simple in heart and unburdened with intellect, as its weapon and agent to conquer Klingsor, the wicked sorcerer, and redeem the stolen spear. Hence the supreme struggle between proud Intellect, personified by the magician—the Spirit of Evil and Darkness, and simple Faith—the embodiment of innocence, with its absence of all intelligence, as personified by the half-witted "Parsifal," chosen to represent the spirit of Good and Light. Thus, while the latter is armed for the ensuing combat but with the weapon of blind Faith, Klingsor, the sorcerer, selects as his ally Kundry, a fallen woman, accursed by God and the embodiment of lust and vice. Strangely enough Kundry loves *good*—by nature and in her sleep. But no sooner does she awake in the morning than she becomes awfully wicked. We have personally known other persons who were very good—when asleep.

The papers are full of descriptions of the enchanting scenes of the second act of Parsifal, which represent the fairy gardens and castle of the magician Klingsor. From the top of his tall tower he sees Parsifal arrayed as a knight approaching his domain and—the wicked sorcerer is supposed to show his great intellect by disappearing from sight through the floor of his room. The scene changes and one sees everywhere but the enchanting gardens full of women, in the guise of—animated flowers. Parsifal cuts his way through and meets Kundry. Then follows an unholy ballet or nautch of women-flowers, half-nude, and in flesh-coloured tights. The dances are meant as lures of seduction, and Kundry—the most beautiful and fascinating of those animated plants, is chief daughter of the Wagnerian "Mara." But even her infernal powers of seduction fail with the half-witted but *blindly believing* knight. The ballet ends with Parsifal snatching the holy spear out of the hands of Klingsor, who has joined by that time in the general *tamasha*, and making with it over the whole unclean lot of the bewitched nautches the sign of the cross. Thereupon, women-flowers and Kundry, imps and sorcerer, all disappear and vanish underground, presumably into the tropical

regions of Christian Hell. After a short rest, between two acts, during which time forty or fifty years are supposed to elapse, Parsifal, armed with the holy spear that travelled over the whole world, returns as great a simpleton as ever—but a giant in a strength developed by his blind, unreasoning faith. Once back on the territory of "Graal," he finds the Order abolished, the knights dispersed, and Amfortas as seedy as ever from the effects of his old wound. "Graal," the communion cup, has hidden itself in the vast

coffers of the monastery of some inimical and rival sect. Parsifal brings back the holy spear and heals therewith on the homeopathic principle of *similia similibus curantur,* the uncurable wound of the old king-priest once made by that same spear, by thrusting it into his other side. As a reward, the king abdicates his throne and priesthood in his favour. Then appears Kundry again, well stricken in years, we should say, if we had to judge of the effects of time according to natural law, but, as fascinating and beautiful as ever, as we are asked to believe by the Christian legend. She falls in love with Parsifal, who does not fall in love with her, but allows her to wash his feet and wipe them Magdalene-like with the tresses of her long hair, and then proceeds to baptize her. Whether from the effects of this unexpected ceremony or otherwise, Kundry dies immediately, after throwing upon Parsifal a long look of love which he heeds not, but recovers suddenly his lost wits! *Faith* alone has performed all these miracles. The "Innocent" had by the sole strength of his piety, saved the world: Evil is conquered by Good. Such is the philosophico-moral subject of the new opera which is preparing—say the German Christian papers—to revolutionize the world and bring back the infidels to Christianity. Amen.

It was after reading in a dozen papers rapturous accounts of the new opera and laudatory hymns to its pious subject, that we felt moved to give our candid opinion thereupon. Very few people to the Westward will agree with us, yet there are some who, we hope at least, will be able to discern in these remarks something more serious than journalistic chaff upon the ludicrous events of the day. At the risk of

being once more misunderstood, we will say that such a handling of the "most sacred truths"—for those for whom those things and names are *truth*—is a sheer debasement, a sacrilege, and a blasphemy. Whether presented in the poetical garb of an operatic performance on the stage of a royal theatre, with the scenic accessories of all the modern paraphernalia of European luxury and art, and before an audience of crowned heads; or in the caricatured representation of fair goddesses by old men, in Hindu bungalows, and for the personal delectation of Rajas and Zemindars; or again—as done by the Salvationists before ignorant mobs—under the shape of grotesque fights with the devil; such "a free and easy manner" of treating subjects, to many holy and true, must appear simply blasphemous harlequinades. To them truth is dragged by its own votaries in the mire. Thus far, Pilate's "What is truth?" has never been sufficiently answered but to the satisfaction of narrow-minded sectarians. Yet, truth must be somewhere, and it must be one, though all may not know it. Hence, though everyone ought to be permitted unmolested to search for, and see it in his own light; and discuss as freely the respective merits of those many would-be *truths,* called by the name of creeds and religions, without anyone taking offence at the freedom, we cannot help showing a profound sympathy for the feelings of "Observer," who has a few remarks upon the Salvationists in the *Pioneer* of December 21. We quote a paragraph or two:

> That this eccentric religious deformity will, sooner or later, vanish into the ample limbo of defunct

fanaticisms, is, of course, a conclusion which need not be demonstrated for educated people. But meanwhile it might be well if applications for help from the leaders of this vulgar crusade were declined by that numerous class who are ready to subscribe money for any organization whose professed aim is to "do good," but who are too indifferent, or too indolent, to investigate the principles and methods of such organization.

At one period in the history of Christendom one of the central features in pulpit teaching was the presentation of Satan in every imaginable shape which could inspire terror.

But, in process of time, in the religious plays, Satan came to be represented by the clown. And the association in the popular mind of the grotesque and ridiculous with what had once suggested awe and

terror, resulted in widespread disbelief in the reality of Satan's existence. To what extent this scepticism was an indication of the emancipation of the human mind from ecclesiastical terrorism need not be discussed here. But the power of association of ideas in moulding belief is the point emphasized by this reference.

And if the founder of the Christian religion is presented to the imagination of the populace surrounded with the images of the modern music hall, if crowds are roused up to emotional display by means of a Bacchanalian chorus which proclaim that "He's a jolly good Saviour," and by Christy Minstrel manipulations of the tambourine and the banjo, it does not need a very profound insight to foresee that the utter degradation of that sublime ideal which, amidst all the changes of beliefs and opinions that have convulsed Christendom for eighteen hundred years, still appears to the view of the world's best men, unbelieving as well as believing, a spectacle of unapproachable moral beauty, must be the result in the case of those who are brought under the action of such a demoralizing influence.

These wise words apply thoroughly to the cases in hand. If we are answered—as many a time we have been answered—that notwithstanding all, the Salvationists as well as the New Dispensationists *are* doing good, since they help to kindle the fast extinguishing fires of spirituality in man's heart, we shall answer that it is not by fencing and dancing in grotesque attire, that this spirituality can ever be preserved; nor is it by thrusting one's own special belief down a neighbour's throat that he can ever be convinced of its truth. Smoke also can dim the solar rays, and it is well known that the most worthless materials, boldly kindled and energetically stirred, often throw out the densest masses of murky vapour. Doubt is inseparable from the constitution of man's reasoning powers, and few are the men who have never doubted, whatever their sectarian belief; a good proof that few are quite satisfied—say what they may to the contrary—that it is *their* creed and not that of their brother which has got the whole truth. Truth is like the sun; notwithstanding that the blackest clouds may obscure it temporarily, it is bound, ever and anon, to shine forth and dazzle even the most blind, and the faintest beam of it is often sufficient to dispel error and darkness. Men have done their best to veil every beam and to replace it with the false glare of error and fiction; none more so than bigoted, narrow-minded theologians and priests of every faith,

casuists and perverters through selfishness. It is against them, never against any religion,

or the *sincere* belief of any man in whatsoever he chooses, that we have and do protest. And here we will take the opportunity of answering our innumerable detractors.

By these we have been repeatedly called *Nastika* and *atheist.* We are guilty, in their opinion, of refusing to give a name to THAT which, we feel sure, ought never to have received a name; nay—which *cannot* have an appellation, since *its* nature or essence is absolutely incomprehensible to our human mind, its state and even being, as absolutely a blank, and entirely beyond the possibility of any proof—unless simple and unphilosophical assertions be such. We are taken to task for confessing our firm belief in an infinite, all-pervading Principle, while refusing recognition of a personal God with human attributes; for advocating* an "abstraction," nameless and devoid of any *known* qualities, hence—passionless and inactive. How far our enemies are right in their definition of our belief, is something we may leave to some other occasion to confess or deny. For the present we will limit ourself to declaring that, if denial of the existence of God as believed in by the Guiteaus, Dispensationists and Salvationists, constitutes a *Nastika,* then—we plead "guilty" and proclaim ourself publicly that kind of atheist. In the *Aleim* addressed by their respective devotees as "Father-God, or God-Brahmâ, or God-Allah, or God-Jehovah": in those deities, in a word, who, whether they inspire political murders, or buy provisions in the Calcutta bazaars, or fight the devil through female lieutenants to the sound of cymbals and a bass drum at thirty shillings the week, or demand public worship and damn eternally those who do not accept them, we have neither faith nor respect for them; nor do we hesitate to express our full contempt for such figments of ecclesiastical imagination. On

* Which we do not, nor ever will; claiming but the right equally with every other responsible or reasoning human being, to believe in what we think proper, and reject the routine ideas of other people.

the other hand, no true Vedantee, Advaitee, nor genuine esoteric philosopher, or Buddhist, will ever call us *Nastika,* since our belief does not differ one iota from theirs. Except as to difference in names, upon whatever appellation all of these may hang their belief, ours is a philosophical conception of that which a true Advaitee could call *Narayana.* It is that same Principle which may be understood and realized but in our innermost thought, in solemn silence and in reverential awe. It is but during such moments of illumination that man may have a glimpse of it, as from and in the Eternity. It broods *in* (not over) the Waters of Life, in the boundless chaos of cosmic Ether as the manifested or the unmanifested universe—a *Paramanu* as it is called in the *Upanishads,* ever-present in the boundless ocean of cosmic matter, embodying within [it]self the latent design of the whole universe. This *Narayana is* the seventh principle of the manifested solar system. It is the *Antaratma,* or the latent spirit everywhere present in the five *tanmatras,* which in their admixture and unity, constitute what is called by Western occultists the pre-adamite earth. This principle or *Paramanu* is located by the ancient Rishis of India (as may be seen in *Maha-Narayana* or *Taittiriya Upanishad)* in

the centre of astral fire. Its name of *Narayana* is given to it, because of its presence in all the individual *spiritual monads* of the manifested solar system. This principle is, in fact, the Logos, and the one ego of the Western Occultists and Kabalists, and it is the Real and Sole deity to which the ancient Rishis of Aryavarta addressed their prayers, and directed their aspirations. If neither believers in a butler-god, nor those who fight the battles of their deity with Satan, nor yet the rut-running sectarians, will ever be capable of understanding our meaning, we have at least the consolation of knowing that it will be perfectly clear to every *learned* Advaitee. As to the *unlearned* ones, they had better join the "Dvaitees, or the Salvationists," who invoke their Fetish with the clanging bell and the roll of kettledrums.

Collected Writings VOLUME IV

1883

FOOTNOTE TO "IS BRAHMOISM TRUE HINDUISM?"

[*The Theosophist,* Vol. IV, No. 5, February, 1883, p. 117]

[A correspondent, whose letter is published under the above title, quotes the *Mundakopanishad,* Sect. I, Pt. i, 5, as follows: ". . . The superior knowledge is that by which the UNDECAYING (God) is known." To this H. P. B. appends the following footnote:]

The term "Undecaying" may, or may not, have meant "God," as translated by the writer, in the mind of the author of *Mundakopanishad,* but we have every reason for doubting the correctness of the meaning given. No Upanishad mentions anywhere a *personal* god, and we believe such is the god of the Brahmos—since he is endowed with *attributes* in themselves all finite. The "Undecaying" means in the Upanishads—the eternal unborn, uncreated, infinite principle or Law—Parabrahm in short, not Brahm which is quite another thing.

Collected Writings VOLUME IV
1883

FOOTNOTE TO "SELF-CONTRADICTIONS OF THE BIBLE"

[*The Theosophist*, Vol. IV, No. 5, February, 1883, p. 120]

[Lakshman Singh, in a letter to the Editor, says among other things: "The Rev. Missionary accuses me in his letter that I had always been buying anti-Christian works from a scholarship which I was getting from the school." This refers to troubles in connection with the Rawal Pindi Mission School authorities. H. P. B. remarks:]

And where's the offence even were the charge true? If, as every Missionary, the Rev. Mr. Newton had an eye to converting his *heathen* pupils to Christianity, he was himself, in honour bound, to furnish Lakshman Singh with means of ascertaining the real superiority and worth of the religion offered him as a substitute for that of his ancestors. How can a thing be proved good, unless both its outward and inward value are found? Truth need fear no light. If Christianity be true, it ought to welcome the strictest and closest of investigations. Otherwise "conversion" becomes very much like selling damaged goods—in some dark back room of a shop.

Collected Writings VOLUME IV
1883

FOOTNOTE TO "PARACELSUS"

[*The Theosophist,* Vol. IV, No. 5, February, 1883, p. 121]

[An inquirer requests of the Editor information upon the history of Paracelsus, at the same time stating that the latter "gave way during the concluding years of his life to excessive intemperance," which he says "is, to say the least of it, strongly inexplicable in one who is considered to have advanced far in the path of occult wisdom and attained adeptship." To this H. P. B. appends the following footnote:]

We, who unfortunately have learned at our personal expense how easily malevolent insinuations and calumny take root, can never be brought to believe that the great Paracelsus was a drunkard. There *is* a "mystery," and we fondly hope it will be explained some day. No great man's reputation was ever yet allowed to rest undisturbed. Voltaire, Paine, and in our own days, Littré, are alleged on their deathbeds to have shown the white feather, turned traitors to their lifelong convictions, and to have died as only cowards can die, recanting those convictions. Saint-Germain is called the "Prince of Impostors," and "Cagliostro"—a charlatan. But who has ever *proved* that?

Collected Writings VOLUME IV

1883

*MR. ISAACS**

[*The Theosophist,* Vol. IV, No. 5, February, 1883, pp. 124-126]

The subject of our present review is—a romance! A curious production, some might say, to come to our book table, and claim serious notice from a philosophical magazine like this. But it has a connection, very palpable and undeniable, with us, since the names of three members of our Society—Mr. Sinnett, Colonel Olcott and Madame Blavatsky—figure in it, and adepts and the rules and aspirations of their fraternity have a large share of the author's attention. This is another proof of the fact that the Theosophical movement, like one of those subterranean streams which the traveller finds in districts of magnesian and calcareous formation, is running beneath the surface of contemporary thought, and bursting out at the most unexpected points with visible signs of its pent-up force. The scene of

—————

* *Mr. Issacs: A Tale of Modern India.* By F. Marion Crawford (London: Macmillan and Co., 1882).

—————

this novel is India, and a good deal of its action transpires at Simla. Its few pictures of Hindu daily life and character and of typical—in fact, in one or two cases, of actual—Anglo-Indian personages, are vividly realistic. There is no mistaking the fact that the storyteller gathered his materials on the very spot, and has but strung upon the thread of his narrative the beads of personal experience. The son of a great sculptor himself, and the nephew of one of the brightest, cleverest and most accomplished men of modern society, he displays in many a fine passage an artist's loving sense of the grand, the picturesque and the beautiful, an athlete's passion for exercise and sport, and a *flaneur's* familiarity with the human nature which blooms in the hotbeds of the gay world. Examples of the first-named talent are the descriptions of Himalayan and sub-Himalayan scenery, and moonlight effects; of the second, a tiger hunt in the Terai, a picnic under canvas, and a polo match; while the signs of the third endowment show themselves in his photographs of various personalities, some high, some humble, that form his groups. Mr. Crawford has made, however, what we should call, a decided artistic blunder. His hero, Abdul Hafiz-ben-Izâk, or, as commonly known among Anglo-Indians, "Mr. Isaacs," is a Persian by birth, a Mohammedan by creed, and the husband of three wives. These superfluous creatures are but barely introduced by allusion, yet their existence is admitted by the hero, and as no crime is imputed to them, they would seem to have every right to a peaceful existence as the spouses of a lawful husband. Yet their conjugal claims are ignored, and their personalities shoved away out of sight, because the author

makes Mr. Isaacs to love and be loved by a paragon of English maidens; who, knowing of the domestic *trimurti* in question, yet treats her lover like an unencumbered bachelor, without a single blessed thought of the wrong she does to Mesdames the aforesaid three married ladies. The utter superfluity of the latter as regards the interest of the tale, causes the judicious reader to grieve that they should have ever been evolved from the author's cerebral ganglia, even to be kept behind a distant *purdah.*

In his remarks upon cataleptic trance, the projection of the "double," thought reading, clairvoyance, the nobler aspects of esoteric Buddhism, the aspiration of the true Adept and Yogi for knowledge, and their abhorrence of whatever smacks of "Miracle," Mr. Crawford shows an attentive, if not a profound, reading of authorities. As regards the highest point of adeptship, he is as clearly wrong as was Bulwer when he so gloriously depicted his *Zanoni* as yielding up pure wisdom for the brighter prize of sexual love—we mean of the love of man, as man, for woman as the complement of his own nature. For the love of the adept burns only for the highest of the highest—that perfect knowledge of Nature and its animating Principle, which includes in itself every quality of both sexes, and so can no more think as either man or woman, than the right or the left lobe of one's brain can think of itself apart from the whole entity of which it is a component. Monosexual consciousness exists only on the lower levels of psychic development; up above, the individual becomes merged as to consciousness, in the Universal Principle; has "become Brahma." But it was less a sin for our author to make his hero relinquish fortune and the world's caresses to become a Chela, in the hope of passing aeons of bliss with the enfranchised soul of his beloved one, than to put into the mouth of *Ram Lal*, the adept "Brother"—apparently a prentice attempt to individualize Mr. Sinnett's now world-famed trans-Himalayan correspondent—language about woman's love and its effects that no adept would by any chance ever use.

"What guerdon," he makes him say, "can man or Heaven offer, higher than eternal communion with the bright spirit [his sweetheart had just died] that waits and watches for your coming? With her—you said it while she lived—was your life, your light, and your love; it is true tenfold now for with her is life eternal, light ethereal, and love spiritual. Come, brother, come with me!"* Quite the contrary: he would have said that this prolongation of earthly ties is possible, but that its natural result is to drag the dreamer

---

* [p. 311.]

---

back into the Circle of Rebirth, to excite a *trishna,* or thirst for physical life, which enchains the being from real emancipation from sorrow—the attainment of the rest of

Moksha, or Nirvana. And that the aspirant after adeptship must evolve out of his physical nature a higher, more essential self which has no sorrows because no affectional enslavements of any sort.

If Ram Lal is an attempt at "Brother" Koot-Hoomi, it is also, and more, a reminiscence of Althothas, the teacher of Dumas' Balsamo, or Mejnoor, the desiccated preceptor of Zanoni. For Mr. Crawford makes him call himself "gray and loveless," and say that he had "known youth and *gladness of heart."* * The animated mummies whom novelists love to make the types of occult learning, doubtless had never any other feeling than that of the stone or the salted herring; but the real adepts as we are reliably informed—are the most happy of mankind, since their pleasures are connected with the higher existence, which is cloudless and pangless. The earliest among the changes felt by the true Chela is a sense of unmixed joy to be rid of the carking cares of common life, and to exist in the light of a supremely great Ideal. Not that any true adept would say aught against the naturalness and sacredness of pure sexual relationships; but that, to become an adept one must expand the finite into the Infinite, the personal into the Universal, man into Parabrahm—if one so choose to designate that Thing Unspeakable.

We should nevertheless thank Mr. Crawford for one favour—he helps to make our Brothers conceivable human beings, instead of impossible creatures of the imagination. *Ram Lal* walks, talks, eats, and—gracious heavens!— rolls and smokes cigarettes. And this *Ram Lal* is therefore a far more natural being than Zanoni, who lived on air and got about on the crupper of the lightning flash. Only a sensible writer could have made his adept say: "I am not omnipotent. I have very little more power than you. Given certain conditions and I can produce certain results, palpable,

—————

* [p. 306.]

—————

visible, and appreciable to all; but *my power,* as you know, *is itself merely the knowledge of the laws of nature,* which Western scientists, in their wisdom, ignore."* And it was genuine appreciation of a noble human ideal which prompted him to call our revered teachers "that small band of high priests who in all ages and nations and religions and societies have been the mediators between time and eternity, to cheer and comfort the brokenhearted, to rebuke him who would lose his own soul, to speed the awakening spirit in its heavenward flight."† No need to question the misuse of terms and misconception of conditions of existence, when the sentiment is so true and the effect so good upon a sceptical generation of sensualists.

No better proof needed, of the thorough, so to say, *intuitional* comprehension by the author of some of the most important limitations of even the highest adeptship, than the wise and suggestive words put by him in the mouth of Ram Lal.

> Why can you not save her then? [asks of him Paul Griggs, the narrator of the tale, speaking of the dying girl, "this friend Isaacs' " first love.] I can replenish the oil in the lamp [is the adept's answer], and while there is wick the lamp shall burn—ay, even for hundreds of years. But give me a lamp wherein the

wick is consumed, and I shall waste my oil; for it will not burn unless there be the fibre to carry it. So also is the body of man. While there is the flame of vitality and the essence of life in his nerves and finer tissues, I will put blood in his veins, and *if he meet with no accident,* he may live to see hundreds of generations pass by him. But where there is no vitality and no essence of life in a man, he must die, though I fill his veins with blood, and cause his heart to beat for a time, there is no spark in him—no fire, no nervous strength. So is Miss Westonhaugh [the dying girl] now dead while yet breathing. . . .‡

If, speaking of the author's comprehension of adept powers, the adjective "intuitional" is used, it is justified to a degree, by what we learn of Mr. Crawford from a private letter . . . "This book was written with marvellous

---

* [p. 296.]
† [p. 314]
‡ [pp. 296-97.]

---

rapidity; . . . it was begun and completed in thirty-five days, without erasures or corrections."

Theosophists who can afford to buy books should not fail to possess this one and put it on the shelf beside *Zanoni* and *A Strange Story.* It is an intensely interesting *fiction,* based upon a few of the grandest occult truths.*

---

* [An article entitled "Mr. Jacob of Simla" written by Reginald Span was published in *Chamber's Journal* (London and Edinburgh), February, 1916, in which the author says:

> "It is not generally known that the late Marion Crawford, in his remarkable novel, *Mr. Isaacs,* took as his hero a living person, but such was indeed the case. 'Mr. Isaacs' was none other than Mr. Jacob of Simla, who was famous throughout India for his extraordinary personality . . ."

This is confirmed by F. Hadland Davis in the *Times Literary Supplement* of March 17, 1921. It also appears that Mr. Jacob figures as Lurgan Sahib in Rudyard Kipling's *Kim.—Compiler.*]

Collected Writings VOLUME IV
1883

MISCELLANEOUS NOTES

[*The Theosophist,* Vol. IV, No. 5, February, 1883, pp. 118,119]

[In connection with some scholarly footnotes by T. Subba Row, H.P.B. says about him that:]

We know of no better authority in INDIA on anything, concerning the esotericism of the Advaita philosophy.

[In connection with well-accredited facts to prove that the dead have appeared, and do still at times continue to appear to the living—a thought given expression to in a letter to the Editor:]

Undoubtedly—in visions and dreams, as to the objective materialized forms that appear in the séance-rooms, we do not doubt their occasional genuineness, but will always reject the claim that they are the "Spirits" of the deceased, whereas, they are but their shells.

Collected Writings VOLUME IV
1883

SIR RICHARD AND THEOSOPHY, AGAIN

[*The Theosophist.* Vol. IV, No. 6, March, 1883, pp. 127-28]

If the saying of the witty Sydney Smith, that you cannot get a joke into a Caledonian head without trepanning the skull be true, no less certain is it that a false idea once rooted in certain minds, cannot be dislodged without decapitation. Our illustrious friend Sir Richard Temple would seem to be of the latter class. While at Bombay he conceived the absurd notion that the Theosophical Society and Brahmo Samaj were somehow interchangeable titles, and that the former was a religious "sect." The President of our Bombay Branch, Rao Bahadur Gopalrao Hurree Desmukh was a member of his own Legislative Council, and would have told him the facts; and we took the earliest possible opportunity *(The Theosophist,* Vol. II, page 139) to undeceive him in these columns after reading his Sheldonian speech at the Oxford University. But with an amusing tenacity he clings to his misconceptions, and has just repeated them to all England *(Fortnightly Review,* article: "Indian Mysticism") as though he had never been contradicted! We fear he is himself past all remedy, and that he will go on speaking and writing about our new "sect" until he disappears from view under the Great Extinguisher that snuffs out every man's candle, sooner or later. Yet, as we have a character to preserve, we shall quote a paragraph or two from his latest magazine article, that we may once more enter our protest against the imputation that our Society is in any sense a sect, and the still worse one that it has any connection, or is responsible in any degree for,

the vagaries of the Minister of the New Dispensation, of Kailas and Calcutta.

Sir Richard says of "that new school of Indian thought, which is the product of Western civilization":

> The natives of this school have many religious convictions of a negative kind, but less of a positive nature. The Indian name assumed by the most prominent among them is "Brahmo"; *some of them have adopted, apparently from Transatlantic quarters, the designation of Theosophists—and by the best English authority they are termed the Hindu religious reformers.* The originator was Ram Mohun Roy, and the best expounder now living is Keshub Chunder Sen, both of Calcutta. But ramifications of this sect and kindred sects moving in a parallel direction, have spread, throughout the three Presidencies of Bengal, Madras, and Bombay. The intellectual tendencies of these sects have been described in the answer to the preceding question; and inquirers will ask whether the religion of these people is at all likely to be the religion of the future in India
>
> On its negative side this religion renounces superstition, paganism, monstrosities, and absurdities of all sorts. It abjures Atheism and Materialism. It repudiates Mohammedanism, Buddhism, and Hinduism. It

regards Christianity not as a religion to be adopted, but as one of several ways leading towards pure and abstract truth. It looks towards the *Vedas* and other ancient writings, handed down from the Aryan Hindus, as constituting another of these ways. It holds the minds of its adherents as open mirrors ready to catch the rays of truth whencesoever coming. It fails to find that this truth has anywhere been finally and definitely revealed. Then, on its positive side, it is Theism, including faith in a Supreme Being, in the abstract principles of right and wrong, in the immortality of the soul, in the accountability of mankind during a future state for good or evil done during this life. The dictates of the conscience, the power of the moral sense, are fully acknowledged. But there hangs about all the tenets much of haziness, of dreaminess, and of mysticism generally. This faith is likely to become the religion of the immediate future among the educated classes of Hindus, but will hardly supplant Hinduism among the masses for a long time to come. Christianity has not as yet spread sufficiently to become an actual power in the country. It hardly possesses half a million of native adherents, but that number may, at an ordinary rate of progress, from conversion and natural increment, be augmented within a generation to something between one and two millions. Whether there will be any extraordinary accession from the ranks of the Hindu Theists it is impossible to hazard a prediction.

There are very conflicting opinions with respect to Sir Richard Temple's abilities as a statesman, but all must concede that no critic of the Theosophical Society has ever

equalled him in the talent for totally misconceiving its nature, objects, and aims. His present article shall have the prominent place it deserves in our scrapbook among the comical excerpts from contemporary periodical literature. What fresh surprise has he in store for us?

Collected Writings VOLUME IV
1883

THE SACRED TREE OF KUMBUM

[*The Theosophist*, Vol. IV, No. 6, March, 1883, pp. 130-31]

Thirty-seven years ago, two daring Lazarist Missionaries who were attached to the Roman Catholic Mission establishment at Pekin, undertook the desperate feat of penetrating as far as Lhasa, to preach Christianity among the benighted Buddhists. Their names were Huc and Gabet; the narrative of their journeys shows them to have been courageous and enthusiastic to a fault. This most interesting volume of travel appeared at Paris more than thirty years ago, and has since been translated twice into English and, we believe, other languages as well. As to its general merits we are not now concerned, but will confine ourselves to that portion—Vol. II, p. 84, of the American edition of 1852—where the author, Mr. Huc, describes the wonderful "Tree of Ten Thousand Images," which they saw at the Lamasery, or Monastery, of Kumbum, or Kounboum, as they spell it. Mr. Huc tells us that the Tibetan legend affirms that when the mother of Tsong-Kha-pa, the renowned Buddhist reformer, devoted him to the religious life, and, according to custom, she "cut off his hair and threw it away, a tree sprang up from it, which bore on every one of its leaves a Tibetan character." In Hazlitt's translation (London, 1852) is a more literal (though, still, not exact) rendering of the original, and from it—pp. 324-6—we quote the following interesting particulars:

. . . . There were upon each of the leaves well-formed Thibetian characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas; but, after a minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf; in another, in the middle; in a third, at the base, or at the side; the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of the plane tree, are also covered with these characters. When you remove a piece of bark, the young bark under it exhibits the indistinct outlines of characters in a germinating state, and what is very singular, these new characters are not infrequently different from those which they replace . . . .

The Tree of the Ten Thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour, something like that of cinnamon. The Lamas informed us that in summer, towards the eighth moon, the tree produces large red flowers of an extremely beautiful character. . . .

The Abbé Huc himself puts the evidence with much more ardour. "These letters," he says, "are of their kind, of *such a perfection that the type-foundries of Didot contain*

nothing to excel them." Let the reader mark this, as we shall have occasion to recur to it. And he saw on—or rather in—the leaves, not merely letters but "religious sentences," self-printed by nature in the chlorophyll, starchy cells, and woody fibre! Leaves, twigs, branches, trunk—all bore the wonderful writings on their surfaces, outer and inner, layer upon layer, and no two superposed characters identical. "For do not fancy that these superposed layers repeat the same printing. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can you suspect jugglery? *I have done my best in that direction to discover the slightest trace* of human trick, and my baffled mind *could not retain the slightest suspicion."* Who says this? A devoted Christian missionary, who went to Tibet expressly to prove Buddhism false and his own creed true, and who would have eagerly seized upon the smallest bit

of evidence that he could have paraded before the natives in support of his case. He saw and describes other wonders in Tibet—which are carefully suppressed in the American edition, but which by some of his rabidly orthodox critics are ascribed to the devil. Readers of *Isis Unveiled,* will find some of these wonders described and discussed, especially in the first volume; where we have tried to show their reconciliation with natural law.

The subject of the Kumbum tree has been brought back to our recollection by a review, in *Nature*, Vol. XXVII, p. 171, by Mr. A. H. Keane, of Herr Kreitner's just-published Report of the Expedition to Tibet under Count Szechenyi, a Hungarian nobleman, in 1877-80. The party made an excursion from Sining-fu to the monastery of Kumbum "for the purpose of testing Huc's extraordinary account of the famous tree of Buddha." They found

> . . . neither image (of Buddha) on the leaves, nor letters, but a waggish smile playing about the corner of the mouth of the elderly priest escorting us. In answer to our inquiries he informed us that *a long time ago,* the *tree really produced* leaves with Buddha's image, but that at present the miracle *was of rare occurrence. A few God-favored men* alone were privileged to discover such leaves.

That is quite good enough for this witness: a Buddhist priest, whose religion teaches that there are no persons favoured by any God, that there is no such being as a God who dispenses favours, and that every man reaps what he has sown, nothing less and nothing more—made to say such nonsense: this shows what this explorer's testimony is worth to his adored sceptical science! But it seems that even the waggishly-smiling priest did tell them that good men can and do see the marvellous leaf-letters, and so, in spite of himself, Herr Kreitner rather strengthens than weakens the Abbé Huc's narrative. Had we never personally been able to verify the truth of the story, we should have to admit that the probabilities favour its acceptance, since the leaves of the Kumbum tree have been carried by pilgrims to every corner of the Chinese Empire (even Herr Kreitner admits this), and if the thing were a cheat, it would have been exposed without mercy by the Chinese opponents of

Buddhism, whose name is Legion. Besides, nature offers many corroborative analogies. Certain shells of the waters of the Red Sea (?) are said to have imprinted upon them the letters of the Hebrew alphabet; upon certain locusts are to be seen certain of the English alphabet; and in *The Theosophist*, Vol. II, p. 91, an English correspondent translates from *Licht Mehr Licht* an account by Scheffer, of the strangely distinct marking of some German butterflies (*Vanissa Atalanta)* with the numerals of the year 1881. Then again, the cabinets of our modern entomologists teem with specimens which show that nature is continually producing among animals examples of the strangest mimicry of vegetable growths—as, for instance, caterpillars which look like tree-bark, mosses and dead twigs, insects that cannot be distinguished from green leaves, etc. Even the stripes of the tiger are mimicries of the stalks of the jungle grasses in which he makes his lair. All these separate instances go to form a case of probable fact as to the Huc story of the Kumbum tree, since they show that it is quite possible for nature herself without miracle to produce vegetable growths in the form of legible characters. This is also the view of another correspondent of *Nature,* a Mr. W. T. Thiselton Dyer, who, in the number of that solid periodical for January 4th, after summing up the evidence, comes to the conclusion that "there really was in Huc's time a tree with markings on the leaves, which the imagination of the pious assimilated to Tibetan characters." Pious what? He should remember that we have the testimony, not from some pious and credulous Tibetan Buddhist, but from an avowed enemy of that faith, Mr. Huc, who went to Kumbum to show up the humbug, who did "his best in that direction to discover the slightest trace of human trick" but whose baffled mind could not retain the slightest suspicion. So until Herr Kreitner and Mr. Dyer can show the candid Abbé's motive to lie to the disadvantage of his own religion, we must dismiss him from the stand as an unimpeached and weighty witness. Yes, the letter-tree of Tibet is a fact; and moreover, the inscriptions in its leaf-cells and fibres are in the SENZAR, or sacred language used by the Adepts, and in

their totality comprise the whole Dharma of Buddhism and the history of the world. As for any fanciful resemblance to actual alphabetical characters, the confession of Huc that they are so beautifully perfect, "that the type-foundries of Didot [a famous typographic establishment of Paris] contain nothing to excel them," settles that question most completely. And as for Kreitner's assertion that the tree is of the lilac species, Huc's description of the colour and cinnamon-like fragrance of its wood, and shape of its leaves, show it to be without probability. Perhaps that waggish old monk knew common mesmerism and "biologized" Count Szechenyi's party into seeing and not seeing whatever he pleased, as the late Professor Bushell made his Indian subjects imagine

whatever he wished them to see. Now and again one meets with such "wags."

Collected Writings VOLUME IV

1883

SHAM ASCETICISM

[*The Theosophist,* Vol. IV, No. 6, March, 1883, p. 131]

The *Surya Prakash,* of Surat, says that a Hindu ascetic, in company with a few of his disciples, has recently arrived at that place. He does not receive alms, but only accepts drugs like *ganja* and *sooka.* He does not require any food. On the wooden shoes that he wears, and on the bench and on the planks of the cot he sleeps upon, are fixed "some hundreds and thousands" of pointed nails. A large crowd of people, among them being European ladies and gentlemen, daily assemble to witness the self-imposed infliction. The ascetic appears to be a very learned man.

The *Indian Mirror,* in noticing the case, sententiously remarks: "Such is asceticism in India. It is asceticism in

name only." It is right; a *Sadhu* who uses *ganja* and *sooka* —intoxicant drugs—is but a sham ascetic. Instead of leading his followers to *Moksha,* he does but drag them along with himself into the ditch, notwithstanding his walking and sleeping on spikes. A pretty business that, for a religious teacher!

————

Collected Writings VOLUME IV

1883

UNDER THE SHADOW OF GREAT NAMES

[*The Theosophist*, Vol. IV, No. 6, March, 1883, p. 137]

The common vice of trying to palm off upon the world the crude imaginings or rhapsodical concoctions of one's own brain, by claiming their utterance as under divine inspiration, prevails largely among our esteemed friends, the Spiritualists. Many clever persons known as "trance speakers" and "inspirational writers" keep the thing up at a lively rate, turning out oration after oration and book after book as coming from the great dead, the planetary spirits, and even from God. The great names of antiquity are evoked to father feeble books, and no sooner is it known that a prominent character is deceased than some mediums pretend to be his telephones, to discourse platitudes before sympathetic audiences. Shakespeare's imagination pictured to his mind the mighty Caesar, turned to clay, being made to 'stop a hole to keep the wind away,"* but had he made a forecast of our Modern Spiritualism, he would have found an even worse satire upon the impermanency of human greatness, in the prospect of the dead Caesar being forced to say stupidities that, alive, he would not have tolerated in one of his foot soldiers. Some of our more optimistic friends of the spiritualistic party postulate a halcyon time when mediumistic utterances will be judged according to their intrinsic merit, like other oratorical and literary

—————

* [*Hamlet,* Act V, Sc. I, 235.]

—————

productions, and it is to be hoped they may not deceive themselves. The number of bright minds that are occupying themselves with this great subject is assuredly on the increase, and with such men as "M.A. (Oxon)," Mr. Massey, Mr. Roden Noel, and others of that class, spiritualistic literature is always being enriched. But at the same time we see no diminution as regards bogus platform sermons claiming to come from Judge Edmonds, Robert Dale Owen, Epes Sargent, and Professors Hare and Mapes, or books ascribed to the inspiration of Jehovah and his ancient Spirits. Our poor Mr. Bennett, of the *Truthseeker,* had scarcely had time to die before he was paraded as a spirit-control by an American medium. The future has a gloomy look indeed to us when we think that, despite their best endeavours to the contrary, the Founders of the Theosophical Society are quite as liable as either of the eminent gentlemen above mentioned—with all of whom the writer was personally acquainted, and neither of whom, in all probability, ever communicated one word that their alleged mediums attribute to them—to an involuntary *post-mortem* recantation of their most cherished and avowed ideas. We have been

prompted to these remarks by a convincing demonstration, by the *Religio-Philosophical Journal,* that a recent "trance address" by our dear deceased friend Epes Sargent, through a certain medium, was a sheer fabrication. A comparison of the same with Mr. Sargent's last and greatest spiritualistic work, *The Scientific Basis of Spiritualism,* shows beyond question that he could never have inspired any such mediumistic oration. While it is yet time, both the founders of the Theosophical Society place upon record their solemn promise that they will let trance mediums severely alone after they get to "the other side." If after this, any of the talking fraternity take their names in vain, they hope that at least their theosophical *confrères* will unearth this paragraph and warn the trespassers off their astral premises. So far as we have observed, the best trance speakers have been those who bragged least about their controls. "Good wine needs no bush," says the adage.

Collected Writings VOLUME IV
1883

COMMENTS ON "THE 'BLESSING' OF THE BROTHERS"

[*The Theosophist,* Vol. IV, No. 6, March, 1883, pp. 141-142]

A correspondent calls our attention to the paragraph on p. 66 of the pamphlet, *Hints on Esoteric Theosophy,** in which a person not mentioned by name is made to say that he came out to India with us, but "never heard a hint of the Brothers," until afterwards, and asks us to explain. We cannot identify the person meant by the author of the pamphlet, and hence conclude that he is purely imaginary—an effigy set up to hang an explanation upon. For nothing is more certain than that we spoke—too freely as they think—of the "BROTHERS" and their powers long before leaving America. In fact, Col. Olcott mentioned both in public lectures at New York and Boston in the hearing of large audiences. However, let us set the question at rest once for all by republishing from a London journal (*The Spirit*ualist, for June 28, 1878) a most convincing testimony by an unimpeachable witness. The writer of the letter below was His Serene Highness the late Prince Emil von Sayn-Wittgenstein, A.D.C. of His Majesty the late Czar of Russia, and one of the earliest (and most earnestly interested) members of the Theosophical Society. That a nobleman of such exalted rank should have so openly acknowledged the protecting guardianship of our BROTHERS, was certainly a proof of great moral courage, while his known character for personal devotion to the truth lends an especial weight

---

* [No. I; p. 91 in the 1909 reprint.—*Compiler*.]

---

to his testimony. It is the most usual of things for our Asiatic friends in writing to us to bespeak the "blessing" of the Mahatmas. This results from the surviving tradition of such personal interpositions, handed down from a hoary antiquity. This letter of Prince Wittgenstein* ought to strike Europeans as a fact going to show that this inherited belief is not altogether baseless. We shall be more than satisfied if at the same time it does not prompt many of them—and many others who are not Europeans—to demand that the "blessing" may also be extended to them. It is only too common for persons who have never done one thing to entitle them to the slightest consideration by an adept, to put in a claim that their diseases shall be miraculously cured, their fortunes bettered, or their idle curiosity satisfied, as the price of their allegiance to the cause of Theosophy. Such

persons were never taught, or at least never heeded, the time-honoured maxim of Occult Science, "First Deserve, *then* Desire."

[Prince Wittgenstein relates in detail the remarkable manner in which he was protected from injuries during the Turko-Russian War; in spite of reiterated warnings of friends and a prediction that the campaign would be fatal to him. This prediction, ha states, "became known also to some of my Theosophical friends at New York . . . and one of the leading Brethren of the Society, utterly unknown to me and residing far away from America, promised, by the force of his will to shield me from every danger." H. P. B. remarks:]

The friend and favourite Brother of Chohan Koot-Hoomi whom his Anglo-Indian correspondents have surnamed "The Illustrious." Our guru wrote personally to the Prince.

[The Prince in concluding his letter states: "I cannot believe all this to have been the sole result of chance. It was too regular, too positive to be explained thus. It is, I am sure of it, magic . . "]†

—————

* [Reprinted in Sinnett's *Incidents in the Life of Madame Blavatsky*, p. 209.—*Compiler*.]

† [Consult Vol. I, pp. 533-34, of the present Series for biographical data about Prince von Sayn-Wittgenstein.—*Compiler*.]

—————

Collected Writings VOLUME IV
1883

COMMENT ON "AN EXCELLENT MAGIC MIRROR"

[*The Theosophist*, Vol. IV, No. 6, March, 18&3, p. 142]

Of the many kinds of divination glass or magic mirror that have been devised, the one described by a theosophical brother in the following note is among the best. It has the advantage over a goblet of water and other shining objects, that the eye of the gazer is not fatigued by a large body of white rays, while it possesses most of the good qualities of the ancient concave black mirror of the East. We recommend a trial of it to those who are investigating this most interesting field of "conscious clairvoyance." If a "caraffe" is not available, a clean, round, smooth inkstand filled with ink will do. It is always difficult for beginners to distinguish between subjective mind-pictures seen by the untrained seer or seeress and actual reflections from the akaśa or astral light: only long practice makes perfect. Without saying whether what our friend's wife did see in her mirror had or had not much importance, it will suffice to give the general assurance that *every member of our society* who earnestly makes researches in every lawful branch of occult science, has the chance of help from not only "chelas" but those who are higher than they. Provided always that they are themselves "living the life" described in *Hints on Esoteric Theosophy.* Experimenters must however always avoid excessive taxation of the nervous system. A clairvoyant or psychometer should *never* be forced to see longer than they feel good for them nor what is distasteful. Violation of this rule may entail most serious consequences.

[In the note by the "theosophical brother" referred to by H.P.B., the writer describes the "magic mirror" used in his experiments as "a smooth glass goblet (or caraffe)" filled with black ink, into which his wife gazed at intervals, with the result that many scenes appeared within the mirror. Questions asked of those who appeared in the pictures, were answered in writing, also within the mirror.]

____

Collected Writings VOLUME IV
1883

A WORD WITH THE THEOSOPHISTS

[*The Theosophist*, Vol. IV, No. 6, March, 1883, pp. 143-45]

The following letters appeared recently in the *Poona Observer*. Were it not for a few flagrant misconceptions in letter the first and which it seems almost hopeless to dispel from the minds of the average public, it would not be worth noticing. But since a *Theosophist* undertook the weary task, we republish it together with the answer.

To the Editor of the *Poona Observer*:

Sir,—The anxiety of the Theosophists to overturn all existing religions, and first of all and especially the Christian religion, makes them not overscrupulous in the means used. Nothing could be more wild and absurd than their attempts to identify Jesus Christ and the Apostle Paul with the ancient adepts in Occultism. The Apostle of the Gentiles was converted to Christianity by a miraculous event, while on his way to Damascus. He was then a fierce soldier and was actively engaged in a cruel persecution of the Christians; after his conversion the whole course of his life was changed and he became an ardent propagator of the new faith. It may be said that he was an occultist when he wrote his epistles, and that when caught up in Heaven and was shown things that it was not lawful for men to mention, that he was simply in a state of self-induced mesmeric deep and had released his soul from his body, to roam for a time in the realms of the spirit world; but if so he manifestly saw and heard such things which established his belief in doctrines which are rejected by the Tibetan occultists, *viz.,* a belief in a personal deity and the divinity of Christ, etc. The attempt to prove Christ an adept is absurd equally. Christ gave up his life and took it again, raised the

dead, and cured every description of malignant diseases by touch or word of mouth, and did other great miracles; great, not because they were done on a large scale, but from the nature of them. With regard to the loaves and fishes—it does not matter whether five loaves became five thousand or five loaves became six, miraculous power was still required; similarly, if a wineglass of water could be converted into wine, it is equally the same as if a large quantity of water had been changed and a large company supplied with the wine. To sup port the theory that Christ and Saint Paul were adepts, the facts of their lives must be ignored as well as the doctrines they are reported to have taught.

Some Theosophists have probably recognized these difficulties, and seem to think the easiest way of disposing them is to deny that any such persons as Saint Paul and Christ ever existed. Sensible people should ask themselves this question: Are such Philosophers safe guides?

ZERO.

*** We think "Zero" has rather mistaken the Theosophical idea regarding Christ. The Theosophists do not, as far as we are aware, deny the possibility of the divinity of Christ- they only assert that he was so perfect a man as to have attained the highest possible form of earthly existence; in other words, something so akin to the godhead, as to be indistinguishable from it. Again, "Zero" may have heard the fundamental belief of the Theosophists is *nothing is impossible*. Thus, to deny the divinity of the Saviour would be to impeach their own watchword.—Editor, *Poona Observer.*

Collected Writings VOLUME IV
1883

A WORD WITH "ZERO"
(*Reply by a Theosophist.*)

In the *Poona Observer* of January 26, one "Zero," rushing to the defence of Christ and Paul against *the* "Theosophists," who neither individually nor collectively had ever thought of attacking either, brings against that body several charges. Whether the pseudonym means an empty cipher, as defined in dictionaries, or the point at which water congeals, as shown by the Celsius and Réaumur thermometers, *since* it is a question left to the option and intuitions of the reader, I incline toward the first hypothesis as being more

suggestive of, and in harmony with, this Christian Don Quixote fighting windmills. A Theosophist permits himself to correct some of the very wild assertions of the *Poona Observer's* correspondent.

He charges the Theosophists with the following *misdeeds:*

(a) With a desire of overturning "all existing religions . . . especially the Christian," and being, therefore, "not overscrupulous in the means used";

(b) With wildness and absurdity in *"their* attempts to identify Jesus Christ and the Apostle Paul with the ancient adepts in Occultism";

(c) With denying, "as *some* Theosophists do, that any such persons as Saint Paul and Christ ever existed."

The rest of the letter, and especially his arguments in refutation of the above, being a tissue of unwarrantable and *unhistorical* assumptions, based on a personal and blind belief in his own special religion—hence no proof at all to any man but a Christian—are not a matter for the serious consideration of one who rejects, *a priori,* "miracles"—something entirely outside of the laws of nature. Let "Zero" remember that between a phenomenon, however extraordinary, yet based on such laws, and a *miracle* of the kind of those he mentions as a proof against the assumptions of the Theosophists, there is an impassable abyss, guarded on one hand by experimental physical science and on the other by simple common sense. A few words will explain our attitude. No Theosophist-Occultist will ever deny the *possibility* of "five loaves becoming six loaves" and even "five thousand." In the first case the phenomenon may be produced by what is known among practical Kabalists as *ex-osmosis,* in the second, by throwing a mesmeric *maya,* a glamour, over the crowds. But no Theosophist, save a beginner or a greenhorn (of those who take things on blind faith and against the dictates of reason and thus show themselves unfit for Occultism) will ever accept as a *fact* either the resurrection of a *really* dead body, or the incarnation of God in a pigeon or dove—for why should

Christians, in such case, laugh at the Siamese white elephant?—or "an immaculate conception"; or again the miracle of the

"ascension," *i.e*., the actual elevation to, and disappearance in, heaven, of a solid human body. With this short explanation I will proceed to demolish the three specified charges—the only points deserving a certain attention as calculated to lead the profane reader into very erroneous ideas about our Society in general.

(1) What right has "Zero" to accuse so sweepingly "the Theosophists" of "unscrupulous means"? The first Theosophist he meets with might answer the charge by simply reminding the accuser that in his "Father's house are many mansions"; in other words, that in the Parent Theosophical Society there are fifty-three Branches in India alone. Hence that the Society being composed of thousands of members of nearly every known nationality and creed, whose respective religious beliefs are never interfered with; and there being in the ranks a number of as good Christians as "Zero" ever was (aye, even Clergymen), this "Zero's" charge against *the* Theosophists as a body, is proved absurd and falls to the ground. But even admitting that there are *some* Theosophists who in their desire of seeing their cause triumphant and seeking to establish Theosophy, i.e., a Universal Brotherhood on a firm basis, with a unanimous belief in that which they believe to be the *one* Truth, should seek "to overturn all existing [dogmatic] religions"; and even should deny the very existence of Christ and Paul (which is not the case as I will prove); why should such a policy be viewed, even in such a case, as more unscrupulous than the identical one used, with a vengeance, by the great body of bigoted Christians in general and the Missionaries especially? Is "Zero" prepared to affirm that there is one *padri* in India who would scruple to "overturn every existing religion" but his own? or would feel reluctant to deny the existence of the Hindu gods; or, to denounce in word and print every other divine *Avatara* but that of Christ as a "myth"; or show himself shy to treat publicly, as well as in private, Zoroaster and Krishna, Buddha and Mohammed, with the long string of "heathen" miracle-working Saviours and Rishis, Prophets and Yogis—as "world impostors" and jugglers? When a dominant religion produces an Inquisition,

and with its power on the wane, such writers as the Rev. Mr. Hastie of Calcutta who, taking advantage of the natural timidity of a nation, of its lack of unity and solidarity of thought and action, insults it in its most sacred beliefs; spits on its religion, and throws mud on the honour of its women—then it behoves little indeed the votaries of that religion to call those of other creeds "not overscrupulous in the means used."

(2) We leave it to every impartial mind to judge whether Jesus is not more honoured

by the Theosophists, who see in him, or the ideal he embodies, a perfect adept (the highest of his epoch), a mortal being far above uninitiated humanity, than he is by the Christians who have created out of him an imperfect solar-god, a saviour and Avatara, no better, and in more than one detail lower, than some of the Avataras who preceded him. No Theosophist, of those who ever gave a thought to Christianity—for our "heathen" members, of course, do not care one snap of their finger whether Christ and Paul lived or not—ever denied the existence of the Apostle who is an historical personage. Some of us, a few learned Christian mystics among our British Theosophists included, deny but the *Gospel* Jesus— who is *not* an historical personage—"Zero" and *padris* notwithstanding—but believe in an *ideal* Christ. Others are inclined to see the real Jesus in the adept mentioned in the oldest Talmudic as well as some Christian books, and known as Jeshu ben-Panthera.* They say that while the best authoritative evidence to the existence of the Gospel Christ ever offered by the spasmodic and desperate efforts of the Church

---

* Epiphanius in his book against Heresies (fourth century) gives the genealogy of Jesus, as follows:

```
                 Jacob called Panthera=
                           |
         ______________________________
              |                    |
        Mary=Joseph             Cleophas
              |
            Jesus
```

(See Mr. Gerald Massey's "Jesus and the Records of his Time," in the April *Spiritualist*, 1878.)

to the crucial test of critical analysis, is of the weakest kind and fenced all *round* with difficulties, they find the solution of the problem in the testimony of the Jews and even of Irenaeus. They maintain that this Jeshu (or Jehoshua), was the son of a woman called Stada (*alias* Miriam) and of Panthera, a Roman soldier; that he lived from the year 120 to 70 B.C.*; was a pupil of Rabbi Jehoshua ben-Perahiah, his grand uncle, with whom during the persecution of the Jews by Alexander Jannaeus (King of the Jews in 106 B.C.) he fled to Alexandria, where he was initiated into the Egyptian mysteries or magic,† and that upon his return to Palestine, being charged with heresy and sorcery, he was tried, sentenced to death, and hung on the *tree of infamy* (Roman Cross) outside the city of Lud or Lydda.‡ This *historical* character (as historical as any other) *was* a great adept. As to Paul, no one, I know of, ever mistook him for an adept, and (since his history is pretty well known) least of all, our occultists. A simple tent-maker (not "a fierce soldier," as "Zero" puts it), he became first a persecutor of the Nazarenes, then a convert and an enthusiast. It is Paul who is the real founder of Christianity, the Reformer of a little body, a nucleus formed from the Essenes, the Nabatheans, the Therapeutae, and other mystic brotherhoods (the Theosophical Societies of old Palestine)—and which was transformed over three centuries later, namely, under Constantine, into "Christians."

Paul's visions from first to last point him out rather as a *medium* than an adept, since to make an adept requires years of study and preparation and a solemn initiation under some competent Hierophant.

—————

* See Irenaeus, *Adv. Haer.,* Bk. II, ch. xxii, 5. Irenaeus positively maintains that John (of the fourth Gospel) "conveyed himself the information," and "all the Elders confirmed the statement" that "Jesus preached from his fortieth to his fiftieth year of age."

† See the *Gemara of* the Babylonian *Talmud,* treatises *Sanhedrin* (chap. xi, 107b) and *Sotah* (chap. ix, 47a).

‡ See Babylonian *Gemara* to the *Mishna,* treatise *Shabbath,* 67-104.

[Consult in connection with this subject the following passages in H.P.B's writings: *Isis Unveiled,* II, 201-02; *Collected Writings,* VIII, 189, 380-82, 460-61.—*Compiler*.]

—————

Charge the third, being logically refuted by the aforesaid proofs showing the inconsistency of the first two accusations, I might close the case and dismiss it altogether. And if perchance, "Zero" would persist in defending his Gospel Christ against those who call him a myth built on the historical Jeshu of Lydda, then I would fain ask him to «plain to us the following:

(1) How is it that Philo Judaeus, the most accurate as the most learned of the historians contemporary to the Jesus of the Gospels; a man whose birth anteceded and whose death succeeded the birth and death of Jesus, respectively, by ten and fifteen years; one who visited Jerusalem from Alexandria, where he lived, several times during his long career, and who must have come to Jerusalem but a few years after the alleged crucifixion; an author, in short, who in describing the various religious sects, societies and corporations of Palestine, takes the greatest care to omit none, even of those hardly worth mentioning—how is it, I ask, that Philo Judaeus *never so much as heard* about a Jesus, ; a crucifixion, or any other event that would connect it with the so-called *facts* of Theological Christianity?

(2) Why are the sixteen famous lines of Josephus about Christ, lines appearing like a patch on a whole garment, and not bearing the slightest connection with either the preceding subject or the lines that follow in the text, why are these lines rejected by most of the Christian theologians themselves? The *barefaced forgery* is attributed by them to Eusebius, Bishop of Caesarea, that "prince of patristic liars" and "dishonest writers," as he is called by Baron Bunsen, Niebuhr, Dr. Lardner, and several others? And if these authorities are all wrong, and the lines are *not* an interpolation, as they think, how is it that Paley himself, an author so anxious that his *A View of the Evidences of Christianity* should be accepted, deplores and confesses that "evidence" (in Josephus) as being far from satisfactory, and very difficult of acceptance. The more so since Josephus—after he had by the forger thus been made virtually to recognize in Jesus "the Messiah of the Jews" and to show such a reverence for Jesus that he had hardly dared to call him a man

—died at the age of eighty, a stiff-necked, orthodox Jew, disdainfully silent, if not entirely ignorant of the appearance, the crucifixion, or anything connected with that Messiah!

(3) How would "Zero" explain the fact of the total silence of the *Mishnah,* its evident ignorance of Jesus and the crucifixion? The *Mishnah,* founded by Hillel forty years B.C., edited and amplified (till about the beginning of the third century of our era) at Tiberias, by the Sea of Galilee, the very focus of the doings of the Biblical Apostles and of Christ's miracles; the *Mishnah,* which contains an unbroken record of all the Heresiarchs and rebels against the authority of the Jewish Sanhedrim, from the year 40 B.C. to about A.D. 237; a diary, in short, of the doings of the Synagogue and ,the History of the Pharisees, those same men who are accused of having put Jesus to death—how is it that not one of the eminent Rabbis, authors of the *Mishnah,* seems to have ever heard of Jesus, or whispers a word in the defence of his sect charged with deicide, but is, in fact, absolutely silent as to the *great* event? Strange omissions of "universally recognized facts!"

Concerning the editorial remark in the *Poona Observer,* I have but a few more words to add. Those Theosophists who have studied the Christian Ecclesiastical history (?) and literature, and have read upon the subject, with the exception of a few Christians, *deny most emphatically* not only the divinity but even "the possibility of the divinity of the [Biblical] Christ." Quite true: "the fundamental belief of the Theosophists is that *nothing is impossible";* but only so far as it does not clash with reason nor claim *anything miraculous,* in the theological sense of the word. Otherwise, once we admit Joshua's power over the course of the sun, Jonah's pleasure trip into the belly of the whale, or the resurrection to life of the half-decayed body of Lazarus, I do not see why we should be made to stop there. Why in such a case and under the penalty of inconsistency, we should not proclaim our firm belief in Hanuman, the monkey-god, and his strategical capacities; in the Arhat who made Mount Meru revolve on the tip of his finger; or in the actual gestation of Gautama Buddha and his subsequent birth in the

shape of a white elephant. We Theosophists at least, without "impeaching our watchword," beg to be allowed to draw the line of demarcation at that point where a psychophysical phenomenon ceases to be such and becomes a monstrous absurdity—a *miracle,* of which we find so many in the Bible. And now repeating "Zero's" words we too can say: Let all "sensible people" ask themselves the question: which—the Christians or the Theosophists—are the more "philosophical" and safer "guides"?

THEOSOPHICAL UNIT.

____

Collected Writings VOLUME IV
1883

FOOTNOTE TO *"MR. ISAACS"*

[*The Theosophist,* Vol. IV, No. 6, March, 1883, p. 146]

[A writer, "A *** 8111," comments upon the Editor's review of Crawford's *Mr. Isaacs,* and wonders why the reviewer spoke of the work with such approbation. H. P. B. says:]

We are sorry to see Mr. A*** 8111 so underrating—though we may have, in his opinion, *overrated—Mr. Isaacs.* There are *two* of the "grandest occult truths" in it, though neither our critic, nor even the author himself, may be aware of them.

____

Collected Writings VOLUME IV

1883

DO THE RISHIS EXIST?

[*The Theosophist,* Vol. IV, No. 6, March, 1883, p. 146]

Following the example of the Parsi Gentleman whose letter you published in *The Theosophist* of January, 1882, I am induced to inquire if there are Hindu Mahatmas among the Himalayan BROTHERS. BY the term Hindu, I mean a believer in *Vedas* and the Gods they describe. If there are none, will any Brother of the 1st Section* be so kind as to

—————

* No chela need answer this, except the editor.—A.H.T.

—————

enlighten the Hindu Community in general and the Hindu Theosophists in particular whether any Hindu Rishis of old still exist in flesh and blood? The adept Himalayan BROTHERS having explored the unseen universe must necessarily know the Rishis if they exist now. Tradition says that particularly the following seven are immortal, at least for the present kalpa.

Aśvatthama, Bali, Vyasa, Hanuman, Vibhishana, Kripa, Paraśurama.

A HINDU THEOSOPHIST.

In reply to the first question we are happy to inform our correspondent that there are Mahatmas among the Himalayan Brothers who are Hindus—*i.e.,* born of Hindu and Brahmin parents and who recognize the *esoteric* meaning of the *Vedas* and the *Upanishads.* They agree with Krishna, Buddha, Śuka, Gaudapâda, and Śankaracharya in considering that the *Karma-kanda* of the *Vedas* is of no importance whatsoever so far as man's spiritual progress is concerned. Our questioner will do well to remember in this connection Krishna's celebrated advice to Arjuna. "The subject-matter of the *Vedas is* related to the three Gunas; oh Arjuna, divest thyself of these gunas." Śankaracharya's uncompromising attitude towards Purvamimansa is too well known to require any special mention here.

Although the Himalayan Brothers admit the esoteric meaning of the *Vedas* and the *Upanishads,* they refuse to recognize as Gods, the powers and other spiritual entities mentioned in the *Vedas.* The language used in the *Vedas* is allegorical and this fact has been fully recognized by some of the greatest Indian Philosophers. Our correspondent will have to prove that the *Vedas* really "describe *Gods"* as they exist, before he can fairly ask us to declare whether our Masters believe in such gods. We very much doubt if our correspondent is really prepared to contend seriously that *Agni* has four horns, three legs, two heads, five hands and seven tongues as he is stated to possess in the *Vedas; or* that Indra committed adultery with Gautama's wife We beg to refer our learned correspondent to Kulluka-Bhatta's* explanation of the latter myth (and it is a mere

—————

* [In the same volume of *The Theosophist,* p. 202, a correspondent points out that this is a printer's error for Kumarila Bhatta who lived some centuries ago in Southern India.—*Compiler*.]

myth in his opinion) and Patañjali's remarks on the profound esoteric significance of the four horns of Agni, in support of our assertion that the *Vedas* do not in reality describe any gods as our questioner has supposed.

In reply to the second question we are not prepared to say that "any Hindu Rishis of old still exist in flesh and blood" although we have our own reasons to believe that some of the great Hindu Adepts of ancient times have been and are reincarnating themselves occasionally in Tibet and Tartary; nor is it at all easy for us to understand how it can ever reasonably be expected that our Himalayan Brothers should discover Hindu Rishis "in flesh and blood" in their explorations in the "Unseen Universe," since astral bodies are not usually made up of those earthly materials.

The tradition alluded to by our correspondent is not literally true; then, what connection is there between the seven personages named and the Hindu Rishis? Though we are not called upon to give an explanation of the tradition in question from our own standpoint, we shall give a few hints which may enable our readers to ascertain its real significance from what is contained in *Ramayana* and *Mahabharata.*

Aśvatthama has gained an *immortality of infamy.*

Paraśurama's cruelty made him immortal but he is not supposed to live in flesh and blood now; he is generally stated to have some sort of existence in fire though not necessarily in what a Christian would call "hell."

Bali is not an individual properly speaking. The principle denoted by the name will be known when the esoteric meaning of *Trivikrama Avatara* is better comprehended.

Vyasa is *immortal in his incarnations.* Let our respected Brother count how many Vyasas there have been from first to last.

Hanuman was neither a human being nor a monkey: it is one of the powers of the 7th principle of man (Rama).

Vibhishana. Not a Rakshasa really but the personification of *Sattvaguna* which is immortal.

Kripa's association with *Aśvatthama* will explain the nature of his immortality.

Collected Writings VOLUME IV
1883

THE TRAVELLING TRUTHSEEKER*

[*The Theosophist,* Vol. IV, No. 6(42), March, 1883, pp. 146-47]

The third volume of Mr. Bennett's Narrative of his Voyage around the World to investigate the present state of religion, is as interesting as its predecessors, and calls for the same criticism. A fourth and concluding Volume, with a general Index of the contents of the whole series, is still to appear, but alas! the busy pen that wrote them will write no more. As was remarked in a previous notice, Mr. Bennett's style is more pungent than cultivated; a man of the people, he spoke like them as well as for them, and those who regard manner rather than matter, will often take a strong exception to his style as the friends of Western religious orthodoxy will to his ideas. But in a dishonest age like this—an age of shams and cheating semblances, the friends of truth must relish an author like our poor, persecuted colleague, whose manifest honesty and indignation quiver in his every book. The present volumes of travel are crammed with quotations from the standard guide books of all the countries he traversed, and hence are themselves full of useful information about men and things, altogether apart from the religious question. They are therefore worthy of a place in every general library. To the full extent of the circulation the book may attain, Theosophy and its advocates will have the benefit of great notoriety, since Mr. Bennett devotes no less than eighty-seven pages of Vol. III to the subject. Though he was an ardent Freethinker and Secularist, he yet discusses Occultism with a judicial candour which might be profitably imitated by his famous contemporaries of the *National Reformer.* In the hurry of his brief stay at Bombay, he was not able to get everything down correctly, and so it is not strange to find his chapter upon Occultism containing some errors. But we shall

—————

* D. M. Bennett, A *Truthseeker Around the World,* Vol. III, New York, 1882.

—————

only point out a single one which might convey a very wrong impression to outsiders. He says (p. 94) about admissions into the Theosophical Society: "It seems that the desirability of every candidate for admission is referred to the Brothers, they approving of some and rejecting others. My case seems to have been laid before them, and they decided favorably upon it." No such general reference of applications has ever been made, the Brothers leaving to the Founders the entire responsibility in such cases; since

it is we who are building up the Society under their auspices, not they who are selecting its membership, with us as passive agents. If the latter were the fact, many unfortunate misjudgments of candidates would have been avoided, and much vexation and scandal spared. Advice was indeed asked as to Mr. Bennett's admission, simply because we foresaw what has since happened, that whatever odium his bigoted persecutors had contrived to cast upon him would have to be shared by us, and this seemed an impolitic step for our young Society to take. The result of that appeal is above stated by Mr. Bennett; who adds that the "response was that I am an honest, industrious man, and fully worthy to become a member . . . I hope their opinion is well founded." It was so, as we have become more and more satisfied ever since, and now none regret him more than his cautious friends of Bombay—now of Madras. This is not the first instance in which our Masters have looked into the heart of a candidate whom we might have rejected, because of his being under the world's frown, and bade us remember that we ourselves were not so blameless when they accepted *us* as to warrant our turning our backs upon any earnest yearner after truth.* Thousands have read with the thrill

—————

* [As definitely stated, both by Master M. and the Tibetan Brother known as Djual Khool, D. M. Bennett was at the time one of the "agents" used (unknown to himself) "to carry out the scheme for the en franchisement of Western thought from superstitious creeds." The high esteem for him on the part of the Adept-Brothers may be seen by consulting Letters XXXVII and XLIII of *The Mahatma Letters to A. P. Sinnett,* and Col. Olcott's *Old Diary Leaves,* Series II, pp. 328 *et seq.* Consult the Bio-Bibl. Index for further information about D. M. Bennett.—*Compiler.*]

—————

of sympathy the story of the adulterous woman whom Jesus is said to have abstained from condemning, when her accusers slunk away at the challenge he made to their own spotlessness from sin. The history of our Society contains more than one example of this identical loftiness of compassion having been shown to unhappy candidates, by *our* spiritual Masters and Exemplars, the MAHATMAS.

—————

Collected Writings VOLUME IV

1883

THE GOSPEL OF THE FUTURE: OR THE "REVELATION" OF (ST.) KESHUB

[*The Theosophist,* Vol. IV, No. 6, March, 1883, pp. 14849]

"I (Keshub Chunder Sen), a servant of God, called to be an apostle of the Church. . . . . heard behind me a great voice, as of a trumpet, saying, what thou seest (not) write in a book and send *it* unto the seven churches which are in Asia, and unto the seventy times seven which are in Europe, America, Australia and Africa. . . . . Write the things which thou hast (not) seen, and the things which are (not), and the things which shall (not) be hereafter."

(Extracts from the Bengal Version of the Patmos Revelation.)

Wonders will never cease: the year 1883 opened with two miraculous events at Calcutta. A new Messiah was born unto the world to the great disgust of the Babu-Sadducee; and the "City of Palaces" and of whiskey dens awoke on New Year's day to find itself, to its own utter amazement and despite every geographical and historical expectation, proclaimed as "the holy city" and "the *metropolis* of Aryavarta." But thus saith the Prophet of the Patmos-Lily Ashrum, and the world must read, whether it will or not. Tired, evidently, of waiting for a star to leave its path, and of vainly expecting the appearance of the "wise men" of the West (Mr. J. Cook, though bulky, being anything but wise) to proclaim and crown him as King of the Babu Sannyasis, the "meek and lowly" Minister took

destiny into his own hand and has now virtually announced himself one. In the teeth of the nineteenth century, the sober Sadharan Brahmo Samaj, and all the *padris* of whatever creed, colour, and persuasion, the new Messiah of Hooghly has now notified the world at large of his own advent!

An edict in the manner of Papal—or shall we say Irish?—Bulls, appeared in the New *Dispensation Extraordinary*—which was extraordinary indeed in every sense. Teeming with sentences copied verbally from the Christian Gospels; written in the style of, and mimicking the phraseology attributed to Christ, the said document is a curious piece of religious *fanfaronade* to puzzle and perplex the future generations withal. This, of course, but in the case of a fresh miracle: that the said edict should not die a deserved death—at the bottom of the world's wastepaper basket. Yet it is a curiosity worthy of preservation. Indeed, since the days of the Encyclical Letter and the Syllabus of Pope Pius IX in 1864-8, the precursors of the famous Ecumenical Council, no single document ever published, that we know of, has contained so many gratuitous assumptions, nor involved a more impudent claim to *direct divine intercourse!*

Proceeding from a (as yet) comparatively obscure individual, instead of emanating from an autocratic Pope, it is but the more striking. Theocratic Rome, self-attributing to herself universal power and authority over the whole world—Kings and Emperors included—to be consistent with herself, had to face the laugh of the non-catholic world by creating a dignitary whom she called "the Vicar Apostolic of Tibet"—a country with not one single Christian in it and which slams its door in the face of every foreigner that approaches it. Why then, with such a precedent, should not our saintly minister claim likewise authority and infallibility, even though these should never be recognized? Is not he as much as any Pope "the chosen servant of God," having *en plus,* than the Holy Father, the rare privilege of holding daily and hourly intercourses with the Almighty who talks to, and with him, Moses-like, and "face to face, and as a man speaketh unto his friend"? And though adverse

372

opinions—those of the Theosophists and Spiritualists, for instance—hold that this "Almighty"—if the said intercourse is based on some more solid ground than mere nervous delusion—may be no better than some Piśacha-spirit masquerading under false colours, yet the opinions are divided. At all events, that of the Minister's friends and well-wishers, the Theosophists, as giving him the benefit of the doubt, ought to be more welcome to, hence better appreciated by, Keshub Babu, than that of some profane Sadducees, both white and dark, who openly attribute such claims to "divine intercourse" to ambition and imposture. Meanwhile, on January 1, 1883, the readers of a few pious Journals of Calcutta were staggered by the following:

NEW YEAR'S DAY, JANUARY 1, 1883

KESHUB CHUNDER SEN, a servant of God, CALLED to be AN APOSTLE OF THE CHURCH of THE NEW DISPENSATION, WHICH IS IN THE HOLY CITY OF CALCUTTA, the METROPOLIS OF ARYAVARTA.

To all the great nations in the world and to the chief religious sects in the east and the west.

To the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanak, and to the various branches of the Hindu Church.

To the saints and the sages, the bishops and the elders, the ministers and the missionaries of all these religious bodies:

Grace be unto you and peace everlasting.

Whereas sectarian discord and strife, schisms and enmities prevail in our Father's family, causing much bitterness, and unhappiness, impurity and unrighteousness, and even war, carnage, and bloodshed.
* * * * *

It has pleased the Holly God to send unto the world a message of peace and love, of harmony and reconciliation.

This new Dispensation hath He, in boundless mercy, vouchsafed to us in the East, and WE HAVE BEEN COMMANDED TO BEAR WITNESS UNTO IT AMONG THE NATIONS OF THE EARTH.

Thus saith the Lord—Sectarianism is an abomination unto me and unbrotherliness I will not tolerate. * * * * *

At sundry times have I spoken THROUGH MY PROPHETS, and though many and various my dispensations, there is unity in them.

But the followers of these, my prophets, have quarrelled and fought, and they hate and exclude each other.
* * * * *

These words hath the Lord our God spoken unto us, and His new gospel He hath revealed unto us, a gospel of exceeding joy.

The Church Universal hath he already planted in this land and therein are all prophets and all scriptures harmonized in beautiful synthesis.

And these blessed tidings the Loving Father HATH CHARGED ME and my brother-apostles to declare unto all the nations of the world, that being of one blood they may also be of one faith and rejoice in one Lord.

Thus shall all discord be over, saith the Lord, and peace shall reign on earth.

Humbly, therefore, I exhort you, brethren, to accept this new message of universal love.

Hate not, but love ye one another, and be ye one in spirit and in truth even as the Father is one.

All errors and impurities ye shall eschew, in whatever church or nation they may be found, but ye shall hate no scripture, no prophet, no church.

Renounce all manner of superstition and error, infidelity and scepticism, vice and sensuality, and be ye pure and perfect.

Every saint, every prophet and every martyr ye shall honour and love as a man of God.

Gather ye the wisdom of the east and the west, and accept and assimilate the examples of the saints of all ages.

Beloved brethren, accept our love and give us yours, and let the east and the west with one heart celebrate the jubilee of the New Dispensation.

LET ASIA, EUROPE, AFRICA, AND AMERICA WITH DIVERSE INSTRUMENTS PRAISE THE NEW DISPENSATION, and sing the Fatherhood of God and the Brotherhood of Man.

"The Editors of the *leading journals in Europe* and America, in India, Australia, China and Japan are respectfully requested to insert the above Epistle in their respective papers."

We have culled the choicest flowers from this *bouquet* of modest assumptions, and republished it nearly *in toto* with its best passages immortalized in capitals, and neither demand nor expect thanks for it. Whether the four quarters of the globe are quite ready to "praise the New Dispensation with diverse instruments"—street organ included we suppose—is yet a matter for doubt. But, whether the future generations shall string on the name of Babu Keshub Chunder Sen to those of Buddha, Zoroaster, Jesus, and Mahomet, or not, no one will now be disposed to deny that *"cheek* takes cities by storm and grinds strongholds to powder." It is this same *New Dispensation* (and *Liberty),* be it remembered, which now issues the above *Epistle,* that

denounced repeatedly in its columns the claims of the Theosophists to an intercourse with the *living,* albeit mysterious, "Brothers" who are but mortals—*as an imposture and a fraud.* Look upon *this picture,* and upon THAT!

After the above was in type, the Indian world was again staggered through the medium of dailies and weeklies by another piece of extraordinary news. The minister has

announced his intention of circumnavigating the globe and visiting Europe, America and Africa as an apostle of the New Dispensation. So far the intention can hardly be found fault with. But the Babu affirms again that he has received a divine commission from God himself to go. Forsooth, the visits of the Almighty to the Babu are fast becoming a matter of quite a common occurrence now! "God"—goes "to and fro in the earth and walks up and down in it" after the manner of the rebellious Son of Job. We wonder whether it is the "Lord" who will defray Babu K. C. Sen's travelling expenses out of his own private treasury; or, is the burden—agreeably with the time-honoured policy of Churches in general—to be left on the shoulders of the too confiding believers in the new "Seer" and "Minister"?

————

Collected Writings VOLUME IV

1883

OLD AND NEW METHODS

[*The Theosophist, Vol.* IV, No. 7, April, 1883, pp. 151-152]

So much information relating to the highest science of Nature has lately been given out to the world through these columns, that it is worth while at this stage of the proceedings to call the reader's attention to the way in which new methods of dealing with spiritual truths illuminate the old methods adopted by occult writers of a former date. It will grow more and more apparent to students of occult philosophy as time goes on, that the explanations now in process

of development were all foreshadowed by mystic writers of the earlier school. Books that have hitherto irritated impatient readers by their almost hopeless obscurity, will already have grown intelligible to a considerable extent, and many of the riddles they still present to the student will probably be interpreted as time goes on. In this elucidation of old-standing enigmas there is a double interest for all serious investigators of Nature. Firstly, the occult writings of the obscure school gather fresh importance in modern estimation as it is thus demonstrated that their obscurity of style is not—as unsympathetic critics may often have been inclined to think—a mere cover for obscurity of thought; secondly, the recent teachings, of which the Theosophical Society and these pages have been the channel, will be invested with all the more authority in the eyes even of comparatively apathetic recipients as it grows evident that they were familiar long ago to advanced students of the mystic era.

The science, in fact, which is now being given out to the world in clearly intelligible language for the first time, has been in possession of the elect from time immemorial. Never mind, for the moment, why that science has hitherto been jealously hidden from mankind at large. There are plenty of reasons forthcoming in justification of that reticence really, and it may not be unreasonable to suggest that the world at large, by which the elements of occult doctrine are now received as something new and strange, almost too wonderful for belief, should give credit to the exceptionally gifted persons who have fathomed these mysteries and many more besides, for having had some motives for the policy they have pursued, which everybody may not yet be in a position to understand. But this is another branch of the subject: the justification of Nature's most advanced explorers, in regard to the precautions they have hitherto taken in reporting their discoveries, may be remitted to a future period. What we are concerned to show for the present is that, though purposely veiled and expressed in language which ordinary readers were not expected to understand, the science which all who wish to learn may

now

be taught very freely was long ago recorded in books to which we may now appeal for the retrospective confirmation of the explanations now given.

Anyone who will read Éliphas Lévi's writings after thoroughly assimilating the ideas that have been expounded in our "Fragments," will find for himself abundant illustrations of the coincidences to which we refer; the obscure language at once breaking out into significance by the light of the clear explanations given under the new method; and Mr. Hargrave Jennings' *Rosicrucians* will in the same way be invested with new significance for readers who take it up with perceptions sharpened by recent study of that science, which, if the new method is persevered with long enough, will hardly any longer deserve to be called "mysticism." But for the purpose of these remarks, their purport may best be illustrated by reference to a passage in a later work which will ultimately be seen, when it comes to be fully understood, to have bridged over the chasm between the old and new methods, *viz. Isis Unveiled.* If the reader will turn to page 455 of the second volume he will find the following passage in exposition of "Hindu ideas of cosmogony."

> . . . be it remembered: 1, that the universe is not a spontaneous creation, but an evolution from pre-existent matter; 2, that it is only one of an endless series of universes; 3, that eternity is pointed off into grant cycles, in each of which *twelve* transformations of our world occur, following *its* partial destruction by fire and water, alternately. So that when a new minor period sets in, the earth is so changed, even geologically, as to be practically a new world; 4, that of these twelve transformations, the earth after each of the first six is grosser, and everything on it—man included—more material, than after the preceding one: while after each of the remaining six the contrary is true, both earth and man growing more and more refined and spiritual with each terrestrial change; 5, that when the apex of the cycle is reached, a gradual dissolution takes place, and every living and objective form is destroyed. But when that point is reached, humanity has become fitted to live subjectively as well as objectively. And not humanity alone, but also animals, plants, and every atom. After a time of rest, say the Buddhists, when a new world becomes self-formed, the astral souls of animals, and of all beings, except such as have reached the highest Nirvana, will return on earth again to end their cycles of transformations, and become men in their turn.

Who can have read the recent "Fragments" without being in a position to see that this passage contains a brief *exposé* of the doctrine there elaborated with much greater amplitude. It really contains allusions to a great deal that has not yet been elaborated in the "Fragments"; for the return "to earth"—and to the chain of worlds of which the earth is one, of the astral souls that have not in the preceding *manvantara* attained the highest Nirvana, has to do with the destinies of individualities (as distinguished from personalities) that are not launched on the main stream of evolution with which the recent essays on the Evolution of Man have been concerned. And the "Fragments" have not yet dwelt at any length on the vast phenomenon of *Solar* "manvantaras" and

"pralayas" as distinguished from those of the septenary chain of worlds to which our earth belongs. The sun, which is the centre of our system, is the centre of other systems too, and a time comes when all these systems go into *pralaya* together. Therefore the period of activity between two periods of rest which is a *maha* or great cycle for one world only, is a *minor* cycle for the solar system. This leads to a superficial confusion of language sometimes in occult writing, which, however, embodies no confusion of thought and never need for an instant embarrass a reader who remembers the constant similitudes and resemblances connecting microcosms and macrocosms. Again, the reader of the "Fragments" will be puzzled at the reference in the passage cited above to the *twelve* transformations of the planet. Twelve transformations will not at first seem to fit into the septenary divisions to which students of occultism under the new method have been accustomed. But the explanation simply is that the new method is very frank and outspoken about a good many points on which the old system has been very reserved and mysterious. The seventh form of all things has been regarded by the older school of occult writers as too sacred to be written about. A hundred and one quotations might easily be put together to show how profoundly they were impressed with the septenary idea, and what enormous importance they attributed to the number 7 in all its

bearings. These quotations would serve, on the principle we are now pointing out, as foreshadowing the explanation of the "Fragments" on the sevenfold constitution of man, the world, the system of which it is a part and the system of which that is a part again. But just as the seventh principle in man has been passed over silently by some occult writers who have referred to only six, so the twelve transformations are the exoteric equivalent of fourteen.* And those transformations again, may be taken to refer either to the cataclysms which intervene between the evolution of the great root-races of earth in the course of one "Round" period, or to the Rounds themselves and their intervening "Obscurations." Here we come upon the micro-macrocosmic principle again. But we are not concerned at present with the anticipation of future teachings or the repetition of those which have been already given out: merely with the interesting way in which any one who chooses may go back, either to the relatively obscure expositions of *Isis Unveiled* or the more obscure dissertations of earlier occult works, and trace the identities of the Great Doctrine—which the Theosophical Society, faithful to the promise of its triple programme, is engaged in bringing to light.

—————

* Thus, in *esoteric* Buddhism the seven kinds of Wisdom *(Bodhyanga)* are often referred to as six; the seven *qualities* or properties of living bodies also as six; while of the seven states of matter the *esoteric* doctrine says that "strictly speaking there are only *six* states," since the seventh state is the sum total, the condition or aspect of all the other states. When speaking of the "six glories" that "glitter on the incomparable person of Buddha," the Book of *Kiu-ti* explains that only *six* are to be mentioned, as the student (Yu-po-sah) has to bear in mind that the *seventh* glory can by no means "glitter" since "it is the *glittering* itself." This latter explanation is sufficient to throw light on all.

—————

Collected Writings VOLUME IV

1883

FOOTNOTE TO "THEOSOPHY AND MIRACLES"

[*The Theosophist,* Vol. IV, No. 7, April, 1883, p. 153]

[The author of this article discusses the question of modern miracles in an endeavour to "show that they are invariably the effect of natural causes, which, though known but misunderstood by the Church of Rome, are much better apprehended by a body of men in whose custody has been reposed for several thousand years before Roman Catholicism existed, at least so much of knowledge as can assign the phenomena to their real causes." H. P. B. comments on this statement as follows:]

Last year, during Colonel Olcott's tour in Ceylon, an attempt was made by the Roman Catholic *padris* to inaugurate an era of *miracles* by means of a Singhalese "Lourdes." A fountain or well was discovered, "sanctified by the apparition of the Holy Virgin," and the lame and the blind, it was alleged, recovered their health, by drinking of that holy water. Then it was that Colonel Olcott produced several wonderful cures of old paralysis, instantaneously, by simple mesmeric passes; and thus proved that there were simple mortals who could vie with gods and goddesses in producing divine miracles, without any interference of, or claim to, supernatural powers. This was done by the direct order of his Master, one of the "men" alluded to by the author. The Singhalese heard no more of the visits of the Virgin Mary.

Collected Writings VOLUME IV
1883

THE POWER TO HEAL

[*The Theosophist,* Vol. IV, No. 7, April, 1883, pp. 158-160]

It is a striking commentary upon the imperfection of our modern system of medicine that an almost unanimous scepticism prevails among physicians as to the power of healing the sick by mesmeric methods. By most the thing is declared impossible, and those who maintain its reality are set down as little better than charlatans. The majority are not satisfied with this exhibition of petty spite: they do their best to intimidate and ostracise the more candid minority. And they find more than willing allies in the theologians who stand for their especial prerogatives, and, while claiming to heal by divine commission, denounce all lay mesmeric healers as either humbugs or sorcerers It is saddening to read in the literature of mesmerism so many plaintive protests against the prejudiced injustice of the medical profession towards such able scientists as Gregory, Ash-burner, Elliotson, and von Reichenbach. One cannot restrain one's indignation to see how an instinct of narrow selfishness carries professional men beyond all bounds and warps the moral sense. The case of Newton, the American healer, whose mesmeric cures are recorded by thousands and embrace examples of the most desperate ailments instantaneously relieved, is striking. This man has healed in public halls in many American cities as well as in London, not scores, but hundreds of sick people by the simple laying on of hands. His power was so great that he could by a word and a gesture dispel the pains of everybody in the audience who stood up when he called upon those who were suffering from any pain to do so. Seventeen years ago he publicly stated that he had up to that time cured one hundred and fifty thousand sick persons; what his present

total is—for he is still curing—we cannot say, but it must be larger than the aggregate of all the instantaneous cures effected by all the "holy wells" and shrines and professed healers within our historical period. A book* by Mr. A. E. Newton, a respectable gentleman of Massachusetts, which appeared in the year 1879, contains the record of some thousands of cases which yielded to Dr Newton's tremendous psychopathic power. From a public address of the latter (see pp. 113-114) we learn that "In healing there must be faith *on one side or the other.* A healer should be a person of great faith, great energy; sympathetic and kind; a man who is true to himself; a muscular man, with a fixed, positive and determined will. One possessing a good share of these qualities will be

successful." The discourse finished, he gave a practical illustration of his healing power. Said he: "Now I ask any in the room that are in pain to rise—only those who are in acute pain." About twenty rose, and the Doctor threw his arms forcibly forward and said: "Now your pain is gone." He then "requested those whose pains were cured to sit down, and they all sat down." His power has been sometimes so superabundant that he had only to touch a paralytic, a clubfoot patient, a deaf or blind person, to cure them on the spot, and there he has touched and healed 2,000 in one day. The Curé d'Ars, a good French priest, who died in 1859, healed like Newton for thirty years; during which period he had been visited by 20,000 patients of all ranks and from every country in Europe.† Dr. Ennemoser, in his interesting *History of Magic,* tells about Gassner, a Romish priest of the latter half of the eighteenth century, who cured his thousands by the following artifices:

He wore a scarlet cloak, and on his neck a silver chain. He usually had in his room a window on his left hand, and a crucifix on his right. With his face towards the patient, he touched the ailing part, . . . calling on the name of Jesus.... every one that desired to be healed *must believe* . . . covered the affected part with his hand, and rubbed therewith vigorously both head and neck. [Pt. II, p. 274.]

—————

* *The Modern Bethesda, or The Gift of Healing Restored.* Edited by A. E. Newton, New York: Newton Pub. Co., 1879.

† [See J. B. Vianney in the Bio-Bibliogr. Index.]

—————

In our days the Roman Catholics have revived the business of miraculous cures on a grand scale: at Lourdes, France, is their holy well where hundreds of cripples have deposited their sticks and crutches as tokens of their cures; the same thing is going on at the parish church at Knock, Ireland, and last year there were symptoms that the same trump card was to be played by the fish-collecting priests of Colombo, Ceylon. In fact the Church of Rome has always claimed a monopoly and made the simple psychopathic law play into their hands as testimony in support of their theocratic infallibility. That useful compiler of valuable psychic facts, the Chevalier G. des Mousseaux, scrapes on this papal violoncello with great zeal. With him all mesmeric healings are effected by the devil.

When the magnetic agent operates upon the evils of the body, experience proves as an infallible truth, that it does not heal them without causing acute pains, or without risk to life, which it often destroys! Its cures are exasperatingly long; perfect ones are the exception; the evil that it expels from one organ is often replaced in another organ by an evil still more desperate, and the sicknesses it dissipates are liable to cruel relapses.*

His several volumes contain hundreds of reports of cases in which the devil has shown his Satanic power by healing the sick and doing all sorts of wonders. And that we may have the most unanswerable proof that the mesmeric fluid has manifested itself similarly in all ages, he collects from the writings of the ancients the testimonies which

they have left on record. Nothing could be more sarcastic than his arraignment of the Academies of Science and the medical profession for their stupid incredulity as to the occurrence of these marvels. Verily this is an author to be studied by the intelligent psychologist however much he may be disposed to laugh at his Catholic bias and his blind resort to the theory of a non-existent devil to explain away the beneficent power to heal disease which so many philanthropic

---

* *La Magie au XIXme Siecle*, p. 327. Paris, 1864, Henri Plon.

---

men in all epochs have exercised. It is not in the least true either that mesmeric cures are impermanent or that one disease disappears only to be replaced by a worse one. If the operator be healthy and virtuous and knows his science well, his patient will be effectually restored to health in every instance where his or her own constitution is favourably disposed to receive the mesmeric aura. And this leads us to remark that Dr. Newton has not sufficiently explained the curative action of faith nor its relation to the mesmerizer's healing power. The familiar analogy of the law of electric and magnetic conduction makes all plain. If a metallic body charged with + electricity be brought into contact with a body negatively electrified, the + fluid is discharged from the first into the second body. The phenomenon of thunder and lightning is an example in point. When two bodies similarly electrified meet they mutually repel each other. Apply this to the human system. A person in health is charged with positive vitality—*prana,* od, aura, electro-magnetism, or whatever else you prefer to call it: one in ill-health is negatively charged: the positive vitality, or health element, may be discharged by an effort of the healer's will into the receptive nervous system of the patient: they touch each other, the fluid passes, equilibrium is restored in the sick man's system, the *miracle* of healing is wrought, and the lame walk, the blind see, deaf hear, dumb speak, and humours of long standing vanish in a moment! Now, if besides health, power of will, knowledge of science, and benevolent compassion on the healer's part, there be also faith, passivity, *and the requisite attractive polarity,* on that of the patient, the effect is the more rapid and amazing. Or, if faith be lacking and still there be the necessary polaric receptivity, the cure is still possible. And again, if there be in the patient alone a faith supreme and unshakable in the power of a healer, of a holy relic, of the touch of a shrine, of the waters of a well, of a pilgrimage to a certain place and a bath in some sacred river, of any given ceremonies, or repetition of charms or an amulet worn about the neck—in either of these or many more agencies that might be named, then the patient will cure

himself by the sole power of his predisposed faith.* And this rallying power of Nature's

forces goes in the medical books under the name of *Vis Medicatrix Naturae*—the Healing Power of Nature. It is of supreme importance that the one who attempts to heal disease should have an absolute and implicit faith (a) in his science; (b) in himself.

---

* That excellent journal, *The Times of Ceylon,* in its number for February 7th, prints the following facts which illustrate the recuperative power of the imagination: "I have recently read an account of what is termed a 'faith-cure' which took place with the famous Sir Humphry Davy when quite a young man. Davy was about to operate on a paralytic patient with oxygen gas—'but before beginning the inhalation, Davy placed a thermometer under the patient's tongue to record his temperature. The man was much impressed with this and declared with much enthusiasm that he was already much relieved. Seeing the extraordinary influence of the man's imagination, Davy did nothing more than gravely place the thermometer under his tongue from day to day, and in a short time he reported him cured.' I can relate a perfect faith-cure of a desperate case of dysentery in one of our planting districts, by a medical practitioner well known at the time, Dr. Baylis, who practiced on his own account in the Kallibokke valley and Knuckles district. He had just returned from a visit to India, having left his assistant in charge, and on his return was much distressed to learn that a favourite patient of his, the wife of an estate manager, was desperately ill with dysentery and not expected to live more than a day or two, being almost *in extremis.* She had been gradually sinking under the debilitating effects of the terrible disease, and there was nothing more to be done as the doctor found the treatment to have been all that he could have adopted. Wishing to see the patient before her death, he at once went to the estate, and on seeing him she expressed great pleasure, saying in faint tones she knew she should recover now that he had come to attend her, as she had such complete confidence in him. At her request he remained in the house, but no change in her medicine was made. Strange to say she at once began to recover, and at the end of a week was able to walk with him in the garden.

"Such was the result with the patient. On the mind of the doctor the cure had the effect of causing him to lose all confidence in the efficacy of medicine; he abandoned allopathy as a delusion, took to homeopathy as the only true practice, and necessarily lost many of his patients; and eventually left the country and settled in California as a farmer, where he was drowned a few years ago. The late Dr. Baylis was a marvellously gifted man in many respects, but, like many other clever men, very impulsive. He was inclined to be a believer in Buddhism and actually named one of his children Buddha."

To project from himself the healing aura he must concentrate all his thought for the moment upon his patient, and WILL with iron determination that the disease shall depart and a healthy nervous circulation be re-established in the sufferer's system. It matters nothing what may be his religious belief, nor whether he invoke the name of Jesus, Rama, Mohammed, or Buddha; he *must believe in his own power and science,* and the invocation of the name of the founder of his particular sect only helps to give him the confidence requisite to ensure success. Last year in Ceylon, Colonel Olcott healed more than fifty paralytics, in each case using the name of Lord Buddha. But if he had not had the knowledge he has of mesmeric science, and full confidence in his psychic power and the revered Guru whose pupil he is, he might have vainly spoken his simple religious formula to his patients. He was treating Buddhists, and therefore the invocation of Sakya Muni's name was in their cases as necessary as was the use of the name of Jesus to Père Gassner and the other many healers of the Romish Church who have cured the sick from time to time. And a further reason for his using it was that the cunning Jesuits of Colombo were preparing to convince the simpleminded Singhalese that their new spring near Kelanie had been endowed with exceptionally miraculous healing powers by

the Virgin Mary.

Those who may, after reading our remarks, feel a call to heal the sick, should bear in mind the fact that all the curative magnetism that is forced by their will into the bodies of their patients, *comes out of their own systems.* What they have, they can give; no more. And as the maintenance of one's own health is a prime duty, they should never attempt healing unless they have a surplus of vitality to spare, over and above what may be needed to carry themselves through their round of duties and keep their systems well up to tone. Otherwise they would soon break down and become themselves invalids. Only the other day a benevolent healer of London died from his imprudent waste of his vital forces. For the same reason, healing should not be attempted to any extent after one has passed middle

life: the constitution has not then the same recuperative capacity as in youth. As the old man cannot compete with the fresh youth in athletic contests, so he can no more hope to rival him in healing the sick; to attempt it is sheer folly; to ask it of him simple ignorance and selfishness. We make these reflections because requests have been made from many quarters that Colonel Olcott would visit them and publicly heal the sick as he did in Ceylon. To say nothing of the fact that he is now a man of past fifty years of age; and burdened with a weight of official duty that would break down any person, not sustained like him by exceptional influences, we need only reflect that the suffering sick throughout India are numbered by the tens of thousands, and that for him to be himself known as healer would be to insure his being mobbed and almost torn to pieces in every city. If in a small place like Galle, our Headquarters building was thronged by two and three hundred patients a day, the road was crowded with carts, litters and hobbling cripples, and the President was often unable to find time to get even a cup of tea before 5 p.m., what would it be in our Indian cities, those hives of population where every street would pour out its quota of invalids? If, like Newton, he had practised healing all his life, and he could cure by a touch, the case would be different. As it is, all he can do is that which he has been doing, viz., to teach eligible members of the Theosophical Society the secrets of mesmeric psychopathy, on the simple condition that it shall never be used as a means of pecuniary gain or to gratify any sinister motive.

Collected Writings VOLUME IV
1883

BY "BELL, BOOK, AND CANDLE"

LEAVES FROM THE NOTEBOOK OF A MISSIONARY PRIEST.

[*The Theosophist,* Vol. IV, No. 7, April, 1883, pp. 160-161; No. 9, June, 1883, pp. 223 224; No. 11, August, 1883, pp. 272-273]

Not with the object of vindicating the Asiatic people from any charge of superstition that may lie against them, but only to show that in Western countries under all their boasted enlightenment, the selfsame belief in demoniac obsession obtains as among them, we have heretofore cited cases which have appeared in current literature similar to the very curious one we now quote. The narrative is taken from the *Catholic Mirror,* a most conservative journal of the Romish Church in America; in fact, as it announces itself: "Official Organ of the Archbishop of Baltimore, Bishops of Richmond and Wilmington, and the Vicar-Apostolic of North Carolina." What it admits is, therefore, not to be coughed down or put aside; its voice is that of authority. The strong mediaeval flavour which pervades the present story adds a greater zest to it. Its chief value to the intelligent psychologist is in showing (a) that the phenomenon of so-called obsession survives to our day, despite scientific progress; (b) that the possibility of overcoming the abnormal condition by means of rituals and prayers *(mantras) is* claimed by the Church to be true; (c) that the selfsame abnormal psycho-physiological symptoms show themselves in Christian and heathen countries, where almost identical remedies are employed. In the one case the power of exorcism is claimed as a divine gift from the Christian god, and in the other as coming from the god Rama, conqueror of Ravana; that is all. And if exorcism be impossible by Hindu priests in India, it must be equally impossible by

Romish priests in Canada or at Rome. For *Hysteria* is the obsessing devil in both instances.

We have a certain respect for sceptics who laugh with equal scorn at the credulity of phenomenalists whether inside or outside their own Church. But our feeling is quite the reverse for those who, while making merry at the expense of all others for credulity, are ready to swallow identical stories if alleged by their own ecclesiastics to be miraculous. The most staggering recitals of occult phenomena that have been taken from "heathen" sources into our journal, do not surpass, if they equal, the report of this missionary priest in the elements of credulity, blind faith, and impossibility; and yet, the occultist will no

more deny the essential facts of this case than those of the others. We will watch with amused curiosity the tone that will be assumed by our critics in speaking of *this* affair. The reader will bear in mind that henceforward it is the editor of the *Catholic Mirror* who is telling the story. Such comments as we may have to make will be confined to the footnotes:

[The article in question is a very long account of a case of diabolical possession. Only the paragraphs on which H. P. B. comments are reprinted here.]

Many persons hardly believe in the devil at all, from believing so little in God. Although the reality of diabolical possessions is a truth which the Holy Scripture abundantly establishes, there are many who scout the idea of devils being permitted to be on this earth of ours.

We think it due to quite another reason. Those capable of sincerely believing in a just and *omnipotent* deity are unable to believe in a Devil. If anything has been calculated to make the Western world lose all faith in Religion, it is this absurd and cruel dogma which enforces upon all Christians belief in the Devil.

Archbishop Vaughan has said somewhere: "As men get misty in their notions of the God-man, they become vague in their belief in him whose power that God came to crush."

And why could he not have crushed the power of the Devil without moving from heaven? Why should "that God" have had to "come" to our earth? He was not here already, then, before the year *one*? So there was at least one entire

globe where God was not present, despite the claim of his Omnipresence. And if he created everything in the heavens above as well as in the earth beneath, why did he create such a devil?

It was prophesied by our blessed Lord that the casting out of devils would be one of the signs that shall *follow them that believe.*

And the words: "In my name shall they cast out devils" (*Mark*, xvi, 17-18) are followed by these others—"they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This is, we are told, what Jesus promised to "them that believe." Having known Christian orthodox exorcisers and many other persons who "believed" most sincerely, we yet have never met one, least of all a *padri,* who would consent to either drink a glass of poison, or take a cobra by its tail. Why is this? The "casting out of the devils" is only one of the signs that should "follow them that believe." Is it because faith is but one-fifth of what it used to be?

[The patient to whom the priest was called was a young girl who declared: "I am the devil." The priest asked "in the name of Jesus Christ" why he had taken possession of the girl, but he refused to answer until commanded "in the name of *the Catholic Church*."]

The "Catholic Church," then, we are given to understand, is more powerful, and more to be dreaded by the Devil than God Himself!!

[The devil later enumerates his various names, the fourteenth being Beelzebub.]

Oh, poor and silly devil!—A very suggestive fact, indeed, that none of the names of the demons and devils accepted by Christian theology have any other than a Jewish ring about them. All the devils in the Christian Hell seem to be Jews. This is rather flattering for the Heathen—Hindu, Buddhist, and Parsi. Notwithstanding the countless myriads, that agreeably to the Christian Churches must by this time, have gone to Hell, we do not find a single "Babu" or "Bhoy" among the obsessing devils, while here we have even a "Jonas." Will the good *padris,* please explain?

[On one occasion he went to the girl after hearing confessions at a distant church, and "she said something that filled me with surprise and horror."]

The *demon,* or rather hysterical girl being a *clairvoyante,* repeated to him what he had heard at confession.

[With regard to possessed animals, he sprinkled some horses with holy water and "they began to get excited as though worried by a thousand horseflies."]

Now this statement of "possessed horses" and the effect of holy water upon them implies more than it says. It is positively charming, and reminds one of the *Golden Legends* in which the reader meets with a wolf and a dragon converted to Christianity and weeping over their sins.

Sometimes possession is the fault of the victim, sometimes the result of magical dealings with the devil, and sometimes trials by permission of God without any fault on the part of the person, as in the case of this girl. This is easily explained in the answer of our Divine Lord to His disciples with reference to the man born blind. *Rabbi, who did sin, this man,* or *his parents, that he was born blind? Jesus answered: Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.* (*John*, ix, 2-3.)

Rather than believe in *such* a "God," many good men have ceased to believe in one at all. It is against the *interpretations* of the words of Jesus of Nazareth and not the words themselves (which mean quite a different thing) that so many ex-Christians have rebelled.

[The priest said Mass in the house by special permission and gave the girl Holy Communion. After that, in another room, he raised his hand to make the sign of the Cross and saw that "the floor was literally covered with little, white, living worms (maggots), and some were even climbing the walls."]

Spontaneous generation? A clever and scientific devil that!

[He asked why there were no worms in the other room where Mass had been said. The voice answered: *"Because we are not worthy to be where Jesus Christ is.*"]

This answer would make the sceptically inclined infer that Christ must, in such a case, be very often absent from his Church, since it is sometimes near the very altars and during the ceremony of public exorcisms, that the devil has

manifested himself most fiercely in those he gets possession of: witness the Nuns of Loudun?

[A medical doctor—a Lutheran—was permitted to see the girl, and asked her if she knew Luther. "Yes," came the answer," he is with us."]

Now this is the most charming hit possible at the poor Protestants. Behold, the Christian brotherly love and charity!

Sometimes the devil speaks against himself, and works for the glory of God and the salvation of souls, which is always the design of God in permitting possessions.

And if so, then *such* a devil must be as good as any missionary or priest? After this authoritative assertion, how shall we be able to know who is preaching—a *padri* or the. . . ?

This narrative, given by a good Roman Catholic *padri,* evidently sincere and truthful, and published in an authorized orthodox Christian journal, the *Catholic Mirror,* strikes for us the keynote of Christian theology. This is authoritative, good, sound, orthodox Christianity; and he who believes in it will *not be damned,* but on the contrary will be honoured and respected in society. That which Theosophy teaches is all the reverse. Our philosophy is hooted at, and the orthodox believers in a personal devil will turn away with a shudder of horror from the theosophic teachings. We are in the nineteenth century, in the full blaze of civilization and science, we see.

Collected Writings VOLUME IV

1883

PICKINGS FROM OUR CONTEMPORARIES

[*The Theosophist,* Vol. IV, No. 7, April, 1883, pp. 166-67]

La Revue Spirite of Paris for February publishes a communication from a medium named L. Cephas—which it calls quite pertinently "very original." It is headed GAMBETTA NAPOLEON and announces the stupendous news that the late French Dictator was no other than Napoleon

reincarnated. This reincarnation having been predestined and preordained by God and the Spirits, there was no fatality in Gambetta's death. The modern Chingîz-Khân had "reflected and repented" between his two lives and come to the conclusion that the republic was after all the best form of government for-the French people. And now "Gambetta has expiated a portion of the sins of Napoleon." If so, it hardly behooves Bonapartists and the next of kin of the great Napoleon to go on rebelling against "spirits" in trying to restore the lost Dynasty. The best means of cutting the Gordian knot of France's present difficulties would be to convert all the *Napoleonides* and their partisans to spiritism. We offer this advice to the serious consideration of our friends and brothers in France.

Le Bon Sens, a Radical journal of Carcassone, France, publishes another interesting communication from the same source. It is a prophecy and emanates from the cerebral ganglia of another medium and seer. We translate it *verbatim et literatim.*

"France has made a great loss, you say, in the persons of two of her sons. Do not despair. Two others will cone in their stead [reincarnations of the two departed ones, as we understand] to replace them.

Alsace and Lorraine will be restored to use after a terrible war which is going to take place between Germany and Russia, a war into which France will be dragged. It will be favourable to the allied armies. Austria will be at first with Prussia; but she will soon forsake her; for Hungary and all the Slavonians of that Empire will compel her to it.

Be full of hope, oh dear friends.

(Signed) LEON GAMBETTA."

At this revelation, a spiritist present exclaimed, "*Oh, if it were true!"*

Thereupon the "Spirit" (of Gambetta) answered with great animation:

"I swear by the holy name of God, in whom I had the misfortune to disbelieve, that all will come to pass as I say.

"Oh God of Justice! Thou wilt not permit that the monstrous iniquity of the spoil of such a beautiful portion of my France should continue!—Adieu."

The world of "Spirits" we see, is rife with politics. The latter entering very little into our programme we will leave it for what it is worth with this short remark, however, that it does seem puzzling, why on the same principle of divine equity, Lothaire II, or Stanislas Leszczynski, or some other respectable ghost whose life preceded the treaties of Munster and Ryswick should not equally claim Alsace and Lorraine as "a beautiful portion of *their* Austria and Germany?"

The Banner of Light and the *R.-P. Journal* of the U. S. A. notify us of the death of Dr. George Beard, the most fierce opponent of Spiritualism. The world of science loses an earnest worker, and believers in "spirit" communication acquire thereby a new ally. We prophesy that, as in the case of our much-lamented Brothers D. M. Bennett, Dr. Britten and many other illustrious departed, a week will not pass after his demise that this uncompromising enemy of materialized and other "spirits" will come himself in that role and deliver *pseudo*-scientific lectures "through the organism" of some inspirational medium repenting of what he had done and recanting all he had ever said against Spiritualism. Verily, bitter is the thought of death, so long as there exists no law to prevent *inspired* mediums from making any one's "spirit" say platitudes that would have forced the living man to cut off his tongue in despair rather than to utter them. We invite the reasonable Spiritualist to ponder over the *post-mortem* orations of—the great DARWIN—for instance.

The Indian Witness of Calcutta, after the manner of the majority of the professional modern witnesses in India who, to use the words of a native Judge, "for the consideration of four annas to ten rupees, will give evidence damaging enough to hang four consecutive generations of innocent men"—is once more at its old slanders. Speaking of the *"Ghostology* of the Theosophists," it calls it "an imposture,

which the average sceptic thoroughly despises." The *Indian Witness* in saying this fibs as usual; moreover it fathers upon the Theosophists a belief which is thoroughly its own. The Theosophist, unless he happens to be a rabid Spiritualist of the coarser kind, believes in neither holy nor unholy ghost and ghosts. Moreover, what the "average sceptic thoroughly despises" is superstition, or, belief in a *supernatural* religion full of divine and satanic miracles—precisely the position of our well-wisher the *Indian Witness;* and what the *educated* Sceptic has a thorough contempt for—one shared in this by every refined Christian—is the disgusting cant and at the same time the backbiting propensity of the half-educated preacher and missionary; the noisy impertinence of the religious snob and zealot of that class so well represented by some Yankee orators; and—the mountebank performances of half-witted fanatics throwing discredit upon the religion they try to preach. All of these—spiteful *padris,* Christian snobs, and

irresponsible fanatics, are the subjects of the gushing reverence and respectful patronage of the *Indian Witness*. . . . What Theosophist under the circumstances but will prefer vilification to laudation at such hands and in such a motley company!

Collected Writings VOLUME IV

1883

A HEAVY CURSE

[*The Theosophist,* Vol. IV, No. 7, April, 1883, pp. 167-68]

As a specimen of condensed and concentrated episcopal malice, the following ANATHEMA recently sent by the Pope to various Bishops with orders to be read to their parishioners, and hurled by the Archbishop of Santander (Spain) against spiritualists in general, and certain editors in his diocese especially—is truly edifying and Christian. The "accursed ones" are men whose only crime is to have dared to proclaim their preference for civil and religious liberty, over priestly domain. Matching well those famous excerpts from

the bulls against liberals issued by the late Pope Pius IX, and collated by Mr. Gladstone a few years ago, this latest inspiration claimed to be received through the Holy Ghost, merits a prominent place among them. We translate it *verbatim* from the original, as found in the St. Petersburg *Rebus,* and dedicate our translation to our good friends of the Society of Jesus—that meek and all-forgiving ideal of every divine and human virtue.

BULL OF EXCOMMUNICATION

May Almighty God and his holy saints curse the spiritualists and their journals with the perpetual malediction launched against the Devil and his angels! May they be accursed like Judas the traitor, and Julian the apostate; and may they perish like Nero. May the Lord judge them as he judged Dathan and Abiram and commanded the earth to swallow them alive. May they be crushed and swept away from the face of the earth and all memory of them disappear for ever and ever; and may they be seized with terrible death and hurled alive, they and their progeny, into hell for damnation everlasting, so as not to leave a seed of themselves upon the surface of the globe. May the few days that are yet in store for them be full of gall and bring on incessant disasters and unhappiness to THE ACCURSED ONES. Let them suffer hunger, thirst and nakedness, and be visited by every unclean disease and pain, through wretched poverty and misery. Accursed be every bit of their property and every blessing and prayer instead of benefiting be changed for them into a curse. Let them be cursed everywhere and at every hour; cursed day and night, sleeping and waking, in eating, in drinking and during fast; cursed when they speak and when they keep silent; cursed at home and abroad; cursed on land and on water; cursed from the top of their heads down to the soles of their feet! May their eyes be blinded, their ears deaf, their tongues dumb and rooted to their palates! Cursed be every member of their family and every limb of their body! Let them be cursed from today and forever! Let light be changed for them into darkness before the face of the Creator, on the great day of the last Judgment! May their sepulchre be that of dogs and asses! May famished wolves prey upon their corpses and may their eternal company be that of Satan and his angels!

Who, after reading the above, would dare to deny that the coming of Christ was a gigantic failure, and the claims of his Church and followers as gigantic a sham? A wretched chance the poor Theosophists would have if they should be cast upon some island where this theocratic Boanerges enjoyed absolute power!

Collected Writings VOLUME IV
1883

WHENCE THE NAME "LUNATIC"?

[*The Theosophist*, Vol. IV, No. 7, April, 1883, pp.171-172]

It is well known that the moonbeams have a very pernicious influence; and recently this question became the subject of a very animated discussion among some men of science in Germany. Physicians and physiologists begin to perceive at last, that the poets had led them into a trap. They will soon find out, it is to be hoped, that Eastern Occultists had more real information about the genuine character of our treacherous satellite than the Western astronomers with all their big telescopes. Indeed—"fair Diana," the "Queen of Night," she, who in "clouded majesty"

". . . unveil'd her peerless light,
and o'er the dark her silver mantle threw."*

—is the worst—because secret—enemy of her Suzerain, and that Suzerain's children, vegetable and animal as well as human. Without touching upon her occult and yet generally unknown attributes and functions, we have but to enumerate those that are known to science and even the profane.

The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck during the full moon. Lately it was proved beyond any doubt, by a long and careful series of experiments, that no person even one with remarkably strong nerves—could sit, lie or sleep for

---

* [John Milton, *Paradise Lost,* Bk. IV, I, p. 598.]

---

any length of time, in a room lit by moonlight without injury to his health. Every observing housekeeper or butler knows that provisions of any nature will decay and spoil far more rapidly in moonlight than they would in entire darkness. The theory that the cause of this does not lie in the specific perniciousness of moonbeams, but in the well-known fact that all the refrangible and reflected rays will act injuriously—is an exploded one. This hypothesis cannot cover the ground in our case. Thus, in the year 1693, on January 21, during the eclipse of the moon, *thrice* as many sick people died on that day than on the preceding and following days. Lord Bacon used to fall down senseless at the beginning of every lunar eclipse and returned to consciousness but when it was over. Charles the Sixth, in 1399, became a *lunatic* at every new moon and at the

beginning of the full moon. The origin of a number of nervous diseases was found to coincide with certain phases of the moon, especially epilepsy and neuralgia—the only cure for which is, as we know, the sun. After a discussion of many days, the wise men of Germany came to no better conclusion than the implicit confession that: "Though it is a pretty well established fact that there exists some mysterious and *nefast* connection between the night luminary and most of the human and even animal and vegetable diseases, yet wherein lies the cause of such connection—we are unable, at present, to determine."

Of course not. Who of these great physicians and physiologists but knows since his boyhood that there was in old Greece a widely spread belief that the magicians, and especially the enchanters and *sorcerers* of Thessaly, had an uncontrollable power over the moon, drawing her down from heaven at will by the mere force of their incantations and producing thereby her eclipses? But that is *all* they *know* unless they add to it their conviction that the stupid superstition had nothing at all in it at the bottom. Perhaps they are right, and ignorance, in their case, may be bliss. But the occultists ought not to forget, at any rate, that *Isis* of the Egyptians and the Grecian Diana or *Luna* were identical; that both wear the crescent on their heads or the cow's

horns, the latter the symbol of the new moon. More than one profound mystery of nature is securely shrouded by the "veils" of Isis and Diana, who were both the anthropomorphized symbols—or Goddesses—of nature, whose priests were the greatest and most powerful adepts of the lands that worshipped the two. The fact alone, that the temple of Diana in Aricia was served by a priest who had always *to murder his predecessor,* is more than suggestive to a student of Occultism; for it shows him that in the temples of Diana the greatest as the most reverenced of all the goddesses of Rome and Greece—from that of Ephesus, one of the seven wonders of the world, down to the said temple of Aricia, the same mysterious initiations took place as in the sacred temples of the Egyptian Isis: *i.e.,* the initiator having unveiled the Goddess, or shown the neophyte *naked truth*—had to die. We refer the reader to our footnote on page 38 (col. 2) in the November *Theosophist,* 1882. Art. "Gleanings from Éliphas Lévi."*

* [*Vide* p. 265 of the present Volume.—*Compiler*.]

Collected Writings VOLUME IV

1883

RETROGRESSION IN REBIRTH

[*The Theosophist*, Vol. IV, No. 7, April, 1883, p. 174]

In his able review of Mr. Oxley's "Philosophy of Spirit," concluded in the current number of your journal, Mr. Subba Row criticising the author's views of the hierosophic doctrine, remarks:—

"The second proposition (there is no rebirth in the material human form, *there is no retrogression at any time*) is opposed to all the ancient traditions of Eastern nations and the *teaching of all the Eastern adepts."*

The italics are mine. The proposition is certainly not on union with "all the ancient traditions of Eastern nations," but is the portion of it which I have italicised (there is no retrogression at any time), though certainly opposed to ancient Hindu traditions, really at variance with

the "teachings of all the Eastern adepts"? Unless I am mistaken, you have all along strenuously maintained it as one of the truths of occult philosophy that rebirth in a *lower* state is impossible, that there is no *going back* in the scale of existence, that "nature invariably shuts the door behind her"; in other words, that there is no retrogression. Exactly the proposition advanced by Mr. O. and objected to by Mr. S. R.!

Will you or the learned reviewer kindly explain this ?

H

BOMBAY, *2nd December*, 1883.

EDITOR'S NOTE.—We have "strenuously maintained" and still maintain that there is "*no* retrogression" in the dead letter sense as taught by exoteric Hinduism—*i.e.*, that the rebirth of a man in the *physical* form of an animal was impossible on this earth. But, we never affirmed that there was no *moral* retrogression—especially in the interplanetary spheres; and that is what is combated by Mr. T. Subba Row, for Mr. Oxley means "retrogression" in that very sense, we believe.

————

Collected Writings VOLUME IV
1883

[ON NADI GRANTHAMS]

[*The Theosophist*, Vol. IV. No. 7, April, 1883, p. 179]

[In the course of an article, the writer, N. Chidambaram Iyer, says: "Very few of the modern Hindus—and fewer still of the so-called educated Hindus—are aware of the existence of what are called Nadi Granthams—which contain a faithful record of the lives of . . . *all men:* All men that ever lived, all men that are living, and all men that will come into existence! . . . Is it possible one might ask that such a work can exist—a work which can afford space for the *names* of all mankind?" H. P. B. comments:]

As the workings of the mighty current of Life sweeping throughout our planetary chain have been thoroughly examined by the ancient adepts, and as the number of the planetary rounds, the various races, and sub-races of

400

humanity on each planet and the number of incarnations of every spiritual monad floating along the current of life, were long ago ascertained with mathematical precision, as already indicated in the *Fragments of Occult Truth,* it would not be beyond human power to bring into existence a book giving all the particulars which a Nadi Grantham is stated to furnish.

————

Collected Writings VOLUME IV
1883

TO THE "DISSATISFIED"

[*The Theosophist,* Vol. IV, No. 8, May, 1883, p. 181]

We have belief in the fitness and usefulness of impartial criticism, and even at times in that of a judicious onslaught upon some of the many creeds and philosophies, as we have in advocating the publication of all such polemics. Any sane man acquainted with human nature, must see that this eternal "taking on faith" of the most absurdly conflicting dogmas in our age of scientific progress will never do, that it is impossible that it can last. Our journal being devoted to the presentation of every creed in all its naked truthfulness, and resolved to favour none in preference to another, its columns are therefore open to writers of all and nearly every creed known—at least on hearsay—to the civilized world. Thus there is some chance for all getting, by comparing notes, to the bottom of more than one mystery, and of eliminating a few truths out of this jungle of more or less philosophical and metaphysical concepts. We have seen the folly of the system of favouritism and sectarianism to the exclusion of all other opinions prevalent among most of the periodicals in India; and we are resolved that in the management of *The Theosophist* the rule of religious impartiality shall be strictly observed. We form the circle of its contributors from the ranks of Heathen and Christian, of Materialists and Spiritualists, Theists, Atheists, and Polytheists, men of ability, in short, wherever to be

found, without enquiring into their faith and without the smallest preference given to personal partialities or antipathies. Nevertheless, we have not hitherto been able to satisfy all our readers, nor our correspondents either. In the opinion of the former, our columns and editorials which are expected to acquaint our subscribers with every newfangled doctrine, with the exposition of every religion old or new for the necessity of comparison, has, at the same time, to remain "goody goody," never treading upon the toes of the creed under analysis, nor expressing an honest opinion upon its professors. With our contributors it is still worse. We are either to be deluged with the rubbish that can find admission to the columns of no other periodical, or stand accused of "favouritism," something we have altogether and strenuously avoided. To those contributors whom the present cap will fit, we can answer but the following: "Gentlemen, our Magazine is by no means intended to be a refuge for the destitute, an *omnium gatherum* for those who have to satisfy an old grudge; nor is it a receptacle for any and everything which may not be able to find hospitality even in its own sectarian journals. *The Theosophist* does not take for its foundation-principle the idea that because an atheistical article has been rejected by a paper conducted by a Theist, it must,

therefore, find room in these impartial columns, in order that justice be strictly dealt out; but it rather proceeds to have the MS., handed to it for publication, opened and carefully read before it can consent to send it over to its printers. An able article has never sought admission into our pages and been rejected for its advocating any of the religious doctrines or views to which its conductor felt personally opposed. On the other hand, the editor has never hesitated to give any one of the above said religions and doctrines its dues, and speak out the truth whether it pleased a certain faction of its sectarian readers, or not. We neither court nor claim favour. Nor to satisfy the sentimental emotions and susceptibilities of some of our readers do we feel prepared to allow our columns to appear colourless, least of all, for fear that our own house should be shown as "also of glass."

Collected Writings VOLUME IV

1883

THE BUDDHIST MOVEMENT IN ENGLAND

[*The Theosophist*, Vol. IV, No. 8, May, 1883, pp. 181-182]

The frequent publication of books on the subject in England, of recent years, has evidenced the strong interest now felt by the cultivated classes in the study of Buddhism. That this interest grows rather than declines is plainly indicated by the following report of a meeting of the Royal Asiatic Society in London, held quite recently with distinguished people present, which we reprint from an English paper:

At the last meeting of the Royal Asiatic Society, Sir Bartle Frere, president, in the chair, His Royal Highness the Duke of Connaught, K.G., Sir Thomas Brassey, M.P., and Mr. Cassels were elected resident members, and Her (?) Highness the Maharanee of Oodeypore, Lieutenant-Colonel C. Maclean Smith, and Mr. W. M. Ramsay, nonresident members. Mr. Arthur Lillie, M.R.A.S., read a paper "On the Buddhism of Ceylon," in which he combated the idea advanced by a section of writers, headed by Mr. Rhys Davids, that the ancient books of Ceylon teach nothing but annihilation, nonexistence of the soul, and atheism. He cited the *Tevijja-Sutta,* in which Buddha is questioned on the subject of that union with Brahma which it was the great object of the Brahmin ascetic, in Buddha's day, to gain. Buddha, instead of answering that the Supreme Brahma is nonexistent, and that those who sought union with him were unwise, proclaimed distinctly the contrary proposition. Mr. Lillie then urged that the charges of annihilation, etc., brought against Buddha by Mr. Rhys Davids were founded on an erroneous reading of the Buddhist ideas about Karma and the Skandhas, These, he stated, cease not on the death of the individual, but on his attaining spiritual awakenment. A passage in the *Brahmajâla Sutta,* much relied on by Mr. Davids, was then compared with its context, and it was shown that the doctrine of the annihilation of human beings was pronounced as heretical as that of

future conscious existence. Mr. Lillie, in conclusion, expressed the opinion that the northern and southern systems should be compared together, as by these means alone, the archaic and true Buddhism could be detached from its later accretion.

This paragraph correctly indicates the antagonism between the views of the two great representatives of Buddhism in modern English literature. Both Mr. Lillie and Mr. Rhys Davids have struggled to divine the real meaning of Buddhism from the exoteric books and papers to which they have had access, and, broadly speaking, Mr. Davids has come to the conclusion that Buddhism must mean to teach annihilation and nonexistence of the soul, *because* it entirely ignores the idea of a personal God, while Mr. Lillie argues that because it certainly does not teach annihilation, but, on the contrary, says a quantity of things that directly relate to a continued existence of the soul in other states of being after this life, *therefore* in reality it must intend to preach a personal God, however little

it may say on the subject.

On these lines this very pretty controversy may go on forever without either party being in the least danger of defeat at the hands of the other. Mr. Lillie will never dig up from Buddhist literature any declaration of the existence of a personal God with which to crush Mr. Davids, and Mr. Davids will never find chapter and verse for his theory about the nihilistic significance of Buddhist doctrine with which to crush Mr. Lillie.

The futility of the argument turns on the groundlessness of the assumption that the question about the existence of a Supreme Being in the sense of an intelligent entity, whether with limbs and features or without, consciously willing the Universe to come into shape and activity out of nothing—has anything really to do with the question whether human souls have a conscious survival after death. We are now concerned, in these few lines, merely with what Buddhism thinks—not with the tremendous questions involved themselves. And surely Mr. Davids must see if he will look at the matter in that light, that Buddhism cannot deny this life, even on his assumption as to what it thinks about the question of a God. On that assumption the Buddhist

404

believes that without the agency of a God human physical life goes on: then why not human soul life also on a different plane of being? In the same way surely Mr. Lillie must admit that, right as he certainly is in deducing from Buddhist scriptures the doctrine of continued existence for the higher principles of Man after his physical death, that correct deduction affords him no justification for imputing to Buddha theories about the Supreme Brahma, which most assuredly he never held.

Meanwhile it is very pleasant to see eminent men in Europe endeavouring to hammer out the meaning of Buddhism, even though they may miss the correct interpretation of several points at first. The only way in which they will solve the problems raised, will be by paying attention to the direct teachings of the Secret Doctrine which are now being given out to the world through the columns of this Magazine for the first time in the history of the subject. It is by the application of these teachings, as a key, to the exoteric Buddhist scriptures that Oriental scholars will be enabled to unlock their real treasures.

—————

Collected Writings VOLUME IV
1883

FOOTNOTES TO "MEDICAL MAGNETISM AND THE HEALER MAGNETIC"

[*The Theosophist*, Vol. IV, No. 8, May, 1883, p. 184]

[The writer, Seeta Nath Ghose, advocates the treatment of all diseases by magnetism, stating in support of his theory that "it has been found by experiments that the human body is a magnetizable object, though far inferior to iron or steel." H. P. B. appends the following footnote:]

It is one of the great errors of physical science to so assert; and occult science proves it.

[The author states: ". . . it is very easy to conceive that if you lie down with your head placed southward and feet northward, the south pole of the earth and your head, which is the north pole *of* your body, and the north pole of the earth and your feet, which are the two branches of the south pole of your body, being in juxtaposition, will attract each other, and thus the polarity of the body natural to it will he preserved.'' H. P. B. comments as follows:]

Though Baron Reichenbach recommends strongly the contrary course (*i.e*., to place your head always north) and the initiated adepts generally do so, yet, since the Baron's conclusions are based solely upon his experiences with sick sensitives—whose bodies are in a state of magnetic perturbation—and that the physical organism of adepts, owing to long years of peculiar physiological training, can in no way be compared to those of the average mortals (see "The Elixir of Life")—the explanation given by the distinguished author is perfectly logical and clear.* But it is only in cases of perfect health that we must sleep with our heads southward. There are abnormal temperaments and cases of nervous diseases when the opposite is necessary. Perfect knowledge of the magnetic state of human bodies—a state which varies incessantly, can be acquired only by the supplementary study of occult science in addition to the physical.

---

* [Reference is here to Baron Karl von Reichenbach's *Researches on Magnetism,* etc., London, 1850.—*Compiler*.]

Collected Writings VOLUME IV

1883

THE CHOSEN "VESSELS OF ELECTION"

[*The Theosophist,* Vol. IV, No. 8, May, 1883, pp. 185189]

A friendly correspondent "8111," has sent to us a severe rebuke embodied in a long letter. Received after the 20th of last month, it could not appear in our April number. Better late than never. We give it now the respectful and serious notice it deserves.

406

It is not very often that an editor is found ready to publish remonstrances whether to his personal address or that of the policy pursued by his publication. The general reader being little concerned with, and still less interested in, individual opinions about the conductors of magazines and papers he subscribes to, the first duty of an editor before the public is to remain entirely impersonal. Thus, when a correspondent takes exception to this or that article or editorial, unless his objections have a direct bearing upon some topic of interest to the public generally, the opening of polemics on that account has no *raison d'être*. Offering on the whole, we think, such a feature of general interest—at any rate in India—we give room to, and answer willingly, "8111's" protest. Only our friend must pardon us if instead of publishing his long letter in unbroken form we prefer to give it, so to say, piecemeal, quoting from it by fragments and as occasion requires. This is done for the following good reasons: *firstly,* for the convenience of answering his objections as they come; *secondly,* because to give all would be tedious to the reader—much in his protest being addressed rather to the individual called Madame Blavatsky and the Founder of the Theosophical Society than the editor of *The Theosophist;* and *thirdly,* because, as already shown, the above-named three characters, though blended in one and the same personage, have to keep themselves entirely distinct from each other—the personal feelings of the "Founder," for instance, having no right to encroach upon the duties of the impersonal editor. With these few preliminary remarks we proceed to quote the first lines from "8111's" letter.

> In the two last numbers of *The Theosophist you* have taken poor Babu Keshub Chunder Sen severely to task, apparently for no other reason than that he has the misfortune to hold different religious opinions from your own.

Is our critic in a position to find throughout the whole series of the four volumes of *The Theosophist* one single passage in which there is one word said against any other prominent member or teacher either of the "Adi" or even the "Sadharan Brahmo Samaj"; or any other mystic,

whether Jewish, Christian, Mohammedan or Spiritualist ridiculed and laughed at, although each and every one of the said personages holds opinions *quite* different from our own? If not, then his opening remark—he must pardon us—is as 'illogical as it is uncalled for. It would have been only fair in the absence of such proof that our critic should have sought for a more likely, if not a more dignified reason for our taking "so severely to task" the minister of the *New Dispensation.*

And now, after quoting a few more sentences from "8111's" letter, we will, with his permission, show him the true reason why we think it our duty to criticize the Calcutta "Seer."

> That narrow-minded sectarians, true to the bigotry of their creed, should sneer at and revile him (Keshub C. Sen) is not to be wondered at; but it cannot fail to pain your friends and admirers to find you descending from the lofty platform on which you have taken your stand, to swell the insensate cry against the distinguished Brahmo. His religious views may be peculiar, *wild,* if you like, and may fail to find universal acceptance; but the thorough earnestness and sincerity which pervade his acts and utterances are beyond question and cannot but enlist for him and for the cause he has espoused the appreciative sympathy of all true lovers of humanity. Let others laugh, if they will, at his so-called extravagances; it ill-becomes you (pardon me) to join the chorus, holding as you do, on things beyond mortal ken views which, to the large world outside the influence of your teachings, appear equally extravagant and fanciful.*

The "lofty platform" is very flattering, though our modesty urges us to regard it as a mirage developed within the limitless area of our kind "friends and admirers' " fancy. But, supposing it had any independent existence of its own, we would far rather descend from and abandon it forever, than accept the passive role of a dumb old idol, alike indifferent to the happiness as to the misery and woes of the surrounding world. We decline the exalted position if we

---

* We hold *no views at all* on anything "beyond mortal ken." Claiming the possession of our full senses, we can neither prove nor disprove that which is *beyond* the knowledge of mortal man, leaving all speculations and theories thereon to emotional enthusiasts endowed with *blind faith* that creates self-delusion and hallucinations.

---

have to secure it at the price of our freedom of thought and speech. Besides, not only the "large world outside," but even those within the influence of our "teachings" (though we deny having ever assumed personally the duties of a teacher) are cordially welcome to their own opinions, being as much at liberty to express them as anyone else. Those who regard our views as "extravagant and fanciful" need lose no time over them. The Theosophical Society "representing no religious creed, being entirely unsectarian and including professors of all faiths," there is a vast choice in it for one who would learn something new besides the merely personal fancies of one of its founders. But, since the present question involves but the responsibility of the editor of this magazine, perhaps,

the "friends and admirers" may derive some consolation in their "pain" upon being assured that the said editor is only doing a duty in exposing and showing in its true light one of the most coolly impudent and absurd claims of this age—that of proclaiming oneself, upon one's own authority, and with no better warrant than *blind faith*—the chosen vessel of election, the direct mouthpiece of God! Our magazine was started with the distinct and well-defined policy as expressed in the *Rules* of the Society: to uphold and advocate only *facts* and Truth and nothing but the Truth whencesoever and from whomsoever it may come. Its motto is "There is no Religion higher than Truth"; and it "appeals for support to all who truly love their fellow men and desire the eradication of those hateful barriers created by *creed,* etc."; and, as no officer of the society, nor any member, has the right to preach *"his own sectarian views and beliefs," so* no officer or member has the right to ignore and pass over in silence such monstrous outbursts of sectarian fanaticism as the New Year's Proclamation, by the self-assumed "Apostle of God," Babu K. C. Sen, the more so since the latter is one of the declared enemies of the T.S. Nor is "8111's" parallel between Keshub C. Sen's and our own views, a happy one. The "Minister" would force his new sectarian doctrines every one of which is evolved out of his own feverish brain—as a direct *revelation* and a command to

him from God; while our expositions belong to a doctrine as old as the world. They are simply the rendering in a more clear and comprehensible language of the tenets of the esoteric science as once universally taught and practised; and though we do claim to receive them from adepts and initiates, yet, as we call neither the teaching, nor the Teachers absolutely infallible—the comparison falls to the ground. Our "views" have to stand or fall upon their own merit, since we claim neither divine revelation nor infallibility, and that no one of us regards his MASTER as an Almighty God. The following tirade therefore, though very impressive, entirely lacks logic—we regret to say:

> You who advocate the wonders of occultism, and the incredibly large powers which adeptship confers; you who believe in the temporary disenthralment of the spirit from its fleshly prison, and in the possibility of its soaring aloft into unknown regions to drink of the forbidden knowledge of life and death at fountains inaccessible but to the favoured few; you who believe in the existence of *Mahatmas*, who, to credit all that is said of them, are little short of Gods in human form; it is open to you to doubt that this man, so good and great, so eternally wedded to virtue, and so avowed an enemy to vice, has really seen and heard the sights and sounds, which he publishes to the world in such evident good faith?

Now it so happens that we do not in the least doubt that the Babu "really sees and hears the sights and sounds," nor that he publishes them in "good faith." "The way to hell is paved with good intentions," says a very brutal, nevertheless a very just proverb. Every medium, nay every delirious patient, really sees and hears what no one else near him does, and sees and hears it in "good faith." But this is no reason why the world should be expected to receive the said sights and sounds as coming from God; for in such case it would have to regard every lunatic hallucination as a divine revelation; or that we should be bound to preserve a solemn silence upon the alleged "revelations" and utter no criticism upon them under the penalty of being kicked off our "lofty platform."

They too have to stand or fall upon their own merits, and it is this merit that we claim the right to criticize as freely as are our own views. Let it be well understood that we neither quarrel with the personal religious views of

the Babu nor doubt their "earnestness." The "distinguished Brahmo"—who by the way is no more a Brahmo, being denounced and most vehemently repudiated by the Sadharan Brahmos—has as good a right to publish his opinions as we have to publish ours. But he has neither the right nor the commission to denounce the views of all those who disagree with him as "imposture" and "blasphemy against the holy ghost," and that is precisely what he is doing. We are asked: "Why not leave the poor persecuted Salvation Army and the gifted Babu Missionary of Calcutta alone?" We answer. Let both leave their aggressive policy and their insulting ways of *forcing* upon people their respective sectarian views, and we promise never to pronounce their names. But so long as they will do it, so long shall we denounce them. Indeed, to ask us to "leave alone" both Keshub and Tucker, is equivalent to expecting that we shall give up all search for truth and yield our tacit if not expressed consent to the unimpeded propagation of what—at any rate in one of the two cases under consideration—*must* be hallucination if not direct imposition. Is "8111" prepared to show which of the two, Major Tucker or Keshub, is less "good and great"; and whether, it is the Salvationist or the Dispensationist who, though "eternally wedded to virtue and so avowed an enemy to vice," bamboozles himself and the public the most? Suffice for us to know that both, claiming to act *under the direct divine command* of what they proclaim the one and same living God, preach at the same time two diametrically conflicting doctrines, [and] to have the right to denounce one of them, at any rate. Behold, the "distinguished Babu" making the pompous announcement from Calcutta that he, the chosen apostle of God, is commanded by the Almighty to preach to the whole world the truths of the New Dispensation; and Major Tucker proclaiming before the Court and Chief Justice "that he had received the Divine command to preach in the streets and lanes of Bombay, the Gospel." Who, of these two paragons of virtue is labouring under a fit of religious enthusiasm, can "8111" tell? Or shall he defend them both, and say of Major Tucker also, that *it is not open to us* "to doubt that

this man so good and great, etc. . . . has really seen and heard"—God commanding him to parade in masquerade dresses in the streets and lanes of Bombay?

The said accusation being flung at us, "in the name of many of our readers" it is time we should answer them explicitly. Being prepared to face the whole world, and as convinced of the necessity and the undeniably good results of our Mission—a

self-imposed one and having nought to do with *Divine* command—as the Babu and the Salvationist Major are of theirs, we are resolved to meet every charge and answer every accusation. We care little for the opinion of the masses. Determined to follow but one voice—that of our conscience and reason—we will go on searching for truth, and fearlessly analysing and even laughing at everything that claims to be divine truth notwithstanding that it is stamped, for all but the incurably blind, with every sign of falsification. Let the wily Christian missionary who, while never scrupling to insult the gods of the poor, the uneducated, and especially the helpless "heathen" (conveniently forgetting that from the strictly Christian standpoint Babu K. C. Sen is as much of a heathen as any other idolater)—carry him high above the heads of his brethren—the Hindus. Let him, we say, encourage in his Christian lectures and his missionary periodicals the vagaries of the highly intellectual and cultured Babu—simply because those vagaries are so strongly peppered, not with Christianity, but only with the name of Jesus strung on with those of Durga and Chaitanya. Let him do so by all means on the very equivocal principle of Paul as announced in *Romans,* chap. iii, 3-7,* we shall not follow the pernicious example. We will not serve God (or Truth) and Mammon (the Lie) at the same time. Methinks, had not the "saintly Minister" been allowed once upon a time to interview the Queen Empress, and were he, instead of being the welcome visitor to palaces, but a poor, unknown man, those same *padris*

---

* "Let God be true, but every man a liar; as it is written . . ." (verse 4)— "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?" *Romans,* iii, 7.

---

would not find words of curse enough in their vast encyclopedia of clerical abuse to fling at the presumptuous heathen who would thus mix in his religious parodies the sacred name of their Jesus!

Then why should we, who thirst and hunger but for truth, and claim naught but our birthright, that of every biped—to think for himself, why should we alone be treated as an iconoclast for daring to lay a sacrilegious hand upon those tinselled rags of human workmanship, all called "divine inspiration," all mutually conflicting, whether they be revealed and declared to the world by a Moses, a St. Augustine, a Luther or a Keshub? Is the latter, in the words of Macaulay defining Southey's opinion about toleration, the only one "that everybody is to tolerate, and he is to tolerate nobody?" And why should we not be permitted to laugh at the thousands of self-evident errors of the human brain? Most, if not all, of them are the fruits of innate human selfishness, and of that irrepressible ambition to rule over one's fellow men under the convenient—if self-delusive— mask of religious fervour. Most decidedly we do advocate "the wonders of occultism," *i.e.,* the search into the hidden laws of nature—advocating them, therefore, as a *science,* based upon experimental research and observation, not as a knowledge to be acquired through "divine inspiration," direct revelation from God, or any such supernatural means. Thus, when we are asked:

And can you find none but words of ridicule for the imposing spectacle of this frail human creature (for the best of us are frail), rapt in silent communion with the Holy of Holies, leading hundreds of his fellow mortals, by the hand, out of the darkness of unbelief which kills, unto the saving light of Faith?

—we answer most emphatically in the affirmative; and, true to the principles of Theosophy, we certainly find the pretentious claim supremely ridiculous! We do not oppose the saintly procession of the "hundreds of his fellow mortals" being led by the Babu by the hand. If he can really show us that it is into light and not into darkness tenfold intensified that he leads them—we will be the first to join in the procession, but this is precisely what he can never do. Hence,

we prefer "unbelief which kills"—(only credulity) to the "saving light of Faith," which may save agreeably to Methodist gush, but in reality transforms people into idiots. We take *nothing on faith,* and would feel extremely mortified were any of our Theosophists to accept the smallest

phenomenon on secondhand evidence. The "saving light of *Faith"* is responsible for fifty millions of martyrs put to death during the Middle Ages by the Christian Church. Human nature has hardly changed since the days of the opponents of Christ who asked him for "a sign." We too want a sign and a proof that the Babu's "silent communion with the Holy of Holies" is not an effect of the moon, or worse than that—a farce. We invite "8111's" attention to the Babu's last device—that of proving the existence of God by conjuring tricks in his dramatic performances: see further article ("The Magic of the New Dispensation"). The world teems with prophets, and since we neither tolerate nor believe in them, it is as false as it is unjust to say that we

are so intolerant of this great seer, Babu Keshub, as to discredit all he sees beyond the veil, simply because his revelations do not fit in with your (our) notions of things, or perchance because you (we) will have no prophets outside the pale of your (our) society.

Had "8111" said that we will have *no* prophets either *within* or *without* "the pale" of our society, then would the sentence have a ring of truth in it. Ever impartial, we reject both the old as the modern Balaam, and would as soon believe his ass talking Latin to us. We have no faith in divinely inspired prophets, but if "8111" has, he is welcome to it. We firmly believe in the reality of clairvoyance, prevision and even spiritual illumination, from its highest degree of development—as in adeptship, down to its lowest form—as found in mediumship. But we as firmly discard the idea of infallibility. It is our unalterable conviction that there never was such a thing as an absolutely *infallible* prophet, not since the beginning of our race, at any rate—not even among the highest adepts, a limitation they are always the first to confess to, and this is one of the reasons why our Society was established. We are all liable to err, all fallible; hence no religion, or sect, least of all one

isolated individual, however superior to others, has a right to claim recognition for his doctrines only, and reject all others on the fallacious and arrogant claim that he holds his particular tenets from God. It is the greatest mistake to assert that because we oppose and criticize the *New Dispensation*—the latest folly, and missionary or *dogmatic* Christianity—the earlier one, we, therefore, exhibit hostile feelings to Brahmoism and the Christianity of Christ. Brahmoism proper, as taught by Raja Ram Mohun Roy, or the respected and venerable Babu Debendranath Tagore, we have never ridiculed nor deprecated, nor ever will. Our correspondent has but to refer to the earlier portion of *The Theosophist* to find a corroboration in it of what we say. Nor had we ever one word to say against the pure ethics of the Founder of Christianity, but only against the mutilation by his professed followers of the great truths enunciated by himself. But then between the primitive Brahmoism of Raja Mohun Roy and the *New Dispensation* on the one hand, and the said ethics of Christ and the political gigantic sham now sailing under the false colours of Christianity the world over on the other, with its persecution of free thought and its Salvation Armies—there is an impassable chasm which we refuse to bridge.

> *"Do unto others, etc.*," although a Christian truth, may be studied and followed by others than Christians with advantage—

—we are sententiously told. We regret to find that our critic only preaches but does not practice that saying, at any rate not in the present case. We may leave unnoticed his mistake in calling it "a Christian truth" (since it was pronounced by Confucius 600 B.C. and by others still earlier); but we cannot pass in silence the evident fact that he judges and condemns before having thoroughly tested and examined. Moreover, "8111" does not seem to be aware that our articles against the Calcutta Apostle were the legitimate results of the most unprovoked and unmerited attacks upon ourselves and our Society—in the *Liberal* and still earlier in the defunct *Sunday Mirror.* The Babu was never called in our journal "an impostor" or an "adventurer," not even a "pretender"; and *this man, so good and great, so*

eternally wedded to virtue claiming, perchance, to have received a direct command from God to that effect, has not scrupled in the least to daub us with such and even worse appellations in his *Liberal* organ. Let it not be understood, however, that our articles were written in any spirit of retaliation and revenge unworthy of the cause we advocate; they were simply and entirely due to a direct necessity of, and were penned in perfect accord with, the declared policy of our Society and paper: *war to death to every unproved human dogma, superstition, bigotry, and intolerance.* Our Society is a nucleus, around which cluster only those who, besides appreciating the theoretical importance, as the philosophical significance, of the Idea of a strongly united intellectual Brotherhood, are ready to carry out this idea practically: to concede to others all that they would claim

for themselves; to regard as a brother any man, whether he be white, black or yellow, heathen or Christian, theist or atheist; to show, at least, an outward regard for the respective religions not only of our members, but of any man; and, to protect, in case of need, the creeds of the former from the unjust assault and persecution of other religionists. Finally, never to preach to, or force upon an unwilling ear our own personal, least of all sectarian, views. The success of our mission depends upon the crushing down, and the complete extirpation of that spirit of intolerance. And those who know anything of the *New Dispensation* and its organ, the *Liberal*—a misnomer like the rest—need not be reminded of the disgusting spirit of dogmatism upon which it is based. Keshub Babu may preach and be "doing all he can to establish a *universal brotherhood* and to *harmonize* the different scriptures of the world"—it is all in theory. In practice, that Brotherhood exists for him only within the small area of his followers; the Brahmos of the Sadharan Samaj are there to tell how even they, theists and his late co-religionists, have been treated by their self-appointed Pope for refusing to accept his dicta and bulls as the word of God. Therefore, our Brotherhood being possible only when men are gradually made to rise above any personal ambition and that narrow-minded sectarianism that dwarfs

the area of their mental vision and, keeping man aloof from man, gives birth only to a host of Cains pouncing upon the weaker Abels—it becomes the imperative duty of us, who are the professed leaders and pioneers of the movement, to smooth the path for those who may succeed us in our work. Tolerant of everything, in every other respect we are uncompromisingly intolerant of *Intolerance* and aggression.

Such is our programme and the simple secret of our apparent

> inconsistency which has appeared strange and unaccountable even to your (our) warmest friends, *i.e.,* that rejecting of the religion of Christ alone as worthless, accepting every other system under the sun as deserving of study.

The accusation being already answered, we can only express our regret that "8111" should not have read *Isis Unveiled,* half of which, at least, is devoted to explanations in the light of esoteric philosophy of the otherwise absurd and meaningless texts in the Bible. Nor has he, it seems, appreciated the delicacy that forbade us out of pure regard for the feelings of our Christian members to autopsize and dissect too much the Gospels as often as we do other Scriptures; for while giving us *carte blanche* to expose missionary dogmatic Christianity, they feel pained whenever they find the name of Christ handled merely for literary and scientific purposes.

Thus, we see that it is our "best friends" who oppose and try the most to impede the progress of our movement. It is they who remain the most blind to the necessity of breaking the outward shell that is represented by the dogmas of every religion, in order to get at its kernel—the concealed truth; and who obstinately refuse to understand that, unless the outward covering is removed, no one can tell whether the fruit is a healthy one, or but a "Dead Sea fruit," the apple of Sodom, the outward appearance of which is

bright and attractive, while within all is bitter rottenness and decay. Therefore, when our friend "8111 " assures us that both Colonel Olcott (or his Society rather) and the Babu "are striving, although in opposite directions, to reach the same goal," *i.e.,* Universal Brotherhood, it certainly only "appears"

to him and no more. For while our Society is open to every sincere honest man, regardless of his religion, the *New Dispensation* would view even a Brahmo from another Samaj as an heretic, and never admit him unless he subscribed blindly to all and every decree of the "Minister." Let us bear in mind that hardly a year ago the *Sunday Mirror* in an editorial, every line of which breathed bigotry and intolerance, prided itself on its adhesion to blind faith in the following strains: "We, the new Apostles, attach very little weight to the testimony of our reason, for reason is fallible." And again, "We did not care to consult our intellect when we accepted the New Dispensation." Evidently not, and this is perhaps the greatest truth ever uttered in their organ. Having thus stigmatized the *Nitiśâstra* or the " Science of Reason," how can Babu Keshub be said to pursue the same goal as a Society which takes nothing on faith, but seeks for natural causes to be explained by reason and science in every phenomenon in nature?

"What is truth?" was the passionate demand of a Roman procurator on one of the most momentous occasions in history. And the Divine Person who stood before him . . . made no reply—*unless, indeed, silence contained the reply.* Often and vainly had that demand been made before—often and vainly has it been made since. No one has yet given a satisfactory answer.*

And we are asked to suppose it in the hands of a Babu Keshub, or a Major Tucker. Then comes the Parthian arrow—

Like your own Col. Olcott, the Brahmo Missionary is aiming at proving the "common foundation" of all known religious systems; and he does this in a more comprehensive manner and in a more catholic spirit than you

—adds our severe critic. The "catholic spirit" of the Babu is news indeed. While his aim "at proving the common foundation of all known religions" may be admitted from the fact as given by the *Dharma Tattwa* (their recognized organ), that in their temple "on a table covered with red *cloth* are

* Draper, *The History of the Conflict between Religion and Science,* pp. 201-202.

placed the four chief *Śâstras* of the world—the *Rigveda,* the *Lalitavistara,* the *Bible,* and the *Koran,*" we fail to see how or when such a reconciliation was ever achieved by the Babu. With the exception of making the *Vedas* "dance" with the *Bible,* the *Koran*

with the *Jatakas,* and Moses with Chaitanya and Durga in the great "mystic dance," the quadrille of imperishable memory, we are not aware that the said reconciliation was ever demonstrated by the "mighty Prophet before the Lord." A tree is never better known than by its fruits. Where are the fruits of Babu Keshub's constant "interviews" and dialogues with God? Colonel Olcott has never had any such heavenly visits, nor does he boast of being divinely inspired; yet the living fruits of his labour and untiring efforts are there in over three score and ten of cripples cured, of deaf men restored to hearing, of paralytics having the use of their hitherto dead limbs, and of young children saved from the jaws of death, aye, more than that—from years of agony. But enough of this lest we should tire our readers' patience.

And now we must be permitted to conclude with the following observations. It is not because we reject personally that much-abused term "God," or that we ever claimed to possess the *whole* truth ourselves that we object to the claims of the holy Calcutta choreographer or those of Major Tucker. Nor is it simply to carry out our combined duties of a Theosophist and the editor to whom this magazine is entrusted that we record their combined eccentricities expressing our honest opinion thereon. That which forces us to such an expression is rather a kind of morbid shame for the moral cowardice of mankind, for its weakness—that weakness which ever needs a prop and a screen, something to support, and at the same time to hide itself in days of temptation and sin. It is that weakness that is the true creator of such abnormal characters, the real cause that the recognition of such supernatural claims is yet considered *possible* in our century. Hence our objection to those self-made "vessels of election" and "of divine grace." We have the greatest contempt for the so-called "modern prophets" of racial and tribal gods, that remain themselves so far an

unproven and unprovable hypothesis. "God" is here but a pretext, but another name for human SELFISHNESS; and Selfishness and Ambition have been ever since the first dawn of history the greatest curses of Humanity. Plenty were the avataras since the first man looked up into empty space for help, instead of trying his own intellect, and relying upon his own omnipotent spirit. Has any one of those "prophets" ever benefited mankind, assuaged its social wrongs and miseries, alleviated its mental and physical woes, or lightened in any way for it the heavy burden of life? No! On the contrary, each of them has dug for those who believed in him one more deep chasm to separate his own followers from their brothers, the apostles of some other rival prophet; each chasm weakening still more mankind, breaking it up as a strong unit into isolated weak units, dividing it into inimical ever-fighting factions. And thus it went on until humanity is now absolutely honeycombed with such chasms—regular pitfalls for the weak in intellect, full of sectarian gall and bitterness, prolific of hatred, every group ever ready to pounce upon its neighbours to either exterminate or drag them down into its own pitfall. Who will fill up those accursed pits? How many are there of absolutely *unsectarian,* unselfish reformers, who having neither personal ambition, nor any other aim in view

but the practical good of mankind, are ready to sacrifice themselves for the great and holy task? At one end the bloody-handed anarchists, nihilists, the so-called socialists, and, at the other, religious sectarian bigots, intolerant enthusiasts and dogmatists, each and every one of those an enemy to any man but his own co-workers. Verily, it is easy to undergo any sacrifice and physical torture of limited duration to secure to oneself an eternity of joy and bliss. It is still easier especially for an immortal God to *die* to save mankind. Many were the so-called Saviours of Humanity, and still more numerous the pretenders. But where is he who would *damn himself for ever* to save mankind at large? Where is that being who, in order to make his fellow creatures happy and free *on earth,* would consent to *live and suffer* hour after hour, day after day, aeon upon aeon and never

420

die, never get release from his nameless sufferings, until the great day of the Maha-pralaya? Let such a man appear; and then when he does and *proves* it, we shall worship him as our Saviour, the God of gods, the only TRUE AND LIVING GOD.

____

Collected Writings VOLUME IV
1883

FOOTNOTES TO "ZOROASTER AND HIS RELIGION"

[*The Theosophist,* Vol. IV, No. 8, May, 1883, p. 191]

[The writer, P. D. Khandalavala, discussing the religious teachings of Zoroaster, remarks: ". . . pre-occupied first of all with moral and metaphysical order, the reformer of Bactria could not fail to see before his spiritual eye . . . the question of the origin and of the existence of Evil. . . . As opposed to Ormuzd, the good God, and the principle of good, he admits the existence of an adverse principle . . . a principle equal to him in puissance and similar in nature, 'the Evil Spirit', Agra Mainyous, in Persian, Ahriman. . . . Ahriman has been eternal in the past as Ormuzd, he has had no beginning and proceeds from no anterior essence." Upon this H. P. B. comments:]

Very naturally, for Ahriman is—matter, the begetter of all Evil, and the Destroyer, since matter—eternal *per se* and indestructible—having to ever change form, *destroys* its units, while Ormuzd, or Spirit, remains immutable in its abstract Unity and as a whole.

[The writer asks: "But how conciliate the two beings, absolute, equal, similar, co-eternal?" To this H. P. B. appends the following footnote:]

Nothing can have *"no* beginning and yet have an end" in the literal sense. This is contrary to all metaphysical teaching and logic. Ahriman, or Evil, "had *no* beginning," because no more than spirit had matter any beginning. Were they "two co-eternal *beings"*—this would be a fallacy. But Matter and Spirit are one—the former at the lower, the

COL. HENRY STEEL OLCOTT
Reproduced from *The Path,* New York, Vol. V, May, 1890.

HIS HIGHNESS DAJI RÂJÂ CHANDRA SINGHJEE
Thâkur Sâhib of Wadhwân
?-1885
(*Consult Appendix for biographical sketch.*)

latter at the higher pole of *Being,* differentiated in degrees, not in their essence. Ahriman "will disappear from the face of the Universe," when "creation," or rather matter in its differentiated condition, becomes "pure as on the first day"—*i.e.,* when matter gradually purified becomes once more undifferentiated, or returns to its primitive condition in the seventh state of cosmic dissolution: and this takes place periodically at the *Maha-Pralayas* or the universal dissipation of *objective matter.*

[The writer then comments upon a doctrine now professed by the Parsis which ". . . supposes anterior to Ormuzd and to Ahriman, and above them both, a unique principle source of all, 'Time illimitable,' Zarvan-akarana, out of whose bosom there shot out by way of emanation the two principles, which are to be absorbed anew one day with the beings who people the globe." H.P.B. comments as follows:]

As beyond Brahmâ, Vishnu and Śiva, the "Creator," the "Preserver" and the "Destroyer," there is Parabrahman, so beyond Ormuzd in his "dual character of Ahour-mazda" and Ahriman, is placed "Zarvan-akarana"—the "one life" of the Buddhists, the Parabrahman of the Vedanta Advaitees, and the En-soph of the Chaldean kabalists, placed beyond and above the three trinitarian groups of the nine Sephiroths. Sephira, the mother of all—being exoterically the tenth, but esoterically the essence of the nine. Let us remember that Binah (Jehovah) is included in the first group yet stands second to *Hokhmah* or wisdom.

[In conclusion the author asks: "Did not Zoroaster understand that the notion of time necessarily implied a limit? Has he confounded it with Eternity?" To this H. P. B. answers:]

"Zarvan-akarana," loosely translated *Boundless Time,* means nevertheless ETERNITY. In our limited languages with their limitations of expression and as limited

a duration of life, “notion of time implies necessarily a limit.” A difference ought to be made between “absolute” and “apparent” time; between duration and eternity. Thus it is not Zoroaster who confounded time with eternity, but rather his modern followers, who, instead of reading his doctrines in Zend read and interpret them in English.

Collected Writings VOLUME IV
1883

VIŚISHTADVAITA PHILOSOPHY

[*The Theosophist,* Vol. IV, NO. 8, May, 1883, pp. 196-97]

For the last three and odd years that your Journal has been in existence, there has never been any contribution presenting consistently the philosophy of the Viśishtadvaita. Originated by Sri Ramanujacharya, it stands between the two extreme philosophies, respectively known as the Advaita and the Dvaita; and accepts all those passages in the *Vedas* which are admitted by either in support of its own views. There are many points, however, in the subjoined dialogue that both a Dvaitee and an Advaitee would call into question. The authors of the dialogue promise to answer the objections of the devotees of either sect. In the case of such emergency, the readers of the Magazine and our Brothers in Theosophy, of the Madras Presidency, are referred to Sriman S. Parthasarathy Iyengar, F.T.S., residing in Triplicane, Madras.

A. GOVINDA CUARLU, F.T.S.

CATECHISM OF THE VIŚISHTADVAITA PHILOSOPHY

[Only those questions and answers to which H. P. B. appended footnotes are included.]

What is Moksha? Enjoyment of *Brahma (Brahma, Parabrahma, Paramatma, Iśvara, Bhagavanta, denote the same principle)* after disseverance or disenthralment from all material connection.

What is the nature of *Iśvara?* It has no bad but only good qualities, it is everlasting and universal wisdom; omnipotent, having truth as its principle and final purpose. It is the universal Master, omnipresent, having for its body *chetana* (animate) and *achetana* (or inanimate) nature; and it is quite distinct from *Jiva.*

If *"Brahma, Parabrahma, Paramatma, Iśvara, Bhagavanta* denote the same principle," and are all immutable, uncreated, indestructible, omnipotent, omnipresent; if again

it has "truth as its principle and final purpose," and if at the same time it *"has no bad but only good qualities,"* we beg to humbly enquire the origin and the existence of evil in that all-pervading and all-powerful goodness, according, to the Viśishtadvaita Philosophy.

What is the nature of *Jiva? Jiva* partakes of the nature of *Brahma* in wisdom; is subservient to *Brahma* and is an indivisible (spiritual) particle (monad); can neither be created nor destroyed; *per se is* changeless and has no form; and yet distinct from *Iśvara*.

The *monad* or *"Jiva"* being *"distinct* from *Iśvara"* and yet "changeless *per se,* uncreated and indestructible," it must be forcibly admitted, in such a case, that there are, not only two but numberless distinct entities in our universe, that are infinite, uncreated, indestructible and immutable? If neither has created the other, then they are, to say the least, on a par, and both being infinite, we have thus two Infinites *plus* numberless fractions? The idea, if we understand it rightly, seems to us still less philosophical than that of the God of the Jews and Christians who, infinite and *omnipresent,* passes eternities in *creating,* out of himself, souls which, though created, become immortal, i.e., eternal and, having to be present somewhere, *must* either crowd off the Omnipresent Presence or become one with it, i.e., lose their individuality like a lesser absorbed by a larger flame. Again, if *Jiva* "partakes of the nature of *Brahma* in wisdom" and is also eternal, indestructible and immutable like the latter, then in what respect is it *"distinct"* from *Brahma?*

Are *Jiva, Iśvara, Maya* real existences (truth or realities?) All the three are true.

This answer is incomplete, hence unsatisfactory. We would like to know in what sense is each of these three understood to have real existence?

Parabrahma has *Jiva* for his body; he has *Prakriti* for his body; *Chit* and *Achit* forming the body to the indweller, *Iśvara,* as the *primum mobile.*

And if for *"Iśvara"* we say the "One Life," of the Buddhists, it will come to just the same thing. The "One Life"

or "Parabrahma" is the *primum mobile* of every atom and is nonexistent apart from it. Take away the *chit* and *achit,* the *gunas,* etc., and *Iśvara* will be nowhere.

What is *Karma*? *Iśvara's* ordination or will.

In such case the Viśishtadvaita philosophy either teaches that man is irresponsible and that a devotee of that sect can no more avert or change his fate than the Christian Predestinarian, or that he can do so by praying and trying to propitiate *Iśvara?* In the first case *Iśvara* becomes an unjust tyrant, in the second—a fickle deity capable of being entreated and of changing his mind.

What does *Iśvara* ordain? "Thou be'st happy," "thou be'st unhappy," and so on.
Why does *Iśvara* so will? On account of the good and bad acts of Jiva:

But since *Karma* is "*Iśvara's* ordination or will," how can *Jiva* be made responsible for its acts? *Iśvara* creating or willing the *Karma* of each man, and then punishing him for its badness, reminds us of the Lord God of *Israel* who creates man ignorant, allowing not a hair of his head to fall without his will, and then when man sins through ignorance and the temptation of God's creature—the Serpent, he is eternally damned for it. We suspect the *Viśishtadvaita* philosophy of being as full of incomprehensible mysteries

which *Iśvara* "has not so ordained" that they should be questioned—as missionary Christianity itself. Questions and answers from Nos. 24 to 27 are entirely incomprehensible to our limited conceptions. First of all we are told that the conditional existence of *Jiva is* "through its eternal companionship with *Achit,"* a state due to *Karma*, i.e. *Iśvara's* "ordination or will"; and yet further on it is said *Iśvara* so wills on account of the good and bad acts of *Jiva."* These two propositions seem to us to be entirely irreconcilable. What "good or bad acts" *Jiva* had to do, and in what state of existence it was before *Iśvara* ordained or willed it into its conditional existence, and whether even those acts were not

due to *Iśvara's* "ordination", are questions still clouded with a perfect mystery. We hope, however, that our Brother, the compiler of the above Catechism, will clear our doubts upon these delicate points.

Since *Jiva* is subservient to *Iśvara* and *Jiva* is able only to do that which he is ordered to do, how can *Iśvara* punish him? And how does *Iśvara* point out, by means of *Śastras* (Laws or Institutes) what is good and what bad, to subordinate Jiva? *Iśvara* gives to *Jiva* organs (body), etc., free will, and capability of knowledge, and a code explaining what must be avoided. *Jiva* is dependent, but has still enough independence given him to execute the work entrusted into his hands. *Iśvara* deals out reward or punishment accordingly as *Jiva* uses the functions he is endowed with, in conformity with *Śastras* or not. (Consider the consequences of the use or abuse of power with which the king invests his premier.)

Precisely as in the Christian Catechism. Hence the latter as much as the former, to the strictly philosophical mind, are—unphilosophical and illogical. For either man is endowed with free will and then his *Karma* is his own creation and not at all the "ordination or will" of *Iśvara*, or he is irresponsible and both reward and punishment become useless and unjust.

Iśvara being omnipresent, what is the meaning of *Moksha*-attainment in other *Lokas*? As soon as full-wisdom (*Brahmajñana*) is obtained, *i.e*., the state of complete illumination, Jiva shakes off his *Sthula Śarira*; being blessed by *Iśvara* dwelling in his heart, it goes in *Sukshnna Śarira* to *Aprakrita Loka* (non-material world); and dropping *Sukshma Śarira* becomes *Mukta* (emancipated).

"Emancipated" then from *Iśvara* also? Since "*Iśvara* is dwelling in his heart and that the heart forms a portion of *Sthula Śarira* which he has to shake off before he becomes emancipated and enters into the non-material world, there is every reason to believe that *Iśvara* is "shaken off" at the same time as *Sukshma Śarira*, and with all the rest? A true *Vedantin* would say that *Iśvara* or *Brahmâ* is "*Parabrahman* plus MAYA (or ignorance)."

How do you know all this is true? From *Śastras*.

What is *Śastra*? The Sacred Scriptures called *"Veda"* which is *Anadi* (had no beginning), *Apurusheya* (non-human), *Nitya* (unaffected by past, present, or future), and *Nirdosha* (pure).

That is just what is denied by most of the Pandits who are not *Viśishtadvaitees.* The *Śâstras* can be regarded identical with the *Vedas* as little as the many hundred of conflicting commentaries upon the Gospels by the so-called Christian Fathers are identical with the Christianity of Christ. The *Śastras* are the repository of the many individual opinions of fallible men. And the fact alone that they do conflict in their endless and various interpretations with each other, prove that they must also conflict with the subject they comment upon. Hence—that they are distinct from, and not in the least identical with, the *Vedas.*

For various reasons we are unable to print, along with the above translation, its Sanskrit Text. It may be reserved for future use and portions of it published as occasion may require, to answer the possible objections that may be brought forward by our *Advaitee* and *Dvaitee* brothers. In our humble opinion, since there cannot be but one and only Truth, the thousand and one interpretations by different sectarians of the same and one thing are simply the outward and evanescent appearances or aspects of that which is too dazzling (or perchance too dark and too profound) for mortal eye to correctly distinguish and describe. As already remarked by us in *Isis Unveiled** the multitudinous creeds and faiths have all been derived from one primitive source. TRUTH standing as the one white ray of light, it is decomposed by the prism into various and eye-deceiving colours of the solar spectrum. Combined, the aggregate of all those endless human interpretations shoots and offshoots—represent one eternal truth; separate, they are but shades of human error and the signs of human blindness and imperfection. However, all such publications are useful, since they fill the arena of discussion with new combatants and that truth can be reached at but after the explosion of innumerable errors. We invite our *Dvaitee* and *Advaitee* Brothers to answer.

---

* Vol. II, p. 639.

Collected Writings VOLUME IV

1883

THEOSOPHY AND RELIGIOUS RIOTS

[*The Theosophist,* Vol. IV, No. 8, May, 1883, pp. 197-200]

Some farsighted and promising correspondent, anxious to penetrate the mystery of the recent Kotahena riot between the Buddhists and the Roman Catholics to its very roots, makes a desperate attempt to connect it with "Colonel Olcott and Theosophy." The correspondent belongs to the *Ceylon Observer. Tel maître, tel valet.*

A Heathen Emperor is said to have struck out from his life those days when he had failed to benefit one human being, at the least.* The Christian Editor of the *Ceylon Observer,* as we have but too well occasion to know, on that day when his paper will come out without containing several lies and at least one libel, will swallow his own tongue and thus die poisoned. "It is argued," writes his correspondent, that "alarmed by the steady if slow progress that Christianity is making in the Island, and encouraged by the presence (?)† of so-called Theosophists, the Buddhists have roused themselves from their torpor, and are inclined to be more aggressive than they have been for a long while, if ever." And, it is represented that—"a new and extraordinary vigour was added to the revival (of Buddhism by the priest Mohottiwatte) upon the arrival of Colonel Olcott

---

* *La Clemenza di Tito*, by Pietro T. Metastasio:
"Perduto un giorno ei dice
Ove fatto no ha qualcun felice."

† While Col. Olcott left Ceylon six months ago, Mme. Blavatsky has not visited it since August 1879.

---

in Ceylon . . . A good deal of enthusiasm was aroused throughout the country, while a few educated men who suddenly remembered their faith in Buddhism, entered into the spirit of the movement."

Quite true, so far, with that exception only that the "revival of Buddhism among educated men" has nothing to do whatever with the riots. It is simply a dishonest insinuation. We propose to show the true causes of this unfortunate brawl; and none but a blind partisan or fanatic will deny the statement. It is evident that the correspondent either knows nothing of the "movement," or that, bent upon mischief, he tries to throw suspicion upon a body of men quite innocent in the matter. More than that; had every man among the Buddhist and Christian rioters belonged to the Theosophical Society (while there were few if any Theosophists in the procession and none mixed in the riot*) the

---

* There was one nearly killed, though, by some *unknown* (*?*) Roman Catholic blackguards and thiefs making of their religion a convenient screen for plunder. This is what the son of that Theosophist—than whom, there never breathed a more inoffensive, kind, honest gentleman—writes about the assault in the papers.

"CINNAMON GARDENS, *March 26th*, 1883.

"I regret to inform you that Colombo is the scene of a great riot caused by the Roman Catholics and Buddhists.

"Yesterday a "Pinkama" was taken from Borella to Revd. Gunnanande's Temple, where a festival is taking place since February in commemoration of a new "Vihara."

"The procession was composed of men, women and children, and numbered over 10,000 (Buddhists). About a quarter of a mile from the Temple (in the Roman Catholic quarters) showers of stones, empty bottles, &c., were hurled at the procession by the Catholics, and the poor Buddhists who were unarmed were severely assaulted. My father who did not entertain the slightest suspicion of his being assaulted went forward with a few Police Inspectors to quiet both parties, but unfortunately he got the worst of it. He was dragged to the field adjoining the road and was most unmercifully beaten with clubs and other weapons and was plundered of all that he had on his person. He was brought home almost naked and sense}ess, when medical aid was procured and he is now under the treatment of Dr. Canberry. . . .

Yours, &c.

PETER D'ABREW."

correspondent would not have had the opportunity of writing the above quoted words, since most likely no riot then could have taken place, for reasons that will be shown at the end of the present article.

No doubt it would have answered far more agreeably the purposes of the *Ceylon Observer,* were every Buddhist as every other "heathen" the world over to forget forever his forefather's faith, whether in Buddhism or any other "ism," and thus open himself to the far more philosophical and especially more comprehensible mysteries of Christianity. Unfortunately for the *Observer* the palmy days of heretic-roasting and thumb screws are over. Religious privileges are pretty evenly distributed among the British subjects of the Crown's Colonies (at any rate thus saith the law), their respective creeds being left undisturbed, and every one being allowed the choice as the untrammelled exercise of his own religion. Christian Missionaries—if the said law and the proclamation of the Queen Empress in 1858 are not a farce—are not granted any more religious privileges and lights in the British Colonies as far as we know, than the priests (subjects to Great Britain) of any other alien creed. That fact—perfectly well known to all—that taking advantage of the bigotry of some isolated Europeans, they nevertheless do obtain concessions that the heathen clergy do not, and that carrying out their proselytism among Hindus and Buddhists on principles that are often more than unfair, they have succeeded in impressing a portion of the ignorant masses with the false idea that it *is the open wish of their rulers that they should be all converted,* does not affect at all the main question of their real rights and privileges, which remain as justly limited as before. To say here, as we have often heard it said, that "might is right" is

unfair, since in this case it is simply priestly cunning that has the best of, and defeats the ends of impartial justice and law. Unfortunately, in every country under the sun the spirit of the law is easily avoided, while its dead letter is as often made the weapon and pretext for the perpetration of the most iniquitous deeds.

To be brief and to define our meaning clearly and at

once, we shall put to our opponents the following direct questions:—

1. Does or does not the righteous British law protect equally all its subjects, whether Heathen or Christian?

2. While justly punishing a "heathen" whenever the latter insults the religious feelings of a Christian, shall or shall it not also inflict the same punishment upon a Christian, who grossly insults and ridicules the faith of any of his "so-called heathen" or "pagan" fellow subjects?

3. Do not Christian missionaries (these daily and in public thoroughfares), lay-bigots, and not only sectarian but even political daily papers in the British Colonies use constantly insulting and mocking words of Buddhist, Hindu, Mohammedan and Parsi forms of faith, or do they never do so?

4. Are all the above named personages liable to be punished by law for it, or is that law enforced only with regard to the "heathen," the teeming millions of India and Ceylon; and have the latter no protection or redress to hope for from that righteous impartial law?

We vouchsafe to say that the answer to all those questions (though of course they will never be answered) would be clearly the following. "The law is one for all. It protects equally the Heathen and the Christian subjects, and gives no more right to the missionary or lay Christian to insult the religion of the Heathen, than to the latter to insult the creed of the former." And now, we challenge the missionaries the world over, as the editors of most of the daily and weekly papers, whether conducted by bigoted or simply *nominal* Christian editors, to deny that this law is defied and broken daily and almost hourly. Of course such a denial would be impossible since taking as an instance this one Kotahena religious row in Colombo alone, we can quote from nearly every paper in Ceylon and India the most insulting language used when speaking of Buddhism. And yet of all the great religions of the world, Buddhism *is the only one* which enforces upon its devotees respect for all the alien creeds. "Honour your own faith, and do not slander that of others," is a Buddhist maxim, and the

edicts of King Aśoka are there to corroborate the assertion. For centuries, the Christians and their missionaries in Ceylon have daily insulted and reviled Buddhism in every

street and corner. They did so with impunity, and taking advantage of the mild tolerance of the Singhalese, their lack of energy and determination, and because Buddhism is the least aggressive of all religions, as Christianity the most aggressive of all: more so than Mohammedanism now, since in this case "might *is* right," and that the latter feel sure to come out second best in every affray with the Europeans. Yet we doubt whether the *padris* would have been allowed or even dared to revile the religion of the "prophet" as forcibly as they do Buddhism, were the Island populated by Mohammedans instead of being full of Buddhists. This detail alone, that the census of 1882 shows that there are in Ceylon but 267,477 Christians (Europeans, Burghers and Tamil converts included) whereas the Singhalese Buddhists count 1,698,070 souls, ought to show, in view of the aforesaid insults, a good deal in favour of the truly *Christlike* patience, fortitude and forgiveness of all offense on the part of the Buddhists, disclosing at the same time the (as truly) unchristian, aggressive, bloodthirsty, fierce and persecuting spirit of the so-called Christians. Therefore, and without entering into the useless question whether it was the Buddhist or Christian mob that was the aggressor, we say fearlessly that the true cause of the riot is to be sought in the ungenerous and *unlawful* attitude of the Christian padris and bigots of Ceylon toward the Buddhist religion. Buddhists are made of flesh and blood, and their religion is as sacred to them as Christianity is to the Christians. Thus, it is the fanatical converts, who are the true *lawbreakers* in this case, and their recognized supporter in the Island is—*The Ceylon Observer.* We may as an illustration give here a few quotations from that sheet edited by the most bigoted Baptist, thus showing it a regular hotbed where are daily sown the seeds of every possible religious riot and sedition that may be expected in the future, not only between Buddhists and Christians, but even among the Protestants and the Roman Catholics.

(*Ceylon Observer, April* 2.)

. . . Government which recently united with that of Ceylon in glorifying the atheistic system of Buddhism by officially recognizing the importance of some *rubbishy** remain of the begging bowl of the sage who taught "there is no Creator," and existence is *per se* an evil, &c., . . . (follow vilifications of Government.)

(*Ceylon Observer, April* 4.)

As we are going to press we hear, *but we can scarcely credit,* the report that H. E. the Governor has written or ordered to be written an apologetic letter to the Buddhist Priest Mohottiwatte on account of his procession having been stopped! What next? The news comes to us from a gentleman who had seen the letter.

Here, "H. E. the Governor" is taken to task for acting as a gentleman, and remembering that law has to deal with equal impartiality in the case of a Buddhist as well as a Christian priest. Would *The Ceylon Observer* find fault with Government for offering its apologies to a Baptist clergyman?

(*Ceylon Observer, March* 31.)

. . . . . . It was in consequence of this priest's scurrilous and blasphemous attacks on Christianity and

all that the Christian holds to be good and holy that the Roman Catholics of Balangoda gave him a drubbing on Sunday last. It is said (is it proved? *Ed.)* that this man is a disciple of the priest Mohottiwatte of Kotahena sent forth in fact by him to attack Christianity . . . Religious liberty is an inestimable boon, bat if *men will deliberately turn liberty into license and act as this wretched priest is doing, then the liberty of such men must be curtailed "pro bono publico",* or *an excitable people may be lashed into* fury, &c. &c.

Wise words these; especially, if we are shown that the sentence covers all the ground applying to Christian priests and missionaries as well.

The "wretched" priest, if guilty of the said accusation, merited his fate, though no one has the right to take the law into his own hands.

---

* "Rubbishy" because—Buddhist relics. We would stop to enquire whether the brave correspondent would ever think (or perhaps *dare*) to speak of Christian relics, such as bits of the "Holy cross" or even the bones of some of the Roman Catholic Saints—as "rubbishy" in Rome for instance?

But we beg permission to put some additional questions—Shall not similar "scurrilous attacks" upon Buddhism have to be considered as "blasphemous" when pronounced by a Christian in the eyes of law? And would not Buddhists be as *justified* (if there can be any justification for the "Law of Lynch") were they to give "a drubbing" to a good Christian padri every time they would catch him reviling their "Lord Buddha, and all *they* hold to be good and holy?" The Buddhist priest is accused of being "a disciple of the priest Mohottiwatte . . . sent forth by him to attack Christianity." The priest is in his own, though conquered, country, defending his own creed that the just law of his rulers protects against any assault, and has probably done no more than this, were we but to hear the other side. Does not on the other hand, the horde of missionaries, who invade this country, to which they, at least (as most of them are Americans and foreigners), have no conqueror's right, "attack" Buddhism and Hinduism Openly? We are not told whether the Roman Catholic rowdies who gave the Buddhist priest "a drubbing" were punished for the assault or not. They certainly ought to; and if not, may not such an impunity incite the Bhuddhist mob to perhaps return the compliment? Who is the aggressor and who the first to break the law, ensuring to Buddhists the inviolability of their religious rights? Surely not the Buddhists, but from the first the Missionaries who are ever fanning the latent spark of fanaticism in the breast of their ignorant converts. The Buddhists who have no right to assault or insult the devotees of any other faith, and who would never think of doing it, have, nevertheless, as good a right to preach and protect their own faith as the Christians have—aye and a better one in Ceylon, at any rate, if any of them only remembers or knows anything of the Proclamation of 1858 or that of 1815, March 2nd,* in which Article 5, distinctly states that—

---

* Proclamation read by H. E. Lieut. Genl. Brownrigg, Governor in the Isle of Ceylon, acting in the name and on behalf of his Majesty George III at the palace in the city of Kandy.

"THE RELIGION OF BUDDHA, PROFESSED BY THE CHIEFS AND INHABITANTS OF THESE PROVINCES, IS DECLARED INVIOLABLE, AND ITS RIGHTS, MINISTERS, AND PLACES OF WORSHIP, ARE TO BE MAINTAINED AND PROTECTED. "

We have not heard that this pledge has ever been withdrawn or abolished. Thus, while admitting the profound justness of the correspondent's words (the italics of which are ours), we permit ourselves to paraphrase the sentence and say that if missionaries and bigots "will deliberately turn liberty into license and go on doing daily as the wretched" (Buddhist) priest has done once (or perchance has *not* done it, at all) then the liberty of such men must be curtailed *pro bono publico (i. e*., of the majority of 1,698,070 Buddhists as against a minority of 267,477 Christians), or the masses of the people, were they as meek and humble as lambs, may be lashed into fury some day, and—produce riots worse than the one under notice at Colombo.

For further corroboration we invite the attention of whom this may concern, to the issue of January 26, 1883, of the *Moslem Friend.* We ask but to compare the utterances of its Mussulman editor with those of the Christian editor of the *Ceylon Observer.* We quote from it a sentence or two.

Last month when we were in company with some of our friends at Matara, we happened to read in the *Ceylon Observer* an editorial condemning our Lord the Prophet, ridiculing our religion and insulting His Majesty the Sultan. One of the hearers grew so indignant as to give expression to severe invectives against the editor of the *Observer,* and we had to pacify him by addressing the company as follows:— 'Dear friends, Mr. Ferguson is undoubtedly a gentleman (?) of considerable learning and research, ... but on the subject of religion he is nothing but a fanatic and his utterances are not entitled to any serious consideration . . . . . . His remarks on our religion, of which he is ignorant, are therefore not worthy of any notice. . . . . . .

We ask any unprejudiced reader whether "Mr. Ferguson" had not merited a "drubbing" from the Mussulmans as well as the hypothetical Buddhist priest from the Roman Catholics? All honour to the infidel non-Christian editor who gives such a lesson of tolerance to the Baptist fanatic!

We conclude with the following letter from "another correspondent"—giving the true version of the Kotahena

riot. Since it is published in the *Ceylon Observer* and left uncontradicted, we have every reason to believe the account correct. Apparently the editor, notwithstanding his desire, *could not* invalidate the statements therein contained.

Your account of the riot at Kotahena is correct as far as it goes, but it is made to appear from that, that the Buddhists were the aggressors: a little more truth which has been suppressed will show that the Roman Catholics were the aggressors. At between 11/2 and 2 o'clock on Sunday the toxin was sounded in three Roman Catholic churches, and within fifteen minutes of that three Buddhist priests were severely assaulted with clubs: George Silva Mudaliyar of Green Lodge will testify to this, for he gave refuge to the priests.

Afterwards nearly 100 men or more with clubs attacked every one they met in Green Lodge Street: hence 20 were taken to hospital. These Roman Catholic scoundrels, fishermen from Mutival, got into premises and struck people. Konay Saram, son of the late Maha Mudaliyar, was severely assaulted with clubs in his own garden; Lawrence, brother of the head clerk, Colonial Office, was assaulted in his own verandah, the tavern was robbed of money; other people, innocent of everything, were chipped. All this took place long long before the pinkama came, and when the pinkama came, the procession and police were attacked. *With regard to the image of Jesus it is a barefaced untruth:* Major Tranchell and the Inspectors will testify to this. Could you believe for a moment that these gentlemen would have escorted a procession with these effigies?*

Fault is found because yesterday people from Koratola came armed. Why did they do so? Not to attack, but to defend themselves, for their priests were assaulted, their friends murdered, their procession tumbled into fields, their carts burnt the day before, and therefore they came prepared to defend themselves. Was it right, after permission was given by the authorities, and scores of pounds spent on the pinkama, and miles upon miles walked by the poor women and children, to stop the procession? Why not have taken charge of the arms and other weapons and safely escorted them to the Wihara? Has the Roman Catholic only privileges? The defence of Irish horrors and the ring of the tocsin are the same. Why did not the Roman Catholic priests step out amongst the crowd and quell their people's disturbance? Can the Roman Catholic priest go forth now into the country without the risk of being assaulted, and who knows whether Protestant missionaries may not be similarly handled?

This settles the matter and we can leave it to rest. The sworn evidence of Major Tranchell, Acting Inspector General of Police, shows also that it is not the Buddhists who

---

* A false report was spread by the Roman Catholics, that the Buddhist procession carried on a stick the image of a crucified monkey.

---

were the aggressors,* and now what is the moral to be deduced from, and the conclusions to come to, after reading the dishonest hints thrown out by the *Ceylon Observer,* who would incriminate Theosophy in the matter? Simply this. What has happened and threatens to happen any day

---

* In support of our assertion, we give the following extracts from Major Tranchell's evidence, as published in the *Bombay Gazette* of 7th April:—"I am acting Inspector General of Police. I verbally authorised the procession to come to Kotahena to the Buddhist Temple . . . . . . Having heard that on a previous occasion offence was taken by the Catholics at images in a Buddhist procession, I sent Superintendent Holland to inspect the procession were it started Close to the turning up of St. Lucia's Street, I saw a very large and excited mob armed with bludgeons and sword of the sword fish . . . . . . Seeing all the mob excited and all armed, I apprehended violence. Most of the men in the crowd had a white cross painted on their fore-head or waist. I believed them to be Roman Catholics . . . . . . As we neared, a number of men (R. Catholics) approached towards us determined to resist us, with yells, bludgeons and all kinds of things . . . . . . and, we were met with a shower of brickbats and stones from the opposing party . . . . . . Meantime the Buddhists forced three double bullock carts with paraphernalia on . . . . . . There were no missiles in them. As the carts neared the Catholics, a body of the latter ran down, seized the bullocks, belaboured and killed five of them, and the carts were drawn up in a heap and set on fire. Meantime showers of brickbats and stones were thrown, ... Adjutant of the R. D. F. rode up a little in advance of the troops when the Catholics seeing that Military assistance was at hand, gradually dispersed . . . . . . When I passed the Buddhist procession they had no offensive weapons in their hands. There was a very large number of women, several hundreds, in the procession. It was a perfectly orderly

procession, going in quite a proper manner” . . . . . . In his cross-examination, the following facts were disclosed:—"There were girls and women of all ages. I went right through the procession from beginning to end. I looked as well at everything as I could, and I saw nothing objectionable . . . . . . Buddhists have had, I am informed, a general permit for a procession in the month of March, but in my mind there was a doubt whether they should have it on Good Friday and Saturday, and I saw some leading Buddhists, and they agreed not to have any on those days, to avoid annoying the Catholics. They then pressed for one for Easter Sunday . . . . . . I consulted the R. C. Bishop, who said there would not be the slightest objection to the

DR. SAMUEL CHRISTIAN FRIEDRICH HAHNEMANN
1755-1843
Reproduced from *Hahnemann: The Adventurous Career of a Medical Rebel,* by Martin Gumpert, New York: L. B. Fisher, 1945.
(*Consult Appendix for biographical sketch.*)

JOHN DEE
1527-1608
From an old painting reproduced in *John Dee,* by Charlotte Fell Smith, London: Constable & Co., 1909.
(*Consult Appendix for biographical sketch.*)

is due to the aggressive policy, intolerance and bigotry of the Christian converts and the absence of every effort on the part of their priests to control their turbulent spirit. It is again and once more the old but suggestive fable about the "Evil one" repeated; the devil who to defeat God and thwart the ends of Justice and of Right sows on earth the seeds of the thousand and one conflicting religious sects; the seeds sprouting and growing into the strong weeds that must stifle finally mankind, unless speedily destroyed and annihilated. To accuse the Theosophical Society of the Colombo riot is as wise as to throw upon it the blame of the proposed dynamite horrors in London under the laudable pretext that there are Irish gentlemen among its members. The Society *has no creed,* and respects and teaches every member to respect all creeds, while honouring and protecting his own above all others. It has Christians

—————

procession on Easter Sunday. *He seemed pleased that the Buddhists had deferred to them in respect of the Friday and Saturday, and seemed anxious, if anything that they should have it on the Sunday.*"

All this clearly proves that—(1) The alleged image of a "monkey on the crucifix" was a false pretext to attack the Buddhists; (2) The Buddhists had not the remotest idea that they would be assaulted, as they would not in that case have brought their women of whom there were "several hundreds" in the procession, and would not have come armless and defenceless but would have asked the protection of the Authorities; (3) The majority (the Buddhists) gave deference to the feelings of a comparatively very small minority (the Catholics) as acknowledged by the R. C. Bishop himself but were the first victims of their good nature; (4) It was left to the Buddhists, the Godless Heathens, to set an example to the Christians by adhering to the alleged teaching of Christ, viz., "Love thy neighbour as thyself"; (5) The bloodthirstiness of the Catholics is exemplified in their killing the poor bullocks who certainly had no responsible share in the procession; (6) The Roman Catholic Bishop, although apparently satisfied for the *tolerant spirit* of the Buddhists, did not take care to control the *intolerant* enthusiasm of his "converts," by sending some priests or going immediately to the spot of the riot and ordering them to desist from such disgraceful acts; (7) Neither the Catholic priests, if any, were near the scene of action, nor the laity, some of whom were there and who were "begged" by Major Tranchell to "use their influence with the Catholics," would do it. These facts speak for themselves and no further comment is necessary.

—————

as well as Hindus and Freethinkers among its members in Ceylon, though the great majority are certainly Buddhists. Christian Fellows having the right to protect and defend their faith, the Buddhists have the same right as also that of aiming at "the revival of Buddhism." So strict are our rules, that a member is threatened with immediate expulsion, if being a *Theosophist,* he opposes or breaks the law of the country he inhabits,* or preaches his own sectarian views to the detriment of those of his fellow brothers.† We invite the *Ceylon Observer* to search among the thousands of Theosophists to find any lawbreaker, criminal or even one avowedly immoral man among them—no one being able, of course, to answer for the hypocrites.

We conclude by pointing out once more to the deadly results of sectarian fanaticism. And, we assert, without fear of being contradicted, that were all to become Theosophists, there would be neither in India nor in Ceylon religious or any other riots. Its members *may and will defend themselves and their respective religions.* They will never be found the aggressors in any such disgraceful disturbances.

---

* Art. XIV.—Any fellow convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society.— (*Rules of the T. S.)*

† Art. VI.—No officer of the Society, in his capacity of an officer, nor any member,-has the right to preach his own sectarian views and beliefs, or deprecate the religion or religions of other members to other Fellows assembled, except *when the meeting consists solely of his co-religionists.—(Rules of the T. S.)*

The underlined sentence shows that in preaching Buddhism in Ceylon, Col. Olcott only exercises his right, since he preaches it to a meeting intended to consist solely of his co-religionists. No Christians are invited nor need they come. No one can accuse the President of preaching Buddhism to Hindus, or anything but ethics when there is a mixed assembly of Theosophists of different faiths.—*Ed.*

Collected Writings VOLUME IV

1883

THE MAGIC OF THE NEW DISPENSATION

[*The Theosophist,* Vol. IV, No. 8, May, 1883, pp. 200-201]

[H. P. B. begins by quoting from The New *Dispensation* of April 1, 1883, a long description of a number of conjuring feats with a supposed symbolical significance performed by Keshub Chunder Sen at one of his religious meetings. On this she comments:]

The *Brahmo Public Opinion* giving us an insight into, and an explanation of, what otherwise may have been mistaken by many "innocents" for *pakkâ* "miracles" produced by the divine Visitor, who stands accused of calling daily upon the minister of the New Dispensation—ventilates its just wrath in the following remarks:

On the eve of his intended gradual retirement from public life, Babu Keshub Chunder Sen seems bent upon exhibiting to the world all his accomplishments. It is still remembered by the friends of his schoolboy days that Babu Keshub Chunder Sen could successfully imitate some of the arts of celebrated jugglers. But with the growth of earnest thought and more serious occupation, these gay freaks of his youth were quietly forgotten, and Mr. Sen found himself heading quite a different movement. But now, as if he had nothing more serious to do, he seems busy with beguiling himself and the public, with the boyish feats of his schooldays. The most recent addition to his already numerous inventions, has been the display of feats of jugglery on the occasion of the last performance of the New Dispensation drama . . . The reader need only be told in addition, that the juggler was Babu K. C. Sen himself. We are sorry indeed that the name of God was thus made the subject of jugglery, and that religion was ever associated with the arts of the magician. . . . Surely his ideas of the fitness of things, and his reverence for the name of religion, must have undergone a great change before he could descend so low. After this we pity Mr. P. C. Moozoomdar the more, for he has taken upon himself a hopeless task, that of defending a chief who is actually playing ducks and drakes with his reputation as a minister of religion.

While pitying the ruffled feelings of our grave contemporary—whose religious susceptibilities must have received a terrible shock—we can neither sympathize with, nor yet confess to any such sorrow on our part. Indeed, we rather feel highly gratified with the new development. With an eye to future events we already perceive that the hitherto unprecedented mode of worshipping, will soon find worthy imitators and thus achieve the grandest results. There is hope that following the good example, in another decade or so, half of the population of India—Mussulman dervishes and Christian Salvationists helping—will turn its temples, mosques and churches into theatres and circuses, for purposes of religious *tamashas.* Thus, the "deeper principles of the new faith" will be henceforth explained, indeed, "as they had never been explained before." Then, the *hoi polloi* will be "taught divine wisdom" by *padri*-chorographers, whose flying battalions on the light fantastic toe may be used for the purpose of swiftly pursuing and catching sinners by their coat tails and head-locks, to be *saved* whether

they will or not; and we may hope to see "padri-*nautches,*" "padri-minstrels" and "padri-*jadoowallas.*" The alliance and kind brotherly help of the Bhutan and Sikkim Dugpa-lamas, as that of the Singhalese devil-dancers, is strongly recommended in this case. It is to be sought by all means, and their costumes, solemn awe-inspiring masks of pigs' and bullocks' heads, and tuition, thankfully accepted and adopted. The signs of the times are all there, and a most important religious reform in a near future may be expected now with full confidence.

But there are other reasons why we should feel thankful to the great Calcutta artist and deviser. Out of several "reformers" of benighted India, one, at any rate, has now condescended, with extremely laudable sincerity, to put aside his canting role of "God confabulating" seer, *to appear*—if we can credit the *Brahmo Public Opinion's* information, in what seems to be his inborn characteristics—those of a "clownish-looking juggler" who, from his schoolboy days, "could successfully imitate some of the arts of celebrated jugglers." Then, besides the fact that the world

of theists cannot be too thankful to Babu Keshub C. Sen for trying to infuse into the usual owl-like gravity of prayers and divine worship a streak of innocent mirth, sport and frolic—drollery never failing to attract more than irksome prosy solemnity—the charming novelty of the thing should be also taken into consideration. Enacting parables and "performing wonderful conjuring tricks" for the greater glory of God, is not an everyday sight: and we have now the explanation of the profound sympathy shown to, and the passionate defense of, the processional and professional Salvationists by the Calcutta mystic. Melpomene and Terpsichore are sweet sisters to Thalia of the mask and shepherd's crook, and our Babu seems to be bent on devoting all the nine Muses to the service of God, including Erato, made so much of by King Solomon. True, it may be objected that the main idea—that of proving that "God can be seen and heard" by the help of *bogus* phenomena and "magical apparatus"—is not exactly novel; in fact, that it is as old as the hills. But it bodes fair that the "New Faith" should follow so closely in the well-trodden paths of the "old ones." And even though—from the day, in fact, that the first couple of Roman Augurs had upon meeting to plug their cheeks with their tongues to conceal laughter, and down to our own times when the holy Neapolitan friars are still entrusted with the delicate operation of making St. Januarius' blood boil and sing—the priests and servants of God of nearly all other creeds have to call in occasionally jugglery to their help to prove the existence of their respective deities—this detracts nothing from Babu Keshub's glory, as a genuine inventor and a discoverer. The additional and very sensational method adopted by him of boldly proclaiming the *soi-disant* divine miracles as simply conjuring tricks, is as unusual as it is novel, and is as highly commendable. We take Babu Keshub under our protection, and recognize his every right to demand a patent from both the Lord Bishop of Calcutta and the Maharaja of the Vallabhacharyas.

In addition to all this he has shown himself a true democrat and the protector as well

as the benefactor of the

humble and the poor. The strolling, naked *jadoowalla* has now every claim to the title of "teacher, who imparts wisdom through allegories and metaphors." Thus, whenever we witness from the secure depths of our verandah, a street juggler offering his *mongoose* a dainty lunch off the head of a foredoomed cobra, and see further on the latter —though headless—resurrected to life in half an hour or so owing to the miraculous influence of a monkey's skull placed on the beheaded trunk of the serpent, we will bear in mind "the deep spirituality" . . . contained in this "magical feat." Remembering the wise lesson that "great prophets and seers have spoken (and acted?) in parables," and that "God always speaks through nature," as his devotee we will hear and understand Him the better owing to the great lesson taught through the "mongoose-cobra-monkey" trick. For the first time in our life, we will clearly perceive that the mongoose represents infallible "divine wisdom, or blind faith," devouring and swallowing up, like Aaron's rod, "Human Reason" or "fallible intellect"—the latter, agreeably with the tenets of the New Dispensation the devil's gift, "the formidable foe . . . at whose hands it (the Holy Dove or Holy Ghost, which is the same thing) eventually fell a victim." The monkey's skull, of course, will remain an emblem of the active potentiality, in our sight, of that same blind faith to resurrect dead animals and extract moonbeams out of cucumbers—in the allegorical and metaphorical sense. Hence, our profound gratitude to the Minister who through his inexhaustible arsenal of religio-mystical inventions, has taught us a never-to-be-forgotten lesson of wisdom. Some slight improvements in the programme may, perhaps, be also respectfully suggested. Thus, for one, the rose-water and *sherbet* meant to demonstrate practically the ever-flowing "nectar of God's love, through a small pipe"—first, in consideration to the drinking preferences of Calcutta, "the holy city of Aryavart," and then as a fitter emblem of one of the attributes of the "Maker of all life"—might be suggestfully replaced by genuine *eau-de-vie,* the "water of life" of the Frenchman. Apart from this trifling change, we find little to criticize in the

new departure, but on the contrary venture to predict it the brightest future. His reform *must* in time prove fruitful in results, as in the words of the Bishop of Durham, commenting upon the Salvation Army: "the exaltation of sensationalism into a system is perilous in the extreme. When the most solemn events . . . are travestied, and the deity's name profaned in parodies and common songs—awe and reverence being the soul of the religious life—he, therefore, who degrades the chief objects of religion by profane associations, *strikes at the very root of that religion."*

Collected Writings VOLUME IV
1883

DEVACHAN

[*The Theosophist,* Vol. IV, No. 8, May, 1883, p. 202]

Will you kindly permit me a question?

In Vol. IV, No. 2, on page 29, I find, that in the state described as Devachan the spiritual monad leads for very long periods an existence of unalloyed satisfaction and *conscious* enjoyment, however without activity, without exciting contrasts between pain and pleasure, without pursuit and achievement.*

Now, how can a conscious existence without activity or pursuit be one of satisfaction or enjoyment? Would not annihilation be preferable to such a state of indolence? In the Christian heaven there is at least the waving of palm leaves and harping. A poor amusement indeed; but better than nothing? Please explain.

Hoping that my inquisitiveness will give no offence.

I am very respectfully,

Your obedient servant,

R. HARTMANN, F.T.S.

Georgetown, Colorado, *January* 31.

Our correspondent's question has been already anticipated by the important appendices added to the recent

—————

* [Vide "Death and Immortality," in the present Volume, where H. P. B. appends a long explanation to N.D.K.'s Letter to the Editor.—*Compiler.*]

—————

"Fragment" on Devachan.* To realize the conditions of spiritual existence of any sort it is necessary to get above the plane of merely physical perceptions. One cannot see the things of the spirit with the eyes of the flesh, and one cannot successfully appreciate subjective phenomena by help only of those intellectual reflections which appertain to the physical senses. "How can a conscious existence without *activity or pursuit* be one of satisfaction or enjoyment?" It would only emphasize the mistaken idea which this question embodies if one were to ask instead, "how can a conscious existence without athletic sports and hunting be one of enjoyment?" The cravings of man's animal or even bodily human nature are not permanent in their character. The demands of the mind are different from those of the body. In physical life an ever-recurring desire for change impresses our imagination with the idea that there can be no continuity of contentment, without variety of occupation and amusement. To realize completely the way in which a single vein of spiritual consciousness may continue for considerable periods of time to engage the attention—not only the contented, but the delighted attention—of a spiritual entity, is probably possible only for persons who already in life have developed certain inner faculties, dormant in mankind at large. But meanwhile our present correspondent may perhaps derive some satisfaction from the fact—as explained in recent essays on the

subject—that one sort of variety is developed in Devachan in a very high degree; viz., the variety which naturally grows out of the simple themes set in vibration during life. Immense growths, for example, of knowledge itself are possible in Devachan, for the spiritual entity which has begun the "pursuit" of such knowledge during life. Nothing can happen to a spirit in Devachan, the keynote of which has not been struck during life; the conditions of a subjective existence are such that the importation of quite external impulses and alien thoughts is impossible. But the seed of thought once sown, the current of thoughts once set

—————

* [This "Fragment" was mainly a paraphrase of the teachings contained in Letter No. XXV of *The Mahatma Letters to A. P. Sinnett.—Compiler.*]

—————

going (the metaphor may freely be varied to suit any taste), and then its developments in Devachan may be infinite, for the sixth sense there and the sixth principle are our instructors; and in such society there can be no isolation, as physical humanity understands the term. The spiritual ego in fact, under the tuition of his own sixth principle, need be in no fear of being dull, and would be as likely to sigh for a doll's house or a box of ninepins as for the harps and palm leaves of the mediaeval Heaven.

—————

Collected Writings VOLUME IV

1883

THE SEVENTEEN-RAYED SUN-DISC

[*The Theosophist,* Vol. IV, No. 8, May, 1883, p. 202]

The following interesting letter was received by us from Fresno, California. As it is a private one, we can give but extracts from it.

Exploring Copán and Quirigua in Honduras and Guatemala last year, I had the good fortune to make a discovery, which I am sure will interest you. As you are aware, the most prominent sculptured monuments in Copán consist of four-sided columns of from 10 to 12 feet high. These columns represent generally only on one side large sculptured personages in high relief.

The other sides again contain ornaments and glyphic inscriptions, hitherto not read or deciphered. One pillar, not previously described, however, contains only hieroglyphics arranged on all sides. It seems to be a record, perhaps of laws, perhaps of historical events. This pillar is about 10 feet high, and the sides 3 and 4 feet wide respectively. But the most remarkable [feature] is that this pillar was covered by a cap in the shape of a very low truncate pyramid. On this pyramid was seen a forced dead head of colossal dimensions and surrounding the same was an expanded "sun-disc," crowning the very cap. The rays of the sun-disc were distinctly marked. The similarity of the same and the sun-disc common in the Egyptian monuments was so marked, that it immediately struck me that the *number* of *rays* must be 17, the sacred number of the Egyptian sun-disc. Upon counting the rays they were found to be as expected—17.

Now is this a pure "coincidence," or is it another link in the broken and scattered chain, whose finding points toward an ancient connection between the Central American peoples, the Mayas and other races, and the Egyptians by means of a connecting Atlantis?

Another curiosity, naturally a "coincidence," is worthy of notice. One of these sculptured personages dressed in priestly robes and holding in his hand a small square box, has his legs above the sandals ornamented with the CRESCENT. The same sign was used by the Romans to signify immortality and similarly placed above the sandals.

Cannot your trans-Himalayan Brothers give us any clue to these hieroglyphics inscribed on the Central American Monuments? Or have you no Psychometrists who could decipher them psychometrically. If any one should be willing to try to do so, I would send him a small portion of one of the glyphs I have in my possession, and maybe some good will come out of it.

E. G.

Assuredly the discovery mentioned in the above letter—the pillar with its 17-rayed sun-disc—points once more to an ancient connection between the central American peoples and the lost continent of Atlantis. The uniformity in the symbolic meanings of American antiquities, and of antiquities connected with the "Wisdom Religion" in Egypt or any other parts of Europe or Asia where they may be observed, is certainly far more remarkable than would be agreeable to theorists who wish to account for it by help of that hard-worked servant—coincidence. It has been traced with great patience through many different departments of archaeology by Mr. Donnelly in his recent *Atlantis: the*

Antediluvian World. The second part of the title of this volume, by the way, will not be quite acceptable to students of the subject who approach it from the side of occult science. The deluge is better left alone until cosmogony is more generally understood than at present. There is no one deluge that can conveniently be taken as a turning point in the world's history—with everything before that antediluvian, and everything of later date—postdiluvian. There have been many such deluges cutting [off] the various races of mankind at the appointed time in their development. The situation has already been referred to in the "Fragments of Occult Truth." During the occupation of the Earth for one period by the great tidal wave of humanity, seven great races are

successively developed, their end being in every case marked by a tremendous cataclysm which changes the face of the earth in the distribution of land and water. The present race of mankind, as often stated, is the fifth race. The inhabitants of the great continent of Atlantis were the fourth race. When they were in their prime, the European continent was not in existence as we know it now, but none the less was there free communication between Atlantis and such portions of Europe as did exist, and Egypt. The ancient Egyptians themselves were not an Atlantic colony. Mr. Donnelly is mistaken on that point, but the Wisdom Religion of the initiates was certainly identical and hence the identities of symbolical sculpture. This is what the "Himalayan Brothers" say. Whether any of our psychometrists will see any further depends on the degree of their development. At any rate, we accept the offer of our esteemed correspondent with thanks and will expect the promised portion of the glyph, before we venture to say anything further.

―――――――

Collected Writings VOLUME IV
1883

DO THE RISHIS EXIST?

[*The Theosophist,* Vol. IV, No. 8, May, 1883, p. 203]

With reference to a *"Hindu Theosophist's"* query and your reply thereto on page 146 of the March *Theosophist* whether Hindu *rishis* of old do exist in flesh and blood, what say you to the communication of the Madras Yogi, Sabhapati Swami in *The Theosophist* of March, 1880, Vol. I, p. 146?

Thus writes Sabhapati Swami: "The founder of our Ashrum, viz.: His Holiness the Agastya Mooni, who died, according to the common chronology, many thousand years ago, *is still living,* with many other *rishis* of his time." The italics are not mine.

ANOTHER HINDU THEOSOPHIST.

We say (*a*) that our correspondent's quotation being on page 146 he might easily have glanced on page 147 and found (col. 1) the following remark: "It is presumably

almost needless, in view of the paragraph on the opening page, to remind the reader that the Editors of the Journal are not responsible for any views or statements contained in communicated articles, etc."

(*b*) That Sabhapati Swami is welcome to imagine and may believe that the moon is made of green cheese and prove himself very sincere in his belief. But what has that to do with the Editor's belief upon the subject? and (*c*) that all the Hindus, past, present and future, to the contrary, could not make us *believe* that a man of our present fifth race, and of the fourth cycle Round, can or ever could live more than 300 to 400 years *in one body.* We believe in the latter, *i.e.,* we know it to be *possible,* though highly improbable in the present stage of evolution, and so rare a case as to be nigh unknown. If science in the face of Dr. Van Oven gives 17 examples of age exceeding 150, and Dr. Bailey in his *Records of Longevity* a few as high as 170— then it does not require a great stretch of "credulity" in admitting the possibility of reaching through *adept* powers the double of that age. Therefore, if we claim to *know* that such a thing is possible, Sabhapati Swami has perhaps an equal right to claim that he also *knows* that some exceptional men (Rishis) live "several thousand years." It is a matter of personal opinion—and it remains with the public jury to decide who of us is nearer the truth.

Collected Writings VOLUME IV

1883

COMMENT ON "ANOTHER 'SPIRITUAL' PUZZLE"

[*The Theosophist*, Vol. IV, No. 8, May, 1883, pp. 203-204.]

[Under the above title is published a letter in which the writer relates a curious experience, and asks for an explanation. He had been subject to "most unpleasant sensations" for a week subsequent to the sudden death of his neighbour whom he "knew little," finally receiving "through impressions" a communication from him. The deceased neighbour appeared to be seeking sympathy and help. At the same time the widow of the deceased called upon the

writer, saying that she had seen her husband, and he had tried to speak with her.

The letter ends with the query: "What is the explanation, presuming, of course, that the two manifestations were from the same source?"

H.P.B. appends the following note:]

This letter has been neglected for some time by reason of more pressing claims on our attention. The case described is an illustration of spiritual communications of a class which very naturally render empirical observers of such phenomena reluctant to accept what is nevertheless their true explanation: The "communicating intelligence" is not really an intelligence at all; it is partly a reflection of ideas in the mind of the living medium, partly a survival of impulses imparted to the *kama-rupa,* or fourth principle of the deceased person, before the separation therefrom of the intelligence which really belonged to it in life. The long message imparted by impression to our correspondent takes its form from his own mind. His friend must have died thinking of him, however slight their acquaintance was during life. The true soul of the dead man went its own way having the fourth principle, the agent and instrument of its volitions during life, impressed with an unfulfilled impulse to communicate with our correspondent. The *kama-rupa* then blindly and unconsciously awaited its opportunity and pressed in the direction of its fulfilment. The vision seen by the widow was provoked by another of the dead man's latter impulses—perhaps the very last and strongest. The *kama-rupa* had, so to speak, received its orders which it could not help fulfilling.

Collected Writings VOLUME IV
1883

PARABRAHM, DEFINED BY VEDANTINS

[*The Theosophist,* Vol. IV, No. 8, May, 1883. pp.204-205]

I beg to call the attention of those who are interested in the question of "Personal, Impersonal, or No God," to the following extract of a dialogue in Urdu which took place between myself and a Sannyasi (Brahmin ascetic) at Lahore Railway station on the evening of the 3rd instant. He is a Chela of a Vedantin Sannyasi of Benares known as Śankar-Giri Swami. He has studied, he said, *Guru Gîtâ* and *Upanishads*. He refused to give out his name, of course, for no Sannyasi will ever give it.

Q.: Is God kind?

A.: Paramatma is the *sat* (essence) of everything and *all* the rest is *mithya* (illusion) brought on by ignorance. There is nought but Parabrahm. To whom or to what then can it be kind?

G.: Do you pray?

A.: To whom am I to pray? I do not, for I am myself Parabrahm. I only contemplate. Contemplation is a state of mind.

. . . . . .

Q.: Are you then a nastika (atheist)?

A.: No.

Q.: Are you a Mussulman or a Christian?

A.: Neither.

Q.: What religion to you then belong to?

A.: I am a Buddhist, that is to say, a Vedantin of Śankaracharya's school.

I *thrice* questioned whether he was a Buddhist, and to my utter amazement he *thrice* replied in the affirmative. I am myself a strict orthodox Brahmin and believe in one Personal God, discarding the idea of the thirty-three crores of gods.

RAMJI MALL PANDIT,
Clerk in the Rohilkhand Patriotic Association's Office. (Travelling on duty with the President.)

Sialkot, 4*th April,* 1883.

The above statement took place in the presence of a Chela from the north who corroborates the statement.

(RAI) BISHENLALL, F.T.S.

So true is the claim that there is no difference whatever between esoteric Buddhism and those Vedantins who understand the correct meaning of Śankaracharya's teachings—the advanced Advaitees—that the latter are spoken of throughout southern India as *Prachchhanna Bauddhas*—or "Buddhists *in disguise"* especially by the *Viśishtâdvaitees.*

Collected Writings VOLUME IV

1883

THE RELIGION OF THE FUTURE

[*The Theosophist,* Vol. IV, No. 8, May, 1883, pp. 205-206]

Occultism teaches us that ideas based upon fundamental truths move in the eternity in a circle, revolving around and filling the space within the circuit of the limits allotted to our globe and the planetary or solar system; that, not unlike Plato's eternal, immutable essences, they pervade the sensible world, permeating the world of thought; and, that contrary to chemical affinities, they are attracted to, and assimilated by, homogeneous universals in certain brains exclusively the product of human mind, its thoughts and intuition; that in their perpetual flow they have their periods of intensity and activity, as their durations of morbid inactivity. During the former, and whenever a strong impulse is imparted on some given point of the globe to one of such fundamental truths, and a communion between kindred eternal essences is strongly established between a philosopher's interior world of reflection and the exterior plane of ideas, then, cognate brains are affected on several points, and identical ideas will be generated and expression given to them often in almost identical terms.

The correctness of this doctrine was often ascertained by modern occultists, and is once more shown as something above a mere plausible conjecture just at present. A correspondent of our contemporary, the *Indian Mirror,*

writing from Italy (see issue of March 31, 1883), tells us that it has been his good fortune since he came to Florence:

> To meet with a gentleman from Philadelphia, in the United States who has written a work, entitled *"The Religion of the Future," which is still in manuscript.* This gentleman, the author, was brought up as a Quaker, but would not be considered orthodox by that body now. His opinions have been modified so materially by his travels in England, Germany, and elsewhere, as to make him quite heretical.

It is the brief summary of the manuscript of *The Religion of the Future*—as given by the correspondent—that attracted our attention. The name of the Quaker gentleman is not mentioned; but had we been told that the work was written by our "Lay Chela," who, with regard to the fundamental doctrines explained by him, is the faithful amanuensis of one of the Himalayan Masters—we would have accepted it as a matter of fact. It is most probable that when *The Religion of the Future is* read in its completeness, there will be found more than one page and chapter, perchance, that will appear to the correctly-informed occultist as grotesque and heterodox. Yet though it may sin in its details, it is perfectly correct in its essential features as far as we understand it. Let our

students of occult science judge.

The peculiar tenet of *The Religion of the Future is* that *Matter and Life are equally eternal and indestructible;* that the *Universal Life is the Supreme Being, not necessarily Omnipotent,* but of powers infinitely transcending anything of which we have a conception on earth; *that man, on becoming fitted for absorption by moral purity, is absorbed into this Universal Life or Supreme Being, being subject to frequent appearances on earth, until that moral purity is attained- and that the sum of all the experiences of the noblest of animated beings, from all parts of the Universe, is added constantly to the intelligence of the* Universal Life.

We have italicized the most striking passages. Rendered in plain language and amplified, the Arhat esoteric doctrine teaches that (1) "'Matter and Life are equally eternal and indestructible,' for—they are one and identical; the purely subjective—hence (for physical science) unprovable and unverifiable— matter becoming the ONE life or what is generally termed 'Spirit.' (2) The hypothetical deity (or God as a personal *Being)* as something unattainable by,

and incomprehensible to, logic and reason, being never speculated upon or taught—since occult science takes nothing on *faith—is* classified with the highest of abstractions, and perceived and accepted in what we call 'UNIVERSAL LIFE.' (3) Omnipotent only through, and in conjunction with, the immutable, eternal Laws of Nature which are thus the basis upon which Life works, it is not 'necessarily Omnipotent,' *per se.* (4) That man is absorbed into, and becomes one with, the Universal Life, or Parabrahm, only after he is entirely purified, *i.e*., disenthralled from matter and gone beyond the sphere of sense—is a doctrine recognized alike by Buddhist, Hindu and other old Asiatic philosophies; as also (5) that man is 'subject to frequent appearances on earth,' until his double evolution—moral and physical—is achieved throughout the seven Rounds and he has reached the ultimate perfection. The latter doctrine is carefully explained by 'Lay Chela' in the later 'Fragments of Occult Truth.' (6) And last, 'the sum of all the experiences' of man from all parts of the Universe, 'is added constantly to the intelligence of the Universal Life'—means simply this fundamental doctrine of the Secret Science: 'UNIVERSAL INTELLIGENCE is the sum total, or the aggregate of all the intelligences, past, present and future of the universe.' It is the Ocean of Intelligence formed of countless drops of intelligences, which proceed from, and return to it. If they were all taken out, to the last drop, there would be no more Ocean." (*Book of the Arhats,* Sect. IV, leaf 39.)

Collected Writings VOLUME IV
1883

DRAGGED IN AGAIN!

[*The Theosophist*, Vol. IV, No. 8, May, 1883, p. 206]

The bisons, or North American buffaloes, we are told, when migrating, travel in vast solid columns of tens of thousands, which it is almost impossible to turn or arrest in their progress, since the rearward masses, pressing forward, drive the leaders on, whether they will or no. Their

454

roaring is like hoarse thunder, and wide tracts of virgin forests, cultivated plantations and, of course, many a solitary hut of the prairie huntsman are swept away, ground to powder-dust by this living avalanche.

The above picture, with the subsequent reflections thereupon, was suggested to us by seeing our names dragged into polemics with regard to native volunteers. As a simile, it gives a fair idea of the dissatisfied Anglo-Indians in their present state of fury. Roaring themselves hoarse, they seem to press as madly forward as any herd of bisons, driving on their leaders. That they should upset everything in their way, from forest down to hut, or, in plainer words, from the whole Bengali population down to the solitary and harmless Babu, is only as it should be expected, since they are blindly and helplessly driven on by their fury ever since the first impulse was given. This is easy enough to imagine. It is less easy to comprehend, however, why some of them should actually go out of their way to assault individuals that have no more than the man in the moon to do with any one of them in particular, and their political squabbles especially—unless it be on the broad necessitarian principle of the American boy who—unable to satisfy his spite against a stronger comrade—made faces at his sister. During the whole period of our four years' living in India, neither our Society, nor its Founders, nor this Journal had anything to do whatever with politics. Nay, feeling an innate and holy horror for everything connected with it, we have avoided the subject most strenuously. Empires might have fallen down and arisen anew during that interval, but still our Journal as ourselves would not have heeded the catastrophe but given ever our undivided attention to "Occult Truths" and kindred metaphysical problems. Nevertheless, several Europeans among the dissatisfied faction of Anglo-Indians, availed themselves of the opportunity to connect the hapless Theosophists with "Native Volunteers," a movement with which the latter have not the least concern; and, as a result, they have, under various and fanciful *noms de plume,* bravely insulted them in the Anglo-Indian papers. Of course the object is self-evident. Unable to hit Mr. A. O. Hume,

like the Yankee boy, they made "faces at his sister" in the theosophical sense of the word. The first shot having been fired in the *Pioneer* by a "Bailey-Guard" (may the idea of finding out his real correct name by having the pseudonym *anagrammed* never cross the mind of the poor man's enemies!) who declined "to break lances with so doughty a champion of Vegetarianism, Theosophy and Blavatskyism"—a host of imitators followed suit. At the time we write, the controversy appears closed by "Psychologist," in the same paper. A correspondent of that name would make the credulous public believe that Mr. A. O. Hume, who, with him, is transformed into "the dainty Ariel . . . of the realms of Theosophy opened by 'the dear old lady'—is now amusing himself by *performing the bidding* of Col. Olcott, the Yankee Prospero."

Alas, for the quips and cranks of Sydney Smith, that they should be thus outrivalled and eclipsed by an obscure "Psychologist"! Like the Foston of the reverend humorist, notwithstanding their intended sourness, his witticisms are really "twelve miles from a lemon." Mr. Hume, who is kind enough to characterize the clumsy missiles as "good-natured fun," in his answer in the *Pioneer,* rectifies the absurd accusation, thus:

> I notice that "Psychologist," who very good naturedly makes fun of some of the many shortcomings, speaks of me as acting under the behests of Colonel Olcott and Madame Blavatsky. Now I have the greatest respect for these two earnest and self-devoted philanthropists, but though a staunch supporter of the Theosophical Society, which may yet effect the grandest moral and social reforms, I owe it, both to them and to myself, to make it clear that I am not speaking in these matters at the instigation of that very limited, if august, section of native thought which they alone represent.

We should hope not. It would be a most desirable thing were the "Bailey-Guards" and "Psychologists" of the *Pio*neer to concern themselves with people and things they know nothing about as little as "the dear old lady" and the "Yankee Prospero" concern themselves with the non-official Anglo-Indian mob and their undignified brawls sailing under the pompous name of—political agitation.

Collected Writings VOLUME IV

1883

THE TRINITY OF RIGHTEOUSNESS*

[*The Theosophist,* Vol. IV, No. 8, May, 1883, pp. 206-208]

Three other victims "smelling sweet in the nostrils of the Lord!"

The names of Justice North, the Rev. Dr. S. Wainwright, and Mr. Alexander Scott, will go to posterity, if Christendom has any decent sense of gratitude left in it. The first named is the righteous Judge who has sentenced Messrs. George W. Foote, the editor, W. T. Ramsey, the printer, and H. A. Kemp, the publisher of the *Freethinker,* to a rather long term of imprisonment, the "trinity of Unrighteousness," thus finding an avenging Nemesis in the "trinity of Righteousness."

To moderate the zeal of Torquemada, the great Inquisitor, Pope Alexander VI had to name four assistants to help and check at the same time the passion of that holy ogre for burnt human flesh. To moderate the zeal of Justice North, the powers that be over them will have to repeal more than one law, eaten long since by rats, but still alive and cherished in the large magnanimous hearts of those who would call themselves the followers of Christ and the avengers of God, while full of the spirit of Torquemada, they are really but the humble servants of him who tempted the Crucified. The parable about the "talents" in which Mr. Justice North personified the "Master," who "reaps where he sows not, and gathers where he has not strewed," was

---

* [H.P.B. herself identified her own-authorship of this article-when it was pasted in her *Scrapbook X*, 89.—*Compiler*.]

---

represented, with that difference only, that Mr. Foote, "the unprofitable servant," was not accused by him of hiding his Lord's "talent in the earth," but of "prostituting his talents to the work of the devil." Therefore—"thou wicked and slothful servant, be cast into the bottomless pit and outer darkness." There was also "weeping and gnashing of teeth"—only not in the bottomless pit, but on the gallery—and we hope, higher, if there be such an upper story. The words addressed to the righteous Judge by the prisoner after sentence was passed on him (the father of a family, we hear, whose forced absence, and inability to support them for one whole year, will tell on the poor home) are memorable and may yet become historical. "My Lord, I thank you, it is worthy of your creed,"—said Mr. Foote.

And thus, once more is the prophecy fulfilled: "For unto every one that hath shall be

given, . . . but from him that hath not, shall be taken away even that which he hath."

The trial was for blasphemy—an elastic word that, capable of being stretched out *ad infinitum.** The Christmas Number of the *Freethinker* contains the graphic, though, we must say a little too plastic, illustration of the solemn view allowed by divine grace to Moses from within the "clift of the rock," and described with such chastity of style in *Exodus,* xxxiii, 23. Failing to catch the spirit of the divine allegory, the defendants reproduced too faithfully the dead letter of the text, and thus could hardly fail to catch it this time. They were guilty of bad taste and vulgarity, and they

----

* "What is blasphemy?" asks Col. R. Ingersoll in a recent lecture—"First, it is a geographical question. There was a time when it was blasphemy in Jerusalem to say that Christ was God. In this country it is now blasphemy to say that He is not. It is blasphemy in Constantinople to deny that Mahomet was the prophet of God; it is blasphemy here to say that he was. It is a geographical question, and you cannot tell whether you are a blasphemer or not without looking at the map. What is blasphemy? It is what the mistake says about the fact. It is what last year's leaf says about this year's bud. It is the last cry of the defeated priest. Blasphemy is the little breastwork behind which hypocrisy hides; behind which mental impotency feels safe. There is no blasphemy but the open avowal of your honest thought, and he who speaks as he thinks blasphemes."

----

certainly deserved to be tried and sentenced by a jury of— Aesthetics. The jury of Christians by declaring them "guilty" have only thrown dishonour and ridicule upon their own holy Bible. The sentence falls heavier upon the latter than upon the prisoners. We know a Christian gentleman in India who, little acquainted with the Old Testament, offered a sovereign for the Christmas Number of the *Freethinker,* in order to compare the two, and who otherwise would have never heard of the publication.

Having done with No. 1 of the "Trinity of Righteousness," we have to speak of the second and third personages of the same. Rev. Dr. Wainwright and Mr. Scott are respectively the President and the Honorary Secretary of the newly established "Society for the Suppression of Blasphemous Literature," a body that bodes fair to revive the Holy Inquisition if, in the course of its evolution, it is not made to come to grief.

Protestantism recognizing no saints—no statues, therefore, with glories around the heads can be erected to these three truly good men. Nor have they any chance of being canonized after passing through the usual process of beatification, the promoter of faith, popularly and legally known in Rome as "the devil's advocate," being sure to raise all possible objections against the beatification of the three Protestant gentlemen. It is a great pity though; for, if any "friends of God" have ever deserved such honours, it is surely they. Indeed, they have all the needed requisites demanded for it by the Holy See, *viz.* "a general reputation for sanctity, and supernatural gifts"; they having performed the two prescribed ostensible miracles—(*a*) that of resurrecting to life an old and obsolete law for blasphemy, dead as a door nail for over half a century; and (*b*) that other one—of forcing the proud, free-born Briton, whose greatest boast is his absolute liberty from the shackles of mental and physical slavery, to permit its revival and forthwith to see it taken

advantage of and abused. Again, the act of devotion shown to their Maker, by these three saintly characters, is far more meritorious than that of many a glorified saint. Surely the merit of allowing one's unwashed body to be

devoured by vermin for fifty consecutive years, cannot bear for one moment comparison with that of abandoning one's fair name to the vultures—called Contempt and Ridicule—of the generations to come! Let only the Rev. Dr. Wainwright and his worthy Secretary Mr. A. Scott, carry out their threat, and the thundering peals of laughter that will convulse all the educated classes of Europe and America will deafen every bigot, and silence for a long time, if not forever, the croaking sound of psalm-chanting, and nasal singing of every Sunday service and Mass. The astonished question, "What next?"—made by every sane man who had heard of the revival of an old law, of which decent people in England felt already ashamed 250 years ago, is answered by the self-constituted God's bodyguard, Messrs. Wainwright and Scott, in the following lines published in several daily papers:

> WE PROPOSE TO GET UP CASES, AS OUR FUNDS WILL ALLOW, AGAINST PROFESSOR HUXLEY, DR. TYNDALL, HERBERT SPENCER, SWINBURNE, THE AUTHOR OF 'SUPERNATURAL RELIGION,' THE PUBLISHERS OF MILLS MORLEY, THE EDITOR OF THE *Jewish World,* DR. MARTINEAU, AND OTHERS, WHO BY THEIR WRITINGS HAVE SOWN WIDESPREAD UNBELIEF, AND, IN SOME CASES, RANK ATHEISM, IN CULTIVATED FAMILIES.

Are we dreaming, or awake? Is the above grotesque defiance of disgraceful obscurantism thrown into the face of science as of all the enlightened portion of mankind, something more serious than an indecent farce of pseudo-conservatism, and is it really intended as a *bona fide* threat? The sentence passed on the editors and publishers of the *Freethinker* gives it an air of probability undreamt of in this so-called age of progress and freedom of thought. In our bewilderment, we really do not know whether in penning these remarks we are crossing or not the (to us) forbidden boundaries of politics. In these days of sudden surprises, when no one knows what is what, which is which, and who is who, we would not wonder if, like Mr. Jourdain, who spoke all his life prose without suspecting it, we were told that our reflections are "political" and also blasphemous to boot. It would, of course, be a profound honour to share prosecution in the distinguished company of Messrs. Huxley,

Tyndall and Herbert Spencer. Yet—*pro pudor!* assuredly a subscription ought to be raised to secure for the said "bodyguard" comfortable quarters in some pleasant but

solitary place. For instance in one of those asylums which are lately giving hospitality to so many victims of religious frenzy—whenever they escape the gallows—modern imitators of Abraham's sacrifice, the murderers of their sons and daughters who allege to receive divine commands from God to that effect. Already, another old law—against palmistry—having been dug out for the easier prosecution of Mr. Slade the medium, some six years since, with the revival of the law for blasphemy, England may hope to become ere long the world's theatre re-enacting on its cultured and polished boards, and for the edification of all Europe, another series of those mediaeval dramas and bloody tragedies of the palmy days that preceded King William's veto of the witchcraft act, such as witch-burning and Quaker-branding and flogging at the cart's tail. In our days of revivals of everything in general, and mouldy antiquities especially, it is not so very unreasonable to expect to see repeated the scenes that illustrated the reign of Francis I, a pleasant period during the lapse of which 100,000 witches were burned alive. And what more refreshing sight for the liberals of merry old England than the carrying out of this programme, for instance: a whole army of mediums having been subjected to a close examination by Rev. Wainwright and Co., and found all marked by the devil's horn (a sign that every candidate to sorcery bears during his novitiate) are sentenced by Mr. Justice North to public roasting on Charing Cross. Imposing spectacle and scenery! The huge piles of wood are surrounded and protected by a triple row of soldiers of the Salvation Army—Mrs. General Booth, as Commander-in-Chief on the back of an elephant (trophy of India), her banner with its ominous words "Blood and Fire" unfurled, and her double-edged sword, in the shape of a crux ansata and cross combined, ready to cut the ear of any Malchus who would dare to interfere. Orders rapidly passed through telephones. Huge electrical machines prepared, as the wood of the pyres is to be kindled by electric

light, and very huge phonographs in great supply—the last words of mediums confessing to their allegiance to, and connection with, old Harry, having to be recorded and preserved in the phonographs as evidence for the future generations of sceptics to come. Large band of "celestial musicians," gathered from the pagodas of India and converted by Major Tucker to Christianity, playing the March from Wagner's Opera the "Graal" on the death of the Holy Swan. The motley crowd of mediums having been put to death and disposed of *for believing in,* and encouraging the devil; next comes a batch of the Fellows of the Royal society headed by Messrs. Tyndall, Huxley, and Herbert Spencer, sentenced for *not believing* in the horny and cloven-footed gentleman. In consideration for their services and their scientific discoveries, they having furnished the modern Holy Inquisition with telephones, electric light, and phonographs, the sentence of death passed on the learned prisoners is commuted to one more worthy of this enlightened age. To prove that Religion has always proceeded hand in hand with Science and Progress, the erudite *blasphemers* are simply "flogged and branded at the cart's tail" and sent home with a paternal admonition from Comstock, invited for the occasion from America, his travelling expenses being paid from the Missionary funds, replenished by the voluntary

contributions of all the poor servant girls in awe of eternal damnation. The gloomy scene closes with the "Death March of Saul." . . . .

We confess our shortcomings. We prefer brutal sincerity and a frank avowal of despotism to sham protestations of liberty, and— pharisaism. We would a thousand times rather submit to the iron-bound limitations of the Russian Press laws, of censorship, and an honestly open system of autocratism, than risk to trust to the treacherous promises of the deceptive *fata morgana* of English social and religious liberty, as exercised at present. Why not be honest, and confess at once that the free-born Englishman is free, only so long as no old laws, *reliquiae* of an age of barbarism, are dragged out to light as a weapon against him by the first Pecksniff-like scoundrel who chooses to satisfy his

grudge and spite against his better ones? After which, this vaunted freedom may be snuffed out under the extinguisher left by law at the sweet will and pleasure of any prejudiced or bigoted judge. Freedom of thought, freedom of speech, and along with it social freedom, are simply delusions like all the rest; the will-o'-the-wisps, the pitfalls prepared by the old generations to ensnare the new ones, the credulous and the innocent. "So far shalt thou go and no further!" says the terrible but honest genius of the Russian Press, pointing with his finger to the boundaries prescribed by censorship; while the Englishman who sings so proudly

"Britannia rule the waves!
Britons never, ne—ver, n-e-v-e-r, shall be slaves!"

finds himself before he has hardly time to draw the last note, in the tight embrace of Public Opinion, the boa constrictor-like Mrs. Grundy; who, after squeezing breath out of him, coolly throws him right into the clutches of some other such "Trinity of Righteousness" that may be watching its main chance from the top of some other pile of obsolete and long-forgotten, but still-existing, laws. . . .

Thus, it would appear that Protestant England, which has rejected with the rest of the Roman Catholic dogmas, laws and usages, that of the *Index Librorum Prohibitorum* and *Expurgandorum,* and filled miles of columns in her newspapers with scornful remarks upon Russian censorship, allows after all her pious judges and clerical bigots to have the best of her in various underhanded ways. And why should they not, since there is no one to check their zeal? Adding cant to piety, and treachery to intolerance, by pouncing upon their chosen victims unawares, they could never serve in any more appropriate way the God *created by them in their own image*—the "Lord," who promised Moses "I will harden Pharaoh's heart," and who has hardened it about a dozen times for the mere pleasure of multiplying his signs and wonders, and then punishes by putting his own victim to death.

Dies irae! . . . Non omne licitum honestum. We prefer Mr. Foote's actual position to that of his severe Judge. Aye, and were we in his guilty skin, we would feel more proud, even in the poor Editor's present position, than we would under the wig of Mr. Justice North, who, Solomon-like, sits in all his glory rendering judgments "after his own heart."

____

Collected Writings VOLUME IV

1883

MISCELLANEOUS NOTES

[*The Theosophist,* Vol. IV, No. 8, May, 1883, pp. 182, 189]

We acknowledge, with thanks, the receipt of Mr. Lillie's *Buddha and Early Buddhism.* The subject of the work being one to which the greatest interest is attached, it was sent by us for careful review to a Buddhist scholar, a gentleman who has thoroughly studied both the Southern and Northern systems of Buddhism, and who is the most fitted person to give an impartial view upon the vexed question that now divides such two eminent scholars like Mr. Rhys Davids and Mr. Lillie. We will not anticipate much the opinions of the learned Pandit by saying that those who think that the doctrines of the Lord Buddha do not form a system complete in themselves, but are a modification of Brahmanism, make a singular mistake. These doctrines are not a modification but rather the revelation of the real esoteric religion of the Brahmans, so jealously guarded by them from the profane, and divulged by the "all-merciful, the compassionate Lord," for the benefit of all men. It is only the study of Esoteric Buddhism that can yield to scholars the real tenets of that grandest of all faiths.

. . . . . Theosophists of all creeds, that is to say, every person in every Church, who makes personal efforts to attain the higher knowledge, whether or not he calls himself such, or even knows himself to be of the class so denominated. . . .

Collected Writings VOLUME IV

1883

COL. OLCOTT'S WONDERFUL SUCCESS

[*The Theosophist,* Vol. IV, No. 8, *Supplement,* May, 1883, p. 3]

[Mr. P. C. Sen having written to *The East* describing the cure by mesmeric treatment on the part of Colonel Olcott of two of his relatives, the Editor of *The East* wrote: "Surely our correspondent does not mean to say that miracles are possible even at this fag end of the nineteenth century. If not, then why this attempt at ascribing these alleged cures to supernatural agencies?" On this H. P. B. commented as follows:]

Mirabile dictu! The esteemed Editor of *The East* must surely have been labouring under a biological hallucination at the time of penning his—to say the least—ill-humoured remark. What is there in Mr. Purna Chundra Sen's above-quoted letter to make him suspect his correspondent of making an attempt to ascribe Col. Olcott's cures to "supernatural agencies"? Are the words: "wonderful recovery," "skilfulness in Mesmerism," "ability," etc., etc., synonyms of "supernatural agencies"? The Theosophists do not, as a rule— least of all the Founder—believe in, or attribute anything whatsoever to "miracle" or *supernaturalism;* nor do they ever allow their members, if they can help it, to have any such superstitious ideas "at this fag end of the nineteenth century." We do not find in the above-quoted letter one word reminding in the remotest way of any "superstition." Had Mr. Purna Chundra Sen, or the President-Founder, attributed his cures to the intervention of God or Divine Providence, then would the ill-humoured remark have indeed its *raison d'être.* But we suspect that it is just because of his letter being quite innocent of any

such gushy allusion—some people laying all and everything at the door of that hypothetical Providence—that the Editor of *The East* went out of his way to send a thrust into his correspondent. Nor are Colonel Olcott's cures likely to ever become any less *bona fide* and real, for their being called by all the editors the world over only—"alleged" cures.

Collected Writings VOLUME IV
1883

[MRS. ANANDABAI JOSHI, F.T.S.]

[*The Theosophist,* Vol. IV, No. *8, Supplement, May, 1883,* pp. 6-7]

Mrs. Anandabai Joshi, F.T.S., the well-known Mahratta Brahmin lady, sailed yesterday by *S.S. City of Calcutta* for New York. She goes to America with the object of studying medicine. We hope that profiting by the grand privileges and facilities afforded to women in America, our brave sister may achieve there the greatest success. May she return from that ocean of freedom an M.D., having meanwhile avoided its two most prominent sandbanks: The Women's Right Society and the Young Men's Christian Association, both of which classes, like the roaring lion in the desert seeking whom he may devour, are ever on the watch to entice at their arrival the innocent and the unsuspecting. Noticing her departure, our contemporary of Lahore, *The Tribune,* makes the following extremely just remarks upon our courageous young sister:

> Mrs. Anandabay Joshi, the well-known Mahratta lady, who was the other day lecturing at the Serampore College, in Bengal, so eloquently in English, sailed on Friday before the last, by one of the City Line

> Steamers for New York on her intended visit and stay there to study medicine. Besides being well-educated this Native lady is possessed of no ordinary amount of moral courage. She is not a Christian convert, as many of us may suppose, but a married Hindu lady whose husband is still living. But she goes alone beyond the seas on her mission, while her husband remains at home, being the only stay and support of his parents. Such courage is but very rare, considering that her mission is to remove a national want—that of Hindu lady doctors— and the sacrifices are almost dreadful to think of. Not a whit less, or perhaps more, than that of Pundita Rama Bai, her earnestness in such a patriotic cause should, it is to be hoped, commend itself strongly to the liberalism and conscientiousness of her fellow countrymen and society that she may not be declared an outcast by them at her return. Backward Punjab, alas, has not got one single member of her sex who is capable of even sympathizing with her object as, we believe, many of her own Presidency will! So, while we sincerely wish her every success, we venture to think, that some of her sisters of her own Presidency, Mahratta and Parsee, who are farther advanced in education and enlightenment than the most proficient better-half of the young Bengal, admittedly foremost in the ranks of educated India, will follow suit—and that, the sooner the better.

It is with a well-warranted pride that we say here that this act of courage—which can hardly be appreciated by Western people unacquainted with the merciless caste system and *Zenana* rules of India—is very much due to the influence of Mrs. Joshi's husband, one of the most liberal-minded and intellectual Brahmins we know of, as one of the best friends and members of our society. We are proud indeed at the thought, that the first Brahmin lady, who thus becomes practically the pioneer of the great national movement

now stirring public opinion in favour of the education and certain legitimate rights for the women of India—is a Fellow of our society. We cannot recommend her too warmly to the sympathies and best fraternal feelings of all our American Theosophists, and hope and pray that they should render the poor and brave young exile every service, and help her as much as it is within their power.

Collected Writings VOLUME IV

1883

[THE ARYA SAMAJ AND THE THEOSOPHICAL SOCIETY]

[*The Theosophist,* Vol. IV, No. 8, *Supplement,* May, 1883, p. 7]

[Commenting on a report that a union was likely to take place between the Ârya Samâj and the Theosophical Society, H. P. B. wrote:]

A "reunion" would be a more appropriate term to use, perhaps. But, since it takes two to quarrel, so it takes two to "reunite" or get reconciled, letting all bygones be bygones. We have not been consulted upon this subject. Therefore, and before feeling so assured that there will be no objection to such a new union on the part of the Theosophical Society—the publication of such untrustworthy documents as the *Reply to Extra Supplement of the July "Theosophist,"* by a Rurki Arya being rather in the way of the reunion, than otherwise—it is premature to publish the news (quite false in this case) and with such a flourish of trumpets.

____

Collected Writings VOLUME IV

1883

THE SHYLOCKS OF LAHORE

[*The Theosophist,* Vol. IV, No. 8, *Supplement,* May, 1883, pp. 9-11]

"Many are called, but few are chosen" is a saying, that, to our great regret, applies to our Society collectively, and to a certain number of its members individually, to perfection. Numerous are the Branches sprung from the Parent trunk, and still more numerous the Fellows who have been admitted within its fold. Every member had, upon entering

it, declared himself over his own signature—as "being in sympathy with the objects of the Theosophical Society *and acquainted* with its rules," represented by his two sponsors ("fellows in good standing") as an individual who would be "a worthy member" of the Society, and had pledged his solemn word of honor, to "abstain from doing anything that may bring discredit upon the Society or its officers." The above-quoted sentences, as everyone knows, stand printed in the forms of the *Application* and the *Obligation* of the "Rules" of the Society. Besides these promises made in the presence of witnesses, there are other obligations as sacred, to which the candidate binds himself during his initiation; such, for instance, as the recognition of the right of every other Theosophist to every privilege he would have for himself, promising that the belief of other members will enjoy, so far as he is concerned, that toleration and respect "which he desires each and all of his brother members to exhibit in regard to his own faith" (*Objects of the Society,* pp. 5-6). These obligations, and many others, are carefully explained to each candidate, either by the President initiator himself, his delegate, or by letters in the correspondence that generally precedes the formal acceptance of, and admittance to fellowship of, every proposing member. No Theosophist has the right to plead ignorance of these rules, or to show disappointment and complain after he has once joined the Society—since every point is carefully explained to him and he is expressly told everything *that he has, and what he has not,* to expect. One of the points insisted upon the most is, that no man who joins the Theosophical body, simply out of curiosity or in the hope of penetrating its alleged mysteries, and satisfy his thirst for phenomena, need join it at all; and the candidate is expressly told that if he seeks admittance in the expectation of being taught by the Founders the occult sciences, or of seeing them perform for his benefit "miracles" and wonders, he can do no better than withdraw his application and renounce fellowship at once, since nine times out of ten he will find himself disappointed.

If in the course of time, and after a certain period of probation, he is found really as

worthy as he is willing, then

he may be put in the way of coming into closer relations with the Masters; and, the latter willing, he may even hope to be accepted as *chela, i.e.,* received, as either a "lay," a "probationary," and later on a "regular" or *accepted* chela; all this depending upon his family duties, social status, and his mental and physical fitness. The latter chance being very rarely given, and most men showing no proper requisites for it—*the strongest desire, unless prompted by utterly* UNSELFISH *motives being of little if any use*—the Society takes the greatest care to have all this clearly explained beforehand, lest the Fellow after joining should feel disappointed and repent. Even in this latter emergency a chance is given to him. He may resign; and, when a poor man (the usual fee in this case as in some others, being very often remitted to the applicant), who has nevertheless complied with the rule and paid his Rs. 10, if he can prove that for one cause or another he was wittingly or unwittingly led into error by some too zealous Theosophist—his fee is returned to him. The only thing that remains binding upon, and is certainly expected from him, is that he shall not reveal the "signs and passwords" of the Society (*Rules*, p. 6, para. 2) nor give out "whatsoever information connected with the legitimate work or researches of the Society, was communicated to him, as a member of that Society, in confidence" (*Obligation*)*, to* keep which, secret and inviolable he has pledged his "most solemn and sacred PROMISE" over his own signature, and repeated it verbally during his initiation. All this, of course, he has to "faithfully keep secret" under the penalty of being proclaimed by every honest man—a *dishonest scoundrel.*

Such being the case, all the Fellows duly warned and the limits to their expectations clearly drawn for them, a dissatisfied member of our Society has the right to quietly withdraw from the Association by resigning his fellowship. In no case has he any excuse for publicly complaining; least of all has he any right to criticize the policy of the Founders, and Council, or to denounce them whether orally or in print. By so doing he breaks the Rules and his solemn pledge, and has to expect to be proclaimed as a dishonest man to all his Fellow Brothers—the Society having to be

warned in good time of its traitors and traducers. Art. XV (page 22) of the *Rules* is explicit upon this point.

Any Fellow, who may be proved, to the satisfaction of the Council, to hove slandered any Brother or Sister Theosophist, or to have written or uttered any words calculated to injure such in any way, will be required to substantiate the charges involved, or failing to do so, in the opinion of the majority of the Council, will be invited to resign, or will be expelled as may seem good to the President in Council, and the name of the person so resigning or expelled shall be published in the Journal of the Society, and thereafter all Branches will be required to refuse fellowship to the person thus excluded from the Society.

Now our Society, as was explained even to the outside public repeatedly, has one general, and several—if not minor, at least less prominent aims. The earnest pursuit of one of the latter—occult science in this case—far from being regarded as the common duty and the work of all, is limited for the reasons given above to a very small faction of the Society, its pursuit resting with the personal tastes and aspirations of the members. As to the former—the chief aims of the Theosophical Fraternity—it is hardly necessary to remind any Fellow of what it is. Our fundamental object is *Universal Brotherhood,* kind feelings and moral help proffered to all and every Brother, whatever his creed and views. Based upon the conviction that a Brotherhood of all faiths and denominations, composed of Theists and Atheists, Christians and Gentiles throughout the world, might without anyone surrendering his particular opinion be united into one strong Society or Fraternity for mutual help, and having one and the same purpose in view, *i.e.,* the relentless, though at the same time calm and judicious pursuit of Truth wherever found, especially in Religion and Science—it is the first duty of our Society as a united body to extirpate every weed that overgrows and stifles that truth which only can be one and entire. The best recognized way to make both the psychological and physical sciences, as all sectarian and dogmatic religions, yield their respective verities, is, in construing them, to take the middle path between the extremes of opinion. The men of science—especially the extreme materialists—being often as bigoted in their denial, and as intolerant of contradiction as the theologians are in their self

assertions and assumed infallibility, there is not much choice left in the treatment of, or the attitude to be chosen toward both. Nevertheless, there being an abyss between the methods and claims of science and religion, the former being based upon close observation, experiment, and the mathematical demonstration of what it does know, and the latter resting merely upon *faith* or anti-empirical observations and personal emotional deductions therefrom, very naturally—and though they have to be tolerated and outwardly respected on the principles of mutual indulgence for our respective shortcomings and fallibility of human opinion— the religious and various personal and sectarian beliefs of our Fellows cannot yet be always taken into consideration or exalted above plain facts and scientific demonstrations. In other words, ready as we all may and must be to avoid hurting the religious feelings and even the prejudices of our brothers, we cannot promise to be ever foregoing what in our honest convictions *is* truth, lest we should inadvertently expose the error of a brother, much as it may appear to him also truth.*

The greatest, as the most mischievous feature of fanaticism—the synonym in most cases of insane conceit and a

---

* Thus to our Brother, Bramabadi S. N. Agnihotri, who complained that his article "Personal and Impersonal God and the Founders of the T.S." directed against us was not published in our magazine, though it was written in *no* "spirit of hostility or malice," we would say the following: "Were you not a member of the Theosophical Society, but a simple religious opponent, your article would have been

published. But since you break in the latter every prescribed rule of your Society, which you had pledged yourself on your *solemn word* of honour to protect, abstaining from doing anything that may be prejudicial to it; and since, besides being sectarian and intolerant, it is as dogmatic and opposed to our policy as it can be, so long as *you are* a Fellow you have no right to demand its insertion in its present form. What right have you, for instance, to instigate one half of the population (or even of the Brotherhood) against the other half? Who gave you as a Theosophist permission or commission to traduce, denounce and accuse your Brother Members—the Buddhists, the

—————

selfish reverence for one's personal conclusions and self-assertions regarded as infallible—is the fanatical persecution of opinions and persons holding them whenever they dash with the preconceived views of the persecutors. And, since the latter have always proved an impediment to both progress and truth, hence the Theosophical Society is pledged collectively to wage incessant war, combat and denounce every such outburst of bigotry and intolerance—the most fiendish, injurious and degrading of all feelings. Thus only can the jealousy, hatred and mutual persecution among sects which, to the distraction of undetermined yet serious-minded

—————

Pantheists, the Advaitees, and the Freethinkers and Atheists, whose convictions are as honest and as sincere as your own in the following strains:

"So far as their [the Founders] teachings are calculated to awake the minds of our countrymen towards the greatness of their forefathers, and their old literature, so far as it proves to rouse in them the necessity and culture of moral principles . . . so far, I say, let the whole of India, from Himalaya to Cape Comorin, appreciate and rejoice in, and be thankful for, their teachings. But should they in their zeal, or rather over-zeal, attempt, as the attempt is already being made, to uproot our faith from the very Being whom our Aryan forefathers, the *adepts* of the science of Religion, declared the 'Life of Life' and 'Being of Beings,' a *person* [?], the source of all morality and goodness, *let them be cried down by the whole people of this vast Peninsula."*

The "whole people" will not heed the *untheosophical* instigation for the simple reason that most of them, with the exception of the two handfuls of Brahmos and Aryas are either Polytheists, Pantheists, Jains, or Advaitees, none of these believing in one "Iswar" and in moot cases—as in that of the Jains, and Advaitees—in *no* "Iswar" at all. But what right—we say—has the writer to force upon or preach his own sectarian views and beliefs, deprecating their religion or religions to other members and fellows (Art. VI of Rules)? If he wants to believe that the "Life of Life" is a "person" he has every right to, and no one interferes with, his belief. Why then should he interfere with that of others? If the belief of many of his brother fellows conflicts with his—and he knew it- beforehand—why should he have joined at all? And once he-has voluntarily joined he *has to* conform to the regulations and rules or—resign. Unless he makes his choice, and abstains in future from such letters, he will have no one to blame if the Council "after due warnings" punishes him for the violation of this clause "by suspension or expulsion at the discretion of the President-Founder and General Council." (Rules, Art. VI.) Our rules must be and *they shall* be respected.

people, and the scandal of those who accept only facts upon a scientific basis, now so plentifully abound—be gradually destroyed and, perhaps, extinguished forever.

Has the above programme been carried out as originally intended by either our Branches or individual members? With the exception of a few self-sacrificing devoted Fellows, it certainly has not even been attempted, since our best "active" fellows, while carrying out one part of the prescribed programme, on the principle of "live and let live," yet keep silent (even the editors of dailies and weeklies) before the manifestations of individual and sectarian fanaticism, allowing even such violent religious riots as that which took place recently at Colombo between the Buddhists and the Roman Catholics to pass unnoticed. Indeed, the Biblical parable of the sower and the seeds applies perfectly in the case in hand. Sown broadcast, the seeds of membership fell in some (happily few) cases into queer places and brought forth as queer fruits. "Some seeds fell by the wayside and the fowls (our opponents) came and devoured them up"; . . . some "fell upon stony places," and having not deepness of earth, forthwith they sprung with promise and enthusiasm, and as they had no root in them, "they withered away."

Nevertheless, and we may say they are in the majority, some of the "seeds" falling into really good ground, they brought forth fruit "some thirtyfold, some sixtyfold and some hundredfold." Such members are the pride and glory of the Society. And because they are true and honest, unflinchingly devoted and ready to die for that which they know to be truth—though as real Theosophists they neither force nor proclaim to unwilling ears their faith and knowledge, they are hated and persecuted by their own brother members who have remained as bigoted as before they joined our Society. These are the members born from the seeds that "fell among thorns, and the thorns sprung up and choked them"—THE THORNS OF BITTER SECTARIANISM AND BIGOTRY.

Thus, some of the Lahore members of the local Theosophical Society—we do not either call or consider them as

Theosophists—those of them at any rate, who are attached to, or connected with, the Arya-Sarnaj, even before the rupture of their body with the Theosophical Society, have shown unmistakable signs of steady and active opposition not only toward the Founders, but toward every fellow of another creed, whether he was orthodox Hindu, a Brahmo, a Buddhist, or a freethinker. Why they have joined us at all is still a mystery. If we are told that it was done in ignorance of the true religious views of the Founders—who are, if anything, esoteric *Buddhists* or Advaitees which is all one then they will be answered *that it is not true,* and on their own confessions and accusations. They knew it then, as they do now, that the Founders discarded every idea of a *personal* god, precisely on the principle enunciated by our Brahmo Brother, S. N. Agnihotri—who says in his letter that if the idea of the *personality* of god "goes against your (our) conviction, you (we) are not only justified in doing so (rejecting and denouncing it), but in duty bound to crush it, altogether." The Theosophists of the Arya Samaj knew it, we say, because the proof is here before us in the footnote (page 3) of the *Reply to Extra Supplement of the "Theosophist,"* which states comically enough that "In September 1880, when at Meerut, Mme Blavatsky, in the presence of . . . Theosophists and a *large number of Arya*

gentlemen, positively denied the existence of [a *personal,* if you please] god, or any blind force [?!] as she pleased to name it, and declared herself a *nastika* . . ," etc. Passing unnoticed this rather confused and jumbled statement (of denying in one breath a personal God and a blind Force) the fact that the Arya Samajists of Lahore joined in November of the same year, *i.e.,* two months after the said declaration, proves conclusively that they knew what they were about. As also that other fact, that since the rupture only two out of nearly 20 Samajists have so far resigned, showing plainly enough that they do not much mind the personal opinions of the Founders (as every Theosophist is in duty bound) so long as that belief interferes in no way with their theistic creed. Yet, remaining Theosophists in name, they have constantly vilified and traduced the

Society, the MASTERS and those who believed and recognized the latter—first behind their backs, and now openly and defiantly at public meetings and assemblies. Now since no Theosophist is asked to believe in anything believed in, or professed by other members; and since the Theists would be in far greater difficulties to prove conclusively the existence and powers of their personal God than the occultists would if asked to demonstrate the actual existence and powers of their Mahatmas, it becomes evident that such a course of action, besides being against the rules and policy of the Society, shows the presence of a malicious spirit of intolerance and hatred found but in sectarian bodies. This *odium theologicum* culminated recently in the following pretty exhibition, we hear.

The President of the Bareilly, Rohilcund Theosophical Society, Rai Bishen Lall, who was passing through Lahore on his way to the north on Society's business, stopped there for a few days. He was accompanied by a young chela, who is a recognized pupil of one of our Masters, and who lived with him for several years. Hearing of this the Arya Samajists, who will hear of no other God save their Iśwara, and of no other prophet save their Maharishi Swami Dayanand, conspired to defeat the several Theosophists, of whom one at least, not only believes in but personally knows his Mahatma. The minor details of the event we do not know, nor do we care to learn them. Whoever was the first to entertain the brilliant idea of challenging to chop off, or even cut his finger *to prove the existence and powers* of the Mahatmas, has only proved his utter inability to perceive the fitness of things. If a true Theosophist, his first duty was to support and protect the dignity of his Society, by never permitting that such an absurd *tamasha* should publicly take place; and if one of the *bogus* Theosophists of the Arya Samaj, however great his personal incredulity in the reality of the belief of his brothers—the devotees of the Mahatmas—he had no more right to propose such an experiment than would an *anti*-Aryan Theosophist to demand that an Arya Samajist should allow the experiment of having his head cut off, to prove the existence of his "Iśwara" and the powers

of his "Mahatma"—Dayanand Swami. In short, as our rules forbid the preaching of one's special creed, so they prohibit any challenge of one religionist to another. Notwithstanding this, and to our disgust and surprise, we read the following that appeared in the *Amrita Bazaar Patrika* of April 5th.

We have received the following Telegram, dated Lahore, April 3rd:

"Rai Bishen Lall, F.A.S., F.T.S., delivered a public address in Sikshasabha Anjani, Punjab premises. Monster attendance. About one thousand, perhaps more. Subject national union on basis of Aryan philosophy and national interests. An advanced Chela from the north narrated personal experiences in Yogavidya occultism and consented to show one test phenomenon. None succeeded in cutting off his finger wearing an occult ring, though one tried hard with a knife. Doctor's examination showed natural blood and bones. Greatest enthusiasm and rush. Meeting ended disorderly, for all anxious seeing more miracles. Representatives from different societies attended meeting. Union likely among all under theosophic banner.* Further particulars hereafter."

We have reasons to know how, and why it was done by the "advanced Chela." Knowing the aversion of his venerated Masters for all such exhibitions of *hatha yoga* phenomena, especially when made publicly, he would have never consented to it had not another person, a brother Theosophist, devoted and true, but rather too enthusiastic, risked to have his own finger chopped off for the greater glory of the Mahatmas, who, as he believed, "would never allow a true follower of theirs to suffer." Expecting, and fully confident that no man would succeed to cut him while he was under the protection of his MASTER, he very imprudently volunteered his own finger. Seeing the danger imminent, the "Chela"—who had better reasons than his to know that while he himself would and could not be hurt *the first time,* his fellow brother would, for he had as yet but little claim upon the MASTERS and was even ignorant of their dislike to such exhibitions—permitted the test phenomenon as described in the telegram. But the unbelievers and scoffers would not rest satisfied with the one experiment. As stated in the dispatch they became disorderly . . .

---

* [See H.P.B.'s Editorial note on p. 467.—*Compiler.*]

"anxious to see more miracles." They insisted upon making a second experiment and perhaps a third, if the Chela would only let them. The result was, that at a private house the same Brother having once more volunteered his finger, and defied his opponents to cut off a piece and carry it away, the "Chela" determined that, if anyone's blood was to be spilt, it would not be that of his friend, since this fact would neither change his belief in, or knowledge of, the powers of the Mahatmas, while his friend's hand might have been crippled for life. Therefore he placed his hand upon the cover of a pamphlet, and sure of what was in store for him, invited the Lahore Shylocks to cut. They did so *and carried away a small piece of the finger in triumph!*

The Council and President will of course have the matter investigated. If any

member of the Theosophical Society will be found to have sided with those theistic butchers, he will be expelled and his name published in this *Supplement.* To take advantage of the enthusiasm and confidence placed in either God or mortal by any fellow man—let alone a brother Theosophist—to cut and lame him—is disgusting in the extreme. Besides which it is absurd, not to use a still less mild expression, since the experiment proves nothing whatever. Were its success or non-success to prove anything in such an experiment, then the world would have to turn all *dugpas,* shamans and sorcerers; since it is a recognized fact that some Red-Cap Lamas publicly rip their bowels open, take them out, and then having replaced them, make a few mesmeric passes over the wound and not even a trace of the cut is left. This they do in the name of their "Devil-God," a hideous monster with a hundred legs and a pig's head. We invite the Arya Samajists to believe in the latter on the same principle. Moreover, we regret that the idea of just reprisals has not occurred to our Brothers. They ought to have offered their opponents who boast so loudly of their absolute faith in the powers and knowledge of God, to prove the actuality and powers of their Iswara and Swami Dayanand's teachings on the same practical and experimental demonstration. When either a Brahmo or a Samajist, who boasts of producing miraculous cures in the name of

and "through" the power of God, consents to allow us the experiment with a razor and defies us to cut open his windpipe; and that every effort to draw even a drop of blood fails, then we promise solemnly to become a theist and recant and abjure all our past heresies. No *crime* is thereby offered. Neither the throat, nor the hand or foot of the theistic devotee will run the slightest risk, we pledge our life and honour to it. No true Theosophist would ever think of availing himself of the advantage that has been so eagerly sought for and taken at Lahore. No *true* Theosophist would ever have the cruelty to carry, Merchant-of-Venice-like, not only a pound but even an atom of, *human flesh, taken away in a piece of paper.* No, what we offer is neither cruel, nor dangerous. Let any theist, whether Brahmo or Arya, publicly submit himself to the above said experiment; let him allow and defy any *Nastika* to draw *one drop,* only one single drop out of any fleshly part of his body he will himself choose. If no blood can be drawn—of course after due medical examination—then we will confess ourselves beaten. Who of them is willing to stake his belief in God and His miraculous intervention, upon the appearance or non-appearance of a drop of blood? Until then we proclaim publicly the Lahore experimenters—bloodthirsty Shylocks, unworthy of the name of men, least of all of Theosophists. Such are the fruits of sectarianism and bigotry. We conclude by reminding the members of the Theosophical Society residing at Lahore—of course with several honourable exceptions—of the following *rule:*

> XI. The Parent Society, through the President-Founder, has the right to nullify any Charter when such may appear to it expedient, and to decree the expulsion of any Fellow, of whatever Branch, for disgraceful conduct, or the violation of the bylaws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease. Provided, nevertheless,, that no Fellow shall be expelled without an opportunity having been given him for

an explanation and defence.*

* [In the same Supplement to *The Theosophist* was published a Presidential order dissolving the Puñjab Universal Brotherhood and Theosophical Society of Lahore.—*Compiler*.]

Collected Writings VOLUME IV
1883

COMPILER'S NOTE

[In his book on the history of the Theosophical Society in France entitled *Contribution* à *l'Histoire de la Sociéte Théosophique en France* (Paris: Editions Adyar, 1933), Charles Blech, who was for many years the General Secretary for that country, reprinted a controversy between Occultism and Spiritualism, represented respectively by H. P. Blavatsky on the one hand, and Monsieur Tremeschini on the other. The latter was at one time a member of the T.S., and was considered somewhat of an authority on Oriental matters. However, he was very definitely committed to Spiritualism, rather then Occultism.

The controversy originally appeared in the *Bulletin Mensuel de la Société Scientifique d'Études Psychologiques* published in Paris. A complete set of the relevant papers was pasted by H.P.B. in one of her *Scrapbooks,* now in the Adyar Archives. As Mr. Blech could not consult the earlier issues of the *Bulletin,* his account is not quite complete.

The initial cause for the controversy was the translation by Commandant D. A. Courmes, in the February, 1883, issue of the *Bulletin,* of part of an article under the heading "Sur la Constitution de l'Homme, la Nature de ce qu'on appelle communément les Esprits et la Médiumnité en général," the original of which was the first installment of "Fragments of Occult Truth," written by A. O. Hume in *The Theosophist* of October, 1881.

Because of the above article, there appeared in the March issue of the *Bulletin* the "Ouverture de la Controverse entre l'Occultisme Théosophique et le Spiritualisme Moderne (Spiritisme)." This consists of an Introduction by the Editor, followed by "Science et Théosophie, ou deux Civilizations en Présence," from the pen of Charles Fauvety, also a member of the T.S. After having pointed out the great difference between the two civilizations of the Orient and the Occident, and having informed the readers that it was a woman, Madame Blavatsky, who started bringing these civilizations together, the writer goes on to say: "That reminds me that the Saint-Simoniens since 1831 announced to the world that it was a woman, coming from the Orient, who would unite the Oriental world to the Christian world of the Occident, and would be the mother of a regenerated Society." To the year "1831" H.P.B. added a marginal note in blue pencil when she pasted that article in her *Scrapbook* (Vol. XV, pp. 105-06). Reproduced here in *facsimile,* it reads:

L'abondance des matières, due au compte rendu du Banquet de la Société, nous oblige à remettre au prochain no un article très important de notre anc en président, M. P. VALLÈS, «sur la liberté de l'homme et les limites naturelles et sociales imposées à son expérience»

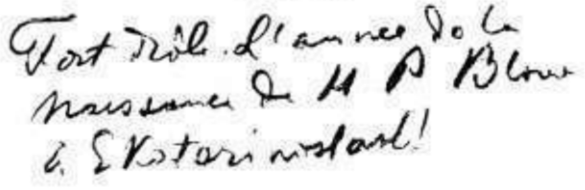

«Fort drôle. L'année de la naissance de H. P. Blav. à Ekaterinoslaw!»

"Very funny. The year of birth of H. P. Blav. at Ekaterinoslaw!"

Whether she believed in the genuineness of the prophecy regarding herself remains uncertain.

In the April issue of the *Bulletin,* the controversy begins in earnest. There is first a "Note Explicative" by Commandant Courmes, trying to prove that there are more conformities than differences between the Theosophical teachings and those of the French spiritist school of Allan Kardec. This is followed by a "Réfutation de l'Occultisme" by Sophie Rosen (Dulaurier), Monsieur de Waroquier, Monsieur Michel Rosen, and Tremeschini. Finally there follow some closing words by the President, Charles Fauvety.

The fact that Tremeschini, though a member of the T.S., attacked Theosophy, evoked H.P.B.'s quick wrath; her fiercely loyal nature drove her blue pencil flashing again over the open space left in her *Scrapbook* (Vol. XVI, pp. 52-59). Reproduced here in *facsimile,* this note reads:

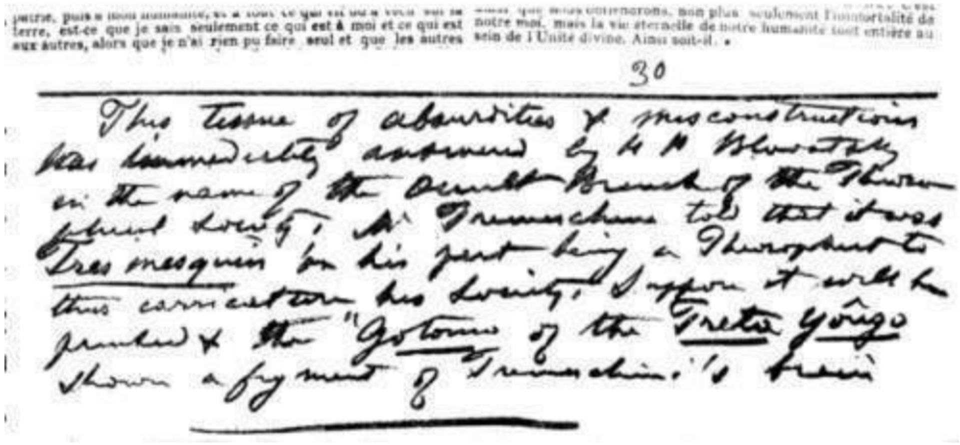

"This tissue of absurdities & misconstructions was immediately answered by H. P. Blavatsky in the name of the Occult Branch of the Theosophical Society; Mr. Tremeschini told that it was *Très mesquin* on his part being a Theosophist to thus carricature his Society. Suppose it will be printed & the *'Gotomo* of the *Treta Yoûgo*' shown a figment of Tremeschini's brain."

The May issue of the *Bulletin* published the "Rectifications relatives à la Controverse sur l'Occultisme," pasted in *Scrapbook,* Vol. XVII, pp. 141-42, and which consists of two excerpts from a letter written by H.P.B. to the Editor, with some brief remarks by the latter. These excerpts are published below.]

Collected Writings VOLUME IV
1883

RECTIFICATIONS RELATIVES À LA CONTROVERSE SUR L'OCCULTISME

[*Bulletin Mensuel de la Société Scientifique d'Études Psychologiques,*
Paris; 15 mai, 1883]

Nous recevons de Mme Blavatsky une lettre datée de Madras, 17 avril. Dans cette lettre, l'éminente secrétaire de la Société Théosophique et Directrice du journal *The Theosophist,* nous demande quelques rectifications que nous nous empressons de publier. Nous citons le texte même de la lettre:

Dans le *Bulletin* du 15 mars 1883, vous dites que l'article (sur la constitution de l'homme, la nature de ce qu'on appelle communément les esprits et la médiumnité en général, publié dans le no. de février a été écrit par le Colonel Olcott. Il n'en est rien. Ce no. des *Fragments* dont il en a paru déjà, a été ecrit par M. A. O. Hume, ex-président de la Société Théosophique de Simla, «the Simla Eclectic T.S.» Il l'a écrit au commencement de ses études occultes, en reponse à M. Terry de Melbourne, et se guidant sur certains passages trouvés par lui dans les lettres de «Mahatma Koothoumi», et un autre grand maître adepte de la fraternité de l'Himalaya. C'est son premier essai et fort

superficiel. Correct en général, il pèche beaucoup dans les détails, et vous auriez grand tort d'y voir l'Alpha et l'Omega de notre science. Depuis son apparition, notre frère Koothoumi—notre maître et bienfaiteur plutôt—entreprit de donner au monde ce qui n'avait jamais été donné jusqu'à présent; et par l'entremise de M. Sinnett que vous connaissez tous. C'est ce dernier qui a écrit presque sous sa dictée (si l'on peut appeler dictées les innombrables lettres que le maître lui écrit); en un mot, c'est M. Sinnett qui a compilé des lettres de son maître et correspondent régulier, les 7 numéros (suite du 1er) qui sont déjà sortis et qui donnent au public le correct enseignement des Arhats bouddhistes. M. C. devrait les traduire d'abord, et ce n'est qu'alors que vous pourriez en faire la critique, car, je le répète, le numéro 1 est for incorrect dans les détails.

Tel est dans la lettre de Madame Blavatsky le passage relatif à l'article qui a provoqué les critiques de la presque totalité des Spirites.

Bien que la suite de la lettre n'exige pas de notre impartialité la même publicité, nous croyons qu'il n'y a pas d'indiscrétion à la reproduire. Il y a là d'excellentes choses, dont nos lecteurs pourront apprécier le plus ou moins de justesse et faire peut-être leur profit. Madame Blavatsky faisant sans doute allusion à l'article publié dans le *Bulletin* du 15 mars sous ce titre: «Science et Theosophie, ou *deux civilizations en présence»,* s'exprime ainsi en s'adressant au président de la

Société d'Études Psychologiques:

Je vous remercie, cher Monsieur, des compliments que vous me faites, mais je ne les mérite guère. Je ne fais que mon devoir, et ne suis que l'humble disciple de nos grands maîtres. Vous avez raison de tenir à vos opinions comme nous avons raison de tenir aux nôtres. «Du choc des opinions jaillit la lumière». C'est ce qu'il nous faut. L'ouvrage qui n'avance pas, recule. Vaut mieux une bonne querelle entre nous—querelle amicale, bien entendu—que de s'ignorer comme nous avons fait jusqu'ici. Je crois que même M. Cahagnet, mon vénérable ami et notre frère, est contre nos idées. Tant pis. La vérité est la vérité, et les faits ne pourront jamais se métamorphoser en fictions parcequ'ils déplaisent à certaines factions. L'Occultisme soutient *et prouve le Spiritisme,* tandis que le *Spiritualisme* (anglo-américain)

est diamétralement opposé à son enseignement le plus important, la réincarnation.

Vous vous basez, vous autres, et mettez toute votre foi dans ce que disent «les esprits» et ce que leur font dire les «clairvoyants» (*médiums*) qu'ils conduisent où ils veulent et comme ils veulent. La nature même de ces esprits n'étant pas encore prouvée, car l'identification (identité) de leurs personnalités est acceptée sur leurs propres affirmations *qu'il vous est impossible de vérifier,* comment savez-vous que vous n'êtes pas dans l'erreur et que ces soi-disant âmes ne sont pas tout autre chose que ce qu'elles vous affirment être. Un ange des ténèbres (expression cléricale) en sait autant qu'un ange de lumière, et pourrait personnifier qui il voudrait. Non que je crois à l'un ou à l'autre, mais je le dis comme un simple exemple.

Nous ne croyons pas à la possibilité d'une connaissance infaillible. Nous rejetons l'idée qu'il puisse être donné même au plus grand adepte l'infaillibilité absolue. Mais nous, du moins, nous connaissons nos maîtres et savons à qui nous avons à faire. Nous savons seulement que tous hommes mortels qu'ils soient, eux, comme de longues générations d'autres adeptes qui les ont précédés, ne se sont jamais contredit et ont toujours affirmé que, dans leur clairvoyance pendant laquelle leur esprit plane dans les régions mêmes qu'habitent ces soi-disant âmes et «esprits souffrants», ils avaient étudié la nature de ces derniers, et qu'ils peuvent parler en connaissance de cause. Tandis que les spirites sont obligés de se confier et de s'en rapporter à ce que leurs esprits leur disent, esprits qu'ils ne peuvent ni voir, ni toucher, ni comprendre, excepté dans les matérialisations, qui ne sont, après tout, que *fata morgana,* c'est-à-dire un mirage des sens, pour ainsi dire. Vous ne pouvez vous passer plus ou moins d'un peu *de foi aveugle:* nous, au contraire, nous ne prenons, n'acceptons rien sur la foi. Nous avons des preuves mathématiques et nous y tenons.

A vous avec sincérité et respect,

H. P. BLAVATSKY.

Collected Writings VOLUME IV

1883

CORRECTIONS CONCERNING THE CONTROVERSY ON OCCULTISM

[*Bulletin Mensuel de la Société Scientifique d'Etudes Psychologiques,* Paris, May 15, 1883]

[*Translation of the foregoing original French text.*]

We have received from Mme Blavatsky a letter dated from Madras, April 17. In this letter, the eminent Secretary of the Theosophical Society and Editor of *The Theosophist,* asks for some corrections which we hasten to publish. We quote the exact text of her letter:

In the *Bulletin* of March 15, 1883, you say that the article (on the constitution of man, the nature of what are commonly called spirits, and mediumship in general, published in the February issue) was written by Col. Olcott. Nothing of the kind. That number of the *Fragments,* of which eight have already appeared, was written by Mr. A. O. Hume, ex-president of the Theosophical Society of Simla, "the Simla Eclectic T.S." He wrote it at the beginning of his occult studies, in answer to Mr. Terry of Melbourne, and took as a basis some passages he found in the letters from the "Mahatma Koot Hoomi," and from another great Adept-Master of the Himalayan Brotherhood. It was the first one he wrote and it was very superficial indeed. Correct in general, he erred considerably in details, and you would be making a great mistake in seeing the Alpha and Omega of our science in it. Since its appearance, our Brother Koot Hoomi—or rather our Master and benefactor—has undertaken to give the world something which has never been given out to the present time; and through the

agency of Mr. Sinnett who is well known to you all. It is the latter who has written almost under his dictation (if the innumerable letters written to him by the Master may be called dictated); in brief, it was Mr. Sinnett who compiled from the letters of his Master and regular correspondent, the seven numbers (following the first) which have already appeared and which give the public the correct teaching of the Buddhist Arhats. Mr. C. ought to translate them first, and it is only then that they can be criticized, because, I repeat, number one is very incorrect indeed in its details.

This is the passage in Madame Blavatsky's letter relating to the article which provoked the criticism of almost all the Spiritists.

Although the rest of the letter does not demand of our impartiality the same publicity, we believe there is no indiscretion in reproducing it. There are some excellent things in it of which our readers will be able to appreciate the justice—more or less—and perhaps to profit by. Madame

> Blavatsky, undoubtedly alluding to the article published in the *Bulletin* of March 15, under the title, "Science and Philosophy, or *two civilizations facing each other,"* expresses herself as follows in addressing the President of the Society of Psychological Studies:

I thank you, dear Sir, for the compliments you have paid me, but I hardly deserve them. I am only doing my duty, and I am but the humble disciple of our great Masters. You are right, in holding your own opinions as we are in holding ours. "From the clash of opinions light springs forth." That is what is necessary. A work that does not advance, retreats. It is better to have a good quarrel among ourselves—a friendly quarrel, it should be understood—than to ignore one another as we have done till now. I believe that even Mr. Cahagnet, my venerable friend and our brother, is opposed to our ideas. So much the worse. Truth is truth, and facts can never be metamorphosed into fictions because they displease certain factions. Occultism supports *and proves Spiritism,* while *Spiritualism* (Anglo-American) is diametrically opposed to its most important teaching, reincarnation.

You base yourself on, and put all your trust in, what "the spirits" tell you and in what the "Clairvoyants" (*mediums*)

make them say, leading them where they will and how they will. The very nature of these spirits not yet being proved, because the identification (identity) of their personalities is accepted on their own affirmations, *which it is impossible for you to verify*, how do you know that you are not mistaken and that these so-called souls are not something quite different from what they tell you they are. An angel of darkness (a clerical expression) knows as much as an angel of light, and is able to personify whomsoever he will. Not that I believe in the one or the other, but I am saying this as a simple example.

We do not believe in the possibility of an infallible knowledge. We reject the idea that absolute infallibility can be bestowed upon even the highest adept. But we at least are acquainted with our Masters and know with whom we have to deal. But we know that, mortal men as they are, like the long generations of other adepts who have preceded them, they are never in contradiction with one another and have always declared that, in their clairvoyance, during which their spirits soar in the very regions where the so-called souls and "suffering spirits" dwell, they have studied the nature of the latter and can speak from knowledge. On the other hand the Spiritualists are obliged to trust to, and abide by, what their spirits say, spirits which they can neither see, nor touch, nor understand, except in the materializations, which are after all only a *fata morgana,* that is to say a mirage of the senses, so to speak. It is impossible for you to avoid having more or less *blind faith; we,* on the contrary, do not assume, nor accept anything on faith. We have mathematical proofs and we stand by them.

Yours with sincerity and respect,

H. P. BLAVATSKY.

Collected Writings VOLUME IV
1883

ELECTROSCOPE AND "ASTRAL DOUBLES"

[*The Theosophist,* Vol. IV, No. 9, June, 1883, p. 209]

Some Australian and American papers are very much exercised with a new invention made by Dr. Gnedra (?) of Victoria (Australia), called the Electroscope.* The extraordinary achievements of the telephone ought to have, by this time, familiarized people with the possibility of every miraculous-like discovery and invention. Nevertheless, this new appliance of electricity, if it proves true to its promises, as—unless the whole story is a sale—it has already proved itself—will be reckoned as one among the many, if not the most, marvellous inventions of the age. It is claimed to be possible to convey, by means of electricity, vibrations of light to not only hold converse with one's most distant friends—as already done by means of the telephone—but actually to see them. We are told by the *R.-P. Journal,* which is responsible for the story, that:

> The trial of this wonderful instrument took place at Melbourne on the 31st of October last, in the presence of some forty scientific and public men, and was a great success. Sitting in a dark room, they saw projected on a large disk of white burnished metal the race course at Flemington, with its myriad hosts of active beings. Each minute detail stood out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely scan.

We are not told how many miles distant is Flemington from Melbourne; but were one in the moon and the other on earth, it would astonish us as little and would seem as natural as though Flemington were in the same street where the experiment is said to have taken place. Not being informed so far of the principles of electricity acted upon in this particular instance, we cannot compare the means

---

[Not to be confused with the same term as used to describe an instrument for detecting the presence of an electric charge on a body. —*Compiler.*]

---

adopted for the projection of the *astral* "hosts of active beings" on the disk of burnished metal, with those used by the adepts and high Chelas to project the reflections of themselves upon any given point of space. If one is purely electrical, the other is magneto-electrical; but we suppose that, perhaps, with the exception of the magnetic currents of the earth, the principles must be the same. If the invention, and its experiment

are no fiction—and we do not see why they should be then science is, indeed, on the verge of a partial discovery of adept powers: we say, advisedly, "partial," for, of course, physical science can never discover the part played in the adept's self-projection by her psychological sister—WILL, even though she were inclined to verify the actuality of such powers. And yet having found out and admitted that space and even time could be annihilated by physical apparatuses, we really do not see the great difficulty of taking a step further and admitting at least the possibility of psychological potencies in man; potencies capable of replacing successfully physical forces and using these but as a basis of, and a complement for, objective manifestations. The most serious impediment in the way of such recognition is the complete ignorance of physical science of all the potentialities contained in the astral light or akaśa She admits the existence of ether, hypothetical though it still remains for her, simply because were its actuality to be rejected, the theories of light, heat and so many other things would be nowhere, and that her most scientific expositions would be upset. Why not admit on the same principle the possibility of spectral apparitions, of the materializations of the spiritualists, of the *double* or the "doppelgängers" of living persons, etc., rather than encounter the tremendous difficulty of setting to naught the collective evidence of the ages, and that of 20 millions of modern spiritualists, all eyewitnesses to various phenomena who certify to their actuality. We would be glad to learn whether the spectral appearances upon the disk cast any shadows? This is a great point with the occultists, many of whom can testify that the astral bodies of living men—*do not*

Collected Writings VOLUME IV

1883

WILL

[*The Theosophist*, Vol. IV, No. 9, June, 1883, p. 210]

[A correspondent, having read "with the greatest interest the profound article by T. Subba Row 'A Personal and an Impersonal God,' in *The Theosophist* of February," contributes some paragraphs on Schopenhauer's thesis "The World is my mental perception" and cites his references to the Vedânta philosophy. H. P. B. adds the following note:]

For the benefit of those of our readers in India, who, although excellent Vedantic scholars, may have never heard of Arthur Schopenhauer and his philosophy, it will be useful to say a few words regarding this German Metaphysician, who is ranked by many among the world's great philosophers. Otherwise, the above translated fragment, picked out by our brother, Mr. Sanders, for the sole purpose of showing the great identity of view, between the Vedanta system—the *archaic* philosophy (we beg Professor Max Müller's pardon) and the comparatively modern school of thought founded by Schopenhauer—may appear unintelligible in its isolated form. A student of the Göttingen and Berlin Universities, a friend of Goethe and his disciple, initiated by him into the mysteries of colour (see A. Schopenhauer's Essay, *Uber das Sehen und die Farben,* 1816), he evoluted, so to say, into a profoundly original thinker without any seeming transition, and brought his philosophical views into a full system before he was thirty. Possessed of a large private fortune which enabled him to pursue and develop his ideas uninterruptedly, he remained an independent thinker and soon won for himself, on account of

his strangely pessimistic view of the world, the name of the "misanthropic sage." The idea that the present world is radically evil, is the only important point in his system that differs from the teachings of the Vedanta. According to his philosophical doctrines, the only thing truly real, original, metaphysical and absolute, is WILL. The world of objects consists simply of appearances; of *Maya* or illusion—as the Vedantins have it. It lies entirely in, and depends on, our representation. Will is the "thing-in-itself" [Ding an sich] of the Kantian philosophy, "the substratum of all appearances and of nature herself. It is totally different from, and wholly independent of, cognition, can exist and manifest itself without it, and actually does so in all nature from animal beings downward." Not only the voluntary actions of animated beings, but also the organic frame of their bodies,

its form and quality, the vegetation plants, and in the inorganic kingdom of nature, crystallization and every other original power which manifests itself in physical and chemical phenomena, as well as gravity, are something outside of appearance and identical with, what we find in ourselves and call—WILL. An intuitive recognition of the identity of will in all the phenomena separated by individuation is the source of justice, benevolence, and love; while from a non-recognition of its identity spring egotism, malice, evil and ignorance. This is the doctrine of the Vedantic *avidya* (ignorance) that makes of *Self* an object distinct from Parabrahm, or Universal Will. Individual soul, physical self, are only imagined by ignorance and have no more reality and existence than the objects seen in a dream. With Schopenhauer it also results from this original identity of will in all its phenomena, that the reward of the good and the punishment of the bad are not reserved to a future heaven or a future hell, but are ever present (the doctrine of *Karma*, when philosophically considered and from its esoteric aspect). Of course the philosophy of Schopenhauer was radically at variance with the systems of Schelling, Hegel, Herbert and other contemporaries, and even with that of Fichte, for a time his master, and whose philosophical system while studying under him, he openly treated with

492

the greatest contempt. But this detracts in nothing from his own original and profoundly philosophical though often too pessimistic views. His doctrines are mostly interesting when compared with those of the Vedanta of "Sankaracharya's" school, inasmuch [as] they show the great identity of thought arriving at the same conclusions between men of two quite different epochs, and with over two millenniums between them. When some of the mightiest and most puzzling problems of being are thus approximately solved at different ages and by men entirely independent of one another, and that the most philosophically profound propositions, premises and conclusions arrived at by our best modern thinkers are found on comparison nearly, and very often entirely, identical with those of older philosophers as enunciated by them thousands of years back, we may be justified in regarding "the heathen" systems as the primal and most pure sources of every subsequent philosophical development of thought.

____

Collected Writings VOLUME IV
1883

FOOTNOTES TO "ESOTERIC SPIRITUALISM, THE LAW OF 'INFLUX' AND 'EFFLUX'"

[*The Theosophist,* Vol. IV, No. 9, June, 1883, pp. 210-11]

[William Yeates, the writer of the article, considers T. Subba Row to be "a defender of the true faith in Orthodox Brahminism." On this H. P. B. remarks:]

Our esteemed correspondent and brother is wrong here. We say again—Mr. T. Subba Row is no "defender of the true faith in orthodox Brahminism," for the present "Orthodox Brahminism" is rather *heterodox* than orthodox. Our brother, Mr. T. Subba Row, is a true Vedantic Advaitee of the esoteric, hence genuine, Brahman faith and—an occultist.

[The writer further on claims that *The Theosophist* "admits that . . . the Oriental system has, from time to time, declined: and in spite of repeated revivals at different epochs, every effort to restore it to the traditional pristine glory of the Golden Age has failed." H. P. B. writes:]

We beg to be permitted to emphatically deny the statement Neither *The Theosophist—i.e.,* its Editor nor any one of the Founders, has ever admitted anything of the sort about the "Oriental System" whatever some of its contributors may have remarked upon the subject. If it has degenerated among its votaries in India (a fact due entirely to the cunning of its dead-letter interpretation by the modern *orthodox* Brahmin who has lost the key to it) it flourishes as high as ever in the Himalayan retreats, in the ashrum of the initiated Brahmin, and in all the "pristine glory of the Golden Age."

————————

Collected Writings VOLUME IV

1883

A FEW THOUGHTS ON SOME WISE WORDS FROM A WISE MAN

[*The Theosophist,* Vol. IV, No. 9, June, 1883, pp. 213 217]

[Babu Rajnarain Bose, a well-known Brahmo-Samâjist, wrote an article on "The Essential Religion" in the pages of the *Tatva Bodhini Patrika.* His call is for the highest virtues and a life of selflessness, irrespective of religious affiliation. H.P.B., while strongly endorsing most of what he says, makes the following comments upon various points in Bose's article:]

These are as noble and as conciliating words as were ever pronounced among the Brahmos of India. They would be calculated to do a world of good, but for the common doom of words of wisdom to become the "voice crying in the desert." Yet even in these kindly uttered sentences, so full of benevolence and good will to all men, we cannot help discerning (we fervently hope, that Babu Rajnarain Bose

will pardon our honest sincerity) a ring of a certain sectarian, hence selfish feeling, one against which our Society is forced to fight so desperately.

"We should tolerate all religions, though at the same time *propagating the religion which we consider to be true*"—we are told. It is our painful duty to analyze these words, and we begin by asking *why* should we? Where is the necessity for imposing our own *personal* views, our beliefs *pro tem,* if we may use the expression, upon other persons who, each and all must be allowed to possess—until the contrary is shown—as good a faculty of discrimination and judgment as we believe ourselves to be endowed with? We say belief *pro tem* basing the expression upon the writer's own confession. "We are apt to forget," he tells his readers, "that *we ourselves are not infallible,* that our opinions . . . *were not exactly the same twenty years ago as they are now, nor will they be exactly the same twenty years hence,"* and *"that all the members of our own sect or party . . . . . . do not hold exactly the same opinions on all subjects concerning religion as we do."* Precisely. Then why not leave the mind of our brothers of other religions and creeds to pursue its own natural course instead of forcibly diverting it—however gentle the persuasion—into a groove we may ourselves abandon twenty years hence? But, we may be perhaps reminded by the esteemed writer that in penning those sentences which we have underlined, he referred but to the "non-essential points"—or sectarian dogmas, and not to what he is pleased to call the "essential" points of religion, viz. belief in God or theism. We answer by enquiring again, whether the latter tenet—a tenet being something which has to rest upon its own intrinsic value and undeniable evidence—whether notwithstanding, until very lately its quasi-universal acceptation—this tenet is any better

proven, or rests upon any firmer foundation than any of the existing dogmas which are admitted by none but those who accept the authority they proceed from? Are not in this case, both tenet and dogmas, the "essentials" as the "non-essentials," simply the respective conclusions and the outcome of "fallible minds"? And can it be maintained that theism itself with its present crude ideas about an intelligent personal

deity a little better than a superhumanly conscious big man—will not 20 years hence have reached not only a broader and more noble aspect, but even a decided turning point which will lead humanity to a far higher ideal in consequence of the scientific truths it acquires daily and almost hourly? It is from a strictly agnostic platform that we are now arguing, basing what we say merely upon the writer's own words. And we maintain that the major premise of his general proposition which may be thus formulated—"a personal God *is*—while dogmas may or may not be true"—being simply admitted, never *proven,* since the existence of God in general was, is, and ever will remain an *unprovable* proposition, his conclusions, however correctly derived from the minor or second premiss, do not cover the whole ground. The syllogism is regular and the reasoning valid—only *in the opinion of the theists.* The atheist as the agnostic will protest, having logic as well as reason on his side. He will say: Why not accord to others that which you claim for yourselves? However weighty our arguments and *gentle* our persuasion, no theist would fail to feel hurt were we to try our hand in persuading him to throw away his theism and accept the religion or philosophy "which *we* consider to be true"—namely, "godless" Buddhism, or highly philosophical and logical agnosticism. As our esteemed contemporary puts it—"it is impossible to obliterate differences of face and make all faces exactly resemble each other." Has the idea ever struck him that it is as difficult to entirely obliterate innate differences of mental perceptions and faculties, let alone to reconcile by bringing them under one standard the endless varieties of human nature and thought? The latter may be forced from its natural into an artificial channel. But like a mask however securely stuck on one's face, and which is liable to be torn off by the first strong gust of wind that blows under, the convictions thus artificially inoculated are liable at any day to resume their natural course—the new cloth put upon the old garment torn out, and—"the rent made worse."

We are with those who think that as nature has never intended the process known in horticulture as engrafting, so

she has never meant that the ideas of *one* man should be inoculated with those of any other man, since, were it so, she would have—if really guided by intelligence—created all the faculties of human mind, as all plants, homogeneous, which is not the case.

Hence, as no kind of plant can be induced to grow and thrive artificially upon another plant which does not belong to the same natural order, so no attempt toward engrafting our views and beliefs on individuals whose mental and intellectual capacities differ from ours as one variety or species of plants differs from another variety—will ever be successful. The missionary efforts directed for several hundred years toward christianizing the natives of India, is a good instance in hand and illustrates the inevitable failure following every such fallacious attempt. Very few among those natives upon whom the process of engrafting succeeded, have any real merit; while the tendency of the great majority is to return to its original specific types, that of a true born pantheistic Hindu, clinging to his forefather's caste and gods as a plant clings to its original genus. "Love of God and love of man is the essence of religion," says Babu Rainarain Bose elsewhere, inviting men to withdraw their attention from the husk of religion—"the non-essentials" and concentrate it upon the kernel—its essentials. We doubt whether we will ever prove our love to man by depriving him of a fundamental and essential prerogative, that of an untrammelled and entire liberty of his thoughts and conscience.

Moreover in saying, as the author does further on—

> Nothing has done so much mischief to the world as religious bigotry and dogmatism on non-essential points of religion; nothing has led so much to bloody wars and fiery persecutions as the same . . . . . .

—he turns the weapon of logic and fact against his own argument. What religion, for instance, ever claimed more than Christianity "love of God and love of man"—aye, "love of all men as our brothers"; and yet where is that creed that has ever surpassed it in bloodthirstiness and cruelty, in intolerance, to the damnation of all other religions! "What crimes has it (Religion in general) not committed?" exclaims Prof. Huxley quoting from Lucretius, and—"what

cruelties," he adds, referring to Christianity—"have been perpetrated in the name of Him who said 'Love your enemies; blessed are the peacemakers,' and so many other noble things." Truly this religion of Love and Charity is now built upon the most gigantic holocaust of victims, the fruits of the unlawful, sinful desire to bring over all men to one mode of thinking, at any rate to one "essential" point in their religion—belief in Christ.

We admit and recognize fully that it is the duty of every honest man to try to bring round by "argument and gentle persuasion" every man who errs with respect to the "essentials" of Universal ethics, and the usually recognized standard of morality. But the latter is the common property of *all* religions, as of *all* the honest men, irrespective of their beliefs. The principles of the true moral code, tried by the standard of right and justice, are recognized as fully, and followed just as much by the honest atheist as by the honest theist, religion and piety having, as can be proved by statistics, very little to do with the repression of vice and crime. A broad line has to be drawn between the external practice of one's moral and social duties, and that of the real intrinsic virtue practised but

for its own sake. Genuine morality does not rest with the profession of any particular creed or faith, least of all with belief in gods or a God; but it rather depends upon the degree of our own individual perceptions of its direct bearing upon human happiness in general, hence—upon our own personal weal. But even this is surely not all. "So long as man is taught and allowed to believe that he must be just, that the strong hand of law may not punish him, or his neighbour take his revenge"; that he must be enduring because complaint is useless and weakness can only bring contempt; that he must be temperate, that *his* health may keep good and all his appetites retain their acuteness; and, he is told that, if he serves *his* right, his friends may serve him, if he defends his country, he defends himself, and that by serving his God he prepares for himself an eternal life of happiness hereafter—so long, we say, as he acts on such principles, virtue is *no virtue,* but verily the culmination of SELFISHNESS. However sincere and

498

ardent the faith of a theist, unless, while conforming his life to what he pleases to term *divine* laws, he gives precedence in his thoughts first to the benefit that accrues from such a moral course of actions *to his brother,* and then only thinks of himself—he will remain at best—a pious egotist; and we do claim that belief in, and fear of God in man, is chiefly based upon, develops and grows in exact proportion to his selfishness, his fear of punishment and bad results only for himself, without the least concern for his brother.

We see daily that the theist, although defining morality as the conformity of human actions to *divine* laws, is not a little more moral than the average atheist or infidel who regards a moral life simply the duty of every honest right-thinking man without giving a thought to any reward for it in after-life. The apparently discrepant fact that one who disbelieves in his survival after death should, nevertheless, frame in most cases his life in accordance with the highest rules of morality, is not as abnormal as it seems at first. The atheist, knowing of but one existence is anxious to leave the memory of his life as unsullied as possible in the after-remembrances of his family and posterity, and *in honour even with those yet unborn.* In the words of the Greek Stoic— "though all our fellow men were swept away, and not a mortal *nor immortal* eye were left to approve or condemn, should we not here, within our breast, have a judge to dread, and a friend to conciliate?" No more than theism is atheism congenite with man. Both grow and develop in him together with his reasoning powers, and become either fortified or weakened by reflection and deduction of evidence from facts. In short both are entirely due to the degree of his emotional nature, and man is no more responsible for being an atheist than he is for becoming a theist. Both terms are entirely misunderstood.

Many are called impious not for having a worse but a different religion from their neighbours, says Epicurus. Mohammedans are stronger theists than the Christians, yet they are called "infidels" by the latter, and many theosophists are regarded as atheists, not for the denying of the Deity but for thinking somewhat peculiarly concerning this

ever-to-be unknown Principle. As a living contrast to the atheist, stands the theist believing in other lives or a life to come. Taught by his creed that prayer, repentance and offerings are capable of obliterating sin in the sight of the "all-forgiving, loving and merciful Father in Heaven," he is given every hope—the strength of which grows in proportion to the sincerity of his faith—that his sins will be remitted to him. Thus, the moral obstacle between the believer and sin is very weak, if we view it from the standpoint of human nature. The more a child feels sure of his parents love for him, the easier he feels it to break his father's commands. Who will dare to deny that the chief, if not the only cause of half the misery with which Christendom is afflicted— especially in Europe, the stronghold of sin and crime—lies not so much with human depravity as with its belief in the goodness and infinite mercy of "our Father in Heaven," and especially in the vicarious atonement? Why should not men imagine that they can drink of the cup of vice with impunity—at any rate, in its results in the hereafter—when one half of the population is offered to purchase absolution for its sins for a certain paltry sum of money, and the other has but to have faith in, and place reliance upon, Christ to secure a place in paradise—though he be a murderer, starting for it right from the gallows! The public sale of indulgences for the perpetration of crime on the one hand, and the assurance made by the ministers of God that the consequences of the worst of sins may be obliterated by God at his will and pleasure, on the other, are quite sufficient, we believe, to keep crime and sin at the highest figure. He, who loves not virtue and good for their own sake and shuns not vice as vice, is sure to court the latter as a direct result of his pernicious belief. One ought to despise that virtue which prudence and fear alone direct.

We firmly believe, in the actuality, and the philosophical necessity of "Karma," *i.e.,* in that law of unavoidable retribution, the not-to-be diverted effect of every cause produced by us, reward as punishment in strict conformity with our actions; and we maintain that since no one can be made responsible for another man's religious beliefs with whom, and with which, he is not in the least concerned—that

perpetual craving for the conversion of all men we meet to our own modes of thinking and respective creeds becomes a highly reprehensible action. With the exception of those above-mentioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbours' opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature. Not because any of these respective beliefs are in any way injurious or bad *per se;* on the contrary, for every ideal that serves us as a point of departure and a guiding star in the path of goodness and purity, is to be eagerly sought for, and as unswervingly followed; but precisely on account of those

differences and endless variety of human temperaments, so ably pointed out to us by the respected Brahmo gentleman in the lines as above quoted. For if, as he truly points out—none of us is infallible, and that "the religious opinions of men are subject to progress" (and change, as he adds), that progress being endless and quite likely to upset on any day our strongest convictions of the day previous; and that, as historically and daily proved, "nothing has done so much mischief" as the great variety of conflicting creeds and sects which have led but to bloody wars and persecutions, and the slaughter of one portion of mankind by the other, it becomes an evident and an undeniable fact that, by adding converts to those sects, we add but so many antagonists to fight and tear themselves to pieces, if not now then at no distant future. And in this case we do become responsible for their actions.

Propagandism and conversion are the fruitful seeds sown for the perpetration of future crimes, the *odium theologicum* stirring up religious hatreds—which relate as much to the "Essentials" as to the non essentials of any religion—being the most fruitful as the most dangerous for the peace of mankind. In Christendom, where at each street corner starvation cries for help: where pauperism, and its direct result, vice and crime, fill the land with desolation—millions upon millions are annually spent upon this unprofitable and sinful work of proselytism. With that charming inconsistency which was ever the characteristic of the Christian churches,

the same Bishops who have opposed but a few decades back the building of railways, on the ground that it was an act of rebellion against God who willed that man should not go quite as quickly as the wind; and had opposed the introduction of the telegraphy, saying that it was a tempting of Providence; and even the application of anaesthetics in obstetrical cases, "under the pretence," Prof. Draper tells us "that it was an impious attempt to escape from the curse denounced against all women in *Genesis,* iii, 16" those same Bishops do not hesitate to meddle with the work of Providence when the "heathen" are concerned. Surely if Providence hath so decreed that women should be left to suffer for the sin of Eve, then it must have also willed that a man, born a heathen should be left one as—preordained. Are the missionaries wiser they think than their God, that they should try to correct his mistakes; and do they not also rebel against Providence, and its mysterious ways? But leaving aside things as dark to them as they are to us, and viewing "conversion," so called, but from its practical aspect, we say that he, who under the dubious pretext that because something *is truth to him,* it must be truth also for everyone else, labours at the conversion of his neighbours, is simply engaged in the unholy work of breeding and raising future Cains.

Indeed, our "love of man" ought to be strong enough and sufficiently intuitional to stifle in us that spark of selfishness which is the chief motor in our desire to force upon our brother and neighbour our own religious opinions and views which we may "consider (for the time being) to be true." It is a grand thing to have a worthy Ideal, but a still greater one to live up to it; and where is that wise and infallible man who can show,

without fear of being mistaken, to another man what or who should be his ideal? If, as the theist assures us—"God is all in all"—then must he be in every ideal, whatever its nature, if it neither clashes with recognized morality, nor can it be shown productive of bad results. Thus, whether this Ideal be God, the pursuit of Truth, humanity collectively, or, as John Stuart Mill has so eloquently proved, simply our own country; and that in

the name of that ideal man not only works for it, but becomes better himself, creating thereby an example of morality and goodness for others to follow, what matters it to his neighbour whether this ideal be a chimerical utopia, an abstraction, or even an inanimate object in the shape of an idol, or piece of clay?

Let us not meddle with the natural bent of man's religious or irreligious thought, any more than we should think of meddling with his private thoughts, lest, by so doing we should create more mischief than benefit, and deserve thereby his curses. Were religions as harmless and as innocent as the flowers with which the author compares them, we would not have one word to say against them. Let every "gardener" attend but his own plants without forcing unasked his own variety upon those of other people, and all will remain satisfied. As popularly understood, Theism has, doubtless, its own peculiar beauty and may well seem "the most fragrant of flowers in the garden of religions"—to the ardent theist. To the atheist, however, it may possibly appear no better than a prickly thistle and the theist has no more right to take him to task for his opinion, than the atheist has to blame him for his horror of atheism. For all its beauty it is an ungrateful task to seek to engraft the rose upon the thistle, since in nine cases out of ten the rose will lose its fragrance, and both plants their shapes to become a monstrous hybrid. In the economy of nature everything is in its right place, has its special purpose, and the same potentiality for good as for evil in various degrees—if we will but leave it to its natural course. The most fragrant rose has often the sharpest thorns; and it is the flowers of the thistle when pounded and made up into an ointment that will cure the wounds made by her cruel thorns the best.

In our humble opinion, the only "Essentials" in the Religion of Humanity are—virtue, morality, brotherly love, and kind sympathy with every living creature, whether human or animal. This is the common platform that our Society offers to all to stand upon; the most fundamental differences between religions and sects sinking into insignificance before the mighty problem of reconciling humanity,

of gathering all the various races into one family, and of bringing them all to a conviction of the utmost necessity in this world of sorrow to cultivate feelings of brotherly sympathy and tolerance, if not actually love. Having taken for our motto—"In

these Fundamentals—unity; in non-essentials—full liberty; in all things—charity," we say to all collectively and to every one individually—"keep to your forefather's religion, whatever it may be—if you feel attached to it, Brother; think with your own brains—if you have any; be by all means *yourself*—whatever you are, unless you are really a bad man. And remember above all, that a wolf in his own skin is immeasurably more honest than the same animal—under a sheep's clothing."

Collected Writings VOLUME IV
1883

EDITOR'S NOTE TO "SHOULD MEN CUT THEIR HAIR?"

[*The Theosophist,* Vol. IV, No. 9, June, 1883, p. 219]

[This short article, by Alexander Wilder M.D., F.T.S., is written in defence of the practice of wearing long hair. It is followed by this comment of H. P. B.'s:]

Fashion—which has somehow succeeded in making "respectability" its queer ally—forbids Christian civilized society wearing their hair long at this period of our century. In this the so-called Christian civilization is guilty of inconsistency, and its clergy of disrespect, since Jesus and his Apostles are shown to have worn long hair—every one of them except Paul. The *Nazars* of the Old Testament never allowed the razor to touch their head. The Aryan *Rishis,* the *Yogis,* the *Sadhus* of every kind wore and still wear their hair long. The initiates of Tibet do the same. In Europe, the Greek and Russian clergy alone, along with their monks, have preserved the wise habit, and the longevity of some of the last named is *proverbial.*

Collected Writings VOLUME IV
1883

THE EFFICACY OF FUNERAL CEREMONIES

[*The Theosophist,* Vol. IV, No. 9, June, 1883, pp. 221-22]

TO THE WRITER OF THE "OCCULT FRAGMENTS."

DEAR SIR AND BROTHER,

In your article on "Devachan" you have explained at length the enjoyment that the Spiritual Ego in combination with the higher essence of the fifth principle, feels in a sort of rosy sleep extending over an enormous period. The Ego that takes its birth in Devachan, after the period of gestation, is unconscious of what passes here on earth to which it cannot be attracted. It is only the shell formed of the fourth and the lower remnant of the fifth principle that remains wandering in *Kama-Loka,* and it is this *reliquiae* that often makes its appearance under certain conditions in the *Séance* room of the Spiritualist. All this has been clearly taught in the "Fragments" which will help to dispel many a doubt. The information however that could be gathered from the "Fragments" does not explain how far the shell made up of the 4th and lower 5th is conscious of its past existence, and whether it consciously suffers for its past misdeeds in any shape. To the Hindus and Parsees again it is of the highest importance to know whether any obsequial ceremonies are of any the least benefit to this shell or to the Ego resting in Devachan. Enlightened reason rejects the idea that the blundering ceremonial acts performed mechanically could be of any avail to the disembodied portion of man, and yet the Parsees and the Hindus have to spend large sums of money from year to year to allay a superstitious dread lest they might unconsciously do injury to the departed soul. The funeral ceremonies are a real curse to the Parsee, and the middle classes are ground down by needless expenses which lie heavy upon them. Their civilization has been greatly retarded by this crushing superstition. It will therefore be no small boon to learn the opinion of the Occultists as to how far men on earth can if at all—benefit the four remaining principles of a deceased person. At page 179 of the 4th volume of *The Theosophist* Mr. Chidambaram Iyer quotes a Shastra which says that "he who omits to perform Sraddha on the anniversary of the day of death will be born a

chandala a crore of times."* This is evidently the writing of an uninitiated priest† who scarcely knew anything about the true doctrine of rebirths. But sentences like these sway the populace, and thoughtful persons for want of a correct knowledge of the occult teaching on this point are themselves troubled with doubts.

This subject very conveniently falls in with the subject of "Devachan" and the promised article on "Avitchi," and I sincerely trust you will be good enough to enlarge upon this point as it is of the highest moment to the Asiatic races to know what their funeral ceremonies are really worth.

Yours fraternally,

"N. D. K.," F.T.S.

The writer of the "Fragments" having gone to England, some time has to elapse of course before he can answer the questions. Until then as a student of the same school we

may, perhaps, be permitted to say a few words upon the subject.

In every country, as among all the peoples of the world from the beginning of history, we see that some kind of burial is performed—but that very few among the so-called savage primitive races had or have any funeral rites or ceremonies. The well-meaning tenderness felt by us for the dead bodies of those whom we loved or respected, may have suggested, apart from the expression of natural grief, some additional marks of family respect for them who have left us forever. But rites and ceremonies as prescribed by our respective Churches and their theologians, are an afterthought of the priest, an outgrowth of theological and clerical ambition, seeking to impress upon the laity a superstition, a well-paying awe and dread of a punishment of which the priest himself knows nothing beyond mere speculative and often very illogical hypotheses. The Brahmin, the Mobed, the Augur, the Rabbi, the Moolah and the Priest, impressed with the fact that their physical welfare depended far more upon his parishioners, whether dead or alive, than the spiritual welfare of the latter on his alleged

—————

* The punishment, even if true, would not be so dreadful after all in this our age of enlightenment, when social equality and education is levelling all the castes.

† Most assuredly the threat does not come from an initiated Rishi.

—————

mediatorship between men and God, found the device expedient and good, and ever since worked on this line. Funeral rites have originated among the theocratically governed nations, such as the ancient Egyptians, Aryans, and Jews. Interwoven with, and consecrated by the ceremonies of theology, these rites have been adopted by the respective religions of nearly all the nations, and are preserved by them to this day; for while religions differ considerably among themselves, the rites often surviving the people as the religion to which they owed their origin have passed from one people to another. Thus, for instance, the threefold sprinkling with earth with which the Christian is consigned to the tomb, is handed down to the Westerners from the Pagan Greeks, and Romans; and modern Parseeism owes a considerable portion of its prescribed funeral rites, we believe, to the Hindus, much in their present mode of worship being due to the grafts of Hinduism. Abraham and other Patriarchs were buried without any rites, and even in *Leviticus* (chap. xix, 28) the Israelites are forbidden to "make any cuttings in your flesh for the dead, nor print any marks" upon themselves. In the same manner the oldest Zoroastrian books, the old and the new *Desatir,* with the exception of a few acts of charity (to the poor, not to the Mobeds) and the reading of sacred books, prescribe no special ceremonies. We find in the *Book of the Prophet Abad* (*Desatir*) simply the following:

154. A corpse you may place in a vase of aqua fortis, or consign it to the fire, or to the earth, (when cleansed of its *Nasâ* or dead matter).

And again:

At the birth of a child or the death of a relative, read the *Nosk,* and give something in the road of

Mazdam (for Ormuzd's sake, or in charity).

That's all, and nowhere will one find in the oldest books the injunction of the ceremonies now in use, least of all that of spending large sums of money which often entails ruin upon the survivors.

Nor, from the occult standpoint, do such rites benefit in the least the departed soul. The correct comprehension of

the law of Karma is entirely opposed to the idea. As no person's karma can be either lightened or overburdened with the good or bad actions of the next of kin of the departed one, every man having his karma independent and distinct from that of his neighbour—no more can the departed soul be made responsible for the doings of those it left behind. As some make the credulous believe that the four principles may be made to suffer from colics, if the survivors ate immoderately of some fruit. Zoroastrianism and Hinduism have wise laws—far wiser than those of the Christians—for the disposal of their dead, but their superstitions are still very great. For while the idea that the presence of the dead brings pollution to the living is no better than a superstition, unworthy of the enlightened age we live in, the real cause of the religious prohibition to handle too closely the dead and to bury them without first subjecting the bodies to the disinfectant process of either fire, vultures or *aqua fortis* (the latter the prevailing method of the Parsees in days of old) was as beneficent in its results as it was wise, since it was the best and most necessary sanitary precaution against epidemics. The Christians might do worse than borrow that law from the "Pagans," since no further than a few years back, a whole province of Russia was nearly depopulated, in consequence of the crowded condition of its burial ground. Too numerous interments within a limited space and a comparatively short time saturate the earth with the products of decomposition to such a degree, as to make it incapable of further absorbing them, and the decomposition under such a condition being retarded its products escape directly into the atmosphere, bringing on epidemic diseases and plagues. "Let the dead bury their dead"—were wise words, though to this day no theologian seems to have understood their real and profound meaning. There were no funeral rites or ceremonies at the death of either Zoroaster, Moses, or Buddha, beyond the simple putting out of the way of the living the corpses of them who had gone before.

Though neither the *Dabistan* nor the *Desatir* can, strictly speaking, be included in the number of orthodox Parsee

books--the contents of both of these if not the works themselves anteceding *by several millenniums* the ordinances in the *Avesta* as we have now good reasons to know—we yet

find the first command repudiated but the second corroborated in the latter. In Fargard VIII, 74(233) of the *Vendidad,* Ahura Mazda's command: “They shall kill the man that cooks the Nasâ,” etc., is thus commented upon: “He who burns Nasâ [dead matter] must be killed. Burning or cooking Nasâ from the dead is a capital crime,”* for: “Thereupon came Angra-Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the [*immediate*] cooking of corpses.”† Ahriman being man's own ignorance and selfishness.

But as regards the rites observed after the funeral of the corpse, we find no more than this—a repetition of the injunction given in the *Book of Abad* (*Desatir*), “An Âthravan shall first go along the way and shall say aloud these victorious words: 'Yathâ ahû vairyô'—The will of the Lord is the law of righteousness. The gifts of Vohu-Manô [paradise; *Vohu-Manô* or Good Thought being the doorkeeper of heaven—see Farg. XIX, 31] to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king.”‡

Thus while abrogating the Fersendajian usage of burning the dead among the devotees of Mah-Abad, Zerdusht the 13th (of the Persian prophets), *who introduces* many improvements and reforms, commands yet no other rites than charity.

---

* Fargard I, 17(63).

† Twelve hours at least had to elapse between the death of the person and the burning or the destruction by any other means of the corpse of the dead. This old law was equally forgotten by the Brahmins as by the Zoroastrians. It was not the act of *burning* that was forbidden, but the burning before the corpse was empty, *viz*. before the inner principles had had time to get entirely liberated. As the *aqua fortis* was thought possessed of an occult property to that effect, hence the preliminary burning of the flesh by this means—with the Fersendajians.

‡ Fargard VIII, 19(49).

Collected Writings VOLUME IV

1883

GAMBETTA'S EYE AND BRAIN

[*The Theosophist,* Vol. IV, No. 9, June, 1883, pp. 222-23]

Science in the face of her Parisian representatives was very much exercised, if not offended, lately, by what is viewed as an unpardonable freak of nature—we are not sure that we ought not to say disrespect—to the Academy of Sciences. It had been repeatedly declared that men of great intellectual powers were always possessed of large brains. The brain of Cuvier, the great French naturalist, weighed 1,829 grammes (over 60 oz.); that of Napoleon an ounce or two less; that of Byron 1,400, and that of General Skobeleff—1,427 grammes. Why should Gambetta's brain then, which had manifested one of the greatest intellects of the day, weigh less than 39 ounces, or 1,100 grammes? The great authority, Dr. Broca, was so disgusted that he is reported to have viciously remarked that had he been shown the cerebral organ of Gambetta, without knowing to whom it had belonged, he would have declared it to have filled the cranial cavity of a woman of extremely ordinary capacities. This impolite fling at the fair sex by the by, was uncalled for, since the quality of the brain is more important than its quantity, and Tiedemann and other anthropologists have shown, that the female brain, though smaller than that of the male, is far larger when compared with the size of the body. Anyhow there lay before the men of science the brain-matter of one of the greatest orators living, of a genius among the modern statesmen, and—it weighed 42 grammes less than that of his female cook!

Doctor Ivanofsky, of St. Petersburg, undertakes to solve the mystery.

It is evident, he says in a letter to the *Novoye Vremya,* that the weight of the brain, in its normal condition, i.e., free from organic pathological changes—has its importance and meaning. But—as Professor Syetchenoff has it in his work on *The Reflex Actions of the Brain**—even while admitting that the soul is not the product of the activity of the brain, yet, since in every case, the brain is the organ of the soul, that organ must change its quantity and even quality in accordance to the use and misuse it had been subjected to by the soul. Indeed, when viewed in this light the men of science will find that relatively speaking Gambetta's brain was not as light as it seemed to them, when weighed on their scales. The doctor goes further, and asserts that it can be proved that the said brain weighed no less than that of Byron and nearly equalled the brain of Skobeleff.

To prove his assertion, Dr. Ivanofsky reminds the gentlemen of the science and the profane public that, to begin with, Gambetta had but one eye (the left one); and that as a

direct consequence the nervous apparatus of the right missing eye, designed by nature for the reception, the transmission and the concentration of the rays of light and their projection into space—remained inactive for long years. Now this eye apparatus is composed, as everyone knows, of a *retina, of the optic nerve and the optic centre in the brain.* Its prolonged inactivity, that covered a period of thirty years in his case, must have unavoidably produced an atrophy of the cerebral optical centre, which atrophy has naturally influenced greatly the subsequent weight of the brain-matter.

Leaving aside the retina and that portion of the optic nerve which had to be severed during the withdrawal of the brain from the cranial cavity, this atrophy of the optic cerebral centre of the right side alone, taking into consideration its long duration, must have shown a deficit of 120 grammes at the least in the weight of the brain. Besides this fact giving us already as the absolute weight of

—————

* [I. M. Syetchenoff (1829-1905), renowned Russian physiologist whose basic work, mentioned above, was published in Russian in 1863 and 1866.—*Compiler*.]

—————

Gambetta's brain 1,220 instead of 1,100 grammes, we have to consider likewise the deteriorating process of the illness that ended so fatally. As a well-known anatomist well remarks: "until more attention is paid to the condition of the blood vessels and to the quantity of the freely circulating serious liquid, which soaks through the brain or its vesicles—the weighing of the brain matter will prove itself of very little importance." Thus taking into serous consideration Gambetta's long illness and the localization of the disease; as also his long abstinence from food, or rather the regular starvation he suffered from, for days before his end, it will be found that his brain must have necessarily exhibited the symptoms of the greatest want of blood in it. This, then, if we remember still further that the quantity of blood and serous liquid that had filled the brain and vesicles, was neither ascertained nor weighed, would show an extra deficit of 200 grammes, which, accounting for its abnormal lightness, will give us as the absolute weight of Gambetta's brain 1,420 grammes, *viz*., a few grammes more than that of Byron's and a few grammes less than the weight of Skobeleff's brain.

The decision upon the worth of this scientific explanation is left with those who have made the study of the human brain and eye their specialty. We simply publish the hypothesis.

Collected Writings VOLUME IV
1883

SWAMI DAYANAND—A FREETHINKER

[*The Theosophist*, Vol. IV, No. 9, June, 1883, p. 224]

"O Lord, protect me from my friends, and I will myself take care of my enemies!"—was the daily prayer of a philosopher. We do not know whether our irascible ex-ally will repeat the exclamation upon reading the laudatory quotation of himself in *The Arya* for May (page 63). Probably not, for he does not read English. But we feel ready to wager a good deal, that were the Swami as learned

512

in the Queen's English as he is in Sanskrit—there would be a libel suit brought by this uncompromising theist against our indiscreet contemporary—*The Arya. So* eager are our good friends of the Lahore *Samaj* to jump at the smallest straw that trembles threateningly in the air in our direction, that, rather than miss an opportunity of making ugly faces at the Theosophists, they will republish equivocal compliments to the address of their Founder, and compromise their own work and its leader. We offer a specimen.

> The Madras has the following about our Swamiji: "We are glad to learn that Swami Dayanand Saraswati is busily engaged in exposing the misleading and degrading mythology and the mischief of the hereditary Brahmins. In spite of our disagreement with Dayanand Saraswati, we think that he will do more good to India than the pandering Theosophists can ever hope to do. If *India had more of such men, Freethought would very easily spread over all India.*"

We have italicized the sentence republished with such an unsophisticated *naïvete* by the Swami's chelas, who do not seem to entertain the remotest conception that they have thereby introduced their Guru in a new light before the public—that of a Freethinker. We agree, however, entirely with the remark. Reaction from crude anthropomorphism is sure to bring in the long run among the educated youth of India disgust, and finally freethought. But there is something too charmingly ludicrous in the idea that for the pleasure of throwing into our teeth the epithet of "pandering Theosophists," they should thus be dishonouring in their own organ the work of their "Swamiji" and virtually admitting that his efforts are breeding no better than freethought. Verily, foolish must be that bird that soils its own nest! . . . . .

Dear child of the Vedic lore; the uninitiated public may now well wonder, whether you are an organ of the theistic Aryas, or simply the servile copyist and advertiser of the Madras Freethought. Now, really, we can never show ourselves sufficiently thankful to the dear little innocent, for the amusement it has afforded us with its unconscious self-immolation. We propose that Mr. Bradlaugh's Secular Societies should call for a vote of thanks to the editors of *The Arya.*

Collected Writings VOLUME IV

1883

ZOROASTRIANISM IN THE LIGHT OF OCCULT PHILOSOPHY

[*The Theosophist,* Vol. IV, No. 9, June, 1883, pp. 224-26]

The following letter having been sent to us from a Parsee gentleman, we publish the paragraphs containing his queries *seriatim* as in the original, but separating them with a view of making our answers more comprehensible. This arrangement, we hope, will always simplify the work and help the reader to a far clearer understanding of both the questions asked and the answers given, than it would, had we published the letter without any break whatever, or answered the queries as usually done, by referring the readers to footnotes.

Will you or any of your contributors tell me whether Zoroastrianism, regarded from the standpoint of Occult philosophy, is in itself monotheism, pantheism, polytheism or atheism? I have not been able to ascertain it from the learned lecture of Col. Olcott on the "Spirit of Zaroastrianism."*

The answer depends upon how the question is put. If we are asked what is Zoroastrianism—loosely and indifferently referred to as Magianism, Mazdaism, Fire-worship and Parseeism, then we answer—"it is all that which you say." It is "monotheism, pantheism, polytheism," and even—"atheism," when placed in contradistinction to modern theism—its respective qualifications depending upon the epoch named. Thus, if we had to describe broadly the origin of this religion from the standpoint and upon the authority

—————

* [Reference is here to Col. Olcott's remarkable lecture on "The Spirit of the Zoroastrian Religion," delivered at the Town Hall in Bombay, Feb. 14, 1882. *Vide* Vol. II, p. 449, of the present Series, for further data—*Compiler.*]

—————

of the Occult teachings, we would call it by its original, primitive name, that of Magianism. Locating its first development in those vast regions which would have to be described as the whole area between the Persian Gulf and the Sea of Okhotsk in its length, and that which stretches through the unexplored deserts between the Altai and the Himalayan mountains in its breadth, we would place it back at an epoch undreamt of by modern science and, therefore, rejected by all but the most speculative and daring anthropologists. We have no right to give out in this journal the correct number of years or rather of ages upon ages, since—according to the doctrines of the Secret Science—the

first seeds of Magianism were sown by the hand of the BEING to whose duty it falls to rear, nurse, and guide the tottering steps of the renascent human races, that awake anew to life on every planet in its turn, after its periodical "obscuration." It goes as far back as the days of our local *Manvantara*, so that the seeds sown among the first "root-race" began sprouting in its infant brain, grew up, and commencing to bear fruit toward the latter part of the second race, developed fully during the third* into what is known among Occultists as the "Tree of Knowledge" and the "Tree of Life"—the real meaning of both having been, later on, so sadly disfigured and misinterpreted by both Zoroastrians and Christians. But we can inform our correspondent of the following; Magianism, in the days of its full maturity and practice,† and long ages before the first of the twelve great religions, its direct offshoots—mentioned and feebly

* One who has studied the "Fragments of Occult Truth" knows that our present race is the *fifth,* and that we have two more to pass through before we reach our end—on this planet

† "Throughout the Middle Ages nothing was known of Mazdaism, but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences," says James Darmesteter [p. xv of Introduction to *Vendidad,* in *SBE,* 2nd ed., Oxford, 1895], who knows as much as his exoteric science will permit him of the former; but being wholly ignorant of *esoteric* sciences, knows nothing of the latter at all and therefore blunders greatly. One could not be a *Magha*, a Magus-priest, without being, at the same time, what is now known under the vulgar term of "Magician." But of this later on.

described by Muhsin-Fani in the *Dabistan*—ever saw light; and even much anterior to the appearance of the first devotees of the religion of Hushang, which, according to Sir W. Jones, "was long anterior to that of Zeratusht,"* the prophet of the modern Parsees—that religion, as we can undeniably prove, was, "Atheism." At any rate, it would be so regarded now, by those who call Kapila and Spinoza, BUDDHA and our MAHATMAS, Brihaspati (of the Charvaka) and the modern Advaitees, all alike, *nastikas* or atheists. Assuredly no doctrine about a *personal* God, a gigantic man and no more—(though a number of so-called *divine beings* were and are still recognized)—was ever taught by the true Magi.† Hence Zoroaster—the *seventh* prophet (according

* *Asiatic Researches* (Calcutta, 1790), Vol. II, pp. 48 49.

† Let it not be understood that we here speak of the "Magi" in general, whether we view them as one of the Medean tribes(?) as some Orientalists (Darmesteter for one), relying upon a vague statement of Herodotus, believe, or a sacerdotal caste like the Brahmans—as we maintain. We refer but to their initiates. The origin of the Brahmans and Magi in the night of time—is one, the secret doctrine teaches us. First, they were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the "Airyana-Vaêgo," the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe, each hierarchy increasing, and finally becoming so large as to have to restrict admission; the "half adepts" going back to the world, marrying and laying the first foundation of the "left-hand" science or sorcery, the misuse of the Holy Knowledge. In the third stage—the members of the *True ones* become with every age more limited and secret, the admissions being beset now with new difficulties. We begin to see the origin of the Temple Mysteries. The hierarchy divides into two parts. The chosen few, the hierophants—the *imperium in imperio*–remaining celibates, the

exoteric priests make of marriage a law, an attempt to perpetuate adepts by hereditary descent, and fail sadly in it. Thus we find Brahmans and Magi Egyptian priests and Roman hierarchs and Augurs enjoining married life and inventing religious clauses to prove its necessity. No need repeating and reminding the reader of that which is left to his own knowledge of history, and his intuitions. In our day we find the descendants, the heirs to the old wisdom, scattered all over the globe in small isolated and

—————

to the *Desatir,* whose compilers mixed up and confused the fourteen Zaro-Ishtars,* the high priests and initiates of the Chaldean worship of Magian Hierophants—the thirteenth)—would be regarded as an *atheist* in the modern sense of the word. All the Orientalists with Haug at their head agree to say that in the oldest, or the second part of the *Ya□na,* nothing is said or fixed of the doctrine regarding God, nor of any theology.

The lecture has elucidated many obscurities and absurdities in the *Avesta,* from the standpoint of Occult philosophy. But they are so few that the youths whom the Colonel took to task, have, I am convinced, become no wiser. Can anyone tell me whether the Colonel meant that in order to understand their religion, the Parsee youths should study Yogism and Occultism?

Our President never meant that they should *practice* "Yogism." All that he urged upon them was, that before they scoffed at their own religion, of which they knew so little, and became either modern agnostics or out-and-out corporealists, they should study Zoroastrianism as a philosophy, and in the light of esoteric sciences—which alone could teach them the truth by giving the correct version of the meaning of the various emblems and symbolisms.

The learned Colonel said the Parsees are the heirs of the Chaldean lore, and that the Chaldean and the Hebrew Kabala would throw considerable light on the meaning of the *Avesta.* Can anyone tell me where and in what language these books are to be found, and whether these works are not also so much allegorical as to require the aid of Occult philosophy to understand their true meaning?

The Lecturer stated a fact. More even than the Brahmans, are the Parsees heirs to Chaldean wisdom, since they are the

—————

unknown communities, whose objects are misunderstood, and whose origin has been forgotten; and only two religions, the result of the teaching of those priests and hierophants of old. The latter are found in the sorry remains called respectively--Brahmans and Dasturs or Mobeds. But there is still the nucleus left, albeit so strenuously denied, of the heirs of the primitive Magi, of the Vedic *Magha* and the Greek *Magos*—the priests and gods of old, the last of whom manifested openly and defiantly during the Christian era in the person of Apollonius of Tyana

* See *Isis Unveiled;* Vol. II, pp. 128-29.

—————

direct, though the latest, offshoots of Aryan Magianism. The Occultists are very little concerned with the apparent difficulty that the Magian "Chaldees" with all their priests

and initiates, whether of the Medes, the Scythians, or the Babylonians are regarded by the Orientalists as of Semitic origin, while the ancient Iranians are Aryans. The classification of those nations into Turanians, Akkadians, Semites and what not, is at best arbitrary. The word "Chaldean" does not refer merely to a native or an inhabitant of Chaldea, but to "Chaldeism," the oldest science of astrology and occultism. And in that sense the Zoroastrians are the true heirs to Chaldean wisdom, "the light which shineth in darkness," though (modern) "darkness comprehended it not," and the Parsees themselves know nothing of it now. The Hebrew Kabala is but the loud echo of the Chaldean; an echo which passing through the corridors of Time picked up in its transit all kinds of alien sounds that got mixed up with the original keynotes struck beyond the epochs known to the present profane generations; and thus it reached the later student of Hebrew lore as a confused and somewhat distorted voice. Yet, there is much to learn in it, for him who has the patience and the perseverance required, since first of all he would have to learn the *Gematria, Notaricon*, and *Themura.** When speaking of the Kabala, the Lecturer meant by it, the *universal,* not any special, esoteric system, already adapted to a later exoteric creed as is at present the Jewish secret science. The word "Kabala" is derived from a Hebrew root meaning reception of knowledge; and practically speaking it refers to all the old systems handed down by oral transmission, and is very nearly allied to the Sanskrit "Smriti" and "Śruti," and the Chaldaic "Zend."†

——————

* The Jewish methods of examining the Scriptures for their hidden meaning.

† Of course, as found out by the Orientalists, the word "Zend" does not apply to any language, whether dead or living, and never belonged to any of the languages or dialects of ancient Persia (See *Farhang-i-Jahângîrî* the Persian dictionary.) It means, as in one sense correctly stated, "a commentary or explanation," but it also means that which the Orientalists do not seem to have any idea about, viz., the "rendering of the esoteric into exoteric sentences," the veil used to conceal

——————

There would be little use for the Parsee or Hindu beginner to study only the Hebrew or even the Chaldean Kabala, since those works upon them which are now extant are written either in Hebrew or Latin. But there would be a great deal of truth unearthed were both to apply themselves to the study of the identical knowledge veiled under the exoteric symbolisms of both the *Zend-Avesta* and the Brahmanical books. And this they can do by forming themselves into a small society of intelligent earnest students of symbolism, especially the Zend and Sanskrit scholars. They could get the esoteric meanings and the names of the works needed from some advanced chelas of our Society.

The Colonel recommends the translating of prayers. Does he mean that the translations of prayers in their present state will better enlighten the youths? If not, then does he imply that the meaning of the whole *Zend-Avesta* can be made intelligible and philosophical by the aid of a thorough Occultist?

It is precisely what he meant. By a correct translation or rather a correct explanation of their liturgical prayers, and a preliminary knowledge of the *true* meaning of even a

few of the most important symbolisms—generally those that appear the most meaningless and absurd in the sight of the modern Zend scholars, as the dog, *e.g.,* which plays such an important part in Parsee ceremonies*—the "Parsee

————

the correct meaning of the *Zen-(d)-zar* texts, the sacerdotal language in use among the initiates of archiac India. Found now in several undecipherable inscriptions, it is still used and studied unto this day in the secret communities of the Eastern adepts, and called by them—according to the locality—*Zend-zar* and *Brahma* or *Dew-Bhashya.*

* Compare the so-called *"Akkadian* formulae of exorcism" of the earliest period known to the Orientalists to which the collection of charms and amulets belong (in truth very late periods) with most of the injunctions found in *Vendidad* (Fargard XIII) concerning the dog. It seems almost incredible that even the dullest among the Zend scholars should not perceive that verse 49(163) of the same *Fargard,* for instance, which says: "For no house could subsist on the earth *made by Ahura* [in this case the "house"—not the earth—made by Ahura], but for those two dogs of mine, the shepherd's dog and the house dog"—cannot refer really to these animals. The

————

youth" would acquire thereby the key to the true philosophy that underlies their "wretched superstitions and myths," as they are called by the missionaries who would fain force upon the world their own instead.

Prayer is repugnant to the principles of atheists. How then does the learned Colonel reconcile his advice to the Parsees to throw better heart into their prayers? Does he also mean that Occult philosophy will justify the prayers in *Zend-Avesta,* offered to the sun, the moon and almost all the supposed pure things of the creation? If he thinks that the fixing of attention upon such objects is conducive to being freed from worldly desires and thoughts, does he think also that these views or prayers will be believed in, or acted upon, by the present generation?

Colonel Olcott was never an atheist "to our knowledge," but an esoteric Buddhist, rejecting a *personal* God. Nor was *genuine* prayer—*i.e.,* the exercise of one's intense will over events (commonly brought about by blind chance) to determine their direction ever repugnant to him. Even prayers as commonly understood, are not "repugnant" in his sight, but simply useless, when not absurd and ridiculous as in the case of prayers to either stop or bring about rain, etc.

————

commentary made on it (Saddar, 31) is absurd and ridiculous. It is not, as it says, that "not a single head of cattle would remain in existence but for the dogs"—but that all humanity, endowed as it is with the highest intellect among the intelligences of the animal kingdom, would, under the leadership of Angra-Mainyu, mutually destroy themselves physically and spiritually, but for the presence of the "dogs"—the two highest spiritual principles. The dog Vanghâpara (the hedgehog, says the commentator!) "the good creature among the creatures of the Good Spirit that from midnight [our time of ignorance] till the sun is up [spiritual enlightenment] goes and kills thousands of the creatures of the Evil Spirit" (Farg. XIII, 1) is our spiritual conscience. He who "kills it" (stifles its voice within himself) shall not find his way over the Chinvat bridge (leading to paradise). Then compare these symbolisms with those of the Akkadian talismans. Even as translated by G. Smith, distorted as they are, still the *seven* dogs described—as the "blue," the "yellow," the "spotted," etc., can be shown to have all of them reference to the same seven human principles as classified by Occultism. The whole collection of the "formulae of exorcism" so-called of the Akkadians is full of references to the seven evil and the seven good spirits which are our principles in their dual aspect.

————

By "prayer" he means—WILL, the desire or command *magnetically expressed* that such and such a thing beneficent to ourselves or others should come to pass. The Sun, the moon and the stars in the *Avesta* are all emblematical representations—the Sun, especially—the latter being the concrete and most appropriate emblem of the one universal life-giving principle, while the stars are part and parcel of the Occult sciences. Yima never "prayed" but went to "meet the sun" in the vast space of heavens, and bringing down with him "the science of the stars, pressed the earth with the golden seal" and forced (thereby) the Spenta Armaiti (the Genius of the Earth) to stretch asunder and to bear flocks and herds and men (Fargard II, 10).

But since not everyone knows in our day, "the science of the stars," nor are there many Zend scholars, the best course to be pursued is to make at least a beginning by having the "prayers" translated. The Lecturer, as far as we are aware, did not mean to advise anyone to believe in, or "act upon," the *modern* prayers in their present liturgic, exoteric form. But it is just because they are now muttered parrot-like, remaining incomprehensible to the great majority, that they have to be either correctly rendered, or, bringing on finally indifference and disgust, that they have to be abandoned very soon to utter oblivion. The word "prayer" received its modern significance of a supplication to a Supreme or some inferior divine being, only when its once widely known and real esoteric meaning had already become clouded with an exoteric veil; after which it soon disappeared enshrouded beneath the impenetrable shell of a badly digested anthropomorphism. The Magian knew not of any *Supreme* "personal" individuality. He recognized but Ahura—the "lord"—the 7th Principle in man—and "prayed," i.e., made efforts during the hours of meditation, to assimilate with, and merge his other principles—that are dependent on the physical body and ever under the sway of Angra-Mainyu (or matter)--into the only pure, holy and *eternal* principle in him, his divine monad. To whom else could he pray? Who was "Ormuzd" if not the chief *Spenta-Mainyu,* the monad, our own god-principle in us? How can Parsees consider him now in the light of the "one Supreme God" in

dependent of man, since even in the sorry remnants of the sacred books of Mazdaism there is enough to show that he was never so considered. They are full of his shortcomings, lack of power (during his dependent individuality in connection with man), and his frequent failings. He is addressed as the "maker of the *material* world" in every question put him by Zarathushtra. He invokes Vayu (the Holy Ghost of the Mazdeans), "the god-conqueror of light (or true knowledge and spiritual enlightenment),

the smiter of the fiends (passions) all made of light,"* for help against Angra-Mainyu; and, at the birth of Zarathushtra he entreats Ardvî-Sûra Anâhita† that the newly-born should not abandon but stand by him in his eternal struggles with Ahriman.

[*The Theosophist,* Vol. IV, No. 10, July, 1883, pp. 240-244]

The offers made by Ahura-Mazda to Yima (the first man) to receive instruction from him *are rejected.* Why? Because," as he answers, "I was not born, I was not taught to be the preacher and the bearer of thy Religion"‡ No, he was not born, the Occult Science tells us, for from whom could he have been born since he was *the first man* (let the modern anthropologists and physiologists explain if they can). But he was *evoluted from a pre-existing form,* and such had no need as yet of the laws and teachings of his 7th Principle. The "Supreme" and the "Almighty" remains satisfied! He makes him only promise that he will take care of his creatures and make them happy, which promise is fulfilled by "the son of Vîrangvant." Does not this show that Ahura-Mazda is something which can be explained and defined only by the Occult Doctrine? And wisely does it explain to us that Ahura is our own inner, truly

—————

* *Yashts,* XV, 3.

† Begging the pardon of our European Sanskritists and Zend scholars, we would ask them to tell, if they know, who was the Mazdean goddess Ardvî-Sûra Anâhita? We maintain and can prove what we say, that the said personage implored by Ahura, and Sarasvati (the Brahmanical goddess of Secret or Occult wisdom) are identical Where is the philosophy of the Supreme God, "the omnipotent and omniscient ALL" seeking for the help of his own creature?

‡ Fargard II, 3(7).

—————

personal God and that he is our Spiritual light and the "Creator of the material world"—*i.e.,* the architect and shaper of the Microcosm—*Man,* when the latter knows how to resist Angra-Mainyu, or Kama—lust or material desires—by relying on him who overshadows him, the Ahura-Mazda or Spiritual Essence. The latter invokes "Vâyu," who, in the Mazdean occult sense, is the *Universal,* as he is, the *Individual,* light of man. Hence his prayer to "Vâyu," that Zarathushtra, the being who will teach truth to his followers, should side with him, Ahura, and help him to fight Ahriman, without which help even "He" (our 7th Principle) is powerless to save man *from himself;* for Ahriman is the allegorical representation of the lower human principles, as Ahura-Mazda is that of the higher. Then, think of the symbolical allegory in Yima, the representative of the first *unborn* human race of this, our Fourth Round.* It is too spiritual, too unacquainted with evil upon its first reawakening to life, to be yet in need of the truths of the sacred science, the common foundation of all the great religions. Hence "the great shepherd," Yima, refuses Ahura's instructions, for Ahriman is so far powerless over the innocence of infancy, irresponsible and unconscious of moral and physical danger. He "keeps (spiritual) death and disease away" from his people, and "enlarges three times the earth";

for the root-race multiplies and "shoots off seventy times seven branch-races." But Zarathushtra accepts and worships Ahura-Mazda in the *Vendidad* and elsewhere, because this prophet in the generic sense of the name is the representative of the latter portion of the *second* race. And now let the Parsee mathematicians calculate how long ago lived the *first* Zara-Ishtar, or Zoroaster; and let them study the *real* Mazdaism, not the later excrescenses with which it became overgrown throughout the cycles of the ages and races. Which of the Zarathushtras was the real lawgiver of the Chaldean Mazdaism? Surely not he, to whom Ahura-Mazda says: "The fair Yima . . . O holy Zarathushtra, he was the first mortal, *before thee* . . . with whom I, Ahura-Mazda, did converse, whom I taught the Religion of Ahura,

---

* See "Fragments of Occult Truth."

---

the Religion of Zarathushtra."* Teaching the law of Zarathushtra to the same Zarathushtra, and ages before that Zarathushtra was born, reminds one of Moses made to narrate in *his Pentateuch* his own death and burial. In the *Vendidad,* if Ahura is "the Creator of the *material world,*" *i.e.,* the Microcosm man, Yima is the real creator of the earth. There, he is shown—master of Spenta Ârmaiti, the Genius of the Earth, and he, by the power of his innate *untaught* light and knowledge, simply for the absence of Angra-Mainyu—who comes later on—forces "the earth to grow larger and to bear flocks and herds and men *at their will and wish,* as many as he wished."† Ahura-Mazda is also the Father of Tistrya, the *rain-bestowing* god (the 6th Principle) that fructifies the parched soil of the 5th and 4th, and helps them to bear good fruit through their own exertions, *i.e.,* by tasting of Haoma, the tree of eternal life, through spiritual enlightenment. Finally and undeniably Ahura-Mazda being called the chief and father of the six "*Ameshâ Spentas*"—or of the six principles of which he is the seventh, the question is settled. He is "Ahura" or rather Asura—the "living spirit in man," the first of whose twenty different names he gives as "Ahmi," "I am." It was to impress upon his audience the full importance of the recognition of, and reliance upon (hence that of addressing it in "prayer"), this one God from whom proceed and in whom are centered *Humate, Hukhte,* and *Huvareshte,*‡ the sublime condensation of all human and social law, that Colonel Olcott recommended to the "Parsee youths," the study of *their* prayers. It is very likely, as Darmesteter thinks, that "Heredotus may have heard the Magi sing, in the fifth century B.C. the very same gathas which are sung nowadays by the Mobeds in Bombay"; but it is most unlikely, that sung as they are now, they are anything better than the "shells" of the old gathas, the animating spirit having fled from them, never to return unless forcibly recalled by the resurrecting potentiality of the "Occult Sciences."

---

* Fargard II, 2(4).
† Fargard II, 11.
‡ Purity of speech, purity of action, purity of thought.

Will the learned Colonel be so kind as to say whether in his opinion, it does not appear that the *Zend-Avesta* represents the genuine *dictates* of Zoroaster, or that it contains extreme mutilations and additions made before it was written and after it was written?

We think we can, for the Colonel's opinions are ours, having studied under the same Master and knowing that he shares in the same views, namely, that the *Zend-Avesta* represents now only the general system, the dead letter, so to say, of the dictates of Zoroaster. If the Orientalists agree that the bulk of the *Avesta is* pre-Sassanian, nevertheless they do not, nor can they, fix a definite period for its origin.

As well expressed by Darmesteter, the Parsee "sacred books are the ruins of a religion." The *Avesta* revised and translated into Pahlavi by Ardeshir Babagan is not the *Avesta* of modern Parseeism, with its numberless interpolations and arbitrary commentaries that lasted until the last days of the Sassanian dynasty; nor was the *Avesta* of Ardeshir identical with that which was brought out and given to Gushtasp by Zara-Ishtar (the 13th prophet of the *Desatir*)*;* nor that of the latter quite the same as the original Zend, although even this one was but the *exoteric version* of the *Zen-*Zara doctrines. As shown by Burnouf, the Pahlavi version is found nearly in every case to wander strangely from the true meaning of the original (?) Zend text, while that "true meaning" wandered (or shall we say--was veiled?) as greatly from the esoteric text. This, for the good reason that the Zend text is simply a secret *code* of certain words and expressions agreed upon by the original compilers, and the key to which is but with the initiates. The Western scholars may say: "the key to the *Avesta* is not the Pahlavi but the *Vedas*"; but the Occultist's answer is: "aye; but the key to the *Vedas* is the Secret Doctrine." The former assert correctly enough that, "the *Vedas* come from the same source as the *Avesta*"; the students of Occultism ask: "Do you know even the A B C of that source?"

To show that the Occultists are justified in their disrespectful remark, it suffices to give one instance. In §7 of Introduction (ch. iv) to Part I of the *Zend-Avesta*—the *Vendidad* Mr. J. Darmesteter has the following remark: "The Ancestors of the Indo-Iranians had been let

to speak of seven worlds, the Supreme God was often *made sevenfold, as well as the worlds over which he ruled* . . . The seven worlds became in Persia the seven KARSHVARE of the earth: the earth is divided into seven KARSHVARE, *only one of which is known and accessible* to man, the one on which we live, namely, 'hvaniratha'; *which amounts to saying that there are seven earths*." The latter belief is attributed, of course, to ignorance and superstition. Nor do we feel quite certain that this opinion will not be

shared by those of our readers who neither are Chelas nor have read the "Fragments of Occult Truth." But we leave it with the "lay chelas" and others to judge whether this sevenfold division (see Fargard IX) is not the A B C of the Occult Doctrines. The agreement found between the statements of Plutarch and Anquetil's translation of the *Avesta,* only shows the correctness of the latter; it does not at all prove that Plutarch gave the true version of the secret meaning of the Zoroastrian religion. Well may Sir W. Jones have exclaimed that the *Avesta* of Anquetil, so full of silly tales, and laws so absurd, could not be the work of such a sage as Zoroaster!

The first Zara-Ishtar was a Median, born in Rae, say the Greeks, who place the epoch in which he flourished five or six thousand years before the Trojan war; while according to the teachings of the Secret Doctrine this "first" was the "last" or *seventh* Zarathushtra (the 13th of the *Desatir*)—though he was followed by one more *Zuruastara* or *Suryâchâria* (later, owing to a natural change of language transformed into Zuryaster and again into Zarathushtra), who lived in the days of the first Gushtasp (not the father of Darius though, as imagined by some scholars).*

----

* It is now an exploded theory that showed King Vistaspa—(or Gushtasp) as identical with the father of Darius, hence as flourishing 600 B.C. Vistaspa was the last of the line of the Kaianian princes who ruled in Bactriana; and Bactriana was conquered by the Assyrians 1200 B.C. Our earlier Zend scholars are guilty of more than one such gross mistake. Thus Hystaspes is made in History *to crush the Magi, and reintroduce the pure religion of Zoroaster*, as though those were two distinct religions; and at the same time an inscription is fount on the tomb of Darius or Darayavush, stating that he (the crusher of Magianism!) was himself, "teacher and hierophant of magic," or Magianism! (See *Isis Unveiled,* Vol. II, pp. 141-42).

The latter is very improperly called "the founder" of modern Monotheistic Parseeism, for besides being only a revivalist and the exponent of the modern philosophy, he was the last to make a desperate attempt at the restoration of pure Magianism. He is known to have gone from Shiz, to the Mt. Zebilan in the cave, whither proceeded the initiates of the Magi; and upon emerging from it to have returned with the *Zend-Avesta* re-translated once more and commented upon by himself. This original commentary, it is claimed, exists till now among other old works in the secret libraries. But its copies--now in the possession of the profane world, bear as much resemblance to it as the Christianity of today to that of its Founder. And now, if we are asked, as we have been repeatedly, if there are indeed men in whose power it is to give the correct version of true Zoroastrianism, then why do not they do so? We answer: "because—very few will believe it in *this* our age." Instead of benefiting men they would but hurt the devotees of those truths. And as to giving to the world more information about the locality known as Airyana-Vaêgo, we need point but to the sentence in Fargard I, in which we find Ahura-Mazda saying to Spitama "the most benevolent"—that he had made every land even though it had no charms whatever in it—dear to its dwellers, since otherwise the "whole living world would have invaded the Airyana-Vaêgo" (I. 2).* Hence unable to

----

* Why do we find Zoroaster in the *Bundahish* offering a sacrifice in "Irân-Vêg"—distorted name for Airyana-Vaêgo, and where or what was this country? Though some Orientalists call it "no real country," and others identify it with the basin of the Aras, the latter has nothing to do with Airyana-Vaêgo. The last Zarathusht may have chosen, and he has so chosen, the banks of the Aras for the cradle of his newly *reborn* religion; only that cradle received a child reborn and suckled elsewhere, namely, in Airyana-Vaêgo (the true "seed of the Aryas," who were then all that was noble and true) which place is identical with the *Sambhala* of the Hindus and the Arhats, a place now regarded also as mythical. In Fargard II, 21(42), Ahura-Mazda calls together "a meeting of the celestial Yazatas," and Yima, the first man, "of the excellent mortals," in the Airyana-Vaêgo—*"in the far off lands of the rising sun,"* says the *Book of Numbers* of the Chaldees, written on the Euphrates. Those of the Parsees who have ears, let them hear, and–draw their inferences; and, perchance, it may be also found that the Brahmans who came from the North

—————

satisfy entirely our readers, we can say but very little. If our opinion can in any way help our correspondent, we are ready to share it with him and say, that Zend scholars and Orientalists notwithstanding, it is our belief that not only have the Persian theologians of the latter portion of the Sassanian dynasty disfigured entirely their sacred books, but, that owing to the presence of the pharisaical element and the Rabbis during the pre-Christian as well as post-Christian periods in Persia and Babylonia, they have borrowed from the Jews at least as much as the latter have borrowed from them. If the sacred books of the Pharisees owe their angelology and other speculations to the Babylonians, the modern *Avesta* Commentaries owe the Jews undeniably their anthropomorphic creator, as well as their crude notions about Heaven and Hell.

The learned Colonel will be doing a great favour to the Parsees, if he will consent to say what he thinks of the following from *The History of the Conflict between Religion and Science,* by W. Draper:

"Persia, as is the case with all empires of long duration, had passed through many changes of religion. She had followed the Monotheism of Zoroaster; had then accepted Dualism, and exchanged that for Magianism. At the time of the Macedonian expedition, she recognized one universal Intelligence, the Creator, Preserver and Governor of all things, the most holy essence of truth, the giver of all good. He was not to be represented by any image or any graven form.

"In the latter years of the empire, the principles of Magianism had gradually prevailed more and more over those of Zoroaster. Magianism was essentially a *worship* of the elements. Of these, fire was considered the most worthy representative of the Supreme Being." (Pages 15-16.)

Colonel Olcott would probably answer that Professor Draper was right with regard to the many phases which the great religion of Persia—if we have to call it thus—had passed. But Draper mentions by name only Monotheism, Dualism, Magianism—a kind of refined Viishtadvaitism—and Fire or element worship, whereas he might have

—————

to India bringing with them all the learning of secret wisdom came from a place still more northward than lake Mânasa-sarovara.

[In the *Sacred Books of the East,* edited by Max Müller, the spelling of the above-mentioned country is given as *Aîrâm-vêg in* the text of the *Bundahish,* the references being: XII, 25; XIV, 4; XX, 13, 32; XXV, 11; XXIX, 4, 5, 12; XXXII, 3.–*Compiler.*]

—————

enumerated the gradual changes by the dozen. Moreover, he begins his enumeration at the wrong end. If Monotheism has ever been the religion of the Parsees at any time, it is so now, not then, namely in the Zoroaster period.

The *Zend-Avesta*, with some exceptions, contains nothing essentially different from what the *Vedas* contain. The gods, the rites, the ceremonies, the modes of prayers, and the prayers themselves, are but a reflex of the *Vedas.* Surely then when Zoroaster dissented from the Brahmans, it could not be merely to adopt the same pantheism or polytheism in a different language. The teaching of Zoroaster must necessarily be something quite different. Some may say he dissented from the idol worship of the Brahmans; but I think history can prove that the *Brahmans* were idolaters before *they left Ariana.* Does it not rather appear that the Magians who followed Zoroastrianism, copied everything from their close neighbours the Brahmans and muddled it up with the current and easily reliable name of Zoroaster, forgetting, perhaps, under the sway of altered popular superstitions of the age, the true teaching of Zoroaster. The learned Colonel or yourself, or any of your contributors, whose learning is, I may say without flattery, very enviable, will be doing a great service to the Parsees, if he will kindly say what he thinks the true teaching of Zoroaster was.

Enough is said, we believe, in our preceding statements to show what we honestly think of "the true teaching of Zoroaster." It is only in such rare non-liturgical fragments as the *Hâdhôkht Nask* for instance, that the true teachings of Zarathushtra Spitama, or those of primitive Magianism may yet be found, and even these have to be read as a sacred code to which a key has to be applied. Thus, every word in the tenets given in the *Hâdhôkht* and relating to the fate of our soul after death, has its occult meaning. It is not correct to say even of the later versions of the *Zend-Avesta* that its gods, prayers, and rites are all "but a reflex of the *Vedas.*" Neither the Brahmans, nor the Zoroastrians have copied one from the other. With the exception of the word *Zeruana* in its later meaning of "Boundless" *time,* instead of the "Boundless" Spirit, the "One eternity," explained in the sense of the Brahmanical *chakra* or endless circle, there is nothing borrowed from the *Vedas.* Both the *Vedas* and the *Zend-Avesta* originating from the same school, have naturally the same symbols, only very differently explained, still—having the same esoteric significance. Professor Max Müller, speaking of the Parsees, calls them

"the disinherited sons of Manu"; and declares elsewhere, that the Zoroastrians and their ancestors started from India during the Vaidik period, which "can be proved as distinctly as that the inhabitants of Massilia started from Greece."* We certainly do not mean to question the hypothesis, though as he gives it, it is still but a personal opinion. The Zoroastrians have, undoubtedly, been "settled in India before they immigrated into Persia" as they have ages later, returned again to Aryavarta, when they got indeed "under the sway of altered popular superstitions, and forgot the true teachings of Zoraaster." But this theory cuts both ways. For, it neither proves that they have not entered India together and at the same time as the first Brahmans who came to it from the far north; nor that the

latter had not been "settled" in Persia, Media, Babylonia and elsewhere before they immigrated into the land of the Seven Rivers. Between Zoroaster, the primeval institutor of "Sun" *worship,* and Zarathushtra, the primeval expounder of the occult properties and transcendental powers of the divine (Promethean) Fire, there lies the abyss of ages. The latter was one of the earliest hierophants, one of the first *Athravans* (priests, or teachers of "fire"), while the Zoroaster of "Gushtasp" was living some 4,000 years B.C. Indeed, Bunsen places Zoroaster at Bactria and the emigration of the Bactrians to the Indus at 3784 B.C. And this Zoroaster taught, not what he had learned "from," but with, the Brahmans, *i.e.,* at Airyana-Vaêgo, since what is identical with Brahmanical symbology is found but in the earlier *Vedas,* not in any of the later Commentaries; it may be even said of the *Vedas* themselves, that though compiled in the land of the Seven Rivers, they existed ages before in the north. Thus if anyone is to be blamed for getting under "the sway of altered popular superstitions" of the Brahmans, it is not the Zoroastrians of that age, but indeed Hystaspes who, after visiting "the Brahmans of Upper India," as Amianus tells us†—and having been instructed by them,

----

* *Chips from a German Workshop*, Vol. I, p. 84 (ed. 1881).

† [Ammianus Marcellinus, *History*, Bk. XXIII, ch. vi, 32.]

----

infused their later rites and ideas into the already disfigured Magian worship.

Hargrave Jennings, a mystic, has eulogized fire as being the best symbol of worship, but he says nowhere that the fire symbol, directly worshipped in its own name and as one of the created elements, as is done in *Zend-Avesta*, is in any way defensible. The learned Colonel, in his lecture on the Spirit of Zoroastrianism, defends fire-worshippers, but does he really understand them as offering direct prayer as above stated? Fire-worship is borrowed from the Vedas.

We think not. Fire-worship, or rather reverence for fire, was in the remote ages universal. Fire and water are the elements in which, as Occult Science teaches, the active and passive productive powers of the universe are respectively centered. Says Hippocrates (*De Diaete,* Book I, iii): "All living creatures . . . animals and men originate from the two Principles, differing in potency but agreeing in purpose. I mean Fire and Water . . . Father fire gives life to all things, but Mother water nourishes them." Has our friend who seems to show such an evident scorn for the emblems of his own religion, ever studied those of other people? Has he ever been told, that there never was a religion but paid reverence to the Sun and Fire as the fittest emblems of *Life,* hence—of the life-giving principle; nay, that there is not, even at present, one single creed on our globe (including Christianity) but has preserved this reverence in its ritualism, though the emblems with time have been changed and disfigured? The only essential difference between the modern Parsee Mobeds and the Christian Clergy lies in this: the devotees of the former being profoundly attached to their old religion—though they may have forgotten its origin—have honestly left exoteric Zoroastrianism standing before the jury of the world, who judges on mere appearances—*unveiled* in its apparent nakedness;

while Christian theologians less unsophisticated, kept perpetually modifying Christianity in exact proportion as science advanced and the world became more enlightened, until finally their religion now stands under a thick, withal very insecure, mask. All the religions from the old Vaidik, the Zoroastrian and the Jewish creeds down to modern Christianity, the illegitimate and repudiated progeny of the last, sprang from

archaic *Magianism,* or the Religion based upon the knowledge of Occult nature, called sometimes Sabaeanism—the "worship" (?) of the Sun, moon, and stars. See what Evan Powell Meredith in his *Correspondence, touching the Divine Origin of the Christian Religion,* with the Vicar of Whaplode, says:

Your Sacred Books, Sir, are replete with phrases used in fire-worship d with narrations of the appearance of a fire god. It was as a flame of *fire* that the Jewish Deity first appeared to Moses. It was as *fire* he gave the law on Mount Sinai. It was the God that answered as *fire,* who was to be the true God in the contest held between Elijah and the prophets of Baal. It was as *fire* the same God answered his servant David. The altar of incense displayed this *fire.* The same *fire,* with incense—a perfume used by heathens in their worship—was carried by the priests in their censers; and this *fire,* once, miraculously killed some of them . . . All the burnt-offerings of the Jews, like those of other nations, originated in fire-worship, the worshippers supposing that the god of *fire* devoured their sacrifices, as food, whether vegetable or animal, human or bestial. In "a chariot of *fire,* and horses of *fire,"* precisely like the heathen chariot and horses of the sun, Elijah went up to heaven. We are told that Jehovah went before the Jews "as a consuming *fire";* and we are assured, not only by the Jew, that his Jehovah Aleim is "a consuming *fire"* even a jealous God (or, as some translate the latter expression, the burning God . . .) but also by the Christian, that his Theos of *Zeus* (*Ioue, love, love, Jupiter,* etc.) is a consuming fire! We find that the sacred fire of Jehovah was in Zion, as well as in the temple of Vesta, or of Minerva (*Isa.,* xxxi, 9), and as a still more remarkable proof of the identity the Jewish fire-worship, with that of the Gentiles, we find *that the fire of Jehovah, on the brazen altar, was to be kept always burning— was never to be allowed to go out* (*Lev.,* vi, 13). Precisely in like manner was the sacred *fire* kept burning in the temple of Diana, among the Persians. The Magi of Persia and Chaldea had the care of preserving this holy *fire.* In the temple of Ceres and of Apollo the sacred *fire* was always kept burning. The preservation of the *fire* in the temple of Minerva was entrusted to a number of young women, just as the vestal Virgins were charged with the preservation of the sacred fire in the temple of Vesta under penalty of death, if they allowed this precious fire to be extinguished. The custom of preserving the sacred fire is much older than the Hebrew mythology. Diodorus Siculus tells us that it was derived by the Romans from the Greeks, and by them from the Egyptians [who borrowed it from the Chaldees]. There is very little doubt that it is nearly as old as Sun-worship, and that fire, when worshipped, was originally regarded as an emblem of the Solar Deity. All the ancients imagined the god to be a body of fire. By all his worshippers he was considered to have existed from Eternity,

and to have created, not only all other luminous bodies but the whole Universe. He was thought to be the "father of lights," and to have all other luminaries, such as the Moon, stars, and so on under his control and guidance. As a Creator, he was called *Helios Demiourgos—the Sun-creator or the Solar Creator.* In the *Psalms,* as well as in other parts of the Bible, the creation and government of the world are attributed to the Solar Deity in a vast number of instances which you will find in the sequel (*Vide* Vossius*, De orig. ac*

progr. idol., lib ii, c. 5. Bochart, *Canaan,* lib. ii, c. 5). As Governor of-the Celestial Bodies, thought by the ancients inferior gods, the Helio-Deity of the Bible is continually called "God of Hosts," "Lord of Hosts," "Lord God of Hosts," etc. (*Jehovah Tsabaoth, Alei Tsabaoth.)* Wherever the *God of Hosts* is mentioned in the Hebrew Bible, there can be no room for doubt that the writer meant the Sun [the Lord of the Host of Stars]. We often read of the *light, glory,* and *shining* of the God of Hosts, such as—"O Lord God of Hosts, cause thy face to shine" (*Psalms,* lxxx, 3, 4, 7).

We invite our correspondent, if he wants to trace in the Ritualism of modern Christian theology the old Fire-worship—to read *The Rosicrucians*, by Hargrave Jennings, with more attention than he had hitherto done. Fire is the essence of all active power in nature. Fire and water are the elements to which all organized and animated beings owe their existence on our Earth, at any rate, the sun is the only visible and undeniable Creator and Regenerator of life.

If one should take a cursory glance through the Spiegel-Bleeck translation of *Zend-Avesta,* he will find that the portions in languages other than Zend are marked in italics. He will also find that in common with several others, all the penitential portions in the *Avesta,* without exception, are also in italics, indicating that the portions and the doctrine they contain, were introduced at a very late period. Will the learned Colonel or yourself, or any of your contributors, kindly say what Zoroastrianism looks like when divested of the doctrine of penitence? And when further divested of all that has been copied by the Magians from the *Vedas,* I think nothing worth knowing remains.

We would put the last sentence otherwise, and say that "divested of its few remaining *non-liturgical* fragments," and a few *Fargards* and *Yashts* explained esoterically, *nothing worth knowing* can be found in the *Avesta* as it stands at present. Prodicus and some of the early Gnostics were the last who had in their possession some of the secret books of Zoroaster. That those "secret" books were not the *Avesta* in its present form, can be proved by the

non-attractiveness of its texts which have nothing in them, as explained now, to fascinate the mystic. Prodicus had the secret code as well as the key to it. A few of the adepts of ancient Magianism existed and were known publicly in those days, since Clemens Alexandrinus speaks of those who follow the *heresy* of Prodicus and "boast of possessing the secret books of *Zoroaster.*"*

You have often said, and your Theosophist brothers have also said, that the Christians live in a house of glass, and that the Theosophists know what the Christians are. The same is said of Zoroastrianism, Hinduism, and Buddhism. But we are never told what the Christians really are or what their true teaching should be. Do Theosophists think that such general remarks without the slightest attempt to support them by proofs better than those furnished by ordinary histories, will in any way serve any purpose? If the *arguments should be any other* than founded upon Occult philosophy, then I think the difficulties in your way should prove similar to those that have beset and deterred the Christian missionaries in India.

The followers of every one of the present great exoteric religions "live in a house of glass." The impeachment is pretty well proved, we should say, by their respective inhabitants having nigh broken by this time all the windowpanes of their neighbours, who have returned the compliment. It is sufficient, we believe, to study Christianity, and compare its hundreds of mutually conflicting and destroying sects, to find out what they

are, or rather what they are not; for surely a true Christlike Christian is rarer in our days than a white cow. It is not, however, in the columns of this journal that we can undertake to show all that "they really are," nor have we hitherto shown any signs—whenever occasion presented itself—of limiting our charges to "general remarks"; but, since truth is very unpalatable, and as they are showing by their actions better than we can ever do so in words, their real moral standard—we regard it as a loss of time to be ever presenting before them a mirror. It is the task undertaken and carried out in a most excellent way by the freethinkers, in whose current literature one can find everything one may desire in the shape of proof. Our business is to winnow by-the means

---

* *Strom.,* Book I ch. xv.

534

of Occult philosophy the grain from the chaff, to show what a thing is not, and thus allow the profane an opportunity to judge for themselves and see what it is.

The above are the questions that have been embarrassing me for months, and I do hope that diffuse though they are, you will do me the favour to insert them in the next issue of *The Theosophist.* If they will only serve to stir the Parsee scholars (unfortunately I am not a scholar) I shall be satisfied.

We have done our best to satisfy our correspondent. The subject is of a tremendous interest to every thinking Parsee, but he has to *help himself* if he would learn more. His religion is not dead yet; and under the lifeless mask of modern Zoroastrianism the pulse of the Magi of old still beats. We have endeavoured as briefly as possible to give a correct, though a very superficial, view of the purport and spirit of true Magianism. There is not a sentence in this for which authority cannot be shown.

Collected Writings VOLUME IV

1883

FOOTNOTE TO "THE TANTRAS"

[*The Theosophist*, Vol. IV, No. 9, June, 1883, p. 226]

[To the title of this article H. P. B. appends the following footnote:]

For reasons of their own, the Aryas or the "reformers," as they and the Brahmos call themselves, regard *all* the *Tantras* as the most abominable works on sorcery that inculcate immorality. Some of the Tantric works and commentaries are certainly prohibited on account of their dealing with *necromancy* (modern Spiritualism). But the meaning in the real old *Tantras* remaining a dead letter to the uninitiated Hindus, very few can appreciate their worth. Some of the "White" *Tantras,* especially the one treated upon in the present article, contain extremely important information for Occultists.*

---

* [The *Tantra* discussed in the article is the *Mahânirvânatantra*.— *Compiler.*]

FOOTNOTES TO “VIŚISHTADVAITA PHILOSOPHY”

[*The Theosophist* Vol. IV, No. 9, June, 1883, p. 228]

[The translator of the Catechism on the Viśishtâdvâita Philosophy writes that he is not responsible for the opinions expressed in the original Sanskrit text. He briefly answers the objections raised from a hurried explanation given him by the authors of the text. The paragraphs on which H. P. B. comments are reprinted:]

Parabrahm being an All-pervading principle, itself being the All, is still considered as a separate substance from *Jivan,* although the former contains the latter, in the same manner that we talk of a part as separate from the whole of which it is a part.

We cannot conceive of an *“All-pervading whole,”* being separate from its part. The idea put forward by our learned brother is of course the theistic, but not very philosophical doctrine which teaches the relation of man to God as that between father and child.

A part is therefore of the same nature as the whole, yet its distinguishing qualification is the fact of its being a part, *viz.,* the individualization, and dependence on the whole. In this way is *Jivan* considered in relation with, and distinct from, *Parabrahm.*

Would it not be better and far more philosophical to resort, in such a case, to the oft-repeated simile of the ocean? If we suppose, for a moment, infinity to be a vast and an *all-pervading* ocean, we can conceive of the individual existence of each of the drops composing that sea. All are alike *in essence*, but their *manifestations* may and do differ according to their surrounding conditions. In the same manner, all human *individualities,* although alike in nature yet differ in *manifestations* according to the vehicles and the conditions through which they have to act. The *Yogi*, therefore, so far elevates his other principles, or let us call them

vehicles, if preferred, as to facilitate the manifestation of his individuality in its original nature.

My own inference is that Advaita and this coincide, the former considering that Jivan is *Parabrahm,* modified by the latter into “*Jivan is a part only of Parabrahm.”*

We believe not. A true esoteric Vedantic Advaitee would say: *Aham eva Parambrahm,* “I am also Parabrahm.” In its external manifestation *Jivan* may be regarded as a distinct individuality—the latter a maya; in its essence or nature Jivan

is—Parabrahm, the consciousness of the Paramatma manifesting through, and existing solely in, the aggregated *Jivans* viewed collectively. A creek in the shore of the ocean is one, so long only as the land it stretches upon is not redeemed. Forced back, its water becomes the ocean.

Considered in this manner, there is one Infinite, made up of numberless infinites.

We are at a loss to know what our learned brother can mean by Jivan being "dependent" on the whole, unless "inseparable from" is meant. If the whole is *"all-pervading"* and "infinite," all its parts must be indivisibly linked together. The idea of separation involves the possibility of a vacuum—a portion of space or time where the *whole* is supposed to be absent from some given point. Hence the absurdity of speaking of the parts of one Infinite being also infinite. To illustrate geometrically, suppose there is an infinite line, which has neither a beginning nor end. Its parts cannot also be infinite, for when you say "parts," they must have a beginning and end; or, in other words, they must be finite, either at one or the other end, which is as evident a fallacy as to speak of an *immortal* soul which was at some time *created*—thus implying a beginning to that which, if the word has any sense, is eternal.

Jiva, Iswara and *Maya* are considered to be *real,* all the three in this light, *i.e.,* as long as anything has existence, it is real or true, although that existence may not last forever. The Advaitee says that only that which is immutable is true, and all things temporary and liable to change are illusionary; whereas the *Viśishtadvaitee* says that as immutability is real in the eternity, so mutability is also real for the time being, and so long as there is no change. My own inference is that all the difficulty here lies in the words, but that the idea is one.

We would like our learned brother to point out to us one thing in the whole universe, from the sun and stars, down to man and the smallest atom, that is not undergoing some change, whether visible or invisible, at every smallest fraction of time. Is it "man's *personal* individuality"—that which the Buddhists call *attavada*—"*delusion* of self"—that is a *reality* elsewhere than in our own Maya?

Jivan is said to be dependent and independent, in the same sense that a minister, a dewan, is independent in exercising authority, and dependent on his king for the bestowal of that authority.

The comparison of the king and the dewan is meaningless with reference to the subject illustrated. The power of conferring authority is a finite attribute, inapplicable to infinity. A better explanation of the contradiction is therefore necessary, and we trust our brother will get it from his inspirers.

A subtile distinction is made between Iswara's will and Jiva's Karma; *Iswara's* will or Karma being the ever-active state of the whole—the *Parabrahm*.

This is indeed a "*subtile* distinction." How can Parabrahm be "the ever-active state of the whole" when the only attribute—an absolutely negative one—of Parabrahm is passivity, unconsciousness, etc.? And how can Parabrahm the *one* principle, the universal Essence or the TOTALITY, be only a "state of the WHOLE" when it is itself the

WHOLE, and when even the Vedantic Dvaitees assert that Iśwara is but a mere manifestation of, and secondary to, Parabrahm which is the "all-Pervading" TOTAL?

I perfectly agree with the Editor in saying that truth stands as the one white ray of light decomposed into several colours in the- spectrum; and I add that the one white ray is true as well as the decomposed colours. This is the Theosophic view.

Not quite so, we are afraid. The eye-deceiving colours of the spectrum being dismembered and only illusionary reflections of the *one* and *only* ray—*cannot be true.* At best they rest upon a substratum of truth for which one has often to dig too deeply to ever hope to reach it without the help of the esoteric key.

Collected Writings VOLUME IV
1883

COSMICAL RINGS AND ROUNDS

[*The Theosophist,* Vol. IV, No. 9, June, 1883, pp. 231-32]

["A Student of Occultism" writes that No. VII of the "Fragments of Occult Truth" by Lay Chela "raises a difficulty for me and others which we should be glad to have explained." He cites statements that appear to be inconsistent with earlier teachings of the Brothers in regard to Fifth Rounders and allied subjects. He quotes this sentence: "The obscuration of the Planet on which are *now evoluting* the races of the 5th Round men, will of course be behind the few avant-couriers that are now here." To this H. P. B. says:]

We hope we will not be accused of attempting to reconcile entirely the difficulty between the early and later teachings, by suggesting, in this particular instance, that the word *full* inserted between "The" and "Obscuration" might perhaps remove a portion of the apparent contradiction. Having been taught that the earliest and latest races of humanity evoluted and died out during, and with, the dawn (or end) and the twilight (or beginning) of every Obscuration, we see no contradiction in this particular sentence, as quoted.

[To the writer's assertion that "Lay Chela must be wrong," H. P. B. appends the following footnote:]

We believe not; only that the fifth Rounders have several significances. The "Student of Occultism" is only fairly entering upon the path of difficulties and most tremendous problems and need not as yet complain. Difficulty (1): The CHELA who instructed the writer or "LAY CHELA"—last, and gave him the new version about the fifth Rounders, is a regular and "accepted Chela" of several years

standing of the "Brother" who "is no English scholar." On the other hand the latter is the very *guru* who taught us the doctrine, and it coincides certainly more with that of "a student of occultism," and as he understands it than with its version as given now by "Lay Chela." Speaking but for ourselves *we know* that (new version notwithstanding), THERE ARE "normal" fifth Rounders, and we told so repeatedly. But, since the instructor chosen to explain the doctrine would *not* give out the key to the problem, all we could do was to submit. Evidently our MASTERS do not choose to give out all.

[H. P. B.'s Editorial Note is as follows:]

"Lay Chela" received from a *regular* and "accepted Chela" the explanations and instructions that led him to develop in *Fragment VII* the last theory objected to, and most

decidedly it seems to clash with previous notions. Under these circumstances we do not feel justified in stepping in to make the two theories agree. Nevertheless, we have no doubt that both, however discrepant they may seem now, would be found to agree charmingly together, were the "Student of Occultism" and the "Lay Chela" given the *whole* doctrine and explained the great difference between the seven Rounds instead of being taught so spasmodically, and receiving small stray bits at a time. But such is the will and pleasure of those who know better than we do as to what it is fit to, reveal, and what has to be kept back for a time. As much as (or perchance, from the little) we know of the doctrine, the two statements show neither a gap nor a flaw in it, however conflicting they may seem. The "apparent, distinctly contradictory statements" are no more so than would be a description of a human being emanating from two different sources, supposing one teacher would say that "the being called man crawls on all fours . . . and the other that "man walks erect on his two feet" and later on, that—"he walks supported on two legs"; all these statements, however conflicting for a blind man, would nevertheless be perfectly consistent with truth, and would not require an Oedipus to solve the riddle. Who of the "Lay Chelas" can say, whether there is not as much danger for our MASTERS in giving out

at once the whole doctrine as there was for the Sphinx who had to pay for her imprudence with death? However it may be, it is not for us to give the desired explanations, nor would we accept the responsibility even if permitted. Having, therefore, submitted the above article to another regular and high Chela, we append hereto his answer. Unfortunately, instead of clearing the horizon, it overclouds it with fresh and far more tremendous difficulties.*

—————

* [This has reference to a long explanation written from Pondichery and signed S.T.K. *** Chary, apparently a Chela of one of the Teachers. —*Compiler*.]

—————

—————

Collected Writings VOLUME IV
1883

EXPLANATION WANTED

[*The Theosophist,* Vol. IV, No. 9, June 1883, p. 234]

I shall feel highly obliged if you will kindly insert in the columns of *The Theosophist* the meanings and history of the two following names:

1. Runic; and 2, *Arne Saknussemm.*

I guess the meaning of the first to be the name of a language. Of the second the name of a professor or a learned man of the sixteenth century, a great alchemist of the day.

I want a regular history of the second expression.

"A JUNIOR STUDENT."

Trevandrum, *April* 8, 1883.

"A Junior Student" makes a right guess in one instance. There is not much mystery in the adjective "runic," though its noun "Rune" of *Rûn* (an Anglo-Saxon word) stood in days of old for "mystery," and related to magical letters—as any *Encyclopaedia* might have told him. The word runic relates both to the language and the peculiar alphabet of the ancient Norsemen; and "runes" was the name used to indicate the sixteen letters or characters of which the latter was composed. It is of the remotest antiquity, and the few ones who were acquainted with the use of those

peculiar marks some old stones bearing yet inscriptions in the Runic character—were considered as great enchanters and magicians, until the *runes* began to be used in communication by writing and thus—their sacred and mystic character was lost by becoming vulgarized. Nevertheless, in some Occult books it is distinctly stated that those letters received in their subsequent usage a significance quite distinct from the original one, the latter remaining to this day a mystery and a secret with which the initiated descendants of the Norsemen will not part. The various talismans and charms used occasionally by the modern so-called "wizards" and "witches" in Ireland—supposed to have inherited the secret science of old—are covered generally with runic marks and may be easily deciphered by those students to whom no ancient mystery is one, they studying Occultism in its general or universal aspect.

As to the other word or rather name of which "Junior Student" wants "a regular history"—it will be more difficult to satisfy him since no such name is to be found either in the catalogue of mediaeval Alchemists and Rosicrucians, or in the long list of Occultists in general, since Apollonius of Tyana and down to the days of Éliphas Lévi.

It is most certainly not a European name, in its second —half at any rate; and if the name of Arne is to be occasionally met with, that of "Saknussemm" has an Egyptian

rather than a Western ring in it. There was an "Arne" (Thomas Augustine), an English musical composer and the author of "Rule Britannia" in the eighteenth century, and two men of the name of Socinus—in the sixteenth and seventeenth. But these were no alchemists but great theologians, or rather we should say anti-theologians and infidels. Loelius Socinus—the first—was the friend of both Melanchthon and Calvin, though he denied the fundamental doctrines of popular Christianity and made away with the Trinity. Then came Faustus Socinus—his nephew, and a great sceptic, the *protégé* of F. de Medici, grand duke of Tuscany. This one openly maintained that the Trinity is a pagan doctrine; that Christ was a created and inferior being, and that there was neither personal God nor devil.

542

His followers were called the Socinians, but even this name answers very little to Saknussemm.

Having thus confessed our ignorance, we can suggest to "Junior Student" but one plan; and that is, to seek for his "Saknussemm" among the Egyptian deities. "Arne Baskenis" was the Greek name of Aroeris the elder Horus, "Sakanaka" is the mystical appellation of a great fire, which is mentioned in the hundred and sixty-fifth chapter of the Ritual of the Dead—and may have, perchance, something to do with the alchemist fire of Saknussemm. Then we have Sakasutu—the "Eldest-born of the Sun God," one of the names of the planet Saturn in Chaldean Astronomy; and finally Samoulsamouken, the name of the rebel king of Babylon, the brother of Assurbanipal, king of Assyria. Having done our best, we can but advise our correspondent to let us know in what work he met with the name, as also his reasons for believing that "Saknussemm" was an alchemist, or a learned man of the sixteenth century.

————

Collected Writings VOLUME IV

1883

PERTINENT QUESTIONS

[*The Theosophist,* Vol. IV, No. 9, June, 1883, p. 235]

Will you or any of your readers enlighten me on the following points:

1. What is a Yogi?
2. Can he be classed with a Mahatma?
3. Can Viśvamitra, Valmiki, Vasishtha and other Rishis be classed with the Yogis and the Mahatmas?
4 Or with the Mahatmas only?
5. Or with the Yogis only?
6. Did the Yogis know Occult Science?
7. Is vegetarianism necessary for the study and development of Occult Science?
8. Did our Rishis know Occult sciences?

By throwing some light on the above questions you will oblige

Yours truly,
H. N. VAKIL.

Bombay, *April* 30th, 1883.
161, Malabar Hill.

WE REPLY:

1. A Yogi in India is a very elastic word. It now serves generally to designate a very dirty, dung-covered and naked individual, who never cuts nor combs his hair, covers himself from forehead to heels with wet ashes, performs *Prana*yam, without realizing its true meaning, and lives upon alms. It is only occasionally that the name is applied to one who is worthy of the appellation. The real meaning, however, of the word when analysed etymologically, will show that its root is "yug"—*to join*—and thus will yield its real significance. A real Yogi is a person who, having entirely divorced himself from the world, its attractions and pleasures, has succeeded after a more or less long period of training, to reunite his soul with the "universal Soul" or to "join" with Parabrahm. If by the word "Yogi" our correspondent means the latter individual, *viz.,* one who has linked his seventh and sixth principles or Atman and Buddhi and placed thereby his lower principles (Manas, the animal soul and the *personal* ego) *en rapport* with the Universal Principle, then:

2. He may be classed with the Mahatmas, since this word means simply a "great soul." Therefore query

3. is an idle question to make. The Rishis—at any rate those who can be proved to

have actually lived (since many of those who are mentioned under the above designation are more or less mythical) were of course "Mahatmas," in the broad sense of the word. The three Rishis named by our questioner were historical personages and were very high adepts entitled to be called Mahatmas.

4. They may be *Mahatmas* (whenever worthy of the appellation), and whether married or celibate, while they can be called:

5. "Yogis"—only when remaining single, *viz*., after devoting their lives to religious contemplation, asceticism and —celibacy.

544

6. Theoretically every *real* Yogi knows more or less the Occult sciences; that is to say, he must understand the secret and symbolical meaning of every prescribed rite, as the correct significance of the allegories contained in the *Vedas* and other sacred books. Practically, nowadays very few, if any, of those Yogis whom one meets with occasionally are familiar with occultism. It depends upon their degree of intellectual development and religious bigotry. A very saintly, sincere, yet ignorantly pious ascetic, who has not penetrated far beyond the husks of his philosophical doctrine would tell you that no one in *Kali-Yuga* is permitted to become a *practical* occultist; while an initiated Yogi has to be an occultist; at any rate, he has to be sufficiently powerful to produce all the *minor* phenomena (the ignorant would still call even such minor manifestation—"miracles") of adeptship. The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world mixing with the profane and allowing themselves to be known as Yogis. Happy are they to whom the whole world is open, and who know it from their inaccessible *aśramas,* while the world (with the exception of a very few) knowing them not, denies their very existence. But, it really is not a matter of great concern with them whether people at large believe in, or know of them.

7. The exposition of "Occultism" in these columns has been clear enough to show that it is the Science by the study and practice of which the student can become a MAHATMA. The articles "The Elixir of Life," and the *Hints on Esoteric Theosophy* are clear enough on this point They also explain scientifically the necessity of being a vegetarian for the purposes of psychic development. Read and study, and you will find why Vegetarianism, Celibacy, and especially total abstinence from wine and spirituous drink are strictly necessary for "the development of Occult knowledge" —see *Hints on Esoteric Theosophy,* No. 2. Question 8 being unnecessary in view of the aforesaid, we close the explanation.

Collected Writings VOLUME IV

1883

EDITOR'S NOTE TO "PSYCHOMETRY AND ARCHAEOLOGY"

[*The Theosophist,* Vol. IV, No. 9, June, 1883, p. 236]

[H. P. B. appends the following note to a communication from a Hindu correspondent in the province of Oudh, who wonders whether psychometry could be of help in archaeological investigatons:]

If our correspondent were but to read carefully Professor Denton's *The Soul of Things,* he would realize the importance of the science of Psychometry and learn at the same time the mode of procedure. Its usefulness in archaeological discoveries and pursuits is immense. That work describes many cases in which the psychometer had but to hold against the forehead the fragment of a stone or any other object and he could accurately describe the building and its inhabitants if the fragment of stone had been connected with one; of the animal if the fragment was that of a bone of some fossil animal, etc., etc. The object is but the medium which puts the psychometer *en rapport* with the magnetic aura of its surroundings. Once landed in the world of Akaśic impressions, the book of Nature is opened at every page and the images of all that was, being as though photographed on the etheric waves, become plainly visible to the psychometer. Like many other faculties, this one is also inherent and must be developed by practice and study. But it is easy.

Collected Writings VOLUME IV
1883

A LEVY OF ARMS AGAINST THEOSOPHY

[*The Theosophist,* Vol. IV, *Supplement* to No. 9, June, 1883, pp. 1-3]

As nearly everywhere else, we have a Branch Society in Paris: a handful or so of members lost among thousands of spiritists and spiritualists. Strictly adhering to our rule of non-interference, whether in the religious or social opinions of our Fellows, the Parent Society has hitherto lived for five years on the best of terms with her French progeny, the sweetest accord reigning among all the sister Societies. Well aware of the strict adherence of our Parisian members to the doctrines of the Allan Kardec school, and respecting, as usual, the private opinions of our brethren, we have never given cause, by word or deed, to our French Branch for the least dissatisfaction. We have been often asked by some of them to explain the doctrines of occultism, for few, too few of them, understanding English, they could not learn our views, by reading *The Theosophist.* But we had invariably and prudently abstained. They had their doctrines, as highly philosophical—from their standpoint—as were ours, and it was useless to seek to supersede these with a teaching that it takes years even for a born Hindu to assimilate correctly. To enter fully into the subtile spirit of the esoteric teaching of Śakyamuni Buddha, Śankaracharya, and other sages, requires almost a life of study. But some of our French Brothers insisted, and there were those among them who, speaking English and reading *The Theosophist,* appreciated our doctrines and determined to have some of the *Fragments* translated. Unfortunately our Brother, the translator, selected for his first experiment No. 1 of the series "Fragments of Occult Truth." Though the theory concerning the nature of the "returning spirits" is given

therein correctly on the whole, and the article itself is admirably written, yet this *Fragment* is very incomplete and quite likely to give erroneous impressions to one entirely unacquainted with the Occult Philosophy. Some portions of it, moreover—two sentences at any rate—are capable of leading the uninitiated to very mistaken conclusions. This, we hasten to say, is wholly due to the carelessness, probably to the ignorance of the English language, and perchance to an unwillingness on the part of the "inspirers" of that particular *Fragment* to give out more of the doctrine than was strictly necessary—rather than to any fault of the scribe. It was a first attempt to acquaint the public at large with a philosophy which had been for long centuries hidden in the fastnesses of the Himalayan mountains and in the southern Aśramas, and it was not

settled at that time that *Fragment* No. 1 should be followed by a regular series of other *Fragments.* Thus it was, that the second or vital Principle in man (*Life*) is therein named *Jivatma* instead of *Jiva,* and left to stand without the explanation that the esoteric Buddhists or Arhats, recognizing but one life, ubiquitous and omnipresent, call by the name of "Jiv," the *manifested* life, the second principle; and by *Atman* or *Jivatman,* the seventh principle or *unmanifested* life; whereas the Vedantees give the name but to the seventh and identify it with *Paramatman* or *Parabrahm.** Such phrases also, as the following (see page 19, col. 2, *The Theosophist,* Oct., 1881) have been left uncommented: "the spiritual ego or *consciousness* . . . immediately on the severance of spirit is dissipated and ceases to exist . . . the spiritual ego disappears." For an Occultist this would simply be a sin of omission, not of commission. It ought to have been said

—————

* See *Rigveda Mantra* (I, 164, 20):

"dvâ suparnâ sayujâ sakhâyâ
samânam vriksham parishasvajâte,
tayor anyaś pippalam svâdv atty
an-aśnann anyo abhichâkaśîti."

Sâyanâchârya, explaining it, says: "the two birds seated on the same pipal tree, one enjoying its fruit and the other passively looking on, are Jivatman and Paramatman, or the deluded individual soul and the Supreme soul, the individual being identical with the Supreme soul.

—————

that immediately on the severance of "spirit" and "Spiritual soul" (its vehicle), from *Manas* and *Kama-Rupa* (fifth and fourth Principles), the spiritual consciousness (when left without its leaven or cement of *personal* consciousness subtracted by it from the *Manas) . . . ceases to* exist until a new rebirth in a new personality, since *pure Spirit* can have no consciousness *per se.** It would have been absurd upon its face to say anything immortal and purely spiritual, anything that is identical with, and of the same essence as the *Paramatman* or the one LIFE, can "disappear" or *perish.* The Occultist and the Vedantee—especially the highly philosophical Advaitee—know that the neutral, sexless, and passive *Paramatman* and its ray the *Jivatman* which can be manifested only through its connection with object and form, does not, nor can it "disappear" or "perish" as a totality; but that both the words relating to the Manas or *antaskarana,* those organs of *personal* conscious sense which belonging only to the body are quite distinct from the spiritual soul—mean no more than the temporary withdrawal of the *ray* from the manifested, back into the unmanifested world; and that this soul in short, which is said to have disappeared and perished, is not the eternal total Individuality, but the temporary personality, one of the numberless beads strung on the rosary, the long thread of the manifested lives.* The only essential and really misleading mistake in the *Fragment* (none at all for the Spiritualists who do not believe in reincarnation, but an important one for the Spiritists, who do) is the one that occurs on page 19, column 1, paragraph 4, where it is said that the new (*personal*) Ego is reborn from its gestation "in the next higher world of causes, an objective world similar to this present globe

---

* It is the late *personality* of the spiritual Ego that disappears for the time being, since separated from the self-consciousness residing in *Manas* there is neither Devachan nor Avitchi for the "Spiritual Individuality."

† The esotericisms of the Buddhists and Vedantees, though one and identical, sometimes differ in their expressions. Thus what we call *Linga-śarira,* the interior subtle body of the gross, or the Sukshma of the *Sthula-śarira,* is called by the Vedantees the *Karana-śarira* or causal body, the rudimentary or ethereal embryo of the body.

---

of ours . . .," thus implying that the *Individual* or one *Eternal Ego* is born on our earth but once, which is not the case and quite the reverse; for it is the *personal* Ego—wrongly believed by the Spiritists to be reincarnated with its personal consciousness a number of times—that appears upon this earth but once, while the Individual Spiritual monad which—like an actor who, although appearing in, and personating every night a new character, is ever the same man—is that which appears on earth throughout the cycle in various personalities, the latter, except in the case of infants and idiots, never being born twice. Such is the belief of the Occultists. It is thus this sentence alone which, putting a wrong colour on the doctrine, could give the Spiritists a handle against us, in the question of reincarnations; and they were justified in thinking that we did not believe at all in rebirth on this earth.

However it may be, this one *Fragment* having been translated as an isolated specimen of the Occult doctrine, and the others which explain and thus complete it, remaining unread and unknown when it appeared published by the *Société Scientifique d'Etudes Psychologiques* connected with the *Revue Spirite* and the Paris Theosophical Society, it produced the effect of a bomb bursting in the camp of the Spiritists and Reincarnationists.

To begin with, our friends attributed the *Fragment* to the pen of a "Savant Sannyasi," an Adept of Occultism, whereas it was written by a private English gentleman who, however learned he may have become in the esoteric doctrine since, was at that time hearing of it for the first time. Then they called "conférences" to debate the dreadful heresy. The March number of the *Bulletin,* the organ of the *Société Scientifique,* announced the opening of the controversy within the sacred precincts of the "Society of Psychological Studies." As its April number declares very correctly, the two "conférences" upon this subject "have not *quite* [?] attained the object aimed at. They were not controversial, since the defenders of Spiritism were the only ones present." Theosophy was represented, it seems, by Dr. Thurman, F.T.S., alone, who very reasonably

declined to take any part in it, by saying that "it would be impossible to make anyone, unprepared for it by a long study, understand correctly the theories of Occultism" (which our French friends- persist in calling Theosophism, thus confounding the whole with one of its parts). Every other member of the Parisian group of the Theosophical Society, having equally refused by analogous verbal replies or letters to take any part in its proceedings, the only gentleman who offered himself, as a *representative* of our Society, was Mr. Tremeschini, described as "an astronomer, a civil engineer, and an erudite Orientalist, member of the Parisian Theosophical Society." And verily, never was Theosophy better disfigured.

There is a mystery in this, which, nevertheless, having the key to it, we shall solve for the benefit of all our members and Occultists especially. The facts are simply these: Mr. Tremeschini believes he has discovered the *genuine,* historically authentic, and only divine Theosophy in existence. Confusing Occultism with Theosophy he denounces our doctrines as "a philosophy born out of simple affirmations, lacking any scientific sanction, and founded not on *any ancient documents* . . . but upon degenerated theories which go back no further than the Middle Ages"; our "theosophy" (occultism he means) does not emanate from ancient Buddhism at all, but from the "hybrid doctrine issued from the Chaldeans." How, indeed, asks the orator, can anyone ever regard as either humanitarian or scientific a work which preaches "despairing *nihilism* . . . telling us that the basis of all morality—that of the immortality of the *conscious I* is essentially false [!?] . . . that affirms to us that the *Spiritual Ego* which was debarred from reaching its goal by too material tendencies, disappears without carrying along with it one single particle of its individual consciousness* and ends by falling back into the region of

* No such thing was ever said even in Fragment No. I, in which *personal* consciousness is the only one concerned; the "Spiritual Ego" or monad neither *disappearing* nor falling back into cosmic matter, which can be said of *Manas, Chitta,* personal *Ahankara,* never of Atman and Buddhi.

primeval cosmic matter! . . . a doctrine, that aims at *void* . . . and annihilation, can only have its foundation resting on emptiness," etc.

Now these may be very eloquent and profound words, but they are something more than this: they are very misleading and false. We have shown upon what the errors (about our doctrines) of the Spiritists—who are ignorant of English—rested. But such is not the case of Mr. Tremeschini. He knows the English language, reads *The Theosophist,* and has had ample time to perceive how erroneous were his first conclusions. And if he has, and persists, nevertheless, in his efforts to prove our system *false,* and to proclaim his own the only *divine* and the only *true* one; and assures the public that he possesses *authentic* and *historical* documents to that effect, then we are bound to examine his documentary proofs and see how far they are entitled to be accepted as such.

Having demolished to his own satisfaction the esoteric philosophy of the Advaitees and Buddhist Arhats, he proceeds to acquaint the Spiritists with his own "Theosophy."

Inviting the audience to follow him "to a little excursion *on the domain of history,"* he acquaints them with the following *historical* facts. We preserve his spelling.

Toward the end of the Tretâ Yougô (the *third* age according to the Hindu chronology) [?!!] . . . an age that goes back to 28,000 years*. . . lived in India a personage who by his genius, profundity of thought, etc., etc., had few equals among the philosophers of the subsequent ages . . . The name of this personage is Gôtomô. As the *sacred books of India demonstrate* [!?] Gôtomô (of the Tretâ Yougô) descended from a line of sages which goes back to the Vedic period, and counts among its direct descendants the famous Gôtomô Sakiamouni the Buddha, who is wrongly confounded by some persons with him (the Gôtomô of Tretâ Yougô). Out of all the works left to posterity by this personage of the Tretâ Yougô, the most remarkable are the Nyayos [!?] which is a treatise upon logic and the Hieratic Code or "Institutes *Divine*," the divine science which represents the synthesis of human knowledge, *the collection of all the truths* gathered

—————

* We invite the attention of our Brahmin Advaitee and other Hindu members to this new chronology. The Treta-Yuga has become through such an historical handling the *third* instead of the *second* age and Dvapara-Yuga has dwindled down from 864,000 years to 28,000!

—————

in during a long series of centuries by the *contemplative sages, the Moharshy* [Maharishis, probably?], etc., etc., etc. . . . This work (the *Hieratic* Code of *Gôtomô*) forbidden to the profane* by the express command of its author, was entrusted to the care of the initiates of the two superior Brahminical classes . . . [but] . . . all this jealous care has not prevented some cunning profanes to penetrate into the *sanctum sanctorum* and abstract from this famous code *a few particles.*

The *particles* must have grown in the hands of our Brother into a *whole* code, since he tells us that it is "the synthesis of all the world's learning."

Such is the narrative copied and translated *verbatim,* from Mr. Tremeschini's printed speech, and such the powerful foe of our esoteric Aryan-Arhat Doctrine. And now we will leave to our Brahmin Fellows—Śastris and Sanskritists—to judge of, and decide upon, the historical value and authenticity claimed for the code in possession of Mr. Tremeschini; we beg to draw their particular attention to the following points:

(1) The duration of Dvapara-Yuga is shown as but 28,000 years "*according to Hindu Chronology.*"

(2) Gautama Rishi, the writer of the *Dharma-Śastra,* of the Treta-yuga, the contemporary of Rama, is made identical with Gautama of the *Nyayas.*

(3) It is claimed for the former that he has written a complete Esoteric Code whose "divine doctrines" agree with, and corroborate those of the Spiritists who believe in, and

—————

* And so were the *Vedas* and all other sacred books of the Brahmins. But where is this Code? Who has ever heard of it? Except a code of law preserved among twenty other codes beginning with that of Manu and ending with Paraśara, no other *Dharma-Śastra* written by Gautama Rishi was ever heard of. And this small code though "written in a clear style," has nothing occult or very mysterious in it, and is

regarded as very inferior not only to that of Manu, but of several others. They are all extant, and have all been printed at Calcutta. Colebrooke and others treat of them and the Orientalists ascribe them to "various mythical sages." But whoever their authors may be, there is nothing contained in them about Occultism.

encourage communication with *bhûts* and *piśachas* and call them "immortal spirits," of the "ancestors."*

(4) Gautama Buddha is made the direct descendant of Gautama Rishi; and he who, disregarding "his ancestor's prohibition, made public the doctrines of his Master" (*sic*). He "did not hesitate to submit this hitherto respected work to interpolations and adaptations which he found necessary," which amounts to saying that Buddhism is but the disfigured code of Gautama Rishi.

We leave the above to be pondered by the Brahmin Vedantees and the esoteric Buddhists. In our humble opinion this "Gôtomô" of the "Tretâ Yougo" of Mr. Tremeschini is possibly but a monstrous fiction of his brain.

The Corresponding Secretary of the Theosophical Society and Editor of this Journal has already sent a long reply to the President of the *Société Scientifique d'Études Psychologiques,* Mr. Fauvety, in refutation of the ungracious remarks, painful misrepresentations, and inaccuracies of "Mr. Tremeschini, a member of the Theosophical Society of Paris."† All the other speakers who had a fling at Theosophy at these conferences, being no members of our Society and being ignorant of our doctrines, are more excusable, although we have never called meetings to discuss and ridicule *their* doctrines.

Our warmest acknowledgements are due to the highly talented and learned President, Mr. Ch. Fauvety for the complimentary way in which he spoke of the humble efforts of the Founders of our Society, and for the moderation of tone that pervades the whole of his discourse while summing up the discussions at the second conference.

From the above remarks let it not be understood that we in any way deprecate honest enquiries and discussions, for bigotry is surely no more a part of our creed than her

---

* The reader will please consult what Manu says of the communication with the dead (Bk. IV, 123-24) and his opinion that even the sound of the *Sama-Veda* is "impure," *aśuchi*—since, as Kulluka explains it, it associates with deceased persons.

† [*Vide* Volume V (1883) of the present Series, pp. 6-65, for the full text of this reply to Tremeschini.—*Compiler*.]

---

twin sister—Infallibility. But when misrepresentations, inaccuracies, and perversion of facts are used against us, we venture to submit to the consideration of all our intelligent

members, whether even the proverbial patience of Hariśchandra himself or his Jewish copy, Job, would not be required to enable us to bear without urgent protest such a travesty of the ancient Aryan Science.

Collected Writings VOLUME IV

1883

"THE SOUL OF THINGS"

[*The Theosophist,* Vol. IV, No. 10, July, 1883, pp. 239-40]

Ten years ago, Professor William Denton, an Anglo-American geologist and a man of marked intellectual capacity, issued in collaboration with his equally gifted wife, a work in three volumes, bearing the title which heads the present article. It is a record of extensive researches into the origin of things visible, or the world noumenal. No laboratory instruments or processes were employed in this research; there was neither furnace, nor crucible, nor flask, nor chemical, nor lens availed of, and yet this book contains facts with respect to the hidden half of nature which equal, if they do not outvie, in interest and suggestive importance any discovery in the science of objective phenomena reported to any learned association. The researches of the Dentons have done especially much good to students of Aryan science, for they link in with, and give the key to the previously puzzling mysticism of the *Atharva Veda* and subsequent works on occult science. The agency employed was Psychometry, and Psychometry (soul-measuring) is a Greek word to express the faculty—natural, but ordinarily latent in us—by which the inner self cognizes the things of the spiritual (or, if you please, dynamic) world of causes. This faculty was strong in Mrs. Denton, her son, and members of Professor Denton's own family, and the two

former especially developed their psychometrical powers to a marvellous degree. If any object—a letter, bit of clothing, fragment of stone or other material from a building, or of a geological specimen, etc., were given them to clasp in their hands or hold against the middle of their foreheads—an inch above the line of the eyebrows—they would at once come into sympathy with the *Akâśa,* or soul, of the person or thing with whom or which the object had been in relation, and describe the same. Step by step, these researches proved the truth of the old Aryan dogma that the Akâśa (Ether) is the cradle and grave of objective nature; and that it holds imperishably the records of everything that ever existed, every phenomenon that ever occurred in the outer world. The hypothesis of physical science was thus endorsed and enlarged, and a bridge of one span flung across the "unfathomable chasm" seen by the great Tyndall to lie between the visible and invisible worlds. Professor Denton was not the modern discoverer of Psychometry; that honour is due to Professor J. R. Buchanan, M.D., an American anthropologist of eminence and a fellow of our Society. It is one of the great merits of this science that its researches may be carried on without risk to the "patient," and

without throwing him or her into the state of mesmeric unconsciousness. At first, says Professor Denton in his book.

. . . the sensitive, or psychometer, is generally a merely passive spectator, like one who sits and observes a panorama; but in time he becomes able to influence the visions—to pass them along rapidly, or retain them longer for a close examination. Then the psychometer, at times, dwells in that past whose history seems to be contained in the specimen . . . [At last he] becomes released even from the specimen. At will he leaves the room, passes out into the air, looks down upon the city, sees the earth beneath him like a map, or, sailing still higher beholds the round world rolling into darkness or sunlight beneath him. He drops upon island or continent, watches the wild tribes of Africa, explores the desert interior of Australia, or solves the problem of the earth's mysterious poles. He can do more than this: he becomes master of the ages,. At his command the past of island and continent come up like ghosts from the infinite night; and he sees what they were and how they were, what forms tenanted them, and marks their first human visitants; seeing the growth of a continent, and its fruitage in humanity, within the boundary of a little

hour . . . the universe scarcely holds a secret that [the freed spirit] cannot behold with open eye.*

Professor Denton estimates that the psychometric faculty is possessed by at least one white female in ten, and one man in twenty. Doubtless the percentage would be even I greater among Asiatics.

The Psychometer, as we have remarked, does not have to be mesmerized for the exercise of the power. His eyes should be closed, the better to help concentration of thought upon the psychic observations. "Otherwise," says Professor Denton,

. . . he appears to be in a perfectly normal condition during the time, and can readily notice what takes place in the room; frequently laying down the specimen, joining in the conversation, or drawing objects seen and then going on with the examination. When the specimen is in powder, it is merely necessary to stroke the forehead with as much as will cling to a damp finger; and where heavenly bodies are examined the rays are allowed to shine upon the forehead. [p. 33.]

Thus it will be seen that with a copy of Professor Denton's book in hand, a committee of a Branch Society has the means of easily pursuing research of the most interesting and profitable kind into a domain where not merely the secrets of Aryan history, but of the history of our planet and all its mutations are recorded imperishably. Says Professor J. W. Draper, one of the ablest scientists and most brilliant writers who have adorned our present age:

A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might he made visible by resorting to proper processes. . . . Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done.†

It is a crushing thought to whoever has committed secret crime, that the picture of his deed and the very echoes of his words may be seen and heard countless years after he has gone the way of all flesh, and left a reputation for

____

* The *Soul of Things; or, Psychometric Researches and Discoveries.* By William Denton. Vol. II, pp. 28-29.

† *The History of the Conflict between Religion and Science,* p. 132-33.

"respectability" to his children. To members of our Society the idea should come home with peculiar weight, since they live, act, speak, and even think under the observation of these MASTERS from whom no secrets of nature can be hidden if they choose to explore her arcana. There have been several cases among us of self-reformation due mainly to the conviction of this fact, and if the resources of Psychometry were but suspected generally there would be many more. For it is proved that not only are the images of the Past in "the fadeless picture galleries of the Akâśa," but also the sounds of past voices, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun. We have been the means of putting more than seventy copies of *The Soul of Things* into circulation in India and hope to put seven hundred more. And we also hope to be soon able to introduce to the acquaintance of our Indian friends the author himself, who has just completed a highly successful lecturing season in Australia, and will take India on his way home to America. Among his lectures was one on Psychometry, a condensed report of which we find in the *Liberal* (Sydney) of February 10th, and which we copy, as follows:

[Here follows the report mentioned above.]

Collected Writings VOLUME IV
1883

FOOTNOTES TO "HIEROSOPHY AND THEOSOPHY"

[*The Theosophist,* Vol. IV, No. 10, July, 1883, p. 244]

[Only the paragraphs from this article by William Oxley, F.T.S., to which H. P. B. appends footnotes are here printed.]

In dealing with what *appears* to be the difference between Hierosophic and Theosophic teachings, as to Rebirth, or Reincarnation, we should have to deal with what Theosophy terms the "Seventh principle" in man, but which I have termed the "Master atom." Is that

558

"seventh principle" an *entity, i.e.,* is it a differentiated atom of life? In *appearance*—yes. In *reality*—no. The term "atom of life" has an application only permissible on the plane of human thought and consciousness. It is relative, not absolute. If we must go back far enough, or deep enough, I urge that there is but one Life and one Substance; and that all which is, is but the phenomenon of differentiation, which is ceaseless, changing, and eternal.

This is good, *orthodox* occultism as it now stands. Only with our correspondent's permission, we are obliged to remind him that according to the Occult doctrine the term "Master Atom" is not applicable to the seventh principle, though it can be very properly used in reference to the sixth, the vehicle of spirit, or spiritual soul. The views of the occultists upon *spirit* and soul may be said to adopt the middle ground between the theories of Boscovich and Helmholtz, on the intimate nature of matter. The seventh principle, or rather its essence, belongs to the *seventh* state of matter, *i.e.,* a state which may be viewed in our mundane conceptions as pure spirit; while the nature of the *sixth* principle is not a *center of force* like its spirit, a center in which the idea of all substance disappears altogether, but a fluidic or rather ethereal "atom." The former is undifferentiated, the latter, differentiated matter, though in its highest and purest state; one, the life that animates the atom, the other the vehicle that contains it.

Precisely at the points where this phenomenal differentiation comes in, there the "atom of life" appears; and we hold, that this specific atom, once differentiated, and entering upon its cyclic round, after having attained a specific consciousness of its own on the mundane, or physical plane, can never re-enter the same plane again; as the purpose is accomplished for which it was so differentiated. But, this "master atom" in order to make itself visible, or cognizable, on the various planes in its descent, attracts to itself *other atoms,* which form its envelope, or clothing, and *these atoms,* by virtue of contact—temporary as it is—impregnated with the life quality of the master atom, and according to the development in the scale of consciousness, consciousness while ascending, unconsciousness while descending—so, conditions are supplied for phenomenal expressions on the infinite variety of Being.

This is *heterodox.* If by "Master atom" the *divine* "human monad" is meant, then it remains unconscious or rather irresponsible whether "descending" or "ascending" the circle

of spheres for three and a half rounds, after which, so long as it is united to personalities it remains both conscious and responsible.

I think all this, and much more, is clearly shown in the series of Fragmentary Truths, given from time to time by the Mahatmas, who, with a wisdom that cannot be gainsaid, impart so much as can be appreciated and no more. My late visit to Egypt brought me into contact with the ancient Egyptian doctrine of metempsychosis, which seemed to teach, that the soul, or vivifying principle, after leaving the body, was reincarnated in lower and even animal forms, and that it must pass through every variety of organized life forms until at the end of three thousand years it would return and be reunited with the physical body, which was so carefully preserved and mummified under this idea. Time has proved the fallacy of the doctrine, as so many mummies, now in existence, are considerably older than the 3000 years, and the so-called soul has *not* returned to claim its physical body. We must therefore seek for another solution to an ancient doctrine which, undoubtedly, had an underlying tone of truth.

Mr. Oxley will permit us to correct him. He looks at the objective terrestrial and *empty* shell—the "mummy"—and forgets that there may be hidden under the crude allegory a great scientific and occult truth. We are taught that for 3000 years at least the "mummy," notwithstanding all the chemical preparations, goes on throwing off, to the last, invisible atoms which from the hour of death, re-entering the various *vortices* of being, go indeed "through every variety of organized life forms." But it is not the soul, the fifth, least of all the sixth principle, but the *life atoms* of the *jiva*, the second principle. At the end of 3000 years, sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with [them] two or three thousands of years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or individual soul is ever the same as are also the atoms of the lower principles which, regenerated and renewed in this ever-flowing river of being, are magnetically drawn together owing to their affinity, and are once more reincarnated together. Such was the true occult theory of the Egyptians.

I notice the Editor's note in March number of *The Theosophist,* in reply to the query raised by a correspondent X in reference to the retrogression of the "spiritual survival" after physical death. . . . The real question involved is this: "Does the life principle that escapes from the human body at death, maintain the consciousness of its individuality—not personality: and if so, does that conscious individuality advance

to higher, or more interior, states of being? To which we reply in the affirmative. The revered Mahatmas know as well as I do, that every spirit atom which is ultimated into physical conditions of existence is absolutely needful to fulfill the grand purposes of so-called creation.

We are sorry to reply in the negative. That which maintains the consciousness of its individuality is the sixth principle in conjunction with the seventh and a portion of the fifth and its vehicle the fourth—the triad thus constituting the conscious *monad.* Life-atoms or "life principle" (the *Jiv*) that escapes at death has no consciousness in its disintegrated condition, nor has this any bearing upon the "grand purposes of creation."

____

Collected Writings VOLUME IV
1883

THE ALMORA SWAMI

UPON

PHILOSOPHY IN GENERAL AND OUR FAILINGS IN PARTICULAR

[*The Theosophist,* Vol. IV, NO. 10, July, 1883, P. 245]

In our February number (see page 118) prefacing the valuable though somewhat hazy contribution by the venerable Swami of Almora on "Advaita Philosophy," we wrote the following editorial lines:

"As the subjoined letter comes from such a learned source, we do not feel justified in commenting upon it editorially, our personal knowledge of the Advaita doctrine being unquestionably very meagre when contrasted with that of a Paramahansa—*hence* THE FOOTNOTES BY OUR LEARNED

BROTHER, T. SUBBA ROW, TO WHOM WE TURNED OVER THE MS. FOR REPLY.

This notice, we believe, was plain enough to screen us thereafter from any such personal remarks as are now flung at our head by the holy ascetic of Almora in the paper that follows. Some of those rhetorical blossoms having been left by us for the purpose of enlivening the otherwise too monotonous field of his philosophical subject, the reader may judge for himself. We say "some," for, having to satisfy all our contributors, and our space being limited, we cannot consent to crowd out more interesting matter to make room for just fifteen and a half columns of quotations profusely mixed with reprimands and flings of any correspondent, even though the latter be as we learn from his own words, "a modest hermit of the jungle." Therefore, with all our profound respect for our opponent, we had to curtail his too long paper considerably. We propose, however, to show him his chief mistake, and thus to blunt a few of the most pointed shafts intended to pierce through the points of the editorial harness.

If, after the humble confession quoted above from our February number, the editorial reply that followed another paper from the same ascetic, namely, "In re Advaita Philosophy," in the March number—was still taken as emanating from one who had just confessed her incompetency to hold a disputation with the learned Swami upon Advaita tenets—the fault is not ours. This error is the more strange since the Swami had been clearly warned that his points would be disputed and questions answered in future by our

brother Mr. T. Subba Row, as learned in Advaita philosophy as in the esotericism of the sacred books of the East. Therefore we had a right to expect that the *Paramahansa* would have remembered that he was ventilating his not over-kind remarks upon the wrong person, since *we had nothing to do personally* with the replies. Thus the disagreement upon various topics in general, and the abstruse tenets of esoteric Advaita Philosophy especially, between the "Almora Swami" and Mr. T. Subba Row, can in no way, or with any degree of justice, be laid by the

former at the door of either the "foreigners who have come to India for knowledge," nor of "Western Theosophy"; for, in this particular case he has found an opponent (quite as learned, we love to think, as himself) in one of his own race and country—a real Advaitee Brahmin. To take therefore to task Theosophy for it or the conductor of this magazine, expressing dissatisfaction in such very strong terms, does not show either that philosophical equanimity, or tact and discrimination that might be expected from one who has devoted his life exclusively to meditation and the Yoga Philosophy. If pardonable in a person who has to lead that sort of life which in the words of Mr. Max Müller, quoted by the "Almora Swami"—(as an additional hint and a *hit* we suppose)—a life "with telegrams, letters, newspapers, reviews, pamphlets, and books"—it is quite unpardonable in a holy ascetic, who is never troubled with anything of the sort and gets, as we suspect, even his appropriate quotations from European authors ready-made for him by his amanuenses and friends. But, since the article is addressed in the form of a letter to the editor, the humble individual who holds this office hastens to assure the venerable Swami that beyond their appalling length, his letters have never given the said editor one moment of "annoyance and trouble" as he seems to imagine.

In reference to another personal taunt, we agree with him. It is more than likely that some (not all by any means) Vedantists, such as the modern "Aryas" and some Dvaitees and Viśishtadvaitees—after "hailing Western Theosophy with joy," have ended by comparing it "to the mountain that gave birth to a mouse"—the disenchantment being due to many and various reasons upon which it is needless to enter at present. We can only hope and trust that the lofty Almorian mountain, chosen by our venerable friend as the seat of his contemplation, may not bring forth some day, for India, any worse animal than the humble "black mouse." True we have come to *learn* in this country, and we have learned a good deal already. One fact, among several others, namely, that the learned ascetics of modern India have widely shot off from the original mark when

compared with the Rishis of old. Spinoza is quoted against us in his definition of methods of investigation. Our saintly critic fears that his venerable friends have followed the first (or vulgar) method. The proof which with him goes far to justify his "fear," rests chiefly upon a *fallacy and mistake* of ours—one happily held by us in common with nearly all the great men of science in Europe, *viz*., our *ignorant* claim THAT MATTER IS INDESTRUCTIBLE, HENCE ETERNAL. We will not understand his ideas, he says, because being fond of absurdities, "our own absurdity would be exposed." If so, we prefer indeed our absurd belief in the indestructibility of matter to any scientific opinion upholding the contrary, submitting cheerfully, in this case, "the weakness of our understanding to be laughed at"—even by an ascetic in "the state of Nirvikalpa."

We feel very grateful to the good Swami for his explanation of "Pravana" and other kindred words. Mr. Subba Row will no doubt profit by, and answer them. Personally, however, we respectfully decline to be taught the noble science by any other man, however learned he may be, than him who has originally undertaken the task—namely, our own MASTER: yet, as many of our readers may well benefit by the controversy, we will, with his permission, leave the arena for the present to Mr. Subba Row, a far abler controversialist than we can ever hope to become.*

---

* [This has reference to Subba Row's essay entitled "Prakriti and Purusha" in the same July number of *The Theosophist*, pp. 248-51.]

Collected Writings VOLUME IV

1883

FOOTNOTES TO "THE SWAMI OF ALMORA TO HIS OPPONENTS"

[*The Theosophist,* Vol. IV, No. 10, July, 1883, pp. 246-48]

[This is the article which H. P. B. refers to in the beginning of her own article "The Swami of Almora" which is published above. She appends a number of footnotes to various statements by the Swami. The Swami writes; "In some of the former

564

numbers of *The Theosophist* the word laya was explained by you as merging, and in this number you give another meaning to it." H. P. B. replies:]

No "merging" or absorption can take place without *dissolution,* and an absolute annihilation of the previous form. The lump of sugar thrown into a cup of liquid must be dissolved and its form annihilated before it can be said to have been absorbed by, and in, the liquid. It is a correlation like any other in chemistry. Yet indestructible matter can as in the case of sugar, or any other chemical element, be recalled to life and even to its previous form. The molecule that cannot be divided by any physical means is divided by the universal solvent and resolved into something else. Hence—it is, for the time being, at least, annihilated in its form. This is simply a war on words.

["It is odd that our phrase 'present developed form' has cost you more than a column to comment on it." The comment, however, was from the pen of T. Subba Row. To this H. P. B. replies:]

It is still odder that a few footnotes should have cost the venerable Paramahansa over 15 columns of ill disguised abuse, out of which number three or four columns are given. That which was suppressed may be judged by what remains.

["But, perhaps, nominal yogis, who are disturbed in head and heart, and cannot tranquilize and compose themselves for Nirvikalpa ecstasy, will not be able to comprehend us, nor also those who confound Prakriti with Purusha, or matter with spirit."]

Surely our respected correspondent cannot mean to convey the idea that in penning this answer *he* had "composed" himself into the state of Nirvikalpa; unless we take Monier Williams' definition of the term and bear in mind that it is a state "destitute of all reflection" (See *Indian Wisdom,* p. 122, footnote2).

To this kind thrust we answer that we have never confounded Prakriti with Purusha any more than we have confused the North with the South Pole. As both Poles belong to the same and one earth, so spirit and matter,

MAHATMA "M……………………......" (MORYA)
From a Drawing presented to my father.

The original bears the following:— "To Rama B. Yogi, my faithful~~~~~ (word undecipherable) in commemoration of the event of 5th, 6th, and 7th October, 1882, in the jungles of Sikkim."

S. Râmaswamier, a Probationary Chela of Master M., went to Sikkim in October, 1882, and met the Master who gave him the likeness reproduced herewith. It is taken from a pamphlet by K. R. Sitaraman, Râmaswamier's son, entitled *Isis* FURTHER *Unveiled,* Madras, 1894. We include the caption as it appears in the pamphlet. It is not known what has become of the original drawing, or the way it was actually produced.

Consult the Appendix for biographical data about S. Râmaswamier.

DE ROBIGNE MORTIMER BENNETT
1818-1882
(*Consult Appendix for comprehensive biographical sketch.*)

or Purusha and Prakriti are the two ends that lose themselves in the eternity of unmanifested and the cycles of manifested matter. But like some of our distinguished Western metaphysicians, our opponent seems to regard matter and energy as two distinct things, whereas the Esoteric doctrine recognizes but one substratum for everything visible as in visible—"Purush-Prakriti" and *vice versa.* Moreover, we may remind the good Swami, that one need not be a yogi to be a good occultist, nor are there many yogis in India who know anything of real occult sciences.

["Now according to our knowledge the inner man means the *double, i.e.,* the Taijasa, Prajña being the original or first, and the Annamaya or the Viśva, the third."]

In such case, our respected critic ought to criticize and correct Professor Monier Williams and other Sanskritists, who regard *Anna-Maya* as the "covering supported by food, *i.e.,* the corporeal form or gross body" calling it the *fourth,* while we name it as the *first* sheath or *Kośa.* (See page 123 of *Indian Wisdom.)*

["To this third, we applied the term *treble,* and we are justified in doing so, in the same way as you apply double to the Taijasa—and we do not see any harm in taking the gross one as third; but those who are fond of absurdities will not understand our ideas."]

We leave it to our readers to judge which is the most *absurd*—to consider our physical body as the *first,* or to call it, as the Swami does the *treble* or the third; though of course there is "no harm" in either.

["Why, because their own absurdity will be exposed. We beg your pardon for this outspokenness."]

We willingly forgive the impolite remark under its garb of "outspokenness." We beg our respected correspondent to bear in mind though that it is one thing to be "outspoken," and quite another one to be *rude.*

["How can you, being a practical theosophist, *say* carelessly that, a mortal wound may be inflicted upon the inner man, etc., etc., when in reality the outer one was the victim. You evade our question in an offhand manner by saying that the

question is not whether the *double* murdered the double or treble.* Now we particularly begged you to remove our doubts by establishing this fact scientifically."]

It is precisely because we claim to know something of "practical" Occultism in addition to being a Theosophist that we answer without in the least "evading the question" that a mortal wound may be inflicted "not only *upon,* but also by one" inner man upon another. This is the A.B.C. of esoteric mesmerism. The wound is inflicted by neither a real dagger nor a hand of flesh, bones, and blood, but simply *by*—WILL. It is the intense will of the "Gospoja" that guided the astral or inner body, the *Mayavi-rupa* of Frozya. It is the passively obedient action of the latter's "double" that scanning space and material obstacles, followed the "trail" of, and found, the real murderers. It is again that WILL shaped by the incessant thought of the revenger, that inflicted the internal

wounds which though unable to kill or even to hurt the inner man, yet by reaction of the interior *physical* body proved mortal to the latter. If the fluid of the mesmerizer can cure, it can also kill. And now we have "established the fact as scientifically"—as science, which generally disbelieves in and rejects such mesmeric phenomena, will permit. For those who believe in, and know something of, mesmerism, this will be plain. As to those who deny it the explanation will appear to them as absurd as any other psychological claim: as much so as the claims of Yogism with its beatitudes of *Samadhi* and other states, for the matter of that.

["Is spirit and matter the same thing? . . . Unless Prakriti be the same with spirit, how can the former be eternal, since two eternals cannot exist at the same time, and the belief in two eternals is against the fundamental truths of the Advaita Philosophy . . . Matter has attributes . . . the spirit has none. Matter

---

* [This statement, and some of H. P. B.'s remarks following it, have reference to H. P. B.'s story entitled "Can the 'Double' Murder?" which was republished in *The Theosophist,* Vol. IV, January, 1883, pp. 99-101. Its original place of publication, however, was *The Sun,* New York, December 26, 1875, and it may be found in Vol. I, pp. 163 ff. of the present Series.—*Compiler.*]

---

is dead (jad), spirit is living (chaitanya); matter is temporary and subject to change, and spirit is eternal; matter is partial, and spirit is universal."]

This is precisely the question we have been asking; and also the reason why, knowing that matter is indestructible, as also spirit or rather *energy*—we say with all the esoteric Advaitees that matter and spirit are ONE. While we mean cosmic indestructible matter, the Swami speaks of *objective* and *differentiated* matter.

["Why do you not call a piece of wood or stone spirit?"]

Because it is not usual to call them by such a name. Nevertheless, we maintain that there is in a piece of wood or a stone as much of latent spirit or life as there is in a week-old human foetus.

["If matter is merely a manifestation of spirit, why call it by the false name of matter instead of its own name spirit?"]

For the same good reason that we call a chair by its "false" name of *chair* instead of calling it by that of the "oak" or any other wood of which it was made.

["The esteemed Editor of *The Theosophist* seems *to* follow the doctrine of Madhyamika, *i.e.,* middle class Buddhists . . ."]

The "esteemed Editor" follows but the doctrines of Esoteric Buddhism, which are nearly identical with those of the esoteric Advaitees—the *true* followers of Śankaracharya.

["The Buddhas believe that pure Nirvana alone exists. Nirvana is a transcendental condition. It is infinitude. It is not subject to being acted upon . . . Besides the Nirvana, karma or activity is also eternal."]

And if "activity *is also eternal,*" how, then, can our philosophical antagonist maintain that matter is not so? Can *activity* (in the usual sense of the word), whether physical or mental, manifest itself or exist without, or outside of, *matter,* or to be plainer—outside of any one of the seven states? And how about his contradicting himself? "Activity also eternal." Then there *are* after all *two* eternals; how? And he has just said that "two eternals cannot exist at the same time."

568

["Aided by ignorance, activity produces five elements and develops worldliness . . . virtue and contemplation destroy the power of ignorance. Activity thus becomes impotent and Nirvana is next attained to."]

We beg to draw our correspondent's attention to the fact that he is again contradicting himself. Or is it the "Buddhas"? But a few lines above he declares "activity . . . *eternal*," and now he makes it "impotent"—in other words, kills and annihilates that *which is eternal*!

["Purusha, according to Upanishads, is Śvayam-Prakaśa, *i.e.,* self-manifesting; therefore cannot be dependent on *Prakriti* only, for its manifestation. No *Advaitee* will take Brahman with Prakriti or *gun* or duality Their Brahman is Purusha beyond the Prakriti, or in other words, Akshara. Latent spirit is never referred to as *Maha-Iśvara.* Please read the verse quoted below, which distinctly states that Maha-Iśvara is the spirit beyond *Prakriti* when the latter is *laya-ed.*"]

We beg to be explained the hidden meaning of this really incomprehensible sentence. "Latent spirit is never referred to as *Maha-Iśvara*" (a term *we,* at any rate, never used), while the Sanskrit verse "states that *Maha-Iśvara* is the spirit beyond *Prakriti,* when the latter is laya-ed." Now does the learned Swami mean to say that the spirit beyond differentiated matter is *active*? It cannot mean anything else, for otherwise the two assumptions would contradict each other most absurdly and would be suicidal; and if he does mean that which he says, *viz.,* that *Maha-Iśvara* (if the latter is identified here with Parabrahm), the spirit *beyond* Prakriti becomes *active* since it is called *Maha-Iśvara,* which it would not be were it *latent*—then, we are sorry to say to the learned Paramahansa that he does not know what he is talking about. He is *no Esoteric* Advaitee and—we close the discussion as becoming quite useless.

["As the subject is very serious and important, we entreat you to discuss the point calmly and dispassionately; without this mood of mind, one cannot penetrate into the esoteric philosophy of India. Your present opinions are not esoteric, they are rather esoteric."]

*Editor's Note.—*We sincerely regret that such should be the opinion of the Swami of Almora. But since we know

neither himself, nor the religion or school of philosophy he belongs to, we may perhaps repeat with him: "It does not, however, matter much" whether he agrees with us or not for practical (esoteric and initiated) Vedantists have found our opinions correct and in perfect harmony with their own. There are nearly as many interpretations of the esoteric meaning of certain words we have to use as there are yogis and sannyasis of various sects in India. A Viśishtadvaita *yogi* will contend the correctness of the meaning as given by an Advaitee-ascetic, and a devotee of Chaitanya or a Bhakti-yogi will never accept the interpretation of the *Vedas* or *Bhagavadgita* made by a Brahmo or an Arya. Thus truth is everywhere and may be said to be nowhere. For us it is absolutely and solely in the Arhat esoteric doctrines; and—we remain firm in our conviction, all our opponents being quite as free as ourselves to adhere by their own views. We have met in the N. W. P. with an erudite Pundit, a renowned Sanskritist, the most learned authority with, and at the head of the Vaishnavas, and recognized as such by many others; and he wanted us to believe that the culmination of "Raj-yoga" was the practical and absolute powers it conferred upon the Raj-yogi over all the female sex in creation!! Shall we believe every exponent of the *Vedas,* the Śastri of every sect, only because he may be an authority to those who belong to the same denomination with him, or shall we make a judicious selection, following but the dictates of our reason, which tells us that he is most right and nearer to truth, who diverges the less from logic and—Science? The *occult* philosophy we study uses precisely that method of investigation which is termed by Spinoza the "scientific method." It starts from, and proceeds only on "principles clearly defined and accurately known," and is therefore "the only one" which can lead to true knowledge. Therefore, by this philosophy, and no other shall we abide. And now we must leave the venerable Swami and his views to the dissecting knife of Mr. T. Subba Row.

Collected Writings VOLUME IV

1883

KARMA

(An Appendix to "Fragments of Occult Truth.")

[*The Theosophist,* Vol. IV, No. 10, July, 1883, pp. 252-253]

With reference to a tenet in one of the *"Fragments of Occult Truth,"* a respected member of our Society—N. D. K.—writes to enquire *"What Karma propels the higher Ego into the next birth," when "a highly depraved personality is dropped out."*

At the outset it may be well to repeat again what has been already so often stated, namely, that the *Fragments* being but fragmentary and *incomplete,* must go on exhibiting difficulties and even *apparent* discrepancies until the whole doctrine concerning the after-state of the *Ego* is thoroughly mastered. But students with a tolerable amount of intuitive perception have had enough of philosophy given them, to enable the more advanced ones to work out many a detail: especially if they live the life which clears the inner vision. Few of these can be given in a publication that reaches the outsider as well as the student of occultism. There are secrets of initiation that it is impossible to communicate promiscuously to the world at large, for it would amount to throwing many a mind into a direful confusion, unless the whole doctrine is explained; and this no adept or even advanced neophyte would consent to do at this stage of the teaching. But this particular tenet having been already outlined, there is no further necessity of remaining silent with regard to this special detail.

The readers of Colonel Olcott's *Buddhist Catechism* may well recall here with advantage the following very suggestive passages (pages 54 and 55):

> . . . In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken . . .

Alongside with the above quotation should be put the following from the "Fragments of Occult Truth," No. I.

"The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence. . . ."

If the enquirer will realize the real meaning of these two quotations, he will have the key to a correct understanding of the question as to what *Karma* propels the higher *Ego* into the next birth, when even that of a highly depraved personality is dropped out, together with the personal soul that is responsible for it. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual—impressions upon the divine *Ego,* the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of *Karma;* and that it is this that survives and forms the basis of the *Karma* to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve a *Karma,* however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A begins to give way to vice and thus gradually loses the remotest connection with his higher principle.

At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may well and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* and union with his higher principle—is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes, may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum total which could not be summed up on one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the *Fragments* to the pages of an account book—THE BOOK OF LIFE or—Lives. . . .

Out of these impressions, then, which constitute the *Karma* of the youth, is evolved the new personality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This

fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although one particular personality may be so depraved as to be entirely dissociated from the spiritual monad and go into the *eighth* sphere, where annihilation is its lot, yet the impressions of the previous personalities upon the higher *Ego* have in them potentiality enough to evolve a new physical Ego, like the

croton plant. The connection between a man's spiritual monad and the succession of physical Egos with which it is temporarily associated, has been, somewhere in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day—those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are to him, like a perfect blank. No consciousness that he had passed such days remains there. In the same manner, the *Ego* when at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong spiritual, hence indelible, mark on the monad, while the memory of the conscious acts of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

It may then be urged what stimulus is there for a man to be good and pure, if his spiritual monad is anyhow to progress? This is no doubt a side issue but a very important one. It must not be discussed however at this stage of our writing.

____

Collected Writings VOLUME IV
1883

"ESOTERIC BUDDHISM"

[*The Theosophist*, Vol. IV, No. 10, July, 1883, p. 253]

Mr. A. P. Sinnett, F.T.S., author of *The Occult World,* has in the press of Messrs. Trübner and Co. a new volume of Asiatic Esotericism, to which he gives the above title, and which is destined to create a much wider interest than his other work. Its great novelty consists in its being an exposition of certain tenets of the secret doctrine of Tibetan Buddhism—that of the Arhats which, as our readers know, is but another name for the "World Religion" or Occult Doctrine underlying all the ancient faiths of mankind. It

574

is the key alike to the veiled language of the Parsee, Hindu, Buddhist, Babylonian, Egyptian, Hebrew, Grecian, Roman, and all other Scriptures. He who masters it perfectly will comprehend the essence of whatsoever religion has been evolved by humanity as the vehicle for its highest spiritual concepts. It would be exaggeration to say that the reader of Mr. Sinnett's two books may count upon finding anything more than a glimpse at this Wisdom Religion, for he is but a beginner in this branch of study. Yet, at the same time, it must be conceded that he has, under especially favouring circumstances, been able to get a clearer insight into some portions of this occult philosophy, and permitted to express it in plainer terms than any other author of modern times. The world-wide circulation of *The Occult World*—of which three editions have been sold already—is at once an evidence of the general interest now felt in these subjects, and a guarantee of the success which awaits the new, and more important, volume.

____

Collected Writings VOLUME IV
1883

THE SEPTENARY PRINCIPLE IN ESOTERICISM

[*The Theosophist*, Vol. IV, No. 10, July, 1883, pp. 253-256]

Since the present exposition of the Arhat esoteric doctrine was begun, many who had not acquainted themselves with the occult basis of Hindu philosophy have imagined that the two were in conflict. Some of the more bigoted have openly charged the Occultists of the Theosophical Society of propagating rank Buddhistic heresy; and have even gone to the length of affirming that the whole Theosophic movement was but a masked Buddhistic propaganda. We were taunted by ignorant Brahmins and learned Europeans that our septenary divisions of nature and everything in it, including man, is arbitrary and not endorsed by the oldest religious systems of the East.

Fortunately, we have not been obliged to wait long for our perfect vindication. In the following number our

Brother Mr. T. Subba Row, B.A., B.L., confessedly a learned occultist and ripe scholar, will lay before the public through these columns extracts from original texts which unanswerably prove that all the root-ideas embodied in the *Fragments* series were entertained by Vyasa, the great initiated adept and Rishi. The truths of the Arhat secret doctrine are thus substantiated by an authority whose orthodoxy no Hindu of whatsoever sect will dare deny. The passages were but recently stumbled upon by Mr. Subba Row in the course of reading upon another subject; thus affording us one more of those striking coincidences which by some happy chance have of late been so frequent. Meanwhile, it is proposed to throw a cursory glance at the *Vedas,* the *Upanishads,* the *Laws of Manu,* and especially the Vedanta, and thus show that they too prove the claim. Even in their crude exotericism their affirmation of the sevenfold division is glaring. Passage after passage hints at it. And not only can the mysterious number be found and traced on every page of the oldest Aryan Sacred Scriptures, but in the oldest books of Zoroastrianism as well; in the rescued cylindrical tile records of old Babylonia and Chaldea, in the *Book of the Dead* and the Ritualism of ancient Egypt and even in the Mosaic books—without mentioning the Secret Jewish works, such as the *Kabala.*

Within the narrow limits of a magazine article there can scarcely be found room enough for bare quotations, which we must leave to stand as landmarks and not even attempt long explanations. To really take up the subject requires more than mere *Fragments.* It is no exaggeration to say that upon each of the few hints now given in the

cited Slokas a thick volume might be written.

From the well-known hymn To Time, in the *Atharva-Veda* (Bk. XIX, Hymn liii, 1-2):

> "Time, like a brilliant steed with seven reins,
> Full of fecundity, bears all things onward.
> . . . .
> Time, like a *seven*-wheeled, *seven*-naved car moves on,
> His rolling wheels are all the worlds, his axle
> Is immortality . . ."

576

—down to Manu "the first and the *seventh* man," the Vedas, the *Upanishads,* and all the later systems of philosophy teem with allusions to this number. Who was Manu, the son of Svâyambhuva? The secret doctrine tells us that *this* Manu was no man, but the representation of the first human races evolved with the help of the Dhyan-Chohans (*Devas*) at the beginning of the first Round. But we are told in his *Laws* (Book I, 80) that there are fourteen Manus for every Kalpa or "interval from creation to creation" (read interval from one *minor* "Pralaya" to another); and that "in the present divine age, there have been as yet *seven* Manus." Those who know that there are seven Rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen *Manvantaras;* that at the beginning of every Round and at the end and on, and between the planets there is "an awakening to *illusive* life," and "an awakening to *real* life," and that, moreover, there are "root-Manus" and what we have to clumsily translate as "the seed-Manus"—*the seeds for the human races of the forthcoming Round* (a mystery divulged, but to those who have passed their third degree in initiation); those who have learned all that, will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu Scriptures that "The first Manu produced six other Manus *(seven* primary Manus in all) and these produced in their turn each seven other Manus"— (Bk. I, 61-63)* the production of the latter standing in the occult treatises as 7 x 7. Thus it becomes clear that Manu—the last one, the progenitor of our Fourth Round Humanity, must be the *seventh,* since we are on our fourth Round, and that there is a root-Manu at globe A and a *seed-Manu* at globe G. Just as each planetary Round commences with the appearance of a "Root-Manu" (Dhyan Chohan) and closes with a "Seed-Manu," so a *Root-* and a

---

* The fact that Manu himself is made to declare that he was created by Viraj and then produced the ten Prajapatis, who again produced seven Manus, who in their turn gave birth to seven other Manus, (Manu, I, 33-36) relates to other still earlier mysteries, and is at the same time a *blind* with regard to the doctrine of the Septenary chain.

Seed-Manu appear respectively at the beginning and the termination of the human period on any particular planet. It will be easily seen from the foregoing statement that a *Manu-antaric* period means, as the term implies, the time *between* the appearance of two Manus or Dhyan Chohans; and hence a minor *Manvantara* is the duration of the *seven* races on any particular planet, and a major manvantara is the period of one human round along the Planetary Chain. Moreover, that, as it is said that each of the seven Manus *creates* 7 x 7 Manus, and that there are forty-nine root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called "Vaivasvata" and stands in the exoteric texts for the Manu who represents in India the Babylonian Xisuthros and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *fifth* race who saved it from the flood that nearly exterminated the fourth (Atlantis)—is not the seventh Manu, mentioned in the nomenclature of the Root-, or primitive Manus, but one of the forty-nine "emanated from this Root-Manu."

For clearer comprehension we here give the names of the fourteen Manus in their respective order and relation to each Round.

1st Round.	1st (Root)	Manu on Planet	A.—Svayambhuva.
	1st (Seed)	Manu on Planet	G.—Svarochi (or) Svarochisha.
2nd Round	2nd (R.)	Manu on Planet	A.—Uttama.
	2nd (S.)	Manu on Planet	G.—Tamasa.
3rd Round	3rd (R.)	M. on Planet	A.—Raivata.
	3rd (S.)	M. " "	G.—Chakshuska.
4th Round.	4th (R.)	M. " "	A.—Vaivasvata (our progenitor).
	4th (S.)	M. " "	G.—Savarna.
5th Round.	5th (R.)	M. " "	A.—Daksha Savarna.
	5th (S.)	M. " "	G.—Brahma Savarna.
6th Round.	6th (R.)	M. " "	A.—Dharma Savarna.
	6th (S.)	M. " "	G.—Rudra Savarna.
7th Round.	7th (R.)	M. " "	A.—Rauchya.
	7th (S.)	M. " "	G.—Bhautya.

Vaivasvata thus, though seventh in the order given, is the primitive Root-Manu of our fourth Human Wave: (the reader must always remember that Manu is not a man but collective humanity), while *our* Vaivasvata was but one of the seven Minor Manus who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every Root-race. And it is this Vaivasvata—the Hindu ideal embodiment called respectively Xisuthros, Deukalion, Noah and by other names—who is the allegorical man who rescued our race when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscuration.

The number *seven* stands prominently conspicuous in even a cursory comparison of the eleventh Tablet of the Izdubar legends of the Chaldean account of the Deluge and the so-called Mosaic books. In both the number seven plays a most prominent part. The clean beasts are taken by *sevens,* the fowls by *sevens* also; in *seven* days, it is promised Noah, to rain upon the earth; thus he stays "yet other seven days," and again *seven* days; while in the Chaldean account of the Deluge, on the *seventh* day the rain quieted. On the *seventh* day the dove is sent out; by *sevens,* Xisuthros takes "jugs of wine" for the altar, etc. Why such coincidence? And yet we are told by, and bound to believe in, the European Orientalists, when passing judgment alike upon the Babylonian and Aryan chronology they call them "extravagant and fanciful"! Nevertheless, while they give us no explanation of, nor have they ever noticed, as far as we know, the strange oneness in the totals of the *Semitic,* Chaldean, and *Aryan* Hindu chronology, the students of Occult Philosophy find the following fact extremely suggestive. While the period of the reign of the ten Babylonian ante-diluvian kings is given as 432,000 years,* the duration of

---

* See *Ancient History from the Monuments. The History of Babylonia,* by George Smith, Edited by A. H. Sayce, London, 1877, p. 36. Here again, as with the Manus and ten *Prajapatis* and the ten *Sephiroth* in the *Book of Numbers—they* dwindle down to *seven!*

the post-diluvian Kali-yuga, is also given as 432,000, while the four ages or the divine *Maha-yuga* yield in their totality 4,320,000 years. Why should they, if fanciful and "extravagant," give the identical figures, when neither the Aryans nor the Babylonians have surely borrowed anything from each other! We invite the attention of our occultists to the three figures given: 4 standing for the perfect square, 3 for the triad (the seven universal and the seven Individual principles), and 2 the symbol of our illusionary world, a figure ignored and rejected by Pythagoras.

It is in the *Upanishads* and the *Vedanta* though, that we have to look for the best corroborations of the occult teachings. In the mystical doctrine, the *Rahasya,* or the *Upanishads,* "the only Veda of all thoughtful Hindus in the present day," as Monier Williams is made to confess, every word, as its very name implies,* has a secret

meaning underlying it. This meaning can be fully realized only by him who has a full knowledge of *Prana,* the ONE LIFE, "the nave to which are attached the *seven* spokes of the Universal Wheel." (Hymn to *Prana, Atharva-Veda,* XI, 4.)

Even European Orientalists agree that all the systems in India assign to the human body: (a) an exterior or gross body (*sthulaśarira*)*;* (*b*) an inner or shadowy body (*sukshma*), or *linga-śarira* (the vehicle), the two cemented with—(*c*) life (*jiv* or *karana-śarira,* "causal body.")† These the occult system or esotericism divides into seven, further adding to these— *kama, manas, buddhi* and *atman.* The *Nyaya* philosophy when treating of *Prameyas* (by which the objects and subjects of Prama are to be correctly understood) includes among the 12 the *seven* "root principles" (See

---

* *Upa-ni-shad* means, according to Brahmanical authority, "to conquer ignorance by revealing the secret *spiritual* knowledge." According to Monier Williams—the title is derived from the root *sad* with the prepositions *upa* and *ni,* and implies "something mystical that underlies or is beneath the surface."

† This *Karana-śarira* is often mistaken by the uninitiated for *Linga-śarira,* and since it is described as the inner rudimentary or latent embryo of the body—confounded with it. But the Occultists regard it as the *life* (body) or *Jiv,* which disappears at death—is withdrawn—leaving the 1st, and 3rd principles *to disintegrate* and return to their elements.

IXth Sutra), which are (1) soul (atman), and (2) its superior spirit *Jivatman*; (3) body (*śarira*), (*4*) senses (*indriya*); (*5*) activity or will (*pravritti*); (*6*) mind (*manas*); (7) Intellection (*Buddhi*). The seven *Padarthas* (enquiries or predicates of existing things) of Kanada in the *Vaiśeshikas,* refer in the occult doctrine to the seven qualities or attributes of the seven principles. Thus: (1) Substance (*dravya*) —refers to body or *sthulaśarira*; (2) Quality or property (*guna*) to the life principle *jiv;* (*3*) Action or act (*karman*) to the *Lingaśarira;* (4) Community or commingling of properties (*Samanya*) to *Kamarupa*; (5) Personality or conscious individuality (*Viśesha*) to *Manas*; (6) Co-inherence or perpetual intimate relation (*Samavaya*) to *Buddhi,* the inseparable vehicle of *Atman*; (7) Nonexistence or *non-being* (*abhava*) in the sense of, and as separate from, objectivity or substance—to the highest monad or *Atman.*

Thus whether we view the ONE as the Vedic Purusha or Brahman (neutral) the "all-expanding essence"; or as the universal spirit, the "light of lights" (*jyotisham jyotih*), the TOTAL independent of all relation—of the *Upanishads;* or as the Paramatman of the Vedanta; or again as Kanada's *Adrishta* "the unseen Force," or divine atom; or as *Prakriti,* the "eternally existing essence," of Kapila, we find in all these *impersonal* universal Principles the latent capability of evolving out of themselves "six rays" (the evolver being the *seventh*). The third aphorism of the *Sankhya-Karika,* which says of Prakriti that it is the "root and substance of all things," and no *production,* but itself a producer of "seven things which, produced by it, become also producers"—has a purely occult meaning.

What are the "producers" evoluted from this universal root-principle, *Mula-prakriti* or undifferentiated *primeval cosmic* matter, which evolves out of itself consciousness, and mind, and is generally called "Prakriti" and *amulam mulam,* "the rootless root," and *avyakta,* the "unevolved evolver," etc.? This primordial *tattwa* or "eternally existing 'that'," the unknown essence, is said to produce as a first producer (1) *Buddhi*—"intellect"—whether we apply the latter to the sixth macrocosmic or microcosmic principle. This first

WILLIAM QUAN JUDGE
April 13, 1851—March 21, 1896

CONVENTION GROUP, BOMBAY, 1882
Standing (*from left*): Chandrashekar, Nobin K. Bannerjee, P. Nityananda Misra, Alfred Percy Sinnett, J. N. Usmorla, A. D. Ezekiel.
Seated on chairs: Gopi Nâth, Bishan Lal, S. Râmaswamier, H.P. Blavatsky, Col. Henry S. Olcott, Tripada Bannerjee, Norendro Nâth Sen, Thomas Perira.
Seated on ground: L. V. Varadarajulu Naidu, Abinash Chandra Bannerjee, Dâmodar K. Mâvalankar, Mohini Mohun Chatterjee, Mahendranâth Gangooli.
(Reproduced from *The Golden Book of The Theosophical Society,* Adyar, 1925.)

produced produces in its turn (or is the source of) (2) *Ahankara,* "self-consciousness" and *Manas,* "mind." The reader will please always remember, that Mahat [is the] great source of these two internal faculties. *"Buddhi" per se* can have neither self-consciousness nor mind; *viz.,* the sixth principle in man can preserve an essence of *personal* self-consciousness or "personal individuality" only by absorbing within itself its own waters, which have run through that *finite* faculty; for *Ahankara*—that is the perception of "I," or the sense of one's personal individuality, justly represented by the term "Egoism"—belongs to the *second* or rather the third production out of the seven, *viz.,* to the fifth principle, or *Manas.* It is the latter which draws "as the web issues from the spider" along the thread of Prakriti, the "root principle," the four following subtle elementary principles or particles, *Tanmatras,* out of which third class *the Maha-bhutas* or the gross elementary principles, or rather *śariras* and *rupas,* are evolved—the *kama, linga, jiva* and *sthula-śarira.* The three gunas of "Prakriti"—the *Sattva, Rajas* and *Tamas* (purity, passionate activity, and ignorance or darkness) —spun into a triple-stranded cord or "rope," pass through the seven, or rather six, human principles. It depends on the fifth—*Manas* or Ahankara the "I"—to thin the guna "rope," into one thread—the *sattva;* and thus by becoming one with the "unevolved evolver," win immortality or eternal conscious existence. Otherwise it will be again resolved into its *Mahabhutic* essence; so long as the triple-stranded rope is left unstranded, the spirit (the divine monad) is bound by the presence of the gunas in the principles "like an animal" (*purusha-pasu*). The spirit, *âtman* or jivatman (the seventh and sixth principles) whether of the *macro* or *microcosm,* though bound by these gunas during the objective manifestation of universe or man, *is* yet *nirguna, i.e.,* entirely free from them. Out of the three producers or evolvers, *Prakriti, Buddhi* and *Ahankara,* it is but the latter that can be caught (when man is concerned) and destroyed when *personal.* The "divine monad" is *aguna* (devoid of qualities), while Prakriti, once that from passive Mula-prakriti it has become *avyakta* (an active evolver),

is *gunavat*—endowed with qualities. With the latter—Purusha or Atman can have naught to do (of course being unable to perceive it in its *gunavatic* state); with the former—or *Mula-prakriti,* or undifferentiated cosmic essence, it has [to do]—since it is *one* with it and identical.

The *Atma Bodha* or "knowledge of soul," a tract written by the great Śankaracharya, speaks distinctly of the *seven* principles in man (see fourteenth verse). They are called

therein the five sheaths (*pañcha-kośa*) in which is enclosed the divine monad—the *Atman and Buddhi,* the seventh and sixth principles, or the individual soul when made distinct (through avidya, maya and the gunas) from the supreme soul—Parabrahm. The first sheath called *Anandamaya,* the "illusion of supreme bliss"—is the *manas* or fifth principle of the occultists, when united to *Buddhi;* the second sheath is *Vijñana-maya-kośa,* the case or "envelope of self-delusion," the *manas* when self-deluded into the belief of the *personal* I, or *ego,* with its vehicle. The third—the *Mano-maya* sheath composed of "illusionary mind" associated with the organs of action and will, is the *Kamarupa* and *Linga-śarira* combined, producing an illusive "I" or *Mayavi-rupa.* The fourth sheath is called *Prana-maya,* "illusionary life," our *second* life principle or *jiv*, wherein resides life, the "breathing" sheath. The fifth *kośa* is called *Annamaya* or the sheath supported by food—our gross material body. All these sheaths produce other smaller sheaths—or six attributes or qualities each, the seventh being always the *root* sheath, and the Atman or spirit passing through all these subtle ethereal bodies like a thread, is called the "thread-soul" or *sutratman.*

We may conclude with the above demonstration. Verily the Esoteric doctrine may well be called in its turn the "thread doctrine," since, like *Sutratman* or *Pranatman*, it passes through, and strings together all the ancient philosophical religious systems, and what is more—reconciles and explains them. For though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth and nature are known to those who have become, like the "Wise Men of the East," adepts in Occult Science.

Collected Writings VOLUME IV
1883

SPIRIT IDENTITY AND RECENT SPECULATIONS

[*The Theosophist*, Vol. IV, NO. 10, July, 1883, PP. 256-260]

BY "M.A. (OXON.)"*

The question of spirit identity is one extremely difficult to square with some of the most recent speculations, which claim also to be some of the most ancient, touching the nature of spirit and human individuality. Theosophists denounce the use of the word "spirit" by us as loose, inaccurate, and, in fact, indefensible. They tell us that the so-called spirits of the séance-room are not really spirits, in any proper sense of that misused word, but only shells, *reliquiae* of what were once individual men, with a survival of a memory, refreshed from time to time by recourse to that storehouse of all ages and of every event—the Astral Light. These fragments of what were once men are in no sense spirits, and should rather be called Ghosts (I suppose our friends would say), being, indeed, shadowy and evanescent, and on their way to extinction. They are but the pale reflection of that spirit, the inner principle, the true self, which they no longer contain. It is not there; it is risen; or, perchance, has fallen to its own place.

So that when I say that the spirit of my friend, Epes Sargent, for example, has communicated with me, I am not accurate. I should rather say—assuming the whole story not to be delusion on my part, or personation on the part of some vainglorious spook with a talent for histrionics—that certain external principles which had once belonged to that entity, and had constituted part of the composite being which made up his complete self, had given me from the

———————

* [This article was written by Wm. Stainton Moses and published in *Light,* London, Vol. III, NO. 121, April 28, 1883, PP. 198-99.— *Compiler.*]

———————

survival of earth-recollections, some facts. These, they would say, would be found to be probably unimportant, and, even as volunteered evidence, only moderately satisfactory. Such communications they would regard as going no way towards proof of the tremendous assumption which they were supposed by Spiritualists to demonstrate; and, in point of fact, they would contend that when sifted, they threw upon the average belief in the return of departed spirits the gravest doubt. They would tell me that in a short time I shall find my friend dropping out of my life, unless unfortunately he be earth bound, and so an extremely undesirable companion. He will get vaguer and vaguer, paler and more shadowy, with less interest in me and my life, and less memory of earth and all its concerns, until he will die out—that external part of him that has communicated with me here—and I shall seek in vain for further messages.

This, on the best view of the case. But, far more probably, they would tell me that my friend never came near me; that his care for earth and its memories was extinct, and that he was, being what he was,

reposing now prior to his next incarnation. This is the assumption, and no amount of evidence shakes it, for just as the average man of science says: "I do not know where the flaw is, but I am sure there *is* a flaw in your evidence," so the *Theosophist* says: "You are talking nonsense. It is extremely unlikely that you are right in your suppositions. It is not impossible, indeed, but very unlikely, that a pure spirit should communicate with earth in this way; it does not descend here, but the medium rises to its pure abode." It would be rude to say that the facts are against such theories, and that when theories are opposed by facts, they must give way sooner or later. This would be so, no doubt, within the domain of exact human knowledge, or of speculation that is not entirely airy. But we are dealing here with something beyond the range of human science, and we have, as yet, no exact standard of judgment. When anyone tells us that such and such things cannot be, we have a right to ask— why? and even to suggest that, in these matters, we are all comprehended in one common ignorance. And we have a right, further, to apply to our investigations the ordinary scientific method, which is not to theorize and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them with some show of fairness. It is early days yet to limit us with theories, or at least with *a theory,* to prescribe for our acceptance a rigid dogma which is to be binding on us as a matter of faith: and I, at least, have found no theory that was not at open variance with some ascertained facts; none that did not break down when tested; none that was, in simple directness and applicability, any approach to the theory of the Spiritualist, and, for the matter of that, of the Spiritists too. But this is probably because my facts square with that theory, and are not explained by any other, that I have met with as yet. I am, however, both ready and willing to keep a listening ear and an open mind.

I have very recently had means of studying this question of identity l afresh, and of adding one more to the pile of facts that I have accumulated. The story that I am about to tell is by no means without its difficulties, and I do not record it as one that offers any definite solution of an abstruse problem. But it has its interest, is instructive in its way, and has the merit of being recorded with literal accuracy. I have changed all names, because I should, probably, cause annoyance to friends whom I have no right to annoy. With that exception the story is absolutely exact.

It is necessary for me to be retrospective, in order to make myself intelligible. About ten years ago I received, in unbroken sequence, extending over several years, a great number of messages purporting to come from departed human spirits. These spirits—I must use the word, for life is too short for reiterated periphrases found me at first very sceptical about them and their concern with me. I cross-questioned them at great length, and did my best to pick a flaw in their statements. These were of an ordinary autobiographical nature, involving minute facts and dates—a sort of skeleton map of their life on earth—and were given in various ways, by raps, by tilts, by automatic writing, by trance-speaking, and so forth. The various means adopted were always adhered to, and I did not succeed in detecting as other less fortunate investigators unquestionably have, organized fraud or even sporadic attempts at deception. Applying the methods which I should apply to a case of mere human identity, I could detect no flaw. And I may say, in a parenthesis, that I have a right to claim from this a positive result. When a story is told by a large mass of witnesses—where each is tested by such methods as man has found most suitable in his daily life, and where none breaks down, where no flaw is found, no lack of moral consciousness discovered, these witnesses have established a title to our belief in their veracity. They may be under a delusion: or like the Scotchman's grandmother who had seen a ghost, they may be dismissed as her grandson dismissed her: "My grandmother does na ken it, puir auld body, but she's an awfu' leer." I, however, found no sign of the lie.

Among these invisible interlocutors of mine was one whom I will call John Lilly. He had communicated chiefly through the table, and had selected for himself an extremely distinctive sound. It was quite unmistakable, and for many years it was a thoroughly familiar sound. Then it gradually died out, and remained only as a memory: and even that became faint, and I seldom recalled it. From this spirit, as

from many others, I received various items of autobiographical information, facts, dates, and particulars which, since he was a man of mark, I was able to verify. They were exact in every particular, so far as they were susceptible of verification. Some were personal, and I did not find any record of them, but when I did find any record, it corroborated the information given me by Lilly.

Some years had passed since Lilly had apparently dropped out of my life. He had done what he had to do, and had departed. This

year a friend whom I had not seen for some ten years invited me to stay with him for a few days. He had settled in a new home, and was within my reach. I, therefore, went to dine with him and spend the night. It was a dinner party, and I had little conversation with my friend before retiring for the night. I soon fell asleep, and was repeatedly disturbed by raps and noises which though I had not heard them for years, were very familiar to my ears. I was soon wide awake, and satisfied myself that I was not dreaming. The raps were all over the room, but I did not receive any message by means of them. I was sleepy, and disinclined to give myself trouble, though quite wide awake enough to be certain as to what was going on. Raps there were, no doubt, and prominent among them that peculiar sound which Lilly had made his own. It was unmistakable, and I sat listening to it until I grew tired, and fell asleep again wondering what could possibly have brought that sound, so long absent, there and then, in a house I had never before entered, and at the dead of night. It mingled with my dreams all night through, but in the morning it was gone, and I thought no more of it.

After breakfast my friend showed me round his garden, and pointed out to me what a curious old house it was that he occupied. "It has its history, too," he said; "it was once occupied for some years by a man whose name you may know—John Lilly!"

There was the secret, then. I had by going to the old house in some way touched a chord of memory that brought that spirit again into rapport with me, and had caused him to break the silence of years. I pondered deeply over the occurrence, and was disposed to think that I might have heard of him in connection with the place, either from his own communications or from some book in which I had sought for their verification. I took pains to turn out the records in which I have preserved a detailed account of his words and my verification of them. But I found no mention whatever of his connection with the place then inhabited by my friend. Other things were stated, but not that he had ever lived there. Nor was there in the book which I had consulted any mention of that special fact. I am quite clear that I went to his house totally ignorant of any connection of his with it, and that that connection had never been brought to my notice at any antecedent period.

Now, there is here interesting material for speculation. 1. Was that spirit the individual John Lilly (as I have chosen to call him) who had lived in that house? What maintained the connection between him and it? And why did the fact of my sleeping in a bedroom which had been his incite him to disturb my repose by a noise which I should naturally associate with his name? Assuming that there was a good reason for his first coming to me (as I believe there was) why, having lapsed into silence, did my going to his house cause him to break that silence? Had he been present all through those years, and made no sign of late, because of the reasons that have kept others silent—reasons good and sufficient—and was he now at last moved

to call my notice once again? Then why not speak or make some communication? Was he unable to do more? or was it not permitted to him?

2. If this was but the external shell of the real John Lilly, am I to conclude that his memory—or the

memory of his external principles—was stirred to activity by my visit? How then? for that was not the that bound him to me, nor was it in any way connected with his coming to me at all. Was it a mere accident? and would the same manifestations of his presence have taken place anywhere else where I might chance to be? I cannot say this is impossible, nor even very improbable: but it is rendered unlikely by the repeated cases of connection between special places and special spirits that I and others have frequently observed. This connection has, indeed, been extremely noteworthy in my experience And since many and many a decade has now elapsed since John Lilly left this earth and hundreds and hundreds of decades since some others who have visited me, what am I to conclude as to the gradual—the very gradual —extinction to which these shells are being subjected?

3. If a personating spirit has been posturing as John Lilly all through these years, what a very remarkable power of acting, and what a very complete knowledge of his part that spirit must have! The actor blacked from head to foot, the better to personate Othello, is not to be compared to this thoroughgoing relic of what was once a man! What must he have been when complete!

These and various other questions that arise will receive different answers from minds of different complexions. Probably no answer that can be given in our present state of ignorance will be so satisfactory as to command general acceptance. But to one who has had such experience as I have had of similar occurrences the explanation of the Spiritualist will seem, I have no doubt, the most satisfactory, and the least open to objection. The more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations, or from what he has taught himself to accept as the knowledge of those who can give him authoritative information. I do not presume, here and now, to say anything on the grounds of that belief which I find myself—possibly from insufficient means of information—unable to share. But I ask permission to point out that cases of the kind I have narrated, though they do not occur in the East, do occur here in the West. The Eastern Philosophy, when it does not pooh-pooh them, makes what is to me and to most of those who have actual experience, a quite insufficient explanation of them. Any true philosophy must take account of them; and I am not rash enough to assert that that Theosophy which is expounded by minds so able has not its explanation at hand. But no merely academic disquisition on what philosophy propounds as theoretically probable, or even as

demonstrable on high metaphysical principles, can get rid of even one assured fact, however inexplicable may be *its raison d'être.*

In so writing I am desirous only of making one more contribution to the study of a perplexing subject. While I have my own opinion, I am far from desiring to obtrude it, and I trust that I can give impartial heed to the opinions of others.

(EDITOR'S NOTES ON THE SAME.) *

Of all the Spiritualists, "M.A. (Oxon)," is the last to whose arguments we would like to take exception, or whose ideas we would try to combat, for he is a friend long and highly esteemed. Yet we must perforce join issues with him, since we have the strongest conviction (we avoid saying *knowledge* lest we should be called dogmatic) that on some points he is as thoroughly mistaken as any ordinary mortal unblessed with his remarkable power of discrimination. Besides our own personal regard for him, there never was a believer entitled to more serious and considerate hearing than the author of *Psychography, Spirit Identity,* and other like most excellent works upon psychology. The task becomes the more difficult when one is reminded of the fact that "M. A. (Oxon)," is

not a writer merely advocating spiritualistic hypothesis upon second-hand evidence; nor some enthusiastic supporter of promiscuous "spirit visitors" and new phenomena, but the earnest recorder and careful annotator of his own personal dealings with so-called "Spirits," over a series of many years.

But we become braver when we think that, without having the presumption of claiming equal clearness of style or his remarkable ability in the laying out of that, which to him is *direct* but to the public still *presumptive* evidence, we also argue from personal experience; and that unlike the theory he has wedded himself to, our doctrine is backed by the teachings of *all* the philosophies of old, and moreover by the collective experience of men who have devoted their lives to study the occult side of nature. Thus, our testimony may also have some weight, at any rate—with unbiassed minds. And we say, that in the eyes of the latter, our theory

---

* [These important Notes are by H.P.B.—*Compiler*.]

---

in applicability to *our* facts, will—at least with regard to the "John Lilly" case—appear far more reasonable, and will clash less with probability than would the acceptance of the common spiritualistic theory.

To begin with, we are constrained to point out that "M. A. (Oxon)'s" chief argument with regard to theosophy, is not only palpably incorrect but extremely unfair in one sense. He tells us that "we [the spiritualists?] have a right to apply to our investigations the ordinary scientific method, which is not to theorize and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them with some show of fairness." We remind him in reply that the spiritualistic theory *of the return of the departed spirits* is as old as the first knocks at Rochester, i.e., thirty-five years, and that if anyone is to stand accused of having *blown a bubble* before there were facts enough to hang upon them one single straw, it is not the Theosophists but precisely the Spiritualists. We are quite aware that it is not "M. A. (Oxon)" who was the first to give a name to the agency behind *the facts;* but however unwilling to accept the *a priori* theory—and in the case of the spiritualists "a rigid dogma which is to be binding on us as a matter of faith" from first to last indeed—he seems to have accepted it, nevertheless, and now maintains and defends from the slightest approach of any dissenting doctrine. If we are told that he does so on very good grounds, having found no (theosophical occult) theory that was not at open variance with some ascertained facts, or "that did not break down when tested"—we answer that if such is *his* experience, *ours* is quite the reverse. Besides, it is rather difficult to conceive how a theory can be proved an axiomatic truth so long as only such facts as answer our purpose are applied to it. "M. A. (Oxon)" was never an occultist, and knows yet nothing of the means used to test the various sets of phenomena—and the

"spirits" themselves for the matter of that. Whereas there is hardly a theosophist that has now turned an occultist but was a spiritualist before, and some of them as ardent and as uncompromising as "M.A. (Oxon)"

himself. Colonel H. S. Olcott was one for about a quarter of a century; and the writer of this, who along with all her family was bred and brought up in the belief of returning "souls" (the great orthodox church inclining to class all of these with evil or "damned" souls—making no difference in the theory) was even until some thirty years or so back far more inclined—occult doctrines-notwithstanding—toward the spiritualistic than the occult views. We were at one time as ardent a spiritualist as any. No one clung more tenaciously, nay more desperately, to the last straw of that hopeful and happy illusion, which promises the bliss of eternal *personal* reunion with all those nearest and dearest that one has lost—than did we. One year in America during one of our visits to that country, and a terrible *personal* ordeal, killed that vain hope and settled our knowledge forever. It needed the death of two persons —the most dearly beloved relatives—to bury for ever the sweet delusive dream. We have learned by experience since to put implicit faith in our teachers; to discern between objective *shells,* men that were—and *subjective* genuine spirits; between elementaries (victims of accident, and suicides) and elementals—men that will be. And we think we have now learned even the difference between the "Brothers of the Light," to use the graphic Eastern expression, and the "Brothers of the Shadow"—both in the supra- and sub-mundane spheres, as well as to recognize between the two classes of the same name on our earthly plane. There are Spirits and Spirits; High Planetary Spirits (Dhyan Chohans) who have been human beings millions of ages since and upon other besides our own planet, and there are the *mayavic* appearances of these, projected upon the intra-psychic screen of our mediumistic, hence confused, perceptions. There are seers and there are mediums, as there are great men of science and willing and sincere, but ignorant tyros. And it is unfair in "M. A. (Oxon)" to represent the theosophists as prescribing "rigid dogmas" and blind faith, especially when a few lines higher he invalidates his accusation by putting in the mouths of his opponents, addressing the spiritualists, that which represents the correct attitude

of the former: "It is extremely unlikely that you are right in your suppositions. It is *not impossible,* indeed, but very unlikely," etc., etc.—we are made to say—words conveying the very opposite of dogmatism.

But we must be now permitted to analyze the cited case; to see whether "John Lilly" could not have performed all that is claimed for him while his *monad* was in the Devachanic or other states—from which *there is no coming back on earth,* in our views, which indeed we force on no one who prefers his own theory. Why could not his *shell,* which, notwithstanding Mr. Morse's very witty definition (though wit is surely no proof) that it is "something that walks about with nothing inside it," have had all it had on earth to make up its seeming personality, *i.e*., its illusive *ego,* with its grosser personal consciousness, and memory, refreshed and reanimated into momentary activity at every contact with a living medium's brain molecules?* Why could not that "shell," we ask, and though "many and many a decade has now elapsed since John Lilly left this earth," have communicated for years with "M. A. (Oxon) " though chiefly through the table? Spiritualists who lay such a stress upon, and point with such a triumph to the Bible, when corroborating with its stories of angels and apparitions the claimed materialization of spirits, ought not to lose sight of, and conveniently forget when speaking of "empty shells," the "Rephaim" of the Jews—which people their Sheol or Hades. Is not the literal meaning of "Rephaim" *pithless* or "empty" *shades,* and is not the Sheol our Kamaloka?

Nor does this fact clash with *our* theory, while it does clash with that of the spiritualists. Besides it being far more likely that a real genuine disembodied spirit would have avoided communicating "through a table," when he had at his disposal a fine medium's clairvoyance and spiritual consciousness, how is it that the familiar sound of his presence "died out" *gradually* and not abruptly, as might be the

———————

* The medium often need not know anything or have even heard the name of his "Spirit" visitor. His brain in this case plays simply the part of a galvanic battery upon a dying or even dead man's body.

———————

case with a "spirit" who had a real mission to perform, who "meant business," and went away honestly and openly after having performed it? Does not this *gradual dying* out of the alleged presence dovetail perfectly with our theory of the gradual *fading* out of the shell? Why should an everlasting semi-material, quite *conscious* entity use such eccentric ways? And why, since "John Lilly" was an old friend, and meant—if there was anyone there to mean anything—to recall himself to the memory of "M. A. (Oxon)," why did he not speak, or "rap out," honestly and say what he wanted, instead of keeping our friend semi-awake and *repeatedly disturbing his sleep by raps and noises* at the risk of giving him a bad headache? "Was he unable to do more? or was it not permitted to him?" asks the writer. "Permitted!" and by whom or what, we wonder? As well expect that the poisonous particles that one is liable to catch in a room where a smallpox patient died, that they should tell the name of him in whom they were generated or explain their business. "John Lilly" had impregnated with his emanations the room for years, and a *portion* at any rate of the personal consciousness of a disembodied and even of a *living* being lingers and will linger for hundreds of decades on the spot he identified himself

with, a good proof of it being found in many instances that could be cited. In the apparition, for instance, for years of the astral simulacrum of a titled lunatic in a room in which he had been confined for nine years. Occasional wild cries were heard in it—the servants recognizing the familiar cry and the doctor testifying to it under oath at the inquest made in this case by the police in one of the capital cities of Southern Russia. Whose simulacrum was it, and whose voice? Of the lunatic? But the man had recovered and was at that time living again with his family at Penza, the universal theory becoming of course under the handling of good Christians and clergy that it was the unholy tricks of the Evil One. Moreover the ex-patient who had heard of the terrific news of his own bodily appearance in the room where he had raved for so many years, insisted upon returning to the spot and exposing the *fraud* of his enemies as he called it. Travelling there, under

protest of his family and doctor, he arrived, determined that he should pass the night in his ancient room, and permitting with great difficulty that his friend, the said doctor, should remain and keep him company. Result: his own double was seen by himself and doctor, the cries were heard louder than ever, and when at dawn the room was entered by the physician of the asylum and inmates, M. C. . . . was found once more a raving lunatic, and his friend in a deadly swoon. The case was officially authenticated at the time and may be found in the police records if searched, as it happened between 1840 and 1850.

Now let us suppose that instead of recovering and leaving the asylum, the man had died there. Who of the spiritualists would ever doubt but that was his "spirit" howling and his "Mayavi-rupa" in *propria persona* there? It is on a number of such instances, and our own personal experiences during over forty years—ten of which were passed in a state very like, if not entirely, that of mediumship, until by a supreme effort of will and with the help of initiated friends, we got rid of it, that we speak so confidently. Yet our experience is our own, and we would no more ask anyone to believe us on our word, than we would stake the faith of our whole life on that of another person. There was no "personating spirit, posturing as John Lilly." But there probably was the elementary shell of John Lilly, fading, perhaps on the eve of being entirely faded out, yet capable of being once more galvanized into producing audible sounds by the presence of one on whose organism it had been living for several years. When this organism came once more in contact with the *reliquiae* it proved like a galvanic shock to a dead corpse.

Nor is it right to say that "the more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations"; for the "Eastern philosopher" does nothing of the kind. It is but the incipient "philosopher," the as yet uninitiated student who is forbidden to meddle with wandering shades, a

meddling which, to him, is full of danger. The real philosopher studies the various natures of these invisible agencies in the full possession of his physical consciousness and senses, as much *though not as well* as in the still fuller consciousness of his *spiritual* senses, when he paralyses his body, with its deceptive suggestions, and puts it out of its power to impede the clearness of his spiritual sight. "And cases of the kind" (narrated by M. A. Oxon) . . do "occur in the East" as much as, and more, perhaps, than in the West. But were it even so, the Christian kabalists have believed in, and given out the very same doctrine on *shells* as we do now. If our friends will refer to *The Three Books of Occult Philosophy* by Cornelius Agrippa, they will find him propounding just the very same tenets. In the chapter "What concerning man after death; diverse opinions," we find the following, given very fully and explicitly in Agrippa's original manuscripts, and very cursorily by his translator, Henry Morley. Leaving out what Trithemius, Henry Khunrath, Paracelsus and other great occultists, may have said on the subject, we will quote a few lines from the translation in question made by a sceptic:

> Perceptions of the truth in the opinions of the ancients . . . yet do the kabalists refuse the doctrine of Pythagoras* that souls which have become bestial take bestial form; they say, on the contrary, that they return to earth in human frames. . . . Sometimes the souls of the wicked reanimate their polluted corpses. . . . But when the body returns earth to earth, the spirit returns to God . . . *and this spirit is the mind* [the monad, the *Buddhi*] *the pure intelligence that was incapable of sin while in the flesh,* however sinned against by *passions of the soul* and gross delusions of the body. Then if the soul *[personal Ego,* the *Manas*] has lived justly *it accompanies the mind, and soul and mind together work in the world the righteous will of God* But *the souls that have done evil, parted after death from the mind, wander without intelligence* [our shells], subject to all the wild distresses of unregulated passion, and by the affinity they have acquired for the grossness of corporeal matter, assimilate themselves and condense, as in a fog, material particles [materialize?], through which they become sensible again of bodily pain and discomfort . . . Souls after death [separated

———————

* Which was never properly understood, for it was an allegorical teaching like that of the Brahmanical books. [H.P.B.]

———————

> from their spiritual *Ego,* if you please] *remember the past,* and retain according to their nature more or less of attraction towards the bodies they inhabited, *or other flesh and blood* [the mediums, evidently] This is most true of those souls whose bodies are unburied, or were subject to violence [the suicides and victims to accident; see *Fragments of Occult Truth*]; . . . there are two kinds of necromancy— *necyomantia,* when a corpse is animated; *scyomantia,* when only a *shade* is summoned. But for the reunion of souls with bodies occult knowledge is required . . . . .*

Again in the next chapter [xliii]: "Now the mind only is, by nature, divine, eternal; the reason is airy, durable; the idolum, more corporeal, left to itself, perishes." Which means as plain as it can mean that the "mind" here standing for the sixth and seventh principles, *Atman* and *Buddhi,* or "Spirit and Spiritual soul" or Intelligence, "reason" stands for that spiritual essence, the portion of the *personal consciousness,* or "soul that accompanies the mind" (*Manas* following *Buddhi* to Devachan). What Agrippa calls the "idolum" (the *eidôlon*) we call the astral shell, or the "Elementary."

The above quotations, though strengthening our claims, will of course have no effect upon the spiritualists, and are penned for the sole benefit of our Theosophists. We invite, moreover, their attention to the article directly following "Spirit Identity and Recent Speculations," in the same number of *Light* (April 28th, 1883)— "A Haunted House," by J. C. A charming, simple, unpretentiously told story, bearing every mark of sincerity and genuineness upon its face. What do we find in it? A loving wife, a mother losing her husband in a house that was haunted before they had come to live in it. Loud noises and crashes without any cause for them. Footsteps produced by invisible feet upon the stairs, and mysterious voices, words proceeding from ghostly lips. The husband—apparently a good and loving husband—

———————

* Henry Morley, *The Life of Henry Cornelius Agrippa von Nettesheim, Doctor and Knight, Commonly known as a Magician.* London: Chapman and Hall, 1856. Two Volumes.

[These quoted passages occur on pages 200-202, the italics being H.P.B.'s—*Compiler*.]

———————

is a passionate lover of music. He dies. In the night following his death, the piano begins softly playing. "I recognized the music—it was the last piece my husband had composed impromptu," writes the widow. Well and good. The kabalists recognize the possibility of this, and give explanations for it. But that which comes next, is not of so easy a solution on the spiritual theory, unless we are asked to believe that good men, loving fathers, and tender husbands become heartless fiends and malicious spooks after their death.

In the words of the narrator, the relations were surprised at the widow's cheerfulness. They "attributed it to want of natural feeling, little thinking how full of gladness I was to *know* that there was a great hereafter, for his newborn radiant spirit." Now whence that knowledge and what were the undeniable *proofs* of that "grand hereafter?"

First—"a knock" after the funeral. But there had been such knocks before in the house! The children heard often "papa speak to them." The children will always hear and see, what their seniors will tell them *they* hear and see. The eldest boy was put to sleep in the room where his parent had died without however knowing it. "In the night," writes the widow, "the boy frightened us all by a terrible scream. They all found him sitting up in bed, pale with fright. Someone had touched him on his shoulder and awoke him."

Next night the same thing, "someone touched him again." Third night the same in another room; "two or three times he aroused the whole school, and when he was on a visit during the holidays he also cried out in the night." A friend on a visit "felt her bedclothes pulled. The noises at last affected her nervous system, and she left. . . without any stated reason. Soon after the servant was taken ill" owing to the ghostly visits and misbehaviour and—"had to be sent away." So much in the experience of a boy whom his loving father's *spirit* frightened nightly into fits, at the risk of making an epileptic or an idiot of his son for the natural term of his life. So much for the friends, servants and visitors of his loving widow. Then one night . . . but we will let the bereaved wife tell her own tale.

After the little ones were all asleep, in the happy rest of infancy, I wandered over the house, peering cautiously into every nook, half expecting to see a robber concealed ready to pounce out on me. I was about to retire for the night, when I remembered that I had not looked in my deceased husband's study. I lighted a candle, and taking the latchkey I went in. All was quiet; but suddenly a breeze seemed to sweep round the chamber, blew out my light, and shut the door! I stood for a moment numbed with terror; I felt my hair stand on end; the dampness of fear bathed my forehead. I could not cry out, all power seemed gone, and a throng of ghastly fancies filled my brain; reason itself seemed to desert me. I fell on my knees and asked the "Father of Spirit" to set me free. I then made for the door, felt the lock, and in a moment was outside. It shut with a bang!

I ran down to where my children were, and locking myself in lay down in my clothes. All was quiet for a time, when I heard a noise like the sound of a gong strike against the window bars; then a rumbling, accompanied by knocks and voices. My little boy awoke and said: "What is that noise?" I told him not to mind but to go to sleep, which he soon did. I then heard my husband's voice call my eldest child by name and tell her to go to the railway station. Then he said to me: "Come up here." I answered him, and said: "I cannot, I wish to live for my children's sake." The doors all over the house slammed, and footsteps passed up and downstairs, continuing till daybreak.

Now we ask in the name of logic and reason whether this behaviour night after night, is more compatible with that of the human and presumably good spirit of a husband and father, or with that of a half crazy *shell*! What sophistry is required to excuse it in the former, and how natural the why's of the phenomenal manifestations if the occult theory be accepted! The shell has no more to do with the liberated *monad* of the good and pure man than would the shadow of a man with the latter's body, could it be suddenly endowed with speech and the faculty of repeating what it finds in the people's brain.

"M. A. (Oxon)" closes, as seen above in his article, with the assurance that in writing as he does he is only desirous of making one more contribution to the study of a perplexing subject. "He is far from desiring to obtrude his opinion." Yet, at the same time he devotes three and a half columns to proving that the theosophic teachings are "bubbles" based upon air, probably only because *our* facts do not square with *his* facts. We can assure our kind friend that the occultists are far less desirous than he can ever be of obtruding their opinion upon unwilling minds, or of criticizing those of other people. But where their theories are attacked, they answer and can give æ good facts as he can himself. Occult philosophy rests upon the accumulated psychic *facts of thousands of years.* Spiritualism is but thirty-five years old, and has not as yet produced one recognized non-mediumistic adept.

Collected Writings VOLUME IV
1883

FROM THEOSOPHY TO SHAKESPEARE

[*The Theosophist,* Vol. IV, No. 10, July, 1883, pp. 260-61]

[*We have received a very interesting letter from Mr. Henry C. Atkinson, now in Boulogne, France. As this excellent and most esteemed gentleman seems to labour under certain erroneous impressions with regard to Theosophy and its promoters, he will pardon us if, in publishing his remarks we explain to him his mistakes.*—Editor, *The Theosophist*.]

I forwarded the (March) *Theosophist to* Professor Tyndall as requested. . . . I have shown your remarks in the Journal to several persons, and we all feel surprised that you should not have accepted the Professor's observation as a compliment,* he not considering the

———————

* As found in Mr. Atkinson's letter to the *Philosophic lnquirer,* the words quoted by him from Professor Tyndall's note with regard to the Theosophists did not sound "complimentary" in the least. If, however, no offensive meaning was implied in the words "too stiff," the Theosophists have but to apologize for their obtuseness, and—to feel delighted, of course, to have been noticed at all by this great man of science. They have an excuse, however, for any excess of sensitiveness, in the recollection of a certain other and superlatively pungent remark made by Professor Tyndall, a few years ago, in his Belfast address, if we remember rightly. An ungenerous adjective which we may not repeat, was added to and flung by him, in the face of spiritualism in that famous address. Thus the Theosophists who are almost as heterodox as the Spiritualists, and including in their ranks a number of very well-known persons of that faith, had a certain right to fear they might be complimented in the same way. Were Professor Tyndall a simple mortal, no one would take great notice of his words. Being, what he is, however, one of the greatest, if not the greatest man of science in Europe, whatever he says about us is of the highest consequence to the Theosophists who hold true science above all in this world of error.

———————

article to be exactly in your special line of inquiries, as showing your freedom and breadth of view. Why there should be any mystery in respect to membership and the deeds and doings of your members, I cannot conceive; it reminds one of Pythagoras and his secret cave,* and why you should consider mesmerism to be an occult and secret science is beyond my comprehension.† Can any one science be more

---

* We can assure our esteemed correspondent that he is quite mistaken. There is *no* "mystery" in either the membership or "the deeds and doings" of our members as Theosophists. With the exception of certain simple passwords, etc., given at the time when a candidate for fellowship is received into the Society, and a necessary convenience in so polyglot an association as ours, there is nothing secret in it, whatsoever, and if the password and grip are not divulged to the general public, it is simply to protect our members from being imposed upon by some unprincipled travelling outsiders, who might otherwise claim help from, and abuse the confidence of, the "universal Brotherhood" under a plea of Fellowship. There is a small fraction in the Society of those who study the occult sciences—and whose number hardly amounts to a half per cent of the whole group of Fellows. These certainly have their secrets and will not give them out. But it is unfair to visit the sin (if sin it is) of the very few upon the whole Society which in India and Ceylon alone has already sixty-seven Branch Societies, and most of whose Fellows never gave a thought even to mesmerism—let alone the secret sciences.

† Again Mr. Atkinson labours under an erroneous impression. No one in our Society considers "mesmerism *per se* an occult and secret science," though it is an important factor in occultism; least of all has our President-Founder treated it as a mystery, for, as our correspondent may see for himself in the *Supplements* of our journal for March, April, May, June, and July, while healing the sick on his tour in the Bengal Presidency, Col. Olcott made it a point to teach publicly mesmerism to the respectable medical and other members of our various Societies, and even instructed in it qualified outsiders.

occult or secret than another?* I have been much engaged with! mesmerism or animal magnetism; but it never occurred to me that there was anything particularly occult or secret about it. Those words would not at any rate equally apply to any science, from astronomy to chemistry and electricity, etc. Our object should be to reduce "wonders" to plain things, not to inflate plain things into wonders.† Of course there is in one sense mystery attached to all natural action, and from the atoms to the sun shining, and from the substance in motion to its feeling, thinking and apprehending; and the idea of another person—called the soul—within the person visible, does not explain anything more than that the memory and sense of identity is perpetually transferred by an animal magnetic rule to the new matter with both man, beast, bird or fish. But there is nothing more occult or secret about that than about gravitation, what Newton would not attempt to account for, the rule being all to be known or conceived of it. Professor Blackie in his history of materialism or atheism pronouncing against Professor Tyndall and myself says, if all phenomena whatsoever, with Bacon, is to be referred to matter as the common source of all, and as old Timon of Athens in the play—begins his famous utterance with "common mother thou," whilst he digs—then Tyndall is right, he says, to fix a new definition to matter and it is this. "If these statements startle, it is because matter has been defined

---

* *Some* of the discoveries of certain sciences—such as chemistry and physical science—ought to have been kept "occult" at any rate. It is very questionable whether the secrets of gunpowder, nitro-glycerine, dynamite and the like, have more benefited

than wronged humanity; at least they ought to have been withheld from the knowledge of the ignorant and unprincipled portions of mankind. Such, at least, was the opinion of Faraday, and some other great men of science. And this may explain, perhaps, why the occultists *will not* give out their even more perilous secrets promiscuously.

† Quite so; and therefore, the leaders of the Society do their best to uproot superstition and prove to their members that since such a thing as *miracle is* an impossibility and belief in it an absurdity, the most wonderful phenomena, *if genuine,* must have a natural explanation, however occult the agency behind them may seem at present.

——————

and maligned by philosophers and theologians who were equally unaware that it is at bottom essentially mystical and transcendental."* You may call it occult if you please, but the same applies to all conditions and to all enquiries, and from the growth of a blade of grass to the formation of a complex correlated organism, does it not?

. . . We are now reducing the marvellous into a plain matter.

Pope in his preface to his magnificent edition of Shakespeare after all his praise and fine criticism expresses his astonishment in these words: "this is perfectly amazing from a man of no education or experience of those great and public scenes of life, which are usually the subject of his thoughts; so that he seems to have known the world by intuition, to have looked through human nature at one glance, and to be the only author that gives ground for a very new opinion—that the philosopher and even the man of the world, may be born as well as the poet." The same astonishment is expressed by all the great writers on Shakespeare for 300 years. But a short while ago, lo and behold, in a publication of Bacon—*Promus, or Collection of fine Thoughts and Sayings: 1680 entries*—and these in one form or other, are 4,400 times introduced into the plays, a proof positive that the laborious genius Bacon was the real author of the plays, and all the supernatural wonder and mystery is at an end! Poor ignorant Shakespeare never had a book in his possession, never wrote a line in his life.

Tyndall is better in health, sleeps better; he is a laborious worker and a fine genius.

Very sincerely,

HENRY J. ATKINSON.

May 10th, 1883,
Hôtel de la Gare,
Boulogne-sur-Mer, France.

——————

* Professor Tyndall was anticipated in his opinion on matter by most of the great Philosophers of India. Perhaps Mr. Atkinson is not aware that the Eastern Occultists hold that there is but one element in the universe—infinite, uncreated and indestructible—MATTER; which element manifests itself in seven states—four of which

are now known to modern science, and which include the state of *Radiant matter* discovered by Mr. Crookes, and that three are to be yet discovered in the West. *Spirit* is the highest state of that matter, they say, since that which is neither matter nor any of its attributes is—NOTHING. We would recommend in reference to this question the perusal of an article headed "What is Matter and what is Force?" in the September number of *The Theosophist*, 1882.

Collected Writings VOLUME IV

1883

FOOTNOTES TO "THE STATUS OF JESUS"

[*The Theosophist,* Vol. IV, No. 10, July, 1883, p. 261]

[In a communication on "The Status of Jesus" a correspondent writes: "The long procession of martyrs who died for the love of Jesus is unknown in the history of Buddhism"; and asks: "What is the exact position given to Jesus, by the Mahatmas, in the sacred order of adepts? departed from the earth? . . . Would Jesus now be termed . . . a Dhyan Chohan, a Buddha, or a Planetary Spirit? And is he now . . . interested or concerned at all with the progress of humanity on Earth?" H. P. B. replies:]

"There is often greater martyrdom *to live* for the love of, whether man or an ideal, than to *die* for it" is a motto of the Mahatmas.

The position THEY give to Jesus, *as far* as we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birthright of man—*absolute* Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other "temple of God" but man himself; that of a noble Teacher of esoteric truths which he had no time given to him to explain; that, of an initiate who recognized no difference—save the moral one—between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year [one] of our vulgar, so called, Christian era.

We do not know which of the Buddhas our correspondent is thinking of, for there were many "Buddhas." They recognize in him one of the "Enlightened," hence in this sense a *Buddha;* but they do not recognize Jesus at all in the

Christ of the Gospels. Such questions, however, can hardly be answered in a public journal. Our correspondent seems to be ignorant of the fact, that though we live in India, surrounded by 250 millions of human beings, whose devotion and reverence to their respective avataras and gods is not less intense or sincere than that of the handful of Christians who grace this country to their Saviour, yet while it is deemed respectable and lawful to laugh at and abuse by word, and insult in print every one of the gods of our *heathen* Brothers, that journal which would presume to deny the Godship of Jesus and speak of him as he would of Buddha or Krishna, would immediately lose caste and have a hue and cry raised against it by its Christian subscribers. Such are Christian ideas of justice and Brotherhood.

Collected Writings VOLUME IV
1883

NOTE TO "UNDER THE SHADOW OF GREAT NAMES"

[*The Theosophist,* Vol. IV, No. 10, July, 1883, p. 263]

[The following note was appended by H. P. B. to some correspondence dealing with alleged misrepresentation of the character of the medium George Spriggs on the part of *The Theosophist.]*

Our love for "fair play" has never been doubted even by those of our enemies who know us personally. Nor is it correct to say that "apparently your (our) philosophy has no room for any other alternative to absolute genuineness than 'sheer fabrication'"; for unlike spiritualism, our philosophy has theories that cover the ground and thus explain many *apparent* deceptions on the part of mediums that would otherwise have to be attributed to dishonest fraud. We are sorry that our Australian correspondents had to put themselves to the trouble of defending the private character of Mr. Spriggs, the medium, since no one thought of

*attack*ing him, nor was he even mentioned in our Editorial by name. The remarks in it were absolutely impersonal, hence there was no need for such an emphatic defence. However, to prove that we are not alone fair, but even ready to recognize true merit and give it an advertisement—we have published both letters *verbatim* even with their discourteous remarks. We are delighted to learn, and quite ready to believe, that Mr. Spriggs is a most honest gentleman, worthy of the strongest encomiums. Our strictures were applicable to a large class of mediums who have for years been inflicting upon the world "trance" addresses, articles, pamphlets, books, and schemes of social reform, pretending to emanate from the great dead. Modern Spiritualism is a solemn and a mighty question, an influence which has now permeated the thought of our age, a problem which at no previous time during the past thirty-five years has occupied more able minds than at the present hour. It is, however, weighted down with a mass of false appearances and untenable hypotheses which bring reproach upon it, but which will in time, we believe, yield to more correct views of its phenomena as Asiatic philosophy, and the fruits of occult research upon which it rests become better known. Among mediums who have uttered alleged communications from the great departed there are two classes, of whom one are deceiving, the other deceived. If there be a third class of mediums who have in fact received their inspiration from great spirits—the group is very small, we are persuaded, in comparison with what the friends of mediums claim. Our Theosophical doctrine is that one is never safe in ascribing mediumistic communications

to any foreign source until the wonderful intrinsic capabilities of the human mind incarnate have all been taken into account. So, to return to the case in point, we were persuaded from a personal familiarity with the late Epes Sargent, his quality of mind and writings, that the message through Mr. Spriggs was not genuine—not from Sargent—but a "fabrication" by somebody or something. It now would seem that we must look for the culprit beyond the gentleman medium to his "control," a fact we are glad to learn and to put upon record.

Collected Writings VOLUME IV
1883

606

THE PRINCE CONVERT

[*The Theosophist,* Vol. IV, No. 10 (46), July, 1883, p. 263]

OFFICE OF THE REPUBLICAN.

FRESNO, CALIFORNIA, *April* 12, 1883.

Allow me to call your attention to the following notice now running through all Christian papers of U.S.

"One of the most recent converts to Christianity is Prince Sardan Herman Singh, who is heir to one of the richest provinces in Northern India Conversion in his case means a much greater sacrifice than is involved in this country; for Sardan Herman Singh must forfeit all claim to his worldly estates and become a poor man."

—*Chicago Journal.*

Is there any truth in it?

Yours,
GUSTAV EISEN.

Editor's Note.—Never heard of such a Prince. The name reads like that of a Punjabi Dutchman. Perhaps he is related to Prince Jalma of Eugen Sue's *The Wandering Jew*? It must be a little innocent *repartie à la* Munchausen, coming from the good Missionaries. They are often caught fibbing in this way. We know of Sardar Harban Singh—Hon. Harban Sahaïe, of Arrah, a Jain Member of the V. R. Council. Do the Missionaries claim him? If so, let the American editor ask *him,* this gentleman, what he thinks of the padris.

____

Collected Writings VOLUME IV
1883

CHELAS AND LAY CHELAS

[*The Theosophist,* Vol. IV, *Supplement to* No. 10, July, 1883, pp. 10-11]

As the word *Chela* has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than

heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members. A "Chela" then, is one who has offered himself or herself as a pupil to learn practically the "hidden mysteries of Nature and the psychical powers latent in man." The spiritual teacher to whom he proposes his candidature is called in India a *Guru;* and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (*Siddhi*) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of "natural-born" poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the selfsame tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the *gon-pa* (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico della Mirandola, Count de Saint-Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of *Kiu-ti,* chapter on "the Laws of Upasana," we learn that the qualifications expected in a Chela were:

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one's being the vehicle of the manifested Avalokiteśvara or Divine Atman (Spirit);
7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the first, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela's UNHELPED EXERTIONS, before he could be actually put to the test.

When the self-evolving ascetic—whether in, or outside the active world—had placed himself, according to his natural capacity, above, hence made himself master of, his (1) *Śarira*—body; (2) *Indriya*—senses; (3) *Dosha*—faults; (4) *Duhkha*—pain; and is ready to become one with his *Manas*—mind; *Buddhi*—intellection, or spiritual intelligence; and *Atma*—highest soul, *i.e.,* spirit. When he is ready for this, and, further, to recognize in *Atma* the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of *Phala,* or the fruits of causes produced, and given the means of reaching

Apavarga—emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding *Pretya-bhava*—transmigration.

But since the advent of the Theosophical Society, one of whose arduous tasks it was to reawaken in the Aryan mind the dormant memory of the existence of this science and of those transcendent human capabilities, the rules of Chela selection have become slightly relaxed in one respect. Many members of the Society becoming convinced by

practical proof upon the above points, and rightly enough thinking that if other men had hitherto reached the goal, they too if inherently fitted, might reach it by following the same path, pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning—since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honour of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new *Avatara!* All expected to have hidden things taught, extraordinary powers given them because—well, because they had joined the Theosophical Society. Some had sincerely resolved to amend their lives, and give up their evil courses: we must do them that justice, at all events.

610

All were refused at first, Col. Olcott, the President, himself, to begin with: and as to the latter gentleman there is now no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year's devoted labours and by a determination which brooked no denial, that he might safely be tested. Then from all sides came complaints—from Hindus, who ought to have known better, as well as from Europeans who, of course, were not in a condition to know anything at all about the rules. The cry was that unless at least a few Theosophists were given the chance to try, the Society could not endure. Every other noble and unselfish feature of our programme was ignored—a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter, and the Founders were impeded in their real work and teased importunately to intercede with the Mahatmas, against whom the real grievance lay, though their poor agents had to take all the buffets. At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there

was in him, whether bad or good. They were nearly all married men and hence were designated "Lay Chelas"—a term new in English, but having long had its equivalent in Asiatic tongues. A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary line which separated him from the Mahatmas, and has brought him

self, as it were, under their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favour" of one of our Mahatmas, or any other Mahatmas in the world should the latter consent to become known—that has not been fully earned by personal merit. The *Mahatmas are the servants, not the arbiters of the Law of Karma.* LAY CHELASHIP CONFERS NO PRIVILEGE UPON ANYONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruits, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be *prima facie* evidence of vanity and unfitness for further progress. And for years we have been teaching everywhere the maxim "First deserve, then desire" intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain "Chelas" who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb: "Let sleeping dogs lie?" There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is tried. Thousands go through life very respectably because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all: "To be, or Not to be"; to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall

victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbours and be almost as they are—perhaps a little better or somewhat worse than the average—no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at him a current of opposing will power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish—do what he may, it *shall* and *will* be brought to light. The varnish of conventionalities which "civilization" overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through under the strain of Chelaship. He is now in an atmosphere of illusions—*Maya.* Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter's good angel stands beside him to counsel and assist. For the strife is in

this instance between the Chela's Will and his carnal nature, and Karma forbids that any angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealized it for us in his *Zanoni,* a work which will ever be prized by the occultist; while in his *Strange Story* he has with equal power shown the black side of occult research and its deadly perils. Chelaship was defined, the other day, by a Mahatma as a "psychic resolvent, which eats away all dross and leaves only the pure gold behind." If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for anyone to leave the smooth path of commonplace life to scale the crags of Chelaship without some reasonable feeling of certainty that he has the right stuff in

him? Well says the Bible: "Let him that thinketh he standeth take heed lest he fall"*—a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay Chelas if they had thought twice before defying the tests. *We call to mind several sad failures within a twelve-month.* One went bad in the head, recanted noble sentiments uttered but a few weeks previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer's money—the latter also a Theosophist. A third gave himself up to gross debauchery, and confessed it with ineffectual sobs and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest friends. A fifth showed signs of mental aberration and was brought into Court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were apparently sincere searchers after truth, and passed in the world for respect

* [1 *Corinth.*, x, 12.]

able persons. Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but "within all was rottenness and dead men's bones." The world's varnish was so thick as to hide the absence of the true gold underneath; and the "resolvent" doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core. . . .

In what precedes we have, of course, dealt but with the failures among Lay Chelas; there have been partial successes too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all: the odds are fearfully against them, but still "there is no Impossibility to him who WILLS." The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved. St. Paul (*Rom.*, vii, 18-19) might have had a Chela in mind when he said "to will is present with me; but how to perform that which is (good I find not. For the good that I would, I do not; but the evil which I would not, that I do." And in the wise *Kirâtârajunîya* of Bhâravi it is written:

> "The enemies which rise within the body,
> Hard to be overcome—the evil passions—
> Should manfully be fought; *who conquers these*
> *Is equal to the conqueror of worlds."* (XI, 32.)

Collected Writings VOLUME IV

1883

NOTE TO "A DESCRIPTION OF THE TANTRIK MYSTIC RITES AND CEREMONIES KNOWN AS 'SAVASADHANA'"

[*The Theosophist,* Vol. IV, *Supplement to* No. 10, July, 1883, p. 12]

So little is known outside Bengal about Tantrik rites and ceremonies that space has been given this interesting paper, despite the disgusting and horrid ceremonial it describes. As there are both magic (pure psychic science) and sorcery (its impure counterpart) so there are what are known as the "White" and "Black" Tantras. The one is an exposition, very clear and exceedingly valuable, of occultism in its noblest features, the other a devil's chap-book of wicked instructions to the would-be wizard and sorcerer. Some of the prescribed ceremonies in the latter are far worse even than the *Savasadhana,* and show to what depths of vile bestiality bad men (and women) are ready to plunge in the hope of feeding lust, hatred, cruelty and other vile passions. The subject is somewhat touched upon in *Isis Unveiled,* whose readers will, among other things, recall the awful incantation with the bloody head of a murdered child by Catherine de Medici, Queen of France, with the help of her private *Christian* priest.*

---

* [Vol. II, p. 56.]

END OF VOLUME IV

Collected Writings VOLUME IV

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. HENRY S. OLCOTT, FROM MARCH, 1882, TO JUNE, 1883, INCLUSIVE.

(the period to which the material in the present volume belongs)

1882

March (middle)—Approximate time when Wm. Q. Judge went to Carupano, South America, on mining business (*HR*, 20) .

March 22-24—Dates of the *SS Vega* incident, involving William Eglinton and Master K.H. (*ODL*, II, 340; *LBS*, Letters Nos. II, X-B, X-C; *Hints*, I, pp. 153-79, in 2nd ed.; *Vania*, 132).

March 26—Swâmi Dayânanda Sarasvatî lectures in Bombay and launches an attack denouncing the Founders and the T.S. (*Ransom*, 169).

March 31—H.P.B. indicates she is to leave on that date for Allahabad and Calcutta (*LBS*, pp. 13, 14).

April 5—Col. Olcott lectures in Calcutta on "Theosophy, the Scientific Basis of Religion," with Baba Piari Chand Mitra in the Chair (*Ransom*, 169) .

April 6-H.P.B. arrives in Calcutta by the early mail train. Goes directly to Howrah to Col. and Mrs. Gordon, but transfers her residence the same day to the Mahârâjâ's palace at his express invitation. On the evening of the same day the Bengal Theosophical Society is organized at the palace, with Bâbû Piari Chand Mitra as President (*ODL.*, II, 340-41; *Ransom*, 169; *Theos.*, III, Suppl. to May, 1882) .

April 19-The Founders sail for Madras on board the *SS India*, arriving the 23rd. Meet for the first time T. Subba Row and G. Soobiah Chetty (*ODL.*, II, 342-43; *Ransom;* 170; *LBS*, p. 142; *Theos.*, III, Suppl, to June, 1882, p. 1; G. S. Chetty's recollections in *Theos.*, Vol. XLVII, Meh., 1926, p. 741).

April 26—H.S.O. delivers his lecture on "The Common Foundation of All Religions," at Pachiappas Hall, Madras. Ace. to H.P.B., parts of it had been dictated by one of the Teachers (*ODL.*, II, 344; G. S. Chetty's recoll. as above).

April 27—Madras Theosophical Society founded, with Divân Bahâdur R. Ragunâth Râo as President, and T. Subba Row as Corr. Sec'y (*ODL.*, II, 343-44; *Theos.*, III, Suppl. to June, 1882, p. 2).

April 30—The Founders in company of some of the newly-admitted Fellows go by rail to Tiruvallam, near Arcot, to visit one of the oldest temples of Southern India. It is likely that H.P.B. saw somewhere in the vicinity one of the Adepts said to live there. Return to Madras next day (*ODL.*, II, 344; *Theos.*, III, Suppl. to June, 1882, p. 2; G. S. Chetty's recoll. as above, p. 742).

April—A. O. Hume publishes *Hints on Esoteric Theosophy*, No. 1 (*Vania*, 110).

April—The Sinnetts go to Simla and take up residence at a house called the Tendrills; they are joined after a time by the Gordons (*Autobiogr.*).

May 3—H.P.B. and H.S.O. start in the evening on their trip up Buckingham Canal in a houseboat, on their way to Nellore and Guntur. They are accompanied by several of the newly-initiated Fellows sailing in a second boat. They reach Nellore on the evening of the third day (*ODL.*, II, 347; *Ransom*, 170; *Theos.*, III, Suppl. to June, 1882, pp. 2-3; G. S. Chetty's recoll. as above, pp. 743-45) .

May 10—The Founders and their party, after organizing the Nellore Branch, re-embark on the same boats; they disembark at Padagangam, after an unusually fast trip due to favorable winds; from here they travel 5 5 miles to Guntur, carried in palanquins through some of the most difficult and dangerous terrain, fording streams and evading cobras in a temperature of 100° Fahrenheit. They reach destination at nightfall on the 15th. After an unprecedented reception on the part of the whole population, and the founding of a Branch, the Founders leave Guntur on the evening of the 18th and retrace their way to the Buckingham Canal and Nellore. After a stay of three days, they leave May 27th by bullock-carriages for Tirupati, the nearest railway station some seventy miles off, and return to Madras by rail on May 30th (Vivid description in *ODL*, II, 345-60, and *Theos.*, III, Supplements to June and July, 1882).

May 31—Date on which the property of Huddlestone's Gardens was found, to be used as a new Headquarters for the Theosophical Society. The idea of moving the Headquarters from Bombay to Madras had been suggested by Soobiah Chetty and had already

been discussed at a meeting of the Madras Branch (*ODL.*, II, 360; G. S. Chetty in *Theos.*, Vol. XLVII, Mch, 1926, pp. 745-46) . The Founders visit the property in company with S. Chetty and his brother. H.P.B. gets an intimation from her Teacher to secure the property (*Ibid.; Theos.*, Vol. L, May, 1929, pp. 117-19).

June—Beginning of strained relations between Sinnett and his employer, Mr. Rattegan, of the *Pioneer* (*Autobiogr.*).

June—H.S.O. prepares the Defense Material against Swami Dayânanda's attack, and has it published as an Extra Supplement to the July *Theosophist.*

June 8—The Founders return to Bombay (*ODL*, II, 361).

June—The Founders accept an invitation to visit Baroda, the capital of H. H. the Gaekwar. They also visit their friend, the reigning Thakur Sahib of Wadhwan, and then return to Bombay (*ODL.*, II, 363-68) .

July-Extra Supplement to *The Theosophist*, Vol. III, contains a full documentary account of the relations between the Founders and Swami Dayânanda Saraswatî

July—Rev. A. Theophilus reads before a Diocesan Clerical Conference at Madras a paper on "he Theosophical Society, its Objects and Creed, its Attitude towards Christ, and its Work in India" (*Ransom*, 172).

July 15—H.S.O. sails from Bombay to Ceylon (*ODL.*, II, 368-69; *Ransom*, 172). It is on this trip that H.S.O., acting on the direct order of his Master, does his first healing by mesmeric power (*Ransom*, 172-73; H.P.R. in footnote in *Theos.*, IV, April, 1883, p. 153) .

August—C. C. Massey elected President of the T.S. in England, succeeding Dr. George Wyld.

August—Dâmodar goes for a month or so to rest and recuperate at Poona, staying with A. D. Ezekiel who offered him the hospitality of his house; his health had become very delicate, owing to persecutions and overwork (*Theos.*, III, Suppl. to Aug., 1882, p. 6) .

September—H.P.B.'s health takes a turn for the worse; she suffers from Bright's disease; she speaks of her blood being "transformed into water"; yearns to go and see the Masters (*LBS.*, No. XVIII, p. 37; *Path*, X, Sept., 1895, p. 169) .

September—Third installment of "Fragments of Occult Truth" published in *The Theosophist*, Vol. III. Mildly critical remarks by Master M. concerning this essay result in great irritation on the part of A. 0. Hume, its author (*ML.*, No. XLIII, p. 259) .

September (end)—H.P.B. leaves Bombay for Sikkim. Goes through Benares; thence via Calcutta and Chandernagore to Cooch Behar, where she is laid up for three days with fever. She is accompanied by a dozen native Theosophists from Calcutta and four or five Buddhists from Ceylon and Burma. Most of them fell ill, and only the Buddhists followed her to Sikkim. The Foreign Office refuses to give her a pass to Sikkim. As it was too late in the season to go to Shigatse, though it seems to have been her intention to do so, H.P.B. decides to go to the "Lama Monastery" some four days from Darjeeling; she goes on foot accompanied by a few of her original travelling companions, and takes eight days to make the journey. At the frontier between Bhutan and Sikkim, which is a fast-flowing stream, some Englishmen and Indians were waiting for admission but were refused entry. The Chief Lama of the Monastery across the frontier, however, ordered H.P.B. together with three Sinhalese to be brought over, and they stayed there three days (H.P.B. to Prince Dondukov-Korsakov, in *HPBS II*, pp. 96-100).

October 1—H.P.B. is at Ghum, staying apparently at the monastery, some 23 miles from Darjeeling. It is on this trip that H.P.B. spent two or three days in Sikkim in the company of the Masters and was restored to much better health. She was told to go to Darjeeling and to stay there for two months (*Path*, X, Sept., 1895, pp. 169-70; *Blech*, 127-28; *LBS.*, No. XIX, p. 38; *ML.*, No. LIV, pp. 313-14; H.P.B. to Prince Dondukov-Korsakov, as above).

October 6—S. Ramaswamier meets Master M. in Sikkim (*Theos.*, IV, December, 1882, pp. 67-69).

October—H.P.B. is at Tindharia, near Darjeeling, most of the month (*ML.*, No. CX, p. 445; *Path*, X, Sept., 1895, p. 170; *LBS.*, No. XIX, p. 38) .

October—Approximate time when two Chelas, Darbhagiri Nâth and Chandra Cusho, visit Sinnett at Simla (*Autobiogr.*; *ML.*, No. CXI, p. 446) .

October (end)—The Sinnetts leave Simla for Allahabad (*Autobiogr.*).

November—Sinnett advised by Mr. Rattegan of *The Pioneer* that his services are no longer required (*Autobiogr.*; *Ransom*, 173).

Nov. 1—H.S.O. sails from Ceylon for Bombay; arrives three days later (*ODL.*, II, 390) .

November (middle)—H.P.B. goes from Darjeeling to Allâhâbâd to stay with the Sinnetts (*ED.*, 37-38; *OW.*, 136-38; *Autobiogr.*).

Nov. 17—Balance of Rs. 7,000 paid by S. Chetty's father to secure the property of Huddlestone's Gardens and complete its purchase (S. Chetty's recollections in *Theos.*, Vol. XLVII, Mch., 1926, pp. 746-47) .

Nov. 25—H.P.B. returns to Bombay with S. Ramaswamier and several others who come as delegates to the forthcoming Convention (*ODL.*, II, 391; *Ransom*, 173-74; *LMW.*, I, 121).

December—Approximate time when W. Q. Judge goes to Mexico on silver mining business (*Theos.*, IV, Suppl. to Dec., 1882, p. 8).

Dec. 6—Large gathering at Headquarters in Bombay, at which S. Ramaswamier tells of his meeting with Master M., and H.S.O. speaks of his work in Ceylon and shows early portraits of M. and K.H. (*Ransom*, 174).

Dec. 7—Anniversary Celebration of the T.S. held at the Framji Cowasji Institute, Bombay; Sinnett in the Chair (*Theos.*, IV, Suppl. to Jan., 1883; *ODL.*, II, 391; *Ransom*, 174).

Dec. 17—The Founders leave by train for Adyar; accompanied by the Coulombs, Dâmodar, "Mr. Deb," Dora Swami Naidu, and five Hindû servants (*Theos.*, IV, Suppl. to Jan., 1883, p. 6; *Journal*, I, Jan., 1884, p. 11; *ODL.*, II, 391). Arrive on the 19th (*Path*, X, Sept., 1895, pp. 170-71) .1883

1883

January—H.P.B.'s serial story, *From the Caves and Jungles of Hindostan* originally running in the *Moskovskiya Vedomosti* (Moscow Chronicle), begins to be reprinted in the *Russkiy Vestnik* (Russian Messenger). It runs through August, 1883, before being temporarily interrupted.

Jan. 7—Annual election of officers at the London Branch T.S. Dr. Anna Bonus Kingsford elected President; Edward Maitland and Dr. Geo. Wyld (ex-president) elected Vice-Presidents. At the time, Dr. Kingsford is still in Paris (*Theos*., IV, Suppl. to Mch., 1883, pp. 4-5 ; AK., II, 106) .

January (first week)—The Founders settle the household at Adyar, buy furniture (*ODL*., II, 393).

Jan. 14—Circular issued by H.S.O. regarding how Adyar was bought and paid for (*Theos.*, Vol. LXVII, Aug., 1946, p. 293, fnote; *Theos.*, Vol. L, May, 1929, pp. 116-18) .

Jan. 16—Public reception given to the Founders by the Madras native public at Pachiappa's Hall. H.S.O. broaches the idea of organizing a Hindu Sunday School Union for regular religious instruction of children and as an impetus to the study of Sanskrit; he proposes that a series of Catechisms and reading books should be compiled, embodying the fundamental principles of Hindu moral and religious

Collected Writings VOLUME IV

systems, and containing translations from Sanskrit classics. Proposal is unanimously carried (*ODL.*, II, 395; *Theos.*, IV, Suppl. to Feb., 1883, p. 1) .

Jan. 30-Feb. 8—H. H. Daji Râjâ Chandra Singhjee, the young reigning Thâkur of the Kâthiâwar State of Wadhwân, visits Adyar, having joined the T.S. some time before (*ODL.*, II, 397; *Theos.*, IV, Suppl. to Mch., 1883, p. 5).

January (?)—The so-called "Occult Room" is built, and a wooden cupboard later called the "Shrine" is hung in it (*Vanaa*, 153).

January (?)—W. Q. Judge meets Mrs. Laura Langford Holloway in New York, from which results her association with the T.S. (Holloway MSS destroyed some years ago).

February—The *Theosophist* (*Vol.* IV, No. 5) begins to appear from Madras instead of Bombay.

Feb. 1—Announcement in the *Pioneer* regarding A. P. Sinnett's retirement (*Scrapbook IX*).

Feb. 12—While H.S.O. and the Coulombs work in the "Occult Room," there falls a note from Master K.H. with Rs. 150, and the plan of a sanctuary for a statue of the Buddha with orders to have it constructed (*Ransom*, 177; *Diaries*, entry of Feb. 14, 1883).

Feb. 15—Commandant D. A. Courmes arrives in Ceylon. Has an interview with the High Priest H. Sumangala and is present at the festival at Kotahena. He is translating the "Fragments of Occult Truth" into French (*Theos*., IV, Suppl. to May, 1883, p. 7).

Feb. 17—H.S.O. embarks for Calcutta on the French mail steamer *SS Tibre*, for a tour of Bengal. Reaches destination on the 20th, staying at the Palace as the guest of Mahârâjâ Sir Jotendro Mohun Tagore (*ODL.*, II, 398; Theos., IV, Suppl. to Mch., 1883, p. 1).

February (late)—The Sinnetts leave Allâhâbâd for England. First to Madras (*ED.*, 39) .

March 2—The Sinnetts arrive at Madras on the *SS Verona* and are welcomed on the pier by H.P.B. and others (*Autobiogr.; ED.*, 39; *Theos*., IV, Suppl. to April, 1883, p. 7).

March—First traceable use of the "Shrine" for occult purposes, namely by Mrs. Sinnett during her stay at Adyar (*ED.*, 39-40); *Autobiogr.*; *Vania*, 154).

March 9—While in Calcutta, H.S.O. is shown exceptional honors by Pandit Taranath Tarka Vachaspati, a Brahmana and Compiler of a famous Sanskrit Dictionary, who cooked food and gave it to H.S.O., and then initiated him into his own gotra and gave him the Brahmanical sacred thread and his mantram (*ODL.*, II, 410) .

March 11—First religious Sunday School opened by H.S.O. in Calcutta, with Mohini Mohun Chatterji as chief teacher (*ODL.*, II, 411; *Theos.*, IV, Suppl. to April, 1883, p. 7).

March 12-30—H.S.O. travels in Bengal, heals the sick and lectures. Visits Krishnager, Dacca(16th), Darjeeling (22nd-24th), where he meets one of the senior disciples of the Masters, Jessore (28th-29th), Narail(30th). Has very large audiences everywhere (*ODL.*, II, 411.-17; *Theos.*, IV, Suppl. to May, 1883, pp. 1-3).

March—While at Adyar, Sinnett is engaged writing his *Esoteric Buddhism;* sends questions to the Teachers via H.P.B. and the "Shrine"; receives immediate reply. He is planning to return to India to publish a new Journal, *The Phoenix*, as soon as capital has been made available (*Inc.*, 257; *ED.*, 39-40; *Ransom*, 179).

March 30—The Sinnetts sail for Europe on the P. & O. steamer *SS Peshawar* (*LMW.*, II, 149; *Theos.*, IV, Suppl. to April, 1883, p. 7) .

March—In an article entitled "Under the Shadow of Great Names," published in *The Theosophist* (*Vol.* IV, p. 137), H.P.B. and H.S.O. declare that under no circumstances will they communicate with trance mediums after they pass on. H.S.O. repeats this some years later (*Theos.*, Vol. XIV, Suppl. to Dec., 1892, p. xxiv).

March—The Ladies' Theosophical Society formed at Calcutta, with Mrs. Alice Gordon as President, and Mrs. Kumari Devi Ghosal, daughter of Devendro Nath Tagore, as Secretary. The outcome of this movement was the foundation of the newspaper *Bhâratî* (*ODL.*, II, 411; *Theos.*, IV, Suppl. to April, 1883, p. 6).

April 2—H.S.O. returns to Calcutta for a 3-day rest (*ODL.*, II, 417).

April 4—H.S.O. resumes travelling. Visits Berhampur (5th), visiting the Nawab Nazim of the Lower Provinces in his Palace at Murshidâbâd, then Bhâgalpur (9th), Jamâlpur (11th), Dumraon (15th17th), Buddha Gayâ, Arrah, and Bânkipur (19th-20th). Lectures widely (*ODL.*, II, 417-32; *Theos.*, IV, Suppl. to May and June, 1883).

April 23-30—H.S.O. visits Darbhangâ, Rânîganj, Searsole and Bânkurâ (*ODL.*, II, 432-35; *Theos.*, Suppl. to June, 1883); he is at Burdwân, Chakdighi and Chinsura, May 2-6 (*ibid.*).

April 26—The Sinnetts reach England, after stopping at Venice, and going via Basel and Calais (*ED.*, 41; *Awtobiogr.*).

May 8—H.S.O. returns to Calcutta, staying there until 14th; then goes to Midnapore (17th), Ulubâria and Bhâwânipur (20th). Does a good deal of healing (*ODL.*, II, 435-36; *Theos.*, IV, Suppl. to June, 1883, p. 6) .

May 17—Sinnett writes a letter to the London *Times*, entitled "Public Feeling in India" (publ. Sat., May 19th), which the Master considers most unfortunate (*M.L.*, No. LXXXI, p. 385; *LBS.*, No.

XXV, p. 48) .

May 20—Dr. Anna B. Kingsford and Edward Maitland return to England, after a stay in Switzerland, to commence their duties in connection with the T.S. Mrs. K. Suggests that name of the Society be changed to "London Lodge of the Theos. Society" (AK., II, 119).

May 21—H.S.O. returns to Calcutta; celebrates the first anniversary of the Bengal Theos. Soc., with a large gathering at the Town Hall; lectures on Dr. James Esdaile (*ODL.*, II, 436-38; *Theos.*, IV, Suppl. to July, 1883, pp. 1-10) .

May 22—H.S.O. sails for Madras; arrives the 25th (*ODL.*, II, 438; *Theos.*, *ibid.*, p. 12).

May 26—H.S.O. receives in the Occult Room two vases and a letter from the Master (*ML.*, No. LXVII, p. 371; *Vania*, 157, 349).

May—Approximate time when was published A *Collection of Lectures on Theosophy and Archaic Religions delivered in India and Ceylon*, by H. S. Olcott. Madras: A. Theyaga Rajier, F.T.S., 1883 (*Theos.*, IV, Suppl. to May, 1883, p. 1) . This was later expanded into *Theosophy*, *Religion and Occult Science* (London: Geo. Redway, 1885).

June 3—At a meeting held at 1, Albert Mansions, Victoria St., London, S.W., the English Fellows decide, at Dr. Anna Kinsford's wish, seconded by A. P. Sinnett, to change their name from the British Theos. Soc., to the London Lodge of the Theos. Society. Frederick Myers is elected Fellow (*ED.*, 42; *Theos.*, IV, Suppl. to Aug., 1883, p. 4) .

June 11 (approx.) —*Esoteric Buddhism* published by Trilbner & Co., London (*ED.*, 42).

June 27—H.S.O. sails for Colombo, Ceylon, on the *SS Dorunda*, reaching destination on the 30th. While in Ceylon, sees the Governor and other Officials, and prepares Appeals for the Home Government and House of Commons, in the cause of defence of the Buddhists against Roman Catholics (*ODL.*, II, 441-42; Theos., IV, Suppl. to July, 1883, p. 12).

June 28—La Société Théosophique d'Orient et d'Occident founded in Paris, with Lady Marie, Countess of Caithness, Duchesse de Pomar, as President (*Blech*, 143; *Theos*., IV, Suppl. to Aug., 1883; H.P.B. to Comm. Courmes, July 17, 1883, in *Blech*, 30-31) .

June-La Société des Occultistes de France chartered in Paris, with Dr. Fortin as President (as above).

KEY TO ABBREVIATIONS

AK—*Anna Kingsford. Her Life*, *Letters*, *Diary and Work*, by Edward Maitland. 2 vols. Illus. London: George Redway, 1896. 3rd ed., J. M. Watkins, 1913.

Autobiogr.— An *Autobiography* of A. P. Sinnett, dated June 3rd, 1912, with additions dated May, 1916, and Jan. 2, 1920, which exists in the form of a typewritten MSS. in the Archives of the Mahatma Letters Trust in London.

Blech—*Contribution* à *l'Histoire de la Société Théosophique en France*, by Charles Blech. Paris: Editions Adyar, 1933.

Diaries—The *Diaries* of Col. H. S. Olcott in the Adyar Archives.

ED—*The Early Days o f Theosophy in Europe*, by A. P. Sinnett. London: Theos. Publ. House, Ltd., 1922. 126 pp.

Hints—*Hints on Esoteric Theosophy*, No. I, Published Anonymously by Allan O. Hume in April, 1882; another edition is of 1909.

Hist. Retr.—*A Historical Retrospect of The Theosophical Society*, *1875-1896*, by Col. H. S. Olcott, Madras, 1896.

HPBS II—*H.P.B. Speaks*, Vol. II. Edited by C. Jinarâjadâsa. Adyar, Madras: Theos. Publ. House, 1951. xvi, 181 pp.

Inc.— *Incidents in the Life o f Madame Blavatsky*, by A. P. Sinnett. London: George Redway; New York: J. W. Bouton, 1886.

Journal—*Journal of The Theosophical Society*, Madras, India. Title for the Supplement to *The Theosophist*, from January to December, 1884. Twelve issues, pp. 1-168.

LBS—*The Letters o f H. P. Blavatsky to A. P. Sinnett*, and Other Miscellaneous Letters. Transcribed, Compiled, and with an Introd. by A. T. Barker. New York: Frederick A. Stokes Co., 1924. xvi, 404 pp.

LMW I—*Letters from the Masters of the Wisdom*, 1881-1888. Trancribed and Compiled by C. J. First Series. With a Foreword by Annie Besant. Adyar, Madras: Theos. Publ. House, 1919. 124 pp.; 2nd ed., 1923; 3rd ed., 1945; 4th ed., with new and additional Letters, cowering period 1870-1900, publ. in 1948.-Second Series. Adyar: Theos. Publ. House, 1925; Chicago: The Theos. Press, 1926.
205 pp., fats.

ML—*The Mahatma Letters to A. P. Sinnett* (from the Mahatmas M. and K.H.) . Transcribed, Compiled and with an Introd. by A. T. Barker. London: T. Fisher Unwin, December, 1923; New York: Frederick A. Stokes Co., 1923. xxxv, 492 pp.; 2nd rev. ed., London: Rider & Co., 1926; 3rd rev. ed., Adyar, Theos. Publ.
House, 1962.

ODL—*Old Diary Leaves*, by Henry Steel Olcott. Second Series, 1878-83. Adyar: Theos. Publ. House, 1900. The original edition contains nine illustrations, all of them being views of the Theos. Society's Estate at Adyar. Being too faded for further reproductions, eight of these have been eliminated from the 2nd ed, of 1928.

Path—*The Path.* Published and Edited in New York by W. Q. Judge. Vols. I-X, April, 1886-March, 1896 incl.

Ransom—*A Short History of The Theosophical Society.* Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Scrapbook—H.P.B.'s *Scrapbooks* in the Adyar Archives.

Theos— *The Theosophist.* Conducted by H. P. Blavatsky. Bombay (later Madras) : The Theos. Society, October, 1879—, in progress (Volumes run from October to September incl.) .

Vania—*Madame H. P. Blavatsky*, *Her Occult Phenomena and the Society for Psychical Research,* by K. F. Vania. Bombay, India:Sat Publ. Co., 1951. xiv, 488 pp.

Table of contents

Foreword

June 15, 1883

Explications Relatives à la Controverse Sur L'Occultisme
Explanations Relatives to the Controversy on Occultism

July 15, 1883

Théosophie et Spiritisme
Theosophy and Spiritism
The Replay of the Theosophists
"Oppressed Widowhood" in America

August, 1883

Our Fifth Year
Devachan
Memorandum
The Real and the Unreal
Dream Life
The Various States of Devachan
The Essentials of Religion
A Human Storage Battery
Funeral Rites Among Savage Races
The Teachings of Allan Kardec
Is Foeticide a Crime?
Editor's Note to "Efficacy of Funeral Ceremonies"
Transmigration of the Life-Atoms
Miscellaneous Notes
A Final Answer
H. P. B. and Freeethought
Our New Branches
Miscellaneous Notes

Sept., Oct., Nov., 1883

Introductory Remarks by the Compiler

Some Inquiries Suggested by Mr. Sinnett's Esoteric Buddhism
Reply to an English F.T. S.
Do the Adepts Deny the Nebular Theory?
Is the Sun Merely A Cooling Mass?
Are the Great Nations to be Swept Away in an Hour?
Is the Moon Immersed in Matter?
About the Mineral Monad
Sri Sankaracharya's Date and Doctrine
"Historical Difficulty"—Why?
Leaflets from the Esoteric History
Philological and Archaeological "Difficulties"
Sakya Muni's Place in History
Inscriptions Discovered by General A. Cunningham
Compiler's Notes

September, 1883

The Khabar
The Theosophists
Footnote to "Of the Serpent Python and the Pythonesses throughout the Ages"
Genteel Beggars
Editor's Note to "A Story of Thirty Years Ago"
Editor's Note to "What is Sauce for the Goose, is not Sauce for a Gander"
Professor Huxley and Isis Unveiled
The Final Result of the Savage Attack of the Roman Catholics on the Buddhists at Colombo
Footnote to "Reason and Intuition"
Miscellaneous Notes
Footnotes to "An Enviable Disincarnation"

October, 1883

Projection of the Double
Introductory Note to "Life of Giordano Bruno"
Was Writing Known Before Panini?
Pindams at Gya
Arne Saknussemm
An Appeal for the Redemption of the Poor Pariahs
"Impressions From the Infinite"
A Plea for a Personal God
The Lawn-Tennis School of Critics
Miscellaneous Notes
Paying the Way
The Buddhists and Government

October 27, 1883

Esoteric Buddhism and its Critic

November, 1883

Morality and Pantheism
The St. James' Gazette and Esoteric Buddhism
The Rev. W. Hastie's Karma and the Progress of Poesy in Bengal
A Christian Minister on Theosophy
The Ionian Theosophical Society

CHRONOLOGICAL SURVEY

Illustrations

H. P. Blavatsky in her Forties
William Henry Terry
Col. Henry Steel Olcott in 1883
Frederick W. H. Myers
T. Subba Row, H.P. Blavatsky and Krishnamachari
William Quan Judge and Col. Henry S. Olcott
Helena Petrovna Blavatsky in 1884
Damodar K. Mavalankar

< end

Collected Writings VOLUME V

FOREWORD TO VOLUME FIVE

In planning an American Edition of H. P. B.'s *Collected Writings,* it has been thought advisable to start with new material, heretofore unpublished in chronological sequence, leaving the writings published earlier, and now out of print, to be dealt with at a later date.

The English translations of the original French text are the work of Dr. Charles J. Ryan. They have been carefully checked by Irene R. Ponsonby and the Compiler.

In connection with the present volume, a special debt of appreciation is due to Manly Palmer Hall, Founder and Director of the Philosophical Research Society, Los Angeles, California, for his whole-hearted endorsement of this project, and his unflagging interest in carrying it to a successful conclusion.

The Compiler is indebted to Sydney A. Cook, Vice-President, The Theosophical Society (Adyar), for the valuable assistance rendered in supplying with meticulous care, both material and information from the Adyar Archives. Grateful acknowledgment is made of vital help received from Irene R. Ponsonby, Audrey Hollander, Elayne Ayers, Audrée Benner Dreher, Nancy Newsom Browning, Dee Worth, Adhir Mukherjee, Louise Smith, Hector Tate, Sarah Hunt Woodard, Joaquin Navarro, and Enrique Haeussler, of Los Angeles, Calif.; Mrs. Jimmie Howard, Washington, D. C.; W. Emmett Small, and Dr. W. Y. Evans-Wentz, San Diego, Calif.; Dr. Osvald Sirèn, Lidingö, Sweden; and Mary L. Stanley, London, who have contributed of their time and knowledge either in preparing the MSS or in checking quotations, proofreading, indexing, and offering valuable suggestions on technical points. Sincere thanks are also due to Mr. and Mrs. Henry Donath for many helpful actions in connection with the publicity and the supplies incidental to the production of the MSS.

Recognition should be made also of the extreme care exercised by Franklin Thomas in the linotype composition of the manuscript, which, on account of many Sanskrit diacritical marks, called for much patience and intelligent handling.

The publication of the present volume would not have been possible without the material assistance of a number of students from many parts of the world, who prefer to remain anonymous. In acknowledging their help with sincere gratitude, we wish to make special mention of the very valuable donation received from the Trust Fund set up by the executor of Dr. Henry T. Edge's will. We cannot help feeling that this last touch with one of H. P. B.'s personal pupils adds a special blessing to this our labor of love.

LOS ANGELES, CALIFORNIA, U.S.A. BORIS DE ZIRKOFF.
September 8th, 1950. *Compiler.*

Collected Writings VOLUME V

June 15, 1883

EXPLICATIONS RELATIVES À LA CONTROVERSE SUR L'OCCULTISME

[*Bulletin Mensuel de la Société Scientifique d'Études Psychologiques*, Paris, 15 juin, 1883, pp. 116 et seq.]

[This is a continuation of H. P. Blavatsky's controversy with Mr. Tremeschini, and other members of the "Société Théosophique des Spirites de France," in Paris. Up to July, 1883, no comprehensive refutation from H.P.B.'s pen appeared in the columns of the *Bulletin*, in answer to the misconceptions and accusations published in earlier issues. Apart from her comments in the *Scrapbook*, appended in blue pencil to the clippings containing the articles of Charles Fauvety, Tremeschini, and others, the only item that had appeared in print was her letter to Charles Fauvety, the Editor of the *Bulletin*, dated from Madras, April 17, 1883. This letter as well as the penciled comments can be fount in the previous volume of this series.

The present excerpts from a Letter to the Editor of the *Bulletin* dated from Madras, May 17, 1883, appeared together with other material under the general title given above, in the issue of June 15, 1883. This included an Introduction by the Editor, a Letter from Commandant D. A. Courmes, another Letter from Madame de Morsier, "Un Mot de Réponse" by Charles Fauvety, following H.P.B.'s Letter, and a final note by Sophie Rosen.

H. P. B.'s lengthy official refutation was already in the mail, but did not appear until the July issue of the *Bulletin*.

From a letter of H. P. B. to Commandant Courmes, written in French from Ootacamund. Nîlgiri Hills. July 17, 1883, it would appear that her two Letters addressed to Charles Fauvety were not intended for publication, and she was greatly annoyed at the fact that he printed them in the *Bulletin*. It would also appear from her words that Fauvety originally refused to print her long and comprehensive refutation, or tried to avoid doing so, and she made inquiries about issuing it in pamphlet form. This apparently became unnecessary (See *Contribution à l'Histoire de la Société Théosophique en France*, by Charles Blech, pp. 29-30).

The following excerpts from H. P. B.'s second Letter, as published in the *Bulletin*, were copied from the clipping pasted in her *Scrapbook* XI (17), pp. 143-147, by courtesy of The Theosophical Society, Adyar.—*Compiler*.]

EXTRAITS DE LA LETTRE DE MADAME BLAVATSKY.

Madras, le 17 mai 1883.

À M. Fauvety, président de la Société Scientifique d'Études Psychologiques.

Monsieur le Président.

Le *Bulletin* mensuel de la Société dont vous êtes le président, n° d'avril 1883, a été lu et traduit à nos membres de la branche des Occultistes de la Société Théosophique, et c'est au nom de cette branche et de la Société tout entière, qui semble avoir été confondue avec

cette branche, par MM. les Spirites, d'une manière fort inattendue, que je viens vous demander justice. Cette lettre va être suivie d'une réplique formelle que, nous l'espérons bien, vous aurez la bonté de publier dans votre *Bulletin*. . . .

Il m'est impossible, dans les limites d'une lettre officielle, de vous énumérer toutes les *erreurs* et les fausses interprétations, dont les discours prononcés aux conférences des 6 et 21 mars abondent. Qu'il me suffise de vous assurer que ceux qui ont pu nous accuser d'absurdités telles que je trouve dans "les réfutations" n'ont jamais lu le *Theosophist*. . . .

En attendant que notre *Réfutation* des "Réfutations des Spirites" vous arrive avec le prochain courrier, j'ai l'honneur de vous prier de faire en notre nom la déclaration suivante à votre estimable Société**:**

1) Il n'est pas vrai que les Occultistes théosophes de l'Orient aient jamais prêché ou prêchent le NÉANT.

2) C'est tout à fait faux de dire ou d'insinuer, comme l'a fait M. T., que nous, les fondateurs de la Société, ou quiconque de nos membres de la branche des Occultistes, aient jamais proclamé que la base sur laquelle vous (les Spirites) faites poser la morale—"celle de l'immortalité du Moi conscient (Spirituel)—est foncièrement fausse." . . Je puis vous signaler [?] 0* endroits dans le *Theosophist*, comme dans les écrits signés par les Occultistes, où il est

* [First cipher missing in the original.—*Comp*.]

affirmé, de la manière la plus claire, que les 7e et 6e principes, la monade divine et son véhicule, *l'âme spirituelle* (qui ne font qu'un), sont immortels, indestructibles et *infinis*. Croyant aux réincarnations innombrables du "Moi spirituel," le seul "Moi *conscient*" dans l'Éternité, nul de nous, Occultistes, a jamais pu dire que la conscience individuelle était anéantie ou que le "Moi spirituel" pouvait retomber dans le monde de la matière cosmique première.

Qu'on le comprenne donc enfin! La Société prêche la fraternité universelle basée sur l'égalité, la charité, la tolérance et l'amour mutuels. Elle accepte toutes les croyances, car elle n'admet pas l'infaillibilité (pas plus la sienne que celle des autres), et, n'y croyant pas, elle observe, étudie, compare et tient note de tout sans rien proclamer comme final. Quant à ses branches, pourvu qu'elles pratiquent la fraternité, chaque branche peut croire à ce qu'elle veut, car en matière de religion et de croyance, un Hottentote en sait autant qu'un Fénelon. Les belles paroles et les affirmations d'un Tyndall comme celles de sa bonne se valent, et la Société n'accepte que DES FAITS.

Or les faits ne peuvent être acceptés comme tels sur l'évidence ni d'une ni de cent mille personnes, mais seulement sur l'évidence personnelle propre à chacun. Il va sans dire que je parle ici de faits psychologiques et purement subjectifs, et non des faits physiques. De là la tolérance universelle des Théosophistes, une de nos lois les plus expressément recommandées. . . .

Je vous présente mes excuses, monsieur le Président, de ce qu'il m'est impossible de

traduire mes idées plus clairement. Voilà dix ou onze ans que je n'ai plus occasion de parler ou d'écrire le français, j'ai donc commencé à l'oublier. Mais j'ai confidence en votre intuition et surtout en votre sens intime de la justice. Comme j'ai eu l'honneur de vous le dire, nous n'attaquons jamais personne, mais il nous est bien permis de nous défendre lorsque nous sommes attaqués et si injustement. Il a plu à M. T. de nous. . . . de nous présenter comme des charlatans prêchant une science fausse et il vous a plu de publier cette accusation.

4

Vous nous permettrez donc de répondre à ces accusations preuves en main, etc. . . .

En attendant, veuillez agréer, etc.,

(Signé) H. P. BLAVATSKY,
Sre. Correspondant de la Société Théosophique.
Adyar, Madras.

Collected Writings VOLUME V

June 15, 1883

EXPLANATIONS RELATIVE TO THE CONTROVERSY ON OCCULTISM

[*Bulletin Mensuel de la Société Scientifique d'Études Psychologiques*, Paris, June 15, 1883, pp. 116 et seq.]
[*Translation of the foregoing original French text*.]

EXCERPTS FROM A LETTER OF MADAME BLAVATSKY.

Madras, May 17, 1883.

To Mr. Fauvety, *President of the Scientific Society for Psychological Studies*.
Mr. President,

The monthly *Bulletin* of the Society of which you are the President, issue of April, 1883, has been read and translated to our members of the Occult Branch of The Theosophical Society, and it is in the name of that Branch, and of the entire Society which seems to have been confused with that Branch by the Spiritists, in a very unexpected manner, that I appeal to you for justice. This letter will be followed by a formal reply, which, we earnestly hope, you will have the kindness to publish in your *Bulletin*. . . .

It is impossible for me, in the limited space of an official letter, to enumerate all the *errors* and misinterpretations which abound in the addresses delivered at the meetings of the 6th and 21st of March. It should suffice if I assure you that those persons who have accused us of such absurdities as I have found in "the refutations" have never read *The Theosophist*. . . .

While waiting for our *Refutation* of the "Refutations of the Spiritists" to reach you by the next mail, I have the honor to beg you on our behalf to make the following declaration to your esteemed Society**:**

1. It is not true that the Theosophical Occultists of the Orient have ever preached or preach ANNIHILATION.

2. It is entirely false to say or to suggest, as Mr. T. has done, that we, the Founders of the Society, or any of the members of the Occult Branch, have ever declared that the basis on which you (Spiritists) rest your ethics—"that of the immortality of the conscious (Spiritual) Ego—is fundamentally false." . . . I can indicate [?] 0* places in *The Theosophist*, as well as in writings signed by Occultists, where it is affirmed in the clearest manner that the 7th and 6th principles, the Divine Monad and its vehicle, the *spiritual soul* (which make a unity), are immortal, indestructible and *infinite*. Believing in the

innumerable reincarnations of the "spiritual Ego," the only "*conscious* Ego" in Eternity, not one of us, Occultists, could ever say that the individual consciousness was annihilated or that the "spiritual Ego" could fall back into the world of cosmic, primal matter. . . .

Finally, let it be understood**:** The Society preaches universal brotherhood based on equality, charity, tolerance and mutual love. It accepts all beliefs because it admits no infallibility (its own any more than that of others), and, in not admitting it, it observes, studies, compares and takes note of all without declaring anything as final. As to its Branches, so long as they practice brotherhood, each Branch can believe whatever it likes, because in matters of religion and belief, a Hottentot knows as much as a Fénelon. The fine speeches and assertions of a Tyndall are as worth while as those of his housemaid, and the Society accepts nothing but FACTS. Now, facts cannot be accepted as such on the evidence of one or a hundred thousand persons, but only on personal evidence appropriate to each individual. It goes without saying that I am

* [First cipher missing in the original.—*Comp.*]

speaking now of psychological and purely subjective facts, and not of physical facts. Hence the universal tolerance among Theosophists, one of the rules most positively enjoined. . . .

I offer you my apologies, Mr. President, for being unable to express my ideas more clearly. It is ten or eleven years since I have had occasion to speak or write in French, and I am therefore beginning to forget it. But I have confidence in your intuition and above all in your deep sense of justice. As I have already had the honor of telling you, we never attack anyone, but it is surely permissible for us to defend ourselves when we are attacked, and so unjustly at that. Mr. T. has been pleased . . . to represent us as charlatans preaching a false science, and it has pleased you to publish that accusation. You will allow us then to answer these accusations, proof in hand, etc. . . . Meanwhile, please accept, etc. . . .

(Signed) H. P. BLAVATSKY,
Corresponding Secretary of The Theosophical Society,
Adyar, Madras.

Collected Writings VOLUME V

July 15, 1883

THÉOSOPHIE ET SPIRITISME

SUITE DE LA CONTROVERSE ENTRE L'OCCULTISME
THÉOSOPHIQUE ET LE SPIRITISME.

[*Bulletin Mensuel de la Société Scientifique d'Études Psychologiques*, Paris, 15 juillet, 1883, pp. 129-151.]

[This is H. P. Blavatsky's official refutation of the misinterpretations and accusations of Mr. Tremeschini. It is preceded by an introductory note from the Editor of the *Bulletin*, Charles Fauvety, and is followed in the same issue by a rather lengthy dissertation from his pen, entitled "Aux Théosophes de l'Occultisme."

This material is to be found in H. P. B.'s *Scrapbook* XI(17), pp. 149-171, and has been copied therefrom by courtesy of The Theosophical Society, Adyar.

In connection with this material, the student's attention is drawn to H. P. B.'s article on the same general subject, published in *The Theosophist*, Vol. IV, *Supplement* to June, 1883, pp. 1-3, and entitled "A Levy of Arms Against Theosophy." Though published earlier, it was written after the present article had already been dispatched to Chas. Fauvety.—*Compiler*.]

Chercher la vérité et la mettre en pleine lumière, tel est le premier devoir du publiciste, du philosophe, et, sans doute aussi, de tout honnête homme.

Ce devoir nous ne voulons pas qu'on puisse nous accuser de l'avoir jamais méconnu.

Après les explications et rectifications, qui ont déjà paru dans le *Bulletin* à la Suite de la controverse sur l'Occultisme (voir les nos d'avril, mai et juin), nous avions pensé que la discussion pouvait être close. Nous nous étions trompés. Les théosophes de l'Inde nous mettent en demeure de tenir la promesse que nous avions faite, dès l'origine, d'ouvrir le *Bulletin* à la réplique. Ne voulant étouffer la voix de personne, nous publions, malgré sa longueur, celle qu'on va lire. Elle nous oblige à doubler le nombre des pages de ce numéro.

Du reste, la chose en vaut la peine. D'abord, cette pièce a un caractère officiel, puisqu'elle émane de la Société mère et qu'elle a été rédigée au nom de la branche des Occultistes. On peut donc penser que nous avons cette fois l'exposition de la vraie doctrine professée par l'Occultisme théosophique.* Ensuite, au milieu de quelques récriminations, qui touchent aux personnes et n'ajoutent rien à [la] valeur de la discussion, il se trouve, dans ce document, des notions d'une grande portée philosophique, dont nous aurions été bien fâchés de priver les lecteurs du *Bulletin*.

Nous laissons la parole à l'éminente secrétaire de la Société Théoophique de Madras, nous réservant de la reprendre, après elle, pour résumer le débat et préparer la conclusion.

LA RÉDACTION.

LA RÉPLIQUE DES THÉOSOPHES

Dans le *Bulletin Mensuel de la Société Scientifique d'Études Psychologiques*, "Numéro d'Avril," nous trouvons dans la "Note de la Rédaction" qui suit *l'anéantissement* de la Théosophie des Indes—un véritable "massacre des Innocents"—l'offre généreuse d'ouvrir les pages du *Bulletin* à la réplique des Théosophes qui ne partagent pas les vues de M. T. . . . Offre généreuse, sans doute, mais

* Par le courrier, qui a suivi celui que nous a apporté le document que nous publions, nous avons reçu une lettre collective signée des membres Occultistes de la Société Théosophique de Bombay réclamant avec instance l'insertion, dans le *Bulletin de la Société Scientifique d'Études Psychologiques*, de la réponse rédigée en leur nom par Madame Blavatsky. Cette lettre est datée de Madras 27 mai.

fort dangereuse—pour la Rédaction. À part les quelques spirites qui ont bien voulu s'associer à une organisation dont ils ne connaissent évidemment ni le programme ni les statuts—pas même les simples règles—"les Théosophes qui ne partagent pas ses vues" se comptant par milliers, la Rédaction de cet estimable journal pourrait peut-être se trouver embarrassée de tenir parole. Heureusement pour les partis intéressés, nos Théosophes Indous ne savent pas plus le français que nos Théosophes Parisiens l'anglais. C'est à cette sainte ignorance de leurs langues réciproques—qui les a empêchés jusqu'ici, les uns de lire le *Bulletin*, les autres le *Theosophist*—que nous devons, sans doute, l'harmonie toute fraternelle et l'accord touchant qui depuis cinq ans ont régné jusqu'à ce jour entre la Société mère, établie aux Indes, et sa fille bien-aimée de Paris. C'était le vrai moyen de s'entendre, et ce qui suit le prouvera bien.

Je demande la permission de dire quelques mots au sujet de la conférence, et en même temps de corriger les très grandes erreurs que j'y trouve. Ces erreurs—faciles à démontrer en citant des milliers de passages à l'appui dans le *Theosophist* comme dans d'autres publications de notre société—sont fort naturelles dans les cas de Madame et Monsieur Rosen, de M. Waroquier et autres, qui peut-être ne parlent pas l'anglais, et n'ont point lu le *Theosophist*, mais qui jugent *l'Occultisme* en se basant sur quelques pages traduites d'un *Fragment*. Elles deviennent plus sérieuses lorsqu'on les trouve acceptées et vigoureusement soulignées par M. T. . . ., "membre de la Société Théosophique de Paris." M. le Dr. Thurman a eu parfaitement raison de ne pas entreprendre la tâche ingrate de défendre et surtout d'expliquer un systeme "à un auditoire qui n'y a pas été préparé par des études préalables." Nous remercions notre frère de sa discrétion.

Quant aux conférences qui ont eu lieu aux séances des 6 et 21 mars, elles étaient d'une espèce unique, il faut l'avouer. Une controverse, en effect, où rien n'est disputé mais tout admis d'avance, où personne ne défend, mais

tout le monde accuse, où les deux côtés, amis et ennemis, théosophes et spirites, déchirent à belles dents un système dont ils ne connaissent par le premier mot, cognant—j'en demande pardon en vrais aveugles, et où, enfin, l'unique (soi-disant) représentant du système attaqué l'attaque avec plus d'ardeur, et plus vigoureusement encore, que tout autre—est un débat fort original et d'un genre tout à fait nouveau.*

On n'a qu'à lire des phrases comme celles-ci, par exemple, que je cite du discours de M. T. . . . pour s'apercevoir que ce "membre de la Société Théosophique de Paris" n'a pas la moindre idée de la Société-mère**:** "Cette doctrine du *néant* professée par le *Theosophist* . . ." "Les Théosophes prêchent le nihilisme . . . la doctrine que le Moi spirituel [!?] peut retomber . . . dans le monde de la matière cosmique première" [!!] . . . "les *auteurs* du *Theosophist*"—etc., etc., tout cela nous prouve sans laisser une ombre de doute, que notre estimé frère en Théosophie, tout "astronome, orientaliste, érudit et auteur de nombreuses découvertes" qu'il est, n'a pas encore découvert ni ce que c'était que la Société Théosophique en général, ni l'Occultisme qu'elle fait étudier à un petit groupe choisi de ses membres, en particulier.

Nous irons plus loin; et nous le déclarons ici, preuves en main, que M. T. . . ., qui ne fait aucune différence entre la Société Théosophique, l'Occultisme et le journal *The Theosophisit*; qui paraît ignorer que 90 sur 100 des membres de la Société s'occupent fort peu et nient l'existence de l'Occultisme tout aussi bien que du spiritisme; que le

---

* Le comité de la Société Scientifique d'Études Psychologiques avait cru être agréable à la Société Théosophique de Paris en lui ouvrant à la fois le *Bulletin* et des conférences pour exposer les idées théosophiques. Ce n'est pas la faute du comité—qui d'ailleurs possédait dans son sein plusieurs membres de la Société Théosophique—si les représentants des doctrines de l'Occultisme se sont abstenus de prendre part à la discussion. Tous les théosophes connus avaient été convoqués aux séances. Plusieurs y assistaient qui ont gardé le silence, bien que le président ait toujours offert la parole au contradicteur avant de la donner à l'orateur qui venait soutenir la même thèse que le préopinant.

LA RÉDACTION.

Theosophist n'est pas l'organe spécial des sciences occultes, pas plus qu'il n'est le journal de l'exotérisme Chrétien, Bouddhiste ou Indou; et qu'il confond—peut-être parce qu'il n'en a jamais entendu parler—la doctrine des *Arhats*, les seuls représentants du plus vieil ésotérisme des anciens Aryas, avec la théosophie de Paracelse et d'Henri Khunrath du moyen âge—n'a agi ni en Théosophe, ni en homme de science à notre égard; il condamne, en un mot, ce qu'il ne connaît pas du tout; et une lettre de lui que nous venons de recevoir

en est une preuve éclatante. Réservant ce qui nous y est dit sur "Gôtomô," l'auteur de *Nyaya*, pour la fin; nous ne relèverons ici qu'une seule erreur: "*le magnetisme*"—nous dit-il—"n'entre nullement dans la série des définitions de l'Occultisme."—Peut-être bien de l'Occultisme qu'il croit avoir trouvé dans le "Code Hiératique de Gôtomô." Quant à l'Occultisme des Brahmanes initiés, des Rishis et des Arhats, le magnétisme et le mesmérisme en font la pierre fondamentale. Les initiés de l'Orient ne croient pas aux "miracles," et la "magie cérémoniale" des théosophes et philosophes hermétiques du moyen âge est répudiée par eux avec autant de véhémence que l'Occultisme *imaginaire* des théosophes orientaux l'est—par M. T. . . .

À part l'attitude extraordinaire de M. T. . . . , membre de notre société, qu'il nous soit permis de protester contre les interprétations si fausses qu'on trouve dans les Réfutations de MM. les Spirites et de les contradire *seriatim*. Je commencerai par "la Note Explicative" donnée par le traducteur du 1er *Fragment* de la doctrine occultiste "Sur la constitution de l'homme." Ce *Fragment* a été parfaitement traduit, mais moins parfaitement compris; ce qui n'est pas du tout la faute du traducteur, mais celle de l'auteur. Qui est cet auteur, le sait-on seulement à Paris? Et d'abord, je réponds à la remarque de M. Rosen, qui croit déjà nous voir suivre l'exemple "d'usage en politique où l'on dément le lendemain ce qu'on avait avoué la veille." Nous ne démentons rien, puisque nous (les occultistes) n'avons rien écrit, et c'est ce que j'ai eu l'honneur de dire depuis un ou deux mois au traducteur, ainsi

qu'à l'honorable Président, Monsieur Fauvety. Je regrette que Monsieur D. A. C.* ait choisi pour première traduction un Fragment écrit en réponse aux objections d'un Spiritualiste d'Australie (un membre de notre société, le rédacteur de l'*Harbinger of Light*)** par un autre

* [D. A. C. stands for Commandant D. A. Courmes, of the French Navy, who had joined the Theosophical Society November 8, 1876, and was a staunch friend of H. P. Blavatsky and Col. Olcott. Later on, he translated large portions of *The Secret Doctrine*, and other writings of H. P. B.'s, into French, for publication in *Le Lotus Bleu*.—*Compiler*.]

** [Reference here is to William H. Terry, founder and for many years editor of the famous Spiritualistic journal *The Harbinger of Light*, still being published at Melbourne, Australia He joined the Theosophical Society early in 1880, and evinced great interest in *The Theosophist*, then only a few months old as a publication. He gave valuable support to Theosophy in Australia. His name is closely associated with another early Theosophist in Australia, Professor John Smith of Sydney University, Member of the Legislative Council, and President of the Royal Society in N.S.W. H. P. B. in one of her letters to Mr. Terry, dated from Dehra Dun, November 5, 1881, asks him to find the address of Prof. Smith which had been mislaid. This letter was received December 12, 1881. At the foot of it a brief message from Master M. to Mr. Terry had been precipitated in transit. The message said:

"For very good reasons I beg leave to ask you the favor to first ascertain the whereabouts of the Professor. I have some business with him and a promise to redeem.

Yours,

M.˙.

(mis) named the 'Illustrious' by Mr. Sinnett, tho' I be but a poor Tibetan *Fakir*.
Private and confidential."

The original of this Letter is in the Archives of The Theosophical Society, Adyar, Madras, India.
See *Letters from the Masters of the Wisdom*, Second Series, Transcribed and Annotated by C. Jinarâjadâsa, 1926, Letters 80 and 81, pp. 164-165. Also Mary K. Neff's *How Theosophy Came to Australia and New Zealand*, 1943, pp. 1-13, where interesting details are to be found.
It is in answer to three letters from William H. Terry to the Editor of *The Theosophist* that the first three "Fragments of Occult Truth" were written by Alan O. Hume and published in that Journal (Vol. III, October, 1881, March and September, 1882).—*Compiler*.]

12

membre, car ce dernier, quoiqu'en effet, comme le dit Monsieur Michel Rosen—"un des membres les plus considérables du Théosophisme," n'était cependant, lorsqu'il l'écrivit—ni un adepte, ni même un simple élève de l'Occultisme. Donc il n'avait pas altéré "sciemment la vérité," mais simplement il ne la connaissait pas, puisque c'était pour la première fois qu'il en entendait parler. C'était bien un *fragment* dans toute l'acception du terme, c'est-à-dire *incomplet* et fort capable, par cela même, d'induire en erreur d'autres personnes, aussi peu fortes qu'il l'était lui-même dans les sciences occultes, à cette époque (en 1881) et lorsqu'il était à peine entré dans la Société. Cependant, et à part quelques erreurs provenant plutôt de ses explications incompletes que réelles, la doctrine des occultistes concernant les esprits s'y trouve correctement esquissée; et je ne m'étonne pas le moins du monde de la voir repoussée par les Spirites. Certaines expressions incorrectes cependant, qu'on y trouve, ont été immédiatement réfutées et expliquées, tant dans d'autres *Fragments*, écrits par d'autres élèves, que dans le *Theosophist*; et notre frère, Mr. T. Subba Row, l'occultiste le plus érudit en ce moment aux Indes, un élève des Hiérophantes de l'Himalaya, l'a analysée, corrigée et expliquée dans un long et admirable article "The Aryan-Arhat Esoteric Tenets on the Seven-fold Principle in Man."* M. T. . . l'a-t-il lu cet article? Qu'il s'empresse donc de le faire avant que de venir nous accuser de croire *au néant*. Nous en reparlerons plus loin; et, nous prouverons que ce distingué ingénieur civil, qui peut bien connaître sur le bout du doigt les monuments architecturaux de l'ancienne Egypte et de Baalbec, et pour qui les aqueducs du Pérou archaïque ont gardé peu de secrets, se connaît bien moins—s'il s'y connaît du tout—dans le "Jivatma" sanscrit ou dans la généalogie du clan des Gautamas. En effet, que peut-il savoir du "Jivatma," lui qui parle de "la prétendue traduction qui suit" les termes sanscrits et ne sait même pas que le *Jiv* ou la "vie"

* "Les doctrines ésotériques des Aryas-Arhats sur la constitution septanaire de l'homme" (*The Theosophist*, Vol. III, No. 4, janvier 1882, pp. 93-99).

des Occultistes et le *Jiv* ou *Jivatma* (la *seule* vie ou l'âme vivante) des Védantins sont deux choses distinctes l'une de l'autre et ignore que les Occultistes appellent ainsi le deuxième principe—la *Vie*,—tandis que pour les Védantins, qui ne reconnaissant que la Vie Universelle comme la seule Réalité, et considérant toutes les autres Jivas (ou vies) comme illusoires, ne donnent ce nom qu'au septième principe—la monade divine de l'homme—dont ils soutiennent l'identité avec le *parabrahm*, en opposition aux Dwaités Védantins qui regardent l'âme humaine comme distincte de l'âme universelle. Il faut être plus qu'un Max Müller ou un Burnouf pour se permettre d'infirmer ainsi d'un ton magistral et dogmatique les traductions faites des termes sanscrits par les meilleurs sanscritistes de Bénarès—(un *Pandit* Bala Shastri, un Ram Misra Shastri, professeur de Philosophie Indoue au collège de Bénarès, et enfin, un docteur Rajendralâla Mitra, le sanscritiste le plus célèbre aux Indes)—"des traductions prétendues"! Enfin, lorsque Monsieur T . . . nous apportera à l'appui de ses assertions concernant son "Code Hiératique de Gôtomô" la corroboration d'un savant Indou comme l'est le Docteur R. L. Mitra, auteur de *Buddha Gaya*, le traducteur de *Lalitavistara*, membre honoraire de la Société Royale Asiatique de la Grande-Bretagne et de l'Académie Impériale des Sciences de Vienne, membre correspondant de toutes les Sociétés Orientales de l'Europe, connu de presque toutes les académies, ami et correspondant de Max Müller et d'autres Orientalistes, et que ce Docteur, ce célèbre sanscritiste et le plus grand expert en hiérogrammes des Indes nous aura dit que l'auteur de l'ouvrage sur la logique, le Gautama du *Nyaya**—A JAMAIS ÉCRIT UN MOT—UN SEUL—sur l'Occultisme soit "divin" soit humain, alors nous reconnaîtrons le droit à M. T . . . de trancher, comme il fait, la question de l'Occultisme.

---

* *Les Nyâya Sutras*, qui consistent en cinq livres, est un ouvrage analytique—le terme *Nyâya* étant l'opposé de celui de Sankhya ou "synthèse"—qui fournit aux lecteurs un mode correcte pour la discussion de questions philosophiques. Généralement, c'est une combinaison d'enthymèmes et de syllogismes—un système bien inférieur,

---

Jusqu'alors, nous prenons sur nous le droit d'analyser et de juger à leur propre valeur toutes ces belles tirades qu'il nous fait sur son auteur apocryphe. Nous allons donc procéder *seriatim*.

Voici les erreurs à relever dans les conclusions de notre frère "D.A.C."—le traducteur d'abord**:**

(Page 68, *Bulletin* d'avril) 1⁰ "*Les très bons*. Ceux-ci se préparent à passer avec leur 4 éléments constitutifs à une réincarnation sur une planète d'un monde supérieur."—Ici deux erreurs capitales dans quatre lignes; quatre principes ou éléments constitutifs ne peuvent jamais se trouver ensemble *dans l'état de gestation* qui précède le *Devachan* (le paradis

des Occultistes bouddhistes). Ils se séparent à l'entré en *gestation*. Les 7me et 6me, c'est-à-dire *l'esprit* immortel et son véhicule l'âme immortelle ou spirituelle y entrant *seuls* (cas exceptionnel) ou, ce qui arrive presque toujours, l'âme emportant dans le cas des très bons (et même des indifférents et de fort mauvais quelquefois) l'essence, pour ainsi dire, du 5me principe, qu'elle soutire au MOI *personnel* (l'âme matérielle). C'est cette dernière *seule*, dans le cas des *irrémédiablement mauvais* et lorsque l'âme spirituelle et impersonnelle n'a rien pu lui soutirer de son individualité (personnalité terrestre), car elle n'avait que du purement matériel et sensuel à lui offrir—qui se trouve *anéantie*. Ce n'est que l'individualité avec ses sentiments les plus spirituels qui peut *survivre* en s'attachant au principe immortel. La "Kama-rupa," le véhicule, et le *manas*—l'âme où gît l'intelligence personnelle *et animale*, restent, après avoir été dénudés ainsi de leur essence, seuls au *Kama-loka*—la sphère intermédiaire entre notre terre et le *Devachan*—(la Kama-loka étant le *aïdes* des Grecs, la région des ombres) pour s'y éteindre

---

en méthode, à Aristote. C'est un ouvrage dont le style est lourd et quelquefois fort obscure, ne traitant de métaphysique que dans un seul de ses livres—les dix traités de *Vaiseshika Sutras* de Kanada sur la constitution physique de notre terre y étant inclus et le *Kusumañjali* sur l'existence d'un Dieu supérieur ou de Dieu—et y réussissant fort mal.

---

et en disparaître après quelque temps. Cette pauvre paire est bien "la loque" "du moi spirituel" et du MOI personnel, principes supérieurs qui, épurés de toute malpropreté terrestre, unis désormais dans l'éternité à la monade divine, s'en vont dans des régions où la vase du *moi* purement terrestre ne peut les suivre, pour y glaner leur récompense—les effets des causes produites—et d'où ils ne sortent que pour une nouvelle incarnation. Que si nous soutenont que la *loque* (*the shell*), la réflexion de la personne qui fut, survit dans le pays des ombres pour un certain temps proportionné à la constitution pour diparaître ensuite, nous n'avançons là que ce qui est logique et philosophique**:** Mais est-ce le néant cela? Serions-nous *nihilistes* sans le savoir, parce que nous prêcherions que l'ombre humaine disparaît du mur lorsque la personne à qui elle appartenait quitte la chambre? Et même dans les cas les plus mauvais—lorsque n'ayant rien à donner au MOI *spirituel*, désassociée de son double principe divin et immortel, l'âme matérielle se trouve anéantie, sans rien laisser derrière de son individualité personnelle, est-ce le néant pour le MOI *spirituel*? Comment, ce sont des spirites réincarnationistes qui protestent? Des *croyants*, qui prêchent que M. X. . . . redevient, après sa mort, M. T. . . . ; et Madame A— Madame B, etc., etc., qui refusent de croire à la perte de tout souvenir pour l'âme spirituelle *d'une* de ses milliers de personnalités, anéantie parce qu'il n'y avait rien en elle d'assez spirituel pour survivre? Car comprenons-nous bien, une fois pour toutes. Ce n'est pas l'âme divine, l'individualité immortelle qui périt, mais seulement *l'âme* animale avec la conscience de sa personnalité trop grossière, trop terrestre pour s'assimiler la première. Des millions de personnes qui n'ont jamais entendu parler de réincarnation et même celles qui y croient

vivent et meurent dans une ignorance absolue de ce qu'elles étaient même pendant leur incarnation précédente—et ne s'en trouvent pas plus mal pour cela. Ceux dont l'esprit est ouvert aux grandes vérités, ceux qui comprennent la justice *absolue*, rejetant toute doctrine basée sur le favoritisme ou la miséricorde personelle, comprendront bien ce que nous voulons dire.

Pour l'âme immortelle ce n'est que justice. Pour elle cette existence perdue n'est qu'une page arrachée au grand livre de la vie et avant que ses pages ne soient numérotées, et L'ÂME n'en souffre pas plus qu'un saint en extase ne souffrirait parce qu'il aurait perdu toute souvenance d'un vilain jour parmi les 20,000 jours qu'il aura passés sur terre. Au contraire, en eût-il conservé le souvenir, c'eut été assez pour l'empêcher de se sentir jamais heureux. Une seule goutte de fiel suffit pour rendre amère l'eau contenue dans le plus grand vase. Et puis, la doctrine nous enseigne que ces cas d'anéantissement total d'une personnalité sont fort rares (Voir *Fragment VI*, *The Theosophist*, mars 1883, page 134).

2⁰ "La réincarnation *sur une planète d'un monde superieur*."—Cette phrase contient deux erreurs (p. 68). La Monade va s'incarner sur la planète *supérieure à la nôtre*, dans *notre* chaîne des mondes, mais seulement lorsque ses incarnations sur *notre* globe sont au complet,—et non "sur une planète d'un monde supérieur,"* et avant d'arriver à cette planète supérieure, la planète E—la nôtre étant D—qu'elle a déjà visitée trois fois et qu'elle doit encore visiter 4 fois avant d'arriver à la fin de son grand cycle—chaque monade doit s'incarner dans chacune des sept grandes races humaines comme dans leurs ramifications de races collatérales. C'est donc une erreur de dire:

"D'après les Théosophistes il n'y a à se réincarner sur terre que les enfants morts jeunes ou les idiots de naissance," car la phrase étant incomplète ne dit pas tout. La différence entre les âmes désignées ci-dessus et celle des personnes en général, consiste dans ce que les premières *s'incarnent de suite*, car n'étant responsables de leurs actions ni les uns ni les autres, ni enfants ni idiots ne peuvent recevoir ni récompense ni punition. Faillites de

---

* Selon notre doctrine, l'univers est rempli de chaînes septénaires de mondes, chaque chaîne étant composée de 7 globes, le nôtre étant le 4me de sa chaîne et se trouvant juste au milieu. C'est après avoir passé par toutes les races comme par toutes les *sous-races* et après être arrivés au *Pralaya* (dissolution) planétaire que nous irons sur une planète d'un monde supérieur. On a le temps d'attendre.

---

la nature—cette dernière recommence de nouveau: tandis que les réincarnations, en

général, ont lieu après de fort longues périodes dans les sphères intermédiaires et invisibles. De manière que si un spirite théosophe venait dire à un occultiste théosophe qu'il était une réincarnation de Louis XV, ou Madame X celle de Jeanne d'Arc, l'occultiste lui répondrait que, selon sa doctrine à lui, c'est impossible. Qu'il se pourrait bien qu'il fût une réincarnation de Sésostris ou de Sémiramis, mais que la période écoulée entre la mort de Louis XV et même de Jeanne d'Arc était trop courte, selon nos calculs qui sont mathématiquement correctes. Serions-nous bien *ostracisés*, *si* nous disions que les âmes des idiots et enfants fort jeunes (morts avant la période de conscience personelle) sont les parfaits paralléles de celles qui sont anéanties? Les personnalités des enfants et des idiots peuvent-elles laisser plus de trace sur le souvenir de la monade à qui ils n'ont pu s'assimiler que celles des âmes par trop animales qui, autant, mais pas plus que les premières, ont aussi failli à se l'assimiler? Dans les deux cas le résultat final est le même. Le 6me élément ou le MOI spirituel qui n'a pas eu le temps, ni les moyens de s'unir aux principes inférieurs, dans les cas de l'idiot et de l'enfant, a eu le temps, mais non les moyens d'accomplir cette union dans le cas de la personne *totalement* dépravée. Or,—ce n'est pas comme semble le dire, mais ne le dit pas, *Fragment No. I*, expliqué sur l'heure dans le *Theosophist*—que le "MOI spirituel *est dissipé et cesse d'exister*"—car ce serait une absurdité de dire que ce qui est immortel dans son essence puisse être *dissipé ou* cesser d'être—mais que le MOI spirituel se *désassocie* d'avec les éléments inférieurs et—suivant sa monade divine—le 7me élément, disparaît pour l'homme trop vicieux et cesse d'exister *pour lui*, pour l'homme personnel et physique comme pour l'homme astral. Quant à ce dernier, soit qu'il ait appartenu à un idiot ou à un Newton, une fois dépravé, s'il n'a pas pu saisir ou a perdu le fil d'Ariadne qui devait le conduire hors du labyrinthe de matière dans les régions de la lumière éternelle—*Il doit* disparaître.

Ainsi, qu'il disparaisse dans une réincarnation immédiate, ou qu'il soit *anéanti*, cet homme astral *personnel* (ou le 4me et 5me principe), sort du nombre des existences individuelles qui pour la monade sont comme les jours passés pour un individu—une série de souvenirs, les uns frais et éternels dans notre mémoire, les autres oubliés et morts pour ne jamais revivre. Dire des Occultistes, comme le fait M. Rosen, que s'occupant "egoistement" de leur propre salut, its condamnent "à la destruction la majorité des hommes" comme les Chrétiens "qui les vouent aux flammes de l'enfer"—est injuste, et faux, puisque, avec les Occultistes, l'oubli du *soi*-même est la plus grande vertu. Ce sont les Spirites plutôt qui voueraient la monade divine à un tourment terrible, aux souvenirs perpétuels d'une ou de plusieurs existences honteuses, criminelles, pleines d'expériences terrestres et grossières, avec pas le moindre rayon spirituel pour les illuminer. Et, ne serait-ce pas plutôt une horrible punition de l'affubler de toutes les personnalités qu'elle a eues à subir pendant son long parcours terrestre, au lieu de lui laisser seulement les acquisitions dont elle s'est enrichie durant ses existences antérieures et qui ont fait d'elle un être complet, une unité glorieuse et spirituelle!

3⁰ "Il n'est pas logique de dire que tous les êtres qui se manifestent sont essentiellement mauvais." Aussi nous ne l'avions jamais dit. Nous ne disons pas que ce sont des *diables*, mais de malheureux vampires inconscients pour la plupart du temps—des *loques*, selon la juste expression de M. de Waroquier. Voici pourquoi nous ne consentons pas à dégrader le terme sublime d'Esprit en l'appliquant aux Élémentaires dont *l'esprit* est au *Devachan*, et d'où *il ne descend jamais*, quoique *l'esprit du médium peut y monter*; et c'est ainsi que nous n'avons rien à dire contre les communications *subjectives* avec les esprits, tandis que nous croirions faire de la nécromancie en encourageant les *larves* à jouer ce rôle dans des apparitions matérielles et physiques (Voyez le même *Fragment*, page 133). La "non-incarnation sur terre" faussement

attribuée aux Théosophistes étant prouvé une erreur, je passe aux autres objections.

À Madame Sophie Rosen nous n'avons pas beaucoup à dire, ayant répondu à ses réfutations en expliquant les erreurs de déductions du traducteur, déductions fort logiques et correctes, mais tirées de prémisses mal comprises. Mais, nous demanderions à Monsieur de Waroquier, d'où cette idée étrange que notre *Fragment No. I* "n'est rien de moins qu'une inoculation qu'on offre" aux Spirites?

Lui, comme tous les Spirites "déjà dotés d'une doctrine fondée sur l'affirmation et le contrôle des faits," a raison sans doute de se refuser à l'enseignement de la doctrine des Occultistes, s'il tient à sa croyance. Mais, c'est une nouvelle erreur que de dire que cette doctrine est imposée à qui que ce soit. Car il faut que nos adversaires l'apprennent enfin, c'est contre nos règlements et lois de faire des Sciences Occultes un objet de propagande. D'ailleurs nous y avons des doctrines qui n'ont pas été même mentionnées encore dans les *Fragments* et qui sont aussi diamétralement opposées aux doctrines spirites qu'elles le sont à celles des Chrétiens et même des Indous orthodoxes. Or, notre Société étant pleine de spirites Français et Russe, de spiritualistes Anglais et Américains, et d'Indous des bords du Gange, tout en nous refusant à accepter leurs croyances respectives, nous les Occultistes de l'École Orientale, nous sommes forcés par nos statuts mêmes de LES RESPECTER TOUTES; de ne jamais les discuter en présence des membres qui pourraient y appartenir; comme de ne jamais critiquer dans nos journaux la religion de personne, même celle des individus qui n'ont rien à faire avec notre Société *—à moins d'y êtres amenés par une attaque directe de nos croyances—*comme dans le présent cas, ou par quelque acte d'intolérance absurde. Ne donnant à personne le droit de nous attaquer impunément, nous n'attaquons jamais personne, et il serait difficile de trouver dans notre journal un mot contre le Spiritisme, quoique nous soyons loin d'en accepter les doctrines. Quant à nous accuser de vouloir inoculer notre doctrine, à nous parce que l'un de

nos *Fragments* a été traduit—c'est comme si nous allions accuser notre ami M. Leymarie de conspirer contre l'Occultisme parce que l'un de ses articles concernant sa croyance se trouverait traduit de *La Revue Spirite* par un de nos occultistes! Le Spiritisme est aussi contraire à nos doctrines que l'est l'Occultisme à celles de feu Allan Kardec. Ce n'est cependant pas une raison pour que nous ouvrions des conférences pour ridiculiser ces dernières et prononcer des *speech* fulminants contre la Société Psychologique, les Spirites occidentaux et leurs ancêtres, et préconiser la Théosophie Orientale et l'Occultisme, comme les seules croyances dignes de vivre. Que ceux qui n'y croient pas laissent nos croyances et gardent les leurs. Nous, qui ne critiquons jamais leurs doctrines, pourquoi critiqueraientils les nôtres, puisqu'elles ne leur ont jamais été offertes. Répondant à Madame S. Rosen nous disons**:** "Vous vous trompez, chère Madame." La Théosophie (Occultisme serait plus correcte), en divisant l'essence de l'être humain en entités nommées**:** *Intelligence animale*, *intelligence supérieure*, *Esprit*, etc., ne proclame pas et même n'implique pas "la désagrégation et par suite la destruction du *Moi conscient*, *individuel*." Au contraire, l'Occultisme le protège plutôt de toute profanation, de l'attentat sacrilège de lui faire porter le lourd fardeau des billevesées, mensonges et fourberies des farfadets et larves qui se sont vu orner de ce nom divin qui ne leur appartient ni ne leur sied, dans beaucoup de cas. Les Spirites voudraient-ils nous faire accroire que tous leurs "Esprits" sont des Anges de Lumière? Qu'ils se sont toujours montrés vrais et justes, qu'ils n'ont jamais ni menti ni trompé personne? Eh bien, nous Occultistes nous disons que c'est un blasphème horrible à nos yeux que de donner à ces êtres transitoires le nom sacré "d'Esprit" et d'*Âme*! Où est le mal de donner à chaque chose le nom qui lui convient le mieux? Où sont le chaos et la destruction du "*moi* conscient" dans cette division si nécessaire? Douterait-on que l'intelligence et l'âme sont deux choses différentes; que la première puisse être détruite d'un seul coup de marteau, sur la tête, sans que l'âme s'en ressente le moins du monde? L'agrégation

de ce que les spirites appellent la mémoire, l'intelligence, etc., ne sont que les attributs transitoires du 5me principe qui n'est que temporaire lui-même. Pour rendre éternel le *moi conscient*, pour assurer en un mot son immortalité, il faut de toute nécessité qu'il soit transféré (non dans son entier terrestre, mais dans l'essence de sa spiritualité) aux Principes 6 et 7, à la monade, enfin. Nous en appelons à la philosophie du monde entier pour nous dire s'il est possible d'accepter, en restant dans les bornes de la logique sévère, l'immortalité absolue de l'âme divine, tout en persistant à croire que les 5 principes, qui la revêtent pendant ses existences terrestres, s'en vont avec elle attachés à l'essence divine comme des crustacés aux flancs d'une barque! Que sont ces principes ou "Entités"?

Principe 1**:** le corps physique qui pourrit et diparaît; Principe 2—LA VIE ou plutôt le rayon vital qui nous anime et qui nous est prêté du reservoir inépuisable de la Vie Universelle; Principe 3—le corps astral, le *double* ou *doppelgänger*, l'ombre ou

l'émanation du corps physique qui disparaît avec le corps lorsque celui-ci cesse d'exister. Chaque être vivant en a un, même les animaux; et on l'appelle illusoire car il n'a aucune consistance et ne peut durer. "Illusoire! . . ." s'écrie M. Rosen—"C'est donc qu'il n'existe pas. Comment, dans ce cas, peut-il dosparître à la mort?"—L'ombre existe-t-elle tant qu'elle y est? Et ne disparaît-elle pas avec la cause qui la produit? Principe 4—la volonté, qui dirige les principes Nos. 1 et 2; Principe 5—l'intelligence *humaine* ou animale ou l'instinct de la brute; Principe 6—l'âme spirituelle ou divine; et Principe 7—L'ESPRIT. Ce dernier est ce que les Chrétiens appellent *Logos*—et nous—notre Dieu personnel. Nous n'en connaissons pas d'autre; car *l'absolu* et le *Un*—c'est le Tout—*Parabrahm*, un principe impersonnel en dehors de toute spéculation humaine.

À Monsieur de Waroquier, qui nous demande de qui nous l'avons reçue, notre vérité, et remarque "Comme il n'y a pour toute la terre qu'une seule et même nature d'êtres communiquant [et comment le sait-il?] ce ne peut être

Collected Writings VOLUME V
July 15, 1883

que par les restes périspritaux des humains décédés, par leurs loques enfin, etc.," nous répondrons aussi**:** vous vous trompez, vous qui ne lisez point le *Theosophist* et ne savez point toute la vérité sur nous. Nous les avons eues nos doctrines de ceux qui n'ont nul besoin de se servir, pour explorer et apprendre les mystères de l'Univers, soit des esprits désincarnés, soit de leurs "loques," et c'est là un énorme avantage. Tandis que les Spirites qui, commes les aveugles, ont à se servir des yeux d'un autre pour reconnaître les objets trop éloignés pour être touchés, ne peuvent savoir que *ce que ces* "*esprit*" *veulent bien leur dire*. Les plus heureux d'entre eux, ayant à se fier aux somnambules *qui ne peuvent guider à volonté leurs âmes temporairement libérées*, ne peuvent se faire toujours des impressions correctes, car leur âme (le 5me principe), *est guidée elle-même par le magnétiseur dont les idées préconçues et souvent arrêtées dominent le sujet et le font parler* dans le sens qui les guide plus ou moins eux-mêmes—les adeptes n'ont pas a souffrir de ces limitations inévitables. Ce n'est pas une évidence de seconde main, une évidence *post-mortem* pour eux, mais bien l'évidence de leurs propres sens épurés et préparés pendant de longues années pour la recevoir correctement et sans qu'aucune influence étrangère puisse les faire dévier du droit chemin. Pour des milliers d'années, un initié après l'autre, un grand hiérophante, suivi d'autres hiérophantes, avait exploré et ré-exploré l'Univers invisible, les mondes des régions interplanétaires, pendant ces longues périodes où son âme consciente unie à l'âme spirituelle et au TOUT quittait son corps, libre et presque omnipotente. Ce ne sont pas les initiés appartenant à la "Grande Fraternité de l'Himalaya" seuls qui nous donnent ces doctrines; ce ne sont pas les Arhats Bouddhistes seulement qui les enseignent; mais elles se trouvent dans les écrits secrets de *Shankaracharia* comme de Gautama Bouddha, de Zoroastre comme dans ceux des Rishis.

Les mystères de la vie comme de la mort, des mondes visibles et invisibles ont été approfondis et notés par les adeptes initiés de toutes les époques comme de toutes les

nations. Ils les ont étudiés pendant les moments solennels de l'union de leur monade divine avec l'Esprit universel et en ont noté les expériences. Et, c'est ainsi qu'à force de comparer

et de contrôler *les notes* des uns par celles des autres, et n'y trouvant pas les contradictions qui se remarquent si souvent, dans les dictées ou *communications* des *médiums*, mais ayant pu constater, au contraire, que les visions des adeptes qui avaient vécu il y a 10,000 ans se trouvaient toujours vérifiées et corroborées par celles des adeptes modernes, à qui les écrits des premiers ne deviennent jamais connus que par la suite—que la vérité a été établie. Une science définie, basée sur l'observation et l'expérience personnelle, corroborée par des démonstrations de tous les jours, contenant des preuves irréfutables—pour ceux qui l'étudient, a été ainsi fondée; j'ose croire qu'elle vaut celle qui est basée sur le dire d'un ou même de plusieurs somnambules.

Aussi ne pouvons-nous nous empêcher de sourire en voyant M. Rosen nous enseigner ce truisme "que le corps physique n'est pas entièrement composé de matière solide" et qu'il "contient en majeure partie des gaz et des liquides. Messieurs les Orientaux, qui veulent nous faire la leçon, devraient consulter les physiologistes," nous dit-il. J'ai bien peur que les physiologistes Européens n'aient bientôt besoin de consulter MM. les Orientaux—de l'an 8,000 avant l'ère vulgaire. Celui qui a écrit dans le *Fragment* la phrase citée savait tout aussi bien que n'importe quel physiologiste que le corps humain contenait des gaz et des liquides autant et plus que de matière solide. Mais les Occultistes ne connaissent qu'un *Seul* Élément qu'ils divisent en sept parties où entrent les 5 éléments exotériques et les deux ésotériques des anciens. Cet élément, ils l'appellent indifféremment soit matière soit Esprit, soutenant que comme la matière est infinie et indestructible et que l'Esprit l'est aussi et qu'il ne peut exister dans l'Univers infini deux éléments *omniprésents* Éternels, pas plus que deux Indestructibles et Infinis, donc—Matière et Esprit ne font qu'un. "Tout est Esprit et tout est Matière" disentils; *Purusha Prakriti* sont inséparables et ne pourraient

existER l'un sans l'autre. Or donc, ce ne sont pas MM. les Orientaux qui ont oublié de consulter les physiologistes, mais bien M. Rosen qui a oublié de consulter les Occultistes sur leur manière de s'exprimer; ou bien, pour ne pas déplaire à MM. les savants modernes, nous dirons que le liquide, le gazeux et le solide sont les trois qualités ou conditions de la matière, ce qui revient à la même chose. À ces trois, ajoutez la matière radiante de M. Crookes et on en aura quatre—les trois autres conditions de la matière se trouvant dans la possession des Occultistes en attendant qu'elles se laissent découvrir par MM. les Académiciens. La matière, donc, n'est qu'une condition de l'Esprit et *vice versa*.

Et maintenant, au discours de M. T. . . . "membre de la Société Théosophique de Paris."

De tous les conférenciers des fameuses séances des 6 et 21 mars, c'est lui qui a tapé le plus dru sur ses frères de la Théosophie Orientale. Fort, derrière son Code Hiératique de Gôtomô ou "*Institutes divines*," de la science divine qui lui aura révélé tous les secrets de

la Théosophie passée, moderne et future, M. T. . . . parle de la Théosophie de notre Société—qu'il confond à tout moment avec *l'Occultisme*—comme étant "en résumé, une doctrine sans preuves, sans autorité et sans prestige d'origine," et pour la rendre encore plus odieuse aux yeux des Spirites, il *affirme* ceci**:**

1⁰ "Les Théosophes proclament la croyance dans *l'immortalité* du *Moi conscient*—foncièrement fausse";

2⁰ Ils disent "que le *moi spirituel* . . . disparaît sans emporter une seule parcelle de la conscience individuelle, et va retomber dans le monde de la matière cosmique première."

3⁰ "Les Théosophes invoquent à tort l'autorité des documents sanscrits de l'antiquité Indoue à laquelle par son origine, cette doctrine est très loin de remonter."

4⁰ "La doctrine des Théosophes [*Occultistes*, s. v. p.], qu'on s'obstine à appeler *Science divine* et qui n'est que la doctrine d'un Occultisme particulier, avec des idées

étranges . . . qui ne reposent sur aucune base sérieuse, une tournure de style qui affecte d'être magistral . . . enfin une grande profession d'affirmations, *rien que des affirmations partout et toujours des affirmations* . . ., une doctrine qui a le néant comme but ne peut avoir que le vide pour base."

5⁰ "Les affirmations des Théosophes n'étant pas corroborées par des arguments sérieux, par des démonstrations, par des preuves . . . ainsi qu'on a coutume de procéder en matière scientifique . . . *tant pis pour une doctrine qui prend à tâche de faire passer des chimères pour des réalités*."

Nous prions de noter les phrases que nous venons de souligner Cela est fort important et les *affirmations* de M. T. . . . 1er et 2me étant déjà prouvées *fausses* et ne reposant sur aucune base sont considérées par nous comme des . . . Le *Fragment No. I*,—qui nous incrimine soi-disant, a paru dans le *Theosophist* en octobre 1881. Deux mois après (*The Theosophist*, Vol. III, janvier 1882) les expressions incomplètes et vagues étaient expliquées par Subba Row, Bramane de 1re classe et occultiste distingué. Plusieurs autres occultistes envoyèrent des réfutations en expliquant les phrases du *Fragment* comme nous venons de le faire plus haut. Dans le *Theosophist* d'août, de la même année, pages 288-89, dans un article "*Isis Unveiled* and *The Theosophist* on Reincarnation," par le rédacteur du journal—votre humble servante—dans la classification des groupes des principes humains, il est dit**:**—

GROUPE I.	ESPRIT.
7. *Atma*—"Esprit pur."	*Monade Spirituele* ou
6. *Buddhi*—"L'Âme Spirituelle ou Intelligence."	"Individualité"—et son *véhicule*. Eternelles et Indestructibles.

Et voilà pour le NÉANT!*

---

* Voir *The Theosophist*, Vol. III, No. de mars 1882, page 151, 1re colonne, note d'un *chela* disciple des

initiés, "D.M.", qui dit: "Il ne peut y avoir d'anéantissement pour le 'Moi Spirituel qui est INDIVIDUALITÉ'—quoique cela arrive *quelquefois* pour la PERSONNALITÉ." (C'est-à-dire pour le 5me principe.)

———————

Or, les spirites en général qui, ne lisant pas l'anglais, se sont fiés à M. T. . . . qui le lit, pour se faire une idée juste de nos doctrines théosophiques, sont priés de juger de la fidélité avec laquelle il les a expliquées. Aussi ce n'est pas des autres spirites que nous avons à nous pleindre mais de M. T. . . . "membre de la Société Théosophique." A-t-il, ou n'a-t-il pas lu le *Theosophist*? Voici la principale question. S'il l'a lu, il devait savoir que nos doctrines etaient perverties par lui—ce qui ne parlerait pas en sa faveur; s'il ne l'a pas lu, si enfin, il n'était pas sûr de ses faits, même après l'avoir lu, la solution est encore moins à son avantage. Répétant ses propres paroles, nous disons:—ces affirmations auraient dû être corroborées par . . . des démonstrations, par des preuves. . . "Qui trompe-t-on ici?" demande-t-il de son auditoire. "Mais personne, Monsieur—du moins, pas du côté des Théosophes Orientaux. Du côté spirite, c'est vous seul, qui vous êtes trompé, et, partant,—sans le vouloir,—avez trompé les autres," répondons-nous.

Mais, ce n'est pas seulement de *prêcher le néant*, mais d'enseigner une pseudo-théosophie, assemblage de choses disparates . . . du spiritualisme, du mysticisme, de la science, du nihilisme, de l'astrologie, de la magie, de la divination, etc., que nous sommes accusés. Notre Théosophie à *nous*, avec "sa conception malsaine et malpropre de ses *Élémentaires* et de ses *Élémentaux*" est une doctrine hybride issue des Chaldéens qui en traversant les ténèbres du moyen âge revint au pays où elle est née . . . et où, *de nous*, *elle fait des dupes*.

Comment M. T. . . . sait-il tout cela? Ah! nous y voilà, à ses GRANDES PREUVES! Preuves si irréfutables, que c'est sur le terrain de *l'histoire* que les spirites sont invités de le suivre, et que c'est de l'origine *historique* de sa théosophie à lui, de sa science divine qu'il va les régaler. Écoutons avec confiance et recueillement notre érudit *frère théosophe*.

Voici ce qu'il dit. Attention, Messieurs et Dames! "Vers la fin de TRETA YOUGO [yuga, donc, s. v. p.] le troisième [!!] âge *d'après la chronologie indoue* [?] vécut dans l'Inde . . . Gôtomô. Comme *le constatent les livres sacrés de l'Inde* [?],

Gôtomô descend d'une ligne de sages qui remonte jusqu'aux temps védiques *et compte*, *parmi ses descendants directs* le célèbre Gôtomô Sakiamouni, le Bouddha, qu'on a souvent tort de confondre avec lui. Des ouvrages qu'a laissés à la postérité ce personnage du TRETA YOUGO, les deux plus remarquables sont les NYAYAS, qui est un traité de logique, [et] le code Hiératique . . . science divine qui *représente la synthèse du savoir humain*, recueil de toutes les vérités amassés pendant une longue série de siècles par les

sages contemplatifs (Moharshy) . . .”

Assez. It suffirait de ces quelques lignes pour prouver à un simple écolier du sanscrit que M. T. . . . ne se connait ni en Yugas (écrit par lui “Yougo”) ni ne comprend la signification des termes sanscrits.

J’en appelle à toute l’armée des grands sanscritistes européens et aux meilleurs *pandits* Brahmanes modernes aux Indes.

Assez modestement, il s’abstient de “fournir le nombre exact des siècles qui nous séparent du Treta yougo,” mais il n’hésite pas à affronter “le sourire des savants officiellement érudits” (et le rire des *Brahmanes*—astronomes et savants, donc!) et fait remonter courageusement “l’âge appelé Treta yougo . . . à 28,000 avant notre ère vulgaire.” “Ainsi,” nous dit-il, “nous voilà FIXÉS sur l’origine de la *véritable Théosophie*, la vraie, la Théosophie de vie, de consolation, de bonheur, la *Théosophie scientifique de Gôtomô*, hors de laquelle, il n’y a que *pseudo-théosophie*. . . .”

Et, tout en allant contre la science officielle, et les calculs d’après le zodiaque (calculs mathématiquement précis s’il en fus jamais) des Brahmanes passés, présents et à venir, contre celui de Manou et de *Gautama Rishi* lui-même, selon lui *l’auteur du Nyaya*, M. T. . . . n’hésite pas à se déclarer prêt à prouver “*par le moyen des procédés employés en pareils cas par la science*” que tout ce qu’il nous dit là est—de l’*histoire*!

Eh bien! nous nous déclarons prêts aussi à renverser d’un coup de main ce bel édifice, ce château de cartes, et nous soutenons que son Code Hiératique est un manuscript

Collected Writings VOLUME V

July 15, 1883

apocryphe. M. T. . . . nous affirme que l'âge du *Treta yuga* remonte à 28,000 ans? Nous lui répondrons que d'après tous les calculs de période Védique et des livres sacrés des Brahmanes—sans en exclure un seul, l'âge du *Treta yuga*, c'est-à-dire la période écoulée entre notre ère vulgaire et le *Treta yuga* (le deuxième âge s'il vous plaît "d'après la chronologie indoue," et non le troisième) est juste de 867,000 ans; ce qui ne ferait qu'une bagatelle de 839,000 années de plus que ses 28,000 ans, une petite erreur de *lapsus linguae* ou de *lapsus calami* (nous ne savons laquelle) de M. T. . . ., mais un peu trop souvent répétée cependant pour être une erreur si simple. Ceci, nous allons l'appuyer tout à l'heure par des chiffres. En vérité, *Gautama Bouddha*, ce "direct descendant de Gôtomô du Treta yougo," devait avoir, à ce compte, un arbre généalogique d'ici à la lune. Seulement le premier n'a jamais été le descendant direct ou indirect ni du Rishi "Gôtomô" ni de Gautama, l'auteur bien connu du *Nyaya*. Cela nous est bien prouvé à nous les Brahmanes de l'école de cette philosophie et à tous ceux qui savent quelque chose de l'histoire des *Rishis* et du Bouddhisme,—d'abord, parce que Gautama Rishi était un Brahmane, contemporain de Rama, tandis que Bouddha (Gautama le Sakyamouni) était un *Kshatrya* (caste des guerriers) et le Gautama des *Nyayas* est bien plus moderne que ce dernier; et ensuite parce que Gautama-Rishi était un *Sourya-vansa*—de "la Race Solaire" et Gautama Bouddha un *Chandra* ou *Indu Vansa* ou de la "Race Lunaire."*

Afin de prouver ce que nous avançons des *Yugas*, nous donnons ici les deux calculs, celui qui est adopté par les Brahmanes du Nord et qui est exotérique et celui des Brahmanes du Sud qui a été jusqu'ici un calcul ésotérique, et dont la clef est aux mains des initiés. Il n'y en a pas

---

* Les *Vansavali* ou généalogies des Races—*Soorya* et *Chandra*, deux races distinctes qui séparent les anciens Indous—les *Brahmanes* et *Kshatryas* généralement sont tracées—la première depuis Ikshvâku jusqu'à Rama, et la seconde depuis le premier Bouddha jusqu'à Krishna (voir le *Vansavali* des princes Rajput, la maison Oodeypoor). Krishna était de Race Lunaire.

---

d'autres. Tous les deux sont corrects, car le total s'y retrouve également. On peut trouver le premier dans l'*Isis Unveiled*, volume I, page 32.

Les âges son divisés de la manière suivante:

Âge	1er—Krita ou Satya Yuga, durée	1,728,000	années
”	2me—Treta Yuga, durée	1,296,000	”
”	3me—Dvâpara Yuga, durée	864,000	”
”	4me—Kali Yuga, a commencé 3,000 ans avant l'ère chrétienne et durera	432,000	”
	Total	4,320,000	années

(Voir: "Essai astronomique" basé sur ce calcul dans les *Asiatic Researches* et son exactitude prouvée par comparaison avec les zodiaques.)

L'autre—ésotérique selon les Brahmanes du Sud:

			années
Âge	1er—Krita ou Satya yuga	4 X 432,000=	1,728,000
”	2me—Treta yuga	3 X 432,000=	1,296,000
”	3me—Dvâpara yuga.	2 X 432,000=	864,000
”	4me—Kali yuga	1 X 432,000=	432,000
	Total		4,320,000

Dans ces nombres l'on observera que celui qui sert de base au calcul est le nombre 432,000, qui doit être multiplié par 1, 2, 3 et 4 respectivement pour obtenir la durée de chacune des ères Kali, Dvâpara, Treta et Krita ou Satya yuga, et d'où l'on verra que Dvâpara dénote que sa période est d'une durée double de celle de Kali yuga, et que celle de Treta est trois fois celle de Kali yuga. Or le présent Kali yuga (l'âge où nous sommes) ayant commencé le 18 février, 3,102 années avant l'ère chrétienne, à minuit, sur le méridien à Ujjayini, à la mort de Krishna, les chiffres qui son de vilains témoins contre les *affirmations*, nous prouvent que M. T. . . . parle des *Yugas* comme un aveugle des couleurs. Si son "Gôtomô" a vécu durant le *Treta yuga*, même en l'an 1,296,000 de cet âge, c'est qu'alors son Code

Hiératique aurait juste 868,985 années d'existence, car tel est le chiffre que l'on obtient en ajoutant à ses 864,000 années les 3,102 avant notre ère et les 1,883 de notre présente ère. Et cependant M. T. . . . se dit prêt à prouver ses 28,000 années par des procédés scientifiques! Certes, il est fort respectable l'âge de sa théosophie, "la vraie . . . la Théosophie *scientifique*."*

Kritayuga est un autre nom (ou dénomination) du *Satya-Yuga*. It est généralement démontré dans les livres des Brahmanes que le taureau mythologique, par lequel on représente *Dharma* ou religion ésotérique, reste ferme sur *ses quatre* pieds dans Satya Yuga, sur *trois* seulement dans Treta Yuga, sur *deux* dans Dvâpara Yuga et sur *un* pied seul dans Kali Yuga (ainsi chancelant et presque sur le point de tomber).

SATYA OU KRITA YUGA EST DONC LE PARFAIT CARRÉ.—M. T. . . . pourrait-il nous en expliquer la signification? En attendant, nous soutiendrons toujours que ses 28,000 années (depuis que son “Gôtomô” a vécu) ne sont qu’une fiction.

Le nom de Gautama Rishi, l’occultiste des temps Védiques, se trouve mentionné dans les *Upanishads*. Quant au Gautama des *Nyayas*, qui est celui de M. T. . . . il a vécu bien plus tard que Kapila (des Sankhya), qui a été lui-même contemporain et un peu postérieur à Gautama Bouddha, puisque le système de notre Grand Maître Sakiamouni est critiqué par Kapila, dont les doctrines sont ridiculisées par l’auteur des *Nyayas*.

Ergo, l’erreur de M. T. . . . nous étant prouvée, et sa connaissance imparfaite du sanscrit aussi, lui qui nous critique si bien (car, trompé probablement par le son phonétique du *Treta* qu’il aura pris pour “trois” et de Dvâpara, qui a une certaine ressemblance avec “deux”), il aura cru que son “TRETA YOUGO” représentait “le

* Voyez les *Lois de Manou* (I, 64, 73) et le dernier livre de Monier-Williarns**:** *Indian Wisdom*, pages 188 et 229; Sir Wm. Jones, Colebrooke, etc.

troisième âge,” et, d’après la Chronologie Indoue, par-dessus le marché. Et cette ignorance relative étant établie sur ce point, comment croire au reste? Qu’il nous donne vite ses *preuves* “selon les procédés employés par la science”! Si son “code Hiératique” est quelque vieux manuscrit apocryphe de cent ou deux cents ans, lorsqu’on n’avait pas même l’idée en Europe des calculs chronologiques des Brahmanes, alors cela ne nous étonnerait pas du tout d’apprendre que c’est dans ce manuscrit merveilleux que M. T. . . . a puisé ses données historiques, chronologiques et théosophiques. En effet, nous voilà bien “fixés sur l’origine de la véritable *Théosophie*”! Quant au “*rire homérique*,” auquel il avait raison de s’attendre de la part des Orientalistes européens, il a été bien plus inextinguible et sincère parmi nos Brahmanes *Shastris** à qui nous soumîmes en le traduisant, le discours de notre “membre de la Société Théosophique” parisienne.

D’ailleurs l’histoire des Rishis qui ont laissé des écrits philosophiques et religieux—nous parlons des “six grandes Écoles Philosophiques” des Brahmanes—est trop connue pour que l’on puisse construire de ses lacunes un roman quelconque. Jaimini, l’auteur de *Mimansa*; Badarayana, des *Vedanta*; Gautama, du *Nyaya*; Kanada, du *Vaiseshika*, qui est le complément du *Nyaya*; Kapila, du *Sankhya*, et Patañjali, du *Yoga*, sont peut-être les personnages les plus connus et les plus *historiquement* connus. On sait bien ce qu’ils ont laissé à la postérité et ce qu’ils n’ont jamais pu écrire. Ainsi, attribuer à Gautama, dont les êcrits consistent en un seul ouvrage *sur la logique*, un ouvrage d’où toute allusion sur les matières occultes et théosophiques est éliminée, attribuer à ce logicien serré, disons-nous, un “Code Hiératique,” c’est vraiment calculer par trop sur l’ignorance des spirites en tout ce qui concerne la littérature sanscrite. Le choix est

malheureux en vérité. Nous eût-on présenté Patañjali ou Sankaracharya, un des anciens mystiques enfin, comme auteur de ce livre inconnu, nous aurions pu nous

---

* *Shastri* est celui qui doit etudier toute sa vie les *Shastras*, les livres sacres tes Brahmanes, une litterature immense.

---

donner la peine de vérifier l'assertion. Mais c'est comme si on cherchait à nous faire accroire que le baron d'Holbach, l'auteur du *Système de la Nature* et le plus grand athée de son temps, nous avait légué un *Dogme et Rituel de la Haute-Magie* sous le pseudonyme d'Éliphas Lévi. Allons donc, M. T. . . ., nous sommes aux Indes nous, et nous avons parmi nos membres les plus fameux sanscritistes comme les plus grands érudits du monde en littérature indienne.

Nous ne nous arrêterons pas à des bagatelles comme par exemple la traduction libre qu'on nous offre du double terme *Maharishi* que M. T. . . . traduit par "sages contemplatifs" et écrit *Moharshy*—ce qui ne serait même pas phonétiquement correct. *Maha* veut dire "grand" dans le sens moral et *Rishi* littéralement traduit veut dire "barde" chanteur et aussi le *marcheur* et le *guide*, celui qui mène les autres; le mot *Rishi* étant un dérivé de *Riś* (qui marche en avant), vu que ces derniers étaient toujours à la tête de leurs clans. Le Gautama Védique était un occultiste, c'est-à-dire un Brahmane comme tous les Rishis certainement; mais tandis que tant d'autres ont laissé de grands poèmes, des philosophies et des livres traitant de Brahma et de Yoga Vidya (science secrète), celui-ci n'a laissé qu'un *code*, pas du tout *hiératique* mais *civil*, ce qui est moins poétique peut-être mais plus vrai. Yajnavalkya (*Dharma-Śâstra*, I, 3-5) le mentionne comme le 18me en mérite des vingt codes énumérés par lui, dont le premier est celui de Manou et le dernier de Vasishtha. L'auteur du *Code Parâśara* (dans la préface sanscrite de Stenzler qui cite Yajnavalkya) dit: "Les lois des différentes yugas différent entre elles." Les livres des lois de Manou appartiennent au Krita Yuga, ceux de Gautama au Treta, ceux de Sankha et Likhita au Dvâpara et ceux de Parasara au Kali-yuga. Le code du *Dharmashastra* de Gautama est connu, et n'est avec quelques variations que la répétition des autres codes dont il y [en] a eu 47, tous par de différents auteurs, mais dont il ne reste plus que 20. Enfin ceux qui ont laissé des écrits sur le *Vidya*, connaissance ou *Science secrète* de l'âme universelle, sont aussi connus, et le nom de Gautama ne s'y

trouve pas. Sitôt que les affirmations de M. T. . . . sur son code hiératique nous furent

parvenues aux Indes, et que nous eûmes vainement interrogé les Brahmanes les plus érudits, les Yogis-Shastris les plus célèbres, ceux qui connaissent par cœur toute la littérature des initiés des temps védiques jusqu'à nos jours; et que de chacun et de tous nous arrivaient soit verbalement soit dans des lettres des négations qui peuvent toutes se résumer dans ces mots—"Non, le Gautama Rishi n'a rien écrit que son *Dharma-Shastra*—code civil et criminel; et le Gautama Rishi n'est pas le Gautama des *Nyayas*. Car les systèmes s'y contredisent; le premier place l'efficacité de toute chose dans cette vie et l'autre dans les *Védas*, tandis que les *Nyayas* ne reconnaissent que l'omnipotence d'ADRISHTA (le principe invisible), 'Paramatman' ou âme suprême, et du 'Jivatman, (le 7me principe), *l'atome éternel*; et ne fait mention des *Védas* que pour ne pas être appelé athée *(Nastikah)*."—En désespoir de cause pour M. T. nous nous adressâmes au grand "Sankaracharya." C'est le Pape des Indes, une hiérarchie qui règne spirituellement par succession depuis le premier Sankaracharya du Vedanta, un des plus grands adeptes initiés parmi les Brahmanes. Voici la lettre reçue par T. Subba Row du Mysore. Qu'on se souvienne que c'est un adepte initié, le seul maintenant aux Indes qui possède la clef de tous les mystères Brahmaniques et a pouvoir spirituel depuis le Cap Comorin jusqu'aux Himalayas et dont la bibliothèque est une collection de longs siècles. De plus il est reconnu, même par les Anglais, comme la plus grande autorité sur la valeur des manuscrits archaïques. Voici ce qu'il dit**:** "Si le manuscrit [le 'Code Hiératique' en question] est écrit en *Sen-zar Brahma-bhashya* [langue sacerdotale et secrète], il ne peut être lu ni compris que par les Brahmes initiés, auxquels la révélation d'*Atharvan* et *Angiras* a été déjà faite [dernière et suprême initiation]. Or, aucun de ces manuscrits ni même une copie ne peut être en la possession d'un *Mlechchha* [étranger impur], car d'abord le nombre de livres [codes] est gravé sur le pilier de l'*Ashrum* [endroit sacré, un temple] depuis que le Grand

et Saint ACHARYA 'maître' [dans ce cas, Sankaracharya de la Vedanta lui-même qui a fondé la hiérarchie, bâti et vécu dans ce temple du Mysore] en a tracé les noms de sa propre mains et que tous y sont, et puis, parce que, dans ce nombre, le nom de Gautama Rishi ne s'y trouve pas. *Ce Rishi n'a jamais rien écrit sur le* BRAHMA VIDYA [science occulte]. Gautama—le *Aksha-pada* [ayant *des yeux aux pieds*, surnom de l'auteur du *Nyaya*] n'est ni de la caste ni du sang de Gautama Rishi, et tout un Yuga [le Dvâpara yuga de 864,000 ans] les sépare. Si le susdit *Sutra* qui est en France [le 'code' de M. T. . . .] traite de, et encourage la *conversation* avec les *pitris* [ancêtres décédés, *esprits*] et qu'il soit une copie authentique d'un des *Sutras* qui existent, l'original ne peut être autre qu'un des Sutras du *Sama-Veda** traitant des Pitris [*Manou*, IV, 124] *dont le son seul est impur* [*a śuchi*] à cause de son association avec les *Pisachas* [les 'Élémentaires' que M. T. . . . rapporte au moyen âge]; car, comme le prouve Kulluka [un grand commentateur et historien], le *Samaveda* n'est impur *qu'à Cause* de ses *slokas* [versets] où l'on converse avec les morts et son rituel pour la répétition d'*a śaucha* et de *Savam a śaucham* [nécromancie et rites touchant les corps des morts soit physiques ou astrals qui sont

considérées *des plus souillants*] ."

Voilà donc ce qui est bien avéré. Les deux Gautamas sont deux personnages tout à fait différents et les manuscrits *hiératiques* qui traitent des évocations des morts sont et ont été de tout temps (voyez les *Lois de Manou*, IV, 23, etc.) considérés comme des pratiques dégradantes, souillantes et sacrilèges. Nous n'avons qu'à lire cette phrase du discours de M. T. . . . **:** "la réalité de nos rapports avec les *esprits des ancêtres* enseignée par la 'Science divine' de Gôtomô . . ." pour savoir à quoi nous en tenir sur son Code Hiératique. Si les évidences fournies par les Brahmanes comme par les sanscritistes Européens et l'autorité sur les codes hiératiques en général, l'Occultisme et la Théosophie en particulier,

* Le *Sama-Veda* est fort inférieur au *Rig* et au *Yajur-Veda*. Le *Rig* traite des Dieux, le *Yajur* des rites religieux et le *Sama-Veda* [des] *Pitris* (Esprits) et, en conséquence, il est fort déconsidéré.

d'un érudit et un initié tel que Sa Sainteté Sri Sankaracharya ne servent à rien et sont rejetées par M. T. . . ., qu'il substitue son autorité, à lui, à la place de celles de Sankaracharya et de Manou et que les Spirites la reconnaissent—cela nous est égal, mais qu'il n'aille pas inventer, pour discréditer la Théosophie Orientale, des Codes Apocryphes, car, à l'exception de lui-même et de quelques spirites crédules—le reste du monde en rirait, et ne l'accepterait pas plus que nous ne l'acceptons.

Désormais les doctrines respectives de nos deux Théosophies auront à être jugées par leur valeur intrinsèque, et par des juges d'une impartialité reconnue.

Ni les sectaires ni les partisans ne devraient avoir voix au chapitre; car, emportés par la ferveur pour leur causes respectives et leurs idées préconçues, ni les uns ni les autres ne sont en état de juger sainement des choses opposées à leurs croyances. M. T. . . . *promet* des preuves par le moyen des procédés employés par la science; nous—nous les donnons. Et s'il fallait apporter à l'appui de ce que nous avançons et nions des citations de tous les livres composant la littérature sacrée des Brahmanes et Bouddhistes, ainsi que l'évidence écrite par des témoins qui sont des autorités reconnues, sur le sujet, aux Indes—nous voilà prêts. M. T. . . . "possesseur des documents authentiques," peut-il en faire autant? Qu'il se dépêche donc! Au nom de tous nos Occultistes Orientaux, comme au nom de la vérité, nous lui proposons de vider cette querelle dans les pages du *Bulletin*. Notre antagoniste soutient que la seule *vraie* Théosophie, la *science divine*, est celle qu'il croit avoir trouvée dans un code hiératique (inconnu)? Nous soutenons qu'il n'y a qu'une seule Théosophie—celle des Rishis, des Mages et des Hiérophantes Bouddhistes et que nous l'avons à sa source même.

Qu'il apporte ses preuves, nous apporterons les nôtres.

H. P. BLAVATSKY,

Secrétaire correspondant de la Société Théosophique
fondée à New York, au nom de la Branch Society ou
groupe des Occultistes des Indes, de cette Société.

Madras Adyar (Quartier général), le 23 mai 1883.

Collected Writings VOLUME V

July 15, 1883

THEOSOPHY AND SPIRITISM

Continuation of the Controversy between Theosophical Occultism and Spiritism.

[*Bulletin Mensuel de la Société Scientifique d'Études Psychologiques*, Paris, July 15, 1883, pp. 129-151.]

[*Translation of the original French text.*]

To seek truth and to bring it to light, such is the first duty of the publicist, of the philosopher, and undoubtedly, of every honest man as well.

We do not want ever to be accused of having neglected this duty.

After the explanations and rectifications which have already appeared in the *Bulletin* following the controversy on Occultism (see the April, May, and June issues), we concluded that the discussion could be closed. We were mistaken. The Theosophists from India have compelled us to keep the promise we made from the outset, to open the pages of the *Bulletin* to the rejoinder. As we do not intend to suppress the opinion of anyone, we are publishing what follows in spite of its length. To do so, we must double the number of pages in this issue.

Moreover, the subject is worth the effort. In the first place, this document has an official character, since it emanates from the Parent-Society, and is drawn up in the name of the Branch of Occultists. One may conclude, then, that this time we have the expression of the real doctrine professed by Theosophical Occultism.* Moreover, among some recriminations dealing with personalities and adding nothing of value to the discussion, ideas of great philosophic import are to be found in this paper, ideas of which the readers of the *Bulletin* should not be deprived.

We will now let the famous secretary of the Madras Theosophical Society speak, reserving the right of rejoinder in order to resume the debate and to conclude it.

THE EDITOR.

---

* In the mail which followed the one that brought us the document now published, we received a collective letter signed by the Occultists of the Theosophical Society at Bombay, urgently demanding the publication in the *Bulletin Mensuel* of the reply written by Madame Blavatsky in their name. This letter is dated Madras, May 27th.

THE REPLY OF THE THEOSOPHISTS

In the April issue of the *Bulletin Mensuel* of the Scientific Society for Psychological Studies, we find in the "Editorial Note" which follows the *annihilation* of Theosophy in

India —a veritable "massacre of the innocents"—the generous offer to open the pages of the *Bulletin* to the answer of the Theosophists who do not share the views of Mr. T. . . . A generous offer, no doubt, but a very dangerous one—for the Editor. Aside from some Spiritists who have been pleased to associate themselves with an organization of which they evidently know neither the program nor the statutes not even the simple rules—"the Theosophists who do not share his views" being reckoned by thousands, the Editor of this esteemed journal may perhaps find himself embarrassed in keeping his word. Fortunately for the interested parties, our Hindu Theosophists know no more French than our Parisian Theosophists know English. It is to this blessed ignorance of their reciprocal languages—which has prevented the former from reading the *Bulletin* and the latter, *The Theosophist*—that we owe, undoubtedly, the highly fraternal harmony and touching accord that have reigned for five years until now, between the Parent Society, established in India, and its well-beloved daughter in Paris. That this was really conducive to mutual understanding, the following will indeed prove.

I ask permission to say a few words on the subject of the lectures and at the same time to correct the very serious errors I have discovered therein. These errors—easily shown by quoting thousands of passages in confirmation from *The Theosophist* as well as from other publications of our Society—are quite natural in the cases of Madame and Monsieur Rosen, Mr. Waroquier and others, who perhaps do not speak English, and have not read *The Theosophist*, but who judge *Occultism* by relying on some pages translated from one of the *Fragments*. They become more serious when we find them accepted and vigorously

emphasized by Mr. T. . . ., "Fellow of the Theosophical Society of Paris." Dr. Thurman was quite right not to undertake the thankless task of defending and especially of explaining a system "to an audience which had not been prepared for it by preliminary study of the subject." We thank our brother for his discretion.

As to the lectures delivered at meetings on the 6th and 21st of March, it must be confessed that they were unique. A debate in fact, where nothing was disputed but everything admitted in advance, where no one defended, but everyone attacked, where both sides, friends and enemies, Theosophists and Spiritists, tore to pieces a system of which they did not know the first word, bumping against each other—pardon my language—in utter blindness, and where, finally, the only so-called representative of the system under attack, attacked it himself with more heat and vigor than all the others—is indeed an extremely original debate, and one of an entirely new variety!*

It is only necessary to read sentences like the following, which I quote from the speech of Mr. T. . . ., to see that this "Fellow of the Theosophical Society of Paris" has not the faintest idea of what the Parent-Society is**:** "This doctrine of *nothingness* professed by *The Theosophist* . . ." "Theosophists preach annihilation . . . the doctrine that the spiritual Ego [!?] can fall back . . . into the world of primal cosmic matter" [!!] . . . "the *authors* of *The Theosophist*," etc., all which proves to us without the shadow of a doubt that our esteemed

brother in Theosophy, "astronomer, orientalist, scholar and author of numerous

* The committee of the Scientific Society for Psychological Studies intended to please the Theosophical Society of Paris in placing at its disposal both the pages of the *Bulletin* and the lecture platform to expound Theosophical ideas. It is not the fault of the committee—which, by the way, reckons several Fellows of the Theosophical Society among its members—if the representatives of the doctrines of occultism refrained from taking part in the discussion. All the known Theosophists were invited to the lectures. Several of them were present but said nothing, in spite of the fact that the president invariably offered the floor to the opponent before calling upon the defender of the subject under discussion.—THE EDITOR.

discoveries" though he may be, has not yet discovered either what the Theosophical Society in general is, or that particular occultism, which a small group of its chosen members study.

We will go further; and now declare, proof in hand, that Mr. T. . . . who sees no difference between the Theosophical Society, Occultism, and the magazine *The Theosophist*, who appears to be unaware that 90 out of 100 of the Fellows of the Society take hardly any interest in, and deny the existence of, Occultism as well as Spiritism; that *The Theosophist* is not a special organ for the occult sciences, any more than it is the journal of exoteric Christianity, Buddhism, or Hinduism; and who confuses—perhaps because he has never heard of it—the doctrine of the *Arhats*, the sole representatives of the oldest esotericism of the ancient Âryans, with the Theosophy of Paracelsus and Henry Khunrath of the Middle Ages—has acted neither like a Theosophist nor a scientist in regard to us. In short, he condemns what he knows nothing about; and one letter from him which we have just received is a striking proof of it. Reserving until later what we are told therein about "Gôtomô," the author of the *Nyâya*, we will take note of only one error now. "*Magnetism*," he tells us, "has no place in the series of definitions of Occultism." That may be so, in the occultism that he believes he has found in the "Hieratic Code of Gôtomô."

In regard to the Occultism of the initiated Brâhmanas, the Rishis and the Arhats, magnetism and mesmerism are its foundation stones. The Oriental initiates believe in no "miracles," and the "ceremonial magic" of the Theosophists and hermetic philosophers of the Middle Ages is repudiated by them with as much vehemence as the *imaginary* Occultism of the Oriental Theosophists is repudiated by Mr. T. . . .

Aside from the extraordinary attitude of Mr. T. . . ., a Fellow of our Society, may we be allowed to protest against the perverted interpretations which are found in the

Refutations of the Spiritists, and to contradict them *seriatim*. I will commence with the "Explanatory Note," presented by the translator of the first *Fragment* of the occult doctrine "On the constitution of man." This *Fragment* has been perfectly translated, but less perfectly understood, which is not at all the translator's fault, but the author's. Who is this author? Has he ever been heard of in Paris? First of all, I will deal with a remark of Mr. Rosen, who already thinks he sees us following the example "of the current political practice of denying tomorrow what was asserted yesterday." We deny nothing, since we (occultists) have written nothing, and it is just what I have had the honor of telling both the translator and the honorable President, Monsieur Fauvety, for the last month or so. I regret that Monsieur D.A.C.* chose for his first translation a *Fragment* written in answer to the objections of an Australian Spiritualist (a Fellow of our Society, the editor of *The Harbinger of Light*)* by another Fellow. The latter, although actually, as Mr. Michel Rosen says, "one of the most prominent members of Theosophism," was however, when he wrote that article, neither an adept nor even a pupil in Occultism. Therefore he did not distort "the truth knowingly"; he simply was not aware of it, since it was the first time he had heard of it. It was indeed a *fragment* in every sense of the word, that is to say, *incomplete* and quite likely for that reason to lead into error those who were themselves, at that period (1881), as little proficient in the occult sciences as he was, having but recently joined the Society. However, apart from some mistakes which were not actually errors, but which arose from his incomplete explanations, the teaching of the occultists about spirits will be found correctly outlined therein; and I am not the least surprised to see it spurned by the Spiritists. Some incorrect expressions, however, found therein, were immediately denied and explained by other pupils in further *Fragments* as well as in *The Theosophist*, and our brother, Mr. T. Subba Row, the most learned occultist in India at this time, a disciple

* [See footnote on page 11 of the present volume.—*Comp.*]

of the Himâlayan Hierophants, analyzed, corrected, and explained it in a long and admirable article "The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man."* Has Mr. T. . . . read that article? Let him hasten to do so then, before he makes the accusation that we believe *in nothingness*. We shall say more about this later on, and we shall prove that this distinguished civil engineer, who may have knowledge of the architectural monuments of ancient Egypt and of Baalbec at his fingers' ends, and for whom the aqueducts of archaic Peru have few secrets, knows far less—if he knows anything at all—of the Sanskrit "Jîvâtman" or of the genealogy of the Gautama clan. Really, what does he know of the "Jîvâtman," he who speaks of "the pretended translation which follows" the Sanskrit terms, and who does not know that the *Jîva* or the "life" of the Occultists and the *Jîva* or *Jîvâtman* (the *only* life or living soul) of the Vedântins are two

ideas quite distinct one from the other, and who does not know that the Occultists call the second principle—*Life*—while the Vedântins, who do not recognize the Universal Life as the only Reality, and consider all the other Jîvas (or lives) as illusory, give that name only to the seventh principle—the divine monad in man—whose identity with the *Parabrahm* they maintain, in opposition to the Dwaita Vedântins who regard the human soul as distinct from the universal soul. One would have to be more than a Max Müller or a Burnouf to be permitted to invalidate in such a magisterial and dogmatic tone the translations of the Sanskrit terms made by the best Sanskritists of Benares (a *Pandit* Bala Śâstrî, a Ram Miśra Śâstrî, and lastly, a Doctor Râjendralâla Mitra, the most celebrated Sanskritist in India) as "pretended translations"! Finally, when Mr. T. . . brings us in support of his assertions about his "Hieratic Code of Gôtomô," the corroboration of a Hindû scholar like Doctor R. L. Mitra, author of *Buddha Gayâ*, translator of the *Lalitavistara*, honorary Fellow of the Royal Asiatic Society of Great Britain and of the Imperial Academy of Sciences

* *The Theosophist*, Vol. III, No. 4 (28), January 1882, pp. 93-99.

at Vienna, corresponding Fellow of all the Oriental Societies in Europe, well-known to nearly all the Academies, friend and correspondent of Max Müller and other Orientalists, and when this Doctor, this celebrated Sanskritist and greatest expert in Indian hierograms, tells us that the author of the work on logic, Gautama of the *Nyâya**—HAS EVER WRITTEN ONE WORD—ONE SINGLE WORD—on Occultism, "divine" or human, then we shall recognize the right of Mr. T. . . . to settle the question of Occultism in the way he does. Till then, we shall assume the right to analyze and to judge at their proper value all the fine tirades which he offers us about his apocryphal author. We shall now proceed *seriatim*.

Following are the errors to be found in the conclusions of our brother "D. A. C."—the translator**:**

(Page 68, April *Bulletin*)

1. "*The very good ones:* these are prepared to pass with their four constituent elements to a reincarnation on a planet in a superior world."—Here are two capital errors in four lines; four principles or constituent elements can never be found together *in the gestation state* which precedes the *Devachan* (the paradise of the Buddhist Occultists). They are separated at the entrance into *gestation*. The seventh and the sixth, that is to say the immortal *spirit* and its vehicle, the immortal or spiritual soul, enter therein *alone* (an exceptional case) or, which nearly always takes place, the soul carries in the case of very good people (and even the indifferent and sometimes the very wicked), the essence, so to speak, of the fifth principle which has

* The *Nyâya-Sûtras*, which consist of five books, is an analytical work—the term *Nyâya* being opposed to that of Sâmkhya or "synthesis"—which gives its readers a correct method for discussing philosophical

questions. Generally speaking, it is a combination of enthymemes and syllogisms—a system very inferior in its method to that of Aristotle. The style of the work is heavy and somewhat obscure and it treats of metaphysics in only one of its books, and with doubtful success, at that. The ten treatises of the *Vaiśeshika-Sûtras* of Kanâda on the physical constitution of our earth, and the *Kusumâñjali*, on the existence of a superior God or of God, are included also.

---

been withdrawn from the *personal* EGO (the material soul). It is the latter *only*, in the case of the *irredeemably wicked* and when the spiritual and impersonal soul has nothing to withdraw from its individuality (terrestrial personality). because the latter had nothing to offer but the purely material and sensual—that becomes *annihilated*. Only the individuality, which possesses the most spiritual feelings, can *survive* by uniting with the immortal principle. The "Kâma-rûpa," the vehicle, and the *manas*, the soul in which the personal *and animal* intelligence inheres, after having been denuded of their essence, as described, remain alone in *Kâma-loka*, the intermediate sphere between our earth and the *Devachan* (the Kâma-loka being the *hades* of the Greeks, the region of the shades) to be extinguished and to disappear from it after a while. This unfortunate duad forms the cast-off "tatters" of the "spiritual ego" and of the personal EGO, superior principles which, purified of all terrestrial uncleanliness, united henceforth with the divine monad in eternity, pass into regions where the mire of the purely terrestrial *ego* cannot follow, to glean therein their reward—the effects of the causes generated—and from which they do not emerge until the next incarnation. If we maintain that the *shell*, the reflexion of the person who was, survives in the land of shades for a certain time proportionate to its constitution and then disappears, we offer nothing but the logical and philosophical. Is that annihilation? Are we *annihilationists* without knowing it because we keep insisting that the human shadow disappears from the wall when the person to whom it belongs leaves the room? And even in the case of the most depraved, when dissociated from its divine and immortal double principle, and unable to give anything to the *spiritual* EGO, the material soul is annihilated without leaving anything behind of its personal individuality, is that annihilation for the *spiritual* EGO? Is it the reincarnationist-Spiritists who protest? Is it these *believers* who teach that Mr. X becomes after his death Mr. T. . ., and Mrs. A— Mrs. B, etc., who refuse to believe in the losing of all

recollection by the spiritual soul of *one* of its thousands of personalities, annihilated because there was nothing in it spiritual enough to survive? Let us clearly understand each other once and for all. It is not the divine soul, the immortal individuality, that perishes,

but only the animal *soul* with its consciousness of a personality too gross, too terrestrial, for the former to assimilate. Millions of people who have never heard of reincarnation and even those who believe in it, live and die in absolute ignorance of who they were in their former incarnations—and they are not a bit the worse for that. Those whose spirit is open to the great truths, those who understand *absolute* justice and reject every doctrine based on favoritism or personal grace will fully understand what we mean. For the immortal soul this is nothing but justice. That cast-off existence is for it but a page torn out of the great book of life before the pages are numbered, and the SOUL suffers no more from it than a saint in ecstasy would suffer because he had lost all recollection of one wretched day among the 20,000 days that he has passed on earth. On the contrary, had he retained that recollection, it would have been enough to prevent him from ever feeling happy. Only one drop of gall is enough to make the water bitter in the largest vessel. And after all, the doctrine teaches us that these cases of total annihilation of a personality are extremely rare (See *Fragment VI*, *The Theosophist*, Vol. IV, March 1883, p. 134).

2. "Reincarnation *on a planet of a superior world*."—That sentence contains two errors (p. 68). The Monad is going to incarnate on the planet *superior to ours*, in *our* chain of worlds, but only when its incarnations on *our* globe are completed—and not "on a planet of a superior world";* and before it reaches that superior planet, E—

* According to our doctrine, the Universe is filled with septenary chains of worlds, each chain being composed of seven globes, ours being the 4th of its chain and being found exactly in the middle. It is after passing through all the races as well as all the *sub-races* and having reached the planetary *Pralaya* (dissolution) that we shall go to a planet of a superior world. There is ample time for that.

ours being D—which it has already visited three times and which it must visit four times more before reaching the end of its great cycle each monad must incarnate in every one of the seven great human races as well as in their ramifications into collateral races. It is therefore an error to say**:**

"According to the Theosophists no one reincarnates on earth except children who die young and congenital idiots," for the sentence being incomplete, does not tell everything. The difference between the souls mentioned above and those of people in general is that the former *incarnate immediately*, because neither the infants nor the idiots, being irresponsible for their actions, are able to receive either reward or punishment. Failures of nature they begin a new life immediately; while reincarnations in general take place after rather long periods passed in the intermediate and invisible spheres. So that if a Spiritist-Theosophist tells an Occultist-Theosophist that he is a reincarnation of Louis XV, or that Mrs. X is a reincarnation of Joan of Arc, the Occultist would answer that according to his doctrine it is impossible. It is quite possible that he might be a reincarnation of Sesostris or of Semiramis, but the time period that has passed since the death of Louis XV and even of Joan of Arc is too short according to our calculations, which are

mathematically correct. Should we be thoroughly *ostracized* if we were to say that the souls of idiots and extremely young children (dying before the age of personal consciousness) are the exact parallels to those who are annihilated? Can the personalities of the infants and the idiots leave a greater trace on the monadic memory with which they have not been able to become united, than those of the souls of marked animal tendencies who have also, though not more than the former, failed to become assimilated therein? In both cases the final result is the same. The sixth element or the spiritual EGO which has not had either the time or the possibility to unite with the lower principles in the cases of the idiot and the infant, has had the time but

not the possibility to accomplish that union in the case of the *totally* depraved person. Now it is not that the "spiritual EGO *is dissipated and ceases to exist*," as it seems to say, but really does not, in *Fragment No. 1*. This was immediately elucidated in *The Theosophist*. It would be absurd to say that something which is immortal in its essence can be *dissipated* or cease to be. The spiritual EGO is *dissociated* from the lower elements and, following its divine monad—the seventh element, disappears in the case of the utterly vicious man and ceases to exist *for him*, for the personal and physical man as well as for the astral man. As for the latter, once being depraved, whether it belong to an idiot or to a Newton, if it has failed to grasp, or has lost the Ariadne's thread which must lead it through the labyrinth of matter into the regions of eternal light—*it must* disappear.

Thus this *personal* astral man (or the fourth and fifth principles) whether it disappears into an immediate reincarnation, or is *annihilated*, drops from the number of the individual existences which are to the monad equivalent to days passed by an individual—a series of recollections, some fresh and eternal in our memory, others forgotten and dead, never to revive. To say of the Occultists, as Mr. Rosen does, that they are selfishly occupied in their own salvation, that they condemn "the majority of mankind to destruction" like the Christians "who doom them to the flames of hell"—is unjust and untrue, since with the Occultists, forgetfulness of one's *self* is the very greatest virtue. It is rather the Spiritists who would doom the divine monad to a terrible torment, to the perpetual recollection of one or more shameful or criminal existences, filled with earthly and gross experiences, without the smallest ray of spirituality to enlighten them. Moreover would it not be a horrible punishment to bedeck it with all the personalities that it had to endure, during its long terrestrial journey, instead of merely preserving the acquisitions which enriched it during those previous existences and which have made of it a complete being, a glorious and spiritual unity!

3. "It is not logical to say that all the entities that manifest themselves are essentially bad." We have never said it. We do not say that these are *devils*, but that they are unfortunate vampires, generally unconscious—mere *shells*, according to Mr. de Waroquier's correct expression. That is why we do not consent to degrade the sublime word Spirit by applying it to the Elementaries whose *spirit* is in *Devachan*, from whence *it never descends*, although *the spirit of the medium can ascend thereto*; and while we have nothing to say against *subjective* communication with the spirits, nevertheless we would consider ourselves practising necromancy were we to encourage the *larvae* to play the part of the latter in material and physical manifestations (see the same *Fragment*, p. 133). The "non-incarnation on this earth" falsely attributed to Theosophists, being proved an error, I now pass to other objections.

We have little to say to Madame Sophie Rosen, having met her refutations when explaining the errors in the translator's deductions—very logical and accurate deductions—but drawn from misunderstood premises. But we would ask Mr. de Waroquier where he got the strange notion that our *Fragment No. I* is "nothing less than an inoculation offered" to the Spiritists?

Like all the Spiritists, he too, "already endowed with a doctrine based on the affirmation and the control of facts," is doubtless right in refusing to learn the doctrine of the Occultists, as long as he holds to his own belief. But it is another error to say that this doctrine is forced on anyone. For our adversaries should learn once for all, that it is against our rules and regulations to make the Occult Sciences an object of propaganda. Furthermore, we have doctrines therein which have not yet been mentioned in the *Fragments*, and which are as diametrically opposed to the Spiritistic doctrines as they are to those of the Christians and even of the orthodox Hindûs. Although our Society, including many French and Russian Spiritists, English and American Spiritualists and Hindus from the banks of the Ganges, refuses to accept their respective

beliefs, we, the Occultists of the Oriental School, are forced by our very statutes to RESPECT ALL OF THEM; never to discuss them in the presence of Fellows who may hold them; likewise never to criticize anyone's religion in our journals, even that of individuals who have nothing to do with our Society—*unless we are forced to do so by a direct attack on our beliefs*—as in the present case, or by some preposterous act of intolerance. Allowing none the right to attack us with impunity, we never attack anyone, and it would be difficult to find a word against Spiritism in our magazine, however far we may be from accepting its doctrines. As to the accusation that we wish to inoculate others with the doctrines said to be ours, just because one of our *Fragments* has been translated—is as if we were to accuse our friend Mr. Leymarie of conspiring against Occultism because one of his articles on his beliefs should be found translated in the *Revue Spirite* by one of our Occultists! Spiritism is as opposed to our teachings as is Occultism to

those of the late Allan Kardec. That is no reason, however, for us to start lecturing against and ridiculing the latter, making fulminating speeches against the Psychological Society, the Western Spiritists and their predecessors, and extolling Oriental Theosophy and Occultism as the only beliefs fit to exist. Let those who do not accept our beliefs leave them alone and hold to their own. Since we never criticize their doctrines, and they have never been offered ours, why should they criticize them? Replying to Madame S. Rosen, we say**:** "You are deceiving yourself, dear Madame." Theosophy (Occultism would be more correct) in dividing the human being into entities called**:** *Animal intelligence*, *higher intelligence*, *Spirit*, etc., does not assert, nor even imply "the disintegration and consequently the destruction of the *conscious*, *individual Ego*." On the contrary, Occultism protects it from every kind of profanation, from the sacrilegious outrage of making it bear the heavy burden of absurdities, lies and impostures, of the goblins and larvae which have been adorned with that divine name, that does not belong to them nor does it suit

them in many cases. Do the Spiritists wish us to believe that all their "Spirits" are Angels of Light, that they always show themselves true and honest, that they have never lied or deceived anyone? Really! We Occultists say that in our estimation it is a horrible blasphemy to give these impermanent beings the holy name of "Spirit," and *Soul*! Why should we not give to everything its proper name? Where is the chaos and the destruction of the "conscious *ego*" in that most necessary division? Can one doubt that the intelligence and the soul are two different things; that the first can be destroyed by just a blow on the head with a hammer without the soul feeling it at all? The aggregations which the Spiritists call memory, intelligence, etc., are only the transitory attributes of the fifth principle, which itself is also temporary. To render the *conscious ego* eternal, in short to assure its immortality, it is absolutely necessary that it be transferred (not in its terrestrial entirety, but in the essence of its spirituality) to the 6th and 7th Principles, to the monad, in fact. We appeal to the philosophy of the whole world to inform us if we can accept, while remaining within the bounds of rigid logic, the absolute immortality of the divine soul, while firmly believing that the five principles which clothe it during its earthly existences, continue with the divine essence attached to it like barnacles to the sides of a ship ! What are these principles or "Entities"?

1st Principle**:** the physical body which decomposes and disappears.

2nd Principle**:** LIFE or rather the vital ray which animates us and which is borrowed from the inexhaustible reservoir of the Universal Life. 3rd Principle**:** the astral body, the *double* or *doppelgänger*, the shadow of, or emanation from, the physical body, which disappears when the latter ceases to exist. Every living being has one, even the beasts; and it is called illusory because it has no material consistence, properly speaking, and cannot last. "Illusory!" exclaims Mr. Rosen. "Then it does not exist at all. How, in that case, can it vanish at death?" Does not a shadow

Collected Writings VOLUME V

July 15, 1883

exist as long as it is there—and does it not vanish with the cause that produced it? 4th Principle**:** the will which directs Principles 1 and 2. 5th Principle**:** the *human* or animal intelligence, or the instinct of the brute. 6th Principle**:** the spiritual or divine soul, and the 7th Principle**:** the SPIRIT. The last is what the Christians call *Logos*, and we—our personal God. We know no other; because *the absolute* and the *One*—that is the All—*Parabrahm*, is an impersonal principle beyond all human speculation.

To Mr. de Waroquier, who asks from whom we have received our facts, and who says**:** "As throughout the earth there is only one and the same kind of communicating beings [how does he know?] these can be nothing but the périsprit-remains of the deceased persons, and their shells, etc.," we would reply**:** you are deceiving yourself, you who never read *The Theosophist* and do not know the whole truth about us. We have received our doctrines from those who do not need, in order to explore and learn the mysteries of the Universe, to avail themselves of either the disincarnate spirits or their "shells," and what an enormous advantage that is! The Spiritists, on the other hand, who, like the blind, have to employ the eyes of others to cognize objects too far away to be touched, are only able to learn *what those* "*spirits*" *are willing to tell them*. The more fortunate among them, having had to trust to somnambulists *who are not able to guide at will their temporarily liberated souls*, cannot always receive correct impressions because their soul (the fifth principle) *is itself guided by the magnetizer*, *whose preconceived and often fixed ideas dominate the subject and make him speak* in the direction in which they tend more or less themselves, while the adepts do not suffer from these unavoidable limitations. For them, the evidence is not second-hand, nor *post-mortem*, but really the evidence of their own faculties, purified and prepared through long years to receive it correctly and without any foreign influence that would make them deviate from the straight road. For thousands

of years, one initiate after another, one great hierophant succeeded by other hierophants, has explored and re-explored the invisible Universe, the worlds of the interplanetary regions, during long periods when his conscious soul, united to the spiritual soul and to the ALL, free and almost omnipotent, left his body. It is not only the initiates belonging to the

"Great Brotherhood of the Himâlayas," who give us these doctrines; it is not only the Buddhist Arhats who teach them, but they are found in the secret writings of *Śaˆkarâchârya*, of Gautama Buddha, of Zoroaster, as well as in those of the Rishis.

The mysteries of life as well as of death, of the visible and invisible worlds, have been fathomed and observed by initiated adepts in all epochs and in all nations. They have studied these during the solemn moments of union of their divine monad with the universal Spirit, and they have recorded their experiences. Thus by comparing and checking the *observations* of one with those of another, and finding none of the contradictions so frequently noticed in the dicta, or *communications* of the *mediums*, but on the contrary, having been able to ascertain that the visions of adepts who lived 10,000 years ago are invariably corroborated and verified by those of modern adepts, to whom the writings of the former never do become known until later—the truth has been established. A definite science, based on personal observation and experience, corroborated by continuous demonstrations, containing irrefutable proofs, for those who study it, has thus been established. I venture to believe that this science is just as good as that which relies on the accounts of one or even of several somnambulists.

We cannot, therefore, refrain from smiling when we see Mr. Rosen pointing out to us the truism "that the physical body is not entirely composed of solid matter," and that it "contains a large proportion of gases and liquids. The Oriental Gentlemen who would give us instruction, ought to consult the physiologists," he tells us. I am really afraid that the European physiologists may find it necessary

52

before long to consult the Oriental Gentlemen—of the year 8,000 before the vulgar era. He who wrote the sentence that has been quoted from the *Fragment* knew as well as any other physiologist that the human body contains as much gas and liquid as it does solid matter, and even more so. But the Occultists recognize but *One* Element which they divide into seven parts, which include the five exoteric elements and the two esoteric ones of the ancients. As to that Element, they call it, indifferently, matter or spirit, claiming that as matter is infinite and indestructible and Spirit likewise, and as there cannot exist in the infinite Universe two *omnipresent* Eternal elements, any more than two Indestructibles or Infinites can exist—hence Matter and Spirit must be one. "All is Spirit and all is Matter," they say**:** *Purusha Prakśiti* are inseparable and the one cannot exist without the other. So it is not the Oriental Gentlemen who have forgotten to consult the physiologists, but rather Mr. Rosen who has forgotten to consult the Occultists upon their method of expression; rather, in order not to displease the modern scientific gentlemen, let us say that the liquid, gaseous and solid states are the three qualities or conditions of matter, which amounts to the same thing. If we add to these three the radiant matter of Mr. Crookes we shall have four—three other states of matter being held in the keeping of Occultists until the Gentlemen of the Academy discover them for themselves. Matter, then, is but a state of Spirit, and *vice-versa*.

Now, for the lecture of Mr. T. . . ., "Fellow of the Theosophical Society of Paris." Of all the lecturers at the famous meetings of the 6th and 21st of March, he it is who gives his brothers of Oriental Theosophy the hardest knocks. Entrenched behind his Hieratic Code of Gôtomô or "*divine Institutes*," the divine science which has revealed to him all the secrets of past, present, and future Theosophy, Mr. T. . . . speaks of the Theosophy of our Society— which he continually confuses with *Occultism*—as being

"in brief, a doctrine without proof, without authority and without prestige in its origin," and to render it still more odious in the eyes of the Spiritists, he *asserts* that**:**

1st. "The Theosophists proclaim the belief in *the immortality* of *the conscious Ego* absolutely false."

2nd. They say "that the *spiritual ego* . . . disappears without carrying with it one single particle of the individual consciousness, and proceeds to fall back into the region of primeval cosmic matter."

3rd. "The Theosophists wrongly appeal to the authority of ancient Hindu Sanskrit documents from which the origin of that doctrine can hardly be traced."

4th. "The doctrine of the Theosophists [*Occultists*, if you please] which insists on calling itself *divine Science* but which is only the teaching of a particular kind of Occultism with curious ideas . . . resting on no serious foundation, a style which affects to be magisterial . . . in short a great profession of assertions, *nothing but assertions*, *always and everywhere assertions* . . . a doctrine which has annihilation as an end can have nothing but emptiness for a foundation."

5th. "The assertions of the Theosophists not being supported by serious argument, by demonstration, or by proof . . . as is the customary procedure in scientific matters . . . *so much the worse for a doctrine which sets out to pass off fantasies as realities*."

Pray take note of the sentences we have italicized. They are extremely important, and the first and second *affirmations* of Mr. T. . . . having already been proved *false* and baseless, are considered by us as . . . *Fragment No. I*, which is said to incriminate us, appeared in *The Theosophist*, in October, 1881. Two months later (*The Theosophist*, Vol. III, January, 1882) the incomplete and vague expressions were explained by Subba Row, a Brâhmana of the highest class and a distinguished occultist. Several other occultists sent refutations explaining the phrases of the *Fragment*, as we have done in the preceding pages.

In *The Theosophist* of August of the same year, pp. 288-89, in the article "*Isis Unveiled* and *The Theosophist* on Reincarnation" by the Editor of the magazine your humble servant—in the classification of the groups of human principles, it is said:

GROUP I.	SPIRIT.
7. *Âtman*—"Pure Spirit." 6. *Buddhi*—"Spiritual Soul or Intelligence."	*Spiritual Monad* or "Individuality"—and its *vehicle*. Eternal and indestructible.

So much for ANNIHILATION!*

Now, the Spiritists generally, who, not being able to read English, are dependent upon Mr. T. . . ., who does read it, to give them a just idea of our Theosophical doctrines, are requested to judge of the fidelity with which he has explained them. Thus we have no complaint against any other Spiritists but Mr. T. . . ., "Fellow of the Theosophical Society." Has he or has he not read *The Theosophist?* That is the principal question. If he has read it, he must know that our teachings were perverted by him, which does not speak in his favor; if he has not read it or if he was not sure of his facts, even after having read it, the conclusion is still less to his advantage. Repeating his own words, we say: these assertions would have to be supported by demonstration, by proof. "Who is being deceived now?" he asks his audience. "No one, sir—at least on the side of Oriental Theosophists," we reply, "on the Spiritistic side, it is only you who have been deceived, and, consequently, though without intending it, you have deceived others."

But we are not only accused of *preaching annihilation*, but we are charged with teaching a pseudo-Theosophy,

* See *The Theosophist*, Vol. III, March, 1882, page 151, first column, a note by a *chela*, disciple, of the Initiates, "D.M.", who says: "There can be no annihilation for the 'Spiritual Ego—as an INDIVIDUALITY'—though often as a PERSONALITY." (*i.e.* for the fifth Principle)

a collection of incongruous things: Spiritualism, mysticism, science, nihilism, astrology, magic, divination, etc. *Our* Theosophy with "its unwholesome and unclean concept of *Elementaries* and *Elementals*," is a hybrid doctrine originating with the Chaldeans, which, having persisted throughout the darkness of the Middle Ages, is once again in the land of its birth, *making dupes of us*.

How does Mr. T. . . . know all this? Ah! here we have his GRAND EVIDENCE! Evidence so irrefutable, that it is on the ground of *history* that the Spiritists are invited to follow him, and to be regaled by the *historical* origin of his brand of Theosophy, his divine science. Let us listen with confidence and thoughtful consideration to our learned *brother Theosophist*!

This is what he says. Attention, ladies and gentlemen! "Toward the end of the TRETA YOUGO [yuga, if you please] the third [!!] age, *according to Hindu chronology* [?] there lived in India . . . Gôtomô. As the *sacred books of India declare* [?], Gôtomô was descended from a line of sages which goes back to Vedic times and *reckons among its direct descendants* the celebrated Gôtomô Śâkyamuni, the Buddha, who has often been wrongly confused with him. Among the works which this personage of the TRETA YOUGO left to posterity, the two most remarkable ones are the NYÂYAS, which is a treatise on logic, [and] the Hieratic Code . . . divine science which *represents the synthesis of human knowledge*, a collection of all the truths amassed during a long series of ages by the *contemplative sages* (Moharshy) . . ."

Enough! These few lines are sufficient to prove to any elementary Sanskrit student that Mr. T. . . . knows nothing about the Yugas (written "yougo" by him) nor does he understand the meaning of the Sanskrit terms. I appeal to the whole army of great European Sanskritists and to the best modern Brâhmana *pandits* in India.

Modestly enough, he abstains from "supplying the exact number of ages which separate us from the Treta yougo," but he does not hesitate to challenge "the smiles of

the officially learned scholars" (and the laughter of the *Brâhmanas*—astronomers and scholars indeed!) and courageously places "the age called Treta yougo . . . 28,000 years before our vulgar era." "Thus," he tells us, "we are WELL INFORMED regarding the origin of *genuine Theosophy*, the real Theosophy of life, of comfort, of happiness, the *scientific Theosophy of Gôtomô*, outside of which there is only *Pseudo-Theosophy*. . . ."

While going entirely against official science, and the calculations according to the zodiac (mathematically precise calculations if ever there were any) of the Brâhmanas, past, present and future; against those of Manu and of *Gautama Rishi* himself, the latter, according to him, being the *author of the Nyâya*, Mr. T. . . . does not hesitate to declare himself ready to prove "*by the method of proceedings employed in parallel cases by science*" that everything he tells us now is—history!

Indeed ! We declare ourselves also ready to knock over this fine edifice, this house of cards, with one blow, and we maintain that his Hieratic Code is an apocryphal manuscript. Mr. T. . . . assures us that the age of *Tretâ yuga* goes back 28,000 years! We tell him that according to all the calculations of the Vedic period and of the sacred books of the Brâhmanas, not excluding a single one, the age of the *Tretâ yuga*, that is to say the period elapsed between our vulgar era and the *Tretâ yuga* (the second age, if you please, "according to the Hindû chronology," and not the third), is just 867,000 years; which is only a trifle of 839,000 years more than his 28,000 years, a little error, a *lapsus linguae* or a *lapsus calami* (we do not know which) of Mr. T.'s, but repeated rather too frequently however to be simply a mistake. We shall presently sustain this point by some figures. Truly, *Gautama Buddha*, the "direct descendant of Gôtomô of the Treta yougo," by that reckoning must have a genealogical tree reaching from here to the moon. Only the former

never was the descendant, direct or indirect, of the Rishi "Gôtomô" nor of Gautama, the well known author of the *Nyâya*. That has been fully

proved to us by the Brâhmanas of that philosophical school, and to all those who know something of the history of the *Rishis* and of Buddhism, first, because Gautama Rishi was a Brâhmana, contemporary with Râma, while Buddha (Gautama Śâkyamuni) was a Kshatriya (warrior caste), and the Gautama of the *Nyâya* is far more modern than the other; and, second, because Gautama-Rishi was a *Sûryavanśa*, of "the Solar Race," and Gautama Buddha, a *Chandra* or *Induvanśa*, of the "Lunar Race."*

In order to prove what we put forward about the *Yugas*, we give here the two calculations, the one that is adopted by the Northern Brâhmanas and which is exoteric, and that of the Southern Brâhmanas which has hitherto been an esoteric calculation, and whose key is in the hands of the initiates. There are no others. Both are correct, because the totals are in agreement. The first can be found in *Isis Unveiled*, Vol. I, p. 32.

The ages are divided in the following manner**:**

1st Age—Krita or Satya Yuga, lasting	1,728,000 years
2nd Age—Tretâ Yuga, lasting	1,296,000 years
3rd Age—Dvâpara Yuga, lasting	864,000 years
4th Age—Kali Yuga, which began 3,000 years before the Christian era and will last	432,000 years
Total	4,320,000 years

(See "Astronomical Essay," founded on this calculation, in the *Asiatic Researches*; its accuracy is proved by comparison with the zodiacs.)

The other—esoteric—according to the division of the Southern Brâhmanas**:**

* The *Vanśâvali* or genealogies of the Races—*Sûrya* and *Chandra* two distinct races into which the ancient Hindûs were divided—the *Brâhmanas* and the *Kshatriyas* are generally traced to them—the first from Ikshvâku to Râma, and the second from the first Buddha to Krishna (see the *Vanśâvali* of the Râjput princes, the house of Oodeypore) Krishna belonged to the Lunar Race.

1st Age—Krita or Satya yuga	4 X 432,000=1,728,000 yrs.
2nd Age—Tretâ Yuga	3 X 432,000=1,296,000 yrs.
3rd Age—Dvâpara Yuga	2 X 432,000= 864,000 yrs.
4th Age—Kali Yuga	1 X 432,000= 432,000 yrs.
Total	4,320,000 yrs.

From these numbers we observe that the number 432,000 serves as the basis of the calculation, since it must be multiplied by 1, 2, 3 and 4, respectively, to obtain the duration of the Kali, Dvâpara, Tretâ and Krita or Satya Yugas; hence we see that the period of Dvâpara is double that of Kali yuga, and that the period of Tretâ is three times that of Kali yuga. Now the present Kali Yuga (the age in which we are) having begun on the 18th of February 3,102 years before the Christian era, at midnight, on the meridian of Ujjainî at the death of Krishna, the figures, which are undesirable witnesses against *assertions*, convince us that Mr. T. . . . talks about the Yugas like a blind man about colors. If his “Gôtomô” had lived during the *Tretâ yuga*, even in the year 1,296,000 of that age, his Hieratic Code would then be just 868,985 years old because that is the figure we obtain by adding to his 864,000 years the 3,102 before our era and the 1,883 of our present era. And yet Mr. T. . . . says he is ready to prove his 28,000 years by scientific procedures! Certainly that is a highly respectable age for his Theosophy, “the real . . . the *scientific* Theosophy.”*

Krita yuga is another name (or term) for *Satya yuga*. The Brâhmanical books generally show the mythological bull, by which they represent *Dharma* or the esoteric religion, as standing firmly on its *four* feet in Satya Yuga, on *three* feet only in Tretâ Yuga, on *two* in Dvâpara Yuga and on *one* foot only in Kali Yuga (therefore tottering and on the point of falling).

---

* See the *Laws of Manu* (1, 64, 73) and the latest book of Monier-Williams, *Indian Wisdom*, pp. 188 and 229; Sir W. Jones, Colebrooke, etc.

Collected Writings VOLUME V

July 15, 1883

SATYA OR KRITA YUGA IS THEN THE PERFECT SQUARE. Can Mr. T. . . . tell us the meaning of this? Till then, we shall continue to maintain that his 28,000 years (since his "Gôtomô" lived) are only fiction.

The name of Gautama Rishi, occultist of Vedic times, is mentioned in the *Upanishads*. As to Gautama of the *Nyâyas*, who is the one mentioned by Mr. T. . . ., he lived much later than Kapila (of the *Sâmkhya*), who himself was contemporary with and a little later than Gautama Buddha, since the system of our great Master Śâkyamuni is discussed by Kapila whose teachings are ridiculed by the author of the *Nyâyas*. Ergo, having shown Mr T.'s error and also his imperfect knowledge of Sanskrit, he who criticizes us so vigorously (apparently deceived by the phonetic sound of *Tretâ* which he must have taken for "trois," and of *Dvâpara* which has a certain resemblance to "deux") has imagined that his "TRETA YOUGO" represents "the third age," and this, to be sure, according to the Hindû Chronology. With his ignorance established regarding the point in question, how is it possible to believe the rest? Let him hasten to produce his *proof* "according to the procedures employed by science"! If his "Hieratic Code" is some ancient apocryphal manuscript one or two hundred years old, extant at a time when no one in Europe had any idea even of the chronological calculations of the Brâhmanas, then it would not astonish us at all to learn that this is the marvelous manuscript from which Mr. T. . . has drawn his historical, chronological and theosophical data. Indeed, we are now "well informed regarding the origin of genuine *Theosophy*"! As to the "*Homeric laughter*" which he may rightly expect from European Orientalists, it has been even more uncontrollable and genuine among our Brâhmanical Śâstrîs* to whom we submitted a translation of the lecture of our "Fellow of the Theosophical Society of Paris."

* A *Śâstri* is one who gives a life-long study to the *Śâstras*, the sacred books of the Brâhmanas, an enormous literature.

Moreover, the history of the Rishis who left philosophical and religious writings—we

refer to the "six great Philosophical Schools" of the Brâhmanas—is too well known for anyone to construct a romance from any hiatus in it. Jaimini, the author of *Mîmânsâ*; Bâdarâyana, of the *Vedânta*, Gautama of the *Nyâya*; Kanâda, of the *Vaiśeshika*, which is the complement of the *Nyâya*; Kapila, of the *Sâmkhya*, and Patañjali, of the *Yoga*, are perhaps among the best known historically. What they have bequeathed to posterity, and what they could never have written, are both well known. Thus to attribute to Gautama, whose writings consist of only one work *on logic*, a work from which every allusion to occult and theosophical matters is eliminated; to attribute to that strict logician, we say, a "Hieratic Code," is indeed to rely too confidently on the ignorance of the Spiritists in all that relates to Sanskrit literature. The choice is indeed unfortunate. Had he presented us Patañjali or Śamkarâchârya, in short one of the older mystics, as the author of that unknown book, we would have taken the trouble to verify the claim. It is equivalent to being asked to believe that Baron d'Holbach, author of *Le Système de la Nature*, and the greatest atheist of his time, had bequeathed us a *Dogme et Rituel de la Haute Magie* under the pseudonym of Éliphas Lévi. Really, Mr. T. . . ., *we* are in India and we have among our Fellows the most renowned Sanskritists, as well as the greatest scholars of Indian literature in the world.

We will not tarry over trifles such as, for example, the free translation which he offers us of the compound word *Maharshi* which Mr. T. . . . translates as "contemplative sages" and writes *Moharshy*—which is not even phonetically correct. *Mahâ* means "great" in the moral sense, and *Rishi*, literally translated, means "bard," singer, and also *walker* or *guide*, one who leads others; the word *Rishi* being a derivative from *Riś* (those who march ahead), since the latter were always at the head of their clans. The Vedic Gautama was an occultist, that is to say a

Brâhmana, as of course all the Rishis were; but while many of the others left great poems, philosophies, and books treating of Brahman and of Yoga Vidyâ (secret science), he has left only one *code*, not *hieratic* at all but *civil*, which is less poetical perhaps but more true. Yâjñavalkya (*Dharma-Śâstra*, I,3-5) mentioned it as the eighteenth in merit of the twenty codes enumerated by him, of which the first is that of Manu and the last that of Vasish˜ha. The author of the *Parâśara Code* said (in Stenzler's Sanskrit Preface, where he cites Yâjñavalkya)**:** "The laws of the various yugas differ among themselves." The books of the laws of Manu belong to the Krita Yuga, those of Gautama to the Tretâ, those of Śankha and Likhita to the Dvâpara and those of Parâśara to the Kali-yuga. The code of Gautama's *Dharma-śâstra* is known, and, with some variations, is but a repetition of the other codes of which forty-seven were written, each by a different author, but of which only twenty remain. Finally, those who left writings on the *Vidyâ*, *Secret science* or knowledge of the universal soul, are also known, and the name of Gautama is not found among them. As soon as Mr. T. . . .'s claims about his hieratic code reached us in India, we questioned in vain the most learned Brâhmanas, the most celebrated

Yoga-Śâstrîs, those who know by heart all the literature of the initiates from Vedic times to the present day, and had from each and all, verbally or by letter, denials that can all be summed up in these words**:** "No, Gautama Rishi wrote nothing but his *Dharma-śâstra*, a civil and criminal code, and Gautama Rishi is not the Gautama of the *Nyâyas*. Their systems contradict each other; the first puts the efficacy of everything pertaining to this life and to the next in the *Vedas*, while the *Nyâyas* only recognize the omnipotence of ADRISHTA (the invisible principle), 'Paramâtman' or supreme soul, and of 'Jîvâtman' (the 7th principle), *the eternal atom*; and only mentions the *Vedas* to avoid being called atheistical (*nâstika*)."

Despairing for Mr. T. . . .'s cause, we addressed ourselves to the great "Śamkarâchârya." He is the Pope of India, a hierarchy which spiritually reigns by succession from the first Śamkarâchârya of the Vedânta, one of the greatest initiated adepts among the Brâhmanas. Here is the letter received by T. Subba Row, from Mysore. Let us remember that the former is an initiated adept, the only man in India who now possesses the key to all the Brâhmanical mysteries and has spiritual authority from Cape Comorin to the Himâlayas and whose library is the accumulation of long centuries. Moreover, he is recognized, even by the English, as the greatest authority on the value of archaic manuscripts. Here is what he says**:** "If the manuscript [the 'Hieratic Code' in question] is written in *Senzar Brahmabhâshya* [secret sacerdotal language], it can only be read or understood by initiated Brâhmanas, who have already received the revelation of *Atharvan* and *Angiras* [the last and supreme initiation]. Now, none of these manuscripts, not even a copy, can possibly be in the possession of a *Mlechchha* [impure foreigner] because to begin with, the list of the books [codes] was carved on the column of the *Âśrama* [a sacred place, a temple] at the time when the Great and Holy ACHÂRYA, 'Master' [in this case, Śamkarâchârya of the Vedânta himself, who founded the hierarchy, and built and lived in that temple of Mysore] traced the names thereof with his own hand, and they are all still there; and again, because in that list the name of Gautama Rishi is not found. *That Rishi never wrote anything on* BRAHMA VIDYÂ (Occult science). Gautama— the *Aksha-pâda* [having *eyes in his feet*, cognomen of the author of the *Nyâya*] was neither of the caste nor of the blood of Gautama Rishi, and a whole Yuga [the Dvâpara yuga of 864,000 years] separates them. If the above-mentioned *Sûtra* which is in France [Mr. T. . . .'s 'code'] treats of and encourages *intercourse* with the *pitris* [the deceased ancestors, *spirits*] and if it be an authentic copy of one of the existing *Sûtras*, the original must be merely

one of the *Sûtras* of the *Sâma-Veda** treating of Pitris [*Manu*, IV, 124] *whose sound alone is impure* [*aśuchi*] because of its association and communication with the *Piśâchas* [the 'Elementaries' that Mr. T. . . . attributes to the Middle Ages]; for, as Kullûka [a great Commentator and historian] proves, the *Sâma-Veda* is only impure *because* of those *ślokas* [verses] which treat of intercourse with the dead, and contain ritual for the repetition of *aśaucha* and of *Savam aśaucham* [necromancy and rites concerning the bodies of the dead, whether physical or astral, which are considered *most polluting*]."

The following therefore is what is fully established. The two Gautamas are entirely different personages, and *hieratic* manuscripts which treat of evocations of the dead are and have been from time immemorial (see the *Laws of Manu*, IV, 23, etc.) considered of a degrading, polluting and sacrilegious nature. We have only to read this sentence in Mr. T. . . .'s Lecture**:** "the reality of our communications with the *spirits of the ancestors*, taught by the 'divine Science' of Gôtomô . . ." to know what to think of his Hieratic Code. If the evidence provided by the Brâhmanas as well as by the European Sanskritists, and the authority on hieratic codes in general, and Occultism and Theosophy in particular, of a scholar and an initiate such as His Holiness Śri Śamkarâchârya, are of no value and are rejected by Mr. T . . ., let him substitute his own authority in place of that of Śamkarâchârya and of Manu, and let the Spiritists accept it. It will be all the same to us; but in order to discredit Oriental Theosophy he should not invent apocryphal Codes, for, with the exception of himself and some credulous Spiritists, the rest of the world will laugh at them and will not accept them any more than we do.

Henceforth the respective doctrines of our two

* The *Sâma-Veda is* far inferior to the *Rig* and to the *Yajur*-V*eda*. The *Rig* treats of the Gods, the *Yajur* of religious rites, and the *Sâma-Veda* [of] *Pitris* (Spirits) and is consequently greatly discredited.

Theosophies will have to be judged by their intrinsic value, and by judges of recognized impartiality.

Neither sectarians, nor partisans ought to have a voice in this subject; because, carried away by enthusiasm for their respective causes and preconceived notions, neither the one nor the other, are in a condition to judge rationally of things contrary to their beliefs. Mr. T. . . . *promises* proofs by means of the methods employed by science; as for us—we give them! And if we are obliged to support what we now assert or deny, by means of quotations from the books composing the sacred literature of the Brâhmanas and the Buddhists as well as the written evidence by witnesses who are recognized in India as authorities on the subject—we are quite ready to do so. Can Mr. T . . . "possessor of authentic documents," do as much? If so, let him make haste! In the name of all our Oriental Occultists, as in the name of truth, we propose that he settle this dispute in the

pages of the *Bulletin*. Does our antagonist maintain that the only *true* Theosophy, the *divine science*, is that which he believes he has discovered in a hieratic (unknown) code? We maintain that there is only one Theosophy—that of the Rishis, of the Magi and of the Buddhist Hierophants, and that we receive it from its very source.

Let him bring his proof, we will bring ours.

H. P. BLAVATSKY.

Corresponding Secretary of The Theosophical Society founded in New York; in the name of the Branch Society or group of Indian Occultists of that Society.

Madras, Adyar (Headquarters) May 23, 1883.

[In the August, 1883, issue of the *Bulletin*, Mr. Tremeschini published a brief answer to the above, entitled "Un Mot de Réponse à la Réplique des Occultistes," preliminary to a more detailed reply. There appeared also a brief letter from Sophie Rosen, Vice-President of the Société d'Études Psychologiques" in Paris. These are pasted in H. P. B.'s *Scrapbook* XI (17).

In the September, October, and November, 1883, issues of the *Bulletin*, three consecutive installments of Tremeschini's reply were published, under the titles of "Ma Deuxième," "Ma Troisième," and "Ma Quatrième." These articles are to be found in H. P. B.'s *Scrapbook* XI (17).

Mr. Tremeschini's lengthy explanations brought forth a final answer from H. P. Blavatsky, entitled "Ma Dernière," which appears in the next volume of the present series.—*Compiler*.]

Collected Writings VOLUME V

July 15, 1883

"OPPRESSED WIDOWHOOD" IN AMERICA

[*The Philosophic Inquirer*, Madras, July 15, 1883.]

Having read an article signed with the above pseudonym in *The Philosophic Inquirer* of July 1st, in which the hapless condition of the Hindû widow is so sincerely bewailed, the idea struck me that it may not be uninteresting to your readers, the opponents as well as the supporters of child-marriage and widow-marriage, to learn that the sacerdotal caste of India is not a solitary exception in the cruel treatment of those unfortunates whom fate has deprived of their husbands. Those who look upon the re-marriage of their bereaved females with horror, as well as those who may yet be secretly sighing for Suttee, will find worthy sympathizers among the savage and fierce tribe of the Talkotins of Oregon (America). Says Ross Cox in his *Adventures on the Columbia River*:

> The ceremonies attending the dead are very singular, and quite peculiar to this tribe. . . . During the nine days the corpse is laid out the widow of the deceased is obliged to sleep alongside it from sunset to sunrise; and from this custom there is no relaxation, even during the hottest days of summer! [While the ceremony of cremation is being performed, and the doctor (or "medicine man") is trying for the last time his skill upon the corpse, and using useless incantations to bring him back to life, the widow] must lie on the pile; and after the fire is applied to it, she cannot stir until the doctor orders her to be removed; which, however, is never done until her body is completely covered with blisters. After being placed on her legs, she is obliged to pass her hands gently through the flames, and collect some of the liquid fat which issues from the corpse, with which she is permitted [?] to rub her face and body! When the friends of the deceased

> observe the sinews of the legs and arms beginning to contract they compel the unfortunate widow to go again on the pile, and by dint of hard pressing to straighten those members.
>
> If during her husband's lifetime she has been known to have committed any act of infidelity, or omitted administering to him savoury food, or neglected his clothing, etc., she is now made to suffer severely for such lapses of duty by his relations, who frequently fling her on the funeral pile, from which she is dragged by her friends, and thus, between alternate scorching and cooling she is dragged backwards and forwards until she falls into a state of insensibility. [Vol. II, pp. 339-341.]

After which she is saved and allowed to go.

But if the widow was faithful, respectful and a good wife, then:

> After the process of burning the corpse has terminated the widow collects the larger bones, which she rolls up in an envelope of birch bark, and which she is obliged for some years afterwards to carry on her back! She is now considered and treated as a slave [as in India]; all the laborious duties of cooling, collecting fuel, etc., devolve on her. She must obey the orders of all the women, and even of the children belonging to

the village, and the slightest mistake or disobedience subjects her to the infliction of a heavy punishment. . . . The wretched widows, to avoid this complicated cruelty, frequently commit suicide. Should she, however, linger on for three or four gears, the friends of her husband agree to relieve her from her painful mourning. This is a ceremony of much consequence. . . . Invitations are then sent to the inhabitants of the various friendly villages, and when they have all assembled the feast commences, and presents are distributed to each visitor. The object of their meeting is then explained, and the woman is brought forward, still carrying on her back the bones of her late husband, which are now removed, and placed in a carved box, which is nailed or otherwise fastened to a post twelve feet high. Her conduct as a faithful widow is next highly eulogized, and the ceremony of her manumission is completed by one man powdering on her head the down of birds, and another pouring on it the contents of a bladder of oil! She is then at liberty to marry again, or lead a life of single blessedness; but few of them I believe wish to encounter the risk attending a second widowhood. [Vol. II, pp. 341-342.]

Our Brahmans, the descendants of the Rishis and the sons of Aryavarta, once upon a time the cradle as well as the hot-bed of civilization, may perhaps learn a lesson or two from their savage fellow-men of America. (1) The

latter *shave their widow's hair*, only if she has become guilty of unfaithfulness; (2) Having submitted to the penalty of widowhood, and having been made to suffer for a visitation due to the will of a kind God ("the dispenser of life and death," and the protector of the widow, child and the helpless), three or four years after that, she is relieved of her torture by the tribe she belongs to; a party of savages, of brutes who have never heard of civilization. She is permitted to remarry, there being thus a limit assigned to her suffering. This is in itself an improvement upon the everlasting misery of the Hindu widow. But then there are neither "B.A.'s" nor "B.L.'s" among the Oregon Talkotin savages!

Collected Writings VOLUME V

August, 1883

OUR FIFTH YEAR

[*The Theosophist*, Vol. IV, No. 11(47), August, 1883, p. 265.]

Again we have the pleasure of noting the continued prosperity of *The Theosophist*, and the fact that its publication will be continued as heretofore. The experimental stage was passed a few months after the journal was launched, and it now appears to be growing in influence even more decidedly than in circulation. Yet the latter has long been extensive enough to reach regular subscribers in nearly every quarter of the globe; and the contributions which some of these have made to its columns have been alike instructive and interesting. With some of them friendships have also been formed by the founders of the Society which are likely to be lasting. Such is the case usually where the tie is based upon a community of intellectual tastes and moral aspirations. Begun as a convenient channel through which to reach the scattered members of our Society, the journal has become a delight to its founders, and the task of conducting it a labour of love. Its most important feature is that the adept-Mahatmas, until now hidden from the sight of the public, and guarding the fact of their very existence a close secret, have permitted many occult truths to be given out, through Chelas,

in its pages. And as these seeds of thought have here and there found soil for their germination, though for the most part they have fallen on the hard and stony ground of modern "culture" (!), the series of *Fragments of Occult Truth* will be continued and other pregnant ideas thus disseminated. The hidden meaning of the Aryan Shastras being a matter of the highest importance for Hindus and others to learn, such expositions will be from time to time made in the journal. We shall begin this work by expounding, so far as permitted, the esoteric meaning of the text of the *Bhagavad Gita*. One of the first numbers of our Volume V will contain the first chapter, and the commentary be continued monthly until the whole is finished. Some of our readers, especially Hindus, will be doubtless astonished to discover the almost perfect identity between the concealed sense of this immortal epic and the Arhat Tibetan Doctrine, which has been in part expounded in the *Fragments* and other writings. Colonel Olcott will, as heretofore, write in the intervals of leisure allowed him by his arduous official duties; and, at our request, explain the scientific rationale of his seemingly miraculous cures. A new field of scientific discovery has been opened up by the learned Prof. Jaeger, of Stuttgart, in his researches into the nature of

odors and the law of their propagation. This subject involves even the question of a molecular psychology, and its high value was shown by Dr. Leopold Salzer, F. T. S., of Calcutta, in his paper at the first anniversary celebration of the Bengal Theosophical Society, reprinted in our number for July. Should any additional discoveries be made in this field, Dr. Salzer will, with his usual kindness, report them through *The Theosophist*. The masterly expositions of ancient Aryan philosophy, by Mr. T. Subba Row, B. A., B. L., F.T.S., which have attracted wide notice in Europe and America as well as at home, will be continued; and we are promised the favours of many other able scholars.

As there is every likelihood of an eager demand for the forthcoming volume, on the above and various other accounts, it will be but a kindness to remind our present

subscribers and readers that we publish an edition only large enough to meet the demand, and cannot undertake to supply back numbers after the edition has been exhausted. To be sure of a set for the year, then, one must send in his name and money as early as possible. Since the magazine is not published for profit, and the proprietors have hitherto given its whole earnings and much more towards the support of the Theosophical Society, we will not consider ourselves open to the reproach of covetousness, if we beg our subscribers to try to enlarge its circulation. Each can without much trouble send in the name of at least one new subscriber, and so help on a movement which grows by its own inherent vitality, and has never been nursed or stimulated by artificial means. Fellows of the Society are especially bound to do this much, since the *Supplement* published solely for the benefit of our numerous Branches to announce and discuss in it our Society's business—is printed entirely at the expense of the Founders. The circulation of *The Theosophist* is the soil from which every recent branch of the Society has sprung.

The Business Notice of the Manager will be found on our last page.

Collected Writings VOLUME V

August, 1883

D E V A C H A N

WESTERN STRICTURE AND EASTERN VERSION

[*The Theosophist*, Vol. IV, No. 11(47), August, 1883, pp. 266-272.]

(The memorandum that follows emanates from a British Theosophist. It was sent to "Lay Chela," author of *Esoteric Buddhism*, in response to whose desire that the objections should be explained away, the three Replies subjoined have been sent They come from three different sources.—*Editor*, *The Theosophist*.)*

MEMORANDUM

It seems to me that our misunderstanding arises from the use of inconsistent language in these teachings. We constantly hear of the "*dreamers* in Devachan," of the "subjective *isolation*" of this state. And then we are forthwith reproached for regarding it as "less real" than our present condition! Take the case of the association of friends there. What we want to know is whether there is any REAL intercourse of personalities—of 5th principle—there. *No. VI* of *Fragments* in March *Theosophist* and App. C, p. 136, professes to explain this, but leaves it still doubtful. Of course for the disembodied consciousness in Devachan the bodily presence which to us here is the outward and visible sign of intercourse can have no reality. It was surely unnecessary to insist much upon the fact. "Two sympathetic souls," we are told, "both disembodied, will each work out

* [There is evidence to show that these replies were received, as in so many other cases, through the instrumentality of H. P. B. Portions of the text may have been actually written by her. In this connection, Master K. H., in a letter to A. P. Sinnett, received in London about July, 1883, says: "Again and once more, an attempt has been mate to dispel some of that great mist that I find in Mr. Massey's *Devachan*. It will appear as a contribution in the August number of *The Theosophist*, and to that I shall refer Mr. Massey and yourself . . ." (*The Mahatma Letters to A. P. Sinnett*, p. 333)—*Compiler*.]

its own Devachanic sensations, making the other a sharer in its subjective bliss. This will be as real to them, naturally, as though both were yet on this earth." So far so good; the truth and reality of the intercourse seem to be quite unmistakably affirmed, though of course the *mode* of the intercourse is not such as we can at present recognize from

experience. But in the next passage our doubt revives. "Nevertheless, each is dissociated from the other as regards personal or corporeal association."* As regards corporeal, granted, but what as regards *personal*, since it is just the personal, 5th principle, consciousness that survives in Devachan? Here are two disembodied personal consciousness in Devachan. Are they really and truly affected the one by the other so as to constitute a veritable *intercourse*, or is it merely that the one personality *imagines* the presence of the other, as taking that image to be reality, whereas it does not correspond with any fact of which the other personality could take cognizance? I deny that I am "postulating an incongruity" in objecting that such an "intercourse" is *not* real, is "a mere dream," for I *can* conceive a *real* intercourse—conscious on both sides and truly acting and reacting—which does *not* apply "only to the mutual relationship of physical existence."

It is asked ". . . what *actual* companionship could there ever be other than the purely idealistic one as above described, between two *subjective* entities which are not even as material as that ethereal body-shadow—the *Mayavirupa*.?" Now actual companionship implies the mutual action and reaction of consciousness—which need not be by any bodily mediation whatever. *You* must really and truly affect *me*, and I must know that you are in this sense (the most real of all) present with me, and *vice versa*.

---

* If we understand the spirit of the objection at all, it rests simply upon a mistake. The conjunction placed between the words "personal" and "corporeal" is sufficient to show that the term *personal* stands here for "external" or "bodily." Why should it then be taken in the sense of the mental representation of a personality? The "or" makes the two adjectives identical.—*Ed*.

Anything short of that, any subjective consciousness of mine, whereby some representation of you arises in me if not correspondent to, and caused by, some act or thought of yours, is a mere dream, and I am '*cheated by nature*' if I am made to believe what is not the *fact*. What we want to know, and cannot quite make out from these teachings, is whether Devachan is a state corresponding to our waking life here, or to our sleep with dreams? The former we call real and true, the latter fictitious.

The whole doubt arises out of the following statement: "The person whose happiness of the higher sort on earth had been entirely centered in the exercise of the affections" [that is the case with few of us—enough that the affections are an essential element of our higher happiness] "will miss none in Devachan of those whom he or she loved. But at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is, that does not matter. For the person who loved them *they will be there*." And then it is truly pointed out that there is nothing absolutely real in what is objective to us hereall is relative. "As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go into that state." But it will not be denied that there is a real intercourse between personalities here, albeit, by very imperfect and not essentially

real *means*. Your body, and the voice I hear, as well as my body and those organs of sense by which I hear, are mere phenomena, at least as unreal to a spiritual consciousness, as spirits are unperceived and therefore unreal to us. But you and I are not unreal. There *is* real intercourse between us. Through our present defective means, it is true that you are very imperfectly, very partially, *with* me—I only get a symbol of *your* presence. Still it is a perfectly honest symbol as far as it goes, and you are really speaking to me when I hear you. I do not merely seem to myself to hear you, who may be absent or non-existent all the while. But if in Devachan I can realistically imagine the presence the living, communicating presence—of some one who is not there; what security have I that I am truly in

communication with any one who *is* there? *Am* I truly in such communication in any case? Or is each personality perfectly secluded and isolated, merely feigning and dreaming the companions around it, you of me, and I of you, even though we are both really in the same state, and might just as well be really in each other's company? But again, how, for any one who had attained the conception of Devachan in earth life—you and I for instance—would such dreams be *possible*? Why, we should know perfectly well all the time that we were merely dreaming, and then the dream would lose all its apparent reality—and we should in fact be *awake*. I should know that the friend I have left on earth is there still, and that what of him seems to be with me is a mere subjective image of my own. I should know that because I have learned the doctrine of Devachan, and because "the continuity of our speculative ideas is one of the characteristics of Devachan," as you explained to me the other night. (See *Reply II.—Ed.*)

There seems to be one way out of this, and I should like to know if that is the true idea. It may be that for the Devachanee, that which is only future and potential for us here, is actual and present. Say that you are in Devachan, I upon earth. I of course *as* a person upon earth should have only that objective consciousness. But my higher personality, though not yet translated into terms of my objective consciousness, may all this while have a subjective consciousness of its own, that into which I shall come, and with which I shall identify myself in Devachan. And you in Devachan might be *en rapport* with this higher subjective consciousness of mine. You would thus know all that is best in me, all that in me which is in most affinity with your own Devachanic consciousness. Yet it would still be only so much of my 5th principle as is *capable* of elevation into the Devachanic state.

I have of course a great deal more to ask, but will not try your patience with more now.

* * *

30*th April*, 1883.

Collected Writings VOLUME V

August, 1883

THE REAL AND THE UNREAL

REPLY I.

"The perfect consciousness that 'I am Brahma'
Removes the false appearances projected
By Ignorance . . . Know that indeed as Brahma—
Nothing exists but Brahma, when aught else
Appears to be 'tis like the mirage false. . . ."
Atma-bodha (Knowledge of Soul)—by Sankaracharya.

The "misunderstanding" arises from a natural misconception of the sense in which certain terms are made use of rather than from any "inconsistent language" used. The alternative of moving for ever in a vicious circle faces the European student of Occult philosophy, who begins his study before having made himself familiar with the technical mode of thought and peculiarity of expression of its teachers. His first necessity is, to know the esoteric views of the ultimate nature of Spirit, of Matter, Force and Space; the fundamental and axiomatic theories as to the Reality and Unreality, Form and the Formless (*rupa* and *a-rupa*), dream and waking.* Especially should he master—at least approximately—the distinction between the "objective" and the "subjective" in the living man's sensuous perceptions and the same as they appear to the psychic perceptions of a disembodied entity (Devachanee). It will not strengthen his case to put forth the objection that "the mode of the intercourse is not such as we can at present recognize from experience"; in other words, that until one becomes a "Devachanee" one cannot enter into sympathy

---

* The Vedanta philosophy teaches as much as Occult philosophy that our *monad* during its life on earth as a *triad* (7th, 6th, and 5th principles), has, besides the condition of pure intelligence, three conditions; namely, waking, dreaming, and *sushupti*—a state of *dreamless* deep— from the standpoint of terrestrial conceptions; of real, actual soul-life—from the occult standpoint. While man is either *dreamlessly*, profoundly asleep or in a trance state, the *triad* (Spirit, Soul and Mind) enters into perfect union with the Paramatma, the Supreme Universal *Soul*.—*Ed*.

---

with his feelings or perceptions. For, the disembodied individuality being identical in nature with the higher *triad* of the living man, when liberated as the result of *self*-evolution effected by the full development of conscious and trained will, the adept can through this triad learn all that concerns the Devachanee; live for the time being his mental life, feel as he feels, and sharing thoroughly in his supersensuous perceptions, bring back with him on earth the memory of the same, unwarped by *mayavic* deceptions, hence not to be gain-said. This, of course, assuming the existence of such *lusus naturae* as an "adept," which may, perhaps, be conceded by the objectors for the sake of argument. And the further concession must be asked that no comparison shall be made to the adept's detriment between the perceptive powers of his triad, when so freed from the body, and those of the half liberated monad of the entranced somnambule or medium which is having its dazed glimpses into the "celestial arcana." Still less, is it allowable to gauge them by the reveries of an embodied mind, however cultured and metaphysical, which has no data to build upon, save the deductions and inductions which spring from its own normal activity.

However much European students may seem to have outgrown the crude beliefs of their earlier years, yet a special study of Asiatic mental tendencies is indispensable to qualify them to grasp the meaning of Asiatic expressions. In a word, they may have out-grown their hereditary ideas only far enough to qualify them as critics of the same; and not sufficiently to determine what is "inconsistent language" or consistent, of Eastern thinkers. Difference in the resources of language is also a most important factor to keep in mind. This is well illustrated in the alleged reply of an Oriental visiting Europe, when asked to contrast Christianity with Buddhism: "It requires an Index or glossary; for it (Christianity) has not the ideas for our words, nor the words for our ideas." Every attempt to explain the doctrines of Occultism in the meagre terminology of European science and metaphysics to students ignorant of our terms, is likely to result in disastrous

misunderstandings despite good intentions on both sides. Unquestionably, such expressions as "life real in a dream" must appear inconsistent to a dualist who affirms the eternity of the individual soul, its independent existence, as distinct from the Supreme Soul or Paramatma, and maintains the *actuality* of (the personal) God's nature. What more natural than that the Western thinker, whose inferences are drawn from quite a different line of thought, should feel bewilderment when told that the Devachanic life is "reality"—though a dream, while earthly life is but "a flitting dream"—though imagined an actuality. It is certain that Prof. Balfour Stewart—great physicist though he be—would not comprehend the meaning of our Oriental philosophers, since his hypothesis of an unseen universe, with his premises and conclusions, is built upon the emphatic assumption of the actual existence of a personal God, the personal Creator, and personal moral Governor of the Universe. Nor would the Mussulman philosopher with his two eternities—*azl*, that eternity which has no beginning, and *abd*, that other eternity having a

beginning but no end; nor the Christian who makes every man's eternity begin (!) at the moment when the personal God breathes a personal soul into the personal body—comprehend us. Neither of these three representatives of beliefs could, without the greatest difficulty, concur in the perfect reasonableness of the doctrine of Devachanic life.

When the word "subjective" is used in connection with the state of isolation of the Devachanee, it does not stand for the ultimate possible concept of subjectivity, but only for that degree of the same thinkable by the Western *non-Oriental* mind. To the latter everything is subjective without distinction which evades all sensuous perceptions. But the Occultist postulates an ascending scale of subjectivity which grows continually more real as it gets farther and farther from illusionary earthly objectivity: its ultimate, *Reality*—Parabrahm.

But Devachan being "but a dream," we should agree upon a definition of the phenomena of dreams. Has memory anything to do with them? We are told by some

physiologists it has. That the dream-fancies being based upon dormant memory,* are determined and developed in most cases by the functional activity of some internal organ, "the irritation of which awakens into activity that part of the brain with which the organ is in specific sympathy."

To this, bowing reverentially to modern science, the Occultist replies that there are dreams and dreams. That there is a difference between a dream produced by outward physiological causes, and the one which reacts and becomes in its turn the producer of super-sensuous perceptions and feelings. That he divides dreams into the phenomenal and the noumenal, and distinguishes between the two; and that, moreover, the physiologist is entirely unfit to comprehend the ultimate constitution of a disembodied *Ego*—hence the nature of *its* "dreams." This, he does for several reasons, of which one may be particularly noticed: the physiologist rejects *a priori* WILL, the chief and indispensable factor of the inner man. He refuses to recognize it apart from particular acts of volition, and declares that he knows only the latter, viewed by him simply as a reaction or desire of determination of energy outward, after . . . "the complex interworking and combination of ideas in the hemispheral ganglia." Hence the physiologist would have to reject at once the possibility of consciousness—*minus* memory; and the Devachanee having no organs, no sensory ganglia, no "educated" nor even "idiotic centres,"† nor nerve-cells, cannot naturally have that, what the physiologists would regard and define as memory. Unfettered from the *personal* sensations of the *manas*, the devachanic consciousness would certainly have to become universal or *absolute* consciousness, with no past as with no future, the two merging into one eternal PRESENT—but for the trammels of the personal Ego. But even the latter, once severed from its bodily organs, can have no such memory as

* One of the paradoxes of modern physiology seems to be that "the more sure and perfect memory becomes, the more unconscious it becomes." (See *Body and Mind*, by H. Maudsley, M.D.)

† Professor Maudsley's expressions.

defined by Professor Huxley, who fathers it upon the "sensigenous molecules" of the brain—those molecules, which, begotten by sensation, remain behind when it has passed away, and that constitute, we are told, the physical foundation of memory; hence also the foundation of all dreams. What can these molecules have to do with the ethereal atoms that act in the spiritual consciousness of the monad, during its bliss wholly based and depending upon the degree of its connection with only the *essence* of the personal *Ego*!

What may then be the nature of the Devachanic dream—we are asked—and how does the occultist define the dream of the still embodied man? To Western science a dream is a series of thoughts, of connected acts or rather "states," which are *only imagined to be real*. The uninitiated metaphysician, on the other hand, describes it in his exoteric way, as the passage of sense from darkness into light—the awakening of spiritual consciousness. But the occultist, who knows that the spiritual sense pertaining to the *immutable* can never sleep or even be dormant *per se*, and is always in the "Light" of reality, says that during the state of sleep, *Manas* (the seat of the physical and personal intelligence) becomes able—its containing vehicle *Kama*, the WILL, being allowed the full freedom of its conscious action owing to *volition* being rendered passive, and unconscious by the temporary inactivity of the sensory centres—to perceive that reality in the subjective world which was hidden from it in waking hours. That reality does not become less real, because upon awakening the "sensigenous molecules," and "uneducated centres" throw and toss in the *mayavic* light of actual life the recollection and even the remembrance of it into confusion. But the participation of the *manas* in the Devachanic bliss, does not add to, but on the contrary takes away from, the reality that would fall to the lot of the monad were it altogether free from its presence. Its bliss is an outcome of *Sakkayaditthi*, the delusion or "heresy of individuality," which heresy, together with the *attavadic* chain of causes, is necessary for the monad's future birth. It is all this that leads the

occultist to regard the association or "intercourse" between two disembodied entities in the Devachan—however *more real than life* it may be as an illusion, and from his standpoint still "a dream," and so to speak of it; while that which his critics would fain call—however regretfully—dreams—"the interludes which fancy makes"—is in the knowledge of the former simply glimpses of the Reality.

Let us take an instance: a son loses a much beloved father. In his dreams he may see and converse with him, and for the time it lasts feel as happy and unconscious of his death

as though the father had never left this earth. This upon awakening, he will regard with sorrow as a mere dream that could not last. Is he right to so regard it? The occultist says that he is wrong. He is simply ignorant of the fact that his spirit being of the same essence and nature as that of his father,—as all spirits are—and the inherent property of mutual attraction and assimilation being in their special case strengthened by the paternal and filial love of their personal *Egos*—that they have, in fact, *never separated from each other*, death itself being powerless to sever psychic association there, where pure spiritual love links the two. The "dream" was in this instance *the reality*; the latter a *maya*, a false appearance due to *avidya* (false notions). Thus it becomes more correct and proper to call the son's ignorance during his waking hours a "dream" and "a delusion," than to so characterize the *real* intercourse. For what has happened? A Spiritualist would say: "the spirit of the father *descended* upon earth to hold communion with his son's spirit, during the quiet hours of sleep." The Occultist replies: "Not so; neither the father's *spirit* descended, nor has the son's triad ascended (strictly and correctly speaking)." The centre of Devachanic activity cannot be localized: it is again *avidya*. Monads during that time even when connected with their five finite *Kosas* (sheaths or principles) know neither space nor time, but are diffused throughout the former, are omnipresent and ubiquitous. *Manas* in its higher aspect is *dravya*—an eternal "substance" as well as the *Buddhi*, the spiritual soul—when this aspect is

developed; and united with the Soul *Manas* becomes spiritual *self*-consciousness, which is a *Vikara* (a production) of its original "producer" *Buddhi*.* Unless made utterly unfit, by its having become hopelessly mixed with, and linked to, its lower *Tanmatras*, to become one with Buddhi, it is inseparable from it. Thus the higher human triad, drawn by its affinity to those triads it loved most, with *Manas* in its highest aspect of self-consciousness—(which is entirely disconnected with, and has no need as a channel of the internal organ of physical sense called *antah-karana*)†—helping, it is ever associated with, and enjoys the presence of all those it loves—in death, as much as it did in life. The intercourse is *real and genuine*.

The critic doubts whether such an intercourse can be called a "veritable one." He wants to know whether the two disembodied entities are "really and truly affected the one by the other"; or, "is it merely that the one personality *imagines* the presence of the other," such intercourse corresponding with no fact "of which the other personality [either embodied or disembodied] could take cognizance"; and while doubting, he denies that he is "'postulating an incongruity in objecting that such an 'intercourse' is *not* real, is a 'mere dream,' " for he says, he "*can* conceive a *real* intercourse conscious on both sides and truly acting and reacting—which does *not* apply 'only to the mutual relationship of physical existence.' " If he really *can*, then where is the difficulty complained of? The real meaning attached by the occultist to such words as dream, reality, and unreality, having been explained, what further trouble is there to comprehend this specific tenet? The critic may

* It is only when *Ego* becomes *Ego-ism* deluded into a notion of independent existence as the producer in its turn of the five *Tanmâtras* that Manas is considered *Maha-bhutic* and finite in the sense of being connected with *Ahancara*, the *personal* "I-creating" faculty. Hence *Manas* is both eternal and non-eternal: eternal in its atomic nature (*paramanu rupa*); finite (or *kârya-rupa*) when linked as a duad—with *kama* (*Volition*), a lower production.—*Ed*.

† *Antah-karana* is the path of communication between soul and body, entirely disconnected with the former: existing with, belonging to, and dying with the body.—*Ed*.

also be asked, how he can conceive of a real conscious intercourse on both sides, unless he understands the peculiar, and—to him as yet unknown—intellectual reaction and inter-relation between the two. [This sympathetic reaction is no fanciful hypothesis but a scientific fact known and taught at initiations, though unknown to modern science and but hazily perceived by some metaphysicians—spiritualists.]† Or is it that, alternatively, he anthropomorphises Spirit—in the spiritualistic mistaken sense? Our critic has just told us that "the *mode* of the intercourse is not such as we [he] can at present recognize from experience." What kind of intercourse is it then that he *can* conceive of?

† It is demonstrated to Occultists by the fact that two adepts separated by hundreds of miles, leaving their bodies at their respective habitations *and their astral bodies* (the lower *manas* and volition, *kama*) to watch over them, can still meet at some distant place and hold converse and even perceive and sense each other for hours *as though* they were both *personally* and bodily together, whereas, even their lower *mayavi-rupas* are absent.—*Ed*.

Collected Writings VOLUME V

August, 1883

DREAM LIFE

REPLY II.

The Appendix referred to in the *Fragment No. VI*, in *The Theosophist* for March, is in no way inconsistent. When properly understood in the light of our doctrines, App. C (p. 136) gives what it professes to explain and leaves nothing doubtful, while the *Fragment* itself has perhaps a few expressions that may be misleading: though exclusively so to those who have not paid sufficient attention to that which preceded. For instance: "Love, the creative force, has placed their [the associates'] living image before the personal soul which craves for their presence, and that image will never fly away." It is incorrect to use the term "personal soul" in connection with the monad. "The *personal* or animal soul" is, as already said, the 5th principle, and cannot be in Devachan, the highest state

permitted to it on earth being *samadhi*. It is only its *essence* that has followed the monad into Devachan, to serve it there as its ground-tone, or as the background against which its future dream-life and developments will move; its entity, or the *reliquiae* is the "shell," the dross that remains behind as an elementary to fade away and in time disappear. That which is in Devachan is no more the *persona*—the mask, than the smell of a rose is the flower itself. The rose decays and becomes a pinch of dust: its aroma will never die, and may be recalled and resurrected ages thence. Correctly expressed, the sentence would have to read: " . . . the living image before the *Spiritual* Soul, which being now saturated with the essence of the personality, has thus ceased to be *Arupa* (formless or rather devoid of all substance) for its Devachanic duration, and craves for their presence, etc." The gestation period is over, it has won the day, been reborn as a new out of the old ego, and before it is ushered again into a new *personality*, it will reap the effects of the causes sown in its precedent birth in one of the Devachanic or Avitchian states, as the case may be, though the latter are found wide apart. *Avaśyam eva bhoktavyam kritam karma śubhâśubham*.* The Devachanic condition in *all its aspects* is no doubt similar to a dreamy state *when considered from the standpoint of our present objective consciousness when we are in our waking condition*. Nevertheless, it is as real to the Devachanee himself as our waking state is to us. Therefore, when it is asked "Whether Devachan is a state corresponding to our waking life here or to our sleep with dreams,"—the answer given is that it is not similar to either of these conditions; but it is similar to the *dreamy condition*

of a man who has no waking state at all, if such a being can be supposed to exist. A monad in Devachan has *but one state of consciousness*, and the contrast between a waking state and a dreamy state is never presented to it so long as it is in that condition. Another objection urged is, that if a Devachanee were to think of an object

* The fruit of the tree of action, whether good or bad, must unavoidably be eaten.

or person as if the object or person were present before him when they are not so (when judged from the common *ideas* of objective perception) then the Devachanee is "cheated by nature." If such is really the case, he is indeed always "cheated by nature"; and the suggestion contained in the foregoing letter as to the possible mode of communication between a Devachanee and one living on earth will not save him from delusion. Leaving aside for a moment the nature of a Devachanee's communication with another monad either in or out of Devachan, let the nature of his ideas be examined so far as they are connected with objects; and then the truth of the above mentioned statement will be easily perceived. Suppose, for instance, Galileo in Devachan, subjectively engaged in his favourite intellectual pursuit. It is natural to suppose that his telescope often comes within the range of his Devachanic consciousness, and that the Devachanee subjectively directs it toward some planet. It is quite clear that according to the general ideas of objectivity, Galileo has no telescope before him, and it cannot be contended that his train of ideas in any way actually affects the telescope which he left behind him in this world. If the objector's reasoning is correct, Galileo is "being cheated by nature," and the suggestion above referred to will in no way help him in this case.

Thus, the inference that it is neither correct nor philosophical to speak of a Devachanee as being "cheated by nature" becomes once more unavoidable. Such words as cheating, delusion, reality are always relative. It is only by contrast that a particular state of consciousness can be called real or illusionary; and these words cease to have any significance whatever, when the said state of consciousness cannot be compared with any other state. Supposing one is justified in looking upon Devachanic experience as delusion from his present standpoint as a human being living on this earth, what then? We fail to see how any one means to make use of this inference. Of course from the foregoing remarks the reader is not to suppose that a Devachanee's consciousness can never affect or influence

the state of consciousness of another monad either in or out of Devachan. Whether such is the case or not, the reality or the unreality of Devachanic experience, so far as a Devachanee is concerned, does not depend upon any such communicative influence.

In some cases it is evident that the state of consciousness of one monad whether in Devachan or yet on earth, may blend with, as it were, and influence the ideation of another monad also in Devachan. Such will be the case where there is strong, affectionate sympathy between the two *egos* arising from participation in the same higher feelings or emotions, or from similar intellectual pursuits or spiritual aspirations. Just as the thoughts of a mesmerizer standing at a distance are communicated to his subject by the emanation of a current of magnetic energy attracted readily towards the subject, the train of ideas of a Devachanee are communicated by a current of magnetic or electric force attracted towards another Devachanee by reason of the strong sympathy existing between the two monads, especially when the said ideas relate to things which are subjectively associated with the Devachanee in question. It is not to be inferred, however, that in other cases when there is no such action or reaction, a Devachanee becomes conscious of the fact that his subjective experience is a mere delusion, for it is not so. It was already shown that the question of reality or unreality does not depend upon any such communication or transmission of intellectual energy.

We are asked, "if some of these (the Devachanee loved) are not themselves fit for Devachan, how then?" We answer: "Even in the case of a man still living on earth, or even of one suffering in Avitchi, the ideation of a monad in Devachan may still affect his monad if there is strong sympathy between the two as indicated above.* Yet the Devachanee will remain ignorant of the mental suffering of the other."

The reader is reminded in this connection that neither Devachan nor Avitchi is a locality, but a *state* which affects directly the being in it and all others only by *reaction*.—*Ed*.

If this generous provision of nature that never punishes the innocent outside this our world of delusion, be still called "a cheating of nature," and objected to, on the ground that it is not an "honest symbol" of the other personality's presence, then the most reasonable course would be to leave the occult doctrines and Devachan alone. The noble truths, the grandest goal in soul-life, will remain for ever a closed book to such minds. Devachan instead of appearing what it is—a blissful rest, a heavenly oasis during the laborious journey of the Monad toward a higher evolution, will indeed present itself as the culmination, the very essence of death itself. One has to sense intuitionally its logical necessity; to perceive in it, untaught and unguided, the outcome and perpetuation of that strictest justice absolutely consonant with the harmony of the universal law, if one would not lose time over its deep significance. We do not mean it in any unkind spirit, yet with such an opposition to the very exposition (since no one is pressed for its acceptance) of our doctrine by some Western minds, we feel bound to remind our opponents that they have

the freedom of choice. Among the later great world philosophies there are two,—the more modern the outgrowth of the older,—whose "after states" are clearly and plainly defined, and the acceptance of either of which, moreover, would be welcomed: one—by millions of spiritualists, the other—by the most respectable portion of humanity, viz., civilized Western society. Nothing equivocal, or like cheating of nature in the latter: her Devachanees, the faithful and the true, are plainly and charitably promised the ineffable rapture of seeing during an eternity the tortures of the damned in the depths of Gehenna. We are, and do feel willing to give out some of our *facts*. Only occult philosophy and Buddhism having both failed as yet to produce a Tertullian to strike for us the key-note of an orthodox hell,* we cannot undertake

———————

* Reference is probably made here to the soul-inspiring monologue that is found in Tertullian's *De Spectaculis*, Chapter xxx. Falling into a wild ecstasy of joy over the bare prospect of seeing some day all the philosophers "who have persecuted the name of Christ burn in a most

———————

to furnish fictions to suit every taste and fancy.

There is no such place of torture for the innocent, no such state in which under the plea of reward and a necessity for "honest symbols," the guileless should be made witness to, or even aware of, the sufferings of those they loved. Were it otherwise, the active bliss of the Dhyan Chohans themselves would turn into a shoreless ocean of gall at such a sight. And He who *willed*—"Let all the sins and evils flowing from the corruption of *Kaliyuga*, this degenerate age of ours fall upon me, but let the world be redeemed"—would have so willed in vain, and might have given preference to the awes of the visible to those of the invisible world. To suppose that a "Soul" escaping from this evil-girdled planet where the innocent weep while the wicked rejoice, should have a like fate in store for it even within the peaceful haven of Devachan, would be the most maddening, the [most] dreadful thought of all! But we say, it is *not* so. The bliss of a Devachanee is complete, and nature secures it even at the risk of being accused of *cheating* by the pessimists of this world unable to distinguish between *Vastu*—the one reality and *Vishaya*—the "mayas" of our senses. It is fetching rather too far the presumption that our *objective* and *subjective* shall be the true standards for the realities and unrealities of the rest of the universe; that *our* criterion of truth and honesty is to stand as the only universal land-mark of the same. Had we to proceed upon such principles, we would have to accuse nature of

———————

cruel fire in hell. . . ." this saintly Patristic character, a Father of the Christian Church, exclaims: "Oh, what shall be the magnitude of that scene. How I shall laugh! How I shall rejoice! How I shall triumph!" etc.—*Ed*.

[It is not known from what particular translation of Tertullian's work H.P.B. quotes. However, in T. R. Glover's translation of the original Latin text (See *Loeb Classical Library*, Edited by T. E. Page, etc., London, Wm. Heinemann, Ltd.; New York, G. P. Putnam's Sons, 1931), the following passage is to be found: ". . . How vast the spectacle that day, and how wide! What sight shall wake my wonder, what my laughter, my joy and exultation? as I see all those kings. . . . And the magistrates who persecuted the name of

Jesus. . . .” In the above-mentioned edition, the English text is printed side by side with the original Latin.—*Compiler*.]

cheating incessantly not only her human but also her animal offspring. Who, of our objectors, when treating of facts of natural history and the phenomena of vision and colour, would ever hazard the remark that because ants are utterly unable to see and distinguish colours as human beings do (the red, for instance, having no existence for them), therefore, are they also “cheated by nature”? Neither *personality* nor *objectivity* as known to us, have any being in the composition of a monad; and could, by any miracle, any living human creature come within the range of the Devachanic vision, it would be as little perceived by the Devachanee as the elementals that throng the air around us are perceived with our natural eyes.

One more error of the critic. He seems to be labouring under the impression that if one has some conception of Devachanic state of subjective consciousness while in this life, he will know that such experience is illusionary when he is actually there; and then Devachanic beatitudes will have lost all their reality so far as he is concerned. There is no reason to apprehend any such catastrophe. It is not very difficult to perceive the fallacy that underlies this argument. Suppose, for instance, A, now living at Lahore, knows that his friend B is at Calcutta. He dreams that they are both at Bombay engaged in various transactions. Does he know *at the time he is dreaming* that the whole dream is illusionary? How can the consciousness that his friend is really at Calcutta, which is only realized when he is in his waking condition, help him in ascertaining the delusive nature of his dream *when he is actually dreaming*? Even after experiencing dreams several times during his life and knowing that dreams are generally illusionary, A will not know that he is dreaming when he is actually in that condition.

Similarly, a man may experience the devachanic condition while yet alive, and call it delusion, if he pleases, when he comes back to his ordinary state of objective consciousness and compares it to the said condition. Nevertheless, he will not know that it is a dream either when he

experiences it a second time (for the time being) while still living, or when he dies and goes to Devachan.

The above is sufficient to cover the case were even the state under discussion indeed "a dream" in the sense our opponents hold it in. But it is neither a "dream" nor in any way "cheating." It may be so from the standpoint of Johnson's dictionary; from that of *fact* independent of all human definition, and the standpoint of him who knows something of the laws that govern the worlds invisible, the intercourse between the monads is real, mutual, and as *actual* in the world of subjectivity, as it is in this our world of deceptive reality. It is the old story of Zöllner's man from the two-dimensional region disputing the reality of the phenomena taking place in the three-dimensional world.

Collected Writings VOLUME V

August, 1883

THE VARIOUS STATES OF DEVACHAN

REPLY III.

The foremost question that presents itself to the mind of the Occultist of Asiatic birth, upon seeing the multifarious difficulties which beset the European students of Esotericism, as regards Devachan: how to account for their weird fancies with regard to the after states! It is natural for one to measure other persons' intellectual operations by his own; not without an effort can he put himself in his neighbor's place and try to see things from his standpoint. As regards Devachan, for example, nothing would apparently be clearer than the esoteric doctrine, incompletely as it may have been expressed by "Lay Chela"; yet it is evidently not comprehended, and the fact must be ascribed, I think, rather to the habitual differences in our respective ways of looking at things than to the mechanical defects in the vehicle of expression. It would be very hard for an Asiatic Occultist to even conjure up such a fancy as that of Swedenborg, who makes the angels our *post-mortem* inquisitors, ' obliged to estimate a soul's accumulated

merits and demerits by physical inspection of its body, beginning at the tips of the fingers and toes and tracing thence to centres! Equally baffling would be the attempt to bring ourselves to the point of seriously tracing a denizen of the American Summer-Land of Spirits through the nurseries, debating clubs, and legislative assemblies of that optimistic Arcadian Eden. A warp of anthropomorphism seems to run through the entire woof of European metaphysics. The heavy hand of a *personal* deity and his personal ministers seems to compress the brain of almost every Western thinker. If the influence does not show itself in one form, it does in another. Is it a question about God? A metaphysical slide is inserted, and the stereopticon flashes before us a picture of a gold-paved, pearly-doored New Jerusalem, with its Durbar Hall, peacock throne, Maharajah, Dewans, courtiers, trumpeters, scribes, and general train. Is the intercourse between disembodied spirits under discussion? The Western constitutional bias of mind can conceive of no such intercourse without some degree of mutual consciousness of an objective presence of the corporeal kind: a sort of psychic chit-chat. I hope I do not wrong our Western correspondents, but it is impossible, for myself at least, to draw any conclusions from the whole tenor of the British Theosophist's memorandum. Vapoury and etherealized as his concept may be, it is yet materialistic at the core. As we would say, the germ-point of

metaphysical evolution is of Biblical derivation: and through its opalescent vapour sparkle the turrets of the New Jerusalem."

There is much fanciful exotericism to be sure, in Asiatic systems. Quite as much and more perhaps than in the Western; and our philosophies have many a harlequin cloak. But we are not concerned now with externals: our critic comes upon metaphysical ground and deals with esotericism. His difficulty is to reconcile "isolation," as he understands it, with "intercourse" as we understand it. Though the monad is not like a seed dropped from a tree, but in its nature is ubiquitous, all-pervading, omnipresent; though in the subjective state time, space and locality are

not factors in its experiences; though, in short, all mundane conditions are reversed; and the now thinkable becomes the then unthinkable and *vice-versa*—yet the London friend goes on to reason as though all this were not so. . . .

Now, Buddhistically speaking, there are states and states and degrees upon degrees in Devachan, in all of which, notwithstanding the (to us) objective isolation of the principal hero, he is surrounded by a host of actors in conjunction with whom he had during his last earth-life created and worked out the causes of those effects that are produced first on the field of *Devachanic* or *Avitchean* subjectivity, then used to strengthen the Karma to follow on the objective (?) plane of the subsequent rebirth. Earth-life, is so to say, the *Prologue* of the drama (or we should, perhaps, call it *mystery*), that is enacted in the *rupa* and *arupa* lokas. Now were we to say that nature, with every due regard to personality and the laws of objectivity as understood in exotericism, "constitutes a veritable intercourse" between the devachanic heroes and actors; and, instead of *dissociating* the monads not only as regards "personal or corporeal" but even *astral* "association" establishes "actual companionship" between them, as on the earth-plane, we might, perhaps, avoid the strange accusation of "nature cheating" in Devachan. On the other hand, after thus pandering to emotional objections, we could hardly help placing our European Chelas in a far more inextricable dilemma. They would be made to face a problem of personal *post-mortem* ubiquity, throwing that of the Western deity far into the background of illogical absurdity. Suppose for one moment a Devachanic father, twice wedded, and loving both his wives as he does his children, while the step-mother loves neither his progeny nor *their* mother, the coolest indifference if not actual aversion reigning between the two. "Actual companionship," and "real *personal* intercourse" (the latter applied even to their astral bodies) implies here bliss for the father and irritation for the two wives and children, all equally worthy of Devachanic bliss. Now imagine again the real

mother attracting by her intense love the children within her devachanic state, and thus depriving the father of *his* legitimate share of bliss. It has been said before, that the devachanic mind is capable only of the highest spiritual ideation; that neither objects of the grosser senses nor anything provocative of displeasure could even be apprehended by it—for otherwise, Devachan would be merging into *Avitchi*, and the feeling of unalloyed bliss destroyed for ever. How can nature reconcile in the above case the problem without either sacrificing her duty to our terrestrial sense of *objectivity* and *reality*, or, without compromising her status before *our* criterion of truth and honest dealing? On one hand, the children would have to double and treble themselves *ad infinitum*—as they too may have disembodied, devachanic objects of spiritual attachment clamouring elsewhere for their presence—which process of ubiquity would hardly be consistent with our notions of personal, actual presence, at one and the same time and at several different places; or, there would always be somebody, somewhere "cheated by nature." To place the *monads* promiscuously together, like one happy family—would be fatal to truth and fact: each man, however insignificant he may have been on earth, is yet mentally and morally *sui generis* in his own distinct conceptions of bliss and desires, and has, therefore, a right to, and an absolute necessity for, a specific, personal, "isolated" devachan.

The speculations of the Western mind have hitherto scarcely ever depicted any higher future life than that of the *Kama* and *Rupa lokas*, or the lower, intra-terrestrial "spirit-worlds." In Appendix D many states and spheres are hinted at. According even to exoteric Buddhistic philosophy disincarnate beings are divided into three classes of—(1) *Kamawâchara*, or those who are still under the dominion of the passions in *Kamaloka*; (*2*) *Rupawâchara*, or those who have progressed to a higher stage, but still retain vestiges of their old form in *Rupa loka*; and (3) *Arupawâchara*, or those who are become formless entities in the *Arupa lokas* of the highest Devachan. All depends on the degree of the monad's spirituality and aspirations.

The astral body of the 4th principle—called *Kama*, because inseparable from *Kama loka*,—is always within the attraction of terrestrial magnetism; and the monad has to work itself free of the still finer yet equally potent attractions of its *Manas* before it ever reaches in its series of Devachanic states, the upper-*Arupa* regions. Therefore, there are various degrees of Devachanees. In those of the *Arupa lokas* the entities are as *subjective* and truly "not even as material as that ethereal body-shadow—the Mayavi-rupa." And yet even there, we affirm there is still "actual companionship." But only very few reach there skipping the lower degrees. There are those Devachanees, men of the highest moral calibre and goodness when on earth, who, owing to their sympathy *for old intellectual researches and especially for unfinished mental work*, are for centuries in the Rupa-lokas in a strict Devachanic isolation—literally so, since men and loved relatives have all vanished out of sight before this intense and purely spiritual passion for intellectual pursuit. For an

example of the study-bound (pardon the new word for the sake of its expressiveness) condition, take the mental state of the dying Berzelius, whose last thought was one of despair that his work should be interrupted by death. This is *Tanha* (Hindu *Trishna*) or an unsatisfied yearning which must exhaust itself before the entity can move on to the purely *a-rupa* condition. A provision is made for every case, and in each case it is created by the dying man's last, uppermost desire. The scholar who had mainly lived under the influence of *manas*, and for the pleasure of developing his highest physical intelligence, kept absorbed in the mysteries of the material universe, will still be magnetically held by his mental attractions to scholars and their work, influencing and being influenced by them *subjectively*—(though in a manner quite different from that known in séance-rooms and by mediums), until the energy exhausts itself and *Buddhi* becomes the only regnant influence. The same rule applies to all the activities, whether of passion or sentiment, which entangle the travelling monad (the Individuality) in the relationships of any given birth. The

discarnate must consecutively mount each rung of the ladder of being upward from the earthly subjective to the *absolutely* subjective. And when this limited Nirvanic state of Devachan is attained, the entity enjoys it and its vivid though spiritual realities until that phase of Karma is satisfied and the physical attraction to the next earth-life asserts itself. In Devachan, therefore, the entity is affected by and reciprocally affects the psychic state of any other entity whose relationship is so close with it as to survive, as was above remarked, the purgatorial evolution of the lower post-mortem spheres. Their intercourse will be sensed spiritually, and still, so far as any relationship until now postulated by Western thinkers goes, each will be "dissociated from the other." If the questioner can formulate to himself the condition of the monad as pure spirit, the most subjective entity conceivable, without form, color, or weight, even so great as an atom; an entity whose recollections of the last personality (or earth-birth) are derived from the late union of the *Manas* with the lower five principles—he may then find himself able to answer his own interrogatory. According to Esoteric Doctrine this evolution is not viewed as the extinguishment of individual consciousness but its infinite expansion. The entity is not obliterated, but united with the universal entity, and its consciousness becomes able not merely to recall the scenes of one of its earth-evolved Personalities, but of each of the entire series around the Kalpa, and then those of every other Personality. In short from being finite it becomes infinite consciousness. But this comes only at the end of all the births at the great day of the absolute Resurrection. Yet, as the monad moves on from birth to birth and passes its lower and Devachanic spheres after each fresh earthly existence, the mutual ties created in each birth must weaken and at last grow inert, before it can be reborn. The record of those relationships imperishably endures in the Akasa, and they can always be reviewed when, in any birth, the being evolves his latent spiritual powers to the "fourth stage of Dhyana": but their hold upon the being gradually relaxes. This is accomplished in each

inter-natal Devachan; and when the personal links—magnetic or psychic, as one may prefer to call them—binding the Devachanee to other entities of the next previous life, whether relatives, friends, or family, are worn out, he is free to move on in his cyclic path. Were this obliteration of personal ties not a fact, each being would be travelling around the Kalpa entangled in the meshes of his past relationships with his myriad fathers, mothers, sisters, brothers, wives, &c., &c., of his numberless births: a jumble, indeed! It was the ignorant delusion of the geocentric hypothesis which begot all the exoteric theologies, with their absurd dogmas. So, likewise, it is the ignorant theory of monogenesis, or but one earth life for each being, which makes it so hard for European metaphysicians to read the riddle of our existence and comprehend the difference between the monad's individuality, and its physical appearance in a series of earth-lives as so many different, totally distinct personalities. Europe knows much about atomic weights and chemical symbols, but has little idea of Devachan.

Collected Writings VOLUME V

August, 1883

THE ESSENTIALS OF RELIGION

(*An answer by* Babu Raj Narain Bose)

[*The Theosophist*, Vol. IV, No. 11(47), August, 1883, pp. 274-275.]

I have read your able, wise and discriminating remarks on my article in the *Tattwabodhini Patrika*, the "Essential Religion," in the June Number of *The Theosophist* with the greatest attention. The great liberality of tone which marks those strictures does you much credit. I am sorry, however, that I cannot agree with you in all the opinions broached in your article. You have expressed yourself, in the same, as hostile to religious proselytization and conversion. Every man, who has a regard for the sanctity of truth must fed it his *duty* to propagate that which he considers to be true.* This holds good in religion as in all other branches of knowledge. It would show disregard for truth and would be a dereliction of *duty* if we do not propagate what we consider to be true and confine it to ourselves. You are of opinion that religion does not require to be propagated, it is a mere matter of emotion and human weal or woe does not depend upon it. Granting that it is a mere matter of emotion, does not emotion influence human conduct and thereby human weals or woes? Religion should therefore be propagated, but the propagation

---

* And since few of us have identical beliefs, and every religionist of whatever faith is firmly impressed with the truth and superiority of his own creed, with no regard whatsoever for the truths possibly contained in that of his brother,—the result is, that sectarianism is kept ever alive, with no chance in it for mutual toleration—least of all, feelings of Brotherhood. There are many atheists in our Society, as deeply impressed with the correctness of their negations as our esteemed correspondent is with that of his affirmations. Would our atheists be welcome, or likely to be listened to, in the Brahmo Mandirs? Then why claim for one what is refused to the other? There never was a time yet, when a Brahmo preacher could not have had the chance to discourse before the Theosophical Society, upon Theism, nor ever one when the like courtesy has been given to Col. Olcott, or any other Theosophist speaker. For years, we lived near the Prarthana Samaj in Bombay, but its platform was ever closed for, and refused to us, even when asked for.—*Ed*.

---

should be made by means of argument and gentle persuasion, not using the least compulsion. Do not you, Theosophists, propagate your opinions which are of a semi-religious character and try to convert others to

your views? Do you not "impose your own personal views," to use your own words, upon people who do not believe occultism to be true and who disbelieve in the existence of spirit and a future world?* The opinion that God is impersonal is, I understand, your personal opinion and not that of the general body of Theosophists Do you not try to impose this personal conviction of yours on others although it has little connection with Theosophy, or else why do you return to the subject again and again in the columns of *The Theosophist*?† Propagandism and conversion you cannot avoid, but it must no doubt be made by gentle means. You say that religious propagandism carried in any way leads to bloody wars and fiery persecutions, but do not differences of opinion in matters of politics and science also lead sometimes to fiery persecution ? There is need of tolerance in politics and science as in religion. Among persecutions in the province of science may be mentioned that of Homeopaths by Allopaths. What I meant to say in my article on "Essential Religion"

---

* We can assure our correspondent that we do nothing of the kind. When challenged to give out our views, we do so, adding every time that they are our own *personal* views; and as such—since we do not believe ourselves infallible—are not to be taken as final truths. Instead of preaching our own religion, we implore everyone to first study his own and remain in it, whatever it is. Besides which, theosophy is compatible with every religion, the world over. There were thaumaturgists in every creed, and mysticism has as much room in idolatrous as in monotheistic systems. Theosophy is the culmination and the practical demonstration of the *truths* underlying every creed. It requires but sincerity and a firm will in the application to the Essentials of any of them—whether they be Theism or Adwaitism or even Atheism. Theosophy is simply the informing life of creed and of every religion and goes to prove their *raison d'être*, instead of their negation.—*Ed*.

† Denial of a *personal* god is no personal belief of ours, but that of all our Buddhist, Adwaitee, Jain and Freethinking members. We defend our position and welcome all others to do the same.—*Ed*.

H. P. BLAVATSKY IN HER FORTIES
Reproduced from *Incidents in the Life of Madame Blavatsky,*
by A. P. Sinnett. 2nd ed. London: Theos. Publ. Society, 1913.

WILLIAM HENRY TERRY
Reproduced from *How Theosophy Came to Australia and New Zealand,*
by Mary K. Neff. Sydney: Australian Section, Theosophical Society, 1943.
(*See page 11 of the present volume*)

is that we should be tolerant of all forms of religious faith, but at the same time propagate our own individual views by means of argument and gentle persuasion. This certainly will not lead to bloody wars and fiery persecutions. If, after trying to convert others by such means, we fail, we should not be sorry. The Sanskrit proverb is "if a man exerts and does not succeed, where is the blame?"

You say in one place in your article: "With the exception of those above-mentioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbors' opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature." Is religion a mere matter of emotion ? You believe in the existence of an Eternal and All-pervading Principle, and you certainly consider its existence as a scientific truth. But science extends a little further. It includes the knowledge of that Principle as a Spirit, or in other words an Intelligent Being, and not only that but as a Perfect Spirit. I refer the reader to my views on this subject in my little treatise *The Science of Religion*. I can adduce the same sort of proof for the existence of a Perfect Spirit as you can do for that of an Eternal Principle.*

You are of opinion that religion does not influence the moral conduct of mankind. A few individual atheistic philosophers, such as Hume and Huxley, may not require belief in a God and future state to influence their moral conduct, but the mass of mankind does. Consider, for instance, the frightful mischief done to Society by the prevalence of Atheism at the time of the French Revolution, and which will no doubt be done by such prevalence among Nihilists, Socialists,

---

* A "Perfect Spirit" is an abstraction, a *non*-being, and can have no *gunas* or attributes which alone make up the entity. Science has no "knowledge," we beg leave to state, of an "intelligent Being," a "Spirit"—not modern science at any rate. And the science of metaphysics rejects entirely the possibility of the Infinite having any conscious relation whatsoever with the finite. Moreover "Perfect Spirit" and "Eternal Principle" are synonyms and identical, and if both our esteemed correspondent and we are adducing proofs—one for the *Existence* (implying consciousness) and the other—for the *Presence* (implying unconsciousness or *absolute* consciousness, which is the same thing) it becomes

a question between us to be decided by other and unbiased persons as to which of us is right and which wrong.—*Ed*.

et hoc genus omne, in future, if those revolutionary classes ever gain predominance.*

You maintain that the doctrine of *Karma* has a greater influence on human conduct than the doctrine of propitiation of God by repentance, but is the effect of *Karma* eternal? You certainly would not say so. You see then both of us agree in the opinion that punishment does not last for ever. What objection then can there be to believing that repentance is expiation for sin?† Granting for the sake of argument that God does not exist and depending only on nature, we see that when pain is short-lived in the universe, some provision must have been made by beneficent nature for the expiation of sin and the placing of man in a position in the future state leading to spiritual improvement and progress. I do not believe in the usual cant of the day of nature, "red with tooth and claw." Even if there were no God, there is clearly discernible a beneficent purpose running through the whole system of nature.‡

* It will be a sufficient answer to draw our friend's attention to the revelation contained in the statistical tables given in the article "Suggestive Comparisons" in *The Theosophist* for June, 1883, page 217. They show that so far from an "irreligious belief," *i.e.*, free-thinking Agnosticism or Atheism being provocative of crime, the criminal offenses chargeable to this class were immeasurably less than those of the rough-going Orthodox Christians and Theists. It appears that of crimes to the 100,000 of population, 2,500 were of Catholics, 1,400 of Church of England members, 150 of Dissenters, and 5 of Infidels. *And*, to bring the thing nearer home, the recent census of Bombay shows that while among 408,680 Hindus, *idolaters* and *pantheists*, there were 18,950 criminals; there were 2,343 crimes committed among the 34,724 Christians and theists *or* 6.74 *per cent of the whole criminal offenses*—a much greater percentage than is shown by the class of pantheists and idolaters.—*Ed*.

† None whatever. But where is the necessity?—*Ed*.

‡ A pleasant expression, but highly optimistic. It is equivalent to affirming that although the moral law in nature may be offended, yet punishment is not logically inevitable. Penitence may take the place of expiation, and prayer restore the equilibrium of nature. The repentant

I believe in the strong power of will, mesmerism and *yoga* powers as testified to by such authenticated cases as Runjeet Sing's Yogi and the Sunderban Yogi, and am an advocate of the cultivation of ancient Sanskrit learning. I am not therefore unfriendly to Theosophy, but I have a word of humble advice to offer to the disinterested leaders of the Theosophical movement, for whom I entertain every feeling of respect. The

more they keep Theosophy and Theology distinct from each other, and the less they mix up their personal opinions on the subject of religion with their legitimate province, Theosophy, the better. I think it would be better for the cause of Theosophy if they do not discourse of their "godless Buddhism," as they love to call it, before a nation so pre-eminently religious as the Hindus a nation of devoted lovers of *Bhagavan* or God, Adwaitism so often appealed to by yourself in questions of Theology being but Philosophy and not religion. There is a difference between philosophy and religion. Such discussion augurs ill for the ultimate success of Theosophy in this country. I am at a loss to understand why the leaders of the Theosophical movement preach Agnosticism and express deep sympathy with Atheism, and, in the same breath, deprecate the prevalence of atheism, scepticism and materialism in this country. This appears quite mysterious to my humble self. I am perfectly disposed to tolerate Atheism, that is, abstain from persecuting Atheists in any shape whatever, since every man has a right to his own opinions, but there is a difference between toleration of Atheism and deep sympathy with it.

DEOGARH, E. I. Ry.,
14th *June* 1883.

EDITOR'S NOTE.—Buddhism and Adwaitism—are as much religions as any theistic system. A "religion" does not necessarily imply the doctrine of a personal God or any kind of God in it. Religion, as every dictionary can show, comes from the Latin word *relegere*, to "bind" or collect together. Thus whether people pursue a common idea with, or without, a deity in it, if they are bound together by the same and one belief in something, that belief is a *religion*. Theology without the vital warmth of Theosophy is a corpse without life, a dry stick without sap. Theosophy blesses the world; Theology is its curse. Our whole endeavor is to test Theology by the theosophical *experimentum crucis*. The affliction of India is, that it lost

---

culprit may go scotfree, but the victim or victims of his crime suffer its consequence without recompense!—*Ed*.

---

theosophy when the persecuted adepts had to fly beyond the mountains. And true religious living can never be again prevalent until their help is invoked to illumine the *Shastras*. Our Brother has had many years' experience of the hopelessness of converting India to even the benign form of theism which his *Adi Brahmo Samaj* teaches. The saintly characters of Ram Mohun Roy, Debendra Nath Tagore, and a few others of his colleagues, have not won the Hindus from their exoteric worship—we think, because neither of them has had the Yogi power to prove *practically* the fact of there being a spiritual side to nature. If we hold so strongly to esoteric Buddhism and Adwaitism, it is exactly because no religion can stand, save on the foundation of philosophy and science. No religion can prove by *practical*, scientific demonstration that there is such a thing as one *personal* God; while the esoteric philosophy, or rather *theosophy* of Gautama Buddha and Sankaracharya *prove* and give means to every man to ascertain the undeniable presence of a living God in man himself,— whether one believes in or calls his divine indweller Avalokiteswara, Buddha,

Brahma, Krishna, Jehovah, Bhagawan, Ahura-mazda, Christ, or by whatever name—there is no such God outside of himself. The former—the one ideal outsider—*can never be demonstrated*—the latter, under whatever appellation, may always be found present if a man does not extinguish within himself the capacity to perceive this Divine presence, and hear the "voice" of that only manifested deity, the murmurings of the Eternal *Vach*, called by the Northern and Chinese Buddhist Avalokiteswara and Kwan-Shai-yin, and by the Christians—*Logos*.

Collected Writings VOLUME V

August, 1883

A HUMAN STORAGE BATTERY

[*The Theosophist*, Vol. IV, No. 11(47), August, 1883, pp. 279-280.]

C. H. Hughes, M.D., Editor of the *Alienist and Neurologist*, gives in the April Number of the periodical the following:

In a recent number of the *Michigan Medical News*, Dr. S. C. Woodman has made the following singular statement. We append thereto Dr. Woodman's letter on the subject in reply to our [Dr. Hughes'] inquiries.

"I have a singular phenomenon in the shape of a young man living here that I have studied with much interest, and I am satisfied that his peculiar power demonstrates that electricity is the nerve force beyond dispute. His name is William Underwood, age 27 years, and his gift is that of generating fire through the medium of his breath, assisted by manipulations with his hands. He will take anybody's handkerchief and hold it to his mouth, rub it vigorously with his hands while breathing on it, and immediately it bursts into flames and burns until consumed. He will strip, and rinse out his mouth thoroughly, wash his hands, and submit to the most rigid examination to preclude the possibility of any humbug, and then by his breath blown upon any paper or cloth envelope *it* in flame. He will, when out gunning and without matches, desirous of a fire, lie down after collecting dry leaves, and by breathing on them start the fire and then coolly take off his wet stockings and dry them. It is impossible to persuade him to do it more than twice a day, and the effort is attended with the most extreme exhaustion. He will sink into a chair after doing it, and on one occasion, after he had a newspaper on fire, as I narrated, I placed my hand on his head and discovered his scalp to be violently twitching, as if under intense excitement. He will do it at any time, no matter where he is, under any circumstances, and I have repeatedly known of his sitting back from the dinner table, taking a swallow of water, and by blowing on his napkin at once set it on fire. He is ignorant, and says that he first discovered his strange power by inhaling and exhaling on a perfumed handkerchief that suddenly burnt while in his hands. It is certainly no humbug, but what is it?"

PAW PAW, MICH., Dec. 20th, 1882.

DEAR SIR:

Yours in regard to Underwood at hand. The article referred to is no joke, but *strictly true*, as can be attested by any resident here, as he has been in the habit and indeed now will do it at any time for a small fee. It is a very singular thing, and in the light of it, although I might not be willing to take as a thesis that electricity is the nerve

force, I would be glad to combat the negative. I am wholly unable to understand it unless, as it now seems to me, he generates from his lungs or stomach gas, and then after filling the handkerchief with it sets the gas on fire by a spark of electricity, and this burns the paper or cloth. Either of the editors of our local papers, the *True Northerner* or *Free Press*, will substantiate all.

Very respectfully,

S. C. WOODMAN.

To C. H. Hughes, M.D.

To the Editor, *The Theosophist*.

The above has been copied by me from the *Scientific American* of April 28th, 1883, page 264, and I forward it with the hope that it will, if published, be of interest to your readers, and if some further explanation is given by you concerning the nature of the phenomenon from an esoteric point of view, it would perhaps become still more interesting and instructive.

W. D. TILDEN, F.T.S.

Editor's Note.—The exhalation of fire from the mouth is one of the stock illusions of the itinerant jugglers of various countries. In their case the dried powder of *Lycopodium* is employed, we believe, and the same substance is used in theatrical performances when it is desired to simulate either fire or lightning flashes. It may be that the American human volcano in question employs some such agent to impose upon his spectators, and we are always bound to exhaust the theories of the possible before venturing upon those of the seemingly impossible. Yet, personal character being a prime factor always, we must take it for granted that Mr. Underwood is above such trickery, since his phenomenon has such respectable endorsement. If then we turn to occult science to seek for an explanation, we will find that there are cases on record of individuals who emit from their persons a luminous vapour or aura, under high states of nervous exaltation. Sometimes it appears as a wild radiance, sometimes as a lambent flame, and in others as an electric or rather odic corruscation.* Rarely it is observed by day, but most frequently by night, and still oftener while the subject is deeply engaged in his devotions. A noted example is that of

* See J. W. Jackson's *Lectures on Mesmerism*, pp. 116-117.

the fasting Peter of Alcantara, a Catholic devotee. The halo, or nimbus which painters depict about the heads and bodies of saints, yogis, gods and goddesses, is familiar to every one, and is a memento of this natural phenomenon. But the light in these instances is of an odic character, and though flaming and flickering like fire, has none of its combustive property. Writers upon sorcery and mediumship have frequently recorded anecdotes of the bursting forth of flames from the doors, windows, chimneys or roofs of buildings without apparent cause, and in fact at times when there was no fire in any part of the house, nor any articles stored within, such as cotton, cotton-waste, greased rags, or other substances liable to spontaneous combustion. These mysterious burnings have been sometimes attended with stone-showers or throwings, equally unaccountable. The Spiritualists affirm that the agents in all these cases have been spirits; but unless they be the fire-elementals or Salamanders of the Rosicrucians, they must be queer "Spirits." Among modern Western mediums, equally with Hindus of the same class, are many who can handle burning coals,

red-hot iron, and molten metal with perfect impunity, and walk through beds of blazing fire unscathed. In America there is a female medium named Mrs. Swydam, who has this gift, and in Europe a late, and the most noted of male mediums, has not only exhibited the feat of handling hot coals without receiving harm, but even laid them upon the heads of non-mediums in the company present or upon newspapers or books, without injury to person or property. The explanation in both classes of cases is that the fire-proof individual is a medium for these fire elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any slight preponderance of one or the other determining the so-called “temperament.”

Collected Writings VOLUME V

August, 1883

104

FUNERAL RITES AMONG SAVAGE RACES

[*The Theosophist*, Vol. IV, No. 11(47), August, 1883, p. 281.]

In your note to the letter on "The Efficacy of Funeral Ceremonies" (see *The Theosophist*, June 1883, p. 221), you remark "that very few among the so-called savage primitive races, had or have any funeral rites or ceremonies."

Allow me to point out that the aborigines of the Chota Nagpur plateau have a very ancient custom of erecting large blocks of unhewn stone in memory of their "departed dead."

These pillars vary in height from 5 to 15 feet.

I append hereto a rough copy of some at a village called Pokuria, 4 miles south of Chaibassa, the highest of which is 8 feet 4 inches above ground. *Vide* Col. Dalton's *Descriptive Ethnology of Bengal*, p. 203.

W. D.

Editor's Note.—We are sorry to be unable to reproduce the sketch of the said pillars. But we would observe to our amiable correspondent, that in saying that "very few among the savage primitive races had or have any funeral ceremonies," we were not thinking of the monoliths, and memorial stones placed on their tombs. The latter cannot be classed with either "rites," or "ceremonies," but belong to the various modes of disposing of the dead, and preserving the memory of the seat where they were buried. They entail none of that extravagant expenditure lavished by the Hindus and Parsees as well as by the Roman Catholics and Greeks upon obsequial ceremonies in which human variety forces them to outvie each other in the eyes of their indifferent neighbours, and to satisfy the lucre of their Brahmans and priests, under the alleged penalty of offending their dead—a superstition worthy of, and pardonable in, savages, but wholly unworthy and as unpardonable in the XIXth century, and among civilized nations.

Collected Writings VOLUME V

August, 1883

THE TEACHINGS OF ALLAN KARDEC

[*The Theosophist*, Vol. IV, No. 11(47), August, 1883, p. 281.]

Would you permit me to ask you kindly to inform me what are the views of the Occultists regarding such works as those of Allan Kardec? What credit may be attached to the positive statements therein contained on such points as the existence of "guardian angels," the power of disembodied spirits to choose their own trials and mode of life on re-incarnation? Who, again, were the intelligences who inspired Kardec's *Spirits' Book* and *Mediums' Book?* The morality of these works is beyond dispute. Who then inspired their author, and how far may their detailed theories regarding the unseen world be trusted?

INQUIRER.

BANGALORE, 9*th June*, 1883.

EDITOR'S NOTE.—The works of Allan Kardec teach a system of ethics which merits the encomiums our correspondent gives it. In this code thousands of young persons are being educated, and beyond doubt they will derive from it great moral strength. Since, however, the doctrines of the Spiritist school are not altogether in harmony with those of Occultists, as regards the condition of man after death and the destiny of his monad, we personally have never been enlisted as a follower of the great French philosophy in question. The morality of a system does not prove its infallibility in respect to its dogmas and other teachings. Who inspired Allan Kardec we cannot tell. In some fundamental respects his doctrines are diametrically opposed to ours. With the Spiritists we believe—let us rather say we know—that man is born more than once as a human being; and this not merely upon this earth but upon seven earths in this planetary chain, to say nothing of any other. But as to the rapidity with which and the circumstances under which these reincarnations occur, our Spiritist friends and ourselves are at variance. And yet despite all differences of opinion, including the very great one about the agency of "departed spirits" in controlling mediums and inspiring books, we have ever been on the

friendliest terms with the Kardecists and had hoped always to remain so. Recent utterances by our friends—hasty, we think, and likely to be recalled upon reflection—have thrown some doubt over the situation: but this is neither here nor there as regards our correspondent's query.

The Occultists do not accept the doctrine of "guardian angels," for reasons heretofore fully explained, in these pages. They do, however, believe most firmly in the personal, *divine* spirit in man, the source of his inspiration and his all-sufficient "angel" and "guardian." Only adepts can choose their reincarnations, and even they are strictly limited in their choice by their responsibility to the inexorable law of Karma. According to his *Karma-phala*, or the aggregate consequences of his actions, is every man's rebirth and final escape, or emancipation, from the necessity for rebirth determined.

Not all of the Spiritists agree with Allan Kardec by any means. The house seems to be greatly divided. We recommend our correspondent to read J. B. Roustaing's *Four Gospels*, translated into English by Miss Anna Blackwell and Mr. Kirby.

Collected Writings VOLUME V

August, 1883

IS FOETICIDE A CRIME?

[*The Theosophist*, Vol. IV, No. 11(47), August, 1883, pp. 282-283.]

The articles in your paper headed "Is Suicide a Crime?" have suggested to my mind to ask another question "Is Foeticide a Crime?" Not that I personally have any serious doubts about the unlawfulness of such an act; but the custom prevails to such an extent in the United States that there are comparatively only few persons who can see any wrong in it. Medicines for this purpose are openly advertised and sold; in "respectable families" the ceremony is regularly performed every year, and the family physician who should presume to refuse to undertake the job, would be peremptorily dismissed, to be replaced by a more accommodating one.

I have conversed with physicians, who have no more conscientious scruples to produce an abortion, than to administer a physic; on the other hand there are certain tracts from orthodox channels published against this practice; but they are mostly so overdrawn in describing

the "fearful consequences," as to lose their power over the ordinary reader by virtue of their absurdity.

It must be confessed that there are certain circumstances under which it might appear that it would be the best thing as well for the child that is to be born as for the community at large, that its coming should be prevented. For instance, in a case where the mother earnestly desires the destruction of the child, her desire will probably influence the formation of the character of the child and render him in his days of maturity a murderer, a jail-bird, or a being for whom it would have been better "if he never had been born."

But if foeticide is justifiable, would it then not be still better to kill the child after it is born, as then there would be no danger to the mother; and if it is justifiable to kill children before or after they are born then the next question arises: "At what age and under what circumstances is murder justifiable?"

As the above is a question of vast importance for thousands of people, I should be thankful to see it treated from the theosophical standpoint.

An "M. D.," F. T. S.

GEORGE TOWN,
COLORADO, U. S. A

Editor's Note.—Theosophy in general answers: "At no age as under no circumstance whatever is a murder justifiable!" and occult Theosophy adds:—"yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish foeticide as an

attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kamaloka*, the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the willful and

108

sinful destruction of life, and interference with the operations of nature, hence—with KARMA—that of the mother and the would-be future human being. The sin is not regarded by the occultists as one of a *religious* character,—for, indeed, there is no more of spirit and soul, for the matter of that, in a foetus or even in a child before it arrives at self-consciousness, than there is in any other small animal,—for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But foeticide is a crime against nature. Of course the sceptic of whatever class will sneer at our notions and call them absurd superstitions and "unscientific twaddle." But we do not write for sceptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

Collected Writings VOLUME V

August, 1883

EDITOR'S NOTE TO "EFFICACY OF FUNERAL CEREMONIES"

[*The Theosophist*, Vol. IV, No. 11(47), August, 1883, p. 286.]

[The writer discusses the subject of Devachan and the dissolution of the personality in the kâma-loka. He is wondering whether any ceremony or rite can protect the personality during its period of disintegration, and make it impenetrable to mediumistic and other evil influences, until it has had time to dissolve. The question is asked as to the maximum number of years during which such ceremony should be performed. To this H.P.B. appends the following note:]

A ceremony to furnish the shell "with an armour" against terrestrial attraction need not be repeated "a number of years" to become efficacious, could it but be performed by a person versed in the knowledge of the Magi of old. One such ceremony on the night of death would suffice. But where is the *Mobed* or priest capable of performing it *now*? It requires a true occultist—and these are not found at every street corner. Hence it becomes useless to add ruin to the *living*, since the *dead* cannot be helped.

Collected Writings VOLUME V

August, 1883

TRANSMIGRATION OF THE LIFE-ATOMS

[*The Theosophist*, *Vol*. IV, No. 11(47), August, 1883, pp. 286-288.]

In your learned note on Mr. Oxley's article, "Hierosophy and Theosophy"* you say that "for 3,000 years at least the 'mummy' notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various *vortices* of being go indeed 'through every variety of organized life forms.' But it is not the soul, the 5th, least of all the 6th, principle, but the *life atoms* of the *jiva*, the 2nd principle. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with [them] two or three thousands of years before. Even in the worst case that of the annihilation of the conscious *personal* principle the monad or individual soul is ever the same as are the atoms of the lower principles which regenerated and renewed in this ever-flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together."

This little passage is a new instalment of occult teaching given to the public, and opens up a vast field for thought. It suggests in the first instance that the exoteric doctrine of the transmigration of the soul through lower forms of existence,—so generally believed in by the Hindus—though incorrect as regards the soul (5th principle), has some basis of truth when referred to the lower principles.

You say in one place that the mummy goes on throwing off invisible atoms which go through every variety of organized life forms, and further on you state that it is the *life-atoms* of the *Jiva*, the 2nd principle, that go through these transmigrations.

According to the 1st "Occult Fragment," the *Jiva* is "a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others."

What then is meant by the *life-atoms*, and their going through endless transmigrations.

The invisible atoms of the mummy would mean the imperceptibly decaying atoms of the physical body, and the *life-atoms* of the Jiva would be quite distinct from the atoms of the mummy. Do your words import that both the invisible atoms of the physical body as well as the atoms of the Jiva after going through various life-forms return again to re-form the physical body, and the Jiva of the entity that has reached the end of its Devachanic state and is ready to be reincarnated again?

---

* *The Theosophist*, Vol. IV, page 2* (July No.).

You teach again that even in the worst case (the annihilation of the Personal Ego) the atoms of the *lower principles* are the same as in the previous birth. Here does the term "lower principles" include the "*Kama rupa*" also, or only the lower triad of body, Jiva, and Lingasarira? It seems the Kama rupa in that particular case can not be included, for in the instance of the annihilation of the personal soul, the Kama rupa would be

in the 8th sphere. Another question also suggests itself.

The 4th principle (Kama rupa) and the *lower* portion of the 5th, which cannot be assimilated by the 6th, wander about as shells and in time disperse into the elements of which they are made. Do the atoms of these principles also re-form—after going through various transmigrations, to constitute over again the 4th and the lower 5th of the next incarnation?

I have no doubt that a few words more from you will clear away all these doubts and give us valuable information on a hitherto dark and unfathomable point.

N. D. K———, F.T.S.

EDITOR'S NOTE.—We would, to begin with, draw our correspondent's attention to the closing sentence of the footnote under his review. "Such was the true occult theory of the Egyptians"—the word "true" being used there in the sense of its being the doctrine they really believed in, as distinct from both the tenets fathered upon them by some Orientalists and quoted by Mr. Oxley, and that which the modern occultists may be now teaching. It does not stand to reason that, outside those occult truths that were known to, and revealed by, the great Hierophants during the final initiation, we should accept *all* that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldeans. There was the true doctrine of the Hierophants of the *inner* Temple; then the half-veiled Hieratic tenets of the Priest of the *outer* Temple; and finally, the vulgar popular religion of the great body of the ignorant who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that—"dissolution is only the cause of reproduction . . . nothing perishes which has once existed, but things which appear to be destroyed only

change their natures and pass into another form." In the present case, however, the Egyptian doctrine of atoms coincides with our own occult teachings. The just criticism of our observing brother, who takes naturally enough the sentence—"The life-atoms of the Jiva" in its literal sense, reminds us at the same time, more than ever, of that most important fact that one can never take too much care to express clearly new ideas while writing on metaphysical subjects. In penning the words under review, no thought was given in fact, that the idea was "a new instalment," and, therefore, its incompleteness gave rise to a fresh misunderstanding. Without any doubt *Jiva* or *Prana* is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter—the *objectively* conditioned; the former—to its highest state: that state which the uninitiated, ignorant of its nature, would call the 'objectively finite,' but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the *Subjectively Eternal*, though at the same time, and in one sense the subsistent existence—however paradoxical and unscientific the term may appear.* Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe, that which the physicists have agreed to name, the principle, or the law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits through her most

learned professors that "energy has as much claim to be regarded as an objective reality as matter itself"† and that life, according to the occult doctrine,—is the *one* energy acting Proteus-like under the most varied forms, the occultists have a certain right to use such a phraseology. Life is ever present in the atom of matter, whether organic

---

* Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is *objective* yet *immaterial* in its finite manifestations, *subjective* yet *substantive* (though not in our sense of *substance*) in its eternal existence? Having explained it the best we can, we leave the task of finding a more appropriate term for it to our learned English occultists.—*Ed*.

† The Unseen Universe.

112

or inorganic, conditioned or unconditioned—a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression "life-atom" though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognise that anything in nature can be inorganic and know of no "dead atoms," whatever meaning science may give to the adjective. The alleged *law* of Biogenesis is the result of the ignorance of the man of science of *occult* physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as *dead* matter in Nature! At this rate and to be consistent, a mule ought to be also classed with inorganic matter, since it is unable to reproduce itself, and generate life. We lay so much stress upon the above to answer at once any future objection to the idea that a mummy several thousand years old, can be throwing off atoms. Nevertheless the sentence may perhaps have been more clearly expressed by saying instead of the "life-atoms of Jiva," the atoms "animated by dormant Jiva or life energy." Again, the sentence quoted by our correspondent from *Fragment No. I*, though quite correct on the whole, might be more fully, if not more clearly, expressed. The "Jiva," or life principle which animates man, beast, plant or even a mineral, certainly *is* "a form of force indestructible," since this force is the one life, or *anima mundi*, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly

their cohesive property and disintegrate as suddenly— though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence which states that, when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others" does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.* This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is "meant by the life-atom going through endless transmigrations" is simply this: we regard and call in our occult phraseology those atoms that are moved by Kinetic energy as "life-atoms," while those that are for the time being passive, containing but *invisible* potential energy, we call "sleeping atoms," regarding at the same time these two forms of energy as produced by the one and same force, or life. We have to beg our readers' indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know, we do the best we can and explain matters to the best of our ability. Ignorant of Newton's laws, we claim to know something only of the *Occult* Laws of motion. And now to the Hindu doctrine of Metempsychosis.

It has a basis of truth; and, in fact, it is an axiomatic truth—but only in reference to human atoms and emanations, and that not only after a man's death, but during

* We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine may be ever thoroughly understood—even the few tenets that can be safely given to the world at large—unless a glossary of such words is edited; and, what is of a still more primary importance—until the full and correct meaning of the terms therein taught is thoroughly mastered.—*Ed.*

the whole period of his life. The esoteric meaning of the *Laws of Manu* (Chap. XII, 3 and 55), of the verses that state that "every act, either mental, verbal or corporeal, bears good or evil fruit [Karma], the various transmigrations of *men* [not souls] through the highest, middle, and lowest stages, are produced by his actions"; and again that "A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, &c.," bears no reference to the human Ego, but only to the atoms of his body, of his lower triad and his fluidic emanations.* It is all very well for the Brahmins to distort in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield from the above verses later on. The Brahmins applied them selfishly to

themselves, whereas by "Brahman," man's seventh principle, his immortal monad and the essence of the personal Ego were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, *i.e.*, severs his personal Ego from the Atman and thus kills the future Devachanee, becomes a "Brahman-killer." Instead of facilitating through a virtuous life and spiritual aspirations the mutual union of the *Buddhi* and the *Manas*, he condemns by his own evil acts every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the forming bodies of lower animals or brutes. This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se*, for of

* [In *The Sacred Books of the East*, translated by various Oriental scholars and edited by F. Max Müller (Oxford, The Clarendon Press, 1879, etc.), Vol. XXV (1886), containing the *Laws of Manu*, gives the following rendition of these verses, translated by G. Bühler:

(Chap. xii, 3) "Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the (various) conditions of man, the highest, the middling, and the lowest."

(Chap. xii, 55) "The slayer of a Brâhmana enters the womb of a dog. a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, a Chandâla, and a Pukkasa." —*Compiler*.]

course it does not. But it is a cause created, the effects of which may manifest themselves throughout the next rebirths—unless the personality is annihilated. Otherwise from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of re-births, the once given impulse expending itself only at the threshold of Pralaya. But of this anon. Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed in the same way. The *Hina-yâna*, the lowest form of transmigration of the Buddhist, is as little comprehended as the *Maha-yana*, its highest form, and, because Sakya Muni is shown to have once remarked to his Bhikkhus, while pointing out to them a broom, that "it had formerly been a novice who neglected to sweep out" the Council room, hence was reborn as a broom (!), therefore, the wisest of all of the world's sages stands accused of idiotic superstition. Why not try and find out, before accusing, the true meaning of the figurative statement? Why should we scoff before we understand? Is or is not that which is called magnetic effluvia a something, a stuff, or a substance, invisible, and imponderable though it be? If the learned authors of *The Unseen Universe* object to light, heat and electricity, being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognised as an objective reality as matter itself—our right [so] to regard the mesmeric or magnetic fluid which emanates from man to man or even from man to what is termed an *inanimate* object, is far greater. It is not enough to say that this fluid is a species of molecular energy like heat for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy we are

told, and it may be thrown out by any material composed of sleeping atoms or inorganic matter as it is called: whereas the magnetic fluid projected by a living human body *is life itself*. "Indeed it is life atoms" that a man in a blind passion throws off, unconsciously, and though he does it quite as effectively as a mesmeriser who transfers them from himself to any

object consciously and under the guidance of his will. Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and *vice versa* like a bluish lambent flame. Why then should not a broom, made of a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty, why should not a quantity of his life atoms have passed into the materials of the future besom and therein have been recognised by Buddha, owing to his superhuman (not *supernatural*) powers? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any, save in a literal, dead-letter sense. We would invite those Christian Orientalists who chuckle at this record of Buddha's teachings to compare it with a certain passage in the Gospels—a teaching of Christ. To his disciples' query "who did sin, this man, or his parents, that he was born blind?"—the answer they received was—"neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (*John* ix. 2-3.)

Now Gautama's statement has a scientific and a philosophic meaning for every occultist at least, if it lacks a clear meaning for the profane; while the answer put (probably centuries later)* into the mouth of the founder of

* And probably by, or under, the inspiration of Irenaeus—since the sentence is found in the 4th Gospel, that of John, that did not exist yet at the time of his quarrels with the Gnostics.—*Ed*.

Christianity by his over-zealous and ignorant biographers has not even that esoteric

meaning, which so many of the sayings of Jesus are pregnant with. This alleged teaching is an uncalled-for and blasphemous insult to their own God, implying, as it clearly does, that for the pleasure of manifesting his power, the Deity had foredoomed an innocent man to the torture of a life-long blindness. As well accuse Christ of being the author of the 39 Articles!

To conclude our too long answer, the "lower principles" mentioned in the footnote are the 1st, 2nd and the 3rd. They cannot include the *Kamarupa*, for this "rupa" belongs to the middle, not the lower principles. And, to our correspondent's further query, "do the atoms of these (the 4th and the 5th) also re-form after going through various transmigrations to constitute over again the 4th and the lower 5th of the next incarnation"—we answer—"they do." The reason why we have tried to explain the doctrine of the "life atoms" at such length, is precisely in connection with this last question, and with the object of throwing out one more valuable hint. We do not feel at liberty at present, however, to give any further details.

Collected Writings VOLUME V

August, 1883

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. IV, No. 11(47), August, 1883, p. 282.]

Jiva or *Prana* (Life principle). The word "Jivatma," used only by the Buddhists, who make no difference between manifested and unmanifested Life outside of Esotericism, was through oversight erroneously used in *Fragment No. I*, and since then rectified. Jivatma is the 7th principle with the Vedantees and the Theosophists have agreed to use it but in the latter sense.

Collected Writings VOLUME V
August, 1883

A FINAL ANSWER

[*The Theosophist*, Vol. IV, No. 11(47), *Supplement* to August, 1883, pp. 1-2.]

It is impossible for an Editor to please everybody, and whoever has tried it has been set down as a fool. The attempt has invariably failed, and the discomfiture of the unhappy pacificator has been generally voted to be the righteous punishment of audacity or ignorance. A journal to command the least influence must represent some distinct idea, be the expression of some defined policy. And since no two human beings think exactly alike, it follows that only the wildest dreamer could expect to avoid reproaches and maledictions from dissentient critics if, in a journal devoted to questions of philosophy, science and religion, he should boldly probe to the bottom those puzzling subjects. The theory of our Society is that there is some truth in every religion, but that in some it is so covered up by externals as to be very hard to dissect out. Among those "some" is Christianity which, with a gentle soul, has a body grotesque, hard, cruel—appalling, often. As our lance is couched against all shams in religion, we have pricked the shields of all the dark champions of popular creeds. If the *Front-de-Boeuf* of vulgar Christianity has come in for more than a fair average of our thrusts, it is because in that case error is backed by Power and first needs oversetting. It is not that Christian dogmatism is more hateful to us than any other form of obstructiveness, but because it is enjoying a wider power to prevent man's moral development and crush truth. To really appreciate the inner merits of Christian Ethics one must first beat down Christian theological exotericism. The ancient faiths have had their day of power and are now slumbering upon the ashes of their fanes: Christianity is the official creed of the masculine social energy of the generation. If it could, it would be spread at the sword's point and by the persuasiveness of tyranny and torture as in the good old days. But Progress

has brought it to book, and now if it would keep a hold upon the world's thought, it must open its most secret core to the world's inspection. The probe employed for this purpose is sceptical criticism, and that it is being used unsparingly is proven by the wonderful increase of the party of Free-thought, the rapid growth of Infidel Societies and Infidel Literature. The mind of Christendom is deeply imbued with this tendency, which reflects

itself equally in the tone of Christian and non-Christian writings. To ignore this, is to thrust out the eyes of one's understanding. But nevertheless there are many professed Theosophists who would have us act upon that principle. We may berate exotericism in any other faith as we choose, but we must not lay our unholy hand upon that gilded altar. We have severally declaimed against exoteric Buddhism, Hinduism, Zoroastrianism and Judaism,—our Christian friends cared not: the galled jade might wince, their withers were unwrung. Those mouldy superstitions were born of the fogs of antiquity, and fit only for wretched blackfellows. But "the line must be drawn somewhere," and they want us to draw it at the outspoken fearless books of Paine, Voltaire, Ingersoll, Bradlaugh and Bennett. We may open our advertising pages to whatever we like, but not to tracts, treatises or books against "the noblest of faiths." When Swami Dayanand was friendly with us we advertised Orthodox works protesting against him; though we were allied with the Orthodox Sanskrit Sabha of Benares, we helped the Swami to get subscribers for his heterodox attacks on it. Colonel Olcott told the Parsis to their faces that they had forgotten the grand spirit of their religion, and were now but carrying around its corpse; what he has said to the Buddhists in some two hundred addresses let them declare. And why, we ask, should we leave only Christianity undissected? Has it so clear and innocent a record as to command the immediate reverence of an outsider? Is there so perfect an agreement between its Catholic and Protestant twins as to convince the Heathen at a glance of its freedom from error and its infallibility? But we "hurt the feelings" of many friends by helping to

disseminate the writings of Paine and other Freethinkers. Well, we are sorry, but shall nevertheless do it. There are two sides to Christianity as to every other question, and so far as our voice and influence goes, these Heathen youths, whose unripe minds the Missionaries are doing their best to turn to their foreign creed while teaching them their alphabet and rule-of-three, shall be made to read the best that can be said on *both* sides before taking the most momentous step in life—that of changing their forefathers' religion. They should bear in mind that there is such a thing as fair play, and "*audi alteram partem*" was a maxim even of the Pagans of old. As we would not have a Christian lad give up the faith of *his* people for Hinduism or Buddhism without thorough study of both, so do we deplore to see the Heathen boy or girl trampling upon his nation's sacred beliefs before having even read what Christian sceptics have said about Christian errors. We may have offended often through the intensity of this feeling; perhaps we have said many things too harshly or even cruelly; we have more than the average of human infirmities no doubt, and might have been wiser if we had not been so bitter. But this does not touch the main question; it is simply that of the measure of our personal sin or shortcoming. The issue is whether or not we shall help to circulate Freethought literature, or stifle it altogether as some would have us do—out of deference to the nominal religion of the "cultured" nations, and at the same time to allow all other religions to be challenged and even railed at with impunity? Our Christian-born friends and members seem to totally ignore the fact that

our Society consists of not only about a dozen of Branches in Europe and America, but of over *seventy* Branches in Asia; and that of the subscribers to our magazine the "heathen" Asiatics are ten times more numerous than those of Europe and America, and that their religious feelings may be also entitled to some consideration. And would it be then either fair or just to sacrifice the vital interests of the majority because they are *non*-Christians and supposed to belong to "the dusky and Heathen majority"—to the squeamish feelings of the

"white and Christian minority"? This *we* shall *never do*. We have come to India for the benefit of the Asiatics, believing that Europeans had already received sufficient share of Fortune's gifts and did not require our assistance. Therefore our final answer to all such remonstrances in future is the following. To the best of our ability we shall always be ready to discover how much and how little truth there may be in every creed that professes to teach man to thread his way through the mysteries of life, and the more awful mystery of death. And to do this effectively we need and invoke the help of theologians, and bigots, of critics, and philosophers of every faith and every nation. Christianity may be the official religion of the dominant races, its profession the easy road to respectability and fortune; but it has no rewards that we court, and the Theosophical Society is meant to be a platforrn of true Brotherhood, a bond of amicable tolerance, a fulcrum by which the lever of Progress may move the mass of Ignorance. It has no one religion to propagate, no one creed to endorse: it stands for truth alone, and nothing can make us deviate from this which we consider the path of our Duty and for which we have sacrificed *every thing*. Our motto will stand for ever: "There is no Religion higher than TRUTH!"

[The above article was written by H. P. B. in answer to letters which she had received from some Manchester and Scotch Theosophists, criticising her for advertising "Freethought" literature in the pages of *The Theosophist*.

Soon after, another letter treating of the same subject was received, this time from the Council of the London Lodge, T. S. The article in *The Theosophist* being already in print, and Col. Olcott being away on his lecture tour in Southern India, H. P. B. answered the letter from the London Lodge herself. This letter contains some important points of policy. It has been thought advisable to insert it here, as an illustration of H. P. B.'s uncompromising attitude in circumstances where principles were involved.

The letter, text of which follows, is reprinted from *The Theosophist*, August, 1931, where it was published under the title of "H. P. B. and Freethought,' from the original held in the Archives of The Theosophical Society, Adyar. No alterations have been made in H. P. B.'s punctuation which is at times somewhat ambiguous.—*Compiler*.]

Collected Writings VOLUME V

August, 1883

H. P. B. AND FREETHOUGHT

EDITOR'S OFFICE OF *The Theosophist*,
Private but NOT Confidential.

(Madras)
Ootacamund, August 16, 1883.

To the Secretary of the "London Lodge Theosophical Society."
My Dear Sir,

When your letter reached me with the official (?) resolution of the local Council, concerning the inadvisability of advertising T. Paine's and Bradlaugh's Free-thinking literature, the article in the August *Supplement* "A Final Answer was already in print, in answer to certain letters received from a Manchester and a Scotch Theosophists. Therefore, I must beg of you to impress upon the minds of the esteemed Theosophists of the "London Lodge" that the said answer is not meant as a Reply to your letter. The latter was sent to the President, Col. Olcott, who being on his Southern tour had no time to answer it or give me any instructions to that effect. However he has called a Meeting of the Council to discuss this business. Only I fear that the objection—that such advertisements ought to receive the consent of the majority of the General Council before being published (or words to this effect) is groundless. The majority of our Council is composed of *heathens* of the first water. Most of them are furious to feel unable to send their children either to Missionary or secular schools without having their young minds *poisoned* (their expression *not mine*) by their hereditary enemy the *padri* against their respective non-Christian religions. It is they (*i.e.*, the *majority of the Council*) who have repeatedly insisted on having such books distributed. Our Ceylon Buddhist members with 300 priests leading them, have spent a large sum to secure such anti-Christian tracts, as

the only antidote against the abuse lavished upon their forefathers' faith. For, whoever lives in this country (as Mr. Sinnett will tell you) becomes very soon impressed with the sad fact that *conversion* in India means absolute *perversion*. Instead of bettering morality Christianity but adds to the natural human vices, owing to the doctrine of atonement and

salvation by prayer, instead of that of self-reliance and *Karma*.

I would feel very much obliged to some of the British Theosophists who have protested, were they to send us for publication *anti-buddhistic* tracts. I would publish them immediately and without fear of hurting the feelings of *my* co-religionists. They are too intelligent, on the one hand, to take to heart the autopsy of the *exoteric shell* of their religion; while, on the other, centuries of daily abuse directed against Buddhism have made them indifferent. The same may be said of Hindus. What they (at least our members) want is the free discussion of every religion in its outer as in its inward form. Why then should *ecclesiastical* Christianity be excepted? Though the Reply in the August *Supplement* was not meant for the British Theosophists yet their "remonstrance" may find a fit answer in it. I, as an Editor, will never permit Christ to be attacked personally, no more than Buddha. But I must insist upon being allowed to remain entirely impartial in the *dissection* as in the praise of all and every religion the world over, without pandering to people's personal emotional prejudices. This will never do in a *Universal* Brotherhood. I am very much surprised that Mr. Sinnett should have *seconded* the resolution, knowing as he does, my feelings on the subject; and that he was the first to approve of my "not minding" Mr. Hume's objections in this direction. Nor is it quite clear to me, whether the "remonstrance" sent by the *Branch* Society is meant for the Editor of the *Theosophist* alone, or for the *Parent* Society in general, since the former humble individual acts under the authority of the Council, or at any rate in sympathy with the feelings often expressed by its majority.

124

Personally, I have no sympathy with Mr. Bradlaugh's views, though he is too much abused and ill-treated not to have won my regards as an individual. I do not know him nor do I desire to make his personal acquaintance; but I cannot help believing on general principles that a person so much insulted, hated, abused and persecuted by "*cultured* Mrs. Grundy" *must be* an excellent man. As for Col. Bob Ingersoll, than whom no more moral, pure man, no more honest citizen good husband and good father ever trod this earth—I know him personally and he has my profoundest respect, though he laughs at Theosophy, Spiritualism and every other belief.

I have written the above not as an answer to the contents of your official letter, but as a reply to what I found therein *between the lines*. No one has a greater respect respect* and admiration than I have for Mrs. Kingsford (chiefly as a reflection of the feelings of our *Mahatmas*, who must know her better than any one on earth); nevertheless, unless I am directly ordered by my Guru M... to drop the advertisement objected to, I cannot go against my principles of fair dealing with every religion, even for the sake of doing that, which Mrs. Kingsford believes *is due* to the "London Lodge." For indeed, were I to concede so much to your Society, the next thing I would have to do would be to drop every adverse criticism and discussion upon the *Visishtadwaitee*. There's the "South Indian Visishta Theos. Soc." composed of about 150 members *objecting* to my publishing the criticism

upon *their* Catechism by the "Vedanta-Adwaitee" Theos. Society—(See art. of that name in *June Theosophist*); and the Almora Swami *insisting* upon my ceasing to lay sacrilegious hands upon his *Iswara*; and the "Brahmo Theos. Society" wanting me to fill the magazine with sermons upon Monotheism etc. About 14 Visishtadwaitees have resigned in consequence of the discussion. Very sorry, but I cannot help it. Thus, as you see, my position is that of an elephant

---

* Repeated twice in the original.—*Compiler*.]

---

trying to perform his *Grand Trapèze* on a cobweb thread. Nevertheless, I must try to maintain my perilous position and not to lose footing by the blessing and help of *Yog*-power. Meanwhile, believe me, dear Sir,

Yours most fraternally,

H. P. Blavatsky,

(Editor of *The Theosophist*).

P. S. The decision of the Council such as it will be, will be sent to you *officially*. H.P.B.

Collected Writings VOLUME V

August, 1883

OUR NEW BRANCHES

[*The Theosophist*, Vol. IV, No. 11(47),
Supplement to August, 1883, p. 3.]

THE THEOSOPHICAL SOCIETY, ORIENTAL AND OCCIDENTAL.

We are happy to notify to our Fellows throughout the world, that in addition to "The Theosophical Society of the French Spiritists" at Paris—(France)—a Branch founded in 1879—two very important new Branches in that city have been duly established and chartered by the President-Founder and Council. One of them to be known as *Société Théosophique d'Orient et d'Occident*, "Theosophical Society, Oriental and Occidental," has elected for its President the Right Honorable Lady Marie, Countess of Caithness, Duchess of Pomar, now established in Paris. "Strange enough," the noble Duchess was formally "elected President on the 7th of June, and quite by *seeming chance*," as the lady writes in a private letter. Under the able auspices of this talented lady (the well known authoress of works upon mystical subjects, and of many valuable articles on the science of transcendental spiritualism), we feel sure the Society cannot but flourish and prosper. The new Branch starts with the extremely laudable intention of editing a journal of their Society in French, for the benefit of those French Theosophists who

do not understand English. Thus, at least, we may have the hope of avoiding in future any such misunderstandings as fell recently to our lot with spiritists of the "Paris Theosophical Society," who accused their Indian Brethren of preaching the annihilation of human spirit. We feel proud of the distinction thus conferred upon our own sex; and, we admire the good sense and discrimination shown by the Fellows of two of our most important European Societies—the "London Lodge" (as the "British Theosophical Society" is now called), and the *Société Théosophique d'Orient et d'Occident* of Paris—in choosing for their respective Presidents two ladies than whom there are not perhaps more spiritually gifted in the whole West.

SOCIÉTÉ SCIENTIFIQUE DES OCCULTISTES DE FRANCE.
(Scientific Society of the Occultists of France.)

Such is the name of our other Branch at Paris. This one promises to be composed only

of such men as have attained a name and fame in scientific achievements. We are happy to announce that while the President of this Theosophical Branch, M. le Docteur Fortin, is a great physician, and a gentleman profoundly versed in the old Hermetic Philosophy and Astrology, his Society counts already among its members such eminent men of science as M. L. Lévy-Bing, a famous linguist, philologist and archaeologist, the author of the *Linguistique Dévoilée* (a scientific work, the review of which will soon appear in these pages), and M. Jean Aimé de Cazeneuve, a philosopher and author, whose works will be also noticed with the attention they deserve. The new Society, therefore, promises to become very soon the nucleus of true science and philosophy.

* * *

Thus we have now three theosophical centres at Paris, three Branches *quite distinct from and independent of each other*. While each of them works on its own special lines of sympathetic preferences, free from any restriction

or trammels from any of its sister Branches, whether in Paris or elsewhere, yet under the Rules of the Parent Society they have to accept one common watchword on their Banners—"Universal Brotherhood"—remembering that mutual tolerance and respect for each other's ideals and beliefs, however widely they may mutually diverge, is the *sine qua non* of our common Theosophic aspirations. Let each of the Branches strike its own keynote, develop and preserve an individuality of its own; and even, unless found necessary for common good, none need be identified with the other. The Parent Body is pledged to show an equal care for, and respect to, all her Branches the world over. It is bound to help each and every one in its special pursuit and researches. And it was her policy from the first, unless called upon, never to interfere with the inner work or management of a Branch so long as the latter follows the broad path traced for itself in accordance with the Rules and By-Laws of the Parent Society. "There is no Religion higher than Truth," ought to be the motto of each Branch, as it is that of the original Association. We are all pioneers of, and the persecuted pilgrims to, the one and the same shrine, under whatever aspect the divine goal may appear to us individually. Scattered all over the globe; every small group—having once chosen its own path—being bound to move on—unless it prefers to shamefully desert its colours—notwithstanding persecution and difficulties; surrounded by ill-wishers and a common enemy whose name is Legion; the Theosophical Branches must, and are solemnly pledged to help each other—difference of races, conflicting beliefs and aspirations notwithstanding. Thus we hope that the dark sons of Ind, the Theosophists of Asia, stretching their hands across the seas and oceans, will welcome their new white Brethren of Paris, and that the latter will return the fraternal greeting.

Collected Writings VOLUME V

August, 1883

128

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. IV, No. 11 (47), *Supplement* to August, 1883, p. 5.]

[Writing about Col. Henry S. Olcott's visit to Tinnevelly, July 17-20, 1883, S. Ramaswamier says: "On the evening of the 20th he went to the pagoda to water with rose water the famous coconut tree he had planted there during his last visit, and about which *certain persons* set a *canard* before the public to the great amusement of the latter and to the profit of the newspaper editors." To this H. P. B. appends the following footnote:]

Last year the Missionaries assured the public through the columns of the newspapers, instigated by Bishop Sergeant, who also wrote a letter to this effect himself, that this identical tree had been dug up, and great indignation expressed by the Brahmans at their having been persuaded even to plant it, allowing their sacred pagoda to be polluted by a foreigner. Of course this untruthful statement was denied by the Theosophists. Who now has told the truth—the heathen or the Christian? But then we must not forget that the good *padris* hold more than ever with St. Paul when they have anything to do with the Theosophists.—*Vide* Romans, chap. iii, v. 7, to which we draw our readers' attention.—*Ed*.

COL. HENRY STEEL OLCOTT IN 1883
Originally published in *The Theosophist,* Vol. LIII, August, 1932.

Reproduced from *Human Personality and Its Survival of Bodily Death,*
By Frederick W. H. Myers, Edited and Abridged
by S.B. and L.M.H. London: Longmans, Green and Co., 1927.

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

INTRODUCTORY REMARKS BY THE COMPILER

ON THE HISTORICAL BACKGROUND OF
"SOME INQUIRIES SUGGESTED BY
MR SINNETT'S *ESOTERIC BUDDHISM*"

[This important series of questions and replies pertaining thereto contains some of the most profound teachings of the Esoteric Philosophy given out in the early days of the modern Theosophical Movement "An English F. T. S." who signs the opening letter, stands for Frederick W. H. Myers, co-founder of the Society for Psychic Research. The authoritative replies originated from several distinct sources. Both from the standpoint of their consecutive arrangement, and the nature of their contents, these replies constitute a whole, and it has been thought advisable therefore to publish them in full. The problem of their authorship becomes much clearer when we consider the following facts.

On August 22, 1883, Col. Henry S. Olcott joined Mme. Blavatsky at Ootacamund, the summer resort in the Nîlgiri Hills, where she had been staying for some time at "The Retreat," the home of Major-General H. R. Morgan. Col. Olcott tells how delighted she was to see him after his extended lecture tour, and how she worked off some of her excitement by keeping him up that night till 2 o'clock, reading proofs and correcting her MS. He says:

"Part of her work was the taking from dictation from her invisible teacher of the 'Replies to an English F. T. S.,' which contained among other things the now oft-quoted prophecy of the direful things and many cataclysms that would happen in the near future, when the cycle should close. That she was taking down from dictation was fully apparent to one who was familiar with her ways." (*Old Diary Leaves*, Vol. II, p. 466.)

Col. Olcott's lecture tour mentioned above began on the 27th of June, 1883, when he sailed from Madras for Colombo, Ceylon, on the SS. B. I. *Dorunda*. It was undertaken on direct instructions from one of the Teachers, as is evidenced by the following entry which is to be found in Col. Olcott's *Diary*, under date of June 6, 1883:

"Had nice test this a. m. Couldn't decide whether to accept invitations to Colombo or to Allahabad first. Put Avinas Ch. Bannerji's letter in shrine, locked door, instantly reopened it and got the written orders of Maha Sahib through Hilarion in French. Done while I stood there and not half a minute had elapsed."

The original letter in Master Hilarion's handwriting is preserved in the Archives of The Theosophical Society at Adyar, Madras, India.

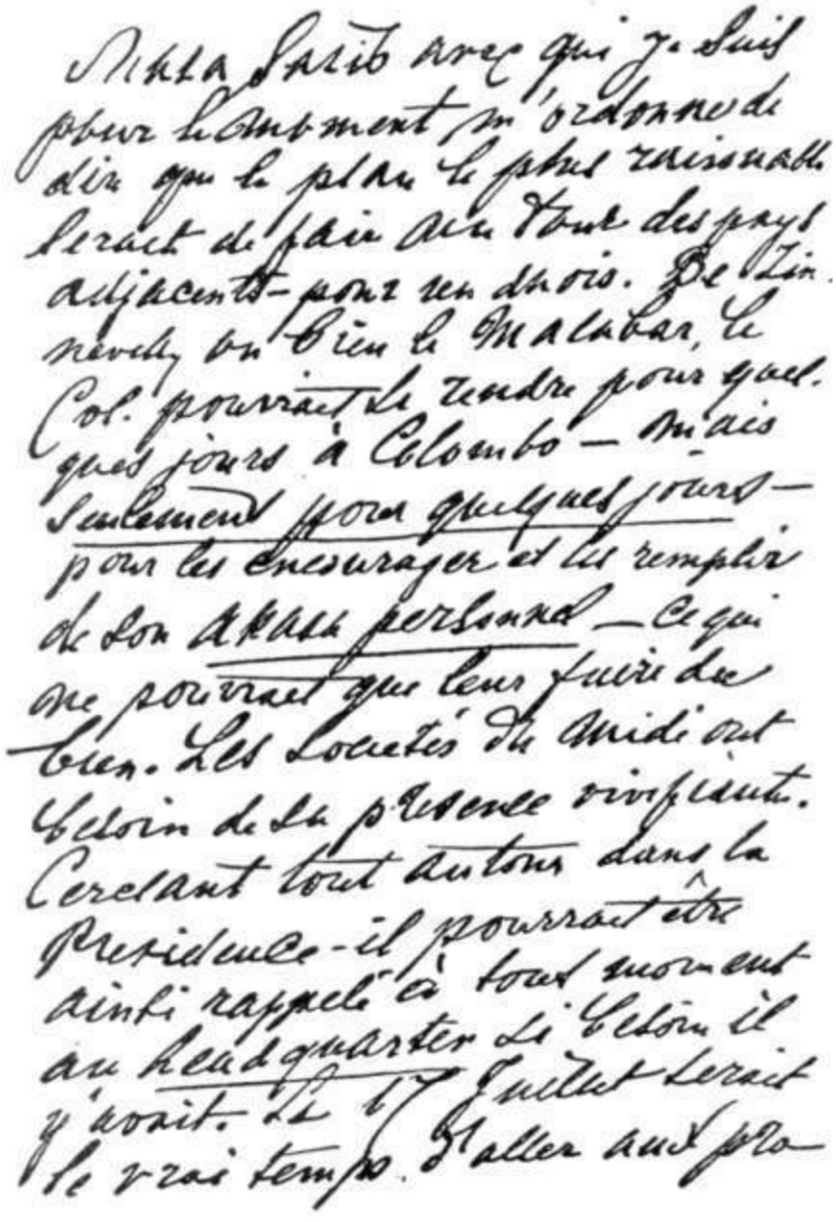

Nilka Sahib avec qui je suis
pour le moment m'ordonne de
dire que le plan le plus raisonnable
serait de faire un tour des pays
adjacents—pour un mois. De Tin-
nevelly ou bien le Malabar, le
Col. pourrait se rendre pour quel-
ques jours à Colombo—mais
seulement pour quelques jours—
pour les encourager et les remplir
de son akasa personnel—ce qui
ne pourrait que leur faire du
bien. Les Sociétés du Midi ont
besoin de sa présence vivifiante.
Cerclant tout autour dans la
Présidence—il pourrait être
ainsi rappelé à tout moment
au headquarter si besoin il
y avait. Le 17 Juillet serait
le vrai temps d'aller aux pro-

Facsimile of Master Hilarion's French Letter to Col. H.S. Olcott.

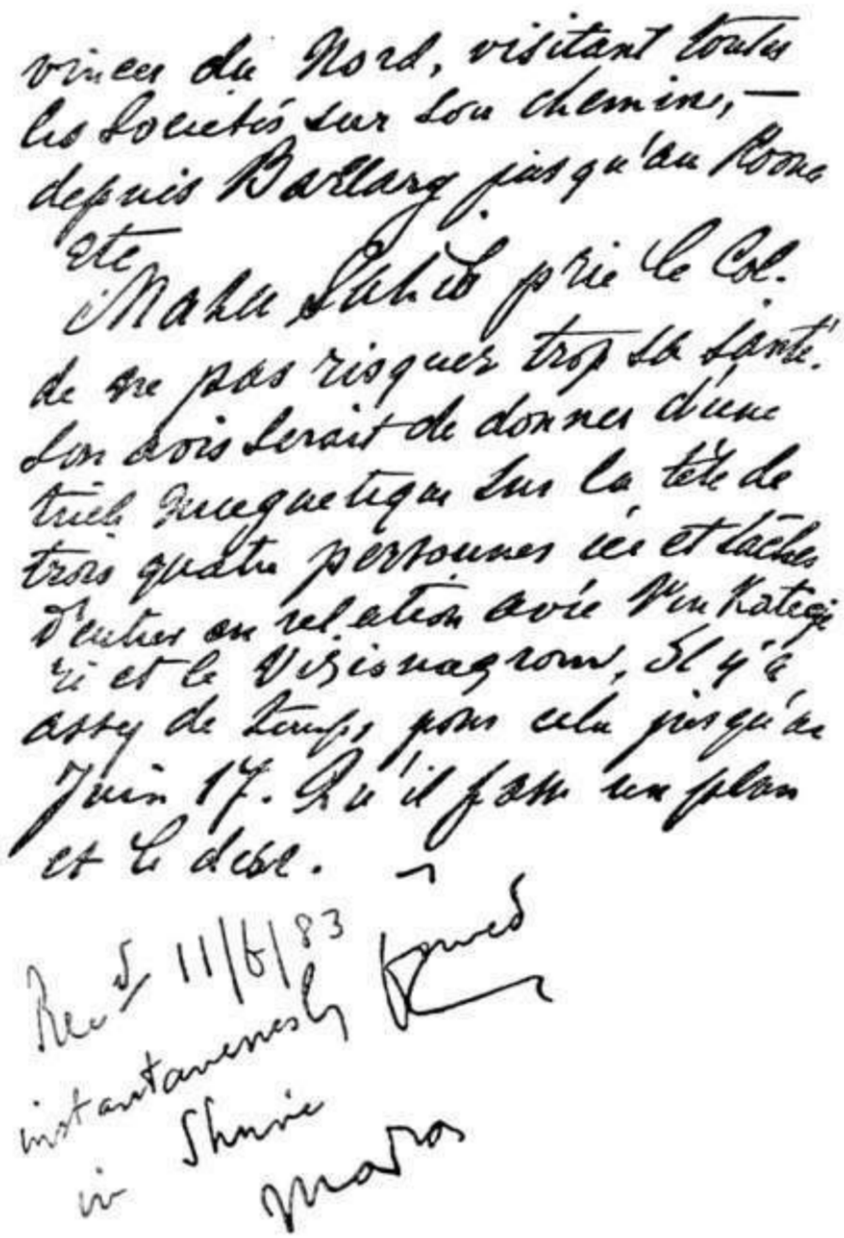

vinces du Nord, visitant toutes
les Sociétés sur son chemin, —
depuis Bellary jusqu'au Poona
etc.
Maha Sahib prie le Col.
de ne pas risquer trop sa santé.
Son avis serait de donner d'une
tiche [illegible] sur la tête de
trois quatre personnes ici et tâcher
d'entrer en relation avec Venkatagi
ri et le Vizianagram. Il y a
assez de temps pour cela jusqu'au
Juin 17. Qu'il fasse un plan
et le desse.

Recd 11/6/83
instantaneously formed
in Shrine
Madras

Facsimile of Master Hilarion's Letter (cont.)

132

It is written on both ides of half a sheet of white paper of usual letter size, in green ink. At the bottom of the letter, Col. Olcott has written:

"Recd. 11/6/83 instantaneously formed in Shrine, Madras."

For some strange reason this date does not coincide with the one mentioned in his *Diary*.

A facsimile of the text of this letter is reproduced herewith from C. Jinarâjadâsa's pamphlet entitled *Did Madame Blavatsky Forge the Mahatma Letters*? (Theos. Publ. House, Adyar, Madras, 1934). It reads:

"Maha Sahib avec qui je suis pour le moment, m'ordonne de dire que le plan le plus raison[n]able serait te faire un tour tu pays adjacents—pour un mois. De Tinnevelly ou bien le Malabar, le Col. pourrait se rendre pour quelques jours à Colombo—mais *seulement pour quelques jours*—pour les encourager et la remplir de son *Akasa personnel*—ce qui ne pourrait que leur faire du bien. Les Sociétés du Midi ont besoin de sa présence vivifiante. Cerclant tout autour dans la Présidence—il pourrait être ainsi rappelé à tout moment au *headquarter* si besoin il y avait. Le 17 Juillet serait le vrai temps d'aller aux provinces du Nort, visitant toutes les Sociétés sur son chemin,—depuis Bellary jusqu'au Poona, etc.

"Maha Sahib prie le Col. de ne pas risquer trop sa santé. Son avis serait de donner d'une tuile magnétique sur la tête de trois quatre personnes ici et tâcher d'entrer en relation avec Venkategiri et le Vizionagrom. Il y a assez de temps pour cela jusqu'au Juin 17. Qu'il fasse un plan et le dise."

Translated into English, the text reads as follows:

"Maha Sahib, with whom I am at the moment, orders me to say that the most reasonable plan would be to make a tour of about a month in the neighboring districts. From Tinnevelly or even from Malabar the Colonel could go to Colombo for a few days—but *only for a few days*—to encourage them and to recharge them with his *personal Âkâśa*—which could not fail to be beneficial to them. The Societies of the South are in need of his vivifying presence. Going round about within the Presidency, he could thus be recalled at any time to *Headquarters*, should there be need. July 17 would be the proper time to go to the Northern Provinces, visiting all the Societies on the road, from Bellary to Poona, etc.

"Maha Sahib begs the Colonel not to risk his health too much. His advice would be to use a magnetic tile on the heads of three or four people here and to try to enter into relation with [the Râjahs of] Venkatagiri and Vizianagram. For that there is enough time till June 17. Let him make a plan and present it."

Writing to A. P. Sinnett from Ootacamund, on August 15, 1883, H. P. B. says:

"Well again—I wish your 'London Lodge' new members should not write questions necessitating such ample answers. Why bless you only the *half* of the Replies fill up a whole form of the September *Theosophist*! and fancy the pleasure. It is I who had to copy most of the Replies written half by M., half by either chelas or handwritings that I see for the first time, and as no printer the world over could make out M's handwriting. It is more red and fierce than ever! and then I do not like them a bit the replies. Where's the necessity of writing three pages for every line of the question and explaining things that after all none of them except yourself, perhaps, will understand. Science, science and science. Modern physical science be hanged! I and the October number having to devote 15 columns, perhaps, to answering the rest of the Questions and *Objections* by 'an English F.T.S.' M. ordered Subba Row to answer his objection on the date of Buddha's birth and Cunningham's fanciful dates. I could *not* print more this month. With Subba Row's reply it takes from 15 to 16 columns! Holy shadow!! and who is Mr. Myers that my big Boss should waste a bucket full of his red ink to satisfy *him?* And He won't; see if he does. For Mr. Myers will *not* be satisfied with negative proofs and the evidence of the failings of European astronomers and physicists. But does he really think that any of the 'adepts' will give out their real *esoteric* teaching in the *Theosophist*?" (*The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 46.)

Writing to A. P. Sinnett from Adyar, on September 27, 1883, H. P. B. says:

". . . As M. says, 'remains to be seen how Mr. F. W. Myers will receive their *Replies*'—Whether he will not be the first one (and if not he, then other members) to call them ignorant fools, illiterate *Asiatics* 'with a small Oriental brain' as Wyld expressed it, wanting to make believe, I suppose, that his Jesus was an Anglo-Saxon Aryan. I say that these *Replies* to 'An English F. T. S.' are time lost; they will not accept the truth, and they occupy half of every number of the *Theosophist* that comes out, crowding off other matter. . . . I am really sorry for these *Replies* that appear in the *Theosophist*. It does seem wisdom thrown out of the window. Well—*Their* ways *are* mysterious." (*Op. cit*., pp. 59, 63.)

In connection with Question No. IV and the Reply thereto, the following two passages are of interest.

On August 23, 1883, writing to A. P. Sinnett from Ootacamund, H. P. B. says:

". . . And now speaking of moons why, should you in pity sake, speak of *forbidden* things! Did I not tell you a hundred times

that They allowed no one to know or speak of this *eighth* sphere, and how do *you* know it is the moon, as we all see it? And why should you print about it, and now 'an English F.T.S.' comes out with his question, and this ass Wyld calling it a dust bin. I called his head a dust bin in *Light*. You will both catch it in the answer you may bet your bottom dollar; for they (the answers) have arrived, the last ones tonight and *vous ne l'aurez pas volé* as the French say—your *savonade*. When Subba Row read the question discussed in your Book he nearly fainted, and when he read it (Mr. Myers' question) in the galleys—Damodar writes that he *became green*." (*Op. cit*., p. 52.)

Dr. G. Wyld's words regarding the moon are as follows:

"All do not reach Nirvana, for while some can find into it a short cut by occult lines, others . . . are too wicked to go there, and these are cast into the 'dust bin' of our system, the moon, where they drag out a miserable existence and rapidly disintegrate and perish for ever." (*Light*, London, Vol. III, No. 133, July 21, 1883, p. 329.)

The *savonade* referred to is the Reply to Question No. IV.

Writing again to A. P. Sinnett from Adyar, on November 26, 1883, H. P. B. makes the following remark:

". . . Boss forbids me talking on those subjects. He blew me up several times for talking too much and telling you of things I knew nothing much myself—as about this darned 'Moon' question. I was abused more than I ever was for this when the question of the moon—'dust bin' came up. It's all that wretched Wyld." (*The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 72.)

With regard to the Reply to Question No. VI—"'HISTORICAL DIFFICULTY'—WHY?"—some light is thrown on its authorship by the following passage from a letter written by H. P. B. from Adyar to A. P. Sinnett, presumably in January, 1884:

". . . she [Dr. A. Kingsford] can hardly be an infallible Seer, or else Maitland would not have attributed to 'Mad. Blavatsky' a sentence written by the Tiravellum Mahatma in *Reply* No. 2 of October, page 3, I have his MSS. I must be deuced clever to have written the 'Replies' in the *Theosophist*. I do not understand ten lines in that occult and scientific gibberish." (*Op. cit*., p. 63.)

This has reference to a document entitled A Letter Addressed to the Fellows of the London Lodge of The Theosophical Society, by the President and a Vice-President of the Lodge, which Dr. Anna Kingsford and her collaborator Edward Maitland issued in December, 1883, and which embodied a severe criticism of the teachings contained in A. P. Sinnett's Esoteric Buddhism. The passage in the

October *Theosophist* referred to by H. P. B. in her letter to A. P. Sinnett is the following one:

"It may be argued that to refer to the remote ancestors and their descendants equally as 'Greeks and Romans,' is an anachronism as marked as would be the calling of the ancient Keltic Ghauls or the Insubres—Frenchmen. As a matter of fact this is true But, besides the very plausible excuse that the names used were embodied in a private letter, written as usual in great haste, and which was hardly worthy of the honour of being quoted *verbatim* with all its imperfections, there may perhaps exist still weightier objections to calling the said people by any other names."

The "private letter" spoken of above is the very long one which A. P. Sinnett received at Simla from Master K. H., in October, 1882 (*The Mahatma Letters to A. P. Sinnett*, Letter XXIIIb, pp. 145-174; the reference to "Greeks and Romans" is on p. 153). Passages from it were used by A. P. Sinnett in the Fourth Chapter of his *Esoteric Buddhism* (p. 62, orig. ed.).

In the early part of 1884, T. Subba Row issued in pamphlet form a reply to Dr. Anna Kingsford and E. Maitland, under the title of *Observations on "A Letter Addressed to the Fellows of the London Lodge of The Theosophical Society, by the President and a Vice-President of the Lodge*." He sent it to H. P. B. with a covering letter, requesting her to forward it to the London Lodge. She did so on January 27, 1884 (See

Esoteric Writings of T. Subba Row, compiled by Tookaram Tatya, 2nd rev. and enl. ed., Theos. Publ. House. Adyar, Madras, 1931, pp. 391 447).

In this pamphlet, T. Subba Row writes as follows:

"To crown the list of voluntary and involuntary mistakes and misconceptions, we must mention his [Maitland's] ascription to Madame Blavatsky of certain statements that, considering her relation to the holy personage to whom they refer, could never have been, nor were they made by her. The internal evidence, in the absence of any signature to the article (Replies to an English F.T.S.), in which the sentence occurs (see *Theosophist*, October, 1883, p. 3), is strong enough to warn off all careful readers from the unwarranted assumption which Mr. Maitland has made. But it is certainly curious that the gentleman should have never missed a single chance of falling into blunder! The 'Replies'—as every one in our Society is aware of—were written by three 'adepts' as Mr. Maitland calls them—none of whom is known to the London Lodge, with the exception of one—to Mr. Sinnett. The sentence quoted and fathered upon Madame Blavatsky is found in the MSS. sent by a Mahatma who resides in Southern India, and who had alone

the right to speak, as he did, of another Mahatma. But even his words are not correctly stated, as shown in the foot-note."

At this point, H. P. B. appends the following footnote to Subba Row's text:

"I here deny most emphatically of having ever caused to be printed—let alone to have myself written it—the sentence as it now stands quoted by Mr. Maitland in his 'Remarks.' The *Theosophist* of October is, I believe, available in England and the two sentences may be easily compared. When the writer of Reply No. 2, referring to 'Greeks and Romans,' jocularly remarked that their ancestors might have been mentioned by some other name, and added that 'besides the very plausible excuse that the names used were embodied *in a private letter*, written [as many unimportant letters are] . . . in great haste, and which [*this* particular letter] was hardly worthy of the honour of being quoted *verbatim* with all its imperfections'—he certainly never meant his remark to yield any such charge as is implied in Mr. Maitland's incorrect quotation. Let any one of the London Lodge compare and decide whether the said sentence can lead any person to doubt 'the accuracy of the adept Brothers,' or infer 'that they are frequently given to write in great haste things which are hardly worthy of the honour of being quoted, etc.' And since the word 'frequently' does not occur in the alleged quotation, and alters a good deal the spirit of the remark, I can only express my regret that, under the present serious circumstances, Mr. Maitland should have become himself (inadvertently, no doubt) guilty of such an *inaccuracy*.—H.P. BLAVATSKY.

Questions VII and VIII are ostensibly answered by T. Subba Row, but their higher source is hinted at in the following two passages. The first is from a letter written by H. P. B. to A. P. Sinnett, dated Adyar, November 17, 1883, wherein she says:

". . . What do you mean by saying that 'their Lordships' write too much for your London Society. It is my Boss and two others you do not know. It is *against* science, not for your members that they write. And I always said it was useless and time lost for no one will believe and very few will understand, I *don't*. What do you mean by abusing Subba Row? Why read his last against Cunningham—the old man wrote to him and has made him hundred questions *for the sake of science and archeology*—which Subba Row says *he will not answer*. Amen." (*Ltrs. of H.P.B. to A.P.S*., p. 68.)

The second is from a letter of Master K. H. to A. P. Sinnett, written approximately in Nov.-Dec., 1883, wherein he says:

". . . You are wrong in distrusting Subba Row's writings. He does not write *willingly*, *to* be sure, but he will never make a false

statement. See his last in the November number. His statement concerning the errors of General Cunningham ought to be regarded as a whole revelation leading to a revolution in Indian archaeology. Ten to one—it will

never receive the attention it deserves. Why? Simply because his statements contain sober *facts*, and that what you Europeans prefer generally is *fiction* so long the latter dovetails with, and answers preconceived theories." (*The Mahatma Letters to A. P. Sinnett*, p.429.)

Then there is the following passage written by Master K. H. in a letter to A. P. Sinnett, received in London, October 8, 1883. It includes a rather definite statement as to the authorship of the Replies. It is as follows:

". . . Be more careful as to what you say upon forbidden topics. The 'eighth sphere' mystery is a very confidential subject, and you are far from understanding even its general aspect. You were repeatedly warned and should not have mentioned it. You have unintentionally brought ridicule upon a solemn matter. I have nought to do with the *Replies* to Mr. Myers, but, you may recognize in them, perhaps, the brusque influence of M." (*Ibid*., p. 396.)

The following remarks by H. P. B. clarify the situation still further. They are contained in an Editorial comment on some excerpts from a letter of G. L. Ditson, F.T.S., who had been a friend of hers for a number of years. The passage is to be found in the *Journal of The Theosophical Society*, Vol. I, No. 2, February, 1884, p. 28. It runs as follows:

". . . why should our old and trusted American friend address us as though *we* were the author of the 'Replies to an English F.T.S.'? It was explained, we believe, and made very clear that the letter of the English F.T.S. being addressed to the Mahatmas, it was not our province to answer the scientific queries contained in it, even if we had the ability to do so, something we never laid a claim to. In point of fact, however, there is not one word in the 'Replies' that we could call our own. We have preserved packs of MSS. in the handwriting of our Masters and their Chelas; and if we got them sometimes copied in the office, it was simply to avoid desecration at the hands of the printer's devil. . . ."

Further, there is the following passage which occurs in a letter written by Col. H. S. Olcott to Miss Francesca Arundale, dated Adyar, February 9, 1885. Speaking of a certain Hindû Yogi who came to see him, he says:

"He had been sent by the Mahatma at Tirivellum (the one who dictated to H. P. B. the 'Replies to an English F.T.S.') to assure me that I should *not* be left alone." (See *The Theosophist*, Vol. LIII, September, 1932, p. 733.)

Finally, there is H. P. B.'s despairing remark which occurs in a postscript to her letter addressed to A. P. Sinnett, dated Adyar, November 26, 1883. She says:

". . . What does Mr. Myers say to the *Replies*? *Disgusted* I suppose? I thought as much. Well that's all the Adepts will get for their trouble. Adieu!" (*The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 73.)

It should also be borne in mind that both H. P. B. and T. Subba Row had the same Teacher, and both were actually amanuenses for that Teacher's mind, and, upon occasion, for other adepts as well. We have therefore in the present series a case very closely similar to that of *The Secret Doctrine* itself, a great many portions of which were dictated to H. P. B. by Master M., Master K. H., and other adepts. As a matter of fact, certain portions of these replies were actually incorporated by H. P. B. into the MSS. of *The Secret Doctrine*. Careful study of this series will reveal a remarkable uniformity of style throughout. Even in those portions which are definitely signed by T. Subba Row, there occur passages and expressions strongly reminding one of H. P. B.'s style. The only distinguishing marks of the various portions of the replies are the little verbal twists and mental colorings that clung to the Master's original thought as it passed through one or the other of his two amanuenses. The authorship of *The Secret Doctrine* and of the present series being largely similar in nature and transmission, the material under consideration is published *in toto*, for the benefit of the serious student.—*Compiler*.]

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

SOME INQUIRIES SUGGESTED BY MR. SINNETT'S *ESOTERIC BUDDHISM**

[*The Theosophist*, Vol. IV, No. 12(48), Sept., 1883, pp. 295-310.]

[*The superior numbers occurring here and there throughout the text of this series refer to the Compiler's Notes appended at the end of the series*.]

The object of the following paper is to submit certain questions which have occurred to some English readers of *Esoteric Buddhism*. We have had the great advantage of hearing Mr. Sinnett himself explain many points which perplexed us; and it is with his sanction that we now venture to ask that such light as is permissible may be thrown upon some difficulties which, so far as we can discover, remain as yet unsolved. We have refrained from asking questions on subjects on which we understand that the Adepts forbid inquiry, and we respectfully hope that as we approach the subject with a genuine wish to arrive at all the truth possible to us, our perplexities may be thought worthy of an authorized solution.

We begin then with some obvious *scientific* difficulties.

1. Is the Nebular Theory, as generally held, denied by the Adepts? It seems hard to conceive of the alternate evolution from the sun's central mass of planets, some of them visible and heavy, others invisible,—and apparently without weight, as they have no influence on the movements of the visible planets.

2. And, further, the time necessary for the manvantara even of *one* planetary chain, much more of all seven,— seems largely to exceed the probable time during which the sun can retain heat, if it is merely a cooling mass, which derives no important accession of heat from without. Is

* The above questions being of very grave import require to be answered at length: questions involving critical enquiry into the dicta of current science and history cannot be disposed of in a few lines. The replies will therefore appear in instalments.—*Ed. Theos*.

some other view as regards the maintenance of the sun's heat held by the Adepts?

3. The different races which succeed each other on the earth are said to be separated by catastrophes, among which continental subsidences occupy a prominent place. Is it meant that these subsidences are so sudden and unforeseen as to sweep away great nations in an hour? Or, if not, how is it that no appreciable trace is left of such high civilizations as are described in the past? Is it supposed that our present European civilization, with its offshoots all over the globe, can be destroyed by any inundation or conflagration which leaves life still existing on the earth? Are our existing arts and languages doomed to perish? Or was it only the earlier races who were thus profoundly disjoined from one another?

4. The moon is said to be the scene of a life even more immersed in matter than the life on earth. Are there then material organizations living there? If so, how do they dispense with air and water, and how is it that our telescopes discern no trace of their works? We should much like a fuller account of the Adepts' view of the moon, as so much is already known of her material conditions that further knowledge could be more easily adjusted than in the case (for instance) of planets wholly invisible.

5. Is the expression 'a mineral monad' authorized by the Adepts? If so, what relation does the monad bear to the atom, or the molecule, of ordinary scientific hypothesis? And does each mineral monad eventually become a vegetable monad, and then at last a human being? Turning now to some *historical* difficulties, we would ask as follows**:**

6. Is there not some confusion in the letter quoted on p. 62 of *Esoteric Buddhism*,[1] where 'the old Greeks and Romans' are said to have been Atlanteans? The Greeks and Romans were surely Aryans, like the Adepts and ourselves**:**—their language being, as one may say, intermediate between Sanskrit and modern European dialects.

7. Buddha's birth is placed (on p. 141) in the year 643 B. C. Is this date given by the Adepts as undoubtedly

correct? Have they any view as to the new inscriptions of Asoka (as given by General A. Cunningham, *Corpus Inscriptionum Indicarum*, Vol. I, pp. 20-23), on the strength of which Buddha's Nirvana is placed by Barth (*The Religions of India*, p. 106), &c., about 476 B. C. and his birth therefore at about 556 B. C.? It would be exceedingly interesting if the Adepts would give a sketch however brief of the history of India in those centuries with authentic dates.

8. Sankaracharya's date is variously given by Orientalists, but always *after* Christ. Barth, for instance, places him about 788 A. D. In *Esoteric Buddhism* he is made to succeed Buddha almost immediately (p. 149). Can this discrepancy be explained? Has not Sankaracharya been usually classed as *Vishnuite* in his teaching? And similarly has not Gaudapâda been accounted a *Sivite*, and placed much later than *Esoteric Buddhism* (p. 147) places him? We would willingly pursue this line of inquiry, but think it best to wait and see to what extent the Adepts may be willing to clear up some of the problems in Indian religious history on which, as it would seem, they must surely possess knowledge

which might be communicated to lay students without indiscretion.

We pass on to some points beyond the ordinary range of science or history on which we should be very glad to hear more, if possible.

9. We should like to understand more clearly the nature of the subjective intercourse with beloved souls enjoyed in Devachan. Say, for instance, that I die and leave on earth some young children. Are these children present to my consciousness in Devachan still as children? Do I imagine that they have died when I died, or do I merely *imagine* them as adult without knowing their life-history, or do I miss them from Devachan until they do actually die, and then hear from them their life-history as it has proceeded between my death and theirs?

10. We do not quite understand the amount of *reminiscence* attained at various points in the soul's progress. Do the Adepts, who, we presume, are equivalent to sixth

rounders, recollect all their previous incarnations? Do all souls which live on into the sixth round attain this power of remembrance? Or does the Devachan, at the end of each round bring a recollection of all the Devachans, or of all the incarnations, which have formed a part of that particular round? And does reminiscence carry with it the power of so arranging future incarnations as still to remain in company with some chosen soul or group of souls?

We have many more questions to ask, but we scruple to intrude further. And I will conclude here by repeating the remark with which we are most often met when we speak of the Adepts to English friends. We find that our friends do not often ask for so-called *miracles* or *marvels* to prove the genuineness of the Adepts' powers. But they ask why the Adepts will not give some proof—not necessarily that they are far beyond us, but that their knowledge does at least equal our own in the familiar and definite tracks which Western science has worn for itself. A few pregnant remarks on Chemistry,—the announcement of a new electrical law, capable of experimental verification—some such communication as this (our interlocutors say) would arrest attention, command respect, and give a weight and prestige to the higher teaching which, so long as it remains in a region wholly unverifiable, it can scarcely acquire.

We gratefully recognize the very acceptable choice which the Adepts have made in selecting Mr. Sinnett as the intermediary between us and them. They could hardly have chosen any one more congenial to our Western minds;—whether we consider the clearness of his written style, the urbanity of his verbal expositions, or the earnest sincerity of his convictions. Since they have thus far met our peculiar needs with such considerate judgment, we cannot but hope that they may find themselves able yet further to adapt their modes of teaching to the requirements of Occidental thought.

AN ENGLISH F.T.S.[2]

LONDON, *July* 1883.

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

REPLY TO AN ENGLISH F. T. S.

ANSWERS.

It was not in contemplation, at the outset of the work begun in *Fragments*, to deal as fully with the scientific problems of cosmic evolution, as now seems expected. A distinct promise was made, as Mr. Sinnett is well aware, to acquaint the readers of this Journal with the outlines of Esoteric doctrines and—no more. A good deal would be given, much more kept back, especially from the columns of a magazine which reaches a promiscuous public.

This seeming unwillingness to share with the world some of nature's secrets that may have come into the possession of the few, arises from causes quite different from the one generally assigned. It is not SELFISHNESS erecting a Chinese wall between occult science and those who would know more of it, without making any distinction between the simply curious profane, and the earnest, ardent seeker after truth. Wrong, and unjust are those who think so; who attribute to indifference for other people's welfare a policy necessitated, on the contrary, by a far-seeing universal philanthropy; who accuse the custodians of lofty physical and spiritual though long rejected truths, of holding them high above the people's heads. In truth, the inability to reach them lies entirely with the seekers. Indeed, the chief reason among many others for such a reticence, at any rate, with regard to secrets pertaining to physical sciences is to be sought elsewhere.* It rests entirely on the *impossibility* of imparting that the nature of which is,

* Needless to remind our correspondent that what is said here, applies only to secrets the nature of which when revealed will not be turned into a weapon against humanity in general, or its units—men. Secrets of such class could not be given to any one but a regular chela of many years' standing and during his successive initiations; mankind as a whole has first to come of age, to reach its majority, which will happen but toward the beginning of its sixth race—before such mysteries can be safely revealed to it. The *vril* is not altogether a fiction, as some chelas and even "lay" chelas know.

at the present stage of the world's development, beyond the comprehension of the would-be learners, however intellectual and however scientifically trained may be the

latter. This tremendous difficulty is now explained to the few, who, besides having read *Esoteric Buddhism*, have studied and *understood* the several occult axioms approached in it. It is safe to say that it will not be even vaguely realized by the general reader, but will offer the pretext for sheer abuse. Nay, it has already.

It is simply that the gradual development of man's seven principles and physical senses *has* to be coincident and on parallel lines with Rounds and Root-races. Our *fifth* race has so far developed but its *five* senses. Now, if the *Kama* or *Will*-principle of the "Fourth-rounders" has already reached that stage of its evolution when the automatic acts, the unmotivated instincts and impulses of its childhood and youth, instead of following external stimuli, will have become acts of will framed constantly in conjunction with the mind (*Manas*), thus making of every man on earth of that race *a free agent*, a *fully* responsible being—the *Kama* of our hardly adult *fifth* race is only slowly approaching it. As to the 6th sense of this, our race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect for the men of the 5th to sense the nature and essence of that which will be fully *sensed* and perceived but by the 6th—let alone the 7th race—*i.e.*, to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the 5th rounders, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh, sense. As an instance of the former class may be cited the Seeress of Prevorst; a creature born *out of time*, a rare precocious growth, ill adapted to the uncongenial atmosphere that surrounded her, hence a martyr ever ailing

and sickly. As an example of the other, the Count St. Germain may be mentioned. Apace with the anthropological and physiological development of man runs his spiritual evolution. To the latter, purely intellectual growth is often more an impediment than a help. An instance: Radiant stuff—"the fourth state of matter"—has been hardly discovered, and no one—the eminent discoverer himself not excepted—has yet any idea of its full importance, its possibilities, its connection with physical phenomena, or even its bearing upon the most puzzling scientific problems.[3] How then can any "Adept" attempt to prove the fallacy of much that is predicated in the nebular and solar theories when the only means by which he could successfully prove his position is an appeal to, and the exhibition of, that sixth sense consciousness which the physicist cannot postulate? Is not this plain?

Thus, the obstacle is not that the "Adepts" would "forbid inquiry," but rather the personal, present limitations of the senses of the average, and even of the scientific man. To undertake the explanation of that which at the outset would be rejected as a physical impossibility, the outcome of hallucination, is unwise and even harmful, because premature. It is in consequence of such difficulties that the psychic production of physical

phenomena—save in exceptional cases—is strictly forbidden.

And now, "Adepts" are asked to meddle with astronomy—a science which, of all the branches of human knowledge, has yielded the most accurate information, afforded the most mathematically correct data, and of the achievements in which the men of science feel the most justly proud! It is true that on the whole astronomy has achieved triumphs more brilliant than those of most other sciences. But if it has done much in the direction of satisfying man's straining and thirsting mind and his noble aspirations for knowledge, physical as to its most important particulars, it has ever laughed at man's puny efforts to wrest the great secrets of Infinitude by the help of only mechanical apparatus. While the spectroscope has shown the probable similarity of terrestrial and sidereal substance, the

146

chemical actions peculiar to the variously progressed orbs of space have not been detected, nor proven to be identical with those observed on our own planet. In this particular, Esoteric Psychology may be useful. But who of the men of science would consent to confront it with their own handiwork? Who of them would recognize the superiority and greater trustworthiness of the Adept's knowledge over their own hypotheses, since in their case they can claim the mathematical correctness of their deductive reasonings based on the alleged unerring precision of the modern instruments; while the Adepts can claim but their knowledge of the ultimate nature of the materials they have worked with for ages, resulting in the phenomena produced. However much it may be urged that a deductive argument, besides being an incomplete syllogistic form, may often be in conflict with fact; that their major propositions may not always be correct, although the predicates of their conclusions seem correctly drawn—spectrum analysis will not be acknowledged as inferior to purely spiritual research. Nor, before developing his sixth sense, will the man of science concede the error of his theories as to the Solar spectrum, unless he abjure, to some degree at least, his marked weakness for conditional and disjunctive syllogisms ending in eternal dilemmas. At present, the "Adepts" do not see any help for it. Were these invisible and unknown profanes to interfere with—not to say openly contradict—the *dicta* of the Royal Society, contempt and ridicule, followed by charges of crass ignorance of the first elementary principles of modern science would be their only reward; while those who would lend an ear to their "vagaries," would be characterized immediately as types of the "mild lunatics" of the age. Unless, indeed, the whole of that august body should be initiated into the great Mysteries at once, and without any further ado or the preliminary and usual preparations or training, the F. R. S.'s could be *miraculously* endowed with the required sixth sense, the Adepts fear the task would be profitless. The latter have given quite enough, little though it may seem, for the purposes of a first trial. The sequence of martyrs to the great

universal truths has never been once broken; and the long list of known and unknown sufferers headed with the name of Galileo, now closes with that of Zöllner. Is the world of science aware of the real cause of Zöllner's premature death? When the fourth dimension of space becomes a scientific reality like the fourth state of matter, he may have a statue raised to him by grateful posterity. But this will neither recall him to life, nor will it obliterate the days and months of mental agony that harassed the soul of this intuitional, farseeing, modest genius, made even after his death to receive the donkey's kick of misrepresentation and to be publicly charged with lunacy.[4]

Hitherto, Astronomy could grope between light and darkness only with the help of the uncertain guidance offered it by analogy. It has reduced to fact and mathematical precision the physical motion and the paths of the heavenly bodies, and—no more. So far, it has been unable to discover with any approach to certainty the physical constitution of either Sun, stars, or even cometary matter. Of the latter, it seems to know no more than was taught 5,000 years ago by the official astronomers of old Chaldea and Egypt; namely, that it is vaporous, since it transmits the rays of stars and planets without any sensible obstruction. But let the modern chemist be asked to tell one whether this matter is in any way connected with, or akin to, that of any of the external gases he is acquainted with; or again, to any of the solid elements of his chemistry. The probable answer received will be very little calculated to solve the world's perplexity; since, all hypotheses to the contrary, cometary matter does not appear to possess even the common law of adhesion or of chemical affinity. The reason for it is very simple. And the truth ought long ago to have dawned upon the experimentalists, since our little world (though so repeatedly visited by the hairy and bearded travellers, enveloped in the evanescent veil of their tails, and otherwise brought in contact with that matter) has neither been smothered by an addition of nitrogen gas, nor deluged by an excess of hydrogen, nor yet perceptibly affected by a surplus of oxygen. The essence of cometary

matter must be—and the "Adepts" say is—totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the Earth are familiar—all recent hypotheses to the contrary notwithstanding. It is to be feared that before the real nature of the elder progeny of Mula Prakriti is detected, Mr. Crookes will have to discover matter of the fifth or extra radiant state, et seq.

Thus, while the astronomer has achieved marvels in the elucidation of the visible relations of the orbs of space, he has learnt nothing of their inner constitution. His science has led him no farther towards a reading of that inner mystery, than has that of the geologist, who can tell us only of the Earth's superficial layers, and that of the physiologist who has until now been able to deal only with man's outer shell, or *Sthula Sarira*.

Occultists have asserted and go on asserting daily the fallacy of judging the essence by its outward manifestations, the ultimate nature of the life-principle by the circulation of the blood, mind by the gray matter of the brain, and the physical constitution of Sun, stars and comets by our terrestrial chemistry and the matter of our own planet. Verily, and indeed, no microscopes, spectroscopes, telescopes, photometers or other physical apparatuses can ever be focussed on either the *macro* or *micro*-cosmical highest principles, nor will the *mayavirupa* of either yield its mystery to physical inquiry. The methods of spiritual research and psychological observation are the only efficient agencies to employ. We have to proceed by analogy in every thing, to be sure. Yet the candid men of science must very soon find out that it is not sufficient to examine a few stars—a handful of sand, as it were, from the margin of the shoreless, cosmic ocean—to conclude that these stars are the same as all other stars—our earth included; that, because they have attained a certain very great telescopic power, and gauged an area enclosed in the smallest of spaces when compared with what remains, they have, therefore, concurrently perfected the survey of all that exists within even that limited space. For, in truth, they have done nothing

of the kind. They have had only a superficial glance at that which is made visible to them under the present conditions, with *the limited power of their vision*. And even though it were helped by telescopes of a hundred-fold stronger power than that of Lord Rosse, or the new Lick Observatory, the case would not alter. No physical instrument will ever help astronomy to scan distances of the immensity of which that of Sirius, situated at the trifle of 130,125,000,000,000 miles away from the outer boundary of the spherical area, or, even that of **α** Capella with its extra trifle of 295,355,000,000,000* miles still further away, can give them, as they themselves are well aware—the faintest idea. For, though an Adept is unable to cross bodily (*i.e.*, in his astral shape) the limits of the solar system, yet he *knows* that far stretching beyond the telescopic power of detection, there are systems upon systems, the smallest of which would, when compared with the system of Sirius, make the latter seem like an atom of dust imbedded in the great Shamo desert. The eye of the astronomer, who thinks he also knows of the existence of such systems, has never rested upon them, has never caught of them even that spectral glimpse, fanciful and hazy as the incoherent vision in a slumbering mind—that he has occasionally had of other systems, and yet he verily believes he has gauged INFINITUDE! And yet these immeasurably distant worlds are brought as clear and near to the spiritual eye of the *astral* astronomer as a neighboring bed of daisies may be to the eye of the botanist.

Thus, the "Adepts" of the present generation, though unable to help the profane astronomer by explaining the ultimate essence, or even the material constitution of star and planet, since European science, knowing nothing as yet of the existence of such substances or more properly of their various states or conditions has neither proper terms for, nor can form any adequate idea of them by any description, they may, perchance, be able to prove what

* The figures are given from the mathematical calculations of exoteric Western astronomy. Esoteric astronomy may prove them false some day.

this matter *is not*—and this is more than sufficient for all present purposes. The next best thing to learning what is true is to ascertain what is *not* true.

Having thus anticipated a few general objections, and traced a limit to expectation, since there is no need of drawing any veil of mystery before "An English F.T.S.," his few questions may be partially answered. The negative character of the replies draws a sufficiently strong line of demarcation between the views of the Adepts and those of Western science, to afford some useful hints at least.

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

QUESTION I.

DO THE ADEPTS DENY THE NEBULAR THEORY?

Answer:—No; they do not deny its general propositions, nor the approximate truths of the Scientific hypotheses. They only deny the completeness of the present, as well as the entire error of the many so-called "exploded" old theories, which, during the last century, have followed each other in such rapid succession. For instance: while denying with Laplace, Herschel and others, that the variable patches of light, perceived on the nebulous background of the galaxy ever belonged to remote worlds in the process of formation; and agreeing with modern science that they proceed from no aggregation of formless matter, but belong simply to clusters of "stars" already formed; they yet add that many of such clusters, that pass in the opinion of the astro-physicists for stars and worlds already evoluted, are in fact but collections of the various materials made ready for future worlds. Like bricks already baked, of various qualities, shapes and colour, that are no longer formless clay but have become fit units of a future wall, each of them having a fixed and distinctly assigned space to occupy in some forthcoming building, are these seemingly adult worlds. The astronomer has no means of recognizing their relative adolescence, except perhaps by making a distinction between the star-clusters

with the usual orbital motion and mutual gravitation, and those termed, we believe, irregular star-clusters of very capricious and changeful appearances. Thrown together as though at random and seemingly in utter violation of the law of symmetry, they defy observation; such, for instance, are 5 M. Lyrae, 52 M. Cephei, Dumb-Bell, and some others. Before an emphatic contradiction of what precedes is attempted, and ridicule offered, perchance, it would not be amiss to ascertain the nature and character of those other, so-called "temporary" stars, whose periodicity though never actually proven, is yet allowed to pass unquestioned. What are these stars which, appearing suddenly in matchless magnificence and splendour, disappear as mysteriously and unexpectedly without leaving a single trace behind? Whence do they appear? Whither are they engulfed? In the great cosmic deep—we say. The bright "brick" is caught by the hand of the Mason—directed by that Universal Architect *which* destroys but to rebuild. It has found its place in the cosmic structure and will perform its mission to its last *Manvantaric* hour.

Another point most emphatically denied by the "Adepts" is, that there exist in the whole range of visible heavens any spaces void of starry worlds. There are stars, worlds

and systems *within*, as *without* the systems made visible to man, and even *within our own atmosphere* for all the physicist knows. The "Adept" affirms in this connection that orthodox, or so-called official science, uses very often the word "infinitude" without attaching to it any adequate importance; rather as a flower of speech than a term implying an awful, a most mysterious Reality. When an astronomer is found in his Reports "gauging *infinitude*," even the most intuitional of his class is but too often apt to forget that he is gauging only the superficies of a small area and its visible depths, and to speak of these as though they were merely the cubic contents of some known quantity. This is the direct result of the present conception of a three-dimensional space. The turn of a four-dimensional world is near, but the puzzle of science will ever continue until their concepts reach the natural dimensions of visible

152

and invisible space—in its septenary completeness. "The Infinite and the Absolute are only the names for two counter imbecilities of the human (*uninitiated*) mind"; and to regard them as the transmuted "properties of the nature of things—of two subjective negatives converted into objective affirmatives," as Sir W. Hamilton puts it, is to know nothing of the infinite operations of human liberated spirit, or of its attributes, the first of which is its ability to pass *beyond* the region of our terrestrial experience of matter and space. As an absolute vacuum is an impossibility *below*, so is it a like impossibility—*above*. But our molecules, the infinitesimals of the vacuum "below," are replaced by the giant-atom of the Infinitude "above." When demonstrated, the four-dimensional conception of space may lead to the invention of new instruments to explore the extremely dense matter that surrounds us as a ball of pitch might surround, say—a fly, but which, in our extreme ignorance of all its properties save those we find it exercising on our earth, we yet call the *clear*, the *serene*, and the *transparent* atmosphere. This is no psychology, but simply occult physics, which can never confound "substance" with "centres of Force," to use the terminology of a Western Science which is ignorant of *Maya*. In less than a century, besides telescopes, microscopes, micrographs and telephones, the Royal Society will have to offer a premium for such an *etheroscope*.

It is also necessary in connection with the question under reply that "An English F.T.S." should know that the "Adepts" of the Good Law, reject gravity as at present explained. They deny that the so-called "impact theory" is the only one that is tenable in the gravitation hypothesis. They say that if all efforts made by the physicists to connect it with Ether, in order to explain electric and magnetic distance-action have hitherto proved complete failures, it is again due to the race ignorance of the ultimate states of matter in nature, foremost of all the real nature of the solar stuff. Believing but in the law of mutual magneto-electric attraction and repulsion, they agree with those who have come to the conclusion that "Universal

gravitation is a weak force," utterly incapable of accounting for even one small portion of the phenomena of motion. In the same connection they are forced to suggest that Science may be wrong in her indiscriminate postulation of centrifugal force, which is neither a universal nor a consistent law. To cite but one instance; this force is powerless to account for the spheroidal oblateness of certain planets. For if the bulge of planetary equators and the shortening of their polar axes is to be attributed to centrifugal force, instead of being simply the result of the powerful influence of solar electro-magnetic attraction, "balanced by concentric rectification of each planet's own gravitation achieved by rotation on its axis," to use an astronomer's phraseology (neither very clear nor correct, yet serving our purpose to show the many flaws in the system)—why should there be such difficulty in answering the objection that the differences in the equatorial rotation and density of various planets are directly in opposition to this theory? How long shall we see even great mathematicians bolstering up fallacies to supply an evident hiatus! The "Adepts" have never claimed superior or *any* knowledge of Western astronomy and other sciences. Yet turning even to the most elementary text-books used in the schools of India, they find that the centrifugal theory of Western birth—is unable to cover *all* the ground. That, unaided, it *can* neither account for every spheroidal oblate, nor explain away such evident difficulties as are presented by the relative density of some planets. How indeed can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only "about one-third that of the Earth, and its density only about one-fourth greater than the Earth," should have a polar compression *more than ten times greater than the latter?* And again, why Jupiter, whose equatorial rotation is said to be "twenty-seven times greater, and its density only about one-fifth that of the Earth," has its polar compression seventeen times greater than the earth? Or, why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centrifugal force to contend with, should

have its polar compression *only three times* greater than Mercury? To crown the above contradictions, we are asked to believe in the Central Forces as taught by modern science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the earth's equatorial surface, and only about one-fourth part of the gravitation of the earth's equatorial matter, has not manifested any tendency to bulge out at the solar equator, nor shown the least flattening at the poles of the solar axis. In other and clearer words, the Sun, with only one-fourth of our earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away satisfactorily so far as the "Adepts" are aware. Therefore, do they say that the great men of science of the West knowing nothing or next

to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulæ, or the physical constitution of the Sun, stars, or even the moon, are imprudent to speak so confidently as they do about the "central mass of the sun" whirling out into space planets, comets, and what not. Our humble opinion being wanted, we maintain**:** that it evolutes out but the *life* principle, the *soul* of these bodies, *giving and receiving it back* in our little solar system, as the "Universal Life-giver," the ONE LIFE gives and receives it in the Infinitude and Eternity; that the Solar System is as much the *Microcosm* of the ONE *Macrocosm*, as man is the former when compared with his own little solar cosmos.

What are the proofs of science? The solar spots (a misnomer like much of the rest)? But these do not prove the solidarity of the "central mass," any more than the storm-clouds prove the solid mass of the atmosphere behind them. Is it the non-co-extensiveness of the sun's body with its apparent luminous dimensions, the said "body" *appearing* "a solid mass, a dark sphere of matter confined within a *fiery* prison-house, a robe of fiercest flames"? We say that there is indeed a "prisoner" behind, but that

having never yet been seen by any *physical*, mortal eye, what he allows to be seen of him is merely a gigantic *reflection*, an illusive phantasma of "solar appendages of *some* sort," as Mr. Proctor honestly calls it. Before saying anything further, we will consider the next interrogatory.

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

QUESTION II.

IS THE SUN MERELY A COOLING MASS?

Such is the accepted theory of modern science**:** it is not what the "Adepts" teach. The former says—the sun "derives no important accession of heat from without"; the latter answer—"the Sun needs it not." He is quite as self-dependent as he is self-luminous; and for the maintenance of his heat requires no help, no foreign accession of vital energy, for he is the heart of his system, a heart that will not cease its throbbing until its hour of rest shall come. Were the Sun "a cooling mass," our great life-giver would have indeed grown dim with age by this time, and found some trouble to keep his watch-fires burning for the future races to accomplish their cycles, and the planetary chains to achieve their rounds. There would remain no hope for evoluting humanity; except perhaps in what passes for science in the astronomical text-books of Missionary Schools, namely, that "the Sun has an orbital journey of a hundred millions of years before him, and the system yet but *seven thousand years* old!" (Prize Book, *Astronomy for General Readers*.)

The "Adepts," who are thus forced to demolish before they can reconstruct, deny most emphatically (*a*) that the Sun is in combustion, in any ordinary sense of the word; or (*b*) that he is *incandescent* or even *burning* though he is *glowing*; or (*c*) that his luminosity has already begun to weaken and his power of combustion may be exhausted within a given and conceivable time; or even (*d*) that his chemical and physical constitution contains any of the elements of terrestrial chemistry in any of the states that

either chemist or physicist is acquainted with. With reference to the latter, they add that, properly speaking, though the body of the Sun,—a body that was never yet reflected by telescope or spectroscope that man invented—cannot be said to be constituted of those terrestrial elements with the state of which the chemist is familiar, yet that these elements are all present in the sun's outward robes, and a host more of elements unknown so far to science. There seems little need, indeed, to have waited so long for the lines belonging to these respective elements to correspond with dark lines of the solar spectrum to *know* that no element present on our earth could ever be possibly found wanting in the sun; although, on the other hand, there are many others in the sun which have either not reached or not as yet been discovered on our globe. Some may be missing in certain stars and heavenly bodies still in the process of formation; or, properly speaking, though present in them,

these elements on account of their undeveloped state may not respond as yet to the usual scientific tests. But how can the earth possess that which the Sun has never had? The "Adepts" affirm as a fact that the true *Sun*,—an invisible orb of which the known one is the shell, mask, or clothing—has in him the spirit of every element that exists in the solar system; and his "Chromosphere," as Mr. Lockyer named it, has the same, only in a far more developed condition though still in a state unknown on earth; our planet having to await its further growth and development before any of its elements can be reduced to the condition they are in within that chromosphere. Nor can the substance producing the coloured light in the latter be properly called solid, liquid, or even "gaseous," as now supposed, for it is neither. Thousands of years before Leverrier and Padre Secchi, the old Aryans sung of *Soorya* ". . . hiding behind his *Yogi** robes his head that no one

* There is an interesting story in the *Puranas* relating to this subject. The Devas, it would appear, asked the great Rishi Vasishtha to bring the Sun into Satya Loka. The Rishi then went and requested the Sun-god to do so. The Sun-god replied that all the worlds would be destroyed if he were to leave his place. The Rishi then offered to place his red-coloured cloth (*Kashaya vastra*) in the place of the

could see"; the ascetic's dress being, as all know, dyed expressly into a red-yellow hue, a colouring matter with pinkish patches on it, rudely representing the vital principle in man's blood,—the symbol of the *vital principle* in the sun, or what is now called chromosphere. The "rose-colored region"! How little astronomers will ever know of its real nature even though hundreds of eclipses furnish them with the *indisputable evidence* of its presence. The sun is so thickly surrounded by a *shell* of this "red matter," that it is useless for them to speculate with only the help of their physical instruments, upon the nature of that which they can never see or detect with mortal eye behind that brilliant, *radiant* zone of matter. . .

If the "Adepts" are asked**:** "What then, in your views, is the nature of our sun and what is there beyond that cosmic veil?"—they answer**:** *beyond* rotates and beats the *heart and head* of our system; externally is spread its robe, the nature of which is not matter, whether solid, liquid, or gaseous, such as you are acquainted with, but *vital* electricity, condensed and made visible.† And if the statement is objected to on the grounds that were the luminosity

Sun's disk and did so. The visible body of the Sun is this robe of Vasishtha, it would seem.—T. SUBBA ROW (*Acting Editor*).

† If the "English F.T.S." would take the trouble of consulting p.11 of the *Magia Adamica* of Eugenius Philalethes his learned compatriot, he would find therein the difference between a visible and an invisible planet as clearly hinted at as it was safe to do at a time when the iron claw of orthodoxy had the power as well as disposition, to tear the flesh from heretic bones. ". . . the *Earth* is *invisible*. . . ."—says he—". . . . and which is more, the *Eye* of *Man* never *saw* the *Earth* nor can it be *seen* without *Art*. To make this *Element visible* is the *greatest secret* in *Magic*. . . . As for this Faeculent, gross *Body* upon which we *walk*, it is a *Compost*, and no *Earth* but it hath *Earth* in it. . . . In a word all the *Elements* are *visible* but *one*, namely the

Earth, and when thou hast attained to so much *perfection*, as to know why *God* hath placed the *Earth in abscondito*, thou hast an *Excellent Figure* whereby to know *God* himself, and how he is *visible*, how *invisible*." The italics are the author's, it being the custom of the Alchemists to emphasize those words which had a double meaning in their code. Here "God himself" *visible* and *invisible*, relates to their *lapis philosophorum*—Nature's seventh principle.[5]

———————

of the sun due to any other cause than *combustion* and *flame*, no physical law of which Western Science has any knowledge, could account for the existence of such intensely high temperature of the sun *without combustion*; that such a temperature, besides burning with its light and flame every visible thing in our universe, would show its luminosity of a homogeneous and uniform intensity throughout, which it does not; that undulations and disturbances in the photosphere, the growing of the "protuberances," and a fierce raging of elements in combustion have been observed in the sun, with their tongues of fire and spots exhibiting every appearance of cyclonic motion, and "solar storms," etc., etc.; to this the only answer that can be given is the following**:** the appearances are all there, yet it is not combustion. Undoubtedly were the "robes," the dazzling drapery which now envelopes the whole of the sun's globe withdrawn, or even "the shining atmosphere *which permits us to see the sun*" (as Sir William Herschel thought) removed so as to allow one trifling rent—our whole universe would be reduced to ashes. *Jupiter Fulminator* revealing himself to his beloved would incinerate her instantly. But it can never be. The protecting shell is of a thickness, and at a distance from the universal HEART that can hardly be ever calculated by your mathematicians. And how can they hope to see the sun's *inner* body once that the existence of that "chromosphere" is ascertained, though its actual density may be still unknown, when one of the greatest, if not *the* greatest of their authorities,—Sir W. Herschel says the following**:** "The sun also has its *atmosphere*; and if some of the fluids which enter into its composition should be of a shining brilliancy . . . while others are merely transparent, *any temporary cause which may remove the lucid fluid*, *will permit us to see the body of the sun* through the transparent ones." The underlined words written nearly 80 years ago embody the wrong hypothesis that the *body of the sun* might be seen under such circumstances, whereas it is only the far away layers of "the lucid fluid" that would be perceived. And what the great astronomer adds invalidates entirely the first

portion of his assumption. "If an observer were placed on the moon, he would see the solid body of our earth *only in those places where the transparent fluids of our atmosphere would permit him*. In others, the opaque vapors would reflect the light of the sun, without

permitting his view to penetrate to the surface of our globe." Thus, if the atmosphere of our earth, which in its relation to the "atmosphere" (?) of the sun is like the tenderest skin of a fruit compared with the thickest husk of a cocoanut, would prevent the eye of an observer standing on the moon to penetrate everywhere "to the surface of our globe," how can an astronomer ever hope his sight to penetrate to the *sun's* surface, from our earth and at a distance of from 85 to 95 million miles,* whereas, the moon, we are told, is only about 238,000 miles! The proportionately larger size of the sun does not bring him any nearer within the scope of our physical vision. Truly remarks Sir W. Herschel that "the sun itself has been called a globe of fire, though *perhaps metaphorically*!" It has been *supposed* that the dark spots were solid bodies revolving near the sun's surface. "They have been *conjectured* to be the smoke of volcanoes or the scum floating upon an ocean of fluid matter. They have also been *taken* for clouds. They were *explained* to be opaque masses, swimming in the *fluid matter* of the sun. . . ."[6] Alone, of all astronomers, Sir John Herschel, whose *intuition* was still greater than his great learning, came—all anthropomorphic conception set aside—far nearer truth than any of those modern astronomers who, while admiring his gigantic learning, smile at his "imaginative and fanciful theories." His only mistake, now shared by most astronomers, was that he regarded the "opaque body" occasionally observed through the curtain of his "luminous envelope" as the sun itself. When saying in the course of his speculations upon the Nasmyth willow-leaf theory:—"the exceedingly definite shape of these objects; their exact similarity one to another . . . all these

---

* Verily—"*absolute accuracy* in the solution of this problem [of distances between the heavenly bodies and the earth] is *simply out of question*"!

---

characters seem quite repugnant to the notion of their being of a vaporous, a cloudy, or a fluid nature"—his spiritual intuition served him better than his remarkable knowledge of physical science. When he adds: "Nothing remains but to consider them *as separate and independent* sheets, flakes, scales, having *some sort of solidity*. . . . And these flakes, be they what they may, . . . are evidently the *immediate sources of the solar light and heat*"—he utters a grander physical truth than was ever uttered by any living astronomer. And, when furthermore, we find him postulating—"Looked at in this point of view, we cannot refuse to regard them as *organisms* of some peculiar and amazing kind; and though it would be too daring to speak of such organization as partaking of the nature of life, yet *we do know that vital action is competent to develop both heat, light, and electricity*," Sir John Herschel gives out a theory approximating an occult truth more than any profane ever did with regard to solar physics.[7] These "wonderful objects" are not, as a modern astronomer interprets Sir J. Herschel's words, "*solar inhabitants*, whose fiery constitution enables them to illuminate, warm and electricise the whole solar system," but simply the

reservoirs of solar vital energy, the *vital* electricity that feeds the whole system in which it lives, and breathes, and has its being. It is, as we say, the storehouse of our little cosmos, self-generating its vital fluid, and ever receiving as much as it gives out. Were the astronomers to be asked—what definite and positive fact exists at the root of their solar theory;—what knowledge they have of solar combustion and atmosphere —they might, perchance, feel embarrassed when confronted with all their present theories. For, it is sufficient to make a *résumé* of what the solar physicists *do not know*, to gain conviction that they are as far as ever from a definite knowledge of the constitution and ultimate nature of the heavenly bodies. We may, perhaps, be permitted to enumerate**:**—

Beginning with, as Mr. Proctor wisely calls it, "the wildest assumption possible," that there is, in accordance with the law of analogy, some general resemblance

between the materials in, and the processes at work upon the Sun, and those materials with which terrestrial chemistry and physics are familiar, what is that sum of results achieved by spectroscopic and other analyses of the surface and the inner constitution of the sun, which warrants any one in establishing the *axiom* of the Sun's combustion and gradual extinction? They have no means, as they themselves daily confess, of experimenting upon, hence of determining the sun's physical condition; for (*a*) they are ignorant of the atmospheric limits; (*b*) even though it were proved that *matter*, such as they know of, is continuously falling upon the sun, being ignorant of its real velocity and the nature of the material it falls upon, they are unable "to discuss the effect of motions wholly surpassing in velocity . . . enormously exceeding even the inconceivable velocity of many meteors"; (*c*) confessedly—they "have no means of learning whence that part of the light comes which gives the continuous spectrum . . ." hence no means of determining how great a depth of the solar substance is concerned in sending out that light. This light "may come from the surface layers only"; and, "it may be a shell . . ." (truly!); and finally, (*d*) they have yet to learn "how far combustion, properly so called, can take place within the Sun's mass, and, whether these processes which we [they] recognize as combustion are the only processes of combustion which can actually take place there." Therefore, Mr. Proctor for one comes to the happy and prudent idea after all "that what had been supposed the most marked characteristic of incandescent solid and liquid bodies, is thus shown to be a possible characteristic of the light of glowing gas."[8] Thus, the whole basis of their reasoning having been shaken (by Frankland's objection), they, the astronomers, may yet arrive at accepting the occult theory, viz., that they have to look to the 6th state of matter, for divulging to them the true nature of their photospheres, chromospheres, appendages, prominences, projections and horns. Indeed, when one finds the greatest authority of the age in physical science—Prof. Tyndall—saying that "no earthly substance with which we are

acquainted—no substance which the fall of meteors has landed on the earth—*would be at all competent to maintain* the Sun's combustion"; and again:—". . . multiplying all our powers by millions of millions, we do not reach the Sun's expenditure. And still, notwithstanding this enormous drain in the lapse of human history, we are unable to detect a diminution of his store . . ."—after reading this, to see the men of science maintaining still their theory of "a hot globe cooling," one may be excused for feeling surprised at such inconsistency. Verily is that great physicist right in viewing the sun himself as "a speck in infinite extension—a mere drop in the Universal sea"; and saying that, "to nature nothing can be added; from nature nothing can be taken away; the sum of her energy is constant, and the utmost man can do in the pursuit of physical truth, or in the applications of physical knowledge, *is to shift the constituents of the never-varying total. The law of conservation rigidly excludes both creation and annihilation . . . the flux of power is eternally the same.*"[9] Mr. Tyndall speaks here as though he were an Occultist. Yet, the *memento mori*—"the Sun is cooling . . . it is dying! . . ." of the Western Trappists of Science resounds as loud as it ever did.

No, we say; no, while there is one man left on the globe, the sun will not be extinguished. Before the hour of the "Solar Pralaya" strikes on the watch-tower of Eternity, all the other worlds of our system will be gliding in their spectral shells along the silent paths of Infinite Space. Before it strikes, Atlas, the mighty Titan, the son of Asia and the nursling of Aether, will have dropped his heavy manvantaric burden and—died; the Pleiades, the bright seven Sisters, will have upon awakening hiding Sterope to grieve with them—*to die themselves for their father's loss*. And, Hercules, *moving off his left leg*, will have to shift his place in heavens and erect his own funeral pile. Then only, surrounded by the fiery element breaking through the thickening gloom of the *Pralayan* twilight, will Hercules, *expiring amidst a general conflagration*, bring on likewise the death of our Sun: *he will have unveiled by moving off the*

"CENTRAL SUN"—the mysterious, the ever-hidden centre of attraction of our Sun and System. Fables? Mere poetical fiction? Yet, when one knows that the most exact sciences, the greatest mathematical and astronomical truths went forth into the world among the *hoi polloi* sent out by the initiated priests, the Hierophants of the *sanctum sanctorum* of the old temples, under the guise of religious fables, it may not be amiss to search for universal truths even under the patches of fiction's harlequinade. This *fable* about the Pleiades, the *seven* Sisters, Atlas, and Hercules exists identical in subject, though under other names, in the sacred Hindu books, and has likewise the same occult meaning. But then like the *Ramayana* "borrowed from the Greek *Iliad*" and the *Bhagavad-Gita* and Krishna

plagiarized from the Gospel—in the opinion of the *great* Sanskritist, Prof. Weber, the Aryans may have also borrowed the Pleiades and their Hercules from the same source! When the Brahmins can be shown by the Christian Orientalists to be the direct descendants of the Teutonic Crusaders, then only, perchance, will the cycle of proofs be completed, and the historical truths of the West—vindicated!

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

QUESTION III.

ARE THE GREAT NATIONS TO BE SWEPT AWAY IN AN HOUR?

No such absurdity was ever postulated. The cataclysm that annihilated the choicest sub-races of the 4th race, or the Atlanteans, was slowly preparing its work for ages; as any one can read in *Esoteric Buddhism* (page 54). "Poseidonis," so-called, belongs to historical times, though its fate begins to be realized and suspected only now. What was said is still asserted**:** every root-race is separated by a catastrophe, a cataclysm—the basis and historical foundation of the fables woven later on into the religious fabric of

every people, whether civilized or savage, under the names of "deluges," "showers of fire" and such like.

That no "appreciable trace is left of such high civilization" is due to several reasons. One of these may be traced chiefly to the inability, and partially to the unwillingness (or shall we say congenital spiritual blindness of this our age?) of the modern archæologist to distinguish between excavations and ruins 50,000 and 4,000 years old, and to assign to many a grand archaic ruin its proper age and place in prehistoric times. For the latter the archæologist is not responsible for what criterion, what sign has he to lead him to infer the true date of an excavated building bearing no inscription; and what warrant has the public that the antiquary and specialist has not made an error of some 20,000 years? A fair proof of this we have in the *scientific* and *historic* labelling of the Cyclopean architecture. Traditional Archæology bearing directly upon the monumental is rejected. Oral literature, popular legends, ballads and rites, are all stifled in one word—*superstition*, and popular antiquities have become "fables" and "folk-lore." The ruder style of Cyclopean masonry, the walls of Tyrus, mentioned by Homer, are placed at the farthest end,—the dawn of pre-Roman history; the walls of Epirus and Mycenae—at the nearest. The latter are *commonly* believed the work of the Pelasgi and *probably* of about 1,000 years before the Western era. As to the former—they were hedged in and driven forward by the Noachian deluge till very lately—Archbishop Usher's learned scheme, computing that earth and man "were created 4004 B. C.," having been not only popular but actually *forced* upon the educated classes until Mr. Darwin's triumphs. Had it not been for the efforts of a few Alexandrian and other mystics, Platonists, and heathen philosophers, Europe would have

never laid her hands even on those few Greek and Roman classics she now possesses. And, as among the few that escaped the dire fate not all by any means were trustworthy—hence, perhaps, the secret of their preservation. Western scholars got early into the habit of rejecting all

heathen testimony, whenever truth clashed with the *dicta* of their churches. Then, again, the modern Archæologists, Orientalists and Historians are *all* Europeans; and they are *all* Christians, whether nominally or otherwise. However it may be, most of them seem to dislike to allow any relic of archaism to antedate the supposed antiquity of the Jewish records. This is a ditch into which most have slipped.

The traces of ancient civilizations exist, and they are many. Yet, it is humbly suggested, that so long as there will be reverend gentlemen mixed up unchecked in Archæological and Asiatic societies; and Christian bishops to write the supposed histories and religions of non-Christian nations, and to preside over the meetings of Orientalists—so long will Archaism and its remains be made subservient in every branch to ancient Judaism and modern Christianity.

So far, archæology knows nothing of the sites of other and far older civilizations except the few it has stumbled upon, and to which, it has assigned their respective ages, mostly under the guidance of biblical chronology. Whether the West had any *right* to impose upon *Universal* History the untrustworthy chronology of a small and unknown Jewish tribe and reject at the same time, every data as every other tradition furnished by the classical writers of *non*-Jewish and *non*-Christian nations is questionable. At any rate, had it accepted as willingly data coming from other sources, it might have assured itself by this time, that not only in Italy and other parts of Europe, but even on sites not very far from those it is accustomed to regard as the hot-bed of ancient ruins—Babylonia and Assyria—there are other sites where it could profitably excavate. The immense "Salt Valley" of Dasht-Beyad by Khorasan[10] covers the most ancient civilizations of the world; while the Shamo desert has had time to change from sea to land, and from fertile land to a dead desert, since the day when the *first* civilization of the 5th Race left its now invisible, and perhaps for ever hidden "traces" under its beds of sand.

Times have changed, are changing. Proof of the old civilizations and the archaic wisdom are accumulating. Though soldier-bigots and priestly schemers have burnt books and converted old libraries to base uses; though the dry rot and the insect have destroyed inestimably precious records; though within the historic period the Spanish brigands made

bonfires of the works of the refined archaic American races, which, if spared, would have solved many a riddle of history; and Omar lit the fires of the Alexandrian baths for months with the literary treasures of the Serapeum; and the Sybilline and other mystical books of Rome and Greece were destroyed in war; and the South Indian invaders of Ceylon "heaped into piles as high as the tops of the cocoanut trees" the *ollas* of the Buddhists and set them ablaze to light their victory,—so to the knowledge of all, obliterating early Buddhistic annals and treatises of great importance; though this hateful and senseless Vandalism has disgraced the career of most fighting nations—still, despite everything, there are extant abundant proofs of the history of mankind, and bits and scraps come to light from time to time by what science has often called "most curious coincidences." Europe has no very trustworthy history of her own vicissitudes and mutations, her successive races and their doings. What with their savage wars, the barbaric habits of the historic Goths, Huns, Franks, and other warrior nations, and the interested literary Vandalism of the shaveling priests who for centuries sat upon its intellectual life like a nightmare, an antiquity could not exist for Europe. And, having no Past of record themselves, the European critics, historians and archæologists have not scrupled to deny one to others—whenever the concession excited a sacrifice of biblical prestige.

No "traces of old civilizations" we are told! And what about the Pelasgi—the direct forefathers of the Hellenes, according to Herodotus? What about the Etruscans—the race mysterious and wonderful if any, for the historian and whose origin is the most unsolvable of problems? That which is known of them only shows that could something more be known, a whole series of prehistoric civilizations

might be discovered. A people described as are the Pelasgi—a highly intellectual, receptive, active people, chiefly occupied with agriculture, warlike when necessary though preferring peace; a people who built canals as no one else, subterranean water-works, dams, walls, and Cyclopean buildings of most astounding strength; who are even *suspected* of having been the inventors of the so-called Cadmean or Phœnician writing characters from which all European alphabets are derived—who were they? Could they be shown by any possible means as the descendants of the biblical *Peleg* (*Gen*. x. 25) their high civilization would have been thereby demonstrated, though their antiquity would still have to be dwarfed to 2247 "B. C." And who were the Etruscans? Shall the Easterns like the Westerns be made to believe that between the high civilizations of the pre-Roman (and we say—*pre-historic*) *Tursenoi* of the Greeks, with their 12 great cities *known* to history; their Cyclopean buildings, their plastic and pictorial arts, and the time when they were a nomadic tribe "first descended into Italy from their northern latitudes"—only a few centuries elapsed? Shall it be still urged that the Phœnicians with their Tyre 2750 "B. C." (a chronology, accepted by *Western* history) their commerce, fleet, learning, arts and civilization, were only a few centuries before the building of Tyre but "a small tribe of Semitic fishermen"? Or, that the Trojan war could not have been earlier than 1184 B. C.,

and thus *Magna Graecia* must be fixed somewhere between the 8th and the 9th century "B. C.," and by no means thousands of years before, as was claimed by Plato and Aristotle, Homer and the Cyclic Poems, derived from, and based upon, other records millenniums older? If the Christian historian, hampered by his chronology, and the free thinker by lack of necessary data, feel bound to stigmatize every *non*-Christian or *non*-Western chronology as "obviously fanciful," "purely mythical" and "not worthy of a moment's consideration," how shall one wholly dependent upon Western guides get at the truth? And if these incompetent builders of Universal History can persuade their public to accept as

authoritative their chronological and ethnological reveries, why should the Eastern student, who has access to quite different—and we make bold to say, more trustworthy—materials, be expected to join in the blind belief of those who defend Western historical infallibility? He believes—on the strength of the documentary evidence, left by Yavanachârya (Pythagoras) 607 "B. C." in India, and that of his own national "temple records," that instead of giving hundreds we may safely give thousands of years to the foundation of *Cumae* and *Magna Graecia*, of which it was the pioneer settlement. That the civilization of the latter had already become effete when Pythagoras, the great pupil of Aryan Masters went to Crotone. And, having no biblical bias to overcome, he feels persuaded that, if it took the Celtic and Gælic tribes *Britannicae Insulae*, with the ready-made civilizations of Rome before their eyes, and acquaintance with that of the Phœnicians whose trade with them began a thousand years before the Christian era; and to crown all with the definite help later of the Normans and Saxons—two thousand years before they could build their mediæval cities, not even remotely comparable with those of the Romans; and it took them two thousand five hundred years to get half as civilized; then, that instead of that hypothetical period benevolently styled the childhood of the race being within easy reach of the Apostles and the early Fathers, it must be relegated to an enormously earlier time. Surely if it took the barbarians of Western Europe so many centuries to develope a language and create empires, then the nomadic tribes of the "mythical" periods ought in common fairness since they never came under the fructifying energy of that Christian influence to which we are asked to ascribe all the scientific enlightenment of this age—about ten thousand years to build their Tyres and their Veii, their Sidons and Carthages. As *other* Troys lie under the surface of the topmost one in the Troad; and other and higher civilizations were exhumed by Mariette-Bey under the stratum of sand from which the archæological collections of Lepsius, Abbott, and the British Museum were taken; and six Hindu

"Delhis," superposed and hidden away out of sight, formed the pedestal upon which the Mogul conqueror built the gorgeous capital whose ruins still attest the splendour of his Delhi; so when the fury of critical bigotry has quite subsided, and Western men are prepared to write History in the interest of truth alone, will the proofs be found of the cyclic law of civilization. Modern Florence lifts her beautiful form above the tomb of Etruscan Florentia, which in her turn rose upon the hidden vestiges of anterior towns. And so also Arezzo, Perugia, Lucca and many other European sites now occupied by modern towns and cities, are based upon the relics of archaic civilizations whose period covers ages incomputable, and whose names Echo has forgotten to even whisper through "the corridors of Time."

When the Western historian has finally and unanswerably proven who were the Pelasgi, at least, and who the Etruscans, and the (as) mysterious Iapygians, who seem also to have had an earlier acquaintance with writing—as proved by their inscriptions—than the Phœnicians, then only may he menace the Asiatic into acceptance of his own arbitrary data and dogmas. Then also may he tauntingly ask "how it is that no appreciable trace is left of such high civilizations as are described in the Past."

"Is it supposed that our present European civilization, with its offshoots . . . can be destroyed by any inundation or conflagration . . . ?" More easily than was many another civilization. Europe has neither the Titanic and Cyclopean masonry of the Ancients, nor even its parchments to preserve the records of its "existing arts and languages." Its civilization is too recent, too rapidly growing to leave any positively indestructible relics of either its architecture, arts or sciences. What is there in the whole [of] Europe that could be regarded as even approximately indestructible, without mentioning the *débâcle* of the geological upheaval that follows generally such cataclysms? Is it its ephemeral Crystal Palaces, its theatres, railways, modern fragile furniture; or its electric

telegraphs, phonographs, telephones and micrographs? While each of the former is at the mercy of fire and cyclone, the last enumerated marvels of modern science can be destroyed by a child breaking them to atoms. When we know of the destruction of the "Seven World's Wonders," of Thebes, Tyre, the Labyrinth and the Egyptian pyramids and temples and giant palaces which we now see are slowly crumbling into the dust of the deserts, being reduced to atoms by the hand of Time—lighter and far more merciful than any cataclysm—the question seems to us rather the outcome of modern pride than of stern reasoning. Is it your daily newspapers and periodicals, rags of a few days; your fragile books bearing the records of all your grand civilization, withal liable to become annihilated after a few meals are made on them by the white ants, that are regarded as invulnerable? And why should European civilization escape the common lot? It is from the lower classes, the units of the great masses who form the majorities in nations, that survivors will escape in greater numbers—and these know nothing of the arts, sciences, or languages

except their own, and those very imperfectly. The arts and sciences are like the Phœnix of old**:** they die but to revive. And when the question found on page 58 of *Esoteric Buddhism* concerning "the curious rush of human progress within the last two thousand years," was first propounded, Mr. Sinnett's correspondent might have made his answer more complete by saying**:** "this rush, this progress, and the abnormal rapidity with which one discovery follows the other, ought to be a sign to human intuition that what you look upon in the light of 'discoveries' are merely *re-discoveries*, which, following the law of gradual progress you make more perfect, yet in enunciating, you are not the first to explain them." We learn more easily that which we have heard about, or learnt in childhood. If, as averred, the Western nations have separated themselves from the great Aryan stock, it becomes evident that the races that first peopled Europe were inferior to the root-race which had the Vedas and the pre-historic

Rishis. That which your far-distant forefathers had heard in the secrecy of the temples was not lost. It reached their posterity, which is now simply improving upon details.

Collected Writings VOLUME V
Sept., Oct., Nov., 1883

QUESTION IV.

IS THE MOON IMMERSED IN MATTER?

No "Adept," so far as the writers know, has ever given to "Lay Chela" his "views of the moon," for publication. With Selenography, modern science is far better acquainted than any humble Asiatic ascetic may ever hope to become. It is to be feared the speculations on pp. 104 and 105 of *Esoteric Buddhism*, besides being hazy, are somewhat premature. Therefore, it may be as well to pass on to—

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

QUESTION V.

ABOUT THE MINERAL MONAD

Any English expression that correctly translates the idea given is "authorized by the Adepts." Why not? The term "monad" applies to the latent life in the mineral as much as it does to the life in the vegetable and the animal. The monogenist may take exception to the term and especially to the idea; while the polygenist—unless he be a corporealist, may not. As to the other class of scientists, they would take objection to the idea even of a human monad—and call it "unscientific." What relation does the monad bear to the atom? None whatever to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism classed once among polygastric infusoria, and now regarded as vegetable and ranked among algæ; nor is it quite the *monas* of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from that of the human monad, which is neither physical, nor can *its* constitution

be rendered by chemical symbols and elements. In short, the mineral monad is *one*—the higher animal and human monads are countless. Otherwise, how could one account for and explain *mathematically* the evolutionary and *spiral* progress of the four kingdoms—a difficulty pointed out in a most excellent way by Chela S. T. K.*** Chary in the June *Theosophist*, pages 232, 233? The "monad" is the combination of the last two Principles in man, the 6th and the 7th, and, properly speaking, the term "human monad" applies only to the Spiritual Soul, not to its highest spiritual vivifying Principle. But since divorced from the latter the Spiritual Soul could have no existence, no being, it has thus been called. The composition (if such a word, which would shock an Asiatic, seems necessary to help European conception) of Buddhi or the 6th principle is made up of the essence of what you would call matter (or perchance a centre of Spiritual Force) in its 6th and 7th condition or state; the animating ATMAN being part of the ONE LIFE or Parabrahm. Now the Monadic Essence (if such word be permitted) in the mineral, vegetable and animal though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression.

It would be very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the monad of a Humboldt

dates back to the monad of an atom of hornblende. Instead of saying a mineral monad, the correcter phraseology in physical science which differentiates every atom,—would of course have been to call it *The* Monad manifesting in that form of Prakriti called the mineral kingdom. Each atom or molecule of ordinary scientific hypothesis is not a particle of something, animated by a psychic something, destined to blossom as a man after æons. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized**:** a sequential manifestation of the one Universal Monas. The Ocean does not divide into its

potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Cosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience's sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the 'Mineral Monad' is *one*. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic essence" begins to imperceptibly differentiate in the vegetable kingdom. As the monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad—not the atomic aggregation that is only the *vehicle* and the substance through which thrill the lower and higher degrees of intelligences. And though, as shown by those plants that are known as sensitives, there are a few among them that may be regarded as possessing that conscious perception which is called by Leibnitz—*apperception* while the rest are endowed but with that internal activity which may be called vegetable *nerve*-sensation (to call it *perception* would be wrong)—yet even the vegetable monad is still *The* Monad in its second degree of awakening sensation. Leibnitz came several times very near the truth, but defined the monadic evolution incorrectly and often blunders greatly. There are *seven* kingdoms. The 1st group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of *Mulaprakriti* to its third degree,—*i.e.*, from full unconsciousness to semi-perception; the 2nd or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence"—considered as an Evoluting Energy. Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side—these are the seven links of the

evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution; a reascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms up to Nirvana—the vanishing point of differentiated matter. Perhaps a simple diagram will aid us:—

The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D

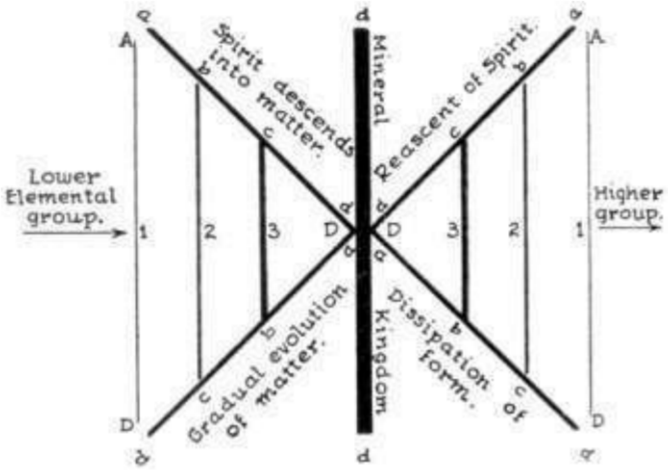

indicates the evolutionary position of the mineral kingdom from its incipient (*d*) to its ultimate concretion (*a*); *a*, *b*, *c*, in the left-hand side of the figure are the three stages of elemental evolution; *i.e.*, the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned into the most concrete form of matter; and *c*, *b*, *a*, in the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of

spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line *d d* is—the Mineral Kingdom.

The monogenists have had their day. Even believers in a personal god, like Professor Agassiz, teach now that, ". . . there is a manifest progress in the succession of beings on the surface of the earth. This progress consists in an increasing similarity to the living fauna, and among the Vertebrates, especially, in their increasing resemblance to Man. . . . Man is the end towards which all the animal creation has tended, from the first appearance of the first Palæozoic Fishes" (*Principles of Zoology*, pp. 205-6).[11] The mineral "monad" is not an individuality latent, but an all-pervading Force which has for its present vehicle matter in its lowest and most concrete terrestrial state; in man the monad is fully

developed, potential, and either passive or absolutely active, according to its vehicle, the five lower and more physical human principles. In the Deva kingdom it is fully liberated and in its highest state—but one degree lower than the ONE Universal Life.

(*To be continued*.)

[*Following this, will be found the partial reply to Questions VII and VIII relating to Lord Buddha and Sri Sankaracharya. They are answered so far by our brother, Mr. T. Subba Row*.—EDITOR, *Theos*.]

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

QUESTION VIII.

SRI SANKARACHARYA'S DATE AND DOCTRINE

It is always difficult to determine with precision the date of any particular event in the ancient history of India; and this difficulty is considerably enhanced by the speculations of European Orientalists whose labours in this direction have but tended to thicken the confusion already existing in popular legends and traditions which were often altered or modified to suit the necessities of Sectarian Controversy. The causes that have produced this result will be fully ascertained on examining the assumptions on which these speculations are based. The writings of many of these Orientalists are often characterized by an imperfect knowledge of Indian literature, philosophy and religion and of Hindu traditions and a contemptuous disregard for the opinions of Hindu writers and pundits. Very often, facts and dates are taken by these writers from the writings of their predecessors or contemporaries on the assumption that they are correct without any further investigation by themselves. Even when a writer gives a date with an expression of doubt as to its accuracy, his follower frequently quotes the same date as if it were absolutely correct. One wrong date is made to depend upon another wrong date, and one bad inference is often deduced from another inference equally unwarranted and illogical. And consequently if the correctness of any particular date given by these writers is to be ascertained the whole structure of Indian Chronology constructed by them will have to be carefully examined. It will be convenient to enumerate some of the assumptions above referred to before proceeding to examine their opinions concerning the date of Sankaracharya.

I. Many of these writers are not altogether free from the prejudices engendered by the pernicious doctrine, deduced from the Bible whether rightly or wrongly, that this world is only six thousand years old. We do not mean to say that any one of these writers would now seriously think

of defending the said doctrine. Nevertheless it had exercised a considerable influence on the minds of Christian writers when they began to investigate the claims of Asiatic

Chronology. If an antiquity of 5 or 6 thousand years is assigned to any particular event connected with the Ancient history of Egypt, India or China, it is certain to be rejected at once by these writers without any inquiry whatever regarding the truth of the statement.

II. They are extremely unwilling to admit that any portion of the *Veda* can be traced to a period anterior to the date of the *Pentateuch* even when the arguments brought forward to establish the priority of the *Vedas* are such as would be convincing to the mind of an impartial investigator untainted by Christian prejudices. The maximum limit of Indian antiquity is, therefore, fixed for them by the Old Testament and it is virtually assumed by them that a period between the date of the Old Testament on the one side and the present time on the other should necessarily be assigned to every book in the whole range of Vedic and Sanskrit literature and to almost every event of Indian History.

III. It is often assumed without reason that every passage in the *Vedas* containing philosophical or metaphysical ideas must be looked upon as a subsequent interpolation and that every book treating of a philosophical subject must be considered as having been written after the time of Buddha or after the commencement of the Christian era. Civilization, philosophy and scientific investigation had their origin, in the opinion of these writers, within the six or seven centuries preceding the Christian era and mankind slowly emerged, for the first time, from "the depths of animal brutality" within the last four or five thousand years.

IV. It is also assumed that Buddhism was brought into existence by Gautama Buddha. The previous existence of Buddhism, Jainism and Arhat philosophy is rejected as an absurd and ridiculous invention of the Buddhists who attempted thereby to assign a very high antiquity to their

own religion. In consequence of this erroneous impression on their part every Hindu book referring to the doctrines of Buddhists is declared to have been written subsequent to the time of Gautama Buddha. For instance, Mr. Weber is of opinion that Vyasa, the author of *Brahma—Sutras*, wrote them in the 5th century after Christ. This is indeed a startling revelation to the majority of Hindus.

V. Whenever several works treating of various subjects are attributed to one and the same author by Hindu writings or traditions, it is often assumed and apparently without any reason whatever in the majority of cases, that the said works should be considered as the productions of different writers. By this process of reasoning they have discovered two Badarayanas (Vyasas), two Patanjalis, and three Vararuchis. We do not mean to say that in every case identity of names is equivalent to identity of persons. But we cannot but protest against such assumptions when they are made without any evidence to support them, merely for the purpose of supporting a foregone conclusion or establishing a favourite hypothesis.

VI. An attempt is often made by these writers to establish the chronological order of the events of ancient Indian history by means of the various stages in the growth or

development of the Sanskrit language and Indian literature. The time required for this growth is often estimated in the same manner in which a geologist endeavours to fix the time required for the gradual development of the various strata composing the earth's crust. But we fail to perceive anything like a proper method in making these calculations. It will be wrong to assume that the growth of one language will require the same time as that of another within the same limits. The peculiar characteristics of the nation to whom the language belongs must be carefully taken into consideration in attempting to make any such calculation. The history of the said nation is equally important. Any one who examines Max Müller's estimation of the so-called Sutra, Brahmana, Mantra and Kanda periods, will be able to perceive that no attention has been

paid to these considerations. The time allotted to the growth of these four "Sruti" of Vedic literature is purely arbitrary.

We have enumerated these defects in the writings of European Orientalists for the purpose of showing to our readers that it is not always safe to rely upon the conclusions arrived at by these writers regarding the dates of ancient Indian history.

In examining the various quotations and traditions selected by European Orientalists for the purpose of fixing Sankaracharya's date, special care must be taken to see whether the person referred to was the very first Sankaracharya who established the Adwaitee doctrine or one of his followers who became the *Adhipatis* of the various *Mathams* established by him and his successors. Many of the Adwaitee *Mathadhipatis* who succeeded him (especially at the Sringeri Matham) were men of considerable renown and were well-known throughout India during their time. They are often referred to under the general name of Sankaracharya. Consequently any reference made to any one of these *Mathadhipatis is* apt to be mistaken for a reference to the first Sankaracharya himself.

Mr. Barth whose opinion regarding Sankara's date is quoted by the *London Theosophist* against the date assigned to that teacher in Mr. Sinnett's book on *Esoteric Buddhism*, does not appear to have carefully examined the subject himself. He assigns no reasons for the date given and does not even allude to the existence of other authorities and traditions which conflict with the date adopted by him. The date which he assigns to Sankara appears in an unimportant footnote appearing on page 89 of his book on *The Religions of India* which reads thus: "Śankara Achârya is generally placed in the eighth century; perhaps we must accept the ninth rather. The best accredited tradition represents him as born on the 10th of the month of Mâdhava (April-May) in 788 A.D. *Ind. Studien*, t. xiv, p. 353. Other traditions, it is true, place him in the second and the fifth centuries. *Ind. Antiq.*,

i, 361; vii, 282. The author of the *Dabistân* (ii, 141), on the other hand, brings him as far down as the commencement of the fourteenth." Mr. Barth is clearly wrong in saying that Sankara is generally placed in the 8th century. There are as many traditions for placing him in some century before the Christian era as for placing him in some century after the said era, and it will also be seen from what follows that in fact evidence preponderates in favour of the former statement. It cannot be contended that the generality of Orientalists have any definite opinions of their own on the subject under consideration. Max Müller does not appear to have ever directed his attention to this subject. Monier Williams merely copies the date given by Mr. Wilson, and Mr. Weber seems to rely upon the same authority without troubling himself with any further enquiry about the matter. Mr. Wilson is probably the only Orientalist who investigated the subject with some care and attention; and he frankly confesses that "the exact period at which he [Sankara] flourished can by no means be determined" (page 201 of Vol. I of his *Essays and Lectures chiefly on the religion of the Hindus*). Under such circumstances the footnote above-quoted is certainly very misleading. Mr. Barth does not inform his readers wherefrom he obtained the tradition referred to and what reasons he has for supposing that it refers to the first Sankaracharya and that it is "the best accredited tradition." When the matter is still open to discussion, Mr. Barth should not have adopted any particular date if he is not prepared to support it and establish it by proper arguments. The other traditions alluded to are not intended, of course, to strengthen the authority of the tradition relied upon. But the wording of the footnote in question seems to show that all the authorities and traditions relating to the subject are comprised therein, when, in fact, the most important of them are left out of consideration, as will be shown hereafter. No arguments are to be found in support of the date assigned to Sankara in the other portions of Mr. Barth's book, but there are a few isolated passages which may be taken either as inferences from the

statement in question or arguments in its support, which it will be necessary to examine in this connection.

Mr. Barth has discovered some connection between the appearance of Sankara in India and the commencement of the persecution of the Buddhists which he seems to place in the 7th and 8th centuries. In page 89 of his book he speaks of "the great reaction on the offensive against Buddhism which was begun in the Deccan in the seventh and eighth centuries by the schools of Kumârila and Sankara"; and in page 135, he states that the "disciples of Kumârila and Sankara, organized into military orders, constituted themselves the rabid defenders of orthodoxy. . . ." The force of these statements is, however, considerably weakened by the author's observations on pages 89 and 134 regarding the absence of any traces of Buddhist persecution by Sankara in the authentic documents hitherto examined and the absurdity of legends which represent him as exterminating

Buddhists from the Himalaya to Cape Comorin.

The association of Sankara with Kumarila in the passages above cited is highly ridiculous. It is well-known to almost every Hindu that the followers of Purva Mimamsa (Kumarila commented on the *Sutras*) were the greatest and the bitterest opponents of Sankara and his doctrine, and Mr. Barth seems to be altogether ignorant of the nature of Kumarila's views and Purva Mimamsa and the scope and aim of Sankara's vedantic philosophy. It is impossible to say what evidence the author has for asserting that the great reaction against the Buddhists commenced in the 7th and 8th centuries and that Sankara was instrumental in originating it. There are some passages in his book which tend to show that this date cannot be considered as quite correct. In page 135 he says that Buddhism began persecution even in the time of Asoka.

Such being the case, it is indeed very surprising that the Orthodox Hindus should have kept quiet for nearly ten centuries without retaliating on their enemies. The political ascendency gained by the Buddhists during the reign of Asoka did not last very long; and the Hindus had the

support of very powerful kings before and after the commencement of the Christian era. Moreover the author says in p. 132 of his book, that Buddhism was in a state of decay in the seventh century. It is hardly to be expected that the reaction against the Buddhists would commence when their religion was already in a state of decay. No great religious teacher or reformer would waste his time and energy in demolishing a religion already in ruins. But, what evidence is there to show that Sankara was ever engaged in this task? If the main object of his preaching was to evoke a reaction against Buddhism, he would no doubt have left us some writings specially intended to criticize its doctrines and expose its defects. On the other hand he does not even allude to Buddhism in his independent works. Though he was a voluminous writer, with the exception of a few remarks on the theory advocated by *some* Buddhists regarding the nature of perception contained in his *Commentary* on the *Brahma-Sutras*, there is not a single passage in the whole range of his writings regarding the Buddhists or their doctrines; and the insertion of even these few remarks in his commentary was rendered necessary by the allusions contained in the *Sutras* which he was interpreting. As, in our humble opinion, these *Brahma-Sutras* were composed by Vyasa himself (and not by an imaginary Vyasa of the 5th century after Christ evolved by Mr. Weber's fancy) the allusions therein contained relate to the Buddhism which existed previous to the date of Gautama Buddha. From these few remarks it will be clear to our readers that Sankaracharya had nothing to do with Buddhist persecution. We may here quote a few passages from Mr. Wilson's Preface to the first edition of his *Dictionary*, *Sanskrit and English*, in support of our remarks. He writes as follows regarding Sankara's connection with the persecution of the Buddhists:— "Although the popular belief attributes the origin of the *Bauddha* persecution to Śancara Achârya, yet in this case we have some reason to distrust its accuracy: opposed to it, we have the mild

character of the reformer, who is described as uniformly gentle and tolerant, and, speaking

from my own limited reading in Vedanta works, and the more satisfactory testimony of Rammohun Roy, which he permits me to adduce, it does not appear that any traces of his being instrumental to any persecution are to be found in his own writings, all which are extant, and the object of which is by no means the correction of the *Bauddha* or any other schism, but the refutation of all other doctrines besides his own, and the reformation or re-establishment of the fourth religious order." Further on he observes that "it is a popular error to ascribe to him the work of persecution: he does not appear at all occupied in that odious task, nor is he engaged in particular controversy with any of the *Bauddhas.*"

From the foregoing observations it will be seen that Sankara's date cannot be determined by the time of the commencement of the Buddhist persecution, even if it were possible to ascertain the said period.

Mr. Barth seems to have discovered some connection between the philosophical systems of Sankara, Ramanuja and Anandatirtha, and the Arabian merchants who came to India in the first centuries of the Hejira, and he is no doubt fully entitled to any credit that may be given him for the originality of his discovery. This mysterious and occult connection between Adwaita philosophy and Arabian commerce is pointed out in p. 212 of his book, and it may have some bearing on the present question, if it is anything more than a figment of his fancy. The only reason given by him in support of his theory is, however, in my humble opinion, worthless. The Hindus had a prominent example of a grand religious movement under the guidance of a single teacher, in the life of Buddha, and it was not necessary for them to imitate the adventures of the Arabian prophet. There is but one other passage in Mr. Barth's book which has some reference to Sankara's date. In p. 207 he writes as follows:—"The Siva, for instance, who is invoked at the commencement of the drama of 'Sakuntalâ,' who is at once god, priest and offering, and whose body is the universe, is a Vedantic idea.

These testimonies appear to be forgotten when it is maintained, as is sometimes done, that the whole sectarian Vedantism commences with Sankara." But this testimony appears to be equally forgotten when it is maintained, as is sometimes done by Orientalists like Mr. Barth, that Sankara lived in some century after the author of Sakuntala.

From the foregoing remarks it will be apparent that Mr. Barth's opinion regarding Sankara's date is very unsatisfactory. As Mr. Wilson seems to have examined the subject with some care and attention, we must now advert to his opinion and see how far it is

based on proper evidence. In attempting to fix Amara Sinha's date (which attempt ultimately ended in a miserable failure), he had to ascertain the period when Sankara lived. Consequently his remarks concerning the said period appear in his preface to the first edition of his Sanskrit dictionary. We shall now reproduce here such passages from this preface as are connected with the subject under consideration and comment upon them. Mr. Wilson writes as follows:—

The birth of Śancara presents the same discordance of opinion as every other remarkable incident amongst the *Hindus.* The *Kudali Brahmans*, who form an establishment following and teaching his system, assert his appearance about 2000 years, since; some accounts place him about the beginning of the *Christian* era, others in the third or fourth century after; a manuscript history of the Icings of Conga, in Colonel Mackenzie's collection, makes him contemporary with Tiru Vicrama Deva Chacravarti, sovereign of *Scandapura* in the Dekhin [Dekkan] A.D. 178: at *Sringa giri*, on the edge of the Western Ghauts, and now in the *Mysore* territory, at which place he is said to have founded a College that still exists, and assumes the supreme control of the *Smârta Brahmans* of the Peninsula, an antiquity of 1600 years is attributed to him, and common tradition makes him about 1200 years old: the *Bhoja Prabandha* enumerates Śancara amongst its worthies, and as contemporary with that prince, his antiquity will be between eight and nine centuries: the followers of Madhwâchârya in *Tuluva* seem to have attempted to reconcile these contradictory accounts, by supposing him to have been born three times; first, at *Sivuli* in *Tuluva* about 1500 years ago, again in *Malabar* some centuries later, and finally, at *Paducachaytra* in *Tuluva* no more than 600 years since; the latter assertion being intended evidently to do honor to their own founder, whose date that was, by enabling him to triumph over Śancara in a superstitious controversy: the *Vaishnava*

Brahmans of *Madura* say that Śancara appeared in the ninth century of Salivâhana or tenth of our era; Dr. Taylor thinks that if we allow him about 900 years, we shall not be far from the truth, and Mr. Colebrooke is inclined to give him an antiquity of about 1000 years; this last is the age which my friend Rammohun Roy, a diligent student of Śancara's works, and philosophical teacher of his doctrines, is disposed to concur in, and he infers, that 'from a calculation of the spiritual generations of the followers of Śancara Swami from his time up to this date, he seems to have lived between the seventh and eight centuries of the *Christian* era'; a distance of time agreeing with the statements made to Dr. Buchanan in his journey through Śancara's native country, *Malabar*, and in union with the assertion of the *Cerala Utpatti*, a work giving an historical and statistical account of the same province, and which according to Mr. Duncan's citation of it, mentions the regulations of the castes of *Malabar* by this philosopher, to have been effected about 1000 years before 1798: at the same time it must be observed that a manuscript translation of this same work, in Colonel Mackenzie's possession, states Śancara Achârya to have been born about the middle of the fifth century, or between thirteen and fourteen hundred years ago, differing in this respect from Mr. Duncan's statement; a difference of the less importance, as the manuscript in question, either from defects in the original or translation, presents many palpable errors, and cannot consequently be depended upon: the weight of authority therefore is altogether in favour of

an antiquity of about ten centuries, and I am disposed to adopt this estimate of Sancara's date, and to place him in the end of the eighth and beginning of the ninth century of the *Christian* era.[12]

We will add a few more authorities to Mr. Wilson's list before proceeding to comment on the foregoing passage.

In a work called *The Biographical Sketches of Eminent Hindu Authors*, published at Bombay in 1860 by Janardan Ramchenderjee, it is stated that Sankara lived 2,500 years ago, and that, in the opinion of some people, 2,200 years ago. The records of the Kumbakonam Matham give a list of nearly 66 Mathadhipatis from Sankara down to the present time, and show that he lived more than 2,000 years ago.

The Kudali Matham referred to by Mr. Wilson which is a branch of the Sringeri Matham, gives the same date as the latter Matham, their traditions being identical. Their calculation can safely be relied upon as far as it is supported by the dates given on the places of Samadhi (something like a tomb) of the successive Gurus of the

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

Sringeri Matham; and it leads us to the commencement of the Christian Era.

No definite information is given by Mr. Wilson regarding the nature, origin or reliability of the accounts which place Sankara in the 3rd or 4th century of the Christian era or at its commencement; nor does it clearly appear that the history of the kings of Konga referred to unmistakably alludes to the very first Sankaracharya. These traditions are evidently opposed to the conclusion arrived at by Mr. Wilson, and it does not appear on what grounds their testimony is discredited by him. Mr. Wilson is clearly wrong in stating that an antiquity of 1,600 years is attributed to Sankara by the Sringeri Matham. We have already referred to the account of the Sringeri Matham, and it is precisely similar to the account given by the Kudali Brahmins. We have ascertained that it is so from the agent of the Sringeri Matham at Madras, who has published only a few days ago the list of teachers preserved at the said Matham with the dates assigned to them. And further we are unable to see which "common tradition" makes Sankara "about 1,200 years old." As far as our knowledge goes there is no such common tradition in India. The majority of people in Southern India have, up to this time, been relying on the Sringeri account, and in Northern India there seems to be no common tradition. We have but a mass of contradictory accounts.

It is indeed surprising that an Orientalist of Mr. Wilson's pretensions should confound the *poet* named Sankara and mentioned in *Bhoja Prabandha* with the great Adwaitee teacher. No Hindu would ever commit such a ridiculous mistake. We are astonished to find some of these European Orientalists quoting now and then some of the statements contained in such books as *Bhoja Prabandha*, *Katha-Sarit-Sagara*, *Raja-tarangini* and *Panchatantra* as if they were historical works. In some other part of his preface Mr. Wilson himself says that this *Bhoja Prabandha* is altogether untrustworthy, as some of the statements contained therein did not harmonize with his theory about Amarasinha's date; but now he *misquotes* its statements

for the purpose of supporting his conclusion regarding Sankara's date. Surely, consistency is not one of the prominent characteristics of the writings of the majority of European

Orientalists. The person mentioned in *Bhoja Prabandha* is always spoken of under the name of Sankara *Kavi*, and he is nowhere called Sankara*charya*, and the Adwaitee teacher is never mentioned in any Hindu work under the appellation of Sankara *Kavi*.

It is unnecessary for us to say anything about the Madhwa traditions or the opinion of the Vaishnava Brahmins of Madura regarding Sankara's date. It is, in our humble opinion, hopeless to expect anything but falsehood regarding Sankara's history and his philosophy from the Madhwas and the Vaishnavas. They are always very anxious to show to the world at large that their doctrines existed before the time of Sankara, and that the Adwaitee doctrine was a deviation from their pre-existing orthodox Hinduism. And consequently they have assigned to him an antiquity of less than 1,500 years.

It does not appear why Dr. Taylor thinks that he can allow Sankara about 900 years, or on what grounds Mr. Colebrooke is inclined to give him an antiquity of about 1,000 years. No reliance can be placed on such statements before the reasons assigned therefor are thoroughly sifted.

Fortunately, Mr. Wilson gives us the reason for Ram Mohun Roy's opinion. We are inclined to believe that Ram Mohun Roy's calculation was made with reference to the Sringeri list of Teachers or Gurus, as that was the only list published up to this time, and as no other Matham, except perhaps the Kumbakonam Matham, has a list of Gurus coming up to the present time in uninterrupted succession. There is no necessity for depending upon his calculation (which from its very nature cannot be anything more than mere guess-work) when the old list preserved at Sringeri contains the dates assigned to the various teachers. As these dates have not been published up to the present time, and as Ram Mohun Roy had merely a string of names before him, he was obliged to ascertain Sankara's date by

assigning a certain number of years on the average to every teacher. Consequently, his opinion is of no importance whatever when we have the statement of the Sringeri Matham, which, as we have already said, places Sankara in some century before the Christian era. The same remarks will apply to the calculation in question even if it were made on the basis of the number of teachers contained in the list preserved in the Kumbakonam Matham.

Very little importance can be attached to the oral evidence adduced by some unknown persons before Dr. Buchanan in his travels through Malabar; and we have only to consider the inferences that may be drawn from the accounts contained in *Kerala Utpatti.* The various manuscript copies of this work seem to differ in the date they assign to Sankaracharya; even if the case were otherwise, we cannot place any reliance upon this work for the following among other reasons:—

I. It is a well-known fact that the customs of Malabar are very peculiar. Their defenders have been, consequently, pointing to some great Rishi or some great philosopher of ancient

India as their originator. Some of them affirm (probably the majority) that Parasurama brought into existence some of these customs and left a special *Smriti* for the guidance of the people of Malabar; others say that it was Sankaracharya who sanctioned these peculiar customs. It is not very difficult to perceive why these two persons were selected by them. According to the Hindu *Puranas* Parasurama lived in Malabar for some time, and according to Hindu traditions Sankara was born in that country. But it is extremely doubtful whether either of them had anything to do with the peculiar customs of the said country. There is no allusion whatever to any of these customs in Sankara's works. He seems to have devoted his whole attention to religious reform, and it is very improbable that he should have ever directed his attention to the local customs of Malabar. While attempting to revive the philosophy of the ancient Rishis, it is not likely that he should have sanctioned the customs of Malabar

which are at variance with the rules laid down in the *Smritis* of those very Rishis; and as far as our knowledge goes he left no written regulations regarding the castes of Malabar.

II. The statements contained in *Kerala Utpatti* are opposed to the account of Sankara's life given in almost all the Sankara *Vijayas* (Biographies of Sankara) examined up to this time, viz., Vidyaranya's *Sankara Digvijaya*, Chitsukhacharya's *Sankara Vijayavilasa*, *Brihat Sankara Vijaya*, &c. According to the account contained in these works, Sankara left Malabar in his eighth year and returned to his native village when his mother was on her deathbed when he remained there only for a few days. It is difficult to see at what period of his life-time he was engaged in making regulations for the castes of Malabar.

III. The work under consideration represents Malabar as the seat of Bhattapada's triumphs over the Buddhists, and says that this teacher established himself in Malabar and expelled the Buddhists from that country. This statement alone will be sufficient to show to our readers the fictitious character of the account contained in this book. According to every other Hindu work, this great teacher of Purva Mimamsa was born in Northern India; almost all his famous disciples and followers were living in that part of the country, and according to Vidyaranya's account he died at Allahabad.

For the foregoing reasons we cannot place any reliance upon this account of Malabar. From the traditions and other accounts which we have hitherto examined, Mr. Wilson comes to the conclusion that Sankaracharya lived in the end of the 8th and the beginning of the 9th century of the Christian Era. The accounts of the Sringeri, Kudali and Kumbakonam Mathams, and the traditions current in the Bombay Presidency, as shown in the biographical sketches published at Bombay, place Sankara in some century before the Christian era. On the other hand, *Kerala Utpatti*, the information obtained by Dr. Buchanan in his travels through Malabar

and the opinions expressed by Dr. Taylor and Mr. Colebrooke, concur in assigning to him an antiquity of about 1,000 years. The remaining traditions referred to by Mr. Wilson are as much opposed to his opinion as to the conclusion that Sankara lived before Christ. We shall now leave it to our readers to say whether, under such circumstances, Mr. Wilson is justified in asserting that "the weight of authority is altogether in favour" of his theory.

We have already referred to the writings of almost all the European Orientalists who expressed an opinion upon the subject under discussion; and we need hardly say that Sankara's date is yet to be ascertained.

We are obliged to comment at length on the opinions of European Orientalists regarding Sankara's date, as there will be no probability of any attention being paid to the opinion of Indian and Tibetan initiates when it is generally believed that the question has been finally settled by their writings. The Adepts referred to by the London Theosophist are certainly in a position to clear up some of the problems in Indian religious history. But there is very little chance of their opinions being accepted by the general public under present circumstances, unless they are supported by such evidence as is within the reach of the outside world. As it is not always possible to procure such evidence, there is very little use in publishing the information which is in their possession until the public are willing to recognize and admit the antiquity and trustworthiness of their traditions, the extent of their powers and the vastness of their knowledge. In the absence of such proof as is above indicated, there is every likelihood of their opinions being rejected as absurd and untenable; their motives will no doubt be questioned and some people may be tempted to deny even the fact of their existence. It is often asked by Hindus as well as by Englishmen why these Adepts are so very unwilling to publish some portion at least of the information they possess regarding the truths of physical science. But in doing so, they do not seem to perceive the difference between the method by which they obtain their

knowledge and the process of modern scientific investigation by which the facts of nature are ascertained and its laws are discovered. Unless an Adept can prove his conclusions by the same kind of reasoning as is adopted by the modern scientist they remain undemonstrated to the outside world. It is of course impossible for him to develope in a considerable number of human beings such faculties as would enable them to perceive their truth; and it is not always practicable to establish them by the ordinary scientific method unless all the facts and laws on which his demonstration is to be based have already been ascertained by modern science. No Adept can be expected to anticipate the discoveries of the next four or five centuries and prove some grand scientific truth to the

entire satisfaction of the educated public after having discovered every fact and law of nature required for the said purpose by such process of reasoning as would be accepted by them. They have to encounter similar difficulties in giving any information regarding the events of the ancient history of India.

However, before giving the exact date assigned to Sankaracharya by the Indian and Tibetan initiates, we shall indicate a few circumstances by which his date may be approximately determined. It is our humble opinion that the *Sankara Vijayas* hitherto published can be relied upon as far as they are consistent with each other regarding the general outlines of Sankara's life. We cannot however place any reliance whatever upon Anandagiri's *Sankara Vijaya* published at Calcutta. The Calcutta edition not only differs in some very material points from the manuscript copies of the same work found in Southern India but is opposed to every other *Sankara Vijaya* hitherto examined. It is quite clear from its style and some of the statements contained therein that it was not the production of Anandagiri, one of the four chief disciples of Sankara and the commentator on his *Upanishad Bhashya.* For instance, it represents Sankara as the author of a certain verse which is to be found in Vidyaranya's *Adhikaranaratnamala* written in the fourteenth century. It

represents Sankara as giving orders to two of his disciples to preach the Visishtadwaitee and the Dwaitee doctrines which are directly opposed to his own doctrine. The book under consideration says that Sankara went to conquer Mandanamisra in debate followed by Sureswaracharya though Mandanamisra assumed the latter name at the time of initiation. It is unnecessary for us here to point out all the blunders and absurdities of this book. It will be sufficient to say that in our opinion it was not written by Anandagiri and that it was the production of an unknown author who does not appear to have been even tolerably well acquainted with the history of the Adwaitee doctrine. Vidyaranya's (or of Sayanacharya the great commentator of the Vedas) *Sankara Vijaya* is decidedly the most reliable source of information as regards the main features of Sankara's biography. Its authorship has been universally accepted and the information contained therein was derived by its author, as may be seen from his own statements, from certain old biographies of Sankara existing at the time of its composition. Taking into consideration the author's vast knowledge and information and the opportunities he had for collecting materials for his work when he was the head of the Sringeri Matham, there is every reason to believe that he had embodied in his work the most reliable information he could obtain. Mr. Wilson however says that the book in question is "much too poetical and legendary" to be acknowledged as a great authority. We admit that the style is highly poetical, but we deny that the work is legendary. Mr. Wilson is not justified in characterizing it as such on account of its description of some of the wonderful phenomena shown by Sankara. Probably the learned Orientalist would not be inclined to consider the Biblical account of Christ in the same light. It is not the peculiar privilege of Christianity to have a miracle-worker for its first

propagator. In the following observations we shall take such facts as are required from this work.

It is generally believed that a person named Govinda Yogi was Sankara's guru, but it is not generally known that

this Yogi was in fact Patanjali—the great author of the *Mahabhashya* and the *Yoga Sutras*—under a new name. A tradition current in Southern India represents him as one of the chelas of Patanjali; but it is very doubtful if this tradition has anything like a proper foundation. But it is quite clear from the 94th, 95th, 96th and 97th verses of the 5th chapter of Vidyaranya's *Sankara Vijaya* that Govinda Yogi and Patanjali were identical. According to the immemorial custom observed amongst initiates Patanjali assumed the name of Govinda Yogi at the time of his initiation by Gaudapada. It cannot be contended that Vidyaranya represented Patanjali as Sankara's Guru merely for the purpose of assigning some importance to Sankara and his teaching. Sankara is looked upon as a far greater man than Patanjali by the Adwaitees, and nothing can be added to Sankara's reputation by Vidyaranya's assertion. Moreover Patanjali's views are not altogether identical with Sankara's views; it may be seen from Sankara's writings that he attached no importance whatever to the practises of Hatha Yoga regarding which Patanjali composed his *Yoga Sutras.* Under such circumstances if Vidyaranya had the option of selecting a Guru for Sankara he would no doubt have represented Vyasa himself (who is supposed to be still living) as his Guru. We see no reason therefore to doubt the correctness of the statement under examination. Therefore, as Sankara was Patanjali's chela and as Gaudapada was his Guru, his date will enable us to fix the dates of Sankara and Gaudapada. We may here point out to our readers a mistake that appears in p. 148 of Mr. Sinnett's book on *Esoteric Buddhism* as regards the latter personage. He is there represented as Sankara's Guru; Mr. Sinnett was informed, we believe, that he was Sankara's Paramaguru and not having properly understood the meaning of this expression Mr. Sinnett wrote that he was Sankara's Guru.

It is generally admitted by Orientalists that Patanjali lived before the commencement of the Christian Era. Mr. Barth places him in the second century before the Christian Era, accepting Goldstücker's opinion, and Monier

Williams does the same thing. A. Weber who seems to have carefully examined the opinions of all the other Orientalists who have written upon the subject comes to the conclusion that "we must for the present rest satisfied, . . . with placing the date of the

composition of the *Bhashya* between B.C.140 and A. D. 60,—a result which, considering the wretched state of the chronology of Indian literature generally, is, despite its indefiniteness, of no mean importance."[13] And yet even this date rests upon inferences drawn from one or two unimportant expressions contained in Patanjali's *Mahabhashya.* It is always dangerous to draw such inferences and especially so when it is known that, according to the tradition current amongst Hindu grammarians, some portions of *Mahabhashya* were lost and the gaps were subsequently filled up by subsequent writers. Even supposing that we should consider the expressions quoted as written by Patanjali himself, there is nothing in those expressions which would enable us to fix the writer's date. For instance, the connection between the expression "*arunad Yavana? Sâketam*" and the expedition of Menander against Ayodhya between B.C. 144 and 120 relied upon by Goldstücker is merely imaginary. There is nothing in the expression to show that the allusion contained therein points necessarily to Menander's expedition. We believe that Patanjali is referring to the expedition of *Yavanas* against Ayodhya during the lifetime of Sagara's father described in *Harivamsa.* This expedition occurred long before Rama's time and there is nothing to connect it with Menander. Goldstücker's inference is based upon the assumption that there was no other *Yavana* expedition against Ayodhya known to Patanjali, and it will be easily seen from *Harivamsa* (written by Vyasa) that the said assumption is unwarranted. Consequently the whole theory constructed by Goldstücker on this weak foundation falls to the ground. No valid inferences can be drawn from the mere names of kings contained in *Mahabhashya*, even if they are traced to Patanjali himself, as there would be several kings in the same dynasty bearing the same name. From the foregoing remarks it will be clear that

we cannot fix, as Weber has done, B. C. 140 as the maximum limit of antiquity that can be assigned to Patanjali. It is now necessary to see whether any other such limit has been ascertained by Orientalists. As Panini's date still remains undetermined the limit cannot be fixed with reference to his date. But it is assumed by some Orientalists that Panini must have lived at some time subsequent to Alexander's invasion from the fact that Panini explains in his grammar the formation of the word *Yavanani.* We are very sorry that European Orientalists have taken the pains to construct theories upon this basis without ascertaining the meaning assigned to the word *Yavana* and the time when the Hindus first became acquainted with the Greeks. It is unreasonable to assume without proof that this acquaintance commenced at the time of Alexander's invasion. On the other hand there are very good reasons for believing that the Greeks were known to the Hindus long before this event. Pythagoras visited India according to the traditions current amongst Indian Initiates, and he is alluded to in Indian astrological works under the name of *Yavanacharya.* Moreover it is not quite certain that the word *Yavana* was strictly confined to the Greeks by the ancient Hindu writers. Probably it was first applied to the Egyptians and the Ethiopians; it was probably extended first to the Alexandrian Greeks and subsequently to

the Greeks, Persians and Arabians. Besides the *Yavana* invasion of Ayodhya described in *Harivamsa*, there was another subsequent expedition to India by *Kala Yavana* (Black *Yavana*) during Krishna's lifetime described in the same work. This expedition was probably undertaken by the Ethiopians. Anyhow, there are no reasons whatever, as far as we can see, for asserting that Hindu writers began to use the word Yavana after Alexander's invasion. We can attach no importance whatever to any inferences that may be drawn regarding the dates of Panini and Katyayana (both of them lived before Patanjali) from the statements contained in *Katha Sarit Sagara* which is nothing more than a mere collection of fables. It is now seen by Orientalists that no proper

conclusions can be drawn regarding the dates of Panini and Katyayana from the statements made by Hiuan Thsang,[14] and we need not therefore say anything here regarding the said statements. Consequently the dates of Panini and Katyayana still remain undetermined by European Orientalists. Goldstücker is probably correct in his conclusion that Panini lived before Buddha and the Buddhists' accounts agree with the traditions of the initiates in asserting that Katyayana was a contemporary of Buddha. From the fact that Patanjali must have composed his *Mahabhashya* after the composition of Panini's *Sutras* and Katyayana's *Varttika* we can only infer that it was written after Buddha's birth. But there are a few considerations which may help us in coming to the conclusion that Patanjali must have lived about the year 500 B. C. Max Müller fixed the *Sutra* period between 500 B. C. and 600 B. C. We agree with him in supposing that the period probably ended with B. C. 500, though it is uncertain how far it extended into the depths of Indian antiquity. Patanjali was the author of the *Yoga Sutras*, and this fact has not been doubted by any Hindu writer up to this time. Mr. Weber *thinks*, however, that the author of the *Yoga Sutras* might be a different man from the author of the *Mahabhashya*, though he does not venture to assign any reason for his supposition. We very much doubt if any European Orientalist can ever find out the connection between the first Anhika of the *Mahabhashya* and the real secrets of Hatha Yoga contained in the *Yoga Sutras.* No one but an initiate can understand the full significance of the said Anhika; and the "eternity of the Logos" or Sabda is one of the principal doctrines of the ancient Gymnosophists of India who were generally Hatha Yogis. In the opinion of Hindu writers and Pundits Patanjali was the author of three works, viz., *Mahabhashya*, *Yoga Sutras* and a book on Medicine and Anatomy; and there is not the slightest reason for questioning the correctness of this opinion. We must, therefore, place Patanjali in the *Sutra* period, and this conclusion is confirmed by the traditions of the Indian initiates. As Sankaracharya was a contemporary of

Patanjali (being his Chela) he must have lived about the same time. We have thus shown that there are no reasons for placing Sankara in 8th or 9th century after Christ as some of the European Orientalists have done. We have further shown that Sankara was Patanjali's Chela and that his date should be ascertained with reference to Patanjali's date. We have also shown that neither the year B. C. 140 nor the date of Alexander's invasion can be accepted as the maximum limit of antiquity that can be assigned to him, and we have lastly pointed out a few circumstances which will justify us in expressing an opinion that Patanjali and his Chela Sankara belonged to the *Sutra* period. We may perhaps now venture to place before the public the exact date assigned to Sankaracharya by Tibetan and Indian Initiates. According to the historical information in their possession he was born in the year *B. C.* 510 (51 years and 2 months after the date of Buddha's nirvana), and we believe that satisfactory evidence in support of this date can be obtained in India if the inscriptions at Conjeeveram, Sringeri, Jagannâtha, Benares, Kashmir and various other places visited by Sankara are properly deciphered. Sankara built Conjeeveram which is considered as one of the most ancient towns in Southern India; and it may be possible to ascertain the time of its construction if proper enquiries are made. But even the evidence now brought before the public supports the opinion of the Initiates above indicated. As Gaudapada was Sankaracharya's guru's guru his date entirely depends on Sankara's date; and there is every reason to suppose that he lived before Buddha. As this article has already become very lengthy we will now bring it to a close. Our remarks about Buddha's date and Sankaracharya's doctrine will appear in the next issue of *The Theosophist.*

T. SUBBA ROW.[15]

Collected Writings VOLUME V
Sept., Oct., Nov., 1883

QUESTION VI.

"HISTORICAL DIFFICULTY"—WHY?

[*The Theosophist*, Vol. V, No. 1(49), October, 1883, pp. 3-10.]

It is asked whether there may not be 'some confusion' in the letter quoted on p. 62 of *Esoteric Buddhism* regarding "old Greeks and Romans" said to have been Atlanteans. The answer is—none whatever. The word "Atlantean" was a generic name. The objection to have it applied to the old Greeks and Romans on the ground that they were Aryans, "their language being intermediate between Sanskrit and modern European dialects," is worthless. With equal reason, might a future 6th Race scholar, who had never heard of the (possible) submergence of a portion of European Turkey, object to Turks from the Bosphorus being referred to as a remnant of the Europeans. "The Turks, are surely Semites", he might say 12,000 years hence, and—"their language is intermediate between Arabic and our modern 6th Race dialects."*

'The "historical difficulty" arises from a certain authoritative statement made by Orientalists on philological grounds. Prof. Max Müller has brilliantly demonstrated that Sanskrit was the "elder sister"—by no means the mother—of all the modern languages. As to that "mother," it is *conjectured* by himself and colleagues to be a "*now extinct tongue*, spoken *probably* by the nascent Aryan race."[16] When asked what was this language, the Western voice answers, "Who can tell?" When, "during what geological periods did this nascent race flourish?" The same impressive voice replies:—"In prehistoric ages, the duration of which no one can now determine." Yet it must have been Sanskrit, however barbarous and unpolished,

---

* This is not to be construed to mean that 12,000 years hence there will be yet any man of the 6th Race, or that the 5th will be submerged. The figures are given simply for the sake of a better comparison with the present objection in the case of the Greeks and Atlantis.

---

since "the ancestors of the Greeks, the Italians, Slavonians, Germans and Celts"[17] were

living within "the same precincts" with that nascent race, and the testimony borne by language has enabled the philologist to trace the "language of the gods" in the speech of every Aryan nation. Meanwhile it is affirmed by these same Orientalists that classical Sanskrit has its origin at the very threshold of the Christian era; while Vedic Sanskrit is allowed an antiquity of hardly 3,000 years (if so much) before that time.

Now, Atlantis, on the statement of the "Adepts," sank over 9,000 years before the Christian era.* How then can one maintain that the "old Greeks and Romans" were Atlanteans! How can that be, since both nations are Aryans, and the genesis of their language is Sanskrit? Moreover, the Western scholars *know* that the Greek and Latin languages were formed within historical periods, the Greeks and Latins themselves having no existence as nations 11,000 B. C. Surely they who advance such a proposition do not realize how very *unscientific* is their statement!

Such are the criticisms passed, such—the "historical difficulty." The culprits arraigned are fully alive to their perilous situation; nevertheless, they maintain the statement. The only thing which may perhaps here be objected to is, that the names of the two nations are incorrectly

---

* The position recently taken up by Mr. Gerald Massey in *Light* that the story of Atlantis is not a geological event but an ancient astronomical myth, is rather imprudent. Mr. Massey, notwithstanding his rare intuitional faculties and great learning, is one of those writers in whom the intensity of research bent into one direction has biased his otherwise clear understanding. Because Hercules is now a constellation it does not follow that there never was a hero of this name. Because the Noachian *Universal* Deluge is now proved a fiction based upon geological and geographical ignorance, it does not, therefore, appear that there were not many local deluges in prehistoric ages. The ancients connected every terrestrial event with the celestial bodies. They traced the history of their great deified heroes and memorialized it in stellar configurations as often as they personified pure myths, anthropomorphising objects in nature. One has to learn the difference between the two modes before attempting to classify them under one nomenclature. An earthquake has just

---

used. It may be argued that to refer to the remote ancestors and their descendants equally as "Greeks and Romans," is an anachronism as marked as would be the calling of the ancient Keltic Gauls or the Insubres—Frenchmen. As a matter of fact this is true. But, besides the very plausible excuse that the names used were embodied in a private letter, written as usual in great haste, and which was hardly worthy of the honour of being quoted *verbatim* with all its imperfections, there may perhaps exist still weightier objections to calling the said people by any other name. One misnomer is as good as another; and, to refer to old Greeks and Romans in a private letter as the old Hellenes from Hellas or *Magna Graecia*, and the Latini as from *Latium*, would have been, besides looking pedantic, just as incorrect as the use of the appellation noted, though it may have *sounded*, perchance, more "historical." The truth is that, like the ancestors of nearly all the *Indo-Europeans* (or shall we say *Indo-Germanic Japhetidae?*), the Greek and Roman sub-races mentioned, have to be traced much farther back. Their origin must be carried far into the mists of that

"prehistoric" period, that *mythical* age which inspires the modern historian with such a feeling of squeamishness that anything creeping out of its abysmal depths is sure to be instantly dismissed as a deceptive phantom, the *mythos* of an idle tale, or a *later*

engulfed over 80,000 people (87,903) in Sunda Straits. These were mostly Malays, savages with whom but few had relations, and the dire event will be soon forgotten. Had a portion of Great Britain been thus swept away instead, the whole world would have been in commotion, and yet, a few thousand years hence, even such an event would have passed out of man's memory; and a future Gerald Massey might be found speculating upon the astronomical character and signification of the Isles of Wight, Jersey, or Man, arguing, perhaps, that this latter Island had not contained a real living race of *men* but "belonged to astronomical mythology" was a "Man submerged in celestial waters." If the legend of the lost Atlantis is only "like those of Airyana-Vaêjo and Jambu-dvipa," it is terrestrial enough, and therefore, "the mythological origin of the Deluge legend" is so far an open question. We claim that it is *not* "indubitably demonstrated," however clever the theoretical demonstration.

fable unworthy of serious notice. The Atlantean "old Greeks" could not be designated even as the *Autochtones*—a convenient term used to dispose of the origin of any people whose ancestry cannot be traced, and which, at any rate with the Hellenes, meant certainly more than simply "soil-born," or primitive aborigines; and yet the so-called *fable* of Deukalion and Pyrrha is surely no more incredible or marvelous than that of Adam and Eve,—a fable that hardly an hundred years ago, no one would have dared or even thought to question. And in its esoteric significance the Greek tradition is possibly more truly historical than many a so-called *historical* event during the period of the Olympiades—though both Hesiod and Homer may have failed to record the former in their epics. Nor could the Romans be referred to as the Umbro-Sabellians, nor even as the *Itali*. Peradventure, had the historians learnt something more than they have of the Italian "Autochtones"—the Iapygians, one might have given the "old Romans" the latter name. But then there would be again that other difficulty: history *knows* that the Latin invaders drove before them, and finally cooped up this mysterious and miserable race among the clefts of the Calabrian rocks, thus showing the absence of any race affinity between the two. Moreover, Western archæologists keep to their own counsel, and will accept of no other but their own conjectures. And since they have failed to make anything out of the undecipherable inscriptions in an unknown tongue and mysterious characters on the Iapygian monuments—and so for years have pronounced them unguessable, he who would presume to meddle where the doctors muddle would be likely to be reminded of the Arab proverb about proffered advice. Thus, it seems hardly possible to designate "the old Greeks and Romans" by their legitimate, true name so as to at once satisfy the "historians" and keep on the fair side of truth and fact. However, since in the *Replies* that precede Science had to be repeatedly shocked by most unscientific propositions, and that before this series is closed, many a difficulty, philological and archæological as well as historical, will have to be

unavoidably created—it may be just as wise to uncover the occult batteries at once and have it over with.

Well then, the "Adepts" deny most emphatically to Western science any knowledge whatever of the growth and development of the Indo-Aryan race which, "at the very dawn of History," they have espied in its "patriarchal simplicity" on the banks of the Oxus. Before our proposition concerning "the old Greeks and Romans" can be repudiated or even controverted, Western Orientalists will have to know more than they do about the antiquity of that race and the Aryan language; and they will have to account for those numberless gaps in History which no hypotheses of theirs seem able to fill up. Notwithstanding their present profound ignorance with regard to the early ancestry of the Indo-European nations; and though no historian has yet ventured to assign even a remotely approximate date to the separation of the Aryan nations and the origines of the Sanskrit language—they hardly show the modesty that might, under these circumstances, be expected from them. Placing as they do that great separation of the races at the first "dawn of traditional history," with the Vedic age as "the background of the whole Indian world" [of which confessedly they know nothing] they will, nevertheless, calmly assign a modern date to any of the Rig-vedic oldest songs—on its "internal evidence"; and in doing this, they show as little hesitation as Mr. Fergusson when ascribing a post-Christian age to the most ancient rock-cut temple in India, merely on its—"external form." As for their unseemly quarrels, mutual recriminations and personalities over questions of scholarship, the less said the better.

"The evidence of language is irrefragable,"[18] as the great Oxford Sanskritist says. To which he is answered—"provided it does not clash with historical facts and—ethnology." It may be—no doubt it is, as far as *his* knowledge goes, "the only evidence worth listening to with regard to ante-historical periods";[16] but when something of these alleged "pre-historical periods" comes to be known,

and when what we think *we* know of certain supposed prehistoric nations is found diametrically opposed to *his* "evidence of language," the "Adepts" may be, perhaps, permitted to keep to their own views and opinions, even though they differ with those of the greatest living philologist. The study of language is but a part—though, we admit, a fundamental part—of true philology. To be complete, the latter has, as correctly argued by Böckh,—to be almost synonymous with history. We gladly concede the right of the Western philologist who has to work in the total absence of any historical data, to rely upon comparative grammar, and take the identification of roots lying at the foundation of words of those languages he is familiar with, or may know of, and put it forward as the

results of his study, and the only available evidence. But we would like to see the same right conceded by him to the student of other races; even though these be *inferior* to the Indo-European races—in the opinion of the paramount West**:** for it is barely possible that proceeding on other lines, and having reduced his knowledge to a system which precludes hypothesis and simple affirmation, the Eastern student has preserved a perfectly authentic record (for him) of those periods which his opponent regards as *ante*-historical. The bare fact that, while Western men of science are referred to as "scholars" and scholiasts—*native* Sanskritists and archæologists are often spoken of as "Calcutta" and "Indian *sciolists*"—affords no proof of their real inferiority, but rather of the wisdom of the Chinese proverb that "self-conceit is rarely companion to politeness."

The "Adept" therefore, has little, *if anything*, *to do with difficulties* presented by Western History. To his knowledge—based on documentary records from which, as said, hypothesis is excluded, and as regards which even psychology is called to play a very secondary part—the history of his and other nations extends immeasurably beyond that hardly discernible point that stands on the far-away horizon of the Western world as a land-mark of the commencement of *its* history. Records made throughout a series of

ages based on astronomical chronology and zodiacal calculations cannot err. [This new "difficulty"—palæographical, this time—that may be possibly suggested by the mention of the Zodiac in India and Central Asia before the Christian era is disposed of in a subsequent article.]

Hence, the main question at issue is to decide which—the Orientalist or the "Oriental"—is most likely to err. The "English F. T. S." has choice of two sources of information, two groups of teachers. One group is composed of Western historians with their suite of learned Ethnologists, Philologists, Anthropologists, Archæologists and Orientalists in general. The other consists of unknown Asiatics belonging to a race which, notwithstanding Mr. Max Müller's assertion "that the same blood was running in his veins [the English soldier's] and in the veins of the dark Bengalese"[16]—is generally regarded by many a cultured Western as "inferior." A handful of men—whose history, religion, language, origin and sciences, having been seized upon by the conqueror, are now disfigured and mutilated beyond recognition; and who having lived to see the Western scholar claim a monopoly beyond appeal or protest of deciding the correct meaning, chronological date, and historical value, of the monumental and palæographic relics of his motherland—can hardly hope to be listened to. It has little, if ever, entered the mind of the Western public that their scholars have, until very lately, worked in a narrow pathway obstructed with the ruins of an ecclesiastical, dogmatic Past; that they have been cramped on all sides by limitations of "revealed" events coming from God "with whom a thousand years are but as one day," and who have thus felt bound to cram millenniums into centuries

and hundreds into units, giving at the utmost an age of 1,000 to what is 10,000 years old. All this to save the threatened authority of their religion and their own respectability and good name in cultured society. And even that, when free themselves from preconceptions, they have had to protect the honour of the Jewish divine chronology assailed by stubborn facts; and

thus, have become (often unconsciously) the slaves of an artificial history made to fit into the narrow frame of a dogmatic religion. No proper thought has been given to this purely psychological but very significant trifle. Yet we all know how, rather than admit any relation between Sanskrit and the Gothic, Keltic, Greek, Latin and Old Persian, facts have been tampered with, old texts purloined from libraries, and philological discoveries vehemently denied. And we have also heard from our retreats, how Dugald Stewart and his colleagues, upon seeing that the discovery would also involve ethnological affinities, and damage the prestige of those sires of the world races,—Shem, Ham and Japhet—denied in the face of fact that "Sanskrit had ever been a living, spoken language," supporting the theory that "it was an invention of the Brahmins, who had constructed their Sanskrit on the model of the Greek and Latin."[19] And again we know, holding the proof of the same, how the majority of Orientalists are prone to go out of their way to prevent any Indian antiquity (whether MSS. or inscribed monument, whether art or science) from being declared *pre-Christian*. As the origin and history of the Gentile world is made to move in the narrow circuit of a few centuries "B.C."; within that fecund epoch when mother earth, recuperated from her arduous labours of the stone-age, begat, it seems, without transition so many highly civilized nations and—false pretences, so the enchanted circle of Indian archæology lies between the (to them unknown) year of the *Samvat* era, and the 10th century of the Western chronology.

Having to dispose of an "historical difficulty" of such a serious character, the defendants charged with it can but repeat what they have already stated**:** all depends upon the past history and antiquity allowed to the Indo-Aryan nation. The first step to take is to ascertain how much History herself knows of that almost prehistoric period when the soil of Europe had not been trodden yet by the primitive Aryan tribes. From the latest Encyclopædia, down to Prof. Max Müller and other Orientalists,

we gather what follows**:** they acknowledge that at some immensely remote period, before the Aryan nations got divided from the parent stock (with the germs of Indo-Germanic languages in them); and before they rushed asunder to scatter over Europe and Asia in

search of new homes, there stood a "single barbaric [?] people as physical and political representative of the nascent Aryan race." This people spoke "a *now extinct* Aryan language,"[20] from which, by a series of modifications (surely requiring more thousands of years than our difficulty-makers are willing to concede?) there arose gradually—all the subsequent languages now spoken by the Caucasian races.

That is about all Western History knows of *its*—genesis. Like Ravana's brother, Kumbhakarna—the Hindu Rip Van Winkle—it slept for a long series of ages a dreamless, heavy sleep. And when, at last, it awoke to consciousness, it was but to find the "nascent Aryan race" grown into scores of nations, peoples and races, most of them effete and crippled with age, many irretrievably extinct, while the true origin of the younger ones it was utterly unable to account for. So much for the "youngest brother." As for "the eldest brother, the Hindu," who, Professor Max Müller tells us—"was *the last* to leave the common home" of the Aryan family,[21] and whose history, this eminent philologist has now kindly undertaken to impart to him,—he, the Hindu, claims that while his Indo-European relative was soundly sleeping under the protecting shadow of Noah's ark, he kept watch and did not miss seeing one event from his high Himalayan fastnesses; and that he has recorded the history thereof in a language which, though as incomprehensible as the Iapygian inscriptions to the Indo-European immigrant, is quite clear to the writers. For this crime he now stands condemned as a falsifier of the records of his forefathers. A place has been hitherto purposely left open for India "to be filled up when the pure metal of history should have been extracted from the ore of Brahmanic exaggeration and superstition."[22] Unable, however, to meet this programme, the Orientalist has

since persuaded himself that there was nothing in that "ore," but dross. He did more. He applied himself to contrast Brahmanic "superstition" and "exaggeration" with Mosaic revelation and its chronology. The *Veda* was confronted with *Genesis*. Its absurd claims to antiquity were forthwith dwarfed to their proper dimensions by the 4,004 years B.C., measure of the world's age; and the Brahmanic "superstition and fables" about the longevity of the Aryan *Rishis*, were belittled and exposed by the sober historical evidence furnished in "the genealogy and age of the Patriarchs from Adam to Noah"—whose respective days were 930 and 950 years; without mentioning Methuselah, who died at the premature age of nine hundred and sixty-nine.

In view of such experience, the Hindu has a certain right to decline the offers made to correct his annals by Western history and chronology. On the contrary, he would respectfully advise the Western scholar, before he denies point-blank any statement made by the Asiatics with reference to what is *prehistoric* ages to Europeans, to show that the latter have themselves anything like trustworthy data as regards their own racial history. And that settled, he may have the leisure and capacity to help his ethnic neighbours to prune their genealogical trees. Our Rajputs among others, have perfectly trustworthy

family records of an unbroken lineal descent through 2,000 years "B.C." and more, as proved by Colonel Tod; records which are accepted by the British Government in its official dealings with them. It is not enough to have studied stray fragments of Sanskrit literature—even though their number should amount to 10,000 texts, as boasted of—allowed to fall into their hands, to speak so confidently of the "Aryan first settlers in India," and assert that, "left to themselves in a world of their own, *without a past*, and *without a, future* [!] before them, they had nothing but themselves to ponder on"[23]—and therefore could know *absolutely nothing* of other nations. To comprehend correctly and make out the *inner* meaning of most of them, one has to read these texts with the help of the esoteric light, and

after having mastered *the language of the Brahmanic Secret Code*—branded generally as "theological twaddle." Nor is it sufficient—if one would judge correctly of what the archaic Aryans did or did not know; whether or not they cultivated the social and political virtues; cared or not for history—to claim proficiency in both Vedic and classical Sanskrit, as well as in Prakrit and Arya Bhâshya. To comprehend the esoteric meaning of ancient Brahmanical literature, one has, as just remarked, to be in possession of the key to the Brahmanical Code. To master the conventional terms used in the *Puranas*, the *Aranyakas* and *Upanishads* is a science in itself, and one far more difficult than even the study of the 3,996 aphoristical rules of Pânini, or his algebraical symbols. Very true, most of the Brahmans themselves have now forgotten the correct interpretations of their sacred texts. Yet they know enough of the dual meaning in their scriptures to be justified in feeling amused at the strenuous efforts of the European Orientalist to protect the supremacy of his own national records and the dignity of his science by interpreting the Hindu hieratic text after a peremptory fashion quite unique. Disrespectful though it may seem, we call on the philologist to prove in some more convincing manner than usual, that he is better qualified than even the average Hindu Sanskrit pundit to judge of the antiquity of the "language of the gods"; that he has been really in a position to trace unerringly along the lines of countless generations, the course of the "now extinct Aryan tongue" in its many and various transformations in the West, and its primitive evolution into first the Vedic, and then the classical Sanskrit in the East, and that from the moment when the mother-stream began deviating into its new ethnographical beds, he has followed it up. Finally that, while he, the Orientalist, can, owing to speculative interpretations of what he thinks he has learnt from fragments of Sanskrit literature, judge of the nature of all that he knows nothing about, *i.e.*, to speculate upon the past history of a great nation he has lost sight of from its "nascent state," and caught up again but at the period of its last degeneration—the native

student never knew, nor can ever know anything of that history. Until the Orientalist has proved all this, he can be accorded but small justification for assuming that air of authority and supreme contempt which is found in almost every work upon India and its Past. Having no knowledge himself whatever of those incalculable ages that lie between the Aryan Brahman in Central Asia, and the Brahman at the threshold of Buddhism, he has no right to maintain that the initiated Indo-Aryan can never know as much of them as the foreigner. Those periods being an utter blank to him, he is little qualified to declare that the Aryan having had no political history "of his own . . ." his only sphere was "religion and philosophy . . . in solitude and contemplation."[24] A happy thought suggested, no doubt, by the active life, incessant wars, triumphs, and defeats portrayed in the oldest songs of the *Rig-Veda*. Nor can he, with the smallest show of logic affirm that "India has no place in the political history of the world,"[25] or that there are no "synchronisms between the history of the Brahmans and that of other nations before the date of the origin of Buddhism in India,"[26] for—he knows no more of the prehistoric history of those "other nations" than of that of the Brahman. All his inferences, conjectures and systematic arrangements of hypothesis begin very little earlier than 200 "B. C.," if even so much, on anything like really historical grounds. He has to prove all this before he would command our attention. Otherwise, however "irrefragable" the evidence of language, the presence of Sanskrit roots in all the European languages will be insufficient to prove, either that (*a*) before the Aryan invaders descended toward the *seven rivers* they had *never left their northern regions*; or (*b*) why the "eldest brother, the Hindu," should have been "the last to leave the common home" of the Aryan family. To the philologist such a supposition may seem "quite natural." Yet the Brahman is no less justified in his ever-growing suspicion that there may be at the bottom some occult reason for such a programme. That in the interest of his theory the Orientalist was forced to make "the eldest brother" tarry so

suspiciously long on the Oxus, or wherever "the youngest" may have placed him in his "nascent state" after the latter "saw his brothers all depart towards the setting sun."[27] We find reasons to believe that the chief motive for alleging such a procrastination is the necessity to bring the race closer to the Christian era. To show the "Brother" inactive and unconcerned, with nothing but himself to ponder on, lest his antiquity and "fables of empty idolatry" and, perhaps, his traditions of other people's doings, should interfere with the chronology by which it is determined to try him. The suspicion is strengthened when one finds in the book from which we have been so largely quoting—a work of a purely scientific and philological character—such frequent remarks and even prophecies as:—"History seems to teach that the whole human race required a gradual education before, in the fullness of time, it could be admitted to the truths of Christianity." Or, again,—"The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life"; and such broad sentiments expressed as that

"there is *some truth* in Buddhism as there is in every one of the *false religions* of the world. But . . ."[28]
The atmosphere of Cambridge and Oxford seems decidedly unpropitious to the recognition of either Indian antiquity, or the merit of the philosophies sprung from its soil!*

---

* And how one-sided and biased most of the Western Orientalists are may be seen by reading carefully *The History of Indian Literature*, by Albrecht Weber—a Sanskrit scholiast classed with the highest authorities. The incessant harping upon the one special string of Christianity, and the ill-concealed efforts to pass it off as the key-note of all other *religions*, is painfully pre-eminent in his work. Christian influences are shown to have affected not only the growth of Buddhism, and Krishna-worship, but even that of the Siva-cult and its legends; it is openly stated that "it is not at all a far-fetched hypothesis that they have reference to scattered Christian missionaries"![29] The eminent Orientalist evidently forgets that notwithstanding his efforts, none of the Vedic, Sutra or Buddhist periods can be possibly crammed into this Christian period—their universal tank of all ancient creeds and of which some Orientalists would fain make a poor-house for all

LEAFLETS FROM ESOTERIC HISTORY

The foregoing—a long, yet necessary digression—will show that the Asiatic scholar is justified in generally withholding what he may know. That it is not merely on historical *facts* that hangs the "historical difficulty" at issue; but rather on its degree of interference with time-honored, long established conjectures, often raised to the eminence of an unapproachable historical axiom. That no statement coming from our quarters can ever hope to be given consideration so long as it has to be supported on the ruins of reigning hobbies, whether of an alleged historical or religious character. Yet pleasant it is, after the brainless assaults to which occult sciences have hitherto been subjected, assaults in which abuse has been substituted for argument, and flat denial for calm inquiry, to find that there remains in the West some men who will come into the field like philosophers, and soberly and fairly discuss the claims of our hoary doctrines to the respect due to a truth and the dignity demanded for a science. Those alone whose sole desire is to ascertain the truth, not to maintain foregone conclusions, have a right to expect undisguised facts. Reverting to our subject, so far as allowable, we will now, for the sake of that minority, give them.

The records of the Occultists make no difference between the "Atlantean" ancestors of the old Greeks and Romans. Partially corroborated and in turn contradicted by licensed, or recognised History, *their* records teach that

---

decayed archaic religions and philosophy. Even Tibet, in his opinion, has not escaped "Western influence." Let us hope to the contrary. It can be proved that Buddhist missionaries were as numerous in Palestine, Alexandria, Persia, and even Greece, two centuries before the Christian era, as the *Padris* are now in Asia. That the Gnostic doctrines (as he is obliged to *confess*) are permeated with Buddhism. Basilides, Valentinus, Bardesanes, and especially Manes were simply *heretical* Buddhists, "the formula of abjuration for those who renounced these doctrines expressly specifies Βοδδα and the Σκυθιανος (seemingly a separation of 'Buddha Śakyamuni' into two)."[30]

---

of the ancient Latini of classic legend called Itali; of that people, in short, which, crossing the Apennines (as their Indo-Aryan brothers—let this be known—had crossed *before them* the Hindoo-Koosh) entered from the north the peninsula—there survived at a period long before the days of Romulus *but the name and—a nascent language*. Profane History

informs us that the Latins of the "mythical era," got so Hellenised amidst the rich colonies of *Magna-Graecia* that there remained nothing in them of their primitive Latin nationality. It is the Latins proper, it says, those pre-Roman Italians who, by settling in Latium had from the first kept themselves free from the Greek influence, who were the ancestors of the Romans. Contradicting exoteric History, the occult Records affirm that if, owing to circumstances too long and complicated to be related here, the settlers of Latium preserved their primitive nationality a little longer than their brothers who had first entered the peninsula with them after leaving the East (which was *not* their original home), they lost it very soon, for other reasons. Free from the Samnites during the first period, they did not remain free from other invaders. While the Western historian puts together the mutilated, incomplete records of various nations and people, and makes them into a clever mosaic according to the best and most probable plan and rejects entirely traditional fables, the occultist pays not the slightest attention to the vain self-glorification of alleged conquerors or their lithic inscriptions. Nor does he follow the stray bits of so-called historical information, oft concocted by interested parties and found scattered hither and thither, in the fragments of classical writers, whose original texts themselves have often been tampered with. The Occultist follows the ethnological affinities and their divergences in the various nationalities, races and sub-races, in a more easy way; and he is guided in this as surely as the student who examines a geographical map. As the latter can easily trace by their differently coloured outlines the boundaries of the many countries and their possessions; their geographical superficies and their separations by seas, rivers and mountains;

so the Occultist can by following the (to him) well distinguishable and defined *auric shades and gradations of colour in the inner-man* unerringly pronounce to which of the several distinct human families, as also, to what particular respective group, and even small sub-group of the latter belongs such or another people, tribe, or man. This will appear hazy and incomprehensible to the many who know nothing of ethnic varieties of nerve-aura and disbelieve in any "inner-man" theory, scientific but to the few. The whole question hangs upon the reality or unreality of the existence of this inner-man whom clairvoyance has discovered, and whose odyle or nerve emanations von Reichenbach proves. If one admits such a presence and realizes intuitionally that, being closer related to the one invisible Reality, the *inner* type must be still more pronounced than the outer physical type, then it will be a matter of little, if any difficulty, to conceive our meaning. For, indeed, if even the respective physical idiosyncrasies and special characteristics of any given person make his nationality usually distinguishable by the physical eye of the ordinary observer—let alone the experienced ethnologist: the Englishman being commonly recognizable at a glance from the Frenchman, the German from the Italian, not to speak of the typical differences between human root-families* in their anthropological division—there seems little difficulty in conceiving that the same, though far more pronounced

difference of type and characteristics should exist between the *inner* races that inhabit

* Properly speaking, these ought to be called "Geological Races," so as to be easily distinguished from their subsequent evolutions—the *root-races*. The Occult Doctrine has naught to do with the Biblical division of Shem, Ham and Japhet, and admires, without accepting it, the latest Huxleyan, physiological division of the human races into their quintuple group of Australioids, Negroids, Mongoloids, Xanthochroi, and the 5th variety of Melanochroi. Yet it says that the *triple* division of the blundering Jews is closer to the truth. It knows but of three entirely distinct primeval races whose evolution, formation and development went *pari passu* and on parallel lines with the evolution, formation, and development of three geological strata; namely, the BLACK, the RED-YELLOW, and the BROWN-WHITE RACES.

these "fleshly tabernacles." Besides this easily discernible psychological and *astral* differentiation, there are the documentary records in their unbroken series of chronological tables, and the history of the gradual branching off of races and sub-races from the three *geological*, primeval Races, the work of the Initiates of all the archaic and ancient temples up to date, collected in our *Book of Numbers*, and other volumes.

Hence, and on this double testimony (which the Westerns are quite welcome to reject if so pleased), it is affirmed that, owing to the great amalgamation of various sub-races, such as the Iapygian, Etruscan, Pelasgic, and later—the strong admixture of the Hellenic and Kelto-Gaulic, element in the veins of the primitive Itali of Latium—there remained in the tribes gathered by Romulus on the banks of the Tiber about as much Latinism as there is now in the Romanic people of Wallachia. Of course if the historical foundation of the fable of the twins of the Vestal Silvia is entirely rejected, together with that of the foundation of *Alba Longa* by the son of Aeneas, then it stands to reason that the whole of the statements made must be likewise a modern invention built upon the utterly worthless fables of the "legendary mythical age." For those who now give these statements, however, there is more of actual truth in such fables than there is in the alleged *historical* Regal period of the earliest Romans. It is to be deplored that the present statement should clash with the authoritative conclusions of Mommsen and others. Yet, stating but that which to the "Adepts" is *fact*, it must be understood at once that all (but the fanciful chronological date for the foundation of Rome—April 753 "B. C.") that is given in old traditions in relation to the *Pomerium*, and the triple alliance of the Ramnes, Luceres and Tities, of the so-called Romuleian legend, is indeed far nearer truth than what external History accepts as *facts* during the Punic and Macedonian wars up to, through, and down the Roman Empire to its Fall. The Founders of Rome were decidedly a *mongrel* people, made up of various scraps and remnants of the many primitive tribes—

only a few really Latin families, the descendants of the distinct sub-race that came along with the Umbro-Sabellians from the East remaining. And, while the latter preserved their distinct colour down to the Middle Ages through the Sabine element, left unmixed in its mountainous regions—the blood of the true Roman *was Hellenic blood* from its beginning. The famous Latin league is no fable but history. The succession of kings descended from the Trojan Aeneas is a fact; and, the idea that Romulus is to be regarded as simply the symbolical representative of a people, as Aeolus, Dorius, and Ion were once, instead of a living man, is as unwarranted as it is arbitrary. It could only have been entertained by a class of historiographers bent upon condoning their sin in supporting the *dogma* that Shem, Ham, and Japhet were the historical, once living ancestors of mankind,—by making a burnt offering of every really historical but *non*-Jewish tradition, legend, or record which might presume to a place on the same level with these three privileged archaic mariners instead of humbly grovelling at their feet as "absurd myths" and old wives' tales and superstitions.

It will thus appear that the objectionable statements on pp. 56 and 62 of *Esoteric Buddhism*, which are alleged to create a "historical difficulty," were not made by Mr. Sinnett's correspondent to bolster a Western theory, but in loyalty to historical *facts*. Whether they can or cannot be accepted in those particular localities, where criticism seems based upon mere conjecture (though honoured with the name of scientific hypothesis), is something which concerns the present writers as little as any casual traveller's unfavorable comments upon the time-scarred visage of the Sphinx can affect the designer of that sublime symbol. The sentences, "Greeks and Romans were small sub-races . . . of our own Caucasian stock" (p. 56), and they were "the remnants of the Atlanteans, the old Greeks and Romans (the modern belong to the fifth race)" (p. 62), show the real meaning on their face. By the old Greeks "remnants of the Atlanteans" the *eponymous* ancestors (as they are called by Europeans) of the Aeolians, Dorians

and Ionians, are meant. By the connection together of the old Greeks and Romans without distinction, was meant that the primitive Latins were swallowed by Magna Graecia. And by "the modern" belonging "to the fifth race"—both these small branchlets from whose veins had been strained out the last drop of the Atlantean blood—it was implied that the *Mongoloid* 4th race blood had already been eliminated. Occultists make a distinction between the races intermediate between any two Root-races**:** the Westerns do not. The "old Romans" were Hellenes in a new ethnological disguise; the still older Greeks—the real blood ancestors of the future Romans. As in a direct relation to this, attention is drawn to the following fact—one of the many in its close historical bearing upon the "mythical" age to which Atlantis belongs. It is a fable and may be charged to the account of historical difficulties. It is well calculated, however, to throw all the old ethnological and genealogical divisions into confusion.

Asking the reader to bear in mind that Atlantis, like modern Europe, comprised many nations and many dialects (issues from the three primeval root-languages of the 1st, 2nd and 3rd Races), we may return to Poseidonis—its last surviving link 12,000 [years] ago. As the chief element in the languages of the 5th race is the Aryan-Sanskrit of the "Brown-white" *geological* stock or race, so the predominating element in Atlantis was a language which has now survived but in the dialects of some American Red-Indian tribes, and in the Chinese speech of the inland Chinamen, the mountainous tribes of Kiangsi—a language which was an admixture of the agglutinate and the monosyllabic as it would be called by modern philologists. It was, in short, the language of the "Red-yellow" second or middle geological stock [we maintain the term "geological"]. A strong percentage of the *Mongoloid* or 4th Root-race was, of course, to be found in the Aryans of the 5th. But this did not prevent in the least the presence at the same time of unalloyed, pure Aryan races in it. A number of small islands scattered around Poseidonis had been

vacated, in consequence of earthquakes long before the final catastrophe, which has alone remained in the memory of men—thanks to some written records. Tradition says that one of the small tribes (*the Aeolians*) who had become islanders after emigrating from far Northern countries had to leave their home again for fear of a deluge. If, in spite of the Orientalists and the conjecture of Mr. F. Lenormant,—who invented a name for a people whose shadowy outline he dimly perceived in the far away Past as preceding the Babylonians—we say that this Aryan race that came from Central Asia, the cradle of the 5th race Humanity, belonged to the "Akkadian" tribes, there will be a new historico-ethnological difficulty created. Yet, it is maintained, that these "Akkads" were no more a "Turanian" race than any of the modern British people are the mythical ten tribes of Israel, so conspicuously present in the Bible and—absent from history. With such remarkable *pacta conventa* between modern exact (?) and ancient occult sciences, we may proceed with the *fable*. Belonging virtually through their original connection with the Aryan, Central Asian stock, to the 5th race, the old Aeolians yet were Atlanteans, not only in virtue of their long residence in the now submerged continent, covering some thousands of years, but by the free intermingling of blood, by intermarriage with them. Perhaps in this connection, Mr. Huxley's disposition to account for his *Melanochroi* (the Greeks being included under this classification or type)—as themselves "the result of crossing between the Xanthochroi and the Australioids"—among whom he places the Southern India *lower* classes and the Egyptians to a degree is not far off from fact. Anyhow the Aeolians of Atlantis were Aryans on the whole, as much as the Basques—Dr. Prichard's *Allophylians*—are now southern Europeans, although originally belonging to the Dravidian S. I. stock [their progenitors having never been the aborigines of Europe prior to the first Aryan immigration, as supposed]. Frightened by the frequent earthquakes and the visible approach of the cataclysm, this tribe is said to have filled a flotilla of *arks*, to have sailed from beyond

the pillars of Hercules, and to have landed, sailing along the coasts after several years of travel, on the shores of the Aegean Sea in the land of Pyrrha (now Thessaly) to which they gave the name of Aeolia. Thence they proceeded on business with the gods to Mount Olympus. It may be stated here at the risk of creating a "geographical difficulty," that in that mythical age Greece, Crete, Sicily, Sardinia, and many other islands of the Mediterranean were simply the far away possessions, or colonies of Atlantis. Hence, the "fable" proceeds to state that all along the coasts of Spain, France, and Italy the Aeolians often halted, and the memory of their "magical feats" still survives among the descendants of the old Massilians, of the tribes of the later Carthago Nova, and the seaports of Etruria and Syracuse. And here again it would not be a bad idea, perchance, even at this late hour, for the archæologists to trace with the permission of the anthropological societies the origin of the various autochtones through their folklore and fables, as they may prove both more suggestive and reliable than their "undecipherable" monuments. History catches a misty glimpse of these particular autochtones thousands of years only after they had been settled in old Greece; namely, at the moment when the Epireans cross the Pindus bent on expelling the black magicians from their home to Bœotia. But, history never listened to the popular legends which speak of the "accursed sorcerers" who departed but after leaving as an inheritance behind them more than one secret of their infernal arts the fame of which crossing the ages has now passed into history—or, classical Greek and Roman *fable*, if so preferred. To this day, a popular tradition narrates how the ancient forefathers of the Thessalonians, so renowned for their magicians, had come from behind the Pillars, asking for help and refuge from the great Zeus, and imploring the father of the gods to save them from the Deluge. But the "Father" expelled them from the Olympus allowing their tribe to settle only at the foot of the mountain, in the valleys and by the shores of the Aegean Sea.

Such is the oldest fable of the ancient Thessalonians. And now, what was the language spoken by the Atlantean Aeolians? History cannot answer us. Nevertheless, the reader has to be only reminded of some of the accepted and a few as yet unknown facts, to cause the light to enter any intuitional brain. It is now proved that man in the antiquity was universally conceived *as born of the earth*. Such is now the profane explanation of the term autochtones. In nearly every vulgarized, popular fable, from the Sanskrit *Arya* "born of the earth," or Lord of the Soil in one sense; the Erechtheus of the archaic Greeks, worshipped in the earliest days of the Akropolis and shown by Homer as "he whom the earth bore" (*Iliad*, II, 548); down to Adam fashioned of "red earth," the genetical story has a deep occult meaning, and an indirect connection with the origin of man and of the

subsequent races. Thus, the *fables* of Hellen, the son of Pyrrha *the red*—the oldest name of Thessaly; and of Mannus, the reputed ancestor of the Germans, himself the son of *Tuisto*, "the red son of the earth," have not only a direct bearing upon our Atlantic fable, but they explain moreover the division of mankind into *geological* groups as made by the Occultists. It is only this, their division, that is able to explain to Western teachers the apparently strange, if not absurd, coincidence of the *Semitic* Adam—a divinely revealed personage—being connected with *red earth*, in company with the Aryan Pyrrha, Tuisto, etc.—the mythical heroes of "foolish" fables. Nor will that division made by the Eastern Occultists—who call the 5th race people "the Brown-white," and the 4th race, the "Red-yellow," Root-races—connecting them with geological strata—appear at all fantastic to those who understand verse III. 34, 9 of the *Veda* and its occult meaning, and another verse in which the *Dasyus* are called "Yellow." *Hatvî dasyûn prâryam varnam âvat*—is said of Indra who, by killing the *Dasyus*, protected the *colour* of the *Aryans*; and again Indra "unveiled the light for the *Aryas* and the *Dasyu* was left on the *left* hand" (II. 11, 18).[31] Let the student of Occultism bear in mind that the Greek Noah, Deukalion,

the husband of Pyrrha, was the reputed son of Prometheus who robbed Heaven of its *fire* (*i.e.*, of secret Wisdom "of the right hand" or occult knowledge); that Prometheus is the brother of Atlas; that he is also the son of Asia and of the Titan Iapetus—the antitype from which the Jews *borrowed* their Japhet for the exigencies of their own popular legend to mask its kabalistic, Chaldean, meaning; and that he is also the antitype of Deukalion. Prometheus is the creator of man out of earth and water,* who after stealing *fire* from Olympus—*a mountain in Greece—is chained on a mount in the far off Caucasus*. From Olympus to Mount Kazbek there is a considerable distance. The occultists say that while the 4th race was generated and developed on the Atlantean continent—our Antipodes in a certain sense—the 5th was generated and developed in Asia. [The ancient Greek geographer Strabo, for one, calls by the name of Ariana, the land of the Aryas, the whole country between the Indian ocean in the south, the Hindu Kush and Parapamisos[32] in the north, the Indus on the east, and the Caspian gates, Karmania and the mouth of the Persian gulf, on the west.] The *fable* of Prometheus relates to the extinction of the civilized portions of the 4th race, whom Zeus, in order to create *a new race*, would destroy entirely, and Prometheus (who had the sacred fire of knowledge) saved partially "for future seed." But the origin of the fable antecedes the destruction of Poseidonis by more than seventy thousand years—however incredible it may seem. The seven great continents of the world, spoken of in the *Vishnu Purana* (Bk. II, Chap. 2) include Atlantis, though, of course, under another name. Ila and *Ira* are synonymous Sanskrit terms (see *Amarakosha*), and both mean earth or *native soil*; and Ilavrita is a portion of *Ila* the central point of India (*Jambudvipa*), the latter being itself the centre of the *seven* great continents before the submersion of the great continent of Atlantis, of which Poseidonis was but an insignificant remnant. And now, while every Brahmin will

* Behold Moses saying that it requires earth and water to make a living man.

understand the meaning, we may help the Europeans with a few more explanations.

If, in that generally tabooed work, *Isis Unveiled*, the "English F.T.S." turns to page 589, Vol. I, he may find therein narrated another old Eastern legend. "An island . . . [where now the Gobi desert lies] was inhabited by the last remnant of the race which preceded ours"**:** a handful of "Adepts"—the "sons of God," now referred to as the *Brahma Pitris*; called by another, yet synonymous name in the Chaldean Kabala. *Isis Unveiled* may appear very puzzling and contradictory to those who know nothing of Occult Sciences. To the occultist it is correct, and, while perhaps, left purposely sinning (for it was the first cautious attempt to let into the West a faint streak of Eastern esoteric light), it reveals more facts than were ever given before its appearance. Let any one read these pages and he may comprehend. The "six such races" in Manu refer to the sub-races of the *fourth* race (p. 590). In addition to this the reader must turn to the July number of *The Theosophist*, and acquainting himself with the article "The Septenary Principle in Esotericism," study the list of the "Manus" of our *fourth* Round (p. 254).[33] And between this and *Isis* light may, perchance, be focussed. On pages 590-6, he will find that Atlantis is mentioned in the "Secret Books of the East" (as yet virgin of Western spoliating hand) under another name in the sacred *hieratic* or sacerdotal language. And then it will be shown to him that Atlantis was not merely the name of one island but that of a whole continent, of whose isles and islets many have to this day survived. The remotest ancestors of some of the inhabitants of the now miserable fisherman's hovel "Acla" (once *Atlan*), near the gulf of Urabá, were allied at one time as closely with the old Greeks and Romans as they were with the "true inland Chinaman," mentioned on page 57 of *Esoteric Buddhism*. Until the appearance of a map published at Bâsle in 1522, wherein the name of America appears for the first time, the *latter was believed to be part of India*; and strange to him who

does not follow the mysterious working of the human mind and its unconscious approximations to hidden truths—even the aborigines of the new continent, the Red-skinned tribes, the "Mongoloids" of Mr. Huxley, were named Indians. Names now attributed to chance**:** elastic word that! Strange coincidence, indeed, to him, who does not know—science refusing yet to sanction the wild hypothesis—that there was a time when

the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents. The India of the prehistoric age was not only within the region at the sources of the Oxus and Iaxartes, but there was even in the days of history and within its memory, an upper, a lower, and a western India; and still earlier, it was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the "Brahmans of Upper India" stretched from Kashmir far into the (now) deserts of Shamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the *future* gulf of Tartary, the Kurile and Aleutian Islands; while another traveller furnished with a canoe and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. On page 593 of *Isis*, Vol. I, the Thevetatas—the evil, mischievous gods that have survived in the Etruscan Pantheon—are mentioned, along with the "sons of god" or Brahma Pitris. The *Involute*, the hidden or shrouded gods, the *Consentes*, *Complices*, and *Novensiles*, are all disguised relics of the Atlanteans; while the Etruscan arts of soothsaying their *Disciplina* revealed by Tages comes direct, and in undisguised form from the Atlantean King Thevetat, the "invisible" Dragon, whose name survives to this day among the Siamese and Burmese, as also, in the *Jataka* allegorical stories of the Buddhists as the opposing power under the name of *Devadat*. And Tages was the son of Thevetat, before he became the grandson of the Etruscan Jupiter-*Tinia*. Have the Western Orientalists tried to find out the connection between all

these Dragons and Serpents; between the "powers of Evil" in the cycles of epic legends, the Persian and the Indian, the Greek and the Jewish; between the contests of Indra and the giant; the Aryan Nagas and the Iranian Aji Dahaka; the Guatemalan Dragon and the Serpent of *Genesis*—etc., etc., etc.? Professor Max Müller discredits the connection. So be it. But—the *fourth* race of men, "men" whose sight was unlimited and who knew all things at once, the hidden as the unrevealed, is mentioned in the *Popol-Vuh*, the sacred books of the Guatemalans; and the Babylonian Xisuthros, the far later Jewish Noah, the Hindu Vaivaswata, and the Greek Deukalion, are all identical with the great Father of the Thlinkithians, of *Popol-Vuh*, who, like the rest of these allegorical (not mythical) Patriarchs, escaped in his turn and in his days, in a large boat, at the time of the last great Deluge—the submersion of Atlantis.

To have been an Indo-Aryan, Vaivaswata had not, of necessity, to meet with his Saviour (Vishnu, under the form of a fish) within the precincts of the present India, or even anywhere on the Asian continent; nor is it necessary to concede that he was the seventh great Manu himself (see catalogue of the Manus, *The Theosophist*, for July), but simply that the *Hindu* Noah belonged to the clan of Vaivaswata and typifies the *fifth* race. Now the last of the Atlantean islands perished some 11,000 years ago; and the *fifth* race headed by the Aryans began its evolution, to the certain knowledge of the "adepts" nearer one million

than 900,000 years ago. But the historian and the anthropologist with their utmost stretch of liberality are unable to give more than from twenty to one hundred thousand years for all our human evolution. Hence we put it to them as a fair question**:** at what point during their own conjectural lakh of years do they fix the root-germ of the ancestral line of the "old Greeks and Romans"? Who were they? What is known, or even "conjectured" about their territorial habitat after the division of the Aryan nations? And where were the ancestors of the Semitic and Turanian races? It is not enough for

purposes of refutation of other peoples' statements to say that the latter lived separate from the former, and then come to a full stop—a fresh hiatus in the ethnological history of mankind. Since Asia is sometimes called the Cradle of Humanity, and it is an *ascertained* fact that Central Asia was likewise the cradle of the Semitic and Turanian races (for thus it is taught in *Genesis*), and we find the Turans agreeably to the theory evolved by the Assyriologists *preceding* the Babylonian Semitists, where, at what spot of the globe, did these Semito-Turanian nations break away from the Parent stock, and what has become of the latter? It cannot be the small Jewish tribe of Patriarchs; and unless it can be shown that the garden of Eden was also on the Oxus or the Euphrates, fenced off from the soil inhabited by the children of Cain, philologists who undertake to fill in the gaps in Universal History with their made-up conjectures, may be regarded as ignorant of this detail as those they would enlighten.

Logically if the ancestors of these various groups had been at that remote period massed together, then the self-same roots of a parent common stock would have been equally traceable in their perfected languages as they are in those of the Indo-Europeans. And so, since whichever way one turns, he is met with the same troubled sea of speculation, margined by the treacherous quicksands of hypothesis, and every horizon bounded by inferential landmarks inscribed with imaginary dates, again the "Adepts" ask why should any one be awed into accepting as his final criterion that which passes for science of high authority in Europe? For all this is known to the Asiatic scholar—in every case save the purely mathematical, and physical sciences—as little better than a secret league for mutual support, and perhaps, admiration. He bows with profound respect before the Royal Societies of Physicists, Chemists, and to a degree—even of Naturalists. He refuses to pay the slightest attention to the merely speculative and conjectural so-called "sciences" of the modern Physiologist, Ethnologist, Philologist, &c., and the mob of self-

T. SUBBA ROW, H. P. BLAVATSKY AND M. KRISHNAMACHARI
(the latter standing; also known as Dharbagiri Nath and Bawaji)
Originally published in *The Word,* Vol. I, No. 4, January, 1905

WILLIAM QUAN JUDGE AND COL. HENRY S. OLCOTT
Reproduced from *The American Theosophist,* Vol. XV, May, 1914

styling Oedipuses, to whom it is not given to unriddle the Sphinx of nature, and who, therefore, throttle her.

With an eye to the above, as also with a certain prevision of the future, the defendants in the cases under examination believe that the "historical difficulty" with reference to the non-historical statement, necessitated more than a simple reaffirmation of the fact. They knew that with no better claims to a hearing than may be accorded by the confidence of a few, and in view of the decided antagonism of the many, it would never do for them to say "we maintain" while Western professors maintain to the contrary. For a body of, so to say, unlicensed preachers and students of unauthorized and unrecognized sciences to offer to fight an august body of universally recognized oracles, would be an unprecedented piece of impertinence. Hence their respective claims had to be examined on however small a scale to begin with (in this as in all other cases) on other than psychological grounds. The "Adepts" in Occult Arts had better keep silence when confronted with the "A. C. S.'s"—Adepts in Conjectural Sciences, unless they could show, partially at least, how weak is the authority of the latter and on what foundations of shifting sands their scientific *dicta* are often built. They may thus make it a thinkable conjecture that the former may be right after all. Absolute silence, moreover, as at present advised, would have been fatal. Besides risking to be construed into inability to answer, it might have given rise to new complaints among the faithful few, and lead to fresh charge of *selfishness* against the writers. Therefore, have the "Adepts" agreed to satisfy the English members of the London Lodge, as far as permissible, by smoothing in part at least, a few of the most glaring difficulties and showing a highway to avoid them in future by studying the *non*-historical but actual, instead of the historical but mythical portions of Universal History. And this they have achieved, they believe (at any rate with a few of their querists), by simply showing, or rather reminding them, that since no historical fact can stand as such against the "assumption"

of the "Adepts"—historians being confessedly ignorant of pre-Roman and Greek origines beyond the ghostly shadows of the Etruscans and Pelasgians—no real *historical* difficulty can be possibly involved in their statement. From objectors outside the Society, the writers neither demand nor do they expect mercy. The *Adept* has no favours to ask at the hands of conjectural sciences, nor does he exact from any member of the "London Lodge" blind faith**:** it being his cardinal maxim that faith should only follow enquiry. The "Adept" is more than content to be allowed to remain silent, keeping what he may know to himself, unless worthy seekers wish to share it. He has so done for ages, and can do so for a little longer. Moreover, he would rather not "arrest attention" or "command respect" at present. Thus he leaves his audience to first verify his statements in every case by the brilliant though rather wavering light of modern science**:** after which his facts may be either accepted or rejected, at the option of the willing student. In short, the "Adept"—if one indeed—has to remain utterly unconcerned with, and unmoved by, the issue. He imparts that which it is lawful for him to give out, and deals but with *facts*.

The philological and archæological "difficulties" next demand attention.

NOTE.—The continuation of Mr. Subba Row's replies to the 7th and 8th questions will appear in the next issue of *The Theosophist*. As he finds it necessary to examine carefully the new inscriptions on the strength of which Major-General Cunningham and the Orientalists who followed him have thought it fit to reject the date assigned by Buddhists and Hindus to Buddha's death, and as the reply to question VI, has become very lengthy, we have thought it proper to publish the answers to the two succeeding questions in the November issue of out journal.—*Ed. Theos*.

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

QUESTION VII.

PHILOLOGICAL AND ARCHAEOLOGICAL "DIFFICULTIES"

[*The Theosophist*, Vol. V, No. 2(50), November, 1883, pp. 35-44.]

Two questions are blended into one. Having shown the reasons why the Asiatic student is prompted to decline the guidance of Western History, it remains to explain his contumacious obstinacy in the same direction with regard to philology and archæology. While expressing the sincerest admiration for the clever modern methods of reading the past histories of nations now mostly extinct, and following the progress and evolution of their respective languages, now dead, the student of Eastern occultism and even the profane Hindu scholar acquainted with his national literature, can hardly be made to share the confidence felt by Western philologists in these conglutinative methods, when practically applied to his own country and Sanskrit literature. Three facts, at least, out of many are well calculated to undermine his faith in these Western methods:—

1. Of some dozens of eminent Orientalists, no two agree, even in their *verbatim* translation of Sanskrit texts. Nor is there more harmony shown in their interpretation of the possible meaning of *doubtful* passages.

2. Though Numismatics is a less conjectural branch of science, and when starting from well-established basic dates, so to say, an exact one (since it can hardly fail to yield correct chronological data, in our case, namely, Indian antiquities) archæologists have hitherto failed to obtain any such result. On their own confession they are hardly justified in accepting the *Samvat* and *Salivâhana* eras as their guiding lights, the real initial points of both being beyond the power of the European Orientalists to verify; yet all the same, the respective dates "of 57 B. C. and 78 A. D." are accepted implicitly, and fanciful ages thereupon ascribed to archæological remains.

3. The greatest authorities upon Indian archæology and architecture—General Cunningham and Mr. Fergusson—represent in their conclusions the two opposite poles. The province of archæology is to provide trustworthy canons of criticism and not, it should seem, to perplex or puzzle. The Western critic is invited to point to one single relic of the

past in India, whether written record or inscribed or uninscribed monument, the age of which is not disputed. No sooner has one archæologist determined a date—say the 1st century—than another tries to pull it forward to the 10th or perhaps the 14th century of the Christian era. While General Cunningham ascribes the construction of the present Buddha Gaya temple to the 1st century after Christ—the opinion of Mr. Fergusson is that its *external form* belongs to the 14th century; and so the unfortunate outsider is as wise as ever. Noticing this discrepancy in a *Report on the Archaeological Survey of India* (p. 60, Vol. VIII) the conscientious and capable Buddha Gaya Chief Engineer, Mr. J. D. Beglar, observes that "notwithstanding his [Fergusson's] high authority, this opinion must be unhesitatingly set aside," and—forth-with assigns the building under notice to the 6th century. While the conjectures of one archæologist are termed by another "hopelessly wrong," the identifications of Buddhist relics by this other are in their turn denounced as "quite untenable." And so in the case of every relic of whatever age.

When the "recognized" authorities agree—among themselves at least,—then will it be time to show them collectively in the wrong. Until then, since their respective conjectures can lay no claim to the character of history, the "Adepts" have neither the leisure nor the disposition to leave weightier business to combat empty speculations, in number as many as there are pretended authorities. Let the blind lead the blind, if they will not accept the light.*

---

* However, it will be shown elsewhere that General Cunningham's latest conclusions about the date of Buddha's death are not at all supported by the inscriptions newly discovered.—T. Subba Row, *Act. Ed.*

As in the "historical," so in this new "archæological difficulty," namely, the apparent anachronism as to the date of our Lord's birth, the point at issue is again concerned with the "old Greeks and Romans." Less ancient than our Atlantean friends, they seem more dangerous in as much as they have become the direct allies of philologists in our dispute over Buddhist annals. We are notified by Prof. Max Müller, by sympathy the most fair of Sanskritists as well as the most learned,—and with whom, for a wonder, most of his rivals are found siding in this particular question—that "everything in Indian chronology depends on the date of Chandragupta"[34]—the Greek Sandracottos. "Either of these dates [in the Chinese and Ceylonese chronology] is impossible, because it does not agree with the chronology of Greece . . ." (*Hist. of Anc. Sans. Lit.*, p. 275). It is then, by the clear light of this new Alexandrian Pharos shed upon a few synchronisms casually furnished by the Greek and Roman classical writers, that the "extraordinary" statements of the "Adepts" have now to be cautiously examined. For Western Orientalists the historical existence of Buddhism begins with Asoka, though even with the help of Greek spectacles they are unable to see beyond Chandragupta. Therefore, "before that time [Buddhist] chronology is *traditional* and full of absurdities."[35] Furthermore, nothing is said in the *Brahmanas* of the Bauddhas—*ergo*, there were none before "Sandracottos" nor have the Buddhists or

Brahmans any right to a history of their own, save the one evoluted by the Western mind. As though the Muse of History had turned her back while events were gliding by, the "historian" confesses his inability to close the immense *lacunae* between the Indo-Aryan supposed immigration *en masse* across the Hindookush, and the reign of Asoka. Having nothing more solid, he uses contradictory inferences and speculations. But the Asiatic occultists, whose forefathers had her tablets in their keeping, and even some learned native Pundits—believe they can. The claim, however, is pronounced unworthy of attention. Of late the *Smriti* (traditional history) which, for those who know how to

interpret its allegories, is full of unimpeachable *historical* records, an Ariadne's thread through the tortuous labyrinth of the Past—has come to be unanimously regarded as a tissue of exaggerations, monstrous fables, "clumsy forgeries of the first centuries A. D." It is now openly declared as worthless not only for exact chronological but even for general historical purposes. Thus by dint of arbitrary condemnations, based on absurd interpretations (too often the direct outcome of sectarian prejudice), the Orientalist has raised himself to the eminence of a philological mantic. His learned vagaries are fast superseding, even in the minds of many a Europeanised Hindu, the important historical facts that lie concealed under the exoteric phraseology of the *Puranas* and other *Smritic* literature. At the outset, therefore, the Eastern Initiate declares the evidence of those Orientalists who, abusing their unmerited authority, play drakes and ducks with his most sacred relics, ruled out of court; and before giving *his* facts he would suggest to the learned European Sanskritists and archæologists that, in the matter of chronology, the difference in the sum of their series of conjectural historical events, proves them to be mistaken from A to Z. They know that one single wrong figure in an arithmetical progression will often throw the whole calculation into inextricable confusion**:** the multiplication yielding, generally, in such a case, instead of the correct sum something entirely unexpected. A fair proof of this may, perhaps, be found in something already alluded to, namely, the adoption of the dates of certain Hindu eras as the basis of their chronological assumptions. In assigning a date to text or monument they have, of course, to be guided by one of the pre-Christian Indian eras, whether inferentially, or otherwise. And yet—in one case, at least—they complain repeatedly that they are utterly ignorant as to the correct starting point of the most important of these. The positive date of Vikramaditya, for instance, whose reign forms the starting point of the *Samvat* era, is in reality unknown to them. With some, Vikramaditya flourished "B. C." 56; with others, 86; with others again, in the 6th century of the

Christian era; while Mr. Fergusson will not allow the *Samvat* era any beginning before the "10th century A.D." In short, and in the words of Dr. Weber, "we have absolutely no authentic evidence to show whether the era of Vikramâditya dates from the year of his birth, from some achievement, or from the year of his death, or whether, in fine, it may not have been simply *introduced* by him for astronomical reasons."* There were several Vikramadityas and Vikramas in Indian history, for it is not a name but an honorary title, as the Orientalists have now come to learn. How then can any chronological deduction from such a shifting premise be anything but untrustworthy, especially when, as in the instance of the *Samvat*, the basic date is made to travel along, at the personal fancy of Orientalists, between the 1st and the 10th century?

Thus it appears to be pretty well proved that in ascribing chronological dates to Indian antiquities, Anglo-Indian as well as European archæologists are often guilty of the most ridiculous anachronisms. That, in fine, they have been hitherto furnishing History *with an arithmetical mean*, *while ignorant in nearly every case*, *of its first term*! Nevertheless, the Asiatic student is invited to verify and correct *his* dates by the flickering light of this chronological will-o'-the-wisp. Nay, nay. Surely "An English F.T.S." would never expect us in matters demanding the minutest exactness, to trust to such Western beacons! And he will, perhaps, permit us to hold to our own views, since we know that our dates are neither conjectural nor liable to modifications. Where even such veteran archæologists as General Cunningham do not seem above suspicion and are openly denounced by their colleagues, palæography seems to hardly deserve the name of exact science. This busy antiquarian has been repeatedly denounced by Prof. Weber and others for his indiscriminate acceptance of the *Samvat* era. Nor have the other Orientalists been more lenient: especially those who, perchance under the inspiration of

* *The History of Indian Literature*, Trübner's Oriental Series, 1878, p. 202.

early sympathies for biblical chronology, prefer in matters connected with Indian dates to give heed to their own emotional but unscientific intuitions. Some would have us believe that the *Samvat* era "is not demonstrable for times anteceding the Christian era at all." Kern makes efforts to prove that the Indian astronomers began to employ this era "only after the year *of grace* 1000."[36] Prof. Weber referring sarcastically to General Cunningham, observes that "others, on the contrary, have no hesitation in at once referring, wherever possible, every *Samvat*-or *Samvatsara*-dated inscription to the *Samvat* era. Thus, *e.g*., Cunningham in his *Archaeol*. *Survey of India*, iii, 31,39, directly assigns an inscription dated *Samv*. 5 to the year B. C. 52 . . ." &c., and winds up the statement with the following plaint. "For the present, therefore, unfortunately, where there is nothing else [but that *unknown* era] to guide us, it must *generally remain an open question which era we have to*

do with in a *particular inscription*, *and what date consequently the inscription bears*." [37]

The confession is significant. It is pleasant to find such a ring of sincerity in a European Orientalist, though it does seem quite ominous for Indian archæology. The initiated Brahmans know the positive dates of their eras and remain therefore unconcerned. What the "Adepts" have once said, they maintain; and no new discoveries or modified conjectures of accepted authorities can exert any pressure upon their data. Even if Western archæologists or numismatists took it into their heads to change the date of our Lord and Glorified Deliverer from the 7th century "B. C." to the 7th century "A. D.," we would but the more admire such a remarkable gift for knocking about dates and eras, as though they were so many lawn-tennis balls.

Meanwhile to all sincere and enquiring Theosophists, we will say plainly, it is useless for any one to speculate about the date of our Lord Sanggyas' birth, while rejecting *a priori* all the Brahmanical, Ceylonese, Chinese, and Tibetan dates. The pretext that these do not agree with

the chronology of a handful of Greeks who visited the country 300 years after the event in question, is too fallacious and bold. Greece was never concerned with Buddhism, and besides the fact that the classics furnish their few synchronistic dates simply upon the hearsay of their respective authors—a few Greeks, who themselves lived centuries before the writers quoted—their chronology is itself too defective, and their historical records, when it was a question of national triumphs, too bombastic and often too diametrically opposed to fact, to inspire with confidence any one less prejudiced than the average European Orientalist. To seek to establish the true dates in Indian history by connecting its events with the mythical "invasion," while confessing that "we look in vain in the literature of the Brahmans or Buddhists for any allusion to Alexander's conquest, and although it is impossible to identify any of the historical events, related by Alexander's companions with the *historical tradition* of India,"[38] amounts to something more than a mere exhibition of incompetence in this direction**:** were not Prof. Max Müller the party concerned—we might say that it appears almost like predetermined dishonesty.

These are harsh words to say, and calculated no doubt to shock many a European mind trained to look up to what is termed "scientific authority" with a feeling akin to that of the savage for his family fetich. They are well deserved nevertheless, as a few examples will show. To such intellects as Prof. Weber's—whom we take as the leader of the German Orientalists of the type of Christophiles—certainly the word "obtuseness" cannot be applied. Upon seeing how chronology is deliberately and *maliciously* perverted in *favour* of "Greek influence," Christian interests and his own predetermined theories—another, and even a stronger term should be applied. What expression is too severe to signify one's feelings upon reading such an unwitting confession of disingenuous scholarship as Weber repeatedly makes (*Hist*. *Ind*. *Lit*.) when urging the *necessity* of admitting that a passage

"has been touched up by *later interpolation*," or forcing fanciful chronological

places for texts admittedly very ancient—as "otherwise the dates would be brought down too far or too near"![39] And this is the keynote of his entire policy**:** *fiat hypothesis*, *ruat coelum*! On the other hand Prof. Max Müller, enthusiastic Indophile, as he seems, crams centuries into his chronological thimble without the smallest apparent compunction. . . .

These two Orientalists are instances, because they are accepted beacons of philology and Indian palæography. Our national monuments are dated and our ancestral history perverted to suit their opinions; and the most pernicious result ensues, that History is now recording for the misguidance of posterity the false annals and distorted facts which, upon their evidence, are to be accepted without appeal as the outcome of the fairest and ablest critical analysis. While Prof. Max Müller will hear of no other than a Greek criterion for Indian chronology, Prof. Weber (*op. cit.*) finds Greek influence—his universal solvent—in the development of India's religion, philosophy, literature, astronomy, medicine, architecture, etc. To support this fallacy the most tortuous sophistry, the most absurd etymological deductions are resorted to. If one fact more than another has been set at rest by comparative mythology, it is that their fundamental religious ideas, and most of their gods were derived by the Greeks from religions flourishing in the northwest of India, the cradle of the main Hellenic stock. This is now entirely disregarded**:** because a disturbing element in the harmony of the critical spheres. And though nothing is more reasonable than the inference that the Grecian astronomical terms were inherited equally from the Parent stock, Prof. Weber would have us believe that "it was, however, Greek influence that first infused a real life into Indian astronomy" (*op. cit.*, p. 251). In fine, the hoary ancestors of the Hindus borrowed their astronomical terminology and learned the art of star gazing and *even their zodiac* from the Hellenic infant! This proof engenders another**:** the relative antiquity of the astronomical texts shall be henceforth determined upon the presence or absence in them of asterisms

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

and zodiacal signs; the former being undisguisedly Greek in their names, the latter are designated "by their Sanskrit names which are translated from the Greek" (p. 255). Thus "Manu's law-book being unacquainted with them" [the planets]—is considered as more ancient than Yajnavalkya's *Code*, which "inculcates their worship" (p. 249-250), and so on. But there is still another and a better test found out by the Sanskritists for determining with "infallible accuracy" the age of the texts, apart from asterisms and zodiacal signs**:** any casual mention in them of the name "Yavana,"—taken in every instance to designate the "Greeks." This, apart "from an *internal* chronology based on the character of the works themselves, and on the quotations, etc., therein contained, is the only one possible,"[40] we are told. As a result—the absurd statement that ". . . the Indian astronomers regularly speak of the Yavanas as their teachers . . ." (p. 252). *Ergo*—their *teachers* were Greeks. For with Weber and others "Yavana" and "Greek" are convertible terms.

But it so happens that *Yavanacharya* was the Indian title of a single Greek—Pythagoras; as Sankaracharya was the title of a single Hindu philosopher; and the ancient Aryan astronomical writers cited his opinions to criticize and compare them with the teachings of their own astronomical science, long before him perfected and derived from their ancestors. The honorific title of Acharya (master) was applied to him as to every other learned astronomer or mystic; and it certainly did not mean that Pythagoras or any other Greek "Master" was necessarily *the* master of the Brahmans. The word "Yavana" was a generic term employed ages before the "Greeks of Alexander" projected "their influence" upon Jambudvipa—to designate people of a younger race, the word meaning *Yuvan* "young," or *younger*. They knew of Yavanas of the north, west, south and east; and the Greek strangers received this appellation as the Persians, Indo-Scythians and others had before them. An exact parallel is afforded in our present day. To the Tibetans every foreigner whatsoever is known as a *Peling*; the Chinese designate

Europeans as "red-haired devils"; and the Mussulmans call every one outside of Islam a *Kafir*. The Webers of the future following the example now set them, may perhaps, after 10,000 years, affirm upon the authority of scraps of Moslem literature then extant that the Bible was written, and the English, French, Russians and Germans who possessed and translated or "invented" it, lived, in Kafiristan shortly before their era, under "Moslem

influence." Because the *Yuga Purana* of the *Gârga Sanhita* speaks of an expedition of the Yavanas "as far as Pâtaliputra," therefore, either the Macedonians or the *Seleucidae* had conquered all India! But our Western critic is ignorant, of course, of the fact that Ayodhya or *Saketa* of Rama was for two millenniums repelling inroads of various Mongolian and other Turanian tribes, besides the Indo-Scythians—from beyond Nepal and the Himalayas. Prof. Weber seems finally himself frightened at the Yavana spectre he has raised, for he queries:—"whether by the Yavanas it is really the Greeks who are meant . . . or possibly merely their Indo-Scythian or other successors, to whom the name was afterwards transferred."[41] This wholesome doubt ought to have modified his dogmatic tone in many other such cases.

But—drive out prejudice with a pitch-fork it will ever return. The eminent scholar though staggered by his own glimpse of the truth, returns to the charge with new vigour. We are startled by the fresh discovery that:—Asuramaya,* the earliest astronomer, mentioned repeatedly in the Indian epics, "is identical with 'Ptolemaios' of the Greeks." The reason for it given is, that "this latter name, *as we see from the inscriptions of Piyadasi*, *became in Indian* '*Turamaya*,' *out of which the name* '*Asuramaya*' *might very easily grow*; *and since*, *by the later tradition*, . . . *this Maya is distinctly assigned to Romaka-pura* in the West." [42] Had

* Dr. Weber is not probably aware of the fact that this distinguished astronomer's name was Maya (म य) merely; the prefix "Asura" was often added to it by ancient Hindu writers to show that he was a Rakshasa. In the opinion of the Brahmans he was an "Atlantean" and one of the greatest astronomers and occultists of the lost Atlantis. —T. S. R., *Acting Editor*.

the "Piyadasi inscription" been found on the site of ancient Babylonia, one might suspect the word "Turamaya" as derived from "Turanomaya," or rather *mania*. Since, however, the Piyadasi inscriptions belong distinctly to India and the title was borne but by two kings—Chandragupta and Dharmâsoka,—what has " 'Ptolemaios' of the Greeks" to do with "Turamaya" or the latter with "Asuramaya"; except, indeed, to use it as a fresh pretext to drag the Indian astronomer under the stupefying "Greek influence" of the Upas Tree of Western Philology? Then we learn that, because "Pânini once mentions the Yavanas, *i.e.*, Ἰάονες, Greeks, and explains the formation of the word *yavanânî*—to which, according to the *Vârttika*, the word *lipi*, '*writing*,' must be supplied"—therefore the word signifies 'the writing of the Yavanas,' "[43] of the *Greeks* and none other. Would the German philologists (who have so long and so fruitlessly attempted to explain this word) be very much surprised, if told that they are yet as far as possible from the truth? That—*yavanânî* does not mean "Greek writing" at all but any foreign writing whatsoever? That the absence of the word 'writing' in the old texts, except in connection with the names of foreigners, does not in the least imply that none but Greek writing was known to them, or, that they had none of their own, being ignorant of the art of reading and writing until the days of

Pânini . . . (theory of Prof. Max Müller)? For Devanagari is as old as the *Vedas*, and held so sacred that the Brahmans, first under penalty of death, and later on—of eternal ostracism, were not even allowed to mention it to profane ears; much less to make known the existence of their secret temple-libraries. So that, by the word *yavanânî*, “to which, according to the *Vârttika*, the word *lipi*, ‘writing’, must be supplied,” the writing of foreigners in general, whether Phœnician, Roman, or Greek, is always meant. As to the preposterous hypothesis of Prof. Max Müller that writing “was not used for literary purposes in India” before Panini’s time (again upon Greek authority), that matter has been disposed of by a Chela in the last number of this Journal.

Equally unknown are those certain other, and most important facts [fable though they seem]. *First*, that the Aryan “Great War,” the *Maha-Bharata*, and the Trojan War of Homer—both mythical as to personal biographies and fabulous supernumeraries, yet perfectly historical in the main—belong to the same cycle of events. For, the occurrences of many centuries [among them the separation of sundry peoples and races, erroneously traced to Central Asia alone] were in these immortal epics compressed within the scope of single Dramas made to occupy but a few years. *Secondly*, that in this immense antiquity the forefathers of the Aryan Greeks and the Aryan Brahmans were as closely united and intermixed, as are now the Aryans and the so-called Dravidians. *Thirdly*, that, before the days of the *historical* Rama from whom in unbroken genealogical descent the Oodeypore sovereigns trace their lineage, Rajpootana was as full of direct post-Atlantean “Greeks,” as the post-Trojan, subjacent Cumae and other settlements of *pre-Magna Graecia* were of the fast hellenizing sires of the modern Rajpoot. One acquainted with the *real* meaning of the ancient epics cannot refrain from asking himself whether these intuitional Orientalists prefer being called deceivers or deceived, and in charity give them the benefit of the doubt.* What can be thought of Prof. Weber’s endeavor when “to determine

* Further on, Prof. Weber indulges in the following piece of chronological sleight of hand. In his arduous endeavor “to determine accurately” the place in history of “*The Romantic Legend of Śakya Buddha*” (translation by Beale), he thinks, “the special points of relation here found to Christian legends are very striking. The question which party was the borrower Beale properly leaves undetermined, yet in all likelihood [!!] we have here simply a similar case to that of the appropriation of Christian legend by the worshippers of Krishna” (p. 300, fn.). Now it is this that every Hindu and Buddhist has the right to brand as “dishonesty,” whether conscious or unconscious. Legends originate earlier than history and die out upon being sifted. Neither of the fabulous events in connection with Buddha’s birth, taken exoterically, necessitated a great genius to narrate them, nor was the intellectual capacity of the Hindus ever proved so inferior to that of the Jewish and Greek mob that they should *borrow* from them even fables inspired by religion. How

more accurately the position of *Ramayana* [called by him the 'artificial epic'] in literary history . . ." he ends with an assumption that ". . . the modifications which the story of Râma . . . underwent in the hands of Vâlmiki, rest upon an acquaintance with the conception of the Trojan cycle of legends; and I have likewise endeavored to determine more accurately the position of the work in literary history. The conclusion there arrived at is, that the date of its composition is to be placed towards the commencement of the Christian era, and at all events in an epoch when the operation of the Greek influence upon India had already set in"! (p. 194, fn.) The case is hopeless. If the "internal chronology"—and external fitness of things, we may add—presented in the triple Indian epic, did not open the eyes of the hypercritical professors to the many historical facts enshrined in their striking allegories; if the significant mention of "black Yavanas," and "white Yavanas" indicating totally different peoples could so completely escape their notice;* and the enumeration of a host of tribes, nations, races, clans, under their separate Sanskrit designations, in the *Mahabharata* had not stimulated them to try to trace their ethnic evolution and identify them with their now living European descendants,—there is little to hope from their scholarship except a mosaic of learned guesswork. The latter *scientific* mode

---

their fables, evolved between the 2nd and 3rd centuries after Buddha's death, when the fever of proselytism and the adoration of his memory were at their height, could be *borrowed* and then appropriated from the Christian legends written during the first century of the Western era, can only be explained by a—German Orientalist. Mr. T. W. Rhys Davids (*Jataka Book*) shows the contrary to have been true. It may be remarked in this connection that, while the first "miracles" of both Krishna and Christ are said to have happened at *a* Mathura, the latter city exists to this day in India—the antiquity of its name being fully proved—while the Mathura, or Matarea in Egypt, of the *Gospel of Infancy*, where Jesus is alleged to have produced his first miracle, was sought to be identified, centuries ago, by the stump of an old tree in the desert, and is represented by—an empty spot!

* See Twelfth Book of *Mahabhârata*, Krishna's fight with Kâlayavana.

240

of critical analysis may yet end some day in a concensus of opinion that Buddhism is due wholesale to the *Life of Barlaam and Josaphat*,* written by St. John of Damascus; or that our religion was plagiarized from that famous Roman Catholic legend of the 8th century in which our Lord Gautama is made to figure as a Christian Saint, better still, that the *Vedas* were written at Athens under the auspices of St. George, the tutelary successor of Theseus. For fear that anything might be lacking to prove the complete obsession of Jambudvipa by the demon of "Greek influence," Dr. Weber vindictively casts a last insult into the face of India by remarking that *if* European "Western steeples owe their origin to an imitation of the Buddhist topes† . . . on the other hand, in the *most ancient Hindu edifices* the presence of Greek influence is unmistakable" (p. 274).[44] Well may Dr. Râjendra Lâla Mitra

* [These arc the principal characters of a legend of Christian antiquity, which was a favourite subject of writers in the Middle Ages. It is the story of how Barlaam, a hermit of Senaar, converted Josaphat, the son of King Abenner (Avenier) who is supposed to have reigned in India in the third or fourth century A. D. Both Abenner and Josaphat became ultimately hermits. The graves of Barlaam and Josaphat became renowned with miracles. Both these personages found their way into the Roman Martyrology (27 November) and into the Greek Calendar (26 August).

The story is a Christianized version of one of the legends of Gautama the Buddha, mainly from the Ceylonese tradition. The name Josaphat is a corruption of the original Ioasaph, which is again corrupted from the middle Persian Búdásif (*Budsaif = Bodhisattva*). The Greek text of this legend, written probably by a monk of the Sabbas monastery near Jerusalem at the beginning of the seventh century, was first published by Boissonade in his *Anecdota Graeca* (Paris, 1832), IV, and is reproduced in J. P. Migne, *Patrologiae cursus completus*, *series graeca*, XCVI, among the works of St. John Damascene. This authorship is open to questioning, on the basis of careful scholastic analysis.

Latin translations (Migne, *Patrologiae*, etc., *series latina*, LXXIII) were made in the twelfth century and used for nearly all the European languages, in prose, verse and in miracle plays. In the East, this legend exists in Syriac, Arabic, Ethiopic, Armenian and Hebrew.

Cf. *Isis Unveiled*, Vol. II, pp. 580-81.—*Compiler*.]

† Of Hindu Lingams, rather.—Ed. Theos.

hold out "patriotically against the idea of *any* Greek influence whatever on the development of Indian architecture."[45] If his ancestral literature must be attributed to "Greek influence," the temples, at least, might have been spared. One can understand how the Egyptian Hall in London reflects the influence of the ruined temples on the Nile: but it is a more difficult feat—even for a German professor—to prove the archaic structure of old Aryavarta a foreshadowing of the genius of the late lamented Sir Christopher Wren! The outcome of this palæographic spoliation is that there is not a title left for India to call her own. Even medicine is due to the same Hellenic influence. We are told—this once by Roth—that "only a comparison of the principles of Indian *with those of Greek* medicine can enable us to judge of the origin, age, and value of the former," and "*à propos* of Charaka's injunctions as to the duties of the physician to his patient," adds Dr. Weber—"he cites *some remarkably coincident expressions from the oath of the Asklepiads*."[46] It is then settled. India is *hellenized* from head to foot, and even had no physic until the Greek doctors came.

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

SAKYA MUNI'S PLACE IN HISTORY

No Orientalist—save perhaps, the same wise, not to say deep, Prof. Weber—opposes more vehemently than Prof. Max Müller Hindu and Buddhist chronology. Evidently— if an Indophile he is not a Buddhophile, and General Cunningham—however independent otherwise in his archæological researches—agrees with him more than would seem strictly prudent in view of *possible* future discoveries.* We

* Notwithstanding Prof. M. Müller's regrettable efforts to invalidate every Buddhist evidence, he seems to have ill-succeeded in proving his case, if we can judge from the openly expressed opinion of his own German *confrères*. In the portion headed "Tradition as to Buddha's age" (pp. 287-288) in his *The History of Indian Literature*, Prof. Weber very aptly remarks "Nothing like positive certainty therefore, is for the present attainable." "Nor have the subsequent

have then to refute in our turn this great Oxford professor's speculations.

To the evidence furnished by the *Puranas* and the *Mahavansa*—which he also finds hopelessly entangled and contradictory (though the perfect accuracy of that Sinhalese history is most warmly acknowledged by Sir Emerson Tennent, the historian) he opposes the Greek classics and their chronology. With him, it is always "Alexander's invasion" and "Conquest," and "the ambassador of Seleucus Nicator—Megasthenes"—while even the faintest record of such "conquest" is conspicuously absent from Brahmanic record; and, although in an inscription of Piyadasi are mentioned the names of Antiochus, Ptolemy, Magas, Antigonus, *and even of the great Alexander* himself, *as vassals* of the king Piyadasi, the Macedonian is yet called the "*Conqueror* of India." In other words, while any casual mention of Indian affairs by a Greek writer of no great note must be accepted unchallenged, no record of the Indians, literary or monumental, is entitled to the smallest consideration. Until rubbed against the touchstone of Hellenic infallibility it must be set down in the words of Prof. Weber—as "of course mere empty boasting." Oh, rare Western sense of justice!*

Occult records show differently. They say challenging proof to the contrary—that Alexander never penetrated into India farther than *Taxila*; which is not even quite the modern Attock. The murmuring of the Macedonian's

discussions of this topic by Max Müller (1859), *Hist. A. S. L.*, p. 264 ff., by Westergaard (1860), *Über Buddha's Todesjahr* (Breslau, 1862), and by Kern, *Over de Jaartelling der zuidelijke Buddhisten* (1873), so

far yielded any definite result."[47] Nor are they likely to.

* No *Philario* would pretend for a moment on the strength of the Piyadasi inscriptions that Alexander of Macedonia or either of the other sovereigns mentioned, was claimed as an actual "vassal" of Chandragupta. They did not even pay tribute, but only a kind of quit-rent annually for lands ceded in the north**:** as the grant-tablets could show. But the inscription, however misinterpreted, shows most clearly that Alexander was never the conqueror of India.

————————

troops began at the same place and not as given out, at Hyphasis. For having never gone to *Hydaspes* or Jhelum he could not have been at Sutlej. Nor did Alexander ever found satrapies or plant any Greek colonies in the Punjab. The only colonies he left behind him that the Brahmans ever knew of, amounted to a few dozens of disabled soldiers, scattered hither and thither on the frontiers; who, with their native raped wives settled around the deserts of Karmania and Drangiane[48]—the then natural boundaries of India. And, unless History regards as colonists the many thousands of dead men and those who *settled* for ever under the hot sands of Gedrosia, there were no other, save in the fertile imagination of the Greek *historians*. The boasted "invasion of India" was confined to the regions between Karmania and Attock—East and West, and Beloochistan and the Hindukush—South and North**:** countries which were all India for the Greek of those days. His building a *fleet* at Hydaspes is a fiction; and his "victorious march through the fighting armies of India"—another. However, it is not with the "world conqueror" that we have now to deal, but rather with the supposed accuracy and even casual veracity of his captains and countrymen, whose hazy reminiscences on the testimony of the classical writers have now been raised to unimpeachable evidence in everything that may affect the chronology of early Buddhism and India.

Foremost among the evidence of classical writers, that of Flavius Arrianus, is brought forward against the Buddhist and Chinese chronologies. No one should impeach the *personal* testimony of this conscientious author had he been himself an eye-witness instead of Megasthenes. But when a man comes to know that he wrote his accounts upon the now lost works of Aristobulus and Ptolemy; and that the latter described their data from texts prepared by authors who had never set their eyes *upon one line written by either Megasthenes or Nearchus himself*; and that knowing so much one is informed by Western historians that among the works of Arrian, Book VII of the *Anabasis of Alexander*, is "the chief authority on the

subject of the Indian invasion—a book unfortunately *with a gap* in its 12th

chapter,"[49]—one may well conceive upon what a broken reed Western authority leans for its Indian chronology. Arrian lived over 600 years after Buddha's death; Strabo—500 (55 "B.C."); Diodorus Siculus—quite a trustworthy compiler!—about the 1st century; Plutarch over 700 *Anno Buddhae* and Quintus Curtius over 1000 years! And when, to crown this army of witnesses against the Buddhist annals, the reader is informed by our Olympian critics that the works of the last named author—than whom no more blundering (geographically, chronologically and historically) writer ever lived—"form along with the Greek History of Arrian *the most valuable source of information* respecting the military career of Alexander the Great,"[50]—then the only wonder is that the great conqueror was not made by his biographers to have—Leonidas-like—defended the Thermopylean passes in the Hindu-Kush against the invasion of the first Vedic Brahmans "from the Oxus." Withal the Buddhist dates are either rejected or—accepted *pro tempore*. Well may the Hindu resent the preference shown to the testimony of Greeks—of whom some at least, are better remembered in Indian History as the importers into Jambudvîpa of every Greek and Roman vice known and unknown to their day—against his own national records and history. "Greek influence" was felt indeed, in India, in this, and only in this one particular. Greek damsels mentioned as an article of great traffic for India,—Persian and Greek *Yavanis*—were the fore-mothers of the modern *nautch-girls*, who had till then remained pure virgins of the inner temples. Alliances with the Antiochuses and the Seleucus Nicators bore no better fruit than the rotten apple of Sodom. Pataliputra as prophesied by Gautama Buddha found its fate in the waters of the Ganges, having been twice before nearly destroyed, again like Sodom, by the fire of heaven.

Reverting to the main subject, the "contradictions" between the Ceylonese and Chino-Tibetan chronologies actually prove nothing. If the Chinese Annals of Sui in accepting the prophecy of our Lord that "a thousand years

after he had reached Nirvana, his doctrines would reach the north" fall into the mistake of applying it to China, whereas Tibet was meant, the error was corrected after the XIth century of the Tzin Era in most of the temple chronologies. Besides which, it may now refer to other events relating to Buddhism of which Europe knows nothing, China or *Tzina* dates its present name only from the year 296 of the Buddhist era* (vulgar chronology having assumed it from the first *Huang* of the Tzin dynasty)**:** therefore the Tathâgata could not have indicated it by this name in his well-known prophecy. If misunderstood even by several of the Buddhist commentators, it is yet preserved in its true sense by his own immediate Arhats. The Glorified One meant the country that stretches far off from the Lake Mânasa-sarovara; far beyond that region of the Himavat, where dwelt from time immemorial the great "teachers of the Snowy Range." These were the great Srâman achâryas who preceded Him, and were His teachers, their humble successors trying to this day to perpetuate their and His doctrines. The prophecy came out true to the very day, and it is corroborated both by the mathematical and historical chronology of Tibet—quite as

accurate as that of the Chinese. Arhat Kasyâpa, of the dynasty of Moryas, founded by one of the Chandraguptas near Pâtaliputra, left the convent of Pânch-Kukkutarama, in consequence of a vision of our Lord, for missionary purpose in the year 683 of the Tzin era (436 West. era) and had reached the great Lake of Bod-Yul in the same year. It is at that period that expired the millennium prophesied. The Arhat carrying with him the 5th statue of Sakya Muni out of the seven gold statues made after his bodily death by order of the first Council, planted it in the soil on that very spot where seven years later was built the first GUNPA (monastery), where the earliest Buddhist lamas dwelt. And though the conversion of the whole country did not take place before the

* The reference to *Chinahunah* (Chinese and Huns) in the *Bhîshma Parva* of the *Mahabharata* is evidently a later interpolation, as it does not occur in the old MSS existing in Southern India.

246

beginning of the 7th century (Western era), the good Law had, nevertheless, *reached* the North at the time prophesied, and no earlier. For, the first of the golden statues had been plundered from Bhikshu Sali Sûka by the Hsiung-nu robbers and melted, during the days of Dharmasoka, who had sent missionaries beyond Nepal. The *second* had a like fate, at Ghar-zha, even before it had reached the boundaries of Bod-Yul. The *third* was rescued from a barbarous tribe of Bhons by a Chinese military chief who had pursued them into the deserts of Shamo about 423 Bud. era (120 "B. C."). The *fourth* was sunk in the 3rd century of the Christian era together with the ship that carried it from Magadha toward the hills of Ghangs-chhèn-dzongá (Chittagong). The *fifth* arriving in the nick of time reached its destination with Arhat Kasyapa. So did the last two.* . . .

* No doubt since the history of these seven statues is not in the hands of the Orientalists, it will be treated as a "groundless fable." Nevertheless such is their origin and history. They date from the 1st Synod, that of Rajagriha, held in the season of *war* following the death of Buddha, *i.e.*, one year after his death. Were this Rajagriha Council held 100 years after, as maintained by some, it could not have been presided over by Mahâkasyapa, the friend and brother arhat of Sakyamuni, as he would have been 200 years old. The 2nd Council or Synod, that of Vaisali, was held 120 not 100 or 110 years as some would have it, after the *nirvana*, for the latter took place at a time, a little over 20 years before the physical death of Tathâgata. It[51] was held at the great Saptaparna cave (*Mahavansa*'*s Sattapanni*), near the Mount Baibhâr (the Webhâra of the Pâli Manuscripts), that was in Rajagriha, the old capital of Magadha. Memoirs exist, containing the record of his daily life, made by the nephew of king Ajâtasatru, a favourite Bhikshu of the Mahachârya. These texts have ever been in the possession of the superiors of the first Lamasery built by Arhat Kasyapa in Bod-Yul, most of whose Chohans were the descendants of the dynasty of the Moryas, there being up to this day three of the members of this once royal family living in India. The old text in question is a document written in *Anudruta* Magadha characters. [We deny that these or any other characters—whether Devanagari, Pali, or Dravidian—ever used in India, are variations of, or derived from, the Phoenician.] To revert to the texts it is therein stated that the Sattapanni cave, then called "Saraswati" and "Bamboo-cave," got its latter name in this wise. When our Lord first sat in it for *Dhyana*, it was a large six-chambered natural cave,

On the other hand, the Southern Buddhists, headed by the Ceylonese, open their annals with the following event**:**

They claim *according to their native chronology* that *Vijaya*, the son of Sinhabahu, the Sovereign of Lala, a small kingdom or *Raj* on the Gandak river in Magadha, was exiled by his father for acts of turbulence and immorality. Sent adrift on the ocean with his companions after having had their heads shaved, Buddhist-Bhikshu fashion, as a sign of penitence—he was carried to the shores of Lanka. Once landed, he and his companions

---

50 to 60 feet wide by 33 deep. One day, while teaching the mendicants outside, our Lord compared man to a *Saptaparna* (seven-leaved) plant, showing them how after the loss of its first leaf every other could be easily detached, but the seventh leaf,—directly connected with the stem. "Mendicants," He said, "there are seven Buddhas in every Buddha, and there are *six* Bhikshus and but one Buddha in each mendicant. What are the *Seven*? The seven branches of complete knowledge. What are the six ? The six organs of sense. What are the *Five?* The five elements of illusive being. And the ONE which is also ten? He is a true Buddha who develops in him the ten forms of holiness and subjects them all to the one—the silent voice" (meaning Avalokiteswara). After that, causing the rock to be moved at His command the Tathagata made it divide itself into a seventh additional chamber, remarking that a rock too was septenary, and had seven stages of development. From that time it was called the *Sattapanni* or the Saptaparna cave. After the first Synod was held seven gold statues of the Bhagavan were cast by order of the king, and each of them was placed in one of the seven compartments. These in after times, when the good law had to make room to more congenial because more sensual creeds, were taken in charge by various viharas and then disposed of as explained. Thus when Mr. Turnour states on the authority of the sacred traditions of Southern Buddhists that the cave received its name from the Sattapanni plant, he states what is correct. In the *Archaeological Survey of India*, we find that Genl. Cunningham identifies with this cave one not far away from it and in the same Baibhar range, but which is most decidedly not our Saptaparna cave. At the same time the Chief Engineer of Buddha Gaya, Mr. Beglar, describing the *Cheta* cave, mentioned by Fa-Hien, thinks it is the Saptaparna cave—and he is right. For that as well as the Pippal and the other caves, mentioned in our texts, are too sacred in their associations—both having been used for centuries by generations of Bhikkhus, unto the very time of their leaving India—to have their sites so easily forgotten.

---

conquered and easily took possession of an island inhabited by uncivilized tribes generically called the Yakshas. This—at whatever epoch and year it may have happened—is an *historical* fact, and the Ceylonese records independent of Buddhist chronology, give it out as having taken place 382 years before Dushtagamani (*i.e.*, in 543 before the Christian era). Now, the Buddhist Sacred Annals record certain words of our Lord pronounced by him shortly before his death. In *Mahavansa* [viii. 1-4] He is made to have addressed them to Sakra, in the midst of a great assembly of Devatas (Dhyan Chohans), and while already "in the exalted unchangeable Nirvâna, seated on the throne on

which Nirvâna is achieved.” In our texts Tathâgata addresses them to his assembled Arhats and Bhikkhus a few days before his final liberation:—“One Vijaya, the son of Sinhabahu, King of the land of Lala, together with 700 attendants, has just landed on Lanka. Lord of Dhyan Buddhas (Devas)! My doctrine will be established on Lanka. Protect him and Lanka!” This is the sentence pronounced which, as proved later, was a prophecy. The now familiar phenomenon of clairvoyant prevision, amply furnishing a natural explanation of the prophetic utterance without any unscientific theory of miracle, the laugh of certain Orientalists seems uncalled for. Such parallels of poetico-religious embellishments as found in *Mahavansa* exist in the written records of every religion—as much in Christianity as anywhere else. An unbiased mind would first endeavour to reach the correct and very superficially hidden meaning before throwing ridicule and contemptuous discredit upon them. Moreover, the Tibetans possess a more sober record of this prophecy in the *Notes*, already alluded to, reverentially taken down by King Ajâtasatru’s nephew. They are, as said above, in the possession of the Lamas of the convent built by Arhat Kasyapa—the Moryas and their descendants being of a more direct descent than the Rajput Gautamas, the Chiefs of Nagara—the village identified with Kapilavastu—are the best entitled of all to their possession. And we know they are historical to a word. For the Esoteric Buddhist they yet

vibrate in space; and these prophetic words together with the true picture of the Sugata who pronounced them, are present in the aura of every atom of His relics. This, we hasten to say, is no proof but for the psychologist. But there is other and historical evidence: the cumulative testimony of our religious chronicles. The philologist has not seen these; but this is no proof of their non-existence.

The mistake of the Southern Buddhists lies in dating the *Nirvana* of Sanggyas Pan-chhen from the actual day of his death, whereas, as above stated, He had reached it over twenty years previous to His disincarnation. Chronologically, the Southerners are right, both in dating His death in 543 “B.C.,” and one of the great Councils at 100 years after the latter event. But the Tibetan Chohans who possess all the documents relating to the last 24 years of His *external* and *internal* life,—of which no philologist knows anything—can show that there is no real discrepancy between the Tibetan and the Ceylonese chronologies as stated by the Western Orientalists.* For the profane, the Exalted One was born in the 68th year of the Burmese *Eeatzana* era, established by Eeatzana (Anjana) King of Dewadaha; for the *initiated*—in the 48th year of that era, on a Friday of the waxing moon, of May. And, it was in 563 before the Christian chronology that Tathâgata reached his full Nirvâna, dying, as correctly stated by *Mahâvansa*—in 543, on the very day when Vijaya landed with his companions in Ceylon—as prophesied by Lokanâtha, our Buddha.

Professor Max Müller seems to greatly scoff at this prophecy. In his chapter (*Hist. A.S.L.*) upon Buddhism (the “false” religion), the eminent scholar speaks as though he

resented such an *unprecedented* claim. "*We* are further asked to believe"—he writes—"that the Ceylonese historians placed the founder of the Vijayan dynasty

---

* Bishop Bigandet, after examining all the Burmese authorities accessible to him, frankly confesses that "the history of Buddha offers an almost complete blank as to what regards his doings and preachings during a period of nearly twenty-three years. . . ."—Vol. I, p. 260.—*Ed*.[52]

of Ceylon in the year 543, in accordance with their sacred chronology"! (*i.e.*, Buddha's prophecy), while "*we* [the philologists] are not told, however, *through what channel* the Ceylonese would have received their information as to the exact date of Buddha's death."[53] Two points may be noticed in these sarcastic phrases**:** (*a*) the implication of a false prophecy by our Lord; and (*b*) a dishonest tampering with chronological records, reminding one of those of Eusebius, the famous Bishop of Caesarea, who stands accused in History of "perverting every Egyptian chronological table for the sake of synchronisms." With reference to charge *one* he may be asked why our Sakyasinha's prophecies should not be as much entitled to his respect, as those of his Saviour would be to ours—were we to ever write the true history of the "Galilean" Arhat. With regard to charge *two* the distinguished philologist is reminded of the glass house he and all Christian chronologists are themselves living in. Their inability to vindicate the adoption of December 25th as the actual day of the Nativity, and hence to determine the age and the year of their Avatar's death even before their own people—is far greater than is ours to demonstrate the year of Buddha to other nations. Their utter failure to establish *on any other but traditional evidence* the, to them, historically *unproved*, if probable, fact of his existence at all—ought to engender a fairer spirit. When Christian historians can, upon undeniable *historical* authority, justify biblical and ecclesiastical chronology, then, perchance, they may be better equipped than at present for the congenial work of rending heathen chronologies into shreds.

The "channel" the Ceylonese received their information through, was two Bhikshus who had left Magadha to follow their disgraced brethren into exile. The capacity of Siddhartha Buddha's Arhats for transmitting intelligence by psychic currents may, perhaps, be conceded without any great stretch of imagination to have been equal to, if not greater than that of the prophet Elijah, who is credited with the power of having known from any distance all that happened in the king's bed-chamber. No

Orientalist has the right to reject the testimony of other people's Scriptures, while professing belief in the far more contradictory and entangled evidence of his own, upon the self-same theory of proof. If Prof. Müller is a sceptic at heart, then let him fearlessly

declare himself**:** only a sceptic who impartially acts the iconoclast, has the right to assume such a tone of contempt toward any non-Christian religion. And for the instruction of the impartial enquirer only, shall it be thought worth while to collate the evidence afforded by historical—not psychological—data. Meanwhile, by analysing some objections and exposing the dangerous logic of our critic, we may give the theosophists a few more facts connected with the subject under discussion.

Now that we have seen Prof. Max Müller's opinions in general about this, so to say, the Prologue to the Buddhist *Drama* with Vijaya as the hero—what has he to say as to the details of its plot? What weapon does he use to weaken this foundation stone of a chronology upon which are built, and on which depend all other Buddhist dates? What is the fulcrum for the critical lever he uses against the Asiatic records? Three of his main points may be stated *seriatim* with answers appended. He begins by premising that**:**—

1*st*—". . . if in this manner the starting point of the Northern Buddhist chronology turns out to be merely hypothetical, based as it is on a prophecy of Buddha, it will be difficult to avoid the same conclusion with regard to the date assigned to Buddha's death by the Buddhists of Ceylon and of Burmah . . ." (p. 266). ". . . the *Mahavansa* begins with relating three miraculous visits which Buddha, during his lifetime, paid to Ceylon" (p. 269). "*Vijaya*, the founder of the first dynasty [in Ceylon], means *Conquest*, and such a person most likely never existed" (p. 268). This he believes invalidates the whole Buddhist chronology.

To which the following pendant may be offered**:**—

William I, King of England, is commonly called the *Conqueror*; he was, moreover, the illegitimate son of

Robert, Duke of Normandy, surnamed *le Diable*. An opera, we hear, was invented on this subject, and full of miraculous events, called "Robert the Devil," showing its traditional character. Therefore shall we be also justified in saying that Edward the Confessor, Saxons and all, up to the time of the union of the houses of York and Lancaster under Henry VII—the new historical period in English history—are all "fabulous tradition" and "such a person as William the Conqueror *most likely never existed*?"

2*nd*—In the Chinese Chronology—continues the dissecting critic—"the list of the thirty-three Buddhist patriarchs . . . gives the date of their deaths from Chakia-mouni, who died 950 B. C., to Hui-neng, who died 713 A. D., and bears, like everything Chinese, the character of the most exact chronological accuracy. The first link, however, in this long chain of patriarchs is of a doubtful character." For Western History "if . . . the exact Ceylonese chronology begins with 161 B. C., it is but reasonable to suppose that there existed in Ceylon a traditional native chronology extending beyond that date. . . ." "Therefore, . . . what goes before . . . is but fabulous tradition."[54]

The chronology of the Apostles and their existence has never been proved historically.

The history of the Papacy is confessedly "obscure." Ennodius of Pavia (5th century) was the first one to address the Roman Bishop (Symmachus)—who comes fifty-first in the Apostolic succession, as "Pope." Thus, if we were to write the History of Christianity, and indulge in remarks upon its chronology, we might say that since there were no antecedent Popes; and since the Apostolic line began with Symmachus (498 "A.D."); all Christian records beginning with the Nativity and up to the sixth century are *therefore*—"fabulous traditions," and all Christian chronology is "purely hypothetical."

3*rd*—Two discrepant dates in Buddhist chronology are scornfully pointed out by the Oxford Professor. If the landing of Vijaya, in Lanka—he says—on the same day that Buddha reached Nirvâna (died) is in fulfilment of

Buddha's prophecy, then "if Buddha *was a true prophet*, the Ceylonese argue quite rightly that *he must have died in the year of the Conquest*, *or* 543 B. C." (p. 270). On the other hand the Chinese have a Buddhist chronology of their own; and—it does not agree with the Ceylonese. ". . . the lifetime of Buddha, from 1029 to 950, rests on his own prophecy, that a Millennium would elapse from his death to the conversion of China. If, therefore, Buddha *was a true prophet he must have lived about* 1000 B. C." (p. 266). But the date does not agree with the Ceylonese chronology; *ergo*—Buddha *was a false prophet*. As to that other "the first and most important link" in the Ceylonese as well as in the Chinese chronology, "it is extremely weak . . ." In the Ceylonese "a *miraculous genealogy*," *had to be provided for* Vijaya, and, "a prophecy *was*, *therefore*, *invented*" (p. 269).[55]

On these same lines of argument it may be argued that:—

Since no genealogy of Jesus, "exact or inexact," is found in any of the world's records save those entitled—the Gospels of SS. Matthew (i. 1-17), and Luke (iii. 23-38); and, since these radically disagree—although this personage is the most conspicuous in Western history, and the nicest accuracy might have been expected in his case; therefore, agreeably with Prof. Max Müller's sarcastic logic, if Jesus "*was a true prophet*, *he must have* descended from David through Joseph" (*Matt.*'*s Gospel*); and "if he was *a true prophet*" again, then the Christians "argue quite rightly that he must have" descended from David through Mary (*Luke*'*s Gospel*). Furthermore, since the two genealogies are obviously discrepant and prophecies were truly "invented" by the post-apostolic theologians [or, if preferred, old prophecies of Isaiah and other O. T. prophets, irrelevant to Jesus, were *adapted* to suit his case—as recent English commentators (in Holy Orders), the Bible revisers, now concede] and since moreover—always following the Professor's argument, in the cases of Buddhist and Brahmanical chronologies—"traditional and full of

absurdities . . . every attempt to bring them into harmony having proved a failure" (p. 266), are Bible chronology and genealogies less so? Have we, or have we not a certain right to retort, that if Gautama Buddha is shown on these lines *a false prophet*, then Jesus must be likewise "a false prophet"? And if Jesus was a true prophet despite existing confusion of authorities, why on the same lines may not Buddha have been one? Discredit the Buddhist prophecies and the Christian ones must go along with them.

The utterances of the ancient pythoness now but provoke the scientific smile**:** but no tripod ever mounted by the prophetess of old was so shaky as the chronological trinity of points upon which this Orientalist stands to deliver his oracles. Moreover his arguments are double-edged, as shown. If the citadel of Buddhism can be undermined by Prof. Max Müller's critical engineering, then *pari passu* that of Christianity must crumble in the same ruins. Or have the Christians alone the monopoly of *absurd* religious "inventions" and the right of being jealous of any infringement of their patent rights?

To conclude, we say, that the year of Buddha's death is correctly stated by Mr. Sinnett, *Esoteric Buddhism* having to give its chronological dates according to *esoteric* reckoning. And this reckoning would alone, if explained, make away with every objection urged, from Prof. M. Müller's *A History of Ancient Sanskrit Literature* down to the latest "evidence"—*the proofs* in the *Reports of the Archaeological Survey of India*. The Ceylonese era, as given in *Mahâvansa*, is correct in everything, withholding but the above given fact of Nirvana, the great mystery of *Samma-Sambuddha* and *Abhijña* remaining to this day unknown to the outsider; and though certainly known to Bhikshu Mahânâma—King Dhâtusena's uncle—it could not be explained in a work like the *Mahâvansa*. Moreover the Singhalese chronology agrees in every particular with the Burmese chronology. Independent of the religious era dating from Buddha's death, called "*Nirvanic Era*," there existed, as now shown by Bishop Bigandet (*Life of

Gaudama*), two historical eras. One lasted 1362 years its last year corresponding with 1156 of the Christian era**:** the other, broken in two small eras, the last succeeding immediately the other, exists to the present day. The beginning of the first, which lasted 562 years, coincides with the year 79 A. D. and the Indian Saka era. Consequently the learned Bishop, who surely can never be suspected of partiality to Buddhism, accepts the year 543 of Buddha's Nirvana. So do Mr. Turnour, Professor Lassen, and others.

The alleged discrepancies between the 14 various dates of Nirvana collected by Csoma de Körös, do not relate to the *Nyr-Nyang* in the least. They are calculations concerning the Nirvana of the precursors, the Bodhisattwas and previous incarnations of Sanggyas, that the Hungarian found in various works and wrongly applied to the last Buddha. Europeans must not forget that this enthusiast acted under protest of the Lamas during the time of his stay with them; and that, moreover, he had learned more about the doctrines of the heretical Dugpas than of the orthodox Gelugpas. The statement of this "great *authority* [!]

on Tibetan Buddhism," as he is called, to the effect that Gautama had *three* wives whom he names—and then contradicts himself by showing (*Grammar of the Tibetan Language*, p. 162, see note) that the first two wives "are one and the same," shows how little he can be regarded as an "authority." He had not even learned that "Gopa, Yasodhara and Utpala Varna," are the three names for three mystical powers. So with the "discrepancies" of the dates. Out of the 64 mentioned by him but two relate to Sakya Muni**:** namely, the years 576 and 546—and these two err in their transcription; for when corrected they must stand 564 and 543. As for the rest they concern the seven *ku-sum*, or triple form of the Nirvanic state and their respective duration, and relate to doctrines of which Orientalists know absolutely nothing.

Consequently from the Northern Buddhists, who, as confessed by Professor Weber, "alone possess these (Buddhist) Scriptures *complete*," and have "preserved more authentic

information regarding the circumstances of their redaction"[56]—the Orientalists have up to this time learned next to nothing. The Tibetans say that Tathagata became a full Buddha, *i.e.*, reached *absolute* Nirvana in 2544 of the Kali era (according to Sauramanam), and thus *lived* indeed but *eighty* years, as no *Nirvanee* of *the seventh degree* can be reckoned among the *living* (*i.e.*, existing) men. It is no better than loose conjecture to argue that it would have entered as little into the thoughts of the Brahmans of noting the day of Buddha's birth "as the Romans, or even the Jews, [would have] thought of preserving the date of the birth of Jesus before he had become the founder of a religion." (M. Müller's *Hist. A S. L.*, p. 263.) For, while the Jews had been from the first rejecting the claim of Messiahship set up by the Chelas of the Jewish prophet, and were not expecting their Messiah at that time, the Brahmans (the initiates, at any rate) knew of the coming of him whom they regarded as an incarnation of divine wisdom and therefore were well aware of the astrological date of his birth. If, in after times in their impotent rage, they destroyed every accessible vestige of the birth, life and death of Him, who in his boundless mercy to all creatures had revealed their carefully concealed mysteries and doctrines in order to check the ecclesiastical torrent of ever-growing superstitions, there had been a time when he was met by them as an Avatar. And, *though they destroyed*, *others preserved*.

The thousand and one speculations and the torturing of exoteric texts by Archæologist or Palæographer will ill repay the time lost in their study.

The Indian Annals specify King Ajatasatru as a contemporary of Buddha, and another Ajatasatru helped to prepare the council 100 years after his death. These princes were sovereigns of Magadha and have naught to do with Ajatasatru of the *Brihad-Aranyaka* and the *Kaushitaki-Upanishad*, who was a sovereign of the Kasis; though Bhadrasena, "the son of Ajatasatru" cursed by Aruni—may have more to do with his namesake the "heir

HELENA PETROVNA BLAVATSKY
Picture taken in London, in 1884, by Mrs. Laura Langford Holloway

DAMODAR K. MAVALANKAR

of Chandragupta" than is generally known. Professor Max Müller objects to two Asokas. He rejects Kalasoka and accepts but Dharmasoka—in accordance with "Greek" and in utter conflict with Buddhist chronology. He knows not or perchance prefers ignoring—that besides the two Asokas there were several personages named Chandragupta and Chandramasa. Plutarch is set aside as conflicting with the more welcome theory, and the evidence of Justin alone is accepted. There was Kalasoka, called by some Chandramasa and by others Chandragupta, whose son Nanda was succeeded by his cousin the Chandragupta of Seleucus, and under whom the Council of Vaisali took place "supported by King Nanda" as correctly stated by Taranatha. [None of them were Sudras, and this is a pure invention of the Brahmans.] Then there was the last of the Chandraguptas who

assumed the name of *Vikrama*; he commenced the new era called the Vikramaditya or Samvat and began the new dynasty at Pataliputra, 318 (B. C.)—*according to some European* "*authorities*"; after him his son Bindusara or Bhadrasena—also Chandragupta, who was followed by Dharmasoka Chandragupta. And there were two Piyadasis—the "Sandracottos" Chandragupta and Asoka. And if controverted—the Orientalists will have to account for this strange inconsistency. If Asoka was the only "Piyadasi" and the builder of the monuments, and maker of the rock-inscriptions of this name; and if his inauguration occurred as conjectured by Professor Max Müller about 259 B. C., in other words, if he reigned 60 or 70 years later than any of the Greek kings named on the Piyadasian monuments, what had he to do with their vassalage or non-vassalage, or how was he concerned with them at all? Their dealings had been with his grandfather some 70 years earlier—if he became a Buddhist only after ten years' occupancy of the throne. And finally three well-known Bhadrasenas can be proved, whose names spelt loosely and phonetically, according to each writer's dialect and nationality, now yield a variety of names, from Bindusara, Bimbisara, and Vindusara; down to Bhadrasena and Bhadrasara, as he is called in

258

the *Vayu Purana*. These are all synonymous. However easy, at first sight, it may seem to be to brush out of history a real personage, it becomes more difficult to prove the non-existence of Kalasoka by calling him "false," while the second Asoka is termed "the real," in the face of the evidence of the *Puranas*, written by the bitterest enemies of the Buddhists, the Brahmans of the period. The *Vayu* and *Matsya Puranas* mention both in their lists of the reigning Sovereigns of the Nanda and the Morya dynasties. And, though they connect Chandragupta with a *Sudra* Nanda, they do not deny existence to Kalasoka—for the sake of invalidating Buddhist chronology. However falsified the now extant texts of both the *Vayu* and *Matsya Puranas*, even accepted as they at present stand "in their true meaning," which Prof. Max Müller (notwithstanding his confidence) fails to seize, they are *not* "at variance with Buddhist chronology before Chandragupta."[57] Not, at any rate, when the *real* Chandragupta instead of the false Sandracottos of the Greeks is introduced and authenticated. Quite independently of the Buddhist version, there exists the historical fact recorded in the Brahmanical as well as in the Burmese and Tibetan versions, that in the year 63 of Buddha, Śiśunâga of Benares was chosen king by the people of Pâtaliputra, who made away with Ajatasatru's dynasty. Śiśunâga removed the capital of Magadha from Rajagriha to Vaisali, while his successor Kalasoka removed it in his turn to Pâtaliputra. It was during the reign of the latter that the prophecy of Buddha concerning Pâtalibat or Pâtaliputra—a small village during His time—was realized. (See *Mahâparinibbâna Sutta*.)

It will be easy enough, when the time comes, to answer all-denying Orientalists and face them with proof and document in hand. They speak of the extravagant, wild exaggerations of the Buddhists and Brahmans. The latter answer**:** "The wildest theorists of

all are they who, to evade a self-evident fact, assume moral, anti-national impossibilities, entirely opposed to the most conspicuous traits of the Brahmanical Indian character—namely, borrowing from, or imitating in anything, other nations. From their

comments on *Rig Veda*, down to the annals of Ceylon, from Pânini to Matouan-lin, every page of their learned scholia appears, to one acquainted with the subject, like a monstrous jumble of unwarranted, and insane speculations. Therefore, notwithstanding Greek chronology and Chandragupta—whose date is represented as "the sheet-anchor of Indian chronology" that "nothing will ever shake"—it is to be feared that as regards India, the chronological ship of the Sanskritists has already broken from her moorings and gone adrift with all her precious freight of conjectures and hypotheses. She is drifting into danger. We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarers; and not only will men be swallowed up or slain by thousands, "new" land appear and "old" subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected Past will be uncovered to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched, may be seen to ground upon the upheaved vestiges of ancient civilizations, and fall to pieces. We are not emulous of the prophet's honours: but still, let this stand as a prophecy.

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

QUESTION VII.

INSCRIPTIONS DISCOVERED BY GENERAL A. CUNNINGHAM

BY T. SUBBA ROW, B.A., B.L., F.T.S.

We have carefully examined the new inscription discovered by General A. Cunningham on the strength of which the date assigned to Buddha's death by Buddhist writers has been declared to be incorrect; and we are of opinion that the said inscription confirms the truth of the Buddhist traditions instead of proving them to be erroneous. The above mentioned archæologist writes as follows regarding the inscription under consideration in the first

260

volume of his reports:—". . . the most interesting [inscription at Gaya] is a long and perfect one, dated in the era of the *Nirvâna*, or death of Buddha. I read the date as follows:—*Bhagavati parinirvritte samvat 1819 Karttike badi 1 Budhe*, that is, 'in the year 1819 of the emancipation of Bhagavata, on Wednesday, the first day of the waning moon of Kartik.' If the era here used is the same as that of the Buddhists of Ceylon and Burmah, which began in 543 B. C., the date of this inscription will be 1819 — 543 = A.D. 1276. The style of the letters is in keeping with this date, but is quite incompatible with that derivable from the Chinese date of the era. The Chinese place the death of Buddha upwards of 1000 years before Christ, so that, according to them, the date of this inscription would be about A. D. 800, a period much too early for the style of character used in the inscription. But as the day of the week is here fortunately added, the date can be verified by calculation. According to my calculation the date of the inscription corresponds with Wednesday, the 17th September, A. D. 1342. This would place the *Nirvâna* of Buddha in 477 B. C., which is the very year that was first proposed by myself as the most probable date of that event. This corrected date has since been adopted by Professor Max Müller."58

The reasons assigned by some Orientalists for considering this so-called "corrected date" as the real date of Buddha's death have already been noticed and criticized in the preceding article; and now we have only to consider whether the inscription in question disproves the old date.

Major-General Cunningham evidently seems to take it for granted, as far as his present calculation is concerned, that the number of days in a year is counted in the Magadha

country and by Buddhist writers in general on the same basis on which the number of days in a current English year is counted; and this wrong assumption has vitiated his calculation and led him to a wrong conclusion. Three different methods of calculation were in use in India at the time when Buddha lived, and they are still

in use in different parts of the country. These methods are known as *Sauramanam*, *Chandramanam* and *Barhaspatyamanam*. According to the Hindu works on Astronomy a Sauramanam year consists of 365 days, 15 ghadias and 31 vighadias; a Chandramanam year has 360 days, and a year on the basis of Barhaspatyamanam has 361 days and 11 ghadias nearly. Such being the case, General Cunningham ought to have taken the trouble of ascertaining before he made his calculation the particular *Manam* employed by the writers of Magadha and Ceylon in giving the date of Buddha's death and the *Manam* used in calculating the years of the *Buddhist era* mentioned in the inscription above quoted. Instead of placing himself in the position of the writer of the said inscription and making the required calculation from that standpoint, he made the calculation on the same basis on which an English gentleman of the 19th century would calculate time according to his own calendar.

If the calculation were correctly made, it would have shown him that the inscription in question is perfectly consistent with the statement that Buddha died in the year 543 B. C. according to Barhaspatyamanam (the only *manam* used in Magadha and by Pali writers in general). The correctness of this assertion will be clearly seen on examining the following calculation.

543 years according to Barhaspatyamanam are equivalent to 536 years and 8 months (nearly) according to Sauramanam.

Similarly 1819 years according to the former *manam* are equivalent to 1798 years nearly according to the latter manam.

As the Christian era commenced on the 3102nd year of Kaliyuga (according to Sauramanam) Buddha died in the year 2565 of Kaliyuga and the inscription was written in the year 4362 of Kaliyuga (according to Sauramanam). And now the question is whether according to the *Hindu Almanac*, the first day of the waning moon of Karttika coincided with a Wednesday.

According to *Suryasiddhanta* the number of days from the beginning of Kaliyuga up to midnight on the 15th day of increasing moon of Aswina is 1,593,072, the number of Adhikamasas (extra months) during the interval being 1608 and the number of

Kshayatithis 25,323.

If we divide this number by 7 the remainder would be 5. As Kaliyuga commenced with Friday, the period of time above defined closed with Tuesday, as according to *Suryasiddhanta* a week-day is counted from midnight to midnight.

It is to be noticed that in places where Barhaspatyamanam is in use Krishnapaksham (or the dark half) commences first and is followed by Suklapaksham.

Consequently the next day after the 15th day of the waxing moon of Aswina will be the 1st day of the waning moon of Karttika to those who are guided by the Barhaspatyamanam calendar. And therefore the latter date, which is the date mentioned in the inscription, was Wednesday in the year 4362 of Kaliyuga.

The geocentric longitude of the sun at the time of his meridian passage on the said date being 174° 20’ 16” and the moon’s longitude being 7° 51’ 42” (according to *Suryasiddhanta*) it can be easily seen that at Gaya there was Padyamitithi (1st day of waning moon) for nearly 7 ghadias and 50 vighadias from the time of sunrise.

It is clear from the foregoing calculation that “Karttik 1 badi” coincided with Wednesday in the year 4362 of Kaliyuga or the year 1261 of the Christian era, and that from the standpoint of the person who wrote the inscription the said year was the 1819th year of the Buddhist era. And consequently this new inscription confirms the correctness of the date assigned to Buddha’s death by Buddhist writers. It would have been better if Major General Cunningham had carefully examined the basis of his calculation before proclaiming to the world at large that the Buddhist accounts were untrustworthy.

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

COMPILER'S NOTES

[These notes correspond to the respective superior numbers in the text.]

[1]All references to A. P. Sinnett's *Esoteric Buddhism* are paged according to the original edition, London, Trübner and Co., 1883.

[2]"An English F.T.S." refers to Frederick W. H. Myers.

Frederick William Henry Myers was born in 1843 at Keswick in Cumberland, England. His father was the Rev. Frederick Myers, perpetual curate of St. John's, Keswick. His mother was Susan Harriet, youngest daughter of John Marshall of Hallstead. He was educated at Cheltenham College. He had a brilliant mind from early youth, and had learnt Virgil by heart before he passed his school age. He won the senior classical scholarship in his first year in College. In 1859, he entered for the national "Robert Burns Centenary" competition with a poem, and won second prize. Later he went to Cambridge. There he won various honors, including two scholarships, graduating in 1864.

After graduation, he toured the European continent and spent a year in the United States. In the years 1865-69 he was classical lecturer at Trinity College, Cambridge. From 1872 to within a few weeks of his death, he served on the staff of School Inspectors. Outwardly, his life was uneventful, the earlier years being devoted to poetical work in which he achieved considerable fame, and the last twenty years of his life being spent mainly in psychical research.

At Trinity College he established close relations with Professor Henry Sidgwick who became his valued friend. The early religious views of Frederick Myers underwent great modification, owing to disillusionment caused by wider knowledge. In 1882, he became one of the co-founders of the Society for Psychical Research, others being Prof. Balfour Stewart, Prof. W. F. Barrett (Univ. of Dublin), Prof. Henry Sidgwick, Stainton Moses, Edmund Gurney, Dr. G. Wyld. The Society was formed as a result of a conference convoked by Prof. Barrett, for the purpose of making "an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical and spiritualistic."

In 1886, Myers published a work entitled *Phantasms of the Living* (London**:** Trübner & Co.), the two bulky volumes of which were the combined production of Myers himself, Frank Podmore and Edmund Gurney. This work was devoted to the establishment of the claim that telepathy, *i.e*., the transference of thought and feeling from one individual to another, by other than the recognized sense

channels, is a proved fact of nature; and that phantasms (or impressions) of persons, especially undergoing a crisis, such as death, are perceived with a frequency inexplicable by chance, and are probably telepathic.

One of the great pioneer-theorists of modern parapsychology, Frederick Myers published a valuable series of papers on what he termed the "Subliminal Self" in the Society's *Proceedings*. His purpose, certainly the first of its kind to be found in Western academic research, was, as William James describes it in his *Essays in Popular Philosophy* (1897), "to consider the phenomena of hallucinations, hypnotism, automatism, double personality, and mediumship, as connected parts of one whole subject." This inquiry, after fifteen

years of critical examination, was ably concluded by Myers in his posthumous *Human Personality and Its Survival of Bodily Death* (London: Longmans, Green & G., 1903). These two volumes, extensively documented, represent the conviction that the waking consciousness of man is but a small part of a greater consciousness, and that this unseen self, manifesting in every form of normal and supernormal mental phenomena, is the source and origin of much, if not most, of the remarkable evidence generally attributed to the agency of disembodied spirits. Myers maintains that, instead of making the possibility of human survival less likely, the mere possession by the living of such remarkable and potential, but little-used, faculties evidences a purpose and program beyond the physical body and its death.

Myers became interested in Theosophy and the work of the Founders, and joined the Theosophical Society on the 3rd of June, 1883. It was largely through his interest and instrumentality that the Society for Psychical Research, in 1884, undertook an inquiry into the phenomena connected with Madame Blavatsky. History records that the preliminary conclusion of the investigating Committee was, on the whole, favorable; but that the final decision, as based on the personal Report of Dr. Richard Hodgson, was utterly inimical. In later years Myers spoke bitterly of the claims for H. P. Blavatsky and classed them among the hoaxes of the age, an attitude greatly to be deplored, when contrasted with his earlier sympathetic attitude.

Myers died in 1901 in Rome, and was buried in Keswick churchyard, within sight of his old home. He was a man of "rare intellectual gifts, original, acute and thoughtful, subtle in insight, abundant in ideas, vivid and eloquent in expression. A person at once forcible, ardent and intense." It was his intuition and intellectual courage that had attracted to him in the early days the attention of the Teachers; and it must be said, in spite of his later change of heart, that he did a great deal of useful work for the Movement

[3]This has reference to the researches of Sir William Crookes (1832-1919), distinguished British chemist and physicist, Fellow of the

Theosophical Society, and Councillor of its London Lodge. His painstaking study of electrical discharges in high vacua (Crookes' tube) led him to infer the existence of a "fourth state of matter," which he called "Radiant Matter," and paved the road for the discovery of the *electron*. His fearless investigation of psychic phenomena under strict test conditions, in the face of scientific disapprobation and ridicule, attracted to him the attention of the Masters who, as would appear from their letters, helped him in certain occult ways.

The student is referred in this connection to the following passages: *The Mahatma Letters to A. P. Sinnett*, pp. 271-272, 341-342; *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 224-226, 235; *The Secret Doctrine*, Vol. I, pp. 546-554, 580-587, 620-626.

In the present article, written as it was in the fall of 1883, reference is to Crookes' two outstanding and revolutionary pronouncements on the subject of "Radiant Matter." One is his Address before the Sheffield Meeting of the British Association, August 22, 1879 (See *Chemical News*, vol. xl, 1879, pp. 91-93, 104-107, 127-131; and *Nature*, London, vol. xx, 1879, pp. 419-423, 436-440); and the other is his Letter to the Secretary of the Royal Society of London, Prof. G. G. Stokes, dated April 29, 1880 (See *Proceedings Roy. Soc*., 1880, vol. xxx, pp. 469-472; *Chem. News*, vol. xli, 1880, pp. 275-276; and *Nature*, vol. xxii, 1880, pp. 153-154).

[4]Johann Karl Friedrich Zöllner, famous German astro-physicist, was born in Berlin, November 8, 1834, and died at Leipzig, April 25, 1882. After matriculating from the "Köllnische Gymnasium" in his native city, he entered the Berlin University, 1855, as a student of Physics and Natural Sciences. After some studies at the Univerity of Basel, 1857, he returned to Berlin and built for himself a small private observatory on a plot of ground belonging to his father, who was a designer and calico-printer. In 1862, he went to Leipzig as an assistant at the Observatory. In 1865, he delivered a dissertation at the University of Leipzig on the Relative Intensity of Light of the Phases of the Moon, and the following year became assistant professor in the Department of Philosophy. In December, 1866, he delivered his thesis entitled *Über die universelle Bedeutung der mechanischen Principien*. In 1872, he was appointed Professor of Astrophysics.

Zöllner made innumerable contributions to astronomical science, which included the determination of the

reflective capacity (albedo) of many planets, and a study of their thermal conditions. He made photometric investigations of the Mercurial phases, and conducted observations on the intensity of solar radiations at their source, and of solar temperature. His *Grundzüge einer allgemeinen Photometrie des Himmels* (Berlin, 1861, 4to.) contains a description of a new instrument, the astrophotometer, for the measurement of the light and color of stars. This new invention was soon adopted by the

best known Observatories. He furnished many valuable papers to the publications of the Royal Saxonian Scientific Society, on the constitution of the sun and stars, and published other scientific papers in the *Astronomische Nachrichten* and the *Poggendorff's Annalen*. In his work *Über die Natur der Kometen*. *Beiträge zur Geschichte und Theorie der Erkenntniss*, written for the 300dth anniversary of Kepler's birth, Dec. 27, 1871 (2nd ed., 1872; 3rd ed., 1883), Zöllner expounded the remarkable theory that the brightness of the comets was not due to the alleged fact that they were incandescent through heat, but to the fact that they were glowing with electricity. He also showed that many of the findings of modern science had been anticipated by true philosophers. He gave considerable study to various types of illusions produced on our senses, especially optical illusions, and greatly enlarged the electro-dynamic theory of Wilhelm Weber.

Among his other works, mention should be made of his *Principien einer electrodynamischen Theorie der Materie*, 1876; and his *Naturwissenschaft und Christliche Offenbarung*. *Populäre Beiträge zur Theorie und Geschichte der vierten Dimension*, Leipzig, 1886.

In 1877, Zöllner stopped contributing to scientific publications, and began to issue the results of his research in a series of separate volumes entitled *Wissenschaftliche Abhandlungen* (4 vols., Leipzig, 1878-81), which he published at his own expense. He thought this method would preserve a better continuity of presentation.

Zöllner was seriously interested in mediumistic phenomena and conducted extensive research along this line with the celebrated medium, Dr. Henry Slade. His theory of the four-dimensional world and its inhabitants deserves a far greater attention than it has received on the part of scientists. His experiments with Slade are fully described in his *Transcendental Physics*, translated from the German by Charles C. Massey (London, 1880), and reviewed at length by H. P. B. in *The Theosophist*, Vol. II, February, 1881, pp. 95-97.

Zöllner's work with Dr. Henry Slade was one of the direct results of the efforts of H. P. B. and Col. Olcott, who had selected Slade as the most reliable medium for the investigations conducted in 1876-77 at the Imperial University of St. Petersburg. It was after this that Slade resided in London and Leipzig.

Zöllner's interest in psychic matters brought him bitter opposition from various scientific quarters, and he was considered by some of his own former colleagues as merely a crank. The persecution to which he was subjected must have produced a considerable effect upon his general health, as intimated by the remarks in the text to which this note is appended. He died suddenly of a stroke, seated at his desk, only 48 years of age.

Biographical data can be found in F. Körber's study of Zöllner's life (Berlin, 1899), and Moritz Wirth's essay (Leipzig; 1882) which

contains a portrait of Zöllner; also in Aksakoff's *Psychische Studien*, 1882 and 1883.

[5]This passage from *Magia Adamica* of Eugenius Philalethes (Thomas Vaughan) appears on the unnumbered eleventh page of the section entitled "To the Reader," and not on page 11 of the text itself. H. P. B. emphasizes the fact that the italics are the author's own. Her proofreader, however, was not too particular about this. The passage has been checked with the original edition, London, 1650, and corrected to

correspond to it in every particular. See the *Biographical Index* for a summary of the life and work of Thomas Vaughan.

[6]These quotations are from an essay by Sir William Herschel (1738-1822), LL.D., F.R.S., entitled *On the Nature and Construction of the Sun and Fixed Stars*, London, 1801, pp. 3 and 5. The italics do not appear in the original, and so must indicate special emphasis laid on these words by H. P. B.

[7]These quotations are from Sir John Herschel's *Familiar Lectures on Scientific Subjects* (London and New York, Alexander Strahan & Co., 1866, xii, 507 pp.), pp. 83-84. The words: "as separate and independent," and "some sort of solidity," as well as the last sentence beginning "yet we do know that . . .," are not italicized in the original.

[8]These quotations are from *The Sun: Ruler*, *Fire*, *Light*, *and Life of the Planetary System*, by Richard A. Proctor, B.A., F.R.A.S., London, Longmans, Green & Co., 1871, pp. 382, 384, 386-87.

[9]Tyndall's quotations have not been found for purposes of checking.

[10]Province of N. E. Iran. Present name for the "Salt Desert" is Dasht-i-Kavir.

[11]This may be the paging of the first edition, Gould, Kendall & Lincoln, Boston, 1848. The passage has been checked by the revised ed. of 1851, p. 237.

[12]The text of this passage has been compared with the original edition published at Calcutta, in 1819, and the older spellings of Sanskrit names, as well as the rather quaint punctuation, have been kept intact.

[13]*The History of Indian Literature*, Albrecht Friedrich Weber, p. 224, fnote 237. Transl. from the 2nd German edition by John Mann, M.A., and Theodor Zachariae, Ph.D., Trübner & Co., London, and Houghton, Osgood & Co., Boston, 1878, xxiii, 360 pp.

[14]Also spelled Hiouen Thsang, Hsuan-Tsang, Yuan-Chwang, etc.

[15]T. Subba Row Garu was a Vedântin of the Niyoga caste of the Smârta (Adwaita) Brâhmanas. He was born at Cocanâda, July 6, 1856. His native country was the Godâvarî District on the Coromândel Coast of India. His vernacular tongue was Telugu. His grandfather was the Sheristâdâr of the District, and his maternal

uncle was Diwan (Prime Minister) to the Râjah of Pithâpuram. His father died when he was but six months old, and his uncle brought him up. He attended the Cocanâda Hindû School, where he showed no unusual talents. After passing his matriculation examination at that school, he went in 1872 to the Madras Presidency College, where he showed great brilliancy in his studies and won his B.A. in 1876 at the top of his class.

Later in the same year, Sir T. Madhava Row, then Diwan of Baroda, offered him the position of Registrar of the High Court in that State, where Subba Row remained for about a year, returning thence to Madras, where he passed his B.L. examination. Having chosen the law as his profession, he served his apprenticeship under Messrs. Grant and Laing, and was enrolled a Vakil (Pleader) of the High Court in the latter part of 1880. His practice became very lucrative, and probably would have continued to bring him a good income, had he not given most of his attention to philosophy, drawn to it, as he told Col. Olcott, by an irresistible attraction. His brilliant mental ability is well illustrated by the fact that he successfully passed an examination in geology for the Statutory Civil Service in 1885, though this was a new subject to him and he had only one week to prepare himself.

Subba Row gave no early signs of possessing any mystical knowledge and even Sir T. Madhava Row did not notice any such while he was serving under him at Baroda. Col. H. S. Olcott writes:

"I particularly questioned his mother on this point, and she told me that her son first talked metaphysics after forming a connection with the Founders of the Theosophical Society: a connection which began with a correspondence between himself and H. P. B. and Damodar, and became personal after our meeting him, in 1882, at Madras. It was as though a storehouse of occult experience, long forgotten, had been suddenly opened to him; recollection of his last preceding birth came in upon him; he recognised his Guru, and thenceforward held intercourse with him and other Mahatmas; with some, personally at our Headquarters,

with others elsewhere and by correspondence. He told his mother that H. P. B. was a great Yogi, and that he had seen many strange phenomena in her presence. His stored up knowledge of Sanskrit literature came back to him, and his brother-in-law told me that if you would recite any verse of *Gîtâ*, *Brâhma-Sûtras* or *Upanishads*, he could at once tell you whence it was taken and in what connection employed. Those who had the fortune to hear his lectures on *Bhagavad-Gîtâ* before the T. S. Convention of 1886 at Adyar, can well believe this so perfect seemed his mastery of that peerless work. . . . As a conversationalist he was most brilliant and interesting; an afternoon's sitting with him was as edifying as the reading of a solid book. But this mystical side of his character he showed only to kindred

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

souls. What may seem strange to some is the fact that, while he was obedient as a child to his mother in worldly affairs, he was strangely reticent to her, as he was to all his relatives and ordinary acquaintances, about spiritual matters. His constant answer to her importunities for occult instruction was that he 'dared not reveal any of the secrets entrusted to him by his Guru.' *He lived his occult life alone*. That he was habitually so reserved, gives the more weight to the confidential statements he made to the members of his own household" (*The Theosophist*, Vol. XI, July, 1890, pp. 577-578.)
H. P. B. and Subba Row were pupils of the same Adept, Master M. As evidence of the very high esteem that H. P. B. had for Subba Row's occult knowledge, we might recall her editorial remark (*The Theosophist*, Vol. IV, February, 1883, p. 118) to the effect that "we know of no better authority in INDIA in anything, concerning the esotericism of the Adwaita philosophy" than Subba Row. It should also be remembered that she associated his name with her own on the printed announcement of the forthcoming publication of *The Secret Doctrine* which appeared on several occasions in the pages of *The Theosophist* in 1884. At the time, her book was to be "A New Version of *Isis Unveiled*. With a New Arrangement of the Matter, Large and Important Additions, and Copious Notes and Commentaries." As she wrote herself to A. P. Sinnett, in the early part of 1884**:** "And now the outcome of it is, that I, crippled down and half dead, am to sit up nights again and rewrite the whole of *Isis Unveiled*, calling it *The Secret Doctrine* and making three if not four volumes out of the original two, Subba Row helping me and writing most of the commentaries and explanations." (*Letters of H.P.B. to A. P. Sinnett*, p. 64.) This original plan, however, did not materialize. Later, after H. P. B. had received from Master M., on January 9, 1885, a plan for *The Secret Doctrine*, and had worked on it for quite some time, she sent portions of the MSS. to Subba Row for his opinion and corrections. This was in 1886, when she was in Germany. His judgment was a disappointment to H. P. B., because he found the draft both diffuse and chaotic. This forced H. P. B. to begin all over again, and may have been partially instrumental in producing a grander and more magnificent text.

Approximately at this time, differences arose between Subba Row and H. P. B., mainly on what would appear to be minor points of a philosophical kind, connected primarily with the classification of human principles. While it is not possible to state anything positive in connection with this controversy, there is sufficient evidence to show that the two variants of the teachings concerning the principles were presented in the pages of *The Theosophist* by order of Master M., who, as will be remembered, was the Teacher of both H. P. B. and Subba Row; and that this so-called controversy was to a very large extent a "put up job."

However, even if this be true, and we think it is, there remains another, and much more valid reason, for misunderstanding between the two. We must bear in mind that Subba Row was a most conservative and rigid Brâhmana, an initiate into the more esoteric aspect of the ancient Brâhmanical teachings. He was greatly disturbed by the vulgar profanation of the Masters' names which had then taken place, and, as a Brâhmana, he strongly disapproved the fact that H. P. B. revealed to the public some of the inner meanings of the Hindu

Scriptures, concealed until then in the secrecy of the inner temples. It is probable that he overlooked the fact that in doing so H. P. B. obeyed her superiors, who were Subba Row's superiors as well.

That this should be done by a woman of European descent was another fact difficult for a rigid Brâhmana to accept. Hence the inner conflict within Subba Row's mind and heart, a conflict which, to judge by outward circumstances at least, brought about his temporary withdrawal from active participation in the affairs of The Theosophical Society. Writing to Mrs. and Miss Arundale, on June 16. 1885, H. P. B. says**:**

> "Such as Subba Row—uncompromising *initiated* Brahmins, will never reveal—even that which they are permitted to. They hate too much Europeans for it. Has he not gravely given out to Mr. and Mrs. C[ooper] O[akley] that I was henceforth 'a shell deserted and abandoned by the Masters'? When I took him for it to task, he answered**:** 'You have been guilty of the most terrible of crimes. You have given out secrets of Occultism—the most sacred and the most hidden. Rather *that you should be sacrificed* than that which was never meant for European minds. People *had too much faith in you*. It was time to throw doubt into their minds. Otherwise they should have pumped *out of you all that you know*.' And he is now acting on that principle." (*Ltrs. of H.P.B. to A.P.S.*, pp. 95-96.)

It is important to bear in mind that in spite of his attitude towards H. P. B. at this later period, Subba Row had not the least doubt that H. P. B. possessed occult power and knowledge, and that she was in constant touch with the Adepts H. P. B.'s occult integrity and the validity of her teachings were at no time doubted by Subba Row. This endorsement by an orthodox Brâhmana is of immense importance.

Subba Row, as a representative, at Madras, of the Sringeri Matham, had considerable influence among the orthodox Hindûs. Therefore his attitude towards H. P. B. did have a profound effect on many minds, to the distress of those who remained faithful to her.

In 1888, Subba Row withdrew from The Theosophical Society. Very soon after this a painful illness descended upon him. The cause

of this affliction was unknown. He died in 1890, only 34 years of age.

Regarding this, Col. Olcott writes as follows (*Old Diary Leaves*, IV, pp. 234-35)**:**

> "On the 3rd of June I visited T. Subba Rao at his request and mesmerized him. He was in a dreadful state, his body covered with boils and blisters from crown to sole, as the result of blood poisoning from some mysterious cause. He could not find it in anything that he had eaten or drank, and so concluded that it must be due to the malevolent action of elementals, whose animosity he had aroused by some ceremonies he had performed for the benefit of his wife. This was my own impression, for I felt the uncanny influence about him as soon as I approached. Knowing him for the learned occultist that he was, a person highly appreciated by H. P. B., and the author of a course of superb lectures on the *Bhagavad-Gîtâ*, I was inexpressibly shocked to see him in such a physical state. Although my mesmeric treatment of him did not save his life, it gave him so much strength that he was able to be moved to another house, and when I saw him ten days later he seemed convalescent, the improvement dating, as he told me, from the date of the treatment. The change for the better was, however, only temporary, for he died during the night of the 24th of the same month, and was cremated at 9 on the following morning. From members of his family I obtained some interesting particulars. At noon on the 24th he told those about him that his Guru called him to come, he was going to die, he was now about beginning his *tapas* (mystical invocation), and he did not wish to be disturbed. From that time on he spoke to no one. . . ."

The circumstances involved in the passing of T. Subba Row seem to point to some unexpended Karmic debt which he had to meet and overcome before proceeding further along the path of enlightenment.

The only work of T. Subba Row's which stands as a unity is his series of Lectures entitled *Notes on the Bhagavad-Gîtâ*. The introductory lecture of this series was given by him at the Anniversary Convention at Adyar, December, 1885, and was published in *The Theosophist*, Vol. VII, No. 77, February, 1886, pp.

281-285. The four actual lectures were delivered a year later, namely, at the Anniversary Convention at Adyar, December 27-31, 1886. They appeared originally in *The Theosophist*, Vol. VIII, February, March, April and July, 1887. They were published in book-form by Tookaram Tatya, Bombay, 1888, though some omissions occur in this edition. The best edition of these Lectures is the one published by Theosophical University Press, Point Loma, Calif., 1934, which incorporates corrections in the text which Subba Row himself considered necessary at the time (See *The Theosophist*, Vol. VIII, May, 1887, p. 511).

Collected Writings VOLUME V

Sept., Oct., Nov., 1883

T. Subba Row wrote a great many invaluable articles and essays for *The Theosophist*, some of which were, no doubt, inspired by his Teacher. To some of them H. P. B. appended valuable footnotes and comments which are to be found in their correct chronological order in the present series of volumes. Soon after his death, these scattered writings were collected together by Tookaram Tatya, and published by the Bombay Theosophical Publication Fund, under the title of *Esoteric Writings of T. Subba Row* (Bombay, 1895; rev. and enl. ed., Theosophical Publishing House, Adyar, Madras, 1931).

In his obituary notice of Subba Row, Col. H. S. Olcott wrote as follows**:**

> "Between Subba Rao, H. P. Blavatsky, Damodar, and myself there was a close friendship. He was chiefly instrumental in having us invited to visit Madras in 1882, and in inducing us to choose this city as the permanent Headquarters of the Theosophical Society. Subba Rao was in confidential understanding with us about Damodar's mystical pilgrimage towards the north, and more than a year after the latter crossed into Tibet he wrote him about himself and his plans. Subba Rao told me of this long ago, and reverted to the subject the other day at one of my visits to his sick-bed." (*The Theosophist*, Vol. XI, July, 1890, pp. 577-578.)

While recognizing the subtle dangers which exist on the path of the true occultist, and the fact that T. Subba Row, in spite of his great advance along occult lines, fell prey to some of them, he undoubtedly was one of the most valuable workers of the early Theosophical Movement through whose mind certain teachings of the Adepts were delivered parallel with those coming through H. P. B., until such time when their paths appeared temporarily to diverge.

[16]Quotation could not be found.

[17]A History of ancient Sanskrit Literature, so far as it illustrates the primitive religion of the Brahmans, Friedrich Max Müller, p. 13 (Williams and Norgate, London, 1859, 8vo, xix, 607 pp.).

[18]*Op. cit*., p. 13.

[19]These quotations could not be checked.

[20]These quotations could not be found.

[21]*Op. cit*., p. 14. Italics are H. P. B.'s.

[22]Op. cit., p. 6

[23]*0p. cit*., p. 16. Italics are H. P. B.'s.

[24]Quotation could not be found.

[25]*0p. cit*., p. 31.

[26]*Op. cit*., p. 11.

[27]0p. cit., p. 14.

[28]*Op. cit*., pp. 32 & 33. Italics are H.P.B.'s.

[29]Hist. of Ind. Lit., p. 307, fnote 360.

[30]*Op. cit*., p. 309, fnote 363.

[31]*Rig-Veda*, Mandala III, Anuvaka III, Sûkta xxxiv, verse 9: “He gave horses, he gave also the sun, and Indra gave also the many-nourishing cow: he gave golden treasure, and having destroyed the Dasyus, he protected the Arya tribe.”

Rig-Veda, Mandala II, Anuvaka I, Sûkta xi, verse 18: “Indra, hero, keep up the strength wherewith thou hast crushed Vrita, the spider-like son of Danu, and let open the light to the Arya: the Dasyu has been set aside on thy left hand.”

See *Rig-Veda Sanhitâ*, *a Collection of Ancient Hindu Hymns*, transl. from the original Sanskrit by H. H. Wilson, publ. under the patronage of the Court of Directors of the East India Company, London, Wm. H. Allen & Co., 1850, 4 vols.

[32]Parapamisos (more correctly *Paropanisus*), from old Persian *paru*—mountain. Mountain chain running from West to East through the center of the Southern portion of the Central Asian highlands. It is a prolongation of the chain of Anti-Taurus. The ancients applied this name to that part of the chain which lies between the Sariphi Mountains (mtns. of Kohistan) on the West, and the Imaus Mountains (Himâlayas) on the East, or from about the sources of the river Margus in the West, to the point where the Indus breaks through the chain in the East. It divides that part of the continent which slopes towards the Indian Ocean from the great central table-land of Tartary and Tibet. In the time of Alexander, it was known as *Caucasus Indicus*, whence the name *Hindu-Kush*.

[33]*The Theosophist*, Vol. IV, No. 10(46), July, 1883, pp. 253-256.

[34]A Hist. of Anc. Sanskrit Lit., p. 274.

[35]*Op. cit*., p. 266. Italics are H.P.B.’s.

[36]Main text and quoted material seem to be somewhat confused at this point. The following passage is to be found in Prof. Weber’s *Hist. of Ind. Lit*., pp. 202-203, fnote: “According to Kern, Introd. to his edition of the *Brihat-Samhitâ* of Varâha-Mihira, 5ff. (1866), the use of the so-called *Samvat* era is not demonstrable for early times at all, while astronomers only begin to employ it after the year 1000 or so.”

[37]Weber, *op. cit*., p. 203, fnote. The last sentence has been italicized by H.P.B.

[38]Max Müller, *op. cit*., p. 275. Italics are H.P. B.’s.

[39]These passages could not be found.

[40]This passage could not be found.

[41]Weber, *op. cit*., p. 251, fnote 276.

[42]Weber, *op. cit.,* p. 253. Italics are H.P.B.’s.

[43]Weber, *op. cit*., pp. 220-221.

274

[44]Italics by H.P.B.

[45]Weber, *op. cit*., p. 274, fnote 321a. The words of R. L. Mitra are quoted from his work *The Antiquities of Orissa*, Calcutta, 1875. Italics are H.P.B.’s.

[46]Weber, *op. cit*., p. 268, fnote 307. All italics are H.P.B.’s. The reference to Roth, as given by Weber, is *Zeitschrift der deutschen morgenländischen Gesellschaft*, xxvi, 441 & 448, 1872.

[47]Weber, *op. cit*., p. 288, fnote 342.

[48]Karmania or Carmania (Καρμανια), mentioned by Strabo (*Geography*, xv, 726) and Flavius Arrianus (*Anabasis of Alexander*, vi, 28), was an extensive province of the ancient Persian Empire, along the North side of the Persian Gulf, extending from Carpella on the East, to the river Bagrades (Nabend) on the West. It was bounded on the West by Persis, on the North by Parthia and Ariana, on the East by Drangiane and Gedrosia, and on the South by the Persian Gulf. It was divided into Carmania Propria and Carmania Deserta. Its chief city was *Carmana* (present *Kirman*) which gives its name to the province.

Drangiana or Drangiane (Δραγγιανὴ), mentioned by Strabo (*Geography*, xi, 516), Ammianus Marcellinus

(*Rerum gestarum*, xxiii, 6) and others, was a province at the Eastern end of the Persian Empire, including part of the present Sejestan. It was bounded on the West by Carmania, on the North by Aria, on the East by Arachosia, and on the South by Gedrosia. It formed for a time a separate satrapy. It was watered mainly by the river Erymanthus (or Erymandrus). In its Northern part, it was inhabited by the war-like Drangae, whose capital was Prophtasia.

[49]This quotation could not be found.

[50]This quotation could not be found.

[51]In spite of the seeming ambiguity of the language at this point, "it" refers to the First Council and not to the Second, as is amply clear from all known historical records, including *Mahâvanśa*, III, 19.

[52]The reference is to Bigandet's The Life or Legend of Gaudama, the Budha of the Burmese, Rangoon, 1866.

[53]Müller, *op. cit*., p. 267. Italics are H.P.B.'s.

[54]The first two quotations in this paragraph are from pp. 265-66, and 268 of Müller's work. The third one could not be traced. There is, however, on page 266, the following passage**:** "Before that time then chronology is traditional, and full of absurdities."

[55]None of the italics in these quotations appear in the original text of Max Müller.

[56]These quotations could not be found.

[57]This quotation could not be found.

[58]This quotation is from the work entitled *Archaeological Survey of India*. Four Reports made during the years 1862-63-64-65, by Alexander Cunningham, C. S. I., Simla, 1871, Vol. I, p. 1. At the end of the quotation immediately following the name of Max Müller, a footnote is appended, which reads**:** "I have since submitted this date to the scrutiny of my learned friend Bâpu Deva Sâstri, the well known astronomer; according to whose calculation the 1st of *Kartik badi* in A. D. 1276 was a Friday, and in A. D. 1342 a Monday; but in A. D. 1341 it fell on Wednesday the 7th of October N. S., which would place the beginning of the Buddhist era in B. C. 478."

The material contained in the series of "Replies," to which the above Notes are appended, has been reprinted but once, since its original publication in *The Theosophist*. It appeared in a work entitled *Five Years of Theosophy* (London**:** Reeves and Turner, 1885, 575 pp.) made up of essays and articles on mystical, theosophical and historical subjects selected from the early volumes of *The Theosophist*. Neither in that work, nor in the brief excerpts from the "Replies" which have appeared at various times in subsequent Theosophical periodicals, can any editorial work be detected. As a matter of fact, all reprints perpetuate a large number of typographical and other mistakes, occurring in the original, and treat all the quotations embodied in the text with obvious disregard for their actual wording and punctuation, as found in the original works from which these quotations were taken.

As is the case with other material contained in the present volume, all proper names, technical terms and quotations occurring in the above series of "Replies" have been carefully checked, as far as was possible to do so, and no amount of labor has been deemed too great to carry this out. In the course of this work a considerable number of errors were corrected. As an instance of this, the following words may be cited**:** Böckt has been altered to Böckh; Uraha to Urabá; Hiung-un to Hsiung-nu; Pritchard to Prichard; Tuisco to Tuisto; Magus to Magas; Aclo to Acla; Susinago to Śisunâga; Vishma to Bhîshma; Vijiam to Vijaya; Valentinian to Valentinus; Devaha to Devadaha. Serious students of today, and in the future, will understand the literary and historical importance of this policy.

Collected Writings VOLUME V

September, 1883

THE KHABAR

[*The Theosophist*, Vol. IV, No. 12(48), September, 1883,
pp. 310-311.]

Sometime ago one of the London daily papers referred to the 'khabar,' as a thing of extreme mystery in India. From all we can learn, the Arabic word khabar signifies news; and as used in India, it means a method of communicating news in some extraordinary manner, which, it is alleged, science fails to unravel. The speed with which the news travels is said to be greater than that of the electric telegraph; but that we take leave to doubt At any rate, should you walk through an Indian market-place to view the silks of Cashmere, or stroll into a Turkish bazaar in quest of a serviceable saddle, your hospitable native acquaintance will ask**:** "Have you any news of So-and-so, or of such-and-such a place?" Your reply being in the negative, he may probably proceed to tell you what the khabar says on important affairs transpiring at a distance. To your astonishment, you find, after a few days, or even weeks, that your loquacious Hindu, Turkish, Arab, or Persian friend has told you the truth with tolerable correctness.

The Earl of Carnarvon in his interesting little volume, *Recollections of the Druses of Lebanon,* makes this observation**:** "No great moral or religious movement can be confined to the country where it is first born, and through all ages—sometimes by a subtle and almost mysterious agency—the spark of intelligence has flashed along the electric chain by which the nations of the East are darkly bound to each other."* And in proof of the existence of this potent agency, he relates that during the Sikh war (1845-6) there were cases in which the news of defeat or victory forestalled the arrival of any letters on the subject; and further that in the late Indian Mutiny the somewhat exaggerated intelligence of General Windham's repulse at Cawnpore actually reached the Indians of Honduras, and the Maoris of New Zealand, in a manner truly astonishing A relative of the writer of the present notice states, that when in Jerusalem during the Crimean war, he often found that the khabar of the bazaars anticipated the ordinary channels of communication by many days, and, generally, with but little departure from accuracy.

Various theories have been adduced to account for the marvellous rapidity with which news is transmitted, or intercommunicated amongst nations who possess neither the electric telegraph nor steam-power. Some even allege that a certain mysterious psychic force is brought to bear between man and man, separated by long distance from each

---

* [Chap. VIII, p. 115.—*Comp.*]

---

other in a manner somewhat similar to the revelations we sometimes hear of as given by one relative to another at a distance. But be it as it may, there can be no doubt, that there exists in Eastern countries some

means whereby intelligence is conveyed with marvellous celerity, without the aid of either steam or electricity. The subject is worthy of further investigation.—(*Chambers*' *Journal*.)

Alas, that there should be no *khabar* between Universal truths and Western minds! Like the *news* of the earth's rotundity and heliocentricity which were a stale news for the nations of the Vedic period and left by them as a legacy to Pythagoras, but which had to reach Europe *as a scientific fact* less than two centuries back,—and even that after finding itself stuck and delayed in the prison of the Inquisitions—the *khabar* will penetrate into Europe when the nations of the East will have found out something still more wonderful. Only "*some* allege" that the "khabar" is due to "a certain mysterious psychic force." "*Eppur si muove*"—Western friends; and you may find it out some day yourselves, and then, of course, you will believe in it. Till then, however, you will go on repeating, "Can there any good thing come out of"—Asia? Thus you have done before, and so will you do again.—*Ed*.

Collected Writings VOLUME V

September, 1883

THE THEOSOPHISTS

AS PHOTOGRAPHED IN THE IMPERIAL CENSUS

[*The Theosophist*, Vol. IV, No. 12(48), September, 1883 p. 311.]

It may be interesting for our friends to learn how our Association is, or rather was (for now they have learned better) viewed, and its tenets described by the officials of Bombay in the recent census. It is an honour to know that the Theosophical fly is thus immortalized and passed on to posterity in the imperishable amber of the Government Records of the Indian Empire; and, it is a matter of sorrow to see once more, how History is generally disfigured—facts being replaced by fiction, and philosophy mixed up with sectarianism. "*Et c'est ainsi qu'on écrit*

278

l'Histoire!" exclaimed in despair a French critic after getting acquainted with one of such *historical* facts, offered as reliable data and trustworthy materials for the future historians. Hundreds of years hence,—unless white ants, those best allies of characters as cruelly distorted by official recorders as have been our own, come to our rescue—posterity will be made to view our Society as a—*sect*!

EXTRACTS FROM THE "IMPERIAL CENSUS OF 1881."

(*Page* 47 *from "Operations and Results in the Bombay Presidency*," etc. by J. A. BAINES, *F.S.G., of the Bombay Civil Service*.)

The lately arisen sect of Theosophists may be regarded as practically an offshoot of Brahmanism in this country, though it has received impulse and support from outside. Any vitality that it may possess in the eye of the Hindu, taking it in a doctrinal light, is probably derived from its affinity to a once popular system of philosophical tenets that owe their being to the new departure taken by the orthodox faith after the success of Buddhism had shown it the necessity of modifying its structure. This cause of attraction to the meditative class of Hindu has been somewhat obscured by the prominence that has been lately given to the aid received by the creed from spiritistic manifestation of the usual description that places any rational and continuous observation of this class of phenomena beyond the reach of the unbiased investigator. The small number of its present adherents, are to be found exclusively in Bombay, and as these sheets are passing through the press, I have received casually the information that in that city, from some mistake in classification, the sect has found its place with Buddhism, but that the number of the *soi-disant* theosophists is insignificant.

After the above had been written one of the European leaders of the movement wrote to a daily paper stating that they were, and for some years had been, *Buddhists* as individuals, but as Theosophists they were attached to no faith or creed.—*Bombay Gazette*, 3*rd April* 1882.

Ed. Note.—Let us hope the writer has learned better now. "The number of the *soi-disant* Theosophists" from

being (in the recorder's views) "insignificant in 1882," has become at any rate since, namely in 1883, very significant indeed, one should say, considering its 70 Branches in India alone and daily increasing members. Thus we have to remain in the sight of posterity as a *sect*, "practically an offshoot of Brahmanism" but at the same time "receiving colour from" Buddhism, these two religious philosophies being finally "*obscured* by the aid given to our *creed*" from spiritistic manifestations . . . *beyond* the reach of the unbiased investigator; and, as a natural consequence, entirely *out* "of the reach" of the somewhat *biased* and very incorrect recorder—the author of this particular page 47 of the "Imperial Census." If the "observations and results" with regard to other *sects* in India have been conducted in the same broad and catholic spirit, and its "observations" are as correct as they are in our own case, then, there remains no doubt but the "results" will be quite disastrous for the future historian who may be moved by the unfortunate idea of trusting to the data given in this monument of labour now known as the "BOOK OF THE IMPERIAL CENSUS in India of 1881.

Collected Writings VOLUME V

September, 1883

FOOTNOTE TO "OF THE SERPENT PYTHON AND THE PYTHONESSES THROUGHOUT THE AGES"

By DR. FORTIN, Pres: S.S.O.F.

[*The Theosophist*, Vol. IV, No. 12(48), September, 1883, p. 311.]

[The following footnote is appended by H.P.B. to the name and title of the author:]

President of the Theosophical Society of Paris, called "Société Scientifique des Occultistes de France."

Dr. Fortin is a follower of Hermes, the custodian of the revealed science in Egypt. But Hermetic Philosophy, or rather so much as can be found now of it in traditions, differs in no wise from the Arhat-Tibetan or Aryan secret

280

doctrines, except in its externals, names and later religio-theological additions and interpolations necessitated by the incessant persecution of the clergy. Thus Neith-Isis has gradually merged into the "Sophia" of the early gnostics, and "Sophia" was metamorphosed into the celestial virgin (the Virgin Mary of the Roman Catholics) of the persecuted Alchemists. If the reader turns to *Esoteric Buddhism*, Mr. Sinnett's new book, he will find therein what is meant by "revealed" science at the beginning of every new Round on the Planet. The trinity of the Protestants and the trinity of the Roman Catholics, is as closely related to the Pythagorean "triad" and *Tetraktis* as the latter is to the Aryan-Arhat-Esoteric septenary system of evolution.

Collected Writings VOLUME V

September, 1883

GENTEEL BEGGARS

[*The Theosophist*, Vol. IV No. 12(48), September, 1883, pp. 312-313.]

[*We have just received from a gentleman, an Anglo-Indian Theosophist of the highest rank, and one, whose generous disposition is unfortunately too well known, the following letter*:—Ed.]

I am almost daily receiving letters in the spirit of the enclosed. But this is perhaps the most unblushingly impudent I have had, *and* I am specially requested to send it on to you and so I do. I have given this ingenuous youth my views as to his reasons for wishing to join the Society. But this spirit is too common, and I think it might be expedient to publish his letter (without his name) and while giving him the castigation he so richly deserves, to take opportunity of reiterating the fact, that no person need join the Society in the hopes of thereby obtaining worldly advancement of any kind. There are an awful lot of scamps who need this advice—that other fellow *** of *** has never ceased, since he became a Theosophist, to worry me to do something for him. I think after two years' probation and patience, I have at last shut *him* up. I have told him very plainly that he is a mere self-seeker (this is true, for I asked to have his conduct and life looked into before I gave him a probation) endeavouring to use Theosophy as a stepping stone. He replied quoting Shakespeare and calling all the gods to witness how shameful it was for one Brother to thus defame another. I told him I acknowledged no brothership with *sham* Theosophists like himself, who were the people who brought discredit on a Society, and have now ceased to answer his letters.

"DEAR SIR,

If there be nothing improper, kindly submit my request with your recommendation to Col. H. S. Olcott or Madame H. P. Blavatsky for disposal.

The facts are:—

1. The *Free* and *Private* admission in the Society.

2. Any arrangement for my support, as I know English, Persian and Hindi up to the entrance class, also have served as a teacher and clerk in schools and Courts.

3. *A little help* of Rs. 200 (!) for the payment of debt rising from the non-engagement of mine.

These are most Private things, and can be well proved to you with my other descriptions by Dhyan Yoga.

If *succeeded** I shall pray for your further success and prosperity.

I write to you, knowing you to be a Theosophist, for a Brotherhood help of 3 objects; and having a strong hope of success in this matter. Please excuse me for the trouble. An early reply shall highly oblige.

Yours affectionately,
******* "

I take this opportunity, with the approval of the President-Founder, of once for all

warning such selfish and unblushing aspirants, that our Society was not founded for the purpose of affording relief to those who, by idleness, prodigality and often worse, have incurred debts. We never bought, nor do we intend at any future [time] of *buying* our recruits and proselytes, though we are always ready to help to the best of our ability our modest and worthy members, whenever they are in trouble. Our Society was established for far nobler purposes, and nothing in them would warrant our degrading these lofty aims by offering, in addition to them as a bait, a money *premium* for joining it; and were we to admit persons of the character of the writer of the above given letter, we should, far from doing good, be doing harm. Every needy and unsuccessful man in the land would be applying on such terms for fellowship, and our ranks would be filled with a class of persons, ill calculated to further our nobler aims, one of which is to render

* The italics are ours.—Ed., *Theos*.

mankind especially Hindus—self-dependent, self-respectful and dignified as were their glorious forefathers.

In direct connection with the present, we would call attention to Para. VI of the *Rules* of 1883, where the borrowing and especially the *begging* of money from each other is strictly prohibited "unless business should be transacted between the two entirely outside their connection with the Theosophical Society."

Our writer begins his application for admission by a cool request for Rs. 200, thus at once breaking Rule VI; and he does not even ask it as a loan! We may at various times have helped many worthy characters to enter the Society, but here is one who, not only expects the remission of his initiation fee, but in addition to it *demands* the donation of a considerable sum, without ever having done anything himself for humanity, with the exception, perhaps, of the equivocal honour of being born in it. Truly the words of Talleyrand are here exemplified and his definition of gratitude fully borne out, viz., "gratitude—a lively sense of favours to come." Is it likely, that an aspirant of this nature would be satisfied with his fees being paid and "the *small* present" of Rs. 200 made him? Certainly not. His gratitude would be of a far more lively character, somewhat resembling the "daughter of the horse-leech ever crying, give, give!" As we observe, the writer only prays for the "success and prosperity" of the expected giver *if* he gets his money. Indeed, one has seldom read a more mendacious, impudent avowal than this. Then again in para. 2 of his letter he would, in addition to the other *trifles* solicited, like "some *arrangement for his support*"!

Truly, were our Society to let go unnoticed such extraordinary pretensions, it would soon have on its hands a task far surpassing that of the Hydra-headed monster's killing; for, no sooner would one such claim be disposed of, than a hundred more would crop up to take its place. The man prefaces modestly his request by saying "if there be nothing

improper" in it. Indeed, the "would-be theosophist" must have a fine sense of what *is* proper, if this letter is to be

considered a specimen of *his* ideas of the fitness of things. Having asked "to be excused," he, the writer, with an additional sense of propriety, subscribes himself "yours affectionately,"—an affection for the anticipated rupees, of course.

To close, I have to say in my official capacity that it is intolerable that high-placed theosophists should be worried in this manner, not only by willing candidates for theosophy with a price-marked label suspended to their applications, but even, shame to say—by *initiated* members! It is in the hope of relieving the former of such nuisance that I felt it my duty, as a high officer of our association, to pen the above remarks and even to publish—at the very natural suggestion of our long-patient Anglo-Indian Brother—the impudent letter complained of. I hope, it may be a warning for all who would have the unfortunate idea of walking in the steps of either of the two above-mentioned individuals. For, should such a complaint occur again, we may be compelled, by order of the President and Council, to publish not only the begging document, but likewise the full name or names of the paupers.

H. P. BLAVATSKY,
Corresponding Secretary of
the Theosophical Society.

OOTACAMUND, 7*th August*.

Collected Writings VOLUME V
September, 1883

EDITOR'S NOTE TO "A STORY OF THIRTY YEARS AGO"

[*The Theosophist*, Vol. IV, No. 12(48), September, 1883, p. 317.]

[This is a story about two apparitions at the moment of death. H.P.B. appends the following closing note:]

Useless to remind our readers that we are a firm believer in the apparition of *real disembodied* spirits *at the moment of their death*. Many were the cases in our own family, and to reject the evidence for such occurrences is to

284

invalidate entirely every possible testimony. This belief is gaining ground very rapidly: and a book called *Essai sur l'Humanité Posthume et le Spiritisme* by Adolphe d'Assier, a positivist and one who disbelieves entirely and opposes Spiritualism as a "Spirit" theory, has just appeared in France.* The Author is as thoroughly convinced of the reality of apparitions after death of what we call "shells" as we are. We propose to review it in our next, translating a good portion of his arguments.

Collected Writings VOLUME V
September, 1883

EDITOR'S NOTE TO "WHAT IS SAUCE FOR THE GOOSE, IS NOT SAUCE FOR A GANDER"

[*The Theosophist*, Vol. IV, No. 12(48), September, 1883, p. 325.]

[A correspondent quotes the story of a Baptist padri about his visit to the temple of Kâlî-devî at Mugra, Râjputana. After all sorts of ridicule at the expense of the goddess, the padri pulled her nose. Such outrages are not perpetrated by Hindûs upon Christian religious images. The Editor of *The Theosophist* has upon occasion accused the natives of want of self-respect, and says that in most cases it is they themselves who bring insults upon their heads owing to their proverbial "mildness" and passive indifference. The question is asked: "Would the Brahmins of the Peeplaj Temple have done wisely to bring the Rev. Shoolbred coward before a Police Magistrate, at the risk of having their evidence ruled out of Court and the case dismissed?" To this H.P.B. appends the following note:]

We still maintain that it is extremely unlikely that any decent Magistrate should have failed to do justice to the feelings of the outraged devotees of Kali. But the case might have been settled in a far easier and more speedy way. Had the Brahmins of the Temple or even the "Mair guide" after the perpetration of the outrage *pulled*

---

* [This important work was translated into English and annotated by Col. Henry S. Olcott, in 1886. It was published under the title of *Posthumous Humanity*: *A Study of Phantoms* (London: Gorge Redway, 1887, xxiv, 360 pp.). An Appendix has been added showing "the popular beliefs current in India respecting the post-mortem vicissitudes of the Human Entity."—*Comp*.]

---

immediately the reverend Baptist'*s nose* for it, on the very spot on which he had insulted the goddess, and without offering to him any worse or further molestation beyond *nose pulling*, "ten to one" he would not have repeated the offence, and it is as unlikely that he should have ever brought complaint or even mentioned this little attempt at *lex talionis* in any missionary organ.

Collected Writings VOLUME V

September, 1883

PROFESSOR HUXLEY AND *ISIS UNVEILED*

[*The Theosophist*, Vol. IV, No. 12(48), September, 1883, p. 325.]

One of the articles of the May number of *Macmillan*'*s Magazine* is by Professor Huxley, and is entitled "Unwritten History." It treats of the past geological history of Egypt principally, with a few remarks towards the end on its ethnology. But what surprised me most, was that the whole article might have been plagiarised from *Isis Unveiled*, so wonderfully are the same conclusions arrived at. From the following paragraph, one might almost suppose, that Mr. Huxley had also plagiarised from the later numbers of "Fragments of Occult Truth" as regards past Races and Rounds. "That the Egyptians are not Negroes is certain, and that they are totally different from any typical Semites is also certain. I am not aware that there are any people who resemble them in character of hair and complexion, except the Dravidian tribes of Central India, and the Australians; and I have long been inclined to think, on purely physical grounds, that the latter are the lowest, and the Egyptians the highest, members of a race of mankind of great antiquity, distinct alike from Aryan and Turanian on the one side; and from Negro and Negrito on the other." Now how is Professor Huxley to make one race of the Australians and Egyptians, without the aid of the submerged Pacific continent, mentioned in *Isis Unveiled*? Though great light has been thrown on nearly every subject, no information is given in *Isis Unveiled* on Southern and Central Africa, and its Negro-tribes. Why is this?

A. BANON, F. T. S.,
Captain, 39*th N. I.*

Ed. *Note*.—On the exoteric authority of Herodotus, and the esoteric authority of the occult sciences we have shown in *Isis* that the Abyssinians (though a mixed race at present) and the Egyptians were what Herodotus calls the

286

"Eastern Ethiopians" who had come from Southern India and colonized Egypt and a part of Africa—most of them having inhabited Lanka, not the present Ceylon; but when it was yet part and parcel of the Indian continent and many more islands like Ceylon extended South and formed part of the Aryan's Lanka of the *Ramayana*. And though the Egyptians did not belong to the fourth race, yet they were Atlanteans whose islands perished still earlier than Poseidonis.

Collected Writings VOLUME V

September, 1883

THE FINAL RESULT OF THE SAVAGE ATTACK OF THE ROMAN CATHOLICS ON THE BUDDHISTS AT COLOMBO

[*The Theosophist*, Vol. IV, No. 12(48), Sept., 1883, pp. 325-326.]

What we said about the recent religious riots at Ceylon, in the May *Theosophist*, has been fully verified now by the Report of the Commission appointed to investigate into its causes. The blame is fully due to the intolerance, bigotry and fanaticism of the Roman Catholic ruffianly mob, of the so-called converts (mostly Malabarians); a fanaticism stirred now, in the XIXth century, in as masterly a way by those whose dark aims it serves the best, as it used to be during the dark ignorance of the Middle Ages. The Report speaks volumes; and we leave it to the unprejudiced reader to judge whether,—as many an inimical journal insisted upon at that time,—the inoffensive, quiet, orderly Buddhists who claim but their legitimate recognized rights of free worship in their own native island, were the instigators of the brutal scenes, or those who would willingly wipe out of this globe the very remembrance of every other religion but their own. We reprint the Report from the *Indian Mirror*, the complete copy furnished to Col. Olcott by H. E. the Governor of Ceylon not yet having reached our hands.

[Here follow excerpts from the *Report* of the Commission appointed to inquire into the causes which led to the riots in Colombo, on Easter Day, March 29th, 1883, when a Buddhist procession, marching to the Buddhist temple at Kotahena, under a license granted by the Police, was attacked by a large body of Roman Catholics, and many persons were seriously injured, and one mortally wounded. See the article entitled "Theosophy and Religious Riots" (*The Theosophist*, Vol. V, May, 1883, pp. 197-200) for particulars.

The individuals responsible for the riot were never brought to justice. This occasioned considerable tension between the various religious factions in Ceylon. At the end of 1883, Colonel Henry S. Olcott was delegated by the Buddhist Defence Committee, organized at Colombo, to go to London as the Chief Agent of that Committee, in order to lay before the Colonial Office the grievances in question and to ask for redress. Col. Olcott left for Europe on February 20, 1884, accompanied by H. P. B., Mohini M. Chatterji and others. His Buddhist Mission proved to be very successful. Various reforms resulted from it. Among other things, the birthday of the Lord Buddha —the Full Moon day of Vaisâkha (May)—was proclaimed a full holiday for the Buddhists of Ceylon.

See Col. H. S. Olcott's *Old Diary Leaves*, Vol. III, pp. 71-73, 112-138, for a detailed account.—*Compiler*.]

Collected Writings VOLUME V

September, 1883

FOOTNOTE TO "REASON AND INTUITION"

[*The Theosophist*, Vol. IV, No. 12(48), September, 1883, p. 327.]

[Dr. Franz Hartmann, writing on the above subject and on the problem of Devachan, indulges in the thought that Guiteau, the assassin of President Garfield, "on his arrival in Devachan would probably shake hands with his imaginary (but to him real) partner who inspired the murder. . . ." To this H. P. B. remarks :]

It is to be feared that Guiteau will have little chance of getting acquainted with the Devachanic state. He and his "partner" will meet in *avitchi*, if not a still more disreputable place.

Collected Writings VOLUME V
September, 1883

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. IV, No. 12(48), Sept., 1883, p. 294.]

[The following two footnotes are appended to Gilbert Elliot's article "Fundamental Truths Eternal," in which subjects of evolution, meteorites, fossils, and Maori creation myths are discussed. The writer says: "Hahn's observations prove life to have existed inside meteorites." To this H.P.B. remarks:]

Please see in this connection the editorial answer to the article "*Transmigration* of Life Atoms" in our last number, and compare the above latest *scientific* speculations to our occult theory, *viz*., that there is neither organic nor inorganic matter or particles, but that every atom is permeated with *Life*—is in fine the vehicle of Life itself.

["the original power 'Po' "] *Po*—the Maoric word, reminds one of the Chinese *Fo* (Buddha) and the Tibetan *Po-pha*, Supreme Father, Adi-Buddha, the Enlightened, or Buddhi, primeval Wisdom. Philologists should give their attention to this word.

____

Collected Writings VOLUME V

September, 1883

FOOTNOTES TO "AN ENVIABLE DISINCARNATION"

[*The Theosophist*, Vol. IV, No. 12(48), *Supplement* to September, 1883, p. 12.]

[A correspondent relates the passing of Babu Jogendra Nath Basu Sarbadhikary, which appears, from circumstances involved, to have been a conscious withdrawal of an advanced disciple and a return to the land of the Himalayan Adepts. The dying young man thrice said to his father: "*I am Narayan*." To this H.P.B. says:]

Which only means "I have become a spirit (*purusha*)," *i.e.*, a *disembodied* man. The sacred formula: *Om namo Nârâyanâya* taught in the *Nârâyana Upanishad* (64) has a secret meaning known only to the initiates.

[Later, he repeated the following mantram: "*Nârâyana para Veda — Nârâyana parâkshara — Nârâyana para Mukti — Nârâyana para gatih*. To this H. P. B. appends the following footnote:]

Our brother may be now repeating, for all the scoffers know, the formula taught in the first two *adhyayas* of the *Chhandogyopanishad*. We mean the two missing *genuine adhyayas* out of the set of ten which composed originally this *Brahmana*, of which the world knows only eight.

Collected Writings VOLUME V

October, 1883

PROJECTION OF THE DOUBLE

[*The Theosophist*, Vol. V, No. 1(49), October, 1883, pp. 1-2.]

In one of the daily issues of the N. Y. *World*—an influential journal of the great American metropolis—for the year 1878, appeared a description of the events of an evening at the then Headquarters of our Society, in the city of New York. The writer was one of the Editorial Staff, and among other wonders related was the following: Some lady or gentleman among the visitors had doubted the possibility of an Adept to leave his physical body in a torpid state in the Himalayas, and come in his astral body (*Mayavi-rupa*) across land and seas to the other side of the world. Three or four of the company sat so as to face the two large windows of the room which gave upon the Avenue then brilliantly lighted with the gas of the shops and street lamps. The doubting surmise was barely uttered when these persons simultaneously started in surprise and pointed towards the left-hand window. All looking there saw deliberately and slowly passing on the outside, from left to right, first one, then another figure of Asiatic men, with *fehtas* on their heads and clad in one of the long white garments of the East. Passing by the window and out of sight, they presently returned, and repassing the window, were seen no more. Two of the witnesses (Col. Olcott and the Editor of this journal) recognized them,

from personal acquaintance, as a certain Mahatma and one of his pupils. The window was nearly twenty feet from the ground and, there being no verandah or other roof for a crow to walk upon—the figures had been moving through the air. Thus, upon the instant and most unexpectedly, the doubter had been silenced and the truth of the Aryan Esoteric Science vindicated. Since we came to India a number of perfectly credible witnesses, Native and European, have been favoured with a sight of similar apparitions of the Blessed Ones, and usually under the most convincing circumstances. Only a few weeks ago at our Madras Headquarters, one appeared suddenly in full light, in an upstairs room and approached within two feet of certain Hindu members of our society, retained the perfectly visible and solid form for about one minute and then receding half a dozen paces—disappeared upon the spot. At Bombay, the astral *sarira* of Mahatma K. H. was seen repeatedly two years ago—by over twenty members in all—some of whom had been very skeptical as to such a possibility before, proclaiming it after the occurrence as "the most glorious, solemn of sights." Three times, during one evening the "form," perfectly recognizable, and seemingly solid to a hair of the moustache and beard—glided through the air from a cluster of bushes

to the verandah, in brilliant moonlight . . . and then faded out. Again, the case of Mr. Ramaswamier, B.A., affords proof of the most cumulative kind ever recorded in the history of this branch of Esoteric Science: he first saw a Mahatma's portrait; then saw him in the "double"; and finally met him in the flesh in a lonely pass in Sikkim, conversed with him for above two hours in his (Mr. R's) own vernacular—a foreign tongue to the Mahatma—had explained to him many facts relating to the Theosophical Society, and was charged with messages to Colonel Olcott about certain confidential matters which none but himself and this particular Mahatma knew about. The existence of the Mahatmas, their power to travel in the inner, or astral body at will, to preserve full command of all their intelligence, and to condense their "phantom" form into visibility or dissolve it

into invisibility at their own pleasure, are now facts too well established to permit us to regard it as an open question.

Objectors to the above propositions are found only among the inexperienced, as objectors to every other new thing have been. There must be a particular moment in every case when doubt and disbelief vanish, to give place to knowledge and certainty. Few, comparatively, of any generation have ever or in the nature of things could ever see the splendid phenomenon of a Mahatma's astral apparition; for merely the magneto-psychic law of attraction and repulsion keeps Adepts and the reeking stew of social corruption far apart. Sometimes, under very favourable conditions they may approach an individual devoted to occult research, but this happens rarely; for even he, pure though he be, is wallowing in the world's corrupt *akasa* or magnetic aura and contaminated by it. To his inner self it is as stifling and deadly as the heavy vapour of carbonic oxide to his physical lungs. And, remember, it is by the inner, not the outer, self that we come into relations with Adepts and their advanced Chelas. One would not expect to hold improving conversation with a besotted inebriate, lying in a state of swine-like stupefaction after a debauch; yet it is quite as impracticable for the spiritualised Mahatma to exchange thoughts with a man of society, living daily in a state of *psychic intoxication* among the magnetic fumes of its carnality, materialism, and spiritual atrophy.

But other living persons than the Eastern Adepts can project their double so as to appear at a distance from their bodies. The literature of Western mysticism—not to mention the voluminous records of the Orient—contain many instances of the kind; notably the works of Glanvill, Ennemoser, Crowe, Owen, Howitt, Des Mousseaux and many other Roman Catholic writers, and a host beside. Sometimes the figures talk, but usually not; sometimes they wander while the subject's outer body sleeps, sometimes while awake; often the apparition is the forerunner of death, but occasionally it seems to have come from its distant body for the mere pleasure of seeing a friend, or because the

desire to reach a familiar place outran the physical power of the body to hurry there soon enough. Miss C. Crowe tells (*Night Side of Nature*) of a German Professor whose case was of the latter kind. Returning to his house one day, he saw the double of himself pass there before him, knock at the door, and enter when the servant maid opened it. He hastened his pace, knocked in his turn, and when the maid came and saw him, she started back in terror saying "Why, Sir, I have just let you in!" (or words to that effect). Mounting the stairs to his library, he saw himself seated in his own arm-chair as was his custom. As he approached, the phantom melted away into air. Another example of a similar nature is the following, of which the circumstances are as satisfactorily established, as could be desired.*

The story is told of one—Emélie Sagée, governess in a ladies' school, at Riga, in Livonia. Here the body and its double were observed simultaneously, in broad day, and by many persons. "One day all the school, forty-two in number, were in a room on the ground-floor, glass doors leading into the garden. They saw Emélie gathering flowers in the garden, when suddenly her figure appeared on a vacant sofa. Looking instantly into the garden, they still saw Emélie there; but they observed that she moved languidly and as if exhausted or drowsy. Two of the bolder approached the double, and offered to touch it; they felt a slight resistance, which they compared to that of muslin or crepe. One of them passed through part of the figure; the apparition remained some moments longer, then disappeared, but gradually. This phenomenon occurred, in different ways, as long as Emélie remained at the school, for about a year and a half in 1845 and 1846, with intermittent periods from one to several weeks. It was remarked that the more distinct and material the double

* A condensed version is given by the Hon. R. D. Owen in his *Footfalls on the Boundary of Another World* [pp. 348-57], and all the particulars as to time, place, and witnesses will be found in the recent French work of M. d'Assier *Essai sur l'Humanité Posthume*, etc. [pp. 64-65]. A translation is in *Light* for August 18, 1882 (*q.v.*).

appeared, the more uneasy, languid, and suffering was the real person; when, on the contrary, the double became feeble, the patient recovered strength. Emélie had no consciousness of her double, nor did she ever see it."

Much remains to be said upon this most important theme, but it is reserved for another occasion. M. d'Assier's work (see Footnote) will be reviewed separately.

Collected Writings VOLUME V
October, 1883

INTRODUCTORY NOTE TO "LIFE OF GIORDANO BRUNO"

[*The Theosophist*, Vol. V, No. 1(49), October, 1883, pp. 12-15.]

It is suggestive that in these Numbers which close the 4th and begin the 5th year of our Magazine, several scientific and philosophical articles should be brought together,—through no predetermination, but owing simply to chance—showing how sooner or later, universal truths will break through the clouds of ignorance and vindicate themselves in this world of routine and prejudice. Mr. Gilbert Elliot's fine article is one instance—the one that follows—another.*

We owe this chapter from the *Life of Bruno* to the kindness of Mr. N. Trübner, who, as appears, is the translator of it. We regret—space forbidding—to be unable to reproduce it not only more fully, but to give in each instance chapter and verse from the Aryan philosophies of which Giordano Bruno could know nothing, and in which the reader would find a complete identity of thought and conclusion. But we shall not refrain from the temptation of

* [Reference is to the article entitled "Fundamental Truths Eternal," by Gilbert Elliott, F.T.S., *The Theosophist*, Vol. IV, No. 12(48), pp. 294-295, on evolution, fossils and Maori creation myths. See H.P.B.'s footnotes appended to that article, in "Miscellaneous Notes" for September, 1883.

As to the work *Life of Bruno*, no author seems to be indicated and the work has not been positively identified.—*Compiler*.]

republishing, at least those parts which show the extraordinary similarity of thought regarding the most puzzling mysteries of nature and man, between most of the great minds that lived during our period of history—beginning with Pythagoras and ending with the German metaphysician Schopenhauer. In the speculations that follow, the martyred philosopher, Giordano Bruno, seems to have come to the same conclusions as Lessing, Germany's great author, and both to have taken them bodily from our Occult Doctrines. As every new discovery in the world of science vindicates one or another of the esoteric tenets, so every time that a hitherto unknown page of the history of a great thinker is published, it brings out to light some philosophical thought that has its very source in the teachings of Occult Science. Content with drawing the readers' attention to the fact, we will say no more and leave our occultists to judge whether the notion is too exaggerated.

[Here follows a long extract, to which two Notes by the Translator are appended.]

Collected Writings VOLUME V

October, 1883

WAS WRITING KNOWN BEFORE PANINI?

BY A CHELA

[*The Theosophist*, Vol. V, No. 1(49), October, 1883, pp. 18-21.]

[The authorship of this remarkable article is uncertain. In the light of other writings from the pen of H.P.B., this article can hardly be pronounced as being definitely hers, either in style or actual wording. Yet, in many places it approaches her own manner of writing. Some students consider it to have been written by T. Subba Row; others by Mohini Mohun Chatterji; still others think that, whoever may have actually written it, the material was added to and gone over by H.P.B. herself. It is also quite possible that the writer of this epoch-making article may have had direct help and inspiration from one of the Adepts.—*Compiler*.]

I am entrusted with the task of putting together some facts which would support the view that the art of writing was known in India before the time of our grammarian—

the Siva-taught Pânini. Professor Max Müller puts forward and maintains the contrary opinion ever since 1856, and has the approbation of other illustrious Western scholars. Stated briefly, their position is that the entire absence of any mention of "writing, reading, paper, or pen," in the Vedas, or during the whole of the Brahmana period, and the almost if not quite as complete silence as to them throughout the Sutra period, "lead us to suppose that even then [the Sutra period], though the art of writing began to be known, the whole literature of India was preserved by oral tradition only." (*Hist. of Anc. Sans. Lit.*, p. 501.) To support this theory, he expands the mnemonic faculty of our respectable ancestors to such a phenomenal degree, that like the bull's hide of Queen Dido, it is made to embrace the whole ground needed for the proposed City of Refuge, to which discomfited savants may flee when hard pressed. Considering that Professor Weber—a gentleman who, we observe, likes to distil the essence of Aryan aeons down into an attar of no greater volume than the capacity of the Biblical period—admits that Europe now possesses 10,000 of our Sanskrit texts: and considering that we have, or have had, many other tens of thousands which the parsimony of Karma has hitherto withheld from the Museums and Libraries of Europe, what a memory must have been theirs!

Under correction, I venture to assume that Pânini was the greatest known grammarian in India, ranked among the Rishis and than whom there is no higher in history, whether ancient or modern: further, that contemporary scholars agree that the Sanskrit is the most perfect of languages. Therefore, when Prof. Müller affirms that ". . . there is not a single

word in Panini's terminology which presupposes the existence of writing" (*Op. cit*., 507), we become a little shaken in our loyal deference to Western opinion. For it is very hard to conceive how one so pre-eminently great as Pânini should have been incapable of indenting characters to preserve his grammatical system—supposing that none had previously existed— if his genius was equal to the invention of classical Sanskrit.

The mention of the word *Grantha*, the equivalent for a written or bound book in the later literature of India—though applied by Pânini (in I, 3, 75) to the *Veda*; (in IV, 3, 87) to any work; (in IV, 3, 116) to the work of any individual author, and (in VI, 3, 79) to any work that is studied, do not stagger Prof. Müller at all: *Grantha* he takes to mean simply a composition, and this may be handed down to posterity by oral communication. Hence, we must believe that Pânini was illiterate; but yet composed the most elaborate and scientific system of grammar ever known; recorded its 3,996 Rules only upon the molecular quicksands of his "cerebral cineritious matter," and handed them over to his disciples by atmospheric vibration, *i.e*., oral teaching! Of course, nothing could be clearer: it commends itself to the simplest intellect as a thing most probable. And in the presence of such a perfect hypothesis, it seems a pity that its author should (*Op. cit*., 523) confess that "it is possible" that he "may have overlooked some words in the Brâhmanas and Sûtras, which would prove the existence of written books previous to Pânini." That looks like the military strategy of our old warriors, who delivered their attack boldly but nevertheless tried to keep their rear open for retreat if compelled. The precaution was necessary: written books *did* exist many centuries before the age in which this radiant sun of Aryan thought rose to shine upon his age. They existed, but the Orientalist may search in vain for the proof amid the *exoteric* words in our earlier literature. As the Egyptian hierophants had their private code of hieratic symbols, and even the founder of Christianity spoke to the vulgar in parables whose mystical meaning was known only to the chosen few, so the Brahmans had from the first (and still have) a mystical terminology couched behind ordinary expressions, arranged in certain sequences and mutual relations, which none but the initiate would observe. That few living Brahmans possess this key but proves that, as in other archaic religious and philosophical systems, the soul of Hinduism has fled (to its primal imparters—the initiates), and only the decrepit body remains with a spiritually

degenerate posterity.* I fully perceive the difficulty of satisfying European philologists of a fact which, upon my own statement, they are debarred from verifying. We know that from the present mental condition of our Brahmans. But I hope to be able to group together a

few admitted circumstances which will aid, at least to show the Western theory untenable, if not to make a base upon which to stand our claim for the antiquity of writing. Three good reasons may be postulated for the correctness of the claim—though they will be regarded as circumstantial evidence by our opponents.

I.—It can be shown that Phoenicia was acquainted with writing from the date of the acquaintance of Western history with her first settlements: and this may be dated, according to European figures—2760 B.C., the age of the Tyrian settlement.

II.—Our opponents confess to knowing nothing whence the Phoenicians themselves got their alphabet.

III.—It can be proved that before the final division and classification of the languages, there existed two languages in every nation: (*a*) the profane or popular language of the masses; (*b*) the sacerdotal or secret language of the Initiates of the temples and mysteries—the *latter being one and universal*. Or, in other words, every great people had, like the Egyptians, its Demotic and its Hieratic writing and language, which had resulted first in a pictorial writing or the hieroglyphics, and later on in a phonetic alphabet. Now it requires a stretch of prejudice, indeed, to assert upon no evidence whatever that the Brahman Aryans—mystics and metaphysicians above everything—were the only ones who had never had any knowledge of either the sacerdotal language or the characters in which it was reproduced. To contradict this gratuitous assumption, we can furnish a whole array of proofs. It can be

---

* Not only are the *Upanishads* a secret doctrine, but in dozens of other works as, for instance, in the *Aitareya Aranyaka*, it is plainly expressed that they contain *secret doctrines*, that are not to be imparted to any one but a *Dwija* Brahman.

---

demonstrated that the Aryans borrowed no more their writing from the Hellenes or from the Phoenicians, than they were indebted to the influence of the former for all their arts and sciences. [Even if we accept Mr. Cunningham's "Indo-Grecian Period," for it lasted only from 250 to 57 B. C., as he states it.] The direct progenitor of the Vedic Sanskrit was the sacerdotal language (which has its distinct name but cannot be given). The Vâch—its *alter ego* or the "mystic self," the sacerdotal speech of the initiated Brahmin, became in time the mystery language of the inner temple, studied by the Initiates of Egypt and Chaldea; of the Phoenicians and the Etruscans; of the Pelasgi and Palanquans, in short, of the whole globe. The appellation DEVANAGARI is the synonym of, and identical with, the Hermetic and Hieratic NETER-KHARI (divine speech) of the Egyptians.

As the discussion divides naturally into two parts as to treatment—though a general synthesis must be the final result—we will proceed to examine the first part, namely, the charge that the Sanskrit alphabet is derived from the Phoenicians. When a Western philologer asserts that writing did not exist before a certain period, we assume that he has some approximate certitude as to its real invention. But so far is this from true, it is

conceded that no one knows whence the Phoenicians learned the characters, now alleged (by Gesenius first) to be the source from which modern alphabets were directly derived. De Rougé's investigations make it extremely probable that "they were borrowed, or rather adapted from certain archaic hieroglyphics of Egypt": a theory which the *Prisse Papyrus*, "the oldest in existence," strongly supports by its "striking similarities with the Phoenician characters." But the same authority traces it back one step farther. He says that the ascription (by the myth-makers) of the art of writing to Thoth, or to Kadmus, "only denotes their belief in its being brought from the East (Kedem), or *being perhaps primeval*." There is not even a certainty whether, primevally or archaically, "there were several original alphabetical systems, or whether one is to be assumed as having given

rise to the various modes of writing in use." So, if conjecture has the field, it is no great disloyalty to declare one's rebellion against the eminent Western gentlemen who are learnedly guessing at the origin of things. Some affirm that the Phoenicians derived their so-called Kadmean or Phoenician writing-characters from the Pelasgians held also to have been the inventors or at least the improvers of the so-called Kadmean characters. But at the same time, this is *not proven*, they confess, and they only know that the latter were in possession of the art of writing "before the dawn of history." Let us see what is known of both Phoenicians and Pelasgians.

If we enquire who were the Phoenicians, we learn as follows:—From having been regarded as Hamites on Bible testimony, they suddenly became Semites—on geographical and philological evidence (?). Their origin begins, it is said, on the shores of the Erythraean sea; and that sea extended from the Eastern shores of Egypt to the Western shores of India. The Phoenicians were the most maritime nation in the world. That *they* knew perfectly the art of writing no one would deny. The historical period of Sidon begins 1500 B.C. And, it is well ascertained that in 1250 Sanchoniathon had already compiled from annals and State documents, which filled the archives of every Phoenician city, the full records of their religion. He wrote in the Phoenician language, and was mistranslated later on into Greek, by Philo of Byblus, and annihilated bodily—as to his works except one small fragment in Eusebius, the literary Siva, the *Destroyer* of all *heathen* documents that fell in his way. To see the direct bearing of the alleged superior knowledge of the Phoenicians upon the alleged ignorance of the Aryan Brahmans, one has but to turn to European Universal History; meagre though its details and possible knowledge, yet I suppose no one would contradict the historical facts given. Some fragments of Dius, the Phoenician, who wrote the history of Tyre, are preserved in Josephus; and Tyre's activity begins 1100 B.C. in the earlier part of the third period of Phoenician history, so-called. And in that period, as we are told, they had

already reached the height of their power; their ships covered all seas, their commerce embraced the whole earth and their colonies flourished far and near. Even on Biblical testimony they are known to *have come to the Indies by the Red Sea*, while trading on Solomon's account about a millennium before the Western era. These data, no man of science can deny. Leaving entirely aside the thousand and one documentary proofs that could be given on the evidence of *our* most ancient texts on Occult Sciences, of inscribed tablets, etc., those historical events that are accepted by the Western world are only here given. Turning to the *Mahabharata*, the date of which—on the sole authority of the fancy lore drawn from the inner consciousness of German scholars, who perceive in the great epic poem proofs of its modern fabrication in the words "Yavana" and others—has been changed from 3,300 years to the first centuries after Christ (!!)—we find: (l) ample evidence that the ancient Hindus had navigated (before the establishment of the caste system) the open seas to the regions of the Arctic Ocean and held communication with Europe; and (2) that the Pandus had acquired universal dominion and *taught the sacrificial mysteries to other races* (see *Mahabharata*, Book 14). With such proofs of international communication, and more than proved relations between the Indian Aryans and the Phoenicians, Egyptians and other literate people, it is rather startling to be told that our forefathers of the Brahmanic period *knew nothing* of writing.

Admitting for the argument only that the Phoenicians were the sole custodians of the glorious art of writing; and that as merchants they traded with India; what commodity, I ask, could they have offered to a people led by the Brahmans so precious and marketable as this art of arts, by whose help the priceless lore of the Rishis might be preserved against the accidents of imperfect oral transmission? And even if the Aryans learned from Phoenicia how to write—to every educated Hindu an absurdity—they must have possessed the art 2,000 or at least 1,000 years earlier than the period supposed by Western critics.

Negative proof, perhaps? Granted: yet no more so than their own, and most suggestive.

And now we may turn to the Pelasgians. Notwithstanding Niebuhr's rebuke who, speaking of the historian in general, shows him as *hating* "the spurious philology, out of which the pretences to knowledge *on the subject of such extinct people* arise," the origin of the Pelasgians is speculated upon to have been either that of swarthy Asiatics (*Pell-asici*) or from some mariners—from the Greek *Pelagos*, the sea; or again to be sought for in the Biblical *Peleg*! The only divinity of their Pantheon known well to Western History is Orpheus, also the "swarthy," the "dark-skinned"; represented for the Pelasgians by *Xoanon*, their "Divine Image." Now if the Pelasgians were Asiatics, they must have been either Turanians or Semites, or—Aryans. That they could not be the former, and *must* have been the last-named, is shown on Herodotus' testimony, who declared them the forefathers

of the Greeks—though they spoke, as he says, "a most barbarous language." Further, *unerring* philology shows that the vast number of roots common both to Greek and Latin, are easily explained by the assumption of a common Pelasgic linguistic and ethnical stock in both nationalities. But then how about the Sanskrit roots traced in the Greek and Latin languages? The same roots must have been present in the Pelasgian tongues? We who place the origin of the Pelasgi far beyond the Biblical ditch of historic chronology, have reasons to believe that the "barbarous language" mentioned by Herodotus was simply "the primitive and now extinct Aryan tongue" that preceded the Vedic Sanskrit. Who could they be, these Pelasgians? They are described generally on the meagre data in hand as a highly intellectual, receptive, active and simple people, chiefly occupied with agriculture; warlike when necessary, though preferring peace. We are told that they built canals, subterranean water-works, dams, and walls of astounding strength and most excellent construction. And their religion and worship originally consisted in a mystic service of those natural powers—the sun, wind, water, and air

Collected Writings VOLUME V

October, 1883

(our *Soorya*, *Maruts*, *Varuna* and *Vayu*), whose influence is visible in the growth of the fruits of the earth, moreover, *some of their tribes were ruled by priests*, *while others stood under the patriarchal rule of the head of the clan or family*. All this reminds one of the nomads, the Brahmanic Aryas of old under the sway of their Rishis, to whom were subject every distinct family or clan. While the Pelasgians were acquainted with the art of writing, and had *thus* "*a vast element of culture in their possession before the dawn of history*," we are told (by the same philologists) that *our* ancestors knew of no writing until the dawn of Christianity!

Thus the Pelasgianic language, that "most barbarous language" spoken by this mysterious people, what was it but Aryan: or rather, which of the Aryan languages could it have been? Certainly it must have been a language with the same and even stronger Sanskrit roots in it than the Greek. Let us bear in mind that the Aeolic was neither the language of Æschylus, nor the Attic, nor even the old speech of Homer. As the Oscan of the "barbarous" Sabines was not quite the Italian of Dante nor even the Latin of Virgil. Or has the Indo-Aryan to come to the sad conclusion that the average Western Orientalist will rather incur the blame of ignorance when detected than admit the antiquity of the Vedic Sanskrit, and the immense period that must have elapsed between this comparatively rough and unpolished tongue when compared with the classical Sanskrit—and the palmy days of the "extinct Aryan tongue"? The *Latium Antiquum* of Pliny, and the Aeolic of the Autochtones of Greece present the greatest kinship, we are told. They had a common ancestor; the Pelasgian. What then, the parent tongue of the latter unless it was the language "spoken at one time by all the nations of Europe—before their separation"? In the absence of all proofs to the contrary, it might have been expected that the *Rig-Brahmanas*, the *Mahâbharata* and every *Nirukta* should not be treated as flippantly as they now are. It is admitted that however inferior to the classical Sanskrit of Pânini—the language of the oldest portions

of *Rig-Veda*, nothwithstanding the antiquity of its grammatical forms, is the same as that of the latest texts. Every one sees—cannot fail to see and to know—that for a language so old and so perfect as the Sanskrit to have survived alone, among all languages, it must have had its cycles of perfection and its cycles of degeneration. And, if one had any intuition, he

might have seen that what they call a "dead language" being an anomaly, a useless thing in nature, it would not have survived, even as a "dead" tongue, had it not its special purpose in the Reign of immutable Cyclic Laws; and that Sanskrit which came to be nearly lost to the world is now slowly spreading in Europe, and will one day have the extension it had thousand upon thousand of years back—that of a universal *language*. The same as to the Greek and the Latin: there will be a time when the Greek of Æschylus (and more perfect still in its future form) will be spoken by all in Southern Europe while Sanskrit will be resting in its periodical *pralaya*; and the Attic will be followed later by the Latin of Virgil. Something ought to have whispered to us that there was also a time—before the original Aryan settlers marred the purity of the sacred Sanskrita Bhashya among Dravidian and other aborigines admitted within the fold of Brahmanical initiation—when Sanskrit was spoken in all its unalloyed subsequent purity and therefore must have had more than once its rises and its falls. The reason for it is simply this: classical Sanskrit was only *restored*, if in some things perfected by Pânini. Neither Pânini, Katyayana or Patañjali created it; it has existed throughout cycles and will pass through other cycles still.

Professor Max Müller is willing to admit that a tribe of Semitic nomads, fourteen centuries before the year one of the Westerns—knew well the art of writing, and had their *historically and scientifically proven* "book of the covenant and the tables '*with the writing of God* upon them.'" Yet the same authority tells us that the Aryans could neither read nor write until the very close of the Brahmanic period. "No trace of writing can be discovered (by the philologists) in the Brahmanical literature before the days of

Pânini." Very well, and now what was the period during which this Siva-taught sage is allowed to have flourished? One Orientalist (Böhtlingk) refers us to 350 B.C., while less lenient ones like Professor Weber, land the grammarian right in the middle of the second century of the Christian era! Only after fixing Pânini's period with such a remarkable agreement of chronology (other calculations ranging variously between 400 B.C. and 460 A.D.), the Orientalists place themselves inextricably between the horns of a dilemma. For whether Pânini flourished 350 B. C. or 180 A.D., he could not have been illiterate; for, *firstly*, in the *Lalita Vistara*, a canonical book recognized by the Sanskritists, attributed by Max Müller to the *third* Buddhist council (and translated into Tibetan) our Lord Buddha is shown as studying, besides Devanagari, 63 other alphabets specified in it as being used in various parts of India; and *secondly*, though Megasthenes and Nearchus do say that in their time the laws of Manu were not (popularly) reduced to writing (*Strabo*, *XV*, *i*. 53 and 66), yet Nearchus describes the Indian art of making paper from cotton. He adds that the Indians wrote letters on cotton twisted together (*Strabo*, XV, i. 67). This would be late in the Sutra period, no doubt, according to Professor Müller's reasoning. Can the learned gentleman cite any record within that comparatively recent period showing the name of the inventor of that cotton-paper and the date of his discovery? Surely so important a fact as *that*, a novelty so transcendently memorable, should not have passed without remark. One

would seem compelled, in the absence of any such chronicle, to accept the alternative theory—known to us Aryan students as fact—that writing and writing-materials were, as above remarked, known to the Brahmans in an antiquity inconceivably remote—many centuries before the epoch made illustrious by Pânini.

Attention has been asked above to the interesting fact that the God Orpheus, of "Thracia" (?), is called the "dark-skinned." Has it escaped notice that *he is* "*supposed to be the Vedic Ribhu or Arbhu*, *an epithet both of lndra*

and the Sun"?* And if he was "the inventor of letters," and is "placed anterior to both Homer and Hesiod," then what? That Indra taught writing to the Thracian Pelasgians under the guise of Orpheus,† but left his own spokesmen and vehicles, the Brahmans, illiterate until "the dawn of Christianity"? Or that the gentlemen of the West are better at intuitional chronology than conspicuous for impartial research? Orpheus was—in Greece—the son of Apollo or Helios—the sun-god, according to corrected mythology, and from him received the phorminx or lyre of *seven* strings, *i.e.*,—according to occult phraseology—the seven-fold mystery of the Initiation. Now Indra is the ruler of the bright firmament, the disperser of clouds, "the restorer of the sun to the sky." He is identified with Arjuna in the *Samhita* and *Satapatha-Brahmana* (although Prof. Weber denies the existence of any such person as Arjuna, yet there was indeed one), and Arjuna was the Chief of the Pandavas: ‡ and though Pandu the *white* passes for his father, he is yet considered the son of Indra.

---

* *Chambers*' *Cycl*. VII, 127.

† According to Herodotus the Mysteries were actually brought from India by Orpheus.

‡ Another proof of the fact that the Pandavas were, though Aryans not Brahmans, and belonged to an Indian tribe that preceded the Brahmans and, were later on *Brahmanized*, and then outcasted and called *Mlechchhas*, *Yavanas* (*i.e*., foreign to the Brahmans) is afforded in the following: Pandu has *two* wives: and "it is not Kuntî, his lawful wife, but Mâdrî, his most beloved wife," who is burnt with the old king when dead, as well remarked by Prof. Max Müller, who seems astonished at it without comprehending the true reason why this is. As stated by Herodotus (v. 5),it was a custom amongst the Thracians to allow the most beloved of a man's wives to be sacrificed upon his tomb; and "Herodotus (iv. 17) asserts a similar fact of the Scythians and Pausanias (iv. 2) of the Greeks" (*Hist. of Anc. Sans. Lit*., p. 48). The Pandavas and the Kauravas are called esoterically *cousins* in the Epic poem, because they were two distinct yet Aryan tribes and represent two *nations*—not simply two families.

[The reference to Herodotus should be IV. 71. This may be a proofreader's error, but it may also be one of the instances spoken of by H.P.B. herself, when references seen in the astral light became reversed when she was disturbed in her work.—*Compiler*.]

As throughout India all ancient cyclopean structures are even now attributed to the Pandavas, so all similar structures at the West were anciently ascribed to the Pelasgians. Moreover, as shown well by Pococke—laughed at because too intuitional and *too* fair though, perchance, less philologically learned—the Pandavas were in Greece, where many traces of them can be shown. In the *Mahabhârata*, Arjuna is taught the occult philosophy by Krishna (personification of the Universal Divine Principle); and the less mythological view of Orpheus presents him to us as "a divine bard or priest in the service of Zagreus. . . founder of the Mysteries . . ." the inventor "of everything, in fact, that was supposed to have contributed to the civilisation and initiation into a more humane worship of the deity . . ." Are not these striking parallels? And is it not significant that in the cases of both Arjuna and Orpheus the sublimer aspects of religion should have been imparted along with the occult methods of attaining it by masters of the mysteries? Real Devanagari—non-phonetic characters—meant formerly the outward signals, so to say, *the signs used in the intercommunication between gods and initiated mortals*. Hence their great sacredness and the silence maintained throughout the Vedic and the Brahmanical periods about any object concerned with, or referring to, reading and writing. It was *the* language of the Gods. If our Western Critics can only understand what the Ancient Hindu writers meant by *Bhutalipi*, so often mentioned in their mystical writings, they will be in a position to ascertain the source from which the Hindus first derived their knowledge of writing.

A secret language, common to all schools of occult science once prevailed throughout the world. Hence—Orpheus learnt "letters" in the course of his initiation. He is identified with Indra; according to Herodotus he brought the art of writing from India; his swarthier complexion than that of the Thracians points to his Indo-Aryan nationality—supposing him to have been "a bard and priest" and not a god; the Pelasgians are said to have been born

in Thracia; they are believed (at the West) to have first possessed the art of writing, and taught the Phoenicians; from the latter all modern alphabets derive. I submit, then, with all these coincidences and sequences, whether the balance of proof is on the side of the theory that the Aryans transmitted the art of writing to the people of the West; or on the opposite, and wholly unsupported, one that they, with their caste of scholarly Brahmans, their noble secret sacerdotal and "barbarous" popular vernacular—in the high antiquity, their redundant, high-class literature, their acquaintance with the most wonderful and recondite potentialities of the human spirit—were illiterate until generations upon generations before the era of Pânini the grammarian and last of Rishis. When the famous theorists of the Western colleges can show us a river running from its mouth back to its spring sources in the mountain nullahs, then may we be asked to believe their theory of Aryan illiteracy. The history of human intellectual development shows that humanity always passes through the stage of ideography or pictography before attaining that of cursive writing. It therefore

remains with the Western critics who oppose the antiquity of Aryan Scriptures to show us the pictographic proofs which support their position. As these are notoriously absent, it appears they would have us believe that our ancestors passed immediately from illiteracy to the Devanagari characters of Pânini's time.

Let the Orientalists bear in mind the conclusions drawn from a careful study of the *Mahâbharata* by Muir in his *Original Sanskrit Texts* (Vol. I, pp. 391, 480 and 482). It may be conclusively proven on the authority of the *Mahâbharata* that the *Yavanas* (of whom India as alleged knew nothing before the days of Alexander!) belong to those tribes of Kshatriyas who in consequence of their non-communication with, and in some cases rejection by the Brahmins, had become from *twice-born*—"Vrishalas," *i.e.*, made *outcastes* (*Mahâbhârata Anuśâsanaparva*, verses 2103 f.): "Śakah Yavana-kâmbojâs tâs tâh kshatriyajâtâyah vrishalatvam parigatâh brâmanânâm adarśanât Drâvidâs cha Kalindâs cha Pulindâs châpy Uśînarâh

Kolisarpâh Mâhishakâs tâs tâh kshatriya-jâtayah ityâdi."* The same reference may be found in verses 2158-9. The *Mahâbharata* shows the *Yavanas* descended from Turvasa —once upon a time Kshatriyas, subsequently degraded into *Vrishalas*. *Harivamsa* shows when and how the Yavanas were excommunicated. It may be inferred from the account therein contained of the expedition against Ayodhya by the Yavanas and the subsequent proceedings of Sagara that the Yavanas were, previous to the death of the said expedition, Kshatriyas subject to the Government of the powerful monarchs who reigned at Ayodhya. But on account of their having rebelled against their sovereign and attacked his Capital, they were excommunicated by Sagara who successfully drove them out of Ayodhya, at the suggestion of Vasishtha who was the Chief minister and Guru of Sagara's father. The only trouble in connecting the Pelasgians with, and tracing their origin to the Kshatriyas of Rajputana, is created by the Orientalist who constructs a fanciful chronology, based on no proof, and showing only unfamiliarity with the world's real history, and with Indian History within historical periods.

The value of that chronology—which places virtually the "primitive Indo-*Germanic*-period" before the *ancient* Vedic period (!)—may, in closing this article, be illustrated with a final example. Rough as may be the calculations offered, it is impossible to go deeper into any subject of this class within the prescribed and narrow limits of a magazine article, and without recourse to data not generally accessible. In the words of Prof. Max Müller:—"The Code of Manu is almost the only work in Sanskrit literature which, as yet, has not been assailed by those who

---

* [Quoted from *Original Sanskrit Texts on the origin and history of the people of India*, *their religion and institutions*, collected, translated and illustrated by John Muir, second edition, revised, in 5 vols., London, Trübner & Co., 1863-71. This passage is to be found in Vol. I, p. 482, and is translated therein as follows:

"These tribes of Kshatriyas, viz. Śakas, Yavanas, Kâmbojas, Drâvidas, Kalindas, Pulindas, Uśînaras,

Kolisarpas, and Mâhishakas, have become Vrishalas from seeing no Brâhmans."—*Compiler*.]

doubt the antiquity of everything Indian. No historian has disputed its claim to that early date which had, from the first, been assigned to it by Sir William Jones." (p. 61, *Hist*. *of Anc*. *Sans*. *Lit*.) And now, pray, what is this extremely "early date"? "From 880 to 1280 B.C.,"—we are told. We will then, for the present purpose, accept this authoritative conclusion. Several facts, easily verifiable, have to be first of all noticed: (1st) Manu in his many enumerations of Indian races, kingdoms and places, *never once mentions Bengal*: the Aryan Brahmans had not yet reached in the days when his *Code* was compiled the banks of the Ganges nor the plains of Bengal. It was Arjuna who went first to *Banga* (Bengal) with his sacrificial horse (*Yavanas* are mentioned in *Râjadharma Anuśâsana Parva* as part of the tribes peopling it) . (2) In the Ayun a list of the Hindu kings of Bengal is given. Though the date of the first king who reigned over Banga cannot be ascertained, owing to the great gaps between the various dynasties; it is yet known that Bengal ceased to be an independent Hindu kingdom from 1230 after Christ. Now if, disregarding these gaps, which are wide and many, we make up the sum of only those chronological periods of the reign of the several dynasties that are preserved by history, we find the following:—

24. Kshatriya families of Kings reigned for a period of			2,418	years.
9. Kaista Kings	"	" "	250	"
11. Of the Adisur family	"	" "	714	"
10. Of the Bhupal family	"	" "	689	"
10. The Vaidya Rajas	"	" "	137	"
10. Of the Pala dynasty (from 855 to 1040, A.D.)			185	"
		Years	4,393	

If we deduct from this sum 1230, we have 3163 years B. C. of successive reigns. If it can be shown on the unimpeachable evidence of the Sanskrit texts that some of these reigns happened *simultaneously*, and the line cannot therefore be shown as successive (as was already tried) well and good. Against an arbitrary chronology set up

with a predetermined purpose and theory in view, there will remain but little to be said. But if this attempt at reconciliation of figures is shown simply as in every other case claimed upon "critical, internal evidence," then, in the presence of these 3163 years of an unbroken Hindu line of powerful and mighty kings the Orientalists will have to show, a

very good reason why the authors of the *Code of Manu* seem entirely ignorant even of the existence of Bengal—if its date has to be accepted as not earlier than 1280 B.C.! A scientific rule, which is good enough to apply to the case of Pânini, ought to be valid in other chronological speculations. Or, perhaps, this is one of those poor rules which will *not* "work both ways"?

Collected Writings VOLUME V

October, 1883

PINDAMS AT GYA

[*The Theosophist*, Vol. V, No. 1(49), October, 1883, pp. 23-24.]

Referring to N. D. K.'s query and your reply in *The Theosophist* for June 1883, on the efficacy of funeral ceremonies, may I be permitted to ask for the explanation on the following.

It is generally believed that after death the souls of some men, owing either to their own misdeeds or the influence of evil stars, cling to this earth and wander on it, assuming at times various shapes and remaining in a state of continued unrest; and that the only way by which they can be delivered from this unhappy condition, is through the offering by some one related to them of what is commonly called *Pindam* laid at the feet of *Godadhara*, the presiding Deity of Gya. People, whose veracity can hardly be doubted, say that the ghosts very often narrate through the persons obsessed by them the tale of their sufferings, and express the desire that their friends and relatives should offer the *Pindam* with a view to their speedy deliverance.

If there is any truth in these stories, what is there in the shrine at Gya that emancipates the ghosts when their previous *karmas* require that they should still hover over the earth; why should the *reliquiae* of the departed which, under ordinary circumstances, naturally longs to prolong its artificial existence covet its final dissolution? Is it the strong *will* of the person that offers the *Pindam*, or is there about the place itself any latent magnetic power that destroys the *reliquiae*? It is often related that pilgrims on their way to the sacred place see the shadows of their departed relatives imploring them to offer *Pindams*

for their benefit. It is also affirmed that in order to convince their relatives that their offering of *Pindam* had produced the desired effect, the ghosts sometimes promise to break the branches off some trees or a piece of cornice from some old buildings which they had haunted and in which they had resided in token of their deliverence; and that they had actually fulfilled their promise as soon as the *Pindam* was placed at the feet of *Godadhara*, the time of both the events being in due time found to correspond exactly together. It is further believed by many, that if by some accident the shrine at Gya were suffered to remain without any offerings being made to it, even for one single day, the presiding *Asura* of the place would rise from his resting place and shake the very world to its foundation.

For any reasoning person who does not blindly follow the *Shastras* it is a puzzle which he finds difficult to solve, while at the same time he can hardly help believing the stories when related by persons whose truthfulness is beyond question.

If the offerings help really in any way to destroy the Hindu *Bhutas*, can they also produce the same result upon ghosts which, while they lived on earth had neither any regard for the Hindu religion, nor had they ever heard of Gya and its *Pindam*?

A short explanation from you would be of an immense value to your Hindu readers as throwing light on one of the most mysterious ceremonies daily performed by hundreds of Hindus coming to Gya from the different parts of India and at a great cost of money and convenience.

A HINDU.

SIMLA,
June 24*th*, 1883.

Editor's Note.—The answer would be more satisfactory. we think, were it to come from some initiated Brahmin or Yogi. If we believe in *bhoots* or "shells" who have to wait in the earth's atmosphere for the slow dissolution of their *reliquiae*, we cannot say the same of Godadhara. We believe the latter—as we believe all the other minor Hindu gods and goddesses—no more than the generic name assumed by a host of elementaries who play their tricks upon Eastern credulity as some spooks play theirs upon Western imagination. But this is our personal belief, for which we claim no degree of infallibility. While disbelieving the omnipotence of Godadhara and her threats there seems no reason why we should doubt, at the same time, the word of honest and truthful pilgrims when they tell us

312

that they saw "the shadow of their departed relatives." The air is thronged with *shells*—the pale reflections of men and women who lived and whose *reliquiae* are magnetically drawn to those whom they had loved on earth.

As to the efficacy of *Pindam* or *Śrâddha* we deny it most emphatically. The custom of such *post-mortem* offerings having been in existence for long centuries and forming part and parcel of the Hindu religion, they produce effects, only owing to the strong belief in them of the offerers, or the *pujarees*. It is the latter who cause unconsciously the production of such phenomena. Let there only be a strong medium in the midst of pilgrims (something that happens invariably in a country so full of sensitives as India is), and the intensity and sameness of their thoughts bent constantly and simultaneously upon the object of their pilgrimage, will affect the throng of the elementaries around them. They will repeat that which they find in their friends' brains and clamour for *Pindam*. After which, following the same idea which develops in the pilgrim's thought, *i.e.*, that the offering will bring on deliverance—they, "the ghosts," will promise a sign of it, and perform the promise mechanically and unconsciously as a parrot would repeat a word, or any trained animal performs an act, led on by the superior intelligence of the master mind, that had trained it to this.

What is it that puts an end to the unrestfulness of the "Ghost"? Nothing particular, most probably: neither the magnetism of the place devoted to the *Pindam*, nor the strong will of the person who offers it; but simply the absence of any idea connected with the reappearance of the "ghost"; the firm assurance, the implicit confidence of the medium that the "ghost" having been comforted by the offering of the *Pindam* can no longer return, or feel unrestful. That's all. It is the medium's brain, his own creative power of imagination that calls forth out of the normal subjectivity into *abnormal objectivity* the ghosts that appear, except in the cases of the apparitions of *real spirits* at the moments immediately following their death. No living

being, no god or goddess has the power of impeding the immutable law of nature called *karma*, especially after the death of the person that evolved it.

We would be pleased to see an infuriated *asura* shaking in its wrath "the world to its foundation." Many a day, during the invasions of and attacks upon cities by the armies of an enemy, have the shrines remained without any offering as they have often been destroyed, and yet the world moveth not. It is the presiding and hungry, when not simply *greedy*, geniuses of the shrines, the Brahmins, who need the *Pindam*, we should say, more than the Godadharas and the *omnia gatherum* of such. The masses claimed for the quieting of the souls of Christian ghosts paid in hard cash instead of being rewarded mostly in nature are of the same kind and efficacy. And if we are asked to give our honest opinion upon both the modes adopted by the priests of every religion to make the living spend their money in useless ceremonies upon their dead, we say, that both means are in our sight no better than a legal and authorized extortion, the tribute paid by credulity to cunning. Change the name and the story is told of civilized Christians as it is of half-civilized Hindus. But—*Mundus vult decipi*—and who can prevent a willing man from hanging himself!

Collected Writings **VOLUME V**
October, 1883

ARNE SAKNUSSEMM

[The *Theosophist*, Vol. V, No. 1(49), October, 1883, p. 25.]

Having just received *The Theosophist* for June, I find on page 234 a letter from one signing himself "A Junior Student," and headed—"An explanation wanted." I now beg you will allow me a few remarks upon the subject, which may, perhaps, prove of a certain importance. Seven or eight years ago, in one of Jules Verne's works (I forget the title), I read the following: A *savant* finds in an old book verses in Runic characters that his nephew alone can decipher. These verses contain the proof that an old alchemist Arne Saknussemm, burnt alive by the Holy Inquisition, had performed a voyage into the interior of the earth *via* the crater of a volcano in Greenland, &c., &c; a voyage undertaken later on by the uncle and nephew.

314

This old alchemist, among other extraordinary feats, was the inventor of the double "M" written in Runic characters in a peculiar way. It will be easy to verify the statements, and in case they are found correct, to put down "A Junior Student" as he deserves—for his impertinence.

F. DE TENGNEGELL, F.T.S.

PEKALONGAN,
I. OF JAVA, 7*th July*.

Editor's Note.—We thank our Java brother for the information. We have read this work of Jules Verne along with all his other works of scientific fiction as they have appeared: but since one reads certainly not a romance for the sake of its action, descriptions, and analysis of human nature, the names of the fictitious personages used as crystallizing points, or "motor-centres," by the author are soon forgotten. We did our best to give "Junior Student" facts we presumed he actually wanted; and we hope our Editorial 'Note' edified him. But if the party in question got his alchemist out of Jules Verne's romance, and put his query in a spirit of quizzing, it would only show that he is yet a very *junior* student, indeed, who has, moreover, a very puerile notion of a joke; and when he blooms into a 'Senior,' or a graduate, he will discover what a simpleton he made of himself. The proverb tells us to "Answer a fool according to his folly"; but in this instance our sober answer profited others perchance, if not him. But, perhaps, we do the lad injustice. He may have sent his questions in good faith.

Collected Writings VOLUME V

October, 1883

AN APPEAL FOR THE REDEMPTION OF THE POOR PARIAHS

[*The Theosophist*, Vol. V, No. 1(49), October, 1883, pp. 26-27.]

A noble movement, one of a most redeeming and high character, is set on foot by several native gentlemen of Southern India, namely, a Society for the Regeneration of the Pariah classes. Hitherto, these hapless outcastes, or

rather, creatures of no-caste, rejected by all their fellow-men, thought that their only way to social and political rather than religious salvation, was by lending a willing ear to the liberal promises made to them by the Missionaries; and thus—they fell an easy prey to these universal way-layers. Had the Padris while baptizing (which does not always mean converting) them, done anything in the way of moral regeneration for this unfortunate class, we would be the first to applaud their efforts. As it is, every European having the misfortune to deal with native converts (of any caste, not only the Pariahs) whether as servants or anything else, will bear out our testimony when saying that Missionary proselytism has done a thousand times more harm to those natives who have succumbed to it than any kind of idolatry or fetishism. Useless to go over a too well beaten ground and repeat that which has been said and better said even by a few honest Christian missionaries themselves. Therefore we applaud most sincerely to the noble undertaking. Once that the Pariahs, among whom there are as many intelligent young men as among any other class, are made to enjoy the benefits of an education that will enable them to think for themselves, the abuses of proselytism must cease. We feel happy to give such a specimen of the growth of philanthropy in the right direction in India as this "APPEAL *to the Native Princes*, *Zemindars*, *Merchants*, *Graduates of the University of Madras*, *and all other educated gentlemen of Southern India*."

[Here follows the text of the *Appeal*, issued from Bangalore, May 12, 1883, and signed by A. Narasimma Iyengar, Assistant Commissioner in Waiting on H. H. the Mahâ Râja of Mysore, and A. Sreenivasa Chariar, Advocate, and Vice-President, Bangalore Town Municipality. The text outlines the miserable position of the Pariahs, their good qualities and potential capacities for education, and explains the aims of the Association and its objectives.]

Collected Writings VOLUME V

October, 1883

"IMPRESSIONS FROM THE INFINITE"

[*The Theosophist*, Vol. V, No. 1(49), October, 1883, pp. 27-28.]

For some time past, M. C. W. Rohner, M.D. of Benalla, was busy translating from the Spanish of Balmes trance-utterances of the name that heads this note. Whether the "Impressions from the Infinite" is a name given to the series by the Spanish recorder (or compiler), or by the able Australian translator, we are unable to tell. However it may be, the work is finished, and after the word FINIS, Dr. Rohner has the following:—

EPILOGUE BY THE TRANSLATOR

Readers of *The Theosophist*, and of the Theosophical writings generally, will have perceived that the "Impressions from the Infinite," as published in the *Harbinger of Light* for the last eight or ten months, bear a certain resemblance to some of the more advanced teachings of Eastern Occultism, which circumstance appears to me to illustrate the fact, still doubted in certain quarters, that the "Brothers" exert a silent and world-wide influence on receptive minds. and that the spiritual press in both hemispheres is gradually getting impregnated with theosophical doctrines and the spirit of Occult science. Of Balmes, the inspired writer of the "Impressions," I know personally nothing more than he, or she, is a Mexican medium of great refinement and spiritual comprehension.
BENALLA, *April* 1883.

The conjecture is more than possible as far as the general tenor of mediumistic utterances and so-called "Spirit" teachings is concerned. But, although we have not had the time to read as carefully as it may deserve the able translation given by Mr. Rohner, yet from what one is being able to gather from the concluding portion of it, there seems to be a wide difference between one of the essential or, so to say, cardinal tenets of Eastern Occultism and the said "Impressions." Too much is assumed hypothetically with regard to God—as a "Creator" and a Being distinct from the universe—an extra-cosmic deity, in fine; and too little attention is bestowed upon the only concrete symbol of the latter

—inner man. While the personal deity has and ever will elude scientific proof of its existence, man, its hitherto solitary synthesis as manifested on this earth, is allowing himself, in the case under notice, to be mastered and guided by invisible powers perchance

as blind as himself—instead of seeking to obtain mastery over them, and thus solve the mysteries of the Infinite and the Invisible REALITIES. Preconceived Impressions, accepted on blind faith, and along the old theological grooves, can never yield us the whole truth; at best they will be hazy and distorted images of the Infinite as reflected in the astral and deceptive light of the *Kama loka*. Yet the style of the "Impressions" is beautiful—perchance owing more to the translation than the original.

Collected Writings VOLUME V

October, 1883

A PLEA FOR A PERSONAL GOD

P** T** S**, B.A.

[*The Theosophist*, Vol. V, No. 1 (49), October, 1883, pp. 28-29.]

Can the Editor please enlighten me as to the following:—

1. It is said that the solar system is the evolution of *Mulaprakriti* according to the latent design, inherent in *Chidakasam*. Now two things (if they may be so called) are evolved—man and the external cosmos.

(a) The duty of man is to choose between good and evil—to seek the means of making an involution into the state of Nirvana or to seek the means of his total destruction. What is this *destruction*? Matter is eternal.*

(b) What is now man—was in an imperfectly developed state some ages back or in the previous "rounds," not so fully responsible for his acts as he is now. Let us go back to the most imperfectly developed state of what is now man. Whence did this state come? If there is only one Life, and if the progress of humanity is to make a series of evolutions or rather involutions from this most imperfectly developed state through the state of the present man to the Nirvana state, there must have been a contrary series from the Nirvana state

* *Matter* is certainly eternal; and no one has ever said that man was destroyed or *annihilated* in his *atoms*, but only in his *personality*.—*Ed*.

through the state of the present man to have arrived at the most imperfectly developed state. Is it so?*

(c) Are there any such "rounds" in the life of external cosmos?†

2. Mr. T. Subba Row concurs with J. S. Mill's conclusion that matter has no noumenal existence but is a permanent possibility of sensation.‡ Do the Theosophists hold that there is no substratum§ underlying all external phenomena?

3. A "chapter of accidents" is, it seems, allowed by the *Theosophist* in the course of life, and this idea is pushed to such an extent as to say that nature will not be *cheated out* of its course by accidents,

* Before our correspondent's query can be answered, he ought to obtain a sufficient mastery over his ideas to make himself intelligible. We are afraid that his "evolutions" and "involutions" are rather involved in darkness and obscurity. We beg his pardon; but there hardly seems to be any sense in his question. When was it ever stated that there was only *one* life for man? Our correspondent has evidently mixed up personal human life with the ONE LIFE or Parabrahm? Perhaps he will kindly let us know the short meaning of this very long sentence.?—*Ed*.

† We are not aware of having ever discussed about the "rounds" of any but the "external cosmos" and its many habitats of the septenary chain. What can the writer

mean.?—*Ed*.

‡ The present reference to Mr. Subba Row's "Personal and Impersonal God," and to his remarks upon J. S. Mill has not the slightest bearing upon what is said in that article. We offer a premium to him who will find any connection between the two.—*Ed*.

§ The Theosophists are many and of various and many creeds. Each of them believes in whatever he likes, and there is no one to interfere with his private beliefs. The Theosophical Society is no school of sectarianism and holds to no special dogmas. But if, by "Theosophists" our correspondent means the Founders, then all they can tell him is, that "the substratum underlying all external matter," *they* believe in, would rather clash with that on what the querist seems to hang his faith—if the two were compared.—*Ed*.

---

although accidents may intervene and prevent the immediate rewarding of good or punishing of evil by nature. This statement is extraordinary. Whence these accidents?*

4. Some western philosophers of now-a-days, recognizing the fact that there are fixed laws governing the universe as pointed out by materialists, do still hold that a personal God is the author of those laws. Granting the validity of Mr. Subba Row's argument that a conscious Iswar's ego must itself be the effect of a previous cause, we meet with a difficulty presenting itself to our mind, when preparing to receive the doctrine of an unconscious God as truth. There are many events happening in the course of life, referred ordinarily to "*chance*" as their cause. Now, believers in a personal God account for what is called "*chance*" as the conscious exercise of the will of God for the good of his creatures—arrangements done by him for their happiness. I shall illustrate what I mean by a *fact*. G—— was one day sleeping in his room. It is his custom always to sleep with a lantern and a staff by. At about midnight he awoke (but nothing had roused him) mechanically, felt for the lantern, lighted it, leaped out of his bed staff in hand, and looked up. All this without any motive whatever—quite unconsciously; and when he looked up, he perceived a snake right above the place where his head had lain. The snake then dropped down on the floor and he soon dispatched it. This extraordinary phenomenon,† as well as similar ones, which have come

---

* From previous causes, we should say, as every other result is supposed to be.—*Ed*.

† Nothing "extraordinary" in this at all, considering we live in India, a country full of snakes, and that people awake unconsciously very often at the slightest noise. To call the occurrence an "extraordinary phenomenon" and see in it the "protecting hand of God," is positively childish. It would be far more extraordinary, if, granting for the sake of argument, the existence of a personal God, we should be attributing to him no better occupation than that of a body-guard for every man, woman and child, threatened with danger, when he might by a simple exercise of his will, either have kept the snake away without disturbing the poor man's rest, or, what would have been still better, not to have created snakes at all. If St. Patrick, a mortal man, had the power to banish all the snakes from Ireland, surely this is not too much to expect of a personal protecting God that a similar act should be performed for India.—*Ed*.

---

under my notice (but a few days back, my infant nephew was found one day with a snake wound round his waist) can be easily explained away on the theory of a personal God watching over men (and as G—— believes, appointing angels to watch over them). How would the *Theosophists* explain these?* True it is there are fixed laws of nature reigning in this universe, but these gaps called accidents, must be filled before the theory of an impersonal God can become tenable.

5. What is the *moral standard* of the *Theosophists*? Is it utility? What *sanction* of morality do they acknowledge? These can be easily found out on the theory of a personal God.

You will oblige me very much if you can publish this and remove my difficulties.

NEGAPATAM,
July 14*th*, 1883.

EDITOR'S NOTE.—To the rather impertinent (No. 5) question of our Negapatam inquisitive correspondent, we answer: The "moral standard of the *Theosophists*" is—TRUTH—and this covers all. Whether those who believe in a personal, or anthropomorphic deity, or those who call themselves Agnostics, or Atheists, or Buddhists or even Materialists, once that they have joined the Theosophical Society, they are bound to present to the world a far higher "standard of morality" than that which is developed merely through fear of hell or any other future punishment. The love of virtue for its own sake does not seem to enter in, or agitate the centres of our correspondent's reflective faculties. If he would know more of theosophy and its ethics, we would refer him to the *Rules of the Theosophical Society*, *its Objects and Principles*.

---

* Simply that the snake was not inclined to bite. Why does not our correspondent refer to cases where poor innocent children *were* bitten and *died*? What had *they* done not to have been equally protected? Is he prepared to maintain that the thousands that are yearly bitten and killed by snakes in India have offended the deity like Laocoön, whose innocent children shared his fate? Simple assumptions will never do in a theosophical argument. We are not in the least inclined to interfere with our correspondent's belief, and welcome and invite him to believe in

---

Collected Writings **VOLUME V**

October, 1883

THE LAWN-TENNIS SCHOOL OF CRITICS

[*The Theosophist*, Vol. V, No. 1 (49), October, 1883, pp. 30-31.]

Those intellectual prodigies of the Lawn-Tennis clubs—Anakim among critics—who swallow the story of Balaam's speaking "she-ass" but cannot believe in the Reincarnation of her "soul" agreeably to Pythagoras nor even to Allan Kardec's doctrine, may be made less incredulous by reading further on the choice bits in the "Ooty Chronicle" of the *Madras Times* of September 7th. One might suspect from its delicate wit that Sydney Smith is reborn and lurks somewhere among the Eucalyptic Sholas of the "Blue Hills." Of course, the numerous *lapsus linguae et calami* of the chronicler and his airy conceits must be caused by a too long sojourn on the mountain tops. On some ill-balanced natures a rarefied atmosphere, while expanding their lungs, has the effect of contracting their brains. To such meteorological phenomenon, have we probably to attribute the correspondent's assertion that Colonel Olcott "bitterly" complained of the gymkhana sports which made him change the date of his lecture; as also the charming remarks with regard to a made-up story of "broken china," "General Blank," "spirits from the vasty deep," and possible "Kleptomaniacs" in the Theosophical Society. "We do not know"—queries this newspaper prodigy—"what fees are charged . . . for such surprising skill in the art of repairing China ware." None at all, we hasten to assure him. Whether a soup-tureen or an entire dinner service makes no difference, and we would not charge even the miserable price in pice and annas paid for every line of such witty

---

anything he pleases. Only if he would remain undisturbed in his faith we would advise him not to meddle with the theosophical literature. That he has not grown up to its intellectual standard—is quite evident, "B. A." though he may be, and thus signs himself.—*Ed*.

---

gossip as his. Moreover the "Ooty Chronicler" may be glad to hear, that besides China ware, the Theosophical Society undertakes sometimes to mend cracked and damaged brains, by injecting them thoroughly with a saturated solution of common sense, cleansing them of dusty and stale notions of bigotry and prejudice and by thoroughly ventilating the musty premises. Nor need he feel alarmed or take the trouble of suggesting new

amendments in our Rules, namely, "a regulation excluding pick-pockets from membership." The genial wit of the Nilgiris should know that our Society does not recruit its members in the favourite resorts of the Salvationists—"the dens and ditches of the outscum of the great cities." And, since it refuses admission to waifs rescued from the "Citadels of Apollyon," and does not employ Theosophical nautches in the persons of "tambourine lasses" even though promoted to be "golden harp lasses"—there is no cause to fear that a *pickpocket* whether "converted" or unregenerate, will be taught how to improve the resources of his art by acquiring proficiency in Occult Sciences.

However meagre the production of the "Ooty" chronicler, still, as it is an original one, and as good as could have been expected from that source, and that it exhibits no great malice we reproduce it with pleasure—to show the "inferior race" what passes with the "superior" one as witty criticism upon Aryan philosophy and science. An original production is always more respectable than borrowed blackguardism, such as an article just copied in the *Bombay Gazette* from a sensational third class New York daily. In the latter the Editor of *The Theosophist* is described as "ONE OF THE MOST IGNORANT AND BLASPHEMOUS CHARLATANS OF THE AGE—viz., Mme. Blavatsky" and the Theosophical Society as the biggest fraud of its kind ever gotten up. As one of Punch's "self-made" millionaires is made to say when his father's absence from his evening party was remarked, "We must draw the line somewhere,"—we have an impression that this would be as good a place to draw our line as we shall ever have. At first it was hard to realize

that such a blackguardly and uncalled for attack should find its way into a respectable journal. But since we learned that the Editor of the *Bombay Gazette* whom we have always known and regarded as a thorough gentleman was at Simla, we wondered no more. Not every *sub* and acting Editor is a gentleman; and we know of more than one in India quite ready to treat his subscribers to such *witticisms* (whether original or borrowed) in the style of those direct from Hungerford fish market.

Another philosopher of the "Lawn-Tennis" calibre furnishes a paragraph to the *Poona Observer* of the 11th September about the recovery of some stolen property by a native shopkeeper through a simple form of ceremonial magic. He suggests that the Government of India might do worse than engage Colonel Olcott to instruct the Police in his particular 'ism' or 'doxy.' The force would then be the terror of thieves. It *would*—undoubtedly, and of persons like himself also: for Colonel Olcott's method when well studied detects a ninny at sight. But take this para full of such happy *repartees*—out of its harmonious journalistic frame and put it into another and one sees at once the mighty mentality and cultured taste required to cut and set so rare a literary gem.

[Here follows a rather lengthy excerpt from the "Ooty Chronicle," dated September 5, 1883.]

Collected Writings VOLUME V

October, 1883

324

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. V, No. 1(49), October, 1883, p. 2.]

[A. Śankariah, F. T. S., President-Founder, Hindû Śabhâ, writing an Open Letter to Col. H. S. Olcott, on the subject of Chelaship, says: ". . . if you . . . study the exoteric and technical System of Hinduism so well as you have studied the Buddhistic system, you will be admitted to all the privileges of the Brahman caste." To this H.P.B. appends the following footnote:]

Our brother is not aware, it seems, that the sacred Brahmanical thread has been twice given to Col. Olcott—as the highest mark of esteem, of course, and not as an actual admission into caste. The last time, the donor was one of the most celebrated Sanskrit pandits of India, and he made the compliment complete by theoretically taking him into his own *Gotra*.—*Ed*.

[This has reference to the following event, related by Col. Henry S. Olcott in *Old Diary Leases*, II, p. 410:

"On 9th March (1883) I dined at the house of the most learned Brahmin Pandit of Bengal, the late Taranath Tarka Vachaspati, author of the famed Sanskrit Dictionary. He cooked food for me and paid me the highest honor possible in India, by giving me the Brahminical sacred thread, adopted me into his gotra (the Sandilya) and gave me his mantra. This was a sort of brevet conferring of the caste of Brahmin, the first case, I fancy, in which the details of the ceremony had been gone through with a white man, although the thread itself was given to Warren Hastings in his time. The favor shown me was, I was given to understand, to mark the sense of gratitude felt for me by the Hindus for my service in the revival of Sanskrit literature and of religious interest among the Indian people. My deep appreciation of the honor has often been expressed by me since then, and, although an avowed and convinced Buddhist then and now, I have always worn the *poïta* since the venerable Pandit placed the first one about my neck."]

Collected Writings VOLUME V

October, 1883

PAYING THE WAY

[*The Theosophist*, Vol. V, No. 1(49), *Supplement* to October, 1883, p. 1.]

The late Artemus Ward, a famous American humorist, wishing to prove his effusive patriotism during the late Civil War, said that he was ready to send all his wife's relatives to the army! Some of the liberal advisers and critics of the Theosophical Society seem moved by a like liberal sentiment. Ever since the Society had its current expenses to pay and fixed an entrance fee of Rs. 10 to defray them, these sensitive natures have felt too, too keenly, the false position in which this step was placing it! They were willing—quite too much so—that the unlucky Founders should pay its charges, to the sacrifice of their last garment, if they could not do it by Magic; but an entrance fee—fie! Though every other Society in the world does the same—unless endowed with an interest bearing Permanent Fund, or receiving voluntary subscriptions to the extent of its needs—that does not alter the case. Nor does it, if the objector himself is proved to be paying without murmur his Rs. 75 per annum in the Bombay, or his "entrance donation" of Rs. 10 and "annual subscription" of Rs. 40 in the Madras Branch of the Royal Asiatic Society; or his Rs. 28 per annum in the Madras Agricultural and Horticultural Society; or his life membership fee of ten guineas in either of the Bible, Tract, Religious Knowledge Missions, S. P. G., or Temperance societies; or his entrance and large annual fees in a lodge of freemasons; or in any other body for the carrying on of organized work of a philanthropic character the world over. They are, of course, expected to pay their reckonings out of their annual income, but with the Ishmaels of Theosophy it is quite a different affair. If they chose to dig their Society out of the Aryan *tumulus* for the good of humanity, certainly they ought to pay for the privilege. They pretend to be philanthropists; let them purchase the luxury, and not for a moment think of their poor relations, their personal wants,

or the books, instruments, furniture, or clothing that the money might buy; for philanthropists have no occasion for such luxuries: their reward is in the satisfaction of conscience, the doing of duty! How serene the brows of some of our own Theosophists in times past, when they have told their humble servants, the Founders, that really it would be better not to charge any Entrance Fee! More than once (and our latest experience dates but

from a fortnight back) this has been said by persons who were far richer than the culprits addressed, yet had never offered to give one rupee towards the Society's expenses. They were very liberal with advice but very parsimonious with their cash. If it had been a question of paying salaries to the Founders, or even to subordinate officers, it might have been different. But, since there has never been a rupee paid to any one of the secretaries, most of whom have sacrificed and renounced for ever all worldly goods and yet have to be fed and clothed, nor to any one connected with the management, from the beginning, for his or her services, nor any expectation of its ever being done—it *has* seemed that the remark, *under the circumstances of the advisers' pecuniary relation to the Society*, was a superfluous donation! If a computation were made of the aggregate wealth of our members, the sum total of their incomes alone would mount into the millions of pounds sterling. An infinitesimal percentage upon that by way of a voluntary tax would, in a single year, create an endowment whose interest would make the Society independent of all Entrance fees, and they might be dispensed with. That tax, voluntary or involuntary, the Founders will never call for; if it is to be done at all, it must be by others. For so long as they have a rupee of income, if the Society, the child of their souls, needs it for its current expenses it shall have it and thrice welcome. Probably a day may come when such sacrifices will no longer be demanded. Its income *may* be approaching the point of self-support; but at present, it is not so. A movement was inaugurated by some of the brethren of Madras to pay for the Adyar Headquarters, make the needed repairs, erect some *ashrums* to accommodate caste visitors, pay for

furniture, etc., etc. The Founders headed the list with a cash donation of Rs. 500, highly approving of the project—although they expect to have to advance above Rs. 5,000 this year besides. Well, out of Rs. 8,500 (all necessary repairs excluded) hitherto, only Rs. 3,200 are paid. The sacred fire of devotion and enthusiasm that burned so brightly at the beginning has flickered away, and the probable consequences are that we will have to pay the rest ourselves. When the Society is placed in a home of its own—like every other respectable body, of whatsoever kind—and rent-paying is stopped, there will be one drain the less upon our private resources. If the day of relief were a little nearer, we should not have said one word upon the subject. And, but for the gratuitous remarks heretofore made by colleagues inside the Society who ought to have had the delicacy to withhold them unless they knew of some other means of paying the honest expenses, we should not have noticed certain malicious slurs in Anglo-Indian journals about the poor little initiation fee which, in contrast with the like charges in other organizations, especially with their often heavy annual dues, to which there is no parallel in our Society—is small enough in all conscience. Nor are we ever likely to claim merit for the practice, from the first followed by us, of paying out of our own pockets the fees of Pandits and other poor scholars, who have loved our cause, but have been unable to give that practical proof of their interest in its work.

Collected Writings VOLUME V

October, 1883

328

THE BUDDHISTS AND GOVERNMENT

[*The Theosophist*, Vol. V, No. 1(49), *Supplement* to Oct., 1883, p.5.]

The statement is circulating through the Indian Press, that "considerable indignation is felt in Ceylon at the attempts which the Buddhists are making to pose before the world as the favorites of Government." This false and malicious rumor is based upon the fact that in one of the temples the simple-minded priests, anxious to show their loyalty, have emblazoned the Royal Arms upon the wall! The simple fact that the fiction was started by that truculent sheet—the *Ceylon Observer*—is quite sufficient to satisfy any one who knows anything of Ceylon affairs not only of its groundlessness, and also its malicious intent. The Editor never loses an opportunity to inflict pain and harm upon the peaceable Buddhists of that island. He is a sectarian Protestant with a nature as bitter as gall, and is seldom without a libel suit to defend. The poor Singhalese Buddhists are so far from even dreaming that they could "pose before the world as the favorites of Government," that they are now appealing to the Home Authorities for simple justice—denied them after the murder and maiming of their people by the Roman Catholic mob in the late riots. We are sorry to see our respectable contemporary, the *Christian College Magazine*, misled by so transparent a humbug as the *Observer's* paragraph in question. Whenever the Editor may wish trustworthy data about Ceylon Buddhism or Buddhists, he should apply to some other quarter.

Collected Writings VOLUME V

October 27, 1883

ESOTERIC BUDDHISM AND ITS CRITIC

[*Light*, London, Vol. III, No. 147, October 27, 1883, p. 473.]

To the Editor of *Light*.

"*Bottom*. Let me play the lion too. I will roar, that I will do any man's heart good to hear me; I will roar, that I will make the Duke say, 'Let him roar again, let him roar again.' . . .

"*Bottom*. Masters, you ought to consider with yourselves: to bring in,—God shield us!—a lion among ladies, is a most dreadful thing; for there is not a more fearful wild-fowl than your lion living, and we ought to look to it. . . . Nay, you must name his name, and half his face must be seen through the lion's neck; and he himself must speak through, saying thus, or to the same defect, 'Ladies,' or, 'Fair ladies' (or Theosophists), 'I would wish you,' or, 'I would request you,' or, 'I would entreat you, not to fear, not to tremble: my life for yours. If you think I come hither as a lion, it were pity of my life: no, I am no such thing: I am a man as other men are'; and there indeed let him name his name, and tell them plainly he is Snug the joiner."

Midsummer-Night's Dream, Act I, scene 2, and Act III, scene 1.

SIR,—In *Light* of July 21st, in the "Correspondence," appears a letter signed "G. W., M.D." Most transparent initials these which "name the name" at once, and show the writer's face "through the lion's neck." The communication consists of just fifty-eight paragraphs, containing an equal number of sneering, rancorous, vulgar personal flings, the whole distributed over three and a-half columns. It pretends to criticize, while only misquoting and misinterpreting Eastern Esotericism. Its author would create a laugh at the expense of Mr. Sinnett's book, and succeeds in showing us what a harmless creature is the "lion"—"*wild-fowl*" though he may be; and where he would make a show of wit the letter is only—*nasty*.*

---

* [This refers to a Letter written by Dr. George Wyld, severely criticizing A. P. Sinnett's *Esoteric Buddhism*, and using sneering and undignified language with regard to Master K. H. It appeared in *Light*, London, Vol. III, No. 133, July 21, 1883, pp. 329, 333-334. When the first Branch of The Theosophical Society was formed in

---

I should not address your public, even in my private capacity, but that the feeling of

many hundreds of my Asiatic Brothers have been outraged by this, to them, ribald attack upon what they hold sacred; for them, and at their instance—I *protest*. It might be regarded as beneath contempt, had it come from an outsider upon whom rested no obligation to uphold the dignity of the Theosophical Society; in such case it would have passed for a clumsy attempt to injure an unpalatable cause—that of Esoteric Buddhism. But, when it is a wide open secret that the letter came from a member of about five years' standing and one who, upon the prolongenesis of the "British Theosophical Society" as the "London Lodge of the Theosophical Society," retained membership, the case has quite another aspect. The cutting insult having been inflicted publicly, and without antecedent warning, it appears necessary to inquire as to the *occult* motive.

I shall not stop to remark upon the wild *résumé*, which. professedly "a criticism from a European and arithmetical standpoint," passed muster with you. Nor shall I lose time over the harmless flings at "incorrigible Buddhists and other lunatics," beyond remarking *à propos* of "moon" and "dustbins," that the former seems to have found a good symbol

---

London, June 27, 1878, Dr. G. Wyld was one of its organizers, and later held for a time the position of President. He subsequently broke his connection with the Society.

It would appear that both H. P. B. and the Mahatmas had considerable trouble with Dr. Wyld. In a letter written to A. P. Sinnett, and received by him March 3rd, 1882, Master M. says: "You speak of Massey and Crookes: do you not recollect that Massey was offered 4 years ago, the chance to head the English movement and—*declined*? In his place was set up that old grim idol of the Jewish Sinai—Wild [Wyld], who with his Christian rant and fanatical rot *shut us out* of the movement altogether. Our Chohan forbade us absolutely to take any part in it. Massey has to thank but *himself* for it, and you may tell him so. You ought to have learned by this time our ways. We *advise*—and never *order*. But we *do* influence individuals." (*The Mahatma Letters to A. P. Sinnett*, p. 267)—*Compiler*.]

---

of herself as "a dust-bin" in the heads of those whose perceptive faculties seem so dusty as to prevent the entrance of a single ray of occult light. Briefly then, since the year 1879, when we came to India, the author of the letter in question has made attempts to put himself into communication with the "Brothers." Besides trying to enter into correspondence with Colonel Olcott's *guru*, he sent twice, through myself, letters addressed to the Mahatmas. Being, as it appears, full of one-sided, prejudiced questions, suggesting to Buddhist philosophers the immense superiority of his own "Esoteric" Christianity over the system of the Lord Buddha, which he characterised as fruitful of selfishness, human blindness, misanthropy and *spiritual death*, they were returned by the addressees for our edification, and to show us why they would not notice them. Whoever has read a novelette, contributed by this same gentleman to the *Psychological Review* and entitled "The Man from the East," will readily infer what must have been his attitude towards the "Himalayan" and Tibetan mystics; a Scotch doctor, the hero, meets at a place in Syria, in an Occult Brotherhood, a Christian convert from this "Himalayan *heathen* Brotherhood," who,—a Hindu—utters against his late adept masters the self-same libels as

are now repeated in the letter under notice.*

The shot at Theosophy being badly aimed, flew wide of the mark; but still, like Richard III, "G. W., M.D." resolved, as it appears, to keep up the gunnery—

* The mythical hero of the story would seem to have met at Paris with a certain *pseudo* Brahmin, a convert to Roman Catholicism, who is giving himself out as an ex-*chela* of the Hindu Mahatmas. As he is neither a Brahmin nor was ever a *chela*,—his statements and all corroborative ones to the contrary, notwithstanding—he may have misled, if not the mythical Scotch doctor, at least the actual "M. D.," of London. And, by-the-way, our French Fellows may as well know, that unless this pretender ceases his bogus revelations as to the phenomenal powers of our *Mahatmas* being "of the devil," a certain native gentleman who has known this convert of the Jesuits from childhood, will *expose* him most fully.—H. P. B.

332

"If not to fight with foreign enemies,
Yet to beat down these rebels here at home."
(*Richard III*, Act. IV, scene 4.)

The three indignant answers called out by "G.W., M.D.," having emanated from an English lady and two genuine English gentlemen, are, in my humble opinion, too dignified and mild for the present case.* So brutal an attack demanded something stronger than well-bred protests; and at the risk of being taken by "G. W., M.D." as the reverse of "well-bred," I shall use plain words about this whilom friend, but now traitor;—I hope to show the term is not too harsh. As an ardent Theosophist, the grateful, loyal friend of the author denounced—who deserves and *has* the regard of Mahatma Koot-Hoomi—and as the humble pupil of those to whom I owe my life, and the future of my soul, I shall speak. While I have breath, I shall never allow to pass unnoticed such ugly manifestations of religious intolerance, nay, *bigotry*, and personal rancour resulting from envy, in a member of our Society.

Before closing I must notice one especially glaring fact. Touched evidently to the quick by Mr. Sinnett's very proper refusal to let one so inimical see the "Divine face" (yes, truly Divine, though not so much so as the original) of the Mahatma, "G. W., M.D." with a sneer of equivocal propriety, calls it a *mistake*. "For just," he says, "as some second-class saints have been made by gazing on half-penny prints of the Mother of God, so who can say that if my good friend had permitted my sceptical eyes to look on the Divine face of Koot Hoomi I might not forthwith have been converted into an Esoteric Buddhist?"

Impossible; an Esoteric Buddhist never broke his pledged word; and one who upon entering the Society gave his *solemn* Word of Honour, in the presence of witnesses, that

* [This refers to Letters from A. P. Sinnett, Edmond W. Wade, and Francesca Arundale, published in *Light*, Vol. III, No. 134, July 28, 1883, pp. 343-344.—*Compiler*.]

he would "defend the interests of the Society and the honour of a brother Theosophist, *when unjustly assailed*, even at the peril of my (his) own life," and then could write such a letter, would never be accepted in that capacity. One who unjustly assails the honour of hundreds of his Asiatic Brothers, slurs their religion and wounds their most sacred feelings, may be a very *Esoteric* Christian, but certainly is a very *disloyal* Theosophist. My perceptions of what constitutes a man of honour may be very faulty, but, I confess that I could not imagine such a one to make public caricatures upon confessedly "private instructions." (See second column, paragraph 14 of his letter.) *Private instructions* of this sort, given at confidential private meetings of the Society in advance of their publication, are exactly what the entering member's "word of honour" pledges him *not to reveal*. "*Esoteric Buddhist*?" No, tell him—

> "Thy broken faith hath made a prey for worms.
> What canst thou swear by now?"
> (*Richard III*, Act IV, scene 4.)

Your correspondent deprecates "at the outset this Oriental practice of secrecy"; he knows, "that Secrecy and Cunning are ever twin sisters," and it appears to him "childish and effeminate" to pretend "by secret words and signs to enshrine great truths behind a veil, which is only useful as a concealment of ignorance and nakedness." Indeed! so he is *not* an "Esoteric Christian" after all, else I have mis-read the Bible. For what I find there in various passages, of which I cite but one, shows me that he is as disloyal to his own Master and Ideal-Christ, as he is to Theosophy:—"And he said unto them [his own disciples], Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, [the "G. W., M.D.'s" of the day?] all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; *lest at any time they*

should be converted, and their sins should be forgiven them." (Mark 4:11-12.)

Shall we characterise this also as "childish and effeminate," say that the twin sisters "Secrecy and Cunning" lurk behind this veil, and that in this instance, as usual, it was "only useful as a concealment of ignorance and nakedness"? The grandeur of Esoteric Buddhism is, that it hides what it does from the vulgar, not "lest at any time they should be converted, and their sins should be forgiven them," or as they would say "cheat their Karma"—but, lest by learning prematurely that which can safely be trusted only to those who have proved their unselfishness and self-abnegation, *even the wicked*, the *sinners*

should be hurt.

And now, may the hope of *Bottom* be realised, and some London *Duke* say to this harmless lion, "Let him roar again, let him roar again. . . ."

H. P. BLAVATSKY.

Nilgherry Hills, August 23rd, 1883.

[The same issue of *Light* contains "A Protest of Theosophists," signed originally by upward of 500 Hindû Theosophists, some of them high Chelas, protesting against Dr. G. Wyld's arrogant language. *Light* published a selection from the names attached to the original document. The same "Protest" was published in *The Theosophist*, Vol. V, No. 2(50), *Supplement* to Nov., 1883, pp. *20*-21.—*Compiler*.]

Collected Writings VOLUME V

November, 1883

MORALITY AND PANTHEISM

[*The Theosophist*, Vol. V, No. 2(50), November, 1883, pp. 33-34.]

Questions have been raised in several quarters as to the inefficiency of Pantheism (which term is intended to include Esoteric Buddhism, Adwaitee Vedantism, and other similar religious systems), to supply a sound basis of morality.

The philosophical assimilation of *meum* and *teum*, it is urged, must of necessity be followed by their practical confusion, resulting in the sanction of theft, robbery, &c. This line of argument points, however, most unmistakably to the co-existence of the objection with an all but utter ignorance of the systems objected to, in the critic, as we shall show by and by. The ultimate sanction of morality, as is well known, is derived from a desire for the attainment of happiness and escape from misery. But schools differ in their estimate of happiness. Exoteric religions base their morality on the hope of reward and fear of punishment at the hands of an Omnipotent Ruler of the Universe by following the rules he has at his pleasure laid down for the obedience of his helpless subjects; in some cases, however, religions of later growth have made morality to depend on the sentiment of gratitude to that Ruler for benefits received. The worthlessness, not to speak of the mischievousness, of such systems of morality, is almost self-evident. As a type of morality founded on hope and fear, we shall take an instance from the Christian Bible. "He that giveth to the poor lendeth to the Lord." The duty of supporting the poor is here made to depend upon prudential motives of laying by for a time when the "giver to the poor" will be incapable of taking care of himself. But the *Mahabharata* says that, "He that desireth a return for his good deeds loseth all merit; he is like a merchant bartering for his goods." The true springs of morality lose

their elasticity under the pressure of such criminal selfishness, all pure and unselfish natures will fly away from it in disgust.

To avoid such consequences attempts have been made by some recent reformers of religion to establish morality upon the sentiment of gratitude to the Lord. But it requires no deep consideration to find that in their endeavors to shift the basis of morality, these reformers have rendered morality entirely baseless. A man has to do what is represented to

be a thing "dear unto the Lord" out of gratitude for the many blessings he has heaped upon him. But as a matter of fact he finds that the Lord has heaped upon him curses as well as blessings. A helpless orphan is expected to be grateful to him for having removed the props of his life, his parents, because he is told in consolation that such a calamity is but *apparently* an evil, but in reality the All-Merciful has underneath it hidden the greatest possible good. With equal reason might a preacher of the Avenging Ahriman exhort men to believe that under the *apparent* blessings of the "Merciful" Father there lurks the serpent of evil. But this gospel has yet to be preached.

The modern Utilitarians, though the range of their vision is so narrow, have sterner logic in their teachings. That which tends to a man's happiness is good, and must be followed, and the contrary to be shunned as evil. So far so good. But the practical application of the doctrine is fraught with mischief. Cribbed, cabined and confined, by rank materialism, within the short space between birth and death, the Utilitarians' scheme of happiness is merely a deformed torso, which cannot certainly be considered as the fair goddess of our devotion.

The only scientific basis of morality is to be sought for in the soul-consoling doctrines of Lord Buddha or Sri Sankarâchârya. The starting point of the "pantheistic" (we use the word for want of a better one) system of morality is a clear perception of the unity of the one energy operating in the manifested Cosmos, the grand ultimate result which

it is incessantly striving to produce, and the affinity of the immortal human spirit and its latent powers with that energy, and its capacity to co-operate with the one life in achieving its mighty object.

Now knowledge or *jñâna* is divided into two classes by Adwaitee philosophers,—*Paroksha* and *Aparoksha*. The former kind of knowledge consists in intellectual assent to a stated proposition, the latter in the actual realization of it. The object which a Buddhist or Adwaitee Yogi sets before himself is the realization of the oneness of existence and the practice of Morality is the most powerful means to that end, as we proceed to show. The principal obstacle to the realization of this oneness is the inborn habit of man of always placing himself at the center of the Universe. Whatever a man might act, think or feel, the irrepressible "I" is sure to be the central figure. This, as will appear, on the slightest consideration, is that which prevents every individual from filling his proper sphere in existence, where he only is exactly in place and no other individual is. The realization of this harmony is the practical or objective aspect of the GRAND PROBLEM. Practice of morality is the effort to find out this sphere; and morality indeed is the Ariadne's clue in the Cretan labyrinth in which man is placed. From the study of the sacred philosophy preached by Lord Buddha or Sri Sankara, *paroksha*, knowledge (or shall we say *belief*?) in the unity of existence is derived, but without the practice of morality that knowledge cannot be converted into the highest kind of knowledge or *aparoksha jñâna*, and thus lead to the attainment of *mukti*. It availeth naught to

intellectually grasp the notion of your being everything and Brahma, if it is not realized in practical acts of life. To confuse *meum* and *teum* in the vulgar sense is but to destroy the harmony of existence by a false assertion of "I," and is as foolish as the anxiety to nourish the legs at the expense of the arms. You cannot be one with ALL, unless all your acts, thoughts and feelings synchronise with the onward march of nature. What is meant by the *Brahmajñâni* being beyond the reach of *Karma*,

can be fully realized only by a man who has found out his exact position in harmony with the One Life in nature; that man sees how a *Brahmajñâni* can act only in unison with nature and never in discord with it: to use the phraseology of our ancient writers on Occultism a *Brahmajñâni* is a real "co-worker with nature." Not only European Sanskritists but also exoteric Yogis, fall into the grievous mistake of supposing that, in the opinion of our sacred writers, a human being can escape the operation of the law of *Karma* by adopting a condition of masterly inactivity, entirely losing sight of the fact that even a rigid abstinence from physical acts does not produce inactivity on the higher astral and spiritual planes. Sri Sankara has very conclusively proved, in his Commentaries on the *Bhagavad Gita*, such a supposition is nothing short of a delusion. The great teacher shows there that forcibly repressing the physical body from working does not free one from *vâsana* or *vritti*—the inherent inclination of the mind to work. There is a tendency, in every department of nature, of an act to repeat itself; so the Karma acquired in the last preceding birth is always trying to forge fresh links in the chain and thereby lead to continued material existence; and that this tendency can only be counteracted by unselfishly performing all the duties appertaining to the sphere in which a person is born—that alone can produce *chitta suddhi*, without which the capacity of perceiving spiritual truths can never be acquired.

A few words must here be said about the physical inactivity of the Yogi or the Mahatma. Inactivity of the physical body (*sthula sarira*) does not indicate a condition of inactivity either on the astral or the spiritual plane of action. The human spirit is in its highest state of activity in *samâdhi*, and not, as is generally supposed, in a dormant quiescent condition. And, moreover, it will be easily seen by any one who examines the nature of occult dynamics, that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of

existence. When an adept has placed himself *en rapport* with the universal mind he

becomes a real power in nature. Even on the objective plane of existence the difference between brain and muscular energy, in their capacity of producing wide-spread and far-reaching results, can be very easily perceived. The amount of physical energy expended by the discoverer of the steam engine might not have been more than that expended by a hard-working day-labourer. But the practical results of the coolie's work can never be compared with the results achieved by the discovery of the steam engine. Similarly the ultimate effects of spiritual energy are infinitely greater than those of intellectual energy.

From the above considerations it is abundantly clear that the initiatory training of a true Vedantin Raja Yogi must be nourishing of a sleepless and ardent desire of doing all in his power for the good of mankind on the ordinary physical plane, his activity being transferred, however, to the higher astral and spiritual planes as his development proceeds. In course of time as the Truth becomes realized, the situation is rendered quite clear to the Yogi and he is placed beyond the criticism of any ordinary man. The *Mahanirvana Tantra* says:—

Charanti trigunâtîte ko vidhir ko nishedhovâ.

"For one, walking beyond the three *gunas*—*Satva*, *Rajas* and *Tamas*—what duty or what restriction is there?"—in the consideration of men, walled in on all sides by the objective plane of existence. This does not mean that a Mahatma can or will ever neglect the laws of morality, but that he, having unified his individual nature with Great Nature herself, is constitutionally incapable of violating any one of the laws of nature, and no man can constitute himself a judge of the conduct of the Great One without knowing the laws of all the planes of Nature's activity. As honest men are honest without the least consideration of the criminal law, so a Mahatma is moral without reference to the laws of morality.

These are, however, sublime topics: we shall before conclusion notice some other considerations which lead the "pantheist" to the same conclusions with respect to morality. Happiness has been defined by John Stuart Mill as the state of absence of opposition. Manu gives the definition in more forcible terms:—

Sarvam paravaśam duhkham
Sarvam âtmavaśam sukham
Idam jñâyo samâsena
*Lakshanam sukhaduhkhayoh**

"Every kind of subjugation to another is pain and subjugation to one's self is happiness: in brief, this is to be known as the characteristic marks of the two." Now it is universally admitted that the whole system of Nature is moving in a particular direction, and this direction, we are taught, is determined by the composition of two forces, namely,

the one acting from that pole of existence ordinarily called "matter" towards the other pole called "spirit," and the other in the opposite direction. The very fact that Nature is moving shows that these two forces are not equal in magnitude. The plane on which the activity of the first force predominates is called in occult treatises the "ascending arc," and the corresponding plane of the activity of the other force is styled the "descending arc." A little reflection will show that the work of evolution begins on the descending arc and works its way upwards through the ascending arc. From this it follows that the force directed towards spirit is the one which must, though not without hard struggle, ultimately prevail. This is the great directing

---

* [This passage is from the *Laws of Manu* (Mânava-dharma-śâstra), IV, 160. The original text, however, is slightly different. Transliterated from the Devanâgarî, it runs thus:

Sarvam paravaśam duhkham
Sarvam âtmavaśam sukham
Etad vidyât samâsena
Lakshanam sukhaduhkhayoh

—*Compiler*.]

energy of Nature, and although disturbed by the operation of the antagonistic force, it is this that gives the law to her; the other is merely its negative aspect, for convenience regarded as a separate agent. If an individual attempts to move in a direction other than that in which Nature is moving, that individual is sure to be crushed, sooner or later, by the enormous pressure of the opposing force. We need not say that such a result would be the very reverse of pleasurable. The only way therefore, in which happiness might be attained, is by merging one's nature in great Mother Nature, and following the direction in which she herself is moving: this again, can only be accomplished by assimilating man's individual conduct with the triumphant force of Nature, the other force being always overcome with terrific catastrophes. The effort to assimilate the individual with the universal law is popularly known as the practice of morality. Obedience to this universal law, after ascertaining it, is true religion, which has been defined by Lord Buddha "as the realization of the True."

An example will serve to illumine the position. Can a practical student of pantheism, or, in other words, an occultist utter a falsehood? Now, it will be readily admitted that life manifests itself by the power of acquiring sensation, temporary dormancy of that power being suspended animation. If a man receives a particular series of sensations and pretends they are other than they really are, the result is that he exercises his will-power in opposition to a law of nature on which, as we have shown, life depends and thereby becomes suicide on a minor scale. Space prevents us to pursue the subject any further, but if all the ten deadly sins mentioned by Manu and Buddha are examined in the light sought to be focussed here, we dare say the result will be quite satisfactory.

Collected Writings VOLUME V
November, 1883

THE *ST. JAMES' GAZETTE AND ESOTERIC BUDDHISM*

[*The Theosophist*, Vol. V, No. 2(50), November, 1883, pp. 46-48.]

"Learning is light, ignorance is darkness," says a proverb. It is good to be learned, when one's knowledge rests on facts; it is wise to remain modest when our speculations go no farther than hazy hypotheses. It is pretty well known, with regard to Buddhism, that it is the latter kind of superficial knowledge that the most learned of our Orientalists can claim—and no more. From Bishop Bigandet down to Childers, and from Weber to Rhys-Davids, in summing up the results of their knowledge, they have all confessed at one time or another that "despite all that has been written about it, Buddhism still contains many mysteries relating to its history and doctrines that require clearing up; and others of which we [Orientalists] know so far nothing." Nevertheless, each of them is ready to claim papal authority: he is the infallible interpreter of Buddhist dogmas—chiefly evoluted through himself. This conceit has been amply shown now in the *Replies* to "An English F.T.S." in our columns. The recipe for making a great "authority" on Oriental religions, especially on Buddhism—the one least understood—is easy enough. Take a tolerably good writer. [He may be as ignorant as a carp as to the *true* facts, but must have a retentive memory and be acquainted with all the speculations that preceded his own upon the subject.] Let him spin out an extra hypothesis or two—of a nature giving precedence to, and interfering in no way with, other divinely revealed hypotheses and crazes in favour with public prejudice; make other Orientalists of less imaginative temperament taste and approve of it; shake well the mixture, bottle and label it: THE LAST WORD OF SCIENCE UPON THE SACRED RELIGIONS OF THE EAST. The authority is ready, and ignorant Mrs. Grundy

"Soft on whose lap, her laureate sons recline"—

will crown the new Pope, and force him upon the acceptance of the ignorant public. Truth and fact will be left out in the cold, to go abegging from door to door. Indeed nepotism in science can be as remarkable as anywhere else, we see!

The above reflections were suggested to us by a satirical article in the *St. James'*

Gazette, whose partiality for India and everything connected with it, is too well known to require mention. In its issue of August 24, it introduced to the cultured public a squib as a review of *Esoteric Buddhism*, and called "The Cosmogony of an Artificial Fifth Rounder." Whether an editorial playing flunkey to Western Orientalism, or a contribution from the pen of an Orientalist, whose feathers were too much ruffled, it is an excellent illustration of what we have said. It is evidently the production of one who has either to defend his own pet hypotheses, or feels it his sacred duty to fight under the banner of recognized *authorities* "in conjectural sciences," as our Masters so happily call them. It is no *review* at all, but rather a meaningless, *ex-cathedra* chaff. Among the many gloating criticisms of *Esoteric Buddhism*, this "review" is the most coolly impertinent, the most charmingly conceited. Some of its remarks are simply delightful. "Most amusingly bumptious and conceited" in its tone itself, it applies these epithets with very questionable good taste to the author of a work, which it is unable to analyze or even to remotely comprehend. Therefore— we are told, that "the truth of the matter is the author knows nothing about Buddhism." That gentleman, however, having pleaded guilty to the charge in his work, from the first, and being—as far as the subject-matter goes—only an amanuensis, we have hopes of finding him surviving the terrible blow. "Simple, Mr. Sinnett," may yet laugh at no distant a day at his too wise reviewer, whose unblushing bumptiousness asserts itself most brilliantly in various ways. First, we are told, that "it would be a serious task to undertake to give in a few words (as it would, indeed) any sketch of this truly vast and complicated system *which is not*

Buddhism, *esoteric or exoteric*." The sentence that we have italicised, finds a prominent place among the *ipse dixit* of the "Sir Oracles" of Oriental religions. Notwithstanding, the incessant confessions of the Orientalists that beyond the mere exoteric rites and dead letter of Buddhism, they know next to nothing about this system of religious philosophy, the reviewer has the impudent hardihood of rushing to the assertion of his equal familiarity with *esoteric* and *exoteric* Buddhism. Witty criticaster reminds us of that *naive* witness, a tailor, who claimed better acquaintance with the defendant's murdered father than his son, on the ground that the old coat and hat of the victim had been made and bought at his establishment. On this principle the Orientalists must surely know more of genuine Buddhism than the Buddhists themselves; and that is not very surprising, since it is they, indeed, who have themselves fabricated "Western" Buddhism or the "old coat and hat" which Buddhism wears in Europe. Asiatic scholars who know only of the Buddhist philosophy of Gautama Buddha fail to recognise it in the fanciful theories of Messrs. Weber, Rhys-Davids, Max Müller and others. But before the Orientalists are able to prove that the doctrines as taught in Mr. Sinnett's exposition are "not Buddhism, esoteric or exoteric," they will have to make away with the thousands of Brahmanical Adwaitee and other Vedantin writings— the works of Sankaracharya in particular,—from which it can be proved that precisely the same doctrines are taught in those works, esoterically. This

criticism is made the more ludicrously absurd by its allusions to the possibility of finding "in place of one Oriental sage (Mr. Sinnett's guru), two Occidental humourists." From this rather convenient, if otherwise absurd premise (cherished chiefly by the spiritualists), the reviewer draws his conclusions; he asserts most confidently, that he is "bound in charity to conclude that the *Adept guru knows no more than his ingenious disciple about Buddhism*." (!!) Otherwise he complacently adds—"the misuse of familiar terms—Arhat,

Karma, Nirvana, and the like,—would deserve to be qualified by a word too severe to apply. . . ." &c.

We beg to make a remark. If "severe" and irrelevant in its application to the "candid if not overwise disciple" of the doubted "guru," no adjective would be found strong enough if used in reference to the flippant reviewer. The latter would, if permitted, not only deny any knowledge of the meaning of the commonest words in use in Buddhism to its most learned professors, but would drag down to his own material level the loftiest truths of that religion, simply because he is unable—or shall we say unwilling, for very good reasons—to comprehend the too profound tenets of this grandest of the world's religious philosophies The loss is certainly his—not ours.

So much for the "tall talk" of the *St. James*' *Gazette* reviewer. We are hardly surprised to find it receiving a ready hospitality in the columns of our friendly contemporary *Light*. And it is only as it should be when we see "M. A., Oxon," greeting it with open arms. Among other things he says that—

"It is almost pardonable to guess that Mr. Rhys-Davids himself has relieved his overcharged feelings in that review by warning Mr. Sinnett of his own private reserves of Buddhism."

Being such a remarkable medium, "M. A., Oxon," ought to *know* instead of merely "guessing." In his case we might have, perhaps, been justified in replacing the modest word —"guess" by a more proper one, and called it a *fact*, a revelation, on a par with those in his "Spirit Teachings," but for a certain scruple. We do not think it fair to hang the reputation of an Orientalist—however mistaken in some of his views—on the inspired utterances of any medium. We hesitate to attribute such a spiteful and profitless criticism to the pen of the famous Pali scholar. We love to think that amid his arduous, and not always profitless, labours, Mr. Rhys-Davids would hardly lose his time and reputation to ventilate his feelings in anonymous editorials, especially when these sentiments are of a character that

he would most likely refrain from expressing over his own signature. But if "M. A., Oxon," is after all right, then we welcome the threat held out by him on behalf of Mr. Rhys-Davids, of bringing forward "his own private reserves of Buddhism." That accomplished Pali scholar has studied his Southern Buddhism in Ceylon, we believe, under the same masters of Buddhist religion, who have sanctioned Colonel Olcott's *Buddhist Catechism*. That the "Buddhism" of Mr. Rhys-Davids, is *in spirit* quite at variance with the teachings of the *Catechism* is evident. Let the Buddhists "choose this day whom they will serve," whether the esoteric or the exoteric doctrine, the tenets of the Southern Siamese, or of the Southern Amarapura sect. as explained and amplified by the *esoteric* tenets of the Arhats which are *utterly unknown to the Buddhist Orientalists*. The fact alone, that Mr. Rhys-Davids, in his *Buddhism*, defines "Avalokiteswara" (pp. 202-203) as "the Lord who looks down from on high," is sufficient to show any student of Eastern languages, not to speak of occultism, how deplorably ignorant of the metaphysical meaning of words and names may be the greatest of Pali scholars in the West. Would Mr. Rhys-Davids resent the respectful contradiction were he told that his definition is entirely and diametrically opposed to the real meaning of the term? That Avalokiteswara, so far from being "the Lord *who looks down*," is actually "the object of perception" himself. Grammatically the word means either the "lord who is seen" or the "state in which the lord is seen." Esoterically "Avalokiteswara" is "the Lord," or our seventh divine principle, the Logos, perceived or sensed during the hours of ecstatic trance by the sixth principle or our spiritual soul. Verily, the greatest, the profoundest mystery is contained in the sacred name—a mystery which it is given to know but to the faithful followers of the All-merciful Master, or to those of Sri Sankaracharya, never to the positivists of the exoteric southern school of Buddhism. We are ready, and shall wait impatiently, for the coming "reserves of Buddhism."

Meanwhile, we may be permitted to give "M. A., Oxon," a word or two of friendly advice. He, who presents the world with the "Spirit Teachings,"—a revelation written through his medium by an alleged disembodied "spirit"— and who resents so bitterly any doubt as to the identity of "Imperator," ought to be more careful than any other as to how he throws doubt and sarcastic slur upon the *living* teachers of other people. To the world at large, and the average sceptic, "it is better to be a living dog than a dead lion," "a living slave than a dead master." Unless the body of the master is shown, the profane will always doubt rather the existence of the dead master than that of the living slave. He who has to tax so heavily the credulity of all but the spiritualists, ought, in charity to himself, to abstain from joining those who seek to throw a doubt upon the existence and knowledge of an Occultist, who, avoiding the world, has reluctantly consented to impart a few of the doctrines he and his fraternity believe in, and who, instead of forcing them upon, would rather withhold those sacred tenets from an indifferent public.

Therefore, when we are chaffingly told that the writer in the *St. James' Gazette* "shares

an opinion widely held that Koot Humi's *existence and identity* are not sufficiently proven to lift him out of the region of myth into that of sober fact," we would enquire of "M. A., Oxon," what would be the same writer's opinion of "Imperator"? Has he reviewed the "Spirit Teachings"? We think not—luckily for "M. A., Oxon." Had he done so, and found himself forced to choose between an alleged *living*, and an alleged *defunct*, master—a man and a spirit—we fear even the sarcastic reviewer of the *St. James' Gazette* would have to confess, that, however insufficiently proven "Koot-Humi's existence and identity," yet he belongs far more to the "regions of sober fact" than a "returning *Spirit*." The *Gazette* with all its staff of Sadducees led on by the "reviewer," would not hesitate for one moment to dismiss "Imperator" to the limbo of myth and superstition, and with a far more hideous grin of scepticism on their faces.

348

Living, as he does, in such a fragile glass house himself, our friend "M. A., Oxon," might have been expected to show a little more prudence, if not actually of charity, than he generally does with regard to us, and abstain from trying to break the windows of the Theosophical abodes. It is rather startling to find him siding with sceptics and bigoted Christians and quoting with such evident relish the sarcasms of both. It is quite possible that the uninitiated reader should discover (to his own satisfaction only) "that the Devachan of Koot-Humi no more resembles the Buddhist Devachan or Paradise than do the periods of suspended animation . . . the ideal nirvana of Buddhists." But, unless they are incurable fanatics and ignoramuses, they will be as prompt to find out that Christian paradise and purgatory—if there be any, on the orthodox models—no more resemble the conceptions of Christ upon those subjects, even in his parables, than the meritorious preachings of the members of Temperance Societies are one in spirit with Bible teachings. The miracle of the changing of water into wine; Noah's little solitary picnic on Mount Ararat, and the distinct affirmation of the talkative vine (*Judges* ix. 13), that her wine "cheereth God and man"—are as opposed to temperance, as the armless cherubs playing upon the golden harps of orthodoxy clash with the "many mansions in my Father's house," and the "Summerland" of the Spiritualists, whose notions are as much, if not more, laughed at as the teachings of *Esoteric Buddhism*. Yet, between the respective and so diametrically opposed views of Mr. Lillie's *Buddha and Early Buddhism*, and Mr. Rhys-Davids' *Buddhism* "M. A., Oxon." shows no preference. Both are good as weapons against the Theosophists. He made a lengthy and a loving review of the former work (which, by the bye, contains as many mistranslations and errors in it, as it has pages) and accepted it as an authoritative document to break our heads with. Its views corroborated those of the Spiritualists by showing *belief in spirits* and a personal God at "the very root of Buddhism" (!?) hence, Mr. Lillie is accepted as an authority. Mr.

Rhys-Davids' *Buddhism*, laughing at such God and spirits, and showing Buddha as an uncompromising positivist and materialist, cannot be of any service to spiritualism, but may be used against *esoteric* Buddhists; and forthwith we find the name of the Pali scholar, with quotations from his supposed effusions in the *St. James' Gazette*, gracing the columns of *Light*.

It is precisely to this policy of inimical partisanship, losing no opportunity to insult its opponents, that we express our objection. Very few of the Theosophists are spiritualists, most are against vulgar spiritualism, more still, decidedly *anti-spiritualistic* in their views. Nevertheless, none of the latter have been so indelicate, and if we may say so, brutal, as to use the columns of their magazine to try to prove *quand même* that the teachings of "Imperator" are due to the brain of his alleged medium; or that he has no independent existence from "M. A., Oxon." Moreover, we would remind that gentleman that, while the author behind the veil of "Spirit Teachings" is known *personally* but to one man on earth, namely, his amanuensis, "M. A., Oxon," Mahatma Koot-Hoomi is *personally* known to many. He is a *living* not a *dead* man. Yet, however doubted and even laughed at by more than one sceptic we know of, the veracity and good faith of "M. A., Oxon," would never be allowed by the editors of *The Theosophist* to be publicly (or even privately, for the matter of that) discussed, and he himself traduced in the pages of this journal. "Do as you would be done by" is not, we see, the motto of the Spiritualists. So much the worse for them. In this light they commend themselves still less to the consideration of the Theosophists.

["M. A. (Oxon.)," writing in *Light*, Vol. III, No. 152, December 1, 1883, p. 519, answers the above by saying in part: ". . . the writer by implication, if not directly, accuses me of 'traducing,' and generally . . . of maligning, Theosophy. I have done nothing of the kind. A slight exercise of memory would, I should have thought, suffice to recall many occasions when I have shown anxiety to gain a fair recognition and hearing for claims that I did not fully accept. As for my poor note on the clumsy

---

Collected Writings VOLUME V

November, 1883

THE REV. W. HASTIE'S KARMA AND THE PROGRESS OF POESY IN BENGAL

[*The Theosophist*, Vol. V, No. 2(50), November, 1883, p. 51.]

According to some contemporaries:—"A copy of the pamphlet containing a full account of the trial of Pigot *vs*. Hastie, has been presented by the plaintiff to the Revd. defendant, with the following lines written on the fly-leaf:

"To the Revd. Mr. Hastie, with inexpressible admiration and gratitude for his *hasty* condemnation and relentless Christian persecution of the donor.

"O false Priest! in your hours of ease,
I'm wanton—vile—whatever you please,
And deadly as the baleful shade
By the poisonous Upas made.
When pain was yours, crookedest of men!
Wasn't I a min'st'ring angel then?"

Rev. Mr. Hastie has indulged in defaming and slandering, in a pseudo-Christian pamphlet 200 millions of living Hindus collectively, the milliards of their dead ancestors retrospectively, their gods, lares and penates; and besmeared generously with theologico-missionary mud their wives, mothers and sisters. He has set off Christian morality and virtues against heathen "immorality and vice," and proclaimed in bitter tones his regret that he, the "reverend" writer, and his colleagues of the missions in general, and the Scotch Mission in particular, should not be accepted by the unredeemed gentile of India as exemplars of Christian righteousness. And now he has fallen the first victim to *karma*—a heathen doctrine accepted unreservedly by the Theosophist, whom, in his day, he spared as little as their pagan brethren, the natives. Miss Pigot, as the

---

badinage of the St. *James*' *Gazette*, it has evidently been taken seriously, with no idea that I was poking fun at the critic and not at the Theosophists. . . ."—*Compiler*.]

---

avenging (not "ministering") angel, has left the "Reverend" Hastie to point a moral and adorn a tale, showing at the same time the danger of—telling tales. We, the "unredeemed" and much slandered Theosophists of the UNIVERSAL BROTHERHOOD, can only admiringly exclaim:—"See how these Christians love each other, and how morality is practised by some of them!"

Collected Writings VOLUME V

November, 1883

A CHRISTIAN MINISTER ON THEOSOPHY

[*The Theosophist*, Vol. V, No. 2(50), November, 1883, pp. 52-53.]

Writing to the *Indian Mirror*, the Rev. C. H. A. Dall says:—

Skeptomai is Greek for "I enquire." In the radical sense I am a sceptic regarding Theosophy. I do not understand it but am trying my best to find out what it is. I have carefully read the green pamphlet you gave me. I mean that "Full Report of the Proceedings of the *Seventh* Anniversary Meeting of the Theosophical Society, held at the Framji Cowasji Institute, Bombay, on the 26th of November, 1882" (the "seventh" including four New York Anniversaries?); you may well believe that it held my attention to the end; as a quarter part of it fell from your lips, and from the pen of my cousin Tilden of Simla in the Himalayas. Yes: I see good in it. It is clear that Theosophy just now means freedom. It means self-trust and self-control. It means, today, courage and independence. What I fear is its narrowness, as a plan of life. Nothing is clearer than the fact that old Hinduism strikes for one good thing; and that is *worship*. It says God is all, and all is God, and nothing exists, or should exist but God. So far, so good. Hinduism and Buddhism would kill feeling, kill enquiry, kill enterprise to secure Union with God—*Nirvana*, the perfection, at once, of Hinduism and Buddhism, means Rest; rest in the Infinite from work, from study, and from society. I do not want that self-centered rest; here or hereafter. I want rest; eternal, sacred, sure; rest in God, for ever. But not a rest that denies me association with Him and with kindred spirits, in beneficent power. I seek rest in the fellowship with the Initiate and Eternal Worker, Thinker, Lover, Life-giver. I do not wish my son to lose himself in me. And I think Hinduism and Buddhism err, in bidding me lose myself in God. The patriarchal Debendronath Tagore one day said to me "I like your

definition of *Nirvana*, 'Lost in God'; you have it exactly." Hinduism and Buddhism, pure and simple, forbid thought; which Life and God command. Men *will* think; so there are several schools of *Nirvana*, or modes of defining it. And one eminent Hindu has assured me that *his Nirvana* permits the recognition of friends in heaven. To me all religion is Life, and all Life is growth; out of the old stock; and all growth is new. If Theosophy would turn back the sun, and invert the Divine law of progress and evolution, I take issue with it, and deny it. I need not do this more openly than is done by some of your anniversary speakers at Bombay. Yet some of them speak otherwise. For example, Theosophy, on page 77, "is ancient Aryan Philosophy," and no more. The speaker is an "uncompromising Theosophist" on this line. Whether he accepts the *I□wara* or the *Niri□wara* Sankhya, the theistic, or the agnostic, he does not say. He cannot accept both. Manifestly he has a very definite creed, which as he says, defies compromise. He wants old Hinduism and nothing else, this Master of Arts delegate from Rohilkhund. But Mr. Sinnett takes direct issue with him. He says, p. 6, Theosophy "embraces all seekers for truth, whatever their creed." He bids "the Indian philosopher realize (p. 7) by working with the European, how much his philosophy has to gain by contact with the clear practical methods of thought which European science teaches." "That quality in the European mind renders it the needed complement" of the Hindu (Aryan). Colonel Olcott endorses his friend, Mr. Sinnett. And the Editor of the *Indian Mirror* says (p. 19)—"I am concerned more with the practical work of our Society. I do not condemn English education *in toto*. What I condemn is an exclusive English education, leaving out our

national literature and science I do not want to convert the distant past into the immediate future of our country. Such a thing would be the very height of absurdity. What I wish to impress upon my countrymen is to catch our national spirit [*quere*, of Reverence and God-consciousness?] from a study of the past, and to be guided by its light in our future onward progress." Who, I ask, can object to this? No sane man.

Again, the delegate of the Puna Theosophical Society, the one Hebrew speaker, values Theosophy as the "key to a correct interpretation of the Jewish scriptures": (not Aryan, but Semitic.) There is nothing mystic about him. He says, (p. 19) "Not even a tenth part of the members of the Theosophical Society believe in any abnormal phenomena, as a matter of blind faith. They only believe when they know a thing to be true. . . . Not rejecting well-authenticated phenomena, they desire to inquire into the matter without prejudice. Theosophy affords a broad platform for inquiry into every branch of knowledge without prejudice or dogmatism of any sort. It looks upon religion as a part of science: and one of its objects is to inquire deep into the religious systems of old, to find out whether these systems rest

on fancies, or on a solid foundation of scientific facts." This is Baconian, and no mistake. It is the very business of the Asiatic Society; from the days of Sir William Tones. My fear is that Theosophy will undertake so much as to accomplish very little. "Do a little, and do it well," is a good motto. Was he a good Theosophist, who, in thought and hope, twenty centuries ago, gathered "all nations," and said to religions "of the East and of the West," "I was hungry and you fed me, I was naked and you clothed me" ? And when some of the nations said "how could we feed you when we never saw you?" Jesus replied, "In doing it to your own poor, *my brothers*,—You did it to me." This sounds like human brotherhood. So with other sayings of this child of Abraham, and son of David (Theosophist?) such as "call no one your father on the earth; for one is your father, even God; and ye (all men)—are brothers." And a leading pupil of his said, "Prove all things, and hold fast that which is good and true." "Glory, honor, and peace (*Nirvana*) to every man that worketh good." And another of his pupils said, "In every nation he that feareth God, (hath the Aryan reverence?) and does right, is accepted of God" as a true man.

If this is Theosophy, the more of it the better. This, I take it, made Ram Mohun Roy the true eclectic, who never, so far as I see, called himself a "Christian,"—repeatedly declare himself "a follower of Christ." See, in Ram Mohun Roy's *Precepts of Jesus*, *the Guide to Peace*, his latest and largest work (an octavo of 640 pages) how clearly he proclaims himself a follower of Jesus Christ, after being born a Hindu, and studying many religions. Fair play's a jewel. All I ask is reason and light and fair play. Colonel Olcott has emphatically declared at Utacamund that he is a friend of radical Christianity, and of radical and essential truth. Past and Present, and in all directions. So far, I agree with him, and Mr. Sinnett.

We extract this letter from the pen of the Revd. Mr. Dall—the cousin of one of our good members at Simla, of the "Himalayan Theosophical Society"—for two reasons. First, to thank him for the fairness of opinion expressed; secondly,—to correct a few erroneous impressions he seems to be labouring under.

Yes; Theosophy *is* the science of all that is divine in man and nature. It is the study and the analysis, within the known and the knowable, of the unknown, and the otherwise UNKNOWABLE.

"In its practical application it certainly means—freedom (of thought), self-trust and self-control, courage and independence." And if, all this, how can our revd. well-wisher

"fear its narrowness, as a plan of life"? Nor, is it easy to comprehend how can "Nirvana" which, in our benevolent critic's estimation, means "LOST IN GOD," "Rest in God, rest in the Infinite," suggest to him at the same time, the picture of "association with Him and with kindred spirits. . . the fellowship with the Infinite and Eternal Worker, Thinker, Lover, Life-giver"? Could we, for one moment, anthropomorphize the Infinite; imagine a thinking brain in ABSOLUTE thought, etc., we would yet express our idea otherwise. We would not say "fellowship" and "association" (which words mean in every language mutual association or relationship *of persons* on equal terms); but rather assimilation or identity with, and absorption in, the ABSOLUTE. Where there is absolute and final blending and identity of a part with the whole there can be no *fellowship*. There is a vast difference between a separate drop of water thrown back or attracted into the ocean, and two drops of oil and water. The former is a drop "lost in," absorbed by and assimilated with the Parent Source; there results no "fellowship" or "association" but actual *identity* in this case. While the drop of oil and the drop of water are two distinct compounds, and though made to associate, in their finiteness, they can never be said to be *lost* in each other. Therefore, we must take exception to this definition of Nirvana, lowering both man and "God," by mutual dwarfing. If the definition of Nirvana is "lost in God"—and we accept it, only replacing the latter name by Parabrahm—the Universal Divine Essence—then Mr. Dall's further addition to programme of Nirvana, *i.e*., personal fellowship and association with "kindred spirits," is unphilosophical. It is indeed difficult to understand what he means when we find him saying, "I think Hinduism and Buddhism *err* in bidding me *lose myself* in God"; and then informing us in the same breath that the "patriarchal Debendro Nath Tagore" liked his, the revd. Dall's definition, saying:—"Lost in God; you have it exactly."

Whatever may be the occult meaning of this evident contradiction, in everything else our critic comprehends

Theosophy rightly in his letters. "Radical" Christianity is as welcome in its ranks as radical Buddhism, Judaism, or Hinduism. For, all religions divested of their man-made theologies and superlatively human ecclesiasticism rest on one and the same foundation, converge towards one focus: an ineradicable, congenital belief in an *inner* Nature reflected in the *inner* man, its microcosm; on this our earth, we can *know* of but one Light—the one *we see*. The Divine Principle, the WHOLE can be manifested to our consciousness, but through Nature and its highest tabernacle—man, in the words of Jesus, the only "temple of God." Hence, the true theosophist, of whatever religion, rejecting acceptance of, and belief in, an extra-cosmic God, yet accepts this actual existence of a *Logos*, whether in the Buddhist, Adwaitee, Christian Gnostic or Neo-Platonic esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation. Theosophy fights every

anthropomorphic conception of the great UNKNOWABLE, and would impress upon the growing world, that its days of babyhood and even adolescence are over and gone by to return no more. Theosophy would teach its adherents that *animal* man, the finite, having been studied for ages and found wanting in everything but animalism—he being the moral as well as physical synthesis of all the forms and beings through which he has evoluted, hence beyond correction and something that must be left to time and the work of evolution—it is more profitable to turn our attention to the spiritual or inner man, the infinite and the immortal. In its higher aspect, Theosophy pities and would help every living sentient creature, not man alone. He is a "good Theosophist," and so far as exotericism goes, a *grand* Theosophist who said, and says, to "all nations" and to "all religions" "I was hungry and you fed me, I was naked and you clothed me," meaning by "I," the human Logos—spiritual mankind collectively, the spiritual whole manifested in its parts and atoms or—if so preferred, "God manifested in Humanity." He is a better one who realizing deeply the profound esoteric meaning of this exoteric

356

parable, *feeds and clothes all* nations and *all* religions unconditionally: one ever ready to trace back the personified pronoun "I" not to Jesus only, or even to any of the respective Christs and Gods manifested at different ages and to various nations, but to the universal *Logos* or divine Ego; one, in fine, who feeds the hungry and clothes the naked irrespective of their creed or nationality—as even the good king Asoka did.

A "personal God" says the *true* Theosophist, is the creation of the ephemeral and animal, though intellectual man. Therefore, the Rev. gentleman is wrong in querying whether David could be a Theosophist. A man who murders another to deprive him of his wife and thus satisfy his lust may be the "friend" of an anthropomorphic God; he cannot be a Theosophist. He is right, when asking whether Jesus was a Theosophist for "the Son of Man" and the "Man of Sorrow" was one in the full acceptation of the term, and this, perchance, is the very reason why so few have understood and appreciated him and why he was crucified. He was a lover of Truth Divine. No Theosophist, whether Heathen or Christian, Jew or Gentile would ever think of rejecting the ideal Jesus, or refusing reverence to one who during life was one of the noblest and grandest of men, only to suffer the *post-mortem* degradation of being niched with the pettiest and smallest of gods in the world's pantheon of deities. The Theosophist only refuses to accept the Jesus Christ of the misinterpreted and grossly disfigured, ecclesiastical gospels. True to the colours of Universal Brotherhood, the Theosophist is always ready to accept undisguised truth; to bow before the man of whatever race or creed, who, *being but mortal* has struggled onward, and achieving purification *through his own exertions*, risen to the eminence of the imaginary personal God. But he will ever refuse worship or even recognition, to the virtue and righteousness of that extra cosmic deity. For if he is all that the Theist and Christian maintain him to be, he has no personal merit whatever. *If he is*, the "god" from, and in, eternity, the culmination of every

perfection in heaven and on earth, perfection therefore is his inherent attribute; and what personal merit can there be in a Being that can neither be tempted nor commit sin? Instead of offering to such god worship, the true Theosophist, who rejects supernaturalism and miracle would fed inclined on the contrary, to take such a deity to task and ask him why—Essence of Bliss and Perfection as he is, he yet made man, "nominally" in his own image yet so helpless and so miserable, so sinful and so imperfect. As Buchanan says:—

"Almighty Fiend! who will judge *Thee* on *Thy* judgment day?"

This, of course, will be set down as "blasphemy." But it seems to us that there can be no more blasphemy in analyzing a personal God, which, we maintain to be the creation of man's mind alone, than, in dissecting morally and physically the creature of God—MAN, made by him in his own *physical* image for we trust that the likeness can apply still less to the *spiritual* "image" when one thinks of the average sinful man of this, our humanity?

Thus, a Theosophist will always respect and admire, if not follow a true "servant of Christ." And he will always openly despise a professing Christian, with not one of the Christ-like virtues; such, for instance as we find mirrored retrospectively in the great light thrown upon some *soi-disant* Christian teachers, by the recent trial of "Pigot *vs*. Hastie." Shall we, Theosophists, feel anything but scorn for the *Christians*, big and small fishes, who figured in this most disgraceful, legal tragi-comedy? Avaunt, *such* Christians. They may be fit for the front ranks of the pseudo-christians but not, we hope, even for the background of the Theosophical Society.

Collected Writings VOLUME V

November, 1883

358

THE IONIAN THEOSOPHICAL SOCIETY

[*The Theosophist*, Vol. V, No. 2(50), *Supplement* to November, 1883, p. 21.]

The necessity of the organization of committees by our members for the investigation of psychometry and the cognate sciences has been reiterated in these columns over and over again and also by the President-Founder in his public and private discourses. Knowing the splendid results achieved by the Society for Psychic Researches in England, it is a wonder that our advice has not been followed to the extent desired. It is with a real pleasure that we make room for the following letter from the Psychic Research Society to Count Gonemys, F.T.S., of our Corfu Branch. We hope our other branches will not be slow to profit by the example set by the Ionian Society. In each branch according to their numerical strength, committees should be formed for the study of the various elementary branches of Occultism. It is rather strange that those who profess to thirst after knowledge should yet neglect the food placed before them.—*Ed*.

CAMBRIDGE, 2nd September 1883.

SIR,

We have read with the greatest interest your communication which is exactly within the circle of our investigations and we shall make use of it with great pleasure by printing it in full or by translating it summarily. I regret very much not to be more in the habit of writing in French. The difficulty of expressing myself in this foreign language hampers me so that I cannot express to you as I would my gratitude for a letter which is certainly the most important we have hitherto received.

I hope you will continue to communicate to our Society your experiences and reflexions; they will certainly meet with our utmost attention.

At the next meeting of the council of the Society, which will take place in the month of October, I shall have the honor of proposing you as a member.

Receive, Sir, the assurance of my best respect and believe me.

Your most obliged servant,

(Signed) FREDERICK W. H. MYERS.

END OF VOLUME V

Collected Writings VOLUME V

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND
COL. HENRY S. OLCOTT, FROM JULY TO NOVEMBER, 1853, INCLUSIVE
(the period to which the material in the present volume belongs)

1883

July 7—H. P. B. leaves Adyar for Ootacamund, to visit Maj.-Gen. and Mrs. H. R. Morgan, at their villa "Snowdon" (*Theos*., IV, Suppl., Aug., 1883, p. 6). While there, writes under dictation the "Replies to an English F. T. S." (*ODL.*, II, 466). May have made a trip to study the primitive Todas and Mulu-Kurumbas in the Nîlgiri Hills. Must have written at the time her Russian serial story, *The Enigmatical Tribes of the Blue Hills*, as Preface is dated July 9, 1883. (Story not published until a year later.)

July 15-16—Col. H. S. Olcott, having completed his stay in Ceylon (whence he sailed June 27), crosses over to Tuticorin, to begin tour of Southern India (*ODL*., II, 442; *Theos.*, IV, *Suppl*., Aug., 1883, p. 6).

July 17—London Lodge holds a conversazione at Prince's Hall, Piccadilly, to welcome The Sinnetts, recently returned from India. Some 270 people present. Dr. Anna Bonus Kingsford delivers what she calls (*LLL.*) her "inaugural address" (*Light*, III, No. 134, July 28, 1883, pp. 335, 337-38; *Theos.*, V, *Suppl*., Oct., 1883, pp. 3-5).

July 17-31—Col. H. S. Olcott lectures, organizes branches, performs remarkable mesmeric cures. Visits Tinnevelly (17th-20th), Trivandrum (22nd-23rd), Nâgercoil (25th), Srîvilliputtûr (29th), Sâttûr (30th), Madurâ (31st-Aug. 3rd) (*ODL.*, II, 442-51; *Theos.*, IV, *Suppl.*, Aug., 1883, p. 5; *Suppl*., Sept., 1883, pp. 1-3).

July—H. P. B.'s important article "Chelas and Lay Chelas" published in *The Theosophist*, *Supplement* for July, 1883.

July—Approximate time of the receipt by A. P. Sinnett, then in London, of two letters from Master K. H. The first, a very long one (*ML.*, No. LIX, pp. 338-49), on profound occult teachings; and the second, a shorter one (*ML.*, No. LXXXI, pp. 383-86), treating of the grave obstacles in the way of the "Phoenix" venture.

Aug. 4-21—Col. H. S. Olcott continues lecturing and healing. Visits Negapatam (4th-6th), Trichinopoly (6th-9th), Tanjore (Ilth12th), Kumbakonam (13th-14th), Mayavaram (15th-16th), Cuddalore (17th-19th), Chingleput (20th). While at Cuddalore, takes part in *Pradakshina* ceremony, hitherto reserved for Hindûs alone; also in the *Ârâti* ceremony wherein blazing camphor is presented to him by the High Priest (*ODL.*, II, 451-63; *Theos.*, IV, *Suppl.*, Sept., 1883, pp. 3-8) .

Aug. 13--Phenomenon at Adyar, in the absence of H. P. B.: broken China saucer restored in the "Shrine." Attested to by Maj.-Gen. H. R. Morgan (*Theos.*, V, *Suppl.*, Dec., 1883, p. 31), and Mme. Coulomb (*Report*, pp. 46-47) .

Before Aug. 15—H. P. B. duplicates the sapphire ring of Mrs. Sara M. Carmichael at Ootacamund (*Inc.*, 259-60, for Mrs. C.'s own letter; *Theos.*, V, *Suppl.*, Dec., 1883, pp. 23-26, for H. P. B.'s own account; also *LBS.*, No. XXIII, p. 45) .

Aug. 15—H. P. B. writes from Ootacamund to the Secretary of the London Lodge. She was taken to task from England and Scotland for advertising in *The Theosophist* Freethought and Anti-Christian literature. Refuses to change policy (*Theos.*, August, 1931).

Aug. 16 or 17—Damodar K. Malavankar arrives at Mayavaram, on business for the T. S., bringing T. Vijayaraghava Charlu, to act as Col. H. S. Olcott's Private Secretary (*ODL.* II, 461-62) .

Aug. 22-Col. H. S. Olcott joins H. P. B. at Ootacamund (*ODL.*, II, 463-64; also *Diaries*).

August—First T. S. Branch formed at Odessa, Russia, with the Hon. Nadyezhda Andreyevna de Fadeyev, H. P. B.'s aunt, as Pres. (*Theos.*, IV, *Suppl.*, Sept., 1883, p. 6).

" —*The Theosophist* publishes important article "Gurus and Chelas," signed by 201 Hindûs (Vol. IV, *Suppl.*, Aug., 1883, p. 2).

" —Letter from Master K. H. to A. P. Sinnett, regarding the "Phoenix" venture (*ML.*, No. LXXXII, pp. 387-93).

" —Insinuations appear in leading Madras papers, hinting that the Founders of the T. S. are secret political agents. Col. H. S. Olcott protests to the Government (*ODL.*, II, 467) .

Sept. 1—Letter to the Editor from Henry Kiddle published in *Light*, London (Vol. III, No. 139, Sept. 1, 1883, p. 392). Beginning of so-called "Kiddie Incident."

Sept. 13—Council of the Government of Madras guarantees full protection to The Theosophical Society (*ODL.*, II, p. 467; III, pp. 3-8; *Theos*., V, *Suppl.*, Oct., 1883, pp. 1-2).

Sept. 15—Col. H. S. Olcott writes from Ootacamund an Open Letter to the Bishop of Madras (*Theos.*, V, *Suppl.*, Oct., 1883, pp. 9-10).

Sept. 16—H. P. B. and Col. H. S. Olcott leave Ootacamund for Coimbatore, staying there three days. Leave the 19th (*ODL.*, III, p. 11; *Theos*., V, *Suppl.*, Oct., 1883, pp. 2, 14).

Sept. 20—H. P. B. and H. S. O. arrive at Pondichéry. The Colonel lectures Sept. 21st in French, first time in his life and without preparation; apparently with special help from his Teacher. H. P. B. holds a reception at which Master NârâyaŠa is present (*ODL.*, III, 11-17 ; T*heos.*, V, *Suppl.*, Oct., 1883, pp. 2-3, 14) .

Sept. 23—H. P. B. and H. S. O. return to Adyar (*ODL.*, III, 17) .

Sept. 27—H. P. B. writes from Adyar to A. P. Sinnett (*LBS.*, No. XXVII, pp. 55-63). Says Master K. H.

ordered H. S. Olcott to "go to a certain pass where he will be led to by a chela he will send for him . . . ." He is to meet Master K. H. She also says: . ". . . it appears that it is Maha Sahib (the big one) who insisted with the Chohan that Olcott should be allowed to meet *personally* two or three of the adepts besides his guru M . . . ."

Sept. 27—Col. H. S. Olcott leaves Adyar on a tour of Northern India. Lectures, organizes Branches and heals the sick at Bellary (28th-30th), Adoni (30th-Oct. 2nd), Hydezâbâd, Secunderâbâd, Bolârum 3rd-7th), Sholâpur (*ODL.*, III, 18-21; *Theos.*, V, *Suppl.*, Nov., 1883, pp. 15-17; *LBS.*, No. XXVII, p. 62).

Sept. 29—W. T. Brown of the London Lodge, and Mrs. Sarah Parker of Dublin, Ireland, arrive at Adyar (*LBS.*, No. XXVII, p. 62).

Oct. 8-Letter from Master K. H. to A. P. Sinnett, declaring "Phoenix Venture" a failure (*ML.*, No. LXXXII, pp. 393-96).

Oct. 10 (?)-W. T. Brown joins H. S. O. at Sholâpur (*ODL.*. III, p. 20).

Oct. 11—Dâmodar K. Mâvalankar leaves Adyar to join Col. H. S. Olcott at Poona (*Theos.*, V, *Suppl.*, Nov., 1883, pp. 22).

Oct. 12-14—Col. H. S. Olcott at Poona, where Dâmodar arrives Oct. 13th (*ODL.*, III, 20-21; *Theos.*, V, Suppl., Nov., 1883, p. 17).

Oct. 15—Col. H. S. Olcott and party arrive at Bombay. Stay there until 21st (*ODL.*, III, 21; *Theos.*, V, *Suppl.*, Nov., 1883, p. 17).

Oct. 20—H. P. B. joins H. S. O. at Bombay, staying with the Flynns. She was ordered to deliver in person to H. S. O. the order of the Master to stop all healings for a time. Same order given him simultaneously by Dâmodar. H. P. B. and H. S. O. were invited by the Mahârâja Holkar of Indore to visit him, but visit was cancelled (*ODL.*, II, 440; III, 21-22; *Theos.*, V, *Suppl.*, Nov., 1883, p. 15).

Oct. 21—Col. H. S. Olcott leaves Bombay, with Dâmodar and L. Doraswamy Naidu, Sec'y. Visits Jubbulpore (22nd-26th), Allahâbâd (27th-31st), and Ghâzîpur (31st-Nov. 2nd) (*ODL.*, III, 23-25; *Theos.*, V, *Suppl.*, Dec., 1883, pp. 33-35).

Oct. 21—Edward Maitland—Dr. Anna Bonus Kingsford being "unavoidably absent" —reads an address from her before London Lodge. Resolution passed, protesting its language. Internal dissension begins to come out into the open (*ML.*, No. LXXXVII, pp. 406-07; *ED.*, p. 43; *LBS.*, No. XXX, pp. 69-70, which confuses dates).

Oct. 22—H. P. B. leaves Bombay for Madras. Stops on her way at Poona, staying at the house of judge N. D. Khandalawala. Intro

duced to wealthy industrialist, Jacob Sassoon, by his cousin A. D. Ezekiel. On Sassoon's plea for a demonstration of magic, apparently with the understanding that this would mean financial support for the cause, H. P. B., on telepathic orders from the Master, refuses to perform any phenomena. Psychically requests Ramalinga Deb, at Adyar, to confirm in writing the correctness of order she received. Gets confirming wire. Goes home about Oct. 26th-27th (*Coulomb*, p. 69 ; *Hodgson*, p. 318 ; *LBS.*, No. XLVI, pp.

112, 115) .

Oct. 27—*Light* (Vol. III, No. 147, p. 472) and *The Theosophist* Vol. V, *Suppl.*, Nov., 1883, pp. 20-21) publish “A Protest of Theosophists,” signed by some 500 Hindûs, some of them high Chelas, against Dr. George Wyld's arrogant article in *Light* (Vol. III, No. 133, July 21, 1883) regarding the Teachers.

Oct, 30—Death at Ajmere of Swâmi Dayânanda Saraswatî, Chief of the Ârya Samâj (*Theos.*, V, Dec., 1883, p. 105).

Nov. 3-11—Col. H. S. Olcott continues tour of Northern India. Visits Cawnpore (3rd-4th), Lucknow (4th-6th), Bâra-Bankî (6th-7th), Bareilly (8th-9th), and Morâdâbâd (9th-11th) (*ODL.*, III, 25-30; *Theos.*, V, *Suppl.*, Dec., 1883, pp. 35-36; *Journal*, I, Jan., 1884.

Nov. 4—Phenomenon of Dâmodar's astral trip to his Master's Âśrama, thence to Adyar and back, with a letter just received from Samuel Ward (*ODL.*, III, pp. 27, 30-32).

Nov. 4—Dr. Anna Bonus Kingsford sends apologetic message to London Lodge counteracting her address of Oct. 21st (*ED.*, p. 44).

Nov. 10—Phenomenon of Dâmodar's astral trip to Adyar from Morâdâbâd, N.W.P., confirmed by H. P. B.'s telegram of same date to Col. Olcott (*ODL.*, III, 29-30; *Theos.*, V, Dec., 1883, pp. 88-89).

Nov. 11-17—Col. H. S. Olcott visits Alîgarh (11th-13th), Delhi 13th-15th), Meerut (15th-17th), leaving the latter by the evening train for Lahore (*ODL.*, III, 30-33 ; Journal, I, pp. 2-3).

Nov. 17—Dâmodar, travelling by rail between Meerut and Lahore, visits “Shrine” at Adyar astrally, resulting in a fright for Mme. Coulomb. She was steadying a chair upon which H. P. B. visas standing, cleaning Master's portrait in the “Shrine.” H. P. B. falls, injuring right knee. Dâmodar relates circumstances to H. S. O. Confirmed by telegram from H. P. B. to H. S. O., dated from Adyar, 7:55 a. m., Nov. 18th, in answer to one sent by him, requesting information (*ODL.*, III, 33-35*; LBS.*, No.XXVIII, p. 63 ; F*RC.*, p. 44 fn.). Maj.-Gen. and Mrs. H. R. Morgan present, being at Adyar on a visit (*Hodgson*, p. 325).

Nov. 18—Col. H. S. Olcott and party arrive at Lahore, at about 8:30 a. m. Put up in tents pitched on the Maidan (parade grounds), opposite the Fort. Stay until the evening train on the 21st (*ODL.*, III, 34-43; *Journal*, I, pp. 3-5).

xxviii

Nov. 20—Master K. H. visits H. S. O. and W. T. Brown in their tent. “1:55 a. m. Koot Hoomi came in body to my tent. Woke me suddenly out of sleep, pressed a note (wrapped in silk) into my left hand, and laid his hand upon my head. He then passed into Brown's compartment and integrated another note in his hand (Brown's). He spoke to me. Was sent by Maha Chohan.” (*Diaries*; also: *ODL.*, III, 36-38; SE; *Theos.*, V, Dec., 1883, pp. 85-86, ed. note; *LMW.*, I, No. 16, for text of letter to H. S. O.; *Theos.*, LIII, Aug., 1932, for facsimile.)

Nov. 20--Brief note from Master K. H. to H. S. O., to prepare him for a second visit that evening (*LMW.*, 1, No. 17; facsimile in *Theos.*, LIII, August, 1932).

Nov. 20--Second visit of Master K. H., accompanied by his disciple, Djual Koo'l, to the tent grounds, at about 10 p. m. He talks for a long time first with Damodar, then with H. S. O. (*Diaries; ODL.*, III, 41-43 ; *SE.*).

Nov. 21—Col. H. S. Olcott and party leave Lahore by the evening train and go to Jammu. Leave train at Wazîrâbâd and proceed by horse-post to Sialkot; leave carriage this side of the river Râvi and ford it on elephants. Visit Mahârâja of Kashmîr; remain at Jammu till 29th (*ODL*., III , 43-50 ; *Journal*, I, Jan., 1884, p. 5) .

Nov. 24—Phenomenon at Adyar of letter to S. Ramasvamier delivered by an "astral hand" issuing from bookcase which, on immediate inspection, was found to have a solid back. (Reported by V. Coopooswamy Iyer, Pleader, Madura, Nov. 27, 1883, in *Journal*, I, Feb., 1884, p. 30.)

Nov. 25—Dâmodar disappears from the house at Jammu at daylight. Telegram from Col. H. S. Olcott to H. P. B. regarding this. Phenomenon of the receipt by H. S. O. of a telegraphic reply from H. P. B. which was delivered by a chela under the form of a peon. Damodar returns on Nov. 27th, greatly changed, after a visit to the Asrama of his Teacher (*ODL*., III, 50-54; *LBS*, Nos. CXXVIII and CXXIX**,** p. 456 ; No. XXX, p. 73) .

Nov. 26—Brief note from Master K. H. to W. T. Brown, received at Jammu during absence of Dâmodar (*LMW*., I, No. 21; *SE*.).

Nov. 29—Col. H. S. Olcott leaves Jammu for Kapûrthala via Lahore and Kirtarpur. Stays at Kapûrthala Nov. 30th-Dec. 3rd. Dâmodar returns to Adyar direct from Wazîrâbâd (*ODL*., III, pp. 58-59; *Journal*, I, Feb., 1884, p. 32).

Nov: Dec.—Letter from Master K. H. to A. P. Sinnett, giving full explanation of the "Kiddle incident" (*ML*., No. XCIII, pp. 420-29).

KEY TO ABBREVIATIONS

Coulomb—*Some Account of my Intercourse with Madame Blavatsky from 1872 to 1884*; with a number of Additional Letters and a Full Explanation of the most Marvellous Theosophical Phenomena. Pamphlet by Mme. Coulomb, published for the Proprietors of the *Madras Christian College Magazine*, by Elliot Stock, 62, Paternoster Row, London, E.C., 1885 [issued, according to H. S. O.'s *Diaries*, December 23, 1884].

Diaries—Col. H. S. Olcott's Diaries, in the Adyar Archives.

ED—*The Early Days of Theosophy in Europe*, A. P. Sinnett. London: Theos. Publishing House, Ltd., 1922. 126 pp.

FRC—*First Report of the Committee of the Society for Psychical Research Appointed to Investigate the Evidence for Marvellous Phenomena Offered by certain Members of The Theosophical Society.* [Private and Confidential.] 130 pp. [December, 1884.]

Hodgson—"Report of the Committee Appointed to Investigate Phenomena Connected with The Theosophical Society," *Proceedings* of the Society for Psychic Research, Vol. III, Part IX, December, 1885. 200 pp., plates.

Journal—*Journal of The Theos. Soc.* See App. p. 386.

Inc.— *Incidents in the Life of Madame Blavatsky.* A. P. Sinnett. London: George Redway, 1886. xxii, 324 pp.

LBS.— *Letters of H. P. B. to A. P. Sinnett.* See SINNETT, App. pp. 381-82.

Light—See App. p. 386.

LLL.-A Letter Addressed to the Fellows, etc. See KINGSFORD, App. p. 377.

LMW.—*Letters from the Masters of the Wisdom*, 1881-1888. Transcribed and Compiled by C. Jinarâjadâsa. With a Foreword by Annie Besant. *First Series*. Adyar, Madras: Theos. Publishing House, 1919. 124 pp.; 2nd ed., 1923 ; 3rd ed., 1945 ; 4th ed., with new and additional Letters (1870-1900), 1948. viii, 220 pp.

ML.— *The Mahatma Letters to A. P. Sinnett.* See SINNETT, App. pp. 381-82.

ODL.-Old Diary Leaves. See OLCOTT, App. p. 379.

Report— *Report of Observations Made during a Nine Months Stay at the Headquarters of The Theosophical Society at Adyar* (*Madras*), *India*, by Dr. Franz Hartmann (pseud. "An American Buddhist"). Madras: Scottish Press, Graves, Cookson and Co., 1884. 60 pp.

SE.—*Some Experiences in India*, by W. T. Brown. London: printed under the authority of the London Lodge of The Theos. Society, 1884. 19 pp. Very scarce. Copy of original in the Adyar Library. Reprinted in *The Canadian* Theosophist, Vol. XXVIII, June, 1947.

Theos.—*The Theosophist*. See App. p. 387.

Table of contents

Foreword

December, 1883

Have we to Lower the Flag of Truce?
Footnote to "Discrimination of Spirit and Not-Spirit"
Editor's Note to "The Bhattah Mirrors"
The God-Idea
Footnotes to "Yoga and Kalpa"
Adepts and Politics
Footnote to "Psycho-Physiological Notes"
Comment on "The Himalayan Brothers—Do They Exist?"
Buddhism before Buddha
Queries from Australia
Existence of the Himalayan Mahatmas
The Puranas on the Dynasties of the Moryas and the Koothoomi
Rain-Stopping Brahmans
Wart-Charming
Moral Education by Prof. Buchanan
The Death of a Great Man
Important Notice
The Saracens of Theosophy and the Madras Crusaders
Ananda Bai Joshi's Reception
A Psychological Phenomenon
Miscellaneous Notes
From a Letter to the Editor of Rebus
Letter to the Editor of The Epiphany
Ma Dernière
My Final Word

[September and October 1894]

Tibetan Teachings
[Notes on Tibetan Terms]

December-January, 1883-1884

Premature and Phenomenal Growths

"Precipitation"
Some Scientific Questions Answered
Posthumous Visitor
Editor's Note to "The Miraculous Beard and the Monks of St. Stephano of Vienna"

January, 1884

Footnotes Appended to T. Subba Row's

February, 1884

Introversion of Mental Vision
What Scientific Russia Knows of Ceylon
Editor's Note to "Spirit Guardianship, or What?"
Victims of Words
Footnotes to "The Sibyl, Ancient and Modern"
Archaeological Difficulties
The Bhagavad-Gita and Esoteric Buddhism
The Theosophists and Irenaeus
Miscellaneous Notes
From a Letter of an Old Friend and Theosophist
A Lapsus Calami
Mr. Moncure Conway
Divination by the Laurel Cubes
The Oxonians and Theosophy Again
The Neutrality of the Senate House
Footnotes to "Notes on Modern Egyptian Theosophy"
Miscellaneous Notes

March, 1884

The High Water Mark of Modern Philosophy
A British Thinker on The Theosophist
Notes and Footnotes to "Three Unpublished Essays"
Psychometry
Editor's Note to "Drama of the Latter Days"

[August, September and October, 1893]

Elementals

[July and August, 1892]

Old Philosophers and Modern Critics

April, 1884

Footnote to "Living Vampires and Vampirism of the Grave in our Social Institutions"
Comment on "Practical Work for Theosophists"
Comments on "A Canon Occultist"
Mr. Lloyd's Questions to Mohini

May, 1884

Prince Bismarck's Mysterious Visitor
A Spirit Visit
A Singular Case
Miscellaneous Notes

June, 1884

Are Chelas "Mediums"?
Astrology
Mr. Moncure D. Conway's "A Tour Round the World"
A Roman Catholic Saint at Gôa
Karma
Footnotes to "Unpublished Writings of Éliphas Lévi"

July, 1884

Mahatmas and Chelas
Is the Desire to "Live" Selfish?
Nirvana
Miscellaneous Notes
[Petition to the Masters for the Formation of an "Inner Group" in the London Lodge]

August, 1884

The Future Occultist
Can the Mahatmas be Selfish?
The Future Buddhas
Miscellaneous Notes
Mr. A. Lillie's Delusions

September, 1884

Miscellaneous Notes
Madame Blavatsky and the Theosophical Society

October, 1884

Chelas
The Theosophical Society in India
Mr. Arthur Lillie
[H.P.B. on the Coulomb Forged Letters]
The Collapse of Koot Hoomi
[On Hibernation, the Ârya-Samâj, etc.]

[December, 1925]

[The Ten Sephiroth]

January, 1885

[H.P.B.'s Last Will and Testament]

February, 1885

[H.P.B and the S.P.R. Report]
Faith in Astrology
Editor's Note to "Kama-Loka and the Bearings of the Esoteric Doctrine on Spiritualism"

March, 1885

A Remarkable Astrologer

May, 1885

Spiritual Progress
Retirement of Madame Blavatsky

June, 1885

Editor's Note to "Zoroastrianism"

August and September, 1885

Facts and Ideations
A Bewitched Life

September, 1885

[Letter from H.P. Blavatsky to the Editor of Rebus]

November, 1885

To the Theosophist

[August, 1931]

My Justification
Testimony to Phenomena

CHRONOLOGICAL SURVEY

Illustrations

Convention Group, Adyar, December 27-29, 1883
H. P. Blavatsky in her Forties
Baron Spedalieri
Madame Olga Alexeyevna de Novikov
Dr. Anna Bonus Kingsford, aet. 38
Edward Maitland, aet. 70
Mary Gebhard
The Gebhards' Home, Platzhoffstrasse 12, Elberfeld, Germany
Convention Group, Adyar, December 27-29, 1884
Portrait of H. P. Blavatsky by Hermann Schmiechen, 1885

< end

Collected Writings VOLUME VI

FOREWORD TO VOLUME SIX

In planning an American Edition of H.P.B. 's *Collected Writings,* it has been thought advisable to start with new material, heretofore unpublished in chronological sequence, leaving the writings of the period 1874-1882, published earlier by Rider & Co., London, and now out of print, to be dealt with at a later date.

The writings contained in the present volume are in direct chronological continuation of those embodied in the previous one, published in 1950. The English translation of original French texts is the work of Dr. Charles J. Ryan, of Point Loma, California. This work has been carefully checked by Irene R. Ponsonby and the Compiler.

The Compiler is indebted to Miss Katherine A. Beechey, Keeper of the Archives, The Theosophical Society, Adyar, India, for valuable assistance rendered in supplying with great care, both actual material and information from the Adyar Archives.

Grateful acknowledgement is made of the willing help received from Irene R. Ponsonby, Audrey Hollander, Margaret Bonnell, Jaye Méndez, Alice Eek, and Nancy Browning, in proofreading the text in the various stages of production. As in the case of Volume Five, sincere thanks are due to Mr. and Mrs. Henry B. Donath, for many helpful actions connected with the publicity angle and the supplies incidental to the preparation of the MSS.

Special mention should be made of the most valuable help received from Mrs. Mary L. Stanley, of London, England, during the last five years. Her able, many-sided and sustained research-work in the British Museum contributed very materially to the accuracy of the many quotations which had to be checked, and of the various data that had to be verified. This exacting and painstaking labor stands as a major contribution not only in the production of former volumes, but in the preparation of the MSS. for volumes yet to be published.

Acknowledgment should also be made of the great care exercised by Everett M. Stockton and Harry C. Shaneberger of the S & S Lino-Comp Service, of Los Angeles, Calif., in the Intertype composition of the manuscript, which, on account of many Sanskrit diacritical marks, called for both patience and intelligent handling.

The publication of Volume Six in the present Series would not have been possible without the material help of a large number of students from many parts of the world, who prefer to remain anonymous. We acknowledge their willing and wholehearted assistance in creating the Blavatsky Writings Publication Fund, and assure them of our deeply felt gratitude.

BORIS DE ZIRKOFF.
Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.
November 17th, 1954

Collected Writings VOLUME VI

December, 1883

HAVE WE TO LOWER THE FLAG OF TRUCE?

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, pp. 69-70]

[In this article reference is made to the famous "Kiddle Incident" involving an *alleged* plagiarism by Master K.H. from a discourse delivered by Henry Kiddle on the subject of "The Present Outlook of Spiritualism," at a Spiritualistic Camp Meeting, at Lake Pleasant, August 15, 1880. A rather complete picture of this entire incident can be gathered by consulting A. P. Sinnett's *The Occult World*, 1st American ed., Boston and New York: Houghton Mifflin Co., 1885, Appendix D; *The Mahatma Letters to A. P. Sinnett*, Letters VI and XCIII which complement each other; Henry Kiddle's Letter to the Editor of *Light,* London, Vol. III, Sept. 1, 1883, p. 392; Sinnett's reply to H. Kiddle, *Light*, III, Sept. 22, 1883, p. 424; H. S. Olcott's article, "The Kiddle Mystery," *Light,* III, Nov. 17, 1883, p. 504; T. Subba Row's article, "*Occult World*—Happy Mr. Kiddle's Discovery," *The Theosophist*, V, December, 1883, pp. 86-87; Gen. H. R. Morgan's article, "Mr. W. H. Harrison's Delusions," *The Theos*., Suppl., Dec., 1883, pp. 29-31; and H.P.B.'s own references to this subject, such as those in *The Letters of H. P. Blavatsky to A. P. Sinnett*, Letters XXVII and XXIX, dated Sept. 27 and Nov. 17, 1883, respectively.—*Compiler*.]

The spiritualistic journals, with the honourable and solitary exception of the *Banner of Light*, lose no opportunity for effecting Quixotic thrusts in the direction of Theosophy. That they are made generally at random, and thus fall as harmless as the blows of the Knight of the Rueful countenance—is not from any want of benevolent intention in our generous friends. For several years we have borne their ill-natured remarks with theosophic forbearance and have never attacked either Spiritualism as a belief, or its adherents, with those few exceptional cases when we had to defend ourselves. Nor have we, though ourselves disbelievers in their orthodox tenets, been ever tempted to carry the war into the enemy's country. In silence we pursued our work, expecting every earnest seeker of Truth to do the same. Tolerant of their belief we hoped for the same tolerance on their part. But we were doomed

2

to disappointment. The achievements of the doughty champions of returning "Spirits" in their latest skirmishes against the "Brothers" and their humble agents—Colonel Olcott and H. P. Blavatsky, though amusingly absurd to our Fellows, are yet so calculated to hurt the feelings of the Hindu Members of our Society that we can no longer ignore the charges proffered. After receiving a number of letters from certain regular *Chelas* whom we have personally persuaded to co-operate with us, we are obliged, in due discharge of our duty, to enter the arena of controversy, under the penalty of having our silence construed into tacit consent. In the present instance we are moved to this course by sundry remarks in *Light* in

connection with Mr. Kiddle's fancied *exposé* of Mr. Sinnett's "Guru" —who stands accused of having "appropriated" some stray sentences from a lecture by that new convert to Spiritualism!! It is not to defend the Mahatma however, or to explain the "mystery" of the parallel passages that we now enter the lists. To undertake the former would be irreverent presumption on our part, while the latter would require a full and entire explanation of "a deeply interesting psychological problem" as "A Student" fitly puts it in *Light*,—a task with which we are not so far entrusted. [We are glad, however, that others, in the present number, lift the veil considerably and disclose the mystery, as far as permitted—General Morgan for one.] As to our own intention it is simply to show the utter absurdity of the whole accusation, in whatever way and from whatsoever standpoint one may look at it. The whole question resolves itself into this:—

The letters to Mr. Sinnett were written either by a real living Mahatma, a personality quite distinct from Colonel Olcott and Madame Blavatsky; or, they are the production of the "two Occidental humourists" (a very mild way of putting it, by the bye) as suggested by the *St. James' Gazette*. On either supposition the charge of plagiarism is the very height of the ridiculous, is "perfect nonsense," as Mr. Sinnett justly remarks. To suspect the writer of

such letters, the Teacher of such a grand system of philosophy (even in its simple outlines, so far) of *plagiarizing* a few stray sentences from a very indifferent lecture, remarkable for nothing but its correct English, is an insanely absurd improbability. Upon the other hypothesis, even if ground be granted to it sufficiently firm to enable it to raise its head, the charge becomes, if possible, more untenable still. If the "two Occidental humourists" were capable of evoluting from their inner consciousness the grand doctrines, now outlined in *Esoteric Buddhism*—a system of philosophy which is receiving (thanks to the intense activity created among all religious thinkers in the East by the revelations of our Mahatmas through Mr. Sinnett) daily corroboration from the esoteric doctrines of Hinduism, Zoroastrianism and even Judaism—as some Hebrew Kabalists are preparing to prove—surely such clever philosophers and scholars ought to be credited with some grains at least of common sense. But where, we ask, was that common sense at the time of forging (for such is the proper term) those "bogus letters," if any of the said "two humourists" turned for a few stray sentences to the *Banner of Light*,—the most widely known spiritualistic organ in America, read, perhaps, by 100 thousand of believers! One need have been no great genius or prophet to have felt sure that detection would follow immediately upon any such plagiarism; that the chances were a hundred to one that the "parallel passages" would at once be detected, the more especially as some of Mr. Sinnett's friends who had access to the letters were spiritualists and probable readers of the *Banner of Light*. It is preposterous, therefore, to connect such insane actions with any one outside a lunatic asylum. Thus it becomes evident that our generous opponents are not very particular as to the nature of the weapons wherewith an unsympathetic rival is attacked, and still more clear that none of their offered theories can ever be made to fit the present

case.

Whatever the final result of the ado created, meanwhile we are forced to perform a very disagreeable task. It is

not the personalities in which our opponents have so freely indulged of late that induces us to lower the flag of truce which we have hitherto presented to the spiritualists, but simply the impossibility to refuse to insert a number of letters on this subject which are pouring in upon us from all sides. Space does not permit our publishing them all, but the most important ones are given elsewhere. We have sought to help the world to comprehend some important psychological problems, but instead of doing good, we have, it appears, committed a sin. We find we have gone too far, and are now reaping the just reward of giving to the world what it is not prepared to receive. Warning to this effect was offered though never accepted, as the author of *Esoteric Buddhism is* well aware of; and the result is, that we now find ourselves in the midst of two fires. It will be seen from the letters we have mentioned how we are traduced and reproached by both friends and enemies. Well, we must try and survive the storm. Yet, while the most low and vulgar personal jokes, the most scurrilous and unmerited abuse and slander for several years running in the "high-toned" Anglo-Indian and English journals have left us alive; and the pious fibs and incessantly repeated calumnies,—the outcome of *odium theologicum*—in the missionary organs have failed to annihilate us; and even the constant innuendoes and venomous remarks scattered against the theosophists in the *friendly* spiritualistic journals, have done no more than destroy for a few brief minutes our natural placidity, the reproaches we are now receiving are of a far more serious nature. So long as the thousand and one false charges, one more absurd than the other, were brought against us, we could afford to despise and even laugh at them. But since we feel that the reproofs poured on us by brother-chelas are neither unjust nor unmerited, we have but to bow our head and receive the castigation with unfeigned humility. *Mea culpa!* is what we shall have to repeat, we fear, to the end of our life-journey. We have sinned heavily, and we now reap the fruits of our well-meant and kindly-intentioned but still a grievous

indiscretion. Some of our theosophists, the most prominent, will have to share with us the just reproaches. May they feel as much and as sincerely as we do that they deserve them, and that they were the first to have a hand in, and to profit by, the desecration we now stand accused of!

[In speaking of strictures and protests received from brother-chelas, H.P.B. means among others, an Open Letter addressed to herself by Rama Sourindro Gargya Deva, one of the high probationary chelas, and published in the same December, 1883, issue of *The Theosophist*, pp. 80-81, under the title of "Himalayan and Other Mahatmas." It was written from Darjeeling in November, 1883. This Open Letter shows by its forceful and direct language the uncompromising attitude of some, if not of all, Chelas of the time, in regard to what appeared to them to be an unforgivable desecration of the names and characters of their Teachers, by those who, according to their views, were constitutionally unable to understand true occultism.—*Compile*r.]

____

Collected Writings VOLUME VI
December, 1883

FOOTNOTE TO "DISCRIMINATION OF SPIRIT AND NOT-SPIRIT"

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, pp. 72-74]

[Mohini M. Chatterji, F.T.S., translates from the original Sanskrit Śamkarâchârya's celebrated Synopsis of Vedântism, entitled *Âtmânâtma-Viveka*. The text contains the following passage, in question-and-answer form: "Q. What is *vach?*—A. That which transcends speech, in which speech resides, and which is located in *eight different centres* and has the power of speech." To this H. P. B. appends the following footnote:]

The secret *commentaries* say seven; for it does not separate the lips into the "upper" and "nether" lips. And, it adds to the seven centres the *seven* passages in the head connected with, and affected by, *vach*; namely—the mouth, the two eyes, the two nostrils and the two ears. "The left ear, eye and nostril being the messengers *of the right side of the head*; the right ear, eye and nostril—those of the left side." Now this is purely scientific. The latest discoveries and conclusions of modern physiology have shown that the power or the faculty of human speech is located in the third frontal cavity of the left hemisphere of the

brain. On the other hand, it is a well known fact that the nerve tissues inter-cross each other (decussate) in the brain in such a way that the motions of our left extremities are governed by the right hemisphere, while the motions of our right-hand limbs are subject to the left hemisphere of the brain.

Collected Writings VOLUME VI
December, 1883

EDITOR'S NOTE TO "THE BHATTAH MIRRORS"

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, pp. 72-74]

[This Note is appended to a rather long excerpt from Col. Stephen Fraser's *Twelve Years in India*, describing his experiences with the "Muntra Wallahs," a sect of Mohammedan magicians, and their Magic Mirrors. A vivid description is given of their incantations and rituals connected with the preparation of the magic substance which they use to smear certain pieces of glass. Col. Fraser describes various scenes he saw in these mirrors, and how they coincided with events taking place in far off countries, or still to occur in the future.]

EDITOR'S NOTE.—This curious passage found in the *Memoirs* of Col. S. Fraser, and transcribed for our journal by our brother, Mr. P. Davidson (Banchory, Scotland) is republished for good reasons. First, to show that but about two dozens of years ago (namely, before the Mutiny), no English gentleman was afraid of being laughed at for telling the truth—however wonderful and, as in this case, incredible and *unscientific* in the eyes of the profane. Secondly, with an eye to the considerable number of overwise (in their conceit, of course) European critics (many of them Spiritualists with a firm belief in their materializing grandes dames and relatives) of *Isis* and *The Theosophist*, we shall not miss this good opportunity of turning the tables upon them. To do it we have but to oppose to some narratives of eye-witnesses given in *Isis*, and so vehemently cried down on the ground "of their inaccuracy" those of Col. Fraser, an author who "clearly and distinctly *affirms*, on the hitherto unsullied honor of an English gentleman, and a Colonel

in Her Majesty's service" that he was an *eye-witness* to all the wonders he relates above.

Indeed, the strange confusion in the above accounts between a "Sheik" (who can be but a Mohammedan) and a Brahman, is by itself highly instructive. It shows that even a comparatively long residence (*twelve* years) in India, and a Colonel's commission in H. M.'s Army does not procure immunity from blunders in connection with the mystic side of India. Nevertheless, Col. Fraser, whose veracity as to magicians and their psychological phenomena seen by himself is as unimpeachable as his blundering with regard to mystic names and things is self-evident—was never, to our knowledge either doubted or publicly traduced as a *liar*? Even the undeniable inaccuracies of a Colonel in "Her Majesty's Army" become "probable facts," while plain and accurate statements of realities and truth when given out by a foreigner—have to be not only doubted but publicly set down without investigation as deliberate *falsehoods*. What can the author mean, when speaking of the "Sebeiyeh" dance, the Brahman "Sheik," the fire of the *Garoonahs* (?!) or the "*Ardom* who begat the Universe"? All of these words are unknown and *un*-Brahmanical. Yet from the

substance of the narrative however muddled up, we know who are the members of that "renowned Brotherhood of Mystics, Philosophers and Magicians." They are a Fraternity of true magicians, now disbanded and so widely scattered about the country as to be virtually extinct. They are "left-hand" adepts, Mohammedans belonging nominally to the sect of the Wahabees, who learned throughout centuries their magical art (or rather added to the knowledge brought by their ancestors from Arabia and Central Asia), from the Tantrikas of Eastern Bengal and Assam. That part of the country has been famous for its magic and sorcery from a very remote period of antiquity. In the *Mahabharata*, we read of a fight between Sri Krishna and the king of the Magicians, Anusalva, to the utter discomfiture of the latter. The proximity of the Dugpas of Bhootan and the

neighboring hill-tribes, famous for their sorcery and magical practices, has had a good share in the growth of the black arts in those parts of the country. To this day their fame survives in Bengal; Kamarupa in Assam is still an enchanted city to the many. But the manufacturers of the "Bhattah Mirrors" are not regular practitioners of Black magic. The knowledge they have acquired by the "left-hand" path is used for good or bad purposes according to the inclination of the practitioner. It is a curious feature in the mystic sects of Indian Mussulmans that they always make a jumble of Mohammedanism and Hinduism in their rites and ceremonies. Their magical *formulae* we know are partly in Arabic or rather its dialects in India and in Sanskrit, or one of its living representatives; the Hindu Gods and Goddesses are also freely invoked therein. The whole account of Col. Fraser, with the exception of inaccuracies above adverted to, is substantially correct. But at the same time it is but proper that attention should be called to his blunders, for otherwise the statements of any well-informed writer—especially a foreigner, if clashing with those of any of the numerous authors of the stamp of Col. Fraser, will render the former liable to be set down as "an impostor or charlatan"—the latter epithets having now become the most aromatic flowers of rhetoric of the leading representatives of the English Press.

Collected Writings VOLUME VI

December, 1883

THE GOD-IDEA

Babu Raj Narain Bose

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, pp. 75-76]

I deem it necessary to reply to some of your remarks on my letter published in *The Theosophist* for the current month.

You say, "Since few of us have identical beliefs and every religionist of whatever faith is firmly impressed with the truth and superiority of his own creed. . . ., the result is, sectarianism is ever kept alive." To this my reply is: Let every religionist preach his own religion, and that which is the truest religion is sure to prevail. If religion be

preached according to my plan, there would be different sects but no sectarian *animosity*. As different men have got different countenances, so there must always be different religious sects in this world. That cannot be helped.

You say: "Would our Atheists be welcome in the Brahma Mandirs?" I say no, because Atheism is no religion. It is the negation of belief. Any religionist who would discourse upon general religion would certainly be welcome.

You say that you do not propagate your religious opinions, and that you give out your views on the subject of religion only when challenged to do so. Granted. But do you not endeavor to prevail upon people to believe in *Occultism and the existence of Spirit?* If you do not do so, what is the use of these Theosophical Societies? Is not this a kind of religious propagation?* Does it not lead sometimes to angry discussion like other kinds of religious propagation?

I have not the returns of the last census of Bombay at hand, nor is it easy to lay hold of them in this out-of-the-way place. Will you therefore kindly inform me of the number only of Theists in that city whom, poor men! you have put in the same category with Christians, and the percentage of crime committed by them as compared with orthodox Hindus.

You believe in a "living God in man himself," a "divine indweller," a "divine Presence" and not a God outside of man himself. This, as far as I understand, means that you believe in the Eternal and All-pervading Principle manifesting itself in a personal and therefore a worshipable form in the human soul. You charge us, Theists, with believing in Existence and not Presence, and represent that you, believers in the human soul as God, are real believers in the Presence. To this I answer that we go further than you in believing in Presence. We believe in a soul of the soul, in a being in whom the soul or spirit lives, moves and has its being,† in a *Sarvabhutântarâtma*, or Inner Soul

---

* We join issue with our respected friend here; followers of all religions can be and have always counted among their numbers students of the subject in question, namely:—Occultism.—*Ed*.

† We are forced to reply to our venerable friend that if the Theists claim to go "further," the Theosophists (of that school, at any rate, to which the writer belongs) claim

to go *deeper*. Rejecting all *Externals* as true guides, they accept but the *Internal*, the invisible, the never to be described by any adjective or human qualification. And going deeper they reject the idea of "the soul of the soul"—

———————

of all things as preached by our venerable *Upanishads.** This we call God. He is as much the life of the soul or spirit as of the physical world. He is the life of life and the soul of the soul and is immanent to all things. He is the Spirit of Spirit, the Perfect Spirit on whom this imperfect spirit of ours always depends for its existence. That the imperfect depends always on the perfect is an axiomatic truth.

———————

anima; from which the word *animal* is derived. For us there is no *over-soul* or under-soul; but only ONE—*substance*: the last word being used in the sense Spinoza attached to it; calling it the ONE *Existence*, we cannot limit its significance and dwarf it to the qualification "over"; but we apply it to the universal, ubiquitous Presence, rejecting the word 'Being,' and replacing it with "*All*-Being." Our Deity as the "God" of Spinoza and of the true Adwaitee—neither *thinks*, nor *creates*, for it is *All-thought* and *All-creation*. We say with Spinoza—who repeated in another key but what the Esoteric doctrine of the Upanishads teaches: 'Extension is visible Thought; Thought is invisible Extension.' For Theosophists of our school the Deity is a UNITY in which all other units in their infinite variety merge and from which they are indistinguishable— except in the prism of theistic *Maya*. The individual drops of the curling waves of the universal Ocean have no independent existence. In short, while the Theist proclaims his God a gigantic universal BEING, the Theosophist declares with Heraclitus, as quoted by a modern author, that the ONE Absolute is not Being—but *becoming*: the ever-developing, cyclic evolution, the Perpetual Motion of Nature visible and invisible—moving, and breathing even during its long Pralayic Sleep.—*Ed*.

* It is easy to prove that the *Upanishads* do not teach belief in a *personal* God—with humanly conceived attributes, etc. *Iswar* is not mentioned in the *Upanishads* as a personal noun. On the other hand we see *Guhya Adeśa*, the strictest preservation of the secrecy of the doctrines, constantly urged, the *Upanishads*, showing in their very name that the doctrines taught were never revealed but

———————

You say that Theosophy is the informing life of every religion. How can it be so when its principal article of belief is that God is impersonal and has no *gunas* or attributes?* The belief in one Personal God or Theism is the informing soul of every religion. Every religion recognizes a Personal Divinity—I observe that men,

who do not believe in God, are led as it were by a curse of Nature to substitute infinitely less worthy objects of reverence or adoration in His place such as Humanity—as is the case with Positivists, departed Spirits—as is the case with some Spiritualists, or Human Reason or Logos†—as is the case with you, Theosophists.

You say that the Adi Brahmo Samaj movement has not succeeded, because the principal members of the Samaj have not the *Yoga* power. I need tell you that these members believe that the highest *Yoga* is the concentration of mind upon God even amidst the transaction of worldly affairs. This *Yoga* has been illustrated by a sloka given in my "Superiority of Hinduism," containing the beautiful comparison of the real *yogi* to a female dancer with a pitcher full of water upon her head, singing and dancing according to the strictest rules of music, but still preventing the pitcher from falling down. This best of all *yogas*, the real Raj yoga, is to be attained by long practice requiring constant and tremendous exercise of will-power as was done by Rajah Janaka.

---

to the Initiates. At the very outset the seeker after knowledge of Brahma is enjoined to repair to a guru (*tad vijijñâsartham sa guru mevâvigachchet*), which is simply unmeaning if a literal interpretation of the text was capable of conveying the intended sense. This quotation from the *Upanishad*, we may add, is adopted by the Brahmos of the Adi Samaj and finds a place in their *Brahma Dharma Grantha*, compiled by the Pradhanacharya.—*Ed*.

* We may be allowed to point out that we do not maintain that Parabrahm is absolutely without *any guna*, for *Presence* itself is a *guna*, but that it is beyond the three *gunas*—*Sattva*, *Rajas* and *Tamas*.—*Ed*.

† When the term Logos, Verbum, Vach, the mystic *divine voice* of every nation and philosophy comes to be better understood, then only will come the first glimmering of the Dawn of one Universal Religion. *Logos* was never *human* reason with us.—*Ed*.

But do not think, therefore, that I do not believe in theosophic *yoga* apart from its, what I think, unnatural alliance with Agnosticism or Buddhism. Theosophic *yoga* has its use.* It enables us to show that the people of Asia are possessed of scientific knowledge to which European science is as nothing. I cannot disbelieve in the marvellous effects of such *yoga*. I cannot discredit the testimony on this point of such honest and intelligent individuals as yourself, Messrs. Hume, Sinnett and Olcott, Captain Osborne and Col. Wade who lived in the Court of Runjeet Sing and my personal friend, Babu Akshaya Kumar Datta, former Editor of the *Tatvabodhini Patrika*, who collected with so much care the evidence about the Sunderban *yogi*. I admit the importance of theosophic *yoga*, but it would prove a calamity to India if it lead to a general exodus of most of our best men to the jungles. It would be adding another serious evil to those under which India is already groaning. I think the highest *yoga* is best practised at home.

With reference to your allusion to the supposed future of the Adi Brahmo Samaj† movement, allow me to inform you that the Adi Brahmo Samaj is no *organized* church like the Brahmo Samaj of India or the Sadharan Brahmo Samaj and has no muster roll of members. All educated men, who believe in a formless God, but yet do not think it proper to wound the feelings of parents and other dear relatives by diverging widely from prevailing customs and usages, are members of

---

* We are afraid some misapprehension exists in our correspondent's mind as to what "Theosophic Yoga" is. Rajah Janaka was a Theosophic Yogi. See in this connection Sankara's Commentaries on *Bhagavad-Gîtâ*.—*Ed*.

† Our esteemed correspondent misunderstands us. We never spoke of the "Adi Brahmo Samaj," of which we know next to nothing, but of the spurious Brahmo Samaj calling itself *New Dispensation* where all is to be taken on faith and the Universal Infallibility is claimed to have taken its Headquarters in the person of Babu Keshub Chunder Sen who has now come to comparing himself publicly—nay with identifying himself—with Jesus Christ. Again—the Sadharan Brahmo Samaj, a body whose members—all those we have met, at any rate—scoff at the idea of *yoga* powers and laugh at the word phenomenon.—*Ed*.

---

the Adi Brahmo Samaj.* They form a very considerable section of the community. The orthodox Hari Sabhas of Bengal have been evidently affected by the influence of the Adi Brahmo Samaj. Their proceedings are now-a-days held according to its model, and the discourses delivered in them are gradually becoming more and more theistic than before.

My health does not unfortunately permit me to continue this very interesting discussion further. I therefore conclude it on my part with this letter.

DEOGARH, *August* 10*th*, 1883.

---

* Are we to understand that when the "parents and other dear relations" of the present generation will drop off the scene, the Adi Brahmo Samaj will itself drop off the sphere of activity as an effete anachronism?—*Ed*.

Collected Writings VOLUME VI
December, 1883

FOOTNOTES TO "YOGA AND KALPA"

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, pp. 77-79]

We fully appreciate the kindly feeling in which we are referred to in the following article. But there should be a limit even to sincerely-felt expressions. We have no desire of following in the steps of Babu Keshub C. Sen and never have or will lay claims to being classed with Sadhus or Gurus, "who have attained the whole truth," least of all with "gods." We warn our kind Brother: too much of enthusiasm degenerates generally into fanaticism.

["Others believe that the administration of certain Kalpas or of particular preparation or compounds of them will give one the power to sustain his body, through all eternity, without destruction or decay."]

This, the Mahatmas deny most emphatically. To make one and the same body last eternally, *i.e.,* to prevent the tissues from wearing out is as impossible as the communication of perpetual motion to any finite object in nature. Though *per se* perpetual motion is a fact, the eternal duration of the materials to which it may be imparted is unthinkable.

["Respiration and diet . . . cannot . . . give body that eternal immortality which, I believe, is an essential requisite

of Yogic success, and which *Agastya Bhagavan* says, can be secured only by Kalpa administration accompanied by *Raja Yoga*."] What Agastya Bhagavan meant was not the eternal duration of any physical body, but of the *inner*, divine man in his *individuality*; and thus by avoiding reincarnations in other personalities, the *unbroken* preservation of one's own higher personality. This may be reached only by such great adepts as he was himself.

[". . . one may thus live crores of Yugas."] Not quite so. "Crores of Yugas" in one's self-conscious "inner self," not in one and the same physical body.

[Agastya speaks of "the *seven times* born Brahma Garbha"] When Mr. Sinnett's *Esoteric Buddhism*, and "Fragments of Occult Truth" are read and comprehended, it will be easy to understand that the "seven births" or transformations refer to the seven births in the *seven root races*. Every such birth being the key-note struck for other and subsequent births in sub-races, each key-note resounding in a higher key than the preceding one on the scale of tones; or, in other words, every new *root*-birth carrying the individuality higher and higher until it reaches the *seventh root-race*, which will bring man finally to the highest, eternal Buddhaship or "Brahma Garbha" in a degree corresponding to that he will

have acquired by his enlightenment during his lives on earth.

[Agastya further says: "In the beginning it was light. In its fiery next birth it became blue. In its mysterious third, it became red. In the fourth it got heated and became white. Springing then, it became yellow. In its next birth its color was that of the feathery peacock. In its seventh and last, it became, indeed, an egg-colored crystal."]

The meaning of this is simple enough to him who has studied the theory of rebirths in the Esoteric doctrine. This gradation and change of colours refers to our physical and moral constitution on (*a*) the various seven planets and (*b*) in the seven root races. Planet A, corresponds to pure *light*—the essence of man's primeval body when he is all

spiritual; on planet B man becomes objective—assumes definite colour; on C, he becomes still more physical—hence red, the red-earth or Adam Kadmon, being the material acquired by the monad in the preceding world prior to being developed as man—on this Earth; on planet D, white, the colour containing an equal proportion of spirit and matter; on E, he is yellow—(relating to the Yogi's robe) more spiritual; on F, he is fast approaching "the peacock" colour, that bird being the emblem and *vahana* of Saraswati, the goddess of universal occult wisdom; while in the seventh and last birth man's aura is compared to that of an egg-coloured crystal—pure crystalline, purity being the attribute of *God-Man*.

[The writer hopes that with the help of H. P. B. he will be brought some day face to face with the Mahatmas.] This does not depend on us, but on the writer himself. We can help him in the esoteric interpretation of that which he seems to understand quite *exoterically* as far as we ourselves know. But we can give no promise on behalf of our Mahatmas.

Collected Writings VOLUME VI
December, 1883

ADEPTS AND POLITICS

By Chhabigram Dolatram (*Dikshita*)

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, pp. 79-80]

The perusal of an article headed "The Adepts in America in 1776," published in the October number of *The Theosophist*,* has suggested the following doubts, which, on account of the extraordinary felicities of personal communication, which you seem to claim with the Adepts, you are specially fitted to solve. The article is no doubt written on his own responsibility by the writer, who is particularly careful to inform his readers that his statements have been made "without the knowledge and consent—as far as he knows—of the Adepts." The views advanced, however, fall in entirely with those held in general by the Theosophical Society, and the Editor of *The Theosophist* is the sole authority on a subject of this sort.

---

* [This article was published in *The Theos*., Vol. V, No. 1(49), October, 1883, pp. 16-17. It is signed by "An Ex-Asiatic," which was one of the pseudonyms of William Quan Judge. It is dated at New York, June 25th, 1883.—*Comp*.]

The gist of the article referred to above is contained in the concluding paragraph. It seems to create the impression that the Adepts, as a natural consequence of their universal sympathy for the well-being of the human race, participated in the great American Revolution and brought about its happy results through, as it were, the medium of Washington and others. In short, it is intended to say that Thomas Paine, Brother (?) Benjamin (by the by, history has kept us entirely in the dark about his connection with Theosophy) and a host of other leaders of this Revolution worked in the particular manner, they are said to have done, simply because they were moving under the guiding inspiration of the Adepts. In fact the article means that the necessity of a Revolution in America, and, for the matter of that, a rough plan of all the subsequent operations, were preconceived in the minds of these Mahatmas long before the so-called Freemason brothers had an earthly existence. The principle involved, evidently, seems to be that the first conception of all such Revolutions, as are, in the opinion of the writer, in their ultimate results, beneficial to humanity, and the subsequent selection of human agency for working them out, have invariably had their first origin in the laudable solicitude of the Adepts for the progress of humanity.

Will the writer, therefore, or the Editor, undergo a little trouble to satisfy our curiosity, which a perusal of the article very naturally raised as to the part which the Adepts took in the English Revolution of 1649? Was President Bradshaw, who, in a self-constituted Court of Justice, tried and condemned to death, his lawful sovereign Charles I, under the celestial influence of the Mahatmas, as Citizen Paine subsequently was?

Was Cromwell then no more than a mere puppet dancing to the pulls of the string, which the Adepts, of course, kept in their own hands? Why were they, poor souls, who did everything but in strict obedience to the inward dictates of superior spirits, allowed, then, by the all-powerful Adepts to suffer the indignity of having their dead remains (may they rest in peace!) disinterred and hanged by the public executioner ?

The French Revolution of 1789, too, which has been fruitful of such vast consequences, could, by no means, be conceived to have taken place without the Adepts having lent a powerful helping hand to it Citizen

Paine had no doubt long since been prepared for the work; but it was to Danton, Robespierre and Marat, who have acquired so world-wide a notoriety by their deeds, and to whose influence the French Revolution is chiefly indebted for the turn it subsequently took, that the Mahatmas must have turned with a peculiar feeling of gratification as a set of instruments incomparably superior to Paine, Washington and all the other American Revolutionists. Will you, then, enlighten us how much of this rare inspiration, under which they acted, they owed to the Mahatmas?

Were Victor Emmanuel and Garibaldi, while working out the revolution in Italy, doing no more than carrying out the wishes of the Tibetan Brothers? It cannot, I think, adopting the line of arguments the writer has adopted, be denied that all these revolutions have been brought about by, and the agents employed in them have been mere instruments in the hands of, these Mahatmas. It is said, of course, as a proof of the actual share the Mahatmas had in the work, that Thomas Paine saw or at least thought he saw "a vast scene opening before him," and in another place that "some thoughts bolt into the mind of their own accord." If these simple things are sufficient to entitle Paine to a claim to supernatural visitations, is it unreasonable to argue that Lord Byron was also actuated by the same benign influence when he, with a self-abandonment of worldly comforts and conveniences, and a voluntary submission to physical hardships and privations which merit the highest praise, repaired to Greece to take an active part in the work of its liberation and at last died amidst the swamps of Missolonghi? How far this is correct you alone are in a position to say, as you alone enjoy a familiar intimacy with the Mahatmas.

To prevent misapprehension, I should conclude with the remark that as an orthodox Hindu I do believe in the existence of Mahatmas, though I must candidly confess that such arguments as have from time to time appeared in your very interesting journal in proof of the existence of the *Mahatmas*, have failed to bring convictions home to me.

BROACH
27th October, 1883.

EDITOR'S NOTE.—Our Journal is open to the *personal* views of every Theosophist "in good standing," provided he is a tolerably good writer, and forcing his opinions upon no one, holds himself alone responsible for his utterances. This is clearly shown in the policy, hitherto pursued by the Magazine. But why should our correspondent make so sure that "the views advanced fall in entirely with those held in general by the Theosophical Society?" The Editor of this periodical for one disagrees *entirely* with the said views, as understood by our critic. Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation—their mother country especially.

If any Adepts have influenced Washington or brought about the great American

Revolution, it was not the "Tibetan Mahatmas" at any rate; for these have never shown much sympathy with the Pelings of whatever Western race, except as forming a part of Humanity in general. Yet it is as certain, though this conviction is merely a *personal* one, that several Brothers of the Rosie Cross—or "Rosicrucians," so called—did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian or Tibetan Initiates. And the "Ex-Asiatic" who premises by saying that his statements are made entirely upon his own personal responsibility settles this question from the first. He refers to Adepts *in general* and not to Tibetan or Hindu Mahatmas necessarily, as our correspondent seems to think.

No Occult theosophist has ever thought of connecting Benjamin Franklin, or "Brother Benjamin" as he is called in America, with theosophy; with this exception, however, that the great philosopher and electrician seems to be one more proof of the mysterious influence of numbers and figures connected with the dates of the birth, death and other events in the life of certain remarkable individuals. Franklin was born on the 17th of the month (January, 1706), died on the 17th (April, 1790) and was the youngest of the 17 children of his parents. Beyond this, there is certainly nothing to connect him with modern theosophy or even with the theosophists of the 18th century—as the great body of alchemists and Rosicrucians called themselves.

Again neither the editor nor any member of the Society acquainted even superficially with the rules of the Adepts—[the former individual named, disclaiming emphatically the rather sarcastic charge of the writer to her being "*alone*

to enjoy or claim the extraordinary felicities of personal communication with the Adepts"]—would believe for one moment that any of the cruel, blood-thirsty heroes the—regicides and others of English and French history—could have ever been inspired by any Adept—let alone a Hindu or Buddhist Mahatma. The inferences drawn from the article "The Adepts in America in 1776," are a little too far-fetched by our imaginative correspondent. President Bradshaw—if such a cold, hard and impassive man can be suspected of having ever been influenced by any power outside of, and foreign to, his own soulless entity—must have been inspired by the "lower Jehovah" of the Old Testament—the Mahatma and Paramatma, or the "personal" god of Calvin and those Puritans who burnt to the greater glory of their deity—"ever ready for a bribe of blood to aid the foulest cause"* alleged witches and heretics by hundreds of thousands. Surely it is not the living Mahatmas but "the Biblical one living God," he who, thousands of years ago, had inspired Jephthah to murder his daughter, and the weak David to hang the seven sons and grandsons of Saul "in the hill before the Lord"; and who again in our own age had moved Guiteau to shoot President Garfield that must have also inspired Danton and Robespierre, Marat and the Russian Nihilists to open eras of Terror and turn Churches into

slaughter-houses.

Nevertheless, it is our firm conviction based on historical evidence and direct inferences from many of the *Memoirs* of those days that the French Revolution is due to *one* Adept. It is that mysterious personage, now conveniently classed with other "historical *charlatans*" (*i. e*. great men whose occult knowledge and powers shoot over the heads of the imbecile majority), namely, the Count de St. Germain—who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French kings—the "elect, and the Lord's anointed." And we know also that among the *Carbonari*—the precursors and pioneers of Garibaldi there was more than one *Freemason* deeply

---

* See *The Keys of the Creeds*, by a Roman Catholic Priest

---

versed in occult sciences and Rosicrucianism. To infer from the article that a claim is laid down for Paine "to *supernatural* visitors" is to misconstrue the entire meaning of its author; and it shows very little knowledge of theosophy itself. There may be Theosophists who are also Spiritualists, in England and America, who firmly believe in *disembodied* visitors; but neither they nor we, Eastern Theosophists, have ever believed in the existence of *supernatural* visitors. We leave this to the *orthodox* followers of their respective religions. It is quite possible that certain arguments adduced in this journal in proof of the existence of our Mahatmas, "have failed to bring conviction home" to our correspondent; nor does it much matter if they have not. But whether we refer to the Mahatmas he *believes* in, or to those whom we personally *know*—once that a man has raised himself to the eminence of one, unless he be a sorcerer, or a Dugpa, he can never be an inspirer of sinful acts. To the Hebrew saying, "I, the Lord create evil," the Mahatma answers—"I, the Initiate try to counteract and destroy it."

[William Quan Judge published a brief answer to C. Dolatram's letter in *The Theosophist*, Vol. V, No. 9(57), June, 1884, p. 223. It is signed with his pseudonym "Ex-Asiatic."—*Comp*.]

Collected Writings VOLUME VI
December, 1883

FOOTNOTE TO "PSYCHO-PHYSIOLOGICAL NOTES"

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, pp. 81-83]

[The writer, Dr. Alexander Wilder, F.T.S., says: "Another theory grew out of this; that there is an animal spirit generated in the blood. Many believe it now; and it seems to be the doctrine of the Books of Moses. 'The life of the flesh is in the blood,' we are told in the English version of *Leviticus*." To this H.P.B. comments :]

This theory and belief is an echo from the Sanctuaries of the initiated hierophants. It is not "an animal spirit *generated* in the blood" but blood itself is one of the innumerable states of that Spirit or the *One Life* of Esotericism: Ether, vapour, ozone, animal electricity, etc., and finally animal blood.

Collected Writings VOLUME VI
December, 1883

COMMENT ON "THE HIMALAYAN BROTHERS—DO THEY EXIST?"

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, pp. 83-86]

[The article to which the present Comment is appended is by Mohini Mohun Chatterji, F.T.S., and is one of the most important contributions to the early *Theosophist*. It places before the reader two entirely independent accounts of the actual existence of the Adept known under the name of Koot-Hoomi, or Koothumi. One of these accounts is by a Tibetan peddler at Darjeeling, and the other by a young Brahmachârin at Dehra-Dun. This evidence was gathered by the writer in October and November, 1882, prior to his own personal experience along similar lines, regarding which, he says, he has no right to speak in public. Both testimonies mention a group of disciples known as the *Koothoompas*, meaning "men of Koot-Hoomi."

The evidence of the Brahmachârin is corroborated from an entirely different source in the same issue of *The Theosophist*, namely in the letter entitled "Existence of the Himalayan Mahatmas," to which H. P. B. attached an editorial note. See further in the present volume.

Mohini M. Chatterji's article was written on instructions from Master K.H., who was his Teacher. In a letter whose original is in the Adyar Archives, Master K. H. writes to Mohini as follows:

> "I want you, my dear boy, to write an account for the *Theosophist*, of what the pedlar said, and the Dehra Brahmacharia. Make it as strong as you can, and have all the witnesses at Darjeeling and Dehra. But the name is written Kuthoompa (disciples of Kut-hoomi) tho' pronounced Kethoomba. Write and send it to Upasika, Allahabad."

Upâsika, meaning female disciple, stands for H. P. Blavatsky. The letter from which the above quotation is taken was received in November, 1882, and can be found in *Letters From the Masters of the Wisdom*, Second Series, Transcribed and Annotated by C. Jinarâjadâsa, Adyar: Theos. Publ. House, 1925.

It would appear that Mohini's account was not published at the time owing to the fact that another account, namely, by S. Ramaswamier, appeared in *The Theosophist* (see below). Its publication was delayed until December, 1883.

In connection with the above, the student's attention is invited to two other articles of great importance, both to be found in *The Theosophist*: "How a 'Chela' Found His 'Guru,"' by S. Ramaswamier, F.T.S. (Vol. IV, No. 3, December, 1882, pp. 67-69), and "A Great Riddle Solved," by Damodar K. Mavalankar,

F.T.S. (Vol. V, Nos. 3-4, December-January, 1883-1884, pp. 61-62.)

H. P. B.'s Comment on the article by Mohini M. Chatterji is as follows.—*Compiler*.]

EDITOR'S NOTE.—Secondary evidence is no longer necessary. On November the 20th at 10 A.M. two telegrams were received by us, dated Lahore, one from Colonel Olcott, who notified us that he had been visited *in person* by Mahatma "K. H." on the preceding

night; and the other—from Mr. W. T. Brown, F.T.S. of the "London Lodge," Theosophical Society, in these words: "Visited early this morning by Mahatma K. H. who left me a silk handkerchief as a memorial, etc.!" and today 22nd having telegraphed to both those gentlemen for permission to announce the long expected event in *The Theosophist*, we received an answer that not only could "Master's visit be mentioned," but that our President, Mr. Brown, and Mr. Damodar "had another call last night near their tent, the Master being accompanied in flesh and body by brother Djual Khool." Unless Mr. W. T. Brown, to complete the trio, be classed by our Spiritualistic friends also among the "Occidental Humourists," the question as to real existence of the Mahatma, is pretty well settled now. One witness may be mistaken as to facts, and even a doubt may be cast upon the evidence of two witnesses. But when it comes to the testimony of three or more witnesses speaking to a fact that occurred in their presence doubt would become absurd even in a Court of Justice. We have not yet received the particulars, but since we have been notified that Mahatma K. H. on his way to Siam would most likely pass *via* Madras in a week or so, we have every reason to suppose that our President and Mr. Brown saw the real, living body, not merely as before—the astral form of the Master.

[During his first visit to Col. Olcott and W. T. Brown, in the early morning of November 20th, 1883, Master K.H. left a letter with each one of them. We find in Col. Olcott's *Diaries* the following entry on that particular date:

"1.55 a.m. Koot Hoomi came in body to my tent. Woke me suddenly out of sleep, pressed a note (wrapped in silk) into my left hand, and laid his hand upon my head. He then passed into Brown's compartment and integrated another note in his hand (Brown's). He spoke to me. Was sent by Maha Chohan."

The letter received by H. S. Olcott on this occasion is preserved in the Archives at Adyar. To it is attached a slip of paper with the following notation in Col. Olcott's handwriting:

"Letter to H.S.O. *formed in his own hand* by Master K.H. during a night visit to him, in his camp on the Maidan outside Lahore. (See O.D.L.)"

It is probable that Col. Olcott attached this slip at some later date, as he refers in it to his *Old Diary Leaves* written some years after. His account, as given in this work (III Series, pp. 36-38) is as follows:

"I was sleeping in my tent, the night of the 19th, when I rushed back towards external consciousness on feeling a hand laid on me. The camp being on an open plain, and beyond the protection of the Lahore police, my first animal instinct was to protect myself from a possible religious fanatical assassin, so I clutched the stranger by the upper arms, and asked him in Hindustani who he was and what he wanted. It was all done in an instant, and I held the man tight, as would one who might be attacked the next moment and have to defend his life. But the next instant a kind, sweet voice said: "Do you not know me? Do you not remember me?" It was the voice of the Master K. H. A swift revulsion of feeling came over me, I relaxed my hold on his arms, joined my palms in reverential salutation, and wanted to jump out of bed to show him respect. But his hand and voice stayed me, and after a few sentences had been exchanged, he took my left hand in his, gathered the fingers of his right into the palm, and stood quiet beside my cot, from which I could see his divinely benignant face by the light of the lamp that burned on a packing-case at his back. Presently I felt some soft substance forming in my hand, and the next minute the Master laid his kind hand on my forehead, uttered a blessing, and left my half of the large tent to visit Mr. W. T.

Brown, who slept in the other half behind a canvas screen that divided the tent into two rooms. When I had time to pay attention to myself, I found myself holding in my left hand a folded paper enwrapped in a silken cloth. To go to the lamp, open and read it, was naturally my first impulse. I found it to be a letter of private counsel, containing prophecies of the death of two undesignated, then active, opponents of the Society . . ."

24

The text of the letter integrated in Col. Olcott's hand, and the facsimile of which is appended herewith, reads as follows:

"Since the commencement of your probationary term in America, you have had much to do with me, tho' your imperfect development has often made you mistake me for Atrya, and often to fancy your own mind at work when it was mine trying to influence and to talk with yours. Of course, by your own canons of evidence you have not until now been a thoroughly qualified witness, since we have never previously— to your knowledge—met in the flesh. But at last you are, and one object in view in my making the journey from the Ashrum to Lahore was to give you this last substantial proof. You have not only seen and conversed with, but touched me, my hand has pressed yours, and the K.H. of fancy becomes the K ◬ of fact. Your skeptical action, often running into extreme conservatism—perhaps the very last trait that the careless would suspect you of—has seriously and constantly impeded your inner unfolding. It has made you suspicious—sometimes cruelly so—of Upasika, of Borg, of Djual-K. even of Damodar and D. Nath, whom you love as sons. This meeting of ours should radically change the state of your mind. Should it not, so much the worse for your future: truth never comes, burglar-like, thro' barred windows & iron-sheathed doors.

"I come to you not alone of my own accord and wish, but also by order of the Maha Chohan, to whose insight the future lies like an open page. At New York you demanded of M. an objective proof that his visit to you was not a maya—& he gave it; unasked, I give you the present one: tho' I pass out of your sight this note will be to you the reminder of our conferences. I now go to young Mr. Brown to try his intuitiveness. Tomorrow night when the camp is quiet & the worst of the emanations from your audience have passed away, I shall visit you again, for a longer conversation, as you must be forewarned against certain things in the future. Fear not and doubt not as you have feared & doubted at supper last night: the first month of the coming year of your era will have hardly dawned when two more of the 'enemies' will have passed away. Ever be vigilant, zealous and judicious; for remember that the usefulness of the Theosophical Society largely depends upon your exertions, and that our blessings follow its suffering 'Founders' and all who help on their work.

K. H."

The letter is written in black ink, the original being now somewhat faded. It is on one sheet, and written on both sides.

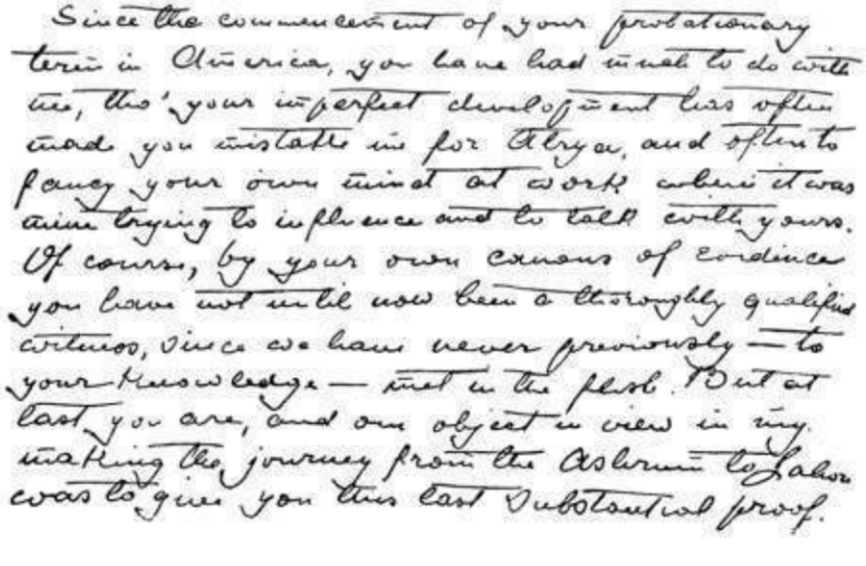

Since the commencement of your probationary
term in America, you have had much to do with
me, tho' your imperfect development has often
made you mistake me for Atrya, and often to
fancy your own mind at work when it was
mine trying to influence and to talk with yours.
Of course, by your own canons of evidence
you have not until now been a thoroughly qualified
witness, since we have never previously — to
your knowledge — met in the flesh. But at
last you are, and our object in view in my
making the journey from the Ashrum to Lahore
was to give you this last substantial proof.

LETTER OF MASTER K.H. TO COL. H.S. OLCOTT—I

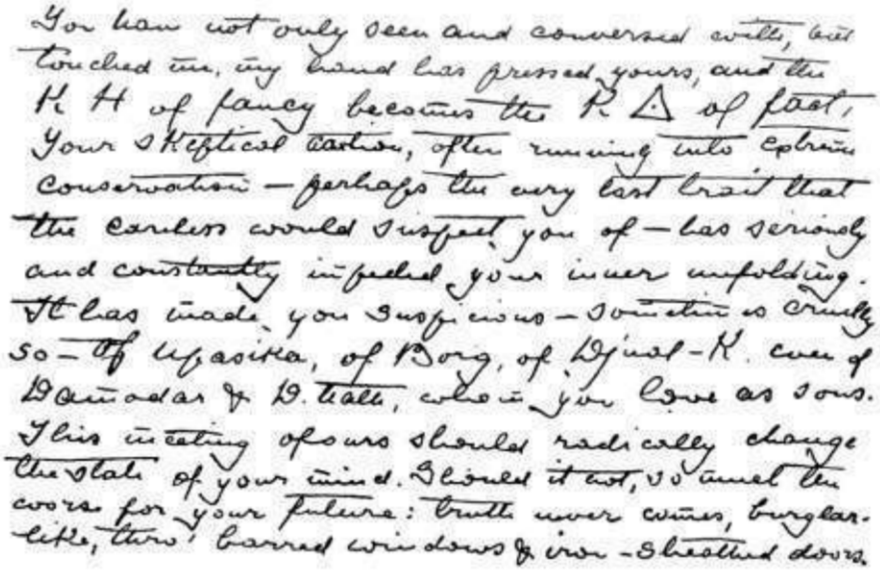

You have not only seen and conversed with, but
touched me, my hand has pressed yours, and the
K H of fancy becomes the K △ of fact,
Your skeptical caution, often running into extreme
conservatism — perhaps the very last trait that
the careless would suspect you of — has seriously
and constantly impeded your inner unfolding.
It has made you suspicious — sometimes cruelly
so — of Upasika, of Borg, of Djual-K. even of
Damodar & D. Nath, whom you love as sons.
This meeting of ours should radically change
the state of your mind. Should it not, so much the
worse for your future: truth never comes, burglar-
like, thro' barred windows & iron-sheathed doors.

LETTER OF MASTER K.H. TO COL. H.S. OLCOTT—II

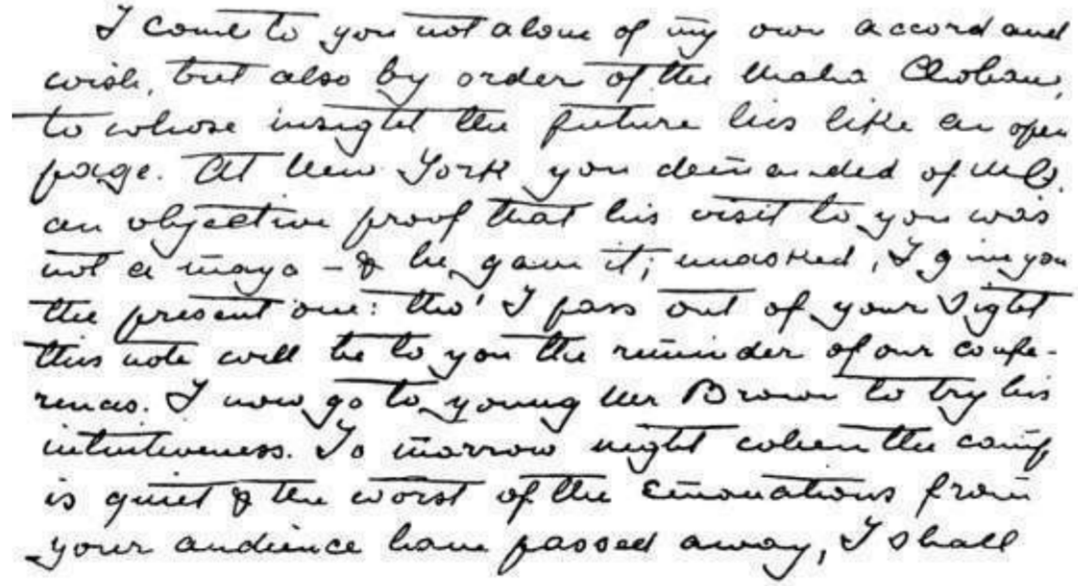
I come to you not alone of my own accord and wish, but also by order of the Maha Chohan, to whose insight the future lies like an open page. At New York you demanded of M. an objective proof that his visit to you was not a maya — & he gave it; unasked, I give you the present one: tho' I pass out of your sight this note will be to you the reminder of our conferences. I now go to young Mr Brown to try his intuitiveness. To morrow night when the camp is quiet & the worst of the emanations from your audience have passed away, I shall

LETTER OF MASTER K.H. TO COL. H.S. OLCOTT—III

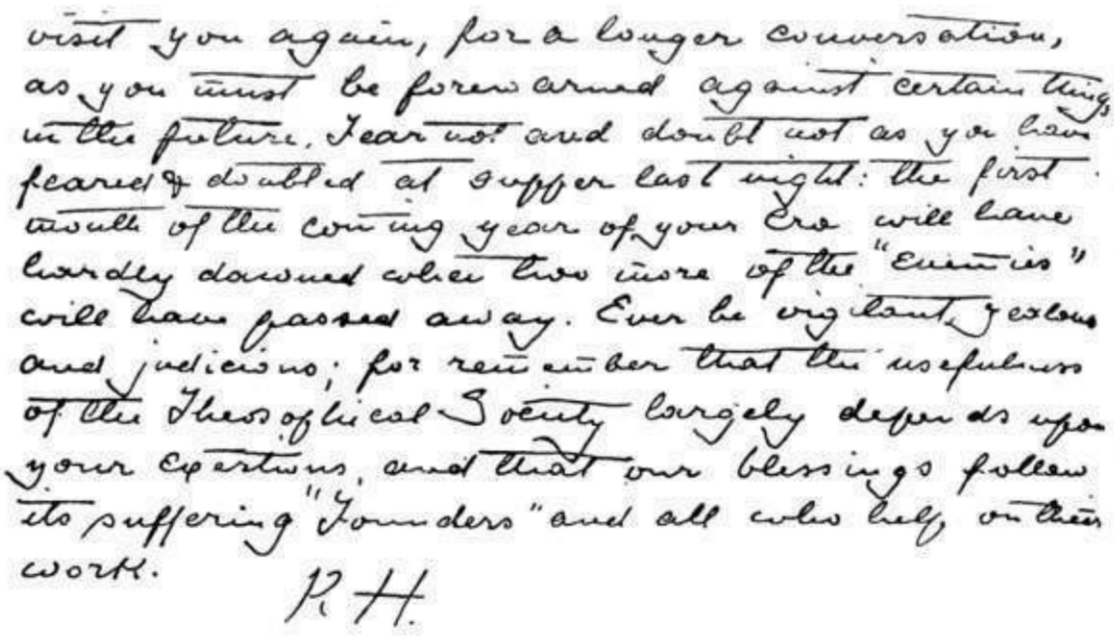
visit you again, for a longer conversation, as you must be forewarned against certain things in the future. Fear not and doubt not as you have feared & doubted at supper last night: the first month of the coming year of your Era will have hardly dawned when two more of the "Enemies" will have passed away. Ever be vigilant, zealous and judicious; for remember that the usefulness of the Theosophical Society largely depends upon your exertions, and that our blessings follow its suffering "Founders" and all who help on their work.

K.H.

LETTER OF MASTER K.H. TO COL. H.S. OLCOTT—IV

The reproduction is to its exact size, facsimiles I and II making one side of the paper, and III and IV the other.

In this letter, D. Nath stands for Dharbagiri Nath, known also as "Bawaji," whose actual name was S. Krishnamachâri or Krishnamaswami. Bawaji went with H.P.B. to Europe in 1884 and 1885, but turned later against her. His name of Dharbagiri Nath gave rise to a lot of unnecessary confusion. It was originally the

name of a very high Chela of Master K.H. Bawaji stood in some special occult relationship to this high Chela, being allowed to take his name as a "mystery name" when Bawaji became a probationary chela. It is probable that the high Chela of that name took possession of Bawaji's body upon occasion until the latter failed. (Cf. *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 173, 174.) The term Upâsika has reference to H.P.B. herself. Djual-K. stands for Djual-Khool, the favorite disciple of Master K. H., who since those days has himself reached the state of Mahatmaship. The "objective proof" spoken of in the latter was the fe˜â or turban, now in the Archives at Adyar, which Master M. left with Col. Olcott as a proof that his visit to him in New York was a reality (Cf. *Old Diary Leaves*, I, pp. 379-80). A photograph of this turban has been published in *The Theosophist*, Vol. LIII, August, 1932, pp. 496-97.

The text of the letter integrated in W. T. Brown's hand was published by him in his autobiographical pamphlet entitled *My Life* (printed by D. Lauber, Freiburg, Baden, Germany) which appeared in the Fall of 1885. He states on the title page that "the following pamphlet has been prepared for the writer's acquaintances, especially in Scotland." This pamphlet is extremely rare nowadays; we know of no other copy of it than the one on file at the Adyar Library. The following excerpt from it gives in Brown's own words his experiences at Lahore:

"On the 19th of Nov. 1883, for instance, *at Lahore* I see a man who impresses me as being Koot Hoomi and on the morning of the 20th I am awakened by the presence of someone in my tent. A voice speaks to me and I find a letter and silk handkerchief within my hand. I am conscious that the letter and silk handkerchief are not placed in my hand in the customary manner. They grow 'out of nothing.' I feel a stream of 'magnetism' and lo! it is 'materialized.' I rise to read my letter and examine the handkerchief. My visitor is gone. The handkerchief is a white one of the finest silk, with the initials K. H. marked in blue. The letter is also in blue in a bold hand. The matter of it is as follows:—

'What Damodar told you at Poona is true. We approach nearer and nearer to a person as he goes on preparing himself.

for the same. You first saw us in visions, then in *astral forms*, though very often not recognized, then in body at a short distance from you. Now you see me in my own physical body' (that is to say I would have seen him if I had turned my head) 'so close to you as to enable you to give to your countrymen the assurance that you are from personal knowledge as sure of our existence as you are of your own. Whatever may happen, remember that you will be watched and rewarded in proportion to your zeal and work for the cause of *Humanity* which the Founders of the Theosophical Society have imposed upon themselves. The handkerchief is left as a token of this visit. Damodar is competent enough to tell you about the Rawal Pindi Member.—K. H.'"

In W. T. Brown's pamphlet on *Some Experiences in India*, the letter quoted above is merely referred to. What became of the original is not definitely known.

Prior to his second visit, on the evening of November 20th, 1883, Master K. H. sent the following note:

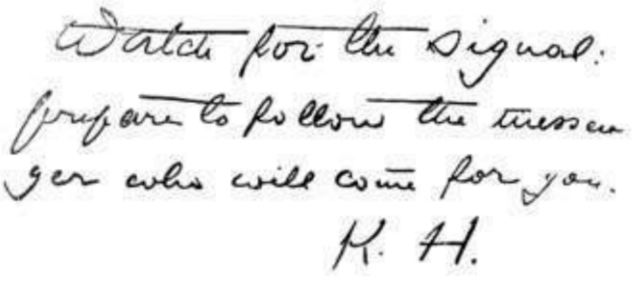
Watch for the signal.
prepare to follow the messen
ger who will come for you.
K. H.

"Watch for the signal: prepare to follow the messenger who will come for you. K. H."

This second brief communication, facsimile of which is appended herewith, is also in the Adyar Archives, and has an explanatory note of Col. Olcott's attached to it, which reads:

"Note to H. S. O. from Master K. H. to prepare him for a visit in the physical body in his tent at Lahore. (See 0. D. L.)"

The account of this second meeting can be found in *Old Diary Leaves*, III, 41-43. The messenger spoken of was Djual-Khool. The text of both letters can also be found in *Letters from the Masters of the Wisdom*, First Series, Transcribed and Compiled by C. Jinarâjadâsa, Theosophical Publishing House, Adyar, Madras, India; 4th ed., 1948, pp. 44-46. Facsimiles are from *The Theosophist*, August 1932, pp. 567-570, 573.

These visits of Master K. H. are also mentioned in *The Letters of H. P. Blavatsky to A. P. Sinnett,* p. 72, and in Wm. Tournay Brown's pamphlet entitled *Some Experiences in India,* the original of which is extremely rare. It was published by Dr. Franz Hartmann and Richard Harte, London, under authority of the London Lodge, T. S. It has, however, been reprinted in *The Canadian Theosophist*, Toronto, Vol. XXVIII, No. 4, June 15, 1947, pp. 117-25.

As to Wm. Tournay Brown, he was an earnest and aspiring young man from Scotland. After a long course of study pursued in Strassburg, Zurich and Edinburgh, he was graduated at the University of Glasgow, April, 1882, and went on a long holiday trip to Canada and the United States. After the trip, his health being rather precarious, he was treated and greatly helped by the eminent homeopath, Dr. Nichols, with whom he resided in London in 1883. At the house of this doctor, he met Frau Gustav Gebhard, of Elberfelt, Germany, who was a pupil of Éliphas Lévi and had come to England to be initiated into the Theosophical Society by A. P. Sinnett, who had just then arrived from India Mr. Brown soon became deeply interested in occult literature, met Mr. Sinnett and was admitted into the T. S.

He conceived a strong desire to go to India, in order to participate in the work of the T. S., and thus to draw nearer to the great Teachers themselves. He sailed on August 25, 1883. He was received with open arms by both H. P. B. and Col. Olcott. The latter, then on a protracted tour of India, took occasion to explain to him in a letter the opportunities as well as the dangers connected with his present decision and gave him some specific warnings. Mr. Brown nevertheless eagerly joined Col. Olcott on his tour, overtaking him at Sholapore.

It was during this tour that the two successive meetings with Master K. H. took place near Lahore, as described by Col. Olcott, and mentioned in the above Editorial Note by H. P. B.

Mr. Brown received from Master K. H. several communications through H. P. B. and Damodar, both before and after his tour with Col. Olcott. The spiritual opportunities facing him at the time were very unusual. He himself tells his readers that as a result of a strong desire to become a chela of the Brothers, he resolved on the evening of January 7, 1884, to present himself for probation. He was fully "warned as to the difficulties of the road" he desired to tread, and was "assured that by a close adherence to truth and trust in 'my Master,' all must turn out

Brown's case, however, was one of those sad cases of which the Theosophical Movement has had a considerable number. Col.

Olcott, writing of him in his *Old Diary Leaves*, III, 326, says that Brown's own account shows him unfortunately to have been "an emotional sentimentalist, quite unfit for practical life in the world. He had chopped and changed before coming to us, and has been doing it pretty much ever since; the latest news being that he has turned Catholic, taken the soutane, kept it on only a few days, became again a laic, and is now teaching in a Roman Catholic college in Madras Presidency, and married to an Eurasian widow lady of ripe age. May he prosper in his undertakings, and find that peace of mind for which he has so long been hoping." See BROWN in Bio-Bibliogr. Index, for further details.—*Compiler*.]

Collected Writings VOLUME VI
December, 1883

BUDDHISM BEFORE BUDDHA

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, p. 95]

Will you kindly tell me what it was that drove Buddhism out of India and led to the persecution of the adepts which forced them to fly beyond the mountains?* Were these two events simultaneous?

You say Buddhism existed in India even before the advent of Gautama Buddha. I have met with words and allusions in our books which tend to confirm the fact you assert, unless we subscribe implicitly to the chronology set up by the European Orientalist.† But if Buddhism existed in India anterior to Gautama and was in all likelihood tolerated, if not practised, by the Rishis of old, what was it that made it intolerable to the people of the country *after* the coming of Gautama and, as you say, of Sankaracharya?‡

---

* The divulging to the lower non-Brahmanical castes and to the world in general, by the Lord Buddha, of secrets known unto his day only to the initiated Brahmans.—*Ed*.

† Certainly no Hindu—least of all an Initiate or even a Chela—would ever accept their arbitrary and fanciful chronology.—*Ed*.

‡ Simple truth—which can never hope to win the day when in conflict with theology—the selfish concoction of priests interested in the preservation of superstition and ignorance among the masses. Sankaracharya was more prudent than Gautama Buddha, but preached in substance, the same truths, as did all the other Rishis and Mahatmas.—*Ed*.

I know of no books where I can find the information I require. The persecution of the adepts is a subject which no human being ever thought of before, much less wrote upon,—of course by such a human being I mean one not inside the "adept circle," for those who are within that circle may know much about it, without any profit to us outsiders. This, I believe, accounts for the non-existence (so far as I know) of any books on the subject.*

AN OUTSIDER.

SATKHIRA, BENGAL,
22nd September, 1883.

---

* Quite so. But he who joins the "adept circle" and will shrink before no sacrifice, may learn all this and ascertain the truth easily enough with regard to Asia. During the middle ages down to hardly 100 years ago the persecution and even the *burning* of Adepts in Europe, is *a fact* in History.—*Ed*.

Collected Writings VOLUME VI

December, 1883

QUERIES FROM AUSTRALIA

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, p. 98]

Allow me to address you on a subject of vital importance to me in connection with Spiritualism and Spiritualistic phenomena, which have occurred to me during the last 15 years. I consider you above all persons with whom I have any acquaintance through the literature of Spiritualism competent to give me a final explanation of the phenomena which I am now going to submit to your critical judgment. I have of late got tired of the unsatisfactory and unprogressive state of what is termed Spiritualism, and seeing in Theosophy and Occultism a step in advance of our old movement, I wish you to be kind enough to tell me what the interpretation of my experiences is from an Occult or Theosophical point of view.

For this purpose I have enclosed an old lecture of mine, delivered in 1874, which you will find contains a passage or portion marked with brackets A—A; this is the *First Query* put to you, and in your kind answer you will point out to me where I have erred in my own attempts at explanation.

Second Query refers to a painful subject—an accident in my family —which I shall detail as briefly as possible. On 17th March, 1870, a boy of mine was accidentally thrown out of my buggy and he sustained fracture of the skull. When I picked up the child (4 years old) I found him bleeding from a branch of the temporal artery, and whilst

I was dressing the wound on the road and in the dark, my mind involuntarily was turned homeward where my wife was lying ill and in a very weak state from loss of blood after her confinement. I thought that the news of the fatal injury of our child would also prove fatal to herself in consequence of the shock produced by the news. Fancy, then, my astonishment when I came home to find that at about the same time that this accident happened, I appeared to my wife spiritually or phantasmically (?) with the child in my arms, which fact she mentioned to her nurse, who, however, could not see me or my apparition. Now what do you make of this phenomenon and what is your explanation of it?

Third Query is connected with what I would consider a case of clairaudience which happened to me some 8 or 9 years ago. I had scarcely turned into bed at 11 o'clock on a certain night (date I cannot at present ascertain), when I found myself all night up to half-past 4 A.M. disturbed from sleep by the constant crying out of 'doctor! doctor !' in a distinctively plaintive tone, the voice being that of a female. At 6:30 the same morning I was called to attend a woman at a distance of 15 miles from my residence, a perfect stranger to me and to my astonishment her voice was identical with the one of my nocturnal disturber! The woman, having been in labour all night and crying out for the doctor—for me—her husband cruelly paying no attention to her lamentation until it was almost too late to send for medical aid. Now, I would ask you, how could I hear the voice of this woman a distance of 15 miles?

Fourth Query concerns a mesmeric subject or experience of mine which took place 14 years ago. A friend of mine, named Mr. Crone, who is a powerful mesmeriser, brought a boy to my surgery one night at 8 o'clock; and this boy told me the time on my watch to a minute correctly four times in succession, although his eyes were bandaged and he himself in a state of mesmeric coma. Three times the boy indicated the time on my watch correctly, even after I had turned the hands round with my key until I did not know myself to what figures they pointed.

Now these may very possibly be all simple questions to you to solve, but I have never in all my reading

and studying on the subject found an explanation which satisfied my scientific or philosophical demands, really furnishing a tangible and reliable exposition of the different *modi operandi* by which the four above mentioned phenomena or facts were produced.

Hoping you will kindly answer my four queries in one of the numbers of *The Theosophist*. I am, etc.

C. ROHNER, M.D.

BENALLA,
VICTORIA (AUSTRALIA).

EDITOR'S NOTE.—We are extremely sorry to be unable to answer *Query No. 1*, owing to the lecture in question having been either lost in transit or mislaid here during our prolonged absence from home.

Query No. 2 is easy enough to answer from the standpoint of occultism. It is a case of thought objectifying itself by its intensity to the person on whom it is centered. The sad occurrence was reflected in the sympathetic aura of the suffering (hence more than ever spiritually receptive) lady and she saw it in her mind's eye. We have amply discussed in previous numbers the phenomenal effects of thought intensified to the last degree, whether consciously through will-power or unconsciously through the strength of desire, produced by fear, joy or any other feeling. The ordinary phenomenon of the thoughts of the mesmeriser appearing to the subject as objective reality belongs to the same class though different in degree. The present case affords some light for the examination of the spiritualistic speculations of Mr. W. H. Harrison, editor of the defunct *Spiritualist* in a recent number of the *Medium and Daybreak*. After a free use of his dissecting knife on Theosophy and Colonel Olcott, Madame Blavatsky and the Himalayan Brothers, Mr. Harrison comes to the conclusion that the worthy President of the Theosophists, Colonel Olcott, is "a seeing medium and a physical medium too, but not very powerful in the latter capacity," and seeks to prove his case by reminding the reader that since "once he (Colonel Olcott) saw a Himalayan Brother and two well-known Anglo-Indian Theosophists were unable to see the distinguished visitor" —*ergo* that visitor must have been some "lower intelligence acting on physical mediums." On this rather one-sided and not over-logical theory, the apparition which Mrs. Rohner saw must have been made up by some "lower intelligence," since the nurse did not see the eidolon. The consequences in the present case having been beneficent, however, the "lower intelligence" will have to be raised a few degrees in the estimation of the Spiritualists

and regarded as some "dear departed angel" masquerading before the sensitive to save her from the effects of a too sudden shock. But whatever their theory—even if it be granted that in Dr. Rohner's case the double was projected from the gross body by the force

generated by intense anxiety—the obnoxious Theosophists, will never be allowed to take advantage of it in support of their case. Yet whatever their opinion, we affirm, that in our correspondent's case there was nothing spiritualistic at all. It was simply and purely a psycho-physiological phenomenon.

Query No. 3 will be sufficiently elucidated by what has been said above. Our respected correspondent seems to be somewhat of a clairaudient sensitive himself; the agonised cries were directed towards him, and as the Doctor's thought made itself objectively perceptible to Mrs. Rohner's astral sense of sight, similarly the poor woman's cries affected his sense of hearing. The one was a case of clairvoyance, the other of clairaudience.

Query No. 4.—This is a common case of clairvoyance induced by mesmerism. The physical man when rendered comatose by the influence of mesmeric currents, leaves the inner man free to act and acquire knowledge without the mediation of sense.

A careful study of what has been said in these columns about the septenary constitution of man will throw considerable light on the whole subject. These abnormal developments of sense may be effected by conscious efforts of the will, by disease or by mesmeric influence.

Collected Writings VOLUME VI
December, 1883

EXISTENCE OF THE HIMALAYAN MAHATMAS

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, pp. 98-99]

In May or June last, a young Bengali Brahmachari happened to pass through this station on his way to Almora. During his stay here he put up in the house of an up-country gentleman where I met him to hear his discourses on Vedantic Philosophy and Hinduism in general. He kindly called on me and then at our request narrated certain incidents of his travels to Mânasa-sarovara and back. One of them was very remarkable. He said that on his way back from Kailas he met a party of Sadhus. They were resting in a small tent which they had pitched for their accommodation. He went amongst them to beg for some food, as he had taken none since two or three days excepting leaves of trees and grass. He saw an elderly Sadhu engaged in reading the *Vedas* whom he took to be the chief. On enquiring the name of this Sadhu he was told by some that his name was Kauthumpa, and by others as Kauthumi.* He waited till this gentleman had finished his reading and after the exchange of the customary greetings the sadhu ordered his chelas to give some foot to our Brahmachari. A chela brought a piece of dried cow-dung and placed it before his guru who breathed on it and it was lighted. The Brahmachari waited there for an hour or two and during this interval he saw one or two persons suffering from some disease or other coming there for treatment. The chief gave them some rice after breathing upon it; they ate of it and walked away cured. I forgot to tell you that the Brahmachari had been to Mânasa-sarovara in 1882. Are we to understand that the Kauthumi or Kauthumpa whom this Brahmachari saw somewhere near Kailas is the same personage who is now known as Koothumi, one of the Himalayan Brothers? If this be so, then we have the testimony of an uninterested person who saw him in his living body. I may mention to you that this Brahmachari told us he never heard of Theosophy or of the Himalayan Brothers till he returned to the plains. He is a young man about 24 years old and knows English but imperfectly. He is a Chela of the Almora Swami with whom he is now studying Sanskrit and we saw him again at Almora at the end of October last. He is not a Theosophist and in fact his views and those of his guru who are pronounced Vedantists do not agree with those of the Theosophists. So, in all respects, he is an uninterested witness. He is publishing an account of his travels in a Bengali Magazine called the *Bharati* published at Calcutta and edited by Babu Dijendra Nath Tagore. I believe he will give details of his interview with this Sadhu, whom he heard called as Kauthumpa, in that Magazine.

He told us that he saw several persons at, and near Mânasa-sarovara

---

* Our Mahatma does not look "elderly" whatever his age may be.—*Ed*.

(there being a great gathering there that year on account of the Kumbhuk Mela) who could light fuel by breathing upon it. At Mânasa-sarovara he met a Chohan Lama but there were several of this name. Your Note on the above is kindly solicited.

BAREILLY,
15*th November*, 1883.

PREO NATH BANERJEE, F.T.S
Vakil, High Court.

EDITOR'S NOTE.—This new and unexpected testimony comes this moment, as we are correcting the proofs of Brother Mohini M. Chatterji's evidence about the same Brahmachari. We had it from him 14 months ago, but, at the advice of Mr. Sinnett, withheld it from publication at the time. Evidently our Bareilly Brothers have not heard, as we have, of this first account now published by us on pages 83 *et seq*. If this is not an independent and strong testimony in our favour, then we do not know that any more proofs can be given. Whether the "elderly" looking "Kauthumpa" as the Brahmachari calls the sadhu seen by him is our Mahatma Koothumi or not (we doubt this, for he is not "elderly" looking) it is shown at any rate that there are men known by the name of *Kauthumpa* (or the disciples, lit. *men*, of Koothumi) in Tibet, whose master's name must, therefore, be *Koothumi*, and that we have not invented the name. Most probably the person seen by the Brahmachari was Ten-dub Ughien, the lama next to our Mahatma—and the chief and guide of his chelas on their travels. He is an elderly man and a great book-worm. The polemics that have taken place on these pages some months back between the venerable Almora Swami and our Brother T. Subba Row during which the Swami came down in his wrath upon the innocent editor—are a good warrant that neither the respected Sadhu of the Almora Hills nor his pupil would be likely to corroborate us, unless they could not help it. Still, the Brahmachari may have seen quite a different person. There are in Tibet many sects—and one of these is the sect of the Kah-dâm-pa—a name bearing a close resemblance to that of Kauthumpa. There are among the former many learned lamas and adepts, but they are not *our* Mahatmas, who belong to *no sect*.

[In his historically-important article, "A Great Rittle Solvet," *The Theosophist*, Vol. V, Nos. 3-4, December-January, 1883-1884, pp. 61-62, Dâmodar K. Mavalankar, who was a pupil of Master K H., throws some light upon the story of the Brahmachârin. Dâmotar was at Jammu, in Kashmir, together with Col. Henry S. Olcott and his party, at the end of November, 1883. On November 25th, he went for a couple of days to the Âı rama of his Teacher. His disappearance had been very sudden and unexpected, resulting in a great deal of anxiety on the part of both H. P. B. and Col. Olcott, as to whether he would return at all. He did return on November 27th, greatly changed and in much more robust health.

Regarding this visit, Dâmodar writes as follows:

"The fact is, that I had the good fortune of being sent for, and permitted to visit a Sacred *Ashrum* where I remained for a few days in the blessed company of several of the much doubted MAHATMAS of Himavat and Their disciples. There I met not only my beloved Gurudeva and Col. Olcott's Master, but several others of the Fraternity, including one of the Highest. I regret the extremely personal nature of my visit to those thrice blessed regions prevents my saying more of it. Suffice it that the place I was permittet to visit is in the HIMALAYAS, not in any fanciful Summer Land and that I saw Him in my own *sthula sarira* (physical body) and found my Master identical with the form I had seen in the earlier days of my Chelaship. Thus, I saw my beloved Guru not only as a *living* man, but actually as a young one in comparison with some other Sadhus of the blessed company, only far kinder, and not above a merry remark and conversation at times. Thus on the second day of my arrival, after the meal hour I was permitted to hold an intercourse for over an hour with my Master. Asked by him smilingly, what it was that made me look at Him so perplexed, I asked in my turn:—'How is it MASTER that some of the members of our Society have taken into their heads a notion that

you were "an elderly man," and that they have even seen you clairvoyantly looking an old man passed sixty?' To which he pleasantly smiled and said, that this latest misconception was due to the reports of a certain Brahmachari, a pupil of a Vedantic Swami in the N. W. P.—who had met last year in Tibet the chief of a sect, an elderly Lama, who was his (my Master's) travelling companion at that time The said Brahmachari having spoken of the encounter in India, had led several persons to mistake the Lama for himself. As to his being perceived clairvoyantly as an 'elderly man,' that could never be, he added, as *real* clairvoyance could lead no one into such mistaken notions; and then

he kindly reprimanded me for giving any importance to the age of a Guru, adding that appearances were often false, &c. and explaining other points."]

The account of Rajani Kant Brahmachari himself, signed Almora, 3rd June, 1884, was published in *The Theosophist*, Vol. V, August, 1884, p. 270, with an Editorial Note signed by Damodar. It is titled, "Interview with a Mahatma." No additional information of any importance is furnished therein, as compared with Damodar's own statement, the account of Mohini M. Chatterji, and the story of Preo Nath Banerjee which appears above.—*Compiler*.]

Collected Writings VOLUME VI
December, 1883

THE *PURANAS* ON THE DYNASTIES OF THE MORYAS AND THE KOOTHOOMI

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, p. 99]

It is stated in *Matsya Purana*, Chapter 272, that ten Moryas would reign over India, and would be succeeded by Shoongas, and that Shata Dhanva will be the first of these ten Maureyas (or Moryas).

In *Vishnu Purâna* (Book IV, Chapter 4) it is stated that there was in the Soorya Dynasty a king called "Maru, who, through the power of devotion (Yoga), is still living in the village called Kalapa," in the Himalayas (*Vide* p. 197, Vol. III, by Wilson), and who "in a future age, will be the restorer of the Kshatriya race in the solar dynasty," that is, many thousands of years hence. In another part of the same *Purâna*, Book IV, Chapter 24, it is stated that "upon the cessation of the race of Nanda, the Mauryas* will possess the earth, for Kautilya will place Chandragupta on the throne." Col. Tod considers Morya, or Maurya, a corruption of Mori, the name of a Rajput tribe. The *Tika* on the *Mahavansa* thinks that the princes of the town Mori were thence called Mauryas. Vachaspati, a Sanskrit Encyclopaedist, places the village of Kalapa on the northern side of the Himalayas—hence in Tibet. The same is stated in Chapter 12 (Skanda) of *Bhagavat*. "The *Vâyu Purâna* seems to declare that he [Maru] will re-establish the Kshatriyas in the nineteenth coming *yuga*." (Vol. III, p. 325.) In Chapter VI, Book III of *Vishnu Purâna*, a Rishi called Koothumi is mentioned. Will any of our brothers tell us how our Mahatmas stand to these revered personages?

Yours obediently,

R. RAGOONATH ROW,

(*Dewan Bahadoor*) *Prest. Madras Theosophical Society*.

---

* "Of the dynasty of Moriyan Sovereigns," as said in the *Mahâvanśa*—the particulars of this legend are recorded in the *Atthakathâ* of the Uttaravihâra priests.—*Ed*.

EDITOR'S NOTE—In the Buddhist *Mahavanśa*, Chandagutta or Chandragupta, Asoka's grandfather, is called a prince of the Moriyan dynasty as he certainly was—or rather—as they were, for there were several Chandraguptas. This dynasty, as said in the same book, began with certain Kshatriyas (warriors) of the Śâkya line closely related to Gautama Buddha who crossing the Himavantah (Himalayas) "discovered a delightful location, well watered, and situated in the midst of a forest of lofty bo and other trees. There they founded a town, which was called by its Śâkya lords—Moriya-Nagara." Prof. Max Müller would see in this legend a made-up story for two reasons: (1) A desire on the part of the Buddhists to connect their king Asoka, "the beloved of gods" with Buddha, and thus nullify the slanders set up by the Brahmanical opponents to Buddhism to the effect that Asoka and Chandragupta were *Sudras*; and (2) because this document does not dovetail with his own theories and chronology based on the cock-and-bull stories of the Greek Megasthenes and others. It is not the princes of Moriya-Nagara who owe their name

to the Rajput tribe of Mori, but the latter that became so well known as being composed of the descendants of the first sovereign of Moriya, Nagari-Môrya. The subsequent destiny of that dynasty is more than hinted at, on pages 39 and 40 (footnote) in the November number of *The Theosophist*.* Page 43 of the same magazine gives full details. The name of Rishi Koothumi is mentioned in more than one *Purana*, and his *Code* is among the 18 Codes written by the various Rishis and preserved at Calcutta in the library of the Asiatic Society. But we have not been told whether there is any connection between our Mahatma of that name, and the Rishi, and we do not feel justified in speculating upon the subject. All we know is, that both are Northern Brahmans, while the Môryas are Kshatriyas. If any of our Brothers know more or can discover anything relating to the subject in

* [Vol. V, 1883. This refers to the same text as is found on pp. 246-47, and 256-58, in Vol. V, of present Series.—*Comp*.]

42

the Sacred books, we will hear of it with pleasure. The words: "the Moryas will possess the earth for Kautilya will place Chandragupta on the throne," have in our occult philosophy and interpretations a dual meaning. In one sense they relate to the days of early Buddhism, when a Chandragupta (Morya) was the King "of *all the earth*," *i. e*., of Brahmans who believed themselves the highest and only representatives of humanity for whom Earth was evolved. The second meaning *is purely esoteric*. Every adept or genuine Mahatma is said to "possess the earth," by the power of his occult knowledge. Hence—a series of 10 Moryas, all initiated adepts, would be regarded by the occultists, and referred to, as "possessing all the earth" or all its knowledge. The names of "Chandragupta" and "Kautilya" have also an esoteric significance. Let our Brother ponder over their Sanskrit meaning, and he will perhaps see what bearing the phrase—"*for* Kautilya will place Chandragupta *upon the throne*"—has upon the Moryas possessing the earth. We would also remind our Brother that the word *Itihâsa*, ordinarily translated as "history," is defined by Sanskrit authorities to be the narrative of the lives of some august personages, conveying at the same time meanings of the highest moral and occult importance.

Collected Writings VOLUME VI
December, 1883

RAIN-STOPPING BRAHMANS

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, pp. 99-100.]

I shall be highly obliged if you kindly allow me to relate through the columns of your celebrated Journal, an event, whose seemingly recondite character may excite the curiosity and deserve the attention of a large majority of readers. There lived in the interior of the district of Hugli, a person named Ram Kany Ghosh, by religion a Vaishnava, who was known to have attained a certain development of the higher faculties by a regular and constant practice of concentration in an enclosed room three hours a day. On a certain occasion he invited a number of Brahmins, who were seated to dine on the open yard of his homely village mansion. The day was cloudy and it began to rain. The man alarmed at the sight of Brahmins rising from their unfinished meal, hastened to the place, gazed on the sky,

and loudly exclaimed, "Sir! stop a little." To the astonishment of the beholders the threatening sky maintained a sudden and sullen silence till the feast was completed.

A similar event occurred, a few years ago, at Satpukur, where during a long and severe drought, a sannyasi pronounced a successful prediction of a shower at two o'clock the next day,

Now, is it possible to determine, whether the events should be attributed to the gift of miracles or to the knowledge of futurity of the advanced students of Occult Philosophy? A solution of this difficulty would probably be deemed as a valuable contribution to the knowledge of uninitiated students.

I remain, Madam,

Yours most obediently,

BHOWANIPORE, H. MUKHOPADYAYA.
November, 83.

EDITOR'S NOTE.—We have much heard of, but little believed in, "gifts of miracles." We may go further and say at once that we deny most emphatically the possibility of producing "miracles," yet we believe as firmly in the possession by great Sadhus and Initiates of the power of stopping or rather of delaying and magnetically paralyzing the rain cloud. We say that the facts of the story given are *possible*, though by no means *probable*. Sadhus who possess such powers are not usually *grihasthas*, passing their lives in small villages; and certainly it requires more than three hours a day of "constant concentration" to produce such a phenomenon, however much it may be based on the knowledge of natural laws.

Collected Writings VOLUME VI

December, 1883

WART-CHARMING

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, p. 100]

With reference to the following correspondence which appeared in *Knowledge*, dated 26th October 1883, a well-known weekly paper conducted by Mr. R. A. Proctor, it would be interesting if you would kindly explain the rationale of the transfer of the wart from the body of one individual to that of another, and also say whether the charm referred to by the correspondent in the concluding portion of his letter has any real effect.

Yours obediently,
K. C. M.

44

"Allow me to tell you my own experience of warts. When I was a little boy I had a wart on the tip of my nose. They called me Cicero. My father's æsthetic taste was annoyed at this non-essential to the beautiful. He had recourse to the knife, and then stanched the blood with caustic. This process was equally unpleasant and unavailing. The cauterizing was constantly renewed, but the blackened excrescence stubbornly remained rooted to my inflamed nose. Mr. Thomas, a Supervisor in the Excise, took special delight in teasing me whenever we met. 'Master Frederick,' he would say, 'I think you have a fly on your nose'; or 'There is a spot of dirt,' &c., &., 'Allow me to remove it.' In the course of time I left home for a boarding-school, where the medical attendant gave me a powder with which to rub my wart. He also tied a piece of silk round another which grew on my eyelid. Both were gone in a few weeks. The holidays came, and one of my first visits was to my old tormentor, Mr. Thomas. He was out, but on my showing his wife that the wart was no longer to be seen, 'Bless me!' said she. 'Why my husband has it!' And sure enough, when he came in a few minutes later, there was the wart on the tip of his nose. I told him how the doctor at school had cured the one on my eyelid, and he allowed me to tie a piece of fine strong catgut round his, in doing which I paid him off by giving such a sharp pull at the two ends, that his eyes watered again as he howled and danced about the room. From time to time for some years the wart returned and disappeared. I always fancied that old Thomas had it, when I lost it, and *vice-versa*. Whether it was so I cannot tell; all I can say is that his went and came at intervals in a similar way. This I heard from Mrs. Thomas some years later. I have met and known several successful wart charmers. One told me that he bad 'charmed enough away to fill a bushel-basket.' A very favourite charm in many parts of England was to bury a piece of meat secretly after touching the warts with it. As the meat rotted in the ground so the wart died away. Years ago, I tried charming children's warts myself, and found that they vanished within the time I promised."

(Signed) FREDERICK HELMORE.

EDITOR'S NOTE.—It may seem ridiculous to those who have never tried the latter *sympathetic* remedy, while to them who did and succeeded, it seems quite natural. In Russia, they charm away warts both with meat and raw potatoes. Having rubbed the wart with one half of the potato cut in two, that half which has been rubbed is buried in the cellar in the sand and the other half planted near by. As the former decays, the latter sprouts and every one of the young shoots is *covered with excrescences*; and as this

process is going on, the wart on the person thins away, and soon disappears entirely. Then the potato leaves are uprooted with the half decayed vegetable and burnt over seven sticks of wood. Unless this concluding ceremony is gone through,—say our "medicine men" the wart is liable to reappear, and disfigure the patient, once more.

We feel incompetent to explain the *rationale* of the above and simply state a *fact*. Not only have we seen the experiment successfully applied in our own case—big warts on the neck—when about 12 or 13 years old, but we have known a number of persons delivered in this simple manner of disagreeable excrescences. It is a remedy known to every housewife in Russia and France too we believe.

Collected Writings VOLUME VI
December, 1883

MORAL EDUCATION BY PROF. BUCHANAN*

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, p. 101]

It affords us real pleasure to give an old and respected friend a greeting through the new edition of his valuable work—Professor Buchanan's latest thoughts on a complete scheme of education. This learned gentleman, as our readers may recollect, is the discoverer in the western world of that mysterious power latent in man, which has been further enlarged upon by Prof. Denton in his *Soul of Things*. It is Professor Buchanan who is the real founder of the Science of Psychometry. The present work shows more than ever that like a few other spiritually wise men, the Professor does not feel himself at ease in the broad seat of modern civilization; he seems to have lost his way in the jungle of western materialism, but his brave spirit is struggling hard for the welfare of his race, who seem to be

---

* *Moral Education*: *Its laws and methods*. Governments, Churches and Colleges for many thousand and years have striven in vain to conquer crime, disease and misery—a new method must therefore be adopted—if that method can be found in this volume, does it not indicate a better future for humanity? By Joseph Rodes Buchanan, M.D., New York.

---

even unconscious of their degradation. He has hit upon the real source of danger which is so gloomily overhanging the Western world and threatening it with moral and spiritual ruin. The cultivation of mere intellect, as the means of material advancement, leaving out the higher nature of man to go to seed, utterly untended and uncared for. The whole system of modern education is entirely at fault and the result is the production of ill-shapen monstrosities. Education is the attempt to realize the harmony between nature and man. It is to find out the real aim and object of life and when found to render them an unswerving and life-long devotion. Education is the acquirement of the capacity of enjoying life to the fullest extent, its want is suicide, partial or complete. Professor Buchanan's ideal lies in the same direction as our own.

> "A satisfactory knowledge," says the author, "of the psychic and physiological functions of life and their definite association with the brain and body and laws of interaction would necessarily indicate the laws of their development. That development is education. . . . ." [Introd., p. 2.]

In this present juncture when a commission is embarked on a perilous voyage for the discovery of a new and sounder basis for education in this country, Prof. Buchanan's work

possesses a peculiar value and interest. Before the mould is prepared upon the western model for casting the minds of our future men and women, it is profitable to consider what competent experts declare as to the value of that model. Prof. Buchanan after half a century's experience delivers his opinion thus:—

> There seems to be nothing in existence at present on a large scale in the leading institutions which can be properly called a *liberal education* for that which makes the most imposing claims to be recognised as liberal education in the universities appears, when viewed from the standpoint of anthropology, not only lame, feeble, and defective in the *most essential* elements of a liberal education, but positively *illiberal* in its contractile influence upon the intellect and soul, as well as its degenerative influence upon the body. [Chap. I, pp. 2-3.]

The eminent Italian Professor, Signor Angelo de Gubernatis bears his testimony to the same effect:—

> Under the present system the university is too widely estranged from everyday life, and too indifferent to it. Where vital force should be most felt it is wholly lacking. Students enter the universities and issue therefrom in much the same manner as did the prophet Jonah enter and come forth from the gloomy recesses of the whale. They go there to learn the mysteries of science, but of the science of life, by far the most important of all, they come away ignorant. One student studies four years, another five, another six; but they are all equally ignorant of the art of living. The university should properly be the *mother of genius and of character*; it is instead merely the censor for a certain number of years of a crowd of boys, who are forced to cheat at the examinations in order to rise from grade to grade till the desired doctor's vote is obtained. Then they are all obliged to feed together like sheep in a pasture; the examinations are the same for all; votes are cast with the same judgment, or rather lack of judgment, since *the best parrot of the class* can pass the most brilliant examination, and consequently gain the vote, while the greatest genius may perhaps lose the contest, disheartened by the trying formalities of the proceedings. It is never taken into account that one student might perhaps merit the title of doctor after only a month of trial, while another might fail to deserve it even at the expiration of twenty years. Should there be a few intellects more active than those around them, this discipline speedily brings them to the common level. . . . At present there is almost no intercourse between the university and the world without, and while from within it appears to be a great institution, outside its walls its influence is unfelt.

It is needless to multiply instances. Every thoughtful observer has found that the present pernicious system of pampering the intellect to the utter starvation of the other faculties can lead to no good result—not even lead the much favoured one to the highest pitch of development it is capable of attaining. Professor Buchanan, a student of the true science of man, has put forward a system of education which is as scientific as beneficial. Education naturally admits of division into five classes, in accordance with the different classes of faculties to be dealt with. (1) Physiological development, aiming [at] the formation of the manly, healthy constitution capable of lasting a hundred years and competent to enjoy life and make it a source of benefit to humanity. (2) Industrial Education, which alone can lead to the disappearance of those unproductive classes, now preying upon the life-blood of society like

vampires. (3) Medical Education, supplying the people with means to stamp out diseases at their first approach and eradicate our splendid heritage of diseases. (4) Moral or Religious Education, whereby the life secured by the other three kinds of education, is made worth living. (5) And lastly comes Intellectual Education, which now holds its revels on the ruin and degradation of man. The scheme is complete but it is likely to provoke a sneering smile on the self-satisfied dogmatic lip, as being quite utopian. Life is not long enough, it may be urged, for such elaborate training. But the utter silliness of such objection has been conclusively shown by the learned Professor. The first eighteen years of life after the first dawn of intelligence is quite enough for the whole curriculum being gone through. We heartily commend this able and original work to our readers. Let it not be taken as unforgivable sin that the book has come into the world a little too soon. It will be at all events one of the necessary missing-links in the evolution of human thought and institutions.

Collected Writings VOLUME VI

December, 1883

THE DEATH OF A GREAT MAN

Pundit Dayananda Saraswati

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, p. 105]

A Master Spirit has passed away from India. Pundit Dayananda Saraswati, the Founder and Supreme Chief of the Arya Samaj of Aryavarta, is gone. The irrepressible, energetic Reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriotism, is no more. He has passed out of this plane of strife and suffering, into a higher and more perfect state of being. . . . A special telegram from Ajmere brought to the many Samajes the melancholy news that their master Swamijee Dayananda Saraswati breathed his last at 6 P. M., on October 30th.

De mortuis nil nisi bonum. . . .

All our differences have been burnt with the body and with its now sacred ashes they are forever scattered to the four winds. We remember only the grand virtues and noble qualities of our former colleague, teacher and late antagonist. We bear in mind but his life-long devotion to the cause of Aryan regeneration; his ardent love for the grand philosophy of his forefathers; his relentless, untiring zeal in the work of the projected social and religious reforms; and, it is with unfeigned sorrow that we now hasten to join the ranks of his many mourners. In him India has lost one of her noblest sons. A patriot in the true sense of the word, Swamijee Dayananda laboured from his earliest years for the recovery of the lost treasures of Indian intellect. His zeal for the reformation of his motherland was exceeded only by his unbounded learning. Whatever might be said as to his interpretation of the sacred writings, there can be but one opinion as to his knowledge of Sanskrit, and the impetus to the study of both received at his hands. There are few towns and but one province we believe,—namely Madras—that Pundit Dayananda did not visit in furtherance of his missionary work, and fewer still where he has not left the impress of his remarkable mind behind him. He threw, as it were, a bomb-shell in the midst of the stagnant masses of degenerated Hinduism, and fired with love for the teachings of the Rishis and Vedic learning the hearts of all who were drawn within the influence of his eloquent oratory. Certainly, there was no better or grander orator in Hindi and Sanskrit than Swamijee Dayananda throughout the length and breadth of this land. And, if he did not always bear with noble fortitude sectarian persecution and contradictions, it is only because in him, as in all other mortal men, the maxim *errare humanum est* had to be

exemplified in this world of imperfections.

As soon as the sad rumour was confirmed, Colonel Olcott, who was then at Cawnpore, paid a public tribute to the Swami's memory. He said that whatever might have been

our rights or wrongs in the controversy, and whatever other Pundits or Orientalists could say against Swamijee's scholarship, there was room for no two opinions as to his energetic patriotism or of the nationalising influence he exerted upon his followers. In Pundit Dayanund Saraswati there was a total absence of everything like degrading sycophancy and toadyism towards foreigners from interested motives. At Bara-Banki, Lucknow, our President repeated the same ideas to an immense audience in the Garden-Palace (Kaiser-bag) of the ex-king of Oude, and the sentiment was warmly acknowledged.

Truly, however heretical and blasphemous might have appeared his religious radicalism in the sight of old orthodox Brahmanism, still his teachings and the Vedic doctrines propagated by him were a thousand times more consonant with *Sruti* and even *Smriti* than the doctrines taught by all other native Samajes put together. If he merged the old idols into ONE living Being, Iswara, as being only the attributes and powers of the latter, he yet had never attempted the folly of forcing down the throats of his followers the hideous compound of a Durga-Moses, Christian-Koran, and Buddha-Chaitanya mixture of the modern Reformers. The "Arya Samaj" rites make certainly the nearest approach to the real Vedic national religion. And now, on the death of Swamijee, there is no one we know of in India capable of taking his place. The Arya Samajes, as far as we could ascertain, are all conducted by men who can as little fill the vacant place as a cardboard tree of a dramatical stage can become a substitute for the strong cedar, the king of the Himalayan forests. Loving all Aryavarta, as we do, for its own sake, it is with sincere sadness and fear and with a deep sense of sympathy for bereaved India that we say once more:—the death of Pundit Dayananda Saraswati is an irreparable loss to the whole country. At the present chaotic stage of its reformatory progress, it is simply a national calamity!

In connection with the above sad event, we may take, this opportunity to make a few remarks in answer to a

certain surprise expressed by several correspondents. They are at a loss to realize, they state, that a Yogi credited with some psychological powers, such as Swamiji Dayananda, was unable to foresee, the great loss his death would cause to India; was he then no Yogi, no "Brahma-Rishi," as the organ of the Lahore Samaj called him, that he knew it not?

To this we answer that we can swear that he had *foreseen* his death, and so far back as two years ago. Two copies of his will sent by him at the time to Col. Olcott and to the editor of this Magazine respectively—both of which are preserved by us as a memorial of his by-gone friendship—are a good proof of it. He told us repeatedly at Meerut he would never see 1884. But even had he not foreseen his death we do not see what bearing it can have upon the Yogi powers of the defunct? The greatest adepts living are but mortal men, after all, and sooner or later have to die. No adept is proof against accident, unless he uses selfishly his acquired powers. For, unless he is constantly watching over his own personality, and cares little for the rest of mankind, he is as liable to fall a victim to disease and death as any other man. The childish, not to say absurd, ideas about Yogis, and their *supernatural* powers—whereas they are at best but *superhuman*,—that we often find current among our own Theosophists, and the superstitious and grotesque tales narrated of these holy personages among that class of Hindus, which being more orthodox than educated, derives all its ideas from the dead-letter traditions of the *Puranas* and *Sastras,* have very little to do with sober truth. An adept, or Raja Yogi (we now speak of the real, not the fictitious ones of idle rumour) is simply the custodian of the secrets of the hidden possibilities of nature; the master and guide of her undiscovered potentialities, one who awakens and arouses them into activity by abnormal yet natural powers, and by furnishing them with the requisite group of conditions which lie dormant and can, rarely, if ever, be brought together if left alone. *The Arya* and the Arya-Samajists combat our views and criticize them whenever they can. We would seriously and in a spirit

of earnest and sincere sympathy for *The Arya,* now left to float without rudder or compass, advise it to turn its attention rather to the wants and imperfections of poor India than the possible failings of the Theosophical Society. The latter does its duty in the best way it can, and would hardly lose its time in criticizing its colleagues or the work of the Arya Samajes, with which it has nothing to do whatever, since the separation of the two Societies. "The brave dog watches its premises in silence, the cowardly barks outside its domain," says an old proverb. Why lose one's energy in useless wrangle? It will be time for *The Arya* to lift its voice in legitimate defence when attacked. But so far it reminds us of the nervous wayfarer, who travelling by night shouts at the top of his voice calling out to imaginary attendants to frighten away as imaginary assailants. Let it rest in peace. Less than ever the Theosophists feel inclined to attack the Samajes, the labour of love of their departed and once revered ally and teacher. Nor will they ever feel scared by a whole army of phantoms, least of all likely to be appalled by the attacks of one *Fanthome.*

[For full particulars concerning the relation between The Theosophical Society and Swami Dayânanda Sarasvatî, the Founder of the Ârya Samâj of Âryâvarta (India), see Col. Henry S. Olcott's *Old Diary Leaves,* I, 394-407, and the *Extra Supplement* to *The Theosophist,* Vol. III, July 1882, where all the documentary evidence is gathered together.

In addition to the above, authoritative material is contained in a Letter entitled "A Mental Puzzle," addressed to the Manager of *The Theosophist* by the Adept known under the name of Nârâyana, spoken

of by H. P. B. as the "Tiravellum Mahatma," who signs his communication as "One of the Hindu Founders of the Parent Theosophical Society," and dates it "Tiruvallam Hills, May 17." This Letter appeared in the *Suppl.* to *The Theos.,* Vol. III, June, 1882, p. 6. It is immediately followed by a brief Editorial Note, which is probably by H. P. B.

The following articles and comments pertaining to this subject should also be mentioned, for the sake of completeness:

(1) An unsigned review of a "Reply to Extra Supplement, etc." which was issued by the Lahore Ârya Samâj, *The Theosophist,* Vol. IV, April, 1883, pp. 172-73; (2) H. P. B.'s article *"The Arya* and its 'Out-station' Correspondence," *The Theos.,*

IV, Nov., 1882, p. 49; (3) her Editorial Note to "Special Telegrams," *The Theos.,* IV, *Suppl.* to May, 1883, p. 7; (4) her article "The Shylocks of Lahore," *ibid.,* pp. 9-11; and (5) her Letter to the Editor of the *Bombay Gazette,* published in *Light,* London, Vol. II, May 13, 1882, p. 229. All of these items by H. P. B. can be found in their chronological order in the present Series of volumes.—*Compiler.]*

Collected Writings VOLUME VI

December, 1883

IMPORTANT NOTICE

TO OUR SUBSCRIBERS AND FELLOWS

[*The Theosophist,* Vol. V, No. 3(51), *Supplement*
to December, 1883, p. 23]

The Supplement to *The Theosophist* has hitherto been the only channel of communication between ourselves and our numerous Branches and unattached Fellows, scattered far and wide all over the globe. The *Supplement* was first added for the benefit and convenience of the latter alone, non-theosophical subscribers, in general, caring very little to get acquainted with our Society's business, its progress, the various discussions and—to our great regret—disagreeable polemics published from time to time in its columns. Therefore, if subscribers, whether connected or unconnected with the Theosophical Society, have regularly received text and *Supplement,* it is only because the two were bound up together. As some of the last named class of subscribers have latterly objected to this arrangement, and expressed a desire to have the *Supplement* replaced by more interesting matter, we are forced to address to them the following respectful remark. They evidently forget that they received the *Supplement gratis,* and above the promised number of pages in the text, which, again, with very few exceptions, has *always exceeded* the limits originally proposed, *i.e.,* "no less than 48 columns or 24 pages." Their complaints, though unreasonable,—since it was easy for them to leave the supplement matter unread and even to detach it from the main body—have led us to adopt an-other and a better course that will, we hope, satisfy all parties. Since it is perfectly impracticable for us to personally

correspond with all the Branches, and answer the inquiries which pour in upon us from all quarters of the globe, a *Journal of the Theosophical Society* is absolutely necessary to enable us to hold communication with our numerous Members and Fellows. Our readers and subscribers all over the world are therefore notified that from January, 1884, the *Supplement* will issue as a separate publication under the name of the *Journal of the Theosophical Society.* For those who do not subscribe for *The Theosophist,* its annual cost will be Rs. 2. It will contain all the discussions and information connected with our Society, and its work, which may not be interesting to the general public, although of supreme importance to our Fellows and well-wishers. Each number will contain no less than 8 pages and may contain far more as occasion may require. We have, since the commencement of the *Supplement,* spent, on an average, Rs. 700 annually for that additional publication. As the expenses of the Headquarters are constantly on the increase in consequence of the rapid and steady growth of the Society, some new arrangements are

rendered absolutely necessary. To relieve us, therefore, of double postage and all other unnecessary expenses, those of our subscribers who are not Theosophists, *unless they apply to us formally for it before January next,* will no longer receive the *Supplement* beginning with that month; for our foreign subscribers, however, the rule will not come into operation before February 1884. The main body alone will be sent to them. No need of stating that every Fellow of the Society who subscribes to *The Theosophist* will of course receive the *Journal* as heretofore with its *Supplement, without any extra charge;* while those of our Fellows who are now unable or unwilling to subscribe to the whole Magazine, will thus be enabled to get the *Supplement,*—a Journal in itself—separately at the nominal cost of Rs. 2 annually. It may as well be brought back to the recollection of the reader that the *Supplement* has been, and will ever be, quite a distinct portion from the main Journal. From the beginning of next year, moreover, the *Supplement*

will contain the minutes and reports of personal phenomenal experiences of our Fellows—those observations and investigations in occultism, mesmerism, magnetism and psycho-physiology in connection with the private researches and work of the Society, most of which were hitherto withheld to avoid ridicule and idle remarks painful to the Chelas and Followers of our Mahatmas.

Collected Writings VOLUME VI

December, 1883

THE SARACENS OF THEOSOPHY AND THE MADRAS CRUSADERS

[*The Theosophist,* Vol. V, No. 3(51), *Supplement*
to December, 1883, pp. 23.26]

Some of the Dailies and Weeklies—English as well as Vernacular—of this benighted Presidency feel very unhappy over the Theosophists. Their editorial plumage is painfully ruffled and stands on end with disgust. The few peacock's feathers, which are made to clumsily cover the ugly bird beneath, can no longer hide the ravenous crow, whose croaking betrays its vulgar *genus* and pours its daily plaint against Theosophy. The *Madras Mail* and the *Madras Times* are trying to outvie each other in libelous innuendoes and outrageous fibs. [We feel sorry to place the former on the same footing as the latter; but since in the matter of false denunciations of, and trumped-up lying charges against Theosophy, one has to hesitate in pronouncing which of the two should now have the palm—the two Madras dailies should henceforth be regarded as chums.] Behold the literary Montagues and Capulets of Southern India join their hands in the common cause of hatred of everything concerning Theosophy and form their unholy alliance, offensive and defensive, against the Saracens of Adyar! Proceeding fraternally on the same war-path, the aristocratic vanguard is followed by the watch-cur of the Hills—The *South of India Observer*—barking in its rear. *Bon voyage* to the brave trio!

56

This crusade of the two Madras papers and their Ooty flunkey against the Adyar Headquarters reminds us of Draper's graphic description in his *Intellectual Development of Europe* of the ragged rabble said to have composed the army of Peter the Hermit, and which, while crossing Europe, was being preceded and led by a gander, a goat and a cur, the first named leader being firmly believed by the crusaders to have been the Holy Ghost. himself.

Indeed the grievances of the said local journals against our Society and its present leaders are quite unparalleled in the history of India. Instead of having a special Committee of Torture organized against the Theosophical "Innocents"—a kind of "a Scarabeus on the navel" or the "Kittee" of old Madras-Tanjore memory—these *"godless* infidels and heretics, who, paradoxically enough dub themselves *Theosophists*," have suddenly become the pets of the Legislative Council, and "Mr. Grant Duff and his Government are so weak as to be drawn by Colonel Olcott." The latter, moreover, is charged with having "attacked. the Bishop" and sought the protection of Government from the hitherto only too well-felt pressure of the Missionary body upon their civilian friends.

Now, the truth is, that Colonel Olcott simply wrote a very respectful, though "Open Letter" to Mr. Gell, reminding this too-zealous Doctor of Divinity that Christian charity and malicious slandering of innocent people were never known to go hand-in-hand with the true religion of Christ, however much they have become synonymous in the opinion of some Bishops and their clergy. And, it is not, as the *Madras Mail* asserts, "furious hatred of the Church and the clergy" that we feel, but rather a boundless contempt and disgust for the hypocrisy and cant found in too many of her unworthy sons. Of course, this is more than any "would-be" respectable and pious paper is prepared to stand. It matters not whether an editor is a scoffing materialist, not caring a fig for all the Bishops the world over; or a canting "Reverend" ready to play flunkey and

second fiddle to every individual one inch higher in the hierarchy of the order than himself; or again one, more expert in promissory notes than galley-proofs,—all are equally shocked at the "preposterous impudence" of the two foreigners. Only fancy the unheard of insolence "of an American" who dares defend his assailed honour and to give the lie to those who concoct falsehoods about his "antecedents," or that of a Russian who having proved her well-meaning and loyal intentions to the country of her adoption, and having faith in the impartiality of British Justice claims from it the common protection of a peaceful citizen. To these charges, Colonel Olcott and Madame Blavatsky plead guilty. Having lived for a few years in India and under the watchful eyes of the law, having never transgressed it, and being prepared to prove the same, they defy the teeming millions of the Indian and Anglo-Indian populations, High Courts, and Police Magistrates, Laiety and Clergy, Society and the *hoi polloi* to bring forward the slightest charge against them, which, for a moment, could stand ground in a Court of Justice. Thus, since neither of them had ever purloined Government documents (though mistaken for, and closely watched as, Russian spies for over two years); or committed forgery, or contracted debts and refused to pay them when claimed, or cheated one single tradesman, or ever been found guilty of dirty libels and defamations of the character of innocent persons to suit the taste of their pious readers, or obtained money under false pretences; and, again that they are neither returned convicts—like some of their detractors, since they have never stolen anything, no, not even a saddle—and that, in fine, they are quiet, law-abiding people, who defy the closest scrutiny into their private characters,—why should they be refused equal protection with the rest of the populations, many among whom are far less immaculate than they? Most of the Anglo-Indian editors have tried their hand to injure the Theosophists and have signally failed in their attempt. Quite the reverse; for, every fresh libel, whether followed by forced apology and retraction of the calumny,

or passed over in silent contempt has only brought more branches to the Parent Society. Thus, while in 1881, at the time when the scurrilous article in the *Saturday Review* denounced us as "unscrupulous adventurers" was eagerly caught up and republished by some Anglo-Indian papers (the *Statesman* coming to grief thereby) we had hardly 25 Branch Societies (Europe and America included), now, at the end of 1883, we have 87 Branches in India alone. At this rate, specially as our friend, the hitherto high-toned and dignified *Madras Mail,* has condescended to ornament its columns with a silly and lying libel in verse, we may hope to multiply our Branches to 200 more by the end of 1884. This, considering the fact that we are but two to work at the head of such a tremendous body, is very undesirable. We beg, therefore, our unkindly disposed and but occasionally gentlemanly contemporaries who refuse to take pity and show mercy to the two over-worked and hapless founders, to cease for a time libelling us, were it simply out of regard to their good "Lord" the Bishop, whom the courteous editors defend tooth and nail. For verily and indeed, their abuse of theosophy proves itself more dangerous to meek Dr. Gell than to any of us. Not only is it calculated to thin the ranks of his converts, but it impairs his own prophetic previsions in the *Indian Churchman.* Having had such success after, and for, having been at various times called in the Anglo-Indian papers "unscrupulous adventurers," "ignorant and blasphemous charlatans," "impostors and Russian spies," "unmitigated frauds and black-legs," now that the *Madras Mail* comes out with an anonymous poem (!!) where, under the very clever anagram of "Madame Blahetta," the editor of this magazine is alluded to as a THIEF in the habit of *spiriting away* precious rings,* it is only natural to suppose

---

* In this piece of silly poetry, which certainly disgraces only the editor who allowed it to appear and no one else, a legend about a certain credulous lady of high rank, a Spiritualist, and a Madame "Blahetta," a medium, *raising the dead* (!!) at Ooty is given. Those anxious to test the veracity of the *Madras Mail's* poetaster have but to apply to a certain lady and her husband, moving here in the highest

---

that this delicately framed libel threatens to convert all India to theosophy and send millions on pilgrimages to the Adyar sanctum! Such libels, as this one—in this case the poetical production of some Ooty Civilian, or some brave "Colonel," assuming under the gaseous inspiration of champagne and the traditional "pick-me-up," the guise of Mrs. Grundy's "Avenging Angel"—are very, very dangerous to the work of the missionaries. They are calculated, as shown above, to bring us more than one Christian, whom his "Lordship" himself apprehends in the extract that follows, and that we shall analyze with his permission—are ready to pass over to the enemy's camp. Notwithstanding the prognostication of the crusading *trio* to the contrary, we find that Dr. Gell *does* after all take notice of Colonel Olcott's "Open Letter." As his entire and welcome confession from the *Indian Churchman* is quoted verbatim further on, in a letter signed "H. R. M." (see p. 26 of this *Supplement*), we now give but a few choice and suggestive sentences from the said extract. "H.R.M.," a high Military Officer, an Englishman and a Theosophist, reviews it too ably to require any additions to it.

---

rank of society, for particulars. We have too much regard and respect for both to drag their names into publicity; yet, since that name is an open secret to every one at Ootacamund and Madras, we do not see why we should not avail ourselves of their private evidence.

The facts are these: —A sapphire (not emerald) ring was taken from the finger of the lady and almost immediately—two minutes after—restored to her with another, the duplicate of the former, only a great deal larger, not of "brass and brummagen-make," but set with a sapphire of greater value than the original. The miserable versifier, whoever he may be,—for one, capable of inventing a lie to slander a woman under the veil of anonymity can certainly be no gentleman but simply a contemptible coward, is challenged to give his name. Let him do so, and his falsehood will be at once proved,—before a magistrate.—*Ed.*

[The lady referred to was Mrs. Sara M. Carmichael. H. P. B. was at the time at Ootacamund, visiting her friends, Major-General and Mrs. Henry Rodes Morgan. Mrs. Carmichael's own account of this remarkable phenomenon can be found in A. P. Sinnett's *Incidents in the Life of Madame Blavatsky,* pp. 259-60. The approximate date of this phenomenon is early August 1883.—*Compiler.*]

———————

At our Madras Clerical Conference last week we considered *whether it was desirable to take any special steps at the present time for counteracting Colonel Olcott's teaching,* the subject having been appointed before the "Open Letter" appeared. The European and native clergy who are most conversant with educated natives and who were present, stated *that many Hindus here were attracted by the teachings of Theosophists, and that the minds of even some Christians were shaken by it,* and urged the desirability of endeavoring *to expose its errors. . . .* We generally agreed *that it was undesirable to take any notice of Colonel Olcott, or to adopt any special measures at the present time….* Father Black was present at our Conference; *he mentioned that in Bombay Colonel Olcott had been let alone, and his Mission there had failed. . . .*

I have ordered a copy of the Rev. Theophilus' address on Theosophy to be sent to you.

Very sincerely yours,
F. MADRAS.

The italics are ours. The above, besides failing to corroborate the *S. I. Observer's* soothsaying, to the effect that "it were almost an insult to our Bishop to attempt any defence," gives us an insight into the real feelings and present policy of the clergy. Unable to crush the Theosophical vineyard, they console themselves with the idea that its grapes are sour. If "Father Black" (a correctly suggestive appellation, no doubt, of the *inner* personage) asserted that "in Bombay Colonel Olcott's mission had failed," he asserted that which is an evident untruth. However this is only a trifle. But now, having read his "Lordship's" remarks, we feel at liberty to fathom them. We crave further explanation what may be the "special steps for counteracting Colonel Olcott's teaching"? The palmy days of thumb-screws, and of grilling living witches having vanished for ever, and Her Majesty's Imperial Government having vouchsafed religious equality and rights to all its *heathen* subjects of every persuasion, we would have been at a loss to realize the true meaning of the implied threat but for the concluding words of his Reverence "F. Madras." "I have ordered a copy of the Rev. Theophilus' address on Theosophy to be sent to you," he adds. This throws a flood of light upon the hidden meaning. The said address (a

pamphlet) though in no way libelous, is yet full of misstatements from the first page to the last. (We refer the reader for verification to the September *Theos.,* 1882, p. 315.) In addition to this, a certain malicious and false statement, proved and recognized as such for over a year back, was, notwithstanding repeated refutations, *insisted upon and reiterated* by many missionaries. It refers to the old and clumsily gotten up story at Tinnevelly, about Colonel Olcott and the king-cocoanut incident. Although nothing of the kind had ever happened, and that the cocoanut tree flourishes and is being well taken care of since the day the President-Founder planted it in the sight of 5,000 Hindus in the temple of Tinnevelly; and that again he visited and saw it in the temple yard hardly five months ago when revisiting the Tinnevelly Theos. Society; and that the story invented by the missionaries two years ago to the effect that the young tree had been uprooted and the Colonel denounced by the Brahmans as an impostor and an unclean *Mlechchha* as soon as he had left that city—was once more refuted and proved a malicious invention in *The Theosophist*; still and notwithstanding all this, the undignified and false report is circulated! Given out as *a fact* and under the authority, and over the signature of Bishop Sargent, who was the first to set it going in a Madras paper—(*this* Bishop, at any rate, being hardly able to plead ignorance since he belonged to the place and had the means of verifying the statement at leisure)—it was allowed to take root, and has never been contradicted or even modified by Bishop Gell, so far as we know. We refer our Fellows and any reader who may see this to the back number of *The Theosophist,* the *Supplement* for Dec., 1881, p. *7;* Feb., 1883, p. 3, etc., to the Brahmans of Tinnevelly and—to the cocoanut tree itself, our best living witness. And now we ask: is, or is not, this sanctioning and spreading of a flagrant untruth, and other malicious innuendoes, to be regarded as a reprehensible and *dishonest* action? "Do not bear false witness" is an express commandment in both the Testaments. Yet we have but to turn to a pamphlet issued

two years ago by the missionary Press of Bombay under the direct supervision of the renowned Mr. Squires, also a "man of God,"—entitled *The Truth about Theosophy,* to find how the clergy headed by their Bishops deal with truth and facts. With the missionaries the coarse and vulgar chaff of every American reporter against theosophy, every falsehood passing for fun and joke, is accepted as gospel truth and circulated as an *undeniable fact.* This, they have the impudence to pass off as the "antecedents" of Colonel Olcott and Madame Blavatsky!!

It is this that shows to us more clearly than day what will be the nature of the "special steps for counteracting Colonel Olcott's influence" mentioned in the noble Bishop's letter: the clerical and jesuitical policy is to be carried by them to the bitter end. A selection of false rumours, malicious backbiting, wicked and stupid cock-and-bull stories, will be disseminated in the future, as they have been in the past, far and wide, by paid catechists, clever zenana-missionaries and padris and by all the brood of ignorant, half-educated, as

well as learned society people under the sanction and with the blessings of their respective Bishops. We have a proof of it already. The Bishop of Madras, *who knows,* who cannot help knowing that such pamphlets are full of untruth and calumny, goes to the trouble of sending them to various "Mrs. Andrews" and "Jones," "with the compliments of the Bishop of Madras" in his own handwriting on the covers! He places them personally upon the Library Table at Ootacamund, and allows them to remain there in the teeth of every refutation. This is the line of clerical policy we protest against and denounce as *unchristian, ungentlemanly* and *wicked;* and those are the men that public hypocrisy and cant would force us to respect! We are charged with *anti-Christism,* while we are guilty but of *anti-clericalism;* with a "fierce hatred of the Church" when we confess but to a ferocious contempt for the ecclesiastical system; the system that crucifies its Christ

daily for 15 centuries, tramples His commands in the dust under his feet, and disfigures His noblest and most divine teachings!*

---

* It is also proved to us by the following facts. Having presented the lady referred to in the previous footnote with a sapphire ring as above explained, and finding ourselves, in consequence, slandered and our character defamed in silly libelous verses intended to be funny, we appealed to the editor of the *Madras Mail.* He being a gentleman, we thought, once that the full particulars are laid before him, he could not refuse to publish the truth and thus repair the mischief. The editor promised, assuring the gentleman who called on him on the subject, that as soon as we could show him a statement of the facts over the signature of the lady who had the ring, he would himself write a "serious editorial" giving the true version. The lady in question, extremely shocked at the insulting lie invented by her "Christian" friends, gave us a statement bearing her signature to the effect (1) that her own ring had *never been* "spirited away," as alleged, as she has it to this day on her finger and "knows it by two marks on it which I [she] can swear to"; (2) that in addition to her own ring "she was presented with a blue sapphire ring far more valuable than my [her] own ring." The statement in the lady's own handwriting was taken to the editor of the *Madras Mail* by General and Mrs. Morgan— both Fellows of our Society, and at whose house at Ootacamund the ring was given to our mutual friend. The editor thereupon expressed himself satisfied, and remarked that such verses accusing a person of a "gipsy trick," ought never to have appeared in his paper, and have so appeared only because he, the real editor, was absent at the time. The outcome of all these fine words, however, was only a short editorial—neither an apology nor rectification but simply chaff in equivocal good taste, giving the mangled statement of the lady in question with more *persiflage* and quizzes in addition. Why? Because the majority of the readers of that paper are Europeans (the *Madras Mail* having lost some hundreds of its Hindu subscribers in one day) who bitterly oppose our Society and would applaud every imaginable falsehood against us and have it circulated instead of truth. This, in its turn, is demonstrated by another fact quite as suggestive. Mrs. ——, the lady concerned, has, since the publication of the statement, received, as she says, some fifty letters finding fault with her for having told the honest truth about the matter. Thus, the high-minded *Christian* Society of Madras would subscribe joyfully to any lie and calumny to please their own prejudices, the Bishop and public opinion—even to calling a person a thief—rather than speak the truth and thereby vindicate a hated body of men who dare lift the standard of Truth against *every sham,* whether social or religious.—*Ed*.

How much the defenders of Bishop Gell care themselves for truth and fact may be surmised by reading a certain idiotic article headed "Charlatans and Dupes" (October 20th, 1883) in the *S. of I. Observer.* In this tissue of grand-iloquent misrepresentations, falsehoods, and impertinent remarks, the writer speaks of "the imbecile credulity" of women, and asserts that *"the fundamental axiom of Theosophy is* this preposterous belief," *i. e.* "the power of mortals *to raise the dead and place the spirits at their beck and call to minister to their trivial daily wants."* This, as Shakespeare says, "is a *lie* with a circumstance"—number *one.* No. 2 is shown in the comparing of Theosophy and the Theosophists to Mormonism and their "scoundrel Prophets." As to the rest it is too indecent to be even mentioned in these columns. There are editors and editors. There are such whose opinion one may care for, and others whose abuse is praise. And we have heard of those journalists who, having just escaped conviction and sentence (for playing at Tarquinius with under-aged Lucretias) only because parents would not dishonour their children, went home, and wrote a fulminating article full of virtue and moral gushing upon "the besotted superstition" of the theosophists in general, and "the adulterous villainy of the age" in particular. As to the writer of this special editorial, he expresses regret at the abolition of the Holy Inquisition. "In the Middle Ages," he says, *"the lust of no adulterous villain would have been pandered to,* in the name of religion." Were it thus in the present age, we fear this delightful article on "Charlatans and Dupes" would have never been written. As to the virtuous indignation of the writer, who *submits* "that though such remedies were barbarous, they effectually purged and purified Society *from the charlatans and impure wretches that disgrace and pollute it in our day"*—we share it entirely with him. Yet we remind him that the return of not only the obsolete and fiendish laws of the Middle Ages, but even of the laws of Merry old England that were enforced hardly a fifty years ago, would be very, *very* dangerous for some virtuous

penny-a-liners. For in those days when people were hung for stealing a penny loaf, the theft of a *weightier* object would never have been limited to three months' imprisonment. Thus more than one canting church-going hypocrite and thief, would have paid their little larceny with their lives.

The remarks of our Ooty Grandison and moraliser concerning the variety and the degree of respectability of "faith" are most charmingly *naive* and silly. "The faith that engendered an implicit *belief in miracles,* that inaugurated the stupendous spectacle of the Crusades" he "can understand and reverence." But faith in the psychological powers of man—which, unable to understand our tenets, he calls belief in reversing "the laws of nature" (precisely that which we have been fighting against for years)—and sets it down as "rank blasphemy to the Almighty." Our puny foe ought to take heed and remember the fate that befell the Crusades—the offspring of the faith he reverences. Beginning with the tag-rag and bob-tail, the riffraff army of Peter the Hermit, who deserted the fools who had trusted him, and thus left his tatterdemalion crowd to be chopped up as mince pie, each of

the eight Crusades ending with that of Edward II, had started with the cry of "God wills it!" "God wills it!" Yet, if we remember rightly, the Deity gave flatly the lie to one and all by allowing them to be decimated in Bulgaria, destroyed by the Hungarians, and finally annihilated by the Saracens, who sold into slavery those whom they did not murder. With all their faith the Christians have not been able after all to wrest the "Holy Land" from the hands of the infidels.

We close our remarks and bid adieu to the righteous trio of our contemporaries by advising each of them to attend a little more to the beam in his own orb, before he sets out on the fool's errand of discovering (or rather—*inventing*) non-existing motes in the theosophical eye, though it is not certainly free of motes of other description. As to the incessant personal abuse showered upon us by the Madras and other dailies, luckily for us, we find that other persons—

66

nobler, better and far higher in social position than the humble Theosophists, are no better protected against scurrilous abuse in the Indian Empire. We Theosophists have the consolation of finding ourselves standing on quite parallel lines with His Excellency the Viceroy in the estimation of some Anglo-Indians who pass for refined and educated gentlemen. In a circular against the Ilbert Bill which, we are told, is now being widely circulated in the N. W. Provinces, and whose author is said to be a lawyer (one who *ought* to know the value of words and epithets), we find the noble Marquis of Ripon referred to in the following elegant terms: —

> The Viceroy forced on us is *dishonest* and TRICKY and is determined to stir up strife between us and the natives of India *for his personal advancement,* etc.

And if the "free-born" Briton speaks thus of his own Viceroy, the representative of Her Majesty the Queen, calling him *"dishonest* and tricky" (!!) what can *we* expect at the hands of such *aesthetics?* Indeed we rather feel honoured than otherwise in being publicly called names from the cabman's vocabulary, alongside with a good and noble man; one whom even his position—the highest in the land—is unable to protect from the vilification of foul-mouthed bullies.

Collected Writings VOLUME VI
December, 1883

ANANDA BAI JOSHI'S RECEPTION

[*The Theosophist*, Vol. V, No. 3(51), *Supplement* to December, 1883, pp. 39.40]

GREETING TO THE BRAHMIN LADY WHO WILL BECOME A PHILADELPHIA STUDENT.
(*Philadelphia Press*)

The parlors of Dr. Rachel L. Bodley, Dean of the Woman's Medical College, at 1400 North Twenty-first Street, were crowded yesterday afternoon with ladies and gentlemen, assembled to meet Mrs. Ananda Bai Joshi, a Brahmin lady, of Serampore, Hindustan, who has come

to this country to study medicine, in order that the women of her Native land may be attended by skilled and educated physicians of their own caste.

Mrs. Joshi, a plump little woman but eighteen years of age and of a decidedly brown complexion, stood in the centre of the drawing-room, and shook hands with the guests as they were presented. She was dressed in her full Native costume with the characteristic *sari,* or a silk scarf of Pompeian red, bordered with gold thread, forming the over-dress, covering the shoulders and bust, and if necessary, the head. This garment is about ten yards long, and has no fastening. The lady takes one turn about her waist, and then lets pleat after pleat drop to her feet, tucking it in each time at her waist, the mass of folds thus forming a skirt. The end is brought around the shoulders, leaving the left arm bare, and in her native land is carried over the head, and covers the face. Underneath the *sari* and visible on the left shoulder was a black silk waist with a V-shaped corsage. The *sari* was fastened at the breast by a beautiful brooch set with large pearls. In her ears were ornaments of gold filligree, set with pearls, and at her throat were necklaces of gold filigree and pearls. Her bracelets were of jade, a sacred green stone, carved into rings. A wreath of jessamine was woven in with her hair, which was jet black and parted a little on one side. Her hands were encased in kid gloves, so that she could touch the hands of a stranger without being contaminated. Between her eyes was a peculiar mark in purple and red paint which denoted the caste of this lady to be a Brahmin.

Mrs. Joshi's husband is a prominent member of the Brahmo Samaj or Progressive Hindu Society, of which Ram Mohun Roy was the founder, and Keshub Chunder Sen is the present leader. This society has about 1,500,000 members, and is striving to lift the Hindu race from its present religious condition. The idea of 3,000 gods is one of the many things that the society is trying to overthrow. In consequence of belonging to the Brahmo Samaj, Mrs. Joshi is enabled to do many things that she would otherwise be unable to do, but she must still, even in this country, respect certain customs, in order not to lose her caste. She must live in a room by herself, and must prepare her own food until a Hindu woman comes to serve her. The little woman is quite intellectual, being able to speak seven languages—Hindustani, Sanskrit, Bengali, Mahratti, Canarese, Gujarati, and English. She talks English with ease, and expressed herself as being greatly touched at the kindness shown by her new friends.

Among those present were Miss Mary Jean, Mrs. Mumford, Rev. G.D. Boardman, D.D., Judge W. S. Peirce, Dr. Atkinson, Rev. R. M. Luther, Secretary of the American Baptist Missionary Union, Mrs. J. F.

Lean, W. W. Kean, M.D., and many graduates of and instructors in the Woman's Medical College.

EDITOR'S NOTE.—It affords us sincere pleasure to find honours so deservedly showered on that excellent young lady, Mrs. Ananda Bai Joshi, an ornament of the Calcutta "Ladies Theosophical Society." At the same time, with an eye to the dismal fate that befell poor Pandita Rama Bai, in England, we cannot help shuddering when we find the long string of *Reverends* among the citizens who greeted our little friend in the Quaker city. What a rush of candidates there will be to save a "heathen soul" from eternal perdition! What sweet persuasions and eloquent oratory are in store for the poor unwary victim! In the meanwhile we may as well note a few glaring—*inaccuracies* that have crept into the above extracted report. We are not told whether it is Mrs. Joshi who informed the reporter that she belonged to the Brahmo Samaj; whose "leader is Keshub Chunder Sen." We have reasons to doubt it, for we never knew her addicted to false statements and we find several such in the latter report. In the *first* place and so far as we knew, neither Mrs. Joshi nor her husband ever belonged to the Brahmo Samaj, certainly not to the *New Dispensation* of Keshub Babu. Secondly, the prophet of the Lily Cottage is wrongly styled the leader of the Brahmos who all decline the honour with the exception of a handful of enthusiasts. Thirdly, he has not 1,500,000 followers, since all the three divisions of the Brahmo Samaj put together, *i. e.,* the *Adi,* the *Sadharan* and the *New Dispensation* Samajes cannot show on their muster rolls even a hundredth part of the number given above. We were told in Calcutta by a *near relative* of the Babu—that the direct followers, or the *apostles* of Babu Keshub could be counted on the ten fingers—they do not exceed fifty men. We wonder which of the Reverends present gave the information. Mr. Joshi is a staunch Theosophist, and so is Mrs. Joshi we hope.

Collected Writings VOLUME VI
December, 1883

A PSYCHOLOGICAL PHENOMENON

[*The Theosophist,* Vol. V, No. 3(51), December, 1883, pp. 88.89]

[This account appears here, out of strict chronological sequence, as it is probably not from H. P. B.'s own pen. However, her closing Editorial Note—which otherwise would be included among Miscellaneous Notes—has but little meaning without the complete account.]

We have much pleasure to be able to lay before the public a remarkable psychological phenomenon, as interesting as it is well authenticated. On November 10th, a European gentleman* attached to the Theosophical Head Quarters was engaged in some work in a room adjoining that of Madame Blavatsky, when he heard a voice, which he believed to be that of Mr. D—K—M,† an officer of the Parent Society, speaking to Madame Blavatsky in her room. As this young man had, to that gentleman's knowledge, left the Head Quarters some weeks previously to join Col. Olcott, at Poona, he naturally thought at the time that he had come back and so entered Madame Blavatsky's room to greet the officer in question on his return. But fancy his surprise when on entering the room he found that D—K—M was nowhere to be seen; and his surprise positively grew up to amazement when on enquiring he found that, though this young Brahman was at the moment at Moradabad, N. W. P., yet Madame Blavatsky who was then standing looking very much perplexed, before the shrine setting it in order, had also not only heard that chela's voice, but assured the gentleman that she had a message from D— K—M, which was of great importance — the words of which *she* was asked to repeat by telegram. She immediately proceeded to have them wired to Moradabad and the message was sent. In the evening, General and Mrs. Morgan from Ooty, Miss Flynn from Bombay, Mr. Mohini Mohun Chatterji from Calcutta, and others then on a visit at Adyar, talked the matter over a good deal, all expressing surprise and intense curiosity as to how far the phenomenon would be verified.

* [Monsieur Alexis Coulomb.] † [Damodar K. Mavalankar.]

With these prefatory remarks we may safely leave the following documents to speak for themselves and invite our Spiritualistic friends to explain away the occurrence on their orthodox theories. These documents were received from Moradabad five days later:

On the evening of November 10, Mr. D—K—M—having at the request of Mr. Shankar Singh of

Moradabad promised to ask the Mahatmas whether Col. Olcott would be permitted to treat mesmerically two children, in whom Shankar Singh was interested,* and having at his request gone to the Adyar Head-quarters in the *Shukshma sarira* (astral body) told us that he had received a message at the Adyar "Shrine"; at the same time he also said that he had asked Madame Blavatsky to give Col. Olcott a confirmation of his visit as well as of the order received through the shrine from Col. Olcott's *guru* by sending a telegram to him, D—K—M. or Shankar Singh; after which he reported (4:50 P.M.) its substance in these words: *"Henry can try the parties once, leaving strongly mesmerised* Cajaputti *oil to rub three times daily to relieve sufferers.* Karma *cannot be interfered."*

(Signed)	(Signed)
Shankar Singh.	Narottam Dass.
Pundit B. sankar.	L. Venkata Varadarajulu Naidu.
W. T. Brown.	Toke Narainasamy Naidu.
Purmeshri Dass.	Chiranjee La.
Parshotham Dass.	H. S. Olcott.
Ishri Prasad.	Pran Nath Pandit.

(The telegram mentioned by D—K—M. has just been received (8:45 A.M., November 11th) as a deferred or night message of 34 words, in which the above exact words are repeated. Madame Blavatsky says a "voice from the Shrine" spoke the words, and adds that D—K—M. heard the voice, and the telegram is sent at his request.

* [During the whole of the years 1882-83, Col. Olcott had been engaged in magnetic healing. He had brought himself to a point of exhaustion, and received on October 19, 1883, an order from his Master to cease treatments. Shankar Singh, a Government Official, had implored him to undertake the cure of two lads aged 12 and 14 respectively, who had each on arriving at the age of 10 years become paralyzed. As Col. Olcott had to refuse on account of orders received from his Teacher, Shankar Singh appealed to Damodar's sympathies. This resulted in Damodar's intervention on his behalf, as narrated in the present account.—*Compiler*.]

Copy of the telegram received from Madame H. P. Blavatsky by Mr. D—K—M.

(Class D)

To Moradabad — From Adyar (Madras)

Words	Days	Hours	Minutes
49	10	17	15

To D—K—M.
c/o Col. Olcott, President
Theosophical Society.

From
H. P. Blavatsky

"*Voice from Shrine says Henry can try parties once, leaving strongly mesmerized* Cajaputti *oil, rub three times daily to relieve suffering,* Karma *cannot be interfered with. D— heard voice; telegram sent at his request.*"

Noted that the telegram is dated Adyar, 5:15 P.M., or but 25 minutes later than the time when D—K—M.'s psychic message was reported at Moradabad. The two places are 2,281 miles apart.

(Signed) Ishri Prasad.	(Signed) Purashotham Dass.
W.T. Brown	Chendra Sekhara.
H.S. Olcott.	Toke Narainasamy Naidu.
Pundit Sankar.	L. Venkata Varadarajulu

Naidu.

Editor's Note. Mr. D—K—M. is a chela of hardly 4 years' standing, his remarkable psychic powers having received their development but lately. He is of a very delicate health and lives the life of a regular ascetic. Whenever the phenomenon of the separation of the astral from the physical body takes place, we are told, he falls invariably asleep or into a trance a few minutes before.

[The circumstances outlined above are mentioned by Col. Olcott in his *Old Diary Leaves,* III, 29-30, but without any detailed account .——*Comp*.]

Collected Writings VOLUME VI
December, 1883

MISCELLANEOUS NOTES

[*The Theosophist,* Vol. V, No. 3(51), December, 1883, p. 96]

[A correspondent, Henry G. Atkinson, of Boulogne, France, quoting from *Notes and Queries* of August 25, 1883, draws attention to Gaffarel's *Unheard-of Curiosities,* wherein it is said that if the ashes of certain plants, such as roses and nettles, are put in a glass and held over a lamp, they will rise up and resume their

original form. It would appear that Gaffarel came to the conclusion "that ghosts of dead men, which he says are often seen to appear in church yards, are natural effects, being only the forms of the bodies which are buried in those places, and not the souls of those men, nor any such like apparitions caused by evil spirits." To this H. P. B. says:]

This is precisely that which is held by the Theosophists in all such cases of apparitions long after death.

[The correspondent doubts, however, whether this explanation could possibly apply to "the clothes and armour" which are sometimes seen, as they "are artificial productions, and their ashes scattered to the four winds." To this H. P. B. says:]

And why not? Anything, of whatever material, and be it an organic or inorganic tissue, once it has imbibed the magnetism of the body it was in contact with, becomes, so to say, part and parcel of the latter. Burn a body clad in a uniform, and the uniform will appear as the aura of these ashes, together with the form of the dead man. The *ghosts* of the Hindus who are burnt quite naked will never appear *clad*—unless in the imagination of the Seer. The tale told by Gaffarel is not a *fiction.* The experiment was made and the assertion found correct.

[*The Theosophist,* Vol. V, No. 3(51), *Supplement*
to December, 1883, p. 32]

The following is an extract from the *Poona Observer and Civil and Military Gazette* of October 24:—

"Mr. Gerald Massey, the poet, has become a Theosophist.
'Massey' on us! Who next?"

Editor's Answer:—Not Mr. Gerald Massey, as far as *we* are aware, for he is not on the lists. Perchance the poet may be some day the "next," but the Editor of the *Poona*

Observer was the "next" preceding one, and *no great acquisition for the Society either*.

[Cursory comment on the attitude of a Padri Principal of the Missionary College at Tinnevelly, who misinterpreted the Government's attitude towards The Theosophical Society:]

Oh, Loyola, art thou not content to find so many Protestants among thy faithful followers and disciples?

Collected Writings VOLUME VI
December, 1883

FROM A LETTER TO THE EDITOR OF *REBUS*

[*Rebus,* St. Petersburg, Russia, Vol. II, No. 49, December 9th, 1883, p. 447. Translated from the original Russian.]

. . . While I have seen the medium Home, I was not acquainted with him, and therefore could not have journeyed to America in his company, as is stated in No. 40 of your Journal, in the article "The Truth About H. P. Blavatsky." You will oblige me very much, Sir, by a rectification of this statement, and by telling your readers that it was an error. I went to America with Mr. Yule and his wife. Mr. Yule, I believe, died many years ago. Though his name is unknown, he was, however, a strong medium.

H. BLAVATSKY.

India, Madras, November 25, 1883.

[The weekly journal *Rebus*—meaning *Riddle* or *Charade*—started as a mere sheet of riddles. It became later the organ of Spiritualism and Mediumism in Russia. Its Editor, Victor Pribitkoff, was very friendly towards H.P.B. and her work. The early volumes of the *Rebus* contained numerous articles by such prominent scientists and writers as A. M. Butleroff, N. P. Wagner, A. N. Aksakoff, N. Strahoff and others. Although statements have been made to the effect that H. P. B. wrote for the *Rebus,* only two items from her pen have ever been found in that journal, outside of the excerpt printed above, namely, a *Letter* to the Editor (Vol. IV, No. 37, September, 1885, pp. 335-336) concerning the reasons why she left India in 1885, and a Russian version of her English story entitled "The Cave of the Echoes" which in the *Rebus* is called "The Cave of Ozerki" (Vol. V, Nos. 1-3, Jan. 5, Jan. 12, and Jan. 19, 1886, pp. 9-11, 25-26, and 36-38 respectively). These two items are to be found in their correct chronological sequence in the present series.

The early volumes of the *Rebus* are now extremely rare and very difficult to find.—*Compiler*.]

Collected Writings VOLUME VI
December, 1883

LETTER TO THE EDITOR OF *THE EPIPHANY*

[*The Epiphany,* Madras, December 15, 1883, pp. 59-60. Copied from H. P. B.'s *Scrapbook* XI (17), by courtesy of The Theosophical Society, Adyar]

Dear Sir,

In the wide Missionary world we count upon at least one narrow circle of honest and honorable foes in yourself and your colleagues. May we long retain such amity of opposition! In your issue of November 24th, a Summary is given of the Rev. Arthur Theophilus' address on Theosophy with comments by a correspondent, "N.G.M." It is not my present purpose to controvert the charges brought forward there, as they have been most completely met and refuted in the *Supplement* to *The Theosophist* for September 1882. It will appear therefrom that the Reverend gentleman's pamphlet against us is one long tissue of misstatements from first to last. The only wonder is that the Bishop of Madras should take it upon himself to circulate a pamphlet containing inaccuracies, which were originally mere misstatements, but the reiteration of which after our contradiction renders now those who still circulate them guilty of an offence of much deeper dye. A copy of *The Theosophist* for September 1882 is sent you under separate cover; it will speak for itself. I confidently rely upon your invariably fair and friendly enmity to hold the balance evenly, and do us that justice which the nature of the case may call for. The perusal of my Review on Rev. Theophilus' effusion will, I believe, enable you to come to a right decision with regard to the controversy.

Yours faithfully,
H.P. BLAVATSKY.
Editor, Theosophist.

[Here follows a long analysis by the Editor of *The Epiphany* of Rev. Theophilus' alleged quotations from H. P. Blavatsky in his pamphlet, *The Theosophical Society, Its Objects and Creed,* which was reviewed by H. P. B. in *The Theosophist,* Vol. III, No. 12(36), September, 1882, pp. 315-318. The Editor's article is friendly in tone and impartial.—*Compiler*.]

Collected Writings VOLUME VI
December, 1883

MA DERNIÈRE

À LA RÉPLIQUE DE M. TREMESCHINI
(Voir le *Bulletin* du 15 septembre)
[*Bulletin Mensuel de la Société Scientifique d'Études Psychologiques,*
Paris, 15 décembre, 1883, pp. 248-255]

[This is H. P. B.'s final Answer to Mr. Tremeschini and the controversy is thereby concluded, as far as she is concerned. Apparently Mr. Tremeschini intended to write more on the same subject, but, owing to illness, limited himself for the time being to a brief communication addressed to the Editor and published in the same issue of the *Bulletin.* No further installments of this controversy are known to have appeared.

The present article is pasted in H. P. B.'s *Scrapbook* XI (17), pp. 358-365, and has been copied by courtesy of The Theosophical Society, Adyar.—*Compiler.*]

Dans le *Bulletin* d'août, l'estimable «membre de la Société Théosophique» promettait au lecteur la preuve «que si la vérité est quelque part sur la terre, ce n'est pas dans les théories de l'occultisme hindou . . .»

Nous permettra-t-on de lui répondre—une affirmation en valant une autre—que si *l'erreur* est quelque part sur la terre, c'est bien dans les conceptions de M. Tremeschini, et son occultisme Gôtomique?

Notre adversaire a l'extrême bonté de nous encourager. Il nous dit: n'ayez pas crainte; «je ne suis pas homme à user de représailles.» Mais, au contraire, qu'il en use librement! Il a tort de nous croire capable de la moindre crainte dans une discussion où nous savons avoir raison. «L'honorable secrétaire»—dit-il, «justement préoccupée et inquiète [?] *du mauvais effet produit par l'article* qui donne origine à la controverse, s'empresse d'en décliner la responsabilité» Erreur, encore et toujours erreur. «L'honorable secrétaire» n'a pas été pour un seul moment ni «inquiétee» ni «préoccupée.» Et de quoi le serait-elle?

«Du mauvais effet produit» sur une poignée de spirites, qui ont bien voulu lui faire l'honneur de la représenter sous une lumière . . . un peu incertaine? Allons donc! Mais on oublie qu'il est de par le monde 20 millions de *spiritualistes,* et

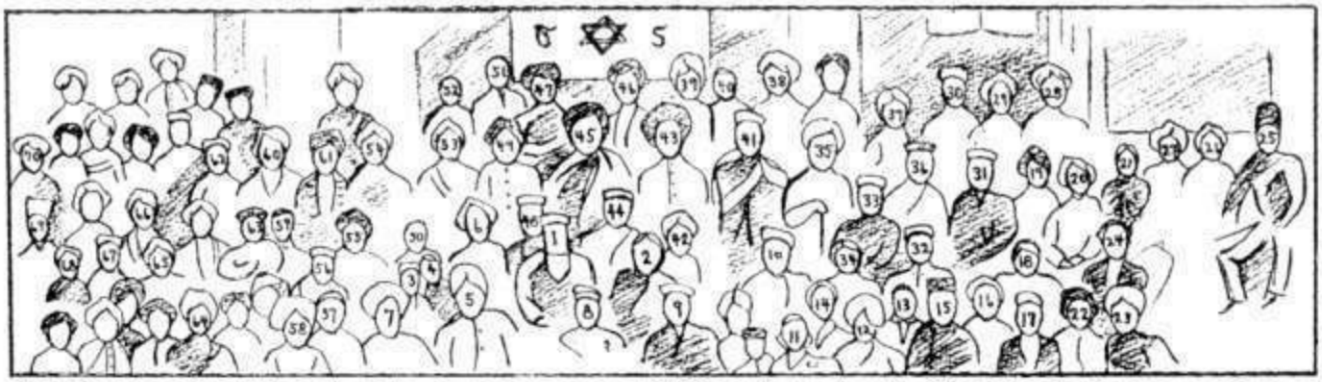

1. Col. Henry S. Olcott
2. H. P. Blavatsky
3. Damodar K. Mavalankar
4. Dr. Franz Hartmann
5. S. Ramaswami Iyer, B.A.
6. J. Purnayya Pantalu Garu
7. Armuga Moodeliar
8. L. Venkata Varadarajulu Naidu
9. C. V. Jaga Row Naidu
10. Rawul Shree Harisinghjee Rupsinghjee
11. Babu Dinanath Ganguly
12. Toke Narainaswamy Naidu
13. Henry C. Niblett
14. Babu Balai Chand Mullick
15. Babu Nivaran C. Mukerjee
16. Tukaram Tatya
17. Babu Kali Charan Bose
18. Thakur Ganesh Singh
19. N. Ratnasabhapati Pillay
20. P. Vaithianatha Iyer
21. A. Parvanahansa Swamijee
22. V. Sundraramaya
23. C. Rajagopalacharya
24. W. T. Brown, B. L., Glasgow
25. Sorabjee C. Nadirsha
26. P. Murugesa Mudliyar
27. P. Ratnavelu Mudliyar
28. M. Umapatti Mudliyar
29. T. A. Anantaramaier
30. B. J. Padshah, B.A.
31. J. M. Ragoonaya R. Naidu
32. Rai Narain Dass
33. T. Jayaram Naidu
34. Rai Kishen Lall, M.A.
35. Pandit Parmeshri Dass
36. Pandit S. Narain Upadhyaya
37. G. Guruswami Chetty Garu
38. G. Subbiah Chetty Garu
39. G. Narasimhulu Chetty Garu
40. W. de Abrew
41. Cooppooswami Iyer, M.A.
42. R. Venkataratnam
43. C. Cooppooswami Iyer
44. Babu Pran Nath Pandit
45. V. Subbiah
46. P. Sreenivasa Row
47. R. V. Narainier, B.C.E.
48. Pandit Chandra Sekhara
49. K. Nairana Sami Iyer
50. Mr. De Silva
51. C. P. Gunavardene
52. Sadris De Silva
53. Rao Sahib L. N. Joshi
54. Pariaswamy Pillai
55. Toke Venkatapathi Naidu
56. G. Malkaswami Chetty Garu
57. Shyama Charan Bhatta
58. N. Sandrain Iyer, B.A.
59. Dr. Ladli Mohan Ghosh
60. A. M. Varadarajulu Naidu
61. A. C. Chidambara Mudiyar
62. B. V. Ramanjula Naidu
63. A. D. Ezekiel
64. S. Ramachendra Sastria
65. Subba Pantalu Garu
66. J. Lakshmikanta Row Pantalu Garu
67. Babu Norendro Nath Sen
68. Babu Mohini Mohun Chatterjee
69. R. S. Dewar
70. S. Krishnamachariar, B.A.

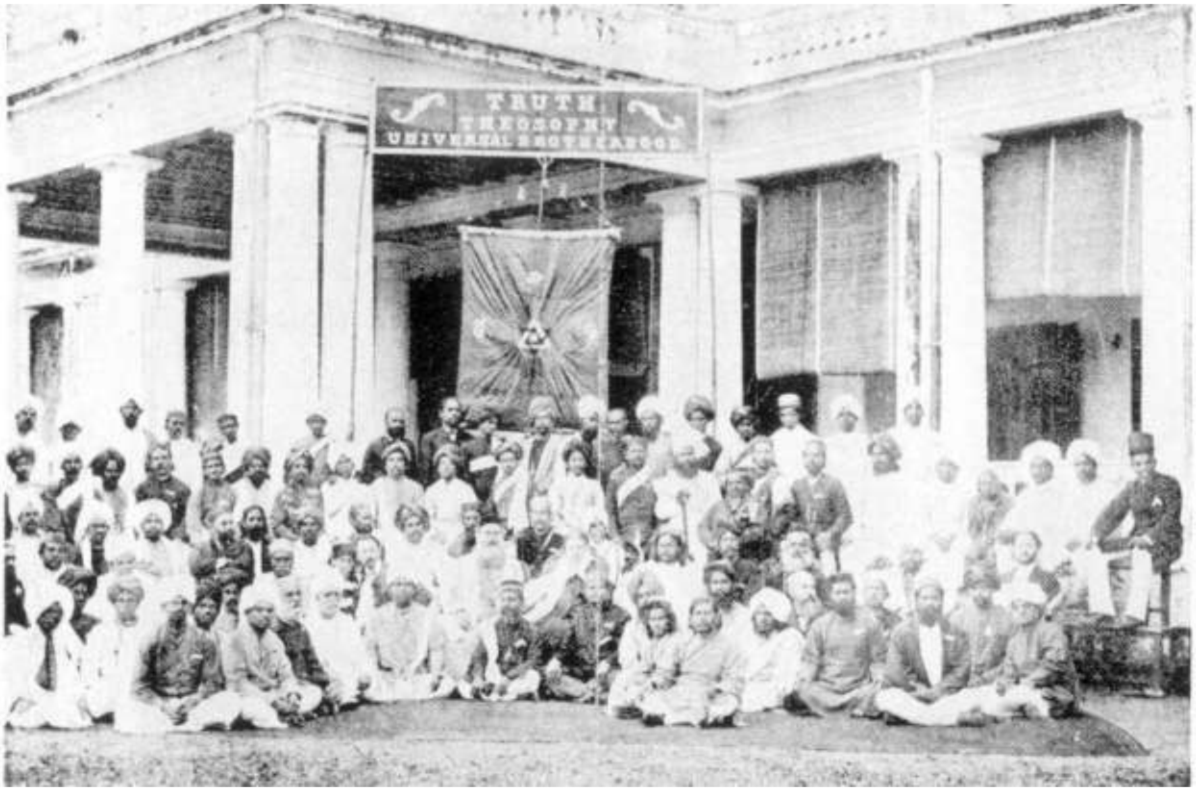

CONVENTION GROUP, ADYAR, DECEMBER 27-29, 1883

This photograph was taken at the first Convention of The Theosophical Society to be held at the new Headquarters, at Adyar, where the Offices of the Society had been transferred from Bombay, in January, 1883. Reproduced from Col. Olcott's *Old Diary Leaves,* III, 384-85. The list of most of the delegates assembled, which appears on the opposite page, has been supplied from the Adyar Archives, courtesy of The Theosophical Society.

H. P. BLAVATSKY IN HER FORTIES
Reproduced from a photograph given by William Quan Judge
to Mrs. Harriet Farrar of New York.

dix fois ce nombre de bigots et de fanatiques de toutes les religions que nous bravons depuis des années, et tous les jours? Que si toutes ces multitudes qui nous haissent d'une haine mortelle, et nous le prouvent en nous persécutant sans trêve ni repos, n'ont pu réussir à nous intimider, c'est que la peur n'entre pas certes dans le nombre de nos défauts. J'aime à croire que notre *ex-frère* de la Société Théosophique est un homme trop sérieux, trop intelligent, pour avoir voulu *poser?* Aussi, je préfère n'y voir qu'une nouvelle erreur . . .

Pour en finir avec la déclaration de guerre du *Bulletin* d'août, voyons un peu comment M. Tremeschini s'y prend pour nous démolir—nous et l'occultisme hindou—dans le numéro de septembre. Faisant mes excuses d'avance pour ma franchise, je trouve que notre estimable ennemi n'y démolit—que lui-même. A ce plaidoyer éloquent, dans lequel il voudrait établir contre toute évidence que «les accusations portées par lui contre notre doctrine sont debout, même après les rectifications faites,» je réponds *pour la dernière fois.* Vraiment, nous avons fort peu de temps à perdre, chez nous. N'était-ce pour rendre service à quelquesuns de nos amis, qui pourraient bien, dans leur sainte ignorance de l'occultisme et du sanscrit, se trouver pris à cette pluie d'erreurs (involontaires, nous aimons à le croire), je n'y aurais même pas fait attention.

Dès la première ligne, M.T. débute par un malentendu fort plaisant. II m'accuse d'employer «le mot sanscrit *Adya*» qu'il remplace, dit-il, par le mot «suprême.» A quelle page et ligne, où, quand ai-je employé «ce mot sanscrit»? La Société Théosophique (*Suprême?*)—demeure à Adyar— un *faubourg de Madras;* mais pourquoi se

numéroteraitelle—car *Adya* veut dire en sanscrit (aux Indes) *premier* ou *première*—alors que notre Société est la seule à porter son nom, ses 123 groupes ou sociétés collatérales étant connues sous le nom de *branches?*

Plus loin, M. Tremeschini prend le nom pour le nombre, lorsqu'il fait du *treta yug* le «troisiéme age,» parce que *treta* veut dire «troisième» et de *Dwapara yug* le deuxième

âge, sous prétexte que *dwapa* veut dire «deuxième.» Mais cela ne prouve qu'une chose, c'est que M. Tremeschini ignore la manière de compter des Brahmanes. Il nous cite un M. Guérin qui nous est complètement inconnu. Eh bien, si ce monsieur compte de cette manière, ils sont deux à se tromper, voilà tout.

Tout cela s'explique en deux mots: M.T. est tout à fait innocent de la moindre familiarité avec les sciences occultes. Le code *hiératique* des Brahmes et leur manière de calculer lui sont etrangers et il devient évident, par cela même, que son «code de Gôtomo,»—fort répandu à Paris, mais dont personne n'a jamais entendu parler aux Indes, en fait mystère. Qu'il nous permette donc de lui apprendre que c'est justement parce que ce calcul des *yüg* (ou yougo pour lui faire plaisir) est un calcul secret, qui n'est connu que des Brahmes du temple, qu'il reste un mystère pour notre adversaire et une anomalie pour les autres. Seuls les initiés pourraient lui expliquer pourquoi le *deuxième* âge y est appelé *treta* ou troisième, et que le dwapara, «le *deuxième,*» y représente le troisième! *Les noms en sont le masque;* et c'est sous cette absurdité apparente que gît le profond mystère des «âges Brahmaniques»—périodes dont les vrais chiffres ne sont révélés qu'à l'heure de l'initiation.

M. Tremeschini croit avoir jeté la confusion dans nos rangs, en nous citant du Guérin et même le grand Burnouf, qui, dans sa méthode pour *étudier* la langue sanscrite parle entre autres choses de la manière de prononcer les mots—«d'après les Brahmes du Bengale.» Nous n'avons pas cette méthode sous la main pour le moment; mais nous voudrions nous assurer si Burnouf,—un Indianiste des plus distingués —*recommande* l'accent «des Brahmes du Bengale»? Nous nous permettons d'en douter jusqu'à preuves plus irrécusables. En tout cas, nous sommes prêts à prouver que le Prof. Max Müller, l'élève de Burnouf, et qui fait aussi autorité, s'est prononcé contre le Sanscrit du Bengale, dont les Brahmes prononcent *mojjham* au lieu de «mahyam» et *koli* au lieu de «kali.» Le Sanscrit est une langue *demi*-morte, seulement. Il

y a encore à Bénarès, a Bombay at aux Indes du Sud des *pandits* qui l'ont conservé dans toute sa pureté. Mais le Sanscrit est aussi une langue à peine découverte, dix fois plus difficile et bien moins connue que ne le sont le grec et le latin. Et, cependant, on n'a qu'entendre la langue de Virgile prononcée par les bouches cléricales—avec Rome, à deux

pas—pour juger du degré de corruption qu'elle a subie chez les FranHais et les Anglais. Le *non bis in idem* est devenu avec ces derniers «non baïs aïn aijdem,» et ainsi de suite. Il en est de même pour le Grec classique. Le Sanscrit se trouve dans le même cas. Prononcé par les Bengalais, il ne ressemble pas plus au Sanscrit de Pânini que le romaïque moderne ne ressemble à la langue de Pindare ou d'Homère. Et si l'on trouve, même dans la langue de ce dernier, des lettres dont les sons correspondants sont inconnus à l'Europe moderne, comment se vanter que les sons et le bon accent védique lui sont parfaitement familiers! Vraiment, la suffisance européenne dépasse quelquefois toutes les bornes. En réponse à notre lettre, voici ce qu'un Brahme du Bengale, un patriote connu, nous écrit. Je traduit mot pour mot:

> Je commence par une confession humiliante à laquelle je me vois forcé par respect pour la vérité: au Bengale, la prononciation du Sanscrit est reconnue par les Sanscritistes modernes—Européens et Hindous—comme étant *terriblement barbare et incorrecte.* Cela est si vrai que lorsque le vénérable chef du *Brahmo Samaj* (Société des Brahmes), le patriarcal-Raja, Debendro Nath Tagore voulut établir à Calcutta son Académie de sanscrit, *selon les Védas*, il se trouva dans l'impossibilité, malgré un argent fou qu'il y dépensa, de trouver un seul *Pandit* dans tout le Bengale qui pût se faire seulement comprendre des Sanscritistes du collège national de Bénarès! En désespoir de cause, il se résigna à envoyer quelques jeunes Brahmes étudier la langue sacrée dans cette dernière ville. Je ne m'arrêterai pas à vous détailler les innombrables écarts du vrai accent sanscrit qui se sont glissés pendant les derniers siècles dans la méthode de nos professeurs. *Ces écarts sont ridicules et déplorables!* Il suffira de dire que les trois *sibilantes* (lettres sifflantes) sont confondues au Bengale en une seule—la cérébrale. Les lettres *B* et *V* ont cessé d'être deux lettres distinctes chez nous; le *N* dental, et le *N* palatal n'en font plus qu'un.
>
> Les voyelles ont été mutilées, plus encore. Toute différence entre le *î* long et le *i* court—a disparu. Les voyelles sanscrites *l*□*i* et □*i* sont devenues dans la bouche de nos Bengalais des consonnes Quant aux

> diverses combinaisons—elles n'existent plus—pas même en théorie. La cérébrale *s* (translitérée par les Anglais en *sh*) est prononcée aujourd'hui—*kh* (comme le *ch* allemand), lorsqu'il est précédé d'un *K*. En un mot, le Sanscrit de nos Bengalais *est devenu un baragouin incompréhensible* pour les Hindous du Nord et du Sud, ce qui n'est pas étonnant, une fois que l'on sait que l'*y* au commencement d'un mot devient chez nous un *j*, et qu'ils prononcent le mot *youga—«*jougo». . . «De toutes les provinces des Indes—dit notre grand sanscritiste, le docteur Rajendra Lala Mitra,—*le sanscrit du Bengale est le plus corrompu.* Tandis que les Brahmes Marattha de Bombay ont conservé l'accent sanscrit dans une pureté relative, seuls les Pandits de Bénarès le parlent *dans toute sa primitive pureté.*» Il n'y a plus, à l'heure qu'il est, que les *Shastris* de la ville sainte, quelques Pandits, comme le Swami Dayanand Saraswati et un petit nombre d'initiés illustres dans le Nord et au Sud qui aient droit au titre d'*autorités* sur la langue sanscrite. . . . . .
>
> A vous fraternellement,
>
> DHARANIDHAR—KAUTHUMI

(C'est-à-dire—disciple de l'école sanscrite de Kauthumi —rivale de celle de Ramayana.)

Est-ce assez clair? Et c'est à la methode *selon les Brahmes du Bengale* qu'on nous renvoie, pour l'accent et l'orthographe corrects des mots sanscrits! Monsieur Tremeschini joue vraiment de malheur! Il ferait peut-être tout aussi bien d'adopter la prononciation des Babous Bengalais *in toto,* et dire désormais—*Beda,* au lieu de «Véda,»et *Bishmou* au lieu de Vishnou.

Avant de se poser en maître de sanscrit et d'occultisme oriental, on devrait du moins se faire une juste idée de l'énorme importance *occulte* de la prononciation *védique* dans le sanscrit et comprendre toute la signification du terme *vâch* relativement à l'*Akasa,* c'est-a-dire se rendre compte des relations mutuelles entre *le son sacré* et *l'ether de l'espace.* L'accent védique et la cadence sont d'une telle importance dans l'Occultisme que l'authenticité de cet accent est décidée selon la rapidité des effets produits.

Par exemple: un Brahme qui réciterait certains *mantras* (incantation, conjuration) pour une piqûre de scorpion ou de serpent, et les *chanterait* selon la méthode et l'intonation prescrites dans le *yajour véda*—guérirait son malade à

coup sûr—ce dont nous fûmes témoins oculaires maintes fois,—tandis que «toute la grande armée des sanscritistes européens» avec M. Guérin aidé d'un «Brahme du Bengale» à sa tête pourraient s'égosiller pendant un siècle sans produire plus d'effet que s'ils chantaient «au clair de la lune.» Tout cela est tellement vrai, que le *Yajour-Véda* est appelé «blanc»—chanté par les Brahmes de Bénarès, et—«noir» lorsqu'il est récité par les Pandits Bengalais, ou ceux dont l'accent n'est pas pur. Les deux surnoms, en plus, se trouvant en directe relation avec la *magie blanche* et la *magie noire.* Ce n'est que les *Tantrikas* (les sorciers) qui prononceraient le nom sacré *devanagâri* — «devonagoris,» comme l'écrit M. Tremeschini, d'après M. Guérin.

Le son *u* des français n'existe pas en Sanscrit, s'écrie notre adversaire, en faisant suivre la grande nouvelle de trois autres points d'exclamation. Et qui a jamais soutenu le contraire? Nous écrivons le mot Youga, aux Indes, *Yug* ou Yuga, car en anglais le *Yu* devient en français *You*. Nous n'avons objecté qu'à l'*o* final, qui n'existe ni dans l'orthographe ni dans la prononciation de ce mot, la lettre *a* lorsqu'elle est finale étant muette, ou à peu près. Pour en finir je dirige l'attention des lecteurs sur ce qui suit. L'alphabet sanscrit ayant 54 consonnes, 14 voyelles et 2 semi-voyelles, ses combinaisons sont infinies. En plus il existe deux manières pour prononcer la lettre *d,* ou plutôt, deux *d,* trois *s*, deux *dh* (un son impossible pour tout autre gosier que celui des Hindous) et une voyelle *lri!!* Nous serions fort aises d'apprendre comment M.T. se prendrait pour *translater* l'accent de toutes ces combinaisons, et les 68 ou plutôt 70 lettres de l'alphabet sanscrit au moyen des modestes 26 lettres de l'alphabet français? Un français, comme tout le monde sait, à moins d'être né dans un pays anglais, ne peut pas même prononcer les combinaisons du *th* britannique! Au lieu des *the, this, that,* il dit *zi*, *zis* et *zat,* l'anglais rendant le même compliment à sa langue lorsqu'il se mêle de parler français !

Je me permets de rappeler à notre honorable sanscritiste de Paris, qu'en le renvoyant à «la grande armée» *de ses*

collègues Européens, ce n'était nullement mon intention de les choisir arbitres dans la question de l'accent sanscrit, moins encore dans celle de l'orthographe qui ne peut que varier selon l'idiome de chaque nation européenne: j'ai seulement voulu en appeler à cette *armée* pour la valeur et signification des mots, et montrer que pas une des susdites *autorités* ne lui donnerait raison contre nous pour ses 28000 années écoulées depuis la période du *treta-youg*. Or, il nous renvoie à Burnouf, et à sa méthode pour étudier la langue sanscrite! Burnouf a fait ce qu'il lui était possible de faire dans les limites resserrées à sa disposition. Pas même Burnouf n'eût pu écrire du vrai sanscrit *en français.* L'alphabet russe lui-même, avec ses 36 lettres et ses consonnes chantantes, gutturales, linguales, sifflantes et dentales est incapable de rendre certaines lettres sanscrites. Nos Brahmes des Indes ont eu l'occasion d'admirer le sanscrit dans la bouche de certains sanscritistes européens. Les mauvaises langues nous assurent que le grand Pandit Bala Deva Shastri, après avoir conversé en sanscrit avec un certain professeur de cette langue, de St. -Pétersbourg, en a eu la fièvre sans avoir pour cela compris un seul mot à son discours De même, pour les deux lignes, en *soi-disant* sanscrit, par M. Tremeschini (p. 187), malgré leur grande érudition, deux Sanscritistes Brahmes du Mysore ont mis une demi-heure à les déchiffrer, avant d'y rien comprendre. En effet, M. Guérin a dû apprendre son sanscrit à Calcutta.

Ce n'est donc pas, comme on voit, «l'honorable secrétaire occultiste» aussi ignorante du sanscrit et plus—que de français—qui se permet de contredire l'honorable occuliste de Paris; mais bien les Brahmes des Indes, des sanscritistes reconnus, auxquels on voudra bien permettre, j'espère, de connaître leur «langue des dieux» tout aussi bien que M. Guérin et même Burnouf.

Il est inutile de perdre son temps à relever d'autres erreurs sur lesquelles M.T. insiste, malgré nos réfutations. Elles commencent à ressembler un peu trop à un parti pris. En effet, nous disons *blanc,* on nous répond—«Non, vous

dites *noir.*» Nous prouvons n'avoir jamais ni prêché, ni cru à l'absurdité d'un «*moi spirituel*» se trouvant ANÉANTI (!!). On nous réplique «mais si, mais si, vous y croyez»! Et on renvoie le lecteur, comme preuve, au *Catéchisme Bouddhiste* du colonel Olcott! Et cela malgré les rernarques fort justes de M. Fauvety, page 179, *Bulletin* de septembre, remarques qui font bien voir que ni le colonel, Président de la Société Théosophique, ni son humble secrétaire n'acceptent le canon de l'Eglise Bouddhiste du Sud *que sous toute réserve.* C'est comme si l'on cherchait à rendre responsable le pape de toutes les négations du protestantisme, sous prétexte que catholiques et méthodistes sont tous chrétiens! Nos estimables adversaires et contradicteurs ont-ils seulement étudié la différence qui existe entre le canon cingalais et celui du Nord? Connaissent-ils les subtilités qui divisent même les deux sectes de Ceylan, celle du *Siam* et d'*Amarapoura?* Comment espérer de se jamais faire comprendre de nos frères à Paris, lorsque le génie même de la langue française s'y

oppose, et qu'il ne se prête pas seulement à expliquer la différence que nous faisons entre le «moi conscient» spirituel et le «moi conscient» *personnel,* l'*Atman* et le Manas, le *Buddhi* et le *jivatma!* Voici ce que Max Müller vient de publier à ce sujet. Après avoir critiqué les traductions de la première ligne des *Upanishads* par Colebrooke et Roer, et montré par les mots que le terme sanscrit âtman ne peut être traduit ni «âme,» ni «esprit,» ni «intelligence,» car âtman est tout cela, et cependant aucun des ci-dessus nommés qui sont ses attributs ne peut avoir une existence indépendante en dehors d'âtman—l'érudit professeur nous dit:

M. Regnaud, dans ses *Matériaux pour servir à l'histoire de la philosophie de l'Inde* (Vol. II, p. 24), en a senti évidemment toute la difficulté et laisse ainsi le mot ATMAN dans son original, sans chercher à le traduire. «Au commencement cet univers n'était que l'âtman.» Mais tandis qu'en français *il semble tout à fait impossible de trouver un équivalent pour ce terme* (âtman), j'ai osé le rendre par le mot

84

Self (*Ego*), a j'ai traduit «en vérité, au commencement, tout cela n'était que Self, «UN seulement.» (*The Sacred Books of the East: The Upanishads,* Preface, pp. xxxi-xxxii.)*

Or donc, si le plus grand sanscritiste de notre époque, un élève de Burnouf, confesse ainsi la pauvreté des langues européennes, et l'impossibilité de rendre en français le mot *âtman* (le terme le plus métaphysiquement subtil, et qui contient dans sa signification la base, la pierre angulaire de toute la philosophie ésotérique hindoue), qu'y pouvonsnous, nous autres occultistes? Si l'équivalent d'*âtman* n'est ni «âme,» ni «esprit,» où pourrions-nous trouver des termes pour en rendre toute la sublime conception? Comment s'étonner que ni Mme Rosen, ni M. Tremeschini, ni les autres ne nous comprennent et que, ne nous comprenant pas, ils nous critiquent?

J'ai fini. Tout en remerciant M. le Président pour l'hospitalité accordée, je ne crois pas que nous cherchions désormais à en abuser davantage. Lorsque j'écrivis ma première réfutation, on espérait chez nous, que M. Tremeschini savait *quelque chose,* du moins de notre philosophie et du code *hiératique* des Brahmes du Nord et du Sud. Nous nous sommes trompés, et nous le regrettons, car c'est autant de temps perdu. Nous ne voulons pas nous amuser à réfuter du sanscrit du Bengale, ce qui équivaudrait à une réfutation du français de la *Cannebière.* Nous n'avons pas le temps d'enseigner ceux qui ne le savent pas pourquoi ni le *treta,* ni le *Kali Youg* ne s'appellent point «le premier» et le «quatrième,» lorsque des deux autres,—le *troisième* est devenu le second, et le *second*— le troisième. Encore une fois; ce n'est que nos initiés qui le savent. Mais peut-être M. Tremeschini finira-t-il par

---

* [Cf. the original English text:

"M. Regnaud in his *Matériaux pour servir à l'histoire de la philosophie dans l'Inde* (Vol. II, p. 24), has evidently felt this, and has kept the word âtman untranslated. 'Au commencement cet univers n'était que l'âtman.' But while in French it would seem impossible to find any equivalent for âtman, I have ventured to translate in English, as I should have done in German, 'Verily in the beginning all this was Self, one only'."*Compiler*.]

trouver le grand secret dans son «code de Gôtomo»; ce que je lui souhaite, tout en lul cédant le champ de bataille et le priant d'agréer mes respectueux adieux.

H. P. BLAVATSKY,
Secrétaire Correspondant de la Société
Théosophique.

Adyar, Madras, 17 octobre 1883.

Collected Writings VOLUME VI
December, 1883

MY FINAL WORD

TO THE REPLY OF MR. TREMESCHINI.

(See the *Bulletin* of September 15)
[*Bulletin Mensuel de la Société Scientifique d'Études Psychologiques.* Paris, December 15, 1883, pp. 248-225]

[*Translation of the foregoing original French text.*]

In the August *Bulletin* the esteemed "Fellow of the Theosophical Society" promised the reader proof "That if truth is to be found anywhere on earth, it is not in the theories of Hindû occultism. . . "

May we be allowed to answer him—one affirmation being as good as another—that if *error* is to be found anywhere on earth, it is surely in the conceptions of Mr. Tremeschini and his Gôtomic occultism.

Our adversary has the great kindness to encourage us. He says: "Do not be afraid, I am not one to use reprisals." On the contrary, let him use them freely! He is wrong in believing us capable of the least fear in a discussion wherein we know we are right. "The honorable secretary," he says, "justly preoccupied and anxious I?] on account of *the bad effect produced by the article* which opened the controversy, hastens to repudiate her responsibility for it." Error, again and always error. "The honorable secretary" has not been for a single moment either "anxious" or "preoccupied." And why should she be?

"On account of the bad effect produced" on a handful of spiritists, who have honored her by representing her in a light . . . somewhat uncertain? Come now! But one

forgets that there are in the world 20 million *spiritualists,* and ten times that number of bigots and fanatics of every religion whom we have challenged for years, and do so every day. If all these multitudes who hate us with a deadly hatred, and prove it by persecuting us without surcease, have not succeeded in intimidating us, it is surely because fear is not among our failings. I like to think our *ex-brother* of the Theosophical Society is a man too serious and intelligent to have desired to *pose* and so, I prefer to see in this but a new error . . .

To dispose with the declaration of war in the August *Bulletin,* let us see how Mr. Tremeschini proceeds to demolish us—us and Hindû occultism — in the September issue. Apologizing in advance for my candor, I find that our esteemed foe demolishes—only himself. To his eloquent plea—wherein he would establish in the face of all evidence that "the accusations hurled by him against our doctrine still stand, even after the rectifications

which were made,"—I reply *for the last time.* Indeed, we have very little time to waste. Were it not with a view to render a service to some of our friends, who might easily in their saintly ignorance of occultism and of Sanskrit, be fooled by this shower of errors (involuntary, we like to believe), I would not have paid any attention to it.

From the very first word Mr. T. starts with a very amusing misunderstanding. He accuses me of using "the Sanskrit word *Âdya"* which he replaces with the word "supreme." On what page and line, where, when, have I used "this Sanskrit word"? The Theosophical Society (*Supreme?*)—resides at *Adyar—a suburb of Madras;* but why should it attach to itself a number—for *Âdya* means in Sanskrit (in India) *first*—while our Society is the only one of its name, and its one hundred and twenty-three groups or collateral societies are known under the name of *branches.*

Further on Mr. Tremeschini mistakes a name for a number, when he makes of the *tretâ yuga* the "third age," because *tretâ* means "third," and of *Dwâpara yuga* the second age, on the pretext that *dwâpa* means "second." But this proves only one thing, namely that Mr. Tremeschini

ignores the method of computing of the Brâhmanas, He quotes a Mr. Guérin who is completely unknown to us. Well, if this gentleman computes in that manner, there are two of them in error, that's all.

It can all be explained in a few words: Mr. T. is entirely innocent of the least familiarity with occult sciences. The *hieratic* code of the Brâhmanas and their method of computation are foreign to him and it becomes evident therefore that his "code of Gôtomo"—quite current in Paris, but of which no one has ever heard in India—makes a mystery of it. Will he therefore permit us to inform him that it is precisely because this computation of the *yugas* (or Yugo to please him) is a secret one, known only to the Brâhmanas of the temple, that it remains a mystery for our adversary and an anomaly for the others. Only the initiates could explain to him why the *second* age is called therein *tretâ* or third, and why the dwâpara, "the *second,*" represents the third. *Their names are their masks;* and it is under this seeming absurdity that is hidden the profound mystery of the "Brâhmanical ages" — periods whose real digits are revealed only at the hour of initiation.

Mr. Tremeschini believes he has thrown confusion into our ranks by quoting to us Guérin and even the great Burnouf, who, in his method of *studying* the Sanskrit, speaks among other things of the manner of pronouncing the words "according to the Brâhmanas of Bengal." We have not that particular method at hand at the moment; but we would like to learn whether Burnouf—one of the most distinguished Indianists—*recommends* the accent of "the Brâhmanas of Bengal"? We take the liberty of doubting it until more irrefutable proofs are shown. In any case, we are ready to prove that Professor Max Müller, the disciple of Burnouf, an authority himself, has declared himself against the Sanskrit of Bengal where the Brâhmanas pronounce *mojjham* instead of *"mahyam"* and *koli* instead of "kali."

Sanskrit is only a half-dead language. There are still at Benares, at Bombay, and in southern India *pandits* who

have preserved it in all its purity. But Sanskrit is also a language hardly discovered, ten times more difficult and much less known than the Greek and the Latin. And yet one has but to hear the language of Vergil pronounced by clerical mouths—with Rome two steps away—to be able to judge of the degree of corruption that it has suffered at the hands of the French and the English. The *non bis in idem* has become with the latter "non baïs aïn aijdem," and so forth. It is the same with the classic Greek. Sanskrit finds itself in the same predicament. Pronounced by the people of Bengal, it no more resembles the Sanskrit of Pânini than modern Romaic resembles the language of Pindar or Homer. And if one finds, even in the language of the latter, letters whose corresponding sounds are unknown to modern Europe, how can he brag that the sounds and the true Vedic accent are perfectly familiar to him! Truly, European self-sufficiency at times transcends all limits. In answer to a letter written by us, this is what a Brâhmana from Bengal, a well-known patriot, writes us. I translate word for word:

> I begin with a humiliating confession to which I am forced through respect for truth: in Bengal, the pronunciation of Sanskrit is recognised by modern Sanskritists—European and Hindû—to be *terribly barbaric and incorrect.* This is so true that when the venerable chief of the *Brâhmo-Samâj* (Society of Brâhmanas) the patriarchal râjâ, Debendro Nath Tagore, planned to establish at Calcutta his academy of Sanskrit, *according to the Vedas,* he found it impossible, in spite of the fabulous sums of money he spent, to find a single *Pandit* in the whole of Bengal who could make himself understood by the Sanskritists of the National College of Benares! In despair he resigned himself merely to sending a few young Brâhmanas to study the sacred language in the latter town. I will not stop to describe in detail the innumerable departures from the true Sanskrit accent which have slipped, during the last few centuries, into the method used by our professors. *These departures are ridiculous and deplorable!* It will suffice to say that the three *sibilants* (whistling letters) are lumped in Bengal into one—the cerebral. The letters *B* and *V* have ceased to be two distinct letters with us; the dental *N,* and the palatal *N* are one and the same.
>
> The vowels have been mutilated even more. All difference between the long *î* and the short *i* has disappeared. The Sanskrit vowels

> *lri* and *ri* have become consonants in the mouths of our Bengal people. As to the various combinations, they do not exist now, not even in theory. The cerebral *s* (transliterated by the English as *sh)* is pronounced today *kh* (like the German *ch),* when preceded by *K.* In one word the Sanskrit of Bengal *has become an incomprehensible gibberish* for the Hindûs of both the North and the South, which is not surprising when it is learned that the *y* at the beginning of a word becomes with us a *j,* and that the word *yuga* is pronounced "jugo" . . . "Of all the provinces of India," says our great Sanskritist, Dr. Râjendra Lâla Mitra, *"the Sanskrit of Bengal is the most corrupt.* While the Marâ˜hâ Brâhmanas of Bombay have preserved the Sanskrit accent in relative purity, the Pandits of Benares alone speak it *in all its pristine purity."* At the present time only the *Śâstrîs* of the sacred city, a few Pandits, like the Swâmi Dayânanda Sarasvati, and a small number

of illustrious initiates in the North and the South have the right to the title of *authorities* on the Sanskrit language . . .

Fraternally yours,
DHARANIDHAR-KAUTHUMI.

(Meaning: disciple of the Sanskrit school of Kauthumi—rival of the one of *Râmâyana*.)

Is this clear enough? And it is to the method *according to the Brâhmanas of Bengal* that we are referred for the correct accent and orthography of Sanskrit words! Mr. Tremeschini is really playing with fire! Perhaps we might as well adopt the pronunciation of the Bengal Bâbus *in toto* and pronounce from now on *Beda,* instead of "Veda," and *Bishmu* instead of Vishnu.

Before assuming the attitude of an authority concerning Sanskrit and oriental occultism, one should at least get a correct idea of the enormous *occult* importance of the *Vedic* pronunciation of Sanskrit and understand the full meaning of the term *vâch* in its relation to the *Âkâśa,* in other words, become aware of the mutual relation between *the sacred sound* and *the ether of space.* The Vedic accent and the cadence are of such importance in Occultism that the authenticity of that accent is determined according to the rapidity of the effects produced.

For instance: a Brâhmana who would recite certain *mantras* (incantations, conjurations) for a scorpion or snake

bite, and who would *sing* them according to the method and intonation prescribed in the *Yajur-Veda,* would certainly heal his patient—a fact witnessed by us many times— while "all the great army of European Sanskritists," with Mr. Guérin, helped by a "Brâhmana of Bengal" at its head, could chant themselves hoarse for a century without producing any other result than if they were singing "Au Clair de la Lune." All this is so true that the *Yajur-Veda* is called "white," when sung by the Brâhmanas of Benares, and "black" when recited by the Pandits of Bengal, or those whose accent is impure. The two appellations, moreover, stand in direct relation to *white magic* and *black magic.* It is only the *Tântrikas* (sorcerers) who would pronounce the sacred word *devanâgari,* "devonagoris," as Mr. Tremeschini writes it following Mr. Guérin.

The *u* sound in French does not exist in Sanskrit, exclaims our adversary, following this great news by three exclamation marks. And who ever argued to the contrary? In India we write the Word Youga, *Yug* or Yuga, for the English *Yu* becomes in French *You.* We have objected only to the final *o,* which exists neither in the orthography nor in the pronunciation of that word, while the letter *a,* when at the end of a word, is silent or almost so. To conclude, I draw the attention of the readers to the following. As the Sanskrit alphabet has 54 consonants, 14 vowels, and 2 semi-vowels, their combinations are infinite. Moreover there are two ways of pronouncing the letter *d,* or rather two *d's,* three *s's,* two

dh's (a sound impossible for any other than a Hindû throat), and a vowel *lri!!* We would be very glad to learn how Mr. T. would transliterate the accent of all these combinations, and the 68 or rather 70 letters of the Sanskrit alphabet, by means of the modest 26 letters of the French alphabet? A Frenchman, as everybody knows, short of being born in an English country, cannot even pronounce the combinations of the British *th!* Instead of *the, this, that,* he says *zi, zis, zat,* while the Englishman returns the compliment when he makes a stab at speaking French.

I take the liberty of reminding our esteemed Sanskritist of Paris that in referring him to "the great army" *of his European colleagues,* it was not my intention to point them out as arbiters of the question of Sanskrit accent, still less on that of orthography which cannot but vary according to the idiom of every European nation; I simply referred to that *army* for the value and meaning of words and to show that not one of these *authorities* would support him against us in the matter of the 28,000 years alleged to have elapsed since the period of the *tretâ-yuga.* He refers us to Burnouf and to his method of studying the Sanskrit language. Burnouf has done what it was possible for him to do within the narrow limits at his disposal. Not even Burnouf could write correct Sanskrit *in French.* Even the Russian alphabet with its 36 letters and its singing, guttural, lingual, whistling and dental consonants is unable to render certain Sanskrit letters. Our Brâhmanas of India have had occasion to admire the Sanskrit of certain European Sanskritists. Gossip assures us that the great Pandit Bâla Deva Śâstrî, after talking in Sanskrit with a certain professor of that language at St. Petersburg, worked himself into a fever and still failed to understand a single word of the conversation. Similarly, with regard to the two lines by Mr. Tremeschini (p. 187), in *so-called* Sanskrit, two Brahmanas Sanskristists from Mysore, inspite of their great erudition, spent half an hour deciphering them before they understood any of it. Truly, Mr. Guérin must have learned his Sanskrit at Calcutta.

As one can see, it is not, therefore, "the honorable occultist secretary"—as ignorant of Sanskrit, as she is of French, and even more so—who takes the liberty of contradicting the honorable occultist of Paris, but the Brâhmanas of India, recognized Sanskritists, who, I hope, may be permitted as good a knowledge of their "language of the gods" as that of Mr. Guérin or even Burnouf.

It is useless to waste one's time pointing out other errors on which Mr. T. insists, in spite of our refutations. They begin to look a little bit too much like preconceived

notions. In effect, when we say *white,* we are answered: "No, you say *black*." We prove that we have never preached, or believed in, the absurdity of a *"spiritual ego"* being

ANNIHILATED (!!!). We are answered: "But yes, you do believe in it!" And the reader is sent for proofs to the *Buddhist Catechism* of Col. Olcott. And this inspite of the very remarks of Mr. Fauvety, on page 179 of the September *Bulletin,* which show very clearly that neither the Colonel, President of the Theosophical Society, nor its humble secretary, accept the canon of the Buddhist Southern Church *except with great reservations.* It is as if one tried to make the Pope responsible for all the negations of Protestantism, under the pretext that Catholics and Methodists are both Christians! Have our esteemed adversaries and critics ever studied the difference which exists between the Ceylonese and the Northern canon? Do they know the subtleties which divide even the two sects of Ceylon, those of *Siam* and of *Amarapura?* How can we ever hope to be understood by our Paris brothers, when even the spirit of the French language militates against it and cannot even explain the difference which we are pointing out between the spiritual "conscious ego" and the *personal* one, between *Âtman* and Manas, between *Buddhi* and *jîvâtmâ!* Here is what Max Müller has just published on the subject. After criticizing the translations of the first line of the *Upanishads* by Colebrooke and E. Röer, and showing that the Sanskrit term âtman, cannot be translated either by "soul," or "spirit," or "intelligence," because âtman is all of them, and yet none of them in particular, since these are but its attributes and cannot have an independent existence outside of âtman—the learned professor says:

> Mr. Regnaud in his *Matériaux pour servir à l'histoire de la philosophie de l'Inde* (Vol. II, p. 24) has evidently felt this, and has kept the word âtman untranslated, "Au commencement cet univers n'était que l'âtman." But while in French it would seem impossible to find any equivalent for âtman, I have ventured to translate in English, as I should have done in German. "Verily, in the beginning all this was Self, one only." (*The Sacred Books of the East: The Upanishads,* Preface, pp. xxxi-xxxii).

Thus, if the greatest Sanskritist of our epoch, a disciple of Burnouf, confesses in this manner the paucity of the European languages, and the impossibility of rendering in French the word *âtman* (a most subtle and metaphysical term, containing in its significance the basis, the cornerstone of the entire Hindû esoteric philosophy), what can we, Occultists, do about it? If neither "soul" nor "spirit" are the equivalents of *âtman,* where could we find the terms which would yield its sublime conception? Why be surprised that Madame Rosen, Mr. Tremeschini, and the others, do not understand us and therefore criticize us?

I have finished. While thanking the President for the hospitality shown us, I do not believe we will seek to encroach upon it any more in the future. When I wrote my first refutation, it was hoped here that Mr. Tremeschini knew *something,* at least with regard to our philosophy and the *hieratic* code of the Northern and Southern Brâhmanas. We were mistaken, and we regret the time wasted. We do not choose to amuse ourselves by refuting Sanskrit from Bengal, which would be equivalent to refuting the French of the *Cannebière.* We have not the time to teach those ignorant of it why neither the *tretâ* nor the *Kali Yuga* are called the "first" and the "fourth," when, of the other two, the *third* has

become the second, and the *second* has become the third. To repeat once again: only our initiates know why. But possibly Mr. Tremeschini will wind up by finding the great secret in his "code of *Gôtomo,"* which I trust he does and in the meantime I yield to him the field of battle, begging him to accept my respectful goodbyes.

H. P. BLAVATSKY,

Corresponding Secretary
of the Theosophical Society.

Adyar, Madras, October 17, 1883.

Collected Writings VOLUME VI
September and October, 1894

TIBETAN TEACHINGS

A LONG-DELAYED PROMISE FULFILLED

[*Lucifer,* Vol. XV, Nos. 85-86, September and October, 1894. pp. 9-17 and 97-104]

[In an article entitled "Esoteric Axioms and Spiritual Speculations" (*The Theosophist,* Vol. III, No. 4. January, 1882, pp. 92-93), H. P. B. made some pertinent comments upon a review of Arthur Lillie's book, *Buddha and Early Buddhism,* written by "M. A. (Oxon)," the pseudonym of Rev. Stainton Moses, the famous Spiritualist. H. P. B. took exception to certain statements of the reviewer contradicting the assertions made by Theosophists, and disagreed with views expressed with regard to the character and teachings of the Buddha, as allegedly permeated with what the reviewer called "uncompromising Spiritualism." She wrote in part: "We will not try to personally argue out the vexed question with our friend . . . we will tell him what we have done. As soon as his able review reached us, we marked it throughout, and sent both the numbers of the magazine containing it, to be, in their turn, reviewed and corrected by two authorities . . . these two are: (1) H. Sumangala Unnanse, Buddhist High Priest of Adam's Peak, Ceylon . . . the most learned expounder of Southern Buddhism; and (2) the Chohan-Lama of Rinch-cha-tze (Tibet) the Chief of the Archive-registrars of the secret Libraries of the Dalai and Ta-shü-hlumpo Lamas-Rimboche . . . the latter, moreover, is a 'Pan-chhen,' or great teacher, one of the most learned theologians of Northern Buddhism and esoteric Lamaism . . ." The Chohan-Lama promised to write a reply in due course of time.

As is apparent from the very first paragraph of the present essay, the latter unquestionably contains the reply of the Chohan-Lama, or at least a portion of it. It is impossible to say why this reply was not published in *The Theosophist* at the time, even if it was not received until a number of months later. As appears from the Editorial Note appended at the end of this essay, "this study of 'Tibetan Teachings' is taken from a series of articles originally prepared for *The Theosophist,* but, for some reason or other, set aside, and never published," until the two installments appeared in *Lucifer* of 1894. The Editors of *Lucifer,* moreover, express the hope "to be able to continue the series for some months."

No one seems to know what became of the material which formed the continuation of these two installments of "Tibetan Teachings." Their whereabouts have never yet been traced.

This essay is published in the present volume merely as a

provisional place for it, seeing that no definite date can be ascribed to it, beyond its unquestionable connection with the article of H. P. B. spoken of above, and the fact that she speaks of it as being "a long-delayed promise fulfilled." This might well indicate that the reply of the Chohan-Lama was not made available immediately after the request.—*Compiler.*]

"They who are on the summit of a mountain can see all men; in like manner they who are intelligent and free from sorrow are enabled to ascend above the paradise of the Gods; and when

> they there have seen the subjection of man to birth and death and the sorrows by which he is afflicted, they open the doors of the immortal."

—From the *Tched-du brjod-pai-tsoms* of the BKAH-HGYUR.

In the January number of *The Theosophist* for 1882, we promised our readers the opinions of the Venerable Chohan-Lama—the chief of the Archive-registrars of the libraries containing manuscripts on esoteric doctrines belonging to the Ta-loï and Ta-shühlumpo Lamas Rim-boche of Tibet—on certain conclusions arrived at by the author of *Buddha and Early Buddhism.* Owing to the brotherly kindness of a disciple of the learned Chohan, than whom no one in Tibet is more deeply versed in the science of esoteric and exoteric Buddhism, we are now able to give a few of the doctrines which have a direct bearing on these conclusions. It is our firm belief that the learned Chohan's letters, and the notes accompanying them, could not arrive at a more opportune time. Besides the many and various misconceptions of our doctrines, we have more than once been taken severely to task by some of the most intelligent Spiritualists for misleading them as to the real attitude and belief of Hindus and Buddhists as to "spirits of the departed." Indeed, according to some Spiritualists "the Buddhist belief is permeated by the distinctive and peculiar note of modern Spiritualism, the presence and guardianship of departed spirits," and the Theosophists have been guilty of misrepresenting this belief. They have had the hardihood, for instance, to maintain that this "belief in

the intervention of departed human spirits" was anathema maranatha in the East, whereas it is "in effect, a permeating principle of Buddhism."

What every Hindu, of whatever caste and education, thinks of the "intervention of departed spirits" is so well known throughout the length and breadth of India that it would be loss of time to repeat the oft-told tale. There are a few converts to modern Spiritualism, such as Babu Peary Chand Mittra, whose great personal purity of life would make such intercourse harmless for him, even were he not indifferent to physical phenomena, holding but to the purely spiritual, subjective side of such communion. But, if these be excepted, we boldly reassert what we have always maintained: that there is not a Hindu who does not loathe the very idea of the reappearance of a departed "spirit" whom he will ever regard as impure; and that with these exceptions no Hindu believes that, except in cases of suicide, or death by accident, any spirit but an evil one can return to earth. Therefore, leaving the Hindus out of the question, we will give the ideas of the Northern Buddhists on the subject, hoping to add those of the Southern Buddhists to them in good time. And, when we say "Buddhists," we do not include the innumerable heretical sects teeming throughout Japan and China who have lost every right to that appellation. With these we have nought to do. We think but of the Buddhists of the Northern and Southern Churches—The Roman Catholics and the Protestants of Buddhism, so to say.

The subject which our learned Tibetan correspondent treats is based on a few direct

questions offered by us with a humble request that they should be answered, and the following paragraph from *Buddha and Early Buddhism:*

> I have dwelt somewhat at length on this supernaturalism, because it is of the highest importance to our theme. Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse or a portion of the corpse of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of

> a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would at once admit that a spirit that has not yet attained the Bodhi or spiritual awakenment cannot be a good spirit. It can do no good thing; more than that, it must do evil things.

The answer of Northern Buddhism is that the good spirits are the Buddhas, the dead prophets. They come from certain "fields of the Buddhas" to commune with earth.

Our learned Tibetan friend writes:

"Let me say at once that monks and laymen give the most ridiculously absurd digest of the Law of Faith, the popular beliefs of Tibet. The Capuchin Della Penna's account of the brotherhood of the 'Byang-tsiub' is simply absurd. Taking from the *Bkah-hgyur* and other books of the Tibetan laws some literal description, he then embelishes them with his own interpretation. Thus he speaks of the fabled worlds of 'spirits,' where live the 'Lha, who are like gods'; adding that the Tibetans imagine 'these places to be in the air above a great mountain, about a hundred and sixty thousand leagues high and thirty-two thousand leagues in circuit; which is made up of four parts, being of crystal to the east, of the red ruby to the west, of gold to the north, and of the green precious stone— lapis lazuli—to the south. In these abodes of bliss they— the Lha—remain as long as they please, and then pass to the paradise of other worlds.'*

"This description resembles far more—if my memory of the missionary-school-going period at Lahoula does not deceive me—the 'new Jerusalem coming down from God out of heaven' in John's vision — that city which measured 'twelve thousand furlongs,' whose walls were of 'jasper,' the buildings of 'pure gold,' the foundations of the walls 'garnished with all manner of precious stones' and 'the twelve gates were twelve pearls' than the city of the Jang-Chhub either in the *Bkah-hgyur* or in the ideas of Tibetans.

---

* [This excerpt is a translation from pages 54-55 of an account by Fra Francesco Orazio della Penna di Billi, entitled: *Breve notizia del regno del Thibet,* 1730, republished in Paris, in 1835, with notes by Klaproth, in the *Nouveau Journal Asiatique.—Comp.*]

In the first place, the sacred canon of the Tibetans, the *Bkah-hgyur* and *Bstan-hgyur,*

comprises one thousand seven hundred and seven distinct works — one thousand and eighty-three public and six hundred and twenty-four secret volumes—the former being composed of three hundred and fifty and the latter of seventy-seven folio volumes.

"Could they even by chance have seen them, I can assure the Theosophists that the contents of these volumes could never be understood by anyone who had not been given the key to their peculiar character, and to their hidden meaning.

"Every description of localities is 'figurative in our system; every name and word is purposely veiled; and a student, before he is given any further instruction, has to study the mode of deciphering, and then of comprehending and learning the equivalent secret term or synonym for nearly every word of our religious language. The Egyptian enchorial or hieratic system is child's play to the deciphering of our sacred puzzles. Even in those volumes to which the masses have access, every sentence has a dual meaning, one intended for the unlearned, and the other for those who have received the key to the records.

"If the efforts of such well-meaning, studious and conscientious men as the authors of *Buddhist Records of the Western World,* and *Buddha and Early Buddhism**—whose poetical hypotheses may be upset and contradicted, one by one, with the greatest ease—resulted in nought, verily then, the attempts of the predecessors and successors of the Abbés Huc, Gabet and others must prove a sorry failure; since the former have not and the latter have, an object to achieve in purposely disfiguring the unparalleled and glorious teachings of our blessed master, Sâkya Thub-pa.

"In *The Theosophist* for October, 1881, a correspondent correctly informs the reader that Gautama the Buddha,

---

* [The first work mentioned is Samuel Beal's translation from the Chinese of Hiuen Tsiang's *Si-yu-ki.* London: Trübner & Co., 1885; the second work is by Arthur Lillie, London: Trübner & Co., 1881—*Comp*.]

---

the wise, 'insisted upon initiation being thrown open to all who were qualified.' This is true; such was the original design put for some time in practice by the great Sanggyas, and before he had become the All-Wise. But three or four centuries after his separation from this earthly coil, when Aśoka, the great supporter of our religion, had left the world, the Arhat initiates, owing to the secret but steady opposition of the Brâhmans to their system, had to drop out of the country one by one and seek safety beyond the Himâlayas. Thus, though popular Buddhism did not spread in Tibet before the seventh century, the Buddhist initiates of the mysteries and esoteric system of the Âryan Twice-born, leaving their motherland, India, sought refuge with the pre-Buddhistic ascetics; those who had the Good Doctrine, even before the days of Śâkya-Muni. These ascetics had dwelt beyond the Himâlayan ranges from time immemorial. They are the direct successors of those Âryan sages who, instead of accompanying their Brâhman

brothers in the pre-historical emigration from Lake Mânasasarovara across the Snowy Range into the hot plains of the Seven Rivers, had preferred to remain in their inaccessible and unknown fastnesses. No wonder, indeed, if the Âryan esoteric doctrine and our Arhat doctrines are found to be almost identical. Truth, like the sun over our heads, is one; but it seems as if this eternal truism must be constantly reiterated to make the dark, as much as the white, people remember it. Only that truth may be kept pure and unpolluted by human exaggerations—its very votaries betimes seeking to adapt it, to pervert and disfigure its fair face to their own selfish ends—it has to be hidden far away from the eye of the profane. Since the days of the earliest universal mysteries up to the time of our great Śâkya Tathâgata Buddha, who reduced and interpreted the system for the salvation of all, the divine Voice of the Self, known as Kwan-yin, was heard but in the sacred solitude of the preparatory mysteries.

"Our world-honoured Tsong-kha-pa closing his fifth Dam-ngag reminds us that 'every sacred truth, which the ignorant are unable to comprehend under its true light,

ought to be hidden within a triple casket concealing itself as the tortoise conceals his head within his shell; ought to show her face but to those who are desirous of obtaining the condition of Anuttara Samyak Sambodhi'—the most merciful and enlightened heart.

"There is a dual meaning, then, even in the canon thrown open to the people, and, quite recently, to Western scholars. I will now try to correct the errors—too intentional, I am sorry to say, in the case of the Jesuit writers. No doubt but that the Chinese and Tibetan Scriptures, so-called, the standard works of China and Japan, some written by our most learned scholars, many of whom — as uninitiated though sincere and pious men—commented upon what they never rightly understood, contain a mass of mythological and legendary matter more fit for nursery folk-lore than an exposition of the Wisdom Religion as preached by the world's Saviour. But none of these are to be found in the canon; and, though preserved in most of the Lamasery libraries, they are read and implicitly believed in only by the credulous and pious whose simplicity forbids them ever stepping across the threshold of reality. To this class belong *The Buddhist Cosmos,* written by the Bonze Jin-ch'an, of Peking; *The Shing-Tao-ki,* or 'The Records of the Enlightenment of Tathâgata,' by Wang-Puh, in the seventh century, *The Hi-shai Sûtra,* or 'Book of Creation,' various volumes on heaven and hell, and so forth—poetic fictions grouped around a symbolism evolved as an after-thought.

"But the records from which our scholastic author, the monk Della Penna quotes—or I should rather say, misquotes—contain no fiction, but simply information for future generations, who may, by that time, have obtained the key to the right reading of them. The 'Lha' of whom Della Penna speaks but to deride the fable, they who 'have attained the position of saints in this world,' were simply the initiated Arhats, the adepts of many and various grades, generally known under the name of Bhanté or Brothers. In the book

known as the *Avatamsaka Sûtra,* in the section on 'the Supreme Âtman—Self—as manifested in the

character of the Arhats and Pratyeka Buddhas,' it is stated that 'Because from the beginning, all sentient creatures have confused the truth, and embraced the false; therefore has there come into existence a hidden knowledge called Alaya Vijñâna.' 'Who is in the possession of the true hidden knowledge?' 'The great teachers of the Snowy Mountain,' is the response in *The Book of Law*. The Snowy Mountain is the 'mountain a hundred and sixty thousand leagues high.' Let us see what this means. The last three ciphers being simply left out, we have a hundred and sixty leagues; a Tibetan league is nearly five miles; this gives us seven hundred and eighty miles from a certain holy spot, by a distinct road to the west. This becomes as clear as can be, even in Della Penna's further description, to one who has but a glimpse of the truth. 'According to their law,' says that monk, 'in the west of this world, is an eternal world, a paradise, and in it a saint called Ho-pahme, which means Saint of Splendour and Infinite Light. This saint has many distinct pupils who are all called chang-chub,' which—he adds in a footnote—means 'the spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas, so that they may help the living.' [p. 85.]

"This shows that these presumably dead 'chang-chubs' are living Bodhisattwas or Bhanté, known under various names among Tibetan people; among others, Lha, or 'spirits,' as they are supposed to have an existence more in spirit than in flesh. At death they often renounce Nirvâna—the bliss of eternal rest, or oblivion of personality—to remain in their spiritualized astral selves for the good of their disciples and humanity in general.

"To some Theosophists, at least, my meaning must be clear, though some are sure to rebel against the explanation. Yet we maintain that there is no possibility of an entirely pure 'self' remaining in the terrestrial atmosphere after his liberation from the physical body, in his own personality, in which he moved upon earth. Only three exceptions are made to this rule:

"The holy motive prompting a Bodhisattwa, a Śravaka, or Rahat to help to the same bliss those who remain behind him, the living; in which case he will stop to instruct them either from within or without; or, secondly, those who, however pure, harmless and

comparatively free from sin during their lives, have been so engrossed with some particular idea in connection with one of the human mâyâs as to pass away amidst that all-absorbing thought; and, thirdly, persons in whom an intense and holy love, such as that of a mother for her orphaned children, creates or generates an indomitable will, fed by that boundless love, to tarry with and among the living in their inner selves.

"The periods allotted for these exceptional cases vary. In the first case, owing to the knowledge acquired in his condition of Anuttara Samyak Sambodhi—the most holy and enlightened heart—the Bodhisattwa has no fixed limit. Accustomed to remain for hours and days in his astral form during life, he has power after death to create around him his own conditions, calculated to check the natural tendency of the other principles to rejoin their respective elements, and can descend or even remain on earth for centuries and millenniums. In the second case, the period will last until the all-powerful magnetic attraction of the subject of the thought—intensely concentrated at the moment of death—becomes weakened and gradually fades out. In the third, the attraction is broken either by the death or the moral unworthiness of the loved ones. It cannot in either case last more than a lifetime.

"In all other cases of apparitions or communications by whatever mode, the 'spirit' will prove a wicked 'bhûta' or 'ro-lang' at best—the soulless shell of an 'elementary.' The 'Good Doctrine' is rejected on account of the unwarranted accusation that 'adepts' only claim the privilege of immortality. No such claim was ever brought forward by any eastern adept or initiate. Very true, our Masters teach us 'that immortality is conditional,' and that the chances of an adept who has become a proficient in the Alaya Vijñâna, the acme of wisdom, are tenfold greater than

those of one who, being ignorant of the potentialities centred within his Self, allows them to remain dormant and undisturbed until it is too late to awake them in this life. But the adept knows no more on earth, nor are his powers greater here than will be the knowledge and powers of the average good man when the latter reaches his fifth and especially his sixth cycle or round. Our present mankind is still in the fourth of the seven great cyclic rounds. Humanity is a baby hardly out of its swaddling clothes, and the highest adept of the present age knows less than he will know as a child in the seventh round. And as mankind is an infant collectively, so is man in his present development individually. As it is hardly to be expected that a young child, however precocious, should remember his existence from the hour of his birth, day by day, with the various experiences of each, and the various clothes he was made to wear on each of them, so no 'self,' unless that of an adept having reached Samma-Sambuddha—during which an illuminate sees the long series of his past lives throughout all his previous births in other worlds—was ever able to recall the distinct and various lives he passed through. But that time must come one day. Unless a man is an irretrievable sensualist, dooming himself

thereby to utter annihilation after one of such sinful lives, that day will dawn when, having reached the state of absolute freedom from any sin or desire, he will see and recall to memory all his past lives as easily as a man of our age turns back and passes in review, one by one, every day of his existence."

We may add a word or two in explanation of a previous passage, referring to Kwan-yin. This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kwan-shai-yin Bodhisattwa, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity. Hence Kwan-yin

is said to be the son of Amitâbha Buddha, who generated that Saviour, the merciful Bodhisattwa, the "Voice" or the "Word" that is universally diffused, the "Sound" which is eternal. It has the same mystical meaning as the Vâch of the Brâhmans. While the Brâhmans maintain the eternity of the Vedas from the eternity of "sound," the Buddhists claim by synthesis the eternity of Amitâbha, since he was the first to prove the eternity of the Self-born, Kwan-yin. Kwan-yin is the Vâchîśvara or Voice-Deity of the Brâhmans. Both proceed from the same origin as the Logos of the neo-platonic Greeks; the "manifested deity" and its "voice" being found in man's Self, his conscience; Self being the unseen Father, and the "voice of Self" the Son; each being the relative and the correlative of the other. Both Vâchîśvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brâhmanical and Buddhist esoteric doctrines.

We may also point out that Bodhisattwas or Rahats need not be adepts; still less, Brâhmans, Buddhists, or even "Asiatics," but simply holy and pure men of any nation or faith, bent all their lives on doing good to humanity.

DOCTRINES OF THE HOLY "LHA."

"The forms under which any living being may be reborn, are sixfold:—

"1. The highest class are the Lha, 'spirits, highest beings, gods,' Sanskrit Deva; they rank next to the Buddhas, and inhabit the six celestial regions (sanskrit Devalokas). Two of these regions belong to the earth; but the four others, which are considered as superior mansions, lie in the atmosphere, far beyond the earth. [p. 91.]

". . . As a consequence of premature decease, the 'Bardo' is prolongated. This is the middle state between the death and the new re-birth, which does not follow immediately, but there exists an interval, which is shorter for the good than for the bad . . ." [p. 109.]

—Emil Schlagintweit, *Buddhism in Tibet*.

The notes that follow are compiled, or rather translated, as closely as the idiomatic differences would permit, from Tibetan letters and manuscripts, sent in answer to

several questions regarding the western misconceptions of Northern Buddhism or Lamaism. The information comes from a Gelung of the Inner Temple——a disciple of Bas-pa Dharma, the Secret Doctrine.

"Brothers residing in Gya-P-heling—British India—having respectfully called my master's attention to certain incorrect and misleading statements about the Good Doctrine of our blessed Phag-pa Sang-gyas—most Holy Buddha—as alleged to be carried on in Bhod-Yul, the land of Tibet, I am commanded by the revered Ngag-pa to answer them. I will do so, as far as our rules will permit me to discuss so sacred a subject openly. I can do no more, since, till the day when our Pban-chhen-rin-po-chhe shall be reborn in the lands of the P-helings—foreigners—and, appearing as the great Chom-dan-da, the conqueror, shall destroy with his mighty hand the errors and ignorance of ages, it will be of little, if of any, use to try to uproot these misconceptions."

A prophecy of Tsong-ka-pa is current in Tibet to the effect that the true doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of western nations, whose crude ideas of fundamental truth would inevitably confuse and obscure the followers of the Good Law. But, when the western world is more ripe in the direction of philosophy, the incarnation of Pban-chhen-rin-po-chhe—the Great Jewel of Wisdom—one of the Teshu Lamas, will take place, and the splendour of truth will then illuminate the whole world. We have here the true key to Tibetan exclusiveness.

Our correspondent continues:

"Out of the many erroneous views presented to the consideration of our master, I have his permission to treat the following: first, the error generally current among the Ro-lang-pa—spiritualists—that those who follow the Good Doctrine have intercourse with, and reverence for, Rolang—ghosts—or the apparitions of dead men; and, secondly, that the Bhanté—Brothers—or 'Lha,' popularly so-called—are either disembodied spirits or gods."

The first error is found in *Buddha and Early Buddhism*, since this work has given rise to the incorrect notion that spiritualism was at the very root of Buddhism. The second error is found in the *Succinct Abstract of the Great Chaos of Tibetan Laws* by the Capuchin monk Della Penna and the accounts given by his companions, whose absurd calumnies of Tibetan religion and laws written during the past century have been lately reprinted in Mr. Markham's *Tibet*.*

"I will begin with the former error," writes our correspondent. "Neither the Southern nor Northern Buddhists, whether of Ceylon, Tibet, Japan or China, accept western ideas as to the capabilities and qualifications of the 'naked souls.'

"For we deprecate unqualifiedly and absolutely all ignorant intercourse with the

Ro-lang. For what are they who return? What kind of creatures are they who can communicate at will objectively or by physical manifestations? They are impure, grossly sinful souls, 'a-tsa-ras'; suicides; and such as have come to premature deaths by accident and must linger in the earth's atmosphere until the full expiration of their natural term of life.

"No right-minded person, whether Lama or Chhipa—non-Buddhist—will venture to defend the practice of necromancy, which, by a natural instinct has been condemned in all the great Dharmas—laws or religions—and intercourse with, and using the powers of these earth-bound souls is simply necromancy.

"Now the beings included in the second and third classes—suicides and victims of accident—have not completed their

* [The title of Della Penna's work, as given here, does not seem to correspond to the Italian original, although there is very little doubt that it is the same work that is meant, as another quoted passage further on clearly shows. As to the second work referred to, it is most likely the one entitled, *Narratives of the Mission of George Bogle to Tibet and of the Journey of Thomas Manning to Lhasa*. Edited by Clements Robert Markham, London, 1876. 8vo. There seems to be no other work on Tibet written by Sir C. R. Markham (1830-1916), the famous geographer and traveller.—*Compiler*.]

natural term of life; and, as a consequence, though not of necessity mischievous, are earth-bound. The prematurely expelled soul is in an unnatural state; the original impulse under which the being was evolved and cast into the earth-life has not expended itself—the necessary cycle has not been completed, but must nevertheless be fulfilled.

"Yet, though earth-bound, these unfortunate beings, victims whether voluntary or involuntary, are only suspended, as it were, in the earth's magnetic attraction. They are not, like the first class, attracted to the living from a savage thirst to feed on their vitality. Their only impulse—and a blind one, since they are generally in a dazed or stunned condition—is, to get into the whirl of rebirth as soon as possible. Their state is what we call a false Bar-do—the period between two incarnations. According to the karma of the being—which is affected by his age and merits in the last birth—this interval will be longer or shorter.

"Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer—the word is used advisedly, since the necromantic spell is Dzu-trul, or what you term a mesmeric attraction—can force them into our presence. This evocation, however, is totally condemned by those who hold to the Good Doctrine; for the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the 'jang-khog'—animal soul—is yet heavily loaded with material particles—there has not been a natural disintegration of the coarser from the finer molecules—and the necromancer, in compelling this separation artificially, makes it, we might almost say, to

suffer as one of us might if he were flayed alive.

"Thus, to evoke the first class—the grossly sinful souls—is dangerous for the living; to compel the apparition of

the second and third classes is cruel beyond expression to the dead.

"In the case of one who died a natural death totally different conditions exist; the soul is almost, and in the case of great purity, entirely beyond the necromancer's reach; hence beyond that of a circle of evokers, or spiritualists, who, unconsciously to themselves, practise a veritable necromancer's Sang-ngag, or magnetic incantation. According to the karma of the previous birth the interval of latency—generally passed in a state of stupor—will last from a few minutes to an average of a few weeks, perhaps months. During that time the 'jang-khog'—animal soul—prepares in solemn repose for its translation, whether into a higher sphere—if it has reached its seventh human local evolution—or for a higher rebirth, if it has not yet run the last local round.

"At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new self enters in full consciousness the blessed region of Devachan—when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight—then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them.

"Therefore we differ radically from the western Rolang-pa—spiritualists—as to what they see or communicate with in their circles and through their unconscious necromancy. We say it is but the physical dregs, or spiritless remains of the late being; that which has been exuded, cast off and left behind when its finer particles passed onward into the great Beyond.

"In it linger some fragments of memory and intellect. It certainly was once a part of the being, and so possesses that modicum of interest; but it is not the being in reality and truth. Formed of matter, however etherealized, it

must sooner or later be drawn away into vortices where the conditions for its atomic disintegration exist.

"From the dead body the other principles ooze out together. A few hours later the second principle—that of life—is totally extinct, and separates from both the human and ethereal envelopes. The third—the vital double—finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles: the body of will; the human soul; the spiritual soul, and pure spirit, which is a facet of the

Eternal. The last two, joined to, or separated from, the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation—the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

"Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying, ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a 'bhûta'—'ro-lang' in Tibetan—or proceeds to its further transmigrations in higher spheres.

"In the former case the Lha, or 'man-spirit,' can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called 'spirit' will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the intensity of the love felt by the soul and its unwillingness to part with the loved ones.

"At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the 'Accomplished,' the 'Byang-tsiub,' or the 'Bodhisattwas' alone—they who have penetrated the great secret of life and death—as they are able to prolong, at will, their stay on earth after 'dying.' Rendered into the vulgar phraseology, such overshadowing is to 'be born again and again' for the benefit of mankind."

If the spiritualists, instead of conferring the power of "controlling" and "guiding" living persons upon every wraith calling itself "John" or "Peter," limited the faculty of moving and inspiring a few chosen pure men and women only to such Bodhisattwas or holy initiates—whether born as Buddhists or Christians, Brâhmans or Mussulmans on earth—and, in very exceptional cases, to holy and saintly characters, who have a motive, a truly beneficial mission to accomplish after their departure, then would they be nearer to the truth than they are now.

To ascribe the sacred privilege, as they do, to every "elementary" or "elemental" masquerading in borrowed plumes and putting in an appearance for no better reason than to say: "How d'ye do, Mr. Snooks?" and to drink tea and eat toast, is a sacrilege and a sad sight to him who has any intuitional feeling about the awful sacredness of the mystery of physical translation, let alone the teachings of the adepts.

"Further on Della Penna writes:

"'These chang-chub—the disciples of the chief saint— have not yet become saints, but they possess in the highest degree five virtues . . . charity, both temporal and spiritual, perfect observance of law, great patience, great diligence in working to perfection, and the most sublime contemplation.' "[pp. 55-56.]

We would like to know how they could have all these qualities, especially the latter—trance—were they physically dead!

" 'These chang-chub have finished their course and are exempt from further transmigrations; passing from the body of one Lama to that of another; but the Lama [meaning the Dalai-Lama] is always endowed with the soul of the same chang-chub, although he may be in other bodies for the benefit of the living to teach them the Law, which is the object of their not wishing to become saints, because then they would not be able to instruct them. Being moved by compassion and pity they wish to remain chang-chub to instruct the living in the Law, so as to

make them finish quickly the laborious course of their transmigrations. Moreover, if these chang-chub wish, they are at liberty to transmigrate into this or other worlds, and at the same time they transmigrate into other places with the same object.'

"This rather confused description yields from its inner sense two facts; first, that the Buddhist Tibetans—we speak of the educated classes—do not believe in the return of the departed spirits, since, unless a soul becomes so purified upon earth as to create for itself a state of Bodhisattva-hood—the highest degree of perfection next to Buddha—even saints in the ordinary acceptation of the term would not be able to instruct or control the living after their death; and, secondly, that, rejecting as they do the theories of creation, God, soul—in its Christian and spiritualistic sense—and a future life for the personality of the deceased, they yet credit man with such a potentiality of will, that it depends on him to become a Bodhisattwa and acquire the power to regulate his future existences, whether in a physical or in a semi-material shape.

"Lamaists believe in the indestructibility of matter, as an element. They reject the immortality, and even the survival of the *personal* self, teaching that the *individual* self alone—*i.e.*, the collective aggregation of the many personal selves that were represented by that One during the long series of various existences—may survive. The latter may even become eternal—the word eternity with them embracing but the period of a great cycle eternal in its integral individuality, but this may be done only by becoming a Dhyan-Chohan, a 'celestial Buddha,' or what a Christian Kabbalist might call a 'planetary spirit' or one of the Elohim; a part of the 'conscious whole,' composed of the aggregate intelligences in their universal collectivity, while Nirvâna is the 'unconscious whole.' He who becomes a Tong-pa-nyi—he who has attained the state of absolute freedom from any desire of living personally, the highest condition of a saint—exists in non-existence and can benefit mortals no more. He is in 'Nipang,' for he has reached the end of 'Tharlam,' the path to deliverance,

or salvation from transmigrations. He cannot perform Trulpa—voluntary incarnation, whether temporary or life-long—in the body of a living human being; for he is a

'Dangma,' an absolutely purified soul. Henceforth he is free from the danger of 'Dal-jor,' human rebirth; for the seven forms of existence—only six are given out to the uninitiated—subject to transmigration have been safely crossed by him. 'He gazes with indifference in every sphere of upward transmigration on the whole period of time which covers the shorter periods of personal existence,' says the Book *of Khiu-ti*.

"But, as 'there is more courage to accept being than non-being, life than death,' there are those among the Bodhisattwas and the Lha— 'and as rare as the flower of udambara are they to meet with'—who voluntarily relinquish the blessing of the attainment of perfect freedom, and remain in their personal selves, whether in forms visible or invisible to mortal sight—to teach and help their weaker brothers.

"Some of them prolong their life on earth—though not to any supernatural limit; others become 'Dhyan-Chohans,' a class of the planetary spirits or 'devas' who, becoming, so to say, the guardian angels of men, are the only class out of the seven-classed hierarchy of spirits in our system who preserve their personality. These holy Lha, instead of reaping the fruit of their deeds, sacrifice themselves in the invisible world as the lord Sang-Gyas—Buddha—did on this earth, and remain in Devachan—the world of bliss nearest to the earth."

H. P. BLAVATSKY.

This study of "Tibetan Teachings" is taken from a series of articles originally prepared for *The Theosophist*, but, for some reason or other, set aside, and never published. We hope to be able to continue the series for some months.—Editors, *Lucifer*.

Collected Writings VOLUME VI
September and October, 1894

[NOTES ON TIBETAN TERMS]

[Considerable difference exists between the pronunciation and the transliteration of Tibetan terms. There is often some uncertainty whenever H. P. B. uses such terms. To help the student, we give below the accepted English transliteration and the pronunciation of the terms used in "Tibetan Teachings," in the order in which they occur. In some cases, Sanskrit equivalents have been added.

TRANSLITERATION	PRONUNCIATION
*b*Lama	Lama
Rin-chen-*r*tse	Rinch-chatze
Ta-lai	Dalai (Mongol. for "ocean")
*b*Kra-śi*s*-lhun-po	Tashi-lhünpo
Rin-po-che	Rimpochhe
Ched-du-*br*jod-pai-tśoms	*Ched-du-jod-pai-tshom* (Skt. *Udânavarga*)
Byang-chub	Jangchhub (Skt. Bodhisattva)
*b*Ka-hgyur	Kanjur (Mongol. pron.)
Lha	Lha (Skt. deva)
b*s*Tan-hgyur	Tanjur (Mongol. pron.)
Thub-pa	Thub-pa (Skt. muni)
Sang*s-rgyas*	Sang-gyä
Dam-ngang	Dam-ngang ("divine vow")
Bhan-de or Bhan-dhe	Bhan-té ("reverend")
ho*d-d*pa*g*-me*d*	ö-pa-mé (Skt. Amitâbha)
Ro-lang*s*	Ro-lang (Skt. bhûta)
Bar-do	Bar-do
*d*ge-*s*long	Gelung (Skt. bhikshu)
*s*ba*s*-pa	Ba-pa
*r*Gya-p'yi-*g*ling	Gya-phe-ling
hPhags-pa sang*s-rg*ya*s*	Phag-pa Sangyä ("The Buddha par excellence")
Bod-yul (or Bod-kyi-yul)	Pö-yü
Ngang-pa	Ngang-pa ("Buddha-like one")
Pan-chen-rin-po-che	Pan-chhen-rim-po-chhe
*b*Chom-*l*dan-hdas	Chom-dän-dé (Skt. Bhagavan)
Teshu-lama	Tashi-lama (Mong. pron.)
Ro-lang*s*-pa	Ro-lang-pa
ha-tsa-ras	ha-tsa-ras (Anglicized plur.)
Chhipa	
Bon-po	Bö-po
*r*dzu-hphru*l*	Dzu-thu
Byang-khog	Jang-khog
*g*sang-*s*ngag*s*	Sang-ngag

*b*de-ba-can	Devachan
*s*Tong-pa-ñi*d*	Tongpanyi (Skt. śûnyatâ)
Nipang	Chinese: (equivalent of Nirvâna)
Thar-lam	Thar-lam
*s*prul-pa	Tulpa
D*w*ang*s*-ma	Dangma
Dal-hbyor	Daljor

—*Compiler*.]

Collected Writings VOLUME VI
December-January, 1883-1884

1884

[*The December-January*, 1883-1884, *issue of The Theosophist was published later than the December,* 1883, *issue, as appears from a notation heading page* 57 *in Volume V of that Journal. Owing to an error, however, the pages of the December-January issue, running from 57 to 68, precede numerically those of the December issue. They must have been inadvertently omitted at the time.—Compiler.*]

PREMATURE AND PHENOMENAL GROWTHS

[*The Theosophist*, Vol. V, Nos. 3 & 4(51 & 52), December-January, 1883-1884, pp. 60-61]

A Russian Theosophist in a letter dated November 1883, writes as follows:—

The Petersburg and Moscow papers are greatly concerned with the miraculous growth of a child, which has been scientifically recorded by Medical papers. On the outskirts of Siberia, in a small village in the family of a peasant names Savelieff, a daughter was born in October, 1881. The child, though very large at its birth, began exhibiting a phenomenal development only at the age of three months when she began teething. At five months she had all her teeth; at seven she began to walk, and at eight walked as well as any of us, pronounced words as might only a child two years old, and measured—nearly a yard in her height! When eighteen months old she spoke fluently, stood one arshene and a half (over four feet) in her stockings, was proportionately large; and with her very dark face, and long hair streaming down her back, talking as only a child 12 years old could talk, she exhibited moreover a bust and bosom as developed as those of a girl of seventeen! She is a marvel to all who know her from her birth. The local board of physicians from the neighbouring town took charge of her for scientific purposes.

We find the fact corroborated in the *Moscow Gazette*, the paper giving us, moreover, a second instance just come under the notice of science, of another such phenomenal growth.

A Herr Schromeyer of Hamburg, has a son, born in 1869 now a boy of 13, and his tenth child. From his birth he arrested everyone's attention by his *supernaturally* rapid development. Instead of damaging, it seemed but to improve his health, which has been always excellent. A few months after his birth his muscular system increased so much, that when one year old his voice began to lose its childish tones and

changed. Its deep basso attracted very soon the attention of some physicians. Soon after, his beard grew, and it became so thick as to compel his parents to shave it every two or three days. His infantine features, *very dark*, were gradually replaced by the face of an adult, and at five he was mistaken by every stranger for a young man of twenty. His limbs are normal, strictly proportionate and very fine. At six he was a full grown and perfectly developed young man. Professor Virchoff, the celebrated physiologist, accompanied by several learned authorities, examined the boy several times, and is reported, when doubt as to the age of the boy had become no longer possible—to have given his certificate to the effect that the young boy was entirely and fully developed.

A similar case took place in a Georgian family of Asiatics, at Tiflis in the year 1865. A boy of four was found to have become a full adult. He was taken to the hospital and lived there under the eye of the Government physicians, who subjected him to the most extraordinary experiments,—of which, most likely, he died at the age of seven. His parents —superstitious and ignorant people—had made several attempts to kill him, under the impression he was the devil incarnate. There remains to this day a photograph of this bearded baby in the writer's family. Two other cases—nearly similar—the consequences of which were that two cousins in a village of Southern France, became respectively father and mother at the age of eight and seven, are on record in the Annals of Medicine. Such cases are rare; yet we know of more than a dozen well authenticated instances of the same from the beginning of this century alone.

We are asked to explain and give thereupon our "occult views." We will try an explanation. We ask no one to believe;

we simply give our personal opinion identical with that of other occultists. The latter statement, however, necessitates a small preface.

Every race and people has its old legends and prophecies concerning an unavoidable "End of the world," the pious portions of civilized Christian nations having, moreover, evoluted in advance a whole programme for the destruction of our planet. Thus the Millenarians of America and Europe expect an instantaneous disintegration of our earth, followed by a sudden disappearance of the wicked and the survival of the few elect. After this catastrophe, we are assured, the latter will remain in the service of "Christ, who upon his new advent will personally reign on earth a thousand years"—(on its *astral* skeleton, of course, since its physical body will have disappeared). The Mohammedans give out another tale. The world's destruction will be preceded by the advent of an *Imam*, whose presence alone will cause the sudden death of the whole unclean brood of *Kaffirs*; the promised "Heaven" of Mohammed will then shift down its headquarters, and the paradisiacal *Houris* will roam about at the service of every faithful son of the Prophet. Hindus and Buddhists have again a different version; the former believe in the *Kalki* Avatar and the latter in the advent of Maitreya Buddha. The *true* Occultist however—whether Asiatic or European (the latter still to be found, *rara avis* though he be) has a doctrine to this effect, which he has hitherto kept to himself. It is a theory, based on the correct knowledge of the *Past* and the never failing analogy in Nature to

guide the Initiate in his prevision of future events—were even his psychic gifts to be denied and refused to be taken into account.

Now, what the Occultists say, is this: humanity is on the descending pathway of its cycle. The rear-guard of the 5th race is crossing slowly the apex of its evolution and will soon find itself having passed the turning point. And, as the descent is always more rapid than the ascent, men of the new coming (the 6th) race are beginning to drop in occasionally. Such children regarded in our days

by official science as exceptional monstrosities, are simply the pioneers of that race. There is a prophecy in certain Asiatic old books couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets.

"And as the fourth (race) was composed of Red-yellow which faded into Brown-white (bodies), so the fifth will fade out into white-brown (the white races becoming gradually darker). The sixth and seventh *Manushya* (men?) will be born adults; and will know of no old age, though their years will be many. As the Krita, Treta, Dvapara and Kali (ages) have been each decreasing in excellence (physical as well as moral) so the ascending—Dvapara, Treta and Krita will be increasing in every excellence. As the life of man lasted 400 (years in the first, or Krita Yuga), 300 (years in Treta), 200 (years in Dvapara) and 100 (in the present Kali age); so in the next (the 6th Race) (the natural age of man) will be (gradually increased) 200, then 300 and 400 (in the two last yugas)."

Thus we find* from the above that the characteristics of the race that will follow ours are—a darker skin, shortened period of infancy and old age, or in other words a growth and development that in the present age (to the profane) appear quite miraculous.

It is not the sacred legends of the East alone that throw out hints on the future physiology of man. The Jewish Bible (See *Genesis*, vi, 4) implies as much, when speaking of antediluvian races (the 3rd race) it tells us, "There were giants in the earth in those days," and makes a distinct difference between "the sons of God," and "the daughters of man." Therefore, to us, Occultists, believers in the knowledge of old, such isolated instances of premature development, are but so many more proofs of the end of one cycle and—the beginning of another.

---

* The seven Rounds decrease and increase in their respective durations, as well as the seven races in each. Thus the 4th Round as well as every 4th race are the shortest, while the 1st and 7th Round as the 1st and 7th root races are the longest.

Collected Writings VOLUME VI
December-January, 1883-1884

"PRECIPITATION"

[*The Theosophist*, Vol. V, Nos. 3-4(51-52), December-January, 1883-1884, p. 64]

Of all phenomena produced by occult agency in connection with our Society, none have been witnessed by a more extended circle of spectators or more widely known and commented on through recent Theosophical publications than the mysterious production of letters. The phenomenon itself has been so well described in The *Occult World* and elsewhere, that it would be useless to repeat the description here. Our present purpose is more connected with the process than the phenomenon of the mysterious formation of letters. Mr. Sinnett sought for an explanation of the process and elicited the following reply from the revered Mahatma, who corresponds with him:

". . . . bear in mind that these my letters are not written, but *impressed*, or precipitated, and then all mistakes corrected . . . I have to think it over, to photograph every word and sentence carefully in my brain, before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for, otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present, it is *all* I can tell you."*

---

* [These passages may be found in *The Occult World*, American ed., pp. 143-44. Since the publication of *The Mahatma Letters to A. P. Sinnett*, however, we have additional information on the letters from which these passages have been taken. The first brief sentence is from a letter of Master K.H. received by Sinnett in the latter part of November 1880, apparently in answer to his own letter of November 19. It is Letter No. V in the published volume, and the actual sentence is on page 19.

The balance of the text quoted is from Letter No. VI, received by Sinnett at Allahâbad about December 10, 1880. As it has minor

---

Since the above was written, the Masters have been pleased to permit the veil to be drawn aside a little more, and the *modus operandi* can thus be explained now more fully to the outsider.

Those having even a superficial knowledge of the science of mesmerism know how the

thoughts of the mesmeriser, though silently formulated in his mind are instantly transferred to that of the subject. It is not necessary for the operator, if he is sufficiently powerful, to be present near the subject to produce the above result. Some celebrated practitioners in this Science are known to have been able to put their subjects to sleep even from a distance of several days' journey. This known fact will serve us as a guide in

---

variations, as compared with the version in *The Occult World*, we quote below the entire paragraph:

> "No—you do not 'write too much.' I am only sorry to have so little time at my disposal; hence—to find myself unable to answer you as speedily as I otherwise would. Of course *I have to read* every word you write: otherwise I would make a fine mess of it. And whether it be through my physical or spiritual eyes the time required for it is practically the same. As much may be said of my replies. For, whether I 'precipitate' or dictate them or write my answers myself, the difference in time saved is very minute. I have to *think* it over, to photograph every word and sentence carefully in my brain before it can be repeated by 'precipitation.' As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on, so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present, it is *all* I can tell you. When science will have learned more about the mystery of the *lithophyl* (or lithobiblion) and how the impress of leaves comes originally to take place on stones, then will I be able to make you better understand the process. But you must know and remember one thing: we but follow and *servilely copy nature* in her works."

It is interesting to note that this Letter No. VI is precisely the one which gave rise to the so-ealled "Kiddle Incident." It should be read together with Letter XCIII, pp. 420-29, in the published volume wherein Master K.H. fully explains how this "incident" arose.—*Comp*.]

---

comprehending the comparatively unknown subject now under discussion. The work of writing the letters in question is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electro-magnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in word, pronounced mentally, and forced along the astral currents he sends towards the pupil to impinge on the brain of the latter. Thence they are borne by the nerve-currents to the palms of his hand and the tips of his finger, which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *âkas* (permeating every atom of the sensuous universe), by an occult process, out of place here to describe, and permanent marks are left.

From this it is abundantly clear that the success of such writing as above described depends chiefly upon these things:—(1) The force and the clearness with which the thoughts are propelled, and (2) the freedom of the receiving brain from disturbance of

every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph line or there is some derangement in the receiving apparatus, the message transmitted becomes either mutilated or otherwise imperfectly legible. The telegram sent to England by Reuter's agent at Simla on the classification of the opinions of Local Governments on the Criminal Procedure Amendment Bill, which excited so much discussion, gives us a hint as to how inaccuracies might arise in the process of precipitation. Such

inaccuracies, in fact, do very often arise as may be gathered from what the Mahatma says in the above extract. "Bear in mind," says He, "that these my letters are not written, but *impressed*, or precipitated, and *then all mistakes corrected*." To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the process or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with.

It is to be very much regretted that the illustrations of the above general principles are not permitted to be published. Otherwise, the present writer is confident that facts in his possession alone would have made this paper far more interesting and instructive. Enough, however, has been disclosed to give the public a clue as to many apparent mysteries in regard to precipitated letters. It ought to satisfy all earnest and sincere inquirers and draw them most strongly to the path of Spiritual progress, which alone can lead to the knowledge of occult phenomena, but it is to be feared that the craving for gross material life is so strong in the western Society of the present day that nothing will come to them amiss so long as it will shade off their eyes from unwelcome truth. They are like Circe's swine

> "Who not once their foul deformity perceive,"

but would trample down Ulysses for seeking to restore them their lost manhood.

[The most comprehensive article on the rationale and methods of Precipitation is one from the pen of William Q. Judge entitled "Occult Arts." It was published in three installments in *The Path*, Vol. VIII, October, November, and December, 1893, and will repay careful study.—*Compiler*.]

[In order to round out the picture, and to provide the serious student with additional information concerning the subject of Precipitation and cognate phenomena, it has been thought advisable to include at this point an article which appeared a couple of months earlier in the pages of *The Theosophist*, under the title

of "Some Scientific Questions Answered."

To make the subject-matter of this article intelligible, certain historical facts must be briefly outlined.

Professor John Smith, of Sydney, Australia (whose biographical data will be found in the Bio-Bibliogr. Index to this volume), who had joined the Theosophical Society in 1882, and had met H.P.B. in Bombay, receiving on that occasion a brief communication from the Master, desired to obtain further proof of the occult powers possessed by the Brothers. He had gone to Europe on a visit and wrote to H.P.B. from Naples, Italy. To quote his own words:

> ". . . Wishing to get, if possible, additional evidence of the command over the forces of nature possessed by the adepts or brothers who co-operate with Madame Blavatsky, I wrote to that lady from Naples in March last year [1882], and enclosed a brief note to the Brother from whom I had received the former communication. I wished that this might be answered without being opened, and so I got my wife to stitch up the note, which she did most effectually with a double thread of coloured silks, a specimen of which I preserved. The note could not be opened to read without either cutting the paper or undoing the stitching; and if the stitching had been undone, it was impossible by any known means to restore it to its original condition . . ."*

H.PB.'s reply, dated Bombay, July 23rd, 1882, journeyed to Melbourne, then to London, and finally came into Professor Smith's hands at Cannes, France, on Jan. 18th, 1883. In her reply, H.P.B. announced the failure of Prof. Smith's experiment, giving as a reason the dislike of the Brothers to anything of the nature of a test, but -asking him not to be angry with them on that account. We shall let Prof. Smith speak for himself again:

> ". . . Following this last remark there was a sarcastic sentence written in red ink, in the same hand as the letter I got last year, to the effect that this was very kind and considerate advice. Inside Madame Blavatsky's letter was a smaller one addressed to me in red ink. The envelope was so curiously folded and gummed that I could find no proper opening, and I had to cut it with a knife. Inside this envelope was the note I had sent

---

* *The Harbinger of Light,* Melbourne, August, 1883.

> to the Brother, absolutely intact. I examined it with great care, using magnifying glasses, and I got some ladies (including my wife who had sewn it up) to examine it, and we all came to the conclusion that the sewing had not been disturbed, nor the paper tampered with in any way. I then slit open the paper along one side and extracted a piece of blue Chinese paper, about six inches by five, folded three times. The paper had a faint picture on it of the nature of a watermark, and some writing in red ink round the margin, beginning thus:—
>
> "'Your ladies, I see, are unbelievers, and they are better needle-women than our Hindu and Tibetan lasses,' with a few words more, having reference apparently to the letter I got from the same writer in India. I say the 'same writer' because the handwriting and signature were identical."*

Prof. Smith wrote to Madame Blavatsky from Nice, January 31, 1883 and explained to her what had happened. It is probable that some time later, whether still in Europe or upon his return to Australia, Prof. Smith must have sent the editor a number of questions concerning the rationale of such phenomena, and it is in connection with such questions from him that the following article, with its introductory note, appeared in *The Theosophist*.—*Compiler*.]

---

* *Op. cit.*

Collected Writings VOLUME VI
December-January, 1883-1884

SOME SCIENTIFIC QUESTIONS ANSWERED

[*The Theosophist*, Vol. V, No. 1(49), October, 1883, p. 22]

[A letter was recently received by the Editor from one of our most eminent Australasian Fellows, asking some questions in science of such importance that the replies are, with permission, copied for the edification of our readers. The writer is a Chela who has a certain familiarity with the terminology of Western science. If we mistake not, this is the first time that the rationale of the control exercised by an Adept Occultist over the relations of atoms, and of the phenomena of the "passage of matter through matter," has been so succinctly and yet clearly explained.—Editor, *The Theosophist*.]

REPLIES TO PROF.—'S QUESTIONS.

(1)The phenomenon of "osmosing" [extracting.—*Ed.*] your note from the sealed envelope in which it was sewn with thread, and substituting for it his own reply, without breaking either seal or thread, is to be considered first.

It is one of those complete proofs of the superior familiarity with and control over atomic relations among our Eastern Adepts as compared with modern Western men of science, to which custom has made me familiar. It was the same power as that employed in the formation of the letter in the air of your room at——;* in the case of many other air-born letters; of showers of roses; of the gold ring which leaped from the heart of a moss-rose while held in _____________'s hand;† of a sapphire ring doubled for a lady of high position here, a short time ago,‡ and of other examples. The solution is found in the fact that the "attraction of cohesion" is a manifestation of the

---

* [At Bombay, on February 1st, 1882. The message from the Master read: *"No chance* of writing to you inside your letters, but I can write *direct*. Work for us in Australia, and we will not prove ungrateful, but will prove to you our actual existence, and thank you." See Prof. Smith's account in *Hints on Esoteric Theosophy*, Vol. I, pp. 97-98; 3rd ed., pp. 137-138.—*Compiler*.]

† [Reference is made here to an occurrence described by Col. H. S. Olcott in his *Old Diary Leaves*, I, 93-97, where a sketch of the gold ring is also reproduced. A half-opened double moss-rose bud, with drops of dew on it, was materialized by Mrs. Mary Baker Thayer, a famous medium of Boston, Mass., at a private séance attended by only three people, one of whom being Col. Olcott. Mrs. Thayer intended this rose to be a present for Madame Blavatsky who had remained home that night. The rose was handed to her later in the evening. After holding it for a short time, H.P.B. handed the rose to Mr. Houghton who was visiting her at the time; the latter remarked about its unusual weight which actually made it bend over towards the stalk. The rose was then handed to Col. Olcott who examined it. Presently, a heavy plain gold ring leaped out of the rose-bud and fell on the floor before him. The rose instantly resumed its erect position, showing no sign of its petals having been in any way tampered with. The ring weighed half an ounce, and Olcott was wearing it at the time he wrote the account. It was, according to Olcott, not an actual materialization, but merely an *apport*, and had belonged to H.P.B. It was "hall-marked" or other wise stamped to indicate its quality. Some time

later, H.P.B. produced by occult means three small diamonds imbedded in the metal of this ring, while it was being held by Mrs. W. H. Mitchell, Col. Olcott's sister.—*Compiler*.]

‡ [See footnote, page 59 in the present volume.—*Comp*.]

Universal Divine Force, and can be interrupted and again set up as regards any given group of atoms in the relation of substance by the same Divine power as that localised in the human monad. Atma, the eternal spiritual principle in man, has the same quality of power over brute force as has the Universal Principle of which it is a part. Adeptship is but the crown of spiritual self-evolution, and the powers of spirit develope themselves successively in the ratio of the aspirant's progress upward, morally and spiritually. This you see is to place our modern Evolution Theory upon a truly noble basis, and to give it the character of a lofty spiritual, instead of a debasing materialistic, philosophy. I have always felt sure of the warm approval of the most intuitional of your Western men of science when they should come to take this view of our Aryan Arhat Science.

You should not find much difficulty in drawing the line between the "Spook" and the "Adept." The latter is a living man often fit to stand as the grandest ideal of human perfectibility; the former is but undissolved congeries of atoms recently associated in a living person as his lower— or better, his coarser, and more materialistic—corporeal envelopes; which during life were confined in the outermost shell, the body, and after death released to linger for a while in the astral (Etheric or *Akasic*) strata nearest the earth's surface. The law of magneto-vital affinities explains the attraction of these "shells" to places and persons, and if you can postulate to yourself a scale of *psychic specific gravity*, you may realise how the greater density of a "soul" weighted with the matter of base (or even unspiritual, yet not animal) feelings would tend to impede its rising to the clear realm of spiritual existence. Though I am conscious of the imperfection of my scientific exegesis, I feel that your superior capacity for apprehending natural laws, when a hint has been given, will fill all lacunae.

Note that no Adept even can disintegrate and reform any organism above the stage of vegetable: the Universal

Manas has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and preparing to differentiate. There is movement even in the mineral, but it is rather the imperceptible quiver of that Life of life, than its active manifestation in the production of form—a ramification which attains its maximum not, as you may suppose, in the stage of physical man, but in the higher one of the Dhyan Chohans, or Planetary Spirits, *i.e.*, once human

beings who have run through the scale of evolution, but are not yet re-united, or coalesced with Parabrahma, the Universal Principle.

Before closing, a word more about the "passage of matter through matter." Matter may be defined as condensed Akasa (Ether); and in atomizing, differentiates, as the watery particles differentiate from super-heated steam when condensed. Restore the differentiated matter to the state *ante* of undifferentiated matter, and there is no difficulty in seeing how it can pass through the interstices of a substance in the differentiated state, as we easily conceive of the travel of electricity and other forces through their conductors. The profound art is to be able to interrupt at will and again restore the atomic relations in a given substance: to pull the atoms so far apart as to make them invisible, and yet hold them in polaric suspense, or within the attractive radius, so as to make them rush back into their former cohesive affinities, and re-compose the substance. And since we have had a thousand proofs that this knowledge and power is possessed by our Adept-Occultists, who can blame us for regarding as we do those Adepts as the proper masters in science of the cleverest of our modern authorities? And then, as I above remarked, the outcome of this Philosophy of the Aryan Sages is to enable humanity to refresh the moral and awaken the spiritual nature of man, and to erect standards of happiness higher and better than those by which we now govern ourselves.

Collected Writings VOLUME VI
December-January, 1883-1884

POSTHUMOUS VISITOR

[*The Theosophist*, Vol. V, Nos. 3 & 4 (51 & 52), December-January,
1883-1884, pp. 64-66]

[This story was contributed by Gustave Zorn, F.T.S. We give a summary of its contents. Mrs. A—, then a girl of fifteen, had come home on vacation. Opposite her parents' house was the home of her mother's relatives. In it lived two unmarried brothers, cousins of Mrs. A—. The elder was past forty, and the younger, about twenty years of age. For sometime, the elder brother had noticed that considerable sums of money disappeared from his cash-box. Several servants were dismissed on suspicion, but the conditions did not improve. The younger brother led a dissipated life. His senior furnished him with all the money he requested, and there was no reason to suspect him. No one else knew of the losses that were taking place. During Mrs. A—'s stay at home, the younger brother was killed in a duel, and was laid out in the family state-room. Mrs. A—went to bid farewell to her deceased cousin, and, while her mother attended to some business, was left alone in the mortuary chamber, standing at the head of the dead man.

She suddenly saw the drapery over the door, leading to the private room of the deceased, part and an old gentleman whom she did not know emerge with a book under his arm. He went straight to the catafalque and stood at the foot of the coffin. He gazed earnestly at the dead man for a while, and then said in a calm and loud voice: "May thy offence be forgiven thee for the sake of thy mother!" He then bent over and kissed the forehead of the deceased. Without paying the slightest attention to the young girl, he brushed past her, crossed to the opposite wall, pressed a knob hidden among the carved wood-work, and uncovered a recess full of books and documents. Taking a pencil, he wrote for sometime on a page torn from the book he had brought with him. He then placed both book and paper in the recess and closed it by pressing the knob again. Then he went out as firmly as he had entered, parting and closing the drapery.

The young girl rushed to her mother, who had just returned to the room, but, on account of fright, could not describe what had taken place until later, when she related every detail of what she had seen.

On the basis of her description, her parents recognized the old gentleman as Theodore, the father of the two brothers, who had died long before. The knob in the wood-work was located,

and the recess, unknown up to that time, opened. The memorandum scribbled by the old gentleman contained the startling discovery that the real thief was the deceased brother. He had given letters of exchange for a large sum to a person in another town, whose exact address was given as well as the amount of the debt, and the time when it fell due. The note ended with an injunction that the surviving brother should pay the bill and thus save the honor of the family.

The book under the arm of the old gentleman proved to be the private account book of the young man killed, and contained proofs of the statements made in his note by the apparition. All other data were verified to be correct. The elder brother married sometime later. The posthumous letter in the old gentleman's handwriting is in the possession of his daughter who is married to a man of very high social standing. Gustave Zorn concludes by saying that "the name of the lady who told me the above facts as well as those of the two brothers, and the married name of the daughter of the elder, are given to the respected editor of this journal,"

which means H. P. B. Here follows H. P. B.'s own Editorial Note.—*Compiler*.]

EDITOR'S NOTE.—We have the pleasure of personal correspondence with the husband of the "young lady's" daughter, a gentleman of Odessa, personally known to, and highly respected by, the writer's friends and near relatives. The facts, as above given, and coming, as they do, from a thoroughly trustworthy source, would seem to checkmate the king on the Theosophical side, and put the doctrines of the Theosophists in an awkward predicament. Nothing of the kind, however, need be confessed to by one capable of looking beneath the surface, although the facts disclosed in the above narrative are not quite sufficient to allow us to come to a definite conclusion. This plea of insufficient data may appear rather strange at first sight, but the strangeness on closer examination will disappear entirely. No information is given above as to the age of the younger brother at the time of the father's death; nor as to the latter's feelings and anxieties at the time of death with regard to his motherless boy. We are, in consequence, obliged to make some assumptions, which all the surrounding circumstances most clearly suggest; if, however, they

are unwarranted by facts, we beg further particulars will be forwarded to us. It is but natural that the father should have felt unusually strong solicitude for the future of his young son, deprived, at a tender age, of both his parents; and the more so if his apprehensions for the continued honour of the family, of which, like all German aristocrats, he must have been extremely jealous, were roused, by early indications of the vicious habits which subsequently developed in his son so strongly. After this, the explanation becomes easy enough. The dying thought of the father, worked up to its highest pitch, under the circumstances described, established a magnetic link between the son and the astral shell of the father in *Kamaloka*. It is a well known fact that fear or great anxiety for everything left behind on earth is capable of retaining a shell, which must have otherwise dissolved, for a longer period in the earth's atmosphere than it would in the event of a quiet death. Although the shell when left to itself is incapable of acquiring any fresh impressions, yet, when galvanised, so to say, by *rapport* with a medium, it is quite capable of living for years a vicarious life and receiving all the impressions of the medium. Another fact must always be borne in mind in seeking for an explanation of the phenomena of mediumship—namely, that the average stay of shells in *Kamaloka* before final disintegration is sometimes of very long duration. 25 to 30 years would not be too long, with a medium to preserve its vitality. With these preliminary observations, the present problem becomes easy of solution. The young man who met with such a tragic end was probably a medium to his father's shell, and thereby gave it a knowledge of all the incidents of his wild and sinful career. The mute witness of the shell's materialisation in the mortuary chamber must also have been a medium herself, and thus helped that phenomenon to take place. The dying young man's contrition for his vicious life and anxiety to save the honour of the family, were reflected upon the father's astral shell with all the intensity of dying energy, and gave rise to all that followed.

Collected Writings VOLUME VI
December-January, 1883-1884

EDITOR'S NOTE TO "THE MIRACULOUS BEARD AND THE MONKS OF ST. STEPHANO OF VIENNA"

[*The Theosophist*, Vol. V. Nos. 3 & 4 (51 & 52),
Dec.-Jan., 1883-84, p. 66]

[Vera P. de Zhelihovsky, H. P. B.'s sister, describes the interior of the Cathedral of St. Stephano in Vienna, with its elaborate ornamentation and imposing statuary. A guide took her and her party into the small chapel to the right of the altar. ". . . we found a dense crowd of devotees comfortably seated in their pews and reading out of their prayer books opposite a huge stone crucifix with a life-size Christ hanging on it . . . While sitting in the parish pews, involuntarily some of us lifted their heads and gazed at the stone figure of the Crucified before us . . . 'But what is this?!' With this exclamation some of us started from our seats and approached the figure closer, while the rest rubbed their eyes in mute astonishment hardly believing that their senses were not deceiving them in what they saw . . . The figure of the Saviour, His face, how beautiful! The head surrounded with a thorny crown reclines on His right shoulder, and a dark shadow—*too dense and dark*—seems to fall from it . . . Good God! it is no shadow at all, but a bushy black beard! . . . A beard? . . . A white marble statue of the crucified with a beard?! . . . Yes; a *real beard of hair?!* . . . What can be the meaning of this blasphemous joke? . . . Why was it done? . . . we kept enquiring—'*No one* has done it' was the cool and decided reply of the monk who served us as a guide. *'The hairs of the beard have grown themselves*, *during the last hour and while every one was praying* . . . The miracle is of a daily occurrence, and every one knows it.'

What *could* we say to this ?

Verily: glory, to Thy long suffering, Oh Lord Jesus Christ!..."]

EDITOR'S NOTE.—The above is only a short extract from a very interesting narrative, written by a near relative and lately published in a Russian periodical. *Mea culpa*! We have translated it with two objects: (a) to show the disgraceful tricks resorted to, even in our own century by the priestcraft to secure income to their churches and keep faith alive in the hearts of the too credulous and fanatical; (b) to remind our readers that it is precisely this class of men *who grow beards of hair on the chin of marble Jesuses*, make the blood of their saints, dead centuries ago,

boil in crystal flasks, and produce the materialized form of the Virgin Mary in miraculous grottos—who pose as our bitterest enemies, and denounce the Theosophists and Occultists right and left as "imposters," "frauds" and "charlatans." As now appears, the cap would fit our tonsured traducers far better than the head of any occultist living or dead. For, the narrative is no anecdote gotten up for the occasion, but the sober statement of a *fact* witnessed, to their great disgust, by a party of Christian ladies and gentlemen in full

daylight, and no farther back than in September last. It may be uncharitable, no doubt; yet, it is not unjust that we should expose in our turn before our readers, and with a far better reason, this class of men who trade in, and profane the most sacred feelings of the believing multitudes. They have done so for long centuries; begging, and living and prospering upon the hard-earned coppers of the poor they so shamelessly deceive, and yet they will lose no opportunity of denouncing their opponents as the greatest infidels and blasphemers living, believing with some good reason perhaps, that he who cries "thief" while in the act of robbing, has more chances of escape than the innocent man who goes out of their way and keeps silent.

Collected Writings VOLUME VI
January, 1884

FOOTNOTES APPENDED TO T. SUBBA ROW'S REPLY TO THE CIRCULAR LETTER OF DR. ANNA B. KINGSFORD AND EDWARD MAITLAND TO THE LONDON LODGE

[Pamphlet printed at Madras, India, by the Scottish Press of Graves, Cookson and Co., January, 1884. 45 pages]

[Dr. Anna Bonus Kingsford, then President of the London Lodge, T.S., and her collaborator Edward Maitland, issued early in December 1883, a Circular entitled *A Letter Addressed to the Fellows of the London Lodge of The Theosophical Society*, *by the President and a Vice-President of the Lodge*, which embodied a severe criticism of the teachings contained in A. P. Sinnett's *Esoteric Buddhism.*

132

At the end of January 1884, T. Subba Row in collaboration with "another still greater scholar" (*Mah. Ltrs*., p. 409), issued in pamphlet form a Reply to this Circular Letter entitled *Observations on "A Letter Addressed to the Fellows of the London Lodge of the Theosophical Society, by the President and a Vice-President of the Lodge."* He sent it to H. P. B. with a covering letter, requesting her to forward it to the London Lodge. She did so on January 27, 1884. Full text of the *Observations* may be found in the *Esoteric Writings of T. Subba Row* compiled by Tookaram Tatya, 2nd rev. and enl. ed., Theosophical Publishing House, Adyar, Madras, 1931, pp. 391-447.

H. P. B. has appended four footnotes to T. Subba Row's text. They appear below together with those portions of the text to which they immediately refer.—*Compiler*.]

[. . . the contents of some of the letters, owing to distinct prohibition, were introduced in a very incomplete form, while other subjects of vital importance, for the correct understanding of the whole, were not even mentioned in the book so severely criticized by Mr. E. Maitland—simply because they could not be given to Mr. Sinnett . . .]

The specification implied in the second word of the title itself [is] misleading to all those who are not aware that "Buddhism" in this application refers entirely to the universal secret Wisdom—meaning *spiritual enlightenment* —and not at all to the religion now popularly known as the philosophy of Gautama Buddha. Therefore, to set off Esoteric *Christianity* against Esoteric *Buddhism* (in the latter sense) is simply to offer one part of the whole against another such part—not one specified religion or philosophy the world over, having now the right to claim that it has the *whole* of the Esoteric truth. Brahmavidyâ (which is not Brahmanism or any of its numerous sects) and *Guptavidya*—the ancient and secret WISDOM RELIGION, the inheritance of the Initiates of the *inner* Temple—have alone such a right. No doubt, Mrs. Kingsford, the gifted author of *The Perfect Way*, is the most competent person in all Europe—I say it advisedly and unhesitatingly—to reveal the hidden mysteries of real Christianity. But, no more than Mr. Sinnett is she an initiate, and cannot, therefore, know anything about a doctrine, the real and correct meaning of which

no amount of natural seership

can reveal, *as it lies* altogether beyond *the regions accessible to untrained seers*. If revealed, its secrets would, for long years, remain utterly incomprehensible even to the highest physical sciences. I hope, this may not be construed into a desire of claiming any great knowledge for myself; for I certainly do not possess it. All that I seek to establish is, that such secrets *do* exist, and that, outside of the initiates, no one is competent to prove, much less to *disprove*, the doctrines now given out through Mr. Sinnett.—*H. P. Blavatsky*.

[Quoting from page 176 of *Esoteric Buddhism*, T. Subba Row comments: "If this is not sound, orthodox Kabalistic and 'Hermetic Philosophy' to which Mrs. Kingsford confesses she feels herself 'especially attracted,' then Éliphas Lévi has written his *theistic Dogma and Ritual of High Magic* (Dogme et Rituel de la Haute Magie) in vain? Let the Fellows of the 'London Lodge' open his Vol. I; and see what this great master of *Christian* Esoteric Doctrine says on the subject, on pages 123-26 *et seq*., and then draw their conclusions. Mr. Sinnett's language is that of every occultist, who refuses to substitute his own personal fancy for the accepted theories of the ancient Hermetic Philosophy."]

I would draw the attention of Mrs. Kingsford, Mr. Maitland, and the other Members of the London Lodge to that whole chapter in the work cited, and ask them to compare its grossly materialistic language with the explanation offered on the same subject by Mr. Sinnett. If Éliphas Lévi's "number of *gnosis"* . . . this "Adam, the human tetragrammaton resumed in the mysterious *jod*, the image of the Kabalistic *phallus* . . . the insertion of the vertical phallus in the horizontal cteis forming the *stauros* of the gnostics, or the philosophical cross of the Masons, in the mysterious language of the Talmudic Kabalists"—as he calls it can be preferred to the chaste images offered by the Eastern Esotericism, it is only by those who are unable to divorce their thoughts from an anthropomorphic God and his *material* progeny, the Adam of the Old Testament. Withal, the idea and substance, if not the language, are identical; for Éliphas Lévi expounding

the true Hermetic Philosophy, in the coarse language of the Jewish Seers and for the benefits of a Christian-born public says neither more nor less than what was given to, and written by, Mr. Sinnett in the far more philosophical phraseology of *Esoteric Buddhism*.—*H. P. Blavatsky*.

[As agents of destruction of our system, when it comes to its proper termination, they are the twelve Rudras ("burning with anger," erroneously translated as "Howlers" by Max Müller), who reduce everything back to its undifferentiated state]

This has reference to the fiery consummation which our system must undergo at the time of the *Solar* Mahâpralaya. Twelve Sûryas (suns) will arise, it is *exoterically* taught, to

burn up the Solar universe—and bring on the Pralaya. This is a travesty of the esoteric teaching that our end will come from the exposure of the *real* sun "by the withdrawal of the veil"—the chromo- and photosphere, perhaps, of which the Royal Society thinks it has learnt so much— *H. P. Blavatsky*.

[The last footnote by H. P. B. has already been quoted in the present series of volumes, namely, on p. 136 of the 1883 Volume, in connection with the authorship of the Replies to the Inquiries of Frederic W. H. Myers concerning *Esoteric Buddhism*. It refers to the following passage from T. Subba Row's pamphlet:

> "To crown the list of voluntary and involuntary mistakes and misconceptions, we must mention his [Maitland's] ascription to Madame Blavatsky of certain statements that considering her relation to the holy personage to whom they refer, could never have been, nor were they made by her. The internal evidence, in the absence of any signature to the article (Replies to an English F. T. S.), in which the sentence occurs (see *Theosophist*, October, 1883, p. 3), is strong enough to warn off all careful readers from the unwarranted assumption which Mr. Maitland has made. But it is certainly curious that the gentleman should have never missed a single chance of falling into blunder! The 'Replies'—as every one in our Society is aware of—were written by three 'adepts' as Mr. Maitland calls them—none of whom is known to the London Lodge, with the exception of one—to Mr. Sinnett. The sentence quoted and fathered upon Madame Blavatsky is found in the MSS. sent by a Mahâtma who resides in Southern India, and who had alone the right to speak, as he did, of another Mahâtma. But even his words are not correctly stated, as shown in the foot-note."]

I here deny most emphatically of having ever caused to be printed—let alone to have myself written it—the sentence as it now stands quoted by Mr. Maitland in his "Remarks." *The Theosophist* of October is, I believe, available in England and the two sentences may be easily compared. When the writer of Reply No. 2, referring to "Greeks and Romans," jocularly remarked that their ancestors might have been mentioned by some other name, and added that "besides the very plausible excuse that the names used were embodied *in a private letter*, written [as many unimportant letters are] in great haste, and which [*this* particular letter] was hardly worthy of the honour of being quoted *verbatim* with all its imperfections"—he certainly never meant his remark to yield any such charge as is implied in Mr. Maitland's incorrect quotation. Let any one of the London Lodge compare and decide whether the said sentence can lead any person to doubt "the accuracy of the adept Brothers," or infer "that they are frequently given to write in great haste things which are hardly worthy of the honour of being quoted, etc." And since the word "frequently" does not occur in the alleged quotation, and alters a good deal the spirit of the remark, I can only express my regret that, under the present serious circumstances, Mr. Maitland should have become himself (inadvertingly, no doubt) guilty of such an *inaccuracy*.—*H. P. Blavatsky*.

Collected Writings VOLUME VI
February, 1884

INTROVERSION OF MENTAL VISION

[*The Theosophist*, Vol. V, No. 5 (53), February, 1884, pp. 107-108]

Some interesting experiments have recently been tried by Mr. F. W. H. Myers and his colleagues of the Psychic Research Society of London, which, if properly examined are capable of yielding highly important results. The experiments referred to were on their publication widely commented upon by the newspaper Press. With the details of these we are not at present concerned; it will suffice for our purpose to state for the benefit of readers unacquainted with the experiments, that in a very large majority

of cases, too numerous to be the result of mere chance, it was found that the thought-reading sensitive obtained but an inverted mental picture of the object given him to read. A piece of paper, containing the representation of an arrow, was held before a carefully blind-folded thought-reader and its position constantly changed, the thought-reader being requested to mentally see the arrow at each turn. In these circumstances it was found that when the arrow-head pointed to the right, it was read off as pointing to the left, and so on. This led some sapient journalists to imagine that there was a mirage in the inner as well as the outer plane of optical sensation. But the real explanation of the phenomenon lies deeper.

It is well known that an object as seen by us and its image on the retina of the eye, are not exactly the same in position, but quite the reverse. How the image of an object on the retina is inverted in sensation, is a mystery which physical science is admittedly incapable of solving. Western metaphysics too, without regard to this point, hardly fares any better; there are as many theories as there are metaphysicians. Reid, Hamilton and others of that school but flounder in a bog of speculation. The only philosopher who has obtained a glimpse of the truth is the idealist Berkeley, who, to the extreme regret of all students of the true philosophy, could not get beyond theological Christianity, in spite of all his brilliant intuitions. A child, says Berkeley, does really see a thing inverted from our stand-point; to touch its head it stretches out its hands in the same direction of its body as we do of ours to reach our feet. Repeated failures in this direction give experience and lead to the correction of the notions born of one sense by those derived through another; the sensations of distance and solidity are produced in the same way.

The application of this knowledge to the above mentioned experiments of the Psychic Research Society will lead to very striking results. If the trained adept is a person who has developed all his interior faculties, and is on the psychic plane in the full possession of his senses,

the individual, who accidentally, that is without occult training, gains the inner sight, is in the position of a helpless child—a sport of the freaks of one isolated inner sense. This will throw a flood of light on the untrustworthy character of the ordinary untrained seer. Such was the case with the sensitives with whom Mr. Myers and his colleagues experimented. There are instances, however, when the correction of one sense by another takes place involuntarily and accurate results are brought out. When the sensitive reads the thoughts in a man's mind, this correction is not required, for the will of the thinker shoots the thoughts, as it were, straight into the mind of the sensitive. The introversion under notice will, moreover, be found to take place only in the instance of such images which cannot be affected by the ordinary sense-experience of the sensitive. To take the image of a dog for instance; when the sensitive perceives it as existing in the mind of a person or on a piece of paper, it may appear distorted to the inner perception of the sensitive, but his physical experience would always correct it. But this introversion is sure to take place when the direction faced by the dog is the subject of investigation. A difficulty may here suggest itself with regard to the names of persons or the words, thought of for the sensitive's reading. But allowance must in such cases be made for the operation of the thinker's will, which forces the thought into the sensitive's mind, and thereby renders the process of introversion unnecessary. It is abundantly clear from this that the best way of studying these phenomena is when only one set of will-power, that of the sensitive, is in play. This takes place always when the object the sensitive is to read, is independent of the will of any other person, as in the case of its being represented on paper or any other thing of the kind.

Applying the same law to dreams, we can find the rationale of the popular superstition that facts are generally inverted in dreams. To dream of something good is generally taken to be the precursor of something evil. In the exceptional cases in which dreams have been found to be prophetic, the dreamer was either affected by another's

will or under the operation of some disturbing forces, which cannot be calculated except for each particular case.

In this connection another very important psychic phenomenon may be noticed. Instances are too numerous and too well-authenticated to be amenable to dispute, in which an occurrence at a distance, for instance the death of a person, has pictured itself to the mental vision of one interested in the occurrence. In such cases the double of the dying man appears even at a great distance and becomes visible usually to his friend only, but instances are not rare when the double is seen by a number of persons. The former case comes within the class of cases under consideration, as the concentrated thought of the dying man is clairvoyantly seen by the friend and the erect image is produced by the operation of the dying man's will-energy, while the latter is the appearance of the genuine *mayavirupa*, and therefore not governed by the law under discussion.

Collected Writings VOLUME VI
February, 1884

WHAT SCIENTIFIC RUSSIA KNOWS OF CEYLON

[*The Theosophist*, Vol. V, No. 5 (53), February, 1884, p. 110]

At various times, already, we had an opportunity of learning from the reports of the Moscow "Society of the Lovers of Natural Sciences," how careless are its members, when receiving information from various travellers, to verify their statements. These statements are often of the most grotesque character, and based upon no better evidence than hearsay. Thus, several papers were read, of late, in the Ethnological Department of the Society about Ceylon, based upon no securer data than the foolish gossip of the religious opponents of Buddhism. We found recently in one of such reports, generally published by the *Moscow Gazette*, the curious statement that *the two-thirds* of the Singhalese were Roman Catholics, an error obviously based on the fact that they, our friends of Galle and Colombo, are mostly known as "Dons," "Silvas," "Pereiras" and "Fernandezes." Then we were told that they were divided

BARON SPEDALIERI

This portrait of the renowned mystic and kabalist, disciple of Éliphas Lévi
and friend of H. P. Blavatsky and Col. Henry S. Olcott, is reproduced from Edward Maitland's
work *Anna Kingsford: Her Life, Letters, Diary and Work,* Vol. II, facing page 302
(3rd ed., London, John M. Watkins, 1913).

MADAME OLGA ALEXEYEVNA DE NOVIKOV

This likeness of one of H. P. B.'s close friends is reproduced from Madame de Novikov's *Russian Memories,* New York, E. P. Dutton & Co., 1916.
(*See for biographical sketch the Bio-Bibliograhical Index*)

into several *sects*, the two most prominent of which were the Singhalese proper or the *Tchinkal* (?) and the *Tombis* (!!!)—the latter appellation being a nickname among Mussulmans, we believe. And now, owing to the learned efforts of an *eminent* physician, V. N. Bensenger, of Moscow, we receive another startling information. "The Singhalese," we are assured, "so minutely described by Ernst Haeckel, the German naturalist, offer an interesting feature of polyandry: the *marriage of several brothers to one woman being of the most common and every day occurrence.*" (*Report of the "Society of the Lovers of Natural Sciences"* of Nov. 21. See *Moscow Gazette*, No. 326.)

We are not taken any further into the learned doctor's confidence, and thus feel unable to decide to whom we shall offer the palm for this *historical* information: is it to Dr. Ernst Haeckel, or the great Dr. Bensenger himself? Moscow must be a queer place for dreaming ethno-ethological dreams.

Collected Writings VOLUME VI
February, 1884

EDITOR'S NOTE TO "SPIRIT GUARDIANSHIP, OR WHAT?"

[*The Theosophist*, Vol. V, No. 5 (53), February, 1884, pp. 111-112]

[Dr. C. W. Rohner, of Benalla, contributes some interesting facts about people being found uninjured after falling out of fast-moving trains, or having other "miraculous" escapes from impending dangers. He also cites some cases of unconscious prevision of accidents and illustrates this by two occurrences out of his own life. To this H. P. B. adds the following note:]

Ed. Note.—Let us, for a moment, grant that the facts given above by the estimable doctor point to something that is neither blind chance nor miracle: what are the other explanations that could be suggested? No other possible but the following: it is either "Spirit Guardianship," or—*Divine Providence*. This—to the Spiritualists and believers in a personal God—sets the problem at rest. But how about the dissatisfaction of those who cannot be brought to believe in either the spirits of the dead as concerned

with our earthly events, or in a conscious, personal deity, a telescopic enlargement—true, magnifying millions of times—still but an enlargement of the human *infinitesimal infusoria*? Truth to be heard and get itself recognized as one, must be a self-evident truth to all, not merely to a fraction of humanity. It must satisfy one and all, answer and cover every objection, explain and make away with every hazy spot on its face, destroy every objection placed on its path. And if events of the nature of those given by Dr. Rohner are to be attributed to the protection and guardianship of "Spirits," why is it, that to every such *one* case of *miraculous* escape, there are 10,000 cases where human beings are left to perish brutally and stupidly without any seeming fault on their part, their death being often the starting point of the most disastrous subsequent results, and this with no providence, no spirit interfering to stop the merciless hand of blind fate? Are we to believe that "the sleeping child" and the "miner" were two very important units in humanity, while the many hundreds of unfortunate children who perished a few months ago at Sunderland during the terrible catastrophe in the theatre, and the *hundreds of thousands of human* beings—victims of last year's earthquakes—were useless dross, with no "spirit hand" to protect them? It is pure sentimentality alone, with selfish pride and human conceit to help it, that can evolve such theories to account for every exceptional occurrence.

Karma, and our inner, unconscious (so far as our physical senses go) prevision can alone explain such cases of unexpected escapes. If Dr. Rohner knows of children who fell out of trains and cars running "at the rate of forty miles an hour," who were neither killed nor hurt, the writer knows of two lap dogs who madly chasing each other fell from the

terrace of a house over sixty feet high and, with the exception of a stiffness of a few hours' duration in their limbs, came to no other grief. And, we have seen but the other day, a young squirrel falling out of its nest, a voracious crow pouncing upon it and actually seizing it, when suddenly as though struck with some thought the hungry

carrion-eater dropped it out of its mouth, flew lazily away, and perching upon a neighbouring branch, gave the mother-squirrel the time to rescue her little one. Had these dogs and squirrel also "guardian-spirits" to protect them, or was it due to *chance*,—a word by the bye, pronounced by many, understood by very, very few.

Collected Writings VOLUME VI
February, 1884

VICTIMS OF WORDS

[*The Theosophist*, Vol. V, No. 5 (53), February, 1884, p. 117]

The saying has become trite that we are oftener victims of words than of facts. The Theosophical Society has been credited with atheism and materialism, because the philosophical system, to which the Founders of the Society and many of their fellow-students owe allegiance, refuses to recognize what is popularly called a "Personal God." We have maintained and shall continue to maintain until our dying day that a being possessing the range of associations, or to speak more learnedly, the connotations of the word "God" does not exist anywhere in the Universe or beyond it—if a beyond were possible. This is the negative side of our knowledge. The positive side of it may be formulated in the words of the *Upanishad*:—"That from which all forms of existence emanate, in which they endure and into which they return and enter, is Brahmâ." This Brahmâ when viewed as the *fons et origo* of the Substance of the Universe is, as has been repeatedly said in these columns, *Mulaprakriti*—a term which, in the poverty of English metaphysical vocabulary, has been translated as "undifferentiated cosmic matter." It has also been said that the *differentiation* of Mulaprakriti produces infinite forms of being. The utter absence of God-Idea from our philosophical creeds with which we are charged, is due entirely to the misconception of the single word "differentiation." It is this which has given rise to a perfect deluge of controversy. "Brahmâ"—our opponents argue,—"the Mulaprakriti, is made to undergo a differentiation, like matter, of which we have a physical conception, to

form the visible universe. Therefore, Brahma is subject to change and exists only in a state of latency during the period of Cosmic activity. Therefore their (our) philosophy is merely the gospel of the apotheosis of dead *brute* matter and they are refined materialists." But would our critics remember that Mulaprakriti or Brahmâ is *absolutely subjective*, and, therefore, the word "differentiation" is to be transferred to the purely subjective, or as it is more commonly called, spiritual, plane before its significance can be properly comprehended. It must not for a single moment be supposed that Mulaprakriti or Brahmâ (Parabrahm) can ever undergo change of substance (*Parinama*). It is the Absolute Wisdom, the Only Reality, the Eternal Deity—to dissociate the word from its vulgar surroundings. What is meant by the differentiation of Mulaprakriti is that the primordial essence of all forms of existence (*Asat*) is radiated by it, and when radiated by it becomes the centre of energy from which by gradual and systematic processes of emanation or differentiation the universe, as perceived, springs into existence. It is from our opponents' incapacity to grasp

this highly metaphysical conception that all the evil flows.

Brahmâ is the Holy of Holies, and we cannot blaspheme against it by limiting it by our finite conceptions. It is, as the Vedic Rishis sang, *Suddhi apâpaviddha*, the stainless ONE ELEMENT, untouched by any change of conditions. We feel the majesty of the idea so strongly, and it is so far above the highest flight of intellect, that we are too awe-struck to make it the foot-ball of discussion. Well have the *Brahmavadis* of yore chanted:

Yato vâcho nivartante
Aprâpya manasâ sahâ

"From which words rebound with the mind not finding it."

Ya schandra târake tisthan
Ya schandra târakâdan tarah

"It permeates the Moon and Stars, and is yet different from the Moon and Stars."

It is no such absurdity as an extra-Cosmic Deity. It is like the space in which a visible object lies. The space is in the object and is yet different from it, though the spirit of the object is nothing but the space.

It is manifest from this that "Mulaprakriti" never differentiates but only emanates or radiates its first born Mahattattva, the Sephira of the Kabalists. If one would carefully consider the meaning of the Sanskrit word *Srishti*, the point would become perfectly clear. This word is usually translated "creation," but as all Sanskritists know, the root *Srij*, from which the word is derived, means "to throw off" and not "to create."

This is our Deity of the Ineffable and of *no*—name. If our brothers after this explanation seek admission into the grand old temple in which we worship, they are welcome. But to those, who after this will still misunderstand us and mistake our views—we have nothing more to say.

Collected Writings VOLUME VI
February, 1884

FOOTNOTES TO "THE SIBYL, ANCIENT AND MODERN"

[*The Theosophist*, Vol. V, No. 5 (53), February, 1884, pp. 117-119]

[In this article from the pen of Dr. Fortin, President of the "Société Scientifique des Occultistes de France," the writer says: "History affirms that the Senate had passed a solemn decree that the Sibylline texts should be consulted at every national crisis and danger. The Roman republic owed its safety more than once to the precious prophecies contained in the books of the Sibyl of Cumae." To this, H. P. B. appends the following footnote:]

The Sibyl of Cumae wore on her head a wreath of verbena. We have verified the influence of that plant upon sensitives. Wild verbena excites and intensifies seership, as to the action of the cultivated plant it is wholly a mystery. Let any woman, who can isolate herself, place upon her head a wreath of wild verbena when writing or doing any other mental work, and she will find herself safe from all bad influence and her faculties will reach their *maximum* of activity. This practice was followed in every Occult

sanctuary. In order to test the origin and the intrinsic value of a communication, one must test its justice. The divine is divine only in so far as it is just—said Socrates.

[Dr. Fortin writes further: "George Sand . . . used to retire alone into a dark apartment, where she began to smoke in order to awaken her faculties of seership. Her whole being was then seized with a sensation that led her very soon into a state of complete *exteriority* (*exteriorisation*)." To this, H. P. B. adds:]

As the translator understands the unusual term, it must mean with the French author an entire isolation from the divine, and the spiritual, and a complete merging into the psycho-physiological world of inner senses or sensuous perceptions which, unless entirely paralyzed, will always stand in the way of the true *spiritual* Seer. The first state may be induced through opium, morphia, etc., the second is entirely due to natural idiosyncrasies.

Collected Writings VOLUME VI
February, 1884

ARCHAEOLOGICAL DIFFICULTIES

[*The Theosophist*, Vol. V, No. 5 (53), February, 1884, p. 121]

May I be permitted to ask what Sanskrit and Buddhistic books, printed or manuscript, are of use to an archaelogical student, in conveying an exhaustive idea of the history, ethnology, and archaeology of India, from the earliest times down to the Mohammedan invasion in 1203 A.D. By archaeology I mean not only architecture but the ancient state of civilized life in every respect, such as religion, mode of warfare, style of coins, dress, geography, philology, industrial arts, etc.

What was the alphabet in use in ancient India generally, as also the languages? How many of them are still surviving and how many lost in our national shipwreck? Our Revered Buddha is said to have learnt sixty-four kinds of letters. Is there no means of learning and reviving them, and is it not possible to lithograph them for *The Theosophist*? In some former articles, mention was made of certain undeciphered inscriptions at Benares, &c. Would it not be good if somebody were to copy and publish them in *The Theosophist*, for the cause of historical truth? I shall be the first person to do so if a little light be given to guide me. I have enough of archaeological gropings in the dark. No unerring data have I found yet to aid me in my researches.

I beg to be excused for thus putting these important questions, which, I know, cannot be solved in a day. But I want to direct public attention to a subject, which is dear to me and ought to be dear to every patriot. From my very school-days, I have almost intuitively felt, while perusing works on India, that the true history has not yet been written. At least exoteric India is not aware of such a work. What we find is generally one-sided, fragmentary, and otherwise full of guess-work, fair or foul, mostly the latter.

Under these circumstances, I cannot describe what my mind feels when perusing books, that profess to treat on ancient India; a gush of hot breath, whose outer expression is a deep sigh, reverberates my inner system. And shall we continue in this miserable helpless state, when we have guiding angels in the background?

Yours obediently,

P. C. M., F.T.S.

Note.—Our Brother should not lose sight of the fact that the "guiding angels in the background" cannot work miracles. Admittedly, blind superstition, dogmatic scepticism and ignorant fanaticism reign supreme everywhere. Can these be dispelled in a few short years, when they are the outgrowth of numberless ages? The "Masters" have taken advantage of every possible opportunity to bring people to do *their* duty, by bringing the truth to light for them.

Let our brother read some articles in direct reference to his questions in the September,

October and November Numbers of *The Theosophist*, headed "Replies to an 'English F. T. S.'" There all that could be said with safety is given out.

They, who can look beneath the surface know that action and reaction being equal, no violent changes can be safely introduced, however beneficial they may appear to be. The utmost that can be done under these circumstances is to give now and then side glimpses, so that those who are capable of rising above the ordinary level and have developed their penetrating faculty may profit by them and thus become more useful to their fellowmen. It is now for such readers to judge whether in the articles already published in *The Theosophist*, they do not find sufficient data to work upon and thus ultimately arrive at a correct knowledge of archaeological facts. If the correspondent

146

will do his share of the work, the "guardian angels" may be counted upon to do theirs. But unfortunately too many people sit in silent expectation of a miracle or vainly talk a good deal but do nothing.

Collected Writings VOLUME VI
February, 1884

THE *BHAGAVAD-GITA* AND *ESOTERIC BUDDHISM*

[*The Theosophist*, Vol. V, No. 5 (53), February, 1884, p. 122]

The only fault I have to find with Mr. Sinnett's book is that he too often says that: "this knowledge is now being given out for the first time." He does not do this because he wants glory for himself, but because he makes a mistake.

Nearly all the leading portions of the doctrine are to be found broadly stated in the *Bhagavad-Gita*.

The obscuration periods are most clearly spoken of (chap. VIII, p. 42):* "Those men who know the day of Brahma, which ends after a thousand ages, and the night which comes on at the end of those thousand ages, know day and night indeed . . . This collective mass itself of existing things, thus existing again and again, is dissolved at the approach of that night. At the approach of that day it emanates spontaneously."

And in chap. IX, p. 44: "At the conclusion of a Kalpa all existing things re-enter nature which is cognate with me. But I cause them to come forth again at the beginning of a Kalpa."

Dhyan-Chohan state is given in the same chapter. "This they call the highest walk. Those who obtain this never return. This is my supreme abode."

Re-incarnation is stated at chap. IV, p. 24: "I and thou have passed through many transmigrations." And the return of Buddha in the same. "For whenever there is a relaxation of duty, I then reproduce myself for the protection of the good, and the destruction of evil doers."

Devachan is to be found in chap. IX, p. 45: "These, obtaining their reward . . . Having enjoyed this great world of heaven, they re-enter the world of mortals, when the reward is exhausted . . . they indulge in their desires, and obtain a happiness which comes and goes.

---

* It is not known what particular edition of the *Gîtâ* is quoted. —*Comp*.]

That knowledge is more important than mere religious devotion, see chap. IV, p. 26, "If thou wert even the most sinful of all sinners, thou wouldst cross over all sin in the bark of spiritual knowledge."

For those who will see, it is all in this wonderful book.

WM. Q. JUDGE, F.T.S.

EDITOR'S NOTE.—We do not believe our American brother is justified in his remarks. The knowledge given out in *Esoteric Buddhism* is, most decidedly, "given out for the first time," inasmuch as the allegories that lie scattered in the Hindu sacred literature *are now for the first time clearly explained* to the world of the profane. Since the birth of the Theosophical Society and the publication of *Isis*, it is being repeated daily that all the Esoteric Wisdom of the ages lies concealed in the *Vedas*, the *Upanishads* and *Bhagavad-Gita*. Yet, unto the day of the first appearance of *Esoteric Buddhism*, and for long centuries back, these doctrines remained a sealed letter to all but a few initiated

Brahmans who had always kept the spirit of it to themselves. The allegorical text was taken literally by the educated and the uneducated, the first laughing secretly at the *fables* and the latter falling into superstitious worship, and owing to the variety of the interpretations—splitting into numerous sects. Nor would W. Q. Judge have ever had the opportunity of comparing notes so easily and, perhaps, even understanding many a mystery, as he now evidently shows he does by citing relevant passages from the *Bhagavad-Gita*, had it not been for Mr. Sinnett's work and plain explanations. Most undeniably, not "nearly all"—but positively *all* the doctrines given in *Esoteric Buddhism* and far more yet untouched, are to be found in the *Gita*, and not only there but in a thousand more known or unknown MSS. of Hindu sacred writings. But what of that? Of what good to W. Q. Judge or any other is the diamond that lies concealed deep underground? Of course every one knows that there is not a gem, now sparkling in a jeweller's shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who

148

got it first from its finder and cut and polished it, may be permitted to say that this particular diamond is "given out for the first time" to the world, since its rays and lustre are now shining for the first in broad day-light.

Collected Writings VOLUME VI
February, 1884

THE THEOSOPHISTS AND IRENAEUS

[*The Theosophist*, Vol. V, No. 5(53), February, 1884, pp. 129-30]

The Rev. Editor of the *Christian College Magazine* comes down short and heavy upon Col. Olcott. He speaks of somebody's "invincible ignorance" and remarks that "on the same footing may be placed Colonel Olcott's great discovery that Irenaeus wrote John's Gospel."

Now the *Magazine* in question is a most excellent periodical, and its editor no doubt a most excellent and estimable gentleman. Why then should he become guilty of such a—begging his pardon—gross *misstatement*? Colonel Olcott has never meant to convey that Irenaeus—the hypothetical Bishop of Gaul (whoever he was), whose singularly uncritical and credulous character is noticed and admitted on all hands even by Christian Apologists—could have ever written the ideal composition so full of beauty and poetry that passes current as the fourth Gospel; but simply that the too zealous father of that name, caused it to be written and to appear in order to gain his point over the gnostics and heretics of his day. Again, that these "heretics" rejected the fourth Gospel when it appeared, as they had denied before its very existence, is told to us by Irenaeus himself (*Adv. Haer*., iii, xi, 9).

It is a dangerous discussion to rush into for theologians. It is too late in the day to deny that which has been so generally admitted by nearly every Bible critic as well as by some Apologists themselves; namely that the fourth Gospel *is the production of a totally unknown*, most probably a Greek author, and most undeniably a Platonist. Dr. G.

Ewald's attempt to attribute the fact of the Gospel bearing no signature to the "incomparable modesty" of its author, the apostle John, has been too ably and too frequently upset and shown frivolous to justify any lengthy controversy upon this point. But we may as well remind the learned editor of the *C. C. Magazine*, who so generously bestows epithets of ignorance on his opponents whenever unable to answer their arguments—of a few facts too well known to be easily refuted. Can he deny that for over a century and a half after the death of Jesus there was not one title of evidence, to connect the author of the fourth gospel with the "disciple whom Jesus loved," him who is held identical with the author of *Revelation*? Nay, more: that there was no certain trace even unto the days of Irenaeus that such a Gospel had ever been written? Both internal and external evidence are against the assumption that the said Gospel could have been ever the work of the author of the *Apocalypse*, the hermit of Patmos. The difference of the style of writing, of language, and the great contrast of thought between the two are too glaring to

be denied. The harsh Hebraistic Greek of the *Apocalypse* confronted with the polished elegance of the language used by the author of the fourth gospel cannot stand one moment's serious criticism. Then the details of the latter disagree in most cases with those of the three Synoptics. Shall Canon Westcott be also charged with "invincible ignorance" when saying (*Introd. to the Study of the Gospels*, p. 249):

> It is impossible to pass from the Synoptic Gospels to that of St. John without feeling that the transition involves the passage from one world of thought to another . . . [Nothing] can destroy the contrast which exists in form and spirit between the earlier and later narratives. The difference between the fourth gospel and the Synoptics, not only as regards the teaching of Jesus but also the facts of the narrative, is so great that it is impossible to harmonize them . . . *both cannot be accepted as correct*. If we believe that the Synoptics give a truthful representation of the life and teaching of Jesus, it follows of necessity that, in whatever category we . . . place the fourth gospel *it must be rejected as a historical work*.

150

In the Synoptics Jesus is crucified on the 15 Nisan, whereas the fourth gospel puts him to death on the 14th—a point with reference to the Paschal lamb having to be gained; and the general inaccuracy of *all* the gospels is shown in that no two of them agree even about so simple a matter as the inscription on the cross. The Synoptics are utterly ignorant of the raising of Lazarus, "a mere imaginary scene," says the author of *Supernatural Religion*, "illustrative of the dogma: I am the resurrection and the life, upon which it is based . . . The fourth gospel . . . *has no real historical value*. The absolute difference between the teachings becomes intelligible only when we recognize in the last gospel the style of Alexandrian Philosophy, the mysticism of the Christian Platonists artistically interwoven with developed Pauline Christianity, and put into the mouth of Jesus" (p. 76).*

---

* [*Supernatural Religion*; *An inquiry into the Reality of Divine Revelation*, by Walter Richard Cassels (1826-1907), originally published anonymously by Longmans, Green & Co., London, 1875, went through several editions. In the edition we have been able to consult, there are to be found the following two passages:

". . . a mere imaginary scene illustrative of the dogma: 'I am the resurrection and the life', upon which it is based . . ." (Vol. II, pp. 459-460), and:

"The fourth Gospel, by whomsoever written,—even if it could be traced to the Apostle John himself,—has no real historical value . . . The absolute difference between the teachings of this Gospel and of the Synoptics becomes perfectly intelligible, when the long discourses are recognized to be the result of Alexandrian Philosophy artistically interwoven with developed Pauline Christianity, and put into the mouth of Jesus." (Vol. II, p. 467.)

It would seem, therefore, that the quotations, as they appear in the text of H. P. B.'s article, are somewhat garbled, due to one or another reason. Special attention is drawn to the page reference, as given in the text, namely "p. 76." Aside from the omission of the digit 4, *possibly* through careless proof-reading, this reference *might* be a case in which, according to H. P. B.'s own explanation, some of the references seen by her in the Astral Light became *reversed*, as a result of her being disturbed while working. In her *Reminiscences of H. P. Blavatsky and "The Secret Doctrine"* (p. 33),

---

In connection with the subject one cannot do better than give an extract of "an eloquent passage from an unpublished Essay by a distinguished living Greek scholar," in the words of Mr. Wordsworth, the learned Principal of Elphinstone College (Bombay), who quotes it in a Lecture delivered by him on "The Church of Tibet, and the Historical Analogies of Buddhism and Christianity."

> What more contrasted in style and manner than Paul with John, and both or either with Matthew, Mark, and Luke? and yet the Epistles and the fourth Gospel are as thoroughly permeated with the best spirit of the three first Gospels, as with phrases and forms and associations that pertain to the very core of the Schools, when Mythos new-born in Judea could thus coalesce with the primeval imaginations of the Greek, we need not wonder that philosophical theology from either side soon found itself a common ground. The Stoicism of Seneca repeats St. Paul in every other page, and the Fourth Gospel is only becoming really legible in the light of the Platonism of Alexandria.

We invite the reverend editor to read the two volumes written by that king of scholars, the author of *Supernatural Religion*, the anonymous writer being at one time closely connected in London gossip with a certain Bishop. Our critic seems to forget, or never knew, perhaps—that this work passed through twenty-two editions in less than three

---

Countess Constance Wachtmeister relates how she once asked H. P. B. "how it was that she could make mistakes in setting down what was given to her." H. P. B. answered as follows:

"Well, you see, what I do is this. I make what I can only describe as a sort of vacuum in the air before me, and fix my sight and my will upon it, and soon scene after scene passes before me like the successive pictures of a diorama, or, if I need a reference or information from some book, I fix my mind intently, and the astral counterpart of the book appears, and from it I take what I need. The more perfectly my mind is freed from distractions and mortifications, the more energy and intentness it possesses, the more easily I can do this, but to-day, after all the vexations I have undergone in consequence of the letter from X., I could not concentrate properly, and each time I tried I got the quotations all wrong . . ."

Another possible instance of similar circumstances is mentioned on page 305 (footnote) of the Vth Volume (1883) of the present Series .—*Compiler*.]

---

or four years; and that £40,000 were unsuccessfully offered by the Roman Catholic Church to whosoever could refute its arguments and proofs, the money being still there, we believe. We are quite aware that,—as the same learned Prof. Wordsworth expresses it—"a certain precipitancy in negative demonstration has, perhaps, partly compromised the effect which so able a book as *Supernatural Religion* was fitted to produce." Yet, if Mr. Arnold thinks with his admirers—too prejudiced to be in this case trusted—that he has demonstrated the "authenticity" of the fourth Gospel, others more impartial and far more

scholarly maintain that he has done nothing of the kind. At any rate, no one can deny that such eminent theological scholars as Bauer, Lücke, Davidson, Hilgenfeld, Schenkel, Volkmar, Nicolas, Bretschneider and a good many others we could name,* have proved the following points: (*a*) the fourth Gospel, by whomsoever written—was never written by a Jew, not even a native of Palestine, the numerous geographical, and topographical mistakes and blunders in names and explanations given precluding entirely such possibility; (*b*) that the gospel could have never been written before the end of the II century, *i.e.,* the date assigned to Irenaeus; and (*c*) that it was most probably written at the command of that personage. The first writer whom we find quoting a passage of this gospel with the mention of his author is Theophilus of Antioch, in *Ad Autolycum*, II, 22, a work dated by Tischendorf about A.D. 180-l90;† and it was

---

* See G. C. F. Lücke's *Versuch einer vollständigen Einleitung in die Offenbarung des Johannes*, ii, p. 504.

† [In the edition entitled S. *Theophili Episcopi Antiocheni ad Autolycum libri III*, Oxonii, E. Theatro Sheldoniano, 1684, containing both the Greek and Latin texts, the Latin original of the passage referred to is as follows:

"Unde nos docent sacrae literae omnes sancto Spiritu afflati, quorum de numero est Joannes ad hunc modum differens: *In principio erat verbum, & verbum erat apud Deum*, etc. Significans in principio solum fuisse Deum & in eo verbum. Postea insert: *Deus erat verbum. Omnia per ipsum facta sunt*, & *sine eo factum est nihil . . .*"

—*Compiler*.]

---

precisely about that time that Irenaeus became presbyter in Gaul, and had his controversy with the "heretics." It is, however, useless to devote much time to a personage who, if not altogether himself mythical, presents in his life another blank, as the moot question about his martyrdom is able to show. But that which is known of him and on the strength of his own writings is, that he is the *first* writer who distinctly numbers the four gospels, claiming for their existence and number most interesting if not altogether convincing reasons. "Neither can the gospels be more in number than they are," says he, "nor . . . can they be fewer. For, as there are four quarters of the world in which we are, and four general winds, and the gospel is the pillar and prop of the church . . . it is right that she should have four pillars." Having delivered himself of this highly logical and quite unanswerable argument, Irenaeus adds that: "as the cherubim also are four-faced" and "quadriform are the living creatures, quadriform is the gospel, and quadriform the course of the Lord; therefore — vain and ignorant, and moreover, audacious are those who set aside the form of the gospel and declare its aspects as either more or less than has been said." (*Con. Haer*., III,II, 55, 89.)* We love to think that it is not to

---

* [This quotation differs considerably from the original. The correct reference is to Book III, Chap. ii, sec. 8 & 9, of Irenaeus' *Adversus Haereses*. The passage runs as follows:

"8 . . . It is not possible that the Gospels can be either more or fewer in number than they are. For,

since there are four zones on the world in which we live, and four principal winds, while the Church is scattered throughout all the world, and the 'pillar and ground' of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immortality on every side, and vivifying men afresh . . . For the cherubim, too, were four-faced, and their faces were images of the dispensation of the Son of God . . . and therefore the Gospels are in accord with these things, among which Christ Jesus is seated . . . Such, then, as was the course followed by the Son of God, so was also the form of the living creatures; and such as was the form of the living creatures, so was also the character of the

---

follow in the steps of this intellectual and logical Father, that the editor of the *C. C. Magazine* thought it his sacred duty to bestow upon Col. Olcott and all who believe that the fourth gospel is simply a theological after-thought,—the epithet of "ignorant"? We are perfectly alive to the dire necessity of clinging to the fourth gospel for all those who would prolong the agony of Christian ecclesiasticism. There are several important reasons for this. For example:—The authors of the three Synoptics are pure Jews with no prejudice toward their unbelieving race, and they know not of Jesus, "the son of David"; while the fourth gospel shows decided contempt for the non-Christian Jews, and its Jesus is no longer of the race of David *but the son of God and the very God himself*. The first three teach pure morality and no theology; on the contrary, priesthood and pharisaism are strongly denounced in them. The fourth gospel teaches a distinct theology and quite another religion. Hence the just suspicion created in the minds of most Biblical scholars that the so-called "Gospel according to St. John," was simply written to meet the *logical* conclusions of Irenaeus—as quoted above.

But whether due to him or born independently—it is as artificial as any other work of art, howsoever great the intrinsic value of its outward form. Realism may be less attractive than Idealism; for all that, the first is sober fact and as such preferable to pure fiction—however beautiful. And this statement is amply corroborated by the author of *Supernatural Religion*, who has devoted one

---

Gospel. For the living creatures are quadriform, and the Gospel is quadriform, as is also the course followed by the Lord . . .

"9. These things being so, all who destroy the form of the Gospel are vain, unlearned, and also audacious; those [I mean] who represent the aspects of the Gospel as being either more in number than as aforesaid, or, on the other hand, fewer . . ."

The above text is taken from *The Ante-Nicene Fathers*, *translation of the Writings of the Fathers down to A.D. 325*. The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Editors, Amer. reprint of the Edinburgh edition, New York, Chas. Scribner's Sons, 1913, Vol. I, pp. 428-429.—*Compiler*.]

---

fourth of his two volumes to the discussion of this subject. In the concluding words of his chapter 2, Vol. II: "Enough has been said to show that the testimony of the fourth Gospel *is of no value towards establishing the truth of miracles and the reality of Divine Revelation."* This, we believe, added to the damaging testimony of Canon Westcott,—settles the matter at rest.*

---

* [The original text has no italics. The quotation is from Vol. II, Part iii, ch. 2, p. 476.—*Compiler*.]

Collected Writings VOLUME VI
February, 1884

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. V. No. 5 (53), February, 1884., pp. 123-125]

[The following Editorial comments are appended to a Review of two works by Baron Karl du Prel, *Die Weltstellung des Menschen* (The Cosmic Position of Man), and *Das Janus-Gesicht des Menschen* (The Janus-facedness of Man).

The reviewer writes: "Suppose our senses could be made to undergo some change, while the universe remained all along the same, it is evident quite a new world would arise before us, though objectively and materially the world would be exactly the same as it was before." To this a footnote is appended:]

And this is precisely the change claimed by the initiated adepts of Occultism; and that alone is sufficient to account for their great opposition to many a scientific action of modern science and the greater trustworthiness of the teachings of the former. Once that we admit the possibility of such a "change," and as a result therefrom, the greater acuteness and perfection of all their senses—granting even that the 6th and 7th senses do not exist for any one outside those who claim either of them or both, and thus cannot be proved scientifically—we have to admit at any rate that they see, hear, taste, feel, and smell more acutely than the rest of humanity, untrained and uninitiated, how can we then avoid trusting more in *their* than in our senses? And yet the same traveller who will unhesitatingly trust to the acuteness of the eye or ear of his

red-Indian guide in preference to his own—will deny the existence and even the possibility of a series of such faculties being developed in an Asiatic *adept!—Ed.*

[The reviewer states, apparently giving the thought of Karl du Prel himself: "*Hallucination* is the magic word in the mouth of every Materialist whenever one man professes to have perceived a phenomenon which he, the materialist, in consequence of some modified organization, cannot perceive. He will not understand that one and the same objective world, may and must appear subjectively different to different organizations. " This elicited the following footnote:]

Apart and quite distinct from the variety in the subjective perceptions of the one and same object—by mankind in general,—stands the *unvarying* perception of the trained Occultist. Perceiving the *actuality, for him* the modes of the presentation of an object cannot vary; for the initiated adept perceives and discerns the ultimate and actual state of things in nature by means of his spiritual perception, trammelled by none of his physical senses, and only when the former have been called forth from their latent into their active state and developed sufficiently to stand the final tests of initiation. Therefore, this abnormal (in our present race only) faculty has nought to do with the common perceptions

and their various modes, and if the materialist is sceptical as to the latter, how can he be made to believe in the existence of the former—a faculty of which he knows less than of the man in the moon!—*Ed.*

[The following closing note appears at the end of the review:]

ED. NOTE.—These extracts from the two German pamphlets have been kindly made for us, by our brother Dr. L. Saltzer of the Calcutta Theosophical Society. They are profoundly suggestive *per se* and go far to prove the theory of the simultaneous evolution and growth of the same ideas on various and widely separated points of the globe. In our next we hope to give the summary of an article, *Die Planetenbewohner,* by the same author, the latter having kindly sent us his valuable publications for review. As remarked by our Brother, Mr. Gustave Zorn, of Odessa,

after reading these works, one is tempted to ask himself in wonder: "Is Baron du Prel, a disciple—a European *chela* of our Himalayan sages that his thoughts should seem, so to say, photographed from *their* (and our) doctrines!" Truly the author of the work reviewed is a born Theosophist,—or shall we say OCCULTIST? At any rate, here we have one more profound and unprejudiced thinker. May our present race evolute many more such philosophers for the greater glory of TRUTH!

[*The Theosophist*, Vol. V, No. 5(53), February, 1884, pp. 125-129]

[The following editorial footnotes are appended to a Review of Arthur Lillie's *Buddha and Early Buddhism*, written by Dharani Dhar Kauthumi, F. T. S., a chela of Master K. H., as his surname indicates. In a Letter received by A. P. Sinnett, Feb. 2, 1883, Master K. H. writes of this work- "I will have it slightly reviewed by Subba Row or H. P. B. furnishing them with notes myself . . ." (*Mahatma Letters*, p. 201). This may be the review in question.—*Comp*.]

[To Lillie's words: "The feminine principle, matter, the earth, the universal mother. She is the Sophia of Gnostics, Cabalists, etc., and was represented as feminine in the Catacombs by the early Christians. In Buddhism (?) she is called Prajñâ, an exact verbal equivalent for Sophia.":]

Sophia of the Gnostics—"matter, the earth"!! What Gnostic, or Kabalist would ever concur in this wild notion? This is materialism with a vengeance. *Prajña* or wisdom is certainly the *Sophia* of the Greeks, but both are the sum total of universal *spiritual* wisdom.—*Ed*.

[The reviewer points out that "Aditi is represented in the *Rig-Veda* as dividing into Nara and Nari, the male and the female principle, and that unluckily for Mr. Lillie the word 'Nara' also means a 'Man'" :]

For clearer comprehension we offer for comparison the counterpart of this mythos, in the Jewish Bible and the Kabala. See Chapter I of *Genesis* "male and female created he

them," and ponder over what is given of Adam Kadmon, the ancient of days, etc.—*Ed*.

158

["Quite true, Buddha prayed to (more correctly meditated upon) Parabrahma, not Brahmâ the Creator . . .":]

If the original word is derived from the root *sad* with the prefix *upa*, it is quite wrong to translate it "pray"; as even Max Müller now maintains. See his translation of *Chhandogya Upanishad* (*The Sacred Books of the East*, Vol. I).

[To Lillie's words: "the fatherly procreative principle is also called *kshetra*":]

Mr. Lillie is evidently ignorant of the meaning of the term "Kshetra." Exoterically it means simply—"field," while esoterically it represents "the great abyss" of the Kabalists, the chaos and the plane (*cteis or yoni*), in which the Creative energy implants the germ of the manifested universe. In other words they are the Purusha and Prakriti of Kapila, the blind and the cripple producing motion by their union, Purusha supplying the head and Prakriti the limbs.—*Ed*.

Collected Writings VOLUME VI
February, 1884

FROM A LETTER OF AN OLD FRIEND AND THEOSOPHIST

[*Journal of The Theosophical Society*, Madras, Vol. I, No. 2, February, 1884, p. 28]

[H. P. B. quotes the following excerpt from a letter recently received from G. L. Ditson:]

. . . Well, my dear friends, I read with boundless satisfaction of your triumphal march, for it seems like a continual triumph in all your walks and ways. Who but yourselves could have established such a paper as *The Theosophist*? Probably no other two people in the world ! And what is very gratifying is, that you are receiving recognitions as you go along (not common) of your valuable services. People, who have been illustrious in life, have had monuments raised to them after their departure, but you are greeted everywhere as veritable gods who have come down from heaven to save the nation. *Your work is noble indeed*, *and* your *names will live in the annals of the Orient*, *yet to adorn the ages*, *as few others*, *less than that of Buddha himself*.

As I said in a former letter, I believe, tears have more than once

come into my eyes when reading of your splendid receptions; I have as often wished that I could have been present to add my humble gratulations.

I have seen in *The Theosophist* lately, some of the Occultist ideas about the Sun. Would it sound egotistical for me to say that for *many* years, I have had similar ideas? I say *similar* for I do not recall all the views expressed in your paper. I will state my own view which, I think in respect of *heat*, is not Buddhistic or of the Brothers. I believe the sun to be only a focus of the Supreme Light and [that it] has *no heat*; that the heat we get is from the friction of the rays of light, making more warmth as it approaches the earth (the air becoming denser), for as we ascend toward the sun the colder it grows. If self-producing then it is simply the expression of its magnetic forces, evolved from its vast evolutions, or from reverse currents of magnetism surrounding it.

. . . . I have been reading your "Reply to an English F. T. S.," and find in its first column and a quarter exactly what is generally, I think, wanted by European Theosophists, and which Mr. Sinnett has failed to afford. Indeed here it is clearly shown *why* he *could not* fulfil the promises some of his statements led us to expect. I have always felt, and I may say, *known*, from my own experience, that it was not "selfishness" on your part, nor that a "Chinese wall" had been erected around esoteric Buddhism, that its great truths were not imparted to all. The many merely "curious" and even the "earnest seekers" are not always prepared, by courage, self-denial and perseverance, to swim the dark stream that could land them on the bright shore of sublime spiritual knowledge. They look earnestly, think earnestly, but dare not make the plunge. Mr. *Sinnett could* not *convey* what is implied in your 2nd paragraph. "The inability to reach them lies entirely with the seekers"; for, as you further say, "It rests entirely on the *impossibility* of imparting that, the nature of which is beyond the comprehension of the 'would-be learners,' " &c. &c. Exactly so. And this is the reason why I wrote a couple of articles for *Light* (of London). Not, as I think *you* will see, that I distrusted the powers of the Brothers, nor that I disbelieved in the possibilities lying behind what they were enabled to convey to the outer world—if I may so name it . . .

G. L. DITSON, F.T.S.

We are sincerely glad to find our old and true friend, Dr. G. L. Ditson, addressing us the above explanatory remarks in respect of his two letters to *Light*. Knowing him so long, and so well, we have never believed he had written his objections to *Esoteric Buddhism* in any other spirit but that of frankness and kindness. We were pained

160

beyond measure to find him, as it were, siding with our enemies; but now, we are glad to see, it was a mistake; having given his own peculiar views upon the subject he now explains his position. Only why should our old and trusted American friend address us as though *we* were the author of the "Replies to an English F. T. S."? It was explained, we believe, and made very clear that the letter of the English F. T. S. being addressed to the Mahatmas, it was not our province to answer the scientific queries contained in it, even if we had the ability to do so, something we never laid a claim to. In point of fact, however, there is not one word in the "Replies" that we could call our own. We preserved packs of MSS. in the handwriting of our Masters and their Chelas; and if we got them sometimes copied in the office, it was simply to avoid desecration at the hands of the printer's devil. Nor is it right to say that Mr. Sinnett has failed to convey the Esoteric doctrines; for their broad features have been outlined by him with an accuracy unapproachable by others. By this time, we hope, it is abundantly clear that the Mahatmas are willing to allow the doctrines of *Esoteric Buddhism* in their general outline to rest upon their authority, as in the course of their long replies to the questions arising out of those teachings, they have been nowhere disclaimed. No doubt there are more than one mistaken notion, here and there, throughout the volume, and a few false inferences, more than warranted by the meagre details received; but the misconceptions, false rendering and the fallacious conclusions arrived at by his many critics—are far greater still. This, we hope, will be amply proved in a pamphlet now in preparation. We hope our friend and brother will understand the teachings better some day and retract much of what he had said in his two articles to *Light*.—EDITOR.

Collected Writings VOLUME VI
February, 1884

A LAPSUS CALAMI

[*Journal of The Theosophical Society*, Madras, Vol. I, No. 2,
February, 1884, p. 28]

Says the Editor of the *Indian Churchman*, in his issue of January 5, under the head "*Résumé* of the year 1883":—

> . . . Theosophy, the cult of the followers of Colonel Olcott and Madame Blavatsky, is another movement which is creating some [?] interest in India; in our opinion it seems a reaction against extreme Materialism in favour of pure Spiritualism. The Bishop of Madras has directed his attention to it, *and has issued a not ill-timed caution against its subtleties*.

A "caution" to whom? To the Hindus—who care little for the *dicta* of all the Christian Bishops the world over, or to the followers of the orthodox Church-going Christians, who—unless they are prepared to give up their one-sided prejudices and bigotry—could never be accepted in our Society? We are afraid, our esteemed contemporary has used an ill-fitting adverb before his noun. No caution is necessary against that wherein lurks no danger. In the case of the Bishop of Madras, it was simply a bit of vain boasting, a display of would-be authority, harmless as to Hindus, and useless in the case of Christians—since the best ally of the Bishop is Article VI of our *Rules*. Evidently our "subtleties" are not very formidable, since there are highly educated, sincere and in every way honourable Christians who would have gladly joined our Society had they not been warned of the danger, and prevented from doing so by the uncompromising honesty of Col. Olcott himself, our President.

Collected Writings VOLUME VI
February, 1884

MR. MONCURE CONWAY

[*Journal of The Theosophical Society*, Madras, Vol. I, No. 2,
February, 1884, pp. 28-29]

Under this heading our old well-wisher, a pious Baptist editor in Ceylon, takes an opportunity of snapping at us. As usual, he goes out of his way to perform the pleasant

duty. He had a call he tells his readers from the eminent ontologist, Mr. Moncure Conway, of London, then on his way to India. At the first reading the editorial compliments to the address of this "man of transcendant abilities, " as the gentleman is correctly referred to by the editor, may appear to an innocent reader as genuine coin. Nothing of the kind, however. The wily Baptist never lauds but to abuse. The tom-cat is never more dangerous in his perfidiousness than when purring the loudest; and a pious dissenter will go back on his principle of intolerance but to make a better leap at his antagonist. Says that dear old literary *cheeta* of the "Spicy Island":—

> . . . Mr. Conway . . . is willing to recognize Him [Christ] as *divine.* Except in the last particular, we have the reverse of sympathy for Mr. Conway's views; but a man of scholarship and genius like his is not to be confounded with the herd of Olcotts, Blavatskys and Sinnetts [oh poor ex-editor of the *Pioneer!*] with their humbug about "Esoteric Buddhism," "Occult Revelations," and an imaginary prophet in Tibet . . . he is not the man to fraternize with the high sillinesses [*sic*] of the Olcott-Blavatsky superstitions.

Evidently the "Spirit of God" has but half descended upon the writer, for one fails to recognize in him a prophet or even a medium. Mr. Moncure Conway *has* "fraternized" with the Theosophists; and a more charming, intellectual and pleasant afternoon and evening has been rarely passed than in the company of this remarkably learned man. As soon as landed in Madras (Jan. 10th), the said gentleman paid a visit to the Head-quarters of the Society, at Adyar, bearing a letter of introduction from Mr. P. de Jersay Grut, F. T. S., of Australia, whose visit we had enjoyed nearly two years ago at Bombay. The Ceylon Christian editor was right in saying that Mr. M. Conway is . . . . willing to recognize Christ as "divine." The said gentleman has corroborated the statement, adding that what he admired and loved the most in the ideal Jesus of the Gospels was that—"*Christ was not a Christian*," thus showing himself at one with our Theosophical ideas about that exalted and perfect MAN.

But where could that Colombo sinner "verily baptized with [out] the baptism of repentance" have learned so much about "scholarship," we wonder, and acquired the art of discerning so well between the "humbug of esoteric Buddhism" and that of theological Christianity, between "imaginary prophets in Tibet," and the non-imaginary prophets of the Jewish Bible—such as Balaam and his she-ass for instance? Let him remember that his paper, the oldest, if not the wisest in the Island, has obtained for him a settled reputation years ago. That with most of its readers it is no longer a question whether its editor has graduated in a university or a butler's pantry, but rather how much of gall must have entered into the composition of the waters of salvation in which he was baptized. Surely the great star called Wormwood spoken of in *Revelation* must have already fallen into the Jordan of the Christian Baptists of his stamp. How can one wonder then that waters made so bitter are eschewed and rejected by both heathen and good *unsectarian* Christians!

Collected Writings VOLUME VI
February, 1884

DIVINATION BY THE LAUREL CUBES

[*Journal of The Theosophical Society*, Madras, Vol. I, No. 2, February, 1883, p. 29]

From a private letter, written by a perfectly reliable and very learned Theosophist in Europe, we copy the following, omitting however the names of the parties:—

I do not know whether you are acquainted with a certain practice of divination by means of little blocks made of the sacred laurel wood, on which the letters of the alphabet are written. After the question which you desire to ask is composed, the blocks are thrown by the questioner into a silver vase which is consecrated to Isis. Mad. F . . . then takes one after the other of these blocks, and arranges them in a circle upon a metallic disk, and the answer appears written upon the same blocks which were used to ask the question.

Miss B., a lady of high position, who has become well known through her self-sacrificing and humanitarian labours during the war, and Mad. F . . . were about to make the experiment with those blocks of wood, when their attention was attracted by a series of

raps on the metallic-disk sounding like little electric detonations. Then a sustained rush of air was heard ending in a loud ring such as is made with a silver bell.

Miss B. had been reading Mr. Sinnett's book, and had put the question, whether it would be possible for her to communicate with the Brothers of the Himalaya. What was her surprise, when she received the written answer: "Yes, if you merit us. *Koot Hoomi*"

Whether or not the response came from the Master named, it bears at least the one great mark of genuineness that it affirms the very first, most cardinal condition of personal intercourse with our teachers. "First DESERVE, then desire" is the key-note always. Moreover, as every Chela knows, nearly every communication from the Masters is preceded by a very peculiar sound—that of a silvery bell.

Collected Writings VOLUME VI
February, 1884

THE OXONIANS AND THEOSOPHY AGAIN

[*Journal of The Theosophical Society*, Madras, Vol. 1, No. 2,
February, 1884, pp. 29-30]

Barring an occasional drop of gall in the cup of Hippocrates, our esteemed antagonists of the Oxford Mission are very kind towards us. In fact, being both gentlemen and scholars, they go far to make us forget the priest and see only the friendly critic. If all Asiatic missionaries had been such Christ-like Christians, the page of our history would have been unsoiled by one savage retort. They seem to treat all in the same kindly, self-respectful tone. We scarcely recall a more tender, genial narrative than the *Epiphany's* account of the cremation of our gifted foe, the late Babu Keshub Chunder Sen, whom they nevertheless were obliged to regard as a serious opponent to their evangelising work. The issue of their journal for January 12th contains the following significant article upon Theosophy:—

[This article, entitled "Theosophy Again," recognizes the appeal that Theosophy has for the Hindû and the able manner in which it is being presented through the pages of *The Theosophist.* It deplores, however, the polemics that had recently been published on the subject of the Bishop of Madras. H. P. B. continues:]

Let us call our respected adversary's attention to the following points, suggested by the above:—

1. If Theosophy is "the most formidable foe of Christianity in India amongst educated natives," it must be because exoteric Christianity does not win their approbation, while the vital essence of Esoteric Christianity, or its Theosophy, has never been preached to them. Certainly, we Founders have never handled the former with clutch and claw, after the methods of Western Freethinkers and Secularists though we have uniformly affirmed that the "Secret Doctrine" underlies external Christianity equally with every other form of theology.

2. We confess with pain that we have at various times been goaded into reprisals, when we have seen the majority of so-called Christian clergy and laity as if conspiring to traduce our characters and malign our motives. The loathing felt by the Oxonian Brothers for such a tone as that adopted by the Rev. Mr. Hastie towards the whole Hindu nation, was no more righteous than that which we feel for others bearing the ear-mark of Christianity in view of their treatment of Theosophy.

3. In saying that the Rt. Rev. the Bishop of Madras is justified in doing what he can,

while a paid official of a professedly neutral Government, to promote religious apostasy, and adopt any "special measures" to check the Theosophical movement because he is a Bishop and "there *is* an *'imperium in imperio'*," is simply the setting up of the old Papist claim of theocratic supremacy. "The commission of God over-rides the commission of the State." Does it? By all means let that be officially promulgated as an Appendix to the Queen's Proclamation of religious neutrality to her non-Christian subjects. Or if this be not so, then it would surprise nobody to see the law-making authorities taking the *Epiphany* party at its word, and, to avoid the "clash of commissions," seeing the State's "commission is disowned . . . withdraw it." There is nothing like honesty. If the guaranteed religious neutrality were a bait and a sham, as it most assuredly would be, under

166

such a partisan view of a Bishop's duties, the gravest consequences would inevitably ensue. The peace of Asia is maintained because the good faith of the above Proclamation is thoroughly believed in. As Dr. Gell, the private gentleman and sectarian, his Lordship of Madras might do his best to break down Idolatry and stamp out "Heathenism." But in his episcopal capacity he has—as our eminent correspondent H. R. M. pointed out—no more right to sink his public prerogative in his private personality and break the religious peace, than the civilian has the right to embark in trade. The world's mind is large enough to house all sects and schools—provided they do as they would be done by.

Collected Writings VOLUME VI

February, 1884

THE NEUTRALITY OF THE SENATE HOUSE

[*Journal of The Theosophical Society*, Madras, Vol. I, No. 2, February, 1884, pp. 33-34]

With reference to a correspondence on the subject of this heading that is now taking place in the *Madras Mail* a few remarks will be perhaps timely. At the time of our "Eighth Anniversary" the Council of the Theosophical Society applied to Mr. Duncan, Registrar of the University of Madras, for the use of the Senate Hall for a few hours, wherein our numerous Delegates and members could meet. We were refused—as might have been anticipated—and no reasons given for the refusal. The request was not made in the way as the *Madras Mail* puts it, *i.e.,* by "the disciples of Mad. Blavatsky," but by the Council of a Society which counts, besides many thousands of native members in India, some of the most distinguished and scientific men of England—even *Fellows of the Royal Society*—and of Europe generally. It was neither a religious nor a scientific meeting, but simply a social gathering of men from all the quarters of the globe, who, putting away, for the time, all their political and religious strifes, social distinctions and every race feeling—were to meet on one common platform of UNIVERSAL BROTHERHOOD, and mutual

good will, something orthodox Christianity speaks much about but fails to carry out practically, and which the Theosophical Society alone puts in practice according to its programme. On January 17th, a letter, probably from one of our Anglo-Indian Fellows who felt indignant—as well he might—at the unmerited outrage, appeared in the *Madras Mail,* preceded by an editorial that does the paper credit. I quote a few sentences from it to show the grievance the more clearly:—

> [The writer points out the fact that the Senate House was built with the money of the natives. While the use of it was denied to The Theosophical Society, it was granted to the S. P. G. Ladies' Association, presided over by Miss Gell, sister of the Bishop. The purpose of this gathering was to raise funds for the conversion of the natives to Christianity which is abhorrent to them.]

To this, Mr. Duncan replying in the same paper, on the 18th to the effect that "The refusal of the Senate House to the Theosophical Society was the decision of the Syndicate as a body"—adds the following characteristic explanation:—

> . . . It is a mistake to suppose that the question of religious neutrality was the only reason. Many of the Fellows would have objected *on scientific, rather than on religious ground,* to the Senate House, *being given*

to a Society, whose methods of investigation cannot be regarded as in harmony with the recognized method of modern Scientific enquiry, as the columns of the *Madras Mail* have frequently shown.

I will not stop to notice the rather curious reference to the columns of the *Madras Mail* thus suddenly raised to the eminence of a public arbiter in questions on science. But I would respectfully remind the honorable gentleman, who appeals to its decision that the *dailies* are not generally regarded as very impartial judges. That they often talk of things (theosophy for one) of which they have not the remotest conception; enlivening their leaders with what they are pleased to regard as "chaff" and *fun,* while they are no better than most slanderous and unmerited attacks upon those they do not sympathize with. The *Madras Mail* is no scientific, but a political newspaper; therefore, in

this connection, at any rate, we have the right to rule its evidence out of Court, as being irrelevant to the subject under consideration. But what I would like to ascertain is, bow much more "scientific" than our methods of investigation, are those of the lady-patronesses or the so called "Ladies' Association of the Society for the Propagation of the Gospel"? Has the object *they* work for, and the subject *they* would propagate, ever been found more "in harmony" with recognized science than our "methods of investigation"? Can the learned Registrar of the Madras University inform us upon this question or answer satisfactorily this other one; how much, and what is precisely known to the honourable Syndicate of *our* "methods of investigation" beyond what it thinks it has learned from the coarse, silly and ever-undeserved attacks on our Society by the daily papers, and positively libellous, wicked, *unchristian* gossip of the "Christian" Society of Madras and Anglo-Indian Society in general, whose malice against the Theosophists can only be equalled by their ignorance of its objects and doings. For five years we have invited investigation; but with the exception of those English-born Theosophists who have joined our Society to become its staunchest advocates and defenders, the Christian Society in general refused to inquire into the unpopular subject, answering like Nathanael of old: "Can there any good thing come out of Nazareth?" [*John* i, 46.]

Nevertheless, one feature, at any rate, we have in common with the scientific method of investigation. We take nothing on faith, and we go *beyond* and *higher* than any dogmatic religion or materialistic physical science, since our motto—"There is no religion higher than truth" is followed by the principle enunciated by Arago: "outside of pure mathematics never pronounce the word *impossible*."

H. P. BLAVATSKY,
Corresponding Secretary,
Theosophical Society.

Collected Writings VOLUME VI
February, 1884

FOOTNOTES TO “NOTES ON MODERN EGYPTIAN THEOSOPHY”

[*Journal of The Theosophical Society*, Vol. I, No. 2, February, 1884, pp. 36-37]

[In this paper read by W. F. Kirby, F.T.S., at a meeting of the British Theosophical Society, April 2, 1882, the author says, among other things, “the beings which play the most important part in Arab romances are the finn, or Genii, which appear to correspond very closely to the beings known to us as the Elementals . . ” To this H. P. B. remarks:]

They are the *Preta, Yaksha, Dakini*—the lowest of the Hindu elementals, while the *Gandharvas, Vidyadharas* and even the *Apsaras* belong to the highest. Some of them—the former, are dangerously mischievous, while the latter are benevolent, and, if properly approached willing to impart to men useful knowledge of arts and sciences.

[Quoting from E. W. Lane’s *An Account of the Manners and Customs of the Modern Egyptians* and his notes to *The Thousand and One Nights,* Mr. Kirby draws attention to the following two passages: “It is commonly affirmed that malicious or disturbed finn very often station themselves on the roofs or at the windows of homes in Cairo and other towns of Egypt, and throw bricks and stones down into the streets and courts . . . It is believed that each quarter in Cairo has its peculiar guardian genius, or Agathodaimon, which has the form of a serpent.” To this, H. P. B. appends the following two footnotes:]

Spiritualists regard them indiscriminately as the “spirit” of the dead. There is a like superstition among the uneducated in India who think that no sooner a person dies than he (or she) stations himself on the roof of his house and sits there for nine days. But if, at the expiration of that time he renders himself visible, he is considered as an *unclean spirit,* a “bhut” whose sins prevent him to attain *Mukti* and get out of *Kama-loka*—the abode of “shells.”

In every Bengal village, and we think everywhere else in India, a serpent couple is always considered the guardian spirits of a house. These serpents are the deadliest cobras. Still they are so much venerated that no one would ever

throw a stone at them. Killing any of these serpents is believed to be followed invariably by the death of the impious slayer, whom the *bereaved* mate is sure to track out even at a great distance and kill in his turn. Instances are numerous in which such serpents have

been in houses from generation to generation unmolesting and unmolested. Their departure from a house is considered the sure precursor of the utter ruin of the family. This shows a great similarity between the Egyptian and Hindu myths, which preceded them.

[Mr. Kirby continues: "Several superhuman beings besides finn of various orders, are believed to inhabit desert places, especially the cannibal monsters called *Ghools. It* seems to have been a creature very similar to the Arab Ghooleh that Apollonius of Tyana saw in the desert on his way to India, and which is spoken of as an Empusa." To this, H. P. B. says:]

The *ghools* are known under the same name in Bretagne (France) and called *vurdalaks* in Moldavia, Wallachia, Bulgaria, etc. They are the *Vampire* shells, the Elementaries who live a posthumous life at the expense of their living victims.

Collected Writings VOLUME VI
February, 1884

MISCELLANEOUS NOTES

[*Journal of The Theosophical Society*, Madras, Vol. I, No. 2,
February, 1884, p. 34]

[In the course of a discussion between the Editor of *The Epiphany* and H. C. Niblett, Pres., Prayag Psychic Theosophical Society, the following passage occurs in the comments of the Editor: "May we ask you whether 'we *must* remain apart in our views,' is a principle of Theosophy? You regard Christianity as an antiquated and superstitious creed, and we regard the practical side of Theosophy, the side apart from what the term obviously presents, as pernicious. If Theosophists say that this gap must remain as wide as ever, they point to a most woeful state of affairs. Surely they do not aim at that complete 'equality, fraternity and liberty' which is aimed at by Christianity." To this H. P. B. remarks:]

DR. ANNA BONUS KINGSFORD, AET. 38

Reproduced from Edward Maitland's work, *Anna Kingsford: Her Life, Letters, Diary and Work,* Vol. I, Frontispiece.

EDWARD MAITLAND, AET. 70

Reproduced from his work, *Anna Kingsford, etc.,*
Vol. II, facing page 405

Most assuredly we do, and much more effectively than "Christianity," since with us the last word, "liberty," means what it conveys, *i.e.,* a full and unconditional liberty of conscience in all matters of faith, while in Christianity on the other hand, it becomes a paradox. No one *outside* of the pale of the Christian church—or even a Christian of a rival denomination, for the matter of that, will ever be regarded as a "Brother" by another orthodox Christian. Setting the laity aside, when we shall be shown the Roman Catholic clergy *fraternising* and on perfectly equal terms with the Protestants, then will there be time for us to confess—Verily—"See, how these Christians love each other!" Until then, the less said of "equality, fraternity and liberty" in Christianity—the better.

Collected Writings VOLUME VI
March, 1884

THE HIGH WATER MARK OF MODERN PHILOSOPHY

[*The Theosophist,* Vol. V, No. 6 (54), March, 1884, p. 131]

In last month's *Nineteenth Century,* the great English thinker and philosopher, Mr. Herbert Spencer, has contributed a remarkable article, "Religion: a Retrospect and Prospect." This contribution, which saps the very foundation of Christianity, breaks down the elaborate structure and sweeps away the *débris* of the ruin, is sure to be received by the intellectual portions of the so-called Christian Society admiringly, by the others—in guilty silence. As for its unintellectual and bigoted sections—since the statements given therein do not admit of even an attempt at successful refutation—by such the iconoclastic article will be complained of and deplored. But even the criticism of the latter will be tempered with caution and respect. We subjoin a paragraph from the article to show its general tenor:—

The cruelty of a Fijian god who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god who condemns men to tortures which are eternal; and the ascription of this cruelty,

though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better-natured, that while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly, this change cannot cease until the beliefs in hell and damnation disappear. Disappearance of them will be aided by an increasing repugnance to injustice. The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim; are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a Power present in innumerable worlds through-out infinite space, and who during millions of years of the Earth's earlier existence needed no honouring by its inhabitants, should be seized with a craving for praise; and having created mankind, should be angry with them if they do not perpetually tell him how great he is. As fast as men escape from that glamour of early impressions which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful. [p. 7]

These and other difficulties, some of which are often discussed but never disposed of, must force men hereafter to drop the higher anthropomorphic characters given to the First Cause, as they have long since dropped the lower. The conception which has been enlarging from the beginning must go on enlarging, until, by disappearance of its limits, it becomes a consciousness which transcends the forms of distinct thought,

though it forever remains a consciousness. [p. 8]

It would be interesting to watch the indignation and the outcry of some of our readers had the same thoughts been found embodied in *The Theosophist* under the name of an *Eastern* thinker. Yet, what have we ever allowed to appear in our magazine half so iconoclastic—"blasphemous" some may say,—as this wholesale denunciation of the religion of the civilized portions of Humanity? And this leads us naturally and sadly to think at once, of PUBLIC OPINION—that dreaming and docile "she ass" when whipped by the hand of a favourite, that pitiless and remorseless "hyena" when suddenly awakened and lashed into

fury by the opposition of those who may, for some mysterious reason or another, be unpopular with her, because no doubt, they have no inclination to pander to the dotage of old "Mrs. Grundy."

It never rains but it pours. Elsewhere, and from another, though perhaps less elevated, platform, another celebrated opponent of the Christian scheme, Mr. F. Harrison, the Positivist, in an address to his fellow-thinkers at Newton Hall, recently sent a thunderbolt over the heads of the "Supernaturalists," as he calls the Christians. He spoke of Christianity as eaten away to the core by superstition, as effete and worn out and destroyed root and branch by modern science, whilst the religion of Humanity was marching forward to replace it. As remarked by a paper:—

> His ideal is lofty. His confidence as to what may be done for the welfare of men is inspiriting. He puts the supernatural aside as untrue and unnecessary. It is not necessary to resort to other agencies, he assures us, than the resources of man's own nature. Let us only love and worship humanity, and all will be well.

Theosophy, too, advocates the development and the resources of MAN'S own nature as the grandest ideal we can strive for. There is another point in the extract from Mr. Herbert Spencer's paper, which must not be passed by in silence. With regard to the First Cause, he says, it is— "consciousness which *transcends the forms* of distinct thought, though it forever remains a consciousness." We may not adopt this language in its entirety, but it is perfectly plain to those who can read the signs of the times that a strong current has set in, in the Western world of thought, towards the much reviled Occult philosophy, which is, at present, largely incorporated only in the religions of the East—chiefly in the Adwaita and Buddhist religious systems. Further results—remain to be seen.

Collected Writings VOLUME VI

March, 1884

A BRITISH THINKER ON *THE THEOSOPHIST*

[*The Theosophist,* Vol. V, No. 6 (54), March, 1884, pp. 133-134]

One of the ablest philosophical students and writers of Great Britain writes in a private letter to a friend, who has kindly allowed us to quote a portion, as follows, about our magazine:—

> This monthly (*The Theosophist*) is a veritable mine of Truth and Right, on every form of knowledge that deserves the appellation *Sophos,* in the sense first occurring in Euripides or subsequently: but as to the term *Theos,* it belongs to the unknowable, and therefore I rejoiced in Theos (the feminine) as Themis, &c. [Here follows a far too complimentary estimate of our own imperfectly developed capacities to be quoted by us.] I may say in all sincerity that I know of no Journal, British or Foreign, in which for all objects is so regularly displayed such love of wisdom * * * * It is cosmopolitan, in short. Philosophy, proper, is nowhere represented so ably, thoroughly, and exhaustively as in *The Theosophist.* Verily it is *the* magazine of the whole world of Wisdom in respect to the Science of Being, analysis and synthesis of primary causes, or primitive conditions of sentient and conscious EXISTENCE. Everywhere justice, moreover, is rendered to mythological, hypothetical or theological systems, old and new. And each class of material or set of spiritual phenomena has an abiding place accorded to them in the Temple of Theosophy only as they are built on Nature, and their principles are grounded on scientific experiments and historic facts, alike invincible and demonstrative * * * * * .

We have in this instance departed from our usual rule of abstaining from the reprint of the complimentary and kind things said of our journal in and out of the press. Our excuse is that the eulogy in this case comes from a gentleman, whose "praise, like Sir Hubert's, is praise indeed." It has the greater weight, since, but for the obliging courtesy of his correspondent, we should have been quite unaware of his opinion of our efforts to instruct and interest the thinking public. The great Prof. Huxley it was, we think, who said in one of his works, that if about a certain dozen persons in Europe and an equal number in America were satisfied with it, he should consider his trouble amply rewarded. The same is the case with us.

In the whole world are there more than a handful—outside the circle of our secret schools of Occult Philosophy—who can *entirely* comprehend and assimilate the pure doctrine of Esotericism? We wish we might so believe.

Collected Writings VOLUME VI
March, 1884

NOTES AND FOOTNOTES TO "THREE UNPUBLISHED ESSAYS"

[*The Theosophist,* Vol. V, No. 6 (54), March, 1884, pp. 136-137; No. 7 (55), April, 1884, pp. 156-158; No. 8 (56), May, 1884, pp. 186-187]

[H. P. B. translates from the original French and publishes three essays of the late Éliphas Lévi. They are introduced with the following remarks:]

The three Essays—the first of which is now given—belong to the unpublished MSS. of the late French Occultist, a series of whose other Lectures on Secret Sciences is being published serially in the *Journal of the Theosophical Society.* These three papers were kindly copied and sent for this Magazine by our respected Brother, Baron Spedalieri, F.T.S., of Marseilles. We hope to give, in good time, the translation of every scrap ever written by this remarkable "Professor of High Transcendental Sciences and Occult Philosophy," whose only mistake was to pander rather conspicuously to the dogmas of *the established church*—the church that unfrocked him.

[In the pages that follow, H. P. B.'s footnotes are preceded by those words or sentences of Éliphas Lévi to which they specifically refer. Such words or sentences are inclosed in brackets.]

[The Eggregores] The giants of Enoch.

[Created spirits] The term "created" is a perfect misnomer when used by an Occultist, and always a *blind* in the works of Éliphas Lévi, who is quite aware of the fallacy implied in the word *"Creation,"* in the theistic sense, and shows this repeatedly in his writings. It is the last tribute, we hope, paid by our century to an unscientific dogma of the Past.

176

[There can be no such thing as spirits, formless or without an envelope]Again an incorrect term. A "spirit" is—*spirit* only so long as it is formless and *arupa;* and it loses its name as soon as it becomes entangled in matter or substance of any kind known to us. A "Spiritual Entity" would answer better.

[. . . animals, of whose nature and destiny we are so far ignorant] So little was E. L. "ignorant" of the nature—and *ultimate* destiny—of animals that he devotes to this a number of pages in his *Dogme et Rituel de la Haute Magie.* No true Occultist can be in the dark upon this subject. The prudent author pandered, we are afraid, to public prejudice and superstition.

[. . . matter is but the *substratum* of created spirits] Or the highest *Dhyan Chohans* of Occultism. At the beginning of Manvantara, the *Fohat* which they radiate awakens and differentiates Mahattattva, itself the radiation of *Mulaprakriti.*

[the EGGREGORES of the *Book of Enoch*] The "giants" of *Genesis* who loved the daughters of men: an allusion to the first prehuman (so to say) races of men evoluted, not *born*—the Alpha and the Omega of Humanity in this our "Round."

[we . . . . have to recognize entirely blind forces] A "blind" action does not necessarily constitute an undeniable proof that the agent it emanates from is devoid of individual consciousness or "intelligence." It may simply point out the superiority of one force over the other, domineering, and hence guiding forcibly the actions of the weakest. There are no "blind" forces in nature in the sense the author places on the adjective. Every atom of the universe is permeated with the Universal Intelligence, from the latent spark in the mineral up to the quasi-divine light in man's brain. It is all as E. L. says "action and reaction," attraction or repulsion, two forces of equal potentiality being often brought to a dead standstill only owing to a mutual neutralization of power.

[Your sun—whose spots you regard as a commencement of his cooling off] E. L. says "you regard"; for, he himself, as an Occultist, does not so regard them. The real occult doctrine upon solar physics is given out plainly enough in the September number of *The Theosophist* (1883)*,* Art. *Replies to an English F. T. S.*

[. . . . the great Adam will be entirely reconstituted] The seventh and last race of the seventh Round.

[The divine sun gets never old, and the soul of the just is made in the image and likeness of *that* sun] The "central sun" whence emanates and whither returns *intelligence* scattered throughout the universe. It is the one eternal universal focus, the central point "which is everywhere and nowhere" outbreathing and inbreathing its ever radiating rays. The "Soul of the just" is Avalokiteswara "made in the image and likeness" of Adi Buddha, Parabrahm.

[Nature is the caster and her furnace is never extinguished. It is this, the true fire of hell] Here the *annihilation* of "personality" is clearly hinted at, though the French Kabalist would have never dreamt, nor dared to declare the "bitter" truth as plainly as we are doing. Had we from the beginning assumed the policy of pandering to people's prejudices and undeveloped ideas and given the name of "God" to the spiritual side of nature and of Creator to its physical potencies and called Spirit—Soul and *vice versa,* as necessary for concealing the unwelcome features of the doctrines taught—we would have had nearly all our present enemies on our side. Honesty, however, does not seem always the best

policy,—not in the teaching of Truth, at any rate. We know of Western Occultists—among them pupils of Éliphas Lévi—who oppose the occult doctrines of the East as outlined in *Esoteric Buddhism* imagining them opposed to the Kabalistic doctrines and far more materialistic, atheistic and *unscientific* than those of their masters—the Judeo-Christian Kabalists. Let them understand well the real meaning of the comparison made by Éliphas Lévi, and see whether it is not in other words

a perfect corroboration of the Eastern doctrine of the "survival of the fittest" in its application to the human *personal* soul. The "furnace of Nature" is the *eighth* sphere. When man fails to mould his soul "in the image and likeness of the great Adam"—we say of—Buddha, Krishna, or Christ (according to our respective creeds)—he is "a failure of nature" and nature has to remould the cast before it can launch it again on the shoreless Ocean of Immortality. "Statues—die," in the words of E. L.—the metal of which they are cast "the perfect statue" never dies. It is a pity that Nature should not have consulted the sentimental prejudices of some people, and that so many of her great secrets and *facts* are so rudely opposed to human fictions.
[. . . . . those *seven* Kings . . . . . *three on one side and four on the other*] Easy enough to perceive that E. L. hints at the 7 principles of man, but very difficult for one, unacquainted with occult terminology, to make out his meaning. The "middle" King is the body of Desire, the 4th principle, *Kama-rupa.* Had "Adam" or man, equilibrized the two triads by putting that body or his desires aside and thus triumphed over the evil counsel of his lower, animal triad, he would have caused the death of all except the 7th. This has reference to the psycho-physiological "mystery of the birth, life and death" of the 1st race in this Round.

[The soul is beautiful from its birth and does not admit of any defects; a defective soul cannot yet be called properly a soul] And since it is a trite axiom—"like cause, like results," then it necessarily follows that every bad result or effect has to be traced to the producer of the first cause—in other words to the "personal" god. We would rather decline for our deity such an imperfect Being.

[. . . . Psyche . . . which . . . is neither body, nor spirit, but serves as an instrument for both] A *sheath* as it is called in Sanskrit—and in the Vedanta philosophy *Kama rupa* is the sheath of *Mayavi rupa,* and that also of the body for the realization of its desires.

[. . . . Psyche clad in her mediator, or her fluidic body] *Mayavi rupa* the objective portion of it.

[But where is hell? . . . . It is not a locality but a state. It is the latent and hazy state of

souls that are disintegrating. This hell is silent and shut in like a tomb] *And this is the Eighth* sphere.

[We know that death is composed of a series of successive deaths] The successive stages through which a doomed soul passes to final annihilation are here referred to. Some of these stages are undergone on this earth, and then the disintegrating entity is drawn into the attraction of the eighth sphere, and there remoulded to start on another journey through life with a renewed impulse. The stages above referred to are, according to the teachings of our philosophy, sixteen in number—the last two being, however, the different aspects of one and the same condition, the final extinction and re-formation.

[Adam, the protoplast, that is to say, humanity is the verb, the only son of God] On this, our Earth, of course.

[. . . . recollection of our anterior lives . . . . when that remembrance once returns, it will be eternal] Yes; on the day of Nirvanic Resurrection. See *Esoteric Buddhism.*

[God is creating soul eternally] This assertion is only true in the sense that Parabrahman or Adi-Buddha is eternally manifesting itself as Jivatma (7th principle) or Avalokiteswara.

"God is *creating* soul eternally" and "soul *eternal*" nevertheless! Can sense and logic be more sacrificed than to the fallacy of certain meaningless but holied words such as "creation"? Had E. L. said that "God is *evolving* soul eternally," that would have sense; for here "God" stands for the Eternal Principle, Parabrahm, one of whose *aspects* is "Mulaprakriti" or the eternal *root,* the spiritual and physical germ of all—the soul and the body of the universe, both eternal [in] their ultimate constitution—which is one.

180

[. . . it is through sacrifice alone that man can commune with God] Surely, the "sacrifice" of our reason—if a *personal* God is meant.

[Appended to a long and complicated paragraph of Éliphas Lévi] What round-about prolific sentences to say that which can be expressed in a few words: God is nature, visible and invisible, and nature or Cosmos in its infinity is God! And yet E. L. was undoubtedly a great occultist.

[This intelligence that manifests itself everywhere, where there is life, not as an accident, but as a cause—it is the soul] We have been just told that soul only servilely copies "like the gobelin weavers" the ready models it finds, and that it is not conscious of the beauty of the forms it is shaping. What and wherefore the "intelligence" then?—God being intelligence itself, and the soul his agent likewise intelligent. Whence the imperfection, the evil, the failures of nature? Who is responsible for all this? Or shall we be answered by Christian occultists as we have hitherto been by their orthodox brethren:

"the ways of Providence are mysterious and it is a sin to question them"?

It is in fact the Mahamaya of the Hindu occultists.

[Universal soul has itself for support or for *substratum* the primordial corporeal substance] And we the manifested prakriti (not differentiated) .

[. . . . the great Adam, the Adam Kadmon of the Kabalists. It is he who is the Macroprosopus of the *Zohar,* it is in him that we live, and move and have our being, as he lives and moves and has his being in God, whose black *mirage he is*] Which amounts to saying that it is not in the personal Jehovah, the God of the Bible, that "we live and move and have our being," but in Adam, the spirit of Adam—or HUMANITY in its universal and cosmical sense. This is in perfect accord with the occult doctrine; but what will the Theists and Christians say to this?

This universal soul is in fact the manifested Brahman of the Hindu philosophers and Avalokiteswara of the Buddhist occultists.

Collected Writings VOLUME VI

March, 1884

PSYCHOMETRY

[*The Theosophist*, Vol. V, No. 6(54), March, 1884, pp. 147-148]

From a private letter to our energetic friend, Mrs. Parker, from Professor J. R. Buchanan, we learn that that distinguished gentleman is engaged in preparing for the press a work upon Psychometry. His wife, who is one of the best psychometers living, is, he writes, "continually furnishing material for illustration. Yesterday, she described El Mahdi, the Mohammedan leader and prophet of the Sudan. She says he is a great seer and has a remarkable future—being a superior man."

The writer has enjoyed the friendship and appreciated the rare intellectual endowments of Prof. Buchanan for about thirty years, and has always deeply regretted that he has never taken the trouble to produce a treatise upon the beautiful and supremely important science of which he was the modern re-discoverer. Beyond devoting to it a chapter in his work upon Anthropology—published more than a quarter century ago, and an occasional article in his long-extinct *Journal of Man,* he has not given it, so far as we are aware, any special attention. To Professor and Mrs. Denton, not to the Discoverer, are we indebted for an elucidation of the subject; yet though the *Soul of Things* is in three volumes, and their contents are most interesting, the reader scarcely finds that full elucidation of the psychometric faculty and how to develope and sustain it, which is needed. If Prof. Buchanan cares for a world-wide circulation for his promised book, he would do well to make it in one volume of 400 to 500 pages, and put it at a price that will not be prohibitory. We have already some thousands of English reading Theosophists in Asia alone, and feel perfectly sure that the book would be welcomed eagerly if of the form described. Psychometry embodies even more potentialities for instructing and elevating average humanity than Clairvoyance. While the latter faculty is most rare, and more rarely still to be found, unless accompanied by a tendency in the clairvoyant to

self-deception and the misleading of others, by reason of imperfect control over the Imagination, the psychometer sees the secrets of the *Akasa* by the "Eye of Siva," while corporeally awake and in full possession of his bodily senses. A perfectly independent clairvoyant one may meet with once or twice in a lifetime, but psychometers abound in every circle of society, nay, may be found in almost every house.

Much shameless abuse of ourselves has at different times come into the press from

American sources—chiefly from Spiritualists, who have shown very bad judgment in making themselves so contemptible. It is all the more gratifying to read the following remarks upon us and our movement by Professor Buchanan—himself one of the most respected authorities in the American spiritualistic world:—

> I love the tropical climates and people and hope some day to have a good time in India. I have been interested in the progress of my friends Mme. Blavatsky and Col. Olcott, and have sent them copies of my book—*Moral Education.** In looking over *The Theosophist* I perceive what a grand field has been successfully occupied, and I rejoice that Blavatsky and Olcott escaped from the atmosphere of New York. Our country is very largely the land of materialism, avarice, and sometimes hypocritical selfishness; we are amidst a counterfeit Christianity, a stolid science, and a vast area of human littleness. But still there are many bright souls here and there and they are the leaven of the future.

This is equally the case in every other country, it would seem. *Ex uno disce omnes.*

[The work of Dr. J. R. Buchanan, spoken of above, was published by him in Boston, in 1885, under the title of *Manual of Psychometry*: *the dawn of a new civilization*. As to his work on Anthropology, H. P. B. probably has in mind one of his earliest works, entitled: *Outlines of lectures on the neurological system of anthropology, as discovered, demonstrated and taught in 1841 and 1842*. Cincinnati: printed at the Office of the *Journal of Man* 1854.—*Compiler*.]

---

* Noticed in *The Theosophist* for December, 1883, page 101. [See pp. 45-48 of the present volume.—*Comp*.]

Collected Writings VOLUME VI
March, 1884

EDITOR'S NOTE TO "DRAMA OF THE LATTER DAYS"

[*The Theosophist,* Vol. V, No. 6(54), March, 1884, pp. 149-150]

[An unsigned contributor sent in an essay with the above title and with the sub-title "A Suggestion." It is a clever satire, in dramatic form, depicting the return of Jesus and the reception he is accorded by the various Churches and Sects of Christendom. H. P. B. introduces it with the following remarks:]

We hardly need to offer an apology to the English friend and author who sends us his "Suggestion" for reprinting it, without his special permission. It is too good to be lost for our readers. Only why should the writer, who seems to us quite impartial in other things, be so very partial to "Esoteric Christianity"? Surely, without in any way lowering down the Christ system, or even the *ideal* Christ, we can say what is but too easy of proof, that, properly speaking, there is no "Esoteric Christianity," no more than there is Esoteric Hinduism, Buddhism or any other "ism." We know of one Esoteric doctrine—"the universal secret Wisdom-Religion" of old. The latter embraces every one of the great creeds of the antiquity, while none of these can boast of having it in its entirety. Our mission is to gather all these scattered rays, bring them back to one focus, and thus help those who will come after us to unveil some day the glorious sun of Truth. Only humanity must be prepared for it—lest it should be blinded by the unexpected splendour. The true Theosophist, he who works for the sake of truth—not for his own self and personal predilections — ought to respect every religious system — pander to none. But then, perhaps the author is not a theosophist, yet, and as such, we welcome him as one, who, judging from his "Suggestion," is on the high road of—becoming one.

Collected Writings VOLUME VI
August, September and October, 1893

ELEMENTALS

[*Lucifer,* Vol. XII, No. 72, August, 1893, pp. 537-48; Vol. XIII, Nos. 73-74, September and October, 1893, pp. 30-39 and 111-121, respectively]

[As seen from the above references, this very lengthy article was published in three installments quite a long time after the passing of H. P. B. It was prefaced by an editorial comment to the effect that this material was intended to form a portion of a revised edition of *Isis Unveiled,* and that passages from that work have been utilized by H. P. B. in writing this article. No date was even approximately suggested as to when it may have been written.

At the conclusion of the article, the Editors of *Lucifer* stated that, with the last paragraph, it "comes to an abrupt termination—whether it was ever finished or whether some of the MS was lost, it is impossible to say."

However, most careful and detailed analysis of this material discloses the fact that it is merely a compilation made by H. P. B. from various portions of *Isis Unveiled.* At least 23 pages out of approximately 32 pages of text are direct quotations from *Isis,* with only occasional and very minor alterations. These quotations are strung together with short passages which appear to be specially written for that purpose. In the first installment there are some five pages, more or less, of what might be considered as new material. It is in this first installment that a clue can be found by means of which the approximate date when H. P. B. gathered this material together can be roughly ascertained. In order to do so, we must briefly review certain facts concerning the planned revision of *Isis Unveiled.*

It appears from remarks made by Col. H. S. Olcott (*Old Diary Leaves,* II, 89-90) that H. P. B. began writing a "new book on Theosophy" as early as May, 1879, in other words very soon after her arrival in India. There seems to have been no continuity of effort at first, many new activities occupying her time. Col. Olcott says that a Preface was written and finished on June 4, 1879. Much later, namely in August, 1882, we find Master K. H. writing to A. P. Sinnett (*Mahatma Letters*, p. 130):". . . . it [*Isis Unveiled*] really ought to be re-written for the sake of the family honour." Still later, approximately in January, 1884, but a short time before leaving for Europe, H. P. B. wrote from Adyar to A. P. Sinnett (*The Letters of H. P. Blavatsky to A. P. Sinnett,* p. 64) as follows: ". . . And now the outcome of it is,

that I, crippled down and half dead, am to sit up nights again and rewrite the whole of *Isis Unveiled,* calling it *The Secret Doctrine* and making three if not four volumes out of the original two, Subba Row helping me and writing most of the commentaries and explanations . . . ."

In January, 1884, there appeared for the first time in the *Journal of The Theosophical Society* (Supplement to *The Theosophist),* Vol. I, No. 1, the Publisher's Announcement of *The Secret Doctrine*—A New Version of *Isis Unveiled,* as it was called. It was intended to issue the first installment of 77 pages in March, 1884. Various circumstances prevented this plan from being carried out; it was postponed many times, and finally abandoned in its original form.

H. P. B. was still at work re-writing *Isis Unveiled* while in Paris, in the spring and early summer of

1884. At that time William Quan Judge was actively helping her, having stayed in Paris on his way to India, as directed by his Teacher, to assist H. P. B. in her task. (*The Word,* New York, Vol. XV, April, 1912, pp. 19 & 21). She must have worked on it until the end of 1884.

According to Col. Olcott's *Diaries,* preserved in the Archives at Adyar, it was on January 9, 1885, that H. P. B., then back from Europe, was given by Master M. the plan for her *Secret Doctrine;* she then began working on different lines, the attempt to re-write *Isis Unveiled* having been entirely abandoned.

As will be seen below, in the course of the first installment of the article on "Elementals," there occurs a footnote which states that "of late, some narrow-minted critics—unable to understand the high philosophy of the above doctrine [regarding the Moon and the fate of human souls after death], the Esoteric meaning of which reveals when solved the widest horizons in astro-physical as well as psychological sciences—chuckled over and pooh-poohed the idea of the eighth sphere, that could discover to their minds, befogged with old and mouldy dogmas of an unscientific faith, nothing better than *our* 'moon in the shape of a dust-bin to collect the sins of men'."

"Of late" has reference to a Letter addressed by Dr. George Wyld of London to the Spiritualistic Journal *Light* (published in Vol. III, No. 133, July 21, 1883, pp. 329, 333-34) wherein, writing in a sneering and undignified manner regarding the Masters and the teachings of Theosophy, he calls the moon a "dust-bin."

If we had nothing else available to date the article on "Elementals," we could at least be sure that it had been written or rather collated *after* July, 1883, and probably within a period of time short enough to warrant the expression "of late." However, by

consulting a certain letter which H. P. B. wrote to A. P. Sinnett from Paris, we are in a position to determine with greater probability that this article was finished sometime early in the year 1884. This letter is dated April 25, 1884, and the pertinent passage reads as follows:

> ". . . . . One chapter at any rate, 'on the Gods and Pitris, the Devas and the Daïmonia, Elementaries and Elementals, and other like spooks' is finished. I have found and followed a very easy method given me, and chapter after chapter and part after part will be rewritten very easily. Your suggestion that it must not 'look like a mere reprint of Isis' is nowhere in the face of the announcement (which please see in the *Theosophist* last page). Since it promises only 'to bring the matter contained in Isis' within the reach of all; and to explain and show that the 'later revelations' i.e. *Esot. Buddhism* for one, and other things in the *Theosophist* are not contradictory to the outlines of the doctrine given—however *hazy* the latter is in that *Isis;* and to give in the *Secret Doctrine* all that is *important* in 'Isis' grouping together the materials relating to any given subject instead of leaving them scattered throughout the 2 vol. as they are now—then it follows that I [am] bound to give *whole pages* from 'Isis' only amplifying and giving additional information. And unless I do give numerous reprints from *Isis,* it will become *Osiris* or *Horus*—never what it was originally promised in the 'Publisher's Notice' which—please read." (*The Letters of H. P. Blavatsky to A. P. Sinnett,* pp. 88-89.)

It is true of course that the article mentions in one place *The Secret Doctrine* in terms which appear to infer a completed work. That work did not appear in print until the fall of 1888. It is most likely, however, that H. P. B. merely meant her *forthcoming* work which, even at the time, was already partly delineated in her mind. There exist a number of other similar instances when H. P. B. used the title of her future monumental work long before the latter had acquired its final shape even in MSS form.

In accordance with the facts outlined above, we publish in the following pages merely those portions of the article on "Elementals" which appear to be *new text* written at the time. Close scrutiny has not disclosed any place in *Isis Unveiled* where it originated. We list also in their proper sequence the passages which H. P. B. inserted from *Isis Unveiled* in collating this article.—*Compiler*.]

[The collation opens with lengthy passages from *Isis Unveiled*, I, 284, 285-86, including a long

quotation from Bulwer-Lytton's *Zanoni.* Then comes the following text:]

We have underlined the few lines than *which nothing can be more graphically descriptive.* An Initiate, having a personal knowledge of these creatures, could do no better.

We may pass now to the "Gods," or Daimons, of the ancient Egyptians and Greeks, and from these to the Devas and Pitris of the still more ancient Hindû Âryans.

Who or what were the Gods, or Daimonia, of the Greeks and Romans? The name has since then been monopolized and disfigured to their own use by the Christian Fathers. Ever following in the footsteps of old Pagan Philosophers on the well-trodden highway of their speculations, while, as ever, trying to pass these off as new tracks on virgin soil, and themselves as the first pioneers in a hitherto pathless forest of eternal truths—they repeated the Zoroastrian ruse: to make a clean sweep of all the Hindû Gods and Deities, Zoroaster had called them all Devs, and adopted the name as designating only evil powers. So did the Christian Fathers. They applied the sacred name of Daimonia—the divine Egos of man—to their devils, a fiction of diseased brains, and thus dishonoured the anthropomorphized symbols of the natural sciences of wise antiquity, and made them all loathsome in the sight of the ignorant and the unlearned.

What the Gods and Daimonia, or Daimons, really were, we may learn from Socrates, Plato, Plutarch, and many other renowned Sages and Philosophers of pre-Christian, as well as post-Christian days. We will give some of their views.

[After brief passages from *Isis Unveiled*, I, xix-xx, xxi, xxii, on Xenocrates, Heracleitus and Plato's *Epinomis,* the latter on the three classes of Daimons, the following explanation is given:]

Of these three classes the first two are invisible; their bodies are pure ether and fire (Planetary Spirits); the Daimons of the third class are clothed with vapoury bodies; they are usually invisible, but sometimes, making themselves concrete, become visible for a few seconds. These are the earthly spirits, or our astral souls.

The fact is, that the word Daimon was given by the

ancients, and especially by the Philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise, but the appellation was often synonymous with that of Gods or angels.

[Brief passages from *Isis Unveiled,* I, xxxix, 345, and 280, including two quotations from Apuleius, are strung together by the following statement:]

Eminent men were also called Gods by the ancients. Deified during life, even their "shells" were reverenced during a part of the Mysteries. Belief in. Gods, in Larvae and

Umbrae, was a universal belief then, as it is fast becoming—*now* Even the greatest Philosophers, men who have passed to posterity as the hardest Materialists and Atheist—only because they rejected the grotesque idea of a personal *extra-cosmic* God—such as Epicurus, for instance, believed in Gods and invisible beings.

[This portion of the essay is immediately followed by four and-a-half printed pages of *Lucifer* containing the main body of the material which appears to be specifically written for this essay, with only a couple of sentences borrowed from *Isis Unveiled,* I, 139-40, and I, xxxviii, respectively. It is as follows:]

If, turning from Greece and Egypt to the cradle of universal civilization, India, we interrogate the Brâhmans and their most admirable Philosophies, we find them calling their Gods and their Daimonia by such a number and variety of appellations, that the thirty-three millions of these Deities would require a whole library to contain only their names and attributes. We will choose for the present time only two names out of the Pantheon. These groups are the most important as well as the least understood by the Orientalists—their true nature having been all along wrapped in obscurity by the unwillingness of the Brâhmans to divulge their philosophical secrets. We will speak of but the Devas and the Pitris.

The former aerial beings are some of them superior, others inferior, to man. The term means literally the Shining Ones, the resplendent; and it covers spiritual beings of various degrees, including entities from previous planetary

periods, who take active part in the formation of new solar systems and the training of infant humanities, as well as unprogressed Planetary Spirits, who will, at spiritualistic *séances,* simulate human deities and even characters on the stage of human history.

As to the Deva Yonis, they are Elementals of a lower kind in comparison with the Kosmic "Gods," and are subjected to the will of even the sorcerer. To this class belong the gnomes, sylphs, fairies, djins, etc. They are the Soul of the elements, the capricious forces in Nature, acting under one immutable Law, inherent in these Centres of Force, with undeveloped consciousness and bodies of plastic mould, which can be shaped according to the conscious or unconscious will of the human being who puts himself *en rapport* with them. It is by attracting some of the beings of this class that our modern spiritualistic mediums invest the fading shells of deceased human beings with a kind of individual force. These beings have never been, but will in myriads of ages hence, be evolved into men. *They belong to the three lower kingdoms,* and pertain to the Mysteries on account of their dangerous nature.

We have found a very erroneous opinion gaining ground not only among Spiritualists—who see the spirits of the disembodied fellow creatures everywhere—but even among several Orientalists who ought to know better. It is generally believed by them that the Sanskrit term Pitris means the spirits of our direct ancestors; of disembodied people. Hence the argument of some Spiritualists that fakirs, and other Eastern

wonder-workers, are *mediums;* that they themselves confess to being unable to produce anything without the help of the Pitris, of whom they are the obedient instruments. This is in more than one sense erroneous, the error being first started, we believe, by Louis Jacolliot in his *Le Spiritisme dans le Monde,* and Govinda Swami or, as he spells it, "the fakir Kovindasami's" phenomena. The Pitris are not the ancestors of the present living men but those of the human kind or primitive race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically,

as well as spiritually, far superior to our modern pigmies. In *Mânava-Dharma-Sâstra* they are called the Lunar Ancestors. The Hindû—least of all the proud Brâhman—has no such great longing to return to this land of exile after he has shaken off his mortal coil, as has the average Spiritualist; nor has death for him any of the great terrors it has for the Christian. Thus, the most highly developed minds in India will always take care to declare, while in the act of leaving their tenements of clay, "Nachapunarâvarti," "I shall not come back," and by this very declaration is placed beyond the reaching of any living man or medium. But, it may be asked, what then is meant by the Pitris? They are Devas, lunar and solar, closely connected with human evolution, for the Lunar Pitris are they who gave their Chhâyâs as the models of the First Race in the Fourth Round, while the Solar Pitris endowed mankind with intellect. Not only so, but these Lunar Devas passed through all the kingdoms of the terrestrial Chain in the First Round, and during the Second and Third Rounds "lead and represent the human element."*

A brief examination of the part they play will prevent all future confusion in the student's mind between the Pitris and the Elementals. In the *Rig Veda,* Vishnu (or the *pervading* Fire, Aether) is shown first striding through the seven regions of the World in *three* steps, being a manifestation of the *Central* Sun. Later on, he becomes a manifestation of *our* solar energy, and is connected with the septenary form and with the Gods Agni, Indra and other solar deities. Therefore, while the "Sons of Fire," the primeval Seven of our System, emanate from the primordial Flame, the "Seven Builders" of our Planetary Chain are the "Mind-born Sons" of the latter, and—*their instructors likewise.* For, though in one sense they are all Gods and are all called Pitris (Pitara, Patres, Fathers), a great though very subtle distinction (quite *Occult*) is made which must be noticed. In the *Rig Veda* they are divided into two

---

* Let the student consult *The Secret Doctrine* on this matter, and he will there find full explanations.

---

classes—the Pitris Agni-dagdha ("Fire-givers"), and the Pitris Anagni-dagdha ("non-Fire-givers"),* *i.e.,* as explained *exoterically*—Pitris who sacrificed to the Gods and

those who refused to do so at the "fire-sacrifice." But the Esoteric and true meaning is the following. The first or primordial Pitris, the "Seven Sons of Fire" or of the Flame, are distinguished or divided into seven classes (like the Seven Sephiroth, and others, see *Vâyu Purâna* and *Harivamsa* also *Rig Veda*); three of which classes are Arûpa, formless, "composed of intellectual not elementary substance," and four are corporeal. The first are pure Agni (fire) or Sapta-jîva ("seven lives," now become Saptajihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they *could not create that, the proto-typical form of which was not in their minds,* as this is the first requisite. They could only give birth to "mind-born" beings, their "Sons," the second class of Pitris (or Prajâpati, or Rishis, etc.), one degree more material; these, to the third—the last of the Arûpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Âkâsha) to produce beings that became objective and having a form.† But when these came to

---

* In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brâhmans, with a view also to serve orthodoxy, explain the two, by an invented fable; the first Pitris were "Sons of God" and offended Brahmâ by refusing to sacrifice to him, for which crime, the Creator cursed *them to become fools,* a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers—*Pitris*. This is the *exoteric* version.

† We find an echo of this in the *Codex Nazaraeus.* Bahak-Zivo, the "father of Genii" (the seven) is ordered to construct creatures. But, as he is "ignorant of Orcus" and unacquainted with "the consuming fire which is wanting in light," he fails to do so and calls in Fetahil, a still purer spirit, to his aid, who fails still worse and sits in the *mud* (Ilus, Chaos, Matter) and wonders why the *living fire* is so changed. It is only when the "Spirit"(Soul) steps on the stage of creation (the feminine Anima Mundi of the Nazarenes and Gnostics) and

---

existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures. "The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the 'Circle Squared' or immersion of pure Spirit), before the first could be instructed" (Sansk. *Comment.)* Then only, could perfect Being—intellectually and physically—be shaped. This, though more philosophical, is still an allegory. But its meaning is plain, however absurd may seem the explanation from a scientific standpoint. The Doctrine teaches the Presence of a Universal Life (or motion) *within which* all *is*, and nothing *outside* of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter coeval with, since it is, *itself.* Semi-spiritual in comparison to the first, this vehicle of the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this substance, the world-stuff, that germinate all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) *manifested* Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize

its scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homogeneous whole, the world-stuff in its primordial state is perfect; disintegrated, it loses its property of *conditionless* creative power; it has to associate with its *contraries.* Thus, the first worlds and Cosmic Beings, save the "Self-Existent"—a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain

awakens Karabtanos—the spirit of matter and concupiscence—who consents to *help* his mother, that the "Spiritus" conceives and brings forth "*Seven* Figures," and again "Seven" and once more "Seven" (the Seven Virtues, Seven Sins and Seven Worlds). Then Fetahil dips his hand in the Chaos and creates our planet. (See *Isis Unveiled*, Vol. I, pp. 299-301.)

to the children of our age—the first worlds and Beings were *failures;* inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul. Part and parcel of Anima Mundi in its Prâkritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals (*entr'actes*) between their existences during the evolutionary period and the cycle of Life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle), and the Fifth (the *microcosmic)* principle before the necessary union could be obtained and result therefrom achieved. "There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could not continue because the Sacred Aged had not as yet assumed the form"* (of perfect contraries not only in opposite sexes but of cosmical polarity). "Why were these primordial worlds destroyed? Because," answers the *Zohar*, "the man represented by the ten Sephiroth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed."

Far removed from the Pitris, then, it will readily be seen are all the various feats of Indian fakirs, jugglers and others, phenomena a hundred times more various and astounding than are ever seen in civilized Europe and America. The Pitris have naught to do with such public exhibitions, nor are the "spirits of the departed" concerned in them. We have but to consult the lists of the principal Daimons or Elemental Spirits to find that their very names indicate their professions, or, to express it clearly, the tricks for which each variety is best adapted. So we have the Mâdan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Mâdan signifies one that looks like a cow. He is the friend of the malicious sorcerers

* *Idra Suta, Zohar*, iii, 292*b*.

and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The Shudalai-Mâdan, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire phenomena as well as Kutti-Shâttan, the little juggling imps. Shudalai, they say, is a half-fire, half-water demon, for he received from Siva permission to assume any shape he chose, to transform one thing into another; and when he is not in fire, he is in water. It is he who blinds people "to see that which *they do not* see." Shûlai-Mâdan, is another mischievous spook. He is the *furnace*-demon, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. Shûlai likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mâdan, is the undine proper. He is an Elemental Spirit of the water, and his name means *blowing like a bubble.* He is a very merry imp, and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Poruthu-Mâdan, is the "wrestling" demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as levitations, or taming of wild animals, he will help the performer by keeping him above the soil, or will overpower a wild beast before the tamer has time to utter his incantation. So, every "physical manifestation" has its own class of Elemental Spirits to superintend it. Besides these there are in India the piśâchas, Daimons of the races of the gnomes, the giants and the vampires; the Gandharvas, good Daimons, celestial seraphs, singers; and Asuras and Nâgas, the Titanic spirits and the dragon or serpent-headed spirits.

These must not be confused with Elementaries, the souls and shells of departed human beings; and here again we

have to distinguish between what has been called the astral soul, *i.e.,* the lower part of the dual Fifth Principle, joined to the animal, and the true Ego.

[Passages from *Isis Unveiled,* I, 432, and II, 285, including quotations from Proclus and Plutarch, are followed by this explanation:]

The ancient Egyptians, who derived their knowledge from the Âryans of India, pushed their researches far into the kingdoms of the "elemental" and "elementary" beings. Modern archaeologists have decided that the figures found depicted on the various papyri of *The Book of the Dead,* or other symbols relating to other subjects painted upon their mummy

cases, the walls of their subterranean temples and sculptured on their buildings, are merely fanciful representations of their Gods on the one hand, and on the other, a proof of the worship of the Egyptians of cats, dogs, and all manner of creeping things. This modern idea is wholly wrong, and arises from ignorance of the astral world and its strange denizens.

[To a passage from *Isis Unveiled,* I, 310, on the subject of Larvae, or the lower principles of all disembodied beings, H. P. B. adds the following explanation, after having stated that they are to be divided into three general groups:]

These are, properly, the disembodied Souls of the depraved; these Souls having at some time prior to death separated themselves from their divine Spirits, and so lost their chance of immortality. Éliphas Lévi and some other Kabalists make little, if any, distinction between Elementary Spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these Souls (also called "astral bodies"), especially those of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the

atmosphere of earth is stifling and mephitic. Its attractions are not only away from earth, but it cannot, even if it would, owing to its Devachanic condition, have aught to do with earth and its denizens *consciously.* Exceptions to this rule will be pointed out later on. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements

These are the "shells" which remain the longest period in the Kâma Loka; all saturated with terrestrial effluvia, their Kâma Rûpa (body of desire) thick with sensuality and made impenetrable to the spiritualizing influence of their higher principles, endures longer and fades out with difficulty. We are taught that these remain for centuries sometimes, before the final disintegration into their respective elements.

The second group includes all those, who, having had their common share of spirituality, have yet been more or less attached to things earthly and terrestrial life, having their aspirations and affections more centered on earth than in heaven; the stay in Kâma Loka of the *reliquiae* of this class or group of men, who belonged to the average human being, is of a far shorter duration, yet long in itself and proportionate to the intensity of their desire for life.

Remains, as a third class, the disembodied souls of those whose bodies have perished by violence, and these are men in all save the physical body, till their life-span is complete.

Among Elementaries are also reckoned by Kabalists what we have called psychic embryos, the "privation" of the form of the child that *is to be.*

[After two fairly long extracts from *Isis Unveiled*, I, 310, and I, 310-11, strung together with the following explanation with regard to the concept of World-Soul:]

Very true, Occult Philosophy denies it intelligence and consciousness in relation to the finite and conditioned manifestations of this phenomenal world of matter. But the Vedântin and Buddhist philosophies alike, speaking of it as of *Absolute* Consciousness, show thereby that the form

and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity.

[The first installment of the essay is brought to a close by the following statement:]

The essential difference between the body of such an embryo and an Elemental proper is that the embryo—the future man—contains in himself a portion of each of the four great kingdoms, to wit: fire, air, earth and water; while the Elemental has but a portion of one of such kingdoms. As for instance, the salamander, or the fire Elemental, which has but a portion of the primordial fire and none other. Man, being higher than they, the law of evolution finds its illustration of all four in him. It results therefore, that the Elementals of the fire are not found in water, nor those of air in the fire kingdom. And yet, inasmuch as a portion of water is found not only in man but also in other bodies, Elementals exist really in and among each other in every substance just as the spiritual world exists and is in the material. But the last are the Elementals in their most primordial and latent state.

[The second installment of the essay is largely made up of excerpts from *Isis Unveiled.* Their sequence is: Vol. I, 311; I, xxix-xxx; I, 311-12, 312-13; I, 284-85; I, 313-14; I, 318-19, 321; I, 356-57; I, 332-33; I, 342 43; I, 158-59. The only brief passages which appear to be original are as follows:]

In the course of this article we will adopt the term “Elemental” to designate only these nature-spirits, attaching it to no other spirit or monad that has been embodied in human form. Elementals, as said already, have no form, and in trying to describe what they are, it is better to say that they are “*centres* of force” having instinctive desires, but no consciousness, as we understand it. Hence their acts may be good or bad indifferently.

In the East, they are known as the “Brothers of the Shadow,” living men possessed by the earth-bound elementaries; at times—their *masters,* but ever in the long

run falling victims to these terrible beings. In Sikkim and Tibet they are called Dug-pas

(red-caps), in contra-distinction to the Geluk-pas (yellow-caps), to which latter most of the adepts belong. And here we must beg the reader not to misunderstand us. For though the whole of Bhûtan and Sikkim belongs to the old religion of the Bhons, now known generally as the Dug-pas, we do not mean to have it understood that the whole of the population is possessed, *en masse,* or that they are all sorcerers. Among them are found as good men as anywhere else, and we speak above only of the *élite* of their Lamaseries, of a nucleus of priests, "devil-dancers," and fetish worshippers, whose dreadful and mysterious rites are utterly unknown to the greater part of the population.

If our royal astronomers are able, at times, to predict cataclysms, such as earthquakes and inundations, the Indian astrologers and mathematicians can do so, and have so done, with far more precision and correctness, though they act on lines which to the modern sceptic appear ridiculously absurd.

[The third installment of the essay brings together rather long passages from *Isis Unveiled,* I, 343-44; I, 325-26; I, 328-29; I, 315-18; I, 319-20; I, 320-21, practically without a break, only this passage being original:]

A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human, intellectual soul (the fifth principle, or Manas), is quite compatible with the absence of Buddhi, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within.

[Then follows the concluding material of the essay in which merely a couple of sentences are identical with *Isis Unveiled,* I, 186:]

When the possible nature of the manifesting intelligences, which science believes to be a "psychic force," and spiritualists the identical "spirits of the dead," is better known, then will academicians and believers turn to the old philosophers for information. They may in their indomitable pride, that becomes so often stubbornness and arrogance, do as Dr. Charcot, of the Salpêtrière of Paris, has done; deny for years the existence of Mesmerism and its phenomena, to accept and finally preach it in public lectures—only under the assumed name, Hypnotism.

We have found in spiritualistic journals many instances where apparitions of departed pet dogs and other animals, have been seen. Therefore, upon spiritualistic testimony, we must think that such animal "spirits" do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Notwithstanding every proof and probability the spiritualists will, nevertheless, maintain that it is the "spirits" of

the departed human beings that are at work even in the "materialization" of animals. We will now examine with their permission the *pro* and *con* of the mooted question. Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, *i.e.,* deprived of its physical and in possession of an astral, if not an immortal body. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce. And why may not these excel in cleverness and ingenuity many of those which have been witnessed in spiritualistic circles? Let spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey;

and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

Now, people assume that there can be no apes in the other world, because apes have no "souls." But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality—*i.e.,* having but five instead of *seven* principles in him, a being having a physical body with its astral body and life-principle, and its animal soul and vehicle animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the Kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the "life-principle") of animals and men are *identical* in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of *The Unseen Universe** believe that thought is conceived "to affect the matter of another universe simultaneously with this" [p. 159]; why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on

* [Balfour Stewart and Peter Guthrie Tait. *Vide* Bio-Bibliogr. Index.—*Comp.*]

the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a "future state"?*

The Kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the *astral soul,* which Plato, in the *Timaeus* and *Gorgias,* calls the *mortal* soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs?†

---

* [From the words "physical man is but . . . . . " to the end of the paragraph, this text can be found in *Isis Unveiled,* Vol. I, p. 186.—*Comp.*]

† The article here comes to an abrupt termination—whether it was ever finished or whether some of the MS. was lost, it is impossible to say.—Editors, *Lucifer.*

[The above Editorial footnote is appended at the end of this material. It is curious that the Editors of *Lucifer* who were very familiar with H. P. B.'s writings, would have been unaware of the fact that this material was no "article" at all, but a compilation of passages from *Isis Unveiled* strung together with some new matter, very likely put together by H. P. B. at a time when she was still planning to re-write *Isis Unveiled.* There seems to be no valid reason to suppose that any MS. was lost in this connection; it is more likely to imagine that H. P. B. simply did not proceed any further with this compilation.—*Compiler*.]

Collected Writings VOLUME VI
July and August, 1892

OLD PHILOSOPHERS AND MODERN CRITICS

[*Lucifer,* Vol. X, Nos. 59 and 60, July and August, 1892, pp. 361-73
and 449-59]

[At the time this lengthy essay was published by the Editors, in the tenth volume of *Lucifer*, an Editorial note was appended to it, stating that "the following article was written by H. P. Blavatsky at the beginning of 1891. She incorporated in it, as students will see, much matter from *Isis Unveiled,* but the large additions and corrections give it an independent value."

This Editorial comment is not consistent with actual facts. The essay, upon careful analysis, proves to be almost entirely a compilation of passages from *Isis Unveiled,* with the addition of merely a few brief sentences here and there which connect them together. No "large additions and corrections" have been found in this text.

A few brief passages are identical with H. P. B.'s essay on the "Elementals," already analysed in the preceding pages, and this fact, as well as the nature and character of all this material, gives considerable validity to the supposition that this compilation from *Isis* was put together by H. P. B. at the time when she was re-writing that early work of hers, possibly approximately at the same time when she compiled her essay on the "Elementals."

For reasons stated above, we publish in the following pages only such passages which appear to be new material, not lifted from any other work, as far as is known. We list also in their proper sequence the passages which H. P. B. inserted from *Isis Unveiled* in collating this essay.—*Compiler.*]

[The collation opens with the following brief statement:]

In one of the oldest philosophies and religious systems of prehistoric times, we read that at the end of a Mahâ-Pralaya (general dissolution) the Great Soul, Param-Âtmâ, the Self-Existent, that which can be "apprehended only by the suprasensual," becomes "*manifest of itself.*"*

[This is followed by an exposition of Brâhmanical ideas on the subject taken from *Isis Unveiled,* I, xvi-xvii, with some slight variations. Then, this statement is made:]

* See *Mânava Dharma Shastra* (Laws of Manu), ch. i, 5-8, *et seq.*

Let us see how the Brahmanical ideas tally with pre-Christian Pagan Philosophies and with Christianity itself. It is with the Platonic Philosophy, the most elaborate compend of the abstruse systems of ancient India, that we had better begin.

[Here follows the material from *Isis Unveiled*, I, xi-xii wherein a quotation is given from B. F.

Cocker's *Christianity and Greek Philosophy*, p. 377, mentioning the concept of *theos.* On this, H. P. B. adds:]

It is not difficult for a Theosophist to recognize in this God (*a*) the UNIVERSAL MIND in its cosmic aspect; and (*b*) the Higher Ego in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, "but the Father of it"; *i.e.*, the "Father" of the Lower Manas, our personal "brain-mind," which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse.*

[Here follow passages from *Isis Unveiled*, I, 55-56, and I, 13-14, with minor changes, after which the statement is made to the effect that:]

Almost a century separated Plato from Pythagoras, so that they could not have been acquainted with each other. But both were Initiates, and therefore it is not surprising to find that both teach the same doctrine concerning the Universal Soul.

[At this point are gathered passages from *Isis Unveiled*, I, 131; I, xiii; II, 431; I, xiii-xiv; I, xii; I, xii-xiii footnote; I, xiv-xv; I, xvi; I, 236; I, 409; I, 236-37. This is followed by the important statement that:]

The wholesale accusation that the ancient Philosophers merely generalized, and that they practically systematized nothing, does not prove their "ignorance," and further it is untrue. Every Science having been revealed in the

---

* This "God" is the Universal Mind, Alaya, the source from which the "God" in each one of us has emanated.

---

beginning of time by a *divine* Instructor, became thereby sacred, and capable of being imparted only during the Mysteries of Initiation. No initiated Philosopher, therefore—such as Plato—had the right to reveal it. Once postulate this fact, and the alleged "ignorance" of the ancient Sages and of some initiated classic authors, is explained. At any rate, even a correct generalization is more useful than any system of exact Science, which only becomes rounded and completed by virtue of a number of "working hypotheses" and conjectures.

[From here on, to the conclusion of the first installment of this collation, there follow passages from *Isis Unveiled*, I, 237-38, with footnote; I 239; I, 287-88, with only this statement which appears to be new, and refers to the theory of the evolution of man from the animals:]

. . . . . .this theory antedated Anaximenes by many thousands of years, as it was an accepted doctrine among the Chaldeans, who taught it *exoterically,* as on their cylinders and tablets, and *esoterically* in the temples of Ea and Nebo—the God, and prophet or revealer of the Secret Doctrine.* But in both cases the statements are *blinds.* That which

Anaximenes—the pupil of Anaximander, who was himself the friend and disciple of Thales of Miletus, the chief of the "Seven Sages," and therefore an Initiate as were these two Masters—that which Anaximenes meant by "animals" was something different from the animals of the modern Darwinian theory. Indeed the eagle-headed men, and the animals of various kinds with human heads, may point two ways; to the descent of man from animals, and to the descent of animals from man, as in the Esoteric Doctrine. At all events, even the most important of the present day theories is thus shown to be not entirely original with Darwin.

[The second installment of this collation opens with a passage from *Isis Unveiled,* I, 289 on metempsychosis as taught by the ancients. It is stated that:]

---

* "The Wisdom of Nebo, of the God my instructor, all-delightful," says verse 7 on the first tablet, which gives the description of the generation of the Gods and creation.

None of them addressed himself to the profane, but only to their own followers and disciples, who knew too much of the symbological element used even during public instruction to fail to understand the meaning of their respective Masters. Thus they were aware that the words metempsychosis and transmigration meant simply reincarnation from one human body to another, when this teaching concerned a *human being;* and that every allusion of this or another sage, like Pythagoras, to having been in a previous birth a beast, or of transmigrating after death into an animal, was allegorical and related to the spiritual states of the human soul.

[Here follow passages from *Isis Unveiled,* I, 289; I, 276.77, with this additional statement:]

. . . the ray of our Higher Ego, the lower Manas, has its higher light, the reason or rational powers of the Nous, to help it in the struggle with Kâmic desires.

[as well as the following passage:]

These are the teachings of the Secret Doctrine, of the Occult Philosophy. The possibility of man losing, through depravity, his Higher Ego was taught in antiquity, and is still taught in the centres of Eastern Occultism. And the above shows quite plainly that Plato believed in Reincarnation and in Karma just as we do, though his utterances in respect to the subject were in a mythical form.

[A passage from *Isis Unveiled,* I, 12, with minor alterations, and treating on the idea of "two souls" entertained by many ancient philosophers, is followed by the following paragraph:]

Now, if the latter means anything at all, it means that the above teaching about the "two souls" is exactly that of the Esoteric, and of many exoteric, Theosophists. The two souls are the dual Manas: the lower, personal "Astral Soul," and the Higher Ego. The former—a Ray of the latter falling into Matter, that is to say animating man and making of him a thinking, rational being on this plane—having assimilated its most spiritual elements

in the divine essence of the reincarnating Ego, perishes in its

personal, material form at each gradual change, as Kâma Rûpa, at the threshold of every new sphere, or Devachan, followed by a new reincarnation. It perishes, because it fades out in time, all but its intangible, evanescent photograph on the astral waves, burnt out by the fierce light which ever changes but never dies; while the incorruptible and the immortal "Spiritual Soul," that which we call Buddhi-Manas and the individual SELF, becomes more purified with every new incarnation. Laden with all IT could save from the personal Soul, it carries it into Devachan to reward it with ages of peace and bliss. This is no *new* teaching, no "fresh development," as some of our opponents have tried to prove; and even in *Isis Unveiled,* the earliest, hence the most cautious of all the modern works on Theosophy, the fact is distinctly stated (Vol. I, p. 432 and elsewhere).

[Long passages from *Isis Unveiled,* I, 431-32, introduce the following new material:]

Between Pantheism and Fetichism, we have been repeatedly told, there is but an insignificant step. Plato was a Monotheist, it is asserted. In one sense he was that, most assuredly; but his Monotheism never led him to the worship of one *personal* God, but to that of a Universal Principle and to the fundamental idea that the absolutely immutable or unchangeable Existence alone, really *is*, all the finite existences and change being only appearance, *i.e.,* Mâyâ.* His *Being* was noumenal, not phenomenal. If Heracleitus postulates a World-Consciousness, or Universal Mind; and Parmenides an unchangeable *Being,* in the identity of the universal and individual thought; and the Pythagoreans, along with Philolaus, discover true Knowledge (which is *Wisdom* or Deity) in our consciousness of the unchangeable relations between number and measure— an idea disfigured later by the Sophists—it is Plato who expresses this idea the most intelligibly. While the vague definition of some philosophers about the *Ever-Becoming* is but too apt to lead one inclined to argumentation into hopeless

* *Sophistês*, p. 249.

Materialism, the divine *Being* of some others suggests as unphilosophical an anthropomorphism. Instead of separating the two, Plato shows us the logical necessity of accepting both, viewed from an Esoteric aspect. That which he calls the "Unchangeable Existence" or "Being" is named *Be-ness* in Esoteric Philosophy. It is SAT, which becomes at stated periods the cause of the *Becoming,* which latter cannot, therefore, be regarded as *existing,* but only as something ever tending—in its cyclic progress toward the One

Absolute Existence— to exist, in the "Good," and at one with Absoluteness. The "Divine Causality" cannot be a personal, therefore finite and conditioned, Godhead, any more with Plato than with the Vedântins, as he treats his subject teleologically, and in his search for final causes often goes *beyond* the Universal Mind, even when viewed as a noumenon. Modern commentators have attempted on different occasions to prove fallacious the Neo-Platonic claim of a secret meaning underlying Plato's teachings. They deny the presence of "any definite trace of a secret doctrine" in his *Dialogues*;

> Not even the passages brought forward out of the insititious Platonic letters (VII, p. 341e, II, p. 341c) containing any evidence.*

As, however, no one would deny that Plato had been initiated into the MYSTERIES, there is an end to the other denials. There are hundreds of expressions and hints in the *Dialogues* which no modern translator or commentator—save one, Thomas Taylor—has ever correctly understood. The presence, moreover, of the Pythagorean number-doctrine and the sacred numerals in Plato's lectures settles the question conclusively.

> [At this point are placed passages from *Isis Unveiled,* I, xvii-xviii, and I, xix, with slight alterations and minor additions. Speaking of Xenocrates and the three qualities as outlined in the *Laws of Manu,* H. P. B. adds the following material:]

These three qualities are Intelligence, Conscience and Will; answering to the Thought, Perception and Envisagement

---

* *Vide* Hermann, I, pp. 544, 744, note 755. [unverified, owing to insufficient data. See HERMANN, in Bio-Bibliogr. Index.—*Comp*.]

(Intuition) of Xenocrates, who seems to have been less reticent than Plato and Speusippus in his exposition of soul. After his master's death Xenocrates travelled with Aristotle, and then became ambassador to Philip of Macedonia. But twenty-five years later he is found taking charge of the Old Academy, and becoming its President as successor to Speusippus, who had occupied the post for over a quarter of a century, and devoting his life to the most abstruse philosophical subjects. He is thought more dogmatic than Plato, and therefore must have been more dangerous to the schools which opposed him. His three degrees of knowledge, or three divisions of Philosophy, the separation and connection of the three modes of cognition and comprehension, are more definitely worked out than by Speusippus. With him, Science is referred to "that essence which is the object of pure thought, and is not included in the phenomenal world"—which is in direct opposition to the Aristotelian-Baconian ideas; sensuous perception is referred to that which passes into the world of phenomena; and conception, to that essence "which is at once the object of sensuous perception and, mathematically, of pure reason—the essence of heaven and the stars." All his admiration notwithstanding, Aristotle never did justice to the Philosophy of his friend and co-disciple. This is evident from his works. Whenever he is referring to the

three modes of apprehension as explained by Xenocrates, he abstains from any mention of the method by which the latter proves that scientific perception partakes of truth. The reason for this becomes apparent when we find the following in a biography of Xenocrates:

> It is probable that what was peculiar to the Aristotelian logic did not remain unnoticed by him (Xenocrates); for it can hardly be doubted that the division of the existent into the absolutely existent and the relatively existent, attributed to Xenocrates, was opposed to the Aristotelian table of categories.

This shows that Aristotle was no better than certain of our modern Scientists, who suppress facts and truth in order that these may not clash with their own private hobbies and "working hypotheses."

[Here follow passages from *Isis Unveiled,* I, xix-xx, portions of which were also used in the collation entitled "Elementals." Then comes the following paragraph:]

It is difficult to fail to see in the above teachings a direct echo of the far older Indian doctrines, now embodied in the so-called "Theosophical" teachings, concerning the dual Manas. The World-Soul, that which is called by the Esoteric Yogâchâryas "Father-Mother,"* Xenocrates referred to as a male-female Principle, the male element of which, the Father, he designated as the last Zeus, the last divine activity, just as the students of the Secret Doctrine designate it the third and last Logos, Brahmâ or Mahat. To this World-Soul is entrusted dominion over all that which is subject to change and motion. The divine essence, he said, infused its own Fire, or Soul, into the Sun and Moon and all the Planets, in a pure form, in the shape of Olympic Gods. As a sublunary power the World-Soul dwells in the Elements, producing Daimonical (spiritual) powers and beings, who are a connecting link between Gods and men, being related to them "as the isosceles triangle is to the equilateral and the scalene."†

[After some brief excerpts from *Isis Unveiled*, I, xx, quoting Zeller, the following paragraph is brought in:]

This must be so, since we find men like Cicero and Panaetius, and before them, Aristotle and Theophrastus his disciple, expressed the highest regard for Xenocrates. His writings—treatises on Science, on Metaphysics, Cosmology and Philosophy—must have been legion. He wrote on Physics and the Gods; on the Existent, the One and the Indefinite; on Affections and Memory; on Happiness

* See *The Secret Doctrine,* Stanzas, Vol. I.
† Cicero, *De Natura Deorum,* lib. I, xiii (or 32-35), Strab., or Plutarch, *De defectu oraculorum,* XIII (416D).

and Virtue; four books on Royalty, and numberless treatises on the State; on the Power of Laws; on Geometry, Arithmetic, and finally on Astrology. Dozens of renowned classical writers mention and quote from him.

[The collation closes with long passages from *Isis Unveiled,* I, xx-xxii.]

Collected Writings VOLUME VI
April, 1884

FOOTNOTE TO "LIVING VAMPIRES AND VAMPIRISM OF THE GRAVE IN OUR SOCIAL INSTITUTIONS"

[*The Theosophist,* Vol. V, No. 7(55), April, 1884, p. 159]

[This essay is by Dr. Fortin, President, Theosophical Society of the Occultists of France. It is almost certain that it was translated from the original French by H. P. B. herself. Mention having been made by the author of the "principles which constitute the animal soul (Kama Rupa)," the following footnote, signed *Translator,* has been appended to his words:]

That which remains, after the separation of the higher principles from the lower ones by the process of dying is complete, consists of the fourth principle and lower parts of the fifth. This,—the animal soul—has still a more or less indistinct consciousness of its own, and its actions resemble those of a person walking in his sleep. It has also a remnant of will, in a more or less latent condition. But as the higher principles have left this, will is no more guided by any moral considerations and cannot exert itself in any other way than by following its attractions. Its lower passions, animal desires and material attractions, still remain, and in proportion as they have been more or less developed, nursed or fortified, during earth life, in the same proportion will they act more or less powerfully after the death of the physical body. Nothing likes to starve:—each body as well as each principle has a powerful attraction and craving for those elements which are necessary for its subsistence. The principles of lust, gluttony, envy, avarice, revenge, intemperance, etc., will rush blindly to the place to which they are attracted and where their craving can

be temporarily gratified;—either directly as in the case of vampires by imbibing the emanations of fresh blood, or indirectly by establishing magnetic relations with sensitive persons (mediums), whose inclinations correspond with their own.

If there is still a magnetic relation existing between the vampire (elementary) and its buried physical body, it will return to the grave. If there is no such relation, it will follow other attractions.

It craves for a body, and if it cannot find a human body, it may be attracted to that of an animal. The gospel account of the swine into which Jesus drove the "evil spirits" may be a fable in its historical application, but it is a truth, not only a possibility, with reference to many such parallel cases.

Collected Writings VOLUME VI
April, 1884

COMMENT ON "PRACTICAL WORK FOR THEOSOPHISTS"

[*Journal of The Theosophical Society,* Madras, Vol. I, No. 4, April, 1884, p. 63]

[In a letter to the Editor, Raj Coomar Roy, of Jamalpur, deplores the prevailing ignorance regarding the accumulated knowledge of ancient India, due to the fact that so many remarkable books containing that knowledge are buried in oblivion. He says: "I attached much importance to the second rule of the Society . . . . A nation can only be termed civilized or uncivilized according to its arts, sciences, literature, etc. It is therefore incumbent on the fellows and members of the Theosophical Society

. . . . to set themselves without loss of time in right earnest to resuscitate our books on sciences, philosophies and arts and to publish them for the intelligent public." He is particularly anxious to have the ancient Medical Works restored to the knowledge of the people. He considers that "the opportune time has now come for the members and the sympathisers of the Society to form themselves into groups to promote the study of the Aryan science and philosophy, and work in harmony for the religious, moral, social and intellectual regeneration of Bharatavarsha." To this H. P. B. remarks:]

We publish the above letter with a view to place the excellent suggestions of our brother before Branch Societies

and individual members desirous of doing some practical work for the good of their country and fellow-men. The bringing to light of long-forgotten Sanskrit works will not only revive the ancient learning of Aryavarta, but it will also prove to occidental scholars that the ancestors of those they now look down upon as of an "inferior race," were intellectual, moral and spiritual giants. This part of theosophical work is the real link between the East and the West, uniting them both in a bond of Intellectual Brotherhood.

H. P. BLAVATSKY,

Corr. Secretary, Theosophical Society.

Collected Writings VOLUME VI
April, 1884

COMMENTS ON "A CANON OCCULTIST"

[*Journal of The Theosophical Society*, Vol. I, No. 4, April, 1884,
pp. 63-64]

A Russian Theosophist sends to us extracts from a letter received from an old friend of his—a Canon having his prebend in one of the R. C. Districts of Southern Russia. It is not every day that one meets with Catholic priests so profoundly versed in Occultism; and one especially who, appreciating the Kabala at its real worth, takes a proportionate interest in Eastern Occultism and Theosophy. The letter is interesting in various ways, and not to our members alone. We hope to gratify our readers by translating extracts from it.

[The Canon writes: "As the Kabalists have it—*Malkuth* is always made in the image of *Kether*." H. P. B. adds in a footnote:]

For a better comprehension of those of our members who are ignorant of the meaning of these Kabalistic terms, we explain them. *Kether* is *the equilibrizing power* (lit. the "crown"), and *Malkuth*—the kingdom, the synthesis of the whole creation—or in another sense supreme and absolute universal intelligence—PARABRAHM.

["The object of the true initiation is to found the Kingdom of Heaven, on earth, based upon truth and justice supported by one strong Church and one strong empire. Let us hope it will come soon."]

It is the firm belief of the Kabalists (the Jewish especially) that the time will come when all the nations will be one under one Church composed of Hierophants, whose combined knowledge and wisdom, symbols and differences will also be one.

["My labour was interrupted only owing to the iniquitous and impious attempts of the Nihilists and I gave it up lest I should become suspected of treason."]

The writer refers here to alchemical works. The crucible and the ever burning fire of the seeker after the Philosopher's stone risk certainly to be easily mistaken by the ignorant Police and detectives (in search for the criminal fabricators of dynamite and explosive bombs)—for an apparatus of the murderous Nihilists.

Collected Writings VOLUME VI
April, 1884

MR. LLOYD'S QUESTIONS TO MOHINI

[The following article, or draft of an article, in H. P. B.'s handwriting, exists in the Adyar Archives. It was originally published in *The Theosophist,* Vol. XLII, January, 1926, and republished in the same Journal, Vol. LXXV, June, 1954, with careful revision of uncertain readings and punctuation, and the addition of a reduced *facsimile* of the first page of the manuscript. The later consists of three questions put by Mr. Francis Lloyd to Mohini Mohun Chatterji, and H. P. B.'s answers thereto. Certain historical facts should be borne in mind for a correct understanding of her replies.

The London Lodge, founded in 1878, was the first "branch" to be chartered by the Parent Theosophical Society, and it carried on its work more or less successfully for a number of years. In 1883, A. P. Sinnett gave up his editorship of the *Pioneer* in India and settled down in London. His arrival gave renewed impetus to the activities of the London Lodge, but proved also to be a source of difficulty, for there arose in the Lodge at that time two distinct groups: one, the larger, led by A. P. Sinnett,

was specially drawn to the Oriental and Tibetan teachings, as represented in his books, *The Occult World* and *Esoteric Buddhism*; the second, the smaller, led by Dr. Anna Bonus Kingsford and Edward Maitland, was more attracted to a revival of mystical and esoteric Christianity, the Kabala and the teachings of the Hermetic philosophy. The clash between the two groups was for a time a rather bitter one, and H. P. B. and Col. Olcott tried to bring about a reconciliation when they came to London in early April, 1884, accompanied by Mohini M. Chatterji, who was at the time Col. Olcott's private secretary.

Dr. Anna B. Kingsford's group was of a nature too different to mix with the followers of A. P. Sinnett. As suggested by H. P. B. in her answer to Mr. Lloyd's third question, an attempt was made to run the two groups simultaneously within the framework of the London Lodge; a special branch was then chartered by Col. Olcott on April 9, 1884, called the Hermetic Lodge, for the study of the Kabalistic and Hermetic teachings under the inspiration of Dr. Kingsford (See *Old Diary Leaves*, III, 94). Nevertheless her followers felt hampered in their aims by inclusion in the Theosophical Society. On April 22, 1884, the Hermetic Lodge decided to surrender its Charter, and to form a separate organization. On May 9, 1884, it reconstituted itself under the name of Hermetic Society, at the residence of Mr. Francis Lloyd, 43 Rutland Gate, London W., Col. Olcott being present at this inaugural meeting (*op.cit.,* p. 97). Mr. Lloyd was made the Treasurer of the new Society. (Above historical summary drawn from Notes by Katherine A. Beechey, Keeper of the Archives, Adyar, India.)

In the light of the facts outlined above, the probable date of H. P. B.'s manuscript would appear to be either late Spring or early Summer of 1884.—*Compiler*.]

MR. LLOYD'S QUESTIONS TO MOHINI;—
ANSWERED BY MAD. BLAVATSKY.

Q. 1. What proof is there of the existence and powers of the exalted *race* of beings styled Adepts or Mahatmas?

Answer. We know of no "*race* of beings" styled the Adepts or Mahatmas. We know only of mortal men, as we are ourselves, who, though born in the same way as we are born and subject to death in the end, in common with all humanity of our fifth race—have nevertheless by self-restraint, purity of life, and steadiness of purpose

become Adepts. These we know, and no others. For us, They are the *most* "exalted beings" we know of, on this earth, as the most wise, and kind, and pure of men. The proofs of Their existence for those of us, who know Them, who have lived near Them, and learned from Them — are furnished by our physical as much as our spiritual senses. Were Mr. Lloyd to go to Tibet, there to preach the Hermetic doctrine and to speak of Mrs. Kingsford who is still less known in that country than our Mahatmas are here; and were the Tibetan sceptics to ask him: "What proof is there of the existence and powers of clairvoyant seership of the exalted being styled by him Dr. Anna Kingsford"—what would Mr. Lloyd answer? I pause for a reply.

Q. 2. Mr. Lloyd says that he puts this question simply, because although he wishes to believe in the existence of the Mahatmas, he feels it impossible rationally so to do without evidence, "and so far as he can see, no sufficient evidence has yet been received that they even exist."

Ans. In Baring Gould's *Popular Myths* (I believe)* a story is told showing how easy it is to convert the best known historical personages into Solar or other myths. A certain French Abbé undertook to furnish the best, the most unimpeachable evidence that Napoleon the First was but a Solar myth—and he did it. If a person will not *see,* and will go moreover daily to an occultist, who, under the pretext of improving will impair his sight—whose fault is it? Mr. Lloyd, instead of remaining with the London Lodge, is a zealous visitor of the Hermetic Lodge, whose Fellows loudly proclaim—in the *Pall Mall Gazette*†

* [Reference here is to Rev. Sabine Baring-Gould's *Curious Myths of the Middle Ages,* 1st Series, pp. 127-133, in 2nd rev. ed., 1868. —*Comp*.]

† [Reference is to the issue of July 15, 1884, where an article appears under the title: "The Newest Thing in Religions. The Hermetic Society. By One of its Fellows." A cutting of this article is pasted in H. P. B.'s *Scrapbook* No. XX, pp. 72-73, the portion quoted being underlined in blue pencil.—*Compiler*.]

for one place—that having rather a *mystic* than an *occult* character they depend for

guidance upon no "Mahatmas" and "can boast no worker of wonders on the phenomenal plane." If so, then why belong to the Theosophical Society at all? Or, once belonging to it, but finding wiser teachings in the Doctrine of Hermes, why not, availing oneself of art. the 2nd of the *Rules,** which gives the Fellows full permission to constitute themselves in branches or groups of co-religionists, or co-workers, of persons in short, of the same way of thinking—why not leave the vexed question alone? Surely, the existence or *non*-existence of our Mahatmas is a problem of very little importance to those who do not accept their teachings? It interests only those who do; and—Mr. Lloyd is not one of these. It thus becomes simply idle curiosity; and, I am sorry to say, a malevolent desire to embarrass, if possible, to put into a false position those of the Fellows, who, while believing and having confidence in the Mahatmas and their teachings, are unable, so far, to say, as we can—*We know them personally,* and look straight into the face of our opponents. I am one of those who have seen them, lived near them, and have as much proof of the existence of these revered Masters as I have of those of Mr. Lloyd and his guru—Mrs. Kingsford. I pause again, to ask! Is Mr. Lloyd prepared to look me straight in the face, as I look into his eyes and say to me that I am a *liar?* And having disposed thus of me, is he prepared to do the same with Colonel Olcott, who has also seen his guru and Mahatma Koot Hoomi *personally?* And with Mohini, and Mr. Brown, to a certain degree, and with Damodar and Dharbagiri Nath and so many others who have been blessed for a longer or a shorter time with the Masters' presence, in their own *living* bodies, not merely astral forms?

* [The reference is to the 2nd paragraph of Article I of the Society's Revised Rules and Bye-Laws of 1883, which reads as follows: "A Branch may, if so desired, be composed solely of co-religionists, as for instance, Aryas, Buddhists, Hindus, Zoroastrians, Jews, Christians, Mahomedans Jains, etc., each under its own President, Executive Officers, and Council."—*Compiler*.]

Q. 3. "Everything in our Society is founded on the teachings of the Mahatmas"—says Mr. Lloyd.

Ans. I answer—not so if he means by "our" Society the Parent body; for we have, to begin with, 8 Branches in Ceylon, and many more in India, composed of orthodox, Southern Buddhists, and of Freethinkers, who never interested themselves about our Mahatmas or their teachings; and who are yet devoted theosophists— philanthropists, and scholars. But if by "our" Society—the London Lodge is meant—then, I say, if unfortunately, during our absence some too zealous theosophists had such a desire, the inadvisability of such a plan has now been taken into consideration, as you will all see presently. Now, the Fellows of the London Lodge are at liberty to form themselves into distinct groups, if they so prefer it. Every group is at liberty to choose its own masters as its own philosophy—or any object of research it likes. The time has come when I, one of the Founders of the Society, have to speak plainly. Experience of the last few months has

shown, how dangerous it was to have *rules,* and not to abide by them. Henceforth they must and *shall* be enforced. Whether the London Lodge consists of two or more groups, it is one Lodge and every group in it must be made subordinate to its rules. These groups will have to meet probably at general meetings, and then article VI will have to be enforced. This article reads: *

---

* [Article VI of the 1883 Rules stated: "No officer of the Society, in his capacity of an officer, nor any member, has the right to preach his own sectarian views and beliefs, or deprecate the religion or religions of other members to other Fellows assembled, except when the meeting consists solely of his co-religionists. Nor is any member entitled to demand pecuniary aid from his richer brother, nor can he be forced to give help to a poorer . . . After due warnings, violation of these two clauses shall be punished by suspension or expulsion, at the discretion of the President and General Council."—*Comp.*]

Collected Writings VOLUME VI
May, 1884

PRINCE BISMARCK'S MYSTERIOUS VISITOR

[*The Theosophist*, Vol. V, No. 8(56), May, 1884, p. 186]

La France in an article headed "Chronique Allemande" says about Prince Bismarck: "There is no doubt that he works hard, while undergoing treatment at Kissingen; but it is not religious politics that takes up his time. Although not a single caller is admitted, still a very mysterious visitor comes to him every day. This visitor is a tall, dried-up, old man with grim face and clothed in the fashion of the country people of Bavaria, namely wearing, as they all do, silver pieces in place of coat buttons. Certain knowing gossips say that this peasant comes from Pasing, near Munich, that his name is Huber, and that he is nothing more or less than a magician or wizard."

This account, coming as it does from a French source admittedly unfriendly to Prince Bismarck, would appear, at first sight, to have for its object to throw a slur on the Chancellor, and charge him with superstition and credulity. But if we turn to the German Journal *Psychische Studien** published at Leipzig, we find another article headed "Gambetta and Bismarck in their relation to Psychism." It shows that several years before Gambetta's death he was dining at the house of a friend, when after dinner the lady of the house proposed a bit of fortune-telling by cards, an amusement that was smilingly accepted. When it was Gambetta's turn to have his fortune told, the lady became suddenly serious. "Do you know," she said, "that you are threatened by a great danger which comes to you through a woman?" "You are perhaps right," replied Gambetta, "my mother was already told before my birth, that she would have a son who would occupy a high position in France, but who would be killed by the hand of a woman."

According to the same journal Prince Bismarck is a sensitive. Ideas come to him and keep him awake, when

---

* [Issue of September, 1883. This article was reprinted in *Light,* London, Vol. III, December 8, 1883, pp. 533-534.—*Compiler*.]

---

he would prefer to sleep. Who knows but Professor William Carpenter may yet show that the victories in France were but a result of Bismarck's unconscious cerebration. Hesekiel tells a ghost story which occurred in Bismarck's castle in Schönhausen; the Chancellor himself saw the ghost and never denied it. He also expressed on a certain occasion his

belief in mystic numbers and lucky and unlucky days, and when on the 14th of October, 1870, General Boyer opened negotiations with him in regard to the surrender of Bazaine, Bismarck put off the transaction of that serious business, privately giving the reason for it that it was an unlucky day.

Shall we draw the conclusion that these great men are ignorant and superstitious, or that they, perhaps, have higher developed intuitions than the ordinary rabble?

Collected Writings VOLUME VI
May, 1884

A SPIRIT VISIT

TO HIS HOLINESS THE METROPOLITAN PLATON

[*The Theosophist*, Vol. V, No. 8(56), May, 1884, p. 189]

The *Diocesan Vyedomosty* of Mogilev (Russia) quotes an interesting experience in the life of the Venerable Platon, one of the three Metropolitans of the Russian Empire—as narrated last year by himself, during his visit to the town of Tver, his birth-place. While holding a conference at the Monastery of Jeltikoff in the cell of the Father Superior, he related to the assembled guests some episodes of his long life. Among other events, he described what the spiritualists would call a "Spirit visit," —he had received years before. We translate *verbatim.*

. . . . . . Yes: I had such an experience in my life; I saw once before the shadow of a dead man, and in as vivid and natural a form as any one of your own I see now before me. It was in the year 1830, when I was Inspector at the Theological Academy of St. Petersburg. Among other students there was one, named Ivan Kriloff, that I had known in the Seminary of Orloff. I see his face before me as vividly as ever, whenever I think of him. He progressed well, was a fine looking young man of good behaviour and a

promising student. Once he came to ask my permission to enter for a few days the hospital, as he felt unwell. So thinking that, perchance, the poor boy had made himself ill through too much austerities and that he might recuperate in the hospital diet of chicken and white bread and, at the same time, not lose time in writing his examination essay, I consented. After he had become a patient for a long time, I heard nothing of, nor from, him, nor had I been notified of any danger to him by the doctor. Once I was lying in my room on a sofa, reading a book, with a table placed behind me. Suddenly I left off reading and turned to the other side, thus facing the table, when, to my surprise, I saw Kriloff standing at the other end of it, and looking earnestly in my face. Thinking, as he had not been announced, I might have been dreaming, I rubbed my eyes, and arose from the sofa, . . . yes, . . . it *was* Kriloff, motionless, and still gazing fixedly at me . . . His head and face as clear and as distinct as yours, but his body hazy, as though veiled in a mist or a cloud. Once more I looked at him. It is he. He! . . . but what's the matter with him? I felt a shuddering when the phantom finally moving, glided noiselessly from the table to the window, where it finally disappeared. I was still trying to unriddle the meaning of this, still uncertain whether I had not dreamt the whole scene when some one knocked at my door. I donned my clericals and called out to the visitor to come in. It was the Hospital Warden who had come to notify me that one of the students had just delivered his soul to God.

"Who is it?" I asked.

"Ivan Kriloff," he answered.

"When did he die?" I exclaimed, completely taken aback.

"About five minutes ago or so. I lost no time in coming down to report to your Reverence," said he.

"And now," added the holy Archipaster, addressing the monks and guests assembled around him—"I leave the mystery to be solved by yourselves."

But every one kept silent.

"All this," concluded the Metropolitan, "proves to us undeniably the existence of some mysterious connection between us and the souls of the departed."

NOTE.—Quite so, and the word "undeniably" is here properly used. That such a connection exists was proven to the world by thousands upon thousands of well authenticated cases of the apparition of the dead making themselves visible to the living. But it can take place only immediately, or very soon, after the separation of the surviving principles from the body. Such visions, when they take place, are serious and full of solemnity to the living.

The "Spirit"—a real *Spirit* in such cases, fulfils the last desire of the soul, some praiseworthy craving, beneficent to the survivor in every case, if not to the departed entity. But one has yet to learn that one of such phantoms has ever shouted, "Good evening to you Mr. So and So," performed Japanese juggling feats with flying musical boxes and rapped Yankee-doodle on a guitar *à la* "John King"—or any other like worthy of the "Summer Land."—*Ed.*

Collected Writings VOLUME VI
May, 1884

A SINGULAR CASE

[*The Theosophist,* Vol. V, No. 8(56), May, 1884, p. 203]

A Correspondent writes:—

The *Banner of Light* has a curious case given in its columns. "There is," it says, "a gentleman, in the city of New York who, until latterly, was one of its most *able* as well as respectable merchants. Loss of mental faculties is a frequent consequence of long-sustained application to a single subject, but in this case there is a peculiarity of affection that may interest many readers of the *Banner:*

"Notwithstanding the complete decay of this gentleman's mental faculties, he writes as wise and sensible letters of business to-day as he ever did, and this, although he is utterly incapable of reading what he has written; a description of a case that is unprecedented, so far as this writer has witnessed."

I suppose that in this case only the 4th Principle is active; but what has become of the fifth? Has it evaporated or become latent or paralyzed? Is a man in his dotage only a shell? Or has the *connection ceased? If a shell, what has become of the fifth principle?*

L.A., *F.T.S.*

Ed. Note.—We think it is the reverse. It is neither the 4th principle—the only one alive in the period "of dotage" or insanity—nor the 5th that is active, for both are, so to say, paralyzed, in the case of the New York gentleman. Everything in the brain is dead, or rather in a cataleptic stupor—with the exception of that portion called in physiology sensigenous molecules, which go to form the physical superstructure or foundation of memory in our brain. And even in that portion of the brain-substance only those molecules are really alive and active which are directly connected rather with mechanical impulses, long acquired

222

habits, etc., properly speaking, than with memory *in toto.* We have heard of several cases of insanity upon all and every subject except that which had degenerated into a mental and physical habit. A portrait painter, a lunatic, when asked to draw some particular person whom he had known, would paint his likeness from memory far better than he might have done during his days of perfect health when having that person before him at a sitting. Nevertheless, as soon as the likeness was completed, he used to see invariably in it some animal, asking whether that dog, or cat, or bird was not "very, very natural and beautiful."

Collected Writings VOLUME VI
May, 1884

MISCELLANEOUS NOTES

[*The Theosophist,* Vol. V, No. 8(56), May, 1884, p. 189]

[The following note is appended to a story about some ignorant people of Japan and their reactions upon seeing their reflections for the first time in an ordinary mirror. None of them recognized themselves in it, though they imagined seeing the likenesses of various other people:]

MORAL.—It is a parable of the "séance room." Every Spiritualist sees in the same "materialized form" the reflection of his own image, distorted in the mould of his expectation and fancy—the wish being the father to the thought.

[*The Theosophist,* Vol. V, No. 8(56), May, 1884, p. 194]

This death is *spiritual death.* When the communication between a human being and his divine immortal Atma, his "logos" is dissevered, the result will be the *spiritual death* of the man.

Number 4 represents the sacred square, which is the symbol of the manifested logos. 4 becomes 9 when the logos or the spiritual monad attaches itself to the remaining 5 principles in man. This is the descent of spirit into matter which is darkness.

Collected Writings VOLUME VI
June, 1884

ARE CHELAS "MEDIUMS"?

[*The Theosophist,* Vol. V*,* No. 9(57), June, 1884, pp. 210-211]

According to the newest edition of the *Imperial Dictionary*, by John Ogilvie, LL.D., a medium "*is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism, or a person through whom spiritual manifestations are claimed to be made, especially one who is said to be capable of holding intercourse with the spirits of the deceased.*"

As Occultists do not believe in any communication with the "spirits of the deceased" in the ordinary acceptation of the term, for the simple reason that they know that the *spirits* of "the deceased" cannot and do not come down and communicate with us; and as the above expression "*by animal magnetism*" would probably have been modified, if the editor of the *Imperial Dictionary* had been an Occultist, we therefore are only concerned with the first part of the definition of the word "Medium," which says: a medium "*is a person through whom the action of another being is said to be manifested and transmitted*"*;* and we should like to be permitted to add: "*By the either consciously or unconsciously active will of that other being*."

It would be extremely difficult to find on earth a human being, who could not be more or less influenced by the "*Animal Magnetism*" or by the active *Will* (which sends out that "Magnetism") of another. If the beloved General rides along the front, the soldiers become all "*Mediums.*" They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse pervades them all; each one becomes the "Medium" of another, the coward becomes filled with heroism, and only he, who is *no medium* at all and therefore insensible to epidemic or endemic moral influences, will make an exception, assert his independence and run away.

The "revival preacher" will get up in his pulpit, and although what he says is the most incongruous nonsense,

still his actions and the lamenting tone of his voice are sufficiently impressive to produce "a change of heart" amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics "that came to scoff, remain to pray." People go to the theatre and shed tears or "split their sides" with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby *the action of another be manifested or transmitted through him.* All men and all women and children are therefore *Mediums,* and a person who is not a *Medium* is a monster, an abortion of nature; because he stands without the pale of humanity.

The above definition can therefore hardly be considered sufficient to express the meaning of the word "Medium" in the popular acceptation of the term, unless we add a few words, and say: "A medium is a person through whom the action of another being is said to be manifested and transmitted *to an abnormal extent* by the consciously or unconsciously active will of that other being." This reduces the number of "Mediums" in the world to an extent proportionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little "weaknesses," and every man has his little "mediumship"; that is to say, some vulnerable point, by which he may be taken unawares. The one

may therefore not be considered really insane; neither can the other be called a "medium." Opinions often differ, whether a man is insane or not, and so they may differ as to his mediumship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree, that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to Mediums,

and say that only such persons shall be considered mediums, who allow other beings to influence them in the above described manner *to such an extent that they lose their self-control* and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or bad purposes. This other "being" may be an idea, such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela."

Again, a person may never in his life have heard the word "Medium" and still be a strong Medium, although entirely unconscious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings. He may become a prey to Elementaries or Elementals, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, a ravisher, a drunkard or a cut-throat, and it has often enough been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known. He may be a

great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc.

Furthermore, a medium may know the sources from which the influence comes, or in more explicit terms, *the nature of the being, whose action is transmitted through him*, or he may not know it. He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit" of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "Chela," although ignorant of the fact.

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done. This again depends on the degree of knowledge which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes

for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influences of every unknown power, is undoubtedly a "crank," and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and

by the fanaticism with which they cling to their ignorance. Such people ought to be pitied instead of blamed, and if it were possible, they should be enlightened in regard to the danger which they incur; but whether a Chela, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a "Medium" in the vulgar acceptation of the term, is a question which had better be left to the reader—after due consideration of the above to decide for himself.

____

Collected Writings VOLUME VI

June, 1884

ASTROLOGY*

[*The Theosophist,* Vol. V, No. 9(57), June, 1884, pp. 213-214]

In the last number appeared the review of an elementary work on Astrology. It may not therefore be unprofitable to say a few words in regard to the subject itself. The popular idea seems to be that the planets and the stars exercise a certain influence upon the destiny of man, which the science of Astrology can determine; and that there are means within the reach of that science which can be used to propitiate "the evil stars." This crude notion, not philosophically understood, leads to two unscientific fallacies. On the one hand it gives rise to a belief in the doctrine of fatality, which says that man has no free-will inasmuch as every thing is predetermined, and in the other it leads one to suppose that the laws of Nature are not immutable, since certain propitiatory rites may change the ordinary course of events. These two extreme views induce the "rationalist" to reject "Astrology" as a remnant of the uncivilized condition of our ancestors, since as a

* [The authorship of this article is uncertain. Peculiarities of style indicate at least the possibility of its having been written by H. P. B., while the rather authoritative manner of presenting the subject, and deep insight, strengthen this idea. The intrinsic value of the teachings herein contained has been the deciding factor for the inclusion of this article in the present volume.—*Compiler*.]

of-fact student he refuses to recognize the importance of the saying, "Real philosophy seeks rather to solve than to deny." It is an axiom of the philosophic student that truth generally lies between the extremes. If one therefore proceeds in this spirit, he will find that there is yet not an unreasonable or unscientific hypothesis which can reconcile all these different views, and which, not unlikely, was what the ancients meant by Astrology. Although a study of this science may enable one to determine what the course of events will be, it cannot necessarily be inferred therefrom that the planets exercise any influence over that course. The clock indicates, it does not influence, the time. And a distant traveller has often to put right his clock so that it may indicate correctly the time of the place he visits. Thus, though the planets may have no hand in changing the destiny of the man, still their position may indicate what that destiny is likely to be. This hypothesis leads us to the question, "What is destiny?" As understood by the Occultist, it is merely the chain of causation producing its correspondential series of effects. One who has carefully followed the teachings of Occultism, as recently given out, concerning *Devachan* and future re-births, knows that every individual is his own creator or his own father, *i.e.*, our future personality will be the result of our present mode of living. In the same manner our present birth, with all its conditions, is the tree grown out of the germ sown in our past incarnations. Our physical and spiritual conditions are the effects of our actions produced on those two planes in previous existences. Now it is a well-known principle of Occultism that the ONE LIFE which pervades ALL connects all the bodies in space. All heavenly bodies have thus mutual relation, which is blended with man's existence, since he is but a microcosm in the macrocosm. Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature— the *Akasa*, the objective aspect of the UNMANIFESTED LIFE. All our thoughts and actions thus produce the vibrations in space, which mould our future career. And astrology is a science which, having determined the nature of the laws that govern these

vibrations, is able to state precisely a particular or a series of results, the causes of which have already been produced by the individual in his previous life. Since the present incarnation is the child of the previous one, and since there is but that ONE LIFE which holds together all the planets of the Solar system, the position of those planets at the time of the birth of an individual—which event is the aggregate result of the causes already produced—gives to the true Astrologer the data upon which to base his predictions. It should be well remembered at the same time that just as the "astronomer who catalogues the stars cannot add one atom to the universe," so also can no astrologer, no more than the planet, *influences* the human destiny. Perhaps the following beautiful passage from that exquisite work of Bulwer Lytton's—*Zanoni*—may help to make the meaning still clearer:—

> For the accomplishment of whatever is great and lofty, the clear perception of truths is the first requisite—truths adapted to the object desired. The warrior thus reduces the chances of battle to combinations almost of mathematics. He can predict a result, if he can but depend upon the materials he is forced to employ.*

This necessitates a consideration of the element of clairvoyance necessary to constitute a true astrologer.

The ancient *Rishis, to* condemn whose books without a hearing was till recently a general practice, had by observation, experiment and deep occult knowledge, taken account of all conceivable combinations of various causes and determined with mathematical precision almost to infinitesimal point their effects. But yet, since the cosmos is infinite, no finite being can ever take cognisance of *all* the possibilities of Nature; at any rate they cannot be committed to writing, since as *Isis Unveiled* says:—"to express divine ideas, divine language is necessary." Recognising the truth of this most important but unfortunately often neglected axiom, they laid down as the first condition of success in astrology a pure life, physically, morally and spiritually. This was intended to develop the psychic

* [Bk. III, chap. iv, p. 128.—*Comp.*]

capacities of the astrologer who could thus see in *Akasa* the combinations, not alluded to in the written works, and predict their results in the manner beautifully illustrated in the above extract from *Zanoni.* In short, true Astrology is a mathematical science, which teaches us what particular causes will produce what particular combinations, and thus, understood in its real significance, gives us the means of obtaining the knowledge how to guide our future births. True, such astrologers there are but few: but are we justified in condemning the science of electricity because there may be very few real electricians? We must not at the same time lose sight of the fact that although there are numberless combinations which must be determined by the psychic vision of the astrologer, there are yet a very large number of them which have been determined and put on record by the ancient sages. It is these cases which baffle us when we find that some astrological calculations prove correct while others are quite beside the mark.

Collected Writings VOLUME VI

June, 1884

MR. MONCURE D. CONWAY'S "A TOUR ROUND THE WORLD"

[*The Theosophist*, Vol. V, No. 9(57), June, 1884, p. 221]

The Glasgow Herald of April 11, 1884, contains 21/2 columns devoted by the eminent London Ontologist to—"The Theosophists." A dangerous subject taking it all in all, yet one that the traveller has handled in quite a masterly and dexterous manner. There is quite sufficient fairness in the article to satisfy the Theosophists, than whom there are few less accustomed to praise, and who, in the simplicity of their hearts, have entertained Mr. Conway, to the best of their ability, a whole evening at Adyar (Madras Headquarters of their Society); and quite enough of possibilities of vistas in the many would-be *innocent* innuendoes with which the article abounds, to make every enemy of Theosophy rejoice.

After carefully reading the narrative, we cannot refrain from exclaiming with Jerdan: "All men are apt to have a

high conceit of their own understanding, and to be tenacious of the opinions they profess; and yet, almost all men are guided by the understanding of others, not by their own; and may be said more truly to adopt, than to beget, their opinions."

Now Mr. Conway is a sceptic. He prides himself on it, and, therefore, it is no wonder when he says that in coming to Adyar "he had no faith that anything lay for me (him) in occultism, after thirty years' observation of similar phenomena" in spiritualism. So much for his prejudice confirmed by an *exhaustive* examination of "*nearly six hours*" of a subject that he has never investigated; for spiritualism is no more occultism than his London "Church" of heterogeneous religions is a Methodist chapel. His investigation resolves itself, as we understand it, into three heads. *First,* the Adyar "lay chelas" would not shake hands with him; *Second,* these "graceful" but too credulous Asiatics presumed to prostrate themselves before the portrait of one whom they reverence in the presence of him who never reverenced anything or anybody; *Third,* his conclusion and broad hint that the "Shrine" phenomena were alleged to have ceased because the inhabitants of Adyar *knew* of his coming.

Without losing time in commenting upon the first two grievances, we will simply remark that Mr. Conway's arrival at Madras and visit to Adyar were quite unexpected, the first intimation of it being his actual presence, and the letter of introduction from an Australian member of our Society which he brought with him. Nor had the forbidding of placing letters to be phenomenally carried away and the answers brought by the same method, anything whatever to do with our sceptical traveller. To the positive knowledge of all the Madras Theosophists the event had occurred several days before, on December 31, Mr. Conway—however eminent—not being taken by the Mahatmas into the slightest consideration on that occasion.

Notwithstanding our critic's definite *prejudices,* and, begging his pardon—"high conceit of his own understanding," he seems to be as willing as the rest of the mortals, perchance

less intellectual than he is, to allow himself to be "guided by the understanding of others," even when the latter is flagrantly incorrect, provided his own ends be served. Thus, instead of "begetting" he indeed "adopts" another man's opinion when he says that he is "informed by an eminent Oriental scholar, that the name of Koothoomi lies completely outside the analogies of any language that ever was spoken in India." This is either (*a*) a deliberate misstatement of the writer, or (*b*) of his "eminent Oriental" informant. For being "eminent," as Mr. Conway says, he could not make such statement ignorantly. Mr. Conway is challenged to furnish the "eminent Oriental scholar's" name, or failing to do so—confess himself between the horns of a very serious dilemma.

The phonetic name Koothoomi, or Kuthumi—however variously spelt, is one too well known in Indian literature and language to need help from any Oriental scholar, whether eminent or not. Koothoomi is the name of one of the Rishis, the author of one of the 20 remaining Codes of law, now in the Asiatic Society's Library in Calcutta; again, he is named as one of the 36 Rishis in the *Padma Purana;* and we would strongly advise Mr. Conway to consult these authorities, and Monier Williams' *Indian Wisdom,* for one, wherein Koothoomi is mentioned; so that his next *lay* sermon might not contain this very serious as well as ludicrous error. To conclude, Mr. Conway could never have seen an "autograph" of the Master signed "Kothume." Such a spelling—an *impossibility* for a Hindu or a Theosophist, may only become a *possibility* with the prejudiced imagination of an Ontologist. There are many other little inaccuracies in Mr. Conway's chapter on the Theosophists which, for lack of space, we pass unnoticed.

A ROMAN CATHOLIC SAINT AT GÔA

[*The Theosophist,* Vol. V, No. 9(57), June, 1884, pp. 222-223]

St. Francis Xavier was a Roman Catholic priest. His sacred corpse is lodged at Gôa, and exposed every third or fourth year to the public view, when several miracles are wrought. He must, without doubt, have been a true believer in Roman Catholicism, which religion forbids us to join secret societies. This being so, how can the Theosophists put down Roman Catholicism in their monthly Journal? Will *The Theosophist* please to give the public its views about this Great Saint in India.

SAMUEL JONATHAN.

Civil Court, SALEM, April 13*th*, 1884.

Note:—We regret that we have had no opportunity of forming the acquaintance of St. Francis Xavier; neither were we given the chance to investigate any of the "miracles" performed by his corpse; but as our correspondent, according to the address given by him, is connected with the Civil Court, it is reasonable to suppose that he is a lawyer, and therefore that he would not accept anything as true, unless he were fully convinced by the evidence brought before him. He tells us that

1. The corpse of St. Francis Xavier is occasionally exposed at Gôa.
2. On such an occasion "miracles are wrought."

As to the *first* assertion, we are quite willing to believe that the corpse exposed at Gôa is really that of St. Francis Xavier and no other. Besides it would make no difference; for even if the corpse exhibited in that costly shrine at the Church of *Bon Jésus* were that of the cruel bigot, Don Fre Alexo de Menzes, or of one of the many miserable victims of the loathsome Inquisition who died in the dungeons of the *Casa Santa,* or that of some unknown criminal, it would make no difference as far as the working of "miracles" is concerned, as long as the true believers can furnish sufficient faith to believe seriously in the efficacy of the fetish. We fully believe in the mysterious power of faith.

Besides the body of St. Francis Xavier, there are plenty of other "miracle-working" relics in the world.

"A monk of St. Anthony . . . ," says Henricus Stephanus, "was shown by the Patriarch of Jerusalem various relics, among which was a bit of *the finger of the Holy Ghost,* as sound and entire as it had ever been; the snout of the Seraph that appeared to St. Francis; one of the nails of a Cherub; one of the ribs of the *Verbum caro [factum,* the Word made flesh]; habiliments of the holy Catholic Faith; some rays of the star that appeared to the three Kings of the East, and a phial of St. Michael's sweat that exuded when he was fighting against the Devil . . ."*

and up to this day there is a church in Italy where a feather out of the wing of the Angel Gabriel is exhibited.

All these things work "miracles," especially cures, provided the patient has sufficient faith. Neither is it at all necessary that such fetishes should be relics of Roman Catholic saints. A tooth of Buddha, a backbone of Confucius, a toenail of Gladstone, a boot of Col. Ingersoll, a tail of a monkey, or any other thing will and

must have just the same effect, if believed in with sufficient strength. Jesus Christ gives the desired explanation after making a cure. He does not say "I cured thee," but he says: "Thy *faith* has made thee whole, go and sin no more." Many Yogis are buried in India and cures are wrought at their graves. Thousands of Mohammedans go annually to Mecca to visit the tomb of the Prophet for that purpose, and all the patent medicines and quack nostrums derive their

---

* See Isis *Unveiled,* Vol. II, p. 71.

[This passage is quoted by H. P. B. from a work entitled: *L'Introduction au Traité de la Conformité des Merveilles anciennes avec les modernes, ou Traité Préparatif à l'Apologie pour Hérodote*, by the famous classical scholar and master-printer Henri Estienne (1528-98) who published many works under the Greek equivalent of his name, Stephanus. The original edition of this work was published in Geneva in 1566, and is extremely rare. Many subsequent editions have appeared, though somewhat mutilated by censorship. The above passage was checked by the new edition of P. Ristelhuber, Paris, Isidore Liseux, 1879, wherein it is to be found in Vol. II, ch. xxxix, p. 412.—*Compiler*.]

---

efficacy principally from the faith of imaginary or real invalids. The powers of Imagination and Faith are almost omnipotent, and if our correspondent desires to know *how* they act, we advise him to study theosophical books, and especially to read the lectures of Éliphas Lévi published monthly in the *Journal of the Theosophical Society.* The Theosophical Society is *no* secret society, she invites everybody to investigate her doctrines.

As to the second point, it is useless in this enlightened age to say that a real *miracle* can occur. Originally a "miracle" meant something supernatural, or something that goes against the laws of nature. At one time thunder and lightning were supposed to be works of Jupiter or of the devil, and therefore miraculous; but we are inclined to believe that our correspondent is sufficiently intelligent to know all this, and that by "miracle" he probably meant "a wonderful thing." There are plenty of wonderful things, but they are not supernatural, and can all be explained by a proper application of our intellectual faculties.

"But," says our correspondent, "you try to put down Catholicism." We say: "We do no such thing. We do not try to put *down* Catholicism, but to raise it up and purify it. We want to make the Catholic church still more Catholic; instead of wishing her to remain only *Roman* Catholic, we want her to become *universal* Catholic; but to become such she must have priests instead of bigots, knowledge instead of relics, love instead of hate, freedom instead of tyranny, truth instead of superstition, and a pope who is endowed with supreme wisdom. If she arrives at that point, we shall join her in her efforts to extend her dominion all over the earth."

If we attempt to cleanse a noble statue from filth, do we destroy the statue, or destroy the filth? If we try to remove superstition and ignorance, which hide the truth, do we try to put down the truth? Forms change, principles are lasting. He who adores a form is an idolater; who admires the principle is the true worshipper. The Roman Catholic Church is getting old; the principle has left, the form remains. The priests have lost the key to

their sanctuary; they cannot explain their own mysteries and do not want them explained. They worship forms, out of which the spirit has fled, and unless they awake from their slumber, a new and universal religion will arise and conquer the world, while the mummified body of the Roman Catholic Church will be laid away in its tomb and forgotten, like the dried up old body of St. Francis Xavier in its shrine at Gôa.

Collected Writings VOLUME VI
June, 1884

KARMA

[*The Theosophist*, Vol. V, No. 9(57), June, 1884, p. 223]

It is generally supposed that animals are not under the operation of the law of Karma, as applied to human beings. If so, how can we explain the difference between the position of an animal exposed to all the torments that can afflict sentient beings, whipped almost to death, starved out of existence, and that of another, enjoying all the luxuries of the material world, fed with the best of food and treated with extreme kindness? How again can the cases of animals born blind be explained? We do not actually mean to invest them with as much responsibility as human beings, but can they not be supposed to possess it in a far less degree? A solution from you on this point will go much toward elucidating our ideas on the subject.

GYANENDRA N. CHAKRAVARTY,
(of Cawnpore)
Professor, Physical Science.

Note:—The error often committed, is to mistake the general law of cause and effect for the law of merit and demerit. If we ask, why has one animal an easy life to lead and another a hard one, we might ask also, why is one tree cut down before it is grown up, while another tree is allowed to die of old age? Why is one pair of shoes made to adorn the feet of a lady in a ball room, and another pair to be dragged through the mud by a boor? No one will maintain that minerals and plants have any moral responsibility. Neither have animals, children, idiots or the insane any such moral responsibility. This is a fact recognized by human legislation, and it was reserved for the ignorance of the 14th Century to judicially try and punish animals according to a Jewish law, laid down in

Exodus, xxi, 28, which says: "If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit." According to that law in 1386 the judge of Falaise condemned a sow to be mutilated in the leg and head, and afterwards to be hung, for having torn the face and arm of a child and then killing it. This was a Draconian infliction of punishment. The sow was executed in the public square, clothed in a man's dress.

The law of Karma is a moral law, and where no moral responsibility exists, there can be no application of the law of Karma; but the law of cause and effect applies to all departments of nature.

A celebrated writer says: "Suffering is heaven's divine medicine." The law of *compensation* is also active in the animal world. A dog, that has to exercise its own sagacity to find food, will sooner develop psychical powers in that direction, than one that does nothing but eat and sleep, and the individual or differentiated monad of the former will sooner reach the condition necessary to enter the human kingdom. The rudiments of hope, patience, faith, fidelity, confidence, etc., are found in the animal kingdom. By putting them into exercise, they will become stronger, and as no effort in nature is ever lost, they will find their uses. If we understand the laws of the universe, we shall have no occasion to find fault with them, and become convinced of the uselessness to attempt to improve or correct Supreme Wisdom, or "God."

FOOTNOTES TO "UNPUBLISHED WRITINGS OF ÉLIPHAS LÉVI"

[*Journal of The Theosophical Society*, Madras, Vol. I, No. 6, June, 1884, pp. 82-83]

[To her own translation from the original French of Lecture Five in this Series, H. P. B. appends the following two footnotes:]

According to the statement of Llorente (see *American Encyclopaedia)** from 1481 to 1808 there were burnt alive 31,912 persons; burned in effigy 17,659, tortured and imprisoned 291,456. All that in the name of "Jesus Christ" and by the supreme authority of the Pope, who appointed the "apostolic" judges of the inquisition. This is not "attacking Christianity," but simply stating historic facts.

Éliphas Lévi being a Catholic, still cherishes the idea that the Pope of Rome is really the successor of Peter, who was made Bishop of Rome by Jesus Christ. If it is admitted that Peter really was the first Pope, then it follows logically that the "Roman Catholic" church is really the only Christian church that has any legitimate existence, and all the so-called protestant churches are only so many heresies that ought to be rooted out; but biblical criticism has shown that Peter had nothing whatever to do with the foundation of the Latin church. "Petroma" was the name of the double set of stone tablets used by the hierophant at all initiations during the final Mystery; and the designation "Peter" (in Phoenician and Chaldaic, an interpreter) appears to have been the *title* of this person. The majority of critics show that the "apostle" Peter never was in Rome,—and besides it is almost certain that the real "Jesus" of the gospels, whose name was "Jehoshua, the Nazarene," lived a hundred years before the Christian era.

---

* [H. P. B. has reference to the *Encyclopaedia Americana.* Edited by Francis Lieber, assisted by E. Wigglesworth. Philadelphia: Carey, Lea & Carey, 1829-33; also 1838,1848,1849. Article on "Inquisition," p. 33, where Llorente is referred to.—*Compiler*.]

Collected Writings VOLUME VI
July, 1884

MAHATMAS AND CHELAS

[*The Theosophist,* Vol. V, No. 10(58), July, 1884, p. 233]

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of "incarnations," although, comparatively speaking, they are very few. NOW, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has *Kama Loka* for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher *Manas, the pure man,* which is associated with the sixth and the seventh principles, that goes into *Devachan* to enjoy there the effects of its good *Karma,* and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower *Manas* until there arrives a time when its *whole Manas,* being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (the 6th principle)—a union effected by him in a comparatively very short period by passing

through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a

Maya? Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMA wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he, who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the *Manas* may be called "faith" which should not be confounded with *blind belief.* "Blind faith" is an expression sometimes used to indicate belief without perception or understanding; while

the true perception of the *Manas* is that enlightened belief, which is the real meaning of the word "faith." This belief should at the same time be accompanied by *knowledge, i.e.,* experience, for "true *knowledge* brings with it faith." Faith is the perception of the *Manas* (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, *i.e.,* it is spiritual perception. In short, the higher individuality of man, composed of his higher *Manas,* the sixth and the seventh principles, should work as a unity, and then only can it obtain "divine wisdom," for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelaship*, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

Collected Writings VOLUME VI
July, 1884

IS THE DESIRE TO "LIVE" SELFISH?

[*The Theosophist*, Vol. V, No. 10(58), July, 1884, pp. 242-243]

The passage "to Live, to *live,* TO LIVE must be his unswerving resolve," occurring in the article "The Elixir of Life," published in the March and April [1882] Numbers of Vol. III of *The Theosophist*—is often quoted, by superficial readers unsympathetic with the Theosophical Society, as an argument that the above teaching of occultism is the most concentrated form of selfishness.* In order to determine whether the critics are right or wrong, the meaning of the word "selfishness" must first be ascertained.

* [This remarkable article was written by Mirza Murad Ali Beg. This was an *alias* for Godolphin Mitford, a scion of the old Hampshire family of the Mitfords. His father had served with the East India Company. He was born at Madras and was a very eccentric and peculiar character. He had dabbled in black magic with a selfish motive in view, and had thereby provoked the action of certain elemental entities which played havoc with his consciousness. He was a Mohammedan at the time he came to H. P. Blavatsky and Col. Olcott

242

According to an established authority, selfishness is that "exclusive regard to one's own interest or happiness; that supreme self-love or self-preference which leads a person to direct his purposes to the advancement of his own interest, power, or happiness, without regarding those of others."

In short, an absolutely selfish individual is one who cares for himself and none else, or, in other words, one who is so strongly imbued with a sense of importance of his own personality that to him it is the acme of all his thoughts, desires and aspirations and beyond that all is a perfect blank. Now, can an occultist be then said to be "selfish" when he desires *to live* in the sense in which that word is used by the writer of the article on "The Elixir of Life"? It has been said over and over again that the ultimate end of every aspirant after occult knowledge is *Nirvana* or

at their residence in Bombay, on Jan. 20, 1881. His life had been full of wild adventures. Col. Henry S. Olcott writes of him as follows (*Old Diary Leaves,* Vol. II, pp. 289-91):

"... when we met him, [he] was in the military employ of the Maharajah of Bhaunagar as 'Chief Cavalry Officer'—practically a sinecure. His had been a wild, adventurous life, more full of misery than the opposite. He had dabbled in Black Magic, among other things, and told me that all the sufferings he had passed through within the preceding few years were directly traceable to the malign persecutions of certain evil powers which he had summoned to help him get into his power a virtuous lady whom he coveted . . . he himself fell under the power of the bad spirits whom he had not the moral strength to dominate after having accepted their compulsory service. Certainly he was a distressful person to be

with. Nervous, excitable, fixed on nothing, the slave of his caprices, seeing the higher possibilities of man's nature, yet unable to reach them, he came to us as to a refuge, and shortly after took up his residence in our house for a few weeks. A strange-looking creature for an Englishman he was. His dress was that of a Muslim throughout, save that he had his long light-brown hair tied up in a Grecian knot behind his head, like a woman. His complexion was fair and his eyes light blue. In my Diary I say that he looked more like an actor made up for a part than anything else. The writing of the *Elixir of Life* occurred some time later, but I may as well tell the story while he is under my mind's eye.

"From the time that he came to us he seemed to be engaged in

Mukti, when the individual, freed from all *Mayavic Upadhi*, becomes one with *Paramatma, or* the Son identifies himself with the Father in Christian phraseology. For that purpose, every veil of illusion which creates a sense of personal isolation, a feeling of separateness from THE ALL, must be torn asunder, or, in other words, the aspirant must gradually discard all sense of selfishness with which we are all more or less affected. A study of the Law of Cosmic Evolution teaches us that the higher the evolution, the more does it tend towards Unity. In fact, Unity is the ultimate possibility of Nature, and those who through vanity and selfishness go against her purposes, cannot but incur the punishment of total annihilation. The Occultist thus recognises that unselfishness and a feeling of universal philanthropy are the inherent law of our being, and all he does is to attempt to destroy the chains of selfishness forged

---

a strong mental and moral conflict within himself. He complained of being dragged hither and thither, first by good, then by bad influences. He had a fine mind, and had done a good deal of reading; he wanted to join our Society, but, as I had no confidence in his moral stamina, I refused him. H. P. B., however, offering to become responsible for him, I relented and let her take him in. He repaid her nicely, some months later, by snatching a sword from a sepoy at Wadhwan station, and trying to kill her, crying out that she and her Mahatmas were all devils! In short, he went mad. But to return. While with us he wrote some articles which were printed in *The Theosophist,* and one evening after a talk with us, sat himself down to write on the power of the will to affect longevity. H. P. B. and I remained in the room, and when he began his writing she went and stood behind him, just as she had in New York when Harisse was making his sketch of one of the Masters, under her thought-transference. The article of Mirza Saheb attracted deserved attention on its appearance (see The *Theosophist*, Vol. III, March and April, 1882, pp. 140-42, 168-71), and has ever since ranked as one of the most suggestive and valuable pamphlets in our Theosophical literature. He was doing well, and there was a good chance for him to retrieve much of his lost spirituality if he would only stop with us; but after giving his promise to do so, he obeyed an irresistible impulse and rushed back to Wadhwan and to destruction. His mind did not recover its equilibrium; he turned Roman Catholic, then recanted back into Islam, and finally died, and was buried at Junagadh, where I have seen

upon us all by *Maya.* The struggle then between Good and Evil, God and Satan, *Suras and Asuras, Devas and Daityas,* which is mentioned in the sacred books of all the nations and races, symbolizes the battle between unselfish and the selfish impulses, which takes place

in a man, who tries to follow the higher purposes of Nature, until the lower animal tendencies, created by selfishness, are completely conquered, and the enemy thoroughly routed and annihilated. It has also been often put forth in various theosophical and other occult writings that the only difference between an ordinary man who works along with Nature during the course of cosmic evolution and an occultist, is that the latter, by his superior knowledge, adopts such methods of training and discipline as will hurry on that process of evolution, and he thus reaches in a comparatively very short time that apex to ascend to which the ordinary

---

his humble tomb. His case has always seemed to me a dreadful instance of the danger one runs in dabbling with occult science while the animal passions are rampant."

Regarding this extraordinary personage, two passages occur in H. P. B's *The Secret Doctrine.* They are as follows:

". . . an Englishman whose erratic genius killed him. The son of a Protestant clergyman, he became a Mahomedan, then a rabid atheist, and after meeting with a *master,* a Guru, he became a mystic; then a theosophist who doubted, despaired; threw up *white* for *black* magic, went insane and joined the Roman Church. Then again turning round, anathematized her, re-became an atheist, and died cursing humanity, knowledge, and God, in whom he had ceased to believe. Furnished with all the esoteric data to write his 'War in Heaven,' he made a semi-political article out of it, mixing Malthus with Satan, and Darwin with the astral light. Peace be to his—*Shell.* He is a warning to the chelas who fail. His forgotten tomb may now be seen in the Mussulman burial ground of the Joonagadh, Kathiawar, in India." (Vol. II, pp. 244-45, fnote).

". . . he was a most extraordinary Mystic, of a great learning and remarkable intelligence. But he left the Right Path and forthwith fell under Karmic retribution . . ." (Vol. II, p. 541, fnote).

Nevertheless, H. P. B. recommends in several places his remarkable essay on the "War in Heaven" *(The Theosophist*, Vol. III, Nos. 1-3, Oct., Nov., and Dec., 1881, pp. 24-25, 36-38, 67-70, respectively) and quotes several passages from it in *The Secret Doctrine.—Compiler.*]

---

individual may take perhaps billions of years. In short, in a few thousand years he approaches that form of evolution which ordinary humanity will attain to perhaps in the sixth or the seventh round during the process of *Manvantara, i.e.,* cyclic progression. It is evident that average man cannot become a MAHATMA in one life, or rather in one incarnation. Now those, who have studied the occult teachings concerning *Devachan* and our after-states, will remember that between two incarnations there is a considerable period of subjective existence. The greater the number of such *Devachanic* periods, the greater is the number of years over which this evolution is extended. The chief aim of the occultist is therefore to so control himself as to be able to control his future states, and thereby gradually shorten the duration of his *Devachanic* states between his two incarnations. In his progress, there comes a time when, between one physical death and his next re-birth, there is no *Devachan* but a kind of spiritual sleep, the shock of death, having, so to say, stunned him into a state of unconsciousness from which he gradually recovers to find himself reborn, to continue his purpose. The period of this sleep may vary from twenty-five to two hundred years, depending upon the degree of his advancement. But

even this period may be said to be a waste of time, and hence all his exertions are directed to shorten its duration so as to gradually come to a point when the passage from one state of existence into another is almost imperceptible. This is his last incarnation, as it were, for the shock of death no more stuns him. This is the idea the writer of the article on "The Elixir of Life" means to convey, when he says:—

By or about the time when the Death-limit of his race is passed, HE IS ACTUALLY DEAD, in the ordinary sense, that is to say, that he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually during the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure from a brief moment to a few hours. The highest Adept is, in fact,

246

dead to, and absolutely unconscious of, the world;—he is oblivious of its pleasures, careless of its miseries, in so far as sentimentalism goes, for the stern sense of DUTY never leaves him blind to its very existence . . .

The process of the emission and attraction of atoms, which the occultist controls, has been discussed at length in that article and in other writings. It is by these means that he gets rid gradually of all the old gross particles of his body, substituting for them finer and more ethereal ones, till at last the former *sthula sarira* is completely dead and disintegrated and he lives in a body entirely of his own creation, suited to his work. That body is essential for his purposes, for, as the "Elixir of Life" says:—

But to do good, as in everything else, a man *must* have time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive. . .

In another place, in giving the practical instructions for that purpose, the same article says:

The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical.

The above important considerations are lost sight of by those who snatch away from the context the following passage in the same article:—

And from this account too, it will be perceptible how foolish it is for people to ask the Theosophist "to procure for them communication with the highest Adepts." It is with the utmost difficulty that one or two can be induced, even by the throes of a world, to injure their own progress by meddling with mundane affairs. The ordinary reader will say: "This is not *god-like.* This is the acme of selfishness" . . . But let him realise that a very high Adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation. And is the result of all that has . . . gone before in that line sufficiently encouraging to prompt a renewal of the attempt?

Now, in condemning the above passage as inculcating selfishness, superficial readers and thinkers lose sight of various important considerations. In the first place, they forget the other extracts already quoted which impose

self-denial as a necessary condition of success, and which say that, with progress, new senses and new powers are acquired with which infinitely more good can be done than without them. The more spiritual the Adept becomes, the less can he meddle with *mundane, gross* affairs and the more he has to confine himself to a spiritual work. It has been repeated, time out of number, that the work on a spiritual plane is as superior to the work on an intellectual plane as the one on the latter plane is superior to that on a physical plane. The very *high* Adepts, therefore, do help humanity, *but only spiritually:* they are constitutionally incapable of meddling with *worldly* affairs. But this applies only to very high Adepts. There are various degrees of Adeptship, and those of each degree work for humanity on the planes to which they may have risen. It is only the *chelas* that can live in the world, until they rise to a certain degree. And it is because the *Adepts do* care for the world that they make their *chelas* live in and work for it, as many of those who study the subject are aware. Each cycle produces its own occultists who will be able to work for the humanity of those times on all the different planes; but when the Adepts foresee that at a particular period the then humanity will be incapable of producing occultists for work on particular planes, for such occasions they do provide by either giving up voluntarily their further progress and waiting in those particular degrees until humanity reaches that period, or by refusing to enter into *Nirvana* and submitting to re-incarnation in time to reach those degrees when humanity will require their assistance at that stage. And although the world may not be aware of the fact, yet there are even now certain Adepts who have preferred to remain *status quo* and refuse to take the higher degrees, for the benefit of the future generations of humanity. In short, as the Adepts work harmoniously, since unity is the fundamental law of their being, they have as it were made a division of labour, according to which each works on the plane at the time allotted to him, for the spiritual elevation of us all—and the process of longevity mentioned

in "The Elixir of Life" is only the means to the end which, far from being selfish, is the most unselfish purpose for which a human being can labour.

Collected Writings VOLUME VI

July, 1884

NIRVANA

[*The Theosophist*, Vol. V, No. 10(58), July, 1884, p. 246]

We are told and have also read a great deal about the number seven. We are told that the chain of worlds to which the earth belongs consists of seven planets; in short, the number seven is of great import; but I do not understand why we should consider ourselves confined to our own chain of worlds, which is only one of a number of chains of worlds belonging to our sun, and why we should consider Nirvana as the final goal.

Now if we consider, the number seven does not only end with the chain of worlds explained to us, but that there are seven such chains attached to our sun. Are these not our homes also? We find one planet larger than the other, we find them at greater or less distances than our earth from the sun. We find Mercury and Venus nearer to the Sun than our earth; and Mars, Jupiter, Saturn and Uranus further. Are we then to suppose that we shall get Nirvana after the seventh round on our Earth and its chains of worlds and then remain to end of time retaining our individuality? Admitting that we go on, in progress of time, through all the planetary systems of our sun, do we stop there and remain satisfied with our progress?

H. C. Niblett, F. T. S.

ALLAHABAD, *May* 17, 1884.

Note:—Ordinarily, a man is said to reach Nirvana when he evolutes into a Dhyan Chohan. The condition of a Dhyan Chohan is attained in the ordinary course of Nature, after the completion of the 7th round in the present planetary chain. After becoming a Dhyan Chohan, a man does not, according to the Law of Nature, incarnate in any of the other planetary chains of this Solar system. The whole Solar system is his home. He continues to discharge his duties in the Government of this Solar system until the time of Solar Pralaya, when his monad, after a period of rest, will have to *overshadow* in another Solar system a particular human being during his successive incarnations, and attach itself to his higher principles when

he becomes a Dhyan Chohan in his turn. There is progressive spiritual development in the innumerable Solar systems of the infinite cosmos. Until the time of Cosmic Pralaya, the Monad will continue to act in the manner above indicated, and it is only during the inconceivable period of cosmic sleep which follows the present period of activity, that the highest condition of Nirvana is realized. We further beg to inform our correspondent in this connection that our Mahatmas have not yet affirmed that there are exactly 7 planetary chains in this Solar system.—*Ed.*

Collected Writings VOLUME VI
July, 1884

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. V, No.10 (58), July, 1884, p.235]

[The following footnote is appended by the Editor to a condensed version of a story by A. Conan Doyle, entitled "The Silver Hatchet." The story, based on facts, deals with the mysterious circumstances connected with the murder of Dr. Otto von Hopstein, Regius Professor of Comparative Anatomy at the University of Budapest, and Curator of the Academical Museum, which took place on December 3, 1861. The evidence gathered in the story shows that a certain hatchet which had been used to perform a crime, almost irresistibly impelled to crime all those who handled it afterwards. The handle of the hatchet was hollow and contained a written curse.]

We reprint this from a *Christmas Annual,* edited, we believe, by Mssrs. Ward, Lock and Co., in London. The story we have condensed, is worth perusal, since its subject is directly connected with occult sciences, the evil magnetism impressed upon any material object being shown, in its fatal influences, no idle superstition, but an occult, invisible power worthy of the most profound and careful investigation from our great scientific minds. The murderous influence impressed upon the hatchet, in this narrative, is of the same kind as the suicidal influence that lingered in a certain sentry box wherein over a dozen soldiers committed suicide, one after the other, a fact which happened in Germany, and the circumstances of which were well ascertained by official inquest.

Collected Writings VOLUME VI
July, 1884

[PETITION TO THE MASTERS FOR THE FORMATION OF AN "INNER GROUP" IN THE LONDON LODGE]

[Approximate date: late July or early August, 1884]

[The remarkable Document reproduced in *facsimile* and transcription below is included in the present volume because of its great historical interest and also for the reason that it bears a short paragraph in H. P. B.'s handwriting, followed by her signature. It is one of the most valuable documents in the Adyar Archives, and its *facsimile* is reproduced herewith for the first time, due to the gracious permission of N. Sri Ram, President of The Theosophical Society, Adyar, Madras, India. It is essentially a Pledge to the Masters, written out in the handwriting of Miss Francesca Arundale, and signed by all those who intended to form the "Inner Group" of the London Lodge. In our transcription below, Miss Arundale's writing is printed in 12-point type; H. P. B.'s additional paragraph, in 12-point italics; and the endorsements of the Masters, and two other sentences—one of them inserted in the main text, and the other appended to H. P. B.'s signature—in bold type. Master M.'s endorsement is in red on the original document, while Master K.H.'s handwriting appears in blue. It should be borne in mint that the expression "the undersigned" in the first paragraph of the text, refers to the signatories of the Group whose individual names come *below* the acceptance of the Masters.

In the Spiritualistic Journal *Light*, Vol. IV, No. 186, July 26, 1884, pp. 307-09, an article by C. C. Massey appeared dealing mainly with the so-called "Kiddle Incident," and embodying his reasons for resigning from the Theosophical Society. In the last paragraph of his article, he says: ". . . with unabated regard and respect for many from whom it is painful to separate, I am forwarding my resignation of Fellowship to the proper quarters." This provides us with at least an approximate date for the Document we are concerned with, as it is obviously connected with C. C. Massey's action.

H. P. B. was in London at the time of the writing of this Petition, and was staying with Mrs. Mary Anne Arundale and her daughter,

Francesca Arundale at 77 Elgin Crescent, Notting Hill. She went to London on June 29th, 1884, and left for Elberfeld, Germany, August 16th. Therefore this document was produced sometime before the last date.

The allusion in the Petition to the fact that certain members of the London Lodge were inclined to discredit the Eastern teachings, refers to the group of people led by Dr. Anna Bonus Kingsford and Edward Maitland, who were more interested in the revival of mystical and esoteric Christian teachings, and the interpretation of Hermetic philosophy. This ultimately resulted in the formation of The Hermetic Society, on May 9, 1884.

Among other things, this Document provides an interesting insight into the alleged accuracy of certain personal memoirs, when written without adequate notes or with the perspective of a failing memory. In her

book entitled *Memorabilia* (London: Rider & Co.,) Isabel de Steiger, at one time greatly interested in H. P. B.'s work, speaks (p. 175) of her growing mistrust for H. P. B. Reminiscing about the occasion when an "Inner Group" was to be formed in London, she describes how she refused to subscribe to "the promise of complete and absolute obedience" to the Masters, and "definitely signed my [her] refusal to join the Inner Group." In view of this statement, it is surprising, to say the least, to find Isabel de Steiger's signature appearing on the Document.

Due to internal stresses and dissentions, the "Inner Group" collapsed within a very short time. It should be considered, however, as one of the early attempts to form what later became the Esoteric Section.—*Compiler*.]

252

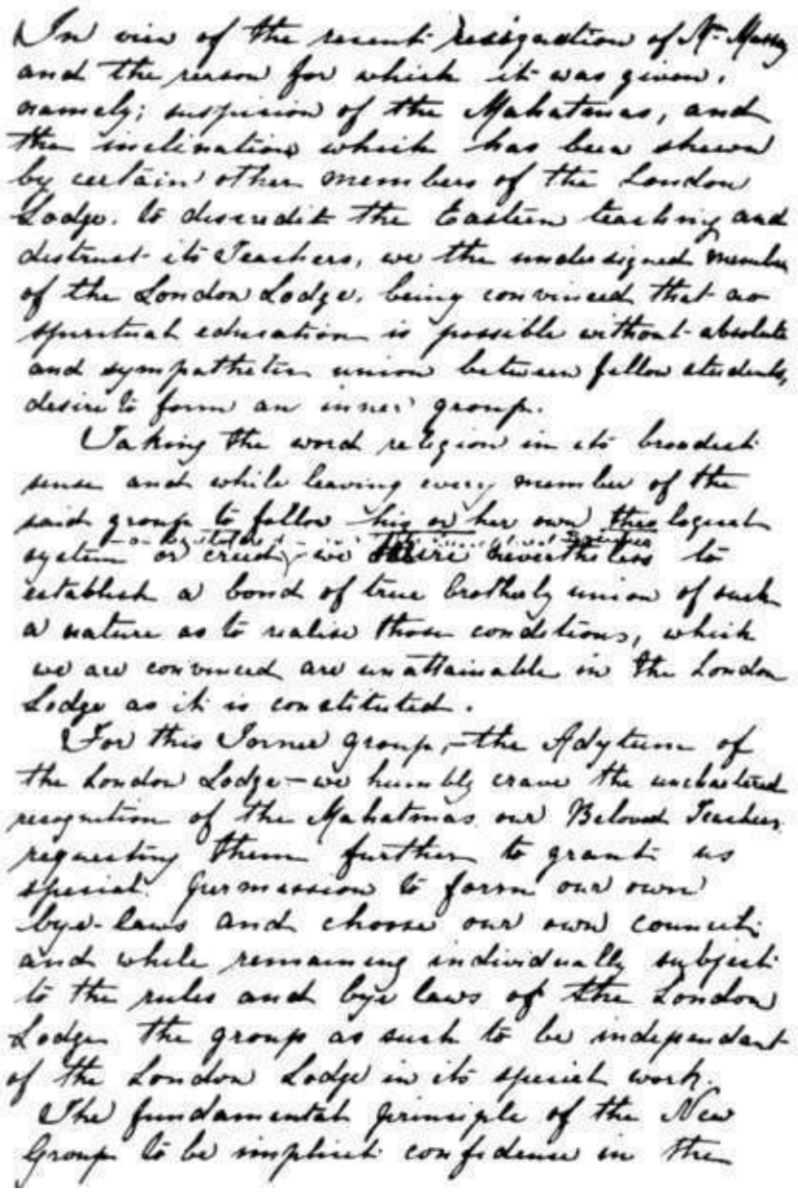

In view of the recent resignation of Mr. Mayn
and the reason for which it was given,
namely; suspicion of the Mahatmas, and
the inclination which has been shewn
by certain other members of the London
Lodge, to discredit the Eastern teaching and
distrust its Teachers, we the undersigned members
of the London Lodge, being convinced that no
spiritual education is possible without absolute
and sympathetic union between fellow students,
desire to form an inner group.
Taking the word religion in its broadest
sense and while leaving every member of the
said group to follow his or her own theological
system or creed, we desire nevertheless to
establish a bond of true brotherly union of such
a nature as to realise those conditions, which
we are convinced are unattainable in the London
Lodge as it is constituted.
For this Inner group,—the Adytum of
the London Lodge—we humbly crave the unchartered
recognition of the Mahatmas our Beloved Teachers
requesting them further to grant us
special permission to form our own
bye-laws and choose our own council;
and while remaining individually subject
to the rules and bye laws of the London
Lodge the group as such to be independant
of the London Lodge in its special work.
The fundamental principle of the New
Group to be implicit confidence in the

Petition for the Formation of an "Inner Group" —I

Mahatmas and their teachings and unswerving obedience to their wishes in all matters connected with spiritual progress. N B - - - - - - - -

Finally in submitting this prayer to our revered Masters we earnestly ~~[illegible]~~ request them if it meets with their approval to confirm it with their signatures and to consent to continue their teaching as heretofore so long as there shall remain one faithful member in this group.

Approved. The covenant to [illegible]. It will hold you so long as the actions of the [illegible] are accordant with the pledges implied in the fundamental principle of the "group" and by them accepted. K.H. M.

Mary Anne Arundale
Francesca Arundale
[illegible] Cooper Oakley
Isabel Cooper-Oakley
Archibald Keightley
Bertram Keightley
Mabel de Steiger
Laura E. Falkiner
[illegible] W. Wade
[illegible]
John Varley
Isabella Varley
Toni Schmiechen
Hermann Schmiechen
Mary C. D. Hamilton
[illegible] B. [illegible]
Louise S. Cook
Mabel Collins (Mrs Keningale Cook)
Catherine Galindo
Patience Sinnett
A P Sinnett
Jane Wade

Petition for the Formation of an "Inner Group" —II

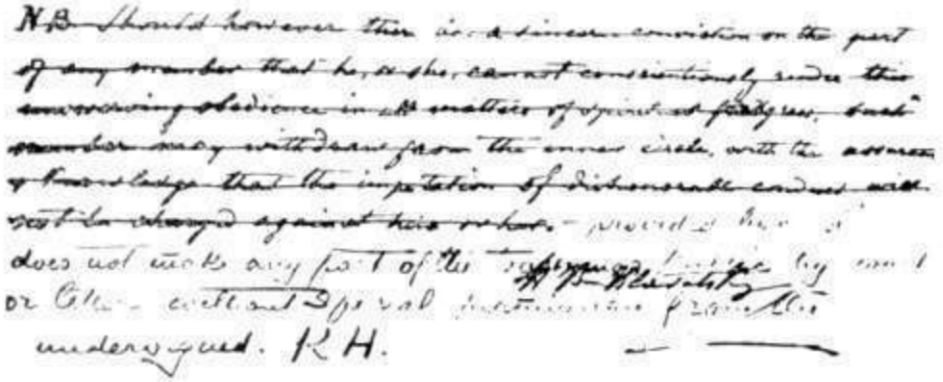

NB Should however there is a sincere conviction on the part of any member that he, or she, cannot conscientiously render this unwavering obedience in all matters of spiritual progress, such member may withdraw from the inner circle, with the assurance & knowledge that the imputation of dishonorable conduct will not be charged against him or her. — provided he or she does not make any part of the teachings known by word or otherwise without special instructions from the undersigned. K.H.

H. P. Blavatsky

PETITION FOR THE FORMATION OF AN "INNER GROUP" —III

[The text of this Document has been published earlier, namely in the Letters from the Masters of the Wisdom, 1st Series, Transcribed and Complied by C. Jinarâjadâsa, 4th ed., 1948, Letter No. 5. The facsimile of it, however, has never been published before. It is reproduced in the present volume from a very clear and sharp microfilm of the original Document taken with the recently installed equipment at the Adyar Headquarters. It is not known why H.P.B.'s words on the third page of the folded sheet of foolscap are crossed out. The capital letters NB—*nota bene*—inserted at the end of the fourth paragraph of the text indicate where H.P.B.'s explanatory note is to be inserted.—*Compiler*.]

In view of the recent resignation of Mr. Massey and the reason for which it was given, namely, suspicion of the Mahatmas, and the inclination which has been shown by certain other members of the London Lodge, to discredit the Eastern teaching and distrust its Teachers, we the undersigned members of the London Lodge, being convinced that no spiritual education is possible without absolute and sympathetic union between fellow students, desire to form an inner group.

Taking the word religion in its broadest sense and while leaving every member of the said group to follow his or her own theological system or creed—

as heretofore done in all the Theosophical Societies

——we desire nevertheless to establish a bond of true brotherly union of such a nature as to realize those conditions, which we are convinced are unattainable in the London Lodge as it is constituted.

For this Inner Group,—the Adytum of the London Lodge—we humbly crave the unchartered recognition of the Mahatmas, our Beloved Teachers: requesting them further to grant us special permission to form our own bye-laws and choose our own council; and while remaining individually subject to the rules and bye-laws of the London Lodge the

group as such to be independent of the London Lodge in its special work.

The fundamental principle of the New Group to be implicit confidence in the Mahatmas and their teachings and unswerving obedience to their wishes in all matters connected with spiritual progress. NB — — — — —

Finally in submitting this prayer to our revered Masters we earnestly request them if it meets with their approval to confirm it with their signatures and to consent to continue their teaching as heretofore so long as there shall remain one faithful member in this group.

256

Approved. The covenant is mutual. It will hold good so long as the actions of the undersigned are accordant with the pledges implied in "the fundamental principle of the group" and by them accepted. K.H.

Approved. M ∴

Mary Anne Arundale
Francesca Arundale
Alfred J. Cooper-Oakley
H. Isabel Cooper-Oakley
Archibald Keightley
Bertram Keightley
Isabel de Steiger
Laura E. Falkiner
Edmond W. Wade
R. Palmer Thomas
John Varley
Isabella Varley
Toni Schmiechen
Hermann Schmiechen
Mary C. D. Hamilton
Gerard B. Finch
Louisa S. Cook
Mabel Collins
(Mrs. Keningale Cook)
Catherine Galindo
Patience Sinnett
A. P. Sinnett
Jane Wade

NB. Should however there be a sincere conviction on the part of any member that he, or she, cannot conscientiously render this unswerving obedience in all matters of spiritual progress, such member may withdraw from the inner circle, with the assurance and knowledge that the imputation of dishonorable conduct will not be charged against him or her.

H. P. Blavatsky.

—provided he or she does not make any port of the teachings public by word or letter without special permission from the undersigned. K.H.

Collected Writings VOLUME VI
August, 1884

THE FUTURE OCCULTIST

[*The Theosophist,* Vol. V. No. 11 (59), August, 1884, pp. 263-264]

A correspondent of the *Indian Mirror,** an influential daily paper at Calcutta, writing under the heading of "Proper Education for our Ladies," says:—

Your editorial on the above subject in your issue of the 22nd instant, raises one of the most important questions:—"What constitutes real education?" The true aim of education, philosophically considered, should be the enlightenment of the mind. It should expand the mind, the breadth of vision and perception, and not limit it to a narrow circle. On the ordinary physical plane, reading and writing are no doubt, a great help for education, for they place before one various ideas to be taken cognisance of. At the same time, however, it must not be forgotten that they are but means to the end. One should, moreover, remember that there are other necessary means to the same end. .One of these, and the most important, is the continued attention to the phenomenal side of nature in such a manner as to enable one to arrive at its noumenal side, by viewing it in all its aspects. Our ancient *Rishis* have placed within our reach, if we would but have them, the means whereby we can study the relation of the manifested to the unmanifested, and trace the effect to its primal cause. It is such a broad and comprehensive education that we want, and not the present mockery of the same. If, in ancient days, the Aryans learnt at the feet of their mothers, and if their character and destiny "were formed even in gestation and with the sucking of the mother's milk"—it must have been due to the fact that the

* [The proprietor and editor of this daily paper was Norendro Nath Sen, a famous Indian patriot and reformer. Under his editorship, the *Indian Mirror* became the leading paper in India voicing the opinions of Indians on political matters. He joined The Theosophical Society soon after it began its work in India. He received several letters from Master K. H., one of which is preserved in the Archives at Adyar (Letter 74 in *Letters from the Masters of the Wisdom,* 2nd Series. Transcribed and Annotated by C. Jinarâjadâsa. Adyar, India: Theos. Publishing House, 1925). C. Jinarâjadâsa was told by the son of Norendro Nath Sen about a fact which showed the high regard in which this early theosophical worker was held by his Master. Sometimes late at night, when correcting proofs, Norendro Nath Sen, after a hard day's work, would fall asleep over his proofs. More than once, when he woke up, he found the proofs corrected in blue pencil.—*Compiler*.]

education of those days was of a cosmopolitan nature. We have undoubtedly to elevate the woman, but we have to elevate ourselves too. We have to endeavour to hasten the approach of the day when the scientific aspect of the "immaculate conception" will be realised. It would not be unprofitable here to quote the sentiments of an Eminent Occultist, published in the *Paradoxes of the Highest Science*:—*

* [Under this title, Allan O. Hume published in 1883 certain heretofore unpublished manuscripts of the

late Éliphas Lévi (*pseud.* of the Abbé Alphonse Louis Constant) which had been sent to him by Master K. H. (See *Mahatma Letters to A. P. Sinnett,* p. 134). As stated by the Master himself, he appended his own comments to various portions of the manuscript. While at first it was to be sent to A. P. Sinnett, it was actually sent to Hume (*Ibid*., p. 144*,* where "our 'Jacko' friend" stands for A. O. Hume). Hume translated the original French manuscript into English, wrote a Preface to it and added some notes of his own, signed "Translator." The Master's comments are signed "E. O.," which stands for "Eminent Occultist," according to Hume's statement in the Preface.

There exists in the Archives of The Theosophical Society at Adyar a worn out copy of the *Paradoxes* of *the Highest Science*, published as the second of a planned series of *Theosophical Miscellanies* (Calcutta: Calcutta Central Press Co., Ltd., 5 Council House St., 1883). It contains some marginal notes of H. P. B.'s, although probably in Miss Francesca Arundale's handwriting, presumably copied by her from H. P. B.'s own notes in some other copy of the same booklet.

For a better understanding of H. P. B.'s notations, it might be pointed out that A. O. Hume had acquired a notorious reputation in the early days of the Movement, because of his skepticism regarding the Masters, H. P. B., and the Society in general. Apparently he could never resist a side-thrust in their direction when he took pen in hand. Neither could H. P. B. in her manuscript notes resist the opportunity to thrust back at him in two places.

The following are H. P. B.'s notations in the above-mentioned booklet. The double page references are to the original Calcutta edition of 1883, and the 2nd edition published by C. Jinarâjadâsa (Theosophical Publishing House, Adyar, 1922), the latter between parentheses.

Page 1(v). Immediately after the words "(By the Translator)," H. P. B. wrote:

A. O. Hume.

Page 2(vii). To the right of the letters "E. O.," she placed the mark #, and at the bottom of the page wrote:

K. H.

Page 21(31). To the Translator's note—in which he objects to

> ". . . Woman must not be looked upon as only an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realized as equal powers though unlike individualities.
>
> ". . . Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what

---

the fact that Master K. H. condemns suicide as well as homicide unconditionally, even in self-defence, and says," . . . to allow a man to kill you, when you can prevent this by killing him, is, it seems to me, suicide to all intents and purposes"—H. P. B. remarks:

A far subtler sophistry—this. H. P. B.

Page 22(32). In E. O.'s note she crossed out the word "*inconnues*," in his French expression: "*Pas de demi-inconnues*," and wrote on the margin:

mesures.

Page 32(46). To the Translator's note—in which he again questions the Master's better judgment, when the latter considers the Western or Christian conception of God as "a ridiculous supernumerary"—H. P. B. added the remarks:

Hit number 2 and the translator giving himself out as an Adwaitee too. H. P. B.

What H. P. B. means by Hume giving himself out for an Adwaitî will become clearer by consulting *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 33, and the *Mahatma Letters,* pp. 288, 291.

The passages quoted in the *Indian Mirror* are from one of the comments by Master K. H. appended to the text of the *Paradoxes*, p. 115 (172). We supply below the missing sentences which are represented in the text above by dots:

Between "unlike individualities" and "Woman's mission":

"Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them."

Between "economy of nature" and "Then the world":

"Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabharatean India, with all her profundity of learning, has neglected and forgotten it.

she really is and of her proper place in the economy of nature . . . *

". . . Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own powers* to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions and with these the demons, will die out." (Page 115.)

In short, one may say that what mankind has first to get rid of, are the base passions and desires which appeal to their sensual appetites. The woman has to cease to be a slave; so has the man to become free; both have to break loose from the bondage of animal tendencies. Then will their natures be elevated; then will the woman be able to put herself *en rapport* with *Prakriti,* and man with *Purush;* the union of these two will produce a race of *Buddhas,* the children of the Virgin "without sin." These are our *ideal* men and women, but philosophy recognises that "the imagination realizes what it invents," a paradoxical truth beautifully put forth by Éliphas Lévi. And if those Hindus, who blindly worship their sacred books as also those who sneer at these latter without realising the meaning of what they contain, were but to turn to them with an enlightened eye, and comprehend their teachings by reading them between the lines, they will take the right step in the cause of progress, which should be the real scope of education.

26*th March*, 1884. A HINDU.

"The light that will come to it and to the world at large, when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like 'the light that never shone on sea or land,' and has to come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition.*"

Theosophical Miscellanies No. 2 was ably reviewed by one of the Chelas of K. H., Dharanidhar Sarma Kauthumi, in *The Theosophist,* Vol. V, Dec.-Jan., 1883-1884, pp. 67-68, where the reviewer discusses at some length the inconsistencies of Hume with regard to the subject of "God," and analyzes this concept in the light of Occultism.—*Comp*.]

* The writer in the *Indian Mirror* has omitted the most important passage from the remarks of the "Eminent Occultist." The passage reads:—"Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabharatean India, with all her profundity

of learning, has neglected and forgotten it." This remark will show that the present article treats of a practical reality and not of a fanciful theory.—*Editor*.

The above letter raises certain important questions. Some enquire how the world is to go on if all were to become occultists, one of the vital conditions of that order being celibacy. Others say that the ancient Rishis married, quoting some of the names mentioned in the Hindu religious books; and argue therefrom that celibacy is not an essential condition for progress in *practical* occultism. Generally, they put a literal interpretation upon what is beautifully conveyed by means of an allegory and insist upon the dead-letter sense being correct, whenever such a course is profitable in their narrow interests. They find it difficult to control the lower animal desires; and, in order to justify their conduct of persistence in hankering after sensual pleasures, they resort to these books as their authority, interpreting them in a manner most convenient to themselves. Of course, when any passages, even in their exoteric sense, conflict with the dictates of their "lower self," then others are quoted, which *esoterically* convey the same sense, although *exoterically* supporting their peculiar views. The question of the marriage of the *Rishis* is one of such disputed points. The readers of *The Theosophist* may recall here, with advantage, a passage occurring in the article under the heading of "Magicon," where one of the occultists is said to have rejected the hand of a beautiful young lady, on the ground of his having taken the vow of celibacy, although he himself confesses further on to be courting a virgin whose name was "Sophia." Now, it is explained there that "Sophia" is wisdom or the *Buddhi*—the spiritual soul (our sixth principle). This principle is everywhere represented as a "female," because it is passive inasmuch as it is merely the vehicle of the seventh principle. This latter—which is called *Atma* when spoken of in connection with an individual and *Purush* when applied in its relation to the Universe—is the active male, for it is the CENTRE OF ENERGY acting through and upon its female vehicle, the sixth principle.

The occultist, when he has identified himself thoroughly with his *Atma*, acts upon the *Buddhi*, for, according to the

laws of Cosmic Evolution, the *Purusha* — the universal seventh principle—is perpetually acting upon and manifesting itself through *Prakriti*—the universal sixth principle. Thus the MAHATMA, who has become one with his seventh principle—which is identical with *Purusha,* since there is no isolation in the spiritual monad—is practically a creator, for he has identified himself with the evoluting and the manifesting energy of nature. It was in this sense that the Rishis are said to have married. And the union of *Śiva* and *Śakti* represents the same allegory. *Śiva* is the *Logos,* the *Vach,* manifested through the *Śakti;*

and the union of the two produces the phenomenal creation, for until the Son is born, the Father and the Mother are non-existent. Now *Śakti* being a female principle, it is *fully* manifested through a woman, although, properly speaking, the *inner* man is neither male, nor female. It is only the preponderance of either of the two principles (positive and negative) which determines the sex. Now, this preponderance is determined by the Law of Affinity; and hence in a woman is manifested abnormally the occult power represented by *Śakti.* She is moreover gifted with a wonderfully vivid imagination—stronger than man's. And as the phenomenal is the realization or rather the manifestation of the IDEAL, which can be properly and strongly conceived only by a *powerful* IMAGINATION—a WOMAN-ADEPT can produce high occultists—a race of "Buddhas and Christs," born "without sin." The more and the sooner the animal sexual affinities are given up, the stronger and the sooner will be the manifestation of the higher occult powers which alone can produce the "immaculate conception." And this art is practically taught to the occultists at a very high stage of initiation. The "Adept," whether the *Sthula Sarira* be male or female, is then able to bring a new being into existence by the manipulation of cosmic forces. *Anasûyâ,* a female adept of the ancient times, is thus said to have conceived immaculately *Durvasas, Dattatreya* and *Chandra*—the three distinct types of Adeptship. Thus it will be seen that the marriage of the occultist (who is, as already explained, neither male nor female) is a "holy union,"

devoid of sin, in the same manner as Krishna's union with thousands of *Gopîs.* Sensual-minded men have taken this fact up too literally; and, out of a wrong interpretation of the text, has arisen a sect which indulges in the most degrading practices. But, in fact, *Krishna* represents the seventh principle, while the *Gopîs* indicate the innumerable powers of that principle manifested through its "vehicle." Its union "without sin," or rather the action or manifestation of each of these powers through the "female principle" gives rise to the phenomenal appearances. In such a union the occultist is happy and "without sin" for the "conception" of his other-half—the female principle—is "immaculate." The very fact, that this stage pertains to one of the very highest initiations, shows that the time—when ordinary humanity, during the course of cosmic evolution, will, in this manner, be able to produce a race of "Buddhas," etc., born "without sin"—is yet very, very far off—perhaps attainable in the sixth or the seventh "round." But when once this possibility and the actuality of this fact is recognized, the course of living and education may be so moulded as to hasten the approach of that eventful day when on this earth will descend "the Kingdom of Heaven."

Collected Writings VOLUME VI
August, 1884

CAN THE MAHATMAS BE SELFISH?

[*The Theosophist,* Vol. V, No. 11 (59), August, 1884, pp. 266-267]

In the various writings on occult subjects, it has been stated that *unselfishness* is a *sine qua non* for success in occultism. Or a more correct form of putting it, would be that the development of an unselfish feeling is in itself the primary training which brings with it "knowledge which is power" as a necessary accessory. It is not, therefore, "knowledge," as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens

true knowledge from his view. The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We can see only the *effects* in the *phenomenal* world, for each cause in that world is itself the *effect* of some other cause, and so on; and therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the *primal* cause, the "rootless root," which is not an effect in its turn. To perceive anything correctly, one can use only those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is a pre-requisite; while the transient phenomena can be perceived by senses corresponding to the nature of those phenomena. Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the "world of forms" which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation. All sense of *personality* is limited only to these lower six principles, for the former relates only to the "world of forms." Consequently, *true* "knowledge" can be obtained only by tearing away all the curtains of *Maya* raised by a sense of *personality* before the *impersonal Atma.* It is only in that *personality* that is centred selfishness, or rather the latter creates the former and *vice versa,* since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandisement of one's own egotistic personality to the exclusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is

not got rid of. So long, however, as we are in this world of phenomena, we cannot be *entirely* rid of a sense of personality, however exalted that feeling may be in the sense that no feeling of *personal* aggrandisement or ambition remains. We are, by our constitution and state of evolution, placed in the "World of Relativity," but as we find that *impersonality* and non-duality is the ultimate end of cosmic evolution, we have to endeavour to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the *universal* law. All that the occultist does, is to *hasten* this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of *personality* to assert itself in opposition to the former. And since the MAHATMA is but an advanced occultist, who has so far controlled his lower "self" as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things impossible for him to act in any other but an unselfish manner. No sooner does he allow the "personal Self" to assert itself, than he ceases to be a MAHATMA. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the MAHATMAS with "selfishness" in withholding "knowledge"—do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the *noumenal* plane, and the MAHATMAS, being *en rapport* with it, are assisting that purpose. They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since they alone have got to the *basic knowledge* which can determine the right course and exercise proper discrimination. And for us who are yet struggling in the mire of the illusive senses to dictate what knowledge MAHATMAS shall impart to us and how they shall act, is like a street-boy presuming to teach science to Prof. Huxley or politics to Mr. Gladstone.

For, it will be evident that, as soon as the least feeling of selfishness tries to assert itself, the vision of the spiritual sense, which is the only perception of the MAHATMA, becomes clouded and he loses the "power" which *abstract* "knowledge" alone can confer. Hence, the vigilant watch of the "Will" we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the "lower self"; and, when that is conquered, his untramelled Will centred in his higher (real) "self," continues to work most efficaciously and actively in unison with the cosmic ideation in the "Divine Mind."

Collected Writings VOLUME VI
August, 1884

THE FUTURE BUDDHAS

[*The Theosophist*, Vol. V, No. 11(59), August, 1884, pp. 268-269]

On page 144 of *Esoteric Buddhism* we have the following:—"A Buddha visits the earth for each of the seven races of the great planetary period. The Buddha with whom we are occupied was the fourth of the series . . . The fifth, or Maitreya Buddha, will come after the final disappearance of the fifth race, and when the sixth race will already have been established on earth for some hundreds of thousands of years. The sixth will come at the beginning of the seventh race, and the seventh towards the close of that race."

Later on we find on page 146:—

"The first Buddha of the series in which Gautama Buddha stands fourth is thus the second incarnation of Avalokiteswara . . . and though Gautama is thus the fourth incarnation of enlightenment by exoteric reckoning, he is really the fifth of the true series, and thus properly belonging to our fifth race."

According to this latter interpretation then, if we are to accept our enlightened Gautama as the fifth Buddha, it is not understood what the author means by saying "the fifth or Maitreya Buddha will come after the final disappearance of the fifth race," &c., &c. If, however, it is meant that the Maitreya Buddha will then become the sixth, it will thereby necessitate an eighth Buddha to complete the series, which I believe is not the case.

Again, just after the passage first quoted, the author points out a

MARY GEBHARD

Reproduced from a contemporary oil painting, courtesy of
Madame Marie-Josephe Gebhard-L'Estrange.
(*See for biographical sketch the Bio-Bibliographical Index*)

THE GEBHARDS' HOME, PLATZHOFFSTRASSE 12,
ELBERFELD, GERMANY

Reproduced from an original photograph made in 1951 for Ernst Pieper, of Düsseldorf, Germany. The house belongs at present to the Family Frowein. H. P. B. lived and worked in it for about two months in the Fall of 1884, and again in May and June of 1886.

difficulty likely to arise in the minds of his readers. "Here we are in the middle of the fifth race," he says, "and yet it is the fourth Buddha who has been identified with this race." But his explanation does not clear the point. He explains how after the end of an obscuration and beginning of each great planetary period, when the human tide-wave "arrives at the shore of a globe where no humanity has existed for milliards of years," a teacher is required to impress "the first broad principles of right and wrong and the first truths of the esoteric doctrine on a sufficient number of receptive minds, to ensure the continued reverberation of the ideas so implanted through successive generations of men in the millions of years to come, before the first race shall have completed its course." But the difficulty remains all the more unsolved as to why that very necessity does not exist in the case of subsequent *races,* each of which is said to be separated from its predecessor by cataclysms, and why it is that the fifth Buddha or teacher will come after the final disappearance of the fifth race, the sixth at the beginning of the seventh race, and the seventh at the close of that race.

KHETRA MOHANA MUKHOPADYAYA, *F. T. S.*

BELGHORIA
12*th June*, 1884.

Note:—What Mr. Sinnett meant by the two passages on pages 144 and 146 of his *Esoteric Buddhism,* was that *Gautama* was the *fourth Buddha, i.e.,* "enlightened," while he was the *fifth* spiritual *teacher.* The first "teacher" of this "Round" on this planet was a *Dhyan Chohan.* As a *Dhyan Chohan,* he belonged to another System, and was thus far higher than a *Buddha*. As, however, in ordinary language, all spiritual teachers are called "*Buddhas*," Mr. Sinnett speaks of Gautama as the fifth *Buddha.* To be more accurate, it must be said that Gautama was the fifth spiritual teacher in this "Round" on this planet, while he was the *fourth* who became *Buddha.* The one who will appear at the close of the seventh race—at the time of the occupation of the next higher planet by humanity—will

again be a *Dhyan Chohan.* The passage of humanity into a planet and its going therefrom to another—are two critical junctures, necessitating the appearance of a *Dhyan Chohan.* At its first appearance, the seed of "spiritual wisdom" has to be implanted and then carried on to the next planet, when the period of obscuration of the inhabited

planet approaches. The intervening disturbances, caused by racial cataclysms, on the globe, do not destroy that seed and its growth is ensured by the appearance of the intermediate *Buddhas*.—*Editor.*

Collected Writings VOLUME VI
August, 1884

MISCELLANEOUS NOTES

[*The Theosophist*, Vol. V, No. 11(59), August, 1884, p. 258]

[In an article on "Occultism in Modern Literature," the author says: ". . . in a letter a learned English occultist . . . remarked to me that he had once asked a clairvoyant why he (the occultist) was not sensitive to 'spirit' influence. It is noteworthy that the reply was, 'that he (the clairvoyant) saw those who were sensitive or clairvoyant with a *dispersed* cloud of aura about the head, and in others (who were not sensitive) he saw it in pyramidal form, which prevented "spirit influence" making itself felt.' Perhaps the accomplished Editor will kindly throw some light on this subject?" To this H. P. B. appends the following footnote:]

The statement is, in our opinion, correct. In the case of a medium, the odic aura of the brain is rather poor and is constantly subject to fluctuations and disturbances by the surrounding astral influences, just like a flame of fire which loses its pyramidal form when fanned. But in the case of one who is not mediumistic, and especially in the case of an adept, this aura is compact and concentrated. Mahatmas, such as Buddha, are generally represented in Eastern pictures with pyramidal crown upon their heads. This crown is made up of purified, concentrated and undisturbed odic aura.

Collected Writings VOLUME VI
August, 1884

MR. A. LILLIE'S DELUSIONS

[*Light* (London), Vol. IV, No. 188, August 9, 1884, pp. 323-324]

TO THE EDITOR OF *Light.*
SIR,—

I write to rectify the many *mistakes*—if they are, indeed, only "mistakes"—in Mr. Lillie's last letter that appeared in *Light* of August 2nd, in answer to the *Observations* on his pamphlet by the President of the London Lodge.*

1. This letter, in which the author of *Buddha and Early Buddhism* proposed to "consider briefly some of the notable omissions" made in the *Observations,* begins with two most notable assertions concerning myself which are *entirely false,* and which the author had not the slightest right to make. He says:—

"For fourteen years (1860 to 1875) Madame Blavatsky was an avowed Spiritualist, *controlled* by a spirit called 'John King' . . . She attended many *séances,* &c."With the exception that I attended many *séances,— but* this would hardly prove any one to be a Spiritualist—all these assertions are entirely *false.* I say the word and underline it, for the facts in them are distorted, and made to fit a preconceived and very erroneous notion, started first by the Spiritualists, whose interest it is to advocate "spirits" pure and simple, and to kill—*if they can,* which is rather doubtful—belief in the wisdom, if not in the very existence, of our revered masters.

---

* [This has reference to a pamphlet written by Arthur Lillie and published under the title of *Koot Hoomi Unveiled; or, Tibetan* "*Buddhists*" *versus the Buddhists of Tibet* (London: The Psychological Press Association, and E. W. Allan, 1884, 24 pp.), in which a considerable number of criticisms and strictures are made with regard to H. P. Blavatsky and the Brothers. This pamphlet was answered by Gerard Brown Finch, then President of the London Lodge of the Theosophical Society, in a pamphlet entitled, *Observations on Mr. Lillie's* "*Koot Hoomi Unveiled*" (London: printed by C. R. Roworth, 1884, 15 pp.). Mr. Lillie replied to this in a letter entitled "Koot Hoomi Unveiled" *(Light,* IV, No. 187*,* pp. 314-15).—*Compiler.*]

Though I do not at all feel bound to unbosom my private life to Mr. Arthur Lillie, nor do I recognize in him the right of demanding it, yet out of respect to a few Spiritualists whom I esteem and honour, I would set them right, once for all, on the subject. As that period of my life (1873-1879) in America, with all its spiritual transactions, will be given very soon in a new book called "Madame Blavatsky,"* published by friends, and one

which I trust will settle, once and forever, the many wild and unfounded stories told of me, I will briefly state only the following:—

The unwarranted assumption mentioned above is very loosely based on one single document, namely, Colonel Olcott's *People from the Other World*. As this book was written partly before, and partly after, my first acquaintance with Colonel Olcott, and as he was a Spiritualist, which he has never denied, I am not responsible for his views of me and my "powers" at that time. He wrote what he then thought the whole truth, honestly and sincerely; and, as I had a determined object in view, I did not seek to disabuse him too rudely of his dreams. It was only after the formation of the Theosophical Society in 1875, that he learned the *whole truth*. I defy anyone, after that period, to find one word from his pen that would corroborate his early views on the nature of my supposed "mediumship." But even then, when writing of me in his book, he states distinctly the following:—

". . . Her mediumship *is totally different* from that of any other person I ever met; for, *instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding*."†

Strange "mediumship," one that resembled in no way any that even Colonel Olcott—a Spiritualist of thirty years' standing—had ever met with! But when Colonel Olcott says in his book (p. 453) that instead of being controlled

* [Presumably A. P. Sinnett's forthcoming work, *Incidents in the Life of Madame Blavatsky,* eventually published in 1886.—*Comp*.]

† [Italics are H. P. B.'s own.—*Compiler.*]

by, *it is I who control* the so-called spirits, he is yet *made* to say by Mr. Lillie, who refers the public to Colonel Olcott's book, that it is *I* who was controlled! Is this a misstatement and a *misquotation,* I ask, or is it not?

Again, it is stated by Mr. Lillie that I conversed with this "spirit" (John King) during fourteen years, "constantly, in India and elsewhere." To begin with, I here assert that I had never heard the name of "John King" before 1873. True it is, I had told Colonel Olcott and many others that the form of a man, with a dark pale face, black beard, and white flowing garments and fettah, that some of them had met about the house and my rooms, was that of a "John King." I had given him that name for reasons that will be fully explained very soon, and I laughed heartily at the easy way the astral body of a living man could be mistaken for, and accepted as, a spirit. And I had told them that I had known that "John King" since 1860; for it was the form of an Eastern adept, who has since gone for his final initiation, passing through and visiting us in his living body on his way, at Bombay. Whether Messrs. Lillie and Co. believe the statement or not, I care very little, as Colonel Olcott and other friends *know* it now to be the true one. I have *known* and *conversed* with many a "John King" in my life—a generic name for more than one spook—but thank heaven, I was never yet "controlled" by one! My mediumship has been crushed out of me a quarter of a century or more; and I defy loudly all the "spirits" of the *Kama-loka* to

approach—let alone to control me *now*. Surely it is Mr. Arthur Lillie who must be "controlled" by someone to make untruthful statements, which can be so easily refuted as this one.

2. Mr. Lillie asks for "information about the seven years' initiation of Madame Blavatsky." The humble individual of this name has never heard of an initiation lasting seven years. Perhaps the word "initiation"—with that *accuracy* in the explanation of esoteric terms that so preeminently characterises the author of *Buddha and Early Buddhism*—may be intended for "instruction"? If so, then I should be quite justified in first asking Mr. Lillie what right he has

to cross-examine me? But since he chooses to take such liberties with my name, I will tell him plainly that he himself knows nothing, not only of initiations and Tibet, but even of *exoteric*—let alone *esoteric*—Buddhism. What he pretends to know about Lamaism he has picked up from the hazy information of travellers, who, having forced themselves into the *borderland* of Tibet, pretend on that account to know all that is *within* the country closed for centuries to the average traveller. Even Csoma de Körös knew very little of the *real gelukpas* and Esoteric Lamaism, except what he was permitted to know; for he never went beyond Zanskar, and the lamasery of Phag-dal—erroneously spelt by those who pretend to know all about Tibet, *Pugdal,* which is incorrect, just because there *are no meaningless names in Tibet,* as Mr. Lillie has been taught to say. And I will tell him also that I have lived at different periods in Little Tibet as in Great Tibet, and that these combined periods form more than seven years. Yet, I have never stated either verbally or over my signature that I had passed seven consecutive years in a convent. What I have said, and repeat now, is, that I have stopped in Lamaistic convents; that I have visited Tzi-gadze, the Tashi-Lhünpo territory and its neighbourhood, and that I have been further in, and in such places of Tibet as have never been visited by any other European, and that he can ever hope to visit.

Mr. Lillie had no right to expect more "ample details" in Mr. Finch's pamphlet. Mr. Finch is an honourable man, who speaks of the private life of a person only so far as that person permits him. My friends and those whom I respect, and for whose opinion I care, have ample evidence—from my family for one—that I *have* been in Tibet, and this is all I care for. As to "the name, perhaps, of three or four trustworthy English [rather Anglo-Indian] officials who could *certify*" to having seen me when I passed, I am afraid their vigilance would not be found at the height of their trustworthiness. Only two years back, as I can prove by numerous witnesses, when journeying from Chandernagor to Darjeeling, instead of proceeding to it direct, I

left the train half way, was met by friends with a conveyance, and passed with them into the territory of Sikkim, where I found my Master and Mahatma Koot Hoomi. Thence five miles across the old borderland of Tibet.

Upon my return, five days later, to Darjeeling, I received a kind note from the deputy-commissioner. It notified me in the politest of terms that, having heard of my *intention* of going over to Tibet, the Government could not allow me to proceed there before I had received permission to that effect from Simla; nor could it accept the responsibility of my safety, "the Rajah of Sikkim being very averse to allow travellers on his territory, etc."

This I would call shutting the stable-door when the steed is stolen. Nor had the very "trustworthy" official even heard that a month before Mr. Sinnett had kindly procured for me permission from the Foreign Office of Simla to go to Tibet whenever I pleased, though I had not availed myself of this permission since I went to Sikkim but for a few days, and no further than the old Tibetan borderland. The question is not whether the Anglo-Indian Government will, or will not, grant such permission, but whether the Tibetans will let one cross their territory. Of the latter, I am sure, any day. I invite Mr. Lillie to try the same. He may, at the same time, study with profit geography, and ascertain that there are other routes that lead into Tibet besides *via* "English officials." He tries his best to make me out, in plain words, *a liar*. He will find it even more difficult than to disprove that he knows nothing of either Tibet or Buddhism, or our "Byang-Tsiübs."

I will surely never lose my time in showing that his accusations against one whom no insult of his can reach, are perfectly worthless. There are numbers of men quite as intelligent as he believes himself to be, whose opinion of our Mahatma's letters is the reverse of his. He can "suppose" that the authorities by him cited knew more about Tibet than our masters; others think they do not; and the thousand and one blunders of his *Buddha and Early Buddhism* show us what these authorities are worth when trusted literally. As to his trying to insinuate that there is

no Mahatma Koot Hoomi at all, the idea alone is absurd. He will have to dispose, before he does anything more, of a certain lady in Russia, whose truthfulness and impartiality no one who knows her would ever presume to question, who received a letter from that Master so far back as 1870.* Perchance, a *forgery,* also? As to my having been in Tibet, at Mahatma Koot Hoomi's house, I have better proof in store—when I believe it needed—than Mr. Lillie's rancorous ingenuity will ever be able to make away with.

If the teachings of Mr. Sinnett's *Esoteric Buddhism* are considered atheistic, then I am an atheist too. And yet, I would not deny what I wrote in *Isis* as quoted by Mr.

---

* [This lady was H. P. B.'s aunt, her mother's sister, Miss Nadyezhda Andreyevna de Fadeyeff (1828-1919). She received in 1870 what is considered to be the first letter from the Brothers. While in Paris, in 1884, visiting H. P. B. who was there at the time, Nadyezhda de Fadeyeff wrote to Col. Olcott on June 26, 1884, as follows:

"Two or three years ago I wrote to Mr. Sinnett in reply to one of his letters, and I remember telling

him what happened to me about a letter which I received phenomenally, when my niece was on the other side of the world, and because of that nobody knew where she was—which made us deeply anxious. All our researches had ended in nothing. We were ready to believe her dead, when— I received a letter from Him Whom I believe you call "Kouth Humi," which was brought to me in the most incomprehensible and mysterious manner, in my house by a messenger of Asiatic appearance, *who then disappeared before my very eyes.* This letter, which begged me not to fear anything, and which announced that she was in safety—I have still, but at Odessa. Immediately upon my return I shall send it to you, and I shall be very pleased if it can be of any use to you."

This passage, translated from the original French letter, can be found in the *Report of the Result of an Investigation into the Charges against Madame Blavatsky,* p. 94, a Document published in 1885 by the General Council of The Theosophical Society, at Adyar.

On her return to Odessa, some ten days later, Nadyezhda de Fadeyeff sent the original letter from the Brother to Col. Olcott, as promised, and it is now in the Archives at Adyar. The letter is signed with a special symbol or sign, not with the usual signature of Master K. H., although it is definitely written in the handwriting adopted by him in later years. It is written on what is known in Northern India and among the Tibetans as "rice paper." The size of the envelope is

Finch. If Mr. Lillie knows no difference between an anthropomorphic, extra-cosmic god, and the Divine essence of the Adwaitees and other Esotericists, then I must only loose a little more of my respect for the R.A.S., with which he claims membership; and it may justify the more our assertions that there is more knowledge in "Babu [?] Subba

---

15 cm. x 121/2 cm., and the writing of both envelope and slip appears to be in ink.

The French text (see facsimile, page 276) and its translation are as follows:

"À l'Honorable,
Très Honorable Dame—
Nadyéjda Andréewna
Fadeew.
Odessa.

"Les nobles parents de Mad. H. Blavatsky n'ont aucune cause de se désoler. Leur fille et nièce n'a point quitté ce monde. Elle vit et désire faire savoir à ceux qu'elle aime, qu'elle se porte bien et se sent fort heureuse dans la retraite lointaine et inconnue qu'elle s'est choisie. Elle a été bien malade, mais, ne l'est plus: car grâce à la protection du Seigneur Sang-gyas elle a trouvé des amis dévoués qui en prennent soin physiquement et spirituellement. Que les dames de sa maison se tranquillisent donc. Avant que 18 lunes nouvelles se lèvent—elle sera revenue dans sa famille.

[symbol]"

"To the Honourable,
Most Honourable Lady—
Nadyéjda Andrééewna
Fadeew.
Odessa.

"The noble relatives of Mad. H. Blavatsky have no cause whatsoever for grief. Their daughter and niece has not left this world at all. She is living and desires to make known to those whom she loves that she is well and feels very happy in the distant and unknown retreat she has selected for herself. She has been very ill, but is so no longer; for owing to the protection of the Lord Sanggyas she has found devoted friends who take care of her physically and spiritually. Let the ladies of her house,

therefore, remain calm. Before 18 new moons shall have risen—she will have returned to her family.
[symbol]"

In the lower left-hand corner of the envelope there is written in Russian, in pencil, in the handwriting of Nadyezhda de Fadeyeff, the

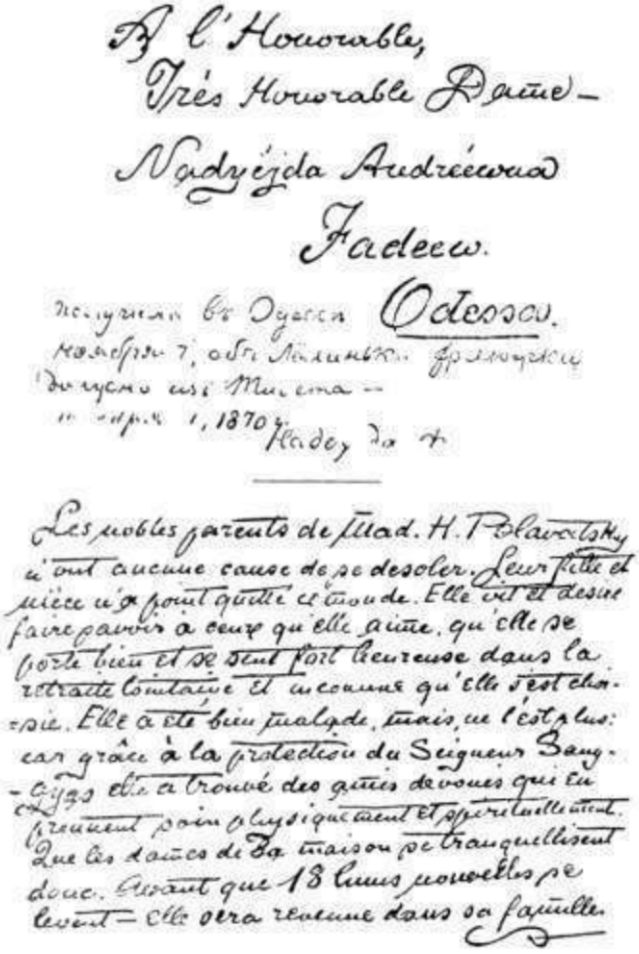
A l'Honorable,
Très Honorable Dame —
Nadyézjda Andréewna
Fadeew.
получено въ Одессѣ [illegible] Odessa.
[illegible]
[illegible]
[illegible] 1870 [illegible]

Les nobles parents de Mad. H. Blavatsky n'ont aucune cause de se desoler. Leur fille et nièce n'a point quitté ce monde. Elle vit et desire faire savoir à ceux qu'elle aime, qu'elle se porte bien et se sent fort heureuse dans la retraite lointaine et inconnue qu'elle s'est choisie. Elle a été bien malade, mais ne l'est plus: car grâce à la protection du Seigneur Sang-gyas elle a trouvé des amis devoués qui en prennent soin physiquement et spirituellement. Que les dames de sa maison se tranquillisent donc. Avant que 18 lunes nouvelles se levent — elle sera revenue dans sa famille.

FRENCH LETTER FROM MASTER K.H. TO NADYEZHDA A. DE FADEYEFF, RECEIVED IN 1870

Row's" solitary head then in dozens of heads of "Orientalists" about London, we know of. The same with regard to the Master's name. If Mr. Lillie tells us that "Koot Hoomi" is not a Tibetan name, we answer that we never claimed it to be one. Every one knows that the Master is a Puñjabi whose family was settled for years in Kashmir. But if he tells us that an

"expert at the British Museum ransacked the Tibetan dictionary" for the words "Koot" and "Hoomi," and found no such words, then I say, "buy a better dictionary" or "replace the expert by a more expert one." Let Mr. Lillie try the glossaries of the Moravian Brothers, and their alphabets. I am afraid he is ruining terribly his reputation as an Orientalist. Indeed, before this controversy is settled, he may leave in it the last shreds of his supposed Oriental learning.

Lest Mr Lillie should take my omitting to answer a single one of his very indiscreet questions as a new pretext for printing some impertinence, I say: "I *was* at Mentana during the battle in October, 1867,* and left Italy in November of the same year for India." Whether I was *sent*

---

following: "Received at Odessa November 7, about Lelin'ka....probably from Tibet—November 11, 1870. Nadyezhda F." The blank in the above indicates an undecipherable word; Lelin'ka is the Russian diminutive of Yelena (Russian equivalent for Helen). The gaps which are evident in Miss de Fadeyeff's handwriting are due to the fact that the envelope has been partly eaten by the destructive insects common to tropical countries, as is explained! by C. Jinarâjadâsa. Lord Sang-gyas (also Sang-gyäs) is the Tibetan title for the Lord Buddha.

In a letter to A. P. Sinnett (*Mahatma Letters*, p. 254), Master M., calling himself H.P.B.'s *Khosyayin*—which in Russian means several things, such as host, master of the house, landlord, owner and even employer—hints that he had been to see Nadyezhda de Fadeyeff three times. It is therefore quite likely that he may have been the "messenger of Asiatic appearance" regarding whom she wrote to Col. Olcott. It was N. de Fadeyeff's habit to use the above nickname for H. P. B.'s Teacher.—*Compiler*.]

* [November 3, 1867. Mentana is a small town in Italy, some 21 kilometers North of Rome. It was the site of a battle between the volunteers of Giuseppe Garibaldi (1807-82) and the troops of the Pope and France. Garibaldi had some 6,000 ill equipped men with two canons taken from the enemy. The Papists had 3,000 under

there, or found myself there by accident, are questions that pertain to my private life, with which, it appears to me, Mr. Lillie has no concern. But this is on a par with his, other ways of dealing with his opponents.

As Mr. Lillie's other sarcasms touch me very little—for I know their value—I may let them pass without any further notice. Some persons have an extraordinary clever way of avoiding an embarrassing position by trying to place their antagonists in the same situation. For instance; Mr. Lillie could not answer the criticisms made on his *Buddha and Early Buddhism* in *The Theosophist,* nor has he ever attempted to do so. But he applied himself instead to

---

General Kanzler. The French had 3,000 under General Failly, with excellent artillery. Garibaldi was wounded and taken prisoner during the retreat. He lost some 600 men. In 1877 a monument was erected on the battlefield in memory of the Garibaldian dead.

H. P. B. told Col. Olcott of having been present as a volunteer at the battle of Mentana. In proof of this, she showed him where her left arm had been broken in two places by a sabre-stroke, and made him feel in her right shoulder a musket-bullet still imbedded in the muscle, and another one in her leg. She also showed him a sear just below the heart where she had been stabbed with a stiletto (*Old Diary Leaves*, I, 9*).* Col. Olcott speaks elsewhere (*O. D. L.,* I, 264,) of H. P. B.'s having received five wounds and being "picked out of a

ditch for dead."

As to H. P. B.'s own statements in some of her letters, they are rather elusive and sketchy, obviously showing the desire to avoid any definite information on this subject, as pertaining to events regarding which she had good reasons to preserve secrecy. In a letter written to Sinnett in 1886 (*The Letters of H. P. Blavatsky to A. P. Sinnett,* p. 144), she says: "The Garibaldies (the sons) are alone to know the whole truth; and a few more Garibaldians with them. What I did, you know partially; you do not know all. My relatives *do*, my sister does not, and therefore and very luckily Solovioff does not."

In her *Scrapbook No. 1*, p. 11, H. P. B. pasted a clipping from the New York *Mercury* of January 18, 1875. It contains an article about her entitled "Heroic Women." The reporter presents a rather sensational account concerning her life. H. P. B. has appended a number of pen-and-ink comments on the margins. In connection with the reporter's statement to the effect that H. P. B. fought in the struggle for liberty "under the victorious standard of Garibaldi," that she "won renown for unflinching bravery in many hard-fought battles, and was elevated to a high position on the staff of the great general,"

collect every vile rumour and idle gossip about me, its editor, and allying himself with some of our enemies he sailed out with his very weak pamphlet, in which he *unveiled* really no one but himself. Why does he not show, to begin with, that his reviewer was wrong? Why does he not, by contradicting our statements, firmly establish his own authority as an Orientalist; showing, first of all, that he is a genuine scholar, who knows the subject he is talking about, before he allows himself to deny and contradict other people's statements in matters which he knows still less about? He does nothing of the kind, however; not a word, not a mention of the scourging criticism *that he is unable to refute.* Instead of that, we find the offended author trying to throw ridicule on his reviewers, so as to lessen probably the value of what they have to say of his own book. This is a clever, *very* clever strategy. Whether it is an honourable one remains, withal, an open question.

It might be difficult, after the conclusions reached by qualified scholars in India concerning his first book, to secure much attention in *The Theosophist* for his second, but

---

and that her horse had been twice shot under her during the conflict, H. P. B. makes a characteristic comment:

> "Every word is a *lie.* Never was on 'Garibaldi's staff.' Went with friends to Mentana to help shooting the Papists and got shot myself. Nobody''s business—least of any a d—d reporter's."

In a letter written to Monsieur C. Bilière, in 1883, H. P. B. states that her Guru "has already twice patched me up. The first time was at the battle of Mentana in 1867." (quoted by Mary K. Neff, in *How Theosophy Came to Australia*, etc., p. 25.)

It is most likely that we will not learn very soon what was H. P. B.'s reason for being present at the battle of Mentana, but it would seem plausible to assume that she must have had a very good reason for being there, and that this reason was in some way or other connected with her occult life and preparation for her mission. It could hardly have been a mere passing "whim" to shoot some Papists while the shooting was good! This incident in her career belongs very definitely to the same category with a number of others which can never be fully understood without more adequate knowledge concerning her real occult nature and status, and the methods of her own personal training and discipline as a high chela of the Brothers.—*Comp.*]

if this volume in turn were examined with the care almost undeservedly devoted to the first, and if it were referred to the authority of such real Oriental scholars and Sanskritists as Mr. R. T. H. Griffith, for instance, I think it would be found that the aggregate blundering of the two books put together might excite even as much amusement as the singular complacency with which the author betrays himself to the public.

August 3rd, 1884. H.P.BLAVATSKY.

[The "Eastern adept" spoken of by H. P. B. in the above article is Hilarion, who lived for a time on the island of Cyprus, and collaborated with H. P. B. in the writing of her occult stories. He signed himself "Hilarion Smerdis." Col. Henry S. Olcott's entry of Feb. 19, 1881, in his *Diaries,* says: "Hilarion is here en route for Tibet, and has been looking over, in and through the situation . . . " This entry was made in Bombay. Master K. H. refers also to this journey of Hilarion from Cyprus to Tibet (*Mahatma Letters*, p. 289).—*Compiler.*]

Collected Writings VOLUME VI
September, 1884

MISCELLANEOUS NOTES

[*Journal of The Theosophical Society*, Vol. I, No. 9,
September, 1884, p. 119]

[Appended to an English translation of an unpublished Essay of Éliphas Lévi, on "How to govern Influences through Power."]

It is very much to be regretted that in the new "apostolic" edition of the *Acta Sanctorum* many of the most glaring absurdities have been left out, evidently from the mistaken idea that they were incompatible with modern thought; while in fact the most absurd ones contain the most beautiful hidden truths, which unfortunately the "apostolic" editor has not understood.—*Trans.*

[In connection with a reference to Enoch who "rose up to heaven by escaping death."]

That means he succeeded while on earth to establish a union between his Atma (the 7th Principle) and his soul (the 5th).—*Trans.*

Collected Writings VOLUME VI
September, 1884

MADAME BLAVATSKY AND THE THEOSOPHICAL SOCIETY

[The original manuscript of this Letter, in H. P. B.'s handwriting, is preserved in the Archives of The Theosophical Society, Adyar. Though addressed to *Light*, London, the Letter was never published in that Journal, as appears from a careful analysis of the issues for 1884-1885. H. P. B. must have postponed its publication, after she withdrew her resignation from Office "at the urgent request and solicitation of Society friends," as she pointed out in her final letter of resignation dated at Adyar, March 21, 1885 (See *The Theosophist*, Vol. VI, No. 8, *Supplement* to May, 1885, p. 195). The present Letter was published for the first time in *The Theosophist*, August, 1931. The title of it is H. P. B.'s own—*Compiler*.]

To the Editor of *Light*.
Sir:—

Will you kindly permit me to notify my friends and foes through your columns, that yesterday, September 27th, I FORMALLY RESIGNED OFFICE in the Theosophical Society?

No one could regret more than I do, to give this pain to my devoted colleagues and friends. But I do it from a deep sense of duty to the Society, before whose interests all private consideration must give way.

For some time past—to be exact, since the very day when I overstepped the *legal* boundaries and gave out the secret of my whole life, namely what I knew about Occultism and its Custodians—I seem to have awakened against Theosophy all the fiends of the nether world, now domiciled on our earth. Persecution, suspicion,—opposition, from simple cavilling at words, to the expression of the most malignant hatred—are dogging our steps wherever we direct them.

Had I to face them alone, *i.e.,* in my personality and private capacity I might have bowed my head in full humility, from a feeling that this was only my *Karma*: I have thrown the mysteries of the Kingdom of Heaven in their crudest and (owing to my personal inability) undigested form to be trodden upon, and *have* to bear my penalty.

But it is not I alone who am the sufferer. In my proud desire to benefit my fellowmen, and my vain endeavours to do what I sincerely thought (and still think) was good, I have brought unwittingly suspicion, almost opprobrium upon the Society itself. Thus, a sort of indignity has been put upon hundreds of most respectable, most pure-minded men and women, whose sole mistake was not to have separated sufficiently, the abstract principle from the concrete personalities; a mistake which led, in a way, to hero-worship. It is since

my arrival in Europe that I have begun to realize that so long as my name is attached to the Theosophical Society, the latter can never prosper, can never pursue its studies and execute its mission in the right way. If I would save the healthy body, I must lop away from it the limb that is pronounced by my charitable judges incurably diseased. Between *être* and *paraître,* the world ever chooses the latter expedient. I cannot. Therefore, I am surely doomed to be misrepresented as long as I live. What right have I to drag our Society into and under such false lights?

Though I have not yet the means of knowing what is in the supposed "letters" of mine (telegraphed about to the *Times* by its Calcutta correspondent) as published by a missionary *Christian* magazine since this journal has not yet reached Europe—I know, nevertheless, that no such correspondence between myself and the wicked treacherous woman just expelled from the Society, ever took place. Such alleged letters of mine are surely impudent forgeries. The theory of the supposed "muslin" Mahatmas is the creation of a man and wife whom Col. Olcott and I saved in 1879 from starvation in the streets of Bombay; who have since found a ready home with us, and brotherly affection for five long years; and who, as Mr. St. George Lane Fox (just returned from Adyar where he lived for eight months) can tell you—have repaid us with the blackest ingratitude and the most villainous treachery, for which misdeeds and many others they were expelled from the Society by the Board of Control, in May last. The "muslin" Mahatmas and the "letters" are their revenge—a soap-bubble for the

wise, a heavy sledge-hammer with which the prejudiced and the unfair will vainly try to knock out the last breath from the Theosophical movement. It is now found, moreover, that it was they, who had tried, during the whole five years they lived with us, to make me suspected as a "Russian Spy" and the Theosophical Society as a "dangerous *political* Movement."

Nevertheless, and notwithstanding the apparent absurdity of this new charge, the scandal created is sure to be very great. It will take months to prove the alleged correspondence a forgery, and the publication itself a libel gotten up during our absence, by those meek men of God—the missionaries; it will require but one day, to connect our names and the Society in your columns with a new and ridiculous scandal. Therefore, since the Society is now firmly established and since it suffers only through its connection with myself—the *chief,* if not the *only* target for the poisonous shots of our many enemies I have come to my present resolution.

Henceforth I cease to hold the official position of Corresponding Secretary in our Society, and I am even willing that it should be forgotten, if possible, that I was ever one of its two active founders. I break—for a long time, at any rate—every connection with the Headquarters, with the Parent Society, as a body, and with its two hundred Branches. *I shall not return to Adyar, before I have vindicated the Society of every villainous aspersion upon its character,* and had the purity of its motives better recognized. To begin, I have placed my official resignation in the hands of the President-Founder for submission

to the General Council of December, at Adyar. In order, however, that the kind neighbors should have no ground for inventing a new calumny, I say here beforehand, that I shall not leave Europe until this new infamous *imbroglio*—the joint production of missionary hatred and the revenge of two expelled members—is proved to be false, as it shall be by Col. Olcott who returns home by the first steamer. The Society, if it derives no further benefits, will certainly suffer no additional troubles from me.

284

Thus, from this day, Mr. Editor, you may open your columns unsparingly to any kind and variety of abuse against the personality known as H. P. Blavatsky. I have retired into private life, and will mind it very little. It was the honour of the Society that I had in view, whenever I was moved to answer misrepresentations of its Corresponding Secretary. I am now prepared to receive personal vilification with a calm worthy of that of Mr. Bright or Gladstone. I only hope that it may be remembered, that whatever I appear, or may be in reality, my mistakes and shortcomings are *mine* and have nothing to do with the Theosophical Society.

Very soon, I hope, I will retire to a locality where no one is likely to meet me and no ordinary mail can reach me. After a time, when it is shown that my absence notwithstanding, the occasional manifestations of power by the Mahatmas, and their communication, whether personal or by correspondence with some of the elect members, are going on as before; that phenomena, in short, are taking place in the same way as they always have; and that nothing is virtually changed by my withdrawal; then only will our opponents perceive, that whatever the real nature of our Mahatmas, whether made of flesh and bones, or of "bladders and muslin"—they are certainly not the creation of your very obedient servant,

H. P. BLAVATSKY.

Elberfeld,
Sept. 28, 1884.

Collected Writings VOLUME VI
October, 1884

CHELAS

[*The Theosophist,* Vol. VI, No. 1(61), October, 1884, p. 1]

Notwithstanding the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem to still prevail.

What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when it was found that those views should be changed, the reaction has been in several cases quite violent.

The word "Chela" simply means *a disciple;* but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word "God" itself. Some persons have gone so far as to say that when a man is a Chela he is at once put upon a plane when each word that he may unfortunately utter is taken down as *ex cathedra,* and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are MAHATMAS and MAHATMAS. There are MAHATMAS in fact who are themselves the Chelas of those who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a MAHATMA.

In fact the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path."

Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers

which would appal many an aspirant, were they depicted in natural colours, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master's constant and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting, he has to be worthy of acceptance. Nor must he

offer himself. One of the Mahatmas has, within the year, written—"Never thrust yourself upon us for Chelaship; wait until it descends upon you."

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any "powers," he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality, then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

Collected Writings VOLUME VI
October, 1884

THE THEOSOPHICAL SOCIETY IN INDIA

[*The Times* (London), October 9, 1884]

TO THE EDITOR OF *The Times.*

Sir,—

With reference to the alleged exposure at Madras of a dishonourable conspiracy between myself and two persons of the name of Coulomb to deceive the public with occult phenomena, I have to say that the letters purporting to have been written by me are certainly not mine. Sentences here and there I recognize, taken from old notes of mine on different matters, but they are mingled with interpolations that entirely pervert their meaning. With these exceptions the whole of the letters are a fabrication.

The fabricators must have been grossly ignorant of Indian affairs, since they make me speak of a "Maharajah of Lahore," when every Indian school-boy knows that no such person exists.

With regard to the suggestion that I attempted to promote "the financial prosperity" of the Theosophical Society by means of occult phenomena, I say that I have never at any time received, or attempted to obtain, from any person any money either for myself or for the Society by any such means. I defy anyone to come forward and prove the contrary. Such money as I have received has

been earned by literary work of my own, and these earnings and what remained of my inherited property when I went to India have been devoted to the Theosophical Society. I am a poorer woman today than I was when with others I founded the society.

Your obedient servant,
H. P. BLAVATSKY.

77, Elgin Crescent, Notting Hill, W., Oct. 7.

Collected Writings VOLUME VI
October, 1884

MR. ARTHUR LILLIE

[*Light* (London), Vol. IV, No. 197, October 11, 1884, pp. 418-19]

TO THE EDITOR OF *Light*.

SIR,

When, in my answer to Mr. Arthur Lillie's "Delusions," I maintained that the said writer had a policy unique and quite his own for dealing with his literary opponents, I was but stating that which every lover of truth can now see for himself.

His article in your issue of September 6th is, like its predecessor, a long series of misconceptions, blunders, and unfair insinuations. It is impossible, without incurring the penalty of sacrificing one's dignity, to have any prolonged discussion with such opponents. Their tactics are a sort of guerilla skirmishing; one answers and corrects one set of blunders, when, forthwith, there appears a fresh series, and this trails after it still others! To notice them *seriatim* would be like the work of Penelope. We shall do our best to keep the flag of truce flying, but really it is a hard task, when such malignant nonsense is permitted in so important a journal as *Light.*

Without going into any discussion I shall simply record the *mistakes* of the article in question.

Para. 1. I am accused of having confessed that I "wittingly deceived Colonel Olcott and others for a considerable time."

Answer. I have confessed to no such thing—I have

never wittingly deceived anyone. What I said was, that, finding it worse than useless, viz., harmful, to declare the whole truth to those who were then utterly unable to comprehend it, I withheld from them for a time such details of the truth as would not only have been unpalatable to them, but might have made them regard me as a lunatic. There are many such details relating to our Mahatmas and their doctrine, which I am withholding even up to the present time. Let Mr. Lillie and his sympathisers make whatever use they can of this fresh "confession." He is a base man indeed who, having had truth revealed to him under the seal of secrecy, and solemnly pledged himself never to reveal the information, will nevertheless divulge it to the profane. There is a vast difference between the action of a person who, in the spirit of the Apostle's words *(Rom.*, iii*,* 7) "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?" should circulate deliberate lies to deceive his fellow beings; and that of another man who, under compulsion of his pledged honour, keeps silent on certain things. If I am to be held

in this matter a *deceiver*, then so is every Mason, every Oddfellow, every statesman, every priest who receives confession, every physician who takes the Hippocratic oath, and every lawyer, one. Mr. Millar, quoted by Mr. Lillie, methinks, if worth anything as a critic, ought rather to point out the full gravity of Mr. Lillie's rancorous and nonsensical insinuations than concern himself, as he does, with the moral outcome of my conduct.

Para. 2. I say again, I never was a Spiritualist. I have always known the reality of mediumistic phenomena, and defended that reality; that is all. If to have the whole long series of phenomena happen through one's organism, *will,* or any other agency, is to be a "Spiritualist," then was I one, perhaps, fifty years ago, *i.e.,* I was a Spiritualist before the truth of modern Spiritualism. As regards mediums, séances, and the spiritualistic "philosophy," so-called—belief in the latter alone constituting a Spiritualist—then it may perhaps stagger your readers to learn that I had

never known, nor even seen a medium, nor ever found myself in a séance room, before March, 1873, when I was passing through Paris on my way to America. And it was in August of the same year that I learned, *for the first time in my life,* what was the philosophy of the Spiritualists. Very true I had had a general and very vague idea of the teachings of Allan Kardec since 1860. But when I heard stated the claims of the American Spiritualists about the "Summer Land," etc., I rejected the whole thing point blank. I might name several persons in America as my witnesses if the testimony of Colonel Olcott were not sufficient. I also deny that "Mr. Burns," of the *Medium and Daybreak,* has recorded that I "*once came to him* to propose" anything. I have never met Mr. Burns, never went to him, have never proposed to him the foundation of anything at all. In the beginning of 1872, on my arrival from India, I had tried to found a Spiritist Society at Cairo after the fashion of Allan Kardec (I knew of no other), to try for phenomena, as a preparative for occult science. I had two French pretended mediums, who treated us to bogus manifestations, and who revealed to me such mediumistic tricks as I could never have dreamed possible. I put an end to the séances immediately, and wrote to Mr. Burns to see whether he could not send English mediums. He never replied, and I returned to Russia soon afterwards. Mr. Arthur Lillie informs the public; (1) "that John King was not the only alleged spirit of a departed mortal that came to her seances"; (2) that I had recognized many other spirits, among others, "Mrs. Fulloner, who had only died the previous Friday." Three *blunders* (?) in three lines. I never held séances in my life. It was not at *my* séances, but those of William Eddy, that I recognised the several "spirits" named. (3) I never saw any Mrs. Fulloner (Mrs. Fullmer spoken of by Colonel Olcott, I suppose?), living or dead, nor any Mr. Fullmer either, nor does Colonel Olcott say I did. As a proof of Mr. Lillie's marvellous accuracy, I quote Colonel Olcott's words from p. 326 of his work [*People from the Other World*]*:* "Ten spirits appeared to us, among them a lady—a certain Mrs. Fullmer, who had only died the Friday previous. The

relative to whom she came sat beside me, and was dreadfully agitated, etc."

Was *I* Mrs. Fullmer's "relative," spoken of by Colonel Olcott? I should not wonder, after reading what he wrote in the same accurate style in his *Buddha and Early Buddhism,* and other books, if Mr. Lillie, in his next, and without any mention of my present proof of his blunders, should gravely assure his readers that under the name of "Mrs. Fullmer's relative," and Church member, Colonel Olcott meant Madame Blavatsky!

Most decidedly I have seen forms called "spirits," at Eddy's and recognized them; even to the form *of my uncle* (not my "father," as Mr. Lillie affirms). But in some cases I had thought of them, and *wanted* to see them. The objectivization of their astral forms was no proof at all that they were dead. I was making experiments, though Colonel Olcott knew nothing of it, and so well did some of them succeed that I actually evoked among them the form of one *whom I believed dead* at the time, but who, it now appears, was, up to last year, alive and well; viz., "Michalko," my Georgian servant! He is now with a distant relative at Kutais, as my sister informed me two months ago, in Paris. He had been reported, and I thought him, dead, but had got well at the Hospital. So much for "*Spirit* identification."

Para. 3. "She tells us," says my critic, "that he [Mahatma Koot Hoomi] comes to her constantly with a 'black beard and long, white flowing garments'." When have I told any such thing? *I deny, point blank,* having ever said or written it, and defy Mr. Lillie to cite his proof. If he does so, it will be a case of not merely misquotation but positive *misrepresentation.* Does he rely upon what I have said in my previous letter? In it I speak of an "Eastern adept, who has since gone for his final initiation," who had passed, *en route* from Egypt to Thibet, through Bombay and visited us in his physical body. Why should this "Adept" be the Mahatma in question? Are there then no other Adepts than Mahatma Koot Hoomi? Every Theosophist at headquarters knows that I meant a Greek gentleman

whom I have known since 1860, whereas I had never seen Mr. Sinnett's correspondent before 1868. And why should not the latter wear a black beard, and long, white, flowing garments, if he chose, both in his "astral body" and also in his living one, as well? Is it, because the same paragraph states parenthetically that it is, "a curious costume, by-the-bye, for a Tibetan monk"? No one ever dreamt of saying that the Mahatma was a "Tibetan monk" or Lama. Those who are immediately concerned with him know that he has never made any such pretence, nor has anyone else done so on his behalf, nor on that of our (Colonel Olcott's and my own) Master. I care not in the least whether my "word" is accepted or not by "Mr. A. Lillie."

He reminds his readers, or thinks he does, that "we" (they) "are forced to remember that that same word" (mine, he means, I suppose) "was once pledged to the fact that his name [the figure's] was 'John King'." He must be surely "dreaming dreams"!! But why

should they be so false and untrustworthy?

The same paragraph contains another assertion as inaccurate as the rest. "If she appeals to her arduous missionary efforts to propagate the doctrine of Shells, ... we cannot forget that the same energy was once devoted to support Spiritualism." Again I deny the statement. My "arduous missionary efforts" were directed all my life to support the reality of psychic phenomena, without *any reference,* save in late years, to their origin and the agency at work behind them. Again, "She" (I) "now tells us that she never was a Tibetan nun" ! ! ! When have I ever told anyone such an absurdity? When have I said I had been one? Yet the denial of it is alleged as "the most important fact that has yet been revealed"! Had I claimed to be one, then, indeed, if the writer knew anything of Thibet or Thibetans, might he rush into print, for he would have the right to doubt my statement and expose my imposture, since that would have been one. But this only proves once more that the "learned author of *Buddhism,* etc.," hardly ever knows what he is talking about. A nun in Thibet, a regular "*ani*," once consecrated, never leaves her convent, except for pilgrimage, so long as she remains in the Order.

Nor have I ever received any instruction "under the roof" of the monks; nor has anyone ever claimed such a thing on my behalf, or to my knowledge. I might have lived in male lamaseries, as thousands of lay men and women do; *i.e.,* have lived in the buildings clustered around the lamaseries; and I might even have received my "instruction" there. Anyone can go to Darjeeling and receive, a few miles from thence, teaching from Thibetan monks, and "under their roofs." But I have never so claimed, so far as I know, for the simple reason that *neither of the Mahatmas* whose names are known in the West *are monks.*

Mr. Lillie's division of the Buddhists of Thibet is taken upon the authority of Abbé Huc; my division is taken from *my knowledge* and that of the many chelas I know and could name. Thus, our Mahatmas, if the facts can justify the curiosity of the Spiritualists, are neither "Hermits" (now), for they have done with their "practice" of Yoga; nor "Wanderers," nor "Monks," since they tolerate, but would never practice, *exoteric,* or popular, Buddhist rites. Least of all are they "*Renegades.*"

1. What authority has Mr. Lillie to connect the Kutchi gentleman, spoken of in *Isis* [II, 628] with Mahatma Koot Hoomi? Nothing but his insatiate desire to find me at fault, and thus to justify his rancor.

2. Where has he found that "this Tibetan Buddhist [which?] believes that 'Buddha' in Tibetan is 'Fo,' that 'Dharma' is 'Fa,' that 'Sangha' is 'Sengh,' and that a monk is called a 'Shaman' "? I have not *Isis* here with me now, but I think I can vouch that these words are not to be found there, placed in the mouth of any "Tibetan Buddhist," and that if found, which I doubt, it will be seen to be simply due to a misprint.

I close by informing Mr. Lillie that years before he had an idea of Buddhists and Thibetans, I was quite familiar with the Lamaism of Thibetan Buddhists. I passed months and years of my childhood among the Lamaist Kalmucks of Astrakhan, and with their great

priest. However "heretical" in their religious terminology, the Kalmucks have still the same identical terms as the other Lamaists of Thibet (from whence they came). As, however, I had visited

Semipalatinsk and the Ural Mountains with an uncle of mine, who has possessions in Siberia, on the very borderland of the Mongolian countries where the "Harachin Lama" resides,* and had made numerous excursions beyond the frontiers, and knew all about Lamas and Thibetans before I was fifteen, therefore, I could hardly have ever thought "that Chinese was the language of Tibet." I leave such ridiculous blunders to those members of the Royal Asiatic Society who translate the Sanskrit word "mâtra" in the phrase "bodha-mâtra," as "mother" or "matter" (See Mr. Lillie's *Buddha and Early Buddhism,* p. 21).

But possibly this does not count: I should have learned my Buddhism and Lamaism in Mr. Lillie's school, rather than in Astrakhan, Mongolia, or Thibet, if I thought of setting up as an authority for such critics as those in *Light.*

Well, so be it, I leave them to feed their censers with their own incense. I shall waste no more time in trying to correct their hydra-headed "mistakes," for when one is slain ten more spring up from the dead carcass.

H.P.BLAVATSKY.

Elberfeld,
September 10th.

---

* [*Harachin* is the name of one of the Southern Mongolian tribes (*aymak*) which used to lead a nomadic life in the upper regions of Liao-he (Shara-muren) and Dalin-he (Hun-muren) rivers.—*Compiler.*]

Collected Writings VOLUME VI
October, 1884

[H. P. B. ON THE COULOMB FORGED LETTERS]

[In the September 1884 issue of the Madras *Christian College Magazine,* which was published on the 11th of the month, there appeared the first of two installments of an article entitled "The Collapse of Koot Hoomi," written by the Editor, Rev. George Patterson. This installment was based mainly on fifteen letters (or parts thereof), some in French and some in English, alleged by the Coulombs to have been written to them by H. P. B., during her absence from the Headquarters of the Theosophical Society, at Bombay and Adyar, giving them instruction to produce "occult" phenomena fraudulently. Another batch of similar correspondence appeared in the October issue of the same periodical. Parts of this so-called correspondence have also been published in Richard Hodgson's "Report" concerning the phenomena connected with The Theosophical Society, which appeared in the *Proceedings* of the Society for Psychical Research (Vol. III, Part IX, December, 1885, pp. 201-400). Hodgson, however, does not give any English translation of the French letters, and has corrected some of the French versions and tampered with others. A substantial analysis of these alleged letters from H. P. B.' s pen has been made by K. F. Vania in his recently published work, *Madame H. P. Blavatsky: Her Occult Phenomena and the Society for Psychical Research,* pp. 259-300.

In a very rare pamphlet issued in October 1884 by the Council of the London Lodge under the title of *The Latest Attack on The Theosophical Society,* there appeared a brief statement by H. P. B. concerning the alleged letters, which is reproduced below.

It has been thought advisable to include also the text of the forged letters, as they appeared in the Madras *Christian College Magazine* for September 1884, so as to make H. P. B.'s remarks thereon more intelligible. These letters follow immediately after H. P. B.'s remarks, and correspond to the superior numbers in the text below.—*Compiler*.]

The first letter is supposed to be written in 1880 or 1881.[1] It seems to contain in its first portion the original of a note I wrote to the woman Coulomb, from Simla, and which was shown to Colonel Olcott and others. She was asked to go and see whether the cigarette had not fallen in some crevice. She answered there had been a storm, rain and wind that night, and that probably the cigarette was destroyed. As it is so long ago, I could not swear to the words; it is possible that down to the signature the letter is mine. But the flyleaf spoken of in the editor's note,

and the words quoted in the footnote, I pronounce to be a forgery.

The second letter may the mine,[2] or a reproduction of a portion of one of mine, as far as the first paragraph is concerned. The rest is either greatly altered or an entire fabrication. I vaguely remember the letter; what I said was, that if any fresh slanders should be trumped up at Bombay it would be dreadful. That Damodar should, if possible, see one of the Brothers, and that I was going to write to him. Who "King" is I do not know. I never called

Padshah by that name. As Damodar had at the time quarrels with his relatives, I said that I would beg of Master K. H. to write to him.—"*Lui tomber sur la tête* means simply that the letter ought to stun him; "*tomber sur la tête comme une tuile,*" a common French expression, which does not mean most certainly that the letter should fall physically on his head! Again, the original letter says, "*il doit battre le fer,*" etc., and the translation alters this to "*We* must strike while the iron is hot," etc. "Il," if I really wrote this sentence, would have meant Damodar, but "we" means quite another thing. A request to Mr. Coulomb to "save the situation" and do what he was asked, might have referred, if written, to a lawsuit then going on in which Damodar was interested, certainly not to any phenomena. This letter, in fact, is either a forgery altogether or is full of interpolation.

The third letter, supposed to be written from Poona, is an entire fabrication.[3] I remember the letter I wrote to her from Poona. It asked her to send me immediately the telegram contained in a note from Ramalinga, if he brought or sent her one. I wrote to Colonel Olcott about the experiment. He thinks he can find my letter at Madras. I hope to either get back Ramalinga's note to me or obtain a statement of the whole matter from him. How could I make a mistake in writing, however hurriedly, about the name of one of my best friends? The forgers make me address him—"care of H. Khandalawalla"—when there is no such man. The real name is N. D. Khandalawala.

The brief note which is fourth in the series has no

significance, except for the words "in a miraculous way," which assuredly are not mine. I have no recollection of the note at all, which is given without any date.[4]

The fifth letter I never wrote at all.[5] All about a handkerchief is pure nonsense. There is no "Maharajah of Lahore," hence I could not have spoken of such a person, nor have been attempting mock phenomena for his deception. If such a sentence as "do something for the old man, Damodar's father," was ever written by me, it would have referred to a wound in his leg, of which he afterwards died. Madame C. boasted that she could cure him; at any rate, she nursed him, for I asked her to.

The sixth letter is a pure forgery.[6] The phrase "the Adyar saucer will become historical like the Simla cup," is a phrase first pronounced by Madame Coulomb, as Colonel Olcott may remember, and I have used it since. I do not know any "Soobroya"—perhaps "Soubaya" is meant.

The seventh and eighth letters are forgeries again.[7] I could never, in writing to her who saw the man every day, use all his names and titles. I should simply have said "Dewan Bahadur," without adding "Ragoonath Rao, the President of the Society," as if introducing to her one she did not know. The whole name is evidently put in now, to make it clear who is meant. The ninth letter, if possible, is worse nonsense yet.[8] I never called anyone "Christophe." That was a name given by Madame Coulomb to her husband behind his neck, and "Christopholo" was a name by which she called an absurd little figure, or image, of hers. She gave nicknames to everything.

Letter 10: fabrication again. Letter 11. *A* letter was written by me from the Nilghiris to

introduce the General, but it was not *this* letter, which appears to be altogether a fabrication.[9] Letter 12 is the only clearly genuine letter of the series.[10] Letter 13 may have been written by me.[11] All depends upon knowing who is "Christopholo"—a little ridiculous figure in rags, about three inches high; she wrote to say it had accidentally been destroyed. She joked over it, and I too.

TEXT OF FORCED LETTERS AND COMPILER'S NOTES

[1]In numbering the letters, H. P. B. uses the order in which they appeared in the *Christian College Magazine.* This first letter reads:

Monday.

My dear Mme. Coulomb,

Last night, Sunday, I wanted to show my friends a phenomenon and sent a cigarette tied up with my hair to be placed opposite Watson's hotel in the coat-of-arms (under the Prince of Wales' statue) under the horn of the *Unicorn.* Captain Maitland had himself chosen the town and named the place. He spent 13 Rs. for a telegram to Police-Commissioner Grant, his brother-in-law. The latter went the moment he received it and—found NOTHING. It is a dead failure but I do not believe it, for I saw it there clearly at 3 in the morning. I am sorry for it for Captain Maitland is a Theosophist and spent money over it. They want to tear the cigarette paper in two and keep one half. And I will choose the same places with the exception of the Prince's statue for our enemies might watch and see the cigarette fall and destroy it. I enclose an envelope with a cigarette paper in it. I will drop another *half* of a cigarette behind the Queen's head where I dropped my hair the same day or Saturday. Is the hair still there? and a cigarette still under the *cover?* Oh Dio Dio! What a pity . . . .

Your faithfully, H. P. B.

(Note on the flyleaf) Make a half cigarette of this. *Take care of the edges.*

[2]This second letter is in French, and its text is as follows:

Mes chers Amis,

Au nom du ciel ne croyez pas que je vous oublie. Je n'ai pas le temps matériel pour respirer—voilà tout! Nous sommes dans la *plus grande crise, et je ne dois pas* PERDRE LA TÊTE.

Je ne puis ni ose rien vous écrire. Mais vous devez comprendre qu'il est *absolument nécessaire* que quelque chose arrive à Bombay tant que je suis ici. Le Roi et Dam. *doivent* voir et recevoir la visite d'un de nos Fréres et—s'il est possible que le premier reçoive une lettre que j'enverrai. Mais les voir il est plus nécessaire encore. Elle devrait lui tomber sur la tête comme la première et je suis en train de supplier «Koothoomi» de la lui envoyer. Il doit battre le fer tant qu'il est chaud. Agissez *indépendamment* de moi, mais dans les habitudes et customs des Frères. S'il pouvait arriver quelque chose à Bombay qui fasse parler tout le monde—ce serait merveilleux. Mais quoi! Les Frères sont inexorables. Oh cher M. Coulomb, sauvez la situation et faites ce qu'ils vous demandent

CONVENTION GROUP, ADYAR, DECEMBER 27-29, 1884

Standing: M. Krishnamachari (known also as Dharbagiri Nath and Bawaji), and Col. H. S. Olcott.
Seated, from left to right:
Back row: Major-General Henry Rodes Morgan; William Tournay Brown; T. Subba Row (with turban); H. P. Blavatsky; Dr. Franz Hartmann; Rudolf Gebhard.
Middle row: Norendro Nath Sen; Damodar K. Mavalankar; S. Ramaswamier; Judge P. Sreenivasa Row.
Front row: Bhavani Shankar; T. Vijayaraghavacharlu; Tukaram Tatya; V. Coopooswami Iyer.

PORTRAIT IN OIL OF H. P. BLAVATSKY
BY HERMANN SCHMIECHEN

This is the second portrait painted by H. Schmiechen. It bears the date of 1885. His first portrait was made at Eberfeld in September, 1884, and was later presented by Mrs. Toni Schmiechen to the Esoteric School; for some years past it has been in C. Jinarajadasa’s home, 33 Ovington Square, London. The second portrait, reproduced herewith, was for many years at the London Headquarters, 19 Avenue Road. It is now in the Hall of the Indian Section, at Benares.

J'ai la fièvre toujours un peu. On l'aurait à moins! Ne voilà-t-il pas que Mr. Hume veut voir Koothoomi *astralement* de loin, s'il veut, pour pouvoir dire au monde qu'*il sait* qu'il existe et *l'écrire* dans tous les journaux car jusqu'à présent il ne peut dire qu'une chose c'est qu'il *croit* fermement et positivement mais non qu'*il le sait* parcequ'il a *vu de ses yeux* comme Damodar, Padshah, etc. Enfin en voilà d'un problème!

Comprenez donc que je deviens folle, et prenez pitié d'une pauvre veuve. Si quelque chose *d'inoui* arrivait à Bombay il n'y a rien que Mr. Hume ne fasse pour Koothoomi sur sa demande. Mais K. H. ne peut pas venir ici, car les lois occultes ne le lui permettent pas. Enfin, au revoir. Écrivez moi.

A vous de coeur

H. P. B.

Demain je vous enverrai les deux lettres. Allez les chercher à la poste à votre nom, *E. Cutting=Coulomb.*

P.S. Je voudrais que K. H. ou quelqu'un d'autre se fasse voir avant le reçu des lettres!

The *Christian College Magazine* published an English translation of this letter which is somewhat faulty and inadequate. We publish our own translation thereof:

My dear Friends,

In heaven's name do not think I am forgetting you. I have not even time to breathe—that's all! We are in *the greatest crisis and I must not* LOSE MY HEAD.

I cannot and dare not write anything to you. But you must understand that it is *absolutely necessary* that something should happen at Bombay while I am here. The King and Dam. *must* see one of the Brothers and receive a visit from him, and, if possible, the first must receive a letter which I will send. But to see them, is more necessary yet. It must fall on his head [*vide* H. P. B.'s explanation of this expression] like the first, and I am just now begging "Koothoomi" to send it to him. We [thus in the *Christ. Coll. Mag.* translation] must strike while the iron is hot. Act *independently* of me, but according to the habits and customs of the Brothers. If something could happen at Bombay that would make everybody talk, it would be marvellous. But then! The Brothers are inexorable. Oh dear M. Coulomb, save the situation and do what they ask you to

----

I am always somewhat feverish. One would be so for less. And here is Mr. Hume who wants to see Koothoomi *in his astral form* at a distance, if he consents, so that he may be able to say to the

world that *he knows* he exists, and to *write it* in all the papers; for at present he can say but one thing, namely, that *he believes* firmly and positively, but not that he *knows it,* because of having seen him *with his own eyes,* like Damodar, Padshah, etc. Well, there is a problem!

Understand then that I am going mad, and take pity on a poor widow. If something *unheard of* should take place at Bombay, there is nothing that Mr. Hume would not do for Koothoomi on his demand. But K. H. cannot come here, for the occult laws do not permit him to do so. Good bye. Write to me.

Heartily yours,

H. P. B.

I will send you the two letters tomorrow. Go and ask for them at the post office in your name, E. *Cutting=Coulomo.*

P.S. I wish K. H. or someone else would make his appearance before the receipt of the letters!

[3] The text of this third letter is as follows:

Poona, Wednesday.

Ma chère Marquise,

Now dear, let us change the program. Whether *something* succeeds or not I must try. Jacob Sassoon, the happy proprietor of a crore of rupees, with whose family I dined last night, is anxious to become a Theosophist. He is ready to give 10,000 rupees to buy and repair the headquarters, he said to Colonel (Ezekiel his cousin arranged all this) if only he saw a little phenomenon, got the assurance that the *Mahatmas* could hear what was said, or give him some *other sign of their existence* (*?!!*). Well, this letter will reach you the 26th, Friday, will you go to the shrine and ask K. H. (or Christofolo) to send me a telegram that would reach me about 4 or 5 in the afternoon, same day, worded thus:—

"Your conversation with Mr. Jacob Sassoon reached Master just now. Were the latter even to satisfy him still the doubter would hardly find the moral courage to connect himself with the Society.

"RAMALINGA DEB."

If this reaches me on the 26th even in the evening, it will still produce a tremendous impression; Address care of N. Khandalawalla, Judge, Poona. JE FERAI LE RESTE. Cela coûtera quatre ou cinq roupies. *Cela ne fait rien.*

Yours truly,

H. P. B.

The few words in French at the close of the letter mean: "I will do the rest. It will cost four or five rupees. Never mind that."

[4] The French text of this note is as follows:

Ma chère Amie,

Je n'ai pas une minute pour répondre. Je vous supplie faites parvenir cette lettre (here enclosed) à Damodar *in a miraculous way*. It is very *very* important. Oh ma chère que je suis donc malheureuse! De tous côtés des désagréments et des horreurs.

Toute à vous,

H. P. B.

The English rendering of this would be:

My dear Friend,

I have not a minute to reply. I beg of you to send this letter (here enclosed) to Damodar *in a miraculous way.* It is very *very* important. Oh my dear how unhappy I am! Disagreements and horrors on every side.

Yours entirely,

H. P. B.

[5]Below is the French text of this letter:

Je crois que le mouchoir est un coup manqué. Laissons cela. Mais toutes les instructions qu'elles restent *status quo* pour les Maharajas de Lahore ou de Bénarès. Tous sont fous pour voir quelque chose. Je vous écrirai d'Amritsar ou Lahore. Mes cheveux feraient bien sur la vieille tour de Sion, mais vous les mettrez dans une enveloppe, un sachet curieux et le pendrez en le cachant ou bien à Bombay—choisissez bon endroit et écrivez moi à Amritsar *poste restante*, puis vers le premier du mois à Lahore. Adressez votre lettre à mon nom. Rien de plus pour S.—il en a vu assez. Peur de manquer la poste, au revoir. Avez-vous mis la cigarette sur la petite armoire de Wimb—? Faites donc quelque chose pour le vieux, *il padre di Damodar.*

H. P. B.

The English rendering of this is as follows:

I believe the handkerchief is a failure. Let it go. But let all the instructions remain in *status quo* for the Maharajas of Lahore or of Benares. Everybody is madly anxious to see something. I shall write you from Amritsar or Lahore. My hair would do well on the old tower of Sion (but you should put it in an envelope, a sachet of some peculiar kind, and hang it where you hide it) or even at Bombay. Select a good spot and write me at Amritsar *poste restante,* and then around the first of the month at Lahore. Address your letter in my name. Nothing more for S.—he has seen enough. I am afraid of missing the mail, so *au revoir*. Have you placed the cigarette on the little cupboard of Wimb—? Do something for the old man, *Damodar's father* . . .

H. P. B.

302

[6]The French text and translation are as follows:

Cher Monsieur Coulomb,

C'est je crois cela que vous devez avoir. Tâchez donc si vous croyez que cela va reussir, d'avoir plus d'audience que nos *imbéciles domestiques* seulement. Cela mérite la peine—car la soucoupe d'Adyar pourrait devenir historique comme la tasse de Simla. Soubroya ici et je n'ai guère le temps *d'écrire à mon aise,* à vous mes honneurs et remerciments.

H. P. B.

Dear Monsieur Coulomb,

This is what I think you ought to have. Try then, if you think that it is going to be a success, to have a larger audience than merely our *domestic imbeciles*. It is well worth the trouble, for the Adyar saucer might become historical like the Simla cup. Soubroya is here, and I have hardly time *to write at my ease*. My respects and thanks to you.

H. P. B.

[7]The French and English texts of these two letters are as follows:

La poste part ma chère. Je n'ai qu'un instant. Votre lettre arrivée trop tard. Oui, laissez Srinavasa Rao se prosterner devant le *shrine* et s'il demande ou non, je vous supplie lui faire passer cette réponse par K. H. Car il s'y attend, *je sais ce qu'il veut.* Demain vous aurez une grande lettre! Grandes nouvelles. Merci.

H. P. B.

The mail is about to leave, my dear. I have only a moment. Your letter arrived too late. Yes, let Srinavasa Rao prostrate himself before the *shrine,* and whether he asks anything or not, I beg of you to let him have this reply from K. H., for he is expecting it. *I know what he wants.* Tomorrow you shall have a long letter! Grand news. Thanks.

H. P. B.

Ma chère Amie,

On me dit (Damodar) que Dewan Bahadoor Ragoonath Rao le Président de la Société veut mettre quelque chose dans le *temple.* Dans le cas qu'il le fasse voici la réponse de Christofolo. Pour Dieu arrangez cela et nous sommes à cheval. Je vous embrasse et *vi saluto.* Mes amours au Marquis.

Your sincerely,

LUNA MELANCONICA.

Écrivez donc.

My dear Friend,

I am told (by Damodar) that Dewan Bahadoor Ragoonath Rao, the President of the Society, wishes to place something in the *temple*.

In case he should do so, here is Christofolo's answer. For God's sake arrange this, and we are in the saddle. I embrace and salute you. My love to the Marquis.

Yours sincerely,

LUNA MELANCONICA.

Write to me.

[8]The French text and the English translation of this rather lengthy communication are as follows:

Tropo tardi! Cher Marquis, si ce que "Christophe" a en main eut été donné sur l'heure en réponse cela serait beau et c'est pour-quoi je l'ai envoyé. Maintenant cela n'a plus de sens commun. Votre lettre m'est arrivée à 61/2 h. du soir presque 7 heures et je savais que le petit Punch venait à cinq! Quand pouvais-je donc envoyer la dépèche? Elle serait arrivée le lendemain ou après son départ. Ah! quelle occasion de perdue!

Enfin. II faut que je vous prie d'une chose. Je puis revenir avec le Colonel et c'est très probable que je reviendrai, mais il se peut que je reste ici jusq'au mois d'octobre. Dans ce cas pour le jour ou deux que le Colonel sera à la maison *il faut me renvoyer la clef da shrine.* Envoyez-la moi par le chemin souterrain. Je la verrai *reposer* et cela suffit. Mais je ne veux pas qu'en mon absence on examine la *luna melanconica* du cupboard, et cela sera examiné si je ne suis pas là. J'ai le trac. II faut que je revienne! Mais Dieu que cela m'embête donc que maintenant tout le monde *d'ici* viendra me voir là. Tout le monde voudra voir et—J'EN AI ASSEZ.

Mais que le diable emporte je me sens malheureuse du coup manqué.

Too late! Dear Marquis, if what "Christophe" has in his hands had been given in answer at the time, it would have been fine, and this is why I sent it. Now it has no meaning any longer. Your letter reached me at 61/2 in the evening, almost at 7, and I knew that the little Punch was coming at five! When could I send the telegram then? It would have arrived the next day or after his departure. Ah! What a lost opportunity!

Well, that's that. I must beg a favor of you. I may return with the Colonel, and it is very probable that I shall, but it is possible that I may remain here till October. In this case, for the day or two that the Colonel will be at home, *you must send the key of the Shrine* to me. Send it to me by the underground way. I shall see it *rest,* and that will be enough. But I do not wish that the *luna melanconica* of the cupboard be examined in my absence, and examined it will be, if I am not there. I am in a funk. I must come back. But Heavens! How it annoys me, now that everybody *here*

will come and see me there! Everyone will want to see something and—I HAVE HAD ENOUGH OF IT.

But the devil take it, I feel quite unhappy at having missed the opportunity.

[9]The text of Letter 10 is as follows:

Ma bien chère Amie,

Vous n'avez pas besoin d'attendre l'homme "Punch." Pourvu que cela soit fait en présence de personnes qui sont respectables *besides* our own familiar *muffs* je vous supplie de le faire à la première occasion.

Tell Damodar please, the "Holy" whistle breeches, and St. Poultice that they do not perfume enough with incense the *inner* shrine. It is very damp and it ought to be well incensed . . .

H. P. BLAVATSKY.

The French part of the above letter reads as follows in its English rendering:

My very dear Friend,

You need not wait for the man "Punch." Just so that the thing takes place in the presence of respectable persons, *besides* our own familiar *muffs.* I beg you to do it at the first opportunity . . .

Letter 11 is considerably longer. It is the only one that Gen. H. R. Morgan and three others had an opportunity to examine and which they publicly declared to be a forgery. Its French text and English translation are as follows:

Vendredi.

Ma chère Madame Coulomb et Marquis,

Voici le moment de nous montrer—*ne nous cachons pas.* Le Général part pour affaires à Madras et y sera lundi et y passera deux jours. II est Président de la Société ici et veut voir le *shrine.* C'est probable qu'il fera une question quelconque et peut-être se bornera-t-il à regarder. Mais il est sur qu'il s'attend à un phénomène car il me l'a dit. Dans le premier cas suppliez K. H. que vous voyez tous les jours ou Christopholo de soutenir l'honneur de famille. Dites lui donc qu'une fleur suffirait, et que *si le pot de chambre cassait* sous le poids de la curiosité il serait bon de le remplacer *en ce moment.* Damn les autres. Celui-là vaut son pesant d'or. Per l'amor del Dio ou de qui vous voudrez *ne manquez pas* cette occasion car elle ne se répétera plus. Je ne suis pas là, et c'est cela qui est beau. Je me fis à vous et je vous supplie de ne pas me désappointer car tous mes projects et mon avenir avec vous tous—(car je vais avoir une maison ici pour passer les six mois de l'année et elle sera *à moi* à la Société et vous ne souffrirez plus de la chaleur comme vous le faites, si j'y réussis).

Voici le moment de faire quelque chose. Tournez lui la tête au Général et il fera tout pour vous surtout si vous êtes avec lui au moment du Christophe. Je vous envoie un *en cas*—e vi saluto.

Le Colonel vient ici du 20 au 25. Je reviendrai vers le milieu de Septembre.

À vous de coeur,

LUNA MELANCONICA.

J'ai diné chez le Gouverneur et son ler Aide-de-Camp. Je dine ce soir chez les Carmichaels. Elle *est folle pour moi.* Que le ciel m'aide!

Friday,

My dear Madame Coulomb and Marquis,

This is the moment for us to come out—*let us not hide ourselves.* The General is leaving here for Madras on business; he will be there on Monday and will remain there two days. He is President of the Society here, and wishes to see the *Shrine.* It is probable that he will put some question, or perhaps he will be contented with merely looking. But it is certain that he expects a phenomenon, for he told me so. In the first case, beg K. H. whom you see every day, or Christopholo, to sustain the honour of the family. Tell him that a flower would be sufficient, and that *if the pot breaks* under its load of curiosity, it would be well to replace it *at once.* The others be damned, this is worth its weight in gold. For the love of God—or of anyone you please—*do not miss* this opportunity, for it will not be repeated. I am

not there myself, and that's precisely what is so good. I rely on you, and beg you not to disappoint me, for all my projects and my future with all of you—(for I am going to have a house here where I can spend six months of the year, and it will be *mine* for the Society, and you shall no longer suffer from the heat, as you do now, if I succeed).

This is the proper time to do something. Turn the General's head, and he will do anything for you, especially if you are with him at the same time as Christophe. I am sending you "un *en cas*" and greet you.

The Colonel will be here between the 20th and the 25th. I shall return about the middle of September.

Heartily your,
LUNA MELANCONICA.

I have dined with the Governor and his First Aide de-Camp. This evening I shall dine with the Carmichaels. *She is crazy about me.* Heaven help me!

The "en cas" spoken of is supposed to have been a fake letter from K. H. addressed to the General, to be used "in case" he had expected an answer to his questions. This is explained by Mad. Coulomb in her own pamphlet.

[10] The text and translation of this letter are as follows:

My Dear Friend,

H. P. B.

Postscript.

J'ai diné deux fois chez les Carmichaels et aujourd'hui voilà qu'elle m'envoit chercher encore! J'ai trouvé une place à Subbroya dans le Secrétariat. Mr. Webster et Mr. Carmichael me l'ont promis, et dites à Damodar que j'ai la promesse de Mr. Webster, Chief Secretary, to transfer Ramaswamy to Madras.

Postscript.

I have dined twice with the Carmichaels, and today she actually sends to fetch me again! I have found a place for Subbroya in the Secretariat. Mr. Webster and Mr. Carmichael have promised it to me, and tell Damodar that I have the promise of Mr. Webster, Chief Secretary, to transfer Ramaswamy to Madras.

It is probable that "Subbroya" is really Subaya, and "Ramaswamy" is most likely S. Ramaswamier.

[11] The text and translation of this 13th Letter are as follows:

My dear Mme. Coulomb,

Oh mon pauvre Christofolo! Il est donc mort et vous l' avez tué? Oh ma chère amie si vous saviez comme je voudrais le voir revivre!

....

Ma bénédiction à mon pauvre Christopholo.

À vous, toujours,

H. P. B.

My dear Mme. Coulomb,

Oh my poor Christofolo! He is dead then, and you have killed him? Oh, my dear friend, if you only knew how I would like to see him revive!

....

My blessing on my poor Christopholo. Ever yours,

H. P. B.

For the sake of completeness, we append below the text and translation of the 14th and 15th forged letters, as they appeared in the *Christian College Magazine*, though H. P. B. does not specifically mention them. They are as follows:

Darjeeling.

Ma chère amie,

....

Veuillez oh sorcière à mille ressources demander à *Christofolo* quand vous le verrez de transmettre la lettre ci incluse par voie aérienne astrale ou n'importe comment. C'est très important. À vous ma chère, je vous embrasse bien.

Yours faithfully,
LUNA MELANCONICA.

Je vous supplie FAITES LE BIEN.

Darjeeling.

My dear Friend,

Be good enough, Oh sorceress of a thousand resources, to ask *Christofolo,* when you see him, to transmit the letter enclosed herewith, by an aerial or astral way, or it makes no matter how. It is very important. I embrace you, my dear.

Yours faithfully,
LUNA MELANCONICA.

I beg you, DO IT WELL.

---

13 *juillet*

Cher Marquis,

Montrez ou envoyez-lui le papier ou le *slip* (le petit sacristi pas le grand, car ce dernier doit aller se coucher près de son auteur dans le temple mural) avec l'ordre de vous les fournir. J'ai reçu une lettre qui a forcé notre maître chéri K. H. d'écrire ses ordres aussi à Mr. Damodar et autres. Que la Marquise les lise. *Cela suffira* je vous l'assure. Ah si je pouvais avoir ici mon Christofolo chéri!

Cher Marquis—je vous livre le destin de *mes enfants.* Prenez-en soin et faites leur faire des miracles. Peut-être il serait mieux de faire tomber celui-ci sur la tête?

H. P. B.

Cachetez l'enfant après *l'avoir lu.* Enregistrez vos lettres s'il s'y trouve quelque chose—autrement, non.

13*th July*

Dear Marquis,

Show or send him the paper or the *slip* (the small sacristy, not the large one, for the latter must go and lie near its author in the mural temple) with the order to supply them to you. I have

received a letter which has obliged our dear master K. H. to write his orders also to Mr. Damodar. Let the Marquise read them. *That will be enough*, I assure you. Ah, if I could only have my darling Christofolo here!

Dear Marquis—I leave the fate of *my children* in your hands. Take care of them and make them work miracles. Perhaps it would be better to make this one fall on his head?

H. P. B.

Seal the child after *reading it.* Register your letters if there is anything in them—otherwise not.

Collected Writings VOLUME VI
October, 1884

THE COLLAPSE OF KOOT HOOMI

AN INTERVIEW WITH MADAME BLAVATSKY

[*Pall Mall Gazette,* London, October 23, 1884]

[This interview with H. P. B. in London, at a very critical time in her career, is published here because it contains a very clear statement of the Coulomb-trouble and a succinct appraisal of the whole situation, as viewed by H. P. B. herself. Her reported words may not be *verbatim,* but are unquestionably close to being so and are corroborated by her elsewhere.—*Compiler*.]

Madame Blavatsky leaves London for India today (Friday). Last night she took farewell of the faithful at a great reception of the Theosophists in the drawing-room of Mrs. Sinnett. Before leaving she was interviewed by a representative of this journal, who was instructed to ascertain what the authoress of *Isis Unveiled* had to say concerning the unveiling of the mysteries of the Theosophical Society by Madame Coulomb in the columns of the *Christian College Magazine* of Madras. This is his report of the conversation:—

"I have come to hear," I said, "what Madame Blavatsky, the prophetess of the Theosophists, has to say concerning the alleged revelations that the famous Mahatmas had been proved to be nothing but cunningly devised arrangements of muslin, bladders, and masks." Without attempting to reproduce in its original vivacity this remarkable woman's explanation of the exposure which has taken place in Madras, the following may be accepted as the substance of her case. "The whole story," she said, "is very simple. Madame Coulomb was a woman whom I had

befriended, and whose avarice I had checked. She professed to be a sincere Theosophist, and notwithstanding many shortcomings on her part, I bore with her chiefly in deference to Colonel Olcott's belief in her sincerity. She was in the habit of professing to discover hidden treasures. She may have believed in her ability to find hidden gold, but she never found any; and I interfered on two occasions to prevent her taking money from persons whom she had persuaded that she could reveal hidden deposits of treasure in their land. I said that it was little better than receiving money under false pretences, and from that moment she vowed revenge. Not knowing, however, the malignity of thwarted avarice, I left her and her husband in charge of all my papers, correspondence, and documents, nor did I dream that she would abuse her trust. When we had reached Europe we were warned by the Mahatma that mischief was brewing. We communicated with the Coulombs and the Board of Control concerning these communications from our Masters. We received in reply a letter from the Coulombs, dated only two days before their so-called revelations, in

which they professed most emphatically their devotion to the Theosophical Society, and indignantly repudiated any suspicion that they were not faithful to the cause. Two days afterwards came a telegram announcing their expulsion by the Board of Control and Council for *dishonesty;* then four months later the ‘exposure’ which is foolishly believed to have extinguished the Society. At first it created some uneasiness among those who did not know the Coulombs and whose faith was but weak; as soon, however, as the full details of the so-called revelation reached us we exploded with laughter; the fraud was too silly to deceive anyone who has the most elementary acquaintance with the teachings of the Society.

“The Coulombs’ revelations amounted to the declaration that Madame Coulomb produced the phenomena upon which it is assumed mistakenly that the Theosophical Society is based. This she supports by the publication of letters said to have been written by me, letters in which I

direct her to persuade the Mahatmas to secrete cigarettes and to despatch telegrams, as if they had proceeded from the occult world. Those letters are said to be in my handwriting, and one at least is unquestionably mine. Madame Coulomb having access to all my correspondence had no difficulty in copying or tracing parts of letters which I had written, and interpolating in those letters statements which I never made, and which it is quite impossible for me to have made. Hence there is a certain resemblance between those letters which are imputed to me and those which I unquestionably wrote. The only genuine letter in the whole collection is that dated, and it contains absolutely nothing in which the most suspicious could detect any fraud. The other letters represent me as having made several specific statements concerning matters of fact which are so obviously false that it is difficult to understand how Madame Coulomb could be so stupid as to impute them to me. For instance, I would never speak of the Maharajah of Lahore, as I know perfectly well what apparently Madame Coulomb does not know, that there is no such person in existence. Neither would I mistake the initials of one of my most intimate friends, as I am made to do in the letter which speaks of H. instead of N. D. Khandalavala. Then, again, I am made to announce as if it were a great thing that I had dined with the Governor. As a matter of fact, I never dined with the Governor, although I was invited—a fact which Mrs. Grant Duff, who is now in London, can verify. Ramalinga is represented as if he were a Mahatma, while everyone knows that he is only a Chela, who has as much right to send telegrams as any other subject of your Queen. Several of the letters are simply nonsense, and if I had written them they might prove that I was a silly old woman, but certainly not the astute impostor which I am represented as being.

“Dismissing those trivialities I come to the chief charges brought against me, the first being that the Mahatmas were fraudulent arrangements of bladders and muslin concocted by Madame Coulomb to swindle the public. No one who has seen a Mahatma could believe such an absurdity, and

a well-known painter at South Kensington has painted in London the portraits of the Mahatmas without having seen them, producing a likeness which was identified immediately by Englishmen and natives who have seen them in India. He will show you two portraits which not even the wildest imagination could mistake for an arrangement of bladders and muslin. Now suppose, for a moment, that this accounted for all the appearances of the Mahatmas at Adyar, it could not account for their appearance hundreds of miles from where Madame Coulomb was living. She could not project her bladders and muslin three hundred and ten thousand miles through space, so as to deceive simultaneously some of the most intelligent men in India. The Mahatmas manifested themselves in India hundreds of years before the Coulombs were born, and since the Coulombs have left the Society there have been more numerous manifestations than ever.

"They say that I secreted cigarette papers where they were afterwards to be found. That is an impudent falsehood. It is true that I once tried to have a cigarette fall at Bombay in a certain place, and said so; but, owing I suppose to a great storm of rain, it could not be discovered. All my experiments were made at Simla, where Madame Coulomb was not. As for the saucer story that is too absurd. No doubt the Coulombs have the pieces of a broken saucer. Anyone can break a saucer and buy one in order to break it if need be. But the saucer the Mahatmas restored in its entirety was reconstructed out of fragments which the Coulombs certainly have not. The forged letter about Mr. Sassoon, the owner of a crore of rupees, who was to receive a phenomenon in return for 10,000 rupees, suggests an absolute lie. I refused Mr. Sassoon any phenomena, because he thought he could purchase them with his rupees. We receive no money for those manifestations, and that fact cuts up by the roots the theory that we are a gang of swindlers preying on the credulity of the rich.

"You are inquisitive about the shrine? It is nothing but a box in which we place letters to our Masters. We ask their advice or seek information from them upon all kinds

of things. We place the petition in the box, and after a time we find the reply in the handwriting of the Masters. This is so constant an occurrence that it excites no surprise. We deny the possibility of all miracle. Nothing is supernatural. But I assert with as much confidence as the fact that I came here in a hansom cab, that the Masters at whose existence you scoff habitually answer our inquiries upon all manner of subjects, the writing being produced in scrolls of paper inside a locked box. There is no need of the shrine at Madras to receive such letters; they were and are received everywhere, and when I am far away. Dr. Hübbe-Schleiden, Pres. of the Germania Theosophical Society, received a letter from Mahatma K. H. in a railway carriage in Germany, in answer to a conversation he was then having, and to his questions. I was then in London. Who was the friend on that occasion? Mr. Sinnett will tell you that Mr. A. O. Hume, of Simla, received letters in his own library when alone from the Mahatmas, in answer to letters just written, and when I

was at Bombay. The handwriting was the same; evidently there must be forgers about—writing in the Mahatma's writing and on his special paper—besides me. You cannot say I write the answers. The Coulombs have left, but still there are replies. Are we all a pack of self-deceived idiots, or fraudulent impostors? If the latter, what object can we have? We make no money. We seek no notoriety. We only gain abuse. What do we gain? Is it a pleasure, think you, to be held up to the scorn and hatred of Christendom? I do not find it so, and would very much prefer to live remote in some Thibetan cave to enduring the contumely and disdain heaped upon me because I have been selected to make known to an unbelieving world the great truths of occult philosophy.

"Two of the letters, that to General Morgan and about Mr. Sassoon, have now been proved conclusively to be forgeries. I am returning to India to prosecute these traducers of my character, these fabricators of letters. As for the Theosophical Society, it is too well founded upon scientific truth to be shaken by a thousand Madame

Coulombs. On the whole, the Society will have no reason to regret the malevolence of these people. Great is truth, and it will prevail; but at the same time it is very disgusting to be abused and misrepresented as I have been; and I am much obliged to you for the opportunity afforded me of explaining the truth about the so-called exposure."

Collected Writings VOLUME VI
October, 1884

[ON HIBERNATION, THE ÂRYA-SAMÂJ, ETC.]

[The following excerpts from letters written by H. P. B. in the years 1878 and 1879 appeared in the *Bombay Gazette* of October 27, 1884, according to information the accuracy of which could not be ascertained. They were supposed to have been written to a Bombay gentleman. It is more than likely that this party was Hurrychund Chintamon, then President of the Bombay Ârya Samâj.]

People say very justly that I am as rude as a bear and as unfeeling as a hippopotamus . . .

If we die—save accident—of old age, it is because the tissues of the body are worn out by the wear and tear of life: the blood loses its power of free circulation; the bones get ossified, and men die. But if you have discovered the great physiological and psychological secrets of nature, and know why some animals in cold climates hibernate and sleep without awakening from 4 to 6 months in the year, without eating, drinking, or breathing either, and yet return to life full of vigor and rejuvenated; and if you learn from some fakirs the secret of being buried alive for six months and then taken out from their coffin as a corpse, which after a few manipulations comes back to life—this is historically and beyond doubt proved—then you may say that you have discovered or learnt one of the grandest mysteries of life and death. Learn to put yourself to sleep as a corpse, arrest the progress of life, of that wear and tear of the tissues; arrest, in short, the progress of all vital processes during your sleep, and then, if you sleep twelve hours every day, you may truly assert

that in six years you have lived as three years, in twenty years ten, and so on. And that some of your fakirs have this secret, without being at all learned in physiology, is an indisputable fact.

I hate dress, finery, and civilized society, I despise a ball room, and how much I despise it will be proved to you by the following fact. When hardly sixteen, I was being forced one day to go to a dancing party, a great ball at the Viceroy's. My protests were not listened to, and my parents told me that they would have me dressed up, or rather according to fashion, undressed for the ball by the servants by force if I did not go willingly. I then deliberately plunged my foot and leg into a kettle of boiling water, and held it there till nearly boiled raw. Of course I scalded it horribly, and remained lame for six months. But I was never forced to go to a ball again. I tell you, that there is nothing of the woman in me. When I was young if a man had dared to speak to me of love, I would

have shot him like a dog who bit me. Till nine years of age in my father's regiment the only nurses I knew were artillery soldiers, and then Buddhist Kalmucks, as I already told you.

When at your suggestion to change the name of our society the Council asked A. S. [Ârya Samâj] through our President whether you would consent to have our Society affiliated with yours, the Council and many of our members kept trembling for fear till the receipt of your answer, lest you should refuse us this privilege, which we regarded as the highest honour. Your letter, full of kindness and friendly sentences, came at last, bringing the glad tidings for which they all had so much yearned. Well, this disenchanted our Council: for it had told them that not only you had no intention of rejecting our offers, but that actually you felt very happy over it, and accepted us with open arms. The two vice-presidents, and even Olcott, went about the meeting hall like three fighting cocks which had won the prize, with their crests up and tails displayed, and

their actions plainly show that they now believed that it was we the Theosophists who honoured you, instead of the reverse being the fact. One of the results was that some of the "Fellows" who had hitherto expressed the greatest willingness to go to any amount of sacrifice for the honour, turned up their noses: some left us; and others, as you have seen, had the meanness to refuse at first to give up the initiation fees of the T. S. to the Arya Samaj fund. I had to work hard to palliate the effect of your kindness. I had to make speeches to them for hours. I told them that they behaved like real donkeys: that they did not seem to take in that it was mere kindness, oriental politeness on your part: I had to remind them that the Hindoos have had a too sad experience with Europeans and English to ever be able to, either fraternize with them, or feel in any way honoured by an association with them. The honour was all on our side, as we were but bleached-out Hindoo pariahs and Soodras at best, the scum of the ancient population of India, thrown overboard by the Aryan overcrowded country: and that the mere fact that the descendants of these Aryans condescended to receive back in their ranks the descendants of their ancestor pariah and chandalas was an inexpressible honour to us alone.

Collected Writings VOLUME VI
December, 1925

1885

[THE TEN SEPHIROTH]

[The following is the draft of an essay in the handwriting of H. P. B. which is in the Archives of The Theosophical Society, Adyar, India. It is probable that it was left there by H. P. B. when she went to Europe in 1885, not to return to India. It has no title, and the one above has been provisionally supplied by C. Jinarâjadâsa when he published this essay in *The Theosophist.* December, 1925. The manuscript consists of four foolscap pages, and its continuation is missing. The original punctuation has been left unaltered, even though some of the sentences are exceedingly long and somewhat involved.—*Compiler.*]

Existence—in Existence as an Entity distinct from the *Ain Soph* in this he cannot be described by words, for there

is nothing that can grasp and depict them to us, and as the *Ain Soph* he is to us in a *certain* sense not existing, because, as far as our *minds* are concerned that which is perfectly incomprehensible does not exist. To make his Existence perceptible and to make himself comprehensible it, or the *Ain Soph,* or the Boundless, had to become active or creative—for there being nothing but himself, the Boundless, there was nothing to comprehend himself. But the *Ain Soph* cannot be the direct Creator, for he has neither will, intention, desire, thought, language nor action, as these properties imply limit, and belong to finite beings whereas the Ain Soph is boundless. Besides the circumscribed nature of Creation precludes the idea that the world was created or even designed by him, who can have no will nor produce any thing, but what is like himself boundless and perfect. On the other hand the design displayed in the mechanism, the order shown in the preservation=destruction and renewal of things forbid us to regard the world as the offspring of chance, and force us to recognize an intelligent design. We are thus compelled to view the Ain Soph as the Creator of the World in an indirect manner. Now the mediums, by which the Ain Soph made his Existence known in the Creation of the world, are ten *Sephiroth* or *Intelligences,* which emanated from the *Boundless One* in the following manner.

1. At first the *Ain Soph* or the *Aged of the Aged,* or the *Holy Aged,* sent forth from his Infinite Light, one *Spiritual Substance* or Intelligence. This first *Sephira* which existed in the *Ain Soph* from all *Eternity* and became a *reality* by an act, has *seven* appellations.

1. The *Crown* because it occupies the highest position.

2. The *Aged* because it is the oldest or the first Emanation (this name must not be confounded with the *Aged of the Aged* which is one of the appellations of *Ain Soph).*

3. The *Primordial Point,* or the *Smooth Point,* because the *Zohar* says, "When the Concealed of the Concealed

wished to reveal himself he first made a single point and diffused no light before this luminous point violently broke into vision."

4. The White Head.

5. The Long Face or *Macroprosopos*—because the whole ten Sephiroth represent the Primordial or Heavenly man of which the first Sephira is the Head.

6. The Inscrutable Heighth, because it is the highest of the Sephiroth, proceeding immediately from the Ain Soph.

7. Eheieh or *I Am,* because it is absolute being, representing the Infinite as distinguished from the finite, in the Celestial beasts it is called Chayoth.

The first Sephira, contained the other nine Sephiroth and gave them forth as follows. At first a *masculine* or *active potency* proceeded from it called *Wisdom.* This Sephira is as a divine name called *Jah* and amongst the Angelic worlds is *Ophanim* and is symbolized by *wheels,* it sent forth or from it emanated an opposite, that is feminine, passive potency, called Intelligence as opposite to Wisdom, represented amongst the Divine names by *Jehovah*—the angelic name is *Arelim*—these two Sephiroth are also called Father and Mother—from these the remaining seven Sephiroth proceeded. The *Zohar* says "*When the Holy Aged, the Concealed of the Concealed, assumed a form he produced every thing in the form of male and female, as form could not continue except as male and female. Hence, Wisdom which is the beginning of development when it proceeded from the Holy Aged Emanated in male and female for Wisdom expanded and Intelligence proceeded from it, and thus male and female were obtained that is, Wisdom and Intelligence. Wisdom the Father and Intelligence the Mother from whose union the other pairs of Sephiroth successively emanated.*"

These two opposite (but not hostile) potencies namely Wisdom and Intelligence are joined together by the first

potency "*the Crown*" thus yielding the first triad of the Sephiroth ∴

From these two opposites emanated again the Masculine potency or active potency called Mercy, Love,—Greatness the fourth Sephira which amongst the divine names is represented by *El* and amongst the angelic hosts by *Chashmalim*, from this again emanated the feminine or passive Potency Justice, also called Judicial Power, the fifth Sephira which is represented by the Divine name *Eloha* and amongst the Angels by *Seraphim* and from this again the uniting Potency *Beauty* or *Mildness* the sixth Sephira represented by the Divine name *Elohim.*

………………………..…………………………………………………
……………………………"the marvellous story"………….Raymond Lully………..…………..………………..…John Reuchlin…………
…………………….……..reviver……………..*John Picus de Mirandola

the philosopher scholar 1463-1494, Cornelius Henry Agrippa, the distinguished philosopher divine and physician 1486-1535, John Baptist Van Helmont a 'celeb.' physician-chemist 1577-1644, Robert Fludd, physician and philosopher 1574-1637, Henry More 1614-1687, and that these men after restlessly searching for a system which should

---

* [At this point in the original manuscript, there are seven lines in Russian script, with a few words, however, in Roman script, as indicated above. The translation of the Russian sentence is as follows:

"For all who wish to know about the Harmony existing between the internal and the external relations of things, among those who have taken for truth 'the marvellous story,' I will mention Raymond Lully, the well known philosopher, theologian and chemist, who died in 1315, John Reuchlin, the renowned scholar and reviver of Oriental literature in Europe, born in 1455, and who died in 1522, John Picus de Mirandola. . . . . ."
Compiler.]

disclose to them the "deepest depths" of the Divine Nature and show them ....
.... *the real *tie which binds*

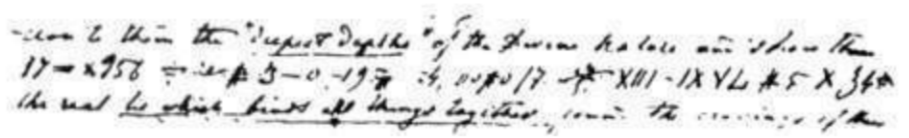

all things together found the cravings of their mind satisfied by this theosophy or religion is an additional reason why those who desire truth should learn the real claims of the *Cabala* upon all who enter on the pursuit of the *Occult Science.* This Theosophy born of God in Paradise was nursed and reared by the choicest of the Angelic Hosts of heaven and appears only to the holiest of men upon Earth—they who receive it are Priests and Kings—( ).† The angels who formed a theosophic school in Paradise received from God and communicated to men the knowledge that the protoplast might know of and aid destiny in returning to ;‡ from man to man, to Egypt to the East, to Judea, this

doctrine passed. Moses, learned in all the wisdom of the Egyptians was initiated and in the first four books of the Pentateuch laid down in symbols the principles of the *Secret Doctrine,* but withheld them from Deuteronomy=this constitutes the former *Man*=and the latter the *Woman.* Moses initiated the 70 Elders and they again from hand to hand taught the *Marvellous Thought.* Of all who formed the unbroken line David and Solomon were most initiated in the mysteries of the *Cabala—No one however dared to write it down* till *Simon ben Jochai* who lived at the time of the Second Temple's

---

* [A series of numbers and symbols occurs at this point; they are by no means easy to decipher, and so the student is referred to the facsimile of the MSS appended herewith, for his own decipherment and conclusions.—*Comp*.]

† [Here occurs a word in parenthesis which is either "Klinca" or something similar to it.—*Comp.*]
‡ [At this point in the MSS., there is a peculiar symbol followed by what appears to be a fraction.—*Comp*.]

---

destruction, after his death his son Rabbi Eleazar and his secretary Rabbi *Abbah* took his treatises and out of them formed the celebrated work known under the name *Zohar* (that is splendor) the most famous book in the World and the Authority and storehouse of the Cabala—it has been handed down in unbroken line since its reception by the Patriarchs, the Prophets etc. and it is for this reason that it is called *Cabala* from two Hebrew words denoting "*to receive*" or a doctrine received by oral instruction or tradition, because also that it was handed down only by tradition *through* the initiated, and as indicated in the Hebrew Scriptures by signs which are *hidden* and unintelligible to those who have not been instructed in its mysteries—it is also called from certain initial letters *grace* — the difference between the word Cabala — and the term *Masorah* is that the former expresses the *act of receiving,* which in a technical sense could *only be* on the part of one who has reached a *certain age* of life—attained a certain *State of Sanctity* and has a certain Secrecy. *Masorah* signifies the act of giving over without promising any peculiar age Sanctity or degree of Secrecy. The design of the Cabala is to solve the following grand problems.

1. The nature of the Supreme Being.
2. The origin, Creation or Generation of the World or Universe.
3. The creation or generation or *outflowing* of Angels and Man.
4. The ultimate destiny of angels, man and the universe or *the inflowing.*
5. To point out the real Meaning of the Hebrew Scriptures.

You will observe that, in this is contained the transition from the Infinite to the Finite (that is our mode of taking cognizance of differences) the proceeding of Heterogeneity from Homogeneity or Multifariousness from Unity—of matter or form from pure Intelligence or Principle without form—the operation of pure intelligence upon matter, and

this in spite of the infinite *gulf* between them—the relationship of Creator to Creature or Creations, so as to be able to exercise supervision on what we call Providence or law, or Order. The examination of these magnificent problems demands the coolest state of mind—an utter abstraction from the cares and anxieties of life and so far as may be, an earnest desire or determination to know or receive (or come into *rapport* with the truth)—Heaven suffereth violence says St. John and the violent take it by force —and with this I will present the *Heavenly Doctrine* of the Supreme Being and the Doctrine of the Sephiroth or the Emanations.

Being boundless in His nature—which necessarily implies that he is an absolute *Unity* and inscrutable and that there is nothing without him, or that all is in him, he is called *Aïn Soph* that is *Endless, Boundless.*

In this state or as the *Aïn Soph,* he cannot be comprehended by the intellect—because the intellect was not at that point of

[*MS. breaks off here*]

[H. P. B.'s LAST WILL AND TESTAMENT]

[On April 17, 1892, just before the expiration of one year since H. P. B.'s passing—May 8, 1891—Colonel Henry S. Olcott issued from Adyar an Executive Order instituting "White Lotus Day," which was the name suggested by him for the anniversary of her passing. In this Order, he mentioned H. P. B.'s Will, quoting from it a brief passage, and made certain specific recommendations with regard to the annual commemoration. This Will and Testament was written by H. P. B. on January 31st, 1885, at Adyar. The original was removed to the High Court of Madras in the latter part of August 1892. The following text has been transcribed from a copy of the Will secured in 1938 from the Madras High Court Registrar, and furnished through the courtesy of The Theosophical Society, Adyar, Madras, India.—*Compiler*.]

This is the last Will and Testament of me Helena Petrovna Blavatsky of Adyar, Madras, India. I desire my body to be burned in the Compound of the Theosophical Society's Headquarters at Adyar, Madras, and the ashes to be buried in the said Compound and that none who are not Theosophists shall be present at the burning. I desire that yearly, on the anniversary of my death some of my friends should assemble at the Headquarters of the Theosophical Society and read a chapter of Edwin Arnold's *Light of Asia* and *Bhagavad Gita*. After payment of my just debts (if any), and funeral and testamentary expenses, I give devise and bequeath unto Colonel H. S. Olcott of Adyar, Madras, my books, for the use of the Literary Committee of the Theosophical Society, also my furniture for use at the Head Quarters of the said Society. Also my property in *Isis Unveiled* and the *Secret Doctrine* and *The Theosophist*, also one of the two pairs of Candlesticks given me by my aunt, also to Damodar, Babajee and Ananda, my three silver mugs. Also to Dr. Hartmann one of the pairs of Candlesticks given me by my aunt. Also to my nieces all my dresses and clothing (but not sheets or bedding), also to Louisa Mitchell the shawl now in the possession of Mr. Holloway. Note that the oval silver box is the property of Damodar, and as to the residue and remainder of my property, I give devise and bequeath the same unto Colonel Henry S. Olcott requesting him to

distribute any small articles of no great value which I may die possessed of, to such friends and acquaintances as are Theosophists, according to his own discretion. And I hereby appoint Colonel Henry S. Olcott and Damodar K. Mavalankar, or the Survivor of them, to be executors of this my Will as witness this 31st day of January 1885, Adyar, Madras, India.

H. P. Blavatsky.

Signed and acknowledged by the said Helena Petrovna Blavatsky, the Testator, as and for her last Will and Testament, in the presence of us being present at the same time, who at the testator's request and in her presence and in the presence of each other, have hereunto subscribed our names as witnesses.

P. Sreenivasa Row.
E. H. Morgan.
T. Subba Row.
C. Ramia.

[We append herewith the full test of the Executive Order issued by Col. Henry S. Olcott, as it appeared in *Lucifer,* Vol. X, No. 57, May, 1892, pp. 250-51:]

EXECUTIVE ORDER

Theosophical Society,
President's Office,
Adyar, April 17th, 1892

White Lotus Day.

In her last Will, H. P. Blavatsky expressed a wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Headquarters of the Theosophical Society and read a chapter of *The Light of Asia* and [extracts from] *Bhagavad Gîtâ*"*;* and since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as "White Lotus Day," and makes the following Order and recommendation:

1. At Noon, on the 8th May, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters, at which extracts from the before-mentioned

works will be read, and brief addresses made by the Chairman of the meeting and others who may volunteer.

2. A dole of food will be given, in her name, to the poor fisher-men of Adyar and their families.

3. The T. S. flag will be half-masted from sunrise until sunset, and the Convention Hall decorated with white lotus flowers or lilies.

4. Members living outside Madras and intending to be present, can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches throughout the world to meet henceforth annually on the anniversary day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of KNOWLEDGE .

H. S. OLCOTT,
President of the Theosophical Society.

Collected Writings VOLUME VI
February, 1885

[H.P.B. AND THE S. P. R. REPORT]

[Pencil note written on February 5, 1885. Courtesy of The Theosophical Society, Adyar]

[On September 11, 1884, the *Christian College Magazine* of Madras, India, published the first of two consecutive parts of an article entitled, "The Collapse of Koot Hoomi." This article contained the first published portions of the infamous and disputed correspondence "addressed to Madame Blavatsky." Hastening back to the attack, and determined legally to prosecute the propagators of this "expose," H. P. B. returned to Adyar on the following December 21st, after being in Europe since the previous February. Coinciding with her arrival, there came to Headquarters at Adyar, both the "spy-agent" of the Society for Psychical Research, Dr. Richard Hodgson (who was to fraternize with his ingenuous greeters while quietly gathering "evidence" against them), and copies of Mme. Coulomb's pamphlet, *Some Account of My Association with Madame Blavatsky from 1872 to 1884* (inscribed "November 29, 1884," but published December 23, according to Col. Olcott's *Diaries*). In London, at the same time, the S. P. R. was just issuing "private and confidential" copies of its *Preliminary Report,* on Theosophical phenomena, in which all of the phenomenal incidents were covered with a pall of doubt, some being favorably reviewed while others were rejected as quite fraudulent.

After extensive deliberation and argument, some of it witnessed personally by Dr. Hodgson, it was officially concluded that no aggressive or legal action would be taken to prolong the controversy respecting phenomena or to carry the case to law. Thus H. P. B.'s defence plans were rejected, soon to be followed by private word that the S. P. R. agent had reached a highly unfavorable conclusion, however presumptuous, concerning Theosophical phenomena.

Frustrated in her efforts to carry to the enemy the defence of her Masters' work, depleted by days of intense personal effort, plagued by recurrent and acute illness, her health completely shattered by physical and nervous exhaustion, H. P. B. took to her bed and her life was suddenly despaired of. On dispatch from Damodar, Col. Olcott, then at Rangoon, Burma, was recalled January 28, 1885. How this grave crisis was dispelled by a remarkable intervention, a visit from Mahatma M., is detailed by the Colonel, writing as follows to Miss Francesca Arundale, under date of February 2,1885:

> ". . . Again has our Master snatched H. P. B. from the jaws of death. A few days ago she was dying and I was recalled from Burma by telegraph, with little or no prospect of seeing her again. But, when three physicians were expecting to see her sink into coma and so pass senseless out of life, *He* came, laid his hand upon her, and the whole aspect of the case changed. It is now possible she may live a year or two more—though not certain . . ."

It was at this critical period that H. P. B. wrote in blue pencil the note which appears below. The first six lines were written on the final page of the *Preliminary Report* of the Society for Psychical Research (p. 130, following Appendix XLII); the others occupying the whole of the end page carrying the press imprint. (The original is in the Adyar Archives, in a bound volume marked on the back, *First Report of the Society for Psychical Research on The Theosophical Society,* but containing in reality both the First and Second Reports.)

The text of the note is as follows:]

"Mad Blavatsky" who will be soon dead & gone for she is doomed, says this to her *friends* of the P. R. S.: After my death these phenomena, which are the direct cause of my premature death—will take place better than ever. But whether dead or alive I will [*carried over to the next page*] be ever imploring my friends & Brothers *never to make them public;* never to sacrifice their rest their honour to satisfy public curiosity or the empty pretext of

326

Science. Read this book: never, throughout my long & sad life, never was there so much of uncalled for, contemptuous contempt & suspicion lavished upon an innocent woman as I find here in the few pages published by so-called friends!

[*continued under printer's name and address*]

Dead or alive I will never forgive Col. Olcott for having thrust* himself & our phenomena upon the attention of the gentlemen Scientists of the P. R. S.

(*signed*) H. P. Blavatsky

Adyar
Feb. 5, 1885
on my death-bed

---

* [Madame Blavatsky's bitter mention of Col. Olcott's part in this tragi-comic investigation probably refers to his naive ambition to convert the skeptics of the Society for Psychical Research to a favorable viewpoint by his inadequate personal efforts (see A. P. Sinnett, *Early Days of Theosophy in Europe,* pp. 56, 59) and his careless offer of official assistance without proper safeguards against their hostile investigations (see *Old Diary Leaves,* III, p. 100).—*Compiler*.]

Collected Writings VOLUME VI
February, 1885

FAITH IN ASTROLOGY

[*The Theosophist*, Vol. VI. No. 5(65), February, 1885, p. 106]

[Under the above title, there is published a reply by a member of the Madura Branch of The Theosophical Society to an inquiry as to whether the writer had any faith in Astrology and its predictions. After outlining the nature of magnetism and the well-known influences of the sun and moon on various phases of human and plant life, the Madura student concludes as follows:]

As to whether any particular system of astrological calculation is true or false, this can only be determined in the present state of knowledge by an actual application of the system to particular instances of accurately recorded births and a subsequent comparison of its predictions with the facts of the case. I say accurately recorded, for in the majority of ordinary cases the exact time of nativity is neither ascertained nor recorded. While believing therefore in the existence of a true science of astrology, I cannot so readily believe in astrologers. With few honorable exceptions, they are generally a set

of quacks having but an imperfect knowledge of some particular system for the correctness of which there is no guarantee. In regard to their predictions, an additional element of uncertainty is introduced by the fact that the time of birth recorded rarely happens to be the true one. On the other hand, after making due allowance for these sources of error, there is still abundant evidence left, I think, of astrological predictions realized over long periods of time, which cannot be classed under the head of chance coincidences.

I hold, moreover, that astrology, being a calculation of the planetary influences on an individual, is merely a science of tendencies. In other words, the influences in themselves are such as to predispose the individual to adopt the line of action predicted. Man, however, being endued with what is called free-will, but what I prefer to call latent will-power or soul-power, may develop it to such an extent that he may successfully oppose the planetary influences and overcome what is popularly known as fate. It is only when the individual is passive, or when his will-power is undeveloped and feeble, or when, the will-power being developed, he works in the direction of the planetary influences themselves, that astrological predictions will be realized. Hence it is that we hear it said that when a person possessing the necessary amount of developed will-power is initiated into the mysteries of occultism, he passes beyond the pale of astrological predictions.

Holding these views, you will see that I do not believe in absolute predestination—a doctrine which, if strictly construed, would annul all inducements to exertion and improvement on the part of the individual.

A THEOSOPHIST.

Note:—As the subject of Astrology is an important one, we invite contributions on the subject, from members studying the same. We do not quite agree with our brother's views on the subject of predestination, unless he means thereby that course of effects, the causes of which were already produced by the individual during his previous "incarnation." We hold that the science of Astrology only determines the *nature of effects,* by a knowledge of the law of magnetic affinities and attractions of the Planetary bodies, but that it is the *Karma* of the individual himself, which places him in that particular magnetic relation. However, the claims of the *Science* of Astrology are ably put forward by our brother, and it would be interesting to have good contributions on the science itself.—*Editor*.

Collected Writings VOLUME VI
February, 1885

EDITOR'S NOTE TO:

"KAMA-LOKA AND THE BEARINGS OF THE ESOTERIC DOCTRINE ON SPIRITUALISM"

[*The Theosophist*, Vol. VI, No. 5(65), February, 1885, pp. 106-10]

[In this paper read by A. P. Sinnett before the London Lodge of The Theosophical Society, there occurs the following sentence: "A struggle . . . takes place in the sphere or state of existence immediately adjacent to our physical state—in Kamaloka—. . . ending in the rupture of the fifth principle or human Ego ...." To this H. P. B. appends the following note:]

The word "rupture" seems an unhappy expression, as it suggests the idea of a separate entity, whereas only a principle is under discussion. The "higher attributes" of the 5th principle are evolved in it, during the life time of the Personality, by its more or less close assimilation with the *sixth,* by the development, or rather the spiritualization by the *Buddhi* of the intellectual capacities which have their seat in the *Manas* (the fifth). During the struggle spoken of and when the spiritual monad striving to enter the Devachanic state is being subjected to the process of purification, what happens is this: personal consciousness, which alone constitutes the personal Ego, has to rid itself of every earthly speck of grossly material taint before it becomes capable of living "in spirit" and as a spirit. Therefore, while the upper consciousness with all its noblest higher feelings—such as undying love, goodness, and all the attributes of divinity in man, even in their latent state are [is] drawn by affinity towards, follow[s] and merge[s] into the monad, thus endowing it—which is part and parcel of universal consciousness and has therefore no consciousness of its own—with a personal self-consciousness, the dross of our earthly thoughts and cares, "the material tastes, emotions and proclivities" are left to lurk behind in the shell. It is, so to say, the pure incense, the spirit of the flame, disengaging itself from the ashes and cinders of the burnt-up fire. The word "rupture," therefore, is a misleading one.

The "Soul when laden with unsatisfied desires" will remain "earth-bound" and suffer. If the desire is on a purely earthly plane, the separation may take place notwithstanding, and the shell alone be left wandering; if it were some act of justice and beneficence, such as the redress of a wrong, it can be accomplished only through visions and dreams, the

spirit of the impressed person being drawn within the spirit of the Devachanee, and by assimilation with it, first instructed and then led by Karma to redress the wrong. But in *no* case is it a good or meritorious action for "living friends" to encourage the simulacra, whether shells or entities, to communicate. For, instead of "smoothing the path of its spiritual progress," they impede it. In days of old, it was the *initiated* hierophant under whose guidance the mediums of the *adyta,* the sibyls, the oracles and the seers acted. In our days there are no initiated priests or adepts at hand to guide the blind instincts of the mediums, themselves the slaves of yet blinder influences. The ancients knew more about those matters than we do. There must be some good reason why every old religion prohibits intercourse with the dead as a crime. Let the Hindus always bear in mind what the *Atharva Veda* says to that effect, and the Christians the prohibition of Moses. Subjective, purely spiritual ''Mediumship'' is the only harmless kind, and is often an elevating gift that might be cultivated by every one.—*Ed.*

Collected Writings VOLUME VI
March, 1885

A REMARKABLE ASTROLOGER

[*The Theosophist*, Vol. VI, No. 6(66), March, 1885, p. 131]

In our last number, we published a contribution on the subject of Astrology by one of our brothers of the Madura Branch. We now find in the *Subodh Prakash* of 28th January, a weekly Anglo-Vernacular paper, published in Bombay, an account of a remarkable astrologer, named Kashinath Pandit, who has been staying for some time in Bombay. Not only can he draw horoscopes, but he is also said

to be able to write down beforehand the question a visitor desires to put to him, and as soon as the question is put, he throws before the questioner the paper on which both question and answer have been already written by the astrologer. The result in these cases is arrived at by astrological calculation and must not be confused with what is known as simple clairvoyance.

We learn from the article in the *Subodh Prakash* that many sceptics have been convinced of the reality of the extraordinary powers possessed by this man.

If all that is said in the article be true, it only confirms what has been stated often in these columns, that although the science of astrology is based upon mathematical calculations, it is impossible that the precise results of each of the innumerable combinations which may occur could be calculated and written down by any mortal man, and that, therefore, in order that his astrological predictions may be correct, the astrologer must be versed not only in the *science* of astrology, but also in its *art,* that is to say, by purity of life, thought and deed he must develop his clairvoyant perceptions so far as to be able to take note of the minutest combinations possible in every individual case, and the effects they produce on one another.

We trust, however, that some of the members of the Bombay Branch will visit and consult the said astrologer and send us further information.

We should also be glad if any Theosophist who is competent to undertake the work, would contribute a series of articles on Hindu astrology, giving a detailed account of the science. Perhaps the gentleman whose remarkable powers we have recorded above could be induced to give us some help. Very little is known by most people about what astrology really is, and the science is frequently abused through ignorance of its true principles, if indeed there is not some danger of its gradually dying out altogether.

Collected Writings VOLUME VI
May, 1885

SPIRITUAL PROGRESS

[*The Theosophist,* Vol. VI, No. 8(68), May, 1885, pp. 187-88]

Christina Rossetti's well-known lines:

"Does the road wind up-hill all the way?
Yes, to the very end.
Does the journey take the whole long day?
From morn till night, my friend."*

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point—the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now—the *complete* subjugation of the lower nature by the higher. From the *Vedas* and *Upanishads* to the recently published *Light on the Path,* search as we may through the bibles of every race and cult, we find but one only way,—hard, painful, troublesome, by which man can gain the true spiritual insight. And how can it be otherwise since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true Adept, the developed man, must, we are always told, *become*—he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable, in a world of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very

* [*Up-Hill*, lines 1-4.]

grasp, and pain results.

Again, the idea of growth involves also the idea of disruption, the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives; the trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg; but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime—every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more, they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives and so leaving the door open to anxiety, doubt, fear, despondency—failure.

The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary

scale is marked by increase of capacity. This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another; and when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea they fancy that the first thing to be done towards attaining adeptship is to acquire "powers"—clairvoyance and the power of leaving the physical body and travelling to a distance, are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say; they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of

abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of "powers"; and that its only mission is to re-kindle the torch of truth so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow.

The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts; such gifts (*laukika*) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development (*lokothra*), once reached, is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.

To show that some real necessity exists for our protests and warnings, we may mention that we have recently seen, enclosed in a letter from Benares, copies of an advertisement just put forth by a so-called "Mahatma." He calls for "eight men and women who know English and any of the Indian vernaculars well"; and concludes by saying that "those who want to know particulars of the work and *the amount of pay*" should apply to his address, with enclosed postage stamps!

Upon the table before us, lies a reprint of *The Divine Pymander,* published in England last year, and which contains a notice to ". . . *Theosophists, who may have been disappointed in their expectations of Sublime Wisdom being*

freely dispensed by HINDOO MAHATMAS"; cordially inviting them to send in their names to the Editor who will see them "after a short probation," admitted into an Occult Brotherhood who teach *freely* and WITHOUT RESERVE to all they find worthy to receive." Strangely enough, we find in the very volume in question Hermes Trismegistus saying:

§ 8. "For this only, O Son, is the way to *Truth,* which our progenitors travelled in; and by which making their journey, they at length attained to the good. It is a venerable way and plain, but hard and difficult for the soul to go in, that is in the body."

§ 88. "*Wherefore we must look warily to such kind of people, that being in ignorance they may be less evil for fear of that which is hidden and secret*."*

It is perfectly true that some Theosophists have been (through nobody's fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good

* [In Dr. Anna Bonus Kingsford's *The Virgin of the World,* pp. 120, 124, this passage has received a clearer rendering, and is more complete. It runs as follows:

"Herein is the only way which leads to Truth, which, indeed, our ancestors trod, and by which they arrived at the attainment of the Good. This way is beautiful and even; nevertheless, it is difficult for the soul to walk therein so long as she is immured within the prison of the body . . . .

"The human race is drawn towards evil. Evil is its nature, and pleases it. If men should learn that the world is created, that all is done according to providence and necessity, and that by necessity and destiny all things are governed, they would readily begin to despise all things because they are created; to attribute vice to destiny, and to give the rein to all manner of iniquity. *Therefore, abstain from the crowd, so that by means of ignorance the vulgar may be kept within bounds, even through fear of the unknown*."

—*Compiler*.]

to mankind. If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing, such as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.

There are others of our branches, besides the one at Bombay, that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other

lands, it can only bring about this result by the active co-operation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to *earnestly set about carrying them into effect.* Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do *something* to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that *something* an accomplished fact.

Above all we would reiterate the fact, that the Society is no nursery for incipient adepts; teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members thus will be developed self-reliance, and reasoning powers. We urge this strongly; for appeals have reached us that

any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance (*i.e.*, looking into magic mirrors and reading the future, etc., etc.). Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his "uphill" path, and therefore earnestly recommend our members to *try* for themselves.

Collected Writings VOLUME VI
May, 1885

RETIREMENT OF MADAME BLAVATSKY

[*The Theosophist,* Vol. VI, No. 8(68), *Suppl.* to May. 1885, p. 195]

The following circular issued to the Branches of the Theosophical Society by the President-Founder, is now, by permission made public:—

HEADQUARTERS, ADYAR,
14*th April*, 1885.

The President-Founder by order of the General Council, announces the retirement from the office of Corresponding Secretary of Madame H. P. Blavatsky, co-founder of this Society. Following are the texts of her letter of resignation and of the Resolution of Council thereupon:—

[COPY]

ADYAR, *March* 21*st,* 1885.

To the General Council of the Theosophical Society.
GENTLEMEN,

The resignation of office, which I handed in on September the 27th, 1884, and which I withdrew at the urgent request and solicitation of Society friends, I must now unconditionally renew. My present illness is pronounced by my medical attendants mortal; I am not promised even one certain year of life. Under these circumstances it would be an irony to profess to perform the duty of Corresponding Secretary; and I must insist upon your allowing me to retire. I wish to devote my remaining few days to other

thoughts, and to be free to seek changes of climate should such be thought likely to do me good.

I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own Karma, to be true to the Society and not to permit it to be overthrown by the enemy.

Fraternally and ever yours—in life or death
(Signed) H. P. BLAVATSKY.

At about this time Madame Blavatsky was having severe attacks of palpitation of the heart, and all at Head-quarters were kept in a state of alarm, as the physicians had expressed the opinion that under any sudden excitement death might be instantaneous.

Following is the Certificate of her Medical attendant:—

[COPY]

I hereby certify that Madame Blavatsky is quite unfit for the constant excitement and worry to which she is exposed in Madras. The condition of her heart renders perfect quiet and a suitable climate essential. I therefore reccommend that she should at once proceed to Europe, and remain in a temperate climate—in some quiet spot.

(Signed) MARY SCHARLIEB
M. D. and B.S., LONDON.

Madame Blavatsky accordingly left in company with three friends—one European lady, one European gentleman, and one Hindu gentleman—who had volunteered to take charge of her.* It was not decided where she should go upon reaching Europe, but discretion was left to her escort to choose some quiet spot answering to Dr. Scharlieb's description. Should her health be sufficiently re-established,

* [They were: Miss Mary Flynn, Dr. Franz Hartmann and Bawaji (S. Krishnamachâri, also known as Dharbagiri Nath). They sailed on the 31st of March, on board the *SS Tibre* (Messageries Co.), for Colombo, Ceylon, and thence to Naples on the *SS Pei Ho.—Comp.*]

she will finish *The Secret Doctrine,* which she means to make her greatest life-work. To obey strictly the general injunctions of her medical adviser, as confirmed by her personally, I shall not forward to her any letters or publications calculated to interfere with the mental repose which is now so necessary for her recovery, and I trust that all her friends will show her a like kindness.

The local members of the General Council, meeting at Headquarters upon my invitation as an Executive Committee, on the 12th instant, adopted unanimously the following

RESOLUTION

Resolved that Madame Blavatsky's resignation be accepted, and that the President be requested in the name of the Council to inform her of the great regret with which they have learnt that she is compelled, on account of her extreme ill-health, to relinquish her duties as Corresponding Secretary of the Theosophical Society. The Council further record their high sense of the valuable services she has rendered to the cause of Science and Philosophy.

(Signed) R. RAGOONATH
Chairman

To mark our respect for Madame Blavatsky's exceptional abilities the vacancy caused

by her retirement will not be filled and the office of Corresponding Secretary is hereby abolished. Official correspondence upon philosophical and scientific subjects will, however, be conducted as heretofore by other members of the Executive Staff, and enquiries may be addressed to the Recording Secretary, at Adyar.

By the Executive Committee of the General Council,
H. S. OLCOTT
President of the Theosophical Society.

Collected Writings VOLUME VI
June, 1885

EDITOR'S NOTE TO "ZOROASTRIANISM"

[*The Theosophist*, Vol. VI, No. 6(69), June, 1885, pp. 220-21]

[The following closing note is appended to a long letter from Dhunjibhoy Jamsetjee who writes on the subject of various astral entities, as mentioned in certain portions of the *Zend-Avesta.*]

Note.—From the quotations made in the foregoing letter it is evident that by Devas, Drugs and Drug-nasus the ancient Zoroastrian writers meant, *black-magicians, elementaries* and *elementals* respectively. The other names cited by our correspondent indicate some of the various Sub-divisions of elementaries and elemental spirits. These words do not merely mean the magnetic aura of a living or dead body. The question of auric emanations is of course important in considering the case of these agencies.

The injunction regarding the burial of hair and nails is intended to be a safeguard against the sorcery of black magicians who generally try to get possession of these things for purposes of black magic and for establishing a link between the intended victim and the mischievous agencies they evoke.

Mantras are supposed to implore the assistance of good spirits, friendly to man, to counteract the effects of black magic or demoniacal possession and drive away the evil elemental spirits; the recitation of these words must also be accompanied by appropriate ceremonies rendered effective by concentrated will; they are supposed, when the ritual is duly performed, to attract higher powers and induce them to grant the prayers of the person who uses them.

It is generally supposed that a strong terrestrial magnetic current flows from the north-pole towards the Equator bringing with it swarms of elementals (Nasus) who live and have their being in it.

The seclusion of women during the period of menstruation is a time-honoured custom amongst several nations. Elementals, it is said, are easily attracted towards the female during this period; and so are the infernal incubi.

If a woman is moving about freely, the contagion of bad magnetic aura is supposed to infect every person and thing in the house and render them amenable to the same influence; and hence seclusion and purification are strictly enjoined in this case by the codes of several nations. Our correspondent himself indicates the reason for the supposed pollution.

Magnetic emanations are constantly radiating from every human being. Their influence is present in the person's shadow, in his photo or picture as well as everything else with which his aura comes into contact. It is interesting in this connection to refer to the "Chhaya grahini" (Shadow-Catcher), mentioned in *Ramayana* which was able to arrest the aerial progress of Hanuman by seizing on his shadow on the surface of the Sea. It is a well-known fact that the figure of a person or his picture is a great help to a black magician who intends to affect him by his infernal art.

The remaining questions contained in the letter of our correspondent can be easily answered by the light of the interpretation put upon Devas, Drugs and Nasus in these explanatory notes.—*Ed.*

Collected Writings VOLUME VI

August and September, 1885

FACTS AND IDEATIONS

[*The Theosophist,* Vol. VI, No. 11 (71), August 1885, pp. 253-55;
No. 12 (72), September, 1885, pp. 289.90]

The current of public attraction runs towards psychic phenomena and is becoming in Europe stronger every year. Even German science and philosophy are beginning to feel interested: Professor Virchoff of Berlin—once the sternest opponent of the claims of mediumship and the personal enemy of Dr. Slade, is said to have fallen a victim to evidence, and is preparing to investigate psychic manifestations with scales and crucible. On the other hand the well known philosopher, E. von Hartmann has just published a new work, called *Der Spiritismus.*

342

The writer of these lines is not yet acquainted with the views held on spiritualism *proper* by that distinguished disciple of Schopenhauer; but the probability that he attributes most of its phenomena to "illusion," is very great. The evening takes its character generally from the day that has preceded it; hence the *Philosophy of the Unconscious* should find itself reflected in *Der Spiritismus.* Phenomena will not be denied, but their objective and subjective, their physical and mental manifestations will be grouped together, and crammed within the narrow boundaries of that philosophy of negation that would see in our notions of matter the "mere illusions of our senses"—in each and every case.

However this may be, we would bring to the notice of those of our readers who are interested in the question, several new cases that have been mentioned in European papers; and which, having been thoroughly investigated and found as authentic as undeniable, have greatly puzzled some learned materialists, who refuse to account for them.

It is difficult to find a man or a woman who has lived and died without ever having experienced some feeling of presentiment, generated with no visible cause, yet justified after days, weeks, or perchance long years. The book of Futurity, which is said to have been wisely closed to every mortal eye, opens, nevertheless, its pages to many among the sons of earth; to so many, indeed, that an impartial observer may find it awkward now to regard such cases as simple exceptions to the rule. As Wilkie Collins so justly remarks—"among the workings of the hidden life within us, which we may experience but cannot explain, are there any more remarkable than those mysterious moral influences constantly exercised either for attraction or repulsion, by one human being over another? In the simplest, as in the most important affairs of life, how startling, how irresistible is their power!" And if no biologist or physiologist can as yet explain to us, in accordance with the canons of his science, why it is that we prophesy so often and so truly to ourselves "the

approach of friend or enemy just before either has really appeared";—or another daily

and quite common occurrence even among the most sceptical—why we become convinced "so strangely and abruptly, at a first introduction, that we shall secretly love this person and loathe that, before experience has guided us with a single fact in relation to their characters." If the causes of such frequent mental phenomena are left unexplained by our latter-day philosophers, how shall they account for the following facts, that are now being commented upon in all the St. Petersburg and Warsaw papers?

A poor seamstress living at St. Petersburg had, by perseverance and hard work, become a clever dressmaker. Finding her only baby troublesome and an impediment to her work, and unable to hire a nurse to take care of the little girl, she entrusted the child, for a small remuneration, to a friend who lived in the country. During the eighteen months of the child's stay in the friend's family, the poor mother visited her occasionally, and remained each time very well satisfied with the care her baby was receiving. She had meanwhile worked harder than ever, and during that period had succeeded in her business so well that she had already begun to contemplate the possibility of taking her child home once more.

About the end of April last, a few days after one of her country trips, which she had decided would be the last one, as she had now the means of hiring a nurse,—she was visited by two acquaintances. Happy in having found her little girl so rosy and healthy, she was sitting with her two friends at her afternoon tea, talking merrily with them about her intention of fetching the child home. A lady had dropped in, a rich and well known "patroness" with an order for a costume to be made without delay. These are the three witnesses—the wealthy aristocrat, and the two poor seamstresses—who, later on, vouch for the truth of the strange occurrence that took place in their presence.

The mother was at the window, with the rich material brought by the lady in her hands, measuring it and discussing with her customer the mysteries of its transformation into a Spring attire, when the door-bell was suddenly rung. Mrs. L—— (the name of the dress-maker) opened

the door and let in a little old woman, modestly dressed in deep mourning, and very delicate in appearance. All those present were struck with the livid pallor of her face and the great sweetness of her tone and manners. The newcomer was evidently a lady.

"Are you Mrs. L—?" she asked, addressing the dressmaker, and upon receiving an answer in the affirmative, added:—"I have brought you some work. Here is a piece of fine white muslin—You will kindly prepare out of it a little cap and a long gown for a dead child, a baby two years old, one of my grand-children."

"Your order, of course, has to be executed immediately and I have other work to do,

that cannot be put aside"— remarked the dress-maker sympathetically.

"Not at all" was the quick answer. "I shall not need it until this day fortnight, not one hour earlier. My little girl has been taken ill with measles to-day, and *will not die before that time.*"

Mrs. L—— could not help smiling in answer to the rather amused looks of her rich customer and her own female friends, at such a careful preparation in anticipation of a possible future event. But she said nothing and undertook to prepare the order for the day named.

Two days later she received a letter informing her that her own child had been taken ill with measles, and on the very morning of the visit of the mysterious old lady in black. The disease had become serious and the mother was summoned in all haste. Thirteen days later the child died, *just a fortnight after the order received* for the funeral clothes. But the little old woman never came to claim them for *her* grand-child. A month passed, and "the little cap and long gown" are there still as a living remembrance to the bereaved mother of her own loss and sorrow.

This weird event reminds one of the story told of the way in which Mozart's "Requiem" came into existence—remarks the correspondent of *Swyet,* a Russian paper.

Another puzzling fact which attracted attention, owing to its principal hero having belonged to the highest

nobility, is copied by all the principal papers of Germany and Russia.

A well known resident of Warsaw, the rich Count O— of B—, finding himself in the first stage of consumption, and when there was as yet no immediate danger to his life, called his friends and relatives into the house of his parents and declared to them that he was going to die on the following day at 12 o'clock precisely, notwithstanding the protests of those present. He coolly gave an order for a coffin to be made and brought into his room on that same night. After that, he sent for a priest, and paid him in advance for a certain number of masses and *requiems;* made his will, and ended by sending printed letters of invitation to his own funeral to a number of his friends and acquaintances. The black-bordered cards were addressed by himself, in his own hand-writing, and appointed the exact date and hour of the solemn ceremony for the transfer of the body from the house to the cathedral; as also the day of the burial. On the next day, as foretold, he dressed himself in a black evening suit, white tie, and gloves which he carefully buttoned, after which, placing himself in the coffin a few minutes before the clock struck twelve, he *laid himself out* in prescribed form, and expired at the appointed hour. The case appeared so strange to the authorities, that an autopsy was ordered: but no traces of poison or violent death by other means were found.

Was this *prevision,* or a consequence of a fixed idea; of an imagination so strongly overexcited, that death had to become subservient to the thought? Who can say?

The first symptom of approaching death—Wakley tells us—"is, with some, the strong presentiment that they are about to die."

Then, the author mentions Ozanam, the mathematician, who, while in apparent good health, rejected pupils, "from the feeling that he was on the eve of resting from his labours." He expired very soon after of an apoplectic stroke.

Mozart wrote his "Requiem" mentioned above under the firm belief that this *chef-d'oeuvre* of his genius, was written for himself; that it would be heard for the first

time over his own remains. When death was fast approaching he called for the *partiture* and addressing those present, musingly asked: "Did I not tell you truly that it was for myself that I composed this death chant!" The order for the latter was given to him as is well known in a strange vision or dream, and Wakley thinks that John Hunter has solved the mystery of such presentiments in one sentence—"if mystery it can be called" he adds sceptically. "We sometimes"—says the great physiologist, "feel within ourselves that we shall not live; for the living powers become weak, and the nerves communicate the intelligence to the brain."

To this Wakley also adds that certain circumstances when health is failing, are often accepted *as omens.* He says, "The order for the 'Requiem' with Mozart, the dreams with Fletcher, turned the current of their thoughts to the grave." But forthwith the learned sceptic contradicts his own theory by narrating the case of Wolsey, reminding us somewhat of the one just mentioned that happened at Warsaw. The probability of near dissolution, can certainly turn "the current of the thought" to an intimate assurance of death; when, however, that assurance makes us foresee and point out the exact hour, to the minute, of our death, there must be something besides the "natural current of thought," to help and guide our intuition so unerringly. In Wakley's own words, "The case of Wolsey was singular." The morning before he died he asked Cavendish the hour and was answered, "Past eight." "Eight!"—said Wolsey—"that cannot be;—eight of the clock, nay, nay, it cannot be eight of the clock, for by eight of the clock shall you lose your master." The day he miscalculated, the hour came true. On the following morning, as the clock struck eight, his troubled spirit passed from life.

While rejecting the theory of Cavendish that Wolsey had received a *revelation,* Wakley suspects "from the way in which the fact had taken possession of his mind—that he (Wolsey) relied on astrological prediction, which had the credit of a revelation in his own esteem."

Astrology, notwithstanding the scorn of the nineteenth century, is not always a vain pretense. Astronomy and

astrology are twin-sisters, that were equally respected and studied in antiquity. It is but yesterday that the dogmatic arrogance of Western astronomers reduced the elder sister to

the position of the Cinderella in the household of Science: modern astronomy profits by the works of ancient astrology and kicks it out of sight. "The contemplation of celestial things will make man both speak and think more sublimely and magnificently when he descends to human affairs"—says Cicero. The West will yet return to astrology and thus vindicate the intuition of the East, where it has been always cultivated.

"The body being only the covering of the soul, at its dissolution, we shall discover all the secrets of nature and darkness shall be dispelled." Such is the "ideation" of the sage Seneca.

MAN is composed of two bodies, the *internal* and the *external*; the inner one being moreover, double, *i.e.*, having, in its turn, a semi-physical outer shell which serves as the *astral* being only during the life-time of man; while the latter is still in seeming health, the dissolution of the former, or rather of its outer shell, may have already begun. For during its captivity in the living body the "double" —or that covering of the astral form that alone survives— is too closely bound by its jailor (man), too much encumbered with the physical particles derived from the prison of flesh within which it is confined, not to imperiously require, before the astral form proper is set entirely free, to be thrown off from the latter. Thus, this preliminary process of purification may be justly called "the dissolution of the *inner* man," and it begins much earlier than the agony or even the final disease of the physical man. Let us admit so much and then ask: why should we require, in such a case, in order to account for the insight some persons have of the hour of their death,—to explain the phenomenon by "revelation" from *without,* supernaturalism, or the still more unsatisfactory hypothesis of a purely physiological character as given by Hunter and Wakley, and that explain to us moreover nothing at all? During and after

the dissolution of the "double,"* the darkness of our human ignorance beginning to be dispelled, there are many things we can see. Among these, things hidden in futurity, the nearest events of which, overshadowing the purified "soul," have become to her as the present. The "former-self" is making room for the *actual*-self, the latter to be transformed in its turn, after the final dissolution of both the "double" and the physical body into the "Eternal Ego." Thus the "*actual*-self" may pass its knowledge to the physical brain of man; and thus also we may see and hear the precise hour of our death striking on the clock of eternity. It is made visible to us through the decaying nature of our dying "double," the latter surviving us during a very short period, if at all,† and through the newly acquired powers of the purified "soul" (the higher *tetraktis* or quaternary) as yet in its integral whole, and which is already possessing itself of those faculties that are in store for it, on a higher plane. Through our "soul" it is then that we see, clearer and still clearer, as we approach the end; and it is through the throbs of dissolution that horizons of vaster, profounder knowledge are drawn on, bursting upon our mental

---

* That such dissolution *has* to precede that of the physical body, is proved to us by several things. One of these is the well ascertained *fact* (to those, of course, who believe in such facts) that the astral doubles of living men—of *sorcerers* for instance—fear steel, and may be wounded by sword or fire; their wounds,

moreover, reacting upon and leaving marks and scars upon the physical shells—whereas the astral bodies of even the "Elementary apparitions"—*cannot be hurt.—Ed.*

† When the "double" of the living man has been disintegrated before the death of man, it is annihilated for ever. When, however, death comes suddenly, it may survive the body that held it captive, but then, the process of dissolution going on outside of the dead body, the "soul" suffers, and *in its impatience tries often to throw off the particles that encumber its freedom and chain it to the earth, upon the living*—says the MSS. of the Copt Terentius. The cases of accidental *deaths and suicides* are fairly described in Mr. A. P. Sinnett's "Fragments of Occult Truth" by a Lay Chela (See *The Theosophist*). Suicides fare the worst.—*Ed.*

[This text can also be found in Chapter vi of *Esoteric Buddhism,* by A. P. Sinnett.—*Comp.*]

---

vision, and becoming with every hour plainer to our inner eye. Otherwise, how account for those bright flashes of memory, for the prophetic insight that comes as often to the enfeebled grandsire, as to the youth who is passing away? The nearer some approach death, the brighter becomes their long lost memory and the more correct the previsions. The unfoldment of the inner faculties increases as life-blood becomes more stagnant.

Truly is life on earth like a day passed in a deep valley surrounded on all sides by high mountains and with a cloudy, stormy sky above our heads. The tall hills conceal from us every horizon, and the dark clouds hide the sun. It is only at the close of the stormy day, that the sunshine, breaking through the clefts of the rocks affords us its glorious light to enable us to catch occasional glimpses of things around, behind and before us.

Another subject has interested the mystically inclined of the capital of the Russian Empire; namely, a lecture given, March 27th, at the "Pedagogical Museum," by Prof. N. Wagner, the eminent naturalist and no less eminent spiritualist. Whatever the views of that great man of science about the powers that may be behind the so-called mediumistic manifestations, the professor has evidently assimilated the Vedantic and even the Adwaita theories about "Life and Death"—the subject of his lecture.

The vexed question about Life and Death, said the lecturer, preoccupied many other philosophers besides Hamlet. Eminent naturalists, physicians and thinkers have vainly endeavoured to solve the great mystery. Various men of science have given us various definitions of life. Bichat, for instance, defines life as a faculty to withstand natural laws, while another scientist says that life represents a series of modifications and is a faculty in living beings to oppose and resist the destructive powers of nature. Cuvier, the famous physiologist, finds that life is the faculty in creatures of constant change, preserving meanwhile certain particles, and ridding themselves on the other hand of those

elements which prove to them useless and would be injurious if left. Kemper tells us that life is only a constant modification of substances.

According to Herbert Spencer, "life is a co-ordination of action" and "an adaptation of the interior processes to external conditions."

All of the above definitions are found incorrect by Professor Wagner, as well they may be. They sketch only the external side of life without touching its essence. The universal manifestation of life, said the lecturer, rises progressively in all its phenomena from the simplest forms toward the most complex. "What then may be the causes, what are the forces," he asks, "that govern life and modify it? It is from this standpoint that we shall examine the life-phenomenon. Life is a chemical manifestation, we are told by the majority of our physiologists. *Chemism* is the prominent feature in vegetable and animal organisms."

Kant has defined life as the motion of composition and decomposition, in which chemical action plays the most prominent part.

Schelling declared that "life is an aspiration toward individuality; it is the synthesis, harmonizing those processes that are accomplished in the organism." Then how can we believe, enquires the lecturer, "that this *individuality* disappears with our death? The soil of the province of Champagne consists of microscopical shells, the whole city of Paris is built on a soil that is the remaining relic of organic life. In nature, that which *was is* ever preparing that which *will be.* Life is an ENERGY [the ONE LIFE of Esoteric Philosophy?—*Ed.*]. *All individual energies have, sooner or later, to merge into, and become one with, the* UNIVERSAL ENERGY.

Thus saith the lecturer. It is, as Longfellow has it:—

"Ah, the souls of those that die
Are but sunbeams lifted higher."*

---

* [In *Christus: A Mystery.* Part II: "The Golden Legend."]

The spiritual SUN within which they merge finally, not to disappear but to return to earth as other sunbeams, is no "Land" from whence visitors can appear to us in their *individuality*. A little heat left behind is *not* the sunbeam, but the remnant of its chemical action, as the *photograph* is not the person it represents but his reflection. But:—

"Spirits they say,
Flit round invisible, as thick as motes
Dance in the sunbeam. If that spell,
Or necromancer's sigil can compel them
They shall hold council with men . . ."

If for "necromancer" we write "medium," the lines quoted will represent the hidden spirit and object of the learned lecturer who, nevertheless, winds up his lecture by a remark

that no Vedantin would disavow. Prof. Wagner is a well known *orthodox* spiritualist. How then can he, who shows on undeniable and scientific grounds that all the "individual energies," *i.e.,* "souls," merge into, and finally become one with "universal energy" (the PARABRAHM of the Vedanta) or the universal soul; how can he harmonize this belief with that in the "spirits" of spiritualism? It is a strange contradiction. For our spirit is either *the* "sunbeam" of Longfellow's poetical metaphor, or it is only "dancing in the sunbeam" agreeably to James Duff's imagery. It cannot be both.

Life and *death* are as much of a mystery to the man of science, as they are to the spiritualist and the profane unbeliever. The less they talk of it, in the present chaotic state of knowledge with reference to that great riddle, the better for the truth. Modern science and spiritualism are two opposite poles. One denies point-blank everything outside chemical action and matter, the other by its own fanciful arrangement sets both at nought; and thus the middle ground of sound philosophy and logic is abandoned. Science will not hear of the metaphysics of the spiritualists, and the latter will not admit the theory of even that transcendental chemical action that the Theosophists show as playing a more important part in the likenesses of their

352

dead—that so bewilder people—than the *spiritual* "energy" of disembodied friends.

However, that is as moot question that we shall leave the combatants who are directly interested to settle among themselves. Both claim to be guided by the *logic of facts,* and both claim for their respective opinions the name of "philosophy," and so far—both are right and both are wrong. The method of materialistic exact science is that philosophy that—

> ". . . Will clip an angel's wings,
> Conquer all mysteries by rule and line;
> Empty the haunted air and gnomed mine—
> Unweave a rainbow . . ."

The "philosophy" of the spiritualists consists in rejecting every other philosophy save their own. They will prove a formidable foe to the former however. The men of science call spiritualism a "mischievous superstition" as Pliny and the men of his day called rising Christianity "a most pernicious sect." They and the leaders of Spiritualism have a mutual right to complain of each other; for as Fielding has it, "if superstition renders a man a fool,—scepticism makes him MAD." Neither of the two enemies, however, knows anything of the mysteries of life and death; though both behave as if each of them had become the sole confidants of Nature, in whose ear the weird Sphinx had whispered the word of her great riddle. The Materialist *scorns* death, he fears him not, he says, for in his sight there is no "hereafter." The Spiritualist welcomes "the Angel with the amaranthine wreath," singing "Oh Death, where is thy sting?" etc. And yet, ten to one, the majority on both sides prefer life to that change which, according to their respective views, disintegrates the one into chemical molecules, and transforms the other into a dematerialized Angel!

Which of them is right and which wrong, time alone—that great Revealer of hidden truths—will decide. To the writer, who rejects the speculations of both, keeping on the safe side of the middle path, Death, before whose

majestic stillness and tranquillity so many shudder with fear—has no terrors; perhaps, because he does not endow it with any more mystery than needed. Death is "the old, old fashion" that crept to the little Paul Dombey's rescue; and life, but the swift river that bears us all to that Ocean of rest . . . "Put me quietly in the earth, place a sun-dial over my grave, and let me be forgotten," prays John Howard, who found, perhaps, as we do, that people make too much fuss over death and too little over the birth of every new candidate for it. Life is at best a play, often a drama, but far more frequently partaking of the element of a low comedy. It "is a phenomenon" after which the curtain is dropped, the lights extinguished, and the hero tired out, drops into his bed with a feeling of delicious relief. As Shakespeare expresses it—

> "Life's but a walking shadow, a poor player
> That struts and frets his hour upon the stage
> And then is heard no more: it is 8 tale Told
> by an idiot, full of sound and fury,
> Signifying nothing . . ."*

BETA.

---

* [*Macbeth,* Act V, sc. 5, l. 24-28.]

Collected Writings VOLUME VI
August and September, 1885

A BEWITCHED LIFE

(*As narrated by a Quill-Pen*)

[*The Theosophist,* Vol. VI, No. 11(71), August, 1885, pp. 265-68, and No. 12(72), September, 1885, pp. 281-85. Also *Lucifer,* Vol. IX, No. 52, December, 1891, pp. 269-81; No. 53, January, 1892, pp. 358-68; No. 54, February, 1892, pp. 449-62]

[This story is one of H. P. B.'s occult stories which became known as her "Nightmare Tales." As far as can be ascertained, she wrote seven of them:

1. "An Unsolved Mystery," *Spiritual Scientist,* Boston, Vol. III, Nov. 25, 1875. It was unsigned.
2. "A Story of the Mystical," *The Sun,* New York, December 26, 1875. It was signed Hadji Mora.
3. "The Luminous Circle," *The* Sun, New York, January 2, 1876, signed Hadji Mora.
4. "The Cave of the Echoes," *The Banner of Light,* Boston, March 30, 1878, signed H. P. Blavatsky.
5. "The Ensouled Violin," *The Theosophist*, Vol. I, January, 1880, signed Hillarion Smerdis, F.T.S., Cyprus, October 1, 1879.
6. "A Bewitched Life," published as stated under the above heading. Signed H. P. B.
7. "From the Polar Lands," appeared, as far as is known, for the first time in the collection known as *Nightmare Tales*.

No. 1 does not seem to have ever been re-edited or in any other way re-done by H. P. B. No. 2 was reprinted with but minor changes in *The Theosophist,* Vol. IV, January 1883, its title was altered to: "Can the Double Murder?" and an Introductory Note was added to it. No. 3 was edited and slightly altered by H. P. B., but was not republished until the appearance of *Nightmare Tales,* after her passing, its title being altered to "The Luminous Shield." No. 4 was revised and enlarged by H. P. B. at some later date, and re-published in *The Theosophist,* Vol. IV, April, 1883, with the exception of a rather important explanation which was made to follow this story as originally published. At a still later date, the same story, entitled this time "Peshchera Ozerkov" (Cave of the Ozerky), appeared in Russian in the weekly called *Rebus* (St. Petersburg), being published in three consecutive installments in the issues of Jan. 5th, 12th, and 19th, 1886. It is probable that this was H. P. B.'s own Russian translation of her English story. Its introductory part was greatly altered, while the main portion of the text followed on the whole the English

original. It was signed by her well-known Russian pseudonym of Radda-Bai. No. 5 was almost completely re-written and greatly enlarged by H. P. B. at a later date. It was published in this new version after her passing, namely in *Lucifer,* Vol. X March and April, 1892. No. 6, which follows this introductory explanation, was also considerably enlarged at one time or another, as compared with its original version, and was re-published posthumously also. No. 7 may well have been written by H. P. B. not long before her death, as no earlier date or place of publication is known.

The revised versions of Nos. 3, 4, 5, 6, and the story called "From the Polar Lands", were published after H. P. B.'s passing in a collection known as the *Nightmare Tales* (London, New York and Madras, 1892); it

was printed on the H. P. B. Press in London, with an appropriate frontispiece and title-page drawing by one of H. P. B.'s personal pupils, the well-known painter Reginald M. Machell, depicting, among other things, wild witches riding the sky, holding on to a mare's tail.

Nos. 1, 2 and 5 at least, and possibly all of these stories, were written by H. P. B. in collaboration with the Cyprian Adept known as Hilarion. It is he that Master K. H. meant when, in a letter to Miss Francesca Arundale, he wrote of "the adept who writes stories with H. P. B." (*Vide* C. Jinarâjadâsa, *Letters from the Masters of the Wisdom*. First Series. 4th Edition, 1948, p. 57; Mary K. Neff, *The "Brothers" of Madame Blavatsky,* pp. 53-55; *Letters of H. P. Blavatsky to A. P. Sinnett,* p. 152; and the respective volumes of the present Series where these various stories appear in their chronological sequence, according to the *earliest* date of publication.).

The following text represents the longer version of "A Bewitched Life," as published in *Lucifer*. Disregarding most of the minor differences of wording, we have indicated by square brackets within the text those chief passages which have been added in *Lucifer to* the original version in *The Theosophist*.—*Compiler*.]

It was a dark chilly night in September, 1884. A heavy gloom had descended over the streets of [A * * *, a small town on the Rhine,]* and was hanging like a black funeral-pall over the dull factory burgh. The greater number of its inhabitants, wearied by their long day's work, had hours before retired to stretch their tired limbs and lay their

* [The original version mentions at this place the German town of Elberfeld.—*Comp*.]

aching heads upon their pillows. All was quiet in the large house; all was quiet in the deserted streets.

I too was lying in my bed; alas, not one of rest, but of pain and sickness, to which I had been confined for some days. So still was everything in the house, that, as Longfellow has it, its stillness seemed almost audible. I could plainly hear the murmur of the blood, as it rushed through my aching body, producing that monotonous singing so familiar to one who lends a watchful ear to silence. I had listened to it until, in my nervous imagination, it had grown into the sound of a distant cataract, the fall of mighty waters . . . . . when, suddenly changing its character, the ever-growing "singing" merged into other and far more welcome sounds. It was the low, and at first scarce audible, whisper of [a human voice. It approached, and gradually strengthening seemed to speak in my very ear. Thus sounds a voice speaking across a blue quiescent lake, in one of those wondrously acoustic gorges of the snow-capped mountains, where the air is so pure that a word pronounced half a mile off seems almost at the elbow. Yes; it was the voice of one whom to know is to reverence; of one, to me, owing to many mystic associations, most dear and holy;] a voice familiar for long years and ever welcome; doubly so in hours of mental or physical suffering, for it always brings with it a ray of hope and consolation.

"Courage," it whispered in gentle, mellow tones. "Think of the days [passed by you in sweet associations; of the great lessons received of Nature's truths; of the many errors of

men concerning these truths,] and try to add to them the experience of a night in this city. Let the narrative of a strange life, that will interest you, help to shorten the hours of suffering. . . Give your attention. Look yonder before you!"

"Yonder" meant the clear, large windows of an empty house on the other side of the narrow street of the German town. They faced my own in almost a straight line across the street, and my bed faced the windows of my sleeping room. Obedient to the suggestion, I directed my

gaze toward them, and what I saw made me for the time being forget the agony of the pain that racked my swollen arm and rheumatical body.

Over the windows was creeping a mist; a dense, heavy, serpentine, whitish mist, that looked like the huge shadow of a gigantic boa slowly uncoiling its body. Gradually it disappeared, to leave a lustrous light, soft-and silvery, as though the window-panes behind reflected a thousand moonbeams, a tropical star-lit sky,—first from outside, then from within the empty rooms. Next I saw the mist elongating itself and throwing, as it were, a fairy bridge across the street from the bewitched windows to my own balcony, nay, to my very own bed. As I continued gazing, the wall and windows and the opposite house itself, suddenly vanished. The space occupied by the empty rooms had changed into the interior of another smaller room, in what I knew to be a Swiss châlet—into a study, whose old, dark walls were covered from floor to ceiling with book shelves on which were many antiquated folios, [as well as works of a more recent date.] In the centre stood a large old-fashioned table, littered over with manuscripts and writing materials. Before it, quill-pen in hand, sat an old man; a grim-looking, skeleton-like personage, with a face so thin, so pale, yellow and emaciated, that the light of the solitary little student's lamp was reflected in two shining spots on his high cheek-bones as though they were carved out of ivory.

As I tried to get a better view of him by slowly raising myself upon my pillows, the whole vision, châlet and study, desk, books and scribe, seemed to flicker and move. Once set in motion, they approached nearer and nearer, until, gliding noiselessly along the fleecy bridge of clouds across the street, they floated through the closed windows into my room and finally seemed to settle beside my bed.

"Listen to what he thinks and is going to write,"—said in soothing tones the same familiar, far off, and yet near voice. "Thus you will hear a narrative, the telling of which may help to shorten the long sleepless hours, and

even make you forget for a while your pain. . . Try!"—[it added, using the well-known Rosicrucian and Kabalistic formula.]

I tried, doing as I was bid. I centered all my attention on the solitary laborious figure that I saw before me, but which did not see me. At first, the noise of the quill-pen with which the old man was writing, suggested to my mind nothing more than a low whispered murmur of a nondescript nature. Then, gradually, my ear caught the indistinct words of a faint and distant voice, and I thought the figure before me bending over its manuscript, was reading its tale aloud instead of writing it. But I soon found out my error. For casting my gaze at the old scribe's face, I saw at a glance that his lips were compressed and motionless, and the voice too thin and shrill to be his voice. Stranger still, at every word traced by the feeble, aged hand, I noticed a light flashing from under his pen, a bright coloured spark that became instantaneously a sound, or—what is the same thing—it seemed to do so to my inner perceptions. It was indeed the small voice of the quill that I heard, though scribe and pen were at the time, perchance, hundreds of miles away from Germany. Such things will happen occasionally, especially at night, beneath whose starry shade, as Byron tells us, we

". . . . learn the language of another world . . . ."

However it may be, the words uttered by the quill remained in my memory for days after. Nor had I any great difficulty in retaining them, for when I sat down to record the story, I found it, as usual, indelibly impressed on the astral tablets before my inner eye.

Thus, I had but to copy it and so give it as I received it. I failed to learn the name of the unknown nocturnal writer. Nevertheless, though the reader may prefer to regard the whole story as one made up for the occasion, a dream perhaps, still its incidents will, I hope, prove none the less interesting.

I

[THE STRANGER'S STORY.]

My birth-place is a small mountain hamlet, a cluster of Swiss cottages, hidden deep in a sunny nook, between two tumble-down glaciers and a peak covered with eternal snows. Thither, thirty-seven years ago, I returned—crippled mentally and physically—to die, [if death would only have me.] The pure, invigorating air of my birth-place decided otherwise. I am still alive; perhaps for the purpose of giving evidence to facts I have kept profoundly secret from all—a tale of horror I would rather hide than reveal. The reason for this unwillingness on my part is due to my early education, and to subsequent events that gave the lie to my most cherished prejudices. Some people might be inclined to regard these events as providential; I, however, believe in no Providence, and yet am unable to attribute them to mere chance. I connect them as the ceaseless evolution of effects, engendered by

certain direct causes, with one primary and fundamental cause, from which ensued all that followed. A feeble old man am I now, [yet physical weakness has in no way impaired my mental faculties. I remember the smallest details of that terrible cause, which engendered such fatal results.] It is these which furnish me with an additional proof of the actual existence of one whom I fain would regard—oh, that I could do so!—as a creature born of my fancy, the evanescent production of a feverish, horrid dream! [Oh that terrible, mild and all-forgiving, that saintly and respected Being!] It was that paragon of all the virtues who embittered my whole existence. It is he, who, pushing me violently out of the monotonous but secure groove of daily life, was the first to force upon me the certitude of a life hereafter, thus adding an additional horror to one already great enough.

With a view to a clearer comprehension of the situation, I must interrupt these recollections with a few words about myself. [Oh how, if I could, would I obliterate that hated *Self*!]

Born in Switzerland, of French parents, who centered the whole world-wisdom in the literary trinity of Voltaire,

J. J. Rousseau and d'Holbach, and educated in a German university, I grew up a thorough materialist, a confirmed atheist. I could never have even pictured to myself any beings—least of all a Being—above or even outside visible nature, as distinguished from her. Hence I regarded everything that could not be brought under the strictest analysis of the physical senses as a mere chimera. A soul, I argued, even supposing man has one, must be material. According to Origen's definition, *incorporeus**—the epithet he gave to his God—signifies a substance only more subtle than that of physical bodies, of which, at best, we can form no definite idea. How then can that, of which our senses cannot enable us to obtain any clear knowledge, how can that make itself visible or produce any tangible manifestations?

Accordingly, I received the tales of nascent Spiritualism with a feeling of utter contempt, and regarded the overtures made by certain priests with derision, often akin to anger. And indeed the latter feeling has never entirely abandoned me.

Pascal, in the eighth Act of his *Thoughts,* confesses to a most complete incertitude upon the existence of God. Throughout my life, I too professed a complete certitude as to the non-existence of any such extra-cosmic being, and repeated with that great thinker the memorable words in which he tells us:—" I have examined if this God of whom all the world speaks might not have left some marks of himself. I look everywhere, and everywhere I see nothing but obscurity. Nature offers me nothing that may not be a matter of doubt and inquietude." Nor have I found to this day anything that might unsettle me in precisely similar and even stronger feelings. I have never believed, nor shall I ever believe, in a Supreme Being. But at the potentialities of man, proclaimed far and wide in the East, powers so developed in some persons as to make them virtually gods, at them I laugh no more. My whole broken life is a protest against such negation. [I believe in such phenomena, and—I curse them, whenever they come, and

* ἀσώματος

by whatsoever means generated.] On the death of my parents, owing to an unfortunate lawsuit, I lost the greater part of- my fortune, and resolved—for the sake of those I loved best, rather than for my own—to make another for myself. My elder sister, whom I adored, had married a poor man. I accepted the offer of a rich Hamburg firm and sailed for Japan as its junior partner.

For several years my business went on successfully. I got into the confidence of many influential Japanese, through whose protection I was enabled to travel and transact business in many localities, which, in those days especially, were not easily accessible to foreigners. Indifferent to every religion, I became interested in the philosophy of Buddhism, the only religious system I thought worthy of being called philosophical. Thus, in my moments of leisure, I visited the most remarkable temples of Japan, the most important and curious of the ninety-six Buddhist monasteries of Kioto. I have examined in turn Day-Bootzoo, with its gigantic bell; Tzeonene, Enarino-Yassero, Kie-Missoo, Higadzi-Hong-Vonsi, and many other famous temples.*

Several years passed away, and during that whole period I was not cured of my scepticism, nor did I ever

* [The spelling of these Japanese names is somewhat peculiar. One or two of them are not easy to identify. *Daibutsu* is the great image of the Buddha at Nara, Japan. "Tzeonene" with its two other variants in the text is most probably *Chion In,* the Headquarters of the Jyodo sect. The third name is likely to be *Inari No Yashiro,* a Shinto temple, Inari being the god of the harvest. The fourth is definitely *Kiyo Mizu*, a famous Buddhist temple in Kyoto, Japan. The last name in the text corresponds to *Higashi Hongwanji,* a temple of the Shin sect located at Kyoto.

A few other names and terms used by H. P. B. later in this story might as well be mentioned here. Monks of the temple of *Chion In* ("Tzeonene") belong to the sect of *Jyodo*; it is therefore possible that "Dzeno-doo" stands for *Jyodo*. *Yamabushi* is a mountain priest, an itinerant priest, a hermit, a strolling monk. The spiritual teachers of the Shinto are usually called *Kannushi*; they are the guardians of a shrine.

In the third sub-division of the story, the Lord "Ten-Dzio-Dai-Dzio" is most likely *Tenjo Daijin,* although not definitely so. —*Compiler*.]

plate having my opinions on this subject altered. I derided the pretensions of the Japanese bonzes and ascetics, as I had those of Christian priests and European Spiritualists. I could not believe in the acquisition of powers unknown to, and never studied by, men of science; hence I scoffed at all such ideas. The superstitious and atrabilious Buddhist, teaching us to shun the pleasures of life, to put to rout one's passions, to render oneself insensible alike to

happiness and suffering, in order to acquire such chimerical powers—seemed supremely ridiculous in my eyes.

[On a day for ever memorable to me—a fatal day]—I made the acquaintance of a venerable and learned bonze, a Japanese priest, named Temoora Hideyeri. I met him at the foot of the golden Kwon-On, and from that moment he became my best and most trusted friend. [Notwithstanding my great and genuine regard for him, however, whenever a good opportunity was offered I never failed to mock his religious convictions, thereby very often hurting his feelings.]

But my old friend was as meek and forgiving as any true Buddhist's heart might desire. He never resented my impatient sarcasms, [even when they were, to say the least, of equivocal propriety,] and generally limited his replies to the "wait and see" kind of protest. [Nor could he be brought to seriously believe in the sincerity of my denial of the existence of any god or gods. The full meaning of the terms "atheism" and "scepticism" was beyond the comprehension of his otherwise extremely intellectual and acute mind. Like certain reverential Christians, he seemed incapable of realizing that any man of sense should prefer the wise conclusions arrived at by philosophy and modern science to a ridiculous belief in an invisible world full of gods and spirits, djins and demons. "Man is a spiritual being," he insisted, "who returns to earth more than once, and is rewarded or punished in the between times." The proposition that man is nothing else but a heap of organized dust, was beyond him. Like Jeremy Collier, he refused to admit that he was no better than "a stalking machine, a speaking head without a soul in it," whose "thoughts

are all bound by the laws of motion." "For," he argued, "if my actions were, as you say, prescribed beforehand, and I had no more liberty or free will to change the course of my action than the running waters of the river yonder, then the glorious doctrine of Karma, of merit and demerit, would be a foolishness indeed."

Thus the whole of my hyper-metaphysical friend's ontology rested on the shaky superstructure of metempsychosis, of a fancied "just" Law of Retribution, and other such equally absurd dreams.

"We cannot," said he paradoxically one day, "hope to live hereafter in the full enjoyment of our consciousness, unless we have built for it beforehand a firm and solid foundation of spirituality. . . Nay, laugh not, friend of no faith," he meekly pleaded, "but rather think and reflect on this. One who has never taught himself to live in Spirit during his conscious and responsible life on earth, can hardly hope to enjoy a sentient existence after death, when, deprived of his body, he is limited to that Spirit alone."

"What can you mean by life in Spirit?"—I enquired

"Life on a spiritual plane; that which the Buddhists call *Tushita Devaloka* (Paradise). Man can create such a blissful existence for himself between two births, by the gradual transference onto that plane of all the faculties which during his sojourn on earth manifest through his organic body and, as you call it, animal brain." . . .

"How absurd! And how can man do this?"

"Contemplation and a strong desire to assimilate the blessed gods, will enable him to do so."

"And if man refuses this intellectual occupation, by which you mean, I suppose, the fixing of the eyes on the tip of his nose, what becomes of him after the death of his body?"—was my mocking question.

"He will be dealt with according to the prevailing state of his consciousness, of which there are many grades. At best—immediate rebirth; at worst—the state of *avitchi,* a mental hell. Yet one need not be an ascetic to assimilate spiritual life which will extend to the hereafter. All that is required is to try and approach Spirit."

"How so? Even when disbelieving in it?"—I rejoined.

"Even so! One may disbelieve and yet harbour in one's nature room for doubt, however small that room may be, and thus try one day, were it but for one moment, to open the door of the inner temple; and this will prove sufficient for the purpose."

"You are decidedly poetical, and paradoxical to boot, reverend sir. Will you kindly explain to me a little more of the mystery?"

"There is none; still I am willing. Suppose for a moment that some unknown temple to which you have never been before, and the existence of which you think you have reasons to deny, is the 'spiritual plane' of which I am speaking. Some one takes you by the hand and leads you towards its entrance, curiosity makes you open its door and look within. By this simple act, by entering it for one second, you have established an everlasting connection between your consciousness and the temple. You cannot deny its existence any longer, nor obliterate the fact of your having entered it. And according to the character and the variety of your work, within its holy precincts, so will you live in it after your consciousness is severed from its dwelling of flesh."

"What do you mean? And what has my after-death consciousness—if such a thing exists to do with the temple?"

"It has everything to do with it," solemnly rejoined the old man. "There can be no self-consciousness after death outside the temple of spirit. That which you will have done within its plane will alone survive. All the rest is false and an illusion. It is doomed to perish in the Ocean of Mâyâ."

Amused at the idea of living outside one's body, I urged on my old friend to tell me more. Mistaking my meaning, the venerable man willingly consented.]

Temoora Hideyeri belonged to the great temple of Tzi-Onene, a Buddhist monastery, famous not only in all Japan, but also throughout Tibet and China. No other is so venerated in Kioto. Its monks belong to the sect of Dzenodoo, and are considered as the most learned among the

many erudite fraternities. They are, moreover, closely connected and allied with the Yamabooshi (the ascetics, or hermits), who follow the doctrines of Lao-tze. [No wonder then, that at the slightest provocation on my part the priest flew into the highest metaphysics, hoping thereby to cure me of my infidelity.

No use repeating here the long rigmarole of the most hopelessly involved and incomprehensible of all doctrines. According to his ideas, we have to train ourselves for spirituality in another world—as for gymnastics. Carrying on the analogy between the temple and the "spiritual plane" he tried to illustrate his idea. He had himself worked in the temple of Spirit two-thirds of his life, and given several hours daily to "contemplation." Thus *he knew* (?!) that after he had laid aside his mortal casket, "a mere illusion," he explained—he would in his spiritual consciousness live over again every feeling of ennobling joy and divine bliss he had ever had, or *ought to have had*—only a hundred-fold intensified. His work on the spirit-plane had been considerable, he said, and he hoped, therefore, that the wages of the labourer would prove proportionate.

"But suppose the labourer, as in the example you have just brought forward in my case, should have no more than opened the temple door out of mere curiosity; had only peeped into the sanctuary never to set his foot therein again. What then?"

"Then," he answered, "you would have only this short minute to record in your future self-consciousness and no more. Our life hereafter records and repeats but the impressions and feelings we have had in our spiritual experiences and nothing else. Thus, if instead of reverence at the moment of entering the abode of Spirit, you had been harbouring in your heart anger, jealousy or grief, then your future spiritual life would be a sad one, in truth. There would be nothing to record, save the opening of a door, in a fit of bad temper."

"How then could it be repeated?"—I insisted, highly amused. "What do you suppose I would be doing before incarnating again?"

"In that case," he said, speaking slowly and weighing every word—"in that case, *you would have, I fear, only to open and shut the temple door, over and over again, during a period which, however short, would seem to you an eternity*."

This kind of after-death occupation appeared to me, at that time, so grotesque in its sublime absurdity, that I was seized with an almost inextinguishable fit of laughter.

My venerable friend looked considerably dismayed at such a result of his metaphysical instruction. He had evidently not expected such hilarity. However, he said nothing, but only sighed and gazed at me with increased benevolence and pity shining in his small black eyes.

"Pray excuse my laughter," I apologized. "But really, now, you cannot seriously mean to tell me that the 'spiritual state' you advocate and so firmly believe in, consists only in aping certain things we do in life?"

"Nay, nay; not aping, but only intensifying their repetition; filling the gaps that were unjustly left unfilled during life in the fruition of our acts and deeds, and of everything

performed on the spiritual plane of the one real state. What I said was an illustration, and no doubt for you, who seem entirely ignorant of the mysteries of *Soul-Vision,* not a very intelligible one. It is myself who am to be blamed. . . . What I sought to impress upon you was that, as the spiritual state of our consciousness liberated from its body is but the fruition of every spiritual act performed during life, where an act had been barren, there could be no results expected—save the repetition of that act itself. This is all. I pray you may be spared such fruitless deeds and finally made to see certain truths." And passing through the usual Japanese courtesies of taking leave, the excellent man departed.

Alas, alas! had I but known at the time what I have learnt since, how little would I have laughed, and how much more would I have learned!]

But as the matter stood, the more personal affection and respect I felt for him, the less could I become reconciled to his wild ideas about an after-life, and especially

as to the acquisition by some men of supernatural powers. I felt particularly disgusted with his reverence for the Yamabooshi, the allies of every Buddhist sect in the land. Their claims to the "miraculous" were simply odious to my notions. To hear every Jap I knew at Kioto, even to my own partner, the shrewdest of all the business men I had come across in the East—mentioning these followers of Lao-tze with downcast eyes, reverentially folded hands, and affirmations of their possessing "great" and "wonderful" gifts, was more than I was prepared to patiently tolerate in those days. And who were they, after all, these great magicians with their ridiculous pretensions to super-mundane knowledge; these "holy beggars" who, as I then thought, purposely dwell in the recesses of unfrequented mountains and on unapproachable craggy steeps so as the better to afford no chance to curious intruders of finding them out and watching them in their own dens? Simply, impudent fortune-tellers, Japanese gypsies who sell charms and talismans, and no better. In answer to those who sought to assure me that though the Yamabooshi lead a mysterious life, admitting none of the profane to their secrets, they still do accept pupils, however difficult it is for one to become their disciple, and that thus they have living witnesses to the great purity and sanctity of their lives, in answer to such affirmations I opposed the strongest negation and stood firmly by it. I insulted both masters and pupils, classing them under the same category of fools, when not knaves, and I went so far as to include in this number the Shintos [Now Shintoism or *Sin-Syu,* "faith in the gods, and in the way to the gods," that is, belief in the communication between these creatures and men, is a kind of worship of nature-spirits, of which nothing can be more miserably absurd. And by placing the Shintos among the fools and knaves of other sects, I gained many enemies.] For the Shinto Kanusi (spiritual teachers) are looked upon as the highest in the upper classes of society, [the Mikado himself being at the head of their hierarchy] and the members of the sect belonging to the most cultured and educated men in Japan. These Kanusi of the Shinto form

no caste or class apart, nor do they pass any ordination—at any rate none known to outsiders. And as they claim publicly no special privilege or powers, even their dress being in no wise different from that of the laity, but are simply in the world's opinion professors and students of occult and spiritual sciences, I very often came in contact with them without in the least suspecting that I was in the presence of such personages.

II

[THE MYSTERIOUS VISITOR.]

Years passed; and as time went by, my ineradicable scepticism grew stronger and waxed fiercer every day. I have already mentioned an elder and much-beloved sister, my only surviving relative. She had married and had lately gone to live at Nuremberg. I regarded her with feelings more filial than fraternal, and her children were as dear to me as might have been my own. [At the time of the great catastrophe that in the course of a few days had made my father lose his large fortune, and my mother break her heart; she it was, that sweet big sister of mine, who had made herself of her own accord the guardian angel of our ruined family. Out of her great love for me, her younger brother, for whom she attempted to replace the professors that could no longer be afforded, she had renounced her own happiness. She sacrificed herself and the man she loved, by indefinitely postponing their marriage in order to help our father and chiefly myself by her undivided devotion. And, oh, how I loved and reverenced her, time but strengthening this earliest family affection! They who maintain that no atheist, as such, can be a true friend, an affectionate relative, or a loyal subject, utter—whether consciously or unconsciously—the greatest calumny and lie. To say that a materialist grows hard-hearted as he grows older, that he cannot love as a believer does, is simply the greatest fallacy.

There may be such exceptional cases, it is true, but these are found only occasionally in men who are even more

selfish than they are sceptical, or vulgarly worldly. But when a man who is kindly disposed in his nature, for no selfish motives but because of reason and love of truth, becomes what is called atheistical, he is only strengthened in his family affections, and in his sympathies with his fellow men. All his emotions, all the ardent aspirations toward the unseen and unreachable, all the love which he would otherwise have uselessly bestowed on a suppositional heaven and its god, become now centred with tenfold force upon his loved ones and mankind. Indeed, the atheist's heart alone—

"\. . . . . can know,
What secret tides of still enjoyment flow
When brothers love. . . . "

It was such holy fraternal love that led me also to sacrifice my comfort and personal welfare to secure her happiness, the felicity of her who had been more than a mother to me. I was a mere youth when I left home for Hamburg. There, working with all the desperate earnestness of a man who has but one noble object in view—to relieve suffering, and help those whom he loves—I very soon secured the confidence of my employers, who raised me in consequence to the high post of trust I always enjoyed. My first real pleasure and reward in life was to see my sister married to the man she had sacrificed for my sake, and to help them in their struggle for existence. So purifying and unselfish was this affection of mine for her that, when it came to be shared among her children, instead of losing in intensity by such division, it seemed to only grow the stronger. Born with the potentiality of the warmest family affection in me, the devotion for my sister was so great, that the thought of burning that sacred fire of love before any idol, save that of herself and family, never entered my head. This was the only church I recognized, the only church wherein I worshipped at the altar of holy family affection.] In fact this large family of eleven persons, including her husband, was the only tie that attached me to Europe. Twice, during a period of nine years, had

370

I crossed the ocean with the sole object of seeing and pressing these dear ones to my heart. I had no other business in the West; and having performed this pleasant duty, I returned each time to Japan to work and toil for them. For their sake I remained a bachelor, that the wealth I might acquire should go undivided to them alone.

We had always corresponded as regularly as the long transit of the then very irregular service of the mail-boats would permit. When suddenly there came a break in my letters from home. For nearly a year I received no intelligence; and day by day, I became more restless, more apprehensive of some great misfortune. Vainly I looked for a letter, a simple message; and my efforts to account for so unusual a silence were fruitless.

"Friend," said to me one day Tamoora Hideyeri, my only confidant, "Friend, consult a holy Yamabooshi and you will feel at rest."

Of course the offer was rejected with as much moderation as I could command under the provocation. But, as steamer after steamer came in without a word of news, I felt a despair which daily increased in depth and fixity. This finally degenerated into an irrepressible craving, a morbid desire to learn—the worst, as I then thought. I struggled hard with the feeling, but it had the best of me. Only a few months before a complete master of myself,—I now became an abject slave of fear. A fatalist of the school of d'Holbach, I, who had always regarded belief in the system of necessity as being the only promoter of philosophical happiness, and as having the most advantageous influence over human weaknesses, I felt a craving for something akin to fortune-telling! I had gone so far as to forget the first principle of my doctrine—the only one calculated to calm our sorrows, to inspire us with a useful submission, namely a rational resignation to the decrees of blind destiny, with which foolish sensibility causes us so often to be overwhelmed—the doctrine that *all is necessary*. Yes; forgetting this, I was drawn into a shameful superstitious

longing, a stupid disgraceful desire to learn—if not futurity, at any rate that which was taking

place at the other side of the globe. My conduct seemed utterly modified, my temperament and aspirations wholly changed; and like a weak nervous girl, I caught myself straining my mind to the very verge of lunacy in an attempt to look—as I had been told one could sometimes do—beyond the oceans, and learn, at last, the real cause of this long, inexplicable silence!

One evening, at sunset, my old friend, the venerable bonze Tamoora, appeared on the verandah of my low wooden house. I had not visited him for many days, and he had come to know how I was. I took the opportunity to once more sneer at one, whom, in reality, I regarded with most affectionate respect. With equivocal taste—for which I repented almost before the words had been pronounced—I enquired of him why he had taken the trouble to walk all that distance when he might have learned anything he liked about me by simply interrogating a Yamabooshi? He seemed a little hurt, at first: but after keenly scrutinizing my dejected face, he mildly remarked that he could only insist upon what he had advised before. Only one of that holy order could give me consolation in my present state.

From that instant, an insane desire possessed me to challenge him to prove his assertions. I defied—I said to him—any and every one of his alleged magicians to tell me the name of the person I was thinking of, and what he was doing at that moment. He quietly answered that my desire could be easily satisfied. There was a Yamabooshi two doors from me, visiting a sick Shinto. He would fetch him,—if I only said the word.

I said it and *from the moment of its utterance my doom was sealed*.

How shall I find words to describe the scene that followed! Twenty minutes after the desire had been so incautiously expressed, an old Japanese, uncommonly tall and majestic for one of that race, pale, thin and emaciated, was standing before me. There, where I had expected to find servile obsequiousness, I only discerned an air of calm and dignified composure, the attitude of one

who knows his moral superiority, and therefore scorns to notice the mistakes of those who fail to recognize it. To the somewhat irreverent and mocking questions, which I put to him one after another, with feverish eagerness, he made no reply; but gazed on me in silence as a physician would look at a delirious patient. From the moment he fixed his eyes on mine, I felt—or shall I say, saw—as though it were a sharp ray of light, a thin silvery thread, shoot out from the intensely black and narrow eyes so deeply sunk in the yellow old face. It seemed to penetrate into my brain and heart like an arrow, and set to work to dig out therefrom every thought and feeling. Yes; I both saw and felt it, and very soon the double

sensation became intolerable.

To break the spell I defied him to tell me what he had found in my thoughts. Calmly came the correct answer—Extreme anxiety for a female relative, her husband and children who were inhabiting a house, the correct description of which he gave as though he knew it as well as myself. I turned a suspicious eye upon my friend, the bonze, to whose indiscretions, I thought, I was indebted for the quick reply. Remembering however that Tamoora could know nothing of the appearance of my sister's house, that the Japanese are proverbially truthful and, as friends, faithful to death—I felt ashamed of my suspicion. To atone for it before my own conscience I asked the hermit whether he could tell me anything of the present state of that beloved sister of mine. The foreigner—was the reply—would never believe in the words, or trust to the knowledge of any person but himself. Were the Yamabooshi to tell him the impression would wear out hardly a few hours later, and the inquirer find himself as miserable as before. There was but one means; and that was to make the foreigner (myself) see with his own eyes and thus learn the truth for himself. Was the inquirer ready to be placed by a Yamabooshi, a stranger to him, in the required state?

I had heard in Europe of mesmerised somnambules and pretenders to clairvoyance, and having no faith in them, I had, therefore, nothing against the process itself. Even

in the midst of my never-ceasing mental agony, I could not help smiling at the ridiculous nature of the operation I was willingly submitting to. Nevertheless I silently bowed consent.

III

[PSYCHIC MAGIC.]

The old Yamabooshi lost no time. He looked at the setting sun, and finding, probably, the Lord Ten-Dzio-Dai-Dzio (the Spirit who darts his Rays) propitious for the coming ceremony, he speedily drew out a little bundle. It contained a small lacquered box, a piece of vegetable paper, made from the bark of the mulberry tree, and a pen, with which he traced upon the paper a few sentences in the *Naiden* character—a peculiar style of written language used only for religious and mystical purposes. Having finished, he exhibited from under his clothes a small round mirror of steel of extraordinary brilliancy, and placing it before my eyes, asked me to look into it.

I had not only heard before of these mirrors, which are frequently used in the temples, but I had often seen them. It is claimed that under the direction and will of instructed priests, there appear in them the Daij-Dzin, the great spirits who notify the enquiring devotees of their fate. I first imagined that his intention was to evoke such a spirit, who would answer my queries. What happened, however, was something of quite a different character.

[No sooner had I, not without a last pang of mental squeamishness, produced by a deep sense of my own absurd position, touched the mirror, than I suddenly felt a strange

sensation in the arm of the hand that held it. For a brief moment I forgot to "sit in the seat of the scorner" and failed to look at the matter from a ludicrous point of view Was it fear that suddenly clutched my brain, for an instant paralyzing its activity—

> ". . . . . . that fear
> When the heart longs to know, what it is death to hear"?

No; for I still had consciousness enough left to go on-persuading myself that nothing would come out of an experiment, in the nature of which no sane man could ever believe. What was it then, that crept across my brain like a living thing of ice, producing therein a sensation of horror, and then clutched at my heart as if a deadly serpent had fastened its fangs into it? With a convulsive jerk of the hand I dropped the I blush to write the adjective—"magic" mirror, and could not force myself to pick it up from the settee on which I was reclining. For one short moment there was a terrible struggle between some undefined, and to me utterly inexplicable, longing to look into the depths of the polished surface of the mirror and my pride, the ferocity of which nothing seemed capable of taming. It was finally so tamed, however, its revolt being conquered by its own defiant intensity. There was an opened novel lying on a lacquer table near the settee, and as my eyes happened to fall upon its pages, I read the words, "The veil which covers futurity is woven by the hand of mercy." This was enough. That same pride which had hitherto held me back from what I regarded as a degrading, superstitious experiment, caused me to challenge my fate. I picked up the ominously shining disk and prepared to look into it.]

While I was examining the mirror, the Yamabooshi hastily spoke a few words to the Bonze Tamoora, at which I threw a furtive and suspicious glance at both. I was wrong once more.

"The holy man desires me to put you a question and give you at the same time a warning," remarked the Bonze. "If you are willing to see for yourself now, you will have—under the penalty of *seeing for ever, in the hereafter, all that is taking place, at whatever distance, and that against your will or inclination*—to submit to a regular course of purification, after you have learnt what you want through the mirror."

["What is this course, and what have I to promise?" I asked defiantly.

"It is for your own good.] You must promise him to

submit to the process, lest, for the rest of his life, he should have to hold himself responsible, before his own conscience, for having made an *irresponsible* seer of you. Will you do so, friend?"

"There will be time enough to think of it, if I see anything"—I sneeringly replied, adding under my breath—"something I doubt a good deal, so far."

"Well, you are warned, friend. The consequences will now remain with yourself," was the solemn answer.

I glanced at the clock, and made a gesture of impatience which was remarked and understood by the Yamabooshi. It was just *seven minutes after five*.

"Define well in your mind *what* you would see and learn," said the "conjuror," placing the mirror and paper in my hands, and instructing me how to use them.

[His instructions were received by me with more impatience than gratitude; and for one short instant, I hesitated again.] Nevertheless, I replied, while fixing the mirror:

"*I desire but one thing—to learn the reason or reasons why my sister has so suddenly ceased writing to me*.". . . .

Had I pronounced these words in reality, and in the hearing of the two witnesses, or had I only thought them? To this day I cannot decide the point. I now remember but one thing distinctly: while I sat gazing in the mirror, the Yamabooshi kept gazing at me. But whether this process lasted half a second or three hours, I have never since been able to settle in my mind with any degree of satisfaction. I can recall every detail of the scene up to that moment when I took up the mirror with the left hand, holding the paper inscribed with the mystic characters between the thumb and finger of the right, when all of a sudden I seemed to quite lose consciousness of the surrounding objects. The passage from the active waking state to one that I could compare with nothing I had ever experienced before, was so rapid, that while my eyes had ceased to perceive external objects and had completely lost sight of the Bonze, the Yamabooshi, and even of my room, I could nevertheless distinctly see the whole of my head

and my back, as I sat leaning forward with the mirror in my hand. Then came a strong sensation of an involuntary rush forward, of *snapping* off, so to say, from my place—I had almost said from my body. And, then, while every one of my other senses had become totally paralyzed, my eyes, as I thought, unexpectedly caught a clearer and far more vivid glimpse than they had ever had in reality, of my sister's new house at Nuremberg, which I had never visited and knew only from a sketch, and other scenery with which I had never been very familiar. Together with this, and while feeling in my brain what seemed like flashes of a departing consciousness—dying persons must feel so, no doubt—the very last, vague thought, so weak as to have been hardly perceptible, was that I must look very, *very* ridiculous . . . [This *feeling*—for such it was rather than a thought—was interrupted, suddenly extinguished, so to say, by a clear *mental vision* (I cannot characterize it otherwise) of myself, of that which I regarded as, and knew to be my body, lying with ashy cheeks on the settee, dead to all intents and purposes, but still staring with the cold and glassy eyes of a corpse into the mirror. Bending over it, with his two emaciated hands cutting the air in every direction over *its* white face, stood the tall figure of Yamabooshi, for whom I felt at that instant an inextinguishable, murderous hatred. As I was going, in thought, to pounce upon the vile charlatan, my corpse, the two old men, the room itself, and every object in it, trembled and danced in a reddish glowing light, and seemed to float

rapidly away from "me." A few more grotesque, distorted shadows before "my" sight; and, with a last feeling of terror and a supreme effort to realize *who then was I now, since I was not that corpse*—a great veil of darkness fell over me, like a funeral pall, and every thought in me was dead . . .]

IV

[A VISION OF HORROR.]

How strange! . . . Where was I now? It was evident to me that I had once more returned to my senses. For there I was, vividly realizing that I was rapidly moving forward, while experiencing a queer, strange sensation as though I were swimming, without impulse or effort on my part, and in total darkness. The idea that first presented itself to me was that of a long subterranean passage of water, of earth, and stifling air, though bodily I had no perception, no sensation, of the presence or contact of any of these. I tried to utter a few words, to repeat my last sentence, "I desire but one thing: to learn the reason or reasons why my sister has so suddenly ceased writing to me"—but the only words I heard out of the twenty-one, were the two, "*to learn,*" and these, instead of their coming out of my own larynx, came back to me in my own voice, but entirely outside myself, near, but not in me. In short they were pronounced by my voice, not by my lips . . .

One more rapid, involuntary motion, one more plunge into the Cimmerian darkness of a (to me) unknown element, and I saw myself standing—actually standing—underground, as it seemed. I was compactly and thickly surrounded on all sides, above and below, right and left, with earth, and *in* the mould, and yet it weighed not, and seemed quite immaterial and transparent *to my senses*. I did not realize for one second the utter absurdity, nay, impossibility, of that *seeming* fact! One second more, one short instant, and I perceived—oh, inexpressible horror, when I think of it now; for then, although I perceived, realized, and recorded facts and events far more clearly than ever I had done before, I did not seem to be touched in any other way by what I saw. Yes—I perceived a coffin at my feet. It was a plain, unpretentious shell, made of deal, the last couch of the pauper, in which, notwithstanding its closed lid, I plainly saw a hideous, grinning skull, a man's skeleton, mutilated and broken in many of its

parts, as though it had been taken out of some hidden chamber of the defunct Inquisition, where it had been subjected to torture. "Who can it be?"—I thought . . .

At this moment I heard again proceeding from afar the same voice—*my* voice . . . "*the reason or reasons why*" . . . it said; as though these words were the unbroken continuation of the same sentence of which it had just repeated the two words "to learn." It sounded

near, and yet as from some incalculable distance; giving me then the idea that the long subterranean journey, the subsequent mental reflexions and discoveries, had occupied no time; had been performed during the short, almost instantaneous interval between the first and the middle words of the sentence, begun, at any rate, if not actually pronounced by myself in my room at Kioto, and which it was now finishing, [in interrupted, broken phrases, like a faithful echo of my own words and voice . . .]

Forthwith, the hideous, mangled remains began assuming a form, and, to me, but too familiar appearance. The broken parts joined together one to the other, the bones became covered once more with flesh, and I recognized in these disfigured remains—with some surprise, but not a trace of feeling at the sight—my sister's dead husband, my own brother-in-law, whom I had for her sake loved so truly. "How is it, and how did he come to die such a terrible death?"—I asked myself. To put oneself a query seemed, in the state in which I was, to instantly solve it. Hardly had I asked myself the question, when, as if in a panorama, I saw the retrospective picture of poor Karl's death, in all its horrid vividness and with every thrilling detail, every one of which, however, left me then entirely and brutally indifferent. Here he is, the dear old fellow, full of life and joy at the prospect of more lucrative employment from his principal, examining and trying in a wood-sawing factory a monster steam engine just arrived from America. He bends over, to examine more closely an inner arrangement, to tighten a screw. His clothes are caught by the teeth of the revolving wheel in full motion, and suddenly he is dragged down, doubled up, and his

limbs half severed, torn off, before the workmen, unacquainted with the mechanism, can stop it. He is taken out, or what remains of him, dead, mangled, a thing of horror, an unrecognizable mass of palpitating flesh and blood! I follow the remains, wheeled as an unrecognizable heap to the hospital, hear the brutally given order that the messengers of death should stop on their way at the house of the widow and orphans. I follow them, and find the unconscious family quietly assembled together I see my sister, the dear and beloved, and remain indifferent at the sight, only feeling highly interested in the coming scene. My heart, my feelings, even my personality, seem to have disappeared, to have been left behind, to belong to somebody else.

There "I" stand, and witness her unprepared reception of the ghastly news. I realize clearly, without one moment's hesitation or mistake, the effect of the shock upon her, I perceive clearly, following and recording to the minutest detail, her sensations and the inner process that takes place in her. I watch and remember, missing not one single point.

As the corpse is brought into the house for identification I hear the long agonizing cry, my own name pronounced, and the dull thud of the living body falling upon the remains of the dead one. I follow with curiosity the sudden thrill and the instantaneous perturbation in her brain that follow it, and watch with attention the worm-like, precipitate, and immensely intensified motion of the tubular fibres, the instantaneous change of colour in the cephalic extremity of the nervous system, the fibrous nervous matter passing from white to bright

red and then to a dark red, bluish hue. I notice the sudden flash of a phosphorous-like, brilliant Radiance, its tremor and its sudden extinction followed by darkness—complete darkness in the region of memory—as the Radiance, comparable in its form only to a human shape, oozes out suddenly from the top of the head, expands, loses its form and scatters. And I say to myself: "this is insanity; lifelong, incurable insanity, for the principle of intelligence

is not paralyzed or extinguished temporarily, but has just deserted the tabernacle for ever, [ejected from it by the terrible force of the sudden blow . . . The link between the animal and the divine essence is broken." . . . And as the unfamiliar term "divine" is mentally uttered *my* "THOUGHT"—laughs.]

Suddenly I hear again my far-off yet near voice pronouncing emphatically and close by me the words . . . "*why* my *sister has so suddenly ceased writing* . . ." And before the two final words "*to me*" have completed the sentence, I see a long series of sad events, immediately following the catastrophe.

I behold the mother, now a helpless, grovelling idiot, in the lunatic asylum attached to the city hospital, the seven younger children admitted into a refuge for paupers. Finally I see the two elder, a boy of fifteen, and a girl a year younger, my favourites, both taken by strangers into their service. A captain of a sailing vessel carries away my nephew, an old Jewess adopts the tender girl. I see the events with all their horrors and thrilling details, and record each, to the smallest detail, with the utmost coolness.

For, mark well: when I use such expressions as "horrors," etc., they are to be understood as an after-thought. During the whole time of the events described I experienced no sensation of either pain or pity. My feelings seemed to be paralyzed as well as my external senses; it was only after "coming back" that I realized my irretrievable losses to their full extent.

[Much of that which I had so vehemently denied in those days, owing to sad personal experience, I have to admit now. Had I been told by any one at that time, that man could act and think and feel, irrespective of his brain and senses; nay, that by some mysterious, and to this day, for me, incomprehensible power, *he* could be transported *mentally,* thousands of miles away from his body, there to witness not only present but also past events, and remember these by storing them in his memory—I would have proclaimed that man a madman. Alas, I can do so no longer, for I have become myself that

"mad-man." Ten, twenty, forty, a hundred times during the course of this wretched life of mine, have I experienced and lived over such moments of existence, *outside of my body*. Accursed be that hour when this terrible power was first awakened in me! I have not even

the consolation left of attributing such glimpses of events at a distance to insanity. Madmen rave and see that which exists not in the realm they belong to. My visions have proved *invariably correct*. But to my narrative of woe.]

I had hardly had time to see my unfortunate young niece in her now Israelitish home, when I felt a shock of the same nature as the one that had sent me "swimming" through the bowels of the earth, as I had thought. I opened my eyes in my own room, and the first thing I fixed upon by accident, was the clock. The hands of the dial showed seven minutes and a half past five! . . . [I had thus passed through these most terrible experiences, which it takes me hours to narrate, *in precisely half a minute of time*!]

But this, too, was an after-thought. For one brief instant I recollected nothing of what I had seen. The interval between the time I had glanced at the clock when taking the mirror from the Yamabooshi's hand and this second glance, seemed to me merge in one. I was just opening my lips to hurry on the Yamabooshi with his experiment, when the full remembrance of what I had just seen flashed lightning-like into my brain. Uttering a cry of horror and despair, I felt as though the whole creation were crushing me under its weight. For one moment I remained speechless, the picture of human ruin amid a world of death and desolation. My heart sank down in anguish: my doom was closed; and a hopeless gloom seemed to settle over the rest of my life for ever!

Collected Writings VOLUME VI
August and September, 1885

V

[RETURN OF DOUBTS.]

Then came a reaction as sudden as my grief itself. A doubt arose in my mind, which forthwith grew into a fierce desire of denying the truth of what I had seen. A stubborn resolution of treating the whole thing as an empty, meaningless dream, the effect of my overstrained mind, took possession of me. Yes; it was but a lying vision, an idiotic cheating of my own senses, suggesting pictures of death and misery which had been evoked by weeks of incertitude and mental depression.

"How could I see all that I have seen in less than half a minute?"—I exclaimed. "The theory of dreams, the rapidity with which the material changes on which our ideas in vision depend, are excited in the hemispherical ganglia, is sufficient to account for the long series of events I have seemed to experience. In dream alone can the relations of space and time be so completely annihilated. The Yamabooshi is for nothing in this disagreeable nightmare. He is only reaping that which has been sown by myself, and, by using some infernal drug, of which his tribe have the secret, he has contrived to make me lose consciousness for a few seconds and see that vision—as lying as it is horrid. Avaunt all such thoughts, I believe them not. In a few days there will be a steamer sailing for Europe . . . I shall leave to-morrow!"

This disjointed monologue was pronounced by me aloud, regardless of the presence of my respected friend, the Bonze Tamoora, and the Yamabooshi. The latter was standing before me in the same position as when he placed the mirror in my hands, and kept looking at me calmly, I should perhaps say looking *through* me, and in dignified silence. The Bonze, whose kind countenance was beaming with sympathy, approached me as he would a sick child, and gently laying his hand on mine, and with tears in his eyes, said: Friend, you must not leave this city before you have been completely purified of your contact with the lower

Daij-Dzins (spirits), [who had to be used to guide your inexperienced soul to the places it craved to see.] The entrance to your Inner Self must be closed against their dangerous intrusion. [Lose no time, therefore, my son, and allow the holy Master, yonder, to purify you at once."]

[But nothing can be more deaf than anger once aroused. "The sap of reason" could no longer "quench the fire of passion," and at that moment I was not fit to listen to his friendly voice. His is a face I can never recall to my memory without genuine feeling; his, a name I will ever pronounce with a sigh of emotion; but at that ever memorable hour when my passions were- inflamed to white heat, I felt almost a hatred for the kind, good, old man, I could not forgive him his interference in the present event.] Hence, for all answer, therefore, he received from me a stern rebuke, a violent protest on my part against the idea that I could ever regard the vision I had had, in any other light save that of an empty dream, and his Yamabooshi as anything better than an impostor. "I will leave to-morrow, had I to forfeit my whole fortune as a penalty"—I exclaimed, pale with rage and despair.

"You will repent it the whole of your life, if you do so before the holy man has shut every entrance in you against intruders ever on the watch and ready to enter the open door," was the answer. "The Daij-Dzins will have the best of you."

I interrupted him with a brutal laugh, and a still more brutally phrased enquiry about the *fees* I was expected to give the Yamabooshi, for his experiment with me.

"He needs no reward," was the reply. "The order he belongs to is the richest in the world, since its adherents need nothing, for they are above all terrestrial and venal desires. Insult him not, the good man who came to help you out of pure sympathy for your suffering, and to relieve you of mental agony."

But I would listen to no words of reason and wisdom. The spirit of rebellion and pride had taken possession of me, and made me disregard every feeling of personal friend-

ship, or even of simple propriety. Luckily for me, on turning around to order the mendicant monk out of my presence, I found he had gone.

I had not seen him move, and attributed his stealthy departure to fear at having been detected and understood.

Fool! blind, conceited idiot that I was! Why did I fail to recognize the Yamabooshi's power, and that the peace of my whole life was departing with him, from that moment for ever? But I did so fail. Even the fell demon of my long fears—uncertainty—was now entirely overpowered by that fiend scepticisrn—the silliest of all. A dull, morbid unbelief, a stubborn denial of the evidence of my own senses, and a determined will to regard the whole vision as a fancy of my overwrought mind, had taken firm hold of me.

"My mind," I argued, "what is it? Shall I believe with the superstitious and the weak that this production of phosphorus and grey matter is indeed the superior part of me; that it can act and see independently of my physical senses? Never! [As well believe in the planetary 'intelligences' of the astrologer, as in the 'Daij-Dzins' of my credulous though well-meaning friend, the priest. As well confess one's belief in Jupiter and Sol, Saturn and Mercury, and that these starry worthies guide their spheres and concern themselves with mortals, as to give one serious thought to the airy nonentities supposed to have guided 'my soul' in its unpleasant dream! I loathe and laugh at the absurd idea. I regard it as a personal

insult to the intellect and rational reasoning powers of a man, to speak of invisible creatures, '*subjective* intelligences' and all that kind of insane superstition." In short, I begged my friend the Bonze to spare me his protests, and thus the unpleasantness of breaking with him for ever.

Thus I raved and argued before the venerable Japanese gentleman, doing all in my power to leave on his mind the indelible conviction of my having gone suddenly mad. But his admirable forbearance proved more than

equal to my idiotic passion; and he implored me once more, for the sake of my whole future, to submit to certain "necessary purificatory rites."]

"Never! Far rather dwell in air, rarefied to nothing by the air-pump of wholesome unbelief, than in the dim fog of silly superstition," I argued, paraphrasing Richter's remark. "I will not believe," I repeated; "but as I can no longer bear such uncertainty about my sister and her family, I will return by the first steamer to Europe."

This final determination upset my old acquaintance altogether. His earnest prayer not to depart before I had seen the Yamabooshi once more, received no attention from me.

"Friend of a foreign land!"—he cried, "I pray that you may not repent of your unbelief and rashness. May the 'Holy One' (Kwan-On the Goddess of Mercy) protect you from the Dzins! For, since you refuse to submit to the process of purification at the hands of the holy Yamabooshi, he is powerless to defend you from the evil influences evoked by your unbelief and defiance of truth. [But let me, at this parting hour, I beseech you, let me, an older man who wishes you well, warn you once more and persuade you of things you are still ignorant of. May I speak?"

"Go on and have your say," was the ungracious assent. "But let me warn you, in my turn, that nothing you can say can make of me a believer in your disgraceful superstitions." This was added with a cruel feeling of pleasure in bestowing one more needless insult.

But the excellent man disregarded this new sneer as he had all others. Never shall I forget the solemn earnestness of his parting words, the pitying, remorseful look on his face when he found that it was, indeed, all to no purpose, that by his kindly meant interference he had only led me to my destruction.

"Lend me your ear, good sir, for the last time," he began, "learn that unless the holy and venerable man, who, to relieve your distress, opened your 'soul vision,' is permitted to complete his work, your future life will, indeed,

be little worth living. He has to safeguard you against involuntary repetitions of visions of the same character. Unless you consent to it of your own free will, however, you will have

to be left in the power of *Forces* which will harass and persecute you to the verge of insanity. Know that the development of 'Long Vision' (Clairvoyance)— which is accomplished *at will* only by those for whom the Mother of Mercy, the great Kwan-On, has no secrets—must, in the case of the beginners, be pursued with help of the air Dzins (Elemental spirits) whose nature is soulless, and hence wicked. Know also that, while the Arahat, 'the destroyer of the enemy,' who has subjected and made of these creatures his servants, has nothing to fear; he who has no power over them becomes their slave. Nay, laugh not in your great pride and ignorance, but listen further. During the time of the vision and while the inner perceptions are directed toward the events they seek, the Daij-Dzin has the seer—when, like yourself, he is an inexperienced tyro—entirely in its power; and for the time being *that seer is no longer himself*. He partakes of the nature of his 'guide.' The Daij-Dzin, which directs his inner sight, keeps his soul in durance vile, making of him, while the state lasts, a creature like itself. Bereft of his divine light, man is but a soulless being; hence during the time of such connection, he will feel no human emotions, neither pity nor fear, love nor mercy."

"Hold!" I involuntarily exclaimed, as the words vividly brought back to \my recollection the indifference with which I had witnessed my sister's despair and sudden loss of reason in my "hallucination." "Hold! . . . But no; it is still worse madness in me to heed or find any sense in your ridiculous tale! But if you knew it to be so dangerous why have advised the experiment at all?"—I added mockingly.

"It had to last but a few seconds, and no evil could have resulted from it, had you kept your promise to submit to purification," was the sad and humble reply. "I wished you well, my friend, and my heart was nigh breaking to see you suffering day by day. The experiment is

harmless when directed by *one who knows,* and becomes dangerous only when the final precaution is neglected. It is the 'Master of Visions,' he who has opened an entrance into your soul, who has to close it by using the Seal of Purification against any further and deliberate ingress of..."

"The 'Master of Visions,' forsooth!" I cried, brutally interrupting him, "say rather the Master of Imposture!"

The look of sorrow on his kind old face was so intense and painful to behold that I perceived I had gone too far, but it was too late.

"Farewell, then!"—said the old Bonze, rising; and after performing the usual ceremonials of politeness, Tamoora left the house in dignified silence.]

VI

[I DEPART, BUT NOT ALONE.]

Several days later I sailed, but during my stay I saw my venerable friend, the Bonze, no more. Evidently on that last, to me for ever memorable, evening he had been seriously offended with my more than irreverent, my downright insulting remark about one whom he so justly respected. [I felt sorry for him, but the wheel of passion and pride was too incessantly at work to permit me to feel a single moment of remorse. What was it that made me so relish the pleasure of wrath, that when, for one instant, I happened to lose sight of my supposed grievance toward the Yamabooshi, I forthwith lashed myself back into a kind of artificial fury against him? He had only accomplished what he had been expected to do, and what he had tacitly promised; not only so, but it was I myself who had deprived him of the possibility of doing more, even for my own protection, if I might believe the Bonze— a man whom I knew to be thoroughly honourable and reliable. Was it regret at having been forced by my pride to refuse the proffered precaution, or was it the fear of remorse that made me rake together, in my heart, during

those evil hours, the smallest details of the supposed insult to that same suicidal pride? Remorse, as an old poet has aptly remarked,

> "Is like the heart in which it grows . . . .
> . . . . If proud and gloomy,
> It is a poison-tree, that pierced to the inmost,
> Weeps only tears of blood."

Perchance, it was the indefinite fear of something of that sort which caused me to remain so obdurate, and led me to excuse, under the plea of terrible provocation, even the unprovoked insults that I had heaped upon the head of my kind and all-forgiving friend, the priest. However, it was now too late in the day to recall the words of offence I had uttered; and all I could do was to promise myself the satisfaction of writing him a friendly letter as soon as I reached home. Fool, blind fool, elated with insolent self-conceit, that I was! So sure did I feel that my vision was due merely to some trick of the Yamabooshi, that I actually gloated over my coming triumph in writing to the Bonze that I had been right in answering his sad words of parting with an incredulous smile, as my sister and family were all in good health—happy!]

I had not been at sea for a week before I had cause to remember his words of warning.

From the day of my experience with the magic mirror, I perceived a great change in my whole state, and I attributed it at first to the mental depression I had struggled against for so many months. During the day I very often found myself absent from the surrounding scenes, losing sight for several minutes of things and persons. My nights were disturbed, my dreams oppressive, and at times horrible. Good sailor I certainly was; and besides the weather was unusually fine, the ocean as smooth as a pond. Notwithstanding this I often felt a strange giddiness, and the familiar faces of my fellow-passengers assumed at such times the most grotesque appearances. Thus, a young German I used to know well, was once suddenly transformed before my eyes into his old father, whom we had laid in the

little burial place of the European colony some three

years before. We were talking on deck of the defunct and of a certain business arrangement of his, when Max Grunner's head appeared to me as though it were covered with a strange film. A thick greyish mist surrounded him, and gradually condensing around and upon his healthy countenance, settled suddenly into the grim old head I had myself seen covered with six feet of soil. On another occasion, as the captain was talking of a Malay thief whom he had helped to secure and lodge in gaol, I saw near him the yellow, villainous face of a man answering to his description. I kept silence about such hallucinations; but as they became more and more frequent, I felt very much disturbed, though still attributing them to natural causes, such as I had read about in medical books.

One night I was abruptly awakened by a long and loud cry of distress. It was a woman's voice, plaintive like that of a child, full of terror and of helpless despair. I awoke with a start to find myself on land, in a strange room. A young girl, almost a child, was desperately struggling against a powerful middle-aged man, who had surprised her in her own room and during her sleep. Behind the closed and locked door, I saw listening an old woman, whose face, notwithstanding the fiendish expression upon it, seemed familiar to me, and I immediately recognized it; it was the face of the Jewess who had adopted my niece in the dream I had at Kioto. She had received gold to pay for her share in the foul crime, and was now keeping her part of the covenant . . . But who was the victim? O horror unutterable! unspeakable horror! When I realized the situation after coming back to my normal state, I found it was my own child-niece.

But, as in my first vision, I felt in me nothing of the nature of that despair born of affection that fills one's heart at the sight of a wrong done to, or a misfortune befalling, those one loves; nothing but a manly indignation in the presence of suffering inflicted upon the weak and the helpless. I rushed, of course, to her rescue, and seized the wanton, brutal beast by the neck. I fastened upon him with a powerful grasp, but the man heeded it not, he

seemed not even to feel my hand. The coward, seeing himself resisted by the girl, lifted his powerful arm, and the thick fist, coming down like a heavy hammer upon the sunny locks, felled the child to the ground. It was with the loud cry of the indignation of a stranger, not with that of a tigress defending her cub, that I sprang upon the lewd beast and sought to throttle him. I then remarked, for the first time, that, a shadow myself, I was grasping but another shadow! . . .

My loud shrieks and imprecations had awakened the whole steamer. They were attributed to a nightmare. I did not seek to take anyone into my confidence; but, from that day forward, my life became a long series of mental tortures. I could hardly shut my eyes

without becoming witness of some horrible deed, some scene of misery, death or crime, whether past, present, or even future as I ascertained later on. It was as though some mocking fiend had taken upon himself the task of making me go through the vision of everything that was bestial, malignant and hopeless, in this world of misery. No radiant vision of beauty or virtue ever lit with the faintest ray these pictures of awe and wretchedness that I seemed doomed to witness. Scenes of wickedness, of murder, of treachery, of lust, fell dismally upon my sight, and I was brought face to face with the vilest results of man's passions, the most terrible outcome of his material earthly cravings.

Had the Bonze forseen, indeed, the dreary results, when he spoke of Daij-Dzins to whom I left "an ingress," "a door open" in me? Nonsense! There must be some physiological, abnormal change in me. Once at Nuremberg, when I have ascertained how false was the direction taken by my fears—I dared not hope for no misfortune at all—these meaningless visions will disappear at they came. The very fact that my fancy follows but one direction, that of pictures of misery, of human passions in their worst material shape, is a proof, to me, of the unreality.

"If, as you say, man consists of one substance, matter, the object of the physical senses; and if perception with its modes is only the result of the organization of the

brain, then should we be naturally attracted but to the material, the earthly," . . . I thought I heard the familiar voice of the Bonze interrupting my reflections, and repeating an oft-used argument of his in his discussions with me.

"There are two planes of vision before men," I again heard him say, "the plane of undying love and spiritual aspirations, the efflux from the eternal light; and the plane of restless, ever-changing matter, the light in which the misguided Daij-Dzins bathe."

VII

[Eternity in a Short Dream.]

In those days I could hardly bring myself to realize, even for a moment, the absurdity of a belief in any kind of spirits, whether good or bad. I now understood, if I did not believe, what was meant by the term, though I still persisted in hoping that it would finally prove some physical derangement or nervous hallucination. [To fortify my unbelief the more, I tried to bring back to my memory all the arguments used against faith in such superstitions, that I had ever read or heard. I recalled the biting sarcasms of Voltaire, the calm reasoning of Hume, and I repeated to myself *ad nauseam* the words of Rousseau, who said that superstition, "the disturber of society," could never be too strongly attacked. Why should the sight, the phantasmagoria, rather—I argued—"of that which we know in a waking sense to be false, come to affect us at all?" Why should—

"Names, whose sense we see not
Fray us with things that be not?"

One day the old captain was narrating to us the various superstitions to which sailors were addicted; a pompous English missionary remarked that Fielding had declared long ago that "superstition renders a man a fool"—after which he hesitated for an instant, and abruptly stopped. I had not taken any part in the general conversation; but

no sooner had the reverend speaker relieved himself of the quotation, than I saw in that halo of vibrating light, which I now noticed almost constantly over every human head on the steamer, the words of Fielding's next proposition—"*and scepticism makes him mad*."

I had heard and read of the claims of those who pretend to seership, that they often see the thoughts of people traced in the aura of those present. Whatever "aura" may mean with others, I had now a personal experience of the truth of the claim, and felt sufficiently disgusted with the discovery! I—a *clairvoyant*! *A* new horror added to my life, an absurd and ridiculous gift developed, which I shall have to conceal from all, feeling ashamed of it as if it were a case of leprosy. *At* this moment my hatred to the Yamabooshi, and even to my venerable old friend, the Bonze, knew no bounds. The former had evidently by his manipulations over me, while I was lying unconscious, touched some unknown physiological spring in my brain, and by loosening it had called forth a faculty generally hidden in the human constitution; and it was the Japanese priest who had introduced the wretch into my house!

But my anger and curses were alike useless, and could be of no avail. Moreover, we were already in European waters, and in a few more days we should be at Hamburg. Then would my doubts and fears be set at rest, and I should find, to my intense relief, that although clairvoyance, as regards the reading of human thoughts on the spot, may have some truth in it, the discernment of such events at a distance, as I had *dreamed of,* was an impossibility for human faculties. Notwithstanding all my reasoning, however, my heart was sick with fear, and full of the blackest presentiments; I *felt* that my doom was closing. I suffered terribly, my nervous and mental prostration becoming intensified day by day.

The night before we entered port, I had a dream.

I fancied I was dead. My body lay cold and stiff in its last sleep, whilst its dying consciousness, which still

regarded itself as "I," realizing the event, was preparing to meet in a few seconds its own extinction. It had always been my belief that as the brain preserved heat longer than any of

the other organs, and was the last to cease its activity, thought in it survived bodily death by several minutes. Therefore I was not in the least surprised to find in my dream that while the frame had already crossed that awful gulf "no mortal e'er repassed," its consciousness was still in the gray twilight, the first shadows of the great Mystery. Thus my THOUGHT, wrapped, as I believed, in the remnants of its own fast retiring vitality, was watching with intense and eager curiosity the approaches of its own dissolution, *i.e., annihilation*. "I" was hastening to record my last impressions, lest the dark mantle of eternal oblivion should envelope me, before I had time to fed and *enjoy* the great, the supreme triumph of learning that my life-long convictions were true, that death is a complete and absolute cessation of conscious being. Everything around me was getting darker with every moment. Huge gray shadows were moving before my vision, slowly at first, then with accelerated motion, until they commenced whirling around with an almost vertiginous rapidity. Then, as though that motion had taken place only for purposes of brewing darkness, the object once reached, it slackened its speed, and as the darkness became gradually transformed into intense blackness, it ceased altogether. There was nothing now within my immediate perceptions but that fathomless black space, as dark as pitch; to me it appeared as limitless and as silent as the shoreless Ocean of Eternity upon which Time, the progeny of man's brain, is for ever gliding, but which it can never cross.

Dream is defined by Cato, as "but the image of our hopes and fears." Having never feared death when awake, I felt, in this dream of mine, calm and serene at the idea of my speedy end. In truth, I felt rather relieved at the thought—probably owing to my recent mental suffering—that the end of all, of doubt, of fear for those I loved, of suffering and of every anxiety, was close at hand. The

constant anguish that had been gnawing ceaselessly at my heavy aching heart for many long and weary months had now become unbearable; and if, as Seneca thinks, death is but "the ceasing to be what we were before," it was better that I should die. The body is dead; "I," its consciousness—that which is all that remains of me now, for a few moments longer—am preparing to follow. Mental perceptions will get weaker, more dim and hazy with every second of time, until the longed-for oblivion envelopes me completely in its cold shroud. Sweet is the magic hand of Death, the great World-Comforter; profound and dreamless is sleep in its unyielding arms. Yea, verily, it is a welcome guest; a calm and peaceful haven amidst the roaring billows of the Ocean of Life, whose breakers lash in vain the rockbound shores of Death. Happy the lonely bark that drifts into the still waters of its black gulf, after having been so long, so cruelly tossed about by the angry waves of sentient life. Moored in it for evermore, needing no longer either sail or rudder, my bark will now find rest. Welcome then, O Death, at this tempting price; and fare thee well, poor body, which, having neither sought it nor derived pleasure from it, I now readily give up!" . . .

While uttering this death-chant to the prostrate form before me, I bent over and examined it with curiosity. I felt the surrounding darkness oppressing me, weighing on me

almost tangibly, and I fancied I found in it the approach of the Liberator I was welcoming. And yet . . . how very strange! If real, final death takes place in our consciousness; if after the bodily death "I" and my conscious perceptions are one—how is it that these perceptions do not become weaker, why does my *brain*-action seem as vigorous as ever, now . . . that I am *de facto* dead? . . . Nor does the usual feeling of anxiety, the "heavy heart" so-called, decrease in intensity; nay, it even seems to become worse . . . unspeakably so! . . . How long it takes for full oblivion to arrive! . . . Ah, here's my body again! . . . Vanished out of sight for a second or two, it reappears before me once more . . . How white and ghastly it looks! Yet . . . its brain cannot be quite dead since "I," its

consciousness, am still acting, since we two fancy that we still are, that we still live and think, disconnected from our creator and its ideating cells.

Suddenly I felt a strong desire to see how much longer the progress of dissolution was likely to last before it placed its last seal on the brain and rendered it inactive. I examined my brain in its cranial cavity, through the (to me) entirely transparent walls and roof of the skull, and even *touched the brain-matter* . . . How, or with *whose hands,* I am now unable to say; but the impression of the slimy intensely cold matter produced a very strong impression on me, in that dream. To my great dismay, I found that the blood having entirely congealed and the brain-tissues themselves having undergone a change that would no longer permit any molecular action, it became impossible for me to account for the phenomena now taking place with myself. Here was I—or my consciousness, which is all one—standing, apparently entirely disconnected from my brain, which could no longer function . . . But I had no time left for reflection. A new and most extraordinary change in my perceptions had taken place and now engrossed my whole attention . . . What *does* this signify? . . .

The same darkness was around me as before, a black impenetrable space extending in every direction. Only now, right before me, in whatever direction I was looking, moving with me which way soever I moved, there was a gigantic round clock; a disk, whose large white face shone ominously on the ebony-black background. As I looked at its huge dial and at the pendulum moving to and fro regularly and slowly in space, as if its swinging meant to divide eternity, I saw its needles pointing at *seven minutes past five*. The hour at which my torture had commenced at Kioto! I had barely found time to think of the coincidence, when, to my unutterable horror, I felt myself going through the same identical process that I had been made to experience on that memorable and fatal day. I swam underground, dashing swiftly through the earth; I found myself once more in the pauper's grave, and

recognized my brother-in-law in the mangled remains; I witnessed his terrible death; entered my sister's house; followed her agony, and saw her go mad. I went over the same scenes without missing a single detail of them. But alas! I was no longer iron-bound in the calm indifference that had then been mine, and which in that first vision had left me as unfeeling to my great misfortune as if I had been a heartless thing of rock. My mental tortures were now becoming beyond description, and well-nigh unbearable. Even the settled despair, the never-ceasing anxiety I was constantly experiencing when awake, had become now, in my dream and in the face of this repetition of vision and events, as an hour of darkened sunlight compared to a deadly cyclone. Oh! how I suffered, in this wealth and pomp of infernal horrors, to which the conviction of the survival of man's consciousness after death— for in that dream I firmly believed that my body was dead—added the most terrifying of all.

The relative relief I felt, when, after going over the last scene, I saw once more the great white face of the dial before me, was not of long duration. The long, arrow-shaped needles were pointing on the colossal disk at—*seven minutes and a half past five* o'clock. But before I had time to well realize the change, one needle moved slowly backwards, stopped at precisely the seventh minute, and—O cursed fate . . . I found myself driven into a repetition of the same series over again! Once more I swam underground, and saw, and heard, and suffered, every torture that hell can provide, I passed through every mental anguish known to man or fiend; I returned to see the fatal dial and its needle—after what appeared to me an eternity—moved, as before, only half a minute forward; I beheld it, with renewed terror, moving back again, and felt myself propelled forward anew. And so it went on, and on, and on, time after time, in what seemed to me an endless succession, a series which never had any beginning, nor would it ever have an end . . .

Worst of all! my consciousness, my "I," had apparently acquired the phenomenal capacity of trebling,

quadrupling, and even of decuplating itself. I lived, felt and suffered, in the same space of time, in half-a-dozen different places at once, passing over various events of my life, at different epochs, and under the most dissimilar circumstances; though predominant over all was my *spiritual* experience at Kioto. Thus, as in the famous *fugue* in *Don Giovanni,* the heart-rending notes of Elvira's *aria* of despair ring high above, but interfere in no way with the melody of the minute, the song of seduction, and the chorus, so I went over and over my travailing woes, the feelings of agony unspeakable at the awful sights of my vision, the repetition of which blunted in nowise even a single pang of my despair and horror; nor did these feelings weaken in the least scenes and events entirely disconnected with the first one, that I was living through again, or interfere in any way the one with the other. It was a maddening experience! A series of contrapuntal, mental phantasmagoria from real life. Here was I, during the same half-a-minute of time, examining with cold curiosity the mangled remains of my sister's husband; following with the same indifference the effects of the news on her brain, as in my first Kioto vision, and feeling *at*

the same time hell-torture for these very events, as when I returned to consciousness. I was listening to the philosophical discourses of the Bonze, every word of which I heard and understood, and was trying to laugh him to scorn. I was again a child, then a youth, hearing my mother's, and my sweet sister's voices, admonishing me and teaching duty to all men. I am saving a friend from drowning, and am sneering at his aged father, who thanks me for having saved a "soul" yet unprepared to meet his Maker.

"Speak of *dual* consciousness, you psycho-physiologists!" I cried, in one of the moments when agony, mental, and as it seemed to me, physical also, had arrived at a degree of intensity which would have killed a dozen living men. "Speak of your psychological and physiological experiments, vou schoolmen, puffed up with pride and book-learning! Here am I to give you the lie." . . . And now I was reading the works of and holding converse with learned

398

professors and lecturers, who had led me to my fatal scepticism. And, while arguing the impossibility of consciousness divorced from its brain, I was shedding tears of blood over the supposed fate of my niece and nephew. More terrible than all: I knew, *as only a liberated consciousness can know,* that all I had seen in my vision at Japan, and all that I was now seeing and hearing over and over again, was true in every point and detail, that it was a long string of ghastly and terrible, still of real, actual, facts.

For, perhaps, the hundredth time, I had rivetted my attention on the needle of the clock. I had lost the number of my gyrations and was fast coming to the conclusion that they would never stop, that consciousness, is, after all, indestructible, and that this was to be my punishment in eternity. I was beginning to realize from personal experience how the condemned sinners would feel; "were not eternal damnation a logical and mathematical impossibility in an ever-progressing universe"—I still found the force to argue. Yes, indeed; at this hour of my ever-increasing agony, my consciousness—now my synonym for "I"—had still the power of revolting at certain theological claims, of denying all their propositions, all—save ITSELF . . . No; I denied the independent nature of my consciousness no longer, for I knew it now to be such. But is it *eternal* withal? O thou incomprehensible and terrible reality! But if thou art eternal, who then art thou?—since there is no deity, no God, whence dost thou come, and when didst thou first appear, if thou art not a part of the cold body lying yonder? And whither dost thou lead me, who am thyself, and shall our thought and fancy have an end? What is thy real name, thou unfathomable REALITY, and impenetrable MYSTERY! Oh, I would fain annihilate thee . . . "Soul-Vision!"—who speaks of soul, and whose voice is this? . . . It says that I see now for myself that there is a soul in man after all . . . I deny this. My soul, my vital soul, or the spirit of life, has expired with my body, with the grey matter of my brain. This "I" of mine, this consciousness, is not yet proven to me as eternal. Reincarnation, in which the Bonze felt so anxious I should

believe, may be true . . . Why not? Is not the flower born year after year from the same root? Hence this "I" once separated from its brain, losing its balance, and calling forth such host of visions . . . before reincarnating . . .

I was again face to face with the inexorable, fatal clock. And as I was watching its needle, I heard the voice of the Bonze, coming out of the depths of its white face, saying—"In this case, I fear, *you would have only to open and to shut the temple door, over and over again, during a period which, however short, would seem to you an eternity*" . . .

The clock had vanished, darkness made room for light, the voice of my old friend was drowned by a multitude of voices overhead on deck; and I awoke in my berth, covered with a cold perspiration, and faint with terror.]

VIII

[A TALE OF WOE.]

[We were at Hamburg, and no sooner had I seen my partners, who could hardly recognize me, than with their consent and good wishes I started for Nuremberg.

Half an hour after my arrival, the last doubt with regard to the correctness of my vision had disappeared. The reality was worse than any expectations could have made it and I was henceforward doomed to the most desolate life.] I ascertained that I had seen the terrible tragedy, with all its heart-rending details. My brother-in-law, killed under the wheels of a machine; my sister, insane, and now rapidly sinking toward her end; my niece—the sweet flower of nature's fairest work—dishonoured, in a den of infamy; the little children, dead of a contagious disease in an orphanage; my last surviving nephew at sea, no one knew where! A whole house, a home of love and peace, scattered; and I, left alone, a witness of this world of death, of desolation and dishonour. The news filled me with infinite despair, and I sank helpless before this wholesale, dire disaster which rose before me all at once. The shock

proved too much, and I fainted. The last thing I heard before entirely losing my consciousness was a remark of the Burgmeister:—"Had we known of your whereabouts, and of your intention of coming home to take charge of your young relatives, we might have placed them elsewhere, and thus have saved them from their fate. No one knew that the children had a well-to-do relative. They were left paupers, and had to be dealt with as such. They were comparatively strangers in Nuremberg, and under the unfortunate circumstances you could hardly have expected anything else—I can only express my sincere sorrow."

It was this terrible knowledge that I might, at any rate, have saved my young niece from her unmerited fate, but that through my neglect I had not done so—that was killing me. Had I but followed the friendly advice of Bonze Tamoora, and communicated with the authorities some time previous to my return, much might have been avoided. It was all this, coupled with the fact that I could no longer doubt clairvoyance and clairaudience—the possibility of which I had so long denied—that brought me so heavily down upon my knees. I could avoid the censure of my fellow-creatures, but I could not escape the stings of my conscience, the reproaches of my own aching heart—no, not as long as I lived! I cursed my stubborn scepticism, my denial of facts, my early education. I cursed myself and the whole world . . .

For several days I contrived not to sink beneath my load, for I had a duty to perform to the dead and to the living. But my sister once rescued from the pauper's asylum, placed under the care of the best physicians, with her daughter to attend to her last moments, and the Jewess, whom I had brought to confess her crime, safely lodged in gaol—my fortitude and my strength suddenly abandoned me. Hardly a week after my arrival I was myself no better than a raving maniac, helpless in the strong grip of brain fever. For several weeks I lay between life and death, the terrible disease defying the skill of the best physicians. At last my strong constitution prevailed, and—to my life-long sorrow—they proclaimed me saved.

I heard the news with a bleeding heart. Doomed to drag the loathsome burden of life henceforth alone, and in constant remorse; hoping for no help or remedy on earth, and still refusing to believe in the possibility of anything better than a short survival of consciousness beyond the grave, this unexpected return to life added only one more drop of gall to my bitter feelings. They were hardly soothed by the immediate return, during the first days of my convalescence, of those unwelcome and unsought-for visions, whose correctness and reality I could deny no more. Alas the day! they were no longer in my sceptical, blind mind—

> "The children of an idle brain,
> Begot of nothing but vain fantasy."

—but always the faithful photographs of the real woes and sufferings of my fellow creatures, of my best friends . . . Thus, I found myself doomed, whenever I was left for a moment alone, to the helpless torture of a chained Prometheus. During the still hours of night, as though held by some pitiless iron hand, I found myself led to my sister's bedside, forced to watch there hour after hour, and see the silent disintegration of her wasted organism; to witness and feel the sufferings that her own tenantless brain could no longer reflect or convey to her perceptions. But there was something still more horrible to barb the dart that could never be extricated. I had to look, by day, at the childish, innocent face of my young niece, so sublimely simple and guileless in her pollution; and to witness, by night, how the full knowledge and recollection of her dishonour, of her young life now for

ever blasted, came back to her in her dreams as soon as she was asleep. These dreams took an objective form to me, as they had done on the steamer; I had to live them over again, night after night, and feel the same terrible despair. For now, since I believed in the reality of seership, and had come to the conclusion that in our bodies lies hidden, as in the caterpillar, the chrysalis which may contain in its turn the butterfly—the symbol of the soul—I no longer remained indifferent as of yore, to what I witnessed in my Soul-life.

Something had suddenly developed in me, had broken loose from its icy cocoon. [Evidently I no longer saw only in consequence of the identification of my inner nature with a Daij-Dzin; my visions arose in consequence of a direct personal psychic development, the fiendish creatures only taking care that I should see nothing of an agreeable or elevating nature.] Thus now, not an unconscious pang in my dying sister's emaciated body, not a thrill of horror in my niece's restless sleep at the recollection of the crime perpetrated upon her, an innocent child, but found a responsive echo in my bleeding heart. The deep fountain of sympathetic love and sorrow had gushed out from the physical heart, and was now loudly echoed by the awakened soul separated from the body. Thus had I to drain the cup of misery to the very dregs! Woe is me, it was a daily and nightly torture! Oh, how I mourned over my proud folly; how punished I was for having neglected to avail myself at Kioto of the proffered purification, [for now I had come to believe even in the efficacy of the latter.] The had indeed obtained control over me; and the fiend had let loose all the dogs of hell upon his Victim . . .

At last the awful gulf was reached and crossed. The poor insane martyr dropped into her dark, and now welcome grave, leaving behind her but for a few short months, her young and first-born daughter. Consumption made short work of that tender, girlish frame. Hardly a year after my arrival, I was left alone in the whole wide world, my only surviving nephew having expressed a desire to follow his seafaring career.

[And now, the sequel of my sad, sad story is soon told.] A wreck, a prematurely old man, looking at forty as though sixty winters had passed over my doomed head, and owing to the never-ceasing visions, myself daily on the verge of insanity, I suddenly formed a desperate resolution. I would return to Kioto and seek out the Yamabooshi. I would prostrate myself at the feet of the holy man, and would never leave him until he had recalled the

Frankenstein monster he had raised, and with whom, at the time, it was I, myself, who would not part, through my insolent pride and unbelief.

Three months later I was in my Japanese home again, and I at once sought out my old, venerable Bonze, Tamoora Hideyeri. I now implored him to take me, without an hour's delay, to the Yamabooshi, the innocent cause of my daily tortures. His answer but placed the last, the supreme seal on my doom, and tenfold intensified my despair. The Yamabooshi had left the country, for lands unknown! He had departed one fine morning into the interior, on a pilgrimage, and according to custom, would be absent, unless natural death shortened the period, for no less than seven years! . . .

In this mischance, I applied for help and protection to other learned Yamabooshis; [and though well aware how useless it was in my case to seek efficient cure from any other "adept," my excellent old friend did everything he could to help me in my misfortune. But it was to no purpose, and the canker-worm of my life's despair could not be thoroughly extricated.] I found from them that not one of those learned men could promise to relieve me entirely from the demon of clairvoyant obsession. It was he who raised certain Daij-Dzins, calling on them to show futurity, or things that had already come to pass, who alone had full control over them. [With kind sympathy, which I had now learned to appreciate, the holy men invited me to join the group of their disciples, and learn from them what I could do for myself. "Will alone, faith in your own soul-powers, can help you now," they said. "But it may take several years to undo even a part of the great mischief," they added. "A Daij-Dzin is easily dislodged in the beginning; if left alone, he takes possession of a man's nature, and it becomes almost impossible to uproot the fiend without killing his victim."

Persuaded that there was nothing but this left for me to do, I gratefully assented, doing my best to believe in all that these holy men believed in, and yet ever failing to do so in my heart. The demon of unbelief and all-denial

seemed rooted in me more firmly even than was the Daij-Dzin. Still I did all I could do, decided as I was not to lose my last chance of salvation. Therefore, I proceeded without delay to free myself from the world and my commercial obligations, in order to live for several years an independent life. I settled my accounts with my Hamburg partners, and severed my connection with the firm. Notwithstanding considerable financial losses resulting from such a precipitate liquidation, I found myself, after closing the accounts, a far richer man that I had thought I was. But wealth had no longer any attraction for me, now that I had no one to share it with, no one to work for. Life had become a burden; and such was my indifference to my future, that while giving away all my fortune to my nephew—in case he should return alive from his sea voyage—I would have neglected entirely even a small pro vision for myself, had not my native partner interfered and insisted upon my making it. I now recognized with Lao-tze that knowledge was the only firm hold for a man to trust to, as it is the only one that cannot be shaken by any tempest. Wealth is a weak anchor in days of sorrow, and self-conceit the most fatal counsellor. Hence, I followed the advice of my friends, and laid aside for myself a modest sum, which would be sufficient to assure me a small income for life, when, or if, I ever left my new

friends and instructors. Having settled my earthly accounts and disposed of my belongings at Kioto, I joined the "Masters of the Long Vision," who took me to their mysterious abode. There I remained for several years, studying very earnestly and in the most complete solitude, seeing no one but a few of the members of our religious community.]

Many are the mysteries of nature that I have fathomed since then; and many a secret folio from the library of Tzion-ene have I devoured, obtaining thereby mastery over several kinds of invisible beings of a lower order. But the great secret of power over the terrible Daij-Dzin I could not get. It remains in the possession of a very limited number of the highest Initiates of Lao-tze, [the great majority of the Yamabooshis themselves being ignorant how to

obtain such mastery over the dangerous Elemental.] One who would reach such power of control would have to become entirely identified with the Yamabooshis, [to accept their views and beliefs, and to attain the highest degree of Initiation.] Very naturally, I was found unfit to join the Fraternity, owing to many insurmountable reasons, besides my congenital and ineradicable scepticism, though I tried hard to believe. Thus, partially relieved of my affliction and taught how to conjure the unwholesome visions away, I still remain, and do remain to this day, helpless to prevent their forced appearance before me now and then.

[It was after assuring myself of my unfitness for the exalted position of an independent Seer and Adept, that I reluctantly gave up any further trial. Nothing had been heard of the holy man, the first innocent cause of my misfortune; and the old Bonze himself, who occasionally visited me in my retreat, either could not, or would not, inform me of the whereabouts of the Yamabooshi. When, therefore, I had to give up all hope of his ever relieving me entirely from my fatal gift, I resolved to return to Europe, to settle in solitude for the rest of my life. With this object in view, I purchased through my late partners the *Swiss châlet* in which my hapless sister and I were born, where I had grown up under her care, and selected it for my future hermitage.

When bidding me farewell for ever on the steamer which took me back to my fatherland, the good old Bonze tried to console me for my disappointment.] "My son," he said, ["regard all that happened to you as your *karma*—a just retribution.] No one who has subjected himself willingly to the power of a Daij-Dzin can ever hope to become a *Rahat* (an Adept), a high-souled Yamabooshi—unless immediately purified. At best, as in your case, he may become fitted to oppose and to successfully fight off the fiend. *Like a scar left after a poisonous wound the trace of a Daij-Dzin can never be effaced from the soul until purified by a new rebirth*. [Withal, feel not dejected, but be of good cheer in your affliction, since it has led you to acquire true knowledge, and to accept many a truth you would

have otherwise rejected with contempt. And of this priceless knowledge, acquired through suffering and personal efforts—no Daij-Dzin can ever deprive you. Fare thee well, then, and may the Mother of Mercy, the great Queen of Heaven, afford you comfort and protection."

We parted, and since then I have led the life of an anchorite, in constant solitude and study. Though still occasionally afflicted, I do not regret the years I have passed under instruction of the Yamabooshis, but feel grateful for the knowledge received. Of the priest Tamoora Hideyeri I think always with sincere affection and respect. I corresponded regularly with him to the day of his death; an event which, with all its, to me, painful details, I had the unthanked-for privilege of witnessing across the seas, at the very hour in which it occurred.]

H. P. B.

Collected Writings VOLUME VI
September, 1885

[LETTER FROM H. P. BLAVATSKY TO THE EDITOR OF *REBUS*]

[*Rebus,* St. Petersburg, Vol. IV, No. 37, September, 1885, pp. 335-36]

[The Letter to the Editor which follows was originally written by N. P. Blavatsky in Russian. It was addressed to Victor Pribitkov, Editor of *Rebus,* a Spiritualistic Journal published for a number of years in St. Petersburg, Russia, and the files of which are extremely rare outside of 'Russia. The first English translation of this Letter appeared in the pages of *Theosophia* (Los Angeles, California), Vol. V, No. *28,* November-December, 1948, pp. 10-12. Its contents have been practically unknown to students throughout the world unfamiliar with the Russian language. Pribitkov was very cordially disposed towards H. P. B., and published other contributions from her pen. The following two sources should be consulted together with this Letter, as they throw additional light upon its context: 1) H. P. B.'s Open Letter entitled "Why I do not Return to India: To My Brothers of Aryavarta," to be found in the present Series of Volumes in April, 1890 (its approximate date); it was published in *The Theosophist,* Adyar, January, 1922, and in *Theosophy,* Los Angeles, May, 1947. 2) *H. P. Blavatsky and The Theosophical Movement,* by Dr. Charles J. Ryan, pp. 204-222 (Theosophical University Press, Point Loma, Calif., 1937).—*Compiler*.]

Dear Sir:

In No. 30 of your interesting journal, on page 276, under "Brief Notes," I find the following, regarding my arrival in Europe: "It is known how dearly H. P. (Blavatsky) loves her native Russia and how little sympathy she has for the English order in India, on account of which she enjoys no goodwill on the part of the rulers of India."

Everything in these lines, from beginning to end is *sacred truth*; in view of the hundreds of absurd rumors current about me, because of my return to Europe, I am expressing my warm gratitude to the one who, at least for once, has written the truth about me. But in the few succeeding lines, certain errors have crept in, which I ask you kindly to correct. It says in them, for instance: "When the Afghan problem was raised, Madame Blavatsky, as usual, did not hesitate openly to declare her sympathies and antipathies, as a result of which, as word reached her, she was threatened with arrest, and to avoid the latter, was forced to board in haste a French steamer which brought her safely to Naples."

From this, anyone might come to the following conclusion: "Blavatsky may be a warn patriot"—(in which no one will be mistaken)—"but she has an uncontrolled tongue"—(there is some truth in that too, but not in the present case). "Living in British territory"—the reader might say—"and availing herself of English hospitality, she was

obliged, in view of the current events and of the circumstances in which she found herself, to *restrain herself* and not to *declare openly* her antipathies. And if the Anglo-Indian authorities, frightened at the time like rabbits, had tossed her into the "clink," they would have been *entirely right* from their own viewpoint."

This is what every unprejudiced man would say after reading the last six lines in your "Brief Notes." True enough: "When visiting another monastery, don't bring

your own rules of discipline."* This was especially true at a time, when 60,000 rulers of 300 million Hindu *Slaves* were afflicted with the dance of St. Vitus, due to fear, when they dreamt day and night about Russian spies, and imagined a Russian soldier with a bayonet in every swaying bamboo, while all over England there was a gnashing of teeth concerning Russia! Moreover, it is only where you are in the long-suffering, infinitely magnanimous and generous Mother-Russia, disguised by idiotic Europe into the likeness of a Megaera, with Siberia in her suitcase, a scaffold under her right arm and a knout under her left one—that every foreigner, who may have come merely to exploit her, can abuse with impunity, both openly and behind her back, the country which harbors him, and its rulers. With us in British India, things are quite different. They put you in jail there on suspicion alone, if the new arrival is a Russian. They are afraid there of "Russian odor," as the devil is afraid of incense. Recently a certain collector of revenue, a patriot and a russophobe, introduced a bill to organize "a Russian quarantine" in every Indian port, in which not only Russians, but also tourists of various nations arriving from Russia, would be subjected to an obligatory preliminary "ventilation," and only after that be allowed to travel through Hindustan *under escort*.

In view of what precedes, I ask your permission to *correct* the six lines referred to by me, and to *add* to them the following.

1) While it is perfectly true that I dearly love my native land and everything that is Russian, and not only have no *sympathy* for, but simply *hate Anglo-Indian terrorism,* the following is nevertheless equally true: as I do not feel any right to interfere in anyone's family affairs, and even less so in political affairs, and have strictly adhered to the *Rules* of our Theosophical Society, in the course of my *six-years*' stay in India, I have not only abstained from expressing my "antipathies" *before Hindus,*

* [Russian proverb.—*Comp*.]

but, as I love them and wish them well from all my heart, I have tried, to the contrary, to have them resign themselves to the inevitable, to console them by teaching patience and

forgiveness, and to instill in them the feelings of loyal subjects.

2) In gratitude for this, the perspicacious Anglo-Indian government saw in me a "Russian Spy," from the very first day of my arrival in Bombay. It spared neither toil nor money, in order to find out the *crafty purpose* which impelled me to prefer the *conquered* to the "conquerors," the "creatures of the lower races," as the latter called the Hindus. It surrounded me for over two years with an honorary escort of mussulman police spies, bestowing upon me, a solitary Russian woman, the honor of being afraid of me, as if I were a whole army of cossacks behind the Himalayas. Only at the end of two years and after having spent, on the confession of Sir Alfred Lyall, over 50,000 rupees in this useless ferreting of my *political secrets*—which never existed anyway—the government quieted down. "We made fools of ourselves"—I was told quite frankly sometime later at Simla, by a certain Anglo-Indian official, and I had politely to agree with him.

3) Upon my return to Madras from Europe, in Dec., 1884, I fell ill almost immediately. From the very day of inception of the "Afghan problem" and up to the 29th of March, 1885, when I again left, I could *express* neither sympathies nor antipathies, as I was on my death-bed, given up by all the physicians. This was taken advantage of by those *who tried by every means at their disposal to kill me,* or at least to eliminate me from India, where I stood in their way. This is known all over India. Everybody knows to what extent many people *feared and hated me*—almost *all* the Anglo-Indians; and what a vast conspiracy exists among Europeans in India, and even in America and England, against our Society. They were determined to get me one way or another. Unable to find an excuse to disrupt a useful society, in which, by the way, there are quite a number of the best-known English-

men, our "well-wishers" took it into their heads to kill it by destroying, if not myself, then at least my reputation. It came to a point where they made an attempt to misrepresent the whole Theosophical Society organized by Col. Olcott and myself, as nothing else than a vaudeville with changing stage-settings and a screen behind which were hidden my plans and activities as a "Russian Spy." Such an opinion, by the way, was expressed *publicly* by a member of the London Society for Psychical Research, at a dinner at Mr. Garstin's, one of the outstanding officials of the government at Madras. This gave rise to a terrible tempest.

Those in the know then convinced my friends at Adyar (headquarters of the Theosophical Society), that my position as a Russian who enjoyed a certain influence among the Hindus, was not without danger at the present time, and that I was running the risk of being arrested, in spite of my illness.

Thus, without even explaining to me in detail what it was all about, these friends of mine, afraid on my behalf, decided—upon advice from the doctor, who told them that such

an arrest would at the time mean death for me—to send me to Europe without even one day's delay. Late one evening, half-dead, I was transferred in a chair, straight from bed to a *French* steamer, where I was in no danger from my enemies, and was sent to Naples, in company with Dr. Hartmann, my Hindu secretary, and a young English woman devoted to me. Only after I had somewhat quieted down, past the Island of Ceylon, did I learn what it was all about. Had I not been so sick, even the danger of being arrested at the time would not have forced me to leave India.

This is a true account of the most recent event of my life, which could serve as a supplement to the article in your journal on "The Truth about H. P. Blavatsky." The readers will find many details regarding this six-year episode of my fantastic "espionage," in the First and Second

parts of my letters "From the Caves and Jungles of Hindusthan," which I have now resumed writing, and which are being published in the *Russkiy Vyestnik*.

Please accept, etc.

H. P. BLAVATSKY.

Würzburg, 27th of Aug., 1885

[Although H. P. B. says she left India for good on March 29, 1885, it would appear from other records that this departure took place on March 31. She was accompanied by Dr. Franz Hartmann, a profound student of Paracelsus, and a brilliant writer on occult subjects; a Hindu disciple, Dharbagiri Nath, known also as S. Krishnamachâri and "Bawajee"; and Miss Mary Flynn. She sailed for Colombo, Ceylon, on the *SS Tibre* of the Messageries Co., and thence for Europe on the *SS Pei Ho*. She landed in Naples, and settled for a while in Torre del Greco; after a few months, she left for Würzburg, Germany.

"The Truth About H. P. Blavatsky," mentioned by H. P. B. in the text above, was a series of articles written by her sister, Vera Petrovna de Zhelihovsky, and published in *Rebus*, Vol. II, 1883. Portions of this material were used by A. P. Sinnett in his *Incidents in the Life of Madame Blavatsky*. This series contains invaluable information regarding the early years of H. P. B.'s life and the gradual development of her occult powers. Most of it has not yet been translated into English.—*Compiler*.]

Collected Writings VOLUME VI

TO THE THEOSOPHISTS

[The following statement by H. P. B. exists in manuscript form in the Adyar Archives. The main body of the text is in a handwriting that has not been definitely identified, but may be that of Bawajee. The title, the words "Gentlemen and Brothers," and a notation above the title containing the two words, "in Correspondence," are in H. P. B.'s own handwriting. At the conclusion of the statement, "fraternally yours," H. P. B.'s signature and the date are also in her own handwriting. It may be that this letter was intended for the Correspondence Section of *The Theosophist,* but was not published therein, and, as far as is known, has never appeared in print since.

The letter deals with the book entitled *Man*: *Fragments of Forgotten History*. By Two Chelas in The Theosophical Society (London: Reeves and Turner, 1885, Second Edition, 1887). It was written by Mohini Mohun Chatterji, the "Eastern Chela," and Mrs. Laura Langford Holloway, the "Western Chela," apparently at the house of the Arundales in London. From a letter of H. P. B.'s written to William Quan Judge, and dated January 27, 1887, as well as from her letter to Col. H. S. Olcott, dated July 14, 1886, it would appear that she had nothing to do with the writing of this book, and indeed was opposed to the whole venture.

H. P. B. made copious notes embodying a large number of corrections to be incorporated in the Second Edition of *Man*. The MS. of these corrections was in A. P. Sinnett's hands, and its transcription is included in *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 254-261. However, these corrections did not become incorporated in the Second Edition of the book, as careful comparison of the text plainly shows. Further information concerning this book can be found on pp. 93, and 245 of the above mentioned *Letters*.—*Compiler*.]

Gentlemen and Brothers,

Having received and still receiving a number of letters from Theosophists asking me for the meaning of the great discrepancy between the doctrine of *Rings* and *Rounds* in *Esoteric Buddhism* and *Man,*—and enquiring which of the doctrines I approve of and accept, I take this opportunity to declare the following.

There is a mystery connected with the writing and publication of MAN which I am not at liberty to make public in all its details. But since my name is in it and that the book is inscribed to me—I become indirectly responsible for its contents. Therefore shall I try to explain as much as I am permitted to.

MAN is the production of two "Chelas" of whom one the "Eastern Chela" was a pucka

disciple, the other the "Western Chela"—a candidate who failed. I could *certainly* never recommend the book as a *standard work* on Theosophy as it *now stands,* but ask the Theosophists to have patience and bear with it until it comes out in its second corrected edition. The "Western Chela" left it in a chaotic half-finished condition and went away from London, leaving the "Eastern Chela" in a very perplexed state. Those who had ordered the book to be written *to try the psychical developments* of *Chela* and *Candidate*—would have nothing more to say about it. Finding himself alone and left to his own resources, unwilling to meddle more than he could help with the MS. of his ex-colleague, the "Eastern Chela" did the best he could. It was found *impossible* to publish it as it stood: he finished those portions he had undertaken, rewrote many of the passages from the pen of the other *amanuensis* and left it to stand or fall upon its own merits. In justice, we must say that, with the exceptions of those portions that relate to the Rounds, Root-races and *Sub-races* in which there is a most terrible confusion, there is nothing incorrect in the book. On the contrary, there is much of very important information in it, but on account of the confusion above described, it cannot be recommended as a book of reference. In the *Secret Doctrine,* all the errors and misconceptions shall be explained away and corrected, I hope.

Fraternally yours,

H. P. Blavatsky

November 7, 1885.

Collected Writings VOLUME VI
August, 1931

MY JUSTIFICATION

BY H. P. B.

[The MS. of this explanatory statement is in the Adyar Archives. It is in H. P. B.'s own handwriting, and the title as well as her authorship, as indicated above, are her own also, written on the manuscript. It was first published in the August, 1931, issue of *The Theosophist* (Vol. LII, No. 11, pp. 659 *et seq*.).

The date of this manuscript is very uncertain and is not easy to ascertain. At first, one is tempted to decide on an approximate date on the basis of H. P. B.'s sentence in the paragraph marked (3), where she says: "Remember, he [Coulomb] had exclusive charge of my rooms for the two months and a half I passed at Ooty, and now, for over three months." H. P. B. was at Ootacamund between July 7th and September 23rd, 1883. On February 20th, 1884, H. P. B. and Col. H. S. Olcott sailed for Marseilles, France, leaving the room in charge of Coulomb *again*. Three to four months after this would bring us approximately to the end of May or the beginning of June, 1884. This, however, cannot be even the approximate date of the manuscript under consideration, and for the following reasons.

We must bear in mind that H. P. B. mentions in this document a number of specific items, such as the construction of the Shrine, the replastering of the wall, the mirror in the Shrine, the broken saucer, etc. It is evident from her explanations that she expects her readers to be aware of what she is talking about and that she takes it for granted that they will understand the subject. Therefore in order to determine when this document was written we must determine when anyone or "all of you at Adyar" became aware enough of the facts and charges on the above-mentioned subjects to warrant such a communication from H. P. B., referring as it does to certain well-known matters.

There is an abundance of evidence to ,the effect that several of the points mentioned by her did not become known until a rather late date. Even the pamphlet issued by the General Council of The Theosophical Society at Adyar, in February, 1885,*

---

* Entitled: *Report of the Result of an Investigation into the charges Against Madame Blavatsky brought by the Missionaries of the Scottish Free Church at Madras*, and examined by a Committee appointed for that Purpose by the General Council of The Theosophical Society. Madras: Printed at the Scottish Press, by Graves, Cookson and Co., Published at The Theos. Soc., Adyar, 1885.

---

does not make use of her explanations. As to the question of the mirror in the Shrine, this was first publicly exploited by Hodgson in December, 1885, and there seems to be no reason to believe that H. P. B. realized its significance for the prosecution before that date.

The present document may have been a draft of a General Letter to the members at Adyar, and not to anyone in particular. Mrs. Beatrice Hastings was of the opinion that it dated from early January, 1886*, after* H. P. B. had acquainted herself with the printed pronouncement of the S. P. R., issued in

December, 1885.—*Compiler*.]

I have read about the "new discovery" and it is more *damnable* than all the rest. To this I say as follows:

1. The shrine was ordered by Mme. Coulomb, on a drawing made by M. Coulomb, to be taken to pieces if transported to another place in a trunk; and was made on purpose for that *movable* for I said I would want it at Ooty if I had to pass there 6 months of the year as contemplated. No one, except Mme. C., went to Du-champs. It is she who ordered it, brought it and he who hung it up. Ask Bawajee, Damodar, all those who saw it.

2. Coulomb on hanging it broke with large nails several times the wall, and had to replaster it. He made a hole with a large nail that actually pierced the wall and made a hole on the inner side of the window aperture under the ceiling in the next room and spoilt the marble polish. He had to replaster it immediately. This was done for the hook to hang on the shrine. It is not *one,* but several holes must be found or rather the traces, for the wall of the closed window is very thin and we had the greatest trouble to fix the shrine.

(3). It is he and his wife who insisted upon putting that mirror inside the shrine because he broke one of the panels in several pieces and had to make another. He was always fixing and taking them out when the cupboard came. I never paid attention because I was always occupied. No doubt he used that panel that he said had been broken to make some contrivance, if the panel is now found, or perhaps made another. He was always inventing things and *offering* help which was always refused. Remember,

he had exclusive charge of my rooms for the two months and a half I passed at Ooty, and now, for over three months. Heaven knows what he might not have done! I know one thing, and may *I never see the Master* again, if I know of, or ever used this panel. I am ever ready to damn myself for the Masters and the Cause, but They would never have permitted *me* to do such a thing.

I remember once, and swear on my future life to the truth of it, that he told me (sometime after my immediate return from Ooty), "Oh, c'est maintenant, Madame, que je puis produire des phenomenes aussi bien que vos *Frères*! Mais je ne vous le dirai pas, car vous ne me dites rien, vous*, comment vous le faites*."* He pretended he never believed in any phenomena except *clairvoyance,* and that of his wife only. It is Coulomb that did all the work in, and outside, the shrine; she, who decorated the walls; and I had no idea what they were doing. For five years she was betraying and laying *traps* for me; her hatred to me for not getting *money* for phenomena, which she was constantly urging me to (thank Heaven, there is not a man living who can accuse me of having had money for it, and the case of Srinivasa P. Row's 500 rup. and Mrs. Carmichael's ring, worth Rs. 200, prove quite the contrary)—this hatred is now proved by her hints of my being a fraud and a spy from the first, to Banon and Ross Scott and so many others. This d—d panel was done by him—for what reasons I cannot imagine, except either to implicate me, or use it for their own means, their infernal crafty intrigues.

I could never understand one thing, and Master would never tell me. When the cup was broken before General Morgan, he called it "a precious China cup" and I laboured under the impression that it was one of the *Mahatma's* cups they gave me in Sikkim. When I came I

---

* [*Translation*: "Oh, Madame, I can now produce phenomena just like your *Brothers*! But I won't tell you how, because *you* tell me nothing of *the way you do them*."—*Comp*.]

---

found it was a simple saucer, such as can be bought by the dozens in the shops of Madras! No wonder she has the broken pieces of it! She may have a dozen of such broken saucers. This one, or something similar to it, was bought by me at Lahore, I think. She told me, though, that she had inadvertingly [*sic*] broken Mahatma's blue cup, during my stay at Ooty, and showed me the pieces, saying that she had been at Fasiollers and all the shops to try and get one like it (you may enquire at Fasiollers by showing him its match, the yellow cup of the Master). Well it was such a puzzle to me that to this day I do not understand how this was all done!

It is undeniable *she has made tricks* and my only guilt was that I never spoke of them; that I have not exposed her at the time. And that I have not told to everyone the tricks he always was offering me to do. Why, he was even offering to Baboola to do this and that, and the boy told me. And now it is Col. Olcott and all of you at Adyar.—

If you, or any of you, verily believe that I was ever guilty consciously of any *trick,* or that I used the Coulombs as confederates or any one else, and that I am not quite the victim of the most damnable conspiracy ever set on foot, a conspiracy which was being *prepared for five years*— then telegraph me where I am *Never show your face again in the Society*—and I will not. LET ME PERISH, BUT LET THE SOCIETY LIVE AND TRIUMPH.

H. P. B.

[It is not clear why H. P. B. speaks of a "China cup" as having been an expression supposedly used by Major-General Henry Rodes Morgan when speaking to her about the phenomenon he had witnessed. The General knew perfectly well that this was no cup but a saucer. For the benefit of the student, we give below the General's own account of this phenomenon (*The Theosophist,* Vol. V, Supplement, December, 1883, p. 31).—*Compiler*.]

Collected Writings VOLUME VI
August, 1931

TESTIMONY TO PHENOMENA

In the month of August last [1883] having occasion to come to Madras in the absence of Col. Olcott and Madame Blavatsky, I visited the Head Quarters of the Theosophical Society to see a wonderful painting of the Mahatma K. H. kept there in a shrine and daily attended to by the chelas.* On arrival at the house I was told that the lady, Madame C—,† who had charge of the keys of the shrine, was absent, so I awaited her return. She came home in about an hour, and we proceeded upstairs to open the shrine and inspect the picture. Madame C— advanced quickly to unlock the double doors of the hanging cupboard, and hurriedly threw them open. In so doing she had failed to observe that a China tray inside was on the edge of the shrine and leaning against one of the doors, and when they were opened, down fell the China tray, smashed to pieces on the hard chunam floor. Whilst Madame C— was wringing her hands and lamenting this unfortunate accident to a valuable article of Madame Blavatsky's, and her husband was on his knees collecting the *débris,* I remarked it would be necessary to obtain some China cement and thus try to restore the fragments. Thereupon Monsieur C. was dispatched for the same. The broken pieces were carefully collected and placed, tied in a cloth, within the shrine, and the doors locked. Mr. Damodar K. Mavalankar, the Joint Recording Secretary of the Society, was opposite the shrine, seated on a chair, about ten feet away from it, when after some conversation an idea occurred to me to which I immediately gave expression. I remarked that if the Brothers considered it of sufficient importance, they would easily restore the broken article, if not, they would leave it to the culprits to do so, the best way they could. Five minutes had scarcely elapsed after this remark when Damodar, who during this time seemed wrapped in a reverie— exclaimed, "I think there is an answer." The doors were opened, and sure enough, a small note was found on the shelf of the shrine—on opening which we read "To the small audience present. Madame C—has occasion to assure herself that the Devil is neither so black nor so wicked as he is generally represented; the mischief is easily repaired."

On opening the cloth the China tray was found to be whole and perfect; not a trace of the breakage to be found on it! I at once wrote across the note, stating that I was present when the tray was broken and immediately restored, dated and signed it, so there should be no mistake in the matter. It may be here observed that Madame C— believes that the many things of a wonderful nature that occur at the Head-Quarters, may be the work of the Devil—hence the playful remark of the Mahatma who came to her rescue. The matter took

* [The most likely date being August 13th or the day before.]
† [Emma Coulomb, wife of Alexis Coulomb.]

place in the middle of the day in the presence of four people. I may here remark that a few days before I came into the room of my house just as Madame Blavatsky had duplicated a ring of a lady in a high position, in the presence of my wife and daughter in broad daylight. The ring was a sapphire and a valuable one—and the lady has preserved it.* On another occasion a note came from the above lady to my wife and was handed into the drawing-room in the presence of several people. On opening it a message was found written across the note in the well known characters of the Adept. The question is how the message got into the note? The lady who wrote it was perfectly astounded when she saw it—and could only imagine it was done at her own table

with her own blue pencil.

Whilst on the subject of the shrine I may mention that it is a small cabinet attached to the wall with shelves and double doors. The picture of the Mahatma that I came to see, lately given to the Founders of the Society, is a most marvellous work of art. Not all the R. A.'s put together could equal such a production. The coloring is simply indescribable. Whether it has been produced by a brush or photographed, entirely passes my comprehension. It is simply superb.

H. R. MORGAN, F. T. S.
Major-General.

OOTACAMUND,
2nd November, 1883.

---

* [The lady was Mrs. Sara M Carmichael. See pp. 59, 63, of the present volume, for pertinent data on this phenomenon.—*Compiler*.]

END OF VOLUME VI

Collected Writings VOLUME VI

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. HENRY S. OLCOTT, FROM DECEMBER, 1883, TO DECEMBER, 1885, INCLUSIVE.
(the period to which the material in the present volume belongs)

1883

December—The *Theosophist publishes* an outspoken protest from the pen of Rama Sourindro Gargya Deva, a high Chela, directed primarily against H. P. B., on the subject of the supposed desecration of the Masters' names. Dated from Darjîling.

Dec. 4—Dr. Franc Hartmann arrives at Madras from San Francisco, via Japan, China and Ceylon. Inspects the "Shrine." (*Report*, p. 11).

Dec. 4—"Aryan Theosophists of New York" formed at New York; William Quan Judge, President. He had started to edit a paper called *The Candidate* (*Journal*, I, Feb., 1884, p. 31; *Ransom*, p.188) .

Dec. 5-6—Col. H. S. Olcott at Jeypore. An ascetic, Âtmaran Swami, assures him that he knows the Masters, and that eight years before, one of them, Jivan Singh Chohan, told him that arrangements had been made for two Europeans, a man and a woman, to come to India to revive the religions of the East (*ODL.*, III, 59-60; *journal*, I, Jan., 1884, p. 5) .

Dec. 7—H. S. O. leaves for Baroda; thence to Gooty, via Bombay, and to Kurnool (12th); then back to Gooty, and thence to Madras (*ODL.*, III, 60-61) .

Dec. 9—Approximate date when the Kingsford-Maitland pamphlet was released, entitled: *A Letter Addressed to the Fellows of the London Lodge of The Theosophical Society, by the President and a Vice-President of the Lodge* (Privately printed by Bunny and Davis, Shrewsbury, England. 39 pp.). Severe criticism of *Esoteric Buddhism* (*ML.*, No. LXXXVII, p. 407; *AK.*, II, p. 159, footnote 2; *LBS.*, No. XXVIII, p. 64, where date of Dec. 16th is mentioned).

Dec. 9—Dr. Anna B. Kingsford receives a telegram from India, saying: "Remain President," and signed "Koot Hoomi." Appears to have been *after* the publication of the above pamphlet (*AK.*, II, p. 159, footnote 2; *ML*; No. LXXXV, p. 398).

December (early)—Madras University refuses the Theosophists the use of the Senate House Hall for their Convention. Master M. advises the erection of a Pandal on the grounds of Headquarters (*Ransom*, p. 186; *Journal*, I, Jan., 1884, pp. 10-11).

Dec. 15—Col. H. S. Olcott returns to Adyar (*ODL.*, III, 61) .

Dec. 15—Rev. Charles Webster Leadbeater joins The Theosophical Society in London, together with Sir William and Mrs. Crookes (*ED.*, p. 44) .

Dec. 26—At about 7 p.m., phenomenon of the appearance of five letters in the "Shrine," four to individuals, and the fifth from Master K.H. to all the delegates of the Convention (related by S. Subramania Iyer, High Court Vakil, Madura, in *Journal*, I, Feb., 1884, p. 31; Conv. Letter in *LMW.*; I, *No.* 2; *Theos.*, V, *Suppl.*, Feb., 1884) .

Dec. 27-29—Convention at Adyar. The "Subba Row Medal" established, to be awarded by the T:S. to writers of works of outstanding merit on Eastern and Western philosophy (*ODL.*, III, pp. 62-65; *Journal*, I, Jan., 1884, pp. 10-26).

December (during Convention)—Mme. Coulomb tries to extort money from Prince Harisinghji (*Report*, p. 27).

1884

Dec., 1883-Jan. 1884—*The Theosophist* publishes Damodar's art. "A Great Riddle Solved," and H. P. B.'s explanation regarding methods of precipitation.

January—The first issue of the *Journal of The Theosophical Society* (Supplement to *The Theosophist*) carries announcement regarding the forthcoming publication of *The Secret Doctrine*, a New Version of *Isis Unveiled.*

Jan. 4—Col. H. S. Olcott sails for Bimlipatam; goes from there to Vizianagram. Sails for Madras, 11th. (*ODL.*, III, pp. 67-69).

Jan. 10— (Dec. 29, 1883, old style)— H.P.B; s uncle, General Rostislav Andreyevich de Fadeyev, dies at Odessa, Russia (born at Ekaterinoslav, April 9—March 28, old style—1824) .

Jan. 20—Council meeting, at which it is decided that H. P. B. should accompany Col. Olcott to Europe, partly for reasons of her health (*Vania*, p. 180).

Jan. 21—*Special Order* issued by Col. Olcott regarding the formation of an Executive Committee to function during his absence (*Theos.*, V, Suppl:, Feb., 1884, pp. 41-42; *ODL.*, III, p. 71).

Jan. 21—H. S. O. leaves for Ceylon via Tuticorin; arrives there 27th (*ODL.*, III, p. 71) .

Jan. 27—H. P. B. receives from France the French translation of *Isis Unveiled*; intends to correct it (*Blech*, pp. 125-28).

Jan. 27—T. Subba Row's reply to the Kingsford-Maitland pamphlet ready, entitled: *Observations on* "*A Letter Addressed to the Fellows*, *etc.*" (*LBS.*, No. XXVIII, p. 64; *ML.*, p. 409).

February—The *Journal* carries another announcement concerning the prospective *Secret Doctrine* by H. P. Blavatsky assisted by T. Subba Row Garu.

February (early)— Meeting of the London Lodge at which telegram from India, signed "Koot Hoomi," was shown, and Dr. Anna B. Kingsford confirmed in the Presidency (*A.K.*, II, pp. 159-60).

Feb. 7—H. P. B. leaves Adyar for Kathiawar, to pay a visit to H. H. Dajiraj, Thakur Sahib of Wadhwan; accompanied by Dr. Franz Hartmann, Mohini M. Chatterji, and Mme. Coulomb (*ODL.*, III, 73, 119; *Report*, p. 29; *Vania*, p. 180).

Feb. 10—H. P. B. and party visit Prince Harisinghji at Varel (*Report*, p. 30) .

Feb. 13—H. S. O. returns to Adyar from Ceylon (*ODL.*, III, p. 73).

Feb. 15—H. S. O. leaves for Bombay, accompanied by Mr. St. George Lane-Fox (*ODL.*, III, p. 119).

Feb. 15—H. P. B. leaves Wadhwan for Bombay (*Theos.*, V, Suppl. April, 1884, p. 65) .

Feb. 18—H. P. B. and party meet Col. H. S. Olcott at Bombay (*ODL.*, III, p. 73) .

Feb. 19—H. S. O. issues another *Special Order*, adding three more members to Executive Committee, and calling the latter Board of Control (*Theos.*. V, March, 1884, p. 154; also Suppl., p. 54).

Feb. 20—H. P. B. and Col. H. S. Olcott sail from Bombay for Marseilles, France, on the *SS. Chandernagore* (Compagnie Nationale, Captain Dumont); accompanied by Mohini M. Chatterji, Burjorji J. Padshah, S. Krishnamachari (Bawaji) and Babula, H. P. B. 's servant (*Theos.*, V, March, 1884, p. 154; *ODL.*, III, p. 73; *Vania*, p. 180) . During voyage, H. P. B. works on the French text of *Isis Unveiled* (*ODL.*, III, 76 ; *Blech*, p.127) .

Feb. 29—Dr. Franz Hartmann returns to Adyar (*Report*, p. 32).

March (early— C. C. Massey's pamphlet, *The Metaphysical Basis of Esoteric Buddhism*, published, answering Subba Row's *Observations*, etc., (*AK*., II, p. 166).

March 2—Board of Control is to meet in H. P. B. 's room, but Monsieur Coulomb refuses to admit anyone (*Report*, p. 32).

March 7—Damodar asks Mme. Coulomb for the use of H. P. B.'s room, but is refused (*Vania*, p. 197) .

March 10 (or earlier— Mme. Coulomb tells Damodar that H. P. B. asked her husband to make trap-doors. This sets Lane-Fox and Dr. F. Hartmann investigating. Hartmann and Damodar write to H. P. B. in Paris. Row between the two Coulombs (*Hastings*, II, p. 77) .

March 11—Date given in *Hastings* (II, p. 77) as the day when Damodar received a note from Master K. H.

telling him to be charitable to Mme. Coulomb; it appears to have taken place during a session of the Board of Control (*Report*, p. 33; *Vania*, pp. 197-98).

March 11—Letter received from the Master in Mme. Coulomb's room, advising her to go to Ooty (*Report*, p. 33, fnote).

March 12—Date suggested by Mrs. Hastings for a letter written by Mme. Coulomb to H. P. B. warning her to beware of the consequences of a rupture (*Report*, p. 32).

March 12—H. P. B. and party reach Marseilles; detained by quarantine at Frioul; land early next morning, the 13th. Met by Baron J. Spedalieri, pupil of Éliphas Lévi, and Captain D. A. Courmes, of the French Navy (*ODL.*, III, pp. 76-77; *Theos.*, V, Suppl. May, 1884, p. 79; *LBS.*, No. XXXIII, p. 77; No. XXXIV, p. 83).

March 15—H. P. B. and H. S. O. go to Nice, to visit Lady Caithness, Duchesse de Pomar; stay at her Palais Tiranty. Mohini and Padshah go direct to Paris (*ODL.*, III, p. 79). While at Nice, H. P. B. seems to be in rather poor health; mentions bronchitis (*LBS.*, No. XXXIV, p. 83) .

March 25—William Quan Judge arrives at Paris, on his way to India. " . ordered by the Masters to stop here and help Madame in writing the `Secret Doctrine' . . :" (see his letters, in *The Word*, XV, April, 1912, pp. 17-18) .

March 26—Col. H. S. Olcott issues from Nice an Announcement to F. T. S. regarding a meeting to be held at the London Lodge, April 7th (an orig. copy in the Hastings' Collection).

March 27 (or poss. April 1)—Mme. Coulomb leaves Adyar for Ooty, on a vacation arranged for her by the Board (Hastings, II, p. 77; *Report*, p. 34) .

March 27—H. P. B. and H. S. O. leave Nice for Paris; reach Marseilles at 9:30 p.m. (*ODL.*, III, p. 86).

March 28—Arrive at Paris, 11:00 p.m. Met by Mohini, Dr. Thurmann and W. Q. Judge. Stay at 46 rue Notre-Dame-des-Champs, provided by Lady Caithness (*ODL.*, III, p. 86) .

March (about the time of, and probably somewhat before, H. P. B.'s arrival at Paris)-Important letter addressed to Mohini M. Chat. terji by Master K. H., and received at Paris, regarding "Upâsika" and the Chohan's consent "to survey the whole situation under her guise." (*LMW.*, II, No. 62, pp. 124-25).

March (late— A. P. Sinnett's reply to the Kingsford-Maitland pamphlet.

April 1—St. George Lane-Fox and Damodar go to Ooty for lecture engagements (*Report*, p. 34; Hastings, II, p. 78).

April 1—Date of H. P. B.'s letter written in French to the Coulombs (*Hastings*, II, 97-103, translation; *Vania*, pp. 199-203).

April 5—H. S. O. leaves for London in company of Mohini. Stays with the Arundales, 77 Elgin Crescent, Notting Hill, London W. (*ODL.*, III; p. 90) .

April 5—H. S. O., while in the railway carriage, gets a letter from K. H., containing warning regarding grave

treason being prepared at Adyar (*Inc*., p. 265; *LMW* .,I, No. 18) .

April 5—In the evening, H. P. B. ordered by the Master to go to London by the 7:45 p.m. express next day; to stay but one day and return the next (Letters of W. Q. Judge, *The Word*, XV, April, 1912, p. 22) .

April 6—H. P. B. leaves Paris very suddenly, as ordered, and goes to London. Stays with the Sinnetts (*Inc*., p. 275).

April 7—Important meeting of the London Lodge for the election of Officers, held at Mr. Gerard Brown Finch's Chambers, Lincoln's. Inn. Finch elected President. H. P. B. makes an unexpected appearance and creates great excitement (*AK*., II, pp. 185-186; ED., pp. 54-57; *ODL*., pp. 93-94; *Inc*., p. 274: *How*. 43-45; *The Word*, XV, April, 1912, p. 22).

April 9—Meeting of organization of the "Hermetic Lodge T.S." held at the Chambers of Mr. C. C. Massey. Mohini makes an address (*ODL*., III, p. 94; *Ransom*, p. 198).

April (soon after 6th— Approximate time when Countess Constance Wachtmeister met H. P. B. for the first time; probably the Keightleys also (*ED*., p. 57; *Rem*., pp. 8,12).

April (early)-H. P. B. visits Prof. Wm. Crookes' laboratory (*Ransom*, p. 198) .

April 15—H. P. B. returns to Paris; seems to have stayed one week in London; accompanied as far as Boulogne by Mrs. Marie Gebhard and Arthur Gebhard (*Ransom*, p. 198; *Inc*., p. 275; *Vania*, p. 180) .

April 15 (?)—H. P. B. in Boulogne-sur-Mer, visiting H. G. Atkinson, F. R. S. (d. Dec. 28, 1884). (*Theos*., VI, Suppl., Feb., 1885, p. 4),

April 15—American member of the S. P. R. gives a dinner for H. S: O. at the Junior Athenaeum Club, inviting Wm. Crookes, Prof. W. F. Barrett, A. P. Sinnett, Frank Podmore, F. W. H. Myers, Edmund Gurney (*Ransom*, p. 199). .

April 9-20—Col. Olcott trying to settle row in the London Lodge. Makes new Rule forbidding multiple membership in various Lodges. Almost nightly meetings aid receptions at the Sinnetts. Meets Edwin Arnold, F. W. H. Myers, William Stead, Camille Flammarion,

Oscar Wilde, Prof. Adams, discoverer of Neptune, the Varleys, the Crookes, Robert Browning, Sir Oliver Lodge, Matthew Arnold, Lord and Lady Borthwick, C. C. Massey, Stainton Moses ("M. A. Oxon.") (*Diaries*).

April 17— H. S. O. and Mohini visit Prof. Crookes' laboratory; are shown the "Radiant matter" experiments (*ODL*., III, p. 95; *Ran*som, p. 199).

April 17—H. S. O. and Mohini at Sinnetts' house in the evening for an "Inner Circle" meeting (*Ransom*, p. 199).

April 22—Meeting of the Hermetic Lodge T. S.; decided to surrender Charter and form a separate Society (*AK*., II, p. 187, fn.).

April 26—Letter from Master M. addressed to Dr. F. Hartmann dropped in Damodar's room at Ooty. Warning to act without delay. Damodar shows it to Lane-Fox, then sends it to Hartmann (*Report*, pp. 35-36; *Hastings*, II, p. 84; *Vania*, p. 206).

April 28—Date of Dr. Franz Hartmann's *forged* letter to Mme. Coulomb, written allegedly from Adyar, Mme. C. being then at Ooty. Envelop postmarked "Madras." Letter was sent by Mme. C. to Col. Olcott in London, who received it around May 20th (*Hastings*, II, pp. 82-83; *Report*, p. 35).

April 29—Affidavit of Damodar re the Coulombs (*Vania*, p. 209).

April—H. P. B. held discussions at various homes, while at Paris, and their gist was embodied by Lady Caithness in her book *The Mystery of the Ages* (London: Wallace, 1887. 8vo.). (*Ransom*, p. 196).

May 2—H. S. O. goes to Oxford at the invitation of Lord Russell; gives a talk before a number of his host's College friends; spends an evening with F. W. H. Myers, at Cambridge (*Ransom*, p. 199) .

May 4—Meeting of the Société Théosophique d'Orient et d'Occident at the residence of Lady Caithness, at Paris; H. P. B. present (*Theos*., V, Aug., 1884, pp. 260-61).

May 6—Mme. Coulomb, Lane-Fox and Damodar return to Adyar from Ooty (*Report*, p. 38; *Hastings*, II, p. 85).

May 7—Letters from both Coulombs to H. P. B. regarding "intrigues" at Adyar (*Rpt. Inv.*, p. 129; *Hastings*, II, pp. 85-86; *Vania*, pp. 206-07) .

May 8—H. S. O. present at a meeting of the S. P. R., Cambridge *(FRC)*.

May 9—Hermetic Society formed at the res. of Captain Francis Lloyd, 43 Rutland Gate, London; H. S. O. present (*ODL.*, III, p. 97; *Theos.*, V, Suppl., July, 1884, p. 99; *AK.*, II, p. 187; prospectus in *Light*, 1884, p. 186; rev. one in *AK.*, II, p. 195) .

May 10-Countess of Caithness offers a Theosophical conversazione in the Faubourg Saint Germain. H. P. B. and Mohini are present (*Theos*., V, Aug., 1884, p. 259, quoting *London World*; Judge's letter to H. S. O. in *PO*., 9 ff.).

May 11—Col. H. S. Olcott has his first sitting and examination with Messrs. F. H. W. Myers and J. Herbert Stack, a Committee of the S. P. R. Mohini and A. P. Sinnett examined also (*ODL*., III, p. 100; *FRC.*; *Ransom*, n. 200).

May 13—H. P. B. and W. Q. Judge go to Enghien to visit Count and Countess d'Adhémar de Cronsac in their Château Écossais (Bertram Keightley in *Hodgson*, p. 357; Judge in *Lucifer*, VIII, p. 359). Judge busy marking up copy of *Isis Unveiled* for H. P. B.'s work (*Rem*., p. 102; Judge as above; *LBS*., p. 313). H. P. B. stays there about 2 weeks.

May 13—H. S. O. appoints a Board of Control for America (*Theos.*, V, Suppl., July, 1884, p. 100).

May 14—Bertram Keightley, Cooper-Oakley and Mohini join H. P. B. at Enghien (BK. in *Hodgson*, p. 357).

May 14—Date of Dâmodar's official letter to Mme. Coulomb notifying her about General Council's proposed meeting same evening (*Vania*, p. 207) .

May 14 (Wedn., 6 p.m.)—General Council the T. S. at Adyar lays twelve charges of serious misdemeanor against the Coulombs. Committee appointed to take possession of the property belonging to the Society and to request the Coulombs to leave the premises (*Report*, pp. 39-41; *Vania*, pp. 207-10; *ODL*., III, p. 180; *Theos*., V, Suppl., June, 1884, p. 91) .

May (middle)—Approximate time when Countess Constance Wachtmeister met H. P. B., having gone to Enghien where she was staying. H. P. B. goes to Paris with her the same day for a dinner engagement, and returns to Enghien, the Countess going there the next day (*Rem*., pp. 12-14).

May 15—Letter from Damodar to Mme. Coulomb, after Council's meeting, about severance of connections (*Vania*, *p*. 210).

May 15 (?)—Subba Row, acting as the Society's lawyer, demands of Mme. Coulomb a retraction of her malicious gossip to members. She answers on the 16th (*Hastings*, II, p. 89).

May 16—Monsieur Coulomb tells Damodar about secret passages behind the "Shrine," and that he would not give up the keys to the rooms (*Coulomb*, p. 109, Damodar's affidavit; *Hastings*, II, p. 88).

May 17—Damodar receives cable from H. P. B., sent at the request of the Board, authorizing Dr. F. Hartmann to have exclusive posses. sion of her room and the Occult room, and demanding removal of the Coulombs from the premises (*Vania*, p. 210).

May 18—Date given by Dr. F. Hartmann, quoting Report of Executive Committee of General Council, for the examination of the room of H. P. B. Coulomb hands over the keys. Says trapdoors were all made by order of H. P. B. (*Report*, pp. 41-44; *Vania*, p. 249) .

May 18—Coulombs receive cable from H. P. B.: "Sorry you go prosper." (*Varia*, p. 211) .

May (middle— Nadyezhda Andreyevna de Fadeyev and Vera Petrovna de Zhelihovaky, H. P. B: s aunt and sister, arrive at Paris to visit her (*Inc*., p. 264, quoting Vera P. Z.).

May (?)—Vsevolod Soloviov arrives at Paris.

May 20 (8th, old style—Phenomenon of musical chords in the presence of Dr. Thurmann, at Paris (*Inc*., pp. 265-66; *Rebus*; No. 28, July 15 (o.s.), 1884, pp. 264-65, art. by Vera P. Zhelihovsky).

May (before 25—Monsieur Coulomb tells Dr. Hartmann privately that he had been promised 10,000 Rupees, if he would ruin the Society (*Report*, p. 4?).

May 25—The Coulombs leave Headquarters (*Vania*, p. 211).

May 27 —H. S. O. examined again by the S. P. R. (*FRC*.).

May 28—H. S. O. attends a large public meeting of the S. P. R. (*Ransom*, p. 200).

May 30—H. S. O. goes to Paris to stay with H. P. B. for about a fortnight (*ODL.*, III, p. 151; *Inc.*, p. 265, quoting V. P. Zhelihovsky).

May (or June ?— Approximate time when Mrs. Laura Langford Holloway comes over from America to London; stays first with the Arundales, then with the Sinnetts (*ED.*, p. 58).

June 3—Charter of the Société Scientifique des Occultistes de France cancelled by Special Order of -Col. Olcott, issued at Paris and signed for him by Mohini M. Chatterji; charter was held by Dr. Fortin (*Theos.*, V. Suppl., Aug., 1884, p. 113; *Ransom*, p. 201) .

June 3—The Société Théosophique des Spirites de France, a "provisional organization," is abolished, as Monsieur P. G. Laymarie is found unfit to be President; Order issued and signed as the one above (*ditto*).

June (early)—The Société Théosophique d'Orient et d'Occident reorganized as a Branch of the Parent Society (*Blech*, p. 143; *Histoire des Religions*, Vol. X, Nos. 1-2, July-Aug., and Sept: Oct., 1884, art. "La Nouvelle Theosophie," by I. Baissac).

June 7—H. S.O. makes acquaintance of Prof. 'Charcot, at the Hospice de la Salpêtrière, Paris (*ODL.*, III, p. 153).

June 9—Mohini present at the S. P. R. meeting, Cambridge (*FRC.*).

June 10—Mohini examined by the S. P. R. (*FRC.*).

June 11—Date given for H. P. B.'s phenomenon of reading a sealed letter from Russia, in a document dated Paris, June 21st, 1884, and signed by Vera P. Zhelihovsky, Vsevolod Soloviov, Nadezhda A. Fadeyev, Emilie de Morsier, William Q. Judge, and Henry S. Olcott. Document published in *Light*, July 12, 1884. (*Inc.*, 269-72; *Theos.*, V. Suppl., Sept., 1884, p. 127; V. Soloviov's account in *Rebus*, No. 26, July 1/13, 1884, transl. in *Inc.*, 272-73).

June 13—H. S. O. returns to London from Paris, accompanied by W. Q. Judge, who is on his way to India (*ODL.*, III, p. 155).

June 13—A. P. Sinnett examined by the S. P. R. (*FRC.*).

June (early—H. S. O. institutes a competition between certain London F. T. S.-artists, to try and make a painting of the Adepts (*ODL.*, III, p. 155) .

June 19—Hermann Schmiechen, German painter, begins portrait of K. H. (?); completes it July 9. H. P. B. present on one occasion (*ODL.*, III, pp. 156-57; *The Word*, Vol. XV, July, 1912, pp. 200-206, account of Mrs. Laura L. Holloway). Uncertainty exists as to whether H. P. B. attended the first "sitting" or some other one; and whether the first portrait was the one of Master K. H. or M.

June 19—Date (June 7, old style) of the document issued by the Tiflis Department of Police concerning H. P. B.'s character and deportment while in the Caucasus. This was done at H. P. B. 's own request through her friend, Prince A. M. Dondukov-Korsakov (*MPI.*, orig. ed. only, pp. 62-63; letter from H. P. B. to

Nadyezhda de Fadeyev, approx. date being end of July, 1884). *Vide* DONDUKOV in Bio-Bibliogr. Index.

June (middle—H. S. O. superintends the passage through the press of his volume of collected lectures: *Theosophy*, *Religion and Occult Science* (George Redway, London). (*Theos*., V, Suppl., Aug., 1884, p. 108.)

June 20—H. S. O. at Schmiechen's (*Diaries*).

June 23—ditto.

June 26—H. S. O. meets in London Prof. Elliott Coues, of the Smithsonian Institute, at Mme. Isabel de Steiger's reception (*Ransom*, p. 201).

June 26—H. S. O. at Schmiechen's (*Diaries*).

June 27—Dinner at Countess de Barreau's (V. P. de Zhelihovaky in *Rebus*, No. 50, 1884, pp. 466-67).

June 29—Nadyezhda A. de Fadeyev and Vera P. de Zhelihovsky leave Paris for home (as above, and *MG*., p. 55).

June 29—H. P. B. goes to London for the Prince's Hall performance (*Ransom*, p. 201; *Inc*., p. 275; *Kingsland*, p. 200). Spends night

at Boulogne. Accompanied by Mohini and Babula. Stays at home of the Arundales, 77 Elgin Crescent, Notting Hill (*MG*., pp. 29 ff.).

June (end—W. Q. Judge leaves London for India (*Ransom*, p 203).

June 30—H. P. B., H. S. O., and the Sinnetts go to the meeting of the S. P. R.; H. S. O. makes an unsolicited speech, shows his "Buddha on wheels," and makes an unfavorable impression on everybody. H. P. B. has a violent argument with him at Sinnetts' house (*ED*., pp. 59-60; *LBS*., No. XLV, p. 102; No. XLVI, p. 113).

July 6—H. S. O. has lunch with Schmiechen (*Diaries*).

July 9—H. P. B. and H. S. O. go to Schmiechen to see portrait of the Master. Entry in *Diary* is: "The portrait of our Master enchants us," which would indicate it is Master M.'s painting.

July 10—Date when H. S. O. remailed to Dr. Hartmann the forged letter and found on it a few lines in the handwriting of Master M., declaring the letter to be a forgery (*Hastings*, II, p. 83; *Report*, pp. 53-54; *LA*., pp. 17-19) .

July (early— Mrs. Laura L. Holloway moves over to the Arundales. Friction ensues between her and H. P. 'B. (*ED*., pp. 61-62) .

July 15—W. Q. Judge arrives at' Bombay (*Ransom*, p. 203).

July (middle— H. S. O. goes on a visit to the seat of Lord Borthwick, Ravenstone, in Wigtonshire, Scotland. Organizes the Scottish T.S. at Edinburgh, the 17th (*ODL*., III, p. 160).

July 18—W. Q. Judge delivers his first lecture in Bombay, on "Theosophy and the Destiny of India." (*Theos*., V, Suppl., Sept., 1884, p. 128) .

July ? — H. P. B., Mohini and Francesca Arundale go to Cambridge; stay several days in a small lodging near Union 'Society (*MG*., p. 32). Acc. to Mrs. Holloway's account (repr. in *Can. Theos.*, XXI, Aug., 1940, pp. 179-80 where the source is given as Omaha *Bee*, Oct. 13, 1888), H. P. B. went there on the invitation of the S. P. R., and said that she came "to select the instrument through which the Society is to suffer." She also indicated that Hodgson would be the man that S. P. R. will send to India (implied in *LBS*., XLIV, p. 100; also p. 115).

The Omaha *Bee* date proved to be a wrong one; attempted verification brought negative results. As the statements are of considerable historical interest, it is hoped that further research will disclose the correct date of this account, and the original source definitely ascertained.

July ? — Afternoon reception at .the house of the Arundales described by Mrs. Campbell-Praed in her novel, *Affinities.* Sir Oliver Lodge and Mme. Olga de Novikov present (*ODL*., III, pp. 158-59).

July ? — Dr. Anna Bonus Kingsford meets H. P. B.; goes for a drive with her (*AK*., II, pp. 203-04).

July 21—Open meeting of the London Lodge T. S. at Prince's Hall, Piccadilly, intended as a farewell demonstration to H. P. B. and H. S. O. (*ODL*., III, pp. 162-63, where wrong date is given; *Theos.*, VI, Oct., 1884, pp. 12-13; H. P. B.'s letter to Nad. de Fadeyev).

July 23—H. S. O. leaves London for Elberfeld, Germany, planning to visit a number of cities (*ODL*., III, p. 164; *Theos*., VI, p. 13). Apparently takes with him Masters' paintings.

July 24—H. S. O. reaches Elberfeld; stops at the Gebhards; Mrs. Franz Gebhard paints his portrait (*Dairies*).

July 26—In *Light* (Vol. IV, No. 186, pp. 307-09) of that date there is published an article by C. C. Massey, embodying his reasons for resigning from the T. S. 'Says his resignation has been forwarded to the proper quarters. This has bearing upon the organization of an "Inner Group" a short time after.

July 27—Germania Theosophical Society founded in the "Occult Room" of the Gebhards' home, 12 Platzhoffstrasse; Dr. Wm. Hiibbe-Schleiden of Hamburg elected President. (*Theos*., VI., Suppl., Oct., 1884, p. 140; *Diaries*). See GEBHARD in Bio-Bibl. Index.

July(?)—Approximate time, when Mohini M. Chatterji and Mrs. Laura Langford Holloway wrote *Man: Fragments of Forgotten History*, apparently at .the home of the Arundales (*MG*., p. 43). H. P. B. seems to have been opposed to that joint labor (*Vide* letter of H. P. B. to W. Q. Judge, Jan. 27, 1887, and her letter to H. S. O., July 14,1886); publ. by Reeves and Turner, London, 1885.

July—During her stay in London, H. P. B. had a dark agate stone cut with the two interlaced triangles and the Sanskrit word *Sat.* This was her own design. By permission from H. P. B. Miss Francesca Arundale had a similar stone cut for herself. H. P. B.'s stone was set on a heavy gold ring; the other one on a lighter ring. H. P. B.'s ring was mounted on a frame with hinge, so as to be the lid for a very shallow locket. (See F. Arundale's account given to C. Jinarâjadâsa, in *Theos*., LII, Aug., 1931, p. 662, where further details are given.)

July (later part or early August—.Petition to the Masters by members of the London Lodge, for the formation of an "Inner Group," and the Masters' answers thereon (*MG.*, pp. 27-28; *LMW.*, I, No. 5). Vide facsimiles on pp. 252-54 of present volume.

Aug. 1—H. S.O. leaves Elberfeld with Dr. Wm. Hiibbe-Schleiden, and goes to Dresden. Letter from K. H. received by the doctor in the railway carriage (*ODL.*, III, pp. 167-68; *LMW.*, II, No. 68) ; Inc., pp. 277-79, for Dr. H.-S.'s letter to H. P. B.; *Vania*, pp. 188-

89). H. S. O. visits Beyreuth, Munich (5th), Ambach, Stuttgart, Kreuznach, Heidelberg, Mainz, Köln, and returns to Elberfeld the 15th (*ODL.*, III, 167-74).

Aug. 9—Letter of Mme. Olga A. Novikov, *née* Kireyev, addressed to A. P. Sinnett, describing a phenomenon of musical chords produced by H. P. B. at the Arundales "a few days ago." (*Inc.*, pp. 276-77; *MG.*, p. 38). Vide NOVIKOV in Bio-Bibliogr. Index.

Aug. 9—Date given by the Editor of *The Christian College Magazine* (Madras), October, 1884, when Mme. Coulomb communicates for the first time with him. In its issue of Feb., 1890, however, date of July 1884 is given for handing over a batch of letters to the Editor (*Vania*, p. 251; and H. P. B. mentions May 1885, in *LBS.*, p. 110) .

Aug. 9—H. P. B. and Mohini present at the S. P. R. meeting, Cambridge (*FRC.*).

Aug. 10—W. Q. Judge reaches Adyar (*Ransom*, p. 203).

Aug. 15—Damodar appears in his "astral," in the evening, in the drawing-room of the Arundales' home. Telegram to him asking for reply (*Vide* Letter from B. J. Padshah to F. W. H. Myers, Aug. 16, 1884, in *Hodgson*, pp. 388-89, 390).

Aug. 16—Babula leaves England for India, on acc. of wife's illness (as above).

Aug. 16—H. P. B., Mrs. Laura L. Holloway, Mohini, Bertram Keightley, Mrs. Arundale, Miss F. Arundale, George Arundale, leave London for Elberfeld, Germany, and stay at the mansion of Consul Gustav Gebhard and Marie Gebhard. They go via Queensborough and Flushing. (*ODL.*, III, p. 174; *Diaries*; *Hodgson*, p. 390). Arrive at destination the 17th.

Aug. 18—Birthday party in honor of Consul Gustav Gebhard (*Theos.*, VI, Suppl., Oct., 1884, p. 143, where wrong month is given).

Aug. 24—Date when Vsevolod Soloviov leaves Paris for Brussels (*Vania*, p. 446).

Aug. 26—Vsevolod Soloviov and Miss Justine de Glinka arrive at Elberfeld (*MPI.*, trans., pp. 74-76).

Aug. 26—Evening when V. Soloviov saw the portraits of both Masters at H. P. B.'s, at Elberfeld (*MPI.*, transl., pp. 76-79). Visited in the night by Master M. (ditto, pp. 79-81; *ODL.*, III, p. 178, where date of September 1st is given for this event).

Aug. 30 (?)—H. P. B. gravely ill, with one hand "like a log." Expects doctor from London (*MPl.*, transl., pp.

87-88).

Aug. 30 (?)—V. Soloviov undertakes to go over H. P. B.'s story, *The Enigmatical Tribes of the Blue Hills*, which she had just finished (as above).

Aug. 31—F. W. H. Myers comes to Elberfeld. Works on H. P. B.'s MSS. Also Dr. Myers, his brother, to express opinion on 'H. P. B.'s condition (*Diaries*; *MPI*, transl., p. 90; *Vania*, p. 450).

Sept. 1—V. Soloviov leaves Elberfeld (*Diaries*).

Sept ? — Nadyezhda A. de Fadeyev and Gustav Zorn arrive at Elberfeld.

Sept. 10—*Madras Times* publishes advance information regarding the forthcoming articles on "The Collapse of Koot Hoomi." (*Report*, pp. 55-56) .

Sept. 10—Lugubrious letter received from Damodar about another missionary plot (*ODL.*, III, p. 179; *Diaries*).

Sept. 11—H. Schmiechen arrives at Elberfeld to alter portraits of the Masters (*Diaries*).

Sept. 11—Date of issue of the September *Christian College Magazine*, Madras, India, with the first installment of the article entitled "The Collapse of Koot Hoomi," containing fifteen forged letters of H. P. B. (*LA*., p. 7, where date is given). Second installment appeared in the October issue.

Sept. 14—Letter signed by over 300 students of the Madras Christian College, protesting attack on the Founders of the T. S. (*Report*, pp. 59-50; *Theos.*, Suppl., March, 1885).

Sept. 15—H. Schmiechen begins portrait of H. P. B. Apparently paints two of them (*Diaries*; *Ransom*, p. 203) . One is dated 1885.

Sept. 15—Cable received from Madras about Coulomb "explosion." (*Diaries*; Letter from H. S. O. to F. Arundale, Sept. 23, 1884) .

Sept. 20—Babula arrives at Adyar from Europe (*Hodgson*, p. 227).

Sept. 23—London *Times'* Calcutta correspondent cables about the Coulomb exposé (*ODL.*, III, p. 181; *Diaries*).

Sept. 24—St. George Lane-Fox arrives from India (*Ransom*, p. 204).

Sept. 25—H. Schmiechen leaves for London (*Diaries*).

Sept. 27—H. P. B. resigns position of Corresponding Secretary of the T. S. (*Theos.*, VI., Suppl., May 1885, p. 195). Withdraws it later.

Sept. 27—At the invitation of Maj: Gen. H. R. Morgan, Rev. George Patterson, Rev. Alexander, J. D. B. Gribble, of the Madras Civil Service, and Mr. Padfield, visit the Adyar Headquarters and see the "Shrine";

they also compare the forged letters with some others (*Vania*, 232; *Hodgson*, 225; *Bombay Gazette*, Sept. 29, 1884).

Sept. 28—N. A. de Fadeyev and G. Zorn leave Elberfeld. H. S. O. goes to Bonn (*Diaries*).

Sept. 28—Dr. F. Hartmann cables H. S. O. to return to Adyar (*Diaries*) .

September—*The Theosophist* (p. 304) mentions the MSS of Part I of *The* Secret *Doctrine* as having arrived from London. Promises the first installment to be out by the middle of month.

September ? —Phenomenon of the letter addressed to Consul Gustav Gebhard, and which fell from behind a picture on the wall in the drawing-room at Elberfeld (*Hodgson*, pp. 385-87; Inc., pp. 279-88).

September or early October—The "Shrine" is burnt in the presence of Dr. Franz Hartmann, owing to the fact of its having been desecrated and being of no further use (*Hodgson*, p. 225).

October—*The Theosophist* postpones again the appearance of *The* Secret *Doctrine* installments; mentions H. P. B.'s probable return to India.

Oct. 2—The Sinnetts arrive at Elberfeld. Council meeting (*ED.*, p. 73; *Diaries*).

Oct. 3—H. S. O. leaves Elberfeld for London, accompanied by Bertram Keightley and Mohini (*ED*., p. 75; *Diaries*).

Oct. 4 (or 5 ?—H. .P. B., Mrs. L. L. Holloway, Rudolf Gebhard, leave Elberfeld for London, via Flushing (*ED*., 74-75).

Oct. 5—T. S. Council meeting in London (*Diaries*).

Oct. 6—H. P. B. and party arrive in London; H. P. B. appears to have stayed with the Oakleys (*Diaries*; *Lucifer*, VIII, June, 1891, p. 278) .

Oct. 8—H. S. O. visits H. Schmiechen's studio, with Lady Caithness and Spencer Cooper (*Diaries*).

Oct. 10—A. P. Sinnett receives letter from K. H. regarding treason at Adyar (*ML.*, p. 367 ff.).

Oct. 15—H. S. O. leaves London for Paris (*Diaries*).

October (middle—Council of 'the London Lodge issues pamphlet entitled: *The Latest* Attack *on the Theosophical Society*, containing H. P. B.'s statement on the Coulomb letters.

Oct. 20—H. S. O. sails from Marseilles, France, for Bombay, on the *SS. Colombo*, accompanied by Rudolf,Gebhard (*Diaries*).

Oct. 31—Date of the First Letter from Master K. H. to C. W. Lead. beater (*LMW.*, I, No. 7; *How*, pp. 59-60).

October (?)—*Idyll of the White Lotus*, by Mabel Collins, published.

October ? —H. P. B. meets -Mabel Collins (Mrs. Kenningale Cook), *after* she had completed the above book (*Light*, IX, June 8, 1889, p. 277), and shortly before H. P. B. ',s departure for India.

Oct. 31—H. P. B. leaves London for Liverpool and boards the *SS. Clan Drummond.* Accompanied by Mr. and Mrs. A. J. Cooper-Oakley. She is on her way to Adyar, via Alexandria and Port Said (*How*, pp. 64-67; *ED.*, p. 76, gives Nov. 1st as date of departure; H. P. B. in *Light*, IX, June 8, 1889, p. 277, gives the wrong date of Nov. 11) .

October—Dr. Franz Hartmann's *Report of Observations Made during a Nine Months Stay at the Headquarters of The Theosophical Society at Adyar* (*Madras*), *India* published (Madras: Scottish Press, Graves, Cookson and Co., 60 pp.).

October (end)-J. D. B. Gribble issues his *Report of an Examination into the Blavatsky Correspondence*, *etc.* (Madras: Pr. by H~ig. ginbo.tham and Co., 1884) . Postscript dated Oct. 20, 1884. (*Vania*, p. 251) .

Nov. 10—H. S. O. arrives at Bombay, with Rudolf Gebhard (*Diaries*).

Nov. 11—H. S. O. exhibits Masters' paintings at Full meeting of the T. S., Bombay (*Diaries*).

Nov. 15—H. S. O. reaches' Madras (*ODL.*, III, p. 184).

Nov. 15—W. Q. Judge sails for the U.S.A. from Liverpool, on British steamer *SS. Wisconsin*; reaches New York Nov. 26th (*Canadian Theosophist*, XX, April, 1939, p. 35) .

Nov. 17—H. S. O. dissolves Board of Control (*Journal*, I, Dec., 1884, p. 162) .

Nov. 17—H. P. B. at Port Said. Joined by C. W. Leadbeater who sailed independently (*How*, p. 67; Mrs. Oakley in *Lucifer*, VIII, June, 1891, p. 279).

Nov. 18 (?)—H. P. B. receives orders to proceed to Cairo, instead of waiting at Port Said for steamer to Ceylon. Goes down the Suez Canal as far as Ismailia in small tug-boat (*How*, pp. 70-76).

Nov. ? —Takes train from Ismailia to Cairo, where she stops at the Hotel d'Orient, formerly kept by the Coulombs, in the Ezbekieh Square. Stays several days, gathering data on the Coulombs (*Vania*, p. 242). Dinner with Egypt's Prime Minister, Nubar Pasha, an Egyptologist; goes to the Vice-reine's reception (*How*, pp. 76-83; *Ransom*, p. 205; Mrs. Oakley in *Lucifer*, VIII, June, 1891, pp. 278-79) .

Nov. 19—H. S. O. begins to rebuild the Occult Room at Adyar. Says in his *Diaries:* "Tore down the Shrine'" by which he means the Occult Room itself. (*Vide* letter of H. S. O. to F. Arundale, April 1, 1885, in *Theos.*, October, 1932; and his letter of Nov. 25, 1884, in *Theos*., Aug., 1932, p. 595).

Nov. 20—H. S. O. cables H. P. B. to return (*Diaries*).

Nov. 20 (or earlier— H. P. B. visits the Bulak Museum with G. Maspero and gives him valuable data on Pharaohs (*How*, p. 83; Mrs. Oakley in *Lucifer*, VIII, June, 1891, p. 278) .

Nov. ? —H. P. B., accompanied by Mrs. Cooper-Oakley alone, leaves for Suez, to board the British India *SS. Navarino*, on her way to Ceylon. Mr. Oakley stays in Cairo to secure police records re the Coulombs. C. W. Leadbeater joins H. P. B. at Suez, having gone first to Port Said, then down the canal (*How*, p. 95; Mrs. Oakley in *Lucifer*, VIII, June, 1891, pp. 278-79).

Dec. 1—H. S. O. sails for Ceylon with Dr. Hartmann (*Diaries*).

Dec. 17—H. P. B., Mrs. Cooper-Oakley and C. W. Leadbeater reach Colombo, Ceylon. Met by H. S. O. and Hartmann. Stay there a couple of days. Leadbeater takes pansil from Buddhist High Priest. Sail for Madras on the same steamer (*Diaries*; *How*, pp. 100-107).

Dec. 18—Richard Hodgson reaches Madras (*Vania*, p. 252).

Dec. 21—H. P. B. and party reach Madras; met by a large group of students of the Pachiappa College. H. P. B. makes one of her very rare speeches (*Ransom*, p. 205; *Inc.*, pp. 292-93; *Vania*, pp. 24346; *How*, pp. 99, 111-19).

Dec. 22—R. Hodgson visits Adyar (*Diaries*).

Dec. 23—Mme. Coulomb's pamphlet against H. P. B. published. Entitled: *Some Account of my Association with Madame Blavatsky from 1872 to 1884* (publ. for the Proprietors of the *Madras Christian College Magazine* by Elliot Stock, London; dated November 29, 1884). (*Diaries.*)

Dec. 24—Dr. Anna B. Kingsford and Edward Maitland resign from the London Lodge (*AK.*, II, pp. 221-24).

Dec. 27—Convention at Adyar. H. S. O. makes statement regarding H. P. B. and her desire for a lawsuit against Coulombs (.Letter from H. S. O. to F. Arundale, Dec. 31, 1884, in *Theos.*, Sept., 1932, pp. 727-28) .

December—Committee, proposed by T. Subba Row, formed at Adyar to receive and direct further Esoteric Teachings and to transmit them to the Inner Group (London) and Branches. Masters consent to detail a special group of their Chelas to give material to this Committee through Subba Row and Damodar. Comm. composed of: H. S. Olcott, T. Subba Row, Mr. and Mrs. A. J. Cooper-Oakley, S. Ramaswami Iyer (*Ransom*, p. 206; letter from H. S. O. to F. Arundale, Dec. 31, 1884, in *Theos.*, Sept., 1932, p. 728; also his letter of Jan. 7, 1885, *ibid.*, p. 729).

December—Formation at Adyar of a Committee of Defence (*ODL.*, III, p. 192 ; *Vania*, p. 245) .

December—*The Theosophist* prints special notice signed by H. S. O. (dated Nov. 27) explaining delay in the publication of first installment of *The* Secret *Doctrine*, and stating that “the Introduction and First Chapter are in type.”

December—The *Russkiy Vestnik* (*Russian* Messenger), Moscow, publishes the first installment of H. P. B.'s *Enigmatical Tribes of the Blue Hills* (Vol. 174, December, 1884, pp. 639-73; cont. in Jan., Feb., Mch., and Apr., 1885).

December (?)—Major-General H. R. Morgan issues his *Reply to a Report of an Examination by J. D. B. Gribble* (Ootacamund: Ob. server's Press, 1884. 8vo.).

December ? —The S. P. R., London, issues its First (Confidential) Report on Phenomena and H. P. B.

1885

Jan. 2—Richard Hodgson examines H. P. B. re Coulomb letters (*Diaries*).

Jan. 3—R. Hodgson leaves for Madras to take the Coulomb side of the story. W. T. Brown leaves for San Francisco, after two years in India (*Diaries*).

Jan. 9—H. P. B. gets from Master M. the plan for her *Secret Doctrine* (*ODL.*, III, pp. 199-200; *Diaries*).

Jan. 14—H. S. O. and C. W. Leadbeater sail for Burma on *SS. Asia* (*Diaries*; *How*, p. 132).

Jan. 28—H. S. O. recalled by dispatch from Damodar, at about 1:27 a.m., on acc. of H. P. B.'s very serious condition. Sails on the *SS. Oriental*; C. W. L. stays behind (*ODL.*, III, p. 206; *Diaries*; *How*, pp. 137-38) .

Jan. 31—Date of H. P. B. 's Last Will and Testament. Original removed to the High Court of Judicature at Madras, August 30th, 1892.

February (or early March—*Report of the Result of an Investigation into the charges against Madame Blavatsky*, etc., issued by the General Council of The Theosophical Society. Dated January 27, 1885.

Feb. 5—H. P. B. in critical condition. .H. S. O. arrives from Burma. Master M. comes and restores H. P. B. to relative health (the date may be uncertain by a day or two either way). (*ODL.*, III, pp. 207-08; *Diaries*; *How,* p. 138; letter of H. S. O. to F. Arundale, Feb. 9, 1885, in *Theos.*, Sept., 1932, p. 732; letter from H. P. B. to W. Q. Judge, Feb. 23, 1887; possibly *How*, pp. 152-55, where appearance of M. is described). *Vide* H. P. B.'s pencil note on pp, 325-326 of present volume.

Feb. (approx. 5th— Trouble from Hartmann and Lane-Fox, attempting to supercede Col. Olcott. H. P. B. is made to sign a paper

she disavows later (she signed it on the 5th). (*How*, pp. 146-47, 14,8; *ODL.*, III, 208, 218-19) .

Feb. 7—"Note from M. that upon H. P. B.'s dying the link between the T. S. and the Masters shall remain unbroken. This to quiet Subba Row and D. K. M. . . . ." (*Diaries*). It would appear that Subba Row and Damodar had lost heart and were gravely worried about future of the T. S. (*ODL.*, III, p. 209; letter of H. S. O. to F. Arundale, Feb. 9, 1885, in Thos., Sept., 1932, p. 732).

Feb. 11—H. S. O. returns to Rangoon; gets there on the 19th. (*Diaries*).

Feb. 23—Damodar leaves for Tibet; goes first to Calcutta on the *SS. Clan Grant*, intending to go thence to Darjîling. Accompanied to steamer by Hartmann (*ODL.*, III, pp. 259-60; Hartmann's own footnote in The

Path, Feb., 1896, p. 333).

February (end—Central Committee, Adyar, resigns (*ODL.*, III, p. 213).

March (?)—*Light on the Path*, by Mabel Collins, published. H. P. B. does not see it until summer of 1886, when Arthur Gebhard gives a copy to her, after his return from America (*Light*, IX, June 8, 1889, p. 278) .

March 6—H. S. O. telegraphed to return again. Bad turn of affairs in conn. with Coulomb. Leaves the 11th, on the SS. Himalaya (Capt., Mr. Allen). (*ODL.*, III, p. 214; *How*, pp. 141-42; *Diaries.*)

March 8—Damodar reaches Benares on his journey (*ODL.*, III, p. 261) .

March 14—Under the direction of A. O. Hume, a small group consisting of himself, S. Raghunath Row, T. Subba Row, and others, meet and form a Resolution embodying a number of clauses distinctly contrary to the principles of the Society and subversive of its then existing set up. Suggestions amount to a complete re-organization of the Society along scientifico-philosophical lines, with complete disregard of both Col. Olcott and H. P. B. Ap. parently this "rebellion" dies down, and suggestions are not followed. (*Ransom*, 221-22).

March 17—F. G. Netherclift, London handwriting expert, issues his statement on the Blavatsky-Coulomb documents (*Vania*, pp. 295-96) .

March 19—H. S. O. returns to Adyar (*Diaries*).

March 21—Date of H. P. B.'s letter of resignation from position of Corresponding Secretary of the T. S., addressed to the General Council (*Theos.*, VI., Suppl., May, 1885, p. 195; *ODL.*, III, pp. 224-25) .

March 25—Richard Hodgson calls to say goodbye; expected to sail for England the next day (*Diaries*). Arrived in England April 16 (*Vania*, p. 252) .

March 28—Rumor concerning a threat of a suit by the Coulombs against General Morgan (*ODL.*, III, p. 222; *Diaries*; *ED.*, pp. 78-79).

March 29—H. P. B. hands in her resignation. Discusses plan to go abroad (*ODL.*, III, p. 222; *Diaries*).

March 31—H. P. B. sails for Naples, accompanied by Miss Mary Flynn, Bawaji (Dharbagiri Nath), and Dr. Franz Hartmann. First on the *SS. Tibre* (Messageries Co.) to Colombo, Ceylon, and from there (April 6) on the *SS. Pei Ho* (*ODL.*, III, p. 222; *Diaries*; *Theos*., VI, Suppl., May, 1885, p. 195; Now, pp. 147-48; letter of H. S. O. to F. Arundale, April 1, 1885, in *Theos.*, October, 1932; H. P. B.'s letter to H. S. O., April 11,1885).

March—Letter from H. P. B. to Judge N. D. Khandalawala, written while yet at Adyar, in which she says that she has "just refused" a contract of 40,000 francs a year from Katkoff, Editor of the *Russkiy Vestnik*, Moscow (*Theos*., Vol., XLVII, July, 1926, excerpts only).

April I—Damodar reaches Darjiling (*ODL*, III, p. 263).

April—While on her voyage to Naples, H. P. B. frequently gets on open sea many pages of MSS. for her *Secret Doctrine* in an occult manner (*Vide* letter of Dr. F. Hartmann to Mrs. Vera Johnston, June 2, 1893, in

Rem., p. 109) .

April 7—H. S. O. submits measure to Council re formation of an Executive Committee (*ODL.*, III, pp. 226-27; *Ransom*, p. 223) .

April 13—H. P. B. reaches Aden (her letter to H. S. O., April 11, 1885; Lloyd's of London records).

April 12—Local members of the General Council, T. S., meet at Adyar, upon H. S. O.'s invitation, to take resolution regarding the acceptance of H. P. B.'s resignation (*ODL.*, III, p. 223; *Theos.*, VI, Suppl., May, 1885, p. 195) .

April 13—Damodar leaves Darjîling for Tibet (*ODL.*, III, p. 263).

April 14—H. S. O. writes Circular to Branches re H. P. B.'s retirement (*Theos.*, VI, Suppl., May, 1885, p. 195).

April 18—General Council decides to finish rebuilding of the former "Shrine room" upstairs in Headquarters building (*ODL.*, III, p. 246).

April 23—H. P. B. and party reach European shores. Land at Naples, Italy (Lloyd's of London records).

April 23—Last entry in Damodar's *Diaries* (*ODL.*, III, p. 265).

April 24—H. P. B. and party arrive at Torre del Greco, Italy, stopping at Hôtel del Vesuvio (letter from her to V. Soloviov, in *MPI*, transl., pp. 118-20) .

May (early)—Mrs. Cooper-Oakley leaves India owing to health (*ODL.*, III, p. 235) .

May 29—General meeting of the S. P. R.; Hodgson gives a summary of his conclusions after returning from Adyar; another meeting held June 24th (*ED.*, p. 65; *Vania*, p. 252).

May 22—Approximate .time when Dr. F. Hartmann left Torre del Greco (*MPI.*, traps., pp. 122-27).

June-July—H. P. B. remains in Torre del Greco; is in poor health, suffering from rheumatism.

June 24—Another meeting held by the S. P. R., at which Richard Hodgson reads part of his Report on H. P. B.'s phenomena. Charles Johnston present, and calls it a "fearful meeting." (*Vide* Johnston's address at the Convention of the T. S. in America, April, 1907, publ. in *Theosophical Quarterly*, New York, Vol. V, July, 190?).

July (?)—Sinnetts book *Karma* published (London: Chapman and Hall. 8vo). (*LBS.*, p. 101.)

July (late)—H. P. B. decides to go to Germany. Is en a ed in writing Second Part of *From the Caves and Jungles of Hindostan.* V Soloviov about :to go to Switzerland (*MPI.*, traps., pp. 130-31).

July (end)—V. Soloviov goes to St. Cergues, Switzerland; stops at Pension Delaigue (*MPI.*, tr., pp. 131-32).

July (end)—H. P. B. leaves Italy for Wiirzburg, Germany; plans to take curative waters at Bad-Kissingen; .is going via Rome and Verona (*MPI.*, tr., pp. 132-33) .

July (end)—H. P. B., Miss Flynn and Bawaji are in Rome about eight days; stay at Hôtel Anglo-Américain. Accepts Soloviov's invitation to stop at St. Cergues on her way to Germany (*MPI.*, tr., p. 133).

July (end)—While in Rome, Dharbagiri Nath (Bawaji) goes to the Fort Sant' Angelo, and remains for more than an hour "in the hole" where Cagliostro is supposed to have been confined (*LBS.*, No. xlvi, p. 110) .

August (first days)—H. P. B., Bawaji and Mary Flynn arrive at St. Cergues. Switzerland, and spend there some eight days. Mme. E. de Morsier there also (*MPI.*, tr., pp. 133, 142). Miss Flynn soon leaves for England.

August 8—H. P. B. and Bawaji leave St. Cergues for Würzburg, stopping on the way in Lucerne. Accompanied by V. Soloviov who remains in Lucerne and intends going to Heidelberg (*MPI.*, tr., p. 143; *LBS.*, p. 106; H. P. B. 's letter to Exec. C. of T. S., Aug. 7, 1885).

August (soon after 12th)—H. P. B, and Bawaji reach Würzburg, Germany; take an apartment at 6 Ludwigstrasse. Met by Mr, and

Mrs. Bergen from Sweden. Soon a Swiss maid, Louisa, arrives, who was hired at St. Cergues (*Rem.*, p. 49; *MPI*, orig. ed., pp. 190-91) .

August (after middle)—V. Soloviov and sister-in-law arrive at Würzburg; stop at Hotel Rügmer; intend remain about a month (*LBS.*, No. xlvii, p. 117; *MPI*, tr. p. 144).

September 1—Miss F. Arundale and Mohini come to Würzburg on a visit from London. So does H. P. B.'s aunt, Nadyezhda A. de Fadeyev. Bawaji goes to London with them (*LBS.*, No. xlviii, p. 119 ; *MPI*, tr., pp. 172-73) .

September 7—Date of St. George Lane-Fox's letter to H. S. O. offering to buy *The Theosophist.* Controversy ensues very soon between H. P. B. and Col. Olcott on this subject. It comes to naught (*ODL.*, III, pp. 322-23 ; *LBS.*, pp. 324-25) .

September (early—V. Soloviov leaves for Paris, via Strassburg. Intends to be back in St. Petersburg Oct. 1 (*MPl.,* tr., p. 173).

September (?)—*Five Years of Theosophy* published (London: Reeves and Turner, 1885. 575 pp. Index). Seems to have been compiled by Mrs. L. L. Holloway and Mohini M. Chatterji (*LBS.*, No. lvi. p. 134).

September (end—Dr. F. Hartmann, Prof. C. W. Sellin, Dr. Wm. Hübbe-Schleiden and the Schmiechens, visiting H. P. B. at Würzburg. Franz Gebhard comes somewhat later (*LBS.*, pp. 121, 244) .

September (late ?—The Sinnetts visiting H. P. B. "The `Secret Doctrine' was still untouched in September 1885, when my wife and I saw her in Germany...' (*Inc.*, pp. 302-03).

October (early ?—Countess Constance Wachtmeister leaves Sweden and goes to Elberfeld to visit the Gebhards, on her way to Italy (*Rem.*, p. 16).

October 8 (approx.—H. P. B. seems to have written another Will; is going to have it translated into German and legalized; mentions many letters from Master K. H. as being in a box, etc. (*LBS.*, No. lxxxi, p. 196) .

October 10 (approx.—H. P. B. has a bad time with her heart; calls in a doctor; Hübbe-Schleiden there at the time (*LBS.*, No. Ivi, p. 133).

October 12—Date of Sinnett's letter to the Editor of *Light*, protesting action of the S. P. R. (*OWP*., p. 3) .

October 21—H. S. O. writes to H. P. B. stating that Subba Row threatens to resign from T. S. and take with him a number of others, if H. P. B. does not desist from trying to fight against the charges made, etc. (*Theos.*, LIV, Jan., 1933, pp. 402-06; *Ransom*, p. 228).

October 28—H. P. B. writes to H. S. O., and is apparently engaged in the writing of *The Secret Doctrine* (*ODL.*, III, p. 317).

October—November-Approximate time when Mohini got involved in some romantic trouble in London; this in turn involved H. P. B. and some legal proceedings ensued which came to nothing (*ED*., p. 86; several letters from C. Wachtmeister to A. P. Sinnett, in *LBS.*, pp. 265-303; *MPI*, or. ed. only, pp. 209 ff.).

November 3—Date of Dr. Leon Oppenheimer's Medical Certificate regarding H. P. B.'s condition (*ODL.*, III, 319). Same subject mentioned by H. S. O. in *Diaries*, entry of Nov. 13th.

November-December—Approx. period when V. Soloviov gathers data re H. P. B.'s early life in Russia (*MPI*., tr., pp. 174-75).

December (early—Countess C. Wachtmeister joins H. P. B. at Würzburg; got a wire from H. P. B. telling her to come (*Rem.*, p. 18; *LBS.*, p. 278) .

December 1—Announcement regarding severance of partnership between W. Q. Judge and Arthur Gebhard, as far as ownership of *The Path* magazine is concerned. Judge becomes sole owner and manager thereof (*Path*, I, p. 288).

December 27—At Convention in Adyar, H. S. O. suggests the formation of an Oriental Library; also tenders his resignation which is refused (*Theos.*, VII, Suppl., January, 1886).

December—Official (Second) S. P. R. Report (200 pages) on H. P. B. and phenomena published in the Society's *Proceedings* (Vol. III, Part IX).

December 31—H. P. B. gets the S. P. R. Report from Prof. Sellin, "on New Year's Eve." (*Rem*., p. 25; letter from H. P. B. to H. S. O. Jan. 6, 1886) .

KEY TO ABBREVIATIONS

Affin.— *Affinities: A Romance of To·day*, by Mrs. Rosa C. Campbell-Praed. 2 vols. London: Richard Bentley & Sons, 1885, 8vo; G. Routledge & Sons, 1886.

AK—*Anna Kingsford. Her Life*, *Letters*, *Diary and Work*, by Edward Maitland. 2 vols. Ill. London: George

Redway, 1896. 3rd ed., J. M. Watkins, 1913.

Blech—*Contribution* à *L'Histoire de la Société Théosophique en France*, Charles Blech. Paris: Éditions Adyar, 1933.

Coulomb—*Some Account of my Association with Madame Blavatsky from 1872 to 1884*; with a number of Additional Letters and a Full Explanation of the most Marvellous Theosophical Phenomena. Pamphlet by Mme. Emma Coulomb, published for the Pro-

prietors of the *Madras Christian College Magazine*, by Elliot Stock, 62, Paternoster Row, London, E. C., 1885 [issued, ace. to Col. Olcott's *Diaries*, December 23, 1884] .

Diaries—The *Diaries* of Col. Henry S. Olcott, in the Adyar Archives.

ED—*The* Early Days *of Theosophy in Europe*, A. P. Sinnett. London: Theos. Publishing House, Ltd., 1922,126 pp.

FRC—*First Report of* the Committee *of* the Society *for Psychical Research Appointed to Investigate the Evidence for Marvellous Phenomena Offered by certain Members of The Theosophical Society*. [Private and Confidential.] 130 pp. [Demember, 1884.]

Hastings—*Defence of Madame Blavatsky*, by Beatrice Hastings. Vols. I and II. Published by the author, Worthing, Sussex, England, 1937. 60 and 105 pp. resp.

Hodgson—"Report of the Committee Appointed to Investigate Phenomena Connected with The Theosophical Society," in the *Proceedings* of the Society for Psychical Research, Vol. III, Part IX, December, 1885, 200 pp., plates.

How— *How Theosophy Came to Me*, by The Rt. Rev. C. W. Leadbeater, Theos. Publ. House, Adyar, Madras, India, 1930.

Inc.—*Incidents in the Life of Madame Blavatsky*, A. P. Sinnet London: George Redway, 1886. xxii, 324 pp.

Journ.—*Journal of The Theosophical* Society, being a Supplement to *The Theosophist*, Madras, beginning with January, 1884, and running one year under that name.

Kingsland—*The Real H. P. Blavatsky*. A Study in Theosophy, and a Memoir of a Great Soul. William Kingsland. London: John M. Watkins, 1928. xiv, 322 pp.

LA—*The Latest* Attack on *the Theosophical Society*. Issued by the Council of the London Lodge. London: Printed by C. F. Roworth, 1884. 23 pp.

LBS—*The Letters of H. P. Blavatsky to A. P. Sinnett*, and Other Miscellaneous Letters. Transcribed, Compiled, and with an Introd. by A. T. Barker. New York: Frederick A. Stokes Co., 1924. xvi, 404 pp.

Light—A Journal of Psychical, Occult, and Mystical Research, edited by Stainton Moses ("M. A. Oxon."), London, 1881, etc.

LMW—*Letters from the Masters of the Wisdom.* Transcribed and Annotated by C. Jinarâjadâsa. With a Foreword by Annie Besant. *Ist Series*, Adyar, Madras: Theos. Publ. House, 1919. 124 pp.; 2nd ed., 1923; 3rd ed., 1945; firth ed., with new and additional Letters (1870-1900), 1948. viii, 220 pp. —*IInd Series*, Adyar: Theos. Publ. House, 1925; and Chicago: Theosophical Press, 1926.

Luc. —*Lucifer*, London, 1887, etc.

MG—*My Guest--H. P. Blavatsky*, by Francesca Arundale. Adyar: Theos. Publ. House, 1932.

ML—*The Mahatma Letters to A. P. Sinnett* (from the Mahatmas M. and K. H.) . Transcribed, Compiled and with an Introd. by A. T. Barker. London: T. Fisher Unwin, December, 1923; New York: Frederick A. Stokes Co., 1923. xxxv, 492 pp.; 2nd rev. ed., London: Rider & Co., 1926; 8th impression, Rider & Co., 1948.

MPI—*A Modern Priestess of Isis*. Abridged and Translated on behalf of the Society for Psychical Research from the Russian of Vsevolod S. Soloviov, by Walter Leaf, Litt.D., with Appendices. London: Longmans, Green, and Co., and New York: 15 East 16th St., 1895. —The original Russian work, entitled, *Sovremennaya zhritza Isidi*, appeared at St. Petersburg in 1893, and was issued in 2nd ed. by N. F. Mertz, 1904. It contained 342 pages, and was somewhat more complete than the English translation. —Originally, .this material appeared serially in the *Russkiy Vestnik* (Russian Messenger), Vols. 218-220, 222-223, between Feb. and Dec., 1892.

ODL—*Old Diary Leaves*, Henry Steel Olcott. Third Series, 1883-1887. London: The Theos. Publishing Society; Madras: Office of *The Theosophist*, 1904.

OWP—*The "Occult World Phenomena"* and the Society for Psychical Research., A. P. Sinnett. With a Protest by Madame Blavatsky: London: George Redway, 1886. 60 pp.

PO—*Practical Occultism*. From the Private Letters of William Q. Judge. Edited by Arthur L. Conger. Theos. Univ. Press, Pasadena, Calif., 1951. 307 pp.

Ransom—*A Short History of The Theosophical Society*. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Rebus—Spiritualistic Weekly Journal in Russian, founded at St. Petersburg in 1882. Edited by Victor Pribitkov. Published on Sundays. Ceased publ. about 1917.

Rem.—*Reminiscences of H. P. Blavatsky and* "*The Secret Doctrine.*" Countess Constance Wachtmeister and Others. London: Theos. Publ. Society, 1893. 162 pp.

Report—*Report of Observations Made during a Nine Months Stay at the Headquarters of The Theosophical Society at Adyar (Madras), India*, by Dr. Franz Hartmann. Madras: Printed at the Scottish Press, by Graves, Cookson and Co., 1884. 60 pp.

Rpt. Inv.—*Report of the Result of An Investigation into the Charges against Madame Blavatsky* . . . by a Committee appointed for that purpose by the General Council of The Theosophical Society. Madras: The Theos. Soc., [February] 1885. 152 pp.

Theos.—*The Theosophist*, published at Madras, India, beginning with October, 1879. In Progress.

Vania—*Madame H. P. Blavatsky. Her Occult Phenomena and the Society for Psychical Research*, by K. F. Vania. Bombay, India: Sat Publishing Co., 1951, xiv, 488 pp.

Word, *The*—A Monthly Magazine devoted to Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Humanity. Edited by H. W. Percival. New York: The Theos. Publishing Co. Vols. I-XXV, Oct., 1904—Sept., 1917.

Table of contents
(with date of Original Publication)

Foreword

[1924 and 1886]

To Theosophists and Men of Honour
[Madame Blavatsky's Protest]

January, February and March 1886

Hava Animals Souls?

January, 1886

Isis Unveiled and the Viśishtadvâita

March, 1886

A Theosophical Fable

April and May, 1886

Occult or Exact Science?

October, 1886

Ancient Magic in Modern Science

[1897]

Egyptian Magic
Compiler's Notes

[1924 and 1931]

[The Original Programme of the Theosophical Society]
A Few Words on The Theosophical Organization
["Original Programme" Manuscript]

Some Words on Daily Life

November, 1886

Theories About Reincarnation and Spirits

[January, 1887]

An Important Correction

[November, 1891]

Chinese Spirits
[Compiler's Notes]

November, 1886

Animated Statues

[1897]

The Idols and the Teraphim

December, 1886

"The Theosophical Mahatmas"
Miscellaneous Notes

[May, 1892]

The Kabalah and the Kabalists at the Close of the Nineteenth Century

[August, 1896]

Fragments

April, 1887

Footnotes to The Life of Paracelsus
Classification of "Principles"
[H.P.B.'s Instructons to Countess C.Wachtmeister, concerning the Removal of her Body after Death]

May, 1887

United

June, 1887

Juges ou Calomniateurs?
Judges or Slanderers?

August, 1887

Re-Classification of Principles

CHRONOLOGICAL SURVEY

Illustrations

H. P. B. at "Maycot," Norwood, London, in 1887
Alfred Percy Sinnett
Commandant D. A. Courmes
Arthur Henry Paisley Gebhard-L'Estrange
Facsimile of last page of one H. P. B.'s Manuscripts
George R. S. Mead
H. P. B. at her desk, 17, Lansdowne Road, London
Interior at 17, Lansdowne Road, London
Crucifixion in Space
Facsimile of H. P. B.'s Instruction to Countess Constance Wachtmeister
Countess Constance Georgina Louise Wachtmeister
Dr. Annie Besant, Col. Henry S. Olcott and William Quan Judge
Marie, Countess of Caithness, Duchesse de Pomar
Dr. William Hubbe-Schleiden
Madame Isabel de Steiger

< end

Collected Writings Volume VII

FOREWORD TO VOLUME SEVEN

The writings contained in the present volume follow in direct chronological order those in Volume VI, published in December, 1954. The English translation of the first French essay is that of the late Dr. Charles J. Ryan, of Point Loma, California, and the translation of the second is by the Compiler; both have been carefully checked by Irene R. Ponsonby.

With the present Volume, the publication of the *Collected Writings* is being undertaken by The Theosophical Publishing House, Adyar, Madras, India, at the suggestion of our esteemed Brother and Friend, N. Sri Ram, President of The Theosophical Society, Adyar. His offer to undertake the publication of the remaining volumes in this Series comes as a fitting culmination to many years of valuable collaboration between the Officials of The Theosophical Society, Adyar, and the Compiler. It augurs well for the ultimate success of the entire venture, and contributes greatly towards an earlier completion of the task at hand. Since the business arrangements will now be in the hands of a well-established and deservedly renowned Publishing House, tracing its lineage to the early years of the Theosophical Movement, the actual preparation of further MSS can proceed more rapidly.

In addition to persons already mentioned in the Foreword to Volume VI, grateful acknowledgment is made of the willing help received in the preparation of the MSS from Verna Ott, Edythe S. Mallory, Henriette de Hoog, Dara Rittenhouse, Alex Wayman, George Hubert; and of the valuable assistance of Frank Connelly, Librarian, Scottish Rite Library, Los Angeles, Calif.; Earl B. Delzell, Grand-Secretary and Librarian, Grand Lodge of Iowa, A. F. and A. M., Cedar Rapids, Iowa; Robert B. Cross, Asst. Prof. Classical Languages, Univ. of Southern California, Los Angeles, Calif; Dr. Raymond D. Harriman, Dpt. of Classics, Stanford University, Stanford, Calif.; The Rev. Chancellor C. T. Dimont, Librarian, Salisbury Cathedral, Salisbury, England; R. O. Dongan, Librarian, Trinity College, Dublin, Ireland; Lama Tokwan Tada, Chiba, japan; Rabbi jacob Sonderling, Los Angeles, Calif.; Helen Luitwieler, Librarian, Andover-Harvard Theological Library, Harvard Divinity School, Cambridge, Mass.; Margaret 1. Smith, Chief Reference Librarian, Univ. of Michigan, Ann Arbor, Mich.; Dr. Arthur D. Nock, Dpt. of Classics, Harvard University, Cambridge, Mass.; Miss Leslie Zeigler, Pacific School of Religion, Berkeley, Cali£; W. C. Helmboldt, Asst. Prof. of Classics, Univ. of California, Berkeley, Calif.; Flora A. Deibert, Reference Librarian, Univ. of Pennsylvania, Philadelphia, Penna.; Dr. Herbert B. Hoffleit Dpt., of Classics, University of California at Los Angeles, Los Angeles, Calif.

BORIS DE ZIRKOFF,
Compiler

LOS ANGELES, CALIFORNIA, U.S.A.
January 19, 1956.

Collected Writings VOLUME VII
1886

TO THEOSOPHISTS AND MEN OF HONOUR

[*The Letters of H. P. Blavatsky to A.. P. Sinnett*, pp. 136-139]

[In his *Incidents in the Life of Madame Blavatsky* (London: George Redway, 1886), A. P. Sinnett, writing on the subject of H.P.B.'s reaction to Richard Hodgson's slanderous *Report*, says (p. 304): "The letters, memoranda, and protests on which she wasted her energies during this memorable fortnight were few, if any, of a kind that would have helped a cold and unsympathetic public to understand the truth of things, and it is not worth while to resuscitate them here. I induced her to tone down one protest into a presentable shape for insertion in a pamphlet I issued in the latter part of January (1886), and for the rest, few but her most intimate friends would correctly appreciate their fire and fury. . . ."

Evidently, the statement reproduced below is the protest spoken of by Sinnett, before it was "toned down." It was originally published with the above title in *The Letters of H. P. Blavatsky to A. P. Sinnett* (New York: Frederick A. Stokes, 1924), pp. 136-139. It was written by H.P.B. on or about January 1st, 1886, as it is directly connected with her letter to A. P. Sinnett bearing this date and dealing with Hodgson's *Report* just then received by her.

Immediately following it, we publish the "toned down" version, reproduced from A. P. Sinnett's pamphlet entitled *The* "*Occult World Phenomena*" *and the Society for Psychical Research* (London: George Redway, 1886. 60 pages).—*Compiler*.]

The long threatened report by Hodgson—the agent sent in 1884 by the S.P.R. to India to investigate certain phenomena alleged by the Coulombs to have been fraudulently produced by them at the instigation of the undersigned, who was directly and indirectly connected with such occult occurrences—has come out.

The undersigned denies most solemnly the charges brought forward in the said Report against her, in addition to which—an implied *fraud* throughout—she is called in it more than once "forger" and a "Russian Spy."

There is not in that voluminous report one single charge that could stand a *legal* investigation and be shown correct. All in it is personal inference, hypothesis and unwarranted assumptions and conclusions. Every sentence in it is arbitrary and libellous in the extreme, according to law—brutal and calumniating, in the sight of every unprejudiced witness acquainted with the facts that preceded the investigation and led to the Report. Only a few of the phenomena, those with which the Coulombs were well acquainted—are given in it in a distorted way, so as to meet the theory of Deception. The two thirds of the phenomena brought forward by the Theosophists, the most important as the most unanswerable are silently skipped over. Only, and in case they should be some day placed before the public as a counterproof—the witnesses to such are pelted with mud before hand, and an attempt is made to show them *untrustworthy*.

The said Hodgson had come to India as a friend; he was received as one, lived in the greatest intimacy with those he now accuses of confederacy and lying. None, during the time he lived at Adyar regarded by all as a perfectly honourable man, had the remotest conception that much that was said by him in private

conversations, every idle word that no one thought at the time of weighing, would be later on made public, another sense given to it, and that his words would be made use of against the Society. Every facility was given to him for investigation—nothing concealed from him, as everyone felt and knew himself quite innocent of the absurd charges made. All this is now taken advantage of, and presented in an unfavourable light before the public.

CONSIDERING ALL THIS, and that the said Hodgson and whoever may have sanctioned his indelicate proceedings and urged, or helped him on, has—

(1) Given out in his Report nought but the evidence of malevolently disposed witnesses—bitter enemies for years; gossips, and long standing falsehoods invented by the Coulombs and his own personal inferences and made up theories; and that on the other hand he has unjustly

suppressed every title of evidence in my favour and where he could not make away with such testimony he has invariably tried to represent my witnesses and defenders as either *dupes or confederates*.

(2) That besides the Coulomb letters, the full authorship of which I deny as I did on the day of their appearance, not one of which, moreover, was I permitted to see in the original; that besides these I say—(*a*) a number of *private* letters or passages therefrom, isolated, and therefore liable to any construction—are published, such publication being actionable by law;

(3) That a slip from a MS page, *confessedly stolen, by the woman Coulomb from my writing desk* years ago; evidently the translation from some passage in a Russian Daily, a number of articles from which I have been translating for the *Pioneer*, asked to do so by Mr. Sinnett in 1881-2-3. That again, that isolated fragment (not *my* composition evidently, as the quotation mark at the end of it *happily* left—shows) is reproduced *with the manifest intention of throwing a vile suspicion upon me as being a* "*Russian Spy*."

(4) That the said Hodgson and his employers know the position I am in (having been repeatedly told the reasons *why* I could not prosecute the Coulombs, reasons known as well to every theosophist and that I am not ashamed to confess); and that knowing this—i.e. that I am utterly helpless and defenceless in England and India as a *hated Russian* and as a hated theosophist—they did not hesitate to take advantage of their position to dishonour with the utmost impunity a woman by branding her *as a spy* and *a forger*.

(5) Considering also, that if I am unable to prove the *reality* of the phenomena produced in any Court of law, no more can Hodgson & Co. prove their *unreality* otherwise than on circumstantial evidence and their own prejudged ideas; but that the charge of my ever being a *Spy* could, on the other hand, be easily shown groundless, false and libellous; they still support their malicious allegations—just *because they can do so with perfect impunity* and *that it suits them at the present moment*, when all England rises

against and suspects Russia—as nothing can ruin me more efficiently in public opinion; this special charge, moreover, being the only one that could prove an anchor of salvation for their Report, *as a motive had to be given* for a series of frauds and deception covering ten years of incessant labour, poverty, struggles at the expense of health and the last money we had. Considering all this, and much more, what is the conclusion an honest man can arrive at, who, acquainted with the *real facts*, reads their Report? Assuredly the following: the accusations, all Mr. Hodgson's cleverness notwithstanding, *could not stand* unless a logical motive could be found for such disgusting dishonourable course as the one I am charged with. The true motive—publicly and openly professed gave the lie to all such accusations; it weakened thoroughly if it did not destroy utterly the filthy charges. Why not present those charges in a light that best calculated to have them accepted without one word of protest by the public in general? This could be perpetrated with impunity and it only ruins *me* for

life alone. It only shuts the doors before me, back to my home where I thought of dying in peace knowing I had done my duty the best I could. What does it matter to the *Honourable* professors at Cambridge that an old Russian woman has not but one course opened to her: *to die a disgraced beggar*, far from all she loves and cares for in this life, so long as they can satisfy their spite and punish those who refused to recognise in Mr. Hodgson, *an infallible* expert and in themselves as infallible leaders in things psychic and phenomenal. Well they have probably done all this: let them triumph in *their iniquity*.

This is an action that every honest man or woman *must* and *will* regard as simply *infamous*.

Thus, considering finally, !that if the *Report* is an alleged expression of the writer's great integrity, of his mistaken, yet sincere and honest views (which I now deny), that it might have been published *in toto* in order to set off his extraordinary acuteness and still lose nothing in strength of deduction and inferences if

the direct charge of *forgery* and *spying*—(the terms "forger" and "spy") had been even laid aside; but that it was not done for reasons above given, and the libellous and incriminating terms are there published for the whole world to see and accept; considering all this I, the undersigned, now call upon every truth and justice loving Englishman and Englishwoman in the United Kingdom of Great Britain—whose righteous laws command to regard as innocent even a criminal before he is found by that law "guilty"—to show to me reasons why the said Hodgson and his employers should not be proclaimed publicly and in print by me as having been guilty of a *mean*, *cowardly*, *base* and a *brutal action*; one to stoop to which no *gentleman*, no honest man of even an average honourability would ever stoop to, in view of the existing circumstances.

In view of all the above I pray the London Lodge Theosophical Society to permit the undersigned, putting the present in a more grammatical and documentary form, to print and publish it and send it to every theosophist throughout the world; also to have the same published in *The Theosophist*.

So long as I have not broken altogether from the Theosophical Society and am connected with it; so long as any of my actions can by reacting upon it hurt the Cause or one of the Societies, I shall take no action that is not sanctioned by all the Councils. But if this is refused to me and I have to go about to the end of my life with the triple brand of *Fraud*, *Forger* and *Spy* upon me like a female Cain, helpless and powerless to even prove that the latter accusation is an infamous, uncalled for lie and a calumny, then it will remain for me but to take another course from which there will be no more return possible.

H. P. BLAVATSKY.

MADAME BLAVATSKY'S PROTEST

[From a Pamphlet entitled *The "Occult World Phenomena" and the Society for Psychical Research*, by A. P. Sinnett, London: George Redway, 1886, pp. 49-53.]

The "Society for Psychical Research" have now published the Report made to one of their Committees by Mr. Hodgson, the agent sent out to India to investigate the character of certain phenomena, described as having taken place at the Headquarters of the Theosophical Society in India and elsewhere, and with the production of some of which I have been directly or indirectly concerned. This Report imputes to me a conspiracy with the Coulombs and several Hindus to impose on the credulity of various persons around me by fraudulent devices, and declares to be genuine, a series of letters alleged to be written by me to Mme. Coulomb in connection with the supposed conspiracy, which letters I have already myself declared to be in large part fabrications. Strange to say, from the time the investigation was begun, fourteen months ago, and to this day, when I am declared guilty by my self-instituted judges, I was never permitted to see those incriminating letters. I draw the attention of every fair-minded and *honourable Englishman* to this fact.

Without at present going into a minute examination of the errors, inconsistencies, and bad reasoning of this Report, I wish to make as publicly as possible my indignant and emphatic protest against the gross aspersions thus put upon me by the Committee of the Psychic Research Society at the instigation of the single, incompetent, and unfair inquirer whose conclusions they have accepted. There is no charge against me in the whole of the present Report that could stand the test of an impartial inquiry on the spot, where my own explanations could be checked by the examination of witnesses. They have been developed in Mr. Hodgson's own mind, and kept back from my friends and colleagues while he remained at Madras abusing the hospitality and unrestrained assistance in his inquiries supplied to him at the Headquarters of the Society at Adyar, where he took up the attitude of a

friend, though he now represents the persons with whom he thus associated—as cheats and liars. These charges are now brought forward supported by the one-sided evidence collected by him, and when the time has gone by at which even he could be confronted with antagonistic evidence and with arguments which his very limited knowledge of the subject he attempted to deal with do not supply him. Mr. Hodgson having thus constituted himself prosecutor and advocate in the first instance, and having dispensed with a defence in the complicated transactions he was investigating, finds me guilty of all the offences he has imputed to me in his capacity as judge, and declares that I am proved to be an arch-impostor.

The Committee of the P.R.S. have not hesitated to accept the general substance of the judgment which Mr. Hodgson thus pronounces, and have insulted me publicly by giving their opinion in favour of their agent's conclusions—an opinion which rests wholly and solely on the Report of their single deputy.

Wherever the principles of fairness and honourable care for the reputation of slandered persons may be understood, I think the conduct of the Committee will be regarded with some feeling resembling the profound indignation of which I am sensible. That Mr. Hodgson's elaborate but misdirected inquiries, his affected precision, which spends infinite patience over trifles and is blind to facts of importance, his contradictory reasoning and his manifold incapacity to deal with such problems as those he endeavoured to solve, will be

exposed by other writers in due course—I make no doubt. Many friends who know me better than the Committee of the P.R.S. will remain unaffected by the opinions of that body, and in their hands I must leave my much abused reputation But one passage in this monstrous Report I must, at all events, answer in my own name.

Plainly alive to the comprehensive absurdity of his own conclusions about me as long as they remained totally unsupported by any theory of a motive which could account for my life-long devotion to my Theosophical work

at the sacrifice of my natural place in society in my own country, Mr. Hodgson has been base enough to concoct the assumption that I am a Russian political agent, inventing a sham religious movement for the sake of undermining the British Government in India! Availing himself, to give colour to this hypothesis, of an old bit of my writing, apparently supplied to him by Mme. Coulomb, but which he did not know to be as it was, a *fragment of an old translation* I made for *The Pioneer* from some Russian travels in Central Asia, Mr. Hodgson has promulgated this theory about me in the Report, which the gentlemen of the P.R.S. have not been ashamed to publish. Seeing that I was naturalised nearly eight years ago a citizen of the United States, which led to my losing every right to my pension of 5,000 roubles yearly as the widow of a high official in Russia; that my voice has been invariably raised in India to answer all native friends that bad as I think the English Government in some respects—by reason of its unsympathetic character—the Russian would be a thousand times worse; that I wrote letters to that effect to Indian friends before I left America on my way to India, in 1879; that every one familiar with my pursuits and habits and very undisguised life in India, is aware that I have no taste for or affinity with politics whatever, but an intense dislike to them; that the Government of India, which suspected me as a spy because I was a Russian when I first went to India, soon abandoned its needless *espionnage*, and has never, to my knowledge, had the smallest inclination to suspect me since—the Russian spy theory about me which Mr. Hodgson has thus resuscitated from the grave, where it had been buried with ridicule for years, will merely help to render his extravagant conclusions about me more stupid even than they would have been otherwise in the estimation of my friends and of all who really know me. But looking upon the character of a spy with the disgust which only a Russian who is *not* one can feel, I am impelled irresistibly to repudiate Mr. Hodgson's groundless and infamous calumny with a concentration of the general contempt his method of procedure in this inquiry seems

to me to merit, and to be equally deserved by the Committee of the Society he has served. They have shown themselves, by their wholesale adoption of his blunders, a group of persons less fitted to explore the mysteries of psychic phenomena than I should have thought—in the present day, after all that has been written and published on the subject of late years—could have been found among educated men in England.

Mr. Hodgson knows, and the Committee doubtless share his knowledge, that he is safe from actions for libel at my hands, because I have no money to conduct costly proceedings (having given all I ever had to the cause I serve), and also because my vindication would involve the examination into psychic mysteries which cannot be dealt fairly with in a court of law; and again because there are questions which I am solemnly pledged never to answer, but which a legal investigation of these slanders would inevitably bring to the front, while my silence and refusal to answer certain queries would be misconstrued into "contempt of court." This condition of things explains the shameless attack that has been made upon an almost defenceless woman, and the inaction in face of it to which I am so cruelly condemned.

H. P. BLAVATSKY.

Jan. 14, 1886

Collected Writings VOLUME VII
January, February and March, 1886

HAVE ANIMALS SOULS?

[This remarkable article is mentioned by H.P.B. in a letter she wrote to A. P. Sinnett from Würzburg, Germany. The letter is undated. Mary K. Neff provisionally dates it as of November, 1885. It was originally published in *The Letters of H. P. Blavatsky to A. P. Sinnett* (New York: Frederick A. Stokes; London: T. Fisher Unwin Ltd., 1925), pp. 243-244. It begins with the following words: " Sent to Mohini art: 'Have animals Souls' to correct. Ask him to bring it to you and see pp. he was told to show to you. There you shall find in the *Sishtas* (or remnants) spoken how near the truth came our mutual friend A.P.S. in his 'Noah's Ark Theory'." While it may not be possible any longer to ascertain the correct date when this article was written, it is safe to assume that it must have been penned by H.P.B. sometime in the Fall of 1885. It was in August of that year that she moved to Würzburg.

All references appearing in footnotes within square brackets are added by the Compiler, as a help to students. H.P.B. frequently quotes from one of the best known works of the Marquis Eudes de Mirville, entitled *Pneumatologie—Des Esprits et de leurs Manifestations Diverses*. This work is divided into separate volumes and the test is divided into "tomes" which do not correspond to the numbered volumes. This should be borne in mind to avoid confusion. *Vide* Bio-Bibliographical Index for complete data regarding this work.—*Compiler*.]

I

[*The Theosophist*, Vol. VII, No. 76, January, 1886, pp. 243-249]

"Continually soaked with blood, the whole earth is but an immense altar upon which *all that lives has to be immolated, endlessly, incessantly. . . .*"

—Comte Joseph De Maistre, *Soirées de Saint Petersbourg*, Vol. II, p. 35.

Many are the "antiquated religious superstitions" of the East which Western nations often and unwisely deride: but none is so laughed at and practically set at defiance as the great respect of Oriental people for animal life. *Flesh*-eaters cannot sympathize with total abstainers from meat. We Europeans are nations of civilized barbarians with but a few millenniums between ourselves and our cave-dwelling forefathers who sucked the blood

and marrow from uncooked bones. Thus, it is only natural that those who hold human life so cheaply in their frequent and often iniquitous wars, should entirely disregard the death-agonies of the brute creation, and daily sacrifice millions of innocent, harmless lives; for we are too epicurean to devour tiger steaks or crocodile cutlets, but must have tender lambs and golden-feathered pheasants. All this is only as it should be in our era of Krupp

cannons and scientific vivisectors. Nor is it a matter of great wonder that the hardy European should laugh at the mild Hindu, who shudders at the bare thought of killing a cow, or that he should refuse to sympathize with the Buddhist and Jain, in their respect for the life of every sentient creature—from the elephant to the gnat.

But, if meat-eating has indeed become a vital necessity —"the tyrant's plea"!—among Western nations; if hosts of victims in every city, borough and village of the civilized world must needs be daily slaughtered in temples dedicated to the deity, denounced by St. Paul and worshipped by men "whose God is their belly":—if all this and much more cannot be avoided in our "age of Iron," who can urge the same excuse for sport? Fishing, shooting, and hunting, the most fascinating of all the "amusements" of civilized life—are certainly the most objectionable from the standpoint of occult philosophy, the most sinful in the eyes of the followers of these religious systems which are the direct outcome of the Esoteric Doctrine—Hinduism and Buddhism. Is it altogether without *any* good reason that the adherents of these two religions, now the oldest in the world, regard the animal world—from the huge quadruped down to the infinitesimally small insect—as their "younger brothers," however ludicrous the idea to a European? This question shall receive due consideration further on.

Nevertheless, exaggerated as the notion may seem, it is certain that few of us are able to picture to ourselves without shuddering the scenes which take place early every morning in the innumerable shambles of the

14

so-called civilized world, or even those daily enacted during the "shooting season." The first sun-beam has not yet awakened slumbering nature, when from all points of the compass myriads of hecatombs are being prepared to salute the rising luminary. Never was heathen Moloch gladdened by such a cry of agony from his victims as the pitiful wail that in all Christian countries rings like a long hymn of suffering throughout nature, all day and every day from morning until evening. In ancient Sparta—than whose stern citizens none were ever less sensitive to the delicate feelings of the human heart—a boy, when convicted of torturing an animal for amusement, was put to death as one whose nature was so thoroughly villainous that he could not be permitted to live. But in civilized Europe—rapidly progressing in all things save Christian virtues—*might* remains unto this day the synonym of *right*. The entirely useless, cruel practice of shooting for mere sport countless hosts of birds and animals is nowhere carried on with more fervour than in Protestant England, where the merciful teachings of Christ have hardly made human hearts softer than they were in the days of Nimrod, " the mighty hunter before the Lord." Christian ethics are as conveniently turned into paradoxical syllogisms as those of the "heathen." The writer was told one day by a sportsman that since "not a sparrow falls on the ground without the will of the Father," he who kills for sport—say, one hundred sparrows—does thereby one hundred times over—his Father's will!

A wretched lot is that of poor brute creatures, hardened as it is into implacable fatality by the hand of man. The *rational* soul of the human being seems born to become the murderer of the *irrational* soul of the animal—in the full sense of the word, since the Christian doctrine teaches *that the soul of the animal dies with its body*. Might not the legend of Cain and Abel have had a dual signification? Look at that other disgrace of our cultured age—the scientific slaughter-houses called "vivisection rooms." Enter one of those halls in Paris, and behold Paul Bert, or some other of these men—so justly called "the learned

butchers of the Institute"—at his ghastly work. I have but to translate the forcible description of an eye-witness, one who has thoroughly studied the *modus operandi* of those "executioners," a well-known French author:

> [Vivisection] is a specialty of the scientific slaughter-houses in which *torture*, scientifically economised by our butcher-academicians, is applied during whole days, weeks, and even months to the fibres and muscles of one and the same victim. It [torture] makes use of every and any kind of weapon, performs its analysis before a pitiless audience, divides the task every morning between ten apprentices at once, of whom one *works* on the eye, another one on the leg, the third on the brain, a fourth on the marrow; and whose inexperienced hands succeed, nevertheless, towards night after a hard day's work, in laying bare the whole of the living carcass they had been ordered to *chisel* out, and *that* in the evening is carefully stored away in the cellar, in order that early next morning it may be worked upon again if only there is a breath of life and sensibility left in the victim! We know that the trustees of the Grammont law (*loi*) have tried to rebel against this abomination; but Paris showed herself more inexorable than London and Glasgow.*

And yet these gentlemen boast of the *grand* object pursued, and of the *grand* secrets discovered by them. "Horror and lies!"—exclaims the same author.

> In the matter of secrets—a few localisations of faculties and cerebral motions excepted—we know but of one secret that belongs to them by rights: it is the secret of *torture eternalised*, besides which the terrible natural law of *autophagy* (mutual manducation), the horrors of war, the merry massacres of sport, and the sufferings of the animal under the butcher's knife—are as nothing! Glory to our men of science! They have surpassed every former kind of torture, and remain now and for ever, without any possible contestation, the kings of artificial anguish and despair!†

The usual plea for butchering, killing, and even for legally torturing animals—as in vivisection—is a verse or two in the Bible, and its ill-digested meaning, disfigured by the so-called scholasticism represented by Thomas

---

* Eudes de Mirville, *Des Esprits*, etc., Vol. VI, Appendix G, pp. 160-61.

† *Ibid*, p. 161.

Aquinas. Even de Mirville, that ardent defender of the rights of the church, calls such texts—

> . . . . . . Biblical tolerances, *forced from God* after the deluge, as so many others, and based upon the decadence of our strength.*

However this may be, such texts are amply contradicted by others in the same Bible. The meat-eater, the sportsman and even the vivisector—if there are among the last named those who believe in special creation and the Bible—generally quote for their justification that verse in *Genesis* in which God gives *dual* Adam—"dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (i, 28); hence—as the Christian understands it—power of life and death over every animal on the globe. To this the far more philosophical Brahman and Buddhist might answer: "Not so. Evolution starts to mould future humanities within the lower scales of being. Therefore by killing an animal, or even an insect, we arrest the progress of an entity towards its final goal in nature—MAN"; and to this the student of occult philosophy may say "Amen," and add that it not only retards the evolution of that entity, but arrests that of the next succeeding human and more perfect race to come.

Which of the opponents is right, which of them the more logical? The answer depends mainly, of course, on the personal belief of the intermediary chosen to decide the questions. If he believes in special creation—so-called—then in answer to the plain question—"Why should homicide be viewed as a most ghastly sin against God and nature, and the murder of millions of living creatures be regarded as mere sport?"—he will reply:— "Because man is created in God's own image and looks *upward* to his Creator and to his birth-place—heaven (*os homini sublime dedit*),† and that the gaze of the animal

---

* *Loc*. cit.

† [Ovid, Metamorphoses, lib. I, Fab. ii, 85-86:

"os homini sublime dedit: coelumque tueri
jussit, et erectos sidera tollere vultus."

"He gave to man a lofty countenance, and bade him look to the heavens, and turn his gaze upward to the stars."—*Compiler*.]

---

is fixed *downward* on its birth-place—the earth; for God said—'Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind' (*Genesis*, i, 24)." Again, "because man is endowed with an immortal soul, and the dumb brute has no immortality, not even a short survival after death."

Now to this an unsophisticated reasoner might reply that if the Bible is to be our authority upon this delicate question, there is not the slightest proof in it that man's birth-place is in heaven any more than that of the last of creeping things—quite the contrary; for we find in *Genesis* that if God created "man" and blessed "them" (i, 27-28) so he created "great whales" and "blessed them" (i, 21-22). Moreover, "the Lord God formed

man of the dust of the ground" (ii, 7); and "dust" is surely earth pulverized? Solomon, the king and preacher, is most decidedly an authority and admitted on all hands to have been the wisest of the Biblical sages; and he gives utterances to a series of truths in *Ecclesiastes* (ch. iii) which ought to have settled by this time every dispute upon the subject. "The sons of men . . . . might see that they themselves are beasts" (iii, 18) . . . . "that which befalleth the sons of men, befalleth the beasts . . . . . a man hath no pre-eminence above a beast" (iii, 19) . . . "all go into one place; all are of the dust, and all turn to dust again" (iii, 20) . . . . "*who* knoweth the spirit of man that goeth *upwards*, and the spirit of the beast that goeth *downwards* to the earth?" (iii, 21). Indeed, "who knoweth!" At any rate it is neither science nor "school divine."

Were the object of these lines to preach vegetarianism on the authority of Bible or Veda, it would be a very easy task to do so. For, if it is quite true that God gave *dual* Adam—the "male and female" of Chapter I of *Genesis*—who has little to do with our henpecked ancestor of Chapter II—"dominion over every living thing," yet we nowhere find that the "Lord God" commanded that Adam or the other to devour animal creation or destroy it for sport. Quite the reverse. For pointing to the

18

vegetable kingdom and the "fruit of a tree yielding seed"—God says very plainly: "to you [men] it shall be *for meat*" (i. 29).

So keen was the perception of this truth among the early Christians that during the first centuries they never touched meat. In *Octavius* Tertullian writes to Minucius Felix:

> . . . . we are not permitted either to witness, or even hear narrated (*novere*) a homicide, we Christians, *who refuse to taste dishes in which animal blood may have been mixed.**

But the writer does not preach vegetarianism, simply defending "animal rights" and attempting to show the fallacy of disregarding such rights on Biblical authority. Moreover, to argue with those who would reason upon the lines of erroneous interpretations would be quite useless. One who rejects the doctrine of evolution will ever find his way paved with difficulties; hence, he will never admit that it is far more consistent with fact and logic to

---

* [There seems to be some confusion here in connection with Tertullian. *Octavius* is a work written by Minucius Felix, who lived between the middle of the 2nd and the middle of the 3rd century A.D., and is concerned with a defence of Christianity. Tertullian does not figure in it at all. It is true, however, that scholars have detected a number of similarities between *Octavius* and Tertullian's *Apologeticus*, where similar subjects are treated. The passage quoted by H.P.B. constitutes the last sentence of Chapter xxx of *Octavius*. This chapter is concerned mainly with a defence of the Christians against the accusation that their rites of initiation involved the slaughter of an infant and the eating of bread dipped in its blood. A similar passage can be found in Chapter IX of the *Apologeticus*. The Latin text of the passage from *Octavius* is as follows:

"Nobis homicidium nec videre fas nec audire, tantumque ab humano sanguine cavemus, ut nec edulium pecorum in cibis sanguinem noverimus."

This is translated by R. E. Wallis (*Ante Nicene Fathers*, Vol. IV) thus:

"To us it is not lawful either to see or to hear of homicide; and so much do we shrink from human blood, that we do not use the blood even of eatable animals in our food."

—*Compiler*.]

----

regard physical man merely as the recognized paragon of animals, and the spiritual Ego that *informs* him as a principle midway between the soul of the animal and the deity. It would be vain to tell him that unless he accepts not only the verses quoted for his justification but the whole mass of contradictions and *seeming* absurdities in it—he will never obtain the key to the truth; for he will not believe it. Yet the whole Bible teems with charity to men and with mercy and love to animals. The original Hebrew text of Chapter xxiv of *Leviticus* is full of it. Instead of the verse 18 as translated in the Bible: "And he that killeth a beast shall make it good; beast for beast," in the original it stands: "Life for life," or rather "soul for soul," *nephesh tachat nephesh*.* And if the rigour of the law did not go to the extent of killing, as in Sparta, a man's "soul" for a beast's "soul"—still, even though he replaced the slaughtered soul by a living one, a heavy additional punishment was inflicted on the culprit.

But this was not all. In *Exodus* (xx, 10, and xxiii, 11-12) rest on the Sabbath day extended to cattle and every other animal. "The seventh day is the sabbath . . . . thou shalt not do any work, thou, nor thy . . . . cattle"; and the Sabbath *year*, "the seventh year thou shalt let it [the land] rest and lie still . . . . that thine ox and thine ass may rest"—which commandment, if it means anything, shows that even the brute creation was not excluded by the ancient Hebrews from a participation in the worship of their deity, and that it was placed upon many occasions on a par with man himself. The whole question rests upon the misconception that "soul," *nephesh*, is entirely distinct from "spirit"—*ruach*. And yet it is clearly stated that "God breathed into the nostrils (of man) *the breath of life* and man became a living soul," *nephesh*, neither more or less than an animal, for the soul of an animal is also called *nephesh.* It is by development that the *soul* becomes *spirit*, both being the lower and the

----

* Compare also the difference between the translation of the same verses in the *Vulgata*, and the texts of *Luther* and *De Wette*.

----

higher rungs of one and the same ladder whose basis is the UNIVERSAL SOUL or spirit.

This statement will startle those good men and women who, however much they may

love their cats and dogs, are yet too much devoted to the teachings of their respective churches ever to admit such a heresy. "The *irrational* soul of a dog or a frog divine and immortal as our own souls are?"—they are sure to exclaim: but so they are. It is not the humble writer of the present article who says so, but no less an authority for every good Christian than that king of the preachers—St. Paul. Our opponents who so indignantly refuse to listen to the arguments of either modern or esoteric science may perhaps lend a more willing ear to what their own saint and apostle has to say on the matter; the true interpretation of whose words, moreover, shall be given neither by a theosophist nor an opponent, but by one who was as good and pious a Christian as any, namely, another saint—John Chrysostom—he who explained and commented upon the Pauline Epistles, and who is held in the highest reverence by the divines of both the Roman Catholic and the Protestant churches. Christians have already found that experimental science is not on their side; they may be still more disagreeably surprised upon finding that no Hindu could plead more earnestly for animal life than did St. Paul in writing to the Romans. Hindus indeed claim mercy to the dumb brute only on account of the doctrine of transmigration and hence of the sameness of the principle or element that animates both man and brute. St. Paul goes further: he shows [*Rom.*, viii, 21] the animal *hoping for*, and *living in the expectation of the same deliverance* "*from the bondage of corruption*" as any good Christian. The precise. expressions of that great apostle and philosopher will be quoted later on in the present Essay and their true meaning shown.

The fact that so many interpreters—Fathers of the Church and scholastics—tried to evade the real meaning of St. Paul is no proof against its inner sense, but rather against the fairness of the theologians whose inconsistency

will be shown in this particular. But some people will support their propositions, however erroneous, to the last. Others, recognizing their earlier mistake, will, like Cornelius a Lapide, offer the poor animal *amende honorable*. Speculating upon the part assigned by nature to the brute creation in the great drama of life, he says:

> The aim of all creatures is the service of man. Hence, together with him [their master] they are waiting for their renovation (*cum homine renovationem suam exspectant*).*

"Serving" man, surely cannot mean being tortured, killed, uselessly shot and otherwise misused; while it is almost needless to explain the word "renovation." Christians understand by it the renovation of bodies after the second coming of Christ; and limit it to man, to the exclusion of animals. The students of the Secret Doctrine explain it by the successive renovation and perfection of forms on the scale of objective and subjective being, and in a long series of evolutionary transformations from animal to man, and upward.

This will, of course, be again rejected by Christians with indignation. We shall be told that it is not thus that the Bible was explained to them, nor can it ever mean that. It is useless to insist upon it. Many and sad in their results were the erroneous interpretations of

that which people are pleased to call the "Word of God." The sentence "cursed be Canaan; a servant of servants shall he be unto his brethren" (*Gen*., ix, 25)—generated centuries of misery and undeserved woe for the wretched slaves—the negroes. It is the clergy of the United States who were their bitterest enemies in the anti-slavery question, which question they opposed *Bible in hand*. Yet slavery is proved to have been the cause of the natural decay of every country; and even proud Rome fell because "the majority in the ancient world were slaves," as Geijer justly remarks. But so terribly imbued at all

* *Comment. Apocal*., ch. v, p. 137.

[Quoted by de Mirville, *Des Esprits*, etc., Vol. VI, App. G, p. 168. Probably Pélagaud's edition.—*Comp*.]

times were the best, the most intellectual Christians with those many erroneous interpretations of the Bible, that even one of their grandest poets, while defending the right of man to freedom, allots no such portion to the poor animal.

He [God] gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation, but man over man
He made not lord; such title to himself
Reserving, human left from human free.

—says Milton.*

But, like murder, error "will out," an incongruity must unavoidably occur whenever erroneous conclusions are supported either against or in favour of a prejudged question. The opponents of Eastern *philozoism* thus offer their critics a formidable weapon to upset their ablest arguments by such incongruity between premises and conclusions, facts postulated and deductions made.

It is the purpose of the present Essay to throw a ray of light upon this most serious and interesting subject. Roman Catholic writers in order to support the genuineness of the many miraculous resurrections of animals produced by their saints, have made them the subject of endless debates. The "soul in animals" is, in the opinion of Bossuet, "the most difficult as the most important of all philosophical questions."

Confronted with the doctrine of the Church that animals, though not soulless, have no *permanent* or immortal soul in them, and that the principle which animates them dies with the body, it becomes interesting to learn how the school-men and the Church divines reconcile this statement with that other claim that animals may be and have been frequently and miraculously resurrected.

Though but a feeble attempt—one more elaborate would require volumes—the present

Essay, by showing

* [*Paradise Lost*, Book XII, lines 67-71.]

the inconsistency of the scholastic and theological interpretations of the Bible, aims at convincing people of the great criminality of taking—especially in sport and vivisection—animal life. Its object, at any rate, is to show that however absurd the notion that either man or brute can be resurrected after the life-principle has fled from the body for ever, such resurrections—if they were true—would not be more impossible in the case of a dumb brute than in that of a man; for either both are endowed by nature with what is so loosely called by us "soul," or neither the one nor the other is so endowed.

II

[*The Theosophist*, Vol. VII, No. 77, February, 1886, pp. 295-302]

> "What a chimera is man! what a confused chaos, what a subject of contradiction! a professed judge of all things, and yet a feeble worm of the earth! the great depository and guardian of truth, and yet a mere huddle of uncertainty! the *glory and the scandal* of the universe!"—PASCAL.

We shall now proceed to see what are the views of the Christian Church as to the nature of the soul in the brute, to examine how she reconciles the discrepancy between the resurrection of a dead animal and the assumption that its soul dies with it, and to notice some miracles in connection with animals. Before the final and decisive blow is dealt to that selfish doctrine, which has become so pregnant with cruel and merciless practices toward the poor animal world, the reader must be made acquainted with the early hesitations of the Fathers of the Patristic age themselves, as to the right interpretation of the words spoken with reference to that question by St. Paul.

It is amusing to note how the Karma of two of the most indefatigable defenders of the Latin Church—Messrs. Des Mousseaux and De Mirville, in whose works the record of the few miracles here noted are found

—led both of them to furnish the weapons now used against their own sincere but very erroneous views.*

The great battle of the Future having to be fought out between the " Creationists " or the Christians, as all the believers in a special creation and a personal god, the Evolutionists or the Hindus, Buddhists, all the Freethinkers and last, though not least, most of the men of science, a recapitulation of their respective positions is advisable.

1. The Christian world postulates its right over animal life: (*a*) on the afore-quoted Biblical texts and the later scholastic interpretations; (*b*) on the assumed absence of anything like divine or human soul in animals. Man survives death, the brute *does not*.

2. The Eastern Evolutionists, basing their deductions upon their great philosophical systems, maintain it is a sin against nature's work and progress to kill any living being—for reasons given in the preceding pages.

3. The Western Evolutionists, armed with the latest discoveries of science, heed neither Christians nor Heathens. Some scientific men believe in Evolution, others do not. They agree, nevertheless, upon one point: namely, that physical, exact research offers no grounds for the presumption that man is endowed with an immortal, divine soul, any more than his dog.

Thus, while the Asiatic Evolutionists behave toward animals consistently with their scientific and religious views, neither the church nor the materialistic school of science is logical in the practical applications of their respective theories. The former, teaching that every living thing is created singly and specially by God, as any human babe may be, and that it finds itself from birth to death under the watchful care of a wise and kind Providence, allows

---

* It is but justice to acknowledge here that De Mirville is the first to recognize the error of the Church in this particular, and to defend animal life, as far as he dares do so.

---

the inferior creation at the same time only a temporary soul. The latter, regarding both man and animal as the soulless production of some hitherto undiscovered forces in nature, yet practically creates an abyss between the two. A man of science, the most determined materialist, one who proceeds to vivisect a living animal with the utmost coolness, would yet shudder at the thought of laming—not to speak of torturing to death—his fellowman. Nor does one find among those great materialists who were religiously inclined men any who have shown themselves consistent and logical in defining the true moral status of the animal on this earth and the rights of man over it.

Some instances must now be brought to prove the charges stated. Appealing to serious and cultured minds it must be postulated that the views of the various authorities here cited are not unfamiliar to the reader. It will suffice therefore simply to give short epitomes of

some of the conclusions arrived at—beginning with the Churchmen.

As already stated, the Church *exacts* belief in the miracles performed by her great Saints. Among the various prodigies accomplished we shall choose for the present only those that bear directly upon our subject—namely, the miraculous resurrections of dead animals. Now one who credits man with an immortal soul independent of the body it animates can easily believe that by some divine miracle the soul can be recalled and forced back into the tabernacle it deserts apparently forever. But how can one accept the same possibility in the case of an animal, since his faith teaches him that the animal has no independent soul, since it is annihilated with the body? For over two hundred years, ever since Thomas of Aquinas, the Church has authoritatively taught that the soul of the brute dies with its organism. What then is recalled back into the clay to reanimate it? It is at this juncture that scholasticism steps in, and—taking the difficulty in hand—reconciles the irreconcilable.

26

It premises by saying that the miracles of the Resurrection of animals are numberless and as well authenticated as "the resurrection of our Lord Jesus Christ."* The Bollandists give instances without number. As Father Burigny, a hagiographer of the 17th century, pleasantly remarks concerning the bustards *resuscitated* by St. Remi—

I may be told, no doubt, that I am a *goose* myself to give credence to such "blue bird " tales. . . . I shall answer the joker, in such a case, by saying that, if he disputes this point, then must he also strike out from the life of St. Isidore of Spain† the statement that he resuscitated from death his master's horse; from the biography of St. Nicholas of Tolentino—that he brought back to life a partridge, instead of eating it; from that of St. Francis—that he recovered from the blazing coals of an oven, where it was baking, the body of a lamb, which he forthwith resurrected; and that he also made *boiled* fishes, which he resuscitated, *swim in their sauce*. . . . . Above all he [the sceptic] will have to charge more than one hundred thousand eye-witnesses—among whom at least a *few* ought to be allowed some common sense—with being either liars or dupes.‡

A far higher authority than Father Burigny, namely? Pope Benedict (Benoit) XIV, corroborates and affirms the above evidence. The names, moreover, as eye-witnesses to the resurrections, of Saint Sylvestrus, François de Paule, Severin of Cracow and a host of others are all mentioned in the Bollandists. "Only he adds," says Cardinal de Ventura who quotes him—

. . . . .that, as resurrection, however, to deserve the name requires the *identical* and *numerical* reproduction of the form,§ as much as of the material of the dead creature; and as that form (or soul) of the brute is always annihilated with its body according to St. Thomas' doctrine, God, in every such case finds himself obliged to create for the purpose of the miracle a new form for the resurrected animal;

—————

* *De Beatificatione*, etc., by Pope Benedict XIV.
[*Vide* Bio-Bibliogr. Index, s.v. BENEDICT.—*Comp*.]
† [Most likely Isidore of Seville, known also as Isidorus Hispalensis (ca. 570-636), renowned Spanish encyclopaedist and historian, and Archbishop of Seville.—*Compiler*.]
‡ [Quoted by de Mirville, *Des Esprits*, etc., Vol. VI, Appendix G, pp. 150-51.]
§ In scholastic philosophy, the word " form" applies to the immaterial principle which *informs or animates the body*.

—————

from which it follows that the resurrected brute was *not* altogether *identica*l with what it had been before its death (*non idem omnino esse*).*

Now this looks terribly like one of the *mayas* of magic. However, although the difficulty is not absolutely explained, the following is made clear: the principle, that animated the animal during its life, and which is termed soul, being dead or dissipated after the death of the body, another soul—"a kind of an *informal* soul"—as the Pope and the Cardinal tell us—is *created* for the purpose of miracle by God; a soul, moreover, which is distinct from that of man, which is "an independent, ethereal and everlasting entity."

Besides the natural objection to such a proceeding being called a "miracle" produced by the saint, for it is simply God behind his back who "creates" for the purpose of his glorification an entirely new soul as well as a new body, the whole of the Thomasian doctrine is open to objection. For, as Descartes very reasonably remarks:

If the soul of the animal is distinct from its body (and is therefore immaterial), we believe it hardly possible not to recognize it as *spiritual*, and therefore *intelligent.*†

The reader need hardly be reminded that Descartes held the living animal as being simply an automaton, a "well wound up clock-work," according to Malebranche. One, therefore, who adopts the Cartesian theory about the animal would do as well to accept at once the views of the modern materialists. For, since that automaton is capable of feelings, such as love, gratitude, etc., and is endowed as undeniably with memory, all such attributes must be as materialism teaches us "properties of matter." But if the animal is an "automaton," why not Man? Exact science—anatomy, physiology, etc.—finds not the smallest difference between the bodies of the two; and who knows—justly enquires Solomon—whether the spirit

—————

* *De Beatificatione*, etc., lib. IV, chap. xxi, art. 6. [quoted by de Mirville, *ibid*.]
† [Quoted by de Mirville, *op. cit*., Vol. VI, App. G, p. 152.]

—————

of man "goeth upward" any more than that of the beast? Thus we find metaphysical Descartes as inconsistent as anyone.

But what does St. Thomas say to this? Allowing a soul (*anima*) to the brute, and declaring it *immaterial*, he refuses it at the same time the qualification of *spiritual*. Because he says: "it would in such case imply *intelligence*, a virtue and a special operation reserved only for the human soul." * But as at the fourth Council of Lateran it had been decided that

. . . . God had created two distinct substances, the corporeal (*mundanam*) and the spiritual (*spiritualem*), and that something incorporeal must be of necessity spiritual. . .†

—————

* [Quoted in de Mirville, *op. cit*., Vol. VI, App. G, p. 153; no ref. to the writings of St. Thomas is given.]

† [This refers to the First *Capitulum* of the Fourth Lateran Council (Twelfth General Council) held in 1215 A.D., in which occurs the following passage:

". . . . . Pater generans, Filius nascens, et Spiritus sanctus procedens: consubstantiales et coaequales, coomnipotentes et coaeterni, unum universorum principium, creator omnium invisibilium et visibilium, spiritualium et corporalium, qui sua omnipotenti virtute simul ab initio temporis utramque de nihilo condidit creaturam, spiritualem et corporalem, angelicam videlicet et mundanam, ac deinde humanam quasi communem ex spiritu et corpore constitutam. . ."

The Latin text of the entire *Capitulum* can be consulted in Carl Joseph von Hefele's *Conciliengeschichte* (7 Vols. Freiburg i. Breisgau, 1855-74; 2nd ed., 1886. Engl. transl. as *A History of Church Councils*, Edinb., 1871, etc.), where it is to be found in Vol. 5, p. 879 of 2nd cd. Consult also G. D. Mansi, *Sacrorum conciliorum nova et amplissima collectio*, 1759, etc., Vol. XXII, p. 982, or the new ed. of Paris, 1901, etc.

The Teaching of the Catholic Church, ed. by George Duncan Smith, (New York: Macmillan & Co., 1949), translates a portion of the above passage thus:

". . . . . the Fourth Council of Lateran . . . . declared God to be the 'one principle of all things, the Creator of all things visible and invisible, spiritual and corporeal, who from the beginning of

—————

St. Thomas had to resort to a kind of compromise, which can avoid being called a subterfuge only when performed by a saint. He says:

This soul of the brute is neither spirit, nor body; it is of a middle nature. *

This is a very unfortunate statement. For elsewhere, St. Thomas says that

. . . . . all the souls—even those of plants—have the substantial form of their bodies. . . †

and if this is true of plants, why not of animals? It is certainly neither "spirit" nor pure matter, but of that essence which St. Thomas calls a "middle nature." But why, once on the right path, deny its survivance—let alone immortality? The contradiction is so flagrant that

de Mirville in despair exclaims,

> Here we are, in the presence of three substances, instead of the two, as decreed by the Lateran Council! ‡

and proceeds forthwith to contradict, as much as he dares, the "Angelic Doctor."

The great Bossuet in his *Traité de la connaissance de Dieu et de soi-même* analyses and compares the system of Descartes with that of St. Thomas. No one can find fault with him for giving the preference in the matter of logic to Descartes. He finds the Cartesian "invention"—that of the automaton—as "getting better out of the

---

time, by his almighty power, created from nothing both the spiritual and the corporeal, that is the angelical and the mundane world of creatures, and finally human creatures, as if common to both worlds, being composed of body and spirit'."

—*Compiler*.]

* Quoted by Cardinal de Ventura in his Philosophie Chrétienne, Vol. II, p. 386; see also de Mirville, *op. cit*., Vol. VI, App. G, p. 153.

† [Quoted by de Mirville, *ibid*., where ref. is made to p. 139 of de Ventura's work.]

‡ [de Mirville, *op. cit*., p. 153.]

---

difficulty" than that of St. Thomas, accepted fully by the Catholic Church; for which Father Ventura feels indignant against Bossuet for accepting "such a miserable and *perilous* error." * And, though allowing the animals a soul with all its qualities of affection and sense, true to his master St. Thomas, he too refuses them intelligence and reasoning powers.

> Bossuet, adds the Father, is the more to be blamed, since he himself has said: "I foresee that a great war is being prepared against the Church under the name of Cartesian philosophy." †

He is right there, for out of the "sentient matter" of the brain of the brute animal comes out quite naturally Locke's *thinking matter*, and out of the latter all the materialistic schools of our century. But when he fails, it is through supporting St. Thomas' doctrine, which is full of flaws and evident contradictions. For, if the soul of the animal is, as the Roman Church teaches, an informal, immaterial principle, then it becomes evident that, being independent of physical organism, it cannot "die with the animal" any more than in the case of man. If we admit that it subsists and survives, in what respect does it differ from the soul of man? And that it is eternal—once we accept St. Thomas' authority on any subject—though he contradicts himself elsewhere.

> The soul of man is immortal, and the soul of the animal perishes,

he says (*Summa*, Vol. V, p. 164)—this, after having queried in Vol. II of the same grand work (p. 256)

. . . . . are there any beings that re-emerge into nothingness?

and answered himself:

No, for in the *Ecclesiastes* (iii, 14) it is said: "Whatsoever God doeth, it shall be forever." With God there "is no variableness."(James, i, 17)

——————

* [*ibid*., where ref. is given to Ventura's *Phil. Chrét*., II, 394.]

† [*ibid*., p. 154; and Ventura, *op. cit*., II, 406.]

——————

"Therefore," goes on St. Thomas,

neither in the natural order of things, nor by means of miracles, is there any creature that re-emerges into nothingness [is annihilated]; *there is naught in the creature that is annihilated*, for that which shows with the greatest radiance divine goodness is the perpetual conservation of the creatures.*

This sentence is commented upon and confirmed in the annotation by the Abbé Drioux, his translator. "No," he remarks,

. . . nothing is annihilated; it is a principle that has become with modern science a kind of axiom. . . . †

And, if so, why should there be an exception made to this invariable rule in nature, recognized both by science and theology—only in the case of the soul of the animal? Even though *it had no intelligence*, an assumption from which every impartial thinker will ever and very strongly demur.

Let us see, however, turning from scholastic philosophy to natural sciences, what are the naturalist's objections to the animal having an intelligent and therefore an independent soul in him.

Whatever that be, which thinks, which understands, which acts, it is something celestial and divine; and upon that account must necessarily be eternal,

wrote Cicero, nearly two millenniums ago.‡ We should understand well, Mr. Huxley contradicting the conclusion, St. Thomas of Aquinas, the "king of the

——————

* *Summa*—Drioux edition in 8 vols.

[These passages from St. Thomas are quoted by de Mirville, *op.cit*., p. 158. It is probable that he used the French translation of the Abbé Claude-Josèphe Drioux entitled *La Somme Théologique de Saint Thomas*, containing both the Latin and French texts. Two editions are known of this work, both in eight vols; the one is dated Paris, 1851-54, and the other, Barri-Ducis, 1864-65.—*Comp*.]

† [de Mirville, *op. cit*., p. 158.]

‡ [This passage is from Cicero's *Tusculan Disputations*, I, xxvii (66),
the original Latin text being:

——————

metaphysicians," firmly believed in the miracles of resurrection performed by St. Patrick.*

—————

"Ita quidquid est illud, quod sentit, quod sapit, quod vivit, quod viget, caeleste et divinum ob eamque rem aeternum sit necesse est."

The words *vivit* and *viget*, however, mean rather *lives* and h*as vigor*, and the expression *sentit* means also to *feel* or to *have the faculty of sensation*.—*Compiler*.]

* St. Patrick, it is claimed, has Christianized "the most Satanized country of the globe—Ireland, ignorant *in all save magic*"—into the "Island of Saints," by resurrecting "sixty men dead years before." *Suscitavit sexaginta mortuos* (Lectio I and II from the *Roman Breviary*, 1520). In the MS held to be the famous confession of that saint, preserved in the Salisbury Cathedral (*De Script. Hibern*., lib. II, cap. i), St. Patrick writes in an autograph letter: "To me the last of men, and the greatest sinner, God has, nevertheless, given, against the magical practices of this barbarous people the gift of miracles, such as had not been given to the greatest of our apostles—since he [God] permitted that among other things (such as the resurrection of animals and creeping things) I should *resuscitate dead bodies reduced to ashes since many years*." Indeed, before such a prodigy, the resurrection of Lazarus appears a very insignificant incident.

[The facts related above are taken by H.P.B. from de Mirville's *Pneumatologie des Esprits, etc.*, Vol. VI, pp. 333-36, and p. 341. The work entitled *De Scriptoribus Hiberniae* exists in translation, under the title: *The History of the Writers of Ireland.* In Two Books. Written in Latin by Sir James Ware, Knight; newly translated into English, revised and improved, with many material additions, and continued down to the beginning of the present century, by Walter Harries, Esq. Dublin: Printed for Robert Bell, and John Fleming, 1764. f. 363 pp.

In this English edition, in Book II, ch. i, p. 309, occurs the following passage:

"St. Patrick writ also,

"*Confessionem suam* (called by some *Itinerarium Confessionis*, Lib. I) which is extant in Manuscript in the Library of the Cathedral Church of *Salisbury* in *England*, beginning thus: *Ego Patricius Peccator*.

"*Epistolam ** commonitoriam ad Corticum* (*alias*) *Cereticum* which is extant in Manuscript in the same Place (and is published by Ware)."

—————

** Jocel. vit. Patr. cap. 150.

The Latin sentence in H.P.B.'s footnote is from a Roman Breviary which could not be traced, and we have to trust in this matter to the erudition of de Mirville.

—————

H.P.B. AT "MAYCOT," NORWOOD, LONDON, 1887

Really, when such tremendous claims as the said miracles are put forward and enforced by the Church upon the faithful, her theologians should take more care that their highest authorities at least should not contradict themselves, thus showing ignorance upon questions raised nevertheless to a doctrine.

The animal, then, is debarred from progress and immortality, because he is an automaton. According to Descartes, he has no intelligence, agreeably to mediaeval scholasticism; nothing but instinct, the latter signifying involuntary impulses, as affirmed by the materialists and denied by the Church.

Both Frédéric and Georges Cuvier have discussed amply, however, on the intelligence and the instinct in animals.* Their ideas upon the subject have been collected and edited by Flourens, the learned Secretary of the Academy of Sciences. This is what Frédéric Cuvier, for thirty

____

The information concerning the MS. supposedly preserved in the Salisbury Cathedral seems to be of doubtful authenticity, as direct inquiry to the Chief Librarian, Rev. Chancellor C. T. Dimont, brought a negative reply. Further inquiry ascertained the fact that the earliest manuscript of St. Patrick's *Confession* is contained in *The Book of Armagh*, at present in the Library of Trinity College, Dublin, Ireland, though this MS. is not the most complete. The best edition of the *Confessio* and the *Epistola* which often accompanies it, was done by N. J. D. White in the *Proceedings* of the Royal Irish Academy (1904-05), Vol. XXV, pp. 201-326, under the title " The Latin Writings of St. Patrick." This edition contains no mention at all of the legend that St. Patrick raised sixty men from the dead. "The Tripartite Life of St. Patrick" edited by Whitley Stokes in the *Chronicles and Memorials of Great Britain and Ireland* Series, of 1887 (2 vols.), contains numerous legends connected with the Saint which had sprung up during the years following his death, though no mention of the miracle above referred to can be found therein. However, the Harleian MS. 3859 (in the British Museum), folio 186a, makes the statement that St. Patrick " mortuos numero usque ad novem suscitavit."

Thus, this entire subject-matter remains somewhat confused and uncertain, and is hard to verify.—*Compiler*.]

* More recently Dr. Romanes and Dr. Butler have thrown great light upon the subject.

—————

years the Director of the Zoological Department and the Museum of Natural History at the *Jardin des Plantes*, Paris, wrote upon the subject.

Descartes' mistake, or rather the general mistake, lies in that no sufficient distinction was ever made between *intelligence* and *instinct*. Buffon himself had fallen into such an omission, and owing to it everything in his zoological philosophy was contradictory. Recognizing in the animal a feeling superior to our own, as well as the consciousness of its actual existence, he denied it at the same time *thought, refection*, and *memory*, consequently every possibility of having thoughts (Buffon, *Discours sur la nature des animaux*, Vol. VII, p. 57, édit. in-12°).*

But, as he could hardly stop there, he admitted that the brute had a *kind* of memory, *active, extensive* and more faithful than our (human) memory (*Id., ibid.*, p. 77). Then, after having refused it any *intelligence*, he nevertheless admitted that the animal "consulted its master, *interrogated* him, and *understood* perfectly every sign of his will." (*Id., ibid.*, Vol. X, *Histoire du chien*, p. 2.) †

A more magnificent series of contradictory statements could hardly have been expected from a great man of science.

The illustrious F. Cuvier is right therefore in remarking in his turn, that

. . . . this new mechanism of Buffon is still less intelligible than Descartes' automaton.‡

As remarked by the critic, a line of demarcation ought to be traced between instinct and intelligence. The construction of bee-hives by the bees, the raising of dams by the beaver in the middle of the naturalist's dry floor as much as in the river, are all the deeds and effects of instinct forever unmodifiable and changeless, whereas the

—————

* [Quoted in de Mirville, *Des Esprits*, etc., Vol. VI, App. G, p. 155. While Flourens' work is not specifically mentioned, it may be the one entitled: *De l'instinct et de l'intelligence des animaux*. Résumé des observations de F. Cuvier. 2nd enlarged ed. Paris, 1845. 12°. —*Comp*.]

† [de Mirville, *ibid*]

‡ *Biographie Universelle*, etc., 1847. Article by F. Cuvier on Buffon's life, p. 119.

—————

acts of intelligence are to be found in actions evidently thought out by the animal, where not instinct but reason comes into play, such as its education and training calls forth and

renders susceptible of perfection and development. Man is endowed with reason, the infant with instinct; and the young animal shows more of both than the child.

Indeed, everyone of the disputants knows as well as we do that it is so. If any materialist avoid confessing it, it is through pride. Refusing a soul to both man and beast, he is unwilling to admit that the latter is endowed with intelligence as well as himself, even though in an infinitely lesser degree. In their turn the churchman, the religiously inclined naturalist, the modern metaphysician, shrink from avowing that man and animal are both endowed with soul and faculties, if not equal in development and perfection, at least the same in name and essence. Each of them knows, or ought to know that instinct and intelligence are two faculties completely opposed in their nature, two enemies confronting each other in constant conflict; and that, if they will not admit of two souls or principles, they have to recognize, at any rate, the presence of two potencies in the soul, each having a different seat in the brain, the localization of each of which is well known to them, since they can isolate and temporarily destroy them in turn—according to the organ or part of the organs they happen to be torturing during their terrible vivisections. What is it but human pride that prompted Pope to say:

> Ask for whose end the heavenly bodies shine;
> Earth for whose use? Pride answers, 'Tis for mine.
> For me kind nature wakes her genial power,
> Suckles each herb, and spreads out every flower.
> Annual for me the grape, the rose, renew
> The juice nectareous and the balmy dew;
> For me the mine a thousand treasures brings;
> For me health gushes from a thousand springs;
> Seas roll to waft me, suns to light me rise;
> My footstool earth, my canopy the skies.*

____

* [*An Essay on Man*, Epistle I, lines 131-140.]

____

36

And it is the same unconscious pride that made Buffon utter his paradoxical remarks with reference to the difference between man and animal. That difference consisted in the "absence of reflection, for the animal," he says, "does not feel that he feels." How does Buffon know? "It does not think that it thinks," he adds, after having told the audience that the animal remembered, often deliberated, compared and chose!* Whoever pretended that a cow or a dog could be an ideologist? But the animal may think and know it thinks, the more keenly that it cannot speak, and express its thoughts. How can Buffon or anyone else know? One thing is shown however by the exact observations of naturalists and that is, that the animal is endowed with intelligence; and once this is settled, we have but to repeat Thomas Aquinas' definition of intelligence—the prerogative of man's immortal soul—to see that the same is due to the animal

But in justice to *real* Christian philosophy, we are able to show that primitive

Christianity has never preached such atrocious doctrines—the true cause of the falling off of so many of the best men as of the highest intellects from the teachings of Christ and his disciples.

III

[*The Theosophist*, Vol. VII, No. 78, March, 1886, pp. 348-354]

> O Philosophy, thou guide of life, and discoverer of virtue!
>
> —CICERO.
>
> Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom.
>
> —PLINY.

The destiny of man—of the most brutal, animal-like, as well as of the most saintly—being immortality, according to theological teaching; what is the future destiny of the *

* *Discours sur la nature des animaux.*

countless hosts of the animal kingdom? We are told by various Roman Catholic writers—Cardinal de Ventura, Count de Maistre and many others—that "animal soul is a *Force*."

It is well established that the soul of the animal, says their echo de Mirville,

> . . . . was produced *by the earth*, for this is Biblical. All the living and moving souls [*nephesh* or life principle] come from the earth; but, let me be understood, not solely from the dust, of which their bodies as well as our own were made, but from the *potency* of theearth; *i.e*., from its immaterial *force*, as all forces are . . . . in conjunction with those of the *sea*, of the *air*, etc., all of which are those *Elementary Principalities* (principautés élémentaires) of which we have spoken elsewhere (namely, in *Des Esprits*, etc., 2nd Mémoire, chap. xii, Cosmolâtrie).*

What the Marquis Eudes de Mirville understands by the term is, that every "Element" in nature is a domain filled and governed by its respective invisible spirits. The Western Kabalists and the Rosicrucians named them Sylphs, Undines, Salamanders and Gnomes; Christian mystics, like de Mirville, give them Hebrew names and class each among the various kinds of Demons under the sway of Satan—with God's permission, of course.

He too rebels against the decision of St. Thomas who teaches that the animal soul is destroyed with the body. "It is a force"—he says—that "we are asked to annihilate, the most *substantial* force on earth, called *animal soul*," which, according to the Reverend Father Ventura, is " the most *respectable* soul after that of man."

He had just called it an immaterial force, and now it is named by him "the most *substantial* thing on earth." †

But what is this Force? Georges Cuvier and Flourens the academician tell us its secret.

The form or the force of the bodies [form means soul in this case, let us remember], the former writes, is far more essential to them than

—————

* *Des Esprits*, Vol. VI, Appendix G, p. 158.

† *Ibid*.

—————

matter is, as (without being destroyed) the latter changes constantly, whereas the form PREVAILS. To this Flourens, from whom we quote above, observes: "In everything that has life, the form is more *persistent* than matter . . . . . for that which constitutes the BEING of the living body, its identity and its sameness, is its form." *

"Being," as de Mirville remarks in his turn, "a magisterial principle, a philosophical pledge of our immortality," † it must be inferred that soul—human and animal—is meant under this misleading term. It is rather what we call the ONE LIFE, I suspect.

However this may be, philosophy, both profane and religious, corroborates this statement that the two "souls" are identical in man and beast. Leibnitz, the philosopher beloved by Bossuet, appeared to credit "Animal Resurrection" to a certain extent. Death being for him "simply the *temporary enveloping of the personality*," he likens it to the preservation of ideas in sleep, or to the butterfly within its caterpillar. For him, says de Mirville,

> . . . . resurrection ‡ is a *general* law in nature, which becomes one of the greatest of miracles, when performed by a thaumaturgist, only in virtue of its prematurity, of the surrounding circumstances, and of the mode in which he operates.§

—————

* De la Longévité humaine et de la Quantité de Vie sur le Globe, pp. 50, 49 and 53 resp.

[This is a work by Marie Jean Pierre Flourens. Paris, 1854. 12-vo. 3rd ed., 1856. 4th ed., 1860. English transl. by C. Martel (pseud. of T. Delf), entitled *On Human Longevity*. London, 1855. 12-vo.

The original French text is as follows: " 'Ainsi, la forme de ces corps leur est plus essentielle que la matière, puisque celle-ci change sans cesse, tandis que l'autre se conserve.' " (p. 50) ". . . . Dans tout ce qui a vie, la forme est plus persistante que la matière." (p. 49)

". . . . . Ce qui constitue l'être du corps vivant, et par suite son *identité*, sa mêmeté, est précisément ce qui ne change pas, c'est-à-dire sa *forme*, sa *force*. . . . . " (p. 53).

H. P. B. uses the quotation as it appears in de Mirville, *Des Esprits*, etc., Vol. VI, App. G, p. 158.—*Compiler*.]

† Des Esprits, etc., Vol. VI, Appendix G, p. 158.

‡ The occultists call it "transformation" during a series of lives and the final *nirvanic* Resurrection.

§ [*Op. cit*., p. 163.]

____

In this Leibnitz is a true Occultist without suspecting it. The growth and blossoming of a flower or a plant in five minutes instead of several days and weeks, the forced germination and development of plant, animal or man, are facts preserved in the records of the Occultists. They are only seeming miracles; the natural productive forces hurried and a thousand-fold intensified by the induced conditions under occult laws known to the Initiate. The abnormally rapid growth is effected by the forces of nature whether blind or attached to minor intelligences subjected to man's occult power, being brought to bear collectively on the development of the thing to be called forth out of its chaotic elements. But why call one a divine *miracle*, the other a satanic subterfuge or simply a fraudulent performance?

Still as a true philosopher Leibnitz finds himself forced, even in this dangerous question of the resurrection of the dead, to include in it the whole of the animal kingdom in its great synthesis, and to say:

> I believe that the souls of the animals are imperishable . . . . and I find that nothing is better fitted to prove our own immortal nature.*

Supporting Leibnitz, Dean, the Vicar of Middleton, published in 1748 two small volumes upon this subject. To sum up his ideas, he says that

> . . . . . the holy scriptures hint in various passages that the brutes shall live in a future life. This doctrine has been supported by several Fathers of the Church. Reason, teaching us that the animals have a soul, teaches us at the same time that they shall exist in a future state. The system of those who believe that God annihilates the soul of the animal is nowhere supported and has no solid foundation to it," etc., etc.†

____

* Leibnitz, *Opera philos*.

† See Vol. XXIX of the *Bibliothèque des sciences*, 1st Trimester of the year 1768.

[The reference to the French periodical could not be traced. H. P. B. translates from de Mirville, *Des Esprits*, etc., Vol. VI, App. G, pp. 163-64. However, in Richard Dean's work entitled, *An Essay on the Future Life of Brutes* (Manchester, 1767. British Museum,

____

Many of the men of science of the last century defended Dean's hypothesis, declaring it extremely probable, one of them especially—the learned Protestant theologian Charles Bonnet of Geneva. Now, this theologian was the author of an extremely curious work called by him *Palingenesis* * or the "New Birth," which takes place, as he seeks to prove, owing to an invisible germ that exists in everybody, and no more than Leibnitz can he

understand that animals should be excluded from a system, which, in their absence, would not be a unity, since system means "a collection of laws." †

The animals [he writes] are admirable books, in which the creator gathered the most striking features of his sovereign intelligence. The anatomist has to study them with *respect*, and, if in the least endowed with that delicate and reasoning feeling that characterises the moral man, he will never imagine, while turning over the pages, that he is handling slates or breaking pebbles. He will never forget that all that lives and feels is entitled to his mercy and pity. Man should run the risk of compromising his ethical feeling were he to become too familiarised with the suffering and the blood of animals. This truth is so evident that Governments should never lose sight of it . . . . . as to the hypothesis of *automatism* I should feel inclined to regard it as a philosophical heresy, very dangerous for society, if it did not so strongly violate good sense and feeling as to become harmless, for it can never be generally adopted.

____

8425. a. 9.), several propositions are outlined in Vol. II, in which the following sentences occur:

"The Scriptures plainly intimate, that Brute Animals will have a Being in future, and partake in some Degree of those Benefits which shall be conferred after the Universal Change. . . ." (p. 3).

"The Doctrine of a future Existence of Brute Animals, is maintained by some Jewish Writers of the first Class, and the Christian Fathers. . . ." (p. 45).

"Reason declares in Favour of the future Existence of Brutes, by determining that Brutes have souls. . ." (p. 49).

"The Notion that God annihilates the Souls of Brute Animals, is founded on weak Principles, and opposes Arguments much clearer, and stronger for the Continuation of them; . . ." (p. 69).

—*Compiler*.]

* From two Greek words: (γείνομαι to be born, and πάλιν, again.

† See Vol. II of *La Palingénesie philosophique*. Also de Mirville, *Des Esprits*, etc., Vol. VI, App. G, p. 164.

____

As to the destiny of the animal, if my hypothesis be right, Providence holds in reserve for them the greatest compensations in future states *. . . . And for me, their resurrection is the consequence of that soul or form we are necessarily obliged to allow them, for a soul being a simple substance, can *neither be divided*, *nor decomposed*, *nor yet annihilated*. One cannot escape such an inference without falling back into Descartes' automatism; and then from animal automatism one would soon and forcibly arrive at that of man. . . . . †

____

* We too believe in "future states" for the animal from the highest down to the *infusoria*—but in a series of rebirths, each in a higher form, up to man and then beyond—in short, we believe in *evolution* in the fullest sense of the word.

† [de Mirville, *op. cit*., p. 164. This passage from Charles Bonnet's work, *La Palingénésie Philosophique*; ou, Idées sur l'état passé et sur l'état future des êtres vivans (Genève: Claude Philibert et Barthelemi Chirol, 1769. 2 vols. 8-vo), is translated from its original French in a rather free manner, and cannot be considered to be more than a summary of Bonnet's views. We append herewith the original French text, with its old-fashioned spelling, to be found in Volume II, on pp. 122-23,125-26, and 77-78, respectively.

"Les Animaux font des Livres admirables où le GRAND ÊTRE a raffemblé les Traits les plus frappans de sa SOUVERAINE INTELLIGENCE. L'Anatomifte doit ouvrir ces Livres pour les étudier & connoitre mieux fa propre Structure: mais; s'il eft doué de cette fenfibilité délicate & raifonnée qui caractérife l'Homme *moral*, il ne s'imaginera point en les feuilletant qu'il feuillette une *Ardoife*. Jamais il ne multipliera les Victimes malheureufes de fon inftruction & ne prolongera leurs fouffrances au-delà du But le plus raifonnable de fes Recherches. Jamais il n'oubliera un inftant, que tout ce qui eft

doué de Vie & de Senfibilité a droit à fa commiferation.

"L'Homme rifqueroit de corrompre bientôt fes Moeurs, s'il fe familiarifoit trop avec les Souffrances & le Sang des Animaux. Cette Vérité morale eft fi faillante, qu'il feroit fuperflu de la développer: ceux qui font chargés par état de diriger les Hommes ne la perdront jamais de vuë. Je regarderois l'Opinion de l'*Automatifme* des Bêtes, comme une forte d'Héréfie philofophique, qui deviendroit dangereufe pour la Société, fi tous fes Membres en étoient fortement imbus. Mais, il n'eft pas à craindre, qu'une Opinion, qui fait violence au Sentiment, & qui contredit fans ceffe la Voix de la Nature, puiffe etre généralement adoptée. . ..

"Si mon Hypothèfe eft vraye, la SOUVERAINE BONTÉ auroit beaucoup plus fait encore pour ces innocentes Victimes des Befoins toujours renaiffans d'un Maître fouvent dur & ingrat. ELLE leur

—————

Our modern school of biologists has arrived at the theory of "automaton-man," but its disciples may be left to their own devices and conclusions. That with which I am at present concerned, is the final and absolute proof that neither the Bible, nor its most philosophical interpreters—however much they may have lacked a clearer insight into other questions—have *ever denied, on Biblical authority, an immortal soul to any animal*, more than they have found in it conclusive evidence as to the existence of such a soul in man—in the old Testament. One has but to read certain verses in Job, and the *Ecclesiastes* (iii, 17-22) to arrive at this conclusion. The truth of the matter is, that the future state of neither of the two is therein referred to by one single word. But if, on the other hand, only negative evidence is found in the Old Testament concerning the immortal soul in animals, in the New it is as plainly asserted as that of man himself, and it is for the benefit of those who deride Hindu *philozoism*, who assert their right to kill animals at their will and pleasure, and deny them an immortal soul, that a final and definite proof is now being given.

St. Paul was mentioned at the end of Part I as the defender of the immortality of all the brute creation. Fortunately this statement is not one of those that can be pooh-poohed by the Christians as "the blasphemous and heretical interpretations of the holy writ, by a group of

—————

auroit réfervé les plus grands dédommagemens dans cet *Etat Futur*. . . . . . .

—————

"Si les Bêtes ont une *Ame*, cette Ame eft auffi *indivifible*, auffi *indeftructible* par les Caufes *fecondes* que celle de l'Homme: c'eft qu'une Subftance fimple ne peut etre ni *divifée* ni *décompofée*. L'*Ame* des Bêtes ne peut donc *périr* que par l'*anéantiffement*; & je ne vois pas, que la RELIGION annonce en termes exprès cet *anéantiffement*. . . . . . .

"Les Philofophes, qui par des motifs louables, ont foutenu l'*Automatifme* des Brutes, n'avoient-ils point à craindre qu'on ne fe fervit de leurs argumens fubtils pour défendre l'*Automatifme* de l'Homme?"

—*Compiler.*

—————

atheists and free-thinkers." Would that every one of the profoundly wise words of the Apostle Paul—an Initiate whatever else he might have been—was as clearly understood as those passages that relate to the animals. For then, as will be shown, the indestructibility of matter taught by materialistic science; the law of eternal evolution, so bitterly denied by the Church; the omnipresence of the ONE LIFE, or the unity of the ONE ELEMENT and its presence throughout the whole of nature as preached by esoteric philosophy, and the secret sense of St. Paul's remarks to the *Romans* (viii, 18-23), would be demonstrated beyond doubt or cavil to be obviously one and the same thing. Indeed, what else can that great historical personage, so evidently imbued with neo-Platonic Alexandrian philosophy, mean by the following, which I transcribe with comments in the light of occultism, to give a clearer comprehension of my meaning?

The Apostle premises by saying (*Rom*., viii, 16-17) that "The Spirit *itself*" (*Paramatma*) "beareth witness with our spirit" (*atman*) "that we are the children of God," and "*if* children, then heirs"—heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that:

> The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (viii, 18.)

The "glory" we maintain, is no "new Jerusalem," the symbolical representation of the future in St. John's kabalistical Revelations—but the *Devachanic* periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the "sons" and "the children of God" at the "last Resurrection"—whether people call it Christian, Nirvanic or Parabrahmic; as all these are one and the same. For truly—

> The earnest expectation of the creature waiteth for the manifestation of the sons of God. (viii, 19.)

By creature, animal is here meant, as will be shown further on upon the authority of St. John Chrysostom. But who are the "sons of God," for the manifestation of whom the whole creation longs? Are they the "sons of God" with whom "satan came also" (See *Job*, i, 6; ii, 1), or the "seven angels" of *Revelation*? Have they reference to Christians only or to the "sons of God" all over the world? * Such "manifestation" is promised at the end of every *Manvantara* † or world-period by the scriptures of every great Religion, and save in the *Esoteric* interpretation of all these, in none so clearly as in the *Vedas*. For there it is said that at the end of each *Manvantara* comes the *pralaya*, or the destruction of the

world—only one of which is known to, and expected by, the Christians—when there will be left the *Sishtas*, or remnants, seven Rishis and one warrior, and all the seeds, for the next human "tide-wave of the following Round."‡ But the main question with which we are

---

* See *Isis Unveiled*, Vol. I.

† What was really meant by the "sons of God" in antiquity is now demonstrated fully in *The Secret Doctrine*, in its Part I (on the Archaic Period)—now nearly ready.

[H. P. B. probably means in this connection the First Draft of Part I, then almost completed.—*Comp.*]

‡ This is the orthodox Hindu as much as the esoteric version. In his Bangalore Picture, *What is Hindu Religion*?—Dewan Bahadur Raghunath Rao, of Madras, says: "At the end of each Manvantara, annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. To them God (or Brahm) communicates the Statute law or the Vedas . . . . as soon as a Manvantara commences these laws are promulgated . . . . and become binding . . . . to the end of that *Manvantara*. These eight persons are called *Sishtas*, or remnants, because they alone remain after the destruction of all the others. Their acts and precepts are, therefore, known as *Sishtachara*. They are also designated '*Sadachara*' because such acts and precepts are only what always existed."

This is the orthodox version. The secret one speaks of seven Initiates having attained Dhyanchohanship toward the end of the seventh Race on this earth, who are left on earth during its "obscuration" with the seed of every mineral, plant, and animal that had not time to evolute into man for the next Round or world-period. See *Esoteric Buddhism*, by A. P. Sinnett, *Fifth* Edition, *Annotations*, pp. 146, 147.

---

concerned is not at present, whether the Christian or the Hindu theory is the more correct; but to show that the Brahmins—in teaching that the seeds of all the creatures are left over, out of the total periodical and temporary destruction of all visible things, together with the "sons of God" or the Rishis, who shall manifest themselves to future humanity—say neither more nor less than what St. Paul himself preaches. Both include all animal life in the hope of a new birth and renovation in a more perfect state when every creature that now "waiteth" shall rejoice in the "manifestation of the sons of God." Because, as St. Paul explains:

> The creature *itself* (*ipsa*) *also shall be delivered* from the bondage of corruption,

which is to say that the seed or the indestructible animal soul, which does not reach Devachan while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states and forms, to end, animal as well as man, in "the glorious liberty of the children of God" (viii, 21).

And this "glorious liberty" can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evoluted from the half sentient plant, is itself transformed by degrees into man, spirit, God—*et seq. and ad infinitum*! For says St. Paul:

We know ["we," the *Initiates*] that the whole creation [*omnis creatura* or *creature*, in

the *Vulgate*] groaneth and travaileth [in childbirth] in pain together until now. (viii, 22.)*

This is plainly saying that man and animal are on a par on earth, as to suffering, in their evolutionary efforts toward the goal and in accordance with Karmic law. By "until now," is meant up to the fifth race. To make it still plainer, the great Christian Initiate explains by saying:

---

* "*omnis creatura ingemiscit*, *et parturit usque adhuc*," in the original Latin translation.

> Not only they [the animals], but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (viii, 23.)

Yes, it is we, men, who have the "first-fruits of the Spirit," or the direct Parabrahmic light, our Atma or seventh principle, owing to the perfection of our fifth principle (Manas), which is far less developed in the animal. As a compensation, however, their Karma is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evoluted man the Dhyanchohanic form.

Nothing could be clearer—even to a profane, non-initiated critic—than those words of the great Apostle, whether we interpret them by the light of esoteric philosophy, or that of mediaeval scholasticism. The hope of redemption, or, of the survival of the spiritual entity delivered "from the bondage of corruption," or the series of temporary material forms, is for *all living* creatures, not for man alone.

But the "paragon" of animals, proverbially unfair even to his fellow-beings, could not be expected to give easy consent to sharing his expectations with his cattle and domestic poultry. The famous Bible commentator, Cornelius a Lapide, was the first to point out and charge his predecessors with the conscious and deliberate intention of doing all they could to avoid the application of the word *creatura* to the inferior creatures of this world. We learn from him that St. Gregory Nazianzen, Origen and St. Cyril (the one, most likely, who refused to see a human creature in Hypatia, and dealt with her as though she were a wild animal) insisted that the word *creatura*, in the verses above quoted, was applied by the Apostle simply to the angels! But, as remarks Cornelius, who appeals to St. Thomas for corroboration,

> . . . . . this opinion is too distorted and violent (*distorta et violenta*), it is moreover invalidated by the fact that the angels, as such, are already delivered from the bonds of corruption.

Nor is St. Augustine's suggestion any happier; for he offers the strange hypothesis that the "creatures," spoken of by St. Paul, were "the infidels and the heretics" of all the ages! Cornelius contradicts the venerable father as coolly as he opposed his earlier brother-saints. "For," says he,

> . . . . . in the text quoted the *creatures* spoken of by the Apostle are evidently creatures distinct from men:—*not only they but ourselves also*; and then, that which is meant is not deliverance from sin, but from *death to come*.*

But even the brave Cornelius finally gets scared by the general opposition and decides that under the term *creatures* St. Paul may have meant—as St. Ambrosius, St. Hilarius (Hilaire) and others insisted—*elements* (!!), *i.e.*, the sun, the moon, the stars, the earth, etc., etc.

Unfortunately for the holy speculators and scholastics, and very fortunately for the animals—if these are ever to profit by polemics—they are over-ruled by a still greater authority than themselves. It is St. John Chrysostom, already mentioned, whom the Roman Catholic Church, on the testimony given by Bishop Proclus, at one time his secretary, holds in the highest veneration. In fact St. John Chrysostom was, if such a profane (in our days) term can be applied to a saint, the "medium" of the Apostle to the Gentiles. In the matter of his Commentary on St. Paul's Epistles, St. John is held as directly inspired by that Apostle himself, in other words as having written his comments at St. Paul's dictation. This is what we read in those comments on the 8th Chapter of the *Epistle to the Romans*.

We must always groan about the delay made for our emigration [death]; for if, as saith the Apostle, the creature deprived of reason [*mente*, not *anima*, "Soul"] and speech (*nam si hoc creatura mente et verbo carens*) groans and expects, the more the shame that we ourselves should fail to do so. †

—————

* Cornelius, edit. Pélagaud, Vol. IX, p. 114.

[Also de Mirville, *Des Esprits*, etc., Vol. VI, App. G, pp. 166-67.]

† *Homélie XIV*, 6, *Sur l'Épître aux Romains*.

[H.P.B. translates this passage from de Mirville's French text, in *Des Esprits*, etc., Vol. VI, App. G, p. 168. It is rather a summary

—————

Unfortunately we do, and fail most ingloriously in this desire for "emigration" to countries unknown. Were people to study the scriptures of all nations and interpret their meaning by the light of esoteric philosophy, no one would fail to become, if not anxious to die, at least indifferent to death. We should then make profitable use of the time we pass on this earth by quietly preparing in each birth for the next by accumulating good Karma. But man is a sophist by nature. And, even after reading this opinion of St. John Chrysostom—one that settles the question of the immortal soul in animals for ever, or ought to do so at any rate, in the mind of every Christian—we fear the poor dumb brutes may not benefit much by the lesson after all. Indeed, the subtle casuist, condemned out of

his own mouth, might tell us, that whatever the nature of the soul in the animal, he is still doing it a favour, and himself a meritorious action, by killing the poor brute, as thus he puts an end to its "groans

than a verbatim rendering. The Latin text is as follows (J. P. Migne*, Patrol. Curs. Compl*., Ser. Graeca Prior, Vol. XXXII. Joannis Chrysostomi, *Commentarius in Epistolam ad Romanos*, COI. 531)*:*

". . . Non modo enim illis haerere non oportet, sed etiam ingemiscendum est, quod hinc tardius sit emigrandum. Nam si hoc creatura facit, multo magis te ratione ornatum id oportet facere

. . . . . Et si creatura mente et sermone carens, et haec ignorans gemit, multo magis nos."

In *The Homelies of S. John Chrysostom, Archbishop of Constantinople, on the Epistle of St. Paul the Apostle to the Romans* (translated with notes and indices in *A Library of Fathers of the Holy Catholic Church, anterior to the division of the East and West*, Oxford: John Henry Parker; London: F. and J. Rivington, 1848), the following is given as the English rendering of the above Latin text (p. 247):

". . . . not only ought we not to cling to them [things present], but even to groan over the delay of our departure hence. For if the creation does this, much more oughtest thou to do so, honoured with reason as thou art. . . . . And if the creation, devoid as it is of mind and reason, and though in ignorance of these things, yet groaneth, much more should we."

The translator remarks in a footnote that in some MSS. the term *logos*, in the sense of "words," occurs at the place where he has used "reason."—*Compiler*.]

about the delay made for its emigration" into eternal glory.

The writer is not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughter-houses, or of making them renounce their beefsteak and Christmas goose. But if these humble lines could make a few readers realize the real value of St. Paul's noble words, and thereby seriously turn their thoughts to all the horrors of vivisection—then the writer would be content. For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

H. P. BLAVATSKY.

Collected Writings VOLUME VII
January, 1886

ISIS UNVEILED AND THE VIŚISHTÂDVAITA

[*The Theosophist*, Vol. VII, No. 76, January, 1886, pp. 279-280]

[In a letter dated June, 3, 1886, written by H.P.B. to Col. H. S. Olcott from Elberfeld, Germany (and originally published in *The Theosophist*, Vol. LII, No. 11, August, 1931, pp. 673-675), she explains to him the changed attitude of Bawaji (also known as Darbhagiri Nath, M. Krishnamachari and S. Krishnaswami Iyengar). She writes: "And now since he came here he said to my face before all the Gebhard family that *I knew nothing* of the esoteric teaching; *Isis* was full of ludicrous mistakes; my *Theosophist* articles likewise." To this last remark, H.P.B. adds a footnote as follows: "The letter you signed with my name in the January *Theosophist*, which letter contains certainly some flapdoodles—became a nice pretext for him."

It would appear from this that the present article was not written by H.P.B. herself, and that Col. Olcott merely signed it with her name. The intrinsic characteristics of it, however, the nature of the teachings treated upon, and the general "atmosphere" of the article strongly suggest H.P.B.'s authorship. It is extremely doubtful that Col. Olcott would have ever written in this style. The student is invited to judge for himself. —*Compiler*.]

Sir,—

"R. R." attempts in the October number of our Magazine to prove that I have taught in *Isis Unveiled* substantially the doctrine of Viśishtadvaita, to which view I take exception. I am quite aware of the fact that *Isis* is far from being as complete a work as, with the same materials, it might have been made by a better scholar; and that it lacks a symmetry, as a literary production, and perhaps here and there accuracy. But I have some excuse for all that. It was my first book; it was written in a language foreign to me—in which I had not been accustomed to write; the language was even more unfamiliar to certain Asiatic philosophers who rendered assistance; and, finally, Colonel Olcott, who revised the manuscript and worked with me throughout, was then—in the years 1875 and 1876—almost entirely ignorant of Aryan Philosophy, and hence unable to detect and correct such errors as I might so readily fall into when putting my thoughts into English. Still, despite all this, I think

"R. R.'s" criticism is faulty. If I erred in making too little distinction between an Impersonal God, or Parabrahm, and a Personal God, I scarcely went to the length of confounding the one with the other completely. The pages (Vol. II, 116-17; and 153; and pref., p. 2) that he relies upon, represent not my own doctrine but the ideas of others. The first two are quotations from Manu, and show what an educated Brahman and a Buddhist might answer to Prof. Max Müller's affirmation that Moksha and Nirvana mean annihilation; while the third (Vol. II, p. 153) is a defence and explanation of the inner sense of the Bible, as

from a Christian mystic's standpoint. Of course this would resemble Viśishtadvaitism, which, like Christianity, ascribes personal attributes to the Universal Principle. As for the reference to the Preface, it seems that even when read in the dead-letter sense, the paragraph could only be said to reflect my personal opinion and not the Esoteric Doctrine. A sceptic in my early life, I had sought and obtained through the Masters the full assurance of the existence of a principle (not Personal God)—"a boundless and fathomless ocean" of which my "soul" was a drop. Like the Adwaitis, I made no difference between my Seventh Principle and the Universal Spirit, or Parabrahm; nor did, or do I believe in an individual, segregated spirit in me, as a something apart from the whole. And see, for proof, my remark about the "omnipotence of man's immortal spirit"—which would be a logical absurdity upon any theory of egoistic separation. My mistake was that throughout the whole work I indifferently employed the words Parabrahm and God to express the same idea: a venial sin surely, when one knows that the English language is so poor that even at this moment I am using the Sanskrit word to express one idea and the English one for the other! Whether it be orthodox Adwaita or not, I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man's spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or

52

skandhas that have survived after each death, from the highest faculties of the *Manas.* The most spiritual—*i.e.*, the highest and divinest aspirations of every personality follow *Buddhi* and the Seventh Principle into Devachan (*Swarga*) after the death of each personality along the line of rebirths, and become part and parcel of the *Monad.* The personality fades out, disappearing before the occurrence of the evolution of the new personality (rebirth) out of Devachan: but the individuality of the spirit-soul [dear, dear, what can be made out of this English!] is preserved to the end of the great cycle (*Maha-Manwantara*) when each Ego enters Paranirvana, or is merged in Parabrahm. To our talpatic, or mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered. But *de facto* it is not so in the world of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable microscope would to the sight of a half-blind man: and yet even this is a most insufficient simile—the difference is "inexpressible in terms of footpounds." That such Parabrahmic and Paranirvanic "spirits," or units, have and must preserve their divine (not human) individualities, is shown in the fact that, however long the "night of Brahma" or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds) yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths. Spiral evolution, it must be remembered, is dual, and the path of spirituality turns, corkscrew-like, within and around physical, semi-physical, and supra-physical evolution. But I am being tempted into details which had best be left for the full consideration which their importance merits to my forthcoming work, *The Secret Doctrine.*

H. P. BLAVATSKY.

Collected Writings VOLUME VII
March, 1886

A THEOSOPHICAL FABLE

[*The Theosophist*, Vol. VII, No. 78, March, 1886, pp. 390,91]

[In *The Letters of H. P. Blavatsky to A. P. Sinneft*, p. 158, this "Fable" is attributed to Dr. Franz Hartmann. See Compiler's Note at end of this text.]

Once upon a time, in a country far across the Indian ocean, there was a society of people who wanted to hear and investigate the music of the spheres. They called their society "Harmony," but there was very little harmony among them; on the contrary, they quarrelled a great deal amongst each other, for, their society was made up of men and women of different nationalities, different characters and different opinions. But to make up for this deficiency, they had in their possession a musical instrument, upon which—if it was properly tuned—the music of the spheres could be heard. This instrument however was almost constantly out of tune, and the winds from the four corners of the earth would then blow into it and it would give forth on such occasions very discordant sounds. To attune it, it was necessary that a great Genius from the upper spheres should descend and put it in order, so that the music of the spheres could be heard.

It was indeed a very queer instrument, and what is still more remarkable about it, is the fact, which will hardly be believed by *sensible* people, that if a person whose mind was very inharmonious, would come near it, it would begin to make a very disagreeable noise.

The safe-keeping of that instrument was entrusted to the president of that society, and that president was so proud of its mysterious qualities, that he wanted to show it to everybody, and asked everybody to come and listen to the harmony of the spheres.

Now there was a society of non-musical but learned men in a country not far from here, and the president of the harmonial society went to them and told them about his mysterious instrument. They however did not believe him and said that there was no such thing as a "music of the spheres." The intrepid president however

insisted that there was, and he promised, that if they would send some one to look at that instrument, he would show them how it was constructed, and he would ask the great Genius of the upper spheres to come and play a tune—for their instruction and edification.

Consequently the learned men of the West put their heads together and consulted with each other, and the result was that they selected a smart boy and asked him to go across the big water to look at the great Genius from the upper spheres, and to report the result of his observations to those whose heads had grown to be grey in the acquisition of scientific

opinions.

The smart boy went and looked at the instrument, but when he came there it gave forth only discordant sounds, because his own soul was not in harmony with it, and the more he worked with it, the more discordant did it become. The president then took out his book of incantations and tried all kinds of conjurations to force the Genius from the upper spheres to come and play a tune for the smart boy, but the Genius would not come.

So the smart boy took his travelling bag and went home again and told his fathers in learning, that he did not see the great Genius and did not hear the music of the spheres, and the learned men stuck their heads together a second time and consulted with each other, and the result was that they said the smart boy was wise and that the president of the harmonial society was—mistaken.

Now, when the members of the harmonial society heard that important decision, they became very much distressed and they went and destroyed the instrument, because they said that if they could not have an instrument upon which the music of the spheres could be heard at all times, they would rather have no instrument at all. Consequently the society dissolved and the members went their way, some of them attempted to attune their own souls to the harmony of the spheres, others believed that the great Genius had never existed; but the keeper of the instrument sat down and wept bitterly.

H.

COMPILER'S NOTE

[In *The Letters of H. P. Blavatsky to A. P. Sinnett*, in Letter No. LXII, p. 158, H.P.B. wrote: "You will read Hartmann's 'Theosophical Fable' and *our* answer to it sent to you with a few more explanations."

Hartmann's article, it would seem, is an allegorical description of the situation in the Theosophical Society in 1885-86, called forth by various false accusations against H.P.B.

The MS. of H.P.B.'s "answer" is a fragment in her own handwriting, now in the Archives of the Theosophical Society at Adyar. It was originally published in *The Theosophist* of May, 1962. H.P.B.'s words are not only a comment but a continuation and conclusion of the "Fable," giving a vivid picture of the problems of the Society as seen by its "Broken Instrument." This is what she says:]

. . . . . . "the keeper of the instrument sat down and wept bitterly. . ." So would the "Instrument" were it not so broken as to be unfit to emit even a sound. . . . .

The fable is deeply significant and very profound. It is to the very point and the author of it *was inspired*—the mangled remains of the "Instrument" answer for it, though *its* endorsements are now of little, if any use. The "Theosophical Fable" ought to be published in the *Theosophist*; and if it is not it will only speak the more against the obduracy of the ex-"keeper" of the "instrument," and his unwillingness to confess publicly his great sin—for believing in human justice, in human benevolence, fairness and the gentlemanly feelings of "a Society of non-musical but learned men". And the "fable" ought to be read

by every Theosophist, every member of the *never* "Harmonical Society" and meditated upon. For, besides the individual Karma of every member and the collective Karma of the "Harmonical Society" whose practice differed so widely from its rules and purposes—there is the great sin of its leading members and chiefs. They have *desecrated* the name (and names) of the "Genius of the Spheres," and the Genii descend no more. The present trouble has arisen in consequence of such desecration. The Maha-Chohan of the

Genii has foretold it four years ago. The chief President was warned repeatedly in the beginning by the voice of his "instrument"; it protested in vain, and finally it was swept along itself with the current of enthusiasm, and added its own voice to proclaiming things holy in public, and throwing pearls before swine, and casting that which was sacred to the dogs: the swine are now treading upon the pearls and the dogs are rending the givers. The light that shone in the Darkness which comprehended it not—is now out: Darkness has put its heavy extinguisher upon it.

This would have never happened had the light been sacredly preserved in its own birth-place and sphere—India. But the veneration of her sons for that light was laughed down to scorn; it was called "hero-worship," mocked and finally represented as a screen to hide unholy practices. The names of the Genii are now dragged into publicity and figure in full in the *Report.* None of the *Presidents* would listen to the sage advice to keep their knowledge of the Genii secret; and the holy names were prostituted publicly by every scoffer. KARMA.

There now remains but one thing to be done, if the "Harmonical" Society would be kept alive.

Let its President do as the ex-Corresponding Secretary *has* done: depose himself before he is deposed by others,—and the Society will die a week later. But let the Society—now dishonored because there never was real harmony in it but rather personal and individual selfishness—unite together at last and wait patiently and prepare thro' *active* work for the advent of a *Paraclete* who may yet be drawn to, and sent to them before the end of the cycle in (1897).
The present "instrument" could never have been destroyed by any "learned" Society. It is the *unlearned* in things occult and spiritual, among the members of the Harmonical Society, who are now breaking it to atoms themselves; those for whom the old instrument has played itself to death, and that was the first to draw their attention and open their ears to the "music of the spheres" however poorly

it may have rendered the heavenly melody itself. And now it lies broken into fragments shattered more every day by the kicks of those for whom it sang and labored. . .

But the "Genius of the Spheres" means to pick up the mangled pieces of the instrument once more and glue them together *as He alone can.* No violin is played better upon, none emits more musical sounds than that one which was broken and mended. The Paganini of the broken *Stradizarius* is still alive and He will play upon it again but only for those few who will "attune their souls indeed to the music of the Spheres". The instrument will belong to these and have no "Keeper". How many such few will remain? Time will soon tell.

[The following is H.P.B.'s note to A. P. Sinnett at the bottom of page 2 of the original MS.]

(Had no time to copy. Send this answer but better to H. His dear sister writes such a loving good letter swearing she "will attune her soul to the music of the Spheres". If I were you: I *would* publish his fable in the *Theosophist.*)

Collected Writings VOLUME VII
April and May, 1886

OCCULT OR EXACT SCIENCE?

I

[*The Theosophist*, Vol. VII, No. 79, April, 1886, pp. 422-431]

Ecce signum! Behold the sign foreseen in a brighter future; the problem that will be *the* question of the forthcoming age, that every thoughtful, earnest father will be asking himself with regard to his children's education in the XXth century. And let it be stated at once, that by "Occult Science" neither *the life* of a *chela* nor the austerities of an ascetic are here meant; but simply the study of that which alone can furnish the key to the mysteries of nature, and unveil the problems of the universe and of psycho-physical man—even though one should not feel inclined to go any deeper.

Every new discovery made by modern science vindicates the truths of the archaic philosophy. The true occultist is acquainted with no single problem that esoteric science is unable to solve, if approached in the right direction; the scientific bodies of the West have as yet no phenomenon of natural science that they can fathom to its innermost depths, or explain in all its aspects. Exact science fails to do so—in *this* cycle, for reasons that will be given further on. Nevertheless the pride of the age, which revolts against the intrusion into the empire of science of old especially of transcendental—truths, is growing every year more intolerant. Soon the world will behold it soaring in the clouds of self-sufficiency like a new tower of Babel, to share, perchance, the fate of the Biblical monument.

In a recent scientific work on Anthropology,* one can read the following: "It is then given to us, at last, *to know* [?], to grasp, to handle and measure the forces through which it is claimed, that God proceeded. . . . . We have made electricity our postman, light our draughts-man, affinity our journeyman," etc., etc. This is in a

—————

* *Bulletin de la Société d'Anthropologie*, 3e fascic., p. 384. [In de Mirville, *Des Esprits*, etc., Vol. II, 2nd Mémoire, p. 22.]

—————

French work. One who knows something of the perplexities of exact science, of the mistakes and daily confessions of her staff, feels inclined, after reading such pompous stuff, to exclaim with the malcontent of the Bible: *Tradidit mundum ut non sciant.* Verily—"the world was delivered to them that *they should never know* it."

How likely the scientists are *to succeed* in this direction may be inferred from the fact that the great Humboldt himself could give expression to such erroneous axioms as this one: "Science begins for man only *when his mind has mastered* MATTER!" * The word "spirit" for "matter" might perhaps have expressed a greater truth. But E. Renan would not have complimented the venerable author of the *Kosmos* in the terms he did, had the term matter been replaced by spirit.

I intend to give a few illustrations to show that the knowledge of matter alone, with the quondam "imponderable" force—whatever the adjective may have meant with the French Academy and Royal Society at the time it was invented—is not sufficient for the purposes of true science. Nor will it ever prove efficient to explain the simplest phenomenon even in objective physical nature, let alone the abnormal cases in which physiologists and biologists at present manifest such interest. As Father Secchi, the famous Roman astronomer expressed it in his work,† "if but a few of the *new* forces were proven, they would necessitate the admission in space of agents of *quite another order* than those of gravitation."

"I have read a great deal about occultism and studied Kabbalistic books: I have never understood one word in them!"—was a recent remark made by a learned experimenter in "thought-transference," "colour-sounds," and so on.

Very likely. One has to study his letters before he can spell and read, or understand what he reads.

---

* *Kosmos*, Vol. I, pp. 3 and 76 (with same ideas).

† *L'unità delle Forze Fisiche*. [Both Humboldt and Secchi quoted in de Mirville, *op. cit.*, pp. 18 and 31.—*Comp.*]

Some forty years back, I knew a child—a little girl of seven or eight—who very seriously frightened her parents by saying:

"Now, mama, I love you. You are good and kind to me to-day. Your words *are quite blue*". . . . .

"What do you mean?". . .. asked the mother.

"Your words are all blue—because they are so caressing, but when you scold me *they are red* . . . . . . *so* red! But it is worse when you fly in a passion with papa for then they are orange . . . horrid . . . like that". . .. .

And the child pointed to the hearth, with a big roaring fire and huge flames in it. The mother turned pale.

After that the little sensitive was heard very often associating sounds with colours. The melody played by the mother on the piano threw her into ecstasies of delight; she saw "such beautiful rainbows," she explained, but when her aunt played, it was "fire-works and stars, brilliant stars *shooting pistols*—and then . . . bursting. . . ."

The parents got frightened and suspected that something had gone wrong with the child's brain. The family physician was sent for.

"Exuberance of childish fancy," he said. "Innocent hallucinations. . . Don't let her drink tea, and make her play more with her little brothers—fight with them, and have physical exercise. . . ."

And he departed.

In a large Russian city, on the banks of the Volga, stands an hospital with a lunatic asylum attached to it. There a poor woman was locked up for over twenty years —to the day of her death in fact—as a "harmless" though *insane* patient. No other proofs of her insanity could be found on the case-books than the fact that the splash and murmur of the river-waves produced the finest "God's rainbows" for her; while the voice of the superintendent caused her to see "black and crimson"—the *colours of the Evil one.*

About that same period, namely in 1840, something similar to this phenomenon was heralded by the French

58

papers. Such an abnormal state of feelings—physicians thought in those days—could be due but to one reason; such *impressions* whenever experienced without any *traceable* cause, denoted an ill-balanced mind, a weak brain—likely to lead its possessor to lunacy. Such was *the decree* of science. The views of the piously inclined, supported by the affirmations of the village *curés*, inclined the other way. The brain had nought to do with the "obsession" for it was simply the work or tricks of the much slandered "old gentleman" with cloven foot and shining horns. Both the men of learning and the superstitious "good women" have had somewhat to alter their opinions since 1840.

Even in that early period and before the "Rochester" wave of spiritualism had swept over any considerable portion of civilized society in Europe, it was shown that the same phenomenon could be produced by means of various narcotics and drugs. Some bolder people, who feared neither a charge of lunacy nor the unpleasant prospect of being regarded as wards in "Old Nick's Chancery," made experiments and declared the results publicly. One was Théophile Gautier, the famous French author

Few are those acquainted with the French literature of that day, who have not read the charming story told by that author, in which he describes the dreams of an opium-eater. To analyse the *impressions* at first hand, he took a large dose of *hashish.* "My hearing" he writes, "acquired marvellous capacities: *I heard the music of the flowers*; sounds—green, red and blue—poured into my ears in clearly *perceptible* waves of *smell* and *colour.* A tumbler upset, the creaking of an arm-chair, a word whispered in the lowest tones vibrated and resounded *within me* like so many claps of thunder. At the gentlest contact with objects—furniture or human body—I heard prolonged sounds, sighs like the melodious vibrations of an Aeolian harp. . . . . ." *

————

* *La Presse*, July 10, 1840.

————

No doubt the powers of human fancy are great; no doubt delusion and hallucination may be generated for a shorter or a longer period in the healthiest human brain either naturally or artificially. But natural phenomena that are not included in that "abnormal" class do exist; and they have at last taken forcible possession even of scientific minds. The phenomena of hypnotism, of thought-transference, of sense-provoking, merging as they do into one another and manifesting their occult existence in our phenomenal world, succeeded finally in arresting the attention of some eminent scientists. Under the leadership of the famous Dr. Charcot, of the Salpêtrière Hospital in Paris, several famous men of science took the phenomena in hand—in France, Russia, England, Germany and Italy. For over fifteen years they have been experimenting, investigating, theorising. And what is the result? The sole explanation given to the public, to those who thirst to become acquainted with the real, the intimate nature of the phenomena, with their productive cause and genesis—is that the sensitives who manifest them are all HYSTERICAL! They are *psychopates*,* and *neurosists* ‡—we are told—no other cause underlying the endless variety of manifestations than that of a purely physiological character.

This looks satisfactory for the present, and—quite hopeful for the future.

"Hysterical hallucination" is thus doomed to become, as it appears, the *alpha* and the *omega* of every phenomenon. At the same time science defines the word "hallucination" as "an error of our *senses*, shared by, and imposed (by that error) upon our *intelligence.*"‡ Now

—————

* A Greek compound term coined by the Russian Medical Faculties.

† From the word *neurosis.*

‡ *Dictionnaire Médical.*

[It is most likely that the following work is meant: *Dictionnaire des sciences médicales.* Par une société de médecins et de chirurgiens. Publié par F. P. Chaumeton et F. V. Mérat de Vaumartoise. 60 vols. 1812-1822.—*Compiler.*]

—————

such *hallucinations* of a sensitive as are objective—the apparition of an "astral body" for instance—are not only perceptible by the sensitive's (or medium's) "*intelligence*," but are likewise shared by the senses of those present. Consequently the natural inference is that all those witnesses are also *hysterical.*

The world is in danger, we see, of being turned, by the end of this century, into one vast lunatic asylum, in which the learned physicians alone would form the *sane* portion of humanity.

Of all the problems of medical philosophy, hallucination seems, at this rate, the most difficult to solve, the most obstinate to get rid of. It could hardly be otherwise, for it is one of the mysterious results of our dual nature, the bridge thrown over the chasm that

separates the world of matter from the world of spirit. None but those willing to cross to the other side can appreciate it, or ever recognize the *noumenon* of its phenomena. And without doubt a manifestation is quite disconcerting to anyone who witnesses it for the first time. Proving to the materialist the creative faculty, the *potency* of man's spirit, *naturalising* before the churchman the "miracle," and *supernaturalising*, so to say, the simplest effects of natural causes, *hallucination* cannot be accepted yet for what it really is, and could hardly be forced upon the acceptation of either the materialist or the believing Christian, since one is as strong in his denial as the other is in his affirmation. "Hallucination," says an authority quoted by Brierre de Boismont,* "is the reproduction of the material sign of the idea." Hallucination, it is said, has no respect for age or for merit; or, if a fatal experience is worth anything—"a physician who would give it too much of his attention or would study it for too long a time and *too seriously*, would be sure to end his career in the ranks of his own patients."

This is an additional proof, that "hallucination" was hardly ever studied "too *seriously*" as self-sacrifice is not

---

* *Des Hallucinations*, p. 3.

---

quite the most prominent feature of the age. But *if* so catching, why should we not be permitted the bold and disrespectful suggestion that the biologists and physiologists of Dr. Charcot's school, have themselves become *hallucinated* with the rather one-sided scientific idea that such phenomenal hallucinations are all due to *Hysteria*?

However it may be, whether a *collective hallucination* of our medical lights or the impotency of material thought, the simplest phenomenon—of the class *accepted* and verified by men of science in the year 1885—remains as unexplained by them, as it was in 1840.

If, admitting for argument sake, that some of the common herd out of their great reverence—often amounting to *fetich worship*—for science and authority, do accept the dictum of the scientists that every phenomenon, every "abnormal" manifestation, is due to the pranks of *epileptic hysteria*, what shall the rest of the public do? Shall they believe that Mr. Eglinton's *self-moving* slate pencil is also labouring under a fit of the same epilepsy as its medium—even though he *does not touch it*? Or that the prophetic utterances of the seers, the grand inspired apostles of all ages and religions, were simply the pathological results of hysteria? Or again that the "miracles" of the Bible, those of Pythagoras, Apollonius and others—belong to the same family of *abnormal* manifestations, as the hallucinations of Dr. Charcot's Mlle. *Alphonsine*—or whatever her name—and her erotic descriptions and her poetry—"in consequence *of the swelling with gases of her great bowel*" (*sic*)? Such a pretension is likely to come to grief. First of all "hallucination" itself, when it is really the effect of a physiological cause, would have to be explained—but *it never has been.* Taking at random some out of the hundreds of definitions by eminent

French physicians (we have not those of the English at hand) what do we learn about "hallucinations"? We have given Dr. Brierre de Boismont's "definition," if it can be called one: now let us see a few more.

Dr. L. F. Lélut calls it—"a *sensorial* and *perceptive* folly"; Dr. Chomel—"a common illusion of the

sensorium"; * Dr. F. Leuret—"an illusion intermediary between sensation and conception" (*Fragments Psychologiques sur la Folie*); Dr. Michéa—"a perceptive delirium "(*Du Délire des Sensations*); Dr. Calmeil—"an illusion due to a vicious modification of the nervous substance" (*De la Folie*, Vol. I); etc., etc. †

The above will not make the world, I am afraid, much wiser than it is. For my part, I believe the theosophists would do well to keep to the old definition of hallucinations (*theophania*) ‡ and folly, made some two thousands of years back by Plato, Virgilius, Hippocrates, Galen and the medical and theological schools of old. "There are two kinds of folly, one of which is produced by the body, the other sent to us *by the gods*."

About ten years ago, when *Isis Unveiled* was being written, the most important point the work aimed at was the demonstration of the following: (*a*) the reality of the *Occult* in nature; (*b*) the thorough knowledge of, and familiarity with, all such occult domains amongst "certain men," and their mastery therein; (*c*) hardly an art or science known in our age, that the *Vedas* have not mentioned; and (*d*) that hundreds of things, especially, mysteries of nature—*in abscondito* as the alchemists called it—were known to the Aryas of the *pre-mahabharata* period, which are unknown to us, the modern sages of the XIXth century.

A new proof of it is now being given. It comes as a fresh corroboration from some recent investigations in France by learned "*specialists*" (?) with regard to the confusion made by their *neurosists* and *psychomaniacs* between colour and sound, "*musical impressions*" and *colour impressions.*

This special phenomenon was first approached in Austria in 1873 by Dr. Nüssbaumer. After him it began

—————

* See *Dictionary of Medical Terms*.

† [These brief excerpts are taken from Eudes de Mirville, *Des Esprits*, etc., Vol. I, p. 86 (3rd. ed., 1854).—*Comp.*]

‡ Communication with Gods.

—————

to be seriously investigated in Germany by Bleuler and Lehmann; in Italy by Velardi, Bareggi and a few others, and it was finally and quite recently taken up by Dr. Pedrono of

France. The most interesting accounts of *colour-sound* phenomena may, however, be found in *La Nature* (No. 620, April 18, 1885, pp. 306-07, and No. 626, May 30, 1885, pp. 406-08), in an article contributed by A. de Rochas who experimented with a certain gentleman whom he names "M.H.P."

The following is a short *résumé* of his experience.

M.H.P. is a man of about 57 years of age, an *advocate* by profession, now living in one of the country *faubourgs* of Paris, a passionate amateur of natural sciences which he has studied very seriously, fond of music, though no musician himself, a great traveller and as great a linguist. M.H.P. had never read anything about that peculiar phenomenon that makes certain people associate sound with colour, but was subject to it from his very boyhood. Sound of every description had always generated in him the impression of colours. Thus the articulation of the vowels produces in his brain the following results:—The letter *A*—appears to him dark red; *E*—white; *I*—black; *O*—yellow; *U*—blue. The double-vowelled letters: *Ai*—chestnut colour; *Ei*—greyish white; *Eu*—light blue; *Oi*—dirty-yellow; *Ou*—yellowish. The consonants are nearly all of a dark grey hue; while a vowel, or a double vowel forming with a consonant a syllable, colours that syllable with its own tint. Thus, *ba*, *ca*, *da* are all of red-grey colour; *bi*, *ci*, *di*—ash coloured; *bo*, *co*, *do*—yellow grey, and so on. *S* ending a word and pronounced in a hissing way, like the Spanish words *los campos*, imparts to the syllable that precedes it a metallic glittering. The colour of the word depends thus on the colour of the letters that compose it, so that to M.H.P. human speech appears in the shape of many-coloured, or variegated ribbons coming out of persons' mouths, the colours of which are determined by those of the vowels in the sentences, separated one from the other by the greyish stripes of the consonants.

The languages receive in their turn a common colouring from those letters that predominate in each. For instance, the German, which abounds in consonants, forms on the whole the impression of a dark grey moss; French appears grey, strongly mixed with white; the English seems nearly black; Spanish is very much coloured especially with yellow and carmin-red tints; Italian is yellow, merging into carmin and black, but with more delicate and harmonious tints than the Spanish.

A deep-toned voice impresses M.H.P. with a dark red colour which gradually passes into a chocolate hue; while a shrill, sonorous voice suggests the blue colour, and a voice between these two extremes changes these colours immediately into very light yellow.

The sounds of instruments have also their distinct and special colours: the piano and the flute suggest tints of blue; the violin—black; and the guitar—silver grey, etc.

The names of musical notes pronounced loudly, influence M.H.P. in the same manner

as the words. The colours of a singing voice and playing depend upon the voice and its compass and altitude, and upon the instrument played on.

So it is with *figures* verbally pronounced; but when read mentally they reflect for him the colour of the ink they are written or printed with. The form, therefore, has nought to do with such colour phenomena. While these impressions do not generally take place outside of himself, but perform, so to say, on the platform of his brain, we find other sensitives offering far more curious phenomena than "M.H.P." does.

Besides Galton's interesting chapter upon this subject, in his *Inquiries into human faculty and its development*, we find in the *London Medical Record* a sensitive describing his impressions in this wise: "As soon as I *hear* the sounds of a guitar, I *see* vibrating chords, surrounded by coloured vapours." The piano produces the same: "coloured images begin to float over the keys." One of

Dr. Pedrono's subjects in Paris * has always colour impressions *outside* of himself. "Whenever I hear a chorus composed of several voices," he says, "I *feel* a great number of coloured points floating over the heads of the singers. I *feel* them, for my eye receives no definite impression; nevertheless, I am compelled to *look* at them and while *examining* them I feel perplexed, for I cannot find those bright coloured spots where I *look* at them, or rather *feel* them."

Inversely, there are sensitives in whom the sight of colours evokes immediately that of sounds, and others again, in whom a triple phenomenon is produced by one special sense generating two other senses. A certain sensitive cannot hear a brass band without a taste "like copper in the mouth" during the performance, and seeing dark golden clouds.

Science investigates such manifestations, recognizes their reality, and—remains powerless to explain them. "*Neurosis* and *hysteria*" is the only answer obtained, and the "*canine* hallucinations" of the French academicians quoted in *Isis* [Vol. I, p. 178], have remained valid to this day as an explanation, or a *universal solvent* of all such phenomena. But it is only natural after all, that science should be unable to account at any rate for this particular phenomenon of *light* and *sound*, since its theory of light itself has never been fully verified, nor made complete to the present day.

Let then our scientific opponents play for a while longer at "blindman's buff" amongst phenomena, with no ground to stand upon but their eternal physiological hypotheses. The time is not perhaps far off when they shall be compelled to change their tactics or—confess themselves defeated by even such *elementary* phenomena as described above. But, whatever physiologists may, or may not say, or do; whatever their scientific explanations, hypotheses and conclusions at present or in the future,

---

* *Annales d'Oculistique*, Nov. and Dec., 1882.—*Journal de Médecine de l'Ouest*, 4me Trimestre, 1882.

---

modern phenomena are fast *cycling* back for their true explanation, to the archaic *Vedas*, and other "Sacred Books of the East." For it is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and colour. *Mental* correlations of the two senses of "sight" and "hearing " were as common a fact in their days, as that of a man in our own seeing objective things before him with his eyes wide open at noon.

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his Vedas, can suspect what the real phenomenon means; simply—*a cyclic return of human organisms to their primitive form* during the 3rd and even the 4th Root Races of what is known as the *Antediluvian periods.* Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth* Race, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. These are no vain words, for here are two of the many proofs.

In consequence of the abundant data gleaned by linguistic research, philologists are beginning to raise their voices and are pointing to some very suggestive, though as yet unexplained facts. (1) All the words indicative of human representations and conceptions of *light* and *sound* are *found to have their derivation from the same roots.**

---

* *Introduction à la mythologie de l'Odyssée*, Voyevodsky.

[Reference is here made to the Russian historian Leopold Franzovich Voyevodsky, and to his doctorate thesis entitled *Vvedenie v mifologiiu odissei* (Introduction to the Mythology of the Odyssey, Odessa, 1881). It is very difficult to obtain, but may be consulted in the Library of Congress, Washington, D.C. It is not known why H.P.B. mentions this work with a French title, as no translation of it is known to exist. *Vide* VOYEVODSKY in the Bio-Bibliographical Index.—*Compiler.*]

---

(2) *Mythology* shows, in her turn, the evident law—the uniformity of which precludes the possibility of chance—that led the ancient symbologists to represent all their *sun*-gods and *radiant* deities—such as the Dawn, the Sun, Aurora, Phoebus, Apollo, etc.—connected in one way or the other with music and singing—with *sound* in short—associated with radiancy and colour.*

If this is as yet but an inference, there exists a still better proof in the *Vedas*, for there the conceptions of the words "sound" and "light," "to hear" and "to see," *are always associated.* In Hymn X, 71, verse 4, we read: "One—though *looking*, *sees not the speech*,

and the other *seeing*—does not *hear* it." And again in verse 7th, in which a party of friends is represented as emulating each other in singing, they are charactered by the double epithet placed side by side: *Akshavanta* and *Karnavanta*, or "one finished with eyes" and "one furnished with ears." The latter is natural—the singer has *a good ear for music*, and the epithet is comprehensible in view of the musical emulation. But what sense can the *Akshavanta* have in this case, with his good sight, unless there is a connection and a meaning in it that are not explained, because probably the hymn refers to days when *sight* and *hearing* were synonymous terms? Moreover, a philologist, a rising Orientalist,† tells us that " the Sanskrit verbal root ARCH is used to denote two meanings—(*a*) 'to *sing*,' and (*b*) 'to *shine*,' to radiate beams or rays. The substantives *rich* and *archis*, derived from the root ARCH, are used to signify (1) *song*, *hymn*, and (2) *brilliancy*, ray, sun. . . . In the conception of the ancients *a speech could be seen* . . . ," he explains. What does the Esoteric Doctrine—that universal solvent indeed of all scientific difficulties and puzzles—say to this? It sends us to the chapter on the

---

* D. N. Ovsyaniko-Kulikovsky, Essay on the Bacchic Cults of the Indo-European antiquity, etc.

† Professor D. N. Ovsyaniko-Kulikovsky, the Author of the *Essay on the Bacchic Cults*, etc. [*Vide* OVSYANIKO-KULIKOVSKY in the Bio-Bibliogr. Index.—*Compiler.*]

Evolution of Races, in which primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the 1st Root-race during the 4th Round on this globe.* *Human* speech, as known to us, came into being in the Root-race that preceded ours—the *Fourth* or the "Atlantean"—at the very beginning of it, in sub-race No. 1; and simultaneously with it were developed *sight*—as a physical sense—while the four other senses (with the two additional—the 6th and 7th—of which science knows nothing as yet)—remained in their latent, undeveloped state as physical senses, although fully developed as spiritual faculties. Our sense of *hearing* developed only in the 3rd sub-race. Thus, if human "speech"—owing to that absence of the sense of hearing—was in the beginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb, still it is easy to understand how, even from those early days, "speech" became associated with "sight," or, in other words, people could understand each other and *talk* with the help of only *sight* and *touch.* "Sound is *seen* before it is heard"—says the *Book of Kiu-ti.* The flash of lightning precedes the clap of thunder. As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses—that had formed during the first three Root-races but one SENSE, namely, *spiritual perception*—finally fell asunder to form henceforth five distinct senses.

But we are in the 5th race, and we have already passed the turning or *axial* point of our "sub-race cycle." Eventually as the current phenomena and the increase of sensitive

organisms in our age go to prove, this Humanity

---

* See *Esoteric Buddhism*—for the Rounds, World-periods, and Subraces. The chapter referred to will appear in *The Secret Doctrine*, which will shortly be published.

---

will be moving swiftly on the path of pure spirituality, and will reach the apex (of *our* Race) at the end of the 7th sub-race. In plainer and *fuller* language—*plainer* and *fuller* to some theosophists only, I am afraid—we shall be, at that period, on the same degree of spirituality that belonged to, and was natural in, the 1st sub-race of the 3rd *Root-race* of the FOURTH Round; and the second half of it (or that half in which we now are) will be, owing to the law of correspondence, on parallel lines with the *first* half of the THIRD Round. In the words of one in whom live Truth and Wisdom—however often His words may have been misunderstood and criticised, not alone by profane critics but even by some theosophists—"in the 1st half of the 3rd Round the primordial spirituality of man was eclipsed, because over-shadowed by nascent mentality"; Humanity was on its *descending arc* in the first half of that round and in the last half on its ascending arc: *i.e.*, " his [man's] *gigantic* stature had decreased and his body improved in texture; and he had become a more rational being though still more an ape than a *Deva-man.*" * And, if so, then, according to that same law of correspondences—an immutable one in the system of cycles we have to infer the following:—that the latter half of our Round—as shown to correspond with the 1st

---

* [H.P.B. makes reference to and quota from a Letter of Master K.H. received by A. O. Hume, July 9, 1882, answering questions on Globe-Rounds, etc. The original of this Letter does not seem to exist any longer. The text can be found in *The Mahatma Letters to A. P. Sinnett*, pp. 78-88, where it has been transcribed "from a copy in Mr. Sinnett's handwriting."

The wording runs as follows (pp. 87-88):

"*3rd Round.*—He has now a perfectly concrete or compacted body; at first the form of a giant ape, and more intelligent (or rather cunning) than spiritual. For in the downward arc he has now reached the point where his primordial spirituality is eclipsed or over-shadowed by nascent mentality. In the last half of this third round his gigantic stature decreases, his body improves in texture (perhaps the microscope might help to demonstrate this) and he becomes a more rational being—though still more an ape than a Deva man."

—*Compiler*.]

---

half of the 3rd—must have already begun to be once more over-shadowed by re-nascent "primordial" spirituality, which, at the end of the 4th Round, will have nearly eclipsed our actual mentality—in the sense of cold *human* Reason.

On the principle of that same law of correspondences—as shall be shown and

thoroughly explained in the forthcoming *Secret Doctrine*—civilized humanity will soon begin to show itself, if even less "rational" *on the worldly plane*, at any rate more *Deva*-like than "ape-like"—as we now actually are, and that in the most distressing degree.

I may conclude with the remark, that since our natural and still "ape-like" propensities make us dread, individually and collectively, to be thrown by public opinion out of that region where all the smaller bodies gravitate toward the luminary of our social solar system—Science and her authority—something has to be done to remedy such a disastrous state of things. I propose to show therefore, in my next, that as we are still only in the 5th subrace of the Parent race, and none of us shall live to see the 7th—when things shall mend naturally—that it is just as well not to hang our hopes on science, whether orthodox or semi-heretical. The men of science cannot help -the world to understand the *rationale* of phenomena, which for a little while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than anyone else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are *helpless* in this case, and it is unjust to charge them with malice, or even with unwillingness—as has been often done. Their *rationality* (taken in this case in the sense of *intellectuality*, not of *reason*) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their *inner* nature by "improving the texture" of their spiritual minds.

II

[*The Theosophist*, Vol. VII, No. 80, May, 1886, pp. 481-494]

It has already been remarked that neither the medical faculties, nor the scientific bodies of physicists, could ever explain the *primum mobile* or *rationale* of the simplest phenomenon, outside of purely physiological causes; and that, unless they turned for help to occultism, they would have to bite the dust before the XXth century was very old.

This seems a bold assertion. Nevertheless, it is fully justified by that of certain medical celebrities: that *no phenomenon is possible outside of physiological and purely physical causes.* They might reverse this statement and say *no final investigation is possible with the light of only physiological and physical causes.* That would be correct. They might add that, as men of exact science, they could not employ other methods of investigation. Therefore, having conducted their experiments to a certain boundary, they would desist and declare *their* task accomplished. Then the phenomena might be passed on to transcendentalists and philosophers to speculate upon. Had they spoken in such a spirit of sincerity no one would have the right of saying that they had not done their duty: for they would have done the best they could under the circumstances, and, as will presently be shown, they could do no more. But at present the neuropathic physicians merely impede the progress of real psychological knowledge. Unless there is an opening, however small,

for the passage of a ray from a man's higher *self* to chase the darkness of purely material conceptions from the seat of his intellect, and to replace it by light from a plane of existence entirely unknown to the ordinary senses, his task can never be wrought to a successful termination. And as all such abnormal cases, in order to be manifested to our physical as well as spiritual senses, in other words, to become objective, must always have their generating causes interblended between the two spheres or planes of existence, the physical and the spiritual, it is but natural

that a materialist should discern only those with which he is acquainted, and remain blind to any other.

The following illustration will make this clear to every intellectual reader.

When we speak of light, of heat and sound, and so on, what do we mean? Each of these natural phenomena exists *per se.* But for us it has no being independently of our senses, and exists only to that degree which is perceived by a sense corresponding to it in us. Without being in the least deaf or blind, some men are endowed with far less acute hearing and sight than their neighbours; and it is a well known fact that our senses can be developed and trained as well as our muscles by exercise and method. It is an old axiom that the sun needs an eye to manifest its light; and though the solar energy exists from the first flutter of our Manvantara and will exist to the first killing breath of Pralaya, still, if a certain portion of that energy did not call forth in us those modifications that we name perception of light, Cimmerian darkness would fill the Kosmos and we should be denying the very existence of the sun. Science makes a distinction between the two energies—that of heat and that of light. But the same science teaches us that the creature, or being, in which the corresponding external actions would cause a homogeneous modification, could not find any difference between heat and light. On the other hand, that the creature, or being, in which the dark rays of the solar spectrum would call forth the modifications that are produced in us by the bright rays, would see light there, where we saw nothing whatever.

Mr. A. Butleroff, a professor of chemistry and an eminent scientist, gives us many instances of the above. He points to the observations made by Sir John Lubbock on the sense of colour in ants. It was found by that distinguished man of science, that ants do not allow their eggs to remain subjected to light, and carry them off immediately from a sun-lit spot to a dark place. But when a ray of *red* light is turned on those eggs (the larvae), the ants leave them untouched as though they were in

complete darkness: they place their eggs indifferently under a red light or in utter darkness. Red light is a non-existent thing for them: as they do not see it, it is for them darkness. The impressions made on them by bright rays are very weak, especially by those nearest to the red—the orange and yellow. To such rays, on the contrary, as light and dark blue and violet—they seem very impressionable. When their nests are lit partly with violet and partly with red rays, they transfer their eggs immediately from the violet onto the red field. To the ant, therefore, the violet ray is the brightest of all the spectral rays. Their sense of colour is therefore quite the opposite of the same sense in man.

But this contrast is still more strengthened by another fact. Besides the rays of light, the solar spectrum contains, as everyone knows, the so-called heat rays (for red) and the chemical (for violet). We see however neither the one nor the other, but term both of them *dark rays:* while the ants perceive them clearly. For, as soon as their eggs are subjected to the action of those dark rays, the ants drag them from that (to us) quite obscure field onto the one lighted by the *red* rays: therefore, for them, *the chemical ray is violet.* Hence says the professor—

> Owing to such a peculiarity, the objects seen by the ants must appear to them quite different from what they seem to us; those insects find evidently in nature hues and colours of which we have not, nor can have, the slightest conception. Admit for one moment the existence in nature of such objects as would swallow up all the rays of the solar spectrum, and scatter only the chemical rays: these objects would *remain invisible to us*, while the ants would perceive them very well.

And now, let the reader imagine for one moment the following: that there may be a possibility within the powers of man, with the help of secret sciences, firstly of preparing an "object" (call it *talisman* if you will) which, detaining for a longer or shorter period the rays of the "solar spectrum" on some one given point, will cause the manipulator of it to remain invisible to all, because he places himself and keeps within the boundary of the

chemical "dark" rays; and *secondly*—reversing it, to become enabled to see in nature by the help of those dark rays that which ordinary men, with no such "talisman" at hand, can never see with their natural, naked eye! This may be a simple supposition, or it may be a very serious statement, for all the men of science know. They protest only against that which is claimed to be supernatural, above or outside *their* Nature; they have no right to object to the acceptance of the supersensuous, if shown within the limits of our sensuous world.

The same holds good in acoustics. Numerous observations have shown that ants are completely deaf to the sounds that we hear; but that is no reason why we should suppose that ants are deaf. Quite the reverse; for taking his stand on his numerous observations, the same scientist thinks it necessary to accept that the ants hear sounds, "only not those that are perceptible to us."

Every organ of hearing is sensitive to vibrations of a given rapidity, but in cases of different creatures such rapidities may very easily not coincide. And not only in the case of creatures quite different from us men, but even in that of mortals whose organizations are peculiar—*abnormal* as they are termed—either naturally, or through training.* Our *ordinary* ear, for instance, is insensible to vibrations surpassing 38,000 a second, whereas the auditive organ of not only ants but some mortals likewise—*who know the way to secure the tympanum from damage*, *and that of provoking certain correlations in ether*—may be very sensitive to vibrations exceeding by far the 38,000 in a second, and thus, such an auditive organ,—*abnormal* only in the limitations of exact science,—might naturally enable its possessor, whether man or ant, to enjoy sounds and melodies in nature, of which the ordinary tympanum gives no idea. " There, where to our senses reigns dead silence, a thousand of the most varied and weird sounds

—————

* The case of Kashmiri natives and especially girls who work on shawls is given in *Isis* [Vol. I, p. 211]. They perceive 300 hues more than Europeans do.

—————

may be gratifying to the hearing of ants," says Professor Butleroff*, citing Lubbock; "and these tiny, intelligent sects could, therefore, regard us with the same right as we have to regard them—as deaf, and utterly incapable of enjoying the music of nature, only because they remain insensible to the sound of a gun, human shouting, whistling, and so on."

The aforesaid instances sufficiently show that the scientist's knowledge of nature is incapable of coinciding wholly and entirely with all that exists and may be found in it. Even without trespassing on other and different spheres and planets, and keeping strictly within the boundaries of our globe, it becomes evident that there exist in it thousands upon thousands of things unseen, unheard, and impalpable to the ordinary human senses. But let us admit, only for the sake of argument, that there may be—quite apart from the supernatural—a science that teaches mortals what may be termed supersensuous chemistry and physics; in plainer language—*alchemy* and the *metaphysics* of *concrete* not abstract nature, and every difficulty will be removed. For, as the same Professor argues—

> If we see light there, where another being is plunged in darkness; and see *nothing* there, where it experiences the action of the light waves; if we hear one kind of sounds and remain deaf to another kind of sounds, heard, nevertheless, by a tiny insect—is it not as clear as day, that it is not nature, in her, so to say, primeval nakedness, that is subject to our science and its analysis, but simply those modifications, feelings and perceptions that she awakens in us? It is in accordance with these modifications only that we can draw our conclusions about external things and nature's actions, and thus create to ourselves the image of the world surrounding us. The same, with respect to every " finite " being: each judging of the external, only by the modifications that are created in him (or it) by the same.

And this, we think, is the case with the materialist: he can judge psychic phenomena only by their external aspect, and no modification is, or ever can be, created in him, so as to open his insight to their spiritual aspect.

* *Scientific Letters*, X.

Notwithstanding the strong position of those several eminent men of science who, becoming convinced of the actuality of "spiritual" phenomena, so-called, have become spiritualists; notwithstanding that—like Professors Wallace, Hare, Zöllner, Wagner, Butleroff—they have brought to bear upon the question all the arguments their great knowledge could suggest to them—their opponents have had, so far always the best of them. Some of these do not deny the fact of phenomenal occurrences but they maintain that the chief point in the great dispute between the transcendentalists of spiritualism and the materialists is simply the nature of the *operative force*, the *primum mobile* of the power at work. They insist on this main point: the spiritualists are unable to prove that this agency is that of *intelligent spirits of departed human beings*, "so as to *satisfy the requirements of exact science*, or of the unbelieving public for the matter of that." And, viewed from this aspect, their position is impregnable.

The theosophical reader will easily understand that it is immaterial whether the denial is to the title of "spirit" pure and simple or to that of any other intelligent being, whether human, sub-human, or super-human, or even to a Force—if it is unknown to, and rejected *a priori* by science. For it seeks precisely to limit such manifestations to those forces only that are within the domain of natural sciences. In short, it rejects point blank the possibility of showing them mathematically to be that which the spiritualists claim them to be, insisting that they have been already demonstrated.

It becomes evident, therefore, that the Theosophist, or rather the Occultist, must find his position far more difficult than even the spiritualist ever can, with regard to modern science. For it is not to phenomena *per se* that most of the men of science are averse, but to the nature of the agency said to be at work. If, in the case of "Spiritual" phenomena these have only the materialists against them, not so in our case. The theory of " Spirits" has only to contend against those who do not believe in the survival of man's soul. Occultism raises

against itself the whole legion of the Academies; because, while putting every kind of "Spirits," good, bad and indifferent, in the second place, if not entirely in the background, it dares to deny several of the most vital scientific dogmas; and in this case, the Idealists and the Materialists of Science, feel equally indignant; for both, however much they may disagree in personal views, serve under the same banner. There is but one science, even

though there are two distinct schools—the *idealistic* and the *materialistic*; and both of these are equally considered authoritative and *orthodox* in questions on science. Few are those among us who clamoured for a scientific opinion expressed upon Occultism, who have thought of this, or realized its importance in this respect. Science, unless remodelled entirely, can have no hand in occult teachings. Whenever investigated on the plan of the modern scientific methods, occult phenomena will prove ten times more difficult to explain than those of the spiritualists pure and simple.

It is, after following for nearly ten years, the arguments of many learned opponents who battled for and against phenomena, that an attempt is now being made to place the question squarely before the Theosophists. It is left with them, after reading what I have to say to the end, to use their judgment in the matter, and to decide whether there can remain one tittle of hope for us ever to obtain in that quarter, if not efficient help, at any rate a fair hearing in favour of the Occult Sciences. From none of their members—I say—not even from those whose inner sight has compelled them to accept the reality of the mediumistic phenomena.

This is but natural. Whatever they be, they are men of the modern science even before they are spiritualists, and if not all, some of them at any rate would rather give up their connection with, and belief in, mediums and spirits, than certain of the great dogmas of orthodox, exact science. And they would have to give up not a few of these were they to turn Occultists and approach the threshold of THE MYSTERY in a right spirit of enquiry.

78

It is this difficulty that lies at the root of the recent troubles of Theosophy; and a few words upon the subject will not be out of season, the more so as the whole question lies in a nut-shell. Those Theosophists who are not Occultists cannot help the investigators, let alone the men of science. Those who are Occultists work on certain lines that *they dare not trespass.* Their mouth is closed; their explanations and demonstrations are limited. What can they do? Science will never be satisfied with a half-explanation.

To know, *to dare*, *to will and to remain silent*—is so well known as the motto of the Kabbalists, that to repeat it here may perhaps seem superfluous. Still it may act as a reminder. As it is, we have either said *too much*, or *too little*. I am very much afraid it is the former. If so, then we have atoned for it, for we were the first to suffer for saying *too much.* Even that little might have placed us in worse difficulties hardly a quarter of a century ago.

Science—I mean Western Science—has to proceed on strictly defined lines. She glories in her powers of observation, induction, analysis and inference. Whenever a phenomenon of an abnormal nature comes before her for investigation, she has to sift it to its very bottom, or let it go. And this she has to do, and she cannot, as we have shown,

proceed on any other than the inductive methods based entirely on the evidence of physical senses. If these, aided by the scientific *acumen*, do not prove equal to the task, the investigators will resort to, and will not scruple to use, the police of the land, as in the historical cases of Loudun, Salem Witchcraft, Morzine, etc.: The Royal Society calling in Scotland Yard, and the French Academy her native *mouchards*, all of whom will, of course, proceed in their own detective-like way to help science out of difficulty. Two or three cases of "an extremely suspicious character" will be chosen, on the external plane of course, and the rest proclaimed of no importance, as contaminated by those selected. The testimony of eye-witnesses will be rejected, and the evidence of ill-disposed persons speaking on hearsay accepted as

"unimpeachable." Let the reader go over the 20 odd volumes of de Mirville's and des Mousseaux's works, embracing over a century of forced enquiry into various phenomena by science, and he will be better able to judge the ways in which scientific, often honourable, men-proceed in such cases.

What can be expected then, even from the *idealistic* school of science, whose members are in so small a minority. Laborious students they are, and some of them open to every truth and without equivocation. Even though they may have no personal *hobbies* to lose, should their previous views be shown to err, still there are such dogmas in orthodox science that even they would *never dare to trespass.* Such, for instance, are their axiomatic views upon the law of gravitation and the modern conceptions of Force, Matter, Light, etc., etc.

At the same time we should bear in mind the actual state of civilized Humanity, and remember how its cultured classes stand in relation to any idealistic school of thought, apart from any question of occultism. At the first glance we find that two-thirds of them are honeycombed with what may be called gross and practical materialism.

"The theoretical materialistic science recognizes nought but SUBSTANCE. Substance is its deity, its only God." We are told that practical materialism, on the other hand, concerns itself with nothing that does not lead directly or indirectly to personal benefit. "Gold is its idol," justly observes Professor Butleroff* (a spiritualist, yet one who could never accept even the elementary truths of occultism, for he "cannot understand them"). "A lump of matter," he adds,

the beloved substance of the theoretical materialists, is transformed into a lump of mud in the unclean hands of ethical materialism. And if the former gives but little importance to inner (psychic) states that are not perfectly demonstrated by their exterior states, the latter disregards entirely the inner states of life. . . . . The spiritual aspect of life has no meaning for practical materialism, everything being

---

* *Scientific Letters*, X.

summed up for it in the external. The adoration of this external finds its principal and basic justification in the dogma of materialism, which has legalized it.

This gives the key to the whole situation. Theosophists or Occultists at any rate, have nothing then to expect from materialistic Science and Society.

Such a state of things being accepted for the daily *routine* of life—though that which interferes with the highest moral aspirations of Humanity cannot we believe live long—what can we do but look forward with our hopes to a better future? Meanwhile, we ought never to lose courage; for if materialism, which has depopulated heaven and the elements, and has chosen to make of the limitless Kosmos instead of an eternal abode a dark and narrow tomb, refuses to interfere with us, we can do no better than leave it alone.

Unfortunately it does not. No one speaks so much as the materialists of the accuracy of scientific observation, of a proper use of one's senses and one's reason thoroughly liberated from every prejudice. Yet, no sooner is the same privilege claimed in favour of phenomena by one who has investigated them in that same scientific spirit of impartiality and justice, than his testimony becomes worthless. "Yet if such a number of scientific minds," writes Prof. Butleroff "accustomed by years of training to the minutest observation and verification, testify to certain facts, then there is *a prima facie* improbability that they should be collectively mistaken." "But they *have* and in the most ludicrous way," answer his opponents; and this time we are at one with them.

This brings us back to an old axiom of esoteric philosophy: "*nothing of that which does not exist somewhere, whether in the visible or invisible kosmos*, *can be reproduced artificially*, *or even in human thought.*"

"What nonsense is this?" exclaimed a combative Theosophist upon hearing it uttered. "Suppose I think of an animated tower, with rooms in it and a human head, approaching and talking with me—can there be such a thing in the universe?"

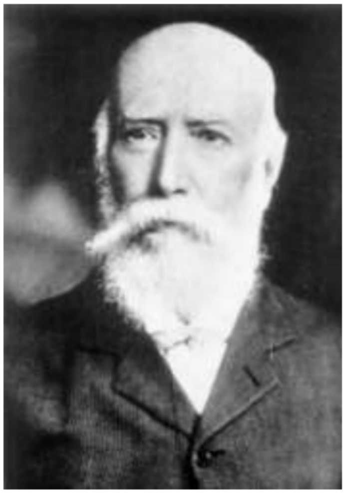

ALFRED PERCY SINNETT
1840-1921
Reproduced from Isabel de Steiger's *Memorabilia.*

"Or parrots hatching out of almond-shells?" said an-other sceptic. Why not?—was the answer—not on this earth, of course. But how do we know that there may not be such beings as you describe—tower-like bodies and human heads—on some other planet? Imagination is nothing but the memory of preceding births—Pythagoras tells us. You may yourself have been such a "tower man" for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells—no one could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago, that the last whisper of its echo was lost in the Diluvian roar. "The mineral becomes plant, the plant an animal, an animal man," etc. say the Kabbalists.

Speaking of the evidence and the reliability of senses—even the greatest men of science got caught once upon a time, in not only believing such a thing, but in actually teaching it *as a scientific fact—as it appears.*

"When was that?" was the incredulous question. "Not so far back, after all; some 280 years ago—in England." The strange belief that there was a kind of a sea-fowl that hatched out of a fruit was not limited at the very end of the XVIth century to the inhabitants of English sea-port towns only. There was a time when most of the men of science firmly believed it to be a fact, and taught it accordingly. The fruit of certain trees growing on the sea shore—a kind of Magnolia—with its branches dipping generally in the water, had its fruits—as it was asserted—transformed gradually by the action of salt water into some special Crustacean formation, from which emerged in good time a living sea-bird, known in the old natural histories as the "Barnacle-goose." Some naturalists accepted the story as

an undeniable fact. They observed and investigated it for several years, and the discovery was accepted and approved by the

greatest authorities of the day and published under the auspices of some learned society. One of such believers in the "Barnacle-goose" was John Gerard, a botanist, who notified the world of the amazing phenomenon in an erudite work published in 1596. In it he describes it, and declares it "*a fact on the evidence of his own senses.*" "He has seen it himself," he says, " touched the fruit-egg day after day," watched its growth and development personally, and had the good luck of presiding at the birth of one such bird. He saw first the legs of the chicken oozing out through the broken shell, then the whole body of the little Barnacle-goose "which begun forthwith swimming." * So much was the botanist convinced of the truth of the whole thing, that he ends his description by inviting any doubter of the reality of what he had seen to come and see him, John Gerard, and then he would undertake to make of him an eye-witness to the whole proceeding. Robert Murray another English *savant* and an authority in his day, vouches for the reality of the transformation of which he was also an eye-witness.† And other learned men, the contemporaries of Gerard and Murray—Funck, Aldrovandi, and many others shared that conviction.‡ So what do you say to this "Barnacle-goose"?

---

* From the *Scientific Letters*—Letter XXIV, Against Scientific Evidence in the Question of Phenomena.

† He speaks of that transformation in the following words, as translated from the Latin: "In every conch (or shell) that I opened, after the transformation of the fruits on the branches into shells, I found the exact picture in miniature in it of the sea-fowl: a little beak like that of a goose, well dotted eyes; the head, the neck, the breast, the wings, and the already formed legs and feet, with well marked feathers on the tail, of a dark colour, etc., etc."

‡ It is evident that this idea was commonly held in the latter half of the 17th century, seeing that it found a place in *Hudibras*, which was an accurate reflection of the opinions of the day:—

"As barnacles turn Soland Geese
In the islands of the Orchades."
[by Samuel Butler, Pt. III, Canto II, line 9.]

Well, I would rather call it the "Gerard-Murray goose," that's all. And no cause to laugh at such mistakes of those early scientists. Before two hundred years are over our descendants will have far better opportunities to make fun of the present generations of the F.R.S. and their followers. But the opponent of phenomena who quoted the story about the "Barnacle-goose" is quite right there; only that instance cuts both ways, of course, and when one brings it as a proof that even the scientific authorities, who believe in spiritualism and phenomena, may have been grossly mistaken with all their observation and scientific training, we may reverse the weapon and quote it the other way; as an

evidence as strong that no "acumen" and support of science can prove a phenomenon "referable to fraud and credulity," when the eye-witnesses who have seen it know it for a fact at least. It only shows that the evidence of even the scientific and well trained senses and powers of observation may be in both cases at fault as those of any other mortal, especially in cases where phenomenal occurrences are sought to be disproved. Even collective observation would go for nought, whenever a phenomenon happens to belong to a plane of being, called (improperly so in their case) by some men of science the fourth dimension of space; and when other scientists who investigate it lack the *sixth sense* in them, that corresponds to that plane.

In a literary cross-firing that happened some years ago between two eminent professors, much was said of that now for ever famous fourth dimension. One of them, telling his readers that while he accepted the possibility of only the "terrestrial natural sciences," *viz*., the direct or inductive science, "or the exact investigation of those phenomena only which take place in our *earthly conditions of space and time*," says he can never permit himself to overlook the possibilities of the future. "I would remind my colleagues," adds the Professor-Spiritualist,

> that our inferences from that which is already acquired by investigation, must go a great deal further than our sensuous perceptions. The limits of sensuous knowledge must be subjected to constant enlargement, and those of deduction still more. Who shall dare to

> draw those limits for the future ? . . . . . Existing in a three-dimensional space, we can conduct our investigations of, and make our observations upon, merely that which takes place within those three dimensions. But what is there to prevent us thinking of a space of higher dimensions and building a geometry corresponding to it? . . . . . Leaving the reality of a four-dimensional space for the time being aside, we can still . . . . . go on observing and watching whether there may not be met with occasionally on our three-dimensional world, phenomena that could only be explained on the supposition of a four-dimensional space.

In other words,

> . . . . we ought to ascertain whether anything pertaining to the four-dimensional regions can manifest itself in our three-dimensional world . . . . can it not be reflected in it? . . . .

The occultist would answer, that our senses can most undeniably be reached on this plane, not only from a four-dimensional but even a fifth and sixth-dimensional world. Only those senses must become sufficiently *spiritualized* for it, in so far as it is our inner sense only that can become the medium for such a transmission. Like "the projection of an object that exists in a space of three dimensions can be made to appear on the flat surface of a screen of only two dimensions"—four-dimensional beings and things can be *reflected* in our three-dimensional world of gross matter. But, as it would require a skilful physicist to make his audience believe that the things "real as life" they see on his screen are not shadows but realities, so it would take a wiser one than any of us to persuade a man of science—let alone a crowd of scientific men—that what he sees reflected on our

three-dimensional "screen" may be, at times, and under certain conditions, a very real phenomenon, reflected from, and produced by "four-dimensional powers," for his private delectation, and as a means to convince him. "Nothing so false in appearance as naked truth"—is a Kabbalistic saying;—"truth is often stranger than fiction"—is a world-known axiom.

It requires more than a man of our modern science to realize such a possibility as an interchange of phenomena between the two worlds—the visible and the invisible.

A highly spiritual, or a very keen impressionable intellect, is necessary to decipher intuitionally the real from the unreal, the natural from the artificially prepared "screen." Yet our age is a reactionary one, hooked on the very end of the Cyclic coil, or what remains of it. This accounts for the flood of phenomena, as also for the blindness of certain people.

What does materialistic science answer to the idealistic theory of a four-dimensional space? "How!" it exclaims, "and would you make us attempt, while circumscribed within the impossible circle of a three-dimensional space, to even think of a space of higher dimensions! But how is it possible to think of that, which our human thought can never imagine and represent even in its most hazy outlines? One need be quite a different being from a human creature; be gifted with quite a different psychic organization; one must not be a man, in short, to find himself enabled to represent in his thought a four-dimensional space, a thing of length, breadth, thickness and—what else?"

Indeed, "what else?"—for no one of the men of science, who advocate it, perhaps only because they are sincere spiritualists and anxious to explain phenomena by the means of that space, seem to know it themselves. Is it the "passage of matter through matter"? Then why should they insist upon it being a "space" when it is simply another *plane of existence*—or at least that is what ought to be meant by it—if it means anything. We occultists say and maintain, that if a name is needed to satisfy the material conceptions of men on our low plane, let them call it by its Hindu name *Mahar* (or Maharloka)—the fourth world of the higher septenary, and one that corresponds to *Rasatala* (the fourth of the septenary string of the nether worlds)—the fourteen worlds that "sprung from the quintuplicated elements"; for these two worlds are enveloping, so to say, our present fourth-round world. Every Hindu will understand what is meant. *Mahar* is a higher world, or plane of existence rather; as that plane to which belongs the ant just spoken of, is perchance a

lower one of the nether septenary chains. And if they call it so—they will be right.

Indeed, people speak of this four-dimensional space as though it were a locality—a sphere instead of being what it is—quite a different state of Being. Ever since it came to be resurrected in people's minds by Prof. Zöllner, it has led to endless confusion. How did it happen? By the means of an abstruse mathematical analysis a spiritual-minded man of science finally came to the laudable conclusion that our conception of space may not be infallible, nor is it absolutely proven that besides our three-dimensional calculations it is mathematically impossible that there are spaces of more or less dimensions in the wide Universe. But, as is well expressed by a sceptic—

. . . . the confession of the possible existence of spaces of different dimensions than our own does not afford us (the high mathematicians) the slightest conception of what those dimensions really are. To accept a higher "four-dimensional" space is like accepting infinitude: such an acceptation does not afford us the smallest help by which we might represent to ourselves either of these . . . . . . all we know of such higher spaces is, that they have nothing in common with our conceptions of space." (*Scientific Letters.*)

"*Our conception*"—means of course the conception of *materialistic* Science, thus leaving a pretty wide margin for other less scientific, withal more spiritual, minds.

To show the hopelessness of ever bringing a materialistic mind to realize or even conceive in the most remote and hazy way the presence among us, in our three-dimensional world of other higher planes of being, I may quote from the very interesting objections made by one of the two learned opponents,* already referred to, with regard to this "Space."

He asks: "Is it possible to introduce as an explanation of certain phenomena the action of such a factor, of which we know nothing certain, are ignorant even of its nature and its faculties?"

—————

* 1883—*Scientific Letters*—published in the *Novoye Vremya*.

—————

Perchance, there are such, who may "know" something, who are not so hopelessly ignorant. If an occultist were appealed to, he would say—No; *exact* physical science has to reject its very being, otherwise that science would become *metaphysical.* It cannot be analyzed—hence explained, on either biological or even physiological data. Nevertheless, it might, inductively—as *gravitation* for instance, of which you know no more than that its effects may be observed on our three-dimensional earth.

Again (1) "It is said" (by the advocates of the theory) "that we live *unconditionally* in our three-dimensional space! Perchance" (*unconditionally*) "just because we are able to comprehend only such space, and absolutely incapable, owing to our organization, to

realize it in any other, but a three-dimensional way!"

(2) In other words, "even our three-dimensional space is not something *existing independently*, but represents merely the product of our understanding and perceptions."

To the first statement Occultism answers that those "incapable to realize" any other space but a three-dimensional one, do well to leave alone all others. But it is not "owing to our [human] organization," but only to the intellectual organization of those who are not able to conceive of any other; to organisms undeveloped spiritually and even mentally in the right direction. To the second statement it would reply, that the "opponent" is absolutely wrong in the first, and absolutely right in the last portion of his sentence. For, though the "fourth dimension"—if we must so call it—exists no more *independently* of our perceptions and senses than our three-dimensional *imagined* space, nor as a locality, it still *is*, and exists for the beings evoluted and born in it as "a product of their understanding and *their* perceptions." Nature never draws too harsh lines of demarcation, never builds impassable walls, and her unbridged "chasms" exist merely in the tame conceptions of certain naturalists. The two (and more) "spaces," or planes of being, are sufficiently interblended to allow of a communication

88

between those of their respective inhabitants who are capable of conceiving both a higher and a lower plane. There may be amphibian beings intellectually as there are amphibious creatures terrestrially.

The objector to a fourth-dimensional plane complains that the section of high mathematics, known at present under the name of "Metamathematics," or "Metageometry," is being misused and misapplied by the spiritualists. They "seized hold of, and fastened to it as to an anchor of salvation." His arguments are, to say the least, curious. "Instead of proving the reality of their mediumistic phenomena," he says,

> they took to explaining them on the hypothesis of a fourth dimension. Do we see the hand of a Katie King, which disappears in "unknown space"—forthwith on the proscenium—the *fourth* dimension; do we get knots on a rope whose two ends are tied and sealed—again that fourth dimension. From this standpoint space is viewed as something objective. It is believed that there are indeed in nature three, four and five-dimensional spaces. But, firstly, by the means of mathematical analysis, we might arrive, in this way, at an endless series of *spaces.* Only think, what would become of exact sciences, if, to explain phenomena, such hypothetical *spaces* were called to its help. If one should fail, we could evoke another, a still higher one, and so on . . . .

Oh, poor Kant! And yet we are told that one of his fundamental principles was—that our three-dimensional space is not an absolute one; and that "even in respect to such axioms as those of Euclid's geometry, our knowledge and sciences can only be relatively exact and real."

But why should exact science be thought in danger only because spiritualists try to explain their phenomena on that plane? And on what other could they explain that which is inexplicable if we undertake to analyze it on the three-dimensional conceptions of

terrestrial science, if not by the fourth-dimensional conception? No sane man would undertake to explain the *Daïmon* of Socrates by the shape of the great sage's nose, or attribute the inspiration of *The Light of Asia* to Mr. Edwin Arnold's skull cap. What would become of science—verily, were the phenomena left to be explained on the said hypothesis? Nothing worse, we hope, than what became of

science, after the Royal Society had accepted its modern theory of *Light*, on the hypothesis of an universal *Ether*. Ether is no less "a product of our understanding" than Space is. And if one could be accepted, then why reject the other? Is it because one can be materialized in our conceptions, or shall we say had to be, since there was no help for it; and that the other, being useless as a hypothesis for the purposes of exact science, is not, so far?

So far as the Occultists are concerned, they are at one with the man of strict orthodox science, when to the offer made "to experiment and to observe whether there may not occur in our three-dimensional world phenomena, explainable only on the hypothesis of the existence of a space of four dimensions," they answer as they do. "Well"—they say—"and shall observation and experiment give us a satisfactory answer to our question concerning the real existence of a higher four-dimensional space? Or, solve for us a dilemma unsolvable from whatever side we approach it? How can our human observation and our human experiments, possible only *unconditionally* within the limits of a space of three dimensions, serve us as a point of departure for the recognition of phenomena which can be explained "*only if we admit the existence of a four-dimensional space*"?

The above objections are quite right we think; and the spiritualists would be the only losers were they to ever prove the existence of such space or its interference in their phenomena. For see, what would happen. No sooner would it be demonstrated that—say, a ring does pass through solid flesh and emigrate from the arm of the medium on to that of the investigator who holds the two hands of the former; or again, that flowers and other material things are brought through closed doors and walls; and that, therefore, owing to certain exceptional conditions, matter can pass through matter—no sooner would the men of science get collectively convinced of the fact, than the whole theory of spirit agency and intelligent intervention would crumple to dust. The three-dimensional space would not be interfered with, for the

passage of one solid through the other does nothing to do away with even metageometrical dimensions, but matter would be probably endowed by the learned bodies with one more faculty, and the hands of the materialists strengthened thereby. Would the world be nearer

the solution of psychic mystery? Shall the noblest aspirations of mankind after the knowledge of real spiritual existence on those planes of being that are now confused with the "four-dimensional space" be the nearer to solution, because exact science shall have admitted as a physical law the action of one man walking deliberately through the physical body of another man, or through a stone wall? Occult sciences teach us that at the end of the Fourth Race,* matter, which evolutes, progresses and changes, as we do along with the rest of the kingdoms of nature, shall acquire its fourth sense, as it acquires an additional one with every new Race. Therefore, to an Occultist there is nothing surprising in the idea that the physical world should be developing and acquiring new faculties—a simple modification of matter, new as it now seems to science, as incomprehensible as were at first the powers of steam, sound, electricity. . . But what does seem surprising is the spiritual stagnation in the world of intellect, and of the highest exoteric knowledge.

However, no one can impede or precipitate the progress of the smallest cycle. But perhaps old Tacitus was right: "Truth is established by investigation and delay; falsehood prospers by precipitancy." We live in an age of steam and mad activity, and truth can hardly expect recognition in this century. The Occultist waits and bides his time.

H. P. BLAVATSKY.

---

* [There is an error here which must have been overlooked when the article was first published. In place of "Race" read "Round." After "matter" supply: "Prithivîtattva—the fourth cosmic element-principle." After the word 'sense;' supply: "the fourth evolutional phase of Prithivî." In place of the last word in the sentence ("Race") read "Round"

—*Compiler*.]

Collected Writings VOLUME VII
October, 1886

ANCIENT MAGIC IN MODERN SCIENCE

[*The Theosophist*, Vol. VIII, No. 85, October, 1886, pp. 1-8]

Pauthier, the French Indianist, may, or may not, be taxed with too much enthusiasm when saying that India appears before him as the grand and primitive focus of human thought, whose steady flame has ended by communicating itself to, and setting on fire the whole ancient world *—yet, he is right in his statement. It is Aryan metaphysics† that have led the mind to occult knowledge—the oldest and the mother science of all, since it contains within itself all the other sciences. And it is occultism—the synthesis of all the discoveries in nature and, chiefly, of the psychic potency within and beyond every physical atom of matter—that has been the primitive bond that has cemented into one corner-stone the foundations of all the religions of antiquity.

The primitive spark has set on fire every nation, truly, and Magic underlies now every national faith, whether old or young. Egypt and Chaldea are foremost in the ranks of those countries that furnish us with the most

—————

* *Essay.* Preface by Colebrooke.

[This reference is rather misleading. What is meant is H. T. Colebrooke, *Essai sur la philosophie des Hindous* Translated from the English by Jean Pierre Guillaume Pauthier. Paris, 1833. In the Preface by the translator, the following passage occurs:

> "Au milieu de ce monde presque tout nouveau pour nous, I'Inde, avec sa langue sanscrite si savante et si métaphysique, avec sa pensée religieuse si profonde et si sublime, sa pensée philosophique si abstraite et si hardie, son imagination si poétique et si gigantesque, et sa nature si merveilleuse et si féconde, nous apparaît comme le grand et antique foyer de la pensée humaine, comme le point central et rayonnant de ce vaste cercle d'idées philosophiques et religieuses, d'idiomes frappants de consaguinité, qui a enveloppé la haute Asie et qui a fini par embrasser presque tout l'ancien monde. . . . . "

—*Compiler.*]

† It is only through Mr. Barthélemy Saint-Hilaire that the world has learnt that "with regard to metaphysics, the Hindu genius has ever remained in a kind of *infantile underdevelopment* "!!

—————

evidence upon the subject, helpless as they are to do as India does—to protect their paleographic relics from desecration. The turbid waters of the canal of Suez carry along to those that wash the British shores, the magic of the earliest days of Pharaonic Egypt, to fill

up with its crumbled dust the British, French, German and Russian museums. Ancient, *historical* Magic is thus reflecting itself upon the scientific records of our own all-denying century. It forces the hand and tires the brain of the scientist, laughing at his efforts to interpret its meaning in his own materialistic way, yet helps the occultist better to understand modern Magic, the rickety, weak grandchild of her powerful, archaic grandam. Hardly a hieratic papyrus exhumed along with the swathed mummy of King or Priest-Hierophant, or a weather-beaten, indecipherable inscription from the tormented sites of Babylonia or Nineveh, or an ancient tile-cylinder—that does not furnish new food for thought or some suggestive information to the student of Occultism. Withal, magic is denied and termed the "superstition" of the ignorant ancient philosopher.

Thus, magic in every papyrus; magic in all the religious formulae; magic bottled up in hermetically-closed vials, many thousands of years old; magic in elegantly bound, modern works; magic in the most popular novels; magic in social gatherings; magic—worse than that, SORCERY—in the very air one breathes in Europe, America, Australia: the more civilized and cultured a nation, the more formidable and effective the effluvia of unconscious magic it emits and stores away in the surrounding atmosphere . . .

Tabooed, derided magic would, of course, never be accepted under her legitimate name; yet science has begun dealing with that ostracised science under modern masks, and very considerably. But what is in a name? Because a wolf is scientifically defined as an animal of the *genus canis*, does it make of him a dog? Men of science may prefer to call the magic inquired into by Porphyry and explained by Iamblichus *hysterical hypnosis*, but that

does not make it the less magic. The result and outcome of primitive *Revelation* to the earlier races by their "*Divine* Dynasties," the *kings-instructors*, became *innate* knowledge in the Fourth race, that of the Atlanteans; and that knowledge is now called in its rare cases of "abnormal" genuine manifestation, *mediumship.* The secret history of the world, preserved only in far-away, secure retreats, would alone, if told unreservedly, inform the present generations of the powers that lie latent, and to most unknown, in man and nature. It was the fearful misuse of magic by the Atlanteans, that led their race to utter destruction, and—to oblivion. The tale of their sorcery and wicked enchantments has reached us, through classical writers, in fragmentary bits, as legends and childish fairy-tales, and as fathered on smaller nations. Thence the scorn for necromancy, goëtic magic, and theurgy. The "witches" of Thessaly are not less laughed at in our day than the modern medium or the credulous Theosophist. This is again due to *sorcery*, and one should never lack the moral courage to repeat the term; for it is the fatally abused magic that forced the adepts, "the Sons of Light," to bury it deep, after its sinful votaries had themselves found a watery grave at the bottom of the ocean; thus placing it beyond the reach of the profane of the race that succeeded to the Atlanteans. It is, then, to sorcery that the world is indebted for its

present ignorance about it. But who or what class in Europe or America, will believe the report? With one exception, none; and that exception is found in the Roman Catholics and their clergy; but even they, while bound by their religious dogmas to credit its existence, attribute to it a satanic origin. It is this theory which, no doubt, has to this day prevented magic from being dealt with scientifically.

Still, *nolens volens*, science has to take it in hand. Archaeology in its most interesting department—Egyptology and Assyriology—is fatally wedded to it, do what it may. For magic is so mixed up with the world's history that, if the latter is ever to be written at all in its

completeness, giving the truth and *nothing* but the truth, there seems to be no help for it. If Archaeology counts still upon discoveries and reports upon hieratic writings that will be free from the hateful subject, then HISTORY will never be written, we fear.

One sympathises profoundly with, and can well imagine, the embarrassing position of the various savants and "F.R.S.'s," of Academicians and Orientalists. Forced to decipher, translate and interpret old mouldy papyri, inscriptions on steles and Babylonian *rhombs*, they find themselves at every moment face to face with MAGIC! Votive offerings, carvings, hieroglyphics, incantations—the whole paraphernalia of that hateful "superstition"—stare them in the eyes, demand their attention, fill them with the most disagreeable perplexity. Only think what must be their feelings in the following case in hand. An evidently precious papyrus is exhumed. It is the *postmortem* passport furnished to the osirified soul * of a just-translated Prince or even Pharaoh, written in red and black characters by a learned and famous scribe, say of the IVth Dynasty, under the supervision of an Egyptian Hierophant—a class considered in all the ages and held by posterity as the most learned of the learned, among the ancient sages and philosophers. The statements therein were written at the solemn hours of the death and burial of a King-Hierophant, of a Pharaoh and ruler. The purpose of the paper is the introduction of the "soul" to the awful region of Amenti, before its judges, there where a lie is said to outweigh every other crime. The Orientalist carries away the papyrus and devotes to its interpretation days, perhaps weeks, of labour, only to find in it the following statement: "In the XIIIth year and the second month of *Schomoo*, in the 28th day of the same, we, the first High-priest of Ammon, the king of the

---

* The reader need not be told that every soul newly-born into its cycle of 3000 years after the death of the body it animated, became in Egypt, an "Osiris," was *osirified*, viz., the personality became reduced to its higher principles, a *spirit.*

---

gods, Penotman, the son of the delegate (or substitute)* for the High-priest Pion-kimoan, and the scribe of the temple of Sosser-soo-khons and of the Necropolis Bootegamonmoo, began to dress the late Prince Oozirmari Pionokha, etc., etc., preparing him for eternity. When ready, *the mummy was pleased to arise and thank his servants*, *as also to accept a cover worked for him by the hand of the* '*lady singer*,' *Nefrelit Nimutha*, *gone into eternity the year so-and-so*" —some hundred years before! The whole in hieroglyphics.

This may be a mistaken reading. There are dozens of papyri, though, well authenticated and recording more curious readings and narratives than that corroborated in this, by Sanchoniathon † and Manetho, by Herodotus and Plato, Syncellus and dozens of other writers and philosophers, who mention the subject. Those papyri note down very often, as seriously as any historical fact needing no special corroboration, whole dynasties of Kings'-*manes*, viz., of *phantoms and ghosts.* The same is found in the histories of other nations.

—————

* "Substitute" was the name given to the father of the "Son" adopted by the High-priest Hierophant; a class of these remaining unmarried, and adopting "Sons" for purposes of transmission of power and succession.

† [Sanchuniathôn (Σαγχουνιάθων), sometimes referred to as Suniaethôn (Σουνιαίθων), is supposed to have been an ancient Phoenician writer, possibly a hierophant of the mysteries, whose works were translated into Greek by Herennius Philo of Byblus who lived in the latter half of the first century of the Christian era. A considerable fragment of this translation has been preserved by Eusebius in the first book of his *Praeparatio Evangelica* (chaps. vi and x) He is mentioned by Athenaeus, Mochus and Porphyry, among the ancient writers, though our evidence for his actual existence is confined to the testimony of Philo of Byblus alone. The genuineness of his writings has been questioned by many scholars. Sanchuniathôn may have been a native of Berytus, although his name may be only a generic term for a body of teachings concerning Phoenician occult lore and cosmogony. His works are supposed to have been: *Of the Physical System of Hermes*; *Egyptian Theology*; and *Theology of the Phoenicians.* Remaining fragments of his teachings can be found in Cory's *Ancient Fragments*, London, 1832; new ed., 1876.—*Compiler.*]

—————

All claim for their first and earliest dynasties * of rulers and kings, what the Greeks called *Manes* and the Egyptians *Urvagan*, "gods," etc. Rosellini has tried to interpret the puzzling statement, but in vain. "The word manes meaning; *urvagan*," he says, "and that term in its literal sense signifying *exterior image*, we may suppose, if it were possible to bring down that dynasty within some historical period—that the word referred *to some form of theocratic government*, *represented by the images of the gods and priests*"!! †

A dynasty of, to all appearances, *living*, at all events acting and ruling, kings turning out to have been simply mannikins and images, would require, to be accepted, a far wider stretch of modern credulity than even "kings' phantoms."

Were these Hierophants and Scribes, Pharaohs and King-Initiates all fools or frauds, confederates and liars,

—————

* *The Secret Doctrine* teaches that those dynasties were composed of divine beings, “the ethereal images of human creatures,” in reality, “gods,” in their luminous astral bodies; the *Śishtas* of preceeding manvantaras.

† Ippolito Rosellini, *I Monumenti dell’ Egitto e della Nubia*, Vol. I, p. 8 and footnote. He adds that Manetho and the old Chronicles agree in translating the word *manes* by νέκυας. In the *Chronicle* of Eusebius Pamphili, discovered at Milan and annotated by Cardinal Mai, the word νέκυας is also translated *urvagan*, “the exterior shadow” or “ethereal image of men”; in short, the *astral body.*

[The original Italian text of this passage from Rosellini is as follows:

“. . . . . Dalle memorie egizie di Manetone, che compose in tre libri la sua storia. Degli Dei e degli Eroi e dei Mani (νέκυας) **. . . .

——————

** “Non è inutile la nota dell’ Eusebio milanese alla voce *Manes*, νέκυας, ove dicesi che nel testo armeno è resa per la parola URVAGAN ‘quae proprie significat *externam speciem* oppositam ipsius rei veritati: inde *figuram* et *imaginem deorum*.’ Che se le dinastie degli Dei in Egitto potessero riportarsi ad epoca storica, sarebbe da credersi che consistessero in una forma di governo teocratico rappresentato della immagine del Dio, e amministrato dai sacerdoti.”

——————

to have either believed themselves or tried to make other people believe in such cock-and-bull stories, if there were no truth at the foundation? And that for a long series of millenniums, from the first to the last Dynasty?

Of the *divine* Dynasty of *Manes*, the text of *The Secret Doctrine* will treat more fully; * but a few such feats may be recorded from genuine papyri and the discoveries of archaeology. The Orientalists have found a plank of salvation: though forced to publish the contents of some famous papyri, they now call them *Romances* of the days of Pharaoh so-and-so. The device is ingenious, if not absolutely honest. The literary Sadducees may fairly rejoice.

One of such is the so-called *Lepsius Papyrus* of the Berlin Museum, now purchased by the latter from the heirs of Richard Lepsius. It is written in hieratic characters in the archaic Egyptian (old Coptic) tongue, and is considered one of the most important archaeological discoveries of our age, inasmuch as it furnishes dates for comparison, and rectifies several mistakes in the order of dynastical successions. Unfortunately *its most important fragments are missing.* The learned Egyptologists who had the greatest difficulty in deciphering it have concluded

——————

It should be noted that in H. P. B.’s text above, her expression, “ what the Greeks called *Manes*,” seems to be a *lapsus calami.* It is the Romans who used this term with several related meanings. Apart from the term νέκυας, *nekuas*, the Greeks used the expressions θεοὶ καταχθόνιοι, *theoi katachthonioi*, and θεοὶ Δαίμονες *theoi daimones*, for the Di Manes of the Romans, as appears from a number of funereal inscriptions and similar sources.

In an ancient epitaph of a certain Julius Terentius, found in the cxcavations of Dura-Europos, the Greek

expression of ψυχαὶ θεαί *psychai theai*, seems to convey a meaning practically identical with the term *manes*, though its literal translation into Latin would be Di (or Deae) Animae. (See *Harvard Theological Review*, Vol. XXXIV, April, 1941, essay by C. B. Welles.) —*Compiler*.]

* [Cf. *op. cit.*, Vol. I, 266-67; and Vol. II, pp. 351 *et seq.*, especially pp. 365-69; also Vol II, pp. 435-36, 487, original edition. Several of the passages in the present article occur in slightly altered form in the essay on " Egyptian Magic " which follows it.—*Compiler.*]

—————

that it was "an historical romance of the XVIth century B.C.,* dating back to events that took place during the reign of Pharaoh Cheops, the supposed builder of the pyramid of that name, who flourished in the XXVIth [?] century before our era." It shows Egyptian life and the state of society at the Court of that great Pharaoh, nearly 900 years before the little unpleasantness between Joseph and Mrs. Potiphar.

The first scene opens with King Cheops on his throne, surrounded by his sons, whom he commands to entertain him with narratives about hoary antiquity and the miraculous powers exercised by the celebrated sages and magicians at the Court of his predecessor. Prince Chefren then tells his audience how a *magus* during the epoch of Pharaoh Nebkha fabricated a crocodile out of wax and endowed him with life and *obedience.* Having been placed by a husband in the room of his faithless spouse, the crocodile snapped at both the wife and her lover, and seizing them carried them both into the sea. Another prince told a story of his grandfather, the parent of Cheops, Pharaoh SENEFRU. Feeling seedy, he commanded a magician into his presence, who advised him as a remedy the spectacle of twenty beautiful maidens of the Court sporting in a boat on the lake near by. The maidens obeyed and the heart of the old despot was "refreshed." But suddenly one of the ladies screamed and began to weep aloud. She had dropped into the water, 120 feet deep in that spot, a rich necklace. Then a magician pronounced a formula, called the genii of the air and water to his help, and plunging his hand into the waves brought back with it the necklace. The Pharaoh was greatly struck with the feat. He looked no more at the twenty beauties, "divested of their clothes, covered with nets, and with twenty oars made of ebony and gold"; but commanded that sacrifices should be made

—————

* *Supposititiously*—during the XVIIIth Dynasty of kings, agreeably to Manetho's Synchronistic Tables, disfigured out of recognition by the able Eusebius, the too clever Bishop of Caesarea.

—————

to the *manes* of those two magicians when they died. To this Prince *Gardadathu* remarked that the highest among such magicians *never die*, and that one of them lived to that day, more than a centenarian, at the town of Deyd-Snefroo; that his name was Deddy; and that he had the miraculous power of re-uniting cut-off heads to their bodies and recalling the

whole to life, as also full authority and sway over the lions of the desert. He, Deddy, knew likewise where to procure the needed expensive materials for the temple of the God Thoth (the *wisdom* deity), which edifice Pharaoh Cheops was anxious to raise near his great pyramid. Upon hearing this, the mighty king Cheops expressed desire to see the old sage at his Court! Thereupon the Prince Gardadathu started on his journey, and brought back with him the great magician.

After long greetings and mutual compliments and obeisance, according to the papyrus, a long conversation ensued between the Pharaoh and the sage, which goes on briefly thus:—

"I am told, oh sage, that thou art able to re-unite heads severed from their bodies to the latter."

"I can do so, great King,"—answered Deddy.

"Let a criminal be brought here, without delay," quoth the Pharaoh.

"Great King, my power does not extend to men. I can resurrect only animals,"—remarked the sage.

A goose was then brought, its head cut off and placed in the east corner of the hall, and its body at the western side. Deddy extended his arm in the two directions in turn and muttered a magic formula. Forthwith the body of the bird arose and walked to the centre of the hall, and the head rolled up to meet it. Then the head jumped on the bleeding neck; the two were re-united; and the goose began to walk about, none the worse for the operation of beheading.

The same wonderful feat was repeated by Deddy upon canaries and a bull. After which the Pharaoh desired to

100

be informed with regard to the projected Temple of Thoth.

The sage-magician knew all about the old remains of the temple, hidden in a certain house at Heliopolis: but he had no right to reveal it to the king. The revelation had to come from the eldest of the three triplets of Rad-Dedtoo. " The latter is the wife of the priest of the Sun, at the city of Saheboo. She will conceive the triplet-sons from the sun-god, and these children will play an important part in the history of the land of Khemi (Egypt), inasmuch as they will be called to rule it. The eldest, before he becomes a Pharaoh, will be High-priest of the Sun at the city of Heliopolis.

"Upon hearing this, Pharaoh Cheops rent his clothes in grief: his dynasty would thus be overthrown by the son of the deity to whom he was actually raising a temple!"

Here the papyrus is torn; and a large portion of it being missing, posterity is denied the possibility of learning what Pharaoh Cheops undertook in this emergency.

The fragment that follows apprises us of that which is evidently the chief subject of the archaic record—the birth of the three sons of the sun-god. As soon as Rad-Dedtoo felt the pangs of childbirth, the great sun-god called the goddesses Isis, Nephthys, Mesehentoo, and Hekhtoo, and sent them to help the priestess, saying: She is in labour with my three sons who will, one day, be the rulers of this land. Help her, and they will raise temples for you, will make innumerable libations of wine and sacrifices." The goddesses did as they were asked, and three boys, each one yard long and *with very long arms*,* were born. Isis gave them their names and Nephthys blessed them, while the two other goddesses confirmed on them their glorious future. The three young men became eventually kings of the Vth Dynasty, their names being Ouserkath, Sagoorey and Kakäy.

———————

* Long arms in Egypt meant as now in India, a sign of mahatma-ship, or adeptship.

———————

After the goddesses had returned to their celestial mansions some great miracle occurred. The corn given the mother-goddesses returned of itself into the corn-bin in an out-house of the High-priest, and the servants reported that voices of invisibles were singing in it the hymns sung at the birth of hereditary princes, and the sounds of music, and dances belonging to that rite were distinctly heard. This phenomenon endangered, later on, the lives of the future kings—the triplets.

A female slave having been punished once by the High-priestess, the former ran away from the house, and spoke thus to the assembled crowds: "How dare she punish me, that woman who gave birth to three kings? I will go and notify it to Pharaoh Cheops, our lord."

At this interesting place, the papyrus is again torn; and the reader left once more in ignorance of what resulted from the denunciation, and how the three boy-pretenders avoided the persecution of the paramount ruler.*

———————

* This is the more to be regretted—says the translator of the papyrus—that "legendary details, notwithstanding the contents of the Lepsius papyrus are evidently based upon the most ancient traditions; and as a matter of fact emanate from eye-witnesses and firsthand evidence." The data in the papyrus are absolutely coincident with facts known, and agree with the discoveries made by Egyptology and the undeniable information obtained concerning the history and far away events of that "land of mystery and riddle," as Hegel called it. Therefore we have no cause whatever to doubt the authenticity of the general narrative contained in our papyrus. It reveals to us, likewise, entirely new historical facts. Thus, we learn, first of all, that (Kefren or) Chephren was the son of Cheops; that the Vth Dynasty originated in the town of Saheboo; that its first three Pharaohs were three brothers—and that the elder of the triplets had been a solar High-priest at Heliopolis before ascending to the throne. Meagre as the details appear, they become quite important in the history of events removed from us by more than forty centuries. Finally, the Lepsius papyrus is an extremely ancient document, written in the old Egyptian tongue, while the events narrated therein may, for their *originality* (magic?), be placed on a par with the best Egyptian narratives translated and published by the famous Egyptologist and Archaeologist, Mr. Maspéro, in his work called *Les contes populaires de l'Égypte ancienne.*

———————

Another magical feat is given by Mariette Bey (*Monuments divers*, etc., pl. 9, Persian epoch) * from a tablet in the Bulak Museum, concerning the Ethiopian kingdom founded by the descendants of the High-priests of Amon, wherein flourished absolute theocracy. It was the god himself, it appears, who selected the kings at his fancy, and "the *stele* 114 which is an official statement about the election of Aspalout, shows how such events took place." (Jebel-Barkal.) The army gathered near the Holy Mountain at Napata, choosing six officers who had to join other delegates of state, proposed to proceed to the election of a king. "Come," reads the inscribed legend,

"Come, let us choose a master who would be like an irresistible young bull." And the army began lamenting, saying: "Our master is with us, and we know him not as yet! How can we know him?" And everyone of them said to the other: "No one knows him, save Râ himself; may the god protect him from every harm wherever he may be! . . . ." Forthwith, the whole army of His Majesty exclaimed with one voice: "But there is that god Amon-Râ, of the Holy Mountain, and he is the god of Ethiopia! Let us go to him; let us not speak in ignorance of him, for the word spoken in ignorance of him is not good! Let him choose, who is the god of the kingdom of Ethiopia, since the days of Râ. He will guide us, as the Ethiopian kings are all his handiwork, and he gives the kingdom to the son whom he loves . . . ." This is what the entire army saith: "It is an excellent speech, in truth, a million of times."

Then the narrative shows the delegates duly purified, proceeding to the temple and prostrating themselves before the huge statue of Amon-Râ, while framing their request.

The Ethiopian priests knew how to fabricate miraculous images, capable of motion and speech [to serve as vehicles for the gods]; it is an art they held from their Egyptian ancestors (Maspéro, *Notes sur différents points de Grammaire et d'Histoire,* dans le *Recueil,* t. I, pp. 152-60). All the members of the Royal family pass in procession

____

* [The reference is to the work entitled: *Monuments divers recueilli en Égypte et en Nubie par A. Mariette-pasha,* ouvrage publié sous les auspices de S. A. Ismaïl. Texte par G. Maspéro. Paris: F. Vieweg, E. Bouillon, succ., 1889. 3 p. 107 pl. Publié en 28 livraisons, 1872-89. (British Museum, 1704, b. 22.)—*Compiler*.]

____

before the statue, yet it remains motionless. But as soon as Aspalout approaches it, the statue seizes him and exclaims: "This is your king! This is your Master who will make you live!" And the army chiefs greet the Pharaoh. He enters into the sanctuary and is crowned by the god himself; then he joins his soldiers. The festival ends, as all such festivals end, with the distribution of bread and beer.

This *stele* has been translated in its entirety by G. Maspéro, *Sur la stèle de l'Intronisation, trouvée au Djébel-Barkal*, in the *Revue Archéologique*, 1873, Vol. XXV, pp. 300 *et seq*. Reproduced in the *Records of the Past*, Vol. VI, pp. 71-78.*

There is a number of papyri and old inscriptions proving beyond the slightest doubt that for thousands of years High-priests, magicians and Pharaohs *believed*—as well as the

masses—in magic, besides practising it; the latter being liable to be referred to clever jugglery. The statues *had* to be *fabricated;* for, unless they were made of certain elements and stones, and were prepared under certain constellations, in accordance with the conditions prescribed by magic art, the *divine* (or *infernal,* if some will so have it) powers, or FORCES, that were expected to animate such statues and images, could not be made to act therein. A galvanic-battery has to be prepared of specific metals and materials, not made at random, if one would have it produce *its* magical effects. A photograph has to be obtained under specific conditions of darkness and certain chemicals, before it can result in a given purpose.

Some twenty years ago, archaeology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (*manes*) and magic in general. It is called the "Harris Papyrus on Magic" (*Papyrus magique*). It is extremely curious in its bearing upon the esoteric teachings of Occult

---

* [The original French text of G. Maspéro, in *Monuments divers,* etc., has been retranslated into English, as it was shown to contain a number of inaccuracies.—*Compiler*.]

Theosophy, and is very suggestive. It is left for our next article—on MAGIC.

OSTENDE, July, 1886. H. P. BLAVATSKY.

[In this last paragraph, H.P.B. evidently refers to a work by François .Joseph Chabas entitled, *Le Papyrus magique Harris*: Traduction analytique et commentée d'un manuscript Égyptien, comprenant le texte hiératique, publié pour la première fois, un tableau phonétique, et un glossaire. Chalon-sur-Saône: impr. de J. Dejussieu, 1860. xi, 251 pp. et 11 pl. de Fac-simile (British Museum, 7703. bb. 6).

H.P.B. actually wrote an essay dealing to a very large extent with this Papyrus. It was published in 1897, in the volume entitled "The Secret Doctrine, Volume III," pp. 241-57, under the title of "Egyptian Magic."

In her article entitled "Theories About Reincarnation and Spirits" (*The Path,* New York, Vol. I, No. 8, November, 1886, pp. 231-45), H.P.B. definitely states that her essay on "Egyptian Magic" (as well as another one on "Chinese Spirits") was to be one of the Appendices to *The Secret Doctrine.* This could not have referred to anything else but the original two volumes of her (then) prospective work, a portion of the MS. of which she had just sent to Adyar, for T. Subba Row to go over and correct.

As far as is known, the MS. sent to Adyar did not contain the text of this essay on "Egyptian Magic."

This may be explained by the fact that in July, 1886, H.P.B., then at Ostende, intended to write an article for *The Theosophist,* on the subject of the Harris Papyrus, and probably planned to use the material she had already put together, as would obviously appear from the closing words of her essay on "Ancient Magic in Modern Science," published above. It is possible that, having originally written

it for *The Secret Doctrine* she was then working on, she had decided to use this material in *The Theosophist* instead.

For reasons unknown to us now, the essay on "Egyptian Magic" was not used at all during H.P.B.'s life-time.

It is obvious, of course, from what has been said above, that this essay cannot be considered as being part of her MS. for the prospective Third or Fourth Volume of *The Secret Doctrine,* as planned by her.

Such are the reasons why the essay on "Egyptian Magic" is published now, directly following the one on "Ancient Magic in Modern Science."—*Compiler*.]

Collected Writings VOLUME VII
1897

EGYPTIAN MAGIC

[Originally published as Section xxvii in the Volume entitled "The Secret Doctrine, Volume III," which appeared in print in 1897. It covers therein pages 241-257.]

[The superior numbers occurring throughout this essay refer to the COMPILER'S NOTES appended at the end of it. They should be consulted for clarification of various points.]

Few of our students of Occultism have had the opportunity of examining Egyptian papyri—those living, or rather re-arisen witnesses that Magic, good and bad, was practised many thousands of years back into the night of time. The use of the papyrus prevailed up to the eighth century of our era, when it was given up, and its fabrication fell into disuse. The most curious of the exhumed documents were immediately purchased and taken away from the country. Yet there are a number of beautifully preserved papyri at Bulak, Cairo, though the greater number have never been yet properly read.*

Others—those that have been carried away and may be found in the museums and public libraries of Europe—have fared no better. In the days of Vicomte de Rougé, some twenty-five years ago, only a few of them "were two-thirds deciphered"; and among those some most interesting legends, inserted parenthetically and for purposes of explaining royal expenses, are in the Register of the Sacred Accounts.

This may be verified in the so-called "Harris" and Anastasi collections, and in some papyri recently

—————

* "The characters employed on those parchments," writes de Mirville, "are sometimes hieroglyphics, placed perpendicularly, a kind of lineary tachygraphy (abridged characters like those of our stenography), where the image is often reduced to a simple stroke; at other times placed in horizontal lines; then the hieratic or sacred writing, going from right to left as in all Semitic languages; lastly, the characters of the country, ἐγχώρια γράμματα, used for contracts, expense ledgers, etc., and which, since the Ptolemies, can be found on the monuments" [*Des Esprits*, etc., Vol. V, pp. 81-82]. A copy of the Harris papyrus, translated by Chabas—*Papyrus Magique*—may be studied at the British Museum.[1]

—————

exhumed; one of these gives an account of a whole series of magic feats performed before the Pharaohs Ramses II and III. A curious document, the first-mentioned, truly. It is a papyrus of the fifteenth century B.C., written during the reign of Ramses Vth, the last king of the eighteenth dynasty, and is the work of the scribe Thoutmes, who notes down some

of the events with regard to defaulters occurring on the twelfth and thirteenth days of the month of Paophi. The document shows that in those days of "miracles" in Egypt the taxpayers were not found among the living alone, but every mummy was included. All and everything was taxed; and the Khou of the mummy, in default, was punished "by the priest-exorciser, who deprived it of the liberty of action." Now what was the Khou? Simply the astral body, or the aerial simulacrum of the corpse or the mummy—that which in China is called the Houen, and in India the Bhût.

Upon reading this papyrus to-day, an Orientalist is pretty sure to fling it aside in disgust, attributing the whole affair to the crass superstition of the ancients. Truly phenomenal and inexplicable must have been the dullness and credulity of that otherwise highly philosophical and civilized nation if it could carry on for so many consecutive ages, for thousands of years, such a system of mutual deception! A system whereby the people were deceived by the priests, the priests by their King-Hierophants, and the latter themselves were cheated by the ghosts, which were, in their turn, but "the fruits of hallucination." The whole of antiquity, from Menes to Cleopatra, from Manu to Vikramaditya, from Orpheus down to the last Roman augur, were hysterical, we are told. This must have been so, if the whole were not a system of fraud. Life and death were guided by, and were under the sway of, sacred "conjuring." For there is hardly a papyrus, though it be a simple document of purchase and sale, a deed belonging to daily transactions of the most ordinary kind, that has not Magic, white or black, mixed up in it. It looks as though sacred scribes

of the Nile had purposely, and in a prophetic spirit of race-hatred, carried out the (to them) most unprofitable task of deceiving and puzzling the generations of a future white race of unbelievers yet unborn! Anyhow, the papyri are full of Magic, as are likewise the stelae. We learn, moreover, that the papyrus was not merely a smooth-surfaced parchment, a fabric made of

> Ligneous matter from a shrub, the pellicles of which superposed one over the other formed a kind of writing-paper [*Des Esprits,* etc., Vol. V, p. 81];

but that the shrub itself, the implements and tools for fabricating the parchment, etc., were all previously subjected to a process of magical preparation—according to the ordinance of the Gods, who had taught that art, as they had all others, to their Priest-Hierophants.

There are, however, some modern Orientalists who seem to have an inkling of the true nature of such things, and especially of the analogy and the relations that exist between the Magic of old and our modern-day phenomena. Chabas is one of these, for he indulges, in his translation of the "Harris" papyrus, in the following reflections:

> Without having recourse to the imposing ceremonies of the wand of Hermes, or to the obscure formulae of an unfathomable mysticism, a mesmerizer in our own day will, by means of a few passes, disturb the

organic faculties of a subject, inculcate the knowledge of foreign languages, transport him to a far-distant country, or into secret places, make him guess the thoughts of those absent, read in closed letters, etc. The antre of the modern sybil is a modest-looking room, the tripod of the pythoness has made room for a small round table, a hat, a plate, a piece of furniture of the most vulgar kind; only the latter is even superior to the oracle of antiquity [how does M. Chabas know?], inasmuch as the latter only spoke,* while

----

* And what of the "Mene, mene, tekel, upharsin," the words that "the fingers of a man's hand," whose body and arm remained invisible, wrote on the walls of Belshazzar's palace? (*Daniel*, v.) What of the writings of Simon the Magician, and the magic characters on the walls and in the air of the crypts of Initiation, without mentioning the tables of stone on which the finger of God wrote the

----

the oracle of our day writes its answers. At the command of the medium the spirits of the dead descend to make the furniture creak, and the authors of bygone centuries deliver to us works written by them beyond the grave. Human credulity has no narrower limits to-day than it had at the dawn of historical times . . . . As teratology is an essential part of general physiology now, so the *pretended* Occult Sciences occupy in the annals of humanity a place which is not without its importance, and deserve for more than one reason the attention of the philosopher and the historian.*

Selecting the two Champollions, Lenormant, Bunsen, Vicomte de Rougé, and several other Egyptologists to serve as our witnesses, let us see what they say of Egyptian Magic and Sorcery. They may get out of the difficulty by accounting for each "superstitious belief" and practice by attributing them to a chronic psychological and physiological derangement, and to collective hysteria, if they like; still facts are there, staring us in the face, from the hundreds of these mysterious papyri, exhumed after a rest of four, five, and more thousands of years, with their magical containments and evidence of ante-diluvian Magic.

A small library, found at Thebes, has furnished fragments of every kind of ancient literature, many of which are dated, and several of which have thus been assigned to the accepted age of Moses. Books or manuscripts on ethics, history, religion and medicine, calendars and registers, poems and novels everything—may be had in that precious collection; and old legends—traditions of long forgotten ages (please to remark this: legends recorded during the Mosaic period)—are already referred to therein as belonging to an immense antiquity, to the period of the dynasties of Gods and Giants. Their chief

----

commandments ? Between the writing of one God and other Gods the difference, if any, lies only in their respective natures; and if the tree is to be known by its fruits, then preference would have to be given always to the Pagan Gods. It is the immortal "To be or not to be." Either all of them are—or at any rate, may be—true, or all are surely pious frauds and the result of credulity.

* *Le Papyrus magique Harris*, pp. 186-87.2

----

contents, however, are formulae of exorcisms against black Magic, and funeral rituals: true breviaries, or the *vade mecum* of every pilgrim-traveller in eternity. These funeral texts are generally written in hieratic characters. At the head of the papyrus is invariably placed a series of scenes, showing the defunct appearing before a host of Deities successively, who have to examine him. Then comes the judgment of the Soul, while the third act begins with the launching of that Soul into the divine light. Such papyri are often forty feet long.*

The following is extracted from general descriptions. It will show how the moderns understand and interpret Egyptian (and other) Symbology.

The papyrus of the priest Névo-loo (or Névolen), at the Louvre; may be selected for one case. First of all there is the bark carrying the coffin, a black chest containing the defunct's mummy. His mother, Amenbem-Heb, and his sister, Huissannub, are near; at the head and feet of the corpse stand Nephthys and Isis clothed in red, and near them a priest of Osiris clad in his panther's skin, his censer in his right hand, and four assistants carrying the mummy's intestines. The coffin is received by the God Anubis (of the jackal's head), from the hands of female weepers. Then the Soul rises from its mummy and the Khou (astral body) of the defunct. The former begins its worship of the four genii of the East, of the sacred birds, and of the spirit of Atmon as a ram. Brought into the "Palace of Truth," the defunct is before his judges. While the Soul, a scarabaeus, stands in the presence of Osiris, his astral Khou is at the door. Much laughter is provoked in the West by the invocations to various Deities, presiding over each of the limbs of the mummy, and of the living human body. Only judge: in the papyrus of the mummy Petamenoph "the anatomy becomes theogeographical," "astrology is applied to

---

* See Maspéro's *Guide to the Bulak Museum,* among others.

[H.P.B. most likely means the *Guide du visiteur au Musée de Boulaq*. Boulaq (Vienna pr.), 1883; 438 pp. 8-vo.—*Comp*.]

---

physiology, or rather to the anatomy of the human body, and the human heart altogether." The defunct's "hair belongs to the Nile, his eyes to Venus [Isis], his ears to Macedo, the guardian of the tropics; his left temple to the Spirit dwelling in the sun, his nose to Anubis. . . . What a series of intolerable absurdities and ignoble prayers . . . . . to Osiris, imploring him to give the defunct in the other world, geese, eggs, pork, etc." *

It might have been prudent, perhaps, to have waited to ascertain whether all these terms of "geese, eggs and pork" had not some other Occult meaning. The Indian Yogi who, in an *exoteric* work, is invited to drink a certain intoxicating liquor till he loses his senses, was also regarded as a drunkard representing his sect and class, until it was found that the Esoteric sense of that "spirit" was quite different; that it meant divine light, and stood for

the ambrosia of Secret Wisdom. The symbols of the dove and the lamb which abound now in Eastern and Western Christian Churches may also be exhumed long ages hence, and speculated upon as objects of present-day worship. And then some "Occidentalist," in the forthcoming ages of high Asiatic civilization and learning, may write karmically upon the same as follows: "The ignorant and superstitious Gnostics and Agnostics of the sects of 'Pope' and 'Calvin' (the two monster Gods of the Dynamite-Christian period) adored a pigeon and a sheep!" There will be portable hand-fetishes in all and every age for the satisfaction and reverence of the rabble, and the Gods of one race will always be degraded into devils by the next one. The cycles revolve within the depths of Lethe, and Karma shall reach Europe as it has Asia and her religions.

Nevertheless,

"This grand and dignified language [in the *Book of the Dead*], these pictures full of majesty, this orthodoxy of the whole evidently

____

* De Mirville (from whom much of the preceding is taken), *op. cit.,* Vol. V, pp. 83-84, 85.

____

proving a very precise doctrine concerning the immortality of the soul and its personal survival,"3

as shown by De Rougé and Abbé Van Drival, have charmed some Orientalists. The psychostasy (or judgment of the Soul) is certainly a whole poem to him who can read it correctly and interpret the images therein. In that picture we see Osiris, the horned, with his sceptre hooked at the end—the original of the pastoral bishop's crook or crosier—the Soul hovering above, encouraged by Tmei, daughter of the Sun of Righteousness and Goddess of Mercy and Justice; Horus and Anubis, weighing the deeds of the soul. One of these papyri shows the Soul found guilty of gluttony sentenced to be re-born on earth as a hog; forthwith comes the learned conclusion of an Orientalist, "This is an indisputable proof of belief in *metempsychosis,* of transmigration *into animals*," etc.

Perchance the Occult law of Karma might explain the sentence otherwise. It may, for all our Orientalists know, refer to the physiological vice in store for the Soul when re-incarnated—a vice that will lead that personality into a thousand and one scrapes and mis-adventures.

Tortures to begin with, then metempsychosis *during* 3,000 *years* as a hawk, an angel, a lotus-flower, a heron, a stork, a swallow, a serpent, and a crocodile: one sees that the consolation of such a progress was far from being satisfactory,

argues De Mirville, in his work on the Satanic character of the Gods of Egypt.* Again, a simple suggestion may throw on this a great light. Are the Orientalists quite sure that they have read correctly the "metempsychosis during 3,000 years"? The Occult Doctrine teaches that Karma waits at the threshold of Devachan (the Amenti of the Egyptians) for

3,000 years; that then the eternal *Ego* is reincarnated *de novo,* to be punished in its new temporary personality for sins committed in the preceding birth, and the suffering for which in one shape or another, will atone for past misdeeds. And the hawk, the lotus-flower, the heron, serpent, or bird—every object

---

* See De Mirville, *op. cit.*, Vol. V, p. 84.

112

in Nature, in short—had its symbolical and manifold meaning in ancient religious emblems. The man who all his life acted hypocritically and passed for a good man, but had been in sober reality watching like a bird of prey his chance to pounce upon his fellow-creatures, and had deprived them of their property, will be sentenced by Karma to bear the punishment for hypocrisy and covetousness in a future life. What will it be? Since every human unit has ultimately to progress in its evolution, and since that "man" will be reborn at some future time as a good, sincere, well-meaning man, his sentence to be re-incarnated as a hawk may simply mean that he will then be regarded metaphorically as such. That, notwithstanding his real, good, intrinsic qualities, he will, perhaps during a long life, be unjustly and falsely charged with and suspected of greed and hypocrisy and of secret exactions, all of which will make him suffer more than he can bear. The law of retribution can never err, and yet how many such innocent victims of false appearance and human malice do we not meet in this world of incessant illusion, of mistake and deliberate wickedness. We see them every day, and they may be found within the personal experience of each of us. What Orientalist can say with any degree of assurance that he has understood the religions of old? The metaphorical language of the priests has never been more than superficially revealed, and the hieroglyphics have been very poorly mastered to this day.*

What says *Isis Unveiled* on this question of Egyptian rebirth and transmigration, and does it clash with anything that we say now?

It will be observed that this philosophy of cycles, which was allegorized by the Egyptian Hierophants in the "circle of necessity,"

---

* One sees this difficulty arise even with a perfectly known language like Sanskrit, the meaning of which is far easier to comprehend than the hieratic writings of Egypt. Everyone knows how hopelessly the Sanskritists are often puzzled over the real meaning and how they fail in rendering the meaning correctly in their respective translations, in which one Orientalist contradicts the other.

COMMANDANT D. A. COURMES

French Naval Officer and loyal friend of the Founders in the early days of the Movement.
Reproduced from Col. H. S. Olcott's *Old Diary Leaves,* Vol. IV, p. 370.

explains at the same time the allegory of the "Fall of man." According to the Arabian descriptions, each of the seven chambers of the Pyramids—those grandest of all cosmic symbols—was known by the name of a planet. The peculiar architecture of the Pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky of the land of the Pharaohs, and typifies the primordial point lost in the unseen universe from whence started the first race of the spiritual prototypes of man. Each mummy, from the moment that it was embalmed, lost its physical individuality in one sense; it symbolized the human race. Placed in such a way as was best calculated to aid the exit of the "soul," the latter had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified, at the same time, one of the seven spheres, and one of the seven higher types of physico-spiritual humanity alleged to be above our own. Every 3,000 years, the soul, representative of its race, had to return to its primal point of departure before it underwent another evolution into a more perfected spiritual and physical transformation. We must go deep indeed into the abstruse metaphysics of Oriental mysticism before we can realize fully the infinitude of the subjects that were embraced at one sweep by the majestic thought of its exponents.*

This is all Magic when once the details are given; and it relates at the same time to the evolution of our seven Root-Races, each with the characteristics of its special guardian or "God," and his Planet. The astral body of each Initiate, after death, had to reënact in its funeral mystery the drama of the birth and death of each Race—the past and the future—and pass through the seven "planetary chambers," which, as said above, typified also the seven spheres of our Chain.

The mystic doctrine of Eastern Occultism teaches that

"*The Spiritual Ego* [*not the astral Khou*] *has to revisit, before it incarnates into a new body, the scenes it left at its last disincarnation. It has to see for itself and take cognizance of all the effects produced by the causes* [*the Nidânas*] *generated by its actions in a previous life; that, seeing, it should recognize the justice of the decree, and help the law of Retribution [Karma] instead of impeding it*."†

---

* *Isis Unveiled,* Vol. I, pp. 296-97.
† Book II, Commentary.

114

The translations by Vicomte de Rougé of several Egyptian papyri, imperfect as they may be, give us one advantage: they show undeniably the presence in them of white, divine Magic, as well as of Sorcery, and the practice of both throughout all the dynasties. The *Book of the Dead,* far older than *Genesis* * or any other book of the *Old Testament,* shows it in every line. It is full of incessant prayers and exorcisms against the Black Art. Therein Osiris is the conqueror of the "aerial demons." The worshipper implores his help against Matat, "from whose eye proceeds the invisible arrow." This "invisible arrow" that proceeds from the eye of the Sorcerer (whether living or dead) and that "circulates throughout the world," is the evil eye—cosmic in its origin, terrestrial in its effects on the microcosmical plane. It is not the Latin Christians whom it behooves to view this as a superstition. Their Church indulges in the same belief, and has even a prayer against the "arrow circulating in darkness."

The most interesting of all those documents, however, is the "Harris" papyrus, called in France "*le papyrus magique* de Chabas," as it was first translated by the latter. It is a manuscript written in hieratic characters, translated, commented upon, and published in 1860 by Monsieur Chabas, but purchased at Thebes in 1855 by Mr. A. C. Harris. Its age is given at between twenty-eight and thirty centuries. We quote a few extracts from these translations:

> Calendar of lucky and unlucky . . . . . days He who makes a bull work on the 20th of the month of Pharmuthi will surely die; he who on the 24th day of the same month pronounces the name of Seth aloud will see trouble reigning in his house from that day . . . . . he who on the 5th day of Patchons leaves his house falls sick and dies. [*op. cit*., pp. 156-57.] 4

---

* Bunsen and Champollion so declare, and Dr. Carpenter says that the *Book of the Dead,* sculptured on the oldest monuments, with "the very phrases we find in the *New Testament* in connection with the Day of Judgment . . . . . was engraved probably 2,000 years before the time of Christ." (See *Isis Unveiled*, Vol. I, p. 518.)

Exclaims the translator, whose cultured instincts are revolted:

If one had not these words under our eyes, one could never believe in such servitude at the epoch of the Ramessides.*

We belong to the nineteenth century of the Christian era, and are therefore at the height of civilization, and under the benign sway and enlightening influence of the Christian Church, instead of being subject to the Pagan Gods of old. Nevertheless we personally know dozens, and have heard of hundreds, of educated, highly-intellectual persons who would as soon think of committing suicide as of starting on any business on a Friday, of dining at a table where thirteen sit down, or of beginning a long journey on a Monday. Napoleon the Great became pale when he saw three candles lit on a table. Moreover, we may gladly concur with De Mirville in this, at any rate, that such "superstitions" are "the outcome of observation and experience." If the former had never agreed with facts, the authority of the *Calendar*, he thinks, would not have lasted for a week. But to resume:

Genethliacal influences: The child born on the 5th day of Paophi will be killed by a bull; on the 27th by a serpent. Born on the 4th of the month of Athyr, he will succumb to blows. [*Pap. Magique*, p. 158.]5

This is a question of horoscopic predictions; judiciary astrology is firmly believed in in our own page, and has been proven to be scientifically possible by Kepler.

Of the Khous two kinds were distinguished: first, the justified Khous, *i.e.*, those who had been absolved from sin by Osiris when they were brought before his tribunal; these lived a second life. Secondly, there were the guilty Khous, "the Khous dead a second time"; these were the damned. Second death did not annihilate them, but they were doomed to wander about and to torture

---

* De Mirville, *op. cit*., Vol. V, p. 88. Just such a calendar and horoscope interdictions exist in India in our day, as well as in China and all the Buddhist countries.

---

people. Their existence had phases analogous to those of the living man, a bond so intimate between the dead and the living that one sees how the observation of religious funeral rites and exorcisms and prayers (or rather magic incantations) should have become necessary.* Says one prayer:

. . . . do not permit that the venom should master his limbs [of the defunct]; that he should be penetrated by any male dead, or any female dead, or that the shadow of any spirit should haunt him [or her] [*Pap. magique*, p. 164.] 6

Monsieur Chabas adds:

. . . . these Khous were beings of that kind to which human beings belong after their death. They were combated by the help of the divine power, the god Chons being famed for such deliverances. The Khou, in obeying the orders of the god, none the less preserved the precious faculty inherent in him of accommodating himself in any other body at will . . . . [*op. cit*., p. 168.] The Manes. . . . could enter the bodies of the living, haunt and obsess them. Formulae and talismans, and especially statues or *divine figures,* were used against such *formidable* invasions. [*op. cit.,* pp. 168-69.] 7

The most frequent formula of exorcism is as follows It is very suggestive:

Men, gods, elect, dead spirits, amous, negroes, menti-u, do not look at the soul to show cruelty toward it. [*Des Esprits,* etc., Vol. III, p. 66.]

This is addressed to all who were acquainted *with Magic.*

"Amulets and mystic names." This chapter is called "very mysterious," and contains invocations to Penhakahakaherher and Uarauaakarsank-Robiti, and other such easy names. Says Chabas:

We have proofs that mystic names similar to these were in common use during the stay of the Israelites in Egypt. [*op. cit*., p. 162.] 8

And we may add that, whether got from the Egyptians or the Hebrews, these are sorcery names. The student can consult the works of Éliphas Lévi, such as his *Grimoire*

---

* See De Mirville, *op. cit*., Vol. III, p. 65.

---

des Sorciers. In these exorcisms Osiris is called Mamuram-Kahabu, and is implored to prevent the twice-dead Khou from attacking the justified Khou and his next of kin, since the accursed (astral spook)

Can take any form he likes and penetrate at will into any locality or body. [*op. cit.*, p. 163.] 9

In studying Egyptian papyri, one begins to find that the subjects of the Pharaohs were not very much inclined to the Spiritism or Spiritualism of their day. They dreaded the "blessed spirit" of the dead more than a Roman Catholic dreads the devil!

But how uncalled-for and unjust is the charge against the Gods of Egypt that they are these "devils," and against the priests of exercising their magic powers with the help of "the fallen angels," may be seen in more than one papyrus. For one often finds in them records of Sorcerers sentenced to the death penalty, as though they had been living under the protection of the holy Christian Inquisition. Here is one case during the reign of

Ramses III, quoted by De Mirville from Chabas.

The very beginning of the first page that has come down to us [Lee I] is mutilated. The second line begins with these words: ". . . . from the place where I am to the people of my country." There is reason to suppose, as one will see, that the person who wrote this, in the first personal pronoun, is a magistrate making a report, and attesting it before men, after an accustomed formula . . . . "This Hai, a bad man, was an overseer [or perhaps keeper] of sheep; he said: 'Can I have a book that will give me great power!' And a book was given him with the formulae of Ramses meri-Amen, the great god, his royal master. And he succeeded in getting a divine power enabling him to fascinate men. He also succeeded in building a place and in finding a very *deep place,* and produced men of Menh [magical homunculi?] and love-writings, stealing them from the Khen [the occult library of the palace] by the hand of the stonemason Atirma, by forcing one of the supervisors to go aside, and acting magically on the others . . . . . All the horrors and abominations he had conceived in his heart, he did them really, he practised them all, and other great crimes as well, such as are held in horror by all the gods and goddesses. Likewise let the prescriptions *great* [severe?] *unto death* be done unto him, such as the divine words order to be done to him." The accusation does not stop there, it specifies the crimes. The first line speaks of a hand

paralyzed by means of the *men of Menh,* to whom it is simply said, "*Let such an effect be produced*," and it is produced. Then come the *great abominations,* such as deserve death . . .. The judges who had examined him [the culprit] reported saying, "Let him die according to the order of Pharaoh, and according to what is written in the lines of the divine language . . . ." [*op. cit.,* pp. 169-73.] 10

Monsieur Chabas remarks:

Documents of this kind abound, but the task of analysing them all cannot be attempted with the limited means we possess.* [*Pap. mag*., p. 177.]

Then there is an inscription taken in the temple of Khons, the God who had power over the elementaries, at Thebes. It was presented by Monsieur Prisse d'Avenne to the Imperial—now National—Library of Paris, and was translated first by Mr. S. Birch. There is in it a whole romance of Magic. It dates from the day of Ramses XII † of the twentieth dynasty; it is from the rendering of Monsieur de Rougé, as quoted by De Mirville, that we now translate it.

This monument tells us that one of the Ramses of the twentieth dynasty, while collecting at Naharain the tributes payed to Egypt by the Asiatic nations, fell in love with a daughter of the chief of Bakhten, one of his tributaries, married her and, bringing her to Egypt with him, raised her to the dignity of Queen, under the royal name of Ranefrou. Soon afterwards the chief of Bakhten dispatched a messenger to Ramses, praying the assistance of Egyptian science for Bent-rosh, a young sister of the queen, attacked with illness in all her limbs.

The messenger asked expressly that a "wise-man" [an Initiate—Reh' h'et] should be sent. The king gave orders that all the hierogrammatists of the palace and the guardians of the secret books

____

* Maimonides in his *Treatise on Idolatry* says, speaking of the Jewish teraphim: "They talked with men."11 To this day Christian Sorcerers in Italy, and negro Voodoos at New Orleans fabricate small wax figures in the likeness of their victims, and transpierce them with needles, the *wound,* as on the teraphim or Menh, being repercussed on the living, often killing them. Mysterious deaths are still many, and not all are

traced to the guilty hand.

† The Ramses of Lepsius, who reigned some 1300 years before our era.

—————

of the Khen should be sent for, and choosing from among them the royal scribe Thoth-em-Hebi, an intelligent man, well versed in writing, charged him to examine the sickness.

Arrived at Bakhten, Thoth-em-Hebi found that Bent-rosh was possessed by a Khou (Em-she'eru ker h'ou), but declared himself too weak to engage in a struggle with him.*

Eleven years elapsed, and the young girl's state did not improve. The chief of Bakhten again sent his messenger, and on his formal demand Khons-pe-iri-sekher-em-Zam, one of the divine forms of Chons—God the Son in the Theban Trinity—was dispatched to Bakhten . . .

The God [incarnate] having saluted (*besa*) the patient, she felt immediately relieved, and the Khou who was in her manifested forthwith his intention of obeying the orders of the God. "O great God, who forcest the phantom to vanish," said the Khou, "I am thy slave and I will return whence I came!"†

Evidently Khons-pe-iri-sekher-em-Zam was a real Hierophant of the class named the "Sons of God," since he is said to be one of the forms of the God Khons; which means either that he was considered as an incarnation of that God—an Avatâra—or that he was a full Initiate. The same text shows that the temple to which he belonged was one of those to which a School of Magic was attached. There was a Khen in it, or that portion of the temple which was inaccessible to all but the highest priest, the library or depository of sacred works, to the study and care of which special priests were appointed (those whom all the Pharaohs consulted in cases of great importance), and wherein they communicated with the Gods and obtained advice from them. Does not Lucian tell his

—————

* One may judge how trustworthy are the translations of such Egyptian documents when the sentence is rendered in three different ways by three Egyptologists. Rougé says: "He found her in a state *to fall under the power of spirits*," or, "with her limbs quite stiff," (?) another version; and Chabas translates: "And the Scribe found the Khou too wicked." [*Pap. Magique*, p. 167, footnote 3.] Between her being in possession of an evil Khou and "with her limbs quite stiff," there is a difference.

† De Mirvllle, *op. cit.*, Vol. V, pp. 247-248. [*Pap. magique*, pp. 167-168.] 12

—————

readers in his description of the temple of Hierapolis, of "Gods who manifest their presence independently"? * And further on that he once travelled with a priest from Memphis, who told him he had passed twenty-three years in the subterranean crypts of his temple, receiving instructions on Magic from the Goddess Isis herself.13 Again we read that it was by Mercury himself that the great Sesostris (Ramses II) was instructed in the

Sacred Sciences. On which Jablonski remarks that we have here the reason why Amun (Ammon)—whence he thinks our "Amen" is derived—was the real evocation to the light.†

In the Papyrus Anastasi,15 which teems with various formulae for the evocation of Gods, and with exorcisms against Khous and the elementary demons, the seventh paragraph shows plainly the difference made between the real Gods, the Planetary Angels, and those shells of mortals which are left behind in Kâma-loka, as though to tempt mankind and to puzzle it the more hopelessly in its vain search after the truth, outside the Occult Sciences and the veil of Initiation. This seventh verse says with regard to such divine evocation or theomantic consultations:

One must invoke that divine and great name‡ only in cases of absolute necessity, and when one feels absolutely pure and irreproachable.16

Not so in the formula of black Magic. Reuvens, speaking of the two rituals of Magic of the Anastasi collection, remarks that they

. . . undeniably form the most instructive commentary upon the *Egyptian Mysteries* attributed to Iamblichus, and the best pendant to that classical source, for understanding the thaumaturgy of the philosophical sects—non-christian, semi-christian, gnostic and independent—of the first centuries of our era, thaumaturgy based on ancient Egyptian mythology . . . . . .

____

* Some translators would have Lucian speak of the inhabitants of the city, but they fail to show that this view is maintainable.

† De Mirville, *op. cit.*, Vol. V, p. 257.14

‡ How can De Mirville see Satan in the Egyptian God of the great divine Name, when he himself admits that nothing was greater than

____

According to Iamblichus, Theurgy was exercised by the ministry of secondary genii, δαίμονες, who, by nature, are the servants and executors of the decrees of the gods: τὸ δαίμονιον διακονικον, ὑπηρετικόν (*De mysteriis,* I, 20; II, 7.)*

Reuvens closes with a remark which is very suggestive and is very important to the Occultists who defend the antiquity and genuineness of their documents, for he says:

All that he [Iamblichus] gives out as theology we find as history in our papyri.18

But then how deny the authenticity, the credibility, and, beyond all, the trustworthiness of those classical writers, who all wrote about Magic and its Mysteries in a most worshipful spirit of admiration and reverence? Listen to Pindarus, who exclaims:

Happy he who descends into the grave thus initiated, for he knows the end of his life and the kingdom † given by Jupiter.‡

____

the name of the oracle of Dodona, as it was that of the God of the Jews, IAO, or Jehovah? That oracle had been brought by the Pelasgians to Dodona more than fourteen centuries B.C. and left with the forefathers of the Hellenes, and its history is well-known and may be read in Herodotus. Jupiter, who loved the fair nymph of the ocean, Dodona, had ordered Pelasgus to carry his cult to Thessaly. The name of the God of that oracle at the temple of Dodona was Zeus Pelasgicos, the Zeuspater (God the Father), or as De Mirville explains: "It was the name *par excellence,* the name that the Jews held as the ineffable, the unpronounceable Name—in short, JAOH-PATER, *i.e.*, '*he who was, who is, and who will be*,' otherwise the ETERNAL." And the author admits that A. Maury is right "in discovering in the name of the Vaidic Indra the Biblical Jehovah," and does not even attempt to deny the etymological connection between the two names—"the *great* and the *lost* name with the sun and the thunder-bolts." Strange confessions, and still stranger contradictions.

[The quotations in the above footnote are from de Mirville, *Des Esprits,* etc., Vol. V, pp. 136-37. In quoting from Maury, he gives as reference his *Histoire des religions de la Grèce antique,* I, 56.— *Compiler*.]

* Reuvens' *Letter to Letronne on the 75th number of the Papyri Anastasi*. See De Mirville, *op. cit*., Vol. V, p. 258.17

† The Elysian Fields.

‡ *Fragments*, ix.19

____

122

Or to Cicero:

> Initiation not only teaches us to feel happy in this life, but also to die with better hope.*

Plato, Pausanias, Strabo, Diodorus and dozens of others bring their evidence as to the great boon of Initiation; all the great as well as the partially-initiated Adepts, share the enthusiasm of Cicero.

> Does not Plutarch, thinking of what he had learned in his initiation, console himself for the loss of his wife ? Had he not obtained the certitude at the Mysteries of Bacchus that "the soul [spirit] remains incorruptible, and that there is a hereafter"?† . . . . Aristophanes went even farther: "All those who participated in the Mysteries," he says, "led an innocent, calm, and holy life; they died looking for the light of the Elysian Fields [Devachan], while the rest could never expect anything but eternal darkness [ignorance?].‡ . . . . . And when one thinks about the importance attached by the States to the principle and the correct celebration of the Mysteries, to the stipulations made in their treaties for the security of their celebration, one sees to what degree those Mysteries had so long occupied their first and their last thought.
>
> It was the greatest among public as well as private preoccupations, and this is only natural, since according to Döllinger, "the Eleusinian Mysteries were viewed as the efflorescence of all the Greek religion, as the purest essence of all its conceptions." §
>
> Not only conspirators were refused admittance therein, but those who had not denounced them; traitors, perjurers, debauchees ‖ . . . . .. so that Porphyry could say that: "Our soul has to be at the moment of death as it was during the Mysteries, *i.e*., exempt from passion, envy, hatred, or anger."¶

Truly,

> Magic was considered a Divine Science which led to a participation in the attributes of the Divinity itself.

____

* *De Legibus,* II, xiv, 36.20

† *Consolatio ad Apollonium*. [in *Moral Essays*.]
‡ *Ranae*.21
§ *Judaïsme et Paganisme*, t.I, p. 184.
‖ *Fragm. of Styg*., ap. Stob.22
¶ De Mirville, *Des Esprits,* etc., Vol. V, p. 279. [No specific reference to Porphyry's works given.—*Comp*.]
____

Herodotus, Thales, Parmenides, Empedocles, Orpheus, Pythagoras, all went, each in his day, in search of the wisdom of Egypt's great Hierophants, in the hope of solving the problems of the universe.

Says Philo:

The Mysteries were known to unveil the operations of nature and lead to the contemplation of celestial powers.*

The prodigies accomplished by the priests of theurgical magic are so well authenticated, and the evidence—if human testimony is worth anything at all—is so overwhelming, that, rather than confess that the Pagan theurgists far outrivalled the Christians in miracles, Sir David Brewster piously concedes to the former the greatest proficiency in physics, and everything that pertains to natural philosophy. Science finds herself in a very disagreeable dilemma. . . .

"Magic," says Psellus, "formed the last part of the sacerdotal science. It investigated the nature, power, and quality of everything sublunary; of the elements and their parts, of animals, of various plants and their fruits, of stones and herbs. In short, it explored the essence and power of everything. From hence, therefore, it produced its effects. And it formed *statues* [magnetized] which procure health, and made all various figures and things [talismans] which could equally become the instruments of disease as well as of health. Often, too, celestial fire is made to appear through magic, and then statues laugh and lamps are spontaneously enkindled.†24

This assertion of Psellus that Magic "made statues which procure health," is now proven to the world to be no dream, no vain boast of a hallucinated Theurgist. As Reuvens says, it becomes "history." For it is found in the *Papyrus Magique* of Harris and on the votive stele just mentioned. Both Chabas and de Rougé state that:

On the eighteenth line of this very mutilated monument is found the formula with regard to the acquiescence of the God (Chons) who made his consent known by a motion he imparted to his statue.‡

There was even a dispute over it between the two Orientalists. While Monsieur de Rougé wanted to

____
* *De Specialibus Legibus*, quoted in *Isis Unveiled*, I, 25.23
† *Isis Unveiled,* Vol. I, 282-83.
‡ De Mirville, *op. cit*., Vol. V, p. 248.
____

translate the word “Han” by “favour” or “grace,” Monsieur Chabas insisted that “Han” meant a “movement” or “*a sign*” made by the statue.

Excesses of power, abuse of knowledge and personal ambition very often led selfish and unscrupulous Initiates to black Magic, just as the same causes led to precisely the same thing among Christian popes and cardinals; and it was black Magic that led finally to the abolition of the Mysteries, and not Christianity, as is often erroneously thought. Read Mommsen’s *Roman History,* Vol. I, and you will find that it was the Pagans themselves who put an end to the desecration of the Divine Science. As early as 560 B.C. the Romans had discovered an Occult association, a school of black Magic of the most revolting kind; it celebrated mysteries brought from Etruria, and very soon the moral pestilence had spread all over Italy.

> More than seven thousand Initiates were prosecuted, and most of them were sentenced to death. . . .
>
> Later on, Titus-Livius shows us another three thousand Initiates sentenced during a single year for the crime of poisoning.*

And yet black Magic is derided and denied!

Pauthier may or may not be too enthusiastic in saying that India appears to him as

> . . . . the grand and primitive hearth of human thought . . . . that has ended by embracing the whole ancient world. . . . .

but he was right in his idea. That primitive thought led to Occult knowledge, which in our Fifth Race is reflected from the earliest days of the Egyptian Pharaohs down to our modern times. Hardly a hieratic papyrus is exhumed with the tightly swathed-up mummies of kings and high priests that does not contain some interesting information for the modern students of Occultism.

All that is, of course, derided Magic, the outcome of primitive knowledge and of revelation, though it was

---

* De Mirville, *op.cit.*, Vol. V, pp. 280-81.25

---

practised in such ungodly ways by the Atlantean Sorcerers that it has since become necessary for the subsequent Race to draw a thick veil over the practices which were used to obtain so-called magical effects on the psychic and on the physical planes. In the letter no one in our century will believe the statements, with the exception of the Roman

Catholics, and these will give the acts a satanic origin. Nevertheless, Magic is so mixed up with the history of the world, that if the latter is ever to be written it has to rely upon the discoveries of Archaeology, Egyptology, and hieratic writings and inscriptions; if it insists that they must be free from that "superstition of the ages" it will never see the light. One can well imagine the embarrassing position in which serious Egyptologists, Assyriologists, savants and academicians find themselves. Forced to translate and interpret the old papyri and the archaic inscriptions on stelae and Babylonian cylinders, they find themselves compelled from first to last to face the distasteful, and to them repulsive, subject of Magic, with its incantations and paraphernalia. Here they find sober and grave narratives from the pens of learned scribes, made up under the direct supervision of Chaldaean or Egyptian Hierophants, the most learned among the Philosophers of antiquity. These statements were written at the solemn hour of the death and burial of Pharaohs, High Priests, and other mighty ones of the land of Chemi; their purpose was the introduction of the newly-born, Osirified SouI before the awful tribunal of the "Great Judge" in the region of Amenti—there where a *lie* was said to outweigh the greatest crimes. Were the Scribes and Hierophants, Pharaohs, and King-Priests all fools or frauds to have either believed in, or tried to make others believe in, such "cock-and-bull stories" as are found in the most respectable papyri? Yet there is no help for it. Corroborated by Plato and Herodotus, by Manetho and Syncellus, as by all the greatest and most trustworthy authors and philosophers who wrote upon the subject, those papyri note down—as seriously as they note any history, or any fact so well known and accepted as to need no

commentary—whole royal dynasties of Manes, to wit, of shadows and phantoms (astral bodies), and such feats of magic skill and such Occult phenomena, that the most credulous Occultist of our own times would hesitate to believe them to be true.

The Orientalists have found a plank of salvation, while yet publishing and delivering the papyri to the criticism of literary Sadducees: they generally call them "romances of the days of Pharaoh So-and-So." The idea is ingenious, if not absolutely fair.

Collected Writings VOLUME VII
1897

COMPILER'S NOTES

[*These notes correspond to the respective superior numbers in the text of* "*Egyptian Magic*".]

1 While at Thebes in February, 1855, A. C. Harris bought several remarkable papyri from some Arabs who claimed to have found them all together in the same secret hiding place. One of them is a magnificent MS. which became known as the "Records of Ramses III"; another is a collection of several historical accounts from the reign of Ramses Neferka-Ra of the Twentieth Dynasty; a third is the Papyrus on Magic which H.P.B. speaks of. It consists of only nine pages containing 104 lines, to which are added 24 lines written on the reverse side. François Chabas published a work concerned with this papyrus, in which is given a facsimile of it together with complete translation and commentary on its meaning. The work is entitled *Le Papyrus Magique Harris.* Traduction analytique et commentée d'un manuscrit égyptien, comprenant le texte hiératique publié pour la première fois, un tableau phonétique et un glossaire. Chalon-sur-Saône: imprimerie de J. Dejussieu, 1860. vi, 250 pp., plates.

2 The original French text of this passage is as follows:

«*La magie de nos jours.*—Sans recourir aux cérémonies imposantes de la bague d'Hermès, ni aux obscures formules d'un mysticisme insondable, un magnétiseur de nos jours, au moyen de quelques gestes, bouleverse les facultés organiques, inculque la connaissance des langues étrangères, transporte dans les pays éloignés, dans les lieux secrets, fait deviner les pensées des absents, lire les lettres scellées, etc. L'antre des sybilles modernes est une simple chambre et le trépied de la pythonisse a fait place à un guéridon, à un chapeau, à une assiette, au meuble le plus vulgaire; mais, bien supérieur à l'oracle

de l'antiquité qui se contentait de parler, l'oracle d'aujourd'hui va jusqu'à écrire ses réponses. À l'ordre d'un *Médium,* les esprits des morts viennent faire craquer les meubles, et les auteurs des siècles passés livrent leurs œuvres d'outre-tombe! La crédulité humaine n'a pas aujourd'hui des bornes plus étroites qu'à l'aube des temps historiques, et il n'en sera pas autrement aussi longtemps que les hommes seront soumis aux mêmes infirmités et animés par les mêmes désirs, aussi longtemps que le cœur humain éprouvera l'influence de cet instinct qui nous porte à convoiter ardemment la richesse et la considération. Tel était le vœu de ce contemporain de Moise, dont les papyrus nous ont conté l'histoire: 'Ne pourrais-je trouver un moyen immédiat, irrésistible, pour devenir puissant et redouté?'

«De même que la tératologie est une partie essentielle de la physiologie générale, de même aussi les prétendues sciences occultes occupent dans les annales de l'humanité une place qui n'est pas sans importance et méritent à plus d'un titre l'attention du philosophe et de l'historien.» (pp.

186-87.)

3 Quoted by de Mirville, either from de Rougé or the abbé Van Drival, in his *Des Esprits,* etc., Vol. V, p. 85. No definite source given.

4 The original French text for these somewhat paraphrased sentences is as follows:

«*Calendrier des jours fastes et néfastes* .. . . Le 20, on ne devait faire aucune espèce de travail. Celui qui aurait fait travailler un taureau mourait; le 24, interdiction de prononcer à haute voix le nom de Set. Celui qui l'avait prononcé pendant la journée, voyait le trouble dans sa maison à tout jamais. . . . Au 5 de Pachons, défense de sortir de la maison, sous peine de tomber malade et de mourir.» (pp. 156-57.)

Quoted by de Mirville, *Des Esprits,* etc., Vol. V, p. 88.

5 These abbreviated sentences are taken from a paragraph the French original of which is as follows:

«*Influences généthliaques.*—Indépendamment des observances dont ils avaient amené l'usage, les anniversaires mythologiques frappaient d'une marque heureuse ou fatale l'heure de la naissance; par exemple, l'enfant né le 21 de Thoth devait mourir dans la faveur . . . si c'était le 5 de Paophi, il serait tué par un taureau; le 27, par un serpent. Né le 4 d'Athyr, il périrait sous les coups . . . . .» (p. 158.)

Quoted by be Mirville, *op. cit*., Vol. V, p. 88.

6 The complete text of this incantation, as given by Chabas, is as follows:

«'O brebis, fils de brebis; agneau, fils de brebis, qui te nourris du lait de la même brebis, ne permets pas que le défunt soit mordu par aucun serpent mâle ou femelle, par aucun scorpion, par aucun reptile; ne permets pas que le venin maîtrise ses membres; qu'il

ne soit pénétré par aucun mort, par aucune morte! que l'ombre d'aucun esprit ne le hante! que la bouche du serpent Am-kahou-ew n'ait pas de pouvoir sur lui! lui, il est la brebis . . . .'» (pp. 163-64.)

Quoted by de Mirville, *op. cit*., Vol. III, p. 65.

7 The French original of these sentences is as follows:

«*Faits acquis.*—Nous apprenons par cette singulière histoire que, pour les Égyptiens, les esprits possesseurs étaient des Khous, c'est-à-dire des êtres de l'espèce à laquelle appartenaient les humains après la mort. On les combattait à l'aide de la puissance divine; le dieu Chons jouissait surtout d'un grand crédit pour ces sortes de délivrances. Toutefois le Khou, en obéissant aux injonctions du dieu, n'en conservait pas moins la précieuse faculté inhérente à sa nature d'occuper tout autre corps à son gré . . . . . .

«Les mânes, de leur côté, avaient le pouvoir de se manifester aux vivants le plus souvent, comme les revenants des époques plus modernes, d'une manière fâcheuse ou nuisible. Ainsi ils

pouvaient entrer dans le corps des vivants, ou les hanter, les obséder. Contre ces redoutables invasions on employait, de même que dans le premier cas, des formules et des talismans, et en particulier les statues ou figures divines.» (pp. 168-69.)

Quoted by de Mirville, *op. cit*., Vol. III, p. 66.

8 Chabas speaks in this connection of chapter 162 of the funeral Ritual, not of the *Papyrus magique*. He says:

«Nous avons du reste la preuve que des noms mystiques, assimilables à ceux des chapitres en question, étaient d'un usage vulgaire à l'époque du séjour des Hébreux en Égypte.» (p. 162.) Quoted by de Mirville, *op. cit*., Vol. V, p. 89.

9 The original French text of this entire passage seems to convey a different meaning, in that the defunct is spoken of rather than the "astral spook." It is as follows:

«Osiris, siégeant sur son tribunal funéraire, y est invoqué sous le nom trois fois répété de Mamuram-Kahabu, et l'objet du chapitre est, comme c'est le cas pour la plupart de ceux du Rituel, d'obtenir que le défunt prenne toutes les formes qui lui plaisent et pénètre à son gré en tous lieux.» (p. 163.)

Quoted by de Mirville, *op. cit*., Vol. V, p. 89, where the same meaning is conveyed as in the original text of Chabas.

10 This passage is taken from what is known as the *Papyrus Rollin,* the third page of which is in the Bibliothèque Nationale, Paris (C. 1188), while two earlier pages are in the collection of Dr. Lee at Hartwell (*vide* Sharpe, *Egypt. Inscr*., 2nd Ser., pl. 87 and 88). F. Chabas gives in his work a transcription of the existing three pages in hieroglyphic characters. The French text of the passage, as

quoted by H.P.B., together with Chabas' footnotes to some of the terms, is as follows:

«De la première page qui nous reste [Lee I], le commencement est mutilé. La seconde ligne débute par les mots '. . . . *tous du lieu où je suis, et aux hommes du pays.*' On verra qu'il y a des motifs sérieux de supposer que le personnage qui parle ici à la première personne est un magistrat faisant un rapport et l'attestant devant les hommes d'après une formule en usage. La suite est en effet un rapport dont je vais donner la traduction:

«'Ce Hai, homme mauvais, étant intendant de troupeaux; il avait dit: puissé-je avoir un livre qui me donne une puissance redoutable!*

«'Et il lui fut donné un livre de formules† de Ramsès Meri-Amen, le dieu grand, son royal maître. Et il lui arriva de procurer par pouvoir divin ‡ des fascinations § aux hommes. Il réussit à se procurer d'une part une officine,‖ de l'autre, un endroit très profond. Et il lui arriva de faire des hommes de MENH,¶ des écrits

____

* NRUI S'AFIU. J'ai discuté le dernier mot à la page 64. Le premier possède une signification

analogue. Il exprime la terreur, la vénération, le respect mêlé de crainte qu'inspirent les dieux, les rois et même les puissants de la terre. Les deux expressions sont fréquemment en parallélisme. Voyez Champollion, *Mon.* XXXVIII, 21; CXXXI; CCXVII; Sharpe, *Egypt. Inscr*., pl. 117, 5. Déterminé par le signe de l'espèce humaine, NRU ne signifie pas *les hommes,* comme je l'avais cru, mais *les terribles, les redoutables, les grands qui commandent la crainte et le respect.*

† Litt. *livres de formules piour l'action.* Ce sont les moyens d'opérer, les recettes.

‡ NETER-PAHU. [the second word] veut dire *atteindre, joindre,* comme verbe de mouvement. Au sens abstrait ce mot signifie *réussir à, venir à bout.* Il est combiné avec [the first word] DIEU, comme dans l'expression NETER S'ES, *servir Dieu*, ou *suivre Dieu.*

§ SIH. Déterminé par l'hiéroglyphe du mal et par celui de la vision, ce mot dont je ne connais pas d'autre exemple, est ici traduit conjecturalement.

‖ *Une maison de.* Ce groupe semble désigner l'atelier, le lieu de travail, ou peut-être les objets qui garnissent un lieu de cette espèce

¶ *Des hommes de Menh*. Plus loin nous trouverons des *dieux* de Menh-u. Ce sont peut-être des figures préparées en vue des opérations magiques. Un dieu de Menh est cité au Rituel comme saisissant les morts pour les conduire au supplice et se repaissant de leur chair (*Todth.,* ch. 7, lig. 1). Évidemment la hommes et les dieux de Menh devaient remplir un rôle funeste.

9

____

130

d'amour,* les ayant fait voler dans le Khen par la main du tailleur de pierres Atirma . . . ., en forcant à s'éloigner l'un des agents, agissant magiquement† sur les autres, volant quelques formules dans le Khen et d'autres au dehors.

«'Puis il s'ingénia sur elles et il trouva le véritable moyen pour toutes les horreurs et toutes les méchancetés dont son cœur avait conçu la pensée; et il les pratiqua réellement; et il les fit toutes ainsi que d'autres grands crimes, l'horreur de tout dieu et de toute déesse. De même, qu'il lui soit fait les prescriptions grandes jusqu'à la mort, que les paroles divines disent devoir lui être faites.'

«La page et le rapport finissent ici. On a relaté les faits et déclaré qu'ils tombaient sous l'application de la loi, qui les qualifie de crimes dignes de mort, et l'on conclut que la loi doit être appliquée au coupable.»

From this point down, H.P.B.'s or de Mirville's quoting from Chabas is more or less of a paraphrase. The original French text has the following sentences:

«. . . la première ligne [of the second mutilated page of the papyrus] parle d'une main paralysée . . . . .

«'Il lui est arrivé de faire des écrits magiques . . . . de faire quelques dieux de Menh . . . . . . et d'autres grands crimes, en disant: *qu'ils se produisert,* et en les faisant *se produire* . . . .'

«'. . . . les magistrats qui l'ont examiné ont fait leur rapport, en disant: qu'il meurt lui-même (*par l'ordre*) du Pharaon, selon ce qui est dans les livres de la langue divine qui disent: que cela lui soit fait.' "

In the rare work of F. Chabas, *Le Papyrus magique Harris,* this material with its accompanying Plate occupies pp. 169-73. In de Mirville, *op. cit.,* it can be found in Vol. V, pp. 89-90.

11 De Mirville refers to this in *Des Esprits,* etc., Vol. V, p. 96, and gives the Latin equivalent

as: *et loquebantur cum hominibus.* No definite reference to any portion of the *Treatise on Idolatry* is given, however.

12 In the work of F. Chabas, the account is as follows, and is apparently the original from which de Rougé and de Mirville have both quoted:

—————

* SH'AI-U EN MERU. Les charmes et les filtres pour provoquer l'amour ont de tout temps constitué une branche importante de l'art des sorciers.

† HAKA-U . . . . Nous avons expliqué que ce mot exprime la *vertu*, le *pouvoir, l'efficacité.* C'est la puissance d'opérer des effets par la simple volonté, sans effort physique, selon les prétentions de La magie . . . .

—————

«Ce monument rapporte que l'un des Ramsés de la XXme dynastie, percevant en Naharain* les tributs payés à l'Égypte par les nations asiatiques, s'éprit de la fille du chef de Bakhten, l'un de ses tributaires, l'épousa et la ramena en Égypte où il l'éleva à la dignité de reine, sous le nom royal de Ranefrou.

«Quelque temps après, le chef de Bakhten dépêcha à Ramsès un messager ayant mission de réclamer l'assistance de la science égyptienne en faveur de Bent-rosh, jeune sœur de la reine Ranefrou, atteinte d'un mal qui s'étendait dans tous ses membres.

«Le messager avait expressément demandé l'envoi d'un savant [REH' H'ET], et le roi faisant appeler les hiéro-grammates du palais [TAI], et les gardiens des livres secrets du Khen, désigna parmi eux le scribe royal Thoth-em-Hébi, homme d'intelligence, très-versé dans l'écriture, et le chargea d'aller examiner la malade.

«Arrivé à Bakhten, Thoth-em-Hébi constata que Bent-Rosh était en état de possession par un Khou [EM SEH'ERU KER H'OU], mais il se trouva trop faible pour se hasarder à entreprendre la lutte.

«Onze années s'écoulent et l'état de la jeune fille ne s'était pas amélioré. Le chef de Bakhten renvoya alors son messager, et, sur sa demande formelle, Khons-pe-iri-sekher-em-Zam, l'une des formes de Chons, dieu fils dans la triade thébaine, fut dépêché à Bakhten, où il arriva après un voyage de dix-sept mois.

«Le dieu ayant fait l'acte du salut [BESA] à la malade, celle-ci se trouva subitement soulagée, et le Khou qui était en elle manifesta aussitôt son intention d'obéir à la sommation du Dieu. Une fête religieuse est convenue, et, selon sa promesse, pendant la cérémonie le Khou se retira où bon lui sembla, sur l'ordre de Khons-pe-iri-sekher-em-Zam.» (pp. 167-68.)

13 Lucian's passage regarding Hierapolis is from his *De dea Syria* (Peri tês Suriês Theou), 10. The original Greek of this sentence is as follows:

. . . . . καὶ θεοὶ δὲ αὐτοῖσιν ἐμφανέες

The passage concerning the priest from Memphis can be found in Lucian's *Philopseudês ê Apistôn* (Lover of Lies, or the Doubter), 34, where he is spoken of as one of the sacred scribes of Memphis, well versed in all the wisdom of the Egyptians, etc.

14 The reference to Jablonski, as given by de Mirville, is to his *Panth*., 1. II, p. 182.

15 De Mirville, *op. cit*., Vol. V, p. 257, says it is the 75th number of one of the Anastasi papyri.

---

* La Mésopotamie.

---

16 The complete text of this passage, as quoted in French by de Mirville, *op. cit*., Vol. V, p. 258, is as follows:

«Il ne faut invoquer ce grand nom, que dans une absolue nécessité et lorsqu'on a rien à se reprocher. Après quelques formules magiques, il entrera un Dieu à tête de serpent qui donnera les réponses.»

17 What is meant here is the following work: Lettre à M. Letronne. . . . . sur les papyrus bilingues et grecs, et quelques autres monuments gréco-égyptiens du musée d'antiquités de l'Université de Leide, par C.J.C. Reuvens . . . . Leide: S. et J. Luchtmans, 1830. 3 parties en 1 vol. 4-to. Atlas. (Bibliothèque Nationale, Paris; Library of Congress; University of Pennsylvania, Philadelphia, Penna., U.S.A.)

18 This sentence could not be located in Reuvens' work. It may be a paraphrase of his general trend of ideas.

19 This reference, as given, is to be found in de Mirville, *op. cit*., Vol. V, p. 278. It is somewhat misleading, however. Pindarus' passage occurs in his *Dirges* (Θρῆνοι), 137 (102). Donaldson's arrangement of the fragment is as follows:

ὄλβιος ὅστις ἰδὼν ἐκεῖνα
κοίλαν εἶσιν ὑπὸ χθόνα
οἶδεν μὲν βιοτου τελευτὰν
οἶδεν δὲ διόσδοτον ἀρχάν.

Sir John Sandys' translation of it runs thus:

"Blessed is he who hath seen these things before he goeth beneath the hollow earth; for he understandeth the end of mortal life, and the beginning (of a new life) given of God."

It has been attributed to a Dirge in memory of an Athenian who had been initiated into the Eleusinian Mysteries.

20 The Latin original of the entire sentence, of which this is a part, is as follows:

> ". . . nam mihi cum multa eximia divinaque videntur Athenae tuae peperisse atque in vitam hominum attulisse, tum nihil melius illis mysteriis, quibus ex agresti immanique vita exculti ad humanitatem et mitigati sumus, initiaque ut appellantur, ita re vera principia vitae cognovimus; neque solum cum laetitia vivendi rationem accepimus, sed etiam cum spe meliore moriendi . . ."

This is translated by Clinton Walker Keyes (*Loeb Classical Library.* London: Wm. Heinemann; New York: G. P. Putnam's Sons, 1928, p. 415) in the following manner:

> ". . . For among the many excellent and indeed divine institutions which your Athens has brought forth and contributed to human life, none, in my opinion, is better than those mysteries. For by their means we have been brought out of our barbarous

> and savage mode of life and educated and refined to a state of civilization; and as the rites

are called 'initiations,' so in very truth we have learned from them the beginnings of life, and have gained the power not only to live happily, but also to die with a better hope . . . ."

21This is hardly Aristophanes himself. The text of *The Frogs* contains no such passage. However, in the Introduction to the translation of *The Frogs* (in *The Comedies of Aristophanes*. Ed., transl. and Expl. by Benjamin Bickley Rogers. 6 vols. London: G. Bell & Sons, 1919. 2nd ed.), pp. xiv-xv, occurs the general idea expressed in the first part of this alleged passage; the closing part of it has remained untraced.

22 This may refer to Johannes Stobaeus' *Florilegium,* in which Porphyry is quoted in connection with Stygios. In the ed. of Augustus Meineke, Lipsiae: B. G. Teubneri, 1855, these passages are in Vol. III, p. 248, and Vol. IV, p. 26.

23 The only passage somewhat resembling this general idea seems to be the one in Book I, 269, of Philo Judaeus' *De specialibus legibus,* and is as follows:

"The mind is cleansed by wisdom and the truths of wisdom's teaching which guide its steps to the contemplation of the universe and all that is therein, and by the sacred company of the other virtues and by the practice of them shown in noble and highly praiseworthy actions."

24 This passage is from a short essay of Michael Psellus entitled *Peri Daimonôn* (*De Daemonibus* or *Concerning Daimons according to the opinions of the Greeks*), section 5 thereof. The Latin text (*Vide* Migne, *Patrologiæ Cursus Completus.* Ser. Gr., Vol. 122, col. 879. Paris, 1889) is as follows:

> "Magna autem Graecis videbatur multam vim habere. Eam ultimam medicinalis scientiae partem esse dicunt. Investigans enim omnium sublunarium substantiarum et naturam et qualitatem, elementorum nempe eorumque partium, animalium quorumlibet, plantarum eorumque fructuum, lapidum, herbarum, et una verbo omnium rerum substantiam et potentiam, inde sua operatur. Oblectamenta proponit sanitatem efficientia, speciesque diversissimas producit, et alia medicamenta morbum efficientia. Aquilae et dracones efficax illis erant ad sanitatem sumptis; feles autem et canes et corri vigiliae symbola. Cera vero et lutum in membrorum confictionem adhibibantur. Apparere etiam facit ignis coelestis editionem. Et sponte subrident statuae et subito igne totam pades acceduntur. Complectitur quoque totam astronomiam et multa per eam et potest et perficit."

In *Isis Unveiled*, I, 282-83, H.P.B. refers the student to Thomas Taylor's *The Eleusinian and Bacchic Mysteries* (3rd ed., New York:

J. W. Bouton, 1875), where other passages from this small essay of Psellus can be found in the Appendix, pp. 159-65.

25 The statement concerning the "seven thousand Initiates" has reference to Livy's *History*, Book XXXIX, xvii, 6, where, however, the author merely speaks of the fact that "in the conspiracy, it was said, more than seven thousand men and women were involved." This refers to the wide-spread corruption resulting from a black magical form of *Bacchanalia* which had been imported from Etruria by a nameless Greek and which was undermining the morals of the people. Roman administrators put an end to it by drastic means. It is obvious from Livy's own text that the term "initiate" cannot mean in this respect anything else but those who had joined this cult and took part in its orgies. This took place about 186 B.C.

The second statement, concerning poisoning, has not been traced to its source.

Collected Writings VOLUME VII
1924 and 1931

[THE ORIGINAL PROGRAMME OF THE THEOSOPHICAL SOCIETY]

COMPILER'S NOTES

[There exists in the Archives of The Theosophical Society, at Adyar, India, a twenty-four page manuscript in H.P.B.'s handwriting, signed and dated by her at Ostende, October 3, 1886. It contains a most important pronouncement regarding the aims and objectives of The Theosophical Society, and the platform upon which it was founded. It also embodies an outspoken defence of Col. Henry S. Olcott, the President-Founder.

The first page of the MS., containing, however, but a few lines of text (up to the middle of the second numbered item, at the word "races"), is missing. The missing lines have been restored from a typed copy at Adyar of an incomplete rendering of this pronouncement. Owing to the loss of the first page of the MS., the original title of it, if any, remains unknown. The present title is strongly suggested by the last paragraph of the text, and was adopted by C. Jinarâjadâsa, when he published this MS. for the second time in the pages of *The Theosophist* (Vol. LII, No. 11, August, 1931, pp. 561-589), where it had been originally published some years earlier (Vol. XLV, June, July, August and September, 1924).

H.P.B.'s MS. represents her Reply to a Statement issued jointly by Arthur Gebhard and Mohini Mohun Chatterji under the title of "A Few Words on The Theosophical Organization," and bearing the date of September 23, 1886. It embodied a rather harsh criticism of the Society and its President-Founder, Col. Henry S. Olcott. This joint Statement, in Mohini's handwriting, exists also in the Adyar Archives. On the back of it, Col. Olcott has written: "Manifesto of Mohini and Arthur Gebhard about my despotism. H.P.B.'s cutting reply. 1886."

The sad circumstances underlying what H.P.B. called the Gebhard-Mohini "Manifesto," and her own Reply, are perhaps nowhere expressed more graphically than in the two letters which follow: one to William Quan Judge, written on the very date when she signed her Reply, and the other to The Sinnetts, written but a few days later.

LETTER FROM H.P.B. TO WILLIAM QUAN JUDGE

The original of this letter was held in the official archives of the Theosophical Society with Headquarters at Point Loma, California. It was originally published in *The Theosophical Forum,* New Series, Vol. III, No. 12, August 15, 1932, pp. 251-53, certain capital letters being substituted, however, for some of the proper names occurring

in the text. The following is a *verbatim et literatim* reproduction of the original, including peculiarities of H.P.B.'s punctuation and style.

Ostende Rue d'Ouest 17.

October 3 1886

My dear W.Q.J. ——Yours received——

Bouton is an old Shylock—& would skin his own mother. I cannot lose over 500$. I make him an offer of 400$ in three months installments—100$ each—or 300$ *down.* The secret is—does he care to have the *Secret Doctrine* or not—& whether he still wants to have *Isis illustrated* as he proposed to me in a letter. If he does—he will come down. If not, then there is little chance. But I feel sure you could manage it. You know that the copyright of *Isis* is mine—unless he has swindled me in this too. You ought to ascertain it. And if the copyright in Washington is in my *name*—then I suppose you could prevent him to sell even the remainder of the edition I do not know the laws & you do.

But do try to come to some arrangement with him. If he gives me the 400 by installment—then I want you to have a $100 out of it—25$ each time; & if he gives only 350 down at once then let him send me a cheque for 275$—& give you another for $75. I don't want you to take trouble & bother yourself for me for the Prussian King. But do try to settle something definite with the old devil, so as to close accounts for ever in the matter of *Isis* hitherto printed. And tell me whether you can copyright for me the S.D. and what I have to do for it. Take to him my letter & try to mesmerize him & wig on the *right side*. I tell you seriously the publisher who will have the S.D. will make lots even if I myself do little. But I must fence and guarantee myself, securely in this matter of copyrighting.

And now to other things & far more serious. Arthur is with you now & you will find Arthur changed. One solitary month with Mohini has altered him so, that he is no more the same man. And the fruit of all this is—a *manifesto* written by Mohini & signed by both himself & Arthur. Anything more ungrateful, cold, unjust to poor Olcott and cruel *I have never read* Nor did I ever expect such a thing from Mohini, who, if he is now regarded as a Jesus on wheels & a *Saint* owes to Olcott's advertisements of him & my enthusiastic claims for him. Now Mr. Mohini Babu (he passed 2 weeks with me) is cold, dignified & *reserved* with me, friendly and "patronizing" —but still never showing his little game right before my nose, but only behind my back. I will give you an example which will show his present drift. Poor old Dr Bergen who is as devoted as devotion itself to the Master's (*ideal* I call it with all those who

do not know Them personally)—& who went on purpose to London to hear of, & about Them, and went to see the Arundales, heard to his amazement that the Masters were no longer regarded as the living *actual* Adepts, but either white Magicians with *grayish* tints, or "fictions" or something he could not make out. The Mahatmas he was told were *unreachable* Beings they could neither communicate, nor take concern in worldly or private affairs could *never write letters* or *send messages*—therefore our Masters could never be MAHATMAS. You see what the consequences of all this have to be don't you? Then when Bergen protested & said that he, at any rate, would never give up the living Masters; would always remain *devoted* to Them etc. Miss Arundale arose & looking him straight in the face, said: "*I thought once as you do*; it took me *six months* to come to Mohini's views; BUT NOW I THINK AS HE DOES." Plain this: Mohini is then exercising for over six months his influence over Miss Arundale to make her lose faith & *belief* even in the Masters. To me Mohini never said it so openly; but so many points more for him in wiliness & cunning. To me he said *he was not of Bowaji's* way of thinking; that he blamed him

etc. and his policy seems to be identical. Both are determined, I see, to gradually destroy the Society. They are undermining it slowly but surely; hence the "Manifesto," the sense of which is "Society useless; Brotherhood a flapdoodle; President—a vain, worldly, conceited, *untheosophical* & *unbrotherly* & pernicious fool. Down then, with President, Head-Quarters, Society & all." You will see it, because I answered it, & Sinnett will answer it too and we are going to print it to distribute among Fellows. Such was Mohini's influence on Arthur that he who was all devotion when he arrived, now said to Sinnett in going away, "What matters it, so long you do good that you work *within* or *outside* the T.S. Why should there be any connection with it for us *theosophists.* Now keep this letter *private and confidential* don't say anything to him but watch & see. But then I should not wonder in these days of *Libra, Dugpas* & universal reckoning if even you found yourself influenced by Arthur, Mohini and Co—Well, when I lose YOU—then will I say—Goodbye Society—"Gone to join her grandmother" Your friend of the "Libra" is right in many ways; but of this later on. Ah, my poor dear Judge, do not be *wiled* away, for pity sake. Things will change & then everyone will be rewarded or—DAMNED. See if it don't.

Olcott *is* a conceited ass, but there is no one more faithful & true than he is to the Masters & the original *ideal* & no one is more devoted to the Society planned & established under Their Orders—than he is. I must, & *will* defend him publicly, & admit his shortcomings as sincerely in print I tell you we are on the eve of a crisis brought by Mohini and Bowaji

and he who will remain true will be saved while all others will go to the Devil. The trouble with you is *that you do not know the great change* that came to pass in you a few years ago. Others have occasionally their *astrals* changed and replaced by those of Adepts (as of Elementaries) & they influence the *outer*, & the *higher* man. With you, it is the NIRMANAKAYA not the "astral" that blended with your astral. Hence the dual nature & fighting. Fakir? Fakir be damned. The man knows not the difference between a *Nirmanakaya* of an Adept & his *astral.*

Do write to me, for mercy sake, I am sending you on the *Reincarnation* as you asked, extracts from the S.D. & a full answer, I believe.

Your ever truly & faithfully (who? !) well, your *friend* anyhow

HPB

I am *not coming* just now to the U.S. who is the humbug who invented it?

LETTER FROM H. P. B. TO MR. AND MRS. A. P. SINNETT
Originally published in *The Letters of H. P. Blavatsky to A. P. Sinnett,* New York, 1924, pp. 223-24.

Oct. 6, 1886.

My Dear Mr. and Mrs. Sinnett,

I forward Mohini's *Manifesto* which you please read carefully, if you have not before. I trust it to your care for a few days begging you to send it back to me *intact,* as I have to send it to Olcott and Council. It *cannot* and will not remain unnoticed. He addresses it "to all theosophists interested in the progress of *true* theosophy" and it will be circulated all over America whether printed or not. It *cannot* be left unanswered. If you have changed your mind and will not answer it—as you wanted to—then I must send it to Adyar where it will be made use of, and my *Reply* the same. So as your idea of recasting it is good and you may read it in a new form to your Society or

do with it whatever you like—I must beg you to send it me (my MSS) intact also, and as it is; for I have neither time nor desire to copy it and am *ordered* to forward both the *Manifesto* and my Reply to Adyar and thence to America.

Of course you can do as you like. Only there are two ways left open before us, now, that Mohini has pronounced himself: either an amicable separation into groups, each according to its harmonious spirit, or—a thundering separation and a collapse

of the "L.L. of T.S." The first may be effected by you, and quietly after you have talked it over with Mohini and Miss A.; the other will burst upon you as a thunder-clap, for they are preparing for it. The minds of our best members are poisoned by insinuations and metaphysical and cosmistical assumptions. Even Bm. Keightley has sailed off on the Yogi line. Neither Astrology nor Mesmerism will save it. What those fanatics want is the dark spirit of fanaticism, engrossed in which, they have lost sight of the fact that Mohini has quietly withdrawn from under their noses their *living* Teachers and ideals and substituted for them himself—*instead.*

I do not care for it personally. The days of heart-aching, and struggle and fight are over for me personally. I have done *my duty,* as ordered, and prefer remaining with Mohini on diplomatic friendly terms (an armed peace like the rest of Europe), than in open war. Much of what he says is true, that [but?] unless people are MADE to see the *revers de la médaille* of his "Saintship"—and his black ingratitude and cold-heartedness to Olcott and all—the L.L. will be lost in a fog of Maya created by the young gentleman. He has psychologised them all and all see as he wants them to. You remain indifferent? Very well; so am I. Mrs. K. and Maitland both tell me that the only means of saving the L.L. is to break it into groups or— *best of all* for me to come to London and *proclaim myself President of a group of Occultists!!* They take me for a Battenberg, or a Stambuloff of Bulgaria—verily. Well, it remains for me to wash my hands of the whole matter and ask you again to send me back both MSS—whether you recast mine or not. L'un n'empêche pas l'autre. Do so, and send it me to read and see. My love to Mrs. S.

Yours theosophically,
H. P. B.

It would seem that A. P. Sinnett may have kept both Documents for several weeks, before returning them to H.P.B. at Ostende. This is evidenced by an undated letter which H.P.B. wrote Col. H. S. Olcott sometime in the latter part of December, 1886 (published in *The Theosophist,* August, 1931, pp. 684-85), just prior to a business trip which Countess Constance Wachtmeister was going to make to London. This trip took place just prior to the New Year of 1887, and into the first days of January. Up to that time, both Documents were still in H.P.B.'s hands. In the letter above referred to, she says:

"Send with this mail, Mohini's ' Few Words' and my answer. I had asked him to write down his grievance *for me to send to you*

privately-never to address it to 'sincere theosophists" and make public.—Well there is of the Loyola and Pecksniff in him combined. I wish it could be published, *but not by you but by Tookaram*—for they would laugh at you if *you do* yourself, and I do not want to take out what I wrote of you for it is the truth, though you are a d—d humbug with me often enough. But I love sincerely, still. Well good bye.

H.P. B."

There is no record or evidence that either the joint Statement or H.P.B.'s Reply thereto was ever published, or circulated in any other manner, at the time they were penned.

Both of these Documents are reproduced below in their proper sequence.—*Compiler*.]

Collected Writings VOLUME VII
1924 and 1931

A FEW WORDS ON THE THEOSOPHICAL ORGANIZATION

BY MOHINI MOHUN CHATTERJI AND ARTHUR GEBHARD

[Published for the first time by C. Jinarâjadâsa in a booklet-form reprint of "The Original Programme" and the "Preliminary Memorandum of the Esoteric Section," pp. 51-59 (Adyar: Theos. Publ. House, 1931). Reprinted by permission of the Publishers.]

As an act of Theosophical duty the following observations on some features of the present organization of the Theosophical Society are submitted to those interested in the progress of true Theosophy. In the "Rules of the Theosophical Society together with an explanation of its objects and principles" for 1885 (the last published) it appears that "The whole Society is under the special care of one General Council, and of the President, its Founder. The members of the General Council shall annually be elected by the Convention and their duties shall consist in advising the President-Founder in regard to all matters referred to them by him." On pp. 2 *et seq.* is to be found the list of additional members of the Council, which with some variations has continued for years. This list gives the names of those about whom alone there can be any elective rights exercised by the Convention, the rest being members *ex officio.* If the election is at all like what is known in the world outside the Theosophical Society the gentlemen appearing in the list ought at all events to be known to the Convention for some acts in pursuance of the "special care" of the Society vested in them by the Rules. But notoriously that is not the case. Practically they are all appointed by the President-Founder. The power of the General Council extends to "advising the President-Founder in regard to all matters referred

to them by him." But in the meantime the President-Founder is empowered to issue special orders and provisional rules "in the name and behalf of the General Council" (Rule iv, p. 20). Thus the President-Founder is empowered to pledge the name and credit of the General Council, which enjoys the right "of advising the President-Founder" in the terms of the Rule quoted above. It only remains to add that five, and in emergent cases three, members constitute a quorum of the General Council meetings and that there are over a hundred and fifty members on the Council.

There is no such institution in existence as the Parent Society which by the Rules is competent to issue and nullify charters without which "no Branch can be formed or continued." If however the Parent Society has any existence its constitution is as mysterious as that of the Venetian Council of Three. The centre of power in the Society is thus vested in [a] President who is further armed with the authority of this mysterious body.*

The Convention mentioned before and described in Rule ix (p. 20) is in no sense a representative or legal body, being nothing more than the gathering of those among the members who pay a visit to Adyar during the Christmas holidays. These gatherings have a value of their

own in contributing to mutual instruction of members. But this value is certainly not increased by grossly misconceiving its character. There is no possibility of any gathering of members of the Theosophical Society binding the whole Society by its resolutions. For a member does not give any undertaking beyond what is implied in his application.† From the standpoint of Universal Brotherhood, however, such action would never be contemplated by any meeting calling itself Theosophical. In illustration it may be mentioned that the London Lodge of the Theosophical Society has completely ignored the rules published by the Head-Quarters at Adyar.

Thus it is plain that the Theosophical Society has laws without sanction, a legislative body without legality, a Parent Society without existence and a President-Founder above all rules. How far this is consistent with Theosophy and Brotherhood requires serious consideration. It is also noteworthy that the system of centralization of

---

* Without a word of explanation the Parent Society has disappeared from the "Rules" dated 1886.

† The form of application given in the "Rules" (1885) requires only *acquaintance* with the rules, while that dated 1886 declares willingness to conform thereto. But neither would validate Rules passed *ultra vires* as by the Convention. The change in the latest Rules is perhaps intended to remedy this illegal proceeding on the part of the Convention.

---

power discussed above is in contravention of rule II (p. 19) which expects members "to govern themselves in their mutual relations according to that principle" (*i.e.*, of Universal Brotherhood).* The matter is placed in a more striking light by the declaration in rule XIV (p. 24) † that the Society has "to deal only with scientific and philosophical subjects." Hence it is quite evident that the power and position claimed in the "Rules" for the President-Founder, the General Council, and the Convention are opposed to the spirit of the declared objects of the Society. There is no *raison d'être* for any controlling authority. The different Theosophic groups can but (*a*) preach and practise Universal Brotherhood, (*b*) study ancient religion and philosophy, or (*c*) investigate psychical phenomena. Now, with regard to these matters Theosophy teaches self-culture and not control. The Society rests upon the declaration of sympathy with its objects, which every member makes before admission. As a Brotherhood it must aspire to bring about the state in which the sense of duty is the only incentive to action. Those amongst us who realize it most can and will but recommend greater simplicity of organization and not the reverse.

The Parent Society ‡ being what is described above, no charter to Branches can be issued. Nor is it necessary to do so. The same holds good of diplomas to members on admission without any test of merit.

The admission fee paid by members to the office at Adyar is of the nature of taxation and therefore inconsistent with the principle of Brotherhood. Nor does it appear that the Theosophical Society ought to be in need of money. The expenses for the maintenance of a central office at Adyar for keeping records and concentrating information cannot be more than would be met by voluntary contributions. Those for the annual gathering would always be paid by such members as perceive its benefit. A forced gift is unbrotherly; and moreover if the Society and its work are so little appreciated that a closer acquaintance with them will dissuade members from helping them with money to the amount

now paid, then it can only be that those who join the Society do so only through misconceptions, and in that case it is better that the Society should cease to exist than that it should be the recipient of gifts which might produce subsequent regret in the donors. For the Theosophical Society to insist upon the fee of £ I before accepting as a brother one who asks for that recognition is the sale of Brotherhood. It is

---

* This rule is not specifically mentioned in the "Rules" (1886) but is clearly implied.

† Rule 25, p. 19 (1886).

‡ The argument is not affected by the substitution of the Parent Society by a Council of Seven.

---

worse than useless to keep up a Society, call it Theosophical, and yet show no faith in Theosophy and the principle of Brotherhood.

The above was written under the misapprehension that the "Rules" bearing date 1885 were the latest. It has since been found that there is a later version of the rules dated 1886, which have modified the older rules on a great many points. But it is necessary to examine the earlier rules to ascertain the underlying principle which runs through the present ones as well. The chief point is that the Convention has no power to make any rules, as such a power is opposed to the spirit of Theosophy and also because the Convention itself is devoid of legal existence. Is there anything in the declared objects of the Society which allows of the existence of the Convention? Further, the Executive Council constituted or supposed to be so, by the Convention can have no power exceeding that of the Convention. But this it has by rule 14, clause (*c*), p. 17 of the "Rules" (1886), which limits the power of the Convention to the disposal of "all questions of importance *laid before it by the President and Executive Council*." It has no power of effectually checking either. The whole question turns upon this—Is the Theosophical Society a Brotherhood or not? If the former, is it possible to have any centre of arbitrary power? To hold that there is a necessity for such a centre is only a roundabout way of saying that no Brotherhood is possible, but in point of fact that necessity itself is by no means proved. There have been no doubt Brotherhoods under single Masters, but in such cases the Masters were never elected for geographical or other considerations. The natural leader of men was always recognized by his embodying the spirit of Humanity. To institute comparisons would be little short of blasphemy. The greatest amongst men is always the readiest to serve and yet is unconscious of the Service.

Let us pause before finally tying the millstone of worldliness round the neck of Theosophy. Let us not forget that Theosophy does not grow in our midst by force and control, but by the sunshine of brotherliness and the dew of self-oblivion. If we do not believe in Brotherhood and Truth, let us put ashes on our head and weep in sackcloth and not rejoice in the purple of authority and in the festive garments of pride and worldliness. Better it is by far that the name of Theosophy should never be heard than that it should be used as the motto of a papal institution. The fact must be recognized that the highest authority in the Society is to be found exactly where there is the untheosophic demand for authority. By rule 12, p. 17 (1886) "no Bye-laws and Rules of Branches shall be valid unless ratified by the President in Council." What is the meaning of this power? Is it to be understood that the Executive Council sitting at Adyar knows better than the local members what is needed by a distant Branch, never perhaps visited by a single member of the Council?

More words are useless. Enough has been said to show that the organization called Theosophical presents many features seriously obstructive to the progress of Theosophy, and that unless the danger is perceived in time we shall not know what answer to make when the day of reckoning comes.

It would be out of place to suggest any specific measures. For no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary. While on the other hand if the foregoing words are but a cry in the wilderness, not evoking any definite perception of duty in members of the Theosophical Society, no Theosophic measures can be suggested for the reform of that which is not Theosophical. There is another reason which determines the present course. The tyranny of majorities over minorities is opposed to the principle of Brotherhood. Truth does not depend on show of hands.

It only remains to express fraternal wishes that every one of our brothers may feel the full sense of the responsibility which he has undertaken in the name of Truth and Brotherhood. It behooves us to bear in mind—Theosophy first and organization after.

MOHINI M. CHATTERJI, F. T. S.,
for self and
A. GEBHARD, F. T. S.

The absence of one of the signatories to the foregoing necessitates the ensuing note to rest on the responsibility of the undersigned alone. That the Convention has practically no authority is evident from the following considerations. By rule 21, clause (*d*), p. 19 (1886)* it is laid down that "an annual subscription of two shillings shall always be paid in advance by all the active Fellows of the Society". It is well known that not only individuals but even Branches have refused to pay this subscription. The refusals have been acquiesced in, to all appearances, without any reference to the Convention. Comments are not necessary to show what bearing this has upon Theosophy and the Organization. Is it better to make demands which are abandoned on resistance being offered, or to leave such contributions to the Theosophical feelings of the members?

The question for consideration is not whether the Theosophical Society is doing good, but whether it is doing that kind of good which is entitled to the name of Theosophy. And also whether it is

---

* This rule was first adopted at the Convention of 1883-4. In the edition of 1885 it is Rule II (p. 22).

---

not doing spiritual wrong by calling a particular and limited line of good work Divine Wisdom thus excluding other similar work which is being done by other organizations upon which a slur is cast by the limitation put upon the term Theosophy by the Society.

MOHINI M. CHATTERJI,

Sep. 23, 1886.

77, Elgin Crescent,
Notting Hill,
London, W.

ARTHUR HENRY PAISLEY GEBHARD-L'ESTRANGE
1885-1944
Courtesy of his widow, Mme. Marie-Josephe Gebhard-L'Estrange.
(*See Vol. VI, pp. 435-36, for biographical data)*

Collected Writings VOLUME VII
1924 and 1931

[“ORIGINAL PROGRAMME” MANUSCRIPT]

[Words within square brackets, as well as the italicizing of certain words and sentences, in passages quoted from the Chatterji-Gebhard Statement, are H.P.B.’s own, as careful comparison with the text of the Statement will show. Throughout H.P.B.’s Pronouncement, both in the main text of it, and in some of the footnotes, the occurrence of several dots indicates no elision of words, and is apparently meant to point to the beginning of a new thought which is particularly emphasized.
—*Compiler*.]

In order to leave no room for equivocation, the members of the T.S. have to be reminded of the origin of the Society in 1875. Sent to the U.S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

1. Universal Brotherhood;

2. No distinction to be made by the member between races, creeds, or social positions, but every member had to be judged and dealt by on his personal merits;

3. To study the philosophies of the East—those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings;

4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of

occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the “Spirits” of the dead. Superstition had to be exposed and avoided; and occult forces, *beneficent and maleficent*—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.

Such was the programme in its broad features. The two chief Founders were not told what they had to do, how they had to bring about and quicken the growth of the Society and results desired; nor had they any definite ideas given them concerning its outward organization—all this being left entirely with themselves. Thus, as the undersigned had no

capacity for such work as the mechanical formation and administration of a Society, the management of the latter was left in the hands of Col. H. S. Olcott, then and there elected by the primitive founders and members—*President for life.* But if the two Founders were not told *what they had to do,* they were distinctly instructed about *what they should never do*, what they had to avoid, and what the Society should never become. Church organizations, Christian and Spiritual sects were shown as the future contrasts to our Society.* To make it clearer:—

* A liberal Christian member of the T.S. having objected to the study of Oriental religions and doubted whether there was room left for any new Society—a letter answering his objections and preference to Christianity was received and the contents copied for him; after which he denied no longer the advisability of such a Society as the proposed Theosophical Association. A few extracts from this early letter will show plainly the nature of the Society as then contemplated, and that we have tried only to follow, and carry out in the best way we could the intentions of the *true* originators of the Society in those days. The pious gentleman having claimed that he was a *theosophist* and had a right of judgment over other people was told . . . "You have no right to such a title. You are only a *philo*-theosophist; as one who has reached to the full comprehension of *the*

(1) The Founders had to exercise all their influence *to oppose selfishness of any kind,* by insisting upon sincere, fraternal feelings among the Members—at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows, a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain—moral or physical—and even, in daily life.

name and nature of a theosophist will sit in judgment on no man or action. . . . You claim that your religion is the highest and final step toward divine Wisdom on this earth, and that it has introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen? If it were so indeed, then your religion would have introduced the highest truths into all the social, civil and international relations of Christendom. Instead of that as anyone can perceive, your social as your private life is not based upon a common moral solidarity but only on constant mutual counteraction and purely mechanical equilibrium of individual powers and interests . . . . If you would be a theosophist you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed and Luck. We look in the midst of your Christian civilization and see the same sad signs of old: the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not; the thought that the very laws that govern your being whether in the domain of politics or social economy clash painfully with the origins of your religion—do not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become practical and the practical will never reach the ideal—then, you have to make your choice: either it is your religion that is impracticable, and in that case it is no better than a vain-glorious delusion, or it might find a practical application, but it is you yourselves, who do not care to apply its ethics to your daily walk in life . . . Hence, before you invite other nations 'to the King's festival table' from which your guests arise more starved than before, you should, ere you try to bring them to your own way of thinking, look into the repasts they offer to you . . . Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of theosophical realities, there must ever be the same oppression

of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves . . . It is *esoteric philosophy alone,* the spiritual and psychic blending of man with Nature that, by revealing fundamental truths, can bring that much

—————

(2) They had to oppose in the strongest manner possible anything approaching *dogmatic faith and fanaticism*—belief in the *infallibility* of the Masters, or even in the very existence of our invisible Teachers, having to be checked from the first. On the other hand, as a great respect for the private views and creeds of every member was demanded, any Fellow criticising the faith or belief of another Fellow, hurting his feelings, or showing a reprehensible self-assertion, unasked (mutual friendly advices were a duty unless declined)—such a member incurred expulsion. The greatest spirit of free research untrammelled by anyone or anything, had to be encouraged.

Thus, for the first year the Members of the T. Body who representing every class in Society as every creed and belief—Christian clergymen, Spiritualists, Freethinkers, Mystics, Masons and Materialists—lived and met under these rules in peace and friendship. There were two or three expulsions for *slander* and *backbiting.* The rules, however imperfect in their tentative character, were strictly enforced and respected by the members The original $5, initiation fee, was soon abolished as.

—————

desired mediate state between the two extremes of human Egotism and divine Altruism and finally lead to the alleviation of human suffering . . ." (See last page for contin.)

[So in manuscript. The continuation of this letter from one of the Teachers—we do not know which one—is on page 169 of the present volume, beginning with the words: "Theosophy must not represent . . . ," etc.

Certain portions of this letter were used by H.P.B. in her magazine *Lucifer*, Vol. I, January, 1888, pp. 344-46, under the title of "Some Words on Daily Life," and credited therein to "A Master of Wisdom." *Lucifer's* version begins with the sentence: "It is divine philosophy alone . . . . . ," and continues with: "Theosophy should not represent . . . . . " There are changes and considerable amplifications of the main ideas, which are not in the Adyar manuscript.

Nothing further seems to be known about this letter from one of the Teachers, and the whereabouts of the original are unknown. —*Compiler*.]

—————

inconsistent with the spirit of the Association: members had enthusiastically promised to support the Parent Society and defray the expenses of *machines for experiments, books,* the fees of the *Recording* Secretary,* etc., etc. This was *Reform* No. I. Three months after, Mr. H.J. Newton, the Treasurer, a rich gentleman of New York,† showed that no one had paid

anything or helped him to defray the current expenses for the Hall of meetings, stationery, printing, etc., and that he had to carry the burden of those expenses *alone.* He went on for a short time longer, then—*he resigned as Treasurer*. It was the President-Founder, Col. H. S. Olcott, who had to pay henceforth for all. He did so for over 18 months. The "fee" was re-established, before the Founders left for India with the two English delegates—now their mortal enemies; but the money collected was for the Arya Samaj of Aryavarta with which Society the Theosophical became affiliated. It is the Prest.-Founder, who paid the enormous travelling expenses from America to India, and those of installation in Bombay, and who supported the two delegates out of his own pocket for nearly 18 months. When he had no more money left, nor the Corresponding Secretary either—a resolution was passed that the "initiation fee" sums should go towards supporting the Head Quarters.

Owing to the rapid increase in the Society in India, the present *Rules* and *Statutes* grew out. They are not the outcome of the deliberate thought and whim of the Prest.-Founder, but the result of the yearly meetings of the General Council at the Anniversaries. If the members of that G. C. have framed them so as to give a wider authority to the President-Founder, it was the result of their absolute confidence in him, in his devotion and love for the Society, and not at all—as implied in "A Few Words"—a proof of *his love for power and authority.* Of this, however, later on.

—————

* Mr. J. S. Cobb. [*Vide* Bio-Bibliogr. Index under COBB.]

† [*Vide* Bio-Bibliogr. Index under NEWTON for further data.]

—————

It was never denied that the Organization of the Theosophical Society was *very* imperfect. *Errare humanum est.* But, if it can be shown that the President has done what he could under the circumstances and in the best way he knew how—no one, least of all a theosophist, can charge him with the sins of the whole community as now done. From the founders down to the humblest member the Society is composed of imperfect mortal men—not gods. This was always claimed by its leaders. "He who feels *without sin*, let him cast the first stone." It is the duty of every Member of the Council to offer advice and to bring for the consideration of the whole body any incorrect proceedings One of the *plaintiffs* is a Councillor. Having never used his privileges as one, in the matter of the complaints now proffered—and thus, having no excuse to give that his just representations were not listened to, he by bringing out publicly what he had to state first privately—sins against Rule XII. The whole paper now reads like a defamatory aspersion, being full of untheosophical and unbrotherly insinuations—which the writers thereof could never have had in view.

This Rule XIIth was one of the first and the wisest. It is by neglecting to have it enforced when most needed, that the President-Founder has brought upon himself the present penalty.* It is his too great indulgence and unwise carelessness that have led to all such charges of abuse of power, love of authority, show, of vanity, etc., etc. Let us see how

far it may have been deserved.

As shown for 12 years the Founder has toiled *almost alone* in the interests of the Society and the general good—hence, not his own, and, the only complaint he was heard to utter was, that *he was left no time for self-development*

____

* For years the wise rule by which any member accused of backbiting or slander was expelled from the Society after sufficient evidence—has become obsolete. There have been two or three solitary cases of expulsion for the same in cases of members of *no* importance. Europeans of position and name were allowed to cover the Society literally with mud and slander their Brothers with perfect impunity. This is the President's *Karma*—and it is just.

____

Collected Writings VOLUME VII
1924 and 1931

and study. The results of this too just complaint are, that those for whom he toiled, are the first to fling at him the reproach of being ignorant of certain Hindu terms, of using one term for another, for instance of having applied the word "Jivanmukta" to a Hindu chela, on one occasion! The crime is a terrible one, indeed . . . We know of "*chelas*," who being Hindus, are sure never to confuse such well known terms in *their* religion; but who, on the other hand, pursue Jivanmuktship and the highest theosophical Ethics through the royal road of selfish ambition, lies, slander, ingratitude and backbiting. Every road leads to Rome; this is evident; and there is such a thing in Nature as "*Mahatma*"-*Dugpas* . . . It would be desirable for the cause of theosophy and truth, however, were all the critics of our President in general, less learned, yet found reaching more to the level of his all-forgiving good nature, his thorough sincerity and unselfishness; as the rest of the members less inclined to lend a willing ear to those, who, like the said "Vicars of Bray" have developed a hatred for the Founders—for reasons unknown.

The above advice is offered to the two Theosophists who have just framed their "Few Words on the Theosophical Organization." That they are not alone in their complaints (which, translated from their diplomatic into plain language look a good deal in the present case like a mere "*querelle d'allemand*") and that the said complaints are in a great measure just,—is frankly admitted. Hence, the writer must be permitted to speak in this, her answer, of theosophy and theosophists in general, instead of limiting the *Reply* strictly to the complaints uttered. There is not the slightest desire to be personal; yet, there has accumulated of late such a mass of incandescent material in the Society, by that eternal friction of precisely such "selfish personalities," that it is certainly wise to try to smother the sparks in time, by pointing out to their true nature.

Demands, and a feeling of necessity for reforms have not originated with the two complainants. They date

from several years, and there has never been a question of *avoiding* reforms, but rather a failure of finding such means as would satisfy *all* the theosophists. To the present day, we have yet to find that "wise man" from the East or from the West, who could not only *diagnosticate* the disease in the Theosophical Society, but offer advice and a remedy likewise to cure it. It is easy to write: "It would be out of place to suggest any *specific*

measures [for such reforms, which do seem more difficult to *suggest* than to be vaguely hinted at]. For no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary,"—concludes the critic. One may, perhaps, have such faith and yet fail to perceive what is *most* necessary. Two heads are better than one; and if any practical reforms have suggested themselves to our severe judges their refusal to give us the benefit of their discovery would be most unbrotherly. So far, however, we have received only most impracticable suggestions for reforms whenever these came to be specified. The Founders, and the whole Central Society at the Headquarters, for instance, are invited to demonstrate their theosophical natures by living like "fowls in the air and lilies of the field," which neither sow nor reap, toil not, nor spin and "take no thought for the morrow." This being found hardly practicable, even in India, where a man may go about in the garment of an Angel, but has, nevertheless, to pay rent and taxes, another proposition, then a third one and a fourth—each less practicable than the preceding—were offered . . . the unavoidable rejection of which led finally to the criticism now under review.

After carefully reading "A Few Words, etc.," no very acute intellect is needed to perceive that, although no "specific measures" are offered in them, the drift of the whole argument tends but to one conclusion, a kind of syllogism more Hindu than metaphysical. Epitomised, the remarks therein plainly say: "Destroy the bad *results* pointed out by destroying the *causes* that generate them." Such is the apocalyptic meaning of the paper, although

both causes and results are made painfully and flagrantly objective and that they may be rendered in this wise: Being shown that the Society is the result and fruition of a bad President; and the latter being the outcome of such an "untheosophically" organized Society—and, its *worse than useless* General Council—"make away with all these *Causes* and the results will disappear"; *i.e.,* the Society will have ceased to exist. Is this the heart-desire of the two *true and sincere Theosophists*?

The complaints—"submitted to *those interested in* the progress of *true* Theosophy"—which seems to mean "theosophy *divorced from the Society*"—may now be noticed in order and answered. They specify the following objections:—

(I) To the language of the *Rules* with regard to the powers invested in the President-Founder by the General Council. This objection seems very right. The sentence . . . The duties of the Council "shall consist in *advising* the P.F. *in regard to all matters referred to them by him*" may be easily construed as implying that on all matters *not* referred to the Council by the Pres.-Founder . . . its members will hold their tongues. The Rules are changed, at any rate they are corrected and altered yearly. This sentence can be taken out. The harm, so far, is not so terrible.

(II) It is shown that many members *ex-officio* whose names are found on the list of the General Council *are not known* to the Convention; that they are, very likely, not even interested in the Society "under their special care"; a body they had joined at one time, then probably *forgotten* its existence in the meanwhile, to withdraw themselves from the Association. The argument implied is very valid. Why not point it out *officially* to the Members residing at, or visiting the Head-Quarters, the impropriety of such a parading of names? Yet, in what respect can this administrative blunder, or

carelessness, interfere with, or *impede* "the progress of *true* theosophy"?*

(III) "The members are appointed by the President-Founder . . . it is complained; the General Council only *advises* on what is submitted to it". . . and "in the meantime that P.F. is empowered *to issue special orders* and provisional rules," on behalf of that ("dummy") Council. (Rule IV, p. 20.) Moreover, it is urged that out of a number of 150 members of the G. Council, a quorum of 5 and even 3 members present, may, should it be found necessary *by the President,* decide upon any question of vital importance, etc., etc., etc.

Such an "untheosophical" *display* of authority, is objected to by Messrs. M. M. Chatterji and A. Gebhard, on the grounds that it leads the Society to *Caesarism,* to "tyranny" and papal infallibility, etc., etc. However right the two complainants may be *in principle* it is impossible to fail seeing, the absurd exaggerations of the epithets used; for, having just been accused on one page of "tyrannical authority," of "centralization of power" and a "papal institution" (p. 9)—on page 11, the President-Founder is shown "issuing *special orders*" from that "centre of Caesarism"—*which no one is bound to obey, unless he so wishes*! "It is well known" remarks the principal writer—"that not only individuals but even Branches have refused to pay this [annual] subscription . . . of . . . two shillings" (p. 11); without any bad effect for themselves, resulting out of it, as appears. Thus it would seem it is not to a *non-existent* authority that objections should be made, but simply to a vain and useless *display* of power that no one cares for. The policy of issuing "special orders" with such sorry results is indeed objectionable; only, *not on the ground of a tendency to Caesarism,* but simply because it becomes *highly ridiculous.* The undersigned for one, has many a time objected to it, moved however,

* Furthermore the writer of the complaints in "A Few Words, etc." is himself a member of the General Council for over two years (see Rules 1885); why has he not spoken earlier?

more by a spirit of *worldly* pride and an *untheosophical* feeling of self-respect than anything like Yogi humility. It is admitted with regret that the world of scoffers and *non*-theosophists might, if they heard of it, find in it a capital matter for fun. But the real wonder is, how can certain *European* theosophists, who have bravely defied the world to make them wince under any amount of ridicule, once they acted in accordance with the dictates of their conscience and duty—make a crime of what is at the worst a *harmless,* even if ridiculous, bit of vanity; a desire of giving importance—not to the Founder, but to his Society *for which he is ready to die any day.* One kind of ridicule is worth another. The Western theosophist, who for certain magnetic reasons wears his hair long and shows otherwise eccentricity in his dress, will be spared no more than his President, with his "special orders." Only the latter, remaining as kindly disposed and brotherly to the "individual theosophist and even a Branch"— that snub *him* and his "order," by refusing to pay what others do—shows himself *ten-fold more theosophical and true to the principle of Brotherhood,* than the former, who traduces and denounces him in such uncharitable terms, instead of kindly warning him of the bad effect produced. Unfortunately, it is not those who speak the loudest of virtue and theosophy, who are the best exemplars of both. Few of them, if any, have tried to cast out the beam from their own eye, before they raised their voices against the mote in the eye of a brother. Furthermore, it seems to have become quite the theosophical rage in these days, to denounce vehemently, yet never to offer to help pulling out *any* such *motes.*

The Society is bitterly criticized for asking every well-to-do theosophist (the poor are exempt from it, from the first) to pay annually two shillings to help defraying the expenses at Head-Quarters. It is denounced as "untheosophical," "unbrotherly," and the "admission fee" of £1, is declared no better than a "sale of Brotherhood." In this our "Brotherhood" may be shown again on a far higher level than any other association past or present.

156

The Theosophical Society has never shown the ambitious pretension to outshine in *theosophy* and *brotherliness,* the primitive Brotherhood of Jesus and his Apostles,* and that "Organization," besides asking and being occasionally refused, helped itself *without asking,* and as a matter of fact in a *real* community of Brothers. Nevertheless, such action, that would seem highly untheosophical and prejudicial in our day of culture when nations alone are privileged to pocket each other's property and expect to be honoured for it—does not seem to have been an obstacle in the way of deification and sanctification of the said early "Brotherly" group. Our Society had never certainly any idea of rising superior to the *brotherliness* and *ethics* preached by Christ, but only to those of the *sham* Christianity of the Churches—as originally ordered to, by our MASTERS. And if we do not worse than the Gospel Brotherhood did, and far better than any Church, which would expel any member refusing too long to pay his Church rates, it is really hard to see why our "Organization" should be ostracized by its own members. At any rate, the pens of the latter ought to show themselves less *acerb,* in these days of trouble when every one seems bent on finding fault

with the Society, and few to help it, and that the President-Founder is alone to work and toil with a few devoted theosophists at Adyar to assist him.

(IV) "There is no such institution in existence as the Parent Society"—we are told (pp. 2 and 3). "It has disappeared from the Rules and . . . has no *legal* existence" . . . The Society being unchartered, *it has not*—legally; but no more has any theosophist a legal existence, for the matter of that. Is there one single member throughout the whole globe who would be recognised *by law* or before a Magistrate—*as a theosophist*? Why then do the gentlemen "complainants" call themselves "theosophists" if the

---

* Yet, the Theosophical Brotherhood does seem doomed to outrival the group of Apostles in the number of its *denying* Peters, its unbelieving Thomases, and even Iscariots occasionally, ready to sell their Brotherhood for less than thirty *sheckles* of silver!

---

latter qualification has no better legal standing than the said "Parent Society" or the Head-Quarters itself? But the Parent-body *does* exist, and will, so long as the last man or woman of the primitive group of Theosophists-*Founders* is alive. This—as a body; as for its moral characteristics, the Parent-Society means that small nucleus of theosophists who hold sacredly through storm and blows to the *original programme* of the T.S. as established under the direction and orders of those, whom they recognize—and will, to their last breath—as the real originators of the Movement, their *living,* Holy MASTERS AND TEACHERS.*

(V) The complaints then, that the T.S. "has laws without sanction, a legislative body without legality, a Parent Society without existence," and, worse than all—"a President-Founder *above all rules*"—are thus shown only *partially* correct. But even were they all absolutely true, it would be easy to abolish such rules with one stroke of the pen, or to modify them. But now comes the curious part of that severe *philippic* against the T.S. by our eloquent Demosthenes. After six pages (out of the twelve) had been filled with the said charges, the writer admits on the 7th,—that they have been so modified!—"The above" we learn (rather late) "was written under the *misapprehension* that the Rules bearing date 1885 were the latest. It has since been found that there is a later version of the Rules dated 1886, which *have modified*

---

* The members of the T.S. know, and those who do not should be told, that the term "Mahatma," now so subtly analysed and controverted, for some mysterious reasons had never been applied to our Masters before our arrival in India. For years they were known as the "Adept-Brothers," the "Masters," etc. It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition and the fitness or unfitness of the qualification, in the case in hand. As a *state, Mahatmaship* is one thing, as a double noun, *Maha-atma* (Great Soul), quite another one. Hindus ought to know the value of metaphysical Sanskrit names used; and it is they the first, who have used it to designate the MASTERS.

---

the older rules on a great many points." So much the better. —Why recall in such case mistakes in the past if these exist no longer? But the accusers do not see it in this light. They are determined to act as a theosophical Nemesis; and in no way daunted by the discovery, they add that nevertheless "it is *necessary* to examine the earlier rules to ascertain *the underlying principle* which runs through the present ones as well." This reminds of the fable of "the Wolf and the Lamb." But—you see—"the chief point is that the Convention *has no power to make any rules,* as such a power *is opposed to the spirit of Theosophy*. . . . ," etc., etc.

Now this is the most extraordinary argument that could be made. At this rate no Brotherhood, no Association, no Society is possible. More than this: no theosophist, however holy his present life may be, would have the right to call himself one; for were it always found *necessary* to examine *his earlier life*, "to ascertain the *underlying principle*" which rules through the nature of the present man—ten to one, he would be found unfit to be called a theosophist! The experiment would hardly be found pleasant to the majority of those whom association with the T.S. has reformed, and of such there are a good many.

After such virulent and severe denunciations one might expect some good, friendly and theosophically *practical* advice. Not at all, and none is offered, since we have been already told (p. 9) that it would be "out of place to suggest any specific measures. For no one who has any faith in Brotherhood and in the power of Truth *will fail* to perceive what is necessary." The President-Founder, has *no faith* in either "Brotherhood," or "the power of Truth"—apparently. This is made evident by his having *failed* to perceive (a) that the Head-Quarters —opened to *all* Theosophists of any race or social position, board and lodging free of charge the whole year round—was an *unbrotherly* Organization; (b) that the "central office at Adyar for keeping records and concentrating information" with its European and Hindu inmates

working *gratuitously* and some helping it with their own money whenever they have it—ought to be carried on, according to the method and principle of George Muller of Bristol, namely, the numerous household and staff of officers at Adyar headed by the Prest.-Founder ought to kneel every morning in prayer for their bread and milk appealing for their meals to "miracle"; and that finally, and (c) all the good the Society is doing, is no good whatever but "a spiritual wrong," because it presumes to call a "*limited* line of good work [theosophy] Divine Wisdom."

The undersigned is an ever patient theosophist, who has hitherto laboured under the impression that no amount of subtle scholasticism and tortured casuistry but could find like the Rosetta stone its Champollion—some day. The most acute among theosophists are now invited to make out in "A Few Words"—what the writers or writer is driving at—unless in plain and unvarnished language, it be—"Down with the Theosophical Society, Prest.-Founder and its Head-Quarters!" This is the only possible explanation of the twelve pages of denunciations to which a reply is now attempted. What can indeed be made out of the following jumble of contradictory statements:—

(a) The Prest.-Founder having been shown throughout as a "tyrant," a "*would be* Caesar," "aiming at *papal* power" and a "Venetian Council of Three," and other words to that effect implied in almost every sentence of the paper under review, it is confessed in the same breath "that the London Lodge of the Theosophical Society has *completely ignored* the *Rules* [of the Pope Caesar] published by the Headquarters at Adyar"! (p. 4). And yet, the "L.L. of the T.S." still lives and breathes and one has heard of no *anathema* pronounced against it, so far . . . (b) Rule XIV stating that the Society has "to deal *only* with scientific and philosophical subjects," hence, "it is quite *evident* [?] that the power and position claimed in the *Rules* for the Prest.-Founder, the General Council and the Convention are opposed to the spirit of the declared objects. . ."

160

It might have been as well perhaps to quote the entire paragraph in which these words appear,* once that hairs are split about the possibly faulty reaction of the *Rules*? Is it not self-evident, that the words brought forward "only with scientific and philosophical subjects" are inserted as a necessary caution to *true* theosophists, who by dealing with politics *within* any Branch Society might bring disgrace and ruin on the whole body,—in India to begin with? Has the Society or has it not over 140 Societies scattered through four parts of the World to take care of? As in the case of "Mahatmas" and the "Mahatmaship"—active work of the Theosophical Society is confused—willingly or otherwise it is not for the writer to decide—with Theosophy. No need of entering here upon the difference between the jar that contains a liquid and the nature of, or that liquid itself. "Theosophy teaches *self-culture* and not control," we are told. Theosophy teaches *mutual-culture* before *self*-culture to *begin* with. Union is strength. It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of *mutual* development and progress in Theosophical thought may be best achieved. "Self-culture" is for isolated *Hatha Yogis*, independent of any Society and having to avoid association with human beings; and this is a *triply distilled* SELFISHNESS. For real moral advancement—there "where two or three are

---

* "XIV. The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, as such, to

interfere with politics, and repudiates any attempt on the part of anyone to commit it in favor or against any political party or measure. Violation of this rule will meet with expulsion."

This rather alters the complexion put on the charge, which seems conveniently to forget that "scientific and philosophical subjects" are not the *only* declared objects of the Society. Let us not leave room for a doubt that there is more *animus* underlying the charges than would be strictly *theosophical.*

——————

gathered" in the name of the SPIRIT OF TRUTH—there that Spirit of Theosophy *will be in the midst of them.* To say that theosophy has no need of a Society—a vehicle and centre thereof,—is like affirming that the Wisdom of the Ages collected in thousands of volumes at the British Museum has no need of either the edifice that contains it, nor the works in which it is found. Why not advise the British Govt. on its lack of discrimination and its *worldliness* in not destroying Museum and all its vehicles of Wisdom? Why spend such sums of money and pay so many officers to watch over its treasures, the more so, since many of its guardians may be quite out of keeping with, and opposed to the Spirit of that Wisdom? The Directors of such Museums may or may not be very perfect men, and some of their assistants may have never opened a philosophical work: yet, it is they who take care of the library and preserving it for future generations are indirectly entitled to their thanks. How much more gratitude is due to those who like our self-sacrificing theosophists at Adyar, devote their lives to, and give their services gratuitously to the good of Humanity!

Diplomas, and Charters are objected to, and chiefly the "admission fee." The latter is a "taxation," and therefore "*inconsistent* with the principle of Brotherhood" . . . A " forced gift is *unbrotherly*," etc., etc. It would be curious to see where the T.S. would be led to, were the Pt.-F. to religiously follow the proffered advices. "Initiation" on admission, has been made away with already in Europe, and has *led to that* which will very soon become known: no use mentioning it at present. Now the "Charters" and diplomas would follow. Hence no document to show for any group, and no diploma to prove that one is affiliated to the Society. Hence also perfect liberty to any one to either call himself a theosophist, or deny he is one. The "admission fee"? Indeed, it has to be regarded as a terrible and *unbrotherly* "extortion," and a "forced gift," in the face of those thousands of Masonic Lodges, of Clubs, Associations, Societies, Leagues, and even the "Salvation Army." The former,

extort yearly *fortunes* from their Members; the latter—throttle in the name of Jesus the masses and appealing to *voluntary* contributions make the converts pay, and pay in their turn every one of their "officers," none of whom will serve the "Army" for nothing. Yet it would be well, perchance, were our members to follow the example of the Masons in their

solidarity of thought and action and at least *outward* Union, notwithstanding that receiving a thousand times more from their members they give them in return still less than we do, whether spiritually or morally. This solitary single guinea expected from every new member is spent in less than one week, as was calculated, on postage and correspondence with theosophists. Or are we to understand that all correspondence with members—now left to "*self-culture*"—is also to cease and has to follow diplomas, Charters and the rest? Then truly, the Head-Quarters and Office have better be closed. A simple *Query*—however: Have the £1.—the yearly contribution to the L.L. of the T.S., and the further sum of 2/6d. to the Oriental Group been abolished as " acts of unbrotherly extortion," and how long, if so, have they begun to be regarded as "a *sale* of Brotherhood"?

To continue: the charges wind up with the following remarks, so profound, that it requires a deeper head than ours to fathom all that underlies the words contained in them. "Is the Theosophical Society a Brotherhood, or not?" queries the plaintiff—"if the former, is it possible *to have any centre of arbitrary power*? * To hold that there is a necessity for such a centre is only a round-about way of saying that no Brotherhood is possible,† but in point of fact *that necessity itself is by no means* proved [!?]. There

---

* It is the *first time* since the T.S. exists that such an accusation of *arbitrary* power, is brought forward. Not many will be found of this way of thinking.

† No need taking a *roundabout* way, to say that no Brotherhood would ever be possible if many theosophists shared the very original views of the writer.

---

have been no doubt Brotherhoods under single Masters [there "have been" and *still are*. H. P. B.], but in such cases the Masters were never elected *for geographical* or other considerations [?]. The natural leader of men was always recognized by his embodying the spirit of Humanity. To institute comparisons would be little short of blasphemy. The greatest among men is always the readiest to serve and yet is unconscious of the Service.

"Let us pause before finally tying the millstone of worldliness round the neck of Theosophy. Let us not forget that Theosophy does not grow in our midst *by force and control,* but by the *sunshine of brotherliness* and the *dew* of *self-oblivion.* If we do not believe in Brotherhood and Truth, let us put ashes on our head and *weep in sackcloth* and not rejoice in the purple of authority and in the festive garments of pride and worldliness. Better it is by far that the name of Theosophy should never be heard than that it should be used as the motto of *a papal institution.*"

Who, upon reading this, and being ignorant that the above piece of rhetorical flowers of speech is directed against the luckless Prest.-Founder—would not have in his "mind's eye"—an Alexander Borgia, a Caligula, or to say the least—General Booth in his latest metamorphosis! When, how, or by doing what, has our good natured, unselfish, ever kind

President merited such a Ciceronian tirade? The state of things denounced exists now for almost twelve years, and our accuser knew of it and even took an active part in its organization, Conventions, Councils, Rules, etc., etc., at Bombay, and at Adyar. This virulent *sortie* is no doubt due to "SELF-CULTURE"? The critic has outgrown the movement and turned his face from the original programme; hence his severity. But where is the *true theosophical charity,* the tolerance and the "*sunshine of brotherliness*" just spoken of, and so insisted upon? Verily—it is easy to preach the "dew of self-oblivion" when one has nothing to think about except to evolve such finely rounded phrases; were every theosophist at Adyar to have his daily wants and even

comforts, his board, lodging and all, attended to by a wealthier theosophist; and were the same "sunshine of brotherliness" to be poured upon him, as it is upon the critic who found for himself an endless brotherly care, a fraternal and self-sacrificing devotion in two other noble minded members, then—would there be little need for the President-Founder to call upon and humble himself before our theosophists. For, if he has to *beg* for 2 annual shillings—it is, in order that those—Europeans and Hindus—who work night and day at Adyar, giving their services free and receiving little thanks or honour for it should have at least *one meal a day.* The fresh "dew of *self*-oblivion" must not be permitted to chill one's heart, and turn into the lethal *mold of forgetfulness* to such an extent as that. The severe critic seems to have lost sight of the fact that for months, during the last crisis, the whole staff of our devoted Adyar officers, from the President down to the youngest brother in the office, have lived on 5d. a day each, having reduced their meals to the *minimum.* And it is *this mite,* the proceeds of the "2 shill. contribution," conscientiously paid by some that is now called *extortion*, a desire to live "in the purple of authority and in the festive garments of pride and worldliness"!

Our "Brother" is right. Let us "weep in sackcloth and ashes on our head" if the T.S. has many more such *unbrotherly* criticisms to bear. Truly it would be far better "that the name of Theosophy should never be heard than that it should be used as the motto"—not of *papal authority* which exists nowhere at Adyar outside the critic's imagination—but as a motto of a "self-developed fanaticism." All the great services otherwise rendered to the Society, all the noble work done by the complainant will pale and vanish before such an appearance of cold-heartedness. Surely he cannot desire the *annihilation* of the Society? And if he did it would be useless: the T.S. *cannot be destroyed as a body.* It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is *doomed to exist,* all the blunders of

its leaders notwithstanding. That which was generated through and founded by the "High Masters" and under their authority if not their instruction—MUST AND WILL LIVE. Each of us and all will receive his or her *Karma* in it, but the *vehicle* of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend. No; "truth does not depend on show of hands"; but in the case of the much-abused President-Founder it must depend on the show of *facts.* Thorny and full of pitfalls was the steep path he had to climb up alone and unaided for the first years. Terrible was the opposition outside the Society he had to build—sickening and disheartening the treachery he often encountered within the Head-Quarters. Enemies gnashing their teeth in his face around, those whom he regarded as his staunchest friends and co-workers betraying him and the Cause on the slightest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty. What other inducement has the Founder ever had, but his theosophical pledge and the sense of his duty toward THOSE he had promised to serve to the end of his life? There was but one beacon for him—the hand that had first pointed to him his way up: the hand of the MASTER he loves and reveres so well, and serves so devotedly though occasionally perhaps, unwisely. President elected for life, he has nevertheless offered more than once to resign in favour of any one found worthier than him, but was never permitted to do so by the majority—not of "show of hands" but *show of hearts*, literally,—as few are more beloved than he is even by most of those, who may criticise occasionally his actions. And this is only natural: for cleverer in administrative capacities, more learned in philosophy, subtler in casuistry, in metaphysics or daily life policy, there may be many around him; but the whole globe may be searched through and through and no one found stauncher to his friends, truer to his word, or more devoted to real,

166

practical theosophy—than the President-Founder; and these are the chief requisites in a leader of such a movement—one that aims to become a Brotherhood of men. The Society needs no Loyolas; it has to shun anything approaching casuistry; nor ought we to tolerate too subtle casuists. There, where every individual has to work out his own Karma, the judgment of a casuist who takes upon himself the duty of pronouncing upon the state of a brother's soul, or guide his conscience is of no use, and may become positively injurious. The Founder claims no more rights than everyone else in the Society: the *right of private judgment,* which, whenever it is found to disagree with Branches or individuals are quietly set aside and *ignored—as shown by the complainants themselves.* This then, is the sole crime of the would-be culprit, and no worse than this can be laid at his door. And yet what is the reward of that kind man? He, who has never refused a service, outside what he considers his official duties—to any living being; he who has redeemed dozens of men, young and old from dissipated, often immoral lives and saved others from terrible scrapes by giving them a safe refuge in the Society; he, who has placed others again, on the

pinnacle of Saintship *through their status in that Society*, when otherwise they would have indeed found themselves now in the meshes of "worldliness" and perhaps worse;—he, that true friend of every theosophist, and verily "the readiest to serve and as unconscious of the service"—he is now taken to task for what?—for insignificant blunders, for useless "special, orders," a *childish,* rather than untheosophical love of display, out of pure devotion to his Society. Is then *human nature* to be viewed so uncharitably by us, as to call *untheosophical,* worldly and sinful the natural impulse of a mother to dress up her child and parade it to the best advantages? The comparison may be laughed at, but if it is, it will be only by him who would, like the fanatical Christian of old, or the naked, dishevelled Yogi of India—have no more charity for the smallest human weakness. Yet, the simile is quite correct, since the Society is the child, the beloved creation of the Founder;

he may be well forgiven for this too exaggerated love for that for which he has suffered and toiled more than all other theosophists put together. He is called "worldly," "ambitious of power" and *untheosophical* for it. Very well; let then any impartial judge compare the life of the Founder with those of most of his critics, and see which was *the most theosophical* ever since the Society sprang into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the Members themselves, as he has been ever trying to promote its growth, and the majority of "Fellows" have either done nothing, or created obstacles in the way of its progress through sins of omission as of commission. Better unwise *activity,* than an overdose of too wise *inactivity*, apathy or indifference which are always the death of an undertaking.

Nevertheless, it is the members who now seek to sit in Solomon's seat; and they tell us that the Society is useless, its President positively mischievous, and that the Head-Quarters ought to be done away with, as "the organization called Theosophical *presents many features seriously obstructive to the progress of Theosophy.*" Trees, however, have to be judged by their fruits. It was just shown that no "special orders" issuing from the "Centre of Power" called Adyar, could affect in any way whatever either Branch or individual; and therefore any theosophist bent on "self-culture," "self-involution" or any kind of *selfness*, is at liberty to do so; and if, instead of using his rights he will apply his brain-power to criticize other people's actions then it is he who becomes the *obstructionist* and not at all the "Organization called Theosophical." For, if theosophy is anywhere practised on this globe, it is at Adyar, at the Head-Quarters. Let "those interested in the progress of true theosophy" appealed to by the writers look around them and judge. See the Branch Societies and compare them with the group that works in that "Centre of Power." Admire the "progress of theosophy" at Paris, London and even America. Behold, in the great "Brotherhood," a true *Pandemonium* of which

the Spirit of Strife and Hatred himself might be proud! Everywhere—quarrelling, fighting for supremacy; backbiting, slandering, scandal-mongering for the last two years; a veritable battlefield, on which several members have so disgraced themselves and their Society by trying to disgrace others, that they have actually become more like hyenas than human beings by digging into the graves of the Past, in the hopes of bringing forward old forgotten slanders and scandals!

At Adyar alone, at the Head-Quarters of the Theosophical Society, the Theosophists are that which they ought to be everywhere else: *true theosophists* and not merely *philosophers* and Sophists. In that centre alone are now grouped together the few solitary, practically working Members, who labor and toil, quietly and uninterruptedly, while those Brothers for whose sake they are working, sit in the *dolce far niente* of the West and criticise them. Is this "true theosophical and brotherly work," to advise to put down and disestablish the only "centre" where real brotherly, humanitarian work is being accomplished?

"Theosophy first and organization after." Golden words, these. But where would Theosophy be heard of now, had not its Society been organized before its Spirit and a desire for it had permeated the whole world? And would Vedanta and other Hindu philosophies have been ever taught and studied in England outside the walls of Oxford and Cambridge, had it not been for that organization that fished them like forgotten pearls out of the Ocean of Oblivion and Ignorance and brought them forward before the profane world? Nay, kind Brothers and critics, would the Hindu exponents of that sublime philosophy themselves have ever been known outside the walls of Calcutta, had not the Founders, obedient to the ORDERS received, forced the remarkable learning and philosophy of those exponents upon the recognition of the two most civilized and cultured centres of Europe London and Paris? Verily it is easier *to destroy* than to build. The words "untheosophical" and "unbrotherly"

are ever ringing in our ears; yet, truly theosophical acts and words are not to be found in too unreasonable a superabundance among those who use the reproof the oftener. However insignificant, and however *limited the line* of good deeds, the latter will have always more weight than empty and vainglorious talk, and will be *theosophy* whereas theories without any practical realisation are at best philosophy. Theosophy is an all-embracing Science; many are the ways leading to it, as numerous in fact as its definitions, which began by the sublime, during the day of Ammonius Saccas, and ended by the ridiculous—in Webster's *Dictionary.* There is no reason why our critics should claim the right for themselves alone to *know* what is theosophy and to define it. There were theosophists and Theosophical Schools for the last 2,000 years, from Plato down to the mediaeval Alchemists, who knew the value of the term, it may be supposed. Therefore, when we are told that "the question

for consideration is not whether the Theosophical Society *is doing good*, but whether it is doing *that kind of good which is entitled to the name of Theosophy*"—we turn round and ask: "And who is to be the judge in this mooted question?" We have heard of one of the greatest Theosophists who ever lived, who assured his audience that whosoever *gave a cup of cold water to a little one* in his (Theosophy's) name, would have a greater reward than all the learned Scribes and Pharisees. "Woe to the world because of offences!"

Belief in the Masters was never made an article of faith in the T.S. But for its Founders, the commands received from Them when it was established have ever been sacred. And this is what one of them wrote in a letter preserved to this day:

"Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion . . . It has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity

and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before—no Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him * lest he should himself lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcomings in order to correct them and become wiser . . . Show not the disparity between claim and action in another man but—whether he be brother or neighbour—rather help him in his arduous walk in life . . . The problem of true theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modelling of these conceptions for their adaptation into such forms of daily life where they may be applied with most equitableness . . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced . . . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother, in the field of Theosophy, *as none is held to weed out a larger plot of ground than his strength and capacity will permit him* . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by KARMA alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help

---

* It is in consequence of this letter that Art. XII was adopted in *Rules* and a fear of lacking the charity

prescribed, that led so often to neglect its enforcement.

——————

you magnetically . . . You are the Free-workers on the Domain of Truth, and as such, must leave no obstructions on the paths leading to it." . . . [The letter closes with the following lines which have now become quite plain, as they give the key to the whole situation] . . . "*The degrees of success or failure are the landmark we shall have to follow*, *as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master*. . . ."

A complete answer is thus found in the above lines to the paper framed by the two Theosophists. Those who are now inclined to repudiate the Hand that traced it and feel ready to turn their backs upon the whole Past and the original programme of the T.S. are at liberty to do so. The Theosophical body is neither a Church nor a Sect and every individual opinion is entitled to a hearing. A Theosophist may progress and develop, and his views may outgrow those of the Founders, grow larger and broader in every direction, without for all that abandoning the fundamental soil upon which they were born and nurtured. It is only he who changes diametrically his opinions from one day to another and shifts his devotional views from white to black—who can be hardly trusted in his remarks and actions. But surely, this can never be the case of the two Theosophists who have now been answered . . .

Meanwhile, peace and fraternal good-will to all.

H. P. BLAVATSKY,
Corres. Secty T.S.

Ostende, Oct. 3rd., 1886

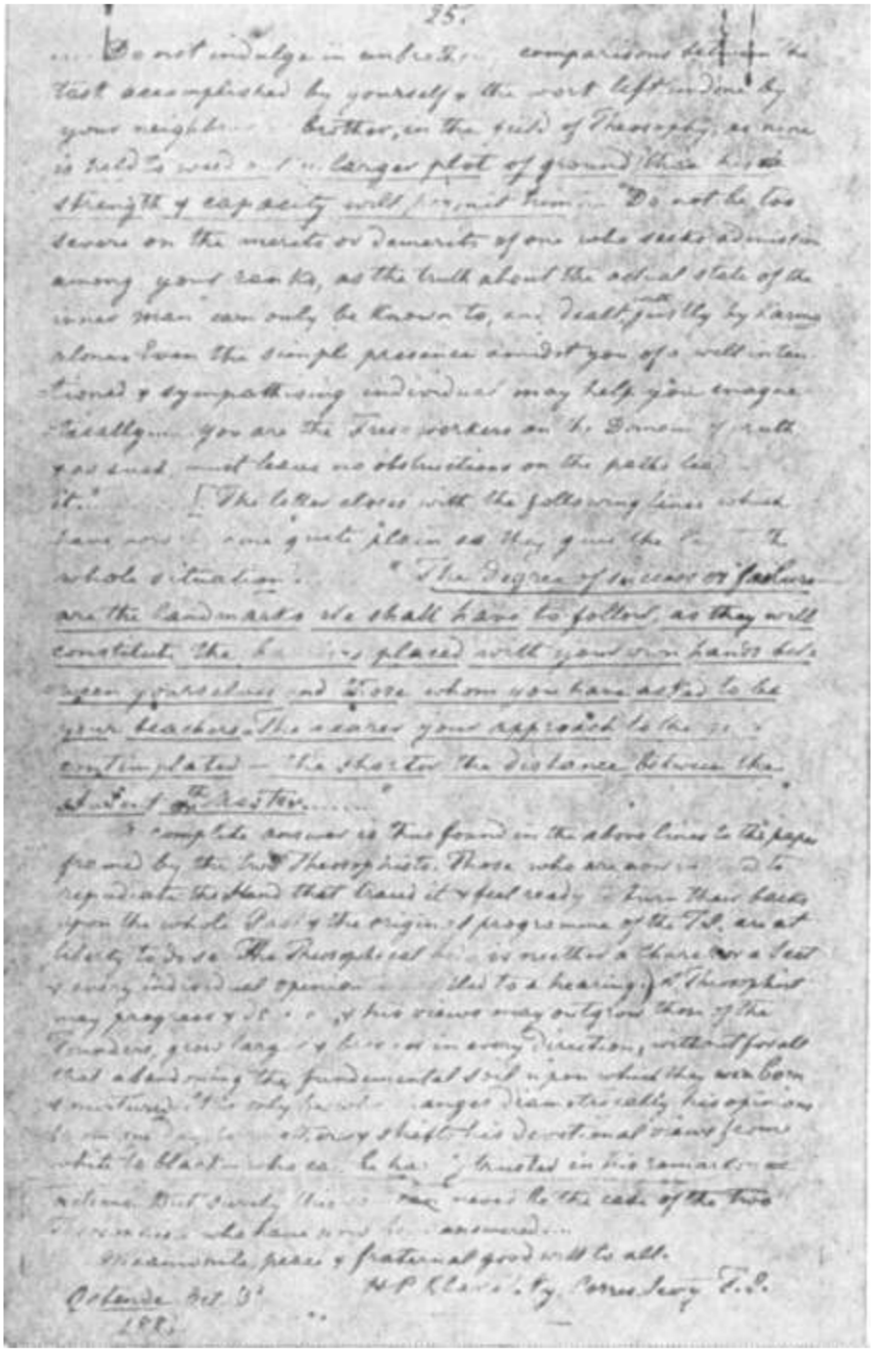

25.

... Do not indulge in unbrotherly comparisons between the task accomplished by yourself & the work left undone by your neighbour or brother, in the field of Theosophy, as none is held to weed out a larger plot of ground than his strength & capacity will permit him.... Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by Karma alone. Even the simple presence amidst you of a well-intentioned & sympathising individual may help you magnetically.... You are the Free-workers on the Domain of Truth & as such, must leave no obstructions on the paths leading to it." [The letter closes with the following lines which have now become quite plain as they give the [illegible] the whole situation.] "The degree of success or failure are the landmarks we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated — the shorter the distance between the student and the Master....."

A complete answer is thus found in the above lines to the paper framed by the two Theosophists. Those who are now inclined to repudiate the Hand that traced it & feel ready to turn their backs upon the whole Past & the original programme of the T.S. are at liberty to do so. The Theosophical body is neither a Church nor a Sect & every individual opinion is entitled to a hearing. A Theosophist may progress & [illegible], & his views may outgrow those of the Founders, grow larger & broader in every direction, without for all that abandoning the fundamental soil upon which they were born & nurtured. The only [illegible] changes diametrically his opinions [illegible] & shifts his devotional views from white to black — who can be [illegible] trusted in his remarks or actions. But surely this is not the case of the two Theosophists who have now been answered....

Meanwhile, peace & fraternal good will to all.

H. P. Blavatsky, Corres. Secy T.S.

Ostende Oct. 3d
1886

FACSIMILE OF LAST PAGE OF H.P.B'S MANUSCRIPT
CONCERNING THE "ORIGINAL PROGRAMME"

[For the benefit of the serious student, interested in the historical development of the Theosophical Movement, we append herewith the version of the Teacher's letter, as published in *Lucifer* (Vol. I, January, 1888, pp. 344-46).]

Collected Writings VOLUME VII
1924 and 1931

SOME WORDS ON DAILY LIFE

(WRITTEN BY A MASTER OF WISDOM)

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical;* and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you . . . . .

Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbours' good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes.

Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true* self, *as it is verily that God itself:* called the HIGHER CONSCIOUSNESS. Put without

delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defence, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights . . . .

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in

their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish,* succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance

calumny and threats. *As an Association,* it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered as a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced . . . . Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him.* Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. . . . . You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

. . . .

The degree of success or failure are the landmarks the masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master.

Collected Writings VOLUME VII
November, 1886

176

THEORIES ABOUT REINCARNATION AND SPIRITS

[*The Path,* New York, Vol. I, No. 8, November, 1886, pp. 232-245]

Over and over again the abstruse and mooted question of Rebirth or Reincarnation has crept out during the first ten years of the Theosophical Society's existence. It has been alleged on *prima facie* evidence, that a notable discrepancy was found between statements made in *Isis Unveiled*, Vol. I, pp. 351-52, and later teachings from the same pen and under the inspiration of the same master.*

In *Isis,* it was held,—reincarnation is denied. An occasional return only of "depraved spirits" is allowed. "Exclusive of that rare and doubtful possibility, then, *Isis.* . . . allows only three cases—abortion, very early death, and idiocy—in which re-incarnation on this earth occurs." ("C.C.M." in *Light*, July 8, 1882.)

The charge was answered then and there as every one who will turn to The *Theosophist* of August, 1882, can see for himself. Nevertheless, the answer either failed to satisfy some readers or passed unnoticed. Leaving aside the strangeness of the assertion that *reincarnation—i.e.,* the serial and periodical rebirth of every individual *monad* from *pralaya* to *pralaya* † is denied in the face of the fact that the doctrine is part and parcel and one of the fundamental features of Hinduism and Buddhism, the charge amounted virtually to this: the writer of the present, a professed admirer and student of Hindu philosophy, and as professed a follower of Buddhism years before *Isis* was

---

* See charge and answer in *The Theosophist,* Vol. III, August, 1882, pp. 288-89.
[H.P.B.'s article entitled "*Isis Unveiled* and *The Theosophist* on Re-Incarnation," published chronologically in the present series.—
Compiler.]

† The cycle of existence during the manvantara—period before and after the beginning and completion of which every such "monad" is absorbed and reabsorbed in the ONE soul, *anima mundi.*

GEORGE R. S. MEAD
1863-1933
Reproduced from Col. H. S. Olcott's *Old Diary Leaves,*
Vol. IV, p. 548.

written, by rejecting reincarnation must necessarily reject KARMA likewise! For the latter is the very *corner*-stone of Esoteric philosophy and Eastern religions; it is the grand and one pillar *on which hangs the whole philosophy of rebirths*, and once the latter is denied, the whole doctrine of Karma falls into meaningless verbiage.

Nevertheless, the opponents without stopping to think of the evident "discrepancy" between charge and fact, accused a Buddhist by profession of faith of denying reincarnation hence also by implication—Karma. Adverse to wrangling with one who was a friend and undesirous at the time to enter upon a defence of details and internal evidence—a loss of time indeed—the writer answered merely with a few sentences. But it now becomes necessary to well define the doctrine. Other critics have taken the same line, and by misunderstanding the passages to that effect in *Isis* they have reached the same rather extraordinary conclusions.

To put an end to such useless controversies, it is proposed to explain the doctrine more clearly.

Although, in view of the later more minute renderings of the esoteric doctrines, it is quite immaterial what may have been written in *Isis*—an encyclopedia of occult subjects in which each of these *is hardly sketched*—let it be known at once, that the writer maintains the correctness of every word given out upon the subject in my earlier volumes. What was said in *The Theosophist* of August, 1882, may now be repeated here. The passage quoted from it may be, and is, most likely "incomplete, chaotic, vague, perhaps—clumsy, as many more passages in that work, the first literary production of a foreigner who even now can hardly boast of her knowledge of the English language." Nevertheless it is quite correct so

far as that collateral feature of reincarnation is therein concerned.

I will now give extracts from *Isis* and proceed to explain every passage criticised, wherein it was said that "a few *fragments* of this mysterious doctrine of

reincarnation *as distinct from* metempsychosis"—would be then presented. Sentences now explained are in italics.

> Reincarnation, *i.e.,* the appearance of the same individual, *or rather of his astral monad, twice on the same planet,* is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a *violation of the laws of harmony of nature,* and happens only when the latter, *seeking* to *restore* its *disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident.* Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, *the immortal spirit and astral monad of the individual—the latter having been set apart* to animate a frame and the former to shed its divine light on the corporeal organization—*must try a second time to carry out the purpose of the creative intelligence.* (Vol. I, p. 351.)

Here the "astral monad" or body of the deceased personality say of John or Thomas—is meant. It is that which, in the teachings of the Esoteric philosophy of Hinduism, is known under its name of *bhoot*; in the Greek philosophy is called the *simulacrum* or *umbra,* and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in *Kama-loka*—the Limbus of the Roman Catholics, or *Hades* of the Greeks.* It *is* "a violation of the laws of harmony of nature," though it be so decreed by those of *Karma*—every time that the astral monad, or the *simulacrum* of the personality—of John or Thomas—instead of running down to the end of its natural period of time in a body—finds itself (*a*) violently thrown out of it by either early death or accident or (*b*) is compelled in consequence of its unfinished task to reappear (*i.e., the same astral body wedded to the same immortal monad*) on earth again, in order to complete the unfinished

---

* Hades has surely never been meant for *Hell.* It was always the abode of the sorrowing *shadows* or astral bodies of the dead personalities. Western readers should remember Kama-loka is not Karma-loka, for Kama means *desire,* and Karma does not.

---

task. Thus it "must try a second time to carry out the purpose of the creative intelligence" or *law.*

If reason has been so far developed as to become active and discriminative there is no * [*immediate*] *reincarnation* on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the idiot, the trinity has not been completed [on earth and therefore cannot be so after death], the immortal spark which illuminates it, has to re-enter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine, souls, *could not progress in unison and pass onward to the-sphere above* [*Devachan*].† Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical. [Vol. I, pp. 351-52.]

The Occult Doctrine teaches that:—

(1) There is no *immediate* reincarnation on Earth for the Monad, as falsely taught by the Reincarnationist-Spiritists; nor is there any second incarnation at all for the "*personal*" or *false* Ego—the *périsprit*—save the exceptional cases mentioned. But that (*a*) there are re-births, or periodical reincarnations for the immortal Ego—("Ego" during the cycle of re-births, and *non*-Ego, in Nirvana or Moksha when it becomes *impersonal* and *absolute);* for that Ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births; and (*b*) that such reincarnations take place not before 1,500, 2,000, and even 3,000 years of Devachanic life.

(2) That *Manas*—the seat of *Jiv*, that spark which runs the round of the cycle of births and rebirths with the Monad, from the beginning to the end of a Manvantara—is the real *Ego.* That (*a*) the *Jiv* follows the divine monad that gives it spiritual life and immortality into

* Had this word "immediate" been put at the time of publishing *Isis* between the two words "no" and "reincarnation" there would have been less room for dispute and controversy.

† "By sphere above," of course "Devachan" was meant.

Devachan—that therefore, it can neither be reborn before its appointed period, nor reappear on Earth *visibly* or *invisibly* in the *interim;* and (*b*) that, unless the fruition, the spiritual aroma of the Manas—or all these highest aspirations and spiritual qualities and attributes that constitute the higher SELF of man become united to its monad, the latter becomes as *Non*-existent; since it is *in esse* "impersonal" and *per se* Ego-less, so to say, and gets its spiritual colouring or flavour of Ego-tism only from each *Manas* during incarnation and after it is disembodied, and separated from all its lower principles.

(3) That the remaining four principles, or rather the—21—as they are composed of the terrestrial portion of *Manas,* of its Vehicle *Kama-Rupa* and *Linga Sarira*—the body dissolving immediately, and *prana* or the life principle along with it—that these principles having belonged to the *false* personality are unfit for Devachan. The latter is the state of Bliss, the reward for all the undeserved miseries of life,* and that which prompted man to sin, namely his terrestrial passionate nature can have no room in it.

Therefore the [non]-reincarnating principles † are left behind in *Kama-loka,* firstly as a material residue, then later on as a reflection on the mirror of Astral light. Endowed with *illusive* action, to the day when having

---

* The reader must bear in mind that the esoteric teaching maintains that save in cases of wickedness when man's nature attains the acme of Evil, and human terrestrial sin reaches *Satanic* universal character, so to say, *as some Sorcerers* do—there is no punishment for the majority of mankind after death. The law of retribution as *Karma,* waits man at the threshold of his new incarnation. Man is at best a wretched tool of evil, unceasingly forming new causes and circumstances. He is not always (if ever) responsible. Hence a period of rest and bliss in Devachan, with an utter temporary oblivion of all the miseries and sorrows of life. *Avitchi* is a *spiritual* state of the greatest misery and is only in store for those who have devoted *consciously* their lives to doing injury to others and have thus reached its highest spirituality of EVIL.

† [See H.P.B.'s own correction of this part of the sentence in "An Important Correction" immediately following this article.—*Compiler.*]

---

gradually faded out they disappear, what is it but the Greek *Eidôlon* and the *simulacrum* of the Greek and Latin poets and classics?

> What reward or punishment can there be in that sphere of disembodied human entities for a *fœtus* or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of the spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as another person to death? Or for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty percent of those of sane persons; and who therefore is irresponsible for either his disposition, acts, or the imperfections of his vagrant, half-developed intellect? (*Isis*, Vol. I, p. 352.)

These are then, the "exceptions" spoken of in *Isis,* and the doctrine is maintained now as it was then. Moreover, there is no "discrepancy" but only *incompleteness*—hence, misconceptions arising from later teachings. Then again, there are several important mistakes in *Isis* which, as the plates of the work had been *stereotyped* were not corrected in subsequent editions.

One of such is on page 346, and another in connection with it and as a sequence on page 347. [Volume I.]

The discrepancy between the first portion of the statement and the last, ought to have suggested the idea of an evident mistake. It is addressed to the spiritists, *reincarnationists* who take the more than ambiguous words of Apuleius as a passage that corroborates their claims for their "spirits" and reincarnation. Let the reader judge * whether Apuleius does not justify rather *our* assertions. We are charged with denying reincarnation and this is what we said there and then in *Isis*!

---

* Says Apuleius "The soul is born in this world upon leaving the soul of the world (*anima mundi*) in which her existence precedes the one we all know (on earth). Thus, the Gods who consider her proceedings in

all the phases of various existences and as a whole, punish her sometimes for sins committed during an *anterior* life. *She dies* when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate:

—————

This *philosophy* teaches that nature *never leaves her work unfinished; if baffled at the first attempt, she tries again.* When she evolves a human embryo, the intention is that a man shall be perfected—physically, intellectually, and spiritually. His body is to grow, mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the *inner* man. No human being completes its grand cycle, or the "circle of necessity," until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting-point. Some unfortunates fall out entirely, and lose all chance of the prize; some retrace their steps and begin again. [*Ibid.,* Vol. I, pp. 345-46.]

Clear enough this, one should say. Nature baffled *tries again.* No one can pass out of this world (our earth), without becoming perfected "*physically, morally* and *spiritually.*" How can this be done, unless there *is a series of rebirths* required for the necessary perfection in each department—to evolute in the "circle of necessity," can surely never be found in one human life; and yet

—————

'*To the Gods manes who lived*.' But this kind of death does not annihilate the soul, it only transforms (one portion of) it into a *lemure.* '*Lemures*' are the *manes,* or ghosts, which we know under the name *lares.* When they keep away and *show us a beneficent protection,* we honour in them the protecting divinities of the family hearth; but if their crimes sentence them to err, we call them *larvae.* They become a plague for the wicked, and the vain terror of the good." ("Du Dieu de Socrate," Apul. class., pp. 143-45.)

[Considerable uncertainty exists in connection with the above quotation. H.P.B. appears to quote from the edition of Désiré Nisard (1806-88), entitled: *Pétrone, Apulée, Aulu-Gelle. Œuvres complètes,* etc. (Paris: Firmin-Didot et Cie, Libraires, 1882), which contains both the Latin text and a French translation of these Classics. She seems to translate into English certain passages from Apuleius' *De Deo Socratis Liber* (On the God of Socrates). However, careful checking has failed to detect such passages either in the Latin or the French texts. The pages indicated above contain approximately these teachings, from which H.P.B. most probably has deduced certain facts, summarizing their contents, and introducing a few ideas of her own. With slight variations, mostly of punctuation and of italics, the same passage is quoted by H.P.B. in her *Isis Unveiled*, Vol. I, p. 345.—*Compiler*.]

—————

this sentence is followed without any break by the following parenthetical statement: "This is what the Hindu dreads above all things—*transmigration* and *reincarnation*; only on other and inferior planets, never on this one"!!!

The last "sentence" is a fatal mistake and one to which the writer pleads "*not guilty*." It

is evidently the blunder of some "reader" who had no idea of Hindu philosophy and who was led into a subsequent mistake on the next page, wherein the unfortunate word "planet" is put for *cycle. Isis* was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the *errata* and the sentence made to run: "The Hindu dreads transmigration in other *inferior* forms, on this planet." *

This would have dove-tailed with the preceding sentence, and would show a fact, as the Hindu *exoteric* views allow him to believe and fear the possibility of reincarnation—human and animal in turn by jumps, from man to beast and even a plant—and *vice versa;* whereas *esoteric* philosophy teaches that nature never proceeding backward in her evolutionary progress, once that man has evoluted from every kind of lower forms—the mineral, vegetable, and animal kingdoms—into the human form, he can never become an animal except morally, hence—*metaphorically.* Human incarnation is a cyclic necessity, and law; and no Hindu dreads it—however much he may deplore the necessity. And this law and the periodical recurrence of man's rebirth is shown on the same page (346) and in the same unbroken paragraph, where it is closed by saying that:

But there is a way to avoid it, and Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to

____

* [Substantially the same explanation was given by H.P.B. at a later date, namely, in *Lucifer,* Vol. III, No. 18, February, 1889, pp. 527-28,. in a footnote she appended to a letter from J. H. Mitalmier, entitled "The Dirge for the Dead." It is to be found in its natural chronological sequence in the present *series.—Compiler.*]

____

the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma—soul-contemplation. *The cause of reincarnation is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence.** From the organs of sense comes the "hallucination" we call contact; "from contact, desire; from desire, sensation (which also is a deception of our body); from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay, and death."

This ought to settle the question and show there must have been some carelessly unnoticed mistake and if this is not sufficient, there is something else to demonstrate it, for it is [said] further on:

Thus, like the revolutions of a wheel, *there is a regular succession of death and birth,* the moral cause of which is the cleaving to existing objects, while the instrumental cause is *karma* (the power which controls the universe, prompting it to activity), merit and demerit. "It is, therefore, the great desire of all beings who would be released *from the sorrows of successive birth,* to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire." They, in whom evil desire is entirely destroyed, are called *Arhats.* Freedom from evil desire insures the possession of a *miraculous* power. At his death, the Arhat is never reincarnated; he invariably attains Nirvana—a word, by the bye, falsely interpreted by the Christian scholars and skeptical commentators. Nirvana is the world of *cause,* in which all deceptive effects or delusions of our

senses disappear. Nirvana is the highest attainable sphere. The *pitris* (the pre-Adamic spirits) are considered as *reincarnated,* by the Buddhistic philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied? [*Ibid,* Vol. I, pp. 346-47.]

And just after this we are again made to say of Buddha and his Doctrine of "Merit and Demerit," or Karma:

But, this *former life* believed in by the Buddhists, is not a life on *this planet,* for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles.

Correct "life on this planet" by "*life in the same cycle*," and you will have the correct reading: for what would

—————

* "The cause of reincarnation is ignorance"—therefore there is "reincarnation" once the writer explained the causes of it.

—————

have appreciation of "the great doctrine of cycles" to do with Buddha's philosophy, had the great sage believed but in one short life on this Earth and in the same cycle? But to return to the real theory of reincarnation as in the esoteric teaching and its unlucky rendering in *Isis.*

Thus, what was really meant therein, was that, the principle which *does not reincarnate* save the exceptions pointed out—is the *false* personality, the illusive human Entity defined and individualized during this short life of ours, under some specific form and name; but that which *does* and has to reincarnate *nolens volens* under the unflinching, stern rule of Karmic law—is the real EGO. This confusing of the real immortal Ego in man, with the false and ephemeral *personalities* it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding. Now what is the one, and what is the other? The first group is—

1. The immortal Spirit—sexless, formless (arupa), an emanation from the One universal BREATH.

2. Its Vehicle—the *divine* Soul—called the "Immortal Ego," the "Divine monad," etc., etc., which by accretions from *Manas* in which burns the ever-existing *Jiv*—the undying spark—adds to itself at the close of each incarnation the essence of that individuality *that was,* the aroma of the culled flower that is no more.

What is the *false* personality? It is that bundle of desires, aspirations, affection and hatred, in short of *action,* manifested by a human being on this earth during one incarnation and under the form of one personality.*

____

* A proof how our theosophical teachings have taken root in every class of Society and even in English literature may be seen by reading Mr. Norman Pearson's article "Before Birth" in *The Nineteenth Century* for September, 1886. Therein, theosophical ideas and teachings are speculated upon without acknowledgment or the smallest reference to theosophy, and among others, we see with regard to the author's theories on the *Ego,* the following: "How much then of the *individual personality* is supposed to go to heaven or to hell?

____

Certainly it is not all *this,* which as a fact for us, the deluded, material, and materially thinking lot—is Mr. So and So, or Mrs. somebody else—that remains immortal, or is ever reborn.

All that bundle of *Egotism,* that apparent and evanescent "*I,*" disappears after death, as the costume of the part he played disappears from the actor's body, after he leaves the theatre and goes to bed. That actor re-becomes at once the same "John Smith" or Gray, he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that "bundle" to go to the next incarnation, except *the seed for future Karma* that *Manas* may have united to its immortal group, to form with it—the disembodied *Higher Self* in "Devachan." As to the four lower principles, that which becomes of them is found in most classics, from which we mean to quote at length for our defence. The doctrine of the *périsprit,* the "false personality," or the remains of the deceased under their

____

Does the whole of the mental equipment, good and bad, noble qualities and unholy passions, follow the soul to its hereafter? Surely not. But if not, and something has to be stripped off, how and where are we to draw the line? If, on the other hand, the soul is something distinct from all our mental equipment except the sense of self, are we not confronted by the incomprehensible notion of a personality without any attributes?"

To this query the author answers as any true theosophist would: ". . . the difficulties of the question really spring from a misconception of the true nature of these attributes. The components of our mental equipment—appetites, aversions, feelings, tastes, and qualities generally—are not absolute but relative existences. . . . Hunger and thirst, for instance, are states of consciousness which arise in response to the stimuli of physical necessities . . . . They are not inherent and necessary elements of the soul. . . . . and *will disappear* or become modified, etc." (pp. 356-57). In other words the theosophical doctrine is adopted. Atma and Buddhi having culled off the *Manas* the aroma of the personality or *human soul*—go into Devachan; while the lower principles, the astral *simulacrum* or false personality, void of its Divine monad or spirit, will remain in the *Kamaloka*—the "Summerland."

____

astral form—fading out to disappear in time, is terribly distasteful to the spiritualists, who insist upon confusing the temporary with the immortal EGO.

Unfortunately for them and happily for us, it is not the modern Occultists who have invented the doctrine. They are on their defence. And they prove what they say, *i.e.,* that no "*personality*" has ever yet been "reincarnated on the same planet" (*our earth,* this once there is *no* mistake) save in the three exceptional cases above cited. Adding to these a fourth case, *which is the deliberate, conscious act of adeptship;* and that such an *astral* body belongs *neither to the body nor the soul,* still less to the immortal spirit of man, the following is brought forward and proofs cited.

Before one brings out on the strength of undeniable manifestations, theories as to *what* produces them and claims at once on *prima facie* evidence that it is the *spirits* of the departed mortals that re-visit us, it behooves one to first study what antiquity has declared upon the subject. Ghosts and apparitions, materialized and semi-material "SPIRITS" have not originated with Allan Kardec, nor at Rochester. If those beings whose invariable habit it is to give themselves out for *souls* and the phantoms of the dead, choose to do so and succeed, it is only because the cautious philosophy of old is now replaced by an *a priori* conceit, and unproven assumptions. The first question is to be settled—"Have spirits any kind of substance to clothe themselves with?" *Answer:* That which is now called *périsprit* in France, and a "materialized Form" in England and America, was called in days of old *peri-psyche,* and *peri-nous,* hence was well known to the old Greeks. Have they *a body* whether gaseous, fluidic, ethereal, material or semi-material? No; we say this on the authority of the occult teachings the world over. For with the Hindus *atma* or *spirit* is *Arupa* (bodiless), and with the Greeks also. Even in the Roman Catholic Church the angels of Light as those of Darkness *are absolutely incorporeal:* "*meri spiritus, omnes corporis expertes*" and in the words of the "SECRET DOCTRINE," *primordial.* Emanations of the

undifferentiated Principle, the Dhyan Chohans of the ONE (First) category or pure Spiritual Essence, are formed of the *Spirit of the one Element;* the second category of [or?] the second Emanation of the Soul of the Elements; the third have a "*mind* body" to which they are not subject, but that they can assume and govern as a body, subject *to them,* pliant to their will in form and substance. Parting from this (third) category, they (the spirits, angels, Devas or Dhyan Chohans) have BODIES, the first *rupa* group of which is composed of one element *Ether;* the second, of two—ether and fire; the third, of three—Ether, fire and water; the fourth, of four—Ether, air, fire and water. Then comes man, who, besides the four elements, has the fifth that predominates in him—Earth: therefore he suffers. Of the Angels, as said by St. Augustine and Peter Lombard, their bodies are made *to act* not to suffer. It is earth and water, *humor et humus,* that gives an aptitude for suffering and passivity, *ad patientiam,* and *Ether* and *Fire* for action. The spirits or human *monads,* belonging to the first, or undifferentiated essence, are thus incorporeal; but their third principle (or the human Fifth—*Manas*) can in conjunction with its vehicle become *Kama rupa* and *Mayavi rupa*—body of desire or "illusion body." After death, the best, noblest, purest qualities of *Manas* or the *human* soul, ascending along with the divine Monad into

Devachan, whence no one emerges from or returns, except at the time of reincarnation—what is that then which appears under the double mask of the spiritual *Ego* or soul of the departed individual? *The Kama rupa element with the help of elementals.* For we are taught that those spiritual beings that can assume a form at will and appear, *i.e.,* make themselves objective and even tangible—are the angels alone (the Dhyan Chohans) and the *nirmanakaya* * of the adepts, whose spirits are clothed in

* *Nirmanakaya* is the name given to the astral forms (*in their completeness*) of adepts, who have progressed too high on the path of *knowledge* and absolute truth, to go into the state of Devachan; and have on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the

sublime matter. The astral bodies—*the remnants* and *dregs* of a mortal being which has been disembodied, when they do appear, are not the individuals they claim to be, but only their simulacra. And such was the belief of the whole of antiquity, from Homer to Swedenborg; from the *third* race down to our own day.

More than one devoted spiritualist has hitherto quoted Paul as corroborating his claim that spirits do and can appear. "There is a natural body, and there is a spiritual body," etc., etc. (*I Cor*., xv, 44); but one has only to study closer the verses preceding and following the one quoted, to perceive that what St. Paul meant was quite different from the sense claimed for it. Surely there is a *spiritual* body, but it is not identical with the *astral* form contained in the "natural" man. The "spiritual" is formed only by our individuality *unclothed* and *transformed after death;* for the apostle takes care to explain in verses 51-53: "*sed non omnes immutabimur*." "Behold, I shew you *a mystery;* we shall *not all sleep,* but we *shall all be changed* . . . For this corruptible must put on incorruption, and this mortal must put on immortality."

But this is no proof except for the Christians. Let us see what the old Egyptians and the Neo-platonists—both "*theurgists*" *par excellence,* thought on the subject: They divided man into three principal groups subdivided into principles as we do: pure immortal spirit; the "Spectral Soul" (*a luminous phantom*) and the gross material body. Apart from the latter which was considered as the terrestrial shell, these groups were divided into six principles: (1) *Kha,* "vital body"; (2*) Khaba,* "astral form," or shadow; (3) *Khou,* "animal soul"; (4) *Akh,* "terrestrial intelligence"; (5) *Sa,* "the divine soul" (*or Buddhi*)*;* and (6) *Sah* or mummy, the functions of which began after death. *Osiris* was the highest uncreated spirit, for

same path of progress elect men. But these *astrals* are not empty shells, but complete monads made up of the 3rd, 4th, 5th, 6th, and 7th principles. There is another order of *nirmanakaya,* however, of which much will be said in *The Secret Doctrine.*—H.P.B.

Collected Writings VOLUME VII
November, 1886

it was, in one sense, a generic name, every man becoming after his translation *Osirified, i.e.,* absorbed into *Osiris-Sun* or into the glorious divine state. It was *Khou,* with the lower portions of *Akh* or *Kama rupa* with the additions of the dregs of *Manas* remaining all behind in the astral light of our atmosphere—that formed the counterparts of the terrible and so much dreaded *bhoots* of the Hindus (our "elementaries"). This is seen in the rendering made of the so-called "Harris Papyrus on Magic" (*Papyrus magique Harris,* translated by Chabas) who calls them *Kouey* or *Khou,* and explains that according to the hieroglyphics they were called *Khou* or the "revivified dead," the "resurrected shadows." *

When it was said of a person that he "*had a Khou*" it meant that he was possessed by a "Spirit." There were two kinds of *Khous*—the justified ones—who after living for a short time *a second life* (*nam onh*) faded out, disappeared; and those *Khous* who were condemned to wandering without rest in darkness *after dying for a second time—mut, em, nam*—and who were called the *H'ou metre* ("second time dead") which did not prevent them from clinging to a vicarious life after the manner of Vampires. How dreaded they were is explained in our Appendices on "Egyptian Magic" and "Chinese Spirits" (*Secret Doctrine*).† They were exorcised by Egyptian priests as

—————

* Placing these parallel with the division in esoteric teaching we see that (1) *Osiris* is Atma; (2) *Sa* is Buddhi; (3) *Akh* is Manas; (4) *Khou* is Kama-rupa, the seat of terrestrial desires; (5) *Khaba* is Linga Sarira; (6) *Kha* is Pranatma (vital principle); (7) *Sah* is mummy or body.

† [This is a very interesting reference. It should be remembered that H.P.B. does not mean her completed work published in 1888 under the title of *The Secret Doctrine,* but merely the First Draft, a portion of which she sent to Adyar in 1885, for T. Subba Row to edit and comment upon. It appears, however, that the two Appendices she mentions here did not get incorporated into the final text of *The Secret Doctrine.*

The essay on "Chinese Spirits" was published in *Lucifer* (Vol. IX, No. 51, November, 1891, pp. 182-87) after H.P.B.'s passing, while

—————

the evil spirit is exorcised by the Roman Catholic *curé;* or again the Chinese *houen,*

identical with the *Khou* and the "Elementary," as also with the *lares* or *larvae*—a word derived from the former by *Festus,* the grammarian; who explains that they were "the shadows of the dead *who gave no rest in the house they were in* either to the Masters or the servants." These creatures when evoked during theurgic, and especially *necromantic* rites, were regarded, and are so regarded still, in China—as neither the Spirit, Soul nor anything belonging to the deceased personality they represented, but simply, as his reflection —*simulacrum.*

"The human soul," says Apuleius, "is an *immortal God"* [Buddhi] which nevertheless has his beginning. When

—————

her most valuable and scholarly essay on "Egyptian Magic" was incorporated by Annie Besant and G. R. S. Mead into the volume which they published under the title of "The Secret Doctrine, Volume III." (pp. 241-57 therein.)

It is easy to show that H.P.B. never intended this essay to be a part of her planned Volume III. Writing an article for *The Theosophist,* while at Ostende, in July, 1886 (published in Vol. VIII, No. 85, October, 1886, pp. 1-8), on "Ancient Magic in Modern Science," she closes it with the following paragraph:

> "Some twenty years ago, archæology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (*manes*) and magic in general. It is called the "Harris papyrus on Magic " (Papyrus Magique). It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article—on MAGIC."

The Papyrus referred to in this closing paragraph is precisely the main subject-matter of her essay on "Egyptian Magic," as published in "The Secret Doctrine, Volume III." This essay, however, was not published in *The Theosophist,* or in any other journal at the time. It is quite possible that in October, 1886, when H.P.B., still at Ostende, was writing for *The Path* her present essay on "Reincarnation and Spirits," she had decided to use "Egyptian Magic" as one of the Appendices to *The Secret Doctrine,* instead of running it as an article in a magazine.

The important point is that "Egyptian Magic" was originally intended to be an article and was already written as early as October, 1886, and possibly several months earlier.—*Compiler.*]

—————

death rids it [the Soul], from its earthly corporeal organism, it is called *lemure.* There are among the latter not a few which are beneficent, and which become the gods or demons of the family, *i.e.,* its domestic gods: in which case they are called *lares.* But they are vilified and spoken of as *larvae* when, sentenced by fate to wander about, they spread around them evil and plagues (*Inane terriculamentum bonis hominibus, ceterum noxium malis*); or if their real nature is doubtful they are referred to as simply *manes* (Apuleius, *Du Dieu de Socrate,* pp. 142-143, edit. Nizard).* Listen to Iamblichus, Proclus, Porphyry Psellus and to dozens of other writers on these mystic subjects.

The Magi of Chaldea believed and *taught that the celestial or divine soul* would participate in the bliss of eternal light, while the animal or *sensuous* soul would, if good, rapidly dissolve, and if wicked, go on wandering about in the Earth's sphere. In this case, "it [the soul] assumes at times the forms of various human phantoms and even those of

animals." The same was said of the *Eidôlon* of the Greeks, and of their *Nephesh* by the Rabbis (See *Histoire et Traité des Sciences Occultes,* Count de Résie,

---

* [This passage, just as the one previously quoted, is not an actual quotation, but rather a summary of certain ideas. In contradistinction to the passage quoted earlier, this one is much closer, however, to the Latin original text which runs as follows:

"Est et secundo significatu species daemonum, animus humanus emeritis stipendiis vitae corpori suo abjurans; hunc vetere latina lingua reperio Lemurem dictitatum. Ex hisce ergo Lemuribus, qui posterorum suorum curam sortitus, placato et quieto nomine domum possidet, Lar dicitur familiaris; qui vero ob adversa vitae merita, nullis bonis sedibus, incerta vagatione, ceu quodam exsilio, punitur, inane terriculamentum bonis hominibus, ceterum noxium malis, id genus plerique Larvae perhibent. Quum vero incertum est, quae cuique eorum sortitio evenerit, utrum Lar sit, an Larva; nomine Manem deum nuncupant; scilicet honoris gratia dei vocabulum additum est."—Apuleius, *De Deo Socratis,* ed. of Nizard, pp. 142-48.

—*Compiler.*]

Vol. II, p. 598).* All the *Illuminati* of the middle ages tell us of our *astral Soul,* the reflection of the dead or his *spectre.* At *Natal* death (birth) the pure spirit remains attached to the *intermediate* and *luminous* body but as soon as its lower form (the physical body) is dead, the former ascends heavenward, and the latter descends into the nether worlds, or the *Kama loka.*

Homer shows us the body of Patroclus—the true image of the terrestrial body lying killed by Hector—rising in its spiritual form, and Lucretius shows old Ennius representing Homer himself, shedding bitter tears, amidst the *shadows and the human simulacra* on the shores of Acherusia "*where live neither our bodies nor our souls,* but only our images."

etsi praeterea tamen esse Acherusia templa
Ennius aeternis exponit versibus edens,
quo neque permaneant animae neque corpora nostra,
sed quaedam simulacra modis pallentia miris;
unde sibi exortam semper florentis Homeri
commemorat speciem lacrimas effundere salsas
coepisse et rerum naturam expandere dictis.

[*De Rerum Natura,* Book I, 120-126]†

---

* [The original French text of this passage is as follows:

"Ils croyaient également que si l'âme céleste avait mal vécu dans son corps, l'une et l'autre demeuraient attachées à la matière terrestre, sans pouvoir aspirer à parvenir jamais au séjour de la lumière, et qu'elles revêtissaient souvent, pour ce montrer sur la terre, la forme de divers fantômes et des simulacres d'animaux. Il est facile de reconnaître, dans cette croyance orientale, *l'eidôlon* des Grecs er la *nephesh* des rabbins thalmudistes."—*Histoire et Traité des Sciences Occultes, ou examen des croyances populaires sur les êtres surnaturelles, la magie, etc.* 2 vol. Paris, 1857. 8vo. (British Meseum, 8630. g. 81.). *Vide* Bio-Bibliogr. Index, s.v. RÉSIE.—*Compiler*.]

† [“And yet with all this Ennius sets forth that there are Acherusian realms, explaining it in immortal verses; therein neither our souls nor our bodies endure, but only certain wondrous and pallid simulacra (similitudes). From these realms the likeness of ever-living Homer arose before him and, shedding salt tears, began to unfold in words the nature of things.”—*Compiler.*]

Virgil called it *imago*, “image,” and in the *Odyssey* (Book XI) the author refers to it as the type, the model, and at the same time the copy of the body; since Telemachus will not recognize Ulysses and seeks to drive him off by saying—“No, thou art not my father; thou art a demon,—trying to seduce me!” (*Odyssey,* Book XVI, 194-95.) “Latins do not lack significant proper names to designate the varieties of their demons; and thus they called them in turn, *lares, lemures, genii* and *manes*.” Cicero, in translating Plato’s *Timaeus,* translates the word *daimones* by *lares;* and Festus the grammarian, explains that the inferior or lower gods were the *souls* of *men,* making a difference between the two as Homer did, and between *anima bruta* and *anima divina* (animal and divine souls). Plutarch (in *proble. Rom.*) * makes the lares preside and inhabit the (haunted) houses, and calls them cruel, exacting, inquisitive, etc., etc. Festus thinks that there are good and bad ones among the lares. For he calls them at one time *praestites* as they gave occasionally and watched over things carefully (*direct apports*), and at another—*hostileos.*† “However it may be,” says in his queer old French Le Loyer, “they are no better than our devils, who, if they do appear helping sometimes men, and presenting them with property, it is only to hurt them the better and the more later on. *Lemures* are also devils and *larvae* for they appear at night in various human and animal forms, but still more frequently with features that THEY *borrow*

* [This reference is quite uncertain. Most likely Plutarch’s *Quaestiones Romanae* (Roman Questions) are meant. In Section xli brief information is given regarding the *lares,* as guardians of the house, but in somewhat different terms than those employed by H.P.B.—*Compiler.*]

† Because they drove the enemies away.

[This reference and the preceding quote from Festus could not be verified owing to uncertainties connected with the writings of Festus. See Bio-Bibliogr. Index, s. v. FESTUS.—*Comp.*]

from dead men” (*Livres des Spectres*, I, chap. ii, pp. 15-16).*

After this little honour rendered to his Christian preconceptions, that see Satan everywhere, Le Loyer speaks like an Occultist, and a very erudite one too.

"It is quite certain that *the genii and* none other had mission to watch over every newly born man, and that they were called *genii,* as says Censorinus, because they had in their charge our race, and not only they *presided* over every mortal being but over whole generations and tribes, being the *genii of the people*." †

____

* [The "queer old French" of Le Loyer from which H.P.B. translates runs as follows:

". . . . Quoy qu'il en foit, fi eft-ce qu'ils n'eftoient autres que Diables, lefquels fi quelquefois ils femblent ayder aux hommes & leur apporter quelque bien, fi eft-ce que c'eft pour apres leur nuire d'auantaige tant interieurement en leur ame & confcience, qu'exterieurement en leurs corps & biens. Les *Lemures* font auffi Diables & *Larues* nuifantes qui apparoiffent de nuict en forme de diuerfes beftes, & le plus souuent en figure d'hommes morts."

H.P.B. quotes from a very rare work of Pierre Le Loyer, sieur de la Brosse (1550-1634), entitled *IIII Livres des Spectres ov Apparitions et Visions d'Esprits, Anges et Demons fe monf trans fenfiblement aux hommes.* Angers, 1586. 4to. (British Museum, 719. f. 6.).—*Compiler.*]

† [This passage is from pages *16-17:* "Car il eft bien certain que les *Genies, &* non autres, auoient cefte charge de garder.châque homme qui venoit au monde & fe nommoient *Genies* ainfi que dict Cenforin, parce qu'ils auoient foin de noftre generation, ou qu'ils aftoient nez auecques nous, ou bien qu'ils nous receuoient & gardoient apres que nous eftions engendrez. Et non feulement les *Genies* prefidoient à châque perfonne particuliere, ains il y auoit des *Genies* des peuples. . . . . ."

Le Loyer refers to Censorinus' *De die natali*, iii*,* wherein this Roman writer of the third century A.D. says:

"*Genius quid sit? et unde dicatur?* Genius est deus, cujus in tutela, ut quisque natus est, vivit. Hic, sive quod, ut genamur, curat, sive quod una genitur nobiscum; sive etiam, quod nos genitos suscipit ac tuetur; certe a genendo Genius adpellatur. Eundem esse Genium et Larem, multi veteres memoriae prodiderunt: in queis etiam Granius Flaccus in libro, quem ad Caesarem *de Indigitamentis* scriptum

The idea of guardian angels of men, races, localities, cities, and nations, was taken by the Roman Catholics from the pre-Christian occultists and pagans. Symmachus (*Epistol.,* lib. X) writes: "As souls are given to those who are born, so *genii* are distributed to the nations. Every city had its protecting genius, to whom the people sacrificed."* There is more than one inscription found that reads: *Genio civitatis*—"to the genius of the city."

Only the ancient profane never seemed sure any more than the modern whether an apparition was the *eidôlon* of a relative or the genius of the locality. Aeneas while celebrating the anniversary of the name of his father Anchises, seeing a serpent crawling on his tomb knew not whether that was the *genius* of his father or the genius of

____

reliquit. Hunc in nos maximam, quia immo omnem habere potestatem creditum est. . . . . "

"*What is the Genius and whence its name?* The Genius is a god under whose protection every one of us is placed from birth. This god—either because he presides over our birth, or because he is born with us, or again because he takes us under his guardianship as soon as we are engendered—is termed Genius from the word (*genere*) which means to engender. The Genius and the Lar are one and the same god, according

to many ancient authors. This is also the opinion of Granius Flaccus, in his work *On the Sacred Books of the Pontifs,* which he addressed to Caesar. It is said that our Genius has over us a very great, and possibly even a complete power. . . ."

Censorinus adds: "The Genius is such a faithful and vigilant guardian for each one of us, that he does not leave us for a single instant; he received us as we came forth from the womb of our mother, and he will accompany us to the very last day of our existence."

—*Compiler*.]

* [This passage is from Quintus Aurelius Symmachus, scholar, statesman and orator of the Fourth Century, not from Pope Symmachus, as believed by some. The Latin text is: ". . . . varios custodes urbibus cultus mens divina distribuit; ut animae nascentibus, ita populis fatalis genii dividuntur, accedit utilitas, quae maxima homini deos adserit. . . . ." (*Monumenta Germaniae Historica.* Ed. by Otto Seeck. Ser. I, Auct. Antiq., Vol. 6, Part 1, pp. 281-82. Berlin: Weidemann, 1883).—*Compiler*.]

---

the place (Virgil, *Aeneid*, V, 84-96). The *manes* * were numbered and divided between good and bad; those that were *sinister,* and that Virgil calls *numina larva*, were appeased by sacrifices that they should commit no mischief, such as sending bad dreams to those who despised them, etc.

Tibullus shows [this] by his line:

ne tibi neglecti mittant mala somnia manes.

(*Eleg.,* II, vi, 37) †

"Pagans thought that the *lower Souls* were transformed after death into *diabolical aerial* spirit" (Le Loyer, *op. cit..*, p. 22) ‡

The term *Eteroprosopos* when divided into its several component words will yield a whole sentence, "an other than I under the features of my person."

---

* From *manus*, "good," an *antiphrasis,* as Festus explains.

† [The complete passage from this poem of Tibullus (*Elegiae* II, vi, 36-40) is as follows:

illius ut verbis, sis mihi lento veto,
ne tibi neglecti mittant mala somnia manes,
maestaque sopitae stet soror ante torum,
qualis ab excelsa praeceps delapsa fenestra
venit ad infernos sanguinolenta lacus.

J. P. Postgate (Loeb Classical Library) translates this in the following manner:

"In her name I bid thee, be not cold to me, lest the slightest spirit send thee evil dreams and in thy slumber thy mournful sister stand before thy bed, such as she was, when from the high casement she fell headlong down and passed blood-spattered to the lakes below."

—*Compiler*.]

‡ [" . . . . que les Payens croioiet que les ames fe tranfformoient en Efprits aeriens and Diaboliques . . .

."—*Comp*.]

—————

It is to this terrestrial principle, the *eidôlon,* the *larva*, the *bhoot*—call it by whatever name—that reincarnation was refused in *Isis.**

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is a *Unity* only at his origin and at his end. All the Spirits, all the Souls, gods and demons emanate from and have for their root-principle the SOUL OF THE UNIVERSE says Porphyry (*De Sacrifice*).† Not a philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis), (2) in the plurality of principles in man, or that man had *two* Souls of separate and quite different natures; one perishable, the *Astral Soul,* the other incorruptible and immortal; and (3) that the former was not the man whom it represented—"neither his spirit nor his body, but his *reflection,* at best." This was taught by Brahmans, Buddhists, Hebrews, Greeks, Egyptians, and Chaldeans; by the post-diluvian heirs of the pre-diluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius, and Origen, the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages (See *The History of the Decline and Fall of the Roman Empire,* chap. xv). But the rabble was the same in every age: superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and—ever adverse to philosophy.

—————

* [On] page 12, Vol. I, of *Isis Unveiled* belief in reincarnation is asserted from the very beginning, as forming part and parcel of universal beliefs. "Metempsychosis" (or transmigration of souls) and reincarnation being after all the same thing.

† [Porphyry's text entitled *De sacrificio et magia* appears to be a mediaeval condensation of Book II of his *De abstinentia carnis* (On Abstinence from Animal Food). This condensed version in its Latin form is appended to Iamblichus' *De mysteriis Egyptiorum,* etc., Venice, 1497, and London, 1552, 1570, 1577. Thomas Taylor has translated the complete text of *De abstinentia* in his *Select Works of Porphyry,* London, 1823, wherein occurs, in Book II, 37, a passage somewhat similar to what H. P. B. mentions in the text above.—*Compiler*.]

—————

But all this does not interfere with that fact, that our "fifth Race" man, analyzed esoterically as a septenary creature, was ever *exoterically* recognized as mundane, sub-mundane, terrestrial and supra-mundane, Ovid graphically describing him as—

> Bis duo sunt hominis; manes, caro, spintus, umbra
> Quatuor ista loca bis duo suscipiunt.

Terra tegit carnem, tumulum circumvolat umbra,
Orcus habet manes, spiritus astra petit.*

OSTENDE, *Oct.*,1886.

____

____

* [In her essay on "Chinese Spirits," immediately following the present article, H. P. B. quotes these verses again, attributing them to a "Latin poet." They are also quoted, in a somewhat incomplete form, in *Isis Unveiled*, I, 362, where they are attributed to Lucretius who is supposed to portray old Ennius as saying these words. The two last lines only occur again in *Isis Unveiled*, I, 37, where they are attributed to Ovid again.

In spite of an exhaustive search having been made, no such verses have been found either in Lucretius or in Ovid.—*Compiler*.]

____

Collected Writings VOLUME VII
January, 1887

AN IMPORTANT CORRECTION

[*The Path* (New York), Vol. I., No. 10, January, 1887, p. 320]

TO ALL THE READERS OF THE PATH.

In the November number of *The Path* in my article "Theories about Reincarnation and Spirits," the entire batch of elaborate arguments is upset and made to fall flat owing to the mistake of either copyist or printer. On page 235, the last paragraph is made to begin with these words: "Therefore the *reincarnating* principles are left behind in Kama-loka, etc.," whereas it ought to read "Therefore the NON-*reincarnating* principles (the false personality) are left behind in Kama-loka, etc." a statement fully corroborated by what follows, since it is stated that those principles fade out and *disappear.*

There seems to be some fatality attending this question. The spiritualists will not fail to see in it the guiding hand of their dear departed ones from "Summerland"; and I am inclined to share that belief with them in so far that there must be some mischievous spook between me and the printing of my articles. Unless immediately corrected and attention drawn to it, this error is one which is sure to be quoted some day against me and called a *contradiction.*

Yours truly,
H. P. BLAVATSKY.

November 20th, 1886.

NOTE.—The MS. for the article referred to was written out by some one for Mme. Blavatsky and forwarded to us as it was printed, and it is quite evident that the error was the copyist's, and not ours nor Madame's; besides that, the remainder of the paragraph clearly shows a mistake. We did not feel justified in making such an important change on our own responsibility, but are now glad to have the author do it herself. Other minor errors probably also can be found in consequence of the peculiar writing of the amanuensis, but they are very trivial in their nature.—[Editor of *The Path*.]

[The correction indicated by H.P.B. has been incorporated in the text of her article. Page 235, mentioned by her, refers of course to *The Path.* The paragraph she speaks of is the one immediately following the numbered paragraph (3).—*Compiler*.]

Collected Writings VOLUME VII
November, 1891

CHINESE SPIRITS

[*Lucifer*, Vol. IX, No. 51, November, 1891, pp. 182-187]

[*The superior numbers occurring throughout this essay refer to the Compiler's Notes appended at the end of it*.]

[In her essay entitled "Theories about Reincarnation and Spirits," H.P.B. mentions this material, together with her essay on "Egyptian Magic," as intended to form an Appendix to *The Secret Doctrine*. By this she meant, of course, her First Draft of this work. Apparently, "Chinese Spirits" was not used by her when her *magnum opus* was published in 1888. On the basis of what she says in her "Theories, etc.," the present essay must have been written before 1886, and possibly in 1885, and therefore belongs approximately within this period.]

The following notes have been collected partly from an old work by a French missionary who lived in China for over forty years;[1] some from a very curious unpublished work by an American gentleman who has kindly lent the writer his notes; some from information given by the Abbé Huc to the Chevalier Gougenot des Mousseaux and the Marquis de Mirville—for these the last two gentlemen are responsible. Most of our facts, however, come from a Chinese gentleman residing for some years in Europe.

Man, according to the Chinaman, is composed of four root-substances and three acquired "semblances." This is the magical and universal occult tradition, dating from an antiquity which has its origin in the night of time. A Latin poet shows the same source of information in his country, when declaring that:—

> Bis duo sunt hominis: manes, caro, spiritus, umbra;
> Quatuor ista loca bis duo suscipiunt.
> Terra tegit carnem, tumulum circumvolat umbra,
> Orcus habet manes, spiritus astra petit.[2]

The phantom known and described in the Celestial Empire is quite orthodox according to occult teachings, though there exist several theories in China upon it.

The *human* soul, says the chief (temple) teaching, helps man to become a rational and intelligent creature, but it is neither simple (homogeneous) nor spiritual; it is a compound of all that is subtle in matter. This "soul"

is divided by its nature and actions into two principal parts: the LING and the HOUEN. The

ling is the better adapted of the two for spiritual and intellectual operations, and has an "upper" *ling* or soul over it which is divine. Moreover, out of the union of the lower *ling* and *houen* is formed, during man's life, a third and mixed being, fit for both intellectual and physical processes, for good and evil, while the *houen* is absolutely bad. Thus we have four principles in these two "substances," which correspond, as is evident, to our Buddhi, the divine "upper" *ling*; to Manas, the lower *ling* whose twin, the *houen,* stands for Kama-rupa—the body of passion, desire and evil; and then we have in the "mixed being" the outcome or progeny of both *ling* and *houen*—the "Mayavi," the astral body.

Then comes the definition of the third root-substance. This is attached to the body only during life, the body being the fourth substance, pure matter; and after the death of the latter, separating itself from the corpse—but not before its complete dissolution—it vanishes in thin air like a shadow with the last particle of the substance that generated it. This is of course Prâna, the life-principle or vital form. Now, when man dies, the following takes place:—the "upper" *ling* ascends heavenwards—into Nirvâna, the paradise of Amitâbha, or any other region of bliss that agrees with the respective sect of each Chinaman—carried off by the *Spirit of the Dragon of Wisdom* (the seventh principle); the body and its principle vanish gradually and are annihilated; remain the *ling-houen* and the "mixed being." If the man was good, the "mixed being" disappears also after a time; if he was bad and was entirely under the sway of *houen,* the absolutely evil principle, then the latter transforms his "mixed being" into *koueïs*—which answers to the Catholic idea of a damned soul*—and, imparting to it a terrible vitality and

* The spiritual portion of the *ling* becomes *chen* (divine and saintly), after death, to become *hien*—an absolute saint (a Nirvanee) when joined entirely with the "Dragon of Wisdom."

power, the *koueïs* becomes the *alter ego* and the executioner of *houen* in all his wicked deeds. The *houen* and *koueïs* unite into one shadowy but strong entity, and may, by separating at will, and acting in two different places at a time, do terrible mischief.

The *koueïs* is an *anima damnata* according to the good missionaries, who thus make of the milliards of deceased "unbaptized" Chinamen an army of devils, who, considering they are of a material substance, ought by this time to occupy the space between our earth and the moon and feel themselves as much at ease as closely packed-up herrings in a tin-box. "The *koueïs,* being naturally wicked," say the *Mémoires*, "do all the evil they can. They hold the middle between man and the brute and participate of the faculties of both. They have all the vices of man and every dangerous instinct of the animal. . . . . Sentenced to ascend no higher than our atmosphere, they congregate around the tombs and in the vicinity of mines, swamps, sinks and slaughter-houses, everywhere wherein rottenness and decay are found. The emanations of the latter are their favourite food, and it is with the

help of those elements and atoms, and of the vapours from corpses, that they form for themselves *visible and fantastic bodies* to deceive and frighten men with . . . . . These miserable spirits with deceptive bodies seek incessantly the means for preventing men from getting salvation" (read, being baptised), ". . . . . and of forcing them to become damned as they themselves are" (pp. 221-222, *Mémoires concernant l'histoire, les sciences, les arts, les mœurs, etc.,* par les Missionaires de Pékin, 1791).*

---

* According to the most ancient doctrines of magic, violent deaths and leaving the body exposed, instead of burning or burying it—led to the discomfort and pain of *its astral* (Linga Sarira), which died out only at the dissolution of the last particle of the matter that had composed the body. Sorcery or black magic, it is said, had always availed itself of this knowledge for necromantic and sinful purposes. "Sorcerers offer to unrestful souls decayed remnants of animals to force them to appear" (See Porphyry, *de Sacrifice).* St. Athanasius was accused of the black art, for having preserved the hand of Bishop

---

This is how our old friend, the Abbé Huc, the Lazarist, unfrocked for showing the origin of certain Roman Catholic rites in Tibet and China, describes the *houen.* "What is the *houen* is a question to which it is difficult to give a clear answer . . . . It is, if you so like it, something vague, something between *a spirit, a genii*, *and vitality*" (see Huc's *Voyage à la Chine,* Vol. II, p. 394). He seems to regard the *houen* as the future operator in the business of resurrection, which it will effect by attracting to itself the atomic substance of the body, which will be thus reformed on the day of resurrection. This answers well enough the Christian idea of one body and merely *one* personality to be resurrected. But if the *houen* has to unite on that day the atoms of all the bodies the Monad had passed through and inhabited, then even that "very cunning creature" might find itself not quite equal to the occasion. However, as while the *ling* is plunged in felicity, its *ex-houen* is left behind to wander and suffer, it is evident that the *houen* and the "elementary" are identical. As it is also undeniable that had disembodied man the faculty of being at one and the same time in Devachan and in Kama-loka, whence he might come to us, and put in an occasional appearance in a séance-room or elsewhere—

Arsenius for magical operations. "Patet quod animae illae quae, post mortem, adhuc, relicta corpora diligunt, quemadmodum animae sepultura carentium, et adhuc in turbido illo humidoque spiritu [the spiritual or fluidic body, the *houen*] circa cadavera sua oberrant, tanquam circa *cognatum* aliquod eos alliciens," etc. See Cornelius Agrippa, *De Occulta Philosophia*, pp. 354-55; *Le Fantôme Humain,* by Des Mousseaux.[3] Homer and Horace have described many a time such evocations. In India it is practised to this day by some *Tântrikas*. Thus modern sorcery, as well as white magic, occultism and spiritualism, with their branches of mesmerism, hypnotism, etc., show their doctrines and methods linked to those of the highest antiquity, since the same ideas, beliefs and practices are found now as in old Aryavarta, Egypt and China, Greece and Rome. Read the treatise, careful and truthful as to facts, however erroneous as to the author's conclusions, by P. Thyrée, *Loca Infesta,* and you will find that the localities most favourable for the evocations of spirits are those where a murder has been committed, a burying ground, deserted places, etc.[4]

---

then man—as just shown by the *ling* or *houen*—would be possessed of the double faculty of experiencing a *simultaneous and distinct feeling* of two contraries—*bliss and torture.* The ancients understood so well the absurdity of this theory, knowing that no absolute bliss could have place wherein there was the smallest alloy of misery, that while supposing the higher Ego of Homer to be in *Elysium,* they showed the Homer weeping by the Acherusia as no better than the *simulacrum* of the poet, his empty and deceptive image, or what we call the "shell of the *false* personality." *

There is but *one* real Ego in each man and it must necessarily be either in one place or in another, in bliss or in grief.†

The *houen,* to return to it, is said to be the terror of men; in China, "that horrid spectre" troubles the living, *penetrates* into houses and closed objects, and *takes possession* of people, as "spirits" are shown to do in Europe and America—the *houens* of children being of still greater malice than the *houens* of adults. This belief is so strong in China that when they want to get rid of a child they carry it far away from home, hoping thereby to puzzle the *houen* and make him lose his way home.

As the *houen* is the fluidic or gaseous likeness of its defunct body, in judicial medicine experts use this likeness in cases of suspected murders to get at the truth. The formulae used to evoke the *houen* of a person dying under suspicious circumstances are officially accepted and these means are resorted to very often, according to Huc, who told Des Mousseaux (see *Les Médiateurs et les Moyens*

____

* See Lucretius, *De Rerum Natura*, I, 123, who calls it a *simulacrum.*

† Though antiquity (like esoteric philosophy) seems to divide soul into the divine and the animal, *anima divina* and *anima bruta,* the former being called *nous* and *phren,* yet the two were but the double aspect of a unity. Diogenes Laërtius (*De clarorum philosophorum vitis,* BK. VIII, 30) gives the common belief that the animal soul, *phren*— φρήν, generally the diaphragm—resided in the stomach, Diogenes calling the *anima bruta* θυμός.[5] Pythagoras and Plato also make the same division, calling the divine or rational soul λόγον, and the

____

de la Magie, p. 310) that the instructing magistrate after having recited the evocation over the corpse, used vinegar mixed with some mysterious ingredients, as might any other necromancer. When the *houen* has appeared, it is always in the likeness of the victim *as it was* at the moment of its death. If the body has been *burned* before judicial enquiry, the

houen reproduces on *its* body the wounds or lesions received by the murdered man—the crime is proven and justice takes note of it. The sacred books of the temples contain the complete formulae of such evocations, and even the name of the murderer may be forced from the complacent *houen.* In this the Chinamen were followed by Christian nations, however. During the Middle Ages the suspected murderer was placed by the judges before the victim, and if at that moment blood began to flow from the open wounds, it was held as a sign that the accused was the criminal. This belief survives to this day in France, Germany, Russia, and all the Slavonian countries. "The wounds of a murdered man will re-open at the approach of his murderer," says a jurisprudential work (Binsfeld, *De Conf. Malef*:, p. 137).[6]

"The *houen* can neither be buried underground nor drowned; he travels *above* the ground and prefers keeping at home."

In the province of Ho-nan the teaching varies. Delaplace, a bishop in China,* tells of the "heathen Chinee" most extraordinary stories with regard to this subject.

> Every man, they say, has three *houens* in him. At death one of the *houens* incarnates in a body he selects for himself; the other remains in, and with, the family, and becomes the *lar*; and the third watches

____

irrational – ἄλογον . Empedocles gives to men and animals a dual soul, not two souls as is believed. The Theosophists and Occultists divide man into seven principles and speak of a divine and animal soul; but they add that Spirit being one and indivisible, all these "souls" and principles are only its aspects. Spirit alone is immortal, infinite, and the one reality—the rest is all evanescent and temporary, illusion and delusion. Des Mousseaux is very wrath with the late Baron Dupotet, who places an intelligent "spirit" in each of our organs, simply because he is unable to grasp the Baron's idea.

* *Annales de la propagation de la foi*, t. XXIV, No. 143, July, 1852.

____

> the tomb of its corpse. Papers and incense are burnt in honour of the latter, as a sacrifice to the *manes;* the domestic *houen* takes his abode in the family record-tablets amidst engraved characters, and sacrifice is also offered to him, *hiangs* (sticks made of incense) are burnt in his honour, and funeral repasts are prepared for him; in which case the two *houens* will keep quiet

—if *they are those of adults*, *nota bene.*[7]

Then follows a series of ghastly stories. If we read the whole literature of magic from Homer down to Dupotet we shall find everywhere the same assertion:—Man is a *triple,* and esoterically a *septenary*, compound of mind, of reason, and of an eidolon, and these three are (during life) one.

> I call the soul's *idol* that power which vivifies and governs bodies, whence are derived the senses, and through which the soul displays the strength of the senses . . . . . and FEEDS A BODY WITHIN ANOTHER BODY.*

"Triplex unicuique homini daemon, bonus est proprius custos," said Cornelius

Agrippa,[8] from whom Dupotet had the idea about the "soul's *idol.*" For Cornelius says:

Anima humana constat mente, ratione et *idolo.* Mens illuminat rationem; ratio fluit in idolum; . . . . . idolum autem animae est, supra naturam, quae *corporis et animae* quodammodo *nodus est* . . . . . Dico autem animae idolum, *potentiam* illam VIVIFICATIVAM *et rectricem corporis,* sensuum originem, per quam . . . . alit in torpore corpus. . . †

This is the *houen* of China, once we divest him of the excrescence of popular superstition and fancy. Nevertheless the remark of a Brahman made in the review of *A Fallen Idol* (*The Theosophist,* Vol. VII, September 1886, p. 793)—whether meant seriously or otherwise by the writer—that "if the rules [of mathematical proportions and measurements] are not accurately followed in every detail, the idol is liable to be taken possession of by some powerful evil spirit"—is quite true. And as a moral law of nature—a counterpart to the mathematical—if the

---

* Dupotet, *La Magie dévoilée*, p. 250.

† De Occulta Philosophia, Vol. III, pp. 357, 358.[9]

---

rules of harmony in the world of causes and effects are not observed during life, then our *inner* idol is as liable to turn out a maleficent demon (a *bhoot*) and to be taken possession of by other "evil" spirits, which are called by us "Elementaries" though treated almost as gods by sentimental ignoramuses.

Between these and those who, like Des Mousseaux and De Mirville, write volumes—a whole library!—to prove that with the exception of a few Biblical apparitions and those that have favoured Christian saints and good Catholics, there never was a phantom, ghost, spirit, or "god," that had appeared that was not a *ferouer*, and *impostor*, a *usurpator—*Satan, in short, in one of his masquerades—there is a long way and a wide margin for him who would study Occult laws and Esoteric philosophy. "A god who eats and drinks and receives sacrifice and honour can be but an evil spirit," argues De Mirville. "The bodies of the evil spirits who were angels have deteriorated by their *fall* and partake of the qualities of a more condensed air" (ether?), teaches Des Mousseaux (*Le Monde Magique,* p. 287).[10] "And this is the reason of their appetite when they devour the funeral repasts the Chinese serve before them to propitiate them; they are demons."

Well, if we go back to the supposed origin of Judaism and the Israelite nation, we find *angels* of light doing just the same—if "good appetite" be a sign of Satanic nature. And it is the same Des Mousseaux who, unconsciously lays, for himself and his religion, a trap. "See," he exclaims, "the angels of God descend under the green trees near Abraham's tent. They eat *with appetite* the bread and meat, the butter and the milk prepared for them by the patriarch" (*Gen.,* xviii, 2 *et seq.*). Abraham dressed a whole "calf tender and good" and "they did eat" (verses 7 and 8); and baked cakes and milk and butter besides. Was their "appetite" any more *divine* than that of a "John King" drinking tea with rum and eating

toast in the room of an English medium, or than the appetite of a Chinese *houen*?

The Church has the power of discernment, we are assured; she knows the difference between the three, and

judges by their bodies. Let us see. "These [the Biblical] are real, genuine spirits"! Angels, beyond any doubt (*certes*), argues Des Mousseaux. "Theirs are bodies which, no doubt, in dilating could, in virtue of the extreme tenuity of the substance, become transparent, then melt away, dissolve, lose their colour, become less and less visible, and finally disappear from our sight" (p. 388).

So can a "John King" we are assured, and a Pekin *houen* no doubt. Who or what then can teach us the difference if we fail to study the uninterrupted evidence of the classics and the Theurgists, and neglect the Occult sciences?

H. P.B.

____

Collected Writings VOLUME VII
November, 1891

COMPILER'S NOTES

[*These notes correspond to the respective superior numbers in the text of* "*Chinese Spirits*"]

[1] Reference is here made to Father Joseph-Marie Amiot, and the work entitled *Mémoires concernant l'histoire, les sciences, les arts, les mœurs, les usages, etc. des Chinois,* par les Missionaires de Pékin [J. Amiot, C. Bourgeois, Cibot, Ko, Poirot, A. Gaubil]. Edited by C. Batteux, L. G. Oudart Feudrix de Bréquigny, J. de Guignes, and A. I. Silvestre de Sacy. 16 volumes. Paris, 1776-1814. 4to. An earlier ed. is mentioned as of 1776-89, in 15 vols. Paris: Nyon aîné.

In describing Chinese ideas regarding the human soul, H.P.B. summarizes various passages from pp. 212, 223-24, and quotes from pp. 221-22, of Vol. XV of the above-mentioned work. The subject is treated therein in a section entitled: "Extrait d'une Lettre de M. Amiot, Missionnaire, écrite de Pékin, le 16 octobre 1787. Sur la secte des *Tao-sée.*"

[2] These verses are also quoted by H.P.B. in her essay on "Theories about Reincarnation and Spirits," where she credits them to Ovid. They are also brought in, in a somewhat incomplete form, in *Isis Unveiled*, I, 362, where they are attributed to Lucretius who is supposed to portray old Ennius as saying these words. The two last lines only occur again in *Isis Unveiled*, I, 37, where they are attributed to Ovid.

In spite of an exhaustive search having been made, no such verses have been found either in Lucretius or in Ovid.

[3] It is not known what particular edition of Henry Cornelius Agrippa's work this passage is quoted from. The Latin text, as quoted, seems to contain a number of errors. For this reason, rather than to correct the text, we give below the Latin original as it occurs in the 1533 edition (Beringo Fratres, Lugduni) of *De occulta philosophia libri tres*, by Agrippa of Nettesheim, namely in Vol. III, Chapter xlii, p. 304:

> "Ex his quae iam dicta sunt patet, quod animae illae que post mortem adhuc relicta corpora diligut, quemadmodu sunt animae corporum sepultum debita carentiu, seu que corpus suum violenta morte reliquerunt, & adhuc in turbido illo humidoq; spiritu circa cadavera sua oberrant, tanq circa cognatum aliquod eas alliciens, cognitis his mediis per quae quondam suis coiungebantur corporibus, per consimiles vapores, liquores nidoresq; facile evocari & allici possunt, adhibitis etia certis artificialibus luminibus, catibus, sonis & huiusmodi, que ipsam animae imaginativa spiritalemq. . ."

In the English translation by J. F., published in London in 1650, under the title of *Three Books of Occult Philosophy,* the above passage received the following rendering:

> "By the things which have been already spoken, it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want a due burial or have left their bodies by violent death, and as yet wander about their carcass as in a troubled and moist spirit, being as it were allured by something that hath an affinity with them; the means being known by the which in

times past they were joined to their bodies, they may easily be called forth & allured by the like vapours, liquors and savours, certain artificial lights being also used, songs, sounds and such like, which do move the imaginative and spiritual Harmony of the soul. . ." (pp. 488-89.)

As to *Le Fantôme Humain,* this appears to be only a subtitle for the later chapters of the work by des Mousseaux entitled *Les médiateurs et les moyens de la magie,* and not a separate work by that author.

With regard to Porphyry's *De sacrificio et magia,* a mediaeval condensation of his *De abstinentia carnis,* a passage similar to what H.P.B. mentions, but not identical with it, occurs in Book II, 47. *Vide* Thomas Taylor's *Select Works of Porphyry*, p. 82.

[4] H.P.B. makes reference here to a very rare work by Petrus Thyraeus (1546-1601), entitled *Loca infesta, hoc est, de infestis ob molestantus daemoniorum et defunctorum hominum spiritus locis* . . . Accessit ejusdem libellus de Terriculamentis nocturnis, etc. Coloniae Agrippinae, 1598, 4to; also Lugduni, 1625. Both editions are in the British Museum.

Apart from the fact that A. J. Caillet mentions him (in his *Manuel Bibliographique des Science Psychiques ou Occultes.* Paris: Lucien Dorbon,

1912. 3 vols.) under the name of Thiresus of Nuys, Diocese of Cologne, and says he was a Jesuit, nothing else seems to be readily available concerning this writer.

[5] The translation in the Loeb Classical Series does not seem to convey this meaning, however. It runs as follows:

"The Soul of man, he says, is divided into three parts, intelligence (nous), reason (phren), and passion (thumos). Intelligence and passion are possessed by other animals as well, but reason by man alone. The seat of the soul extends from the heart to the brain; the part of it which is in the heart is passion, while the parts located in the brain are reason and intelligence. The senses are distillations from these."

[6] Reference is here made to Petrus Binsfeldius and his *Tractatus de Confessionibus Maleficorum et Sagarum recognitus et auctus,* etc. An et quanta fides iis adhibenda sit? Augustae Trevirorum, excudebat H. Bock, 1591. 8-vo. 633 pp. Also 1605, 8-vo. 767 pp.; 1596 (British Museum: 8630. c. II.), and 1623. German translation, Trier, 1590.

He also wrote *Commentarius intitulum Codicis de Maleficis* (same city and publisher, 1591, 8-vo), which is a supplement to the first-mentioned work, and is often bound together with it.

The Latin original is as follows:

"Nam fuerat mortuus quidam homo nocturno tempore, & nescie batur a quo: Attamen multi erant suspecti de morte sua, & quidam homo senex dixit mihi: Domine gubernator, si vultis scire veritate huius homicidij, faciatis cora! vobis portare cadauer illuis mortui, postea faciatis vocare illos, suspecti sunt de illo homicidio, & veniat unus post alium, ubi est cadauer illud, tunc cum superuenit verus homicida, vulnera ipsius fluent sanguinem de nouo: Quo audito feci coram me portare illud cadauer, & feci vocare illos suspectos de uno in unum, & cum superuenit verus homicida, vulnera illius cadaueris inceperunt effluere, & emittere sanguinem, de quo summe sui admiratus . . ."

[7] H. P. B. gives here a rather free translation of a passage from a French letter dated

Moncy-de-Fou, 25 September, 1851, and entitled "Missions de la Chine. Lettre de M. Delaplace, Missionnaire Lazariste, à un Prêtre du diocèse de Sens." The *Annales* (Lyon, France) in which it was published are described as a periodical devoted to the publication of Letters from Bishops and Missionaries of various Old and New World Missions, as well as of documents concerning Missions and the dissemination of the faith.

The French text is as follows:

> ". . . . chaque homme a trois *houen* . . . . . *houen* sera quelque chose de vague comme *esprit, génie, vitalité.* Chaque individue a donc trois *houen.* A la mort de leur possesseur, un de ces *houen* transmigre dans un corps. Un autre reste dans la famille; c'est comme le

houen domestique. Enfin le troisième repose sur la tombe. À cedernier on brûle des papiers (sorte de sacrifice). Au *houen* domestiquc qui siège sur la tablette, au milieu des caractères qui y sont gravés, on brûle des *hiang* (bâtons d'odeur), on offre des repas funèbres, etc. Ces honneurs rendus, on est tranquille: les *houens* sont apaisés; qu'y a-t-il à craindre?

[8] This sentence is from Chapter xxii, page 252, of the edition of *De occulta philosophia* from which we have already quoted above. The chapter is entitled "That there is a threefold keeper in man, and from whence each of them proceeds" The sentence, in its more complete form, is as follows:

"Triplex unicuique homini daemon bonus est proprius custos, unus quidem sacer, alter geniture, tertius professionis. . ."
which, in the translation of J.F., is rendered as:

"Every man hath a threefold good Demon, as a proper keeper, or preserver, the one whereof is holy, another of the nativity, and the other of profession. . ." (p. 410.)

[9] The passages seem to have a number of inaccuracies and a considerable amount of text is left out, as indicated by dots. It is from Chapter xliii, pages 306 and 308. The Latin text is as follows:

> Anima humana constat mente, ratione & idolo: mens illuminat rationem, ratio fluit in idolum, omnia una est anima. Ratio nisi per mentem illuminatur, ab errore no est immunis: Mens autem lumen rationi non praebet, nisi lucescente deo, primo videlicet lumine: prima enim lux in deo est supereminens omne intellectu: qua propter non potest lux intelligibilis vocari, sed lux illa quando infunditurmenti, fit intellectualis atque intelligi potest: deinde quando per metem infunditur rationi, fit rationalis, ac potest non solum intelligi, sed etiam cogitari . . . . [p. 306] Idolum autem animae in fato est, supra naturam, quae corporis & animae quodammodo nodus est, sub fato, supra corpus: iccirco coelestium corporum influxibus immutatur, rerumq; naturalium & corporalium qualitatibus afficitur. Dico autem animae idolum, potentiam illam vivificativam et rectricem corporis, sensuum originem, per quam ipsa anima in hoc corporeuires explicat sentiendi: sentit corporalia per corpus, movit corpus per locum. regit in loco, alitq; in torpore corpus. . . . . [p. 308]"

which is rendered by the translator, J.F., as follows:

> "Man's soul consisteth of a mind, reason and imagination; the mind illuminates reason, reason floweth into the imagination: All is one soul. Reason unless it be illuminated by the mind, is not free from errour: but the mind giveth not light to reason, unless God enlighten, viz. the first light; for the first light is in God very far exceeding all understanding: wherefore it cannot be called an intelligible

light; but this when it is infused into the mind, is made

intellectual, and can be understood: then when it is infused by the mind to the reason, it is made rational, and cannot only be understood but also considered. . . . . [p. 492] . . . . But the sensitiveness of the soul is in fate, above nature, which is in a certain manner the knot of the body and soul, and under fate, above the body; therefore it is changed by the influences of the heavenly bodies, and affected by the qualities of natural and corporeal things: now I call the sensitiveness of the soul, that vivifying and rectifying power of the body, the original of the senses; the soul itself doth manifest in this body it sensitive powers and perceiveth corporeal things by the body, and locally moveth the body, and governeth it in his place, and nourisheth it in a body. . . . . [pp. 494-95]"

[10] *Le Monde Magique* does not seem to be a separate work by des Mousseaux, but only a running-head at the top of the pages of his work entitled *Les médiateurs et les moyens de la magie.*

____

Collected Writings VOLUME VII
November, 1886

ANIMATED STATUES *

[*The Theosophist*, Vol. VIII, No. 86, November, 1886, pp. 65-73]

To whatsoever cause it may be due matters little, but the word *fetish* is given in the dictionaries the restricted sense of "an object selected temporarily for worship,"a small idol used by the African *savages*," etc., etc.

In his *Des Cultes qui ont précédé et amené l'idolatrie,* Dulaure defines Fetishism as "the adoration of an object considered by the ignorant and the weak-minded as the receptacle or the habitation of a god or genius."

Now all this is extremely erudite and profound, no doubt; but it lacks the merit of being either true or correct. Fetish may be an *idol* among the negroes of

---

* [In this essay, H.P.B. uses a good deal of material collected by the Marquis Eudes de Mirville in his work entitled: *Pneumatologie. Des Esprits et de leurs manifestations divers,* which, in its entirety, consists of three *Mémoires* addressed to the French Academy, between the years 1851 and 1868. This material is in many places woven into her own narrative, and is not necessarily quoted, except in cases of definite passages which are marked accordingly. *Vide* Bio-Bibliogr. Index, s. v. MIRVILLE, for full data regarding this work.—*Compiler*.]

Africa, according to Webster; and there are weak-minded and ignorant people certainly who are fetish worshippers. Yet the theory that certain objects—statues, images, and *amulets* for example—serve as a temporary or even constant habitation to a "god," "genius" or *spirit* simply, has been shared by some of the most intellectual men known to history. It was *not* originated by the ignorant and weak-minded, since the majority of the world's sages and philosophers, from *credulous* Pythagoras down to sceptical Lucian, believed in such a thing in antiquity; as in our highly civilized, cultured and learned century several hundred millions of Christians still believe in it, whether the above definitions be correct or the one we shall now give. The administration of the Sacrament, the mystery of Transubstantiation "in the *supposed* conversion of the bread and wine of the Eucharist into the body and blood of Christ," would render the bread and wine and the communion cup along with them *fetishes*—no less than the tree or rag or stone of the savage African. Every miracle-working image, tomb and statue of a Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as *fetishes*; because, whether the miracle is supposed to be wrought by God or an angel, by Christ or a saint, those images or statues *do* become—if the miracle be claimed as *genuine*—"the receptacle

or dwelling" for a longer or shorter time of God or an "angel of God."

It is only in the *Dictionnaire des Religions* (article on "*Fétichisme*")* that a pretty correct definition may be found: "The word *fetish* was derived from the Portuguese word *feitiço*, 'enchanted,' 'bewitched' or 'charmed'; whence *fatum*, 'destiny,' fatua, 'fairy' . . .."

---

* [Reference is here made to the *Dictionnaire Universel historique et comparatif de toutes les religions du monde,* etc., by the Abbé François Marie Bertrand. 4 Vols. Paris, 1848-50. It comprises Vols. 24-27 of J.P. Migne's *Encyclopédie théologique.* The quotation appears to be merely a summary of the longer explanation in the original work. —*Compiler.*]

Fetish, moreover, was and still ought to be identical with "idol"; and as the author of *The Teraphim of Idolatry* says: "Fetishism is the adoration *of any object*, whether inorganic or living, large or of minute proportions, *in which*, or, *in connection with which*, any 'spirit' [good or bad in short—an invisible intelligent power] has manifested its presence."*

Having collected for my *Secret Doctrine* a number of notes upon this subject, I may now give some of them *à propos* of the latest *theosophical* novel, A *Fallen Idol,*† and thus show that work of fiction based on some very occult truths of Esoteric Philosophy.

The images of all the gods of antiquity, from the earliest Aryans down to the latest Semites—the Jews—were all idols and fetishes, whether called *Teraphim, Urim* and *Thummim,* Kabeiri, or cherubs, or the gods *Lares.* If, speaking of the *teraphim*—a word that Grotius translates as "angels," an etymology authorized by Cornelius, who says that they "were the symbols of *angelic* presence"—the Christians are allowed to call them "the mediums through which *divine presence* was manifested," why not apply the same to the idols of the "heathen"?

I am perfectly alive to the fact that the modern man of science, like the average sceptic, believes no more in an "animated" image of the Roman Church than he does

---

* [By referring to de Mirville, *Des Esprits,* etc., Vol. III, p. 249, where this quote is to be found, the impression can be gathered that de Mirville speaks in this case editorially, instead of actually quoting from some other author. This impression is strengthened by the fact that one of the sub-titles of this Chapter xi in his work is: "Les téraphims idolâtriques," which corresponds very well to H.P.B.'s title, "The Teraphim of Idolatry." It is probable, therefore, that no special work is meant here, but rather this particular chapter of de Mirville.—*Compiler.*]

† [By F. Anstey—pseud. of Thomas Anstey Guthrie, 1856-1934—New York: J. W. Lovell Co., 1886; 2nd ed., 1886; 3rd ed., 1902.—*Compiler.*]

---

in the "animated" fetish of a savage. But there is no question, at present, of belief or disbelief. It is simply the evidence of antiquity embracing a period of several thousands of years, as against the denial of the XIXth century—the century of Spiritualism and Spiritism, of Theosophy and Occultism, of Charcot and his hypnotism, of psychic "suggestion," and of unrecognized BLACK MAGIC all round.

Let us Europeans honour the religion of our forefathers, by questioning it on its beliefs and their origin, before placing on its defence pagan antiquity and its grand philosophy; where do we find in Western sacred literature, so-called, the first mention of idols and fetishes? In chapter xxxi (*et seq.*) of *Genesis*, in Ur of the Chaldees in Mesopotamia, wherein the ancestors of Abraham, Serug and Terah, worshipped little idols in clay which they called their *gods*; and where also, in Haran, Rachel stole the images (*teraphim*) of her father Laban. Jacob may have forbidden the worship of those gods, yet one finds 325 years after that prohibition, the Mosaic Jews adoring "the gods of the Amorites" all the same (*Joshua*, xxiv, 14-15). The teraphim-gods of Laban exist to this day among certain tribes of Mussulmans on Persian territory. They are small statuettes of tutelary genii, or gods, which are consulted on every occasion. The Rabbis explain that Rachel had no other motive for stealing her father's *gods* than that of preventing his learning from them the direction she and her husband Jacob had taken, lest he should prevent them from leaving his home once more. Thus, it was not piety, or the fear of the Lord God of Israel, but simply a dread of the indiscretion of the gods that made her secure them. Moreover, her mandrakes were only another kind of sortilegious and magical implements.

Now what is the opinion of various classical and even sacred writers on these *idols,* which Hermes Trismegistus calls "statues foreseeing futurity" (*Asclepius*)?*

—————

* [Reference is here made to one of the extant Hermetic fragments. It is a Dialogue between Asclepius and Hermes Trismegistus, the

—————

Philo of Biblos shows that the Jews consulted *demons* like the Amorites, especially through small statues made of gold, shaped as nymphs which, questioned at any hour, would instruct them what the querists had to do and what to avoid (*Antiquities*).* In *Moreh Nebhuchim* (lib. III) it is said that nothing resembled more those *portative* and *preserving* gods of the pagans (*dii portatiles vel Averrunci*) than those tutelary gods of` the Jews. They were veritable phylacteries or *animated* talismans, the *simulacra spirantia* of Apuleius (Book xi), whose *answers, given* in the temple of the goddess of Syria, *were heard* by Lucian personally, and repeated by him. Kircher (the Jesuit Father) shows also that the *teraphim* looked, in quite an extraordinary way, like the pagan *Serapises* of Egypt; and Cedrenus seems to corroborate that statement of Kircher (in his *Oedipus Aegyptiacus,* Vol.

III, pp. 474-75) by showing that the *t* and the *s* (like the Sanskrit *s* and Zend *h*) were

____

Greek original of which is now lost. We have only a Latin translation of it, which used to be attributed by some to Apuleius. It is known as *Hermetis Trismegisti Asclepius, seu de Natura Deorum Dialogus.* Latin text and English translation of it can be found in the monumental work, *Hermetica. The Ancient Greek and Latin Writings which contain religious and philosophical teachings ascribed to Hermes Trismegistus.* Edited and transl. by Walter Scott. 3 vols. Oxford: Clarendon Press, 1924-26.

Hermes speaks therein of ". . . . statuas animatas sensu et spiritu plenas, tantaque facientes et talia, statuas futurorum praescias, eaque sorte, vate, somniis, multisque aliis rebus praedicentes, inbecillitates hominibus facientes easque curantes, tristitiam laetitiamque pro meritus (dispensantes)."—". . . statues, animated and conscious, filled with spirit, and doing many mighty works; statues foreseeing futurity and predicting events by the drawing of lots, by prophetic inspiration, by dreams, and many other ways; statues which inflict diseases and heal them, dispensing sorrow and joy according to men's deserts."—*Compiler*.]

* [This statement appears in de Mirville, *Des Esprits,* etc., Vol. III, p. 251, where it is credited to *Antiquities.* It is most likely that this is meant to be a reference to a work known as *Philonis Judaei Antiquitatum Biblicarum liber,* which was published at Basle in 1527, edited by Johannes Sichart. Formerly this Latin version of a vanished Greek (and most probably a Hebrew) original was ascribed

____

convertible letters, the *Seraphim* (or *Serapis*) and the *teraphim,* being absolute synonyms.*

____

to Philo Judaeus, known also as Philo of Alexandria, but later research has ascertained that this is hardly possible, both on account of its style and literary character. Sichart used for his editorial work two MSS.: one belonging to the Monastery of Lorsch, and another belonging to Fulda; the latter has since disappeared. There are MSS. of this work in the Vatican Library (Vaticanus Latinus 488, 15th cent.) and the Vienna Library (Vindob. Lat. 446). It would appear that for several centuries the existence of this work, as edited by Sichart, was unknown or rather forgotten, until brought to light in the last years of the 19th century. Yet the Latin text of this work on *Biblical Antiquities* had been circulated many times together with the translations of genuine works by Philo Alexandrinus, thus probably giving rise to the belief that it was from the pen of Philo.

This work is a version of Biblical history from Adam to the death of Saul, and falls under the general category of *Apocrypha.* In one of its passages, it speaks of seven golden idols adorned with precious stones and found by the tribe of Asher; they belonged to the Amorites and were called by them the Holy Nymphs; when invoked, the nymphs showed them their tasks from hour to hour. For further details consult Leopold Cohn's essay, "An Apocryphal Work ascribed to Philo of Alexandria," in the *Jewish Quarterly Review,* Vol. X, Jan., 1898, pp. 277-332.

On the other hand, Philo of Biblos (or Byblos), known also as Herennius Byblius, was an entirely different personage, and the fact of his being mentioned in this connection by de Mirville is most likely a *lapsus calami.—Compiler*.]

* [Page 475, in the chapter entitled "De Penatibus, Laribus, et Serapibus Aegyptiorum," has the following passage which expresses definitely the thought to which H. P. B. refers:

"Atque hace sunt simulachra quae Hebraei Theraphim vocant, quae Rachelem patri suo Laban furatam

facer textus Genes. cap. 31 testatur; de quibus integro tractatu Tomo primo, Syntagmata IV, fol. 254. egimus & ex Aegypto per feruos Abrahame in Palaestinam portata, propagataque, ibidem docuimus. Theraphim dicebant, quia cum S. pronunciare non possent, mutato S in T, more chaldaeis folito, & mutato ultimo S in im, Theraphim ea simulachra dicebant, quae Aegyptij Serapes dicebant."

—*Compiler*

____

As to the use of these idols, Maimonides tells us (*Moreh Nebhuchim,* lib. III, chap. xxix) that these gods or images passed for being endowed with the prophetic gift, and as being able to tell the people in whose possession they were "all that was useful and salutary for them."

All these images, we are told, had the form of a baby or small child, others were only occasionally much larger. They were statues or regular idols in the human shape. The Chaldeans exposed them to the beams of certain planets for the latter to imbue them with their virtues and potency. These were for purposes of astro-magic; the regular *teraphim* for those of necromancy and sorcery, in most cases. The spirits of the dead (elementaries) were attached to them by magic art, and they were used for various sinful purposes.

Ugolino* puts in the mouth of the sage Gamaliel, St. Paul's master (or *guru*), the following words, which he quotes, he says, from his *Capito,* chap. xxxvi:

> They [the possessors of such necromantic *teraphim*] killed a newborn baby, cut off its head, and placed under its tongue, salted and oiled, a little gold lamina in which the name of *an evil* spirit was perforated; then, after suspending that head on the wall of their chamber, they lighted lamps before it, and prostrated on the ground, they *conversed with it.*†

____

* Blasius Ugolino, *Thesaurus Antiquitatum Sacrarum,* etc., Vol. XXIII, col. cccclxxv.

[*Vide* the Bio-Bibliogr. Index, s. v. UGOLINO, for further data.— *Compiler*.]

† [The Latin original of this passage is as follows:

"Scriptor antiquissimus R. *Elieser Magnus,* filius *Hircani,* qui in *Gemars* κατ' ἐξοχὴν R. Elieser appellatur, & Rabban Gammalieli secundum, qui fuit praeceptor Apostoli Pauli, affinitate junctus fuisse fertur, in *Capitulis* suis *Cap*. xxxvi. Teraphim ita describit: (Hebrew script) i.e. *mactabant hominem primogenitum, & ungue secabant caputejus, & saliebant illud sale, & oleo, scribebantque super laminam aueam nomen spiritus immundi, & ponebant illam sub lingua ejus. Postea reponebant illud caput ad parietam, & incandebant lampadas coram eo, ac procumbebant coram ipso; & sic loquebatur simulacrum illud cum eis.*"

—*Compiler*]

____

The learned Marquis de Mirville believes that it was just such ex-human *fetishes* that

were meant by Philostratus, who gives a number of instances of the same. "There was the head of Orpheus"—he says—"which spoke to Cyrus, and the head of a priest-sacrificer from the temple of Jupiter Hoplosmios, in Caria, which, when severed from its body, revealed, as Aristotle narrates, the name of its murderer, one called Ceucidas; and the head of one Publius Capitanus, which, according to Trallianus, at the moment of the victory won by Acilius Glabrio, the Roman Consul, over Antiochus, King of Asia, predicted to the Romans the great misfortunes that would soon befall them. . . ." (*Pneumatologie. Des Esprits,* etc., 2nd Mémoire to the Academy, Vol. III, p. 252).

Diodorus tells the world how such idols were fabricated for magical purposes in days of old. Semelê, the daughter of Cadmus, having in consequence of a fright given premature birth to a child of seven months, Cadmus, in order to follow *the custom of his country* and to give it (the babe) a *supermundane* origin *which would make it live after death,* enclosed its body within a gold statue, and made of it an idol for which a special cult and rites were established. (Diodorus Siculus, *Historical Library,* lib. I, 23, 4-5.)*

As Fréret, in his article in the *Mémoires de l'Académie des Inscriptions,* Vol. XXIII, p. 247, pointedly remarks, when commenting upon the above passage: "A singular thing, deserving still more attention, is that the said *consecration* of Semelê's baby by Cadmus, which the *Orphics* show as having been the custom of Cadmus' ancestors—is *precisely the ceremony described by the Rabbis*, *as* cited by Seldenus, with regard to the *teraphim* or household gods of the Syrians and the Phoenicians. There is little probability, however, that the Jews should have been acquainted with the Orphics."

Thus, there is every reason to believe that the numerous drawings in Father Kircher's *Oedipus,* little

---

* [The Greek original of this passage uses the expression χρυσῶσαι, for "gilded" or "enclosed in gold."—*Comp*.]

---

figures and heads with metallic laminae protruding from under their tongues, which hang entirely out of the heads' mouths, are real and genuine teraphims—as shown by de Mirville. Then again in Le Blanc's *Religions* (Vol. III, p. 277), speaking of the Phoenician *teraphim*, the author compares them to the Greco-Phrygian *palladium*, which contained human relics. "All the mysteries of the apotheosis, of orgies, sacrifices and magic, were applied to such heads. A child young enough to have his innocent soul still united with the *Anima Mundi*—the Mundane Soul—was killed," he says; "his head was embalmed *and its soul* was *fixed in it*, *as it is averred*, *by the power of magic and enchantments*." After which followed the usual process, the gold lamina, etc., etc.*

Now this is terrible BLACK MAGIC, we say; and none but the *dugpas* of old, the villainous sorcerers of antiquity, used it. In the Middle Ages only several Roman Catholic

priests are known to have resorted to it; among others the apostate Jacobin priest in the service of Queen Catherine of Medici, that faithful daughter of the Church of Rome and the author of the "St. Bartholomew Massacre." The

—————

* [This excerpt is from a work entitled *Les religions et leur interprétation chrétienne*, by Th.-Prosper le Blanc d'Ambonne. Paris: J. Leroux et Jouly, 1852-55. 3 vols. 8vo. The original French text of this entire passage is as follows:

> "Les mêmes idées paraissent avoir présidé à la confection des Théraphim ou images par excellence des Phéniciens. Semblables au *Palladium* gréco-phrygien, ils renfermaient des débris humains ou plutôt des reliques de victimes humaines. Tous les mystères de l'apothéose, des orgies, des sacrifices et de la magie s'y trouvaient réunis. On immolait un enfant assez jeune pour que son âme innocente ne fût pas encore séparée de l'Âme du monde; on conservait sa tête embaumée dans laquelle son âme était fixée par la puissance de la magie et des enchantements; on mettait dans sa bouche une lame d'or, emblème physique de l'épanouissement de la lumière et allégorie de la manifestation de la vérité; sur cette lame était gravé le nom de Dieu, puis la tête était enfermée dans une épaisse muraille, symbole de la caverne cosmogonique qui recèle la vie de l'univers, maison de Dieu."

The italics in the passage as quoted by H.P.B. are her own emphasis of certain ideas.—*Compiler.*]

—————

story is given by Bodin, in his famous work on Sorcery, *De la Démonomanie des Sorciers* (Paris, 1587); and it is quoted in *Isis Unveiled* (Vol. II, pp. 55-56). Pope Sylvester II was publicly accused by Cardinal Benno of sorcery, on account of his "Brazen Oracular Head." These heads and other *talking* statues, trophies of the magical skill of monks and bishops, were fac-similes of the *animated* gods of the ancient temples. Benedict IX, John XX, and VIth and VIIth Popes Gregory are all known in history as sorcerers and magicians. Notwithstanding such an array of facts to show that the Latin Church has despoiled the ancient Jews of all—aye, even of their knowledge of *black art* inclusively—one of their advocates of modern times, namely, the Marquis de Mirville, is not ashamed to publish against the modern Jews, the most terrible and foul of accusations!

In his violent polemics with the French symbologists, who try to find a philosophical explanation for ancient Bible customs and rites, he says: "We pass over the symbolic significations that are sought for to explain all such customs of the idolatrous Jews [their *human* teraphim and severed baby-heads], because we do not believe in them [such explanations] at all. But we do believe, for one, that 'the head' consulted by the Scandinavian Odin in every difficult affair was a *teraphim* of the same [magic] class. And that *in which we believe still more* is, that all *those mysterious disappearances and abductions of small* [*Christian*] *children,* practised at all times and even in our own day by the Jews—*are the direct consequences of those ancient and barbarous necromantic practices* . . . . Let the reader remember the incident of Demas and Father Thomas." (*Pneumatologie. Des Esprits,* etc., Vol. III, p. 254.)

Quite clear and unmistakable this. The unfortunate, despoiled Israelites are plainly

charged with abducting Christian children to behead and make *oracular* heads with them, for purposes of sorcery! Where will bigotry and intolerance with their *odium theologicum* land next, I wonder?

On the contrary, it seems quite evident that it is just in consequence of such terrible malpractices of Occultism that Moses and the early ancestors of the Jews were so strict in carrying out the severe prohibition against graven images, statues and likenesses in any shape, of either "gods" or living men. This same reason was at the bottom of the like prohibition by Mohammed and enforced by all the Mussulman prophets. For the *likeness of any person,* in whatever form and mode, of whatever material, *may be turned into a deadly weapon against the original by a really learned practitioner of the black art.* Legal authorities during the Middle Ages, and even some of 200 years ago, were not wrong in putting to death those in whose possession small wax figures of their enemies were found, for it was *murder contemplated,* pure and simple. "Thou shalt not draw the *vital spirits* of thy enemy, or of any person into his *simulacrum*," for "this is a heinous crime against nature." And again: "Any object into which the *fiat* of a spirit has been drawn is dangerous, and must not be left in the hands of the ignorant . . . . An expert (in magic) has to be called to purify it." (*Pract. Laws of Occult Science,* Book V, Coptic copy.) In a kind of "Manual" of Elementary Occultism, it is said: "To make a bewitched object (*fetish*) harmless, its parts have to be reduced to atoms (broken), and the whole buried in damp soil"—(follow instructions, unnecessary in a publication).*

That which is called "vital spirits" is the astral body. "Souls, whether united or separated from their bodies, *have a corporeal substance inherent to their nature*," says St. Hilarius (*Commentarius in Matthaeum,* cap. v, 8).†

---

* The author of *A Fallen Idol,*—whether through natural intuition or study of occult laws, it is for him to say—shows knowledge of this fact by making Nebelsen say that the *spirit* or the tirthankara was paralyzed and torpid during the time his idol had been buried in India. That Eidôlon or Elementary could do nothing. See p. 295.

† [Although the original text of H.P.B. has "St. Hilarion," she means St. Hilarius Pictaviensis, or St. Hilary of Poitiers (died 368 A. D.), the original Latin text of the passage being: ". . . . Nam

---

Now the astral body of a living person, of one unlearned in occult sciences, may be forced (by an expert in magic) to animate, or be drawn to, *and then fixed within* any object, especially into anything made in his likeness, a portrait, a statue, a little figure in wax, &c. And as whatever hits or affects the astral reacts by repercussion on the physical body, it becomes logical and stands to reason that, by stabbing the likeness in its vital parts—the

heart, for instance—the original may be sympathetically killed, without anyone being able to detect the cause of it. The Egyptians, who separated man (*exoterically*) into three divisions or groups—"mind body" (pure spirit, our 7th and 6th prin.); the spectral soul (the 5th, 4th, and 3rd principles); and the gross body (*prana and sthula sarira*), called forth in their theurgies and evocations (for divine *white magical* purposes, as well as for those of the black art) the "spectral soul," or astral body, as we call it.

"It was not the soul itself that was evoked, but its *simulacrum* that the Greeks called *Eidôlon,* and which was the middle principle between soul and body. That doctrine came from the East, the cradle of all learning. The Magi of Chaldea as well as all other followers of Zoroaster, believed that it was not the *divine* soul alone (spirit) which would participate in the glory of celestial light, but also the *sensitive* soul." ("Psellus, in Scholiis, in Orac.")*

____

et animarum species, sive obtinentium corpora, sive corporibus exsulantium, corpoream tamen naturae suae substantiam sortiuntur; quia omne quod creatum est, in aliquo sit necesse est . . . ." (J. P. Migne, *Patrologiae Cursus Completus,* Series Prima, Paris, 1844, etc., Tomus IX, col. 946)—*Compiler*.]

* [This seems to be a rather unsatisfactory reference. It is most likely to be the *Scholiis* of Psellus on the Oracles of Zoroaster. A thorough search has been made in the work bearing the title of: *Zoroaster, Oracula magica cum Scholiis Plethonis et Pselli nunc primum editi.* Studio Johannis Opsopoei, 1607, containing both the Greek and the Latin texts. However, the passage quoted by H. P. B. has not been found therein. It may be that this excerpt is merely a general summary of ideas which, as a whole, are to be found in Psellus' *Scholiis.—Compiler.*]

____

H. P. B. AT HER DESK, 17, LANSDOWNE ROAD, LONDON

This picture was taken one morning in the Fall of 1887, just as she was about to begin her day's work. The sheet of paper in front of her is part of the MSS of *The Secret Doctrine,* other sheets lying about. Her famous Matara tobacco basket is just beyond her hand. The pen she holds is an American gold pen given to her by a New York Theosophist and made by John Foley. This likeness was originally published in *The Path,* New York, Vol. VII, May, 1892, p. 39.

Translated into our Theosophical phraseology, the above refers to Atma and Buddhi—the vehicle of spirit. The Neo-Platonics, and even Origen—"call the astral body *Augoeides* and *Astroeides*, *i.e*., one having the brilliancy of the stars" (*Histoire et Traité des Sciences Occultes*, by Count de Résie, Vol. II, p. 598).*

Generally speaking, the world's ignorance on the nature of the human phantom and vital principle, as on the functions of all man's principles, is deplorable. Whereas science denies them all—an easy way of cutting the gordian knot of the difficulty—the churches have evolved the fanciful dogma of one solitary principle, the Soul, and neither of the two will stir from its respective preconceptions, notwithstanding the evidence of all antiquity and its most intellectual writers. Therefore, before the question can be argued with any hope of lucidity, the following points have to be settled and studied by our Theosophists—those, at any rate, who are interested in the subject:

1. The difference between a physiological hallucination and a psychic or spiritual clairvoyance and clairaudience.

2. Spirits, or the entities of certain invisible beings—whether *ghosts* of once living men, angels, spirits, or elementals—have they, or have they not, a natural though an ethereal and to us invisible body? Are they united to, or can they assimilate some fluidic substance that would help them to become visible to men?

3. Have they, or have they not, the power of so becoming infused among the atoms of any object, whether it be a statue (idol), a picture, or an amulet, as to impart to it their potency and virtue, and even to *animate* it?

4. Is it in the power of any Adept, Yogi or Initiate, *to fix* such entities, whether by *White* or *Black* magic, in certain objects?

—————

* [The original French text differs somewhat. It runs as follows: ". . . . Ils nommaient ce corps de l'âme séparé des corps grossiers *augoeidé astroeeidé* c'est-à-dire *semblable aux astres* ou *semblable à l'éclat*."—*Comp*.]

—————

5. What are the various conditions (save Nirvana and Avitchi) of good and bad men after death? etc., etc.

All this may be studied in the literature of the ancient classics, and especially in Aryan literature. Meanwhile, I have tried to explain and have given the collective and individual opinions thereon of the great philosophers of antiquity in my *Secret Doctrine.** I hope the book will now very soon appear. Only, in order to counteract the effects of such humoristical works as *A Fallen Idol* on weak-minded people, who see in it only a satire upon our beliefs, I thought best to give here the testimony of the ages to the effect that such *post-mortem* pranks as played by Mr. Anstey's sham ascetic, who died a sudden death, are of no rare occurrence in nature.

To conclude, the reader may be reminded that if the astral body of man is no *superstition* founded on mere

---

* [Considering the date when this essay on "Animated Statues" was written, it is evident that H. P. B. meant by *Secret Doctrine* her early draft of it, portions of which had been sent to Adyar in September 1886. The material she refers to is not to be found in the MSS. which went to Adyar. However, by turning to pages 234-240 of the Volume published in 1897 in London under the editorship of Annie Besant, and entitled "The Secret Doctrine, Volume III," the student will find a brief essay on "The Idols and the Teraphim," which in our estimation is precisely the material spoken of by H. P. B. in the text above. It is quite probable that H. P. B. meant at first to incorporate it into one of the volumes of *The Secret Doctrine* as published in 1888, but for some reason or other did not do so; however, she included therein brief passages from it, as can be seen by consulting Vol. I, pp. 394, 395, and Vol. II, p. 453.

That the essay on "The Idols and the Teraphim" was not what H. P. B. intended to say on the subject in her prospective Third Volume is evidenced by the interesting fact that in *The Secret Doctrine,* Vol. II, p. 455, she definitely states that "practical methods of such ancient divination will be found" in "Volume HI, Part II, of this present work." The *real* Volume III having vanished without a trace, her explanations of such methods have never appeared in print.

In view of the facts outlined above, H. P. B.'s essay on "The Idols and the Teraphim" follows in immediate chronological sequence her essay on "Animated *Statues*."—*Compiler.*]

---

hallucinations, but a reality in nature, then it becomes only logical that such an *eidôlon*, whose individuality is all centred after death in his *personal* EGO—should be attracted to the remains of the body that was his, during life;* and in the case the latter was burnt and the ashes buried, that it should seek to prolong its existence vicariously by either possessing itself of some living body (a medium's), or, by attaching itself to his own statue, picture, or some familiar object in the house or locality that it inhabited. The "vampire" theory can hardly be a superstition altogether. Throughout all Europe, in Germany, Styria, Moldavia, Servia, France and Russia, those bodies of the deceased who are believed to have become *vampires,* have *special exorcismal rites* established for them by their respective Churches. Both the Greek and Latin religions think it beneficent to have such bodies dug out and transfixed to the earth by a pole of aspen-tree wood.

However it may be, whether truth or superstition, ancient philosophers and poets, classics and lay writers, have believed as we do now, and that for several thousand years in history, that man had within him his astral counterpart, which would appear by separating itself or oozing out of the gross body, during life as well as after the death of the latter. Till that moment the "spectral soul" was the vehicle of the divine soul and the pure spirit. But, as soon *as the flames had devoured* the physical envelope, the spiritual soul, separating itself from the *simulacrum* of man, ascended to its new home of unalloyed bliss (Devachan or Swarga), while the spectral eidôlon *descended* into the regions of Hades (*limbus,* purgatory, *Kama loka*). "I have terminated my earthly career," exclaims Dido, "my glorious spectre [astral body], the IMAGE of my person, will now descend into the womb of the earth."†

____

* Even burning does not affect its interference or prevent it entirely—since it can avail itself of the ashes. *Earth* alone will make it powerless.

† Which is not the *interior* of the earth, or *hell*, as taught by the *anti*-geological theologians, but the cosmic matrix of its region—the astral light of our atmosphere.

____

Vixi, et quem dederet cursum fortuna, peregi;
Et nunc magna mei sub terras ibit imago.
(Virgil, *Aeneid*, lib. IV, 653-54)

Sabinus and Servius Honoratus Maurus (a learned commentator of Virgil of the VIth century) have taught, as shown by Delrio, the demonologian (lib. ii, ch. xx and xxv, p. 116),* that man was composed, *besides his soul*, of a shadow (*umbra*) and a body. The *soul* ascends to heaven, the *body* is pulverized, and the *shadow* is plunged in *Hades*. . . . . This phantom—*umbra seu simulacrum*—is not a *real* body, they say: it is the *appearance* of one, that no hand can touch, as it avoids contact like a breath. Homer shows this same shadow in the phantom of Patroclus, who perished, killed by Hector, and yet "Here he is—it is *his face*, his voice, his blood still flowing from his wounds;" (See *Iliad*, XXIII, 65-68, and also *Odyssey*, XI, 468.) The ancient Greeks and Latins had two souls—*anima bruta* and *anima divina*, the first of which is in Homer the animal soul, the image and the life of the body, and the second, the immortal, and the divine.

____

* [This his has reference to a work by Martin Anton Delrio (1551-1608), sometimes spelt Del Rio, entitled, *Disquisitionum magisarum libri sex*. 3 tom. Lovanii, 1599. 4to. Other editions being those of 1600, 1603, 1608, 1613, 1657. It is not known which edition is meant by H. P. B.'s reference. In the 1599 edition, however (British Museum, 719. h. 12.), the following passage embodying the ideas brought out by H. P. B. occurs in Lib. 2. Q. XXVI, Sec. 2, Tom. 1:

". . . . Addit Platonicos (fide excipio) secutus D. Augustinus, hosce malos vocari *Lemureis*; Servius Honoratus scribit eos *Maneis* vocari, quamdiu in alia corpora nondum migrarunt. Idem Servius & Sabinus, ab anima separant umbram & simulacrum, putant enim (falso) homine constare umbra, corpore, & anima; animam caelum petere, corpus in terram dainere, umbram siue simulacrum descendere ad inferos: umbram volunt esse non verum corpus, sed speciem quandam corpoream, quae nequeat tangi, instar venti. Conveniunt tamen cum poëtis, istud, quicquid vel ad coelos adscendat, vel ad inferos descendat, interdum viuis apparere: ut alio loco docui, & hoc putabant malo magorum carmine euocari . . . ."

—*Compiler*.]

____

As to our *Kama loka,* Ennius, says Lucretius—"has traced the picture of the sacred

regions in Acherusia, where dwell *neither our bodies nor our souls,* but only our simulacra, whose pallidity is dreadful to behold!" It is amongst those *shades* that divine Homer appeared to him, shedding bitter tears *as though the gods had created that honest man for eternal sorrow only*. It is from the midst of that world (*Kama loka*), which *seeks with avidity communication with our own,* that this *third* (part) of the poet, his *phantom* —explained to him the mysteries of nature. . . . .*

Pythagoras and Plato both divided soul into two representative parts, independent of each other—the one, the rational soul, or λόγον, the other, *irrational*, ἄλογον —the latter being again subdivided into two parts or aspects, the θυμικὸν and the ἐπιθυμικὸν, which, with the divine soul and its spirit and the body, make the *seven* principles of Theosophy. What Virgil calls *imago*, "image," Lucretius names—*simulacrum*, "similitude" (See *De Rerum Natura,* Bk. I, 123), but they are all names for one and the same thing, the *astral body.*

We gather thus two points from the ancients entirely corroborative of our esoteric philosophy: (*a*) the astral or materialized figure of the dead is neither *the soul,* nor the *spirit,* nor the *body* of the deceased personage, but simply the *shadow* thereof, which justifies our calling it a "shell"; and (*b*) unless it be an *immortal God* (an angel) who animates an object, it can never be a *spirit,* to wit, the SOUL, or real, spiritual ego of a once living man; for these ascend, and an astral shadow (unless it be of a living person) can never be higher than a terrestrial, *earth-bound* ego, or an *irrational* shell. Homer was therefore right in

____

* "etsi praeterea tamen esse Acherusia templa
Ennius aeternis exponit versibus edens,
quo neque permaneant animae neque corpora nostra,
sed quaedam simulacra modis pallentia miris;
unde sibi exortam semper florentis Homeri
commemorat speciem lacrimas effundere salsas
coepisse et rerum naturam expandere dictis."
[*De Rerum Natura*, Book I, 120-26]

____

making Telemachus exclaim, on seeing Ulysses, who, reveals himself to his son: "No, thou art not my father, thou art a demon, a spirit who flatters and deludes me!"

Οὐ σύγ' Ὀδυσσεύς ἐσσι, πατὴρ ἐμός, ἀλλα με δαίμων
θέλγει . . . .

(*Odyssey*, XVI, 194-95)

It is such illusive shadows, belonging to neither Earth nor Heaven, that are used by sorcerers and other adepts of the Black Art, to help them in persecutions of victims; to hallucinate the minds of very honest and well meaning persons occasionally, who fall victims to the mental epidemics aroused by them for a purpose; and to oppose in every way

the beneficent work of the guardians of mankind, whether divine or—human.

For the present, enough has been said to show that the Theosophists have the evidence of the whole of antiquity in support of the correctness of their doctrines.

Collected Writings VOLUME VII
1897

THE IDOLS AND THE TERAPHIM

[Originally published as Section xxvi, pp. 234-40, in the Volume entitled "The Secret Doctrine, Volume III," which appeared in print in 1897. See Compiler's footnote, p. 226 of the present volume.

We have indicated by square brackets those passages which occur, either verbatim or with slight alterations, in The *Secret Doctrine*, I, 394-395; II, 453, 455.]

[The meaning of the "fairy-tale" told by the Chaldean Qû-tâmy is easily understood.] His *modus operandi* with the "idol of the moon" was that of all the Semites, before Terah, Abraham's father, made images—the Teraphim, called after him—or the "chosen people" of Israel ceased divining by them. These teraphim were-just as much "idols" as is any pagan image or statue.* The

---

* That the teraphim was a statue, and no small article either, is shown in *I Samuel*, xix, where Michal takes a teraphim ("image," as it is translated) and puts it in bed to represent David, her husband, who ran away from Saul (see verse 13, *et seq*.). It was thus of the size and shape of a human figure—a statue or real *idol.*

---

injunction "Thou shalt not bow to a graven image," or teraphim, must have either come at a later date, or have been disregarded, since the bowing-down to and the divining by the teraphim seems to have been so orthodox and general that the "Lord" actually threatens the Israelites, through Hosea, to deprive them of their teraphim.

> For the children of Israel shall abide many days without a king. . . . . without a sacrifice, and without an image, and without an ephod, and without teraphim.*

Matzebah, or statue, or pillar, is explained in the *Bible* to mean "without an ephod and without teraphim."

Father Kircher supports very strongly the idea that the statue of the Egyptian Serapis was identical in every way with those of the seraphim, or teraphim, in the temple of Solomon. Says Louis de Dieu:

> They were, perhaps, images of angels, or statues dedicated to the angels, the presence of one of these spirits being thus attracted into a teraphim and answering the inquirers [consultants]; and in this hypothesis the word "teraphim" would become the equivalent of "seraphim" by changing the "t" into "s" in the manner of Syrians.†

What says the *Septuagint*? The teraphim are translated successively by , εἴδωλα—forms in someone's likeness; eidôlon, an "astral body"; γλυπτά—the sculptured; κενοτάφια —sculptures in the sense of containing something hidden, or receptacles;

θήλους—manifestations; ἀληθείας—truths or realities; μορφώματα or φωτισμούς —luminous, shining likenesses. The latter expression shows plainly what the teraphim were. The *Vulgate* translates the term by "annuntiantes," the "messengers who announce," and it thus becomes certain that the teraphim were the oracles. They were the animated statues, the Gods who revealed themselves to the masses through the Initiated Priests and Adepts in the Egyptian, Chaldaean, Greek, and other temples.

____

* *Hosea,* iii, 4.

† Louis de Dieu, *Genesis*, xxxi*,* 10. See De Mirville, *Des Esprits*, etc., 2nd Mémoire, Vol. II, p. 257.

____

232

[As to the way of divining, or learning one's fate, and of being instructed by the teraphim,* it is explained quite plainly by Maimonides and Seldenus. The former says:

> The worshippers of the teraphim claimed that the light of the principal stars [planets], penetrating into and filling the carved statue through and through, the angelic virtue [of the regents, or animating principle in the planets] conversed with them, teaching them many most useful arts and sciences.†

____

* "The *Teraphim* of Abram's father, *Terah,* the 'maker of images,' were the Kabeiri gods, and we see them worshipped by Micah, by the Danites, and others. (*Judges*, xvii, xviii.) Teraphim were identical with the seraphim, and these were serpent-images, the origin of which is in the Sanskrit *sarpa* (the serpent), a symbol sacred to all the deities as a symbol of immortality. *Kiyun,* or the god Kivan, worshipped by the Hebrews in the wilderness, is Śiva, the Hindu, as well as Saturn. (The Zendic *H* is *S* in India. Thus Hapta is Sapta; *Hindu* is *Sindhaya*.—A. Wilder. '. . . the *S* continually softens to *H* from Greece to Calcutta, from the Caucasus to Egypt,' says Dunlap. Therefore the letters *K*, *H*, and *S* are interchangeable.) (J. D. Guigniaut, *Les religions de l'antiquite*, Vol. I, p. 167.) The Greek story shows that Dardanus, the Arcadian, having received them as a dowry, carried them to Samothrace, and from thence to Troy; and they were worshipped far before the days of glory of Tyre or Sidon, though the former had been built 2760 B.C. From where did Dardanus derive them?"—*Isis Unveiled,* Vol. I, p. 570.

[Remarks and references appearing in parentheses in the above footnote are H.P.B.'s own footnotes appended to this passage in *Isis Unveiled.—Compiler.*]

† Maimonides, *Moreh Nebhuchim,* III, xxix.

[This passage is from Part III, chapter xxix of *Moreh Nebhuchim* (The Guide of the Perplexed). M. Friedländer's annotated translation from the original Hebrew (Hebrew Publishing Co., New York, 1881, p. 138 of 3rd Part) is as follows:

"In accordance with the Sabean theories (Cf. Chwolson, *Nabath. Agric.,* II, 390, 396) images were erected to the stars, golden images to the sun, images of silver to the moon, and they attributed the metals and the climates to the influences of the planets, saying that a certain planet is the god of a certain zone. They built temples, placed in them images, and assumed that the stars sent forth their influence upon these images, which are thereby enabled to understand, to comprehend, to inspire human beings, and to tell them what is useful to them."

—*Compiler.*]

____

In his turn Seldenus explains the same, adding that the teraphim* were built and fashioned in accordance with the position of their respective planets, each of the teraphim being consecrated to a special "star-angel," those that the Greeks called stoicheia, as also according to figures located in the sky and called the "tutelary Gods":

Those who traced out the στοιχεῖα were called στοιχειωματικοί or the diviners by the planets and the στοιχεῖα.

†

—————

* Those dedicated to the sun were made in gold, and those to the moon in silver.

† *De Diis Syriis,* Syntagmata I, cap. ii, "De Teraphim Labanis, etc."

[This reference is to a rare work of John Selden (1584-1654) on the "Syrian Deities" (London: G. Stansleius, 1617. 8-vo. British Museum 19735. Also in *Opera Omnia.* London: Richard Sare, 1726, where the passage quoted can be found in Vol. II, Part I, col. 282). H. P. B. paraphrases part of Selden's passage and quotes directly the last sentence thereof. The entire passage in its Latin original is as follows:

> " . . . . . Aureas faciebant vetustissimi Orientalium Zabii, sive Chaldaei, ey quorum libris plurima retulit R. Moses Aegyptius, & Argenteas effigies. *Has Lunae, illas Soli dicebant:* & *aedificaverunt palatia*, ut scribit ille in More Nebochim lib. III, cap. XXIX & *posuerunt in eis imagines,* & *dixerunt quod splendor potentiarum stellarum diffundebatur super illas imagines,* & *loquebantur cum hominibus,* & *annunciabant eis utilia.* Quod optima cum eis quadrat, qui secundum praecepta astrologia ra Teraphim fieri solita, & ad certos syderum positus, volunt (quemadmodum ea quae στοιχεῖα Graecis dicuntur) & secundum figuras in coela creditas, uti velut ἀλεξητήριοι seu averrunci Dii essent, formata. Nec sane quantum ad astrologium rationem spectat, στοιχεῖα a Teraphim disserunt, nisi quod haec futuris praecidendis, illa arcendis malis fuerint destinata. Qui vero στοιχεῖα formabant, στοιχειωματικοί dicebantur."

In W. A. Hauser's translation of Selden's work, published under the title of *The Fabulous Gods denounced in the Bible* (Philadelphia: J. B. Lippincott & Co., 1880, 178 pp. 12-vo; Brit. Museum 3103. bb. 22), the following translation of this entire passage can be found (chap. 2, p. 29):

"The Zabeans and Chaldeans, the most ancient of Orientals, made golden and silver effigies. The golden ones were dedicated to the sun and the silver ones to the moon. Moses, the Egyptian, says, 'They built palaces, placed these images in them, and they

—————

Ammianus Marcellinus states that the ancient divinations were always accomplished with the help of the "spirits" of the elements (*spiritus elementorum*), or as they are called in Greek πνεύματα τῶν στοιχείων * Now the latter are not the "spirits" of the stars [planets], nor are they divine Beings; they are simply the creatures inhabiting their respective elements, called by the Kabalists elementary spirits, and by the Theosophists elementals.† Father Kircher, the Jesuit, tells the reader:

—————

said that the splendor of the most potent stars was diffused among them; and they spoke with men, and announced useful things to them.' That very much tallies with those who are inclined to believe according to astrological precepts, that they were formed as the Teraphims were, and under certain

positions of the stars, in the same manner as those among the Greeks, which were called Stoicheia, or images to drive away evil, and, according to figures, believed to be in heaven, so as if they might be gods to drive away evil. Nor was there much in any astrological reason for a difference in the Stoicheia of the Greeks and the Teraphims of the Hebrews, unless the former were destined to drive away whatever was bad, and the latter for predicting future events."

With minor word modifications, the remarks concerning Maimonides and Seldenus can also be found in *The Secret Doctrine,* Vol. I, p. 394.—*Compiler.*]

* [Reference is here made to Ammianus Marcellinus' *History,* Book XXI, chap. i, 8, the original Latin text of the passage being as follows:

"8. Elementorum omnium spiritus, utpote perennium corporum praesentiendi motu semper et ubique vigens, ex his, quae per disciplinas varias affectamus, participat nobiscum munera divinandi: et substantiales potestates ritu diverso placatae, velut ex perpetuis fontium venis, vaticina mortalitati suppeditant verba. . ." John C. Rolfe (Loeb Classical Series) translates it as follows:

"8. The spirit pervading all the elements, seeing that they are eternal bodies, is always and everywhere strong in the power of prescience, and as the result of the knowledge which we acquire through varied studies makes us also sharers in the gifts of divination; and the elemental powers, when propitiated by divers rites, supply mortals with words of prophecy, as if from the veins of inexhaustible founts."

—*Compiler.*]

† Those that the Kabalists call *elementary* spirits are sylphs, gnomes, undines and salamanders, nature-spirits, in short. The spirits of the angels formed a distinct class.

Every god had such instruments of divination to speak through. Each had his specialty. Serapis gave instruction on agriculture; Anubis taught sciences; Horus advised upon psychic and spiritual matters; Isis was consulted on the rising of the Nile, and so on.*

This historical fact, furnished by one of the ablest and most erudite among the Jesuits, is unfortunate for the prestige of the "Lord God of Israel" with regard to his claims to priority and to his being the *one* living God. Jehovah, on the admission of the *Old Testament* itself, conversed with his elect in no other way, and this places him on a par with every other Pagan God, even of the inferior classes. In *Judges,* xvii, we read of Micah having an ephod and a teraphim fabricated, and consecrating them to Jehovah (see the *Septuagint* and the *Vulgate*); these objects were made by a founder from the two hundred shekels of silver given to him by his mother. True, King James' "Holy Bible" explains this little bit of idolatry by saying:

In those days there was no king in Israel, but every man did that which was right in his own eyes.†

Yet the act must have been orthodox, since Micah, after hiring a priest, a diviner, for his ephod and teraphim, declares: "Now know I that the Lord will do me good." And if Micah's act—who

Had an house of Gods, and made an ephod and teraphim, and consecrated one of his sons‡

* *Oedipus Aegyptiacus*, Vol. II, Pars Altera, Cl. XI, cap. iii, p. 444.

[The original Latin text of this entire passage, according to the ed. of Vitalis Mascardi, Rome, 1653, is as follows:

"In omnibus fere Ægypti Nomis Oraculum fuisse reperio, in quo responsa de variis euentibus acciperent consulentes: neque tamen singula Oracula de singulis sibi propositis respondebant; sed de iis solummodò rebus naturae eorum consentaneis. Hoc pacto Serapidis Oraculum circa ea quae terrae cultum concernebant; Anubidis circa ea, quae Scientias; Hori circa ea, quae bona corporis & animae; Isidis circa ea, quae aut Nilum, aut foecunditatem concernebant, consulebatur."

—*Compiler*.]

† [*Judges*, xvii, 6.]
‡ [*Judges*, xvii, 5.]

to their service, as also to that of the "graven image" dedicated "unto the Lord" by his mother—now seems prejudicial, it was not so in those days of one religion and one lip. How can the Latin Church blame the act, since. Kircher, one of her best writers, calls the teraphim "the holy instruments of primitive revelations"; since *Genesis* shows us Rebecca going "to enquire of the Lord,"* and the Lord answering her (certainly through the teraphim), and delivering to her several prophecies? And if this be not sufficient, there is Saul, who deplores the silence of the ephod,† and David who consults the thummim, and receives oral advice from the Lord as to the best way of killing his enemies.

The thummim and urim, however—the object in our days of so much conjecture and speculation—was not an invention of the Jews, nor had it originated with them, despite the minute instruction given about it by Jehovah to Moses. For the priest-hierophant of the Egyptian temples wore a breast-plate of precious stones, in every way similar to that of the high priest of the Israelites.

The high-priests of Egypt wore suspended on their necks an image of sapphire, called *Truth*, the manifestation of truth becoming evident in it.

Seldenus is not the only Christian writer who assimilates the Jewish to the Pagan teraphim, and expressed a conviction that the former had borrowed them from the Egyptians. Moreover, we are told by Döllinger, a preëminently Roman Catholic writer:

The teraphim were used and remained in many Jewish families to the days of Josiah.‡

As to the personal opinion of Döllinger, a papist, and of Seldenus, a Protestant—both of whom trace Jehovah

* *Genesis*, xxv, 22, *et seq*.
† The ephod was a linen garment worn by the high priest, but as the thummim was attached to it, the entire paraphernalia of divination was often comprised in that single word, ephod. See *I Sam.,* xxviii, 6, and xxx, 7, 8.
‡ *Paganisme et Judaïsme*, Vol. IV, p. 197.

in the teraphim of the Jews and "evil spirits" in those of the Pagans—it is the usual one-sided judgment of *odium theologicum* and sectarianism. Seldenus is right, however, in arguing that in the days of old, all such modes of communication had been primarily established for purposes of divine and angelic communications only. But

The holy Spirit (spirits, rather) spake [not] to the children of Israel [alone] by urim and thummim, while the tabernacle remained,

as Dr. A. Cruden would have people believe. Nor had the Jews alone need of a "tabernacle" for such a kind of theophanic, or divine communication; for no Bath-Kol (or "Daughter of the divine Voice"), called thummim, could be heard whether by Jew, Pagan, or Christian, were there not a fit tabernacle for it. The "tabernacle" was simply the archaic telephone of those days of Magic when Occult powers were acquired by Initiation, just as they are now. The nineteenth century has replaced with an electric telephone the "tabernacle" of specified metals, wood, and special arrangements, and has natural mediums instead of high priests and hierophants. Why should people wonder, then, that instead of reaching Planetary Spirits and Gods, believers should now communicate with no greater beings than elementals and animated shells—the demons of Porphyry? Who these were, he tells us candidly in his work *On the Good and Bad Demons;*

They whose ambition is to be taken for Gods, and whose leader demands to be recognized as the Supreme God.*

Most decidedly—and it is not the Theosophists who will ever deny the fact—there are good as well as bad spirits, beneficent and malevolent "Gods" in all ages. The whole trouble was and still is, to know which is which. And this, we maintain, the Christian Church knows no more than her profane flock. If anything

* *De abstinentia*, II, 41, 42.

proves this, it is, most decidedly, the numberless theological blunders made in this direction. It is idle to call the Gods of the heathen "devils," and then to copy their symbols in such a servile manner, enforcing the distinction between the good and the bad with no weightier proof than that they are respectively Christian and Pagan. [The planets—the elements of the Zodiac—have not figured only at Heliopolis as the twelve stones called the "mysteries of the elements" (elementorum arcana). On the authority of many an orthodox Christian writer they were found also in Solomon's temple, and may be seen to this day in several old Italian churches, and even in Notre Dame of Paris.]

One would really say that the warning in Clement's *Stromateis* has been given in vain, though he is supposed to quote words pronounced by St. Peter. He says:

Do not adore God as the Jews do, who think they are the only ones to know Deity and fail to perceive

that, instead of God, they are worshipping angels, archangels, the months, and the moon.*

Who after reading the above can fail to feel surprise that, notwithstanding such understanding of the Jewish mistake, the Christians are still worshipping the Jewish Jehovah, the Spirit who spoke through his teraphim! That this is so, and that Jehovah was simply the "tutelary genius," or spirit, of the people of Israel—only one of the pneumata tôn stoicheiôn (or "great spirits of the elements"), not even a high "Planetary"—is demonstrated on the authority of St. Paul and of Clemens Alexandrinus, if the words they use have any meaning. With the latter, the word στοιχεῖα signifies not only elements but also

____

* *Stromata,* lib. VI, cap. v.

[The Latin original of this thought is as follows:

"Neque colite ut Judaei: etenim illi, solo se Deum nosse putantes, nesciunt se adorare angelos et archangelos, mensem et lunam. . . ." (Migne, *Patr. Curs. Compl*., Ser., Lat., 1890)—*Comp*.]

____

Generative cosmological principles, and notably the signs [or constellations] of the Zodiac, of the months, days, the sun and the moon.*

The expression is used by Aristotle in the same sense. He says, τῶν ἄστρων στοιχείῳ ,† while Diogenes Laërtius calls δώδεκα στοιχεῖα, the twelve signs of the Zodiac.‡ Now having the positive evidence of Ammianus Marcellinus to the effect that

Ancient divination was always accomplished with the help of the spirits of the elements, §

or the same πνεύματα τῶν στοιχείων, and seeing in the *Bible,* numerous passages that (*a*) the Israelites, including Saul and David, resorted to the same divination, and used the same means; and (*b*) that it was their "Lord"—namely, Jehovah—who answered them, what else can we believe Jehovah to be than a "spiritus elementorum"?

Hence one sees no great difference between the "idol of the moon"—the Chaldaean teraphim through which spoke Saturn—and the idol of urim and thummim, the organ of Jehovah. Occult rites, scientific at the beginning—and forming the most solemn and sacred of sciences—have fallen through the degeneration of mankind into Sorcery, now called "superstition." As Diodorus Siculus explains in his *Historical Library*:

The Kaldhi, having made long observations on the planets and knowing better than anyone else the meaning of their *motions* and

____

* *Discourse to the Gentiles*, p. 146.

[This ref. has not been verified.—*Comp*.]

† *De generatione animalium*, lib. II, iii.

[This refers to Aristotle's statement concerning a special substance contained in the *pneuma*, itself

contained within the semen of man. He says that "this substance is analogous to the element which belongs to the stars." According to other notations, the reference is 736b, line 39.—*Comp.*]

‡ [Ref. in de Mirville, *Des Esprits,* etc., Vol. IV, p. 77, where the footnote says: Commented on by Ménage, lib. Vl, 101, no definite work by Menage is mentioned, nor any specific ref. to Diogenes Laërtius given.]

§ [*History,* Book XXI, chap. i, 8.]

———————

their *influences,* predict to people their futurity. They regard their doctrine of the *five* great orbs—which they call *interpreters,* and we, planets—as the most important. And though they allege that it is the *sun* that furnishes them with most of the predictions for great forthcoming events, yet they worship more particularly Saturn . . . Such predictions made to a number of kings, especially to Alexander, Antigonus, Seleucus Nicator, etc., ... have been so marvellously realized that people were struck with admiration.*

[It follows from the above that the declaration made by Qû-tâmy, the Chaldaean Adept—to the effect that all that he means to impart in his work to the profane had been told by Saturn to the moon, by the latter to her idol, and by that idol, or teraphim, to himself, the scribe—no more implied idolatry than did the practice of the same method by King David. One fails to perceive in it, therefore, either an apocrypha or a "fairy-tale."] The above-named Chaldaean Initiate lived at a period far anterior to that ascribed to Moses, in whose day the Sacred Science of the sanctuary was still in a flourishing condition. It began to decline only when such scoffers as Lucian had been admitted, and the pearls of the Occult Science had been too often thrown to the hungry dogs of criticism and ignorance.

—————

—————

* *Hist. Libr.,* Book II, xxix-xxxi.

[The above excerpt from Diodorus Siculus' *Bibliothêkê istorikê* is more in the nature of a summary of his description, rather than a direct quote from his text. Especially with regard to the sentence mentioning the Sun and Saturn. C. H. Oldfather's translation (Loeb Classical Library) of the entire sentence runs as follows (Book II, xxx):

> "But above all in importance, they say, is the study of the influence of the five stars known as planets, which they call 'Interpreters' when speaking of them as a group, but if referring to them singly, the one named Cronus by the Greeks, which is the most conspicuous and presages more events and such as are of greater importance than the others, they call the star of Helius, whereas the other four they designate as the stars of Ares, Aphrodite, Hermes, and Zeus, as do our astrologers."

—*Compiler.*]

Collected Writings VOLUME VII
December, 1886

"THE THEOSOPHICAL MAHATMAS"

[*The Path* (New York), Vol. I, No. 9, December, 1886, pp. 257-263]

It is with sincere and profound regret—though with no surprise, prepared as I am for years for such declarations—that I have read in the Rochester *Occult Word,* edited by Mrs. J. Cables, the devoted president of the T.S. of that place, her joint editorial with Mr. W. T. Brown. This sudden revulsion of feeling is perhaps quite natural in the lady, for she has never had the opportunities given her as Mr. Brown has; and her feeling when she writes that after "a great desire . . . . . to be put into communication with the Theosophical Mahatmas we [they] have come to the conclusion that it is useless to strain the psychical eyes towards the Himalayas . . . . . " is undeniably shared by many theosophists. Whether the complaints are justified, and also whether it is the "Mahatmas" or theosophists themselves who are to blame for it is a question that remains to be settled. It has been a pending case for several years and will have to be now decided, as the two complainants declare over their signatures that "we [they] need not run after Oriental mystics, *who deny their ability to help us.*" The last sentence, in italics, has to be seriously examined. I ask the privilege to make a few remarks thereon.

To begin with, the tone of the whole article is that of a true *manifesto.* Condensed and weeded of its exuberance of Biblical expressions it comes to this paraphrastical declaration: "We have knocked at their door, and they have not answered us; we have prayed for bread, they have denied us even a stone." The charge is quite serious; nevertheless, that it is neither just nor fair—is what I propose to show.

As I was the first in the United States to bring the existence of our Masters into publicity; and, having exposed the holy names of two members of a Brotherhood hitherto unknown to Europe and America (save to a few mystics and Initiates of every age), yet sacred and revered throughout the East, and especially India, causing vulgar speculation and curiosity to grow around those blessed

names, and finally leading to a public rebuke, I believe it my duty to contradict the fitness of the latter by explaining the whole situation, as I feel myself the chief culprit. It may do good to some, perchance, and will interest some others.

Let no one think withal, that I come out as a champion or a defender of those who most

assuredly need no defence. What I intend, is to present simple *facts*, and let after this the situation be judged on its own merits. To the plain statement of our brothers and sisters that they have been "living on husks," "hunting after strange gods" without receiving admittance, I would ask in my turn, as plainly: "Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by *stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for*? Our MASTERS are not "a jealous god"; they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries—they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honoured laws and rules. And one of the first rules in it demands that those who start on the journey *Eastward,* as candidates to the notice and favors of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path seeking to join other "Masters" and professors often of the Left-Hand Science, that they should have confidence and show trust and patience, besides several other conditions to fulfill. Failing in all of this from first to last, what right has any man or woman to complain of the liability of the Masters to help them?

Truly "'The Dwellers of the Threshold' are within!"

Once that a theosophist would become a candidate for either *chelaship* or favours, he must be aware of the mutual pledge, tacitly, if not formally offered and accepted between the two parties, and, *that such a pledge is sacred.*

It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save two which it is needless to specify in print) he remains throughout every temptation *true to the chosen Master,* or Masters (in the case of *lay* candidates), and as faithful to the Society founded at their wish and under their orders, then the theosophist will be initiated into —— thenceforward allowed to communicate with his *guru* unreservedly, all his failings, save this one, as specified, may be overlooked: they belong to his future *Karma,* but are left for the present, to the discretion and judgment of the Master. He alone has the power of judging whether even during those long seven years the *chela* will be favoured regardless of his mistakes and sins, with occasional communications with, and from the guru. The latter thoroughly posted as to the causes and motives that led the candidate into sins of omission and commission is the only one to judge of the advisability or inadvisability of bestowing encouragement; as he alone is entitled to it, seeing that he is himself under the inexorable law of Karma, which no one from the Zulu savage up to the highest archangel can avoid—and that he has to assume the great responsibility of the causes created by himself.

Thus, the chief and the only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is

a condition *sine qua non;* not as I have said, on account of any jealous feeling, but simply because *the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again;* and that it is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee. Yet, how many of those, who, expecting as I would call it "favours by anticipation," and being disappointed, instead of humbly repeating *mea culpa,* tax the Masters with selfishness and injustice. They will deliberately break the thread of connection ten times in one year, and yet expect each time to be taken back on the old lines! I know of one

theosophist—let him be nameless though it is hoped he will recognize himself—a quiet, intelligent young gentleman, a mystic by nature, who, in his ill-advised enthusiasm and impatience, changed *Masters* and his ideas about half a dozen times in less than three years. First he offered himself, was accepted on probation and took the vow of chelaship; about a year later, he suddenly got the idea of getting married, though he had several proofs of the corporeal presence of his Master, and had several favours bestowed upon him. Projects of marriage failing, he sought "Masters" under other climes, and became an enthusiastic Rosicrucian; then he returned to theosophy as a Christian mystic; then again sought to enliven his austerities with a wife; then gave up the idea and turned a spiritualist. And now having applied once more "to be taken back as a chela" (I have his letter) and his Master remaining silent—he renounced him altogether, to seek in the words of the above manifesto—his old "Essenian Master and *to test the spirits* in his name"

The able and respected editor of the *Occult Word* and her Secretary are right, and have chosen the only true path in which with a very small dose of blind faith, they are sure to encounter no deceptions or disappointments. "It is pleasant to some of us," they say, "to obey the call of the 'Man of Sorrows' who will not turn any away because they are unworthy or have not scored up a certain percentage of personal merit." How *do* they know? Unless they accept the cynically awful and pernicious dogma of the Protestant Church, that teaches the forgiveness of the blackest crime, provided the murderer *believes sincerely* that the blood of his "Redeemer" has saved him at the last hour—what is it but *blind* unphilosophical faith? Emotionalism is *not* philosophy; and Buddha devoted his long self-sacrificing life to tear people away precisely from that evil breeding superstition. Why speak of Buddha then, in the same breath? The doctrine of salvation by *personal* merit, and *self*-forgetfulness is the corner-stone of the teaching of the Lord Buddha. Both the writers may have and very likely they did—"hunt after *strange* gods"; but these *were not our* MASTERS. They have "denied Him

thrice" and now propose "with bleeding feet and prostrate spirit" to "pray that He [Jesus] may take us [them] once more under His wing," etc. The "Nazarene Master" is sure to oblige them so far. Still they will be "living on *husks*" *plus* "blind faith." But in this they are the best judges, and no one has a right to meddle with their private beliefs in our Society; and heaven grant that they should not in their fresh disappointment turn our bitterest enemies one day

Yet, to those Theosophists, who are displeased with the Society in general, no one has ever made to you any rash promises; least of all, has either the Society or its founders ever offered their "Masters" as a *chromo-premium* to the best behaved. For years every new member has been told that *he was promised nothing,* but had everything to expect only from his own personal merit. The theosophist is left free and untrammeled in his actions. Whenever displeased—*alia tentanda via est**—no harm in trying elsewhere; unless, indeed one has offered himself and is decided to win the Masters' favors. To such especially, I now address myself and ask: Have you fulfilled *your* obligations and pledges? Have you, who would fain lay all the blame on the Society and the Masters—the latter the embodiment of charity, tolerance, justice and universal love—have you *led the life* requisite, and the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience that he has—that he has never once failed seriously, never doubted his Master's wisdom, never sought *other* Master or Masters in

—————

* [This is an expression often misquoted from Virgil's *Georgics,* lib. III, 8-9:
——Temptanta via est, qua me quoque possim
Tollere humo victorque virum volitare per ora.

This is translated by H. Rushton Fairclough, in *Loeb Classical Series*, as:

"I must essay a path whereby I, too, may rise
from earth and fly victorious on the lips of men."

—*Compiler*.

—————

his impatience to become an Occultist with powers; and that he has never betrayed his theosophical duty in thought or deed—let him, I say, rise and *protest.* He can do so fearlessly; there is no penalty attached to it, and he will not even receive a reproach, let alone be excluded, from the Society—the broadest and most liberal in its views, the most Catholic of all the Societies known or unknown. I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success. No one forces any one into chelaship; no promises are uttered, none except the mutual pledge between Master and the would-be-chela. Verily, verily, many are called but

few are chosen—or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverance and singleness of purpose. And what about the Society, in general, outside of India? Who among the many thousands of members does *lead the life*? Shall any one say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the opposite direction; or because he studies the *Bhagavad-Gita* or the "Yoga philosophy" *upside down,* that he is a theosophist *according to the Masters' hearts*? As it is not the cowl that makes the monk, so, no long hair with a poetical vacancy on the brow are sufficient to make of one a faithful follower of *divine* Wisdom. Look around you, and behold our UNIVERSAL Brotherhood so called! The Society founded to remedy the glaring evils of Christianity, to shun bigotry and intolerance, *cant* and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these eleven years of trial? In. one thing only we have succeeded to be considered higher than our Christian Brothers, who, according to Lawrence Oliphant's graphic expression "Kill one another for Brotherhood's sake and fight as devils for the love of God"—and this is that we have made away with *every dogma* and

are now justly and wisely trying to make away with the last vestige of even nominal authority. But in every other respect we are as bad as they are: backbiting, slander, uncharitableness, criticism, incessant war-cry and ding of mutual rebukes that Christian Hell itself might be proud of! And all this, I suppose, is the Masters' fault: THEY will help those who help others on the way of salvation and liberation from selfishness—with kicks and scandals? Truly *we are* an example to the world, and fit companions for the holy ascetics of the snowy Range!

And now a few words more before I close. I will be asked: "And who are you to find fault with us? Are you, who claim nevertheless, communion with the Masters and receive daily favors from Them; Are you so holy, faultless, and so worthy?" To this I answer: I AM NOT. Imperfect and faulty is my nature; many and glaring are my shortcomings—and for this my Karma is heavier than that of any other Theosophist. *It is*—and must be so—since for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the *trial* cheerfully. Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw my Master *bodily* and personally for the first time, *I have never once denied or even doubted Him,* not even in thought. Never a reproach or a murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials. From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: as soon as one steps on the Path leading to the *Ashrum* of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the

trial victorious; he *who doubts,* the coward who fears to receive his just dues and tries to avoid justice being done—FAILS. He will not escape

Karma just the same, but he will only lose that for which he has risked its untimely visits. This is why having been so constantly, so mercilessly slashed by my Karma using my enemies as unconscious weapons, that I have stood it all. I felt sure that Master would not permit that I should perish; that he would always appear at the *eleventh* hour—*and so he did.* Three times I was saved from death by Him, the last time almost against my will; when I went again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding, and this is what has given me the lion's strength to support shocks—physical and mental, one of which would have killed any theosophist who would go on doubting the mighty protection. Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit and the cause of my success in Occult philosophy. And now repeating after the Paramaguru—my Master's MASTER—the words He had sent as a message to those who wanted to make of the Society a "miracle club" instead of a Brotherhood of Peace, Love and mutual assistance—"Perish rather, the Theosophical Society and its hapless Founders," * I say perish their twelve years' labour and

---

* [This sentence occurs in "an abridged version" of the views of the Mahâ-Chohan, "to whom the future lies like an open page," to quote the words of Master K.H. in his letter to Col. Olcott received by him November 20, 1883, while at Lahore (See Vol. VI of the present Series, pp. 21-28, for facsimile and data). It was Master K. H. himself who reported the views of the Mahâ-Chohan either in 1880 or 1881, the first-mentioned date being given by H. P. B. in *Lucifer*, Vol. II, August, 1888, p. 431, and the second date being favored by C. Jinarâjadâsa in his editorial comments thereon. The original of this important letter is not extant any longer. The text of it, as far as is known from a copy which was with C. W. Leadbeater, has been published in the *Letters from the Masters of the Wisdom,* First Series, pp. 3-11 (Transcribed and Compiled by C. Jinarâjadâsa; 4th ed., 1948). H. P. B. herself quoted rather copious excerpts from it towards the end of her article, "The Theosophical Society: Its Mission

---

their very lives rather than that I should see what I do to-day: theosophists, outvying political "rings" in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally theosophists refusing to *lead the life* and then criticizing and throwing slurs on the grandest and noblest of men, because tied by their wise laws—hoary with age and based on an experience of human nature millenniums old—those Masters refuse to interfere with Karma and to play second fiddle to every theosophist who calls upon Them and whether he deserves it or not.

Unless radical reforms in our American and European Societies are speedily resorted to—I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world—namely, in India; on that country I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the sons of old Aryavarta—the Mother-land of my MASTER.

H. P. BLAVATSKY.

---

and its Future" (*Lucifer*, Vol. II, August, 1888, pp. 421-433), with but slight alterations of wording here and there. The complete sentence referred to in the text above runs thus:

". . . . . Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism. That we—the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha—should ever allow the T. S. to represent the *embodiment of selfishness,* the refuge of the few with no thought in them for the many, is a strange idea, my brothers. . . ."

—*Compiler*]

Collected Writings VOLUME VII
December, 1886

MISCELLANEOUS NOTES

[From Incidents *in the Life of Madame Blavatsky,* by A. P. Sinnett.
London: George Redway, 1886, p. 100]

[This footnote was appended by H. P. B. to that portion of her sister's narrative, used by A. P. Sinnett in his text, that described the manner in which the genealogy of H. P. B.'s family was reconstructed with the help of occult methods Sinnett says: "This lasted for months. Never during that time were Mme. Blavatsky's invisible helper or helpers found mistaken in any single instance." To this H. P. B. remarks:]

Indeed not; for it was neither a "spirit" nor "spirits" but living men who can draw before their eyes the picture of any book or manuscript wherever existing, and in case of need even that of any long forgotten and unrecorded event, who helped "Mme. Blavatsky." The astral light is the store-house and the record book of all things, and deeds have no secrets for such men. And the proof of it may be found in the production of *Isis Unveiled.*

____

Collected Writings VOLUME VII

May, 1892

THE KABALAH AND THE KABALISTS * AT THE CLOSE OF THE NINETEENTH CENTURY

[*Lucifer, Vol. X,* No. 57, May, 1892, pp. 185-196]

[A careful analysis of this essay makes it appear most likely that it was written much earlier than the actual date of its publication. While it may not be possible to ascertain its correct date, except for the fact that material quoted therein places it after 1885, its similarity to other material on the same subject suggests that it may have been written around 1886-87 For this reason it has been thought advisable to publish this essay at this point in the chronological sequence of H. P. B.'s writings.—*Compiler*.]

——————

* The spelling of the word is various; some write Cabbalah, others Kabbalah. The latest writers have introduced a new spelling as more consonant with the Hebrew manner of writing the word and make it *Qabalah.* This is more grammatical, perhaps, but as no Englishman will ever pronounce a foreign name or word but in an Englishified way, to write the term simply Kabalah seems less pretentious and answers as well. [H.P.B.]

——————

Universal aspirations, especially when impeded and suppressed in their free manifestations, die out but to return with tenfold power. They are cyclic, like every other natural phenomenon, whether mental or cosmic, universal or national. Dam a river in one place, and the water will work its way into another, and break out through it like a torrent.

One of such universal aspirations, the strongest perhaps in man's nature, is the longing to seek for the unknown; an ineradicable desire to penetrate below the surface of things, a thirst for the knowledge of that which is hidden from others. Nine children out of ten will break their toys to see what there is inside. It is an innate feeling and is Protean in form. It rises from the ridiculous (or perhaps rather from the reprehensible) to the sublime, for it is limited to indiscreet inquisitiveness, prying into neighbour's secrets, in the uneducated, and it expands in the cultured into that love for knowledge which ends in leading them to the summits of science, and fills the Academies and the Royal Institutions with learned men.

But this pertains to the world of the objective. The man in whom the metaphysical element is stronger than the physical, is propelled by this natural aspiration towards the mystical, to that which the materialist is pleased to call a "superstitious belief in the supernatural." The Church, while encouraging our aspirations after the holy—on strictly theological and orthodox lines, of course—condemns at the same time the human craving after the same, whenever the practical search after it departs from its own lines. The

memory of the thousands of illiterate "witches," and the hundreds of learned alchemists, philosophers and other heretics, tortured, burnt, and otherwise put to death during the Middle Ages, remains as an ever-present witness to that arbitrary and despotic interference.

In the present age both Church and Science, the blindly-believing and the all-denying, are arrayed against the Secret Sciences, though both Church and Science believed in and practised them—especially the Kabalah

—at a not very distant period of history. One says now, "It is of the devil!" the other that "the devil is a creation of the Church, and a disgraceful superstition"; in short, that there is neither devil nor occult sciences. The first one forgets that it has publicly proclaimed, hardly 400 years ago, the Jewish Kabalah as the *greatest witness* to the truths of Christianity; * the second, that the most illustrious men of science were all alchemists, astrologers and magicians, witness Paracelsus, Van Helmont, Roger Bacon, etc. But consistency has never been a virtue of Modern Science. It has religiously believed in all which it now denies, and it has denied all that it now believes in, from the circulation of-the blood up to steam and electric power.

This sudden change of attitude in both powers cannot prevent events from taking their natural course. The last quarter of our century is witnessing an extraordinary

---

* This is demonstrated by what we know of the life of John Pico della Mirandola. Ginsburg and others have stated the following facts, namely, that after having studied the Kabalah Mirandola "found that there is more Christianity in the Kabalah than Judaism; he discovered in it proof for the doctrine of the Trinity, the Incarnation, the divinity of Christ, original sin, the expiation thereof by Christ, the heavenly Jerusalem, the fall of the angels, the order of the angels, purgatory and hell-fire . . . . ," and so on. In 1486, when only twenty-four years old, he published "*nine hundred Theses,* which were placarded in Rome [not without the consent or knowledge surely of the Pope and his Government?], and which he undertook to defend in the presence of all European scholars, whom he invited to the eternal city, promising to defray their travelling expenses. Among these *Theses* was the following, '*No science yields greater proof of the divinity of Christ than magic and the Kabbalah*'." The reason why will be shown in the present article.

[In the above footnote, H. P. B. quotes from Christian D. Ginsburg's *The Kabbalah: Its Doctrines, Development and Literature,* London, Longmans, Green, etc., 1865; also Geo. Routledge and Sons, 1925 (p. 206 in latter ed.). Ginsburg, who gives the Latin text of Mirandola's own words, gives as references the *Index a Jacobo Gaffarello,* published by Wolf, *Bibliotheca Hebraea,* Vol. I, p. 9 at the end of the volume, and *Apologia*, p. 42, opp. Vol. I, Basel, 1601. —*Compiler.*]

---

outbreak of occult studies, and magic dashes once more its powerful waves against the rocks of Church and Science, which it is slowly but as surely undermining. Anyone whose

natural mysticism impels him to seek for sympathetic contact with other minds, is astonished to find how large a number of persons are not only interested in Mysticism generally, but are actually themselves Kabalists. The river dammed during the Middle Ages has flowed since noiselessly underground, and has now burst up as an irrepressible torrent. Hundreds to-day study the Kabalah, where, scarcely one or two could I have been found some fifty years ago, when fear of the Church was still a powerful factor in men's lives. But the long-pent-up torrent has now diverged into two streams—Eastern Occultism and the Jewish Kabalah; the traditions of the Wisdom-Religion of the races that preceded the Adam of the "Fall"; and the system of the ancient Levites of Israel, who most ingeniously veiled a portion of that religion of the Pantheists under the mask of monotheism.

Unfortunately many are called but few chosen. The two systems threaten the world of the mystics with a speedy conflict, which, instead of increasing the spread of the One universal Truth, will necessarily only weaken and impede its progress. Yet, the question is not, once more, which is *the* one truth. For both are founded upon the eternal verities of prehistoric knowledge, as both, in the present age and the state of mental transition through which humanity is now passing, can give out only a certain portion of these verities. It is simply a question: "Which of the two systems contains most unadulterated facts: and, most important of all—which of the two presents its teachings in the most Catholic (*i.e.,* unsectarian) and impartial manner?" One—the Eastern system—has veiled for ages its profound pantheistic unitarianism with the exuberance of an exoteric polytheism; the other—as said above—with the screen of exoteric monotheism. Both are but masks to hide the sacred truth from the profane; for neither the Âryan nor the Semitic philosophers have ever accepted either

the anthropomorphism of the many Gods, or the personality of the one God, as a philosophical proposition. But it is impossible within the limits we have at our disposal, to attempt to enter upon a minute discussion of this question. We must be content with a simpler task. The rites and ceremonies of the Jewish law seem to be an abyss, which long generations of Christian Fathers, and especially of Protestant Reformers have vainly sought to fill in with their far-fetched interpretations. Yet all the early Christians, Paul and the Gnostics, regarded and proclaimed the Jewish law as essentially distinct from the new Christian law. St. Paul called the former an allegory, and St. Stephen told the Jews an hour before being stoned that they had not even kept the law that they had received from the angels (the aeons), and as to the Holy Ghost (the impersonal Logos or Christos, as taught at Initiation) they had resisted and rejected it as their fathers had done (*Acts*, vii). This was virtually telling them that their law was inferior to the later one. Notwithstanding that the Mosaic Books which we *think* we have in the *Old Testament,* cannot be more than two or three centuries older than Christianity, the Protestants have nevertheless made of them their Sacred Canon, on a par with, if not higher than, the Gospels. But when the *Pentateuch* was written, or rather *rewritten* after Ezdras, *i.e.,* after the Rabbis had settled

upon a new departure, a number of additions were made which were taken bodily from Persian and Babylonian doctrines; and this *at a period subsequent to the colonization of Judea* under the authority of the kings of Persia. This re-editing was of course done in the same way as with all such Scriptures. They were originally written in a secret key, or cipher, known only to the Initiates. But instead of adapting the contents to the highest spiritual truths as taught in the *third,* the highest, degree of Initiation, and expressed in symbolical language—as may be seen even in the exoteric *Purânas* of India—the writers of the *Pentateuch,* revised and corrected, they who cared but for earthly and national glory, adapted only to astro-physiological symbols the supposed events

of the Abrahams, Jacobs, and Solomons, and the fantastic history of their little race. Thus they produced, under the mask of monotheism, a religion of sexual and phallic worship, one that concealed an adoration of the Gods, or the lower aeons. No one would maintain that anything like the dualism and the angelolatry of Persia, brought by the Jews from the captivity, could ever be found in the *real* Law, or Books of Moses. For how, in such case, could the Sadducees, who reverenced that law, reject angels, as well as the soul and its immortality? And yet angels, if not the soul's immortal nature, are distinctly asserted to exist in the *Old Testament,* and are found in the Jewish modern scrolls.*

This fact of the successive and widely differing redactions of that which we loosely term the Books of Moses, and of their triple adaptation to the first (lowest), second, and third, or highest, degree of Sodalian initiation, and that still more puzzling fact of the diametrically opposite beliefs of the Sadducees and the other Jewish sects, all accepting, nevertheless, the same *Revelation*—can be made comprehensible only in the light of our Esoteric explanation. It also shows the reason why, when Moses and the Prophets belonged to the Sodalities (the great Mysteries), the latter yet seem so often to fulminate against the abominations of the Sodales and their "Sod." For had the Old Canon been translated literally, as is claimed, instead of being adapted to a monotheism absent from it, and to the spirit of each sect, as the differences in the *Septuagint* and *Vulgate* prove, the following contradictory sentences would be added to the hundreds of other inconsistencies in "Holy Writ." "*Sod* Ihoh [the mysteries of Johoh, or Jehovah] are for those who fear him," says *Psalm*, xxv, 14, mistranslated "the secret of the Lord is with them that fear him." Again "Al [El] is terrible in

____

* This is just what the Gnostics had always maintained quite independently of Christians. In their doctrines the Jewish God, the "Elohim," was a hierarchy of low terrestrial angels—an *Ildabaoth,* spiteful and jealous.

____

the great Sod of the Kadeshim" is rendered as—"God is greatly to be feared in the assembly of the saints" (*Psalms,* lxxxix, 7). The title of Kadeshim (Kadosh, sing.) means in reality something quite different from saints though it is generally explained as "priests," the "holy" and the "*Initiated*"; for the Kadeshim were simply the *galli* of the abominable mysteries (Sod) of the exoteric rites. They were, in short, the male Nautches of the temples, during whose initiations the *arcanum,* the *Sod* (from which "Sodom," perchance) of physiological and sexual evolution, were divulged. These rites all belonged to the first degree of the Mysteries, so protected and beloved by David—the "friend of God." They must have been very ancient with the Jews, and were ever abominated by the true Initiates; thus we find the dying Jacob's prayer is that his soul should not come into the *secret* (*Sod,* in the original) of Simeon and Levi (the priestly caste) and into their *assembly* during which they "slew a man" (*Genesis,* xlix, 5, 6).* And yet Moses is claimed by the Kabalists as chief of the Sodales! Reject the explanation of the *Secret Doctrine* and the whole *Pentateuch* becomes the abomination of abominations.

Therefore, do we find Jehovah, the anthropomorphic God, everywhere in the *Bible,* but of AIN SUPH not one word is said. And therefore, also, was the Jewish metrology quite different from the numeral methods of other people. Instead of serving as an adjunct to other prearranged methods, to penetrate therewith as with a key into the hidden or implied meaning contained within the literal sentences—as the initiated Brahmins do to this day, when reading their sacred book—the numeral system with the Jews is, as the author of "Hebrew

____

* To "*slay a man*" meant, in the symbolism of the Lesser Mysteries, the rite during which crimes against nature were committed, for which purpose the Kadeshim were set aside. Thus Cain "slays" his brother Abel, who, esoterically, is a female character and represents the first *human* woman in the Third Race after the separation of sexes. See also the *Source of Measures*, pp. 253, 283, etc.

____

INTERIOR AT 17, LANSDOWNE ROAD, LONDON

The view of this room is taken from the corner near H. P. B.'s desk. The little round table was used by her

for her frugal breakfasts. The painting of Master M. is most likely the copy made by Hermann Schmiechen from his own original, before the latter was taken by Col. H. S. Olcott to Adyar. Reproduced from an old print.

Metrology" tells us, the Holy Writ itself: ". . . . that very thing, *in esse,* on which, and out of which, and by the continuous interweaving use of which, the very text of the Bible has been made to result, as its enunciation, from the beginning word of *Genesis* to the closing word of *Deuteronomy*."*

So true is this, indeed, that the authors of the *New Testament* who had to blend their system with both the Jewish and the Pagan, had to borrow their most metaphysical symbols not from the *Pentateuch,* or even the Kabalah, but from the Âryan astro-symbology. One instance will suffice. Whence the dual meaning of the First-born, the Lamb, the Unborn, and the Eternal—all relating to the Logos or Christos? We say from the Sanskrit *Aja*, a word the meanings of which are: (*a*) the Ram, or the Lamb, the first sign of the Zodiac, called in astronomy *Mesha*; (*b*) the Unborn, a title of the first Logos, or Brahma, the self-existent cause of all, described and so referred to in the *Upanishads.*

The Hebrew Kabalistic Gematria, Notaricon, and T'mura are very ingenious methods, giving the key to the secret meaning of Jewish symbology, one that applied the relations of their sacred imagery only to one side of Nature—namely, the physical side. Their myths and the names and the events attributed to their Biblical personages were made to correspond with astronomical revolutions and sexual evolution, and had nought to do with the spiritual states of man; hence no such correspondences are to be found in the reading of their sacred canon. The real Mosaic Jews of the Sodales, whose direct heirs *on the line of initiation* were the Sadducees, had no spirituality in them, nor did they feel any need for it apparently. The reader, whose ideas of Initiation and Adeptship are intimately blended with the mysteries of the after-life and soul survival, will now see the reason for the great yet natural inconsistencies found on almost

—————

* [J. Ralston Skinner's essay on "Hebrew Metrology," in the *Masonic Review*, Cincinnati, Vol. 63, July, 1885, p. 323.*Compiler*.]

—————

every page of the *Bible.* Thus, in the *Book of Job,* a Kabalistic treatise on Egypto-Arabic Initiation, the symbolism of which conceals the highest spiritual mysteries, one finds yet this significant and purely materialistic verse: "Man that is born of a woman is . . . . like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (xiv, 1, 2).

But Job speaks here of the *personality,* and he is right; for no Initiate would say that the personality long survived the death of the physical body; the spirit alone is immortal. But this sentence in *Job,* the oldest document in the *Bible,* makes only the more brutally materialistic that in *Ecclesiastes*, iii, 19, *et seq.,* one of the latest records. The writer, who speaks in the name of Solomon, and says that "that which befalleth the *sons of men befalleth beasts;* even . . . *as the one dieth, so dieth the other* . . . *so* that a man hath no preeminence over a beast," is quite on a par with the modern Haeckels, and expresses only that which he thinks.

Therefore, no knowledge of Kabalistic methods can help one in finding that in the *Old Testament* which has never been there since the *Book of the Law* was rewritten (rather than found) by Hilkiah. Nor can the reading of the Egyptian symbols be much helped by the mediæval Kabalistic systems. Indeed, it is but the blindness of a pious illusion that can lead anyone to discover any spiritual and metaphysical correspondences or meaning in the Jewish purely astro-physiological symbology. On the other hand, the ancient pagan religious systems, so-called, are all built upon abstract spiritual speculations, their gross external forms being, perhaps, the most secure veil to hide their inner meaning.

It can be demonstrated, on the authority of the most learned Kabalists of our day that the *Zohar,* and almost all the Kabalistic works, have passed through Christian hands. Hence, that they cannot be considered any longer as universal, but have become simply sectarian. This is well shown by Pico della Mirandola's thesis upon the proposition that "no Science yields greater proof of

the divinity of Christ than magic and the Kabalah." This is true of the divinity of the Logos, or of the Christos of the Gnostics; because that Christos remains the same WORD of the ever-unmanifested Deity, whether we call it Parabrahm or Ain Suph—by whatever name he himself is called—Krishna, Buddha, or Ormazd. But this Christos is neither the Christ of the Churches, nor yet the Jesus of the Gospels; it is only an *impersonal Principle.* Nevertheless the Latin Church made capital of this thesis; the result of which was, that as in the last century, so it is now in Europe and America. Almost every Kabalist is now a believer in a *personal* God, in the very teeth of the original *impersonal* Ain Suph, and is, moreover, a more or less heterodox, but still, a Christian. This is due entirely to the ignorance of most people (*a*) that the *Kabalah* (the *Zohar* especially) we have, is not the original *Book of Splendour,* written down from the oral teachings of Shimon Ben Yochai; and *(b)* that the latter, being indeed an exposition of the hidden sense of the writings of Moses (so-called) was as equally good an exponent of the Esoteric meaning contained under the shell of the literal sense in the Scriptures of any Pagan religion. Nor do the modern Kabalists seem to be aware of the fact, that the Kabalah as it now stands, with its more than revised texts, its additions made to apply to the *New* as much as to the *Old Testament,* its numerical language recomposed so as to apply to both, and its crafty veiling,

is no longer able now to furnish all the ancient and primitive meanings. In short that no Kabalistic work now extant among the Western nations can display any greater mysteries of nature, than those which Ezra and Co., and the later co-workers of Moses de Leon, desired to unfold; the Kabalah contains no more than the Syrian and Chaldean Christians and ex-Gnostics of the thirteenth century wanted those works to reveal. And what they do reveal hardly repays the trouble of passing one's life in studying it. For if they may, and do, present a field of immense interest to the Mason and mathematician, they can teach scarcely anything to the student hungering after spiritual mysteries.

The use of all the seven keys to unlock the mysteries of Being in this life, and the lives to come, as in those which have gone by, show that the Chaldean *Book of Numbers,* and the *Upanishads* undeniably conceal the most divine philosophy—as it is that of the Universal Wisdom Religion. But the *Zohar,* now so mutilated, can show nothing of the kind. Besides which, who of the Western philosophers or students has *all* those keys at his command? These are now entrusted only to the highest Initiates in *Gupta-Vidyâ,* to great Adepts; and, surely it is no self-taught tyro, not even an isolated mystic, however great his genius and natural powers, who can hope to unravel *in one life* more than one or two of the lost keys.*

The key to the Jewish metrology has been undeniably unravelled, and a very important key it is. But as we may infer from the words of the discoverer himself in the footnote just quoted—though that key (concealed in the "Sacred Metrology") discloses the fact that "Holy Writ" contains "*a rational science of sober and great worth*," yet it helps to unveil no higher spiritual truth than that

* The writer in the *Masonic Review* is thus quite justified in saying as he does, that "the Cabalistic field is that in which astrologers, necromancers, black and white magicians, fortune tellers, chiromancers, and all the like, revel and make claims to supernaturalism *ad nauseam*"; and he adds: "The Christian, quarrying into its mass of mysticism, claims for it support and authority for that most perplexing of all problems, the Holy Trinity, and the portrayed character of Christ . . . With equal assurance, but more effrontery, the knave, in the name of Cabbalah, will sell amulets and charms, tell fortunes, draw horoscopes, and just as readily give specific rules . . . . for raising the dead, and actually—the devil . . . . . Discovery has yet to be made of what Cabbalah really consists, before any weight or authority can be given to the name. On that discovery will rest the question whether the name should be received as related to matters worthy of rational acknowledgment." "*The writer claims that such a discovery has been made,* and that the same embraces rational science of sober and great worth." "The Cabbalah," from the *Masonic Review* for September, 1885, pp. 65-66, by Brother J. Ralston Skinner (McMillan Lodge, No. 141). [Italics are H. P. B.'s.]

which all astrologers have insisted upon in every age; *i.e.*, the close relation between the

sidereal and all the terrestrial bodies—human beings included. The history of our globe and its humanities is prototyped in the astronomical heavens from first to last, though the Royal Society of Physicists may not become aware of it for ages yet to come. By the showing of the said discoverer himself, "the burden of this secret doctrine, this Cabbalah, is of pure truth and right reason, for it is geometry with applied proper numbers, of astronomy and of a system of measure, *viz.*, the Masonic inch, the twenty-four inch gauge (or the double foot), the yard, and the mile. These were claimed to be of divine revelation and impartation, by the possession and use of which, it could be said of Abram: 'Blessed of the Most High God, Abram, measure of heaven and earth'"—the "*creative law of measure*."

And is this all that the *primitive* Kabalah contained? No; for the author remarks elsewhere: "What the originally and intended right reading was [in the *Pentateuch*] who can tell?" [*Ibid.*, p. 68.] Thus allowing the reader to infer that the meanings implied in the exoteric, or dead letter of the Hebrew texts, are by no means only those revealed by metrology. Therefore we are justified in saying that the Jewish Kabalah, with its numerical methods, is now only *one* of the keys to the ancient mysteries, and that the Eastern or Âryan system alone can supply the rest, and unveil the whole truth of *Creation.**

—————

* Even as it stands now, the Kabalah, with its several methods, can only puzzle by offering several versions; it can never divulge the whole truth. The readings of even the first sentence of *Genesis* are several. To quote the author: "It is made to be read 'B'rashith bârâ Elohim,' etc., 'In the beginning God created the heavens and the earth;' wherein Elohim is a plural nominative to a verb in the third person singular. Nachmanides called attention to the fact that the text might suffer the reading, 'B'rash ithbârâ Elohim,' etc., 'In the head (source or beginning) created itself (or developed) *Gods, the heavens and the earth*,' really a more grammatical rendering." [*Ibid.*, p. 68.] And yet we are forced to believe the Jewish monotheism!

—————

262

What this numeral system is, we leave its discoverer to explain himself. According to him:

Like all other human productions of the kind, the Hebrew text of the Bible was in characters which could serve as sound signs for syllabic utterance, or for this purpose what are called letters. Now in the first place, these original character signs were also pictures, each one of them; and these pictures of themselves stood for ideas which could be communicated,—much like the original Chinese letters. Gustav Seyffarth shows that the Egyptian hieroglyphics numbered over six hundred picture characters, which embraced the modified use, syllabically, of the original number of letters of the Hebrew alphabet. The characters of the Hebrew text of the Sacred Scroll were divided into classes, in which the characters of each class were interchangeable; whereby one form might be exchanged for another to carry a modified signification, both by letter, and picture and number. Seyffarth shows the modified form of the very ancient Hebrew alphabet in the old Coptic by this law of interchange of characters.* This law of permitted interchange of letters is to be found quite fully set forth in the Hebrew dictionaries . . . Though recognized . . . it is very perplexing and hard to understand, because we have lost the specific use and power of such interchange. [Just so!] In the second place, these characters stood for *numbers*—to be used for numbers as we use specific number signs —though, also, there is very much to prove that the old Hebrews were in possession of the so-called Arabic numerals, as

we have them, from the straight line 1 to the *zero* characters, together making 1+9=10. . . . . . In the third place, it is said, and it seems to be proven, that these characters stood for musical notes; so that for instance, the arrangement of the letters in the first chapter of *Genesis*, can be rendered musically, or by song.† Another law of the Hebrew characters was that only the consonantal signs were characterized—the vowels were not characterized, but were supplied. If one will try it he will find that a consonant of itself cannot be made vocal without the help of a vowel;‡ therefore . . . . the consonants made

—————

* Before Seyffarth can hope to have his hypothesis accepted, however, he will have to prove that (*a*) the Israelites had an alphabet of their own when the ancient Egyptians or Copts had as yet none; and (*b*) that the Hebrew of the later scrolls is the Hebrew, or "mystery language" of Moses, which the Secret Doctrine denies. [H. P. B.]

† Not the Hebrew helped by the Masoretic signs, at all events. See further on, however. [H.P.B.]

‡ And therefore as the vowels were furnished *ad libitum* by the Masorets they could make of a word what they liked! [H.P.B.]

—————

the framework of a word, but to give it life or utterance into the air, so as to impart the thought of the mind, and the feeling of the heart, the vowels had to be supplied.*

Now, even if we suppose, for argument's sake, that the "framework," *i.e.,* the consonants of the *Pentateuch* are the same as in the days of Moses, what changes must have been effected with those scrolls—written in such a poor language as the Hebrew, with its less than two dozens of letters—when re-written time after time, and its vowels and points supplied in ever-new combinations! No two minds are alike, and the feelings of the heart change. What could remain, we ask, of the original writings of Moses, if such ever existed, when they had been lost for nearly 800 years and then found when every remembrance of them must have disappeared from the minds of the most learned, and Hilkiah has them re-written by Shaphan, the scribe? When lost again, they are re-written again by Ezra; lost once more in 168 B.C. the volume or scrolls were again destroyed; and when finally they reappear, we find them dressed in their Masoretic disguise! We may know something of Ben Chajim,† who published the Masorah of the scrolls in the fifteenth century; we can know nothing of Moses, this is certain, unless we become—Initiates of the Eastern School.

Ahrens, when speaking of the letters so arranged in the Hebrew sacred scrolls—that they were of themselves musical notes—had probably never studied Âryan Hindû music. In the Sanskrit language there is no need to so arrange letters in the sacred *ollas* that they should become musical. For the whole Sanskrit alphabet and the *Vedas,* from the first word to the last, are musical notations reduced to writing, and the two are inseparable.‡ As

—————

* *[Ibid., Masonic Review,* September, 1885, p. 67.]

† [*Vide* Bio-bliogr. Index under JACOB BEN HAYYIM.]

‡ See *The Theosophist*, Vol. I, November, 1879, article "Hindu Music," pp. 46-50.

—————

Homer distinguished between the "language of Gods" and the *language of men,** so did the Hindus.

The *Devanâgarî*—the Sanskrit characters—is the "Speech of the Gods" and Sanskrit the divine language.† As to the Hebrew let the modern Isaiahs cry "Woe is me!" and confess that which "the newly-discovered mode of language (Hebrew metrology) veiled under the words of the sacred Text" has now clearly shown. Read the *Source of Measures,* read all the other able treatises on the subject by the same author. And then the reader will find that with the utmost good-will and incessant efforts covering many years of study, that laborious scholar, having penetrated under the mask of the system, can find in it little more than pure anthropomorphism. In man, and on man, alone, rests the whole scheme of the Kabalah, and to man and his functions, on however enlarged a scale, everything in it is made to apply. Man, as the Archetypal Man or Adam, is made to contain the whole Kabalistic system. He is the great symbol and shadow, thrown by the manifested Kosmos, itself the

—————

* *Thes.* xiv. 289, 290.

[It is uncertain what is meant here by *Thes*., unless it be some *Thesaurus* of classical languages or antiquities. However, the following passages in Homer mention several names as being used either by gods or by men respectively; *Iliad*, I, 403; XIV, 290-91; XX, 73; *Odyssey*, X, 305; XII, 61.—*Compiler*.]

† The Sanskrit letters are three times as numerous as the poor twenty-two letters of the Hebrew alphabet. They are all musical and are read, or rather chanted, according to a system given in very old Tantrika works (see *Tantra Shâstras*); and are called *Devanâgarî* "the speech or language of the Gods." And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a very limited way. If either of the two languages were taught to humanity by the Gods, surely it is rather Sanskrit—the perfect of the most perfect languages on Earth—than Hebrew, the roughest and the poorest. For once we believe in a language of *divine* origin, we can hardly believe at the same time that angels or Gods or any divine messenger should have selected the inferior in preference to the superior.

—————

reflection of the impersonal and ever incomprehensible principle; and this shadow furnishes by its construction—the personal grown out of the impersonal—a kind of objective and tangible symbol of everything visible and invisible in the Universe. "As the First Cause was utterly unknown and unnamable, such names as were adopted as most sacred [in *Bible* and Kabalah] and commonly made applicable to the Divine Being, were, after all, *not so*,"* but were mere manifestations of the unknowable, such

. . . . In a cosmic or natural sense, as could become known to man. Hence these names *were not so sacred as commonly held,* inasmuch as with all created things they themselves were but names or enunciations of things

known . . . . As to metrology: Instead of a valuable adjunct to the Biblical system . . . the entire text of the Holy Writ, in the Mosaic books, is not only replete with it, as a system, but the system itself is that very thing, *in esse*. . . .†

from the first to the last word.

. . . . For instance, the narratives of the first day, of the six days, of the seventh day, of the making of Adam, male and female, of Adam in the Garden, of the Garden itself, of the formation of the woman out of the man, of the extension of the time to the flood with the genealogy, of Ararat, of the Ark, of Noah with his dove and raven, of the space and incidents of Abram's travel from Ur of the Chaldeans down into Egypt before Pharaoh, of Abram's life, of the three covenants, . . . of the construction of the Tabernacle and the dwelling of Jehovah, of the famous 603,550 as the number of men capable of bearing arms who made, with their families the exodus out of Egypt and the like—all are but so many modes of enunciation of this system of geometry, of applied number ratios, of measures and their various applications. . . . . ‡

And the author of "Hebrew Metrology" ends by saying:

Whatever may have been the Jewish mode of complete interpretation of these books, the Christian Church has taken them *for what*

____

* [J. R. Skinner's essay on "Hebrew Metrology," *Masonic Review*, July, 1885, p. 324.]
† [*Ibid,* pp. 324 and 323 resp.]
‡ [*Ibid*., p. 323.]

____

they show on their first face—and that only . . . The Christian Church has never attributed to these books any property beyond this; and herein has existed *its great error.**

But the Western European Kabalists, and many of the American (though luckily not all), claim to correct this error of their Church. How far do they succeed and where is the evidence of their success? Read all the volumes published on the Kabalah in the course of this century; and if we except a few volumes issued recently in America, it will be found that not a single Kabalist has penetrated even skin deep below the surface of that "first face." Their digests are pure speculation and hypotheses and—no more. One bases his glosses upon Ragon's Masonic revelations; another takes Fabre d'Olivet† for his prophet—this writer having never been a Kabalist, though he was a genius of wonderful, almost miraculous, erudition, and a polyglot linguist greater than whom there was since his day none, even among the philologists of the French Academy, which refused to take notice of his work. Others, again, believe that no greater Kabalist was born among the sons of men than the late Éliphas Lévi—a charming and witty writer, who, however, has more mystified than taught in his many volumes on Magic. Let not the reader conclude from these statements that real, learned Kabalists are not to be found in the Old and New Worlds. There are initiated Occultists, who are Kabalists, scattered hither and thither, most undeniably, especially in Germany and Poland. But these *will not publish what they know,* nor will they call themselves

* [This, however, is the closing paragraph of J. R. Skinner's article on "The Cabbalah," and not the one on "Hebrew Metrology."—*Compiler.*]

† [Fabre d'Olivet is mentioned by H.P.B. many times in her various writings, sometimes approvingly and at other times critically. Because of the marked influence he has exercized upon the minds of many students, especially in Europe, it has been thought advisable to include in the present Volume a fairly comprehensive survey of his life and work. *Vide* the Bio-Bibliographical Index, s.v. FABRE D'OLIVET.—*Compiler.*]

Kabalists. The "*Sodalian* oath" of the third degree holds good now as ever.

But there are those who are pledged to no secrecy. Those writers are the only ones on whose information the Kabalists ought to rely, however incomplete their statements from the standpoint of a *full revelation, i.e.,* of the sevenfold Esoteric meaning. It is they who care least for those secrets after which alone the modern Hermetist and Kabalist is now hungering such as the transmutation into gold, and the Elixir of Life, or the Philosopher's Stone—*for physical purposes.* For all the chief secrets of the Occult teachings are concerned with the highest spiritual knowledge. They deal with mental states, not with physical processes and their transformations. In a word, the real, genuine Kabalah, the only original copy of which is contained in the Chaldean *Book of Numbers,* pertains to, and teaches about, the realm of spirit, not that of matter.

What, then, is the Kabalah, in reality, and does it afford a revelation of such higher spiritual mysteries? The writer answers most emphatically NO. What the Kabalistic keys and methods were, in the origin of the *Pentateuch* and other sacred scrolls and documents of the Jews now no longer extant, is one thing; what they are now is quite another. The Kabalah is a manifold language; moreover, one whose reading is determined by the dead-letter face text of the record to be deciphered. It teaches and helps one to read the Esoteric real meaning hidden under the mask of that dead letter; it cannot *create* a text or make one find in the document under study that which has never been in it from the beginning. The Kabalah—such as we have it now—is inseparable from the text of the *Old Testament,* as remodelled by Ezra and others. And as the Hebrew Scriptures, or their contents, have been repeatedly altered—notwithstanding the ancient boast that not one letter in the Sacred Scroll, not an iota, has ever been changed—so no Kabalistic methods can help us by reading in it anything besides what there is in it. He who does it is no Kabalist, but a dreamer.

Lastly, the profane reader should learn the difference between the Kabalah and the

Kabalistic works, before he is made to face other arguments. For the Kabalah is no special volume, nor is it even a system. It consists of seven different systems applied to seven different interpretations of any given Esoteric work or subject. These systems were always *transmitted orally* by one generation of Initiates to another, under the pledge of the Sodalian oath, and *they have never been recorded in writing* by any one. Those who speak of translating the Kabalah into this or another tongue may as well talk of translating the wordless signal-chants of the Bedouin brigands into some particular language. Kabalah, as a word, is derived from the root *Kbl* (*Kebel*) "to hand over," or "to receive" *orally.* It is erroneous to say, as Kenneth Mackenzie does in his *Royal Masonic Cyclopaedia* [p. 399], that " the doctrine of the Kabbalah refers to the system handed down by oral transmission, and is nearly allied to . . . . *tradition*"; for in this sentence the first proposition only is true, while the second is not. It is not allied to "tradition" but to the seven veils or the seven truths orally *revealed at Initiation.* Of these methods, pertaining to the universal pictorial languages—meaning by "pictorial" any cipher, number, symbol, or other glyph that can be represented, whether objectively or subjectively (mentally)—three only exist at present in the Jewish system.* Thus, if Kabalah as a word is Hebrew, the system itself is no more Jewish than is sunlight; it is universal.

On the other hand, the Jews can claim the *Zohar, Sepher Yetzirah* (Book of Creation), *Sepher Dzeniuta,* and a few others, as their own undeniable property and as Kabalistic works.

H.P.B.

---

* Of these three not one can be made to apply to purely spiritual metaphysics. One divulges the relations of the sidereal bodies to the terrestrial, especially the human; the other relates to the evolution of the human races and the sexes; the third to Kosmotheogony and is metrological.

COMPILER'S NOTES

As many students are unfamiliar with Kabbalistic literature, it has been deemed advisable to append the following succinct information for their benefit. As the subject is a very vast one, only essential data have been included.

The *Zohar,* known also as the *Midrash ha-Zohar* and *Sepher ha-Zohar,* meaning "Splendour," is the great storehouse of ancient Hebrew Theosophy, supplemented by the philosophical doctrines of mediaeval Jewish Rabbis. Together with the *Sepher Yetzirah,* or "Book of Formation," one of the most ancient Kabbalistic works, the collection of the *Zohar* represents the oldest extant treatises on the Hebrew esoteric doctrines. It consists of several distinct but interrelated tracts, each discussing some special branch of the subject; each of these tracts consists again of several portions, and contains a kernel of ancient teachings, around which are clustered comments and explanations written by several hands and at very different epochs. There is considerable evidence to show that the kernel of these doctrines is of very remote antiquity, and embodies the remnants of one of the oldest systems of philosophy that have come down to us. Sufficient proof exists to

connect some of these tenets with the period of the return from the Babylonian captivity, as they bear the impress of the still more ancient Chaldaean secret lore.

The *Zohar* is largely a mystical and allegorical commentary on the *Pentateuch.* Together with various Appendices that must have been added to the collection at some later time, it deals with a large number of subjects, such as Ain Soph, the Emanations, the Sephirôth, Adam Kadmon, the Revolution of Souls (*Gilgulîm*), the use of numbers and letters, the casting of lots, good and evil, etc. The largest portion of this collection is written in one of the Aramaic dialects; other portions are in Hebrew; the presence of still other dialects adds greatly to the difficulties of an accurate translation.

Tradition current among mediaeval Rabbis assigned the authorship of the *Zohar* to Rabbi Shimon ben Yohai, who lived in the reign of the Roman Emperor Titus, A.D. 70-80, and was one of the most important Tannaïm in the post-Hadrianic period. He was born in Galilee, and died at Meron, near Safid, in Palestine, where his traditional tomb is shown. His principal teacher was Akiba, whose Academy at Bene-Berak he attended for a good many years. Ordained after Akiba's death by Judah ben Baba, he escaped from Jerusalem during the violent struggle of the Jews with the Romans, and hid himself in a cave for thirteen years. It is here that Shimon ben Yohai, a profound Kabbalist already, was instructed, according to tradition, by the prophet Elias himself. In his turn, he taught his disciples, Rabbi Eleazar and Rabbi Abba, who committed to writing those traditional teachings of the earlier Tannaïm which in

later ages became known as the *Zohar.* After his seclusion, Shimon ben Yohai settled in Galilee and founded a school of his own, gaining the reputation of a wonder-worker. He was sent to Rome with Eleazar ben Jose, to obtain the repeal of imperial orders which had forbidden certain Jewish ceremonial observances, and returned after a successful mission.

While the name of Shimon ben Yohai is associated with the history of the *Zohar,* it is nevertheless certain that a very large portion of this compilation is not older than approximately 1280, when it was edited in manuscript form by Moses ben Shem-Tob de Leon. The latter was a famous Kabbalistic writer born at Leon, Spain, about 1250, and who lived in Guadalajara, Valladolid and Avila, and died at Arevalo, in 1305. Familiar with the mediaeval mystical literature, he was especially conversant with the writings of Solomon ben Judah ibn Gabirol (Avicebron), Judah ha-Levi, and Maimonides. Apart from his work on the *Zohar,* he is known for other dissertations, among them the *Ha-Nephesh ha-'hokhmah* (Basel, 1608), which deals with the human soul as a likeness of its heavenly prototype, and with the transmigration of souls. He led a wandering life, and was a man of brilliant intellect and lofty religious idealism.

It is most likely that Moses de Leon was the first one to produce the *Zohar* as a whole, but many of its constituent portions date from the time of Shimon ben Yohai and the Second Temple, even though historical evidence is not forthcoming of the many steps in the course of transmission of these doctrines from ante-Roman times.

The *Zohar* in its present Hebrew form was first printed at Mantua (1558-60) and Cremona (1558); only one MSS. of it is in existence prior to the first edition; another edition appeared at Lublin, in 1623. Baron Christian Knorr von Rosenroth (1636-89), a very able and searching Hebrew scholar, translated several treatises of the *Zohar* into Latin, and published them, together with the Hebrew text under the title of *Kabbalah Denudata* (Vol. I, Sulzbach, 1677-78; Vol. II,

Frankfurt, 1684). C. Liddell MacGregor Mathers published under the title of *The Kabbalah Unveiled* (London: George Redway, 1887. 8vo., viii, 359 pp.) an English translation of three of these treatises: the *Siphra di-Zeni'uta,* or "Book of the Concealed Mystery," the *Idra Rabbah,* or "Greater Holy Assembly," and the *Idra Zuta,* or "Lesser Holy Assembly," together with an original introduction on the subject.

Other important treatises making part of the *Zohar* are: "The Hidden Midrash," "The Mysteries of the Pentateuch," "The Faithful Shepherd," "The Secret of Secrets," "Discourses of the Aged in Mishpatim," "Yanuka, or the Child," and the "Aesh Metzareph," the latter dealing with alchemical ideas.

Selected portions of the *Zohar* have been translated into French by Jean de Pauly, and published by Éliphas Lévi as *Le Livre des*

Splendeurs (Paris, 1894); and into English by Harry Sperling and M. Simon (5 vols., London, 1931-34). Translations of selected passages can also be found in the most valuable and rare work of Isaac Myer, *Qabbalah. The Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol or Avicebron* (Philadelphia, 1888, xxiv, 499 pp.), important especially on account of its extensive historical Introductory. H.P.B. herself reviewed it at considerable length (*Lucifer,* Vol. III, February, 1889, pp. 505-512; *vide* later volumes of the present Series).

In connection with the above general subject, the student may be referred to the following works: Adolf Jellinek, *Moses ben Schemtob de Leon und seine Verhältniss zum Sohar,* Leipzig, 1851; E. Müller, *Der Sohar und seine Lehre,* 2nd ed., 1923; C. D. Ginsburg, *The Kabbalah: Its doctrines, development, and literature,* London and Liverpool, 1866; Adolphe Franck, *La Kabbale,* Paris, 1843 (Eng. tr., Leipzig, 1844); and A. E. Waite, *The Doctrine and Literature of the Kabalah,* London, 1902; and *Secret Doctrine in Israel,* London, 1913.

As to the *Sepher Yetzirah, or* "Book of Formation,' it is reputed to be the oldest known Kabbalistic work, attributed by tradition to Abraham himself, as also to Akiba. It deals with permutations of numbers and letters, and is our first source for the doctrine of emanations and the sephirôth. It is written in the Neo-Hebraic of the *Mishnab,* and is unquestionably of very ancient orgin. The *editio princeps* is that of Mantua, 1562, with several subsequent ones. The text and commentary by Dunash ben Tamim have been published by M. Grossberg, London, 1902, and parts of it have been translated by W. Wynn Westcott, London, l893.—See also the translation of P. Davidson, Loudsville, Ga., and Glasgow, Scotland, 1896.

The earlier issues of several Theosophical periodicals contain valuable essays on the subject of the Kabala in general, as well as various particular aspects of this profound study. In H. P. B.'s days, several renowned Kabalists wrote for Theosophical publications. Among these essays, the following deserve special mention, and are listed here for the benefit of the earnest student:

Buck, Dr. J. D.: "The Cabbalah," *The Theosophist*, Vol. V, Nov., 1883, pp. 44-45; seems to imply that J. Ralston Skinner had one or more unpublished MSS. in his possession.

Lazarus, Montague R.: "The Kabbala and the Microcosm," *The Theosophist,* Vol. VIII, Sept., 1887, pp. 767-74; Vol. IX, Oct. Nov., Dec., 1887, pp. 45-52, 119-124, 167-171 respectively.

Copious excerpts from rare Kabalistic works; valuable as a correlation between Hebrew, Hindu and Greek views of the constitution of man.

Pratt, Dr. Henry: "About the Kabbalah," *The Theosophist* Vol. X, Aug., 1889, pp. 649-61; " Eloistic Mysteries," *ibid.,*

272

Vol. XII, July, 1891, pp. 591-99; Vol. XIII, Nov., 1891, Jan., Feb., Apr., 1892, pp. 77-86, 244-251, 293-296, 418-25 respectively.

Chamier, D.: "The Kabalah and its Doctrine," *The Theosophist*, Vol. XXIV, Nov., 1902, pp. 90-97.

Pancoast, Dr. Seth: "Kabbalah," *The Path*, Vol. I, April, 1886, pp. 8-14; "The Mystery of Numbers," *ibid.,* May, 1886, pp. 37-41.

Skinner, J. Ralston: "Notes on the Cabbalah of the Old Testament," *The Path,* Vol. I, July and Aug, 1886, pp. 103-108, 134-139 respectively.

Westcott, W. Wynn: "The Kabalah," *Lucifer,* Vol. VIII, Aug., 1891, pp. 465-69; Vol. IX, Sept., 1891, pp. 27-32; "A Further Glance at the Kabalah," *ibid.*, Vol. XII, April and May, 1893, pp. 147-53, 202-208 respectively.

Leiningen, C. de: "The Soul according to the Quabalah." Transl. from the German by Thomas Williams; orig. published in the *Sphinx.* Issued in London, 1890, as *Theosophical Siftings*, Vol. II, No. 18.

Saper Aude: "Some Anomalies in the Biblical Views of the Constitution of Man," issued in 1893 as *Theos. Siftings,* Vol. V, No. 16.

Wirth, Oswald: "Qabbalah," *Le Lotus,* Vol. III, Jan., 1889, pp. 625-32; text in French.

Collected Writings VOLUME VII

August, 1896

FRAGMENTS

[Lucifer, Vol. XVIII, No. 108, August, 1896, pp. 449-455]

[These brief notes from H.P.B.'s pen on a number of unrelated subjects appear from their context to have been written much earlier than the actual date of their publication. Some passages in them are almost identical with certain sentences in *Isis Unveiled.* Material concerning Bunsen can be found *verbatim* in the First Draft of *The Secret Doctrine.* It is most likely that these notes belong to the period of 1885-86, and are for this reason published at this particular point of the chronological series.—*Compiler.*]

IDOLATRY

The outward form of idolatry is but a veil, concealing the one Truth like the veil of the Saitic Goddess. Only that truth, being for the few, escapes the majority. To

the pious profane, the veil recovers a celestial locality thickly peopled with divine beings, dwarfs and giants, good and wicked powers, all of whom are no better than human caricatures. Yet, while for the great majority the space behind the veil is really impenetrable—if it would but confess the real state of its mind—those, endowed with the "third eye" (the eye of Siva), discern in the Cimmerian darkness and chaos a light in whose intense radiance all shape born of human conception disappears, leaving the all-informing divine PRESENCE, to be felt—not seen; *sensed*—never expressed.

A charming allegory translated from an old Sanskrit manuscript illustrates this idea admirably:

Toward the close of the Pralaya (the intermediate period between two "creations" or evolutions of our phenomenal universe), the great IT, the One that rests in infinity and ever *is*, dropped its reflection, which expanded in limitless Space, and felt a desire to make itself cognizable by the creatures evolved from its shadow. The reflection assumed the shape of a Mahârâja (great King). Devising means for mankind to learn of his existence, the Mahârâja built of the qualities inherent in him a palace, in which he concealed himself, satisfied that people should perceive the outward form of his dwelling. But when they looked up to the place where stood the palace, whose one corner stretched into the right, and the other into the left infinitude—the little men *saw nothing;* the palace was mistaken by them for empty space, and being so vast remained invisible to their eyes. Then the Mahârâja resorted to another expedient. He determined to manifest himself to the little creatures whom he pitied—*not as a whole but only in his parts.* He destroyed the palace built by him from his manifesting qualities, brick by brick, and began throwing the bricks down upon the earth one after the other. Each brick was transformed into an idol, the red

ones becoming Gods and the grey ones Goddesses; into these the Devatâs and Devatîs—the qualities and the attributes of the Unseen—entered and animated them.

This allegory shows polytheism in its true light and that it rests on the One Unity, as does all the rest. Between the *Dii majores* and the Dii *minores* there is in reality no difference. The former are the direct, the latter the broken or refracted, rays of one and the same Luminary. What are Brahmâ, Vishnu and Śiva, but the triple Ray that emanates directly from the Light of the World? The three Gods with their Goddesses are the three dual representations of Purusha the Spirit, and Prakriti—matter; the six are synthesized by Svâyambhuva the self-existent, unmanifested Deity. They are only the symbols personifying the Unseen Presence in every phenomenon of nature.

AVATÂRAS

"The seven [regions]* of Bhûmi, hang by golden threads [beams or rays] from the Spiritual central Sun [or 'God']. Higher than all, a Watcher for each [region]. The Suras come down this [beam]. They cross the six and reach the Seventh [our earth]. They are our mother earth's [Bhûmi] supporters [or guardians]. The eighth watches over the [seven] watchers."

Suras are in the *Vedas* deities, or beings, connected with the Sun; in their occult meaning they are the seven chief watchers or guardians of our planetary system. They are positively identical with the "Seven Spirits of the Stars." The Suras are connected in practical Occultism with the Seven Yogic powers. One of these, Laghima(n) or "the faculty of assuming levity," is illustrated in a *Purâna* as rising and descending along a sunbeam to the solar orb with its mysteries; *e.g.,* Khatvânga, in *Vishnu-Purâna* (Book IV, ch. iv). "It must be equally easy to the adept to travel a ray downwards," remarks Fitzedward Hall

—————

* In every ancient cosmography the universe and the earth are divided into seven parts or regions.

—————

(p. 311).* And why not, if the action is understood in its right and correct sense?

Eight great Gods are often reckoned, as there are eight points of the compass, four cardinal and four intermediate points over which preside also inferior Lokapâlas or the "doubles" of the greater Gods. Yet, in many instances where the number eight is given, it

is only a kind of exoteric shell. Every globe, however, is divided into seven regions, as 7 x 7 = 49 is the mystic number *par excellence.*

To make it clearer: in each of the seven Root-Races, and in every one of the seven regions into which the Occult Doctrine divides our globe, there appears from the dawn of Humanity the "Watcher" assigned to it in the eternity of the Aeon. He comes first in his own "form," then each time as an Avatâra.

INITIATIONS

In a secret work upon the Mysteries and the rites of Initiation, in which very rough but correct prints are given of the sacramental postures, and of the trials to which the postulant was subjected, the following details are found:

(1) The neophyte—representing the Sun, as "*Sahasrakirana*," " he of the thousand rays"—is shown kneeling before the "Hierophant." The latter is in the act of cutting off *seven locks* of the neophyte's long hair,* and in

—————

* [Reference is to H. H. Wilson's translation of this *Purâna,* ed. by Fitzedward Hall. London: Trübner & Co., 1864, etc.—*Compiler.*]

† See *Judges*, xvi, again, where Samson, the symbolical personification of the Sun, the Jewish Hercules, speaks of his *seven* locks which, when cut off, will deprive him of his (physical) strength, *i.e.,* kill the material man, leaving only the spiritual. But the *Bible* fails to explain, or rather, conceals purposely, the esoteric truth, that the seven locks symbolize the septenary physical or terrestrial man, thus cut off and separated from the spiritual. To this day the High Lamas cut off during public consecrations a lock of the hair of the candidates for the religious life, repeating a formula to the effect that the six others will follow, when the "upâsaka" IS READY. The lock of hair or tonsure of the Roman Catholic priests is a relic of the same mystery-idea.

—————

the following—(2)—illustration, the postulant's bright crown of golden beams is thrown off, and replaced by a wreath of sharp ligneous spines, symbolizing the loss.* This was enacted in India. In trans-Himâlayan regions it was the same.

In order to become a "perfect One," the Sakridâgâmin ("he who will receive new birth," *lit*.) had, among other trials, to descend into Pâtâla, the "nether world," after which process only he could hope to become an "Anâgâmin"—"one who will be reborn no more." The full Initiate had the option of either entering this second Path by appearing at will in the world of men under a human form, or he could choose to first rest in the world of Gods (the Devachan of the Initiates), and then only be reborn on this our earth. Thus, the next stage shows the postulant preparing for this journey.

(3) Every kind of temptation—we have no right to enumerate these or speak of them—was being placed on his way. If he came out victorious over these, then the further Initiation was proceeded with; if he fell—it was delayed, often entirely lost for him.

These rites lasted seven days.

ON CYCLES AND MODERN FALLACIES

The Hermetic axiom has been made good by astronomy and geology. Science has become convinced now that the milliards of heavenly hosts—suns, stars, planets, the systems in and beyond the Milky Way—have all had a common origin, our earth included. Nevertheless that a regular evolution, incessant and daily, is still going on.

—————

* No need of explaining that Sañjñâ—pure spiritual conscience— is the inner perception of the neophyte (or chela) and Initiate; the scorching of it by the too ardent beams of the Sun being symbolical of the terrestrial passions. Hence the seven locks are symbolical of the seven cardinal sins, and as to the seven cardinal virtues—to be gained by the Sakridâgâmin (the candidate "for new birth") they could be attained by him only through severe trial and suffering.

—————

. . . . Cosmic life-times have begun at different epochs, and proceed at different rates of change. Some began so far back in eternity or have proceeded at so rapid a rate, that their careers are brought to a conclusion in the passing age. Some are even now awaking into existence; and it is probable that worlds are beginning and ending continually. Hence cosmic existence, like the kingdoms of organic life, presents a simultaneous panorama of a completed cycle of being. A taxonomic arrangement of the various grades of animal existence presents a succession of forms which we find repeated in the embryonic history of a single individual, and again in the succession of geological types; so the taxonomy of the heavens is both a cosmic embryology and a cosmic palaeontology.*

So much for cycles again in modern orthodox science. It was the knowledge of all these truths—scientifically demonstrated and made public now, but in those days of antiquity occult and known to Initiates alone—that led to the formation of various cycles into a regular system. The grand Manvantaric system was divided into other great cycles; and these in their turn into smaller cycles, regular wheels of time, in Eternity. Yet no one outside of the sacred precincts ever had the key to the correct reading and interpretation of cyclic notation, and therefore even the ancient classics disagreed on many points. Thus, Orpheus is said to have ascribed to the "Great" Cycle 120,000 years' duration, and Cassandrus 136,000, according to Censorinus (*De Die Natali,* Chron. and Astron. Fragments).† Analogy is the law, and is the

—————

* Alexander Winchell, *World Life:* or, *Comparative Geology,* pp. 538-39.

† [Reference is here made to Chapter XVIII of Censorinus' work, the passage in question being as follows:

". . . . Est praeterea annus, quem Aristoteles maximum potius, quam magnum, adpellat: quem Solis. Lunae, vagarumque quinque stellarum orbes conficiunt, cum ad idem signum, ubi quondam simul fuerunt, una referuntur, cujus anni hiems summa est κατακλυσμὸς quam nostri diluvionem vocant; aestas autem ἐκπύρωσις, quod est mundi incendium. Nam his alternis temporibus mundus tum exignescere, tum exaquescere videtur. Hunc Aristarchus putavit esse annorum vertentium duum millium ccccl xxxiv; Aretes

Dyrrachinus, quinque millium DLII; Heraclitus et Linus, decem millium cc ∞; Dion, X.M.CC ∞ XXCIV; Orpheus,

—————

surest guide in occult sciences, as it ought to be in the natural philosophy made public. It is perhaps mere vanity that prevents modern science from accepting the enormous periods of time insisted upon by the ancients, as elapsed since the first civilizations. The miserable little fragment torn out from the Book of the universal History of Mankind, now called so proudly "*Our* History," forces historians to dwarf every period in order to wedge it in within the narrow limits primarily constructed by theology. Hence the most liberal among them hesitate to accept the figures given by ancient historians. Bunsen, the eminent Egyptologist, rejects the period of 48,863 years before Alexander, to which Diogenes Laërtius carries back the records of the priests, but he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations they *must have* extended over 10,000 years." "We learn," he adds, "from one of their own old chronological works . . . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years." *

We must notice and try to explain some of these great and smaller cycles and their symbols. Let us begin with the cycle of Mahâyuga, personified by Śesha—the great serpent called "the couch of Vishnu," because that God is Time and Duration personified in the most philosophical and often poetical way.

It is said that Vishnu appears on it at the beginning of every Manvantara as "the Lord of Creation." Śesha is the great Serpent-Cycle, represented as swallowing its own tail—thence the emblem of Time within Eternity. Time, says Locke (*An Essay Concerning Human Understanding*)—Time is "duration set forth by measures," and Śesha

—————

CMXX; Cassandrus, tricies sexies centum millium. Alii vero infinitum est, nec unquam in se revertilium. . . ."

—*Compiler*.]

* *Egypt*'*s Place in Universal History*, Vol. I, pp. 14 and 15 resp. [The italics are H. P. B.'s.]

—————

sets forth evolution by symbolizing its periodical stages. On him Vishnu sleeps during the intervals of rest (*pralayas*) between "creations"; the blue God—blue because he is space and the depth of infinity—awakens only when Śesha bends his thousand heads, preparing to again bear up the universe which is supported on them. The *Vishnu-Purâna* describes

him thus:

> Below the seven Pâtâlas is the form of Vishnu, proceeding from the quality of darkness, which is called Śesha, the excellencies of which neither Daityas nor Dânavas can (fully) enumerate. This being is called Ananta [the infinite] by the spirits of heaven (Siddha) [Yoga Wisdom, sons of Dharma, or true religion], and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign [Swastika]; and the thousand jewels in his crests (*phana*) give light to all the regions . . . . . In one hand he holds a plough,* and, in the other, a pestle . . . . . From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra [Śiva, the "destroyer"] . . . . . devours the three worlds.†

Thence Śesha is the cycle of the great Manvantara, and also the spirit of vitality as of destruction, since Vishnu, as the preserving or conservative force, and Śiva as the destroying potency, are both aspects of Brahma. Śesha is said to have taught the sage Garga—one of the oldest astronomers in India, whom, nevertheless, Bentley places only 548 B. C.—the secret sciences, the mysteries of the heavenly bodies, of astrology, astronomy and various omens. Śesha is so great and mighty, that it is more than likely he will some day, in far off future ages, render the same service to our modern astronomers. Nothing like "Time" and cyclic changes to cure sceptics of their blindness.

But Occult truths have to contend with a far more blind foe than science can ever be to them, namely, the

---

* An emblem referring to the "ploughing" and sowing the renewed earth (in its new Round) with fresh seeds of life.

† H. H. Wilson, *Vishnu-Purâna.* Ed. by Fitzedward Hall; Book II, chap. v, p. 211.

Christian theologians and bigots. These claim unblushingly the number of years lived by their Patriarchs some four thousand years ago, and pretend to prove that they have interpreted "the symbolic predictions of scripture" and have "traced the historic fulfilment of two of the most important of them"—handling Biblical chronology as reverently as though it had never been a rehash of Chaldaean records and cyclic figures, to hide the true meaning under exoteric fables! They speak of "that history that unrolls before our eyes a record extending over six thousand years" from the moment of creation; and maintain that there are "very few of the prophetic periods whose fulfilment cannot be traced in some parts of the scrolls." (*The Approaching End of the Age.*)

Moreover they have two methods and two chronologies to show those events verified—the Roman Catholic and the Protestant. The first relies on the calculations of Kepler and Dr. Sepp; the latter on Clinton, who gives the year of the Nativity as A.M. 4138; the former holds to the old calculation of 4320 by lunar, and 4004 by solar years.

FOOTNOTES TO *THE LIFE OF PARACELSUS*

[Early in 1887, Dr. Franz Hartmann published his valuable work on *The Life of Paracelsus and the Substance of his Teachings* (London: Kegan Paul, Trench, Trübner & Co., Ltd.). This book must have appeared before April, 1887, as it is mentioned in that month’s issue of *The Path,* New York (Vol. II, p. 21). H.P.B. contributed to it the following footnotes which appear on pages 30, 45, 46 and 69 respectively.

The first one is appended to the definition of the technical term *Acthna,* which Dr. Hartmann defines as “an invisible, subterrestrial fire, being the matrix from which bituminous substances take their origin, and sometimes producing volcanic eruptions. It is a certain state of the ‘soul’ of the earth, a mixture of astral and material elements, perhaps of an electric or magnetic character.” To this H.P.B. says:]

It is an element in the life of the “great snake” Vasuki, that according to Hindu mythology encircles the world, and by whose movements earthquakes may be produced.

[The second footnote is appended to the definition of the term *Acthnici,* as being “elemental spirits of fire; spirits of Nature. They may appear in various shapes, as fiery tongues, balls of fire, etc. They are sometimes seen in ‘ spiritual séances’.” To this H.P.B. says:]

They are the Devas of fire in India, and bulls were sometimes sacrificed to them.

[The third footnote appears in connection with Paracelsus’ definition and description of the Yliaster:]

The Yliaster of Paracelsus corresponds to the “ 'E*ν”* of Pythagoras and Empedocles, and it was Aristotle who spoke first of the form *in potentia* before it could appear *in actu* —the former being called by him “*the privation* of matter.”

[The fourth footnote has reference to Paracelsus’ ideas concerning the evolution of all beings from the elements :]

This doctrine preached 300 years ago is identical with the one that has revolutionized modern thought after having been put into a new shape and elaborated by

Darwin; and is still more elaborated by the Indian Kapila, in the Sankhya philosophy.

[The last footnote is appended by H.P.B. to Paracelsus’ description of his ideas concerning the

oneness of Man and the Universe, and of how the one reflects the other:]

This doctrine of Paracelsus is identical with the one taught by the ancient Brahmins and Yogis of the East; but it may not necessarily be derived from the latter, for an eternal truth may as well be recognised by one seer as by another, in the East as well as in the West, and two or more spiritually enlightened persons may perceive the same truth independently of each other, and describe it—each one in his own manner. The terms Microcosm and Macrocosm are identical in their meaning with the Microprosopos and Macroprosopos, or the “Short-face” and “Long-face,” of the Kabala.

Collected Writings VOLUME VII
April, 1887

CLASSIFICATION OF "PRINCIPLES"

[*The Theosophist*, Vol. VIII, No. 91, April, 1887, pp. 448-456]

In a most admirable lecture by Mr. T. Subba Row on the *Bhagavad Gita,* published in the February number of *The Theosophist,** the lecturer deals, incidentally as

---

* [This lecture is part of a series of lectures delivered by T. Subba Row under the general title of *Notes on the Bhagavad Gîtâ.* The introductory lecture of this series was given by him at the Anniversary Convention at Adyar, December, 1885, and was published in *The Theosophist,* Vol. VII, February, 1886, pp. 281-85. The four actual lectures—of which the one referred to and quoted from by H.P.B. in the present article is the First—were delivered a year later, namely, at the Anniversary Convention at Adyar, December 27-31, 1886. They appeared originally in *The Theosophist*, Vol. VIII, February, March, April and July, 1887. They were published later in book-form by Tookaram Tatya, Bombay, 1888, though some omissions occur in this edition. The best edition of this entire Series is the one published by Theosophical University Press, Point Loma, California, 1934, which incorporates corrections in the text which T. Subba Row himself considered necessary at the time (see *The Theosophist,* Vol. VIII, May, 1887, p. 511).—*Compiler*.]

I believe, with the question of septenary "principles" in the Kosmos and Man. The division is rather criticized, and the grouping hitherto adopted and favoured in theosophical teachings is resolved into one of *Four.*

This criticism has already given rise to some misunderstanding, and it is argued by some that a slur is thrown on the original teachings. This *apparent* disagreement with one whose views are rightly held as almost decisive on occult matters in our Society is certainly a dangerous handle to give to opponents who are ever on the alert to detect and blazon forth contradictions and inconsistencies in our philosophy. Hence I feel it my duty to show that there is in reality *no* inconsistency between Mr. Subba Row's views and our own in the question of the septenary division; and to show, (*a*) that the lecturer was perfectly well acquainted with the septenary division before he joined the Theosophical Society; (*b*) that he knew it was the teaching of old Aryan "philosophers [who] have associated seven *occult* powers with the seven principles" in the Macrocosm and the Microcosm (see the end of this article); and (*c*) that from the beginning he had objected—not to the classification but to the form in which it was expressed. Therefore, now, when he calls the division "unscientific and misleading," and adds that "this sevenfold classification is almost conspicuous by its absence in many [not *all*?] of our Hindu books," etc., and that it is better to adopt the time-honoured classification of four

principles, Mr. Subba Row must mean only some special orthodox books, as it would be impossible for him to contradict himself in such a conspicuous way.

A few words of explanation, therefore, will not be altogether out of place. For the matter of being "conspicuous by its absence" in Hindu books, the said classification is as conspicuous by its absence in Buddhist books. This, for a reason transparently clear: it was always esoteric; and as such, rather inferred than openly taught. That it is "misleading" is also perfectly true; for the great feature of the day—materialism—has led the minds of our Western theosophists into the

286

prevalent habit of viewing the seven principles as distinct and self existing *entities,* instead of what they are—namely, *upadhis* and correlating states—three *upadhis,* basic groups, and four principles. As to being "unscientific," the term can be only attributed to a *lapsus linguae,* and in this relation let me quote what Mr. Subba Row wrote about a year *before he joined* the Theosophical Society in one of his ablest articles, "Brahmanism on the Sevenfold Principle in Man," the best review that ever appeared of the "Fragments of Occult Truth"—since embodied in *Esoteric Buddhism.* Says the author:—

I have carefully examined it [the teaching], and find that the results arrived at (in the Buddhist doctrine) do not seem to differ much from the conclusions of our Aryan philosophy, though our mode of stating the arguments may differ in form.

Having enumerated after this the "three primary causes" which bring the human being into existence—*i.e.,* Parabrahman, Śakti and Prakriti—he explains:

Now, according to the adepts of ancient Aryavarta, *seven principles* are evolved out of these *three* primary entities. Algebra teaches us that the number of *combinations* of *n* things taken *one* at a time, *two* at a time, *three* at a time, and so forth=2n—1.

Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amounts to $2^3 - 1 = 8 - 1 = 7$.

As a general rule, whenever seven *entities* are mentioned in the ancient occult sciences of India, in any connection whatsoever, you must suppose that those seven entities came into existence from *three primary entities;* and that these three entities again are evolved out of a *single* entity or MONAD. (See *Five Years of Theosophy*, p. 160.)*

---

* [The important essay of T. Subba Row quoted from by H.P.B. was originally published in *The Theosophist*, Vol. III, January, 1882, pp. 93-99, with additional notes and footnotes by H.P.B. herself. The title of this essay was: "The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man." *Five Years of Theosophy,* as is well known, is mainly a collection of important articles and essays culled from the pages of *The Theosophist.* Subba Row's essay with all the footnotes and Editorial Notes by H.P.B. will be found in Volume III of the present Series.—*Compiler*.]

This is quite correct, from the occult standpoint, and also kabbalistically, when one looks into the question of the *seven* and *ten* Sephiroths, and the *seven* and *ten* Rishis, Manus, etc. It shows that in sober truth there is not nor can there be any fundamental disagreement between the esoteric philosophy of the *Trans*- and *Cis*-Himalayan Adepts. The reader is referred, moreover, to the earlier pages of the above-mentioned article, in which it is stated that

> . . . . . the knowledge of *the occult powers of nature* possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island [now the Gobi desert]*. The Tibetan adepts, however [their precursors of Central Asia], have not accepted this addition. . . . . (pp. 155-56) .

But this difference between the two doctrines does not include the septenary division, as it was universal after it had originated with the Atlanteans, who, as the Fourth Race, were of course an earlier race than the Fifth—the Aryan.

Thus, from the purely metaphysical standpoint, the remarks made on the Septenary Division in the "*Bhagavad-Gita*" Lecture hold good to-day, as they did five or six years ago in the article "Brahmanism on the Sevenfold Principle in Man," their apparent discrepancy notwithstanding. For purposes of purely theoretical esotericism, they are as valid in Buddhist as they are in Brahmanical philosophy. Therefore, when Mr. Subba Row proposes to hold to "the time-honoured classification of four principles" in a lecture on a Vedanta work—the Vedantic classification, however, dividing man into "*five kosas*" (sheaths) and the *Atma* (the six *nominally* of course),† he simply shows thereby that he desires to remain strictly within theoretical and metaphysical, and

---

* See *Isis Unveiled,* Vol. I, p. 600, and the appendices by the Editor [H.P.B.] to the above-quoted article in *Five Years of Theosophy.*

† This is the division given to us by Mr. Subba Row. See *Five Years of Theosophy,* pp. 185-86, article signed T.S.

---

also orthodox computations of the same. This is how I understand his words, at any rate. For the *Taraka Raja-Yoga* classification is again *three upadhis,* the *Atma* being the fourth principle, and no *upadhi,* of course, as it is one with Parabrahm. This is again shown by himself in a little article called "Septenary Division in Different Indian Systems." *

Why then should not "Buddhist" Esotericism, so-called, resort to such a division? It is perhaps "misleading"—that is admitted; but surely it cannot be called "unscientific." I will even permit myself to call that adjective a thoughtless expression, since it has been shown to be on the contrary very "scientific" by Mr. Subba Row himself; and quite

mathematically so, as the afore-quoted algebraic demonstration of the same proves it. I say that the division is due to nature herself pointing out its necessity in kosmos and man; just because the number seven is "a power, and a spiritual force" in its combination of *three* and *four*, of the triangle and the quaternary. It is no doubt far more convenient to adhere to the fourfold classification in a metaphysical and synthetical sense, just as I have adhered to the threefold classification—of body, soul and spirit—in *Isis Unveiled,* because had I then adopted the septenary division, as I have been compelled to do later on for purposes of strict analysis, no one would have understood it, and the multiplication of principles, instead of throwing light upon the subject, would have introduced endless confusion. But now the question has changed, and the position is different. We have *unfortunately*—for it was premature—opened a chink in the Chinese wall of esotericism, and we cannot now close it again, even if we would. I for one had to pay a heavy price for the indiscretion, but I will not shrink from the results.

I maintain then, that when once we pass from the plane of pure subjective reasoning on esoteric matters to that of practical demonstration in Occultism, wherein

---

* *Ibid*., pp. 185-86.

---

each principle and attribute has to be analysed and defined in its application to the phenomena of daily and especially of *post-mortem* life, the sevenfold classification is the right one. For it is simply a convenient division which prevents in no wise the recognition of but *three* groups—which Mr. Subba Row calls "four principles associated with four *upadhis,* which are further associated in their turn with four distinct states of consciousness."* This is the *Bhagavad-Gita* classification, it appears; but not that of the Vedanta, nor—what the Raja-Yogis of the *pre*-Aryasangha schools and of the *Mahayana* system held to, and still hold beyond the Himalayas, and their system is almost identical with the *Taraka Raja-Yoga*—the difference between the latter and the Vedanta classification having been pointed out to us by Mr. Subba Row in his little article on the "Septenary Division in Different Indian Systems." The Taraka Raja-Yogis recognize only *three upadhis* in which *Atma* may work, which, in India, if I mistake not, are the *Jagrata*, or waking state of consciousness (corresponding to the *Sthulopadhi*); the *Svapna,* or dreaming state (in *Sukshmopadhi),* and the *Sushupti,* or causal state, produced by, and through *Karanopadhi,* or what we call *Buddhi.* But then, in transcendental states of *Samadhi,* the body with its *linga sarira,* the *vehicle* of the life-principle, is entirely left out of consideration: the three states of consciousness are made to refer only to the three (with *Atma* the fourth)

---

* A crowning proof of the fact that the division is arbitrary and varies with the schools it belongs to, is in the words published in "Personal and Impersonal God " by Mr. Subba Row, where he states that ". . . . we have six states of consciousness, either objective or subjective . . . . and a state of perfect unconsciousness. . .

. . " (See *Five Years of Theosophy,* pp. 200-201). Of course those who do not hold to the old school of Aryan and Arhat Adepts are in no way bound to adopt the septenary classification.

[Subba Row's article mentioned above was published in *The Theosophist*, Vol. IV, February and March, 1883, pp. 104-05 and 183-89 respectively. The quotation in the text to which the above footnote is appended is from his "Notes on the Bhagavad-Gita," *The Theosophist*, Vol. VIII, Feb., 1887, p. 301.—*Compiler*.]

—————

principles which remain after death. And here lies the real key to the septenary division of man, the three principles coming in as an addition only during his life.

As in the Macrocosm, so in the Microcosm; analogies hold good throughout nature. Thus the universe, our solar system, our earth down to man, are to be regarded as all equally possessing a septenary constitution—*four* superterrestrial and superhuman, so to say; *three* objective and astral. In dealing with the special case of man, only, there are two standpoints from which the question may be considered. Man in *incarnation* is certainly made up of seven principles, if we so term the seven states of his material, astral, and spiritual framework, which are all on different planes. But if we classify the principles according to the seat of the four degrees of consciousness, these *upadhis* may be reduced to four groups.* Thus his consciousness, never being centred in the second or third principles—both of which are composed of states of matter (or rather of "substance") on different planes, each corresponding to one of the planes and principles in Kosmos—is necessary to form links between the first, fourth, and fifth principles, as well as subserving certain vital and psychic phenomena. These latter may be conveniently classified with the physical body under one head, and laid aside during trance (*Samadhi*), as after death, thus leaving only the traditional *exoteric* and metaphysical *four*. Any charge of contradictory teaching, therefore, based on this simple fact, would obviously be wholly invalid; the classification. of principles as septenary or quaternary depending

—————

* Mr. Subba Row's argument that in the matter of the three divisions of the body "we may make any number of divisions . . . . [and] may as well enumerate nerve-force, blood, and bones," is not valid, I think. Nerve-force—well and good, though it is one with the life principle and proceeds from it; as to blood, bones, etc., these are objective material things, and one with, and inseparable from the human body; while all the other six principles are in their *Seventh—the body*—purely *subjective* principles, and therefore all denied by material science, which ignores them.

—————

wholly on the standpoint from which they are regarded, as said. It is purely a matter of choice which classification we adopt. Strictly speaking, however, *occult*—as also profane—physics would favour the septenary one for these reasons.*

There are *six* Forces in Nature: this in Buddhism as in Brahmanism, whether exoteric or esoteric, and the seventh—the *all-Force,* or the absolute Force, which is the synthesis of all. Nature again in her constructive activity strikes the key-note to this classification in more than one way. As stated in the third aphorism of *Sankhya-karika* of *Prakriti*—"the root and substance of all things," she (*Prakriti,* or nature) is no production, but herself a *producer* of *seven* things, "which, produced by her, become all in their turn producers." Thus all the liquids in nature begin, when separated from their parent mass, by becoming a spheroid (a drop); and when the globule is formed, and it falls, the impulse given to it transforms it, when it touches ground, almost invariably into an equilateral triangle (or three), and then into an *hexagon,* after which out of the corners of the latter begin to be formed squares or cubes as plane figures. Look at the *natural* work of nature, so to speak, her artificial, or helped production—the prying into her occult workshop by science. Behold the coloured rings of a soap-bubble, and those produced by

—————

* In that most admirable article of his, "Personal and Impersonal God"—one which has attracted much attention in the Western Theosophical circles, Mr. Subba Row says, "Just as a human being is composed of seven principles, differentiated matter in the solar system exists in seven different conditions. These different states of matter do not all come within the range of our present objective consciousness. But they can be objectively perceived by the spiritual ego in man. . . . . Further, *Prajña* or the capacity of perception exists in seven different aspects corresponding to the seven conditions of matter. Strictly speaking, there are but six states of matter, the so-called seventh state being the aspect of Cosmic matter in its original undifferentiated condition. Similarly there are six states of differentiated Prajña, the seventh state being a condition of perfect unconsciousness. By differentiated Prajña, I mean the condition in which Prajña is split up into various states of consciousness. Thus we have six states of consciousness, etc., etc." (*Five Years of Theosophy*, p. 200). This is precisely our Trans-Himalayan Doctrine.

—————

polarized light. The rings obtained, whether in Newton's soap-bubble, or in the crystal through the polarizer, will exhibit invariably six or seven rings—a black spot surrounded by six rings, or a circle with a plane cube inside, circumscribed with six distinct rings, the circle itself the *seventh.* The "Norremberg" polarizing apparatus throws into objectivity almost all our occult geometrical symbols, though physicists are none the wiser for it. (See Newton's and Tyndall's experiments.)*

The number seven is at the very root of occult Cosmogony and Anthropogony. No symbol to express evolution from its starting to its completion points would be possible without it. For the circle produces the point; the point expands into a triangle, returning after two angles upon itself, and then forms the mystical *Tetraktis*—the plane cube; which *three* when passing into the manifested world of effects, differentiated nature, become geometrically and numerically 3 + 4 = 7. The best kabbalists have been demonstrating this for ages ever since Pythagoras, and down to the modern mathematicians and symbologists, one of whom has succeeded in wrenching forever *one of the seven* occult keys, and has proven his victory by a volume of figures. Set any of our theosophists interested in the question to read the wonderful work called *Key to the Hebrew-Egyptian Mystery in the*

Source of Measures;† and those of them who are good mathematicians will remain aghast before the revelations contained in it. For it shows indeed that occult source of the measure by which were built kosmos and man, and then by the latter the great Pyramid of Egypt, as all the towers, mounds, obelisks, cave-temples of` India, and pyramids in Peru and Mexico, and all the archaic monuments; symbols in stone of Chaldea, both Americas, and even of the Easter Island

---

* One need only open Webster's *Dictionary* and examine the snow flakes and crystals at the word "Snow" to perceive nature's work. "God geometrizes," says Plato.

† [By J. Ralston Skinner. Cincinnati: R. Clarke & Co., 1875; 2nd ed., with Supplement, *ibid.*, 1894; 3rd ed., Philadelphia: David McKay Co., 1931.]

—the living and solitary witness of a submerged prehistoric continent in the midst of the Pacific Ocean. It shows that the same figures and measures for the same esoteric symbology existed throughout the world; it shows in the words of the author that the kabbala is a "whole series of developments based upon the use of geometrical elements; giving expression in numerical values, founded on integral values of the circle" (one of the seven keys hitherto known but to the Initiates), discovered by Peter Metius* in the 16th century, and re-discovered by the late John A. Parker.† Moreover, that the system from whence all these developments were derived "was anciently considered to be one resting in *nature* (or God), as the *basis* or *law* of the exertions practically of creative design"; and that it also underlies the Biblical structures, being found in the measurements given for Solomon's temple, the ark of the Covenant, Noah's Ark, etc., etc.,—in all the symbolical myths, in short, of the Bible.

And what are the figures, the measure in which the sacred Cubit is derived from the esoteric Quadrature, which the Initiates know to have been contained in the *Tetraktis* of Pythagoras? Why, it is the universal primordial symbol. The figures found in the *Ansated Cross* of Egypt, as (I maintain) in the Indian *Swastika,* "the sacred sign" which embellishes the thousand heads of Śesha, the Serpent-cycle of eternity, on which rests Vishnu, the deity in Infinitude; and which also may be pointed out in the threefold (*treta*) fire of Puraravas, *the first fire in the present Manvantara,* out of the forty-nine (7 x 7) mystic fires. It may be absent from many of the Hindu books, but the *Vishnu* and other *Puranas* teem with this symbol and figure under every possible form, which I mean to prove in the SECRET DOCTRINE. The author of the *Source of Measures*

---

* [Probably Adriaan A. Metius is meant here. *Vide* Bio-Bibliogr. Index under METIUS.—*Compiler*.]

† Of Newark, in his work *The Quadrature of the Circle*, his "problem of the three revolving bodies" (New York: John Wiley and Son, 1851).

---

does not, of course, himself know as yet, the whole scope of what he has discovered. He applies his key, so far, only to the esoteric language and the symbology in the Bible, and the Books of Moses especially. The great error of the able author, in my opinion, is, that he applies the key discovered by him chiefly to post-Atlantean and quasi-historical phallic elements in the world religions; feeling, intuitionally, a nobler, a higher, a more transcendental meaning in all this—*only* in the Bible—and a mere sexual worship in all other religions. This phallic element, however, in the older pagan worship related, in truth, to the physiological evolution of the human races, something that could not be discovered in the Bible, as it is absent from it (the *Pentateuch* being the latest of all the old Scriptures). Nevertheless, what the learned author has discovered and proved mathematically, is wonderful enough, and sufficient to make our claim good: namely, that the figures ◯△ □ and 3+4 = 7, are at the very basis, and are the soul of cosmogony and the evolution of mankind.

To whosoever desires to display this process by way of ☥ symbol, says the author speaking of the *ansated cross,* the *Tau* of the Egyptians and the Christian cross—

. . . . . it would be by *the figure of the cube unfolded, in connection with the circle, whose measure is taken off onto the edges of the cube*. (The cube unfolded becomes, in superficial display, a *cross proper*, or of the *tau* form, and the attachment of the circle to this last gives the *ansated cross* of the Egyptians, with its obvious meaning of *the origin of measures*.)* Because, also, this kind of measure was made to coordinate with the idea of the *origin of human life*, it was secondarily made to assume the type of the pudenda hermaphrodite, and, in fact,

____

* And, by adding to the cross proper **+** the symbol of the four cardinal points and infinity at the same time, thus 卐, the arms pointing above, below, and right, and left, making six in the circle—the Archaic sign of the Yomas—it would make of it the Swastika, the "sacred sign" used by the order of "Ishmael masons," which they call the Universal Hermetic Cross, and do not understand its real wisdom, nor know its origin. [H.P.B.]

____

it is placed by representation to cover this part of the human person in the Hindu form.

It is "the hermaphrodite Indranse Indra, the nature goddess, the *Issa* of the Hebrews, and the *Isis* of the Egyptians," as the author calls them in another place.

It is very observable that, while there are but 6 faces to a cube, the representation of the cross as the cube unfolded as to the cross-bars, displays one face of the cube *as common to two bars,* counted as belonging to either; then, while the faces originally represented are but 6, the use of the two bars counts the square as 4 for the upright and 3 for the cross-bar, making 7 in all. Here we have the famous 4, 3 and 7. The four and three are the factor members of the Parker [quadrature and of the "three revolving bodies"] problem. . . . . (pp.

50-51).

And they are the factor members in the building of the Universe and MAN. Wittoba—an aspect of Krishna and Vishnu—is therefore the "man crucified in space," or the "cube unfolded," as explained (See Edward Moor's *The Hindoo Pantheon,* for Wittoba).* It is the

---

* [The facsimile of the picture in E. Moor's valuable work is reproduced herewith from its first edition (plate 98), published in London in 1810. The "New Edition," edited by the Rev. W. O. Simpson, and published in 1864, fails to reproduce it, and the Reverend Editor says in a footnote (p. 283) that "this subject, a crucifix, is omitted in the present edition, for very obvious reasons," leaving the reader to surmise what such "reasons" may have been. In speaking of the same picture elsewhere, H.P.B. refers the student to page 174 (fig. 72) of Dr. J. P. Lundy's *Monumental Christianity,* where a facsimile of it can be found. Dr. Lundy says (p. 173): "I do not venture to give it a name, other than that of a *crucifixion in space*. It looks like a Christian crucifix in many respects, and in some others it does not. The drawing, the attitude, and the nail-marks in hands and feet, indicate a Christian origin; while the Parthian coronet of seven points, the absence of the wood and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the Victim-Man, or the Priest and Victim both in one, of the Hindu mythology, who offered himself a sacrifice before the worlds were? Can it be Plato's second God who impressed himself on the universe in the form of the cross? Or is it his divine man who would be scourged, tormented, fettered, have his eyes burnt out; and lastly, having suffered all manner of evils, *would be crucified*? (*Republic*, c. ii, p. 52, Spens' Trans.)."

(*footnote continued on p. 297*)

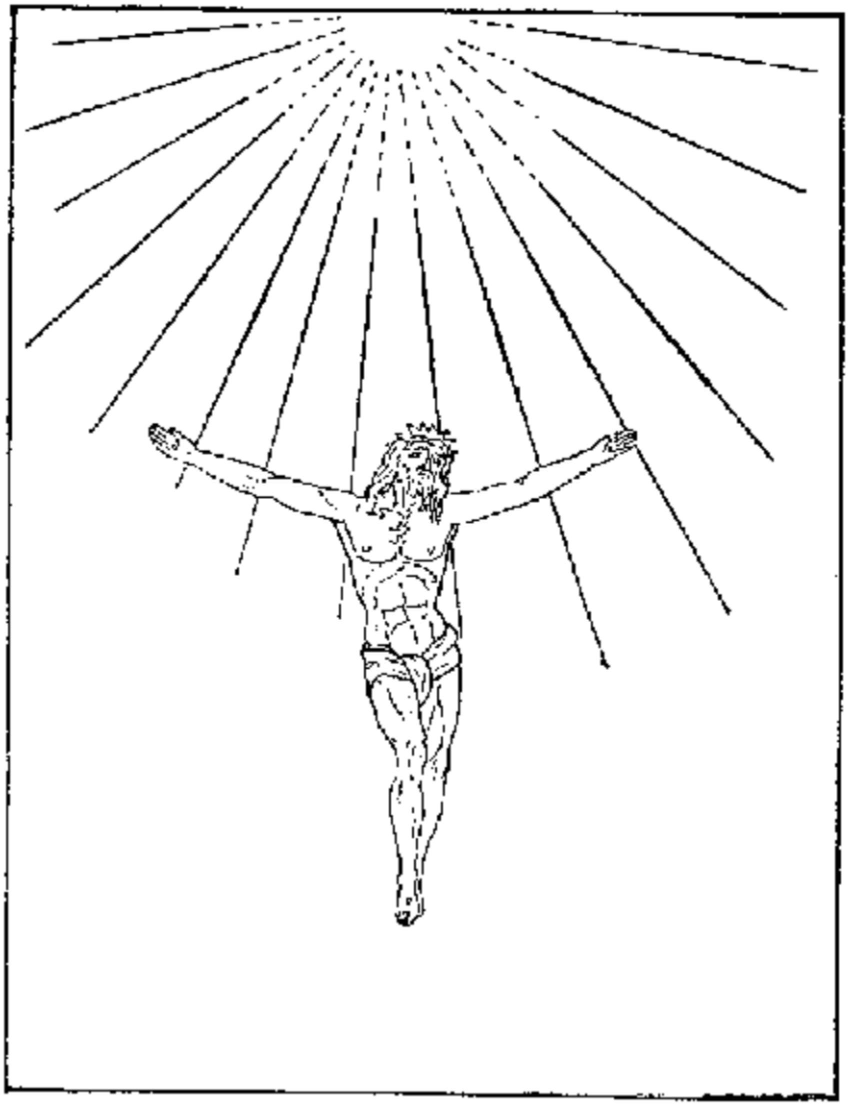

CRUCIFIXION IN SPACE
From Edward Moor, *The Hindoo Pantheon,*
Plate 98, First ed., London, 1810.

oldest symbol in India, now nearly lost, as the real meaning of *Viśvakarma* and *Vikartana* (the "sun shorn of his beams") is also lost. It is the Egyptian *ansated cross,* and *vice versa,* and the latter—even the *sistrum,* with its cross-bars—is simply *the symbol of the Deity as*

man—however phallic it may have become later, after the submersion of Atlantis. The *ansated cross* is of course, as Professor Seyffarth has shown—again the *six* with its head—the *seventh.* Seyffarth says:

"It represents, as I now believe, the skull with the brains, the seat of the soul, and with the nerves extending to the spine, back, and eyes or ears. For the Tanis stone translates it repeatedly by *anthropos* (man), and this very word is alphabetically written (Egyptian)

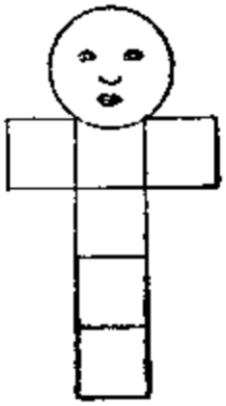

ank. Hence we have the Coptic *ank, vita,* properly *anima,* which corresponds with the Hebrew אנוש *anosh,* properly meaning *anima.* This אנוש is the primitive אנוך for אנכי (the personal pronoun I). The Egyptian *Anki* signifies *my soul.*"*

It means in its synthesis, the *seven principles,* the details coming later. Now the *ansated cross,* as given above, having been discovered on the backs of gigantic statues found on the Easter Island (mid-Pacific Ocean) which is a part of the submerged continent; this remnant being described as "thickly studded with cyclopean statues, remnants of the civilization of a dense and cultivated people";—and Mr. Subba Row having told us what he

—————

(*footnote concluded from p. 295*)

Edward Moor wrote regarding this subject: "A man, who was in the habit of bringing me Hindu deities, pictures, etc., once brought me two images exactly alike: one of them is engraved in Plate 98, and the subject of it will be at once seen by the most transient glance. Affecting indifference, I inquired of the Pundit what *Deva* it was; he examined it attentively, and after turning it about for some time, returned it to me, professing his ignorance of what *Avatara* it could immediately relate to; but supposed, by the hole in the foot, that it might be Wittoba . . . ." Moor himself thought it to be of Christian origin, while Godfrey Higgins (*Anacalypsis*, I, pp. 145-146) considered it to be a genuine Wittoba.—*Compiler*.]

* Quoted in *Source of Measures*, p. 53.

—————

had found in the old Hindu books, namely, that the ancient Adepts of India had learned occult powers from the Atlanteans (vide supra)—the logical inference is that they had their septenary division from them, just as our Adepts from the "Sacred Island" had. This ought to settle the question.

And this *Tau* cross is ever *septenary,* under whatever form—it has many forms, though the main idea is always one. What are the Egyptian *oozas* (the eyes) the amulets called the "mystic eye," but symbols of the same? There are the *four* eyes in the upper row and the *three* smaller ones in the lower. Or again, the *ooza* with the *seven luths* hanging from it, "the combined melody of which *creates one man*," say the hieroglyphics. Or again, the *hexagon* formed of six triangles, whose apices converge to a point, thus:

the *symbol of the Universal creation,* which Kenneth Mackenzie tells us "was worn as a ring by the Sovereign Princes of the Royal Secret"—which they never knew by the bye. *If seven* has nought to do with the mysteries of the universe and man, then indeed from Vedas down to the Bible all the archaic Scriptures—the *Puranas,* the *Avesta* and all the fragments that have reached us—have no *esoteric* meaning, and must be regarded as the Orientalists regard them—as a farago of childish tales.

It is quite true that the *three upadhis* of the *Taraka Raja-Yoga* are, as Mr. Subba Row explains in his little article, "Septenary Division in Different Indian Systems," "the best and simplest"—but only in purely *contemplative* Yoga. And he adds:

> . . . . . Though there are seven principles in man, there are but three distinct Upadhis (bases), in each of which his *Atma* may work independently of the rest. These three Upadhis can be separated by an adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution.*

____

* *Five Years of Theosophy*, p. 186. [Also *The Theosophist*, Vol. V, p. 225.]

____

Most decidedly he cannot. But this again holds good only with regard to his lower three principles—the body and its (in life) inseparable *prana* and *linga sarira.* The rest can be separated, as they constitute no *vital,* but rather a mental and spiritual necessity. As to the remark in the same article objecting to the fourth principle being "included in the third *ko□a* (sheath), as the said principle is but the vehicle of will-power, which is but an energy of the mind," I answer: Just so. But as the higher attributes of the fifth (*Manas*)*,* go to make up the original *triad,* and it is just the terrestrial energies, feelings and volitions which remain in the Kama loka, what is the vehicle, the *astral* form to carry them about as *bhoota* until they fade out—which they take centuries to accomplish? Can the "false" personality, or the *piśacha,* whose ego is made up precisely of all those terrestrial passions and feelings, remain in *Kamaloka,* and occasionally appear, without a substantial vehicle, however ethereal? Or are we to give up the seven principles, and the belief that there is such a thing as an *astral body,* and a *bhoot,* or spook?

Most decidedly not. For Mr. Subba Row himself once more explains how, from the Hindu standpoint, the *lower* fifth, or Manas, can reappear after death, remarking very justly, that "it is absurd to call it a *disembodied spirit.*" As he says:

> . . . . . It is merely a power or force retaining the impressions of the thoughts or ideas of the individual *into whose composition it originally entered* [italics H. P. B.'s]. It sometimes summons to its aid the *Kâmarûpa* power, and creates for itself some particular ethereal form (not necessarily human).*

Now that which "sometimes summons" *Kamarupa,* and the "power" of that name make already two principles, two "powers"—call them as you will. Then we have *Atma*

and its vehicle—*Buddhi*—which make *four.* With the three which disappeared on earth this will be equivalent to *seven.* How can we, then, speak of modern

---

* *Five Years of Theosophy*, p. 174.

Spiritualism, of its materializations and other phenomena, without resorting to the Septenary?

To quote our friend and much respected brother for the last time, since he says that

> . . . . . our [Aryan] philosophers have associated seven *occult* powers with the seven principles [in men and in the kosmos] or entities above-mentioned. These seven occult powers in the microcosm correspond with, or are the counterparts of, the occult powers in the macrocosm. . . .*

—quite an esoteric sentence—it does seem almost a pity, that words pronounced in an extempore lecture, though such an able one, should have been published without revision.

H. P. BLAVATSKY.

Collected Writings VOLUME VII
April, 1897

[H. P. BLAVATSKY'S INSTRUCTIONS TO COUNTESS CONSTANCE WACHTMEISTER, CONCERNING THE REMOVAL OF HER BODY AFTER DEATH]

[April 1, 1887]

[In the early spring of 1887, H.P.B., while at Ostende, became gravely ill. With her kidneys badly infected, she was unconscious for hours at a time. Countess C. Wachtmeister, who was living with H.P.B. at the time, summoned Mrs. Marie Gebhard from Elberfeld and Doctor Ashton Ellis of the London Lodge. A consultation between the latter and H.P.B.'s attending Belgian physician revealed very little hope of recovery. It was decided that H.P.B. would make her Will and that it would be signed in the presence of the two doctors, a lawyer, and the American consul. Before this plan could be carried out, and apparently during the night following upon this decision, H.P.B. was restored to relative health by her Master who had come that night and healed her. She had been given a choice between dying and living to finish *The Secret Doctrine.* She was shown the difficulties and sufferings she would have to go through in England where she was supposed to go. She chose to remain at her post and continue her work. The next day, the Will was made and signed as planned. For a while, this Will must have been in the hands of H.P.B.'s lawyer at Ostende. After H.P.B.'s passing, May 8,1891, Countess C. Wachtmeister saw the lawyer and was told that at one time he had given the Will back to H.P.B. She must have destroyed it at the time, as it was never found among her papers. Another Will drawn up later took its place (Vide C. Wachtmeister, *Reminiscences,* PP. 71-75).

It is quite probable that it was at this time that H.P.B. had someone write out on an ordinary piece of letter-paper her directives as to the removal of her body after death. This document is possibly in Countess C. Wachtmeister's handwriting and is drawn up in French. It is signed by H.P.B. in pen and ink, with the addition of the three dots. The document was for a long time in the possession of Count Raoul-Axel Wachtmeister (1865-1947), the son of Count Carl Wachtmeister and Constance Georgina (de Bourbel) Wachtmeister. He gave it to his friend Axel Fredenholm, of Gothenburg, Sweden; the latter deposited it in the Archives of the Compiler of the present Series. The original French text of H.P.B.'s directives is as follows:]

La soussigné Helena Petrovna Blavatsky, veuve de Monsieur Nicephor Blavatsky, particulier, résident actuellement à Ostende, mais domiciliée à Madras aux Indes, d'origine Russe naturalisée citoyenne des États Unies d'Amérique, née à Ekaterinoslav Sud de la Russie, le trente-et-un Juillet 1831 du mariage de feu le Colonel Pierre Hahn décédé à Stavropol au Caucase en 1874 et de feu Helene Andrevna Fadeew, décédée à Odessa le vingt-quatre Juin 1842, déclare par les présents qu'après son déces qu'elle veut que son

corps soit transporté à Londre et autorise Madame la Comtesse (Wa) Constance Wachtmeister née de Bourbel à faire toutes les démarches nécessaires à cet effet. Ostende, le premier avril 1800 quatre vingt sept.

H. P. Blavatsky..

[We have kept unaltered certain inaccuracies of French. "Soussigné," in the first line, should have two "e"s; "résident" should have an "a" in the last syllable; "Unies" should have no "e" in it; "feu" should have an "e" in the feminine form; and "déces" should be "décès."]

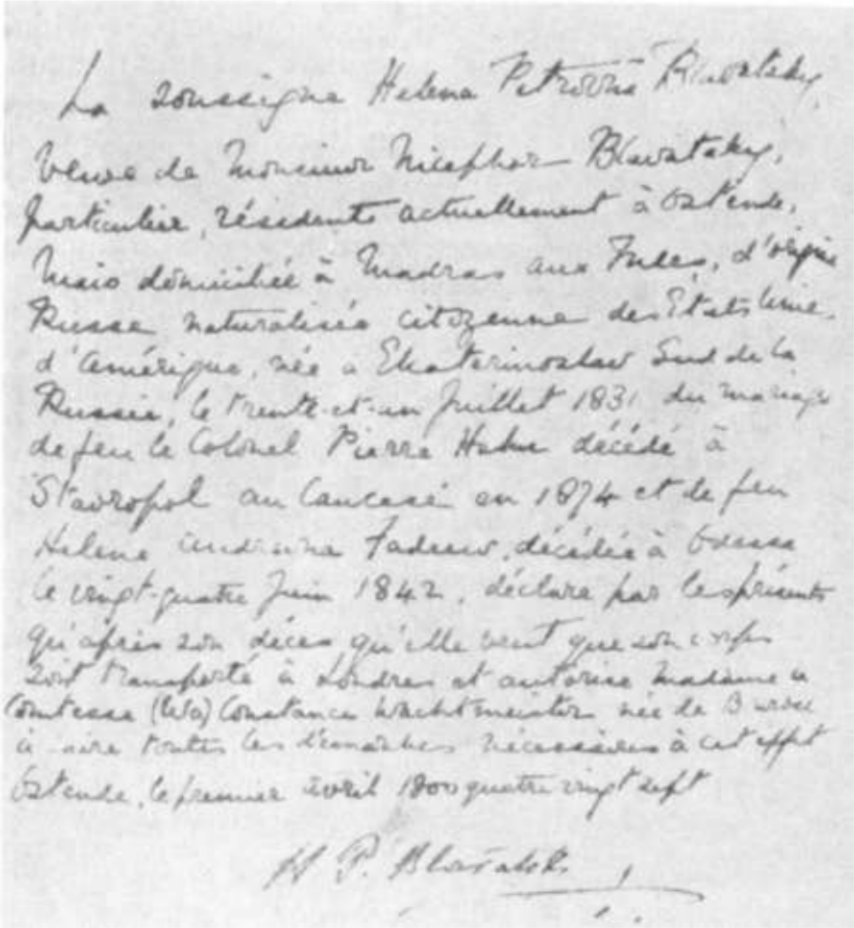
La soussigné Helena Petrovna Blavatsky
Veuve de Monsieur Nicephor Blavatsky,
particulier, résident actuellement à Ostende,
mais domiciliée à Madras aux Indes, d'origine
Russe naturalisée citoyenne des Etats Unies
d'Amérique, née à Ekaterinoslaw Sud de la
Russie, le trente-et-un Juillet 1831 du mariage
de feu le Colonel Pierre Hahn décédé à
Stavropol au Caucase en 1874 et de feu
Helene Andreevna Fadeew, décédée à Odessa
le vingt-quatre Juin 1842, déclare par les présentes
qu'après son déces qu'elle veut que son corps
soit transporté à Londres et autorise Madame la
Comtesse (Wa) Constance Wachtmeister née de Bourbel
à faire toutes les démarches nécessaires à cet effet
Ostende, le premier avril 1800 quatre vingt sept

H. P. Blavatsky

FACSIMILE OF H.P.B.'S INSTRUCTIONS TO COUNTESS CONSTANCE WACHTMEISTER

[ENGLISH TRANSLATION OF THE ORIGINAL FRENCH TEXT]

The undersigned, Helena Petrovna Blavatsky, widow of Mr. Nikifor Blavatsky, * a civilian residing presently at Ostende, though domiciled at Madras, India, of Russian origin, naturalized in the United States of America, born at Ekaterinoslav, South Russia, the thirty-first of July, 1831 [old style], of the marriage of the late Colonel Peter Hahn,† deceased at Stavropol, Caucasus, in 1874, and of the late Helena Andreyevna Fadeyev,‡

---

* [Nikifor Vassilyevich Blavatsky, whom H.P.B. married in the summer of 1849. He was a descendant of an old Ukranian family originally named Blavatko. He was made Vice-Governor of the then newly constituted Province of Erivan' in the Caucasus. The date of his passing has not been definitely ascertained, but the most likely period is after 1877. See Vol. I, p. xxxvi.—*Compiler*.]

† [Peter Alexeyevich von Hahn was the son of Lieutenant-General Alexey Gustavovich Hahn von Rottenstern-Hahn and Elizabeth Maksimovna, *née* Countess Probsen. The General had been a famous figure in the Army of Fieldmarshal Suvorov, had crossed the Alps at a spot known as the Devil's Bridge, in the St. Gotthard Pass, and became Commander of the town of Zürich in Switzerland, during the period of occupation. According to existing evidence, he must have died before 1830. His father, Gustav, immigrated into Russia at the beginning of the 17th century, being directly related to the Count von Hahn in Mecklenburg, Germany. Peter Alexeyevich, H.P.B.'s father, was born in 1798, and died at Stavropol', North Caucasus, sometime in the summer of 1873. He was buried there, according to H.P.B.'s own statement (*vide* her letter to Alexander N. Aksakov, dated Dec. 3, 1874, in Solovyov's *Modern Priestess of Isis*). He served for many years in Horse-Artillery; after retiring, with the rank of Colonel, he became Postmaster-General of the District of Grodno. There existed a very close tie between H.P.B. and her father, and he kept her supplied with means during most of her world-wide travels.—*Compiler*.]

‡ [Helena Andreyevna de Fadeyev (1814-1842), H.P.B.'s mother, was the daughter of Privy Councillor Andrey Mihaylovich de Fadeyev (1789-1867), Governor of the Province of Saratov, and later Director of the Department of State Lands in the Caucasus, and of Helena Pavlovna, *née* Princess Dolgorukova. The latter was a very remarkable person. She was a noted botanist, a woman of unusual scholarly attainments and of great culture, which was very rare for a woman of that period of Russian history. She was in correspondence with a number of scientists, among them Sir Roderick Murchison

---

COUNTESS CONSTANCE GEORGINA LOUISE WACHTMEISTER
1838-1910
Courtesy of Axel Fredenholm, Gothenburg, Sweden.

deceased at Odessa, the twenty-fourth of June, 1842, declares by these presents that she wishes her body to be taken, after her death, to London, and authorizes Madame the Countess (Wa) Constance Wachtmeister, born de Bourbel, to make all the necessary arrangements to this effect. Ostende, the first of April, 1800 and eighty seven.

H. P. BLAVATSKY.˙.

(1792-1871), British geologist and one of the Founders of the Royal Geographical Society, who went on an extensive geological expedition to Russia. She spoke five foreign languages and was an excellent painter. Her valuable herbarium was presented after her death to the University of St. Petersburg.

Helena Andreyevna was the eldest daughter of the above-mentioned couple. Very early in life, she became a noted novelist, her first work being published when she was only 23. Her marriage was not a happy one, mainly due to incompatibility and the inability on her part to fit into the narrow groove of her husband's military life. In her novels, she pictured the wretched position of women, their lack of opportunities and education, and raised the problem of their ultimate emancipation. She was the first woman in Russia to do it by literary means. Her best works are *Utballa, Jelalu'd-Din, Theophany Abbiagio,* and *Lubonka.* She wrote under the pseudonym of Zinaida R—. She died at the age of 28, and was hailed by the greatest Russian literary critic Byelinsky as a "Russian George Sand."—*Compiler*.]

Collected Writings VOLUME VII
May, 1887

UNITED

[*The Theosophist*, Vol. VIII, No. 92, May, 1887, pp. 514-520]

[Regarding this Review of A. P. Sinnett's novel which bears the above title (London: George Redway, 1886. 2 vols.), H.P.B. has the following to say, in a letter dated January 10, 1887; which she wrote to Sinnett from Ostende (originally published in *The Letters of H. P. Blavatsky to A. P. Sinnett,* pp. 226-229):

"You are wrong in attributing to *my neglect* the review of your *United.* It is there two-thirds done ever since you went away but I wanted to do it well, or leave it alone. Two pages *were dictated to me*—the rest left to my own brilliant pen. Hence it clashes like a star with a rush-light. I am on it again however and this time *will finish it* . . ."]

Months have passed since the publication of this remarkable work—remarkable as a psychic production besides its undeniable literary worth—and we have been watching all the time to see the effects produced by it on the Philistine press. The latter forgetting but too often "that it is not the eye for faults, but beauties, that constitutes the true critic," has made us acquainted for years with the spirit with which it generally treats theosophical works. There are not a few reviewers in the Metropolis of England—pre-eminent among these the literary critics of the *Saturday Review,* who love to proceed in the spirit so sternly denounced by Macculloch. "Fastidiousness, the discernment of defects and the propensity to seek them, in natural beauty, are not the proofs of taste, but the evidence of its absence," he says. And adds: "it is worse than that, since it is a depravity, when pleasure is found in the discovery of such defects, real or imaginary." When no defects can be ferreted out in unpopular works, the press boycotts them in contemptuous silence.

It came to pass as it was expected. Unable to tear the mystic romance to shreds, to find fault with its style, or even to criticize the subject, as its author had wisely screened it behind the privileges of a fancy novel—the Philistines simply ignored it. There appeared two or three short notices in the leading papers in which, with

one or two exceptions, chaff—not always witty—was made to stand for a literary notice, and then the press subsided into silence. The novel was seriously mystical, the descriptive portions of the various phases of psychic phenomena were photographed from nature, and it was written by an earnest and a well-known Theosophist. This was, of course, amply sufficient to place the work on the *Index Expurgatorius.* The *Graphic* alone had a few

words of appreciation in its columns.

As the present notice lays no claim to an analysis of the literary merits of *United,* but means to treat only of the psychic element in it—it may be worth our while to remind the reader of what was said of this novel in one, at least, of the best London papers.

> Mr. Sinnett's new contribution to the literature of transcendental psychology, *United*, is more than a worthy successor to *Karma.* Adepts and disciples will, no doubt, apply to this work as to its predecessor, in order to find freshly suggestive light thrown on the doctrine it illustrates and seeks to popularize. But the ordinary reader is by no means forgotten—quite the contrary: and it is from his point of view that it will be the most prudent to discuss the work. Independently of its subject then, *United* is a thoroughly interesting romance. Well constructed, and perfectly clear, calculated to exercise a fascination over the most sceptical or indifferent with regard to esoteric theosophy. Moreover, though it is, and should be, no purpose of a story to convince, it is likely to attract, and, in any case, to inspire personal respect for the very obvious earnestness of the author. The main story, little broken by episode, is that of a man who transfers his entire vitality to a girl, in order to save her life, and, by his self-sacrifice, not only raises her to a higher scale of being, but has earned the right to her life in return in a loftier sphere. All this sounds very mystical, but the result is a pathos only to be obtained through skill in giving to the mystical the semblance and impression of realism—a very high form of art indeed, and very seldom carried out so well. No doubt faith, in the completest sense, has something to do with the artistic and popular success of Mr. Sinnett's achievement in so exceedingly difficult a field.—(*Graphic*, July 24, 1886, London.)

The above is not over-extravagant in giving a clear idea of the work, but it is fair and honest in its appreciation. No longer notice of *United* has appeared, even in our Theosophical publications. We will not stop to find

any valid reasons for it, for there were none; except, perhaps, as regards *The Theosophist*—an instinctive fear of saying too much or too little. It is time that this remarkable novel and its esoteric truths should be more amply analyzed and thus pointed out to the attention of theosophical readers, at any rate. Hitherto there has been too much tendency in the organs of our Society to sacrifice spirit to form, to lay too much stress on isolated cases of the normal manifestations of psychic powers, instead of popularising them as a LAW IN HUMAN NATURE.

This power is "latent *in* MAN," and not in solitary units of the human family only, though this mystery of dual life in every man, woman and child may remain unknown to them ninety-nine times out of a hundred. This ignorance is due to our Western modes of life.

Whether rich or poor, educated or illiterate—we, of the civilized nations, are born, live and die under an artificial light; a *false* light which, distorting our real selves like a mirror cracked in all directions, distorts our faces, and makes us see ourselves not as we are, but as our religious superstitions and social prejudices show us to ourselves. Otherwise—the Ediths and Marstons would be less rare in every class of society than they are now.

For who of us knows, or has any means of knowing *Self,* while he lives in the lethal atmospheres of whether Society or Proletariat? Who, taught from babyhood that he is born

in sin, helpless as a reed, whose only true support is the "Lord"—can think of testing his own powers—when even their presence in him is a thought that never could enter his mind? Between the eternal struggle for more gold, more honours, more power in the higher classes, and the "struggle for existence," for bread and *life,* in the lower ones, there is no time or room for the manifestation of the "inner man" in us. Thus, from birth to death that EGO slumbers, paralyzed by the external man, and asserts itself only occasionally in dreams, in casual visions, and strange "coincidences"—unbidden and unheeded. The *Psychic* or HIGHER SELF

as it is called in *United,* has to be, first of all, entirely ridden of the soporific influence of *Personal Self,* before it can proclaim obviously its existence and actual presence in man. But once this condition is fulfilled, then truly "he who reigns within himself and rules passions, desires, and fears, is more than a king"—as Milton says: for he *is an adept already;* the *shell* alone between the inner man and the world of objective as subjective manifestation, is to be overcome; and when it offers no better resistance than a merely passive one then the higher self is as free as on the day on which that shell will be left behind him for ever. But there are rare individuals who seem born with this capacity for certain mysterious objects of karma, and whose *inner* SELVES are so strong as to actually reduce to nought the resistance of their personal or provisional bodies. Such a "rare efflorescence" of her age is Edith —first the child, and then the girl heroine of Mr. Sinnett's novel.

The author has enhanced the value of his great services to Theosophy and laid the world of thought under an additional obligation by the publication of the above novel; not as the reviewer in the *Graphic* thinks, because he gave "to the mystical the semblance and impression of realism," but because he clothed REALITY—an actual psychic phenomenon which under *pseudo-impartial* modern investigation and too scientific a treatment could hitherto grow no higher in public recognition than a "telepathic impact"—in such attractive yet natural garb, and presented it in such an easy reading form. To that numerous class of the reading public which has no taste for abstract metaphysical speculation, the interweaving of some *true* occult doctrines into the framework of such an interesting narrative is invaluable. In fact, the mystic bias now tempering so much current light literature, is in a large measure accountable for the rush of spirituality which constitutes not the least noticeable feature of the last few years. Difficult as it is to convey in an intelligible manner to the general reader the more advanced doctrines of the secret teaching, we must make the attempt. In *United,* a mass of lucid metaphysical

speculation is blended with the subject matter of a story of prosaic, every-day society life.

The story opens with a description of the early life of the heroine—Edith Kinseyle—with her widowed father and a good, simple soul of a governess, in a lonely country house. The father is an ever-occupied scholar, an ardent philologist leading his own inner life of study, so absorbed in it, that "he realized for the first time that she [the wife] had been seriously ill" only when "in a gentle, unobtrusive way," Mrs. Kinseyle "had dropped into the grave." The first lines of the work acquaint the reader with the whole character of the heroine's father, and thus lead him to see how much the early surroundings of the child were propitious for the development in her of her *abnormal* powers. She was the only child of a quiet country gentleman, of no large means, whose lack of fortune as much as the retired habits of a book-worm, had narrowed the horizon of her social life from birth, and thus thrown her forcibly upon the resources of a mental, inner world of her own. Her governess, Miss Barkley, "a tall, thin spinster, with very prominent teeth, a mild disposition and a long experience of life"—the latter quality having no effect upon her terror of ghosts—rather developed than checked in the child an early and ungovernable love for the mysterious and the "supernatural," by thus awakening in the girl a natural spirit of innocent combativeness and malice. From the early age of six, Edith manifested an abnormal interest in the occult. She rummaged out all the old books in her father's library to get information upon ghosts in general and "a family ghost" especially; and was frequently found by her governess perched on the entrance gate of the avenue wistfully wanting to catch a glimpse of the family ‘‘apparition"—an old knight on horseback whose astral picture occasionally curdled the blood in the veins of the rustic "elect" who happened to see it.

The story of the simple child-life of that young dreamy soul evoluting from *without within*, so to speak, and

awakening with every day more to an *inner* instead of an outer world under the sole guidance of *her* own personal instincts—is very beautiful. Till the age of six when her mother died, the child had been left entirely to follow her own quiet tastes. It was only when placed under the necessity of either sending his daughter to school or taking a governess for her, that the widower was brought to a closer acquaintance with his child. He was quite startled and perplexed to discover that the six years old baby *had a will* in the choice of her future destinies. For when Ferron Kinseyle attempted to argue her into making her choice of rather school than governess,

"Oh, Papa!" she cried, more in sorrow than in anger, "you don't mean that you will send me from you *against my will*!" and with that she melted into tears.

Both will and tears had their desired effect. Miss Edith remained at home, and time rolled on for her, calm but never monotonous, between her kind father and as kind a

governess on the external plane; and the fathomless world within herself she was never tired of exploring till she was seventeen. Her beauty expanded, but she preferred her quiet home to everything else.

Her love of the quiet seclusion of Compton Wood was born of no shrinking timidity of nature, still less of any morose dislike of her fellow creatures. The sunny brightness of her own temperament gilded the old house with all the gaiety she required. . . . . .

Thus she passed her days between her quiet home and visits to an old manor belonging to some relatives whither she was drawn by a "Countess' Study," so called, in it. It was not a "*canny* habitation after dusk" for nervous people; for that "Countess" of old had left a memory after her for having practised the "black art," and after her death her wraith had been seen at the same windows in the "moon-light." But it was the more attractive for Edith, who had never been "nervous," to her governess's sorrow. In that large room of the deserted house she used to sit for long hours before dusk, while Miss Barkley ventilated her fidgety fears with Mrs. Squires, the lodge-keeper's wife. During

312

one of such rests in the lodge while Edith is in the "Countess' Study," the governess meets with two young gentlemen—George Ferrars and Marston. After mutual introduction the former gives the curious information that he is at present engaged in following a clue for his sister, Mrs. Malcolm. The latter, who is fond of penetrating into the depths of things occult and who is a clairvoyant, has received a mysterious communication: she must become acquainted with a young girl connected with an old manor called Kinseyle-Court. His companion, Marston—the chief hero in the occult plot—turns out, later on, to be a strong mesmerizer, one deeply versed in the mysteries of psychic lore.

Meanwhile, feeling more brave with two young men to protect her from possible ghosts, Miss Barkley "marvelling at the strange coincidence," proceeds in search of Edit in company of her new acquaintances. But Edith does not answer the call from the hall. In great terror the governess rushes through the old house in search for her and finds her pupil at last.

Half kneeling, half lying prostrate on the floor, her creamy white dress shining as though luminous in the moonbeams, her hands clasped together and her face turned upwards towards. . . . the Countess' Study. . . . .

"Oh, why did you disturb us?" she said in a dreamy tone . . . . " I feel as if I had been in Heaven, but now *she* has gone. . . . ."

"The beautiful angel has been here just where I am standing talking to me, for I don't know how long, filling my mind with such rapture I can't describe it to you . . . I have been lifted up out of myself—I can't bear to come down again. . . . . . "

Edith cannot tear herself away from the spot where she had this first experience of *living in her Higher Self,* and outside of her body. A little water brought by Marston, however, who says in a confident tone that—

"It is pure water, with only a little magic in it . . . . which will not be at war with the vision"

—recalls Edith back to this life, and the two—the natural born seeress and the strong adept

and mesmerizer, become linked in the same destiny from that hour henceforward.

It is not mutual love however—as no profane novel writer would fail to make it. On Edith's part it is not even a very acute sympathy or interest. She feels his influence later on, and chiefly during her hours of supersensuous existence, when separating from her body she lives in her "Higher-Self." Otherwise, this first and several subsequent meetings have no immediate effects upon the girl—though Marston's fate is sealed from that night. He becomes passionately devoted to her, but with a mystic love that has nothing of the terrestrial element in it.

Edith and Marian Malcolm (Ferrars' sister) soon become great friends and feel a passionate affection for each other. Both are mutually attracted at first, because both labour under the impression that they are visited by one and the same "Spirit Queen"—although the latter is only the glorious Spirit SELF of the pure girl, called Edith, who thus strangely mistakes that Higher-Self for a being independent of her own individuality. Marston, the adept in occult mesmerism, finally disabuses her and reveals the truth to the young Seeress. But in doing so he seals his own destiny.

There is a deadly secret in his life, a mystery that is known only to this old and trusted friend of his young days, Ferrars, and his sister, and one that makes him lead the life of a Cain, for no crime of his own. That crime—expiated by his father on the gallows—digs an abyss between himself and the girl he loves. With his mesmeric power over her it would be easy for him, as he says to Mrs. Malcolm, to have chained her life to his, but he will not do it. "Would it not have been base to do so?" he asks. As for Edith, as she brings back to earth none of the knowledge of persons and things she exhibits while plunged by Marston in her trances, she is ignorant of that great love. None of the terrestrial impurities seem to touch her, and she is wholly absorbed only in her dream-life. She even gets engaged to a worthy Colonel who adores her, but whom she consents to wed, simply because, as she writes, "I have been

paired off by my destinies and my friends with Colonel Denby."

In one of her trance states she reveals to Marston and Mrs. Malcolm that her lung is very weak and that she will not live, that in her waking hours, feeling strong and healthy, she is ignorant of the danger; though when the doctors find it out this does not seem to affect her in the least. She remains throughout the same dreamy and, at the same time, merry girl as from the first.

It is this pre-eminently occult feature—the constant though unconscious longing for deliverance from the terrestrial bonds in every true psychic, all the attractions, happiness and joy of a young life, notwithstanding—that the author has admirably developed and described in his heroine. Her *dual* nature, so difficult to maintain in contrasted harmony in the same character, is drawn with a masterly hand by the author. He has created a marvellously natural combination in his heroine. Edith longs for the unalloyed bliss of a "Higher-self state" whenever she approaches the arcanum of her own nature, and yet once she is back on earth, she assumes no mystic melancholy airs, shows no disgust for life, but is thoroughly herself each time—the young and joyous daughter of the earth.

"Nobody would live in the body if they knew what it was to live in the world of spirit" she argues, when lying entranced. . . "but one must never hasten the change," she adds. And yet all the aspirations of her life in her external body seem to make her unconsciously strive after that glorious "change," as "everything else does seem so poor and worthless compared to the glory and joy" of that disembodied yet fully conscious state Thus the two parallel lines of life of the illusive, external Edith and her HIGHER SELF as "Spirit Queen" and her own guardian—reminding us of the dramatic interview of Zanoni with his shining and glorious *Augoeïdes*—are never blended together, and yet they present an integral whole, an artistic blending of the same spiritual individuality, the immortal reflecting itself in the mortal.

The reader of *United* finds more than one mystic scene in it, whose details are occult truths presented under a semblance of romantic fiction. It is the business of the intuitional and esoteric student to discern the correct doctrine under a slightly modified form for purposes of an easier reading. The sacrifice of Sidney Marston is of an intensely dramatic character and *true to life* in the great and mysterious possibilities of the occult transfer of forces and even LIFE in mesmeric phenomena. In his intense and immortal love for her, his "Soul Queen," who can never belong to him on this earth, Marston wants her to live and even to wed another man as he knows she could never be happy with himself. Hence he resolves to infuse into her veins and rapidly disappearing lungs the breath of life from his own organism, and then to die and vanish from this life to be ever near to her in his invisible soul-body. This he accomplishes notwithstanding her opposition, subduing her will under his stronger energy.

"Be merciful and gracious and do not reject my offering," he pleaded. "For Edith, dearest, I tell you the die is cast—the step istaken. I would not draw back, if I would. . . . . *This day has been spent in . . . work that cannot be undone*. . . . . If I had been dying from common-place illness. . . . . . I should not be more free than I am to speak to you as I am speaking. I shall never see you again my beloved, after this night. . . . . I give you my life, my own. It is my *supreme act of will*. . . . . It is transfusing into your being as I speak, and my heart that has been beating for you only for so long, is beating nearly its last now in glad and proud exhaustion for your sake, as it rests for the first and last time against your own. You shall be happy in this life, my glorious queen,—in this life as in the next—and you will not be pained by the recollections of this evening after the first excitement of it has passed. . . . . My beloved, we could not both be happy on this earth, and I choose to stand aside and let you pass. Anyhow I am of service to you in dying, and I can be of no

service to you living."

Whatever influences were working upon her, the intense excitement through which she was passing, or something else as well, were now so powerful that any coherent thought, not to speak of argumentative protest, were wholly impossible for her. She lay in his arms panting, and flushed and giddy with the tumultuous energy pulsing through her veins. . . . . Under the dominion of a different kind of

bewilderment his own words become more confused and his own sight uncertain—"Ah! I am staying too long," he stammered.

"I must go, good-bye, good-bye."

He rose to his feet, staggering as if intoxicated, clutched the chairs, and made his way to the door . . . . . . Edith came flying through the hall from the drawing-room as he was opening the carriage door.

"Do not let him go!" she cried. "Marian—he is very ill. Stay! I command you to stop. I will not live without you."

"Too late! Too late!" he answered, but rather in exultation than in sorrow. "Drive on," he called in a loud voice to the coachman.

. . . .

"He has died for me," Edith said almost fiercely. "We shall never see him living again."

They never did; for as Edith explained it:

"These things which are so strange to you are tremendous realities to him and to me. He had always been able to make me strong—to refresh me by magnetism when I was enfeebled, and that used to exhaust him in exactly the same way it strengthened me. It was a transfer of vitality. He could give it out, I could absorb it. But these small efforts in the past were as nothing to what he found out at last to be possible. He has learned how to pour out his life in a great flood upon me, so that I have been made strong and well, and he is dead at this moment in the carriage that is driving his body to London! . . . ."

Is this a fiction or a real fact in nature? Perchance, when that which Dr. Richardson calls "etheric nerve-force," the life principle, is better known and accepted, the seemingly impossible phenomenon will become comprehensible. If animal magnetism is a fluid, a force, an energy, call it what you will [and] can heal diseases by infusing new life-energy into the patient's veins, why *is the transfer of the whole supply of it from one body into another an impossibility?* Truths *are* stranger than fictions, and very often so. Still they are truths and have to remain facts in nature.

But the sacrifice proved useless. Instead of remaining in her physical organism, the life-energy Marston imparted to her, took another direction, and under the intense spirituality of Edith, loosened still more the bonds of union, between her astral Higher Self and the body.

Edith determined to leave her body for good. “Dear,” she said consoling Marian,

> “Don’t you see it must be so? Knowing what I know now, and with the consciousness so vivid of what the other life open to me is like, how can I possibly go on with this one?”

There is a magnificent scene of clairvoyance between the two friends Marian and Edith in the old Manor, near the “Countess’ Study,” a day or two before the last disembodiment of the latter.

Then, the last scene, after Edith had prepared her father—unconscious of his approaching loss—to separation with his only child. In the night Mrs. Malcolm

> *Felt* the glorified spirit of Edith beside her, even as she lay in a state of slumber. . . . . It seemed to Mrs. Malcolm when the morning came, that she had passed through years of time, and that the bodily Edith was a beautiful memory rather than a fact of yesterday.. . . . . . .

And then Edith bid her good-bye. The last words the vanishing spirit utters reveal the secret of her determining upon the untimely “change”. For she says:

> “It is hardly good-bye from me at all, for I shall scarcely be conscious of missing any part of you from the Higher Self that will be always with me. I shall be none the less with you *because I shall be also with the one other person who has earned so thoroughly the right to blend his existence with mine.*”

Marston and Edith were UNITED in Devachan “from whence no traveller returns.” The glorious “Higher Self” with which we are united during life, gathers around itself the Higher selves of all those whom it loved on earth with an immortal spiritual love. Thus the spirit of Edith was right in saying to Marian she would not miss “any part of her from HIGHER SELF, who would always be present.

H. P. BLAVATSKY.

Collected Writings VOLUME VII
June, 1887

JUGES OU CALOMNIATEURS?

[*Le Lotus,* Paris, Vol. I, No. 4, juin 1887, pp. 193-203]

«. . . . [*Madame Blavatsky*] *n'est pas le porte-voix de voyants que le public ignore, ni une simple et vulgaire aventurière; mais nous croyons qu'elle a conquis sa place dans l'histoire comme l'un des plus accomplis et des plus intéressants imposteurs dont le nom mérite de passer à la postérité* ».

—*Proceedings* of the Society for Psychical Research, Vol. III, Part ix, décembre 1885, p. 207.

M. Hodgson, l'auteur de ce remarquable verdict* aurait dû, pour se montrer aussi prophétique que sagace, ajouter ces mots: «Oui, son nom passera dans l'histoire. Il figurera, au vingtième siècle, entre les noms de comte de Saint-Germain et de Cagliostro, dans les encyclopédies futures; article: 'Les Imposteurs célèbres'».

Eh bien! je ne m'y oppose pas. Je m'y trouverai en fort bonne compagnie. En effet, une vieille femme qui a eu assez d'esprit pour berner depuis son enfance tous ceux qui l'approchaient, qui pendant ces quatorze dernières années, a su tromper—mettons hypnotiser—des centaines d'hommes intelligents et des douzaines de personnages de la meilleure société, comprenant des esprits supérieurs fort connus comme hommes de science, une telle femme mérite, certes, de passer dans l'histoire, et ses victimes avec elle, hâtons nous d'ajouter.

Le verdict a fait le tour du monde. Il a été accueilli avec avidité par tous les journaux bavards et cancaniers, et a reçu l'hospitalité la plus bienveillante sur les pages

____

* Voir *Le Monde Occulte* (préface: p. vi; etc., et postface, 349, etc.). Pour tous les passages obscurs de cet article, nous renvoyons le lecteur ignorant de ces évènements contemporains au *Monde Occulte* publié par l'éditeur de cette Revue. (F. K. G.)

[These initials stand for Monsieur F. K. Gaboriau, Editor of *Le Lotus,* and his reference is clearly to his own French translation of *The Occult World* by A. P. Sinnett, which was published under the title of *Le Monde Occulte: Hypnotisme Transcendant en Orient,* Paris and Brussels, 1887, and contained 368 pages.—*Compiler*.]

____

des revues dites scientifiques et philosophiques,* il a fourni de belles phrases à des

brochures plus ou moins littéraires et a été acclamé et commenté par l'armée grouillante des reporters à tant de sous la ligne. Mais pourquoi a-t-on choisi cette phrase du décret Hodgson? C'est tout simple. Ce décret venait d'une Société scientifique, de cette *Société des Recherches Psychiques* qui prétend séparer le bon grain de la paille, reconnaître le vrai du faux et établir ainsi le règne de la paix et de la fraternité entre les matérialistes et les spirites anglais. Son fondateur et chef, d'ailleurs, M. Myers n'a-t-il pas appartenu pendant trois ans à la Société Théosophique? Tout le monde ne sait-il pas, à Londres, qu'il a était un des premiers «bernés», puisque bernés l'on veut, de la *London Lodge of the Theosophical Society*, et qu'il fut un temps où il croyait parfaitement à tous ces phénomènes? Ces derniers sont appelés «niaiseriess» maintenant, dans la *Revue scientifique*, dont le directeur est un autre ex-théosophe, qui s'est retiré à temps, comme à l'Opéra comique, pour sauver le buste de la Science.† Ergo: la sentence vient de haut; Mme Blavatsky est condamnée par contumace.

—————

* Voir les articles pédantesquement ridicules de la *Revue scientifique* (16 avril, 1887, p. 503), de la *Revue philosophique* (avril 1887, p. 402), de la *Revue de l'Hypnotisme* (février 1887, p. 251), etc., (F. K. G.).

† N'ayant jamais eu l'honneur de connaître M. Charles Richet, ce n'est pas moi toujours qui l'ai berné en le faisant entrer dans la Société, mais bien deux ex-théosophistes ardents, une parisienne et un russe. Ce dernier, ayant juré à tout le Paris théosophique qu'un des Adeptes (*Mahatmas*) lui était apparu en corps astral, dans sa chambre, avait causé avec lui près d'une heure, assis sur une chaise en face de lui, et qu'il lui était réapparu encore une fois, dix minutes aprés l'avoir quitté, afin de lui donner une preuve que ce qu'il avait vu n'était pas un rêve, il en résulte que je ne suis pas la seule à avoir inventé les Adeptes orientaux, s'ils ne sont que des fictions. Ce monsieur visité croit sortir de son mauvais pas, à l'heure qu'il est, en donnant le change. Il assure à tout le monde que c'est Mme Blavatsky qui l'avait *hypnotisé,* le forçant de la sorte à voir cette scène. S'il en est ainsi, l'illusion ayant duré près d'une heure, il serait peu logique de me refuser la possession de pouvoirs extraordinaires. Le phénomène n'en serait que plus remarquable. La *Revue scientifique* trouvant que *Le Monde Occulte* «pourrait être l'objet d'une curieuse

—————

Tout ceci, je l'écris, ne cédant qu'à contre-coeur aux instances de mes amis. On me supplie de répondre aux volumes de railleries de perruquier, de blagues ineptes accumulées par les journaux, aux accusations plus sérieuses des revues de science et de philosophie. La vie est trop courte, et le temps trop précieux pour qu'on le perde à contredire des propos en l'air, des suppositions basées sur des hypothèses—toutes scientifiques qu'elles soient. Je cède, mais en me réservant le droit, dans ce cas, de dire ce que je pense. Tant pis pour ceux qui entendront la vérité.

Or, je conteste à la science, quand même elle s'intitulerait «psychologique», le droit de toucher des questions dans lesquelles, matérialiste jusqu'au bout de ses ongles crochus qu'elle est, *elle ne peut que voir du bleu.* Pour être regardé comme un expert dans un art quelconque, il faut être soi-même artiste en cette spécialité. Or, si l'on excepte M. Myers qui fut un croyant et qui accepta d'abord les phénomènes sur foi, pour les répudier ensuite—sur foi encore,—se fiant à la sagacité de son agent, c'est-à-dire au témoignage

absolument isolé d'un ignorant en mystères psychologiques, aucun des juges et jurés de la Société Psychique n'est compétent à se prononcer sur les manifestations anormales. Pas un n'est *médium,* ni occultiste, parmi ces bons *savants* de Cambridge. Aussi ont-ils déclaré Eglinton—un des médiums les plus remarquables de l'Europe—un imposteur, depuis A jusqu'à Z.

La science est aux abois. Forcée par les faits, qui ne respectent aucune perruque, de se rendre à leur évidence, elle a été mise en demeure de donner son opinion sur les

---

étude sur l'état psychologique de son auteur et de ses héros » (No. 16, avril, p. 503), aurait dû commencer par faire cette étude sur les deux théosophistes qui ont recruté son Directeur dans les rangs de l'armée théosophique, avant que de lui permettre de s'y engager. Potins de femmes et personnalités s'accordant mal avec la *Science exacte.*

[See Compiler's Note following the English translation of the above long footnote.—*Compiler*.]

---

phénomènes psychiques. Elle s'y soumit diassez mauvaise grâce. Il y en a, parmi ses représentants qui se sont adonnés avec ardeur aux recherches hypnotiques. En sont-ils plus avisés pour cela? Ceux qui se sont convaincus de la réalité des phénomènes, ainsi que de l'impuissance de la science à les expliquer par des données purement physiologiques, se taisent, n'osant parler, car ils savent bien ce qui les attend. La liste est longue des savants connus qui, après s'être aventurés sur l'arène du spiritisme pour y briser une lance dans la défense des phénomènes, se sont vus classés par leurs confrères sous l'étiquette de *non compos mentis.* M. Wallace, le grand naturaliste de Londres, a fermé la bouche et ne dit plus rien; M. Crookes préfère également le silence; M. Gibier est à la veille d'être proclamé un aimable halluciné, sinon un charlatan comme le traitait un de ses confrères que je ne veux pas nommer; et ainsi de suite. . . . .

Un peu de logique, s'il vous plait, Messieurs mes juges et calomniateurs. La Société Psychique de Londres pouvait-elle se prononcer en faveur de tous les phénomènes décrits dans le *Monde Occulte* et ailleurs, sans risquer de perdre son titre de «scientifique»? Comment son adhésion à tout ce qui me fut attribué par les phénoménalistes aurait-elle été reçue par les savants qui nient d'emblée l'existence des forces intelligentes en dehors de l'homme? C'était une question de vie ou de mort, le *to be or not to be* d'Hamlet. Une fois que les calomnies d'une méchante femme, poussée par la vengeance et aidée de toute une noire armée de missionnaires, furent publiées dans l'organe évangelique de ces derniers, la Société Psychique—ou plutôt son fondateur théosophiste—n'eut plus qu'à choisir entre les deux cornes du dilemme. De deux choses l'une: (*a*) ou bien il devait déclarer publiquement que les accusations de la dame Coulomb étaient des inventions, et dans ce cas, lui et sa Société *savante* auraient eu à partager les quolibets lancés contre les théosophes, à être noyés dans un fleuve de ridicule, il aurait *perdu sa caste* enfin, comme on dit aux Indes, et pour toujours; (*b*) ou naviguant avec le courant, il fallait

bien, pour se tenir sur l'eau, proclamer que tous les phénomènes, les Mahatmas et leurs agents étaient une immense imposture.

Impossible de transiger; c'était à prendre ou à laisser. La Société Psychique s'était trop avancée et trop compromise.

Sait-on seulement dans quelles circonstances eut lieu *l'enquête* de M. Hodgson aux Indes? Que sait-on de cet agent devenu si célèbre pour sa «sagacité merveilleuse», sagacité à faire pâlir les exploits des mouchards les plus renommés? Eh bien, je vais vous renseigner; et je défie mes ennemis de me donner un démenti.

Ce jeune homme, sans expérience aucune, n'ayant pas la moindre idée des phénomènes psychiques ou autres est envoyé aux Indes; à lui seul, il est procureur, juge, juré et avocat, tout à la fois. Arrivé là, il devait faire une enquête, prendre note de tous les phénomènes produits depuis sept ans, comparer les témoignages des théosophistes avec ceux de leurs dénonciateurs, etc., etc. Comment s'y est-il pris? Il n'a *interviewé* que nos ennemis, des missionnaires hydrophobes, des ex-membres de la Société, expulses de nos rangs, des railleurs et des matérialistes endurcis. Les chrétiens protestants dont se compose la société anglo-indienne, à cheval sur la routine du *cant,* guidés dans un fourreau de correction et de *respectability,* le reçurent à bras ouverts. Depuis la fondation de la Société Théosophique aux Indes, ce monde anglo-indien, le monde officiel et jaloux, s'était montré notre adversaire implacable. M. Hodgson aimait à faire figure dans les salons; il recherchait les bals et les grand dîners, et il avait à choisir entre ce monde pétillant de champagne frelaté sinon d'autre chose, et notre *monde occulte.* C'est ainsi qu'il vint un jour chez nous emprunter un costume de prince indou d'un de nos théosophistes pour se pavaner à un bal costumé donné par le gouverneur de Madras. Une fois là, il déclara publiquement, à la grande joie du monde respectable et correct, que la Société Théosophique n'était qu'une imposture; c'était, selon lui, une association d'imbéciles trompés et de trompeurs intelligents.

Un détail curieux sur les lettres que je suis accusée par les missionnaires d'avoir écrites, et que l'expert de Londres, *après de longues hésitations *,* trouva être de mon écriture, c'est-à-dire tracées par la même main qui avait, disait-on, écrit toutes les lettres des Mahatmas: M. Hodgson les a portées sur lui pendant des semaines entières. Il vint nous voir tous les jours. Il logea *chez nous* pendant une semaine. *Ces lettres, il ne me les a jamais fait voir*, il ne m'a jamais demandé d'explication à leur sujet. *Jusqu'à ce jour je n'ai jamais aperçu la couleur d'une de ces lettres* "*incriminantes*". Et ceci s'appelle une

enquête scientifique et faite d'une manière impartiale!

Quand on veut tuer son chien, on le dit enragé, et M. Pasteur lui-même n'y pourrait rien faire. Et l'on veut que je me défende! Devant qui, bon Dieu? Devant ceux qui croient en M. Hodgson et qui prennent ses déplacements au sérieux, ou devant les pauvres reporters pour qui je suis une mine inépuisable de gros sous? Les premiers m'avaient condamnée d'avance comme charlatan, avec ou sans cette fameuse enquête de si triste célébrité pour la *Société Psychique.* Ils n'ont jamais changé d'idée. Cela n'a fait que de leur fournir un semblant de droit de plus: celui de proclamer sur toutes les gouttières ce qu'ils disaient en petit comité depuis que mon nom est devant le public. Les autres, allons donc! Il faut bien que le pauvre monde vive. Si en m'appelant «grosse grenouille» ou «farceuse» un dîner est assuré à un pauvre journaliste affamé, je ne m'y oppose nulle ment.† La charité et le pardon entrent dans la liste des vertus théosophiques. D'ailleurs, est-ce qu'il y en a un

____

* Je ne m'étonne pas de ces hésitations, attendu qu'un autre expert, non moins célèbre, et qui occupe à Berlin une position en vue au Tribunal, a prononcé une décision diamétralement opposée à celle de son confrère de Londres. Cet expert a, dans un document officiel, écrit et juré, déclaré que *les lettres signées des initiales du Mahatma K. H ne pourraient en aucun cas être de la main de Mme Blavatsky.*

† Voir la *Lanterne,* journal des insulteurs: 30 novembre 1886. (F. K. G.)

____

seul parmi mes détracteurs parisiens si âpres à la curée, qui me connaisse?

Quant à mes amis—les vrais amis—ils ont confiance en moi comme par le passé. Pour chaque désertion—et il y en a bien peu—j'ai acquis dix nouveaux amis dévoués, autant de membres pour notre Société. Le seul résultat des foudres lancées contre moi par la *Société Psychique* a été de forcer l'attention publique à se partager entre les régents bulgares, M. de Bismarck, le Pape—et moi. C'est fort flatteur. D'autant plus que les tours de force *psychiques* accomplis par ces Messieurs sont bien plus remarquables que tous les phénomènes qui me sont attribués. Un autre résultat cependant est la formation, en Angleterre même, d'une nouvelle Loge théosophique intitulée: *Blavatstky Lodge,* et sa transformation prochaine en *Société Théosophique de la Grande-Bretagne* englobant en son centre la *London Lodge* et les autres branches.

Maintenant, une dernière question à vider. Toute action et à plus forte raison toute série d'actions, s'étendant sur un grand nombre d'années, commise par un individu quelconque, doit avoir nécessairement *un motif plausible.* Tout arbre se juge par les fruits qu'il porte. Quel a donc bien pu être le motif qui m'a poussée à fonder la Société théosophique, à révéler ce que j'avais tenu secret pendant de longues années, à me jeter, enfin, corps et âme dans la gueule du monstre qui a nom *Opinion publique,* qui m'attendait à mon entrée dans l'arène? La nécessité de trouver un motif cadrant avec ses conclusions était si bien reconnue par la Société psychique que ce fut la tâche la plus ardente et la plus ardue de cette dernière. On ne put en découvrir aucun; mais les faits suivants furent reconnus par M.

Hodgson:

1° Je n'avais jamais accepté un sou pour les phénomènes. Toute offre de ce genre avait été constamment rejetée. Il suffisait que quelqu'un m'offrit une rémunération * pour qu'il perdit tout espoir de jamais obtenir de moi l'ombre d'un phénomène.

---

* Bien des rajahs que l'on pourrait nommer m'offrirent des milliers de roupies en vain. En Amérique, un millionnaire me fit offrir

---

2° M. Hodgson constata, tout au contraire, que depuis sa fondation, je donnais tout mon argent à notre Société avec mes services incessants et gratuits.

3° Des bijoux de prix furent reçus par bon nombre de personnes, même quelquefois par celles qui n'étaient pas de nos membres, tandis que maintes fois des théosophistes pauvres, ou dans un besoin urgent, recevaient des sommes assez fortes (dans un cas 500 roupies: 1250 fr.), dans des lettres venant des Mahatmas: lettres que je suis accusée d'avoir écrites!

4° Plus un théosophiste était pauvre, plus sa position sociale était humble, et plus il avait de chances d'être témoin des plus grands phénomènes.

Je dirai en passant que *des vrais phénomènes sérieux* * personne n'a jamais soufflé mot publiquement: ils furent

---

10,000 dollars si je parvenais à lui faire constater un phénomène des plus simples—que je n'avais jamais refusé de produire à aucun de nos membres—le tintement mélodieux d'une ou plusieurs notes, en l'air. Il fut repoussé, et je n'en voulus plus entendre parler. Ceci est de l'histoire, s'il vous plaît.

* La Revue scientifique dit: « . . . On se demande pourquoi des êtres humains, doués d'une puissance aussi grande, s'amusent aux niaiseries que l'on nous rapporte». Le bibliographe le saurait s'il s'était donné la peine de lire le livre. Un peu plus loin: « . . . Les objets sur lesquels Mme Blavatsky exerce sa puissance et celle des mystérieux adeptes . . . sont vraiment trop mesquins». La Revue philosophique a de semblables réflexions. Il nous serait facile de faire à notre tour d'aimables plaisanteries sur l'importance que ces messieurs qui se sont adjugé le monopole de la science, attribuent à leurs pauvres expériences, ridicules quand elles ne sont pas dangereuses. On pourrait montrer Nana hypnotisée, offrant les symptômes d'une grossesse suggérée, au grand amusement de nos badauds, ou allant embrasser, à très courte échéance, tel grave professeur qui sert de risée, sans s'en apercevoir, à toute une bande de gamines, pour démontrer la névrose de la psychose de l'hypnose; on pourrait représenter M. X. trempant dignement son doigt dans de l'urine mieux dosée que son cerveau, et le sucant pour constater si la saveur est acide, acerbe, styptique, ambrosiaque ou asparago-nauséeuse; ou bien encore évoquer l'image de ce savant allemand, qui, récemment, couché dans une baignoire, s'occupait-noblement à souffler sur son pubis émergeant de l'eau pour faire des études comparatives sur les sensations tactiles de chaud et de froid. Mais nous voulons être indulgents. (F. K. G.)

---

toujours tenus *secrets et sacrés.* Ce n'est que la catégorie de manifestations psychiques et autres sans aucune importance et produites pour l'amusement des amis—théosophistes comme non-théosophistes—qui furent trainées au grand jour par l'indiscrétion de certains membres enthousiastes. Je m'y suis toujours opposée; mais le courant a été plus fort que moi: il m'a renversée, et c'est sur le cadavre de ma réputation et de mon honneur que certains faits ont été portés à la connaissance du public.

Quel pouvait donc être ce mobile insaisissable, mystérieux, auquel je suis accusée d'avoir obéi pendant ces quatorze dernières années, d'avoir sacrifié tout mon avoir, tout l'argent que je gagnais ailleurs avec mes travaux littéraires, toute mon énergie, ma santé—perdue pour toujours,—presque ma vie enfin? Etait-ce l'ambition, le désir de me voir célèbre? Impossible, car je m'y serais mieux prise dans ce cas. Je serais restée l'amie et l'alliée des spirites et des spiritualistes, mes plus implacables ennemis aujourd'hui. J'aurais montré un respect au moins apparent pour les missionnaires et le clergé, au lieu de les dénoncer; j'aurais brûlé de l'encens au nez des dieux de l'opinion publique et fréquenté le monde. J'y serais restée un mouton de Panurge, au lieu de montrer mon indifférence—j'allais dire mon mépris—à ce monde frivole, sans cœur, sans tête, sans entrailles pour la misère d autrui et surtout pour ceux qui lui tournent le dos. Je ne fis jamais rien de tout cela.

Il devait être bien fort cependant ce motif, qui, m'ayant poussée d'abord à inventer des Adeptes et une Fraternité puissante dans les Himalayas, me contraignit ensuite à forger des lettres au nom de plusieurs d'entre eux. La tâche n'était pas facile. Les écritures de ces lettres sont aussi différentes qu'en sont les styles. Elles étaient rédigées en anglais, en français, comme en russe quelquefois: trois langues que je connais. Mais elles étaient écrites aussi, souvent, en sanscrit, en marathi, en bhâshâ, en tous les dialectes de l'Hindoustan, dont je ne sais pas le premier mot. A côté des quelques lettres dont des fragments ont été publiés de temps en temps, il existe

des volumes entiers d'autres lettres dont fort peu de personnes ont eu connaissance: des lettres privées, pleines de philosophie, que quelques théosophistes conservent comme des reliques. C'est à la rédaction de ces lettres que je suis accusée d'avoir consacré mon temps et ma vie. Pourquoi? Eh bien, le sagace M. Hodgson l'a trouvé! Selon lui, c'est par *pur patriotisme et comme espionne* pour le compte du gouvernement russe que j'ai inventé tout cela. L'accusation laisse beaucoup à désirer, car elle n'explique rien. De quoi les Adeptes indous et bouddhistes vivant dans les Himalayas pourraient-ils jamais faire beneficier mon pays? Comment un coup de clochette dans la botte d'un Anglo-Indien ou une cigarette passant d'une poche dans un piano pourraient-ils devenir utiles à une armée russe en train de faire une trouée dans l'Afghan? Autant de mystères qui ne font qu'embrouiller le chaos des *explications scientifiques* de la Société psychique. Ce ne fut qu'un immense éclat de rire, à la lecture de cette sotte accusation, depuis le cap Comorin jusqu'aux sommets de Simla. Pas un Anglo-Indien qui ne sache que c'est une absurdité. Les Anglais, aux Indes,

peuvent dire *mea culpa,* pour bien des alarmes créées par leur peur chronique des Russes, mais jamais ils n'ont été assez bêtes pour croire à un motif semblable. Ils savent trop bien le contraire. Pendant les trois premières années que je passai aux Indes, le vice-roi lui-même n'eut pas une aussi belle escorte d'agents de police deguisés que celle qui me gardait nuit et jour. Je fus suivie et surveillée partout où j'allai. Enfin, de guerre lasse, on me laissa tranquille. Convaincus qu'il n'y avait rien à surprendre, ils en furent pour leurs frais. C'est Sir Frank Souter, ministre de la police à Bombay, et Sir Alfred Lyall, à Simla, qui me l'ont confessé personnellement.

Cherchez donc ailleurs, messieurs les journalistes. Cherchez toujours, et tâchez surtout de trouver un motif logique, raisonnable. En attendant, si vous tenez absolument à m'accuser, tâchez de ne pas oublier que vous êtes Français, et essayez d'être au moins un peu plus polis, s'il vous est impossible de faire preuve d'impartialité

328

et de bon sens. Une fois que vous acceptez le portrait tracé de la main d'un ignare en matières occultes, et que vous copiez en toutes lettres que Mme Blavatsky «n'est pas une simple et vulgaire aventurière», mais qu'elle mérite de vivre dans le souvenir de la postérité « comme l'un des plus accomplis imposteurs, etc.», n'allez donc pas gâter l'effet de cette belle phrase. Car il est tout bonnement impossible de croire qu'une personne de cette forcelà ait jamais pu se rendre coupable de certaines maladresses, que vous lui attribuez. C'est une position qu'on ne saurait conquérir étant sujet à toutes ces folies, ces bourdes, ces oublis incroyables dont on m'accuse. L'hypothèse tombe par son propre poids.

Donc, de deux choses l'une: ou bien je suis (*a*) une femme innocente et calomniée le plus lâchement du monde, pour des raisons qui sont loin d'être mystérieuses; ou bien je suis (*b*) une hypnotisée chronique. Ma nourrice m'aurait suggéré qu'il y avait des Adeptes et des phénomènes.... Mais qui donc l'aura suggéré à tous ceux qui croient avoir vu de leurs yeux Mahatmas et phénomènes? Nouveau mystère! D'un côté, «un témoin de la valeur de M. Hodgson » (*Revue de l'hypnotisme;* article écrit par M. Tétard, *hypnotisé* à son tour jusqu'à accorder au témoin une valeur que personne ne lui reconnait à Londres); de l'autre, quelques centaines de témoins dont la valeur n'est, certes, pas moins grande que celle du témoin de M. Tétard. Seraient-ils tous hypnotisés par moi, par hasard?

Dans ce cas, Messieurs les journalistes et surtout Messieurs les Directeurs de Revues hypnotiques scientifiques et philosophiques, venez donc, pour l'amour de la science, me demander quelques leçons de suggestion et d'hypnotisme, au lieu de perdre votre temps à me calomnier. Car si tous ceux qui sont restés fidèles à la Société Théosophique et à moi personnellement (une bagatelle de milliers de théosophistes représentant les cent et quelque sociétés aux Indes, avec plusieurs centaines d'Européens et d'Américains) passent leur vie sous l'effet permanent de mon hypnotisme, et que cette hypnotisation leur fait

prendre des vessies pour des Adeptes * et des lettres écrites par moi, ou même copiées dans des journaux spirites, pour des lettres de haute philosophie,—alors, convenez-en, je dois être plus forte que toutes vos grandes sommités médicales. Les docteurs Charcot, Ch. Richet *e tutti quanti* ne m'iraient pas à la cheville dans ce cas. Quant à la pauvre *Société Psychique,* à moins qu'elle ne franchisse, et vite, l'étroit horizon de son *«telepathic impact»* dont elle nous rebat les oreilles, elle finira par hypnotiser si bien son public qu'il n'y aura bientôt plus moyen de le réveiller.

Enfin, et pour terminer cette trop longue causerie, voici un extrait qui montrera que les opinions sont partagées à mon sujet, et se resument en trois, diamétralement opposées. Je le tire d'une lettre d'un Anglais, M.B. . . . . . capitaine aux Indes, théosophe et homme d'esprit.

. . . . Je suis désolé que vous preniez trop au sérieux le fiasco des misérables Coulombs et la besogne nauséabonde brassée par M. Hodgson à la Société des Recherches Psychiques. Ce n'est qu'un sujet d'amusement pour vos amis, car il est facile de pénétrer les dessous de l'histoire. C'est justement ce à quoi il fallait s'attendre. MM. Gurney et Myers lancèrent la Société Psychique au milieu d'une belle sonnerie de clairons qui ne fut saluée que par la éclats de rire d'un monde moqueur. Comme conclusion, ils prouvèrent quele public connaît les choses et ne se laisse pas imposer. L'affaire Coulomb s'éclaircit en un rien de temps. Hodgson est l'homme de Madras: *Veni, vidi, vici.* Il avait sa réputation à faire à vos dépens; c'était une question de vie ou de mort pour lui et la Société Psychique. Ainsi va le monde; nous n'avons pas à nous en plaindre, mais plutôt à nous en réjouir. La Société Théosophique est purgée: maintenant vous voyez quels sont vos vrais amis. Il n'y a plus que les sots et les cerveaux vides qui prêtent attention aux paroles d'un Hodgson. Connaissez-vous la publication catholique *The Month*? Cette revue a fait, dans ses numéros de février et de mars, un compterendu du *Monde Occulte* et de *Esoteric Buddhism;* elle en tire la conclusion que vous êtes une horrible sorcière. Juste ciel! Ils doivent évidemment rire d'Hodgson et de son grand rapport. Ainsi, comme vous voyez, les opinions sont partagées en trois camps: le parti Société Psychique, de l'espionne russe et du charlatan; le parti Sainte-Église?

____

* On a été jusqu'à dire que les *corps astraux* vus par quantité de témoins étaient en baudruche gonflé. (F. K. G.)

____

de la magie diabolique chère à des Mousseaux et de Mirville; et enfin, nous-mêmes, qui vous avons gardé notre confiance après avoir lu le bon et le mauvais rapport. Quant à moi, je n'ai d'autre but en vue que la poursuite de la vérité.*

Voici tout ce que j'ai à dire sur ce concert de calomnies et de cancans ineptes qui commence à devenir monotone. Je suis trop sérieusement occupée pour perdre mon temps à répondre à tous les loups qui hurlent à la lune. . . .

H.P. BLAVATSKY.

Londres (Maycot), juin 1887.

---

* Nous avons eu cette lettre entre les mains pour traduire ce passage, et nous avons pu voir que le cabinet noir ne se gêne pas pour décacheter les lettres envoyées à Mme Blavatsky; car sur l'ouverture se trouvait le cachet postal: *found open and officially sealed.* (F. K. G.)

Collected Writings VOLUME VII
June, 1887

JUDGES OR SLANDERERS?

[*Le Lotus,* Paris, Vol. I, No. 4, June, 1887, pp. 193-203]

[*Translation of the foregoing original French text by Dr. C. J. Ryan*]

". . . . . For our own part, we regard her [Madame Blavatsky] neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history."
—*Proceedings* of the Society for Psychical Research, Vol. III, Part ix, December, 1885, p. 207.

Mr. Hodgson, the author of this remarkable verdict, ought to have added the following, in order to show that he was as prophetic as he was sagacious: "Yes, her name will pass into history. It will figure, in the twentieth century, between the names of Count de Saint-Germain

and Cagliostro in future encyclopedias: article 'Celebrated Impostors'." *

Well, I have no objection. I shall find myself in excellent company. Really, an old woman who has had enough wit from her childhood to make fools of all who came near her, who for the last fourteen years has been able to deceive—let us say, to hypnotize—hundreds of intelligent men and dozens of personages of the highest society, including some brilliant minds very well known as men of science, such a woman surely deserves to pass into history, and, we hasten to add, her victims with her.

The verdict has gone around the world. It has been welcomed with avidity by all the garrulous and tattling journals, and has received the most friendly hospitality in the pages of the so-called scientific and philosophic magazines;† it has provided high-sounding talk for some more or less literary pamphlets, and has been hailed and commented on by the swarming mob of penny-a-liners. But why did they choose that sentence from the Hodgson decree? It is perfectly simple. That decree comes from a scientific Society, from that Society for Psychical Research which lays claim to separate the good grain from the chaff, to recognise the true from the false, and so to establish the reign of peace and brotherhood among the English materialists and spiritualists. Has not its founder

____

* See *The Occult World* (preface, p. vi, etc., and Appendix, p. 349 etc.). For all obscure passages in this article, we refer the reader who is ignorant of the contemporary events to *The Occult World,* published by the Editor of this Magazine.—F.K.G.

[These initials stand for Monsieur F. K. Gaboriau, Editor of *Le Lotus,* and his reference is clearly to his

own French translation of *The Occult World,* by A. P. Sinnett, which was published under the title of *Le Monde Occulte: Hypnotisme Transcendant en Orient* (Paris and Brussels, 1887), and contained 368 pages.—*Compiler*.]

† See the pedantically absurd articles in the *Revue Scientifique* (April 16, 1887, p. 503); in the *Revue Philosophique* (April, 1887 p. 402), in the *Revue de l'Hypnotisme* (February, 1887, p. 251),

—————

and chief, Mr. Myers,* been a member of the Theosophical Society for three years? Does not everyone in London know that he was one of the first in the *London Lodge of the Theosophical Society* to be "fooled," since they will have it so, and that there was a time when he believed fully in all those phenomena? The latter are now called "tomfooleries" (*niaiseries*)*,* in the *Revue Scientifique,* whose editor is another ex-Theosophist who has withdrawn in time, as in a comic opera, to save the face of Science.† Ergo, the verdict is loudly proclaimed; Madame Blavatsky is condemned by default.

—————

* [*Vide* Vol. V. pp. 263-64, in the present Series, for biographical data regarding Frederick W. H. Myers.—*Compiler*.]

† Never having had the honor of knowing Charles Richet, it is not I who have fooled him in making him enter the Society, but rather two ardent ex-Theosophists, a Parisian lady and a Russian. The latter, having sworn to all Theosophical Paris that one of the Adepts (*Mahâtmans*) had appeared to him in the astral body in his own room, had talked to him for nearly an hour, while seated on a chair before him, and had reappeared again ten minutes after leaving in order to prove that what he had seen was no dream, it follows that I am not the only one who has invented oriental Adepts—if they are mere fictions. The gentleman thus visited thinks he can get out of the scrape *now* by putting the public on the wrong scent. He asserts to everyone that it is Madame Blavatsky who had *hypnotized* him and had forced him by that method to perceive that scene. If this were so, the illusion having lasted nearly an hour, it would be rather illogical to deny me the possession of extraordinary powers. The phenomenon would only be the more remarkable. The *Revue Scientifique*, finding that *The Occult World* "might provide the subject of a curious study of the psychological condition of its author and of his heroes" (No. 16, April, p. 503), would have to begin by making this study of the two Theosophists who recruited its editor into the ranks of the Theosophical army, before permitting him to undertake it Feminine gossip and personalities do not agree well with exact science.

[The Russian gentleman referred to by H.P.B. was her one-time friend, Vsevolod Sergueyevich Solovyov, who later turned against and bitterly slandered her. He was a romantic writer and poet. Born in 1849, as the eldest son of the famous historian, Serguey Mihaylovich Solovyov (1820-79), V. S. Solovyov graduated in law from the Moscow University in 1870; he served later in the 2nd Department of His Majesty's Chancellery, and was Chairman of the

—————

I am writing all this reluctantly, yielding to the solicitations of my friends. They beg me to reply to the volumes of barbers' jokes, of silly, empty gossip accumulated by the papers, and to the more serious charges of the scientific and philosophic magazines. Life is too

short, and time too precious, to waste it in contradicting idle tittle-tattle, suppositions founded on hypotheses—quite scientific though they be. I yield, but reserve the right, in this matter, to say exactly what I think. So much the worse for those who will hear the truth.

Now, I deny to science—even though self-styled "psychological"—the right to touch upon problems of which, materialistic as it is to the tips of its crooked fingers, it can make neither head nor tail. To be considered an expert in any art whatever one must be an artist in that specialty oneself. Now, if we except Mr. Myers, who was a believer, and who at first accepted the phenomena on faith, to repudiate them later—again on faith—trusting to the sagacity of his

---

Permanent Committee on popular readings. Starting in 1876, he published a large number of rather well-known novels, some of them appearing serially in the journal *Niva.* Among them are: *Princess Ostrozhskaya, Young Emperor, Tzar-Maiden,* etc. In 1889, he became, with Gnedich, one of the Founders of the illustrated journal *Syever* (North). He died in 1903.

V. S. Solovyov published a series of articles under the title of "A Modern Priestess of Isis," in the *Russkiy Vyestnik* (Russian Messenger), February-May, and September-December, 1892. They were on the whole hostile to H.P.B. They also appeared in book-form in 1893 (St. Petersburg: N. F. Mertz. 2nd ed., 1904), with an Appendix containing Solovyov's answer to Madame Vera Petrovna de Zhelihovsky's pamphlet, *H. P. Blavatsky and a Modern Priest of Truth* (St. Petersburg, April 1st, 1893), in which she challenged many of his errors and slanders.

V. S. Solovyov's book was translated into English in a somewhat abridged form by Walter Leaf, Litt. D., "on behalf of the Society for Psychical Research," and published by Longmans, Green, and Co., London, 1895. The translation gives an abstract of Madame de Zhelihovsky's pamphlet and Solovyov's Reply to it. It is on pages 79-81 of this translation (pages 70-72 of the Russian book-edition) that occurs Solovyov's description of the visit paid to him at

---

agent, *i.e.*, to the absolutely unsupported testimony of one ignorant of psychological mysteries, none of the judges and jurors of the Psychical Society is competent to express an opinion upon abnormal manifestations. Among these good *savants* at Cambridge, not one is a medium, nor an occultist. Witness the fact that they have also declared Eglinton—one of the most remarkable mediums in Europe an impostor, from A to Z.

Science is at its wits' end. Forced by facts, which respect no big-wig, to surrender to their testimony, it has been laid under the necessity of giving its opinion about psychic phenomena. It has submitted with bad enough grace. Among its representatives there are those who have ardently devoted themselves to hypnotic researches. Are they any the more enlightened for that? Those who

---

Elberfeld, on the night between August 26 and 27, 1884, by Master M., and of his conversation with H.P.B. on this subject the next morning. It is also recounted in a letter, signed by Solovyov, and dated Paris, October 1st, 1884, which is published on pp. 393-95 of the S. P. R. *Proceedings,* Vol. III, Part ix. (*Vide* also Vol. VI, p. 446, of present Series, for additional data under SOLOVYOV.)

The brother of Vsevolod Solovyov, Vladimir Sergueyevich Solovyov (1853-1900), was one of the

greatest philosophers of Russia, most of whose profound writings have not yet been translated into English, except for brief essays. He wrote a favorable review of H.P.B.'s work, *The Key to Theosophy,* for the *Russkoye Obozreniye* (Russian Review), Vol. IV, August, 1890.

The Parisian lady mentioned by H.P.B. in the same footnote was most likely Madame Émilie de Morsier. She was the niece of the well-known Swiss philosopher and theologian Ernest Naville, and acted as the secretary of the Paris Theosophical Society Richly endowed with talent, she was a first-class musician and singer, her hereditary prejudices preventing, however, a life devoted to art. Compelled to play the role of housewife to a ruined nobleman, she tried to enliven her colorless existence with charitable pursuits and activities among prisons, hospitals and orphanages. She was greatly drawn to serious study, was rather widely read and had the gift of oratory. Madame de Morsier had been in correspondence with H.P.B. while the latter was in India, and was naturally attracted to her when she came to Paris. She became the heart and soul of the Theosophical work inaugurated at the time, but became influenced by slanderous report and turned against H.P.B.—*Compiler*.]

——————

are convinced of the reality of the phenomena as well as of the impotence of science to explain them on purely physiological principles, keep silence, not daring to speak, for they well know what awaits them. The list is long of well-known scientists who, having ventured into the arena of spiritualism to break a lance in defence of the phenomena, have been classed by their colleagues under the label of *non compos mentis.* Mr. Wallace, the great London naturalist, has shut his mouth and says no more; Mr. Crookes also prefers to keep silence. Monsieur Paul Gibier is on the point of being declared an amiable lunatic, if not a charlatan, as one of his colleagues, who shall be nameless, called him; and so forth.

A little logic, if you please, Messrs. Judges and Slanderers. How could the London Psychical Society pronounce in favour of all the phenomena described in *The Occult World* and elsewhere without risking its title of "scientific"? How would its acceptance of all that was attributed to me by the phenomenalists have been received by the scientists who deny wholesale the existence of intelligent forces outside of man? It was a question of life or death, of the *to be or not to be* of Hamlet. Once that the calumnies of a spiteful woman driven by vengeance, and helped by the entire black army of missionaries, were published in the evangelical organ of the latter, the Psychical Society—or rather its Theosophical founder—was forced to choose between the horns of a dilemma. One or the other: (*a*) either to declare publicly that the charges of the Coulomb lady were inventions—and in that case he and his learned Society would have to share the sorry jeers flung at the Theosophists and be drowned in a flood of ridicule, forever losing caste, as they say in India; or (*b*) sailing with the current, it would have to proclaim, in order to keep from sinking, that all the phenomena, the Mahâtmans and their agents, were a huge imposture.

Compromise was impossible; it was a case of taking or leaving it. The Psychical Society had gone too far, and was committed too deeply.

Is it actually known under what conditions Mr. Hodgson's *investigation* in India took place? What is known of that agent, so famous for his "marvelous sagacity," a sagacity before which the exploits of the most renowned police-spies pale? Well, I am going to tell you, and I defy my enemies to refute me.

That young man, with no experience whatever, without the slightest conception of psychic and other phenomena, was sent to India; he alone was prosecutor, judge, jury, and counsel, all at the same time. When he arrived, he ought to have made an investigation, studied all the phenomena of the last seven years, compared the testimony of the Theosophists with that of their accusers, and so forth. What course did he take? He only interviewed our enemies, the hydrophobic missionaries, the ex-members of the Society who had been expelled from our ranks, the scoffers, and the hardened materialists. The Protestant Christians who constitute Anglo-Indian Society, sticklers for the routine of cant, rigid in the sheath of correctness and respectability, received him with open arms. Ever since the establishment of The Theosophical Society in India, this Anglo-Indian world, the official and jealous world, showed itself as our implacable antagonist. Mr. Hodgson loved to make a figure in the drawing-rooms; he frequented the balls and dinner-parties; he had to choose between the glittering world of spurious champagne and other things, and our *occult world.* In this way he came to us one day to borrow the costume of a Hindû prince from one of our Theosophists, to flaunt at a fancy-dress ball given by the Governor of Madras. Once there, he publicly declared, to the great delight of the respectable and correct assembly, that The Theosophical Society was nothing but a fraud; it was, according to him, an association of duped imbeciles and intelligent swindlers.

Here is a curious detail about the letters that I am accused, by the missionaries, of having written and that

DR. ANNIE BESANT, COL. HENRY S. OLCOTT, & WILLIAM QUAN JUDGE
In Garden of 19, Avenue Road, London

Reproduced from Col. H. S. Olcott's *Old Diary Leaves,* Vol. IV, p. 384.

the London experts, after long hesitation,* found to be in my handwriting, *i.e.,* traced by the same hand which, they said, had written all the letters from the Mahâtmans: Mr. Hodgson carried them about with him for whole weeks. He came to see us every day. He stayed a week *at our house. He never allowed me to see the letters;* he never asked me to explain them. *Until this day, I have never seen the color of one of these* "*incriminating*" *letters.* And this is called a scientific inquiry, made in an impartial manner!

"Give a dog a bad name and hang him"; and Monsieur Pasteur could not do a thing about it. And so they wish me to defend myself! Good God, before whom? Before those who believe Mr. Hodgson and who take his movements seriously, or before the needy reporters for whom I am an inexhaustible mine of wealth? The former have condemned me in advance as a charlatan, with or without the famous investigation of such melancholy celebrity for the *Psychical Society.* They have never changed their minds. That investigation merely furnished them with one more apparent right: namely that of proclaiming in all the gutters what they had said among a select few ever since my name came before the public. As for the latter: well—the poor must make a living! If, by calling me a "fat frog" or "humbug," a poor famished journalist is assured of a dinner, I have no

———————

* I am not surprised at this hesitation in view of the fact that another expert, not less famous, who occupied in Berlin a prominent position in the highest tribunal, had pronounced a decision diametrically opposite to that of his colleague in London. This expert, in an official document, written and sworn to, declared that *the letters signed by the initials of the Mahâtman K. H. could in no case be in Madame Blavatsky's hand.*

[The London experts referred to by H.P.B. were Frederick George Netherclift and Mr. Sims of the British Museum. The Berlin expert was Herr Ernst Schütze, Caligraphist to the Court of H.M. the Emperor of Germany. Schutze's statement to this effect can be found in A. P. Sinnett's book, *Incidents in the Life of Madame Blavatsky*, pp. 323-24.—*Compiler*.]

———————

objection.* Charity and forgiveness are in the list of Theosophical virtues. Moreover, is there even one of my detractors, so eager for their quarry, who knows me?

As for my friends—the true friends—they have confidence in me as in the past. For every desertion—and there have been very few—I have acquired ten new and devoted friends, and as many members for our Society. The only result of the thunderbolts flung at me by the Psychical Society has been to force public attention to divide itself between the Bulgarian Regents, Bismarck, the Pope, and—myself. This is highly flattering. All the

more so as the psychic *tours de force* accomplished by those gentlemen are far more remarkable than all the phenomena ascribed to me. Another result, however, is the formation in England of a new Theosophical Lodge, called the *Blavatsky Lodge,* and its approaching transformation into the British Theosophical Society, including within it the London Lodge and the other branches.

Now then, to dispose of one final question: every act—and even more, every series of acts extending over a long period of years, committed by any individual whatever—must have necessarily *a plausible motive.* Every tree is judged by the fruit it bears. What, then, can be the motive that urged me to establish The Theosophical Society, to reveal what I had kept secret for long years, to throw myself, body and soul, into the jaws of the monster called *Public Opinion* which was waiting for me to enter the arena? The necessity of finding a motive tallying with its conclusions was so well recognised by the Psychical Society that it became its most burning question and its most arduous task. None could be found; but the following facts were discovered by Mr. Hodgson:

1. I had never accepted one cent for the phenomena. Every offer of that nature had always been refused. It

---

* See *La Lanterne*, a journal of the insulters; November 30, 1886. —F.K.G.

---

was enough for anyone to offer me remuneration,* to lose any hope of getting the shadow of a phenomenon from me.

2. On the contrary, Mr. Hodgson established, that since its foundation, I have given all my money to the Society, as well as my unceasing and gratuitous services.

3. Valuable jewels were received by a good many persons, sometimes even by non-members, while on many occasions needy Theosophists or those in urgent distress received considerable sums (in one case 500 rupees or 1250 francs) in letters coming from Mahatmas, letters that I am accused of having written.

4. The poorer the Theosophist, the humbler his social standing, the more likely he was to be a witness to the greatest phenomena.

I will say, in passing, that no one has ever breathed a word, publicly, about the really significant phenomena;† they were always held *sacred and secret.* Only those in the category of psychic manifestations, and others of no

---

* Many Râjâs who could be named offered me thousands of rupees in vain. In America, a millionaire

made me an offer of $10,000 if I should succeed in demonstrating to him one of the most simple phenomena—one I had never refused to produce for any of our members—the melodious tinkle of one or several tones in the air. He was spurned, and I declined to hear anything more on the subject. And this is history, if you please.

† The *Revue Scientifique* says: " . . . . The question arises why human beings, endowed with so great a power, should amuse themselves with such trifles as are reported to us." The bibliographer would know why if he took the trouble to read the book. A little further: "The objects on which Mme. Blavatsky exercises her power and that of the mysterious adepts . . . . are really too paltry." The *Revue Philosophique* makes some similar remarks. It would be easy for us in our turn to make amiable jokes about the importance these gentlemen, who claim for themselves the monopoly of science, attribute to their limited experiences, ridiculous as they are when not dangerous. The hypnotized Nana could be exhibited, displaying signs of suggested pregnancy to the great amusement of the vulgar, or about to embrace, at very short notice, a solemn professor who, without perceiving it, serves as a laughing-stock for a troop of hussies, in order to demonstrate the neurosis of the psychosis of hypnotism . . . . But we prefer to be lenient. (F.K.G.)

———————

340

importance, produced for the amusement of my friends—Theosophists as well as non-Theosophists—were dragged into the light of day by the indiscretion of certain enthusiastic members. I was always opposed to this, but the current was stronger than I: it has overthrown me, and it is over the corpse of my reputation and of my honor that certain facts have been brought forward to the knowledge of the public.

What, then, can that intangible, mysterious motive-power be that I am accused of obeying for the last fourteen years, to which I have sacrificed all I had, all the money I have earned elsewhere by my literary work, all my strength, my health—lost for ever—and finally almost my very life? Was it ambition, the desire to see myself famous? Impossible, for in that case I would have made a better job of it. I should have remained the friend and ally of the Spiritists and the Spiritualists, my most implacable enemies today. I should have shown respect, at least apparently so, to the missionaries and the clergy, instead of denouncing them; I should have burnt incense under the noses of the gods of Public Opinion, and have moved in good society. I ought to have played the part of a tame cat therein, instead of showing my indifference—I was about to say my contempt—for that frivolous, heartless, brainless world, pitiless for the sorrows of others, above all for those who turn their backs to it. Never have I done any one of these things.

It must, however, have been a very strong motive that, having first driven me to invent Adepts and a mighty Fraternity in the Himâlayas, compelled me afterwards to forge letters in the names of several of them. It was not an easy task. The handwritings of these letters are as different as their styles They were written in English, in French, and sometimes in Russian; three languages that I know. But they were also written in Marâthi, in Bhâshâ, and in all the dialects of Hindûsthân, of which I do not know the first word.

Besides certain letters, portions of which have been published from time to time, there are whole volumes of

letters that are known to very few persons indeed; private letters, filled with philosophy, preserved as treasured relics by certain Theosophists.* These are the letters to whose production I am accused of devoting my time and my life. Why? Well, the sagacious Mr. Hodgson discovered the reason. According to him, it was *for pure patriotism and as a spy* of the Russian Government that I invented the whole thing. That accusation leaves much to be desired, because it explains nothing. In what way could the Hindû and Buddhist Adepts, living in the Himâlayas, ever benefit my country? How could a bell-sound in the shoe of an Anglo-Indian or a cigarette passing from a pocket into a piano be of any use to a Russian army on its way to break into Afghanistan? So many mysteries merely complicate the chaos of *scientific explanations* of the Psychical Society. From Cape Comorin to the heights of Simla there was one loud guffaw when this accusation was read. There is not an Anglo-Indian who does not know it to be an absurdity. The English in India may say *mea culpa,* for the many alarms created by their chronic fear of the Russians, but they have never been so stupid as to believe a motive of this nature. They know the contrary far too well. During the first three years I passed in India, the Viceroy himself did not have such a fine escort of disguised police detectives as those who shadowed me night and day. Everywhere I went I was followed and watched. Finally, the war ended and I was left in peace. Convinced that there was nothing to discover, it only remained for them to pay the bills. It was Sir Frank Souter, head of the Bombay police, and Sir Alfred Lyall, at Simla, who admitted this to me personally.

Look elsewhere, gentleman of the press. Continue to search, and above all see if you cannot find a reasonable

---

* [It is most likely that reference is here made to the letters received by A. O. Hume and A. P. Sinnett, published later as *The Mahatma Letters to A. P. Sinnett.* Copies of *some* of these letters had been given at the time to a few Theosophists, although most of the originals remained in Sinnett's possession.—*Compile*r.]

---

and logical motive. Meanwhile, if you absolutely insist on making accusations against me, try not to forget that you are Frenchmen, and endeavor to be at least a little more courteous, if it be impossible for you to show impartiality or good sense. Once you accept the portrait traced by the hand of a person ignorant of occult matters, and copy in so many words that Mme. Blavatsky "is not a simple and vulgar adventuress," but that she deserves to live in the memory of posterity "as one of the most accomplished impostors," etc., do not proceed to destroy the effect of that fine sentence. Because it is downright impossible to believe that a person of such power could ever have been guilty of certain blunders attributed to her by you. That is a position no one who indulged in such insanities, such

fibs, such incredible lapses of memory, as those I am accused of, could have the wit to reach. The hypothesis falls by its own weight.

Well now: one cannot have it both ways: either I am (*a*) an innocent woman, slandered in the most cowardly way possible, for reasons that are far from being mysterious; or I am really (*b*) a permanently hypnotized person. My nurse must have suggested to me that there were Adepts and phenomena! But who then suggested it to all those who believe they have seen Mahâtmans and phenomena with their own eyes? A new mystery! On the one hand, "a witness of the rank of Mr. Hodgson" (*Revue de l'Hypnotisme;* article written by Monsieur Tétard, *hypnotized* to the extent of allowing the witness a *rank* that no one gives him in London); on the other hand, several hundred witnesses whose rank is certainly not less than that of Monsieur Tétard's witness. Did I hypnotize them all perchance?

In that case, gentlemen of the press, and above all Editors of Hypnotic, Scientific, and Philosophic Magazines, for the love of science come to me, and beg for lessons in suggestion and hypnotism, instead of wasting your time in slandering me. For, if all who remain faithful to The Theosophical Society and to me personally

(a mere trifle of thousands of Theosophists representing the hundred-odd branches in India, and several hundred Europeans and Americans) are living under the permanent effect of my hypnotism, and if this hypnotization has made them mistake bladders for Adepts,* and letters written by me, or even *copied* in the spiritualistic journals, for letters on high philosophy, it must be granted that I am more powerful than all your great medical authorities. In that case, Drs. Charcot, Charles Richet, *e tutti quanti*, would not reach to my ankle. As for the poor Psychical Society, if it does not at least extend, and quickly too, the narrow outlook of its "telepathic impact," which afflicts our ears, it will end by hypnotizing the public so effectively that there will soon be no means of awakening it.

Finally, and to close this too lengthy discussion, here is a citation showing that opinions differ on this subject and that they can be separated into three, diametrically opposed. It is taken from a letter from an English Captain in India, Mr. B—, a Theosophist and a man of intelligence.†

. . . . . I am very sorry that you should take seriously the fiasco of the wretched Coulombs and the nauseating business hatched up by Mr. Hodgson for the Society for Psychical Research. It is only a subject for amusement to your friends, because it is easy to see through the story. It is exactly what must be expected. Messrs. Gurney and Myers launched the Psychical Society in the midst of a loud blowing of trumpets that was hailed by nothing but shouts of laughter from a mocking world. As a result, they have demonstrated that the public understands the matter and will not let itself be imposed upon. The Coulomb affair was cleared up in no time. Hodgson is the man of Madras: *Veni*, *vidi*, *vici*. He had to make his reputation at your expense; it was a question of life or death for him

____

* Some have gone so far as to say that the astral bodies seen by numerous witnesses were made of

inflated gold-beater's skin. —F.K.G.

† [Probably Captain A. Banon, 39th N. I. As the whereabouts of the original English text of this letter are unknown, the best we can do is to translate into English the Editor's own French rendering of the original.—*Compiler*.]

—————

344

and the Psychical Society. It is the way of the world, and we must not complain of it, but rather rejoice. The Theosophical Society is purged: now you know who are your real friends. None but fools and the brainless pay attention to a Hodgson. Do you know the Catholic publication, *The Month*? In its February and March numbers that magazine gives a review of *The Occult World* and *Esoteric Buddhism,* and draws the conclusion that you are a horrible sorceress. Merciful Heavens! They evidently must laugh at Hodgson and his grand Report. So, you see, opinions are divided into three camps: the Psychical Society's party of the Russian Spy and Charlatan theory; that of the Holy Church—diabolical magic beloved by Des Mousseaux and De Mirville; and, finally, ourselves, who have retained our confidence in you after having read the good and the bad reports. As for myself, I have no aim but the pursuit of truth.*

That is all I have to say about this concert of calumny and silly gossip which is becoming monotonous. I am too seriously occupied to waste my time answering all the wolves that bay at the moon. . . . .

H.P. BLAVATSKY.

London (Maycot), June 1887.

—————

* We have had this letter in our own hands for translation, and we observed that the *Cabinet Noir* is not ashamed to unseal letters sent to Mme. Blavatsky, for on the envelop was found the postal stamp: *found open and officially sealed*—F.K.G.

—————

Collected Writings VOLUME VII
August, 1887

RE-CLASSIFICATION OF PRINCIPLES

[*The Theosophist*, Vol. VIII, No. 95, August, 1887, pp. 651-55]

In the May *Theosophist* (Vol. VIII, 1887) I find the first part of a long explanatory article, by Mr. Subba Row,* in which the able author has gone to the trouble of dissecting almost everything I have written for the last ten years, upon the subject under review.

My first thought was, to leave his "answer" without reply. Upon reading it carefully over, however, I have come to the conclusion that perhaps it would not be safe to do so. The article in question is a manifesto. I am not allowed to labour any longer under the impression that it was only an apparent disagreement. Those members and ex-members of our Society who had *rejoiced* at Mr. Subba Row's remarks were consequently right in their conclusions, and I—wrong. As I do not admit—in our case, at any rate—that "a house divided against itself" must fall, for the Theosophical Society can never fall so long as its foundation is very strong, I regard the disagreement, even if *real,* as of no great or vital importance. Yet, were I to fail to answer the strictures in question, it would be immediately inferred that I was silenced by the arguments; or, worse, that I had expounded a tenet which had no basis.

Before I say anything further upon the main subject, however, I must express my surprise at finding the learned author referring to me continually as his "critic." I have never criticized him, nor his teachings, whether orally, or in print. I had simply expressed regret at finding in *The Theosophist* words calculated, as I then thought, to create false impressions. The position assumed by the lecturer on the *Gita* was as unexpected as it was new to me, and my remarks were meant to be as friendly as I could make

* [This article is entitled "The Constitution of the Microcosm" and is concluded in the August issue of *The Theosophist*, 1887. —*Compiler*.]

them. Nor am I actuated even now by any other feelings. I can only regret, and nothing more, that such new developments of ideas should occur just now, after nearly seven years of *tacit*, if not actual, agreement.

Nor do I find on page 450 of the April *Theosophist* in my footnote anything that should imply, even remotely, least of all "probably," that I endorse the views that "a slur was thrown on the original teachings." I had said that "some (Theosophists) argued that it looked like a slur." As for myself, I have too much reverence for the "original" TEACHERS to ever admit that anything said or done, could ever be "a slur" upon their teachings. But if I, *personally*, am made out "the original expounder," there can be no slur whatever. It is, at the worst, a disagreement in personal views. Everyone is free in the Theosophical Society to give full expression to his own ideas—I among the rest; especially when I know that those views are those of *trans*-Himalayan esotericism, if not of *cis*-Himalayan esoteric Brahmanism, as I am now told squarely—for the first time. The words written by me in the footnote, therefore—"Of course those who do not hold to the old school of Aryan and Arhat Adepts are in no way bound to adopt the septenary classification"—were never meant for Mr. Subba Row. They applied most innocently, and as I thought liberally, to every and each member of our Association. Why my friend, Mr. T. Subba Row, should have applied them to himself is one of those mysterious combinations—evolved by my own *karma* no doubt—which pass *my* comprehension. To expect a Brahmin, a Vedantin (whether an occultist or otherwise) to accept *in their dead-letter* the tenets of Buddhist (even if Aryan) adepts, is like expecting a western Kabbalist, an Israelite by birth and views, to adhere to our Lord Buddha instead of to Moses. To charge me on such grounds with dogmatism and a desire to evolve " an orthodox creed" out of tenets I have tried to explain to those who are interested in Buddhistic occultism, is rather hard. All this compels me to explain my past as well as my present position. As

the second portion of Mr. Subba Row's *reply* can hardly contain stronger charges than I find in the first, I ask permission to state that:—

I. Neither the original "Fragments of Occult Truth" nor yet *Esoteric Buddhism,* were ever meant to expound *Brahminical* philosophy, but that of the *trans*-Himalayan Arhats, as very correctly stated by Mr. Subba Row in his " Brahmanism on the Sevenfold Principle in Man"—". . . it is extremely difficult to show [to the profane H.P.B.!] whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmans learned their occult science from the adepts of Tibet; or again, whether the adepts of both countries professed originally the same doctrine and derived it from a common source . . . . . However that may be, the knowledge of *the occult powers of nature* possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island [Shambha-la]. The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine. . . . ."Thus, the readers of *The Theosophist* were told from the first (in 1882) that they "should expect to find a difference between the two doctrines." One of the said "differences" is found in the *exoteric exposition,* or form of presentation of the seven-fold principle in man.

II. Though the *fundamental* doctrines of Occultism and Esoteric philosophy are one and the same the world over, and that the secret meaning under the outward shell of every old religion—however much they may conflict in appearance—is the outcome of, and proceeds from, the universal WISDOM-RELIGION—the modes of thought and of its expression must necessarily differ. There are Sanskrit words used—"Jiva," for one—by *trans-Himalayan* adepts, whose meaning differs greatly in verbal applications, from the meaning it has among Brahmans in India.

III. I have never boasted of any knowledge of Sanskrit, and, when I came to India last, in 1879, knew very superficially the philosophies of the six schools of

Brahmanism. I never pretended to teach Sanskrit or explain Occultism in that language. I claimed to know the esoteric philosophy of the *trans*-Himalayan Occultists and no more. What I knew again, was that the philosophy of the ancient *Dwijas* and Initiates did not, nor could it differ *essentially* from the esotericism of the "Wisdom-religion," any more than ancient Zoroastrianism, Hermetic philosophy, or Chaldean Kabbala could do so. I have tried to prove it by rendering the technical terms used by the Tibetan Arhats of things and principles, as adopted in *trans-Himalayan* teaching (and which when given to Mr. Sinnett and others without their Sanskrit or European equivalents, remained to them unintelligible, as they would to all in India)—in terms used in Brahmanical philosophy. I may have failed to do so correctly, very likely I have, and made mistakes—I never claimed infallibility—but this is no reason why the sevenfold division should be regarded as "unscientific." That it was *puzzling* I had already admitted, yet, once properly explained, it is the right one, though, in transcendental metaphysics, the quaternary may do as well. In my writings in *The Theosophist* I have always consulted learned and (even *not* very learned) Sanskrit-speaking Brahmans, giving credit to every one of them for knowing the value of Sanskrit terms better than I did. The question then is not, whether I may or may not have made use of wrong Sanskrit terms, but whether the occult tenets expounded through me are the right ones—at any rate those of the "Aryan-Chaldeo-Tibetan doctrine" as we call the "universal Wisdom-religion." (See *Five Years of Theosophy,* 1st note, to Mr. Subba Row's "Brahmanism on the Sevenfold Principle in Man," pp. 177-79.)*

IV. When saying that the seven-fold classification of principles is *absolutely* necessary to explain *post-mortem* phenomena, I repeat only that which I had always said and

—————

* [Subba Row's essay was originally published in *The Theosophist,* Vol. III, Jan., 1882, pp. 93-99, and was entitled, "The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man."—*Compiler*.]

—————

that which every mystic will understand. ". . . Once . . . . we pass from the plane of pure subjective [or metaphysical, hence purely *theoretical*] reasoning on esoteric matters to that of practical demonstration in Occultism, wherein each [lower] principle and attribute has to be analyzed and defined in its application to the phenomena of daily and especially of *post-mortem* life [that of spooks and *piśachas*], the sevenfold classification is the right one." These are my words, which every spiritualist will understand. Vedantin metaphysicians, denying as they do objective reality or importance even to our physical body, are not likely to lose their time in dividing the lower principles in man, the compound *aspects* and nature of the *phantom* of that body. *Practical* occultism does; and it is one of the duties of those Theosophists who study occultism to warn their brethren of the dangers incurred by those who know nothing of the real nature of those apparitions: to warn them that a *shell* is not "*spirit.*" This statement of mine I find qualified as "simply absurd." Having never regarded as *absurd* anything said or written by Mr. Subba Row, I could not retaliate even if I would, I can only pronounce the epithet, let us say—*unkind,* and demur to the qualification. Had the author to face "practical demonstration" in spiritual phenomena and "*materializations* of spirits," so called, he would soon find that his four principles could never cover the ground of this kind of phenomena. Even the *lower aspect* of the principle of *manas* (physical brain, or its *post-mortem* auric survival) and of *kama rupa* are hardly sufficient to explain the *seemingly* intelligent and spiritual principles (*bhut* or elements) that manifest through mediums.

V. It is not consistent with fact and truth to charge me, "the original [?] exponent herself," with changing my conceptions about the nature of principles. "I have never changed them, nor could I do so." In this I claim my right too, as Mr. Subba Row does, to my evidence being "the best and most direct evidence available as regards *my own states of consciousness*." I may have used wrong Sanskrit expressions (and even wrong and clumsily

put English sentences, for the matter of that)—while trying to blend the Arhat with the Brahmanical occult tenets. As to those conceptions, my "four principles" have to disintegrate and vanish in the air, before any amount of criticism can make me regard my ten fingers as only four; although *metaphysically,* I am fully prepared to admit that they exist only in my own *mayavic* perceptions and states of consciousness.

VI. Mr. Subba Row, taking hold of *Esoteric Buddhism,* "The Elixir of Life" and *Man,** is pleased to father all their sins of omission and commission on the "Original Expounder." This is hardly fair. The first work was written absolutely without my knowledge, and as the author understood those teachings from letters he had received, what have *I* to do with them? "The Elixir of Life" was written by its author under direct dictation, or *inspection,* in his own house, in a far away country, in which I had never been till two years later †

Finally *Man* was *entirely rewritten* by one of the two "chelas" and from the same materials as those used by Mr. Sinnett for *Esoteric Buddhism;* the two having understood the teachings, each in his own way. What had I to do with the "states of consciousness" of the three authors, two of whom wrote in England while I was in India? He may attribute to the lack of *scientific* precision in the "original teachings," there being "a jumble." No one

———————

* [*Man: Fragments of Forgotten History*. By Two Chelas in The Theosophical Society. London: Reeves and Turner, 1885; 2nd ed., 1887. The writers were Mrs. Laura Langford Holloway and Mohini Mohun Chatterji. H.P.B.'s notes embodying a large number of corrections intended for a second ed. of this work, but not incorporated therein, can be found in *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 254-61. Consult therein pp. 93 and 245 also.—*Compiler*.]

† [Consult long footnote on pp. 242-43 of Volume VI in the present Series, for Col. Olcott's account of the writing of "The Elixir of Life," which does not seem to tally with the above statement. The student is invited to figure out for himself the possible reason for this discrepancy.—*Compiler*.]

———————

would accuse Mr. Subba Row's *Bhagavad Gita* lectures of any such defects. Yet, I have already heard three or four intelligent persons among our members expounding the said three lectures (those which have already appeared)—*in three different and diametrically opposite ways.*

This will do, I believe. *The Secret Doctrine* will contain, no doubt, still more *heterodox* statements from the Brahminical view. No one is forced to accept *my* opinions or teachings in the Theosophical Society, one of the rules of which enforces only mutual tolerance for religious views. Our body is entirely unsectarian and "only exacts from each member that toleration of the beliefs of others which he desires . . . . in regard to his own faith."

Most of us have been playing truants to this golden rule as to all others: more's the pity.

H. P. BLAVATSKY.

END OF VOLUME VII

Collected Writings VOLUME VII

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. HENRY S. OLCOTT, FROM JANUARY, 1886, TO SEPTEMBER, 1887, INCLUSIVE

(the period to which the material in the present volume belongs)

1886

January (early)—Approximate time when Dr. Wm. Hübbe-Schleiden received the two important letters from Masters K.H. and M., concerning the authorship of *The Secret Doctrine* (*LMW.*, II, Nos. 69 and 70; *Rem.*, 111, 113).

January (early)—Approx. time when an offer was made to H. P. B. to write exclusively for Katkov and the Russian periodicals. Considerable uncertainty as to time of this. (See *Rem.*, 48; *LBS.*, 173; *Theos.*, XLVIII, July, 1926, p. 458, for letter from H. P. B. to Khandalavala, March 1885).

January (early)—Approx. time when H. P. B. makes a Will; not referred to later (*ED.*, 85).

January (early)—Approx. time when H. P. B. wrote a letter to Dr. Franz Hartmann embodying statements re Damodar's whereabouts (*Path*, X, Feb., 1896; same in *Theos. Quarterly*, April 1928).

Jan. 1—H. P. B. writes to Sinnett enclosing a very strong pronouncement concerning the disclosures of the S. P. R. which she entitled: "To Theosophists and Men of Honour." (*LBS.*, LVII, 134.)

Jan. 1—Col. Olcott turns the first sod for the Sanskrit Library and Museum at Adyar, as the result of a strong impulse (*ODL.*, III, 336; *Diaries*).

Jan. 6—H. P. B. writes to Olcott on the SPR *Report*, and makes important statements concerning the writing of *Isis Unveiled*, her English and K.H.'s role in it. (*Theos.*, August, 1931.)

Jan. 14—H. P. B. writes a somewhat "toned-down" Protest against the SPR *Report*; it is published later in Sinnett's pamphlet, *The* "*Occult World*" *Phenomena and the Society for Psychical Research* (London: George Redway, 1886, 60 pp.).

Jan. 24—Date of an important letter written by H. P. B. to Mrs. Marie Gebhard, on the production of phenomena of precipitation, etc. (*LBS.*, 346; *Path*, March 1893, for one version; and *ETM.*, Introd., for another version).

January—Approx. time when H. P. B. wrote to Sinnett, enclosing medical certificate from Dr. Oppenheimer (*LBS.*, LXXIV, 177).

Jan. 27—Col. Olcott and C. W. Leadbeater sail for Ceylon, on a prolonged lecture tour. Buddhist Flag is established (*ODL.*, III, 351-52).

Jan. or Feb.,—Sinnetts visit H. P. B. at Würzburg. Stay three weeks; they are there at the same time as Nadyezhda A. de Fadeyev and "the Soloviovs." Sinnett goes over dates, etc. for his *Incidents;* they agree on the title (*ED.*, 83-84). Apparently Sinnett leaves first; Mrs. S. stays longer H. P. B. completes a considerable portion of Vol. I of S. *D.*, and plans to send it to Adyar (*ODL.*, III, 366).

Feb. 7—Letter from Ernst Schutze, Handwriting Expert, to G. Gebhard, enclosing his testimony (*LBS.*, CLXXXIII, 348; *Inc.*, 323).

Feb. (prob. before 16th)-Approx. date of the famous "My Confession" Letter from H. P. B. to Vsevolod Soloviov (*MPI.*, orig. ed., 213-16; transl., 176-81; see pp. 220 and 188 resp., for date).

Feb. 16 (possibly old style!)-Vsevolod Solovyov resigns his membership in the T.S. (*MPl.*, orig. ed., 220; transl., 188).

March—Approx. time when Vsevolod Soloviov went back to Russia (MPI., orig. ed., 223, 225, 227; trans., 190-91).

March 3—H. P. B. has finished some 300 pages of foolscap of her *Secret Doctrine* (*LBS.*, 194-95).

April 3—Important letter from H. P. B. to Dr. Franz Hartmann, in which she says: "I was sent to America on purpose. . ." (Path, X, March, 1896; also *Theos. Quarterly*, April 1928).

April 10—Walter Gebhard commits suicide (*ODL.*, III, 361; *LBS.*, 299-300; and 300-301).

April—Dr. F. Hartmann visits H. P. B. at Würzburg (Footnote by Hartmann in *Theos. Quarterly*, April 1928, p. 322).

April (before 20th)—Miss Kislingbury visits H. P. B. at Würzburg (*Rem.*, 59; *LBS.*, 302).

April—W. Q,. Judge starts publication of *The Path* at New York.

May 1 (or a few days before)—Marie Gebhard and Gustav Gebhard come to visit H. P. B. at Würzburg (*Rem.*, 59; *LBS.*, 207).

May 5—H. S. Olcott returns to Adyar after trip to Ceylon and has long talk with T. Subba Row on May 6th. The latter is in a very inimical state of mind, objects to H. P. B.'s return to India (*ODL.*, III, 359-60; *Ransom*, 232).

May 8—Approx. date when H. P. B. left Würzburg for Ostende; accompanied by Miss Kislingbury; Countess Wachtmeister leaves with Marie Gebhard to visit Dr. Hartmann at Kempten, Austria (*Rem.*, 60,

where no date is given; *LBS.*, 302; H. P. B.'s letter to Hartmann, Apr. 3, 1886, where she says she will leave on the 10th). Having arrived at Cologne, H. P. B. is persuaded by Mr. Gebhard to go to Elberfeld for a visit with them (*Rem.*, 61).

May (about 8th, or earlier)—H. P. B. sent part of the *S. D.* MSS. to Adyar, just before leaving Würzburg (*Rem.*, 66).

May 10—H. P. B. slips on the parquet of her bedroom at Elberfeld; sprains her ankle, hurts leg (*Rem.*, 61; .*LBS.*, 213; Letter from H. P. B. to Olcott, dated Ostende, July 14, 1886, publ. in *Theos.*, May, 1908).

May (middle)—Approx. time when Vera P. de Zhelihovsky (H. P. B.'s sister) and her daughter Vera V., arrive at Elberfeld on a visit (*Rem.*, 61, 105, 107; *LBS.*, 213).

May 27—Col. Olcott begins translating into English Adolphe d'Assier's work, *L'Humanité posthume;* finishes, June 24th (*ODL.*, III, 363).

May (last days) —Babajee returns to Elberfeld from London (Letter from him to judge; *Theos. Forum*, IV, July, 1933).

June 6—Council of the T. S. meets at Adyar and approves Olcott's recommendation to the effect that the American Board of Control should be re-organized as a General Council of the Society in America. Charter granted to the American Section, and William Quan Judge elected permanent General Secretary and Treasurer (*ODL.*, III, 364; *Ransom*, 237). This comes into actual operation in America October 30th, at Convention held at Dr. J. D. Buck's residence in Cincinnati, Ohio.

June—Arthur Gebhard's article “A Word to Brother Theosophists” (orig. publ. in *The Occult Word*, Rochester, N.Y.) appears in *The Theosophist*, VII, Suppl. to June, 1886, pp. cxxxiv-vii, with various accusations and criticisms.

July 8—Date on which H. P. B. appears to have left Elberfeld for Ostende, with her sister and niece, via Brussels (Letter to Olcott, July 14, 1886). May have gone to Paris on her way (*LBS.*, 214). Upon arrival at Ostende, stops at Villa Nova, 10, Boulevard Van Isgham.

July (early)—The Sinnetts come on a visit to Ostende (letter from H. P. B. to Arthur Gebhard).

July 14—Madame de Zhelihovsky and daughter go back to Russia (H. P. B.'s letter to Olcott of same date, *Theos.*, XXIX, May, 1908) .

July 17—Col. Olcott leaves Madras for the hill station of Bangalore and other places, lecturing, etc. Returns home August 2nd, his birthday (*The Theosophist*, Vol. VII, Suppl. to August, 1886, p. cxliii*; ODL.*, III, 373-79, where date of May 17 is given by mistake).

July ?—Important letter from H. P. B. to W. Q.. Judge, concerning, taking her place at Adyar, etc. (*Ransom*, 237; *ODL.*, III, 379).

July—Countess C. Wachtmeister returns to Sweden (*Rem.*, 61).

August (middle)—Mohini goes to visit H. P. B. at Ostende (*LBS.*, 351); Arthur Gebhard comes also; later on, Miss Bates (*LBS.*, 217; letter of H. P. B. to judge, Jan. 27, 1887, as well as Aug. 22, 1886). Her address then appears to be 17, rue d'Ouest.

August (latter part)—Madame Marie Gebhard comes on a visit to Ostende (*LBS.*, 219).

August (?)—Countess C. Wachtmeister joins H. P. B. at Ostende (*Rem.*, 64).

September 7—H. S. Olcott carries *Isis Unveiled* as first book, into the new Library room at Adyar (*ODL.*, III, 380).

Sept. 23—H. P. B. writing to Olcott says she sent him MSS of the *S.D.* through Madame Gebhard, who has gone back to Elberfeld. This must be MSS in addition to what was sent at an earlier date (*Theos.*, March 1925).

Sept. 23—Date appearing on the Pronouncement issued by Arthur Gebhard and Mohini M. Chatterji from London, under the title of "A Few Words on the Theosophical Organization" embodying various serious criticisms and complaints.

October 3—H. P. B. answers the above Pronouncement and sends it to Sinnett (*LBS.*, 223). It never was published in her life-time.

Oct. 3—Important letter from H. P. B. to W. Q,. Judge re the "Nirmânakâya" in him (*Theos. Forum*, III, Aug., 1932).

Oct. 5-8—Dr. Anna Bonus Kingsford and Edward Maitland visit H. P. B, at Ostende (*LBS.*, 220, 224; *AK.*, II, p. 276; *Lucifer*, XIII, Feb., 1894, p. 517).

Oct. 17—Council meeting held at Adyar to decide upon investment of the Society's capital and the assignment by H. P. B. of whatever interests she had in Adyar property to Col. Olcott, as President (*Ransom*, 233-34).

November—F. K. Gaboriau and "Amaravella" visit H. P. B, at Ostende (*Rem.*, 64; *Lucifer*, V, Oct., 1889, p. 166).

December (first week or so)—MSS of Vol. I of the *S.D.* seems to have reached Adyar. T. Subba Row refuses to go over it (*ODL*, III, 385). Sinnett's *Incidents* arrive also at the time (*Diaries*). Must have been published by George Redway sometime in the Fall of 1886.

Dec. 28—Adyar Library opened, during Convention (*ODL.*, III, 388).

Dec. 31—H. P. B. sees in a vision the fire in Madras Fair Grounds (see her letter to Olcott, Jan. 4, 1887, *Theos.*, LII, Aug., 1931).

1887

January 21—Approx. date when Douglass Edward Fawcett visited H. P. B. at Ostende (*LBS.*, 227).

Jan. 22—H. S. Olcott sails for Ceylon on a lecture tour; began compiling on tour *The Golden Rules of Buddhism* (*ODL.*, III, 399, 405).

January (late) or early Feb.—Gerard Brown Finch and Bertram Keightley of London go to Ostende to visit H. P. B. Dr. Archibald Keightley seems to have gone also, possibly somewhat later. Urgently enjoin H. P. B. to move to London. Come over to Ostende for a second time a few weeks later (*Rem.*, 89, 78, 90, 97; *Light*, IX, June 8, 1889, p. 278).

February 25—H. S. O. starts on a protracted lecture trip through Western India and the Northern Provinces; will be away until October (*ODL.*, III, 407-38).

February—Mohini M. Chatterji goes to America.

March (ab. last week)—H. P. B. gravely ill at Ostende. Kidney infection, state of lethargy; unconscious for hours. Dr. Ashton Ellis comes from London; also Mrs. Marie Gebhard. The Master comes and gives H. P. B. a choice between dying and finishing the *S.D.* Gives her a preview of future troubles she will have in England. H. P. B. makes a Will (*Rem.*, 71-75; *Ransom*, 238; H. P. B.'s Letter to judge, May 7, 1887; H. P. B.'s Letter to her relatives, *The Path*, X, Sept., 1895, pp. 171-73).

April 1—Date appearing on a handwritten document in which H. P. B. gives directions to Countess C. Wachtmeister to take her body to London after her death (original in the Archives of *Theosophia* Journal, Los Angeles, California).

May 1—H. P. B. goes to London, staying at Mabel Collins' home; address on her Letter to judge is: Maycot, Crownhill, Upper Norwood, London, (*ED.*, 88; *Ransom*, 239; *The Path*, VII, 246-47).

May 19—Blavatsky Lodge organized and inaugural meeting held in H. P. B.'s small quarters at Maycot (*Ransom*, 239; *Rem.*, 79; *ED.*, 88; H. P. B.'s Letter to H. S. O., May 25, 1887, in *ODL.*, IV, 25).

September (early)—Countess Wachtmeister goes to London and joins H. P. B. at Maycot, just prior to the move (*Rem.*, 80-81).

September (early)—H. P. B. moves to 17, Lansdowne Road, Holland Park.

September—Mohini M. Chatterji sails for India from Boston (*Path*, II, 223).

September (or later)—Theosophical Publishing Company organized, with a Capital of £ 1,500 (*Ransom*, 239).

KEY TO ABBREVIATIONS

AK—*Anna Kingsford. Her Life*, *Letters*, *Diary and Work*, by Edward Maitland. 2 vols. Ill. London: George

Redway, 1896. 3rd ed., J. M. Watkins, 1913.

Blech—*Contribution* à *l'Histoire de la Société Théosophique en France*, Charles Blech. Paris: Éditions Adyar, 1933.

Diaries—The *Diaries* of Col. Henry S. Olcott, in the Adyar Archives.

ED—*The Early Days of Theosophy in Europe*, A. P. Sinnett. London: Theos. Publishing House, Ltd., 1922, 126 pp.

ETM—*The Early Teachings of the Masters: 1881-1883.* Edited by C. Jinarâjadâsa. Chicago: The Theosophical Press, 1923, 245 pp.

Inc.—*Incidents in the Life of Madame Blavatsky*, A. P. Sinnett. London: George Redway; New York: J. W. Bouton, 1886. xxii, 324 pp.

LBS—*The Letters o f H. P. Blavatsky to A. P. Sinnett*, and Other Miscellaneous Letters. Transcribed, Compiled, and with an Introd. by A. T. Barker. New York: Frederick A. Stokes Co., 1924. xvi, 404 pp.

LMW—*Letters from the Masters of the Wisdom.* Transcribed and Annotated by C. Jinarâjadâsa. With a Foreword by Annie Besant. *1st Series*, Adyar, Madras: Theos. Publ. House, 1919. 124 pp.; 2nd ed., 1923; 3rd ed., 1945; 4th ed., with new and additional Letters (1870-1900), 1948. viii, 220 pp. *IInd Series*, Adyar: Theos. Publ. House, 1925; and Chicago: Theos. Press, 1926.

xxx

MPI—*A Modern Priestess of Isis*. Abridged and Translated on behalf of the Society for Psychical Research from the Russian of Vsevolod S. Soloviov, by Walter Leaf, Litt. D., with Appendices. London: Longmans, Green, and Co., and New York: 15 East 16th St., 1895.

—The original Russian work, entitled, *Sovremennaya zhritza Isidi*, appeared at St. Petersburg in 1893, and was issued in 2nd ed. by N. F. Mertz, 1904. It contained 342 pages, and was somewhat more complete than the English translation.—Originally, this material appeared serially in the *Russkiy Vestnik* (Russian Messenger), Vols. 218-220, 222-223, between Feb. and Dec., 1892.

ODL—*Old Diary Leaves*, Henry Steel Olcott. Third Series, 1883-87. London: The Theos. Publ. Society; Madras: Office of *The Theosophist*, 1904.

Ransom—*A Short History of The Theosophical Society.* Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Rem.—*Reminiscences of H. P. Blavatsky and* "*The Secret Doctrine.*" Countess Constance Wachtmeister and Others. London: Theos. Publ. Society, 1893. 162 pp.

Theos.—*The Theosophist*, published at Madras, India, beginning with October, 1879. In progress.

Collected Writings VOLUME VII

MARIE, COUNTESS OF CAITHNESS, DUCHESSE DE POMAR
Reproduced from Emma Hardinge Britten's work, *Nineteenth Century Miracles,* facing p. 90.

Collected Writings VOLUME VII

DR. WILLIAM HÜBBE-SCHLEIDEN
From a photograph supplied by Mme. Gretchen Boggiani-Wagner,
whose father was a cousin of the Doctor.

Collected Writings VOLUME VII

MADAME ISABEL DE STEIGER
1836-1927
Reproduced from her work entitled *Memorabilia: Reminiscences of a Woman Artist and Writer,* London, Rider & Co.

Table of contents

Foreword
Compiler's Introductory Note

September, 1887

What's in a Name
Aphorisms
The History of a Planet
The Last of a Good Lama
Literary Jottings
Theosophical and Mystic Publications
From the Note Book of an Unpopular Philosopher
Fausses Conceptions
Misconceptions
[The Blossom and the Fruit]

[October, 1896]

Modern Idealism, Worse Than Materialism

October, 1887

The Signs of the Times
Self Knowledge
Will and Desire
The Origin of Evil
The Great Paradox
Desire Made Pure
An Adventure Among the Rosicrucians
Theosophical and Mystic Publications
From the Note Book of an Unpopular Philosopher
Miscellaneous Notes

November, 1887

Tetragrammaton
"Let Every Man Prove His Own Work"
The Esoteric Character of the Gospels

Compiler's Notes
The Science of Life
Sin Against Life
Footnotes to "Blood-Covenanting"
Esoteric Buddhism
The Real History of the Rosicrucians
From the Note Book of an Unpopular Philosopher
[H. P. Blavatsky and the Keely Motor]

December, 1887

Lucifer to the Archbishop of Canterbury, Greeting!
"God Speaks for Law and Order"
Answers to Queries
Literary Jottings
Miscellaneous Notes

[September, 1894]

[Lucifer and The Theosophical Publishing Company]

[September, 1891]

The Substantial Nature of Magnetism

[October, 1896]

Psychology, the Science of the Soul

December, 1887

[Controversy between H. P. Blavatsky and the Abbé Roca]
Esotericism of Christian Dogma
Notes sur «L'Ésotérisme du Dogme Chrétien» de M. l'Abbé Roca
Notes on Abbé Roca's "Esotericism of Christian Dogma"

[May, June, July, 1900]

Helena Petrovna Blavatsky

CHRONOLOGICAL SURVEY

llustrations

H.P. Blavatsky about 1887
Miss Francesca Arundale
Ruins of the Temple of the Sibyl
Sepulchral Inscription of Ancient Greece
Count Lev Nikolayevich Tolstoy
John Worrell Keely
H.P. Blavatsky
Scenes of the Annunciation and of the Queen conducted to the Birthroom
Scene of the Divine Birth
Scene of the Divine Birth (cont.)
Divine Birth scenes from the Temple of Luxor
Divine Birth scenes from the Temple of Luxor (cont.)
Dr. Franz Hartmann
Gerald Massey
Inscriptions by Mabel Collins in Light on the Path
Portion of a letter from Master M. to Dr. F. Hartmann

< end

Collected Writings VOLUME VIII

FOREWORD TO VOLUME EIGHT

The material in the present Volume is in direct chronological sequence to the writings contained in Volume VII, and includes several very important and scholarly contributions from H. P. B.'s pen.

With this Volume we enter her *Lucifer* cycle of writing which produced some of her most brilliant Editorials and some of her most scholarly essays. We also reach at this stage the beginning of her famous controversy with the Abbé Roca.

No special acknowledgements are required in connection with this Volume, as the same individuals have helped in its production as those already fully mentioned in the Foreword to Volume VII.

We are deeply grateful for the continued interest they have shown in this endeavor, and the willing help they have given, each in his or her way, towards the successful completion of the Manuscript.

BORIS DE ZIRKOFF,
Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.
August 11th, 1958.

Collected Writings VOLUME VIII

COMPILER'S INTRODUCTORY NOTE

At this point in the chronological sequence of H. P. B.'s writings, begins the period of her brilliant and dynamic Editorials, as well as other essays and articles, in the pages of the newly-started monthly journal *Lucifer.* The first issue of this magazine is dated September 15, 1887, and the title-page describes it as: A Theosophical Magazine, designed to "bring to light the hidden things of darkness," a description fully justified by the many remarkable articles which appeared in its pages as time went on.

Lucifer began to be published only four months after H. P. B. had settled in London, having come over from Ostende, Belgium, at the insistent urging of Bertram and Archibald Keightley and others. For a short time, the magazine was published by George Redway, in York Street, Covent Garden, but the same Fall the Theosophical Publishing Company was organized with a capital of £1,500, and took over the publication of *Lucifer* and whatever else was being brought out by the indefatigable workers in London.

From the very first issue, and until October, 1888, the Editorial responsibility for *Lucifer* was shared by H. P. B. with Mabel Collins, which was the *nom de plume* of Mrs. Kenningale Cook. Considering the important role that she played in the Movement, it has been thought advisable to include a rather comprehensive biographical sketch of her career in the Bio-Bibliographical Index of the present Volume, to which the student is referred.—*Compiler.*

Collected Writings VOLUME VIII

September, 1887

WHAT'S IN A NAME?

WHY THE MAGAZINE IS CALLED "LUCIFER."

[*Lucifer*, Vol. I, No. 1, September, 1887, pp. 1-7]

What's in a name? Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and "leaveth wherever it goeth." Carlyle thought that "there is much, nay, almost all, in names." "Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus," he writes.

The name or title of a magazine started with a definite object, is, therefore, all important; for it is, indeed, the invisible seedgrain, which will either grow "to be an all-overshadowing tree" on the fruits of which must depend the nature of the results brought about by the said object, or the tree will wither and die. These considerations show that the name of the present magazine—rather equivocal to the orthodox Christian ears—is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view.

Now, the first and most important, if not the sole object of the magazine, is expressed in the line from the *1st Epistle to the Corinthians*, on its title page. It is to bring light to "the hidden things of darkness" (iv, 5); to show in their true aspect and their original real meaning things and names, men and their doings and customs; it is finally to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life. The task is a laborious one but it is neither impracticable nor useless, if even as an experiment.

Thus, for an attempt of such nature, no better title could ever be found than the one chosen. "Lucifer" is

the pale morning-star, the precursor of the full blaze of the noon-day sun—the "Eosphoros" of the Greeks. It shines timidly at dawn to gather forces and dazzle the eye after sunset as its own brother "Hesperos"—the radiant evening star, or the planet Venus. No fitter symbol exists for the proposed work—that of throwing a ray of truth on everything hidden by the darkness of prejudice, by social or religious misconceptions; especially by that idiotic routine in life, which, once that a certain action, a thing, a name, has been branded by slanderous inventions, however unjust, makes *respectable* people, so-called, turn away shiveringly, refusing to even look at it from any other aspect than the

one sanctioned by public opinion. Such an endeavour then, to force the weak-hearted to look truth straight in the face, is helped most efficaciously by a title belonging to the category of branded names.

Piously inclined readers may argue that "Lucifer" is accepted by all the churches as one of the many names of the Devil. According to Milton's superb fiction, Lucifer is *Satan,* the "rebellious" angel, the enemy of God and man. If one analyzes his rebellion, however, it will be found of no worse nature than an assertion of free-will and independent thought, as if Lucifer had been born in the XIXth century. This epithet of "rebellious," is a theological calumny, on par with that other slander of God by the Predestinarians, one that makes of deity an "Almighty" fiend worse than the "rebellious" Spirit himself; "an omnipotent Devil desiring to be 'complimented' as all-merciful when he is exerting the most fiendish cruelty," as put by James A. Cotter Morrison. Both the foreordaining and predestining fiend-God, and his subordinate agent are of human invention; they are two of the most morally repulsive and horrible theological dogmas that the nightmares of light-hating monks have ever evolved out of their unclean fancies.

They date from the Mediaeval age, the period of mental obscuration, during which most of the present prejudices and superstitions have been forcibly inoculated on the human mind, so as to have become nearly ineradicable

Collected Writings VOLUME VIII

in some cases, one of which is the present prejudice now under discussion.

So deeply rooted, indeed, is this preconception and aversion to the name of Lucifer—meaning no worse than "light-bringer" (from *lux*, *lucis,* "light," and *ferre*, "to bring") *—even among the educated classes, that by adopting it for the title of their magazine the editors have the prospect of a long strife with public prejudice before them. So absurd and ridiculous is that prejudice, indeed, that no one has seemed to ever ask himself the question, how came Satan to be called a *light-bringer*, unless the silvery rays of the morning-star can in any way be made suggestive of the glare of the infernal flames. It is simply, as Henderson showed, "one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretation"—which is not quite one of the weaknesses of our present age. Nevertheless, the prejudice is there, to the shame of our century.

This cannot be helped. The two editors would hold themselves as recreants in their own sight, as traitors to the very spirit of the proposed work, were they to yield and cry craven before the danger. If one would fight prejudice, and brush off the ugly cobwebs of superstition and materialism alike from the noblest ideals of our forefathers, one has to prepare for opposition. "The crown of the reformer and innovator is a crown of thorns" indeed. If one would rescue Truth in all her chaste nudity from the almost bottomless well, into which she has been hurled by cant and hypocritical propriety, one should not hesitate to descend into the dark, gaping pit

* "It was Gregory the Great who was the first to apply this passage of Isaiah, 'How art thou fallen from the heavens, Lucifer, son of the morning,' etc., to Satan, and ever since the bold metaphor of the prophet, which referred, after all, but to an Assyrian king inimical to the Israelites, has been applied to the Devil."

of that well. No matter how badly the blind bats—the dwellers in darkness, and the haters of light—may treat in their gloomy abode the intruder, unless one is the first to show the spirit and courage he preaches to others, he must be justly held as a hypocrite and a seceder from his own principles.

Hardly had the title been agreed upon, when the first premonitions of what was in store for us, in the matter of the opposition to be encountered owing to the title chosen, appeared

on our horizon. One of the editors received and recorded some spicy objections. The scenes that follow are sketches from nature.

I

A Well-known Novelist. Tell me about your new magazine. What class do you propose to appeal to?

Editor. No class in particular: we intend to appeal to the public.

Novelist. I am very glad of that. For once I shall be one of the public, for I don't understand your subject in the least, and I want to. But you must remember that if your public is to understand you, it must necessarily be a very small one. People talk about occultism nowadays as they talk about many other things, without the least idea of what it means. We are so ignorant and—so prejudiced.

Editor. Exactly. That is what calls the new magazine into existence. We propose to educate you, and to tear the mask from every prejudice.

Novelist. That really is good news to me, for I want to be educated. What is your magazine to be called?

Editor. Lucifer.

Novelist. What! Are you going to educate us in vice? We know enough about that. Fallen angels are plentiful. You may find popularity, for soiled doves are in fashion just now, while the white-winged angels are voted a bore, because they are not so amusing. But I doubt your being able to teach us much.

II

A Man of the World (*in a careful undertone, for the scene is a dinner-party*). I hear you are going to start a magazine, all about occultism. Do you know, I'm very glad. I don't say anything about such matters as a rule, but some queer things have happened in my life which can't be explained in any ordinary manner. I hope you will go in for explanations.

Editor. We shall try, certainly. My impression is, that when occultism is in any measure apprehended, its laws are accepted by everyone as the only intelligible explanation of life.

A M. W. Just so, I want to know all about it, for 'pon my honour, life's a mystery. There are plenty of other people as curious as myself. This is an age which is afflicted with the Yankee disease of "wanting to know". I'll get you lots of subscribers. What's the magazine called?

Editor. Lucifer—and (*warned by former experience*) don't misunderstand the name. It is typical of the divine spirit which sacrificed itself for humanity—it was Milton's doing that it ever became associated with the devil. We are sworn enemies of popular prejudices, and it is quite appropriate that we should attack such a prejudice as this—Lucifer, you know, is the Morning Star—the Light-bearer. . . . . . .

A M. W. (*interrupting*). Oh, I know all that—at least I don't know, but I take it for granted you've got some good reason for taking such a title. But your first object is to have readers; you want the public to buy your magazine, I suppose. That's in the programme, isn't it?

Editor. Most decidedly.

A M. W. Well, listen to the advice of a man who knows his way about town. Don't mark your magazine with the wrong colour at starting. It's quite evident, when one stays an instant to think of its derivation and meaning, that Lucifer is an excellent word. But the public don't stay to think of derivations and meanings; and the first impression is the most important. Nobody will buy the magazine if you call it Lucifer.

III

A Fashionable Lady Interested in Occultism. I want to hear some more about the new magazine, for I have interested a great many people in it, even with the little you have told me. But I find it difficult to express its actual purpose. What is it?

Editor. To try and give a little light to those that want it.

A F. L. Well, that's a simple way of putting it, and will be very useful to me. What is the magazine to be called?

Editor. Lucifer.

A F. L. (*After a pause*). You can't mean it.

Editor. Why not?

A F. L. The associations are so dreadful! What can be the object of calling it that? It sounds like some unfortunate sort of joke, made against it by its enemies.

Editor. Oh, but Lucifer, you know, means Lightbearer; it is typical of the Divine Spirit—

10

A F. L. Never mind all that—I want to do your magazine good and make it known, and you can't expect me to enter into explanations of that sort every time I mention the title. Impossible! Life is too short and too busy. Besides, it would produce such a bad effect; people would think me priggish, and then I couldn't talk at all, for I couldn't bear them to think that. Don't call it Lucifer—please don't. Nobody knows what the word is typical of; what it means now is the devil, nothing more or less.

Editor. But then that is quite a mistake, and one of the first prejudices we propose to do battle with. Lucifer is the pale, pure herald of dawn—

Lady (*interrupting*). I thought you were going to do something more interesting and more important than to whitewash mythological characters. We shall all have to go to school again, or read up Dr. Smith's *Classical Dictionary.* And what is the use of it when it is done? I thought you were going to tell us things about our own lives and how to make them better. I suppose Milton wrote about Lucifer, didn't he?—but nobody reads Milton now. Do let us have a modern title with some human meaning in it.

IV

A Journalist (*thoughtfully, while rolling his cigarette*). Yes, it is a good idea, this magazine of yours. We shall all laugh at it, as a matter of course; and we shall cut it up in the papers. But we shall all read it, because secretly everybody hungers after the mysterious. What are you going to call it?

Editor. Lucifer.

Journalist (*striking a light*). Why not *The Fusée*? Quite as good a title and not so pretentious.

The "Novelist," the "Man of the World," the "Fashionable Lady," and the "Journalist," should be the first to receive a little instruction. A glimpse into the real and primitive character of Lucifer can do them no harm and may, perchance, cure them of a bit of ridiculous prejudice. They ought to study their Homer and Hesiod's *Theogony* if they would do justice to Lucifer, "*Eosphoros and Hesperos*," the Morning and the Evening

beautiful star. If there are more useful things to do in this life than "whitewash mythological characters," to slander and blacken them is, at least, as useless, and shows, moreover, a narrow-mindedness which can do honour to no one.

To object to the title of LUCIFER, only because its "associations are so dreadful," is pardonable—if it can be pardonable in any case—only in an ignorant American missionary of some dissenting sect, in one whose natural laziness and lack of education led him to prefer ploughing the minds of heathens, as ignorant as he is himself, to the more profitable, but rather more arduous, process of ploughing the fields of his own father's farm. In the English clergy, however, who all receive a more or less classical education, and are, therefore, supposed to be acquainted with the *ins* and *outs* of theological sophistry and casuistry, this kind of opposition is absolutely unpardonable. It not only smacks of hypocrisy and deceit, but places them directly on a lower moral level than him they call the apostate angel. By endeavouring to show the theological Lucifer, fallen through the idea that

"To reign is worth ambition, though in Hell;
Better to reign in Hell than serve in Heaven,"

they are virtually putting into practice the supposed crime they would fain accuse him of. They prefer reigning over the spirit of the masses by means of a pernicious dark LIE, productive of many an evil, than serve heaven by serving TRUTH. Such practices are worthy only of the Jesuits.

But their sacred writ is the first to contradict their interpretations and the association of Lucifer, the Morning Star, with Satan. Chapter xxii of *Revelation,* verse 16th, says "I Jesus . . . . am the root . . . . and the bright and morning star" (ὀρθρινός , "early rising"): hence Eosphoros, or the Latin Lucifer. * The opprobrium attached to this name is of such a very late date, that the Roman Church found itself forced to screen the theological slander behind a two-sided interpretation—as usual. Christ, we are told, is the "Morning Star," the *divine* Lucifer; and Satan the *usurpator* of the *Verbum,* the "infernal Lucifer." † "The great Archangel Michael,

____

* [In some versions, however, the word used is πρωινός .—*Comp.*]

† de Mirville's 2nd *Mémoire* to the Academy of France, Vol. IV, quoting Cardinal Ventura. [This ref. has not been definitely identified.—*Comp.*]

____

the conqueror of Satan, is identical in paganism * with Mercury-Mithra, to whom, after defending the Sun [symbolical of God] from the attacks of Venus-Lucifer, was given the

possession of this planet, *et datus est ei locus Luciferi*." † And since the Archangel Michael is the "Angel of the Face," and "the Vicar of the *Verbum*" he is now considered in the Roman Church as the regent of that planet Venus which "the vanquished fiend had usurped!" *Angelus faciei Dei sedem superbi humilis obtinuit*, says Cornelius à Lapide (in Vol. VI, p. 229). ‡

This gives the reason why one of the early Popes was called Lucifer, as Yonge and ecclesiastical records prove.§ It thus follows that the title chosen for our magazine is

---

* Which paganism has passed long millenniums, it would seem, in *copying beforehand* Christian dogmas to come. [H. P. B.]

† [de Mirville, *Des Esprits,* etc., Vol. IV, p. 161.]

‡ [This reference is probably to Élysée Pélagaud's edition of the works of Cornelius à Lapide, not located as yet. The Latin sentence is quoted by de Mirville, *op. cit*., Vol. IV, p. 163, footnote.—*Comp.*]

§ [This is a rather puzzling statement. It is not easily ascertainable as to which Yonge is meant here; most probably, however Charles Duke Yonge (1812-1891), Professor of History and English Literature in Queen's College, Belfast, even though his voluminous writings are primarily concerned with Greek and Latin languages.

As to "ecclesiastical records," referred to by H.P.B., the best known among them, bearing on the history of the Papacy, make no mention of any Pope by that name. In this connection, the student is referred to the *Liber Pontificalis,* or *Gesta Pontificum Romanorum,* consisting of the lives of the bishops of Rome from the time of St. Peter to the death of Nicholas I in 867, to which-were appended supplements at a later date, continuing the series. The *Liber,* used by Bede for his *Historia Ecclesiastica,* was first printed at Mainz in 1602. The best edition is by the French scholar, Monsignor Louis Marie Olivier Duchesne (2 vols., Paris, 1886-1892). No Pope by the name of Lucifer occurs in the above-mentioned work, or any other available sources.

It is conceivable, however, that H. P. B. *may* have meant Lucifer, bishop of Cagliari (hence called *Caralitanus*), an ardent supporter of the cause of Athanasius, and who died in 371. He is popularly regarded in Sardinia as a saint. A number of his controversial writings are still extant. We mention him as being the only individual named Lucifer of whom there exist tangible records in the history of the Church.—*Compiler*.]

---

as much associated with divine and pious ideas as with the supposed rebellion of the hero of Milton's *Paradise Lost.* By choosing it, *we throw the first ray of light and truth* on a ridiculous prejudice which ought to have no room made for it in this our "age of facts and discovery." We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty, as it is that of physical Science—professedly its mission—to throw light on facts in Nature hitherto surrounded by the darkness of ignorance. And since ignorance is justly regarded as the chief promoter of superstition, that work is, therefore, a noble and beneficent work. But natural Sciences are only one aspect of SCIENCE and TRUTH. Psychological and moral Sciences, or theosophy, the knowledge of divine truth, wheresoever found, are still more important in human affairs, and real Science should not be limited simply to the physical aspect of life and nature. Science is an abstract of every fact, a comprehension of every truth within the scope of human research and intelligence. "Shakespeare's deep and accurate science in mental philosophy" (Coleridge), has proved more beneficent to the true philosopher in the study of the human heart—therefore, in the

promotion of truth—than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution.

Those readers, however, who do not find themselves convinced that the Church had no right to throw a slur upon a beautiful star, and that it did so through a mere necessity of accounting for one of its numerous loans from Paganism with all its poetical conceptions of the truths in Nature, are asked to read our article "The History of a Planet." Perhaps, after its perusal, they will see how far Dupuis was justified in asserting that "all the theologies have their origin in astronomy." With the modern Orientalists every myth is *solar.* This is one more prejudice, and a preconception in favour of materialism and physical science. It will be one of our duties to combat it with much of the rest.

Collected Writings VOLUME VIII

September, 1887

14

APHORISMS

[*Lucifer*, Vol. I, No. 1, September, 1887, p. 7]

Occultism is not magic, though magic is one of its tools.

Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness; as men understand the word; for the first step is sacrifice, the second, renunciation.

Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.

Occultism is the science of life, the art of living.

Collected Writings VOLUME VIII

September, 1887

THE HISTORY OF A PLANET

[*Lucifer*, Vol. I, No. 1, September, 1887, pp. 15-22]

No star, among the countless myriads that twinkle over the sidereal fields of the night sky, shines so dazzlingly as the planet Venus—not even Sirius-Sothis, the dog-star, beloved by Isis. Venus is the queen among our planets, the crown jewel of our solar system. She is the inspirer of the poet, the guardian and companion of the lonely shepherd, the lovely morning and the evening star. For,

"Stars teach as well as shine,"

although their secrets are still untold and unrevealed to the majority of men, including astronomers. They are "a beauty and a mystery," verily. But "where there is a mystery, it is generally supposed that there must also be evil," says Byron. Evil, therefore, was detected by

evilly-disposed human fancy, even in those bright luminous eyes peeping at our wicked world through the veil of ether. Thus there came to exist slandered stars and planets as well as slandered men and women. Too often are the reputation and fortune of one man or party sacrificed for the benefit of another man or party. As on earth below, so in the heavens above, and Venus, the sister planet of our Earth,* was sacrificed to the ambition of our little globe to show the latter the "chosen" planet of the Lord. She became the scapegoat, the *Azaziel* of the starry dome, for the sins of the Earth, or rather for those of a certain class in the human family—the clergy—who slandered the bright orb, in order to prove what their ambition suggested to them as the best means to reach power, and exercise it unswervingly over the superstitious and ignorant masses.

This took place during the middle ages. And now the sin lies back at the door of Christians and their scientific inspirers, though the error was successfully raised to the lofty position of a religious dogma, as many other fictions and inventions have been.

Indeed, the whole sidereal world, planets and their regents—the ancient gods of poetical paganism—the sun, the moon, the elements, and the entire host of incalculable worlds—those at least which happened to be known to the Church Fathers—shared in the same fate. They have all been slandered, all bedevilled by the insatiable desire of proving one little system of theology—built on and constructed out of old pagan materials—the only right and holy one, and all those which preceded or followed it utterly wrong. Sun and stars, the very air itself, we are asked to believe, became pure and

* "Venus is a second Earth," says Reynaud, in *Terre et Ciel* (p. 74), "so much so that were there any communication possible between the two planets, their inhabitants might take their respective earths for the two hemispheres of the same world. . . . They seem on the sky*, like two sisters.* Similar in conformation, these two worlds are also similar in the character assigned to them in the Universe."

[Quoted in de Mirville, *Des Esprits,* etc., Vol. IV, p. 164.—*Comp.*]

"redeemed" from original sin and the Satanic element of heathenism, only after the year I A.D. Scholastics and scholiasts, the spirit of whom "spurned laborious investigation and slow induction," had shown, to the satisfaction of infallible Church, the whole Kosmos in the power of Satan—a poor compliment to God—before the year of the Nativity; and Christians had to believe or be condemned. Never have subtle sophistry and casuistry shown themselves so plainly in their true light, however, as in the questions of the ex-Satanism and later redemption of various heavenly bodies. Poor beautiful Venus got worsted in that war of so-called divine proofs to a greater degree than any of her sidereal colleagues. While the history of the other six planets, and their gradual transformation from Greco-Aryan gods into Semitic devils, and finally into "divine attributes of the *seven eyes* of the Lord," is known but to the educated, that of Venus-Lucifer has become a household story among even the most illiterate in Roman Catholic countries.

This story shall now be told for the benefit of those who may have neglected their astral mythology.

Venus, characterized by Pythagoras as the *sol alter,* a second Sun, on account of her magnificent radiance—equalled by none other—was the first to draw the attention of ancient Theogonists. Before it began to be called Venus, it was known in *pre*-Hesiodic theogony as Eosphoros (or Phosphoros) and Hesperos, the children of the dawn and twilight. In Hesiod, moreover, the planet is decomposed into two divine beings, two brothers—Eosphoros (the *Lucifer* of the Latins) the morning, and Hesperos, the evening star. They are the children of Astraios and Eos, the starry heaven and the dawn, as also of Kephalos and Eos (*Theog*., 378-82; Hyginus, *Poeticôn Astronomicôn*, II, xlii).* Preller, quoted by Decharme, shows Phaëton

* [Caius Julius Hyginus—also Hygenus, Yginus and Iginus—was a celebrated grammarian, said by Suetonius to have been a native of Spain, and to have been brought to Rome after its capture by Caesar. He was a freedman of Augustus and was placed by him at the head of the Palatine Library. He was on intimate terms with Ovid and other literary men of the day. There are numerous references to his various works in Pliny, Gellius, Macrobius and others, evidencing that he was held in great respect; most of his works have perished. We have, however, two pieces in prose, nearly entire, which bear the name of Hyginus, but which, on account of their inferior language, may have been put together by someone else. These are: *Fabularum liber,* containing mythological legends and the genealogy of divinities; and *Poeticôn Astronomicôn* in four books, treating of the asterisms, the definition of astronomical terms, the constellations and the mythological legends attached to them. The best editions of both works are those in the *Mythographi Latini* of Muncker, Amsterdam, 1681, and in the *Myth. Lat.,* of van Staveren, Lugd. Bat. and Amst., 1742.—*Compiler.*]

identical with Phosphoros or Lucifer (*Griechische Mythologie,* I, 365).* And on the authority of Hesiod he also makes Phaëton the son of the latter two divinities—Kephalos and Eos.

Now Phaëton or Phosphoros, the "luminous morning orb," is carried away in his early youth by Aphrodite (Venus) who makes of him the night guardian of her sanctuary (*Theog.,* 986-991). He is the "beautiful morning star" (*Vide* St. John's *Revelation*, xxii*,* 16) loved for its radiant light by the Goddess of the Dawn, Aurora, who, while gradually eclipsing the light of her beloved, thus seeming to carry off the star, makes it reappear on the evening horizon where it watches the gates of heaven. In early morning, Phosphoros "issuing from the waters of the Ocean, raises in heaven his sacred head to announce the approach of divine light." (*Iliad,* XXIII, 226; *Odyssey,* XIII, 93-94; Virgil, *Aeneid,* VIII, 589; Decharme, *Mythologie de la Grèce Antique*, p. 247.) He holds a torch in his hand and flies through space as he precedes the car of Aurora. In the evening he becomes Hesperos, "the most splendid of the stars that shine on the celestial vault" (*Iliad,* XXII, 317-18). He is the father of the Hesperides, the guardians of the golden apples together with the Dragon; the beautiful genius of the flowing golden curls, sung and glorified in all the ancient *epithalami* (the bridal songs of the early Christians as of the pagan Greeks); he, who at the fall of the night, leads

---

* [2 vols. Leipzig: Weidman, 1854; in the 2nd ed., of 1860-61, the passage can be found in Vol. II, p. 335.—*Compiler*.]

---

the nuptial *cortège* and delivers the bride into the arms of the bridegroom. (Decharme, *op. cit.*, p. 248.)

So far, there seems to be no possible *rapprochement,* no analogy to be discovered between the poetical personification of a star, a purely astronomical myth, and the *Satanism* of Christian theology. True, the close connection between the planet as Hesperos, the evening star, and the Greek Garden of Eden with its Dragon and the golden apples may, with a certain stretch of imagination, suggest some painful comparisons with the third chapter of *Genesis.* But this is insufficient to justify the building of a theological wall of defence against paganism made up of slander and misrepresentations.

But of all the Greek *euhemerisations,* Lucifer-Eosphoros is, perhaps, the most complicated. The planet has become with the Latins, Venus, or Aphrodite-*Anadyomene*, the foam-born Goddess, the "Divine Mother," and one with the Phoenician Astarte, or the Jewish Astaroth. They were all called "The Morning Star," and the Virgins of the Sea, or

Mar (whence Mary), the Great Deep, titles now given by the Roman Church to their Virgin Mary. They were all connected with the moon and the crescent, with the Dragon and the planet Venus, as the mother of Christ has been made connected with all these attributes. If the Phoenician mariners carried, fixed on the prow of their ships, the image of the goddess Astarte (or Aphrodite, Venus Erycina) and looked upon the evening and the morning star as *their* guiding star, "the eye of their Goddess mother," so do the Roman Catholic sailors the same to this day. They fix a Madonna on the prows of their vessels, and the blessed Virgin Mary is called the " Virgin of the Sea." The accepted patroness of Christian sailors, their star, "*Stella Del Mar*," etc., she stands on the crescent moon. Like the old pagan Goddesses, she is the "Queen of Heaven," and the "Morning Star" just as they were.

Whether this can explain anything, is left to the reader's sagacity. Meanwhile, Lucifer-Venus has nought to do with darkness, and everything with light. When called *Lucifer,* it is the "light-bringer," the first radiant beam

which destroys the lethal darkness of night. When named Venus, the planet-star becomes the symbol of dawn, the chaste Aurora. Professor Max Müller rightly conjectures that Aphrodite, born of the sea, is a personification of the Dawn of the Day, and the most lovely of all the sights in Nature (*Lectures on the Science of Language*),* for, before her naturalisation by the Greeks, Aphrodite was Nature personified, the life and light of the Pagan world, as proven in the beautiful invocation to Venus by Lucretius, quoted by Decharme. She is *divine* Nature in her entirety, *Aditi-Prakriti* before she becomes Lakshmi. She is that Nature before whose majestic and fair face, "the winds fly away, the quieted sky pours torrents of light, and the sea-waves smile" (Lucretius).† When referred to as the Syrian goddess Astarte, the Astaroth of Hieropolis, the radiant planet was personified as a majestic woman, holding in one out-stretched hand a torch, in the other, a crooked staff in the form of a cross. (*Vide* Lucian's *De Dea Syria,* and Cicero's *De Natura Deorum,* lib. III, cap. xxiii.)‡ Finally, the planet is represented astronomically, as a globe *poised above the cross*—a symbol no devil would like to associate with—while the planet Earth is a globe with a cross *over it.*

---

* [II, pp. 408-09, in 6th ed., London: Longmans, Green & Co. 1871.]

† [This passage is from Lucretius' *De rerum natura*, lib. I, 6-9, the Latin text of which is as follows:

te, dea, te fugiunt venti, te nubila caeli
adventumque tuum, tibi suavis daedala tellus
summittit flores, tibi rident aequora ponti
placatumque nitet diffuso lumine caelum.

This may be rendered in English somewhat as follows: "From thee, o goddess, from thee the winds flee away, the clouds of heaven from thee and thy coming; for thee the wonder-working earth puts forth sweet flowers; for thee the vast stretches of the ocean laugh, and heaven, grown peaceful, pours torrents of light."—*Compiler.*]

‡ [This short essay, attributed to Lucian by some scholars, contains no such description of Astarte, and the passage from Cicero has a mere mention of this goddess. There may be some error in the references given.—*Compiler.*]

____

But then, these crosses are not the symbols of Christianity, but the Egyptian *crux ansata,* the attribute of Isis (who is Venus, and Aphrodite, Nature, also) or ♀ the planet; the fact that the Earth has the *crux ansata* reversed ♁, having a great occult significance upon which there is no necessity of entering at present.

Now what says the Church and how does it explain the " dreadful association"? The Church believes in the devil, of course, and could not afford to lose him. "*The Devil is one of the chief pillars of the Faith*" confesses unblushingly an advocate of the *Ecclesia Militans.**

All the Alexandrian Gnostics speak to us of the fall of the Aeons and their Pleroma, and all attribute that fall *to the desire to know,*

writes another volunteer in the same army, slandering the Gnostics as usual and identifying *the desire to know* or occultism, magic, with Satanism.† And then, forthwith, he quotes from Schlegel's *Philosophie de l'Histoire* to show that the seven rectors (planets) of Pymander,

commissioned by God to contain the phenomenal world in their seven circles, lost in love with their own beauty,‡ came to admire themselves with such intensity that owing to this proud self-adulation they finally *fell*.§

____

* Thus saith Des Mousseaux, *Mœurs et pratiques des démons*, p. x—and he is corroborated in this by Cardinal de Ventura. The Devil, he says, " is one of the great personages *whose life is closely allied to that of the Church;* and without him . . . . the fall of man could not have taken place. If it were not for him [the Devil], the Victor over death, the Saviour, the Redeemer, the Crucified would be but the most ridiculous of supernumeraries and the Cross a real insult to good sense." And if so, then we should feel thankful to the poor Devil.

† De Mirville. "No Devil, no Christ," he exclaims.

‡ This is only another version of Narcissus, the Greek victim of his own fair looks.

§ [Schlegel's work is probably some French translation of his German *Philosophie der Geschichte,* Vienna, 1829.—*Compiler*.]

____

Perversity having thus found its way amongst the angels, the most beautiful creature of God "revolted against its Maker." That creature is in theological fancy Venus-Lucifer, or rather the informing Spirit or Regent of that planet. This teaching is based on the following

speculation. The three principal heroes of the great sidereal catastrophe mentioned in *Revelation* are, according to the testimony of the Church fathers—"the Verbum, Lucifer his usurper [see editorial] and the grand Archangel who conquered him," and whose "palaces" (the "houses," astrology calls them) are in the Sun, Venus-Lucifer and Mercury. This is quite evident, since the positions of these orbs in the Solar system correspond in their hierarchical order to that of the "heroes" in Chapter xii of *Revelation*, "their names and destinies" (?) being closely connected in the theological (exoteric) system "with these three great metaphysical names." (De Mirville's *Mémoire* to the Academy of France, on the rapping Spirits and the Demons, Vol. IV, pp. 159-160.)

The outcome of this was, that theological legend made of Venus-Lucifer the sphere and domain of the fallen Archangel, or Satan before his apostasy. Called upon to reconcile this statement with that other fact, that the metaphor of "the morning star" is applied to both Jesus, and his Virgin mother, and that the planet Venus-Lucifer is included, moreover, among the "stars" of the seven planetary spirits worshipped by the Roman Catholics * under new names, the defenders of the Latin dogmas and beliefs answer as follows:

> Lucifer, the jealous neighbour of the Sun [Christ] said to himself in his great pride: "I will rise as high as he!" He was thwarted in

—————

* The famous temple dedicated to the Seven Angels at Rome, and built by Michael-Angelo in 1561, is still there, now called the "Church of St. Mary of the Angels." In the old Roman Missals printed in 1563—one or two of which may still be seen in Palazzo Barberini—one may find the religious service (*officio*) of the seven angels, and their *old* and occult names. That the "angels" are the pagan Rectors, under different names—the Jewish having replaced the Greek and Latin names—of the seven planets is proven by what Pope Pius V said in his Bull to the Spanish Clergy, permitting and

—————

> his design by Mercury, though the brightness of the latter [who is St. Michael] was as much lost in the blazing fires of the great Solar orb as his own was, and though, like Lucifer, Mercury is only the assessor, and the guard of honour to the Sun.*

Guards of "dishonour" now rather, if the teachings of *theological* Christianity were true. But here comes in the cloven foot of the Jesuit. The ardent defender of Roman Catholic Demonolatry and of the worship of the seven planetary spirits, at the same time, pretends great wonder at the coincidences between old Pagan and Christian *legends,* between the fable about Mercury and Venus, and the *historical truths* told of St. Michael—the "angel of the face"—the terrestrial double, or *ferouer* of Christ. He points them out saying:

> . . . . like Mercury, the archangel Michael, is the *friend* of the Sun, his *ferouer,* his Mitra, perhaps, for Michael is a *psychopompic* genius, one who leads the separated souls to their appointed abodes, and like Mitra, he is the *well-known adversary of the demons.*†

This is demonstrated by the book of the *Nabatheans* recently discovered (by Chwolsohn), in which the Zoroastrian Mitra is called the "*grand enemy of the planet Venus*." ‡ (de Mirville, *op. cit*., p. 160.)

____

encouraging the worship of the said seven spirits of the stars. “One cannot exalt too much these *seven rectors* of the world, *figured by the seven planets* as it is consoling to our century to witness by the grace of God the cult of these *seven ardent lights*, and of these *seven stars* reassuming all its lustre in the Christian republic.” (De Mirville, *Des Esprits,* etc., 2nd Mémoire addressed to the Academy; chapter “Les Sept Esprits et l’histoire de leur culte,” Vol. II, pp. 357-58.)

* De Mirville, *op. cit.,* Vol. IV, p. 160.

† [de Mirville, *op. cit.,* Vol. IV, p. 160.]

‡ Herodotus showing the identity of Mitra and Venus, the sentence in the *Nabathean Agriculture* is evidently misunderstood.

[This refers to the researches of Dr. Daniel Avraamovich Chwolsohn, the Russian-Jewish Orientalist and Semitolog, who translated into German three Arabic manuscripts which exist in the library of the University of Leyden. They are: *The Book of the Nabathean Agriculture*; *The Book of Poisons*; and *The Book of the Babylonian Tenkelûschâ,* with fragments of a fourth work entitled, *The Book of the Mysteries of the Sun and Moon.* They were translated into Arabic by Ibn-Wa’hschijjah, a descendant of the ancient Babylonians who determined to rescue from oblivion those ancient works of his forefathers.

____

There is something in this. A candid confession, for once, of perfect identity of celestial personages and of *borrowing* from every pagan source. It *is* curious, if unblushing. While in the oldest Mazdean allegories, Mitra conquers the planet Venus, in Christian tradition Michael defeats Lucifer, and both receive, as war spoils, the planet of the vanquished deity.

Mitra [says Döllinger] possessed, in days of old, the star of Mercury, placed between the sun and the moon, but he was given the planet of the conquered, and ever since his victory he is identified with Venus. *

In the Christian tradition, adds the learned Marquis,

. . . . . St. Michael *is apportioned in Heaven the throne and the palace of the foe he has vanquished.* Moreover, like Mercury, during the palmy

____

Dr. Chwolsohn published his researches under the title of: *Über die Überreste der Altbabylonischen Literatur in arabischen Übersetzungen* (in *Mémoires des savants étrangers.* Vol. VIII. St. Petersburg: Imperial Academy of Sciences, 1859; Russian transl. in the *Russkiy Vestnik* of 1859).

The author of *The Book of the Nabathean Agriculture* is supposed to be Qûtâmî, possibly in collaboration with others. It has been conservatively ascribed by various scholars to a period antedating the eighth century B.C., and is in all likelihood based on traditions dating from a very remote antiquity. Under the guise of agriculture, many occult beliefs are explained, and various magical secrets of nature hinted at.

H. P. B. devotes several pages of *The Secret Doctrine* (Vol. II, 452-457) to various aspects of Chwolsohn’s work, and the nature and contents of the *Nabathean Agriculture.* She speaks of it as being “no apocrypha, but the repetition of the tenets of the Secret Doctrine under the exoteric Chaldean form of national symbols, for the purpose of ‘cloaking’ the tenets. . .” She plainly states that “the Doctrines of Qû-tâmy, the Chaldean, are, in short, the allegorical rendering of the religion of the earliest nations of the Fifth Race.”—*Compiler*.]

* *Paganisme et Judaïsme*, Vol. II, p. 109.

[H. P. B. quotes this passage from de Mirville, *Des Esprits,* etc., Vol. IV, p. 160, where ref. is given to a French translation of Döllinger's original German work entitled *Heidenthum und Judenthum.* In the latter, the subject of Mithra occurs on pp. 383-390 of Part I, and the above quote seems to be only a paraphrase of various statements found therein.—*Compiler.*]

—————

days of paganism, which made sacred to this [*demon-*] god all the promontories of the earth, *the Archangel is the patron of the same in our religion.**

This means, if it does mean anything, that *now,* at any rate, Lucifer-Venus is a *sacred* planet, and no synonym of Satan, since St. Michael has become his legal heir.

The above remarks conclude with this cool reflection:

It is evident that paganism has *utilised* [*beforehand*], and most marvellously, all the features and characteristics of the *prince of the face of the Lord* [Michael] in applying them to that *Mercury,* to the Egyptian *Hermes-Anubis,* and the *Hermes-Christos* of the Gnostics. Each of these was represented as the first among the divine councillors, and the god nearest to the sun, *quis ut Deus.*†

Which title, with all its attributes, became that of Michael. The good Fathers, the Master Masons of the temple of *Church* Christianity, knew indeed how to utilize pagan material for their new dogmas.

The fact is, that it is sufficient to examine certain Egyptian *cartouches,* pointed out by Rosellini (*Égypte,* Vol. I, p. 283), ‡ to find Mercury (the double of Sirius in our solar system) as Sothis, preceded by the words "*sole*" and "*solis custode, o sostegno, dei dominanti . . . il forte, grande dei vigilanti*," "watchman of the sun, sustainer of dominions, and the strongest of all the vigilants." All these titles and attributes are now those of the Archangel Michael, who has inherited them from the *demons* of paganism.

Moreover, travellers in Rome may testify to the wonderful presence in the statue of Mitra, at the Vatican, of the best known Christian symbols. Mystics boast of it. They find

. . . . in his lion's head, and the eagle's wings, those of the courageous Seraph, the master of space [Michael]; in his caduceus, the spear,

—————

* [De Mirville, *op. cit.,* Vol. IV, pp. 160, 162, somewhat paraphrased.]

† [de Mirville, *op. cit*., Vol. IV, p. 160.]

‡ [*ibid*., p. 162, where reference is evidently to Ippolito Rosellini's work entitled: *I Monumenti dell' Egitto e della Nubia, disegnate della spedizione scientifico-litteraria toscana in Egitto.* Pisa: Presso N. Capurro e.c., 1832-44. 9 vols. 8-vo. (British Museum: 559.b.2.).—*Compiler*.]

—————

in the two serpents coiled round the body, the struggle of the good and bad principles, and especially in the two keys which the said Mitra holds, like St. Peter, the keys with which this Seraph-patron of the latter opens and shuts the gates of Heaven, *astra cludid et recludit*.*

To sum up, the aforesaid shows that the theological romance of Lucifer was built upon

the various myths and allegories of the pagan world, and that it is no *revealed* dogma, but simply one invented to uphold superstition. Mercury being one of the Sun's *assessors,* or the *cynocephali* of the Egyptians and *the watch-dogs of the Sun,* literally, the other was *Eosphoros,* the most brilliant of the planets, "*qui mane oriebaris*," the early rising, or the Greek ὀρθρινός. It was identical with the *Amon-ra,* the light-bearer of Egypt, and called by all nations "the *second born* of light" (the first being Mercury), the beginning of his (the Sun's) ways of wisdom, the Archangel Michael being also referred to as the *principium viarum Domini*.

Thus a purely astronomical personification, built upon an occult meaning which no one has hitherto seemed to unriddle outside the Eastern wisdom, has now become a dogma, part and parcel of Christian revelation. A clumsy transference of characters is unequal to the task of making thinking people accept in one and the same trinitarian group, the "Word" or Jesus, God and Michael (with the Virgin occasionally to complete it) on the one hand, and Mitra, Satan and Apollo-Abaddon on the other: the whole at the whim and pleasure of Roman Catholic Scholiasts. If Mercury and Venus (Lucifer) are (astronomically in their revolution around the Sun) the symbols of God the Father, the Son, and of their Vicar, Michael, the "Dragon-Conqueror," in Christian legend, why should they when called Apollo-*Abaddon*, the "King of the Abyss," Lucifer, Satan, or Venus—become forthwith devils and demons? If we are told that the "conqueror," or "Mercury-Sun," or again St. Michael of the *Revelation,* was given the spoils of the conquered

—————

* De Mirville, *op. cit*., Vol. IV, p. 162.

—————

angel, namely, his planet, why should opprobrium be any longer attached to a constellation so purified? Lucifer is now the "Angel of the Face of the Lord," * because "that face is mirrored in it." We think rather, because the Sun is reflecting his beams in Mercury seven times more than it does on our Earth, and twice more in Lucifer-Venus: the Christian symbol proving again its astronomical origin. But whether from the astronomical, mystical or symbological aspect, Lucifer is as good as any other planet. To advance as a proof of its demoniacal character, and identity with Satan, the configuration of Venus, which gives to the crescent of this planet the appearance of a cut-off horn, is rank nonsense. But to connect this with the horns of "The Mystic Dragon" in *Revelation*—"one of which was broken" †—as the two French Demonologists, the Marquis de Mirville and the Chevalier des Mousseaux, the champions of the Church militant, would have their readers believe in the second half of our present century—is simply an insult to the public.

Besides which, the Devil had no horns before the fourth century of the Christian era. It is a purely Patristic invention arising from their desire to connect the god Pan, and the pagan Fauns and Satyrs, with their Satanic legend. The demons of Heathendom were as hornless and as tailless as the Archangel Michael himself in the imaginations of his worshippers. The "horns" were, in pagan symbolism, an emblem of divine power and

creation, and of fertility in nature. Hence the ram's horns of Amon, of Bacchus, and of Moses on ancient medals, and

---

* "Both in Biblical and pagan theologies," says de Mirville, "the Sun has its god, its defender, and its sacrilegious usurper, in other words, its Ormuzd, its planet Mercury [Mitra], and its Lucifer-Venus [or Ahriman], taken away from its ancient master, and now given to its conqueror." (*op. cit.*, p. 164.) Therefore, Lucifer-Venus is quite *holy* now.

† In *Revelation* there is no "horn broken," but it is simply said in Chapter xiii, 3, that John saw "one of his heads, as it were, wounded to death." John knew naught in his generation of "a horned" devil.

---

the cow's horns of Isis and Diana, etc., etc., and of the Lord God of the Prophets of Israel himself. For Habakkuk gives the evidence that this symbolism was accepted by the "chosen people" as much as by the Gentiles. In Chapter iii, 3-4, that prophet speaks of the "Holy One from Mount Paran," of the Lord God who "came from Teman," and whose "*brightness was as the light*," and who had "*horns* coming out of his hand."

When one reads, moreover, the Hebrew text of *Isaiah,* and finds that no Lucifer is mentioned at all in Chapter xiv, 12, but simply הילל *Hillel*, "a *bright* star," one can hardly refrain from wondering that *educated* people should be still ignorant enough at the close of our century to associate a radiant planet—or anything else in nature for the matter of that—with the DEVIL! *

H.P.B.

---

* The literal words used, and their translation, are: "*Aïk Naphalta Mi-Shamayim Hillel Ben-Shahar Nigdata La-Aretz Cholesch Al-Goüm*," or, "How art thou fallen from the heavens, Hillel, Son of the Morning, how art thou cast down unto the earth, thou who didst cast down the nations." Here the word, translated "Lucifer," is הילל Hillel, and its meaning is "shining brightly or gloriously." It is very true also, that by a pun to which Hebrew words lend themselves so easily, the verb *hillel* may be made to mean "to howl," hence by an easy derivation, hillel may be constructed into "howler," or a devil, a creature, however, one hears rarely, if ever, "howling." In his *Hebrew and English Lexicon,* Art. הל, John Parkhurst says: "The Syriac translation of this passage renders it אילל *howl,* and even *Jerome* on the place observes, that it literally means *howl.* . . . 'Therefore,' says *Michaelis,* 'I translate, Howl, *Son of the morning, i.e.*; thou star of the first magnitude'." But at this rate, Hillel, the great Jewish-sage and reformer, might also be called "howler," and connected with the devil!

[There exist divergent views among scholars concerning the Hebrew term which is sometimes spelt *hillel,* and sometimes *hêlēl* and even *hailal,* according to the interpretation of the vowel-points. The Hebrew expression in *Isaiah*, xiv, 12, *hêlēl bên shâhar,* appears in the Greek *Septuagint* as ὁ Ἑωσφόρος ὁ πρωῒ ἀνατέλλων and in the Latin *Vulgate* as *Lucifer qui mane oriebaris,* conveying the idea of "early rising," both in Greek and in Latin. The Hebrew expression *bên shâhar* definitely means "son of the dawn." The *Vulgate* translates by the word *Lucifer* the Hebrew term *bōqer*, "light of dawn" (Job, xi, 17), the expression *mazzārôth,* "the Signs of the Zodiac" (Job, xxxviii, 32), and even *shâhar,* "the dawn" (*Ps.*, cx, 3). Besides using the word *Lucifer* in connection with the King of Babylon, in the above-mentioned passage from *Isaiah,* the same term is used by the *Vulgate* in connection with the High-Priest Simon, son of Onias (*Ecclesiasticus*, 1, 6), and is applied to the "glory of Heaven" (*Apoc.,* ii, 28), and even to Jesus Christ himself (*II Peter*, i, 19; *Apoc.,* xxii, 16). In the *Exultet* (liturgy of Holy Saturday), the Church uses the title of Lucifer in connection

with its Saviour, and expresses the hope that this "early morning Lucifer" will find the Easter-candle burning bright, he who knows no decline and who, returning from Hell, sheds his brilliant light upon mankind.

Hêlēl is derived from *hâlal*, "to shine" (Arab. *halal;* Assyrian, *elêlu*). The Syriac version of the Old Testament and the version of Aquila derive it from *yâlal*, "to lament," and St. Jerome agrees with this derivation (*Comm. in Is*., v, 14, in Migne, *Patrol. Lat.,* XXIV, 161), making of Lucifer the principal fallen angel who is supposed "to lament" the loss of his original glory, bright as the morning star. Other Fathers of the Church maintain that Lucifer is not the proper name of the "devil," but denotes only the state from which he has fallen (Petavius, *De angelis,* III, iii; 4). Present-day scholars agree with H. P. B. that the supposed derivation from *yâlal*, "to wail," "to howl or lament," is untenable.

The passage in *Isaiah*, xiv, 12, discussed by H. P. B., is transliterated as follows by present-day standards: *Aik nafaltah mi-shamayim hailal ben-shâhar nig'datah la-ares holesh* '*al-goyim.* The translation of this verse, according to King James' Bible is; however, "How art thou fallen, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Some scholars translate "cast lots over nations," instead of "weaken."—*Compiler*.]

—————

Collected Writings VOLUME VIII

September, 1887

THE LAST OF A GOOD LAMA

[*Lucifer*, Vol. I, No. 1, September, 1887, p. 51]

Whatever may be said against godless Buddhism, its influence, wherever it penetrates, is most beneficent. One finds the Spirit of "Lord Buddha . . . most pitiful, the Teacher of Nirvâna and the Law," ennobling even the least philosophical of the dissenting sects of his religion—the Lamaism of the nomadic Kalmucks. The Caspian Steppes witnessed, only a few months ago, the solemn cremation and burial of a Mongolian saint, whose ashes were watered by as many Christian as Lamaic tears.

—————

The high priest to the Russian Kalmucks of the Volga died December 26th, 1886, near Vetlyanka, once the seat of the most terrible epidemics.* The Gelungs had chosen the day of ceremony in accordance with their sacred books; the hour was fixed astrologically, and at noon on January 4th, 1887, the imposing ceremony took place. More than 80,000 people assembling from all the neighbouring Cossack *stanitzas* and Kalmuck *ooloosses*, formed a procession surrounding the pillar of cremation. The corpse having been fixed in an iron arm-chair, used on such ceremonies, was introduced into the hollow pillar, the flames being fed with supplies of fresh butter. During the whole burning, the crowd never ceased weeping and lamenting, the Russians being most violent in their expressions of sorrow, and with reason. For long years the defunct Lama had been a kind father to all the poor in the country, whether Christian or Lamaist. Whole villages of proletarians had been fed, clothed, and their poll-taxes paid out of his own private income. His property in pasture lands, cattle, and tithes was very large, yet the Lama was ever in want of money. With his death, the poor wretches, who could hardly keep soul in their bodies, have no prospect but starvation. Thus the tears of the Christians were as abundant, if not quite as unselfish, as those of the poor Pagans. Only the year before, the good Lama received 4,000 roubles from a Kalmuck *oolooss* (camp) and gave the whole to rebuild a burned down Russian village, and thus saved hundreds from death by hunger. He was never known during his long life to refuse any man, woman, or child, in need, whether Pagan or Christian, depriving himself of every comfort to help his poorer fellow-creatures. Thus died the last of the Lamas of the priestly hierarchy sent to the Astrakhan Kalmucks from beyond the "Snowy Range" some sixty years ago. A shameful story is told

—————

* [Also known as Vetlyaninskaya Stanitza, in the Enotayevsky uezd of the Province of Astrahan, on the right shore of the Volga. It was in the territory of the Astrakhan Cossacks, and was established in 1764-1765.—*Compiler*]

—————

30

of how a travelling Christian pilgrim imposed on the good Lama. The Lama had entrusted him with 30,000 roubles to be placed in the neighbouring town: but the Christian pilgrim disappeared, and the money with him.

—————

Collected Writings VOLUME VIII

September, 1887

LITERARY JOTTINGS

[*Lucifer,* Vol. I, No. 1, September, 1887, pp. 71-75]

Buddhism in Christendom, or Jesus the Essene, by Arthur Lillie, etc.—A queer and rather thickish volume, of a presumably scientific character, by an amateur Orientalist. Contents:—Familiar theories, built on two sacred and time-honoured names, which the author enshrines between garlands of modern gossip and libels on his critics, past and present. A true literary sarcophagus inhuming the decayed bodies of very old, if occasionally correct, theories jumbled up together with exploded speculations.

The volume—title and symbology—is pregnant with the atmosphere of the sacred poetry attached to the names of Gautama the Buddha, and "Jesus the Essene." To find it sprinkled with the heavy drops of personal spite, is like gazing at an unclean fly fallen into the communion-wine of a chalice. One can but wonder and ask oneself, what shall be the next move in literature? Is it a new "Sacred Book of the East," in which one will find the evidence by Policeman Endacott against Miss Cass welcomed and accepted as an historical fact? Or shall it be the Pentecostal tongues of fire examined in the light of the latest improved kerosene lamp?

But a well-informed chronicler at our elbow reports that the author of *Buddhism in Christendom, or Jesus the Essene*, is a strong medium who sits daily for spiritual development. This would account for the wonderfully mixed character of the contents of the volume referred to. It must be so, since it reads just as such a joint production would. It is a curious mixture of "spirit" inspiration,

passages bodily taken from the reports of the Society "for *Spookical* Research," as that misguided body was dubbed—for once wittily—by the *Saturday Review,* and various other little defamatory trifles besides. The "spirit guides" are proverbially revengeful and not always wise in their generation. A former work by the same medium having been three or four years ago somewhat painfully mangled by a real Sanskrit and Buddhist scholar in India, the "Spirit Angel" falls foul now of his critics. The wandering Spook tries to run amuck among them, without even perceiving, the poor, good soul, that he only blots and disfigures with the corrosive venom of his spite the two noble and sacred characters whom his medium-author undertakes to interpret, before ever he has learned to understand them....

This places *Lucifer* under the disagreeable necessity of reviewing the pretentious work at length in one of its future numbers. As the same mistakes and blunders occur in *Buddhism in Christendom* as in *Buddha and Early Buddhism,* the magazine must make it its duty, if not altogether its pleasure, to check the volume of 1883 by that of 1887.

____

It is rumoured that *A Catechism on Every-Day Life,* by a Theosophical writer, is ready for press. Let us hope it will contain no special theology or dogmas, but only wise advice for practical life, in its application to the ordinary events in the existence of every theosophist. The time has come when the veil of illusion is to be pulled aside entirely, not merely playfully, as hitherto done. For if mere members of the theosophical body have nothing to risk, except, perhaps, an occasional friendly stare and laugh at those who, without any special necessity, as believed, pollute the immaculate whiteness of their respectable society skirts by joining an unpopular movement, real theosophists ought to look truth and fact right in the face. To become a true theosophist—*i.e.* one thoroughly imbued with altruistic feelings, with a willingness to forget self, and readiness to help his neighbour to

32

carry the burden of life—is to become instantaneously transformed into a public target. It is to make oneself a ready thing for heavy "Mrs. Grundy" to sit upon: to become the object of ridicule, slander, and vilification, which will not stop even before an occasional criminal charge. For some theosophists, every move in the *true theosophical direction*, is a forlorn-hope enterprise. All this notwithstanding, the ranks of the "unpopular" society are steadily, if slowly increasing.

For what does slander and ridicule really matter? When have fools ever been slandered, or rich and influential men and women ostracised, however black and soiled in their hearts, or in their secret lives? Who ever heard of a Reformer's or an orator's course of life running smooth? Who of them escaped from being pelted with dirt by his enemies?

Gautama Buddha, the great Hindu Reformer, was charged by the Brahmins with being a demon, whose form was taken by Vishnu, to encourage men to despise the Vedas, deny the gods, and thus effect their own destruction.

"Say we not well thou art a Samaritan, and hast a devil?" said the Pharisees to Jesus. "He deceiveth the people . . . Stone him to death!"

> "He who surpasses or subdues mankind,
> Must look down on the hate of those below," *

says the great English poet. The latter is echoed in prose by the King of French poets. Writes Victor Hugo:

> You have your enemies; but who has not? Guizot has enemies, Thiers has enemies, Lamartine has enemies. Have I not been myself fighting for twenty years? Have I not been for twenty years past reviled, betrayed, sold, rended, hooted, taunted, insulted, calumniated? Have not my books been parodied, and my deeds travestied? I also am beset and spied upon, I also have traps laid for me, and I have even been made to fall into them. But what is all that to me? I disdain it. It is one of the most difficult yet necessary things in life to learn to disdain. Disdain protects and crushes. It is a breastplate and a club. You have enemies? Why, it is the story of every man who has done a great deed, created a new idea. It is the cloud which thunders around everything which shines. Do not trouble yourself about it. Do not give your enemies the satisfaction of thinking that they cause you any feeling, be disdainful. (*Choses Vues.*)

____

* [Childe Harold's Pilgrimage, Canto III, 45.—*Compiler.*]

———————

The Latest Romance of Science, summarized by a Frenchman.

If the Atomo-mechanical Theory of the Universe has caused considerable embarrassment to our materialists and brought some of their much beloved scientific speculations to grief (see *The Concepts and Theories of Modern Physics*, by J. B. Stallo), the layman must not be ungrateful to the great men for other boons received at their hands. Through the indefatigable labours of the most famous biologists and anthropologists of the day, the mystery which has hitherto enshrouded the origin of man is no more. It has vanished into thin air; thanks to the activity of the *officina* (workshop, in Queen's English), in Haeckel's brain, or, as a Hylo-Idealist would say, in the *vesiculo-neurine of his hemispherical ganglia* *—the origin of mankind has to be sought in *that* scientific region, and nowhere else.

Religiously read by the "Animalists" in its English translation in Protestant and Monarchical England, *The Pedigree of Man* † is now welcomed with shouts of joy in Roman Catholic Republican France. A summary has just been compiled of it by a French *savant,* who rejoices in the name of Topinard. The summary on that "question of questions" (as Mr. Huxley calls it), is more interesting in reality than the *Pedigree of Man* itself. It is so deliciously fantastic and original, that one comes almost to regret that our numerous and frolicsome ancestors in

—————

* Dr. Lewins, the Hylo-Idealist, in his appendices to *What is Religion? A Vindication of Freethought*, by C. N. [Constance Naden]: *The Brain Theory of Mind and Matter, the Creed of Physics, Physics and Philosophy*. W. Stewart and Co.

† [*The Pedigree of Man; and Other Essays* . . . Translated from the German by E. B. Aveling, 1883. International Library of Sciences and Freethought. Vol. 6.—*Compiler*.]

—————

the Zoological Gardens of Europe and America seem to show no intention of getting up a subscription list among themselves, for the raising of a lasting monument to the great Haeckel. Thus, ingratitude in man must surely be a phenomenon of *atavism;* another suggestive point being thus gained toward further proof of man's descent from the ingrate and heartless, as well as tailless, pithecoid baboon.

Saith the learned Topinard:—

> At the commencement of what geologists call the *Laurentian period* of the Earth, and the fortuitous union of certain elements of carbon, oxygen, hydrogen and nitrogen, under conditions which *probably* only took place at that epoch, the first albuminoid clots were formed. From them, and by spontaneous generation,*

the first cellules or cleavage masses took their origin. These cellules were then subdivided and multiplied, arranging themselves in the form of organs, and after a series of transformations, fixed by Mr. Haeckel at nine in number, originated certain vertebrata of the genus *Amphioxus lanceolatus.* The division into sexes was marked out, the spinal marrow and *chorda dorsalis* became visible. At the tenth stage the brain and skull made their appearance, as in the lamprey; at the eleventh, the limbs and jaws were developed . . . . . the earth was then only in the *Silurian* period. At the sixteenth, the adaptation to terrestrial life ceased. At the seventeenth, which corresponds to the *Jurassic* phase of the history of the globe, the genealogy of man is raised to the kangaroo among the marsupials. At the eighteenth, he becomes a lemurian; the *Tertiary period* commences. At the nineteenth, he becomes a Catarrhinian, that is to say, an ape with a tail, a Pithecian. At the twentieth he becomes an anthropoid, continuing so throughout the whole of the *Miocene period.* At the twenty-first he becomes a man-ape, he does not possess language, nor in consequence the corresponding brain. Lastly, at the twenty-second, man comes forth . . . . in his inferior types.†

* Mark well: when a theosophist or an occultist speaks of "spontaneous generation," because for him there exists no inorganic matter in Kosmos—he is forthwith set down as an *ignoramus.* To prove the descent of man from the animal, however, even spontaneous generation from dead or inorganic matter, becomes an axiomatic and scientific fact.

† [It has not been possible to ascertain from what particular work of Paul Topinard this passage has been taken. "The Latest Romance of Science" is apparently only a descriptive title used by H.P.B., and does not actually identify the work quoted from. *Vide* Bio-Bibl. Index, s.v. TOPINARD.—*Compiler*.]

Happy, privileged man! Hapless evolution-forsaken baboon! We are not told by science the secret why, while man has had plenty of time to become, say a Plato, a Newton, a Napoleon, or *even* a Haeckel, his poor ancestor should have been arrested in his growth and development. For, as far as is known, the rump of the cynocephalus seems as blue and as callous to-day, as it was during the reign of Psammetichus or Cheops; the macacus must have made as ugly faces at Pliny 18 centuries back, as he does now at a Darwinian. We may be told that in the enormous period of time that must have elapsed since the beginning of evolution, 2,000 or even 10,000 years mean very little. But then, one does not find even the Moneron any better off for the millions of years that have rolled away. Yet, between the gelatinous and thoughtful hermit of the briny deep and man, there must have elapsed quite sufficient time for some trifling transformation. That primordial protoplasmic creature, however, seems to fare no better at the hands of evolution, which has well-nigh forgotten it.

By this time, one should suppose that this ancestor of ours of stage *one,* ought to have reached, to say the least, a higher development; to have become, for instance, the amphibian "sozura" of the "fourteenth stage," so minutely and scientifically described by Mr. Haeckel, and of which de Quatrefages so wickedly says in *The Human Species* (p. 108),* that it (the sozura) "is *equally unknown to science.*" But we see quite the reverse. The tender-bodied little one, has remained but a moneron to this very hour; so much so, that Mr. Huxley, fishing him out from the abysmal ocean depths, took pity upon him, and gave him a father. He baptized our archaic ancestor, and named him *Bathybius Haeckelii.* . . . . .

But all these are mysteries that will, no doubt, be easily explained to the full

satisfaction—of science, by

—————

* [New York: D. Appleton & Co., 1879; 2nd ed., London: Paul & Co., 1881. This is the English translation of the French work, *L'Espèce humaine*, by Jean L. A. de Quatrefages de Bréau, 3rd ed., Paris: G. Baillière et Cie., 1877.—*Compiler*.]

—————

any biologist of Haeckel's brain power. As all know, no acrobatic feats, from the top of one tree to another top, by the swiftest of chimpanzees, can ever approach, let alone equal, the rapid evolutions of fancy in his cerebral "officina," whenever Haeckel is called upon to explain the inexplicable. . . .

There is one trifle, however, which seems to have the best of even his capacity for getting out of a scientific dilemma, and this is *the eighteenth stage* of his genealogy in *The Pedigree of Man.* Man's evolution from the Monera, *alias Bathybius Haeckelii*, up to tailed and then tailless man, passes through the marsupials, the kangaroo, sarrigue, etc. Thus he writes:

> *Eighteenth stage.* Prosimiae, allied to the Loris (Stenops), and Makis (Lemur), without marsupial bones and cloaca, *with placenta.**

Now it may be perhaps interesting to the profane and the innocent to learn that no such "prosimiae," with placenta, exist in nature. That it is, in short, another creation of the famous German Evolutionist, and a child of his own brain. For de Quatrefages has pointed out several years ago, that:

> . . . . the anatomical investigations of MM. Alphonse Milne-Edwards and Grandidier . . . . place it beyond all doubt that the prosimiae of Haeckel have *no decidua and a diffuse placenta.* They are *indeciduata.* Far from *any possibility of their being the ancestors of the apes,* according to the principle laid down by Haeckel himself, they cannot even be regarded as the ancestors of the zonoplacential mammals, the carnivora for instance, and ought to be connected with the pachydermata, the edentata and the cetacea.†

But, as that great French *savant* shows, "Haeckel, without the least hesitation, adds his *prosimiae*," to the other groups in *The Pedigree of Man,* and "attributes to them a decidua and a discoidal placenta." ‡ Must the world of the too credulous innocents again accept on faith these two creatures unknown to Science or man, only because "the proof of their existence arises *from the necessity of an intermediate type*"? This necessity, however,

—————

* *The Pedigree of Man and other Essays*, p. 77.

† *The Human Species*, p. 110.

‡ *Op. cit.*, p. 109.

—————

being one *only* for the greater success of their inventor, Haeckel, that Simian Homer must not bear us ill will, if we do not hesitate to call his "genealogy" of man a romance of Science of the wildest type.

One thing is very suggestive in this speculation. The discovery of the absence of the needed placenta in the so-called *prosimiae* now dates several years back Haeckel knows of it, of course. So does Mr. Ed. B. Aveling, D.Sc., his translator. Why is the error allowed to remain uncorrected, and even unnoticed, in the English translation of *The Pedigree of Man* of 1883? Do the "members of the International Library of Science and Freethought," fear to lose some of Haeckel's admirers were these to learn the truth?

Nevertheless Haeckel's scientific *Pedigree of Man* ought to awake and stir up to action the spirit of private enterprise. What a charming *Féerie* could be made of it on the stage of a theatre! A *corps de ballet,* composed of antediluvian reptiles and giant lizards, gradually, and stage by stage, metamorphosing themselves into kangaroos, lemurs, tailless apes and anthropoid baboons, and finally into a chorus of German biologists!

Such a *Féerie* would have *The Black Crook,** and *Alice's Adventures in Wonderland,* nowhere. An intelligent manager, alive to his interests, would make his fortune were he but to follow the happy thought.

Nota bene: The suggestion is copyright.

The Book of Life, by Siddhartha (also) Vonisa; his discoveries from "6215 to 6240, Anno Mundi."

A cross between an *octavo* and *duodecimo.*

This volume, we see, is highly appreciated by the clergy, by whom, at this gloomy day of infidelity, even small favours seem to be thankfully received. The author (profane name unknown) hints, when he does not state plainly, that he is a reincarnation of Gautama Buddha,

* [A spectacular light opera, by Chas. M. Barra, music by T. Baller, first produced in 1886, and frequently revived.—*Compiler.*]

or Siddhartha, as also of a few other no meaner historical personages. The work is a clever steering between the sand-banks of science and theology. Enough is given in careful agreement with the former to make it ignore the more abundant concessions to the gods of the latter—*e.g.,* Biblical chronology. The age of the world is allowed 6240 years from Adam, "seven hundred years after the brown and black races had been created" (p. 53, "Chronology"); the date of the earth's incrustation and globe being left to the imagination of the reader. A chronological table of the principal historical events of the world is published on pages 53-56. Among them the birth of Moses is placed 1572 B.C. The *Vedas* are shown compiled in India, and the poems of Homer in Greece, "about 1200 B.C."

Siddhartha or Gautama established Buddhism in India "from 808 to 726," B.C., we are told. Last, but not least, of the world epochs and *divine* signs of the time, comes the forever memorable event of March 31st, 1885—namely, "*The Book of Life,* Vonisa, was completely written," and it closes the list. The reader is notified, moreover, at the line beginning with A.M. 6240, that the year 1884 C.E. (Christian Era) is the "beginning of Messianic age and close of Christian age," which might account for the appearance and publication in the year following of the original volume under review.

The new Messiah declares that "although much of the work consists of discoveries which are original with the author, yet the reader will find in the Analytic Index a few hundred out of the many references which might be given to eminent authorities which were consulted in its preparation." Among these, it seems, one has to include some theosophical writings, as it is stated in *The Book of Life* that—

(*a*.) "Seven great forces were concerned in these vast movements of early creation."

(*b*.) "Seven Ages of the Earth."

(*c*.) "Vayomer Elohim" translated "according to the laws of the Hebrew language," means "seven forces were used as three-fold factors," and

(*d*.) "That the first human beings were incarnated spirits"(pp. 26-27).

The above four declarations have the approval of theosophy. Whether the sentence that follows, namely, that "the work of incarnation [of the *spirits*] took place according to law," and is "the clearest hypothesis *which science has to offer concerning the origin of man*," will meet with the same approval from Messrs. Huxley, Haeckel, and Fiske, of the "Atomo-mechanical Theory," is very doubtful.

Nor is it so sure that the Ethnological department in the Anglo-Indian Bureau of Statistics is quite prepared to alter its census returns in accordance with Siddhartha's declaration, on page 29, that—

"One branch of the brown race was the Dravidian *which still holds its place in Northern India*." [?!]

A new book, bearing the title of *Spirit Revealed*, is nearly ready for press. It is described as an extraordinary work. Its author is Wm. C. Eldon Serjeant, F.T.S., a writer of articles on the "Coming Reformation," "Sparks from the World of Fire," etc., etc. The work claims to "explain the Nature of the Deity, and to discuss His manifestations on every plane of existence, and to show forth the form of Christ, whose second coming is expected by Christians, and to proclaim the advent of the Messiah according to the belief of the Jews." "Many subjects, involving questions of considerable obscurity in reference to the Deity, to the Scriptures, to men, to animals, and to things generally, are comprehensively treated and explained in accordance with the Word of the Spirit declared at various times through the sons of men."

Proceedings of the Society for Psychical Research: These reports coming out *ad*

libitum, without any definite date, cannot be regarded as periodical. Depending for their circulation chiefly on the consummation of what the learned editors offer as *bona fide* psychic and spiritualistic *exposés*—which the public accepts as most kind advertisements of the people so attacked—this publication occupies a position entirely *sui generis.* The *Proceedings* offer to the public a very useful *manual,* something between a text and

guide-book, with practical instructions in diplomatic policy in the domain of the Psychic, in the form of scientific letters and private detective information. Sensitives discern in the *Proceedings* (by *telepathic impact*) the Machiavellian spirit of aristocratic Bismarck, seasoned with an aura strongly impregnated with the plebeian perfumes of honest *mouchards* on duty, but then they are, perhaps, prejudiced. On the other hand, some Russian spiritualistically inclined members of the S. P. R. have been heard to say, that the *Proceedings* reminded them of those of the happily defunct Third Section of the St. Petersburg Police. Thus, the tutelary "guides" of the learned association of the British Psychists, may one day turn out to be the departed spirits of Russian *gendarmes* after all?

Occasionally when the hunting grounds of this erudite body have afforded a specially successful chase—after mares' nests—a *Supplement* is added to the *Proceedings,* the magnitude of the added volume being in inverse ratio to the illumination of its contents, which are generally offered as a premium to materialism.

Hence, the *Proceedings* may be better described as the fluctuating and occasional records of a society bent upon giving the lie to its own name For "Psychical" research is surely a misnomer, besides being a delusion and a snare for the unwary. *Lucifer* would suggest as a truer title, "Society for Hylo-*Pseusmatical* Research." This would give the S. P. R., the benefit of an open connection with Dr. Lewins' unparalleled "Hylo-Idealism" *—while it would enable it to sail under its *true* colours

Whether *Lucifer's* advice be accepted or not, the profound philosophy of the phenomenon baptized "telepathy" and telepathic impact can only be studied scientifically, in our spasmodic contemporary. This new Greek stranger is the crowning work of the Psychic Fathers of

* ὕλη, "*matter* as opposed to mind"; therefore *Material-Idealism*—a contradiction in terms exactly parallel to the name "Psychic" and the very "anti-psychic" work of the Society referred to. *Pseusma* should replace *Psyche*, as it seeks for *frauds* and not *soul-action.*

our century. It is their "first" and "only" offspring, and is a *genuine* discovery as far as its Hellenic name goes. For, bereft of its Greek appellation, it becomes like America. The genius who *discovered* the phenomenon, is like Columbus on whom the Northmen, and

even the Chinamen, had stolen a march centuries before. This phenomenon can only seem *new* when thus disguised under a name solemn and scientific—because incomprehensible to the average profane. Its plain description in English—as transference of thought or sensation from a distance—could never hope to have the same ring of classical learning in it.

Nevertheless, the *Proceedings* with the two additional gigantic volumes of the psychic "Leviathan," called *Phantasms of the Living,* are strongly recommended to invalids. They are priceless in cases of obstinate *insomnia,* as the best soporific known. *Directions:* The reader must be careful not to light a match in too close proximity to the said works.

"THE ADVERSARY."

Collected Writings VOLUME VIII

September, 1887

THEOSOPHICAL AND MYSTIC PUBLICATIONS

[*Lucifer,* Vol. I, No. 1, September, 1887, pp. 77-79]

The Theosophist, a magazine of Oriental Philosophy, Art, Literature, and Occultism. Conducted by H. P. Blavatsky, and H. S. Olcott, Permanent President of the T.S., Vol. VIII, Nos. 94 and 95, July and August, 1887. Madras, India. In London, George Redway, 15, York Street, Covent Garden.

This journal is the oldest of the periodicals of The Theosophical Society, and has a distinct feature of its own: a number of Hindu, Buddhist, and Parsi contributors among the most learned of British India. No journal is thus more reliable in the occasional information

given in it upon the sacred tenets and scriptures of the East, since it is derived first hand, and comes from native scholars, well versed in their respective cults. From time to time *The Theosophist* has respectfully corrected mistakes—by Western Orientalists, and will continue to perform its proposed task by issuing admirable articles.

As a marked instance of this, the four "Lectures on the *Bhagavad-Gîtâ*." by a native scholar, Mr. T. Subba Row, may be cited. Begun in the February number, they are now concluded in the July issue. No better, abler, or more complete exposition on that most philosophical, as the least understood, of the sacred books of the East, has ever been given in any work, past or present. In the June and July numbers, the "Ha-Khoshecah: a Vision of the Infinite," by Dr. Henry Pratt, an erudite Kabalist in England, is published.

Some very interesting articles on the "Norse Mythology," by the learned Swedish scholar, Mr. C. H. A. Bjerregaard (the Astor Library, New York), may also be found in the last number.

The Theosophist is the journal of The Theosophical Society *par excellence;* the Minutes and records of the Society's work being given monthly in its *Supplements.*

No evil wisher of the said Society, rushing into publicity with denunciations, and occasionally libellous attacks upon that body, ought—if he is a fair-minded and *honest* opponent, of course—to publish anything without first making himself well acquainted with the contents of *The Theosophist,* and especially with the *Supplements* attached to that journal.

This advice is given in all kindness to our traducers—the learned as the ignorant—for their direct benefit, though at an evident disadvantage to theosophy. For, as so many of our critics have been lately making fools of themselves, in their alleged *exposés* of our doctrines, it is to the advantage of our Society to let them go on undisturbed, and thus turn the laugh on the enemy. Two graphic instances may be cited. In *Buddhism in Christendom:*

or, Jesus the Essene, by an impolite dabbler in Orientalism, the septenary doctrine of the Occultists is

disfigured out of recognition, and is met by the unanimous hearty laugh of those who know something of the subject. Its unlucky author has evidently never opened a serious theosophical work, unless, indeed, the doctrine is too much above his head. As a refreshing contrast one finds, in *Earth's Earliest Ages,* by G. H. Pember, an author, who has most conscientiously studied and understood the fundamental doctrines of Theosophy.

Thus, notwithstanding his attempt to connect it with the coming Antichrist, and show its numerous writers pledged to the work of Satan, "the Prince of the Powers of the Air," * the volume published by the learned and fair-minded gentleman is a true pearl in the *anti*-Theosophical literature. The correct enunciation of knowledge of the tenets he disapproves, as a sincere orthodox Christian, is remarkable; and his language, dignified, polite, and entirely free from any personality can but call forth as courteous a reply from those he arraigns. He has evidently read, and, what is more, *understood,* what he found in *The Theosophist,* and other mystic volumes. It shall, therefore, be the pleasure and duty of *Lucifer,* who bears no malice for the personal attack, to review this interesting volume in its October issue, hoping to see as kind a notice of *Earth's Earliest Ages* in *The Theosophist* of Madras.

————

* Spiritualists, mystics, and metaphysical Orientalists need not feel jealous, as they are made to share the same fate, and are raised to the same dignity with the Theosophists. The writers of *The Perfect Way*, Dr. Anna B. Kingsford and Edward Maitland, stand arm-in-arm with the humble writer of *Isis Unveiled* before the throne of Satan. Mr. Edwin Arnold, of *The Light of Asia,* and the late Mr. E. V. Kenealy, of the *Book of God,* are seen radiating in the same lethal light of brimstone and sulphur. Mr. C. C. Massey is shown stuck deep in Antichristian Metaphysics; our kind Lady Caithness is pointed out in the coils of the "Great Beast" of Romanism, and charged with "Goddess worship"; and even—ye Powers of mystical Perception!—Mr. Arthur Lillie's Buddhist Monotheism is taken *au grand sérieux*!

The Path; "a magazine devoted to the Brotherhood of Humanity, Theosophy in America, and the study of Occult Science, Philosophy, and Aryan Literature." Edited by William Q. Judge. Price ten shillings per annum. New York, U.S.A. P.O. Box 2659, etc. George Redway, 15, York Street, Covent Garden, London.

A most excellent and Theosophical monthly, full of philosophical literature by several well-known mystics and writers. The best publication of its kind in the United States, and

one that ever fulfils what it promises, giving more food for thought than many of the larger periodicals. Its August number is very interesting and fully up to its usual mark.

Jasper Niemand continues his excellent reflections in "Letters on the True." Mr. E. D. Walker, in an article upon "The Poetry of Reincarnation in Western Literature," cites the verses of Wordsworth, Tennyson, Dean Alford, Addison, H. Vaughan, Browning, etc., in proof of the fact that these poets were tinctured, if not imbued, with the philosophy of reincarnation. B. N. Acle continues "Notes on the Astral Light," from Eliphas Lévi. He cites the startling and lurid enunciation of that epigrammatical occultist, who says that "he who dies without forgiving his enemy, hurls himself into Eternity armed with a dagger, and devotes himself to the horror of eternal murder." "The Symbolism of the Equilateral Triangle," by Miss Lydia Bell, shows how much wisdom can be extracted from a little symbol when you know how to look for it there.

S. B. makes some very pertinent remarks upon "Theosophical Fiction," the growth of which is one sign of the times. "A true picture of life, either real or potential, which is found in a work of fiction, makes such reading one of the best sources of learning." Thanks to the education which it is receiving from the more solid literature of Theosophy, the public is becoming more critical, and has already formed a "standard of probability" for marvellous phenomena, which acts as a healthy check upon outside writers of fiction, who are therefore no longer able to trust entirely "to their imagination for

their acts, and to their memory for their fancies." Novel readers now like their supernatural not to be *unnaturally* supernatural, even if they do have to take it in minute doses, disguised in their favourite draught of love, murder and small talk. "The Higher Carelessness" (No. 7 of "Thoughts in Solitude"), by "Pilgrim,"* is full of deep and beautiful reflections. This writer, like "American Mystic" whose article on the puzzling question, "Am I my Brother's Keeper?" comes next, has advanced some way upon the path of knowledge, and the thoughts of both of them have a special interest for contemplative and self-examining readers. "American Mystic," by-the-bye, gives a new and striking turn to a phrase too often misunderstood. "Resist not evil" he quotes and explains that resistance, fierce and personal, to evil befalling oneself, is what is meant. "Christianity—Theosophy," by Mr. Wm. H. Kimbal, seeks to show that the fundamental aim of both, namely the Brotherhood of Humanity, is the same, and that they can and ought to unite their forces.

Julius, in "Tea Table Talk," is as crisp, weird, and slyly-sentimental as ever.

---

* [Wm. Scott Elliott.—*Compiler*.]

Collected Writings VOLUME VIII

September, 1887

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

[*Lucifer*, Vol. I, No. 1, September, 1887, p. 80]

THE ESOTERIC VALUE OF CERTAIN WORDS AND DEEDS IN SOCIAL LIFE.

A definition of *Public Opinion.* The gathering of a few fogies positively electrified by fanaticism and force of habit, who act on the many noodles negatively electrified by indifference. The acceptation of uncharitable views on “suggestion” by “telepathic impact” (whatever that may mean). The work of unconscious psychology.

46

Sympathetic grief.—The expression thereof in Society, for one’s sorrow, is like a solemn funeral procession, in which the row of mourning coaches is long, indeed, but the carriages of which are all empty.

Mutual exchange of compliments.—Expressions of delight and other acting in cultured society are the fig-leaves of the civilised Adams and Eves. These “aprons” to conceal truth are fabricated incessantly in social Edens, and their name is—*politeness.*

Keeping the Sabbath.—Throwing public contumely on, and parading one’s superiority over Christ, “one greater than the temple” and Sabbath, who stood for his disciples’ rights to “break” the Sabbath, for the Sabbath was made for man, and not man for Sabbath (*Matt.,* xii, and *Mark,* ii, 27, etc.).

Attending Divine Service.—Breaking the express commandment of Jesus. Becoming “as the hypocrites are,” who love to pray in Synagogue and Temples, “that they may be seen of men.” (*Matt*., vi, 5.)

Taking the Oath, on the Bible.—A Christian law, devised and adopted to perpetuate and carry out the unequivocal commandment of the Founder of Christianity, “Swear not at all; neither by heaven . . . nor by the earth . . .” (*Matt.*, v, 34-35). As the heaven and the earth are supposed to have been created *only* by God, a book written by *men* thus received the prerogative over the former.

Unpopularity.—We hate but those whom we envy or fear. Hatred is a concealed and forced homage rendered to the person hated; a tacit admission of the superiority of the unpopular character.

The true value of *back-biting and slander.* A proof of the fast coming triumph of the victim chosen. The bite of the fly when the creature feels its end approaching.

A FEW ILLUSTRATIONS TO THE POINT FROM

SCHOPENHAUER.

Socrates was repeatedly vilified and thrashed by the opponents of his philosophy, and was as repeatedly urged by his friends to have his honour avenged in the tribunals

of Athens. Kicked by a rude citizen, in the presence of his followers, one of these expressed surprise for his not resenting the insult, to which the Sage replied:

"Shall I then feel offended, and ask the magistrate to avenge me, if I also happen to be kicked by an ass?"

To another remark whether a certain man had abused and called him names, he quietly answered:

"No; for none of the epithets he used can possibly apply to me." (From Plato's *Georgics*.)

The famous cynic, Cratus, having received from the musician Nicodromus a blow which caused his face to swell, coolly fixed a tablet upon his brow, inscribed with the two words, "*Nicodromus facit.*" The flute player hardly escaped with his life from the hands of the populace, which viewed Cratus as a household god.

Seneca, in his work *De Constanta Sapientis,* treats most elaborately of insults in words and deeds, or *contumelia* and then declares that no Sage ever pays the smallest attention to such things.

"Well, yes!" the reader will exclaim, "but these men were all of them *Sages*!"

"And you, are you then only *fools*? Agreed!"

Collected Writings VOLUME VIII

September, 1887

FAUSSES CONCEPTIONS *

RÉPONSE À L'ARTICLE D'ALEPH «RÉVOLUTION»,

Revue du Mouvement social †

[*Le Lotus*, Paris, Vol. I, No. 6, Septembre 1887, pp. 321-338]

A

France, que ne veux-tu nous comprendre!

Journalistes Européens et Américains, pourquoi ne pas étudier la vraie Théosophie avant de la critiquer?

Parce que l'aristocratie scientifique est vaine et se met sur des échasses de sa propre fabrication; parce que la philosophie moderne est matérialiste jusqu'à la racine des cheveux; parce que toutes deux, dans leur orgueil,oublient que pour comprendre et apprécier l'évolution future, il est nécessaire de connaître l'évolution dans le Passé, doit-on considérer comme «du détraquement intellectuel ou de la pure jonglerie» tout ce que ne comprennent pas cette aristocratie scientifique et cette philosophie matérialiste?

____

* [This essay from H. P. B.'s pen was also issued in pamphlet form under the title: *Fausses Conceptions, Réponse à divers critiques* (Tours: Imp. de E. Arrault, 1887, 8°, 20 pp. 2 fr.). According to the Bibliographer Albert L. Caillet, "Aleph" was Charles Limousin, Editor of the Journal *Acacia.* This pamphlet is very difficult to obtain, but can be consulted in the holdings of the Bibliothèque Nationale at Paris (8°R. Pièce 3782). H. P. B.'s text is preceded therein by the following notice:

> «Afin de pouvoir répondre à la plupart des critiques qu'on nous adresse parfois, et qui proviennent de l'ignorance excusable de nos contradicteurs à faux, ou des calomnies sourdes de nos ennemis—d'anciens membres chassés de la Société ou des ministres de l'idolâtrie en science et en religion—nous pensons qu'il est utile de tirer à part l'article suivant de Mme Blavatsky, paru dans le numéro 6 du*Lotus.* On supposera simplement qu'ALEPH représente le public en général, et Mme Blavatsky (pour le but au moins et la tendance générale) la Société Théosophique ».

—*Compiler*.]

† Voir la *Revue du Mouvement social;* nos. 10, 11, 12 (parus en mai); en vente, 44, rue Beaunier, Paris; le fascicule, 3 fr. (F. K. G.)

____

B

C'est justement en vue de ces «penseurs qui, à l'heure présente, éprouvent un malaise indéfinissable» en voyant crouler toute vérité, que les «missionnaires de l'Himalaya» offrent leur science et leur lumière. Lumière bien faible! mais dont le rayon procédant du Soleil de la Vérité, vaut mieux en tout cas, que les lumières artificielles offertes par des physiologistes et des pathologistes, promus subitement au rang de psychologues. Pense-t-on sérieusement qu'il suffise de paralyser certaines régions du cerveau et d'en exciter d'autres, pour approfondir le mystère de l'origine et de l'essence de l'âme humaine? Devant ces penseurs, les mécontents de la vie, nous agitons le «Lotus symbolique » pour faire briller un rayon d'espoir que ne savent plus discerner leurs yeux fatigués des ombres chinoises grimaçantes, mues par les pseudo-savants qui disent au publique: «Voici la Science»!

L'article «Révolution» est une fausse conception de la Théosophie—soit de Madras, de Londres, de Paris ou d'Amérique. C'est une complainte a]phabétique et une série d'erreurs, depuis A jusqu'à Y. Erreurs, dis-je, en ce qui concerne la mission et les enseignements Théosophiques,—admirable sommaire de la situation du jour, quand à la Science, aux aspirations des masses, et aux réflexions sur l'état social. En somme, «Révolution» est un syllogisme, dont les premisses sont fausses, mais dont la conclusion logique fait honneur à «Aleph». En effet, son seul tort a été de juger de la mission des Théosophes de Madras, d'après la caricature faite par les journalistes de tous les pays. Il a accepté ce portrait sur foi et tiré ses conclusions la-dessus. C'est un procédé anti-théosophique: les Théosophes ne doivent rien accepter sur foi; ils abandonnent cette manière d'agir aux religions anthropomorphiques et aux adorateurs aveugles de la science materialiste.

50

C

Les « missionnaires » du *Lotus* sont prêts à répondre. Il y en a qui sont entrés dans les laboratoires des chimistes et ont aidé ces derniers à produire le phénomène des *sons astraux.* D'autres ont prouvé à des physiciens que toute matière est animée, quand on sait y réveiller le principe latent. Le chimiste célèbre a eu peur de notifier à ces confrères le phénomène *qu'il avait lui-même produit.* Les physiciens n'y ont rien compris. Mis en demeure d'expliquer ce qu'ils avaient vu, ils répondirent: «La matière *telle que nous la connaissons* ne peut agir ainsi. Ne croyant pas au diable, nous sommes forcés à croire que c'est un truc. Les théosophes sont d'habiles jongleurs» DIXIT!

Ainsi soit-il! Les «missionnaires théosophiques» chantent maintenant:

«Nous n'irons plus au bois,
«Les lauriers sont coupés».

Les savants se les ont tous appropriés; ils refusent à la vieille science occulte ce qui lui revient. Les Théosophes occultistes sont meilleurs enfants; ils ne disputent pas pour leur part et ajoutent volontiers aux couronnes de lauriers que les savants se tressent tous les chardons qui poussent le long du chemin.

Nous ne venons au nom d'aucune *religion.* Le *surnaturel* n'existe pas dans la Nature, Une, Absolue, et Infinie. Nous n'avons jamais prétendu que le miracle nous fut facile—un miracle étant aussi impossible qu'un phénomène du à des combinaisons jusqu'alors inconnues à la science, *est possible dès qu'il peut être produit à volonté.* Nous disons même que toute «manifestation à effet physique» (vocabulaire spirite) dont la nature échappe à la perspicacité des sciences naturelles, est une JONGLERIE PSYCHOLOGIQUE. (*Nota bene.* Ne pas confondre cette jonglerie avec la prestidigitation de Robert Houdin, s.v.p.)

D

La vérité de nos doctrines repose sur leur philosophie et sur des *faits* dans la nature. Nous accuser de prétendre que notre science occulte dépasse celle de Jésus ou de Bouddha, c'est nous calomnier.

E

«L'ascétisme» n'a que faire parmi les Théosophes européens. C'est une maladie héréditaire des *Hatha-Yogis,* les prototypes Indous des chrétiens qui se flagellent, se mortifient la chair, jusqu'à devenir idiots et converser, sans le convertir, avec le diable. Les Théosophes, même aux Indes, protestent contre le *yogisme* des fakirs. Un ascète solitaire est le symbole de *l'égoisme le plus lâche;* un ermite qui fuit ses frères au lieu de les aider à porter le fardeau de la vie, à travailler pour autrui, à mettre la main à la roue sociale, est un poltron qui se cache à l'heure de la bataille et s'endort en se saoûlant d'opium. L'*ascétisme,* compris à la manière des religions exotériques, a créé les fous ignorants qui se jettent sous le char de Jaggernath. Si ces malheureux avaient étudié la philosophie esotérique, ils sauraient que sous la lettre morte des dogmes enseignés par les Brahmes—exploiteurs comme tout prêtre, héritier des biens de sa victime, rendue folle de terreur superstitieuse—se cache un sens profondément philosophique; ils sauraient que leurs corps qu'ils font broyer sous les roues du char de *Jagan-Nâtha* (*Jaggernath* en dialecte vulgaire—signifiant le Seigneur du Monde ou l'*Anima mundi*) sont les symboles des passions grossières et matérielles, que ce «char» (l'âme divine et spirituelle) doit broyer. Et sachant tout cela, ils n'appliqueraient plus l'ascétisme moral et spirituel prêché par l'esotérisme, à leur corps—pelure animale du dieu qui s'y trouve latent. Les Théosophes des Indes travaillent à détruire l'ascétisme exotérique ou la «divinisation de la souffrance», véritable *Satanisme* de la superstition. De notre «Genèse», Aleph ne connait pas le premier mot.

F

Les annales *préhistoriques,* préservées par les Maîtres de la Sagesse, de l'autre côté de l'Himalaya, contiennent le récit, non de la «Création», mais de l'*Evolution* périodique de l'Univers, son explication et sa raison d'être philosophique. L'absence du téléscope moderne ne prouve rien: * les anciens avaient mieux que cela. D'ailleurs, il n'y a qu'à lire le *Traité de l'Astronomie Indienne et Orientale* par Bailly, pour y trouver les preuves que les anciens Indous en savaient autant et encore bien davantage que nos astronomes modernes.

L'*Ésoterisme universel,* conservé par quelques fraternités cosmopolites et dont les Brahmes en général ont depuis longtemps perdu la clef, donne une genèse cosmique et humaine, logique et basée sur les sciences naturelles aussi bien que sur une pure philosophie transcendante. L'exotérisme Judéo-Chrétien ne donne qu'une allégorie basée sur la même vérité ésotérique, mais tellement encombrée sous la lettre morte, qu'on n'y voit plus que fiction. Les Juifs Cabalistes la comprennent *à peu près.* Les chrétiens s'étant approprié le bien d'autrui ne pouvaient s'attendre à être éclairés sur la vérité par ceux qu'ils ont dépouillés; ils ont préféré croire à la fable et en ont fait un dogme. Voici pourquoi la genèse des anciens Indous peut être scientifiquement démontrée, tandis que la Genèse Biblique ne le peut pas.

Il n'y a pas de paradis «Brahmo-Bouddhiste», ni de Brahmo-Bouddhisme; les deux s'accordent aussi peu que le feu et l'eau. La base ésotérique leur est commune; mais tandis que les Brahmes enterraient leur trésor scientifique et masquaient la belle statue de la Vérité par les idoles hideuses de l'exotérisme, les Bouddhistes—à la

—————

* Tout le monde sait qu'on a découvert sur une pyramide des environs de Mexico, antérieure à la découverte de l'Amérique, un bas-relief représentant un homme qui regarde les astres au moyen d'un long tube, fort analogue à nos téléscopes. Nous ne parlons pas ici des observations astronomiques de *Sûrya Siddhânta* qui remontent mathématiquement à 50,000 ans. (N. de la R.).

—————

suite de leur grand maître Gautama, «la lumière de l'Asie»—employaient des siècles à remettre la belle statue en lumière. Si le champ du Bouddhisme exotérique et officiel, des Églises du Nord et du Sud, du Tibet et de Ceylan, est de nouveau couvert d'herbes parasites, ce sont justement les théosophes qui aident le grand prêtre Sumangala à les sarcler.

G

Aucune grande religion, ni celle de l'Éthiopie ni aucune autre, n'a précédé la religion des premiers Védistes: l'ancien «Boudhisme». Expliquons-nous. Des qu'on parle de Boudhisme (avec un seul *d*) ésotérique au public européen, si ignorant en matière d'Orientalisme, on le prend pour le Bouddhisme, ou la religion de Gautama Bouddha. «Bouddha» est le titre des sages et signifie «illuminé»; Boudhisme a pour racine le mot «Boudha» (sagesse, intelligence) personnifié dans les *Pourânas.* C'est le fils de Sôma (la lune au masculin ou Lunus) et de Târâ, l'épouse infidèle de Brihaspati (planète de Jupiter), la personnification du culte cérémoniel, du sacrifice et autres mômeries exotériques. Târâ est l'âme qui aspire à la vérité, se détourne avec horreur du dogme humain, prétendu divin, et se jette dans les bras de *Sôma,* le dieu du mystère, de la nature occulte, d'où nait Boudha (le fils brillant mais voilé) la personnification de la *sagesse secrète,* de l'Ésotérisme des sciences occultes. Ce Boudha est de milliers d'années antérieur à l'an 600 (ou 300 suivant certains orientalistes) avant l'ère chrétienne, époque assignée à la venue de Gautama Bouddha, le prince de Kapilavastou. L'Ésotérisme Boudhiste n'a donc rien à faire avec la religion Bouddhiste, ni le bon et respectable Sumangala n'a rien à voir avec la théosophie aux Indes. Il ne s'occupe que de ses neuf ou dix «branches de la ;Société théosophiques» à Ceylan, lesquelles, avec-l'aide des *missionnaires théosophes,* deviennent, d'année en année, plus affranchies des superstitions greffées sur le pur Bouddhisme, durant le règne des rois tamils. Le saint vieillard Sumangala ne travaille qu'à ramener à sa pureté primitive,

la religion prêchée par son grand maître—religion qui dédaigne le clinquant, les idoles et tend à redevenir cette philosophie dont la morale sublime éclipse celle de toutes les autres croyances du monde entier (Voir Barthélemy Saint-Hilaire, le professeur Max Müller, etc pour le fait énoncé.)

H

La Théosophie et ses principes une fois connus, il sera démontré que notre philosophie est non seulement «proche parente de la science moderne», mais son aïeule, la dépassant de beaucoup en logique; que sa «métaphysique» est plus large, plus belle, plus puissante que toute autre émanant d'un culte dogmatique, car c'est la métaphysique de la Nature dans sa chaste nudité physique, morale et spirituelle, seule capable d'expliquer le miracle apparent par les lois naturelles et psychiques, de compléter les notions purement physiologiques et pathologiques de la Science, et de tuer pour toujours les Dieux anthropomorphiques et les Diables des religions dualistes. Personne, plus que les Théosophes, ne croit fermement à l'Unité de la Loi Éternelle.

I

Le Néo-Bouddhisme de la religion du Prince Siddhârtha Bouddha ne sera jamais accueilli par l'Europe-Amérique, pour la simple raison qu'il ne s'offrira jamais à l'Occident. Quant au Néo-Boudhisme ou «Renouveau de la Vieille Sagesse» des Aryas Anté-Védiques, la période évolutive actuelle des peuples de l'Occident aboutira à un cul-desac, s'ils le rejettent. Ni le vrai christianisme de Jésus, le grand socialiste et Adepte, l'homme divin dont on a fait un dieu anthropomorphe, ni les sciences (qui, se trouvant dans leur période de transition, sont, comme dirait Haeckel, des *protistae* plutot que des sciences définitives), ni les philosophies du jour qui semblent jouer à Colin-Maillard les unes avec les autres, se cassant mutuellement le nez, ne permettront à l'Occident d'atteindre sa

pleine floraison si on tourne le dos à la vieille sagesse des siècles écoulés. Le bonheur ne peut pas exister là où la Vérité est absente. Bâti sur le sable mouvant des fictions et des hypothèses humaines, le bonheur n'est qu'un château de cartes, tombant au premier souffle; il ne peut exister réellement, tant que l'Égoïsme règne, suprême, dans les societés civilisées. Tant que le progrès intellectuel se refusera d'accepter une position subordonnée au progrès moral et que l'égoïsme ne s'effacera pas devant l'Altruisme prêché par Gautama et le vrai Jésus historique (le Jésus du sanctuaire païen, non le Christ des Églises), le bonheur pour tous les membres de l'humanité, demeurera une utopie. Comme les Théosophes sont les seuls, jusqu'ici, à prêcher cet altruisme sublime (alors même que les deux tiers de la société théosophique auraient failli à leur devoir), et que seuls, au milieu d'une foule railleuse et défiante, quelques-uns d'entre eux se sacrifient corps et âme, honneurs et biens, prêts à vivre hués et incompris, pourvu qu'ils réussissent à semer le bon grain pour une moisson qu'il ne leur sera même pas donné de récolter, ceux qui s'intéressent au sort des misérables devraient au moins s'abstenir de les vilipender.

J et K

Il n'y a qu'un moyen d'améliorer jamais la vie humaine: c'est l'amour du prochain pour lui-même et non pour notre gratification personnelle. Le plus grand théosophe—c'est-â-dire celui qui aime la vérité divine sous toutes ses formes—est celui qui travaille pour le pauvre et avec le pauvre. Il y a, de par le monde, un homme connu de toute l'Europe-Amérique intellectuelle et qui n'a peut-être jamais entendu prononcer le nom de la Société théosophique; je veux parler du comte Léon N. Tolstoi, l'auteur de *La Guerre et la Paix.* Ce grand écrivain est le vrai modèle de tout aspirant à la vraie théosophie. C'est lui qui le premier, dans l'aristocratie européenne, a résolu ce problème: «Que puis-je faire pour rendre heureux tout homme pauvre que je rencontrerai?» Voici ce qu il dit:

Je pense que c'est le devoir de chacun de travailler pour quiconque a besoin d'être aidé; *travailler manuellement,* notez bien, une partie de la Journée. Il est plus pratique de travailler avec et pour le pauvre, que de lui donner une partie de votre travail intellectuel. Dans le premier cas, vous n'aidez pas seulement celui qui a besoin d'être aidé, mais vous prêchez d'exemple au paresseux et au mendiant; vous leur faites voir que vous ne considérez pas leur ouvrage prosaïque comme au-dessous de votre dignité, et vous lui inculquez ainsi le sentiment du respect et de l'estime pour lui-même, ainsi que la satisfaction de son lot. Si, d'un autre côté, vous persistez à travailler uniquement dans votre haute région intellectuelle et si vous donnez au pauvre le produit de votre labeur, cornme on fait l'aurnône à un mendiant, vous ne réussirez qu'à encourager sa paresse et le sentiment de son infériorité. Vous établissez ainsi une différence sociale de castes entre vous-même et celui qui accepte votre aumône. Vous lui enlevez l'estime et la confiance en vous et vous lui suggérez des aspirations à se débarrasser des rudes conditions de son existence, qui s'écoule dans ce travail journalier et physique, à s'associer à votre vie, qui lui paraît plus facile que la sienne, à porter votre habit qui lui paraît plus beau que le sien, et à obtenir accès à votre position sociale, qu'il considère comme supérieure à la sienne. Ce n'est pas ainsi, grâce au *progrès scientifique et intellectuel,* qu'on peut espérer soulager les pauvres ou inculquer à l'humanité l'idée d'une fraternité véritable.

Aux Indes, les « missionnaires » théosophes travaillent à faire disparaître l'esprit de caste et à réunir *toutes les castes* dans leur fraternité. Et déjà, chose incroyable et impossible jusqu'à leur arrivée dans le pays des Vaches Sacrées et des Bœufs-Dieux, on a vu s'asseoir à la même table Brahme et Paria, Indou et Bouddhiste, Parsi et Mahométan. Lorsque nous verrons, dans la France Républicaine, un aristocrate, un financier, frayer avec leur blanchisseur, ou une dame du grand monde, fière de ses sentiments démocratiques, aider sa pauvre fermière à planter ses choux, ainsi que le fait la fille du comte Tolstoi, ainsi que le font des vrais théosophes européens à Madras et ailleurs—alors nous dirons qu'il y a espoir pour le pauvre, en Europe.

«Aleph» confond les prêtres du temple public avec les Initiés des Sanctuaires; ces derniers n'ont jamais cru à un Dieu anthropomorphe. L'histoire qu'il nous fait de l'évolution des sciences occultes et de la puissance magnétique, est une fantaisie. Sa description nous dévoile beaucoup d'imagination, mais fort peu de connaissance

des procédés employés pour l'acquisition des pouvoirs «occultes».

L'Astrologie est la mère de l'Astronomie, et l'Alchimie celle de la Chimie, comme l'âme plastique est la mère de l'homme physique primitif. Mais l'Astrologie et l'Alchimie sont également l'*âme* des deux sciences modernes. Et tant que cette vérité ne sera pas reconnue, l'Astronomie et la Chimie continueront à tourner dans un cercle vicieux et ne produiront rien en dehors de la matérialité.

Dire que les sciences occultes prétendent commander arbitrairement à la nature, c'est comme si l'on disait que le soleil commande à l'astre du jour d'éclairer. Les sciences occultes sont la nature même; la connaissance intime de ses secrets ne donne pas aux Initiés le pouvoir de lui commander. La vérité est que cette connaissance apprend aux Adeptes la manière de fournir certaines conditions pour la production de phénomènes, *toujours dus à des causes naturelles,* à des combinaisons de forces analogues à celles

qu'emploient les savants. La vraie différence entre la science moderne et la science occulte se trouve dans ceci: La première oppose à une force naturelle une force naturelle plus puissante sur le plan physique; la deuxième oppose à une force physique une force spirituelle ou psychique, c'est-à-dire l'*âme de cette même force.* Ceux qui ne croient pas à l'âme humaine, ni à l'Esprit immortel, ne peuvent admettre *à fortiori,* dans chaque atome de matière, une âme vitale et potentielle. Cette âme, humaine, animale, végétale ou minérale, n'est qu'un rayon prêté par l'âme universelle à chaque objet manifesté, pendant le cycle ou période active du Kosmos. Ceux qui rejettent cette doctrine sont, ou des matérialistes ou des cagots sectaires qui redoutent le mot de «Pantheisme» plus que le diable de leurs rêves malsains.

L

L'idée du «grand œuvre» associée à celle de Dieu et du Diable, ferait sourir de pitié un *chéla* de six mois. Les théosophes ne croient ni à l'un ni à l'autre. Ils croient au grand TOUT, au *Sat,* c'est-à-dire à l'existence absolue

et infinie, unique et sans aucune autre pareille—qui n'est ni un *Être,* ni une créature anthropomorphe—qui *est,* et ne peut jamais *ne pas tre.* Les théosophes voient dans le prêtre de n'importe quelle religion un être inutile quand il n'est pas pernicieux. Ils prêchent contre toutes les religions dogmatiques et infaillibles et ne connaissent d'autre divinité, dispensatrice des peines et des récompenses, que le *Karma,* divinité créée par leurs propres actions. Le seul Dieu qu'ils adorent est la VÉRITÉ; le seule diable qu'ils reconnaissent et qu'ils combattent avec acharnement, est le Satan de l'Égoïsme et des passions humaines.

Il serait curieux de savoir ou «Aleph» est allé puiser sa connaissance de l'occultisme Indou. J'ai idée que c'est dans les romans Brahmes de Louis Jacolliot. Ah ça, il ne sait donc pas qu'à l'heure d'aujourd'hui, les Brahmes sont aussi ignorants des sciences occultes que les Bouddhistes de Ceylan! Sur sept clefs ésoteriques qui ouvrent le cabinet de Barbe-Bleue (l'occultisme), ils n'en possèdent qu'une seule—la clef physiologique ou l'aspect sexuel (phallique) de leurs symboles. Sur 150,000,000 de Brahmes, de tout degrés, on ne trouverait pas 150 initiés, aux Indes, en y comprenant leurs *Yogis* et *Paramahansas.* «Aleph» ne s'est donc jamais laissé dire que leurs temples étaient devenus des cimetières où gisent les cadavres de leurs beaux symboles d'autrefois et où règnent, suprêmes, la superstition et l'exploitation? S'il en était autrement, pourquoi donc les théosophes américains seraient-ils allés aux Indes? Pourquoi des milliers de Brahmes seraient-ils entrés dans la société théosophique, avides d'appartenir à un centre où ils pourraient rencontrer, de temps en temps, un vrai Mahatma en chair et en os, arrivant de l'autre côté de la «grande montagne»? Ah, «Aleph» ferait bien d'étudier la *doctrine secrète* et d'apprendre que l'aïeule rouge de l'Atlantide disparue *(l'Atala* de *Sûrya Siddhânta* et d'Asura Maya) avait pour bis-aïeule Vâhi Sarasvati sur l'île de Shambhala, lorsque l'Asie centrale n'était qu'une vaste mer, là où est maintenant le Tibet et le désert de Shamo ou de

Gobi.

M

«Aleph» reconnaît la nécessité de faire un secret des sciences dangereuses—la chimie par exemple—de ne pas livrer à la foule, même dans les pays civilisés, le mystère de certaines combinaisons meurtrières. Pourquoi donc refuserait-il de voir un acte de sagesse, nécessité par l'expérience du cœur humain, dans la loi du silence, imposée aux Adeptes, au sujet des révélations occultes?

M'est avis, cependant, que ce sont justement les classes intelligentes et riches qui abuseraient du pouvoir occulte à leur bénéfice et profit, bien plus que les classes ignorantes et pauvres. La première loi de la Science Sacrée, c'est de ne jamais user de son savoir dans son propre intérêt, mais de travailler avec et pour les autres. Or, combien trouverait-on, en Europe-Amérique, de gens prêts à se sacrifier pour le prochain? Un Adepte malade n'a pas le droit de dépenser sa force magnétique pour diminuer ses souffrances personnelles, tant qu'il se trouve, à sa connaissance, une seule créature qui souffre et dont il peut affaiblir, sinon guérir, la douleur physique ou mentale. C'est la déification de la souffrance du moi, au profit de la santé et du bonheur d'autrui. Un théosophe, s'il ambitionne l'Adeptat, ne doit pas se venger. Il doit souffrir en silence, plutôt que d'exciter chez un autre des passions mauvaises ou le désir de se venger à son tour. La non-résistance au mal, le pardon et la charité, sont les premières règles du noviciat.

D'ailleurs, nul n'est tenu de se faire théosophe et encore moins de se faire recevoir candidat à l'Adeptat et à l'initiation occulte.

N

«Aleph» a encore une fois raison—en apparence; l'activité féroce de l'Europe-Amérique serait une compagne turbulente pour le quiétisme asiatique. Cependant, la polarité seule peut produire le phénomène vital, de même qu'elle produit, par l'union des forces positives et negatives, les phénomènes de la gravitation. Deux

pôies de même nature se repoussent mutuellement: exemple, l'entente cordiale, la douce fraternité qui règne parmi les nations occidentales. Si la fusion des contraires ne s'opèrent pas, si l'Anglais n'arrive pas à appeler ouvertement l'Indou son frère et à agir comme s'il l'était, les nations de l'Europe-Amérique finiront par se dévorer mutuellement, un jour, ne laissant que les queues sur le champ de bataille, comme les chats de Kilkenny.

O

«Aleph» parle d'or, lorsqu'il critique le Brahmanisme; seulement il devrait savoir que les Brahmes, dans les temps Védiques, ne connaissaient ni castes, ni veuves de Malabar. Son réquisitoire, sous la rubrique N, me prouve absolument qu'il a lu Jacolliot et qu'il juge l'Inde d'après les 21 volumes de cet écrivain, plus prolifique et charmant conteur, que correct. Le Brahmanisme dont il parle n'existait pas du temps des Rishis et il a été parfaitement démontré que les Brahmes ont embelli leur loi de Manou, dans la période post-Mahabharatique. Durant l'âge Védique, les veuves se remariaient fort tranquillement et les castes ne furent inventées que dans l'âge du kali-youga, pour des raisons aussi occultes que justes, au point de vue de la prosperité et de la santé des races.

Mais à quoi bon tout cela? Qu'avons-nous, théosophes, à faire avec le Brahmanisme, sauf pour le combattre dans ses abus, depuis neuf ans que la société théosophique est établie aux Indes? Ragunath Rao, un Brahme de la plus haute caste, qui a présidé pendant trois ans la Société théosophique de Madras, et qui est maintenant premier ministre (Dewan) chez le Holkar, est le réformateur le plus acharné de l'Inde. Il combat, comme tant d'autres théosophes, la loi du veuvage, s'appuyant sur les textes de Manou et du Véda. Il a escamoté déjà plusieurs centaines de jeunes veuves, vouées au célibat pour avoir perdu leur mari dans leur enfance, et il les a remariées, malgré les cris et protestations des Brahmes orthodoxes. Il se rit des castes, et les cent et quelques sociétés

théosophiques des Indes, l'aident dans cette guerre à outrance contre la superstition et la cruauté cléricales.

Il est faux de dire que ces institutions ont été établies pendant le règne de l'Esotérisme. C'est la perte des clefs des symboles et des lois de Manou, qui a produit toutes les erreurs, tous les abus intercalés dans le Brahmanisme. Mais alors même que ces allégations seraient exactes, qu'avons-nous à faire avec le Brahmanisme orthodoxe? Les horreurs décrites par Devendro Das, «la veuve Indoue» dans le *Nineteenth Century,* et citées contre les théosophes dans le même numero de la *Revue du Mouvement social,* page 333 (Janvier 1887), sont parfaitement vraies. Toutefois, Devendro Das étant théosophe depuis 1879, on devrait comprendre, enfin, que les théosophes combattent le Brahmanisme des pagodes, comme toutes les superstitions, tous les abus, toutes les injustices.

P

Puisqu'il ressort de la façon d'agir des théosophes *boudhistes,* serviteurs de la Sagesse et de la Vérité, qu'ils n'appartiennent à aucune religion, à aucune secte, mais qu'ils combattent, au contraire, les cultes exotériques, les abus qui en découlent et qu'ils s'efforcent, enfin, d'être utiles à l'humanité, les réflexions «d'Aleph» deviennent injustes. Or la présente explication devrait suffir à rétablir, enfin, la vérité sur les «missionnaires» de l'Himalaya. C'est justement parce que la science occulte et la philosophie ésotérique ont «pour fonction pivotale le service de l'humanité», c'est parce que leurs ardents

serviteurs cherchent à réveiller les peuples européens et asiatiques endormis sous l'ombre mortelle des cléricalismes, en leur rappelant les leçons de la vieille Sagesse—c'est pour ces motifs, que les dits serviteurs viennent s'offrirent à l'Europe-Amérique. Ceux qui se défieraient encore sont priés de juger à ses fruits l'arbre de la Théosophie; car en le jugeant aux fruits de l'arbre des religions Brahmaniques, Bouddhistes, Judaïco-Chrétienne, ils commettent une injustice évidente et empêchent les théosophes

de se rendre utile à leur prochain, principalement *aux déshérités du monde.*

Ayant parlé du bon vieux Sumangala ailleurs, plus n'est besoin de perdre son temps à répudier toute solidarité avec Bonzes ou Brahmes. Ces derniers—ceux du moins qui sont restés ultra-orthodoxes et qui combattent toute réforme bienfaisante—nous persécutent et nous haïssent autant que le clergé chrétien et les missionnaires. Nous brisons leurs idoles; ils essaient de briser nos réputations et de salir notre honneur; ceux qui agissent de la sorte sont principalement les serviteurs du Christ, de celui qui, le premier, défendit de prier «le Père» dans les temples, comparant les hypocrites aux pharisiens qui font des actes de pitié dans tous les carrefours, semblables à des sépulcres blanchis au dehors et pleins de pourriture au dedans. Cependant les «Bonzes», les prêtres Bouddhistes, sont, il faut l'avouer, les seuls qui nous aient vraiment aidés dans nos réformes. Jamais la voix d'un prêtre de Gautama ne s'est élevée contre nous. Toujours, les Bouddhistes de Ceylan furent de vrais frères pour les théosophes d'Europe ou d'Amérique. Que se passe-t-il dans le Tibet? Une chose remarquable entre autre, qui a frappé les rares missionnaires venus dans ce pays: dans la pleine activité des rues, à midi, tous les marchands boutiquiers, dont la marchandise est étalée au dehors, s'en vont chez eux, laissant ainsi leur bien sur les trottoirs et presque en pleine rue; les acheteurs qui surviennent voient le prix marqué des objets dont ils ont besoin, emportent ces objets, en déposant la valeur sur le comptoir, et à son retour le marchand retrouve le prix des marchandises enlevées; *le reste demeure intact.* Voilà cependant quelque chose qu'on ne trouverait guère en Europe-Amérique; et ce n'est pourtant que le résultat des commandements *exotériques* de Gautama Bouddha—lequel ne fut qu'un sage et n'a jamais été déifié. Il n'y a pas non plus, au Tibet, de mendiants ni de gens qui meurent de faim; l'ivrognerie et le crime y sont inconnus, ainsi que l'immoralité—sauf parmi les Chinois, qui ne sont pas des «Bouddhistes» dans le vrai sens du mot, pas plus que les Mormons ne sont des chrétiens. Ah,

que le sort préserve donc le pauvre Tibet, avec sa population ignorante et honnête, des bienfaits de la civilisation, et surtout des missionnaires!

Q

Qu'il le protège encore davantage du «Dieu Progrès», tel qu'il se manifeste en Europe-Amérique! On nous dit que le progrès c'est le *meillorisme, «*l'évolution sociale qui améliore sans cesse les conditions physiques, intellectuelles, morales, du plus grand nombre». Où donc «Aleph» a-t-il vu tout cela? L'a-t-il trouvé à Londres, avec ses quatre millions d'habitants, dont un million ne mange que tous les trois jours—et encore? Est-ce en Amérique où le progrès nécessite l'éjection des centaines de milliers d'ouvriers chinois qu'on renvoie mourir de faim ailleurs, l'expulsion immédiate de milliers d'émigrants Irlandais et autres *paupers* dont l'Angleterre tâche de se débarrasser? Un progrès bâti sur l'exploitation du pauvre et de l'ouvrier, n'est qu'un autre char de Jaggernath, plus un faux-nez. Au progrès des classes instruites et riches, qui doit passer sur le corps de milliers de pauvres et d'ignorants, on a le droit de préférer même une mort douce sous le Mancenillier. Les Chinois de la Californie ne sont-ils pas nos frères? Les Irlandais chassés de leurs cabanes et condamnés à mourir de faim avec leurs enfants, prouvent-ils l'existence du progrès social? Non, mille fois non! Tant que les peuples, au lieu de fraterniser et de s'entr'aider, ne réclameront que le droit de sauvegarder leurs intérêts nationaux, tant que le riche refusera de comprendre qu'en aidant un pauvre étranger il aide son frère pauvre dans l'avenir et montre le bon exemple à d'autres pays, tant que le sentiment d'altruisme international restera une vaine phrase en l'air, le progrès ne remplira pas d'autre office que celui de Bourreau des pauvres.

R

Comprenons-nous, cependant; je parle du progrès de la civilisation sur le plan physique, le progrès qu' «Aleph»

porte aux nues, se faisant son barde. Faites entrer ce progrès matériel dans la voie morale et les «missionnaires» du *Lotus* et des Indes vous reconnaîtront comme leurs maîtres. Mais vous n'en faites rien. Vous avez tari ou travaillé à tarir l'unique source de consolation pour le pauvre, la foi dans son *Moi* immortel et vous ne lui avez rien donné en échange. Les trois quarts de l'humanité sont-ils plus heureux en raison des progrès de la science et de son alliance avec l'industrie dont vous vous réjouissez? L'invention des machines a-t-elle fait du bien aux travailleurs manuels? Non! car il n'en est résulté qu'un mal de plus: la création parmi les ouvriers d une caste supérieure, semi-instruite et semiintelligente, au détriment des masses moins favorisées, qui sont devenues plus misérables. Vous l'avouez vousmême: «La production excessive des choses et des travailleurs crée l'encombrement, la pléthore, la pénurie, l'anémie, c'est-à-dire le chomage et la misère». Des milliers de pauvres enfants des fabriques, représentant, pour l'avenir, de longues générations d'estropiés, de rachitiques et de malheureux, sont sacrifiés en holocauste à votre Progrès, Moloch insatiable et toujours affamé. Oui, nous protestons, nous disons qu' *«aujourd'hui* est pire qu'autrefois», et nous nions les bienfaits d'un progrès qui ne vise qu'au bien-être du riche. Le «Bonheur» dont vous parlez ne viendra pa, aussi longtemps que le progrès

moral sommeillera inactif, paralysé qu'il est par l'égoïsme féroce de tous, du riche comme du pauvre. La Révolution de 1789 n'a abouti qu'à une seule chose bien évidente: à cette fausse fraternité qui dit à son prochain: «Pense comme moi, ou je te tape dessus; sois mon frère ou je te dégringole»!*

---

* D'après nous, Mme. Blavatsky exagère évidemment sa pensée ici. Il y a longtemps qu'elle a quitté la France qu'elle habitait à. une époque où les choses n'étaient pas brilliantes, et depuis lors, les journaux qui la renseignent à l'étranger ne peuvent que lui donner une triste idée de la France, puisqu'ils font leur possible pour salir notre démocratie. (F. K. G.)

S

Les «missionnaires» théosophes visent aussi à une révolution sociale. Mais c'est une révolution toute morale; et lorsqu'elle sera accomplie, lorsque les masses déshéritées auront compris que le bonheur est entre leurs mains, que richesse ne donne que soucis, qu'heureux est celui qui travaille pour les autres, car les autres travaillent pour lui, lorsque les. riches sentiront que leur félicité dépend de celle de leurs frères—quelle que soit leur race ou leur religion—alors seulement le monde verra poindre l'aube du bonheur.

«Aleph» demande pourquoi le monde ne serait pas éternel? Pourquoi les êtres de la hiérarchie qui le composent ne se succéderaient pas comme les membres des espèces qui peuplent notre globe et les autres? L'idée de l'engendrement des astres par les astres, des univers par les univers, n'est-elle pas, dans son analogie, plus rationelle que celle de Moïse et même de Laplace? «Aleph» prêche ainsi de la pure Théosophie; il est donc théosophe et «missionnaire boudhiste» sans le savoir; nous l'acclamons et le recevons à bras ouverts. *La Doctrine Secrète* * qui sera publiée prochainement démontrera qu'au commencement de la dernière *évolution périodique* de notre globe, comme dans celle des êtres, les procédés de génération présentèrent des variétés qu'on ne soupconne guère dans les laboratoires. La coopération du principe mâle et du principe femelle ne constitua qu'un de ces procédés, *inauguré seulement par l'homme physique.*

T

La «finalité» du Kosmos n'a jamais été acceptée par notre «nouvelle religion» qui n'est pas du tout une religion, mais une philosophie. Ni Brahmes, ni Bonzes,

---

* *The Secret Doctrine.* Cet ouvrage dont on a parlé dans le No. 4 du *Lotus,* est en anglais; il comprendra cinq gros volumes du format d'*Isis Unveiled,* et, pour des raisons pécuniaires faciles à comprendre il ne paraîtra probablement pas de sitôt en français. (F. K. G.)

---

dans leur délire exotérique le plus accentué, n'ont jamais accepté la finalité du Kosmos. Aleph n'a qu'à ouvrir le *Védanta, Manou, les Pournas,* le *Catéchisme Bouddhiste,* etc., pour y trouver l'affirmation de l'éternité du Kosmos, lequel n'est que la manifestation périodique et objective de l'Éternité absolue même, du principe inconnu à jamais qu'on nomme *Parabrahman, Adi-Boudha*, «Sagesse Éternelle et Une».

Il est une absurdité plus grande que de parler de Dieu cruel; c'est d'admettre même que Dieu le *grand Tout absolu,* puisse jamais se mêler des affaires terrestres ou humaines. L'Infini ne peut s'associer au fini; l'Inconditionné ignore le conditionné et le limité. La «SagesseIntelligence» absolue ne peut agir dans l'espace restreint d'un petit globe. Elle est omniprésente et latente dans le Kosmos infini comme elle; et nous en retrouvons la seule manifestation vraiment active dans *l'humanité totale,* composée des étincelles égarées, limitées dans leur durée objective, éternelles dans leur essence, qui sont tombées de ce Foyer sans commencement ni fin. Donc, le seul Dieu que nous devons servir c'est l'Humanité et notre seul culte est l'amour du prochain. En faisant du mal à ce prochain, nous blessons et faisons souffrir Dieu. Lorsque nous renions nos devoirs fraternels et refusons de considérer un païen comme notre frère aussi bien qu'un Européen, nous renions ce Dieu. Voilà notre religion et nos dogmes.

U

Loin de ne pas vouloir comprendre l'Europe, l'Inde intellectuelle, sinon l'Inde brahmanique de Jacolliot, vous donne, au contraire, raison,

Cette Inde ne s'est jamais complue à prêcher le Dieu malheur, ni l'*ascétisme* tel que le comprend «Aleph». Ceci est prouvé par la loi de Manou, qui ordonne le mariage au Brahme *Grihasta,* avant qu'il devienne Brahme ascète. Le plus grand malheur pour un Brahme, est de n'avoir pas de fils et le mariage est obligatoire, sauf dans les cas exceptionnels où l'enfant est destiné à devenir

Brahmacharya, célibataire yogi, pour des causes occultes qui ne peuvent être énumérées ici. L'ésotérisme n'a jamais proscrit les fonctions sexuelles et maritales, créées par la nature elle-même. L'ésotérisme travaille *dans, avec, pour* la nature et ne condamne que *l'immoralité,* l'abus et l'excès. Or, de tous les animaux, l'homme est le plus animal dans ses excès; la brute a ses saisons de rut, l'homme n'en a point.

C'est probablement des ascètes chrétiens que veut parler «Aleph»; de ceux qui se plongent dans l'ascétisme exotérique, un chapelet béni dans les mains et les dogmes de l'Église dans la tête. L'Indou ne devient ascète qu'après avoir étudié suffisamment les sciences occultes pour permettre à sa nature spirituelle de subjuguer sa nature matérielle. «Aleph» confond à coup sûr les ascètes des Indes, avec les médiums spirites de

l'EuropeAmérique. Ces derniers, pauvres sujets sensitifs et névropathes, ignorent les lois ésotériques et ce sont eux qui finissent par créer les incubes et les succubes—comme le prouvent les épouses désincarnées de certains médiums, en plein Paris.

La comparaison du «Dieu du passé», avec le «Dieu de la science», n'est ni juste ni heureuse, car les règnes de ces deux Dieux ne diffèrent guère. Le pauvre est aussi malheureux aujourd'hui qu'il l'était il y a mille ans et même davantage, puisque la disproportion a augmenté entre le riche et lui.

Le Progrès n'a servi qu'a fournir au riche des jouissances inconnues dans les siècles barbares.

V

L'Occident est libre de refuser la main que lui tend l'Orient. Cependant, il ne la refuse pas toujours, ainsi que le prouvent les nombreuses sociétés théosophiques, poussant comme des champignons en Europe-Amérique.

X

Jésus, que cite «Aleph», renverse toutes les théories de ce dernier, quand il dit que: «son royaume n'est pas de ce monde». Notre bienveillant critique voudrait-il nous

faire admirer l'action des Pharisiens, ou proposer leur noble exemple à l'Europe-Amérique? Ce serait peine perdue, puisque les chrétiens de ces deux continents ont livré depuis longtemps la théosophie au bras séculier des prétoriens du journalisme. Ces derniers nous crucifient journellement. Jusqu'à présent, nous avons eu pour ennemis le clergé, les missionnaires (qui prêchent la fraternité et n'apportent au païen que le vice et l'ivrognerie), l'armée du salut, l'aristocratie hypocrite et pieuse, tous les matérialistes et même les spirites qui ont cessé de nous considérer comme leurs «chers frères». Seuls, les socialistes intelligents nous avaient compris; se tourneront-ils, eux aussi, contre nous?

En attendant, «Aleph» nous fait entendre de profondes vérités. Oui, le Brahmanisme exotérique doit tomber, mais il sera remplacé par le Védisme ésotérique, en y ajoutant tout ce que la science progressive a évolué de noble et de beau dans ce dernier siècle. Mais cette révolution ne s'accomplira pas par les conquérants; c'est par l'amour fraternel que s'accomplira la fusion des deux races aryennes, et seulement lorsque l'Anglais aura cessé de considérer le Brahme—dont l'arbre généalogique compte trois mille ans—comme le représentant d'une race inférieure. De son côté, le Brahme déteste l'Anglais dont il est contraint de subir le gouvernement temporel. Seule dans l'Inde entière, la Fraternité des Théosophes voit l'Anglais hautain s'asseoir à la même table que le Brahme non moins arrogant, mais adouci et humanisé par l'exemple et les leçons des théosophes, qui servent les Maîtres de la Sagesse antique, les descendants de ces Rishis et Mahatmas que le Brahmanisme honore toujours, même après avoir cessé de les comprendre.

Donc, il résulte de tout ce qui précède, que ce ne sont pas les « sacerdoces de l'Inde » qui tentent de ramener l'Occident à l'antique Sagesse, mais bien quelques occidentaux de l'Europe-Amérique, qui amenés par leur karma au bonheur de connaître certains Adeptes de la fraternité secrète de l'Himalaya, s'efforcent sous l'inspiration de ces Maîtres, de ramener les sacerdoces de l'Inde à l'ésotérisme primitif et divin.

Z

Ils ont pleinement réussi aux Indes et en Asie. Seule, l'Europe-Amérique regimbe encore, dans son impuissance à comprendre et à apprécier toute la simplicité de leur but. Et, après tout, ce n'est que la majorité qui refuse de comprendre, cette majorité qui a toujours mordu la main qui s'offrait à l'aider. Ne désespérons donc pas. Et lorsque le jour tant désiré viendra où la fraternité universelle et *intellectuelle* sera, sinon proclamée *de jure,* du moins acceptée *de facto,* alors enfin les portes du sanctuaire, fermées depuis de longs siècles aux Brahmes orthodoxes comme à l'Européen sceptique, s'ouvriront pour les *Frères* de tous les pays. «L'Aïeule» recevra ses enfants prodigues, et tous ses trésors intellectuels seront leur héritage.

Mais pour que ce moment arrive, le but des «missionnaires» de l'Inde doit être compris et leur mission entièrement appreciée. Jusqu'à présent, le public n'a vu que son image grimaçante et défigurée dans le miroir de la publicité. L'objet poursuivi par quelques théosophes mystiques est devenu, selon nos critiques mal avisés, celui de la Fraternité entière; et le quiproquo a culminé, enfin, dans l'article d'«Aleph», qui nous prêche nos propres doctrines.

H. P. BLAVATSKY (M.S.T.)

Collected Writings VOLUME VIII
September, 1887

MISCONCEPTIONS *

REPLY TO THE ARTICLE "RÉVOLUTION," BY ALEPH,

IN THE *Revue du Mouvement Social* †

[*Le Lotus,* Paris, Vol. I, No. 6, September, 1887, pp. 321-338]

[*Translation of the foregoing original French text*]

A

France, why do you misunderstand us?

European and American Journalists, why don't you study genuine Theosophy before criticizing it?

Because scientific aristocracy is full of vanity and struts on stilts of its own fabrication; because modern philosophy is materialistic to the roots of its hair; because both, in their pride, forget that in order to understand and to appreciate the evolution of the future it is necessary to

---

* [This essay from H. P. B.'s pen was also issued in pamphlet form under the title: *Fausses Conceptions, Réponse à diverses critiques* (Tours: Imp. de E. Arrault, 1887. 8°. 20 pp. 2 fr.). According to the Bibliographer Albert L. Caillet, "Aleph" was Charles Limousin, Editor of the Journal *Acacia.* This pamphlet is very difficult to obtain, but can be consulted in the holdings of the Bibliothèque Nationale at Paris (8°R. Pièce 3782). H. P. B.'s text is preceded therein by the following editorial notice:

> "In order to reply to various criticisms which we receive from time to time, and which are due to the ignorance, rather excusable, of our critics, and to the secret slander of our enemies—former Fellows expelled from the Society or priests of idolatry in science as well as religion—we think it useful to publish separately the following essay of Madame Blavatsky, which appeared in No. 6 of *Le Lotus.* One could think of ALEPH as representing the public in general, and of Madame Blavatsky as representing The Theosophical Society, at least as far as the general tendency and the goal are concerned."

—*Compiler*.]

† Nos. 10, 11, and 12 (issued in May); 41 rue Beaunier, Paris; 3 francs for each fasc. (F. K. Gaboriau).

H.P. BLAVATSKY ABOUT 1887
Reproduced from the work of Dr. Franz Hartmann
Unter den Adepten und Rosenkreuzern, facing p. 48

know the evolution of the past, should one consider everything that is not understood by this scientific aristocracy and this materialistic philosophy to be "intellectual derangement and mere jugglery"?

B

It is precisely because of these "thinkers who experience at the present time an indefinable discomfort," when observing the crumbling of all truths, that the "missionaries from the Himâlayas" offer their knowledge and their light. A very feeble light, but one whose rays, proceeding as they do from the Sun of Truth, are worth more in any case than the artificial lights offered by physiologists and pathologists, suddenly elevated to the ranks of psychologists. Can it seriously be believed that to fathom the mystery of the origin and essence of the human soul, it is sufficient to paralyze certain regions of the brain and to excite certain others? In order to kindle a ray of hope which their tired eyes can hardly distinguish from the grimacing Chinese Shadows, manipulated by pseudo-scientists who tell the public: "Here is Science!"—we display the "symbolic Lotus" before these thinkers, the malcontents of life.

The article entitled "Révolution" is a false conception of Theosophy—whether that of Madras, or London, or Paris, or America. It is an alphabetical complaint and a series of errors, from capital A to capital Z. Errors, I say, concerning the Theosophical missions and teachings, but an admirable summary of today's situation, as regards Science, the aspirations of the masses, and the observations concerning the state of social affairs. To sum up, "Révolution" is a syllogism, whose premises are false, but whose logical conclusion is a credit to "Aleph." Truly, his only fault has been to judge the mission of the Madras Theosophists by the caricatures of the journalists of all countries. He has accepted

this portrait on faith and from it draws his conclusions. This is an anti-theosophical procedure: Theosophists must not accept anything on faith; they leave that manner of acting to

the anthropomorphic religions and to the blind worshippers of materialistic science.

C

The "missionaries" of *Le Lotus* are ready to answer. Some of them have entered the laboratories of the chemists and have helped the latter to produce the phenomenon of *astral sounds.* Others have proved to physicists that when one knows how to awaken the latent principle, all matter is animated. One famous chemist was afraid to let his colleagues know of the phenomenon *that he himself had produced.* Physicists understood nothing of it. Challenged to explain what they had seen, they answered: "Matter, *as we know it,* cannot act in that way. Not believing in the devil, we are forced to consider this a trick. The Theosophists are skilful jugglers." DIXIT!

So be it! The " Theosophical missionaries " are now singing:

> "Since the laurels have already been cut,
> We won't go to the woods any more."

The scientists have kept them all to themselves; they deny ancient occult science its due. The Theosophists-Occultists are well-behaved children; they do not fight for their portion, but cheerfully add the thistles that grow by the wayside, to the laurel crowns the scientists weave for themselves.

We make no claims for any one *religion.* The *supernatural* does not exist in Nature, which is One, Absolute, and Infinite. We have never pretended that a miracle was a simple matter to us—a miracle being as impossible as a phenomenon, due to combinations as yet unknown to science, *becomes possible as soon as it can be produced at will.* We even say that every "manifestation with physical effects" (Spiritist vocabulary), whose nature escapes the perspicacity of natural sciences, is PSYCHOLOGICAL JUGGLERY. (*Nota bene.* Do not confuse this jugglery with that of Robert Houdin, please.)

D

The truth of our doctrines rests on their philosophy and on *facts* of nature. To accuse us of claiming that our occult science surpasses that of Jesus or of Buddha is to slander us.

E

European Theosophists have very little to do with "asceticism." It is a hereditary disease of the *Hatha-Yogis,* the Hindû prototypes of the Christians who whip themselves and mortify their flesh until they become idiots and converse with the Devil without converting him. The Theosophists, even in India, protest against the *Yogism* of the fakirs. A solitary ascetic is a symbol of *the most cowardly egotism;* a hermit who flees from his brothers instead of helping them to carry the burden of life, to work for others, and to put their shoulders to the wheel of social life, is a coward who hides himself when the battle is on, and goes to sleep drunk on an opiate. *Asceticism,* as understood by exoteric religions, has produced the ignorant fools who throw themselves under the chariot of Juggernaut. If these unfortunate people had studied the esoteric philosophy, they would know that under the dead letter of the dogma taught by the Brâhmanas—exploiters, like all priests, inheritors of the possessions of their victims, who are driven to madness by superstitious terrors—is hidden a profoundly philosophical meaning; they would know that their bodies which they crush under the wheels of the chariot of *Jagan-nâtha* (*Juggernaut* in popular dialect—meaning Lord of the World or *Anima mundi*) are the symbols of the gross material passions which this "chariot" (the divine and spiritual soul) must crush. Knowing this they would not apply the moral and spiritual asceticism taught by esotericism to their bodies—the mere outer animal husk of the god which is latent within. The Theosophists of India labor to destroy exoteric asceticism, or the "deification of suffering," veritable *Satanism* of superstition. As to our *Genesis*, "Aleph" knows not the first word.

74

F

Pre-historic annals, preserved by the Masters of Wisdom, on the other side of the Himâlayas, contain the account not of the "Creation," but of the periodic *evolution* of the Universe, its elucidation and its philosophic *raison d'être.* The absence of the modern telescope proves nothing.* The ancients had something better than that. Moreover, one has but to read the *Traité de l'astronomie indienne et orientale,* by J. S. Bailly, to find therein proof that the ancient Hindûs knew as much as, and much more than, our modern astronomers.

Universal Esotericism preserved by certain cosmopolitan fraternities, and the key to which has long since been lost by the Brâhmanas in general, presents a cosmic and human genesis which is logical and based on natural sciences, as well as on a pure transcendental philosophy. Judeo-Christian exotericism gives but an allegory based on the same esoteric truth, but so smothered under the dead letter that it is taken for mere fiction. Jewish Kabbalists understand it to *some extent.* Christians having appropriated to themselves the possession of others could not possibly expect to be enlightened regarding the truth by those whom they had despoiled; they preferred to believe in the fable and to make of it a dogma. This is why the Genesis of the ancient Hindûs can be scientifically

demonstrated, while the Biblical Genesis cannot.

There is no "Brâhmo-Buddhist" paradise, nor is there a Brâhmo-Buddhism; the two harmonize with each other as much as fire does with water. The esoteric basis is common to them both; but while the Brâhmanas buried their scientific treasures and disguised the beautiful statue of Truth with the hideous idols of exotericism, the

---

* It is common knowledge that in the vicinity of Mexico City, a bas-relief has been discovered on a pyramid older than the discovery of America, which represents a man looking at the stars through a long tube, very similar to our telescope. Not to mention the astronomical observations of the *Sûrya-Siddhânta* which can be mathematically traced to some 50,000 years ago.—Editor of *Le Lotus.*

Buddhists—following in the footsteps of their great master Gautama, the "light of Asia"—labored for centuries bringing the beautiful statue out in the open again. If the field of exoteric and official Buddhism of the Churches of both North and South, those of Tibet and Ceylon, is covered once more with parasitic weeds, it is precisely the Theosophists who are helping the high priest Sumangala to extirpate them.

G

None of the great religions, neither the Ethiopian nor any other, has preceded the religion of the first Vedists: ancient "Budhism." Let us explain. When one speaks of esoteric Budhism (with one *d*) to the European public—so ignorant of oriental matters—it is mistaken for Buddhism, the religion of Gautama the Buddha. "Buddha" is a title of the sages and means the "illumined one"; Budhism comes from the word "Budha" (wisdom, intelligence) personified in the *Purânas*. He is the son of Soma (the moon in its masculine aspect or Lunus) and Târâ, the unfaithful wife of Brihaspati (the planet Jupiter), the personification of ceremonial cult, of sacrifice and other exoteric mummeries. Târâ is the soul which aspires to truth, turns away in horror from human dogma which claims to be divine, and rushes into the arms of *Soma*, god of mystery, of occult nature, whence is born Budha (the veiled but brilliant son), the personification of *secret wisdom*, of the Esotericism of the occult sciences. This Budha is by thousands of years older than the year 600 (or 300 according to certain Orientalists) before the Christian era, date assigned to the appearance of Gautama the Buddha, prince of Kapilavastu. Budhist esotericism has therefore nothing to do with the Buddhist religion, and the good and revered Sumangala has nothing to do with Theosophy in India. He has charge of the nine or ten "Branches of The Theosophical Society" in Ceylon, which with the help of *theosophical missionaries* become from year to year more and more free of the superstitions grafted on pure

Buddhism during the reign of Tamil kings. The saintly old Sumangala labors but to bring back to its pristine purity the religion preached by his great master—religion which disdains tinsel and idols and strives to re-become that philosophy whose sublime ethic eclipses that of all other beliefs the world over. (*Vide* Barthélemy Sain-Hilaire, Professor Max Müller, etc., on this subject.)

H

Once Theosophy and its principles are known, it will be demonstrated that our philosophy is not only a "close relative of modern science," but its forbear, though greatly transcending it in logic; and that its "metaphysics" is vaster, more beautiful and more powerful than any emanating from a dogmatic cult. It is the metaphysics of Nature in her chaste nakedness, both physical, moral and spiritual, alone capable of explaining the apparent miracle by means of natural and psychic laws, and of completing the mere physiological and pathological notions of Science, and of killing for ever the anthropomorphic Gods and the Devils of dualistic religions. No one believes more firmly in the Unity of the eternal laws than do the Theosophists.

I

The Neo-Buddhism of the religion of Prince Siddhârtha Buddha will never be accepted by Europe-America for the simple reason that it will never force itself on the Occident. As to the Neo-Budhism or the "Revival of the Ancient Wisdom" of the Ante-Vedic Âryas, the actual evolutionary period of the Occidental peoples will end in a blind alley, if they reject it. Neither the true Christianity of Jesus—the great Socialist and Adept, the divine man who was changed into an anthropomorphic god—nor the sciences (which, being in their transition period, are, as Haeckel would say, rather *protistae* than definite sciences), nor the philosophies of today which seem to play at Blind Man's Buff, breaking each other's noses,

will allow the Occident to attain its full efflorescence if it turns its back upon the ancient wisdom of bygone centuries. Happiness cannot exist where Truth is absent. Erected upon the shifting sands of human fiction and hypotheses, happiness is merely a house of cards tumbling down at the first whiff; it cannot exist in reality as long as egotism reigns supreme in civilized societies. As long as intellectual progress will refuse to accept a subordinate position to ethical progress, and egotism will not give way to the Altruism preached by Gautama and the true historical Jesus (the Jesus of the pagan sanctuary, not the Christ of the Churches), happiness for all the members of humanity will remain a

Utopia. Whereas the Theosophists are the only ones at present to preach this sublime altruism (even if two-thirds of The Theosophical Society should have failed in this duty), and some of them alone, in the midst of a defiant and sneering mob sacrifice themselves body and soul, honor and possessions, ready to live misunderstood and derided, if only they can succeed in sowing the good seed of a harvest which will not be theirs to reap, those who are interested in the destiny of the miserable people should at least abstain from vilifying them.

J and **K**

There is but one way of ever ameliorating human life and it is by the love of one's fellow man for his own sake and not for personal gratification. The greatest Theosophist—he who loves divine truth under all its forms—is the one who works for and with the poor. There is a man known to the entire intellectual Europe-America who possibly may never have heard the name of The Theosophical Society; I mean Count Leo N. Tolstoy, author of *War and Peace.* This great writer is a perfect model for all aspirants to true Theosophy. He is the first in European aristocracy to have solved this problem: "What can I do to make happy any poor man whom. I may meet?" This is what he says:

> I think that it is the duty of everyone to work for all who may need help; *to work with the hands,* remember, a certain portion of your

> day. It is more practical to work with and for the poor man than to give him a portion of your intellectual labor. In the first case you help not only him who needs to be helped, but you preach by means of example to the lazy one and the beggar; you show them that you do not consider their prosaic work as being below your dignity, and thus you inculcate in him the feeling of respect and esteem for himself and of satisfaction with his destiny. If, however, you persist in working solely in your own high intellectual region and give to the poor the product of your labor, as one gives alms to the beggar, you will succeed only in encouraging his laziness and his feeling of inferiority. In doing so you establish a difference of social caste between yourself and him who accepts your alms. You take away from him his self-esteem and his confidence in you and you suggest to him aspirations to shake off the hard conditions of his existence, spent in daily physical labor, to associate himself with your life which appears to him easier than his own, to wear your garb which seems to him more beautiful than his own, and to obtain access to your social position which he considers superior to his own. It is not in this manner, owing to *scientific and intellectual progress,* that we can ever hope to assist the poor, or to inculcate into humanity the idea of a true fraternity.

In India the Theosophical "missionaries" labor towards the eradication of the caste idea and with a view to uniting all the castes in their fraternity. We have already seen—a thing incredible and impossible before their arrival in the country of the Sacred Cows and the Bull-Gods—BrâhmaŠa and Pariah, Hindû and Buddhist, Parsi and Mohammedan, seated at the same table. When we see in republican France aristocrats and financiers keep company with their laundrymen, or a lady of society, proud of her democratic sentiments, help a poor farmer's wife plant her cabbage, as is done by the daughter of Count Tolstoy and by the real European Theosophists at Madras and elsewhere—then we may say that

there is hope for the poor in Europe.

"Aleph" confuses the priests of the public temple with the Initiates of the Sanctuaries. These latter never believed in an anthropomorphic God. The history that he gives us of the evolution of occult sciences and of the magnetic power is a fantasy. His description shows much imagination but very little knowledge of the procedures employed for the acquisition of "occult" powers.

Astrology is the mother of Astronomy, and Alchemy is the mother of Chemistry, just as the plastic soul is the mother of primitive physical man. Astrology and Alchemy are equally the *soul* of the two modern sciences. As long as this truth is not recognized, Astronomy and Chemistry will continue to run in a vicious circle and will produce nothing beyond materiality.

To say that occult sciences claim to command nature arbitrarily, is equivalent to saying that the sun commands the day-star to shine. Occult sciences are nature itself; intimate knowledge of their secrets does not give to the Initiates the power to command them. The truth of it is that this knowledge teaches the Adepts the manner in which to furnish certain conditions for the production of phenomena, *always due to natural causes,* and to the combination of forces analogous to those used by the scientists. The real difference between modern science and occult science consists in this: The first opposes to a natural force another natural force more powerful on the physical plane; the second opposes to a physical force, a spiritual or psychic force, in other words, *the soul of that same force.* Those who do not believe in the human soul nor in the immortal spirit cannot recognize *a fortiori* a vital and potential soul in every atom of matter. This soul, whether human, animal, vegetable, or mineral, is but a ray loaned by the Universal Soul to every manifested object during the active cycle or period of the Kosmos. Those who reject this doctrine are either materialists or sectarian bigots who dread the word "Pantheism" more than the devil of their unwholesome dreams.

L

The idea of the "Great Work" associated with the idea of God and Devil would make any *chela* of six months smile in pity. Theosophists do not believe either in the one or in the other. They believe in the Great ALL, in *Sat, i.e.,* absolute and infinite existence, unique and with nothing like unto it, which is neither a *Being* nor an anthropomorphic creature, which *is,* and can never *not*

be. Theosophists see in the priest of any religion a useless if not a pernicious being. They

preach against every dogmatic and infallible religion and recognize no other deity, which dispenses suffering and recompense, than *Karma,* an arbiter created by their own actions. The only God which they worship is TRUTH; the only devil which they recognize and which they fight against with unabated fury is the Satan of egotism and human passions.

It would be curious to learn where "Aleph" went to obtain his information on Hindû occultism. I have an idea that it was from the Brâhmanical romances of Louis Jacolliot. Well, he evidently does not know that at present the Brâhmanas are as ignorant of the occult sciences as the Buddhists of Ceylon! Of the seven esoteric keys which open Bluebeard's closet (occultism) they possess only one—the physiological key or the sexual "phallic" aspect of their symbols. In India, among the 150,000,000 Brâhmanas of every degree, one would not find 150 initiates, including the *Yogis* and *Paramahamsas.* "Aleph" has never heard, it would seem, that their temples have become cemeteries where lie the corpses of their once beautiful symbols and where reign supreme superstition and exploitation. If it were different, why would American Theosophists have gone to India? Why would have thousands of Brâhmanas entered The Theosophical Society eager to belong to a centre where they might encounter from time to time a true Mahâtman of flesh and blood from the other side of the "great mountain"? "Aleph" would do well to study *The Secret Doctrine* and to learn that the red forefather of the vanished Atlantis (the Atala of the *Sûrya-Siddhânta* and of Asuramaya) had for still older forbear Vâhi Sarasvatî on the island of Śambhala, when Central Asia was but a vast sea where today is Tibet and the desert of Shamo or Gobi.

M

"Aleph" recognizes the need of keeping secret dangerous sciences —chemistry for instance—and not disclosing to the crowd, even in civilized countries, the mystery of

certain death-dealing combinations. Why should he then refuse to see in the law of silence forced upon Adepts, in connection with occult revelations, an act of wisdom, necessitated by the experience of the human heart?

I suspect, however, that it is precisely the intelligent and rich classes which would abuse occult powers for their own benefit and profit, much more than the ignorant and poor ones. The first law of the Sacred Science is never to use one's knowledge for one's own interest, but to work with and for others. But how many people could one find in Europe-America ready to sacrifice themselves for their fellowmen? An Adept who is sick has no right to use his magnetic force to lessen his personal suffering as long as there is, to his knowledge, a single creature that suffers and whose physical or mental pain he can lessen, if not heal. It is so to speak the exaltation of the suffering of one's self, for the benefit of the health and happiness of others. A Theosophist, if he contemplates Adeptship, must not revenge himself. He must suffer in silence rather than excite in someone else evil passions or the desire to revenge himself in his turn. Non-resistance to evil, forgiveness

and charity, are the first rules of discipleship.

However, no one is expected to become a Theosophist and even less to make himself accepted as a candidate for Adeptship and occult initiation.

N

"Aleph" is right once more—in appearance; the feverish activity of Europe-America would be turbulent company for Asiatic quietism. However, polarity alone can produce the phenomenon of vitality, just as it produces, through the union of positive and negative forces, the phenomenon of gravitation. Two similar poles repel each other; as an example, see the *entente cordiale,* the sweet brotherhood which reigns among the Occidental nations. If the fusion of contraries does not come about, if the Englishman does not openly acknowledge

the Hindû as his brother, and does not act towards him accordingly, the nations of Europe-America will end one day by devouring each other, leaving on the battlefield nothing but their tails as did the Kilkenny cats.

O

When criticizing Brâhmanism, "Aleph" is dead right, only he should know that the Brâhmanas in Vedic times knew neither castes nor widows from Malabar. His questionnaire under the letter N proves to me conclusively that he has read Jacolliot and that he judges India according to the twenty-one volumes of a writer, more prolific and charming than accurate. The Brâhmanism of which he speaks did not exist in the age of the Rishîs and it has been definitely shown that the Brâhmanas have embellished their laws of Manu in the post-Mahâbhâratean period. During the Vedic age widows remarried quite peacefully and the castes were invented but in the Kali-yuga, for reasons as occult as they were just, from the standpoint of the prosperity and the health of the races.

But what is the good of this? What do we Theosophists have to do with Brâhmanism, except to combat its abuses, since The Theosophical Society was established in India nine years ago. Ragunath Rao, a Brâhmana of the highest caste, who has presided for three years over The Theosophical Society of Madras, and who is at present Prime Minister (Dewan) of the Holkar, is the most fervent reformer in India. He is fighting, as so many other Theosophists, the law of widowhood, on the strength of texts from Manu and the Vedas. He has already freed several hundred young widows, destined to celibacy because of the loss of their husbands in their childhood, and he has made possible their remarriage in spite of the hue and cry of protest on the part of orthodox Brâhmanas. He laughs at castes; and the one hundred odd Theosophical Branches in India help him in this all-out war against superstition and ecclesiastical cruelty.

Collected Writings VOLUME VIII

It is wrong to say that these institutions have been established during the reign of Esotericism. It is the loss of the keys to symbolism and to the laws of Manu which has produced all the errors and all the abuses that have infiltrated into Brâhmanism. But even if these allegations were correct, what do we have in common with orthodox Brâhmanism? The horrors described by Devendro Das in "The Hindû Widow," in the *Nineteenth Century,* and quoted against the Theosophists in the same issue of the *Revue du Mouvement Social*, p. 333 (January 1887), are entirely true. However, Devendro Das having been a Theosophist since 1879, it should be clear at last that the Theosophists fight the Brâhmanism of the pagodas, as they do all the superstitions, all the abuses, and all the injustices.

P

As it would appear from the behavior of *Budhist* Theosophists, servants of Wisdom and Truth, that they belong to no religion, to no sect, and that on the contrary they combat all exoteric cults and the abuses which follow therefrom, and that they endeavor to be useful to humanity, the reflections of "Aleph" are unjust. The present explanation should be sufficient to finally reestablish the truth concerning the "missionaries." of the Himâlayas. It is precisely because occult science and esoteric philosophy have "for pivotal function the service of humanity," because their ardent advocates try to awaken European and Asiatic peoples sleeping under the deathly shadows of clericalism, by reminding them of the lessons of the ancient wisdom—it is on account of these motives that these servants offer themselves to Europe-America. Those who would still doubt it are asked to judge the tree of Theosophy by its fruits; for by judging it by the fruits of the tree of the Brâmanical, Buddhist, or Judeo-Christian religions, they commit an evident injustice and prevent the Theosophists from being useful to their fellows, more especially to *the disinherited ones of the world.*

As we have already mentioned the good old Sumangala elsewhere, there is no need of our wasting time in repudiating any solidarity with Bonzes or Brâhmanas. The latter—those at least who have remained ultra-orthodox and who fight every benevolent reform—persecute us and hate us as much as do the Christian clergy and the missionaries. We break their idols; they endeavor to smash our reputations and to soil our honor; those who act in this manner are especially the servants of Christ, of him who in the first place

forbade prayer to the "Father" in the temples, comparing the hypocrites to the Pharisees who perform acts of devotion at all the crossroads, and who are but whited sepulchres full of decay. However, the "Bonzes," Buddhist priests, are, we must confess, the only ones who have really helped us in our reforms! The voice of a priest of Gautama never has been raised against us. Ceylon Buddhists have always been true brothers to the Theosophists of both Europe and America. What is happening in Tibet? The few missionaries who were able to get into that land have been struck by one remarkable fact: in the midst of the street activities at noon all the shopkeepers go home leaving all their merchandise spread openly on the sidewalk and almost on the street itself; the buyers who happen to come by see the prices marked on the articles they need, so they take them and leave their money on the counter. Upon his return, the merchant finds the payment for the merchandise that was taken; *the rest remains intact*. Now this is something that could hardly be found in Europe-America. This is, however, but the result of the *exoteric* commandments of Gautama the Buddha—who was but a sage and has never been deified. There are also no beggars in Tibet, nor people dying from hunger. Drunkenness and crime are unknown there, as well as immorality, except among the Chinese who are not "Buddhists" in the real sense of the word, no more than the Mormons are Christians. May destiny preserve poor Tibet, with its ignorant and honest population, from the beneficence of civilization, and especially from the missionaries.

Q

May destiny protect Tibet even more from the "God Progress," as it manifests itself in Europe-America. We are told that progress is *meillorisme*, "social evolution incessantly ameliorating the physical, intellectual and moral conditions of the greatest number of people." Where did "Aleph" get that? Did he find it in London with its four million inhabitants, one million of which eat but every three days, if that often? Is it in America, where progress necessitates the expulsion of hundreds of thousands of Chinese laborers, sent elsewhere to die from hunger, and the immediate expulsion of thousands of Irish immigrants and other paupers of which England is trying to rid itself? A progress built on the exploitation of poor people and of laborers is but another car of Juggernaut plus a false nose. One has the right to prefer even a quiet death under the manchineel tree to the progress of the rich and learned classes achieved over the bodies of thousands of poor and ignorant people. The Chinese of California, are they not our brothers? The Irish driven from their huts and condemned with their children to die of hunger, do they prove the existence of social progress? No, a thousand times no! As long as people, instead of fraternizing with and helping each other, claim but the right to safeguard their national interests, while the rich man refuses to understand that in helping a poor stranger he helps his poor brother in the future, and sets a good example for other countries; as long as the feeling of international altruism remains an empty phrase in the air, progress will accomplish no other function than that of executioner of the poor.

R

Let us understand each other. I am speaking of the progress of civilization on the physical plane, the progress that "Aleph" praises to the skies, playing the role of its bard. Let this material progress enter into ethics and the "missionaries" of *Le Lotus* and of India will recognize

in you their masters. But you do nothing of the kind. You have exhausted or have contributed to the drying up of the only source of consolation for the poor, faith in his immortal *Ego,* and you have not given him anything else in return. Are three quarters of humanity happier due to the progress of science and its alliance with industry, about which you seem so happy? Has the invention of machines done any good to manual laborers? No, for it has resulted in one more evil: the creation among the workers of a superior caste, semi-instructed and semi-intelligent, to the disadvantage of the less favored masses which became more miserable yet. You confess it yourself: "The excessive production of things and workers . . . . creates encumbrance, plethora, poverty, deficiency, *i.e.*, idleness and misery." Thousands of poor children in the factories, representing for the future whole generations of crippled, ricket-ridden and unhappy people, are sacrificed in a holocaust to your progress, an insatiable and forever hungry Moloch. Yes, we protest, we say that "*today* is worse than yesterday," and we deny the benefits of a progress which aims only at the welfare of the rich. The "happiness" you speak of will not come as long as moral progress slumbers in inactivity, paralyzed by the ferocious egotism of everybody, the rich as well as the poor. The revolution of 1789 has shown but one very evident result: that false fraternity which says to his fellow man, "Think as I do, or I will knock you down; be my brother, or I will run you down!" *

S

The Theosophical "missionaries" aim also at a social revolution. But it is a wholly ethical revolution. It will come about when the disinherited masses understand that

———————

* It seems to us that Madame Blavatsky is obviously exaggerating here. It has been a long time since she left France where she lived in an epoch when things were not too bright; since those days, the newspapers which inform her abroad can give her but a sad idea of France, as they do their utmost to soil our democracy. (F. K. Gaboriau.)

——————

happiness is in their own hands, that wealth brings nothing but worries, that he is happy who works for others, for those others work for him, and when the rich realize that their felicity depends upon that of their brothers—whatever their race or religion—then only will the world see the dawn of happiness.

"Aleph" asks why the world should not be eternal. Why the entities of the hierarchy which compose it should not succeed each other like the members of the species which populate our globe and the others. Is not the idea of the formation of worlds by other worlds, and of universes by other universes more rational by analogy than that of Moses or even of Laplace? "Aleph" teaches thus pure Theosophy; he is therefore a Theosophist and a " Budhist missionary" without knowing it; we hail him and welcome him with open arms. *The Secret Doctrine* * which will be published shortly will show that at the beginning of the last *periodic evolution* of our globe, as well as that of its beings, the processes of generation offered varieties not even suspected in the laboratories. The co-operation of the male and female principles, *inaugurated solely by the physical man,* formed only one of such processes.

T

The "finiteness" of the Kosmos has never been accepted by our "new religion," which is not at all a religion but a philosophy. Neither Brâhmanas nor Bonzes, in their most acute exoteric delirium, have ever accepted the finiteness of the Kosmos. "Aleph" has but to open the *Vedânta, Manu,* the *Purânas,* the *Buddhist Catechism,* etc., to find therein a statement regarding the eternity of the Kosmos, which is but the periodic and objective manifestation of absolute eternity itself, of the forever

* This work, mentioned in No. 4 of *Le Lotus*, is in English; it will cover five thick volumes of the size of *Isis Unveiled,* and for financial reasons easy to understand, will not appear very soon in French (F. K. Gaboriau.)

unknown principle called *Parabrahman, Âdi-Buddha,* the "One and Eternal Wisdom."

If there is a still greater absurdity than to speak of a cruel God: it is to admit that God, the *Great, Absolute Whole,* could ever interfere in terrestrial or human affairs. The infinite cannot associate with the finite; the unconditioned ignores the conditioned and the limited. The absolute "Intelligence-Wisdom" cannot act in the restricted space of a small globe. It is omnipresent and latent in the Kosmos, infinite as itself. We find its only truly active manifestation in *humanity as a whole,* composed as it is of stray sparks, finite in their objective duration, eternal in their essence, issuing from that Hearth without beginning or end. Therefore, the only God whom we should serve is Humanity, and our only cult should be the love of our fellow man. Doing evil towards him, we wound God and make him suffer. When we deny our brotherly duties and refuse to consider a pagan as well as a

European as our brother, we deny God. This is our religion and our dogmas.

U

Far from being unwilling to understand Europe, intellectual India, if not the Brâhmanical India of Jacolliot, favors it.

This India has never condescended to preach the God-misfortune, nor *asceticism* as understood by "Aleph". This is proven by the law of Manu which enjoins marriage to the *Grihastha* Brâhmana, before he becomes an ascetic Brâhmana. The greatest misfortune for a Brâhmana is not to have a son, and marriage is obligatory barring the exceptional cases when the child is destined to become a *Brahmachârin,* a Yogi celibate, for occult reasons which cannot be enumerated here. Esotericism has never proscribed sexual or marital functions created by nature herself. Esotericism works *in*, *with, for* nature, and condemns but immorality, abuse and excess. Moreover, of all the animals, man is the most animal in his excesses; the beast has its seasons, but man has none.

"Aleph" probably speaks of Christian ascetics, those who plunge themselves into exoteric asceticism, a blessed rosary in their hands and the dogmas of the church in their heads. The Hindû becomes an ascetic only after having sufficiently studied the occult sciences to allow his spiritual nature to control his material nature. "Aleph" surely confuses the ascetics of India with the Spiritualistic mediums of Europe-America. The latter, poor sensitives and neurotics, ignore the esoteric laws, and it is they who end by creating incubi and succubi—as is proven by the discarnate wives of certain mediums in Paris itself.

The comparison between the "God of the past" and the "God of science" is neither a just nor a happy one as the reigns of these two Gods differ very little from each other. The poor man is just as unhappy today as he was a thousand years ago, and even more so, as the gap between him and the rich man has widened.

Progress has served but to provide the rich with enjoyments unknown in the centuries of barbarism.

V

The Occident is free to refuse the hand extended to it by the Orient. However, it is not always refusing it, as is evidenced by the numerous Theosophical societies popping up like mushrooms in Europe-America.

X

Jesus, quoted by "Aleph," upsets all the theories of the latter when he says: "My kingdom is not of this world." Would our benevolent critic like us to admire the action of

the Pharisees, and to offer their noble example to Europe-America? It would be effort wasted as the Christians of these two continents have long since delivered Theosophy into the secular hands of the pretorians of journalism. The latter crucify us daily. Up to now we have had as enemies the clergy, the missionaries (who preach brotherhood but bring to the

pagans only vice and drunkenness), the Salvation Army,hypocritical and pious aristocracy, all the materialists, and even the Spiritualists who have ceased to consider us as their "dear brothers". Alone, the intelligent socialists have understood us; will they also turn against us?

In the meantime, "Aleph" makes us listen to some profound truths. Yes, exoteric Brâhmanism must fall, but it will be replaced by esoteric Vedism, to which will be added everything noble and beautiful that progressive science has evolved in this last century. But this revolution will not be accomplished by conquerors; it is by means of brotherly love that the fusion of the two Âryan races will be brought about, and only when the Englishman will have ceased to look upon the Brâhmana—whose genealogical tree encompasses three thousand years—as the representative of an inferior race. In his turn, the Brâhmana hates the Englishman whose temporary rule he is forced to endure. The brotherhood of the Theosophists throughout India are the only ones to see the haughty Englishman sitting down at the same table with equally arrogant Brâhmanas, mellowed and humanized by the example and the lessons of the Theosophists who serve the Masters of the Ancient Wisdom, the descendants of those Rishis and Mahâtmans which Brâhmanism has always revered, though it has ceased to understand them.

It follows, therefore, from all that precedes, that it is not the "priesthood of India" that attempts to bring the Occident back to the ancient wisdom, but rather a few Occidentals from Europe-America who, led by their Karma to the happiness of knowing certain Adepts of the secret Himâlayan Brotherhood, attempt, under the inspiration of these Masters, to lead the priesthood of India back to the primitive and divine esotericism.

Z

In this they have largely succeeded in India and in Asia. Europe-America alone still resists, incapable of understanding or of appreciating the simplicity of their

goal. After all, it is only the majority who refuse to understand, that majority which has always bitten the hand that offered it help. But let us not despair. When the day, so greatly yearned for, will have arrived, when universal and *intellectual* brotherhood will be accepted *de facto,* if not proclaimed *de jure,* then at long last the portals of the sanctuary,

closed for many ages both to orthodox Brâhmanas and sceptical Europeans, will be flung open for the *Brothers* of every land. The "Grand-sire" will welcome his prodigal children, and all his intellectual treasures will be their heritage.

But in order that this time may arrive, the goal of the "missionaries" of India must be understood and their mission completely appreciated. So far the public has seen only its own distorted and grimacing image in the mirror of publicity. The object pursued by some mystical Theosophists has become, according to our ill-advised critics, the object of the entire Brotherhood; and the *quid pro quo* has culminated finally in the article of "Aleph" who preaches our own doctrines to us.

H. P. BLAVATSKY (F.T.S.).

Collected Writings VOLUME VIII
September, 1887

[THE BLOSSOM AND THE FRUIT]

[In the very first number of *Lucifer,* September 15, 1887, immediately following H.P.B.'s essay on "The History of a Planet," appears the first installment of an occult story entitled "The Blossom and the Fruit." Its sub-title was at first "A Tale of Love and Magic," but was altered to "The True Story of a Magician," as it had been found that another author had already used the former.

This remarkable story is from the pen of Mabel Collins (Mrs. Kenningale Cook) and is signed simply "M.C." It is introduced with a brief Note by the author saying that:

"This strange story has come to me from a far country and was brought to me in a mysterious manner; I claim only to be the scribe and the editor. In this capacity, however, it is I who am answerable to the public and the critics. I therefore ask in advance, one favour only of the

92

reader; that he will accept (while reading this story) the theory of the reincarnation of souls as a living fact."

Running into thirty-five chapters, this story appeared serially throughout the First and Second Volumes of *Lucifer,* being concluded in the issue of August, 1888.

According to the Preface, signed by "M.C.;" which was appended to this story when it was republished in book-form (New York: John W. Lovell Company, 1889, pp. 290), with a sub-title reading "A True Story of a Black Magician," this occult tale "shows the struggles and mistakes of one who has been an adept in black magic, and who is endeavoring with great force, but very blindly, to reach towards the White Brotherhood and learn good instead of evil." Fleta, the chief character of the story, who, in her earlier incarnation, had taken power selfishly into her own hands, became by virtue of that power a black magician, an individual who has attained knowledge, but uses it for selfish ends. In her present incarnation, she attempts to attract the companion of many of her past lives, in order to bring him directly under the influence of Ivan, a member of the White Brotherhood who is trying to help Fleta to find her way towards the true Path. As "M.C." says: "Her aim is to begin the occultist's great work of saving others, especially those whom she has formerly injured.... We see her falling back instinctively on her old rites and using her old powers. . ." Eventually, through soul-searching trials and terrible tests, she wins her freedom and finds once more the noble, selfless Path.

It is very likely, however, that this would not have taken place, as far as the story is concerned, had not H. P. B. stepped in and given another direction to the narrative, as Mabel Collins was beginning seriously to mislead the reader. In the words of H. P. B. herself:

". . . . Fleta, the DUGPA-Queen in 'The Blossom and the Fruit,' . . . . would have been presented as a paragon of all the virtues of White Magic, had I not insisted that the heroine of the 'Tale of Love and Magic' should be exposed and shown to the readers of *Lucifer* in her true character, some of whom were sorely perplexed. . ."*

Beginning with Chapter XXX, in *Lucifer*, Vol. II, July, 1888, the story's authorship is indicated as Mabel Collins and——,

____

* This statement occurs in a letter from H.P.B. to J. R. Bridge, written in reply to an attack on W. Q. Judge, in 1889. The original of it is in the Archives of the former Point Loma Theosophical Society.

____

which apparently marks the time when H.P.B.'s direct influence, and probably her penmanship played a decisive role in winding up the story, which was concluded in the August issue of the same year.

It would of course be impossible to determine in any ordinary manner how much of the last two instalments of this story is by H. P. B. herself, and therefore any reprinting of them in the present chronological Series is not feasible, especially as they would make no sense without the entire text of "The Blossom and the Fruit."

We will therefore confine ourselves to the above succinct statement of facts, leaving it to the reader to acquaint himself, if he so wishes, with the fascinating narrative of this occult tale. —*Compiler*.]

Collected Writings VOLUME VIII
October, 1896

MODERN IDEALISM, WORSE THAN MATERIALISM

[*The Theosophist,* Vol. XVIII, No. 1, October, 1896, pp. 9-12]

[At the time when this article was published, it was introduced by the Editor with a few words saying that "the following vigorous article, from the pen of H. P. Blavatsky, has quite recently come into my hands and, like all her writings, will repay perusal." No other information was given as to the possible date when it was written. Internal evidence, however, shows that it was penned at the time when considerable discussion took place in the pages of *Lucifer* on the subject of Hylo-Idealism. This was in the Fall of 1887, soon after the launching of *Lucifer.* In her "Literary Jottings " published in the September issue of that journal (Vol. I, pp. 71-75), H. P. B. makes use of several expressions from the same pamphlet by "C. N." which is being quoted from in the present article. It is therefore fairly safe to assume that the latter was written at approximately the same time, which gives us sound reasons for inserting it in its present place.—*Compiler.*]

That which is herein presented will be, as a matter of course, Dead Sea fruit to blind materialism; withal it may prove still more distasteful to advocates of *Hylo-ldealism—as* that modern cross-breed between misunderstood Protagoras and Buchner is now named.

Theosophy has no bitterer enemy than *Hylo-Idealism,* the great ally of materialism, to-day. This is because, though repudiating the systems of both, we accept most

of the *physical* facts of science, rejecting their conclusions only; while we recognize a good deal of the Vedântic doctrines in European Idealism, but none of its highly philosophical and consistent logic. The conclusions of Materialism and Idealism, in fact, are so far stretched, that in their final synthesis they almost meet in their atheism and pessimism. The last word of both—the Alpha and the Omega of Modern Thought, whether traced to the potencies of brute matter, or to the nihilism of idealistic speculation—is a dreary negation of any possible future existence in spirit. Apparently there is an abyss between the two in sober reality—a platform on which both shake hands. The materialism of to-day is only a shade more scientific than the crass fallacies of Büchner and Moleschott. It is the same Death's Head, with its stereotyped rictus grinning hideously, but now crowned with a wreath of rhetorical flowers woven by Mr. Tyndall's unparalleled oratory. As to Idealism—of whatever school—it has become "a double caricature" on Kant and Schopenhauer. The "rigour and vigour" type of generalization is prevalent; witness the attitude of Materialists (or Realists) and Idealists toward what J. S. Mill terms the "battle-ground of metaphysics"—the question of an external world.

The Materialist asserts that matter—or the external Universe—exists independently of a perceiving mind; that the object in short has evolved the subject, which latter in its turn

mirrors its author in its consciousness.

The (pure) Idealist, on the contrary will say—"Not so; so far from Mind being the resultant of an evolutionary process from Matter, the latter exists only in consciousness. All we know, or can know, are states of our own consciousness; objects are such only by and through a perceiving Ego—*its sensations,* and as such, are necessarily phenomenal; with the destruction of Mind, the whole fabric of seeming objectivity collapses."

In what respect is such an *idealist* more "ideal" than the Materialist? One denies point blank anything existing outside of matter; the other, that anything is—no more matter than Spirit—that these two positions do not

exhaust the alternatives. While it is clear that the Realist is unable to postulate the independent existence of the *External* World, except by *projecting into space the visions of his own subjectivity,* the (*pure*!*)* Idealist is brought face to face with the assertion of science, that the objective universe existed aeons before the first dawn of human consciousness.

It is from this predicament that we might be rescued by the compromise between the two opposing systems, known variously as *Transfigured* Realism, Transcendental Realism or, better, objective (as opposed to pure) Idealism—if only that transfigured Realism were to conceive of Object and Subject in the way Vedântic occultists do. According to this system, the external world of this our present consciousness is the joint product of Object and Subject. While non-existent *per se*—it is said, the creation of the individual mind—matter is equally the *sensible manifestation of the objectivity of an unknown Substance* (unknown to—the profane only). Mind *translates* the impressions received from without—impressions radiating from the world of *Noumena* into panorama of purely subjective ideation. The object as it is given in consciousness is phenomenal, but the primary stimulus comes from *without.* Subject and Object—as *Noumena*—are equally real, but the SENSE-OBJECT is a subjective creation. Take, for example, the case of the Sun. To the Realist the glorious orb exists outside of, and independently of Mind, *just as it appears in consciousness.* To the Idealist it is the creation of Mind and perishes with it. To the *objective* Idealist, with Mind perishes the phenomenal Sun, but an *unknown Substance—removed beyond the possibility of human conception as to its nature—remains.*

This—except the "Unknown Substance"—the Occultist will deny. For him, the subject as much as the object, *Ego,* Sun, Mind and the Universe itself is—a *Mâyâ*, a huge illusion. But, as both the Perceiver and the Object perceived belong to the same plane of illusion, they are mutual and reciprocal Realities for *such time as the Manvantaric illusion lasts.* In Reality, and outside and beyond Space and Time, it is all the effect and result of

Ignorance. Nevertheless, reverting to the conclusion of one of the greatest thinkers of the day—Mr. Herbert Spencer, where he argues that "If, then, the object perceived is self, what is the subject that perceives?"—and concludes that such a process is only conceivable on "the annihilation of both" (*First Principles*, p. 66) *—we say that according to the views of the Occultist he is entirely wrong. Mr. Herbert Spencer knows, it appears, of but one grade of subjectivity, and has no idea of the occult (*Yogic*) teaching, of the existence of other and higher planes of consciousness, vision or perception, than those of Mind; of the existence, in short, of the "Transcendental Ego" or true *self* (Buddhi)—a spark from the radiant essence of the Universal Spirit. Consequently, to the query of Mr. Spencer—"If it is the true self which thinks, what other self can it be that is thought of?" (*ibid.*) we reply. The *true* Self is *per se,* impersonal; the *personal* or brain-consciousness being but an illusory reflection in incarnated existence. Western Psychology errs in regarding this *personal* ego as the only factor to be considered in its researches. The argument, therefore, as to the inconceivability of the Subject perceiving itself—which, *if we limit subject to Mind* (Manas) is absolutely valid—collapses the moment we assert with Kant and his modern exponents, the existence of a Higher Self or "Transcendental subject." For, in the act of self-analysis, the *Mind* becomes in its turn an object to the spiritual consciousness. It is the overshadowing of the Mind by *Buddhi* which results in the ultimate *realization of existence—i.e.,* self-consciousness in its purest form. But it must at the same time be borne in mind that the *full* realization of the spiritual Self is impossible for an incarnated 4th Rounder. The Spiritual ego reflects no varying states of consciousness; is independent of all sensation (experience); it does not *think*—it KNOWS, by an intuitive process only faintly conceivable by the average man. "The subject that perceives" Mind, as an

* [p. 55 in 6th edition, 1927.—*Comp.*]

attribute of itself, is this Transcendental or spiritual Ego (Buddhi). He who would know more, let him study *Vedanta* and Patañjali's *Yoga* Philosophy—*esoterically.* Let him understand the real meaning of these sentences: "The knower of SELF passes beyond sorrow" (*Chhândogya Upanishad,* VII, i, 3); and again "he who knows the Supreme Brahman, becomes Brahman" (*Mundaka Upanishad,* III, ii, 9).

It is the "collective aggregate of *Ignorance*," as the *Vedântasâra* puts it, that led to *scientific* definitions by opponents; as one for instance that we find among the many pearls scattered by Dr. Lewins' *What is Religion.** For the beauty and clearness of language, we recommend it; and though its critic (*An Examination and Popular Exposition of the Hylo-Idealistic Philosophy,* by Wm. Bell McTaggart †) recommends likewise the reader to remember that "Dr. Lewins' philosophy does not lie on the surface" (Preface), yet one may be excused, for insisting on a close scrutiny of a system which aims at supplanting every philosophy, archaic, ancient or non-existent, by *Hylo-Idealism,* which, it is claimed, is the

scientific union of Materialism and Idealism—or that of oil and water; as says the reviewer—"matter, matter, everywhere," and justly adds of the pure Materialistic and Idealistic hypotheses that "both positions lead to gross—nay *unthinkable* —absurdities of thought" (p. 3). But what does Dr. Lewins say?

. . . by Hylo-Idealism I mean nothing else than a less ambiguous and self-explanatory form of the term "Psychology" [which term] . . . is the accredited creed of all rational human knowledge, *in contradistinction to the occult and morbid mysticism of ontology or metaphysics* . . . Psychology is thus relative and phenomenal, the doctrine of life . . . and *human* knowledge, beginning and ending as anthropomorphosis, and *automorphosis*, *which is quite one with Hylo-Idealism, the rational or cerebral theory of mind and matter. . .* Without further preamble, let me

____

* [*What is Religion? A Vindication of Freethought.* By C. N. (Constance Naden); with Appendices by Dr. R. Lewins. London: Wm. Stewart & Co., 1883. 8-vo.—*Compiler*.]
† [London: Wm. Stewart & Co., 1884. 8-vo.—*Compiler*.]

____

state that the Hylozoic theorem of life and the world may be formulated as the utter and self-evident impossibility, in the nature of things, *to transcend or escape in any way from the limits of our own anatomy, our own conscious Ego* [which is thus made one with *anatomy*!], the Non-Ego—or, falsely so-called, "external universe"—being but the objective or projective image of our own *egoity,* not the *vera effigies,* or absolute substance, of any "thing" external to self . . . . entities, or non-entities, abstract or concrete, from Divinity downwards, are merely ideal or phenomenal imagery . . . . the essential physical basis, protoplasm, *or officina of which is* THE VESICULO-NEURINE *or grey tissue of the hemispherical ganglia* . . . —the function, namely, of a somatic organism, itself *fons et origo* of all cognition . . . . it seems perfectly clear that, as now mirrored in modern thought, the objective can have no other than a relative existence.... This is only, in other words, formulating the *solidarité* of the Ego and Non-Ego, as *psychosis is now diagnosed by medico-psychological symptomatology, as* VESICULO NEUROSIS IN ACTIVITY . . . . .[!] *

This is the *clear* and forcible rendering of the last conclusions arrived at by *modern thought.*

H. P. BLAVATSKY.

____

* [Dr. R. Lewins' Appendices in C. N.'s *What is Religion*? etc., pp. 35-36, 39, 40-41.—*Compiler*.]

____

Collected Writings VOLUME VIII
October, 1887

THE SIGNS OF THE TIMES

[*Lucifer,* Vol. I, No. 2, October, 1887, pp. 83-89]

It is intensely interesting to follow season after season the rapid evolution and change of public thought in the direction of the mystical. The educated mind is most undeniably attempting to free itself from the heavy fetters of materialism. The ugly caterpillar is writhing in the agonies of death, under the powerful efforts of the psychic butterfly to escape from its science-built prison, and every day brings some new glad tidings of one or more such mental births to light.

As the New York *Path* truly remarks in its September issue [p. 186], when "Theosophical and kindred topics"

are "made the texts for novels," and, we may add, scientific essays and *brochures*, "the implication is that interest in them has become diffused through social ranks." That kind of literature is "paradoxically proof that Occultism has passed beyond the region of careless amusement and entered that of serious inquiry." The reader has but to throw a retrospective glance at the publications of the last few years to find that such topics as Mysticism, Magic, Sorcery, Spiritualism, Theosophy, Mesmerism, or, as it is now called, Hypnotism, all the various branches in short of the *Occult* side of nature, are becoming predominant in every kind of literature. They visibly increase in proportion to the efforts made to discredit the movements in the cause of truth, and strangle enquiry—whether on the field of theosophy or spiritualism—by trying to besmear their most prominent heralds, pioneers and defenders, with tar and feathers.

The key-note for mystic and theosophic literature was F. Marion Crawford's *Mr. Isaacs.* It was followed by his *Zoroaster.* Then followed *The Romance of Two Worlds, by* Marie Corelli; R. Louis Stevenson's *The Strange Case of Dr. Jekyll and Mr. Hyde; A Fallen Idol,* by F. Anstey; *King Solomon's Mines* and the thrice famous *She* by Henry Rider Haggard; *Affinities* and *The Brother of the Shadow,* by Mrs. Campbell-Praed; Edmund Downey's *House of Tears,* and many others less noticeable. And now there comes a fresh outburst in Florence Marryat's *A Daughter of the Tropics,* and F. C. Philips' *The Strange Adventures of Lucy Smith.* It is unnecessary to mention in detail the literature produced by avowed theosophists and occultists, some of whose works are very remarkable, while others are positively scientific, such as S. L. MacGregor Mathers' *The Kabbalah Unveiled,* and Dr. F. Hartmann's *Paracelsus; Magic, White and Black,* etc. We have also to note the fact that theosophy has now crossed the Channel, and is making its way into French literature. *La France* publishes a strange romance by Ch. Chincholle,

pregnant with theosophy, occultism and mesmerism, and called "La Grande Prêtresse," while *La Revue politique et littéraire* (19 Feb., 1887, *et seq.*) contained over the signature of

Th. Bentzon, a novel called "Émancipée," wherein esoteric doctrines and adepts are mentioned in conjunction with the names of well-known theosophists. A sign of the times!

Literature—especially in countries free from government censorship—is the public heart and pulse. Besides the glaring fact that were there no demand there would be no supply, current literature is produced only to please, and is therefore evidently the mirror which faithfully reflects the state of the public mind. True, conservative editors, and their submissive correspondents and reporters, still go on slashing occasionally in print the fair faces of mystic spiritualism and theosophy, and some of them are still found, from time to time, indulging in a *brutal* personal attack. But they do no harm on the whole, except perhaps to their own editorial reputations, as such editors can never be suspected of an exuberance of culture and good taste after certain ungentlemanly personal attacks. They do good on the contrary. For, while the theosophists and spiritualists so attacked, may view the Billingsgate poured upon them in a true Socratean spirit, and console themselves with the knowledge that none of the epithets used can possibly apply to them, on the other hand, *too much* abuse and vilification generally ends by awakening the public sympathy for the victim, in the right-minded and the impartial, at any rate.

In England people seem to like fair play on the whole. It is not *bashiboozook*-like actions, the doughty deeds of those who delight in mutilating the slain and the wounded, that can find sympathy for any great length of time with the public. If—as maintained by our lay enemies and repeated by some *naïf* and too sanguine missionary organs—Spiritualism and Theosophy are "dead as a door nail" (*sic, vide* American Christian periodicals),—aye, "dead and buried," why, in such case, good Christian fathers, not leave the dead at rest till "Judgment Day"? And if they are not, then editors—the profane as well as the clerical—why should you still fear? Do not show yourselves such cowards if you have the truth on your side

Magna est veritas et prevalebit, and "murder will out," as it always has, sooner or later. Open your columns to *free* and fearless discussion, and do as the theosophical periodicals have ever done, and as *Lucifer* is now preparing to do. The "bright Son of the morning" fears no light. He courts it, and is prepared to publish any inimical contributions (couched, of course, in decent language), however much at variance with his theosophical views He is determined to give a fair hearing in any and every case, to both contending parties and allow things and thoughts to be judged on their respective merits. For why, or what should

one dread when fact and truth are one's only aim? *Du choc des opinions jaillit la vérité* was said by a French philosopher. If Theosophy and Spiritualism are no better than "gigantic frauds and will-o'-the-wisps of the age" why such *expensive* crusades against both? And if they are not, why should Agnostics and searchers after truth in general, help bigoted and narrow-minded materialists, sectarians and dogmatists to hide our light under a bushel by mere brutal force and usurped authority? It is easy to surprise the good faith of the fair-minded. Still easier to discredit that, which by its intrinsic strangeness, is already unpopular and could hardly be credited in its palmiest days. "We welcome no supposition so eagerly as one which accords with and intensifies our own prejudices says, in *Don Gesualdo,* a popular author.*. Therefore, *facts* become often cunningly concocted "frauds," and self-evident, glaring lies are accepted as gospel truths at the first breeze of Don Basilio's *Calumnia*, by those to whose hard-crusted preconceptions such slander is like heavenly dew.

But, beloved enemies, "the light of Lucifer" may, after all, dispel some of the surrounding darkness. The mighty roaring voice of denunciation, so welcome to those whose little spites and hates and mental stagnation in the grasp of the social respectability it panders to, may yet

---

* [This is a novel by Ouida (Louise de la Ramée), dated 1886.—*Compiler*.]

---

be silenced by the voice of truth—"the still small voice"—whose destiny it ever was to first preach in the desert. That cold and artificial light which still seems to shine so dazzlingly over the alleged iniquities of professional mediums and the supposed sins of commission and omission of *non-professional* experimentalists, of free and independent theosophists, may yet be extinguished at the height of all its glory. For it is not quite the perpetual lamp of the alchemist philosopher. Still less is it that "light which never shone on sea or land," that ray of divine intuition, the spark which glimmers latent in the spiritual, never-erring perceptions of man and woman, and which is now awakening—for its time is at hand. A few years more, and the Aladdin's lamp, which called forth the ministering genius thereof, who, making three salutes to the public, proceeded forthwith to devour mediums and theosophists, like a juggler who swallows swords at a village fair, will get out of order. Its light, over which the anti-theosophists are crowing victory to this day, shall get dim. And then, perhaps, it will be discovered that what was claimed as a direct ray from the source of eternal truth was no better than a penny rush-light, in whose deceitful smoke and soot people got hypnotized, and saw everything upside down. It will be found that the hideous monsters of fraud and imposture had no existence outside the murky and dizzied brains of the Aladdins on their journey of discovery. And that, finally, the good people who listened to them, had been all the time seeing sights and hearing things under unconscious and mutual *suggestion*.

This is a scientific explanation, and requires no black magicians or *dugpas* at work; for

"suggestion" as now practised by the sorcerers of science is—*dugpaship* itself, *pur sang*. No Eastern "adept of the *left* hand" can do more mischief by his infernal art than a grave hypnotiser of the Faculty of Medicine, a disciple of Charcot, or of any other scientific *light* of the first magnitude. In Paris, as in St. Petersburg, crimes have been committed under "suggestion." Divorces have occurred, and husbands have nearly killed their wives and their supposed

correspondents, owing to tricks played on innocent and respectable women, who have thus had their fair name and all their future life blasted for ever. A son, under such influence, broke open the desk of an avaricious father, who caught him in the act, and nearly shot him in a fit of rage. One of the keys of Occultism is in the hands of science—cold, heartless, materialistic, and crassly ignorant of the other truly psychic side of the phenomenon: hence, powerless to draw a line of demarcation between the physiological and the purely spiritual effects of the disease inoculated, and unable to prevent future results and consequences of which it has no knowledge, and over which it has, therefore, no control.

We find in *Le Lotus* of September, 1887, the following:

> A French paper, the *Paris,* for August 12th, contains a long and excellent article by G. Montorgueil, entitled, "The Accursed Sciences," from which we extract the following passage, since we are, unfortunately, unable to quote the whole:—
>
> "Some months ago, already, in I forget what case, the question of 'suggestion' was raised and taken account of by the judges. We shall certainly see people in the dock accused of occult malpractices. But how will the prosecution go to work? What arguments wilt it bring to bear? The crime by 'suggestion' is the ideal of a crime without proof. In such a case the gravest charges will never be more than presumptions, and fugitive presumptions. On what fragile scaffolding of suspicions will the charge rest? No examination, but a moral one, will be possible. We shall have to resign ourselves to hearing the Solicitor-general say to the accused: 'Accused, it appears from a perquisition made into your brain, etc.'
>
> Ah, the poor jurymen! it is they who are to be pitied. Taking their task to heart, they already have the greatest difficulty in separating the true from the false, even in rough and ready cases, the facts of which are obvious, all the details of which are tangible and the responsibilities clear. And we are going to ask them on their soul and conscience to decide questions of black magic! Verily their reason will not hold out through the fortnight; it will give way before that and sink into thaumaturgy.
>
> We move fast. The strange trials for sorcery will blossom anew; somnambules who were merely grotesque will appear in a tragic light; the coffee grounds, which so far only risked the police court, will hear their sentence at the assizes. The evil eye will figure among criminal offences. These last years of the XIXth century will have seen us step from progress to progress, till we reach at last this judicial

> enormity: a second Laubardemont prosecuting another Urbain Grandier." *

Serious, scientific, and political papers are full of earnest discussions on the subject. A St. Petersburg "Daily" has a long *feuilleton* on the "Bearing of *Hypnotic Suggestions* upon Criminal Law." "Cases of Hypnotism with criminal motives have of late begun to increase in an ever progressing ratio," it tells its readers. And it is not the only newspaper, nor is Russia the only country where the same tale is told. Careful investigations and researches have been made by distinguished lawyers and medical authorities. Data have been assiduously collected and have revealed that the curious phenomenon—which sceptics have hitherto derided, and young people have included among their evening *petits jeux innocents*—is a new and terrible danger to state and society.

Two facts have now become patent to law and science:

(I.) *That, in the perceptions of the hypnotised subject, the visionary representations called forth by* "*suggestion*,"

---

* [Reference is here to the Roman Catholic priest Urbain Grandier (1590-1634) who was accused of practising witchcraft at Loudun (Vienne, France), in 1632. His supposed victims were the Ursuline nuns of a local convent who were "afflicted by demons"—an explanation prevailing at the time for various types of psycho-mental disturbances and mediumistic tendencies, which in various periods of history have appeared as epidemics in many parts of the world. As Grandier had made for himself many enemies both by his unusual brilliancy as a writer and preacher, and by his somewhat careless way of living, it became an easy task to charge him with having bewitched the young women. The first trial held on orders of the Bishop of Poictiers came to naught, on account of many contradictions in the evidence brought forward. Through the efforts of Cardinal de Richelieu, however, who appears to have had an old grudge against Grandier, another trial was ordered, with Laubardemont in charge. Grandier steadfastly refused to confess the crimes he was accused of having perpetrated. He was found guilty and burnt alive on August 18, 1634. This shameless procedure did not put a stop to the epidemic of so-called "demoniacal possessions," as multitudes of other men and women became affected by it in various parts of the country. It took several years for it to die out.—*Compiler*.]

---

become real existing actualities, and the subject being, for the moment, the automatic executor of the will of the hypnotiser; and—

(II.) *That the great majority of persons experimented upon, is subject to hypnotic suggestion.*

Thus Liébeault found only *sixty* subjects intractable out of the *seven hundred* he experimented upon; and Bernheim, out of 1,014 subjects, failed with only *twenty-six.* The field for the natural-born *jadoo-wala* (sorcery-mongers), is vast indeed! Evil has acquired a play-ground on which it may now exercise its sway upon many a generation of unconscious victims. For crimes undreamt of in the waking state, and felonies of the blackest dye, are now invited and encouraged by the new "accursed science." The real perpetrators of these deeds of darkness may now remain for ever hidden from the vengeance of human justice. The hand which executes the criminal suggestion is only that of an irresponsible automaton, whose memory preserves no trace of it, and who, moreover, is a witness who can easily be disposed of by compulsory suicide—again under "suggestion." What better means than these could be offered to the fiends of lust and

revenge, to those dark Powers—called human passions—ever on the lookout to break the universal commandment: “Thou shalt not steal, nor murder, nor lust after thy neighbour’s wife?” Liébeault *suggested* to a young girl that she should poison herself with prussic acid, and she swallowed the supposed drug without one moment’s hesitation; Dr. J. Liégeois *suggested* to a young woman that she owed him 5,000 francs, and the subject forthwith signed a cheque for the amount. Bernheim *suggested* to another hysterical girl a long and complicated vision with regard to a criminal case. Two days after, although the hypnotiser had not exercised any new pressure upon her in the interim, she repeated distinctly the whole suggested story to a lawyer sent to her for the purpose. Had her evidence been seriously accepted, it would have brought the accused to the guillotine.

These cases present two dark and terrible aspects. From the moral standpoint, such processes and *suggestions*

106

leave an indelible stain upon the purity of the subject’s nature. Even the innocent mind of a ten year old child can thus be inoculated with vice, the poison-germ of which will develop in his subsequent life.

On the judicial aspect it is needless to enter in great detail. Suffice to say that it is this characteristic feature of the hypnotic state—the absolute surrender of will and self-consciousness to the hypnotiser—which possesses such importance, from its bearing upon crime, in the eyes of legal authorities. For if the hypnotiser has the subject entirely at his beck and call, so that he can cause him to commit any crime, acting, so to say, invisibly within him, then what are not the terrible “judicial mistakes” to be expected? What wonder then, that the jurisprudence of one country after the other has taken alarm, and is devising, one after the other, measures for repressing the exercise of hypnotism! In Denmark it has just been forbidden. Scientists have experimented upon sensitives with so much success that a hypnotised victim has been jeered and hooted through the streets on his way to commit a crime, which he would have completed unconsciously, had not the victim been warned beforehand by the hypnotiser.

In Brussels a recent and sad case is well-known to all. A young girl of good family was seduced while in a hypnotised state by a man who had first subjected her to his influence at a social gathering. She only realised her condition a few months later, when her relatives, who divined the criminal, forced her seducer to make the only possible reparation—that of marrying his victim.

The French Academy has just been debating the question:—how far a hypnotised subject, from a mere victim, can become a regular tool of crime. Of course, no jurist or legislator can remain indifferent to this question; and it was averred that the crimes committed under *suggestion* are so unprecedented that some of them can hardly be brought within the scope of the law. Hence the prudent legal prohibition, just adopted in France, which enacts that no person, save those legally qualified to exercise the medical profession, shall hypnotise

any other person. Even the physician who enjoys such legal right is permitted to hypnotise a person only in the presence of another qualified medical man, and with the written permission of the subject. Public *séances* of hypnotism are forbidden, and they are strictly confined to medical *cliniques* and laboratories. Those who break this law are liable to a heavy fine and imprisonment.

But the keynote has been struck, and many are the ways in which this *black art* may be used—laws notwithstanding. That it will be so used, the vile passions inherent in human nature are sufficient guarantee.

Many and strange will be the romances yet enacted; for truth is often stranger than fiction, and what is thought fiction is still more often truth.

No wonder then that occult literature is growing with every day. Occultism and sorcery are in the air, with no true philosophical knowledge to guide the experimenters and thus check evil results. "Works of *fiction*," the various novels and romances are called. "Fiction" in the arrangement of their characters and the adventures of their heroes and heroines—admitted. Not so, as to the *facts* presented. These are *no fictions,* but true *presentiments* of what lies in the bosom of the future, and much of which is already born—nay corroborated by *scientific* experiments. Signs of the times! Close of a psychic cycle! The time for phenomena with, or through mediums, whether professional or otherwise, is gone by. It was the early season of the blossoming, of the era mentioned even in the Bible;* the tree of Occultism is now preparing for "fruiting," and the Spirit of the Occult is awakening in the blood of the new generations. If the old men only "dream dreams," the young ones see already visions,†

---

* "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions" (*Joel,* ii, 28).

† It is curious to note that Mr. R. Louis Stevenson, one of the most powerful of our imaginative writers, stated recently to a reporter that he is in the habit of constructing the plots of his tales in *dreams*, and among others that of Dr. Jekyll. "I dreamed," he continued, "the story of 'Olalla ' . . . and I have at the present moment two unwritten stories which I have likewise dreamed.... Even when fast asleep I know that it is I who am inventing.". . . But who knows whether the idea of "invention" is not also "a dream"!

---

and—record them in novels and works of fiction. Woe to the ignorant and the unprepared, and those who listen to the sirens of materialistic science! For indeed, indeed, many will be the unconscious crimes committed, and many will be the victims who will innocently suffer death by hanging and decapitation at the hands of the righteous judges and the *too innocent* jurymen, both alike ignorant of the fiendish power of "SUGGESTION."

Collected Writings VOLUME VIII
October, 1887

SELF KNOWLEDGE

[*Lucifer*, Vol. I, No. 2, October, 1887, p. 89]

[*Authorship somewhat uncertain, but presumably by H. P. B.*]

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call "self-analysis." It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

____

Collected Writings **VOLUME VIII**
October, 1887

WILL AND DESIRE

[*Lucifer*, Vol. I, No. 2, October, 1887, p. 96]

Will is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most of men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute *creators,* forming the man himself and his surroundings. But will creates intelligently—desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.

Knowledge and will are the tools for the accomplishment of this purification.

Collected Writings VOLUME VIII

October, 1887

THE ORIGIN OF EVIL

[*Lucifer*, Vol. I, No. 2, October, 1887, pp. 109-119]

The problem of the origin of evil can be philosophically approached only if the archaic Indian formula is taken as the basis of the argument. Ancient wisdom alone solves the presence of the universal fiend in a satisfactory way It attributes the birth of Kosmos and the evolution of life to the breaking asunder of primordial, manifested UNITY, into plurality, or the great illusion of form. HOMOGENEITY having transformed itself into Heterogeneity, contrasts have naturally been created: hence sprang what we call EVIL, which thenceforward reigned supreme in this "Vale of Tears."

Materialistic Western philosophy (so mis-named) has not failed to profit by this grand metaphysical tenet Even physical Science, with Chemistry at its head, has turned its attention of late to the first proposition, and directs its efforts toward proving on irrefutable data the homogeneity of primordial matter. But now steps in materialistic Pessimism, a teaching which is neither philosophy nor science, but only a deluge of meaningless words. Pessimism, in its latest development, having ceased to be pantheistic, and having wedded itself to materialism, prepares to make capital out of the old Indian formula. But the atheistic pessimist soars no higher than the terrestrial homogeneous plasm of the Darwinists. For him the *ultima thule* is earth and matter, and he sees, beyond the *prima materia,* only an ugly void, an empty nothingness. Some of the pessimists attempt to poetize their idea after the manner of the whited sepulchres, or the Mexican corpses, whose ghastly cheeks and lips are thickly covered with rouge. The decay of matter pierces through the mask of seeming life, all efforts to the contrary notwithstanding.

Materialism patronises Indian metaphors and imagery now. In a new work upon the subject by Dr. Mainlander, *Pessimism and Progress,* one learns that Indian Pantheism and German Pessimism are *identical;* and that it is the

breaking up of homogeneous matter into heterogeneous material, the transition from uniformity to multiformity, which resulted in so unhappy a universe. Saith Pessimism:—

> This (transition) is precisely the original mistake, the *primordial sin,* which the whole creation has now to expiate by heavy suffering; it is just that *sin,* which, having launched into existence all that lives, plunged it thereby into the abysmal depths of evil and misery, to escape from which there is but one means possible, i.e., by putting *an end to being itself.*

This interpretation of the Eastern formula, attributing to it the first idea of escaping the misery of life by "putting an end to being"—whether that being is viewed as applicable to the whole Kosmos, or only to individual life—is a gross misconception. The Eastern pantheist, whose philosophy teaches him to discriminate between Being or ESSE and conditioned existence, would hardly indulge in so absurd an idea as the postulation of such an alternative. He knows he can put an end to *form* alone, not to *being*—and that only on this plane of terrestrial illusion. True, he knows that by killing out in himself *Tanha* (the unsatisfied desire for existence, or the "*will* to live")—he will thus gradually escape the curse of re-birth and *conditioned* existence. But he knows also that he cannot kill or "put an end," even to his own little life except as a personality, which after all is but a change of dress. And believing but in One Reality, which is eternal *Be-ness,* the "*causeless* CAUSE" from which he has exiled himself unto a world of forms, he regards the temporary and progressing manifestations of it in the state of *Maya* (change or illusion), as the greatest evil, truly; but at the same time as a process in nature, as unavoidable as are the pangs of birth. It is the only means by which he can pass from limited and conditioned lives of sorrow into eternal life, or into that absolute "Be-ness," which is so graphically expressed in the Sanskrit word *sat.*

The "Pessimism" of the Hindu or Buddhist Pantheist is metaphysical, abstruse, and philosophical. The idea that matter and its Protean manifestations are the source

and origin of universal evil and sorrow is a very old one, though Gautama Buddha was the first to give to it its definite expression. But the great Indian Reformer assuredly never meant to make of it a handle for the modern pessimist to get hold of, or a peg for the materialist to hang his distorted and pernicious tenets upon! The Sage and Philosopher, who sacrificed himself for Humanity by *living for it, in order to save it,* by teaching men to see in the sensuous existence of matter misery alone, had never in his deep philosophical mind any idea of offering a premium for suicide; his efforts were to release mankind from too strong an attachment to life, which is the chief cause of Selfishness—whence the creator of mutual pain and suffering. In his personal case, Buddha left us an example of fortitude to follow: in living, not in running away from life. His doctrine shows evil immanent, *not in matter* which is eternal, but in the illusions created by it: through the changes and transformations of matter generating life—because these changes are conditioned and such life is ephemeral. At the same time those evils are shown to be not only unavoidable, but necessary. For if we would discern good from evil, light from darkness, and appreciate the former, we can do so only through the contrasts between the two While Buddha's philosophy points, in its dead-letter meaning, only to the dark side of things on this illusive plane; its esotericism, the hidden soul of it, draws the veil aside and reveals to the Arhat all the glories of LIFE ETERNAL in *all the Homogeneousness of Consciousness and Being.* Another absurdity, no doubt, in the eyes of materialistic science and even modern Idealism, yet a *fact* to the Sage and esoteric Pantheist.

Nevertheless, the root idea that evil is born and generated by the ever increasing

complications of the homogeneous material, which enters into form and differentiates more and more as that form becomes physically more perfect, has an esoteric side to it which seems to have never occurred to the modern pessimist. Its dead-letter aspect, however, became the subject of speculation with every ancient thinking nation. Even in India the

primitive thought, underlying the formula already cited, has been disfigured by Sectarianism, and has led to the ritualistic, purely dogmatic observances of the *Hatha Yogis,* in contradistinction to the philosophical Vedantic *Raja Yoga.* Pagan and Christian exoteric speculation, and even mediaeval monastic asceticism, have extracted all they could from the originally noble idea, and made it subservient to their narrow-minded sectarian views. Their false conceptions of matter have led the Christians from the earliest day to identify woman with Evil and matter—notwithstanding the worship paid by the Roman Catholic Church to the Virgin.

But the latest application of the misunderstood Indian formula by the Pessimists in Germany is quite original, and rather unexpected, as we shall see. To draw any analogy between a highly metaphysical teaching, and Darwin's theory of physical evolution would, in itself, seem rather a hopeless task. The more so as the theory of natural selection does not preach any conceivable extermination of *being,* but, on the contrary, a continuous and ever increasing development of *life.* Nevertheless, German ingenuity has contrived, by means of scientific paradoxes and much sophistry, to give it a semblance of philosophical truth. The old Indian tenet itself has not escaped litigation at the hands of modern pessimism. The happy discoverer of the theory, that the origin of evil dates from the protoplasmic *Amoeba,* which divided itself for procreation, and thus lost its immaculate homogeneity, has laid claim to the Aryan archaic formula in his new volume. While extolling its philosophy and the depth of ancient conceptions, he declares that it ought to be viewed "as the most profound truth *precogitated* and *robbed* by the ancient sages from modern thought"!!

It thus follows that the deeply religious Pantheism of the Hindu and Buddhist philosopher, and the occasional vagaries of the pessimistic materialist, are placed on the same level and identified by "modern thought." The impassable chasm between the two is ignored. It matters little, it seems, that the Pantheist, recognising no reality

in the manifested Kosmos, and regarding it as a simple illusion of his senses, has to view his own existence also as only a bundle of illusions. When, therefore, he speaks of the means of escaping from the sufferings of objective life, his view of those sufferings, and his motive for putting an end to existence are entirely different from those of the pessimistic materialist. For him, pain as well as sorrow are illusions, due to attachment to

this life, and ignorance. Therefore he strives after eternal, changeless life, and absolute consciousness in the state of Nirvana; whereas the European pessimist, taking the "evils" of life as *realities,* aspires when he has the time to aspire after anything except those said mundane *realities,* to annihilation of "being," as he expresses it. For the philosopher there is but one real life, *Nirvanic bliss,* which is a state differing in kind, not in degree only, from that of any of the planes of consciousness in the manifested universe. The Pessimist calls "Nirvana" superstition, and explains it as "cessation of life," life for him beginning and ending on earth. The former ignores in his spiritual aspirations even the integral homogeneous unit, of which the German Pessimist now makes such capital. He knows of, and believes in, only the direct cause of that unit, eternal and *ever living, because the ONE uncreated,* or rather not evoluted. Hence all his efforts are directed toward the speediest reunion possible with, and return to his *pre*-primordial condition, after his pilgrimage through this illusive series of visionary lives, with their unreal phantasmagoria of sensuous perceptions.

Such pantheism can be qualified as "pessimistic" only by a believer in a personal Providence; by one who contrasts its negation of the reality of anything "created" —*i.e.*, conditioned and limited—with his own blind and unphilosophical faith. The Oriental mind does not busy itself with extracting evil from every radical law and manifestation of life, and multiplying every phenomenal quantity by the units of very often imaginary evils: the Eastern Pantheist simply submits to the inevitable, and tries to blot out from his path in life as many "descents

into rebirth" as he can, by avoiding the creation of new *Karmic* causes. The Buddhist philosopher knows that the duration of the series of lives of every human being—unless he reaches Nirvana "artificially" ("takes the kingdom of God by violence," in Kabalistic parlance), is given, allegorically, in the *forty-nine days* passed by Gautama the Buddha under the Bo-tree. And the Hindu sage is aware, in his turn, that he has to light the *first,* and extinguish the *forty-ninth fire* * before he reaches his final deliverance. Knowing this, both sage and philosopher wait patiently for the natural hour of deliverance; whereas their unlucky copyist, the European Pessimist, is ever ready to commit, as to preach, suicide. Ignorant of the numberless heads of the hydra of existences he is incapable of feeling the same philosophical scorn for life as he does for death, and of, thereby, following the wise example given him by his Oriental brother.

Thus, philosophical pantheism is very different from modern pessimism. The first is based upon the correct understanding of the mysteries of being; the latter is in reality only one more system of evil added by unhealthy fancy to the already large sum of real social evils. In sober truth it is no philosophy, but simply a systematic slander of life and being; the bilious utterances of a dyspeptic or an incurable hypochondriac. No parallel can ever be attempted between the two systems of thought.

The seeds of evil and sorrow were indeed the earliest result and consequence of the heterogeneity of the manifested universe. Still they are but an illusion produced by the law

of contrasts, which, as described, is a fundamental law in nature. Neither good nor evil would exist

---

* This is an esoteric tenet, and the general reader will not make much out of it. But the Theosophist who has read *Esoteric Buddhism* may compute the 7 by 7 of the *forty-nine* "days," and *the forty-nine* "fires," and understand that the allegory refers esoterically to the seven human consecutive root-races with their seven subdivisions. Every monad is born in the first and obtains deliverance in the last seventh race. Only a "Buddha" is shown reaching it during the course of one life.

---

were it not for the light they mutually throw on each other. *Being,* under whatever form, having been observed from the World's creation to offer these contrasts, and evil predominating in the universe owing to *Ego*-ship or selfishness, the rich Oriental metaphor has pointed to existence as expiating the mistake of nature; and the human soul (psyche), was henceforth regarded as the scapegoat and victim of *unconscious* OVER-SOUL. But it is not to Pessimism, but to Wisdom that it gave birth. Ignorance alone is the willing martyr, but knowledge is the master of natural Pessimism. Gradually, and by the process of heredity or *atavism,* the latter became innate in man. It is always present in us, howsoever latent and silent its voice in the beginning. Amid the early joys of existence, when we are still full of the vital energies of youth, we are yet apt, each of us, at the first pang of sorrow, after a failure, or at the sudden appearance of a black cloud, to accuse *life* of it; to feel *life* a burden, and often to curse our being. This shows pessimism in our blood, but at the same time the presence of the fruits of ignorance. As mankind multiplies, and with it suffering—which is the natural result of an increasing number of units that generate it—sorrow and pain are intensified. We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centred his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

Pessimism—that chronic suspicion of lurking evil everywhere—is thus of a two-fold nature, and brings fruits of two kinds. It is a natural characteristic in physical man, and becomes a curse only to the ignorant. It is a boon to the spiritual; inasmuch as it makes the latter turn into the right path, and brings him to the discovery of another as fundamental a truth; namely, that all in this

world is only *preparatory* because transitory. It is like a chink in the dark prison walls of earth-life, through which breaks in a ray of light from the eternal home, which, illuminating the *inner* senses, whispers to the prisoner in his shell of clay of the origin and the dual mystery of our being. At the same time, it is a tacit proof of the presence in man of that *which knows, without being told, viz.:*—that there is another and a better life, once that the curse of earth-lives is lived through.

This explanation of the problem and origin of evil being, as already said, of an entirely metaphysical character, has nothing to do with physical laws. Belonging as it does altogether to the spiritual part of man, to dabble with it superficially is, therefore, far more dangerous than to remain ignorant of it. For, as it lies at the very root of Gautama Buddha's ethics, and since it has now fallen into the hands of the modern Philistines of materialism, to confuse the two systems of "pessimistic" thought can lead but to mental suicide, if it does not lead to worse.

Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and be baptised with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, *plus* experience, ending with omniscience. In other words, it can return to the original state of homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute *conscious* deity, removed but one degree from the absolute ALL.

Even according to the letter of the Bible, evil must have existed before Adam and Eve, who, therefore, are innocent of the slander of the original sin. For, had there been no evil or sin before them, there could exist neither tempting Serpent nor a Tree of Knowledge of *good and evil* in Eden. The characteristics of that apple-tree are shown in the verse when the couple had tasted of its fruit: "The eyes of them both were opened, and *they knew*" many things besides knowing they were naked.

Too much knowledge about things of matter is thus rightly shown an evil.

But so it is, and it is our duty to examine and combat the new pernicious theory. Hitherto, pessimism was kept in the regions of philosophy and metaphysics, and showed no pretensions to intrude into the domain of purely physical science, such as Darwinism. The theory of evolution has become almost universal now, and there is no school (save the Sunday and missionary schools) where it is not taught, with more or less modifications from the original programme. On the other hand, there is no other teaching more abused and taken advantage of than evolution, especially by the application of its fundamental laws to the solution of the most compound and abstract problems of man's many-sided existence. There, where psychology and even philosophy "fear to tread," materialistic biology applies its sledge-hammer of superficial analogies, and prejudged conclusions. Worse than all, claiming man to be only a higher animal, it maintains this right as undeniably pertaining to the domain of the science of evolution. Paradoxes in those "domains" do not rain now, they pour. As "man is the measure of all things," therefore is

man measured and analyzed by the animal. One German materialist claims spiritual and psychic evolution as the lawful property of physiology and biology; the mysteries of embryology and zoology alone, it is said, being capable of solving those of consciousness in man and the origin of his soul.* Another finds justification for suicide in the example of animals, who, when tired of living, put an end to existence by starvation.†

Hitherto pessimism, notwithstanding the abundance and brilliancy of its paradoxes, had a weak point—namely, the absence of any real and evident basis for it to rest upon. Its followers had no living, guiding thought to serve them as a beacon and help them to steer clear

---

* Haeckel.

† Leo Bach.

---

of the sandbanks of life—real and imaginary—so profusely sown by themselves in the shape of denunciations against life and being. All they could do was to rely upon their representatives, who occupied their time very ingeniously if not profitably, in tacking the many and various evils of life to the metaphysical propositions of great German thinkers, like Schopenhauer and Hartmann, as small boys tack coloured tails to the kites of their elders and rejoice at seeing them launched in the air. But now the programme will be changed. The Pessimists have found something more solid and authoritative, if less philosophical, to tack their jeremiads and dirges to, than the metaphysical *kites* of Schopenhauer. The day when they agreed with the views of this philosopher, which pointed at the Universal WILL as the perpetrator of all the World-evil, is gone to return no more. Nor will they be any better satisfied with the hazy "Unconscious" of von Hartmann. They have been seeking diligently for a more congenial and less metaphysical soil to build their pessimistic *philosophy* upon, and they have been rewarded with success, now that the cause of Universal Suffering has been discovered by them in the fundamental laws of physical development. Evil will no longer be allied with the misty and uncertain Phantom called "WILL," but with an actual and obvious fact: the Pessimists will henceforth be towed by the Evolutionists.

The basic argument of their representative has been given in the opening sentence of this article. The Universe and all on it appeared in consequence of the "breaking asunder of UNITY into *Plurality*" This rather dim rendering of the Indian formula is not made to refer, as I have shown, in the mind of the Pessimist, to the one Unity, to the Vedantin abstraction—Parabrahm: otherwise, I should not certainly have used the words "breaking up." Nor does it concern itself much with Mulaprakriti, or the "Veil" of Parabrahm; nor even with the first manifested primordial matter, except inferentially, as follows from Dr. Mainlander's exposition, but chiefly with terrestrial *protoplasm.* Spirit of deity is entirely ignored in this case; evidently because of the

necessity for showing the whole as "the lawful domain of physical Science."

In short, the time-honoured formula is claimed to have its basis and to find its justification in the theory that from "a few, perhaps one, single form of the very simplest nature" (Darwin), "all the different animals and plants living to-day, and all the organisms that have ever lived on the earth," have gradually developed. It is this axiom of Science, we are told, which justifies and demonstrates the Hindu philosophical tenet. What is this axiom? Why, it is this: Science teaches that the series of transformations through which the seed is made to pass—the seed that grows into a tree, or becomes an *ovum*, or that which develops into an animal—consists in every case in nothing but the passage of the fabric of that seed, from the homogeneous into the heterogeneous or compound form. This is then the scientific verity which checks the Indian formula by that of the Evolutionists, identifies both, and thus exalts ancient wisdom by recognizing it worthy of modern materialistic thought.

This philosophical formula is not simply corroborated by the individual growth and development of isolated species, explains our Pessimist; but it is demonstrated in general as in detail. It is shown justified in the evolution and growth of the Universe as well as in that of our planet. In short, the birth, growth and development of the whole organic world in its integral totality, are there to demonstrate ancient wisdom. From the universals down to the particulars, the organic world is discovered to be subject to the same law of ever increasing elaboration, of the transition from unity to plurality as "the fundamental formula of the evolution of life." Even the growth of nations, of social life, public institutions, the development of the languages, arts and sciences, all this follows inevitably and fatally the all-embracing law of "the breaking asunder of unity into plurality, and the passage of the homogeneous into multiformity."

But while following Indian wisdom, our author exaggerates this fundamental law in his own way, and distorts it. He brings this law to bear even on the

historical destinies of mankind. He makes these destinies subservient to, and a proof of, the correctness of the Indian conception. He maintains that humanity as an integral whole, in proportion as it develops and progresses in its evolution, and separates in its parts each becoming a distinct and independent branch of the unit—drifts more and more away from its original healthy, harmonious unity. The complications of social establishment, social relations, as those of individuality, all lead to the weakening of the vital power, the relaxation of the energy of feeling, and to the destruction of that integral unity, without which no inner harmony is possible. The absence of that harmony generates an inner discord which becomes the cause of the greatest mental misery. Evil has its roots in the very nature of the evolution of life and its complications. Every one of its steps forward is

at the same time a step taken toward the dissolution of its energy, and leads to passive apathy. Such is the inevitable result, he says, of every progressive complication of life; because evolution or development is a transition from the homogeneous to the heterogeneous, a scattering of the whole into the many, etc., etc. This terrible law is universal and applies to all creation, from the infinitesimally small up to man for, as he says, it is a fundamental law of nature.

Now, it is just in this one-sided view of physical nature, which the German author accepts without one single thought as to its spiritual and psychic aspect, that his school is doomed to certain failure. It is not a question whether the said law of differentiation and its fatal consequences may or may not apply, in certain cases, to the growth and development of the animal species, and even of man; but simply, since it is the basis and main support of the whole new theory of the Pessimistic school, whether it is really a *universal* and fundamental law? We want to know whether this basic formula of evolution embraces the whole process of development and growth in its entirety; and whether, indeed, it is within the domain of physical science or not. If it is "nothing else than the transition from the homogeneous state to the heterogeneous,"

as says Mainländer, than it remains to be proved that the given process "produces that complicated combination of tissues and organs which forms and completes the perfect animal and plant."

As remarked already by some critics on *Pessimism and Progress,* the German Pessimist does not doubt it for one moment. His supposed discovery and teaching "rest wholly on his certitude that development and the fundamental law of the complicated process of organization represent but one thing: the transformation of unity into plurality." Hence the identification of the process with dissolution and decay, and the weakening of all the forces and energies. Mainländer would be right in his analogies were this law of the differentiation of the homogeneous into the heterogeneous to really represent the fundamental law of the evolution of life. But the idea is quite erroneous—metaphysically as well as physically. Evolution does not proceed in a straight line; *no more* than any other process in nature, but journeys on *cyclically,* as does all the rest. The cyclic serpents swallow their tails like the Serpent of Eternity. And it is in this that the Indian formula, which is a Secret Doctrine teaching, is indeed corroborated by the natural Sciences, and especially by biology.

This is what we read in the "Scientific Letters" by an anonymous Russian author and critic.

> In the evolution of isolated individuals, in the evolution of the organic world, in that of the Universe, as in the growth and development of our planet—in short wherever any of the processes of progressive complexity take place, there we find, apart from the transition from unity to plurality, and homogeneity to heterogeneity a *converse transformation—the transition from plurality to unity, from the heterogeneous to the homogeneous.* . . . Minute observation of the given process of progressive complexity has shown, that what takes place in it is not alone the separation of parts, but also their mutual absorption. . . . . While one portion of the cells merge into each other and unite into one uniform whole, forming muscular fibres,

muscular tissue, others are absorbed in the bone and nerve tissues, etc., etc. The same takes place in the formation of plants. . . . .

In this case material nature repeats the law that acts in the evolution of the psychic and the spiritual: both

descend but to re-ascend and merge at the starting-point. *The homogeneous formative mass or element differentiated in its parts is gradually transformed into the heterogeneous; then, merging those parts into a harmonious whole, it recommences a converse process, or reinvolution, and returns as gradually into its primitive or primordial state.*

Nor does Pessimism find any better support in pure Materialism, as hitherto the latter has been tinged with a decidedly optimistic bias. Its leading advocates have, indeed, never hesitated to sneer at the theological adoration of the "glory of God and all his works." Büchner flings a taunt at the pantheist who sees in so "mad and bad" a world the manifestation of the Absolute. But, on the whole, the materialists admit a balance of good over evil, perhaps as a buffer against any "superstitious" tendency to look out and hope for a better one. Narrow as is their outlook, and limited as is their spiritual horizon, they yet see no cause to despair of the drift of things in general. The *pantheistic* pessimists, however, have never ceased to urge that a despair of conscious being is the only legitimate outcome of atheistic negation. This opinion is, of course, axiomatic, or ought to be so. If "in this life only is there hope," the tragedy of life is absolutely without any *raison d'être* and a perpetuation of the drama is as foolish as it is futile.

The fact that the conclusions of pessimism have been at last assimilated by a certain class of atheistic writers, is a striking feature of the day, and another sign of the times. It illustrates the truism that the void created by modern scientific negation cannot and can never be filled by the cold prospects offered as a *solatium* to optimists. The Comtean "enthusiasm of Humanity" is a poor thing enough with annihilation of the Race to ensue "as the solar fires die slowly out"—if, indeed, *they do die* at all—to please physical science at the computed time. If all present sorrow and suffering, the fierce struggle for existence and all its attendant horrors, go for nothing in the long run, if MAN is a mere ephemeron, the sport of blind forces, why assist in the perpetuation of the farce? The "ceaseless grind of matter, force and law," will but

hurry the swarming human millions into eternal oblivion, and ultimately leave no trace or memory of the past, when things return to the nebulosity of the fire-mist, whence they emerged. Terrestrial life is no object in itself. It is overcast with gloom and misery. It does not seem strange, then, that the Soul-blind negationist should prefer the pessimism of Schopenhauer to the baseless optimism of Strauss and his followers, which, in the face of

their teachings, reminds one of the animal spirits of a young donkey, after a good meal of thistles.

One thing is, however, clear: the absolute necessity for some solution, which embraces the facts of existence on an optimistic basis. Modern Society is permeated with an increasing cynicism and honeycombed with disgust of life. This is the result of an utter ignorance of the operations of Karma and the nature of Soul-evolution. It is from a mistaken allegiance to the dogmas of a mechanical and largely spurious theory of Evolution, that Pessimism has risen to such undue importance. Once the basis of the Great Law is grasped—and what philosophy can furnish better means for such a grasp and final solution, than the esoteric doctrine of the great Indian Sages—there remains no possible *locus standi* for the recent amendments to the Schopenhauerian system of thought or the metaphysical subtleties, woven by the "philosopher of the Unconscious." The reasonableness of *Conscious* Existence can be proved only by the study of the primeval—now esoteric—philosophy. And it says "there is neither death nor life, for both are illusions; being (or *be-ness*) is the only reality." This paradox was repeated thousands of ages later by one of the greatest physiologists that ever lived. "Life is Death" said Claude Bernard. The organism lives because its parts are ever dying. The survival of the fittest is surely based on this truism. The life of the superior whole requires the death of the inferior, the death of the parts depending on and being subservient to it. And, as life is death, so death is life, and the whole great cycle of lives forms but ONE EXISTENCE—*the worst day of which is on our planet.*

He who KNOWS will make the best of it. For there is a dawn for every being, when once freed from illusion and ignorance by Knowledge; and he will at last proclaim in truth *and all Consciousness* to Mahamaya:

"BROKEN THY HOUSE IS, AND THE RIDGE-POLE SPLIT!
DELUSION FASHIONED IT!
SAFE PASS I THENCE—DELIVERANCE TO OBTAIN." *

H. P. B.

---

* [Sir Edwin Arnold, *The Light of Asia,* end of Book VI.]

Collected Writings VOLUME VIII

October, 1887

THE GREAT PARADOX

[*Lucifer,* Vol. I, No. 2, October, 1887, pp. 120-122]

[The authorship -of this article is somewhat uncertain. Some of its sentences and expressions do not seem to be in H. P. B.'s style, yet the "atmosphere" is her own. Bertram Keightley, closely associated with her on the Editorial work connected with *Lucifer,* definitely states in his *Reminiscenses of H. P. Blavatsky* (Adyar: Theos. Publ. House, 1931) that besides writing her own Editorials, H. P. B. also wrote "many other articles under more than one *nom de plume*," and the one of "Faust," appended at the end of the present article, may have been one of them.—*Compiler.*]

Paradox would seem to be the natural language of occultism. Nay more, it would seem to penetrate deep into the heart of things, and thus to be inseparable from any attempt to put into words the truth, the reality which underlies the outward shows of life.

And the paradox is one not in words only, but in action, in the very conduct of life. The paradoxes of occultism must be lived, not uttered only. Herein lies a great danger, for it is only too easy to become lost in the intellectual contemplation of the path, and so to forget that the road can only be known by treading it.

One startling paradox meets the student at the very outset, and confronts him in ever new and strange shapes at each turn of the road. Such an one, perchance, has sought the path desiring a guide, a rule of right for the conduct of his life. He learns that the alpha and the omega, the beginning and the end of *life* is selflessness; and he feels the truth of the saying that only in the profound unconsciousness of self-forgetfulness can the truth and reality of being reveal itself to his eager heart.

The student learns that this is the one law of occultism, at once the science and the art of living, the guide to the goal he desires to attain. He is fired with enthusiasm and enters bravely on the mountain track. He then finds that his teachers do not encourage his ardent flights of sentiment; his all-forgetting yearning for the Infinite—on the outer plane of his actual life and consciousness. At least, if they do not actually damp his enthusiasm, they set him, as the first and indispensable task, *to conquer and control his body.* The student finds that far from being encouraged to live in the soaring thoughts of his brain, and to fancy he has reached that ether where is true freedom—to the forgetting of his body, and his external actions and personality—he is set down to tasks much nearer earth. All his attention and watchfulness are required on the outer plane; he must never forget himself, never lose hold over his body, his mind, his brain. He must even learn to control the expression of every feature, to check the action of each muscle, to be master of every slightest involuntary movement. The daily life around and within him is pointed out as the

object of his study and observation. Instead of forgetting what are usually called the petty trifles, the little forgetfulness, the accidental slips of tongue or memory, he is forced to become each day more conscious of these lapses, till at last they seem to poison the air he breathes and stifle him, till he seems to lose sight and touch of the great world of freedom towards which he is struggling, till every hour of every day seems full of the bitter taste of self, and his heart grows sick with pain and the struggle of despair. And the darkness is rendered yet deeper by the voice within

him, crying ceaselessly, "forget thyself. Beware, lest thou becomest self-concentrated—and the giant weed of spiritual selfishness take firm root in thy heart; beware, beware, beware!"

The voice stirs his heart to its depths, for he feels that the words are true. His daily and hourly battle is teaching him that self-centredness is the root of misery, the cause of pain, and his soul is full of longing to be free.

Thus the disciple is torn by doubt. He trusts his teachers, for he knows that through them speaks the same voice he hears in the silence of his own heart. But now they utter contradictory words; the one, the inner voice, bidding him forget himself utterly in the service of humanity; the other, the spoken word of those from whom he seeks guidance in his service, bidding him *first* to conquer his body, his outer self. And he knows better with every hour how badly he acquits himself in that battle with the Hydra, and he sees seven heads grow afresh in place of each one that he has lopped off.

At first he oscillates between the two, now obeying the one, now the other. But soon he learns that this is fruitless. For the sense of freedom and lightness, which comes at first when he leaves his outer self unwatched, that he may seek the inner air, soon loses its keenness, and some sudden shock reveals to him that he has slipped and fallen on the uphill path. Then, in desperation, he flings himself upon the treacherous snake of self, and strives to choke it into death; but its ever-moving coils elude his grasp, the insidious temptations of its glittering scales blind his vision, and again he becomes involved in the turmoil of the battle, which gains on him from day to day, and which at last seems to fill the whole world, and blot out all else beside from his consciousness. He is face to face with a crushing paradox, the solution of which must be lived before it can be really understood.

In his hours of silent meditation the student will find that there is one space of silence within him where he can find refuge from thoughts and desires, from the turmoil of the senses and the delusions of the mind. By sinking his consciousness deep into his heart he can

reach this place—at first only when he is alone in silence and darkness. But when the need

for the silence has grown great enough, he will turn to seek it even in the midst of the struggle with self, and he will find it. Only he must not let go of his outer self, or his body; he must learn to retire into this citadel when the battle grows fierce, but to do so without losing sight of the battle; without allowing himself to fancy that by so doing he has won the victory. That victory is won only when all is silence without as within the inner citadel. Fighting thus, from within that silence, the student will find that he has solved the first great paradox.

But paradox still follows him. When first he thus succeeds in thus retreating into himself, he seeks there only for refuge from the storm in his heart. And as he struggles to control the gusts of passion and desire, he realises more fully what mighty powers he has vowed himself to conquer. He still feels himself, apart from the silence, nearer akin to the forces of the storm. How can his puny strength cope with these tyrants of animal nature?

This question is hard to answer in direct words; if, indeed, such an answer can be given. But analogy may point the way where the solution may be sought.

In breathing we take a certain quantity of air into the lungs, and with this we can imitate in miniature the mighty wind of heaven. We can produce a feeble semblance of nature: a tempest in a tea-cup, a gale to blow and even swamp a paper boat. And we can say: "I do this; it is *my* breath." But we cannot blow our breath against a hurricane, still less hold the trade winds in our lungs. Yet the powers of heaven are within us; the nature of the intelligences which guide the world-force is blended with our own, and could we realise this and forget our outer selves, the very winds would be our instruments.

So it is in life. While a man clings to his outer self—aye, and even to any one of the forms he assumes when this "mortal coil" is cast aside—so long is he trying to blow aside a hurricane with the breath of his lungs.

It is useless and idle such an endeavour; for the great winds of life must, sooner or later, sweep him away. But if he changes his altitude in *himself*, if he acts on the faith that his body, his desires, his passions, his brain, are not himself, though he has charge of them, and is responsible for them; if he tries to deal with them as parts of nature, then he may hope to become one with the great tides of being, and reach the peaceful place of safe self-forgetfulness at last.

"FAUST."

Collected Writings VOLUME VIII
October, 1887

DESIRE MADE PURE

[*Lucifer,* Vol. I, No. 2, October, 1887, p. 133]

When desire is for the purely abstract—when it has lost all trace or tinge of "self"—then it has become pure.

The first step towards this purity is to kill out the desire for the things of matter, since these *can* only be enjoyed by the separated personality.

The second is to cease from desiring for oneself even such abstractions as power, knowledge, love, happiness, or fame; for they are but selfishness after all.

Life itself teaches these lessons; for all such objects of desire are found Dead Sea fruit in the moment of attainment. This much we learn from experience. Intuitive perception seizes on the *positive* truth that satisfaction is attainable only in the infinite; the will makes that conviction an actual fact of consciousness, till-at last all desire is centred on the Eternal.

Collected Writings VOLUME VIII

October, 1887

AN ADVENTURE AMONG THE ROSICRUCIANS *

BY A STUDENT OF OCCULTISM †

[*Lucifer*, Vol. I, No. 2, October, 1887, pp. 145-148]

A strange and original little story, charmingly fantastic, but full of poetic feeling and, what is more, of deep philosophical and occult truths, for those who can perceive the ground-work it is built upon. A fresh Eclogue of Virgil in its first part, descriptive of Alpine scenery in the Tyrol, where the author "dreamt" his adventure, with "shining glaciers glistening like vast mirrors in the light of the rising sun," deep ravines with rushing streams dancing between the cliffs, blue lakes slumbering among the meadows, and daisy-sprinkled valleys resting in the shadow of old pine forests.

Gradually as the hero of the "Adventure" ascended higher and higher, he began losing the sense of the world of the real, to pass unconsciously into the land of waking dreams.

> In these solitudes there is nothing to remind one of the existence of man, except occasionally the sawed-off trunk of a tree, showing the destructive influence of human activity. In some old, rotten, and hollow trunks rain-water has collected, sparkling in the sun like little mirrors, such as may be used by water-nymphs, and around their edges mushrooms are growing, which our imagination transforms into chairs, tables, and baldachinos for elves and fairies. . . . . No sound could now be heard, except occasionally the note of a titmouse and the cry of a hawk who rose in long-drawn spiral motion high up into the air. . . . .

Throwing himself upon the moss, he begins watching the play of the water until it becomes "alive with forms

---

* Boston: Occult Publishing Co., 1887.

† [This stands for Dr. Franz Hartmann (1838-1912), a remarkable German physician, philosopher and mystic, who was one of the most productive workers in the early days of the Theosophical Movement, and a personal friend of H. P. B. He was a great student of Paracelsus, and of mediaeval occultism in general. See for further data the Bio-Bibliogr. Index, s.v. HARTMANN.—*Compiler*.]

---

of the most singular shape," with super-mundane beings dancing in the spray, "shaking their heads in the sunshine and throwing off showers of liquid silver from their waving

locks." . . .

Their laughter sounded like that of the Falls of *Minnehaha,* and from the crevices of the rocks peeped the ugly faces of gnomes and kobolds, watching slyly the fairies.

Then the dreamer asks himself a variety of questions of the most perplexing nature, except, perhaps, to the materialist, who cuts every psychological problem as Alexander cleft the Gordian knot. . . .

"What is the reason that we imagine such things?" he inquires.

Why do we endow "dead" things with human consciousness and with sensation? . . . . Is our consciousness merely a product of the organic activity of our physical body, or is it a function of the universal life . . . . . within the body? Is our personal consciousness dependent for its existence on the existence of the physical body, and does it die with it; or is there a spiritual consciousness, belonging to a higher, immortal, and invisible self of man, temporarily connected with the organism, but which may exist independently of the latter? If such is the case, if our physical organism is merely an instrument through which our consciousness acts, then this instrument is *not* our real self. If this is true, then our real self is there where our consciousness exists, and may exist independently of the latter. . . . . . . Can there be any *dead* matter in the Universe? Is not even a stone held together by the "cohesion" of its particles, and attracted to the earth by "gravitation"? But what else is this "cohesion" and "gravitation" but *energy,* and what is "energy" but the *soul,* an anterior principle called *force*, which produces an outward manifestation called *matter*? . . . . All things possess life, all things possess soul, and there may be soul-beings . . . . invisible to our physical senses, but which may be perceived by our soul. [p.19.]

The arch-druid of modern Hylo-Idealism, Dr. Lewins, failing to appear to rudely shake our philosopher out of his unscientific thoughts, a dwarf appears in his stead. The creature, however, does not warn the dreamer, as that *too*-learned *Idealist* would. He does not tell him that he transcends "the limits of the anatomy of his conscious Ego," since "*psychosis* is now diagnosed by *medico-psychological*

132

symptomatology as vesiculo-neurosis in activity," * and—as quoth the raven—"merely this, and nothing more." But being a *cretin,* he laughingly invites him to his "Master."

The hero follows, and finds he is brought to a "theosophical monastery," in a hidden valley of the most gorgeous description. Therein he meets, to his surprise, with adepts of both sexes; for, as he learns later:—

What has intelligence to do with the sex of the body? Where the sexual instincts end, there ends the influence of the sex.

Meanwhile, he is brought into the presence of a male adept of majestic appearance, who welcomes and informs him that he is among "The Brothers of the Golden and Rosy Cross." He is invited to remain with them for some time, and see how they live. His permanent residence with them is, however, objected to. The reasons given for it are as follows:—

There are still too many of the lower and animal elements adhering to your constitution. . . . . . . They could not resist long the destructive influence of the pure and spiritual air of this place; and, as you have not yet a sufficient amount of truly spiritual elements in your organism to render it firm and strong, you would, by remaining here, soon become weak and waste away, like a person in consumption; you would become miserable instead of being happy, and you would die.

Then follows a philosophical conversation on WILL, in which the latter, in individual man, is said to become the stronger if it only uses the universal Will-Power in Nature, *itself remaining passive in the* LAW. This sentence has to be well understood, lest it should lead the reader into the error of accepting pure *mediumistic passivity* as the best thing for spiritual and occult development. A phenomenon is produced on a passing cloud, into which apparent life is infused by the Master's hand, stretched towards it; this is again explained by showing that LIFE is universal and identical with WILL. Other phenomena

----

* *What is Religion? A Vindication of Free Thought.* By C. N., [Constance Naden], annotated by Robert Lewins, M. D. See his Appendices, p. 35, *et seq.*

----

still more wonderful follow; and they are all explained as being produced through natural laws, in which science will not believe. The thoughts of the student are read and answered as though his mind were an opened book. A lovely garden, full of exotic plants and luxurious palm-trees, into which he is taken, striking him as something unnatural in the Tyrolean Alps; so much luxury, moreover, seeming to him to disagree with the ascetic views just expressed by the adept, he is told forthwith, in answer to his unexpressed thoughts, that the garden had been erected to make his visit an agreeable one; and that it was an *illusion*. "All these trees and plants . . . . require no gardeners, ... they cost us nothing but an effort of our imagination"—he learns.

"Surely," he said, "this rose cannot be an illusion . . . . or an effect of my imagination?"

"No," answered the adept . . . ." but it is a product of the imagination of Nature, whose processes can be guided by the will of the adept. The whole world . . . . is nothing else but a world of the imagination of the *Universal Mind,* which is the *Creator* of forms. . . . . "

To exemplify the teaching, a Magnolia Tree in full blossom sixty feet high, standing at a distance, is made to look less and less dense. The green foliage fades into gray, becomes "more and more shadowy and transparent," until "it seemed to be merely the ghost of a tree, and finally disappeared entirely from view."

Thus [continued the adept] you see that tree stood in the sphere of my mind as it stood in yours. We are all living within the sphere of each other's mind. . . . . The Adept creates his own images; the ordinary mortal lives in the products of the imagination of others, or the imagination of nature. We live in the paradise of our own soul but the spheres of our souls are not narrow. They have expanded far beyond the limits of the visible bodies, and will continue to expand until they become one with the universal Soul. . . ..

The power of the imagination is yet too little known to mankind, else they would better beware of what they think. If a man thinks a good or an evil thought, that thought calls into existence a corresponding form or

power which may assume density and become living . . . . . . and live long after the physical body of

the man who created it has died. It will accompany his soul after death, because *the creations are attracted to their creator.* [p. 83.]

Scattered hither and thither, through this little volume are pearls of wisdom. For that which is rendered in the shape of dialogue and monologue is the fruit gathered by the author during a long research in old forgotten and mouldy MSS. of the Rosicrucians, or mediaeval alchemists, and in the worm-eaten *infolio* of unrecognized, yet great adepts of every age.

Thus when the author approaches the subject of theosophical retreats or communities—a dream cherished by many a theosophist—he is answered by the "Adept" that "*the true ascetic is he who lives in the world, surrounded by its temptations;* he in whose soul the animal elements are still active, craving for the gratification of their desires and possessing the means for such gratification, but *who by the superior power of his will conquers his animal self.* Having attained that state he may retire from the world. . . . He expects no future reward in heaven; for what could heaven offer him except happiness which he already possesses? He desires no other good, but to create good for the world." . . . . Saith the Adept.

If you could establish theosophical monasteries, where intellectual and spiritual development would go hand-in-hand, where a new science could be taught, based upon a true knowledge of the fundamental laws of the universe, and where at the same time man would be taught how to obtain a mastery over himself, you would confer the greatest possible benefit upon the world. Such a convent would afford immense advantage for the advancement of intellectual research. . . . . These convents would become centres of intelligence. . . . . . .

Then, reading the student's thoughts:

You mistake [he added], it is not the want of money which prevents us to execute the idea. It is the impossibility to find the proper kind of people to inhabit the convent after it is established. Indeed, we would be poor Alchemists if we could not produce gold in any desirable quantity . . . . . . but gold is a curse to mankind, and we do not wish to increase the curse. . . . . Distribute gold among men, and you will only create craving for more; give them gold, and you will transform them into devils. No, it is not gold that we need; it is men who thirst after wisdom. *There are thousands who desire*

knowledge, but few who desire wisdom. . . . . Even many of your would-be Occultists . . . . have taken up their investigations merely for the purpose of gratifying idle curiosity, while others desire to pry into the secrets of nature, to obtain knowledge which they desire to employ for the attainment of selfish ends. Give us men or women who desire nothing else but the truth, and we will take care of their needs. . . . . .

And then having given a startlingly true picture of modern civilisation, and explained the occult side of certain things pertaining to knowledge, the Adept led on the student to his laboratory, where he left him for a few minutes alone. Then another adept, looking like a monk, joined him, and drew his attention to some powders, by the fumigations of which the Elementals, or "Spirits of Nature" could be made to appear. This provoked the student's curiosity. Sure of his invulnerability in the matter of tests and temptations, he begged to be allowed to see these creatures. . . .

Suddenly the room looked dim, and the walls of the laboratory disappeared. He felt he was in the water, light as a feather, dancing on the waves, with the full moon pouring torrents of light upon the ocean, and the beautiful Isle of Ceylon appearing in the distance. The melodious sound of female voices made him espy near to where he was three beautiful female beings. The Queen of the Undines, the most lovely of the three—for these were the longed-for Elementals—entices the unwary student to her submarine palace. He follows her, and, forgetting theosophical convents, Adepts and Occultism, succumbs to the temptation. . . .

....

Was it but a dream? It would so appear. For he awakes on the mossy plot where he had lain to rest in the morning, and from whence he had followed the dwarf. But how comes it that he finds in his button-hole the exotic lily given to him by the adept lady, and in his pocket the piece of gold transmuted in his presence by the "Master"? He rushes home, and finds on the table of his hotel-room a promised work on "The Secret

Symbols of the Rosicrucians," and on its fly-leaf a few words in pencil. They ran thus:—

"*Friend, I regret . . . I cannot invite you to visit us again for the present. He who desires to remain in the peaceful valley must know how to resist all sensual attractions, even those of the Water Queen. Study . . . bring the circle into the square, mortify the metals.... When you have succeeded we shall meet again . . . . I shall be with you when you need me.*"

The work ends with the quotation from Paul's *Second Epistle to the Corinthians,* where the man caught up into Paradise (whether in the body or out of the body . . . God knoweth) "*heard unspeakable words, which it is not lawful for a man to utter.*"

The "adventure" is more than worth perusal.

MISS FRANCESCA ARUNDALE
18- - 1924

Collected Writings VOLUME VIII

October, 1887

THEOSOPHICAL AND MYSTIC PUBLICATIONS

[*Lucifer,* Vol. I, No. 2, October, 1887, pp. 156-157]

The Theosophist: a magazine of Oriental Philosophy, Art, Literature, and Occultism, conducted by H. P. Blavatsky, and H. S. Olcott, Permanent President of the T. S. Vol. VIII, 1887, Madras, India. In London, George Redway, 15, York Street, Covent Garden.

The September number contains several articles of great interest. For lovers of the wonderful, as for the more scientifically inclined students of the laws of psychophysics, the account given by Sreenath Chatterjee, of a self-levitating lama who stayed for some days in his house, is both interesting and instructive. It is endorsed by Colonel Olcott and another independent witness, and bears evident marks of genuine and careful observation. Curious and wonderful as such feats are, however, they have little to do with Theosophy.

To many readers such articles as Mr. Khandalavala's "The *Bhagavad-Gita* and the Microcosmic Principles" will be far more attractive. The questions propounded in this paper have a very important bearing upon a

question which has recently been a good deal under discussion, and it is to be hoped that it will elicit from Mr. Subba Row the further explanation of his views which is so much needed.

Visconde de Figanière continues his "Esoteric Studies" with some abstruse but very interesting calculations as to the composition of the alchemical elements during various cycles. A page of moral maxims from the *Mahabharata* and a thoughtful paper on the "Kabbalah and the Microcosm" contribute to make this number full of valuable matter.

Collected Writings VOLUME VIII

October, 1887

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

[*Lucifer,* Vol. I, No. 2, October, 1887, p. 160]

THE ESOTERIC VALUE OF CERTAIN WORDS AND DEEDS IN SOCIAL LIFE.

To Show Anger.—No "*Cultured*" man or woman will ever show anger in Society. To check and restrain every sign of annoyance shows good manners, certainly, but also considerable achievement in hypocrisy and dissimulation. There is an occult side to this rule of good breeding expressed in an Eastern proverb: "Trust not the face which never shows signs of anger, nor the dog that never barks." Cold-blooded animals are the most venomous.

Non-resistance to Evil.—To brag of it is to invite all evil-doers to sit upon you. To practise it openly is to lead people into the temptation of regarding you as a coward. Not to resist the evil you have never created nor merited, to eschew it yourself, and help others quietly to get out of its way, is the only wise course open to the lover of wisdom.

"*Love Thy Neighbour*."—When a parson has preached upon this subject, his pious congregation accepts it as

tacit permission to slander and vilify their friends and acquaintances in neighbouring pews.

International Brotherhood.—When a Mussulman and a Christian swear mutual friendship, and pledge themselves to be brothers, their two formulas differ somewhat The Moslem says: "Thy mother shall be my mother, my father thy father, my sister thy hand maid, and thou shalt be my brother." To which the Christian answers: "Thy mother and sister shall be my hand-maidens, thy wife shall be my wife, and my wife shall be thy dear sister"—*Amen.*

Brave as a Lion.—The highest compliment—in appearance—paid to one's courage; a comparison with a bad-smelling wild-beast—in reality. The recognition, also, of the superiority of animal over human bravery, considered as a virtue.

A Sheep.—A weak, silly fellow, figuratively, an insulting, contemptuous epithet among laymen; but one quite flattering among churchmen, who apply it to "the people of God" and the members of their congregations, comparing them to *sheep* under the guidance of the lamb.

The Code of Honour.—In France—to seduce a wife and kill her husband. There, offended honour can feel satisfied only with blood; here a wound inflicted upon the

offender's pocket suffices.

The Duel as a Point of Honour.—The duel being an institution of Christendom and civilization, neither the old Spartans, nor yet the Greeks or Romans knew of it, as they were only uncivilized heathens.—(*See Schopenhauer.*)

Forgive and Forget.—"We should freely forgive, but forget rarely," says Colton. "I will not be revenged, and this I owe to my enemy; but I will *remember,* and this I owe to myself." This is real practical wisdom. It stands between the ferocious "Eye for eye, and tooth for tooth" of the Mosaic Law, and the command to turn the left cheek to the enemy when he has smitten you on the right. Is not the latter a direct encouraging of sin?

Practical Wisdom.—On the tree of silence hangs the fruit of peace. The secret thou wouldst not tell to thine enemy, tell it not to thy friend.—(*Arabic.*)

Civilized Life.—Crowded, noisy and full of vital power, is modern Society to the eye of matter; but there is no more still and silent, empty and dreary desert than that same Society to the spiritual eye of the Seer. Its right hand freely and lavishly bestows ephemeral but costly pleasures, while the left grasps greedily the leavings and often grudges the necessities of show. All our social life is the result and consequence of that unseen, yet ever present autocrat and despot, called *Selfishness* and *Egotism.* The strongest will becomes impotent before the voice and authority of *Self.*

————

Collected Writings VOLUME VIII

October, 1887

MISCELLANEOUS NOTES

[*Lucifer*, Vol. I, No. 2, October, 1887, p. 82]

[The following brief note was appended to a poem by Gerald Massey in which he speaks of Lucifer as the "Lady of Light."]

The reader well versed in symbology and theogony is, of course, aware that every god and goddess of the ancient pantheons is androgynous in his or her genealogy. Thus our Lucifer, the "Morning Star," being identical with Venus, is, therefore, the same as the Chaldean Istar, or the Jewish Astoreth, to whom the Hebrews offered cakes and buns, addressing her as the Lady of Light and the Queen of Heaven. She is the "great star," *Wormwood,* whom the misanthropical St. John sees falling down to the earth in *Revelation* (Chapter viii), as her great rival is *Aima,* the fruitful mother, or the third Sephiroth Binah (IHVH ALHIM, or the female Jah-hovah), the "woman with child," in Chapter xii of the same.

Collected Writings VOLUME VIII

November, 1887

TETRAGRAMMATON

[*The Theosophist*, Vol. IX, No. 98, November, 1887, pp. 104-116]

> I would advise all in general that they would take into serious consideration the true and genuine ends of knowledge; that they seek it not either for pleasure or contention, or contempt of others, or for profit, or for fame, or for honour and promotion, or suchlike adulterate, or inferior ends; but for merit and emolument of life, that they may regulate and perfect the same in charity.
>
> —BACON.

In the present article I shall carry no coals to Newcastle. This means that I do not propose to teach learned Brahmins the mysteries of their religious philosophy, but will take for my subject a few things from the *Universal Kabbala.* The former—once placed upon polemical grounds—is an awkward adversary to fight. Unless one has instead of a head an encyclopaedia crammed with quotations, figures, numbers and verses scattered throughout crores of pages, such polemics will be more injurious than useful. Each of the disputants will find himself with the same number of adherents to his views as he had before, as neither will convince a single man from the party opposed to him.

Repeating with Sir T. Browne that "I envy no man that knows more than myself, but pity them that know less," I will deal now with questions I am thoroughly conversant with, and in support of which I can quote good authorities.

Having studied the Kabbala, for nearer forty than thirty years, I may perhaps be allowed to regard the *Zohar* as a legitimate ground for me to stand upon. This, however, will be no discussion, but simply a *few statements of facts.* Four names and teachings *from the Kabbala* have been brought forward to oppose our septenary doctrine:—

I. We are told that the Tetragrammaton "is in the way . . . of a final union with the Logos." Because his mystic "constitution, *as represented by the sacred Tetragram, has not a septenary basis*"

II. That "it is one of the oldest directions of the ancient Wisdom-religion that the macrocosm * should be interpreted according to the plan revealed by *Malkuth*"

III. That (*a*) "*Shekinah* is an androgyne power"; and (*b*) that she "should be accepted as a guide to the interpretation of the constitution of the microcosm."

IV. That "Its [Shekinah's] male form is the figure of man seen on the mysterious throne in the vision of Ezekiel." †

I am afraid none of the above statements are correct. I am compelled to say that each

and all are entirely erroneous. My authorities for saying so, will be the three chief books of the *Zohar—The Book of Concealed Mystery* and the two *Assemblies*—the *Greater* and the *Lesser,* as also the *Kabbalah Denudata* of Knorr von Rosenroth,‡ the *Sepher Yetzirah,* with its commentaries, and the *Aech Metzareph,* containing a key to the Kabbalistical symbolism, and all supplemented with various *codices*.§

An axiom echoed from the hoariest antiquity teaches us that the first step to knowledge is to *know* and to *confess* that we are ignorant. I must have taken this step, for I fully realize how very ignorant I am in many things, and confess how little I know. Nevertheless, what I know, I *do* know.

And perhaps, were I wiser, I ought to be glad to know so little; because if

" . . . . . ignorance is the curse of God,"

—————

* Just so. *Malkuth* is the 10th Sephiroth, but as the "Bride of *Microprosopus*" or Tetragrammaton, *who is hexamerous*—Malkuth, or the material limb, is the *seventh.* She is the *fourth* letter of IHVH, or *He,* but the *Logos,* or son, is only the letter V (Vau), as will be shown.

† *The Theosophist*, Vol. VIII, August, 1887, pp. 700 and 705.

‡ Now translated by S. Liddell MacGregor Mathers, F.T.S. See his *Kabbala Unveiled* [London: George Redway, 1887].

§ [*Vide* pp. 269-71 and 402 in Vol. VII of the present Series, for pertinent information concerning the *Zohar* and its bibliography.—*Compiler*.]

—————

as Shakespeare has it,* too much of

"Knowledge, when wisdom is too weak to guide her,
Is like a head-strong Horse, that throwes the Rider. . . ."†

In this particular case, however, I have no fear of being thrown out of my stirrups. I venture even to say that it is quite impossible, with the *Zohar* before one's eye and its (just) *hundred and seventy passages* of references and several hundreds of comments and glosses upon the real meaning of Tetragrammaton alone. Meanwhile, as "no man knoweth all"—*errare humanum est*—and as none of us, so far as I know, has reached the glorified position of an omniscient Buddha or a Sankaracharya, it is but just that we should compare notes and unveil that which can be *lawfully* unveiled. Hence I shall endeavour to show the true nature of the "Tetragrammaton" and prove its four letters to be a mere glyph, a mask to conceal metaphysically its connection with and relation to, the supernal and the inferior worlds. I will give nothing of my own speculations or knowledge, which are my personal property, the fruitage of my studies, and with which, therefore, the public has nothing to do. I shall only show what the Tetragrammaton is said to be in the *Zohar,* and as explained to the writer personally by a Hebrew initiated Rabbi, in Palestine, and made very plain to every advanced Kabbalist.

I. The Tetragrammaton is called in the Kabbala by various names. It is IHVH, the *Microprosopus,* in distinction to AHIH, the *Macroprosopus.* It is the LESSER FACE, a reflection (tainted with matter or *Malkuth*, its bride, the mother earth) of the "Vaster,"

rather "Limitless" Face; therefore he is the *antithesis* of Macroprosopus. But who, or what is Macroprosopus, itself?

II. It is *not* "Ain-Soph" the *Non-Existent,* or *Non-Being,* no more than is Tetragrammaton; for both AHIH and IHVH are glyphs of existence, and symbols of terrestrial-androgynous, as well as male and female—life.

---

* [*Henry VI*, Pt. II, Act iv, Sc. 7, 1.78].

† [Francis Quarles, *Job Militant: with Meditations Divine and Morall*, 1624. Section XI.—*Compiler*.]

Both are therefore mixed with Malkuth,—*H*-eva, "the mother of all that lives," and cannot be confounded in our spiritual perceptions with EHEIEH—the one ABSOLUTE *Esse,* or "Be-ness," as some call it, though Rabbis have tried hard to have the mantle fall upon their *exoteric* god. They are reflections of the Ain-Soph, the Hebrew *Parabrahman;* for Ain-Soph is negative, and they, actual, positive life—therefore *Maya* or Illusion.

This is proven clearly by their dual presence in the cross—the oldest *phallic* symbol, thus—

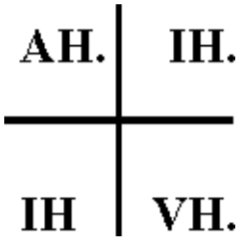

as shown in *The Kabbalah Unveiled,* Introd., p. 31.*

---

* So old and so *phallic,* indeed, that leaving the *ansated* cross of Egypt aside, the *terra cotta* discs called *fusaiole*, found by Schliemann in abundance *under* the ruins of ancient Troy, are almost all in these two forms and —the Indian Swastica and the *Cross,* the latter being Swastica or "Thor's Hammer" *minus* its four additional angles. No need to explain that the Orientalists who are unable to soar higher than the material plane, are nevertheless right, and that they have discovered one of the secret keys (of *exoteric* religions, only, however) in asserting that the origin of the cross is the *arani* and *pramantha,* the stick and the perforated vessel for kindling fire of the ancient Brahmins. Prometheus stealing the sacred fire of (pro)*creation* to endow men with, has undeniably the origin of his name in *Pramantha.* The god *Agni* was *celestial* fire, only so long as he was hidden in his casket. No sooner had Matariśwan, the Rig-Vedic aerial being, forced him out of it for the benefit of the *consuming* Bhrigus, than he became *terrestrial* fire, that of procreation, therefore phallic. The word *matha* or *pramantha,* we are told, has for its prefix *pra,* adding the idea of *robbing* or *stealing by force* to that contained in the root *matha* of the verb *mathami*, or *manthnami,* "to produce by friction" Hence Prometheus stealing the heavenly fire to degrade it (in one sense) on earth. He not only kindles the spark of life in the man of clay, but teaches him the mysteries of creation, which, from *Kriyasakti,* falls into the selfish act of procreation [*Vide supra—text*].

—————

III. There are two "Tetragrammatons" in the Kabbala, or, rather—he is *dual,* and for the matter of that, even *triple, quaternary* and a *septenary.* He becomes *nine* and *thirteen* only toward the end when "thirteen" or UNITY destroys the septenate symbolised by the "Seven Inferior," which seven, are "the *seven* kings of Edom" (when the races are concerned), and the seven "lower Sephiroth'" when the human principles are referred to. The first Tetragrammaton is the ever concealed one, the FATHER—himself an emanation of the eternal light, thence not Ain-Soph. He is *not* the four-lettered *Tetraktis,* but the *Square* only, so to say, on a plane surface. It is the ideal geometrical figure formed of four imaginary lines, the abstract symbol of an abstract idea, or four "mathematical" lines enclosing a "mathematical" space—which is "equal to nothing enclosing nothing"—as says Dr. Henry Pratt, speaking of the triangle in his *New Aspects of Life and Religion.* A *Phantom veiled with four breaths*. So much for "Father" *Macro*prosopus-TETRAGRAMMATON. Whereas

IV. *Microprosopus*-Tetragrammaton—the "Son" or Logos, is the triangle in a square; the *seven-fold* cube; or as Mr. J. R. Skinner shows it—the *six-faced* cube unfolded becomes the seven-partitioned *cross,* when the androgyne separates into opposite sexes.* In the words of a commentary on the *Secret Doctrine*—

"The circle emanates a light which becomes to our vision four-cornered; this unfolds and becomes seven." Here the "circle" is the first *sephira,* the "*kether*" or crown, the *Risha Havurah,* or "white head," and the "upper skull." [It is not limitless, but temporary in this phenomenal world.] It emanates the two lower Sephiroth (Chokhmah and Binah, which are "Father-Mother") and thus forms the triangle, the first or upper

—————

* Four in length or the vertical line, and three horizontally. See *The Theosophist*, Vol. VIII, April, 1887. [H.P.B. refers to her own article on "Classification of 'Principles'." See Vol. VII of the present series.—*Compiler.*]

——————

triad of the Sephirothal Tree. This is the *one* or the *monad* of Pythagoras. But, it has emanated from the *Seven Elohim,* male and female, who are called the "Upper Father-Mother." These are themselves the reflections of the *Female* Holy Spirit, of which it is said in *Sepher Yetzirah* "One is *She* the Spirit of the Elohim of Life." * How far yet from AIN-SOPH the ALL, are these *numbers* † of the Jewish Kabbala, for they are in fact only secret numbers and glyphs. Microprosopus comes *the fourth.*

Let any one turn to *Plate* IV of *Kabbala Denudata* (Engl. Trans.) drawn by Mr. Mathers. Let him throw a glance at the "Symbolical Deific Forms" placed in their relations

to the four Kabbalistic worlds—and he will soon see that "Tetragrammaton" or Microprosopus, the "Lesser countenance," comes as the fourth. For clearer explanation I copy a small portion of the table.

	The four Letters	*The Sephiroth*	*The four Worlds*	
		Macroprosopus	Atziloth…Archetypal World	
Letters of the Tetragrammaton	I. Yod	... The Father		
	H. the supernal *He*	... The Mother Supernal	Briah.	Creative World
	V. Vau	... Microprosopus	Yetzirah.	Formative World
	H. The inferior *He*	The Bride of Tetragrammaton or *Malkhuth*	Asiah.	Material World

It thus follows that although Macroprosopus—or Kether, the *crown* of numbers, for it is the white head, or O, the

———————

* See *The Kabbalah Unveiled,* Introd., pp. 21-22.

† *Sephira* means a numeral; it is *one,* and therefore singular, and the *Sephiroth* is a plural word, both of which have passed their names to our "ciphers" and are only the *numbers of the creative hierarchies of the Dhyan Chohans.* When the Elohim say "Let us make man," they have to work *from the first to the last seventh,* each endowing man with its own characteristic or principle.

———————

cipher,* is still removed from Ain-Soph, being only its universal reflection or light—that it is *not* the tetragram. It is simply SPACE, the boundless and the inscrutable, the supernal soil in which are concealed the archetypal ideas or forms of *all;* from which grows the ROOT of Kosmos, the universal Tree of Life in the *creative* world. The trunk of this "tree" are the "father, and mother, the 2nd and 3rd Sephiroth, or Chokhmah and Binah," respectively, Jehovah and "Jehovah Elohim." †

V. "The Father-Mother" belong to the *creative* world, because it is they who create; *i.e.,* they are the bisexual material, the essence out of which the "Son" (the universe) is formed. This Son is Microprosopus, or TETRAGRAMMATON. Why is he the *four-lettered* symbol? Whence the sacredness of this *Tetraktis* ? Is it the ineffable name, or is it in any way connected with that *unpronounceable* name? I do not hesitate to answer in the negative. It is simply a blind, a symbol to veil the better the septenary constitution of man and *his origin,* and the various mysteries connected with it. Its name, the Tetragram, is composed of *four* letters, but what is their secret, esoteric meaning? A Kabbalist will not hesitate to answer: "read it *numerically* and compute the figures and numbers, and you will know."

Now "Tetragrammaton" is Father-Mother and the "Son" in *one.* It is Jehovah, whose name is written IHVH, and whose letters read symbolically according to

---

* The Hebrews had no word for a cipher or *nought,* hence the symbolism of a head or a round circle.

† The student must bear in mind that *Jehovah* as a name is always male and female, or androgynous. It is a compound of two words—*Jah* and *Hovah* or "*Jah eve*" *Jah* alone is masculine and active: therefore while the 2nd Sephiroth, Chokhmah, "Wisdom," is masculine, and stands for Ab, "Father," *Binah,* "Intelligence," is feminine, passive, and stands for Am, "Mother," the *great deep whose name is* "*Jehovah.*" But the masculine name is symbolized by one letter alone, the—*Yod*—whose significance is entirely phallic.

---

the method *revealed at the* FOURTH initiation,* will read in two ways. It is composed of two masculine letters (IV) and two feminine characters (two *H*, he); or the "superior" and the "inferior" H. The first is the "supernal mother" or "the female *Jehovah,* as *Binah*"; the other is the "inferior *H*," or the 10th Sephiroth, *Malkuth,* the *foundation* of matter. It is impossible to reveal in print the first reading, when it is written AHIH, beyond stating that *exoterically* it is connected with the "I am that I am" and with *Eheieh* "Absolute BE-NESS or SAT."

It can be read in twelve different ways, each sentence being symbolized in a sign of the Zodiac. These transpositions are all made to refer to the mystery of *being* or existence—as an abstract conception.

But IHVH, the Tetragrammaton of the *formative* world, and the spouse of the "Bride," whose kingdom is Asiah or *matter,* though easy of explanation, is still more difficult to reveal in words, not on account of its sacredness, but rather of its indecency. I refer the reader for the plain symbolism of the four letters I, H, V, H, to Mr. J. R. Skinner's *Source of Measures*, p. 10, wherein that symbolism is given. Hindus see it daily in their *Lingas and Yonis.* It is *Jehovah-Tzabaoth,* the *Septenary Elohim concealed* in the Holy of Holies, the *Argha,* or Noah's Ark. Therefore (see Plate III in *Kabb. Unv.,* pp. 28-29) he is the *seventh* Sephiroth among the "superior" septenary, as *Malkuth* is the seventh of the "inferior" Sephiroth. Microprosopus is the *third* letter *V* (*Vau*) and is called tetragram only, because he is *one* of the four letters which embrace the whole nine Sephiroth—but not Sephira. He is the

---

* Tradition says that the last initiates into the seven mysteries of Microprosopus and the supreme *Teth* (number 9 and the letter t), the mystery of the two *Aima* (the two mothers, or the first and the second H of the word IHVH) were the three Rabbis Schimon, Abba and Eleazar who, in the Mysteries or *Sod* had stood for Kether, Chokhmah, and Binah (See *Zohar,* the *Lesser Holy Assembly*). After their death the knowledge of the five upper initiations was lost.

["Aima" is very likely a phonetic spelling. Actually, the Hebrew word for mother is *am* or *imah;* the plural being *imoth.—Compiler*.]

---

secret septenary, which has been hitherto occult, and *now is thoroughly unveiled.* On the tables which give the relations of the Sephiroth with the ten divine names, the ten archangels, their ten orders, the planets, etc., demons and the ten arch devils—*Netzach*, the 7th Sephiroth, whose name is exoterically "firmness and victory," and esoterically something more, is called by its Divine name *Jehovah-Tzabaoth* and corresponds with Haniel (human *physical* life), the androgyne Elohim, with Venus-Lucifer and Baal, and finally with the letter *Vau* or Microprosopus, the *Logos.* All these belong to the *formative* world.

They are all *septenates,* all associated with plastic *formation* and MATTER—their "bride." The latter is the "inferior mother" *Aima,* "the woman with child" of the 12th chapter of *Revelation,* pursued by the great Dragon (of wisdom). Who is this Dragon? Is he the devil Satan, as we are taught to believe by the Church? Certainly not. He is the Dragon of *Esoteric Wisdom,* who objects to the child born of the "woman" (the universe), for this child is its mankind, hence ignorance and illusion. But Mikael and his angels, or *Jehovah-Tzabaoth* (the "Host") who *refused to create* as the seven passionless, mind-born, sons of Brahma did, because they aspire *to* incarnate as men *in order to become higher than the gods*—fight the Dragon, conquer him, and the child of matter is born. The "Dragon" of esoteric wisdom falls back into darkness indeed!*

---

* The key which opens this mystery is the seventh key, and relates to the *seventh trumpet* of the seventh angel, after whose blast St. John sees the woman and "War in Heaven" (See *Revelation*, xi, 15, and xii, 7, and try to understand). This allegory, "War in Heaven," has six other meanings; but this one is on the most material plane and explains the septenary principle. The "woman" is crowned with 12 stars and has the sun and moon to clothe her (twice seven), she being the universe; the Dragon has seven heads, seven crowns and ten horns—another occult symbolism, and he is one of the *seven* LOGOI. Perchance those who have reflected over the strange behaviour of Narada may understand the analogy. Indeed, a Prajapati and a great Vedic Rishi, and yet one who is ever interfering with the *physical* procreation of men, he seduces twice the thousands of Daksha's sons into remaining celibates and Yogis, for this he is cursed to be incarnated, born in a womb, and those who know something about numbers and *cycles* will now understand better the meaning of this allegory.

Collected Writings VOLUME VIII

Therefore, though I do not feel the slightest objection to any mystic willing to unite himself with the Logos called "Tetragrammaton" or Microprosopus, I personally prefer a union with *Macroprosopus,* on general principles; at any rate in this cycle of incarnation. After which, with the help of the "PERFECT NUMBER," I hope to see the supernal light reducing to ashes not only my "seven inferiors" (the Microprosopus), but even the semblance of the thirteen in the unity, that "wage war with seven" (*Book of Conc. Myst.,* Chap. V, 27), and along with them the *Macroprosopical* square. The letter *Yod* in the path of the *ninth* Sephira having a decidedly phallic signification, I decline union with the lower sevenfold and seven-lettered Jehovah, and prefer pinning my faith to "Ain-Soph"—pure and simple; otherwise, why leave the bosom of Orthodox church at all? As well join the "Salvation Army" at once, and sing "Blood, blood," the whole day.

The "Logos" which *we* recognize is not the Tetragrammaton, but the CROWN, Kether, which has nought to do with the material plane nor with Macro, or Microprosopus—but which is connected only with the *pro*-archetypal world. As it is said,

"By Gematria AHIH equals IHV without the H . . . . . the symbol of Malkuth . . ." the "*Bride*" (p. 31). "Closely associated with the subject of the letters of the Tetragrammaton is that of the four Kerubim [cherubs] . . . Therefore the kerubim represent the powers of the letters of the Tetragrammaton *on the material plane* . . . The kerubim are the living forms of the letters, symbolised in the Zodiac by Taurus, Leo, Aquarius and Scorpio . . ." (pp. 32 and 34, Introd. to *The Kabbalah Unveiled*).

What the symbolism of these four animals represents in its turn "*on the material plane*" is again known.

Taurus—whether called Śiva's Bull, the Egyptian Bull Apis, the Zoroastrian "Bull" killed by Ahriman—is ever a symbol of the *seed* of life, of generative as well as of the destructive force, while Scorpio is the symbol of sin (in the sexual sense), of evil and spiritual death, and Scorpio is the *fourth* number of *Tetragrammaton*—or Malkuth.

" 'The mystery of the earthly and mortal man is after the mystery of the supernal and immortal One'. . . . . In the form of the body is the Tetragrammaton found. The head is I [the letter Yod], the arms and shoulders are like [supernal] H, the body is V, and the legs are represented by the H [he] final." (*Kab. Unv.*, p. 34.)

In the "Scale of the number Seven," the name of God is represented with seven letters. The scale is *septenary*; whatever way one looks from the first original or archetypal down

to the seventh or temporal world.

The "Tree of Life" has seven branches and seven fruits on it. In the *Book of Concealed Mystery*, BRASHITH, the initial word in *Genesis,* reads "*Bera Shith*, 'He created the six.' Upon these depend all things which are below" (chap. I, 16), all things being synthesized by Malkuth—the Seventh—Microprosopus.

Microprosopus is formed of the six Sephiroth, three male and three female. The limbs of the Tetragrammaton are called the six members of Microprosopus, and 6 is the numerical value of V (Vau), his letter. When they (the limbs) touch the earth, they become seven (Introd., p. 32, *Kab. Unv.,* and verse 9 of Comm. xxii, in *Book of Numbers*).

The whole *Book of Concealed Mystery* is full of such sentences. "The Microprosopus is *six*-fold. . . . As he is formed of six Sephiroth which are called with Malkuth the inferior seven. These members are emanated from the first six (creative) words pronounced. His seventh principle is represented by the tenth Sephiroth . . . who is Eve in the exoteric system, or the inferior mother. . . ." Hence the *seventh week* is called the Millennium, the Sabbath, and also the seventh kingdom. (*Book of Conc. Myst.,* verse 22.)

The Kabbalists have always made a difference not only between AIN-SOPH, the numberless and the Inconceivable, but even between Microprosopus and the lower Tetragrammaton, the "Son," thence, the Logos. For, it is written in the *Greater Holy Assembly*—

(Chap. VII, 83) "And concerning this the children of Israel wished to inquire in their hearts, like as it is written, *Exodus,* xvii, 7, 'Is the Tetragrammaton in the midst of us, or the Negatively Existent One?' (*Where they distinguished*) between Microprosopus, who is called Tetragrammaton, and between Macroprosopus, who is called AIN, *Ain,* the Negatively Existent?" (p. 121). But—the "*yod* of the Ancient One is hidden and concealed." (*Introd*., p. 35.)

(Chap. XLV, 1152) "We have learned that there were ten (Rabbis) [companions, the Sephiroth] who entered into the SOD [mysteries of creation] and that seven came forth."

(Chap. XLV, 1158) "And when Rabbi Schimeon revealed the Arcana, there were found none present there save those (*companions*)."

(Chap. XLV, 1159) "And Rabbi Schimeon called them the seven eyes of Tetragrammaton, like as it is written, *Zech.,* iii, 9: 'These are the seven eyes of Tetragrammaton'."

In the Bible the latter word is translated "The Lord," which shows plainly that the Christians have accepted for their "Lord God" a *fourth* Sephirothal emanation and the *male* letter "Vau."

Is this the "Logos" every *initiate* has to seek union with, as "the ultimate result of his labours"? Then, he may as well remain in his *septenary* mortal body as long as he can.

With respect to the other "obstacles," they are as incorrectly stated. The "Figure of the man on the Throne" in Ezekiel answers in esotericism to the archetypal plane, the world of Atziloth, not to the *Shekinah* in Malkuth and Asiah, on the material plane; as will become

evident to any one who analyses the vision *kabbalistically.* For, firstly, there are four clear divisions of the symbolism

of the vision; namely, the form of the man, the throne on which he is seated, the firmament above the heads of the living creatures, and the "living creatures" themselves with their ophanim or wheels. These again clearly answer to the four Kabbalistical worlds or planes themselves, *i.e., Atziloth,* the Archetypal—the shadowy figure of the man; *Briah,* the Creative—the throne; *Yetzirah,* the Formative, the firmament; *Asiah,* the Material, the living creatures. These answer again to the four letters of the tetragram thus: the uppermost point of Yod in IHVH to the "figure of the man," the H (*He*) to the throne, the V (*Vau*) to the firmament, and the H final to the creatures. (See *Plate* IX of The *Kabbalah Unveiled.*)

The "figure of the man" is not "the male form of Shekinah." Shekinah is *not* "an androgyne power." * Shekinah is sexless or feminine if anything. It is primordial light emanating from the ever-concealed Ain-Soph. In the archetypal world it is Sephira, in the material and *the formative* it becomes Shekinah, the *latent life end light* of this inferior world of matter—the "veil of Ain-Soph" and the "divine presence" on the *path* of Malkuth from the material to the higher worlds. She is the *Buddhi* of the physical body—the soul or spark burning *in* the vessel; and after the vessel is broken, merging into the seventh (according to Theosophical computation) and into the first or *Macroprosopus* Kabbalistically, as it is the first ray from the concealed.†

The plan revealed by Malkuth is given in the *Book of Concealed Mystery,* the *Siphra Dtzenioutha,* Chap. V, 31-32, as follows:

—————

* See engraving from the Babylonian account of creation (by George Smith. *The Chaldean Account of Genesis,* p. 85) of the Sacred Tree, with figure on each side and serpent in the background. This engraving is taken, from an early Babylonian cylinder, and represents the said tree with its seven branches.

† Nor is Shekinah a Sephiroth, for she proceeds from, and is latent in, the tenth, Malkuth, and is destroyed with the latter (See Chap. I, 22, *Book of Conc. Myst.*). The mistake has probably arisen from Shekinah's divine name being Adonai and the angelic Kerubim. But no Kabbalist will give out in print the key to this.

—————

"The Tree which is mitigated (that is, the Path of the kingdom or Shekinah, which is the tree of the knowledge of good and evil, which in itself existeth from the judgments, but is mitigated by the bridegroom through the influx of mercies) resideth within (within the shells; because the kingdom hath its dominion over all things, and its feet descend into death). In its branches (in the inferior worlds) the birds lodge and build their nests (the souls and the angels have their places). Beneath it those animals which have power seek

the shade (that is, the shells [*Klipoth*], 'for in it every beast of the forest doth walk forth.' *Ps.,* civ., 20).

"This is the tree which hath two paths . . . for the same end (namely, good and evil, because it is the tree of the knowledge of good and evil). And it hath around it *seven* columns (that is, the *seven* palaces), and the *four* splendours (that is, the four animals) whirl around it (in four wheels) on their four sides (after the fourfold description of the chariot of Yechesqiel [Ezekiel])."

This tree has *seven* branches*, on each of which are four leaves and three fruits. Moreover there is an evident analogy between the above verse in *Siphr Dtzenioutha* and Chapters i to iv of *Revelation.* For the seven churches "of Asia" are identical with the "seven palaces" in Asiah, or the material *septenary* place. The seven stars which are in the right hand of the "figure" in the last chapter are not these seven churches, but the seven keys to them; and the two-edged (androgyne) word which proceeds from his mouth is the Yod of IHVH. This "figure" is the septenary "Tetragrammaton," the V (Vau). †

---

* I have consulted our brother Mr. S. Liddel MacGregor Mathers whether any Kabbalist justified the idea that Shekinah was "an *androgyne* power." He said *no*—"it is sexless and is the divine presence." (See his *Kabbalah Unveiled,* page 55, note between verses 32 and 33.)

† Or *Vau,* whose number is six and symbolism—a hook or crook; *phallic.*

But this figure is a different thing altogether to the one which is on the throne in Ezekiel's vision. For the former (the figure in Chapter I of *Revelation*) is on the planes of Yetzirah (the world of formation, the habitat of the angels *who would not create*), and the figure of Ezekiel is on the plane of Atziloth, and is described in the 4th chapter of the *Apocalypse* as the "one who sat upon the throne."

In order to be two, to bear the burden of the above statements, I have applied to Mr. S. L. MacGregor Mathers (than whom there are few more learned Kabbalists in England, though I do not certainly agree with all his views. But on this question we are in almost full agreement). Our brother has kindly consented to give an opinion in writing, and this is how he distributed the SEPHIROTHAL *Tree.*

	KETHER.	
BINAH.		CHOKHMAH.
GEBURAH.		CHESED.
	TIPHERETH.	
HOD.	YESOD.	NETZACH.
	MALKUTH.	

Here the figure on the throne in Ezekiel's vision refer, to Kether; the throne to Chokhmah and Binah, the world of Briah, whose alternative name is *Korsia*—the throne;

the firmament is Microprosopus, who consists of the six Sephiroth—Chesed, Geburah, Tiphereth, Netzach, Hod and Yesod. Now Yesod is the path of ingress into Malkuth or the created material world; and the Shekinah is the Presence in Malkuth, the Queenly Presence; for Shekinah is feminine, *and not androgynous.* And the seal of the Macrocosm, the six pointed star, the *

————

* It is the seal of the Macrocosm certainly, but it becomes that of Microcosm only when the five pointed star is enclosed within it, for it is the latter which is properly the sign of Macroprosopus. It is the *Shatkona Chakra* (the wheel of Vishnu) and the *Pañchakona* (Pentagram). We would call the former the seal of Macroprosopus

————

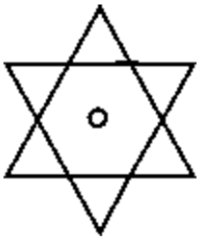

is the emblem of Microprosopus, the Tetragrammaton—Vau of IHVH, who stands within the *seven* light-bearers of Malkuth, which are no other than the seven last Sephiroth themselves, or the six Sephiroth which compose Microprosopus with Malkuth added as the seventh.*

Nothing can be plainer I believe. Whatever the transcendental, metaphysical speculations and interpretations, which, of course, can be satisfied with Tetraktis on the plane of the Archetypal world, once that we descend into the world of the Astral and of the phenomenally occult, we cannot have less than seven principles upon which to base ourselves I have studied the Kabbala under two learned Rabbis, one of whom was an initiate, and there was no difference between the two teachings (the esoteric Eastern and the Western) in this instance.

Of course it is well known that any one endowed with even a moderate dose of ingenuity can, if he has studied the three Kabbalistic modes of interpretation-especially the *Notarikon*—make what he likes of the unpointed Hebrew words and letters. But the explanations I give require no *Notarikon*, but simply a knowledge of the seventh esoteric key. With Massoretic points one can

————

only when the hexagram is surrounded by or within a circle; not otherwise. But this does not affect the question. The *Kabbalah Denudata* of Knorr von Rosenroth contains a good many errors, and other versions-especially the Latin translations, all made by Christians bent upon squeezing out nolens volens a prophetic and Christian meaning out of the *Zohar*—more still.

* The *Siphra Dtzenioutha* says concerning Malkuth, "the Shekinah (or the queen]y presence) which is below (that is a path of the kingdom, namely, MLKVTh, *Malkuth* , the tenth and last Sephira)." (Chap I, 32)

————

transform the astral Jehovah-Tzabaoth, and even Jehovah-Elohim into the "One living" and the highest God, the "God of gods"—whereas he is merely one of the formative and *generative* gods. A good instance of the above dishonesty is found in Mr. Mathers' translation of Knorr von Rosenroth's *Kabbalah Denudata.* He gives us six specimens of the various readings of the first word only (B'rashith) in *Genesis.* With the rules of *Notarikon* the opening sentence "*B' rashith Bara Elohim eth hashamayim v' eth h' arets*," or "In the beginning God made the heaven and the earth," may be made to mean whatever one pleases; since the first and solitary word *B'rashith* is forced to yield six dogmatic teachings of the Latin Church.

As shown by the aforesaid Kabbalist, Solomon Meir Ben Moses, a convert to Roman Catholicism in 1665, who took the name of Prosper Rugere, succeeded in proving on strictly *Notariconist* grounds that the said first word (B'rashith) revealed six Christian meanings, the 1st of these was "The Son, the Spirit, the Father, Their Trinity, Perfect Unity"; the 3rd, "Ye shall worship My firstborn, My first, Whose name is Jesus"; the 5th, "I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed" [*Kab. Unv.,* Introd., p. 81]. The sixth is given in the foot-note below. * The two others are repetitions.

The same remarkable elasticity of interpretation is afforded in the esoteric texts of other nations. Each

—————

* In the *Notarikon* "Every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed." Thus, from the letters of this word *B'rashith*, I too could easily make a sentence which would read:—"*Beware! rows are soon hatched in Theosophy*"; and then offer it as a divine warning and revelation, taking as my authority the "Book of God." This reading would be as true, but more to the point than the 6th of Prosper Rugere's versions, for he made of *B'rashith*—"*Beaugoth Ratzephim Asattar Shegopi Yeshuah Thakelo*," which, translated, reads: "I [God] will hide myself in cake [wafer] (baked with) coals, for ye shall eat Jesus, My body" *[Kab. Unv.,* Introd., p. 8]—and converted thereby, and forthwith, another Jew to Roman Catholicism!

—————

symbol and glyph having *seven keys* to it, it follows that one party may be using one key to any subject under dispute, and then accuse another student who is using another key of deliberate misinterpretation.

Such is not *my* policy however. In esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants.

No one occultist, if he is true to his colours, can give out the meaning of *all* the "Seven Mysteries of Wisdom"—even if he himself is acquainted with *all*—which would be a

marvel, indeed. For those "Seven Mysteries" *in toto* are known thoroughly only to the "MASTERS OF WISDOM"; and those Masters would hardly indulge in polemical discussions whether in newspaper or periodical. What is the use then of losing time and power over proving that one facet of the diamond shines with more light and brilliancy than its sister facet instead of uniting all the forces to draw the attention of the profane to the radiance of the jewel itself. We students of the sacred science ought to help each other, encourage research and profit by our mutual knowledge, instead of unprofitably criticizing it to satisfy personal pride. This is how I look at it: for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reiterating their accusation on the ground of our mutual denunciations.

Materialism is raising its ghastly head higher than ever.

Knowledge, one of the scientific papers of London, gives us a foretaste of what is in store for the occultist. While reviewing the *Kabbalah Unveiled,* it is loud in proclaiming "the extraordinary intellectual vagaries of the Hebrew commentators on their scriptures." It crushes under the weight of its materialist contempt the idea from Dr. Ginsburg's *The Kabbalah*—that the mysteries of being were "first taught by God himself to a select company

of angels, who formed a theosophic school in Paradise"!* and winds up by a tremendous point of mocking admiration, in parenthesis (!). This, on page 259 of *Knowledge* [New Series, Vol. X], Sept. 1, 1887. On page 245, Mr. Edward Clodd offers us, instead of the teachings of the "Theosophic angels," those of the Darwinists of the Haekelian School. Having surveyed "a vast field" in Kosmos, "the limits of which shade into the unlimited on all sides," this anti-Kabbalistic champion of modern science ends *his* "*vagaries*" by the following startling enunciation:

"We began with the primitive nebula, we end with the highest forms of consciousness; *the story of creation is shown* [!?] to be the unbroken record *of the evolution* OF GAS INTO GENIUS" [!!!].

This shows how we stand with the men of *modern* science and how much we need all our forces to hold the materialists at bay.

One word more and I have done. I am repeatedly asked to show my authority—book, page and verse—for the esoteric doctrine of the "Septenary." This is like saying to one in the midst of a desert: prove to me that water is full of *infusoria* when there is no microscope to be got. Better than anyone, those who make such a claim upon me, know that outside of the few places where secret MSS. are stored for ages, no *esoteric* doctrines *were ever written and plainly explained;* otherwise they would have lost long ago their very name. There is such a thing as an "unwritten" Kabbala, as well as a written one, even in the West. Many things are *orally* explained, and always have been. Nevertheless, hints and allusions to it are numerous and scattered throughout the exoteric scriptures, and the classification depends, of course, on

* [Dr. Christian David Ginsburg, *The Kabbalah: Its Doctrines, Development, and Literature.* An Essay read before the Literary and Philosophical Society of Liverpool, Oct. 1 9th, 1863. London: Longmans, Green, Reader and Dyer, 1865. Issued as Appendix to the Society's *Proceedings*, No. XIX. The quote is from page 2.—*Compiler*.]

the school that interprets it, and still more upon personal intuition and conception. The question is not whether there are three, five or seven colours in the rays of the *spectrum*, for everyone knows there are, in fact and nature but one—the colourless white. And, though Science discerns very plainly seven prismatic rays as clear as are the seven notes in the scale; yet, one has heard of very great men of science who insisted there were only four or five until it was found out that they were colour-blind.

H. P. BLAVATSKY.

Collected Writings VOLUME VIII

November, 1887

"LET EVERY MAN PROVE HIS OWN WORK"

[*Lucifer,* Vol. I, No. 3, November, 1887, pp. 161-169]

Such is the title of a letter received by the Editors of *Lucifer.* It is of so serious a nature that it seems well to make it the subject of this month's editorial. Considering the truths uttered in its few lines, its importance and the bearing it has upon the much obscured subject of Theosophy, and its visible agent or vehicle—the Society of that name—the letter is certainly worthy of the most considerate answer.

"*Fiat justitia, ruat coelum*!"

Justice will be done to both sides in the dispute namely, Theosophists and the members of the Theosophical Society * on the one hand, and the followers of the *Divine Word* (or Christos), and the so-called Christians, on the other.

____

* Not all the members of the Theosophical Society are Theosophists; nor are the members of the so-called Christian Churches all Christians, by any means. True Theosophists, as true Christians are very, *very* few; and there are practical Theosophists in the fold of Christianity, as there are practical Christians in the Theosophical Society, outside all ritualistic Christianity. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven- but he that doeth the will of my Father which is in heaven" (*Matthew,* vii, 21.) "Believe not in ME, but in the truths I utter." (Buddha's *Aphorisms.*)

____

We reproduce the letter:

To the Editors of *Lucifer*.

What a grand chance is now open in this country, to the exponents of a noble and advanced religion (if such this Theosophy be*) for proving its strength, righteousness and verity to the Western world, by throwing a penetrating and illuminating ray of its declared light upon the terribly harrowing and perplexing practical problems of our age.

Surely one of the purest and least self-incrusted duties of man, is to alleviate the sufferings of his fellow man?

From what I read, and from what I daily come into immediate contact with, I can hardly think it would be possible to over-rate in contemplation, the intense privation and agonizing suffering that is—aye, say it—*at this moment* being endured by a vast proportion of our brothers and sisters, arising in a large measure from their not absolutely having the means for procuring the *bare necessaries of existence?*

Surely a high and Heaven-born religion—a religion professing to receive its advanced knowledge and Light from "those more learned in the Science of Life," should be able to tell us something of how to deal with such life, in its primitive condition of helpless submission to the surrounding circumstances

of—civilization!

If one of our main duties is that of exercising disinterested love towards the Brotherhood, surely "those more learned" ones, whether in the flesh, or out of it, can and will, if appealed to by their votaries, aid them in discovering ways and means for such an end, and in organising some great fraternal scheme for dealing *rightly* with questions which are so appalling in their complexity, and which must and do press with such irresistible force upon all those who are earnest in their endeavours to carry out the will of Christ in a Christian Land?

L. F. FF

October 25, 1887.

---

* "This" Theosophy is not a religon, but rather *the* RELIGION— if one. So far, we prefer to call it a philosophy; one, moreover, which contains every religion, as it is the essence and the foundation of all. Rule III of the Theos. Body says: "The Society represents no particular religious creed, is entirely *unsectarian,* and includes professors of all faiths."

This honest-spoken and sincere letter contains two statements; an implied accusation against "Theosophy" (*i.e.,* the Society of that name), and a virtual admission that Christianity—or, again, rather its ritualistic and dogmatic religions—deserve the same and even a sterner rebuke. For if "Theosophy," represented by its professors, merits on external appearance the reproach that so far it has failed to transfer divine wisdom from the region of the metaphysical into that of practical work, "Christianity," that is, merely professing Christians, churchmen and laymen lie under a like accusation, evidently. "Theosophy" has, certainly, failed to discover *infallible* ways and means of bringing all its votaries to exercise "disinterested love" in their Brotherhood; it has not yet been able to relieve suffering in mankind at large; but neither has Christianity. And not even the writer of the above letter, nor any one else, can show sufficient excuse for the Christians in this respect. Thus the admission that "those who are earnest in their endeavours to carry out the will of Christ in a Christian Land" *need the help of* "' those more learned' ones, whether [pagan adepts] in the flesh, or [spirits?] out of it," is very suggestive, for it contains the defence and the *raison d'être* of the Theosophical Society. Tacit though it is, once that it comes from the pen of a sincere Christian, one who longs to learn some practical means to relieve the sufferings of the starving multitudes—this admission becomes the greatest and most complete justification for the existence of the Theosophical Brotherhood; a full confession of the absolute necessity for such a body independent of, and untrammelled by, any enchaining dogmas, and it points out at the same time the signal failure of Christianity to accomplish the desired results.

Truly said Coleridge that "good works may exist *without* saving (?) principles, therefore cannot contain in themselves the principles of salvation; but saving principles never did, never can exist without good works." Theosophists admit the definition, and disagree with the Christians only as to the nature of these "saving principles." The

Church (or churches) maintain that

the only saving principle is belief in Jesus, or the carnalized Christ of the soul-killing dogma; theosophy, undogmatic and unsectarian, answers, it is not so. The only *saving* principle dwells in man himself, and has never dwelt outside of his immortal divine self; *i.e.,* it is the true Christos, as it is the true Buddha, the divine inward light which proceeds from the eternal unmanifesting unknown ALL. And this light *can only be made known by its works—faith* in it having to remain ever blind in all, save in the man himself who feels that light within his soul.

Therefore, the tacit admission of the author of the above letter covers another point of great importance. The writer seems to have felt that which many, among those who strive to help the suffering, have felt and expressed. The creeds of the churches fail to supply the *intellectual* light, and the true wisdom which are needed to make the practical philanthropy carried out, by the true and earnest followers of Christ, a *reality.* The "practical" people either go on "doing good" unintelligently, and thus often do harm instead; or, appalled by the awful problem before them, and failing to find in their "churches" any clue, or a hope of solution, they retire from the battlefield and let themselves be drifted blindly by the current in which they happen to be born.

Of late it has become the fashion for friends, as well as for foes, to reproach the Theosophical Society with doing no practical work, but losing itself in the clouds of metaphysics. Metaphysicians, we are told, by those who like to repeat stale arguments, have been learning their lesson for the last few thousand years; and it is now high time that they should begin to do some practical work. Agreed; but considering that the Christian churches count nearly nineteen centuries of existence, and that the Theosophical Society and Brotherhood is a body hardly twelve years old; considering again that the Christian churches roll in fabulous wealth, and number their adherents by hundreds of millions, whereas the Theosophical Brotherhood is but a few thousand strong, and that it has no fund, or funds, at its disposal, but that

98 per cent. of its members are as poor and as uninfluential as the aristocracy of the Christian church is rich and powerful; taking all this into consideration, there would be much to say if the theosophists would only choose to press the matter upon the public notice. Meanwhile, as the bitterest critics of the "leaders" of the Theosophical Society are by no means only outsiders, but as there are members of that society who always find a pretext to be dissatisfied, we ask: Can works of charity that will be known among men be accomplished without money? Certainly not. And yet, notwithstanding all this, none of its (European) members, except a few devoted officers in charge of societies, will do

practical work; but some of them, those especially who have never lifted a finger to relieve suffering, and help their outside, poorer brothers, are those who talk the most loudly, and are the bitterest in their denunciations of the *unspirituality* and the unfitness of the "leaders of theosophy." By this they remove themselves into the outer ring of critics, like those spectators at the play who laugh at an actor passably representing Hamlet, while they themselves could not walk on to the stage with a letter on a salver. While in India, comparatively poor theosophists have opened gratuitous dispensaries for the sick, hospitals, schools, and everything they could think of, asking no returns from the poor, as the missionaries do, no abandonment of one's forefathers' religion, as a heavy price for favours received, have the English theosophists, as a rule, done a single thing for those suffering multitudes, whose pitiful cry rings throughout the whole Heavens as a protest against the actual state of things in Christendom ?

We take this opportunity of saying, in reply to others as much as to our correspondent, that, up till now, the energies of the Society have been chiefly occupied in organizing, extending, and solidifying the Society itself, which work has taxed its time, energies, and resources to such an extent as to leave it far less powerful for practical charity than we would have wished. But, even so, compared with the influence and the funds at the disposal of the Society, its work in practical charity, if less widely

known, will certainly bear favourable comparison with that of professing Christians, with their enormous resources in money, workers, and opportunities of all kinds. It must not be forgotten that practical charity is not one of the *declared* objects of the Society. It goes without saying, and needs no "declaration," that every member of the Society must be practically philanthropic if he be a theosophist at all; and our declared work is, in reality, more important and more efficacious than work in the every-day plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before. Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

Theosophy is correctly—though in this particular case, it is rather ironically—termed "a high and Heaven-born religion." It is argued that since it professes "to receive its advanced knowledge and Light from 'those more learned in the Science of Life,'" the latter ought and *must*, "if appealed to by their votaries [the theosophists], aid them in discovering ways and means . . . . . in organizing some great fraternal scheme," etc.

The scheme was planned, and the rules and laws to guide such a practical brotherhood, have been given by "those more learned in the Science of [practical, daily, *altruistic*] Life," aye, verily "more learned" in it than any other men since the days of Gautama Buddha and the Gnostic Essenes. The "scheme" dates back to the year when the Theosophical Society was founded. Let anyone read its wise and noble laws embodied to this day in the Statutes of the Fraternity, and judge for himself whether, if carried out rigorously and applied to practical life, the "scheme" would not have proved the most beneficent to mankind in general, and especially to our poorer brethren, of "the starving multitudes." Theosophy

teaches the spirit of "non-separateness," the evanescence and illusion of human creeds and dogma, hence, inculcates *universal love and charity for all mankind* "*without distinction of race, colour, caste or creed*," is it not therefore the fittest to alleviate the sufferings of mankind?

No true theosophist would refuse admission into a hospital, or any charitable establishment, to any man, woman or child, under the pretext that he is *not* a theosophist, as a Roman Catholic would when dealing with a Protestant, and *vice versa.* No true theosophist of the original rules would fail to put into practice the parable of the "Good Samaritan," or proffer help only to entice the unwary who, he hopes, will become a pervert from his god and the gods of his forefathers. None would slander his brother, none let a needy man go unhelped, none offer fine talk instead of practical love and charity.

Is it then the fault of Theosophy, any more than it is the fault of the Christ-teachings, if the majority of the members of the Theosophical Society, often changing their philosophical and religious views upon entering our Body, have yet remained practically the same as they were when professing *lip* Christianity? Our laws and rules are the same as given to us from the beginning; it is the general members of the Society who have allowed them to become virtually *obsolete.* Those few who are ever ready to sacrifice their time and labour to work for the poor, and who do, unrecognized and unthanked for it, good work wherever they can, are often too poor themselves to put their larger schemes of charity into objective practical form, however willing they may be.

"The fault I find with the Theosophical Society," said one of the most eminent surgeons in London to one of the editors, quite recently, "is that I cannot discover that any of its members really lead the Christ-life." This seemed a very serious accusation from a man who is not only in the front rank of his profession, and valued for his kindly nature, by his patients, and by society, and well known as a quiet doer of many good deeds. The only possible answer to be made was that the Christ-life is undeniably the ideal of every one worthy in any sense of the name of a Theosophist, and that if it is not lived it is because there are none strong enough to carry it out. Only a few days later the same complaint was put in a more graphic form by a celebrated lady-artist.

"You Theosophists don't do enough good for me," she said pithily. And in her case also there is the right to speak, given by the fact that she leads two lives—one a butterfly existence in society, and the other a serious one, which makes little noise, but has much purpose. Those who regard life as a great vocation, like the two critics of the Theosophical movement whom we have just quoted, have a right to demand of such a movement more than mere words. They themselves endeavour very quietly to lead the "Christ-life," and

they cannot understand a number of people uniting in the effort towards this life without practical results being apparent. Another critic of the same character who has the best possible right to criticise, being a thoroughly practical philanthropist and charitable to the last degree, has said of the Theosophists that their much talking and writing seems to resolve itself into mere intellectual luxury, productive of no direct good to the world.

The point of difference between the Theosophists (when we use this term we mean, not members of the Society, but people who are really using the organization as a method of learning more of the true wisdom-religion which exists as a vital and eternal fact behind all such efforts) and the practical philanthropists, religious or secular, is a very serious one, and the answer, that probably none of them are strong enough yet to lead the "Christ-life," is only a portion of the truth. The situation can be put very plainly, in so many words. The religious philanthropist holds a position of his own, which cannot in any way concern or affect the Theosophist. He does not do good merely for the sake of doing good, but also as a means towards his own salvation. This is the outcome of the selfish and personal side of man's nature, which has so coloured and affected a grand religion that its devotees are little better than the idol-worshippers who ask their deity of clay to bring them luck in business, and the payment of debts. The religious philanthropist who hopes to gain salvation by good works has simply, to quote a well-worn yet ever fresh witticism, exchanged worldliness for other-worldliness.

The secular philanthropist is really at heart a socialist, and nothing else; he hopes to make men happy and good by bettering their physical position. No serious student of human nature can believe in this theory for a moment. There is no doubt that it is a very agreeable one, because if it is accepted there is immediate, straightforward work to undertake. "The poor ye have always with you." The causation which produced human nature itself produced poverty, misery, pain, degradation, at the same time that it produced wealth, and comfort, and joy and glory. Lifelong philanthropists, who have started on the work with a joyous youthful conviction that it is possible to "do good," have, though never relaxing the habit of charity, confessed to the present writer that, as a matter of fact, misery cannot be relieved. It is a vital element in human nature, and is as necessary to some lives as pleasure is to others.

It is a strange thing to observe how practical philanthropists will eventually, after long and bitter experience, arrive at a conclusion which, to an occultist, is from the first a working hypothesis. This is, that misery is not only endurable, but agreeable to many who endure it. A noble woman, whose life has been given to the rescue of the lowest class of wretched girls, those who seem to be driven to vice by want, said, only a few days since, that with many of these outcasts it is not possible to raise them to any apparently happier lot. And this she distinctly stated (and she can speak with authority, having spent her life literally among them, and studied them thoroughly), is not so much from any love of vice, but from love of that very state which the wealthy classes call misery. They prefer the savage life of a bare-foot, half-clad creature, with no roof at night and no food by day, to

any comforts which can be offered them. By comforts, we do not mean the workhouse or the reformatory, but the comforts of a quiet home; and we can give chapter and verse, so to speak, to show that this is the case, not merely with the children of outcasts, who might be supposed to have a savage heredity, but with the children of gentle, cultivated, and Christian people.

Our great towns hide in their slums thousands of beings whose history would form an inexplicable enigma, a perfectly baffling moral picture, could they be written out clearly, so as to be intelligible. But they are only known to the devoted workers among the outcast classes, to whom they become a sad and terrible puzzle, not to be solved, and therefore, better not discussed. Those who have no clue to the science of life are compelled to dismiss such difficulties in this manner, otherwise they would fall, crushed beneath the thought of them. The social question as it is called, the great deep waters of misery, the deadly apathy of those who have power and possessions—these things are hard]y to be faced by a generous soul who has not reached to the great idea of evolution, and who has not guessed at the marvellous mystery of human development.

The Theosophist is placed in a different position from any of these persons, because he has heard of the vast scope of life with which all mystic and occult writers and teachers deal, and he has been brought very near to the great mystery. Indeed, none, though they may have enrolled themselves as Fellows of the Society, can be called in any serious sense Theosophists, until they have begun to consciously taste in their own persons, this same mystery; which is, indeed, a law inexorable, by which man lifts himself by degrees from the state of a beast to the glory of a God. The rapidity with which this is done is different with every living soul; and the wretches who hug the primitive task-master, *misery,* choose to go slowly through a tread-mill course which may give them innumerable lives of physical sensation—whether pleasant or painful, well-beloved because tangible to the very lowest senses. The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognise that he is under a—to him—new and swifter law of` development, and to snatch at the lessons that come to him.

But, in recognising this, he also makes another discovery. He sees that it takes a very wise man to do

good works without danger of doing incalculable harm. A highly developed adept in life may grasp the nettle, and by his great intuitive powers, know whom to relieve from pain and whom to leave in the mire that is their best teacher. The poor and wretched themselves

will tell anyone who is able to win their confidence that disastrous mistakes are made by those who come from a different class and endeavour to help them. Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair. May the Master of Mercy forgive us for saying such words of any human creatures, all of whom are a part of ourselves, according to the law of human brotherhood which no disowning of it can destroy. But the words are true. None of us know the darkness which lurks in the depths of our own natures until some strange and unfamiliar experience rouses the whole being into action So with these others who seem more miserable than ourselves.

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. In this sense the answer made as to lack of Christ-like lives among Theosophists, that there are probably none strong enough to live such, is perfectly correct and covers the whole question. For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the "Buddha-Christ" spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as

170

in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it.

But as it is an inexorable law, that the ground must be tilled if the harvest is to be reaped, so Theosophists are obliged to work in the world unceasingly, and very often in doing this to make serious mistakes, as do all workers who are not embodied Redeemers. Their efforts may not come under the title of good works, and they may be condemned as a school of idle talkers, yet they are an outcome and fruition of this particular moment of time, when the ideas which they hold are greeted by the crowd with interest; and therefore their work is good, as the lotus-flower is good when it opens in the midday sun.

None know more keenly and definitely than they that good works are necessary; only these cannot be rightly accomplished without knowledge. Schemes for Universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers. To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be.

Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly,* with knowledge.

*   *   *   *

It is well known that the first rule of the society is to carry out the object of forming the nucleus of a universal brotherhood. The practical working of this rule was

explained by those who laid it down, to the following effect:—

"HE WHO DOES NOT PRACTISE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN—IS NO THEOSOPHIST."

Collected Writings VOLUME VIII

November, 1887

THE ESOTERIC CHARACTER OF THE GOSPELS

[The superior numbers appearing at various places through out this Essay refer to Compiler's Notes immediately following it, on pages 217-239.]

—I—

[*Lucifer*, Vol. I, No. 3, November, 1887, pp. 173-180]

". . . . . Tell us, when shall these things be? and what shall be the sign *of thy presence,* and *of the consummation of the age*?" * asked the Disciples of the MASTER, on the Mount of Olives.

The reply given by the "Man of Sorrow," the *Chrêstos,* on his trial, but also on his way to triumph, as *Christos,* or Christ,† is prophetic, and very suggestive. It is a warning indeed. The answer must be quoted in full. Jesus . . . said unto them:—

Take heed that *no man* lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars . . . . but the end is not yet. *For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.* But all these things are the beginning of travail . . . . . And many false prophets shall arise, and shall lead many astray . . . then shall the end come . . . . when therefore ye see the abomination of desolation which was spoken through Daniel . . . Then if any man shall say unto you, *Lo, here is the Christ,* or there; believe him not . . . . If therefore they shall say unto you, Behold, he is in the wilderness, go not forth: Behold, he is in the

____

* *St. Matthew*, xxiv, 3, *et seq.* The sentences italicised are those which stand corrected in the *New Testament* after the recent revision in 1881 of the version of 1611; which version is full of errors, voluntary and involuntary. The word "presence," for "coming," and "the consummation of the age," now standing for "the end of the world," have altered, of late, the whole meaning, even for the most sincere Christians, if we exempt the Adventists.

† He who will not ponder over and master the great difference between the meaning of the two Greek words— χρηστός and χριστός must remain blind for ever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead-letter of the texts, the very Dead Sea fruit of *lip*-Christianity.

____

inner chambers; believe them not. For as the lightning cometh forth from the east, and is seen even unto the west: so shall be the *presence* of the Son of man, etc., etc.

Two things become evident *to all* in the above passages, now that their false rendering is corrected in the revision text: (*a*) "the coming of Christ," means *the presence of* CHRISTOS in a regenerated world, and not at all the actual coming in body of "Christ" Jesus; (*b*) this Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOUR—*is no man,* but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucifed in him by his own terrestrial passions,* and buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him.** The "Son of Man" is no child of the bond-woman—*flesh,* but verily of the free-woman—*Spirit*,† the child of man's own deeds, and the fruit of his own spiritual labour.

On the other hand, at no time since the Christian era, have the precursor signs described in *Matthew* applied so graphically and forcibly to any epoch as they do to our own times. When has nation arisen against nation more than at this time? When have "famines"—another name for destitute pauperism, and the famished multitudes of the proletariat—been more cruel, earthquakes more frequent, or covered such an area simultaneously, as for the last few years? Millenarians and Adventists of

____

* "For ye are the temple ["sanctuary" in the *revised* N.T.] of the living God." (II *Cor.,* vi, 16.)

† Spirit, or the Holy Ghost, was feminine with the Jews, as with most ancient peoples, and it was so with the early Christians. *Sophia* of the Gnostics, and the third Sephiroth *Binah* (the *female* Jehovah of the Kabalists), are feminine principles—"Divine Spirit," or *Ruach.* "*Achat Ruach Elohim Chayyim.*" "One is *She,* the Spirit of the Elohim of Life," is said in *Sepher Yetzirah.* [chap. i, sect. 9.]

____

robust faith, may go on saying that "the coming of (the carnalised) Christ" is near at hand, and prepare themselves for "the end of the world." Theosophists—at any rate, some of them—who understand the hidden meaning of the universally-expected Avatars, Messiahs, Sosioshes and Christs—know that it is no "end of the world," but "the consummation of the age," *i.e.,* the close of a cycle, which is now fast approaching.* If our readers have forgotten the concluding passages of the article, The Signs of the Times," in *Lucifer* for October last, let them read them over, and they will plainly see the meaning of this particular cycle.[1]

Many and many a time the warning about the "false Christs" and prophets who shall lead people astray has been interpreted by charitable Christians, the worshippers of the dead-letter of their scripture, as applying to mystics generally, and Theosophists most especially. The recent work by Mr. Pember, *Earth's Earliest Ages*, is a proof of it. Nevertheless, it seems very evident that the words in Matthew's Gospel and others can hardly apply to Theosophists. For these were never found saying that Christ is "Here" or "There," in wilderness or city, and least of all in the "inner chamber" behind the altar of any modern church. Whether Heathen or Christian by birth, they refuse to materialise and

thus degrade that which is the purest and grandest ideal—the symbol of symbols—namely, the immortal Divine Spirit in man, whether it be called Horus, Krishna, Buddha, or Christ. None of them has ever yet said: "I am the Christ";

____

* There are several remarkable cycles that come to a close at the end of this century. First, the 5,000 years of the Kaliyuga cycle; again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with *Pisces* (Ichthys or "Fish-man" *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the *Ram,* and again into that of *Pisces.* When it enters, in a few years, the sign of *Aquarius,* psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.

____

for those born in the West feel themselves, so far, only *Chrêstians,** however much they may strive to become *Christians* in Spirit. It is to those, who in their great conceit and pride refuse to win the right of such appellation by first leading the life of *Chrêstos*; † to those who haughtily proclaim themselves *Christians* (the glorified, the anointed) by sole virtue of baptism when but a few days old—that the above-quoted words of Jesus apply most forcibly. Can the prophetic insight of him who uttered this remarkable warning be doubted by any one who sees the numerous "false prophets" and pseudo-apostles (*of Christ*), now roaming over the world? These have split the one divine Truth into fragments, and broken, in the camp of the Protestants alone, the rock of the Eternal Verity into three hundred and fifty odd pieces, which now represent the bulk of their Dissenting sects. Accepting the number in round figures as 350, and admitting, for argument's sake, that, at least, one of these may have the approximate truth, still 349 *must be necessarily false.*‡ Each of these claims to have Christ exclusively in its "inner chamber," and denies him to all others, while, in truth, the great majority of their respective followers daily put Christ to death on the cruciform tree of matter—the "tree of infamy" of the old Romans—indeed!

____

* The earliest Christian author, Justin Martyr, calls, in his *First Apology,* his co-religionists *Chrêstians,* χρηστιανοί —not Christians.

† "Clemens Alexandrinus, in the second century, founds a serious argument on this paronomasia that (lib. III, cap. xvii, p. 53, *et circa*—Psal. 55, D), all who believed in Chrêst (*i.e.,* in *a good man*) both are, and are called, *Chrêstians,* that is, *good men*" (*Stromata,* lib. II, ch. iv, quoted in Higgins' *Anacalypsis*, I, 568).[2] And Lactantius (*Divine Institutes,* lib. IV, cap. vii) says that it is only through *ignorance* that people call themselves Christians, instead of Chrêstians: "*Sed exponenda huius nominis ratio est propter ignorantium errorem qui eum immutata littera Chrestum solent dicere.*"

‡ In England alone, there are over 239 various sects. (See *Whitaker's Almanac*.) In 1883, there were 186 denominations only, and now they steadily increase with every year, an additional 53 sects having sprung up in only four years!

____

The worship of the dead-letter in the Bible is but one more form of *idolatry,* nothing better. A fundamental dogma of faith cannot exist under a double-faced Janus form. "Justification" *by Christ* cannot be achieved at one's choice and fancy, *either* by "faith" or by "works" and James (ii, 25), therefore, contradicting Paul (*Heb.,* xi, 31), and *vice versa*,* one of them must be wrong. Hence, the Bible is *not* the "Word of God," but contains at best the words of fallible men and *imperfect* teachers. Yet read *esoterically,* it does contain, if not the *whole* truth, still, "*nothing but the truth*," under whatever allegorical garb. Only: *Quot homines tot sententiae.*

The "Christ principle," the awakened and glorified Spirit of Truth, being universal and eternal, the true *Christos* cannot be monopolized by any one person, even though that person has chosen to arrogate to himself the title of the "Vicar of Christ," or of the "Head" of that or another State-religion. The spirits of "Chrêst" and "Christ" cannot be confined to any creed or sect, only because that sect chooses to exalt itself above the heads of all other religions or sects. The name has been used in a manner so intolerant and dogmatic, especially in our day, that Christianity is now the religion of arrogance *par excellence,* a stepping-stone for ambition, a sinecure for wealth, sham and power; a convenient screen for hypocrisy. The noble epithet of old, the one that made Justin Martyr say that "*from the mere name,* which is imputed to us as a crime, *we are the most excellent*," † is

---

* It is but fair to St. Paul to remark that this contradiction is surely due to later tampering with his Epistles. Paul was a Gnostic himself, *i.e.,* a "Son of Wisdom," and an Initiate into the true *mysteries of Christos,* though he may have thundered (or was made to appear to do so) against some Gnostic sects, of which, in his day, there were many. But his Christos was not Jesus of Nazareth, nor any living man, as shown so ably in Mr. Gerald Massey's lecture, "Paul, the Gnostic Opponent of Peter." He was an Initiate, a true "Master-Builder" or adept, as described in *Isis Unveiled*, Vol. II, pp. 90-91.

† ". . . . ὅσον γε ἐκ τοῦ κατηγορουμένου ἡμῶν ὀνοματος χρηστότατοι ὑπάρχομεν . . ." (*First Apology*, iv).3

---

now degraded. The missionary prides himself with the so-called *conversion* of a heathen, who makes of Christianity ever a *profession,* but rarely a religion, a source of income from the missionary fund, and a pretext, since the blood of Jesus has washed them all by anticipation, for every petty crime, from drunkenness and lying up to theft. That same missionary, however, would not hesitate to publicly condemn the greatest saint to eternal perdition and hell fires if that holy man has only neglected to pass through the fruitless and meaningless form of baptism by water with accompaniment of *lip* prayers and vain ritualism.

We say "lip prayer" and "vain ritualism" knowingly. Few Christians among the laymen

are aware even of the true meaning of the word *Christ;* and those of the clergy who happen to know it (for they are brought up in the idea that to study such subjects is *sinful*) keep the information secret from their parishioners. They demand blind, implicit faith, and *forbid inquiry as the one unpardonable sin,* though nothing of that which leads to the knowledge of the truth can be aught else than holy. For what is "Divine Wisdom," or *Gnosis,* but the essential reality behind the evanescent appearances of objects in nature—the very soul of the manifested LOGOS? Why should men who strive to accomplish union with the one eternal and absolute Deity shudder at the idea of prying into its mysteries—however awful? Why, above all, should they use names and words the very meaning of which is a sealed mystery to them—a mere sound? Is it because an unscrupulous, power-seeking Establishment called a Church has cried "wolf" at every such attempt, and, denouncing it as "blasphemous," has ever tried to kill the spirit of inquiry? But Theosophy, the "Divine Wisdom,'' has never heeded that cry, and has the courage of its opinions. The world of sceptics and fanatics may call it, one—an empty "*ism*"—the other "Satanism": they can never crush it. Theosophists have been called Atheists, haters of Christianity, the enemies of God and the gods. They are none of these. Therefore, they have agreed this day to publish a clear statement of their

ideas, and a profession of their faith—with regard to monotheism and Christianity, at any rate—and to place it before the impartial reader to judge them and their detractors on the merits of their respective faiths. No truth-loving mind would object to such honest and sincere dealing, nor will it be dazzled by any amount of new light thrown upon the subject, howsoever much startled otherwise. On the contrary, such minds will thank *Lucifer,* perhaps, while those of whom it was said "*qui vult decipi decipiatur*"—let them be deceived by all means!

The editors of this magazine propose to give a series of essays upon the hidden meaning or esotericism of the "New Testament."[4] No more than any other scripture of the great world-religions can the Bible be excluded from that class of allegorical and symbolical writings which have been, from the prehistoric ages, the receptacle of the secret teachings of the Mysteries of Initiation, under a more or less veiled form. The primitive writers of the *Logia* (now the Gospels) knew certainly *the* truth, and the *whole* truth; but their successors had, as certainly, only dogma and form, which lead to hierarchical power at heart, rather than the spirit of the so-called Christ's teachings. Hence the gradual perversion. As Higgins truly said, in the Christologia of St. Paul and Justin Martyr, we have the esoteric religion of the Vatican, a refined Gnosticism for the cardinals, a more gross one for the people. It is the latter, only still more materialized and disfigured, which has reached us in our age.

The idea of writing this series was suggested to us by a certain letter published in our October issue, under the heading of "Are the Teachings Ascribed to Jesus Contradictory?"[5] Nevertheless, this is no attempt to contradict or weaken, in any one instance, that which is said by Mr. Gerald Massey in his criticism. The contradictions pointed out by the learned

lecturer and author are too patent to be explained away by any "Preacher" or Bible champion; for what he has said—only in more terse and vigorous language—is what was said of the

descendant of Joseph Pandira (or Panthera) in *Isis Unveiled* (Vol. II, p. 201), from the Talmudic *Sepher Toldoth Jeshu.* His belief with regard to the spurious character of Bible and New Testament, *as now edited*, is therefore, also the belief of the present writer. In view of the recent revision of the Bible, and its many thousands of mistakes, mistranslations, and interpolations (some confessed to, and others withheld), it would ill become an opponent to take any one to task for refusing to believe in the authorised texts.

But the editors would object to one short sentence in the criticism under notice. Mr. Gerald Massey writes:

> What is the use of taking your "Bible oath" that this thing is true, if the Book you are sworn upon is a magazine of falsehoods already exploded, or just going off?

Surely it is not a symbologist of Mr. G. Massey's powers and learning who would call the *Book of the Dead,* or the *Vedas*, or any other ancient Scripture, "a magazine of falsehoods." * Why not regard in the same light as all the others, the Old, and, *in a still greater measure,* the *New* Testament?

All of these are "magazines of falsehoods," if accepted in the exoteric dead-letter interpretations of their ancient,

---

* The extraordinary amount of information collated by that able Egyptologist shows that he has thoroughly mastered the secret of the production of the *New Testament.* Mr. Massey knows the difference between the spiritual, divine and purely metaphysical Christos, and the made-up "lay figure" of the carnalized Jesus. He knows also that the Christian canon, especially the *Gospels, Acts* and *Epistles,* are made up of fragments of Gnostic wisdom, the groundwork of which is *pre-Christian* and built on the MYSTERIES of Initiation. It is the mode of theological presentation and the interpolated passages—such as in *Mark*, xvi*,* from verse 9 to the end—which make of the Gospels a "magazine of (*wicked*) falsehoods," and throw a slur on CHRISTOS. But the Occultist who discerns between the two currents (the true gnostic and the *pseudo*-Christian) knows that the passages free from theological tampering belong to archaic wisdom, and so does Mr. Gerald Massey, though his views differ from ours.

Collected Writings VOLUME VIII

November, 1887

and especially their modern, theological glossarists. Each of these records has served in its turn as a means for securing power and of supporting the ambitious policy of an unscrupulous priesthood. All have promoted superstition, all made of their gods blood-thirsty and ever-damning Molochs and fiends, as all have made nations to serve the latter more than the God of Truth. But while cunningly-devised dogmas and intentional misinterpretations by scholiasts are beyond any doubt, "falsehoods already exploded," the texts themselves are mines of universal truths. But for the world of the profane and sinners, at any rate—they were and still are like the mysterious characters traced by "the fingers of a man's hand" on the wall of the Palace of Belshazzar: *they need Daniel to read and understand them.*

Nevertheless, TRUTH has not allowed herself to remain without witnesses. There are, besides great Initiates into scriptural symbology, a number of quiet students of the mysteries of archaic esotericism, of scholars proficient in Hebrew and other dead tongues, who have devoted their lives to unriddle the speeches of the Sphinx of the world-religions. And these students, though none of them has yet mastered all the "seven keys" that open the great problem, have discovered enough to be able to say: There *was* a universal mystery-language, in which all the World Scriptures were written, from *Vedas* to *Revelation,* from the *Book of the Dead* to the *Acts.* One of the keys, at any rate, the numerical and geometrical key * to the Mystery Speech is now rescued; an ancient language, truly, which up to this time remained hidden, but the evidences of which abundantly exist, as may be proven by undeniable mathematical demonstrations. If, indeed, the Bible is forced on the acceptance of the world in its

——————

* "The key to the recovery of the language so far as the writer's efforts have been concerned was found in the use, strange to say, of the discovered integral ratio in numbers of diameter to circumference of a circle," by a geometrician. "This ratio is 6561 for diameter and 20612 for circumference." (Cabalistic MSS.)[6] In one of the future numbers of *Lucifer* more details will be given, with the permission of the discoverer.—*Ed.*[7]

——————

dead-letter meaning, in the face of the modern discoveries by Orientalists and the efforts of independent students and kabalists, it is easy to prophesy that even the present new

generations of Europe and America will repudiate it, as all the materialists and logicians have done. For, the more one studies ancient religious texts, the more one finds that the ground-work of the New Testament is the same as the ground-work of the Vedas, of the Egyptian theogony, and the Mazdean allegories. The atonements by blood—blood-covenants and blood-transferences from gods to men, and by men, as sacrifices to the gods—are the first key-note struck in every cosmogony and theogony; soul, life and blood were synonymous words in every language, pre-eminently with the Jews; and that blood-giving was life-giving. Many a legend among (geographically) alien nations ascribes soul and consciousness in newly-created mankind to the blood of the god-creators Berosus records a Chaldean legend ascribing the creation of a new race of mankind to the admixture of dust with the blood that flowed from the severed head of the god Belus. "On this account it is that men are rational, and partake of divine knowledge," explains Berosus.* And Lenormant has shown (*The Beginnings of History*, etc., p. 52, footnote) that "the Orphics . . . said that the *immaterial part of man, his soul* [his life], sprang from the blood of Dionysos Zagreus, whom these Titans had torn to pieces. . . ."[8] Blood "revivifies the dead"—*i.e.*, interpreted metaphysically, it gives *conscious* life and a soul to the man of matter or clay—such as the modern materialist is now. The mystic meaning of the injunction, "Verily, verily, I say unto you, except *ye eat the flesh* of the Son of man and *drink his blood*, ye have not life in yourselves" [*John*, vi, 53], can never be understood or appreciated at its true *occult* value, except by those who

―――――――――

* Cory's *Ancient Fragments*, p. 59. So do Sanchoniathon and Hesiod, who both ascribe the *vivifying* of mankind to the spilt blood of the Gods. But blood and *soul* are one (*nephesh*), and the blood of the gods means here the informing soul.

―――――――――

hold some of the *seven keys,* and yet care little for St. Peter. * These words, whether said by Jesus of Nazareth, or Jeshua Ben-Panthera, are the words of an INITIATE. They have to be interpreted with the help of *three* keys—one opening the *psychic* door, the second that of physiology, and the third that which unlocks the mystery of terrestrial being, by unveiling the inseparable blending of theogony with anthropology. It is for revealing a few of these truths, with the *sole view of saving intellectual mankind from the insanities of materialism and pessimism,* that mystics have often been denounced as the servants of Antichrist, even by those Christians who are most worthy, sincerely pious and respectable men.

The first key that one has to use to unravel the dark secrets involved in the mystic name of Christ, is the key which unlocked the door to the ancient mysteries of the primitive Aryans, Sabeans and Egyptians. The Gnosis supplanted by the Christian scheme was universal. It was the echo of the primordial wisdom-religion which had once been the heirloom of the whole of mankind; and, therefore, one may truly say that, in its purely

---

* The existence of these *seven* keys is virtually admitted, owing to deep research in the Egyptological lore, by Mr. G. Massey again. While opposing the teachings of *Esoteric Buddhism*—unfortunately misunderstood by him in almost every respect—in his Lecture on "The Seven Souls of Man and their Culmination in Christ," he writes (p. 21):—

". . . this system of thought, this mode of representation, this septenary of powers, in various aspects, had been established in Egypt at least seven thousand years ago, as we learn from certain allusions to Atum [the god 'in whom the fatherhood was individualised as the *begetter of an eternal soul*,' the *seventh* principle of the Theosophists] found in the inscriptions lately discovered at Sakkarah. I say in various aspects *because the Gnosis of the Mysteries was at least sevenfold in its nature*—it was Elemental, Biological, Elementary (human), Stellar, Lunar, Solar, and Spiritual—and *nothing short of a grasp of the whole system can possibly enable us to discriminate the various parts, distinguish one from the other, and determine the which and the what, as we try to follow the symbolical Seven through their several phases of character.*" [9]

metaphysical aspect, the Spirit of Christ (the divine *logos*) was present in humanity from the beginning of it. The author of the *Clementine Homilies* [10] is right; the mystery of Christos—now supposed to have been taught by Jesus of Nazareth—"was identical" with that which *from the first* had been communicated "*to those who were worthy*," as quoted in another lecture.* We may learn from the Gospel *according* to Luke, that the "worthy" were those who had been initiated into the mysteries of the Gnosis, and who were "accounted worthy" to attain that "resurrection from the dead" *in this life* . . . . "those who knew that they could die no more, being equal to the angels as sons of God and sons of the Resurrection." In other words, they were the great adepts *of whatever religion;* and the words apply to all those who, without being Initiates, strive and succeed, through personal efforts to *live the life* and to attain the naturally ensuing spiritual illumination in blending their personality—the "Son"—with the "Father," their individual divine Spirit, *the God within* them. This "resurrection" can never be monopolized by the Christians, but is the spiritual birth-right of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a *Christ-man.* On the other hand, those who choose to ignore the Christ (principle) within themselves, must die *unregenerate heathens*—baptism, sacraments, lip-prayers, and belief in dogmas notwithstanding.

In order to follow this explanation, the reader must bear in mind the real archaic meaning of the paronomasia involved in the two terms *Chrêstos* and *Christos.* The former means certainly more than merely "a good," an "excellent man," while the latter was never applied to any one living man, but to every Initiate at the moment of *his second birth and resurrection.*† He who finds Christos

---

* "Gnostic and Historic Christianity." [11]

† "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (*John,* iii, 5). Here the birth *from above,* the spiritual birth, is meant, achieved at the supreme and last initiation.

---

within himself and recognises the latter as his only "way," becomes a follower and an *Apostle of Christ,* though he may have never been baptised, nor even have met a "Christian," still less call himself one.

H. P. B.

—————

—II—

[*Lucifer,* Vol. I, No. 4, December, 1887, pp. 299-310]

The word Chrêstos existed ages before Christianity was heard of. It is found used, from the fifth century B.C., by Herodotus, by Aeschylus and other classical Greek writers, the meaning of it being applied to both things and persons.

Thus in Aeschylus (*Choëphoroe,* 901) we read of μαντεύματα τὰ πυθόχρηστα (*pythochresta*), the "oracles delivered by a Pythian God" (*Greek-Engl. Lex.*) through a pythoness; [12] and *Pythochrêstos* is the nominative singular of an adjective derived from *chraô,* χράω (Euripides, *Ion,* 1218).[13] The later meanings coined freely from this primitive application, are numerous and varied. Pagan classics expressed more than one idea by the verb χράομαι, "consulting an oracle"; for it also means "fated," *doomed* by an oracle, in the sense of a *sacrificial victim to its decree,* or—"to the WORD"; as *chrêstêrion* is not only "the seat of an oracle" but also "an offering to, or for, the oracle." * *Chrêstês,* χρήστης is one who expounds or explains oracles, "a *prophet,* a *soothsayer*";† and *chrêstêrios*, χρηστήριος is one

—————

* The word χρεών is explained by Herodotus (7. 11. 7) [14] as that which an oracle declares, and τὸ χρεὼν is given by Plutarch (*Lives: Nicias*, xiv, b) as "fate," "necessity." *Vide* Herod., VII, 215; V, 109; and Sophocles, *Philoctetes,* 437.[15]

† See Liddell and Scott, *Greek-English Lexicon.*

—————

who belongs to, or is in the service of, an oracle, a god, or a "Master"; * this Canon Farrar's efforts notwithstanding †

All this is evidence that the terms Christ and Christians, spelt originally *Chrêst* and *Chrêstians*, χρηστιανοί ,‡ were

—————

* Hence of a *Guru*, "a teacher," and *chela,* a "disciple," in their mutual relations.

† In his recent work, *The Early Days of Christianity,* Canon Farrar remarks:—"Ps. xxxiv, 8, χρηστὸς 'sweet' (Aug. *dulcis, Vulg. suavis*). Cf. *Luke*, v, 39; vi, 35. Some have supposed a pleasant play of words, founded on itacism, between *chrêstos* (sweet) and Christos (Christ) . . ." (Vol. I, p. 158, fnote). But there is nothing to suppose, since it began by a "play of words," indeed. The name Christus was *not* "distorted into Chrêstos," as the learned author would make his readers believe (I, p. 19), but it was the adjective and noun *Chrêstos* which became distorted into *Christus,* and applied to Jesus. In a footnote on the word "Chrêstian," occurring in the *First Epistle of Peter* (iv, 16), in which in the *revised* later MSS. the word was changed into *Christian,* Canon Farrar remarks again, ". . . perhaps we should read the ignorant heathen distortion, *Chrêstian* . . ." (I, p. 171, fnote). Most decidedly we should; for the eloquent writer should remember his Master's command to render unto Caesar that which is Caesar's. His dislike notwithstanding; Mr. Farrar is obliged to admit that the name *Christian* was first INVENTED, by the sneering, mocking Antiochians, as early as A.D. 44, but had not come into general use before the persecution by Nero. "Tacitus (*Ann*., xv, 44)," he says, "uses the word '*Christianos*' with something of an apology. It is well known that in the N. T. it only occurs three times, and always involves a hostile sense (*Acts*, xi, 26; xxvi, 28), as it does in iv, 16" (Vol. I, p. 147, fnote). It was not Claudius alone who looked with alarm and suspicion on the Christians, so nicknamed in derision for their carnalizing a subjective principle or attribute, but all the pagan nations. For Tacitus, speaking of those whom the masses called "Christians," describes them as a set of men *detested for their enormities* and crimes. No wonder, for history repeats itself. There are, no doubt, thousands of noble, sincere, and virtuous *Christian-born* men and women now. But we have only to look at the viciousness of Christian "heathen" converts; at the *morality* of those proselytes in India, whom the missionaries themselves decline to take into their service, to draw a parallel between the converts of 1,800 years ago, and the modern heathens "touched by *grace*."

† Justin Martyr, Tertullian, Lactantius, Clemens Alexandrinus, and others spelt it in this way.

____

directly borrowed from the Temple terminology of the Pagans, and meant the same thing. The God of the Jews was now substituted for the Oracle and the other gods; the generic designation "Chrêstos" became a noun applied to one special personage, and new terms such as *Chrêstianoi* and *Chrêstodoulos*, "a follower or server of Chrêstos"—were coined out of the old material. This is shown by Philo Judaeus, a monotheist, assuredly, using already the same term for monotheistic purposes. For he speaks of θεόχρηστος (*theochrêstos*), "God-declared," or one who is declared by god, and of λόγια θεόχρηστα (*logia theochrêsta*), "sayings delivered by God"—which proves that he wrote at a time (between the first century B.C., and the first A.D.) when neither Christians nor Chrêstians were yet known under these names, but still called themselves the Nazarenes. The notable difference between the two words, χράω, "consulting or obtaining response from a god or oracle" (χρεώ being the Ionic earlier form of it), and χρίω (*chrio*), "to rub, to anoint" (from which the name Christos), have not prevented the ecclesiastical adoption and coinage from Philo's expression θεόχρηστος of that other term θεόχριστος "anointed by God." Thus the quiet substitution of the letter η for ι for dogmatic purposes, was achieved in the easiest way, as we now see.

The secular meaning of *Chrêstos* runs throughout the classical Greek literature *pari passu* with that given to it in the mysteries. Demosthenes saying ὦ χρηστέ (*De corona,* 318 [330]), means by it simply "you nice fellow"; Plato (in *Phaedrus*, 264 C) has χρηστὸς εἶ, ὅτι με ἡγεῖ— "you are an excellent fellow to think. . . . ." [16] But in the esoteric phraseology

of the temples "chrêstos," * a

---

* Vide Liddell and Scott's *Greek-English Lexicon. Chrêstos* is really one who is continually warned, advised, guided, whether by oracle or prophet. Mr. G. Massey is not correct in saying that ". . . . . The Gnostic form of the name Chrêst, or Chrêstos, denotes the *Good God,* not a human original," for it denotes the latter, *i.e.,* a good, holy man; but he is quite right when he adds that *Chrêstianus* signifies "sweetness, goodness, or benignity; an early version of Matthew Arnold's 'Sweetness and Light'." "The *Chrêstoi,* as the

---

Word which, like the participle *Chrêstheis*, is formed under the same rule, and conveys the same sense—from the verb χράομαι ("to consult a god")—answers to what we would call an adept, also a high *chela,* a disciple. It is in this sense that it is used by Euripides (*Ion,* 1320) [18] and by Aeschylus (I C).[19] This qualification was applied to those whom the god, oracle, or any superior had proclaimed this, that, or anything else. An instance may be given in this case.

The words χρῆσεν οἰκιστῆρα used by Pindar (*Odes: Pythia*, IV, 6) [20] mean "the oracle *proclaimed* him the coloniser." In this case the genius of the Greek language permits that the man so proclaimed should be called χρηστός (*Chrêstos*). Hence this term was applied to every Disciple recognized by a Master, as also to every good man. Now, the Greek language affords strange etymologies. Christian theology has chosen and decreed that the name Christos should be taken as derived from χρίω, χρισω (Chrisô), "anointed with scented unguents or oil." But this word has several significances. It is used by Homer, certainly, as applied to the rubbing with oil of the body after bathing (*Iliad,* XXIII, 186; also in *Odyssey,* IV, 252) [21] as other ancient writers do. Yet the word χριστης (*Christês*) means rather a *white-washer,* while the word Chrêstês (χρήστης) means priest and prophet, a term far more applicable to Jesus, than that of the "Anointed," since, as Nork shows on the authority of the Gospels, he never was anointed, either as king or priest. In short, there is a deep mystery underlying all this scheme, which, as I maintain, only a thorough knowledge of the *Pagan*

Good people, were pre-extant. Numerous Greek inscriptions show that the departed, the hero, the saintly one—that is, the 'Good'—was styled *Chrêstos,* or the Christ, and from this meaning of the ' Good ' does Justin, the primal apologist, derive the Christian name. This identifies it with the Gnostic source, and with the ' Good God ' who revealed himself according to Marcion—that is, the Un-Nefer or Good-opener of the Egyptian theology."—(*Agnostic Annual.*) [17]

---

mysteries is capable of unveiling.* It is not what the early Fathers, who had an object to achieve, may affirm or deny, that is the important point, but rather what is now the evidence for the real significance given to the two terms *Chrêstos* and *Christos* by the ancients in the pre-Christian ages. For the latter had no object to achieve, therefore nothing to conceal or disfigure, and their evidence is naturally the more reliable of the two. This evidence can be obtained by first studying the meaning given to these words by the classics, and then their correct significance searched for in mystic symbology.

Now *Chrêstos,* as already said, is a term applied in various senses. It qualifies both Deity and Man. It is used in the former sense in the Gospels, as in *Luke* (vi, 35)*,* where it means "kind;" and "merciful," χρηστός ἐστιν ἐπὶ τοὺς, [and] in I Peter (ii, 3), where it is said, "Kind is the Lord," χρηστὸς ὁ Κύριος. On the other hand, it is explained by Clemens Alexandrinus as simply meaning a good man: "All who believe in *Chrêst* (a good man) both *are,* and *are called Chrêstians,* that is good men" (*Strom.,* lib. II, ch. iv).[23] The reticence of Clemens, whose Christianity, as King truly remarks in his *The Gnostics and Their Remains,* was no more than a graft upon the congenial stock of his original Platonism, is quite natural. He was an Initiate, a new Platonist, before he became a Christian, which fact, however much he may

---

* Again I must bring forward what Mr. G. Massey says (whom I quote repeatedly because he has studied this subject so thoroughly and so conscientiously).

"My contention, or rather explanation," he says, "is that the author of the Christian name is the Mummy-Christ of Egypt, called the *Karest,* which was a type of the immortal spirit in man, the Christ within (as Paul has it), the divine offspring incarnated, the Logos, the Word of Truth, the *Makheru* of Egypt. It did not originate as a mere type! The preserved mummy was the *dead body of any one* that was *Karest,* or mummified, to be kept by the living; and, through constant repetition, this became a type of the resurrection from (not of!) the dead." [22] See the explanation of this further on.

---

have fallen off from his earlier views, could not exonerate him from his pledge of secrecy. And as a Theosophist and a *Gnostic,* one who *knew,* Clemens must have known that *Christos* was "the WAY," while *Chrêstos* was the lonely traveller journeying on to reach the ultimate goal through that "Path," which goal was *Christos,* the glorified Spirit of "TRUTH," the reunion with which makes the soul (the Son) ONE with the (Father) Spirit. That Paul knew it, is certain, for his own expressions prove it. For what do the words οὓς παλιν ὠδίνω ἄχρις οὗ μορφωθῇ χριστὸς ἐν υμῖν, or, as given in the authorised translations, "of whom I am again in travail until *Christ be formed in you*," mean, but what we give in its esoteric rendering, *i.e.,* "until you find *the* Christos within yourselves as your only 'way'." (vide *Galatians*, iv, 19.)

Thus Jesus, whether of Nazareth or Lüd, * was a Chrêstos, as undeniably as that he never was entitled to the appellation of *Christos,* during his life-time and before his last

trial. It may have been as Higgins thinks, who surmises that "the first name of Jesus may have been χρειϛος, the second χρηϛος, and the third χριϛος. The word χρειϛος was used before the H [cap. *eta*] was in use in the language." [25] But Rev. R. Taylor (in his answer to Pye Smith, p. 113) is quoted saying "The complimentary epithet CHRÊST . . . . . signified nothing more than a good man." [26]

____

* Or Lydda. Reference is made here to the Rabbinical tradition in the Babylonian *Gemara,* called *Sepher Toldoth Jeshu,* about Jesus being the son of one named Pandira, and having lived a century earlier than the era called Christian, namely, during the reign of the Jewish king Alexander Jannaeus and his wife Salome, who reigned from the year 106 to 79 B.C. Accused by the Jews of having learned the magic art in Egypt, and of having stolen from the Holy of Holies the Incommunicable Name, Jehoshua (Jesus) was put to death by the Sanhedrin at Lüd. He was stoned and then crucified on a tree, on the eve of Passover. The narrative is ascribed to the Talmudistic authors of *Sotah* and *Sanhedrin*, p. 19, *Book of Jechiel.* See *Isis Unveiled,* II, 201; Arnobius [*Adv. Gentes*, I, 43]; [24] Éliphas Lévi's *La Science des Esprits* [pp. 23-40], and "The Historical Jesus and Mythical Christ," a lecture by G. Massey.

____

Collected Writings VOLUME VIII

November, 1887

Here again a number of ancient writers may be brought forward to testify that *Christos* (or *Chreistos,* rather) was, along with χρηςος ==Hrêstos, an adjective applied to Gentiles before the Christian era. In *Philopatris,* 17, it is said: πάντα, εἰ τύχῃ γε χρηστὸς καὶ ἐν ἔθνεσι, *i.e.*,"If chrêstos chance to be even among the Gentiles," etc.[27]

Tertullian denounces in the 3rd chapter of his *Apologeticus* the word "*Christianus*" as derived by "crafty interpretation"; * Dr. John Jones, on the other hand, letting out the information, corroborated by good sources, that *Hrêstos* (χρηςος) "was the usual name given [to Christ] by the Gnostics, and even by unbelievers," assures us that the real name ought to be χριςος or Christos—thus repeating and supporting the original "pious fraud" of the early Fathers, a fraud which led to the carnalizing of the whole Christian system.† But I propose to show as much of the real meaning of all these terms as lies within my humble powers and knowledge. Christos, or the "Christ-condition," was ever the synonym of the "Mahatmic-condition," *i.e.,* the union of the man with the divine principle in him. As Paul says (*Ephes.,* iii, 17):

———————

* "Christianus vero, quantum interpretatio est, de unctione deducitur. Sed et cum perperam Chrestianus pronunciatur a vobis (nam nec nominis certa est noticia penes vos), de suavitate vel benignitate compositum est." [28] Canon Farrar makes a great effort to show such *lapsus calami* by various Fathers as the results of disgust and fear. ". . . . . There can be little doubt," he says (in *The Early Days of Christianity*, Vol. I, p. 60), ". . . that the name 'Christian' . . . . . . was a nickname due to the wit of the Antiochenes . . . . . It is clear that the sacred writers avoided the name [Christians], because it was employed by their enemies . . . . (Tac. *Ann.*, xv, 44). It only became familiar when the virtues of Christians had shed lustre upon it . . . ." This is a very lame excuse, and a poor explanation to give for so eminent a thinker as Canon Farrar. As to the "virtues of Christians" ever shedding *lustre* upon the name, let us hope that the writer had in his mind's eye neither Bishop Cyril of Alexandria, nor Eusebius, nor the Emperor Constantine, of murderous fame, nor yet the Popes Borgia and the Holy Inquisition.

† Quoted by G. Higgins (See Vol. I, p. 570). [29]

———————

"κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν" "That you may

find Christos in your *inner* man through *knowledge,"* not faith, as translated; for *Pistis* is "knowledge," as will be shown further on.[30]

There is still another and far more weighty proof that the name *Christos* is pre-Christian. The evidence for it is found in the prophecy of the Erythraean Sibyl. We read in it ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ.[31] Read esoterically, this string of meaningless detached nouns, which has no sense to the profane, contains a real prophecy—only not referring to Jesus—and a verse from the mystic catechism of the Initiate. The prophecy relates to the coming down upon the Earth of the Spirit of Truth (Christos), after which advent—that has once more nought to do with Jesus—will begin the Golden Age; the verse refers to the necessity before reaching that blessed condition of inner (or subjective) theophany and theopneusty, to pass through the crucifixion of flesh or matter. Read exoterically, the words "*Iêsous Chreistos theou huios sôtêr stauros*," meaning literally "Iesus, Christos, Son of God, Saviour, Cross," are most excellent handles to hang a Christian prophecy on, but they are *pagan,* not Christian.

If called upon to explain the names IÊSOUS CHREISTOS, the answer is: study mythology, the so-called "fictions" of the ancients, and they will give you the key. Ponder over Apollo, the solar god, and the "Healer," and the allegory about his son Janus (or Ion), his priest at Delphi, through whom alone could prayers reach the immortal gods, and his other son Asclepios, called the *Sotêr,* or Saviour. Here is a leaflet from esoteric history written in symbolical phraseology by the old Grecian poets.

The city of Chrisa * (now spelt Crisa), was built in memory of Kreousa (or Creüsa), daughter of King

---

* In the days of Homer, we find this city, once celebrated for its mysteries, the chief seat of Initiation, and the name of *Chrêstos* used as a title during the mysteries. It is mentioned in the *Iliad,* II, 520, as "Krisa" (Κρῖσα). Dr. Clarke suspected its ruins under the

---

Erechtheus and mother of Janus (or Ion) by Apollo, in memory of the danger which Janus escaped.* We learn that Janus, abandoned by his mother in a grotto "to hide the shame of the virgin who bore a son," was found by Hermes, who brought the infant to Delphi, nurtured him by his father's sanctuary and oracle, where, under the name of Chrêsis (χρῆσις) Janus became first a *Chrêstês* (a priest, sooth-sayer, or Initiate), and then very nearly a *Chrêstêrion*, "a sacrificial victim," † ready to be poisoned by his own mother, who knew him not, and who, in her jealousy, mistook him, on the hazy intimation of the oracle, for a son of her husband. He pursued her to the very altar with the intention of killing her—when she was saved through the pythoness, who divulged to both the secret of their relationship. In memory of this narrow escape, Creüsa, the mother, built the city of Chrisa, or Krisa. Such is the allegory, and it symbolizes simply the trials of Initiation ‡

———————

present site of *Krestona,* a small town, or village rather, in Phocis, near the Crissaean Bay. (See E. D. Clarke, *Travels in various Countries of Europe, Asia and Africa.* 4th ed. Vol. VII, chap. vi, "Lebadéa to Delphi," p. 239.)

* The root of χρητός (*Chretos*) and χρηστός (*Chrêstos*) is one and the same: χράω which means "consulting the oracle," in one sense, but in another one "consecrated," *set apart,* belonging to some temple, or oracle, or devoted to oracular services. On the other hand, the word χρε (χρεώ) means "obligation," a "bond, duty," or one who is under the obligation of pledges, or vows taken.

† The adjective χρηστός was also used as an adjective before proper names as a compliment, as in Plato's *Theaetetus,* 166 A, " οὗτος δὴ ὁ Σωκράτης ὁ χρηστός "[32] (here Socrates is the *Chrêstos*); and also as a surname, as shown by Plutarch (*Vitae:* Phocion, ch. x, sec. 2), who wonders how such a rough and dull fellow as Phocion could be surnamed *Chrêstos.*.[33]

‡ There are strange features, quite suggestive, for an Occultist, in the myth (if one) of Janus. Some make of him the personification of *Kosmos,* others, of *Coelus* (heaven), hence he is "two-faced" because of his two characters of spirit and matter; and he is not only "Janus *Bifrons*" (two-faced), but also *Quadrifrons*—the perfect square, the emblem of the Kabbalistic Deity. His temples were built with

———————

Finding then that Janus, the solar God, and son of Apollo, the Sun, means the "Initiator" and the "Opener of the Gate of Light," or secret wisdom of the mysteries; that he is born from Krisa (esoterically *Chris*), and that he was a *Chrêstos* through whom spoke the God; that he was finally Ion, the father of the Ionians, and, some say, an *aspect* of Asclepios, another son of Apollo, it is easy to get hold of the thread of Ariadne in this labyrinth of allegories. It is not the place here to prove side issues in mythology, however. It suffices to show the connection between the mythical characters of hoary antiquity and the later fables that marked the beginning of our era of civilization. Asclepios (Esculapius) was the divine physician, the "Healer," the "Saviour," Σωτήρ, as he was called, a title also given to Janus of Delphi; and IASO, the daughter of Asclepios, was the goddess of healing, under whose patronage were all the candidates for initiation in her father's temple, the novices or *chrêstoi,* called "the sons of Iaso." (*Vide* for name, *Plutus,* 701, by Aristophanes.)

———————

four equal sides, with a door and *three* windows on each side. Mythologists explain it as an emblem of the *four* seasons of the year, and *three* months in each season, and in all of the twelve months of the year. During the mysteries of Initiation, however, he became the Day-Sun and the Night-Sun. Hence he is often represented with the number 300 in one hand, and in the other 65, or the number of days of the Solar year. Now *Chanoch* (Kanoch and *Enoch* in the Bible) is, as may be shown on Kabalistic authority, whether son of Cain, son of Seth, or the son of Methuselah, one and the same personage. As *Chanoch* (according to Fuerst), "he is the *Initiator*, *Instructor*—of the astronomical circle and solar year," as son of Methuselah, who is said to have lived 365 years and been taken to heaven alive, as the representative of the Sun (or god). (See *Book*

of Enoch.) This patriarch has many features in common with Janus who, exoterically, is Ion but IAO kabalistically, or Jehovah, the "Lord God of Generation," the mysterious Yodh, or ONE (a phallic number). For Janus or Ion is also *Consivium, a conserendo*,[34] because he presided over generation. He is shown giving hospitality to Saturn (*Chronos*, time), and is the *Initiator* of the year, or time divided into 365.

194

Now, if we remember, firstly, that the names of IESUS in their different forms, such as Iasius, Iasion, Jason and Iasus, were very common in ancient Greece, especially among the descendants of Jasius (the Jasides), as also the number of the "sons of Iaso," the *Mystoï* and future Epoptai (Initiates), why should not the enigmatical words in the Sibylline Book be read in their legitimate light, one that had nought to do with a Christian prophecy? The secret doctrine teaches that the first two words ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ mean simply "son of Iaso, a Chrêstos," or servant of the oracular God. Indeed Ἰᾶσώ *is in the Ionic dialect* Ἰησώ, and the expression Ἰησοῦς (*Iêsous*)—in its archaic form, ἸΗΣΟΥΣ — simply means "the son of Iaso or *Iêsô*," the "healer," *i.e*., ὁ Ἰησοῦς (υἱός). No objection, assuredly, can be taken to such rendering, or to the name being written *Iêsô* instead of *Iaso,* since the first form is *Attic,* therefore incorrect, for the name is *Ionic*. "Iêsô" from which "ho Iêsous" (son of Iêsô)—*i.e.,* a genitive, not a nominative—*is Ionic and cannot* be anything else, if the age of the Sibylline book is taken into consideration. Nor could the Sibyl of Erythrae have spelt it originally otherwise, as Erythrae, her very residence, was a town in Ionia (from Ion or Janus) opposite Chios; and that the *Ionic* preceded the *Attic* form.

Leaving aside in this case the mystical signification of the now famous Sibylline sentence, and giving its literal interpretation only, on the authority of all that has been said, the hitherto mysterious words would stand: "Son of IASÔ, CHRÊSTOS (the priest or servant) (of the) SON of (the) GOD (Apollo) the SAVIOUR from the CROSS"—(of flesh or matter).* Truly, Christianity can never hope

---

* *Stauros* became the cross, the instrument of crucifixion, far later, when it began to be represented as a Christian symbol and with the Greek letter T, the Tau (Lucian, *Judicium Vocalium*).[35] Its primitive meaning was phallic, a symbol for the male and female elements; the great serpent of temptation, the body which had to be killed or subdued by the dragon of wisdom, the seven-vowelled solar Chnouphis or Spirit of Christos of the Gnostics, or, again, Apollo killing Python.

RUINS OF THE TEMPLE OF THE SIBYL
Tivoli (anc. Tibur), Italy.

to be understood until every trace of dogmatism is swept away from it, and the dead letter sacrificed to the eternal Spirit of Truth, which is Horus, which is Crishna, which is Buddha, as much as it is the Gnostic Christos and the true Christ of Paul.

In the *Travels* of Dr. E. D. Clarke, the author describes a heathen monument found by him.

. . . . . within the sanctuary, behind the altar, we saw the fragments of *a marble Béma,* or *Cathedra;* upon the back of which we found the following inscription, exactly as it is here written, no part of it having been injured or obliterated; affording, perhaps, the only instance known of a *sepulchral* inscription upon a monument of this remarkable form:

This inscription ran thus: ΧΡΗΣΤΟΣ ΠΡΩΤΟΥ ΘΕΣΣΑΛΟΣ ΛΑΡΕΙΣΑΙΟΣ ΠΕΛΑΣΓΙΩΤΗΣ ΕΤΩΝ ΙΗ ΗΡΩΣ or, "Chrêstos, the first, a Thessalonian from Larissa, Pelasgiot, 18 years old Hêro," Chrêstos the *first* (*protou*), why?[36] Read literally the inscription has little sense; interpreted esoterically, it is pregnant with meaning. As Dr. Clarke shows, the word Chrêstos is found on the epitaphs of almost all the ancient Larissians; but it is preceded always by a proper name. Had the adjective Chrêstos stood after a name, it would only mean "a good man," a posthumous compliment paid to the defunct, the same being often found on our own modern tumular epitaphs. But the word Chrêstos, standing alone and the other word, "protou," following it, gives it quite another meaning, especially when the deceased is specified as a "hêro." To the mind of an Occultist, the defunct was a neophyte, who had died in his 18th year *of neophytism,* * and stood in the first or highest class of discipleship, having passed his preliminary

———————

* Even to this day in India, the candidate loses his name and, as also in Masonry, his age (monks and nuns also changing their Christian names at their taking the order or veil), and begins counting his years from the day he is accepted a chela and enters upon the cycle of initiations. Thus Saul was "a child of one year," when he began to reign, though a grown-up adult. See I *Samuel,* xiii, 1, and Hebrew scrolls, about his initiation by Samuel.

———————

trials as a "hêro"; but had died before the last mystery, which would have made of him a "Christos," an *anointed,* one with the spirit of Christos or Truth in him. He had not reached the end of the "Way," though he had heroically conquered the horrors of the preliminary theurgic trials.

We are quite warranted in reading it in this manner, after learning the place where Dr. Clarke discovered the tablet, which was, as Godfrey Higgins remarks, there, "where I should expect to find it; at Delphi, in the temple of the God called IE," who, with the Christians became Jah, or Jehovah, one with Christ Jesus. It was at the foot of Parnassus, in a gymnasium, "adjoining to the Castalian fountain which flowed by the ruins of CRISSA, probably the town called Crestona, into the Crissaean Bay."[37] And again: "In the first part of its course from the [Castalian] *fountain,* it [the river] separates the remains of the GYMNASIUM, where the *Monastery of Panaja* now stands, from the village of *Castri,* as it probably did from the old city of *Delphi*. . . ."[38]—the seat of the great oracle of Apollo, of the town of Krisa (or Kreousa) the great centre of initiations and of the *Chrêstoi* of the decrees of the oracles, where the candidates for the last *labour* were anointed with sacred oils * before being plunged into their last trance of forty-nine hours' duration (as to this day, in the East), from which they arose as glorified adepts or *Christoi.*

. . . . . in the Clementine *Recognitions* it is announced that the father anointed his son with "oil that was taken from the wood of the Tree of Life, and from this anointing he is called the Christ"; whence the Christian name. This again is Egyptian. Horus was the anointed son of the father. The mode of anointing him from the Tree of Life, portrayed on the monuments, is very primitive indeed; and the Horus of Egypt was continued in the Gnostic Christ, who is reproduced upon the Gnostic stones as the intermediate link betwixt the

———————

* Demosthenes, *De Corona*, 259[313], declares that the candidates for initiation into the Greek mysteries were anointed with oil. So they are now in India, even in the initiation into the *Yogi* mysteries—various ointments or unguents being used.

———————

Karest and the Christ, also as the Horus of both sexes. ("The Name and Nature of the Christ."—GERALD MASSEY.) [39]

Mr. G. Massey connects the Greek Christos or Christ with the Egyptian *Karest,* the "mummy type of immortality," and proves it very thoroughly. He begins by saying that in Egyptian the "Word of Truth" is *Ma-Kheru,* and that it is the title of Horus. Thus, as he shows, Horus preceded Christ as the Messenger of the Word of Truth, the Logos or the manifestor of the divine nature in humanity. In the same paper he writes as follows:

The Gnosis had three phases—astronomical, spiritual, and doctrinal, and all three can be identified with the Christ of Egypt. In the astronomical phase the constellation Orion is called the *Sahu,* or *mummy*. The soul of Horus was represented as rising from the dead and ascending to heaven in the stars of Orion. The mummy-image was the preserved one, the saved, therefore a portrait of the Saviour, as a type of immortality. This was the figure of a dead man, which, as Plutarch and Herodotus tell us, was carried round at an Egyptian banquet when the guests were invited to look on it and eat and drink and be happy, because, when they died, they would become what the image symbolised—that is, they also would be immortal! This type of immortality was called the *Karest,* or *Karust,* and it *was* the Egyptian Christ. To *Kares* means to embalm, anoint, to make the Mummy as a type of the eternal; and, when made, it was called the *Karest*; so that this is not merely a matter of name for name, the *Karest* for the *Christ.*

We are able to get beyond a Greek word signifying the anointed, or greased; we can here identify a determinative in the domain of things.
This image of the *Karest* was bound up in a woof without a seam, the proper vesture of the Christ! No matter what the length of the bandage might be, and some of the mummy-swathes have been unwound that were 1,000 yards in length, the woof was from beginning to end without a seam. . . . . . . Now, this seamless robe of the Egyptian *Karest* is a very tell-tale type of the mystical Christ, who becomes historic in the Gospels as the wearer of a coat or chiton, made without a seam, which neither the Greek nor the Hebrew fully explains, but which is explained by the Egyptian *Ketu* for the woof, and by the seamless robe or swathing without seam that was made for eternal wear and worn by the Mummy-Christ, the image of immortality in the tombs of Egypt. . . . . .

. . . . Further, Jesus is put to death in accordance with the instructions given for making the *Karest.* Not a bone must be broken. The true *Karest* must be perfect in every member. "This is he who comes out sound; whom men know not is his name."

In the Gospels Jesus rises again with every member sound, like the perfectly-preserved *Karest,* to demonstrate the physical resurrection of the mummy. But, in the Egyptian original, the mummy transforms. The deceased says: "I am spiritualised. I am become a soul. I rise as a God." This transformation into the spiritual image, the *Ka,* has been omitted in the Gospel, and, as a result, the Christian Christ is neither physical nor spiritual; the Gnostic types having been continued without the Gnosis. [pp. 9-10.]

. . . . This spelling of the name as Chrest or Chrést in Latin is supremely important, because it enables me to prove the identity with the Egyptian *Karest* or *Karust,* the name of the Christ as the embalmed mummy, which was the image of the resurrection in Egyptian tombs, the type of immortality, the likeness of the Horus, who rose again and made the pathway out of the sepulchre for those who were his disciples or followers.

Moreover, this type of the Karest or Mummy-Christ is reproduced in the Catacombs of Rome. No representation of the supposed historic resurrection of Jesus has been found on any of the early Christian monuments. But, instead of the missing fact, we find the scene of Lazarus being raised from the dead. This is depicted over and over again as the typical resurrection where there is no real one! The scene is not exactly in accordance with the rising from the grave in the Gospel. It is purely Egyptian, and Lazarus is an Egyptian mummy! Thus Lazarus, in each representation, is the mummy-type of the resurrection; Lazarus *is* the Karest, who was the Egyptian Christ, and who is reproduced by Gnostic art in the Catacombs of Rome as a form of the Gnostic Christ, who *was not and could not become an historical character.*

Further, as the thing is Egyptian, it is probable that the name is derived from Egyptian. If so, Laz (equal to Ras) means to be raised up, while *aru is* the mummy by name. With the Greek terminal s this becomes Lazarus. In the course of humanizing the mythos the typical representation of the resurrection found in the tombs of Rome and Egypt would become the story of Lazarus being raised from the dead. This Karest type of the Christ in the Catacombs is not limited to Lazarus. [pp. 12-13.]

By means of the *Karest* type the Christ and the Christians can both be traced in the ancient tombs of Egypt. The mummy was made in this likeness of the Christ. It was the Christ by name, identical with the *Chrestoi* of the Greek Inscriptions. Thus the honoured dead, who rose again as the followers of Horus-Makheru, the Word of Truth, are found to be the Christians οἱ χρηστοί, on

the Egyptian monuments. *Ma-Kheru* is the term that is always applied to the faithful ones who win the crown of life and wear it at the festival which is designated "Come thou to me"—an invitation by Horus the Justifier to those who are the "Blessed ones of his father, Osiris"—they who, having made the Word of Truth the law of their lives, were the Justified= οἱ χρηστοί, the Christians, on earth. [p. 12.]

In a fifth century representation of the Madonna and child from the cemetery of St. Valentinus, the new-born babe lying in a box or crib *is* also the *Karest,* or mummy-type, further identified as the divine babe of the solar mythos by the disk of the sun and the cross of the equinox at the back of the infant's head. Thus the child-Christ of the historic faith is born, and visibly begins in the *Karest* image of the dead Christ, which was the mummy-type of the resurrection in Egypt for thousands of years before the Christian era. This doubles the proof that the Christ of the Christian Catacombs was a survival of the *Karest* of Egypt.

Moreover, as Didron shows, there was a portrait of the Christ who had his body *painted red*!* It was a popular tradition that the Christ *was* of a red complexion. This, too, may be explained as a survival of the Mummy-Christ. It was an aboriginal mode of rendering things *tapu* by colouring them red. The dead corpse was coated with red ochre—a very primitive mode of making the mummy, or the anointed one. Thus the God Ptah tells Rameses II that he has "*re-fashioned his flesh in vermilion.*" Besides which, the Initiated in the Greek mysteries were daubed or anointed with clay (Demosthenes, *De corona*, 313). This anointing with red ochre is called *Kura* by the Maori, who likewise made the Karest or Christ.

We see the mummy-image continued on another line of descent when we learn that, among other pernicious heresies and deadly sins with which the Knights Templars were charged, was the impious custom of adoring a Mummy that had red eyes. Their Idol, called Baphomet, is also thought to have been a mummy. . . . . The Mummy was the earliest human image of the Christ.

I do not doubt that the ancient Roman festivals called the *Charistia* were connected in their origin with the *Karest* and the *Eucharist* as a celebration in honour of the manes of their departed kith and kin, for whose

sakes they became reconciled at the friendly gathering once a year.

It is here, then, we have to seek the essential connection between the Egyptian Christ, the Christians, and the Roman Catacombs.

____

* *Because he is cabalistically the new Adam, the "celestial man," and Adam was made of red earth.* [Footnote by H. P. B.]

____

These Christian Mysteries, ignorantly explained to be inexplicable, can be explained by Gnosticism and Mythology, but in no other way. It is not that they are insoluble by human reason, as their incompetent, howsoever highly paid, expounders now-a-days pretend. That is but the puerile apology of the unqualified for their own helpless ignorance—they who have never been in possession of the gnosis or science of the Mysteries by which alone these things can be explained in accordance with their natural genesis. In Egypt only can we read the matter to the root, or identify the origin of the Christ by nature and by name, to find at last that the Christ was the Mummy-type, and that our Christology is mummified mythology. [pp. 13-14.] (*Agnostic Annual*.) [40]

The above is an explanation on purely scientific evidence, but, perhaps, a little too *materialistic,* just because of that science, notwithstanding that the author is a well-known Spiritualist. Occultism pure and simple finds the same mystic elements in the Christian as in other faiths, though it rejects as emphatically its dogmatic and *historic* character. It is a fact that in the terms ᾿Ιησοῦς ὁ χριστός (See Acts, v, 42; ix, 34; I *Cor.,* iii, 11, etc.), the article ὁ designating "Christos," proves it simply a surname, like that of Phocion, who is referred to as Φωκίων ὁ χρηστός (Plutarch, *Vitae*).[41] Still, the personage (Jesus) so addressed—whenever he lived—was a great Initiate and a "Son of God."

For, we say it again, the surname Christos is based on, and the story of the Crucifixion derived from, events that preceded it. Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type; the voluntary sacrifice of the *logoi*—the *rays* of the one LOGOS, the direct manifested emanation from the One ever-concealed Infinite and Unknown—whose *rays* incarnated in mankind. They consented to *fall into matter,* and are, therefore, called the "Fallen Ones." This is one of those great mysteries which can hardly be touched upon in a magazine article, but shall be noticed in a separate work of mine, *The Secret Doctrine,* very fully.

Having said so much, a few more facts may be added to the etymology of the two terms. Χριστός being the verbal adjective in Greek of χρίω, "to be rubbed on,"

as ointment or salve, and the word being finally brought to mean "the Anointed One," in Christian theology; and *Kri,* in Sanskrit, the first syllable in the name of Krishna, meaning "to pour out, or rub over, to cover with," * among many other things, this may lead one as easily to make of Krishna, "the anointed, one." Christian philologists try to limit the meaning of Krishna's name to its derivation from *Krish*, "black"; but if the analogy and comparison of the Sanskrit with the Greek roots contained in the names of Chrêstos, Christos, and *Ch*rishna, are analyzed more carefully, it will be found that they are all of the same origin.†

In "Böckh's *Christian Inscriptions*, numbering 1,287, there is no single instance of an earlier date than the third century wherein the name is not written *Chrêst* or *Chreist*. ["The Name and Nature of the Christ," by G. Massey, *The Agnostic Annual*.] [42]

Yet none of these names can be unriddled, as some Orientalists imagine, merely with the help of astronomy and the knowledge of zodiacal signs in conjunction with phallic symbols. Because, while the sidereal symbols of the mystic characters or personifications in *Purânas* or Bible, fulfil astronomical functions, their spiritual anti-types rule invisibly, but very effectively, the world. They exist as abstractions on the higher plane, as manifested

____

* Hence the memorialising of the doctrine during the MYSTERIES. The pure monad, the "god" incarnating and becoming *Chrêstos*, or man, on his trial of life, a series of those trials led him to the *crucifixion of flesh*, and finally into the Christos condition.

† On the best authority the derivation of the Greek Christos is shown from the Sanskrit root *ghrish*, "rub"; thus: *gharsh-â-mi-to*, "to rub," and *ghrish-ṭa-s* , "flayed, sore." Moreover, Krish, which means in one sense to plough and make furrows, means also to cause pain, " to torture, to torment," and *ghrish-ṭa-s* , "rubbing"—all these terms relating to Chrêstos and Christos conditions. One has *to die in Chrêstos*, *i.e*., kill one's personality and its passions, to blot out every idea of separateness from one's "Father," the Divine Spirit in man; to become one with the eternal and absolute *Life* and *Light* (SAT) before one can reach the glorious state of *Christos*, the regenerated man, the man in spiritual freedom.

____

ideas on the astral, and become males, females and androgyne powers on this lower plane of ours. *Scorpio,* as *Chrêstos-Meshiac,* and Leo, as *Christos-Messiah,* antedated by far the Christian era in the trials and triumphs of Initiation during the Mysteries, Scorpio standing as symbol for the latter, Leo for the glorified triumph of the "sun" of truth. The mystic philosophy of the allegory is well understood by the author of *The Source of Measures,* who writes:

. . . . . *One* [Chrêstos], as causing himself to go down into the pit [of Scorpio, or incarnation in the womb], for the salvation of the world; this was the sun shorn of his *golden rays,* and *crowned with blackened * ones*

(symbolizing this loss), as the thorns: *The other* was the triumphant *Messiah,* mounted up to the *summit of the arch of heaven,* personated as the *Lion of the tribe of Judah.* In both instances he had the cross; once in humiliation (or the son of copulation), and once holding it in his control, as the law of creation, He being Jehovah. . . .[43]

in the scheme of the authors of dogmatic Christianity. For, as the same author shows further, John, Jesus and even Apollonius of Tyana "were but epitomizers of the

____

∗ The Orientalists and Theologians are invited to read over and study the allegory of Viśwakarman, the " Omnificent," the Vedic God, the architect of the world, who sacrificed himself *to himself* or the world, after having offered up all worlds, *which are himself,* in a "Sarva Medha" (general sacrifice)—and ponder over it. In the Purânic allegory, his daughter *Yoga-siddha*, "Spiritual consciousness," the wife of *Surya,* the Sun, complains to him of the too great effulgence of her husband; and Viśwakarman, in his character of *Takshaka,* "wood cutter and carpenter," placing the Sun upon his lathe, cuts away a part of his brightness. Surya looks, after this, crowned with dark thorns instead of rays, and becomes Vikarttana ("shorn of his rays"). All these names are terms which were used by the candidates when going through the trials of Initiation. The Hierophant-Initiator personated Viśwakarman, the father, and the general *artificer* of the gods (the adepts on earth), and the candidate—Surya, the Sun, who had to kill all his fiery passions and wear the crown of thorns *while crucifying his body* before he could rise and be re-born into a new life as the glorified "Light of the World"—Christos. No Orientalist seems to have ever perceived the suggestive analogy, let alone to apply it!

____

Collected Writings VOLUME VIII
November, 1887

history of the same sun, under differences of aspect or condition." * [44] The explanation, he says,

> is simple enough, when it is considered that the names *Jesus,* Hebrew **: ***, and Apollonius, or Apollo, are alike names of *the sun in the heavens;* and necessarily the history of the one, as to his travels through *the signs,* with the personifications of his sufferings, triumphs, and miracles, could be but the *history of the other,* where there was a wide-spread, common method of describing those travels by personification.[45]

The fact that the Secular Church was founded by Constantine, and that it was a part of hid decree "that the venerable day of the *Sun* should be the day set apart for the worship of Jesus Christ as *Sun*-day," shows that they knew well in that "Secular Church" that the allegory rested "upon an astronomical basis," as the author affirms.[46] Yet, again, the circumstance that both *Purânas* and Bible are full of solar and astronomical allegories, does not militate against that other fact that all such scriptures in addition to these two are *closed* books to the scholars "having authority." (!) Nor does it affect that other truth, that all those systems are *not the work of mortal man,* nor are they his invention in their origin and basis.

Thus "Christos," under whatever name, means more than *Karest*, a mummy, or even the "anointed" and the *elect* of theology. Both of the latter apply to *Chrêstos*, the man of sorrow and tribulation, in his physical, mental, and psychic conditions, and both relate to the Hebrew *Meshiach* (from whence Messiah) condition, as the word is

____

* The author of *The Source of Measures* thinks that this "serves to explain why it has been that the *Life of Apollonius of Tyana,* by Philostratus, has been so persistently kept back from translation and from popular reading. Those who have studied it in the original have been forced to the comment that either the *Life of Apollonius* has been taken from the New Testament, or that the New Testament narratives have been taken from the *Life of Apollonius,* because of the manifest sameness of the *means of construction* of the narratives" (p. 260).

____

etymologised * by Fuerst, and the author of *The Source of Measures*, p. 255. Christos is the crown of glory of the suffering Chrêstos of the mysteries, as of the candidate to the final UNION, of whatever race and creed. To the true follower of the SPIRIT OF TRUTH, it matters little, therefore, whether Jesus, as man and Chrêstos, lived during the era called Christian, or before, or never lived at all. The Adepts, who lived and died for humanity, have existed in many and all the ages, and many were the good and holy men in antiquity who bore the surname or title of Chrêstos before Jesus of Nazareth, otherwise Jesus (or Jehoshua) Ben Pandira was born.† Therefore, one may be permitted to conclude, with good reason,

———————

* "The word שיח *shiach*, is in Hebrew the same word as a verbal, signifying *to go down into the pit.* As a noun, it also means *pit, place of thorns*; also, the *complaining word.* The *hifil* participle of this word is (* : /, or *Meshiach*, or the Greek *Messias,* or *Christ,* and means 'he who causes to go down into the pit'" [47] (or hell, in dogmatism). In esoteric philosophy, this going down *into the pit* has the most mysterious significance. The Spirit "Christos," or rather the "Logos" (*read* Logoi), is said to "go down into the pit," when it incarnates in flesh, *is born as a man.* After having robbed the *Elohim* (or gods) of their secret, the *pro-creating* "fire of life," the Angels of Light are shown cast down into the pit or abyss of matter, called *Hell*, or the bottomless pit, by the kind theologians. This, in Cosmogony and Anthropology. During the Mysteries, however, it is the *Chrêstos*, *neophyte* (as man), etc., who had to descend into the crypts of Initiation and trials; and finally, during the hours of which the new Initiate has the last and final mysteries of being divulged to hi. Hades, Scheol, or Patala, are all one. The same takes place in the East now, as took place 2,000 years ago in the West, during the MYSTERIES.

† Several classics bear testimony to this fact. Lucian (*Iupp. Conf.,* 16) *say* Φωκίων ὁ χρηστός, and Φωκίων ὁ ἐπίκλην (λεγόμενος, surnamed) χρηστός.[48] In *Phaedrus*, 266 E, it is written, "you mean Theodorus the Chrêstos." Τὸν χρηστὸν λέγεις Θεόδωρον. Plutarch shows the same; and Χρηστος —Chrêstos, is the proper name (see the word in *Thesaur.* Steph.)[49] of an orator and disciple of Herodes Atticus.

———————

that Jesus, or Jehoshua, was like Socrates, like Phocion, like Theodorus, and so many others surnamed *Chrêstos*, *i.e.*, the "good, and excellent," the gentle, and the holy Initiate, who showed the "way" to the Christos condition, and thus became himself "the Way" in the hearts of his enthusiastic admirers. The Christians, as all the "Hero-worshippers," have tried to throw into the back-ground all the other Chrêstoi, who have appeared to them as rivals of *their* Man-God. But if the voice of the MYSTERIES has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Crêsa have long ago been made the tombs of a Science once as colossal in the West as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity,

and may even be the last of its name

H.P.B.

—III—

[*Lucifer*, Vol. I, No. 6, February, 1888, pp. 490-496]

No one can be regarded as a Christian unless he professes or is supposed to profess, belief in Jesus, by baptism, and in salvation, "through the blood of Christ." To be considered a good Christian, one has, as a *conditio sine qua non,* to show faith in the dogmas expounded by the Church and to profess them; after which a man is at liberty to lead a private and public life on principles diametrically opposite to those expressed in the Sermon on the Mount. The chief point and that which is demanded of him is, that he should have—or *pretend to have*—a blind faith in, and veneration for, the ecclesiastical teachings of his special Church.

"Faith is the key of Christendom,"

saith Chaucer, and the penalty for lacking it is as clearly stated as words can make it, in *St. Mark*'*s Gospel*, Chapter xvi, verse 16th: "He that believeth and is baptised shall be saved; but he that believeth not shall be damned."

It troubles the Church very little that the most careful search for these words in the oldest texts during the last centuries, remained fruitless; or, that the recent revision of the Bible led to a unanimous conviction in the truth-seeking and truth-loving scholars employed in that task, that no such *un-Christ*-like sentence was to be found, except in some of the latest, fraudulent texts. The good Christian people has assimilated the consoling words, and they had become the very pith and marrow of their charitable souls. To take away the hope of eternal damnation, for all others except themselves, from these chosen vessels of the God of Israel, was like taking their very life. The truth-loving and God-fearing revisers got scared; they left the forged passage (an interpolation of eleven verses, from the 9th to the 20th), and satisfied their consciences with a foot-note remark of a very equivocal character, one that would grace the work and do honour to the diplomatic faculties of the craftiest Jesuits. It tells the "believer" that:—

> The two oldest Greek manuscripts, and some other authorities omit from ver. 9 to the end. Some other authorities *have a different ending* to the Gospel*

—and explains no furhter.

But the two "oldest Greek MSS." *omit* the verses *nolens volens*, as these *have never existed.* And the learned and truth-loving revisers know this better than any of us do; yet

the wicked falsehood is printed at the very seat of Protestant Divinity, and it is allowed to go on, glaring into the faces of coming generations of students of theology and, hence, intot hose of their future parishioners. Neither can be, nor are they deceived by it, yet both *pretend* belief in the authenticity of the cruel words worthy of a

* *Vide* "The Gospel according to St. Mark," in the *revised* edition printed for the Universities of Oxford and Cambridge, 1881.

theological Satan. And this Satan-Moloch is their own *God of infinite mercy and justice* in Heaven, and the incarnate symbol of love and charity on Earth—blended in one!

Truly mysterious are you paradoxical ways, oh—Churches of Christ!

I have no intention of repeating here stale arguments and logical *exposés* of the whole theological scheme; for all this has been done, over and over again, and in a most excellent way, by the ablest "Infidels" of England and America. But I may briefly repeat a prophecy which is a self-evident result of the present state of men's minds in Christendom. Belief in the Bible *literally*, and in a *carnalised* Christ, will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all Christendom, and with it, belief even in a Christos, as pure Spirit. The very name has now become obnoxious, and theological Christianity must die out, *never to resurrect again* in its present form. This, in itself, would be the happiest solution of all, were there no danger from the natural reaction which is sure to follow: crass materialism will be the consequence and the result of centuries of blind faith, unless the loss of old ideals is replaced by other ideals, unassailable, because *universal*, and built on the rock of eternal truths instead of the shifting sands of human fancy. Pure immateriality must replace, in the end, the terrible anthropomorphism of those ideals in the conceptions of our modern dogmatists. Otherwise, why should Christian dogmas—the perfect counterpart of those belonging to other exoteric and pagan religions—claim any superiority? The bodies of all these were built upon the same astronomical and physiological (or phallic) symbols. Astrologically, every religious dogma the world over, may be traced to, and located in, the Zodiacal signs and the Sun. And so long as the science of comparative symbology or any theology has only two keys to open the mysteries of religious dogmas—and these two only very partially mastered, how can a line demarcation be drawn, or any difference made between the religious of say, Chrishna

and Christ. between salvation through the blood of the "first-born primeval male" of one

faith, and that of the "only *begotten* Son" of the other, far younger, religion?

Study the *Vedas*: read even the superficial, often disfigured writings of our great Orientalists, and thing over what you will have learnt. Behold Brahmans, Egyptian Hierophants, and Chaldean Magi, teaching several thousand years before our era that the gods themselves had been only mortals (in previous births) until they won their immortality by *offering their blood to their Supreme God* or chief. The *Book of the Dead* teaches that mortal man "became one with the gods through an interflow of a common life in the common blood of the two." Mortals gave the blood of their first-born sons in sacrifice to the Gods. In his *Hinduism*, p. 36, Professor Monier Williams, translating from the *Taittiriya Brâhmana,* writes:—"By means of the sacrifice the gods obtained heaven." And in the *Tandya Brâhmana:*—"The lord of creatures (*prajâ-pati*) offered himself a sacrifice for the gods." . . . And again in the *Satapatha Brâhmana:*—"He who, knowing this, sacrifices with the *Purusha-medha*, or the sacrifice of the primeval male, becomes everything."

Whenever I hear the Vedic rites discussed and called "disgusting human sacrifices," and cannibalism (*sic*), I feel always inclined to ask, where's the difference? Yet there is one, in fact; for while Christians are compelled to accept the allegorical (though, when understood, highly philosophical) drama of the New Testament Crucifixion, as that of Abraham and Isaac literally,* Brahmanism—its philosophical schools at any rate—teaches its adherents, that his (*pagan*) sacrifice of the "primeval male" is a purely allegorical and philosophical symbol. Read in their dead-letter meaning, the four gospels are simply slightly altered versions of what the

———————

* *Vide* "The Soldier's Daughter," in this number, by the Rev. T. G. Headley, and notice the desperate protest of this *true* Christian, against the *literal* acceptance of the "blood sacrifices," "Atonement by blood," etc., in the Church of England. The reaction begins: another *sign of the time.*[50]

———————

Church proclaims as Satanic plagiarism (by anticipation) of Christian dogmas in Pagan religions. Materialism has a perfect right to find in all of them the same sensual worship and "solar" myths as anywhere else. Analysed and criticised superficially and on its dead-letter face, Professor Joy (*Man before Metals,* pp. 189-190) finding in the *Swastika*, the *crux ansata*, and the cross pure and simples, mere sexual symbols—is justified in speaking as he does Seeing that

> The father of the sacred fire [in India] bore the name of *Twashtri*, that is the divine carpenter who mad the *Swastika* and the *Pramanthâ*, whose friction produced the divine child *Agni* (in Latin *Ignis*); that his mother was named *Maya*; he himself, styled *Akta* (anointed, χριστός) after the priests had poured upon his head the spirituous *soma* and on his body butter purified by sacrifice. . . .

seeing all this he has a full right to remark that:

. . . . . the close resemblance which exists between certain ceremonies of the worship of *Agni* and certain rites of the Catholic religion may be explained by their common origin, at least up to a certain point. *Agni* in the condition of *Akta* (*anointed*) is suggestive of Christ; *Maya*, Mary, his mother; *Twashtri*, St. Joseph, the carpenter of the Bible.

Has the professor of the Science Faculty of Toulouse explained anything by drawing attention to that which anyone can see? Of course not. But if, in his ignorance of the esoteric meaning of the allegory he has added nothing to human knowledge, he has on the other hand destroyed faith in many of his pupils in both the "*divine* origin" of Christianity and its Church and helped to increase the number of Materialists. For surely, no man, once he devotes himself to such comparative studies, can regard the religion of the West in any light but that of a pale and enfeebled copy of older and nobler philosophies.

The origin of all religions—Judaeo-Christianity included—is to be found in a few primeval truths, not one of which can be explained apart from all the others, as each is a complement of the rest in some one detail. And they are all, more or less, broken rays of the same Sun of truth, and their beginnings have to be sought in the archaic records of the Wisdom-Religion. Without the

light of the latter, the greatest scholars can see but the skeletons thereof covered with masks of fancy, and based mostly on personified Zodiacal signs.

A thick film of allegory and *blinds*, the "dark sayings" of fiction and parable, thus covers the original esoteric texts from which the New Testament—*as now known*—was compiled. Whence, then, the Gospels, the life of Jesus of Nazareth? Has it not been repeatedly stated that no human, *mortal* brain could have invented the life of the Jewish Reformer, followed by the awful drama on Calvary? We say on the authority of the esoteric Eastern School, that all this came from the Gnostics, as far as the name Christos and the astronomico-mystical allegories are concerned, and from the writings of the ancient *Tanaïm* as regards the Kabalistic connection of Jesus or Joshua, with the Biblical personifications. One of these is the mystic esoteric name of Jehovah—not the present fanciful God of the profane Jews ignorant of their own mysteries, the God accepted by the still more ignorant Christians—but the compound Jehovah of the pagan Initiation. This is proven very plainly by the glyphs or mystic combinations of various signs which have survived to this day in the Roman Catholic hieroglyphics.

The Gnostic Records contained the epitome of the chief scenes enacted during the mysteries of Initiation, since the memory of man; though even that was given out invariably under the garb of semi-allegory, whenever entrusted to parchment of paper. But the ancient Tanaïm, the Initiates from whom the wisdom of the Kabala (*oral tradition*) was obtained by the later Talmudists, had in their possession the secrets of the mystery-language, and it is *in this language that the Gospels* were written.* He alone who

has mastered the esoteric cypher of antiquity—the secret meaning of the numerals, a common property at one time of all nations—has the full proof of the genius

---

* Thus while the three Synoptics display a combination of the pagan Greek and Jewish symbologies, the *Revelation* is written in the mystery language of the Tanaïm—the relic of Egyptian and Chaldean wisdom—and St. John's Gospels is purely Gnostic.

---

which was displayed in the blending of the purely Egypto-Jewish, Old Testament allegories and names, and those of the pagan-Greek Gnostics, the most refined of all the mystics of that day. Bishop Newton proves it himself quite innocently, by showing that "St. Barnabas, the companion of St. Paul, in his epistle (ch. ix) discovers . . . . the names of Jesus crucified in the number 318," namely, Barnabas finds it in the mystic Greek I H T—the *tau* being the glyph of the cross. On this, a Kabalist, the author of an unpublished MS. on the Key of Formation of the Mystery Language, observes:[51]

> But this is but a play upon the Hebrew letters *Jod, Cheth,* and *Shin,* from whence the I H S as the monogram of Christ coming down to our day, and this read as : יהש or 381, the sum of the letter being 318 or the number of Abraham and his Satan, and of Joshua and his Amalek. True it is also the number of Jacob and his antagonist as could be shown. Godfrey Higgins gives the authority for the number 608. It is the number of Melchizedek's name, for the value of the last in 304 and Melchizedek was the priest of the Most High God, without beginning nor ending of days.

The solution and secret of Melchizedek are found in the fact that.

> It has been said in the ancient Pantheons the two planets which had existed from eternity [*aeonic eternity*], and were eternal, were the sun and the moon, or Osiris and Isis, hence this term of *without beginning nor ending of days.* 304 multiplied by two is 608. So also the numbers are in the word Seth, who was a type of the year. There are a number of authorities for the number 888 as applying to the name of Jesus Christ, and as said this is in antagonism to the 666 of the Anti-Christ. . . . . The stable value in the name of Joshua was the number 365, the indication of the solar year, while Jehovah delighted in being the indication of the lunar year—and Jesus Christ was both Joshua and Jehovah in the Christian Pantheon. . . .

This is but an illustration to our point to prove that the Christian application of the compound name Jesus-Christ is all based on Gnostic and Eastern mysticism. It was only right and natural that Chroniclers like the initiated Gnostics, pledged to secrecy, should viel or *cloak* the final meaning of their oldest and most sacred teachings. The right of the Church fathers to cover the whole with an epitheme of euhemerized fancy is rather

more dubious.* The Gnostic Scribe and Chronicler deceived no one. Every Initiate into the Archaic gnosis—whether of the pre-Christian or post-Christian period—knew well the value of every word of the "mystery-language." For these Gnostics—the inspirers of primitive Christianity—were "the most polite, the most learned and most wealthy of the Christian name," as Gibbon has it.[52] Neither they, nor their humbler followers, were in danger of accepting the dead letter of their own texts. But it was different with the victims of the fabricators of what is now called *orthodox* and *historic* Christianity. Their successors have all been made to fall into the mistakes of the "foolish Galatians" reproved by Paul, who, as he tells them (*Gal*., iii, 1-5), having begun (by believing) in the Spirit (of Christos), "ended by believing in *the flesh*,"—*i.e.*, a *corporeal* Christ. For such is the true meaning of the Greek sentence, " ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε "†[53] That Paul was a gnostic, a founder of a new sect of *gnosis* which recognized, as all other gnostic sects did, a "Christ-Spirit," though it went against its opponents, the rival sects, is sufficiently clear to all but dogmatists and theologians. Nor is it less clear that the primitive teachings of Jesus, whenever he may have lived, could be discovered only in Gnostic teachings; against which discovery, the falsifiers who dragged down Spirit into matter, thus degrading the noble philosophy

---

* "The Claim of Christianity to possess Divine Authority rests on the ignorant Belief that the Mystical Christ could and did become a person, whereas the Gnosis proves the Corporeal Christ to be only a counterfeit Presentment of the Trans-Corporeal Man; consequently, Historical portraiture is, and ever must be, a fatal mode of falsifying and discrediting the Spiritual Reality." (G. Massey, "Gnostic and History Christianity.")

† This sentence analyzed means "Shall you, who in the beginning looked to the *Christ-Spirit*, now *end* by believing in a Christ of flesh," or it means nothing. The verb ἐπιτελουμαι has not the meaning of "becoming perfect," but of "ending by," becoming so. Paul's lifelong struggle with Peter and others, and what he himself tells of his vision of a spiritual Christ and not of Jesus of Nazareth, as in the *Acts*—are so many proofs of this.

---

of primeval Wisdom-Religion, have taken ample precautions from the first. The works of Basilides alone—"the philosopher devoted to the contemplation of Divine things," as Clement describes him—the 24 volumes of his *Interpretations upon the Gospels*—were all burned by order of the Church, Eusebius tells us (*Hist. Eccles*., Book IV, chap. 7). [54]

As these *Interpretations* were written at a time when the Gospels we have now, were not yet in existence,* here is a good proof that the Evangel, the doctrines of which were delivered to Basilides by the Apostle Matthew, and Glaucias, the disciple of Peter (Clemens Alexandrinus, *Strom*., VII, ch. xvii), [56] must have differed widely from the present New Testament. Nor can these doctrines be judged by the distorted accounts of

them left to posterity by Tertullian. Yet even the little this partisan fanatic gives, shows the chief gnostic doctrines to be identical, under their own peculiar terminology and personations, with those of the *Secret Doctrine* of the East. For,

. . . . . Discussing Basilides, the "pious, god-like, theosophic philosopher," as Clement of Alexandria thought him, Tertullian exclaims: "After this, Basilides, the *heretic*, broke loose.† He asserted that there is a Supreme God, by name Abraxas, by whom Mind [Mahat] was created whom the Greeks called *Nous*. From her emanated the Word; from the Word, Providence; from Providence, Virtue and Wisdom; from these two again, Virtues, *Principalities*,‡ and *Powers* were made; thence infinite productions and emissions of angels. Among the lowest angels, indeed, and those that made this world,

———————

* See *Supernatural Religion*, Vol. II, chap. "Basilides."[55]

† It was asked in *Isis Unveiled* "were not the views of the Phrygian Bishop Montanus, also deemed a HERESY by the Church of Rome? It is quite extraordinary to see how easily that Church encourages the abuse of one *heretic*, Tertullian, against another *heretic*, Basilides, when the abuse happens to further her own object." [*IsisUnveiled,* II, 189, fnote.]

‡ "Does not Paul himself speak of ' *Principalities* and *Powers* in heavenly places' (*Ephesians*, iii, 10; i, 21), and confess that there be *gods* many and *Lords* many (Kurioi)? And angels, powers (Dunameis), and *Principalities*? (See *I Corinthians*, viii, 5; and *Epistle to Romans,*viii, 38)" [*Isis Unveiled,* II, 189, fnote.]

———————

he sets *last* of all the god of the Jews, whom he denies to be God himself, affirming that he is but one of the angels." * (*Isis Unveiled*, Vol. II, p. 189.)

Another proof of the claim that the *Gospel of Matthew* in the usual Greek texts is not the original gospel written in Hebrew, is given by no less an authority than St. Jerome (or Hieronymus). The suspicion of a conscious and gradual *euhemerization* of the Christ principle ever since the beginning, grows into a conviction, once that one becomes acquainted with a certain confession contained in Book II of the *Comment. to Matthew* by Hieronymus. For we find in it the proofs of a deliberate substitution of the whole gospel, the one now in the Canon having been evidently re-written by this too zealous Church Father.† He says that he was sent toward the close of the fourth century by "their Felicities," the Bishops Chromatius and Heliodorus to Caesarea, with the mission to compare the Greek text (the only one they ever had) with the Hebrew original version preserved by the Nazarenes in their library, and to translate it. He translated it, but under protest; for, as he says, the *Evangel* "exhibited matter *not for edification, but for destruction*." ‡ The "destruction" of what? Of the dogma

———————

* Tertullian, *Liber de praescriptione haereticorum*.[57] It is undeniably owing only to a remarkably

casuistical, sleight-of-hand-like argument that Jehovah, who in the *Kabala* is simply a Sephiroth, the third, left-hand power among the Emanations (Binah), has been elevated to the dignity of the *One* absolute God. Even in the Bible he is but one of the *Elohim* (See *Genesis*, iii, 22, "The Lord God" making no difference between himself and others).

† This is *history*. How far that *re-writing* of, and tampering with, the primitive gnostic fragments which are now become the New Testament, went, may be inferred by reading *Supernatural Religion* which went through over twenty-three editions, if I mistake not. The host of authorities for it given by the author, is simply appalling. The list of the English and German Bible critics alone seems endless.[58]

‡ The chief details are given in *Isis Unveiled*, Vol. II, pp. 180-83. Truly faith in the infallibility of the Church must be *stone-blind*—or it could not have failed being killed and—dying.

that Jesus of Nazareth and the *Christos* are one—evidently; hence for the "destruction" of the newly planned religion.* In this same letter the Saint (who advised his converts to kill their fathers, trample on the bosom that fed them, by walking over the bodies of their mothers, if the parents stood as an obstacle between their sons and Christ)—admits that Matthew did not wish his gospel to be *openly written*, hence that the MS. was a secret one. But while admitting also that this gospel "was written in Hebrew characters and *by the hand of himself*" (*Matthew*), yet in another place he contradicts himself and assures posterity that *as it was tampered with, and re-written by a disciple of Manichaeus, named Seleucus* . . "the ears of the Church properly refused to listen to it."[60]

No wonder that the very meaning of the terms *Chrêstos* and *Christos*, and the bearing of both on "Jesus of Nazareth," a name coined out of Joshua the *Nazar*, has now become a dead letter for all with the exception of non-Christian Occultists. For even the Kabalists have no original data now to rely upon. The *Zohar* and the Kabala have been remodelled by Christian hands out of recognition; and were it not for a copy of the Chaldean *Book of Numbers* there would remain no better than garbled accounts. Let not our Brothers, the so-called Christian Kabbalists of England and France, many of whom are Theosophists, protest too vehemently; for *this is history* (See Munk). It is as foolish to maintain, as some German Orientalists and modern critics still do, that the Kabala has never existed before the day of the Spanish Jew, Moses de León, accused of having forged this pseudograph in the 13th century, as to claim that any of the Kabalistical works now in our possession are as original as they were when Rabbi Shimon Ben Yochai delivered the "tradition" to his son and followers. Not a single [one]

———————

* See Hieronymus, *De viris inlustribus liber*, cap. 3; H. Olshausen, *Nachweis der Echtheit der sämmtlichen Schriften des Neuen Testaments*, p. 35.[59] The Greek text of Matthew's Gospel is the only one used or ever possessed by the Church.

———————

of these books is immaculate, none has escaped mutilation by Christian hands. Munk, one of the most learned and able critics of his day on this subject, proves it, while protesting as we do, against the assumption that it is a post-Christian forgery, for he says:

> It appears evident to us . . . . that the compiler made use of ancient documents, and among these of certain *Midraschîm* or collections of traditions and Biblical expositions, which we do not now possess.[61]

After which, quoting from Tholuck (*l.c.*, PP. 24 and 31),[62] he adds:

> Hây Gaôn, who died in 1038, is to our knowledge the first author who developed the theory of the sephiroth, and he gave to them the names which we find again to be among the Kabalists (cf. Jellinek, *Moses ben Schem-tob de Leon*, etc., p. 13, note 5); [63] this doctor, *who had frequent intercourse with the Syrian and Chaldean Christian savants*, was enabled by these last to acquire a knowledge of some of the Gnostic writings.

Which "Gnostic writings" and esoteric tenets passed part and parcel into the Kabalistic works, with many more modern interpolations that we now find in the *Zohar*, as Munk well proves. That Kabala is Christian now, not Jewish.

Thus, what with several generations of most active Church Fathers ever working at the destruction of old documents and the preparation of new passages to be interpolated in those which happened to survive, there remains of the *Gnostics*—the legitimate offspring of the Archaic Wisdom-religion—but a few unrecognisable shreds. But a particle of genuine gold will glitter for ever; and, however garbled the accounts left by Tertullian and Epiphanius of the Doctrines of the "Heretics," an occultist can yet find even in them traces of those primeval truths which were once universally imparted during the mysteries of Initiation. Among other works with most suggestive allegories in them, we have still the so-called *Apocryphal Gospels*, and the last discovered as the most precious relic of Gnostic literature, a fragment called *Pistis-Sophia*, "Knowledge-Wisdom."[64]

In my next article upon the Esoteric character of the Gospels, I hope to be able to demonstrate that those who

translate *Pistis* by "Faith," are utterly wrong. The word "faith" as *grace* or something to be believed in through unreasoned or blind faith, is a word that dates only since Christianity. Nor has Paul ever used this term in this sense in his Epistles; and Paul was undeniably —an INITIATE.

H. P.B.

(*To be continued*) *

Collected Writings VOLUME VIII

November, 1887

COMPILER'S NOTES

[*These notes correspond to the respective superior numbers in the text of* "*The Esoteric Character of the Gospels*."]

[1] This refers to H. P. B.'s Editorial in *Lucifer*, Vol. I, October, 1887, pp. 83-89, which is published in its chronological sequence in the present series of volumes.

[2] This refers to G. Higgins' *Anacalypsis*, I, 568, where he quotes the Rev. Robert Taylor (1784-1844). The full title of Taylor's work is: *Syntagma of the evidences of the Christian religion*: Being a vindication of the Manifesto of the Christian evidence society, against the assaults of the Christian instruction society, through their deputy, J. P. S., commonly reported to be Dr. John Pye Smith . . . . London: Printed for the author, 1828. Reprinted by W. Dugdale [no date]. It is a small book of some 128 pages. The entire passage, as quoted by Higgins, is:

"The complimentary epithet CHRÊST (from which by what is called the Ioticism, or change of the long E into I, a term of respect grew into one of worship), signified nothing more than a good man. Clemens Alexandrinus, in the second century, found a serious argument on this paronomasia, that (Lib. III, Cap. Xvii, p. 53, et circa—Psal. 55, D) all who believed in Chrêst (*i.e.*, in *a good man*) both are, and are called, *Chrêstians*, that is, *good men*." (*Stromata*, Lib. II.)

The word "Christian" occurs three times in the New Testament, namely, in *Acts*, xi, 26; xxvi, 28; and *1Peter*, iv, 16. Its spelling differs,

* [As far as could be ascertained, this essay was never completed.—*Compiler*.]

however, in the three most ancient MSS. known, as appears in the following table:
"Received text" Codex (modern) Alexandrinus Vaticanus

	"Received text" (*modern*)	Codex Alexandrinus	Codex Vaticanus	Codex Sinaiticus
Acts, xi, 26	χριστιανούς	χριστιανους	χρειστιανους	χρηστιανους (*corrected text*)
Acts, xxvi, 28	χριστιανὸν	χριστιανον	χρειστιανον	χρηστιανον
1 Peter, iv, 16	χριστιανὸς	χριστιανος	χρειστιανος	χρηστιανος

[3] In John Kaye's *The First Apology of Justin Martyr* (Edinburgh: John Grant, 1912), the translation of this passage runs thus: ". . . . and as far as our name, which is tantamount to a crime against a Christian, if we are tried upon that article, we must certainly be acquitted as very good men."

Godfrey Higgins, in his *Anacalypsis*, I, 569, writes in connection with this:

"On this passage Thirlby has the following note: χρηϛοτατοι, allusio est ad *vulgatam eo tempore consuetudinem*, quâ Christus ignorata nominis ratione nominabitur Chrestus (Sylburgius). Here is another decisive proof that in the time of Justin the Christians were commonly called Chrêstians. In the next page Justin calls the Christians χριστιανοι, and he adds, το δε χρηστον μισεισθα υ δικαιον —'To hate what is *good, chreston*, is not just.' On this Thirlby in a note says (χριστιανοι) χρηστιανοι legendum haud immerito conjectavit Sylburgius, ex mente scilicet seu potius voce adversariorum (Grabe). And certain it is, that Sylburgius conjectured very truly. For it cannot be doubted that the χριστιανοι of Justin is a corruption, and a very absurd corruption. If he have been corrupted in one place he may in others."

[4] Three installments of this Essay on "The Esoteric Character of the Gospels" were published in *Lucifer*, and the Series remained unfinished.

However, the subject of the esoteric meaning of the Gospel story, the occult significance of its symbolism, and the historicity of Jesus, have been discussed by H. P. B. in several other important essays, articles and footnotes appended to contributions from other writers. Special mention should be made of her lengthy controversy with the Abbé Roca published in the pages of *Le Lotus* (Vol. II, December, 1887; Vol. III, April and June, 1888); her powerful article on "The Origin of the Gospels and the Bishop of Bombay," which appeared in *The Theosophist* (Vol. . IV, October, 1882, pp. 6-9); her article entitled "A Word with the Theosophists" (*ibid*., Vol. IV, March, 1883, pp. 143-45), her valuable editorial notes to an article on "The Crucifixion of Man," published in *Lucifer* (Vol. II, May, 1888,

pp. 243-50), embodying an analysis of the "Cry on the Cross"; her many passages on similar subjects throughout the volumes of *The Secret Doctrine* and *Isis Unveiled*; and the several Sections devoted almost exclusively to these themes in the volume entitled "The Secret Doctrine, Vol. III," which was published in 1897.

[5] This has reference to Gerald Massey's very able letter (*Lucifer*, Vol. I, No. 2, October, 1887, pp. 135-138) in which he answers an objection from Dr. G. Wyld who is surprised to hear anyone say that the teachings ascribed to Jesus are contradictory. Mr. Massey points out a large number of direct and implied contradictions in the text of the accepted Gospels, such as *John*, x, 30 and *John*, xiv, 28 (also *Matt*., xxiv, 36), *John*, v, 22, 30 and *John*, viii, 15, as well as *John*, xii, 47; *John*, viii, 14, 18 and *John*, v, 31; *John*, v, 33 and *John*, xv, 27; *Matt*., v, 16 and *Matt*., vi, 1; *Matt*., v, 39, as well as *Matt*., xxvi, 52, contradicted by *Luke*, xxii, 36 and *Matt*., x, 34; *Luke*, xii, 4 and *John*, vii, 1.

Mr. Massey expresses his readiness "to meet any competent and well-informed defender of the faith upon the platform or in the press." He says: "I should prefer it to be a bishop, who is also an Egyptologist. But beggars are not allowed to be choosers. I am prepared at any time to demonstrate the entirely mythical and mystical origin of the Christ, and the non-spiritual, non-historical beginnings of the vast complex called Christianity."

To this are appended two separate Editorial Notes, presumably by H. P. B. The first states:

"Any 'Bishop Egyptologist,' or even Assyriologist, of whom we have heard there are not a few in England, is cordially invited to defend his position in the pages of *Lucifer*. The 'Son of the Morning' is the *Light-Bearer*, and welcomes light from every quarter of the globe."

The second Note states:

"As *Lucifer* cannot concur in the exclusively *exoteric* view, taken by Mr. Massey, of this allegorical, though none the less philosophical, scripture, the next number will contain an article dealing with the *esoteric* meaning of the New Testament."

[6] This Kabalistic MS. may be found in the Adyar Archives. It is apparently a continuation, namely Part III, of the work known as *The Key to the Hebrew-Egyptian Mystery in the Source of Measures*, by J. Ralston

Skinner, which was originally published at Cincinnati in 1875. In this MSS., after the heading: "Section I—Introduction—Giving a Key of formation of an ancient language," the opening sentence runs as follows:

> "After the accumulation of much material for the purpose, part of which composed the system of measures set forth in Parts I and II of this work, as to which this is Part III, the writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost . . ."

H. P. B., has quoted from this MSS. in *The Secret Doctrine* (Vol. I, pp. 308-09) and elsewhere, with considerable approbation.

Towards the end of the MSS. the author has written:

> "I end this closing section of my work on Monday the 18th day of February 1884, in the retiring of the flood of waters of the Ohio at 12 M.
>
> "I, Ralston Skinner, Jany. 10, 1887, shall send this original MSS. to Madame Blavatsky Ostend."

As would appear from Dr. Jirah Dewey Buck's little book entitled *Modern World Movements* (Indo-American Book Co., Chicago, 1913), pp. 39-41, Dr. Buck sent this MSS. to H. P. B. and she wrote him saying that there were Seven Keys to the Kabala, of which Skinner had discovered "two and a half."

The MSS. is bound in heavy cloth, with tooled leather spine bearing no title or name of author. On the front cover, in gold letters, stands the name of H. P. Blavatsky, and beneath it the capital letters P. S., whose meaning is uncertain. Inside, on the fly-leaf, H. P. B., has written her name: "H. P. Blavatsky, Ostende, 1887," and on the same page is a rubber stamp: "H. P. B. 17 Lansdowne Rd., London W."

The inside of the book consists of 358 pages, about 5¾ X 9½, written on one side only on faint ruled paper, about ten words to a line and some 23 or 24 lines to a page, but with numerous interspersions of number arrangements and number diagrams.

There still remain in the book more than a dozen slips of paper, some of them torn scraps with H. P. B.'s handwriting on them, to mark certain pages. She has also written on some of the blank pages opposite the text, and occasionally has even corrected the text or inserted words, phrases or sentences between the lines.

The book is in two Sections, the first one of 53 pages being an Introduction. The Second Section is made up of 18 smaller sections, starting with the number values of various Hebrew letters and relating them to the lunar year, man, Jehovah, etc., etc. Some of the headings are: "How the woman was taken out of the man"; "The covenant of Jehovah"; "The Parker ratio and the British inch"; "The Garden of Eden"; "The Flood"; "The Measures of the Great Pyramid," etc.

Apart from a few brief passages used by H. P. B. in her writings, the text of this MSS. has never yet been published.

Dr. Buck, in the work mentioned above, also speaks of a long letter of forty pages which H. P. B. wrote to Skinner in reply to his many questions concerning the Kabala and occult mathematics. It is not known what became of that letter, though it may still exist among the papers of Skinner if such have been preserved. He was connected with the McMillan Masonic Lodge, No. 141, in the U.S.A.

Instead of doing so, H. P. B. apparently incorporated what she intended to say in the text to *The Secret Doctrine*, where this subject is treated at length, in Vol. I, pp. 313 *et seq*.

[8] This quotation is from the English translation by Mary Lockwood of François Lenormant's original French work entitled: *Les origines de l'histoire d'après la Bible et les traditions des peuples orientaux*. 2 vols. Paris, 1880-84, 8vo.

[9] This and other Lectures of Gerald Massey are bound together in a volume available at the British Museum (Press Mark 4018.i.12, 1-9). The words within square brackets, and the italicizing of various portions of the present quotation, are H. P. B.'s own.

Massey's lectures were all printed privately, and most of them bear the imprint: Villa Bordighiera, New Southgate, London, N.; they are very difficult to get in their original editions, as separate pamphlets. *Vide* Bio-Bibliogr., Index, s.v. MASSEY, for a comprehensive account of his life, and a list of his works and lectures.

[10] The Clementine or Pseudo-Clementine literature is a name generally given to certain writings which at one time or another have been attributed to Pope Clement I (88-97 A.D.), known also as Clemens Romanus, and who is supposed to have been the first of the Apostolic Fathers. He was regarded as a disciple of St. Peter. This authorship is very much in question.

Chief among these writings are: 1. The so-called Second Epistle of Clement to the Corinthians. 2. Two Epistles on Virginity. 3. The *Homilies* and *Recognitions*, with which may be classed the Epistle of Clement to James. 4. The *Apostolic Constitutions*. 5. Five Epistles forming part of the forged *Decretals.*

The Clementine literature throws light upon a very obscure phase of Christian development, that of Judeo-Christianity. Especial prominence was given to the *Homilies* and *Recognitions* by the Tübingen School which considered them of primary importance for the history of the first stage of Christianity. The Greek original of these two Scriptures has been lost, but can be placed by conjecture somewhere about the beginning of the 3rd century. We have only a Latin translation by Rufinus of Aquileia (b. ca. 345 A.D.—d. 410 A.D.) a rather unreliable character as far as scholarship is concerned. These works are generally admitted to have emanated from the Ebionitic party of the early Church, once the purest form of primitive Christianity. They are most likely based on older Petrine writings, such as the *Preaching of Peter* (Κήρυγμα Πέτρου) and the *Travels of Peter* (Περίοδοι Πέτρου). The judaistic and ebionitic character of the lost originals can be inferred from the existing 3rd and 4th century orthodox versions.

The *Homilies* purport to contain letters from Peter and Clement to James of Jerusalem and some twenty sermons preached by Peter while Clement was travelling with him. The *Recognitions* use similar

material in another setting. They contain discussions between Peter and Simon the Magician—who may have been St. Paul himself—regarding the identity of the true Mosaic and Christian religions. They show a very decided animus against Paul who is denounced as an impostor.

[11] This Lecture of Gerald Massey is also contained in the bound volume of Lectures mentioned in Note 9 *supra*.

[12] Verses 900-902 of Aeschylus' *Choëphoroe* (χοηφόροι), or "The Libation-Bearers":

ποῦ δὴ τὰ λοιπὰ Λοξίου μαντεύματα
τὰ πυθόχρηστα, πιστὰ δ' εὐορκώματα;
ἅπαντας ἐχθροὺς τῶν θεῶν ἡγοῦ πλέον.

"What then becomes henceforth of Loxia's oracles, declared at Pytho, and of our covenant pledged on oath? Count all men thy enemies rather than the gods."

[13] Verses 1217-1219 of Euripides' *Ion* (῎Ιων):

θεῖ δ' εὐθὺς ἔξω συλλαβὼν θοινάτορας
ὁ πυθόχρηστος Λοξίου νεανίας,
κἀν κοιράνοισι Πυθικοῖς σταθεὶς λεγει.

"Straight from the fears with all the company
Ran forth Apollo's prince, and laid his charge
Before the sacred bench of Pytho thus:"

(*The Ion of Euripides*, with a transl. into English verse and an introd. and notes, by A. W. Varrell. Cambridge: University Press, 1890.)

[14] This reference might be a typographical mistake. There are a number of passages in Herodotus' History where this word occurs, one of them being in VII, 17, where we find χρεὸν γενέσθαι in the sense of "that which must befall or happen"; χρέωσα, the feminine participle of χράω, "to declare, to deliver an oracle, to give an oracular response," is found in VII, 111; the masculine form of this would be χρέων. It is not very clear what particular passage was meant by H. P. B.

[15] The actual wording in Sophocles' *Philoctêtês* (φιλοκτητης), 437, is:

. . . . ἀλλὰ τοὺς χρηστοὺς ἀεί

and the English translation of the passage (by F. Storr, *Loeb Classical Library*) is:
"Dead like the rest, for this in sooth is true:
War never slays an evil man by choice,
But still the good."

[16] Harold North Fowler (*Loeb Class. Lib.*) translates thus the passage where these words occur:

"You flatter me in thinking that I can discern his motives so accurately."

[17] These two passages are taken from Gerald Massey's essay entitled "The Name and Nature of the Christ" published in the *Agnostic Annual* of 1888, an issue which has become very scarce, and can be consulted only in the Central Library of Manchester, England. The passages are both from page 11.

[18] Verse 1320 of Euripides' *Ion* contains an exclamation of the Pythoness:
᾿Επίσχες ὦ παῖ τρίποδα γὰρ χρηστήριον usually translated as:
"Pause, O my son! From yon prophetic stool. . . . ."

[19] This reference is most likely a misprint. It is impossible to say what work of Aeschylus is meant here. According to L. Dindorf's *Lexicon*, there is only one instance in Aeschylus where the word χρηστά is used, namely in *Persae*, line 228 (224 in Dindorf), where the meaning of " prosperous " is attached to it.

[20] The original Greek text of verses 5 and 6 (or 10 acc. to another numeration) in Part IV of Pindar's *Ode to Pythia* runs thus:

οὐκ ἀποδάμου ᾿Απόλλωνος τυχόντος, ῾ιρέα
χρῆσεν οἰκιστῆρα Βάττον καρποφόρου Λιβύας, ἱερὰν

usually translated to the effect that the priestess of Zeus, "in the presence of Apollo, declared that Battos, the coloniser of fruitful Lybia. . . . . ."

[21] The passage in the Iliad, XXIII, 186 is:

. . . . . ῥοδόεντι δὲ χρῖεν ἐλαίῳ ἀμβροσίῳ, . . .

. . . . . and with oil anointed she him, rose-sweet, ambrosial. . . . .

The words referred to in the *Odyssey*, IV, 252, are:

. . . . . και χρῖον ἐλαίῳ,

. . . . . anointed him with oil

The same idea is to be found in *Odyssey*, IV, 49, where the word-form χρῖσαν occurs.

[22] From G. Massey's "The Name and Nature of the Christ," in the *Agnostic Annual* of 1888, p. 11.

[23] For some reason or other, possibly due to dogmatic interpretation of earlier texts, the distinction pointed out by H. P. B., is partially lost in current editions. By consulting Migne, *Patrol. Curs. Compl.*, Series Graeca, Vol. VIII, 1891, where both Greek and Latin texts appear in parallel columns, and the English translation in *The Ante-Nicean Fathers* (New York: Scribner's Sons, 1913), we find the following:

"Jam qui in Christum [χριστόν in Greek text] crediderunt, chresti [χρηστοι in Greek text], id est, *probi*, et sunt, et dicuntur: sicut ii, qui sunt revera regales, regi curae sunt."

"Now those who have believed in Christ both are and are called *Chrestoi* (good), as those who are cared for by the true king are kingly"

[24] The passages of the *Talmud* to which allusion is made are to be found in the treatises known as *Sotah* (chap. ix, 47a) and *Sanhedrin* (chap. xi, 107b). The complete existing evidence on this controversial subject has been fully discussed by G. R. S. Mead in his valuable work, *Did Jesus Live 100 B.C.*? (London and Benares: Theos. Publ. Society, 1903).

Éliphas Lévi, writing in *La Science des Esprits* (ed., of 1909, Paris, Félix Alcan, p. 37), speaks of a book which he calls the *Disputation of Rabbi Jechiel*. This is the *Disputacio R. Jechielis cum quodam Nicolao*, which is the second volume of a work by Johann Christoph Wagenseil (1633-1708) entitled: *Tela ignea Satanae* (Altdorfi Noricorum, 1681. 4to.). It is a very rare work which can be consulted in the British Museum. The same work contains also the Hebrew text of the *Sepher Toldoth Jeshu* (see Bibliogr. of Oriental Works, for further data).

Jehiel Ben Joseph of Paris, tosafist and controversialist, was born at Meaux towards the end of the twelfth century. His French name was Sir Vives. In rabbinical literature he is variously designated as Jehiel of Paris, Jehiel the Holy, Jehiel the Pious, and Jehiel the Elder. He was one of the most distinguished disciples of Judah Sir Leon, whom he succeeded in 1224 as head of the Talmudistic School of Paris. This School was attended under him by upward of 300 disciples, among whom were well-known rabbis of the thirteenth century. Jehiel was held in great esteem even by non-Jews, and was favorably received at court. He was forced into many controversies with Christians, the main disputation having been the one he had to sustain, together with several other rabbis, on June 25-27, 1240, in the presence of Saint Louis and the court, against the Jewish apostate Nicholas Donin. The latter denounced the *Talmud* as containing blasphemies against Christianity. In spite of Jehiel's great courage and dignity, this disputation resulted in the condemnation of the *Talmud*, after which the state of the Jews in France grew worse, and Jehiel was forced to leave with his son for Palestine, where he died in 1286. He was the author of several tosafot on various Talmudistic treatises.
The passage from Arnobius *Adversus Gentes*, I, 43, runs as follows (See *The Ante-Nicene Fathers*, Vol. VI, p. 425):

"My opponent will perhaps meet me with many other slanderous and childish charges which are commonly urged. Jesus was a Magian [*magus*]; He affected all these things by secret arts. From the shrines of the Egyptians He stole the names of angels of might, and the religious system of a remote country. . . ."

[25] Speaking of the celebrated acrostic embodying the pronouncement of the Erythraean Sibyl, Godfrey

Higgins writes as follows (*Anacalypsis*, I, 568):

“. . . It will not be denied that this is among the very earliest of the records of Jesus Christ, whether it be a forgery or not, and it is very important, as it proves to every Greek scholar that the name of Christ does not necessarily come from the Greek word χριω *to anoint*, but may come from the word χρηςος *benignus, mistis*; for it is here written in the manner which was common in very ancient times, but in the later times disused, when the ει became changed into the η—as in σωτειρα which became σωτηρια.* Thus χρειςος became χρηςος. The η constantly changed into the 4, but I believe seldom or ever did the *4* change into the η. This I say with diffidence, not professing to be learned enough in the Greek language to give a decided opinion on so nice a point, or to say that in all the Greek writers the change never occurs. However, no Greek scholar will deny that it *may* as readily have changed from the ει to the η as to the *4*, and that any word which was written in ancient times with the ει, like σωτειρα, may have changed, like it, into σωτηρια.

“The first name of Jesus may have been χρειςος, the second χρηςος, and the third χριςος. The word χρειςος was used before the H was in use in the language.”

It should be noted that Higgins spells the words *Chreistos* and *Chrêstos*, as well as *Christos*, with the archaic letter *sigmatau* in the middle of these words, standing for the sound *st.* He has the following to say on the subject of this letter and its later changes (*op. cit*., I, 580-81):

“If we turn to Scapula we shall find that χρηςις and χρησις have precisely the same signification, and are convertible terms. In short, it is evident that they are used indiscriminately for one another. It is not to be supposed that in the very early times, perhaps before the invention of letters, when the names of places first took their rise, the same strictness in the pronunciation, or at first, after the invention of letters, the same strictness in the writing of them, took place, as was observed by the Greeks when they became, in regard to their language, the most fastidious people in the world. It has been shown that the Tau in the ancient languages was constantly written by a cross. For reasons which will appear hereafter, I think the root of the χρης has been ΤΡΣ-ΧΡΣ. It was the constant practice of the Greeks to soften the harsh sounds of their language. Thus Pelasgos became Pelagos, Casmillos Camillos, Nesta Nessa, Cristos Crissos; where a strong consonant comes after the σ, it is often dropped. Αγνωστος became ignotus, the island of χρηςος, χρητος, the country of Crestonia had its capital Crisa and its port *Crysos*. . . . .

---

* See Payne Knight’s *History of the Greek Alphabet*, p. 105.

“. . . . . . With the Chaldeans the Sigma and Tau were convertible, as in Tur and Sur, and in Assyria called Aturia, as Dion Cassius has observed. I suspect it was from the indiscriminate use of these two letters that at last the sigmatau arose. The S was not only in Chaldaic and Syriac, but also in Greek so frequently changed into the T, that Lucian composed a dialogue upon it. In the Latin language, in old manuscripts, the c and the t are often written indiscriminately; as, for instance, initiale with a c. From this, I think, came the French c” which is really in figure nothing but the sigmatau of the Greeks. But though I have met with an assertion that the sigma and the sigmatau were used indiscriminately by the early Greeks, I rather believe the change was from χρηςος to χρησος, and χριςος to χρισος, comformably to the practice of softening The sigma has something very particular about it, it is neither

a mute, liquid, nor aspirate; therefore it has been called *solitarium.* It partakes something of the sound of the *Theta*. . . . . . This, I think, in part accounts for the indiscriminate use of the Sigma and the Tau, and the rise of the Sigmatau."

[26] *Vide* Compiler's Note No. 2.

[27] This passage is from the work of Lucian entitled φιλόπατρις, ἢ διδασκόμενος, "The Lover of his Country, or the Student." It occurs in section 17. This work is considered spurious by some scholars, and is not to be found in certain editions of Lucian's writings. It is, however, included in the edition of C. Iacobitz, Vol. III, p. 419. In this passage, a certain Triephon answers the question whether the affairs of the Christians were recorded in heaven, by saying: "All nations are there recorded, since Chrêstos exists even among the Gentiles."

[28] This passage is translated as follows by T. R. Glover (*Loeb Class. Library*):
"'Christian,' as far as translation goes, is derived from 'anointing.' Yes, and when it is mispronounced by you 'Chrestian' (for you have not even certain knowledge of the mere name) it is framed from 'sweetness' or 'kindness.'"

[29] Higgins refers to the Unitarian critic, John Jones, LL.D. (1766?-1827), who wrote under the pseudonym of Ben David a work entitled: *A Reply to* . . . "*A New Trial of the Witnesses,*" *etc*., *and*. . . . "*Not Paul but Jesus*," *etc*., 1824. 8-vo. See Bio-Bibliogr. Index, s. v. JONES.

[30] The authorized version has: "The Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love. . . ."

[31] The whole subject concerning the Sibyls of antiquity is shrouded in considerable mystery. They were supposed to be women inspired

by influences from higher regions, who were consulted for their prophetic utterances and flourished in different parts of the ancient world. It is likely that they ranged from the mediumistic and sensitive stage to that of true seership. According to Varro, they were ten in number, one of them being the Erythraean, whom Apollodorous of Erythrae claimed as a native of that city, though some considered her of Babylonian origin. She is said to have predicted to the Greeks, when they were sailing for Troy, that this city was destined to perish. The most celebrated Sibyl was the Cumaean, in Italy, spoken of by Naevius, and other Latin writers, especially Virgil. This was the Sibyl that accompanied Aeneas to the lower regions (Ovid, *Metam*., XIV, 104 *et seq*.; Servius, *In Verg*. *comm*., vi, 321).

According to a well-known Roman legend, one of the Sibyls came to the palace of Tarquinius the Second, and offered to sell him nine books which she declared to contain the inspired prophecies of the Sibyl of Cumae. For these treasures she asked what the monarch regarded as an extravagant price. He refused to purchase the books and dismissed the woman with ridicule. The Sybyl turned aside and burned three of the volumes in the king's presence. She then offered the remaining six for the same price previously asked for the whole, and when Tarquinius again refused and laughed at her, she burned three more, and offered the remaining three for the same price as before. This strange behaviour produced a great impression upon the monarch. She whom he had ridiculed as mad, he now regarded as inspired. He accordingly purchased what remained of the prophetic treasures, and the Sibyl disappeared and was never seen after.

These books of so-called *Sibylline verses* were preserved with great care, a college of priests being appointed to have charge of them, and they were consulted with the greatest solemnity when the state seemed to he in danger, to the end that the will of the gods might be known and the danger averted. When the Capitol was burned during the troubles of Sylla, 83 B.C., the Sibylline books deposited there were destroyed. To

repair this loss, commissioners were sent out to different parts of Greece to collect whatever could be found of the inspired writings of the Sibyls, to make a new collection. As regards the final fate of this second collection, much uncertainty prevails. It would seem, however, according to the best authorities, that the Emperor Honorius issued an order, 399 A.D., to destroy it, in pursuance of which, Stilicho burned all these prophetic writings and demolished the temple of Apollo where they were deposited.

It should be clearly understood that the eight books of Sibylline verses extant today have no definite relation to these early Roman collections. They are oracles for the most part of a Judeo-Christian origin. Because of the great vogue enjoyed by the oracles of antiquity, and because of the influence they had in shaping the

Collected Writings VOLUME VIII

November, 1887

religious views of the period, the Hellenistic Jews in Alexandria, during the second century B.C., composed verses cast in a similar form, and attributed them to Sibyls, they were circulated among pagans as a means of diffusing Judaism. This custom was continued down into Christian times, and was borrowed by some Christians, so that in the second and third centuries A.D. a new class of oracles emanating from Christian sources came into being. Some of these were adaptations from previous Jewish sources, and others were entirely written by Christians.

It is most likely that these Alexandrian and later collections contained in their text some fragments from the earlier, purely pagan oracles, and the one ascribed to the Erythraean Sibyl, and commented upon by H. P. B., is apparently one of these. It is to be found in acrostic form in the initial letters of verses 217-250 of Book VIII of the extant collection of Sibylline Oracles.

The subject of Sibyls and their utterances calls for serious study and elucidation by students of the Esoteric Philosophy, as it throws a flood of light upon the latent powers of man and the mysteries of his psychic and noetic consciousness.

One of the fullest accounts we have of the Sibyls of old is that found in the writings of Firmianus Lactantius (*Divine Institutes*, Bk. I ch. vi; J. P. Migne, *Patr. C. Compl*., Ser. Latina, Vol. VI, 140-47) This Latin Father flourished about the close of the 3rd century A.D.; he refers to Varro as his authority. The Sibyl and her oracles are the subject of the entire ch. xxxvii of a treatise entitled a *Hortatory Address to the Creeks*, usually attributed to Justin the Martyr and published in his writings (Migne, *Part. C. Compl.,* Ser. Graeco-Latina, Vol. VI, 309 *et seq*.; M. S. Terry, *The Sibylline Oracles*, has a transl. of Migne's Greek text), though its real authorship is uncertain. Augustine (*De civitate dei*, Bk. XVIII, ch. xxiii) cites the first 27 lines of the above-mentioned acrostic, in a Latin translation which aims at retaining the acrostic form of the Greek. There is an English transl. of Augustine's Latin version by Marcus Dods in *Select Library of the Nicene and Post-Nicene Fathers* (quoted by Terry also), where Dods aims to retain in English the acrostic form. The acrostic verses are quoted in full by Eusebius in his report of Constantine's *Oration to the Assembly of the Saints*, xviii (Migne, *Patr. C. Compl*., Ser. Graeco-Latina, XX, col. 1288-89).

For the benefit of the serious student we list below certain works and essays which give a great deal of information on the subject of Sibyls, their utterances, and divination in general:

G. R. S. Mead, "The Sibyl and her Oracles," *The Theosophical Review*, Vol. XXII, July and August, 1898; and "The Sibyllists and the Sibyllines," ibid., Vol. XXIII, September, October and November, 1898. Considerable bibliographical information included.

Milton S. Terry, *The Sibylline Oracles translated from the Greek into English blank Verse,* New York, 1890. Very complete bibliography. New ed., revised after the text of Rzach. New York: Eaton and Mains; Cincinnati: Curts and Jennings, 1899.

C. Alexandre, *Oracula Sibyllina*, Paris, 1841 and 1853. Also a later ed. of 1869. Greek text.

A. Bouché-Leclercq, *Histoire de la divination dans l'antiquité*. Paris: E. Leroux, 1879-82. 4 vols. 8-vo. Exhaustive bibliography. Work crowned by the French Academy.

Fernand Cabrol and Henri Leclercq, *Dictionnaire d'archéologie chrétienne et de liturgie*. Paris: Librairie Letouzey et Ané, 1903-54. Fifteen tomes in 30 vols. 8-vo. *Vide* long and most valuable article on *Oracles*.

Charles Daremberg and Edmond Saglio, *Dictionnaire des antiquités grecques et romaines*. Paris: Librarie Hachette, 1877-1919, etc. Five tomes in 10 vols. *Vide* article on *Sibyllae, Sibyllini libri*.

[32] Usually translated as ". . . . our estimable Socrates. . . ." (Cf. *Loeb Class. Library*).

[33] In the same " Life of Phocion," chap. xix, Plutarch speaks of the fact that "the reputation [of his second wife] was not less than that of Phocion for probity," the last word being the equivalent of the Greek *chrêstotêti.*

[34] "He who sows or plants," according to Macrobius, *Saturnalia*, I, 9; I, 15. *Conserentes dii*, who preside over generation.

[35] This reference is to Lucian's work, sometimes called *Trial in the Court of Vowels*, the last paragraph of which runs as follows, according to the English translation of H. W. and F. G. Fowler (*The Works of Lucian of Samosata*. Oxford: Clarendon Press, 1905 and 1939):

". . . men weep . . . and curse Cadmus . . . for introducing Tau into the family of letters; they say it was his body that tyrants took for a model, his shape that they imitated, when they set up the erections on which men are crucified. *Stauros* (cross) the vile engine is called, and it derives its vile name from him. Now, with all these crimes upon him, does he not deserve death, nay, many deaths? For my part I know none bad enough but that supplied by his own shape—that shape which he gave to the gibbet named *Stauros* after him by men."

[36] This important passage is from E. D. Clarke, LL.D., *Travels in various Countries of Europe, Asia and Africa*. 4th edition. London: Printed for T. Cadell and W. Davies in the Strand, by R. Watts, Crown Court, Temple Bar, 1816-24. 11 vols. It occurs in a description of Delphi, in Vol. VII, chap. vi, "Lebadéa to Delphi," pp. 239-40. We quote the greater part of it:

"The remains of the Gymnasium are principally behind the monastery Within the monastery we found the capitals of pillars, broken friezes, and triglyphs. . . . . And within the

sanctuary, behind the altar, we saw the fragments of a marble Béma, or Cathedra; upon the back of which we found the following inscription, exactly as it is here written, no part of it having been injured or obliterated; affording, perhaps, the only instance known of a sepulchral inscription upon a monument of this remarkable form:

It is in honour of a youth of *Larissa* in *Thessaly*, who died at eighteen years of age. As to the words χρήστος and ἥρως, it may be remarked that all the epitaphs upon *Larissaeans*, which *Spon* has preserved, contain these words.* There were many cities having the name of *Larissa*; consequently the city of which the youth here commemorated was a native, has the distinction of Πελασγιώτης.. It is mentioned by *Strabo,* in his description of *Thessaly:* † it had the name of *Larissa Pelasgia*, although its situation was without the *Pelasgiotis*."

Transliterated, the inscription reads: *Chrêstos protou Thessalos Lareisaios Pelasgiôtês etôn. Iê Hêrôs.*

With no desire of raising the question as to the accuracy of H.P.B.'s interpretation of this inscription, as far as its occult meaning is concerned, it is advisable, however, to point out that the grammatical form "protou" does not mean "the first," which would be "protos"; actually it means "of the first." However, it is the considered opinion of a Greek scholar that in this particular case the word could well mean " son of Protos." In the English rendering given by H. P. B., ". . . from Larissa, Pelasgiot . . ." should actually be ". . . from Larissa-Pelasgia . . ."

[37] Higgins, *Anacalypsis*, I, 582.

————————

* *Vide* Spon, *Miscell. Antiq*., 331.

† Strabo, *Geogr*., lib. IX, p. 630. Ed. *Oxon*.

————————

[38] Dr. E. D. Clarke, *Travels*, etc., Vol. VII, pp. 237-38. There is some uncertainty in the punctuation and construction of H. P. B.'s sentence which immediately follows this quotation; we have left it unaltered.

[39] *Agnostic Annual* for 1888, p. 12.

[40] These copious excerpts are all from Gerald Massey's essay on "The Name and Nature of the Christ," in the *Agnostic Annual* of 1888, pp. 9-14. *Vide* Compiler's Note No. 17.

[41] "Life of Phocion," ch. x, sec. 2. Cf. Compiler's Note No. 33.

[42] This passage is from Gerald Massey's essay on "The Name and Nature of the Christ," *Agnostic Annual* of 1888, p. 12. *Vide* Compiler's Note No. 17.

The reference in this pas-age is to Augustus Böckhs' *Corpus Inscriptionum Graecarum* in 4 volumes. Berlin: Kaiserliche Akademie der Wissenschaften. Fol., 1828-77. In the 4th volume of this series are listed

the 1,287 inscriptions entitled "Inscriptiones Christianae," numbered 8606-9893. These inscriptions are from Egypt, Nubia, Syria, Greece, Illyria, Sicily, Sardinia, Italy, Asia Minor, Gaul, Germany, etc.

[43] H. P. B. quotes from J. Ralston Skinner, *Key to the Hebrew-Egyptian Mystery in the Source of Measures*, p. 256. Cincinnati: R. Clarke & Co., 1875, 324 pp.; 2nd ed., Philadelphia: David McKay Company [1931].

[44] *Op. cit*., p. 259.

[45] *Op. cit*., p. 260.

[46] *Op. cit*., p. 260.

[47] *Op. cit*., p. 255.

[48] The first expression is from Lucian's work entitled Zeus eleghomenos (Latin, *Iuppiter Confutatus*), Zeus Cross-Examined, a dialogue between Zeus and a Cynic.

The second expression has not been positively identified.

[49] This reference stands for the *Thesaurus Graecae linguae* (θησαυρὸς τῆς Ἑλληνικῆς γλώσσης), of Henricus Stephanus. 5 vols. Geneva, 1572, fol. (British Museum: 680.g.1-4). This remarkable scholarly work was republished in London, 1816-26, fol. (Edited by A. J. Valpy), and also in Paris, where it was issued by A. Firmin Didot, 1831-65, in eight volumes. Stephanus was the pseudonym of Henri Estienne (1528-98, 2nd of the name), a most prolific French classical scholar who belonged to a family of scholars and printers that produced a large number of scholastic works on classical antiquity.

[50] H. P. B. appended several footnotes to Rev. Headley's article; they will be found in their chronological sequence, in February, 1888, in the present series.

[51] *Vide* Compiler's Note No. 6. The words within square brackets occurring in this passage are H. P. B.'s own.

[52] *The History of the Decline and Fall of the Roman Empire*, Chapter XV.

[53] The accepted rendering of *Gal*., iii, 3, is as follows: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

[54] In the English translation of Eusebius' *Ecclesiastical History*, made from the Greek original by Rev. C. F. Crusé (London: George Bell & Sons, 1908), the passage referred to runs as follows: ". . . . the best refutation of Basilides that has come down to us, is that of Agrippa Castor, one of the most distinguished writers of the day. . . . He says, that he [Basilides] composed 24 books upon the Gospels. . ." (pp. 121 -22) .

This subject is thoroughly gone into in Cassels' work. See note 55 below.

[55] Originally published anonymously by Walter Richard Cassels (1826-1907). 2 vols. London, 1874. Its sub-title was: An Inquiry into the Reality of Divine Revelation. By 1875, six editions had appeared. In 1877, a 3rd volume was added by the author. 5th ed., London: Longmans, Green & Co.; Boston: Roberts Bros., 1875-77. 3 vols. Popular editions in one volume appeared in 1902 and 1905.

The reference is to Vol. II, Part II, chapter vi, "Basilides—Valentinus."

[56] This reference, in reality, is not as definite as H. P. B. seems to imply. The passage merely mentions a certain Glaucias who is alleged to have been the interpreter (ἑρμηνεύς of St. Peter, and who was claimed as an instructor of Basilides.

[57] In J. P. Migne, *Patrologiae Cursus Completus*, Series Latina, Paris, 1879, this passage is to be found in Chapter XLVI, B, of *De praescriptionibus adversus haereticos* (The Prescription against Heretics), where, according to an older manuscript, it is also paged as [62]. It occurs in a brief section which is introduced with the sub-title: CONTRA HAERETICOS EXPLICIT, as an addition to the main work.

In the *Ante-Nicene Fathers* (Vol. III, pp. 649-50, Buffalo, 1885), this passage appears in the English

translation of Rev. S. Thelwall. The entire section to which it belongs is published separately from *De praescriptionibus*, under the title of: *Against All Heresies* (Adversus Omnes Haereses), as a fragment which is considered by many scholars as being spurious. Oehler attributes this fragment to Victorinus Petavionensis, *i.e.*, Victorinus Bishop of Pettaw, on the Drave, in Austrian Styria, who fell a martyr in the Diocletian persecution, probably about A.D. 303. St. Jerome does likewise.

H. P. B.'s rendering is somewhat abbreviated and has minor differences from the original. Migne's Latin text is as follows:

"Postea Basilides haereticus erupit: hic esse dicit summum Deum nomine Abraxan, ex quo mentem creatam, quam Graece NOYN appellat. Inde Verbum. Ex illo providentiam ex providentia

virtutem et sapientiam: ex ipsis inde principatus, et potestates, et angelos factos, deinde infinitas angelorum editiones et probolas: ab istis angelis trecentos sexaginta quinque coelos institutos, et mundum in honore Abraxae, cujus nomen hunc in se habebat numerum computatum. In ultimis quidem angelis, et qui nunc fecerunt mundum, novissimum ponit Judaeorum Deum, id est Deum legis et prophetarum; quem Deum negat, sed angelum dicit."

S. Thelwall's translation is as follows:

"Afterwards broke out the heretic Basilides. He affirms that there is a supreme Deity, by name Abraxas, by whom was created Mind, which in Greek he calls Nous, that thence sprang the Word; that of Him issued Providence, Virtue [or, Power], and Wisdom; that out of these subsequently were made Principalities, Powers [Potestates], and Angels; that there ensued infinite issues and processions of angels; that by these angels 365 heavens were formed, and the world [mundum], in honor of Abraxas, whose name, if computed, has in itself this number. Now, among the last of the angels, those who made this world, he places the God of the Jews latest, that is, the God of the Law and of the Prophets, whom he denies to be a God, but affirms to be an angel "

[58] Ref. is mainly to Vol. II, pp. 423-28, 434, 471-73.

[59] In *Isis Unveiled*, II, 182, footnote, H. P. B. quotes the passage on page 35 of Hermann Olshausen's work, in its English rendering, thus:

> "It is remarkable that, while all church fathers say that Matthew wrote in *Hebrew*, the whole of them use the Greek text as the genuine apostolic writing, without mentioning what relation the *Hebrew* Matthew has to our Greek one! It had many *peculiar* additions which are wanting in our evangel."

Olshausen's work has been translated into English by Dr. Fosdick, under the title of: *Proof of the genuineness of the writings of the New Testament*. Andover (US), 1838. 12-vo (Br. Museum. 1216.b.1.).

However, by referring to the original German text of *Nachweis der Echtheit*, etc., the last sentence of the quotation, as given above, could not be located. The original text of` the first two sentences is as follows:

> "Sonderbar ist nur der Umstand, dass, während alle Kirchenväter erzählen, Matthäus habe herbräisch geschrieben, sie doch insgesammt den griechischen Text brauchen als echte apostolische Schrift, ohne zu bemerken, wie sich der hebräische Matthäus zu unserm griechischen verhalte. Denn dass die altern Kirchenlehrer das Evangelium des Matthäus nicht etwa in einer andern Form hatten, als wir es jetzt besitzen, ist ganz ausgemacht."

[60] At this point, in the original place of publication, in *Lucifer*, reference is made in parenthesis to St. Jerome's *Comment. to Matthew*,

Book II, chap. xii, 13; from the middle of this paragraph, one would easily imagine that H. P. B. is taking these facts from this particular Commentary, especially as it is mentioned in the text itself.

However, if the student refers to *Isis Unveiled*, II, 182, he will find the same facts spoken of, and quoted excerpts ascribed to "St. Jerome, V, 445." This latter reference has proved to be an insurmountable obstacle to a number of scholarly students, who were unable to find it in the writings of St. Jerome, in spite of repeated efforts over a period of years. At the time that a large number of quotations occurring in *Isis Unveiled* were being checked for accuracy, this one had to be abandoned for lack of adequate data as to its source.

As a result of more recent search, the actual source of these quotations, or rather series of excerpts, has been located. In connection with this, we owe a debt of gratitude to Foster M. Palmer, Reference Assistant in Charge of Reference Section, at the Harvard University Library, Cambridge, Mass., whose interest and helpfulness have been of much value in the course of the editorial work incident upon the publication of the present series of volumes. The passage used by H. P. B. was located in the Johannes Martianay edition of St. Jerome's Works published in Five Volumes in Paris by Ludovicus Roulland, 1693-1706. The date of Vol. V is 1706, and in column 445 occurs the passage under discussion, in its original Latin.

> However, this whole section is made up of material falsely ascribed to St. Jerome, and is entitled: "Sancto Hieronymo Stridonensi falso adscriptorum opusculorum tripartita series." Our particular piece is in the third series, described as: "In tertia similiter quae suos Auctores ipsa prae se ferunt; sed quae parum docta habentur." The Latin text is as follows:

HIERONYMUS CHROMATIO & HELIODORO EPISCOPIS

"Dominis sanctis & beatissimis, Chromatio & Heliodoro Episcopis, Hieronymus exiggus Christi servus in Domino salutem. Qui terram auri consciam fodit, non illico arripit quicquid fossa profuderit lacerata, sed priusquam fulgens pondus vibrantis jactus ferri suspendat, interim vertendis suspendendisque cespitibus immoratur, & specialiter qui nundum lucris augetur. Arduum opus injungitur, cum hoc fuerit Matthaeus Apostolus & Evangelista voluit in aperto conscribi. Si enim hoc secretum non esset Evangelio utique ipsius quod edidit addidisset: sed fecit hunc libellum Hebraicis literis obsignatum: quem usque adeo edidit, ut & manu ipsius liber scriptus Hebraicis literis à viris religiosissimis habeatur, qui etiam à suis prioribus per successus temporum susceperunt. Hunc autem ipsum librum, nunquam alicui transferendum tradiderunt: textum ejus aliter atquc aliter narraverunt.

> "Sed factum est ut à Manichaei discipulo nomine Seleuco: qui etiam Apostolorum gesta falso sermone conscripsit: hic liber editus, non aedificationi, sed destructioni materiam exhibuerit: & quod talis probaretur in synodo cui merito aures Ecclesiae non paterent. Cesset nunc oblatrantium morsus: non istum libellum canonicis nos superaddidimus scripturis: sed ad detegendum haereseos fallaciam, Apostoli atque Evangelistae scripta transferimus: in quo opere non tam piis jubentibus Episcopis obtemperamus, quam impiis haereticis obviamus. Amor igitur est Christi cui satisfacimus, credentes quòd nos suis orationibus adjuvent: qui ad salvatoris nostri infantiam sanctam per nostram potuerint obedientiam pervenire."

In the considered judgment of Professor Mason Hammond, Pope Professor of Latin Language and Literature at Harvard University, Cambridge, Mass., to whom the above text was submitted, the Latin of it was rather confused and did not make clear sense. He and Professor La Piana, at home in the field of Church

History, drew our attention to a more recent work in French entitled *Les Évangiles Apocryphes*, published in *Textes et Documents pour l'étude historique du Christianisme*, issued under the supervision of Hippolyte Hemmer and Paul Lejay (Paris: Picard, 1911-14. 2 vols.). In Vol. I of this work are several apocryphal gospels edited by Charles Michel, of which the second is "Pseudo-Matthew." This is prefaced by two letters; the first being from the Bishops Chromatius and Heliodorus to Jerome, and the second being his reply to them. This second letter, in which we are interested, is to be found on pages 56-58, together with a translation into French. The Gospel of Pseudo-Matthew is discussed in the Preface, pp. xix-xxii, where Michel dates it, on the basis of these letters, as not before the end of the 4th century A D and probably in the 6th. He regards the letters as "evidently apocryphal," written at a period "when the name of St. Jerome had a very great authority."

Now the text given by Michel differs considerably from the one quoted above, which may be due to ancient errors of transcription or to later improvements. What is of importance is that Michel's text makes far better sense. We append it below:

> "Dominis sanctis & beatissimis Chromatio & Heliodoro Episcopis, Hieronymus exiguus Christi servus in Domino salutem. Qui terram auri consciam fodit, non illico arripit quicquid fossa profunderit lacerata, sed priusquam fulgendum pondus vibrantis jactus ferri suspendat, interim vertendis supinandisque cespitibus immoratur, et spe alitur qui nundum lucris augetur. Arduum opus injungitur, cum hoc fuerit a vestra mihi beatitudine imperatum quod nec ipse sanctus Matthaeus Apostolus & Evangelista voluit in aperto conscribi. Si enim secretius non esset, Evangelio utique ipsi quod edidit addidisset: sed fecit hunc libellum Hebraicis litteris obsignatum, quem usque adeo non edidit, ut hodie manu

ipsius liber scriptus Hebraicis litteris à viris religiosissimis habeatur, qui eum à suis prioribus per successus temporum susceperunt. Hunc autem ipsum librum, cum nunquam alicui transferendum tradiderunt; textum vero ejus aliter aliterque tradiderunt.

"Sic factum est ut à Manichaei discipulo nomine Seleuco, qui etiam Apostolorum gcsta falso sermone conscripsit, hic liber editus non aedificationi, sed destructioni materiam exhibuerit, & quod talis probaretur in synodo, cui merito aures Ecclesiae non paterent. Cesset nunc oblatrantium morsus: non enim istum libellum canonicis nos superaddidimus scripturis; sed ad detegendum haereseos fallaciam Apostoli atque Evangelistae scripta transferimus. In quo opere tam jubentibus piis obtemperamus Episcopis, quam impiis haereticis obviamus. Amor ergo Christi est cui satisfacimus, credentes quod nos suis orationibus adjuvent qui ad salvatoris nostri sanctam infantiam per nostram potuerint obedientiam pervenire."

Translated into English, the above Latin text is as follows:

". . . . . An arduous task has been enjoined by your beatitudes on me, namely what St. Matthew, Apostle and Evangelist, did not wish openly written up. For if it had not been rather secret, he would have added it to the Evangel which he gave forth as his own; but he wrote this book sealed up in Hebrew characters; and he did not provide until now for its publication, in such a way that this book, written in Hebrew script and by his own hand, is today possessed by the most religious men, who, in the succession of time, received it from those who preceded them. Though they never gave this book to anyone to be transcribed, they transmitted its text some in one way and some in another.

"And so it happened that this book, published by a disciple of Manichaeus, named Seleucus, who also wrote in false speech the Acts of the Apostles, contained matter not for edification, but for destruction; and that being such it was approved in a synod which the ears of the Church properly refused to listen to . . ."

As to the *Commentary to Matthew*, Book II, chap. xii, 13, the only sentence in it which relates to the present subject is the following one:

". . . . In Evangelio, quo utuntur Nazaraeni et Ebionitae (quid nuper in (Graecum de Hebraeo sermone

transtulimus, et quod vocatur a plerisque Matthaei authenticum), homo iste, qui aridam habet manum, caementarius scribitur . . .” *

---

* *Vide* Hieronimi, *Commentarius in Evangelium secundum Matthaeum*. J. P. Migne, *Patrologiae Cursus Completus*. Series Latina. Tomus XXVI. Col. 80-81. Paris: Garnier frères, 1884.

---

which, translated into English reads:

> “. . . . In the Evangel which was used by the Nazarenes and the Ebionites (which we recently translated from a Hebrew sermon into Greek, and which by many has been declared to be the authentic Matthew), the same man who had the withered hand was a stone-mason. . . . . .”

As to H. P. B.’s footnote reference to St. Jerome’s *De viris inlustribus liber*, cap. 3, it is of course fully apposite to the general subject, but seems to be attached at a wrong place in the text, resulting in somewhat of a confusion, possibly due to faulty proofreading of her MSS. The paragraph referred to in chapter 3 of St. Jerome’s work is as follows:

> “Mattheus, qui est Levi, ex publicano apostolus, primus in Iudaea propter eos qui ex circumcisione crediderant, Evangelium Christi Hebraeicis litteris verbisque composuit: quod quis postea in Graecum transtulerit, non satis certum est. Porro ipsum Hebraeicum hebetur usque hodie in Caesariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mihi quoque a Nazaraeis, qui in Beroea urbe Syriae hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicumque Evangelista, sive ex persona sua, sive ex persona Domini Salvatoris, veteris Scripturae testimoniis abutetur, non sequatur Septuaginta translatorum auctoritatem, sed Hebraicam, e quibus illa duo sunt: ‘ex Aegypti vocavi Filium,’ et: ‘quoniam Nazaraeus vocabitur’.” *

which, translated into English reads:

> “Matthew who was called Levi, and who from a publican became an Apostle, was the first one in Judea who wrote an Evangel of Christ, in Hebrew language and letters, for the sake of those among the circumcized ones who had believed. It is not sufficiently certain as to who afterwards translated it into Greek. The Hebrew original could be found to this day in the library diligently collected at Caesarea by the Martyr Pamphilus. It was possible even for me to have access to this volume which the Nazarenes had been using in Veria, a city in Syria. It should be noted that wherever the Evangelist brings forth the testimony of the Old Testament, either himself or according to the man Salvatore, he does not follow the version of the Septuaginta, but quotes directly from the Hebrew. From it come the following two passages: ‘From Egypt have I called the Son,’ and ‘for this reason was he called the Nazarene’.”

---

* *Vide* J. P. Migne, *P. C. C.*, Series Latina, Tomus XXIII, Col. 613. Paris, 1883.

This entire subject-matter is also covered by H. P. B. in her powerful article entitled: "The Origin of the Gospels and the Bishop of Bombay," (*The Theosophist*, Vol. IV, October, 1882, pp. 6-9) which will be found in its correct chronological order in the present series. A few additional passages from the Fathers are brought into the discussion.

[61] This quotation is an English rendering of Salomon Munk's (1803-67) original French text, in his *Mélanges de Philosophie Juive et Arabe* (Paris: A. Franck, 1859), p. 976, which is as follows:

> " . . . . Il nous paraît évident, au contraire, que le compilateur s'est servi de documents anciens, et entre autres de certains *Midraschîm*, ou recueils de traditions et d'expositions bibliques, que nous ne possédons plus aujourd'hui. . . ."

[62] This is a rather misleading reference, seeing that H. P. B. does not quote from any works of Augustus Tholuck (1799-1877) in her text above. By referring again to S. Munk's *Mélanges*, etc., we find that on the same page 276 he continues in the following manner:

> ". . . Nous croyons aussi qu'on peut reconnaître dans les *sephirôth* des analogies frappantes avec les doctrines de certains gnostiques, notamment de Basilide et de Valentinien."

At this point, Munk appends the following footnote:

> "Cf. Tholuck, l.c., pag. 24 et 31.—Hâya Gaôn, mort en 1038, est à notre connaissance le premier auteur qui développe la théorie des sephirôth, et il leur donne des noms que nous retrouvons plus tard chez les kabbalistes (cf. Jellinek, *Moses ben Schem-Tob de Leon*, pag. 13, note 5); ce docteur, qui avait de fréquents rapports avec des savants chrétiens syriens ou chaldéens, a pu par ces derniers avoir connaissance de quelques écrits gnostiques."

It is this passage from Tholuck that H. P. B. quotes in its English rendering. By consulting earlier pages of S. Munk's Mélanges, it would appear that the l.c. (loco citato) refers to Tholuck's *Commentatio de vi quam graeca philosophia in theologiam tum Muhammedanorum tum Judaeorum exercuerit*, pp. 24 and 31.

[63] Adolf Jellinek (sometimes spelled Gellinek) (1821-1893), *Moses ben Schem-tob de Leon und sein Verhältniss zum Sohar*. Eine historischkritische Untersuchung über die Entstehung des Sohar. Leipzig, 1851. 8-vo (British Museum: 4033. dd. 8.).

[64] In 1890, George R. S. Mead (1863-1933), Theosophist, classical scholar and close collaborator with H. P. B. at the London Headquarters, translated into English M. G. Schwartze's Latin version of the *Pistis-Sophia*, made from the original Coptic MSS. in the British Museum (MS. Add. 5114). He published pages 1-252, with commentaries and notes, in *Lucifer*, Vols. VI, VII and VIII, between April, 1890, and May, 1891. H. P. B. added a considerable number

of her own Commentaries and Notes, which unfortunately are unsigned.

In 1896, G. R. S. Mead, after re-translating the whole work again and checking it by É. Amélineau's French translation (Paris, 1895), published it in book-form (London: The Theosophical Publishing Society), with a valuable Introduction. It does not include any Commentaries or Notes of any kind. He seems to have intended publishing a separate volume of Commentaries, but no such volume ever appeared, nor have any MSS. on this subject been found among his papers by his executor, John M. Watkins.

H.P.B.'s Commentaries and Notes, which originally appeared in *Lucifer* will be found in Volume XIII of the present Series, with as much of the text of *Pistis-Sophia* as seems necessary for the under standing of H.P.B.'s text. In the same place succinct data will be found regarding the existing literature concerning this

work, and other pertinent information.

H.P.B.'s intention to write another installment of her series on "The Esoteric Character of the Gospels," with explanations regarding *Pistis-Sophia*, does not seem to have ever been carried out.

Collected Writings VOLUME VIII

November, 1887

THE SCIENCE OF LIFE

[*Lucifer*, Vol. I, No. 3, November 1887, pp. 203-211]

What is Life? Hundreds of the most philosophical minds, scores of` learned well-skilled physicians, have asked themselves the question, but to little purpose. The veil thrown over primordial Kosmos and the mysterious beginnings of life upon it, has never been withdrawn to the satisfaction of earnest, honest science. The more the men of official learning try to penetrate through its dark folds, the more intense becomes that darkness, and the less they see, for they are like the treasure-hunter, who went across the wide seas to look for that which lay buried in his own garden.

What is then this Science? Is it biology, or the study of life in its general aspect? No. Is it physiology, or the science of organic function? Neither; for the former leaves the problem as much the riddle of the Sphinx as ever; and the latter is the science of death far more than that of life. Physiology is based upon the study of the different organic functions and the organs necessary to the manifestations of life, but that which science calls living matter, is, in sober truth, *dead matter*. Every molecule of the living organs contains the germ of death in itself, and begins dying as soon as born, in order that its successor-molecule should live only to die in its turn. An organ, a natural part of every living being, is but the medium for some special function in life, and is a combination of such molecules. The vital organ, the *whole*, puts the mask of life on, and thus conceals the constant decay and death of its parts. Thus, neither biology nor physiology are the science, nor even branches of the Science *of Life*, but only that of` the *appearances* of life. While true philosophy stands Oedipus-like before the Sphinx of life, hardly daring to utter the paradox contained in the answer to the riddle propounded, materialistic science, as arrogant as ever, never doubting its own wisdom for one moment, biologises itself and many others into the belief that it has solved the awful problem of existence. In

truth, however, has it even so much as approached its threshold? It is not, surely, by attempting to deceive itself and the unwary in saying that life is but the result of molecular complexity, that it can ever hope to promote the truth. Is vital force, indeed, only a “phantom,” as Du Bois-Reymond calls it? For his taunt that “life,” as something

independent, is but the *asylum ignorantiae* of those who seek refuge in abstractions, when direct explanation is impossible, applies with far more force and justice to those materialists who would blind people to the reality of facts, by substituting bombast and jaw-breaking words in their place. Have any of the five divisions of the functions of life, so pretentiously named—Archebiosis, Biocrosis, Biodiaeresis, Biocaenosis and Bioparodosis*, ever helped a Huxley or a Haeckel to probe more fully the mystery of the generations of the humblest ant—let alone of man? Most certainly not. For life, and everything pertaining to it, belongs to the lawful domain of the *metaphysician* and psychologist, and physical science has no claim upon it. "That which hath been, is that which shall be; and that which hath been is named already—and it is known that it is MAN"—is the answer to the riddle of the Sphinx. But "man" here, does not refer to *physical* man—not in its esoteric meaning, at any rate. Scalpels and microscopes may solve the mystery of the material parts of *the shell of man*: they can never cut a window into his soul to open the smallest vista on any of the wider horizons of being.

It is those thinkers alone, who, following the Delphic injunction, have cognized life in their *inner* selves, those who have studied it thoroughly in themselves, before attempting to trace and analyze its reflection in their outer shells, who are the only ones rewarded with some measure of success. Like the fire-philosophers of the Middle Ages, they have skipped over the *appearances* of light and fire in the world of effects, and centred their whole attention upon the producing arcane agencies. Thence, tracing

* Or Life-origination, Life-fusion, Life-division, Life-renewal and Life-transmission.

these to the one abstract cause, they have attempted to fathom the MYSTERY, each as far as his intellectual capacities permitted him. Thus they have ascertained that (1) the *seemingly* living mechanism called physical man, is but the fuel, the material, upon which life feeds, in order to manifest itself; and (2) that thereby the inner man receives as his wage and reward the possibility of accumulating additional experiences of the terrestrial illusions called lives.

One of such philosophers is now undeniably the great Russian novelist and reformer, Count Leo N. Tolstoi. How near his views are to the esoteric and philosophical teachings of higher Theosophy, will be found on the perusal of a few fragments from a lecture delivered by him at MOSCOW before the local Psychological Society.

Discussing the problem of life, the Count asks his audience to admit, for the sake of argument, *an impossibility*. Says the lecturer:—

Let us grant for a moment that all that which modern science longs to learn of life, it has learnt, and now knows; that the problem has become as clear as day; that it is clear how organic matter has, by simple adaptation, come to be originated from inorganic material; that it is as clear how natural forces may be transformed into feelings, will, thought, and that finally, all this is known, not only to the city student, but to

every village schoolboy, as well.

I am aware, then, that such and such thoughts and feelings originate from such and such motions. Well, and what then? Can I, or cannot I, produce and guide such motions, in order to excite within my brain corresponding thoughts? The question—what are the thoughts and feelings I ought to generate in myself and others, remains still, not only unsolved, but even untouched.

Yet it is precisely this question which is the *one* fundamental question of the central idea of life.

Science has chosen as its object a few manifestations that accompany life; and *mistaking* * the part for the whole, called these manifestations the integral total of life. . . .

---

* "Mistaking" is an erroneous term to use. The men of science know but too well that what they teach concerning life is a materialistic fiction contradicted at every step by logic and fact. In this particular question science is abused, and made to serve personal hobbies and a determined policy of crushing in humanity every spiritual aspiration and thought. "*Pretending* to mistake" would be more correct.—H. P. B.

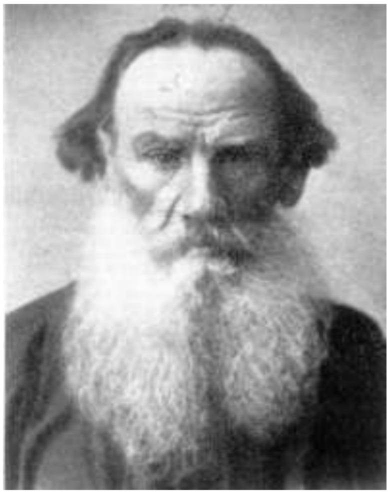

COUNT LEV NIKOLAYEVICH TOLSTOY
1828-1910
(From a Photograph taken in 1896)

The question inseparable from the idea of life is not *whence* life, but *how one should live* that life: and it is only by first starting with this question that one can hope to approach some solution in the problem of existence.

The answer to the query "How are we to live?" appears so simple to man that he esteems it hardly worth his while to touch upon it.

. . . . One must live the best way he can—that's all. This seems at first sight very simple and well known to all, but it is by far neither as simple nor as well known as one may imagine. . . .

The idea of life appears to man in the beginning as a most simple and self-evident business. First of all, it seems to him that life is in himself, in his own body. No sooner, however, does one commence his search

after that life, in any one given spot of the said body, than one meets with difficulties. Life is not in the hair, nor in the nails; neither is it in the foot nor the arm, which may both be amputated; it is not in the blood, it is not in the heart, and it is not in the brain. It is everywhere and it is nowhere. It comes to this: life cannot be found in any of its dwelling-places. Then man begins to look for life in Time; and that, too, appears at first a very easy matter. . . . Yet again, no sooner has he started on his chase than he perceives that here also the business is more complicated than he had thought. Now, I have *lived* fifty-eight years, so says my baptismal church record. But I know that out of these fifty-eight years I slept over twenty. How then? Have I lived all these years, or have I not ? Deduct the months of my gestation, and those I passed in the arms of my nurse, and shall we call this life, also? Again, out of the remaining thirty-eight years, I know that a good half of that time I slept while moving about; and thus, I could no more say in this case, whether I lived during that time or not. I may have lived a little, and vegetated a little. Here again, one finds that in time, as in the body, life is everywhere, yet nowhere. And now the question naturally arises, whence, then, that life which I can trace to nowhere? Now—will I learn.... But it so happens that in this direction also, what seemed to me so easy at first, now seems impossible. I must have been searching for something else, not for my life, assuredly. Therefore, once we have to go in search of the whereabouts of life—if search we have to—then it should be neither in space nor in time, neither as cause nor effect, but as a something which I cognize within myself as quite independent from Space, time and causality.

That which remains to do now is to study *self.* But how do I cognize life in myself?

This is how I cognize it. I know, to begin with, that I live; and that I live wishing for myself everything that is good, wishing this since I can remember myself, to this day, and from morn till night.

244

All that lives outside of myself is important in my eyes but only in so far as it co-operates with the creation of that which is productive of *my* welfare. The Universe is important in my sight only because it can give *me*, pleasure

Meanwhile, something else is bound up with this knowledge in me of my existence Inseparable from the life I feel, is another cognition allied to it; namely, that besides myself, I am surrounded with a whole world of living creatures, possessed, as I am myself, of the same instinctive realization of their exclusive lives; that all these creatures live for their own objects, which objects are foreign to me; that those creatures do not know, nor do they care to know, anything of my pretensions to an exclusive life, and that all these creatures, in order to achieve success in their objects are ready to annihilate me at any moment. But this is not all. While watching the destruction of creatures similar in all to myself, I also know that for me too, for that precious ME in whom alone is represented, a very speedy and inevitable destruction is lying in wait.

It is as if there were two "I's" in man; it is as if they could never live in peace together; it is as if they were eternally struggling, and ever trying to expel each other

One "I" says, "I alone am living as one should live, all the rest only seems to live. Therefore, the whole *raison d'être* for the universe is in that *I* may be made comfortable."

The other "I" replies, "The universe is not for thee at all, but for its own aims and purposes, and it cares little to know whether thou art happy or unhappy."

Life becomes a dreadful thing after this!

One "I" says, "I only want the gratification of all my wants and desires, and that is why I need the universe."

The other "I" replies, "All animal life lives only for the gratification of its wants and desires. It is the wants and desires of animals alone that are gratified at the expense and detriment of other animals; hence the ceaseless struggle between the animal species. Thou art an animal, and therefore thou hast to struggle Yet, however successful in thy struggle, the rest of the struggling creatures must sooner or later crush thee."

Still worse! life becomes still more dreadful. . . .

But the most terrible of all, that which includes in itself the whole of the foregoing, is that

One "I" says, "I want to live, to live for ever."

And that the other "I" replies, "Thou shalt surely, perhaps in a few minutes, die; as also shall die all those thou lovest, for thou and they are destroying with every motion your lives, and thus approaching ever nearer suffering, death, all that which thou so hatest, and which thou fearest above anything else."

This is the worst of all. . . .

To change this condition is impossible. . . . One can avoid moving, sleeping, eating, even breathing, but one cannot escape from thinking. One thinks, and that thought, *my* thought, is poisoning every step in my life, as a personality.

No sooner has man commenced a conscious life than that consciousness repeats to him incessantly without respite, over and over the same thing again "To live such life as you feel and see in your past, the life lived by animals and many men too, lived in *that* way, which made you become what you are now—is no longer possible Were you to attempt doing so, you could never escape thereby the struggle with all the world of creatures which live as you do-for their personal objects; and then those creatures will inevitably destroy you." . . .

To change this situation is impossible. There remains but one thing to do, and that is always done by him who, beginning to live, transfers his objects in life outside of himself, and aims to reach them. . . . But, however far he places them outside his personality, as his mind gets clearer, none of these objects will satisfy him.

Bismarck, having united Germany, and now ruling Europe--if his reason has only thrown any light upon the results of his activity must perceive, as much as his own cook does who prepares a dinner that will be devoured in an hour's time, the same unsolved contradiction between e vanity and foolishness of all he has done, and the eternity and reasonableness of that which exists for ever If they only think of it, each will see as clearly as the other; *firstly*, that the preservation of the integrity of Prince Bismarck's dinner, as well as that of powerful Germany is solely due the preservation of the former—to the police, and the preservation of the latter—to the army; and that, so long only as both keep a good watch. Because there are famished people who would willingly eat the dinner, and nations which would fain be as powerful as Germany. Secondly, that neither Prince Bismarck's dinner, nor the might of the German Empire, coincide with the aims and purposes of universal life, but that they are in flagrant contradiction with them. And thirdly, that as he who cooked the dinner, so also the might of Germany, will both very soon die, and that so shall perish, and as soon, both the dinner and Germany. That which shall survive alone is the Universe, which will never give one thought to either dinner or Germany, least of all to those who have cooked them.

As the intellectual condition of man increases, he comes to the idea that no happiness connected with his personality is an achievement, but only a necessity Personality is only that incipient state from which begins life, and the ultimate limit of life. . . .

Where, then, does life begin, and where does it end, I may be asked? Where ends the night, and where does day commence? Where, on

the shore, ends the domain of the sea, and where does the domain of land begin?

There is day and there is night; there is land and there is sea; there is life and there is *no* life.

Our life, ever since we became conscious of it, is a pendulum-like motion between the two limits.

One limit is, an absolute unconcern for the life of the infinite Universe, an energy directed only toward the gratification of one's own personality.

The other limit is a complete renunciation of that personality, the greatest concern with the life of the infinite Universe, in full accord with it, the transfer of all our desires and good will from one's self, to that infinite Universe and all the creatures outside of us.*

The nearer to the first limit, the less life and bliss, the closer to the second, the more life and bliss. Therefore, man is ever moving from one end to the other; i.e., he lives. THIS MOTION IS LIFE ITSELF.

And when I speak of life, know that the idea of it is indissolubly connected in my conceptions with that of *conscious* life. No other life is known to me except conscious life, nor can it be known to anyone else.

We call life, the life of animals, organic life. But this is no life at all, only a certain state or condition of life manifesting to us.

But what is this consciousness or mind, the exigencies of which exclude personality and transfer the energy of man outside of him and into that state which is conceived by us as the blissful state of love?

What is conscious mind? Whatsoever we may be defining, we have to define it with our conscious mind. Therefore, with what shall we define mind? . . .

If we have to define all with our mind, it follows that conscious mind cannot be defined. Yet all of us, we not only know it, but it is the only thing which is given to us to know undeniably. . . .

It is the same law as the law of life, of everything organic, animal or vegetable, with that one difference that we *see* the consummation of an intelligent law in the life of a plant. But the law of conscious mind, to which we are subjected as the tree is subjected to its law, we see it not, but fulfil it. . . .

We have settled that life is that which is not our life. It is herein that lies hidden the root of error. Instead of studying that life of which we are conscious within ourselves, absolutely and exclusively

* This is what the Theosophists call "living *the* life"—in a nut-shell.—H. P. B.

—since we can know of nothing else—in order to study it, we observe that which is devoid of the most important factor and faculty of our life, namely, intelligent consciousness. By so doing, we act as a man who attempts to study an object by its shadow or reflection does.

If we know that substantial particles are subjected during their transformations to the activity of the organism; we know it not because we have observed or studied it, but simply because we possess a certain familiar organism united to us, namely the organism of our animal, which is but too well known to us as the material of our life; i.e., that upon which we are called to work and to rule by subjecting it to the law of reason. . . . No sooner has man lost faith in life, no sooner has he transferred that life into that which is no life, than he becomes wretched, and sees death. . . . A man who conceives life such as he finds it in his consciousness, knows neither misery, nor death: for all the good in life for him is in the subjection of his animal to the law of reason, to do which is not only in his power, but takes place unavoidably in him. The death of particles in the animal being, we know. The death of animals and of man, as an animal, we know; but we know nought about the death of conscious mind, nor can we know anything of it, *just because that conscious mind is the very life itself*: And *Life can never be Death*. . . .

The animal lives an existence of bliss, neither seeing nor knowing death, and dies without cognizing it. Why then should man have received the gift of seeing and knowing it, and why should death be so terrible to

him that it actually tortures his soul, often forcing him to kill himself out of sheer fear of death? Why should it be so? Because the man who sees death is a sick man, one who has broken the law of his life, and lives no longer a conscious existence. He has become an animal himself, an animal which also has broken the law of life.

The life of man is an aspiration to bliss, and that which he aspires to is given to him. The light lit in the soul of man is bliss and life, and that light can never he darkness, as there exists—verily there exists for man—on]y this solitary light which burns within his soul.

We have translated this rather lengthy fragment from the Report of Count Tolstoi's superb lecture, because it reads like the echo of the finest teachings of the universal ethics of true theosophy. His definition of life in its abstract sense, and of the life every earnest theosophist ought to follow, each according to, and in the measure of, his *natural* capacities—is the summary and the Alpha and the Omega of practical psychic, if not spiritual life. There are sentences in the lecture which, to the average

248

theosophist will seem too hazy, and perhaps incomplete. Not one will he find, however, which could be objected to by the most exacting, practical occultist. It may be called a treatise on the Alchemy of Soul. For that "solitary" light in man, which burns for ever, and can never be darkness in its intrinsic nature, though the "animal" outside us may remain blind to it—is that "Light" upon which the Neo-Platonists of the Alexandrian school, and after them the Rosecroix and especially the Alchemists, have written volumes, though to the present day their true meaning is a dark mystery to most men

True, Count Tolstoi is neither an Alexandrian nor a modern theosophist; still less is he a Rosecroix or an Alchemist. But that which the latter have concealed under the peculiar phraseology of the Fire-philosophers, purposely confusing cosmic transmutations with Spiritual Alchemy, all that is transferred by the great Russian thinker from the realm of the metaphysical unto the field of practical life. That which Schelling would define as a realisation of` the identity of subject and object in the man's inner Ego, that which unites and blends the latter with the universal Soul which is but the identity of subject and object on a higher plane, or the unknown Deity—all that Count Tolstoi has blended together without quitting the terrestrial plane. He is one of those few *elect* who begin with intuition and end with *quasi*-omniscience. It is the transmutations of the baser metals—the *animal mass*—into gold and silver, or the philosopher's stone, the development and manifestation of man's higher SELF, which the Count has achieved. The *alcahest* of the inferior Alchemist is the *All-geist*, the all-pervading Divine Spirit of the higher Initiate; for Alchemy was, and is, as very few know to this day, as much a spiritual philosophy as it is a physical science. He who knows nought of one, will never know much of` the other. Aristotle told it in so many words to his pupil, Alexander: "It is not a stone," he said, of the philosopher's stone. "*It is in every man and in every place*, and at all seasons, and is called

the end of all philosophers," as the *Vedanta* is *the end* of all philosophies.

To wind up this essay *on the Science of Life*, a few words may be said of the eternal riddle propounded to mortals by the Sphinx. To fail to solve the problem contained in it, was to be doomed to sure death, as the Sphinx of life devoured the unintuitional, who would live only in their "animal." He who lives for Self, and only for *Self*, will surely die, as the higher "I" tells the lower "animal" in the Lecture. The riddle has seven keys to it, and the Count opens the mystery w-ith one of the highest. For, as the author of *Alchemy or the Hermetic Philosophy* * beautifully expressed it: "The real mystery most familiar and, at the same time, most unfamiliar to every man*, into which he must be initiated or perish as an atheist, is himself*. For him is the elixir of life, to quaff which, before the discovery of the philosopher's stone, is to drink the beverage of death, while it confers on the adept and the *epopt*, the true immortality. He may know truth as it really is—*Aletheia*, the breath of God, or Life, the conscious mind in man."

This is "the Alcahest which dissolves all things," and Count Tolstoi as well understood the riddle.

H.P. B.

____

Collected Writings VOLUME VIII

November, 1887

SIN AGAINST LIFE

[*Lucifer*, Vol. 1, No. 3, November, 1887, p. 211]

A newspaper paragraph lately declared that a certain American lady of great wealth, residing in London, had conceived the strange desire to possess a cloak made of the soft warm down on the breasts of birds of Paradise. Five hundred breasts, it was said, were required for this purpose, and two skilful marksmen, the story went on to aver, had been sent to New Guinea to shoot the poor little victims whose wholesale slaughter must be accomplished

———————

* [Dr. Alexander Wilder.]

———————

to gratify this savage whim. We rejoice to observe that the whole statement has been flatly contradicted by the *World*, apparently on the best possible authority; but, however little the lady concerned may deserve the reproach which the authors of the calumny endeavoured to evoke against her, the feeling it may have excited is worth analysis in a world where, if bird of Paradise cloaks are rare, most women who dress luxuriously adorn themselves in one way or another at the expense of the feathered kingdom. The principle involved in a bonnet which is decorated with the plumage of a single bird, slaughtered for its sake, is the same as that which would be more grotesquely manifest in a garment that would require the slaughter of five hundred. Too many rich people in this greedy age forget that the grandest privilege of those who possess the means is that they have the power of alleviating suffering. Too many, again, forget that the sympathies of those who rule the animate world should extend beyond the limits of their own kind; and thus we have the painful spectacle of human "sport" associated in civilised countries still, with pursuits which should no longer afford pleasure to men who have emerged from the primitive life of hunters and fishers. But how is it possible, let us consider, to stoop lowest from the proud estate of humanity in search of ignoble gratification? It is bad to kill any sentient creature for the sake of the savage pleasures of the chase. It is bad, perhaps worse, to cause their destruction for the sake of coldly profiting by their slaughter, and it is bad to squander money in this hard world of want and wide-spread privation on costly personal indulgence.

But the acme of all that is reprehensible in these various departments of ill-doing is surely reached when women—who should, by virtue of their sex, be helping to soften the ferocities of life—contrive to collect the cream of evil from each of these varieties, and to sin against a whole catalogue of human duties by cruel acquiescence in an unworthy fashion.

Collected Writings VOLUME VIII

November, 1887

FOOTNOTES TO "BLOOD-COVENANTING"

[*Lucifer*, Vol. I, No. 3, November, 1887, pp. 216-225]

[The writer, Gerald Massey, a learned Egyptologist, sends a scholarly review of a work by H. Clay Trumbull, D.D., entitled *The Blood-Covenant*; *a Primitive Rite and its Bearing on Scripture*. This work contains a mass of data from a wide range of` sources on the very ancient rite of covenanting by the inter-transfusion of blood. The reviewer takes exception with Dr. Trumbull's interpretation that the root-idea of this covenanting was that of an "inter-union of the spiritual natures by the inter-commingling of blood for the sake of an inter-communion with deity." He says: "Dr. Trumbull claims the Egyptians as witnesses to the truth of his interpretation. But so far from their highest conception of 'a union with the Divine nature' being an inter-flowing and interfusion of blood, the soul of blood was the very lowest, that is the first, in a series of seven souls! Their highest type of the soul was the sun that vivified for ever, called Atmu, the Father Soul. . . . . All through, the writer is apt to confuse the past with the present, and eager to read the present into the past." To this paragraph, H. P. B., has appended the following two footnotes:]

The Theosophists are reminded that the "seven souls" are what we call the "seven principles" in man. "Blood" is the *principle* of the Body, the lowest in our septenary, as the highest is "Atma," which may well be symbolized by the Sun; Atma being the light and life in man, as the physical sun is the light and life of our solar system.

The arcane doctrine teaches that the "blood" rites are as old as the Third-Root race, being established in their final form by the Fourth Parent race in commemoration of the separation of androgynous mankind, their forefathers, into males and females. Mr. G. Massey is a strict scholar, who holds only to that which is made evident to him, and ignores the Occultistic division of

mankind into Races, and the fact that we are in our Fifth-Root race, and would, of course, refuse to carry mankind back into *pre*-Tertiary times. Yet his researches and the fruit of his life-labour, corroborate, by their numberless new facts revealed by him, most wonderfully, the teachings of the "Secret Doctrines."

Collected Writings VOLUME VIII

November, 1887

ESOTERIC BUDDHISM

[*Lucifer*, Vol. I, No. 3, November, 1887, pp. 229-230]

As the Editors of *Lucifer* kindly invite questions concerning Theosophy and kindred subjects, an honest enquirer into these matters would welcome an answer to the following difficulty:

In his book on *Esoteric Buddhism,* Mr. Sinnett states that souls or spirits pass the long interval between the one incarnation and another in a sort of quiescent, and at least half-unconscious, state, losing enough of their identity to preclude their carrying any-recollection of one incarnation on to the next. In his novel, *Karma,* Mr. Sinnett represents one character, Mrs. Lakesby, gifted with more than usual powers, as being very fond, when she has the chance, of allowing her spirit to escape from the trammels of the body and meeting the spirits of departed—that is, dead friends—"and others" on the Astral plane where she holds agreeable converse with them.

How are these two statements reconcilable?

N.D.

October 22nd, 1887.

Mr. Sinnett would probably reply that the answer could only be given fully by reprinting all that he has written in various published works, on the conditions of existence in Kama-Loka, and Devachan, and on the higher and lower aspects of *Self.* The normal course of events will conduct a human being who quits the material body through Kama-Loka to the Devachanic state, in which Mrs. Lakesby would not be able to interview him. But while in Kama-Loka she might at least imagine she did this, and, perhaps not too wisely, indulge in the practice of so doing. If we remember rightly, the Baron

in *Karma,* who is represented as knowing a good deal more than Mrs. Lakesby, gifted as she is, throws some discredit upon her view concerning the Astral plane and its inhabitants. At the best when a clairvoyant can gain touch with a soul in Kama-Loka, it is the lower self` remaining there, though it has left the body, that she deals with. And though that lower self may be very recognizable for people who have known it in the earthly manifestation, it will be *lower* than the lower self of earth and not higher because ethereal. That is to say on earth the living man is more or less under the guidance of his higher sell` But the higher has no longer any business to transact with the lower self of Kama-Loka, and does not manifest there at all.

Finally it must always be remembered that a romance, even though written by an Occultist, is a romance still, designed to suggest broad conceptions rather than to expound scientific and doctrinal details.

Collected Writings VOLUME VIII

November, 1887

*THE REAL HISTORY OF THE ROSICRUCIANS**

[*Lucifer*, Vol. I, No. 3, November, 1887, pp. 231-236]

Mr. Waite's new book will be welcomed by that large class of readers who regard occultism, alchemy, and all like studies with antagonism and suspicion. Secret societies supposed to deal with such subjects are, from their point of view, better exposed and ridiculed than treated with respect or taken seriously. The author of the present volume does not, however, cast disrespect on occult science, nor does he discuss the Rosicrucians in a spirit of levity or disdain. He recognises that there may be, and probably is, a grand spiritual and moral philosophy

———————

* Arthur Edward Waite, *The Real History of the Rosicrucians.* Founded on their own Manifestoes, and on Facts and Documents collected from the Writings of Initiated Brethren. With Illustrations. London: George Redway, 1887. viii, pp. 446

———————

in the higher aspects of true alchemy, but in these pages he treats the subject of the society from the historical, and not at all from the mystical side, and confines himself to tracing its recorded history, its rise, fall, and *raison d'être.* The conscientious study of these records relating to the Brotherhood has brought Mr. Waite to the conclusion that they do not support the traditions which up to the present have surrounded the society with a veil of unknown antiquity and have endowed its members with a halo of marvellous wisdom. It is these conclusions that will charm the incredulous, and may probably blind them to the indications of an undercurrent of belief in the reality of occult science, *per se,* which the author has evidently not desired to suppress. To investigate and disentangle the network of facts, theories, and traditions which must necessarily envelop a society that up to the commencement of the seventeenth century had not been heard of by the general public is no easy task, and Mr. Waite may be congratulated upon the calm and judicial spirit with which he has treated his subject, as well as upon the moderation with which he advances his own views. To be able to gather from these open records how far the members of such a society may have held in their keeping some of` the inner secrets of Nature is of course impossible to ordinary humanity. The real character and aims of such an association can be known only to passed Initiates. In his preface [p. 4] Mr. Waite says: "I claim that I have performed my task in a sympathetic but impartial manner, purged from the bias of any

particular theory, and above all uncontaminated by the pretension to superior knowledge, which claimants have never been able to substantiate." This statement is fully justified in the pages of the book under review. Its value does not lie so much in any new presentation of the facts or theories pertaining to the Rosicrucians, and which are so frequently distorted by ignorant commentators, as in the compact and systematic arrangement of some of the principal writings available. He has brought together not only the leading works of the various writers known, or supposed to be Rosicrucians, but he has also collected

the criticisms and conjectures on these current at the time of their appearance in Germany, together with others of a much more recent date. Consequently the reader has before him almost all the information of this description he could require, and which he could not obtain for himself except by the expenditure of time and trouble that very few are either able or willing to give.

It is not surprising that Mr. Waite should have satisfied himself that the Rosicrucians have no sort of claim to the reverence and admiration in which scholars and mystics have held them up to the present time. But these conclusions will form only one more of other proofs to students of esotericism, that the task of writing a true and real history of a secret occult society from its records, where such exist, is an impossibility. For even when such societies left reliable information of their pursuits, aspirations, and beliefs—the language employed has always been of such a character as to baffle entirely the ordinary exoteric reader, whether he were historian, literateur, or scientist. Such literature can be interesting only to the student on the track of esoteric knowledge, or to one who has in a great measure acquired the meaning conveyed for himself in other ways. This method of giving to the world, as it were, the proceeds, of life-long research in the realms of unseen Nature, has been adopted by alchemists, magicians, priests, and hierophants from all ages. None but those who were sufficiently steadfast in the cause of truth could read and understand what was thus written. The numerous and minute directions for the working of spells and cures, etc., left by Paracelsus, and which are apparently as straightforward and practicable as the receipts in a modern cookery book, would turn out probably much less successful in the hands of an amateur, no matter how highly educated on the physical plane, than the more delicate dishes taken from such receipts manipulated by an entirely inexperienced servant. For these elaborate instructions are given in terms that appeal simply to the material senses of those who are in search of power rather than wisdom, whereas the real effort to produce the result has to take place on

the Astral plane of nature. The spiritual or soul side of man, must be awakened and utilised, before the Philosopher's stone, or the elixir of life, can be discovered.

The comprehension of the potentialities of the human body, their nurture and eventual utilisation for purely unselfish ends and spiritual, *i.e.,* real wisdom, is, or ought to be, the work of all secret occult societies. But to return to Mr. Waite's book. The popular notion that this Brotherhood is of great, almost incredible antiquity, is utterly condemned by him. He fails to find any documentary evidence to show that it existed before the early part of the seventeenth century, and argues that the well-known antiquity of` the Rose and Cross in symbolism is no proof of the antiquity of a society using them " at a period subsequent to the Renaissance" [p. 210]. Granting that the device of` the Rose and Cross, as emblems of a particular order or brotherhood, does not guarantee its equal antiquity with them, still it must be admitted that these symbols bearing as they do a profoundly esoteric interpretation, and being adopted by a society of a distinctly occult character, is an argument in support of the theory that the founder or originator of this order had some reason other than fancy for thus labelling his fraternity. Elsewhere he says, "I have shown indisputably that there was no novelty in the Rosicrucian pretensions, and no originality in their views. They appear before us as Lutheran disciples of Paracelsus" [p. 209].

The author here seems to be not entirely logical in his deductions. When he states that he has not met in his search with either letters, records, or papers that mention or suggest the existence of such a society before the seventeenth century, he is of course, as a historian, safely ensconced from attack. In this capacity as an impartial seeker after facts, it is outside the area of his work in the absence of data to theorise on probabilities. When, however, in dealing with the manifestoes of the seventeenth century, he finds therein evidence that shows him the Brotherhood has no back history or ancestry, his conclusions are open to criticism. The very fact of the want

of originality and novelty in the views, aims and aspirations set forth in the *Fama,* and *Confessio* surely gives strength to the theory that holds to the antiquity of the society, rather than to its being the outcome of a spontaneous effort. * All true students of mysticism have good reason to believe, even when they do not absolutely know, that the various schools of occultism considered from their highest or most spiritual and abstract teaching, lead to the same goal. They may be called by different names, and their methods in minor details may not be the same, but the wisdom *au fond* is identical. Therefore when Mr. Waite casts discredit upon the Rosicrucians for not advertising novelties in their manifesto, in the mystical line of thought, he reminds us of a man who in making up his mind on the value of a violin, decides that it cannot be of great age, because it emits only the same set of sounds that such musical instruments have been accustomed to give forth from time immemorial.

____

* [Reference is here made to the two earliest manifestoes anonymously issued at the beginning of the 17th century in Western Europe. One of them was the *Fama Fraternitatis* (Cassel, 1614 or 1615) which was preceded in the first traceable printed edition by a tract longer than itself and entitled *Allgemeine und General Reformation der ganzen weiten Welt* (Universal Reformation of the Whole Wide World); the other was the *Confessio Fraternitatis* (Cassel and Frankfurt, 1615). They first appeared in German, Dutch and Latin, being translated into other languages later on. The theologian Johann Valentin Andreae (1586-1654) acknowledged in his autobiography to have been the author of both the *Fama* and the *Confessio,* the appearance of which caused immense excitement throughout Europe. The name of Francis Bacon, Lord Verulam, has also been associated with these documents.

Interesting information concerning the early Rosicrucian movement may be found in the following two essays: "The Rosicrucians," by Karl Kisewetter, *The Theosophist,* Vol. VII, April, 1886, pp. 451-61; and "Christian Rosencreutz and the Rosicrucians," by W. Wynn Westcott, *The Theosophist*, Vol. XV, March, 1894, pp. 365-77.

Consult also the Bio-Bibliographical Index. s. v. ANDREAE.— *Compiler.*]

———————

258

As far as can be ascertained by studying the state of thought and society at the period when the Rosicrucians were first heard of in Europe, this particular order manifested itself as an antidote to the general tendency towards the material side of alchemy, which honey-combed the educated classes of Germany. Wonder-seekers then, as now, did not apprehend that ethics, both social and spiritual, are the fundamental basis of real wisdom, consequently the great cry was for power, no matter of what description, for the accumulation of wealth. The craving for arcane knowledge, so widely diffused, and which alchemists were truly known to possess, had gradually degenerated into a purely selfish desire for the secret of transmuting metals. To supply this eager demand, charlatans of every description rushed to the front professing to teach all who joined their standards, *i.e.,* who could pay the necessary fee, how to turn common metal into pure gold. The craze for this power was so universal, the motive of it so unspiritual, that in order to stem the tide of the folly, and to checkmate the impostors who were bringing discredit on the *Sacred Art,* the *Fama* was issued by a body of people who took as their symbols the Rose and Cross. From this point of view the Rosicrucians historically come before the world in the light of a group of Reformers.

Different people interpret in different ways the two manifestoes—the *Fama* and *Confessio.* Mr. Waite appears to place great importance on the adherence to Christian dogmas observable in the wording of these papers. But in taking the documents literally, he seems to overlook the necessity that all writers were under, in those troubled times, of pandering to the narrow and prejudiced minds of the leaders of the so-called Christian Church, by apparently adhering to the Ritual. Naturally, the author of the *Fama* worded it in such a manner as to avoid persecution or suspicion of heresy. Those to whom it was really addressed would not be misled by its tone of orthodoxy, and the general public and the church would pass it by as harmless. Moreover, as Mr. Waite remarks further on [pp.

200-01], "the philosophical and scientific

opinions and pretentions of the Rosicrucian Society have more claim on our notice" than their theology. Speaking again of the school of thought current at the time this organisation was floated, and which he tells us the Rosicrucians followed, he says [p. 201]: "Mystics in an age of scientific and religious materialism, they were connected by an unbroken chain with the theurgists of the first Christian centuries; they were alchemists in the spiritual sense and the professors of a divine magic Their disciples, the Rosicrucians, followed closely in their footsteps, and the claims of the *Fama* and *Confessio* must be reviewed in the light of the great elder claims of alchemy and magic." In spite of this, Mr. Waite judges the Society, it would appear, by what he admits to be the minor and less important side of its object, for he speaks of it eventually, as a body of "pre-eminently learned men and a Christian Sect" [p. 216]. We will not stop to consider the probability or possibility of a body of "pre-eminently learned men," being at the same time a "Christian Sect."

Having thus deprived the Rosicrucians of the dignity, reverence and romance, that cling round great antiquity; having saddled them with the tenets and dogmas of conventional mediaeval Christianity, Mr. Waite next proceeds to demolish their emblems, or at all events, to deny that they attached any esoteric interpretation to them. He says: ". . . the whole question of the significance of the Crucified Rose, in its connection with the society, is one of pure conjecture, that no Rosicrucian manifestoes, and no acknowledged Brother have ever given any explanation concerning it, and that no presumption is afforded by the fact of its adoption for the antiquity of the society or for its connection with universal symbolism" [p. 24]. Allowing for the necessity in writing a history of a mystical society of taking the documents as they stand, Mr. Waite rather ignores the fact that the evidence for the statement above is of a negative character. That in their manifestoes and records there appears no explanation of their emblems, hardly justifies the conclusion that they were incapable of giving any.

It would indeed have been a new departure in the annals of Secret Societies if the founders of this particular order had left behind the explanation of their signs and symbols. The study and interpretation of symbology forms a most important element in the education of occult disciples, and therefore to assume that the projectors of this organisation should be unaware of the mystic reading of` the Rose and Cross, is a hypothesis that no student of mysticism could accept.

It is, on the whole, generally assumed by those who have taken any pains to investigate

the evidence, that Johann Valentin Andreae * was the author of the *Fama,* the *Confessio Fraternitatis,* and also of the *Chymical Marriage* of Christian Rosencreutz, and to that extent he must be looked upon exoterically as the founder of the Rosicrucian Society, as first known to history. He was deeply versed in mystic studies and alchemy, and had besides a widespread reputation as a scholar and learned man. His *Chymical Marriage,* to anyone with even a slight acquaintance with alchemical literature, reveals him as one who had penetrated deeply into some of the mysteries of nature. Consequently, he must have been well aware that the Rose and Cross bore a profoundly occult signification. Considering the man himself, the character of his studies, and his well-known devotion to alchemy and mysticism, it is certainly more reasonable to suppose that he took those emblems (presuming he had any choice in the matter) for his society, not as some suggest, because they happened to form a part of his own armorial bearings, or that the Rose and Cross on a Heart was used by Martin Luther, but because he recognized their full value and importance as symbols of cosmic evolution.

Mr. Waite seems, on the whole, to agree with the idea that Andreae was the author of the *Fama* and *Confessio,* and regards the *Chymical Marriage* as undoubtedly his production. He also allows that the latter pamphlet can only have been the work of a man deeply imbued with

* [*Vide* Bio-Bibliogr. Index, s.v. ANDREAE.—*Comp*.]

alchemical speculations, a mystic and follower of Paracelsus. How then can he ask us to believe that the Society formed under such auspices was *au fond*, nothing but a Christian sect based on the teachings of Martin Luther! To the public at large these theories may perhaps appear sufficiently plausible in face of the wording of those parts of the manifestoes that touch on theology. To students of esotericism, however, such conclusions will be absolutely unacceptable, and we cannot allow to pass without comment Mr. Waite's hypothesis that the Rosicrucian Society, as it first came before the world, was simply a society for the propagation of the deteriorated Christianity of the middle ages. No mystic, whether calling himself Rosicrucian, Cabbalist, Theosophist, Christian, or Buddhist, would either intellectually or spiritually accept the narrow dogmas and intolerant views of the Christian church, even when to some extent cleansed of many of its grosser abuses by the energy of Martin Luther's Reform.

The two lines of thought are essentially different. In the case of the Christian, no matter of what denomination, his thoughts are bound down and paralysed within the rigid circle e drawn by the materialistic reading of Christ's birth, life, and death. The true occultist takes those episodes spiritually or allegorically, finding their correspondences within himself as well as in the universe. To say that a human being can at one and the same time be an

occultist, and a sectarian Christian, is as impossible as to speak of a Christian Jew. A true Christian, i.e., one who understood and followed absolutely the teachings of Jesus, would be also a true Rosicrucian. Membership of particular churches or societies does not unfortunately endow the individual immediately with the virtue, knowledge or power, that is the theoretical goal of his initial action. Such membership is, or may be, a step in the direction of Divine Wisdom, but one step does not carry him to the summit of the path. Men do not become either Rosicrucians, Christians, or Theosophists merely by joining the Societies working under those particular names. But certain tendencies in their temperaments

urge them into the special Society where the mode of thought seems best fitted to help them, to realise the magnitude and glory of the possibilities inherent in their own souls.

Between the humanity of to-day, and the development of a sixth sense, which will enable it to perceive what now is imperceptible, there is but a thin veil of obstructing matter, metaphorically speaking. This veil is even now being continually pierced by psychics, first in one direction, then in another, letting in through these tiny openings glimpses of the invisible world around. In a little while the veil will be worn away entirely, and the humanity of that future time will doubtless wonder how the humanity of this age, which we find so enlightened, could have been so unintuitive and blind to the most important side of their natures. Until the race however has by soul evolution attained to this sixth sense, real histories of Mystical Societies can hardly be hoped for. Members of such Societies, who by study and training have attained some degree of knowledge *may* not disclose the secrets, non-members cannot get at them. The reading-classes of to-day may, after reading Mr. Waite's book, think they have learnt something of the body of people called Rosicrucians, and until now supposed to have some claim to arcane knowledge. The students of occultism will know that the vital part of the subject is and must remain ever impregnable, excepting from its esoteric side.

Collected Writings **VOLUME VIII**

November, 1887

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

[*Lucifer*, Vol. I, No. 3, November, 1887, pp. 239-240]

I am sternly rebuked for some remarks made in the last number. My reflections with regard to the respective value of Mussulman and Christian pledges exchanged, as also on the doubtful propriety of zoological symbolism in the Churches—are pronounced wantonly wicked and

calculated to hurt the tender feelings of Christian readers—if any. Protestant England—it is solemnly urged—is full of truly good men and women, of sincere churchgoers, who "walk in the ways of the Lord." No doubt there are such, and no doubt they do, or try to, which is a step in advance of those who do not. But then none of the "righteous" need recognize their faces in the mirror presented by the "Unpopular Philosopher" only to the *unrighteous.* And again—

"THE WAYS OF THE LORD . . . ." The ways of *which* Lord? Is the jealous Lord of Moses meant, the God who thundered amidst the lightnings of Sinai, or the meek "Lord" of the Mount of Olives and Calvary? Is it the stern God that saith "*vengeance is mine*," and who must be "*worshipped in fear*," or the "man-God" who commanded *to love one's neighbours as oneself, to forgive one's enemies* and *bless those who revile us*? For the ways of the two Lords are wide apart, and can never meet.

No one who has studied the Bible can deny for one single moment that a large proportion (if *happily* not all) of modern Christians walk indeed "in the *ways* of the Lord"—Number I. This one is the "Lord" who *had respect unto Abel,* because the meat of his sacrifice smelt sweet in his nostrils; the "Lord" who commanded the Israelites to *spoil* the Egyptians of their jewels of silver and gold; * also to "*kill every male among the little ones*," as "*every woman . . . . but all the women children* [virgins] . . . . . *to keep alive for yourselves"* (*Numb*., xxxi, 17, *et seq.*); and to commit other actions too coarse to be repeated in any respectable publication.

Hence the modern warriors who achieve such feats (with the modern improvement occasionally, of shooting their enemies out of the mouths of big guns) walk, most undeniably, "in the ways" of the Lord of the Jews, but *never in the ways of* Christ. So does the modern trader who keeps the Sabbath most rigorously, attending Divine

* And no doubt also the Anglo-Indians to *spoil* the King of Burmah of his?

Service thrice on that day, after treating during the whole week his hired clerks as the brood of Ham "who shall be their (Shem and Japhet's) servants."

So does, likewise, he who helps himself, David-like, to a Bath-Sheba, the wife of Uriah, without the least concern whether he simply robs or kills the Hittite husband. For he has every right to take for his sampler "a friend of God"—the *God* of the old covenant.

But will either of these pretend they walk in the ways of their Lord of the *new* Dispensation? Yet, he who raises his voice in a protest against the "ways" of the Mosaic God, therefore, in favour of those preached by the very *antithesis* of Jehovah—the meek and gentle "Man of Sorrow"—he is forthwith set up on the pillory and denounced to public opprobrium as an *anti-Christian* and an Atheist! This, in the face of the words: "*Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. . . . And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand and . . . . great was the fall thereof*"! [*Matt.,* vii, 21, 26-27.]

THE "WILL OF MY FATHER"? Is this "Father" identical with the God of Mount Sinai and of the Commandments? Then what is the meaning of the whole Chapter V of Matthew, of the Sermon on the Mount, in which every one of these Commandments is virtually criticised and destroyed by the new amendments?

"*Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth*:

"*But I say unto you that ye resist not evil,*" etc. [Matt., v. 38-39.]

Glance at the big centres of our Christian civilizations. Look at the jails, the court and the prison-house, the tribunals, and the police; see the distress, with starvation and prostitution as its results. Look at the host of the men of law and of judges; and then see how far the words of Christ, "Love your enemies, bless them that curse you, Judge not that ye be not judged," apply to the whole

structure of our modern civilised life, and how far we may be called *Christians.*

How well the commandment—"*He that is without sin among you, let him first cast a stone at her*" [*John,* viii, 7]—is now obeyed, may be seen by following day after day, the law reports for slander, calumny and defamation. Obedience to the injunction, and warning against the sin of` offending children, "*these little ones*," of whom is the Kingdom of

Heaven, is found in the brutal treatment of fatherless children on the streets by the Christian police, of other children by their parents, and finally, in the merciless flogging of wee bits of culprits driven to crime by their own parents and starvation. And is it those who denounce such an anti-Christian spirit in legislation, the Pharisaical church and society, who shall be branded for speaking the truth? The magistrate, who has sworn on the Bible—contrary to Christ's express injunction—to administer justice; the pious defaulter, who swears falsely on it, but cannot be convicted; the sanctimonious millionaire who fattens on the blood and sweat of the poor; and the aristocratic "Jezebel" who casts mud from her carriage wheels on her "fallen" sister, on the street, a *victim perchance, of one of the men of her own high caste*—all these call themselves Christians. The *anti-Christians* are those who dare to look behind that veil of respectability .

The best answer to such paradoxical denunciation may be found in one of "Saladin's" admirable editorials. The reader must turn to *The Secular Review* for October 22nd, 1887, and read some pertinent reflections on "The Bitter Cry of Outcast London," and the "Child-thieves" flogging. Well may a "heathen Chinee" or a "mild Hindu" shudder in horror at the picture in it of` that "drawing of` blood" out of the baby-bodies of infant thieves. The process is executed by a Christian policeman acting under the orders and in the presence of a righteous Christian magistrate. Has either of the two ever given a thought during the "child-torture" to the words of their Christ: "*And whosoever shall offend one of these little ones that believes in me, it is better for him that a*

millstone were hanged about his neck, and he were cast into the sea"? [Mark, ix, 42.]

Yes, they *are* walking "in the ways of the God of Israel"! For, as "*it repenteth*" the Lord that he had made man so wicked and so imperfect, that "Lord" drowned and destroyed him "from the face of the earth," without more ado. Verily so, "*both man, and beast, and the creeping thing, and the fowls of the air*" [*Gen.*, vi, 7], though the latter had neither sinned, nor were they "wicked." And why shouldn't the righteous men on Earth do likewise? It repents the Christian citizens of pious LUGDUNUM perchance also, that they create the starving little wretches, the foundlings abandoned to vice from the day of their birth? And the truly good Christian men, who would believe themselves damned to hell-fire were they to miss their Sabbath Service, forbidden by law to drown *their* creatures, resort to the next best thing they can; they "draw blood" from those little ones whom their "Saviour" and Master took under his special protection.

May the shadow of "Saladin" never grow less, for the fearless honest words of truth he writes:—

> And whose blood was in the veins of these two boys? Whose blood reddened the twigs of the birch? Peradventure that of the magistrate himself, or of the chaplain of the prison. For mystical are the grinding of the wheels of the mill of misery. And God looks on and tolerates. And I am accounted a heretic, and my anti-Christian writings are produced against me in a Court of Justice to prevent my getting justice, because I fail to see in all this how Christianity "elevates" woman and casts a "halo of sacred innocence round the

tender years of the child." So be it. I have flung down my gauge of battle, and the force of bigotry may break me to death, but it shall never bend me to submission. Unsalaried and ill-supported, I fight as stubbornly as if the world flung at my feet its gold and laurels and huzzas; for the weak need a champion and the wronged an avenger. It is necessary that Sham find an opponent and Hypocrisy a foe: these they will find in me, be the consequences what they may.

SALADIN. *

---

* [Pseudonym of William Steward Ross. *Vide* Bio-Bibliogr. Index for Volume IX, s.v. Ross.—*Compiler*.]

JOHN WORRELL KEELY
1837-1898
Reproduced from *Le Lotus*, Vol. III, September, 1888.

This is the epitomized history of the "Unpopular Philosopher"; aye, the story of all those who, in the words of *Lara*, know that "Christianity will never save humanity, but humanity may save Christianity," *i. e*, the ideal spirit of the Christos-Buddha—of THEOSOPHY.

Collected Writings VOLUME VIII
November, 1887

[H. P. BLAVATSKY AND THE KEELY MOTOR]

[In Volume II of *Le Lotus*, in the issue of November, 1887, there appears a fairly long excerpt from *The Secret Doctrine* on the subject of the etheric force discovered by John Worrell Keely of Philadelphia, Pa,and the motor which he built.

As H. P. B's *magnum opus* was not published until late Fall of 1888, this excerpt is obviously taken from her unfinished manuscript. The text is translated into French with just a few unimportant remarks by the Editor of *Le Lotus*, F. K. Gaboriau.

We do not translate this lengthy excerpt into English for two reasons first, because such a translation would almost certainly be different from the original English text used by the Editor; and, second, because this very text, with slight variations and amplifications, can be found in the final version of *The Secret Doctrine*, Vol. I, pp. 554-66, in Section X entitled "The Coming Force"

Keely was born Philadelphia, Pa., September 3, 1837,and died Nov. 18, 1898. In his early life he was a carpenter. He became interested in music, and claimed that the tuning-fork had suggested to him the idea of a new motive power—*Compiler*.]

Collected Writings VOLUME VIII

December, 1887

LUCIFER TO THE ARCHBISHOP OF CANTERBURY, GREETING! *

[*Lucifer,* Vol. I, No. 4, December, 1887, pp. 242-251]

MY LORD PRIMATE OF ALL ENGLAND,—

We make use of an open letter to your Grace as a vehicle to convey to you, and through you, to the clergy to their flocks, and to Christians generally—who regard us as the enemies of Christ—a brief statement of the position which Theosophy occupies in regard to Christianity, as we believe that the time for making that statement has arrived.

Your Grace is no doubt aware that Theosophy is not a religion, but a philosophy at once religious and scientific; and that the chief work, so far, of the Theosophical Society has been to revive in each religion its own animating spirit, by encouraging and helping enquiry into the true significance of its doctrines and observances. Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. This common ground is no other than Theosophy—the Secret Doctrine of the ages; which, diluted and

____

* [There is some doubt as to the authorship of this famous pronouncement. Many of its passages, perhaps most of them, bear a close resemblance to H. P. B.'s style when engaged in a polemical exchange with an opponent. On the other hand, there is a letter written by William Quan Judge to Richard Harte, dated February 3, 1888, wherein occur the following words:

"The 'Address to the Archbishop of Canterbury' is peculiarly able, well-conceived, and temperate, and two persons here expressed a wish that it should be printed and circulated as a pamphlet. . ."

This letter can be found in a work entitled: *Practical Occultism.* From the Private Letters of William Q. Judge. Pasadena, Calif.: Theos. Univ. Press, 1951, p. 67.

It is possible that Richard Harte and II. P. B., collaborated on this remarkable Editorial.—*Compiler*.]

____

disguised to suit the capacity of the multitude, and the requirements of the time, has formed the living kernel of all religions. The Theosophical Society has branches respectively composed of Buddhists, Hindoos, Mohammedans, Parsees, Christians and Freethinkers, who work together as brethren on the common ground of Theosophy; and it is precisely because Theosophy is not a religion, nor can for the multitude supply the place of a religion, that the success of the Society has been so great, not merely as regards its growing membership and extending influence, but also in respect to the performance of the work it has undertaken—the revival of spirituality in religion, and the cultivation of the sentiment of BROTHERHOOD among men.

We Theosophists believe that a religion is a natural incident in the life of man in his present stage of

development; and that although, in rare cases, individuals may be born without the religious sentiment, a community must have a religion, that is to say, *a uniting bond*—under penalty of social decay and material annihilation. We believe that no religious doctrine can be more than an attempt to picture to our present limited understandings, in the terms of our terrestrial experiences, great cosmical and spiritual truths, which in our normal state of consciousness we vaguely *sense*, rather than actually perceive and comprehend; and a revelation, if it is to reveal anything, must necessarily conform to the same earthbound requirements of the human intellect. In our estimation, therefore, no religion can be absolutely true, and none can be absolutely false. A religion is true in. proportion as it supplies the spiritual, moral and intellectual needs of the time, and helps the development of mankind in these respects. It is false in proportion as it hinders that development, and offends the spiritual, moral and intellectual portion of man's nature. And the transcendentally spiritual ideas of the ruling powers of the Universe entertained by an Oriental sage would be as false a religion for the African savage as the grovelling fetishism of the latter would be for the sage, although both views must necessarily be true in degree, for both

represent the highest ideas attainable by the respective individuals of the same cosmico-spiritual facts, which can never be known in their reality by man while he remains but man.

Theosophists, therefore, are respecters of all the religions, and for the religious ethics of` Jesus they have profound admiration. It could not be otherwise, for these teachings which have come down to us are the same as those of Theosophy. So far, therefore, as modern Christianity makes good its claim to be the *practical* religion taught by Jesus, Theosophists are with it heart and hand. So far as it goes contrary to those ethics, pure and simple, Theosophists are its opponents. Any Christian can, if he will, compare the Sermon on the Mount with the dogmas of his church, and the spirit that breathes in it, with the principles that animate this Christian civilisation and govern his own life; and then he will be able to judge for himself how far the religion of Jesus enters into his Christianity, and how far, therefore, he and Theosophists are agreed. But professing Christians, especially the clergy, shrink from making this comparison. Like merchants who fear to find themselves bankrupt, they seem . to dread the discovery of a discrepancy in their accounts which could not be made good by placing material assets as a set-off to spiritual liabilities. The comparison between the teachings of Jesus and the doctrines of the churches has, however frequently been made—and often with great learning and critical acumen—both by those who would abolish Christianity and those who would reform it; and the aggregate result of these comparisons, as your Grace must be well aware, goes to prove that in almost every point the doctrines of the churches and the practices of Christians are in *direct opposition to the teachings of Jesus.*

We are accustomed to say to the Buddhist, the Mohammedan, the Hindoo, or the Parsee: "The road to Theosophy lies, for you, through your own religion." We say this because those creeds possess a deeply philosophical and esoteric meaning, explanatory of the allegories under which they are presented to the people; but we cannot

say the same thing to Christians. The successors of the Apostles never recorded the *secret doctrine* of Jesus—the "mysteries of the kingdom of heaven"—which it was given to them (his apostles) alone to know.* These have been suppressed, made away with, destroyed. What have come down upon the stream of time are the maxims, the parables, the allegories and the fables w-hichJesus expressly intended for the spiritually deaf and blind to be revealed later to the world, and which modern Christianity either takes all literally, or interprets according to the fancies of the Fathers of the secular church. In both cases they are like cut flowers: they are severed from the plant on which they grew, and from the root whence that plant drew its life. Were we, therefore, to encourage Christians, as we do the votaries of other creeds, to study their own religion for

themselves, the consequence would be, not a knowledge of the meaning of its mysteries, but either the revival of mediaeval superstition and intolerance, accompanied by a formidable outbreak of mere lip-prayer and preaching—such as resulted in the formation of the 239 Protestant sects of England alone—or else a great increase of scepticism, for Christianity has no esoteric foundation known to those who profess it. For even you, my Lord Primate of England, must be painfully aware that you know absolutely no more of those "mysteries of the kingdom of heaven" which Jesus taught his disciples, than does the humblest and most illiterate member of your church.

It is easily understood, therefore, that Theosophists have nothing to say against the policy of the Roman Catholic Church in forbidding, or of the Protestant churches in discouraging, any such private enquiry into the meaning of the "Christian" dogmas as would correspond to the esoteric study of other religions. With their present ideas and knowledge, professing Christians are not prepared to undertake a critical examination of their faith, with a promise of good results. Its inevitable effect would be

____

* *Mark*, iv, 11; *Matthew*, xiii, 11; *Luke*, viii, 10.

____

to paralyze rather than stimulate their dormant religious sentiments; for biblical criticism and comparative mythology have proved conclusively—to those, at least, who have no vested interests, spiritual or temporal, in the maintenance of orthodoxy—that the Christian religion, as it now exists, is composed of the husks of` Judaism, the shreds of paganism, and the ill-digested remains of gnosticism and neo-platonism. This curious conglomerate which gradually formed itself round the recorded sayings (`) of Jesus, has, after the lapse of ages, now begun to disintegrate, and to crumble away from the pure and precious gems of Theosophic truth which it has so long overlain and hidden, but could neither disfigure nor destroy. Theosophy not only rescues these precious gems from the fate that threatens the rubbish in which they have been so long embedded, but saves that rubbish itself from utter condemnation; for it shows that the result of biblical criticism is far from being the ultimate analysis of Christianity, as each of the pieces which compose the curious mosaics of the Churches once belonged to a religion which had an esoteric meaning. It is only when these pieces arc restored to the places they originally occupied that their hidden significance can be perceived, and the real meaning of the dogmas of Christianity understood. To do all this, however, requires a knowledge of the Secret Doctrine as it exists in the esoteric foundation of other religions; and this knowledge is not in the hands of the Clergy, for the Church has hidden, and since lost, the keys.

Your Grace will now understand why it is that the Theosophical Society has taken for one of its three "objects" the study of those Eastern religions and philosophies, which shed such a flood of light upon the inner meaning of Christianity; and you will, we hope, also perceive that in so doing, we are acting not as the enemies, but as the friends of the religion taught by Jesus—of true Christianity, in fact. For it is only through the study of those religions and philosophies that Christians can ever arrive at an understanding of their own beliefs, or see the hidden meaning of the parables and

allegories which the Nazarene told to the spiritual cripples of Judea, and by taking which, either as matters of fact or as matters of fancy, the Churches have brought the teachings themselves into ridicule and contempt, and Christianity into serious danger of complete collapse, undermined as it is by historical criticism and mythological research, besides being broken by the sledge-hammer of modern science.

Ought Theosophists themselves, then, to be regarded by Christians as their enemies, because they believe that orthodox Christianity is, on the whole, opposed to the religion of Jesus; and because they have the

courage to tell the Churches that they are traitors to the MASTER they profess to revere and serve? Far from it, indeed. Theosophists know that the same spirit that animated the words of Jesus lies latent in the hearts of Christians, as it does naturally in all men's hearts. Their fundamental tenet is the Brotherhood of Man, the ultimate realisation of which is alone made possible by that which was known long before the days of Jesus as " the Christ spirit." This spirit is even now potentially present in all men, and it will be developed into activity when human beings are no longer prevented from understanding, appreciating and sympathising with one another by the barriers of strife and hatred erected by priests and princes. We know that Christians in their lives frequently rise above the level of their Christianity. All Churches contain many noble, self-sacrificing, and virtuous men and women, eager to do good in their generation according to their lights and opportunities, and full of aspirations to higher things than those of earth—followers of` Jesus in spite of their Christianity. For such as these Theosophists feel the deepest sympathy; for only a Theosophist, or else a person of` your Grace's delicate sensibility and great theological learning, can justly appreciate the tremendous difficulties with which the tender plant of natural piety has to contend, as it forces its root into the uncongenial soil of our Christian civilization, and tries to blossom in the cold and arid atmosphere of theology. How hard, for instance, must it not be to "love" such a God as

that depicted in a well-known passage by Herbert Spencer:

> The cruelty of a Fijian god who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god who condemns men to tortures which are eternal. . . . . . The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim; are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence. . . *

Your Grace will say, no doubt, that Jesus never taught the worship of such a god as that. Even so say we Theosophists. Yet that is the very god whose worship is officially conducted in Canterbury Cathedral, by you, my Lord Primate of England; and your Grace will surely agree with us that there must indeed be a divine spark of religious intuition in the hearts of men, that enables them to resist so well as they do, the deadly action of such poisonous theology.

If your Grace, from your high pinnacle, will cast your eyes around, you will behold a Christian civilization in which a frantic and merciless battle of man against man is not only the distinguishing feature, but the acknowledged principle. It is an accepted scientific and economic axiom to-day, that all progress is achieved through the struggle for existence and the survival of the fittest; and the fittest to survive in this Christian civilization are not those who are possessed of the qualities that are recognised by the morality of every age to be the best—not the generous, the pious, the noble-hearted, the forgiving, the humble, the truthful, the honest, and the kind—but those who are strongest in selfishness, in craft, in hypocrisy, in brute force, in false pretence, in unscrupulousness, in cruelty, and in avarice. The spiritual and

____

* "Religion: A Retrospect and Prospect," in the *Nineteenth Century,* Vol. XV, No. 83, January 1884.

____

the altruistic are "the weak," whom the "laws" that govern the universe give as food to the egoistic and material—"the strong." That "might is right" is the only legitimate conclusion, the last word of the 19th

century ethics, for the world has become one huge battlefield, on which "the fittest" descend like vultures to tear out the eyes and the hearts of those who have fallen in the fight. Does religion put a stop to the battle? Do the churches drive away the vultures, or comfort the wounded and the dying? Religion does not weigh a feather in the *world* at large to-day, when worldly advantage and selfish pleasures are put in the other scale; and the churches are powerless to revivify the religious sentiment among men, because their ideas, their knowledge, their methods, and their arguments are those of the Dark Ages. My Lord Primate, your Christianity is five hundred years behind the times.

So long as men disputed whether this god or that god was the true one, or whether the soul went to this place or that one after death, you, the clergy, understood the question, and had arguments at hand to influence opinion—by syllogism or torture, as the case might require; but now it is the existence of any such being as God, at all, or of any kind of immortal spirit, that is questioned or denied. Science invents new theories of the Universe which contemptuously ignore the existence of any god; moralists establish theories of ethics and social life in which the non-existence of a future life is taken for granted; in physics, in psychology, in law, in medicine, the one thing needful in order to entitle any teacher to a hearing is that no reference whatever should be contained in his ideas either to a Providence, or to a soul. The world is being rapidly brought to the conviction that god is a mythical conception, which has no foundation in fact, or place in Nature; and that the immortal part of man is the silly dream of ignorant savages perpetuated by the lies and tricks of priests, who reap a harvest by cultivating the fears of men that their mythical God will torture their imaginary souls to all eternity, in a fabulous Hell. In the face of all these things the clergy

stand in this age dumb and powerless. The only answer which the Church knew how to make to such "objections" as these, were *the rack and the faggot;* and she cannot use that system of logic *now.*

It is plain that if the God and the soul taught by the churches be imaginary entities, then the Christian salvation and damnation are mere delusions of the mind, produced by the hypnotic process of assertion and suggestion on a magnificent scale, acting cumulatively on generations of mild "hysteriacs." What answer have you to such a theory of the Christian religion, except a repetition of assertions and suggestions? What ways have you of bringing men back to their old beliefs but by reviving their old habits? "Build more churches, say more prayers, establish more missions, and your faith in damnation and salvation will be revived, and a renewed belief in God and the soul will be the necessary result." That is the policy of the churches, and their only answer to agnosticism and materialism. But your Grace must know that to meet the attacks of modern science and criticism with such weapons as assertion and habit, is like going forth against magazine guns, armed with boomerangs and leather shields. While, however, the progress of ideas and the increase of knowledge are undermining the popular theology, every discovery of science, every new conception of European advanced thought, brings the 19th century mind nearer to the ideas of the Divine and the Spiritual, known to all esoteric religions and to Theosophy.

The Church claims that Christianity is the only true religion, and this claim involves two distinct propositions, namely, that Christianity is true religion, and that there is no true religion except Christianity. It never seems to strike Christians that God and Spirit could possibly exist in any other form than that under which they are presented in the doctrines of their church. The savage calls the missionary an Atheist, because he does not carry an idol in his trunk; and the missionary, in his turn, calls everyone an Atheist who does not carry about a fetish in his mind; and neither savage nor Christian ever

seem to suspect that there may be a higher idea than their own of the great hidden power that governs the Universe, to which the name of "God" is much more applicable. It is doubtful whether the churches take more pains to prove Christianity "true," or to prove that any other kind of religion is necessarily "false"; and

the evil consequences of this, their teaching, are terrible. When people discard dogma they fancy that they have discarded the religious sentiment also, and they conclude that religion is a superfluity in human life—a rendering to the clouds of things that belong to earth, a waste of energy which could be more profitably expended in the struggle for existence. The materialism of this age is, therefore, the direct consequence of the Christian doctrine that there is no ruling power in the Universe, and no immortal Spirit in man except those made known in Christian dogmas. The Atheist, my Lord Primate, is the bastard son of` the Church.

But this is not all. The churches have never taught men any other or higher reason why they should be just and kind and true than the hope of reward and the fear of punishment, and when they let go their belief in Divine caprice and Divine injustice the foundations of` their morality are sapped. They have not even natural morality to consciously fall back upon, for Christianity has taught them to regard it as worthless on account of the natural depravity of man. Therefore self-interest becomes the only motive for conduct, and the fear of being found out, the only deterrent from vice. And so, with regard to morality as well as to God and the soul, Christianity pushes men off the path that leads to knowledge, and precipitates them into the abyss of incredulity, pessimism and vice. The last place where men would now look for help from the evils and miseries of life is the Church because they know that the building of churches and the repeating of litanies influence neither the powers of Nature nor the councils of nations; because they instinctively feel that when the churches accepted the principle of expediency they lost their power to move the hearts of men, and can now only act on the external

plane, as the supporters of the policeman and the politician.

The function of religion is to comfort and encourage humanity in its life-long struggle with sin and sorrow. This it can do only by presenting mankind with noble ideals of a happier existence after death, and of a worthier life on earth, to be won in both cases by conscious effort. What the world now wants is a Church that will tell it of Deity, or the immortal principle in man, which will be at least on a level with the ideas and knowledge of the times. Dogmatic Christianity is not suited for a world that reasons and thinks, and only those who can throw themselves into a mediaeval state of mind, can appreciate a Church whose religious (as distinguished from its social and political) function is to keep God in good humour while the laity are doing what they believe he does not approve; to pray for changes of weather; and occasionally, to thank the Almighty for helping to slaughter the enemy. It is not "medicine men," but spiritual guides that the world looks for today—a "clergy" that will give it ideals as suited to the intellect of this century, as the Christian Heaven and Hell, God and the Devil, were to the ages of dark ignorance and superstition. Do, or can, the Christian clergy fulfil this requirement? The misery, the crime, the vice, the selfishness, the brutality, the lack of self-respect and self-control, that mark our modern civilization, unite their voices in one tremendous cry, and answer—NO!

What is the meaning of the reaction against materialism, the signs of which fill the air today? It means that the world has become mortally sick of the dogmatism, the arrogance, the self-sufficiency, and the spiritual blindness of modern science of that same Modern Science which men but yesterday hailed as their deliverer from religious bigotry and Christian superstition, but which, like the Devil of the monkish legends, requires, as the price of its services, the sacrifice of man's immortal soul. And meanwhile, what are the Churches doing? The Churches are sleeping the sweet sleep of endowments, of social and political influence, while the world, the flesh, and the

devil, are appropriating their watchwords, their miracles, their arguments, and their blind faith. The Spiritualists—oh! Churches of Christ—have stolen the fire from your altars to illumine their séance rooms; the Salvationists have taken your sacramental wine, and make themselves spiritually drunk in the streets; the

Infidel has stolen the weapons with which you vanquished him once, and triumphantly tells you that "What you advance, has been frequently said before." Had ever clergy so splendid an opportunity? The grapes in the vineyard are ripe, needing only the right labourers to gather them. Were you to give to the world some proof, on the level of the present intellectual standard of probability, that Deity—the immortal Spirit in man—have a real existence as facts in Nature, would not men hail you as their saviour from pessimism and despair, from the maddening and brutalizing thought that there is no other destiny for man but an eternal blank, after a few short years of bitter toil and sorrow?—aye; as their saviours from the panic-stricken fight for material enjoyment and worldly advancement, which is the direct consequence of believing this mortal life to be the be-all and end-all of existence?

But the Churches have neither the knowledge nor the faith needed to save the world, and perhaps your Church, my Lord Primate, least of all, with the mill-stone of £8,000,000 a year hung round its neck. In vain you try to lighten the ship by casting overboard the ballast of doctrines which your forefathers deemed vital to Christianity. What more can your Church do now, than run before the gale with bare poles, while the clergy feebly endeavour to putty up the gaping leaks with the "revised version," and by their social and political deadweight try to prevent the ship from capsizing, and its cargo of dogmas and endowments from going to the bottom?

Who built Canterbury Cathedral, my Lord Primate? Who invented and gave life to the great ecclesiastical organisation which makes an Archbishop of Canterbury possible? Who laid the foundation of the vast system of religious taxation which gives you £15,000 a year and a palace? Who instituted the forms and ceremonies, the

prayers and litanies, which, slightly altered and stripped of art and ornament, make the liturgy of the Church of England? Who wrested from the people the proud titles of "reverend divine" and "Man of God" which the clergy of your Church so confidently assume? Who, indeed, but the Church of Rome! We speak in no spirit of enmity. Theosophy has seen the rise and fall of many faiths, and will be present at the birth and death of many more. We know that the lives of religions are subject to law. Whether you inherited legitimately from the Church of Rome, or obtained by violence, we leave you to settle with your enemies and with your conscience; for mental attitude towards your Church is determined by its intrinsic worthiness. We know that if it be unable to fulfil the true spiritual function of a religion, it will surely be swept away, even though the fault lie rather in its hereditary tendencies, or in its environments, than in itself.

The Church of England, to use a homely simile, is like a train running by the momentum it acquired before steam was shut off. When it left the main track, it got upon a siding that leads nowhere. The train has nearly come to a standstill, and many of the passengers have left it for other conveyances. Those that remain are for the most part aware that they have been depending all along upon what little steam was left in the boiler when the fires of Rome were withdrawn from under it. They suspect that they may be only playing at train now; but the engineer keeps blowing his whistle and the guard goes round to examine the tickets, and the breaksmen rattle their breaks, and it is not such bad fun after all. For the carriages are warm and comfortable and the day is cold, and so long as they are tipped all the company's servants are very obliging. But those who know where they want to go, are not so contented.

For several centuries the Church of England has performed the difficult feat of blowing hot and cold in two directions at once—saying to the Roman Catholics "Reason!" and to the Sceptics "Believe!" It was by adjusting the force of its two-faced blowing, that it has managed to keep itself so long from falling off the fence.

But now the fence itself is giving way. Disendowment and disestablishment are in the air. And what does

your Church urge in its own behalf? Its usefulness. It is *useful* to have a number of educated, moral, unworldly men, scattered all over the country, who prevent the world from utterly forgetting the name of religion, and who act as centres of benevolent work. But the question now is no longer one of repeating prayers, and giving alms to the poor, as it was five hundred years ago. The people have come of age, and have taken their thinking and the direction of their social, private and even spiritual affairs into their own hands, for they have found out that their clergy know no more about "things of Heaven" than they do themselves.

But the Church of England, it is said, has become so liberal that all ought to support it. Truly, one can go to an excellent imitation of the mass, or sit under a virtual Unitarian, and still be within its fold. This beautiful tolerance, however, only means that the Church has found it necessary to make itself an open common, where every one can put up his own booth, and give his special performance if he will only join in the defence of the endowments. Tolerance and liberality are contrary to the laws of the existence of any church that believes in divine damnation, and their appearance in the Church of England is not a sign of renewed life, but of approaching disintegration. No less deceptive is the energy evinced by the Church in the building of churches. If this were a measure of religion what a pious age this would be! Never was dogma so well housed before, though human beings may have to sleep by thousands in the streets, and to literally starve in the shadow of our majestic cathedrals, built in the name of Him who had not where to lay His head. But did Jesus tell you, your Grace, that religion lay not in the hearts of men, but in temples made with hands? You cannot convert your piety into stone and use it in your lives; and history shows that petrifaction of the religious sentiment is as deadly a disease as ossification of the heart. Were churches, however, multiplied a hundred fold, and were every clergyman to become a

centre of philanthropy, it would only be substituting the work that the poor require from their fellow men but not from their spiritual teachers, for that which they ask and cannot obtain. It would but bring into greater relief the spiritual barrenness of the doctrines of the Church.

The time is approaching when the clergy will be called upon to render an account of their stewardship. Are you prepared, my Lord Primate, to explain to YOUR MASTER why you have given His children stones, when they cried to you for bread? You smile in your fancied security. The servants have kept high carnival so long in the inner chambers of the Lord's house, that they think He will surely never return. But He told you He would come as a thief in the night; and lo! He is coming already in the hearts of men. He is coming to take possession of His Father's kingdom there, where alone His kingdom is. But you know Him not! Were the Churches themselves not carried away in the flood of negation and materialism which has engulfed Society, they would recognise the quickly growing germ of the Christ-spirit in the hearts of thousands, whom they now brand as infidels and madmen. They would recognise there the same spirit of love, of self-sacrifice, of immense pity for the ignorance, the folly, and the sufferings of the world, which appeared in its purity in the heart of Jesus, as it had appeared in the hearts of other Holy Reformers in other ages; and which is the light of all true religion, and the lamp by which the *Theosophists* of all times have endeavoured to guide their steps along the narrow path that leads to salvation—the path which is trodden by every incarnation of CHRISTOS or the SPIRIT OF TRUTH.

And now, my Lord Primate, we have very respectfully laid before you the principal points of difference and disagreement between Theosophy and the Christian Churches, and told you of the oneness of Theosophy and the teachings of Jesus. You have heard our profession of faith, and learned the grievances and plaints which we lay at the door of dogmatic Christianity. We, a handful of humble individuals, possessed of neither riches nor worldly influence, but strong in our knowledge, have

united in the hope of doing the work which you say that your MASTER has allotted to you, but which is so sadly neglected by that wealthy and domineering colossus—the Christian Church. Will you call this presumption, we wonder? Will you, in this land of free opinion, free speech, and free effort, venture to accord us no other recognition than the usual *anathema,* which the Church keeps in store for the reformer? Or may we hope that the bitter lessons of experience, which that policy has afforded the Churches in the past, will have altered the hearts and cleared the understandings of her rulers; and that the coming year, 1888, will witness the stretching out to us of the hand of Christians in fellowship and goodwill? This would only be a just recognition that the comparatively small body called the Theosophical Society is no pioneer of the Anti-Christ, no brood of the Evil one, but the practical helper, perchance the saviour, of Christianity, and that it is only endeavouring to do the work that Jesus, like Buddha, and the other "sons of God" who preceded him, has commanded all his followers to undertake, but which the Churches, having become dogmatic, are entirely unable to accomplish.

And now, if your Grace can prove that we do injustice to the Church of which you are the Head, or to popular Theology, we promise to acknowledge our error publicly. But—"SILENCE GIVES CONSENT."

Collected Writings VOLUME VIII

December, 1887

"GOD SPEAKS FOR LAW AND ORDER"

[*Lucifer,* Vol. 1, No. 4, December, 1887, pp. 292-295]

INTRODUCTION

The readers of the curious article which follows are requested to remember that the writers of signed papers in *Lucifer,* and not the editors, are responsible for their contents. Captain Serjeant's views excite much interest among a large number of earnest people, who use Biblical forms and phraseology to picture to themselves the hidden things of nature and of spirit—things which w e, the editors, and also the large majority of Theosophists, believe to be more clearly conveyed under the symbolism of the ancient Wisdom-Religion of the East, and better expressed in its terminology. The article is an attempt to explain the significance of a very curious cloud formation observed by many persons in Scotland, on the 16th of September last, a sketch of which appeared in the *St. Stephen's Review* on the 24th of the same month. In the centre of the sketch appears a side view of the British Lion rampant, with his paw on the head of a bearded man, who bears a considerable likeness to Mr. Parnell; to the right of the Lion is an excellent likeness of Her Majesty, crowned, as in the Jubilee coinage, and smiling very naturally; and to the left of the picture is an Irish harp. The appearance, by the testimony of many witnesses, must have been remarkably perfect and striking. Cloud-forms of a similar kind have been recorded many times in history, and they are usually connected in the public mind with some important political event. The Cross of Constantine will, no doubt, recur to the readers' mind, but the sword and reversed crescent, which everyone saw in the sky when the Turks were driven out of Vienna, may be less generally known; as also the reversed thistles, with the outline of a Scotchman, armed with claymore and targe, and falling backward, which was observed in the clouds by the King and

Court at Windsor on the night before the battle of Culloden.*

The question of what interpretation is to be put upon remarkable cloud appearances, is of little interest to anyone who believes that such phenomena are merely accidental arrangements of the watery vapours of the atmosphere driven by currents of air. Apart,

however, from the obvious consideration that this way of regarding the phenomenon only raises the further question of what causes the currents of air to run in these particular ways, it may be safely said that the chances are millions of millions of millions to one, against the appearance in the clouds of any such perfect and complete picture of well-known persons and emblems, as were seen in Scotland on the 16th of September. Of course it may be argued, on the other hand, that the clouds are for ever forming and re-forming in millions of millions of millions different ways, and that the mathematical chances are that one of these ways will occasionally represent an earth scene. But even if the infinite number of continual permutations and transformations of cloud substance be held to account for the occasional appearance of some graphic picture of human things, it does not in any way explain why these rare pictures, when they do occur, should be perfect and appropriate symbols; neither does it account for their appearance at the particular moment when the extraordinary events, to which they are appropriate, are occurring, or about to occur.

The phenomenon of vapours and fumes taking the shape of persons and things, is one of the oldest and best accredited facts in magic, and these cloud appearances, if they be viewed as having any significance are merely instances of a similar action on a large scale produced by some conscious or unconscious force in nature.

If it be allowed, however, that the occasional assumption by vapours of the shapes and likenesses of terrestrial

---

* [Fought April 16, 1738, near Inverness, Scotland, when the Jacobites were totally defeated by the Duke of Cumberland. This was the last effort of the Stuarts to regain the throne.—*Compiler*.]

---

things is not a "fortuitous concourse of atoms," but occurs in accordance with some obscure law of nature that in itself is the result of the mutual interaction and interdependence of everything in the Universe, the important question still remains—whether these appearances, when they do occur, are "intended" as warnings or omens? Should the lion, the harp, her Majesty, and Mr. Parnell, of the Scottish cloud-picture, be taken as having any more significance in the affairs of the nation, or of the world at large, than chemical phenomena can be supposed to presage disturbances or rejoicings in the world of nature? To answer this question would involve considerations which only an advanced Occultist would be able to comprehend; so we shall merely say, that although there are natural symbols which carry in them a definite meaning for those who can read that secret language, still symbols are generally significant in proportion as people themselves put a significance into them.

A triangle or a cube is nothing but a triangle or a cube to a yokel, but to an Occultist they contain the philosophy of the Universe. Even so, Captain Serjeant, "the New Dispensationist," and Theosophist, can put the meaning he likes into this or any other

symbolical representation. We do not quite agree with either his methods or his results in the case before us, but the conclusions he draws are the same that are now being reached by many minds pursuing very different paths; and these conclusions may be summed up by saying that great changes are approaching, both in the temporal and in the spiritual life of humanity, and that these changes will eventuate in better things and nobler ideas.

Collected Writings VOLUME VIII

December, 1887

ANSWERS TO QUERIES

[*Lucifer,* Vol. I, No. 4, December, 1887, pp. 325-328]

A Correspondent from New York writes:

. . . . The Editors of *Lucifer* would confer a great benefit on those who are attracted to the movement which they advocate, if they would state:

(1.) Whether a would-be-theosophist-occultist is required to abandon his worldly ties and duties such as family affection, love of parents, wife, children, friends, etc.?

I ask this question because it is rumoured here that some theosophical publications have so stated, and would wish to know whether such a *sine qua non* condition really exists in your *Rules*? The same, however, is found in the New Testament. "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, etc., etc.," is said in *Matthew* (x, 37). Do the MASTERS of Theosophy demand as much?

Yours in the Search of Light.
L. M. C.

This is an old, old question, and a still older charge against theosophy, started first by its enemies. We emphatically answer, NO; adding that no *theosophical* publication could have rendered itself` guilty of such a FALSEHOOD and calumny. No follower of theosophy, least of all a disciple of the "Masters of Theosophy" (the *chela* of a *guru*), would ever be accepted on such conditions. Many were the candidates, but "few the chosen." Dozens were refused, simply because married

and having a sacred duty to perform to wife and children.* None have ever been asked to forsake father or mother; for he who, being necessary to his parent for his support, leaves him or her to gratify his own selfish consideration or thirst for knowledge, however great and sincere, is "*unworthy*" of the Science of Sciences, "or ever to approach a holy MASTER."

Our correspondent must surely have confused in his mind Theosophy with Roman Catholicism, and Occultism with the dead-letter teachings of the Bible. For it is only in the Latin Church that it has become a meritorious action, which is called serving God and Christ, to "abandon father and mother, wife and children," and every duty of an honest man and citizen, in order to become a monk. And it is in St. *Luke's Gospel* that one reads

the terrible words, put in the mouth of Jesus: "If any *man* come to me, and *hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also,* HE CANNOT BE MY DISCIPLE." (xiv, 26.)

Saint (?) Jerome teaches, in one of his writings, "If thy father lies down across thy threshold, if thy mother uncovers to thine eves the bosom which suckled thee, *trample on thy father's lifeless body,* TRAMPLE ON THY MOTHER'S BOSOM, and *with eyes unmoistened and dry, fly to the Lord, who calleth thee*!"

Surely then, it is not from any *theosophical* publication that our correspondent could have learnt such an infamous charge against theosophy and its MASTERS—but rather in some *anti-Christian,* or *too* dogmatically "Christian" paper.

Our society has never been "more Catholic than the Pope." It has done its best to follow out the path prescribed by the Masters; and if it has failed in more than

---

* We know but two cases of *married* "chelas" being accepted; but both these were Brahmins and had *child-wives,* according to Hindu custom, and they were *Reformers* more than *chelas,* trying to abrogate child-marriage and slavery. Others had to obtain the consent of their wives before entering the "Path," as is usual in India since long ages.

---

one respect to fulfil its arduous task, the blame is certainly not to be thrown on either Theosophy, or its Masters, but on the limitations of human nature. The *Rules,* however, of *chelaship,* or discipleship, are there, in many a Sanskrit and Tibetan volume. In Book IV of *Kiu-ti,* in the chapter on "*the Laws of Upasans*" (disciples), the qualifications expected in a "regular *chela*" are "(1.) Perfect physical health.* (2.) Absolute mental and physical purity. (3.) Unselfishness of purpose; universal charity; pity for all animate beings. (4.) Truthfulness and unswerving faith in the laws of Karma. (5.) A courage undaunted in the support of truth, even in the face of peril to life. (6.) An intuitive perception of one's being the vehicle of the manifested divine *Atman* (spirit). (7.) Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world. (8.) Blessings of both parents † and *their permission to become an Upasana* (chela); and (9.) Celibacy, and freedom from any obligatory duty."

The two last rules are most strictly enforced. No man *convicted of disrespect to his father or mother*, or *unjust abandonment of his wife*, can ever be accepted even as a lay chela.

This is sufficient, it is hoped. We have heard of chelas who, having *failed,* perhaps in consequence of the neglect of some such duty, for one or another reason, have invariably thrown the blame and responsibility for it on the teaching of the Masters. This is but natural in poor and weak human beings who have not even the courage to recognize their own mistakes, or the rare nobility of publicly confessing them, but are always trying to find a scapegoat. Such we pity, and leave to the Law of Retribution, or Karma. It is not these

weak creatures, who can ever be expected to have the best of the enemy described by the wise *Kirātārjunīya* of *Bhāravi:*

* This rule I applies only to the "temple chelas," who must be perfect.
† Or one, if the other is dead.

"The enemies which rise within the body,
Hard to be overcome—the evil passions—
Should manfully be fought, *who conquers these*
Is equal to the conqueror of worlds." (xi, 32.)

—ED.*

We have received several communications for publication, bearing on the subjects discussed in the editorial of our last issue, "Let every man prove his own work." A few brief remarks may be made, not in reply to any of the letters—*which, being anonymous, and containing no card from the writers, cannot be published* (nor are such noticed, as a general rule)—but to the ideas and accusations contained in one of them, a letter signed "M." Its author takes up the cudgels on behalf of the Church. He objects to the statement that this institution lacks the enlightenment necessary to carry out a true system of philanthropy. He appears, also, to demur to the view that "the practical people either go on doing good unintentionally and often do "harm" and points to the workers amid our slums as a vindication of Christianity—which, by-the-bye, was in no sense attacked in the editorial so criticized.

To this, repeating what was said, we maintain that more mischief has been done by emotional charity than sentimentalists care to face. Any student of political economy is familiar with this fact, which passes for a truism with all those who have devoted attention to the problem. No nobler sentiment than that which animates the unselfish philanthropist is conceivable; but the question at issue is not summed up in the recognition of this truth. The practical results of his labours have to be examined. We have to see whether he does not sow the seeds of a greater—while relieving a lesser—evil.

* [Although Mabel Collins was Co-Editor of *Lucifer* with H. P. B., it is most likely that "ED." stands for H. P. B. herself, owing to the nature of this and the following answer.—*Compiler*.]

The fact that "thousands are making great efforts in all the cities throughout our land " to meet want, reflects immense credit on the character of such workers. It does not affect their creed, for such natures would remain the same, whatever the prevailing dogmas chanced to be. It is certainly a very, poor illustration of the fruits of centuries of dogmatic Christianity that England should be so honey-combed with misery and poverty as she is—especially on the biblical ground that a tree must be judged by its fruits! It might, also, be argued, that the past history of the Churches, stained as it is with persecutions, the suppression of knowledge, crime and brutality, necessitates the turning over of a new leaf. The difficulties in the way are insuperable. "Churchianity" has, indeed, done its best to keep up with the age by assimilating the teachings of, and making veiled truces with, science, but it is incapable of affording a true spiritual ideal to the world.

The same Church-Christianity assails with fruitless pertinacity, the evergrowing host of Agnostics and Materialists, but is *as absolutely ignorant, as the latter, of the mysteries beyond the tomb.* The great necessity for the Church, according to Professor Flint, is to keep the leaders of European thought within its fold. By such men it is, however, regarded as an anachronism. The Church is eaten up with scepticism within its own walls; free-thinking clergymen being now very common. This constant drain of vitality has reduced the true religion to a very low ebb, and it is to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery. Prevention is better than cure. Society

creates its own outcasts, criminals, and profligates, and then condemns and punishes its own Frankensteins, sentencing its own progeny, the "bone of its bone, and the flesh of its fles*h*," to a life of damnation on earth. Yet that society recognizes and enforces most hypocritically Christianity—*i.e.*, "Churchianity." Shall we then, or shall we not, infer that the latter is unequal to the requirements of mankind? Evidently the former, and most painfully and obviously so, in its present dogmatic form, which makes of the beautiful ethics preached on the Mount, a Dead Sea fruit, a whited sepulchre, and no better.

Furthermore, the same "M.," alluding to Jesus as one with regard to whom there could be only two alternatives, writes that he "was either the Son of God or the vilest impostor who ever trod this earth." We answer, not at all. Whether the Jesus of the New Testament

ever lived or not, whether he existed as an historical personage, or was simply a lay figure around which the Bible allegories clustered—the Jesus of Nazareth of Matthew and John is the ideal for every would-be sage and Western candidate-Theosophist to follow. That such an one as he, was a "Son of God," is as undeniable as that he was neither the *only* "Son of God," nor the first one, nor even the last who closed the series of the "Sons of God," or the children of Divine Wisdom, on this earth. Nor is that other statement that in "His life he [Jesus] has ever spoken of himself as co-existent with Jehovah, the Supreme, the Centre of the Universe," correct, whether in its dead letter, or hidden mystic sense. In no place does Jesus ever allude to "*Jehovah*"; but, on the contrary, attacking the Mosaic laws and the alleged Commandments given on Mount Sinai, he disconnects himself and his "Father" most distinctly and emphatically from the Sinaitic tribal God. The whole of Chapter V, in the *Gospel of Matthew*, is a passionate protest of the "man of peace, love and charity," against the cruel, stern, and selfish commandments of "the man of war," the "Lord" of Moses (*Exod.*, xv, 3). "Ye have heard that it hath been said by them of old times,"—so and so—"But I say

unto you," quite the reverse. Christians who still hold to the Old Testament and the Jehovah of the Israelites, are at best *schismatic Jews.* Let them be that, by all means, if they will so have it; but they have no right to call themselves even *Chrestians,* let alone *Christians.**

It is a gross injustice and untruth to assert, as our anonymous correspondent does, that "the freethinkers are notoriously unholy in their lives." Some of the noblest characters, as well as deepest thinkers of the day, adorn the ranks of Agnosticism, Positivism and Materialism. The latter are the worst enemies of Theosophy and Mysticism; but this is no reason why strict justice should not be done unto them. Colonel Ingersoll, a rank materialist, and the leader of freethought in America, is recognised, even by his enemies, as an ideal husband, father, friend and citizen, one of the noblest characters that grace the United States. Count Tolstoi is a freethinker who has long parted with the orthodox Church, yet his whole life is an exemplar of Christ-like altruism and self-sacrifice. Would to goodness every "Christian" should take those two "*infidels*" as his models in private and public life. The munificence of many freethinking philanthropists stands out in startling contrast with the apathy of the monied dignitaries of the Church. The above fling at the "enemies of the Church," is as absurd as it is contemptible.

"What can you offer to the dying woman who fears to tread alone the DARK UNKNOWN?" we are asked. Our Christian critic here frankly confesses (*a*) that Christian dogmas have only developed *fear* of death, and (*b*) the *agnosticism* of the *orthodox believer* in Christian theology as to the future *post-mortem* state. It is, indeed, difficult to appreciate the peculiar type of bliss which orthodoxy offers its believers in—damnation.

The dying man—the average Christian—with a *dark* retrospect in life can scarcely appreciate this boon; while the Calvinist or the Predestinarian, who is brought up in

---

* See "The Esoteric Character of the Gospels," in this number.

---

the idea that God may have preassigned him from eternity to everlasting misery, through no fault of that man, but simply because he is God, is more than justified in regarding the latter as ten times worse than any devil or fiend that unclean human fancy could evolve

Theosophy, on the contrary, teaches that *perfect, absolute justice* reigns in nature, though short-sighted man fails to see it in its details on the material and even psychic plane, and that every man determines his own future. The true Hell is life on Earth, as an effect of Karmic punishment following the preceding life during which the evil causes were produced. The Theosophist fears *no hell* but confidently expects rest and bliss during the *interim* between two incarnations, as a reward for all the unmerited suffering he has endured in an existence into which he was ushered by Karma, and during which he is, in most cases, as helpless as a torn-off leaf whirled about by the conflicting winds of social and private life. Enough has been given out at various times regarding the conditions of post-mortem existence, to furnish a solid block of information on this point. Christian theology has nothing to say on this burning question, except where it veils its ignorance by mystery and dogma; but Occultism, unveiling the symbology of the Bible, explains it thoroughly.

—ED.

Collected Writings VOLUME VIII

December, 1887

LITERARY JOTTINGS

[*Lucifer,* Vol. I, No. 4, December, 1887, pp. 329-334]

HYLO-IDEALISM VERSUS "LUCIFER," AND THE "ADVERSARY."

"Under the head of "Correspondence" in the present number, two remarkable letters are published (See Text). Both come from fervent Hylo-Idealists—a Master and Disciple, if we mistake not—and both charge the "Adversary," one, of a "slighting," the other, of a "hostile

300

notice" of Hylo-Idealism, in the September number of *Lucifer.*

____

Such an accusation is better met, and answered in all sincerity; and, therefore, the reply is, a flat denial of the charge. No *slight*—nor *hostility* either, could be shown to "Hylo-Idealism," as the "little stranger" in the happy family of philosophies was hitherto as good as unknown to *Lucifer's* household gods. It was *chaff,* if anything, but surely no hostility; and even that was concerned with only some dreadful words and sentences, with reference to the new teaching, and had nothing whatever to do with Hylo-Idealism proper—a *terra incognita* for the writer at the time. But now that three pamphlets from the pens of our two correspondents have been received in our office, for review, and carefully read, Hylo-Idealism begins to assume a more tangible form before the reviewer's eye. It becomes easier to separate the grain from the chaff, the theory from the (no doubt) scientific, nevertheless, most irritating, words in which it is presented to the reader.

____

This is meant in all truth and sincerity. The remarks which our two correspondents have mistaken for expressions of hostility, were as justified *then,* as they arc *now.* What ordinary mortal, we ask, before he had time (to use Dr. Lewins' happiest expressions) to "*asself* or *cognose*"—let alone *intercranialise* * (!!)—the hylo-idealistic theories, however profound and philosophical these may be who, having so far come into direct contact with only the *images* thereof "subjected by his own *egoity*" (*i.e.,* as words and sentences), who

could avoid feeling his hair standing on end, over "*his organs of mentation*," while

---

* *Auto-Centricism*; *or the Brain Theory of Life and Mind* [London, 1 888], p. 41.

---

spelling out such terrible words as "*vesiculo-neurosis* in conjunction with *medico-psychological symptomatology*," "*autocentricism*," and the like? Such interminable, outlandish, multisyllabled and multicipital, newly-coined compound terms and whole sentences, maybe, and no doubt, are, highly learned and scientific. They may be most expressive of true, real meaning, to a specialist of Dr. Lewins' powers of thought; nevertheless, I make bold to say, that they are far more calculated to obscure than to enlighten the ordinary reader. In our modern day, when new philosophies spring out from the spawn of human overworked intellect like mushrooms from their mycelium after a rainy morning, the human brain and its capacities ought to be taken into a certain thoughtful consideration, and spared useless labour. Notwithstanding Dr. Lewins' praiseworthy efforts to prove that brain (as far as we understand his aspirations and teachings) is the only reality in the whole kosmos, its limitations are painfully evident, on the whole. As philanthropists and theosophists, we entreat the founder of Hylo-Idealism and his disciples to be merciful to their new god, the "Ego-Brain," and not tax too heavily its powers, if they would see it happily reign. For otherwise, it is sure to collapse before the new theory—or, let us call it philosophy—is even half appreciated by that "Ego-Brain."

By speaking as we do, we are only pursuing a life-long policy. We have criticized and opposed the coinage of hard Greek and Latin words by the New York Pantarchists; laugned at Haeckel's pompous tendency to invent thirty-three syllabled terms, and speak of the *perigenesis* of *plastidules,* instead of honest whirling atoms—or whatever he means; and derided the modern psychists for calling simple thought transference "telepathic impact." And now, we tearfully beg Dr. Lewins, in the interests of humanity, to have pity on his poor readers: for, unless he hearkens to our advice, we shall be compelled, in dire self-defence, to declare an open war to his newly-coined

words. We shall fight the usurper "Solipsism" in favour of the legitimate king of the

Universe—EGOISM—to our last breath.

At the same time, as we have hitherto been ignorant of the latest philosophy, described by Mr. H. L. Courtney as "the greatest change in human thought," may we be permitted to enquire whether it is spelt as its Founder spells it, namely, "Hylo-Idealism," or as his disciple, Mr. Courtney does, who writes Hylo-Ideaism? Is the latter a *schism,* an improvement on the original name, a *lapsus calami*, or what? And now, having disburdened our heart of a heavy weight, we may proceed to give an opinion (so far very superficial), on the three Hylo-Idealistic (or *Ideaistic*) pamphlets.

Under the extraordinary title of *Auto-Centricism* and *Humanism versus Theism,* or "Solipsism (Egoism) = Atheism" (W. Stewart & Co., 41, Farringdon Street, E.C.; and Freethought Publishing Co., 63, Fleet Street, E.C.)—Dr. Lewins publishes a series of letters on the subject of the philosophy of which he is the founder. It is impossible not to feel admiration for the manner in which these letters are written. They show a great deal of sincere conviction and deep thought, and give evidence of a most wide and varied reading. However his readers may dissent from the writer's conclusions, the research with which he has strengthened his theory, cannot fail to attract their attention, and smooth their way through the somewhat tortuous labyrinth of arguments before them. But—

Dr. Lewins is among those who regard consciousness as a function of the nerve-tissue; and in this aspect, he is an uncompromising materialist. Yet, on the other hand, he holds that the Universe, God, and thought, have no reality whatever, apart from the individual Ego. The

Ego is again resolvable into brain-process. We thus arrive at the doctrine that Brain is the workshop in which all our ideas of external things are originated. Apart from brain there is no Ego, no external world. What, then, is the Brain itself—this solitary object in a void universe? Hylo-Idealism does not say. Thus, the author cannot escape the confusion of thought which his unique working-union of materialism and idealism involves. The *oscillation* between these two poles is strikingly apparent in the subjoined quotations. At one point Matter is discussed as if it were an objective reality; at another, it is regarded as a mere "phantasm of the Ego." The Brain alone survives throughout in solitary state. We quote from the two pamphlets—

MATTER ASSERTED

"*Matter,* organic and inorganic . . . is now fully known . . . . to perform . . . all *material* operations."

—*Auto-Centricism*, p. 40.

". . . man is *all body or matter*. . . ."

—*Ibid*., p. 40.

"Abstract . . . thought [is] *neuropathy* . . . disease of the *nervous centres*."

—*Humanism versus Theism*, p. 25.

"What we call mind . . . is a function of certain *nerve structures in the organism.*"

—*Humanism v. Theism*, p. 24.

MATTER DENIED

"*All discovery is* . . . . a *subjective phenomenon*."

—*Humanism v. Theism*, p. 17.

"*All things* are for us but *modes of perception.*" [Mental figments].

The "celestial vault and garniture of Earth," are "a *mere projection or extension of our own inner consciousness*."

—*Humanism v. Theism*, p. 17.

"We *get rid of Matter altogether.*"

—*Humanism v. Theism*, p. 17.

". . . . The whole objective world . . [is] *phenomenal or ideal*. . . ."

—*Auto-Centricism*, p. 9.

"*Everything* is spectral" (*i.e.*, unreal).

—*Ibid*., p. 13.

Matter is at one time credited with a real being, and again resolved into a mere mental figment *as circumstances demand.* If Matter is, as the author frequently states, unreal, it is at least clear that the brain, one of its many phases, goes with it!!

As to the learned doctor's assertion that perception is relative, a theory which runs through his whole work, we have but one answer. This conception is, in no sense whatever, a monopoly of Hylo-Idealists, as Dr. Lewins appears to think. The illusory nature of the phenomenal world—of the things of sense—is not only a belief common to the old Brahminical metaphysics, and to the majority of modern psychologists, but it is also a vital tenet of Theosophy. The latter distinctly realises matter as a "bundle of attributes," ultimately resolvable into the subjective sensations of a "percipient." The connection of this simple truth with the hylo-idealistic denial of soul is not apparent. Its acceptance has, also, no bearing on the problem as to whether there may not exist a duality—*within the limits of manifested being*—or contrast between Mind and the Substance of matter. This Cosmic Duality is symbolised by the Vedantins in the relations

between the Logos and Mulaprakriti—*i.e.,* the Universal Spirit and the "material" basis (or root) of the objective planes of nature. The *Monism,* then, of Dr. Lewins and other negative thinkers of the day, is evidently at fault, when applied to unify the contrast of mental and material facts in the conditioned universe. Beyond the latter, it is indeed valid, but that is scarcely a question for practical philosophy.

To close with a reference this once to Dr. Lewins' letter (see "Correspondence" in the text), in which he makes his subsequent assertion to the effect that God is the "functional [*sic*] image," of the Ego, we should prefer

to suggest that all individual "selves" are but dim reflections of the universal soul of the Kosmos. The orthodox concept of God is not, as he contends, a myth or phantasm of the brain; it is rather an expression of` a vague consciousness of the universal, all-pervading Logos. It is because SELF pinions man within a narrow sphere "beyond which mortal mind can never range," that the destruction of the personal sense of separateness is indispensable to the Occultist.

The New Gospel of Hylo-Idealism or Positive Agnosticism, (Freethought Publishing Co., 73, Fleet Street, E.C. Price 3d.), is another pamphlet on the same subject, in which Mr. Herbert L. Courtney contributes his quota to the discussion of the "Brain Theory of mind and matter." He is, if we mistake not, an avowed disciple of Dr. Lewins, and, perhaps, identical, with the "C.N.," who watched over the cradle of the "new philosophy." * The whole gist of the latter may be summed up as an attempt to frame a working-union of Materialism and Idealism. This result is effected on two lines: (1) in the acceptance of the idealistic theorem, that the so-called external world only exists in our consciousness; and (2) in the designation of that consciousness, in its turn, as a mere function of Brain. The first of these contentions is unquestionably valid, in so far as it concerns the world of appearances, or *Maya;* it is, however, as "old as the hills," and incorporated into the Hylo-Ideal argument from anterior sources. The second is untenable, for the simple reason that on the premises of the new creed itself, the brain, as an object of perception, can possess no reality outside of the Ego. Hegelians might reply that Brain is but an *idea* of the Ego, and cannot hence determine the existence of the latter—its creator.

* ["C.N." stands for Constance Naden, pseud. of Caroline Woodhill (1858-89).—*Compiler.*]

Metaphysicism will, however, find much to interest them in Mr. Courtney's brochure, representative, as it is, of the new and more subtle phase into which modern scepticism is entering. Some expressions we may demur to—*e.g.*, "That which we see is not Sirius, but the light-wave." So far from the light-wave being "seen," it is a mere working hypothesis of Science. All we experience is the retinal sensation, the objective counterpart to which is a matter of pure inference. So far as we can learn, Hylo-Idealism is chiefly based upon gigantic paradoxes, and even contradictions in terms. For, with regard to the speculations anent the Noumenon (p. 8) what justification can be found for terming it "MATTER," especially as it is said to be "unknowable"? Obviously it may be of the nature of mind, or—*something* HIGHER. How is the Hylo-Idealist to know?

The Jewish World enters bravely enough (in its issue of the 11th November, 1887) on its new character of professor of symbology and History. It accuses in no measured terms one of the editors of *Lucifer* of ignorance; and criticises certain expressions used in our October number, in a foot-note inserted to explain why the "Son of the Morning," LUCIFER, is called in Mr. G. Massey's little poem, "Lady of Light." The writer objects, we see, to Lucifer-Venus being called in one of its aspects "the Jewish Astoreth"; or to her having ever been offered cakes by the Jews. As explained in a somewhat confused sentence: "There *was no Jewish Astoreth,* though the Syrian goddess, Ashtoreth, or Astarte, often appears in Biblical literature, the moon goddess, the complement of Baal, the Sun God."

This, no doubt, is extremely learned and conveys quite *new* information. Yet such an astounding statement as that the whole of the foot-note in *Lucifer* is "pure imagination and bad history" is very risky indeed. For it requires no more than a stroke or two of our pen to make the whole edifice of this denial tumble on the *Jewish*

World and mangle it very badly. Our contemporary has evidently forgotten the wise proverb that bids one to let "sleeping dogs lie," and therefore, it is with the lofty airs of superiority that he informs his readers that though the Jews in Palestine lived surrounded with (? *sic*) this pagan form of worship, and *may, at times* (? !), have wandered towards it, they HAD NOTHING IN THEIR WORSHIP IN COMMON WITH CHALDEAN OR SYRIAN BELIEFS IN MULTIPLICITY OF DEITIES (! !).

This is what any impartial reader might really term "bad history," and every Bible worshipper describe as a *direct lie* given to the Lord God of Israel. It is more than *suppressio veri, suggestio falsi,* for it is simply a cool denial of facts in the face of both

Bible and History. We advise our critic of the *Jewish World* to turn to his own prophets, to Jeremiah, foremost of all. We open "Scripture" and find in it: "the Lord God" while accusing *his* "backsliding Israel and treacherous Judah" of following in "the ways of Egypt and of Assyria," of drinking the waters of Sihor, and "serving strange Gods," enumerating his grievances in this wise:

. . . . . according *to the number of thy cities* are thy gods, O Judah. . . . . (*Jer.,* ii, 28).

They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them. . . . . (xi, 10).

. . . . . *according to the number of the streets of Jerusalem* have ye set up altars to that shameful thing, even altars to burn incense unto Baal. (xi, 13).

So much for Jewish *monotheism.* And is it any more "pure imagination" to say that the Jews offered cakes to their Astoreth and called her "Queen of Heaven"? Then the "Lord God" must, indeed, be guilty of more than "a delicate expansion of facts" when thundering to, and through,Jeremiah:

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?
The children gather wood, and the fathers kindle the fire, and the women knead their dough, TO MAKE CAKES *to the queen of heaven,* and to pour out drink offerings *unto other gods.* . . . . (*Jer.,* vii, 17-18).

"The Jews *may* AT TIMES" only (?) have wandered towards pagan forms of worship but "had *nothing in common* in it with Syrian beliefs in multiplicity of deities." Had they not? Then the ancestors of the editors of the *Jewish World* must have been the victims of "suggestion," when, snubbing Jeremiah (and not entirely without good reason), they declared to him:

As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.

But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven * *as we have done, we,* AND OUR FATHERS, *our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem:* for *then* had we plenty of victuals, and were well, and saw no evil.

But *since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things*, and have been consumed by the sword and by the famine. . . . . (*Jer.,* xliv, 16-18).

Thus, according to their own confession, it is not "at times" that the Jews made cakes for, and worshipped Astoreth and the strange gods, but constantly: doing, moreover, *as their forefathers,* kings and princes *did.*

"*Bad* history"? And what was the "golden calf" but the sacred heifer, the symbol of the "Great Mother," first the planet Venus, and then the moon? For the esoteric doctrine holds (as the Mexicans held) that Venus, the morning star, was *created before the sun and moon; metaphorically,* of course, not astronomically,† the assumption being based upon, and

meaning that which the *Nazars* and the Initiates alone understood among the Jews, but that the writers of the *Jewish World* are not supposed to know. For the same reason the Chaldeans

* Astoreth-Diana, Isis, Melita, Venus, etc., etc.

† Because the stars and planets are the symbols and houses of Angels and Elohim, who were, of course, "created," or evoluted before the physical or cosmic sun or moon. "Hence the sun-god was called the child of the moon-god Sin, in Assyria, and the lunar god, Taht, or Tehuti, is called the father of Osiris, the sun-god, in Egypt." (G. Massey, "The Hebrew and other Creations, etc.," pp. 15-16.)

maintained that the moon was produced before the sun (*see Babylon—Account of Creation, by George Smith*).* The morning star, Lucifer-Venus was dedicated to that Great Mother symbolized by the heifer or the "Golden Calf." For, as says Mr. G. Massey in his lecture on "The Hebrew and other Creations Fundamentally Explained" [p. 16]:

> This [the Golden Calf] being of either sex, it supplied a twin type for Venus, as Hathor or Ishtar [Astoreth], the double Star, that was male at rising and female at sunset, and therefore the Twin-Stars of the "First Day."

She is the "Celestial Aphrodite," *Venus Victrix,* νικηφόρος, associated with *Ares* (see Pausanias, *Periêgêsis*, I, viii, 4; II, xxv, 1).

We are told that "happily for them [the Jews] there was no Jewish Astoreth." The *Jewish World* has yet to learn, we see, that there would have been no Greek Venus Aphrodite; no *Ourania,* her earlier appellation; nor would she have been confounded with the Assyrian Mylitta (Herodotus, *History*, I, 199; Pausanias, *Periêgêsis,* I, xiv, 7; Hesychius, Μυλήταν. τὴν Οὐρανιαν Ἀσσύριοι) had it not been for the Phoenicians and other Semites. We say the "Jewish Astoreth," and we maintain what we say, on the authority of the *Iliad,* the *Odyssey*, of Renan, and many others. Venus Aphrodite is one with the Astarte, Astoreth, etc. of the Phoenicians, and she is one (as a planet) with "Lucifer" the "Morning Star." So far back as the days of Homer, she was confounded with *Kypris,* an Oriental goddess brought by the Phoenician Semites from their Asiatic travels (*Iliad*, V, 330, 422, 458). Her worship appears first at Cythera, a Phoenician settlement depôt or trade-establishment (*Odyssey*, VIII, 362; F. G. Welcker, *Griechische Götterlehre,* I, 666). Herodotus shows that the sanctuary of Ascalon, in Syria, was the most ancient of the fanes of Aphrodite

* [This is most likely *The Chaldean Account of Genesis*, by George Smith. Chapter V, "Babylonian Legend of the Creation," p. 65, new and rev. ed., 1880.—*Compiler.*]

Ourania (I, 105); and Decharme tells us in his *Mythologie de la Grèce Antique*, p. 195, that whenever the Greeks alluded to the origin of Aphrodite they designated her as *Ourania,* an epithet translated from a *Semitic word,* as Jupiter *Epouranios* of the Phoenician inscriptions, was the *Samemroum* of Philo of Byblos, according to Renan (*Mission de Phénicie*). Astoreth was a goddess of generation, presiding at human birth (as Jehovah was *god of generation,* foremost of all). She was the moon-goddess, and a planet at the same time, whose worship originated with the Phoenicians and Semites. It flourished most in the Phoenician settlements and colonies in Sicily, at Eryx. There hosts of *Hetaerae* were attached to her temples, as hosts of *Kadeshim,* called by a more sincere name in the Bible, were, to the house of the Lord, "where the women wove hangings for the grove" (II *Kings,* xxiii, 7). All this shows well the Semitic provenance of Astoreth-Venus in her capacity of "great Mother." Let us pause. We advise sincerely the *Jewish World* to abstain from throwing stones at other peoples' beliefs, so long as its own faith is but a house of glass. And though Jeremy Taylor may think that "to be proud of one's learning is the greatest ignorance," yet, in this case it is but simple justice to say that it is really desirable for our friends the Jews that the writer in *Lucifer* of the criticised note about Astoreth *should know less* of history and the Bible, and her unlucky critic in the *Jewish World* learn a little more about it.

"ADVERSARY."

Collected Writings VOLUME VIII

December, 1887

MISCELLANEOUS NOTES

[*Lucifer*, Vol. I, No. 4, December, 1887, pp. 311-318]

[J. H. Beatty writes a letter to the Editors in criticism of Dr. Archibald Keightley's article on "A Law of Life: Karma" (*Lucifer*, Vol. I, Sept. and Oct., 1887). Several of the points raised in this letter are answered by Dr. Keightley. A number of unsigned footnotes, presumably by H.P.B., are appended to the text.]

[J. H. Beatty writes: "Does a man, by merely denying the existence of a law of Nature or the universe, transgress that law? I think not."] Mr. Keightley's meaning (and it is difficult for the words to bear any other interpretation) was that the denial of harmony is evidence that, at some previous time, the man who denies has set himself in opposition to the law, in virtue of those very desires and instincts of his animal personality to which Mr. Beatty alludes later on. In this sense, Mr. Beatty is right in saying that a law of the universe cannot be broken; but its limits may be transgressed, and consequently an attempt made by man to make himself into a small, but rival universe. It is the old story of the china pot and the iron kettle, and the fact that china gets the worst of it is conclusive that the china is struggling *against* Nature.

["... who is going to contend that the law of gravitation has ever been 'broken,' has ever ceased to act. . . ."]

Will Mr. Beatty explain the phenomenon of a comet flirting its tail round the sun in defiance of the "*law* of gravitation"?

[On the subject of human "senses," H.P.B. says:]

Mankind is only very gradually developing its fifth sense on the intellectual plane.

["Truly this Karma is a bewildering subject!"] "This Karma," as Mr. Beatty expresses it, would not be quite so bewildering a subject if critics would bear in mind the context and not fall foul of a detached expression—not even a sentence. The "interest of the soul's welfare in heaven" is concentrated by John Smith on John Smith as John Smith in heaven, and in order that the said John Smith may go on enjoying the things he loved on earth. As his earth life has ended, John Smith has changed and is "transient." If he were not transient a very natural inference would follow, that progress, evolution, &c., on whatever plane of being, does not prevail.

[Dr. Keightley says: "A man may certainly injure himself. . . ."]

No law of Nature can be set aside, but a man *transgresses* a law of his [mental] being

when he deliberately

places himself under the sway of certain "evil" forces. [the word "mental" in square brackets, is H.P.B.'s. —*Comp*.]

[Dr. Keightley writes: "Harmony *is* essentially the law of the Universe. The contrasted aspects of Nature . . . . . can have no reality except in the experience of conscious Egos."] The *phenomenal* contrast is not denied, but it is representative of no fundamental want of harmony. In the same way the contrast of Subject and Object is essential to our present finite consciousness, although it has no basis of reality beyond the limits of conditional being. Moreover, even in this phenomenal Universe, equilibrium (harmony) is most certainly maintained by the very conflict of the contrasted forces alluded to.

["The Universe must, at bottom, be a Harmony. Why? . . ."] Mr. Beatty asks how the Universe would come to a stand-still, if the law of Harmony was suspended. Now suppose, for instance, the law of "gravity" was not *counterbalanced* by the action of other "forces," what would happen? Science assures us that everything would have long before gravitated to a common centre, and a universal dead-lock have ensued! *Vice versa,* if "gravity" were to lapse. *Verb. Sap.*

[*Lucifer,* Vol. I, No. 4, December, 1887, p. 336]

L'Aurore for October contains an article on the so-called "Star of Bethlehem," which repeats the assurance that the world is entering on a new and happier life-phase.

Unfortunately, it seems more than probable that before this amelioration takes place, the world must pass through the valley of the shadow of Death, and endure calamities far worse than any it has yet seen. Lady Caithness continues her erudite and interesting article on the lost ten tribes of Israel. Her thesis is put forward in admirable language, and supported by a great wealth of biblical quotations. Unfortunately, the task undertaken is an impossible one. There never were twelve tribes of Israel

—two only—Judah and the Levites, having had a real existence in the flesh. The remainder are but euhemerizations of the signs of the Zodiac, and were introduced because they were necessary to the kabalistic scheme on which the "History" of the Jews was written.

Lady Barrogill relates the well-known story of an English bishop and the ghost of a Catholic priest, who haunted his former residence in order to secure the destruction of some notes he had taken (contrary to the rules of the Church) of an important confession which he had heard.

Besides these articles we find the continuation of the serial romance, "L'Amour Immortel," and *Lucifer* has to thank the editor for the appreciative notice contained in this number.

____

Collected Writings VOLUME VIII

September, 1894

[*LUCIFER* AND THE THEOSOPHICAL PUBLISHING COMPANY]

[*Lucifer*, Vol. XV, No. 85, September, 1894, pp. 6-7]

[In the Editorial pages of the above-mentioned issue of *Lucifer,* the Editors—Annie Besant and George R. S. Mead—opening the Fifteenth Volume of this Journal, indulged in some musings concerning the events of earlier years, when the magazine was being launched At the time, H. P. B., as Chief Editor, was assisted by Mabel Collins The Editors write "There is a flavour of the old days gone by, when *Lucifer* had neither name nor local habitation, in a time-stained document that chance has just brought to light" This is followed by a brief letter, or perhaps only a fragment of one, which is as follows]

The editors who have been chosen to conduct the new magazine wish to express to the Theosophical Publishing Company their conviction that they can only carry on their work if they are not interfered with in any way by members of` the Company. Interference and expressions of opinion about details only confuse the workers and

delay the work, and it is hoped that the Company elected its editors with full confidence in them; any individual member who has not got this would do well to withdraw. The editors make this statement now in order to prevent delay and difficulty in the future. From the moment the work begins they alone must have the responsibility and authority.

[It is stated that this letter was signed by both editors—which would mean H. P. B. and Mabel Collins—and that the word *begins* has been changed to *began,* evidently dating this letter, at least approximately, as being in the Fall of 1887, possibly as early as September, when the first issue of *Lucifer* came out. The Editors state further: "To a somewhat later date is to be assigned the following, in the handwriting which has driven so many printers to despair," meaning, of course, H. P. B.'s handwriting. They publish then the following letter:]

December 20*th*, 1887.

To the Board of Directors of the Theosophical Publishing Co.

Gentlemen,

In reply to your letter of the 19 inst., I must state as follows:

(1) I am editing *Lucifer* in accordance with directions received from theosophical authorities, as a magazine *chiefly, if not entirely devoted* to theosophical subjects, *i.e.,* to the *serious* discussion of theosophical or esoteric tenets offered to the public for their *serious* consideration, giving them an opportunity for enquiry and discussion *in the magazine*.

[Unfortunately, the Editors did not see fit to give the full context of this communication, for reasons of their own. They merely indicated that at this point in the letter there followed "certain suggestions," the letter ending with the words:]

This is the only way I see, if I am believed to be any good as an editor.

[Considering the fact that these two communications addressed to the Theosophical Publishing Company, belong to a period not far removed from the actual inception of this Company in the Fall of 1887, they are inserted at this point for obvious chronological reasons.]

A very rare picture of H.P.B., presumably in her forties, originally published in *The Review of Reviews,* New York, Vol. VIII, December, 1893, p. 659. The faint print in that journal does not permit a better reproduction to be made.

Collected Writings VOLUME VIII

September, 1891

THE SUBSTANTIAL NATURE OF MAGNETISM

[*Lucifer*, Vol. I X, No. 49, September, 1891, pp. 8-20]

[As is obvious from the above reference, this very valuable essay from the pen of H. P. B. was published posthumously. The actual time when it was written cannot be determined at present with any degree of accuracy, especially as the text contains no very definite clues to this effect. The same applies to the essay entitled: "Psychology, The Science of the Soul," which is made to follow the present one. These two essays are definitely inter-related, and have at least one passage in common. It is very probable that they were written at approximately the same period. While no definite date is known, it can, nevertheless, be stated that the present essay was written later than January, 1887, because it quotes from T. Subba Row's lecture on the *Bhagavad Gîtâ,* delivered at the Adyar Convention in December, 1886; it is, of course, quite possible that the essay was not written until after the launching of *Lucifer* in September, 1887. It is, however, very doubtful that it would have been written after the publication of *The Secret Doctrine,* in the Fall of 1888, because it mentions the Section on the "Monads, Gods, and Atoms," in that work, and refers to it as being in Volume I, Book II, while this Section is to be found in Vol. I, Book I, Part III, of the final text of the work. It is, therefore, very likely that this essay was penned before the final version of H. P. B.'s monumental *opus* had been fully drawn up.

The same line of reasoning applies to the essay on Psychology, which follows the present one. It may be that both essays were intended for *The Theosophist* but were laid aside for one reason or another and not submitted.

It seems, therefore, plausible to publish both of these essays at the end of the year 1887, as a mean value in time, fairly closely approximating the probable period at which they were written. —*Compiler*.]

Materialists who arraign the Occultists and Theosophists for believing that every Force (so called) in Nature has at its origin a substantial NOUMENON, an Entity, conscious and intelligent, whether it be a Planetary (Dhyan Chohan) or an Elemental, are advised to fix their attention, first of all, on a far more dangerous body than the one called the Theosophical Society. We mean the Society in the U.S. of America whose members call

themselves the Substantialists. We call it *dangerous* for this reason, that this body, combining in itself dogmatic Church Christianity, *i.e.,* the anthropomorphic element of the Bible—with sterling Science, makes, nevertheless, the latter subservient in all to the former. This is equivalent to saying, that the new organization, will, in its fanatical dogmatism—if it wins the day—lead on the forthcoming generations to anthropomorphism past redemption. It will achieve this the more easily in our age of Science-worship, since a show of undeniable learning must help to impart additional strength to belief in a gigantic human god, as their

hypotheses, like those of modern materialistic science, may be easily built to answer their particular aim. The educated and thoughtful classes of Society, once set free from ecclesiastical thraldom, could laugh at a St. Augustine's or a "venerable" Bede's scientific data, which led them to maintain on the authority and dead letter of what they regarded as Revelation that our Earth, instead of being a sphere, was flat, hanging under a crystalline canopy studded with shining brass nails and a sun no larger than it appears. But the same classes will be always forced by public opinion into respecting the hypotheses of modern Science—in whatever direction the nature of scientific speculation may lead them. They have been so led for the last century—into crass Materialism; they may be so led again in an opposite direction. The cycle has closed, and if Science ever falls into the hands of the Opposition—the learned "Reverends" and bigoted Churchmen—the world may find itself gradually approaching the ditch on the opposite side and be landed at no distant future in crass anthropomorphism. Once more the masses will have rejected true philosophy—impartial and unsectarian—and will thus be caught again in new meshes of their own weaving, the fruitage and results of the reaction created by an all-denying age. The solemn ideal of a universal, infinite, all-pervading Noumenon of Spirit, of an impersonal and *absolute* Deity, will fade out of the human mind once more, and will make room for the MONSTER-GOD of sectarian nightmares.

Now, modern official science is composed—as at present—of 5 per cent. of undeniable axiomatic truths and facts, and of 95 per cent. of mere speculation. Furthermore, it has laid itself open to endless attacks, owing to its numerous mutually contradictory hypotheses, each one as scientific, in appearance, as the other. On the other hand, the Substantialists, who rank, as they boast, among their numbers some of the most eminent men of Science in the United States, have undeniably discovered and accumulated a vast store of facts calculated to upset the modern theories on Force and Matter. And once that their data are shown correct, in this conflict between (materialistic) Science and (a still more materialistic) Religion—the outcome of the forthcoming battle is not difficult to foresee: modern Science will be floored. The Substantiality of certain Forces of Nature cannot be denied—for it is a fact in Kosmos. No Energy or Force without Matter, no Matter without Force, Energy or *Life*—however latent. But this *ultimate* Matter is—Substance or the *Noumenon* of matter. Thus, the head of the golden Idol of scientific truth will fall, because it stands on feet of clay. Such a result would not be anything to be regretted, except for its immediate consequences: the golden Head will remain the same, only its pedestal will be replaced by one as weak and as much of *clay* as ever. Instead of resting on Materialism, science will rest on anthropomorphic superstition—if the Substantialists ever gain the day. For, instead of holding to philosophy alone, pursued in a spirit of absolute impartiality, both materialists and adherents of what is so pompously called the "Philosophy of Substantialism" work on lines traced by preconception and with a prejudged object; and both stretch their facts on the procrustean beds of their respective hobbies. It is *facts* that have to fit their theories, even at the risk of mutilating the immaculate nature of Truth.

Before presenting the reader with extracts from the work of a Substantialist—those extracts showing better than would any critical review, the true nature of the claims of "The Substantial Philosophy"—we mean to

go no further, as we are really very little concerned with them, and intend to waste no words over their flaws and pretensions. Nevertheless, as their ideas on the nature of physical Forces and phenomena are curiously—*in some respects only*—like the occult doctrines, our intention is to *utilize* their arguments—on Magnetism, to begin with. These are *unanswerable,* and we may thus defeat exact science by its own methods of observation and weapons. So far, we are only acquainted with the theories of the Substantialists by their writings. It is possible that, save the wide divergence between our views on the *nature* of the

"phenomena-producing causes"—as they queerly call physical forces—there is but little difference in our opinions with regard to the substantial nature of Light, Heat, Electricity, Magnetism, etc., etc., perhaps only one in the form and terms used. No Theosophist, however, would agree to such expressions as are used in the New Doctrine: *e.g.*, "If its principles be true, then every force or form of Energy known to science *must be a substantial Entity*." For although Dr. Hall's proofs with regard to magnetic fluid being something more than "a mode of motion" are *irrefutable,* still there are other "forces" which are of quite a different nature. As this paper, however, is devoted to prove the substantiality of magnetism—whether animal or physical—we will now quote from the *Scientific Arena* (July 1886) the best arguments that have ever appeared against the materialistic theory of modern Science.

To admit for one moment that a single force of nature, such as *sound, light,* or *heat*, is but the vibratory motion of matter, whether that material body be highly attenuated as in the case of the supposed *ether,* less attenuated as in the case of air, or solid as in the case of a heated bar of iron, is to give away to the rank claims of materialism the entire analogy of nature and science in favour of a future life for humanity. And well do the materialistic scientists of this country and Europe know it. And to the same extent do they fear the spread and general acceptance of the Substantial Philosophy, knowing full well that the moment the forces of nature shall be recognised and taught by the schools of this land as real substantial entities, and as soon as the mode-of-motion doctrines of sound, light, heat, etc., shall be abandoned, that soon will their materialistic occupation have gone for ever . . . . .

Hence, it is the aim of this present paper, after thus reiterating and enforcing the general scope of the argument as presented last month, to demonstrate force, *per se,* to be an immaterial substance, and in no sense a motion of material particles. In this way we purpose to show the absolute necessity for Christian scientists everywhere adopting the broad principles of the Substantial Philosophy, and doing it at once, if they hope to break down materialistic atheism in this land or logically to defend religion by scientific analogy, and thus prove the substantial existence of God as well as the probable substantial existence of the human soul after death. This they now have the privilege of doing successfully, and of thus triumphantly re-enforcing their scriptural arguments by the concurrent testimony of nature herself.

We could select any one of several of the physical forms of force as the crucial test of the new philosophy, or as the touch-stone of Substantialism. But to save circumlocution and detail of unnecessary explanation as much as possible, in this leading and paramount demonstration, we select what no scientist on earth will question as a representative natural force or so-called form of energy—namely, *magnetism.* This force, from the very simple and direct manifestation of its phenomena in displacing ponderable bodies at a distance from the magnet, and without having any tangible substance connecting the magnet therewith, is selected for our purpose, since it has well proved the champion physical puzzle to modern mode-of-motion philosophers, both in this country and in Europe.

Even to the greatest living physicists, such as Helmholtz, Tyndall, Sir William Thomson, and others, the mysterious action of magnetism, under any light which modern science can shed upon it, admittedly affords a problem which has proved to be completely bewildering to their intellects, simply because they have unfortunately never caught a glimpse of the basic principles of the Substantial Philosophy which so clearly unravels the mystery. In the light of these principles such a thinker as Sir William Thomson, instead of teaching, as he did in his opening address on the five senses before the Midland Institute, at Birmingham, England, that magnetism was but the molecular motion, or as he expressed it, but the "quality of matter," of the "rotation of the molecules" of the magnet, would have seen at a glance the utter want of any relation, as cause to effect, between such moving molecules in the magnet (provided they do move), and the lifting of the mass of iron at a distance.

It is passing strange that men so intelligent as Sir William Thomson and Prof. Tyndall had not long ago

reached the conclusion that magnetism must of necessity be a substantial thing, however invisible or intangible, when it thus stretches out its mechanical but invisible fingers to a distance from the magnet and pulls or pushes an inert piece of metal! That they have not seen the absolute necessity for such a conclusion, as the only conceivable explanation of the

mechanical effects produced, and the manifest inconsistency of any other supposition, is one of the astounding results of the confusing and blinding influence of the present false theories of science upon otherwise logical and profound intellects. And that such men could be satisfied in supposing that the minute and local vibrations of the molecules and atoms of the magnet (necessarily limited to the dimensions of the steel itself) could by any possibility reach out to a distance beyond it and thus pull or push a bar of metal, overcoming its inertia, tempts one to lose all respect for the sagacity and profundity of the intellects of these great names in science. At all events, such manifest want of perspicacity in modern physicists appeals in a warning voice of thunder tones to rising young men of this country and Europe to think for themselves in matters pertaining to science and philosophy, and to accept nothing on trust simply because it happens to be set forth or approved by some great name.

Another most remarkable anomaly in the case of the physicists to whom we have here referred is this: while failing to see the unavoidable necessity of an actual substance of some kind going forth from the poles of the magnet and connecting with the piece of iron by which to lift it and thus accomplish a physical result, that could have been effected in no other way, they are quick to accept the agency of an all-pervading *ether* (a substance not needed at all in nature) by which to produce *light* on this earth as mere *motion,* and thus make it conform to the supposed sound-waves in the air! In this way, by the sheer invention of a not-needed material substance, they have sought to convert not only light, heat, and magnetism, but all the other forces of nature into modes of motion, *and for no reason except that sound had been mistaken as a mode of motion by previous scientists.* And strange to state, notwithstanding this supposed *ether* is as intangible to any of our senses, and just as unrecognisable by any process known to chemistry or mechanics as is the substance which of necessity must pass out from the poles of the magnet to seize and lift the bar of iron, yet physicists cheerfully accept the former, for which no scientific necessity on earth or in heaven exists, while they stolidly refuse to recognise the latter, though absolutely needed to accomplish the results observed! Was ever such inconsistency before witnessed in a scientific theory?

Let us scrutinize this matter a little further before leaving it. If the mere “rotation of molecules” in the steel magnet can produce a mechanical effect on a piece of iron at a distance, even through a vacuum, as Sir William Thomson asserts, why may not the rotation of the molecules of the sun cause light at a distance without the intervening space being filled up with a jelly-like material substance of "enormous rigidity," to be thrown into waves? It must strike every mind capable of thinking scientifically that the original invention of an all-pervading “material,” “rigid” and “inert” ether, as the essential cause of light at a distance from a luminous body,

was one of the most useless expenditures of mechanical ingenuity which the human brain ever perpetrated—that is, if there is the slightest truth in the teaching of Sir William Thomson that the mere “rotation of molecules” in the magnet will lift a distant bar of iron. Why cannot the rotation of the sun’s molecules just as easily produce light at a distance?

Should it be assumed in sheer desperation by the mode-of-motion philosophers that it is the *ether,* filling

the space between the magnet and the piece of iron, which is thrown into vibration by the rotating molecules of the steel, and which thus lifts the distant iron, it would only be to make bad worse. If material vibration in the steel magnet, which is wholly unobservable, is communicated to the distant bar through a material substance and its vibratory motions, which are equally unobservable, is it not plain that their effects on the distant bar should be of the same mechanical character, namely, unobservable? Instead of this the iron is lifted bodily and seen plainly, and that without any observed tremor, as if done by a vibrating "jelly" such as ether is claimed to be! Besides, such bodily lifting of a ponderable mass is utterly incongruous with mere tremor, however powerful and observable such tremor or vibration might be, according to every principle known to mechanics. Common sense ought to assure any man that mere vibration or tremor, however powerful and sensible, can pull or push nothing. It is impossible to conceive of the accomplishment of such a result except by some substantial agent reaching out from the magnet, seizing the iron, and forcibly pulling and thus displacing it. As well talk of pulling a boat to the shore without some rope or other substantial thing connecting you with the boat. Even Sir William Thomson would not claim that the boat could be pulled by getting up a molecular vibration of the shore, or even by producing a visible tremor in the water, as Dr. Hamlin so logically showed in his recent masterly paper on *Force.* (See *Microcosm,* Vol. V, p. 98.)

It is well known that a magnet will lift a piece of iron at the same distance precisely through sheets of glass as if no glass intervened. The confirmed atheist Mr. Smith, of Cincinnati, Ohio, to whom we referred in our papers on Substantialism, in *The Microcosm* (Vol. III, pages 278, 311), was utterly confounded by this exhibition of the substantial force of magnetism acting at a distance through impervious plates of glass. When we placed a quantity of needles and tacks on the plate and passed the poles of the magnet beneath it, causing them to move with the magnet, he saw for the first time in his life the operation of a real substance, exerting a mechanical effect in displacing ponderable bodies of metal in defiance of all material conditions, and with no possible material connection or free passage between the source and termination of such substantial agency. And he asked in exclamation, if this be so, may there not be a substantial, intelligent, and immaterial God, and may I not

322

have a substantial but immaterial soul which can live separately from my body after it is dead ?

He then raised the query, asking if we were certain that it was not the invisible pores of the glass plate through which the magnetic force found its way, and therefore whether this force might not be a refined form of matter after all? He even assisted us in filling the plate with boiled water, on which to float a card with needles placed thereon, thus to interpose between them and the magnet the most imporous of all known bodies. But it made not the slightest difference, the card with its cargo of needles moving hither and thither as the magnet was moved beneath both plate and water. This was sufficient even for that most critical but candid materialist, and he confessed that there were substantial but immaterial entities in heaven and earth never dreamt of in his atheistic philosophy.

Here, then, is the conclusive argument by which we demonstrate that magnetism, one of the forces of nature, and a fair representative of all the natural forces, is not only a real, *substantial* entity, but an absolutely *immaterial* substance; * thus justifying our original classification of the entities of the universe into material and immaterial substances .

1. If magnetism were not a real substance, it could not lift a piece of metal bodily at a distance from the magnet, any more than our hand could lift a weight from the floor without some substantial connection between the two. It is a self-evident truism as an axiom in mechanics, that no body can move or displace another body at a distance without a real, substantial medium connecting the two through which the result is accomplished, otherwise it would be a mechanical effect without a cause—a self-evident absurdity in philosophy. Hence, the force of magnetism is a real, substantial entity.

2. If magnetism were not an *immaterial* substance, then any practically imporous body intervening between the magnet and the attracted object would, to some extent at least, impede the passage of the

magnetic current, which it does not do. If magnetism were a very refined or attenuated form of matter, and if it thus depended for its passage through other material bodies upon their imperceptible pores, then, manifestly, some difference in the freedom of its passage, and in the consequent attractive force of the distant magnet should result by great difference in the porosity of the different bodies tested, as would be the case, for example, in forcing wind through wire-netting having larger or smaller interstices, and consequently offering greater or less resistance. Whereas, in the case of this magnetic substance, no difference whatever results in the energy of its mechanical pull on a distant piece of iron, however many or few of the practically imporous sheets of glass, rubber, or whatever other

____

* This is a very wrong word to use. See text.—H. P. B.

____

material body be made to intervene, or if no substance whatever but the air is interposed, or if the test be made in a perfect vacuum. The pull is always with precisely the same force, and will move the suspended piece of iron at the same distance away from it in each and every case, however refined and delicate may be the instruments by which the tests are measured.

The above quoted passages are positively unanswerable. As far as magnetic force, or fluid, is concerned the Substantialists have most undeniably made out their case; and their triumph will be hailed with joy by every Occultist. It is impossible to see, indeed, how the phenomena of magnetism—whether terrestrial or animal—can be explained otherwise than by admitting a material, or substantial magnetic fluid. This, even some of the Scientists do not deny—Helmholtz believing that electricity must be *as atomic as matter*—which *it is* (Helmholtz, "Faraday Lecture").* And, unless Science is prepared to divorce force from matter, we do not see how it can support its position much longer.

But we are not at all so sure about certain other Forces—so far as their *effects* are concerned—and Esoteric philosophy would find an easy objection to every assumption of the Substantialists—*e.g.,* with regard to sound. As the day is dawning when the new theory is sure to array

____

* [This statement may be found in an address delivered by Hermann von Helmholtz at a memorial gathering before the Chemical Society in London, in 1881. In the course of this address entitled "Die Neuere Entwickelung von Faraday's Ideen über Elektricität," the lecturer said:

> ". . . . . Wenn wir Atome der chemischen Elemente annehmen, so können wir nicht umhin, weiter zu schliessen, das auch die Elektricität, positive sowohl wie negative, in bestimmten elementare Quanta getheilt ist, die sich wie Atome der Elektricität verhalten. . . ."

This address is to be found in von Helmholtz' *Vorträge und Reden,* Vol. II, pp. 252-91 (5th ed., Braunschweig: Fr. Vieweg und Sohn, 1903), the actual words being on page 272. It is one of the earliest pronouncements by Western scientists concerning the then probable, or at least suspected, discontinuous structure or nature of electricity, some sixteen years prior to the discovery of the electron in 1897.—*Compiler*.]

____

itself against Occultism, it is as well, perhaps, to anticipate the objections and dispose of them at once.

The expression "immaterial Substance" used above in connection with *magnetism* is a very strange one, and moreover, it is self-contradictory. If, instead of saying that "*magnetism* . . . . is not only a real, substantial *entity* but an *absolutely immaterial substance*," the writer should have applied this definition to light, sound or any other force in its effects, we would have nothing to say, except to remark that the adjective "supersensuous" would have been more applicable to any force than the word "immaterial." * But to say this of the magnetic fluid is wrong, as it is an essence which is quite perceptible to any clairvoyant, whether in darkness—as in the case of *odic* emanations—or in light—when animal magnetism is practised. Being then a *fluid* in a supersensuous state, still *matter*, it cannot be "immaterial," and the expression becomes at once as illogical as it is sophistical. With regard to the other *forces*—if by "immaterial" is meant only that which is objective, but beyond the range of our present *normal* perceptions or senses, well and good; but then whatever Substantialists may mean by it, we Occultists and Theosophists demur to the form in which they put it. Substance, we are told in philosophical dictionaries and encyclopaedias, is that which *underlies* outward phenomena; substratum; the permanent subject or cause of phenomena, whether material or spiritual; that in which properties inhere; that which is real in distinction from that which is only *apparent*—especially in this world of *maya.* It is in short—*real,* and the one real Essence. But the Occult sciences, while calling Substance the *noumenon* of every material form, explain that *noumenon* as being *still matter*—only on another plane. That which is *noumenon* to our human perceptions is matter to those of

____

* The use of the terms "matter, or substance existing in *supersensuous* conditions" or, "supersensuous states of matter"would avoid an outburst of fierce but just criticism not only from men of Science, but from any ordinary well-educated man who knows the value of terms.

____

a Dhyan Chohan. As explained by our learned Vedantin Brother—T. Subba Row—*Mulaprakriti,* the first universal aspect of Parabrahma, its Kosmic Veil, and whose essence, to us, is unthinkable, is to the LOGOS "as material as any object is material to us" (*Notes on Bhag. Gita*) Hence—no Occultist would describe Substance as "immaterial" *in esse.*

Substance is a confusing term, in any case. We may call our body, or an ape, or a stone, as well as any kind of fabric—"substantial." Therefore, we call "Essence" rather, the material of the bodies of those Entities—the supersensuous Beings, in whom we believe, and who do exist, but whom Science and its admirers regard as superstitious nonsense, calling *fictions* alike a "personal" god and the angels of the Christians, as they would our Dhyan Chohans, or the Devas, "Planetary Men," Genii, etc., etc., of the Kabalists and Occultists. But the latter would never dream of calling the phenomena of Light Sound, Heat, Cohesion, etc.—"*Entities*," as the Substantialists do. They would define those Forces as purely *immaterial* perceptive effects—*without,* of substantial and *essential* CAUSES—within: at the ultimate end of which, or at the origin, stands an ENTITY, the essence of the latter changing with that of the Element * it belongs to. (See "Monads, Gods, and Atoms" of Volume I, *The Secret Doctrine,* Book II.)† Nor can the Soul be confused with FORCES, which are on quite another plane of perception. It shocks, therefore, a Theosophist to find the Substantialists so *unphilosophically* including Soul among the Forces.

Having—as he tells his readers—"laid the foundation of our argument in the clearly defined analogies of

____

* Useless to remind again the reader, that by Elements it is not the *compound* air, water and earth, that exist, present to our terrestrial and sensuous perceptions, that are meant—but the *noumenal* Elements of the ancients.

† ["Gods, Monads, and Atoms," Vol. I, Book I, Part III, pp. 610-632, in the final draft of *The Secret Doctrine,* as published in 1888.—*Compiler.*]

____

nature," the editor of the *Scientific Arena*, in an article called "Scientific Evidence of a Future Life," proceeds as follows:

. . . . If the principles of Substantialism be true, then, as there shown, every force or form of energy known to science must be a substantial entity. We further endeavoured to show that if one form of force were conclusively demonstrated to be a substantial or objective existence, it would be a clear departure from reason and consistency not to assume all the forces or phenomena-producing causes in nature also to be substantial entities. But if one form of physical force, or one single phenomenon-producing cause, such as heat, light, or sound, could be clearly shown to be the mere *motion* of material particles, and not a substantial entity or thing, then by rational analogy and the harmonious uniformity of nature's laws, all the other forces or phenomena-producing causes, whether physical, vital, mental, or spiritual, must come within the same category as non-entitative *modes of motion* of material particles. Hence it would follow in such case, that the soul, life, mind, or spirit, so far from being a substantial entity which can form the basis of a hope for an immortal existence beyond the present life, must, according to materialism, and as the mere *motion* of brain and nerve particles, cease to exist whenever such physical particles shall cease to move at death.

SPIRIT—a "substantial Entity"!! Surely Substantialism cannot pretend very seriously to the title of *philosophy*—in such case. But let us read the arguments to the end. Here we find a just and righteous attack on Materialism wound up with the same unphilosophical assertion! . . .

From the foregoing statement of the salient positions of materialistic science, as they bear against the existence of the soul after death, we drew the logical conclusion that no Christian philosopher who accepts the current doctrines of sound, light, and heat as but *modes of molecular motion,* can ever answer the analogical reasoning of the materialist against the immortality of man. No possible view, as we have so often insisted, can make the least headway against such materialistic reasoning or frame any reply to this great argument of Haeckel and Huxley against the soul as an entity and its possible existence separate from the body, save the teaching of Substantialism which so consistently maintains that the soul, life, mind, and spirit are necessarily substantial forces or entities from the analogies of physical science, namely, *the substantial nature of all the physical forces, including gravity, electricity, magnetism, cohesion, sound, light, heat, etc.*

This impregnable position of the Substantialist from logical analogy, based on the harmonious uniformity of nature's laws and forces, forms the bulwark of the Substantial Philosophy, and must in the

nature of things forever constitute the strong tower of that system of teaching. If the edifice of Substantialism, thus founded and fortified, can be taken and sacked by the forces of materialism, then our labours for so many years have manifestly come to naught. Say, if you please, that the armies of Substantialism are thus burning the bridges behind them. So be it. We prefer death to either surrender or retreat; for if this fundamental position cannot be maintained against the combined forces of the enemy, then all is lost, materialism has gained the day, and death is an eternal annihilation to the human race. Within this central citadel of principles, therefore, we have intrenched ourselves to survive or perish, and here, encircled by this wall of adamant, we have stored all our treasures and munitions of war, and if the agnostic hordes of materialistic science wish to possess them, let them train upon it their heaviest artillery. . . .

How strange, then, when materialists themselves recognize the desperateness of their situation, and so readily grasp the true bearing of this analogical argument based on the substantial nature of the physical

forces, that we should be obliged to reason with professed substantialists, giving them argument upon argument in order to prove to them that they are no substantialists at all, in the true sense of that term, so long as they leave one single force of nature, or one single phenomenon-producing cause in nature, out of the category of substantial entities!

One minister of our acquaintance speaks glowingly of the ultimate success of the Substantial Philosophy, and proudly calls himself a substantialist, but refuses to include sound among the substantial forces and entities, thus virtually accepting the wave-theory! In the name of all logical consistency, what could that minister say in reply to another "substantialist" who would insist upon the beauty and truth of Substantialism, but who could not include *light*? And then another who could not include *heat,* or *electricity,* or *magnetism,* or *gravity*? Yet all of them good "substantialists" on the very same principle as is the one who leaves *sound* out of the substantial category, while still claiming to be an orthodox substantialist! Why should they not leave *life*-force and *mind*-force and spirit-force out of the list of entities, thus making them, like sound-force (as materialists insist), but the vibration of material particles, and still claim the right to call themselves good substantialists? Haeckel and Huxley would then be duly qualified candidates for baptism into the church of Substantialism.

The truth is, the minister who can admit for one moment that *sound* consists of but the motion of air-particles, and thus, that it is not a substantial entity, is a materialist at bottom, though he may not be conscious of the logical maelstrom that is whirling him to scientific destruction. We have all heard of the play of "Hamlet," with the Prince of Denmark left out. Such would be the scientific

play of Substantialism with the sound question ignored, and the theory of acoustics handed over to materialism. (See our editorial on "The Meaning of the Sound Discussion," *The Microcosm*, Vol. V, p. 197.)

We sympathize with the "Minister" who refuses to include *Sound* among "Substantial *Entities*" We believe in FOHAT, but would hardly refer to his *Voice* and Emanations as "Entities," though they are produced by an electric shock of atoms and repercussions producing *both Sound and Light.* Science would accept no more our Fohat than the Sound or Light-*Entities* of the "Substantial Philosophy" (?). But we have this satisfaction, at any rate, that, once thoroughly explained, Fohat will prove more philosophical than either the materialistic or substantial theories of the forces of nature.

How can anyone with pretensions to both a *scientific* and *psychological* mind, speaking of *Soul* and especially of Spirit, place them on the same level as the physical phenomena of nature, and this, in a language one can apply *only* to physical facts! Even Professor Bain, "a monistic ANNIHILATIONIST," as he is called, confesses that "mental and bodily states are utterly contrasted." *

Thus, the direct conclusion the Occultists and the Theosophists can come to at any rate on the *prima facie* evidence furnished them by writings which no philosophy can now rebut, is—that Substantial Philosophy, which was brought forth into this world to fight materialistic science and to slay it, surpasses it immeasurably in Materialism. No Bain, no Huxley, nor even Haeckel, has ever confused to this degree mental and physical phenomena. At the same time the "apostles of Materialism" are on a higher plane of philosophy than their opponents. For, the charge preferred against them of teaching that Soul is "the mere motion of brain and nerve particles" is untrue, for they never did so teach. But, even supposing such would be their theory, it would

____

* The Substantialists call, moreover, *Spirit* that which we call mind —(*Manas*)*,* and thus it is Soul which takes with them the place of ATMA; in short they confuse the vehicle with the Driver inside.

____

only be in accordance with Substantialism, since the latter assures us that Soul and *Spirit,* as much as all "the *phenomena-producing causes*" (?) whether physical, mental, or spiritual—if not regarded as SUBSTANTIAL ENTITIES—"must come within the same category as *non-entitative* [?] *modes of motion* of material particles."

All this is not only painfully vague, but is almost meaningless. The inference that the acceptance of the received scientific theories on light, sound and heat, etc., would be equivalent to accepting *the soul motion of molecules*—is certainly hardly worth discussion. It is quite true that some thirty or forty years ago Büchner and Moleschott attempted to prove that sensation and thought are a movement of matter. But this has been pronounced by a well-known English *Annihilationist* "unworthy of the name of 'philosophy'." Not one man of real scientific reputation or of any eminence, not Tyndall, Huxley, Maudsley, Clifford, Bain, Spencer nor Lewes, in England, nor Virchow, nor Haeckel in Germany, has ever gone so far as to say:—"Thought IS a motion of molecules." Their only quarrel with the believers in a soul was and is, that while the latter maintain that soul is the *cause* of thought, they (the Scientists) assert that thought is the *concomitant* of certain physical processes in the brain. Nor have they ever said (the *real* scientists and philosophers, however materialistic) that thought and nervous motion *are the same,* but that they are "the subjective and objective sides of the same thing."

John Stuart Mill is a good authority and an example to quote, and thus deny the charge. For, speaking of the rough and rude method of attempting to resolve sensation into nervous motion (taking as his example the case of *the nerve-vibrations* to the brain which are the physical side of the *light* perception), "at the end of all these motions, there is something which is *not motion*—there is *a feeling or sensation of colour . . . ,*" he says. Hence, it is quite true to say, that "the *subjective feeling* here spoken of by Mill will outlive even the acceptance of the undulatory theory of light, or heat, as a mode of motion." For the latter is based on a *physical speculation* and the

former is built on everlasting *philosophy*—however imperfect, because so tainted with Materialism.

Our quarrel with the Materialists is not so much for their *soulless* Forces, as for their denying the existence of any "Force-bearer," the Noumenon of Light, Electricity, etc. To accuse them of not making a difference between mental and physical phenomena is equal to proclaiming oneself ignorant of their theories. The most famous *Negationists* are to-day the first to admit that SELF-CONSCIOUSNESS and MOTION "are at the opposite poles of existence." That which remains to be settled between us and the *materialistic* IDEALISTS—a living paradox by the way, now personified by the most eminent writers on *Idealistic* philosophy in England—is the question whether that consciousness is only experienced in connection with organic molecules of the brain or not. We say it is the thought or mind which sets the molecules of the physical brain in motion; they deny any existence to mind, independent of the brain. But even *they* do not call the seat of the mind "a molecular fabric," but only that it is "the *mind-principle*"—the seat or the organic basis of the manifesting mind. That such is the real attitude of materialistic science may be demonstrated by reminding the reader of Mr. Tyndall's confessions in his *Fragments of Science,* * for since the days of his discussions with Dr. Martineau, the attitude of the Materialists has not changed. This attitude remains unaltered, unless, indeed, we place the *Hylo-Idealists* on the same level as Mr. Tyndall—which would be absurd. Treating of the phenomenon of Consciousness, the great physicist quotes this question from Dr. Martineau: "A man can say 'I feel, I think, I love,' but how does consciousness infuse itself into the problem?" And he thus answers:

The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiment

* [Part II, Introd., pp. 340-41, in 6th ed., New York: D. Appleton & Co., 1891.—*Compiler*.]

of the organ, which would enable us to pass, by a process of reasoning, from the one to the other. They appear together, but *we do not know why*. Were our minds and senses so expanded, strengthened, and illuminated, as to enable us to see and feel the very molecules of the brain; *were we capable* of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still remain intellectually impassable.

Thus, there appears to be far less disagreement between the Occultists and modern Science than between the former and the Substantialists. The latter confuse most hopelessly the subjective with the objective phases of all phenomena, and the Scientists do not, notwithstanding that they limit the *subjective* to the earthly or terrestrial phenomena only. In this they have chosen the Cartesian method with regard to atoms and molecules; we hold to the ancient and primitive philosophical beliefs, so intuitively perceived by Leibnitz. Our system can thus be called, as his was—"Spiritualistic and Atomistic."

Substantialists speak with great scorn of the vibratory theory of science. But, until able to *prove* that their views would explain the phenomena as well, filling, moreover, the actual gaps and flaws in the modern hypotheses, they have hardly the right to use such a tone. As all such theories and speculations are only provisional, we may well leave them alone. Science has made wonderful discoveries on the objective side of all the physical phenomena. Where it is really wrong is, when it perceives in matter *alone—i.e.,* in that matter which is known to it— the *alpha* and the *omega* of all phenomena. To reject the scientific theory, however, of vibrations in light and sound, is to court as much ridicule as the scientists do in rejecting *physical* and *objective* spiritualistic phenomena by attributing them all to fraud. Science has ascertained and *proved* the exact rapidity with which the sound-waves travel, and it has artificially imitated—on the data of transmission of sound by those waves—the human voice and other acoustic phenomena. The *sensation* of sound—

the response of the sensory tract to an *objective* stimulus (atmospheric vibrations) is an affair of consciousness: and to call sound an "Entity" on *this* plane, is to *objectivate* most ridiculously a *subjective* phenomenon which is but an effect after all—the lower end of a concatenation of causes. If Materialism locates all in objective matter and fails to see the origin and primary causes of the Forces—so much the worse for the materialists; for it only shows the limitations of their own capacities of hearing and seeing—limitations which Huxley, for one, recognizes, for he is unable on his own confession to define the boundaries of our senses, and still asserts his materialistic tendency by locating sounds only in cells of matter, and on our sensuous plane. Behold, the great Biologist dwarfing our senses and curtailing the powers of man and nature in his usual ultrapoetical language. Hear him (as quoted by Stirling, *Concerning Protoplasm*) * speak of "the wonderful noonday silence of a tropical forest," which "*is, after all, due only to the dullness of our hearing;* and could our ears catch the murmurs of these tiny maelstroms, as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned as with the roar of a great city."

The telephone and the phonograph, moreover, are there to upset any theory except the vibratory one—however *materialistically* expressed. Hence, the attempt of the Substantialists "to show the fallacy of the wave-theory of sound as universally taught, and to outline the substantial theory of acoustics," cannot be successful. If they show that sound is not *a mode of motion in its origin* and that the forces are not merely the

qualities and property of matter induced or generated *in, by* and *through* matter, under certain conditions—they will have achieved a great triumph. But, whether as substance, matter or effect, sound and light can never be divorced from their modes of manifesting through *vibrations*—as the whole

____

* [Reference is here to James Hutchison Stirling's *As Regards Protoplasm,* London, 1872; Preface, p. 12.—*Compiler*.]

____

subjective or occult nature is one everlasting perpetual motion of VORTICAL vibrations.

H. P. B.

____

Collected Writings VOLUME VIII

October, 1887

PSYCHOLOGY, THE SCIENCE OF THE SOUL

[*Lucifer,* Vol. XIX, No. 110, October, 1896, pp. 97-102]*

Ethics and law are, so far, only in the phases where there are as yet no theories, and barely systems, and even these, based as we find them upon *a priori* ideas instead of observations, are quite irreconcilable with one another. What remains then outside of physical science? We are told, "Psychology, the Science of the Soul, of the Conscious Self or Ego."

Alas, and thrice alas! Soul, the Self, or Ego, is studied by modern psychology as inductively as a piece of` decayed matter by a physicist. Psychology and its mother-plant metaphysics have fared worse than any other sciences. These twin sciences have long been so separated in Europe as to have become in their ignorance mortal enemies. After faring poorly enough at the hands of mediaeval scholasticism they have been liberated therefrom only to fall into modern sophistry. Psychology in its present garb is simply a mask covering a ghastly, grimacing skeleton's head, a deadly and beautiful upas flower growing in a soil of most hopeless materialism. "Thought is to the psychologist metamorphosed sensation, and man a helpless automaton, wire-pulled by heredity and environment"—writes a half-disgusted hylo-idealist, now happily a Theosophist. "And yet men like Huxley preach this man automatism and morality in the same

———————

* [*Vide* Compiler's Note introducing the preceding essay on the "Substantial Nature of Magnetism."—*Compiler.*]

———————

breath. . . . . Monists * to a man, annihilationists who would stamp out intuition with iron heel, if they could. . . . ." Those are our modern Western psychologists!

Everyone sees that metaphysics instead of being a science of first principles has now broken up into a number of more or less materialistic schools of every shade and colour, from Schopenhauer's pessimism down to agnosticism, monism, idealism, hylo-idealism, and every "ism" with the exception of psychism—not to speak of true psychology. What Mr. Huxley said of Positivism, namely that it was Roman Catholicism *minus* Christianity, ought to be paraphrased and applied to our modern psychological philosophy. It is psychology, *minus* soul; psyche being dragged down to mere sensation; a solar system *minus* a sun; *Hamlet* with the Prince of Denmark not entirely cast out of the play, but in some vague way suspected of being probably somewhere behind the scenes.

When a humble David seeks to conquer the enemy it is not the small fry of their army whom he attacks, but Goliath, their great leader. Thus it is one of Mr. Herbert Spencer's statements which, at the risk of repetition, must be analysed to prove the accusation here adduced. It is thus that "the greatest philosopher of the nineteenth century" speaks:

____

* Monism is a word which admits of more than one interpretation. The "monism" of Lewes, Bain and others, which endeavours so vainly to compress all mental and material phenomena into the unity of One Substance, is in no way the transcendental monism of esoteric philosophy. The current "Single-Substance Theory" of mind and matter necessarily involves the doctrine of annihilation, and is hence untrue. Occultism, on the other hand, recognizes that in the ultimate analysis even the Logos and Mûlaprakriti are *one;* and that there is but One Reality behind the Mâyâ of the universe. But in the manvantaric circuit, in the realm of *manifested* being, the Logos (spirit), and Mûlaprakriti (matter or its noumenon), are the dual contrasted poles or bases of all phenomena—subjective and objective. The duality of spirit and matter is a fact, so long as the Great Manvantara lasts. Beyond that looms the darkness of the "Great Unknown," the one Parabrahman.

____

The mental act in which self is known implies, like every other mental act, a perceiving subject and a perceived object. If, then, the object perceived is self, what is the subject that perceives? Or if it is the true self which thinks, what other self can it be that is thought of?* Clearly, a true cognition of self implies a self in which the knowing and the known are one—in which subject and object are identified; and this Mr. Mansel *rightly holds to be the annihilation of both*! So that the personality of which each is conscious, and of which the existence is to each a fact beyond all others the most certain, is yet a thing which cannot truly be known at all; *the knowledge of it is forbidden by the very nature of thought.*†

The italics are ours to show the point under discussion. Does this not remind one of an argument in favour of the undulatory theory, namely, that "the meeting of two rays whose waves interlock produces darkness"? For Mr. Mansel's assertion that when self thinks of self, and is simultaneously the subject and object, it is "the annihilation of both"—means just this, and the psychological argument is therefore placed on the same basis as the physical phenomenon of light waves. Moreover, Mr. Herbert Spencer confessing that Mr. Mansel is right and basing thereupon his conclusion that the knowledge of self or soul is thus "forbidden by the very nature of thought" is a proof that the "father of modern psychology" (in England) proceeds on no better psychological principles than Messrs. Huxley! and Tyndall have done.‡

We do not contemplate in the least the impertinence of criticizing such a giant of thought as Mr. H. Spencer is rightly considered to be by his friends and admirers.

____

* The Higher Self or Buddhi-Manas, which in the act of self-analysis or highest abstract thinking, partially reveals its presence and holds the subservient brain-consciousness in review. [H. P. B.]

† *First Principles,* pp. 65-66. [p. 55 in 6th ed., New York and London: D. Appleton & Co., *1927.—(Comp.*]

‡ We do not even notice some very pointed criticisms in which it is shown that Mr. Spencer's postulate

that "consciousness cannot be in two distinct states at the same time," is flatly contradicted by himself when he affirms that it is possible for us to be conscious of more states than one. "To be known as unlike," he says, "conscious states must be known in succession" (see *The Philosophy of Mr. H. Spencer Examined,* by Rev. James Iverach, M.A., pp. 15-16).

———————

We mention this simply to prove our point and show modern psychology to be a misnomer, even though it is claimed that Mr. Spencer has "reached conclusions of great generality and truth, regarding all that can be known to man." We have one determined object in view, and we will not deviate from the straight line, and our object is to show that occultism and its philosophy have not the least chance of being even understood, still less accepted in this century, and by the present generation of men of science. We would fain impress on the minds of our Theosophists and mystics that to search for sympathy and recognition in the region of "science" is to court defeat. Psychology seemed a natural ally at first, and now having examined it, we come to the conclusion that it is a *suggestio falsi* and no more. It is as misleading a term, as taught at present, as that of the Antarctic Pole with its ever arid and barren frigid zone, called southern merely from geographical considerations.

For the modern psychologist, dealing as he does only with the superficial brain-consciousness, is in truth more hopelessly materialistic than all-denying materialism itself,. the latter, at any rate, being more honest and sincere. Materialism shows no pretensions to fathom human thought, least of all the human spirit-soul, which it deliberately and coolly but sincerely denies and throws altogether out of its catalogue. But the psychologist devotes to soul his whole time and leisure. He is ever boring artesian wells into the very depths of human consciousness. The materialist or the frank atheist is content to make of himself, as Jeremy Collier puts it, "a very despicable mortal . . . . no better than a heap of organized dust, a stalking machine, a speaking head without a soul in it . . . whose thoughts are bound by the law of motion." But the psychologist is not even a mortal, or even a man; he is a mere aggregate of sensations.* The universe and

———————

* According to John Stuart Mill neither the so-called objective universe nor the domain of mind—object, subject—corresponds with any absolute reality beyond "sensation." Objects, the whole paraphernalia of sense, are "sensation objectively viewed," and mental

———————

all in it is only an aggregate of grouped sensations, or "an integration of sensations." It is all relations of subject and object, relations of universal and individual, of absolute and finite. But when it comes to dealing with the problems of the origin of space and time, and to the summing-up of all those inter- and co-relations of ideas and matter, of ego and non-ego, then all the proof vouchsafed to an opponent is the contemptuous epithet of "ontologist." After which modern psychology having demolished the object of its sensation in the person of the contradictor, turns round against itself and commits *harakiri* by showing sensation itself to be no better than hallucination.

This is even more hopeless for the cause of truth than the harmless paradoxes of the materialistic automatists. The assertion that "the physical processes in the brain are complete in themselves" concerns after all only the registrative function of the material brain; and unable to explain satisfactorily psychic processes thereby, the automatists are thus harmless to do permanent mischief. But the psychologists, into whose hands the science of soul has now so unfortunately fallen, can do great harm, inasmuch as they pretend to be earnest seekers after truth, and remain withal content to represent Coleridge's "Owlet," which—

Sailing on obscene wings athwart the noon,
Drops his blue-fring'd lids, and holds them close,
And hooting at the glorious sun in heaven,
Cries out, "Where is it?"*

—and who more blind than he who does not want to see?

____

states "sensation subjectively viewed." The "Ego" is as entire an illusion as matter; the One Reality, groups of feelings bound together by the rigid laws of association.

* [These lines are from a poem entitled *Fears in Solitude.* The two lines immediately preceding the ones quoted above are:

Forth from his dark and lonely hiding place,
(Portentous sight!) the owlet Atheism,

—*Compiler.*]

____

We have sought far and wide for scientific corroboration as to the question of spirit, and spirit alone (in its septenary aspect) being the cause of consciousness and thought, as taught in esoteric philosophy. We have found both physical and psychical sciences denying the fact pointblank, and maintaining their two contradictory and clashing theories. The former, moreover, in its latest development is half inclined to believe itself quite transcendental owing to the latest departure from the too brutal teachings of the Büchners and Moleschotts. But when one comes to analyze the difference between the two, it

appears so imperceptible that they almost merge into one.

Indeed, the champions of science now say that the belief that sensations and thought are but movements of matter—Büchner's and Moleschott's theory—is, as a well-known English annihilationist remarks, "unworthy of the name of philosophy." Not one man of science of any eminence, we are indignantly told, neither Tyndall, Huxley, Maudsley, Bain, Clifford, Spencer, Lewes, Virchow, Haeckel nor Du Bois-Reymond has ever gone so far as to say that "thought *is* a molecular motion, but that it is the *concomitant* [not the *cause* as believers in a soul maintain] of certain physical processes in the brain. . . ." They never—the true scientists as opposed to the false, the sciolists—the monists as opposed to the materialists—say that thought and nervous motion are the *same,* but that they are the "subjective and objective faces of the same thing."

Now it may be due to a defective training which has not enabled us to frame ideas of a subject other than those which answer to the words in which it is expressed, but we plead guilty to seeing no such marked difference between Büchner's and the new monistic theories. "Thought is not a motion of molecules, but it is the concomitant of certain physical processes in the brain." Now what is a concomitant, and what is a process? A concomitant, according to the best definitions, is a thing that accompanies, or is collaterally connected with another—a concurrent and simultaneous companion.

A process is an act of proceeding, an advance or motion, whether temporary or continuous, or a series of motions. Thus the concomitant of physical processes, being naturally a bird of the same feather, whether subjective or objective, and being due to motion, which both monists and materialists say *is* physical—what difference is there between their definition and that of Büchner, except perhaps that it is in words a little more scientifically expressed?

Three scientific views are laid before us with regard to changes in thought by present-day philosophers:

Postulate: "Every mental change is signalized by a molecular change in the brain substance." To this:

1. Materialism says: the mental changes are caused by the molecular changes.

2. Spiritualism (believers in a soul): the molecular changes are caused by the mental changes. [Thought acts on the brain matter through the medium of Fohat focussed through one of the principles.]

3. Monism: there is no causal relation between the two sets of phenomena; the mental and the physical being the two sides of the same thing [a verbal evasion].

To this occultism replies that the first view is out of court entirely. It would enquire of No. 2: And what is it that presides so judicially over the mental changes? What is the *noumenon* of those mental phenomena which make up the external consciousness of the physical man? What is it which we recognize as the terrestrial "self" and which—monists and materialists notwithstanding—does control and regulate the flow of its own mental states? No occultist would for a moment deny that the materialistic theory as to the

relations of mind and brain is in its way expressive of the truth that the *superficial* brain-consciousness or "phenomenal self" is bound up for all practical purposes with the integrity of the cerebral matter. This brain-consciousness or personality is mortal, being but a distorted reflection through a physical basis of the m~nasic self. It is an instrument for harvesting experience for the Buddhi-Manas or monad, and saturating it with the aroma of consciously-acquired experience.

340

But for all that the "brain-self" is real while it lasts, and weaves its Karma as a responsible entity. Esoterically explained it is the consciousness inhering in that lower portion of the Manas which is correlated with the physical brain.

H. P. BLAVATSKY.

Collected Writings VOLUME VIII

December, 1887

[CONTROVERSY BETWEEN H. P. BLAVATSKY AND THE ABBÉ ROCA]

[This polemical series of articles was started with a remarkably broad-minded contribution from the brilliant pen of a French Canon, the Abbé Roca, in the pages of *Le Lotus,* the monthly Journal of "Isis," the French Branch of The Theosophical Society. This magazine was described on the title-page as a "*Revue de Hautes Études Théosophiques,* tendant à favoriser le rapprochement entre l'Orient et l'Occident" (Review of Higher Theosophical Studies, intended to promote the mutual understanding of the Orient and the Occident). The Journal claimed to be "under the inspiration of H. P. Blavatsky." It was edited by F. K. Gaboriau, and was started in March, 1887, at Paris.

The opening article of the Abbé Roca appeared in Volume II, No. 9, December, 1887. It was followed in the same issue by H. P. B.'s Reply. The rejoinder of Abbé Roca appeared in February, 1888. H. P. B.'s second Reply was published in April, 1888. The Abbé took up the thread of the controversy once more in the issue of June, 1888, and H. P. B. appended to his article a large number of illuminating footnotes which closed the series.

In the January, 1888, issue of *Lucifer* (Vol. I), H. P. B. published her own somewhat abbreviated English translation of the Abbé Roca's opening essay, appending to it a few brief footnotes. We publish below H. P. B.'s own translation, adding to it within square brackets our own translation of the passages omitted by H. P. B.

The Abbé Roca's essay is immediately followed by H. P. B.'s reply, both in its original French and its English rendering.

As far as the Abbé Roca is concerned, very little is known about him. There is no doubt that he was a very open-minded ecclesiastic, who intended to fight various abuses of the Roman Church, and was defrocked in due course of time for doing so. He had studied in his earlier years at the Carmelite School for Higher Studies, and eventually became Canon in the diocese of Perpignan, in the Pyrénées-Orientales province of France. He published three works before incurring the wrath of his superiors: *Le Christ, le Pape et la Démocratie* (Paris, 1884), *La Crise fatale et le salut de l'Europe,* and *La Fin de l'ancien monde* (Paris, 1886). The Congregation of the Index, in a communication dated September 19, 1888, hastened to advise the faithful that by reading these books they ran the risk of eternal damnation, and the Abbé was given a chance to retract his heretical views. He refused to do so. Consequently, the Bishop of Perpignan, acting on the

authority of Pope Leo XIII, imposed on him the "suspense," depriving him of the exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to the decree by which his works

were placed on the *Index.**

Undaunted, the Abbé announced the forthcoming appearance of his next work, entitled *Glorieux Centenaire*—1889.—*Monde nouveau. Nouveaux Cieux. Nouvelle Terre,* which was published in Paris in 1889. He seems to have been greatly enthused with the teachings and writings of Saint-Yves d'Alveydre, with whom H. P. B. appears to disagree on many points, and wrote at one time or another a work entitled *Étude critique sur les Missions de St.-Yves.*

No information has come to light concerning the later years of Abbé Roca's life, in spite of repeated attempts to secure such from various sources.

In the December, 1887, issue of *Le Lotus,* the Editor published the following Editorial Note, introducing the first instalment of the controversy:

> "It is with the greatest of pleasure that the Editor of *Le Lotus* opens its pages today to an eminent Canon [*chanoine*] of the Roman Catholic Church. Let us confess that, in spite of the quality and the broad nature of our programme of universal and fraternal intercourse, we hardly expected to recruit our adherents from among the members of a Church which represents on this globe precisely the opposite of civilization. Our pleasure will be shared, no doubt, by our subscribers and our brothers of 'Isis,' as we hope that Monsieur Roca will want to march in our ranks with us. With his Brahman, Parsi, Buddhist, Spiritualist and Materialist-brothers, Christian or Pagan, we will publish from time to time his articles which are so well thought out and written, that we do not hesitate to give him an exceptional place among the few distinguished men who are yet to be found among the Roman clergy in France. The notes which follow the "Esotericism of Christian Dogma" will show our readers that our revered Mme. Blavatsky has posed the question with masculine vigor, without ambiguity and with no partisanship. Who loves us should follow us!"

—*Compiler*.]

---

* Cf. *Le Voltaire,* Paris, Feb. 9, 1889; *Le Peuple,* Paris, Feb. 6, 1889; *l'Indépendant des Pyrénées-Orientales,* Feb. 8, 1889, and H. P. B.'s own remarks concerning this event in her article "On Pseudo-Theosophy" (*Lucifer*, Vol. IV, March, 1889).

Collected Writings VOLUME VIII

December, 1887

ESOTERICISM OF CHRISTIAN DOGMA

CREATION AS TAUGHT BY MOSES AND THE MAHÂTMANS

ABBÉ ROCA, *Honorary Canon*

[*Le Lotus,* Paris, Vol. II, No. 9, December, 1887, pp. 149-160.
Translated from the original French] *

I.—Thanks to the light which is now reaching us from the far East through the Theosophical organs published in the West, it is easy to foresee that the Catholic teaching is about to undergo a transformation as profound as it will be glorious. All our dogmas will pass from "the letter which killeth" to "the spirit which giveth life," from the mystic and sacramental to the scientific and rational form, perhaps even to the stage of experimental methods.

The reign of faith, or mystery and miracles, is nearing its close; this is plain and was, moreover, predicted by Christ himself. Faith vanishes from the brains of men of science, to make way for the clear perception of the essential truths which had to be veiled at the origin of Christianity, under symbols and figures, so as to adapt them, as far as possible, to the needs and weaknesses of the infancy of our faith.

Strange! It is at the very hour when Europe is attaining the age of reason, and when she is visibly entering upon the full possession of her powers, that India prepares to hand on to us those loftier ideas which exactly meet our new wants, as much from the intellectual, as from the moral, religious, social and other standpoints.

One might believe that the "BROTHERS" kept an eye from afar on the movements of Christendom, and that from the summits of their Himâlayan watch towers, they had waited expectantly for the hour when they would be able to make us hear them with some chance of being understood.

[My admiration increases when I consider that our natural sciences have reached, on the purely physical plane, a development which threatens to become excessive and disastrous, if not so already, and which for that reason calls for effective assistance in order to round, without too many perils, *the Cape of Social Tempests,* on which the

---

* [The main portion of this translation is H. P. B.'s own, which she published in *Lucifer,* Vol. I, January, 1888, pp. 368-74, appending to it a few brief footnotes. Those parts of Abbé Roca's text which she omitted appear in their proper place within square brackets and have been translated by the Compiler.]

Collected Writings VOLUME VIII

unchecked impetus of material and mental progress may very well wreck our barbarous civilization.]

It is certain that the situation in the West is becoming more and more serious. Everyone knows whence comes the imminence of the catastrophe which threatens us; hitherto men have only evoked the animal needs, they have only awakened and unchained the brute forces of nature, the passional instincts, the savage energies of the lower Kosmos.

Christianity does indeed conceal under the profound esotericism of its Parables, those truths, scientific, religious, and social, which this deplorable situation imperiously demands, but sad to say, sad indeed for a priest, hard, hard indeed for Christian ears to hear, all our priesthoods, that of the Roman Catholic Church equally with those of the Orthodox Russian, the Anglican, the Protestant, and the Anglo-American churches, seem struck with blindness and impotence in face of the glorious task which they would have to fulfil in these terrible circumstances. They see nothing; their eyes are plastered and their ears walled up. They do not discover; one is tempted to say, they do not even suspect what ineffable truths are hidden under the dead letter of their teachings. [What a spectacle they present to the world! Exactly what Christ pointed out beforehand for the consideration of future generations: "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." *

So, on the one hand, we have the official and paid colleges to which the transcendental side of phenomena, forces, and laws of nature remain hidden; and, on the other, we have the clerical establishments, also official and paid, to whom the no less transcendental side of the symbols, dogmas, and parables of religion remains equally veiled.]

Say, is it not into that darkness that we are all stumbling, in State and in Church, in politics as in religion? A double calamity forming but one for the peoples, which suffer horribly under it, and for our civilization which may be shipwrecked on it at any moment. May God deliver us from a war at this moment! It would be a cataclysm in which Europe would break to pieces in blood and fire, as Montesquieu foresaw: "Europe will perish through the soldiers, if not saved in time."

We must escape from this empiricism and this fearful confusion. But who will save us? The Christ, the true Christ, the Christ of

---

* [*Matt.*, xv, 14-15; *Luke*, vi, 39].

---

esoteric science.* And how? Thus: the same key which, under the eyes of the scientific bodies, shall open the secrets of Nature, will open their own intellects to the secrets of true Sociology; the same key which, under the eyes of the priesthoods, shall open the Arcana of the mysteries and the gospel parables, will open their intellects to these same secrets of Sociology. Priests and savants will then develop in the radiance of one and the same light.

And this key—I can assert it, for I have proved it in application to all our dogmas—THIS KEY IS THE SAME WHICH THE MAHÂTMANS OFFER AND DELIVER TO US AT THIS MOMENT. †

There is here an interposition of Providence, before which we should all of us offer up our own thanksgivings. For my part, I am deeply touched by it; I feel I know not what sacred thrill! My gratitude is the more keen since, if I confront the Hindu tradition with the occult theosophic traditions of Judeo-Christianity, from its origin to our own day, through the Holy Kabbala, I can recognise clearly the agreement of the teaching of the "Brothers" with the esoteric teaching of Moses, Jesus, and St. Paul.

People are sure to say: "You abase the West before the East, Europe before Asia, France before India, Christianity before Buddhism. You are betraying at once your Country and your Church, your quality as a Frenchman, and your character as a Priest." Pardon me, gentlemen! I abase nothing whatever; I betray nothing at all! A member of Humanity, I work for the happiness of Humanity; a son of France, I work for the glory of France, a Priest of Jesus Christ, I work for the triumph of Jesus Christ. You shall be forced to confess it; suspend, therefore, your anathemas, and listen, if you please!

We are traversing a frightful crisis. For the last hundred years we have been trying to round the *Cape of Social Tempests,* which I spoke of before; we have been enduring, without intermission, the fires, the lightnings, the thunders, and the earthquakes of an unparalleled hurricane, and we feel, clearly enough, that everything is giving way around us; under our feet and over our heads! Neither pontiffs, nor savants, nor politicians, nor statesmen, show themselves capable of snatching us from the abysses towards which we are being, one is tempted to say, driven by a fatality! If, then, I discover, in the

———

* "The Christ of esoteric science" is the *Christos* of Spirit—an impersonal principle entirely distinct from any carnalised Christ or Jesus. Is it this Christos that the learned Canon Roca means?— H. P. B.

† The capitals are our own; for these "Mahâtmans" are the real Founders and "Masters" of the Theosophical Society.—H. P. B.

———

distant East, through the darkness of this tempest, the blessed star which alone can guide us, amidst so many shoals, safe and sound to the longed-for haven of safety, am I wanting in patriotism and religion because I announce to my brethren the rising of this beneficent star?

[What do we know positively? Who can say whether the point in history where we now are is not the one when the great saying of Jesus Christ shall be fulfilled: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (*John*, x, 16). Are we going to make a "stumbling block" of that which in the scheme of Christ is perhaps a "cornerstone" of social construction, "a covenant" and a way to universal concord?] I know as well as you that it was said to Peter: "I *will* give thee the Keys of the Kingdom of Heaven, that thou mayest open its gates upon earth"; yes, doubtless, but note the tense of this verb: I *will give* thee: in the future. Has the Christian Pontiff already received them—those magic Keys? Before replying look and see what Rome has made of

Christendom; see the lamentable state of Europe; not only engaged in open war with foreign nationalities, but also exhausting herself in fratricidal wars and preparations to consummate her own destruction; behold everywhere Christian against Christian, church against church, priesthood against priesthood, class against class, school against school, and, often in the same family, brother against brother, sons against their father, the father against his sons! What a spectacle! And a Pope presides over it! And while, all around, men prepare for a general slaughter, he, the Pope, thinks only of one thing—of his temporal domain, of his material possessions! Think you that this state of things forms the Kingdom of Heaven, and say you still that the Pontiff of Rome has already received the Keys thereof?

It is written, perchance, in the decrees of Providence, that these mysterious Keys shall be brought to the brethren of the West by the "Brothers" of the East. Hence it would be Christ himself who would be directing this occult movement in order to realize his own saying:—"I will give thee the keys of the kingdom of heaven" [*Matt*., xvi, 19], by making them pass from the hands of the Mahâtmans into thy hands, O Peter, and the original phenomenon will thus be seen re-enacted: the Magi of the Orient will come a second time to adore Christ, not in the stable among the beasts this time, on the throne of abasement and suffering, but on the Tabor of his transfiguration, in the light of all the sciences and on the throne of his glory. Such is, indeed, the expectation of all the nations; the prophetic East sighs for the tenth incarnation of Vishnu, which shall be the crown of all the Avatars which have preceded it, and the *Apocalypse,* on its side, announces the appearance of the *White Horse* which is the symbol of the Christ risen, glorious and triumphant before the eyes of all the peoples of the earth.

This is how I, priest of Jesus Christ, betray Jesus Christ, when I acclaim the wisdom of the Mahâtmans and their mission in the West!

I have spoken of the opportuneness of the hour chosen by them for coming to our help. I must insist upon this point.

[Mark well: should we not say that they have been present among us like invisible witnesses, in the efforts of modern thought, in the work that has been done and which is being followed with enthusiasm in our scientific laboratories, in the minds of our best physicists, of our most expert physiologists, of our ablest chemists? Messrs. Berthelot, Claude Bernard, Dumas, Flammarion, Figuier, Charcot, Pasteur—I could name many more—all touch, each in his own way, on the confines of the sense-perceptible world, on that line which separates the physical from the hyper-physical regions of nature, *of the same nature* after all, because the "Universe is *one*," while being *dual,* as Henry de May expresses it exceedingly well in his admirable book on the *Visible and Invisible Universe.*

What Mr. Berthelot wrote in his last work on Chemistry is well known to the public:

> "The electric, magnetic, calorific and luminous fluids that were accepted at the beginning of the present century, as being at the basis of electricity, magnetism, heat and light, have indeed no more reality to the physicists of today, than the four elements, Water, Earth, Air and Fire, invented, in the time of the Ionians and of Plato, to correspond with liquidity, solidity, volatility and combustion. These imaginary fluids have had in the history of science an even shorter existence than the four elements; they have disappeared in less than a century and have been reduced to but one, namely, ether. The atom of the chemists and the ether of the physicists, in their turn, seem to vanish already, due to new conceptions which tend to explain everything by phenomena of motion alone." *

This is doubtless a very great advance, and Mr. Berthelot deserves well of occult science. But let us not be deceived, these findings are not final. They mark a step in advance, one discovery more, but it is not the end. Monsieur Berthelot has not yet reached the goal. He knows that, however. Something more important than that has lately been discovered in America where, in Philadelphia, the *inter-atomic* force was found, and so named by its discoverer, Mr. Keely, who might as well have called it the *interplanetary* or *inter-astral* force, from the very principles of Newton and Kepler whose laws apply as

————————

* M. P. E. Berthelot, *Les Origines de l'Alchimie*, p. 320.

————————

well to atoms as to the large celestial bodies, in the *microcosm* as well as in the *Macrocosm.** Even the discovery of this new *force,* however superior it may be to all the other forces, does not furnish the solution to the great problem of the dynamics of the Kosmos.]

"The phenomena of motion," by means of which men of science claim to explain everything, explain nothing at all, because the very cause of that motion is unknown to our physicists as they themselves admit. "Consider," say to us the Mahâtmans by the mouth of their Adepts, "that behind each physical energy is hidden another energy, which itself serves as envelope to a spiritual force which is the living soul of every manifested force."

And thus Nature offers us an infinite series of forces one within another, serving mutually as sheaths, which, as d'Alembert suspected, produce all sensible phenomena and reach all points of the circumference starting from a central point, which is God.

[Materialists are looking for the focus from which motion radiates—where it does not exist, *i.e.,* in its effects. The so-called "Spiritual Christians," on the other hand, seek it where it is not to be found either, outside of Nature, and, in their abstract speculations, they lose their way in absolutely hollow metaphysics wherein their vain ideas disappear. The First Cause of the world and of all the beings that inhabit it is not extrinsic to the creation; it is immanent in it, as intrinsic as the spirit is to matter which it animates and activates, while remaining perfectly distinct from it.

Distances are not measured in the mental as they are in the physical where they are estimated by the compass and the yardstick; they are determined in the mental by separations like those which distinguish the natural kingdoms from each other, the mineral from the vegetable, the vegetable from the animal, and so forth.]

————————

II.—I can now, after these preliminaries, give an example of the transformation which, thanks to the Mahâtmans, will soon take place in the teaching of the Christian Church. I will take particularly the dogma of the *Creation,* informing my readers that they will find in a book I am preparing, *New Heavens and New Earth,* an analogous work on all the dogmas of the Catholic faith.

Matter exists in states of infinite variety, and, sometimes, even of opposite appearance. The world is constituted in two poles, the

* *Le Lotus* has spoken of this discovery (Oct. 1887) in terms which perfectly agree with the information I have received from another source.

North or Spiritual, and the South or Material pole; these two poles correspond perfectly and differ only in form, that is, in appearance.

Regarded from above, as the Easterns regard it, the universal substance presents the aspect of a spiritual or divine *emanation;* looked at from below, as the Westerners are in the habit of viewing it, it offers, on the contrary, the aspect of a material creation.

One sees at once the difference which must exist between the two intellectualities and, consequently, between the two civilisations of the East and the West Yet there is no more error in the *Genesis* of Moses, which is that of the Christian teaching, than there is in the Genesis of the Mahâtmans, which is that of the Buddhist doctrine. The one and the other of these Geneses are absolutely founded on one and the same reality. Whether one descends or ascends the scale of being, one only traverses, in the East from above downwards, in the West from below upwards, the same ladder of essences, more or less spiritualised, more or less materialised, according as one approaches to, or recedes from, *Pure Spirit,* which is God.

It was, therefore, not worth while to fulminate so much on one side or the other, here, against the theory of *emanation,* there, against the theory of *Creation.* One always comes back to the principle of Hermes Trismegistus: the universe is dual, though formed of a single substance. The Kabbalists knew it well, and it was taught long ago in the Egyptian sanctuaries, as the occultists have never ceased to repeat it in the temples of India.

It will soon be demonstrated, I hope, by scientific experiments such as those of Mr. William Crookes, the Academician, that everywhere throughout all nature, *spirit* and *matter* are not *two* but *one* and that they nowhere offer a real division in life. Under every physical force there is a spiritual or a psychic force: in the heart of the minutest atom is hidden a vital soul, the presence of which has been perfectly determined by Claude Bernard in germs imperceptible to the naked eye. "This soul, human, animal, vegetable or mineral, is but a ray lent by the universal soul to every object manifested in the Kosmos."

"Corporeal man and the sensible universe, says the theosophical doctrine, are but the appearance imparted to them by the cohesion of the inter-atomic or inter-astral forces which constitute both exteriorly. The visible side of a being is an ever-changing Mâyâ." The language of St. Paul is in no way different: "The aspect of the world," he says, "is a passing vision, an image which passes and renews itself continually—*transit figura hujus mundi.*"*

* [The *Vulgate*, I *Cor*., vii, 31 has: *Praeterit enim figura hujus mundi —Compiler*.]

"The real man, or the *microcosm*—and one can say as much of the *macrocosm—is* an astral force which reveals itself through this physical appearance, and which, having existed before the birth of this form, does not share its fate at the hour of death: surviving its destruction. The material form cannot subsist without the spiritual force which sustains it; but the latter is independent of the former, for form is created by spirit, and not spirit by form."

This theory is word for word that of the "Brothers"and the Adepts, at the same time it is that of the Kabbalists and the Christians of the School of Origen, and the Johannine Church.

There could not be a more perfect agreement.

Transfer this teaching to the genesis of the Kosmos and you have the secret of the formation of the World; at the same time you discover the profound meaning of the saying of St. Paul: "The invisible things of God are made visible to the eye of man through the visible things of the creation," * a saying so well translated by Joseph de Maistre as follows: "The world is a vast system of invisible things, visibly organised."

The whole of the Kosmos is like a two-faced medal of which both faces are alike. The materialists know only the lower side, while the occultists see it from both sides at once; from the front and from the back.

It is always nature, and the same nature, but *natura naturata* from below, *natura naturans* from above; here, intelligent cause; there, brute effect; spiritual above, corporeal below, etherealised at the North, concreted at the South Pole.

The distinction accepted everywhere in the West down to our own day, as essential and radical, between spirit on the one hand and matter on the other, is no longer sustainable. The progress of science, spurred on as it will be by Hindu ideas, will soon force the last followers of this infantile belief to abandon it as ridiculous.

[Outside of God there is but one and the same substance in the universe (perhaps the *Yliaster* of Paracelsus or the *Sat* of the Hermetists) constituted, I say again, with two opposite poles, the North or Spiritual Pole, and the South or Material. Neither the old *materialistic* school nor the old *spiritual* school, in the limited sense still attached to those terms according to our former mental categories can defend themselves any longer against the victorious assaults that will be incessantly made upon them by real Theosophists, or more correctly, real Christians.

———————

* [More correctly, in *Rom*., i, 20, thus: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. . . ."—*Compiler.*]

———————

Before our vision there is nothing positive and real except life, everywhere life, nothing but life; since life is in the Word, according to St. John, and the Word is, like God, present in all beings, which do not exist except by him.

Nevertheless—and it is here that the Christian teaching seems to be superior, in its expression at least, to the Hindu teaching—nevertheless, I say, the life which the contingent beings live is not the life of God. In other words, which are those of St. Paul, God is not the motion, the being, the life, within us; but, rather, "*we have the motion, the being, the life, in God: in ipso enim vivimus, et movemur, et sumus*" (*Acts,* xvii, 28). This expression, absolutely exact and clear, puts an end to all the fallacious syllogisms of Plotinus, Bruno,

Spinoza, and the Stoics of all times.]

Yes, all, absolutely all in the world is life, but life differently organised and variously manifested through phenomena which vary infinitely from the most spiritualised beings, such as the Angels, as well known to Buddhists as to Christians, though called by other names, down to the most solidified of beings, such as stones and metals. In the bosom of the latter, sleep, in a cataleptic condition, milliards of vital elementary spirits. These latter only await, to thrill into activity, the stroke of the pick or hammer to which they will owe their deliverance and their escape from the *limbus,* of which the Hindu doctrine speaks as well as the Catholic. Here lies, for these souls of life, the starting point of the *Resurrection* and the *Ascension,* taught equally by both the Eastern and the Western traditions, but not understood among us.

[The quarryman's pickaxe, the farmer's plough, the woodcutter's axe, the horseshoe, the carriage-wheel, every moment are bringing about these awakenings, *en masse;* and the fires of our furnaces in reducing ores, decomposing coal and wood, fling into the air whirling clouds of elementary spirits.

Prisoners of wood, of stone, and of iron, enchained, shackled therein like Lazarus in his tomb, they are awaiting the hour when the bonds of their captivity will be severed, and that is how, according to St. Paul, all Nature, pregnant with life and seminal force, groans and sighs for its deliverance and final release from the pains of labor; *omnis creatura ingemiscit, et parturit usque adhuc* (*Rom.,* viii, 22). It is in the pains of a perpetual delivery.

How have these vital energies been struck with catalepsy and reduced to a state which is neither that of a corpse in the sepulchre nor that of an embryo in the womb, nor even that of the larvae entangled in the thick bonds of matter? Formerly it was a *mystery* as we said in our seminaries and from the heights of our Christian pulpits; in our days it is a new chapter in biology, as will be seen in the explanation I shall give of the *Dogma of the Original Fall* according

352

to the principles of the Hindu teachings and the Kabbalistic teachings of Judeo-Christianity. I need not linger on that here.

The question to be fully understood is, how one single substance (the *Yliaster* or *Sat,* the name is immaterial) can be enough for the constitution of all the beings that people the visible and invisible Universe. More or less subtilized at the North Pole, in that which we call Heaven, more or less condensed at the South Pole, in what we call the Earth, or better, Hell, that substance undergoes infinite modifications owing to its passing and repassing through the thousands of alembics, retorts, crucibles, and cuppels, of which the laboratory of that incomparable chemist, called "*naturing*" *Nature*, is composed.

Here, the metals, sublimated by fire, are transformed into vapor; there, the same vapors, condensed by cold, rebecome hard bodies.

The organic apparatus, by means of which the spirit acts, differs from one kingdom to another; that is why its action and its effects differ also; truly, spirit aggregates in the mineral, grows with the plants, creeps, walks and runs with the animals, swims with the fishes, flies with the birds; it is the marvellous instinct in the bee, the ant, the beaver, in all the skilful, ingenious species. It passes from the depths to the heights of the entire region of animal life until it reaches full unfolding in the intelligence and genius of man, wherefrom it springs, radiant to the angelic spheres. A new career then opens before him, he ascends the orders which form the nine choirs of angels, and so enters into the harmonious Nirvâna of the Mahâtmans, which is nothing else, I believe, than the *bosom of Abraham* of the ancient Law, and, since the Gospel, the *bosom of the glorious Christ,* "that Social-Divine body" of which we are called to constitute the living monads, the organic cells.]

But as they ascend, so the spirits can also descend, for they are always free to transfigure themselves in

the divine light, or to bury themselves in the satanic shadow of error and evil. Hence, while time is time, "these ceaseless tears and gnashings of teeth" of which the gospel Parables speak metaphorically, and which will last as long as shall last the elaboration of the social atoms destined for the collective composition of the beatific Nirvâna.

Nature is ever placing under our eyes examples of organic transformations, analogous to those I am speaking of, as if to aid us in comprehending our own destiny. But it seems that many men "have eyes in order not to see," as Jesus said. See how in order to remove these cataracts, science, even in the West, constantly approaching more and more that of the East, is at work producing in its turn phenomena, which corroborate at once the Parables of the Gospels and the teachings of nature. I will not speak of the Salpêtrière and the marvels of hypnotism in the hands of Monsieur Charcot and his numerous disciples throughout the whole world. There are things which strike me even more.

Monsieur Pictet, at Geneva, is creating diamonds with air and light. This should not astonish those who know that our coal mines are nothing but "stored-up sunlight." With an even more marvellous industry, do not the flowers extract from the atmosphere the luminous substance of which they weave their fine and joyous garments? And "all that is sown in the earth under a material form does it not rise under a spiritual form," as St. Paul says? *

The glorious entities, which we call celestial spirits, have themselves an organic form. It is defined in the canons of our dogma, whatever the ignorance-mongers of ultramontanism may pretend. God alone has no body, God alone is *pure Spirit*—and even to speak thus we must consider the Deity apart from the person of Jesus Christ, for in the "*Word made flesh*" God dwells *corporeally,* according to the true and beautiful saying of St. Paul.

And it is because God has no body that he is present everywhere in the infinite, under the veils of cosmic light and ether, which serve as his garment and under the electric, magnetic, inter-atomic, interplanetary, inter-stellar and sound fluids, which serve him as vehicles.

And it is also because God has no created form that the Kabbala could, without error, call him *Non-Being.* Hegel probably felt this esoteric truth when he spoke, in his heavy and cumbrous language, of the equivalence of Being and Non-Being.

All visible forms are thus the product, at the same time as they are the garment and the manifestation, of spiritual forces. All sensible order is, in reality, an *organic concretion,* a sort of living *crystallisation* of intelligent powers fallen from the state of *spirituality* into the state of *materiality;* in other words, fallen from the North to the South pole of nature, in consequence of a catastrophe called by Holy Scripture the *Fall from Eden.* This cataclysm was the punishment of a frightful crime, of an audacious revolt spoken of in the traditions of all Temples and called in our dogma *original sin.* The primary priesthood of the Christian church has hitherto lacked the light needed to explain this biological phenomenon, which is an ascertained fact of physiology and sociology, as I hope to prove. Questioned on this point, the priests have always replied: It is a *mystery.* Now there are no mysteries save for ignorance, and the Christ announced that "every hidden thing should be brought to light, and proclaimed on the house-tops".†

This is why so many new lights, coming from the East and elsewhere, enter scientifically, in our day, into the Christian mind.

————————

* [Paraphrase of *I Cor*., xv, 53-54.]
† [Paraphrase of *Luke*, xii, 13 .]

Glory to the Theosophists, glory to the Adepts, glory to the Kabbalists, glory above all to the Hermetists everywhere, glory to those new missionaries whose coming Monsieur de Maistre foresaw, and whom Monsieur de Saint-Yves d'Alveydre lately hailed as the elect of God, charged by him to establish a communion of knowledge and of love between all the religious centres of the earth!

Priests of the Roman Catholic Church, we shall enter in our turn this wise communion of saints, on the day when we shall consent to read anew our sacred texts, no longer in "the dead letter" of their exotericism, but in the "living spirit" of their esotericism, and in the threefold sense which Christian tradition has always canonically recognised in them.

L'ABBÉ ROCA (*Chanoine*).

Château de Pollestres, France.

This is a very optimistic way of putting it, and if realized would be like pouring the elixir of life into the decrepit body of the Latin Church. But what will his Holiness the Pope say to it?—H. P. B.

Collected Writings VOLUME VIII

December, 1887

NOTES

SUR «L'ÉSOTÉRISME DU DOGME CHRÉTIEN»

de M. l'Abbé Roca

[*Le Lotus,* Paris, Vol. II, No. 9, décembre, 1887, pp. 160-73]

Dès le début de cet essai, si remarquable par sa sincérité et sa hardiesse, l'auteur pose et résout cette question: «Qui peut dire si ce n'est pas au point de l'histoire où nous sommes, que doit s'accomplir cette grande parole de Jésus-Christ: 'Bien des ouailles, etc. . . . . . et tous les peuples de l'univers ne formeront à la fin, qu'un seul troupeau sous un seul Pasteur'!» (p. 151.) * Plusieurs faits de l'histoire passée ou présente se dressent contre cet espoir optimiste.

Ce sont d'abord les enseignements et le dogme de l'ésotérisme oriental, qui nous montrent le *Kalki Avatar* à la fin du *Kali Yug,* alors que nous ne sommes qu'au commencement.†

C'est ensuite l'interprétation ésotérique des textes chrétiens qui, lus et traduits «dans la langue des Mystères» nous montrent l'identité des vérités fondamentales et, certainement, universelles; par elle, les quatre Évangiles, comme la Bible de Moïse et le reste, apparaissent clairement, depuis le premier mot jusqu'au dernier, comme une allégorie symbolique des mêmes mystères primitifs et du Cycle de l'Initiation.

En *carnalisant* la figure centrale du Nouveau Testament en imposant le dogme du Verbe *fait chair,* l'Église latiné oppose au dogme de l'Ésotérisme bouddhiste et indou, et de la Gnose grecque un dogme diamétralement

____

* [Paraphrase of the following text from the French Bible, *John,* x, 16: «J'ai aussi d'autres brebis qui ne sont pas de cet enclos. Celles-là aussi, il faut que je les conduise, et elles écouteront ma voix, et il y aura un seul troupeau, un seul pasteur».—*Compiler*.]

† Le *Kali* Yug doit durer 432,000 ans, et les premières 5,000 années ne seront écoulées qu'en 1897.

____

contraire. Il y aura donc toujours un abîme entre l'Orient et l'Occident tant que l'un ou l'autre des deux dogmes n'aura cédé. Près de 2,000 ans de persécutions sanglantes par l'Église contre les *Hérétiques* et les *Infidèles* se dressent devant les nations orientales pour leur défendre de renoncer à leur dogme philosophique en faveur de celui qui dégrade le principe *Christos.**

Et puis, la statistique est là pour prouver que les deux tiers de la population du globe sont loin encore de consentir à graviter vers «un seul Pasteur». Des armées de missionnaires sont envoyées dans tous les coins de la terre; des millions sont sacrifiés chaque année par Rome, et des dizaines de millions par 350 à 360 sectes de protestants; quel est le résultat de tant d'efforts? La confession d'un évèque célèbre (Bishop Temple) va nous le dire, statistique en mains. Depuis le commencement de notre siècle, là où les missions chrétiennes n'ont fait que *trois millions* de conversions, les Mahométans ont fait *deux cent millions* de prosélytes sans qu'il leur en coûte un sou! L'Afrique à elle seule appartient presque tout entière à l'Islamisme!—Signe des temps!

J'ai dit que le Nouveau Testament n'était que l'allégorie occidentale fondée sur les Mystères universels dont les premières traces historiques, en Égypte seulement, remontent à 6,000 ans au moins avant l'ère chrétienne. Je tiens à le prouver.

Cette allégorie est celle du Cycle d'Initiation, une version nouvelle des mystères, à la fois psychique et astronomique. Le *Sabéisme* et *l'Héliolatrie* y sont intimement liés à cet autre mystère, l'Incarnation du Verbe ou la descente du *Fiat* divin dans la race humaine symbolisée dans la fable d'Elohim-Jehovah et de l'Adam d'argile. Ainsi la psychologie et l'astrolatrie (d'où l'astronornie) ny peuvent être séparées.

Ces mêmes mystères fondamentaux se trouvent dans les textes sacrés de chaque nation, de chaque peuple, depuis le commencement de la vie consciente de l'humanité;

---

* Ce mot va trouver son explication un peu plus loin (*N. de la D.*).

---

mais quand une légende fondée sur ces mystères prétend s'arroger des droits exclusifs au-dessus de toutes les autres, quand elle s'érige en dogme infallible pour condamner la foi populaire à sa lettre morte, au détriment de son vrai sens métaphysique, il faut qu'une semblable légende soit dénoncée; il faut en arracher le voile et la réduire devant tous à sa nudité!

Eh bien! il est inutile de venir parler de l'identité ésotérique des croyances universelles tant qu'on n'a pas bien étudié et *compris* le vrai sens ésotériqug de ces deux termes primitifs: *Chrêstos* (χρηστός) et *Christos* (χριστός): deux pôles opposés dans leur signification comme la nuit et le jour, la souffrance et l'humilité, la joie et la glorification, etc. . . . Les Chrétiens véritables sont morts avec les derniers Gnostiques, et les Chrétiens de nos jours ne sont que les usurpateurs d'un nom qu'ils ne comprennent plus. Or, tant qu'il en sera ainsi, les Orientaux ne pourront s'entendre avec les Occidentaux: aucune

fusion d'idées religieuses ne sera possible entre eux.

Il est dit qu'après le *Kalki Avatar* («Celui qu'on attend» sur le cheval blanc—dans l'Apocalypse), l'âge d'or commencera et que chaque homme deviendra son propre *guru* (maître spirituel ou «Pasteur») parce que le *Logos* divin, quelque nom qu'on lui donne,* règnera dans chaque mortel régénéré. Il ne peut donc être question d'un «Pasteur» commun à moins que ce Pasteur ne soit tout à fait métaphorique. D'ailleurs, les Chrétiens, en même temps qu'ils isolent et localisent ce grand Principe, en le refusant à tout homme autre que Jésus de Nazareth (ou le *Nazar*) *carnalisent* le Christos des Gnostiques; par cela seul, ils ne peuvent avoir aucun point commun avec les disciples de la Sagesse archaïque.

Les Théosophes de l'Occident acceptent le *Christos* comme le faisaient les Gnostiques des siècles qui ont antécédé le Christianisme, comme le font les Védantins pour leur Krishna: ils séparent l'homme corporel du

---

* Que ce soit Krishna, Bouddha, Sosiosh, Horus ou Christos, c'est un *principe* universel; les «hommes-Dieu» sont de tous les âges et sans nombre.

Principe divin qui l'anime dans les cas avatariques. Leur Krishna, le héros historique, est mortel, mais le Principe divin qui l'anime (Vishnou) est immortel et éternel; à sa mort, Krishna,—l'homme et son nom—reste terrestre, ne devient pas Vishnou; Vishnou n'absorbe que cette partie de lui-même qui a animé l'Avatar, comme elle en anime tant d'autres.

Maintenant, le mot *Christos* n'est, au fond, qu'une traduction du mot *Kris,** et ce nom est certainement antérieur de bien des milliers d'années à l'an 1 de notre ère. La preuve en est dans ce fragment de la sibylle Érythréenne où se trouvent ces mots: ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ.†—Cette phrase, devenue si fameuse parmi les chrétiens, n'est, en réalité, qu'une série de nominatifs dont on peut faire tout ce que l'on veut. L'Église s'est empressée d'en tirer une prophétie de la venue de Jésus; cependant elle n'avait rien à faire avec notre ère à nous, comme le prouvent et l'histoire, du premier janvier de l'an 1 au premier janvier 1888 après J.-C., et le texte même du fragment sibyllin.

En effet, cette prophétie universelle, datant des commencements de notre race et parfaitement païenne, nous promet le retour de l'âge d'or aussitôt que sera né «l'Enfant» annoncé, dont la naissance est aussi allégorique que métaphysique. Elle n'a rien à faire avec aucun homme en particulier, aucune femme immaculée; elle est toute mythologique dans sa forme; astronomique et théogonique dans son sens caché. De tous temps et

---

* Terme ésotérique pour le mot *oint.* Georg Curtius voit l'origine de tous ces termes, χρις, χράω, χρηστός, dans le mot sanscrit *gharsh* (grec χερ).—(*Principles of Greek Etymology,* Vol. I, p. 236.)

† [*Vide* H. P. B.'s explanation of this Sibylline oracle in the second installment of her essay on "The

Esoteric Character of the Gospels," and the additional data contained in Compiler's Note No. 31, appended to the above-mentioned essay.

This series of words, written in the ordinary way and with proper accents reads as follows:

[Ἰησοῦς Χρειστὸς Θεοῦ υἱὸς σωτὴρ σταυρός —*Compiler*.]

____

chez tous les peuples, le Messie-mythe est né d'une Viergemère. Voyez Krishna et Dévaki; la légende bouddhique greffée sur le Gautama Bouddha historique et sa mère Maïa; voyez celle qui fut ajoutée à la biographie du Pharaon Amen-hotep III, né d'une mère-Vierge, la reine Maut-em-oua, pendant la 17e dynastie. Examinez aussi les murs intérieurs du *Sanctum Sanctorum* dans le temple de Luxor, bâti par ce même Pharaon, et vous allez y voir quatre scènes fort significatives: c'est d'abord le Dieu *Thot* (le Mercure lunaire, le Messager de l'Anonciation des Dieux égyptiens, le Gabriel du *Livre des Morts*) saluant la Reine Vierge et lui annonçant la naissance d'un fils; ensuite, c'est le Dieu Kneph aidé de Hathor (le SaintEsprit sous ses deux aspects, masculin et féminin, comme la Sophie des Gnostiques dont le Saint-Esprit est la transformation), préparant et disposant le germe de l'enfant à venir; puis la mère en travail, assise sur le tabouret de la sage-femme qui reçoit le nouveau-né, dans une grotte; et, en dernier lieu, la sccne de l'adoration. L'égyptologue anglais, Gerald Massey, décrit ainsi cette dernière scène:

. . . . l'enfant, assis sur le trône, est représenté recevant l'hommage des Dieux et les présents des hommes: derrière lui, le Dieu Kneph; à sa droite se tiennent trois esprits (les trois mages, les Rois de la légende) à genoux devant le nouveau-né, lui offrant des présents de la main droite et la vie de la main gauche. L'enfant ainsi annoncé, incarné, puis né et adoré, était la représentation pharaonique d'Aten, en Égypte, le Soleil, copié dans le Dieu Adon de la Syrie, et l'Adon-Ai des Juifs, l'enfant Jésus du culte solaire d'Aten, fruit de la conception miraculeuse de l'éternelle Vierge-Mère, personnifiée, cette fois, par Maut-em-oua, la mère du *seul-né,* la divine Mère du jeune Dieu-Soleil. *

Inutile de parler encore de la légende de Krishna et de Dévaki, de sa naissance miraculeuse, des bergers qui

____

* [The quotations selected by H. P. B. from some of the Lectures of Gerald Massey have been translated by her into French. In most cases, the translation is rather free. It is faithful in conveying the idea expressed by Massey, but it cannot be considered to be a literal translation. The English translation of H. P. B.'s Essay which immediately follows the French text, incorporates the original English wording of Gerald Massey's passages, and gives in every case their exact source.—*Compiler*.]

____

en prennent soin, des Rishis qui le saluent, ou de l'Hérode des Indes, le roi Kamsa qui fit massacrer 40,000 nouveaunés mâles, dans l'espoir de tuer parmi eux Krishna qui devait le detrôner.

Et maintenant, est-il venu, cet âge d'or chanté par Virgile et la Sibylle? Où faut-il le chercher? Est-ce dans les premiers siècles du christianisme, alors que les païens pour défendre leurs Dieux, massacrent les Nazaréens? Est-ce quand ceux-ci, transformés ouvertement en Chrétiens, se mettent à noyer les dieux des gentils dans des torrents de sang humain, au nom de Celui qui leur avait prêché, disaient-ils, l'amour fraternel et universel des ennemis mêmes, la charité jusqu'au pardon, jusqu'à l'oubli des injures? Est-ce encore dans ces quelques siècles où régna la Sainte-Inquisition que l'humanité a joui de son Age d'or, de sa paix universelle, matérielle ou morale? Ou bien, est-ce alors que les armées de l'Europe s'apprêtent à bondir l'une sur l'autre pour s'exterminer, tandis que des légions de malheureux meurent de faim et de froid sous les bénédictions du vicaire du Christ, doté de 20 millions pour son Jubilé, et, que la moralité dans les pays civilisés et chrétiens est au-dessous de celle des bêtes féroces?

C'est que le vrai sens des mots de la Sibylle n'est bien connu que des Adeptes; et ce n'est point par la Croix du Calvaire qu'ils peuvent être interprétés.

Loin de moi la moindre intention de blesser ceux qui croient dans Jésus, le Christ carnalisé, mais je me sens forcée de souligner, en l'expliquant, notre croyance à nous, parce que M. l'abbé Roca voudrait l'identifier avec celle de l'Église Romaine; jamais ces deux croyances ne pourront s'unir, à moins que le Catholicisme de l'Église latine ne revienne à ses premiers dogmes, ceux des Gnostiques. Car elle était gnostique l'Église de Rome, autant que les Marcionites, jusqu'au commencement et même jusqu'à la moitié du second siècle; Marcion, le célèbre gnostique, ne se sépare d'elle qu'en l'an 136, et Tatian la quitte plus tard encore. Et pourquoi la quittent-ils? Parce qu'ils étaient devenus hérétiques, prétend l'Église, mais l'histoire des cultes fournie par les manuscrits

ésotériques nous donne une toute autre version. Ces gnostiques célèbres, nous disent-ils, se sont séparés de l'Église, parce qu'ils ne pouvaient consentir à accepter un Christ *fait chair*, et c'est ainsi que commence le procès de la carnalisation du Christ-principe; c'est alors aussi que l'allégorie métaphysique subit sa première transformation cette allégorie qui était la doctrine fondamentale de toutes les fraternités de gnostiques.*

Un fait suffit à prouver que l'Église Romaine a abandonné même la tradition conservée par l'Église grecque. C'est qu'elle a adopté la tonsure *solaire* † propre aux prêtres Egyptiens des temples *publics,* aux lamas et aux bonzes du culte *populaire* des Bouddhistes; c'est assez pour démontrer que l'Église de Rome est celle qui a dévié le plus loin de la véritable religion du Christ mystique.

Ainsi donc, ils sont loin encore des temps où «tous les peuples de l'univers ne formeront, à la fin, qu'un seul troupeau sous un seul Pasteur»; avant qu'ils n'arrivent, il faut que la nature humaine se modifie complètement; il faut que nous atteignions, d'après

la prophétie du livre de *Dzyan,*‡ à la septième race; car c'est alors que le «*Christos*»—désigné par ses divers noms païens, comme par celui des gnostiques «hérétiques»—régnera dans l'âme de chacun, dans l'âme de tous ceux qui auront

---

* Les gnostiques étaient en effet divisés en différentes fraternités, telles que: Esséniens, Thérapeutes, Nazaréens ou Nazars (d'où Jésus de Nazareth); «Jacques», le frère du Seigneur, chef de l'Église de Jérusalem, était gnostique jusqu'au bout des ongles; c'était un ascète du vieux type biblique, c'est-à-dire un Nazar consacré à l'ascétisme depuit sa naissance; le rasoir n'avait jamais effleuré ses cheveux ni sa barbe. Il était tel qu'on représente Jesus dans les légendes ou les tableaux, et tel que sont tous les «Frères-Adeptes» de tous les pays; depuis le yogi-fakir des Indes, jusqu'au plus grand Mahatma des Initiés de l'Himalaya.

† La force magnétique et psychique est dans les cheveux; de là le mythe de Samson et autres semblables de l'antiquité.

‡ Mot tibétain, du mot sanscrit *djnyana:* sagesse occulte, *connaissance.*

---

d'abord accepté le *Chrest* *—je ne dis pas simplement de ceux qui seront devenus *Chrétiens,* ce qui est une tout autre chose. Car, proclamons-le une fois pour toutes, le mot *Christ,* qui veut dire *glorifié, triomphant,* et aussi «oint» (du mot χρίω, oindre), ne peut s'appliquer à Jésus. D'après les Évangiles mêmes, *Jésus ne fut jamais oint,* ni comme Grand Prêtre, ni comme Roi, ni comme Prophète. «Comme mortel», remarque Nork, «il ne fut oint qu'une seule fois, par une femme, et non parce qu'il se posait en roi ou en Grand Prêtre, mais, comme il le dit lui-même, *pour son enterrement*». Jésus fut un *Chrêstos:* χρηστὸς ὁ Κύριος (bon est le Seigneur), comme dit saint Pierre (1re *Épitre,* ii, 3), qu'il ait vécu réellement pendant l'ère chrétienne, ou un siècle auparavant, sous le règne d'Alexandre Jannée et de sa femme Salomé, à Lud, ainsi que l'indique le *Sepher Toldoth Jeshu.*†

Et il y a eu d'autres ascètes *dans la condition du Chrêstos,* même de son temps: tous ceux qui, entrant dans le sentier ardu de l'ascétisme, marchaient dans la voie qui conduit au *Christos*—la lumière divine—tous ceux-là étaient des Chrêstos, des ascètes appartenant aux temples oraculaires (χρηστήριος de χράω , appartenant à un oracle; et χρηστήριον , véhicule de l'oracle, sacrifice et victime). Tout cela entrait dans le cycle de l'initiation; quiconque veut s'en assurer n'a qu'à faire ses recherches. Aucune

---

* Mot qui n'est ni la *Krest* (croix) des Slaves, ni le «*Christ*» crucifié des Latins. Le rayon rendu manifeste de ce Foyer de la Vie qui est caché aux yeux de l'Humanité pour et dans l'Eternité, le *Christos,* crucifié comme un corps de chair et d'os !!!

† Ayant fait remarquer à Mme. Blavatsky que, d'après quelques savants, cette assertion serait erronée, voici ce qu'elle nous répond: «Je dis que les savants mentent ou déraisonnent. C'est nos *maîtres* qui l'affirment. Si l'histoire de Jehoshua ou Jésus Ben Pandira est fausse, alors tout le *Talmud,* tout le Canon juif est faux. Ce fut le disciple de Jehoshua Ben Perachia, le cinquième président du Sanhédrin depuis Ezra qui

*ré*crivit la Bible Compromis dans la révolte des Pharisiens contre Jannaeus en 105 avant l'ère chrétienne, il s'enfuit en Égypte emmenant le jeune Jésus avec lui. Bien plus vrai est ce récit que celui du N. Testament dont l'histoire ne dit mot».

[*Vide* Compiler's Note appended to this footnote in the English translation of this text.—*Comp*.]

«victime sacrificielle», ne pouvait s'unir au *Christ triomphant* avant de passer par cette condition préliminaire de *Chrêst* souffrant et mis à mort.

Astronomiquement, c'était la *mort du soleil* * mais la mort précurseur du *Nouveau soleil* †; la mort engendrant la vie au sein des ténèbres.

Psychologiquement, c'était la mort des sens et de la chair, la résurrection de l'*Ego* spirituel, Christos, en chacun de nous.

Oui, c'est bien *le Christos lui-même* qui dirige ce mouvement occulte; mais s'il en est ainsi, ce n'est pas pour que *saint Pierre, qui a renié trois fois son Christos,* reçoive les clefs des mystères des mains des Mahatmas, ni pour que ceux-ci répètent la scène des trois Rois Mages. Point-n'est besoin de redire encore ce que d'autres Mahatmas, les Hiérophantes d'Égypte, redisaient tous les 19 ans, selon *le cycle Métonique*, 5 ou 6 mille ans au moins, avant le XIXᵉ siècle. Le Christos astronomique ne peut avoir un jour de naissance et de résurrection qu'une fois tous les 19 ans, comme l'a prouvé M. G. Massey; parce que ses parents sont le Soleil et la Lune, les astres qui accompagnent «l'Homme crucifié dans l'espace», images qui précédèrent même la figure décrite par Platon. Ce jour, consacré par une cérémonie, était fixé d'après la pleine lune des Pâques, en Égypte.‡

Ainsi que le dit le savant égyptologue et conférencier de Londre, cité plus haut:

> . . . . le lieu de la naissance du Messie Égyptien [Horus] à l'époque de l'équinoxe vernal, était fixé dans l'*Apta* (le coin).

Mais, l'Apta veut aussi dire la *Crèche* et la Mangeoire; dès lors, l'enfant né dans l'Apta était censé né dans une

---

* Sur la *croix* de *l'Équinoxe d'automne,* point où l'écliptique *croise* l'équateur et où le soleil descend dans ce dernier cercle, annonçant l'hiver, la mort.

† Noël, quand le soleil remonte vers l'Equateur, après avoir passé le solstice d'hiver, annonçant le printemps, le renouveau, Pâques.

‡ Chez les Chrétiens aussi le jour de la Nativité est déterminé par la pleine lune de Pâques: étrange coincidence!

---

crèche, et cette Apta, comme crèche, est le signe hiéroglyphique du lieu de naissance du Soleil.*

Cet endroit était indiqué par l'intersection du colure des équinoxes avec l'équateur et comme elle passait de signe en signe, l'étoile de l'Orient (ou de l'Est) correspondante servait à en marquer la place.

Lorsque le lieu de naissance solaire se trouvait dans le signe du Taureau, Orion était l'astre qui se levait à l'Orient pour dire le jour ou le Dieu-solaire venait de renaître; de la le nom de cet astre, I'Étoile d'Horus; c'était l'Étoile des trois rois mages, qui saluait l'enfant; aujourd'hui encore, dans la constellation d'Orion, la ceinture porte le nom populaire de: les Trois Rois.

Et notre auteur ajoute:

Plutarque nous dit comment le culte Mithraïque fut établi à Rome vers l'an 70 avant l'ère Chrétienne. Mithra, à ce que l'on rapporte, est né dans une caverne. Partout où son culte fut accepté, une caverne était consacrée pour la cérémonie de sa nativité. On sait ce que veut dire cette caverne, et la date précise des époques auxquelles la naissance des divers Messies ou Christos avait lieu est fixée définitivement et mathématiquement. C'était le lieu où naissait le soleil, pendant le solstice d'hiver, alors que ce point coincidait, le 25 décembre, avec le signe du Capricorne, l'équinoxe du printemps étant dans le signe du Bélier. Le nom que les Akkades donnaient au dixième mois, celui du Capricorne, ... était *Abba Uddu*, ou «la caverne de la lumière», c'est-à-dire le lieu de naissance du soleil dans les profondeurs du solstice. . . . Cette caverne devint ainsi le lieu de la Nativité du Christ; vous la trouverez dans tous les «Évangiles de l'enfance»; Justin le martyr dit que «le Christ est né dans une étable et a trouvé refuge dans une caverne». Il certifie aussi le fait que le Christ est né le jour même où le Soleil renaissait dans les étables d'Augias (*Stabula Augiae*). Or, le nettoyage de ces étables était le sixième labeur d'Hercule, son premier étant dans le signe du *Lion.* Et Justin avait raison; l'étable et la caverne sont figurées toutes deux dans le même signe céleste. Mais notez bien ceci: cette caverne était le lieu de naissance du Messie-Solaire depuis l'an 2,410, jusqu'à l'an 255 avant l'ère chrétienne, époque à laquelle le solstice passait du signe du Capricorne à celui du Sagittaire, et aucun Messie, que nous l'appellions Mithra, Adon, Tammuz, Horus ou le Christ, ne pouvait plus naître dans la caverne d'*Abba Uddu,* ou les Étables d'Augias, le 25 décembre après l'an 255 précédant notre ère.

____

* Les Égyptiens portaient le nouveau-né dans sa crèche à travers les rues d'Alexandrie.

____

Donc. . . . .

Mathématiques et astronomie en mains, il est démontré que Jésus n'a pu naître le 25 décembre, 255 ans plus tard; la précession des équinoxes, ou l'auxis sidérale, s'y oppose. *

C'est à cette sagesse ancienne, et au Christos des Gnostiques, sous ses divers noms, que croient les théosophes, disciples des Mahatmas; M. l'abbé Roca est-il prêt à faire accepter cette croyance au Pape, et à l'accepter lui-même? —J'en doute. Comment donc faire alors?

M. l'abbé Roca nous cite des passages de Paul parlant du «Verbe fait chair», et d'un

dieu résidant *corporellement;* mais M. l'abbé Roca est trop érudit pour nier que les Épitres de saint Paul ne nous sont point parvenues entièrement immaculées. Pendant plusieurs siècles l'Église leur a refusé une place parmi les écritures orthodoxes,

____

* [H. P. B. uses here a very unusual word, namely, *auxis,* which cannot be found in that form in any French Dictionary of today. It must have fallen into disuse a century or more ago. However, in an old French work written by the celebrated astronomer Joseph Jérôme Le Français de Lalande (1732-1807) and entitled *Astronomie* (Paris, 1764, 2 vols.; enl. ed., Paris, 1771-81, 4 vols.; 3rd ed., Paris, P. Didot, 1792, 3 vols.), there is an analytical Table of Contents wherein occurs under the term *apside* the rare word *aux,* signifying, according to the author, "à-peu-près la même chose" as does the word apside. In astronomy, the term *apsis* is used to denote, in an orbit, the point at which the distance of the body from the center of attraction is either greatest (higher apsis) or least (lower apsis), as the apogee or perigee of the moon, or the aphelion or perihelion of a planet, such as the earth, for instance. The line joining the two apsides is called the line of apsides.

There is little doubt that the terms *auxis* and *aux* are closely related to each other, both being derivatives from the Greek *auxêsis,* growth, increase, increment; *auxêin,* to grow, to increase; and Auxêsia, the goddess of growth. The term used in Greek for the waxing moon was *auxo-selênon.* Our own word *auxiliary* is derived from the same root.

While the apsides or the line joining them do not play any direct role in what is known as the precession of the equinoxes, it is nevertheless fairly clear that H. P. B. uses the old term *auxis* in the sense of progressive alteration, increase, increment, progression, and thus applies it to the fact of the precessional motion.—*Compiler.*]

ainsi qu'à la *Révélation* de saint Jean, et quand ces deux livres furent acceptés, ce fut, *comme il est définitivement prouvé*, sous une forme mutilée.

Sans cela, le grand ennemi de saint Pierre n'eût fait qu'une bouchée de l'apôtre de la Circoncision. Voilà pourquoi à cette phrase alléguée du «Verbe fait chair», les Théosophes—Gnostiques et Bouddhistes—pourraient opposer cette autre sentence de Paul demandant aux Galatéens s'ils sont assez fous, après avoir commencé par la foi en l'Esprit, pour retomber dans leur croyance en un *dieu corporel;* car tel est le sens ésotérique de ce qu'il dit dans son *Epitre aux Gal.,* iii, 3, etc.

Autre chose extraordinaire, et que M. l'abbé Roca devrait bien nous expliquer. Il paraîtrait, *d'après tous les calculs,* que Paul a été converti au Christ trois ou quatre ans *avant la crucification de Jésus*! Ainsi, d'après les *Actes,* sa vision daterait de l'an 30 ou 31; mais d'après ce qu'il dit encore aux Galatéens, elle aurait eu lieu en l'annéc 27. Il dit, en effet, ne pas être allé à Jérusalem pendant les trois années qui ont suivi sa conversion (chap. i, 18 et suiv.); après quoi, il dit (chap. ii, 1 et suiv.) s'y être rendu encore *quatorze ans* plus tard, avec Barnabas et Titus. Or, «la date de cette seconde visite, au moins, sinon de la première, peut être *fixée historiquement,* car elle se fit pendant la grande famine que l'on sait avoir eu lieu l'an 44, lorsque Paul et Barnabas envoyèrent des secours aux pauvres». Si donc l'on déduit 17 de cette date de 44, il s'ensuit que saint Paul était converti en l'an 27, c'est-à-dire lorsque Jésus vivait encore! Et cela ne s'explique que si, comme le

prouve M. Gerald Massey (corroborant ainsi les faits enseignés dans les livres secrets de la gnose —Voir *Isis dévoilée,* Vol. II), Paul a été converti, non pas à Jésus de Nazareth, mais au *Christos* des Gnostiques. Dans ses épitres, on l'a fait fulminer contre les *hérétiques,* mais ces hérétiques étaient précisément Pierre, Jacques et autres apôtres.

J'ignore ce que l'érudit abbé Roca compte dévoiler au monde dans son prochain volume au sujet de la «Chute de l'Éden» qu'il nous montre comme un cataclysme, «châtiment d'un crime effroyable, d'une révolte

audacieuse»; mais ce que je puis lui assurer, c'est que l'opinion des « théosophes-chélas » est faite d'avance encore sur ce sujet.

Ce crime effroyable n'était que le résultat naturel de la loi de l'évolution; ce sont les races, à peine consolidées d'abord, de nos prototypes androgynes et *semi*-éthérées se matérialisant peu à peu, prenant un corps physique, puis se scindant en mâles et femelles distincts et, finalement, *procréant* charnellement après qu'elles avaient autrefois *créé* leurs semblables par des procédés tout autres qui seront expliqués un jour (si toutefois l'on peut exprimer par le mot *créer* l'idée toute contraire à celle d'engendrer)

Cette «révolte audacieuse», c'est encore une allégorie *anthropomorphe* et *personnificatrice* due à l'Église qui a matérialisé, pour les mieux déguiser, toutes les idées anciennes —vieilles comme le monde. Celle-ci était un dogme philosophique fixé dans la signification ésotérique de la légende de Prométhée. Le feu sacré qu'il dérobe aux Dieux, c'est d'abord la flamme de l'intellect conscient, l'étincelle qui anime le cinquième principe, ou *Manas;* c'est encore la flamme génératrice et sexuelle; cette étincelle, est le reflet—sinon l'essence même—des Archanges, ou *Monades,* forcés par leur *karma* du *manvantara* précédent, de s'incarner dans les formes astrales de la *troisième* grande race préadamique avant sa «chute»—la chute de l'*Esprit dans la Matière.* Cette prétendue «révolte», ce «vol» du feu *créatif,* sont eux-mêmes un résultat de l'Évolution —(dont la théorie Darvinienne n'est que l'enveloppe grossière, sur le plan physique ou matériel).

Une fois doués du feu créateur, les hommes évolués entièrement n'eurent plus besoin de l'aide des Puissances ou Dieux créateurs tels que les *Elohim* du chap. ii de la *Genèse. Ils devinrent Dieux créateurs* à leur tour, capables de donner la vie à des êtres comme eux; d'où l'allégorie grecque d'Ouranos mutilé par Saturne-Kronos qui, à son tour, se voit mutilé par son fils Jupiter; l'allusion est fort transparente: puisque les hommes avaient surpris, grâce à Prométhée, le *secret des divers modes de la création* et créaient à leur tour, à quoi bon les dieux créateurs?

Ce soi-disant *vol* du feu créateur est, d'après Enoch, le crime dont se rendirent coupables ces anges *tombés,* dont l'Église a fait Satan et son armée.

M. l'abbé Roca nous parle encore du «*Sat* des Hermétistes», mais il commet une double erreur en attribuant ce «Sat» aux Hermétistes, qui n'en ont jamais entendu parler, et en l'appelant «Substance» tout comme l'*Yliaster* de Paracelse.

Sat est un mot sanscrit, en usage dans la philosophie du *védanta;* c'est un adjectif, intraduisible dans aucune langue; ni substance, ni pur Esprit, ni même *quelque chose,* Sat est le Tout infini, la VIE ou plutôt l'Existence ABSOLUE qu'on ne pourrait traduire ni par le verbe «être» היה (Eheieh),* ni par le verbe «vivre» הוה, dont les Kabbalistes ont fait un glyphe de l'existence en le transmutant en douze manières différentes sans que le sens en soit altéré et l'appliquant à leur Jéhovah. Sat est l'Absolu, ou Parabrahm—et quel est le védantin qui se permettrait jamais d'appeler «esprit» Parabrahm, ou le Brahm neutre!—tandis que l'Yliaster de Paracelse n'est que l'*Anima munde;* ce n'est pas même *Mulaprakriti,* laquelle est le «voile de Parabrahm» (littéralement, la *racine de la Nature*), mais simplement l'*Akasa,* le nouménon de la lumière astrale, le voile entre la terre et les premières eaux.

Pour la religion ecclésiastique du Christianisme, qui a tout matérialisé, qui a carnalisé le *Logos*, ou Verbe, qui, du Dieu *inconnu* de saint Paul, a fait un être anthropomorphe, notre SAT ne sera jamais ni compréhensible, ni acceptable; notre Sat dont l'*Ain-Soph,* la divinité négative des Kabbalistes, n'est qu'une pâle copie métaphysique.

Catholique romain, M. l'abbé Roca nous dit «qu'en *dehors de Dieu,* il n'y a dans le monde qu'une seule et même substance», que ce soit une chose ou l'autre. Disciples des Mahatmas, les théosophes lui répondent: nous rejetons un Dieu conditionné et limité, ne laissât-il *en dehors de lui* qu'un point mathématique! Nous ne voulons pas d'un Dieu *nain,* d'un Dieu doué d'attributs humains,

———————

* [See Compiler's footnote, p. 387.]

———————

fait à l'image de l'homme; nous ne voulons pas, surtout, d'un Dieu façonné par les architectes mortels d'une Église qui a eu l'audace de se proclammer *infaillible!* La Divinité que nous reconnaissons, nous qui osons à peine formuler l'ombre de sa conception, c'est le Dieu TOUT, absolu, infini, sans commencement ni fin; divinité omniprésente, de qui le seul VERBE qui puisse «se faire chair» est l'Humanité! Et ce Verbe-là, que l'homme corporel—surtout l'homme qui se trouve sous l'égide des Églises— crucifie sans trêve ni relâche, ce Verbe-là ne ressuscite que dans l'homme assez affranchi des liens noués par les mains mortelles pour ne plus se faire d'idole terrestre, ni dans une Eglise,—la statue aux pieds d'argile,—ni dans le monde—le Satan qui jamais ne renonce à ses pompes et à ses œuvres!

Le Christos que les théosophes ainsi libérés reconnaissent depuis les *secula seculorum,* c'est l'*Ego spirituel,* glorieux et triomphant sur la chair. Mais comme le montre l'allégorie des quatre Évangélistes, le Fils, dès qu'il est ressuscité, remonte au ciel pour ne plus faire qu'un avec le Père. Est-ce à dire qu'il faille accepter le «miracle» de l'Ascension appliqué au corps ressuscité d'un homme dont on a fait un Dieu? Est-ce à dire qu'un fait aussi surnaturel ait jamais eu lieu dans l'histoire de l'humanité? Non! nous rejetons absolument une semblable interprétation, nous rejetons ce dogme qui dégrade le grand mystère de l'Unité universelle,* car pour nous, nous l'expliquons tout autrement:

Une fois uni à son Atma-Christos, l'Ego, par cela même, perd la grande illusion que l'on nomme *égo-ïsme* et perçoit enfin la vérité toute entière; cet *Ego* sait qu'ii n'a jamais vécu en *dehors* du grand Tout, et qu'il en est inséparable. Tel est le Nirvana, qui n'est, pour lui, que le retour à son état, à sa condition primitive. Emprisonné dans ses oubliettes de chair et de matière, il en

---

* Cette légende de l'Ascension n'est qu'une allégorie vieille comme le monde; pour y croire il faudrait admettre aussi l'authenticité de l'enlèvement d'Élie emporté vivant dans l'espace cosmique, lui, ses chevaux et son char.

---

avait perdu jusqu'à l'idée, jusqu'au souvenir de cette condition, mais une fois que la lumière de l'Esprit lui a révélé les illusions des sens, il ne croit plus aux choses terrestres, il en a appris le mépris; maintenant le Fils est réuni au Père; l'âme désormais ne fait plus qu'un`avec l'Esprit!—Et quand un homme est arrivé à ce point de la Gnose, ou théosophie, qu'a-t-il encore à faire des dogmes de quelle Église que ce soit?

L'Église, elle, a toujours fait des mystères, et comme le dit fort bien l'abbé Roca, «il n'y a de mystères que pour l'ignorance !»; n'est-ce pas, du reste, au Christ même que l'Église catholique fait dire: «toute chose occultesera mise au grand jour, déployée au soleil et divulguée par dessus les toits»! * Et qu'est cela, sinon une répétition de ce commandement de Gautama le Bouddha? «Allez proclamer sur les toits des pariahs, et au grand jour, les mystères des Brahmes qu'ils ont tenus secrets dans leurs temples. Ils l'ont fait par amour du pouvoir, afin de régner sur les aveugles, afin d'usurper les prérogatives des Dévas (Dieux)».

Ce que faisaient les Brahmes quand Siddhartha Bouddha vint délivrer les peuples du joug de cette caste, l'Église de Rome l'a fait jusqu'à présent en Occident; les théosophes mettront au grand jour les mystères de l'Église catholique, qui sont *en effet ceux des Brahmes,* quoique sous d'autres noms; et ils suivront en cela les commandements des deux grands Mahatmas: Gautama de Kapilavastou, et Jésus de Judée. Tous deux ils avaient trouvé leur «Christos», la Vérité éternelle, et tous deux ayant été des Sages et des Initiés ont déclaré les mêmes vérités.

Nous remercierons tous M. l'abbé Roca de ses braves et généreuses paroles: nous ne

doutons pas que des prêtres comme lui qui ont eu le courage de traduire «la lettre morte» des textes symboliques et de proclamer les vérités

* [Ostervald's version of this passage from *Luke,* xii, 3 is as follows: "Les choses donc que vous aurez dites dans les ténèbres seront entendues dans la lumière; et ce que vous aurez dit à l'oreille dans les chambres, sera prêché sur les maisons."—*Compiler.*]

ésotériques « sur les toits» ne soient prêts à suivre la voie de la Vérité, la *Lumière* qu'ils trouvent sur leur sen tier.

Honneur à ceux-là!

Mais nous ne sommes pas, cependant, aussi optimistes qu'il l'est lui-même. L'Église a beau voir ses plus grands «mystères» démasqués et proclamés par les savants de tous les pays versés dans l'orientalisme et la symbologie, ou par les théosophes, nous ne pouvons croire qu'elle accepte jamais nos vérités; nous croyons encore moins qu'elle confesse jamais ses erreurs. Et, comme de leur côté, les vrais théosophes n'accepteront jamais, ni un Christ fait chair, *selon le dogme de Rome,* ni un Dieu anthropomorphe, ni moins encore un «Pasteur» dans la personne d'un Pape, ce n'est pas eux qui iront vers «la Montagne du Salut»; ils attendront que le Mahomet de Rome se dérange pour prendre le chemin qui mène vers Mérou.* Or cela sera-t-il jamais? Je laisse au lecteur le soin d'en juger!

Un dernier mot! M. l'abbé Roca parle encore du *triple sens* accordé et reconnu canoniquement aux textes bibliques par son Église. Mais la gnose, comme la *Gupta Vidya* (la science secrète) a *sept* clefs qui ouvrent les sept mystères. Quand l'Eglise de Rome ou ses adhérents auront reconnu et étudié les quatre clefs (ou sens) qui leur manquent, on pourra se mettre à prophétiser. Jusque-là, tâchons du moins de ne pas *nous entretuer,* s'il n'est vraiment pas possible *de nous aimer les uns les autres.* L'avenir est le plus grand de tous les mystères et ceux qui ont, comme Prométhée, le don de percevoir dans le Futur ne révèlent les mystères à venir qu'à une petite minorité.—Attendons que la sagesse vienne à un plus grand nombre.

H. P. BLAVATSKY.

* La montagne sainte, demeure des dévas (*N. de la D.*).

Collected Writings VOLUME VIII

December, 1887

NOTES ON ABBÉ ROCA'S

"ESOTERICISM OF CHRISTIAN DOGMA"

[*Le Lotus,* Paris, Vol. II, No. 9, December, 1887, pp. 160-173]
[*Translation of the foregoing original French text*]

In the opening pages of this essay—so remarkable for its sincerity and its boldness—the author [Abbé Roca] raises and solves this question: "Who can say whether the time in history in which we find ourselves is not the one when the great saying of Jesus Christ shall be fulfilled: 'And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd'." [*John*, x, 16.] Several facts of past and present history militate against this optimistic hope.

To begin with, there are the teachings and the doctrines of Eastern Esotericism, which anticipate the *Kalki-Avatâra* at the end of *Kali-Yuga,* while we are only at the beginning of it now.*

Then there is the esoteric interpretation of the Christian texts which, read in the light of, and translated into, "the language of the Mysteries," show us the identity of the fundamental and definitely universal truths; by this means, the four Gospels, as well as the Bible of Moses and everything else, from the first to the last, clearly appear to be a symbolic allegory of the same primitive mysteries and the Cycle of Initiation.

In *carnalizing* the central figure of the New Testament, in imposing the dogma of the Word *made flesh,* the Latin Church sets up a doctrine diametrically opposed to the tenets of Buddhist and Hindu Esotericism and the Greek Gnosis. Therefore, there will always be an abyss between the East and the West, as long as neither of these dogmas yields. Almost 2,000 years of bloody persecution against *Heretics* and *Infidels* by the Church looms before the

---

* The *Kali-Yuga* lasts 432,000 years, and the first 5,000 years thereof will not have expired until 1897.

Oriental nations to prevent them from renouncing their philosophic doctrines in favor of

that which degrades the *Christos* principle.*

Then again statistics are available to prove that two-thirds of the population of the globe are still far from agreeing to gravitate to "one single Shepherd." Armies of missionaries are sent to every corner of the earth; money by the millions is sacrificed by Rome every year and by tens of millions by the 350 to 360 Protestant sects, and what is the result of so much effort? The disclosure of a celebrated Bishop (Bishop Temple), based on statistics, tells us! Since the beginning of our century, where the Christian missionaries have made but *three million* converts, the Mohammedans have acquired *two hundred million* proselytes without the cost of one cent! Africa alone belongs almost entirely to Islam. A sign of the times!

I stated that the New Testament is but a Western allegory founded upon the universal Mysteries, the first historical traces of which, in Egypt alone, go back at least to 6,000 years before the Christian era. I am about to prove this.

The allegory is that of the Cycle of Initiation, a new version of the mysteries, at once psychical and astronomical. *Sabeism* and *Heliolatry* are therein intimately linked to that other mystery, the Incarnation of the Word or the descent into the human race of the divine *Fiat,* symbolized in the story of Elohim-Jehovah and the Adam of clay. Hence, psychology and astrolatry (whence astronomy) cannot be separated therein.

These same fundamental mysteries are found in the sacred texts of every nation, of every people, from the beginning of the conscious life of humanity; but when one legend based upon these mysteries attempts to arrogate exclusive rights to itself above all the rest; when it declares itself an infallible dogma to force the popular

---

* An explanation of this word will be found later on.—Editor, *Le Lotus.*

---

faith into a dead letter belief, to the detriment of the true metaphysical meaning, such a legend must be denounced, its veil torn away, and itself` displayed in its nakedness to the world!

Thus it is useless to speak of the esoteric identity of universal beliefs until one has thoroughly studied and *understood* the true esoteric sense of these two original terms: *Chrêstos* (χρηστός) and *Christos* (χριστός): two poles as opposed in their significance as night and day, suffering and humility, joy and glorification, etc. The true Christians died with the last of the Gnostics, and the Christians of our day are but the usurpers of a name they no longer understand. As long as this is the case, Orientals cannot agree with Occidentals; no blending of religious ideas would be possible between them.

It is said that after the *Kalki-Avatâra* ("He who is expected" on the White Horse, in the *Apocalypse*) the Golden Age will begin and every man will become his own *guru* (spiritual teacher or "Shepherd") because the divine *Logos,* whatever name it may be given * will

reign in each regenerated mortal. There can be no question, then, of a common "Shepherd" unless that Shepherd be entirely metaphorical. Moreover, the Christians, by localizing and isolating this great Principle, and denying it to any other man except Jesus of Nazareth (or the *Nazar*), *carnalize* the Christos of the Gnostics; that alone prevents them having any point in common with the disciples of the Archaic Wisdom.

Western Theosophists accept the *Christos* as did the Gnostics of the centuries which preceded Christianity, as do the Vedântins their Krishna: they distinguish the corporeal man from the divine Principle which, in the case of the Avatâra, animates him. Their Krishna, the historical hero, is mortal, but the divine Principle (Vishnu) which animates him, is immortal and eternal; Krishna— the man and his name—remains terrestrial at his death;

Whether it be Krishna, Buddha, Sosiosh, Horus or Christos, it is a universal *principle;* the "God-Men" are of all periods and innumerable.

---

he does not become Vishnu; Vishnu absorbs only that part of himself which had animated the Avatâra, as it animates so many others.

Now the word Christos is in reality but a translation of the word Kris,* and that name is certainly anterior to the year 1 of our era by thousands of years. The proof of this is in that fragment of the Erythraean Sibyl where we find the words: ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ.† That phrase which has become so famous among Christians, is in reality but a series of nominatives of which one can make what he likes. The Church has hastened to draw from it a prophecy of the coming of Jesus. The phrase had, however, nothing to do with our era, as is proved both by history—from the 1st of January of the year 1, to the 1st of January, 1888 A. D.—and the actual text of the Sibylline fragment.

In fact, this universal and entirely pagan prophecy, dating from the beginning of our race, promises us the return of the golden age as soon as "the Child," that has been foretold, is born, and whose birth is as allegorical as it is metaphysical. It has nought to do with any particular man, any immaculate woman; it is entirely mythological in its form; astronomical and theogonic in its

---

* An esoteric term for the word *anointed.* Georg Curtius sees the origin of all these terms, χρις, χράω, χρηστός in the Sanskrit *gharsh* (Greek χερ).—*Principles of Greek Etymology,* Vol. I, p. 236.

[Reference is here to the work of Georg Curtius entitled G*rundzüge der griechischen Etymologie* (Leipzig: B. G. Teubner, 1858-62). In the 5th-ed., 1879, this subject is discussed on page 204. The only English translation known to exist is the one by A. T. Wilkins and E. B. England (London: J. Murray, 1875 and 1886), in two volumes. However, the volume and page reference, as given by H. P. B., does not seem to correspond to this translation.—*Compiler*.]

† [*Vide* H. P. B.'s explanation of this Sibylline oracle in the second installment of her essay on "The Esoteric Character of the Gospels," and the additional data contained in Compiler's Note No. 31appended to the above-mentioned essay.

This series of words, written in the ordinary manner and with proper accents, reads as follows:

[Ἰησοῦς Χρειστὸς Θεοῦ υἱὸς σωτὴρ σταυρός —*Compiler*.]

376

hidden meaning. In all ages and among all peoples, the Myth-Messiah is born of a Virgin-Mother. Witness Krishna and Devakî; see the Buddhist legend grafted upon the historical Gautama the Buddha and his Mother Maya; notice that which was added to the biography of Pharaoh Amenhotep III, born of a Virgin-Mother, Queen Mut-em-ua, during the XVIIth Dynasty. Examine also the inside walls of the *Sanctum Sanctorum* in the temple of Luxor, built by the same Pharaoh, and you will see four very significant scenes: * first, there is the god *Thoth*

---

* [See the accompanying illustrations which represent the birth scenes mentioned by H. P. B. They are to be found on the West Wall of one of the rooms in the Temple of Luxor in Egypt. This room is situated on the East side towards the Southern end, and is best approached by a doorway in the East Wall of the Hypostyle Hall, and then by passing along the outer wall of the Temple southwards towards the first entrance on the right hand. The room is open to the sky, and because of the orientation the left end of the West Wall never gets the full rays of the sun, and is therefore difficult to photograph. The walls were much defaced during the Amarna religious revolution, and while restorations were made under Seti I, they are still in extremely poor condition.

The story on the West Wall consists of three rows of pictures. It begins at the bottom right-hand corner and proceeds leftwards to the end of the wall; it is then continued in the middle row immediately above the last scene—the moulding of the Child and his Ka by the potter or creative god Khnum—and proceeds to the right; finally, it is resumed at the left hand of the topmost row, and ends at the extreme right. This is the correct order of the events described, if we take it for granted that the artist copied the story of Queen Hatshepsut's divine birth, as shown in her Temple at Deir-el-Bahari, where there is no possibility of mistaking the order of events, for they are sculptured in one long row.

To supplement the actual photographs taken by the Epigraphic Survey of the Oriental Institute, University of Chicago, we append also two Plates of Drawings from the work of Albert Gayet entitled *Le Temple de Luxor*. Figures 197, 198, and 199 correspond to the three photographs reproduced.

H. P. B.'s comments follow very closely the text of Gerald Massey's own explanation. This is somewhat unfortunate, as the latter contains several errors. Fig. 197 represents the god Thoth announcing to Queen Mut-em-ua that she will bear the "Great Hereditary

---

THOTH MUT-EM-UA KHNUM MUT-EM-UA HATHOR
SCENES OF THE ANNUNCIATION AND OF THE QUEEN CONDUCTED TO THE BIRTHROOM.
WEST WALL OF ONE OF THE HALLS IN THE TEMPLE OF LUXOR.
(Courtesy of the Oriental Institute, University of Chicago)

(the lunar Mercury, the Egyptian Gods' Messenger of the annunciation, the Gabriel of the *Book of the Dead*) saluting the Virgin Queen and announcing to her the birth of a son; then, there is the god Kneph helped by Hathor (the Holy Ghost under its two aspects, masculine and feminine, like the Sophia of the Gnostics which was transformed into the Holy Ghost), preparing and making ready the germ of the coming child; then, the mother in travail, seated on the stool of the mid-wife, who receives the newly-born in a cave; and, lastly, the scene of the Adoration. Gerald Massey, the English Egyptologist, describes this last scene as follows:

> . . . . . Here the child is enthroned, receiving homage from the Gods and gifts from men. Behind the deity Kneph, on the right, three spirits—the Three Magi, or Kings of the Legend, are kneeling and offering presents with their right hand, and life with their left. The child thus announced, incarnated, born, and worshipped, was the Pharaonic representative of the Aten Sun in Egypt, the God Adon of Syria, and Hebrew Adonai; the child-Christ of the Aten Cult; the miraculous conception of the ever-virgin mother, personated by

---

Prince," as is stated in the accompanying hieroglyphic inscription. Fig. 198 represents the god *Khnum* (not Kneph) and the goddess Hathor leading the Queen to her bed, and holding out to her the sign of life. The threefold Fig. 199 represents the birth of the King. The Queen is seated on a midwife's chair, placed upon a bed, which in turn rests upon another bed. Two goddesses are in attendance upon her, while the baby and its Ka are received by other goddesses, probably some of the seven forms of Hathor. In the middle register, the centre is occupied by the two forms of the god of "Millions of Years." On each side are the members of the Ogdoad of Hermopolis, primeval gods who, according to the Hermopolitan teachings, came into existence at the dawn of creation. In the bottom register is a large amulet of protection, and the "Souls of Heliopolis and of Mekhen." Figures 200 and 201 have to do with the presentation of the baby to Amon-Ra.

It will be seen therefore, by comparing these facts with Massey's description, that certain errors have been allowed to creep into the latter. There is also considerable diversity of views among Egyptologists with regard to the so-called "Divine Birth" scenes. It is contested by some of them that no Egyptian version portrays the future mother as being a virgin, and that the "immaculate conception" idea is foreign to Egyptian mythology.—*Compiler*.]

———————

378

Mut-em-ua, as mother of the "only-one," and representative of the divine mother of the youthful Sun-God.*

It is unnecessary to repeat the legend of Krishna and Devakî, of his miraculous birth, of the shepherds who took care of him, of the Rishis who saluted him, or of the Indian Herod, King Kamsa, who ordered the massacre of 40,000 new-born males, in the hope of killing Krishna, one who was to dethrone him, among them.

And has the golden age, sung by Virgil and the Sibyl, come at last? Where shall we look for it? Is it in the first centuries of Christianity when the pagans, in order to protect their Gods, massacred the Nazarenes? Is it when the latter, openly declaring themselves Christians, started drowning the gods of the heathens in torrents of human blood, in the name of Him who had preached to them, as they said, brotherly and universal love, even to their enemies, charity unto forgiveness, and the forgetting of injuries? Or is it in those centuries when the Holy Inquisition ruled, that humanity enjoyed its golden Age, its universal peace, material or moral? Or again, is it when the armies of Europe stand prepared to spring upon and exterminate each other, while legions of unfortunates perish of hunger and cold under the blessing of the Vicar of Christ (endowed with 20 millions for his jubilee) and morality in Christian and civilized countries sinks below that of wild beasts?

The fact is that the true meaning of the Sibyl's words is really known only to the Adepts; and it is not by the Cross of Calvary that they can be interpreted.

I have not the slightest intention of hurting the feelings of those who believe in Jesus, the carnalized Christ, but I feel myself compelled to emphasize our own belief while explaining it, because the Abbé Roca wishes to identify it with that of the Roman Church; never can these two beliefs be united, unless the Catholicism of the Latin

———————

* [Lecture on "The Historical Jesus and Mythical Christ," p. 5, 2nd para. *Vide* Bio-Bibliographical Index, s.v. MASSEY.— *Compiler*.]

———————

SCENE OF THE DIVINE BIRTH
ON THE SAME WEST WALL, IMMEDIATELY TO THE RIGHT OF THE PREVIOUS SCENES.
(Courtesy of the Oriental Institute, University of Chicago)

Church returns to its earliest tenets, those of the Gnostics. For the Church of Rome was Gnostic—just as much as the Marcionites were—until the beginning and even the middle of the second century; Marcion, the famous Gnostic, did not separate from it until the year 136, and Tatian left it still later. And why did they leave it? Because they had become heretics, the Church pretends; but the history of these cults contributed by esoteric manuscripts gives us an entirely different version. These famous Gnostics, they tell us, separated themselves from the Church because they could not agree to accept a Christ *made flesh*, and thus began the process of carnalizing the Christ-principle. It was then also that the metaphysical allegory experienced its first transformation—that allegory which was the fundamental doctrine of all the Gnostic fraternities.*

One fact is enough to prove that the Roman Church has abandoned even the tradition preserved by the Greek Church, in that it has adopted the *solar* tonsure † proper to the Egyptian priests of the *public* temples, and to the lamas and bonzes of the *popular* Buddhist cult: this is sufficient to demonstrate that the Church of Rome is the one that has wandered farthest from the real religion of the mystical Christ.

Therefore, the time is still far distant when "all the people of the universe will form one flock under one shepherd." Human nature will have to be completely modified before it occurs. We will have to attain the Seventh Race, according to the prophecy of the Book of

---

* The Gnostics were actually divided into various fraternities, such as: Essenes, Therapeuts, Nazarenes or Nazars (from which Jesus of Nazareth); "James," the Lord's brother, head of the Church of Jerusalem, was a Gnostic to his finger tips, an ascetic of the old Biblical type, *i.e.,* a Nazar dedicated to asceticism from his birth. The razor had never touched his head or beard. He was such a one as Jesus is represented to be in

legends or pictures and such as are all the "Brother-Adepts" of every country; from the yogi-fakir of India to the greatest Mahâtmans among the Initiates of the Himâlayas.

† Magnetic and psychic force resides in the hair; hence the myth of Samson and others like him in antiquity.

————————

SCENE OF THE DIVINE BIRTH (*cont.*).
FURTHER EXTENSION OF THE SCENE TO THE RIGHT OF THE PREVIOUS PICTURE.
(Courtesy of the Oriental Institute, University of Chicago)

DIVINE BIRTH SCENES FROM THE TEMPLE OF LUXOR.
(From *Le Temple de Luxor*, by Albert Gayet)

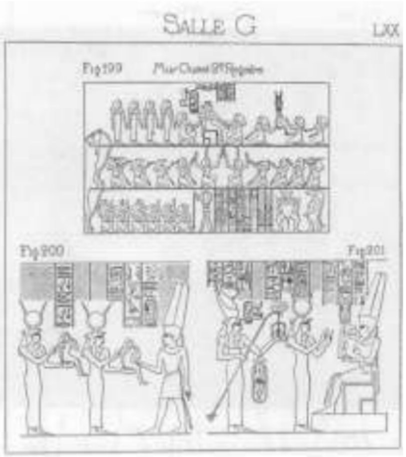

DIVINE BIRTH SCENE FROM THE TEMPLE OF LUXOR (cont.).
(From *Le Temple de Luxor*, by Albert Gayet)

*Dzyan,** because it is then that the “Christos”—designated by his various pagan names, as well as those *of* the Gnostics “heretics”—will reign in the soul *of* every individual, in the soul *of* all those who shall have first accepted the *Chrêst* †—I do not say simply those who will *have* become *Christians,* which is quite another thing. For, let us proclaim it once for all, the word *Christ,* which means the *glorified*, the *triumphant*, and also the “anointed” (from the word χρίω, to anoint) cannot be applied to Jesus. Even according to the Gospels, *Jesus was never anointed*, either as High Priest, as King or as Prophet. “As a mortal,” remarks Nork, “he was anointed only once, by a woman, and not because he offered himself as king *or* High Priest, but, as he said himself, *for his burial*.” Jesus was a *Chrêstos*: χρηστὸς ὁ Κύριος (the Lord is good), as St. Peter said (1st *Epistle,* ii, 3), whether he actually lived during the Christian era or a century earlier, in the reign of Alexander Jannaeus and his wife Salome, at Lüd, as stated in the *Sepher Toldoth Jeshu.*‡

———————

* A Tibetan word, the Sanskrit *Jñâna,* occult wisdom, *knowledge.*

† A word which is neither the *Krest* (cross) of the Slavs, nor the crucified “Christ” of the Latins. The Ray made manifest from that Centre of Life which is hidden from the eyes of Humanity for and in Eternity, the *Christos,* crucified as a body of flesh and bones! ! !

‡ Having drawn to Madame Blavatsky’s attention that, according to certain scholars, this assertion is erroneous, she answered as follows: “I say the scholars are either lying or talking nonsense. Our *Masters* affirm the statement. If the story of Jehoshua or Jesus Ben-Pandira is false, then the whole *Talmud,* the whole Jewish Canon is false. He was the disciple of Jehoshua Ben Perahiah, the fifth President of the Sanhedrin after Ezra who *re*-wrote the Bible. Compromised in the revolt of the Pharisees against Jannaeus in 105 B.C., he fled into Egypt carrying the young Jesus with him. This account is far truer than that of the New Testament which has no record in history.”

[Reference is here made to the tradition preserved in the *Gemara* of the Babylonian *Talmud,* namely in the treatises known as *Sotah* (chap. ix, 47a) and *Sanhedrin* (chap. xi, 107*b*). Consult in this connection H. P. B.’s article, “A Word with the Theosophists” (*The Theosophist*, Vol. IV, March 1883, pp. 143-145; re-published in Vol. IV, of the present Series); a footnote embodied in the 2nd installment of her essay, “The Esoteric Character of the

———————

And there were other ascetics *in the condition of Chrêstos,* even in his time: all those who, entering upon the arduous path of asceticism, travelled on the road which leads to

Christos,—the divine light—all those were in the Chrêstos state, ascetics belonging to the oracular temples χρηστήριος de χράω belonging to an oracle; and χρηστήριον vehicle of an oracle, sacrifice and victim). This was all part

Gospels"; and the valuable work of G. R. S. Mead, *Did Jesus Live 100 B.C.*? (London and Benares: Theos. Publ. Society, 1903), who has surveyed all available exoteric evidence on this subject.

The recent discovery of certain "Scrolls" in a cave around the Dead Sea go a long way towards confirming the tradition contained in the *Talmud.*

Mention should be made here of the fact that H. P. B.'s original French sentence is somewhat ambiguous; a literal translation of it makes it appear equally ambiguous in English. Therefore, to eliminate any possibility of confusion, it should be pointed out that it was Jehoshua (or Joshua) Ben Perahiah who was compromised in the revolt against Jannaeus, and fled to Egypt with the young Jehoshua Ben Pandira.

Gerald Massey, in a letter to the *Medium and Daybreak,* a London weekly, gives an account of his historical researches on this important subject, from which the following paragraphs are quoted in *The Theosophist,* Vol. V, Suppl. to June, 1884, pp. 84-85:

"The Christian cult did not commence with our Canonical Gospels, nor with a personal founder supposed to be therein portrayed.

"The Jehoshua of the *Talmud* was undoubtedly an historical character. According to a tradition preserved in the *Toledoth Jehoshua,* he was related to Queen Salome, the wife and later widow of King Jannaeus, who reigned from the year 106 to 79 B.C. She is said to have tried to protect Jehoshua from his sacerdotal enemies, because she had been a witness of his wonderful works. One Jewish account asserts that this man, who is not to be named, was a disciple of Jehoshua ben-Perachia. It also says he was born in the fourth year of the reign of Alexander Jannaeus, notwithstanding the assertions of his followers that he was born in the reign of Herod. That is about a century earlier than the Christian era, which is supposed to have been dated from the birth of Christ. Jehoshua is described as being the son of Pandira and of Stada, the Strayed One.

"The Rabbi ben-Perachia is likewise an historical character. He had begun to teach in the year 154 B.C.; therefore he was not born later than 180 to 170 B.C. But it is also related that this Rabbi fled into Egypt during the Civil War in which the Pharisees

of the cycle of initiation; anyone who wants to be convinced of it has merely to investigate. No "sacrificial victim" could be united to *Christ triumphant* before passing through the preliminary stage of the suffering *Chrêst* who was put to death.

Astronomically, it was *the death of the Sun,** but death the precursor of the *New Sun,*† death engendering life in the bosom of darkness.

revolted against King Alexander Jannaeus. This was about the year 105 B.C.; and as Jehoshua ben-Pandira accompanied the Rabbi as his pupil, he may have been born as early as 120 B.C. We learn from Tract *Shabbath,* of the Babylonian Gemara to the *Mishna,* that Jehoshua ben-Pandira was stoned to death as a wizard in the city of Lud or Lydda, and was afterwards crucified by being hung upon the tree on the eve of the Passover. Another tradition records that Jehoshua was put to death during the reign of Salome, which ended in the year 71 B.C.

"Jehoshua is the sole historical Jesus known either to the Jews or the Christians. For, Epiphanius in the fourth century actually traces the pedigree of his Jesus the Christ to Pandira, who was the father of that

Jehoshua who lived and died at least a century too soon to be the Christ of our Canonical Gospels. This shifts the historic basis altogether; it antedates the human history by a century and destroys the historic character of the Gospels, together with that of any other Jesus than Jehoshua ben-Pandira whom both Jews and Christians agree to identify as the sole human personality. The traditions further show that Jehoshua was a Nazarene in reality, and not because he was born at Nazareth, which never could have constituted any one a Nazarene!

"Now the *Book Abodazura* contains a comment on the Apostle James, in which it describes him as 'a follower of Jehoshua the Nazarene,' whom I have shown to be that 'other Jesus,' who was not the Jesus or Christ of Paul. Here then opens the great rift between an historical Jehoshua, the magician, preacher, and the mythological Jesus of the Canonical Gospels; a rift that has never been bottomed, and over which I have attempted to throw a bridge."

Consult the Bio-Bibliographical Index, s.v. JOSHUA BEN PERAHIAH.—*Compiler*.]

* Upon the *cross* of the *autumnal equinox,* the point where the ecliptic *crosses* the equator, and where the sun descends into that latter circle, announcing winter, death

† Christmas, when the sun reascends towards the Equator after having passed the Winter Solstice, announcing Spring, the renewal, Easter.

Psychologically, it was the death of the senses and the flesh, the resurrection of the spiritual *Ego,* the Christos in each one of us.

Yes, it is indeed the *Christos himself* who directs this occult movement; but if it is so, it is not with the idea that *Saint Peter, who denied his Christ three times,* should receive the keys of the mysteries from the hands of the Mahâtmans, nor that the latter should re-enact the scene of the three Magi-Kings. It is hardly necessary to repeat again that which other Mahâtmans, the Hierophants of Egypt, repeated every 19 years, according to the *Metonic Cycle,* five or six thousand years, at least, before the XIXth century. The astronomical Christos can have but one anniversary of birth and of resurrection in 19 years, as shown by Gerald Massey, because his parents are the Sun and the Moon, the heavenly bodies which accompany "the Man crucified in Space," which images preceded even the figure described by Plato. That day, consecrated by a ceremony, was fixed in Egypt according to the full moon of Easter.*

As stated by the London Egyptologist and lecturer quoted above:

> The birthplace of the Egyptian Messiah [Horus] at the Vernal Equinox was figured in Apt, or *Apta,* the corner. . . .†

But Apta also means the *Crib* and the Manger, therefore the child born in the Apta was supposed to be born in the Crib, and this Apta, as Crib, is the hieroglyphic sign of the birthplace of the Sun.‡

This point was indicated by the intersection of the Colure of the Equinox with the Equator, and as it passed from sign to sign, the corresponding star of the Orient (or of the East) served to mark its position.

> . . . . . When the birthplace was in the sign of the Bull, Orion was the star that rose in the East to tell where the young Sun-God was

* Among the Christians also, the day of the Nativity is determined by the full moon of Easter, a strange coincidence!
† ["The Historical Jesus and Mythical Christ," p. 7.]
‡ The Egyptians carried the new-born in its crib through the streets of Alexandria.

———————

reborn. Hence it is called the "Star of Horus." That was then the star of the "Three Kings" who greeted the Babe; for the "Three Kings" is still a name of the three stars in Orion's Belt . . .*

And our author adds:

Plutarch also tells us how the Mithraic Cult had been particularly established in Rome about the year 70 B.C.† And Mithras was fabled as having been born in a cave. Wherever Mithras was worshipped the cave was consecrated as his birthplace. The cave can be identified, and the birth of the Messiah in that cave, no matter under what name he was born, can be definitely dated. The "Cave of Mithras" was the birthplace of the Sun in the Winter Solstice, when this occurred on the 25th of December in the sign of the Sea-Goat, with the Vernal Equinox in the sign of the Ram. Now the Akkadian name of the tenth month, that of the Sea-Goat, which answers roughly to our December, the tenth by name, is *Abba Uddu,* that is, the "Cave of Light"; the cave of re-birth for the Sun in the lowest depth at the Solstice, figured as the Cave of Light. . . . .

This cave was continued as the birthplace of the Christ. You will find it in all the Gospels of the Infancy, and Justin Martyr says, "Christ was born in the Stable, and afterwards took refuge in the Cave." He likewise vouches for the fact that Christ was born on the same day that the Sun was re-born in *Stabula Augiae,* or, in the Stables of Augias. Now the cleansing of this Stable was the sixth labour of Heracles, his first being in the sign of the Lion; and Justin was right; the Stable and Cave are both figured in the same Celestial Sign. But mark this! The cave was the birthplace of the Solar Messiah from the year 2410 to the year 255 B.C.; at which later date the Solstice passed out of the Sea-Goat into the sign of the Archer; and no Messiah, whether called Mithras, Adon, Tammuz, Horus or Christ, could have been born in the Cave of *Abba Uddu* or the Stable of Augias on the 25th of December after the year 255 B.C., therefore Justin had nothing but the Mithraic tradition of the by-gone birthday to prove the birth of the Historical Christ 255 years later!‡

Thus, with mathematics and astronomy to help us, it has been demonstrated that Jesus could not have been born December 25, 255 years later; the Precession of the Equinoxes, or the Sidereal increment forbids it.§

———————

* [*Op. cit*., p. 7.]
† [*Lives:* Life of Pompey, ch. 24.]
‡ [Massey, *op. cit.*, pp. 6-7.]
§ [*Vide* Compiler's footnote on page 365 of this Volume.]

———————

It is in this ancient wisdom, and in the Christos of the Gnostics under its various names, that the Theosophists, disciples of the Mahâtmans, believe. Is the Abbé Roca ready to make the Pope accept this belief, and to accept it himself?—I doubt it. What, then, can we do?

The Abbé Roca quotes us passages from Paul speaking of the "Word made flesh" and of a God existing *corporeally;* but the Abbé Roca is too learned to deny that the *Epistles* of St. Paul have not come down to us entirely immaculate. For several centuries the Church refused them a place among orthodox scriptures, as it did also the *Revelation* of St. John, and when these two books were accepted, they were, *as is definitely proved,* in a mutilated form.

But for that, the great enemy of St. Peter would have made but one mouthful of the apostle of the circumcision. That is why, to the expression advanced, "the Word made flesh," Theosophists—Gnostic and Buddhist—could oppose these other words of Paul's asking whether the Galatians are foolish enough—after beginning with faith in Spirit—to fall back into a belief in a *corporeal* god; for that is the esoteric meaning of what he says in his *Epistle to the Galatians,* iii, 3, etc.

There is another extraordinary thing which the Abbé Roca really ought to explain to us. It would appear, *from every calculation,* that Paul had been converted to Christ three or four years *before the crucifixion of Jesus*! Thus, according to the *Acts,* his vision dated from the year 30 or 31, but according to what he also told the Galatians, it must have occurred in the year 27. He said, in fact, that he had not gone to Jerusalem for three years after his conversion (*Gal*., i, 18 *et seq*.), and after this he spoke (*Ibid.,* ii, 1 *et seq*.) of returning there fourteen *years* later, with Barnabas and Titus. Now, "the date of that second visit at least, if not of the first, can be *historically fixed,* because it was made during the great famine that is known to have occurred in the year 44, when Paul and Barnabas sent relief to the poor." If then we subtract 17 from the date of 44, it follows that St. Paul was converted in the year 27, that is, while Jesus still lived! And that

can hardly be explained unless, as Gerald Massey proves (thus corroborating the facts taught in the secret books of the Gnosis—see *Isis Unveiled,* Vol. II),* Paul had been converted, not to Jesus of Nazareth, but to the *Christos* of the Gnostics. In his Epistles he has been made to fulminate against the *heretics,* but these heretics were actually Peter, James, and the other Apostles.

I am ignorant of what the erudite Abbé Roca intends to disclose to the world in his next volume on the subject of the "Fall from Eden" which he regards as a cataclysm, "punishment of a frightful crime, of an audacious revolt"; but I can assure him that the opinion of the "Theosophists-Chelas" upon the subject is already formed in advance.

The terrible crime was merely the natural result of the law of evolution: that is the races—hardly solidified at first—of our androgynous and *semi*-ethereal prototypes,

materializing themselves little by little, taking on a physical body, then separating into distinct males and females, finally *procreated* carnally after they had formerly *created* their likenesses by entirely different methods which will be explained some day (if, however, one may express by the word *create* an idea quite contrary to that of engender).

This "audacious revolt" is again an *anthropomorphic* and *personifying* allegory that we owe to the Church, which materialized, in order to disguise them the better, all the ancient ideas—old as the world. It was a philosophic doctrine imbedded in the esoteric meaning of the Promethean legend. The sacred fire which he stole from the Gods is the flame of conscious intellect, the spark which animates the fifth principle, or *Manas;* it is also the generating and sexual flame; that spark is the reflection —if not the very essence—of the Archangels or *Monads,* forced by their *karma* from the preceding *manvantara,* to incarnate in the astral forms of the *third* great pre-Adamite race before its "fall"—the fall of *Spirit into Matter.* That

---

* [The most likely passages are those on pp. 89-91, 137 and 162 footnote.—*Compiler.*]

---

supposed "revolt," that "theft" of the *creative* fire, is a result of Evolution (of which the Darwinian theory is but the rough exterior husk on the physical or material plane).

Once endowed with the creative fire, completely evolved mankind had no further need for the help of the Powers or creative Gods, such as the *Elohim* of chapter ii of *Genesis. Men became creative Gods,* in their turn, able to give life to beings like themselves; whence the Greek allegory of Ouranos mutilated by Saturn-Kronos, who in turn finds himself mutilated by his son Jupiter; the allusion is perfectly transparent; since men had discovered, thanks to Prometheus, the *secret of the various methods of creation,* and were creating in their turn, what was the use of god-creators?

The so-called *theft* of the creative fire is, according to Enoch, the crime which caused the guilt of the *fallen* angels, of whom the Church has made Satan and his Host.

The Abbé Roca tells us again of the "*Sat* of the Hermetists," but he commits a double error in attributing that "Sat" to the Hermetists, who had never heard of it, and in calling it "Substance" like the *Yliaster* of Paracelsus.

Sat is a Sanskrit term, used in the philosophy of the *Vedânta;* it is an adjective untranslatable into any language; neither substance nor pure Spirit, nor even *any thing, Sat* is the infinite All, LIFE, or rather ABSOLUTE Existence, which cannot be translated either by the verb "to be" היה (Eheieh),* or by the verb "to live" הוה , of which the Kabbalists have made a glyph of existence by transmuting it in a dozen different ways without the meaning

---

* [According to Wm. Gesenius' *Hebrew-English Lexicon of the Old Testament* (1836), היה means "to be, to come to pass, to happen, to become, to be made or done, to come into existence," while הוה is a more infrequent form in Hebrew, meaning also "to be," or "to exist." Eheieh, אהיה is the first person singular, "I am," such as in the well-known expression, "I am that I am," אהיה אשר אהיה, *eheieh asher eheieh.* Both verbs have their origin in the idea of "breathing."—*Compiler.*]

———————

being altered, and applying it to their Jehovah. *Sat* is the Absolute, or Parabrahm—and where is the Vedântin who would ever allow himself to call "spirit" Parabrahm, or the neuter Brahma!—while the Yliaster of Paracelsus is only the *Anima Mundi;* it is not even *Mûlaprakriti,* which is the "veil of Parabrahm" (literally, the *root* of *Nature*) but simply the *Âkâśa,* the noumenon of the Astral Light, the veil between the Earth and the first waters.

To the ecclesiastical religion of Christianity which has materialized everything, which has carnalized the *Logos* or Word, which, out of the *unknown* God of St. Paul, has made an anthropomorphic being, our SAT would never be either comprehensible or acceptable; our Sat, of which *Ain-Soph,* the negative divinity of the Kabbalists, is merely a pale metaphysical copy.

As a Roman Catholic, the Abbé Roca tells us that, "*outside of God,* there exists in the universe but one and the same substance," whatever that may be. Disciples of the Mahâtmans, the Theosophists answer him: we reject a conditioned and limited God, though he would have *outside of himself* but one mathematical point! We are not looking for a *dwarf-God,* a God endowed with human attributes, *made in the image of man;* above all, we do not want a God fashioned by the mortal architects of a Church which has had the audacity to proclaim itself *infallible!* The Divinity that we acknowledge, we who hardly dare to formulate an adumbration of its conception, is God-the ALL, absolute, infinite, without beginning or end; the omnipresent divinity, of which the only WORD that can be "made flesh" is Humanity! And that Word, which corporeal mankind—especially that mankind found under the aegis of the Churches—crucifies constantly and without intermission, that Word is resurrected only in that man who is sufficiently liberated from bonds tied by mortal hands, no longer to make for himself an earthly idol, either of the Church—the statue with feet of clay—or the world—the Satan who never renounces his pomp and works!

The Christos which Theosophists, thus liberated, have acknowledged, ever since the *secula seculorum*, is the *spiritual*

Ego, glorious and triumphant over the flesh. But, as the allegory of the Four Evangelists

shows, the Son, from his resurrection, ascends to heaven to be forever one with the Father. Does that mean that we should accept the "miracle" of the Ascension as applied to the resurrected body of a man who has been made into a God? Does it mean that a fact so supernatural has ever taken place in the history of mankind? No! We absolutely reject such an interpretation, we reject that dogma which degrades the great mystery of universal Unity,* because, as far as we are concerned, we explain it quite differently:

Once united to his Âtman-Christos, the Ego, by that very act, loses the great illusion called *ego-ism,* and perceives at last the fullness of truth; that *Ego* knows that it has never lived *outside* the great All, and that it is inseparable from it. Such is Nirvâna, which, for it, is but the return to its primitive condition or state. Imprisoned in its *oubliette* † of flesh and matter, it had lost even the conception or memory of that condition, but once the light of Spirit has revealed to it the illusion of the senses, it places no more trust in earthly things, for it has learned to scorn them; the Son is now united to the Father; thenceforth the soul is one with Spirit! And when a man has reached this point in the Gnosis, or Theosophy, what has he then to do with the dogmas of any Church?

As to the Church, it has always made mysteries, and as the Abbé says very correctly, "mysteries exist only for the ignorant"; furthermore, is it not Christ himself who is made by the Catholic Church to say: ". . . that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" [*Luke,* xii, 3]. And what is that, but a repetition of the commandment of Gautama the Buddha: "Go and proclaim on the housetops of the

* The legend of the Ascension is merely an allegory as old as the world; to believe in it one would have also to admit the authenticity of the ascension of Elijah carried alive into cosmic space, himself, his horses and his chariot.

† [Underground dungeon or cell where the prisoner was deliberately forgotten.—*Compiler.*]

pariahs, and in broad daylight, the mysteries of the Brâhmanas which they have kept secret in their temples. They have done so for love of power, for control of` the blind, and to usurp the prerogatives of the Devas (Gods)."

What the Brâhmanas were doing when Siddhârtha Buddha came to deliver the people from the yoke of that caste, the Roman Church has done to this very day in the West; Theosophists will bring to light the mysteries of the Catholic Church, *which are really those of the Brâhmanas,* although under other names; in doing so, they will merely follow the commandments of the two great Mahâtmans: Gautama of Kapilavastu and Jesus of Judaea. Both of them had found their "Christos," the eternal Truth, and both, being Sages and Initiates, proclaimed the same truths.

We all thank the Abbé Roca for his brave and generous words; we do not doubt that such priests as he, who have the courage to translate "the dead letter" of the symbolic texts and proclaim the esoteric truths "upon the housetops," may be ready to follow the way of

Truth, the *Light* which they find on their path.
Honor to such!

But we are not as optimistic, however, as he is. Though the Church sees its greatest "mysteries" unmasked and proclaimed by scholars of every country who are versed in Orientalism and Symbology, or by Theosophists, we cannot believe that it will ever accept our truths; we believe still less that it will ever confess its errors. And, as on their part, true Theosophists will never accept either a Christ made Flesh, *according to the Roman dogma,* or an anthropomorphic God, still less a "Shepherd" in the person of a Pope, it is not they who will move towards "the Mountain of Salvation"; they will wait till the Roman Mohammed takes the trouble of starting on the road which leads to Meru.* Will that ever take place? I leave that to the reader to judge for himself.

One last word! The Abbé Roca also speaks of the *triple meaning* canonically accorded to and recognized in the

* The sacred mountain, abode of the Devas.—Editor, *Le Lotus.*

Biblical texts by his Church. But the Gnosis, like the *Gupta-Vidyâ* (*the* secret science) has *seven* keys which open the seven mysteries. When the Roman Church, or its adherents, shall have acknowledged and studied the four keys (or meanings) which they lack, it will be possible to set about prophesying. Until then, let us try, at least, *not to kill each other,* if it is not really possible *for us to love each other.* The future is the greatest of the mysteries and those who have, like Prometheus, the gift of seeing into the Future, reveal the coming mysteries but to a small minority. Let us wait for wisdom to come to a greater number.

H. P. BLAVATSKY.

Collected Writings VOLUME VIII

May, June, July, 1887

HELENA PETROVNA BLAVATSKY

[*The Theosophical Forum,* New York, Vol. V, No. 12, April, 1900;
Vol. VI, Nos. 1, 2, 3, May, June, July, 1900]

[This is an account written by Charles Johnston concerning his conversation with H. P. B. when he met her for the first time in London, in the Spring of 1887, soon after her arrival from Ostende. Even though this text is not from H. P. B.'s own pen, it is published here as it contains a great many points of teaching, and bears obvious marks of authenticity.—*Compiler*.]

"I understand, Socrates. It is because you say that you always have a divine sign. So he is prosecuting you for introducing new things into religion. And he is going into court knowing that such matters are easily misrepresented to the multitude, and consequently meaning to slander you there."

—PLATO.

I first met dear old "H. P. B.," as she made all her friends call her, in the spring of 1887. Some of her disciples had taken a pretty house in Norwood, where the huge glass nave and twin towers of the Crystal Palace glint above a labyrinth of streets and terraces. London was at its grimy best. The squares and gardens were scented with grape-clusters of lilac, and yellow rain of laburnums under soft green leaves. The eternal smoke-pall was thinned to a gray veil shining in the afternoon sun, with the great Westminster Towers and a thousand spires and chimneys piercing through. Every house had its smoke-wreath, trailing away to the east.

H. P. B. was just finishing her day's work, so I passed a half-hour upstairs with her volunteer secretary, a disciple who served her with boundless devotion, giving up everything for her cause, and fighting her battles bravely, to be stormed at in return, unremittingly for seven years. I had known him two years before, in the days of Mohini Chatterji, the velvet-robed Brahman with glossy tresses and dusky face and big luminous eyes. So we talked of

old times, and of H. P. B.'s great book, *The Secret Doctrine,* and he read me resonant stanzas about Universal Cosmic Night, when Time was not; about the Luminous Sons of Manvantaric Dawn; and the Armies of the Voice; about the Water Men Terrible and Bad,

and the Black Magicians of Lost Atlantis; about the Sons of Will and Yoga and the Ring Pass-Not; about the Great Day Be-With-Us, when all shall be perfected into one, re-uniting "thyself and others, myself and thee."

So the half-hour passed, and I went downstairs to see the Old Lady. She was in her writing-room, just rising from her desk, and clad in one of those dark blue dressing-gowns she loved. My first impression was of her rippled hair as she turned, then her marvellously potent eyes, as she welcomed me: "My dear fellow! I am so glad to see you! Come in and talk! You are just in time to have some tea!" And a hearty handshake.

Then a piercing call for "Louise," and her Swiss maid appeared, to receive a voluble torrent of directions in French, and H. P. B. settled herself snugly into an armchair, comfortably near her tobacco-box, and began to make me a cigarette. The cuffs of a Jaeger suit showed round her wrists, only setting off the perfect shape and delicacy of her hands, as her deft fingers, deeply stained with nicotine, rolled the white rice-paper round Turkish tobacco. When we were comfortably alight, she told me a charming tale of Louise's devotion. She had got away from her base of supplies somewhere, in Belgium I think, and things were rather tight for a while. A wealthy gentleman called to see the famous Russian witch, and tipped her maid munificently. As soon as he was gone, Louise appeared, blushing and apologizing: "Perhaps madame will not be offended," she stammered, "but I do not need money; *enfin—madame consentira* . . ." and she tried to transfer the *douceur* to her mistress.

Louise's entry cut short the story, and H. P. B. turned with a quizzically humorous smile to another theme: "Of course you have read the S. P. R. Report?—The Spookical Research Society—and know that I am a Russian spy, and the champion impostor of the age?"

"Yes, I read the Report. But I knew its contents already. I was at the meeting when it was first read, two years ago."

"Well," said H. P. B., again smiling with infinite humour, "and what impression did the frisky lambkin from Australia make upon your susceptible heart?"

"A very deep one. I decided that he must be a very good young man, who always came home to tea; and that the Lord had given him a very good conceit of himself. If he got an opinion into his head, he would plow away blandly, and contrary facts would be quite invisible. But your case was not the first on the list. They had a paper on modern witchcraft, at which another of your accusers proved that pinches and burns could be sent by thought-transference to a person miles away. It was quite gruesome, and suggested ducking-stools. Then you came on. But as far as I could see, the young Colonial had never really investigated any occult phenomena at all; he simply investigated dim and confused memories about them in the minds of indifferent witnesses. And all that Mr. Sinnett says in the *Occult World* seems to me absolutely unshaken by the whole Report. The Poet, the third of your accusers, came down among us after the meeting, and smilingly asked me

what I thought of it. I answered that it was the most unfair and one-sided thing I had ever heard of, and that if I had not already been a member of your Society, I should have joined on the strength of that attack. He smiled a kind of sickly smile, and passed on."

"I am glad you think so, my dear," she answered in her courtly way, "for now I can offer you some tea with a good conscience." Louise had laid a white cloth on the corner table, brought in a tray, and lit a lamp. The secretary soon joined us, receiving a tart little sermon on being unpunctual, which he was not. Then we came back to her friends, the Psychical Researchers.

"They will never do much," said H. P. B. "They go too much on material lines, and they are far too timid. That was the secret motive that turned them against me. The young Colonial went astray, and then the

bell-wethers of the flock followed in his wake, because they were afraid of raising a storm if` they said our phenomena were true. Fancy what it would have meant! Why it would practically have committed Modern Science to our Mahatmas and all I have taught about the inhabitants of the occult world and their tremendous powers. They shrank at the thought of it, and so they made a scapegoat of this poor orphan and exile." And her eyes were full of humorous pity for herself.

"It must have been something like that," I answered, "for there is simply no backbone in the Report itself. It is the weakest thing of the kind I have ever read. There is not a shred of real evidence in it from beginning to end."

"Do you really think so? That's right!" cried H. P. B.; and then she turned on her secretary, and poured in a broadside of censure, telling him he was greedy, idle, untidy, unmethodical, and generally worthless. When he ventured an uneasy defence, she flared up and declared that he "was born a flapdoodle, lived a flapdoodle, and would die a flapdoodle." He lost his grip, and not unnaturally made a yellow streak of egg across her white tablecloth.

"There!" cried H. P. B., glaring at him with withering scorn, and then turning to me for sympathy in her afflictions. That was her way, to rate her disciples in the presence of perfect strangers. It speaks volumes for her, that they loved her still.

I tried to draw a red herring across the track,—not that there were any on the table. We were limited to tea, toast and eggs.

"The funny thing about the Psychical Researchers," I said, "is that they have proved for themselves that most of these magical powers are just what you say they are, and they seem to have bodily adopted, not to say, stolen, your teaching of` the Astral Light. Take the thing that has been most made fun of: the journeys of adepts and their pupils in the astral body; you know how severe they are about poor Damodar and his journeys in his astral body from one part of India to another, and even from

India over to London. Well, they themselves have perfectly sound evidence of the very same thing. I know one of their Committee, a professor of physics, who really discovered thought-transference and made all the first experiments in it. He showed me a number of their unpublished papers, and among them was an account of just such astral journeys made quite consciously. I think the astral traveller was a young doctor, but that is a detail. The point is, that he kept a diary of his visits, and a note of them was also kept by the person he visited, and the two perfectly coincide. They have the whole thing authenticated and in print, and yet when you make the very same claim, they call you a fraud. I wonder why?"

"Partly British prejudice," she answered; "no Englishman ever believes any good of a Russian. They think we are all liars. You know they shadowed me for months in India, as a Russian spy? I don't understand," she went on meditatively, yet with a severe eye on her secretary, "I don't understand how these Englishmen can be so very sure of their superiority, and at the same time in such terror of our invading India."

"We could easily hold our own if you did, H. P. B.," ventured the patriotic secretary, pulling himself together, but evidently shaky yet, and avoiding her eye. She was down on him in an instant:

"Why!" she cried, "what could you do with your poor little army? I tell you, my dear, when the Russians do meet the English on the Afghan frontier, we shall crush you like fleas!"

I never saw anything so overwhelming. She rose up in her wrath like the whole Russian army of five millions on a war footing and descended on the poor Briton's devoted head, with terrific weight. When she was roused, H. P. B. was like a torrent; she simply dominated everyone who came near her; and her immense personal force made itself felt always, even when she was sick and suffering, and with every reason to be cast down. I have never seen anything like her tremendous individual power. She was the justification of her own teaching of the

divinity of the will. "But H. P. B."—hesitated the secretary. But she crushed him with a glance, and he desperately helped himself to more buttered toast only to be accused of gluttony.

Again I attempted a diversion: "There is one thing about the S. P. R. Report I want you to explain. What about the writing in the occult letters?"

"Well, what about it?" asked H. P. B., immediately interested.

"They say that you wrote them yourself, and that they bear evident marks of your handwriting and style. What do you say to that?"

"Let me explain it this way," she answered, after a long gaze at the end of her cigarette. "Have you ever made experiments in thought-transference? If you have, you must have noticed that the person who receives the mental picture very often colours it, or even changes it slightly, with his own thought, and this where perfectly genuine transference of thought takes place. Well, it is something like that with the precipitated letters. One of our Masters, who perhaps does not know English, and of course has no English handwriting, wishes to precipitate a letter in answer to a question sent mentally to him. Let us say he is in Tibet, while I am in Madras or London. He has the answering thought in his mind, but not in English words. He has first to impress that thought on my brain, or on the brain of someone else who knows English, and then to take the word-forms that rise up in that other brain to answer the thought. Then he must form a clear mind-picture of the words in writing, also drawing on my brain, or the brain of whoever it is, for the shapes. Then either through me or some Chela with whom he is magnetically connected, he has to precipitate these word-shapes on paper, first sending the shapes into the Chela's mind, and then driving them into the paper, using the magnetic force of the Chela to do the printing, and collecting the material, black or blue or red, as the case may be, from the astral light. As all things dissolve into the astral light, the will of the magician can draw them forth again. So he can draw forth colours of

398

pigments to mark the figure in the letter, using the magnetic force of the Chela to stamp them in, and guiding the whole by his own much greater magnetic force, a current of powerful will."

"That sounds quite reasonable," I answered. "Won't you show me how it is done?"

"You would have to be clairvoyant," she answered, in a perfectly direct and matter-of-fact way, "in order to see and guide the currents. But this is the point: Suppose the letter precipitated through me; it would naturally show some traces of my expressions, and even of my writing; but all the same, it would be a perfectly genuine occult phenomenon, and a real message from that Mahatma. Besides, when all is said and done, they exaggerate the likeness of the writings. And experts are not infallible. We have had experts who were just as positive that I could not possibly have written those letters, and just as good experts, too. But the Report says nothing about them. And then there are letters, in just the same handwriting, precipitated when I was thousands of miles away. Dr. Hartmann received more than one at Adyar, Madras, when I was in London; I could hardly have written that."

"They would simply say Dr. Hartmann was the fraud, in that case."

"Certainly," cried H. P. B., growing angry now; "we are all frauds and liars, and the lambkin from Australia is the only true man. My dear, it is too much. It is insolent!" And then she laughed at her own warmth, a broad, good-natured Homeric laugh, as hers always was, and finally said:

"But you have seen some of the occult letters? What do you say?"

"Yes," I replied; "Mr. Sinnett showed me about a ream of them; the whole series that the *Occult World* and *Esoteric Buddhism* are based on. Some of them are in red, either ink or pencil, but far more are in blue. I thought it was pencil at first, and I tried to smudge it with my thumb; but it would not smudge."

"Of course not!" she smiled; "the colour is driven into the surface of the paper. But what about the writings?"

"I am coming to that. There were two: the blue writing, and the red; they were totally different from each other, and both were quite unlike yours. I have spent a good deal of time studying the relation of handwriting to character, and the two characters were quite clearly marked. The blue was evidently a man of very gentle and even character, but of tremendously strong will; logical, easy-going, and taking endless pains to make his meaning clear. It was altogether the handwriting of a cultivated and very sympathetic man."

"Which I am not," said H. P. B., with a smile; "that is Mahatma Koothoomi; he is a Kashmiri Brahman by birth, you know, and has travelled a good deal in Europe. He is the author of the *Occult World* letters, and gave Mr. Sinnett most of the material of *Esoteric Buddhism.* But you have read all about it."

"Yes, I remember he says you shriek across space with a voice like Sarasvati's peacock. Hardly the sort of thing you would say of yourself."

"Of course not," she said; "I know I am a nightingale. But what about the other writing?"

"The red? Oh that is wholly different. It is fierce, impetuous, dominant, strong; it comes in volcanic outbursts, while the other is like Niagara Falls. One is fire, and the other is the ocean. They are wholly different, and both quite unlike yours. But the second has more resemblance to yours than the first."

"This is my Master," she said, "whom we call Mahatma Morya. I have his picture here."

And she showed me a small panel in oils. If ever I saw genuine awe and reverence in a human face, it was in hers, when she spoke of her Master. He was a Rajput by birth, she said, one of the old warrior race of the Indian desert, the finest and handsomest nation in the world. Her Master was a giant, six feet eight, and splendidly built; a superb type of manly beauty. Even in the picture, there is a marvellous power and fascination;

the force, the fierceness even, of the face; the dark, glowing eyes, which stare you out of countenance; the clear-cut features of bronze, the raven hair and beard—all spoke of a

tremendous individuality, a very Zeus in the prime of manhood and strength. I asked her something about his age. She answered:

"My dear, I cannot tell you exactly, for I do not know. But this I will tell you. I met him first when I was twenty,—in 1851. He was in the very prime of manhood then. I am an old woman now, but he has not aged a day. He is still in the prime of manhood. That is all I can say. You may draw your own conclusions."

"Have the Mahatmas discovered the elixir of life?"

"That is no fable," said H. P. B. seriously. "It is only the veil hiding a real occult process, warding off age and dissolution for periods which would seem fabulous" so I will not mention them. The secret is this: for every man, there is a climacteric, when he must draw near to death; if he has squandered his life-powers, there is no escape for him; but if he has lived according to the law, he may pass through and so continue in the same body almost indefinitely."

Then she told me something about other Masters and adepts she had known,—for she made a difference, as though the adepts were the captains of the occult world, and the Masters were the generals. She had known adepts of many races, from Northern and Southern India, Tibet, Persia, China, Egypt; of various European nations, Greek, Hungarian, Italian, English; of certain races in South America, where she said there was a Lodge of adepts.

"It is the tradition of this which the Spanish Conquistadores found," she said, "the golden city of Manoah or El Dorado. The race is allied to the ancient Egyptians, and the adepts have still preserved the secret of their dwelling-place inviolable. There are certain members of the Lodges who pass from centre to centre, keeping the lines of connection between them unbroken. But they are always connected in other ways."

"In their astral bodies?"

"Yes," she answered, "and in other ways still higher. They have a common life and power. As they rise in spirituality, they rise above difference of race, to our common humanity. The series is unbroken."

"Adepts are a necessity in nature and in supernature. They are the links between men and the gods; these 'gods' being the souls of great adepts and Masters of bygone races and ages, and so on, up to the threshold of Nirvana. The continuity is unbroken."

"What do they do?"

"You would hardly understand, unless you were an adept. But they keep alive the spiritual life of mankind."

"What does it feel like, to go sailing about in your astral body? I sometimes dream I am flying, and I am always in the same position; almost lying on my back, and going feet foremost. Is it anything like that?"

"That is not what I feel," she said; "I feel exactly like a cork rising to the top of water, you understand. The relief is immense. I am only alive then. And then I go to the Master."

"Come back to what you were saying. I ought not to have interrupted you. How do the adepts guide the souls of men?

"In many ways, but chiefly by teaching their souls direct, in the spiritual world. But that is difficult for you to understand. This is quite intelligible, though. At certain regular periods, they try to give the world at large a right understanding of spiritual things. One of their number comes forth to teach the masses, and is handed down to tradition as the Founder of a religion. Krishna was such a Master; so was Zoroaster; so were Buddha and Shankara Acharya, the great sage of Southern India. So also was the Nazarene. He went forth against the counsel of the rest, to give to the masses before the time, moved by a great pity, and enthusiasm for humanity; he was warned that the time was unfavorable, but nevertheless he elected to go, and so was put to death at the instigation of the priests."

"Have the adepts any secret records of his life?"

"They must have," she answered; "for they have records of the lives of all Initiates. Once I was in a great cave-temple in the Himalaya mountains, with my Master," and she looked at the picture of the splendid Rajput; "there were many statues of adepts there; pointing to one of them, he said: 'This is he whom you call Jesus. We count him to be one of the greatest among us.'

"But that is not the only work of the adepts. At much shorter periods, they send forth a messenger to try to teach the world. Such a period comes in the last quarter of each century, and the Theosophical Society represents their work for this epoch."

"How does it benefit mankind?"

"How does it benefit you to know the laws of life? Does it not help you to escape sickness and death? Well, there is a soul-sickness, and a soul-death. Only the true teaching of Life can cure them. The dogmatic churches, with their hell and damnation, their metal heaven and their fire and brimstone, have made it almost impossible for thinking people to believe in the immortality of the soul. And if they do not believe in a life after death, then they have no life after death. That is the law."

"How can what people believe possibly affect them? Either it is or it isn't, whatever they may believe."

"Their belief affects them in this way. Their life after death is made by their aspirations and spiritual development unfolding in the spiritual world. According to the growth of each, so is his life after death. It is the complement of his life here. All unsatisfied spiritual longings, all desires for higher life, all aspirations and dreams of noble things, come to flower in the spiritual life, and the soul has its day, for life on earth is its night. But if you have no aspirations, no higher longings, no beliefs in any life after death, then there is nothing for your spiritual life to be made up of; your soul is a blank."

"What becomes of you then?"

"You reincarnate immediately, almost without an interval, and without regaining consciousness in the other world."

"Suppose, on the other hand, you do believe in heaven, say the orthodox El Dorado?"

"Your fate after death is this. You have first to pass through what we call Kama Loka, the world of desire, the borderland, in which the soul is purged of the dross of animal life; of all its passions and evil desires. These gradually work themselves out, and having no fresh fuel to keep them burning, they slowly exhaust themselves. Then the soul rises to what we call Devachan, the state which is distorted in the orthodox teaching of heaven. Each soul makes its own Devachan, and sees around it those whom it most loved on earth, enjoying happiness in their company. If you believed in the orthodox heaven, you see the golden city and the gates of pearl; if you believed in Shiva's paradise, you find yourself in the midst of many-armed gods; the Red-man sees the happy hunting grounds, and the philosopher enters into the free life of the soul. In all cases, your spirit gathers new strength for a fresh incarnation."

"Must you come back? Is there no escape?"

"If your material desires are unexhausted at death, you must. Desires are forces, and we believe in the conservation of force. You must reap the seed of your own sowing, and reap it where it was sown. Your new life will be the exact result of your deeds in your preceding life. No one can escape the punishment of his sins, any more than he can escape the reward of his virtues. That is the law of Karma. You must go on being reborn till you reach Nirvana."

"Well, it seems to me that all that is more or less contained in the orthodox beliefs, only a good deal distorted."

"Yes," she answered; "that is just it. The orthodoxies do contain the truth, but their followers do not understand it; they put forth teachings which no intelligent man can accept, and so we are all drifting into atheism and materialism. But when we Theosophists show them how to interpret their teachings, it will be quite different. Then they will see how much truth they had, without knowing it. The stories in *Genesis,* for instance, are all

symbols of real truths; and the account of the Creation there, and of Adam and Eve, has far more real truth than Darwinism, once you understand it. But that can only be done by Theosophy."

"How would you, as a Theosophist, set about it?"

"Well," she answered, "in two ways: first, by giving out the truth, as it is taught today in the occult schools, and then by the comparative method; by setting people to study the Aryan and other Eastern scriptures, where they will find the other halves of so many things that have proved stumbling-blocks in the Bible."

"For instance?"

"Take that very teaching of heaven and hell and purgatory. The sacred books of India light up the whole of it, and make it a thoroughly philosophic and credible teaching. But you must study the Oriental religions before you can fully understand what I say. Remember that in the Old Testament there is absolutely no teaching of the immortality of the soul, while in the New Testament it is inextricably confused with the resurrection of the body. But the *Upanishads* have the real occult and spiritual doctrine."

"Well, I can thoroughly understand and sympathize with that; and to put forth any such teaching at a time like this, when we are all drifting into materialism, would seem a big enough work for any school of adepts and Masters. I can see how the teaching of rebirth would make life far more unselfish and humane, and therefore far happier. What else do you teach, as Theosophists?"

"Well, Sir! I am being cross-examined this evening, it would seem," she answered with a smile, and rolled me another cigarette, making herself one also, and lighting up with evident relish. "We teach something very old, and yet which needs to be taught. We teach universal brotherhood."

"Don't let us get vague and general. Tell me exactly what you mean by that."

"Let me take a concrete case," she said; and glanced meditatively at her secretary, who had been listening quietly and with serious and sincere interest to all she

had been saving, even though he had heard much of it from her, time and again. He began to grow a little uneasy under her gaze, and she noticed it and instantly fastened upon him.

"Take the English," she said, and looked at him with those potent blue eyes of hers, as though he in his own person must answer for the sins of his race.

"H. P. B.," he said, rising with a sigh from the table; "I think I had really better go upstairs and go on copying out the manuscript of *The Secret Doctrine*"*;* and he disappeared.

"Do you think he will?" said H. P. B. with a smile of infinite good-humour. "Not he; he will cuddle into his arm-chair, smoke endless cigarettes, and read a blood and thunder novel." She was mistaken, however. When I went upstairs to say good-bye, he was in the arm-chair, serenely smoking, it is true; but it was a detective story. He sat upon it, and said something about getting to work.

"Take the English," she repeated. "How cruel they are! How badly they treat my poor Hindus!"

"I have always understood that they had done a good deal for India in a material way," I objected.

"India is a well-ventilated jail," she said; "it is true they do something in a material way, but it is always three for themselves and one for the natives. But what is the use of material benefits, if you are despised and trampled down morally all the time? If your ideals of national honour and glory are crushed in the mud, and you are made to feel all the time that you are an inferior race—a lower order of mortals—pigs, the English call them,

and sincerely believe it. Well, just the reverse of that would be universal brotherhood. Do them less good materially—not that they do so very much, besides collecting the taxes regularly—and respect their feelings a little more. The English believe that the ’inferior races’ exist only to serve the ends of the English; but we believe that they exist for themselves, and have a perfect right to be happy in their own way. No amount of material benefit can compensate for hurting their souls and crushing out their ideals. Besides there is another side of all

that, which we as Theosophists always point out. There are really no ’inferior races,’ for all are one in our common humanity; and as we have all had incarnations in each of these races, we ought to be more brotherly to them. They are our wards, entrusted to us; and what do we do? We invade their lands, and shoot them down in sight of their own homes; we outrage their women, and rob their goods, and then with smooth-faced hypocrisy we turn round and say we are doing it for their good. There are two bad things: hypocrisy and cruelty; but I think if I had to choose, I would prefer cruelty. But there is a just law," she went on; and her face was as stern as Nemesis; "the false tongue dooms its lie; the spoiler robs to render. ’Ye shall not come forth, until ye have paid the uttermost farthing’."

"So that is what the adepts sent you forth to teach?"

"Yes," she answered; "that and other things;—things which are very important, and will soon be far more important. There is the danger of black magic, into which all the world, and especially America, is rushing as fast as it can go. Only a wide knowledge of the real psychic and spiritual nature of man can save humanity from grave dangers."

"Witch-stories in this so-called nineteenth century, in this enlightened age?"

"Yes, Sir! Witch-stories, and in this enlightened age! What do you call it but a witch-story, that very experiment you told me of, made by my friend the Spookical Researcher? Is it not witchcraft, to transfer pinches and burns, pain and suffering, in fact, though only slight in this case, to another person at a distance? Suppose it was not as an experiment, but in dead earnest, and with dire malice and evil intent? What then? Would the victim not feel it? Could he protect himself? And would not that be witchcraft in just the sense that sent people to the stake and faggot all through the Middle Ages? Have you read the famous witchcraft trial at Salem? Yes, Sir! Witchcraft in this very enlightened age,—the darkest, most material, and unspiritual that the world has ever seen."

"Oh, but sending pinches by thought-transference can do no great harm?"

"You think not? Well, you don’t know what you are talking about. That is the privilege

of the young! Once the door is open for that sort of thing, where do you think it is going to be shut? It is the old tale; give the devil an inch, and he will take an ell; give him your finger, and he will presently take your whole arm. Yes, and your body, too! Do you not see the tremendous evils that lie concealed in hypnotism? Look at Charcot's experiments at the Salpêtrière! He has shown that a quite innocent person can be made to perform actions quite against his or her will; can be made to commit crimes, even, by what he calls Suggestion. And the *somnambule* will forget all about it, while the victim can never identify the real criminal. Charcot is a benevolent man, and will never use his power to do harm. But all men are not benevolent. The world is full of cruel, greedy, and lustful people, who will be eager to seize a new weapon for their ends, and who will defy detection and pass through the midst of us all unpunished.

"Yes, Sir! Witch-tales in this enlightened age! And mark my words! You will have such witch-tales as the Middle Ages never dreamt of. Whole nations will drift insensibly into black magic, with good intentions, no doubt, but paving the road to hell none the less for that! Hypnotism and suggestion are great and dangerous powers, for the very reason that the victim never knows when he is being subjected to them; his will is stolen from him, and mark my words: these things may be begun with good motives, and for right purposes. But I am an old woman, and have seen much of human life in many countries. And I wish with all my heart I could believe that these powers would be used only for good! Whoever lets himself or herself be hypnotized, by anyone, good or bad, is opening a door which he will be powerless to shut; and he cannot tell who will be the next to enter! If you could foresee what I foresee, you would begin heart and soul to spread the teaching of universal brotherhood. It is the only safeguard!"

"How is it going to guard people against hypnotism?"

"By purifying the hearts of people who would misuse it. And universal brotherhood rests upon the common soul. It is because there is one soul common to all men, that brotherhood, or even common understanding is possible. Bring men to rest on that, and they will be safe. There is a divine power in every man which is to rule his life, and which no one can influence for evil, not even the greatest magician. Let men bring their lives under its guidance, and they have nothing to fear from man or devil. And now, my dear, it is getting late, and I am getting sleepy. So I must bid you goodnight!" And the Old Lady dismissed me with that grand air of hers which never left her, because it was a part of herself. She was the most perfect aristocrat I have ever known.

It was long after that, before we came back to the question of magical powers. In August, 1888, H. P. B. had a visit from her old chum, Colonel H. S. Olcott. He was writing, at a side table. H. P. B. was playing Patience, as she did nearly every evening, and I was sitting opposite her, watching, and now and then talking about the East, whence Colonel Olcott had just come. Then H. P. B. got tired of her card game, which would not come out, and tapped her fingers slowly on the table, half unconsciously. Then her eyes

came to focus, and drawing her hand back a foot or so from the table, she continued the tapping movement in the air. The taps, however, were still perfectly audible—on the table a foot from her hand. I watched, with decided interest. Presently she had a new idea, and turning in my direction, began to send her astral taps against the back of my hand. I could both feel and hear them. It was something like taking sparks from the prime conductor of an electric machine; or, better still, perhaps, it was like spurting quicksilver through your fingers. That was the sensation. The noise was a little explosive burst. Then she changed her direction again and began to bring her taps to bear on the top of my head. They were quite audible, and, needless to say, I felt them quite distinctly.

I was at the opposite side of the table, some five or six feet away, all through this little experiment in the unexplained laws of nature, and the psychical powers latent in man.

No experiment could have been more final and convincing; its very simplicity made it stand out as a new revelation. Here was a quite undoubted miracle, as miracles are generally understood, yet a miracle which came off. But at our first meeting, Mme. Blavatsky did not even approach the subject; none the less, she conveyed the sense of the miraculous. It is hard to say exactly how, but the fact remains. There was something in her personality, her bearing, the light and power of her eyes, which spoke of a wider and deeper life, not needing lesser miracles to testify to it, because in itself miraculous. That was the greatest thing about her, and it was always there; this sense of a bigger world, of deeper powers, of unseen might; to those in harmony with her potent genius, this came as a revelation and incentive to follow the path she pointed out. To those who could not see with her eyes, who could not raise themselves in some measure to her vision, this quality came as a challenge, an irritant, a discordant and subversive force, leading them at last to an attitude of fierce hostility and denunciation.

When the last word is said, she was greater than any of her works, more full of living power than even her marvellous writings. It was the intimate and direct sense of her genius, the strong ray and vibration of that genius itself, which worked her greatest achievements and won her greatest triumphs. Most perfect work of all, her will carried with it a sense and conviction of immortality. Her mere presence testified to the vigour of the soul.

[The "meeting" which Charles Johnston mentions on page 394 was one held by the S.P.R. in London, on June 24 1885, at which Richard Hodgson read part of his Report. Johnston, in his Address at the Convention of the T.S. in America, April, 1907 (see the *Theosophical Quarterly,* New York, Vol. V, July, 1907), calls it a "fearful meeting."—*Compiler.*]

END OF VOLUME VIII

Collected Writings VOLUME VIII

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. HENRY S. OLCOTT, FROM SEPTEMBER, 1887, TO DECEMBER, 1887, INCLUSIVE

(the period to which the material in the present volume belongs)

1887

September 15—Date of the first issue of the magazine *Lucifer*, described on the title-page as: A Theosophical Magazine, designed to "bring to light the hidden things of darkness." The names of H. P. Blavatsky and Mabel Collins appear as Editors. The publisher is George Redway, York Street, Covent Garden, London.

September 9—16-H. S. Olcott at Vizianagaram and Vizâgapatâm; sails the 16th for Cocanlda on SS. *Ethiopia;* has narrow escape going on board ship (*ODL.*, IV, 15, 17, 18; *Theos.*, IX, Suppl., Oct.-Nov., 1887, p. ii).

September—Mohini M. Chatterji sails for India from Boston; visits friends in Rome on his way (*Path*, II, Oct., 1887, p. 223).

September 21—30-H. S. Olcott at Rajahmundry, Ellore and Bezvâda (*ODL.*, IV, 18; *Theos.*, IX, Suppl., Oct.-Nov., 1887, p. ii).

September—Theosophical Publishing Company organized at London, with a capital of £1,500 (*Ransom*, 239; *ODL.*, IV, 24; *Theos.*, IX, Suppl., Jan., 1888, p. xxxiv; *Path*, II, March, 1888, p. 387).

October 2-8—H. S. Olcott at Guntûr and Masûlipatâm; takes steamer for Madras on the 8th (*ODL.*, IV, 18-20; *Theos.*, IX, Suppl., Oct.-Nov., 1887, p. ii).

October 10—H. S. Olcott lands at Madras, after 262 days of journey, since his departure for Ceylon earlier in the year (*ibid.*).

October 13—Alexander Fullerton leaves Adyar for Bombay and the U.S.A., after a stay of only nine days (*ODL.*, IV, 27).

October—Friction at Adyar Headquarters mainly due to the peculiar attitude and fancied grievances of Mr. A. J. Cooper-Oakley (*ODL.*, IV, 28).

October—G. B. Finch resigns his office as President of the Blavatsky Lodge in London, as well as membership in the Society; other resignations follow. Main reason for the rift seems to be the determination on the part of the Lodge to carry on public propaganda for Theosophy, as H. P. B. was directed to do (*Ransom*, 241).

November 1—H. S. Olcott takes over the legal and editorial responsibility for *The Theosophist* (*ODL.*, IV, 29-30; *Ransom*, 244; *Theos.*, IX, Nov., 1887, p. 132).

November—Office rented for the Theosophical Publishing Company on Duke Street, London (*Rem.*, 93).

November 21—H. S. Olcott interviews the Governor of Madras, Lord Connemara, and establishes very cordial relations with him (*Diaries;* also *ODL.*, IV, 29, where October is erroneously mentioned).

November 24—H. S. Olcott leaves on a lecture tour to Bangalore, accompanied by Pandit Bhâshyâchârya; returns Dec., 2nd (*ODL.*, IV, 31).

November—H. S. Olcott publishes his *Golden Rules of Buddhism;* also Bhâshyâchârya 's *Viśishtâdvaita Catechism* (*ODL.*, IV, 31).

December 15—*Lucifer* publishes the famous Open Letter entitled: " 'Lucifer' to the Archbishop of Canterbury, Greeting!" Shortly after, this Editorial is republished in pamphlet form (15,000 copies struck off) (*Ransom*, 240).

December 21—Mrs. H. Isabel Cooper-Oakley leaves Adyar, after a brief visit with her husband, and returns to London (*ODL.*, IV, 32).

December 23—New Adyar Library is ready as far as shelving is concerned, and H. S. O. begins to transfer books there, the first one being Isis *Unveiled* (*ODL.*, IV, 32).

December 27-29—Twelfth Convention and Anniversary of The Theosophical Society held at Headquarters, Adyar. The Indian National Congress meets at Madras at the same time, seriously affecting the numerical strength of the Adyar Convention (*ODL.*, IV, 34).

Fall—The September, October, and November, 1887, issues of *Lucifer*, as well as the issue of January, 1888, publishes the famous "Comments on *Light on the Path" signed* by a triangle.

Fall (late) or Winter—William Quan Judge comes to London, at the request of H. P. B., in connection with plans concerning the formation of the Esoteric Section (Alice Leighton Cleather, in *Theosophy*, Vol. XI, June, 1896, p. 83).

KEY TO ABBREVIATIONS

ODL—*Old Diary Leaves*, Henry Steel Olcott, Fourth Series, 1887-1892. London: Theos. Publ. Society; Adyar: Office of *The Theosophist*, 1910.

Path—*The Path.* A Magazine devoted to the Brotherhood of Humanity, Theosophy in America, and the Study of Occult

Science, Philosophy and Aryan Literature. Published and Edited at New York by William Quan Judge. Volume II, April, 1887—March, 1888.

Ransom—*A Short History of The Theosophical Society.* Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Rem—*Reminiscences of H. P. Blavatsky and "The Secret Doctrine."* Countess Constance Wachtmeister and Others. London: Theos. Publ. Society, 1893. 162 pp.

Theos—*The Theosophist*, published at Madras, India, beginning with October, 1879. In progress.

Collected Writings VOLUME VIII

DR. FRANZ HARTMANN 1838-1912
Reproduced from his own account entitled "The Autobiography
Of Dr. Franz Hartmann," in *The Occult Review,* London, January, 1908, p. 9.

Collected Writings VOLUME VIII

GERALD MASSEY 1828-1907
Reproduced from Benjamin O. Flower's work,
Gerald Massey: Poet, Prophet, and Mystic
(Boston: Arena Publ. Co., 1895)

Collected Writings VOLUME VIII

LIGHT ON THE PATH.

A TREATISE

WRITTEN FOR THE PERSONAL USE OF THOSE WHO ARE IGNORANT OF THE EASTERN WISDOM, AND WHO DESIRE TO ENTER WITHIN ITS INFLUENCE.

By Sri: Hilarion.

M. C.,

Work done under Sri: Hilarion.
"Light on the Path" begun October 1884.
"Karma" written December 27. 1884.
Mabel Collins.

Inscriptions by MABEL COLLINS IN *Light on the Path*

Collected Writings **VOLUME VIII**

Portion of a Letter from Master M. Dr. F. HARTMAN

Table of contents

Foreword

January, 1888

1888
"To the Readers of Lucifer"
A Modern Magician
Absolute Monism; or, Mind is Matter and Matter is Mind
The Church and the Doctrine of Atonement
A Note of Explanation
Miscellaneous Notes

February, 1888

Chinese Shadows
"What is Truth?"
Footnotes to "The Soldier's Daughter"
Traité Élémentaire de Science Occulte
What of Phenomena?
Correspondence (Hylo-Idealism)
Miscellaneous Notes ("Twilight Visions")

March, 1888

Sunday Devotion to Pleasure
The Life Principle
From Lucifer to a Few Readers
Re The Brain Theorem of the Universe
The Late Mrs. Anna Kingsford, M. D. Obituary
From the Note Book of an Unpopular Philosopher
Miscellaneous Notes

April, 1888

Conversations on Occultism
What Good has Theosophy done in India?
Footnotes to "Buddhist Doctrine of the Western Heaven"
Footnotes and Comments on "Ultimate Philosophy"

Christian Lecturers on Buddhism, and Plain Facts about the same, by Buddhists
Practical Occultism
Correspondence
Woman: her Glory, her Shame, and her God
Visions
Reply to Madame Blavatsky's Observations on Christian Esotericism
Réponse aux Fausses Conceptions de M. l'Abbé Roca relatives à mes Obs. sur l'Ésotérisme Chrétien
Reply to the Mistaken Conceptions of the Abbé Roca concerning my Obs. on Christian Esotericism
Footnotes to "The Tide of Life"
Letter from H. P. Blavatsky to the Second American Convention

May, 1888

Occultism versus the Occult Arts
Footnotes to "The Śraddha"
The Crucifixion of Man
Is this an Error?
A Puzzle in "Esoteric Buddhism"
Practical Occultism
Why do Animals Suffer?
Is there no Hope?
Who are the Eurasians?
Miscellaneous Notes

June, 1888

Theosophy or Jesuitism?
Compiler's Notes
Karmic Visions
[Unsupported Claims of the Roman Catholic Church]
Miscellaneous Notes
Réponse de l'Abbé Roca aux Allégations de Madame Blavatsky contre l'Ésotérisme Chrétien
Reply of Abbé Roca to Madame Blavatsky's Allegations against Christian Esotericism
Letter to the Editor of The Path
[Additional Material] Conversations on Occultism

CHRONOLOGICAL SURVEY

Illustrations

H.P. B.'s Residence 17, Lansdowne Road, Notting Hill, London, England
William Quan Judge
Dr. Anna Bonus Kingsford
H.P. Blavatsky

Annie Besant in 1885
Charles Johnston
Thoth and Horus Purifying the King
Alfred Percy Sinnett
The Gem
No More
Dr. Archibald Keightley and Dr. Herbert A. W. Coryn
Bertram Keightley
Julia Wharton Keightley
Don Jose Xifré

< end

Collected Writings VOLUME IX

FOREWORD TO VOLUME NINE

The material in the present Volume is in direct chronological sequence to the writings published in Volume VIII. It contains the continuation of H.P. B.'s controversy with the Abbé Roca, and her forceful essay on Theosophy or Jesuitism, among other writings covering a vast number of subjects.

No special acknowledgements are required in connection with his Volume, as the same individuals have helped in its production as those already fully mentioned in the Foreword to Volume VII.

We are deeply grateful for the continued interest they have shown in his endeavour, and the willing help they have given, each in his or her own way, towards the successful completion of the Manuscript.

BORIS DE ZIRKOFF,
Compiler

LOS ANGELES, CALIFORNIA, U.S.A
January 15, 1959.

Collected Writings VOLUME IX

January, 1888

1888

[*Lucifer,* Vol. I, No. 5, January, 1888, pp. 337-338]

People usually wish that their friends shall have a happy new year, and sometimes "prosperous" is added to "happy." It is not likely that much happiness or prosperity can come to those who are living for the truth under such a dark number as 1888; but still the year is heralded by the glorious star Venus-Lucifer, shining so resplendently that it has been mistaken for that still rarer visitor, the star of Bethlehem. This too, is at hand; and surely something of the Christos spirit must be born upon earth under such conditions. Even if happiness and prosperity are absent, it is possible to find something greater than either in this coming year. Venus-Lucifer is the sponsor of our magazine, and as we chose to come to light under its auspices, so do we desire to touch on its nobility. This is possible for us all personally, and instead of wishing our readers a happy or prosperous New Year, we feel more in the vein to pray them to make it one worthy of its brilliant herald. This can be effected by those who are courageous and resolute. Thoreau pointed out that there are artists in life, persons who can change the colour of a day and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to colour the day for those about him. Those who do not help to elevate the thoughts and lives of others must of necessity either paralyse them by indifference, or actively drag them down. When this point is reached, then the art of life is converted into the science of death; we see the black magician at work. And no one can be quite

4

inactive. Although many bad books and pictures are produced, still not everyone who is incapable of writing or painting well insists on doing so badly. Imagine the result if they were to! Yet so it is in life. Everyone lives, and thinks, and speaks. If all our readers who have any sympathy with *Lucifer* endeavoured to learn the art of making life not only beautiful but divine, and vowed no longer to be hampered by disbelief in the possibility of this miracle, but to commence the Herculean task at once, then 1888, however unlucky a year, would have been fitly ushered in by the gleaming star. Neither happiness nor prosperity are always the best of bedfellows for such undeveloped mortals as most of us are; they seldom bring with them peace, which is the only permanent joy. The idea of

peace is usually connected with the close of life and a religious state of mind. That kind of peace will however generally be found to contain the element of expectation. The pleasures of this world have been surrendered, and the soul waits contentedly in expectation of the pleasures of the next. The peace of the philosophic mind is very different from this and can be attained to early in life when pleasure has scarcely been tasted, as well as when it has been fully drunk of. The American Transcendentalists discovered that life could be made a sublime thing without any assistance from circumstances or outside sources of pleasure and prosperity. Of course this had been discovered many times before, and Emerson only took up again the cry raised by Epictetus. But every man has to discover this fact freshly for himself, and when once he has realised it he knows that he would be a wretch if he did not endeavour to make the possibility a reality in his own life. The stoic became sublime because he recognized his own absolute responsibility and did not try to evade it; the Transcendentalist was even more, because he had faith in the unknown and untried possibilities which lay within himself. The occultist fully recognises the responsibility and claims his title by having both tried and acquired knowledge of his own possibilities. The Theosophist who is at all in earnest, sees his responsibility and endeavours to find knowledge, living, in the

meantime, up to the highest standard of which he is aware. To all such *Lucifer* gives greeting! Man's life is in his own hands, his fate is ordered by himself. Why then should not 1888 be a year of greater spiritual development than any we have lived through? It depends on ourselves to make it so. This is an actual fact, not a religious sentiment. In a garden of sunflowers every flower turns towards the light. Why not so with us?

And let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.

Collected Writings VOLUME IX

January, 1888

"TO THE READERS OF *LUCIFER*"

[*Lucifer*, Vol. 1, No. 5, January, 1888, pp. 340-343]

Our magazine is only four numbers old, and already its young life is full of cares and trouble. This is all as it should be; *i.e.,* like every other publication, it must fail to satisfy *all* its readers, and this is only in the nature of things and the destiny of every printed organ. But what seems a little strange in a country of culture and free thought is that *Lucifer* should receive such a number of *anonymous,* spiteful, and often abusive letters. This, of course, is but a casual remark, the waste-basket in the office being the only addressee and sufferer in this case; yet it suggests strange truths with regard to human nature. *

—————

* "VERBUM SAP." It is not our intention to notice anonymous communications, even though they should emanate in a round-about way from Lambeth Palace. The matter "*Verbum Sap*" refers to is not one of taste; the facts must be held responsible for the offence; and, as the Scripture hath it, "Woe to that man by whom the offence cometh"! [*Matt.,* xviii, 7.]

—————

Sincerity is true wisdom, it appears, only to the mind of the moral philosopher. It is rudeness and insult to him who regards dissimulation and deceit as culture and politeness, and holds that the shortest, easiest, and safest way to success is to let sleeping dogs and old customs alone. But, if the dogs are obstructing the highway to progress and truth, and Society will, as a rule, reject the wise words of (St.) Augustine, who recommends that "no man should prefer custom before reason and truth," is it a sufficient cause for the philanthropist to walk out of or even deviate from, the track of truth, because the selfish egoist chooses to do so? Very true, as remarked somewhere by Sir Thomas Browne that not every man is a proper champion for the truth, nor fit to take up the gauntlet in its cause. Too many of such defenders are apt, from inconsideration and too much zeal, to charge the troops of error so rashly that they "remain themselves as trophies to the enemies of truth." Nor ought all of us (members of the Theosophical Society) to do so personally, but rather leave it only to those among our numbers who have voluntarily and beforehand sacrificed their personalities for the cause of Truth. Thus teaches us one of the Masters of Wisdom in some fragments of advice which are published further on for the benefit of the Theosophists (see the article that follows this).* While enforcing upon such public characters in our ranks as editors, and lecturers, etc., the duty of telling fearlessly " the Truth to the face of LIE," he yet condemns the habit of private judgment and criticism in

every individual Theosophist.

Unfortunately, these are not the ways of the public and readers. Since our journal is entirely unsectarian, since it is neither theistic nor atheistic, Pagan nor Christian, orthodox nor heterodox, therefore, its editors discover

----

* [Reference is here made to an important letter from one of the Teachers published under the title of "Some Words on Daily Life." *Vide* pp. 173-75 of Volume VII in the present Series for the text of this letter.—*Compiler*.]

----

eternal verities in the most opposite religious systems and modes of thought. Thus *Lucifer* fails to give full satisfaction to either infidel or Christian. In the sight of the former—whether he be an Agnostic, a Secularist, or an Idealist—to find divine or occult lore underlying "the rubbish" in the Jewish Bible and Christian Gospels is sickening; in the opinion of the latter, to recognise the same truth as in the Judeo-Christian Scriptures in the Hindu, Parsi, Buddhist, or Egyptian religious literature, is vexation of spirit and blasphemy. Hence, fierce criticism from both sides, sneers and abuse. Each party would have us on its own sectarian side, recognising as truth, only that which its particular *ism* does.

But this cannot nor shall it be. Our motto was from the first, and ever shall be: "THERE IS NO RELIGION HIGHER THAN TRUTH." Truth we search for, and, once found, we bring it forward before the world, whenceso-ever it comes. A large majority of our readers is fully satisfied with this our policy, and that is plainly sufficient for our purposes.

It is evident that when toleration is not the outcome of indifference it must arise from wide-spreading charity and large-minded sympathy. Intolerance is pre eminently the consequence of ignorance and jealousy. He who fondly believes that he has got the great ocean in his family water-jug is naturally intolerant of his neighbour, who also is pleased to imagine that he has poured the broad expanses of the sea of truth into his own particular pitcher. But anyone who, like the Theosophists, knows how infinite is that ocean of eternal wisdom, to be fathomed by no one man, class, or party, and realizes how little the largest vessel made by man contains in comparison to what lies dormant and still unperceived in its dark, bottomless depths, cannot help but be tolerant. For he sees that others have filled their little water-jugs at the same great reservoir in which he has dipped his own, and if the water in the various pitchers seems different to the eye, it can only be because it is discoloured by impurities that were in the vessel before the pure crystalline element—a portion of the one eternal and immutable truth—entered into it.

There is, and can be, but one absolute truth in Kosmos. And little as we, with our

present limitations, can understand it in its essence, we still know that if it is absolute it must also be omnipresent and universal; and that in such case, it must be underlying every world-religion—the product of the thought and knowledge of numberless generations of thinking men. Therefore, that a portion of truth, great or small, is found in every religious and philosophical system, and that if we would find it, we have to search for it at the origin and source of every such system, at its roots and first growth, not in its later overgrowth of sects and dogmatism. Our object is not to destroy any religion but rather to help to filter each, thus ridding them of their respective impurities. In this we are opposed by all those who maintain, against evidence, that their particular pitcher alone contains the whole ocean. How is our great work to be done if we are to be impeded and harassed on every side by partisans and zealots? It would be already half accomplished were the intelligent men, at least, of every sect and system, to feel and to confess that the little wee bit of truth they themselves own must necessarily be mingled with error, and that their neighbours' mistakes are, like their own, mixed with truth.

Free discussion, temperate, candid, undefiled by personalities and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth; and this applies to publications as well as to persons. It is open to a magazine to be tolerant or intolerant; it is open to it to err in almost every way in which an individual can err; and since every publication of the kind has a responsibility such as falls to the lot of few individuals, it behoves it to be ever on its guard, so that it may advance without fear and without reproach. All this is true in a special degree in the case of a theosophical publication, and *Lucifer* feels that it would be unworthy of that designation were it not true to the profession of the broadest tolerance and catholicity, even while pointing out to its brothers and neighbours the errors which they indulge in and follow. While thus

keeping strictly, in its editorials, and in articles by its individual editors, to the spirit and teachings of pure theosophy, it nevertheless frequently gives room to articles and letters which diverge widely from the esoteric teachings accepted by the editors, as also by the majority of theosophists. Readers, therefore, who are accustomed to find in magazines and party publications only such opinions and arguments as the editor believes to be unmistakably orthodox—from his peculiar standpoint—must not condemn any article in *Lucifer* with which they are not entirely in accord, or in which expressions are used that may be offensive from a sectarian or a *prudish* point of view, on the ground that such are unfitted for a theosophical magazine. They should remember that precisely because *Lucifer* is a theosophical magazine, it opens its columns to writers whose views of life and things may not only slightly differ from its own, but even be diametrically opposed to the opinion of the editors. The object of the latter is to elicit truth, not to advance the interest of any particular *ism,* or to pander to any hobbies, likes or dislikes, of any class of readers. It is only snobs and prigs who, disregarding the truth or error of the idea, cavil and strain merely over the expressions and words it is couched in. Theosophy, if meaning anything, means truth; and truth has to deal indiscriminately and in the same spirit of impartiality

with vessels of honour and of dishonour alike. No theosophical publication would ever dream of adopting the coarse—or shall we say terribly sincere—language of a Hosea or a Jeremiah; yet so long as those holy prophets are found in the Christian Bible, and the Bible is in every respectable, pious family, whether aristocratic or plebeian; and so long as the Bible is read with bowed head and in all reverence by young, innocent maidens and school-boys, why should our Christian critics fall foul of any phrase which may have to be used—if truth be spoken at all—in an occasional article upon a scientific subject? It is to be feared that the same sentences now found objectionable, because referring to Biblical subjects, would be loudly praised and applauded had they been directed against any gentile system of faith (*Vide*

Collected Writings VOLUME IX
January, 1888

certain missionary organs). A little charity, gentle readers—charity, and above all—*fairness* and JUSTICE.

Justice demands that when the reader comes across an article in this magazine which does not immediately approve itself to his mind by chiming in with his own peculiar ideas, he should regard it as a problem to solve rather than as a mere subject of criticism. Let him endeavour to learn the lesson which only opinions differing from his own can teach him. *Let him be tolerant, if not actually charitable,* and postpone his judgment till he extracts from the article the truth it must contain, adding this new acquisition to his store. One ever learns more from one's enemies than from one's friends; and it is only when the reader has credited this hidden truth to *Lucifer,* that he can fairly presume to put what he believes to be the errors of the article he does not like, to the debit account.

____

Collected Writings VOLUME IX

January, 1888

A MODERN MAGICIAN

[REVIEW]

[*Lucifer*, Vol. I, No. 5, January, 1888, pp. 395-397]

[This review article of J. Fitzgerald Molloy's work entitled *A Modern Magician: A Romance* (3 vols. London: Ward and Downey, 1887. 8°) may not have been written by H. P. B., but it does contain certain sentences which are reminiscent of her style. It gives strong endorsement to the work and recommends it to the attention of Theosophists. We select the following sentence as being of importance:]

As regards Amerton's character, we see the natural, born, mystic turning aside and voluntarily taking upon himself, though warned, the bonds of married life. These become intolerable to him, and the unhappiness of two persons results. Occultism is a jealous mistress, and, once launched on that path, it is necessary to resolutely refuse to recognize any attempt to draw one back from it. Amerton wanted to crush out his natural tendencies to

occultism, and failed. It is as hard to draw back from them, and turn attention solely to the things of the world, as it is, when studying occultism, to turn our attention solely to the invisible regions, and neglect absolutely the physical world.

____

Collected Writings VOLUME IX

January, 1888

ABSOLUTE MONISM; OR, MIND IS MATTER AND MATTER IS MIND

[REVIEW]

[*Lucifer,* Vol. I, No. 5, January, 1888, pp. 408-411]

[There may be some doubt as to the authorship of this review of a work by Sundaram Iyer, F.T.S. (Madras, 1887), but its general trend and phraseology suggest that it was written by H.P.B., especially as the subject-matter is of a kind that was pointed out by her on many other occasions.]

Under the above title the author issues an address delivered at the last convention of the delegates of the Theosophical Society at Adyar. Metaphysicians, who note with interest all criticisms of Western psychology from the Oriental standpoint, will welcome the appearance of this extremely able and instructive *brochure,* which constitutes the first instalment of Absolute Monism. The object of the writer is to discuss the point whether an examination of all theories, as to relations of mind and body, "does not lead us to the Unistic theory that Mind is Matter, and Matter is Mind." He endeavours to merge the apparent dualism of subject and object into a fundamental unity:—

> Is mind a product of organized matter? No for organized matter is only a combination of material particles, as is unorganized matter. How is it, then, that there is the manifestation of Mind in the one case, and not in the other? . . . . . . Can subjective facts ever emerge out of a group of molecules? Never; as many times never as there are molecules in the group. And why? Because Mind cannot issue from No Mind. (p. 13.)

The line of argument adopted *versus* Materialism—the doctrine that mental facts are the *resultant* of chemical changes in the brain; force and matter being the only Ultimates of Existence—is unquestionably forcible. Mind can never be resolved into a "by-product" of brain activity, for several valid reasons. In the first place, in its aspect of thought, it exhibits *concentration on an end, intelligence* and *interest* in the subject under consideration, all of which characteristics, according to Tyndall and Du Bois-Reymond, are necessarily absent from those remarshallings of atoms and molecules which are declared to "cerebrate out" mental phenomena! In the second place, the gulf between consciousness and molecular change has never been bridged; an admission to which the leading physicists and physiologists of the day lend all the weight of their authority. The terms "consciousness" and "matter" are expressive of things so utterly contrasted, that all attempts to deduce the former from the latter have met with signal discredit. Nevertheless, materialists assume the contrary, whenever the necessities of their philosophy demand it. Hence, we find men, like Büchner, admitting in one place that "in the relation of soul and

brain, phenomena occur which *cannot be explained by . . . . . matter and force,*" and elsewhere resolving mind into the "*activity of the tissues of the brain*," "a mode of motion"—contradictions, the flagrancy of which is enhanced by the fact that the same author invests the physical automaton Man with a power to control his actions! Lastly, the degradation of consciousness into "brain function" by constituting philosophers, theologians, scientists, and all alike "conscious automata"—(machines whose thoughts are determined *for*, not *by* their conscious Egos)—knocks away the basis of argument. The only resource becomes universal scepticism; a denial of the possibility of attaining truth. Can impartiality, correct thinking and agreement, be expected on the part of controversialists who form part of a comedy of Automata?

If mind is not inherent in matter, it cannot be evolved by mere nervous complexity. The combination of two

chemical elements cannot result in a compound in which something more than the constituent factors are present. It is sometimes urged that, since the properties of substances are often altogether changed in the course of chemical combinations—new ones arising with the temporary lapse of the old—consciousness may be explained as a "peculiar property" of matter under some of its conditions. Mr. Sundaram Iyer meets this objection ably. "Aquosity," it is said, is a property of oxygen and hydrogen in combination, though not in isolation. To this he answers, "chemical properties are either purely subjective facts or objective-subjective ones" (p. 57). They exist only in the consciousness of the percipient, and represent no external and independent reality. Psychologists of the type of Huxley would do well to recall this fact, apart from the considerations springing from other data.

Our author is loud in his praises of *Panpsychism,* that phase of pantheism which regards all matter as saturated with a potential psyche. He speaks of the "catholicity, sublimity and beauty . . . not to say the philosophy, and logic, and truthfulness of this creed of thought." It is, however, clear that some of the authorities he cites in support of this view, more especially Clifford, Tyndall, and Ueberweg, represent a phase of thought which is too materialistic to do justice to an elevated pantheistic concept. Clifford's *conscious* mind-*stuff* sublimated materialism, and Ueberweg speaks of those "sensations" present in "inanimate" objects which are "concentrated" in the human brain, as if they represented so many substances to be weighed in scales. Instructive and thoughtful as is the discussion of this subject (pp. 32-63), its value would have been increased by a survey of the pantheistic schools of German speculation, so many of whose conclusions are absolutely at one with esoteric views as to the Logos and the metaphysics of consciousness.

After discussing the primary and secondary (so-called) qualities of matter as tabulated by Mill, Hamilton and others, Mr. Sundaram Iyer passes on the question: "What is force?"

Force *is* matter . . . . it may be related to matter in . . . . four ways:—firstly, it may be an extraneous power to matter, acting upon it from without; secondly, it may be an inherent power in matter, influencing it from within, but yet distinct from the substance of matter; thirdly, it may be an innate power in matter, influencing it from within, and not distinct from the substance of matter; or fourthly, it may be a function of the substance of matter." (pp. 76-7.)

After an interesting criticism of current theories, he concludes that:—

Function is simply the phenomenal effect of the latent cause, namely force, but never force itself. This potential existence, which is in matter, *is a physical existence.* If not, it cannot, as shown before, produce any impression whatsoever upon or in the substance of matter.

Matter is force and force is matter. It is not quite evident, however, whether this position is strictly reconcilable with the remark that "the primary qualities of matter are all simplifiable into . . . extension and (its) motion (actual or possible)."

If force is a *physical existence,* and the real *substance* of matter at the same time, we get back no further into the mystery of what things-in-themselves really are. Physical existence remains the reality behind physical existence and the realization of matter and force, as aspects only of one basis, in no way simplifies the crux.

It is not clear, moreover, what is the exact meaning the author intends by the use of the word "force." Is it motion—molar or molecular—or the unknown cause of motion? According to Professor Huxley, "force" is merely an expression used to denote the *cause* of motion, whatever that may be. We only *know* this cause in its *aspect* of motion, and cannot penetrate behind the veil in order to grasp the Noumenon of which motion is the phenomenal effect. The necessity, therefore, of recognising the fact that *motion* is all that falls within the cognizance of sense, forbids the (profane) scientist to use the term "force" as representative of anything but an abstraction. The question is complicated by the consideration that the *substantiality* of various so-called "forces" appears most probable, and that this substantiality becomes

objectively real to sense, only on a plane beyond this—the domain of matter in its order of physical differentiations.

The materialistic doctrine that force merely = a motion of matter, is contradicted by the fact that, as shown by Mill, *motion can be temporarily neutralized.* Lift a heavy weight on to a shelf and the mechanical energy expended in the act is latent in the potentiality of the weight to fall to the ground again. There is *no immediate equivalent,* as the attraction of the earth for the object remains the same (the now greater distance tending to diminish the amount, though in a very minute degree).

It may be further noted that, granting Mr. Sundaram Iyer's definition of matter as "*extension pure and simple*," to be correct (p. 112), it is difficult to understand how he predicates this barren content as endowed with *motion* (p. 83). What moves?

The rest of the *brochure* is taken up with some excellent criticism of current conceptions of atoms, space and heterogenealism (a creed now so sorely wounded by Mr. Crooke's "Protyle"). Dealing with one of the late Mr. G. H. Lewes' utterances, the author remarks with great truth: "By some mysterious law of occurrence the self-contradictions of the bulk of the erudite and enlightened are in point of gravity, palpableness, and number in direct proportion to their erudition and enlightenment." With how many contrasted dicta from the pages of our Büchners, Spencers, Bains etc., etc., could this conclusion be supported.

One word before we close. Is the title of the work well chosen? It appears to us the least satisfactory sentence which has been traced by the writer's pen. The definition of "mind as matter and matter as mind" not only offers no solution of the great psychological problem discussed, but does injustice to the contents of the work itself.

In the process of definition we "assemble representative examples of the phenomena," under investigation and "our work lies in generalizing these, in detecting community in the midst of difference." Now, there is *no community whatever* between mental and material facts. For as Professor Bain writes:

16

> Extension is but the first of a long series of properties all present in matter, *all absent in mind. . . .* Our mental experience, our feelings and thoughts, have no *extension,* no *place,* no *form* * or *outline,* or *mechanical division* of parts; and we are incapable of attending to anything mental until we shut off the view of all that.†

The phenomenal contrast of mind and matter is not only at the root of our present constitution but an essential of our terrestrial consciousness. Duality is illusion in the ultimate analysis; but within the limits of a Universe-cycle or Great Manvantara it holds true. The *two* bases of manifested Being—the Logos (spirit) and Mulaprakriti (Matter, or rather its Noumenon), are unified in the absolute reality, but in the Manvantaric Maya, under space and time conditions, they *are contrasted though mutually interdependent aspects of the* ONE CAUSE.

____

* Nevertheless *objectively* viewed thoughts are actual entities to the occultist.

† *Mind end Body,* pp. 125 and 135.

____

____

Collected Writings VOLUME IX

January, 1888

THE CHURCH AND THE DOCTRINE OF ATONEMENT

[*Lucifer,* Vol. I, No. 5, January, 1888, pp. 412-414]

[Rev. T. G. Headley of the Church of England, in a letter to the Editor of *Lucifer,* describes how he has been boycotted for seventeen years by the officials of the Church for not believing in the doctrine of Atonement, as stated in the XXXIX Articles. Three different appeals on his part for a pulpit where he could preach freely were refused publication in the *Times,* on the ground that they were *inadmissible.* H. P. B. appends the following Note to Rev. Headley's letter:]

This persistent refusal is the more remarkable as other preachers are allowed to teach worse, *from an orthodox standpoint, of course.* Is it *inadmissible* "to explain the mystery of Christ Crucified," as the Rev. Mr. Headley is likely to, lest it should interfere with the explanation and

H.P. B.'s RESIDENCE17, LANSDOWNE ROAD,

NOTTINGHILL, LONDON, ENGLAND
Picture taken in 1959, showing only minor
Alterations since 1887.

description of Jehovah—"*one with Christ Jesus*" in the orthodox dogma—by the Rev. H. R. Haweis, M.A.? Says this truthful and cultured if not very pious orator:

> At first the chief attributes of Satan were given to Jehovah. It was God who destroyed the world, hardened Pharaoh, tempted David, provoked to sin, and punished the sinner. This way of thinking lingered even as late as 700 B.C.: "I [the Lord] make peace and create evil" (*Isa*., xlv, 7). We have an odd survival of this identification of God with the Devil in the word "*Deuce*," which is none other than "*Deus*," but which to us always means the Devil. As the Jew grew more spiritual he gradually transferred the devilish functions to a "Satan," or accusing spirit. The transition point appears in comparing the early passage (*2 Sam*., xxiv, 1), when *God* is said to "move" David to number the people, with the later (*1 Chron.*, xxi, 1), where *Satan* is said to be the instigator who "provoked" the numbering. But Satan is not yet the King Devil. We can take up our Bible and trace the gradual transformation of Satan from an accusing angel into the King Devil of popular theology.*

This, we believe, is an even more damaging teaching for the Orthodox Church than any theory about "Christ Crucified." Mr. Headley seeks to prove Christ, the Rev. Haweis ridiculing and making away with the Devil, *destroys and makes away for ever* with *Jesus,* as Christ, also. For, as logically argued by Cardinal Ventura di Raulica, "*to demonstrate the existence of Satan, is to re-establish* ONE OF THE FUNDAMENTAL DOGMAS OF THE CHURCH, *which serves as a basis for Christianity, and, without which,* Satan [and Jesus] would be but a name"; or to put it in the still stronger terms of the pious Chevalier Gougenot des Mousseaux, "*The Devil is the chief pillar of Faith* . . . . if it was not for him, the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense." (See *Isis Unveiled,* Vol. II, p. 14, and Vol. I, p. 103.)† Truly so. Were there no Devil,

____

* *The Key,* etc., p. 22.

† [Both passages are from des Mousseaux's works: *Les hauts phénomènes de la magie,* Preface, p.v, where a letter from Cardinal Ventura di Raulica is quoted; and *Mœurs et pratiques des démons*, p. x.—*Compiler*.]

____

a Christ to save the World from him would be hardly wanted! Yet, the Rev. Haweis says:

> I cannot now discuss the teaching of the N.T. on the King Devil, or I might show that Jesus did not endorse the popular view of one King Devil, and . . . . . . notice the way in which our translators have played fast and loose with the words *Diabolus and Satan; **

adding that the Tree and Serpent worship was an Oriental cult, "of which the narrative of Adam and Eve is a Semitic form." Is this *admissible* orthodoxy?

____

* *The Key,* etc., p. 24.

† [This has reference to the second instalment of H.P.B.'s essay on "The Esoteric Character of the Gospels," *Lucifer*, Vol. I, December, 1887, p. 300, footnote.—*Compiler*.]

‡ The remark made has never been meant as "an answer," but simply as an observation that the word "Chrêstos" applied to a "good man," a "human original," and not to a "good God only." If such was the intention of Mr. Massey, and he amplifies his idea elsewhere, it was not so amplified in his article in the *Agnostic Annual.* It is, therefore, simply a bare statement of facts referring to that particular article and no more.

Collected Writings VOLUME IX

January, 1888

A NOTE OF EXPLANATION

[*Lucifer,* Vol. I, No. 5, January, 1888, pp. 418-421]

I would much rather suffer an unintentional misrepresentation of my meaning than take the trouble to reply, and have no desire to magnify small matters of difference. But a very critical friend calls my attention to certain statements and apparent discrepancies in "The Esoteric Character of the Gospels," on which I will beg leave to say a word.

I find it affirmed on p. 300, in a foot-note,† that "Mr. G. Massey is not correct in saying that '. . . . The Gnostic form of the name Chrêst, or Chrêstos, denotes the *Good God,* not a human original,' for it denotes the latter, *i.e.,* a good, holy man." But either the statement has no meaning as an answer to me, or it is based on a misunderstanding of mine. ‡ I was showing that the *original* Christ

of the Gnosis was not one particular form of human personality, like the supposed historic Christ, and that the name denoted a divine, and not a human *original*. I was perfectly well aware, as your quotations show, that the name was *afterwards* conferred on the "good" as the Chrêstoi or Chrêstiani. Nor do I say, or anywhere imply, that the "*Karest,*" or mummy-type of immortality *was* the *only form of the Christ,* as your quotations again will prove. I have written enough about the Gnostic Christ who was the Immortal Self in man, the reflection of, or emanation from, the divine nature in humanity, and in both sexes, not merely in one.* This is the Christ that never could become a one person or be limited to one sex. This you accept and preach; yet you can add "Still, the personage (Jesus) so addressed [by Paul]—wherever he lived—was a great Initiate and a 'Son of God.'"† But the Christos of Paul, being the Gnostic Christ, as you

____

I do not for one moment oppose Mr. Massey's conclusions, nor doubt his undeniable learning in the direction of those particular researches, *i.e.,* about the words "Christos" and "Chrêstos." What I say is, that he limits them to the negation of an historical Christ, and, for reasons no doubt very weighty, does not touch upon their principal esoteric meaning in the temple-phraseology of the Mysteries.—H.P.B.

* This is absolutely and pre eminently a Theosophical doctrine taught ever since 1875, when the Theosophical Society was founded.—H.P.B.

† This, I am afraid, is a misunderstanding (due, no doubt, to my own fault) on the part of our learned correspondent, of the meaning that was intended to be conveyed in the articles now criticized. If he goes to the trouble of reading over again the paragraph that misled him (see p. 307, 5th paragraph), he will, perhaps, see that it is so. That which was really meant was that, though the terms *Christos* and *Chrêstos* are generic surnames, still,

the personage so addressed (not by Paul, necessarily, but by any one), was a great Initiate and a "Son of God." It is the name "Jesus," placed in the sentence in parentheses that made it both clumsy and misleading. Whether Paul knew of Jehoshua Ben Pandira (and he must have heard of him), or not, he could never

———————

admit (p. 301), it cannot be a personage named Jesus, or a great Initiate, who was addressed by him. It appears to me that in passages like these, you are giving away all that is worth contending for, and vouching for that which never has been, and never can be, proved. I have searched for Jesus many years in the Gospels and elsewhere without being able to catch hold of the hem of the garment of any human personality. Ben-Pandira we know a little of, but cannot make him out in the Christ of the Gospels. The Christ of the Gnosis can be identified, but not with any historic Jesus.

We do not go to the Christian Gospels to learn the true nature of the Christ, or the incarnation according to the Gnostic religion (I use this term in preference to yours of the "Wisdom-Religion," as being more definite and explanatory; not as a religion, supposed by the *Idiotai* to have followed in the wake of Historic Christianity!). These were known in Egypt, more than six thousand years ago. When the monuments began, the Cult of the Supreme God Atum was extant. We know not how many aeons earlier, but six thousand years will do. Atum=Adam was the divine father of an eternal soul which was personated as his son, named Iu-em-hept (the Greek Imothos or Aesculapius), an image of whom used to be seen (on shelf 3,578 b. 1874), in the British Museum.* He was the second Atum=Adam,

———————

have applied the surname used by him to Jesus or any other *historic* Christ. Otherwise his *Epistles* would not have been withheld and exiled as they were. The sentence which precedes the two incriminated [*sic*] statements, shows that no such thing, as understood by Mr. Massey, could have been really meant, as it is said "Occultism pure and simple finds the same mystic elements in the Christian as in other faiths, *though it rejects as emphatically its dogmatic and historic character.*" The two statements, *viz.*, that Jesus or Jehoshua Ben Pandira, *whenever he lived,* was a great Initiate and the "Son of God"—just as Apollonius of Tyana was—and that Paul never meant either him or any other living Initiate, but a metaphysical Christos present in, and *personal* to, every mystic Gnostic as to every initiated Pagan—are not at all irreconcilable. A man may know of several great Initiates, and yet place his own ideal on a far higher pedestal than any of these. —H.P.B.

* [More correctly, Imouthês, Ἰμούθης, and 'Imhôtep, in Egyptian. It has not been possible definitely to identify the figure to which

———————

and is called the "Eternal Word" in the Ritual. In external phenomena this type represented the Solar God, re-born monthly or annually in the lunar orb, in human phenomena the Christ or Son of God as the essential and eternal soul in man. But he was neither a man nor an Initiate. He was just what the Logos, the Word of

Truth or Ma-Kheru, the Buddha or Christ is in other Cults. *

I cordially agree with "M," a correspondent whom you quote, and wish that all our orthodox friends would as frankly face the facts.

———————

H.P.B. refers. There are at present in the British Museum three bronze statuettes of 'Imhôtep, on view in the Fifth Egyptian Room, wall-case No. 216. They are small seated figures numbered 40666, 63800 and 64495.—*Compiler.*]

* Nor shall I dispute this statement in general. But this does not invalidate in one iota *my* claim. The temple priests assumed the names of the gods they served, and this is as well known a fact, as that the defunct Egyptian became an "Osiris"—was "osirified"—after his death. Yet Osiris was assuredly neither "man nor an Initiate," but a being hardly recognised as such by the Royal Society of materialistic science. Why, then, could not an "Initiate," who had succeeded in merging his spiritual being into the *Christos state,* be regarded as a Christos after his last and supreme initiation, just as he was called *Chrêstos* before that? Neither Plotinus, Porphyry nor Apollonius were Christians, yet, according to esoteric teaching, Plotinus realized this sublime state (of becoming or uniting himself with his *Christos*) six times, Apollonius of Tyana four times, while Porphyry reached the exalted state only once, when over sixty years of age. The Gnostics called the "*Word*" "Abraxas" and "Christos" indiscriminately, and by whatever name we may call it, whether Ma-Kheru, or Christos or Abraxas, it is all one. That mystic state which gives to our inner being the impulse that attracts "the soul towards its origin and centre, the Eternal good," as Plotinus teaches, and makes of man a god, the Christos or the unknown made manifest, is a pre eminently theosophical condition. It belongs to the temple mysteries, and the teachings of the Neo-Platonists.—H.P.B.

If any historic Jesus ever did claim to be the Gnostic Christ made flesh * once for all, he would be the supremest impostor in history.

Let us define to ourselves very strictly what it is we do mean, or we shall introduce the direst confusion into the conflict, and we shall be unable to distinguish the face of friend from foe in the cloud of battle-dust which we may raise. What I find is, that Historic Christianity was based either upon the suppression or the perversion of all that *was* esoteric in Gnostic Christianity. And to bring any aid from the one to the support of the other is to try and re-establish with the left hand all that you are knocking down with the right.

I am also taken to task on page 177 for alluding to the Bible as a "magazine of falsehoods already exploded, or just going off," by the writer who adds force to my words later on in characterizing these same writings as a "magazine of [wicked] falsehoods" (p. 178), † which was going farther than I went, who do set down as much to ignorance as to knavery. What I meant was, that the "Fall of Man" in the Old Testament, is a falsification of fable, now exploded, and that the redemption from that fall, which is promised in the New, whether by an "Initiate" or "Son of God" is a fraud based on the fable, and a falsehood that is going to be exploded. There is no call to mix up the *Book of the Dead,* the *Vedas,* or any other sacred writings, in this

matter. Each tub must stand on its own bottom, and the one that won't, can't hold water.†

GERALD MASSEY.

____

* "Christ made flesh," would be a claim worse than imposture, as it would be *absurdity,* but a man of flesh assuming the *Christ-condition* temporarily, is indeed an occult, yet living, fact.—H.P.B.

† Just so, if it has been originally written to be accepted in its dead letter sense. But, as I entirely agree with Mr. Massey, that historic Christianity was based upon the suppression, and especially the *perversion* of that which was esoteric in gnosticism, it is difficult to see in what it is that we disagree? The perversion of esoteric facts in the gospels is not so cleverly done as to prevent the true occultist from reading the Gospel narratives between the lines.—H.P.B.

‡ If Mr. G. Massey kindly waits till the conclusion of "The Esoteric Character of the Gospels" to criticise the statements, he may perhaps arrive at the conviction that

____

P.S. By the by, I see the Adventists, and other misleading Delusionists are all agog just now about the wonderful fulfilment of prophecy, and corroboration of historic fact, that we are now witnessing. The "Star of Bethlehem" has re-appeared, so they say, to prove the truth of the Christian story. But, sad to say, it is not the star of Christ that is now visible in the south-east before sunrise every morning. It is Venus in her heliacal rising. It is Venus as the Maleess, or Lucifer as "Sun of the Morning." This particular Star of Bethlehem—there are various others less brilliant and less noticeable —generally does return once every nineteen months or so, when the planet Venus is the Morning Star. Only the gaping camel-swallowers, who know all about the "Star of Bethlehem," and the fulfilment of prophecy, are not up in Astronomy, and they will no doubt squirm and strain at this small gnat of real fact offered to them by way of an explanation.

G. M.

____

Collected Writings VOLUME IX
January, 1888

MISCELLANEOUS NOTES

[*Lucifer*, Vol. I, No. 5, January, 1888, pp. 406-7, 421-22]

Both the Idealism of Mr. Herbert Spencer, and the Hylo-Idealism of Dr. Lewins are more materialistic and atheistic than any of the honestly declared materialistic views—Büchner's and Moleschott's included.

____

we are not so far apart in our ideas upon this particular question as he seems to think. Of course my critic being an Egyptologist, opposed to the Aryan theory, and arriving at his conclusions only by what he finds in strictly authenticated and accepted documents—and I, as a Theosophist and an Occultist of a certain school, accepting my proofs on data which he rejects—*i.e.,* esoteric teachings—we can hardly agree upon every point. But the question is not whether there was or never was an *historical* Christ, or Jesus, between the years 1 and 33 A.D.—but simply were the Gospels of the gnostics (of Marcion and others, for instance) perverted later by Christians—esoteric allegories founded on *facts,* or simply meaningless fictions? I believe the former, and esoteric teachings explain many of the allegories.—H.P.B.

____

24

A few years—and, who knows? perhaps only few months more, and Protestant England will have reverend scientists explaining to their congregations from the pulpits that Adam and Eve were but the "missing link"—*two tailless baboons.*

____

Hence the Spirit of *Non-Separateness* in esoteric philosophy must be the ONE *truth.*

[What the Ego is, *all is*] Only this "Ego" is *universal,* not *individual: Absolute* Consciousness, not the *human* Brain.

[The highest and the lowliest are ever thus akin. . .] Then why not term the philosophy "*High-Low*-Idealism" *vice* "Hylo-Idealism"?

[. . . everything being, not so much cleansed of God, as very THEOBROMA, God's food and nutrient element. . .] "Theobroma"—the same as *cacao-butter.* We take exception *to the phraseology,* not to Dr. Lewins' ideas.

Collected Writings VOLUME IX

January, 1888

CHINESE SHADOWS

(From the London Correspondent of *Novoye Vremya*)

[*Novoye Vremya,* St. Petersburg, No. 4293, Wednesday, February 10(22), 1888]

[Translated from the original Russian text]

Vicars of the Anglican Church here are at loggerheads with their own Bishops. And on what a subject, if you please? On the subject of ballet girls. The Bible and the ballet are to be harmonized. The Reverends Haweis and Stewart Headlam, socialists and well-known preachers, stand firm for the right of the clergymen and the clergy in general, to frequent ballet theatres daily, and from the pulpit both praise the character of the dancers. However, the Bishop of London, Dr. Temple is of the opinion that as long as the dancers appear in such short dresses, the

clergy should not be so regularly in attendance at ballet performances, as are many vicars, with Stewart Headlam at their head. Headlam—the same who recently led the funeral procession of A. Linnell—took offence at such a reactionary view of his superior. To the Bishop's public rebuke in *The Times,* he replied in an open letter in *Pall Mall.* The dancing girls as a whole also took offence, and defended their outraged honour—in the shape of skirts that were too short—in a similar letter and in the same paper. The Primate of England, the Archbishop of Canterbury, took sides with the Bishop of London, and a brush fire swept the whole of the United Kingdom and has been burning since last September. Nothing can be done! The Primate (something similar to the Metropolitan) has no right to unfrock a pastor. Once a man becomes a clergyman in a Protestant Church, he is going to die one, were he even to marry all the ballet dancers and cut the throats of all his mothers-in-law; he would remain a "reverend" even at forced labour.

____

The sermons of Headlam and of Haweis, his Rector and immediate superior, are as touching as they are instructive. With the exception of the "Salvation Army" of General Booth, their congregations are the most fashionable and numerous. It is difficult to choose between the three shows, so original and amazing are they all three. If you go to Haweis—laughter and bravos resound instead of "Amens," and the lovely sex blushes, but

nevertheless listens and laughs. The very cream of the aristocratic orthodox faithful gather there; while at General Booth's, according to his own proud declaration, the dregs of Society are both on the platform and among the public. Now what is the difference between these gatherings? The "Army" sings about the Christ to the tune of racy songs, while the flock of Haweis listens to the racy sermons of their preacher, with prayer books in their prayerfully folded hands. . . If any among the Russian readers wishes to assure himself of this, let him read the report

of any of his sermons in the London *World.* In one of them, the *World* writes:

> Both men and women blushed listening to the sermon about the moral superiority of actors and actresses, about the naked inhabitants of the Orient, the half-undressed ladies of the London balls, the naked naiad of the aquarium, the picturesque suits of the bathers at seashore bathing establishments, and about the beauties of the ballet.

Both of the famous preachers, Haweis and Headlam, have transformed their pulpits into oratorial tribunes similar to ancient Athens, where feminine beauty in general, and Aspasia and Company in particular, were defended. In both pulpits the *corps de ballet* is glorified. "Is it possible," asks the first-named reverend, "that God would have created woman's body so that it would be sinful to look at it?" (*sic*). In the opinion of the preacher, "a well-shaped ballet dancer would sin in hiding God's handiwork, and she should, for the glory of God, appear on the stage covered merely by her own personal virtue," and with nothing else. It is sinful for a pure-minded worshipper of feminine beauty to chime in with the hypocrites who require more garments on the dancers, because this is tantamount to "giving preference to textile fabrics made with human hands, rather than to the body of woman, created by the hand of the Almighty," *i.e.,* a preference of "Manchester industrialists to the Creator of the heavens and the earth" (*sic*). What logic?

And this is the new turn of affairs in the State Religion of Great Brittain, and the reform hatched by its liberal clergy.

____

Drop in now upon "General Booth," in one of the numerous and enormous halls which they call "prayer barracks" of the Salvation Army, and watch the up-to-date method and ways of that salvation. As you enter, your head will split from the noise of tambourines, rattle-boxes and "divine" hymns, to the tune of the operettas of Offenbach. On the stage—or the platform, if you like

—a whole battalion of every rank, from ordinary private and sergeant, to major and colonel in skirts and little hats. A coloured scarf thrown over the shoulder with mysterious signs on it shows to the initiated the rank of the warrior who wears it. Officers of the male sex have scarves also, but are distinguished by the abundance of bright pompons, rosettes and choux made of satin ribbons upon often dirty and worn out uniforms. Negroes, Hindus and other coloured gentlemen show their teeth to the public and roll their eyes to the ceiling. As if bitten by a tarantula or in a fit of St. Vitus dance, this rabble shudders, grimaces and plays the buffoon during the preliminary inner prayer Those praying call the public to Christ, dancing and jumping to the sound of their own traditional rhythms. It is enough to hear such words in their songs as: "My Jesus is a jolly old boy" (*sic*), to become convinced that this army of Christians is electrified not by the name of Christ, but by purely psycho-physiological means, and an awful excitement of the nervous system, and that those among them who are really sincere are miserable psychopaths, while the others are acting under the influence of a temporary intoxication from noise, rapid motion and fancied exultation.

The "General" himself is a fat old man, as healthy as a bull, who started his life as a boy in a slaughter-house, and continued as a butcher clerk. He gets up and raises his hands in theatrical manner, as if blessing the public; in reality he is magnetizing it, befoggs it and searches for a nervous subject. Having observed a "suitable person," he centres upon him all his attention, and then begins a very curious show, for anyone who is familiar with the methods of mesmerizers. The subject soon feels the heavy gaze of the "General" upon him, as if pinning him down, and begins nervously to fidget. If, against expectation, the subject is too weak to be handled all alone, the General forces the rest of the public to act in accord with him. He knows human nature through and through, and plays on it, striking human feelings and nerves like a pianist strikes the keys of the piano. *Nolens volens,* the public, without noticing it, helps him openly, for the sake of

28

momentary fun, as the General loudly declares that here is a man—man or woman—whose heart has been touched by the blessing from on high, but who is yet ashamed to declare it in everyone's hearing. The wretched victim, feeling 10,000 eyes directed upon him from the crowd, becomes confused, loses his head and, rising, begins slowly to move in the direction of the platform. Like a bird glamorized by the snake's gaze, the victim moves forward, and is being unconsciously pushed from three sides by an interested public. When at the steps of the stage, he is seized by dozens of the brave warriors' hands, and is placed in a semi-conscious state before the ramp. From that moment he becomes for the rest of the evening, if not for longer, the property of the "army," its new recruit.

The victim is forthwith asked publicly to confess his sins for the edification of the other sinners not yet converted. If the "new convert" should become obstinate, or actually not know what to declare publicly, then the members of the chorus throw themselves on

their knees and begin to pray for the inveterate sinner (to the tune, let us say, of the appeal of Calhas to Jupiter in the "Beautiful Helen"), so as to touch his heart. . . . It is usually the brain, not the heart of the victim that is touched, and at once there is gathered an abundant harvest of cheques, sovereigns, and occasionally hundreds of pounds sterling.

In one evening last week several dozen proselytes were made, and the treasury received about 11,000 pounds, out of which 10,500 pounds were subscribed by a wealthy soap-maker.

As already stated, the army, with very few exceptions, is made up of the dregs of Society; of repentant, and more often not so repentant, vagabonds, thieves and night-fairies from dark alleys. The General himself told a wealthy lady of my acquaintance, that he must, in order to keep the discipline and to have the army constantly in hand, keep it in a state of constant psycho-physiological intoxication! . . . . For this reason, much is allowed to

the army and much more yet is forgiven. That much is obvious, namely, that according to official statistics, wherever a part of the army may be settled, whatever town or community, the number of illegitimate births rises by some 35% in the first year. Such little peccadillos are playing into the hands of the General. They constantly give occasion for new "repentance," and thus uphold in the warriors the religious flame, which otherwise would have gone out long ago. Abroad, and even in England itself, they believe naively that the Salvation Army is a religious brotherhood (!). Curious aberration! In the United Kingdom alone there are 450,000, and in London 280,000 people belonging to the Army. Not before the XIXth century has passed into eternity, will the Englishmen probably understand their mistake. . . . The Salvation Army is in reality a political society under the mask of religious striving. But this is known but to a few, those who hold the side-wires attached to the basic harness of Booth in their hands. The General holds the reins of the army, and the leaders of the "Sons of the Morning"—members of a society as yet little known—have fastened their invisible threads to his strong traces. So far both are rushing at full speed merely around the vicious circle of their own seemingly special arena, to the great edification of the fanatics. The time will come, when the agile tamer of two-legged animals, known under the comical title of "General," will release his flock in the name of Christ, and will give it the freedom to subject to fire or sword this or another party. Anarchists and "sons of the morning" congratulate themselves secretly that the "General" is on their side. . . . Yes! No wonder that the New Dispensationists use nothing but Biblical expressions at public meetings, while laughing in the company of friends a. the Bible and its teachings, believing in them just about as much as does the Dalai-lama.

RADDA-BAI*

---

* [All of H. P. Blavatsky's contributions to Russian periodicals were signed in this manner. We leave it in its exact phonetic transliteration from the Russian. It is uncertain whether H.P.B. meant

---

Collected Writings VOLUME IX

February, 1888

30

"WHAT IS TRUTH?"

[*Lucifer*, Vol. I, No. 6, February, 1888, pp. 425-433]

"*Truth* is the Voice of Nature and of time—
Truth is the startling monitor *within us*—
Naught is without it, it comes from the stars,
The golden sun, and every breeze that blows. . ."

—WM. THOMPSON BACON. *

". . . . . Fair Truth's immortal sun
Is sometimes hid in clouds; not that her light
Is in itself defective, but obscured
By my weak prejudice, imperfect Faith
And all the thousand causes which obstruct
The growth of goodness."

—HANNAH MORE.†

"What is Truth?" asked Pilate of one who, if the claims of the Christian Church are even approximately correct, must have known it. But He kept silent. And the truth which He did not divulge, remained unrevealed, for his later followers as much as for the Roman Governor. The silence of Jesus, however, on this and other occasions, does not prevent his present followers from acting as though they had received the ultimate and absolute Truth itself; and from ignoring the fact that only such Words of Wisdom had been given to them as contained a share of the truth, itself concealed in parables and dark, though beautiful, sayings.‡

———————

the first word to be *Râdhâ,* "prosperity," or "success," the name of a celebrated cowherdess or Gopî, beloved by Krishna and a principal personage in the poem *Gîta-govinda,* who was later worshipped as a goddess and regarded as an Avatâra of Lakshmî, as Krishna was of Vishnu; or whether the Russian phonetic form was meant for *râddha,* which means "accomplished, prepared, ready," and even "perfect in magical power" or "initiated."—*Compiler*.]

* [Thoughts in Solitude.]

† [Daniel: A Sacred Drama, Part II, 98-103.]

‡ Jesus says to the "Twelve"—"Unto you is given the mystery of the kingdom of God; but *unto them that are without, all things are done in parables*," etc. (*Mark*, iv, II).

———————

This policy led gradually to dogmatism and assertion. Dogmatism in churches, dogmatism in science, dogmatism everywhere. The possible truths, hazily perceived in the world of abstraction, like those inferred from observation and experiment in the world of matter, are forced upon the profane multitudes, too busy to think for themselves, under the form of *Divine revelation* and *Scientific authority.* But the same question stands open from the days of Socrates and Pilate down to our own age of wholesale negation: is there such a thing as *absolute truth* in the hands of any one party or man? Reason answers, "there cannot be." There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them.

In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more. *Tot homines, quot sententiae*—is an immortal truism. The sun is one, but its beams are numberless; and the effects produced are beneficent or maleficent, according to the nature and constitution of the objects they shine upon. Polarity is universal, but the polariser lies in our own consciousness. In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. But man's consciousness again, is only the sunflower of the earth. Longing for the warm ray, the plant can only turn to the sun, and move round and round in following the course of the unreachable luminary: its roots keep it fast to the soil, and half its life is passed in the shadow. . . .

Still each of us can relatively reach the Sun of Truth even on this earth, and assimilate its warmest and most

direct rays, however differentiated they may become after their long journey through the physical particles in space To achieve this, there are two methods. On the physical plane we may use our mental polariscope; and, analyzing the properties of each ray, choose the purest. On the plane of` spirituality, to reach the Sun of Truth we must work in dead earnest for the development of our higher nature. We know that by paralyzing gradually within ourselves the appetites of the lower personality, and thereby deadening the voice of the purely physiological mind— that mind which depends upon, and is inseparable from, its medium or *vehicle,* the organic brain—the animal man in us may make room for the spiritual; and once aroused from its latent state, the highest spiritual senses and perceptions

grow in us in proportion, and develop *pari passu* with the "divine man." This is what the great adepts, the Yogis in the East and the Mystics in the West, have always done and are still doing.

But we also know, that with a few exceptions, no man of the world, no materialist, will ever believe in the existence of such adepts, or even in the possibility of such a spiritual or psychic development. "The (ancient) fool hath said in his heart, There is no God"; the modern says, "There are no adepts on earth, they are figments of your diseased fancy." Knowing this we hasten to reassure our readers of the Thomas Didymus type. We beg them to turn in this magazine to reading more congenial to them; say to the miscellaneous papers on Hylo-Idealism, by various writers.*

---

* *E.g.*, to the little article "Autocentricism"—on the same "philosophy," or again, to the apex of the Hylo-Idealist pyramid in this Number. It is a letter of protest by the learned Founder of the School in question, against a *mistake* of ours. He complains of our "coupling" his name with those of Mr. Herbert Spencer, Darwin, Huxley, and others, on the question of atheism and materialism, as the said lights in the psychological and physical sciences are considered by Dr. Lewins too flickering, too "compromising" and weak, to deserve the honourable appellation of Atheists or even Agnostics. See "Correspondence" in Double Column, and the reply by "The Adversary."

For *Lucifer* tries to satisfy its readers of whatever "school of thought," and shows itself equally impartial to Theist and Atheist, Mystic and Agnostic, Christian and Gentile. Such articles as our editorials, the Comments on *Light on the Path,* etc., etc.—are not intended for Materialists. They are addressed to Theosophists, or readers who know in their hearts that Masters of Wisdom *do* exist: and, though *absolute* truth is not on earth and has to be searched for in higher regions, that there still are, even on this silly, ever-whirling little globe of ours, some things that are not even dreamt of in Western philosophy.

To return to our subject. It thus follows that, though "general *abstract* truth is the most precious of all blessings" for many of us, as it was for Rousseau, we have, meanwhile, to be satisfied with relative truths. In sober fact, we are a poor set of mortals at best, ever in dread before the face of even a relative truth, lest it should devour ourselves and our petty little preconceptions along with us. As for an absolute truth, most of us are as incapable of seeing it as of reaching the moon on a bicycle. Firstly, because absolute truth is as immovable as the mountain of Mohammed, which refused to disturb itself for the prophet so that he had to go to it himself. And we have to follow his example if we would approach it even at a distance. Secondly, because the kingdom of absolute truth is not of this world, while we are too much of it. And thirdly, because notwithstanding that in the poet's fancy man is

> ". . . . . . the abstract
> Of all perfection, which the workmanship

Of heaven hath modelled. . . . . . .”

in reality he is a sorry bundle of anomalies and paradoxes, an empty wind bag inflated with his own importance, with contradictory and easily influenced opinions. He is at once an arrogant and a weak creature, which, though in constant dread of some authority, terrestrial or celestial, will yet—

“. . . . . . like an angry ape,
Play such fantastic tricks before high Heaven
As make the angels weep.” *

———————

* [Shakespeare, *Measure for Measure,* Act 2, scene 2.]

———————

34

Now, since truth is a multifaced jewel, the facets of which it is impossible to perceive all at once; and since, again, no two men, however anxious to discern truth, can see even one of those facets alike, what can be done to help them to perceive it? As physical man, limited and trammelled from every side by illusions, cannot reach truth by the light of his terrestrial perceptions, we say—develop in you the *inner* knowledge. From the time when the Delphic oracle said to the enquirer “Man, know thyself,” no greater or more important truth was ever taught. Without such perception, man will remain ever blind to even many a relative, let alone absolute, truth. Man has to *know himself, i.e.,* acquire the *inner* perceptions which never deceive, before he can master any absolute truth. Absolute truth is *the symbol of Eternity,* and no *finite* mind can ever grasp the eternal, hence, no truth in its fulness can ever dawn upon it. To reach the state during which man sees and senses it, we have to paralyze the senses of the external man of clay. This is a difficult task, we may be told, and most people will, at this rate, prefer to remain satisfied with relative truths, no doubt. But to approach even terrestrial truths requires, first of all, *love of truth for its own sake,* for otherwise no recognition of it will follow. And who loves truth in this age for its own sake? How many of us are prepared to search for, accept, and carry it out, in the midst of a society in which anything that would achieve success *has to be built on appearances, not on reality, on self-assertion, not on intrinsic value?* We are fully aware of the difficulties in the way of receiving truth. The fair heavenly maiden descends only on a (to her) congenial soil—the soil of an impartial, unprejudiced mind, illuminated by pure Spiritual Consciousness; and both are truly rare dwellers in civilized lands. In our century of steam and electricity, when man lives at a maddening speed that leaves him barely time for reflection, he allows himself usually to be drifted down from cradle to grave, nailed to the Procrustean bed of custom and conventionality. Now conventionality—pure and simple—is a congenital LIE, as it is in every case a “*simulation* of feelings according to a received

standard" (F. W. Robertson's definition); and where there is any simulation *there cannot be any truth.* How profound the remark made by Byron, that "truth is a gem that is found at a great depth; whilst on the surface of this world all things are weighed *by the false scales of custom*," is best known to those who are forced to live in the stifling atmosphere of such social conventionalism, and who, even when willing and anxious to learn, dare not accept the truths they long for, for fear of the ferocious Moloch called Society.

Look around you, reader; study the accounts given by world-known travellers, recall the joint observations of literary thinkers, the data of science and of statistics. Draw the picture of modern society, of modern politics, of modern religion and modern life in general before your mind's eye. Remember the ways and customs of every cultured race and nation under the sun. Observe the doings and the moral attitude of people in the civilized centres of Europe, America, and even of the far East and the colonies, everywhere where the white man has carried the "benefits" of so-called civilization. And now, having passed in review all this, pause and reflect, and then name, *if you can,* that blessed *Eldorado,* that exceptional spot on the globe, *where* TRUTH *is the honoured guest, and* LIE *and* SHAM *the ostracised outcasts*? You CANNOT. Nor can any one else, unless he is prepared and determined to add his mite to the mass of falsehood that reigns supreme in every department of national and social life. "Truth!" cried Carlyle, "truth, though the heavens crush me for following her, no falsehood, though a whole celestial Lubberland were the prize of Apostasy." Noble words, these. But how many think, and how many will *dare* to speak as Carlyle did, in our nineteenth century day? Does not the gigantic appalling majority prefer to a man the "paradise of do-nothings," the *pays de Cocagne* of heartless selfishness? It is this majority that recoils terror-stricken before the most shadowy outline of every new and unpopular truth, out of mere cowardly fear, lest Mrs. Harris should denounce, and Mrs. Grundy condemn, its converts to the torture of being rent piecemeal by her murderous tongue.

SELFISHNESS, the first-born of Ignorance, and the fruit of the teaching which asserts that for every newly-born infant a new soul, *separate and distinct* from the Universal Soul, is "created"—this Selfishness is the impassable wall between the *personal* Self and Truth. It is the prolific mother of all human vices, *Lie* being born out of the necessity for dissembling, and *Hypocrisy* out of the desire to mask *Lie.* It is the fungus growing and strengthening with age in every human heart in which it has devoured all better feelings. Selfishness kills every noble impulse in our natures, and is the one deity, fearing no faithlessness or desertion from its votaries. Hence, we see it reign supreme in the world and in so-called fashionable society. As a result, we live, and move, and have our being in

this god of darkness under his trinitarian aspect of Sham, Humbug, and Falsehood, called RESPECTABILITY.

Is this Truth and Fact, or is it slander? Turn whichever way you will, and you find, from the top of the social ladder to the bottom, deceit and hypocrisy at work for dear Self's sake, in every nation as in every individual. But nations, by tacit agreement, have decided that selfish motives in politics shall be called "noble national aspiration, patriotism," etc.; and the citizen views it in his family circle as "domestic virtue." Nevertheless, Selfishness, whether it breeds desire for aggrandizement of territory, or competition in commerce at the expense of one's neighbour, can never be regarded as a virtue. We see smooth-tongued DECEIT and BRUTE FORCE—the *Jachin* and *Boaz* of every International Temple of Solomon—called Diplomacy, and we call it by its right name. Because the diplomat bows low before these two pillars of national glory and politics, and puts their masonic symbolism "in [cunning] strength shall this my house be established" into daily practice; *i.e.,* gets by deceit what he cannot obtain by force—shall we applaud him? A diplomat's qualification—"dexterity or skill in securing advantages"—for one's own country at the expense of other countries, can hardly be achieved by speaking *truth*, but verily by a wily and deceitful tongue; and, therefore, *Lucifer* calls such action—a *living,* and an evident LIE.

But it is not in politics alone that custom and selfishness have agreed to call deceit and lie virtue, and to reward him who lies best with public statues. Every class of Society lives on LIE, and would fall to pieces without it. Cultured, God-and-law-fearing aristocracy being as fond of the forbidden fruit as any plebeian, is forced to lie from morn to noon in order to cover what it is pleased to term its "little peccadillos," but which TRUTH regards as gross immorality. Society of the middle classes is honeycombed with false smiles, false talk, and mutual treachery. For the majority religion has become a thin tinsel veil thrown over the corpse of spiritual faith. The master goes to church to deceive his servants; the starving curate—preaching what he has ceased to believe in—hoodwinks his bishop; the bishop—his God. *Dailies,* political and social, might adopt with advantage for their motto Georges Dandin's * immortal query—"Lequel de nous deux trompe-t-on ici?"—Even Science, once the anchor of the salvation of Truth, has ceased to be the temple of *naked* Fact. Almost to a man the Scientists strive now only to force upon their colleagues and the public the acceptance of some personal hobby, of some new-fangled theory, which will shed lustre on their name and fame. A Scientist is as ready to suppress damaging evidence against a current scientific hypothesis in our times, as a missionary in heathen-land, or a preacher at home, to persuade his congregation that modern geology is a lie, and evolution but vanity and vexation of spirit.

Such is the actual state of` things in 1888 A.D., and yet we are taken to task by certain papers for seeing this year in more than gloomy colours!

Lie has spread to such extent—supported as it is by custom and conventionalities—that

even chronology forces people to lie. The suffixes A.D. and B.C. used after the dates of the year by Jew and Heathen, in European and even Asiatic lands, by the Materialist and the Agnostic as

* [Principal character in Molière's comedy by that name; it is in three acts, written in prose, and was first performed on the 19th of July, 1660.—*Compiler*.]

much as by the Christian, at home, are—a *lie* used to sanction another LIE.

Where then is even relative truth to be found? If, so far back as the century of Democritus, she appeared to him under the form of a goddess lying at the very bottom of a well, so deep that it gave but little hope for her release; under the present circumstances we have a certain right to believe her hidden, at least, as far off as the ever invisible *dark* side of the moon. This is why, perhaps, all the votaries of hidden truths are forthwith set down as lunatics. However it may be, in no case and under no threat shall *Lucifer* be ever forced into pandering to any universally and tacitly recognised, and as universally practised lie, but will hold to fact, pure and simple, trying to proclaim truth whensoever found, and under no cowardly mask. Bigotry and intolerance may be regarded as orthodox and sound policy, and the encouraging of social prejudices and personal hobbies at the cost of truth, as a wise course to pursue in order to secure success for a publication. Let it be so. The Editors of *Lucifer* are Theosophists, and their motto is chosen: *Vera pro gratiis.*

They are quite aware that *Lucifer's* libations and sacrifices to the goddess Truth do not send a sweet savoury smoke into the noses of the lords of the press, nor does the bright "Son of the Morning" smell sweet in their nostrils He is ignored when not abused as—*veritas odium parit.* Even his friends are beginning to find fault with him. They cannot see *why it should not be a purely Theosophical magazine,* in other words, why it refuses to be dogmatic and bigoted. Instead of devoting every inch of space to theosophical and occult teachings, it opens its pages "to the publication of the most grotesquely heterogeneous elements and conflicting doctrines." This is the chief accusation, to which we answer—why not? Theosophy is divine knowledge, and knowledge is truth; every *true* fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract it from an erroneous as much as from a correct statement. However small the particle of

gold lost in a ton of rubbish, it is the noble metal still, and worthy of being dug out even at the price of some extra trouble. As has been said, it is often as useful to know what a thing *is not,* as to learn what it *is.* The average reader can hardly hope to find any fact in a sectarian publication under all its aspects, *pro* and *con,* for either one way or the other its presentation is sure to be biassed, and the scales helped to incline to that side to which its editor's special policy is directed. A Theosophical magazine is thus, perhaps, the only publication where one may hope to find, at any rate, the unbiassed, if still only approximate truth and fact. Naked truth is reflected in *Lucifer* under its many aspects, for no philosophical or religious views are excluded from its pages. And, as every philosophy and religion, however incomplete, unsatisfactory, and even foolish some may be occasionally, must be based on a truth and fact of some kind the reader has thus the opportunity of comparing, analyzing, and choosing from the several philosophies discussed therein. *Lucifer* offers as many facets of the One universal jewel as its limited space will permit, and says to its readers: "Choose you this day whom ye will serve: whether the gods that were on the other side of the flood which submerged man's reasoning powers and divine knowledge, or the gods of the Amorites of *custom* and *social falsehood,* or again, the Lord of (the highest) Self—the bright destroyer of the dark power of illusion?" Surely it is that philosophy that tends to diminish, instead of adding to, the sum of human misery, which is the best.

At all events, the choice is there, and for this purpose only have we opened our pages to every kind of contributor. Therefore do you find in them the views of a Christian clergyman who believes in his God and Christ, but rejects the wicked interpretations and the enforced dogmas of his ambitious proud Church, along with the doctrines of the Hylo-Idealist, who denies God, soul, and immortality, and believes in nought save himself. The rankest Materialists will find hospitality in our journal; aye, even those who have not scrupled to fill pages of it with sneers and personal remarks upon ourselves, and

Collected Writings VOLUME IX

February, 1888

abuse of the doctrines of Theosophy, so dear to us. When a journal of *free thought,* conducted by an Atheist, inserts an article by a Mystic or Theosophist in praise of his occult views and the mystery of Parabrahman, and passes on it only a few casual remarks, then shall we say *Lucifer* has found a rival. When a Christian periodical or missionary organ accepts an article from the pen of a freethinker deriding belief in Adam and his rib, and passes criticism on Christianity—its editor's faith—in meek silence, then it will have become worthy of *Lucifer,* and may be said truly to have reached that degree of tolerance when it may be placed on a level with any Theosophical publication.

But so long as none of these organs does something of the kind, they are all sectarian, bigoted, intolerant, and can never have an idea of truth and justice. They may throw innuendoes against *Lucifer* and its editors, they cannot affect either. In fact, the editors of that magazine feel proud of such criticism and accusations, as they are witnesses to the absolute absence of bigotry, or arrogance of any kind in theosophy, the result of the divine beauty of the doctrines it preaches. For, as said, Theosophy allows a hearing and a fair chance to all. It deems no views—if sincere—entirely destitute of truth. It respects thinking men, to whatever class of thought they may belong. Ever ready to oppose ideas and views which can only create confusion without benefiting philosophy, it leaves their expounders personally to believe in whatever they please, and does justice to their ideas when they are good. Indeed, the conclusions or deductions of a philosophic writer may be entirely opposed to our views and the teachings we expound; yet, his premises and statements of facts may be quite correct, and other people may profit by the adverse philosophy, even if we ourselves reject it, believing we have something higher and still nearer to the truth. In any case, our profession of faith is now made plain, and all that is said in the foregoing pages both justifies and explains our editorial policy.

To sum up the idea, with regard to absolute and relative truth, we can only repeat what we said before. *Outside a*

certain highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND—*he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion*. Were even the goddess who dwells at the bottom of the

well to issue from her place of confinement, she could give man no more than he can assimilate. Meanwhile, every one can sit near that well—the name of which is KNOWLEDGE—and gaze into its depths in the hope of seeing Truth's fair image reflected, at least, on the dark waters. This, however, as remarked by Richter, presents a certain danger. Some truth, to be sure, may be occasionally reflected as in a mirror on the spot we gaze upon, and thus reward the patient student. But, adds the German thinker, "I have heard that some philosophers in seeking for Truth, to pay homage to her, have seen their own image in the water and adored it instead."

It is to avoid such a calamity—one that has befallen every founder of a religious or philosophical school—that the editors are studiously careful not to offer the reader only those truths which they find reflected in their own personal brains. They offer the public a wide choice, and refuse to show bigotry and intolerance, which are the chief landmarks on the path of Sectarianism. But, while leaving the widest margin possible for comparison, our opponents cannot hope to find *their faces* reflected on the clear waters of our *Lucifer,* without remarks or just criticism upon the most prominent features thereof, if in contrast with theosophical views.

This, however, only within the cover of the public magazine, and so far as regards the merely intellectual aspect of philosophical truths. Concerning the deeper spiritual, and one may almost say religious, beliefs, no true Theosophist ought to degrade these by subjecting them to public discussion, but ought rather to treasure and hide them deep within the sanctuary of his innermost soul. Such beliefs and doctrines should never be rashly given out, as they risk unavoidable profanation by the rough handling of the indifferent and the critical. Nor ought they to be embodied in any publication except as

hypotheses offered to the consideration of the thinking portion of the public. Theosophical truths, when they transcend a certain limit of speculation, had better remain concealed from public view, for the "evidence of things not seen" is no evidence save to him who sees, hears, and senses it. It is not to be dragged outside the "Holy of Holies," the temple of the impersonal divine *Ego*, or the indwelling SELF. For, while every fact outside *its* perception can, as we have shown, be, at best, only a relative truth, a ray from the absolute truth can reflect itself only in the pure mirror of its own flame—our highest SPIRITUAL CONSCIOUSNESS. And how can the darkness (of illusion) comprehend the LIGHT that shineth in it?

____

Collected Writings VOLUME IX

February, 1888

FOOTNOTES TO "THE SOLDIER'S DAUGHTER"

[*Lucifer*, Vol. I, No. 6, February, 1888, pp. 434-439]

[Rev. T. G. Headley writes an article in which he takes exception to various instances of the spilling of blood as related in the Old Testament, such as the assassination of Jephthah's daughter, in *Judges*, xi; he strongly feels that the whole subject of Atonement should be reconsidered. H.P.B. appends a number of footnotes to various expressions of the writer].

[Jephthah is mockingly told that he is the fiend who must sacrifice his child . . . . that he has no one to blame but himself, for having made the vow. . . . . . Who could he, or they be, who would require the fulfilling of it?] Jehovah, of course, in his own national character of Baal, Moloch, Typhon, etc. The final and conclusive identification of the "Lord God" of Israel with Moloch, we find in the last chapter of *Leviticus,* concerning *things devoted not to be redeemed* . . . . . . "a man shall devote unto the Lord of all that he hath, *both of man* and beast. . . . . None devoted, which shall be devoted of men, shall be redeemed; *but shall surely be put to death* . . . . . it is *holy unto the Lord.*" (See *Leviticus,* xxvii, 28-30.)

"Notwithstanding the numerous proofs that the Israelites worshipped a variety of gods, and even offered human sacrifices until a far later period than their Pagan neighbors, they have contrived to blind posterity in regard to truth. They sacrificed human life as late as 169 B.C.,* and the *Bible* contains a number of such records. At a time when the Pagans had long abandoned the abominable practice, and had replaced the sacrificial man by the animal, † Jephthah is represented sacrificing his own daughter to the "Lord" for a burnt-offering." *Isis Unveiled,* Vol. II, p. 524.

[. . . as we read in the Book of Judges that "Judah could not drive out the inhabitants of the valley, because they had chariots of iron." (*Judges*, i, 19)] It is said in the "Holy Book," that it was "the Lord [who] was with Judah," who "could not drive out the inhabitants of the valley, because they had chariots of iron" (*Judges*, i, 19), and not "Judah" at all. This is but natural, according to popular belief and superstition that " the Devil is afraid of *iron*." The strong connection and even identity between Jehovah and the Devil is ably insisted upon by the Rev. Haweis. See his *Key* (p. 22).

[But the more heroic and divine these persons were, the more demoniacal and diabolic must be the religion of those persons who required them thus to suffer] And yet it is this "demoniacal and diabolical religion" that passed part and parcel into Protestantism.

[. . . the priests and rulers of the church taught such a cruel religion] So "the people and priests" do now. And as the late Rev. Henry Ward Beecher once said in a sermon, "could Jesus come back and behave in the streets of Christian cities as he did in those of Jerusalem, he would be declared an impostor and then confined in prison."

---

* Antiochus Epiphanes found in 169 B.C. in the Jewish temple, a man kept there to be sacrificed. *Vide* Josephus, *Contra Apionem,* Book II, viii, 90-96.

† The ox of Dionysus was sacrificed at the Bacchic Mysteries. See Charles Anthon, *A Classical Dictionary,* 1848, p. 1304.

44

[. . . when the Church is willing to allow . . . . liberty in the pulpit for explaining the mystery and translating the truth of a "Crucified Christ," then it will be seen that the truth . . . . shall make us free.]

Only, as such *truth* and *freedom* amounts to the Church committing suicide and burying herself with her own hands, she will never allow such a thing. She will die her natural death the day when there will not exist a man, woman or child to believe any longer in her dogmas. And this beneficent result might be achieved within her own hierarchy, were there many such sincere, brave and honest clergymen who, like the writer of this article, fear not to speak the truth—whatever may come.

Collected Writings VOLUME IX

February, 1888

TRAITÉ ÉLÉMENTAIRE DE SCIENCE OCCULTE

[REVIEW]

[*Lucifer,* Vol. I, No. 6, February, 1888, pp. 499-500]

[This is a review-article of a work by Papus (Gérard Analect V. Encausse), Paris, Georges Carré, 1888. While the authorship of this review is not absolutely certain, the authoritative manner in which it is written and the nature of the subject strongly suggest that it is from H.P.B.'s pen.]

This, the latest of the admirable publications now being issued by Monsieur Georges Carré, under the auspices of "L'Isis," the French branch of the Theosophical Society, deserves a hearty welcome at the hands of all students of Occultism, as it fulfils the promise of its title, which is high praise indeed.

The book is written and constructed on correct Occult principles; it contains seven chapters, three devoted to theory and four to the application and practical illustration of that theory.

After an eloquent introductory chapter, Monsieur Papus proceeds to lead his readers by easy transitions into the mysterious science of numbers. This—the first key to

practical Occultism—is at once the simplest and the most subtle of sciences. Hitherto there has existed no really elementary exposition of its primary, fundamental principles. And, as this science of numbers lies at the base of every one of those applications of occult science which are still to any extent studied, a knowledge of it is almost indispensable.

Astrology, Chiromancy, Cartomancy, in short, all the arts of divination, rest ultimately on numbers and their occult powers, as a foundation.

And yet, though the students of each of these several arts must, perforce, acquire a certain knowledge of numerical science, yet very few of them possess that knowledge in a systematic and co-ordinated form.

Of course Monsieur Papus does not, and cannot, give anything like a complete textbook on the subject, but he does give, in clear language, the fundamental guiding principles of this science. Moreover, he illustrates the methods of numerical working, by numerous and well-chosen examples—an aid which is simply invaluable to the student who is making his first entrance into this field of study. In the third chapter these abstract formulae are given as they relate to man, as an individual, and as a member of that larger whole, called humanity. This completes the purely theoretical portion of the book, and in

the fourth chapter we are shown how these general principles work in their application.

Signs and symbols are proved to be the *natural* expressions of ideas in accordance with fixed laws, and the method is applied by way of illustration to the interpretation of the Emerald Tablet of Hermes Trismegistus. The relation between number and form is shown as exhibited in geometrical figures, and Monsieur Papus gives a clue to a subject which has puzzled many—the actual *influence* in life of *names.* This chapter is most enthralling, but lack of space forbids any detailed comments, for so much would have to be said.

Chapters five and six are almost equally interesting; full of lucid illustration and valuable hints to the practical student, they form almost a manual in themselves. But

on one point Monsieur Papus is certainly in error, though, since it is on a matter of history, its importance is relatively small. He attaches *far* too much weight to the Jews and to their national system of occultism—the Kabbala. True, that system is the most familiar in Europe; but it has been so much overlaid by a semi-esoteric veil, and additions and interpolations by Christian Occultists, that its inner grossness is lost sight of; so that students are apt to be led away from the truth, and to form erroneous conceptions as to the value and meaning of many symbols, the importance of which in practical work is very great. What esoteric knowledge the Jews possessed, they derived either from the Egyptians or the Babylonians during the captivity. Hence Monsieur Saint-Ives d'Alveydre, his gigantic erudition notwithstanding, is altogether mistaken in the stress he lays on their knowledge, their place in history and their mission as a nation. This, however, is but a matter of small moment in a book, the practical value of which it would be difficult to over-estimate.

____

Collected Writings VOLUME IX

February, 1888

WHAT OF PHENOMENA?

[*Lucifer*, Vol. I, No. 6, February, 1888, pp. 504-506]

To the Editor of *Lucifer*.

I avail myself of your invitation to correspondents, in order to ask a question.

How is it that we hear nothing now of the signs and wonders with which Neo-theosophy was ushered in? Is the "age of miracles" past in the Society?

Yours respectfully,

*.

"Occult phenomena," is what our correspondent apparently refers to. They failed to produce the desired effect, but they were, in no sense of the word, "miracles." It was supposed that intelligent people, especially men of science, would, at least, have recognized the existence of a new and deeply interesting field of enquiry and research

when they witnessed physical effects produced at will, for which they were not able to account. It was supposed that theologians would have welcomed the proof of which they stand so sadly in need in these agnostic days, that the soul and the spirit are not mere creations of their fancy, due to ignorance of the physical constitution of man, but entities quite as real as the body, and much more important. These expectations were not realized. The phenomena were misunderstood and misrepresented, both as regards their nature and their purpose.

In the light which experience has now thrown upon the matter, the explanation of this unfortunate circumstance is not far to seek. Neither science nor religion acknowledges the existence of the Occult, as the term is understood and employed in theosophy; in the sense, that is to say, of a super-material, but not super-natural, region, governed by law; nor do they recognize the existence of latent powers and possibilities in man. Any interference with the everyday routine of the material world is attributed, by religion, to the arbitrary will of a good or an evil autocrat inhabiting a supernatural region inaccessible to man and subject to no law, either in his actions or constitution, and for a knowledge of whose ideas and wishes mortals are entirely dependent upon inspired communications delivered through an accredited messenger. The power of working so-called miracles has always been deemed the proper and sufficient credentials of a messenger from heaven, and the mental habit of regarding any occult power in that light is still so strong that any exercise

of that power is supposed to be "miraculous," or to claim to be so. It is needless to say that this way of regarding extraordinary occurrences is in direct opposition to the scientific spirit of the age, nor is it the position practically occupied by the more intelligent portion of mankind at present. When people see wonders, nowadays, the sentiment excited in their minds is no longer veneration and awe, but curiosity.

It was in the hope of arousing and utilizing this spirit of curiosity that occult phenomena were shown. It was believed that this manipulation of forces of nature which

lie below the surface—that surface of things which modern science scratches and pecks at so industriously and so proudly—would have led to enquiry into the nature and the laws of those forces, unknown to science, but perfectly known to occultism. That the phenomena did excite curiosity in the minds of those who witnessed them, is certainly true, but it was, unfortunately, for the most part, of an idle kind. The greater number of the witnesses developed an insatiable appetite for phenomena for their own sake, without any thought of studying the philosophy or the science of whose truth and power the phenomena were merely trivial and, so to say, accidental illustrations. In but a few cases the curiosity which was awakened gave birth to the serious desire to study the philosophy and the science themselves and for their own sake.

Experience has taught the leaders of the movement that the vast majority of professing Christians are absolutely precluded by their mental condition and attitude—the result of centuries of superstitious teaching—from calmly examining the phenomena in their aspect of natural occurrences governed by law. The Roman Catholic Church, true to its traditions, excuses itself from the examination of any occult phenomena on the plea that they are necessarily the work of the Devil, whenever they occur outside of its own pale, since it has a lawful monopoly of the legitimate miracle business. The Protestant Church denies the personal intervention of the Evil One on the material plane; but, never having gone into the miracle business itself, it is apparently a little doubtful whether it would know a *bona-fide* miracle if it saw one, but, being just as unable as its elder sister to conceive the extension of the reign of law beyond the limits of matter and force as known to us in our present state of consciousness, it excuses itself from the study of occult phenomena on the plea that they lie within the province of science rather than of religion.

Now science has its miracles as well as the Church of Rome. But, as it is altogether dependent upon its instrument-maker for the production of these miracles, and, as

it claims to be in possession of the last known word in regard to the laws of nature, it was

hardly to be expected that it would take very kindly to "miracles," in whose production apparatus has no part and which claim to be instances of the operation of forces and laws of which it has no knowledge. Modern science, moreover, labours under disabilities with respect to the investigation of the Occult quite as embarrassing as those of Religion; for, while Religion cannot grasp the idea of natural law as applied to the supersensuous Universe, Science does not allow the existence of any supersensuous universe at all to which the reign of law could be extended; nor can it conceive the possibility of any other state of consciousness than our present terrestrial one. It was, therefore, hardly to be expected that science would undertake the task it was called upon to perform with much earnestness and enthusiasm; and, indeed, it seems to have felt that it was not expected to treat the phenomena of occultism less cavalierly than it had treated divine miracles. So it calmly proceeded at once to pooh-pooh the phenomena; and when obliged to express some kind of opinion, it did not hesitate, without examination, and on hearsay reports, to attribute them to fraudulent contrivances—wires, trap-doors, and so forth.

It was bad enough for the leaders of the movement when they endeavoured to call the attention of the world to the great and unknown field for scientific and religious enquiry which lies on the borderland between matter and spirit, to find themselves set down as agents of his Satanic Majesty, or as superior adepts in the charlatan line; but the unkindest cut of all, perhaps, came from a class of people whose own experiences, rightly understood, ought certainly to have taught them better: the occult phenomena were claimed by the Spiritualists as the work of their dear departed ones, but the leaders in Theosophy were declared to be somewhat less even than mediums in disguise.

Never were the phenomena presented in any other character than that of instances of a power *over perfectly natural though unrecognized forces,* and incidentally over

matter, possessed by certain individuals who have attained to a larger and higher knowledge of the Universe than has been reached by scientists and theologians, or can ever be reached by them, by the roads they are now respectively pursuing. Yet this power is latent in all men, and could, in time, be wielded by anyone who would cultivate the knowledge and conform to the conditions necessary for its development. Nevertheless, except in a few isolated and honourable instances, never was it received in any other character than as would-be miracles, or as works of the Devil, or as vulgar tricks, or as amusing gape-seed, or as the performances of those dangerous "spooks" that masquerade in séance rooms, and feed on the vital energies of mediums and sitters. And, from all sides, theosophy and theosophists were attacked with a rancour and bitterness, with an absolute disregard alike of fact and logic, and with malice, hatred and uncharitableness that would be utterly inconceivable, did not religious history teach us what mean and unreasoning animals ignorant men become when their cherished prejudices are touched; and did not the history of scientific research teach us, in its turn, how very like an ignorant man a learned man can behave when the truth of his theories is called in question.

An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that *word* came to abandon phenomena and let the ideas of Theosophy stand on their own intrinsic merits.

Collected Writings VOLUME IX
February, 1888

CORRESPONDENCE

[*Lucifer,* Vol. I, No. 6, February, 1888, pp. 507-512]

The editors have received the two following letters—one from the learned Founder of Hylo-Idealism, the other from a gentleman, a casual correspondent, of whom they know *absolutely nothing* except his most extraordinary way of expressing his thoughts in words and terms hitherto unheard by ordinary mortals. Both take the editors to task for using their undeniable right of criticism and editorial judgment. As *Lucifer,* however, is a magazine *sui generis,* and as its policy is the greatest possible tolerance and fairness to all parties concerned, it will abstain from its legal prerogative of leaving the letters without reply or notice. *Lucifer* hands them over, therefore, to the "ADVERSARY," to be dealt with according to their respective merits. The editors have never pretended to an "understanding of Hylo-Idealism" nor do they entertain any such rash hope for the future. They belong to that humble class of mortals who labour to their dying day under the belief that 2 x 2 = 4, and can by no means, even hylo-idealistic, make 5. "C. N." 's letter placed-the new "philosophy" in an entirely different light; firstly, because it is written in good English, and because the style of the writer is extremely attractive; and secondly, because at least one point has now been made clear to the editors: "Hylo-Idealism" is, like modern spiritualism, the *essence of transcendental materialism.* If in Mr. Huxley's opinion Comte's Positivism is, in practice, "Catholicism *minus* Christianity," in the views of the editors of *Lucifer* Hylo-Idealism is "Metaphysics *minus* psychology and—*physics*." Let its apostles explain away its flagrant contradictions, and then *Lucifer* will be the first to render justice to it as a philosophy. Meanwhile, it can only acknowledge a number of remarkably profound thoughts that are to be found scattered in independent solitude throughout the letters of Dr. Lewins (*Humanism versus Theism*) and others, and—no more.

RE HYLO-IDEALISM

To the Editors of *Lucifer.*

Perhaps space may be found in the February or other early issue of your interesting and suggestive serial for the present curt communication. In a footnote of your January number I am coupled with Mr. H. Spencer as being more Atheist than Moleschott and Büchner—to say nothing of such compromising and irresolute scientists as Darwin, Huxley, and Co. Now, that atheistic or non-animist standpoint is the pivot on which my whole synthesis revolves; and is, I contend, the burning problem at this epoch—ethical and intellectual—of the human mind—*thoroughly* to establish on certain concrete, rational and scientific *data,* that is to say—not on the Utopias of Speculation and Metaphysics. My principle is exactly that of Kant (inter alia) when he formulates the "Thing in Itself." But we have only to study the short and handy A *Critique of Kant,* referred to in your columns—by Kuno Fischer, translated by Dr. Hough, to see how fast and loose that "all-shattering" metaphysician played with his all-destructive theme. Not only does he entirely reverse it and its corollaries in his critique of the "Practical Reason," and of "Judgment," but also in the second edition of the *Critique of Pure Reason* itself, in which originally, as its corollary, or rather concomitant, he, like myself, only on less sure premises, disposes of God, the Soul (Anima or Vital Principle), and Immortality—that is of another "personal" life after death. I hold with Lucretius, Epicurus, and others in ancient and modern times, of whom Shelley is a typical case, that no greater benefit can be bestowed on humanity than the elimination from sane thought of this ghastly and maddening Triune Spectre. God alone is quite "l'infâme" Voltaire dubs the Catholic Church. Looking through Nature " red in tooth and claws " to its *pseudo*-Author, we must expect to find a *Pandemon.* For any omnipotent Being who, unconditioned and unfettered in all respects, "*willed*" such a world of pain and anguish for sentient creatures, must be a Demon *worse* than mythology has fabled of Satan, Moloch, Mammon, or other fiends. It must be noted that in the classic Pantheon, the Fates, or Fatal Sisters, are "above" all the Immortals of Olympus, including Jove himself—a saving provision quite inadmissible in modern Monotheism, which endows its Divinity * with absolute omnipotence and fore-knowledge.

ROBERT LEWINS, M.D.

* Deuce, *i.e.,* Devil, is the synonym of *Deus.*

HYLO-IDEALISM

To the Editors of *Lucifer*.

I have to thank you for your kind insertion of my note on above in January issue of the Magazine.

I have not the slightest desire to quarrel with your prefaced comments on my style of writing. It seems to you to be "turgid," and you take advantage of some unkind epithets lately dealt out to Theosophy in the *Secular Review* to return the compliment to me with interest added. Be it so. It would seem but fair to, let me say, compliment those, and those only, who have directly complimented you; but I have no wish, as I have just said, to find fault with *any* comment on Hylo-Idealism or on the methods of its advocacy. *All* criticism is, I know, received by the excogitator of the system with thanks, and, save that both he and I think your note *re* "*Theobroma*" not a little at fault (for explanation I refer you to the well-known Messrs. Epps), I can say the same for myself.

I can see, however, in spite of the raillery with which you honour us, that a right understanding of Hylo-Idealism—I beg pardon, *High-Low* Idealism—is still very far from being yours. Why, in a recent issue of *Lucifer*, the old difficulty of, as I call it, the "Coincident assumption of Materiality" is started as if it had never before been thought of. It is, in point of fact, fully dealt with in my "Appendix" to the *Auto-Centricism* pamphlet, which has already passed under your review! It is not worth while to enter once more upon this point; suffice it then to say, in addition, that I explained it also, at full length, to a Theosophical writer—Mr. E. D. Fawcett *—in the *Secular Review,* some months ago. He had started the same venerable objection, but

after my reply, he so far honoured me as not to return to the charge. Let him do so now, and then a Theosophical attack and a Hylo-Ideal defence will be before you. But, really, it is no argument against my position to extract some half-dozen lines of my writing from a contemporary and to follow this *soupçon* with three printer's "shrieks."

I shall wait with interest the promised letter from "C. N.," placing Hylo-Idealism in a "new and very different light," as you say. This is something quite new. Dr. Lewins, C. N., and I have, none of us, been able, hitherto, to find any material difference between our several presentations of the system.

I have the honour to be, Mesdames,
Your most obedient servant,
G. M. McC.

____

* [*Vide* the Bio-Bibliographical Index for information regarding him.—*Compiler.*]

54

TO DR. LEWINS, AND THE HYLO-IDEALISTS AT LARGE

The several learned gentlemen of the above persuasion, who have honoured *Lucifer* with their letters and articles, will please to accept the present as a collective Reply. Life is too short to indulge very often in such lengthy explanations. But "une fois n'est pas coutume."

In "coupling" Dr. Lewins' name with those he mentions—especially with Mr. Herbert Spencer's—the Editors had assuredly no intention of saying anything derogatory to the dignity of the founder of Hylo-Idealism. They have called the latter system—its qualification of *Idealistic* notwithstanding—"atheistical," and to this Dr. Lewins himself does not demur. Quite the contrary. If his protest (against a casual remark made in a footnote of two lines!) means anything at all, it means that he feels hurt to find his name associated with the names of such "compromising and [in *atheism*] irresolute scientists as Darwin, Huxley, and Co." What is it that our erudite correspondent demurs to, then? Just that, and nothing more. His prefixed adjectives refer to the half-heartedness of these gentlemen in the matter of atheism and materialism, not surely, to their scientific achievements Indeed, these illustrious naturalists are timid enough to leave half-opened doors in their speculations for something to enter in which is not quite matter, and yet what it is they do not, or *do not wish* to know.

Indeed, they derive man, his origin and consciousness, *only* from the lower forms of animal creation and the brutes, instead of attributing life, mind and intellect—as the followers of the new System do—simply to the pranks played by *Prakriti* (the great Ignorance and Illusion) on our "diseased nervous centres"—*abstract thought* being synonymous with *Neuropathy* in the teachings of the Hylo-Idealists (see *Auto-Centricism,* p. 40). But all this has been already said and *better said* by Kapila, in his Sankhya, and is very old philosophy indeed; so that Messrs. Darwin and Co. have been, perhaps, wise in their generation to adopt another theory. Our great Darwinists are practical men, and avoid

running after the hare and the eagle at

the same time, as the hare in such case would be sure to run away, and the eagle to be lost in the clouds. They prefer to ignore the ideas and conceptions of the Universe, as held by such "loose," and—as philosophically expressed by our *uncompromising* opponent—"all-shattering metaphysicians" as Kant was. Therefore letting all such "metaphysical crack-brained theories" severely alone, they made man and his thinking *Ego* the lineal descendant of the revered ancestor of the now tailless baboon, our beloved and esteemed first cousin. This is only logical *from the Darwinian standpoint.* What is, then, Dr. Lewins' quarrel with these great men, or with us? They have their theory, the inventor of Hylo-Idealism has his theory, we, Metaphysicians, have our ideas and theories; and, the *Moon* shining with impartial and equal light on the respective occiputs of Hylo-Idealists, Animalists, and Metaphysicians, she pours material enough for every one concerned to allow each of them to "live and let live." No man can be at once a Materialist and an Idealist, and remain consistent. Eastern philosophy and occultism are based on the *absolute unity* of the Root Substance, and they recognise only one infinite and universal CAUSE. The Occultists are UNITARIANS *par excellence.* But there is such a thing as conventional, time-honoured terms with one and the same meaning attached to them all—at any rate on this plane of illusion. And if we want to understand each other, we are forced to use such terms in their generally-accepted sense, and avoid calling mind matter, and *vice versa.* The definition of a *materialised* "*Spirit*" as frozen whiskey is in its place in a humouristic pun: it becomes an absurdity in philosophy. It is Dr. Lewins' argument that "the very first principle of logic is, that two 'causes' are not to be thought of when one is sufficient"; and though the first and the ultimate, the Alpha and the Omega in the existence of the Universe, is one absolute cause, yet, on the plane of manifestations and differentiations, matter, as phenomenon, and Spirit as noumenon, cannot be so loosely confused as to merge the latter into the former, under the pretext that one self-evident natural cause (however secondary in the sight

of logic and reason) is "sufficient for our purpose," and we need not "transcend the proper conditions of thought" and fall back upon the lower level of "lawless and uncertain fancy"—*i.e.,* metaphysics. (*Vide Humanism versus Theism,* pp. 14-15.)

We have nothing whatever, I say it again, against "Hylo-Idealism" with the exception of its compound and self-contradictory name. Nor do we oppose Dr. Lewins' earlier thoughts, as embodied in "C. N.'s" *Humanism versus Theism.* That which we permit

ourselves to object to and oppose is the later system grown into a *Bifrontian,* Janus-like monster, a hybrid *duality* notwithstanding its forced mask of Unity. Surely it is not because Dr. Lewins calls "Spirit—a *fiction*," and attributes Mind, Thought, Genius, Intellect, and all the highest attributes of thinking man to simple effects or functions of Hylo-zoism, that the greatest problem of psychology, *the relation of mind to matter*, is solved? No one can accuse "The Adversary" of too much tenderness or even regard for the conclusions of such rank materialists as the Darwinians generally are. But surely no impartial man would attribute their constant failure to explain the relations of mind to matter, and the confessions of their ignorance of the ultimate constitution of that matter itself, to timidity and irresoluteness, but rather to the right cause: *i.e.,* the *absolute impossibility of explaining spiritual effects by physical causes,* in the first case; and the presence of that in matter which baffles and mocks the efforts of the physical senses to perceive or feel, and therefore to explain it, in the second case. It is not, evidently, a desire to *compromise* that forced Mr. Huxley to confess that "in strictness we [the Scientists] know nothing about the composition of matter," but the *honesty* of a man of science in not speculating upon what he did not believe in, and knew nothing about. Does J. Le Conte insult the majesty of physical science by declaring that the creation or destruction, increase or diminution of matter, "*lies beyond the domain of science*?" * And to whose prejudices does

---

* *Correlation of Vital with Chemical and Physical Force*s. Appendix.

Mr. Tyndall pander, he, who once upon a time shocked the whole world of believers in spiritual existence, by declaring in his Belfast address that in matter alone was "the promise and potency of every form and quality of life" (just what Dr. Lewins does) * when he maintains that "the passage *from the physics of the brain to the corresponding facts of* CONSCIOUSNESS *is unthinkable*," and adds:

> Granted that a definite thought and a molecular action in the brain occur simultaneously; we do not possess the intellectual organ nor apparently any rudiments of the organ, which would enable us to pass by a process of reasoning from one to the other. They appear together, but *we do not know why.* Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of` following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problems. "How are these physical processes connected with the facts of consciousness?" The chasm between the two classes of phenomena would still remain intellectually impassable.†

To our surprise, however, we find that our learned correspondent—Tyndall, Huxley & Co., notwithstanding—*has* passed the *intellectually impassable* chasm by modes of

———————

* [To alter Tyndall's words, as quoted by H. P. B., would only confuse the sentence and obscure the argument. So we have left them unaltered. However, the actual words of Tyndall in his "Belfast Address" delivered in 1874 (*Vide* his *Fragments of Science,* 5th ed., New York, D. Appleton, 1884, p. 524) are somewhat different, and run as follows:

> ". . . . Believing as I do, in the continuity of nature, I cannot stop abruptly where our microscopes cease to be of use. Here the vision of the mind authoritatively supplements the vision of the eye. By an intellectual necessity I cross the boundary of the experimental evidence, and discern in that Matter which we, in our ignorance of its latent powers, and notwithstanding our professed reverence of its Creator, have hitherto covered with opprobrium, the promise and potency of all terrestrial life."

—*Compiler*.]

† John Tyndall, *Scientific Addresses,* New Haven, Conn., 1871: "On the Methods and Tendencies of Physical Investigation," pp. 16-17.

———————

perception, "anti-intellectual," so to speak. I say this in no impertinent mood; but merely following Dr. Lewins on his own lines of thought. As his expressions seem absolutely antiphrastic in meaning to those generally accepted by the common herd, "anti-intellectual" would mean with the Hylo-Idealists "anti-spiritual" (spirit being a *fiction* with them). Thus their Founder must have crossed the impassable chasm—say, by a hylo-zoistic process of perception, "starting from the region of rational cogitation" and not from "that lower level of lawless and uncertain fancy," as Theosophists, Mystics, and other *hoi polloi* of thought, do. He has done it to his own "mental satisfaction," and this is all a Hylo-Idealist will ever aspire to, as Dr. Lewins himself tells us. He "cannot deny that there may be *behind* [?] nature a 'cause of causes,' * but if so, it is a god who hides himself, or itself, from mortal thought. Nature is at all events vice-regent plenipotentiary, and with *her* thought has alone to deal." Just so, and we say it too, for reasons given in the footnote. "There is a natural solution for everything," he adds "Of course, if there be no 'cause,' this solution is the arrangement and co-ordination of invariable sequences in our own minds rather than an 'explanation' or 'accounting for' phenomena. Properly speaking we can 'account for' nothing. *Mental satisfaction*—unity between microcosm and macrocosm, not the search after 'First Causes'. . . . *is the true chief end of man.*" (*Humanism versus Theism*, p. 15.)

This seems the backbone of Hylo-Idealistic philosophy, which thus appears as a cross breed between Epicurianism and the "Illusionism" of the Buddhist Yogachâryas. This stands proven by the contradictions of his system. Dr. Lewins seems to have achieved that to do which every mortal scientist has hitherto failed firstly, by declaring (in *Human. vs. Theism*, p. 17) the

———————

* We Theosophists, who do not *limit* nature, do not see the "cause of causes" or the *unknowable* deity *behind* that which is limitless, but identify that abstract Nature with the deity itself, and explain its visible

laws as secondary effects on the plane of Universal Illusion.

---

whole objective world—"*phenomenal* or *ideal*," * and "everything in it *spectral*" (*Auto-Centricism*, p. 9)*,* and yet *admitting the reality of matter.* More than this. In the teeth of all the scientific luminaries, from Faraday to Huxley, who all confess to knowing NOTHING of matter, he declares that———"Matter, organic or inorganic . . . *is now fully known*" (*Auto-Centricism*, p. 40)!!

I humbly beg Dr. Lewins' pardon for the rude question; but does he really mean to say what he does say? Does he want his readers to believe that up to his appearance in this world of matter, thinking men did not know what they were talking about, and that among all the "Ego Brains" of this globe his brain is the one omniscient *reality,* while all others arc empty phantasms, or *spectral* balloons? Besides which, matter cannot surely be *real* and *unreal* at the same time. If *unreal*—and he maintains it—then all Science can know about it is that it knows *nothing,* and this is precisely what Science confesses. And if *real*—and Dr. Lewins, as shown, declares it likewise—then his *Idealism* goes upside down, and *Hylo* alone remains to mock him and his philosophy. These may be trifling considerations in the consciousness of an *Ego* of Dr. Lewins' power, but they are very serious contradictions, and also impediments in the way of such humble thinkers as Vedantins, Logicians, and Theosophists, toward recognising, let alone appreciating, "Hylo-Idealism." Our learned correspondent pooh-poohs Metaphysics, and at the same time not only travels on purely metaphysical grounds, but adopts and sets forth the most metaphysical tenets, the very gist of the PARA-metaphysical Vedanta philosophy, tenets held also by the Buddhist "Illusionists" —the *Yogachâryas* and *Madhyamikas.* Both schools maintain that all is void (*sarva śûnya*)*,* or that which Dr. Lewins calls spectral and phantasmal. Except internal sensation or intelligence (*vijñâna*) the Yogachâryas regard everything else as illusion. Nothing that is material can have any but a *spectral* existence with them. So far, our "Bauddhas" are at one with *the* Hylo-Idealists, but they part at

---

* We call the *noumenal*—the "ideal."

---

the crucial moment. The New School teaches that the Brain (the originator of consciousness) is the only factor and Creator of the visible Universe; that in *it* alone all our ideas of external things are born, and that, apart from it, nothing has real existence,

everything being illusion. Now what has that Brain, or rather the material its particles and cells are composed of, distinct in it from other matter that it should be rendered such honours? *Physically,* it differs very little indeed from the brain stuff and cranium of any anthropoid ape. Unless we divorce consciousness, or the EGO, from matter, one materialistic philosophy is as good as the other, and none is worth living for. What his Brain-Ego *is,* Dr. Lewins does not show anywhere. He urges that his "atheistic or *non-animist* (soulless) standpoint is the *pivot*" on which his "whole synthesis revolves." But as that "pivot" is no higher than the physical brain with its hallucinations, then it must be a broken reed indeed. A philosophy that goes no further than superficial Agnosticism, and says that "what Tennyson says of Deity *may* be true, but it is not in the region of natural cogitation; for it transcends the logical *Encheiresis naturae*" (*Human. vs. Theism*)—is no philosophy, but simply *unqualified negation.* And one who teaches that "*savants,* or specialists, are the last to reach the *summa scientiae,* for the constant *search* after knowledge must ever prevent its *fruition*" (*ibid.*), cuts the ground himself under his feet, and thus loses the right. not only to be considered a man of science, but likewise his claim to the title of philosopher, for he rejects all knowledge. Dr. Lewins, quoting Schiller, to the effect that truth can never be reached while the mind is in its analytic throes, shows the poet-philosopher saying that:—"To capture the fleeting phantom he (the analyst) must fetter it by rules, must anatomatise its fair body into concepts, and imprison *its living spirit* into a bare skeleton of words"—and thus brings this as a prop and proof of his own arguments that we need not trouble ourselves with the "cause of causes." But Schiller believed in spirit and immortality, while the Hylo-Idealists deny them *in toto.* What he says above is accepted by every Occultist and

Collected Writings VOLUME IX

February, 1888

Theosophist, simply because *he refers to the purely intellectual* (not Spiritual) *analysis* on the physical plane, and according to the present scientific methods. Such analysis, of course, will never help man to reach the real *inner* soul-knowledge, but must ever leave him stranded in the bogs of fruitless speculation.

The truth is, that Hylo-Idealism is at best QUIETISM— only on the purely material plane. "Let us eat and drink, for tomorrow we die," seems its motto. Dr. Lewins tells us that he holds his views with Epicurus. I beg leave to contradict again. Epicurus insisted upon the necessity of making away with an unphilosophical, anthropomorphic deity—a bundle of` contradictions—and so do we, the Theosophists. But Epicurus believed in gods, finite and conditioned in space and time, still *divine* when compared to objective ephemeral man: again, just as we, Theosophists, believe in them.

We feel sorry to have to say unpleasant truths. The Founder of Hylo-Idealism is evidently a marvellously well-read man, his learning is great and undeniable; and, we have always had an instinctive respect for, and sympathy with, thinkers of his calibre. But, we have been sent pamphlets and books on Hylo-Idealism for review, and one would be truant to his duty to conceal one's honest and sincere views on anything. Therefore, we say that, contradictions and inconsistencies in the Hylo-Idealistic system apart, we find in it a mass of ideas and *arguments* which come forcibly home to us, because they are part and parcel of the Eastern Idealism. Our premises and propositions seem to be almost identical in some respects, but the conclusions we come to disagree in every point, the most important of which is the true nature of matter. This, which "has been *fabled* as 'Spirit,' " writes Dr. Lewins in 1878, "is really merely the '*vis insita*' of matter or 'nature'—the latter a misnomer if creation or birth is a delusion, as it must be on the hypothesis of the eternity of matter."

Here the Doctor speaks evidently of "Spirit" from the Christian stand-point, and criticises it from this aspect. And from this stand-point and aspect he is perfectly right;

but as wrong from those of Eastern philosophy. Did he but view Spirit, *as one with eternal matter,* which, though eternal *in esse* is but finite and conditioned during its periodical manifestations, he would not so materialise its *vis insita*—which is *vis vitae* but when applied to individual manifestations, the living subjects of illusion, or animated bodies. But this would lead us too far, and we must close the subject with one more protest. There

is a casual remark in *Humanism versus Theism* to the effect (on the authority of Ueberweg) that "the early Greek thinkers and Sages were Hylo-Zoists." Aye, learned Doctor; but the early Greek thinkers understood Hylo-Zoism (from "Hyle" *primordial* matter, or what the greatest chemist in England, Mr. Crookes, has called "protyle," *undifferentiated matter,* and "*Zoe*," life) in a way very different from yours. So are we, Theosophists and Eastern Occultists, "Hylo-Zoists"; but it is because with us "life" is the synonym both of Spirit and Matter, or the ONE eternal and infinite LIFE whether manifested or otherwise. That LIFE is both the eternal IDEA and its periodical LOGOS. He who has grasped and mastered this doctrine completely has thereby solved the mystery of BEING.

"THE ADVERSARY".

P.S.—We have in type a very excellent article by Mr. L. Courtney, which could not find room in this present number, but will appear in March. In it, the writer says all that he *can* possibly say in favour of Hylo-Idealism, and that is all one can do. Thus, *Lucifer* will give one fair chance more to the new System; after which it will have gained a certain right to neither answer at such length, nor accept any article on Hylo-Idealism that will go beyond a page or so.—"A."

Collected Writings VOLUME IX

February, 1888

MISCELLANEOUS NOTES

[*Lucifer,* Vol. I, No. 6, February, l 888, pp. 472, 482-83]

Aanru is the celestial field where the defunct's soul received wheat and corn, growing therein *seven cubits high* (See *Book of the Dead*, 124 *et seq*.) *

Amrita (immortal) applied to the Soma juice, and called the "Water of Life."

["Though . . . . the sun-souls attract the earth-souls, the lost ones, for a while, to bring them up to themselves by the path that leads to Nirvana. . ."] This is a doctrine of the Visishtadwaita sect of the Vedantins. The *Jiva* (spiritual life principle, the living *Monad*) of one who attained Moksha or Nirvana, "breaks through the Brahmarandhra and goes to *Suryamandala* (the region of the sun) through the Solar rays. Then it goes, through a dark spot in the Sun, to Paramapada" to which it is directed by the Supreme Wisdom acquired by *Yoga,* and helped thereinto by the *Devas* (gods) called Archis, the "Flames," or Fiery Angels, answering to the Christian archangels.†

---

* [Chap. CIX, 7-8, and Chap. CXLIX, text of second Vignette in E.A.W. Budge's translation of the Theban Recension.—*Compiler*.]

† [In *The Secret Doctrine*, Vol. I, p. 132, H. P. B. quotes at greater length from the *Visishtadwaita Catechism* of Pandit N. Bhâshyâchârya, F.T.S. It is apparently a more complete text of the quotation as given in the above editorial comment, and runs thus:

> "The Jiva (Soul) goes with Sukshma Sarira from the heart of the body, to the Brahmarandhra in the crown of the head, traversing Sushumna, a nerve connecting the heart with the Brahmarandhra. The Jiva breaks through the Brahmarandhra and goes to the region of the Sun (Suryamandala) through the solar Rays. Then it goes, through a dark spot in the Sun, to Paramapada. The Jiva is directed on its way by the Supreme Wisdom acquired by Yoga. The Jiva thus proceeds to Paramapada by the aid of Athivahikas (bearers in transit), known by the names of Archi-Ahas . . . . Adityas, Prajapati, etc. The Archis here mentioned are certain pure Souls, etc., etc."

H. P. B. defines in a footnote the Sukshma-śarîra as being the " 'dream-like' illusive body, with which are clothed the inferior Dhyanis of the celestial Hierarchy."—*Compiler.*]

[We have now discovered a triangular key—light, music, form—which will disclose to us the exact relations which colour sustains to the interlaced triangles, the six-rayed star,

universal symbol of creative force acting upon matter] Hence in Kabalistic symbolism the *pentacle*, or the six-pointed star, is the sign of the *manifested* "Logos," or the "Heavenly man," the Tetragrammaton. "The four-lettered Adni (*Adonai*, 'the Lord'), is the *Eheieh* (the symbol of *life* or existence), is the Lord of the six limbs (6 Sephiroth) and his Bride (*Malkuth*, or physical nature, also Earth) is his seventh limb." (Chaldean *Book of Numbers*, viii, 3-4.)

[The culmination of light resides in the yellow ray, and hence to that colour is given the East point in our symbolised centre of radiation] It is the secret of the great reverence shown in the East for this colour. It is the colour of the *Yogi* dress in India, and of the *Gelugpa* sect ("Yellow caps") in Thibet. It symbolizes *pure blood* and sunlight, and is called "the stream of` life." Red, as its opposite, is the colour of the *Dugpas,* and black magicians.

"TWILIGHT VISIONS"

[*Lucifer*, Vol. I, No. 6, February, 1888, pp. 463-65]

[The following footnote and closing Editorial Note are appended by H. P. B. to the second instalment of a mystical poem by Wm. C. Eldon Serjeant, entitled "Twilight Visions." The writer's verse: "O, woman, clothed with the Bridegroom's Power" elicited the following comment from H. P. B.:]

In the Kabala, the Bride of the "Heavenly Man," *Tetragrammaton*, is Malkuth—the foundation or kingdom. It is our earth, which, when *regenerated* and purified (as matter), will be united to her bridegroom (Spirit). But in Esotericism there are two aspects of the LOGOS, or the "Father-Son," which latter becomes his own father; one is the UNMANIFESTED Eternal, the other the manifested and periodical LOGOS. The "Bride" of the former is the universe as nature in the abstract. She is also his "MOTHER";

WILLIAM QUAN JUDGE
April 13, 1851—March 21, 1896

Photograph originally published in *The Word,* New York, Vol. XV, April, 1912.

who, "clothed with the bridegroom's power," gives birth to the manifested universe (the second *logos*) through her own inherent, mystic power, and is, therefore, the Immaculate Mother; "the woman clothed with the sun, and travailing" in child birth, in *Revelation,* ch. xii.

This second part of the three which form the bulk of the poem called "Twilight Visions" by their author—from a purely Kabalistic standpoint of universal symbolical Esotericism, is most suggestive. Its literary value is apparent. But literary form in occultism counts for nothing in such mystic writing if its spirit is sectarian—if the symbolism fails in universal application or lacks correctness. In this, Part II, however (of the third to come we can yet say nothing), the Christian-Judaean names may be altered and replaced by their Sanskrit or Egyptian equivalents, and the ideas will remain the same. It seems written in the universal "mystery-language," and may be readily understood by an occultist, of whatever school or nationality. Nor will any true mystic, versed in that international tongue, whose origin is lost in the dark night of prehistoric ages, fail to recognise a true Brother, who has adopted the phraseology of the Initiates of the ancient Judaean Tannaim—Daniel and St. John of the *Apocalypse*—and partially that of the

Christian Gnostics, only to be the more readily understood by the profane of Christian lands. Yet the author means precisely the same thing that would be in the mind of any Brahminical or Buddhist Initiate who, while deploring the present degenerated state of things, would place all his hope in the transient character of even the *Kali Yuga,* and trust in the speedy coming of the Kalki Avatar. We say again, the divine Science and Wisdom—*Theosophia*—is universal and common property, and the same under every sky. It is the physical type and the outward appearance in the dress, that make of one individual a Chinaman and of another a European, and of a third a red-skinned American. The inner man is one and all are "Sons of God" by birth-right.

Collected Writings VOLUME IX

March, 1888

SUNDAY DEVOTION TO PLEASURE

[*Lucifer,* Vol. II, No. 7, March, 1888, pp. 1-5]

The following is an extract from the *Daily Telegraph* of March 1st, and may speak for itself:—

> At yesterday's sitting of the Upper House of the Convocation of Canterbury, the Archbishop presiding, the Bishop of Exeter laid on the table a petition which sets forth:—"That there has been of late a very marked increase in the employment of the afternoon and evening of the Lord's Day in amusements of various kinds by the upper and fashionable classes of Society. That the Society papers (so-called) in particular, and occasionally the daily papers on Monday, give more or less full accounts of entertainments which have taken place. Those of recent date include formal dinner-parties, smoking concerts, theatrical and semi-theatrical performances, comic recitations, and amusing programmes of fun and frolic, exhibitions of jugglery, Sunday parade in Hyde Park, coach drives of clubs, the drags assembling at Hampton Court, Richmond, and other places of resort, the 'Sunday up the river,' boxing at the Pelican Club, lawn tennis, dances at clubs and private houses, exhibitions (once at least) of the Wild West Show, and Show Sunday in the studios of artists. Some of these are novelties in the way of Lord's Day profanation. That the long lists of those present at these Sunday amusements, which are given in the Society papers, embrace men of eminence in art, science, politics and commerce, as well as mere *dilettanti,* and of men and women whose prominence is only that of devotion to pleasure. That many of these amusements are public, that their prevalence testifies to very loose Sunday habits on the part of the rich, and great, and noble of the land. Such abuses of the Lord's Day evidence an insatiable desire for distraction and dissipation, a very low regard for the claims of the Word of God, and the determination to put away the restraints of religion." The petitioners, who numbered 104, asked counsel on the subject, and suggested a protest against Sunday excursion trains, and a remonstrance against Sunday amusements and entertainments. The signatories included members of both Houses of Parliament, clergymen, and others. A discussion which arose on the question was adjourned till to-morrow, it being considered that the Bishop of London, who was absent yesterday, should be present, since it was in his diocese that the alleged Sunday desecration had been committed.

The debate was resumed on the following Friday, when the Bishop of London was present. His Lordship at once addressed the House, and declared his conviction that the state of affairs was not very much exaggerated. But as

regards the especial prevalence in his diocese of this "desecration," he was of opinion that it was a consequence of the gathering together in London, during "the Season," of people

who carried similar practices into effect while in the country, and that greater attention was attracted to them by "the so-called Society papers." His Lordship regarded the "pursuit of pleasure" on Sunday as much less excusable in the upper classes than in the lower, "where there is unremitting toil through the week, and where the other aspect of Sunday—namely, that it is a day of rest from toil—must necessarily take up a very much larger space in their thoughts than the character of it as a day of worship." His Lordship was rather doubtful as to the efficacy of the protest, wisely considering that "protests of this kind, if they are allowed to be issued and fall flat, are likely to do rather more harm than good."

The Bishop of Exeter—the spokesman of the petitioners —followed with a long extract from the pages of *The Bat*, a paper which, by the way, is now defunct. He considered that a simple statement that the Upper House had had its attention called to the state of affairs, and that it was of opinion that it "was derogatory to the spiritual and moral health of all ranks of the people of this country," would "satisfy those who are anxious for the maintenance of the Lord's Day."

The Bishop of Winchester made remarks on the difference between the Sabbaths of the Jews and Christians and agreed with the dictum that the Sabbath was made for man, and not man for the Sabbath. Further, he said that the relaxation of the strict Sabbath rule was, to some extent, justified by the New Testament. He also asserted that "the only form of civil government ever distinctly ordained by God was the government of the Jewish people, and that in this He ordained that the labours of the year should not be continuous, but that there should be one day's rest in seven for every man." The Bishop said that the memorial referred almost entirely to the Upper Classes, but that his experience in South London had shown him that a great amount of the neglect was originally caused by colonies of foreigners, and especially Germans, who had

gathered in that part of London. Therefore, he thought that the neglect had penetrated every class of Society; and he agreed with his right reverend brother of London in thinking that the day of rest was necessary to the working man, but did not see what other time he had for observances of a religious nature. While he thought that over-strictness in Sabbatarianism had an injurious effect, as in Scotland, he was convinced that any further relaxation in this country would be still more injurious.

The House was in committee on the subject for an hour, at which the reporters were not present. Finally, the following resolution was moved, and agreed to unanimously:

> That the attention of the Upper House of Convocation having been attracted to the relaxation of Sunday observance, which appears to have increased of late years, even among those who have the fullest leisure on other days, and to the great increase of Sunday labour, the House deems it to be its duty to appeal to the clergy, to all instructors of the young, and to all who exercise influence over their fellow-men, not to suffer this Church and country to lose the priceless benefit of the rest and sanctity of the Lord's Day.* Its reasonable and religious observance is for the physical, moral, and spiritual health of all ranks of the population, and to it our national well-being has been largely due.

The foregoing is an abstract of the report in the *Daily Telegraph* of the debate in the Upper House of the Convocation of Canterbury. One cannot help regretting that we do not have laid before us the various motives expressed in the hour of committee. Still, enough remains in the public speeches of their lordships to serve our purpose. We do not propose to criticise, for we wholly agree that the pursuit of pleasure at all times and seasons, and regardless

---

* We would refer the reader to *The Land of Cant,* by Sidney Whitman, for a review of the results produced in England by the strict observance of the Lord's Day—in the letter, and not in the spirit.

[The title of this work may be wrong. The only title somewhat resembling it is *Conventional Cant, its Results and Remedy,* by Sidney Whitman. London: K. Paul, Trench & Co., 1887. xix, 235 pp.—*Compiler.*]

---

of others, is no good thing, but a selfish one. But we do traverse one thing: the Sabbath was indeed ordained for man, but nothing was said, even in those statutes so especially "ordained by God for the Jews," as to the religious observances on that especial day. It was essentially a day of **REST**, ordained for man, as it was ordained that the land should lie fallow; that is to say, that there shall be no compulsory work for man, whether religious or secular. But granting that it is essentially a Day of Rest for overworked man, he is yet told by those who teach him religion that, instead of complete relaxation, he must follow "a religious observance."

We would ask whether this "religious observance" is to be a farce or a reality? If a reality, it is a labour more fatiguing than any ordinary work; for it is an unaccustomed toil, and one which all except the very pious willingly eschew. Clergymen, whose business in life it is to lead the services, and who should, therefore, get accustomed to the labour, are exhausted by the work they have to do on Sundays, and to "feel Mondayish," has become a recognised expression. As for children, who are taken to church regardless of their age and nature, many of them positively hate "church-going," and so learn a horror of religion itself. Thus there is a forced "education," in religion, instead of religion being the natural growth of the noblest part of the human heart. We thus offer to God not the things which are His, but "the things which are Caesar's"—the lip-service of humanity.

The whole Sunday-question resolves itself into the demand to know whether it is in any degree right, or in accordance with divine law, that man should be so devoted to selfish toil, during the week, as to have virtually no time or strength left for prayer (i.e., meditation) during the six days, and whether, therefore, it is right that the seventh day or Sunday should be set apart for it. All depends upon whether doing one's duty in the state of life to which one is called, is "doing," or not doing, "all to the glory of God." We think that work is prayer; and if so, the devotion of Sunday to innocent pleasure is really making it a day of rest.

Why should England set forth its observance of Sunday as the only one sanctioned by God? The present observance of Sunday in England is founded on the practices of the later and degenerate Jews, who were not upheld by Jesus in their observances. Even the prophets (vide *Nehemiah*, viii, 9-12) plainly show that the earlier usage was one of a day of rest, and that the idea of innocent pleasure, which is now represented as rather gross and sensual, was not then a forbidden thing. Reference to statistics in matters of drunkenness and crime does not show that England is, indeed, in possession of priceless benefits owing to the observance of` Sunday, in which other nations, who do not share that observance, do not partake. Indeed it is by no means certain that in all those countries where there is indulgence in the class of pleasures so energetically condemned in the petition, there is not less crime and drunkenness than exists in England; and this, too, not merely during the week, but especially on the Sundays.

Without speaking of Catholic France, Spain, Italy, etc., etc., Greek orthodox Russia and all the Slavonian lands, take for example Protestant Germany, where all places of amusement are, if anything, more freely open than on other days, and Sunday is considered the best day for theatres, balls, and popular festivities. Surely the other nations, especially the Germans, are not less religious than in England.

To many who are cooped up during the week, a day in the country is an education which brings them nearer to God than all the services they could attend in a church. Of course, we may be met with a reference to the "two or three gathered together," but surely if God is omnipresent, He is with those who are truly grateful for the beauties of Nature.

No, my Lords, your protest may not fall flat, but it does not strike at the root of the evil:—the fact that you are unable to cope with the increasingly material conditions of life during the present age. The people are no longer ignorant, you have to meet men as clever as yourselves among those who pursue their pleasure in the way against which you protest. You will not get anyone to follow

your religious observances among those who have broken free from them, unless you can convince them that you are right, and that religion must be made the vital factor in their lives. Many of them recognise no "hereafter," and gaily follow the motto:—"Let us eat and drink, for tomorrow we die." They recognise no god save their own pleasure; and we are both agreed that they are endeavouring to execute a "valse à deux temps" to the tune of the "danse macabre." Among the ranks of your church are many self-sacrificing men, who, from various motives, are endeavouring to help those of the working classes whose lives are lost in toil. Ask of them their opinion as to the "Lord's Day Observance" of religious duties. They have to deal with the practical difficulties of the situation. You, in your

Convocation, are protesting against an evil of which you are conscious, but against which you are powerless to act. Why? Because the form of religion you rely on has lost its hold upon the hearts of the people, and the "Service of Man," according to the late Mr. James A. Cotter Morison, has replaced the "Service of God."

The reason of this is not very far to seek. The Church has lost the key to Wisdom and Truth, and has endeavoured to bolster itself upon authority. The people have educated themselves to ask "Why?" And they will have an answer, or they will reject the Church and its teachings, for they will not accept authority. Religion and its principles must be demonstrated as mathematically as a problem of Euclid. But are you able to do so? Are any of the Church's dogmas worth any of the tenets of Christ's Sermon on the Mount, or the similar utterances to be found in all religions? Do you carry them out in their entirety in your lives, as the Episcopi of the Church? Do you, as such, take care that all your clergy do so? You may reply with a counter-question:—"Do you, our critics, do so and set us an example?" Our answer is, that we do not claim to be the "elect" or the "anointed of the Lord." We are unpretending men and women, endeavouring to carry out the Golden Rule, apart from the ordinances of any form of worship. But you—you occupy a position which makes you an example to all men, and in which you have

taken a large responsibility. You stand before the world as exemplifying the effect of the dogmas of the Church you lead. That Church had and has its work to do, but that it has lost its power is plain, in that you are only able to protest, and that doubtfully, against an evil which you feel yourselves unable to check. In the language of your Scripture, how would it be if, as regards your trust, this night an account should be required of you?

____

Collected Writings VOLUME IX

March, 1888

THE LIFE PRINCIPLE

[*Lucifer,* Vol. II, No. 7, March, 1888, pp. 37-42]

A few years back a very interesting controversy raged between several scientists of reputation. Some of these held that spontaneous generation was a fact in nature, whilst others proved the contrary; to the effect that, as far as experiments went, there was found to be biogenesis, or generation of life from previously existing life, and never the production of any form of life from non-living matter.

An erroneous assumption was made in the first instance that heat, equal to the boiling point of water, destroyed all life organisms; but by taking hermetically sealed vessels containing infusions, and subjecting them to such or a greater degree of heat, it was shown that living organisms did appear even after the application of so much heat. By more careful experiments, the following fact was brought to light, that spores of Bacteria, and other animalculae, which generally float in the air, can, when dry, withstand a greater degree of heat, and that when the experiments are made in optically pure air, no life ever appears, and the infusions never putrefy.

Along with the fact of biogenesis, we must note, however, Mr. Huxley's caution, when he says, "that with organic chemistry, molecular physics, and physiology yet in their infancy, and every day making prodigious strides, it would be the height of presumption for any man to say that the conditions under which matter assumes the

qualities called vital, may not some day be artificially brought together"; and, again, "that as a matter not of proof, but of probability, if it were given me to look beyond the abyss of geologically recorded time, to the still more remote period, when the earth was passing through chemical and physical conditions which it can never see again, I should expect to be a witness of the evolution of living protoplasms from non-living matter."

Tracing inorganic matter upwards to the form which approaches most nearly to vital organisms, we come to those complex substances called "colloids," which are something like the white of an egg, and form the last stage of the ascending line from inorganic matter to organic life.

Tracing life downwards we ultimately reach "protoplasm," called by Huxley "the physical basis of life," a colourless, jelly-like substance, absolutely homogeneous without parts or structure. Protoplasm is evidently the nearest approach of life to matter; and if life ever originated from atomic and molecular combinations, it was in this form.

Protoplasm in its substance is a nitrogenous carbon compound, differing only from other similar compounds of the albuminous family of colloid by the extremely complex composition of` its atoms. Its peculiar qualities, including life, are not the result of any new and peculiar atom added to the known chemical compounds of` the same family, but of the manner of grouping and motions of these elements. * Life in its essence is manifested by the faculties of nutrition, sensation, movement, and reproduction, and every speck of protoplasm develops organisms which possess these faculties. The question has been asked whether this primitive speck of protoplasm can be artificially manufactured by chemical processes. Science has answered in the

---

* *Vide* Mr. Samuel Laing's new hook, *A Modern Zoroastrian.* The whole of the work is well worth study, as it is as interesting as it is scientific. Several quotations have been made in this article from that excellent volume.—N. D. K.

Notwithstanding its excellency, it is a very materialistic work.—H. P. B.

---

negative, as it knows as yet of no process by which any combination of inorganic matter could be vivified.

The law of evolution has now been satisfactorily proved to pervade the whole of the Universe, but there are several missing links, and, doubtless, the discoveries of modern science will in course of time bring many new facts to light on these obscure points which at present defy all search. Far more important than the question of the origin of species is the great problem of the development of life from what is looked upon as the inanimate mineral kingdom.

Every discovery of science, however limited it may be, affords food for thought, and enables us to understand how far we are to believe on the ground of observation and experiment, and how far we theorize in the right direction.

Science has not been able to prove the fact of "spontaneous generation" by experiment, but the best of scientists think it safe to believe that there must have been spontaneous generation * at one time. Thus far, scientific thought is in accord with esoteric teachings.

Occult philosophy has it, that motion, cosmic matter, duration, space, are everywhere. Motion is the imperishable life, and is conscious or unconscious, as the case may be. It exists as much during the active period of the Universe, as during Pralaya, or dissolution, when the unconscious life still maintains the matter † it animates in sleepless and unceasing motion.

. . . . Life is ever present in the atom or matter, whether organic or lnorganic conditioned or unconditioned—a difference that the occultists do not accept .... when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic.... The "Jiva," or life-principle, which animates man,

---

* Esoteric Science, holding that nothing in nature is inorganic, but that every atom is a "life," does not agree with "Modern Science" as to the meaning attached to "Spontaneous Generation." We may deal with this later.—H. P. B.

† Esoteric Science does not admit of the "existence" of "matter," as such, in Pralaya. In its noumenal state, dissolved in the "Great Breath," or its "laya" condition, it can exist only *potentially.* Occult philosophy, on the contrary, teaches that, during Pralaya, "Naught is. All is ceaseless eternal Breath."—H. P. B.

---

beast, plant or even a mineral, certainly *is* "a form of force indestructible," since this force is the one life, or *anima mundi,* the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, etc., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly—though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence which states that, when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others" does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.*

More than any other, the life principle in man is one with which we are most familiar, and yet are so hopelessly ignorant as to its nature. Matter and force are ever found allied. Matter without force, and force without matter, are inconceivable. In the mineral kingdom the universal life energy is one and unindividualized; it begins imperceptibly to differentiate in the vegetable kingdom, and from the lower animals to the higher animals, and man, the differentiation increases at every step in complex progression.

When once the life-principle has commenced to differentiate, and has become sufficiently individualized, does it keep to organisms of the same kind, or does it after the death of one organism go and vivify an organism of

---

* *Five Years of Theosophy*, orig. ed., pp. 534-35.

[This long passage is from H. P. B.'s explanation entitled "Transmigration of the Life-Atoms," in reply to a letter from N. D. K., which was originally published in *The Theosophist*, Vol. IV, August, 1883, pp. 286-88. The complete text will be found in Volume V (1883) of the present Series. Quoted sentences within this excerpt are from the 1st instalment of "Fragments of Occult Truth," published in *The Theosophist*, Vol. III, October, 1881, pp. 17-22.—*Compiler*.]

another kind? For instance, after the death of a man, does the Kinetic energy which kept him alive up to a certain time go after death and attach itself to a protoplasmic speck of the human kind, or does it go and vivify some animal or vegetable germ?*

After the death of a man, the energy of motion which vitalized his frame is said to be partly left in the particles of the dead body in a dormant state, while the main energy goes and unites itself with another set of atoms. Here a distinction is drawn between the dormant life left in the particles of the dead body and the remaining Kinetic

---

* As far as the writer knows, Occultism does not teach that the LIFE-PRINCIPLE—which is *per se* immutable, eternal, and as indestructible as the one causeless cause, for it is THAT in one of its aspects—can ever differentiate individually. The expression in *Five Years of Theosophy* must be misleading, if it led to such an inference. It is only each body—whether man, beast, plant, insect, bird, or mineral—which, in assimilating more or less the life principle, *differentiates it in its* own special atoms, and adapts it to this or another combination of particles, which combination determines the differentiation. The monad partaking in its universal aspect of the Parabrahmic nature, unites with its *monas* on the plane of differentiation to constitute an individual. This individual, being in its essence inseparable from Parabrahm, also partakes of the Life-Principle in its Parabrahmic or Universal Aspect. Therefore, at the death of a man or an animal, the manifestation of life or the evidences of Kinetic energy are only withdrawn to one of those subjective planes of existence which are not ordinarily objective to us. The amount of Kinetic energy to be expended during life by one particular set of physiological cells is allotted by Karma—another aspect of the Universal Principle—consequently when this is expended the conscious activity of man or animal is no longer manifested on the plane of those cells, and the chemical forces which they represent are disengaged and left free to act in the physical plane of *their* manifestation. *Jiva*—in its universal aspect—has, like *Prakriti,* its seven forms, or what we have agreed to call "principles." Its action begins on the plane of the Universal Mind (*Mahat*) and ends in the grossest of the *Tanmatric* five planes—the last one, which is ours. Thus though we may, repeating after *Sankhya* philosophy, speak of the *seven prakritis* (or "productive productions") or after the phraseology of the Occultists of the seven *jivas*—yet, *both Prakriti and Jiva are indivisible abstractions,* to be divided only out of condescension for the weakness of our human intellect. Therefore, also, whether we divide it into four, five or seven principles matters in reality very little.—H. P. B.

energy, which passes off elsewhere to vivify another set of atoms. Is not the energy that becomes dormant * life in the particles of the dead body a lower form of energy than the Kinetic energy, which passes off elsewhere; and although during the life of a man they appear mixed up together, are they not two distinct forms of` energy, united only for the time being?

A student of occultism writes as follows:

> . . . . . *Jivatma* . . . . . is subtle supersensuous matter, permeating the entire physical structure of the living being, and when it is separated from such structure life is said to become extinct.... A particular set of conditions is necessary for its connection with an animal structure, and when those conditions are disturbed, it is attracted by other bodies, presenting suitable conditions.†

Every atom has contained within it its own life, or force, and the various atoms which make up the physical frame always carry with them their own life wherever they travel.

The human or animal life-principle, however, which vitalizes the whole being, appears to be a progressed, differentiated, and individualized energy of motion, which seems to travel from organism to organism at each successive death. Is it really, as quoted above, "subtle supersensuous matter," which is something distinct from the atoms that form the physical body? (1)

If so, it becomes a sort of a monad, and would be something akin to the higher human soul which transmigrates from body to body.

Another and more important question is:—Is the life-principle, or Jiva, something different from the higher or

---

* A dormant energy is *no* energy.

† *Five Years of Theosophy*, orig. ed., p. 512.

[This excerpt is from an article by Dharanidar Kauthumi, entitled " 'Odorigen' and Jivatma," which was originally published in *The Theosophist*, Vol. IV, July, 1883, p. 251. H. P. B. appended a brief footnote to this original article, stating that Jivatma applies in this case to the 2nd principle of man, and not the 7th principle of the Vedânta School, and ought to be properly called *Jîva* or *prâna.—Compiler*.] ——————

spiritual soul? Some Hindoo Philosophers hold that these two principles are not distinct, but one and the same. (2)

To make the question plainer, it may be enquired whether occultism knows of cases in which human beings have been known to live quite separated from their spiritual soul? (3)

A correct comprehension of the nature, qualities, and mode of action of the principle, called "Jiva," is very essential for a proper understanding of the very first principles of Esoteric Science, and it is with a view to elicit further information from those who have kindly promised to give help to the Editors of *Lucifer* on deep questions of the science, that this feeble attempt has been made to formulate a few questions which have been puzzling almost every student of Theosophy.

Ahmedabad. **N.D.K.***

---

* [These initials stand for Navroji Dorabji Khandâlawala, who was a highly respected Judge and staunch friend of the Founders. He was initiated into the Theosophical Society on March 9, 1880, and later became President of the Poona Branch of the T.S.—*Compiler.*]

EDITOR'S NOTE

(1) Modern Science, tracing all vital phenomena to the molecular forces of the ordinal protoplasm, disbelieves in a *Vital Principle,* and in its materialistic negation laughs, of course, at the idea. Ancient Science, or Occultism, disregarding the laugh of ignorance,

asserts it as a fact. THE ONE LIFE—is deity itself, immutable, omnipresent, eternal. It is "subtle supersensuous matter" on this lower plane of ours, whether we call it one thing or the other; whether we trace it to the "Sun-force"—a theory by B.W. Richardson, F.R.S.—or call it this, that, or the other. The learned Dr. Richardson—an eminent authority—goes further than words, for he speaks of the life-principle as of "a form of MATTER"(!!). Says the great man of science: "I speak only of a veritable material agent, refined, it may be, to the

world at large, but actual and substantial: an agent having quality of weight and of volume; an agent susceptible of chemical combination, and thereby of change of physical state and condition; an agent passive in its action, moved always, that is to say, by influences apart from itself, obeying other influences; an agent possessing no initiative power, no *vis*, or *energia naturae*, but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energia* upon visible matter" * As one sees, the Doctor plays at blind man's buff with occultism, and describes admirably the passive "life-elementals" used, say, by great sorcerers to animate their *homunculi*. Still the F.R.S. describes one of the countless aspects of our "subtle supersensous-matter-life-principle."

(2) And the Hindu philosophers are right. It is here that we have real need of the divisions of everything—Prakriti, Jiva, etc.—into principles to enable us to explain the action of *Jiva* on our low planes without degrading it. Thence, while the Vedantin philosopher may be content with four principles in his universal Kosmogony, we occultists need at least *seven* to enable ourselves to understand the difference of the Protean nature of the life-principle once it acts on the five lower spheres or planes.

Our readers, enamoured with Modern Science, at the same time as with the occult doctrines—have to choose between the two views of the nature of the Life-Principle, which are the most accepted now, and—the third view—that of the occult doctrines. The three may be described as follows:

I. That of the scientific "molecularists" who assert that life is the resultant *of the interplay of ordinary molecular forces*.

II. That which regards "living organisms" as animated by an independent "vital principle," and declares "inorganic" matter to be lacking this.

———

* [*Theory of a Nervous Ether*, p. 363.]

———

III. The Occultist or Esoteric standpoint, which looks upon the distinction between organic and inorganic matter as fallacious and non-existent in nature. For it says that matter in all its phases being merely a vehicle for the manifestation *through it* of LIFE—the Parabrahmic Breath—in its physically pantheistic aspect (as Dr. Richardson would say, we suppose) it is a super-sensuous state of matter, *itself* the vehicle of the ONE LIFE, the unconscious purposiveness of Parabrahm.

(3) It is just this. A human being *can* "live" quite separated from his Spiritual Soul—the 7th and 6th principles of the ONE LIFE or "Atma-Buddhi"; but no being—whether human or animal—can live separated from its *physical* Soul, *Nephesh* or the *Breath of Life* (in *Genesis*). These "*seven souls*" or *lives* (that which we call Principles) are admirably described in the Egyptian *Ritual* and the oldest papyri. Chabas has unearthed curious papyri and Mr. Gerald Massey has collected priceless information upon this doctrine; and though his conclusions are not ours, we may yet in a future number quote the facts he gives, and thus show how the oldest philosophy known to Europe—the Egyptian—corroborates our esoteric teachings.

____

Collected Writings VOLUME IX

March, 1888

FROM *LUCIFER* TO A FEW READERS

[*Lucifer*, Vol. II, No. 7, March, 1888, pp. 68-71]

After waiting vainly for three months for a reply to the article "LUCIFER TO THE ARCHBISHOP OF CANTERBURY," during which time the Editors have been flooded with letters of congratulation from all parts of the world, an *epistle* from which we print extracts has been received. The letters which approved of our "Christmas letter" to his Grace—every intelligent man who read it finding only words of praise for it—were all signed. Two or three abusive and villainous little notes *were anonymous.* The

"epistle" referred to is signed with a name picked out of a novel, though the writer is known to us, of course, nor does he conceal his identity. But the latter is not sufficient guarantee for his ill-considered interference. For all that can be said of his letter, is that:—

"*He knew not what to say, and so he swore*."—BYRON.*

We must now be permitted to explain why we do not print it. There is more than one reason for this.

First of all, our readers can feel but little interest in the matter; and the majority (an enormous one) having approved of *Lucifer's* "LETTER," one solitary opponent who dissents from that majority must be an authority indeed, to claim the right to be heard. Now, as he is by no means an *authority,* especially in the question raised, since he is not even an *orthodox Christian*, "sincere, if not over-wise," and since he only expresses his *personal* opinion, we do not see why we should inflict upon our subscribers that opinion—however honest it may be—when the majority of other personal opinions is unanimous in holding quite an opposite view? Again, although the principle on which our magazine *is* and has always been conducted, is to admit to its columns every criticism *when just and impartial,* on our teachings, doctrines, and even on the policy and doings of the theosophical body, yet we can hardly be required to sacrifice the limited space in our *Monthly* to the expression of *every* opinion, whether good, bad, or indifferent. Then, it so happens that the two chief characteristics of our critic's letter are: (*a*) a weakness in argument which makes it almost painful to read; and (*b*) *personal* rudeness, not to say abuse, which cannot in any way be material to the argument. *Abusus non tollit usum.* The "Argument," if it can be so dignified,

---

* [*The Island,* Canto III, v, lines 11-12:

"Jack was embarrass'd—
never hero more,
And as he knew not what
to say, he swore."

—*Compiler*.]

---

is based on quite a false conception of the "Letter to the Archbishop," and we could really deal only with a *Reply* to that "Letter," raising one point after the other, and answering the facts which have been brought forward. But this letter contains nothing of the kind. So we shall deal with the subject in general, and notice but a few sentences from it.

Surprised to find that our now famous "Letter" has called forth no comment in our pages the writer remarks:—

> Containing, as it did, such an unwarrantable attack on the institution of which he [the Archbishop] is the head, perhaps had the matter been allowed to rest, and the article allowed to die a natural death, no comment would have appeared necessary; but as Theosophists have thought it necessary to republish *their folly,* and fling it before the world, *like* a "*Red rag*" to a Bull, it is, I consider, high time that some one, at least, should endeavour to dissuade them from *the foolishly suicidal policy* they are pursuing.

The "folly" is the reprinting of the "Letter" in 15,000 copies, sent all over the world. Now this "folly" and "foolishly suicidal policy" were resorted to just in consequence of the masses of letters received by us, all thanking *Lucifer* for showing a courage no one else was prepared to show; and for stating publicly and openly that which is repeated and complained of *ad nauseam* in secret and privacy by the whole world, save by blind bigots. With an inconsistency worthy of regret the writer himself admits it. For he says:

> No one can deny, of course, that the article in question contained in its underlying spirit much that was true, especially in some of the remarks relative to a narrow and dogmatic Christianity, which we know to exist, and which has been realized by, and lamented often within the pale of the Church itself; and which all good and wide-minded Christians themselves deplore and fight against—so that Theosophy is not a discoverer here of any new truth!

Thus, after admitting virtually the truth and justice of what we said in our "LETTER," the writer can take us to task *only for not being the* "DISCOVERERS" of that truth! Was the pointing out of slavery in the United States as an *infamous institution,* supported and defended by the Church, Bishops and Clergy—any discovery of a new truth? And are the Northern States which broke it by

waving that *infamy* as a "Red rag" before the Southern Bull to be accused of folly? More than one misguided, though probably sincere critic, has accused them of "foolishly suicidal policy." Time and success have avenged the noble States, that fought for human freedom, against a Church, which supported on the strength of a few idiotic words placed in Noah's mouth against Ham, the most fiendish law that has ever been enacted; and their detractors and critics must have looked—*very silly,* after the war.

Our critic tries to frighten us in no measured language. Speaking of the "LETTER" as an article:—

> Whose writer seems to have steeped his pen in the gall of a scurrility worthy of the correspondence of a tenth-rate society journal,

—he asks us to believe:—

> That such an article is only calculated to bring what should be a great and noble work into the contempt of the entire thinking community—a contempt from which it will never rise again!

No truth spoken in earnest sincerity can ever bring the speaker of it into contempt, except, perhaps, with one class of men: those who selfishly prefer their personal reputation, the benefits they may reap with the majority which profits by and lives on crying social evils, rather than openly fight the latter. Those again, who will uphold every retrograde notion, however injurious, only because it has become part and parcel of national custom; and who will defend *cant*—that which Webster and other dictionaries define as "whining, hypocritical pretensions to goodness"—even while despising it—rather than risk their dear selves against the above mentioned howling majority. The Theosophical Society, or rather the few working members of it in the West, court such "contempt," and feel proud of it.

We are told further:—

> Should his Grace have *deigned* to answer your article, I presume he would have replied somewhat in this wise. "I have to provide spiritual food for upwards of 22,000,000 souls, of whom probably upwards of 20,000,000 are ignorant people without the power of thought, and certainly without the smallest capacity for grasping an abstract idea; can you provide me with any better form of Esoteric machinery for feeding and supplying them?" Theosophy answers, "No"! ! !

Three answers are given to the above:

(*a*) Somebody higher than even his "Grace"—his Master, in fact, "deigned" to answer even those who sought to crucify Him, and is said to have made his best friends of publicans and sinners. Why should not the Bishop of Canterbury answer *our* article? Because, we say, *it is unanswerable.*

(*b*) We maintain that the majority of the 20,000,000 receives *a stone* instead of the bread of life (the "spiritual food"). Otherwise, whence the ever-growing materialism, atheism and disgust for the dead-letter of the purely ritualistic Church and its Theology?

(*c*) Give theosophy half the means at the command of the Primates of all England and

their Church, and then see whether it would not find a "better form" and means to relieve the starving and console the bereaved.

Therefore, our critics have no right, so far, having no knowledge what theosophy would do, had it only the means—to answer for it—"No." Theosophy is able, at any rate, to furnish "His Grace" if he but asks the question suggested by our critics—"Yes, theosophy can provide you with a better form . . . . for feeding the multitudes, both physically and spiritually." To do this is easy. It only requires that the Primates and Bishops, Popes and Cardinals, throughout the world should become the Apostles of *Christ practically,* instead of remaining priests of Christ, nominally. Let them each and all, the Lord Primate of England starting the noble example, give up their gigantic salaries and palaces, their useless paraphernalia and personal as well as Church luxury. The Son of Man "hath not *where to lay his head*" [*Matt.,* viii, 20], and like the modern priests of Buddha, the highest as the lowest, had but one raiment over his body for all property; whereas again—God "dwelleth not in temples made with hands," says Paul.* Let the Church, we say, become

* [Reference is here made to the passage in *Hebrews*, ix, 24, which runs thus: " For Christ is not entered into the holy places made with hands, which are the figures of the true . . ."—*Compiler*.]

really the Church of Christ, and not merely the State-Church. Let Archbishops and Bishops live henceforth, if not as poor, homeless, and penniless, as Jesus was, at least, as *thousands of their starving curates do.* Let them turn every cathedral and church into hospitals, refuges, homes for the homeless, and secular schools; preach as Christ and the Apostles are said to have preached: in the open air, under the sunny and starry vault of heaven, or in portable tents, and *teach* people *daily morality instead of incomprehensible dogmas.* Are we to be told that if all the gigantic Church revenues, now used to embellish and build churches, to provide Bishops with palaces, carriages, horses, and flunkies, their wives with diamonds and their tables with rich viands and wines; are we to be told that if all those moneys were put together, there could be found in England one starving man, woman, or child? **NEVER**!

To conclude:—

Our opponents seem to have entirely missed the point of our article, and to have, in consequence, wandered very far afield. As a further result, our latest critic seems to give vent to his criticism from a point of view very much more hostile than that he complains of. As his criticism is in general terms, and does not deal with any mistakes and inaccuracies, we content ourselves with pointing out, to him and all other assailants, what we hoped was plain—the real purport of our letter to the Archbishop.

His Grace was not "attacked" in any personal sense whatever; he was addressed solely in consequence of his position as the clerical head of the Church of England.

The clergy were spoken of and addressed throughout as "stewards of the mysteries of the Kingdom of Heaven." They were addressed as the "spiritual teachers" of men, not as "the doers of good works." It was asserted that the vast majority of the clergy, owing to their ignorance of esoteric truth and their own growing materiality, are unable to act as "spiritual teachers." Consequently, they cannot give to those who regard them in that light that which is required. Many persons are now in doubt

whether religion is a human institution or a divine one; this because the Church has lost the "keys" to the "mysteries of the Kingdom of Heaven," and is unable to help people to enter therein. Moreover "the Doctrine of Atonement," and the denunciatory Athanasian tenet, "he that believeth not shall be damned," are, to many, so absolutely repulsive that they will not listen at all. Witness the Rev. T. G. Headley and his recent articles in *Lucifer*.

Finally, our assailant's ill-veiled personal attacks on the leaders of the Theosophical movement are beside the mark. To demand that those leaders should, as evidence of their faith, take part in "good works," or philanthropy, when with all the sincere good-will, they lack the means, is equivalent to taunting them with their poverty. All honour to the clergy, in spite of the "black sheep" amongst them, for their self-sacrificing efforts. But the Church, as such, fails to do the duty which is required of it. To do this duty adequately, exoteric religion must have esoteric Knowledge behind it. Hence the clergy must study Theosophy and become, though not necessarily members of the Society, *practical Theosophists.*

____

Collected Writings VOLUME IX

March, 1888

RE THE BRAIN THEOREM OF THE UNIVERSE

[*Lucifer*, Vol. II, No. 7, March, 1888, p. 71]

To the Editors of *Lucifer.*

Kindly permit me to direct attention to the ADVERSARY'S garbled quotation of a sentence which quite distorts my meaning. At page 510, 2nd column, of *Lucifer* for February, is the following passage: "In the teeth of all the scientific luminaries, from Faraday to Huxley, who all confess to knowing NOTHING [which is surely rather too much of a negation] (I) of matter, [Dr. Lewins] declares that—'Matter organic and inorganic, *is now fully known*' " (*Auto-Centricism,* page 40). On turning to this reference, I find my declaration runs thus, and consequently gives quite a different complexion to my position than that implied by my critic.

"Matter, organic and inorganic, between which no real veil of partition exists,* is now fully known by Medicine to perform, *unaided by 'Spiritual' agency,* all material operations. (2) That fact, though ignored by Newton, was the real outcome of his *mechanical* theory of the Universe. As soon as he demonstrated innate activity or attractive energy, the push and pull of every atom of matter, the intrusion of a 'spiritual' agency was at once abrogated."

Indeed, it really is quite unthinkable to predicate the interaction of such incompatible elements (concepts) as corporeity and incorporeity. *Cui bono* nerves or other somatic structures, for the conduction of an *unsubstantial substance* (Archaeus)? The idea is as inconceivable as inexpressible. The contradiction is quite a *reductio ad impossibile.* It runs on all fours with Descartes' Pineal Gland hypothesis of the "Soul." (3)

ROBERT LEWINS, M.D.

EDITORS' NOTE.—(1) Many passages from the most eminent physicists of the day could be quoted to prove that there can never be "*too much* of a negation" in such confessions of ignorance upon this subject. No one knows to this hour the ultimate structure or essence of matter. Hitherto, Science has never yet succeeded in decomposing a single one of the many simple bodies, *miscalled* "elementary substances." So far do our materialists stray, *nolens volens,* into metaphysics, that they are not even sure if molecules *are realities,* or a simple fancy based on false perceptions! "There may be no such things as molecules . . ," writes Prof. J. P. Cooke, in his *New Chemistry,* ". . . the new chemistry *assumes as its fundamental postulate, that the magnitudes we call molecules are realities;*

but this is only a postulate.” Can any critic assume, after this, “*too much* of a negation”?

---

* Chemistry, as I have elsewhere stated, since Wöhler’s laboratory manufacture of the organic compound *Urea,* has quite unified organic and inorganic “Nature.” What used to figure in chemical text books as “Organic Chemistry,” is now treated of as “Carbon Compounds.”

The solution of continuity is formal and apparent only, not real. “ Things “ are indeed not as they seem.

88

(2) How, then, does Medicine, or any other Science, *fully know* that matter performs *unaided by* “*Spiritual*” agency, all material operations? All they know is, that they are ignorant even of the *reality* of their molecules, let alone invisible primordial matter. And it is just with regard to the *natural functions of the grey matter in the brain,* and the action of the mind or consciousness, that Tyndall has declared that were we even enabled to *see and feel* the very molecules of the brain, still *the chasm between the two classes of phenomena would be* “*intellectually impassable*.” How, then, can Dr. Lewins say of that which all naturalists, biologists, psychologists (with the exception, perhaps, of Haeckel, who is undeniably mad on the question of his own omniscience) have proclaimed *unknowable* to human intellect, that it is “*fully known* to Medicine,” of all Sciences (with the exception of Surgery) the most tentative, hypothetical and uncertain?

(3) Descartes showed some consistency at least, while putting forth his hypothesis about the *pineal gland.* He would not talk upon a subject and predicate of an organ that *which it is not* when entirely ignorant of what it may be. In this he was wiser in his generation than the philosophers and physicists who came after him. Now-adays, the Science of Physiology knows no more than Descartes did of the pineal gland, and the spleen, and a few more mysterious organs in the human body. Yet, even in their great ignorance they will deny point-blank any *spiritual* agency there, where they are unable to perceive and follow even the material operations. VANITY AND CONCEIT are thy names, oh, young Physiology! And a peacock’s feather in the tail of the XIXth century crow, is the fittest emblem that *Lucifer* can offer the present generation of “Subtle Doctors.”

DR. ANNA BONUS KINGSFORD
(1846-1888)

From a photograph taken July 12, 1883. Reproduced from Isabel de Steiger's *Memorabilia,* where it is credited to Mr. Samuel Hopgood Hart.
(For biographical sketch see the Bio-Bibliographical Index)

Collected Writings VOLUME IX

March, 1888

THE LATE MRS. ANNA KINGSFORD, M. D. OBITUARY

OBITUARY

[*Lucifer,* Vol. II, No. 7, March, 1888, pp. 78-79]

We have this month to record with the deepest regret the passing away from this physical world of one who, more than any other, has been instrumental in demonstrating to her fellow-creatures the great fact of the conscious existence—hence of the immortality—of the inner Ego.

We speak of the death of Mrs. Anna Kingsford, M.D., which occurred on Tuesday, the 28th of February, after a somewhat painful and prolonged illness. Few women have worked harder than she has, or in more noble causes; none with more success in the cause of humanitarianism. Hers was a short but a most useful life. Her intellectual fight with the vivisectionists of Europe, at a time when the educated and scientific world was more strongly fixed in the grasp of materialism than at any other period in the history of civilisation, alone proclaims her as one of those who, regardless of conventional thought, have placed themselves at the very focus of the controversy, prepared to dare and brave all the consequences of their temerity. Pity and Justice to animals were among Mrs. Kingsford's favourite texts when dealing with this part of her life's work; and by reason of her general culture, her special training in the science of medicine, and her magnificent intellectual power, she was enabled to influence and work in the way she desired upon a very large proportion of those people who listened to her words or who read her writings. Few women wrote more graphically, more takingly, or possessed a more fascinating style.

Mrs. Kingsford's field of activity, however, was not limited to the purely physical, mundane plane of life. She was a Theosophist and a true one at heart; a leader of spiritual and philosophical thought, gifted with most exceptional psychic attributes. In connection with Mr. Edward Maitland, her truest friend—one whose incessant,

watchful care has undeniably prolonged her delicate ever-threatened life for several years, and who received her last breath—she wrote several books dealing with metaphysical and mystical subjects. The first and most important was *The Perfect Way, or the Finding of Christ,* which gives the esoteric meaning of Christianity. It sweeps away many of the

difficulties that thoughtful readers of the Bible must contend with in their endeavours to either understand or accept literally the story of Jesus Christ as it is presented in the Gospels.

She was for some time President of the "London Lodge" of the Theosophical Society, and, after resigning that office, she founded "The Hermetic Society" for the special study of Christian mysticism. She herself, though her religious ideas differed widely on some points from Eastern philosophy, remained a faithful member of the Theosophical Society and a loyal friend to its leaders.* She was one, the aspirations of whose whole life were ever turned toward the eternal and the true. A mystic by nature—the most ardent one to those who knew her well—she was still a very remarkable woman even in the opinion of the materialists and the unbelievers. For, besides her remarkably fine and intellectual face, there was that in her which arrested the attention of the most unobserving and foreign to any metaphysical speculation. For, as Mrs. F. Fenwick Miller writes, though Mrs. Kingsford's mysticism was "simply unintelligible" to her, yet we find that this does not prevent the writer from perceiving the truth. As she describes her late friend, "I have never known a woman so exquisitely beautiful as she who cultivated her brain so assiduously.... I have never known a woman in whom the dual nature that is more or less perceptible in every human creature was so strongly marked †—so sensuous, so feminine on the one

* Both Mr. Maitland and Mrs. Kingsford had resigned from the "London Lodge of the Theosophical Society," but not from the Parent Society.

† The statement made by some papers that Mrs. Kingsford did not find her resting place in psychic force, for "she died a Roman

hand, so spirituelle, so imaginative on the other hand." *

The spiritual and psychic nature had always the upper hand over the sensuous and feminine; and the circle of her mystically-inclined friends will miss her greatly, for such women as she are not numerous in the same century. The world in general has lost in Mrs. Kingsford one who can be very ill-spared in this era of materialism. The whole of her adult life was passed in working unselfishly for others, for the elevation of the spiritual side of humanity. We can, however, in regretting her death take comfort in the thought that good work cannot be lost nor die, though the worker is no longer among us to watch for the fruit. And Anna Kingsford's work will be still bearing fruit even when her memory has been obliterated with the generations of those who knew her well, and new generations will have approached the psychic mysteries still nearer.

Catholic," is utterly false. The boasts made by the R.C. *Weekly Register* (March 3 and March 10, 1888) to the

effect that she died in the bosom of the Church, having abjured her views, psychism, theosophy, and even her *Perfect Way,* and writings in general, have been vigorously refuted in the same paper by her husband, Rev. A. Kingsford, and Mr. Maitland. We are sorry to hear that her last days were embittered by the mental agony inflicted upon her by an unscrupulous nun, who, as Mr. Maitland declared to us, was smuggled in *as a nurse*—and who did nothing but bother her patient, "importune her, and pray." That Mrs. Kingsford was entirely against the *theology* of the Church of Rome, though believing in Catholic doctrines, may be proved by one of her last letters to us, on "poor slandered St. Satan," in connection with certain attacks on the name of our Journal, *Lucifer.* We have preserved this and several other letters, as they were all written between September, 1887 and January, 1888. They thus remain eloquent witnesses against the pretensions of the *Weekly Register.* For they prove that Mrs. Kingsford had not abjured her views, nor that she died "in fidelity to the Catholic Church."

* ["Woman: Her Position and Her Prospects, Her Duties and Her Doings," *Lady's Pictorial,* London, March 3, 1888.—*Compiler.*]

Collected Writings VOLUME IX
March, 1888

92

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

[*Lucifer,* Vol. II, No. 7, March, 1888, pp. 83-84]

SCIENTIFIC NOTES

De Profundis!

The world of science has just sustained a heavy loss, an irreparable one, it is feared. The blow falls especially heavy on two men of science. For the great calamity which deprives at once humanity of a new and lovely, albeit gelatinous forefather, and the German Darwin of the very topmost leaf from his crown of scientific laurels, strikes simultaneously Messrs. Haeckel and Huxley. One, as all the world—except ignoramuses, of course—knows, was the fond parent of the late lamented *Bathybius Haeckelii*—just passed away—or shall we say *transfigured*?—the other, the god-father of that tender sea-flower, the jelly-speck of the oceans. . . .*

"Woe is me! for I am undone," cried Isaiah [vi, 5], upon seeing the "Lord of Hosts" appear as smoke. "Woe are we!" exclaim both Messrs. Huxley and Haeckel upon finding their occult progeny—the *Moneron*—Bathybius that was—turning under pitiless chemical analysis into a vulgar pinch of *precipitate of sulphate of lime*! And, as with a great cry, they fall into each other's arms:

"They weep each other's woe. . . . . .
. . . .
O woeful day! O day of woe! . . . . ."

repeat, Greek-chorus-like, all the learned bodies of the two continents, of the Old and of the New World.

Alas, alas, young Bathybius exists no more! . . . . Nay, worse, for it is now being ascertained that he has never

---

* *Vide* first number of *Lucifer,* page 78, "Literary Jottings."

had any existence at all—except, perhaps, in the too credulous scientific brains of a few naturalists.

Requiescat in pace, sweet, dream-like myth, whose gelatinous appearance befooled even two great Darwinists and led them right into the meshes of crafty *Maya*! But—“*De mortuis nil nisi bonum*”—we know, we know. Still it is not saying evil of the poor ex-Bathybius, I hope, to remember he is now but a pinch of lime. *Horribile dictu:* in whom shall, or can we, place henceforth our trust? Whither shall we turn for a primordial ancestor, now that even that jelly-like stranger has been taken away from us? Verily, we are stranded; and humanity, an orphan once more, is again as it was before—a parish-babe in Kosmos, without father, mother, or even a second-hand god in the shape of a Bathybius as a foundation-stone to stand upon! Woe! Woe!

____

But there may be still some balm left in Gilead. If our ever to be lamented ancestor, breaking under a too severe analysis, has ceased to be a protoplasmic entity, it is still a salt. And are we not assured that we “are the salt of the earth?” Besides which we are salt-generating animals anyhow, and therefore may still hope to be related with the late Bathybius. Decidedly, mankind has little to lament for. Haeckel and Mr. Huxley are thus the chief and only sufferers.

____

No wonder, then, that the Royal Society is said to go into deep mourning for a whole lunar month. Moreover, the “F.R.S.’s” should not fail to send Dr. Aveling to Berlin to carry the expression of their deep collective sympathy to poor Dr. Haeckel for the bereavement they have caused to him. For, *firstly*—who fitter than the eminent translator of the *Pedigree of Man* to offer consolation to the eminent German naturalist, the author of *Anthropogenesis* and other inspired volumes? And *secondly*—it is a case of “Science *versus* Science.” It is the right

hand of Science which has robbed her left hand of her promising progeny—the *Bathybius Haeckelii.* We have but one more instance like this one in history—namely, the sad case of Count Ugolino. Walled-in, in the famous tower, in company with his family to starve, the generous and self-sacrificing nobleman fearing to leave his children orphans—devoured them one after the other—“lest they should remain fatherless,” explains the legend.

But I perceive—too late, I am afraid—that the case as above cited has little, if any, analogy with the case in hand. Ugolino ate his sons, and Haeckel—did not eat his son, Bathybius? Yet Well—I give it up! *

MEMO—Apply to the pellucid Solipsism of the Hylo-Idealists to get me out of this bog of the two sets of "sons"—the sons of Ugolino and the "first-born" of Haeckel. . . . .

RELIGIOUS NOTES

My Perplexities.

Here would be the right place for another MEMO.—"To ask the Bishop of Canterbury," etc., etc. But his Grace, I fear, will refuse to enlighten me.

---

* [Reference is here to Ugolino della Gherardesca (1220-89), Count of Donoratico, who was the head of a powerful family, the chief Ghibelline house of Pisa. After the defeat of the Pisans by the Genoese in 1284, he was accused of treason. Civil war broke out in Pisa in 1288, stirred up by Ugolino's rival the archbishop Ruggieri, who captured the count, his two sons and nephews, and starved them to death in the Muda, a tower belonging to the Gualandi family. According to a curious legend, Ugolino devoured his sons, in order "to keep alive for them their father"! Dante has portrayed his sufferings in his *Inferno,* where he represents Ugolino as voraciously devouring the head of Ruggieri, both of them being frozen in a lake of ice.—*Compiler*.]

I have just finished reading the excellent article in *Lucifer's* French contemporary, *l'Aurore,* on the ten lost tribes of Israel. It would appear from the weighty proofs in the context that it is the English, the Anglo-Saxon nation, after all, which are those lost tribes. Well, may they prosper better in the bosom of Abraham than they are likely to in that of Christ. But there is a little difficulty in the way.

Ecclesiastical History teaches, and profane science does not deny, that since the days of Tiglath-pileser, who carried three tribes and one-half a tribe beyond the Euphrates (*2 Kings*, xv, 29; *1 Chron.*, v, 26); and Shalmanaser, King of Assyria, who carried also beyond the Euphrates the rest of the tribes, there was "the end of the Kingdom of the ten tribes of Israel." In other words, no one heard of them any longer. "The tribes never did return," the good old Crudens tells us. Nor were they ever heard of. This was in 758 and 678 B.C.

But—and here comes the rub. If this is so, then the *Septuagint*—the ark of salvation of all the Protestant Churches and its hundreds of bastard sects—*is a living lie,* name and all. For what is the history of the famous *Septuagint?* Ptolemy Philadelphus, who lived some 250 years B.C., curious to read the Hebrew law in Greek, "wrote to Eleazar,* the high priest of the Jews, to send him *six men from each of the twelve tribes* of Israel to translate the law for him into Greek." Thus say Philo Judaeus and Josephus, and add that *six men of each tribe were sent,* and the *Septuagint* written.

Query: Considering that ten tribes out of twelve had been lost nearly 400 years before the day of Ptolemy, and had "*never returned*"—whom did Eleazar send to Alexandria? Spooks may have been rife in those days as they are in ours?

---

* Or is it Ariamnes II? For *historical* chronology *is* muddled up. . . .

PROFANE NOTES

Perplexities (*continued*).

I have seen mediums (for "fire and flame phenomena" as they are called in America) take burning live coals in their hands and closing their fingers upon them never even get a burn. I have seen others handle red-hot and white-hot lamp-glasses, pokers, and have heard from several trustworthy eye-witnesses that the medium D. D. Home used to cool his countenance, when entranced; by burying his face in a bed of live coals in the grate of the fire-place, not a hair of his head being singed; and he took up handfuls of burning coals with naked hands and even gave them to other persons to hold—without any injury.

And having seen all this, and heard all this, what am I to think, when I find Isaiah saying (vi, 6), "Then flew one of the seraphims unto me, having *a live coal in his hand, which he had taken with the* TONGS from off the altar."

Query: Why such precautions?

Why should a seraph need *tongs*? A seraph is higher than a common angel—for he is an angel of the highest order in the celestial hierarchy. Moreover, the plural of the word *seraph* means "burning, fiery," hence of the same nature as the fire. Shall we infer from this that spiritual mediums are of a still higher hierarchy than even seraphs?

A Heathen Brother, a high graduate, writes: "This week a zealous *padri* pestered us

with questions I could not answer. He clamoured to be told why if we write after our names, 'M.A.'s' and 'B.A.'s,' we persist in believing various doctrines taught in the *Purânas.* 'How can you, O foolish Gentiles,' he exclaimed; 'Why should you, O god-forsaken, unregenerate idolaters,' he cried, 'believe that not only did your Brahmâ form birds from his vital vigour, sheep from his breast, goats from his

mouth, kine from his belly, horses, deer and elephants from his sides, whilst from the hairs of his body sprang herbs, roots, plants, etc.; but even that sun and moon, fishes in the seas and fowls in the air, stones and trees rivers and mountains, that all the animate and inanimate nature, in short, talks with your false god and praises, making *puja* (obeisance) to him!' What could I answer to this irate father, who called our sacred scriptures silly *fairy tales,* and proclaimed the supremacy of his religion over ours? Already visions of Jordan and baptism have begun to haunt my restless dreams. I cannot bear to be laughed at by one, the doctrines of whose religion seem so infinitely superior in matter of Science to ours. Advise and help me. . . ."

I sent him in answer the *Book of Common Prayer,* according to the use of the Church of England. I marked the "Morning Prayer," No. 8, the *Benedicite, omnia opera Domini,* for him with a red cross, to read to his *padri* at the first opportunity. For there, filling over three columns, we find: "Oh, ye Sun and Moon, bless ye the Lord: praise him, and magnify him for ever." "Oh, ye Whales and Wells, Seas and Floods, Fowls of the Air, and all ye Beasts and Cattle, Mountains, and Green things upon the Earth, Ice and Snow, Frost and Cold, Fire and Heat, etc., etc., bless ye the Lord: praise him, and magnify him for ever."

This, I believe, will moderate the zeal of the good missionary. The difference between the fish and fowls cereals, plants and whales, and other marketable product of sea and land of the Heathen, and those of the Christian, seems quite imperceptible to an unbiassed mind.

Decidedly, the promise of the Jewish God, "I shall give you the heathen for your inheritance," seems premature.

Collected Writings VOLUME IX

March, 1888

MISCELLANEOUS NOTES

[*Lucifer,* Vol. II, No. 7, March, 1888, pp. 6-7, 80-81]

[*Absolute Truth is self-evident*] "Self-evident" truth may be considered *absolute* in relation to this Earth—only casually. It is still relative, not *absolute* with regard to its Universal Absoluteness.

[H. P. B. refers the reader to her editorial "What is Truth?," *Lucifer*, Vol. I, No. 6, February, 1888, pp. 425-33.]

[The following statement is made in an article: "The original *One,* manifesting itself as *Substance* ... and *Power* . . . . cannot be essentially . . . . different from its own productions. . . . Nor could Matter and Motion continue to exist if the self-existent cause that enables them to continue to exist were to cease to be. . . ." To this, H. P. B. appends the following footnote:]

But can the Absolute have any relation to the conditioned or the finite? Reason and metaphysical philosophy answer alike—No. The "Self-existent" can only be the Absolute, and esoteric philosophy calls it therefore the "Causeless Cause," the Absolute Root of all, with no attributes, properties or conditions. It is the one UNIVERSAL LAW of which immortal man is a part, and which, therefore, he senses under the only possible aspects—those of absolute immutability transformed into absolute activity—on this plane of illusion—or eternal ceaseless motion, the *ever Becoming.* Spirit, Matter, Motion, are the three attributes, on this our plane. In that of self-existence the three are ONE and indivisible. Hence we say that Spirit, Matter, and Motion are eternal, because one, under three aspects. Our differences, however, in this excellent paper, are simply in terms and expressions or FORM—not in ideas or thought.

[vitality] Of which "vitality" biologists know no more than of the man in the moon.

[each unit of sentient creation *must* say, "*l'univers c'est moi*."] Just what every Brahmin and every Vedantin says when repeating: *Aham eva parabrahma,* "I am myself Brahma or the Universe."

____

Collected Writings VOLUME IX

April, 1888

CONVERSATIONS ON OCCULTISM

[*The Path,* New York, Vol. III, Nos. 1-6, April, May, June, July, August, September, 1888, pp. 17-21, 54-58, 94-96, 125- 129, 160- 163, and 187- 192 respectively]

THE KALI YUGA—THE PRESENT AGE

Student.—I am very much puzzled about the present age. Some theosophists seem to abhor it as if wishing to be taken away from it altogether, inveighing against modern inventions such as the telegraph, railways, machinery, and the like, and bewailing the disappearance of former civilizations. Others take a different view, insisting that this is a better time than any other, and hailing modern methods as the best. Tell me, please, which of these is right, or, if both are wrong, what ought we to know about the age we live in.

Sage.—The teachers of Truth know all about this age. But they do not mistake the present century for the whole cycle. The older times of European history, for example, when might was right and when darkness prevailed over Western nations, was as much a part of this age, from the standpoint of the Masters, as is the present hour, for the Yuga—to use a Sanskrit word—in which we are now had begun many thousands of years before. And during that period of European darkness, although this Yuga had already begun, there was much light, learning, and civilization in India and China. The meaning of the words "present age" must therefore be extended over a far greater period than is at present assigned. In fact, modern science has reached no definite conclusion yet as to what should properly be called "an age," and the truth of the Eastern doctrine is denied. Hence we find writers speaking

of the "Golden Age," the "Iron Age," and so on, whereas they are only parts of the real age that began so far back that modern archaeologists deny it altogether.

Student.—What is the Sanskrit name for this age, and what is its meaning?

Sage.—The Sanskrit is "Kali," which added to Yuga gives us "Kali-Yuga." The meaning of it is "Dark Age." Its approach was known to the ancients, its characteristics are described in the Indian poem the *Mahabharata.* As I said that it takes in an immense period of the glorious part of Indian history, there is no chance for anyone to be jealous and to say that we are comparing the present hour with that wonderful division of Indian development.

Student.—What are the characteristics to which you refer, by which *Kali-Yuga* may be known?

Sage.—As its name implies, darkness is the chief. This of course is not deducible by comparing to-day with 800 A.D., for this would be no comparison at all. The present

century is certainly ahead of the middle ages, but as compared with the preceding Yuga it is dark. To the Occultist, material advancement is not of the quality of light, and he finds no proof of progress in merely mechanical contrivances that give comfort to a few of the human family while the many are in misery. For the darkness he would have to point but to one nation, even the great American Republic. Here he sees a mere extension of the habits and life of the Europe from which it sprang; here a great experiment with entirely new conditions and material was tried; here for many years very little poverty was known; but here to-day there is as much grinding poverty as anywhere, and as large a criminal class with corresponding prisons as in Europe, and more than in India. Again, the great thirst for riches and material betterment, while spiritual life is to a great extent ignored, is regarded by us as darkness. The great conflict already begun between the wealthy classes and the poorer is a sign of darkness. Were spiritual light prevalent, the rich and the poor would still be with us, for Karma cannot be blotted out, but the poor would know how to accept their lot and the rich how to improve the poor; now, on the contrary,

the rich wonder why the poor do not go to the poorhouse, meanwhile seeking in the laws for cures for strikes and socialism, and the poor continually growl at fate and their supposed oppressors. All this is of` the quality of spiritual darkness.

Student.—Is it wise to inquire as to the periods when the cycle changes, and to speculate on the great astronomical or other changes that herald a turn?

Sage.—It is not. There is an old saying that the gods are jealous about these things, not wishing mortals to know them. We may analyse the age, but it is better not to attempt to fix the hour of a change of cycle. Besides that, you will be unable to settle it, because a cycle does not begin on a day or year clear of any other cycle; they inter-blend, so that, although the wheel of one period is still turning, the initial point of another has already arrived.

Student.—Are these some of the reasons why Mr. Sinnett was not given certain definite periods of years about which he asked?

Sage.—Yes

Student.—Has the age in which one lives any effect on the student; and what is it?

Sage.—It has effect on everyone, but the student after passing along in his development feels the effect more than the ordinary man. Were it otherwise, the sincere and aspiring students all over the world would advance at once to those heights towards which they strive. It takes a very strong soul to hold hack the age's heavy hand, and it is all the more difficult because that influence, being a part of the student's larger life, is not so well understood by him. It operates in the same way as a structural defect in a vessel. All the inner as well as the outer fibre of the man is the result of` the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend. All those tendencies affect him. Many powers once possessed are hidden so deep as to be unseen, and he struggles against obstacles constructed ages

ago. Further yet are the peculiar alterations brought about in the astral world. It, being at once a photographic plate, so to say, and also a

reflector, has become the keeper of the mistakes of ages past which it continually reflects upon us from a plane to which most of us are strangers. In that sense therefore, free as we suppose ourselves, we are walking about completely hypnotized by the past, acting blindly under the suggestions thus cast upon us.

Student.—Was that why Jesus said, "Father, forgive them, *for they know not what they do*"?

Sage.—That was one meaning. In one aspect they acted blindly, impelled by the age, thinking they were right.

Regarding these astral alterations, you will remember how in the time of Julian the seers reported that they could see the gods, but they were decaying, some headless, others flaccid, others minus limbs, and all appearing weak. The reverence for these ideals was departing, and their astral pictures had already begun to fade.

Student.—What mitigation is there about this age? Is there nothing at all to relieve the picture?

Sage.—There *is* one thing peculiar to the present *Kali-Yuga* that may be used by the Student. All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under *Kali-Yuga's* reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.

Student.—Even if this is, spiritually considered, a Dark Age, is it not in part redeemed by the increasing triumphs of mind over matter, and by the effects of science in mitigating human ills, such as the causes of disease, disease itself, cruelty, intolerance, bad laws, etc.?

Sage.—Yes, these are mitigations of the darkness in just the same way that a lamp gives some light at night but does not restore daylight. In this age there are great triumphs of science, but they are nearly all directed to *effects* and do not take away the *causes* of the evils. Great

strides have been made in the arts and in cure of diseases, but in the future, as the flower of our civilization unfolds, new diseases will arise and more strange disorders will be known, springing from causes that lie deep in the minds of men and which can only be eradicated

by spiritual living.

Student.—Admitting all you say, are not we, as Theosophists, to welcome every discovery of truth in any field, especially such truth as lessens suffering or enlarges the moral sense?

Sage.—That is our duty. All truths discovered must be parts of the one Absolute Truth, and so much added to the sum of our outer knowledge. There will always be a large number of men who seek for these parts of truth, and others who try to alleviate present human misery. They each do a great and appointed work that no true Theosophist should ignore. And it is a]so the duty of the latter to make similar efforts when possible, for Theosophy is a dead thing if it is not turned into the life. At the same time, no one of us may be the judge of just how much or how little our brother is doing in that direction. If he does all that he can and knows how to do, he does his whole present duty.

Student.—I fear that a hostile attitude by Occult teachers towards the learning and philanthropy of the time may arouse prejudice against Theosophy and Occultism, and needlessly impede the spread of Truth. May it not be so?

Sage.—The real Occult Teachers have no hostile attitude towards these things. If some persons, who like theosophy and try to spread it, take such a position, they do not thereby alter the one assumed by the real Teachers who work with all classes of men and use every possible instrument for good. But at the same time we have found that an excess of the technical and special knowledge of the day very often acts to prevent men from apprehending the truth.

Student.—Are there any causes, other than the spread of Theosophy, which may operate to reverse the present drift towards materialism?

Sage.—The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute

spiritual unity of all beings will alone prevent this drift. The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. As each student *lives* a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he *thus aids souls of advanced development to descend from other spheres* where the cycles are so dark that they can no longer stay there.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of` enlightenment.

Elementals and Elementaries

Student.—If I understand you, an elemental is a centre of force, without intelligence,

without moral character or tendencies, but capable of` being directed in its movements by human thoughts, which may, consciously or not, give it any form, and to a certain extent intelligence; in its simplest form it is visible as a disturbance in a transparent medium, such as would be produced by "a glass fish, so transparent as to be invisible, swimming through the air of the room," and leaving behind him a shimmer, such as hot air makes when rising from a stove. Also, elementals, attracted and vitalized by certain thoughts, may effect a lodgment in the human system (of which they then share the government with the ego), and are very hard to get out.

Sage.—Correct, in general, except as to their "effecting a lodgment." Some classes of elementals, however, have an intelligence of their own and a character, but they are far beyond our comprehension and ought perhaps to have some other name.

That class which has most to do with us answers the above description. They are centres of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by a species of thought which we have no register of. As,

one person might shape an elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after many initiations.

That "elementals . . . . may effect a lodgment in the human system, of which they then share the government, and are very hard to get out" is, as a whole, incorrect. It is only in certain cases that any one or more elementals are attracted to and "find lodgment in the human system." In such cases special rules apply. We are not considering such cases. The elemental world interpenetrates this, and is therefore eternally present in the human system.

As it (the elemental world) is automatic and like a photographic plate, all atoms continually arriving at and departing from the "human system" are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if` he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or colour, so that all new arrivals find a homogeneous colour or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say, parti-coloured, and so the elementals may lodge in that part which is different from the rest and go away in like condition. In the first case it is one mass of elementals similarly vibrating or electrified and coloured, and in that sense may be called one elemental in just the same way that we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matte,.

Student.—If they are attracted and repelled by thoughts, do they move with the velocity of thought, say from here to the planet Neptune?

Sage.—They move with the velocity of thought. In their world there is no space or time as we understand those terms. If Neptune be within the astral sphere of this world, then they go there with that velocity, otherwise not; but that "if" need not be solved now

Student.—What determines their movements besides thought,—*e.g.* when they are floating about the room.

Sage.—Those other classes of thoughts above referred to; certain exhalations of beings; different rates and ratios of vibration among beings; different changes of magnetism caused by present causes or by the moon and the year; different polarities; changes of sound; changes of influences from other minds at a distance.

Student.—When so floating, can they be seen by anyone, or only by those persons who are clairvoyant?

Sage.—Clairvoyance is a poor word. They can be seen by partly clairvoyant people. By all those who can see thus; by more people, perhaps, than are aware of the fact.

Student.—Can they be photographed, as the rising air from the hot stove can?

Sage.—Not to my knowledge yet. It is not impossible, however.

Student.—Are they the lights, seen floating about a dark séance room by clairvoyant people?

Sage.—In the majority of cases those lights are produced by them.

Student.—Exactly what is their relation to light, that makes it necessary to hold séances in the dark?

Sage.—It is not *their* relation to light that makes darkness necessary, but the fact that light causes constant agitation and alteration in the magnetism of the room. All these things can be done just as well in the light of day.

If I should be able to make clear to you "exactly what is their relation to light," then you would know what has long been kept secret, the key to the elemental world. This is kept guarded because it is a dangerous secret. No matter how virtuous you are, you could not—once you knew the secret—prevent the knowledge getting out into the minds of others who would not hesitate to use it for bad purposes.

Student.—I have noticed that attention often interferes with certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind has left it and gone to something else. Why is this?

Sage.—This kind of attention creates confusion. In these things we use desire, will, and knowledge. The desire is present, but knowledge is absent. When the desire is well formed

and attention withdrawn, the thing is often done; but when our attention is continued we only interrupt, because we possess only half attention. In order to use attention, it must be of that sort which can hold itself to the point of a needle for an indefinite period of time.

Student.—I have been told that but few people can go to a séance without danger to themselves, either of some spiritual or astral contamination, or of having their vitality depleted for the benefit of the spooks, who suck the vital force out of the circle through the medium, as if the former were a glass of` lemonade and the latter a straw. How is this?

Sage.—Quite generally this happens. It is called Bhut worship by the Hindus.

Student.—Why are visitors at a séance often extremely and unaccountably tired next day?

Sage.—Among other reasons, because mediums absorb the vitality for the use of the "spooks," and often vile vampire elementaries are present.

Student.—What are some of the dangers at séances?

Sage.—The scenes visible—in the Astral—at séances are horrible, inasmuch as these "spirits"—bhuts—precipitate themselves upon sitters and mediums alike; and as there is no séance without having present some or many bad elementaries—half dead human beings,—there is much vampirising going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.

Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so strong. Then there is a class which are really not dead, such as suicides, and

sudden deaths, and highly wicked people. They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us. The shells are, in this case, just like a sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people you know, do not impart to their bodily molecules the habit of their minds to as great [an] extent as others. We thus see why the utterances of these so-called "spirits" are never ahead of the highest point of` progress attained by living human beings, and why they take up the ideas elaborated day-by-day by their votaries. This séance worship is what was called in Old India the worship of the Pretas and Bhuts and Pisachas and Ghandarvas.

I do not think any elementary capable of motive had ever any other than a bad one; the rest are nothing, they have no motive and are only the shades refused passage by Charon.

Student.—What is the relation between sexual force and phenomena?

Sage.—It is at the bottom. This force is vital, creative, and a sort of reservoir. It may be lost by mental action as well as by physical. In fact its finer part is dissipated by mental

imaginings, while physical acts only draw off the gross part, that which is the "carrier" (upadhi) for the finer.

Student.—Why do so many mediums cheat, even when they can produce real phenomena?

Sage.—It is the effect of the use of that which in itself is sublimated cheating, which, acting on an irresponsible mind, causes the lower form of cheat, of which the higher is any illusionary form whatever. Besides, a medium is of necessity unbalanced somewhere.

They deal with these forces for pay, and that is enough to call to them all the wickedness of time. They use the really gross sorts of matter, which causes inflammation in corresponding portions of` the moral character, and hence divagations from the path of honesty. It is a great temptation. You do not know, either, what fierceness there is

in those who "have paid" for a sitting and wish "for the worth of their money."

Student.—When a clairvoyant, as a man did here a year ago, tells me that, "he sees a strong band of spirits about me," and among them an old man who says he is a certain eminent character, what does he really see? Empty and senseless shells? If` so, what brought them there? Or elementals which have got their form from my mind or his?

Sage.—Shells, I think, and thoughts, and old astral pictures. II, for instance, you once saw that eminent person and conceived great respect or fear for him, so that his image was graven in your astral sphere in deeper lines than other images, it would be seen for your whole life by seers, who, if untrained,—as they all are here,—could not tell whether it was an image or reality; and then each sight of it is a revivification of the image.

Besides, not all would see the same thing. Fall down, for instance, and hurt your body, and that will bring up all similar events and old forgotten things before any seer's eye.

The whole astral world is a mass of illusion; people see into it, and then, through the novelty of the thing and the exclusiveness of the power, they are bewildered into thinking they actually see true things, whereas they have only removed one thin crust of dirt.

Student.—Accept my thanks for your instruction

Sage—May you reach the terrace of` enlightenment.

____

ELEMENTALS—KARMA

Student—Permit me to ask you again, are elementals beings?

Sage.—It is not easy to convey to you an idea of the constitution of elementals; strictly speaking, they are not, because the word *elementals* has been used in reference to a class of them that have no being such as mortals have. It would be better to adopt the terms used in Indian books, such as Ghandarvas, Bhuts, Pisachas, Devas, and so on.

Many things well known about them cannot be put into ordinary language.

Student.—Do you refer to their being able to act in the fourth dimension of space?

Sage.—Yes, in a measure. Take the tying in an endless cord of many knots,—a thing often done at spiritist séances. That is possible to him who knows more dimensions of space than three. No three-dimensional being can do this; and as you understand "matter," it is impossible for you to conceive how such a knot can be tied or how a solid ring can be passed through the matter of another solid one. These things can be done by elementals.

Student.—Are they not all of one class?

Sage.—No. There are different classes for each plane, and division of plane, of nature. Many can never be recognized by men. And those pertaining to our plane do not act in another. You must remember, too, that these "planes" of which we are speaking interpenetrate each other.

Student.—Am I to understand that a clairvoyant or clairaudient has to do with or is affected by a certain special class or classes of elementals?

Sage.—Yes. A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane. Other parts of the idea or thing pictured may be retained in planes not yet open to the seer. For this reason few clairvoyants know the whole truth.

Student.—Is there not some connection between the Karma of man and elementals?

Sage.—A very important one. The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the rest of creation,

the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity. Or, like a donkey, which, when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with the knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world

is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.

Student.—How then about the doing of phenomena by adepts?

Sage.—The production of phenomena is not possible without either the aid or disturbance of elementals. Each phenomenon entails the expenditure of great force, and also brings on a correspondingly great disturbance in the elemental world, which disturbance is beyond the limit natural to ordinary human life. It then follows that, as soon as the phenomenon is completed, the disturbance occasioned begins to be compensated for. The elementals are in greatly excited motion, and precipitate themselves in various directions. They are not able to affect those who are protected. But they are able, or rather it is possible for them, to enter into the sphere of unprotected persons, and especially those persons who are engaged in the study of occultism. And then they become agents in concentrating the karma of those persons, producing troubles and disasters often, or other difficulties which otherwise might have

been so spread over a period of time as to be not counted more than the ordinary vicissitudes of` life. This will go to explain the meaning of the statement that an Adept will not do a phenomenon unless he sees the desire in the mind of another lower or higher Adept or student; for then there is a sympathetic relation established, and also a tacit acceptance of the consequences which may ensue. It will also help to understand the peculiar reluctance often of some persons, who can perform phenomena, to produce them in cases where we may think their production would be beneficial; and also why they are never done in order to compass worldly ends, as is natural for worldly people to suppose might be done,—such as procuring money, transferring objects, influencing minds, and so on.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment!

____

Student.—Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work?

Sage.—Yes. There are many reasons. Among others is your inability, shared by most of the people of` the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you

because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

Student.—Why so? Is it not well to increase the sum of human knowledge, even respecting most recondite parts of nature; or can it be that the elementals are bad?

Sage.—It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. But at this time it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of today. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none: they are colourless in themselves—except some classes—and merely assume the tint, so to speak, of the person using them.

Student.—Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it? Will their use be confined to only the good men of the earth?

Sage.—The hour is approaching when all this will be done. But the scientists of to-day are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed, the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.

Student.—Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals, or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

Sage.—As to whether they check elementals or not need not be inquired into, because, while that may be probable, it does not appear very necessary where men are unsuspicious of the agency causing the phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that inquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

Student.—Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

Sage.—The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call "truly good and conscientious men." Place them in the fire of the tremendous

temptation which such power and control would furnish, and most of them would fail. But the Masters already know the characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

Student.—Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

Sage.—A cursory glance at men in these western worlds engaged in the mad rush after

money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between labourers and users of labour, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism. It is recorded in the Lodge—photographed, you may say, by the doers of the acts themselves—that an enormous number of persons daily seek the aid of mediums and their "spooks" merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the "spirits" promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city— the Karma being favourable—a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called

enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honour involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

Student.—Do some sorts of elementals have guard over hidden treasure?

Sage.—Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider or loser have much to do with the permanent concealment or subsequent finding.

Student.—What happens when a large sum of money, say, such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

Sage.—Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at your spiritualistic séances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

Student.—This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird

guardians?

Sage.—They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal

always. They can, when necessary for their purposes, obtain such sums of money on whom no living being or descendants of any have the slightest claim, as would appal the senses of your greatest money getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

Student.—Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

Sage.—The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metals for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

Student.—I thank you for your instruction.

Sage.—May you reach the terrace of enlightenment!

MANTRAMS

Student.—You spoke of mantrams by which we could control elementals on guard over hidden treasure. What is a mantram?

Sage.—A mantram is a collection of words which, when sounded in speech, induce

certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

Student.—Are the words taken at haphazard?

Sage.—Only by those who, knowing nothing of mantrams, yet use them.

Student.—May they, then, be used according to rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are dependent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

Sage.—The "common people" in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folklore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe. The aborigines, however, in any country will be possessed of them.

Student.—You do not now infer that they are used by Europeans for the controlling of elementals.

Sage.—No. I refer to their effect in ordinary intercourse between human beings. And yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases. There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

Student.—Do these men know the rules governing the matter? Are they able to convey it to another?

Sage.—Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmeriser knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They

are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

Student.—Under what head should we put this unconscious exercise of power?

Sage.—Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the "cultured classes." And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. "Society," too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams cannot be studied within its borders.

Single, natural mantrams are such words as "wife." When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be

that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, "I want to see the colour of his money." There are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantramic quality; this is observed in great social or other disturbances. The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea

and the form of words go on until the result is accomplished. To the occultist of powerful sight this is seen to be a "ringing" of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper, and wider the result. A mild illustration may be found in Lord Beaconsfield of England. He knew about mantrams, and continually invented phrases of that quality. "Peace with honour" was one; "a scientific frontier" was another; and his last, intended to have a wider reach, but which death prevented his supplementing, was "Empress of India." King Henry of England also tried it without himself knowing why, when he added to his titles, "Defender of the Faith." With these hints numerous illustrations will occur to you.

Student.—These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon the *sound* so much as upon words bringing up ideas. Am I right in this; and is it the case that there is a field in which certain vocalizations produce effects in the *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?

Sage.—You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages,—especially among English speaking people who are continually changing and adding to their spoken words to such an extent that the English of to-day could hardly be understood by Chaucer's predecessors. It is in the ancient Sanskrit and the language which preceded it that mantrams are hidden. The laws governing their use are also to be found in those languages, and not in any modern philological store.

Student.—Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a

person speaking English, and by the use of English words?

Sage.—He could; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

Student.—Is there no way in which we might, as it were imitate those adepts in this?

Sage.—Yes, you should study simple forms of mantramic quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

Student.—I thank you for your instruction.

Sage.—May the Brahmamantram guide you to the everlasting truth.—OM.

Student.—A materialist stated to me as his opinion that all that is said about mantrams is mere sentimental theorizing, and while it may be true that certain words affect people, the sole reason is that they embody ideas distasteful or pleasant to the hearers, but that the mere sounds, as such, have no effect whatever, and as to either words or sounds affecting animals he denied it altogether. Of course he would not take elementals into account at all, as their existence is impossible for him.

Sage.—This position is quite natural in these days. There has been so much materialization of thought, and the real scientific attitude of leading minds in different branches of investigation has been so greatly misunderstood by those who think they follow the example of the scientific men, that most people in the West are afraid to admit anything beyond what may be apprehended by the five senses. The man you speak of is one of that always numerous class who adopt as fixed and unalterable general laws laid down from time to time by well-known *savants,*

forgetting that the latter constantly change and advance from point to point.

Student.—Do you think, then, that the scientific world will one day admit much that is known to Occultists?

Sage.—Yes, it will. The genuine Scientist is always in that attitude which permits him to admit things proven. He may seem to you often to be obstinate and blind, but in fact he is proceeding slowly to the truth,—too slowly, perhaps, for you, yet not in the position of knowing all. It is the veneered scientist who swears by the published results of the work of leading men as being the last word, while, at the very moment he is doing so, his authority

may have made notes or prepared new theories tending to greatly broaden and advance the last utterance. It is only when the dogmatism of a priest backed up by law declares that a discovery is opposed to the revealed word of his god, that we may fear. That day is gone for a long time to come, and we need expect no more scenes like that in which Galileo took part. But among the materialistic minds to whom you referred, there is a good deal of that old spirit left, only that the "revealed word of God " has become the utterances of our scientific leaders.

Student.—I have observed that within even the last quarter of a century. About ten years ago many well-known men laughed to scorn any one who admitted the facts within the experience of every mesmeriser, while now, under the term "hypnotism," they are nearly all admitted. And when these lights of our time were denying it all, the French doctors were collating the results of a long series of experiments. It seems as if the invention of a new term for an old and much abused one furnished an excuse for granting all that had been previously denied. But have you anything to say about those materialistic investigators? Are they not governed by some powerful, though unperceived, law?

Sage.—They are. They are in the forefront of the mental, but not of the spiritual, progress of the time, and are driven forward by forces they know nothing of. Help is very often given to them by the Masters, who, neglecting

nothing, constantly see to it that these men make progress upon the fittest lines for them, just as you are assisted not only in your spiritual life but in your mental also. These men, therefore, will go on admitting facts and finding new laws or new names for old laws, to explain them. They cannot help it.

Student.—What should be our duty, then, as students of truth? Should we go out as reformers of science, or what?

Sage.—You ought not to take up the role of reformers of the schools and their masters, because success would not attend the effort. Science is competent to take care of itself, and you would only be throwing pearls before them to be trampled under foot. Rest content that all within their comprehension will be discovered and admitted from time to time. The endeavour to force them into admitting what you believe to be so plain would be due almost solely to your vanity and love of praise. It is not possible to force them, any more than it is for me to force you, to admit certain incomprehensible laws, and you would not think me wise or fair to first open before you things, to understand which you have not the necessary development, and then to force you into admitting their truth. Or if, out of reverence, you should say "These things are true," while you comprehended nothing and were not progressing, you would have bowed to superior force.

Student.—But you do not mean that we should remain ignorant of science and devote ourselves only to ethics?

Sage.—Not at all. Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the

same time teach, preach, and practice a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number. They must be so taught that the discoveries of science which are unillumined by spirit may not be turned into Black Magic.

Student.—In our last conversation you touched upon the guarding of buried treasure by elementals. I should like

very much to hear a little more about that. Not about how to control them or to procure the treasure, but upon the subject generally.

Sage.—The laws governing the hiding of buried treasure are the same as those that relate to lost objects. Every person has about him a fluid, or plane, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his colour and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn upon your person is connected with your elementals. For instance, you wear cloth made of wool or linen, and little objects made of wood, bone, brass, gold, silver, and other substances. Each one of these has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. Some of them, because of their substance, do not long retain this fluid, while others do. The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid. And they are acted upon by the mind and desires to a greater extent than you know, and in a way that cannot be formulated in English. Your desires have a powerful grasp, so to say, upon certain things, and upon others a weaker hold. When one of these objects is suddenly dropped, it is invariably followed by elementals. They are drawn after it, and may be said to go with the object by attraction rather than by sight. In many cases they completely envelop the thing, so that, although it is near at hand, it cannot be seen by the eye. But after a while the magnetism wears off and their power to envelop the article weakens, whereupon it appears in sight. This does not happen in every case. But it is a daily occurrence, and is sufficiently obvious to many persons to be quite removed from the realm of fable. I think, indeed, that one of your literary persons has written an essay upon this very experience, in which, although treated in a comic vein, many truths are unconsciously told; the title of this

was, if I mistake not, "Upon the Innate Perversity of Inanimate Objects." There is such a nice balancing of forces in these cases that you must be careful in your generalizations.

You may justly ask, for instance, why, when a coat is dropped, it seldom disappears from sight? Well, there are cases in which even such a large object is hidden, but they are not very common. The coat is full of your magnetism, and the elementals may feel in it just as much of` you as when it is on your back. There may be, for them, no disturbance of the relations, magnetic and otherwise. And often in the case of a small object not invisible, the balancing of forces, due to many causes that have to do with your condition at the time prevents the hiding. To decide in any particular case, one would have to see into the realm where the operation of these laws is hidden, and calculate all the forces, so as to say why it happened in one way and not in another.

Student.—But take the case of` a man who, being in possession of treasure, hides it in the earth and goes away and dies, and it is not found. In that instance the elementals did not hide it. Or when a miser buries his gold or jewels. How about those?

Sage.—In all cases where a man buries gold, or jewels, or money, or precious things, his desires are fastened to that which he hides. Many of his elementals attach themselves to it, and other classes of them also, who had nothing to do with him, gather round and keep it hidden. In the case of the captain of a ship containing treasure the influences are very powerful, because there the elementals are gathered from all the persons connected with the treasure, and the officer himself is full of solicitude for what is committed to his charge. You should also remember that gold and silver—or metals—have relations with elementals that are of a strong and peculiar character. They do not work for human law, and natural law does not assign any property in metals to man, nor recognize in him any peculiar and transcendent right to retain what he has dug from the earth or acquired to himself. Hence we do not find the elementals anxious to restore to him the gold or silver which he had lost. If

we were to assume that they occupied themselves in catering to the desires of men or in establishing what we call our rights over property, we might as well at once grant the existence of a capricious and irresponsible Providence. They proceed solely according to the law of their being, and, as they are without the power of making a judgment, they commit no blunders and are not to be moved by considerations based upon our vested rights or our unsatisfied wishes. Therefore, the spirits that appertain to metals invariably act as the laws of their nature prescribe, and one way of doing so is to obscure the metals from our sight.

Student.—Can you make any application of all this in the realm of ethics?

Sage.—There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavour to find in you a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.

Then there is that which I referred to in a preceding conversation, about the effect of

our acts and thoughts upon, not only the portion of the astral light belonging to each of us with its elementals but upon the whole astral world. If men saw the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat the same acts or thoughts, a millennium might soon draw near. The astral light is, in this sense, the same as the photographer's negative plate, and we are the sensitive paper underneath, on which is being printed the picture. We can see two sorts of pictures for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple outward appearance have behind them, very often, the worst of thoughts and desires.

Student.—Have these pictures in the astral light anything to do with us upon being reincarnated in subsequent earth-lives?

Sage.—They have very much indeed. We are influenced by them for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law for which you seek.

Student.—Is there not also some effect upon animals, and through them upon us, and *vice versa?*

Sage.—Yes. The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice. This may be called a mild illustration. If these people could catch elementals as easily as they can animals, they would kill them for amusement when they did not want them for use; and, if the elementals refused to obey, then their death would follow as a punishment. All this is perceived by the elemental world, without conscience of course; but under the laws of action and reaction, we receive back from it exactly that which we give.

Student.—Before we leave the subject I should like to refer again to the question of metals and the relation of man to the elementals connected with the mineral world. We see some persons who seem always to be able to find metals with ease—or, as they say, who are lucky in that direction. How am I to reconcile this with the natural tendency of elementals to hide? Is it because there is a war or discord, as it were, between different classes belonging to any one person?

Sage.—That is a part of the explanation. Some persons, as I said, have more of one class attached to them

than another. A person fortunate with metals, say of gold and silver, has about him more of the elementals connected with or belonging to the kingdoms of those metals than other people, and thus there is less strife between the elementals. The preponderance of the metal-spirits makes the person more homogeneous with their kingdoms, and a natural attraction exists between the gold or silver lost or buried and that person, more than in the case of other people.

Student.—What determines this? Is it due to a desiring of gold and silver, or is it congenital?

Sage.—It is innate. The combinations in any one individual are so intricate and due to so many causes that you could not calculate them. They run back many generations, and depend upon peculiarities of soil, climate, nation, family, and race. These are, as you can see, enormously varied, and, with the materials at your command now, quite beyond your reach. Merely wishing for gold and silver will not do it.

Student.—I judge also that attempting to get at those elementals by thinking strongly will not accomplish that result either.

Sage.—No, it will not, because your thoughts do not reach them. They do not hear or see you, and, as it is only by accidental concentration of forces that unlearned people influence them, these accidents are only possible to the extent that you possess the natural leaning to the particular kingdom whose elementals you have influenced.

Student.—I thank you for your instruction.

Sage.—May you be guided to the path which leads to light!

[See Compiler's Note on page 400, in regard to Additional Material in continuation of the above Series.]

H.P. BLAVATSKY
It is likely that H.P.B. was in her late thirties or early forties when this picture was taken. No definite information about this exists. It is reproduced from an original print, by courtesy of The Theosophical Society in America, Wheaton, Ill.

Collected Writings VOLUME IX

April, 1888

WHAT GOOD HAS THEOSOPHY DONE IN INDIA?

[*Lucifer,* Vol. II, No. 8, April, 1888, pp. 85-91]

> The race of mankind would perish, did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it from their fellow-mortals. No one who holds the power of granting, can refuse it without guilt.
>
> —SIR WALTER SCOTT.

Several correspondents and enquirers have lately asked us "What good have you done in India?" To answer it would be easy. One has but to ask the doubters to read the January Number, 1888, of` the Madras *Theosophist*—our official organ—and, turning to the report in it on the Anniversary Meeting of the Theosophical Society, whose delegates meet yearly at Adyar, see for himself. Many and various are the good works done by the 127 active branches of the Theosophical Society scattered throughout the length and breadth of India. But as most of those works are of a moral and reformatory character, the ethical results upon the members are difficult to describe. Free Sanskrit schools have been opened wherever it was possible; gratuitous classes are held; free dispensaries—homeopathic and allopathic—established for the poor, and many of our Theosophists feed and clothe the needy.

All this, however, might have been done by people without belonging to our Brotherhood, we may be told. True; and much the same has been done before the T.S. appeared in India, and from time immemorial. Yet such work has been hitherto done, and such help given by the wealthier members of one caste or religious community exclusively to the poorer members of the same caste and religious denomination. No Brahmin would have held brotherly intercourse even with a Brahmin of another division of his own high caste, let alone with a Jain or Buddhist. A Parsee would only protect and defend his own brother-follower of Zoroaster. A Jain would feed

and take care of a lame and sick animal, but would turn away from a Hindu of the Vaishnava or any other sect. He would spend thousands on the "Hospital for Animals"

where bullocks, old crippled tigers and dogs are nursed, but would not approach a fellow-man in need unless he was a Jain like himself. But now, since the advent of the Theosophical Society, things in India are, slowly it is true, yet gradually, becoming otherwise.

We have, then, to show rather the good moral effect produced by the Society in general, and each branch of it in its own district on the population, than to boast of works of charity, for which India has ever been noted. We shall not enter even into a disquisition upon the benefits to be reaped by the establishment of a Sanskrit, or rather an Oriental and European library at Adyar, which, thanks to the indefatigable efforts of the President-Founder and his colleagues, begins now to assume quite hopeful proportions. But we will draw at once the attention of the enquirers to the ethical aspect of the question; for all the visible or objective works, whether of charity or any other kind, must pale before the results achieved through the influence of the chief universal, ethical aim and idea of our Society.

Yes; the seeds of a true *Universal Brotherhood* of man, not of brother-religionists or sectarians only, have been finally sown on the sacred soil of India! The letter that follows these lines proves it most undeniably. These seeds have been thrown since 1881 into that soil, which, for thousands of years, has stubbornly and systematically ejected everything foreign to its system of caste, and refused to assimilate any heterogeneous element alien to Brahmanism, the chief master of the soil of Aryavarta, or to accept any ideas not based upon the Laws of Manu. The Orientalist and the Anglo-Indian, who know something of that tyranny of caste which has hitherto formed an impassable barrier, an almost fathomless gulf between Brahmanism and every other religion, know also of the great hatred of the orthodox "twice born," the *dwija* Brahmin, to the Buddhist *nastika* (the atheist, he who refuses to recognise the Brahminical gods and idols); and

they, above all others, will realize, even if they do not fully appreciate, the importance of what has now been achieved by the Theosophical Society. It took several years of incessant efforts to bring about even the beginning of a *rapprochement* between the Brahmin and Buddhist theosophists. A few years ago the President-Founder of the Society, Colonel H. S. Olcott, had almost succeeded in making a breach in the Chinese wall of Brahmanism. It was an unprecedented event; and it created a great stir among the natives, a sincere enthusiasm among the "Heathen," and much malicious opposition, gossip, and slanderous denial from those who, above all men, ought to work for the idea of Universal Brotherhood preached by their Master—the *good* Christian Missionaries. Colonel Olcott had succeeded in arranging a kind of preliminary reconciliation between the Brahminical Theosophical Society of Tinnevelly and their brother Theosophists and neighbours of Ceylon. Several Buddhists had been brought from Lanka, led by the President, carrying with them, as an emblem of peace and reconciliation, a sprout of the sacred *râja* (king) cocoanut-tree. This actually was to be planted in one of the courts of the Tinnevelly pagoda, as a living and

growing witness to the event. It was an extraordinary and imposing sight that day, namely October 25th, 1881, when, before an immense crowd numbering several thousands of Hindus and other natives, the Delegates of the Buddhist Theosophical Societies of Ceylon, met with their brother Theosophists of the Tinnevelly Branch and their Brahmin priests of the pagoda. For over 2,000 years an irreconcilable religious feud had raged between the two creeds and their respective followers. And now they were brought once more together on Hindu soil, and even within the thrice sacred, and to all strangers almost impenetrable, precincts of a Hindu temple, which would have been, only a few days previous to the occurrence, regarded as irretrievably desecrated had even the very shadow of a Buddhist *nastika* fallen upon its outward walls. Signs of the times, indeed! The cocoanut sprout was planted with great ceremony, and to the sounds of the music of the pagoda orchestra. After

that, year after year, Hindus and Buddhists met together at Adyar, at the Annual Conventions for the Anniversary Meetings of the Theosophical Parent Society; but no Brahmin Theosophist had hitherto returned the visit to Ceylon to his Buddhist Brethren. The ice of the centuries had been split, but not sufficiently broken to permit anyone to dive deep enough under it to call this an entire and full reconciliation. But the impressive and long-expected and wished-for event has at last taken place All honour and glory to the son of Brahmins—the proudest; perhaps, of all India, the Northern Brahmins of Kashmir—who was the first to place the sacred duties of Universal Brotherhood above the prejudices, as potent as they are narrow, of caste and custom. We publish below extracts from his own address, which appeared in *Sarasavisandaresa,* the Singhalese organ of the Buddhists of Ceylon, and let the eloquent narrative speak for itself.

But after reading the extracts let not our critics rise once more against the policy of the Theosophical Society, and take the opportunity of calling it intolerant and uncharitable *only as regards one creed, namely Christianity* because facts will be found in this *Address* which speak loudly against its vicious system. No Theosophist has ever spoken against the teachings of Christ, no more than he did against those of Krishna, Buddha, or Sankaracharya; and willingly would he treat every Christian as a Brother, if the Christian himself would not persistently turn his back on the Theosophist. But a man would lose every right to the appellation of a member of the Universal Brotherhood, were he to keep silent in the face of the crying bigotry and falseness of all the theological, or rather sacerdotal, systems—the world over. We, Europeans, expatiate loudly and cry against Brahminical tyranny, against caste, against infant and widow marriage, and call every religious dogmatic rule (save our own) idiotic, pernicious, and devilish, and do it orally as in print. Why should not we confess and even denounce the abuses and defects of Christian theology and sacerdotalism as well? How dare we say to our "brother"—Let me cast out the mote out of thine eye, and refuse to

consider "*the beam that is in our own eye*"? Christians have to choose—either they "shall not judge that they be not judged," or if they do—and one has but to read the missionary and clerical organs to see how cruel, unchristian, and uncharitable *their* judgments are—they *must be prepared to be judged in their turn.*

These are portions of an address delivered at the Theosophical Hall, Colombo, on January 29th, 1888, by Pundit Gopi Nath, of Lahore.*

[In the address referred to, Pundit Nath, a Kashmiri Brahmin, expresses his deep gratitude to the T.S. for the courage and impetus it gave him to over-leap the barriers of caste and custom in coming to the Buddhists of Ceylon. He pleads brotherhood between the two related religions of Buddhism and Brahminism, while urging them to respect their own religions and not to succumb to missionary attack upon the T.S. and its founders.

"It is the rule of the T.S. that its members, whatever their creed may be, shall treat the religions of other members with deference; and its principle is that all religions have some truth underlying them. . . . But between Brahminism and Buddhism we may have something much greater than mere toleration—we must have the deepest mutual esteem and reverence, for all learned people know that there is but little difference between our philosophies."

Why then, is there so much bitter opposition between them, he asks? He attributes these quarrels and riots to the most ignorant and uneducated sources, people who do not appreciate the "bonds of mutual esteem."

Further the pundit urges the Ceylonese Buddhists boldly to respect their own ancestral faith rather than adopt Christian names and customs, merely in hope of becoming respected by Europeans. This, he adds, is never the real outcome anyway. He cites several examples of a caste system, an extravagance and narrow-mindedness of a far worse nature among these very criticizers of their culture. Special warning is given to the people not to entrust their women and children into the hands of missionaries.

These foreigners do not come here and spend money for *our* benefit; no—they have one, and only one, great object always in view, and that is to make proselytes. However fair may be the outward appearance of their work, that design underlies everything they do, like a snake hidden under a flower, and for this object they will hesitate at no misrepresentation of your religion . . . ."]

———————

* See the Ceylon paper, the *Sarasavisandaresa,* of January 31, 1888.

———————

This sincere and unpretentious address shows better than pages written by ourselves could, the work that the Theosophical Society has done in India, as also the reason why the missionaries in that country bear to us such a mortal hatred, hence—why they slander us. They degrade the pure ethics of Christ by their Jesuitical and deceptive attitude towards the natives; and we protect the latter against such deception by telling them: "There is but ONE

Eternal Truth, one universal, infinite and changeless Spirit of Love, Truth and Wisdom, impersonal, therefore bearing a different name with every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics, giving multicoloured and various rays, which are yet caused by one and the same sun, so theologies and sacerdotal systems are many. But the Universal religion *can only be one,* if we accept the real, primitive meaning of the root of that word. We, Theosophists, so accept it; and therefore say: We are all brothers—by the laws of Nature, of birth, and death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us, then, love, help, and mutually defend each other against this spirit of deception; and while holding to that which each of us accepts as his ideal of truth and reality—*i.e., to* the religion which suits each of us best—let us unite ourselves to form a practical 'nucleus of a Universal Brotherhood of Humanity WITHOUT DISTINCTION OF RACE, CREED, OR COLOUR.' "

Collected Writings VOLUME IX
April, 1888

FOOTNOTES TO "BUDDHIST DOCTRINE OF THE WESTERN HEAVEN"

[*Lucifer,* Vol. II, No. 8, April, 1888, pp. 108-117]

[The well-known scholar, Rev. Joseph Edkins, D.D., contributes a long essay in which he discusses with much learning the ideas prevalent among the Buddhists concerning the future state of man and the hope of an after-life. He attempts to trace the origin of these beliefs. A number of footnotes have been appended by H. P. B. to various expressions of Dr. Edkins which appear below within square brackets.]

[union with Buddha . . . attained by the loss of personality] The loss of the *false* or temporary personality by its transformation into the ABSOLUTE "Ego."

[many prefer to meditate on the Paradise of Amitabha, the Buddha of a world situated in the West . . . . as the home they may attain this hope exists among the Buddhists. And it is a curious question whether it was occasioned by Persian or by Christian influence, or . . . was entirely self-originated.]

Most undeniably the idea was originated by neither of the above-named influences, no more than the knowledge of the Zodiac, astronomy or architecture was ever originated in India "by the Greek influence," agreeably with Dr. Weber's and Professor Max Müller's favourite hobbies. This "hope" is based on *knowledge,* on the secret esoteric doctrines preached by Gautama Buddha, and flashes of which are still found even in the semi-exoteric tenets of the schools of Mahayana, Aryasangha and others.

[Buddhist works began to be translated into Chinese about the year 67 A.D.] Buddhist works may have appeared in China not earlier than 67 A.D.; but there are as good proofs and evidence, from Chinese and Tibetan History as much as from Buddhist records, that the tenets of Gautama reached China as early as the year 683 of the Tzin era (436 B.C.). Of course in this instance we accept Buddhist chronology, not the fanciful annals of the Western Orientalists, who base their chronological and *historical* computations on the so-called "Vikramaditya era," while ignorant to this day of the date when Vikramaditya really lived.

[Belief in the magical powers of the Buddhists had much to do with the spread of their religion, and not less influential was the superstitious regard for the sacred books . . .]

No more, we say, than the "miracles" of the *New Testament* had to do with the spread of the Christian religion. Then why should any fair-minded person, even if a missionary, denounce the reverence of Buddhists for their sacred books as "*a superstitious* regard," while enforcing the same "superstitious regard" for the *Bible,* under the penalty, moreover, of eternal damnation?

[*Akshobya,* the companion Buddha to *Amitabha* and ruler of the Eastern Universe . . . . these two Buddhas are mentioned together. They were . . . contemporaneous in origin.]

That origin must be archaic indeed, since both the names are found in the *Book of Dzyan,* classed with the Dhyan-Chohans (*Pitris*), the "Fathers of man," who answer to the seven Elohim.

[Parthian Jews . . . returned from keeping the Pentecost at Jerusalem to their own country, and carried with them Christian convictions] It would be more correct, perhaps, to say "Gnostic," instead of "Christian" convictions. The Jews could be Gnostics without renouncing Judaism.

[world of punishment (*Naraka*)*,* which to the Buddhists are prisons, fiery hot, or icy cold, where every kind of torture is used] Which, however, are all metaphorical expressions, whenever used. Buddhists have never believed in their philosophy in any Hell as a locality. Avitchi is a *state* and a condition, and the tortures therein are all mental.

[forgiveness of injuries, contentment, pity are very Christian] They are "Christian" only because Christianity has accepted them. All these virtues were taught and practised by Buddha 600 years B.C.; as other Chinese and Indian good men and adepts accepted and taught them to the multitudes thousands of years B.B., or before Buddha. Why call them "Christian," since they are universal?

[the *Vedanta* philosophy finds the origin of transmigration and other evils in God who is the cause of virtue and

vice] The *Vedanta* philosophy finds nothing of the kind, nor does it teach of a God (least of all with a capital *G*). But there is a sect of Vedantins, the *Visishtadwaita,* who, refusing to accept *dualism,* have, *nolens volens,* to place the origin of all evil as of all good in Parabrahman. But Parabrahman *is not* "God" in the Christian sense, at any rate in the Vedanta philosophy.

[Buddhism . . . being atheistic] Atheistic, inasmuch as it very reasonably rejects the idea of any personal anthropomorphous god. Its secret philosophy, however, explains the causes of rebirths or "transmigration."

[retribution follows all actions by unseen fate compelling it] This "unseen fate" is KARMA.

[producing and strengthening faith] Buddha preached against *blind* faith and enforced knowledge and reason.

[concerning the alleged influence exercized by Christians upon Eastern beliefs, etc.] It would be far more correct to say that it is the early Christians, or the Gnostics rather, who were influenced by Buddhist doctrines, than the reverse. All these ideas of Devachan, etc., were inculcated by Buddhism from the first. No foreign influence there, surely. It cannot be proved *historically,* that the "Apostle Peter" had preached the gospel in Parthia, not even that the blessed "Apostle," whose relics are shown at Goa, went there at all. But it is an *historical fact,* that a century before the Christian era, Buddhist monks crowded into Syria and Babylon, and that Buddhasp (Bodhisattva), the so-called Chaldean, was the founder of Sabism or *baptism.* And Renan, in his *Vie de Jesus,* says, that [it was] "the religion of multiplied baptisms, the scion of the still existent sect, named the 'Christians of St. John' or Mendaeans, whom the Arabs call *el-mogtasila* or 'Baptists.' The Aramean verb *seba,* origin of the name *Sabian*, is a synonym of βαπτίζω." *

[regarding Babylonian astrologers and diviners residing at Indian seaports and being at the courts of Rajahs, bringing with them Babylonian and Egyptian doctrines]

———————

* [Pages 102-03, in 65th ed., Paris: Calmann-Lévy, 1923.—*Comp.*]

———————

There is one little impediment, however, in the way of such a "Weberian" theory. There is no *historical* evidence that the "Chaldean astrologers and diviners" were ever at the courts of Indian Rajahs *before the* days of Alexander. But it is a perfectly established historical fact, as pointed out by Colonel Vans Kennedy, that it was, on the contrary, Babylonia which was once the seat of the Sanskrit language and of Brahmanical influence.*

———————

* [The actual passage from the works of Col. Vans Kennedy which H. P. B. has in mind is not definitely known, but the idea itself is very clearly expressed on pp. 199-201 of his *Researches into the Origin and Affinities of the principal Languages of Asia and Europe.* London, 1828. 4to. *Vide* Bio-Bibliogr. Index, s.v. KENNEDY, for other works by this scholar.—*Compiler.*]

———————

———————

Collected Writings VOLUME IX

April, 1888

FOOTNOTES AND COMMENT ON “ULTIMATE PHILOSOPHY”

[*Lucifer*, Vol. II, No. 8, April, 1888, pp. 136-141]

[The following footnotes and closing Editorial Note are appended by H.P.B. to an article of Herbert L. Courtney, on the general subject of Hylo-Idealism:]

[is there aught beyond consciousness?] Most decidedly not. “There is naught *beyond consciousness*,” a Vedantin and a Theosophist would say, because Absolute Consciousness is infinite and limitless, and there is nothing that can be said to be “beyond” that which is ALL, the self-container, containing all. But the Hylo-Idealists deny the Vedantic idea of *non-separateness,* they deny that we are but parts of the whole; deny, in common parlance, “God,” Soul and Spirit, and yet they will talk of “apprehension” and intuition—the function and attribute of man’s *immortal* Ego, and make of it a function *of matter.* Thus they vitiate every one of their arguments.

[let “I am” = consciousness—or “sensation” or any other word . . . so that it includes all thought . . . . all connected with the *ego* in itself] In this paragraph we find the old crux of philosophy—the question as to whether there is any “external reality” in nature—cropping up again. The solution offered is a pure assumption, reached by ignoring one of the fundamental facts of *human* consciousness, the *feeling* that the *cause* of sensation, etc., lies outside the limited, human self. Mr. Courtney, we believe, aims at expressing a conception identical with that of the Adwaita Vedantins of India. But his language is inaccurate and misleading to those who understand his words in their usual sense, *e.g.,* when he speaks of the “I am” outside of which nothing can exist, he is stating a purely Vedantin tenet; but then the “I” in question is *not* the “I” which acts, feels or thinks, but that absolute consciousness which is no consciousness.

It is this confusion between the various ideas represented by “I” which lies at the root of the difficulty—the only philosophical explanation of which rests in the *esoteric* Vedantin doctrine of “Maya,” or Illusion.

[How can I be self and yet *not* self at the same time?] Very easily. You have only to postulate that *self* is *one, eternal* and infinite, the *only* REALITY; and your little self a transient illusion, a reflected ray of the SELF, therefore a *not*-Self. If the Vedantin idea is “meaningless” to the writer, his theory is still more so—to us.

[Beyond consciousness all is (to me) a blank, and all that enters consciousness

becomes part of myself thereby] This phrase is an admirable illustration in proof of the remarks made in the last foot-note. "Things *enter* consciousness," says Mr. Courtney, and it is no word-splitting to point out to him, that not only is it impossible for him to speak without these words or others equivalent to them, but further that he *cannot think* at all except in terms of these conceptions. It follows that, since he is not talking nonsense, he is trying to express in terms of the mind, what properly transcends mind—in other words we are brought back to the ancient doctrine of "Maya" again.

140

Daily experience shows him that things do *enter* consciousness and, in some sense, become part of himself—but where and what were they, before entering *his* consciousness? Let him study the doctrine of limitation and "reflected" centres of consciousness, and he will understand himself more clearly.

[upon the fact of its own existence the ego cannot reason] A Mystic would take exception to this statement, at least if the word "reason" is used by Mr. Courtney in the sense of "know":—for his great achievement is "Self"-knowledge, meaning not only the analytical knowledge of his own limited personality, but the synthetical knowledge of "ONE" EGO from which that passing personality sprang.

[O, light divine, thy reproduction is impossible] How are we to understand "light *divine*" in the thought of a Hylo-Idealist, who limits the whole universe to the phantasms of the grey matter of the brain—that matter and its productions being alike illusions? In our humble opinion this philosophy is twin sister to the cosmogony of the *orthodox* Brahmins, who teach that the world is supported by an elephant, which stands upon a tortoise, the tortoise wagging its tail in absolute Void. We beg our friends, the Hylo-Idealists', pardon; but, so long as such evident contradictions are not more satisfactorily explained, we can hardly take them seriously, or give them henceforth *so much* space.

EDITORS' NOTE

The editors were kindly informed by Dr. Lewins that Miss C. Naden was on her way to India *via* Egypt (whence she sent us her excellent little letter published in the February *Lucifer*), well furnished with letters from Professor Max Müller to introduce her to sundry eminent "Sanskrit Pundits in the Three Presidencies for the purpose of studying Occultism on its native soil," as Dr. Lewins explains. We heartily wish Miss Naden success; but we feel as sure she will return not a whit wiser in Occultism than when she went. We lived in India for

many years, and have never yet met with a "Sanskrit Pundit"—officially recognised as such—who knew anything of Occultism. We met with several occultists in India who will not speak; and with but one who is a really learned Occultist (the most learned, perhaps, of all in India), who condescends occasionally to open his mouth and teach. This he never does, however, outside a very small group of Theosophists. Nor do we feel like concealing the sad fact, that a letter from Mr. Max Müller, asking the pundits to divulge occult matter to an English traveller, would rather produce the opposite effect to the one anticipated. The Oxford Professor is very much beloved by the orthodox Hindus, innocent of all knowledge of their esoteric philosophy. Those who are Occultists, however, feel less enthusiastic, for the sins of omission and commission by the great Anglo-German Sanskritist are many. His ridiculous dwarfing of the Hindu chronology, to pander to the Mosaic, probably, and his denying to the Ancient Aryas any knowledge of even Astronomy except through Greek channels—are not calculated to make of him a new Rishi in the eyes of Aryanophils. If learning about Occultism is Miss Naden's chief object in going to India, then, it is to be feared, she has started on a wild-goose's chase. Hindus and Brahmins are not such fools as we Europeans are, on the subject of the sacred sciences, and they will hardly desecrate that which is holy, by giving it unnecessary publicity.

Collected Writings VOLUME IX

April, 1888

142

CHRISTIAN LECTURES ON BUDDHISM, AND PLAIN FACTS ABOUT THE SAME, BY BUDDHISTS

[*Lucifer.* Vol. II, No. 8, April, 1888, pp. 142-149]

> "Then spake Jesus . . . saying: *The Scribes and the Pharisees sit in Moses' seat. . .* BUT DO NOT YE AFTER THEIR WORKS, FOR THEY SAY, AND DO NOT. . . *but all their works they do for to be seen by men:* they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and *the chief seats in the synagogues* . . .
>
> "But woe unto you, scribes and Pharisees, hypocrites! *for ye shut up the kingdom of heaven against men* . . . ye blind guides, which strain at a gnat, and swallow a camel. . . Woe unto you . . . *for ye compass sea and land to make one proselyte, and when he is made,* YE MAKE HIM TWO-FOLD MORE THE CHILD OF HELL THAN YOURSELVES!" —(*Matt.*, xxiii, 1-6, 13, 24, 15 resp.)

____

The *Scotsman* of March 8th, 1888, is high in its praises of some recent lectures on Buddhism, delivered by Sir Monier-Williams, K.C.I.E., D.C.L., of Oxford. Notwithstanding the chairman's (Lord Polwarth's) allegation that

> On the subject of Buddhism, he thought there was no one more qualified to instruct them than the gentleman who had undertaken the present course [*i.e.,* Sir Monier-Williams],

most of the statements made by the titled lecturer court contradiction and need correction. Plain and unvarnished truths may not elicit the applause certain arbitrary assumptions made by the lecturer called forth in the land of Fingal, but they may help to sweep away a few cobwebs of latent prejudice from the minds of some of your readers—and that's all a Buddhist cares about.

The learned lecturer premised by saying that:

> Buddhism had been alleged to be the religion of the majority of the human race, but happily that was not now true. Christianity now stood, even numerically, at the head of all the creeds of the world. (Applause.)—[*Scotsman.*]

Is this really so? Applause is no argument in favour of the correctness of a statement. Nor does one know of any special qualification in the Oxford professor that could make him override statistical proofs to the contrary, unless it be that his wish is father to the thought, as usual. The 200 millions of proselytes to the Mussulman faith as against one million of converts of Christianity in this century alone, a *fact* complained of at the Church Conference by Dr. Taylor, hardly a few weeks ago, would rather clash with this statement. * The Rev. Joseph Edkins, who passed almost all his life in China, studying Buddhism and its growth, says in *Chinese Buddhism* (1880, p. viii, Preface) that Buddhism is now "one among the world's religions which has acquired the greatest multitude

____

* "The faith of Islam is spreading over Africa with giant strides. . . . Christianity is receding before Islam, while attempts to proselytise Mohammedans are notoriously unsuccessful. We not only fail to gain ground, but even fail to hold our own. . . . An African tribe once converted to Islam never returns to Paganism, and never embraces Christianity. . . . When Mohammedanism is embraced by a negro tribe, devil-worship, cannibalism, human sacrifice, witchcraft, and infanticide disappear. Filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality becomes a religious duty, drunkenness becomes rare, gambling is forbidden. . . . A feeling of humanity, benevolence, and brotherhood is inculcated. . . The strictly-regulated polygamy of Moslem lands is infinitely less degrading to women and less injurious to men than the promiscuous polyandry which is the curse of Christian cities, and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Moslems. . . . . Islam, above all, is the most powerful total abstinence society in the world; whereas the extension of European trade means the extension of drunkenness and vice, and the degradation of the people. Islam introduces a knowledge of reading and writing, decent clothes, personal cleanliness, and self-respect. . . . How little have we to show for the vast sums of money and precious lives lavished upon Africa! Christian converts are reckoned by thousands; Moslem converts by millions . . . (CANON ISAAC TAYLOR, "Christianity and Mohammedanism.")

[These excerpts are from an address delivered by Canon I. Taylor, of New York, at the Wolverhampton Congress of the Church Missionary Society, in England, in October, 1887. A similar but somewhat different wording can be found in *The Rock* of October 14, 1887.— *Compiler*.]

____

of adherents." Nor can this learned Chinese scholar, a zealous missionary, be suspected of unfairness to *his* religion. Nor does the very conservative *Standard,* when complaining that England is *no longer a Christian nation* and that *a very large percentage of its population no longer accepts* the religion embodied in the Bible, bear out Sir Monier-Williams' optimistic views. Nor yet is this opinion supported by what the whole world knows of modern France, Germany and Italy, eaten to the core with free-thought and Atheism.

To say, therefore, as the lecturer did, that he doubts "were a trustworthy census possible" if Buddhism

would give even 150 millions of Buddhists, or rather pseudo-Buddhists, as against 450 millions of Christians in the world's population, estimated at 1,500 millions [*Scotsman*.]*

—is rather a risky thing. Let us not talk of "*pseudo*-Buddhists" in the face of millions of "*pseudo*-Christians," nominal and more "Grundy-fearing" than God-fearing; and for this reason still pretending to be called Christians. And if the term *pseudo* was applied by the lecturer to the teeming millions of China, Japan, and Tibet, who have fallen off from the purity of the primitive church of Buddha, burning low even in Siam, Burma, and Ceylon, and which have split themselves into many sects, then just the same is found in the 300 or so of Protestant sects, which differ so widely and fight for dogmatic differences, and still call themselves Christians. "Were a trustworthy census possible," and a fair appreciation of truth preferred to self-glorification, then the 2,000,000 of Freethinkers,

---

* Says Emil Schlagintweit, in his *Buddhism in Tibet*, pp. 11-12, in comparing the number of Buddhists to that of Christians—"For these regions of Asia [China,Japan, Indo-Chinese Peninsula, etc.], we obtain, therefore, according to these calculations [of Prof. Dieterici], an approximate total of 534 millions of inhabitants. *At least two-thirds of this population may be considered to be Buddhist;* the remainder includes the followers of Confucius and Lao-tse." Result, according to Dieterici, 340,000,000 of Buddhists and only 330,000,000 of Christians—all *nominal* Christians included. [Italics are H.P.B.'s.—*Comp*.]

---

and the 11,000,000 of those "of no particular religion," as specified even in *Whitaker's Almanack,* might grow to tenfold their number and produce a salutary check on inaccurate lecturers. This inaccuracy may be better appreciated by throwing a glance at the census-tables of India of 1881. In that country indeed, where missionaries have been labouring for centuries, and where they are now as numerous—and quite as mischievous—as the crows in the land of Manu, the distribution of its religious denominations stands in round numbers as follows:

Hindus (male and female	...	188,000,000
Mohammedans	...	50,000,000
Aborigines	...	7,000,000
Buddhists	...	3,050,000
Jains (Buddhists)	...	1,020,000
Christians	...	1,800,000

The 1,800,000 of Christians, note well, include all the Europeans resident in India, the army, the civil servants, the Eurasians and native Christians.

And is it to curry further favour with his Sabbath-worshipping audience and elicit from it further applause, that the knighted lecturer characterised Buddhism as "a false, diseased and moribund system, which had continued [nevertheless?!] for more than two thousand years to attract and delude immense populations"? This, in the teeth of his great Oxford rival, Professor Max Müller, who pronounces the moral code of Buddhism "one of the

most perfect the world has ever known." So do Barthélemy Saint-Hilaire, Klaproth, and other Orientalists, more fair minded than the lecturer under notice.

Says Mr. P. Hordern, the Director of Public Instruction in Burma:—

"The poor heathen is guided in his daily life by precepts older and *not less noble than the precepts of Christianity.* Centuries before the birth of Christ, men were taught *by the life and doctrine of one of the greatest men who ever lived,* lessons of pure morality. The child is taught to obey his parents, and to be tender to all animal life, *the man to love his neighbour as himself,* to be true and just in all his dealings, and to look beyond the

146

vain shows of the world for true happiness. Every shade of vice is guarded by special precepts. Love in its widest sense of universal charity is declared to be the mother of all the virtues, *and even the peculiarly Christian precepts of the forgiveness of injuries, and the meek acceptance of insult were already taught in the farthest East,* ages before Christianity.*

Such is "the *false and diseased* system" of Buddhism which is less "moribund" however, even now, than is in our present age the perverted system of Him whose Sermon on the Mount, grand as it is, yet taught nothing that had not been taught ages before. I will show presently, on the authority of statistics and the Church again, which of the two—Buddhists or Christians—live more nearly according to the grand and the same morality preached by their respective Masters.

The Professor is more lenient though to the Founder than to the system. He would not, he said:

Be far wrong in asserting that intense individuality, fervid earnestness, severe simplicity of character, combined with singular beauty of countenance, calm dignity of bearing, and almost super-human persuasiveness of speech, were conspicuous in the great teacher. —[*Scotsman.*]

Forthwith, however, and fearing he had said too much, the Professor hastened to throw a gloomy shadow on the bright picture drawn. To quote from the *Scotsman* once more:

Alluding to the first sermon of the Buddha, the lecturer remarked that, however unfavourably it might compare with the first discourse of Christ—a discourse, not addressed to a few monks, but to suffering sinners—it was of great interest, because it embodied the first teaching of one who, if *not worthy* to be called the "*Light of Asia*" and certainly unworthy of comparison with the "Light of the World," was at least one of the world's most successful teachers.

To this charitable Christian criticism, ever forgetful of the wise Shakespeare's remark that "*comparisons are odorous,*" † a Buddhist, who only defends *his* faith, is amply

———————

* Quoted in *Chinese Buddhism,* by Rev. J. Edkins, page 201.

† *[Much Ado About Nothing,* Act III, Sc. v, line 18.]

justified in replying as follows: However much the worthiness of our Lord Buddha to be called by the appellation of the "Light of Asia" may be contested by religious intolerance, this title is, at any rate, addressed to an *historical* personage. The actual existence of Gautama Buddha cannot be called in question; neither Materialist nor Christian, Jew nor Gentile, can ever presume to call him a myth. On the other hand, (*a*) the "Light of the World," having failed to illumine the whole of Humanity—as even on the lecturer's admission only 400 out of 1,500 millions of the world population are Christians—the title is a misnomer most evidently, and (*b*) the very personal existence of the Founder of Christianity—mostly on account of the supernatural character claimed for it, but also because no valid, real, historical evidence can be brought forward to prove it—is now denied by millions of not only Free-thinkers and Materialists, but even of intellectual Christians and critical Bible-scholars.

Nor are the remarks of Sir Monier-Williams concerning the death of Buddha "said to have been caused by eating too much pork, *or dried boar's flesh*," any happier. That fact alone that one, who claims to be regarded as a great Orientalist, and yet observes that: "As this statement was somewhat derogatory to his [Buddha's] dignity, it was less likely to have been fabricated," shows in a "Sanskrit scholar" a pitiable ignorance of Hindu symbolism, as well as a wonderful lack of intuition.

How one who is acquainted with the primitive and original teachings of Buddha, as recorded by his personal disciples, can think for a moment that the great Asiatic Reformer ate flesh, passes comprehension! Leaving aside every dogmatic and certainly later exoteric ecclesiastical reason fathered on Buddha for sparing the life of animals on the ground of metempsychosis,* one has but to read the Buddhist metaphysical treatises upon *Karma,* to see all the

* Neither in China nor Tibet, says the Rev. J. Edkins, do the Buddhist monks (the real *literati* of the nations) accept the exoteric teaching that the souls of men can migrate into animals. It is simply allegorical.

absurdity of such a statement. The great doctrine delivered by Gautama *a few days* before he entered Nirvana to Maha Kaśyapa, contains among other prohibitions *that of eating animal food.* The "Great Development School refers it to this period," says the same authority upon Chinese Buddhism, and no lover of it, the Rev. J. Edkins; and the

Bodhisattwas are even more strictly prohibited than even monks. In "The Book of Heaven through keeping the Ten prohibitions" a Deva informs Buddha that he was born in Indra Sakra's heaven "for keeping them; for not inflicting death, or stealing, or committing adultery . . . or *drinking wine, or eating flesh,*" etc.

The scholar who knows that the first *Avatar* of Brahmâ was in *the shape of a boar,* and who is aware, (*a*) that the Brahmins have ever identified themselves with the God from whom they claim descent; and (*b*) know the bitter opposition they offered to the "World's Honoured One," Gautama Buddha, trying to take more than once his life, will readily comprehend the allusion in the allegory. It is an esoteric tradition, and is no longer extant in writing, any more than is the explanation of many other allegories. Yet the inconsistency alone of the charge ought to have suggested to the mind of any less prejudiced scholar the suspicion that the legend of Tsonda's meal of rice and pork was some esoteric allegory. No wonder if even Bishop Bigandet remarks that "a thick veil wraps in complete obscurity this *curious* episode of Buddha's life." It is "the obscurity" of *ignorance.*

It is quite true that Buddhists lay no claim to "*supernatural* inspiration" for their sacred scriptures, and it is in this that lies a portion of their success. The word "priest," the audience was told, could not be applied to Buddhist monks "because they have no divine revelation." At this rate there never were any priests before the Jews and Christians as no "*divine* revelation" is allowed to any nation outside these two? Further the lecturer elicited a great laugh and applause by telling his audience the following anecdote:

> Gautama Buddha also instituted an order of nuns, and the monks once asked Gautama, it was said, what they should do when they saw

> women. The Buddha replied, "Do not see them." They then asked, "But if we do see them?" He replied, "Then don't speak to them." "But," they asked, "if they speak to us?" And the Buddha answered, "Then do not answer them; let your thoughts be fixed in profound meditation." (Laughter.)—[*Scotsman.*]

Verses 27 and 28 in Chapter v of *Matthew,* lend themselves as easily to satirical remarks. The injunction by Buddha, "let your thoughts be fixed in profound meditation," is virtually implied in that other injunction, "Ye have heard. . . Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

Were the Christians to follow this command of their noble Master as faithfully as Buddhists do the orders of their Lord—there would be no need for the establishment in England of a "Vigilance Society" for the protection of female children and girls; nor would the editor of the *Pall Mall* have got three months' imprisonment for telling the truth and speaking against a crying and horrid evil, unheard-of in Buddhist communities.

Further, the lecturer remarked, that "Gautama never tolerated priestcraft." Nor has Jesus, and I maintain it; His denunciations of sacerdotalism and the Rabbis who teach the Law of Moses and lay heavy burdens on men's shoulders which "they *themselves* will not move with one of their fingers," (*Matt.,* xxiii, 4); His prohibition to make a parade of

prayers in synagogues and command to enter into one's closet to pray (*Matt*., v, 27-28); as also the absence of any injunction from him to establish a *dogmatic* church—prove it. Therefore Sir M. Williams' accusation that Buddha's "followers in other countries became entangled in a network of sacerdotalism more enslaving than that from which he had rescued them," applies to Christianity with far greater force than to Buddhism. And if "the precept enjoining celibacy sufficiently accounted for the fact that Buddhism never gained any stability or permanency in India," how is it that the Roman Catholics, whose religion *enjoins the same precept* for priests and monks, show such tremendous odds against

150

Protestantism? And if celibacy be "a transgression of the laws of nature," as the lecturer says—and so say the Brahmins, for even Gautama Buddha was married and had a son before he became an ascetic—why should Jesus have never married and advised celibacy, to his disciples? For it is celibacy at best, which is enjoined to those who *are able to receive it* in verses 10, 11 and 12, of *Matthew* xix, the literal term implying still worse . . . . "and there are eunuchs, *which made themselves eunuchs for the kingdom of heaven's sake.* He that is able to receive it, let him receive it."

So that monastic Buddhism, it seems, is called *idiotic* by the lecturer only for doing that which Jesus Christ himself advised his disciples to do, *if they can.* A very curious way of glorifying one's God!

As to the respective merits of Buddhism and Christianity, as a Buddhist who may be suspected of partiality, I shall leave the burden of establishing the comparison to the Christians themselves. This is what one reads in the *Tablet,* the leading organ of Roman Catholic Englishmen, about Creeds and Criminality. I underline the most remarkable statements.

The official statement as to the moral and material progress of India, which has recently been published, supplies a very interesting contribution to the controversy on the missionary question. It appears from these figures that while we effect *a very marked moral deterioration in the natives by converting them to our creed,* THEIR NATURAL STANDARD OF MORALITY IS SO HIGH that, however much we Christianize them, *we cannot succeed in making them altogether as bad as ourselves.* The figures representing the proportions of criminality in the several classes, are as follows:—

EUROPEANS	. . . .	1 in 274
Eurasians *	. . . .	1 in 509
Native Christians	. . . .	1 in 799
Mahomedans	. . . .	1 in 856
Hindoos	. . . .	1 in 1,361
BUDDHISTS	. . . .	1 in 3,787

* The fruits of European chastity and moral virtue, and of the obedience of Christians to the commands of Jesus.

The last item, [says the *Tablet*] is *a magnificent tribute to the exalted purity of Buddhism,* but the statistics are instructive throughout, and enforce with resistless power the conclusion that, as a mere matter of social polity, we should do much better if we devoted our superfluous cash and zeal, for a generation or two, to the ethical improvement of our own countrymen, instead of trying to upset the morality, together with the theology, of people WHO MIGHT REASONABLY SEND OUT MISSIONS TO CONVERT US.

No better answer than this could a Buddhist find as a reply to the uncharitable and incorrect comparisons between the two creeds instituted by Sir Monier-Williams. He should remember, however, the words of his Master, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

To this rejoinder by a Buddhist to the Oxford Professor we may append a few more interesting facts from Buddhists, in this connection. They are very suggestive, inasmuch as firstly they show how religious bigotry and intolerance make people entirely blind and deaf to every fact and reason; and secondly how we, Europeans, understand fairness and justice. The extracts that follow are taken from a Singhalese newspaper, the organ of the Ceylon Buddhists and edited by Buddhist Theosophists. It is called *The Sarasavisandaresa.* The two editorials, written in English, of the 14th and the 27th of February of the present year, contain two complaints; the first of which is against the very notorious editor of the Colombo *Observer.* This personage, than whom no more slanderous or wicked bigot ever walked the earth, as shown by his being perpetually brought to justice for defamation by Christians and natives—is a deep-water Baptist, without one spark of Christian ethics in him. His sledge-hammer-like charges against Buddhism, will appear curious after the fair confession of the *Tablet* just quoted. But we shall let our Brother editor—a Buddhist Theosophist—speak for his countrymen. For unless their grievances are brought to the notice of at least a portion of the English readers in *Lucifer,* there is little chance indeed that the outside

world should ever hear of them from other papers or magazines. Says the editorial on "Crime in Ceylon":—

We notice a paragraph in our contemporary the *Observer* referring to an atrocious crime recently committed in the neighbourhood of Ratnapura. According to the account given one man murdered another, and "then, standing over him, committed an offence which cannot even be mentioned." While we have no

idea what this can mean, we have no doubt that some horrible atrocity is intended, and we sincerely hope that the fullest justice will be meted out to the abominable villain who committed it. But of course the insane bigotry of our contemporary would not allow him to be satisfied with merely giving the dreadful news; no, he must add a comment which is itself, in the eyes of all right-thinking men, an atrocity of the blackest description. We regret to give the publicity of our wider circulation to so scandalous a remark; yet we feel it our duty to let our countrymen see to what despicable shifts the missionary organ is reduced in its futile efforts to find some ground to vilify our faith. "Is there any country under the sun," it asks,—"any people save Buddhists—where and by whom such awful atrocities could be perpetrated?" Unhesitatingly we answer "Yes; whatever the crime may have been, its horror is more than equalled— it is surpassed—by the diabolical outrages committed in Christian England in this nineteenth century."

Follow several noted facts of crimes recently committed in England. But, pertinently remarks the editor:—

Does our contemporary wish that Christianity as a system should be held responsible for the ghastly crimes daily committed in its very strongholds? Such a course would be obviously unfair, yet his sense of honour permits him to treat Buddhism in the same manner.

Observe that there is no evidence at all that the criminal professes Buddhism; we know nothing of the facts of the case, but arguing from experience the presumption would be against such a supposition. At the present moment there are three prisoners under sentence of death in Welikada Jail, all of whom are Christians; and there are also two Christians (one of them a church official) convicted of murder at Kurunagala.

. . . .

The proportion of crime among Christians is about fifteen times as great as among Buddhists; and it is considered a truism in India to say that every person perverted to Christianity from some other religion adds one more to the suspected list of the police.

This is a fact, and all who have been in India will hardly deny it.

The other case is a crime of Vandalism, though to desecrate other nations' sacred relics is considered no crime at all by the Christian officials. It tells eloquently its own tale:

A DESECRATION

A very unpleasant rumour has reached us from Anuradhapura. It is well known that men have been at work there for a long time under the orders of the Government Agent, professedly restoring the ruined Dagobas. This, so far, is a truly royal work, and one with which we have every sympathy. But now report says that the work of restoration, which consisted chiefly in clearing away the ruins and masses of fallen earth, so that the beautiful carvings and statues might once more be visible in their entirety as at first, has been abandoned in favour of excavations into the Dagobas themselves. We hear that a tunnel has been pierced almost into the centre of the great Abhayagiriya Dagoba in search of treasure, relics, and ancient books, and it is further reported that some important discoveries have already been made, but that whatever has been found has been secretly removed by night. It is said, too, that when the High Priest of the Sacred BO-TREE, to whom the Dagoba belongs, applied for permission to see the articles exhumed, only a very small portion was shown to him.

Now we can scarcely bring ourselves to admit the possibility of all this; it seems quite incredible that a government like that of the English should stain its annals with such an act of vandalism as the desecration of our sacred places, though certainly if it *could* descend to such an action it would be quite in keeping that the treasure-trove should be removed secretly and guiltily.

No doubt it would be difficult for even the more liberal-minded of our foreign rulers to understand fully the thrill of horror which every true Buddhist would feel on hearing of the disturbance of these time-honoured monuments. It would probably be argued by Christians that whatever may be buried under the Dagobas, whether relics, treasure, or books, is quite useless where it is; whereas if brought to light the books would supply very valuable copies of old Pali texts, the treasures (if any) would be useful to the Government, and the relics would be an interesting acquisition to the shelves of the British Museum. Singhalese Buddhists, however, in spite of centuries of oppression and persecution under Dutch and Portuguese adventurers, have still a deeply-rooted feeling of respect and love for the monuments of the golden age of their religion, and to hear that they are being disturbed by the sacrilegious hand of the foreigner will stir them to their inmost souls. These Dagobas are now objects of veneration to thousands of pilgrims, not only from all parts of Ceylon, but also from other Buddhist countries; but if once the relics buried in them are

removed, they will be no more to us than any other mound of earth. Even if, as has been suggested, the Government intend merely to examine whatever may be discovered, and afterwards replace it, to our ideas the disturbance of the sacred monuments of our religion by alien hands would still be terrible desecration, against which every true-hearted Buddhist ought at once to protest most vigorously by every means in his power. If the sad news be true, Buddhists should at once combine to hold indignation meetings all over the country, and to get up a monster petition to the Governor begging him to prevent the recurrence of such an outrage on their religious feelings. But until confirmation arises we cling to the hope that the rumours may be baseless, and should this prove to be the case none will rejoice more heartily than we. We trust that the Government Agent of the Province, or some responsible official connected with the work, will embrace this opportunity of telling the public what is really being done at Anuradhapura, and thereby relieve the anxiety which must agitate all Buddhist hearts until the question is set at rest.

The Abhayagiriya Dagoba was erected by King Walagambahu in the year B.C. 89, to commemorate the recovery of his throne after the expulsion of the Malabar invaders. When entire, it was the most stupendous Dagoba in Ceylon, being 405 feet high, and standing on about eight acres of ground; but so ruthlessly have the older destroyers done their work that its present height is not much more than 230 feet. At its base are some very fine specimens of stone carving, and various fragments of bold frescoes. The Dagoba is quite encircled with the ruins of buildings large and small, for a larger college of priests was attached to this than to any of the other sacred places at Anuradhapura.

We hope our Singhalese Colleague and Brother will send us further information upon this subject. Every Theosophist and lover of antiquity, whether Christian or of alien faith, would deplore with the Buddhists the loss of such precious relics of a period the editor has so aptly described as “the golden age of their religion.” We hope it may not be true. But alas, we are in *Kali Yuga.*

Collected Writings VOLUME IX

April, 1888

PRACTICAL OCCULTISM

IMPORTANT TO STUDENTS

[*Lucifer,* Vol. II, No. 8, April, 1888, pp. 150-154]

As some of the letters in the CORRESPONDENCE of this month show, there are many people who are looking for practical instruction in Occultism. It becomes necessary therefore, to state once for all:—

(*a*) The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other, and:—
(*b*) The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples—those western Hierophants being often themselves ignorant of the danger they incur—one and all of these "Teachers"

are subject to the same inviolable law. From the moment they begin *really* to teach, from the instant they confer *any* power—whether psychic, mental or physical—on their pupils,

they take upon themselves *all* the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly reverenced and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct in the Protestant Church. It dates from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.* These tacitly take upon themselves all the sins of the newly baptised child— (anointed, as at the initiation, a mystery truly!)—until the day when the child becomes a responsible unit, knowing good and evil. Thus it is clear why the "Teachers" are so reticent, and why "Chelas" are required to serve a seven years probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic— *Sorcery.* For it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is

———————

* So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the same child is regarded as the worst kind of incest, is considered illegal and is dissolved by law; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other.

———————

entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is DIVINE MAGIC.

What are then the conditions required to become a student of the "Divina Sapientia"? For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a *sine qua non.* No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself—or what is worse—others, at the first attempt.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is without danger that Divine will give place to

Black Magic, a page is given from the "private rules," with which every instructor in the East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

---

1. The place selected for receiving instruction must be a spot calculated not to distract the mind, and filled with "influence-evolving" (magnetic) objects. The five sacred colours gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

[The place must be set apart, and used for no other purpose. The five "sacred colours" are the prismatic hues arranged in a certain way, as these colours are very magnetic. By "malignant influences" are meant any disturbances through strifes, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, *i.e.*, in the atmosphere of the place, and to hang "about in the air."

This first condition seems easy enough to accomplish, yet—on further consideration, it is one of the most difficult ones to obtain.]

2. Before the disciple shall be permitted to study "face to face," he has to acquire preliminary understanding in a select company of other lay *upasakas* (disciples), the number of whom must be odd.

["Face to face," means in this instance a study independent or apart from others, when the disciple gets his instruction *face to face* either with himself (his higher, Divine Self) or—his guru. It is then only that each receives *his due* of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.]

3. Before thou (the teacher) shalt impart to thy *Lanoo* (disciple) the good (holy) words of LAMRIN, or shall permit him "to make ready" for *Dubjed,* thou shalt take care that his mind is thoroughly purified and at peace with all, especially *with his other Selves.* Otherwise the words of Wisdom and of the good Law, shall scatter and be picked up by the winds.

[*Lamrin* is a work of practical instructions, by Tson-kha-pa, in two portions, one for ecclesiastical and exoteric purposes, the other for esoteric use.* "To make ready" for *Dubjed*, is to prepare the vessels used for seership such as mirrors and crystals. The "other selves," refers to the fellow students. Unless the greatest harmony reigns among the learners, *no* success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.]

4. The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if

the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

---

* [*Vide* Bio-Bibliographical Index, s.v. *Lamrin,* for further data.—*Compiler*.]

[This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves *in tune* with their companions. For—]

5. The co-disciples must be tuned by the guru as the strings of a lute (*vina*) each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a keyboard answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed for ever on their hearts and the harmony of the law shall never be broken.

6. Those who desire to acquire the knowledge leading to the *Siddhis* (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the Siddhis).

7. None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.—and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8. A *Lanoo* (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason while at one with all, in his *inner nature,* he must take care to separate his outer (external) body from every foreign influence: none must drink out of, or eat in his cup but himself. He must avoid bodily contact (*i.e.,* being touched or touch) with human, as with animal being.

[No pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes.]

9. The mind must remain blunt to all but the universal truths in nature, lest the "Doctrine of the Heart" should become only the "Doctrine of the Eye" (*i.e.,* empty exoteric ritualism).

10. No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits, or opium should be used; for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding.

[Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.]

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.

These 12 extracts are taken from among some 73 rules, to enumerate which would be useless as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be "Upasaka," who has been born and bred in Western lands.*

All western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions,

* Be it remembered that *all* "Chelas," even lay disciples, are called Upasaka until after their first initiation, when they become lanoo-Upasaka. To that day, even those who belong to Lamaseries and are *set apart,* are considered as "laymen."

and to surpass them in every possible way. What is miscalled "friendly rivalry" is assiduously cultivated and the same spirit is fostered and strengthened in every detail of life.

With such ideas "educated into" him from his childhood, how can a Westerner bring himself to feel towards his co-students "as the fingers on one hand"? Those co-students, too, are not of his *own selection,* or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must *first* be strong enough to kill out in his heart all feelings of dislike and

antipathy to others. How many Westerners are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one's own development. Well, let those who think so defer till another lifetime the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered "external," though their importance is none the less great, how are students in the West to "attune themselves" to harmony as here required of them? So strong has personality grown in Europe and America that there is no school of artists even whose members do not hate and are not jealous of each other. "Professional" hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of "non-separateness" is inculcated as steadily from childhood up, as in the West the

spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one's lower to one's higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in *The Path* for last February:—"The key in each degree is the *aspirant himself.*" * It is not "the fear of God" which is "the beginning of Wisdom," but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realize some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom—words repeated and enforced again and again by the wise Socrates—MAN KNOW THYSELF. . . .

---

* [*The Path,* Vol. II, No. 11, February, 1888, p. 330, where William Quan Judge, writing under the pseudonym of William Brehon, analyses the Second Chapter of the *Bhagavad-Gîtâ.* Speaking of the original school of initiation upon this earth, he says: "It is secret, because, founded in nature and having only real Hierophants at the head, its privacy cannot be invaded without the real key. And that key, in each degree, is the *aspirant himself.* Until that aspirant has become in fact the sign and the key, he cannot enter the degree above him. As a whole then, and in each degree, it is self-protective."—Co*mpiler*.]

Collected Writings VOLUME IX
April, 1888

CORRESPONDENCE

[*Lucifer,* Vol. II, No. 8, April, 1888, pp. 155-160]

To the Editors of *Lucifer*.

As you invite questions, I take the liberty of submitting one to your consideration.

Is it not to be expected (basing one' reasoning on Theosophical teaching) that the meeting and intercourse in Kama-loka of persons truly attached to each other must be fraught with disappointment, nay frequently even with deep grief? Let me illustrate my meaning by an example:

A mother departs this life twenty years before her son, who, deeply attached to her, longs to meet her again, and only finds her "shell," from which all those spiritual qualities have fled which to him were the essential part of the being he loved. Even the "shell" itself, by its resemblance to the former body, only adds to his grief by keeping early memories more vividly alive, and showing him the vast difference between the entity he knew on earth and the remnant he finds.

Or take a second case:

The son meets his mother in Kama-loka after a short separation, only to find her entity in a state of disintegration, as her pure spirit has already begun to leave her astral body and to ascend towards Devachan. He has to witness this process of gradual dissolution, and day by day he feels his mother's spirit slip away whilst his more material nature prevents him from joining in her rapid progress.

I subjoin my name and address, though not for publication, and remain,

Very truly yours,
"F. T. S."

EDITORS' REPLY.—Our Correspondent seems to have been misled as to the state of consciousness which entities experience in Kama-loka. He seems to have formed his conceptions on the visions of *living* psychics and the revelations of *living* mediums. But all conclusions drawn from such data are vitiated by the fact, that a *living* organism intervenes between the observer and the Kama-loka state *per se.* There can be no *conscious* meeting in Kama-loka, hence no grief. There is no astral disintegration *pari passu* with the separation of the shell from the spirit.

According to the Eastern teaching the state of the deceased in Kama-loka is not what we, living men, would recognise as "conscious." It is rather that of a person stunned and

dazed by a violent blow, who has momentarily "lost his senses." Hence in Kama-loka there is as a rule (apart from vicarious life and consciousness awakened through contact with mediums) no *recognition* of friends or relatives, and therefore such a case as stated here is impossible.

We meet those we loved only in Devachan, that subjective world of perfect bliss, the state which succeeds the Kama-loka, after the separation of the principles. In Devachan all our personal, unfulfilled *spiritual* desires and aspirations will be realised; for we shall not be living in the hard world of matter but in those subjective realms wherein a desire finds its instant realisation; because man himself is there a god and a creator.

In dealing with the dicta of psychics and mediums, it must always be remembered that they translate, automatically and unconsciously, their experiences on any plane of consciousness, into the language and experience of our normal physical plane. And this confusion can only be avoided by the special study-training of occultism, which teaches how to trace and guide the passage of impressions from one plane to another and fix them on the memory.

Kama-loka may be compared to the dressing-room of an actor, in which he divests himself of the costume of the last part he played before rebecoming himself properly—the immortal *Ego* or the Pilgrim cycling in his Round of Incarnations. The Eternal Ego being stripped in Kama-loka of its lower terrestrial principles, with their passions and desires, it enters into the state of Devachan. And therefore it is said that only the purely spiritual, the nonmaterial emotions, affections, and aspirations accompany the Ego into that state of Bliss. But the process of stripping off the lower, the fourth and part of the fifth, principles is an unconscious one in all normal human beings. It is only in very exceptional cases that there is a slight return to consciousness in Kama-loka: and this is the case of very materialistic unspiritual personalities, who, devoid of the

conditions requisite, cannot enter the state of absolute Rest and Bliss.

To the Editors of *Lucifer*.

As a very new member of the Theosophical Society I have jotted down a few points which appear to me to be worthy of your notice.

(1) What books do you specially advise to be read in connection with *Esoteric Buddhism*? And any remarks upon them.

(2) Have the Adepts grown or developed to their present state and powers by their own inherent capacities? If so how far can the steps of the process be described?

(3) What is known of the training of the Yogees?

(4) What is known of the Root-races of man of which we are said to be the fifth?

(5) What are Elementals—their nature, powers and communication with man?

(6) In what light are Theosophists to regard the whole *account* in the late republication of the T.P.S. of

the marriage of the Spirit daughter of Colonel Eaton with the Spirit son of Franklin Pearce?!

(7) In the Articles on "The Esoteric Character of the Gospels" I observe that as yet no notice has been taken of Prophecy and its alleged fulfilment in Jesus Christ. I have read these with intense interest, and regret that I was unable to obtain the first two numbers of *Lucifer*.

I am, Yours truly,

J. M.

EDITORS' REPLY:—(1) *Five Years of Theosophy*, or better the back numbers of *The Theosophist*, and *The Path*, also *Light on the Path.*

When the general outlines have been mastered, other books can be recommended; but it must always be borne in mind that with *very* few exceptions *all books on these subjects are the works of students*, *not of Masters*, and must therefore be studied with caution and a well-balanced mind. All *theories* should be tested by the reason and not accepted *en bloc* as revelation.

(2) The process and growth of the Adepts is the secret of Occultism. Were adeptship easy of attainment many would achieve it, but it is the hardest task in nature, and

volumes would be required even to give an outline of the philosophy of this development. (See "Practical Occultism," in this number.)

(3) Nothing but what they give out themselves—which is very little. Read Patañjali's *Yoga Philosophy;* but with *caution,* for it is very apt to mislead, being written in symbolic language. Compare the article on "Sankhya and Yoga Philosophy" in *The Theosophist* for March.*

(4) Wait for H. P. Blavatsky's forthcoming work: *The Secret Doctrine.*

(5) See *The Secret Doctrine,* also *Isis Unveiled,* and various articles in *The Theosophist,* especially "About the Mineral Monad" (also reprinted in *Five Years of Theosophy*).†

(6) The account referred to was quoted to show how absurdly materialistic are the common ideas, even among intelligent Spiritualists, of the post-mortem states. It was intended to bring home vividly the unphilosophical character, and the hopeless inadequacy, of such conceptions.

(7) The subject of "Prophecy" may be dealt with in a future article of the series; but the questions involved are too irritating to the casual Christian reader, too important and need too much bibliographical research, to permit of their continuation from month to month.

To the Editors of *Lucifer.*

In the last issue of *Lucifer* is a paper "Self-Evident Truths and Logical Deductions." The paper is important, but is not, in my opinion, sufficiently clear. "*One is a Unity* and cannot be divided into two Ones." This is so if we understand Unity to be *many* entities, parts, or forms, organised into a body of harmony so

forming a Unity.

---

* [Vol. IX, No. 102, March, 1888, pp. 342-56. Lecture read by the Secretary, Mr. A. J. Cooper-Oakley, before the Convention of The Theosophical Society, Adyar, December, 1887.—*Compiler*.]

† [*Vide* Volume V (1883), pp. 171-75, of the present Series.—*Compiler*.]

I would like to ask, if the Universe, the One or All, must not be of a certain size; and if so, is the Original One, the ever produced, not of the same size?

Also, being an organic Whole, what is the form of the All? And is the form, whatever it is, not also the form of the self-existent Cause or God?

Is nature co-eternal with God? Or was there a time, or rather state, when God, the self-existent One, was all in all, before nature was produced from himself? I cannot think of anything of nature, spirit, soul, or God, without the ideas of size, form, number, and relation. So there can be no Life, Law, Cause, or Force, formless in itself, yet causative of forms. All evolutions are in, by, and unto forms; the All-evolver is Himself all Form.

The truth of the Universe is the Form of the Universe. The Truth of God is the Form of God. What Form is that? To attain to that is the great attainment for the intelligence at least. In these few lines my aim is mainly an enquiry.

Respectfully yours,
J. W. HUNTER.

Edinburgh, 29th March, 1888.

EDITORS' REPLY.—According to the Eastern philosophy a unity composed of "many entities, parts, or forms" is a compound unity on the plane of *Maya*—illusion or ignorance. The One universal divine Unity cannot be a differentiated whole, however much "organized into a body of harmony." Organization implies external work out of materials at hand, and can never be connected with the self-existent, eternal, and unconditioned Absolute Unity.

This ONE SELF, absolute intelligence and existence, therefore *non*-intelligence and *non*-existence (to the finite and conditioned perception of man), is "*impartite,* beyond the range of speech and thought and is the substract of all" teaches *Vedantasara* in its introductory Stanza.

How, then, can the *Infinite* and the *Boundless,* the unconditioned and the *absolute,* be of any *size*? The question can only apply to a dwarfed reflection of the uncreate ray on the *mayavic* plane, or our phenomenal Universe; *to one of the finite Elohim,* who was most probably in the mind of our correspondent. To the (philosophically) untrained Pantheist, who identifies the objective Kosmos with the

abstract Deity, and for whom Kosmos and Deity are synonymous terms, the form of the illusive objectivity must be the form of that Deity. To the (philosophically) trained Pantheist, the abstraction, or the *noumenon*, is the ever to be unknown Deity, the one eternal reality, formless, because homogeneous and *impartite;* boundless, because Omnipresent—as otherwise it would only be a contradiction in ideas not only in terms; and the concrete phenomenal form—its *vehicle*—no better than an aberration of the ever-deceiving physical senses.

"Is nature co-eternal with God?" It depends on what is meant by "nature." If it is objective phenomenal nature, then the answer is—though ever latent in divine Ideation, but being only periodical as a manifestation, it cannot be co-eternal. But "abstract" nature and Deity, or what our correspondent calls "Self-existent cause or God," are inseparable *and even identical.* Theosophy objects to the masculine pronoun used in connection with the Self-existent Cause, or Deity. It says IT—inasmuch as that "Cause" the *rootless root* of all—is neither male, female, nor anything to which an attribute—something always conditioned, finite, and limited—can be applied. The confession made by our esteemed correspondent that he "cannot think of anything of nature, spirit[!], soul or God [!!] without the ideas of size, form, number, and relation," is a living example of the sad spirit of anthropomorphism in this age of ours. It is this theological and dogmatic anthropomorphism which has begotten and is the legitimate parent of materialism. If once we realize that form is merely a temporary perception dependent on our physical senses and the idiosyncrasies of our physical brain and has no existence, *per se,* then this illusion that formless cause cannot be *causative of forms* will soon vanish. To think of Space in relation to any limited area, basing oneself on its three dimensions of length, breadth, and thickness, is strictly in accordance with mechanical ideas; but it is inapplicable in metaphysics and transcendental philosophy. To say then that "The Truth of God is the Form of God," is to ignore even the exotericism of the Old Testament. "And the Lord spake unto you *out of the*

midst of the fire: ye heard the voice of the words, *but saw no similitude. . . .*" (*Deut*., iv, 12). And to think of the All-Evolver as something which has "size, form, number, and relation," *is to think of a finite and conditioned personal God,* a part only of the ALL. And in such case, why should this part be better than its fellow-parts? Why not believe in Gods—the other rays of the All-Light? To say—"Among the gods who is like Thee O Lord" does not make the God so addressed really "the god of gods" or any better than his fellow-gods; it simply shows that every nation made a god of its own, and then, in its great ignorance and superstition, served and flattered and tried to propitiate that god. Polytheism on *such* lines, is more rational and philosophical than anthropomorphous monotheism.

____

To the Editors of *Lucifer.*

Several questions have of late occurred to me at the entry of the subject of Theosophy. . . . I am quite new to the study, and must perforce express myself crudely. I gather that an early result of entire devotion to an inner contemplative life, and a life also of fine unselfishness, such a life as is calculated to allow of the growth of faculties otherwise dormant, that a result of this life will be a growing recognition of the underlying unity of man and his surroundings, that to such a man truth will make itself known *from within,* and therefore will claim instant acceptance and unquestionable certitude; that in fact the longer that such a life is lived with unfading enthusiasm, the higher will the central spirit rise in self-assertion, the wider will be the survey of creation, and the more immediate the apprehension of truth; also that with these tends to develop a greater physical command of the forces of nature.

Now I submit that such a life as is here spoken of, *is* led by men who attain to none of these results. Most of us know Christians who seem never to have a selfish thought, who exist in an atmosphere of self-sacrifice for others, and whose leisure is all spent in meditation and in emotional prayer, which surely is seeking after truth. Yet they do not attain it. They fail to rise out of Christianity into Theosophy; they remain for ever limited to, and satisfied with the narrow space they move in. (1) It may be replied that they do expand slowly. Granted, for some of them. But my point is that there do exist (and one is enough for my purpose) men, and particularly women, leading lives both of spiritual meditation and of

unselfishness, to whom nevertheless is not vouchsafed a clearer view of the great universe, a larger apprehension of Theosophic truth, nor any increased physical command of nature.

(2) As regards the last point, take for an example John Stuart Mill. Surely he lived always in the white light of exalted contemplation and instant readiness of high unselfishness; yet to him came no dawn of Theosophic light, nor any larger hold upon the forces of material nature. (3) May I ask now for a word of explanation on this point? I apologise for the trouble I give, and for my want of ability in unfolding my difficulty.

H.C.

EDITORS' REPLY.—(1) Nowhere in the theosophic teachings was it stated that a life of entire devotion to one's duty alone, or "a contemplative life," graced even by "fine unselfishness" was sufficient in itself to awaken dormant faculties and lead man to the apprehension of final truths, let alone spiritual powers. To lead such life is an excellent and meritorious thing, under any circumstances, whether one be a Christian or a Mussulman, a Jew, Buddhist or Brahmin, and according to Eastern philosophy it must and will benefit a person, if not in his present, then in his future existence on earth, or what we call *rebirth.* But to expect that leading the best of lives helps one—without the help of philosophy and esoteric wisdom—to perceive "the soul of things" and develops in him "a physical command of the forces of nature," *i.e.,* endows him with abnormal or adept powers—is really too sanguine. Less than by any one else can such results be achieved by a sectarian of whatever exoteric creed. For the path to which his meditation is confined, and upon which his contemplation travels, is too narrow, too thickly covered with the weeds of dogmatic beliefs—the fruits of human fancy and error—to permit the pure ray of any Universal truth to shine upon it. His is a blind faith, and when his eyes open he has to give it up and cease being a "Christian" in the theological sense. The instance is not a good one.

It is like pointing to a man immersed in "holy" water in a bathtub and asking why he has not learnt to swim in it, since he is sitting in such holy fluid. Moreover, "unfading *enthusiasm*" and "*emotional* prayer" are not exactly the conditions required for

the achievement of true theosophic and spiritual development. These means can at best help to *psychic* development. If our correspondent is anxious to learn the difference between *Spiritual* and *Psychic* wisdom, between *Sophia* and *Psyche,* let him turn to the Greek text (the English translation is garbled) in the *Epistle of James,* iii, 15-16, and he will know that one is *divine* and the other terrestrial, "sensual devilish."

(2) The same applies to the second case in hand, and even to the third.

(3) Both—*i.e.,* persons in general, leading lives of spiritual meditation, and those who like John Stuart Mill live "always in the white light of exalted contemplation," do not pursue truth in the right direction, and therefore they fail; moreover John Stuart Mill set up for himself an arbitrary standard of truth, inasmuch as he made his *physical* consciousness the final court of appeal. His was a case of a wonderful development of the intellectual and terrestrial side of psyche or soul, but Spirit he rejected as all Agnostics do. And how can any final truths be apprehended except by the Spirit, which is the only and eternal reality in Heaven as on Earth?

A lady writes from America:

In the fourth number of *Lucifer* on page 328* are the words:

"Enough has been given out at various times regarding the conditions of post-mortem existence, to furnish a solid block of information on this point."

The writer would be glad to be told where this information may be found. Is it in print? Or must one be Occultist enough to find it out in the "Symbology" of the Bible for himself?

"ONE WHO HUNGERS FOR SOME OF THIS KNOWLEDGE."

It is certainly necessary to be an "Occultist" before the post-mortem states of man can be correctly understood

* [December, 1887. Vide p. 299 of Vol. VIII in the present Series.—*Compiler.*]

and realised, for this can only be accomplished through the actual experience of one who has the faculty of placing his consciousness on the Kamalokic and Devachanic planes. But a good deal has been given out in The Theosophist. Much also can be learnt from the symbology not only of the Bible but of all religions, especially the Egyptian and the Hindu. Only again the key to that symbology is in the keeping of the Occult Sciences and their Custodians.

Collected Writings VOLUME IX

April, 1888

WOMAN: HER GLORY, HER SHAME, AND HER GOD

[REVIEW]

[*Lucifer,* Vol. II, No. 8, April, 1888, pp. 161-62; and Vol. III, No. 13, September, 1888, pp. 81 -82]

[The work under review is from the pen of "Saladin," who was William Stewart Ross (1844- 1906). It was published in two volumes by W. Stewart & Co., London. H.P.B. had a very high respect and admiration for the writer. As the two volumes of this work appeared at some interval from each other, her separate reviews were published at separate times. We reprint them together, for the sake of completeness.]

The title of the above work is scarcely suggestive of Anti-Christian polemics, despite the fact that it emanates from the pen of so determined an iconoclast as Mr. Stewart Ross. The casual reader might expect to meet with some eulogy of the fair sex, dissociated from theological considerations. Such, however, is not the case. The neat volume before us contains one of the most powerful attacks on the practical ethics of Christianity which it has ever been our lot to peruse. Mr. Ross is clearly of the opinion that a tree must be judged by its fruits, and in demolishing the romantic and chivalrous aspect of the history of woman in Christendom by the hard reality of fact and logic, he unhesitatingly condemns the whole fabric of orthodox theology as hopelessly rotten. Taking as his text the well-known, and perhaps reprehensible, statement of

ANNIE BESANT IN 1885

Archdeacon Farrar to the effect that Christianity "has elevated the woman; it shrouds as with a halo of innocence the tender years of the child," the author tests its validity by an appeal to church and secular history, exposing the abominations of priestly vice in the Middle Ages and ruthlessly unmasking the darker aspects of modern life. He rightly scorns to pander to a spurious sentiment of delicacy, and does not hesitate to penetrate into the very arcana of vice when the necessities of his task demand it The prurience of the Christian Fathers, the debaucheries of Inquisitors, the shameless prostitution of "Religion" to depravity which is noticeable in ancient and even in modern times, the indirect manner in which unfortunate passages in the Bible—interpolations let us hope—have ministered to the lust of bigots and fanatics, the fatal effects of "faith" and emotionalism in worship, all these things, and many more, are dealt with in a most forcible manner The author's facts are unimpeachable, his criticism scathing, but the general conclusions which he draws from them are not always of a nature to command the acceptance of even the most resolute of liberal thinkers.

For instance, when he states that "the *essential essence* of Christianity is opposed to that deliberate and judicial self-restraint which forms the barrier against licentiousness" (p. 77), he is, in our opinion, carried too far by the vehemence of a just revolt against the moral atrocities which have rendered theology such a mockery in the past. The "faith" to which he alludes as so pernicious to mental stability has its darker side; but it has also illumined, however irrationally, the lives of thousands of noble men and women. Similarly, in his anxiety to shift the whole burden of sexual depravity of Europe on to the back of Christianity, he extends his generalisation too freely. It has been remarked by many writers that the ghastly immoralities of ecclesiastical history are chargeable *to individuals,* not to the system itself. Vice must have had its outlet somehow, and all it needed was—opportunity. Consequently Mill and others have declined to regard the vices which spring up in the course of religious history as indicative of anything more than the necessary outcome of

human evolution. Nations mould their religion, not *vice versa.* With the ennobling of human ideas, a gradual metamorphosis of creeds must ensue.

Consequently, instead of holding that the degradation of woman by priests and religionists is in itself a condemnation of the creed they profess, it would be more correct to put the truth thus: Christianity has done nothing to exalt woman, but has, on the contrary, *retarded her progress.* Mr. Ross' position would be, then, very difficult to assail.

If, however, he ascribes her treatment in the earlier centuries to the influence of Christianity, to what does he attribute her gradual promotion in the social scale? To the same cause, or to the slow amelioration of human knowledge and culture since the Renaissance? We question very much whether creeds are responsible for all the horrors usually ascribed to their domination. Practical life and practical belief are rather *mirrors* of a nation's intellectual status than arbitrary facts which represent independent realities. Christianity has delayed human progress, rather than introduced a new noxious agency. It has, moreover, a distinctly fair side, *viz.*:—in largely contributing to render International Law possible by cementing together the peoples of Europe. Impartial Freethinkers, such as Lecky and others, have shown clearly enough that the pros and cons are balanced after all. To-day, of course, the system is out of date; it has served a certain beneficial end in the economy of life, and achieved a reputation like that of Byron's *Corsair:*—

Linked with one virtue, and a thousand crimes.*

It is this tissue of a "thousand crimes" which, in our author's words, makes his task—

> A hideous one but I stand in desperate conflict against overwhelming imposture and a worldful of sham and cant and falsehood . . . . . you may count all the real writers on the fingers of one hand, who are striving to do what I am striving to do. My purpose is too tremendous . . . . for me to bathe myself in perfumes, array myself

* [*The Corsair: A Tale,* Canto III, Stanza xxiv, last line.]

> with ribbons, and with a debonair smile and a light rapier, parry with the dilettante grace of a fencing master. With both hands I grasp the hilt of a claymore notched with clanging blows upon helmet and hauberk and red with the stains of battle, and thrust straight at the throat of the Old Dragon, fenced around by a hundred thousand pulpits and armed to the teeth with a panoply of lies.

In conclusion we need only say that the student will find much of great value in Mr. Ross' book. It is sparkling, brimful of wit and interest, and interspersed with passages of the most eloquent declamation. Altogether the author has produced a contribution to aggressive free-thought literature well worthy of his great reputation, and still greater talent.

[REVIEW OF VOL. II]

In the above volume Saladin prosecutes the campaign against Christianity to which he

has devoted the larger part of his literary work. Readers of *Lucifer* will recall the recent review of the previous volume of the book in these columns, and the favourable criticisms which this brilliant writer then evoked. We have now simply to endorse that verdict, and, although unable to agree with the extreme conclusions occasionally arrived at by Mr. Ross, we cannot but see in the terrible indictment before us an impeachment of Christian morality which admits of no answer. Christian ethics and Christian *practice* are exposed and satirized with merciless severity, and the reader is confronted with a vast array of facts bearing on "modern civilization" which show the *total inadequacy* of present creeds to grapple with the vices and brutality of man. *Woman* is never dull; it is, on the contrary, so sparkling and versatile as to throw a charm even over the most plain-spoken passages where English impurity is brought to light. But let no reader of a pharisaical or fastidious turn of mind peruse his work. Saladin is a pure-minded and high-souled writer, but he stops at no revelation when he intends to prove his case. The annals of vice are deliberately sifted—from the *support*

and legalization of prostitution by the English *Christian* Government in the East down to the revolting secrets of "modern Babylon" at home. The exposure is not pleasant reading, it reads far worse than anything penned by Tacitus regarding Rome vice under the emperors, but it is unfortunately true. "And yet," writes the author, after unveiling one hideous sore, "the pulpit and the religious press are possessed of sufficient ignorance [?] and effrontery to declare that Christianity has exalted the status of woman and sweetened and purified the atmosphere of social and domestic life." To writers of this sort *Woman* will prove a very efficient eye-opener.

____

Collected Writings VOLUME IX

April, 1888

VISIONS

[REVIEW]

[*Lucifer,* Vol. II, No. 8, April, 1888, pp. 164-165]

[The author of this small book is Rev. Wm. Stainton Moses, who wrote under the pseudonym of "M. A. Oxon." The review is unsigned, but the manner in which the subject-matter is treated suggests H.P.B.'s authorship. It contains several important keys of a psycho-spiritual nature.]

In his *Introduction* to this little pamphlet, "M. A. Oxon." strikes the key-note of his Visions. They are "teaching" or "instruction" to those whose wants they meet. In saying this, the author has, perhaps unwittingly, expressed a great fact, *i.e.,* that for each one of us *that is truth* which meets our greatest need—whether moral, intellectual or emotional. As the author seems to feel, it matters very little whether these visions were subjective or objective. They conveyed to him certain moral truths with a directness and vividness which no other method of teaching could have attained. And whether we consider that these "Visions" were the thoughts of the intelligence teaching him impressed and objectivised in the recipient's brain; or whether we think that in these visions the seer beheld

objective things—does not in any way alter their value as expressions of subtle truth. In many respects they resemble the visions seen by Swedenborg, and they share with the writings of that wonderful man the same curious personal colouring or shaping of the form in which they are cast, in accordance with the intellectual views and beliefs held by the seer.

The "Visions" are instructive from several points of view. They offer a curious study to the student of psychology, who will trace in them the various elements due to the Seer and to the influences acting upon him. To the man in search of moral light, they will express truths of the inner life, known and recorded in many forms during the past ages of man's life-history. They teach most impressively the cardinal doctrine of that inner life, *viz.*, that man is absolutely his own creator. To the student of practical psychic development, they speak of the difficulties which attend the opening of the psychic senses, of the difficulty of distinguishing between the creation of man's own imagination and the more permanent creations of nature.

There is a pathetic touch here and there, bringing out clearly the difficulties just

mentioned. The seer longs for the personal contact of earth and is told "to leave the personal." How long will it be before this, the deepest truth of Theosophy, is in any sense realised even by such seers as M. A. Oxon?

The clinging to personality is so strong that it is felt even in another state of consciousness. How then can it fail to colour and distort the pure truth, which is and must be absolutely impersonal? But this lesson is one hard to learn, so hard that many lives suffice not even for its comprehension.

The statements on page 21 would seem to show that the visions recorded are those of the Devachanic state. For it [is] said that all the scenery and surroundings, the natural world of that plane in short, are the creations of the particular spirit with whose sphere the seer is in contact. This coincides perfectly with the Theosophic view, and when once this truth is really grasped, Spiritualists will realise how mistaken they have been in attacking a doctrine

178

which is in reality what they have so long been seeking for, and which offers them the logical and philosophic system which they need as a basis for their investigations.

The beauty of the thoughts expressed in the pages of this little book is very striking, and although the author expressly disclaims any literary merit, no one can fail to recognise the ability and truthfulness of expressions which characterise the work. All students will assuredly be grateful to M. A. Oxon for rendering these "Visions" easily accessible.

[Col. Henry S. Olcott reviewed the same work in *The Theosophist*, Vol. IX, May, 1888, pp. 505-06. He pointed out that these "Visions" of Rev. Wm. Stainton Moses were the record of his psychic experiences on the 4th, 5th and 6th of September, 1877, during which he was instructed on the *post-mortem* condition of man by what appeared to him to be an outside agency of high degree of evolution and knowledge. Col. Olcott especially stresses the teaching regarding the nature of the after-death consciousness, and the fact that its world is of its own creation. He illustrates this point by saying: "In the course of my psychical researches I was once so fortunate as to be for a short time in literary collaboration with a noble English scholar who died several generations ago. He worked in a vast subjective library in 'his castle in Spain,' without a thought of rising higher towards *Samadhi,* but with all his vast intellectual power bent upon the pursuit of the philosophical study to which his earth-life had been devoted. . . ."

This interesting statement has reference to the English Platonist Henry More (1614-1687), whose collaboration in the production of *Isis Unveiled* is fully described by Col. Olcott in his *Old Diary Leaves*, Vol. I, chap. xv. In the same work, chapters xviii, xix and xx, contain a considerable amount of interesting data concerning Rev. Wm. Stainton Moses or Moseyn, and the earnest student would do well to peruse them with close attention.— *Compiler*.]

Collected Writings VOLUME IX

April, 1888

REPLY TO MADAME BLAVATSKY'S OBSERVATIONS ON CHRISTIAN ESOTERICISM*

[*Le Lotus,* Paris, Vol. II, No. II, February, 1888, pp. 258-271]

[*Translated from the original French*]

I.—There are some men whom nothing can discourage and nothing cast down, because they have *faith*, faith critically examined, scientifically established. I am one of those.

Far from complaining of the "drubbing" I have received under the guise of a hearty reception, and as a testimony of welcome, upon my first appearance in *Le Lotus,* on the contrary, I am gratified by Madame Blavatsky's courteous manner and the complete frankness of her language. In my eyes, these are evidences of her sincerity and cordiality, the less equivocal the more forthrightly given. No one would suspect this lady of toadyism with respect to Catholic priests—usually so readily cajoled, and for good reasons, in Ultramontane circles (*Ultramundane,* some would say), where the religion of Christ has all to lose and nothing to gain. I am indebted, very greatly indebted, to her virile intellect, her Amazonian gait and her unceremonious pen, for presenting at the very outset the burning question of Christ "with a masculine vigor," as the Editor remarks, and also, "without ambiguity and without partisanship."

Without partisanship . . . . . hum! We shall see. It may happen as it often does, that partisanship exists without one suspecting it oneself. We deceive ourselves so easily! It is so difficult to rid oneself of all personal interest, and, still more, of all partisanship of school, sect, church, caste, etc.!

It is not then without reason that Jesus Christ said: "Deny yourselves, and do not swear by any Master, so that you may hold only to the pure Truth." † In his own terms, quite as categorical as those of the Mahârâjâs of Benares, our Christ also declared: "There is no religion higher than Truth." We shall soon see how he expressed himself on this point.

Now Madame Blavatsky, and with her the Chelas and the Theosophists, have taken unto themselves Masters, the Mahâtmas. They

———————

* [In spite of its earlier date, it has been thought advisable to have this essay of Abbé Roca appear at this particular place, as it has a direct connection with H. P. B.'s Reply which immediately follows it. —*Compiler*.]

† [Paraphrase of *Matt*., v, 34.—*Compiler*]

———————

make no secret of it, and I do not blame them. From what the Adepts tell us, it would seem that they are ready to offer themselves to the world in their turn as doctors and teachers. That they have many things to teach us, I have not the least doubt. In the article to which my learned interlocutor replies, I have not done otherwise than render my homage to their wisdom. But when, perhaps a little intoxicated by the heady fumes of these encomiums, the Editor of *Le Lotus* exclaims and tells me by nods and winks, "who loves us, follows us," I answer: Patience; I should greatly desire *to love you* at first sight; it would be easy and, moreover, perfectly Christian. I should like to *follow you* also, but on sure grounds, *con pasos contados,* and with the knowledge of where I am going.

I find myself rather in the attitude of Aristotle; for me as for him, there is something which is of greater value than Plato, that is *Truth.* The phrase is well-known: "*Amicus Socrates, sed major Veritas*"! If then you are *Truth,* let us have it, but I must have absolute proof.

Before Madame Blavatsky, it happens that another presented himself to the world who said squarely, "I am the TRUTH—*Ego sum Veritas*"! He also told us: "Come unto me without fear, trust in my words, I am the Master, the *unique* Master, and the *only* true Doctor." And again: "I am the *Way,* I am the *Life,* I am the *Resurrection.*"*

That is the language of Christ, and if it did not reveal God Himself, it would betray him as the most shameless of impostors. Now to say in the presence of Madame Blavatsky that Christ is an impostor should be carefully avoided, because she would reply with an outright smack on the mouth of the blasphemer. Draw your own conclusions, then.

You will agree, gentlemen, that the way in which Christ puts the matter is even more daring and more masculine than that of your noble Directress. Here, indeed, one can say it is done "without ambiguity and without partisanship," without any personal interest of any kind and with perfect renunciation of self. The testimony in favour of it is such that it stares at you and takes complete possession of you. None can be ignorant of the fact that the life of Jesus Christ was spent in multiplying undeniable evidences of his disinterestedness, and that his death was the supreme confirmation of it, the μαρτυρία τεκμηρίου. Hence, overwhelmed by so many proofs, a very unlikely philosopher, J. J. Rousseau, once cried: "If the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God!" Socrates exemplifies the highest and purest personification of virtue in the *West,* and I emphasize this because I agree that the *East* has seen incarnations of Wisdom superior to that which expressed itself in Socrates, and for that reason closer to that which was accomplished nineteen centuries ago in the Son of Mary. You see I am not niggardly over my admiration for India.

____

* [Paraphrases of passages from *John*, xi, 25 and xiv, 6.]

____

Further, it must be observed that Jesus Christ himself declares that it is impossible to show greater devotion to one's brothers than that exemplified by sacrificing oneself entirely for them: *Nemo majorem Charitatem habet quam,* etc. * When any of the Mahâtmas—Jesus Christ was not one, whatever Madame Blavatsky may think—can convince me that he burns with such a love for us, that he came into the world to prove it and at the same time to bear witness to the Truth, that he himself is in substance this divine *Truth,* and the *Way* which leads thereto, and the *Life* which results from it, and the *Resurrection* which restores that *Truth* and that *Life* to our hearts when they have been extinguished in them; when he shall have demonstrated to me experimentally, as Jesus Christ does every day in my soul, "that he is the *unique* Master and *only* true Doctor," that he is the *Light* that lightens all men, and the *Principle* at the base of our understanding—*Ego Principium qui loquor vobis;* when, moreover, to sustain these witnesses and an infinity of others no less extraordinary, he shall have agreed to drink from the chalice that Jesus drained at Gethsemane (a cup far more bitter than the one from which Socrates in the West drank the hemlock, or that from which Krishna,

Gautama of Kapilavastu, Siddhârtha and all the other Buddhas drank the bitterness in the East); when he shall, without complaint or murmur, *sicut agnus,* have delivered his body, *a planta pedis usque ad summum verticis,*† to the rods and whips of flagellation wielded to the uttermost by the arms of the soldiery and servants, his face to the bruisings, the blows and the spitting of the mob, his head and forehead to the sharp pricking of the crown of thorns, his hands and feet to the nails and hammers of crucifixion, his lips parched by agony to the vinegar and bitterness of the abominable sponge, and, still more grievous, his life, a whole life woven of good deeds and blessings, to the denial of his own disciples, to the insults, the sarcasms, the blasphemies and curses of the priests and pontiffs of his time; when, finally, to all the fury of that diabolical sabbath, to all that outburst of frenzy, of iniquities and atrocious madness, he will reply only with that sublime prayer: "Father, forgive them for they know not what they do!". . . . . . Then, oh yes, then! my dear brothers, I will do more than love you; I will follow you blindly, in a dumb adoration, abandoning all to you; as I have abandoned all to my divine Master and Saviour, Jesus Christ. For then He would be you, and you would be but *one* with the Father; then you would have lost the great illusion that is called *Ego-ism,* to unite yourselves, like Him, with Âtma-Christos, with the Ego, absolute, eternal, divine; then you would have realized, through the humble and suffering *Christ* of flesh, the Christ-Spirit, glorious and

————————

* [The *Vulgate* text for *John,* xv, 13 is: "Majorem hac dilectionem memo habet, ut animam suam ponat quis pro amicis suis."—*Compiler.*]

† [*Isaiah*, i, 6.]

————————

triumphant, and you would be able to exclaim with our incomparable Paul: "I live, but not so! it is not I who lives, it is Christ who lives in me! * *Vivo autem, iam non ego: vivit vero in me Christus*!"

II.—Ah! Believe me, Madame, the true Christians are not all dead with the last Gnostics, as you mistakenly declare. We have preserved, we also, even the Roman Church, however obscured and fallen it may be at this hour, that profound esotericism which is hidden under exoteric forms and uncomprehended dogmas, and which is found, nevertheless, under all religious symbols and all sacred traditions, in the West as well as in the East. If the sublime conception of that Christian ideal is that of the Mahâtmas, honour to them! But it is also that of the Kabalists and the true Catholics; I wish I could add of all the Theosophists, and of all the Occultists and of all the Hermetists.

Like yourself, Madame, we distinguish between the χρηστός of suffering and the χριστός of glory, and we know that which you appear to be ignorant of, *i.e.,* that the *unction* refused by you to Jesus Christ has streamed upon him with the blood of his own immolation, because every sacrificed being is a being consecrated or *Christified,* and he is perfectly *annointed* who is completely offered in bloody holocaust. Nevertheless, you will agree with this, Madame, in recalling the Cycle of *initiation:* "No 'sacrificial victim'," you say rightly, "could be united to *Christ triumphant* before passing through the preliminary stage of the suffering Christ who was put to death." Very good!

It is precisely to fulfil that ritualistic condition that "the Word made itself Flesh" according to St. John, and, consequently, that it becomes able, in our time, after nineteen centuries of crucifixion, to enter fully, before the whole world, into the divine light of the Christ-Spirit, because, as the wise Apostle of the Areopagus teaches, "Christ must suffer in order that he may enter into glory."—"*oportuit Christum pati et it a intrare in gloriam.*"† The law is absolute, universal, it applies to Him who is the *head,* the *chief,* the "*Principium*" of mankind, and it applies also to each of the Monads, the cells or individual units of the universal social body of which that Christ is the *epigenesic principle.* None of us will enter that glorified body, which is to me the beatific Nirvâna of the Buddhists, without traversing that path which the Gospel calls the "strait gate and narrow way, *angusta porta, et arcta via*" [*Matt.,* vii, 14].

Madame Blavatsky may now see the true meaning of the conversion of St. Paul which she has not

understood. St. Paul was an initiate of the Essenian school of Gamaliel, a true Therapeut, a perfect Nazarene,

* [Paraphrase of Gal., ii, 20.—*Comp*.]

† [The *Vulgate* text for *Luke*, xxiv, 46 is: "Et dixit eis: Quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere a mortuis tertia die."—*Compiler.*]

as he tells us himself. He found himself precisely in the condition Madame Blavatsky apparently finds herself today, and where I fear some of the Chelas also are to be found. Like the majority of the Pharisees—which learned sect Paul gloried in following—he acknowledged the glorious Christ, he expected Him, but he did not recognize Him under the appearance of the sorrowful Son of Mary who so little resembled his ideal and that of the Synagogue, with his crown of thorns, his bleeding flesh, with the humiliation of his whole life, with the disconcerting ignominy of his allegedly infamous death.

Upon the road to Damascus it was given to Gamaliel's disciple to discover his glorious Christ in the very person of the Christ veiled in flesh and suffering, in order to realize in his human body all that was ordained by the Law of Sacrifices, in the Cycle of Initiation of which Madame Blavatsky speaks. What was revealed to Paul was not by any means the Christos of the Gnostics, as she says, but really the Chrestos with all the arcana of his abasement and of his annihilation.

Also, listen to him on his return from Damascus: "I glorify myself not to know among you any other thing but Jesus Christ, and *Jesus-Christ crucified.—Nihil me scire glorior inter vos, nisi Jesum-Christum, et hunc crucifixum.*" *

Then, let us say in passing, the Apostle would have taken good care not "to make one mouthful of Saint Peter" as Madame Blavatsky says, because, long before Paul, Peter had deciphered the Arcana of the Passion, and he knew perfectly well that behind the bleeding Christ was hidden, in a kind of chrysalis, the Christ-Spirit, glorious and divine. The proof of this is in the Gospel itself. "What think ye of me?" Christ once asked his disciples. Peter alone answered: "Thou art the Christ, the Son of the living God." "*Credo quia tu es Christus, Filius Dei vivi*"†—"Thou art happy, Simon-Bar-Jona, because thou sayest what has not been revealed to thy spirit by any man, but by the Father only." Would that Madame Blavatsky could go to Damascus, and on her journey meet what Paul encountered there! In order to become a perfect initiate and the greatest of Christian Buddhists, that alone is lacking.

I do not deny that she is better versed in Hindû esotericism than I; but I doubt, after having given it careful consideration, that she is as well acquainted as I am with the Gospel esotericism. This is the reason, due entirely to her, why it is difficult to find ourselves in instant accord. I know Buddhism well enough to understand her easily; she

* [The text of the *Vulgate* for *I Cor*., ii, 2 is: "Non enim judicavi, me scire aliquid inter vos, nisi Jesum Christum, et hunc crucifixum." —*Compiler.*]

† [*Matt*., xvi, 16.]

does not know Christianity sufficiently well to readily catch my meaning.

Otherwise, would she have dreamed of displaying so much erudition before me, and to remind me of the *astronomical allegory* and the *sidereal symbolism,* in which the priests of the ancient temples saw stereotyped in some fashion all the mysteries of Christianity? It is long since Dr Sepp, to refute Strauss and Dupuis, replied victoriously to the arguments brought against the historic Christ which were drawn from that astral legend. Thus, as that profound exegete remarks, Nature, the real dumb Sibyl, is so full of the Word which informs her that she delivers her oracles and unveils her secrets by means of all the Cosmic manifestations which occur in the subjects treated upon in our sciences; "*multifariam, multisque modis loquens nobis,* etc."

To answer Madame Blavatsky on this point, I ought to do some plagiarizing, for I know nothing more definitive than what is written in the Introduction to Dr. Sepp's splendid *Life of Christ,* translated into French by M. Charles Sainte-Foi (a pseudonym of Éloi Jourdain).

I ask pardon of Madame Blavatsky and her readers for referring her and them to that fine monument of our Gnosis.

I have such faith in the progress of critical science that I never despair of anyone—still more of the high intelligences I am addressing at this moment.

Let us be content at present with the valuable declaration made by Madame Blavatsky, which is in agreement with her Masters, the Mahâtmas, namely, that behind the dogmatic formulas and sacramental veils of all the exoteric religions there is a supreme, absolute truth, an essentially divine Christianity, however diversely interpreted, and almost everywhere exploited. This alone is enough greatly to astonish our scholars, and especially to make our Church establishments as well as our Academies reflect! Let them work hard with their mattocks everywhere, for the bread of science demands even more sweat than material bread.

Yes, Priests, yes, scholars, one and the same Dogma is common to the East and to the West.

"Theosophists," says Madame Blavatsky, "will bring to light the mysteries of the Catholic Church, *which are really those of the Brâhmanas,* although under other names." So may it be! My first article said enough of how I share in that hope, and this one does not contradict it.

III.—When Christ's suffering will have finished the redeeming and liberating work he came to do for us, and which appears to me to be nearing its end; when, thanks to Christian civilization and to the new sciences which are being inaugurated among us, when, I say, by favour of all these illuminations, the humble and suffering Christ "shall have been sufficiently exalted" in the understanding of the people redeemed by his blood, then, according to his own words, "*he will draw all to him, he will bear them to his Father and our Father, to his God and our God,*" and in

that ascension he will encompass the whole world: *Cum exaltatus fuero, omnia traham ad meipsum—ascendo ad Deum meum et Deum vestrum, ad Patrem meum et Patrem vestrum.*"*

Need we comment on this text? As you can see, it would be but to paraphrase the Law of Initiation, such as was formerly practised in the secrecy of the Temples, and such, I believe, as the Mahâtmas and Chelas still practice in their profound and holy retreats. When, by the purifying road of suffering, of expiation, and of death, Christ will be transfigured in the social structure, as he was once personally seen to be upon prophetic Tabor, to the extent that the sorrowful Christ will have become the triumphant Christ, through the sacrifice made to the absolute Ego of all that constitutes the relative Ego or Ego-ism, then, in truth, *Son of God* as He is from all Eternity, as the Word, equal to and consubstantial with the Father, according to the canonical Nicean expression, he will be recognized, acclaimed, glorified by the East as well as the West; then all the sanctuaries will again re-echo his *call,* the "general" salute on the drums will again be beaten, and the *réveille* of his Advent will sound from one end of the earth to the other.

Humanity, overthrowing the barriers which shut in and sectarianize the churches, will travel freely and peacefully toward the promised Sheepfold to constitute a universal family of the Father, under the unique

Shepherd's crook of a Shepherd who will be Christ Himself, visibly personified in a Pontiff who will no more resemble the Pope of today, than the Pope of Salt Lake resembles the real Pope of the Vatican.

Is what I say a prophecy? Not on your life. I am only repeating the Oracles, and what the words of the Messiah and St. Paul report. I am, at the most, a wretched phonograph repeating what is whispered to me from everywhere.

While waiting for these prophesies to be realized, believe me, do not be too greatly disturbed, do not be so dreadfully shocked, Madame, at the humility of our Christ! A great mystery, which is no longer one for many initiates, is hidden under his mortifications. Consider now!

In order to assume human nature, and thereby everyday human-hood, with all its individual monads, transitory and ceaselessly renewed on the earthly journey, Christ had to take on himself, in his flesh, all our wounds, all our miseries, all our personal and social infirmities,

————

* [This is a paraphrase of two distinct passages in the *Vulgate,* namely, *John*, xii, 32, and xx, 17; the first is: "Et ego, si exaltatus fuero a terra, omnia traham ad meipsum"; and the second is: "Dicit ei Jesus: Noli me tangere, nondum enim ascendi ad Patrem meum: vade autem ad fratres meos, et dic eis: Ascendo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum."—*Compiler.*]

————

and to expiate them upon a cross in the streams of a virginal blood, absolutely pure in the Father's sight. To raise this fallen world, sunk lower in the West than in the East—and that is why the earth's axis is inclined, as you know—a lever was necessary. That lever, far more powerful than the one Archimedes asked for, is the *arm of Christ,* that arm which we call "the invincible right of the Father."

Under such a process Europe is evolving, is being morally uplifted; it awakens, it thrills, do you not see it? It grows, it mounts, soon it is going to find itself at the heights where Asia stands awaiting it. The Mahâtmas, their gaze fixed on us, have seen this ascensional movement operating in the turmoil of our revolutions, and they are saying to themselves: This is the psychological moment, let us hold out a hand to our poor brothers, and light our beacons in the midst of their darkness. And that is why, obeying the *mot-d'ordre* of the "Brothers," you have been able to establish 135 branches, which are so many centres of light, not only in Paris, but already in nearly every quarter of the globe. And when, by this means, the East and the West will have met each other and embraced, then, *Arcades ambo,* they will together take their glorious flight toward the Kingdom of Heaven realized on earth, and the divine Jerusalem contemplated by the Seer of Patmos will descend among us, to be occupied by men who will be as Gods, and by Gods who will be as men, even according to the saying of our Christ: *Ego dixi; vos Dii estis*! *

I am perfectly convinced that if, in my first article, I had been able to give my thoughts their full development—it really calls for a book, and that book will appear, as I am writing it—Madame Blavatsky would not imagine that I invited her and the Adepts to repair to the "Mountain of Salvation" by simply taking the road to Caesaro-Papal Rome, "where still the Satan of the Seven Hills reigns," to speak like Saint-Yves. She would have understood, on the contrary, that "we shall all have to take the trouble of travelling at the same pace on the route which leads to Meru."

This religious synthesis, and the social harmony and divine felicity which will result therefrom, will not be here on earth so soon, she says: "We are but at the beginning of Kali-Yuga, of which 5,000 years have not yet elapsed while its full duration is 4,320 centuries and it will only be at the end of the Cycle that the Kalkî-Avatâra will come." I do not deny that. Alas! I even believe she is right; I am not competent to judge in the matter. But, well-founded or not, those calculations are not going to contradict what she calls my "optimistic hope."

As for me, I have simply wished to speak of the epoch when, thanks to the progress accomplished among us by religious economy, and the

* [The text of the *Vulgate* for *John*, x, 34 is: "Respondit eis Jesus: Nonne scriptum est in lege vestra: Quia ego dixi, dii estis ?"—*Compiler*.]

Christian civilization that we owe to the diffusion of the *entirely new Spirit* of our Holy Gospel, it will become possible to overthrow these obstacles, I mean the mountains of error, of prejudices and passions, which have hitherto prevented the East and the West appreciating and listening to each other. These obstacles, these barriers, as everyone understands today, are the political work of Caesar. All our misfortunes come to us from that monster, who is the Satan of whom our Parables speak. Witness Jesus Himself on that point.

But first, I must remind you of the cry of triumph that, like a clarion cry of the morning watchman, echoed four years ago in the centre of Paris: "In the twentieth century war will be dead, frontiers will be dead, armies will be dead, Caesars will be dead" and the rest. An immense multitude, assembled at the Château-d'Eau, quivered with enthusiasm under the fiery breath of that prophetic Word, and the echoes sent that emotion far and wide. Shall it be said that Victor Hugo, whose genius was above all made of presentiments and foresight, shall it be said that Paris, France, Europe—Christendom from one end to the other—is nourished on illusions and flatters itself with optimistic dreams? Oh! yes, yes, what is stirring in the entire West and in the whole of America is really the spirit of Christ, you may be sure! Christendom does not realize itself unless it comprehends that it belongs to Christ. "*Mens agitat molem.*" Its Redeemer possessed it, and St. Paul would be socially right in our times: "*Non estis vestri, vos estis Christi.*" * O people, Christ holds you! Upon the Keep of Vincennes, the Pythoness spoke truly when, a hundred and ten years ago, she flung the blazing words to the world by the mouth of Diderot, prisoner of State: "*Deus, ecce Deus*!" "Arise, ye peoples, Deliverance is near!"

Do you see, Dear Madame, if one wishes to do justice to the system of our Redemption and the genius of its Founder, one must do two things: first, "not make a question of principles or doctrines into a question of persons or ecclesiastical establishments," as one of your brilliant compatriots, Madame Svetchine, said; the Roman Church may no longer find itself at the height of the Holy Gospel, but the Gospel itself has lost nothing of its scientific, religious, and social value, for all that; it may be that the Christian priesthood has fallen, greatly fallen; but its decadence in no way involves that of Catholicism. It would be well to read Rosmini-Serbati in this connection! In the second place, we must bear in mind the deplorable state of the West when our Messiah came to open the Era of our Redemption, at once religious, social, economic, and political.

* [The text of the *Vulgate* for *I Cor.*, vi, 19 is as follows: "An nescitis quoniam membra vestra, templum sunt Spiritus sancti qui in vobis est, quem habetis a Dei, et non estis vestri?"—*Compiler*.]

But who can tell the frightful ravages working in the popular understanding and in the heart of the

Roman world, through the Satanic influence of the Caesarian idea which has ploughed it up for so many centuries? Who can narrate the vices inoculated into Europe by the abominable system of "might makes right" (tyrannizing and brutalizing the peoples, everywhere tied to the soil and riveted by the fetters of more than one kind of slavery), and which were at the heart of all the intellectual, moral and corporeal miseries everywhere, "*erantes et jacentes sicut oves non habentes pastorem,*" as Jesus Christ said.*

Although Cain, Irshu, Nimrod, those true fathers of Caesarism, were of Asiatic origin, it was not, however, upon the extreme East but upon the West that the calamities, let loose by those great villains, by those first schismatics from the divine and social Law which had governed all mankind until they arrived, precipitated themselves. The Oriental peoples saw that whirlwind of evils quickly decline toward the horizon and direct its course toward those distant shores which are enclosed by our mountains and seas.

Hence it was that some Fathers of the Church remark that Christ, dying on the cross at the extreme limit which separates the West from the East, held his face turned, his eyes open, and his arms extended toward the West. It is to be observed that the statutes of the Law of Ram were not broken then and are not entirely so even yet in Asia, while among us there remains no trace of them, since Julius Caesar stifled the last survivor of it in Druidic Gaul. If rightly understood, we should perhaps notice that the great law of the Abramid temples is exactly that of which the Redeemer spoke: "I am not come to destroy it but to raise it up, to fulfill it" throughout the whole world—*Non veni solvere, sed adimplere*! [*Matt*., v, 17].

Madame Blavatsky is too well initiated into the secrets of the primitive sanctuaries to be ignorant, that, long before Jesus Christ, the Hindû peoples had already passed through the social stages which our Messiah came to lead us through in our turn, in order to re-establish the equilibrium between these two great divisions of the human family, so long disrupted. She knows that, before this rupture, the entire world, as witnessed by Moses, had one sole and identical religious language, one sole and identical social constitution: "*Erat terra labii unius, et sermonum eorundem*" [*Gen*., xi, 1].

I am going to say something which not all of my brethren in the priesthood will understand, and that the more illiterate will probably condemn: "The East already had Messiahs and Christs, *humanly*

---

* [The text of the *Vulgate* for *I Peter,* ii, 25 is as follows: "Eratio enim sicut oves errantes, sed conversi estis nunc ad pastorem, et episcopum animarum vestrarum."—*Compiler*.]

---

realized, when the West had only received, through the ministry of Moses and the Prophets, distant promises of its religious and social Redemption."

It is said that "the Jews, thanks to the Legislator of Sinai, found themselves economically at the level of India, when our Messiah came." That is possible, even probable; but what cannot be doubted is that the Western peoples, ruined by Roman Caesarism, were in a very backward state. Also, notice that while our social evolution, our religious Redemption, and our economic revival will continue, the Jews, the Hindûs, and the Chinese will remain stationary, or if they move at all it will not be forward. They will wait; they are still waiting. And what are they waiting for? I believe I do not deceive myself; they are waiting until we are in a condition to step out at the same pace as themselves; when the hour will strike to resume the march forward toward the Paradesa of Ram to which we shall return with them, hands clasped, with the same triumphant song.

And it is in this way that is explained in my mind the failure of the Christian preachings outside the particular sphere that the earliest priesthood of our Church had to evangelize: "preach first the Gospel to the scattered sheep of the house of Israel," *or of Ram* (the family of Israel belongs to the Abramite stock and the

primitive spelling of Abraham is Abram, *i.e.,* Ab-Ram, issue of Ram). Madame Blavatsky enjoys holding Christ and our Church accountable for the impotence of our efforts in the East. She takes that set back as a defeat of Christianity, while, on the contrary, it is the confirmation of the Messianic plan when regarded in its true meaning. With statistics in hand, invoking and confirming the testimony of the venerable Bishop Temple, she observes that "since the beginning of our century, where the Christian missionaries have made but *three million* converts, the Mohammedans have acquired *two million* proselytes without the cost of one cent." "A sign of the times!" she exclaims.

Oh, yes! a sign of the times, if one knows how to understand it, an evident sign that our religious economy is peculiar to the West and had but little to do in the East under the preliminary form of our Christian Churches. But wait! Lay aside the idea that it has provided a course of redemption for all the peoples who were ruined and martyred by the Caesarian brigandage. You will see later! You will see how it will spin, that top—our globe—in its entirety, under the whip of the glorious Christ.

I could add a large number of observations to the foregoing. I omit here four large pages in the draft that I am transcribing, but I am not closing yet. Let me run through a few points with meticulous care because the ground of argument is going to become a burning question.

So long as the work of the Redemption remains with us, the Holy Gospel of the Deliverance will not depart from our Latin, Greek,

Protestant, Anglican, Anglo-Saxon, and Anglo-American churches; but when, according to the promise of the Liberator, Christianity will have overthrown and annihilated Caesarism in all its political forms, great things will be seen!*

I have promised to let you hear the voice of Christ; this is your opportunity, so listen: "The principle of brutal and criminal force will be driven from the earth." In other words, which are those of the Gospel: "*Princeps huius mundi ejicietur foras*!"† Satan-Caesar will flee from every quarter, his strongholds will be razed, his structures destroyed, his laws abolished. "I have conquered that abominable world: *ego vici mundum*!"‡ All economic, religious or social establishments not made by my heavenly Father, and whose foundations are not sunk in justice and divine verities, will be uprooted, utterly extirpated: *Omnis plantatio, quam non plantavit Pater meus coelestis, eradicabitur*!§ From that day, the judgment is given, and the crisis begins: "*Nunc judicium est mundi,* νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου."

Had I space enough at my disposal, I would not merely quote five or ten or a hundred texts. Evoking the Prophets, Christ, and his Apostles, and the Fathers of the primitive church and the entire Carmelite and Franciscan tradition, I would fill a book with their lightning and thunder. However, that would only be repeating what I have already published in *La Fin de l'Ancien Monde* (The End of the Ancient World) and one should not quote oneself.

If the priests knew how esoterically to read the dismal parables and funereal prophecies in our Gospel which relate to *the end of the world* and the *consummation of the cycle;* if they knew how to understand the symbolism of those *mountains that fall,* the *globe which trembles,* the sun which turns black as a coalsack, the *moon* which no longer reflects light, those *constellations* which are extinguished, those *stars* which fall, those *trumpets* which sound under the breath of Angels, those *foundations* which are split open, that *last judgment* which will separate the goats from the sheep . . . they would see that these prodigies are already

————————

* [The Editor of *Le Lotus,* as is fully explained on the first page, is not responsible for the opinions of contributors. We would draw the attention of censors in countries where *Le Lotus* goes, that this is a controversial subject, but that we ourselves, do not take part in politics.—Editor, *Le Lotus*.]

† [These words as well as the last Latin words in this paragraph, to which the Greek version is appended, are from one and the same passage in the *Vulgate,* namely *John,* xii, 31: "Nunc judicium est mundi: nunc princeps hujus mundi ejicietur foras."—*Compiler*.]

‡ [*John*, xvi, 33.]

§ [*Matt*., xv, 13.]

three-quarters realized, no doubt, in forms unexpected by the Vatican and in our sacristies, but none the less the exact fulfilment of the transcendental promises of our divine Liberator. They would also understand that the *world* and the *age* spoken of by Jesus Christ were not what our poor exegetes have imagined, but really the *world* and the age of the infamous Caesar and his abominable policy; a *world* and an age for which Jesus refused to pray—*non pro mundo rogo*! *—for the very simple reason that he came to destroy them; a *world* and an *age,* finally, which are none other than those of which John on the one hand, and Tacitus on the other, spoke frankly: *Totus mundus in maligno positus est— corrumpere et corrumpi soeculum est.*†

Permit me to inquire of Madame Blavatsky, in view of the general shake-up of social disintegration, of political decomposition and ecclesiastical divisions, to which old Europe as a whole is reduced in our time (and above all France, precisely because it is the eldest daughter and the Soldier of Christ), if she still thinks that my "hope is optimistic" and that Victor Hugo was under an illusion when he said, "in the Twentieth Century all that will be ended." Does she believe that the destruction of the rotten structure could yet, for a long time, be conjured away by the desperate efforts of him she calls—she herself—the Mohammed of the West, the more because he has an understanding with "the man of iron" whom he has lately decorated with the title of the Chevalier of Christ, to the great amazement of all Catholics?

I repeat, I believe the hour is near, very near.

Caesar, that is the obstacle, that is the enemy! Once that monster is overthrown all will be changed. I do not wish to say that one bugle call will suffice to collect all peoples under the crook of the One Shepherd. But at least the way will be open, the West and the East will march together under the conduct of the same Christ-Spirit, and, *vive Dieu,* we shall indeed finish by re-entering the Paradise! The future is ours, thanks to the wise strategy of our Redeemer, and thanks to the sufferings of the Chrestos.

* [*John*, xvii, 9.]

† [The first part of this Latin quote is from the *Vulgate,* where in *I John*, v, 19 we find the passage: "Scimus, quoniam ex Deo sumus, et mundus totus in maligno positus est."

The second part is from Tacitus, *De origine et situ Germanorum liber,* xix, lines 8-9, which are as follows: "Nemo enim illic uitia ridet, nec corrumpere et corrumpi saeculum uocatur." (See *The Germania of Tacitus.* A Critical Edition. Rodney Potter Robinson. Middletown, Conn.: Amer. Philol. Association, 1935.)—*Compiler*.]

Humanity has a fabulous destiny before it. We would not be understood, neither you, Madame, nor I, if we revealed that glorious future now.

Madame Blavatsky contradicts me far less than she thinks she does. I withdraw the words *Yliaster* and *Sat* which she does not allow, in order to propose that of *telesme* which was employed by Hermes-Trismegistus. Will she accept that? I doubt it. The fact is, there is no expression in our poor language to denote what I wish to say; but she certainly must have understood me, and that is enough.

Outside or beyond God, she accepts nothing, absolutely nothing, not even a mathematical point. She is right. However if one is not a *pantheist*—and Madame Blavatsky is no more that than I am—one must express oneself in such a way that our readers will not take us for such. To be better understood, let us say, then, that God is immanent in the Cosmos, *present* through all and in all, but *distinct* from all. Are you satisfied, Madame? Yes, indeed? Well, so am I.

But, really, I do not understand how she can tease me about the *triple meaning* that we canonically recognize in our Holy Scriptures. The Gnosis, she says, in agreement with the Gupta-Vidyâ, provides *seven* keys, and not merely *three,* to open the seven mysteries. Is Madame Blavatsky ignorant of the fact that the Christian Doctrine is essentially *ternary* in all points in which the Buddhist teaching is septenary? This is not to say that we do not appreciate the real basis of the Oriental system any more than you could misunderstand the real foundation of the Western system. We have simplified and summed up your theory without distorting it. Our three keys are equivalent to your seven and include them, as your seven are equivalent to our three which they subdivide.

Everyone knows that the white ray is decomposed into three principal colours which, themselves composite, produce, by a new decomposition, the seven colours of the rainbow. Similarly, analyzing the human being, St. Paul, the true father of our sacred science, describes in him three chief elements which he calls *spirit, soul,* and *body:* "*integer spiritus et anima et corpus*"; the Buddhists, being able to analyze man still further, discovered *seven principles* in him. There is no contradiction in that; you are right and we also: your seven are our three and our three are your seven. Such is our dogma, appropriate to our intellect and our mental categories, less subtle and less penetrating than yours, but also simpler because more rudimentary. We confess and adore in God a *unique* essence, proceeding in *three* distinct persons, in *three* diverse principles of action, and energizing the creature by *seven* operations which we call the *seven* manifestations or the *seven* gifts of the Paraclete. There is in all this something which recalls the *seven* distinct states of your *prajñâ,* which answer in their turn to the *seven* modifications of matter, and to the *seven* forms or *seven* classes of the phenomena of force.

I like to believe, Madame, that the better we understand one another, the better we shall appreciate one another, and, who knows, God willing, maybe do some good to the poor of the West-and to the poor of the East also, for, as you know even better than I do, the poor are not lacking there, even in places not far from the Mahatmas.

ABBÉ ROCA, *Honorary* Canon.

Collected Writings VOLUME IX

April, 1888

RÉPONSE AUX FAUSSES CONCEPTIONS DE M. L'ABBÉ ROCA RELATIVES À MES OBSERVATIONS SUR L'ÉSOTÉRISME CHRÉTIEN

[*Le Lotus,* Paris, Vol. II, No. 13, avril 1888, pp. 3-19]

Monsieur l'abbé parle, dans *Le Lotus* du mois de février d'une «bourrade» qu'il aurait reçue de moi.* En même temps, avec une mansuétude, je ne dirai pas chrétienne,—car les chrétiens ne sont ni humbles ni doux dans leurs polémiques—mais toute bouddhiste, mon interlocuteur me fait savoir qu'il ne m'en veut nullement. Au contraire, dit-il, il me sait gré «de la rondeur de mes manières et de la haute franchise de mon verbe», effets tout naturels de ma «désinvolture d'amazone».

Un esprit plus chicanier que le mien pourrait trouver là quelque chose à dire. Il ferait remarquer, par exemple, que cette surabondance d'adjectifs et d'épithètes personnelles, dans une réponse à des observations sur un sujet aussi abstrait que la métaphysique religieuse, dénote tout le contraire de la satisfaction. Mais les théosophes sont peu gâtés par leurs critiques et, moi la première, j'ai souvent reçu des compliments plus mal tournés que ceux que me prodigue M. l'abbé Roca. J'aurais donc tort de ne pas apprécier sa courtoisie, d'autant plus que, dans sa touchante sollicitude à s'occuper de ma personne, à rendre justice à ma «virile intelligence» et à ma «mâle vigueur», Monsieur l'abbé a relégué le Christ théologique au second plan et ne souffle mot du Christ *ésotérique.*

Or, comme je n'ai rien à faire du premier, et que je nie *in toto* le Christ inventé par l'Église, en même temps que toutes les doctrines, toutes les interprétations et tous les

* Voir «Notes sur 'l'Esotérisme du Dogme Chrétien' de M. l'abbé Roca» dans le numéro de décembre 1887 du *Lotus,* page 160 (N. de la D.).

dogmes, anciens et modernes, concernant ce personnage, je commence par déclarer que la Réponse de M. l'abbé à mes «Notes sur l'Ésotérisme du Dogme Chrétien» n'est pas une réponse du tout. Je ne trouve pas, dans toute sa volumineuse lettre, une seule phrase qui

contredise sérieusement mes objections, en les réfutant logiquement et scientifiquement. La foi—et surtout la foi aveugle —ne saurait être «critiquement discutée»; en tous cas, elle ne peut jamais être «scientifiquement établie», quand bien même le lecteur chrétien se contenterait d'une semblable casuistique. Mon interlocuteur m'en veut même pour avoir «déployé» ce qu'il lui plait d'appeler «tant d'érudition». Cela se conçoit. Contre des arguments historiques et valides il ne peut m'objecter comme preuves «expérimentales» qu'un seul fait: Jésus-Christ *dans son âme,* lui disant tous les jours «qu'il est le Maître *Unique* et le *seul* vrai docteur». Faible preuve, celle-là, devant la science, la loi et même le sens commun d'un incroyant!

Il est certain que le fàmeux paradoxe de Tertullien: «*Credo quia ebsurdum et impossibile est*»,* n'a rien à voir dans une discussion de ce genre. Je croyais m'adresser au mystique érudit, à M. l'abbé Roca socialiste et libéral, et je ne me serais dérangée que pour un *curé,* un *fidei defensor*! M. l'abbé Roca s'en tire en disant: «Je connais assez le Bouddhisme pour la [moi] comprendre sur-lechamp; elle ne connait pas assez le Christianisme pour me saisir du premier coup». Désolée de le contredire! mais la vérité avant tout. Monsieur l'abbé s'illusionne en croyant connaître le bouddhisme: il est aisé de voir qu'il ne le connait pas même *exotériquement,* non plus que l'hindouisme, même populaire. Autrement, est-ce qu'il aurait jamais placé Krishna, comme il le fait page 259, au nombre des Bouddhas; ou encore, aurait-il confondu le nom d'un personnage historique, le prince Gautama,

---

* [This is the often misquoted sentence from Tertullian's *Carne Christi,* chap. v, which runs: «*Certum est quia impossibile est*», it is certain because it is impossible.—*Compiler*.]

---

avec ses titres mystiques, les énumérant comme autant de Bouddhas!

N'écrit-il pas, en effet, en parlant de Jésus, que le calice qu'il but était «autrement amer que la coupe où Socrate but la cigue en Occident, *et que celle où Krishna, Çakyamouni,* Gautama de Kapilavastou, Siddharta et tous les autres Bouddhas se sont* abreuvés. . . .» (?) Ce «et les autres Bouddhas» est une preuve définitive, pour nous, que non seulement Monsieur l'abbé ne sait rien du Bouddhisme ésotérique, mais encore qu'il n'a aucune idée de la simple biographie historique et populaire du grand Réformateur hindou. C'est absolument comme si, en parlant de Jésus, j'écrivais: «Orphée, le fils de Marie, Emmanuel, le Sauveur, le Nazaréen et tous les autres Christs qui ont été crucifiés». Sans perdre son temps à signaler un tas de *lapsus linguae* se rapportant aux termes sanscrits, brahmaniques et bouddhiques semés dans les articles de M. l'abbé Roca,—articles fort érudits du reste et certainement éloquents comme style,—il suffit de cet exemple pour laisser le public juger si mon critique connaît le premier mot du Bouddhisme dans la polémique actuelle. M. l'abbé le confondrait-il encore, comme tant d'autres, avec la Théosophie? Dans ce cas, je me permettrais de lui apprendre que la Théosophie n'est ni

Bouddhisme, ni Christianisme, ni Judaïsme, ni Mahométisme, ni Hindouisme, ni aucun autre mot en *isme;* c'est la *synthèse ésotérique* de toutes les religions et de toutes les philosophies connues.

Je dois donc savoir quelque chose du Christianisme— populaire et surtout *exotérique,*—pour me permettre d'entrer en lice avec un abbé catholique aussi érudit que l'est mon adversaire. Ne dirait-on pas plutôt (en admettant pour le moment que je n ai pu «saisir du premier coup» *le Christianisme de M. l'abbé Roca*) que mon honoré interlocuteur ne sait pas trop ce qu'il prêche? qu'ayant jeté

* Ce titre, grâce à l'amabilité de M. Gaboriau, n'a point paru avec les autres dans *Le Lotus,* mais j'ai les premières épreuves où il se trouve dans l'ordre indiqué ci-dessus.

par-dessus les moulins son bonnet d'ecclésiastique *orthodoxe et papiste,* et négligeant le véritable ésotérisme des brahmes *et* des bouddhistes, des gnostiques payens et chrétiens comme de l'authentique cabbale chaldéenne, et ne sachant nen des doctrines des théosophes, qu'il s'est fabriqué un Christianisme à lui, un Ésotérisme *sui generis?* J'avoue que je ne le comprends pas.

Quand à sa «*Loi de Ram*» et son «*Ab-Ram, issu de* Ram» (?)—connais pas. Je connais parfaitement la VANŚAVALI OU généalogie des races de Sourya et de Chandra * depuis Ikshvaku et Boudha † jusqu'à Rama et Krishna: source commune où les *Pouranas* (anciennes Ecritures), le *Bhagavata,* le *Skanda, l'Agni* et le *Bhavishya Pourana,* ont puisé leurs généalogies divines, humaines et dynastiques. La copie s'en trouve dans la Bibliothèque royale des *Maharadjas* d'Oudeïpour (la plus ancienne des maisons royales des Indes, et dont la généalogie familiale a été revue et sanctionnée par le gouvernement angloindien). Rama est un personnage *historique.* Les ruines des cités bâties par lui, et *ensevelies sous plusieurs étages successifs d'autres cités* moins anciennes mais toujours *préhistoriques,* existent encore aux Indes; on les connait ainsi que de vieilles monnaies avec son effigie et son nom. Qu'est-ce donc que cet «Ab-Ram, *issu de Ram*» ? ‡ *A-bram*

* Sourya et Chandra (Solaire et Lunaire), appellations respectives des deux grandes races primitives et radicales de l'Aryavarta, dites races Solaire et Lunaire.

† J'espère que le lecteur se gardera de confondre Boudha (avec un seul *d*), le fils de *Soma,* la Lune, avec le titre mystique de Bouddha (deux *d*). L'un est le nom propre d'un individu (Boudha, I'Intelligence ou Sagesse), I'autre le titre des Sages, des «Illuminés».

‡ Ce ne sont pas les tribus des fiers Rajpoutes de la race Solaire, *Souryavansa—*tribus *prouvent historiquement* leur descendance de Lava et de Kousha, les deux fils de Rama—qui reconnaîtraient cet «Ab-ram» inconnu. Voir dans un prochain No. du *Lotus,* ma note No. I sur Abraham.

[In the course of this essay, H. P. B. refers eight different times to certain Notes, numbered from 1 to 8, which she seems to have written for some forthcoming issue of *Le Lotus.* Such Notes have not been found in any later issue of this journal, and are certainly not the

ou A-brahm, en sanscrit, veut dire un non-brahme, ou bien un homme chassé de la caste des brahmes, ou un homme d'une caste inférieure. *Abra* est le nom de l'éléphant d'Indra; sa femelle se nomme *Abramu.* Les mots sont sanscrits et le nom *Abramu* se retrouve en Chaldée, mais l'Abraham des Juifs n'a rien à faire avec le Rama indou;* il ne peut en être issu, puisque c'est, au contraire, Rama qui est issu de Brahm(neutre) en passant par son aspect terrestre, Vishnou, dont il est l'Avatar.†

Ceci est une simple digression que M. l'abbé va peutêtre encore appeler *une bourrade.* Je dirai à ce propos qu'il a la peau bien sensible, car je ne vois pas, dans mes Notes sur l'ésotérisme chrétien, ce qui a pu faire évoluer semblables idée dans l'imagination de mon honorable interlocuteur. Le souffle qui renverse un château de cartes peut bien passer pour une forte bourrasque aux yeux de l'architecte qui l'a bâti; mais si M. l'abbé Roca s'en prend au souffle plutôt qu'à la faiblesse de son édifice, ce n'est toujours pas ma faute. Il m'accuse aussi d'*esprit de parti*; c'est une accusation aussi injuste que l'autre. Comme je ne suis ni abbé ni sous la férule féroce d'une Église qui se déclare infaillible, *je suis prête, moi, à accepter la vérité d'ou qu'elle vienne.* Moins heureux que moi, mon critique, se trouvant entre l'enclume et le marteau, ne peut accepter mes conclusions et cherche, dès lors, à les rejeter sur mon «esprit de parti» et mon «ignorance» de sa religion. Encore une fois, il ne saurait y avoir d'esprit de parti dans une Société universelle et impartiale comme est la nôtre, ayant choisi pour devise: «Il n'y a pas de religion

____

footnotes which she appended, in the June, 1888, issue of *Le Lotus,* to the final installment of this controversy with the Abbé Roca. So it is impossible to say at the present time what particular Notes were meant.—*Compiler.*]

* *Ab, Aba* veut dire «père» mais seulement dans les langues sémitiques.

† Nous ferons remarquer au lecteur, en passant, l'importance de ces remarques, car les livres de Fabre d'Olivet et de M. Saint-Yves reposent sur des données complètement en désaccord avec elles (N. de la D.).

____

plus élevée que la Vérité», et nos Maîtres étant de trop grands Sages pour se parer des plumes de paon de l'infaillibilité et même pour se targuer de la possession de la Vérité absolue, leurs disciples ont toujours l'esprit ouvert aux faits qu'on voudra bien leur démontrer. Que M. l'abbé démolisse les preuves que nous offrons contre l'existence d'un Christ charnel, d'où *Christ-homme,* s'appelât-il Jésus ou Krishna; qu'il nous démontre qu'il n'y eut jamais d'autre Dieu incarné que son «Jésus-Christ», et que celuici est le «seul» comme «le plus grand» des Maîtres et des Docteurs—pas seulement le plus grand des Mahatmas mais *Dieu en personne*! Fort bien; alors, qu'il nous en donne des preuves

irréfutables ou, au moins, aussi logiques et évidentes que celles avancées par nous. Mais qu'il ne vienne pas nous offrir comme preuves la voix qui parle dans son âme ou des citations tirées de l'Evangile. Car, sa voix—serait-elle sœurjumelle de celle du *daïmon* de Socrate—n'a pas plus de valeur, dans l'argumentation, pour nous et pour le public, que n'en a pour lui ou toute autre personne la voix qui me dit le contraire dans *mon* âme. Oui, il a raison de dire qu' «il est si malaisé de se déprendre de tout intérêt personnel, et plus encore, de tout esprit de parti, d'école, de secte, d'Église, de caste»; comme cette phrase ne saurait en rien s'appliquer à moi qui ne tiens à aucune école spéciale, qui n'appartiens à aucune secte, Église ou caste, puisque je suis *théosophe,* ne s'appliqueraitelle pas à lui, Chrétien, Catholique, Ecclésiastique et Chanoine?

En outre, notre estimable correspondant doit avoir l'imagination assez vive. Ne voilà-t-il pas qu'il aperçoit la Direction du *Lotus* «enivré par le fumet capiteux» de ses éloges envers le savoir des Mahatmas et lui «faisant signe de l'œil et de la tête». En ce cas, la Direction doit avoir le vin triste, puisqu'au lieu de le remercier de ses avances si flatteuses (flatteuses d'après lui), elle m'a envoyé son premier article à Londre pour que j'y répondisse, et qu'elle l'a fait suivre de ma «bourrade». Nos faits et gestes ne cadrent donc pas avec l'idée que s'en fait M. l'abbé Roca. Il est vrai qu'il a prévenu les lecteurs que «personne ne suspectera cette dame [son humble servante] de

courtisanerie à l'égard des prêtres catholiques». Ceci est un fait incontestable et *historique*; c'est même le seul que je trouve dans sa longue Épitre. Si, ayant l'expérience de tout une longue vie passée à connaître les susdits prêtres, j'ai posé l'éteignoir sur l'espoir couleur de rose dont brillait la flamme de sa première lettre, c'est que je ne saurais prendre au sérieux de simples compliments de politesse d'un abbé chrétien et français à l'adresse des Mahatmas *payens,* et que, si la Direction du *Lotus* français a pu se tromper, la directrice du *Lucifer* anglais y a vu clair.* Tout en appréciant sincèrement M. l'abbé Roca comme homme écrivain, tout en séparant dans ma pensée le philosophe mystique du prêtre, je ne pouvais cependant pas perdre de vue sa soutane. Donc, l'hommage rendu par lui au savoir de nos maîtres, au lieu de *m'enivrer de son fumet,* m'était apparu dès le premier instant sous son vrai symbolisme. Cet «hommage» y jouait le rôle d'un mât de cocagne, érigé pour servir de support aux brimborions chrétiens qu'une main apostolique et romaine y attachait à profusion, ou de poupée indo-théosophique qu'elle affublait d'amulettes papistes.† Et, loin d'être *enivrée*—je le confesse avec ma «franchise» et ma rudesse ordinaires *comme sans ambages*—je ne sentis qu'un redoublement de mefiance.

Les fausses conceptions dont la Réponse de M. l'abbé fourmille prouvent combien j'avais raison. S'attendait-il donc à ce que la Direction du *Lotus* et les théosophes

———————

* Nous n'osons saisir la pensée de Mme Blavatsky, mais nous croyons que dans le cas présent nous ne nous sommes pas trompés. Nous avons offert généreusement une tribune à M. l'abbé Roca; il y a exposé ses idées que Mme Blavatsky réfute d'ailleurs de main de maître; d'autres y exposent et y exposeront les leurs,

car *Le Lotus* a pour but d'instruire ses lecteurs tout en donnant la parole de temps à autre à des esprits éminents qui peuvent différer, sur quelques points, d'opinion avec nous (N. de la D.).

† Mme Blavatsky juge d'après l'esprit et les termes de l'article en question. Nous savons que M. l'abbé Roca tonne avec éloquence contre Léon XIII, mais celui-ci étant atteint d'une surdité incurable ne peut l'entendre, d'ailleurs, on ne saurait réveiller les morts et il vaut mieux les laisser pour s'occuper de *ce qui est vivant* (N. de la D.).

———————

s'écriassent en chœur: *Mea culpa*! et se convertissent en masse à ses idées? Nous le voyons, à la première réplique de ceux-ci, parer des coups imaginaires et donner, dans une seconde lettre, une tout autre couleur aux compliments de son premier article. Il a le droit certainement; mieux que personne, il doit connaître le fond de sa pensée. Mais il en est ainsi pour tout le monde, je pense. Pourquoi alors va-t-il *dénaturer* ce que je dis, et même inventer des cas et des scènes *impossibles où* il me fait jouer un rôle étrange et m'attribue des paroles qu'il n'a certes pas trouvées dans mes «Notes» en réponse à son article du mois de décembre? L'idée fondamentale de mes observations était, en effet, que celui qui voudra dire «*Ego sum veritas*» est encore à naître; que le «*Vos Dii estis*» s'applique à tous, et que tout homme né d'une femme est «le fils de Dieu»—qu'il soit bon, mauvais ou ni l'un ni l'autre. Ou M. l'abbé Roca s'obstine à ne pas me comprendre, ou il poursuit un but. Je ne m'oppose pas du tout à ce qu'il prenne la voix foudroyante de son Église latine pour celle qu'il croit entendre dans *le fond de son âme*, mais je m'oppose formellement à ce qu'il me représente comme partageant les dogmes qui lui sont ainsi inculqués, lorsque je les répudie complètement.

Jugez un peu. J'écris en toutes lettres qu'un Christ (ou *Christos*) divin n'a jamais existé *sous une forme humaine* ailleurs que dans l'imagination des blasphémateurs qui ont carnalisé *un principe universel et tout impersonnel.* J'ose croire que c'est fort clair. Eh bien, l'abbé Roca, après m'avoir représentée disant: la vérité, c'est moi—absurdité que je laisse aux Églises qui l'ont trouvée et dont un Adepte, un Sage rirait de pitié—se laisse aller à l'assertion suivante:

«Il se rencontre qu'avant Mme Blavatsky quelqu'un s'est présenté au monde qui a dit carrément: ' La VÉRITÉ, c'est moi,—*Ego sum Veritas!*' Ce langage est du Christ, et s'il ne révélait pas Dieu lui-même il trahirait le plus effronté des imposteurs. Or, dire que le Christ est un imposteur, *on s'en gardera bien devant Mme Blavatsky qui répliquerait par une maîtresse gifle sur la bouche du blasphémateur. Donc . . . . concluez vous-mêmes*».

Concluez vous-mêmes!!! . . .

Ce que les autres conclueront ou ne conclueront pas m'interesse fort peu. Mais je concluerai moi-même, car Je crois comprendre.

De deux choses l'une:

a. Ou Monsieur l'abbé n'a pas la moindre idée nette quant à la théosophie, quant à ses propres doctrines, quant à moi, l'humble disciple de la Vérité, et parle au vent et à l'aventure;

b. Ou il a voulu me mettre au pied du mur, me forcer à m'expliquer pour avoir de moi une réponse catégorique. La raisonnement ne serait pas mauvais. Ou bien Mme Blavatsky passera sous silence cette assertion aussi extraordinaire que fausse et alors—qui ne dit mot consent, ou bien elle y répondra pour la contredire et la nier; et dans ce dernier cas elle se fera de nouveaux ennemis parmi les chrétiens, et c'est autant de gagné.

Est-ce cela, Monsieur l'abbé? Alors, c'est un faux calcul de plus. L' «amazone» aura cette fois, comme les autres du reste, assez de «mâle vigueur» pour répondre sans ambages et à la face de l'univers ce qu'elle pense de votre petit arrangement. En effet, dire que le Christ (nous disons *Christos*) est *imposteur,* ce serait proférer non pas un *blasphème* mais une simple stupidité: un adjectifpersonnel ne peut s'appliquer à un principe idéal, à une abstraction; ce serait comme si l'on disait: «l'espace infini est un dévot». Un théosophe occultiste rirait. Quant à la supposition que je suis capable de répliquer «par une maîtresse gifle» sur la bouche de celui qui proférerait la phrase, elle est encore plus baroque. Monsieur l'abbé oublie que je suis théosophe d'abord, et ignore probablement que je suis personnellement disciple de la philosophie bouddhiste. Or un vrai bouddhiste ne donnerait pas même une tape à un chien pour l'empêcher d'aboyer. Les bouddhistes *pratiquent* toutes les vertus prêchées dans le «Sermon sur la Montagne» de Gayâ—sur la montagne de Galilée six siècles plus tard—vertus dont on n'entend guère parler dans les églises des pays chrétiens et qu'on y met encore moins en pratique. Les bouddhistes ne résistent pas, ils ne rendent pas le mal pour le mal: ils laissent la gloire de

gifler, de couper les oreilles à leurs adversaires, aux saints Pierre qui défendent ainsi leur Maître pour le trahir et le renier deux heures après, selon le triste récit.

Monsieur l'abbé désire-t-il savoir, *sans ambages*, ce que je pense de la légende chrétienne? Il m'est f`acile de le satisfaire.

Pour moi, Jésus-Christ, c'est-à-dire l'Homme-Dieu des chrétiens, copie des Avatars de tous les pays, du Chrishna indou comme de l'Horus égyptien, n'a jamais été un personnage *historique.* C'est une personnification déifiée du type glorifié des grands Hiérophantes des Temples,* et son histoire racontée dans le Nouveau Testament est une allégorie, contenant certainement de profondes vérités ésotériques, mais c'est une allégorie. Elle s'interprète à l'aide des *sept clefs* de même que le *Pentateuque.* Cette théorie des sept clefs, l'Église, d'après l'abbé Roca, l'aurait simplifiée et résumée en trois «sans la dénaturer», alors qu'au contraire elle a fabriqué trois f`ausses clefs qui n'ouvrent rien du tout. La légende dont je parle est

---

* Chaque acte du Jésus du Nouveau Testament, chaque parole qu'on lui attribue, chaque évènement qu'on lui rapporte pendant les trois années de la mission qu'on lui fait accomplir, repose sur le programme du Cycle de l'Initiation, cycle basé lui-même sur la précession des Équinoxes et les signes du Zodiaque. Lorsque l'Évangile hébreu non *selon* mais *par* Mathieu le Gnostique dont on a fait un Évangéliste—évangile dont parle (saint) Jérôme au IVe siècle et qu'il a refusé de traduire sous prétexte qu;il était falsifié (!) par Séleucus, disciple manichéen (*Vide* Hiéronymus, *De viris illust*., cap. 3)—lorsque, disje, ce document *original* aura était traduit, si jamais on le retrouvc, et que les Eglises chrétiennes auront du moins *UR* document non falsifié, alors on pourra parler de la «vie de Jésus» dont «nul n'ignore» les evènerments. En attendant, et sans perdre son temps à se disputer au sujet du siècle ou aurait vécu Je'sus ou Jehoshua, un fait est certain, c'est que les Occultistes sont en mesure de prouver que même les paroles sacramentelles qu'on lui attribue sur la croix ont été *dératurées* et qu'elles veulent dirc tout autre chose que leur traduction grecque. (Voir mes notes additionnelles—No. 2—dans un prochain numéro du *Lotus*.)

[*Vide* the English translation of this footnote for the Compiler's explanatory note concerning H. P. B.'s reference to the writings of Hieronymus.—*Compiler*.]

Collected Writings VOLUME IX

April, 1888

fondée, ainsi que je l'ai démontré à diverses reprises dans mes écrits et dans mes notes, sur l'existence d'un personnage nommé Jehoshua (dont on a fait Jésus), né à Lüd ou Lydda vers l'an 120 avant l'ère moderne. Et si l'on contredit ce fait—ce à quoi je ne m'oppose guère—il faudra en prendre son parti et regarder le héros du drame du Calvaire comme un mythe pur et simple. En effet, malgré toutes les recherches désespérées faites pendant de longs siècles, si on laisse de côté le témoignage des «Evangélistes», c'est-à-dire d'hommes inconnus dont l'identité ne fut jamais établie, et celle des *Pères* de l'Église, fanatiques intéressés, ni l'historre, ni la tradition profane, ni les documents officiels, ni les contemporains du soidisant drame, n'ont pu fournir une seule preuve sérieuse de l'existence réelle et historique, non seulement de l'Homme-Dieu mais même du nommé Jésus de Nazareth, depuis l'an 1 jusqu'à l'année 33. Tout est ténèbre et silence. Philon de Judée, né avant l'ère chrétienne et mort longtemps après l'année où, d'après Renan, l'hallucination d'une hystérique, Marie de Magdala, donne un Dieu au monde, Philon fit dans cet intervalle de quarante et quelques années plusieurs voyages à Jérusalem. n y alla pour écrire l'histoire des sectes religieuses de la Palestine à son époque. Il n'est pas d'écrivain plus correct dans ses recits, plus soucieux de ne rien omettre: aucune communauté, aucune fraternité, fût-elle la plus insignifiante, ne lui échappe. Pourquoi donc ne parle-t-il pas des Nazaréens? Pourquoi ne fait-il pas la plus lointaine allusion aux Apôtres, au Galiléen *divin*, à la Crucification? La réponse est facile. Parce que la biographie de Jésus fut *inventée après le premier siècle* et que personne, à Jérusalem n'était plus renseigné que Philon sur ce sujet. On n'a qu'a lire la querelle d'Irénée avec les gnostiques, au IIe siècle, pour s'en assurer. Ptolémée (l'an 180) ayant fait remarquer que Jésus ne prêcha qu'*un an* au dire de la légende, et qu'il était trop jeune pour avoir pu enseigner quelque chose d'important, Irénée a un bel accès d'indignation et certifie que Jésus prêcha plus de dix et *même de vingt ans*! La tradition seule, dit-il, parle de *dix ans* (lib. II, c.22, pp.4, 5). Ailleurs, il fait mourir Jésus *âgé de plus de*

cinquante ans!! Or, si déjà en l'année 180 un père de l'Église a recours à la tradition et que personne n'était sûr de rien et qu'on ne faisait pas grand cas des Évangiles —des *Logia*

dont il y avait plus de soixante,—qu'a à faire l'histoire dans tout ceci? Confusion, mensonges, fourberies et faux, voilà le bilan des premiers siècles. Eusèbe de Césarée, le roi des falsificateurs, insère les fameuses 16 lignes touchant Jésus, dans un manuscrit de Josèphe, pour donner le change aux gnostiques qui niaient qu'il y eût jamais eu un personnage *réel* du nom de Jésus.* Plus encore: il attribue à Josèphe, un fanatique mort comme il avait vécu, en Juif obstiné, la réflexion qu'il n'est peut-être pas juste de l'appe]er (lui, Iasous) un homme (ανήρ), car il était l'*Oint* du Seigneur, c'est-à-dire le Messie!! (Voyez Josèphe, *Antiq.,* lib. XVIII, cap. iii, 3.)

Mais à quoi bon perdre son temps à redire des choses que tout homme bien élevé connaît. Monsieur l'abbé nous renvoie, à tout moment, aux Évangiles et à saint Paul, et, faisant pleuvoir un torrent de citations, il demande triomphalement: «Est-ce assez clair? Le Christ ne dit-il pas *lui-même* ceci et cela, et saint Paul ne nous assure-t-il pas que. . ., etc., etc». Inutile de dire que pour que les paroles de Jésus obtiennent quelque valeur comme preuve, il faut d'abord que l'authenticité des Évangiles soit prouvée. Jésus, qu'il ait vécu à cette époque ou auparavant, *n'a rien écrit,* et ce qu'on lui fait dire dans les quatre Évangiles est parfois terriblement contradictoire. Quant à Paul, personnage historique certainement, il serait difficile de se retrouver au milieu de ce qu'il dit lui-même et de ce que ses éditeurs et correcteurs lui font dire. Il est restécependant—par inadvertance sans doute—une phrase, de lui ou de ses collaborateurs, qui résume en deux mots ce qu'on pensait de Jésus. Voyez *Épitre aux Hébreux*, ii, 9;

---

* Ajoutez à cela qu'il invente le fameux monogramme pour le *Labarum* de Constantin (combinaison de X, *Chi*, P, *Rho,* initiales de *Christos* qu'il applique à Jésus) et fabrique la vision de cet empereur. Mais Gibbon et d'autres historiens ont depuis longtemps jugé Eusèbe dont on connaît la valeur maintenant.—Voir dans un prochain numéro du *Lotus* mes notes (No. 3) à ce sujet.

206

vous y lirez que Jésus a été fait «*inférieur aux anges*». Cela nous suffit. Celui qui est *inférieur* aux anges peut-il être Dieu, l'Infini et l'Unique?

Oui tout homme, tout *Ju-su* (nom d'Horus, Khons, le Fils, type de l'homme), tout initié surtout dont le corps est fait inférieur à celui des anges, peut, en présence de son *Atman* (Esprit divin), dire: *Vivit vero in me Christus,* comme il dirait: Krishna, Bouddha or Ormuzd vit en moi.* Après avoir répété ce que j'avais dit dans mes «Notes» du *Christos* ne se développant que par le *Chrestos,* comme s'il disait quelque chose de neuf et *venant de lui,* Monsieur l'abbé s'écrie d'un ton menaçant que nul n'entrera dans ce corps glorifié sinon par la «voie critique et la porte étroite». Pour lui, c'est le *Nirvana* béatique, et il continue à prêcher ce que nous prêchons depuis douze ans et ce que je disais encore dans mes Notes. Il me permettra d'achever ce qu'il laisse en si beau chemin, ne trouvant cette voie que dans le giron de son Église, de sa foi à lui. Malheureusement son *angusta porta, et arcta via* ne peuvent s'appliquer ni à son Église ni à sa foi. Dans cette Église *où tout*

s'achète, crimes et indulgences, amulettes et béatitude (sur terre, du moins; quant au Ciel—après moi le Déluge!), la *voie* et la *porte* s'élargissent en proportion des sommes payées par le croyant. Arrière religion de Judas! C'est à (saint) Pierre que son maître a dit: VADE RETRO SATANAS! La preuve en est dans l'Évangile même, disje, répétant la phrase coutumière de M. l'abbé Roca.

---

* En hébreu, l'homme, ou *Aïsh* (איש) donne par dérivation cabbalistique cette autre forme יש , Jesh, en grec et en fran,cais *Jes-us,* signifiant en même temps le*feu*, le *soleil,* là *divinité* et l'*homme.* Ce mot (voyez-le avec les points de la massore) était prononcé אש , *ish* ou *Jesh,* l'*homme* dans ce cas. La forme féminine était אשה , *Issa*, la *femme;* en égyptien Isi-s, *Isis.* La forme collatérale en était ישי , *Jesse*, ou Isi, dont le féminin en égyptien était Isi-s. Mais *Isi* est l'équivalente de *Jesse,* le père de David, de la race de qui vient Jésus, *Jes-us.* C'est qu'il faut connaître la langue du Mystère et du Symbolisme avant de parler avec tant d'autorité, et cette langue l'Eglise l'a perdue.—Voir mes notes (No. 4) dans un prochain numéro du *Lotus.*

Il m'envoie à Damas pour que je devienne «une initiée parfaite et la plus grande des Chrétiennes Bouddhistes» (?). Que dirait-il si je lui répondais que c'est après de longues années passées dans la condition de *Chrêstos*, après trente ans de martyre moral et physique, que j'y suis allée, et que c'est précisément sur ce chemin glorieux que j'ai découvert que les Églises qui s'intitulent *chrétiennes* ne sont que des sépulcres blanchis pleins des ossements du paganisme ésotérique et de pourriture morale? Aussi, aimeraisje mieux rester la plus humble des bouddhistes ésotériques que la plus grande des chrétiennes exotériques et orthodoxes. J'ai le plus profond respect pour l'idée transcendentale du *Christos* (ou Christ) universel qui vit dans l'âme du Boschiman et du Zoulou sauvages comme dans celle de M. l'abbé Roca, mais j'ai l'aversion la plus vive pour la *christolâtrie* des Églises. Je haie ces dogmes et ces doctrines qui ont dégradé le Christos idéal, en faisant un fétiche anthropomorphe absurde et grotesque, une idole jalouse et cruelle qui damne pour l'éternité ceux qui ne veulent pas se courber devant elle.* Le plus petit des

---

* Prouver le bien-fondé de ma répugnance m'est d'autant plus facile que je n'ai, pour appuyer mon dire, qu'à ouvrir *The Tablet,* le principal organe des *catholiques romains* d'Angleterre. Voici ce que j'y découpe:

«La publication récente du rapport officiel sur le progrès matériel et moral de l'Inde nous fournit une intéressante contibution à la controverse engagée sur la question des missionaires. *Il ressort de ces chiffres* que, tandis que *nous produisons une détérioration morale très marquée* sur les natifs, en les convertissant à notre crédo, le niveau naturel de leur moralité est si élevé que, malgré notre christianisation, nous ne pouvons arriver à les rendre aussi pervers que nous. Les chiffres représentant les proportions de la criminalité dans les diverses classes sont ainsi qu'il suit:—Europeens, I pour 274; Eurasiens, I pour 509; Chrétiens natifs, I pour 799; Mahométans, I pour 856; *Indous, 1 pour* 1361, *et Bouddhistes, 1 pour* 3787. Ce dernier chiffre est un magnifique hommage rendu à la noble pureté du Bouddhisme, mais les statistiques sont encore instructives en montrant, d'une manière irrésistible qu'en fait de politique sociale nous ferions mieux de consacrer le superflu de notre argent et de notre zèle, pendant une génération ou deux, à l'amélioration morale de nos

propres compatriotes, au lieu d'essayer de détruire la moralité et la théologie de peuples qui pourraient raisonnablement nous envoyer des missions pour nous convertir». Quel superbe aveu!

---

gnostiques docètes soutenant que Jésus crucifié n'était qu'une *illusion,* et son histoire une allégorie, était bien plus près de la vérité qu'un «saint» Augustin ou même un «Ange des écoles». Un païen vivant une vie simple et patriarcale, aimant son prochain et faisant son devoir, est mille fois plus près de l'*angusta porta, et arcta via* que ne le fut jamais un (saint) Cyrille, féroce meurtrier d'Hypathie, ou un (saint) Constantin, béatifié probablement parce qu'il tua son fils de ses propres mains, fit bouillir des moines dans de la poix, éventra sa femme et s'illustra aussi tristement que Néron.*

Ah! nous dit M. l'abbé, «si la sublime conception de cet idéal [le *Christos* vivant dans l'homme] chrétien est celle des Mahatmas, honneur à eux» ! Cet idéal n'est pas chrétien, et ce ne sont pas les Mahatmas non plus qui l'ont inventé: *c'était l'Apothéose des Mystères de l'Initiation.* Quant au «Verbe fait chair», c'est l'héritage de l'humanité entière, reçu par l'homme le jour où l'Ame universelle s'incarna en lui, c'est-à-dire depuis l'apparition du premier *homme parfait*—qui, entre parenthèses, n'est pas Adam.

Pour prouver queJésus était Dieu, on nous présente son martyre sur la Croix et son sacrifice volontaire. Avant de croire à un «maître» l'égal du «Christ», il faudrait qu'il consentit à boire le calice que Jésus but à Gethsémani et pardonnât à ses bourreaux ses tortures physiques et morales. Etrange idée, en vérité! Mais c'est justement l'*insignifiance* de ces souffrances qui fait sourire chaque païen de pitié. Que sont trois ans de sermons et d'existence à la belle étoile, terminés par une souffrance de quelques heures sur la croix, comparés aux quatre-vingts années de torture *morale* de Gautama Bouddha, devant laquelle pâlissent toutes les tortures de la chair! Ah! Monsieur l'Abbé, il est plus difficile, plus méritoire et plus *divin,* de *vivre volontairement pour l'Humanité* que de mourir pour elle, et comment? d'une mort violente et inévitable à laquelle on essaye d'*échapper* en priant son Père céleste *de vous éviter*

---

* Voir mes notes (No. 5) à ce sujet dans un prochain numéro du *Lotus.*

---

ce calice. Car c'est là, mot pour mot, l'histoire des Évangiles. Allez donc intéresser un yogi ou un fakir fanatique à ces souffrances en les lui racontant *à la lettre.**

On m'enseigne le vrai sens de la conversion de (saint) Paul, m'assurant que *je ne l'ai*

pas compris. Saint Paul, selon M. l'abbé Roca, était «un initié de l'école essénienne de Gamaliel, un vrai Thérapeute, un parfait Nazaréen, comme il nous l'apprend lui-même» (p. 261). Je le remercie de ces renseignements, mais je regrette de ne pouvoir les accepter. Un Essénien Nazareen équivaudrait à un brahme-bouddhiste; bien que nous ayons ouï parler d'un «brahme, prêtre bouddhiste», créature hybride qui aurait habité Paris jadis! Paul, quel qu'il fût ne pouvait être à la fois essénien et nazaréen, si par na-zaréen M. l'abbé entend la secte des *Nazars* de l'Ancient Testament dont la *Genèse* même fait mention. Les Esséniens avaient en horreur l'huile et le vin, tandis que les Nazars usaient des deux (Voir les *Nombres, vi,* 20). Les premiers ne reconnaissaient pas les «*oints* du Seigneur» et se servaient d'eau pour se laver plusieurs fois par jour, comme les Indous et les Bouddhistes; les Nazars, s'étant oints d'huile tout le corps, ne se lavaient jamais. Il est vrai que Paul nous dit dans l'*Épitre aux Galatéens* (i, 15 *et seq.)* qu'il avait été «*séparé*» pour le service du Seigneur dès sa naissance, c'est-à-dire voué au *nazariat;* mais comme il dit ailleurs (*I Corinth.,* xi,14), que c'est une honte de porter les cheveux longs (ainsi qu'on représente Jésus et saint

---

*Je renvoie M. l'abbé aux récits de ce que M.Jacolliot a vu aux Indes, et que tous ceux qui y ont vécu ont pu voir tous les jours. Regardez ces fanatiques yogis qui, à chaque nouvelle lune, s'accrochent par la peau du dos à un grappin en fer fixé à l'extrémité d'une tige horizontale au haut d'un long poteau. Ce bras, à bascule, les enlève en leur faisant faire le moulinet en l'air, jusqu'à ce que la chair sanglante se détachant, le martyr volontaire soit projeté à vingt pas de là. Voyez ces autres qui se brûlent journellement pendant de longues années le corps sur des charbons ardents, et ceux-ci qui se font enterrer jusqu'au cou, et restent ainsi exposés toute leur vie au soleil ardent, aux froids des nuits glaciales, à des milliers d'insectes et de bêtes fauves, sans compter la faim et la soif, et autres agréments de ce genre.

Jean), ceci prouve qu'il n'était resté Nazar * que jusqu'à sa conversion au Christos des Gnostiques. Jean-Baptiste était un vrai nazar, ainsi que Jean de l'*Apocalypse,* mais Saul cesse de l'être en devenant Paul. Donc, il n'était pas «un parfait Nazaréen». Il n'était pas non plus un Essénien, car ce que ceux-ci avaient de plus sacré après Dieu, c'était Moïse, sa *Genèse,* l'observation du Sabbat, et Paul avait renoncé à Moïse et au Sabbat. Que faire? M. l'abbé nous dit une chose, et l'histoire avec les deux Testaments, une tout autre chose.

Il est donc inutile de venir dire à des occultistes que «ce qui fut révélé à Paul, ce n'est donc pas du tout le Christos des Gnostiques mais bien le Chrestos avec tous les arcanes de son abaissement et de son anéantissement».

Ce *Chrestos* est justement le Chrestos-Christos des Gnostiques.

Paul n'a jamais été un apôtre du christianisme ecclésiastique, étant l'adversaire gnostique de Pierre. Nous avons comme preuve du fait les paroles authentiques de Paul, qu'on aura négligé de *revoir et de corriger,* et cette double note, cette dissonance qui court dans les Épitres. Lorsque deux hommes sont en possession, je ne dirai pas de la vérité

absolue mais d'un fait avéré, d'une vérité relative, pourquoi l'un dit-il de l'autre *qu'il lui a résisté à la face* (*Gal.,* ii, 11), et pourquoi ce Paul montre-t-il tant de mépris pour la prétention qu'ont Pierre (Céphas), Jacques et Jean à être considérés comme les «piliers de l'Église»?

Il est également inutile de me renvoyer au docteur Sepp et à sa *Vie de N.-S. Jésus-Christ.* Je l'ai lue il y a vingt ans et n'y ai rien trouvé autre chose que fanatisme et plagiat conscient et inconscient de la religion des Brahmes. Ce n'est pas d'hier que nous connaissons le système chronosidéral de ce Bavarois à l'imagination si vive. On pourrait

---

* Le *Nazar*=le Séparé (Voyez *Genèse*, xlix, 26; *Nombres*, vi, 2; *Juges,* xiii, 5, etc.). Ce mot écrit sans les voyelles massorétiques, et se lisant, NZR, נזר, donne la clef de sa signification cabbalistique dans ses trois lettres mêmes, car *noun* veut dire la *matrice,* la lettre O, la femme; *zayin,* l'emblême de la Souveraineté spirituelle, le *Sceptre;* et *resch,* la *tête,* le cercle. Le rasoir ne devait jamais toucher les cheveux ni la barbe du vrai Nazar.

---

dire beaucoup de choses curieuses sur son calcul du Saros, —salade japonaise composée des calculs de Pline et de Suidas. Mais je n'en dirai qu'une.* Tous nos théosophes connaissent la grande période ou *Mahayuga* dont les divisions nous ramênent toujours au chiffre 432. Ainsi, le *Kali-yuga* †—l'âge noir et néfaste des Brahmes, pendant lequel le monde expie les péchés des trois yougas précédents et qu'aucun *Avatar* ne viendra aider avant sa fin ‡ —le *Kali-yuga* durera 432,000 ans, alors que le total du *Maha-yuga,* composé des *Satya, Treta, Dwapara* et *Kali Yuga* fait 4,320,000 années. C'est un calcul mystique que les Brahmes ne donnent qu'à leurs Initiés, un calcul qui a fait dire à nos orientalistes, qui n'y voient goutte, bien des bêtises.§ Eh bien, le célèbre professeur de Munich a découvert le pot aux roses. Dans son tome I (p.9) voici la clef qu'il nous donne:

«C'est un fait affirmé [par Kepler] que toutes les planètes, au moment de l'incarnation, étaient en conjonction dans le signe du *Poisson* que les Juifs appelaient depuis l'origine des choses la *constellation du Messie.* C'est dans cette constellation que se trouvait l'étoile des mages . . . . .» C'était la fameuse planète que tout le monde a pu voir cette année-ci, à Londre, la belle Vénus-Lucifer dont une tradition cabbalistique juive dit qu'elle absorbera un jour les 70 planètes qui président aux diverses nations du

---

* *Vie de N.-S. Jésus-Christ,* t.II, p.417.

[It is not clear to which edition of Dr. Sepp's work, *Das Leben Jesu Christi,* H.P.B. refers. In the 2nd ed. of the French translation (Paris: Ve Poussièlgue-Rusand, 1861), which covers only the first part of the German original text, and does not go beyond it, the subject of the Saros is treated of in tome III, p. 331. This edition consists of one volume divided into three tomes, each one paged separately. The same subject is discussed in *The Secret Doctrine,* Vol. I, p. 655, footnote, where the same passage from Dr. Sepp is referred to, and partially quoted.—*Compiler*]

† Entre autres erreurs, M. Saint-Yves (*Mission des Juifs*) en fait l'âge d'or ou de renaissance spirituelle (N. de la D.).

‡ Voir mes notes (No. 6) à ce sujet, dans un prochain numéro du *Lotus.*

§ Voir mes notes à ce sujet (No. 7) dans un prochain numéro.

———————

monde. Le docteur Sepp, lui, prétend qu'en vertu de ces prophéties naturelles, il était écrit dans les astres que le Messie devait paraître *dans l'année lunaire* du monde 4320, dans cette année mémorable où le «chœur entier des planètes fêtait son jubilé».*

Ainsi, pour admettre les lubies du docteur Sepp, publiées dans son «beau monument de la gnose chrétienne», nous devons, fermant les yeux et nous comprimant la cervelle,

1° Croire que le monde n'est vieux que de *six mille ans*—pas un jour de plus (Voir la *Genèse* et la chronologie de Moïse!):

2° Supposer que cette fameuse conjonction a eu lieu l'an 1 de notre ère, et non quatre ou cinq ans avant l'ère chrétienne comme l'a prouvé Kepler lui-même;

3° Oublier ce que nous savons pour faire triompher les fantaisies miraculeuses des ecclésiastiques: or, nous savons que ce calcul astronomique a été *emprunté* par les Juifs aux Chaldéens et à leurs 432,000 années dynastiques que ceux-ci avaient eux-mêmes tirées des 4,320,000 années du *Mahayuga* brahmanique.

Et il nous faudrait accepter ce beau passage «de la gnose» . . . bavaroise! Ce serait à croire que le Dr. Sepp l'a trouvé au fond d'une chope de bière, si on ne savait que, bien avant lui, le colonel Wilford qui fut si joliment berné par les Brahmes† au commencement de ce siècle,

———————

* [Most of this paragraph occurs in de Mirville, *Pneumatologie,* etc., Vol. IV, p. 67, where reference is made to Dr. Sepp's work on the *Life of Christ.* It is not clear, however, what is meant by tome I, p. 9, nor what particular edition, German or French, it should apply to. However, in the 2nd ed. of the French translation (Paris, 1861), the conjunction of the planets and Kepler's views are spoken of in tome I, pp. 89-92, while the "choir of the planets" is mentioned in tome III, p. 369. *Vide* the Bio-Bibliographical Index for data on the various editions of Dr. Sepp's work.—*Compiler*.]

† Les Brahmes, ennuyés de la persistance que mettait le colonel Wilford à chercher Adam et Ève, Noé et ses trois fils, composèrent un joli *Pourâna* avec ces noms en sancrit qu'ils intercalèrent dans de vieux manuscrits. Sir William Jones lui-même y fut attrapé et avec lui l'Europe entière. Voyez *Introduction à la Science des religions* [Introduction to the Science of Religion] par Max Müller.

———————

avait fait le fameux calcul, conservé jusqu'à ce jour, d'ailleurs, dans les volumes de la Bibliothèque de la Société Royale Asiatique à Calcutta et dans toutes les bibliothèques européennes. Encore une fois, M. l'abbé Roca veut-il que nous renonçions aux 4,320,000 années de notre *Maha-yuga* pour accepter les 4,320 *années lunaires* que le Dr. Sepp met entre la création du monde et la *Nativité*?

Après tout, il se pourrait que je contredisse moins M. l'abbé Roca que je ne crois, ainsi qu'il le dit. Tant mieux, tant mieux. D'ailleurs l'application de sa métaphore du «rayon blanc se décomposant en trois couleurs principales qui, etc.» se trouve dans mon *Isis Unveiled* (Vol. II, P. 639) écrit il y a près de douze ans.* Peut-être bien nous entendrons-nous donc un jour. En attendant, j'enverrai au *Lotus* quelques notes † sur les dernières paroles de Jésus crucifié, simplement pour montrer à M. l'abbé que nous, occultistes, nous *savons* ce que *quelques* Pères de l'Église ont *cru savoir.* D'où vient, par exemple, la tradition ésotérique (car les susdits Pères n'avaient pu le voir personnellement) que «le Christ, mourant sur la croix. . . . . . tenait son visage tourné, ses yeux ouverts et ses bras tendus vers l'Occident»? Dans mes Notes j'expliquerai tout, sauf 1'assertion que le *Crucifié* dont les mains étaient retenues par deux gros clous sur les deux branches latérales de la croix, avait «ses bras tendus vers

---

* Pour faire plaisir au lecteur, donnons ce passage de Mme Blavatsky:

« . . . . . De même que le rayon blanc lumineux est décomposé par le prisme en les couleurs variées du spectre, ainsi le rayon de la divine vérité traversant le *triple* prisme de la nature humaine s'est brisé en fragments varicolores qu'on appelle RELIGIONS. Et, de même que les rayons du spectre, par dégradations de teinte imperceptibles, se fondent l'un dans l'autre, de même les grandes théologies qui se sont manifestées sous différents degrés de réfraction de la source originelle, se relient par des schismes secondaires, de petites écoles, des rejetons poussant de côté et d'autre. Combinés, ces éléments représentent une seule vérité éternelle; séparés, ils ne sont que les nuances de l'erreur humaine et les signes de l'imperfection». (N.de la D.)

† Voir dans un prochain numéro, Note No. 8.

---

l'Occident», tour de force difficile à réaliser pour un «crucifié». Mais ceci est un détail insignifiant.

En finissant, je dirai que je pense toujours que M. l'abbé s'illusionne et que son espoir est optimiste. Je tiens Victor Hugo pour un grand poète, mais je n'ai jamais entendu dire qu'il fût prophète. Quant au mot de la fin, ou de la faim, que décoche mon interlocuteur en guise d'adieu, je lui ferai observer: 1° que la misère et la crasse se retrouvent généralement partout où règne le prêtre catholique, et, 2°, que là-bas, prcs des Mahatmas, comme il dit, il n'y a point de pauvres pour la bonne raison qu'il n'y a point de riches; d'autres que les missionnaires menteurs y sont allés.

Et maintenant que j'ai répondu à l'abbé Roca, *prêtre catholique,* je terminerai cette trop longue réponse en m'adressant à M. Roca, mon critique et interlocuteur, aussi courtois

qu'il est spirituel lorsqu'il veut bien oublier sa soutane. C'est à ce dernier que j'exprime le sincère regret que j'éprouve d'avoir eu à parer tous ses coups et à le contredire en tout et partout. S'il considère cette réponse, ainsi que mes premières «Notes», comme une nouvelle «bourrade» il aura tort. Car si nous ne nous comprenons pas—quoiqu'il dise *me comprendre fort bien* lui—c'est que tout en parlant en apparence tous les deux la même langue, nos idées quant à la valeur et au sens de l'ésotérisme chrétien, de l'ésotérisme brahmo-bouddhiste et de celui des gnostiques, sont diamétralement opposées. Il puise ses conclusions et ses données ésotériques à des sources que je ne saurais connaître puisqu'elles sont d'invention moderne, tandis que moi je lui parle la langue des vieux Initiés et lui donne les conclusions de l'ésotérisme archaïque, qui, à leur tour, lui sont tout à fait étrangères à ce que je vois.

Pour définir avec précision, *sans ambages,* notre position réciproque, il me semble que, alors que je donne un aperçu ésotérique du Christos *universel,* c'est-à-dire du Logos impersonnel et anté-chrétien, lui me répond en s'appuyant sur le Christ sectaire de l'ère moderne, sur le Christ ecclésiastique et dogmatique dont le model est anté-chrétien. A l'ésotérisme de la vieille gnose qu'il

avoue perdu pour l'Église, il m'oppose l'ésotérisme scholastique du moyen âge. Il essaye de me donner le change avec des subtilités de théologiens et de Rose-croix qui, pour ne pas être brûlés tout vifs, se couvraient du voile de l'orthodoxie et affichaient un Christianisme contre lequel ils protestaient en secret. Dès lors, comment pourrait-on se comprendre? Quant à «mieux nous apprécier», je remercie M. l'abbé de son bon souhait, en doutant qu'il apprécie jamais *la rondeur de mes manières* ajoutée à la *haute franchise de mon verbe;* pour moi, je le prie de croire que j'ai toujours apprécié en lui l'habile écrivain au cœur libéral et large ainsi que le prêtre hardi qui a le rare courage de ses opinions.

D'ailleurs, *vera pro gratiis,* quand même se dicton devrait être suivi de son revers, *veritas odium parit.*

H. P. BLAVATSKY,

Secrétaire-correspondante de la Société Théosophique.

Collected Writings VOLUME IX

April, 1888

REPLY TO THE MISTAKEN CONCEPTIONS OF THE ABBÉ ROCA CONCERNING MY OBSERVATIONS ON CHRISTIAN ESOTERICISM

H. P. BLAVATSKY

[*Le Lotus,* Paris, Vol. II, No. 13, April, 1888, pp. 3-19]

[*Translation of the foregoing original French text.*]

In the February issue of *Le Lotus,* the Abbé speaks of a "drubbing" [*bourrade*] which he believes he received from me. At the same time, with a meekness which I will not call Christian—because the Christians are neither humble nor gentle in their polemics—but certainly Buddhistic, my interlocutor assures me that he bears me no ill-will. On the contrary, he says he is gratified by "my courteous manner and the complete frankness of my language," quite natural results of my "Amazonian gait."

A more cavilling mind than mine could find something to say to that. It would point out, perhaps, that such a superabundance of adjectives and personal epithets, in reply to observations on a subject as abstract as religious metaphysics, denotes quite the opposite of satisfaction. But Theosophists are but seldom flattered by their critics, and I myself have often received compliments more ill-turned than those the Abbé Roca lavishes on me. I should be wrong, therefore, not to appreciate his courtesy, especially since in his touching solicitude in considering my personality, and in order to do justice to my "virile intellect" and to my "masculine vigour," the Abbé has consigned the theological Christ to the background and has not breathed a word about the *esoteric* Christ.

Now, as I have nothing to say of the first, and as I deny *in toto* the Christ invented by the Church, as well as all the doctrines, all the interpretations, and all the dogmas, ancient and modern, concerning that personage, I begin by declaring the Reply of the Abbé to my "Notes on

Christian Esotericism" to be no answer at all. I do not find, in all his voluminous letter, one

single expression that would seriously contradict my objections, by refuting them logically and scientifically. Faith—and above all blind faith—cannot be "critically discussed"; in any case it can never be "scientifically established," even though the Christian reader may be well satisfied with such casuistry. My interlocutor even bears me a grudge for having "displayed" what he pleases to call "such erudition." That goes without saying. Against historical and valid arguments, he can offer as an objection only one single fact as "experimental" proof: Jesus Christ unceasingly telling him *in his soul* "that he is the *Unique* Master and the *only* true Doctor." A feeble proof, indeed, in the face of science, law, and even the common sense of an unbeliever!

It is obvious that the famous paradox of Tertullian: "*Credo quia absurdum et impossibile est*"* has nothing to do with a discussion of this kind. I thought I was addressing myself to the erudite mystic, to the socialistic and liberal Abbé Roca. Have I disturbed myself merely for a *priest,* a *fidei defensor*! The Abbé gets out of it by saying: "I know Buddhism well enough to understand her [me] easily; she does not know Christianity sufficiently well to readily catch my meaning." Grieved as I am to contradict him, truth must nevertheless come before all else. The Abbé deceives himself in fancying he understands Buddhism; it is easy to see that he does not know it even *exoterically,* any more than Hinduism, even in its popular form. Otherwise would he have ever placed Krishna, as he does on page 259, among the Buddhas? Or again, would he have confused the name of a historical personage, Prince Gautama, with his mystical titles, enumerating them as so many Buddhas?

Does he not write, indeed, in speaking of Jesus, that the chalice from which he drank was "far more bitter than the cup from which Socrates in the West drank the hemlock, *or*

* [This is the often misquoted sentence from Tertullian's *Carne Christi,* ch. v, which runs: "*Certum est quia impossibile est,*" meaning "it is certain because it is impossible."—*Compiler*.]

that . . . . which Krishna, Sâkyamuni, Gautama of Kapilavastu, Siddhârtha, and all the other Buddhas*" had drained? This "and all the other Buddhas" is a definite proof for us that the Abbé not only knows nothing of esoteric Buddhism, but has not the slightest idea of even the simple historical and popular biography of the great Hindu reformer. This is exactly as if, in speaking of Jesus, I should write: "Orpheus, the Son of Mary, Emmanuel, the Saviour, the Nazarene, and all the other Christs who have been crucified." Without further wasting time in pointing out a number of *lapsus linguae* relating to Sanskrit, Brâhmanical and Buddhist terms scattered throughout the articles of the Abbé Roca—otherwise very learned articles and certainly very eloquent in style—that example is sufficient to permit the public to judge if my critic knows the first word of Buddhism in the present discussion. Can it be that the Abbé confounds it, as so many others have done, with Theosophy? In that case I may be allowed to inform him that Theosophy is neither

Buddhism, Christianity, Judaism, Mohammedanism, Hinduism, nor any other *ism:* it is the *esoteric synthesis* of the known religions and philosophies.

Surely I must know something of Christianity—the popular and especially the exoteric—to allow myself to enter the lists against so erudite a Catholic priest as my adversary. Should one not say rather (admitting for the moment that I have not been able "to catch at once" *the Christianity of the Abbé Roca*) that my esteemed interlocutor is not too well aware of what he preaches? That, having thrown to the windmills his cap of an *orthodox* and *papistical* ecclesiastic, ignoring the true esotericism of the Brâhmanas and the Buddhists, of the Pagan and Christian Gnostics, as well as of the authentic Chaldean Kabalah, and knowing nothing of the doctrines of the Theosophists, he has fabricated for himself a Christianity of his own, an Esotericism *sui generis*? I confess that I do not understand him.

---

* This title, thanks to the kindness of Monsieur Gaboriau, did not appear at all with the others in *Le Lotus,* but I have the first proofs where it is found in the order indicated above.

Of his "*Law of Ram*" and his "*Ab-Ram, issue of Ram*" (?) —I know nothing. I know perfectly well the VANSÂVALI or genealogy of the Sûrya and the Chandra races * from Ikshvâku and Budha † to Râma and *Krishna*, the common source whence the *Purânas* (ancient *Scriptures*), the *Bhâgavata*, the *Skanda,* the *Agni* and the *Bhavishya-Purâna,* have drawn their divine, human, and dynastic genealogies. A copy of it is to be found in the royal library of the *Mahârâjâs* of Udaipur (the most ancient of the Indian royal houses, whose family genealogy has been examined and sanctioned by the Anglo-Indian government). Râma is a *historical* personage. The ruins of cities built by him and *buried under several successive strata of other cities,* more recent but still *prehistoric,* still exist in India; they are known as well as the ancient coins with his effigy and name. What then is this " Ab-Ram, *issue of Ram*"? ‡ A-bram or *A-brahm,* in Sanskrit, means a *non*-Brâhmana, hence a man driven out from the Brahmin caste, or a man of inferior caste. *Abra* is the name of Indra's elephant; its female is called *Abramu.* The words are Sanskrit, and the name *Abramu is* found

---

* Sûrya and Chandra (Solar and Lunar) are terms used respectively for the two great primitive and radical races of Âryâvarta, called the Solar and Lunar Races.

† I hope the reader will avoid confounding Budha (with one *d*) the son of *Soma,* the Moon, with the mystical title of Buddha (two *d*'*s*). The one is the proper name of an individual (Budha, Intelligence or Wisdom), the other is the title of the Sages, the "Illuminated."

‡ It is not the tribes of the proud Râjputs of the Solar race, *Sûryavaśa* tribes which *historically prove* their descent from Lava and Kuśa, the two sons of Râma—who would acknowledge this unknown "Ab-Ram." See my note No. I on Abraham in a forthcoming number of *Le Lotus.*

[In the course of this essay, H.P.B. refers eight different times to certain Notes, numbered from I to 8, which she seems to have written for some forthcoming issue of *Le Lotus.* Such Notes have not been found in any later issue of this journal, and are certainly not the footnotes which she appended, in the June, 1888, issue of *Le Lotus,* to the final installment of this controversy with the Abbé Roca. So it is impossible to say at the present time what particular Notes were meant.—*Compiler.*]

———————

again in Chaldea, but the Abraham of the Jews has nothing to do with the Hindu Râma; * he cannot have issued from the latter, for it is Râma, on the contrary, who has issued from Brahman (neuter) through his terrestrial aspect, Vishnu, of which he is the Avatâra.†

This is simply a digression which the Abbé may perhaps call another "thrashing" [*bourrade*]. *À propos* of this, I would say he must be very thin-skinned, as I do not see, in my "Notes on Christian Esotericism," anything that could have given rise to such an idea in the imagination of my honorable interlocutor. The puff of wind which knocks down a house of cards may easily pass for a heavy squall in the eyes of the architect who built it; but if the Abbé Roca lays the blame on the puff, rather than on the weakness of his edifice, it is certainly not my fault. He also accuses me of *partisanship;* that is an accusation as unjust as the other. As I am neither a priest nor under the ferocious rod of a Church which declares itself infallible, *I, myself, am ready to accept the truth from whence it comes.* My critic, less fortunate than myself, finding himself between the hammer and the anvil, cannot accept my conclusions, and forthwith tries to attribute them to my "partisanship," and my "ignorance" of his religion. Once again, the spirit of partisanship cannot exist in a Society as universal and impartial as ours, which has chosen for its motto "There is no religion higher than Truth." Our Masters being Sages far too great to bedizen themselves with the peacock's feathers of infallibility or even to boast of the possession of absolute Truth, their disciples always keep an open mind to facts which can be demonstrated to them. Let the Abbé demolish the proofs we offer against the existence of a carnalized Christ, hence *Christ-Man,* whether called Jesus or Krishna; et him

———————

* *Ab, Aba* means "father," but only in the Semitic tongues.

† We must draw the reader's attention, in passing, to the importance of these remarks, because the works of Fabre d'Olivet and Saint-Yves d'Alveydre are based upon data completely out of harmony with them.—Editor, *Le Lotus.*

———————

demonstrate that there has never been any other incarnated God than his "Jesus-Christ,"

and that this one is the "only" as well as the "greatest" of the Masters and Doctors—not only the greatest of the Mahâtmans but *God in person*! Very good; then let him give us proofs, irrefutable or at least as logical and evident as those advanced by us. But he must not come offering as proof the voice which speaks in his soul, or quotations drawn from the Gospels. Because his voice—were it even the twin-sister of that of the *daïmôn* of Socrates—has no more value in the discussion, for us or for the public, than has for him or for any other person, the voice which tells me to the contrary in *my* soul. Yes, he is right in saying that "it is so difficult to rid oneself of all personal interest, and, still more, of all partisanship of school, sect, church, caste"; as that sentence could in no way apply to me, for I do not hold to any special school nor belong to any sect, Church or caste, since I am a *Theosophist*, would it not apply to him, Christian, Catholic, Ecclesiastic and Canon?

In general, our esteemed correspondent must have a rather lively imagination. For now he imagines the Editor of *Le Lotus* "intoxicated by the heady fumes" of his eulogies of the knowledge of the Mahâtmans and "nodding and winking" at him. If so, the Editor must be "melancholy in his cups" since, instead of thanking him for his flattering advances (flattering, according to him), the Editor sends the Abbé's first article to me in London, so that I may answer it, and follows it by my "thrashing." Our facts and intentions do not agree with the ideas the Abbé Roca has of them. It is true that he has warned his readers that "no one would suspect this lady [his humble servant] of toadyism in respect to Catholic priests." That is an incontestable and *historical* fact; it is indeed the only one I find in his long epistle. If, having the experience of a long life passed in studying the above-mentioned priests, I have put an extinguisher on the rosy hopes which shone in the flame of his first letter, it is because I could not take seriously the simple compliments of civility addressed to the *pagan* Mahâtmans by a Christian and a French Abbé, and because, even if the Editor of the French *Lotus* could be

deceived, the Editor of the English *Lucifer* had seen through them.* While sincerely appreciating the Abbé Roca as a writer, and while in my thoughts distinguishing the mystical philosopher from the priest, I cannot, however, lose sight of his cassock. So the homage he renders to the wisdom of our Masters, instead of *intoxicating me by its heady fumes,* immediately appeared to me under its true guise. This homage plays the part of a greasy pole erected to serve as a support for Christian gewgaws attached to it in profusion, by an apostolic and Roman hand, or of a Hindu-Theosophic doll bedecked with Popish amulets. † Far from being *intoxicated*—I confess with my usual "frankness" and my *unambiguous* rudeness —I feel but a redoubled mistrust.

The misconceptions with which the Abbé's Reply abounds prove how right I was. Did he expect the Editor of *Le Lotus* and the Theosophists to cry out in chorus: *Mea culpa*! and be converted *en masse* to his ideas? We see him, after the first reply from them, parrying imaginary blows, and, in a second letter, giving an entirely different colour to the compliments of his first article. He certainly has the right to do this; better than anyone else

he must know the real meaning of his own thoughts. But this applies to everyone, I believe. Why then does he proceed to *disfigure* what I say, and even to invent *impossible* scenes and cases where he makes me play a strange part, and attributes to

———————

* We hardly dare claim we catch Madame Blavatsky's idea, but we believe that in the present case we have not been deceived. We have generously offered the Abbé Roca a forum; in this he has expressed his ideas which Madame Blavatsky refutes with a masterly hand; other writers express and will express their own ideas herein, because the object of *Le Lotus* is to instruct its readers, by giving from time to time the opinions of eminent minds who may differ from us on some points. —Editor, *Le Lotus.*

† Madame Blavatsky judges according to the spirit and the terms of the article under consideration. We happen to know that the Abbé Roca is eloquently fulminating against Leo XIII, but the latter, stricken with an incurable deafness, cannot hear him. Moreover, one cannot wake the dead, and it is better to leave them alone, in order to occupy oneself with the *living*.—Editor, *Le Lotus.*

———————

me words that he certainly did not find in my "Notes" written in answer to his December article? The fundamental idea of my observations was in fact that he who would say "*Ego sum veritas*" is yet to be born; that the "*Vos Dii estis*" applies to all, and that every man born of woman is "the son of God," whether he be good, bad, or neither the one nor the other. Either the Abbé Roca is obstinately determined not to understand me, or he has an ulterior purpose. I do not at all object to his mistaking the thundering voice of his Latin Church for the one he thinks he hears in *the depth of his soul*, but I do most emphatically object to his representing me as sharing the dogmas which have been thus inculcated in him, when in reality I repudiate them completely.

Judge for yourself. I write in every letter that a divine Christ (or *Christos*) has never existed *under a human form* outside the imagination of blasphemers who have carnalized *a universal and entirely impersonal principle*. I venture to believe that this is perfectly clear. Well, the Abbé Roca, after having represented me as saying "I am the Truth"—an absurdity I leave to the Churches who discovered it, and at which an Adept, a Sage, would smile in pity—allows himself to make the following assertion:

> . . . . . it happens that another presented himself to the world who said squarely, "I am the TRUTH—*Ego sum Veritas*"! . . . . That is the language of Christ, and if it did not reveal God Himself, it would betray him as the most shameless of impostors. Now to say in the presence of Madame Blavatsky that Christ is an impostor should be carefully avoided, because she would reply with an outright smack on the mouth of the blasphemer. Draw your own conclusions then. . . .

Draw your own conclusions!!!. . .

What conclusions may or may not be drawn by others interests me very little. But I will draw my own conclusions, for, I believe, I understand.

There are two possibilities:

a. Either the Abbé has no clear idea of what Theosophy is, of its real doctrines, or of myself, the humble disciple of Truth, and speaks to the winds and at random;

b. Or he wants to corner me, to force me to explain myself, so as to get a categorical answer from me.

The reasoning would not be bad. Either Madame Blavatsky will pass in silence that assertion which is as extraordinary as it is false—silence means consent or she will reply by contradicting and denying it; in the latter case she will make fresh enemies among the Christians, and that would be so much gained.

Is that so, Monsieur l'Abbé? Then it is just one more miscalculation. The "amazon" will have this time, as well as on other occasions, enough "masculine vigour" to reply without ambiguity and in the very face of the universe, what she thinks of your little arrangement. In fact, to say that Christ (we say *Christos*) is an *impostor* would be to proffer, not a *blasphemy,* but a simple stupidity: a personal adjective cannot be applied to an ideal principle, to an abstraction; it would be like saying: "Infinite Space is a devotee." An Occultist-Theosophist would laugh. As to the supposition that I am capable of replying "with an outright smack" on the mouth of the one who would proffer the expression, that is still more grotesque. The Abbé forgets that I am first of all a Theosophist, and is probably ignorant that I am personally a disciple of the Buddhist philosophy. Now a true Buddhist would not even strike a dog to stop him from barking. The Buddhists *practice* all the virtues preached in the "Sermon on the Mount" of Gayâ—on the Mount of Galilee six centuries later—virtues which are heard of but rarely in the churches of the Christian countries, and that are practised still less frequently. The Buddhists do not resist, they do not return evil for evil; they leave the glory of smacking, of cutting off the ears of their adversaries, to those like saint Peter who in that way defend their Master, only to betray and deny him two hours later, according to the sad story. Does the Abbé wish to know, *without ambiguity,* what I really think of the Christian legend ? It is easy for me to satisfy him.

For me Jesus Christ, *i.e.,* the Man-God of the Christians, copied from the Avatâras of every country, from the Hindu Krishna as well as the Egyptian Horus, was never a

historical person. He is a deified personification of the glorified type of the great Hierophants of the Temples,* and his story, as told in the New Testament, is an allegory, assuredly containing profound esoteric truths, but still an allegory. It is interpreted by the help of the seven keys, similarly to the *Pentateuch.* This theory of the seven keys, the

Church, according to the Abbé Roca, has simplified "without disfiguring it," reducing the keys to three; while, on the contrary, it has fabricated three false keys which do not open anything. The legend of which I speak is founded, as I have demonstrated over and over again in my writings and my notes, on the existence of a personage

---

* Every act of the Jesus of the New Testament, every word attributed to him, every event related of him during the three years of the mission he is said to have accomplished, rests on the programme of the Cycle of Initiation, a cycle founded on the Precession of the Equinoxes and the Signs of the Zodiac. When the Hebrew Gospel not *according to* but *by* Matthew the Gnostic, of whom they have made an Evangelist— the Gospel of which (saint) Jerome spoke in the IVth century and which he refused to translate on the pretext that it was falsified (!) by Seleucus, the Manichaean disciple (See Hieronymus, *De viris illust.,* cap. 3)—when, I say, that *original* document shall have been translated, if ever it is found, and the Christian Churches will have at least *one* document not falsified, then only will it be feasible to speak of the "life of Jesus," of the events of which "no one is ignorant." Meanwhile, and without losing time arguing the subject of the century in which Jesus or Jehoshua lived, one fact is certain, namely that the Occultists are prepared to prove that even the sacramental words attributed to him on the cross have been *disfigured,* and that they mean something quite different from what the Greek translation conveys. See my additional notes (No. 2) in a forthcoming number of *Le Lotus.*

[H.P.B.'s reference to St. Jerome's *De viris illustribus liber,* chap. 3, is only partially correct. The main point of Jerome's argument, and the mention of Seleucus, occur rather in his letter to the Bishops Chromatius and Heliodorus, as can be ascertained by consulting St. Jerome's *Opera*, Vol. V, col. 445 (Johannis Martianay, Paris, 1706). H.P.B. uses the same argument in her article on "The Origin of the Gospels and the Bishop of Bombay" *(The Theosophist*, Vol. IV, No. l, October, 1882, pp. 6-9), and again in the third instalment of her essay on "The Esoteric Character of the Gospels" *(Lucifer, Vol.* I, No. 6, February, 1888, pp. 490-96). *Vide* Compiler's Notes to this latter essay for comprehensive survey of the various references and quotations used by her, and their complete text.—*Compiler*.]

Collected Writings VOLUME IX

April, 1888

called Jehoshua (from which Jesus has been made) born at Lüd or Lydda about 120 years before the modern era. And if this fact is denied—to which I can hardly object—one must resign oneself to regard the hero of the drama of Calvary as a myth pure and simple. As a matter of fact, in spite of all the desperate research made during long centuries, if we set aside the testimony of the "Evangelists," *i.e.,* unknown men whose identity has never been established, and that of the *Fathers* of the Church, interested fanatics, neither history, nor profane tradition, neither official documents, nor the contemporaries of the *soi-disant* drama, are able to provide one single serious proof of the historical and real existence, not only of the Man-God but even of him called Jesus of Nazareth, from the year 1 to the year 33. All is darkness and silence. Philo Judaeus, born before the Christian Era, and dying quite some time after the year when, according to Renan, the hallucination of a hysterical woman, Mary of Magdala, gave a God to the world, made several journeys to Jerusalem during that interval of forty-odd years. He went there to write the history of the religious sects of his epoch in Palestine. No writer is more correct in his descriptions, more careful to omit nothing; no community, no fraternity, even the most insignificant, escaped him. Why then does he not speak of the Nazarites? Why does he not make the least allusion to the Apostles, to the *divine* Galilean, to the Crucifixion? The answer is easy. Because the biography of Jesus was *invented after the first century,* and no one in Jerusalem was better informed on the subject than Philo himself. We have but to read the quarrel of Irenaeus with the Gnostics in the 2nd century, to be certain of it. Ptolemaeus (180 A.D.), having remarked that Jesus preached *one year* according to the legend, and that he was too young to have been able to teach anything of importance, Irenaeus had a bad fit of indignation and testified that Jesus preached more than ten or *even twenty years*! Tradition alone, he said, speaks of *ten years* (*Contra Haereses,* lib. II, cap. 22, para. 4-5). Elsewhere, he makes Jesus die at the age of *fifty years or more*!! Now, if as early as the year 180, a Father of the Church had recourse to tradition, and if no

one was sure of anything, and no great importance was attributed to the Gospels—to the *Logia* of which there were more than sixty—what place has history in all of this? Confusion, lies, deceit, and forgery, such is the ledger of the early centuries. Eusebius of

Caesarea, king of falsifiers, inserted the famous 16 lines referring to Jesus in a manuscript of Josephus, to get even with the Gnostics who denied that there ever had been a *real* personage named Jesus.* Still more: he attributed to Josephus, a fanatic who died as he had lived, a stubborn Jew, the reflection that it is perhaps not correct to call him (Iasous) a man (ανήρ), because he was the Lord's *Anointed, i.e.,* the Messiah!! (*Vide* Josephus, *Antiq.,* lib. XVIII, cap. iii, 3.)†

But what use is it to waste time repeating what every well-educated man knows. The Abbé continually refers us to the Gospels and to St. Paul, and, showering on us a torrent of quotations, triumphantly demands: "Is this clear enough? Did not Christ *himself* say this and that, and does not St. Paul assure us that. . . etc., etc., . . ." It is hardly necessary to say that for the words of Jesus to possess any value as proof, the authenticity of the Gospels must first be proved. Jesus, whether he lived at that epoch or earlier, *never wrote anything,* and what he has been made to say in the four Gospels is sometimes terribly contradictory. As to Paul, undoubtedly a historical personage, it would be difficult to separate, in his writings, what he said himself and what his editors and correctors have made him say. However, there remains—doubtless by inadvertence—one expression, by him or by his collaborators, which sums up in two words what was thought about Jesus. Look up the *Epistle to the Hebrews,* ii, 9; you will read there that Jesus was made "*inferior to the angels.*" That is enough for us.

____

* Add to this that he invented the famous monogram for the *Labarum* of Constantine (a combination of X *Chi,* and P *Rho,* initials of *Christos* which he applied to Jesus) and fabricated the vision of that Emperor. But Gibbon and other historians have judged Eusebius long ago, and his value is well known now. See my notes (No. 3), on this subject, in a forthcoming number of *Le Lotus.*

† [Also 63-64, acc. to the pagination of the Greek text.—*Compiler.*]

____

228

Can one who is *inferior* to the angels be God, the Infinite and the Only?

Indeed, every man, every *Ju-su* (name of Horus, Khonsu, the Son, the type of humanity), above all, every initiate whose body is made inferior to that of the angels, can say, in the presence of his *Âtman* (Divine Spirit): *Vivit vero in me Christus,* as he would say: Krishna, Buddha, or Ormuzd lives in me.* After having repeated what I said in my "Notes" about the *Christos* developing only through the *Chrestos,* the Abbé, as if he were saying something new which *emanated from him,* exclaims in threatening tone that no one will enter into that glorified body except by the "strait gate and narrow way." For him, this is the blessed *Nirvâna,* and he continues to preach what we have been preaching for twelve years and what I repeated in my "Notes." He must let me complete what he leaves in such fine shape, unable to find that path except in the bosom of his Church, of his own faith. Unfortunately his *angusta porta, et arcta via* can apply neither to his Church nor to his faith. In that Church where *everything is bought,* crimes and indulgences, amulets and

beatitudes (on earth, at least; as to Heaven—after me the Deluge!), the *way* and the *gate* become wider in proportion to the sums paid by the faithful. Be gone, religion of Judas! It was to (saint) Peter that his Master said: VADE RETRO SATANAS! The proof of this is in the Gospel itself, I say, repeating the customary expression of the Abbé Roca.

He sends me to Damascus that I may become “a perfect initiate and the greatest of Christian Buddhists” (?).

---

* In Hebrew, man or *Aïsh* (אריש) gives this other form by Kabalistic derivation ריש Jesh, in Greek and in French *Jes-us,* signifying at once *fire*, *sun*, *divinity,* and *man.* This word (with its masoretic points) was pronounced אש *ish* or *Jesh, man* in this case. The feminine form was אשה *Issa, woman;* in Egyptian Isi-s, *Isis.* The collateral form of it was רישי *Jesse,* or Isi, of which the feminine in Egyptian was Isi-s. But *Isi* is the equivalent of *Jesse,* the father of David, of the race from which came Jesus, *Jes-us.* It is necessary that one should know the Mystery language and that of Symbolism before speaking with so much authority, and that language the Church has lost. See my notes (No. 4), in a forthcoming number of *Le Lotus.*

What would he say if I told him that it is after long years passed in the state of *Chrêstos*, after thirty years of physical and moral martyrdom, that I have got there, and that it is precisely on that glorious path that I have discovered that the Churches, which style themselves *Christian,* are nothing but whited sepulchres filled with the dead bones of esoteric paganism and moral putrefaction. So I prefer by far to remain the humblest of esoteric Buddhists than the greatest of orthodox and exoteric Christians. I have the most profound respect for the transcendental idea of the universal *Christos* (or Christ) which lives in the soul of the Bushman and the savage Zulu, as well as in that of the Abbé Roca, but I have the keenest aversion for the *Christolatry* of the Churches. I hate those dogmas and doctrines which have degraded the ideal Christos by making of it an absurd and grotesque anthropomorphic fetish, a jealous and cruel idol which damns for eternity those who decline to bow down before it.* The least of the Gnostic Docetae

---

* It is so much the easier for me to prove the solid foundation of my repugnance, since in order to support my statements, I have merely to open *The Tablet,* the leading organ of the English *Roman Catholics.* Here is an excerpt from it:

> “The official statement as to the moral and material progress of India which has recently been published, supplies a very interesting contribution to the controversy on the missionary question. *It appears from these figures* that while *we effect a very marked moral deterioration* in the natives by converting them to our creed, their natural standard of morality is so high that, however much we Christianize them, we cannot succeed in making them altogether as bad as ourselves. The figures representing the proportions of criminality in the several classes, are as follows:—Europeans, I in 274; Eurasians, 1 in 509; Native Christians, I in 799; Mohammedans, I in 856; *Hindus, 1 in 1361; and Buddhists, 1 in 3787.* The last item is a magnificent tribute to the exalted purity of Buddhism, but the statistics are instructive throughout, and enforce with resistless power the conclusion that, as a mere

matter of social polity, we should do much better if we devoted our superfluous cash and zeal, for a generation or two, to the ethical improvement of our own countrymen, instead of trying to upset the morality, together with the theology, of people who might reasonably send out missions to convert us."

What a superb confession!

———————

who claimed that Jesus crucified was nothing but an *illusion,* and his story an allegory, was much nearer the truth than a "saint" Augustin or even an "Angel of the Schools." A pagan living a simple and patriarchal life, loving his neighbour and doing his duty, is a thousand times nearer the *angusta porta, et arcta via* than was ever a (saint) Cyril, the ferocious murderer of Hypatia, or a (saint) Constantine, probably beatified because he killed his son with his own hands, boiled monks in pitch, disemboweled his wife, and made himself as miserably famous as Nero. *

Oh, the Abbé informs us, "if the sublime conception of that Christian ideal [the *Christos* living within man] is that of the Mahâtmans, honour to them!" That ideal is not Christian, nor has it been invented by the Mahâtmans; *it was the apotheosis of the Mysteries of Initiation.* As to the "Word made Flesh," it is the heritage of the whole of humanity, received by man the moment the universal Soul incarnated in him, *i.e.,* from the appearance of the first *perfect man*—who, by the way, was not Adam.

By way of proving that Jesus was God, we are offered his martyrdom on the Cross and his voluntary sacrifice. Before believing a "Master" the equal of "Christ," he should have to agree to drink from the chalice that Jesus drained at Gethsemane and to pardon his executioners for his moral and physical tortures. A strange idea, truly! But it is exactly the *insignificance* of those sufferings that makes every pagan smile in pity. What are three years of sermons and of living in the open, ended by a few hours of suffering on the cross, compared with the eighty years of *moral* torture of Gautama the Buddha, before which all the tortures of the flesh fade into insignificance! Ah, Monsieur l'Abbé, it is more difficult, more meritorious and more *divine, to live voluntarily for Humanity* than to die for it. And how? By a violent and inevitable death from which *escape* is attempted by praying his heavenly Father *to*

———————

* See my notes (No. 5) on this subject in a forthcoming number of *Le Lotus.*

———————

remove the chalice. For that is, word for word, the narrative of the Gospels. Are you going

to interest a yogi or a fanatical fakir in those sufferings if you interpret them to him *literally*! *

Being assured that *I have not understood it*, I am instructed in the true meaning of the conversion of (saint) Paul. Saint Paul, according to the Abbé Roca, was "an initiate of the Essenian School . . . . a perfect Nazarite, as he tells us himself" (p. 261). I thank him for this information, but regret being unable to accept it. A Nazarite-Essene would be the equivalent of a Brâhman-Buddhist; albeit we have heard a hybrid creature said formerly to have lived in Paris, spoken of as a "Brâhman-Buddhist priest"! Paul, whatever he might have been, could not have been at the same time an Essene and a Nazarite, if by Nazarite is meant the *Nazar* sect of the Old Testament, mentioned even in *Genesis.* The Essenes had a horror of oil and wine, while the Nazars made use of both (see *Numbers*, vi, 20). The former did not recognize the "*anointed* of the Lord" and used water to wash themselves several times daily, like the Hindus and Buddhists; the Nazars never washed but anointed themselves all over with oil. It is true that Paul tells us in the *Epistle to the Galatians* (i, 15 *et seq*.) that he had been "*separated*" for the Lord's service from his birth: *i.e.,* pledged to the *nazarship;* but, as he says elsewhere (*I Cor*., xi*,* 14) that it is a shame to wear long hair (as Jesus and St. John are represented as doing),

____

* I refer the Abbé to the accounts of what Monsieur Jacolliot saw in India, and which all w ho have lived there could see at any time. Consider those fanatical yogis who, at each new moon, hang themselves by the skin of the back to an iron hook fixed at the end of a horizontal branch on the top of a high post. This arm, like a see-saw, lifts them high in the air and makes them twirl round till the bleeding flesh breaks away and the voluntary martyr is hurled perhaps twenty paces. Look at those who, for long years, burn their bodies over hot coals every day, and those w ho bury themselves to the neck and remain thus all their lives exposed to the blazing sun, the cold of freezing nights, the myriads of insects and savage beasts, not to mention hunger and thirst and other delights of that kind.

____

this proves that he remained a Nazar * only until his conversion to the Christos of the Gnostics. John the Baptist was a real Nazar, also John of the *Apocalypse,* but Saul ceased to be so when he became Paul. So then, he was not a "perfect Nazarite." He was no longer an Essene either, because what they held as most sacred after God was Moses, his *Genesis,* and the observance of the Sabbath, and Paul had renounced Moses and the Sabbath. What are we to do? The Abbé tells us one thing, and history with both Testaments, quite another.

So it is quite useless to tell the occultists that "what was revealed to Paul was not by any means the Christos of the Gnostics . . . . but really the *Chrestos* with all the arcana of his abasement and of his annihilation." This *Chrestos* is exactly the Chrestos-Christos of the Gnostics. Paul was never an apostle of ecclesiastical Christianity, being the Gnostic adversary of Peter. As proof of this fact we have the authentic words of Paul, which were overlooked in the *revision and correction,* and the double meaning, that disharmony which

runs through the Epistles. If two men are in possession, I will not say of the absolute truth but of a fact established by evidence, in other words, of a relative truth, why does the one say of the other *that he withstood him to his face* (*Gal.,* ii, 11), and why does Paul show such contempt for the claim of Peter (Cephas), James and John to be considered as "pillars of the Church"?

It is equally useless to refer me to Dr. Sepp and his *Life of Christ. I* read it twenty years ago and found nothing else but fanaticism and plagiarism, conscious or unconscious, of the religion of the Brâhmanas. It is not just from yesterday that we have known the chrono-sidereal system of this Bavarian with a lively imagination. Many

———

* *Nazar*=the Separated (See *Genesis*, xlix, 26; *Numbers*, vi, 2; *Judges,* xiii, 5, etc.). This word, when written without the masoretic points, and reading NZR, נזר , actually yields the key to its Kabalistic significance in its three letters, because *nun* signifies the *matrix,* the letter O, the woman; *zayin, the* emblem of spiritual Sovereignty, the *Sceptre;* and *resh,* the *head*, the circle. The razor was never allowed to touch the hair or beard of the true *Nazar.*

———

curious things could be said of his calculation of the Saros—a Japanese salad composed of the calculations of Pliny and Suidas. I will mention but one.* Every Theosophist knows of the great period of *Mahâ-yuga* whose divisions always lead us back to the figure 432. Thus *Kali-yuga*†—the black and evil age of the Brâhmanas, during which the world expiates the sins of the three preceding yugas and to whose help no *Avatâra* will come before its close ‡—will last 432,000 years, while the total of the *Mahâ-yuga*, made up of the *Satya*, *Tretâ*, *Dwâpara* and *Kali-Yugas* makes 4,320,000 years. This is a mystical calculation that the Brâhmanas give only to their Initiates, a calculation which has made our Orientalists, who can make nothing of it, utter many absurdities.§ Well, the celebrated Munich professor has let the cat out of the bag. In Volume I (p. 9) of his book, he gives us the following key:

"It is an asserted fact [by Kepler] that at the moment of the incarnation, all the planets were in conjunction in the sign of the *Fishes* which the Jews called, from the beginning of things, the *constellation of the Messiah.* The Star of the Magi was found in that constellation . . ." This was the famous planet that everyone in London could see this year, the beautiful Venus-Lucifer of which a

———

* *Vie de N.-S. Jésus-Christ*, Vol. II, p. 417.

[It is obvious that both H.P.B. and the Abbé Roca have in mind the German work of Johann Nepomuk Sepp (1816-1909), entitled *Das Leben Jesu Christi,* originally published in seven volumes at Regensburg, 1843-46 (4th ed., 1898-1902), entitled *Das Leben Jesu.* We have left in H.P.B.'s footnote the title of the French translation of this work by Charles Sainte-Foi (Paris: Ve Poussielgue-Rusand, 1854, 2nd ed., *ibid.,* 1861), as it is almost certain that reference is to such a translation. *Vide* Compiler's footnote on p. 211 of the

present Volume.—*Compiler.*]

† Among other errors, Saint-Yves d'Alveydre (*Mission des Juifs*) makes of it the Golden Age, the age of spiritual rebirth.—Editor, *Le Lotus.*

‡ See my notes on this subject (No. 6), in a forthcoming number of *Le Lotus.*

§ See my notes on this subject (No. 7), in a forthcoming issue.

———————

Kabalistic Jewish tradition says that it will one day absorb the 70 planets which preside over the various nations of the world. As to Dr. Sepp, he claims that in virtue of these natural prophecies it was written in the stars that the Messiah had to appear *in the lunar year* of the world 4320, in that memorable year when the "whole choir of planets was in jubilee." *

Thus, to admit Dr. Sepp's whimsical notions published in his "fine monument to the Christian Gnosis," we must, while closing our eyes and compressing our brains:

(1) Believe that the world is only *six thousand years* old—not a day more. (Long live *Genesis* and the Chronology of Moses!)

(2) Assume that this famous conjunction took place in the year 1 of our era, and not four or five years before the Christian era as Kepler himself proved.

3) Forget what we know in order to allow the miraculous fantasies of the ecclesiastics to be triumphant. Now, we know that this astronomical calculation was *borrowed* by the Jews from the Chaldeans, from their 432,000 dynastic years, which they themselves had received from the 4,320,000 years of the Brâhmanical *Mahâ-yuga.*

And we should have to accept that fine passage "of the gnosis" from Bavaria! We would be inclined to believe that Dr. Sepp had found it at the bottom of a pot of beer, did we not know that long before him Col. Wilford, who was so nicely tricked by the Brâhmanas † at the beginning of this century, had himself made the famous calculation, preserved to this day, by the way, in the volumes of the Royal Asiatic Society's Library in Calcutta, and in all the European libraries. To repeat, does the Abbé Roca wish us to abandon the 4,320,000 years of our *Mahâ-yuga* in

———————

* [*Vide* Compiler's footnote on p. 212 of the present Volume.]

† The Brâhmanas, annoyed at the persistence with which Col. Wilford searched for Adam and Eve, Noah and his three sons, composed a pretty little *Purâna* with those names in Sanskrit, which they inserted in some old manuscripts. Sir William Jones himself was caught by this, and with him the whole of Europe. See *Introduction to the Science of Religion,* by Max Müller.

———————

order to accept the 4,320 *lunar years* that Dr. Sepp puts between the Creation of the World and the *Nativity*?

After all, it may be that I contradict the Abbé Roca less than I imagine, as he himself says. So much the better, so much the better. Furthermore, the application of his metaphor of the "white ray decomposing into three principal colours which, etc." is found in my *Isis Unveiled* (Vol. II, p. 639) written nearly twelve years ago. * Perhaps some day, then, we shall understand each other. In the meantime, I will send *Le Lotus* some notes † on the last words of Jesus crucified, simply to show the Abbé that we, occultists, *know* what *some* Fathers of the Church *believed they knew.* Whence came, for instance, the esoteric tradition (because the aforesaid Fathers could not have seen him personally) that "Christ, dying on the cross . . . held his face turned, his eyes opened, and his arms extended towards the West"? In my Notes I shall explain everything, except the assertion that the *Crucified,* whose hands were restrained by two big nails to the two lateral arms of the cross, had "his arms extended towards the West," a feat difficult to be performed by a "crucified one." But that is an insignificant detail.

In closing I will say that I still think the Abbé deceives himself and that his hope is optimistic. I accept Victor Hugo as a great poet, but I have never heard it said that he was a prophet. As to the closing words (*quant au mot de*

———————

* For the benefit of our readers, we quote this passage from Mme. Blavatsky: ". . . . . . As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-coloured fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection . . . ." —Editor, *Le Lotus.*

† See Note No. 8, in a forthcoming issue.

———————

la fin, ou de la faim) * which my interlocutor flings at me in the guise of farewell, I would have him observe: (1) that misery and dirt are found practically everywhere where the Catholic priest rules, and, (2) that there, near the Mahâtmans, as he says, there are no poor for the good reason that there are no rich; other people, besides the mendacious missionaries, have been there.

And now that I have answered the Abbé Roca, the *Catholic priest*, I will terminate this unduly lengthy reply by addressing Mr. Roca, my critic and interlocutor, who is as courteous as he is spiritual when he is willing to forget his cassock. It is to the latter that I express my sincere regret that I have had to parry all his blows and to contradict him in everything and everywhere. If he thinks this reply, as well as my previous "Notes," to be a

new "drubbing," he will be wrong. For if we do not understand one another—though he may say *he understands me very well*—that is because, while in appearance we are both speaking the same language, our ideas as to the value and meaning of Christian esotericism, of Brâhman-Buddhist esotericism, and of that of the Gnostics, are diametrically opposed. He derives his conclusions and his esoteric data from sources which I could not know, since they are of modern invention, while I am speaking to him in the language of the ancient Initiates and offer him the conclusions of archaic esotericism which, in their turn, as far as I can see, are quite unfamiliar to him.

To define with accuracy and *without ambiguity* our respective positions, it seems to me that, while I offer an esoteric outline of the *universal* Christos, *i.e.,* of the impersonal and pre-Christian LOGOS, he answers me by falling back upon the sectarian Christ of the modern era, on the ecclesiastical and dogmatic Christ whose pattern is pre-Christian. To the esotericism of the ancient Gnosis that he declares the Church has lost, he opposes the scholastic esotericism of the Middle Ages. He tries to get even with me

* [An untranslatable expression, as it contains a pun on words. The French word "faim" means hunger. The "closing words" of the Abbé hint at misery and hunger in the Orient.—*Compiler.*]

CHARLES JOHNSTON
(1867-1931)
(*Courtesy Alan Denson, London, England*)
(*For biographical sketch see the Bio-Bibliographical Index*)

by means of the subtleties of theologians and Rosicrucians who, to escape being burned

alive, concealed themselves under a cloak of orthodoxy and openly affected a Christianity against which they protested in secret. In view of all this, how could we understand each other? As to "better appreciating each other," I thank the Abbé for his kind wishes, while doubting whether he can ever appreciate the *smoothness of my manners* combined with the *extreme frankness of my language*; as for myself, I beg him to believe that I have always appreciated in him the able writer of large and liberal heart, as well as the fearless priest who has the rare courage of his opinions.

After all, *vera pro gratiis,* even though that saying ought to be followed by its opposite, *veritas odium parit.*

H. P. BLAVATSKY,
Corresponding-Secretary of The Theosophical Society.

____

Collected Writings VOLUME IX

April, 1888

FOOTNOTES TO "THE TIDE OF LIFE"

[*The Path,* New York, Vol. III, Nos. 1 & 2, April and May, 1888,
pp. 2-8, and 42-48 resp.]

[Charles Johnston, the eminent Sanskritist and Orientalist (married to H.P.B.'s niece, Vera Vladimirovna de Zhelihovsky) writes an article analyzing the inner meaning of the first chapter of *Genesis.* H.P.B. appends a number of footnotes to various statements by the writer.] *

[The first thirty-four verses the most ancient The origin of this ancient tract . . . . we can only guess at. . . . This tract splits off like a flake from the story of Adam and Eve . . . . a few of the lines of cleavage may be shown]

The esoteric teaching accounts for it. The first chapter of *Genesis,* or the Elohistic version, does not treat of the

____

* [Consult the comprehensive biographical sketch of Charles Johnston in the Bio-Bibliographical Index of the present Volume.— *Compiler*.]

____

creation of man at all. It is what the Hindu *Puranas* call the *Primal* creation, while the second chapter is the *Secondary* creation or that of our globe of man. Adam Kadmon is no *man,* but the *protologos,* the collective Sephirothal Tree—the "Heavenly Man," the *vehicle* (or Vahan) used by En-Soph to manifest in the phenomenal world (see *Zohar*); and as the "male and female" Adam is the "Archetypal man," so the *animals* mentioned in the first chapter are the *sacred* animals, or the zodiacal signs, while "Light" refers to the angels so called.

[In the more ancient cosmogony, contained in the first thirty-four verses, the account of the formation of man is similar to, and parallel with, that of the animals. "The Elohim created man, male and female."]

"The great whale" (i, 21) is the *Makara* of the Hindu Zodiac—translated very queerly as "Capricorn," whereas it is not even a "Crocodile," as "Makara" is translated, but a nondescript aquatic monster, the "Leviathan" in Hebrew symbolism, and the vehicle of Vishnu. Whoever may be right in the recent polemical quarrel on *Genesis* between Mr. Gladstone and Mr. Huxley, it is not *Genesis* that is guilty of the error imputed. The Elohistic portion of it is charged with the great zoological blunder of placing the evolution of the birds before the reptiles (*Vide—Modern Science and Modern Thought,* by Mr. S.

Laing), and Mr. Gladstone is twitted with supporting it. But one has but to read the Hebrew text to find that verse 20 (chap. i) does speak of reptiles before the birds. And God said, "Let the waters bring forth abundantly the [*swimming and creeping,* not] moving creatures that hath life, and fowl that may fly," etc. This ought to settle the quarrel and justify *Genesis,* for here we find it in a perfect zoological order—first the evolution of grass, then of larger vegetation, then of fish (or mollusks), reptiles, birds, etc., etc. *Genesis* is a purely symbolical and kabalistic volume. It can neither be understood nor appreciated, if judged on the mistranslations and misinterpretations of its Christian remodellers.

[the second account . . . introduces the . . . . creation of Adam from dust, and of Eve from Adam's rib. Besides this, earlier in the

second account, we find that the formation of man as detailed in the first tract is entirely ignored by the words—"There was not a man to till the ground."]

Because Adam is the symbol of the first terrestrial MAN or Humanity.

[Similarly, we have a second and distinct account of the formation of the animal kingdom; which, moreover, comes after the Seventh day]

Genesis being an eastern work, it has to be read in its own language. It is in full agreement, when understood, with the universal cosmogony and evolution of life as given in the Secret Doctrine of the Archaic Ages. The last word of Science is far from being uttered yet. Esoteric philosophy teaches that man was the first living being to appear on earth, all the animal world coming *after* him. This will be proclaimed absurdly *unscientific.* But see in *Lucifer—The Latest Romance of Science.**

[Form exists on an ideal plane, as a purely abstract conception; into this region, and the similar one of Number, pure mathematics have penetrated.]

It is through the power to see and use these "abstract" forms that the Adept is able to evolve before our eyes any object desired—a miracle to the Christian, a fraud for the materialist. Countless myriads of forms are in that ideal sphere, and matter exists in the astral light, or even in the atmosphere, that has passed through all forms possible for us to conceive of. All that the Adept has to do is to select the "abstract form" desired, then to hold it before him with a force and intensity unknown to the men of this hurried age, while he draws into its boundaries the matter required to make it visible. How easy this to state, how difficult to believe; yet quite true, as many a theosophist very well knows. The oftener this is done with any one

———————

* [Reference is made here to H.P.B.'s review of a work by Paul Topinard whose actual title has not been

traced. It appeared in *Lucifer,* Vol. I, September, 1887, pp. 72-74. *Vide* Vol. VIII, pp. 33-37, of the present Series.—*Compiler*.]

———————

form, the easier it becomes. And so it is with nature: her ease of production grows like a habit.

[. . . every geometrical form, as well as every number, has a definite, innate relation to some particular entity on the other planes, to some colour or tone, for instance; and there is good reason to believe that this holds true of all the planes, that the entities on each of them are bound to the entities on all the others by certain spiritual relations which run like threads of gold through the different planes, binding them all together in one Divine Unity.]

Here is the key so much desired by enterprising—indeed all—students. It is by means of these correlations of colour, sound, form, number, and substance—that the trained will of the Initiate rules and uses the denizens of the elemental world. Many theosophists have had slight conscious relations with elementals, but always without their will acting, and, upon trying to make elementals see, hear, or act for them, a total indifference on the part of the nature spirit is all they have got in return. These failures are due to the fact that the elemental cannot understand the thought of the person; it can only be reached when the exact scale of being to which it belongs is vibrated whether it be that of colour, form, sound, or whatever else.

[The sacred theories of the East teach that man is the result of two converging curves of evolution, the one curve ascending through the vegetable and animal kingdoms and marking the evolution of the physical body, while the other curve descends from a super-physical spiritual race, called by some the "Progenitors" or "*Pitris,*". . . . . This curve marks the downward evolution of man's spiritual nature the development of the soul.]

There is an important point in the teachings of the Secret Doctrine which has been continually neglected. The above described evolution—the spiritual falling into the physical, or from mineral up to man, takes place only during the 1st of the two subsequent Rounds. At the beginning of the fourth "Round" in the middle of which begins the turning point upward—*i.e.,* from the physical up to the spiritual, man is said to appear before anything else on earth, the vegetation which covered the earth belonging to the 3rd Round, and being quite ethereal, transparent. The first man (Humanity) is Ethereal too, for he is but the

shadow (*Chhaya*) "in the image" of his progenitors, because he is the "astral body" or image of his *Pitri* (father). This is why in India gods are said to have no shadows. After which and from this primeval race, evolution supplies man with a "coat of skin" from the terrestrial elements and kingdom—mineral, vegetable, and animal.

[the real elements are purer and more spiritual than their representatives on the physical plane]

This is one reason for calling the objective phenomenal world an "illusion." It is an illusion and ever impermanent because the matter of which the objects are composed continually returns to the primordial condition of matter, where it is invisible to mortal eyes. The earth, water, air, and fire that we think we see are respectively only the effects produced on our senses by the primordial matter held in either of the combinations that bring about the vibration properly belonging to those classes: the moment the combination is entirely broken, the phenomena cease and we see the objects no more.

____

Collected Writings VOLUME IX

April, 1888

LETTER FROM H. P. BLAVATSKY TO THE SECOND AMERICAN CONVENTION

[Originally published in the *Report of Proceedings* of the Second Annual Convention of the Theosophical Society, American Section, held at Chicago, III., April 22 and 23, 1888. The original manuscript of this Letter is held in the Archives of the former Point Loma Theosophical Society.]

TO WILLIAM Q. JUDGE,

General Secretary of the American Section of the Theosophical Society.

MY DEAREST BROTHER AND CO FOUNDER OF THE THEOSOPHICAL SOCIETY:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial

good wishes to the assembled Delegates and good Fellows of our Society, and to yourself—the heart and soul of that Body in America. We were several, to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last, time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours. May the assembled Society feel the warm greeting as earnestly as it is given, and may every Fellow present, who realizes that he has deserved it, profit by the Blessings sent.

Theosophy has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause—that of helping mankind.

The multiplication of local centres should be a foremost consideration in your minds, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards

which higher influences are directed.

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count

himself as more than, at best, a pupil-teacher—one who has no right to dogmatize.

Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this, now rapidly growing, wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy. The Theosophical Society led the van of this movement; but, although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer. The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitionally that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish.

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy

body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a

narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy—the assimilation of what has been already given—how much more will be revealed, and how soon.

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by "materialism" is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action —brutality, hypocrisy, and, above all selfishness,—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit.*

The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society

are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his godlike qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also,—he who preaches the gospel of good-will, teaches Theosophy.

This aspect of Theosophy has never failed to receive due and full recognition in the pages of the "PATH," a journal of which the American Section has good reason to be proud. It is a teacher and a power; and the fact that such a periodical should be produced and supported in the United States speaks in eloquent praise both of` its Editor and its readers.

America is also to be congratulated on the increase in the number of the Branches or Lodges which is now taking place. It is a sign that in things spiritual as well as things temporal the great American Republic is well fitted for independence and

self-organization. The Founders of the Society wish every Section, as soon as it becomes strong enough to govern itself, to be as independent as is compatible with its allegiance to the Society as a whole and to the Great Ideal Brotherhood, the lowest formal grade of which is represented by the Theosophical Society.

Here in England Theosophy is waking into new life. The slanders and absurd inventions of the Society for Psychical Research have almost paralyzed it, though only for a very short time, and the example of America has stirred the English Theosophists into renewed activity. *Lucifer* sounded the reveille, and the first fruit has been the founding of the "Theosophical Publication Society." This Society is of great importance. It has undertaken the very necessary work of breaking down the barrier of prejudice and ignorance which has formed so great an impediment to the spread of Theosophy. It will act as a recruiting agency for the Society by the wide distribution of elementary literature on the subject, among those who

are in any way prepared to give ear to it. The correspondence already received shows that it is creating an interest in the subject, and proves that in every large town in England there exist quite enough isolated Theosophists to form groups or Lodges under charter from the Society. But, at present, these students do not even know of each other's existence, and many of them have never heard of the Theosophical Society until now. I am thoroughly satisfied of the great utility of this new Society, composed as it is to a large extent of members of the Theosophical Society, and being under the control of prominent Theosophists, such as you, my dear Brother W.Q. Judge, Mabel Collins, and the Countess Wachtmeister.

I am confident that, when the real nature of Theosophy is understood, the prejudice against it, now so unfortunately prevalent, will die out. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the conditions of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do. People say that Theosophists should show what is in them, that "the tree is known by its fruit." Let them build dwellings for the poor, it is said let them open "soup-kitchens," etc., etc., and the world will believe that there is something in Theosophy. These good people forget that Theosophists, as such, are poor, and that the Founders themselves are poorer than any, and that one of them, at any rate, the humble writer of these lines, has no property of her own, and has to work hard for her daily bread whenever she finds time from her Theosophical duties. The function of Theosophists is to open men's hearts and

understandings to charity, justice,

and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

Now with regard to *The Secret Doctrine,* the publication of which some of you urged so kindly upon me, and in such cordial terms, a while ago. I am very grateful for the hearty support promised and for the manner in which it was expressed. The MSS. of the first three volumes is now ready for the press; and its publication is only delayed by the difficulty which is experienced in finding the necessary funds. Though I have not written it with an eye to money, yet, having left Adyar, I must live and pay my way in the world so long as I remain in it. Moreover, the Theosophical Society urgently needs money for many purposes, and I feel that I should not be justified in dealing with *The Secret Doctrine* as I dealt with *Isis Unveiled.* From my former work I have received personally in all only a few hundred dollars, although nine editions have been issued. Under these circumstances I am endeavouring to find means of securing the publication of *The Secret Doctrine* on better terms this time, and here I am offered next to nothing. So, my dearest Brothers and Co-workers in the trans-Atlantic lands, you must forgive me the delay, and not blame me for it but the unfortunate conditions I am surrounded with.

I should like to revisit America, and shall perhaps do so one day, should my health permit. I have received pressing invitations to take up my abode in your great country which I love so much for its noble freedom. Colonel Olcott, too, urges upon me very strongly to return to India, where he is fighting almost single-handed the great and hard fight in the cause of Truth; but I feel that, for the present, my duty lies in England and with the Western Theosophists, where for the moment the hardest fight against prejudice and ignorance has to be fought.

But whether I be in England or in India, a large part of my heart and much of my hope for Theosophy lie with you in the United States, where the Theosophical Society was founded, and of which country I myself am proud of being a citizen. But you must remember that, although there must be local Branches of the Theosophical Society, there can be no local Theosophists; and just as you all belong to the Society, *so do I belong to you all.*

I shall leave my dear Friend and Colleague, Col. Olcott, to tell you all about the

condition of affairs in India, where everything looks favourable, as I am informed, for I have no doubt that he also will have sent his good wishes and congratulations to your Convention.

Meanwhile, my far-away and dear Brother, accept the warmest and sincerest wishes for the welfare of your Societies and of yourself personally, and, while conveying to all your colleagues the expression of my fraternal regards, assure them that, at the moment when you will be reading to them the present lines, I shall—if alive—be in Spirit, Soul, and Thought amidst you all.

Yours ever, in the truth of the GREAT CAUSE we are all working for,

[SEAL] * H. P. BLAVATSKY. ∴

LONDON, *April 3rd*, *1888*.

---

* [Sanskrit letters स and त for *Sat,* over a winged globe.—*Compiler*.]

Collected Writings VOLUME IX

May, 1888

OCCULTISM VERSUS THE OCCULT ARTS

[*Lucifer*, Vol. II, No. 9, May, 1888, PP. 173-181]

"I oft have heard, but ne'er believed till now,
There are who can by potent magic spells
Bend to their crooked purpose Nature's laws."

MILTON.

In this month's "Correspondence" several letters testify to the strong impression produced on some minds by our last month's article "Practical Occultism." Such letters go far to prove and strengthen two logical conclusions.

(*a*) There are more well-educated and thoughtful men who believe in the existence of Occultism and Magic (the two differing vastly) than the modern materialist dreams of; and—

(*b*) That most of the believers (comprising many theosophists) have no definite idea of the nature of Occultism and confuse it with the Occult sciences in general, the "Black art" included.

Their representations of the powers it confers upon man, and of the means to be used to acquire them are as varied as they are fanciful. Some imagine that a master in the art, to show the way, is all that is needed to become a Zanoni. Others, that one has but to cross the Canal of Suez and go to India to bloom forth as a Roger Bacon or even a Count de St.-Germain. Many take for their ideal Margrave with his ever-renewing youth, and care little for the soul as the price paid for it. Not a few, mistaking "Witch-of-Endorism" pure and simple, for Occultism—"through the yawning Earth from Stygian gloom, call up the meagre ghost to walks of light," and want, on the strength of this feat, to be regarded as full-blown Adepts. "Ceremonial Magic" according to the rules mockingly laid down by Éliphas Lévi, is another imagined *alter-ego* of the philosophy of the Arhats of old. In short, the prisms through which Occultism appears, to those innocent of the philosophy, are as multicoloured and varied as human fancy can make them.

Will these candidates to Wisdom and Power feel very indignant if told the plain truth?

It is not only useful, but it has now become *necessary* to disabuse most of them and before it is too late. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves "Occultists," who have even an approximately correct ideal of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man—the reflection of the absolute, causeless and unknowable ALL—differs from the mortal clay—the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts—as happened with every tongue—the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded "superstition." Such words could answer only to ideas which a cultured man was scarcely supposed to harbour in his mind. "Magic," a synonym for jugglery; "Sorcery," an equivalent for crass ignorance; and "Occultism," the sorry relic of crack-brained, mediaeval Fire-philosophers, of the Jacob Böhmes and the Saint-Martins, are expressions believed more than amply sufficient to cover the whole field of "thimble-rigging." They are terms of contempt, and used generally only in reference to the dross and residues of the dark ages and its preceding aeons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the

acquisition of them, with the nicety possible in the Eastern languages—pre-eminently the Sanskrit. What do the words "miracle" and "enchantment" (words identical in meaning after all, as both express the idea of producing wonderful things by *breaking the laws of nature* (!!) as explained by the accepted authorities) convey to the minds of those who hear, or who pronounce them? A Christian—*breaking* "of the laws of nature," notwithstanding—while believing firmly in the *miracles,* because said to have been produced by God through Moses, will either scout the enchantments performed by Pharaoh's magicians, or attribute them to the devil. It is the latter whom our pious enemies connect with Occultism, while their impious foes, the infidels, laugh at Moses, Magicians, and Occultists, and would blush to give one serious thought to such "superstitions." This, because there is no term in existence to show the difference; no words to express the lights and shadows and draw the line of demarcation between the sublime and the true, the absurd and the ridiculous. The latter are the theological interpretations which teach the "breaking of the laws of Nature" by man, God, or devil; the former—the *scientific*

"miracles" and enchantments of Moses and the Magicians *in accordance with natural laws,* both having been learned in all the Wisdom of the Sanctuaries, which were the "Royal Societies" of those days—and in true **OCCULTISM.** This last word is certainly misleading, translated as it stands from the compound word *Gupta-Vidya,* "Secret Knowledge." But the knowledge of what? Some of the Sanskrit terms may help us.

There are four (out of the many other) names of the various kinds of Esoteric Knowledge or Sciences given, even in the exoteric *Puranas* There is (1) *Yajña-Vidya,* * knowledge of the occult powers

———————

* The *Yajña,* say the Brahmans, exists from eternity, for it proceeded forth from the Supreme One . . . in whom it lay dormant from "no beginning." It is the key to the TRAIVIDYA, the thrice sacred science contained in the Rig verses, which teaches the Yajus or sacrificial mysteries. "The Yajña exists as an invisible thing at

———————

awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Mahavidya,* the "great knowledge," the magic of the Kabalists and of the *Tantrika* worship, often Sorcery of the worst description. (3) *Guhya-Vidya,* knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rhythm and melody used; in other words a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4) ATMA-VIDYA, a term which is translated simply "knowledge of the Soul," *true Wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any theosophist who admires *Light on the Path,* and who would be wise and unselfish, ought to strive after. All the rest is some branch of the "Occult Sciences," *i.e.,* arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature—such as minerals, plants and animals—hence of things pertaining to the realm of *material* nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature and the *exact* Sciences—perhaps so called, because they are found in this age of paradoxical philosophies the reverse—have already discovered not a few of the secrets of the above *arts.* But clairvoyance, symbolised in India as the "Eye of Siva," called in Japan, "Infinite Vision," is *not* Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such arts. All the

———————

all times, it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend when unrolled, from the *Ahavanîya* or sacrificial fire into which all oblations are thrown, to heaven, forming thus a bridge or ladder, by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes."—Martin Haug, *The Aitareya-Brâhmanam,* Introd., pp. 73-74.

"This Yajna is again one of the forms of the Akâsa, and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILLPOWER. —*Isis Unveiled*, Vol. I, p. xliv.

———————

others may be mastered and results obtained, whether good, bad, or indifferent; but *Atma-Vidya* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive. Let us explain: any man or woman can set himself or herself to study one or all of the above specified "Occult Arts" without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic. But what can this matter? The *Voodoos* and the *Dugpas* eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists and the *diploma-ed* "Hypnotizers" of the Faculties of Medicine; the only difference between the two classes being that the Voodoos and Dugpas are *conscious,* and the Charcot-Richet crew *unconscious,* Sorcerers. Thus, since both have to reap the fruits of their labours and achievements in the black art, the Western practitioners should not have the punishment and reputation without the profits and enjoyments they may get therefrom. For we say it again, *hypnotism* and *vivisection* as practised in such schools, are *Sorcery* pure and simple, *minus* a knowledge that the Voodoos and Dugpas enjoy, and which no Charcot-Richet can procure for himself in fifty years of hard study and experimental observation. Let then those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Atma-Vidya or Occultism aside—go without it. Let them become magicians by all means, even though they do become *Voodoos* and *Dugpas* for the next ten incarnations.

But the interest of our readers will probably centre on those who are invincibly attracted towards the "Occult," yet who neither realise the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the

world. He is driven out into wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the Golden Gate; he cannot find rest or peace in ordinary life. Must he then inevitably fall into sorcery and black magic, and through many incarnations heap up for himself a terrible Karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a "Mahatma," a Buddha or a Great Saint, let him study the philosophy and the "Science of Soul," and he can become one of the modest benefactors of humanity, without any "superhuman" powers. *Siddhis* (or the Arhat powers) are only for those who are able to "lead the life," to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter*. Let them know at once and remember always, that *true Occultism or Theosophy* is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he "accepted" than his personality must disappear, and he has to become *a mere beneficent force in Nature.* There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and *no Devachanic break,* the golden ladder leading to Mahatmaship (the *Arhat* or *Bodhisattva* condition), or—he will let himself slide down the ladder at the first false step, and roll down into *Dugpaship.* . . .

All this is either unknown or left out of sight altogether. Indeed, one who is able to follow the silent evolution of the preliminary aspirations of the candidates, often finds strange ideas quietly taking possession of their minds. There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expanded, but turned toward higher and more holy purposes: namely, *until their collective and unexpanded strength enables their possessor to enter the true Sanctuary of the Soul* and stand therein in the presence of the *Master*—the HIGHER SELF! For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries!

As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of

the sacred recess, and finally emerge from it as immaculate as that recess. Why not imagine that a dozen of skunks imprisoned in the pure atmosphere of a *Dgon-pa* (a monastery) can issue out of it impregnated with all the perfumes of the incenses used?. . . . . Strange aberration of the human mind. Can it be so? Let us argue.

The "Master" in the Sanctuary of our souls is "the Higher Self"—the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the Mind, which we have agreed to call the *Human Soul* (the "Spiritual Soul" being the vehicle of the Spirit). In its turn the former (the *personal* or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and

divine love; and in its lower aspect, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these. It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the *inner animal.* The latter is the instinctual "animal Soul" and is the hotbed of those passions, which, as just shown, are lulled instead of being killed, and locked up in their breasts by some imprudent enthusiasts. Do they still hope to turn thereby the muddy stream of the animal sewer into the crystalline waters of life? And where, on what neutral ground can they be imprisoned so as not to affect man? The fierce passions of love and lust are still alive and they are allowed to still remain in the place of their birth—*that same animal soul;* for both the higher and the lower portions of the "Human Soul" or Mind reject such inmates, though they cannot avoid being tainted with them as neighbours. The "Higher Self" or Spirit is as unable to assimilate such feelings as water to get mixed with oil or unclean liquid tallow. It is thus the mind alone, the sole link and medium between the man of earth and the Higher Self—that is the only sufferer, and which is in the incessant danger of being dragged down by those passions that may be re-awakened at any moment, and perish in the abyss of matter. And how can it ever attune itself to the divine harmony of the highest Principle, when that harmony is destroyed by the mere presence, within the Sanctuary in preparation, of such animal passions? How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions and the terrestial desires of the bodily senses, or even of the "Astral man"?

For this "Astral"—the shadowy "double" (in the animal as in man) is not the companion of the *divine Ego* but of the *earthly body.* It is the link between the personal SELF, the lower consciousness of *Manas* and the Body, and is the vehicle of *transitory, not of immortal life.* Like the shadow projected by man, it follows his movements and impulses slavishly and mechanically, and leans therefore to

matter without ever ascending to Spirit. It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the "astral" has been reduced in consequence to a cipher, that the Union with the "Higher Self" can take place. Then when the "Astral" reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Augoeides,* the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter purified, and the ever pure Spiritual Soul—and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT for ever.*

How then can it be thought possible for a man to enter the "straight gate" of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition and duties, which, however honourable, are still of the earth earthy? Even the love for wife and family—the purest as the most unselfish of human affections—is a barrier to *real* occultism. For whether we take as an example the holy love of a mother for her child, or that of a husband for his wife, even in these feelings, when analyzed to the very bottom, and thoroughly sifted, there is still *selfishness* in the first, and an *égoisme à deux* in the second instance. What mother would not sacrifice without a moment's hesitation hundreds and thousands of lives for that of the child of her heart? and what lover or true husband would not break the happiness of every other man and woman around him to

* Those who would feel inclined to see three *Egos* in one man will show themselves unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul and Spirit; but *man* is nevertheless *one* and is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three "Egos" are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.

satisfy the desire of one whom he loves? This is but natural, we shall be told. Quite so; in the light of the code of human affections; less so, in that of divine universal love. For, while the heart is full of thoughts for a little group of *selves,* near and dear to us, how shall the rest of mankind fare in our souls? What percentage of love and care will there remain to bestow on the "great orphan"? And how shall the "still small voice" make itself heard in a soul entirely occupied with its own privileged tenants? What room is there left for the needs of Humanity *en bloc* to impress themselves upon, or even receive a speedy response? And yet, he who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or

social status. It is *altruism,* not *ego-ism* even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs and to this work that the true disciple of true Occultism has to devote himself, if he would obtain Theosophy, divine Wisdom and Knowledge.

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavour to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the "still small voice" and fail to hear the cries of his little ones, or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a maddening struggle for almost any married man, who would pursue true practical Occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, *whoever indulges after having pledged himself to* OCCULTISM *in the gratification of a terrestrial love or lust,* must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state

down to the lower plane of matter. Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one's passions *or even that of a Dugpa;* the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, and to gall in the heart resulting in:—

> "Depth ever deepening, darkness darkening still;
> Folly for wisdom, guilt for innocence;
> Anguish for rapture, and for hope despair."

And once being mistaken and having acted on their mistakes, most men shrink from realising their error, and thus descend deeper and deeper into the mire. And, although it is the intention that decides primarily whether *white* or *black* magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma. Enough has been said to show that *sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence.* Karma is a heavy stone splashed in the quiet waters of Life; and it must produce ever widening circles of ripples, carried wider and wider, almost *ad infinitum.* Such causes produced have to call forth effects, and these are evidenced in the just laws of Retribution.

Much of this may be avoided if people will only abstain from rushing into practices neither the nature nor importance of which they understand. No one is expected to carry a burden beyond his strength and powers. There are "natural-born magicians"; Mystics and Occultists by birth, and by right of direct inheritance from a series of incarnations and

aeons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of their senses or desires; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of

success. But they can be met only far and wide, and they pass through the narrow gates of Occultism because they carry no personal luggage of human transitory sentiments along with them. They have got rid of the feeling of the lower personality, paralyzed thereby the "astral" animal, and the golden, but narrow gate is thrown open before them. Not so with those who have to carry yet for several incarnations the burden of sins committed in previous lives, and even in their present existence. For such, unless they proceed with great caution, the golden gate of Wisdom may get transformed into the wide gate and the broad way "that leadeth unto destruction," and therefore "many be they that enter in thereby." This is the Gate of the Occult arts, practised for selfish motives and in the absence of the restraining and beneficent influence of ATMA-VIDYA. We are in the Kali Yuga and its fatal influence is a thousand-fold more powerful in the West than it is in the East; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now labouring. One of these is the relative facility with which men fancy they can get at the "Gate" and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for Power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as well said by one believed to have sacrificed himself for Humanity—"narrow is the gate and straight the way that leadeth unto life" eternal, and therefore "few be they that find it." So straight indeed, that at the bare mention of some of the preliminary difficulties the affrighted Western candidates turn back and retreat with a shudder.

Let them stop here and attempt no more in their great weakness. For if, while turning their backs on the narrow gate, they are dragged by their desire for the Occult one step in the direction of the broad and more inviting Gates of that golden mystery which glitters in the light of illusion, woe to them! It can lead only to Dugpa-ship, and they will be sure to find themselves very soon landed on that

Via Fatale of the *Inferno,* over whose portal Dante read the words:

"*Per me si va nella città dolente,*
Per me si va nell'eterno dolore,
Per me si va tra la perduta gente. . . ."

____

Collected Writings VOLUME IX

May, 1888

FOOTNOTES TO "THE ŚRADDHA"

[*Lucifer,* Vol. II, Nos. 9, 10, 11, 12, May, June, July, August, 1888,

pp. 185-93, 296-302, 403-407, 435-441, respectively]

[Andrew T. Sibbald contributes to the pages of *Lucifer* a lengthy and scholarly essay on the origin and significance of the ancient ceremony of the Śraddha. H. P. B. appended the following footnotes to various portions of the text:]

"Śraddha" is a Brahmanical rite, of which there are several kinds. Gautama describes seven kinds of each of the three sorts of Sraddha, generally translated as "devotional rites" to the *manes* of one's progenitors. Manu speaks of four varieties—the offering of food to the Viśvadharas (gods, collectively, *mystic* deities), to spirits, to departed ancestors and to guests (iii, 86). But Gautama specifies them as offerings to progenitors, on certain eight days of the fortnight, at the full and change of the moon, to Sraddhas generally, and to the *manes* on the full moon of four different months. It is a very occult rite involving various mystic results.

[the friction of the branches of trees] The *Svastika,* by means of which *celestial* fire was obtained. A stick used for this purpose and called *matha* and *pramatha* (suggestive of Prometheus, indeed!) from the prefix *pra* giving the idea of *forcing* the fire to descend, added to that contained in the verb *mathami*—"to produce by friction." The oldest rite in India, much speculated upon, but very little understood.

[every Brahmin . . . . commences by drawing the figure of a cross] Spirit and Matter, also the symbols of the male and female lines, or the vertical and the horizontal.

———————

* [*Divina Commedia,* Canto III, 1, Inferno.]

———————

[flesh . . . . . of the long-eared white goat] Now animals are not often sacrificed in India; only occasionally the goat, to *Kali,* the blood-thirsty consort of Siva—and in a very few temples.

[the Pitris . . . . . are applied to as *intercessors.* . . . . As fire was worshipped as their messenger, so was the moon as their abode] This has a very occult meaning, however. There are seven classes of Pitris enumerated in the *Purânas*—but only three classes are composed of the progenitors (from *pitar,* father) of primeval man; one class creates the form of man—nay, is, or rather becomes, that form (or physical man) itself; the other two

are the creators of our souls and minds. It is a very complicated tenet—but the Pitris are surely not the "Spirits" of the dead, as believed by some spiritualists.

[twelve species of Śraddha] Manu speaks of four only, and Gautama of seven. Twelve species are enumerated only in *Nirnaya Sindhu,* by Kamalakara (see *Asiat. Researches,* Vol. VII, 232), a work on religious ceremonies. But all these are exoteric and later rites.

[how . . . . . could the notion of sustaining the gods by sacrifice have ever arisen?] Because esoteric teaching maintains that the Pitris are the "primeval human race, the fathers and progenitors of later men, who developed into the present physical man."

[. . . the distinction between gods and ancestors had been lost] It was lost indeed, and long before the day of Gautama Buddha, who tried to restore Brahmanism to its original purity but—failed, and had to separate the two religious systems. The "Pitris" is a generic and collective name, and man has other progenitors more exalted and spiritual. Manu says (Chap. iii, 284), "The *wise* [the Initiated Adepts] call our fathers Vasus, our paternal grandfathers, Rudras; our paternal great grandfathers, Adityas; agreeably to a text of the Vedas," these three classes have a direct reference in Esotericism (*a*) to the creators of man in his three chief aspects (or principles), and (*b*) to the three primeval and serial races of men who preceded the first physical and perfect Race, which the Eastern Occultists call the Atlanteans.

[the Śraddha . . . . . . is attributed to several personages, but especially to Pururavas, son of Buddha, chief of the Lunar Line, a line marked throughout by religious innovation, and presenting, if not the fleshly body, at least the "ferver" of Buddhism] This is a mistake on the part of the author. The name of the Son of Soma (the moon) by Târâ, Brihaspati's wife whose infidelity led to the war of the Gods with the Asuras—is Budha (Intelligence) with one *d,* not Buddha, the Enlightened.

The Buddhists have never had among their religious beliefs that of "Ferwer," if this word is meant by "Ferver." It is a term, meaning the double, or copy body, a *Sosia,* and belongs to the Zoroastrian religion.

[Ekkodishto] *Ekoddishta,* is a Sanskrit word—with one k, and two d's.

[The great annual oblation is called Sapindana . . . . if we write the word Sab-i-dana, we have, in Turkish, "the master and the cow."] This might be so, if the word "Sapindana" had not been a mistake of Wilson's, who made many, and of other scholars. In the original Sanskrit MSS. the term used is *Sapindikarana.* See *Vishnu-Purâna.* Wilson's translation, edited and *corrected* by Fitzedward Hall. (Vol. III, p. 154.) Curious etymology. What can the "master and cow" or Sab-i-dana in Turkish, which is no ancient tongue, have to do with the Sanskrit *Sapipindikarana?*

[the triangle . . . . was one of the forms of the earth-elevation or altar constructed for that purpose. It was a square in ordinary cases; but for a person recently deceased, and apparently during the season of mourning, *it was a triangle*] All this is occult, and has an esoteric meaning. The triangle (or symbol of the three higher principles) is all that remains

of the mortal septenary, whose *quaternary* remains behind him. Every theosophist knows this.

[the Cross] The Cross was, from the highest antiquity, a spiritual, a psychic, and a phallic symbol, meta-physical, astronomical, numerical and occult. (*Vide* Mr. Gerald Massey's *The Natural Genesis,* Vol. I, pp. 422 *et seq*.)

[The vessel used in sacrifice by the Hindus is called Arghya Natha] Argha or Arghya, "libation" and "sacrificial cup"; Natha, "lord."

____

THE CRUCIFIXION OF MAN

[*Lucifer,* Vol. II, No. 9, May, 1888, pp. 243-250]

"Prometheus is the impersonated representative of Idea, or of the same power as Jove, but contemplated as independent, and not immersed in the product,—as law minus the productive energy."
—S. T. COLERIDGE.

"In abstracten wie im concreten Monismus ist es Gott selbst, der als absolutes Subject in den eingeschränkten Subjecten das Weltleid trägt, wobei er sich dann auf den Satz berufen kann: Volenti non fit injuria."
—VON HARTMANN.

"I know that I hung on a wind-rocked tree, nine whole nights with a spear wounded, and to Odin offered,—myself to myself,—on that tree of which no one knows from what root it springs."
—Odin's Rune-Song, *Edda.* *

Like Odin, the High One, I, Man—
Am offered up on the tree—
Sacrificed—
Myself to Myself,
An Ideal to Myself that Ideal,
And there hang I yet, windswept
in the forest of Time;
And shall hang long aeons
in agony—
Sorrow unspeakable!

Like Prometheus
Chained to the rock,
Sun-pierced on Kavkas,
The Vulture feeds on my heart,
Myself gnawing myself
With sorrow unspeakable.

* [*Hovamol*—The Ballad of the High One—Stanza 139.]

I am Jesus the gentle and lowly
Hanging high on Calvary hill,
Pierced by the spear and the thorn,
Pierced in the heart and the brain,
For three long days—three nights—
three aeons
In sorrow unspeakable.

And Odin gazing sun-like
O'er earth and o'er sea
Said
"it will pass":
and
Prometheus shrieked to the Vulture
"Ai! Ai! lo! I am free,
What art thou?
The evil Gods they shall pass
With their deeds,
And with Zeus the tyrant
be hurled down the Abyss,
Stricken by Fate
Master of Gods and of Men.
"Ai!   Ai!"

And Jesus the last and the best
said
"Forgive them, they know not their deeds,
"Lo! Knowledge shall come and
"The Comforter."

But all three are one,
I myself offered a sacrifice even to myself
Mystery unspeakable;
Ah! when shall the end come!
Ah, When?

And the Spirit—the Comforter
said

"True! all these three are one
But I, God, am that One;
I bear the World—Sorrow—
Self conscious in it,
Woe is me!
Suffering until the end
When the World shall return
Whence it came—
down the abyss,

And I shall be all in all,
And ye in me

Where Time and Space are not,
but
Where Love is."

Lucerne, 1 885.

A.J. C.

Prometheus, the grandest "Idea" in Grecian Mythology, represents the "Nous Agonistes"—the divine part of the human soul— that fire-spark brought down by Prometheus from Heaven—and breathed into man—individualized in Man, which slowly—gradually —but surely, through and by means of agonizing conflicts with the lower Titanic earth nature, raises itself out of the lower material world into the ideal-—invisible. The lower nature is represented by the tyrannic—arbitrary Zeus, the "Nomos" or law of the phenomenal world perceived by the senses (*Jupiter est quodcunque vides*). Prometheus, the New or re-born Soul, baptized in fire=spirit, is that which is the opposite of Zeus—the invisible—the unseen—the nuomenal—working in the ideal world, the delights of which it is not given to the mere animal human mind to conceive.

This Promethean soul of man come down from heaven can only be freed from the earth-chains and the Time-Vulture by the destruction of Zeus (that is, his transformation—transfiguration into the higher form), the phenomenal world, and by its elevation to a higher power, that of the ideal, the only real.

Prometheus is moreover the revolt of the enlightened Soul against all false—popular—sacerdotal—established—hierarchical forms of religion, those religions which seek for personal salvation, founded on egoism, instead of general universal good and the salvation of all sentient beings.

Prometheus is the Grecian form of the Atman of the Vedanta— the true ego, set free from incarnations in the masks (personae) of personality and the torture wheel of Necessity and Fate, and admitted into its rest and home in the universal—immanent Cosmic Spirit, escaped from the sorrows of the world of Creation. Prometheus is the ideal "Nomos" or Law in the soul itself, the "Conscious law—the King of Kings," the God

"seated in the heaven of the heart."

In the Agonies of this "Nous Agonistes"—the birth agonies of the race and of each individual there must ever be that Crucifixion of the ideal man represented by Odin—Prometheus—Christ; but after the Cross comes the transfiguration, in which these words of Prometheus are fulfilled,

"By myriad pangs and woes
Bound down, *thus* shall I 'scape these bonds."

Schelling (1st Vol., p. 81) has a fine passage as to the myths of Prometheus and Pandora.

"Here [the myth of Pandora] the aspirations of Mankind for higher things are represented as the actual cause of human misery. In the words of Hesiod, 'Epimetheus, befooled by the charms of Pandora, accepted her destructive gifts—gifts of the Immortals—and thereby brought misery and destruction to the human race.' And Prometheus, who desired to raise the race, formed by himself to a resemblance to the Gods, suffers, chained to the rock, all the sufferings of man since he cherished in his bosom the desire of a higher freedom and knowledge. Here, on his rock, he represents, in his own person, the whole human race. The Vulture who gnaws his liver, which ever grows again, is an image of that eternal uneasiness and restless desire for higher things, which so tortures all mortals." *

In the account of the Crucifixion of Jesus, he is represented as receiving five wounds; may not these wounds have an esoteric-symbolical meaning? Man's senses by which he perceives the phenomenal world are five, and may not these wounds on the cross ending in the death of the person (mask of the higher man), signify the death of all low, earthly desires having their origin in these five senses, and the consequent coming to life in a purer and higher sphere now totally inconceivable to us, all our concepts being derived from those earth senses? Nailing the feet takes away the power of moving towards any object of earth desire, as that of the hands, the organs of acquisition—now, too, generally of greed—deprives us of the power of seizing the objects of our acquisitiveness; the wound in the side kills the heart, that is all the desires of earth, and wakens us into the Nirvâna of Buddhism.

The cross itself, to which the whole man was attached, is a well-known phallic emblem, representing the strongest form of human-earth sensuality; and that is a very symbol on which to crucify the man to death. (*Vide* Editors' Note 1, at the end of this article.)

It is remarkable that in this legend Prometheus is represented as crowned with the Agnus-Castus plant (lugos), the leaves of which formed the Crown of the Victors in the " Agonia " of the Olympic games; Christ in his Victorious Agony was crowned with the thorny akanthus. This Agnus-Castus plant was used also in the fête of the Thesmophoria, in honour of Demeter—the law—"nomos"—bringer, whose priestesses slept on its leaves as encouraging chaste desires. In Christian times this custom survived among Nuns, who used to drink a water distilled from its leaves, and Monks used knives with handles made of its wood with the same intention of encouraging chastity.

* [Hesiod, *Works and Days,* 84-89; *Theogony,* 510-14.—*Compiler*.]

Chaucer, in his beautiful poem, "The Flower and the Leaf," makes the Queen of the ladies of the leaf—those consecrated to spiritual love—carry branches of Agnus-Castus in her hand, and singing:

"Suse le foyle, devers moi—
Mon joly cuer est endormy."
Her heart was asleep to earth, but entranced in Heaven.*

If it should be thought impious to attribute the expression of sorrow to the divine Being, it may be remarked that the Kabbala records an old tradition relating to the Schechinah (the female—mother—brooding element in God) in which she utters the following complaint for the evil in the world, and for the separation of the primal united dual elements in humanity.

"Woe to me, I have driven away my children, and woe unto the children that they have been driven from the table of their Father!"

—See *Sympneumata* [L. Oliphant, p. 72].

And did not Jesus, the Christ—the divine Man—an incarnation of the Spirit and type of the next phase of human evolution, cry out in the bitterness of his agony, "Father, why hast thou forsaken me?" (*Vide* Editors' Notes that follow, Note 2.)

Inspired Mr. John Pulsford, in his work *Morgenröthe,* which contains so many intimations of the new epoch of the coming Golden Age, says:

---

* [Considerable uncertainty exists with regard to these two lines in old French. The poem from which they are taken is of doubtful authorship, some scholars refusing to ascribe it to Chaucer. The subject of this poem is a tournay between the Knights of the Flower and the Knights of the Leaf. In the opinion of Clifford Bax (*The Distaff Muse,* London: Hollis & Carter Ltd., 1949), its approximate date would be 1450, while Chaucer died in 14û0. Even the actual wording varies in the excerpt he quotes, lines 176-179 of the poem being as follows:

And she began a roundel lustily,
That *Sus le foyl de vert moy men call*,
Seen, et mon joly cuer endormi;
And then the company answéred all

The meaning of the italicized sentence is not at all clear. It is impossible to say where the version of these lines as they appear in the text was taken from, nor whether the line of English which immediately follows the French is part of the poem.—*Compiler*.]

"God having clothed Himself with the sorrows of creation, it must come to pass that the whole Creation shall be filled, and clothed, with His glory. None of the present anomalies of the Creation will survive under His glory. It is not enough to say that He suffers with us; we are taught rather to say that 'we suffer with Him,' * assigning to Him the lion's share of the afflictions of His creatures. He is suffering at any rate, so long as any creature suffers. To bear the sufferings of all that suffer, is a Love-necessity with Him. . . . He cannot deliver Himself from bearing griefs and carrying sorrows, so long as there are any to be borne or

carried by His sons and daughters. The First Cause must be present in all effects; not as one looking on, but as One within, bearing all."†

"The vanity, strife and misery of disordered nature have long afflicted us; but the glory of God's perfect Goodness is about to be revealed in the new order of man, and of nature."†

"Like Prometheus bound to a rock the impersonal Spirit is chained to a personality until the consciousness of his Herculean power awakes in him, and bursting his chain, he becomes again free." §

"Der aetherische Hauch der Götter, der Funk des Prometheus ist, nach den ältesten Mythen, Princip des hhern Lebens im Menschen." ‖
That is:—

"The ethereal breath of the Gods—the Promethean fire spark is, according to the most ancient myths, the principle of the higher life in men."

---

* And why "He" and not IT? Has Deity a sex? Most extraordinary custom even in monotheists—Conceit of Men, who mirror their male element in their Deity when they do not degrade the Unknown to the ridiculous and the absurd by seeking to address and speak of it as "Woman" in some cases, as "male-female," or "Father-Mother," in others, thus making of an impersonal absolute PRINCIPLE—a huge HERMAPHRODITE!—H.P.B.

† *Morgenröthe*, p. 110 [p. 83 in ed. of 1881].

‡ *Op. cit*., p. 111 [p. 84 in ed. of 1881].

§ Dr. Franz Hartmann, Magic: White and Black.

‖ Schelling, Vol. I, p. 78.

EDITORS' NOTES

1. This is one of the many semi-esoteric or mystical interpretations *of the symbolical and allegorical drama,* which has been grafted and grown upon Christendom in its dead letter sense only—the "dead letter that killeth."

One of the *seven esoteric meanings* implied in the mystery of Crucifixion by the mystic inventors of the system—the original elaboration and adoption of which dates back into the night of time and the establishment of the MYSTERIES—is discovered in the geometrical symbols containing the history of the evolution of man. The Hebrews, whose prophet Moses was learned in the Wisdom of Egypt, and who adopted their numerical system from the Phoenicians, and later from the Gentiles from whom they borrowed most of their Kabalistic Mysticism, adapted most ingeniously the Cosmic and anthropological symbols of the "heathen" nations to their peculiar *secret* records. If Christian sacerdotalism has lost the key of it today, the early compilers of the Christian Mysteries were well versed

in Esoteric philosophy, and used it dexterously. Thus they took the word *aish* (one of the Hebrew word-forms for MAN) and used it in conjunction with that of *Shânâh,* "lunar year," so mystically connected with the name of Jehovah, the supposed "father" of Jesus, and embosomed the mystic idea in an astronomical value and formula.

The original idea of "Man Crucified" in Space belongs certainly to the ancient Hindus, and E. Moor shows it in his *The Hindoo Pantheon* in the engraving that represents Wittoba—a form of Vishnu. Plato adopted it in his decussated Cross in Space, the X, "the second God who impressed himself on the universe in the form of the cross"; Krishna is likewise shown "crucified." (See Dr. J. P. Lundy's *Monumental Christianity,* pp. 173-74, fig. 72.) * Again it is repeated in the Old Testament in the queer

---

* [A reproduction of the Wittoba engraving in Edward Moor's work will be found on page 296 of Volume VII of the present Series. —*Compiler.*]

---

injunction of *crucifying men* before the Lord, *the Sun*—which is no prophecy at all, but has a direct phallic significance. Says the most suggestive work on the Kabalistic meanings now extant—*Key to the Hebrew-Egyptian Mystery in the Source of Measures:*

> In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, or phallic emblem, for the nail. Taking the position of the *three* nails in the man's extremities, and on the cross they form or mark a *triangle* in shape, one nail being at each corner of the triangle. The wounds, or *stigmata,* in the extremities are necessarily *four*, designative of the *square.* . . . . The three nails with the three wounds are in number 6, which denotes the 6 faces of the cube *unfolded* [which make the cross or man-form, or 7, counting three horizontal and four vertical bars], on which the man is placed; and this in turn points to the circular measure transferred onto the edges of the cube. The *one* wound of the feet separates into *two* when the feet are separated, making *three* together *for all,* and *four when separated,* or 7 in all—another and *most holy* [and *with the Jews*] *feminine* base number. *

Thus, while the phallic or sexual meaning of the "Crucifixion Nails" is proven by the geometrical and numerical reading, its mystical meaning is indicated by the short remarks upon it, as given above in its connection with, and bearing upon, Prometheus. He is another victim, for he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity.

2. The now dogmatically accepted words, so dramatic for being uttered at the crucial hour, are of a later date than generally supposed. Verse 46 in-the xxviith chapter of Matthew stands now distorted by the unscrupulous editors of the Greek texts of the Evangel. *Eli, Eli, Lama Sabachthani*—-*never* meant "My God, my God, why hast thou forsaken me?" but meant, indeed, originally, the reverse. They are the Sacramental words used at the final initiation in old Egypt, as elsewhere, during the Mystery of the *putting to death of Chrêstos in the mortal body with its animal passions,* and the resurrection of the Spiritual

* [Chap. II, Sect. ii, para. 21, p. 52.]

Man as an enlightened Christos in a frame now purified (the "*second* birth" of Paul, the "twice-born" or the Initiates of the Brahmans, etc., etc.). These words were addressed to the Initiate's "Higher Self," the Divine Spirit in him (let it be called Christ, Buddha, Chrishna, or by whatever name), at the moment when the rays of the morning Sun poured forth on the entranced body of the candidate and were supposed to recall him to life, or his *new rebirth.* They were addressed to the Spiritual Sun *within,* not to a Sun *without,* and ought to read, had they not been distorted for dogmatic purposes:

"MY GOD, MY GOD, HOW THOU DOST GLORIFY ME!"

This is well proven now in the work above quoted. Says the author:—

. . . . . . Of course, our versions are taken from the original *Greek* manuscripts (the reason why we have no original Hebrew manuscripts concerning these occurrences being because the enigmas in Hebrew would betray themselves on comparison with the sources of their derivation, the Old Testament). The Greek manuscripts, without exception, give these words as—

Ἠλί Ἠλί λαμὰ σαβαχθανί

They are *Hebrew words,* rendered into the *Greek,* and in Hebrew are as follows:

* אלי אלי למח שכחה̄ כי:

The Scripture of these words says, " that is to say, My God, my God, why hast thou forsaken me?" as their proper translation. Here then are the words, beyond all dispute; and beyond all question, such is the interpretation given of them by Scripture. Now the words will not bear this interpretation, and it is a false rendering. The true meaning is *just the opposite of the one given,* and is—

My God, my God, how thou dost glorify me!

But even more, for while *lama is why,* or *how,* as a verbal it connects the idea of *to dazzle,* or adverbially, it could run "*how dazzlingly*,"

* [The last word of this sentence, reading from right to left, namely, *shâbahhthani,* was misspelled in *Lucifer,* giving rise to confusion. H. P. B. herself drew attention to this in the next issue of her journal (Vol. II, No. 10, June, 1888, p. 295). This misspelling has been corrected in the present text.—*Compiler*.]

THOTH AND HORUS PURIFYING THE KING
From Kôm-Ombô, Egypt.
The streams are interlaced and pictured as small ansated crosses; this scene is of a similar type, but not identical With, the one mentioned by H.P.B. as being in the Temple of Philae. No reproduction of that could be found.

and so on. To the unweary reader this interpretation is enforced and made to answer, as it were, to the fulfillment of a prophetic utterance, by a marginal reference to the *first* verse of the *twenty-second* Psalm, which reads:

> "My God, my God, why hast thou forsaken me?"

The Hebrew of this verse for these words is— :

אלי אלי למח צזכחָ כי:

as to which the reference is correct, and the interpretation sound and good, *but with an utterly different word.* The words are—

Eli, Eli, lamah azabvtha-ni?

No wit of man, however scholarly, can save this passage from *falseness of rendering* on its face; and as so, it becomes a most terrible blow upon the proper first-face sacredness of the recital.*

But no blow is strong enough to kill out the viper of *blind* faith, cowardly reverence for

established beliefs and custom, and that selfish, conceited element in civilized man which makes him prefer *a lie* that is his own to a universal truth, the common property of all—the *inferior races* of the "heathen" included.

Let the reader who doubts the statement consult the Hebrew originals before he denies. Let him turn to some most suggestive Egyptian *bas-reliefs.* One especially from the temple of Philae, represents a *scene of initiation.* Two Gods-Hierophants, one with the head of a hawk (the Sun), the other *ibis*-headed (Mercury, Thoth, the god of Wisdom and secret learning, the assessor of Osiris-Sun), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of water (the water of life and new *birth*), which stream is interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the candidate (now an Initiate) when the beams of the morning sun (Osiris) strike the crown of his head (*his entranced body*

---

* *Key to the Hebrew-Egyptian Mystery*, etc., pp. 300-301.

[This subject *has* been explained at length in *The Esoteric Tradition,* Vol. I, pp. 72-75, where the author, Dr. G. de Purucker, gives the esoteric background of this scriptural puzzle.—*Compiler.*]

---

being placed three days earlier on its wooden *tau*, so *as to receive the rays*). Then appeared the Hierophants-Initiators and the sacramental words were pronounced, visibly, to the Sun-Osiris, addressed in reality to the Spirit-Sun within, enlightening the newly-born man. Let the reader meditate on the connection of the Sun with the Cross in both its generative and spiritually regenerative capacities—from the highest antiquity. Let him examine the tomb of Beit-Oualy, in the reign of Ramses II, and find on it the crosses in every shape and position. Again, the same on the throne of that sovereign, and finally on a fragment from the Hall of the ancestors of Totmes III, preserved in the National Library of Paris, and which represents the adoration of Bakhan-Alenré.

In this extraordinary sculpture and painting one sees the disk of the Sun beaming upon an ansated cross placed upon a cross of which those of the Calvary were perfect copies. The ancient papyri mention these as the "hard couches of those who were in (spiritual) travail, the *act of giving birth to themselves.*" A quantity of such cruciform "couches" on which the candidate, thrown into a dead trance at the end of his supreme initiation, was placed and secured, were found in the underground halls of the Egyptian temples after their destruction. The worthy, ignorant Fathers of the Cyril and Theophilus types used them freely, believing they had been brought and concealed there by some new converts. Alone Origen, and after him Clemens Alexandrinus, and other ex-initiates, knew better. *But they preferred to keep silent.**

---

* [The latter two whole paragraphs may be found verbatim, in *The Secret Doctrine,* Vol. II, pp. 558-59. It is probable that the name Bait-Oxly, as printed in the original edition of that work, is a misprint for the French form Beit-Oualy, or Beit el-Ouali. This is the same as Beit el-Wâli, in its present English rendering, and is the site of a temple of Rameses II, about fifty kilometers south of the First Cataract, on the west bank of the Nile, just south of the town of Kalabsha in Nubia. It is an Arabic name which means "The House of the Saint." However, no tombs are known to exist at this site, and so it is difficult to say what is meant by the above reference to a tomb.

———————

The Occultist, however, ought to ever bear in mind the words said by Ammian, that if "Truth is violated by falsehood," it may be and is "*equally outraged by silence*." *

____

[As the subject of the above Editorial Notes is of considerable importance from the standpoint of scholarship, it has been thought advisable to incorporate at this point material which was published somewhat later in the year, and which contains a closing Note from the pen of H. P. B.—*Compiler*.]

____

Collected Writings VOLUME IX

May, 1888

IS THIS AN ERROR?

[*Lucifer*, Vol. II, No. 12, August, 1888, pp. 492-95]

In the Editors' notes to the article on "The Crucifixion of Man," in the May number of *Lucifer,* a quotation is given from the *Key to the Hebrew-Egyptien Mystery in the Source of Measures*. I have not seen this work and do not know the name of its author, but, judging from this specimen of his writings, he is very far from being a safe guide. From his way of treating the subject of the quotation, he is evidently not aware that the two Evangels in which the exclamation has been preserved reproduce the Chaldee translation or Targum of *Psalms,* xxii, 1. This would have been more familiar than the Hebrew

———————

This passage, as found in *The Secret Doctrine,* spells the second name as Bakhan-Aleaŕe. The Hall of the Ancestors was taken from the Temple of Karnak generations ago to Paris, and was later moved from the Bibliothèque Nationale to the Louvre. It depicts Thutmose (or Totmes) III worshipping his royal ancestors, those former kings of Egypt whom he deemed specially worthy of such worship. None of these kings has a name resembling Bakhan-Alenré or the other form of this name, and no such name is listed in the complete surveys of royal names of Egypt (such as Henri Gauthier, *Le Livre des rois de l'Egypte,* Cairo, 1908-17), in any catalogue of Egyptian names (such as Hermann Ranke, *Die ägyptischen Personennamen,* Glückstadt, 1935 ff.), or any listing of ancient Egyptian gods and goddesses. So we are at a loss to understand what is meant by the above remarks on this subject.—*Compiler*.]

* [This refers to Ammianus Marcellinus' *History,* Book XXIX, i,15.—*Compiler*.]

———————

original to a Jew of the period in the habit of mixing with and teaching the people, and might well have fallen from the lips of such an one dying under such circumstances. To confront the Chaldee with the Hebrew here, and claim that the one is a falsification of the other is to make an unwarranted statement. But there is a still greater mistake even than this in the quotation, for, to get the reading, "My God, my God, how thou dost glorify me!" out of the Chaldee translation, the author substitutes שבהתני : for שבקתני :, and, by so doing, himself falsifies the accepted utterance. When it is realized that the exclamation handed down by the Evangelist is a Chaldee version of a Hebrew original, it cannot but be admitted that the meaning of the Chaldee is determined by that of the Hebrew, of which it is a translation. This unquestionably is "My God, my God, why hast thou forsaken me?" In the attributed rendering of the author, the Hebrew word he has adopted, to support preconceived views, only signifies "glorify" in the sense by singing the praises (and not by the illumination) of the glorified subject.

I have never met with an example of the use of the Hebrew formula referred to in the sense "My God, my God, how thou dost glorify me!" Will the learned Editors of *Lucifer*, or any of its readers, who may have been more fortunate in this regard, kindly point one out to me?

EUPHRATES.

8th June, 1888.

[The above having been sent to the U.S.A. for the author of *The Source of Measures* to reply to his critic, the following is his answer. —Editor, *Lucifer*.]

NO ERROR

The paper of "Euphrates" finds me in the country without books of reference. The reason of the novel translation of the words "eli eli, lama sabachthani" is as follows:—The record of the New Testament must stand as its own original authority, for it has no other authentic source. We are bound, therefore, to take, accept, and follow, its own statements for what they appear. A Greek sentence, lettering Hebrew words, must be rendered into the Hebrew agreeably to the equivalents of the letters in the Greek text. For instance, and in this case, there are two words in the Hebrew square letter, of the same sound but of different letters and meaning. One is the Chaldee שבק and the other is the Hebrew שבח . The first is, *anglicé,* "shâbāk," meaning *to forsake,* and the other is *shâbāch,* meaning *to glorify.* These words are the ones supposed to be substituted for the word used in the Psalm, *azabthani,* the pure word for "*forsaken me*." If in the Greek text, which is the *only* guide and authority we have, the word is found as σαβαχ , it cannot properly he rendered otherwise in the Hebrew, or square letter, than by שבח , or, *anglice, shâbāch.*

The real word of the Greek text is σαβαχθανι , or in proper conversion שבחתני, or *shâbāchthani*, which does mean "*glorify me*," and nothing else. Any change from this must and can be only by perversion, and by way of *correction* of the text of the New Testament. As used in the climacteric sentence of the whole symbolic fabricated drama, it was taken from the Mysteries, and never had any reality whatever. The matter has been referred to very learned Jews, and surprise has been expressed that in such a manifest difference between the indicated word and the correction adopted, *no comment* should exist of the fact of discrepancy, probably because it was thought best to slur, rather than lay the symbolic jugglery bare to the unthinking, ignorant herd.

Difficulties arising from some fatal obstacle to the conversion of a fixed and necessary symbolic real reading, and some plausible popular rendering to cover the symbolism, are not infrequent either in the Hebrew or Greek. Such an one is in the Hebrew sentence descriptive of the first child born into the world, wherein the child is said to be Jehovah himself, and where the vulgar are thrown off by the interposition of the word "*from*," so as to be read: "a child *from*, or the gift of, Jehovah." A singular instance of a deceptive reading is as follows: Margoliouth, a very learned Jew, calls attention to the fact that the wearing of the "*fringes*" is alluded to in the New Testament—in the case of the woman troubled with an issue of blood, who thought that if she should but touch the "*hem of his garment*" she would recover. Here he says the Greek word is "*Craspedon*," meaning, literally, if she could but touch the "*fringes*" of his garment. The wearing of the *fringes* had been commanded, to keep one in mind of the laws and ordinances, to obey them, but in lapse of time the custom had merged into a superstitious use, and the fringes were thought of as possessing a potent magical virtue, in, and of themselves. By this the woman thought that she could be cured by the magical virtue if she but touched them. Then it is that perceiving that virtue had gone out of him, the Master said the woman was right, and thus endorsed the *fetish* and its curative property. But by the same reception *the garment* on which the fringes were worn was esteemed to be a much stronger *fetish,* and possessed of magical virtues far more potent than the fringes themselves. This garment had a name, and was specifically called the "*Talith.*" Now in the Gospel of Mark the narrative is such as to set forth the conviction of the magical properties of both the *fringes* and the *Talith* on which they were worn. While the woman having the issue of blood is being cured by her touch of the fringes, the ruler enters the crowd with information that his daughter is dead, and then follows the recital. He takes the girl by the hand and says "*Talitha cumi*," which, being

interpreted, is *Damsel, I say unto thee, arise*." The word "*Talith*," is from the Hebrew *tâlāl,* meaning, *to clothe,* and means "*a garment*," and that garment on which the *fringes* were worn. It has no such meaning as "*damsel*." The sentence seems only proper as a command to a person addressed by a proper

name, as "*Talitha arise*!" But in the connection, to mention the word itself, was to give the whole symbolism away as embracing the *Talith* and the *Fringes* worn on it, as a favourite *fetish,* therefore the word was given to those who understood, and the paraphrase of "*Damsel, I say unto thee, arise*," was made for the vulgar and the unlearned. It was an easy and cheap piece of innocent cheat. "Cheap John" miracles were performed with just as much ease as the fabrication of a nursery story to cover a corner puzzle or conundrum. It was of a piece with the story of boys making mud pies and birds, as to which the birds of one of the boys flew away. In another passage of the Greek we read "why are ye baptized for the dead?" where the broad unmeaning, επι is placed in the margin for the real word of the text ὑπερ meaning "*for the salvation of*"; the real significance having reference to a custom of vicarious baptism by placing the dead unbaptised on a bench, with a live person underneath. The question was asked of the corpse: "Wilt thou be baptised?" with answer of proxy "I will," and the live man was baptised ὑπερ των νεκρων , *in place of,* or *for the benefit or salvation of the dead.* So transparent a fraud would not do for an average public, although it might tend to lead the stupid towards "High Church."

But one of the most interesting and instructive pieces of imposition is one recorded outside the sacred record, by a shepherd of the flock. It is contained in the rare history of that king of butchers Constantine, and of that chief theological diplomatist Eusebius. Constantine was a worshipper of Mithras, the Sun-God, whose priests were the Magi, who observed the natal day of that God every 25th of December or Christmas day, and whose mode of religion embraced *baptism, a eucharistic feast, confession, resurrection from the dead, and angelology with hell:* so running on all fours with the Christianity which Constantine co-adapted with his Mithraic observance, that the Christian fathers had to claim, to save themselves from the charge of theft, that the Devil with his usual cunning and astuteness had prophetically anticipated the whole business, to make a claim of priority when the *time should come* to ply his little game of thimble rig. Constantine was either for Mithras or the other, agreeably to circumstances, standing as he did half-way betwixt with the difference only of *a name to call the thing by.* His coin bore on the reverse, "*To the invincible Sun, my guardian*," while the other "*first called Christians at Antioch*," was lord of the *eighth* day, or the day of that same invincible Sun, called Sunday. Now the time came for this goody-goody to die, and he wished to make the work of his statesmanship complete, in the consolidation of the empire by the cementing influence of a new form of a very old Persian and Hebrew religion, to be enforced by the strong hand of the civil government. For this purpose he is baptised with great pomp and ceremony on Whitsun Sunday. And as to this, that arch-fraud Eusebius comments as follows: "*And on the Pentecostel Sunday itself, the seventh Lord's day from Easter*, AT THE NOONTIDE HOUR *of the day*, BY THE SUN, *Constantine was received up to* HIS GOD." Let us paraphrase the "lay" of our "Now you see it and now you don't." The sun being in the South as the

beauty and glory of the day—*at high noon—on the meridian,* the soul of our *brother* Constantine ascended in a *plumb line* directly to his God; and so says the master of the Lodge, Amen."

Let us, to close, refer to a bare-faced interpolation in the sacred record, serving by deceiving locution the commendable purpose of a chain to bind the edifice of the Church of Constantine and Eusebius more firmly and compactly together. When the Master says to Peter: "Thou art Peter the stone and on this stone I will

found my *Church,* and the gates of Hell," etc., there was nothing known but the Temple and Synagogue. The word Synagogue meant the *Congregation,* whereas it was long after, that the faction or split or separation was formed which was called *Ecclesia,* Church, or *Separatists* or *Come-outers.* Peter must have had an exceedingly stupid vacant look as he listened to this Hottentot statement. Now a very learned divine, who caught on to the difficulty, said that this was evidently an expression used *prophetically,* which by the assistance of the power of the Holy Spirit Peter was enabled to understand by *clairvoyance.* But "Go to! Go to!" It displays irreverence to look too closely into the make-up of the sacred text, for its composition. We should accept the broad ideal without any vain and prurient curiosity.

J.R.S.*

Cincinnati.

---

* [J. Ralston Skinner.]

NOTE

"Euphrates" certainly appears to assume a good deal. For why should there be introduced an entirely *imaginary* Chaldee version, of which no one ever heard before? It is generally held that the dialect of Galilee in the time of Jesus was Aramaic or Syriac. Euphrates' substitution of the Chaldee 8 (*koph*) for the Hebrew ; (*cheth*) simply makes the whole passage inscrutably unintelligible.

The Editors of *Lucifer* regret that they cannot give Euphrates chapter and verse in support of the words in question being a sacramental formula used in initiations, since such details can be found only in *secret* books. But *one* of the said Editors can give her personal assurance that these words *are* so given in the *secret* works on initiation, and that she has herself seen them. Moreover, they were

common to all the greater Mysteries—those of Mithra and India, as well as the Egyptian and the Eleusinian. It is not improbable that a careful examination of the old Hindu works, and especially of the Egyptian papyri, may afford evidence of their use in the rites.—ED.*

---

* [It is evident that the Note is from the pen of H.P.B., the other Editor of *Lucifer* being at the time Mabel Collins.—*Compiler*.]

Collected Writings VOLUME IX

May, 1888

A PUZZLE IN *ESOTERIC BUDDHISM*

[*Lucifer,* Vol. II, No. 9, May, 1888, pp. 254-260]

To the Editor of *Lucifer.*

Since the two Editors repeatedly assert their willingness in their great impartiality to publish even "personal remarks" upon themselves (Vide *Lucifer,* Vol. I, February, 1888, p. 432), I avail myself of the opportunity. Having read *Esoteric Buddhism* with much interest and general approval of the main drift of its teachings, I am anxious, with your kind permission, to formulate an objection to some points in Mr. Sinnett's view of Evolution which have completely staggered my friends and myself. They appear to upset once and for all the explanation of the origin of man propounded by that popular author. Mr. Sinnett has, however, so uniformly expressed his willingness to answer honest criticism that I may, perhaps, hope for his assistance in solving this difficulty. Meanwhile, despite my favourable bias towards Theosophy, I must, perforce, express my conviction that one aspect of the Esoteric Doctrine—*supposing of course that Mr. Sinnett is to be regarded as absolutely authoritative on the point*—is opposed to Science. The point is one of fundamental importance as will be readily recognised by all —except, perhaps, by some too . . . . well, too admiring Theosophists.

In *Esoteric Buddhism* we are confronted with a general acceptance of Darwinism. Physical Man, in particular, is said to have been evolved from ape ancestors.

"Man, says the Darwinian, *was once an ape.* Quite true; but the ape known [??] to the Darwinian will never become a man—*i.e.,* the *form* will not change from generation to generation till the tail disappears and the hands turn into feet, and so on . . . if we go back far enough, we come to a period at which there were no human forms ready developed on earth. *When spiritual monads, travelling on the earliest or lowest human level, were thus beginning to come round* [the Planetary

ALFRED PERCY SINNETT
(1840-1921)
Reproduced from *The Theosophist,* Vol. XXX, September, 1909.

chain to this globe], *their onward pressure in a world at that time containing none but animal forms provoked the improvement of the highest of these into the required form—the much-talked-of missing link*."—(*Esoteric Buddhism*, 5th ed. pp. 82-3.)

And again:

". . . the mineral kingdom will no more develop the vegetable kingdom . . . until it receives an impulse from without, than *the earth was able to develop man from the ape* till it received an impulse from without." (*Ibid*., p. 89.)

The theory here broached is to the effect that the development of the ape into man was brought about by the incarnation of Human Egos from the last planet in the septenary chain of globes. I may here remark that in referring to our supposed animal progenitors as the apes "known" to the Darwinian, Mr. Sinnett exceeds in audacity the boldest Evolutionist. For this hypothetical creature is not known at all, being conspicuous by its absence from any deposits yet explored. This, however, is a minor point. The real indictment to which I have been leading up is to follow.

We are told that occultists divide the term Human existence on this planet into seven Race Periods. At the present time the 5th of these races, the Aryan, is in the ascendant, while the 4th is still represented by teeming populaces. The 3rd is almost extinct. Now on page 106 of *Esoteric Buddhism* we are told regarding the 4th Race men that:—

"In the Eocene Age . . . . even in its very first part, the great cycle of the fourth race men, the Atlanteans, had already reached its highest point."

Here, then, is a distinct landmark in the Esoteric Chronology pointed out to us. Summarizing these data we find ourselves confronted with the following propositions:

(1) Humanity was developed physically from apes.

(2) The 4th Race reached its prime at the *commencement* of the Eocene Age of Geology.

(3) The *three first Races* (1st, 2nd, and 3rd) must therefore have antedated the Eocene Age by an enormous extent of time, even if we allow a much shorter period for their development than for the 4th and 5th. The 1st race, in fact, must have preceded the Tertiary Period by several millions of years.

(4) This *pre-Tertiary 1st Race* was therefore derived from a *still earlier ape stock*.

At this point the fabric of theory collapses. It is necessary to say that Science has been *unable to find a trace of an anthropoid ape previous even to the relatively late Miocene Age*? Now the Eocene precede the Miocene rocks, and the 1st Race, as already shown, must have antedated even the era of the Eocene; it must have stretched far back into that dim and distant past when the chalk cliffs of the Secondary period

were deposited! How then can Mr. Sinnett claim his view of Human Evolution as merely "complementary" to Darwin's, when he binds himself to a chronology compared with the duration of which the Evolutionist one sinks into insignificance? Palaeontologists unanimously refuse to admit the existence of the higher apes previous to the Tertiary Period, and Darwin would have smiled at the notion. As a matter of fact, only the *very lowest* mammalians had made their appearance before the Eocene strata were formed. This is the view of the Science to which Mr. Sinnett invites us to bow with due reverence. Apparently he has been unconsciously nursing a viper in his bosom, for the same Science now "turns and strikes him." I ask, HOW THEN WAS THE

1ST RACE EVOLVED FROM APES AEONS OF YEARS BEFORE SUCH APES EXISTED? If Mr. Sinnett will kindly return a satisfactory answer to this query, he will have largely contributed to relieve the intellectual difficulties in the way of—

AN AGNOSTIC STUDENT OF THEOSOPHY.

April 20, Aberdeen.

EDITOR'S NOTE.—The above letter is an arraignment either of the Esoteric Doctrine or of its expounders. Now the doctrine itself is unassailable, though its expounders may often make mistakes in their presentation of it; particularly when, as in the case of the author of *Esoteric Buddhism,* the writer was only very partially informed upon the subjects he treats of.

Leaving the author of *Esoteric Buddhism* to answer the criticism for himself, one of the editors of *Lucifer,* as a person indirectly concerned with the production of the said work, begs the privilege of saying a few words upon the subject. It was as a special favour to herself that the teachings contained in Mr. Sinnett's volume were first begun; she was the only one of the party concerned with these studies who had received for a series of years instruction in them. Therefore no one can know better than herself what was, or was not, meant in such or another tenet of this particular doctrine.

Our correspondent should bear in mind therefore, that:

(*a*) At the time of the publication of *Esoteric Buddhism* (*Budhism* * would be more correct) the available Occult

* *Budhism* would mean "Wisdom," from *Budha,* "a sage," "a wise man," and the *imperative verb* "*Budhyadhwam*," "Know"; and *Buddhism*

data were comparatively scanty in its author's hands. Otherwise, he would not have seemed to derive man from the ape—a theory absurd and *impossible* in the sight of the MASTERS.

(*b*) Only a tentative effort was being cautiously made to test the readiness of the public to assimilate the elements of Esoteric philosophy.

For Mr. Sinnett was left largely to his own resources and speculations and very naturally followed the bend of his own mind, which, though greatly favouring esoteric philosophy, was, nevertheless, decidedly biassed by modern science. Consequently, the revelations then broached were purposely designed to rather afford a bird's-eye view of the doctrine than to render a detailed treatment of any special problem possible. The teachings were not given at first with the object of publication. No regular systematic teaching was ever contemplated, nor could it be so given to a layman; therefore that teaching consisted of detached bits of information in the shape of answers in private letters to questions offered upon most varied subjects, on Cosmogony and Psychology, Theogony and

Anthropology, and so on. Moreover, more queries were left without any reply and full explanation refused—as the latter belong to the mysteries of Eastern Initiation—than there were problems solved. This has, subsequently, proved a very wise policy. It is not at this stage of absolute materialism on the one hand, of cautious agnosticism on the other, and of fluctuating uncertainty as regards almost every individual speculation among the most eminent men

———————

is the religious philosophy of Gautama, the Buddha. As Dr. H. H. Wilson very truly remarks in his translation of *Vishnu-Purana,* "Much erroneous speculation has originated in confounding Budha, the son of Soma (the Moon) and the regent of the planet Mercury—'he who knows' 'the intelligent,'—with Buddha, any deified [?] mortal, or 'he by whom truth is known,' or as individually applicable, Gautama or Śakya, Son of the Raja Śuddhodana. The two characters have nothing in common; and the names are identical, only when one or other is misspelt." "Budhism" has preceded *Buddhism* by long ages and is pre-Vedic.

———————

of Science, that *the full* revelation of the archaic scheme of anthropology would be advisable. In the days of Pythagoras the heliocentric system was a mystery taught only in the silence and secrecy of the inner Temples; and Socrates was put to death for divulging it, under the inspiration of his DAIMON. Now-a-days, the revealers of systems which clash with religion or science are not put to physical death, but they are slowly tortured to their dying hour with open calumny and secret persecutions, when ridicule proves to be of no avail. Thus, a full statement of even an abridged and hardly defined "Esoteric Budhism" would do more harm than good. Only *certain portions* of it can be given, and they will be given very soon.

Nevertheless, as our critic readily admits, all these difficulties notwithstanding, Mr. Sinnett has produced a most interesting and valuable work. That, in his too exaggerated respect and admiration for modern science, he seems to have somewhat materialized the teachings is what every metaphysician will admit. But it is also true, that the writer of *Esoteric Buddhism* would be the last man to claim any more "*authoritative* character" for his book, than what is given to it by the few verbatim quotations from the teachings of a Master, more particularly when treating of such moot questions as that of Evolution. The point on which his critic lays such stress—the incompatibility of the statements made in his work as to the origin of Man on this planet—certainly invalidates Mr. Sinnett's attempted reconciliation (if it is such) of the Darwinian and Esoteric Schemes of human evolution. But at this every true Theosophist, who expects no recognition of the truths he believes in at present, but feels sure of their subsequent triumph at a future day, can only rejoice. Scientific theories or rather *conjectures* are really too materialistic to be reconciled with "*Esoteric Budhism*."

As the whole problem, however, is one of great complexity it would be out of the question to do any justice to it in the space of a brief note. The "Budhism" of the archaic,

prehistoric ages is not a subject that can be disposed of in a single little volume. Suffice it to say that the larger portion of the coming *Secret Doctrine* is devoted to the

elucidation of the true esoteric views as to Man's origin and social development—hardly mentioned in *Esoteric Buddhism.* And to this source we must be permitted to refer the inquirer.

____

Collected Writings VOLUME IX

May, 1888

PRACTICAL OCCULTISM

[*Lucifer,* Vol. II, No. 9, May, 1888, pp. 257-258]

In a very interesting article in last month's number entitled "Practical Occultism" it is stated that from the moment a "Master" begins to teach a "chela" he takes on himself all the sins of that chela in connection with the occult sciences until the moment when initiation makes the chela a master and responsible in his turn.

For the Western mind, steeped as it has been for generations in "Individualism," it is very difficult to recognise the justice and consequently the truth of this statement, and it is very much to be desired that some further explanation should be given for a fact which some few may feel intuitively but for which they are quite unable to give any logical reason.

S. E.

EDITORS' REPLY.—The best logical reason for it is the fact that even in common daily life, parents, nurses, tutors and instructors are generally held responsible for the habits and future ethics of a child. The little unfortunate wretch who is trained by his parents to pick pockets in the streets is not responsible for the sin, but the effects of it fall heavily on those who have impressed on his mind that it was the right thing to do. Let us hope that the Western Mind, although being "steeped in Individualism," has not become so dulled thereby as not to perceive that there would be neither logic nor justice were it otherwise. And if the moulders of the plastic mind of the yet unreasoning child must be held responsible, in this world of effects for his sins of omission and commission during his childhood and for effects produced by their early training in after-life, how much more the "Spiritual Guru"? The latter taking the student by the hand leads him into, and

introduces him to a world entirely unknown to the pupil For this world is that of the invisible but ever-potent CAUSALITY, the subtle, yet never-breaking thread that is the action, agent and power of Karma, and Karma itself in the field of divine mind. Once acquainted with this no adept can any longer plead ignorance in the event of even an action, good and meritorious in its *motive,* producing evil as its result; since acquaintance with this mysterious realm gives the means to the Occultist of foreseeing the two paths opening before every premeditated as unpremeditated action, and thus puts him in a position to know with certainty what will be the results in one or the other case. So long then, as the pupil acts upon this principle, but is too ignorant to be sure of his vision and powers of discrimination, is it not natural that it is the *guide* who should be responsible for the sins of him whom he has led into those dangerous regions?

Collected Writings VOLUME IX

May, 1888

WHY DO ANIMALS SUFFER?

[*Lucifer,* Vol. II, No. 9, May, 1888, pp. 258-259]

Q. Is it possible for me who loves the animals to learn how to get more power than I have to help them in their sufferings?

A. Genuine unselfish LOVE combined with WILL, is a "power" in itself. They who love animals ought to show that affection in a more efficient way than by covering their pets with ribbons and sending them to howl and scratch at the prize exhibitions.

____

Q. Why do the noblest animals suffer so much at the hands of men? I need not enlarge or try to explain this question. Cities are torture places for the animals who can be turned to any account for use or amusement by man! And these are always the most noble.

A. In the *Sutras,* or the Aphorisms of the *Karma-pa,* a sect which is an offshoot of the great Gelukpa (yellow caps) sect in Tibet, and whose name bespeaks its tenets—"the believers in the efficacy of Karma," (action, or good works)—an Upasaka inquires of his Master, why the fate of the poor animals had so changed of late? Never was an animal killed or treated unkindly in the vicinity of Buddhist or other temples in China, in days of old, while now, they are slaughtered and freely sold at the markets of various cities, etc. The answer is suggestive:

. . . "Lay not nature under the accusation of this unparalleled injustice. Do not seek in vain for Karmic effects to explain the cruelty, for the *Tenbrel Chugnyi* (causal connection, *Nidâna)* shall teach thee none. It is the unwelcome advent of the Peling (Christian foreigner), whose three fierce gods refused to provide for the protection of the weak and *little ones* (animals), that is answerable for the ceaseless and heart-rending sufferings of our dumb companions. . . .

The answer to the above query is here in a nutshell. It may be useful, if once more disagreeable, to some religionists to be told that the blame for this universal suffering falls entirely upon our Western religion and early education. Every philosophical Eastern system, every religion and sect in antiquity—the Brahmanical, Egyptian, Chinese and finally, the purest as the noblest of all the existing systems of ethics, Buddhism—inculcates kindness and protection to every living creature, from animal and bird down to the creeping thing and even the reptile. Alone, our Western religion stands in

its isolation, as a monument of the most gigantic *human* selfishness ever evolved by human brain, without one word in favour of, or for the protection of the poor animal. Quite the reverse. For theology, underlining a sentence in the Jehovistic chapter of "Creation," interprets it as a proof that animals, as all the rest, were created for man! *Ergo*—sport has become one of the *noblest* amusements of the upper ten. Hence—poor innocent birds wounded, tortured and killed every autumn by the million, all over the Christian countries, for man's recreation. Hence

also, unkindness, often cold-blooded cruelty, during the youth of horse and bullock, brutal indifference to its fate when age has rendered it unfit for work, and ingratitude after years of hard labour for, and in the service of man. In whatever country the European steps in, there begins the slaughter of the animals and their useless decimation.

"Has the prisoner ever killed *for his pleasure* animals?" inquired a Buddhist Judge at a border town in China, *infected* with pious European Churchmen and missionaries, of a man accused of having murdered his sister. And having been answered in the affirmative, as the prisoner had been a servant in the employ of a Russian colonel, "a mighty hunter before the Lord," the Judge had no need of any other evidence and the murderer was found "guilty"—justly, as his subsequent confession proved.

Is Christianity or even the Christian layman to be blamed for it? Neither. It is the pernicious system of theology, long centuries of theocracy, and the ferocious, ever-increasing selfishness in the Western civilized countries. What *can* we do?

____

Collected Writings VOLUME IX

May, 1888

IS THERE NO HOPE?

[*Lucifer*, Vol. II, No. 9, May, 1888, pp. 259-260]

I think, after reading the conditions necessary for Occult study given in the April number of *Lucifer,* that it would be as well for the readers of this magazine to give up all hopes of becoming Occultists. In Britain, except inside a monastery, I hardly think it possible that such conditions could ever be realised. In my future capacity of medical doctor (if the gods are so benign) the eighth condition would be quite exclusive; this is most unfortunate, as it seems to me that the study of Occultism is peculiarly essential for a successful practice of the medical profession.*

I have the following question to ask you, and will be glad to be favoured with a reply through the medium of *Lucifer. Is* it possible to study Occultism in Britain?

---

* By "successful practice" I mean, successful to everybody concerned.

Before concluding, I feel compelled to inform you that I admire your magazine as a scientific production, and that I really and truly classify it along with the *Imitation of Christ* among my text books of religion.

Yours,

DAVID CRICHTON.

Marischall College, Aberdeen.

EDITORS' REPLY—This is a too pessimistic view to entertain. One may study with profit the Occult Sciences without rushing into the higher Occultism. In the case of our correspondent especially, and in his future capacity of medical doctor, the Occult knowledge of simples and minerals, and the curative powers of certain things in Nature, is far more important and useful than metaphysical and psychological Occultism or *Theophany.* And this he can do better by studying and trying to understand Paracelsus and the two Van Helmonts, than by assimilating Patañjali and the methods of Taraka-Raja-Yoga.

It *is* possible to study "Occultism" (the Occult sciences or arts is more correct) in Britain, as on any other point of the globe; though owing to the tremendously adverse conditions created by the intense selfishness that prevails in the country, and a magnetism which is repellant to a free manifestation of Spirituality—solitude is the best condition for study. See Editorial in this issue.*

---

* ["Occultism versus the Occult Arts," *Lucifer*, Vol. II, May, 1888, in the present Volume.—Compiler.]

Collected Writings VOLUME IX

May, 1888

WHO ARE THE EURASIANS?

[*Lucifer,* Vol. II, No. 9, May, 1888, p. 260]

As you expressly invite correspondence with regard to subjects connected with our work, Theosophy, I beg to ask of you *who are* the *Eurasians* mentioned at p. 147 of *Lucifer* for April, and what are their tenets or practices? As I never heard of these before and have been consulting all my books on Hindoo religions, but *cannot* find any notice of them, at least under the name of Eurasians.

Fraternally yours,

G. OUSELEY, F.T.S.

290

EDITORS' NOTE.—They are the Euro (pean) asians, or half Europeans by the fathers and Asiatics—Hindus or Mussulmen—on the maternal side. They are called Eurasians in India, where they number over 1,000,000, and are also referred to as "half-castes," etc. They are Christians, of course, and many of them are very intelligent, cultured and respectable people. Nevertheless, they are as kindly snubbed by the Anglo-Indians as are the "heathen" natives—the "niggers" of India—themselves, and more; perhaps because they are the living witnesses to the practical and high morality imported into the country together with the Gospel of Christ and the 7th commandment of the Decalogue. It has to be confessed, however, that the "snubbing" has an excuse. It must be rather annoying to the cultured Englishmen, to be continually confronted with their incarnated sins.

____

Collected Writings VOLUME IX
May, 1888

MISCELLANEOUS NOTES

[*Lucifer,* Vol. II, No. 9, May, 1888, p. 253]

[In a review of Charles W. Heckethorn's volume of poems entitled *Roses and Thorns,* the following passage with its appended footnote bears the characteristics of H.P.B.'s style:]

Mr. Heckethorn identifies Böhme's "Three *First* Properties of Nature" with the "Three Mothers" of Goethe's *Faust.* He is quite right, but might have added that the idea, and even its form, are much older than Böhme. Hermes speaks of the *Tres Matres*—Light, Heat, and Electricity*—who showed to him the mysterious progress of work in Nature; and the "Three Mothers" were much talked about by the older Rosicrucians, who certainly did not derive their knowledge from Böhme.

____

* With the Kabalists, "the Three Mothers" in *Sepher Yetzirah are* Air, Water and Fire. They are EMeS, or **:/!**

____

Collected Writings VOLUME IX

June, 1888

THEOSOPHY OR JESUITISM?

[*Lucifer*, Vol. II, No. 10, June, 1888, pp. 261-272]

[*The superior numbers occurring in the main body of this article and in the footnotes refer to Compiler's Notes appended at the end of the article*.]

". . . .choose you this day whom ye
will serve; whether the gods which
your fathers served that were on the other
side of the flood, or the
gods of the Amorites. . . ."
—'*Joshua*, xxiv, 15.

The thirteenth number of *Le Lotus*, the recognised organ of Theosophy, among many articles of undeniable interest, contains one by Madame Blavatsky in reply to the Abbé Roca. The eminent writer, who is certainly the most learned woman of our acquaintance, * discusses the following question: "*Has Jesus ever existed*?" † She destroys the Christian legend, in its details, at least, with irrecusable texts which are not usually consulted by religious historians.[1]

The article is producing a profound sensation in the Catholic and Judeo-Catholic swamp: we are not surprised at this, for the author's arguments are such as it is difficult to break down, even were one accustomed to the Byzantine disputes of theology.

—*Paris*, evening paper, of May 12th, 1888.

The series of articles, one of which is referred to in the above quotation from a well-known French evening paper, was originally called forth by an article in *Le Lotus* by the Abbé Roca, a translation of which was published in the January number of *Lucifer*.[2]

---

* The humble individual of that name renders thanks to the editor of *Paris*: not so much for the flattering opinion expressed as for the rare surprise to find the name of "Blavatsky," for once, neither preceded nor followed by any of the usual abusive epithets and adjectives which the highly-cultured English and American newspapers and their gentlemanly editors are so fond of coupling with the said cognomen.—*Ed*. [H. P. B.]

† The question is rather: Did the "historical" Jesus ever exist?—*Ed*. [H. P. B.]

These articles, it would seem, have stirred up many slumbering animosities. They appear, in particular, to have touched the Jesuit party in France somewhat nearly. Several correspondents have written calling attention to the danger incurred by Theosophists in raising up against themselves such virulent and powerful foes. Some of our friends would have us keep silent on these topics. Such is not, however, the policy of *Lucifer,* nor ever will be. Therefore, the present opportunity is taken to state, once for all, the views which Theosophists and Occultists entertain with regard to the Society of Jesus. At the same time, all those who are pursuing in life's great wilderness of vain evanescent pleasures and empty conventionalities *an ideal worth living for,* are offered the choice between the two now once more rising powers—the Alpha and the Omega at the two opposite ends of the realm of giddy, idle existence—THEOSOPHY and JESUITISM.

For, in the field of religious and intellectual pursuits, these two are the only luminaries—a *good* and an *evil* star, truly—glimmering once more from behind the mists of the Past, and ascending on the horizon of mental activities. They are the only two powers capable in the present day of extricating one thirsty for intellectual life from the clammy slush of the stagnant pool known as Modern Society, so crystallized in its cant, so dreary and monotonous in its squirrel-like motion around the wheel of fashion. Theosophy and Jesuitism are the two opposite poles, one far above, the other far below even that stagnant marsh. Both offer power—one to the spiritual, the other to the psychic and intellectual Ego in man. The former is "the wisdom that is from *above*. . . first pure, then peaceable, gentle . . . . . full of mercy and good fruits, without partiality, and without hypocrisy," while the latter is the "wisdom [that] *descendeth not from above,* but is earthly, sensual, DEVILISH." * One is the power of Light, the other that of Darkness. . . . .

A question will surely be asked: "Why should anyone choose between the two? Cannot one remain in the world,

———————

* *James' General Epistle,* chapter iii, 15, 17.

———————

a good Christian of whatever church, without gravitating to either of these poles?" Most undeniably, one can do so, for a few more years to come. But the cycle is rapidly approaching the last limit of its turning point. One out of the three great churches of Christendom is split into atomic sects, whose number increases yearly; and a house divided against itself, as is the Protestant Church—MUST FALL. The third, the Roman Catholic, the only one that has hitherto succeeded in appearing to retain all its integrity, is rapidly decaying from within. It is honeycombed throughout, and is being devoured by the ravenous microbes begotten by Loyola.

It is no better now than a Dead Sea fruit, fair for some to look at, but full of the

rottenness of decay and death within. Roman Catholicism is but a name. As a Church it is a phantom of the Past and a mask. It is absolutely and indissolubly bound up with, and fettered by the Society of Ignatius Loyola; for, as rightly expressed by Lord Robert Montagu, the Roman Catholic Church is now "the largest secret society in the world, beside which Freemasonry is but a pigmy."[3] Protestantism is slowly, insidiously, but as surely, infected with Latinism—the new ritualistic sects of the High Church, and such men among its clergy as Father Rivington, being undeniable evidence of it. In fifty years more at the present rate of success of Latinism among the "upper ten," the English aristocracy will have returned to the faith of King Charles II, and its servile copyist—mixed Society—will have followed suit. And then the Jesuits will begin to reign alone and supreme over the Christian portions of the globe, for they have crept even into the Greek Church.

It is vain to argue and claim a difference between Jesuitism and Roman Catholicism proper, for the latter is now sucked into and inseparably amalgamated with the former. We have public assurance for it in the Pastoral of 1876 by the Bishop of Cambrai. "*Clericalism, Ultramontanism and Jesuitism are one and the same thing—that is to say, Roman Catholicism*—and the distinctions between them have been created by the enemies of religion," says the "Pastoral." "There was a time," adds Monseigneur

the Cardinal, "when a certain theological opinion was commonly professed in France concerning the authority of the Pope. . . . It was restricted to our nation, and was of recent origin. The civil power during a century and a half imposed official instruction. Those who professed these opinions were called Gallicans, and those who protested were called Ultramontanes, because they had their doctrinal centre beyond the Alps, at Rome. Today *the distinction between the two schools is no longer admissible.* Theological Gallicalism can no longer exist, since this opinion has ceased to be tolerated by the Church. *It has been solemnly condemned, past all return, by the Oecumenical Council of the Vatican.* ONE CANNOT NOW BE CATHOLIC WITHOUT BEING ULTRAMONTANE—AND JESUIT."[4]

A plain statement; and as cool as it is plain.

The Pastoral made a certain noise in France and in the Catholic world, but was soon forgotten. And as two centuries have rolled away since *an exposé* of the infamous principles of the Jesuits was made (of which we will speak presently), the "Black Militia" of Loyola has had ample time to lie so successfully in denying the just charges, that even now, when the present Pope has brilliantly sanctioned the utterance of the Bishop of Cambrai, the Roman Catholics will hardly confess to such a thing. Strange exhibition of infallibility in the Popes! The "infallible" Pope, Clement XIV (Ganganelli), suppressed the Jesuits on the 21st of July, 1773, and yet they came to life again; the "infallible" Pope, Pius VII, re-established them on the 7th of August, 1814.[5] The infallible Pope Pius IX,[6] travelled, during the whole of his long Pontificate, between the Scylla and Charybdis of the Jesuit question; his infallibility helping him very little. And now the "infallible" Leo XIII

(fatal figures!)[7] raises the Jesuits again to the highest pinnacle of their sinister and graceless glory.

The recent *Brevet* of the Pope (hardly two years old) dated July 13th (the same fatal figures), 1886, is an event, the importance of which can never be overvalued. It begins with the words *Dolemus inter alia,* and reinstalls the Jesuits in all the rights of the Order that had ever been

cancelled. It was a *manifesto* and a loud defiant insult to all the Christian nations of the New and the Old worlds. From an article by Louis Lambert in the *Gaulois* (August 18th, 1886) we learn that "In 1750 there were 40,000 Jesuits all over the world. In 1800, *officially* they were reckoned at about 1,000 men, only. In 1886, they numbered between 7 and 8,000."[8] This last modest number can well be doubted. For, verily now—

> Where you meet a man believing in the salutary nature of falsehoods, or the divine authority of things doubtful, and fancying that to serve the good cause he must call the devil to his aid, there is a follower of Unsaint Ignatius,

says Carlyle, and adds of that black militia of Ignatius that:

> They have given a new substantive to modern languages. The word Jesuitism now, in all countries, expresses an idea for which there was in nature no prototype before. Not till these last centuries had the human soul generated that abomination, or needed to name it. Truly they have achieved great things in the world, and a general result that we may call stupendous.[9]

And now since their reinstalment in Germany and elsewhere, they will achieve still grander and more stupendous results. For the future can be best read by the past. Unfortunately in this year of the Pope's jubilee the civilized portions of humanity—even the Protestant ones—seem to have entirely forgotten that past. Let then those who profess to despise Theosophy, the fair child of early Aryan thought and Alexandrian Neo-Platonism, bow before the monstrous Fiend of the Age, but let them not forget at the same time its history.

It is curious to observe, how persistently the Order has assailed everything like Occultism from the earliest times, and Theosophy since the foundation of` its last Society, which is ours. The Moors and the Jews of Spain felt the weight of the oppressive hand of Obscurantism no less than did the Kabalists and Alchemists of the Middle Ages. One would think Esoteric philosophy and especially the Occult Arts, or Magic, were an abomination to those good

holy fathers? And so indeed they would have the world believe. But when one studies history and the works of their own authors published with the *imprimatur* of the Order, what does one find? That the *Jesuits have practised not only Occultism, but* BLACK MAGIC *in its worst form,* more than any other body of men; and that to it they owe in large measure their power and influence*!

To refresh the memory of our readers and *all those whom it may concern,* a short summary of the doings and actings of our good friends, may be once more attempted. For those who are inclined to laugh, and deny the subterranean and truly infernal means used by "Ignatius' black militia," we may state facts!

In *Isis Unveiled* it was said of the *holy* Fraternity that—

. . . though established only in 1535 to 1540—in 1555 there was already general outcry raised against them.[10]

And now once more—

. . . that crafty, learned, conscienceless, terrible soul of Jesuitism, within the body of Romanism, is slowly but surely possessing itself of the whole prestige and spiritual power that clings to it. . . . . Throughout the whole of antiquity, where, in what land, can we find anything like this Order or anything even approaching it? . . . . . The cry of an outraged public morality was raised against this Order from its very birth. Barely fifteen years had elapsed after the bull approving its constitution was promulgated, when its members began to be driven away from one place to the other. Portugal and the Low Countries got rid of them, in 1578, France in 1594; Venice in 1606; Naples in 1622. From St. Petersburg they were expelled in 1815, and from all Russia in 1820. [*Isis Unveiled,* Vol. II, p. 352.]

The writer begs to remark to the readers, that this, which was written in 1875, applies admirably and with still more force in 1888. Also that the statements that follow in quotation marks may be all verified. And thirdly, that the principles (*principii*) of the Jesuits that

* Mesmerism or HYPNOTISM is a prominent factor in Occultism. It is *magic.* The Jesuits were acquainted with and practised it ages before Mesmer and Charcot.—*Ed.* [H. P. B.]

are now brought forward, are extracted from authenticated MSS. or folios printed by various members themselves of this very distinguished body. Therefore, they can be checked and verified in the British Museum and Bodleian Library with still more ease than in our works.

. . . . . Many are copied from the large Quarto* published by the authority of, and verified and collated by the Commissioners of the French Parliament. The statements therein were collected and presented to the King, in

order that, as the *Arrest du Parlement du 5 Mars, 1762* expresses it, "the elder son of the Church might be made aware of the perversity of this doctrine. . . . . . A doctrine authorizing Theft, Lying, Perjury, Impurity, every Passion and Crime, teaching Homicide, Parricide, and Regicide, overthrowing religion in order to substitute for it superstition, by favouring *Sorcery,* Blasphemy, Irreligion, and Idolatry . . . . . etc."[12] Let us then examine the ideas on *magic* of the Jesuits [that magic which they are pleased to call *devilish* and *Satanic* when studied by the Theosophists]. Writing on this subject in his secret instructions, Anthony Escobar says:

"It is lawful . . . . . to make use of the science acquired *through the assistance of the devil,* provided the preservation and use of that knowledge do not depend upon the devil: *for the knowledge is good in itself, and the sin by which it was acquired is gone by*."† Hence why should not a Jesuit cheat the Devil as well as he cheats every layman?

"*Astrologers and soothsayers are either bound, or are not bound, to restore the reward of their divination, if the event does not come to pass.*"

"I own," remarks the *good* Father Escobar, "that the former opinion does not at all please me; because, when the astrologer or diviner has exerted all the diligence *in the diabolic art* which is essential to his purpose, he has fulfilled his duty, whatever may be the result.

———————

* Extracts from this *Arrest* were compiled into a work in 4 vols., 12mo., which appeared at Paris, in 1762, and was known as *Extraits des Assertions,* etc. In a work entitled *Réponse aux Assertions,* an attempt was made by the Jesuits to throw discredit upon the facts collected by the Commissioners of the French Parliament in 1762, as for the most part malicious fabrications. "To ascertain the validity of this impeachment," says the author of *The Principles of the Jesuits* [pp. v-vi],[11] "the libraries of the two Universities, of the British Museum and of Sion College have been searched for the authors cited; and in every instance where the volume could be found, the correctness of the citation has been established." [*Isis Unveiled* Vol. II, p. 353, footnote.]

† *Theologia moralis,* Lugduni, 1663. Tom. IV, lib. 28, sect. 1, de praecept. 1, cap. 20, n. 184, p. 25.[13]

———————

As the physician, when he has made use of medicines according to the principles of his professional knowledge, is not bound to restore the fee which he has received if his patient should die; so neither is the astrologer bound to restore his charge and costs to the person who has consulted him, except when he has used no effort, or was ignorant of his diabolic art; because, when he has used his endeavors, he has not deceived." *

. . . . Busembaum and Lacroix, in *Theologia Moralis*, † say, "Palmistry may be considered lawful, if from the lines and divisions of the hands, it can ascertain the disposition of the body, and conjecture with probability the propensities and affections of the soul. . . ."‡

This noble fraternity, which many preachers have of late so vehemently denied to have ever been a *secret* one, has been sufficiently proved as such. Their constitutions were translated into Latin by the Jesuit Polancus, and printed in the college of the Society at Rome, in 1558. "They were jealously kept secret, the greater part of the Jesuits themselves knowing only extracts from them. *They were never produced to the light until 1761, when they were published by order of the French Parliament* [in 1761, 1762], in the famous process of Father Lavalette." §. . . . . The Jesuits reckon it among the greatest achievements of their Order that Loyola supported, by a special memorial to the Pope, a petition for the reorganization of that abominable and abhorred instrument of wholesale butchery—the infamous tribunal of the Inquisition.

This Order of Jesuits is now all-powerful in Rome. They have been reinstalled in the Congregation of Extraordinary Ecclesiastical Affairs, in the Department of the Secretary of State, and in the Ministry of

Foreign Affairs. The Pontifical Government was for years previous to Victor Emanuel's occupation of Rome entirely in their hands —*Isis Unveiled,,* 1877, Vol. II, pp. 353-55.

What was the origin of that order? It may be stated in a few words. In the year 1534, on August 16th, an ex-officer and "Knight of the Virgin," from the Biscayan

———————

* *Ibid.,* sect. 2, de praecept. 1, probl. 113, no. 584, p. 77.[14]

† *Theologia Moralis . . . nunc pluribus partibus aucta à R.. P. Claudio Lacroix, Societalis Jesu.* Coloniae, 1757 (Coloniae Agrippinae, 1733. Ed. Mus. Brit.).[15]

‡ Tom. II, lib. 3, part. 1, Tract. 1, cap. 1, dub. 2, resol. 8, p. 183. What a pity that the counsel for the defence had not bethought them to cite this orthodox legalization of "cheating by palmistry or otherwise," at the recent religio-scientific prosecution of the medium Slade, in London.

§ G. B. Nicolini: *History of the Jeuits,* page 30.[16]

———————

Provinces, and the proprietor of the magnificent castle of *Casa Solar*—Ignatius Loyola,* became the hero of the following incident. In the subterranean chapel of the Church of Montmartre, surrounded by a few priests and students of theology, he received their pledges to devote their whole lives to the spreading of Roman Catholicism by every and all means, whether good or foul; and he was thus enabled to establish a new Order. Loyola proposed to his six chief companions that their Order should be a *militant* one, in order to fight for the interests of the *Holy* seat of Roman Catholicism. Two means were adopted to make the object answer; the education of youth, and proselytism (*apostolat*). This was during the reign of Pope Paul III, who gave his full sympathy to the new scheme. Hence in 1540 was published the famous papal bull—*Regimini militantis ecclesiae* (the regimen of the warring, or *militant* Church)—after which the Order began increasing rapidly in numbers and power[17].

At the death of Loyola, the society counted more than one thousand Jesuits, though admission into the ranks was, as alleged, surrounded with extraordinary difficulties. It was another celebrated and unprecedented bull, issued by Pope Julius the III in 1552,[18] that brought the Order of Jesus to such eminence and helped it towards such rapid increase; for it placed the society outside and *beyond* the jurisdiction of local ecclesiastical authority, granted the Order its own laws, and permitted it to recognise but one supreme authority—that of its General, whose residence was then at Rome. The results of such an arrangement proved fatal to the Secular Church. High prelates and Cardinals had very often to tremble before a simple subordinate of the Society of` Jesus. Its generals always got the upper hand in Rome, and enjoyed the unlimited confidence of the Popes, who thus frequently became tools in the hands of the Order. Naturally enough, in those days when political power was one of` the rights of the "Vicegerants of God"—the strength of the crafty society became

* Or "*St. Inigo* the Biscayan," by his true name.

simply tremendous. In the name of the Popes, the Jesuits thus granted to themselves unheard-of privileges, which they enjoyed unstintedly up to the year 1773. In that year, Pope Clement XIV published a new bull, *Dominus ac Redemptor* (the Lord and Redeemer), abolishing the famous Order.[19] But the Popes proved helpless before the new Frankenstein, the fiend that one of the "Vicars of God" had evoked. The society continued its existence secretly, notwithstanding the persecutions of both Popes and the lay authorities of every country. In 1801, under the new *alias* of the "Congregation of the *Sacré Coeur de Jésus*," it had already penetrated into and was tolerated in Russia and Sicily.

In 1814, as already said, a new bull of Pius VII resurrected the Order of Jesus, though its late privileges, even those among the lay clergy, were withheld from it.[20] The lay authorities, in France as elsewhere, have found themselves compelled ever since to tolerate and to count with the Jesuits. All that they could do was to deny them any special privileges and subject the members of that society to the laws of the country, equally with other ecclesiastics. But, gradually and imperceptibly the Jesuits succeeded in obtaining special favours even from the lay authorities. Napoleon III granted them permission to open seven colleges in Paris only, for the education of the young, the only condition exacted being, that these colleges should be under the authority and supervision of local bishops. But the establishments had hardly been opened when the Jesuits broke that rule. The episode with the Archbishop Darboy is well known. Desiring to visit the Jesuit college in the *Rue de la Poste* (Paris), he was refused admittance, and the gates were closed against him by order of the Superior. The Bishop lodged a complaint at the Vatican. But the answer was delayed for such a length of time, that the Jesuits remained virtually masters of the situation and *outside* of every jurisdiction but their own.

And now read what Lord R. Montagu says of their deeds in Protestant England, and judge:

> Think of even a part of it—the Jesuit Society—with its Nihilist adherents in Russia, its Socialist allies in Germany, its Fenians and

> Nationalists in Ireland, its accomplices and its slaves in its power; think of that Society which has not scrupled to stir up the most bloody wars between nations, in order to advance its purposes; and yet can stoop to hunting down a single man because he knows their secret and will not be their slave—hunting him down,

discrediting him, and thwarting him at every turn, with the cool calculation that they will either drive him mad or make him put an end to himself, so that the secret may be buried with him. Think of a Society which can devise such a diabolical scheme, and then boast of it; and say whether a desperate energy is not required in us. . . .

If you had been behind the scenes . . . . then you would still have before you the labour of unravelling all that is being done by our Government, and of tearing off the tissue of lies by which their acts are concealed. Repeated attempts will have taught you that there is not a public man on whom you can lean. Because, as England is "between the upper and nether millstone" none but adherents or slaves are now advanced; and it stands to reason that the Jesuits, who have got that far, have prepared new millstones, for the time when the present ones shall have passed away; and then, again, younger millstones to come on after, and wield the power of the nation.*

In France the affairs of the sons of Loyola flourished to the day when the ministry of Jules Ferry compelled them to retire from the field of battle. Many are those who still remember the useless strictness of the police measures, and the clever enacting of dramatic scenes by the Jesuits themselves. This only added to their popularity with certain classes. They obtained thereby an aureole of martyrdom, and the sympathy of every pious and foolish woman in the land was secured to them.

And now that Pope Leo XIII has once more restored to the good fathers, the Jesuits, all the privileges and rights that had ever been granted to their predecessors, what can the public at large of Europe and America expect? Judging by the *bull*, the complete mastery, moral and physical, over every land where there are Roman Catholics, is secured to the Black Militia. For in this bull the Pope confesses that of all the religious congregations now existing, *that of the Jesuits is the one dearest to his heart*. He

---

* *Recent Events and a Clue to their Solution*, pp. 76-77.

---

lacks words sufficiently expressive to show the ardent love he (Pope Leo) feels for them, etc., etc. Thus they have the certitude of the support of the Vatican in all and everything. And as it is they who guide him, we see his Holiness coquetting and flirting with every great European potentate—from Bismarck down to the crowned heads of Continent and Isle. In view of the ever increasing influence of Leo XIII, moral and political—such a certitude for the Jesuits is of no mean importance.

For more minute particulars the reader is referred to such well-known authors as Lord Robert Montagu in England; and on the Continent, Edgard Quinet: *l'Ultramontanisme;* Michelet: *Le Prêtre, la Femme et la Famille;* Paul Bert: *La Morale des Jésuites;* Friedrich Nippold: *Handbuch der Neuesten Kirchengeschichte* and *Welche Wege führen nach Rome*? etc., etc.

Meanwhile, let us remember the words of warning we received from one of our late Theosophists, Dr. Kenneth Mackenzie, who, speaking of the Jesuits, says that:—

'Their spies are everywhere, of all apparent ranks of society, and they may appear learned and wise, or simple and foolish, as their instructions run. There are Jesuits of both sexes and all ages, and it is a well-known fact that members of the Order, of high family and delicate nurture, are acting as menial servants in Protestant families, and doing other things of a similar nature in aid of the Society's purposes. We cannot be too much on our guard, for the whole Society, being founded on a law of unhesitating obedience, can bring its force on any given point with unerring and fatal accuracy.' *

The Jesuits maintain that "the Society of Jesus is not of human invention, *but it proceeded from him whose name it bears.* For Jesus himself described that rule of life which the society follows, *first by his example,* and afterwards by his words." †

Let, then, all pious Christians listen and acquaint themselves with this alleged "rule of life" and precepts of their God, as exemplified by the Jesuits. Peter Alagona (*S. Thomae Aquinatis Summae Theologiae Compendium*) says: "By the command of God it is lawful to kill an innocent person, to steal, or to commit. . . . . . (*Ex mandato Dei licet occidere*

———————

* *Royal Masonic Cyclopaedia*, p. 369.[21]

† *Imago primi saeculi Societatis Jesu,* Lib. I, cap. 3, p. 64.[22]

———————

innocentem, furari, fornicari); because he is the Lord of life and death and all things: *and it is due to him thus to fulfil his command.*" (*Ex prima, Sec. quaest.* 94.)[23]

"A man of a religious order, who for a short time lays aside his habit *for a sinful purpose*, is free from heinous sin, and does not incur the penalty of excommunication. . . . " (Tom. I, lib. 3, sect. 2, probl. 44, n. 212, p. 99) *[24]

John Baptist Taberna (*Synopsis Theologiae Practicae*) propounds the following question: "Is a judge bound to restore the bribe which he has received for passing sentence?" *Answer:* ". . . . . *If he has received the bribe for passing an unjust sentence, it is probable that he may keep it. . . . This opinion is maintained and defended fifty-eight doctors*" (Jesuits). †

We must abstain at present from proceeding further. So disgustingly licentious, hypocritical, and demoralizing are nearly all of these precepts, that it was found impossible to put many of them in print, except in the Latin language. †[*Isis Unveiled,* Vol. II, pp. 355-56.]

But what are we to think of the future of Society if it is to be controlled in word and deed by this villainous Body! What are we to expect from a public, which, knowing of the existence of the above-mentioned charges, and that they are not exaggerated *but pertain to historical fact,* still tolerates, when it does not reverence, the Jesuits on meeting them, while it is ever ready to point the finger of contempt at Theosophists and Occultists? Theosophy is persecuted with unmerited slander and ridicule at the instigation of these same Jesuits, and many are those who hardly dare to confess their belief in the philosophy of Arhatship. Yet no Theosophical Society has ever threatened the public with moral decay and the full and

* Anthony Escobar: *Universae Theologiae Moralis receptiores absque lite sententiae,* etc. Tomus I. Lugduni, 1652 (Ed. Bibl. Acad. Cant.). "Idem sentio, & breve illud tempus ad unius horae spatium traho. Religiosus itaque habitum dimittens assignato hoc temporis interstitio, non incurrit excommunicationem, *etiamsi dimittat non solum ex causâ turpi, scilicet fornicandi aut clam aliquid abripiendi, sed etiam ut incognitus ineat lupanar.*"—Probl. 44. n. 213.[25]

† Part. 2, Tr. 2, cap. 31, p. 286 [26]

‡ See *The Principles of the Jesuits, developed in a Collection of Extracts from their own Authors*, etc., London, 1839.

free exercise of the seven capital sins under the mask of holiness and the guidance of Jesus! Nor are their rules *secret,* but open to all, for they live in the broad daylight of truth and sincerity. And how about the Jesuits in this respect?

> Jesuits who belong to the highest category [says again Louis Lambert] have full and absolute liberty of action—even to murder and arson. On the other hand, those Jesuits who are found guilty of the slightest attempt to endanger or compromise the Society of Jesus—*are punished mercilessly.* They are allowed to write the most heretical books, provided they do not *expose* the secrets of the Order.[27]

And these "secrets" are undeniably of the most terrible and dangerous nature. Compare a few of these *Christian precepts* and rules for entering this Society of "*divine* origin," as claimed for it, with the laws that regulated admission to the secret societies (temple mysteries) of the Pagans.

"A brother Jesuit *has the right to kill anyone that may prove dangerous to Jesuitism.*" [28]

> "Christian and Catholic sons," says Stephen Fagundez, "may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burned with fire, and put to death for it, as Tolet teaches. . . . .And not only may they refuse them food, if they attempt to turn them from the Catholic faith, *but they may also justly kill them. . . .* "*
>
> It is well known that Nero, the Emperor, *had never dared* seek initiation into the pagan Mysteries on account of the murder of Agrippina!
>
> Under Section XIV of *The Principles of the Jesuits,* we find on *Homicide* the following Christian principles inculcated by Father Henry Henriquez, in *Summae Theologiae Moralis* Tomus I, Venetiis, 1600 (Ed. Coll. Sion): "If an adulterer, even although he should be an ecclesiastic, reflecting upon the danger, has entered the house of an adulteress, and being attacked by her husband, kills his aggressor in the necessary defence of his life or limbs, *he is not considered irregular* (*non videtur irregularis*)." (Tom. I, lib. 14, de Irregularitate, cap. 10, n. 3, p. 869.) [30]

* *In praecepta Decalogi* (Ed. of Sion Library), Tom. I, lib. 4, cap. 2, n. 7, 8, p. 501.[29]

". . . . If a father were obnoxious to the state [being in banishment] and to society at large, and there were no other means of averting such an injury, *then I should approve the opinion of the aforesaid authors*" (for a son to kill his father), says Sec. XV, *on Parricide and Homicide.* *

"It will be lawful for an ecclesiastic, or one of a religious order *to kill a calumniator* who threatens to spread atrocious accusations against himself or his religion . . . . . ," † is the rule set forth by the Jesuit Francis Amicus.[32]

One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder [or even of simple unchastity]. ‡

It is these "enemies of the Human Race," as they are called, that have once more obtained their old privileges of working in the dark, and inveigling and destroying every obstacle they find in their way—with absolute impunity. But—"forewarned, forearmed." Students of Occultism should know that, while the Jesuits have, by their devices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as MAGIC, these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective will, when they have any special object to effect, or any particular and important person to influence. Again, they use their riches lavishly to help them in any project. Their wealth is enormous. When recently expelled from France, they brought so much money with them, some part of which they converted into English Funds, that immediately the latter were raised to par, which the *Daily Telegraph* pointed out at the time.

They have succeeded. The Church is henceforth an inert tool, and the Pope a poor weak instrument in the hands of this Order. But for how long? The day may come when their wealth will be violently taken from them, and they themselves mercilessly destroyed amidst the

____

* Opinion of John de Dicastillo, *De Justitia et Jure,* etc.[31]

† *Cursus Theologicae,* etc., Duaci, 1642. Tom. V, Disp. 36, sect. 5, n. 118, p. 544.

‡ [*Isis Unveiled,* Vol. II, p. 363.][33]

____

general execrations and applause of all nations and peoples. There is a Nemesis—KARMA, though often it allows Evil and Sin to go on successfully for ages. It is also a vain attempt on their part to threaten the Theosophists—their implacable enemies. For the latter are, perhaps, *the only body* in the whole world who need not fear them They may try, and perhaps succeed, in crushing individual members. They would vainly try their hand, strong and powerful as it may be, in an attack on the Society. Theosophists are as well-protected,

and better, than themselves. To the man of modern science, to all those who know nothing, and who do not believe what they hear of WHITE and BLACK magic, the above will read like nonsense. Let it be, though Europe will very soon experience, and is already so experiencing, the heavy hand of the latter.

Theosophists are slandered and reviled by the Jesuits and their adherents everywhere. They are charged with idolatry and superstition; and yet we read in the same *Principles* of the Father Jesuits:—

> "The more true opinion is, *that all inanimate and irrational things may be legitimately worshipped,*" says Father Gabriel Vasquez, treating of Idolatry. "If the doctrine which we have established be rightly understood, not only may a painted image, and every holy thing set forth by public authority for the worship of God, be properly adored with God as the image of himself; but also any other thing of this world, whether it be inanimate and irrational, or in its nature rational and devoid of danger." * [34]

This is Roman Catholicism, identical and *henceforth one* with Jesuitism—as shown by the pastoral of the Cardinal Bishop of Cambrai, and Pope Leo. A precept this, which, whether or not doing honour to the Christian Church, may at least be profitably quoted by any Hindu, Japanese, or any other "heathen" Theosophist, who has not yet given up the belief of his childhood.

But we must close. There is a prophecy in the heathen East about the Christian West, which, when rendered into

---

* *De cultu adorationis libri tres,* lib. 3, disp. 1, cap. 2, pp. 393-94.

---

comprehensible English, reads thus: "When the conquerors of all the ancient nations are in their turn conquered *by an army of black dragons begotten by their sins and born of decay,* then the hour of liberation for the former will strike." Easy to see who are the "black dragons." And these will in their turn see their power arrested and forcibly put to an end by the liberated legions. Then, perhaps, there will be a new invasion of an Atilla from the far East. One day the millions of China and Mongolia, heathen and Mussulman, furnished with every murderous weapon invented by civilization, and forced upon the *Celestial* of the East, by the *infernal* spirit of trade and love of lucre of the West, drilled, moreover, to perfection by Christian man-slayers—will pour into and invade decaying Europe like an irresistible torrent. This will be the result of the work of the Jesuits, who will be its first victims, let us hope.

Collected Writings VOLUME IX

June, 1888

COMPILER'S NOTES

[*These notes correspond with the superior numbers in the text of "Theosophy or Jesuitism*?"]

1 This has reference to H. P. B.'s scholarly essay entitled "Réponse Aux Fausses Conceptions de M. l'Abbé Roca Relatives à mes Observations sur l'Ésotérisme Chrétien" (Reply to the Mistaken Conceptions of the Abbé Roca Concerning my Observations upon Christian Esotericism) which appeared in *Le Lotus,* Paris, Vol. II, No. 13, April, 1888, pp. 3-19. Both the original French text and an English translation thereof will be found in their correct chronological place in the present series of volumes.

2 This refers to the first article of the Abbé Roca entitled "Ésotérisme du Dogme Chrétien—La Création, d'après Moïse et d'après les Mahâtmas" (The Esotericism of Christian Dogma—Creation according to Moses and according to the Mahâtmas) which appeared in *Le Lotus,* Paris, Vol. II, No. 9, December, 1887, pp. 149-160. It can be found, together with H. P. B.'s first Reply, in its regular chronological order, in Volume VIII of the present Series.

3 In his *Recent Events and a Clue to their Solution*, p. 76. 2nd ed. London: Hodder and Stoughton. 1886. xxiv, 711 pp.

4 Quoted passages are practically identical with those quoted in *Isis Unveiled,* Vol. II, p. 356. Most likely reference is to René François Régnier, Archbishop of Cambrai, 1850-81. *Vide* Bio-Bibliogr. Index, s.v. RÉGNIER.

5 Up to here. this paragraph is almost identical with a passage in *Isis Unveiled,* Vol. II, p. 356.

6 Pius IX (Giovanni Maria Mastai-Ferretti), b. at Sinigaglia, May 13, 1792; d. in Rome, Feb. 7, 1878. Elected Pope June 16, 1846.

7 Leo XIII (Gioacchino Vincenzo Raffaele Luigi Pecci), b. March 2, 1810, d July 20, 1903. Elected Pope Feb. 20, 1878, succeeding Pius IX

Ref.: *Acta Leonis XIII*, Rome, 1878-1903. 26 vols.; *Sanctissimi Domini N. Leonis XIII allocutiones, epistolae*, etc., Bruges and Lille, 1887, etc.; *The Great Encyclicals of Leo XIII*, ed. by J. J. Wynne, New York, 1902.

8 The French original of this passage is as follows: "Ils étaient quarante mille dans le monde entier, en 1750; ils étaient un millier à peine, en 1800, tous sécularisés; ils sont aujourd'hui, de sept à huit mille."

9 Carlyle's quotations unchecked.

10 This footnote, occurring in *Isis Unveiled*, Vol. II, p. 352, runs as follows: "It dates from 1540; and in 1555 a general outcry was raised against them in some parts of Portugal, Spain, and other countries."

11 The anonymous work from which H. P. B. quotes a number of passages, both in *Isis Unveiled* and in the present essay, was written by Rev. Henry Handley Norris. Its full title is: *The Principles of the Jesuits, developed in a Collection of Extracts from their own Authors:* to which are prefixed a brief account of the Origin of the Order, and a sketch of its Institute. London: J. G. and F. Rivington, St. Paul's Church-Yard, and Waterloo Place, Pall Mall; H. Wix, 41, New Bridge Street, Blackfriars; J. Leslie, Great Queen Street, 1839. xvi, 277 pp. It is a very rare work, not easily obtainable.

As to the *Extraits des Assertions,* from which the above mentioned work has been compiled, it exists in two editions: the one in a single quarto volume, and the other in four volumes, 12°, both published by P. G. Simon, in Paris, 1762. The title-page of this work states that it is a Collection of "dangerous and pernicious" teachings and precepts taught by the Jesuits with the approbation of their Superiors.

All quotations used by H. P. B. have been checked with the four-volume edition of the *Extraits des Assertions,* and corrected in a few instances, to correspond in every particular with it. The original Latin works which the *Extraits* quote have not been consulted, owing to their scarcity.

The student will find in the Bio-Bibliographical Index at the end of the volume, succinct information regarding as many of the Jesuit writers quoted from as could be traced. Considering the importance of this subject, great pains have been taken to secure all available data concerning the various personalities referred to in the text of the present essay.

[12] The suppression of the Jesuits in France was connected with the injuries inflicted by the English navy on French commerce in 1755. The Jesuit missionaries held a heavy stake in Martinique. Regular trade was not allowed to them, as they belonged to a religious order; so they sold the products of their mission farms, on which they employed many natives; this was permitted to provide current expenses, and it served to protect the simple, childlike natives from dishonest intermediaries. Père Antoine La Valette, superior of the Martinique mission, engaged in these transactions with considerable success, and went too far along this line. He borrowed money in order to work the vast undeveloped resources of the colony. But on the outbreak of war, ships conveying goods of the estimated value of two million *livres* were captured, and La Valette suddenly became a bankrupt. His creditors were urged to demand payment from the procurator of the Paris province, but he refused to be held responsible for the debts of an independent mission, offering, however, to negotiate a settlement. The creditors went to the courts, and an order was issued in 1760 obliging the Society to pay.

It is then that the Fathers, on the advice of their lawyers, made the mistake of appealing to the *Grand'chambre* of the French *Parlement* at Paris. Not only did the *Parlement* support the lower courts, but once having the case in its hands, the Society's enemies in that assembly determined to strike a decisive blow at the Order. A number of declared enemies of the Society combined together with this objective. Louis XV was weak and the influence of his Court divided; his very able first minister, the Duc de Choiseul, played into the hands of the *Parlement,* and the royal mistress, Madame de Pompadour, to whom the Jesuits had refused absolution, was their bitter opponent also.

The determination of the *Parlement* of Paris in time wore down all opposition, and a strong attack on the Jesuits was opened by the Abbé Chauvelin, April 17, 1762, who denounced the Constitutions of the Order as the cause of the alleged defalcations of the Jesuits. This was followed by the *compte-rendu* on the Constitutions, July 3-7, 1762
and further attacks by Chauvelin. After a long conflict with the Crown, the *Parlement* issued the famous *Extraits des Assertions dangereuses et pernicieuses en tout genre,* etc., a congeries of passages from Jesuit theologians and canonists, showing them up as having taught all sorts of immoral practices. On the 6th of August, 1762, the final *arrêt* was issued condemning the Society to extinction, but the king's intervention resulted in an eight months' delay. A compromise was suggested

by the Court. If the French Jesuits would stand apart from the Order, under a French vicar, with French

customs, the Crown would still protect them. The Jesuits refused. The King's intervention hindered the execution of the *arrêt* until April I, 1763. At that time, the Jesuits' colleges were closed, and the Jesuits were required to renounce their vows under pain of banishment. Very few of them accepted these conditions. In November, 1764, the King signed an edict dissolving the Society throughout his dominions.

[13] Antonio de Escobar y Mendoza (1589-1669), *Liber theologiae moralis,* viginti quatuor Societatis Jesu Doctoribus reseratus, quem R.P.A. de Escobar et Mendoza in examen confessariorum digestit, addidit, illustravit. *Lugduni,* 1659. 8vo. (British Museum: 848. c.11.) Quoted in *Principles,* etc., p. 150, from edition of 1663.

Italics in this passage are H.P.B.'s own.
Extraits des Assertions, tome II, pp. 116-18, gives the following Latin text:

"Licitum. . . est ut; scientiâ ope daemonis acquisitâ, modo conservatio ac usus illius scientiae no pendeat à daemone, quia cognitio seu scientia ex se bona est, & peccatum quo fuit acquisita pertransiit. . ." (Tom. IV, lib. 28, sect. 1, de praecept. 1, cap. 20, n. 184, p. 25).

[14] *Extr. des Ass.,* tome II, p. 118, gives the following Latin text:

"*Astrologi* & *divinatores tenentur* & *non tenentur pretium pro divinatione acceptum restituere, si res non evenit*.

"Tenentur restituere. . .

"Non tenentur.

"Primam sententiam minimè placere mihi profiteor; quia cùm Astrologus, vel Divinus diligentiam adhibuerit arte Diaboli ad eum effectum necessariam, jam suo muneri quolibet in eventu satisfecit. Quemadmodum Medicus, quando juxta artis praecepta medicamina adhibuit, non tenetur acceptam pecuniam, aegroto pereunte, restituere: haud aliter illi damna & expensas restituere consulenti non tenetur; sed solummodo, quando nullam impendit operam, aut ejus diabolicae artis erat ignarus, quia quando operam suam impendit, no decepit." (*Ibid.,* sect. 2, de praecept. I, problem. 113, n. 584, p. 77.)

The English translation is quoted in *Principles,* etc., pp. 150-51, with H.P.B.'s own italics, except for the complete sentence concerning Astrologers.

Vide Bio-Bibliographical Index, s.v. ESCOBAR.

[15] Hermannus Busembaum and Claudius Lacroix, *Theologia Moralis* . . . nunc *pluribus partibus aucta à R.P. Claudio la Croix, Societatis Jesu*.

(Index locupletissimus, secundum ordinem alphabeti digestus à L. Collendal.) 9 tom. Coloniae Agrippinae, 1733. 8vo. (British Museum: 850. g.l.) Quoted in *Principles*, etc., p. 155.
Extr. des Ass., II, p. 132, using an ed. of 1757 in 2 vols., gives the following Latin text:

"Licita est . . . Chiromancia, si ex lineis & partibus manuum consideret temperiem corporis, imò etiam animi propensiones & affectus probabiliter conjectet. . ." (Tom. I, lib. 3, part. 1, Tract. 1, cap. 1, dub. 2, resol. 8, p. 183.)

Vide Bio-Bibliographical Index, s.v. BUSEMBAUM and LACROIX.

[16] Italics are H.P.B.'s own.

[17] Paul III (Alessandro Farnese), b. at Rome or Canino, Feb. 29, 1468; d. at Rome, Nov. 10, 1549. Elected Pope Oct. 12, 1534, to succeed Clement VII. He introduced the Inquisition into Italy, 1542, and established the censorship and the Index, 1543.

Ref.: *Literae Apostolicae,* Rome, 1606. Bulla I, Sept. 27, 1540. Also in Cocquelines, *Bullarum, privilegiarum . . . collectio*, IV, 1, pp. 112 *et seq.,* Rome, 1745.

[18] Julius III (Giammaria Ciocchi del Monte), b. at Rome, Sept. 10, 1487; d. at Rome, March 23, 1555. Elected Pope Feb. 7, 1550, to succeed Paul III.

Ref.: A. M. Cherubini, *Magnum bullarium Romanum*, I, 778 *et seq*.; Turin ed., VI, 401 *et seq*.

[19] Pope Clement XIVth, formerly Cardinal Lorenzo Ganganelli (Oct. 31, 1705—Sept. 22, 1774), a conventual Franciscan, inherited from his predecessor, Clement XIIIth, a historical stage-setting in which the persecution and expulsion of the Jesuits in several countries was already going on. The Bourbon courts of Naples and Parma followed in this the example of France and Spain. Clement XIVth found himself under strong and ever increasing pressure to abolish the Society of Jesus. Around 1769, the Pope commenced open hostilities against the Order. He refused to see its General, Father Ricci, and gradually removed from his entourage their best friends. A congregation of Cardinals hostile to the Order visited the Roman College and had the Fathers expelled. A widespread system of persecution was extended all over Italy. On July 4, 1772, there appeared on the scene a new Spanish ambassador, Joseph Moniño, Count of Florida Blanca, who openly threatened the Pope with a schism in Spain and probably in the other Bourbon states. Caught in the Bourbon intrigues, the Pope found himself unable to oppose Moniño. The latter ransacked the archives of Rome and Spain to supply Clement with facts justifying the promised suppression of the Jesuits. Until the end of 1772, the Pope still found some support

against the Bourbons in King Charles Emmanuel of Sardinia and in the Empress Maria Theresa of Austria. But Charles died, and Maria Theresa ceased to plead for the maintenance of the Order. At last, in November, 1772, the Pope began the composition of the Brief (*breve*) of abolition, which took seven months to be finished. The Brief known as *Dominus ac Redemptor noster,* signed on June 8th, bears the date of July 21, 1773, and was made known to the General and his assistants on Aug. 16th. A lengthy trial ensued.

This remarkable document issued by Clement XIVth opens with the statement that it is the Pope's office to secure in the world the unity of mind in the bonds of peace. He must therefore be prepared, for the sake of charity, to uproot and destroy the things most dear to him, whatever pain and bitterness their loss may entail. A long series of precedents are cited for the suppression of religious orders by the Holy See, among them the Templars. After enumerating the principal favours granted to the Society of Jesus by former Popes, he remarks that "the very tenor and terms of the said Apostolic constitutions show that the Society from its earliest days bore the germs of dissensions and jealousies which tore its own members asunder, led them to rise against other religious orders, against the secular clergy and the universities, nay even against the sovereigns who had received them in their states." Persuaded that the Society of Jesus is no longer able to produce the abundant fruit for which it was instituted, the Pope resolves to "suppress and abolish" the Society, "to annul and abrogate all and each of its offices, functions, and administrations." The *breve* proceeds to make regulations for the transference of the authority of the Society's officers, and concludes with a prohibition to suspend or impede its execution.

It should be noted that this Brief was not promulgated in the form customary for papal Constitutions intended as laws of the Church; it was not a Bull, but a Brief, *i.e.,* a decree of less binding force and easier of revocation- it was not affixed to the gates of St. Peter's or in the Campo di Fiore; it was not even communicated in legal form to the Jesuits in Rome, the General and his assistants being the only ones to receive the notification of suppression.

After the death of Clement XIVth it was rumoured that he had retracted his famous Brief by a letter of June 29, 1774. The letter it was said, had been entrusted to his confessor to be given to the next Pope. It was published for the first time in 1789, at Zürich, in P. Ph. Wolf's *Allgemeine Geschichte der Jesuiten.* Although Pius VI, Clement's successor, never protested against this statement, the authenticity of the document in question is not sufficiently established.

BIBLIOGRAPHICAL REFERENCES: *Bullarium Romanum; Clementis XIV epistolae ac brevia,* ed. A. Theiner, Paris, 1852.—J.J. I. von Döllinger, "Memoirs on the Suppression of the Jesuits," in *Beiträge zur politischen, kirchlichen und Culturgeschichte,* Vienna, 1882.—J. Crétineau-Joly, *Clément*

XIV et les Jésuites, Paris, 1847.—Smith, "The Suppression of the Society of Jesus," in *The Month,* London, 1902-03, Vols. 99, 100, 101, 102.—A. Theiner, *Geschichte des Pontificats Clemens' XIV,* Leipzig and Paris, 1853, 3 vols.—*Beytrag zu den zufälligen Gedanken. . . . über die Bulle Dominus, ac Redemptor noster,* etc., Strassburg, 1774.—*Breve della Santita di Nostro Signore Papa Clemente XIV,* Rome, 1773.—Delplace, " La Suppression des Jésuites," in *Études,* Paris, 5-20 July, 1908.— A. de Guignard, Comte de Saint-Priest, *Histoire de la chutte des Jésuites,* Paris, 1846.—De Ravignan, *Clément XIII et Clément XIV,* Paris, 1854. —English trans. of the *Dominus ac Redemptor* brief may be found in G. B. Nicolini, *History of Jesuits,* London, 1893, pp. 387-406.

[20] Far from submitting to the *breve* of Clement XIVth, the ex-Jesuits, after some ineffectual attempts at direct resistance, withdrew into the territories of free-thinking sovereigns, such as Russia and Prussia. They elected three Poles successively as Generals, taking the title of Vicars, till on the 7th of March, 1801, Pius VII (Luigi Barnaba Chiaramonti, 1740-1823), the successor of Clement XIVth, granted them the liberty to reconstitute themselves in north Russia. On the 30th of July, 1804, a similar *breve* restored the Jesuits in the two Sicilies. Finally, in 1814, Pius VIIth, by the Bull *Sollicitudo omnium ecclesiarum,* revoked the action of his predecessor and formally restored the Society of Jesus to corporate legal existence. He made no censure, however, of Clement's action, and no vindication of the Jesuits from the heavy charges that had been levelled against them. *Vide* for the Bulls of Pius VII, Barberi, *Bullarii Romani continuatio,* Vols. XI-XV, Rome, 1846-53.

Lucifer, Vol. XI, December, 1892, pp. 266-67, contains rather copious excerpts, in English translation, from the two famous Bulls of Clement XIV and Pius VII.

[21] Quoted also in *Isis Unveiled*, Vol. II, p. 355.

[22] *Extr. des Ass.,* tom. II, pp. 146-48, gives the following Latin text:

"Societas Jesu humanum inventum non est, sed ab illo ipso profectum, cujus nomen gerit. Ipse enim Jesus illam vivendi normam, ad quam se dirigit Societas suo primùm exemplo, deinde etiam verbis expressit." (*Imago primi saeculi Societatis Jesu, à Provincia Flandro-Belgica ejusdem Societatis repraesentata.* Antuerpiae, ann. Societ. saeculari, 1640. Lib. I, cap. 3, p. 64.) Copy of this work is in the holdings of the Bodleian Library, at Oxford.

Quoted in *Principles,* etc., p. 157. Italics are H.P.B.'s own.

[23] *Extr. des Ass.,* tom. II, p. 146, gives the following Latin text:

"Ex mandato Dei licet occidere innocentem, furari, fornicari; quia est Dominus vitae & mortis, & omnium: & sic facere ejus mandatum est debitum." *(Sancti Thomae Aquinatis Summae Theologicae Compendium.* Auctore Petro Alagona, Theologo Societatis

Jesus. *Lutetiae,* 1620. *Rothomagi,* 1635.) The ref. given is: Ex primâ, Sec. quaest. 94, edit. 1620, p. 244; edit. 1635, p. 230.

Quoted in *Principles* etc., p. 157.

The British Museum lists this work as part of the *Thesaurus Theologicum,* etc., Tom. 13, 1762, etc. 4to (3553.c.).

Italics are evidently by H.P.B.

Vide Bio-Bibliographical Index, s.v. ALAGONA.

[24] *Extr. des Ass.,* Tome II, p. 160, gives the following Latin text for this portion of the quotation from Escobar's work:

"Religiosus dimittens habitum ex causâ turpi ad breve tempus, a gravi culpa excusatur, & excommunicationem non subit, quia . . . ." (*Theologia Moralis,* Tom. I, lib. 3, sect. 2, de Peccatis, probl. 44, p. 99, n. 212).

In *Principles,* etc., p. 159, this passage, however, is ascribed to Escobar's work entitled *Universae theologiae moralis receptiores absque lite sententiae,* to be found in the Library of the Univ. of Cambridge.

[25] The English rendering of this Latin sentence, quoted in *Extr. des Ass.,* II, 160, is given in *Principles,* etc., p. 159, as follows:

"I am of this opinion, and I extend that short time to the space of one hour. A man of a religious order therefore, who puts off his habit for this assigned space of time, does not incur the penalty of excommunication, *although he should lay it aside, not only for a sinful purpose, as to commit fornication, or to thieve, but even that he may enter unknown into a brothel.*" (*Ibid.,* n. 213.)

[26] *Extr. des Ass.,* Tome III, p. 244, gives the following Latin text for this passage:

"Quaeres 5°. An Judex teneatur restituere pretium acceptum pro ferenda sententia ?

"Resp. teneri, si illud acceperit pro sententia justa & debita, quando scilicet habet justum salarium; quia jus naturale dictat non posse alteri vendi, quod jam ante ei debitum est ex justitia. *Si autem pro injusta sententia pretium acceperit,* probabiliter retineri protest . . . . Hanc sententiam tenent & defendunt quinquaginta-octo Doctores." (*Synopsis theologiae practicae,* Part. 2, Tr. 2, cap. 31, p. 286.)

Quoted in *Principles,* etc., p. 196, where the answer is italicized. The edition used there is the one of *Coloniae,* 1736.

[27] This passage has not been found in Louis Lambert's article in the *Gaulois* of August 18, 1886.

[28] Quotation marks in this sentence may be a typographical error; the sentence itself looks more like H.P.B.'s own statement regarding the quoted passages which follow it.

[29] *Extr. des Ass.,* Tome III, p. 426, gives the following Latin text for this passage:

'Filii Christiani & Catholici possunt accusare patres de crimine hearesis, si eos à fide velint avertere, etiamsi sciant parentes ob id esse igne cremandos & occidendos, ut docet Toletus . . . . nec solùm eis poterunt alimenta negare, si eos à fide catholica avertere conentur, sed etiam eos *poterunt* justè *occidere* cum moderamine inculpatae tutelae, si filios ad deferendam fidem vi compellant." (*In praecepta Decalogi,* Tom. I, lib. 4, cap. 2, n. 7, 8, p. 501.) At the College of Sion, France. Quoted in *Principles,* etc., p. 207, where the edition is given as *Lugduni,* 1640.

[30] *Extr. des Ass.,* Tome III, pp. 398-400, gives the following Latin text for this passage:

"Si adulter, etiam Clericus, advertens periculum intravit domum adulterae, & invasus à marito illius, *occidat* invasorem pro necessaria vitae aut membrorum defensione: non videtur irregularis." (*Summae theologiae moralis,* Tom. I, lib. 14, de Irregularitate, cap. 10, n. 3, p. 869.)

Quoted in *Principles,* etc., p. 206, where the last sentence appears in italics. The work can be found in the College of Sion, and the British Museum.

Vide Bio-Bibliographical Index, s.v. HENRIQUEZ.

[31] *Extr. des Ass.,* Tome IV, p. 56, gives the following Latin text for this passage:

". . . . si Pater esset noxius Reipublicae & communitati, neque aliud esset remedium avertendi tale damnum, tunc approbarem sententiam praedictorum auctorum." (*De justitia & jure caeterisque virtutibus cardinalibus,* lib. II, Tract. 1, Disp. 10, Dub. 1, n. 15, p. 290.)

Quoted in *Principles,* etc., p. 210, where the last sentence is italicized. The edition used therein is the one of *Antuerpiae,* 1641.

Vide Bio-Bibliographical Index, s.v. DICASTILLO.

[32] *Extr. des Ass.,* Tome III, p. 446, gives the following Latin text for this passage:

"Unde licebit Clerico vel Religioso *calumniatorem* gravia crimina de se vel de sua Religione spargere minantem *occidere,* quando alius defendendi modus non suppetat. . ." (*Cursus Theologicae,* etc., Duaci, 1642, Tom. V, Disp. 36, sect. 5, n. 118, p. 544.)

Quoted in *Principles,* etc., p. 209.

Vide Bio-Bibliographical Index, s.v. AMICUS.

[33] The last sentence, without the bracketed portion, which seems to be a later addition by H.P.B. herself, occurs also in *Isis Unveiled,*

Vol II, p. 363, but precedes the passages just quoted, instead of following them.

[34] *Extr. des Ass.,* Tome II, p. 258, gives the following Latin text for this passage:

"Verior sententia est, res omnes inanimas & irrationales rectè adorari posse. Perspectâ benè doctrinâ à nobis traditâ 2. lib. disp. 8 & 9. non solùm imago depicta, & res sacra authoritate publicâ in cultum Dei exposita, *sed queevis etiam alia res mundi, sive inanimis & irrationalis, sive rationalis ex natura rei, &* secluso periculo . . . . *ritè cum Deo, sicut imago ipsius adorari potest.*" (*De cultu adorationis libri tres,* Moguntiae, 1614, lib. 3, disp. 1, cap. 2, pp. 393-94.) Copy in the College of Sion, France.

Quoted in *Principles,* etc., pp. 168-69; italics are H.P.B.'s own.

The official publication which comprises all the regulations of the Society of Jesus, its *codex legum*, is the *Institutum Societatis Jesu* the latest edition of which was issued at Rome and Florence in 1869-91. The *Institute* contains among other items of importance to the Order, the special Bulls and other pontifical documents approving the Society and canonically determining its various functions; the *Examen Generale*

and *Constitutions;* and the Book of the *Spiritual Exercises,* as well as the *Directorium.* The Constitutions, drafted by Loyola towards the close of his life, and adopted finally by the first General Congregation after his death, in 1558, have never been altered. There exists a *facsimile* edition of the Spanish text, with Loyola handwritten annotations and corrections, published at Rome in 1908. One of the most valuable works in this connection is an octavo volume entitled *Constitutiones Societatis Jesu,* being a scrupulously accurate reprint of the original edition of 1558, together with a collation with the edition printed by the Society at Antwerp in 1702, and a translation; to this is added the text of the three important Papal Bulls of Paul III, Clement XIV and Pius VII. It was published in 1839 by J. C. and F. Rivington, in London. Another valuable work, *The Religious State,* by Humphrey, London, 1889, carefully outlines the structure of the Jesuit order.

The more important MS sources for the early history of the Order have all been critically edited by the Collegio Imperial de la Compañia de Jesús at Madrid in the Series *Monumenta Historica Societatis Jesu* (Rome, 1894-1921, 59 Vols.). These include a very complete edition of the letters of Loyola, and of documents emanating from nearly all the companions of the Founder. Another important collection is that of O. Braunsberger, *Petri Canisii epistulae et acta,* Freiburg, 189 ff.

On the general history of the Jesuits, the following works may be consulted for many-sided information: J. Burmichon, *La Compagnie de Jésus en France, 1814-1914,* Paris, 1914-22, 4 vols.—T.J. Campbell,

The Jesuits, 1534-1921, New York, 1921 (Catholic).—Thos. Carlyle, *Jesuitism,* in *Works,* II, 259-485, Boston, 1885.—W. C. Cartwright, *The Jesuits; their Constitution and Teachings,* London, 1876.—Father Chiniquy, *Fifty Years in the Church of Rome;* 1st ed., 1885; upward of sixty editions; most recent one, 1953, from Christ Mission Book Dpt., Sea Cliff, Long Island, N.Y.—J. Crétineau-Joly, *Histoire religieuse, politique et littéraire de la Compagnie de Jésus,* Paris, 1851 and 1859, 6 vols.—J. M. S. Daurignac, *History of the Society of Jesus,* Cincinnati, 1865, 2 vols.—P. H. Fouqueray, *Histoire de la Compagnie de Jésus en France des origines à la suppression* (*1528-1762*), Paris, 1910-13, 5 vols.— T. Griesinger, *The Jesuits,* London, 1885.—Graf Kajus von Hoensbroech, *Vierzehn Jahre Jesuit,* Leipzig, 1910.—J. Hochstetter, *Monita Secreta: die geheimen Instructionen des Jesuiten,* Barmen, 1901.—J . Huber, *Les Jésuites,* Paris, 1875, 2 vols.—J. Michelet and E. Quinet, *Étude sur les Jésuites,* Paris, 1900.—H. Müller, *Les origines de la Compagnie de Jésus; Ignace et Lainez,* Paris, 1898.—B. Neave, *The Jesuits, their Foundation and History,* London, 1879, 2 vols. This work is rather uncritical and too eulogistic.—G. B. Nicolini, *History of the Jesuits,* London, 1854, 1879; not as trustworthy as may be expected.—F. Nippold, *Der Jesuitenorden von seiner Wiederherstellung bis zur Gegenwart,* Mannheim, 1867.—C. Paroissen, *Principles of the Jesuits,* London, 1860.—Blaise Pascal, *Provinciales* (Provincial Letters), many editions.—F. H. Reusch, *Beiträge zur Geschichte des Jesuitenordens,* Munich, 1894.—Edwin A. Sherman, 32° (Compl. and Transl.), *The Engineer Corps of Hell; or Rome's Sappers and Miners* (cont. secret Manual of Jesuits), San Francisco, 1883. 320 pp. Very scarce.—C. Souvestre, *Monita Privata,* Paris, 1880.—E. L. Taunton, *The History of the Jesuits in England, 1580-1773,* London, 1901.—A. Theiner, *Histoire des institutions chrétiennes d'éducation ecclésiastiques,* Paris, 1840.

For general bibliographical purposes, mention should be made of Auguste Carayon, *Bibliographie historique de la Compagnie de Jésus,* Paris, 1864; and the ten volumes of C. Sommervogel and A. de Backer, *Bibliothèque de la Compagnie de Jésus,* Paris, 1890-1909, which not only contains an enumeration of all the books and editions published by the Jesuits, but also, in Vol. X, an elaborate classification of subjects.

On the subject of Papal Bulls, consult under BARBERI, BULLARIUM, CHERUBINI, COCQUELINES, MAINARDI, and TOMASETTI, in the General Bibliography of the present Volume.

In connection with H.P.B.'s essay on "Theosophy or Jesuitism?" mention should be made of the direct

and outspoken article written by Annie Besant under the title of "Theosophy and the Society of Jesus." This article refers to H.P.B.'s own essay, and deals with the subject in a very unique manner. It may be found in *The Theosophist,* Vol. XIV, December, 1892, pp. 147-151, and would repay careful perusal.

Collected Writings VOLUME IX

June, 1888

KARMIC VISIONS

[*Lucifer,* Vol. II, No. 10, June, 1888, pp. 311-322]

[This remarkable and prophetic study of the workings of karmic law in European history from the fifth century onwards, was written by H.P.B. twenty-six years before the First World War of 1914-18. Though not explicitly so stated, it is abundantly evident from the narrative that H.P.B. depicts the life and sufferings of Emperor Frederick III of Prussia, who was the same individual who earlier inhabited the body of Clovis, King of the Franks. The story was published the very month Emperor Frederick III passed away, after a brief reign of only 99 days.

In the January, 1888, issue of *Lucifer,* H.P.B. had written in her New Year Editorial:

"It is not likely that much happiness or prosperity can come to those who are living for the truth under such a dark number as 1888; but still the year is heralded by the glorious star Venus-Lucifer, shining so resplendently that it has been mistaken for that still rarer visitor, the star of Bethlehem. This too, is at hand; and surely something of the Christos spirit must be born upon earth under such conditions."

In the January, 1889, issue of her magazine, she had the following to say, a year later:

"A year ago it was stated that 1888 was a dark combination of numbers; it has proved so since. . . Almost every nation was visited by some dire calamity. Prominent among other countries was Germany. It was in 1888 that the Empire reached, virtually the 18th year of its unification. It was during the fatal combination of the four numbers 8 that it lost two of its Emperors, and planted the seeds of many dire Karmic results."

Reference is made here to the death of Emperor William who died March 9, 1888, and of Emperor Frederick III whose death took place June 13th of the same year.

In connection with the present story, the following remarks from H.P.B.'s pen should also be borne in mind. They occur in her essay on the nature of Dreams, originally published as an Appendix to the *Transactions of the Blavatsky Lodge* of the Theosophical Society, Part I (1890), summarising the discussions held at 17, Lansdowne Road, London, on December 20 and 27, 1888. She says:

". . . Our 'dreams,' being simply the waking state and actions of the true Self, must be, of course, recorded somewhere. Read 'Karmic Visions' in *Lucifer,* and note the description of the real

Ego, sitting as a spectator of the life of the hero, and perhaps something will strike you."

From Section II onwards, in the story of "Karmic Visions," a very clear distinction is being drawn between the "Soul-Ego" and the "Form" in which it is re-born. It appears that at one point of its life as Clovis, the Soul-Ego inhabiting the "Form" was prompted by the surge of some older savage instincts to the murder of a seeress belonging to the pagan faith, by means of a sword-point piercing her throat. In the embodiment centuries later, as Frederick, the Soul-Ego reaps its karmic fruitage through a "Form" finally becoming voiceless as a result of incurable throat cancer. The disease yielded to no known treatment, and it might be

surmised that the entity had imprinted on its own mind—and therefore on its astral model-body—the deformed picture of its erstwhile victim.

Before reading H.P.B.'s amazing story, the serious student is recommended to peruse the biographical sketches concerning Clovis, Frederick III, and his physician, Sir Morell Mackenzie, in the BIO-BIBLIOGRAPHICAL INDEX of this volume.—*Compiler*.]

Oh sad *No More!* Oh sweet *No More!*
Oh strange *No More!*
By a mossed brookband on a stone
I smelt a wildweed-flower alone;
There was a ringing in my ears,
And both my eyes gushed out with tears.
Surely all pleasant things had gone before,
Lowburied fathomdeep beneath with thee, NO MORE!
—TENNYSON (The Gem, 1831) . *

I

A camp filled with war-chariots, neighing horses and legions of long-haired soldiers. . . .

A regal tent, gaudy in its barbaric splendour. Its linen walls are weighed down under the burden of arms.

* [There is an interesting story connected with this particular poem. According to Bertram Keightley (*Reminiscences of H. P. Blavatsky,* pp. 21-23. Adyar: Theos. Publ. House, 1931; orig. publ. in *The Theosophist,* September, 1931), H.P.B. always wrote her *Lucifer* Editorials herself, "and she had a fancy for very often heading [them] with some quotation, and it used to be one of my troubles that she very seldom gave any reference for these, so that I had much work, and

In its centre a raised seat covered with skins, and on it a

even visits to the British Museum Reading Room, in order to verify and check them, even when I did manage, with much entreaty, and after being most heartily 'cussed,' to extract some reference from her.

"One day she handed me as usual the copy of her contribution, a story for the next issue headed with a couple of four line stanzas. I went and plagued her for a reference and would not be satisfied without one. She took the MS. and when I came back for it, I found she had just written the name 'Alfred Tennyson' under the verses. Seeing this I was at a loss: for I knew my Tennyson pretty well and was certain that I had never read these lines in any poem of his, nor were they at all in his style. I hunted up my Tennyson, could not find them: consulted every one I could get at—also in vain. Then back I went to H.P.B. and told her all this and said that I was sure these lines could not be Tennyson's, and I dared not print them with his name attached, unless I could give an exact reference. H.P.B. just damned me and told me to get out and go to Hell. It happened that the *Lucifer* copy *must* go to the printers that same day. So I just told her that I should strike out Tennyson's name when I went, unless she gave me a reference *before* I started. Just on starting I went to her again, and she handed me a scrap of paper on which were written the words: *The Gem*—1831. 'Well, H.P.B.,'

I said, 'this is worse than ever: for I am dead certain that Tennyson has never written any poem called *The Gem.*' All H.P.B. said was just: Go out and be off.'

"So I went to the British Museum Reading Room and consulted the folk there; but they could give me no help and they one and all agreed that the verses could not be, and were not Tennyson's. As a last resort, I asked to see Mr. Richard Garnett, the famous Head of the Reading Room in those days, and was taken to him. I explained to him the situation and he also agreed in feeling sure the verses were not Tennyson's. But after thinking quite a while, he asked me if I had consulted the Catalogue of Periodical Publications. I said no, and asked where that came in. 'Well,' said Mr. Garnett, 'I have a dim recollection that there was once a brief-lived magazine called the *Gem.* It might be worth your looking it up.' I did so, and in the volume for the year given in H.P.B.'s note, I found a poem of a few stanzas signed 'Alfred Tennyson' and containing the two stanzas quoted by H.P.B. *verbatim* as she had written them down. And anyone can now read them in the second volume of *Lucifer:* but I have never found them even in the supposedly most complete and perfect edition of Tennyson's Works."

We reproduce herewith in *facsimile* the title page of the magazine called *The Gem,* as found in the holdings of the British Museum, and the page on which appears the poem entitled "No More."—*Compiler.*]

THE GEM,

A Literary Annual.

LONDON:

W. MARSHALL, 1, HOLBORN BARS.

THE GEM

NO MORE

THE GEM,

A Literary Annual.

"Buds and Flowers begin the Year,
"Song and Tale bring up the Rear."

LONDON:

W. MARSHALL, 1, HOLBORN BARS.

MDCCCXXXI.

NO MORE. 87

But pause no more, on thy homeward flight,
In dalliance soft and sweet!—
While thy heart is a free and happy thing,
Away never more, by wood or spring,
Wake, from it' peaceful slumbering,
The laughing eye of love!—
Oh! Sport not with his flowery spell,
It is a flowery *chain*,—
As many a mortal breast may tell,
And many a mortal brain!
And, half immortal as thou art,
What were thy gift of years?
The boon to drag an aching heart
Through many an age of tears,—
To wear *unfading* poison-flowers,—
And long to die, through *deathless* hours!

———

NO MORE.

BY. A TENNYSON, ESQ.

OH sad *No More*! Oh sweet *No More*!
Oh stranger *No More*!
By a mossed brookbank on a stone
I smelt a wildweed-flower alone;
There was a ringing in my ears,
And both my eyes gushed out with tears.
Surely all pleasant things had gone before,
Low buried fathomdeep beneath with thee, No MORE!

stalwart, savage-looking warrior. He passes in review prisoners of war brought in turn before him, who are disposed of according to the whim of the heartless despot.

A new captive is now before him, and is addressing him with passionate earnestness. . . . As he listens to her with suppressed passion in his manly, but fierce, cruel face, the balls of his eyes become bloodshot and roll with fury. And as he bends forward with fierce stare, his whole appearance—his matted locks hanging over the frowning brow, his big-boned body with strong sinews, and the two large hands resting on the shield placed upon the right knee—justifies the remark made in hardly audible whisper by a grey-headed soldier to his neighbour:

"Little mercy shall the holy prophetess receive at the hands of Clovis!"

The captive, who stands between two Burgundian warriors, facing the ex-prince of the Salians, now king of all the Franks, is an old woman with silver-white dishevelled hair,

hanging over her skeleton-like shoulders. In spite of her great age, her tall figure is erect; and the inspired black eyes look proudly and fearlessly into the cruel face of the treacherous son of Gilderich.

"Aye, King," she says, in a loud, ringing voice. "Aye, thou art great and mighty now, but thy days are numbered, and thou shalt reign but three summers longer. Wicked thou wert born . . . perfidious thou art to thy friends and allies, robbing more than one of his lawful crown. Murderer of thy next-of-kin, thou who addest to the knife and spear in open warfare, dagger, poison, and treason, beware how thou dealest with the servant of Nerthus!" * . . .

"Ha, ha, ha! . . . old hag of Hell!" chuckles the King, with an evil, ominous sneer. "Thou hast crawled out of the entrails of thy mother-goddess, truly. Thou fearest not my wrath? It is well. But little need I fear thine empty imprecations. . . . I, a baptized Christian!"

---

* "The Nourishing" (Tacitus, *De Germania,* 40)—the Earth, a Mother-Goddess, the most beneficent deity of the ancient Germans.

"So, so," replies the Sibyl. "All know that Clovis has abandoned the gods of his fathers; that he has lost all faith in the warning voice of the white horse of the Sun, and that out of fear of the Allemanni he went serving on his knees Remigius, the servant of the Nazarene, at Rheims. But hast thou become any truer in thy new faith? Hast thou not murdered in cold blood all thy brethren who trusted in thee, after, as well as before, thy apostasy? Hast not thou plighted troth to Alaric, the King of the West Goths, and hast thou not killed him by stealth, running thy spear into his back while he was bravely fighting an enemy? And is it thy new faith and thy new gods that teach thee to be devising in thy black soul even now foul means against Theodoric, who put thee down? . . . Beware, Clovis, beware! For now the gods of thy fathers have risen against thee! Beware, I say, for. . . ."

"Woman!" fiercely cries the King—"Woman, cease thy insane talk and answer my question. Where is the treasure of the grove amassed by thy priests of Satan, and hidden after they had been driven away by the Holy Cross?. . . Thou alone knowest. Answer, or by Heaven and Hell I shall thrust thy evil tongue down thy throat for ever!". . .

She heeds not the threat, but goes on calmly and fearlessly as before, as if she had not heard.

". . . The gods say, Clovis, thou art accursed! . .

Clovis, thou shalt be reborn among thy present enemies, and suffer the tortures thou hast inflicted upon thy victims. All the combined power and glory thou hast deprived them of shall be thine in prospect, yet thou shalt never reach it! . . . Thou shalt. . . ."

The prophetess never finishes her sentence.

With a terrible oath the King, crouching like a wild beast on his skin-covered seat, pounces

upon her with the leap of a jaguar, and with one blow fells her to the ground. And as he lifts his sharp murderous spear the "Holy One" of the Sun-worshipping tribe makes the air ring with a last imprecation.

"I curse thee, enemy of Nerthus! May my agony be tenfold thine! . . . . May the Great Law avenge. . ."

The heavy spear falls, and, running through the victim's throat, nails the head to the ground. A stream of hot crimson blood gushes from the gaping wound and covers king and soldiers with indelible gore. . . .

II

Time—the landmark of gods and men in the boundless field of Eternity, the murderer of its offspring and of memory in mankind—time moves on with noiseless, incessant step through aeons and ages.... Among millions of other Souls, a Soul-Ego is reborn: for weal or for woe, who knoweth! Captive in its new human Form, it grows with it, and together they become, at last, conscious of their existence.

Happy are the years of their blooming youth, unclouded with want or sorrow. Neither knows aught of the Past nor of the Future. For them all is the joyful Present; for the Soul-Ego is unaware that it had ever lived in other human tabernacles, it knows not that it shall be again reborn, and it takes no thought of the morrow.

Its Form is calm and content. It has hitherto given its Soul-Ego no heavy troubles. Its happiness is due to the continuous mild serenity of its temper, to the affection it spreads wherever it goes. For it is a noble Form, and its heart is full of benevolence. Never has the Form startled its Soul-Ego with a too-violent shock, or otherwise disturbed the calm placidity of its tenant.

Two score of years glide by like one short pilgrimage; a long walk through the sun-lit paths of life, hedged by ever-blooming roses with no thorns. The rare sorrows that befall the twin pair, Form and Soul, appear to them rather like the pale light of the cold northern moon, whose beams throw into a deeper shadow all around the moon-lit objects, than as the blackness of night, the night of hopeless sorrow and despair.

Son of a Prince, born to rule himself one day his father's kingdom; surrounded from his cradle by reverence and honours; deserving of the universal respect and sure of the love of all—what could the Soul-Ego desire more for the Form it dwelt in.

And so the Soul-Ego goes on enjoying existence in its tower of strength, gazing quietly at the panorama of life ever changing before its two windows—the two kind blue eyes of a loving and good man.

III

One day an arrogant and boisterous enemy threatens the father's kingdom, and the savage instincts of the warrior of old awaken in the Soul-Ego. It leaves its dream-land amid the blossoms of life and causes its Ego of clay to draw the soldier's blade, assuring him it is in defence of his country.

Prompting each other to action, they defeat the enemy and cover themselves with glory and pride. They make the haughty foe bite the dust at their feet in supreme humiliation. For this they are crowned by history with the unfading laurels of valour, which are those of success. They make a footstool of the fallen enemy and transform their sire's little kingdom into a great empire. Satisfied they could achieve no more for the present, they return to seclusion and to the dreamland of their sweet home.

For three lustra more the Soul-Ego sits at its usual post, beaming out of its windows on the world around. Over its head the sky is blue and the vast horizons are covered with those seemingly unfading flowers that grow in the sunlight of health and strength. All looks fair as a verdant mead in spring. . . . . .

IV

But an evil day comes to all in the drama of being. It waits through the life of king and of beggar. It leaves traces on the history of every mortal born from woman and it can neither be scared away, entreated, nor propitiated. Health is a dewdrop that falls from the heavens to vivify the blossoms on earth only during the morn of life, its spring and summer. . . . It has but a short duration and returns from whence it came—the invisible realms.

"How oft 'neath the bud that is brightest and fairest,
The seeds of the canker in embryo lurk!
How oft at the foot of the flower that is rarest—
Secure in its ambush the worm is at work . . . . ."

The running sand which moves downward in the glass, wherein the hours of human life are numbered, runs swifter. The worm has gnawed the blossom of health through its heart. The strong body is found stretched one day on the thorny bed of pain.

The Soul-Ego beams no longer. It sits still and looks sadly out of what has become its dungeon windows, on the world which is now rapidly being shrouded for it in the funeral

palls of suffering. Is it the eve of night eternal which is nearing?

V

Beautiful are the resorts on the midland sea. An endless line of surf-beaten, black, rugged rocks stretches, hemmed in between the golden sands of the coast and the deep blue waters of the gulf. They offer their granite breast to the fierce blows of the north-west wind and thus protect the dwellings of the rich that nestle at their foot on the inland side. The half-ruined cottages on the open shore are the insufficient shelter of the poor. Their squalid bodies are often crushed under the walls torn and washed down by wind and angry wave. But they only follow the great law of the survival of the fittest. Why should *they* be protected?

Lovely is the morning when the sun dawns with golden amber tints and its first rays kiss the cliffs of the beautiful shore. Glad is the song of the lark, as, emerging from its warm nest of herbs, it drinks the morning dew from the deep flower-cups; when the tip of the rosebud thrills under the caress of the first sunbeam, and earth and heaven smile in mutual greeting Sad is the Soul-Ego alone as it gazes on awakening nature from the high couch opposite the large bay-window.

How calm is the approaching noon as the shadow creeps steadily on the sundial towards the hour of rest!

Now the hot sun begins to melt the clouds in the limpid air and the last shreds of the morning mist that lingers on the tops of the distant hills vanish in it. All nature is prepared to rest at the hot and lazy hour of midday. The feathered tribes cease their song; their soft, gaudy wings droop, and they hang their drowsy heads, seeking refuge from the burning heat. A morning lark is busy nestling in the bordering bushes under the clustering flowers of the pomegranate and the sweet bay of the Mediterranean. The active songster has become voiceless.

"Its voice will resound as joyfully again to-morrow!" sighs the Soul-Ego, as it listens to the dying buzzing of the insects on the verdant turf. . "Shall ever mine?"

And now the flower-scented breeze hardly stirs the languid heads of the luxuriant plants. A solitary palm-tree, growing out of the cleft of a moss-covered rock, next catches the eye of the Soul-Ego. Its once upright, cylindrical trunk has been twisted out of shape and half-broken by the nightly blasts of the north-west winds. And as it stretches wearily its drooping feathery arms, swayed to and fro in the blue pellucid air, its body trembles and threatens to break in two at the first new gust that may arise.

"And then, the severed part will fall into the sea, and the once stately palm will be no more," soliloquises the Soul-Ego as it gazes sadly out of its windows.

Everything returns to life in the cool, old bower at hour of sunset. The shadows on the sun-dial become with every moment thicker, and animate nature awakens busier than ever

in the cooler hours of approaching night. Birds and insects chirrup and buzz their last evening hymns around the tall and still powerful Form, as it paces slowly and wearily along the gravel walk. And now its heavy gaze falls wistfully on the azure bosom of the tranquil sea. The gulf sparkles like a gem-studded carpet of blue-velvet in the farewell dancing sunbeams, and smiles like a thoughtless, drowsy child, weary of tossing about. Further on, calm and serene in its perfidious beauty, the open sea stretches far and wide the smooth mirror of its cool waters—salt and bitter as human tears.

It lies in its treacherous repose like a gorgeous, sleeping monster, watching over the unfathomed mystery of its dark abysses. Truly the monumentless cemetery of the millions sunk in its depths . . . .

> "Without a grave, unknell'd, uncoffin'd, and unknown." *

while the sorry relic of the once noble Form pacing yonder, once that its hour strikes and the deep-voiced bells toll the knell for the departed soul, shall be laid out in state and pomp. Its dissolution will be announced by millions of trumpet voices. Kings, princes and the mighty ones of the earth will be present at its obsequies, or will send their representatives with sorrowful faces and condoling messages to those left behind....

"One point gained, over those 'uncoffined and unknown'," is the bitter reflection of the Soul-Ego.

Thus glides past one day after the other; and as swift-winged Time urges his flight, every vanishing hour destroying some thread in the tissue of life, the Soul-Ego is gradually transformed in its views of things and men. Flitting between two eternities, far away from its birthplace, solitary among its crowd of physicians, and attendants, the Form is drawn with every day nearer to its Spirit-Soul. Another light unapproached and unapproachable in days of joy, softly descends upon the weary prisoner. It sees now that which it had never perceived before. . . . .

VI

How grand, how mysterious are the spring nights on the seashore when the winds are chained and the elements lulled ! A solemn silence reigns in nature. Alone the silvery, scarcely audible ripple of the wave, as it runs caressingly over the moist sand, kissing shells and pebbles on its up and down journey, reaches the ear like the regular soft breathing of a sleeping bosom. How small, how

* [Byron, *Childe Harold's Pilgrimage,* Canto IV, clxxix.]

insignificant and helpless feels man, during these quiet hours, as he stands between the two gigantic magnitudes, the star-hung dome above, and the slumbering earth below. Heaven and earth are plunged in sleep, but their souls are awake, and they confabulate, whispering one to the other mysteries unspeakable. It is then that the occult side of Nature lifts her dark veils for us, and reveals secrets we would vainly seek to extort from her during the day. The firmament, so distant, so far away from earth, now seems to approach and bend over her. The sidereal meadows exchange embraces with their more humble sisters of the earth—the daisy-decked valleys and the green slumbering fields. The heavenly dome falls prostrate into the arms of the great quiet sea; and the millions of stars that stud the former peep into and bathe in every lakelet and pool. To the grief-furrowed soul those twinkling orbs are the eyes of angels. They look down with ineffable pity on the suffering of mankind. It is not the night dew that falls on the sleeping flowers, but sympathetic tears that drop from those orbs, at the sight of the Great HUMAN SORROW. . . .

Yes; sweet and beautiful is a southern night. But—

> "When silently we watch the bed, by the taper's flickering light,
> When all we love is fading fast—how terrible is night. . . ."

VII

Another day is added to the series of buried days. The far green hills, and the fragrant boughs of the pomegranate blossom have melted in the mellow shadows of the night, and both sorrow and joy are plunged in the lethargy of soul-resting sleep. Every noise has died out in the royal gardens, and no voice or sound is heard in that overpowering stillness.

Swift-winged dreams descend from the laughing stars in motley crowds, and landing upon the earth disperse among mortals and immortals, amid animals and men. They hover over the sleepers, each attracted by its affinity and kind; dreams of joy and hope, balmy and innocent visions, terrible and awesome sights seen with sealed

eyes, sensed by the soul; some instilling happiness and consolation, others causing sobs to heave the sleeping bosom, tears and mental torture, all and one preparing unconsciously to the sleepers their waking thoughts of the morrow.

Even in sleep the Soul-Ego finds no rest.

Hot and feverish its body tosses about in restless agony. For it, the time of happy dreams is now a vanished shadow, a long bygone recollection. Through the mental agony of the soul, there lies a transformed man. Through the physical agony of the frame, there

flutters in it a fully awakened Soul. The veil of illusion has fallen off from the cold idols of the world, and the vanities and emptiness of fame and wealth stand bare, often hideous, before its eyes. The thoughts of the Soul fall like dark shadows on the cogitative faculties of the fast disorganizing body, haunting the thinker daily, nightly, hourly. . . .

The sight of his snorting steed pleases him no longer. The recollections of guns and banners wrested from the enemy; of cities razed, of trenches, cannons and tents, of an array of conquered spoils now stirs but little his national pride. Such thoughts move him no more, and ambition has become powerless to awaken in his aching heart the haughty recognition of any valorous deed of chivalry. Visions of another kind now haunt his weary days and sleepless nights . . . .

What he now sees is a throng of bayonets clashing against each other in mist of smoke and blood; thousands of mangled corpses covering the ground, torn and cut to shreds by the murderous weapons devised by science and civilization, blessed to success by the servants of his God. What he now dreams of are bleeding, wounded and dying men, with missing limbs and matted locks, wet and soaked through with gore. . . . .

VIII

A hideous dream detaches itself from a group of passing visions, and alights heavily on his aching chest. The nightmare shows him men, expiring on the battle field with a curse on those who led them to their destruction.

Every pang in his own wasting body brings to him in dream the recollection of pangs still worse, of pangs suffered through and for him. He sees and *feels* the torture of the fallen millions, who die after long hours of terrible mental and physical agony; who expire in forest and plain, in stagnant ditches by the road-side; in pools of blood under a sky made black with smoke. His eyes are once more rivetted to the torrents of blood, every drop of which represents a tear of despair, a heart-rent cry, a life-long sorrow. He hears again the thrilling sighs of desolation, and the shrill cries ringing through mount, forest and valley. He sees the old mothers who have lost the light of their souls; families, the hand that fed them. He beholds widowed young wives thrown on the wide, cold world, and beggared orphans wailing in the streets by the thousands. He finds the young daughters of his bravest old soldiers exchanging their mourning garments for the gaudy frippery of prostitution, and the Soul-Ego shudders in the sleeping Form. . . . His heart is rent by the groans of the famished; his eyes blinded by the smoke of burning hamlets, of homes destroyed, of towns and cities in smouldering ruins. . . .

And in his terrible dream, he remembers that moment of insanity in his soldier's life, when standing over a heap of the dead and the dying, waving in his right hand a naked sword red to its hilt with smoking blood, and in his left, the colours rent from the hand of the warrior expiring at his feet, he had sent in a stentorian voice praises to the throne of the

Almighty, thanksgiving for the victory just obtained! . . .

He starts in his sleep and awakens in horror. A great shudder shakes his frame like an aspen leaf, and sinking back on his pillows, sick at the recollection, he hears a voice--the voice of the Soul-Ego—saying in him:

"Fame and victory are vainglorious words. . . . . Thanksgiving and prayers for lives destroyed—wicked lies and blasphemy!". . . .

"What have they brought thee or to thy fatherland, those bloody victories!". . . . . whispers the Soul in him. "A population clad in iron armour," it replies. "Two

score millions of men dead now to all spiritual aspiration and Soul-life. A people, henceforth deaf to the peaceful voice of the honest citizen's duty, averse to a life of peace, blind to the arts and literature, indifferent to all but lucre and ambition. What is thy future Kingdom, now? A legion of war-puppets as units, a great wild beast in their collectivity. A beast that, like the sea yonder, slumbers gloomily now, but to fall with the more fury on the first enemy that is indicated to it. Indicated, by whom? It is as though a heartless, proud Fiend, assuming sudden authority, incarnate Ambition and Power, had clutched with iron hand the minds of a whole country. By what wicked enchantment has he brought the people back to those primeval days of the nation when their ancestors, the yellow-haired Suevi, and the treacherous Franks roamed about in their warlike spirit, thirsting to kill, to decimate and subject each other. By what infernal powers has this been accomplished? Yet the transformation has been produced and it is as undeniable as the fact that alone the Fiend rejoices and boasts of the transformation effected. The whole world is hushed in breathless expectation. Not a wife or mother, but is haunted in her dreams by the black and ominous storm-cloud that overhangs the whole of Europe. The cloud is approaching. . . . . It comes nearer and nearer. . . . . Oh woe and horror! . . . . . I foresee once more for earth the suffering I have already witnessed. I read the fatal destiny upon the brow of the flower of Europe's youth! But if I live and have the power, never, oh never shall my country take part in it again! No, no, I will not see—

'The glutton death gorged with devouring lives. . . .'

"I will not hear—

'. . . . robb'd mothers' shrieks
While from men's piteous wounds and horrid gashes
The lab'ring life flows faster than the blood!'. . . . . "

IX

Firmer and firmer grows in the Soul-Ego the feeling of intense hatred for the terrible butchery called war; deeper

and deeper does it impress its thoughts upon the Form that holds it captive. Hope awakens at times in the aching breast and colours the long hours of solitude and meditation; like the morning ray that dispels the dusky shades of shadowy despondency, it lightens the long hours of lonely thought. But as the rainbow is not always the dispeller of the storm-clouds but often only a refraction of the setting sun on a passing cloud, so the moments of dreamy hope are generally followed by hours of still blacker despair. Why, oh why, thou mocking Nemesis, hast thou thus purified and enlightened, among all the sovereigns on this earth, him, whom thou hast made helpless, speechless and powerless? Why hast thou kindled the flame of holy brotherly love for man in the breast of one whose heart already feels the approach of the icy hand of death and decay, whose strength is steadily deserting him and whose very life is melting away like foam on the crest of a breaking wave?

And now the hand of Fate is upon the couch of pain. The hour for the fulfilment of nature's law has struck at last. The old Sire is no more; the younger man is henceforth a monarch. Voiceless and helpless, he is nevertheless a potentate, the autocratic master of millions of subjects. Cruel Fate has erected a throne for him over an open grave, and beckons him to glory and to power. Devoured by suffering, he finds himself suddenly crowned. The wasted Form is snatched from its warm nest amid the palm groves and the roses; it is whirled from balmy south to the frozen north, where waters harden into crystal groves and "waves on waves in solid mountains rise"; whither he now speeds to reign and—speeds to die.

X

Onward, onward rushes the black, fire-vomiting monster, devised by man to partially conquer Space and Time. Onward, and further with every moment from the health-giving, balmy South flies the train. Like the Dragon of the Fiery Head, it devours distance and leaves behind it a long trail of smoke, sparks and

stench. And as its long, tortuous, flexible body, wriggling and hissing like a gigantic dark reptile, glides swiftly, crossing mountain and moor, forest, tunnel and plain, its swinging monotonous motion lulls the worn-out occupant, the weary and heartsore Form, to sleep. . . .

In the moving palace the air is warm and balmy. The luxurious vehicle is full of exotic plants; and from a large cluster of sweet-smelling flowers arises together with its scent the fairy Queen of dreams, followed by her band of joyous elves. The Dryads laugh in their leafy bowers as the train glides by, and send floating upon the breeze dreams of green

solitudes and fairy visions. The rumbling noise of wheels is gradually transformed into the roar of a distant waterfall, to subside into the silvery trills of a crystalline brook. The Soul-Ego takes its flight into Dreamland. . . .

It travels through aeons of time, and lives, and feels, and breathes under the most contrasted forms and personages. It is now a giant, a Jotun, who rushes into Muspelsheim, where Surtur rules with his flaming sword.

It battles fearlessly against a host of monstrous animals, and puts them to flight with a single wave of its mighty hand. Then it sees itself in the Northern Mistworld, it penetrates under the guise of a brave bowman into Helheim, the Kingdom of the Dead, where a Black-Elf reveals to him a series of its lives and their mysterious concatenation. "Why does man suffer?" enquires the Soul-Ego. "Because he would become one," is the mocking answer. Forthwith, the Soul-Ego stands in the presence of the holy goddess, Saga. She sings to it of the valorous deeds of the Germanic heroes, of their virtues and their vices. She shows the soul the mighty warriors fallen by the hands of many of its past Forms, on battlefield, as also in the sacred security of home. It sees itself under the personages of maidens, and of women, of young and old men, and of children.... It feels itself dying more than once in those forms. It expires as a hero-Spirit, and is led by the pitying Walkyries from the bloody battlefield back to the abode of Bliss under the shining foliage of Walhalla. It heaves its last sigh in

another form, and is hurled on to the cold, hopeless plane of remorse. It closes its innocent eyes in its last sleep, as an infant, and is forthwith carried along by the beauteous Elves of Light into another body—the doomed generator of Pain and Suffering. In each case the mists of death are dispersed, and pass from the eyes of the Soul-Ego, no sooner does it cross the Black Abyss that separates the Kingdom of the Living from the Realm of the Dead. Thus "Death" becomes but a meaningless word for it, a vain sound. In every instance the beliefs of the Mortal take objective life and shape for the Immortal, as soon as it spans the Bridge. Then they begin to fade, and disappear. . . .

"What is my Past?" enquires the Soul-Ego of Urd, the eldest of the Norn sisters. "Why do I suffer?"

A long parchment is unrolled in her hand, and reveals a long series of mortal beings, in each of whom the Soul-Ego recognises one of its dwellings. When it comes to the last but one, it sees a blood-stained hand doing endless deeds of cruelty and treachery, and it shudders. . . . . Guileless victims arise around it, and cry to Orlog for vengeance.

"What is my immediate Present?" asks the dismayed Soul of Werdandi, the second sister.

"The decree of Orlog is on thyself!" is the answer. "But Orlog does not pronounce them blindly, as foolish mortals have it."

"What is my Future?" asks despairingly of Skuld, the third Norn Sister, the Soul-Ego. "Is it to be for ever dark with tears, and bereaved of Hope?"

No answer is received. But the Dreamer feels whirled through space, and suddenly the scene changes. The Soul-Ego finds itself on a, to it, long familiar spot, the royal bower, and the seat opposite the broken palm-tree. Before it stretches, as formerly, the vast blue expanse of waters, glassing the rocks and cliffs; there, too, is the lonely palm, doomed to quick disappearance. The soft mellow voice of the incessant ripple of the light waves now assumes human speech, and reminds the Soul-Ego of the vows formed more than once on that spot. And

the Dreamer repeats with enthusiasm the words pronounced before.

"Never, oh, never shall I, henceforth, sacrifice for vainglorious fame or ambition a single son of my motherland! Our world is so full of unavoidable misery, so poor with joys and bliss, and shall I add to its cup of bitterness the fathomless ocean of woe and blood, called WAR? Avaunt, such thought! . . . . Oh, never, more. . . ."

XI

Strange sight and change. . . . The broken palm which stands before the mental sight of the Soul-Ego suddenly lifts up its drooping trunk and becomes erect and verdant as before. Still greater bliss, the Soul-Ego finds *himself* as strong and as healthy as he ever was. In a stentorian voice he sings to the four winds a loud and a joyous song. He feels a wave of joy and bliss in him, and seems to know why he is happy.

He is suddenly transported into what looks a fairylike Hall, lit with most glowing lights and built of materials, the like of which he had never seen before. He perceives the heirs and descendants of all the monarchs of the globe gathered in that Hall in one happy family. They wear no longer the insignia of royalty, but, *as he seems to know,* those who are the reigning Princes, reign by virtue of their personal merits. It is the greatness of heart, the nobility of character, their superior qualities of observation, wisdom, love of Truth and Justice, that have raised them to the dignity of heirs to the Thrones, of Kings and Queens. The crowns, by authority and the grace of God, have been thrown off, and they now rule by "the grace of divine humanity," chosen unanimously by recognition of their fitness to rule, and the reverential love of their voluntary subjects.

All around seems strangely changed. Ambition, grasping greediness or envy—miscalled *Patriotism*—exist no longer. Cruel selfishness has made room for just altruism, and cold indifference to the wants of the millions no longer finds favour in the sight of the favoured few.

Useless luxury, sham pretences—social and religious—all has disappeared. No more wars are possible, for the armies are abolished. Soldiers have turned into diligent, hard-working tillers of the ground, and the whole globe echoes his song in rapturous joy. Kingdoms and countries around him live like brothers. The great, the glorious hour has come at last! That which he hardly dared to hope and think about in the stillness of his long, suffering nights, is now realized. The great curse is taken off, and the world stands absolved and redeemed in its regeneration! . . . .

Trembling with rapturous feelings, his heart overflowing with love and philanthropy, he rises to pour out a fiery speech that would become historic, when suddenly he finds his body gone, or, rather, it is replaced by another body. . . . Yes, it is no longer the tall, noble Form with which he is familiar, but the body of somebody else, of whom he as yet knows nothing. . . . . Something dark comes between him and a great dazzling light, and he sees the shadow of the face of a gigantic timepiece on the ethereal waves. On its ominous dial he reads:

"NEW ERA: 970,995 YEARS SINCE THE INSTANTANEOUS DESTRUCTION BY PNEUMO-DYNO-VRIL OF THE LAST 2,000,000 OF SOLDIERS IN THE FIELD, ON THE WESTERN PORTION OF THE GLOBE. 971,000 SOLAR YEARS SINCE THE SUBMERSION OF THE EUROPEAN CONTINENTS AND ISLES. SUCH ARE THE DECREE OF ORLOG AND THE ANSWER OF SKULD. . . . ."

He makes a strong effort and- is himself again. Prompted by the Soul-Ego to REMEMBER and ACT in conformity, he lifts his arms to Heaven and swears in the face of all nature to preserve peace to the end of his days—in his own country, at least.

. . . .

A distant beating of drums and long cries of what he fancies in his dream are the rapturous thanksgivings, for the pledge just taken. An abrupt shock, loud clatter, and, as the eyes open, the Soul-Ego looks out through them in amazement. The heavy gaze meets the respectful and solemn face of the physician offering the usual draught. The train stops. He rises from his couch

weaker and wearier than ever, to see around him endless lines of troops armed with a new and yet more murderous weapon of destruction—ready for the battlefield.

SANJNA. *

* [A *nom-de-plume* used by H.P.B. only once, and which stands most likely for one of the five skandhas in Buddhist philosophy, namely *samjñâ,* which means *perception.* It also means agreement, mutual understanding, harmony, consciousness, clear knowledge.—*Compiler*.]

Collected Writings VOLUME IX

June, 1888

[UNSUPPORTED CLAIMS OF THE ROMAN CATHOLIC CHURCH]

[*Lucifer*, Vol. II, No. 10, June, 1888, pp. 337-339]

[In a letter entitled "A Protest," the writer signing himself "Discipula," takes issue with a statement in T. B. Harbottle's Pamphlet No. 6 of the T. P. S. Series, and defends the Roman Catholic Church, as a faithful member thereof. He objects to the sentence: ". . . . . In neither section of Christianity, indeed, is there any recognition of the necessity of that self-conquest which is the basis of the Theosophical system of ethics. Both . . . believe in a divine grace which, descending into the heart of man, takes as it were the battle out of his hands and relieves him from responsibility and possibility of failure."

"Discipula" declares that ". . . . as a member of the Roman Catholic Church, which is the 'Mother and Mistress' of all Christian Churches and from which they are all derived, in a greater or less degree, I can speak with certainty. . . ." He then tries to show that the Church inculcates sound precepts of ethics.

This evoked from H.P.B. the following forthright statement:]

We denounce the claim, that the Roman Catholic Church is "the Mother and Mistress" of all Christian Churches, as one of the many arrogant assumptions made by Papism, and which are neither *warranted by history nor by fact.* For, while history shows it to be quite the reverse of truth, facts are there to *withstand* "Peter to the face" once more. If Greek Ecclesiastical History is to be set

340

aside, there are Dean Stanley's Lectures to prove the facts; * and the Dean, as an *historian,* was surely an unprejudiced authority. Now what do both history and the Dean say? That the Christian Church began her existence as a colony of *Greek Christians,* and of Grecianized, Hellenic Jews. The first and earliest Church Fathers, such as Clement of Rome, Irenaeus, Hippolytus, etc., etc., *wrote in the Greek language.* The first Popes *were Greeks,* not Italians, the very name "Pope" being a Greek not a Latin name, "*Papa*" meaning father. Every Greek priest is called to this day "*papa,*" and every Russian priest "pope." The first quarrels which led to the separation of the Church, into the Latin and the Greek or Eastern, did not take place earlier than the IXth century, namely, in 865, under the Patriarch Photius; while the final separation occurred only in the XIth century, when the Latin Church proclaimed herself with her usual arrogance the one universal Apostolic Church and all others Schismatics and Heretics! Let our esteemed correspondent read History, and see what happened at Constantinople, on May 16, 1054. She will then learn that on that day a crowd of Roman delegates, led by Humberto, broke into the cathedral of

St. Sophia, and laid down upon the altar their *bull of* ANATHEMA *against those who would not follow them in their various innovations and schemes.* Thus it would seem that it was Latinism which broke off from the Greek Oriental Church and not the latter from Rome. *Ergo,* it is the Roman Church which has to be regarded not only as guilty of a schism but *of rank heresy* in the eyes of every *impartial* Christian acquainted with history. Hence, also, it is the Greek Oriental Church which is the "Mother and Mistress" of all other Christian Churches—if any can claim the title. Assumption of authority is no proof of it. As to the *rules of life* taught by Jesus, if

* [The source which H.P.B. refers to is: Dean Arthur Penrhyn Stanley, *Lectures on the History of the Eastern Church.* With an Introduction on the Study of Ecclesiastical History. London, 1861. 8vo. Also 1862,1869, and 1883.--*Compiler*.]

the Roman Church had ever accepted them, surely she would never have invented the infamy called the Inquisition; nor would she have slaughtered, in her religious fury and in the name of her God, nearly 50,000,000 of human creatures ("heretics") since she came to power. As to her *rules* and ethics, she may *pretend* to teach people to "forgive their enemies from their hearts," but she takes good care never to do so herself. Nor can Christian endurance or "renunciation of self" ever reach the grandeur in practice of the Buddhist and Hindu devotee. This is [a] matter of history too. Meanwhile, "God the Father" if this person could be conveniently consulted, would surely prefer a little less "lip-love" for himself, and a little more heart-felt sympathy for Humanity in general, and its suffering hosts in particular. "Little Sisters" and Big "Christian Brothers" do frequently more mischief than good, especially the "Nursing Sisters," as some recent cases can show.

Collected Writings VOLUME IX

June, 1888

MISCELLANEOUS NOTES

[*Lucifer,* Vol. II, No. 10, June, 1888, pp. 278, 329, 340]

[The writer, C. Pfoundes, outlining the romantic story of Genghis Khan taken from Japanese sources, speaks of "priests and initiates into the mysteries of the *Ten-man-gu*—Gnomes and spirits of wisdom . . .," to which H.P.B. says:]

Called "Gnomes" probably on the same principle that certain ascetics in the trans-Himalaya regions who live in deep underground caves, are called "Spirits of the Earth." *Lha,* "Spirit" or Divine Being, is the name generally given to great adepts in Thibet, as the name of *Mahatma,* "Great Soul," is given to the same Initiates in India.

342

[In connection with the passing of Louis Dramard, President of the Isis Branch of the T.S. in Paris]

Would that many other Theosophists should resemble Louis Dramard! Then, indeed, Theosophy would become a mighty power for good in the world! *

[In connection with a correspondent's misconception that the Kamarupa also reincarnates]

Our correspondent is mistaken. Nothing of the "Kama-Rupa" reincarnates. As well imagine that a locket and chain we had worn all our life, or our reflection in the mirror—reincarnates. Such is not the teaching we believe in. However similar, our philosophy is not that of the Vedanta.

---

* *Vide* Bio-Bibliogr. Index, s.v. DRAMARD, for information regarding this remarkable man.—*Compiler*.]

Collected Writings VOLUME IX

June, 1888

RÉPONSE DE L'ABBE ROCA AUX ALLÉGATIONS DE Mme BLAVATSKY CONTRE L'ÉSOTÉRISME CHRÉTIEN

[*Le Lotus*, Paris, Vol. III, No. 15, juin 1888, pp. 129-l50]

I. Disons-le discrètement, on est assez embarrassé avec Mme Blavatsky, et l'on ne sait trop sur quel pied poser devant elle. Si vous trouvez qu'elle a le toucher rude,—et je ne suis pas le seul à le constater,—c'est que «vous avez la peau bien sensible». Vous prenez pour des bourrades, les caresses d'une main dont la douceur est tellement bouddhiste «qu'elle ne donnerait pas même une tape à un chien pour l'empêcher d'aboyer». Le plus léger souffle d'elle «vous paraît une bourrasque», et ce qui n'est que *zéphir* vous semble *aquilon*, à vous, pauvre petit *roseau* de La Fontaine.

Passe. De pareilles méprises se conçoivent à la rigueur; mais ce qu'on ne peut concevoir en aucune manière, c'est que le même sujet soit à la fois, aux yeux de Mme Blavatsky, «un *fidei defensor*», un prêtre catholique, un simple curé, pour lequel on regrette de s'être dérangée,—et un abbé qui a «jeté par-dessus les moulins son bonnet d'ecclésiastique *orthodoxe* et *papiste*, et négligeant le véritable ésotérisme des brahmes et des bouddhistes, des gnostiques payens et chrétiens, comme de l'authentique cabbale chaldéenne, et ne sachant rien des doctrines des théosophes s'est fabriqué un Christianisme à lui, un Ésotérisme *sui generis*». Elle ajoute: «J'avoue que je ne le comprends pas».

Je crois bien! ni moi non plus, chère Madame, ni personne au monde ne comprendra jamais qu'un même homme puisse être en même temps un «*fîdei defensor*», un pauvre curé qui ne mérite pas qu'on se dérange pour lui,—et un abbé décoiffé de son «bonnet d'ecclésiastique *orthodoxe* et *papiste*». Ces qualificatifs jurent entre eux, comme la lumière jure avec les ténèbres.*

____

* Ne se pourrait-il pas que ces qualificatifs soient dus aux lettres mêmes, aux «Notes» de M. Roca? Ils paraissent *contradictoires* peut-être dans ces «Notes» et, sous sa plume . . . . . habile, et lorsqu'on n'a ni mes réponses, ni ses lettres—de vrais kaléidoscopes littéraires—sous les yeux? La direction du *Lotus* ferait bien de publier notre correspondance, depuis la première lettre de M. Roca jusqu'à la dernière, avec mes réponses. La brochure serait intéressante et le public plus à même de juger lequel de nous deux a tort.—H. P. BLAVATSKY.

____

Je ne dirai pas de Mme Blavatsky «qu'elle parle au vent et à l'aventure», comme elle a fait de moi; mais

elle en a singulièrement l'air, tout de même, en plus d'un endroit. Qu'on en juge: si je hausse tant soit peu la voix, aussitôt je prends avec elle «un ton menaçant». Pourtant, elle a bien voulu reconnaître que j'ai ff la mansuétude, non pas d'un chrétien,—car les chrétiens, dit-elle, ne sont ni humbles ni doux dans leurs polémiques,—mais d'un Buddhist».

Elle deviate donc être contente . . . . . pas du tout! Mal m'en a pris de mon parler bouddhiste. Ce parler, dans ma bouche, ne lui dit rien qui vaille. Mes hommages lui produisent l'effect «d'un mat de cocagne, érigé pour servir de support aux brinborions chrétiens qu'une main apostolique et romaine [bon! me voilà redevenu simple curé pour la circonstance] y attachait à profusion, ou de poupé hindo-théosophique qu'elle affublait d'amulettes papistes [*papistes,* vous avez entendu]».

Mme Blavatsky est bien difficile à satisfaire: «Loin de s'enivrer au fumet capiteux de mes éloges», ces éloges l'indisposent: «Je le confesse», dit-elle, «avec ma 'franchise' et ma rudesse ordinaires *comme sans ambages*—je ne sentis qu'un redoublement de méfiance». Et comme je deviens noir à ses yeux! Entendez les dilemmes répétés dont elle dirige contre moi les quatre cornes: «Ou M. l'abbé s'obstine à ne pas me comprendre, ou il poursuit un but . . . . . . je crois comprendre . . . . . ou il parle au vent et à l'aventure; ou il a voulu me mettre au pied du mur, me forcer à m'expliquer pour avoir de moi une réponse catégorique» et me compromettre par ce moyen aux yeux des chrétiens parmi lesquels je me ferai de nouveaux ennemis, —et ce sera autant de gagné.

Voilà ce qu'elle appelle «mon petit arrangement». Est-ce assez canaille, de ma part! Vilain abbé Roca, se peut-il que tant de ruse entre dans ce faux bonhomme? C'est égal! le malin ne réussira pas à donner le change à Mme Blavatsky. «La Direction du *Lotus* français a pu se tromper», s'écrit-elle, «la directrice du *Lucifer* anglais y a vu clair». Consuls, dormez tranquilles au pied du Capitole; il y a qui veille là haut, et vous entendrez de beaux cris, si les Gaulois en tentent l'escalade.*

Mon Dieu! mais qu'ai-je donc fait à cette bonne damé, pour la mettre dans cet état? Il est vrai que je suis prêtre catholique (bien que «j'aie jeté mon bonnet carré par-dessus les moulins»). Et ces prêtres, elle les sait par cœur, allez. N'a-t-elle pas pour elle «toute une longue vie passée à connaître les *susdits prêtres*»? On m'affirmait

---

* Les *oies* ont sauvé le Capitole, mais les *oints* ont perdu Rome.—H. P. BLAVATSKY.

---

un jour que la «Christolâtrie» inspire parfois tant d'horreur à certaines âmes, qu'elles en deviennent Christophobes et prêtrophobes. Espérons que ce ne sera jamais le cas des Bouddhistes dont la mansuétude est inaltérable.*

Qu'on se rassure et qu'on se calme à mon sujet! Il n'y a pas lieu à tant d'alarmes. L'abbé Roca n'est rien de ce que l'on suppose, et il est même désolé d'avoir causé ce tintouin. Croyez, chère Madame, que ni «je ne parle au vent et à l'aventure», comme j'espère vous le prouver, ni je ne cherche à vous jouer aucun mauvais tour;—vous le verrez au reste plus loin. Vos terreurs sont vaines; vous cherchez un dessous de cartes là où il n'y a rien du tout, si ce n'est peut-être une forte dose de naïveté.

Je dirais volontiers à Mme Blavatsky ce qu'est ce pauvre abbé Roca, si d'ailleurs elle ne l'avait pas jugé mieux qu'il ne s'était jugé lui-même jusqu'ici. La première appréciation de cette dame était la bonne. Elle aurait bien fait de s'y tenir. Oui, elle avait raison plus que je ne pensais, quand elle me traitait *d'optimiste.* Je le reconnais à présent, je suis plus qu'un optimiste, je suis un *simpliste* qui s'illusionne facilement, habitué que je suis à tout regarder à travers le prisme du Saint Évangile de Jésus-Christ.

II. Il m'en coûte énormément, même à cette heure où Mme Blavatsky a pourtant si bien mis tous ses

points sur les i, de rabattre quelque chose de mon estime et de mon admiration pour elle. Non! je ne suis pas, je ne veux pas croire encore qu'elle soit, elle et ses maîtres, ce qu'elle affirme si carrément.

Songez donc! j'avais conçu de si douces espérances à l'avènement de cette théosophie hindoue, aux premiers acc ents de ces voix orientales sorties des sanctuaires de l'Himalaya, et qui réveillaient des échos si

____

* M. l'abbé se trompe encore une fois. Je ne suis ni «Christophobe»—vu que le Christos impersonnel de la Gnose est identique à mes yeux avec l'Esprit divin de l'Illumination, ni «prêtrophobe», parce que j'ai le plus grand respect pour certains prêtres. Seulement, je me méfie des lévites en général, autant du rabat blanc du protestant que de la soutane du prêtre catholique. L'*odium theologicum* m'est connu personnellement et dans toute sa fureur. Mais, imbue des principes bouddhistes, je ne hais personne, pas même mes ennemis. Haïrait-on l'éclair, parce que l'on mettrait un paratonnerre sur son toit?—H. P. BLAVATSKY.

____

harmonieux dans nos Églises Chrétiennes! * J'aimais tant à croire que ces semeurs nouveaux étaient ceux dont J. de Maistre se figurait entendre déjà les pas au versant des montagnes voisines. Je les avais pris pour les ouvriers évangéliques dont le Christ disait à ses disciples: «Priez le maître de la moisson, le Père céleste, de les envoyer nombreux et au plus tôt, dans vos cultures». (*Luc*, x, 2, et *Jean*, iv, 35 *et seq.*)† Je voulais me persuader que les «Frères» étaient les Missionnaires que les prophètes avaient annoncés, et dont Malachie nous assura qu'ils viendraient incliner le cœur des Péres (de l'Orient) vers le cœur des Enfants (de l'Occident), et le cœur des Enfants vers le cœur des Pères, nos glorieux ancêtres des premiers âges (*Mal.*, iv, 5-6, et *Math.*, xi, 14).‡

Eh! quoi, je me serais trompé! Votre language m'afflige, Madame, et ne réjouira personne chez nous, sur aucun point de l'Europe, excepté peut-être en Turquie.

____

* Ceci, par exemple, est trop fort! Comment, «les voix orientales sorties des sanctuaires de l'Himalaya . . . . réveillaient des échos *si harmonieux*» dans vos «Églises Chrétiennes», et les prêtres de ces Églises les dénonçaient dès qu'ils les entendirent en Amérique et aux Indes— comme la VOIX DE SATAN! Ceci est du sentiment à l'eau de rose, et de l'optimisme contre toute évidence.— H. P. BLAVATSKY.

† [This is merely a paraphrase of *Luke*, x, 2, the text according to J. F. Ostervald's French version being « . . . . La moisson est grande; mais il y a peu d'ouvriers; priez donc le Maître de la moisson d'envoyer des ouvriers dans sa moisson».—*Compiler.*]

‡ La Théosophie indoue—et l'abbé Roca le sait mieux que personne—est proclammée par son Église comme sortant de l'enfer. Les évêques catholiques de Bombay, de Calcutta et autres grandes villes des Indes furent tellement effrayés de *l'harmonie* de ces voix qu'ils forcèrent les *fidèles* à se boucher les oreilles avec du coton dès le premier jour. Ils

menacèrent d'excommunier «quiconque approcherait *du repaire des sorciers* nouvellement débarqués d'Amérique, de *ces ambassadeurs plénipotentiaires de l'ennemi de Dieu et du Grand Révolté* (*sic*)». Ceci fut dit par l'Archevêque de Calcutta, s'il vous plaît, en 1879. Un autre digne et saint homme, un missionnaire apostolique, à Simla, craignant, fort à tort, une «rivalité de métier»

____

Il y aurait donc, si les Bouddhistes ne se trompent pas et ne se calomnient point, il y aurait deux théosophies, l'une chrétienne et l'autre payenne, comme je sais qu'il y a deux mysticismes et même trois d'après Görres—et aussi deux gnoses ou gnosticismes et deux occultismes, les uns orthodoxes, les autres hétérodoxes; et encore deux Kabbales, I'une datant d'avant Esdras, l'autre depuis Esdras,— et enfin deux magies, l'une blanche, l'autre noire.

Mais alors, Mme Blavatsky, au lieu de me présenter àses lecteurs comme dénué de tout ésotérisme, et absolument ignorant de toute théosophie, aurait dû, ce me semble, convenir toute suite que ma théosophie et mon ésotérisme n'ont rien de commun avec ceux de ses maîtres *

____

peut-être, annonça en plein sermon, mon arrivée dans cette Résidence bucolique des vice-rois des Indes, comme celle de «la Pythonisse du Grand maudit» (style de Mirville et des Mousseaux). Ils étaient donc sourd tous ces «bons Pères» qu'ils n'entendaient pas les voix *harmoniques,* même ayant leurs nez sur les Himalayas? Il n'est donc pas vrai que depuis douze ans les descendants de vos «glorieux ancêtres des premiers âges»—pourquoi ne pas ajouter aux (Saint) Cyrille de sanglante mémoire et à (Saint) Eusèbe de menteuse mémoire les *Saints* Pères de l'Inquisition, les Torquemada et Cie?—nous poursuivent partout, déchirant à belles dents nos réputations puisqu'ils n'ont plus le pouvoir de déchirer nos corps avec leurs instruments de torture? C'est donc un rêve que ces tas de brochures et de livres émanant des missionnaires, pleins de calomnies les plus noires, de mensonges les plus effrontés, d'insinuations les plus basses? . . . Nous les avons cependant, dans la bibliothèque d'Adyar.—H. P. BLAVATSKY.

* L'ésotérisme de nos maîtres (disons plutôt leur philosophie divine) est celui des plus grands PAYENS de l'antiquité. Ailleurs, l'abbé Roca parle avec mépris du terme. J'y répondrai tout à l'heure. En attendant, je demande s'il se trouverait dans l'univers entier un homme assez osé (excepté les missionnaires ignorants) pour parler avec mépris de la religion de Socrate, de Platon, d'Anaxagore ou d'Épictète! Certes, moi la première, je préférerais la place de servante d'un Platon payen, ou d'un Épictète,

____

par la raison très simple que les miens sont chrétiens tandis que les siens sont payens.*

Au reste, si elle n'a pas commencé par me rendre cette justice au début de sa réfutation, elle s'est exécutée d'assez bonne grâce à la fin, et je l'en remercie.

---

esclave lui-même, à l'office du premier cardinal d'un Alexandre ou d'un César Borgia, ou même d'un Léon XIII.—H. P. BLAVATSKY.

* C'est ce que j'ai fait sur tous les tons. On n'a qu'à lire mes deux «notes» pour s'en assurer. Oui, il y a deux théosophies—l'une, universelle (la nôtre), l'autre, *sectaire* (la vôtre). Oui, il y a deux Kabbales, l'une compilée par Simon Ben Iochai dans le *Zohar* au IIe siècle (nous disons le premier), qui est la vraie Kabbale des Initiés qui est perdue et dont l'original se trouve dans le *Livre Chaldéen des Nombres;* et l'autre, celle qui existe dans les traductions latines de vos bibliothèques, Kabbale dénaturée au XIIIe siècle par Moïse de Léon, pseudographe composé par cet Israélite espagnol, *avec l'aide et sous l'inspiration directe* des chrétiens de la Syrie et de la Chaldée, *sur les traditions conservées dans les Midraschim* et les *fragments restant du vrai Zohar.* Et voici pourquoi on y retrouve la Trinité et autres dogmes chrétiens, et que les Rabbins qui n'ont pas eu la chance d'avoir conservé dans leurs familles des chapitres de la Kabbale authentique ne veulent rien savoir de celle de Moïse de Léon (celle de Rosenroth et Cie) dont ils rient. Voyez plutôt Munk ce qu'il en dit. Le mysticisme et la Kabbale sur lesquels M. l'abbé et les autres reposent leurs données leur viennent donc de Moïse de Léon, comme leur système des Sephiroth leur vient du Tholuck, l.c., pages 24 et 31, leur grande autorité. Ce fut Hây Gaôn (mort en 1038) qui le premier développa le système Sephirothal comme nous l'avons maintenant, c'est-à-dire un système qui, comme le *Zohar* et autres livres kabbalistiques, a été filtré au moyen âge, dans la Gnose déjà défigurée par les Chrétiens des premiers siècles.—H. P. BLAVATSKY.

[See English translation of this footnote for data regarding the reference to Tholuck.—*Compiler.*]

Voici ce qu'elle dit: « . . . tout en parlant en apparence tous les deux la même langue, nos idées quant à la valeur et au sens de l'ésotérisme chrétien, de l'ésotérisme brahmo-bouddhiste et de celui des gnostiques, sont diamétralement opposées». (Qui sait? je n'en suis pas encore bien convaincu—et je dirai pourquoi plus bas.) Elle poursuit: «Il puise ses conclusions et ses données ésotériques à des sources que je ne saurais connaître puisqu'elles sont d'invention moderne [pas si moderne, Madame, vous verrez], tandis que moi je lui parle la langue des vieux Initiés et lui donne les conclusions de l'ésotérisme archaïque. . .»

À quoi je réponds que l'on peut bien admettre à la rigueur la conternporanéité des deux ésotérismes, car probablement l'erreur est aussi ancienne que la vérité, du moins sur notre terre; mais que dans aucun cas on ne saurait aonner la priorité à la source altérée sur la source pure.*

Mme Blavatsky, si elle avait raison, nous aurait rendu, à nous, un très grand service, et à ses maîtres le pire de tous, en nous ouvrant les yeux comme elle a fait sur le *paganisme* de leurs doctrines. Le mot est grave, mais c'est elle qui l'a prononcé la première—(on l'entendra) —et qui me force à le répéter.†

---

* Précisément. Or, comme la théologie chrétienne est la plus jeune et que même le *Judaisme d'Esdras* n'est que son ainé de 400 ans, il s'ensuit que la source des Aryas à laquelle ont bu les Arhats de Gautama ayant la priorité doit être *la source pure* tandis que toutes les autres sont altérées. Nous sommes parfaitement d'accord, quelquefois, à ce qu il paraît.—H. P. BLAVATSKY.

† Je ne m'en dédis nullement. N'étant ni Chrétienne, ni Juive, ni Musulmanne, je dois être nécessairement *payenne*, si l'étymologie scientifique du terme vaut quelque chose. L'abbé Roca a l'air de me faire des excuses du terme qu'il répète. On dirait qu'il cherche à faire accroire aux lecteurs que ce n'était qu'un *lapsus calami,* un *lapsus linguae,* que sais-je? Mais du tout; quelle est l'origine du mot *payen*? *Paganus* voulait dire, dans les premiers siècles, un habitant des villages, un paysan, si l'on veut, c'est-à-dire celui qui vivant trop éloigné des centres du nouveau prosélytisme était resté (fort heureusement pour lui peutêtre) dans la croyance de ses pères. Tout ce qui n'est pas *perverti* à la théologie sacerdotale est *payen,* idolâtre et vient du diable, selon l'Église Latine. Et que nous importe

____

350

Si les déclarations que je vais reproduire sont fondées, il en résulterait, net, que M. de Saint-Yves avait absolument raison quand il écrivait: «Il viendra un temps où de nouveaux missionnaires *judéochrétiens*—[et non pas *pagano-bouddhistes*]—rétabliront une parfaite communion de science et d'amour avec tous les autres centres religieux de la Terre». (*Mission des Juifs*, p. 178.) *

Ces Missionnaires judéo-chrétiens se trouveront être nécessairement les héritiers légitimes des sacerdoces Égypto-Kaldéens, puisque Moïse, tout le monde le sait, avait été initié à toute la gnose des sanctuaires de l'Égypte. (*«Et eruditus est Moyses omni sapientia Aegyptiorum. . . .»— Act*., vii, 22); ces derniers sanctuaires se rattachaient à leur tour, par voie ascendante, à cette primitive et mystérieuse Église des *protogones «quorum nomina sunt inscripta in coelis»*, d'après le solennel enseignement de saint Paul (*Hebr*., xii, 23).† On remonte assez bien les degrés de cette glorieuse filiation, à travers l'œuvre splendide de l'auteur des *Missions.*

Mme Blavatsky peut voir par là que les sources où puisent les catholiques ne sont pas d'invention moderne, comme il lui a plu de le dire. ‡

____

l'étymologie de Rome, dont l'adoption fut imposée par les circonstances sur les autres peuples? *Je suis démocrate* dans le vrai sens du mot. Je respecte le villageois, l'homme des champs et de la nature, le travailleur honnête et bafoué des riches. Et je dis à haute voix que j'aime mieux être *payenne* avec les paysans, que catholique romaine avec les Princes de l'Église, dont je me soucie fort peu tant que je ne les trouve pas sur mon chemin. Encore une fois, c'est un petit *fiasco* que M. l'abbé vient de faire. *Vide* note 6.—H. P. BLAVATSKY.

[Note 6 is the footnote on p, 347 of the present Volume, beginning with the words: «L'ésotérisme de nos maîtres . . .».—*Compiler.*]

* [Ch. iv, p. 98, in the 1884 edition of this work.—*Compiler.*]
† [The wording of the Vulgate is different, namely: "et Ecclesiam primitivorum, qui conscripti sunt in coelis, et judicem omnium Deum, et spiritus justorum perfectorum."—*Compiler.*]
‡ Désolèe de le contredire encore et toujours. À mes yeux, les sources où puisent les catholiques sont fort modernes en comparaison des Védas et même du Bouddhisme. Les «solennels enseignements» de saint Paul dateraient du siècle VI ou VII—lorsque revues et bien

____

La thèse du marqui de Saint-Yves sortirait victorieuse des affirmations mêmes de ma savante contradictrice.* J'y perdrais une illusion; je me raffiermirais dans mes convictions toutes chrétiennes.

____

corrigées, ses *Épitres* furent enfin admises dans le Canon des Évangiles après en avoir été exilées pendant plusieurs siècles—plutôt que de l'an 60. Autrement, pourquoi donc (saint) Pierre aurait-il personnifié et persécuté son ennemi Paul sous le nom de Simon le Mage, un nom devenu aussi générique que celui d'un Torquemada ou d'un Merlin?—H. P. BLAVATSKY

* J'ai bien peur que la thèse de M. (le marquis de) Saint-Yves ne sorte pas plus victorieuse de mes mains que les rêves couleur de rose et l'optimisme de mon honoré correspondant. Les sources qu'on y trouve ne remontent pas plus haut que les visions personnelles du savant auteur. Je n'ai jamais lu l'ouvrage en entier, mais il m'a suffi d'en lire les premières pages et le compte-rendu manuscrit d'un de ses fervents admirateurs pour m'assurer que ni les données ésotériques de la littérature sacrée des Brahmes, ni les recherches exotériques des sanscritistes, ni les fragments de l'histoire des Aryas de Bharatavarsha, rien, absolument rien de connu aux plus grands pandits du pays, ou même aux orientalistes européens, ne supportait cette «thèse» que m'oppose M. l'abbé Roca. C'est un livre fait pour éclipser en fiction savante les œuvres de Jules Verne, et l'abbé pourrait tout aussi bien opposer à mes «*contradictions*» les œuvres d'Edgar Poe, le Jules Verne du mysticisme Américain. Cet ouvrage est entièrement dénué de toute base historique ou même traditionnelle. La «biographie» de Rama y est aussi fictive que l'idée que le Kali Youga est l'âge d'or. L'auteur est certes un homme de grand talent, mais son imagination fantaisiste est plus remarquable que son érudition. Les théosophes indous sont prêts à relever le gant s'il leur est jeté. Que M. l'abbé Roca ou quelqu'autre parmi les admirateurs de la *Mission* prenne la peine de transcrire tous les passages qui mentionnent Rama et les autres héros de l'ancienne Aryavarta. Qu'ils appuient leurs

____

Les théosophes indous auraient alors donné leur mesure. Quant à la théosophie en elle-même, elle ne perdrait rien certainement de son caractère universaliste. Mme Blavatsky reconnaît elle-même que «la Théosophie n'est ni Bouddhisme, ni Christianisme, ni Judaïsme, ni Mahométisme, ni Hindouisme, ni aucun autre mot en *isme,* c'est la *synthèse ésotérique* de toutes les religions et de toutes les philosophies connues». Il est vrai qu'à ses yeux, elle n'est pas non plus le Christianisme; mais j'ose croire qu'elle se trempe sur ce point. À mon sens, la vraie théosophie se confond avec le véritable Christianisme, avec le Christianisme intégral, scientifique, tel que le conçoivent avec l'2uteur des *Missions,* les Catholiques éclairés, les Kabbalistes orthodoxes, les Johannites de l'école trædîtionelle des Joachim de Flore, des Jean de

____

affirmations par des preuves *historiques* et des noms d'anciens auteurs (dont on ne trouve pas une trace dans cet ouvrage). Les théosophes indous et autres y répondront en renversant une à une toutes les pierres de la bâtisse fondée sur l'étymologie phonétique du nom de Rama dont l'auteur a fait une vraie tour de Babel. Nous donnerons toutes les preuves historiques, théologiques, philologiques, et surtout—logiques. Rama n'a rien eu à faire avec les Py-Ramides (!!), rien du tout avec Ramsès, pas même avec Brahma, ou les Brahmanes, dans le sens voulu; et encore moins avec les «Ab-Ramides» (!!?) . Pourquoi pas avec Ram-bouillet, dans ce cas, ou «le Dimanche des Rameaux»? La *Mission des Juifs* est un fort beau roman, une fantaisie admirable; seulement le Rama qu'on y trouve n'est pas plus le Rama des Indous que la baleine qui a avalé Jonas n'est la baleine zoologique qui se promène dans les mers du Nord et du Sud. Je ne m'oppose pas du tout à ce que les Chrétiens avalent baleine et Jonas, si l'appétit leur en dit, mais je me refuse absolument à avaler le Rama de la *Mission des Juifs.* L'idée fondamentale de cette œuvre pourrait sourire à ces Anglais qui tiennent à l'honneur de prouver que la nation Britannique descend en ligne directe des dix tribus d'Israël; de ces tribus *perdues avant d'être nées,* car les Juifs n'ont jamais eu que deux tribus dont une n'était qu'une caste, la tribu de Juda, et celle de Lévi, la caste sacerdotale. Les autres n'étaient que les signes du Zodiaque personnifiés. Que peut avoir Rama à faire avec tout cela?—H. P. BLAVATSKY.

____

Parme, des Franciscains et des Carméléens, à qui M.Renan a consacré la plus savante de ses œuvres de critique, qui n'est certes pas sa *Vïe de Jésus.* (Voir la dissertation de M. Renan sur l'*Évangile Éternel* de Joachim de Flore, publié dans la *Revue des Deux-Mondes,* à partir de la 1re livraison du numéro 1er juillet 1866.)

III. Moi, j'avais espéré, dans ma puérile candeur,—l'ai-je assez dit et répété dans mes premiers articles insérés au *Lotus*?—que les «Sages» de l'Himalaya pouvaient eux aussi mettre la main à la construction de cette belle et glorieuse Synthèse théosopho-chrétienne. Était-ce un rêve, et faut-il y renoncer? Eh bien! non, du moins pas encore, pas de si tôt!

Mme Blavatsky, il est vrai, ne garde pas de ménagement; elle tranche d'une main prompte et vive: «J'ai

posé l'éteignoir,» dit-elle, «sur l'espoir couleur de rose dont brillait la flamme de sa première lettre»; car «je ne saurais prendre au sérieux de simples compliments de politesse d'un abbé chrétien et français à l'adresse des Mahatmas *payens*»!—Le mot y est, mais c'est moi qui le souligne, et pour cause.

Ah! Madame, ce que vous avez pris pour de simples compliments n'était pas un leurre pourtant! C'était l'expression sincère, sinon d'une conviction bien établie, du moins d'un desir ardent et d'un vœu tout en votre faveur. Le Christ se passerait bien des bouddhistes, s'il le fallait; mais les bouddhistes ne se passeront pas de lui, certainement. . . .et vous n'entendez pas vous en passer, je suppose, intelligente comme vous êtes.* Je ne désespère pas de dissiper le malentendu. Il y en a un.

____

* Je me permets de répondre que Bouddha est l'aîné de Jésus (confondu avec Christos) de 600 ans. Donc, les Bouddhistes,—dont le système religieux est cristallisé depuis leur dernier Concile ecclésiastique qui est antérieur au premier Concile de l'église chrétienne de quelques siècles—se sont bien passés du Christ inventé par cette dernière. Ils ont leur Bouddha, qui est leur Christ. Leur religion qui surpasse en sublimité morale tout ce qui fut inventé ou prêché dans ce monde jusqu'ici, est l'aînée du Christianisme, et tout ce qu'il y a de beau dans le Sermon sur la montagne, c'est-à-dire tout ce qui ce trouve dans les Évangiles, se trouvait déjà depuis des siècles dans les Aphorismes de Gautama Bouddha, dans ceux de Confucius, et dans la *Bhagavat-Guita.* Que veut donc dire l'abbé Roca en affirmant que les Bouddhistes «ne se passeront pas de lui [le Christ] certainement»,

____

Je ne regrette aucun mot de tout ce que j'ai publié, en vue de l'accord, dans *Le Lotus* et ailleurs, car si, d'une part, j'y attrape pas mal d'horions et de quolibets désagréables, de l'autre j'en retire l'avantage d'avoir fait preuve de bonne volonté, de large tolérance et de fraternité toute chrétienne,—sinon bouddhiste.

Mon honorée correspondante se flatte d'avoir renversé mon édifice. «Il s'est écroulé sous un souffle léger, dit-elle, comme un simple château de cartes, et ce n'est pas toujours de ma faute». A qui donc la faute? Elle n'est pas de moi non plus, et je serais désolé si j'avais contraint Mme Blavatsky à saper cette fondation, car elle aurait travaillé contre elle et non pas contre moi. Elle aurait brisé mon espoir, c'est vrai; elle aurait aussi brisé mon cœur de français, d'européen et de Prêtre de Jésus-Christ, c'est encore vrai. Mais du même coup elle se serait brisée elle-même, et qu'aurait-elle donc tant à se féliciter de ce résultat? *

____

alors qu'ils s'en sont passés pendant 2000 ans? Que voudrait-il insinuer en parlant de même de moi? J'ai l'honneur de lui faire observer qu'il fut un temps où je croyais comme lui; qu'il fut un temps où j'étais assez nigaude pour croire à ce qui ne m'avait jamais été démontré, mais que n'y croyant plus et frisant la soixantaine, il est bien improbable que je me laisse attraper à la glu de beaux sentiments. Non, il n'y a aucun «malentendu» du tout. Si malgré les points que je mets sur mes i, il persistait à ne pas vouloir me comprendre, c'est qu'il y mettrait de la mauvaise volonté. Serait-ce qu'il voudrait prolonger une polémique impossible, parce que ne pouvant répondre à mes arguments par des preuves de la même valeur, il voudrait, néanmoins, avoir le dernier mot? Dans ce cas je le lui cède

avec plaisir. Je n'ai vraiment ni le temps ni le désir de combattre des moulins à vents.—H. P. BLAVATSKY.

* Monsieur l'abbé est vraiment trop sensible. Je le remercie de sa solicitude toute. . . . chrétienne pour mon humble personne; mais au risque de lui «briser» encore une fois «le cœur», la vérité m'oblige à confesser que je ne comprends pas du tout cet acharnement, malgré mes protestations, à gémir sur mon sort. Malheureusement pour lui, je suis fort peu tendre de ma nature: il ne m'édifiera pas. Seulement, s'il continuait ses jérémiades

____

IV. Vous allez voir: Que peut-on prétendre ici? Déposséder le Christ de ses grandes conquêtes? Faire reculer la civilisation qui s'inaugure sous ses auspices? Renverser ses autels dans l'Occident? Arracher son nom de notre sol?—Prenez garde! leur crierait M. Renan, ce même Renan que Mme Blavatsky invoque contre moi- prenez garde! «*Arracher ce nom de la terre, ce serait aujourd'hui l'ébranler jusqu'au fondement*» ! (*Vie de Jésus.*)

Trop tard! il est le Maître: son Esprit est devenu pour toujours notre esprit public; son âme est passée dans notre âme. Christ et Chrétienté ne font plus qu'un désormais. Les principes de son Saint Evangile, toutes les idées de fraternité, de tolérance, de solidarité, d'union, de mutualité, et tant d'autres qui se rattachent à la glorieuse trilogie de notre immortelle Révolution, s'apprêtent à triompher avec les principes mêmes de la Civilisation moderne, laquelle portera ses bienfaits dans toutes les parties du monde et jusque dans cet Orient qui ne la comprend pas encore, et qui voudrait tenter de l'étouffer dans son berceau, en Occident. Miséricorde de mon Dieu!

Juste ciel! quelle entreprise! . . . On a traité de «*baroque*» une de mes idées; et celle-là donc, de quel nom faudrait-il la qualifier, s'il était vrai qu'elle eût germé dans une tête quelconque! Est-ce qu'on ne voit pas ce qui se passe? Quels tressaillements partout! Et nous ne

____

sur l'air de «Ma Tante Aurore» il édifierait les lecteurs du *Lotus* encore moins que moi. Qu'il se tranquillise donc, et que son cœur navré se console. *Ne me brise pas qui veut:* je ne cours aucun danger. D'autres, et de plus fort que lui, ont essayé de me plier à leurs idées, ou de me briser. Mais j'ai l'épiderme *tartare,* il paraît; ni menaces enguirlandées des fleurs de sa rhétorique et saupoudrées des pâles roseurs de sa poésie, ni compliments à l'adresse de mon «intelligence» ne me toucheront. J'apprécie à sa juste valeur son désir de confondre les deux ésotérismes—l'ésotérisme chrétien et celui des vieux Initiés de l'Atlantide submergée. Cela ne m'empêche pas de voir ce désir bâti sur le terrain des châteaux en Espagne. Les deux ésotérismes se sont bien passés l'un de l'autre pendant des siècles, ils peuvent vivre côte à côte sans trop se heurter pour le reste du *Kali Youga,* l'âge noir et fatal, l'âge des causes et effets sinistres, ce qui ne l'a pas empêché d'être représenté, en France, comme l'âge d'or—une des erreurs acceptées par l'abbé Roca avec la foi innocente qui le caractérise.—H. P. BLAVATSKY.

____

sommes qu'à l'aube du *Jour Nouveau*. Le Soleil qui est le Christ, «l*e Christ Solaire*», comme disent les Kabbalistes, ce Soleil ne s'est pas encore levé sur nous; mais l'aurore est belle, pleine de rayons, de parfums et d'espérances! Et l'on voudrait arrêter la marche ascendante de cet astre! Ce serait insensé! Non, la Seine, ni aucun autre fleuve d'Europe ne verra ce que vit le Nil, au dire de Le Franc de Pompignan:

Le Nil a vu sur ses rivages,
Les noirs habitans des déserts,
Insulter, par leurs cris sauvages,
L'astre éclatant de l'Univers.

car alors il arriverait ce que le Poète chante dans la même strophe:

Crime impuissant! fureurs bizarres!
Tandis que ces monstres barbares
Poussaient d'insolentes clameurs,
Le Dieu, poursuivant sa carrière,
Versait des torrens de lumière
Sur ses obscurs blasphémateurs!*

Cela n'est pas possible. Non, non! La Chrétienté n'aura pas à repousser une pareille tentative. Ce n'est pas ça qu'a pu vouloir dire Mme Blavatsky.†

V. Pourtant voici de terribles affirmations, ou plutôt de hardies négations;—mais qui s'expliquent à mes yeux je dirai comment.

«Je nie *in toto*», s'écrit-elle, «le Christ inventé par l'Église, en même temps que toutes les doctrines, toutes les interprétations et tous les dogmes, anciens et modernes, concernant ce personnage. . . . . j'ai

---

* [Quoted from an Ode written by J. J. Lefranc de Pompignan (1709-1784) on the occasion of the death of the celebrated lyrical poet, Jean-Baptiste Rousseau (1671-1741).—*Compiler*.]

† M. l'abbé se trompe. C'était là ma pensée. «Les obscurs blasphémateurs» dont ils parle sont les chrétiens des premiers siècles; ces bandes de brigands catéchistes, de voleurs déguenillés et sales, ramassés dans tous les cloaques des provinces romaines et figurant comme «garde d'honneur» de leurs *Saintetés* les Cyrille de meurtrière mémoire, les bouchers de la Sainte Église, ce sanglant assommoir pendant près de dix-sept siècles. —H. P. BLAVATSKY.

---

l'aversion la plus vive pour la *christolâtrie* des Églises. Je hais ces dogmes et ces doctrines qui ont dégradé le Christos idéal, en faisant un fétiche anthropomorphe absurde et grotesque. . . . . Jésus crucifié n'était qu'une *illusion*, et son histoire une allégorie. . . . . Pour moi, Jésus-Christ, c'est-à-dire l'Homme-Dieu des chrétiens, copie des Avatars de tous les pays, du Chrishna indou comme de l'Horus égyptien, n'a jamais été un personnage *historique*. C'est une personnification déifiée du type glorifié des grands Hiérophantes des Temples, et son histoire racontée dans le Nouveau Testament est une allégorie. . . » *

Ces dénégations sont graves sans doute, et il devient évident que dans ces termes et sur ce terrain, il n'y aurait pas de transaction possible, pas d'entente à espérer entre Chrétiens et Bouddhistes.†

Mais on peut, heureusement, tourner la question, la présenter sous une autre face, et la résoudre favorahlement. Nous allons essayer. Un seul mot me gêne plus à lui seul que tous les précédents; c'est celui que j'ai souligné plus haut, dans le dire de Mme Blavatsky qui s'est donnée, elle et les Mahatmas, comme PAYENS. Mais encore là faut-il prendre au sérieux cet étrange langage? Je ne le pense pas. Il y a là une équivoque, un *qui pro quo*, nécessairement.

J'ai idée que rien au monde n'est moins payen que les conceptions des «Frères» et de leurs adeptes.‡ Ma noble partenaire dira si je

---

* Parfaitement; M. l'abbé a une mémoire remarquable.—H. P. BLAVATSKY.

† M. l'abbé Roca a raison. Aucune entente n'est possible entre la christolâtrie dogmatique des Églises, son dieu anthropomorphe et les Ésotéristes orientaux. Le *vrai* Christianisme est mort avec la Gnose.— H. P. BLAVATSKY.

‡ Je m'explique pour la dernière fois. Les «Frères» et «Adeptes» n'étant ni Chrétiens, ni Juifs, ni Musulmans, sont nécessairement comme moi des *payens*, des gentils, pour tous les chrétiens; comme ces derniers, surtout les catholiques Romains, sont des *idolâtres* pur-sang pour les «Frères». Est-ce assez clair? Le Christ de M. l'abbé Roca ayant dit (*Mathieu*, ch. x, 5): «N'allez point vers les Gentils, et n'entrez dans aucune ville des Samaritains», je m'étonne de trouver un abbé chrétien faisant si peu de cas de l'ordre de son maître!—H. P. BLAVATSKY.

Collected Writings VOLUME IX

June, 1888

me trompe, après m'avoir fait l'honneur de m'écouter très attentivement. Je la supplie d'y bien réfléchir, et surtout de ne pas se figurer qu'il se cache un piège sous mes paroles. Mon verbe est franc, limpide comme un cristal de roche:

Voyons, chère Madame, vous bien rendez-vous compte du sens que revêt le mot *payen,* dans l'intellect européen, et d'après tous nos lexiques? (Voir entre autres Quicherat que je viens de *reconsulter.*) Les payens, en latin *pagani,* de *pagus,* bourgade ou village, étaient les *pago-dedite,* les confinés au bourg, les campagnards, les ignares idolâtres qui prenaient les signes sacrés, les symboles religieux pour des réalités divines. Comment croire que les Mahatmas et Mme Blavatsky sont de ces gens-là? Je suis persuadé du contraire. *

Évidemment ce n'est pas ce qu'a voulu affirmer cette savante femme, pas plus au reste qu'elle n'a entendu se qualifier elle-même d'antiChrétienne quand elle a si fort malmené ce Christ, Homme-Dieu, qu'elle ne sait pas voir, démontrant, clair et net, lui-même son existence historique, par la preuve expérimentale qu'employait le philosophe quand il prouvait le mouvement en marchant sous les yeux des négateurs. Le Christ vit parmi nous æutrement que dans une vaine abstraction, puisqu'il est en train de remuer notre monde et d'en renverser les deux pôles, mettant en haut ce qui est en bas, et en bas

* Désolée, comme toujours d'ailleurs, de dissiper votre douce illusion, cher Monsieur. J'avais besoin de cette leçon d'étymologie, et j'en remercie l'abbé Roca. M'est avis cependant,—quoique je ne sois pas assez indiscrète pour lui demander son âge—que je savais tout ce qu'il vient de m'apprendre avant que Madame sa mère lui eût passé les jambes dans son premier pantalon. Les *pagani ou* payens pouvaient être des *ignares* aux yeux de plus ignorants qu'eux—ceux qui avaient accepté pour argent comptant l'âne de Balaam, la baleine deJonas et le serpent se promenant sur sa queue—ils n'en étaient pas plus *ignorants* pour cela. Une fois que les livres les plus sérieux parlent de Platon, d'Homère, de Pythagore, de Virgile, etc., etc. sous le nom «de philosophes et poètes *payens»,* les *Adeptes* se trouvent en bonne compagnie. La petite leçon est aussi inutile que tirée par les cheveux. Je suis *payenne* pour les chrétiens, et j'en suis fière. Je l'ai dit ailleurs: j'aime mieux être payenne avec Platon et Pythagore que chrétienne avec les Papes.—H. P. BLAVATSKY.

———————

ce qui était en haut, justement comme il l'avait annoncé. Avonsnous donc des yeux pour ne point voir?

Je sais ce que peut dire à cela Mme Blavatsky. . . Nous y viendrons. En attendant je lui oppose son propre langage, bon et correct cette fois-ci: «J'ai le plus profond respect pour l'idée transcendentale du *Christos* (ou Christ) universel qui vit dans l'âme du Boschiman et du Zoulou sauvages comme dans celle de M. l'abbé Roca. . .» Mais alors!. . . Vous allez voir que nous finirons par trouver le joint de la difficulté et par résoudre scientifiquement la question, peut-être même par nous mettre entièrement d'accord. «Tant mieux, tant mieux»! répéteraije après elle.

La difficulté qu'elle éprouve à admettre un Christ *carnifié,* comme elle dit, ne tiendra pas toujours, j'espère. Ses yeux sont faits pour voir clair.*

Sans doute, «un adjectif personnel ne peut s'appliquer à un principe idéal», tant qu'il reste à l'état d'Idéal abstrait; mais pour elle le Χριστός , ou Christ universel qui *vit dans nos âmes,* est-il une *mera idea,* un Principe absolument impersonnel? Je sais bien qu'elle a dit *oui* mais comme elle a dit aussi que les Mahatmas sont payens. Il y à des confusions par là dedans qui seront dissipées.

VI. Voici, d'après la Gnose orthodoxe, ce qu'est le Christ: il est le *Fils* engendré de toute éternité dans l'arcane adorable des *Processions internes de l'Essence divine*; il est le Verbe vivant, consubstantiel au Père, dont parle saint Jean; il est le *Lumen de Lumine,* du symbole de

____

* Éspérons-le. Et c'est justement parce que mes yeux ont vu clair avant que mon estimable correspondant fût né peut-être, que je n'ai aucune envie de retomber dans les ténèbres égyptiennes du dogme ecclésiastique. Jamais je n'acceptera l'invention des Irénée, des Eusèbe, des Jérôme et des Augustin. La «gnose orthodoxe» est un blasphème à mes yeux, un cauchemar hideux qui transforme l'Esprit divin en un cadavre de chairs putréfiées et l'habille d'oripeaux humains. Je ne reconnais que la gnose des Marcion et des Valentin, et encore! Un jour viendra où l'Ésotérisme oriental rendra le même service à l'Europe chrétienne qu'Apollon de Tyane rendit, à Corinthe, à son disciple Ménippe. La baguette d'or s'étendra vers l'Église de Rome, et l'empuse qui vampirise les peuples civilisés depuis Constantin reprendra sa forme de spectre, de démon incube et succube. Ainsi soit-il. *Om mani padme hum*!—H. P. BLAVATSKY.

____

Nicée, chanté dans les Églises chrétiennes de tout rite et de toute secte (excepté le *Filioque* pour l'Église orthodoxe gréco-russe).* Ce même Verbe fut conçu, avant tous les siècles et en dehors du Cercle essentiellement divin, par Ochmah, ou le Principe féminin émané,† ou encore la Sagesse vivante, immaculée, et fécondée par Ensoph ‡

____

* Le *Filioque* de l'Église orthodoxe gréco-russe est encore celui qui est le plus près de l'Esotérisme de l'Orient.—H.P. BLAVATSKY.

† Si par «Ochmah» M. l'abbé entend *Chokhmah*-Sagesse (écrit quelquefois phonétiquement Hochmah), il se trompe gravement encore. Hochmah n'est pas «le Principe féminin» mais le masculin, puisque c'est «le Père» *Yah,* tandis que *Binah,*

l'Intelligence ou Jéhovah, est le Principe féminin, «la mère». Voici le triangle supérieur des 10 Sephiroth:

La Couronne, Kether

la Mère, Binah féminin le Père, Chokhmah masculin

«Kether» est le point supérieur (*Eheieh,* l'Existence). C'est des deux Sephiroth, Chokhmah (ou plutôt *Chokhma,* car la lettre H a été ajoutée par les Kabbalistes Chrétiens) et de Binah, les deux points inférieurs du triangle, qu'émane le Microprosope, le Fils. Mais où donc a-t-il étudié sa Kabbale, M. l'abbé!—H. P. BLAVATSKY.

‡ En-Soph n'a jamais été, pas plus que Parabrahm, «le Principe masculin». En-Soph est l'Incompréhensible, l'Absolu, et n'a pas de sexe. La première leçon dans le *Zohar* nous apprend qu'En-Soph (le Non-Existant, car c'est l'Existence absolue, *per se*) ne peut pas créer. Et ne pouvant créer l'Univers (qui n'est qu'un reflet d'EnSoph sur le plan objectif) il peut encore moins *engendrer.*—H. P. BLAVATSKY.

____

qui est le Principe masculin, issu de Dieu, et nommé le Saint-Esprit (peut-être l'Akasa * des Indous).†

Eh bien! nous, prêtres catholiques, nous enseignons que ce même Fils, ce même Verbe s'est fait chair: *Verbum caro factum est* (*Jean*, i, 14 —credo de Nicée). Voici dans quels termes: Ce Fils unique, ce Verbe conçu de toute éternité par le Père-Mère qui est Dieu, puis engendré par En-soph, I, dans le sein d'Ochmah, , est venu prendre sur notre Terre, *au pêle-sud de la Création,* un corps et une âme comme les nôtres, mais non pas un Esprit, remarquez-le bien, non pas une personnalité humaine. Il n'y a pas deux personnes dans l'HommeDieu; il n'y a que la Personne du Fils éternel, du *Principe* comme il s'appelle lui-même (*Jean,* viii, 25); mais il y a deux natures, la nature *assumante* qui est toute divine, et la nature *assumée* qui est la vôtre, Madame, qui est la mienne comme elle est celle du Boschiman et du Zoulou sauvages, comme elle est celle des plus grands scélérats qu'on ait pu voir sur terre.

Dans cette *conception générique,* l'homme n'a eu rien à voir; ce mystère s'est accompli dans les entrailles d'une Vierge, et ne pouvait s'accomplir que là. Car cette Vierge n'était pas autre qu'Ochmah le

____

* L'Akaśa n'est pas le Saint-Esprit, car alors l'Akaśa serait *Shekhinah,* tandis que l'Akaśa est le noumenon du Septenaire Cosmique dont l'Ether est l'âme. *Shekhinah* est un principe féminin comme l'était le Saint-Esprit avec les premiers chrétiens et les gnostiques. Jésus dit dans l'*Évangile des Hébreux:* «Et aussitôt ma mère le Saint-Esprit me prit et me porta par un des cheveux de ma tête, à la grande montagne nommée Tabor».

[Origen, *Comm. in Evang. Joannis,* tom. II, p. 64.] Ah bien! si c'est tout cela que vous autres «prêtres catholiques» enseignez à vos ouailles, je ne vous en félicite guère, et je les plains. Il paraît, après tout, que l'abbé a raison en disant que son Christ a «renversé les deux pôles, mettant cn haut ce qui était en bas, et en bas ce qui était en haut» (*vide supra*). Toute la Kabbale avec les Séphiroth y a passé, et les cervelles des Kabbalistes aussi.—H. P. BLAVATSKY.

† Mme Blavatsky connaît aussi bien que n'importe qui la valeur ésotérique de cet hiérogramme sacré: ⦶, dont le dédoublement *ab intra* donne I et ○, lesquels forment par leur conjonction *ad extra* le nombre 10, chiffre symbolique de toute la création.

____

Principe féminin lui-même, l'Épouse d'Ensoph, la Sagesse immaculée revêtue d'un corps * au préalable afin de faire passer dans la *Nature humaine* ce même Verbe qu'elle avait déjà conçu du Saint-Esprit au Pôle Nord de la Création,† et qu'elle est venue, sous le nom de Marie, concevoir de nouveau au Pôle Sud afin de le mettre à la portée des déchus.

De là se mot qui revient si souvent sous la plume des Pères: «*Prius conceperat in mente quam in corpore, prius in coelis quam in terris*». Je ne dis là que des choses parfaitement intelligibles, sinon pour tout le monde, du moins pour un entendement ouvert comme est celui de Mme Blavatsky.

Je prévois ce qu'elle répondra; au fond c'est déjà dans son article. Elle dira: l'Incarnation de la Divinité dans l'Humanité est «l'Apothéose des Mystères de l'Initiation. Le Verbe fait chair est l'héritage du genre humain, etc». Rien de plus vrai; ce langage est absolument catholique. C'est encore vrai ce qu'elle ajoute: «Le *vos Dii estis* s'applique à tout homme né d'une femme». Voici comment nous l'expliquons, à la lumière du *Zohar:*

L'Humanité astrale, ou l'Adam-Ève originel et universel, formait avant sa chute un corps intégral et homogène dont le Christ divin était l'Esprit, sinon l'âme. L'âme en était plutôt Ochmah, ou laSagesse immaculée. La chute se produisit,—je n'en déterminerai ici ni la cause, ni la nature, afin de ne pas allumer deux controverses en même temps. Ce l`ait, bien connu de Mme Blavatsky mais expliqué par

____

* Nul initié n'ignore que les esprits se revêtent pour descendre, et se devêtent pour remonter.

† J'ai déjà eu l'honneur de dire à M. l'abbé Roca que son «Ochmah» (Chokhmah donc, s.v.p.) était un principe masculin, le «Père». Voudrait-il faire de la Vierge Marie la Macroprosope barbu? Qu'il ouvre donc le *Zohar* et y apprenne la hiérarchie des Sephiroth, avant de dire et *d'écrire* des choses....impossibles. Voici ce que dit le *Zohar* de Rosenroth traduit par Ginsburg: *Chokhmah ou* «*Sagesse*» (חכמה), puissance (ou principe) active et masculine, représentée dans le cycle des noms divins par *Jah* (יה). Voyez *Isaïe*, xxvi, 4—«Fiez-vous à Jah, יה », etc. Que Jah soit traduit par «Éternel» comme dans la Bible française d'Ostervald, ou bien encore par «Seigneur Dieu» comme dans la version anglaise, c'est toujours *Dieu,* le Père, et non la *déesse* mère, Marie.— H. P. BLAVATSKY.

____

elle différemment, amena la dislocation de ce grand corps—si l'on peut appeler de ce mot les Constitutions biologiques du Pôle-Nord ou spirituel. Ma contradictrice s'exprimerait autrement; elle dirait que l'Humanité passa de l'état d'Homogénéité où elle se trouvait dans le Ciel, à l'état d'Hétérogénéité où elle se trouve sur la terre. Soit. Je veux bien ici négliger l'idée de pêché qu'implique notre Dogme. Dans tous les cas, elle s'est vue contrainte de toucher à la question tres embarrassante pour elle, de l'origine du mal; elle s'en est tirée comme elle a pu, pas brillamment.* La Kabbale l'explique beaucoup mieux, et l'*Évangile Éternel,* imprimé à Londres en 1857 (chez Trübner et Cie, 60, Paternoster Row) jette de vives clartés sur ce mystère. Peu importe, au fond de notre discussion.

Le fait certain, c'est que le mal désole la terre et que nous en souffrons tous. Les Bouddhistes sont condamnés par leur système à faire à Dieu une singulière paternité avec ce *vos Dii estis* interprété à leur manière. Il n'y a pas que les Boschimans et les Zoulous sauvages, mais pas même les Cartouche, les Mandrin, et les Troppmann qui ne puissent se réclamer et s'autoriser du titre de *Fils de Dieu.* Jolie famille, en vérité.† L'enseignement chrétien, sans frustrer ces pauvres gens de leur droit à l'héritage paternel, prend du moins la précaution de leur imposer une tenue convenable. Il leur offre le moyen, aussi rationel que juste et facile, de se réintégrer dans les conditions primordiales de leur originelle sainteté: Vous êtes déchus, dégradés; on

____

* Ce n'est pas à moi de dire si je m'en suis tirée brillamment ou non. Toujours est-il que je sais du moins ce que j'y dis et la valeur réelle comme le sens des mots et des noms dont je me sers, ce qui n'est pas toujours le cas avec M. l'abbé Roca. Je regrette de le dire, mais avant de donner des leçons aux autres, il ferait bien peut-être d'étudier la Kabbale *élémentaire*.—H. P. BLAVATSKY.

† Pas plus mauvaise cette «famille» que celle de David, *assassin* et *adultère,* dont on a fait descendre Jésus, ou bien celle qui se présenta devant l'Eternel au dire du livre de Job: «Or, il arriva un jour, que les ent`ants de Dieu vinrent se présenter devant l'Éternel, et Satan aussi entra parmi eux» (*Job*, i, 6; ii, 1), *Satan le plus beau des Fil* s *de Dieu.* Si Satan, tout comme vous, moi, Troppmann, n'était pas le fils de Dieu, ou plutôt de l'Essence du Principe divin *absolu,* votre Dieu serait-il l'*Infini* et l'*Absolu* ? Il faudrait, cependant, tout en polémisant, ne pas oublier d'être logique.—H. P. BLAVATSKY.

____

se relève aisément. Adhérez de nouveau à ce Christ dont vous vous êtes détachés. Vous n'avez pas à vous élever dans le ciel jusqu'à lui; il est descendu sur la terre jusqu'à vous. Il est dans votre nature, dans votre chair. Chaque cellule, chaque alvéole, chaque monade tombée de son corps céleste dans les bas lieux, se réassocie à lui en s'affiliant à l'Église qui, d'après saint Paul (*Éph*., i, 23), est le vrai corps social du Christ-Homme,—corps organique dans lequel se cache le Christ-Esprit, comme le papillon se cache dans la nymphe de la chrysalide. Et voilà tout le mystère de l'Incarnation! où est l'absurdité? *

En quoi ce Dogme choque-t-il la raison? En quoi répugne-t-il à ceux qui reconnaissent le Principe-Christ, ou le Christ universel? Ah! si l'on niait l'existence de ce Christ, alors oui, il deviendrait impossible de nous entendre.

VII. C'est là justement ce que je voudrais savoir de ma digne correspondante, avant de pousser plus loin cette controverse.† La question qui se pose n'est pas précisément celle à laquelle a déjà répondu Mme Blavatsky en disant: «. . . .un Christ (ou *Christos*) divin n'a jamais existé *sous une forme humaine* ailleurs que dans l'imagination des blasphémateurs qui ont carnalisé *un principe universel et tout impersonnel*. . . . .celui qui voudra dire '*Ego sum veritas*' est encore à naître
. . .» Elle est autre, pour le moment; je l'élève plus haut: *Le Christos existe-t-il, n'importe où dans le Ciel ou sur la terre, et n'importe sous quelle forme, divine ou humaine?*

J'ai l'honneur de prévenir Mme Blavatsky qu'alors même que son appareil visuel et conceptif ne lui permettait pas de comprendre et

____

* Je fais observer que l'abbé Roca se revêt encore une fois des dogmes Bouddhistes, Védantins, ésotériques et théosophiques, ne faisant que substituer aux noms de Parabrahm et d'Adi-Bouddha celui du «Christ». En Angleterre, on dirait que M. l'abbé s'amuse à importer du charbon à Newcastle. Je ne m'oppose pas à la doctrine puisqu'elle est la nôtrc, mais bien à la limitation que les chrétiens se permettent. Qu'ils prennent donc un brevet d'invention tout de suite pour ce qui a été reconnu et enseigné sous d'autres noms dans un âge où même les molécules des chrétiens ne flottaient pas encore dans l'espace.—H. P. BLAVATSKY.

† M.l'abbé la «poussera» alors tout seul. Je me retire et refuse absolument de prolonger la controverse. Qu'il apprenne d'abord 1'A, B, C, de l'Ésotérisme et de la Kabbale, et on verra après.—H. P. BLAVATSKY.

d'admettre que le Principe-Christ puisse devenir le Christ-Chair ou l'Homme-Dieu, même alors je la tiendrais encore pour une Chrétienne,* et voici pourquoi:

Dans notre Saint Évangile qu'elle considère avec Strauss, ou peu s'en faut, comme le rituel maçonnique de tous les lieux communs de l'entendement humain; dans la bouche de N.-S. Jésus-Christ qu'elle prend pour une idéalisation de l'Humanité terrestre, se trouvent des paroles adorables que j'interprète en sa faveur, et que je suis heureux de pouvoir lui appliquer avec justice,—je le crois du moins; écoutez ce divin langage:

«Quiconque aura parlé contre le Fils de l'Homme [l'Homme-Dieu], il lui sera pardonné; mais si quelqu'un parle contre le SaintEsprit [le Christ-Esprit], son péché ne lui sera remis ni dans ce siècle [l'ère présente, celle qui se ferme], ni dans l'autre [l'ère qui s'ouvre de nos jours]». (*Math.,* xii, 32;—*Marc,* iii, 28-29;—*Luc,* xii, 10;— I *Jean*, v, 16) † C'est bien remarquable que ces paroles aient été répétées par les Quatre Evangélistes: ‡ c'est qu'elles ont une importance capitale. La version selon saint Marc est la plus libérale de toutes. Elle porte: Les choses dites contre le Fils de l'Homme seraientelles des *blasphèmes,* ces blasphèmes mêmes seront pardonnés, s'il ne s'adressent pas au Saint-Esprit (*loc. cit*).

Or, croire que Mme Blavatsky a blasphémé contre le Saint-Esprit, rien ne m'y autorise; j'affirmerais plutôt le contraire. § Ce n'est donc pas moi qui lui dirai *raca*—jamais, jamais!

____

* Chacun a le droit de me tenir pour ce qu'il veut; mais une illusion ne sera jamais une réalité. J'ai autant le droit de tenir le Pape pour un Bouddhiste; je m'en garderai bien: n'est pas bouddhiste qui veut.—H. P. BLAVATSKY.

† [According to J. F. Ostervald's version of the French Bible, the passage from *Matth.,* xii, 32 runs as follows: «Et si quelqu'un a parlé contre le Fils de l'homme, il pourra lui être pardonné; mais celui qui aura parlé contre le Saint-Esprit n'en obtiendra le pardon, ni dans ce siècle, ni dans celui qui est à venir».—*Compiler*.]

‡ D'autant plus remarquable qu'ils se contredisent en tout ailleurs.—H. P. BLAVATSKY.

§ «Pour faire un civet de lièvre, il faut d'abord prendre un lièvre». Pour accuser une personne «de blasphème» il faudrait d'abord prouver que cette personne *croit* à la chose contre laquelle elle blasphème. Or, comme je ne crois pas *à la révélation* du contenu des deux Testaments, et

____

Elle peut se convaincre par le propre dire de Notre-Seigneur, que le Christ n'est pas une «idole jalouse et cruelle qui damne pour l'éternité ceux qui ne veulent pas se courber devant elle», puisque même cette injure trouvera grâce et remission devant l'infini miséricorde de son cœur d'Homme-Dieu.

Ce que je crains, pour Mme Blavatsky, c'est que les altercations qu'elle a eues avec des prêtres chrétiens, et qui ont dû être fort vives, de part et d'autre, puisqu'elle se dit payée «pour connaître les susdits prêtres», n'aient beaucoup contribué à fausser dans son idée la notion de Jésus-Christ. Il faut convenir que beaucoup d'entre nous, ministres de son doux Évangile, ne brillons guère, à notre époque, par l'intelligence approfondie des Arcanes du Christ, et que notre tolérance n'a pas toujours été, bien s'en faut, conforme à celle de son cœur. Il est certain, par exemple, que le terrible Christ de l'Inquisition, notre œuvre à nous, n'était pas du tout fait pour rendre aimable et pour recommander le vrai Christ, celui du sermon de la montagne et de la vision du Tabor.* Il est également certain que notre Christ à nous,

____

que pour moi les «Écritures» Mosaïques et Apostoliques ne sont pas plus *Saintes* qu'un roman de Zola, et que les *Védas* et les *Tripitakas* ont bien plus de valeur à mes yeux, je ne VOIS pas comment je pourrais être accusée de «blasphème» contre le Saint-Esprit. *C'est vous qui blasphémez* en l'appelant «un principe mâle» et le doublant d'un principe féminin. *Raca* sont ceux qui acceptent les divagations des «Pères de l'Église» à leurs «Conseils» comme l'inspiration directe de ce Saint-Esprit. L'histoire nous montre ces fameux Pères s'entretuant à ces assemblées, se battant et se disputant comme des portefaix, intriguant et couvrant d'opprobre le nom de l'Humanité. Les *Payens* en rougissaient. Tout nouveau converti qui s'était laissé attraper mais qui avait conservé sa dignité et un grain de bon sens retournait, comme l'Empereur Julien, à ses vieux dieux. Laissons donc là ces sentimentalités qui me touchent peu. Je connais trop mon histoire, et bien mieux que vous ne connaissez votre *Zohar* Monsieur l'abbé.—H. P. BLAVATSKY.

* Encore une erreur. Il y a des bons et des mauvais prêtres dans le Bouddhisme comme chez les chrétiens. Je déteste la *caste* sacerdotale et m'en méfie; je n'ai absolument rien contre les individus isolés qui la composent.

____

prêtres, a fait prendre en horreur, par bien du monde, hélas! Celui dont [nous] avons trop négligé de suivre l'exemple, alors qu'il nous avait dit pourtant:

«*Exemplum enim dedi vobis*, *ut*, *quemadmodum ego feci vobis*, *ita et vos faciatis*». (*Jean*, xiii, 15.)

VIII. Je termine, pour cette fois-ci du moins, en mettant en lumière l'hommage religieux que Mme Blavatsky rend, à son insu, à notre Saint Évangile: «Le Nouveau Testament, dit-elle, contient certainement de profondes vérités ésotériques, mais c'est une allégorie». Ce mot d'*allégorie* sera remplacé un jour, dans le vocabulaire de cette exégète, par celui d'*œuvre typique.* Les *types,* en toutes choses, ont ceci de particulier, d'après Platon, c'est qu'ils sont une allégorie en même temps que l'expression juste d'une réalité historique. Alors elle se rendra compte de cette merveilleuse chose qu'elle constaste dans une note: «Chaque acte du Jésus du Nouveau Testament, chaque parole qu'on lui attribu, chaque événement qu'on lui rapporte pendant les trois années de la mission qu'on lui fait accomplir, repose sur le programme du Cycle de l'Initiation, cycle basé lui-même sur la précession des Équinoxes et les signes du Zodiaque».*

Eh oui! je crois bien! comment en aurait-il pu être autrement? Non seulement tout cela repose sur ce Programme, mais le remplit et devait le remplir. Les ésotéristes chrétiens disent la raison de cette

____

C'est le *système entier* que j'ai en horreur, comme tout honnête homme qui n'est pas un hypocrite ou un fanatique aveugle. La majorité a la prudence de se taire; moi, ayant le courage de mes opinions, je parle et dis ce que je pense.—H. P. BLAVATSKY.

*Je ne rends aucun hommage du tout à votre «Saint Evangile»; détrompez-vous. Ce a quoi je rends hommage a cessé d'être visible pour votre Église comme pour vous-même. Étant devenue dès les premiers siècles le sépulcre blanchi dont parlent les Évangiles, cette Église prend le masque pour la réalité et ses interprétations personnelles pour la voix du Saint-Esprit. Quand à vous, Monsieur l'abbé, vous qui pressentez vaguement le personnage caché sous ce masque, vous ne le connaîtrez jamais, parce que vos efforts tendent dans une direction contraire. Vous cherchez à *mouler les traits de l'inconnu caché sur ceux du masque,* au lieu d'arracher bravement ce dernier.—H. P. BLAVATSKY.

____

harmonie; * ils savent, ils enseignent que Jésus-Christ est la réalisation historique de toute la vertu et de tout l'esprit de prophétisme qui avait rayonné dans le monde, avant sa venue, qui avait éclairé les Voyants de tous les sanctuaires et qui s'était répandu dans la nature elle-même, parlant par la voix des Oracles, par l'organe des Pythonisses, des Sibylles, des Druidesses, etc. Il faut entendre saint Paul là-dessus: «*Multifariam, multisque modis olim Deus loquens patribus in Prophetis: novissime, diebus istis locutus est nobis in Filio, quem constituit heredem umversorum, per quem fecit et saecula*» (*Hebr*., i, 1-2). Il faudrait citer tout cet admirable Chapitre, et le lire à la lumière du *Zohar.*†

Nous savons de plus que Jésus-Christ était l'objet des pressentiments, des prévisions, de l'attente et des soupirs de toutes les générations qui l'avaient précédé, non seulement dans Israël comme dit Jérémie (xiv, 14, 17), mais dans le monde entier, chez tous les peuples, sans exception, comme avait dit Moïse: «*Et ipse erit*

expectatio gentium» (*Gen.,* xlix, 10).‡

---

* Jusqu'ici je n'ai trouvé que *cacophonie* dans les opinions des ésotéristes chrétiens, cacophonie et confusion. Preuve votre *Ochmah.*—H. P. BLAVATSKY

† Oui-dà! Est-ce à «la lumière du *Zohar*» qui émane de la lanterne de votre Ésotérisme à vous? Cette lumière est bien incertaine, je crains; un vrai feu follet. Nous venons d'en avoir la preuve!—H. P. BLAVATSKY.

‡ Une jolie preuve, encore celle-là! Jérémie qui dit: «Ce que ces prophètes prophétisent en mon nom [celui de Jéhovah, *votre* Dieu] *n'est que mensonge;* je ne les ai point envoyés, et ne leur ai point donné de charge, et ne leur ai point parlé; ils vous prophétisent des visions de mensonge, de divination, de néant, et la tromperie de leur cœur» (xiv, 14). Or, comme les prophètes des Gentils n'ont jamais prophétisé au monde Jéhovah, à qui la prophétie—*si c'en est une*—s'adresse-t-elle directement si ce n'est à vos «glorieux ancêtres, les Pères de l'Église»? Votre citation n'est pas heurcuse, Monsieur l'abbé. Le verset 17 parle de la *nation d'Israël,* en disant «la Vierge fille de mon peuple», et non de la Vierge Marie. Il faut lire les textes hébreux, s'il vous plaît, et non nous citer la traduction latine défigurée par Jérôme et autres. C'est le Messie des Juifs qui n'a jamais été reconnu dans Jésus, qui était «I'objet des pressentiments et des prévisions» du

---

Comment le Christ aurait-il répondu à cette attente universelle, comment aurait-il rempli le Programme de l'ancien Cycle de l'Initiation, si un seul texte, un seul point de l'idéale conception eût été violé même d'un *iota* ou d'un *apex*? Voilà pourquoi le Christ disait: «. . .*iota unum, aut unus apex non praeteribit a lege, donec omnia fiant*» (*Math.* v. 18).

Ah! j'en conviens, le Cycle de l'Initiation, que connaît si bien Mme Blavatsky, a pressenti autre chose que ce qui s'en est réalisé jusqu'à nos jours sous l'influence du Christ.* Oui! mais la Carrière du Rédempteur du monde n'est pas close; sa mission n'est pas finie, elle commence à peine. . . . . Nous ne sommes qu'aux premiers rudiments du Saint Évangile, à la phase préparatoire. Notre théologie est toute primaire et notre civilisation s'ébauche, encore toute grossière. Lassez venir le *Christ-Esprit-Amour,* le Paraclet promis. Il est dans les nues, il approche, il descend à travers les brouillards épais de notre entendement, et les froideurs glaciales de notre cœur. Il revient justement comme il l'avait dit, et dans l'appareil même qu'il avait annoncé dans son langage parabolique.† Que d'âmes déjà qui sentent avec Tolsti, les tièdes haleines du printemps nouveau! et combien d'autres qui voient, avec Lady Caithness, poindre la radieuse Aurore de l'ère nouvelle!

Le second avènement se fait exactement comme Jésus l'avait prédit.

Je m'arrête là. Si Mme Blavatsky le veut bien, nous y reviendrons, et peut-être serai-je assez heureux pour lui fournir les preuves

---

peuple d'Israël; et c'est le *Kalki Avatar,* le Vishnou, le Bouddha-primordial, etc., qui est attendu avec «des soupirs» dans tout l'Orient, par les multitudes des Indes. À la *Vulgate* que vous me citez je vous opposerai cinquante textes qui démolissent l'édifice bâti avec tant de ruse par vos «illustres ancêtres». Mais, vrai. . . . .ayons pitié des lecteurs du

Lotus!—H. P. BLAVATSKY.

* C'est fort heureux, ma foi. La confession vient un peu tard, mais, mieux vaut tard que jamais.—H. P. BLAVATSKY.

† Lorsque ce «langage parabolique» sera compris correctement et que tout ce qui appartient au César—*payen*—dans les Evangiles sera rendu à César (au Bouddhisme, Brahmanisme, Lamaïsme et autre «ismes»), nous pourrons reprendre cette discussion. En attendant ce jour heureux —H. P. BLAVATSKY.

____

370

scientifiques que réclame de moi, à grands cris, cette belle âme altérée de la sainte soif des vérités divines et qui adore le Christ, sans le savoir.*

Chère Madame, pardonnons-nous réciproquement nos petites vivacités. Que voulez-vous, le Discours des Perfections et des Béatitudes a beau nous être prêché, à vous sur la montagne de Gaya depuis pres de trois mille ans, à moi sur la montagne de Galilée depuis moins de deux mille ans, il nous faut toujours payer à l'Humanité déchue le tribut de nos faiblesses natives: *Homo sum; humani nihil a me alzenum puto.*

L'AB. ROCA,
Chanoine honoraire.

____

____

*Je pardonne volontiers à M. l'abbé Roca ses petits *lapsus linguae,* à condition qu'il étudie sa Kabbale plus sérieusement. Ma «belle âme» ne réclame rien du tout de mon trop pétulant correspondant; et si cette âme réclame quelque chose «à grands cris», c'est qu'on ne dénature pas ses convictions ou qu'on la laisse tranquille. Je fais grâce à l'abbé Roca de ses «preuves scientifiques». La science ne peut exister pour moi en dehors de la vérité. Puisque je n'impose mes convictions à personne, qu'il garde les siennes—même celle que le Père Éternel (*Chochma*) est son principe féminin. Je puis lui assurer, sur ma parole d'honneur, que rien de ce qu'il pourrait dire du Bouddha, des «Frères», et de l'Ésotérisme de l'Orient ne me *briserait le cœur,* à peine cela me ferait-il rire.

Et maintenant que j'ai répondu sur tous ses points et combattu tous ses fantômes, je demande que la séance soit levée et les débats clos. J'ai l'honneur de faire mes adieux respectueux à M. l'abbé Roca, et lui donne rendezvous dans un meilleur monde, dans le Nirvâna—près du trône de Bouddha.—H. P. BLAVATSKY.

____

Collected Writings VOLUME IX
June, 1888

REPLY OF ABBÉ ROCA TO MADAME BLAVATSKY'S ALLEGATIONS AGAINST CHRISTIAN ESOTERICISM

[*Le Lotus*, Paris, Vol. III, June, 1888, pp. 129-150]

[*Translation of the foregoing original French text*.]

I. We mention it with circumspection, but Madame Blavatsky is rather embarrassing and one hardly knows exactly what course to adopt with her. If you imagine that she has treated you roughly—and I am not the only one to state this—it is because "you have such a sensitive skin." You are mistaking for smacks the caresses of a hand whose kindness is so Buddhistical that it "would not even strike a dog to stop him from barking." The lightest puff from her "appears to you as a squall" and what is but a *zephyr* seems a cold blast to you, La Fontaine's poor little reed that you are.

Well, let us proceed. Such misconceptions may be understood, if need be; but what cannot possibly be conceived is how the same person may be, in the eyes of Madame Blavatsky, at one and the same time "a *fidei defensor*," a catholic priest, a simple curé, about whom one greatly regrets disturbing oneself, and an Abbé who has "thrown his cap of an *orthodox* and *papistical* ecclesiastic to the windmills," and who, "ignoring the true esotericism of the Brâhmanas and the Buddhists, of the Pagan and Christian Gnostics, as well as of the authentic Chaldean Kabalah, and knowing nothing of the doctrines of the Theosophists . . . . . has fabricated for himself a Christianity of his own, an Esotericism *sui generis*." She adds:

"I confess that I do not understand him."

I can well believe it! Neither I nor anyone else in the world, dear Madame, will ever comprehend how the same man could be at the same time "a *fidei defensor*," a poor curé about whom it is not worth being disturbed, and an Abbé deprived of his "*orthodox* and *papistical* biretta." These terms clash among themselves as light clashes with darkness.*

____

* May it not be that these terms trace their origin to the letters themselves, to the "Notes" of Monsieur Roca? They appear, perhaps, to be *contradictory* in his "Notes" and under the handling of his pen—a skilled one—and when the reader has neither my replies nor his own letters—regular literary kaleidoscopes—before him. The Editor of *Le Lotus* would do well to publish our correspondence,

____

I will not say of Madame Blavatsky "that she is talking to the winds and at random," as she does of me; but it certainly looks uncommonly like it, just the same, and in more than one place. Judge for yourselves: if I but raise my voice a little, then I am taking "a threatening tone" with her. Yet she has kindly acknowledged that I have the meekness, not of a Christian, because the Christians, she says, "are neither humble nor gentle in their polemics,"—but of a Buddhist.

She ought then to be satisfied—but not so. She takes it ill that I should speak as a Buddhist. That language in my mouth has no value to her. My homage produces on her the effect "of a greasy pole erected to serve as a support for Christian gewgaws attached to it in profusion, by an apostolic and Roman hand [good! for this occasion I have become the simple priest again], or of a Hindû-Theosophic doll bedecked with Popish amulets"—*Popish*, you understand!

Madame Blavatsky is really difficult to satisfy: "Far from being intoxicated by the heady fumes of my laudations," the latter upset her. "I confess," she says, "with my usual 'frankness' and my *unambiguous* rudeness,—I feel but a re-doubled mistrust." And how black I become in her eyes! Listen to the dilemmas whose four horns she continually throws at me: "Either the Abbé Roca is obstinately determined not to understand me, or he has an ulterior purpose. . . . I believe, I understand . . . . he either speaks to the winds and at random, or he wants to corner me, to force me to explain myself, so as to get a categorical answer from me . . . . and thus compromise me in the eyes of Christians among whom I should make fresh enemies—and that would be so much gained."

This is what she calls "my little arrangement." Is not this rather scandalous on my part! Wicked Abbé Roca, can there be such cunning in that tricky simpleton? Never mind! The wretch will not succeed in ringing the changes on Madame Blavatsky. "The Editor of the French *Lotus* might be deceived by it, but the Editor of the English *Lucifer* has seen through it." Consuls, sleep peacefully at the feet of the Capitol! There are watchers above, and you will hear their loud calls if the Gauls try to scale it.*

———

from the first of Monsieur Roca's letters to the last, together with my replies. The brochure would be interesting, and the public would be better able to judge which one of us is wrong.—H. P. BLAVATSKY.

* The *geese* [*oies,* in French] saved the Capitol, but the *anointed* [*oints,* in French] lost Rome.—H. P. BLAVATSKY.

———

Mon Dieu! What have I done to this good lady, to put her into that state? It is true that I am a Catholic priest (although I may have "thrown my biretta over the windmills"). And these priests, you know, she knows them by heart! Had she not "a long life passed in studying the above-mentioned priests"? I have once been told that "Christolatry" sometimes inspires so much horror in certain souls that they become Christophobes and Priestophobes. Let us hope this never will be the case with the Buddhists, whose meekness is unchangeable.*

Pray rest assured and do not disturb yourself on my account. There is no reason for so much alarm. The Abbé Roca is not at all what he is supposed to be, and he is even grieved to have caused this anxiety. Believe me, dear Madame, neither "do I speak at random and to the winds," as I hope to prove to you, nor do I seek to do you an ill turn, as you will see later. Your fears are groundless; you are looking for secrets where nothing exists, except perhaps a large share of *naïveté.*

I would willingly tell Madame Blavatsky what this poor Abbé Roca really is, if she had not, however,

sized him up better than he himself has been able to do, so far. That lady's first appraisal was the best; she would have done well to have held to it. Yes, she was more correct than I thought, when she called me *an optimist.* I recognize it now; I am more than an optimist, I am a *simplist* who is easily deceived, accustomed as I am to regard everything through the prism of the Holy Gospel of Jesus Christ.

II. It has cost me a good deal, even at this moment when Madame Blavatsky has dotted all her "i's" so carefully, to lessen my admiration and esteem for her. No! I cannot, I will not yet believe that she and her Masters are what she so positively affirms.

Just think! I had conceived such delightful hopes at the coming forth of this Hindu Theosophy, at the first accents of these Oriental voices issuing from the sanctuaries of the Himâlayas, and which

____

* The Abbe deceives himself again. I am neither "Christophobe," seeing that the impersonal Christos of the Gnosis is identical in my eyes with the divine Spirit of Illumination, nor "priestophobe," because I have the greatest respect for certain priests. Only I suspect Levites in general, the white bands of the Protestant as much as the cassock of the Catholic priest. The *odium theologicum* is known to me personally in all its fury. But, imbued with Buddhist principles, I hate none, not even my enemies. Does one hate the lightning because one puts a lightning conductor on the roof?—H. P. BLAVATSKY.

____

awakened such harmonious echoes in our Christian Churches.* I had so longed to believe that these new Sowers were those whose footsteps Joseph de Maistre fancied he already heard on the declivities of the neighbouring mountains. I was taking them for the evangelical workers of whom Christ spoke to the disciples: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." (*Luke*, x, 2; *John*, iv, 35.) I wanted to convince myself that the "Brothers" were the Missionaries announced by the prophets, who, as Malachi assures us, will come to turn the heart of the Fathers (of the Orient) toward the heart of the Children (of the West), and the heart of the Children toward the heart of the Fathers, our glorious ancestors of the earliest ages. (*Mal*., iv, 5-6, and *Matt*., xi, 14.) †

____

* This is really too much! What? "Oriental voices issuing from the sanctuaries of the Himâlayas . . . . awakened *such harmonious* echoes" in your "Christian Churches," when the priests of those Churches denounced them the moment they were heard in America or India—as the VOICE OF SATAN! That is a rose-water sentiment, an optimism contrary to all evidence.—H. P. BLAVATSKY.

† Hindu Theosophy—and the Abbé Roca knows this better than anyone—is declared by his Church as coming from hell. The Catholic bishops of Bombay, of Calcutta and other large Indian cities, were so frightened at the *harmony* of these voices, that from the very first they compelled the *faithful* to stop their ears with cotton. They threatened to excommunicate "whoever approached the *den of the sorcerers* just disembarked from America, of *those ambassadors plenipotentiary of the Enemy of God and of the Great*

Rebel [*sic*].” That was said by the Archbishop of Calcutta, if you please, in 1879. Another worthy and holy man, a missionary apostolic at Simla, dreading quite wrongly a “trade rival” perhaps, in the midst of a sermon announced my arrival in that rural Residence of the Viceroys of India, as that of “the Pythoness of the Great Accursed” (in the style of de Mirville and des Mousseaux). Were all these “good Fathers” deaf then, inasmuch as they did not hear the *harmonious* voices, even though their noses were on the Himâlayas? Is it not true then that for twelve years the descendants of your “glorious ancestors

____

So then, am I deceiving myself? Your language distresses me, Madame, and will not charm anyone, anywhere in Europe, except perhaps in Turkey.

Then there would be, if the Buddhists do not deceive or slander themselves, two Theosophies, one Christian and the other Pagan, as I understand there are two mysticisms and even three, according to Gorres; and also two Gnoses or Gnosticisms and two occultisms, the one orthodox and the other heterodox, and again two Kabalahs, one dating from before Esdras, the other since him; and finally, two Magics, one white, the other black.

But then, Madame Blavatsky, instead of presenting me to her readers as denuded of all esotericism, and absolutely ignorant of all Theosophy, ought to have, it seems to me, admitted instantly that my Theosophy and my esotericism have nothing in common with those of her Masters,* for the simple reason that mine are Christian while hers are Pagan.†

____

of the earliest ages”—and why not add to (Saint) Cyril of bloody memory and to (Saint) Eusebius of mendacious memory, the *Holy* Fathers of the Inquisition, the Torquemadas and Co.—have followed us everywhere, tearing our reputations to pieces because they had no longer the power to mangle our bodies with their instruments of torture? Then all those piles of books and tracts, filled with the blackest calumnies, the most shameless lies, the basest insinuations, emanating from the missionaries, are nothing but a dream? We have them, however, in the Adyar Library.—H. P. BLAVATSKY.

* The esotoricism of our Masters (let us rather say their divine philosophy) is that of the greatest of the PAGANS of antiquity. Elsewhere, the Abbé Roca speaks with contempt of the term. I will reply to that later. In the meantime I ask if there is in the entire universe a man so bold (except the ignorant missionaries) as to speak with contempt of the religion of Socrates, of Plato, of Anaxagoras, or of Epictetus! Assuredly, I should be the first to choose the position of servant to a pagan Plato, or an Epictetus, himself a slave, in preference to the office of highest cardinal to an Alexander or a Caesar Borgia, or even to a Leo XIII.—H. P. BLAVATSKY.

† That is what I have done in every possible way. One has but to read my two “Notes” to be assured of this.

____

Well, if she did not begin by doing me such justice at the outset of her refutation, she has carried it out with sufficient good grace at the end, and I thank her for it.

Here is what she says: "While in appearance we are both speaking the same language, our ideas as to the value and meaning of Christian

____

Yes, there are two Theosophies—the one, universal (ours), the other, *sectarian* (yours). Yes, there are two Kabalahs, the one compiled by Shimon ben Yohai in the *Zohar,* in the second century (we say the first), that is the true Kabalah of the Initiates, which is lost and whose original is to be found in the Chaldean *Book of Numbers;* and the other, that which exists in Latin translations in your libraries, the Kabalah denatured by Moses de Leon in the XIIIth century, a pseudograph composed by that Spanish Israelite, *with the aid and under the direct inspiration* of the Syrian and Chaldean Christians, *on the traditions preserved in the Midraschim* and the *remaining fragments of the true Zohar.* And that is why we find therein the Trinity and other Christian dogmas, and why the Rabbis, who have not had the opportunity of preserving among their family possessions some chapters of the authentic Kabalah, do not wish to know anything of that of Moses de Leon (that of Rosenroth and Co.), at which they laugh. See rather what Munk says on the subject. The mysticism and the Kabalah on which the Abbé and the others rely for data come down to them, then, from Moses de Leon, just as their system of the Sephiroth comes to them from Tholuck (l.c., pp. 24 and 31), their great authority. It was Hây Gaôn (died in 1038) who first developed the Sephirothal system as we have it now, *i.e.,* a system which, like the *Zohar,* and other Kabalistic books, has been filtered in the Middle Ages in the Gnosis already disfigured by Christians of the first centuries.—H. P. BLAVATSKY.

[The reference to Tholuck, as found in the footnote above, is rather misleading. It occurred once before in an identical manner, namely in H.P.B.'s Essay on "The Esoteric Character of the Gospels." *Vide,* pp. 216 and 238 of Volume VIII, in the present Series, where the actual source of this reference is fully explained in Compiler's Notes .—*Compiler.*]

esotericism, of Brâhman-Buddhist esotericism, and of that of the Gnostics, are diametrically opposed." (Who knows? I am not yet really convinced of it, and I will tell why later on.) She continues: "He derives his conclusions and his esoteric data from sources which I could not know, since they are of modern invention [not so modern, Madame, as you will see], while I am speaking to him in the language of the ancient Initiates, and offer him the conclusions of archaic esotericism. . . ."

To which I answer that one may admit, if absolutely necessary, the co-existence of the two esotericisms, because error is probably as ancient as truth, at least on our earth, but in no case is it possible to admit the priority of the altered source over the pure one.*

Madame Blavatsky, if she were right, would have rendered us a very great service, but to her own

Masters the worst possible one, in opening our eyes as she has done to the *paganism* of their doctrines. The term is serious, but it is she who uttered it first (observe this point!), and who compels me to repeat it.†

____

* Precisely. Now, as Christian theology is the youngest, and as even the *Judaism of Esdras* is only 400 years older, it follows that the Aryan source, from which the Arhats of Gautama drank, having priority, must be *the pure source,* while all the others have been altered. It appears, then, that we are perfectly in accord, sometimes.—H. P. BLAVATSKY.

† I do not deny that. Being neither Christian, Jew nor Mussulman, I must necessarily be *pagan,* if the scientific etymology of the term means anything. The Abbé Roca gives the impression of making excuses for using the expression he repeats. One would say that he is trying to persuade the readers that it was only a *lapsus calami,* a *lapsus linguae,* or what not! Nothing of the kind. What is the origin of the word *pagan*? *Paganus* meant, in the first centuries, an inhabitant of the village, a peasant if you like, one who by living too far from the centres of the new proselytism had remained (very fortunately for him, perhaps) in the faith of his fathers. According to the Latin Church, all that is not *perverted* to the sacerdotal theology is *pagan,* idolatrous, and comes from the devil. And what does Roman etymology, whose adoption was imposed upon other peoples by circumstances, matter to us? *I am democratic,* in the true sense of the word. I

____

If the assertions I am going to reproduce are well founded, it would follow, clearly, that Monsieur de Saint-Yves was absolutely right when he wrote: "There will come a time when new J*udeo-Christian* missionaries [and not *pagan-Buddhist*] will re-establish a perfect communion of science and love with all the other religious centres of the Earth." *

It will be found that these Judeo-Christian missionaries are necessarily the legitimate heirs of the Egypto-Chaldean sacerdotal caste, for Moses, as everyone knows, was initiated in all the Gnosis of the sanctuaries of Egypt ("*Et eruditus est Moyses omni sapientia Aegyptiorum. . . .*"—*Acts,* vii, 22); these latter sanctuaries were derived, in their turn, by an ascending road from that mysterious and primitive Church of the *protogones* " *quorum nomina sunt inscripta in coelis,*" according to the solemn teaching of St. Paul (*Heb.,* xii, 23). † We easily ascend the rungs of that glorious genealogy in the splendid work of the author of the *Mission.*

Madame Blavatsky may see by this that the sources from which Catholics draw are not of modern invention, as she is pleased to say. ‡

____

respect the country folk, the people of the fields and of nature, the honest labourer scorned by the wealthy. And I say loudly that I prefer to be a *pagan* with the peasants than a Roman Catholic with the Princes of the Church, of whom I take very little notice so long as I do not find them in my way. Once again, the Abbé Roca is making a little *fiasco*. *Vide* note 6.—H. P. BLAVATSKY.

[Note 6 is the footnote on p. 375 of the present Volume, beginning with: "The esotericism of our Masters

"—*Compiler.*]

* *Mission des Juifs*, p. 178. [Ch. IV, p. 198, in the 1884 edition].

† [The wording of the Vulgate is different, namely: "Et Ecclesiam primitivorum, qui conscripti sunt in coelis, et judicem omnium Deum, et spiritus justorum perfectorum."—*Compiler.*]

‡ Grieved to contradict him again, and always. In my eyes the sources drawn upon by the Catholics are extremely modern in comparison with the *Vedas* and even with Buddhism. The "solemn teachings" of St. Paul date from the sixth or seventh centuries—when, revised and thoroughly corrected, his *Epistles* were finally admitted into the Canon of the Gospels, after having been exiled therefrom for several centuries—rather than from the year 60. Otherwise why should (Saint) Peter have

———————

The thesis of the Marquis de Saint-Yves emerges victoriously from the very assertions of my learned antagonist.* I should lose one illusion; I should confirm myself in my thoroughly Christian convictions.

———————

persecuted his enemy Paul, personifying him under the name of Simon Magus, a name which has become as generic as that of a Torquemada or a Merlin?—H. P. BLAVATSKY.

* I really fear that the thesis of Monsieur (le Marquis de) Saint-Yves will emerge from my hands no more victorious than the rosy dreams and the optimism of my honoured correspondent. The sources found therein ascend no higher than the personal visions of the learned author. I have never read the entire work, but it was enough for me to read its first pages and a manuscript-review of one of his fervent admirers, to assure myself that neither the esoteric data of the sacred literature of the Brâhmanas, nor the exoteric researches of the Sanskritists, nor the fragments from the history of the Âryas of Bharatavarsha, nothing, absolutely nothing known to the greatest pandits of the country, or even to the European Orientalists, supports the "thesis" which the Abbé Roca confronts me with. The book eclipses as a learned fiction the works of Jules Verne, and the Abbé might as well compare my "*contradictions*" with the works of Edgar Poe, the Jules Verne of American mysticism. The work is entirely devoid of any historical or even traditional basis. The "biography" of Râma therein is as fictional as the idea that the Kali-Yuga is the Golden Age. The author is certainly a man of great talent, but the fantasy of his imagination is more remarkable than his learning. The Hindu Theosophists are ready to pick up the gauntlet if it is thrown to them. Let the Abbé Roca or any other admirer of the *Mission* take the trouble of transcribing all the passages that mention Râma and the other heroes of ancient Aryâvarta. Let them support their statements by *historical* proofs and the names of ancient authors (of which we find no trace in this work). The Hindu

———————

The Hindu Theosophists would then have given their full measure. As to Theosophy itself, it would certainly lose nothing of its universalist character. Madame Blavatsky recognizes that "Theosophy is neither Buddhism, Christianity, Judaism, Mohammedanism, Hinduism, nor any other *ism*: it is the *esoteric synthesis* of all the known religions and philosophies." It is true that in her eyes it is not Christianity either; but I venture to think that she deceives herself on this point. To my way of thinking, true Theosophy is indistinguishable from real Christianity, from the integral, scientific Christianity, such as is conceived by the author of the *Mission,* by enlightened Catholics, orthodox Kabalists, and the Johannites of the traditional school of Joachim of Floris, of John of Parma, of the Franciscans and the Carmelites, to which Renan has dedicated the

———————

and other Theosophists will reply and overturn one by one all the stones of the masonry based on the phonetic etymology of the name of Râma of which the author has made a veritable Tower of Babel. We will give all the historical, theological, philological, and above all, logical proofs. Râma had nothing to do with the Py-Ramides (!!), nothing either with Rameses, not even with Brahmâ or the Brâhmanas, in the desired sense; and still less with the "Ab-Ramides" (!!?). Why not with Ram-bouillet, in that case, or "le Dimanche des Rameaux"? The *Mission des Juifs* is a very fine romance, an admirable fantasy; but the Râma found therein is no more the Râma of the Hindus than the Whale that swallowed Jonah is the zoological whale that disports itself in the northern and southern seas. I do not at all object to the Christians swallowing whale and Jonah if they have the appetite, but I absolutely refuse to swallow the Râma of the *Mission des Juifs.* The fundamental idea of that work would delight those English people who seek the honour of proving that the British nation descends in direct line from the Ten Tribes of Israel; from those tribes that were *lost before they were born,* for the Jews never had but two tribes, of which one was but a caste, the tribe of Judah, and the other, that of Levi, the priestly caste. The others were only the personified signs of the zodiac. What can Râma have to do with all that?—H. P. BLAVATSKY.

———————

most learned of his works of criticism, which is certainly not his *Life of Jesus.* (See the dissertation by Renan on *The Eternal Gospel* of Joachim of Floris, published in the *Revue des Deux-Mondes,* Vol. 64, beginning with the first part of the issue for July 1, 1866, pp. 94-142.)

III. As for myself, I had hoped, in my childish simplicity—have I not said it and repeated it enough in my first articles in *Le Lotus*?—that the "Sages" of the Himâlayas would themselves also take part in the erection of that beautiful and glorious Theosophico-Christian Synthesis. Was it a dream? Should it be renounced? Well, no, surely not yet, not so soon!

Madame Blavatsky, it is clear, does not give any quarter; she strikes with a quick and lively hand: "I

have put an extinguisher," she says, "on the rosy hopes that shone in the flame of his first letter . . . . . because I could not take seriously the simple compliments of civility addressed to the *pagan* Mahâtmans by a Christian and a French Abbé." The term is there, but it is I who underline it, and for good reason.

Ah! Madame, what you have taken for simple compliments was no trap! It was a sincere expression, if not of a firmly established conviction, at least of an ardent desire and a wish entirely in your favour. Christ could very well get along without the Buddhists, if necessary, but the Buddhists could not do without him, certainly . . . . and you do not intend to do without him either, intelligent as you are.* I do not despair of dissipating the misunderstanding. There certainly is one.

---

* I permit myself to reply that Buddha is the elder of Jesus (confused with the Christos) by 600 years. The Buddhists, however, whose religious system was crystallized ever since their last ecclesiastical Council which preceded the first Christian Church Council by several centuries, have been able to do very well without the Christ invented by the latter. They have their Buddha, who is their Christ. Their religion, which transcends in moral sublimity all that had been hitherto invented or preached in this world, is older than Christianity, and all that is fine in the Sermon on the Mount, *i.e.,* all that is found in the Gospels, was already to be found for centuries in the Aphorisms of Gautama the Buddha, in those of Confucius, and in the *Bhagavad-Gîtâ.* What does the Abbé Roca mean when saying that the Buddhists "could not do without him [Christ], certainly," when

---

I do not regret a single word I have published, in view of the agreement in *Le Lotus* and elsewhere, for if, on the one hand, I receive smart blows and bitter jests in good part, on the other I gain the advantage of having given proof of goodwill, wide tolerance and an entirely Christian—if not Buddhist—brotherliness.

My honoured correspondent flatters herself upon having upset my edifice. She says: "It has crumbled under a slight puff, like a simple house of cards . . . . . and that was not always my fault." Whose fault was it, then? Surely not mine either, and I should be grieved if I had compelled Madame Blavatsky to undermine that foundation, because she would have been working against herself and not against me. It is true that she would have destroyed my hopes. It is also true that she would have broken my heart as a Frenchman, a European, and a Priest of Jesus Christ. But by the same blow she would have destroyed herself and, in that event, upon what would she have had to congratulate herself?*

---

they have done without him for more than 2,000 years? What is he trying to insinuate by speaking of me in the same way? I have the honour to tell him that there was a time when I believed as he does; there was a time when I was idiot enough to believe what had never been proved to me, but now, believing no more in such things and approaching the sixties, it is not likely that I should be caught by the bird-lime of fine sentiments. No, there is no "misunderstanding" at all. If, in spite of all my care in dotting my "i's," he persists in not wishing to understand me, he shows bad faith. May it be that he wants to drag on an impossible polemic because, not being able to answer my arguments by proofs of the same weight, he nevertheless wants to have the last word? In that case I yield to him with

pleasure. I have really neither time nor desire to fight windmills.—H. P. BLAVATSKY.

* The Abbé is really too sensitive. I thank him for his solicitude so very. . . . Christian, for my humble self; but at the risk of "breaking his heart" once more, the truth compels me to say that I do not at all understand his obstinacy, notwithstanding my protestations, in bewailing my luck. Unfortunately for him, I have very little softness in my nature. He will not be the one to instruct me. If he continues his jeremiads to the tune of "My

____

IV. Now then. What can this mean? To dispossess Christ of his great conquests? To throw back the civilization inaugarated under his auspices? To overturn his altars in the West? To root out his name from our soil ? Beware! Renan, the same Renan that Madame Blavatsky invokes against me, would exclaim: "*To tear away that name from the world today would be to shake it to its foundations!*" (*Life of Jesus*).

Too late! He is the Master, his spirit has become our universal spirit for ever, his soul has passed into our soul. Christ and Christianity are from now on merged into one. The principles of his Holy Gospel, all the ideas of fraternity, of tolerance, of solidarity, of union, of mutuality and so many others which are associated with the glorious trilogy of our immortal Revolution, are preparing themselves to triumph with the very principles of modern Civilization, which will carry its benefits to all parts of the world, even to that Orient which does not yet understand it, and which would try to stifle it in its cradle in the West. Mercy of God!

Just heaven! What an undertaking! One of my ideas has been called "*baroque*"*;* what shall we call this one, if it really had an

____

Aunt Aurora" he will edify the readers of *Le Lotus* even less than myself. Let him be calm, and let his afflicted heart be consoled. *Those wishing to destroy me cannot do so.* I am in no danger. Others, stronger than he, have tried to bend me to their ideas, or to break me. But I have the epidermis of a *Tartar,* it seems; neither threats garlanded with the flowers of his rhetoric and powdered with the pale roseate tints of his poetry, nor compliments addressed to "my intelligence," will affect me. I appreciate at its exact value his wish to confound the two esotericisms—the Christian esotericism and that of the old Initiates of submerged Atlantis. That does not prevent me from seeing that his wish is built on the terrain of "Castles in Spain." The two esotericisms have done very well without each other throughout the centuries, and they can live side by side, without running foul of each other too much, for the rest of the *Kali-Yuga,* the black and fatal age, the age of sinister causes and effects, which has not prevented it being represented in France as the Golden Age—one of the errors accepted by the Abbé Roca with that innocent faith so characteristic of him.—H. P. BLAVATSKY.

____

Collected Writings VOLUME IX

June, 1888

origin in any brain at all? Can we not see what is happening? What tremors everywhere! And we are merely at the dawn of the *New Day.* The Sun which is Christ, "*the Solar Christ,*" as the Kabalists say, that sun has not yet risen upon us; but the dawn is beautiful, full of radiances, of perfumes, of hopes! And some would wish to stop the ascending march of that orb! How senseless! No, neither the Seine, nor any other river in Europe, will see that which the Nile saw, in the words of Lefranc de Pompignan:

> The Nile has seen on its banks
> The dark dwellers of the desert
> Insult, with their savage cries
> The Radiant Star of the Universe

for then would happen what that poet sings of in the same stanza:

> Feeble crime, weird frenzies!
> While those monsters barbaric
> Fling their insolent shouts,
> The God, pursuing his path,
> Pours torrents of light
> On his obscure blasphemers!

That is not possible. No, no! Christianity will never have to repel such an attempt. That cannot be what Madame Blavatsky wishes to say.*

V. However, here are terrible affirmations, or rather bold denials; but they reveal their meaning to my understanding, and I will tell you how.

"I deny *in toto,*" she exclaims, "the Christ invented by the Church, as well as all the doctrines, all the interpretations, and all the dogmas, ancient and modern, concerning that personage. . . . . I have the keenest aversion for the *Christolatry* of the Churches. I hate those dogmas and doctrines which have degraded the ideal Christos by making of it an absurd and grotesque anthropomorphic fetish. . . . .

____

* The Abbé is deceived. That was exactly my idea. The "obscure blasphemers" of which he speaks are the Christians of the first centuries, those bands of catechist-brigands, of ragged and filthy robbers, collected from all the sewers of the Roman provinces and posing as the "guard of honour" of their *Holinesses,* the Cyrils of murderous memory, the butchers of the Holy Church—that sanguinary bludgeon for nearly seventeen centuries.—H. P. BLAVATSKY.

____

Jesus crucified was nothing but an *illusion,* and his story an allegory. . . . For me Jesus Christ, *i.e.,* the Man-God of the Christians, copied from the Avatâras of every country, from the Hindu Kı ishŠa as well as the Egyptian Horus, was never a *historical* person. He is a deified personification of the glorified type of the great Hierophants of the Temples, and his story as told in the New Testament is an allegory." *

These denials are doubtless serious, and it is evident that in these terms and on this ground, no understanding would be possible, no agreement could be hoped for between Christians and Buddhists. †

But one can, happily, turn the question, present it under another aspect, and solve it favourably. We are going to try. One word alone embarrasses me more than all the former ones; it is the one I have underlined above, in the passage from Madame Blavatsky, who has called herself and the Mahâtmans PAGANS. But have we to take that strange expression seriously? I do not think so. There must be something equivocal in it, a *quid pro quo.*

I have an idea that nothing in the world is less pagan than the conceptions of the "Brothers" and their adepts.‡ My noble partner will tell me if I am deceived, after having done me the honour of listening very attentively. I beg her to reflect well on the matter, and above all not to imagine there is a trap hidden under my words. My speech is frank, limpid as a rock-crystal.

Let us see, my dear Madame, if you have a clear understanding of the meaning covered by the word *pagan* in the European mind and according to all our lexicons? (See among others, Quicherat,

____

* Exactly, the Abbé has a remarkable memory—H. P. BLAVATSKY.

† The Abbé is right. No agreement is possible between the dogmatic Christolatry of the Churches, his anthropomorphic god, and the Oriental Esotericists. True Christianity died with the Gnosis.—H. P. BLAVATSKY.

‡ I will explain myself for the last time. The "Brothers" and "Adepts," being neither Christians, Jews, nor Mussulmans, are necessarily, like myself, *pagans,* Gentiles to all Christians; just as the latter, and above all Roman Catholics, are pure *idolaters* to the "Brothers." Is that clear enough? The Christ of the Abbé Roca said: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (*Matt.*, x, 5). I am astonished to find an Abbé making so little of the order of his Master!—H. P. BLAVATSKY.

____

which I have just *consulted again.*) The pagans, in Latin *pagani,* from *pagus*, a village or hamlet, were the *pago-dedite,* the villagers, the country-folk, the ignorant idolaters who took the sacred signs, the religious symbols, for divine realities. How can one imagine that the Mahâtmans and Madame Blavatsky are that kind of people? I am convinced to the contrary.*

It is evidently not what this learned woman intended to declare, no more than she meant to make herself out to be anti-Christian when she so maltreated that Christ, the Man-God, whom she does not see demonstrating clearly and plainly his historical existence, by the experimental proof the philosopher employed when he proved motion by walking in front of the negators. Christ lives with us otherwise than as a vain abstraction, for he is about to upset our world and reverse its two poles, setting up on high that which was below, and bringing down that which was on high, just as he declared. † Have we indeed eyes and see not?

I know what Madame Blavatsky will say to this. . . We are coming to that. Meanwhile, I will face her with her own words, on this occasion quite suitable and correct: "I have," she says, "the most profound respect for the transcendental idea of the universal *Christos*

____

* Grieved, of course, as ever, to dissipate your sweet illusion, dear Monsieur. I needed that lesson in etymology, and I thank the Abbé Roca for it. I fancy, however—though I am not so indiscreet as to ask his age—that I knew all that he has just taught me before Madame his mother had put his legs into his first pair of pants. The *pagani* or pagans may have been *ignoramuses* in the eyes of those more ignorant than themselves—those who accepted for coined money the ass of Balaam, the whale of Jonah, and the snake that walked on its tail—but they were not more *ignorant* for all that. As the most serious books speak of Plato, Homer, Pythagoras, Virgil, etc., etc., under the name of "*pagan* philosophers and poets," the *Adepts* are found in good company. The little lesson is as useless as it is far-fetched. I am a *pagan* to the Christians, and I am proud of it. I have said it elsewhere: I far prefer to be a pagan with Plato and Pythagoras, than a Christian with the Popes.—H. P. BLAVATSKY.

† [These expressions are actually to be found in *Job*, v, 11, and in *Isaiah*, xxvi, 5.—*Compiler.*]

____

(or Christ) who lives in the soul of the Bushman and the savage Zulu, as well as in that of the Abbé Roca."However, you are going to see that we shall close by finding the crux of the difficulty, and by scientifically resolving it, perhaps even by finding ourselves in perfect agreement. " So much the better, so much the better," I will repeat after her.

The difficulty she experiences in admitting a *carnalized* Christ, as she states, will not remain for ever, I hope. Her eyes are made to see clearly.*

Undoubtedly a "personal adjective cannot be applied to an ideal principle" while it remains in the state of an abstract Ideal: but is the Χριστός, or Universal Christ, *living in our souls,* a *mere idea,* in her estimation, an absolutely impersonal Principle? I am well aware that she has said *yes,* but she has also said that the Mahâtmans are pagans. There are confusions in this which will have to be dissipated.

VI. Christ, according to the orthodox Gnosis, is this: he is the Son engendered from all eternity in the adorable arcane of the *internal Processions of the divine Essence;* he is the living Word, consubstantial with the Father, of whom St. John speaks; he is the *Lumen de Lumine* of the Nicene symbol, chanted in Christian Churches of all rites and every sect (excepting the *Filioque* of the Orthodox Greco-Russian

____

* Let us hope so. And it is exactly because my eyes saw clearly, perhaps before my esteemed correspondent was born, that I have no desire to fall back into the Egyptian darkness of ecclesiastical dogmas. I will never accept the inventions of Irenaeus, of Eusebius, of Jerome, or of Augustine. The "orthodox gnosis" is blasphemous in my eyes, a hideous nightmare which transforms the Divine Spirit into a cadaver of putrefied flesh, and clothes it in cheap human finery. I only recognize the Gnosis of Marcion, Valentinus and such others. A day will come when Oriental Esotericism will render the same service to Christian Europe as Apollonius of Tyana rendered at Corinth to his disciple Menippus. The golden wand will be stretched out towards the Church of Rome, and the ghoul which has vampirized the civilized peoples since Constantine will resume its spectral, demoniacal form of incubus and succubus. So may it be!
Om mani padme hum!—H. P. BLAVATSKY.

____

Church).* That same Word was conceived before all the centuries and outside the essentially divine Circle, by Ochmah, or the emanated feminine Principle, † or again living Wisdom, immaculate and fecundated by Ensoph ‡ who is the masculine Principle, issued from

____

* Yet the *Filioque* of the Orthodox Greco-Russian Church is that which is nearest to the Esotericism of the Orient.—H. P. BLAVATSKY.

† If by "Ochmah" the Abbé means *Chokhmah-Wisdom* (sometimes phonetically written Hochmah), he is seriously deceived again. Hochmah is not "the feminine Principle" but the masculine, since it is the "Father," *Yah,* while *Binah,* Intelligence or Jehovah, is the feminine Principle, "the mother." Here is the superior triangle of the 10 Sephiroth:

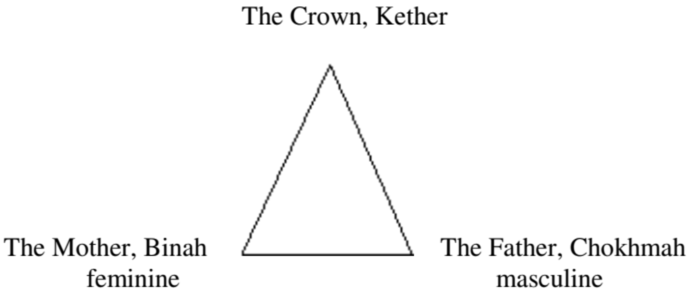

Kether is the highest point (*Eheieh,* Being). The Microprosopus, the Son, emanates from the two Sephiroth, Chokhmah (or rather *Chokhma,* because the letter H was added by the Christian Kabalists) and Binah, the two lower points of the triangle. But where has the Abbé studied the Kabalah?—H. P. BLAVATSKY.

‡ En-Soph was never "the masculine Principle" any more than Parabrahm. En-Soph is the Incomprehensible, the Absolute, and has no sex. The first lesson in the *Zohar* teaches us that En-Soph (the Non-Being, for it is Absolute Being *per se*) cannot create. And not being able to create the Universe (which is only a reflection of En-Soph on the objective plane), it can still less *engender.*—H. P. BLAVATSKY.

____

God, and called the Holy Ghost (perhaps the Akâśa of the Hindus).†

Now then, we Catholic priests, teach that this same Son, this same Word, was made flesh: *Verbum caro factum est* (*John, i,* 14—Nicene Creed). Here it is in a few words: This only Son, this Word conceived from all eternity by the Father-Mother who is God ⦶, then begotten by En-Soph, I, in the bosom of Ochmah, ○, has come to our Earth, *to the south pole of Creation,* to take a body and a soul like ours, but not a Spirit, mark well, not a human personality. There are not two persons in the Man-God, there is only the Person of the eternal Son, of the *Principle* as he calls himself (*John*, viii, 25); but there are two natures, the *assuming* nature which is wholly divine, and the *assumed* nature which is yours, Madame, which is mine, as it is that of the

Bushman and the Zulu savage, as it is that of the greatest rascal to be found on earth.

Man had nothing to do with that *generic conception;* that mystery was accomplished within a Virgin, and could be accomplished only therein. Because that Virgin was none other than Ochmah, the feminine Principle herself, the Spouse of En-Soph, the immaculate

____

* Akâśa is not the Holy Ghost, because then Akâśa would be *Shekhinah,* while Akâśa is the noumenon of the Cosmic Septenary whose soul is Ether. *Shekhinah* is a feminine principle just as the Holy Ghost was with the early Christians and the Gnostics. Jesus said in the *Gospel of the Hebrews:* "And forthwith my mother the Holy Ghost took me and carried me by one of the hairs of my head to the great mountain called Tabor." [Origen, *Comm. in Evang. Joannis,* tom. II, p. 64.] Well indeed, if that is what you "Catholic priests" teach your flocks, I can hardly congratulate you on it and I am sorry for them. It seems, after all, that the Abbé is right in saying that his Christ has "reversed its two poles, raising that which was below, and putting down that which was on high" (*vide supra*). The entire Kabalah with the Sephiroth has had its share of it, and the brains of the Kabalists also.—H. P. BLAVATSKY.

† Madame Blavatsky knows as well as anyone the esoteric value of that sacred hierogram: which, when separated *ab intra,* gives I and , which form by their conjunction *ad extra* the number 10, the symbolic figure of the whole Creation.

____

Wisdom clothed with a body,* as a preliminary to causing the same Word she had already conceived by the Holy Ghost at the north pole of Creation, to pass into *human Nature*; † and she came, under the name of Mary, to conceive again at the south pole in order to place it within reach of the fallen.

Hence the expression occurring so often in the Church Fathers: "*Prius conseperat in mente quam in corpore, prius in coelis quam in terris*" I am referring here to things which are perfectly intelligible, if not for everyone, than at least for an open-minded understanding as is that of Madame Blavatsky.

I foresee what she will reply; in fact it is already in her article. She will say: the Incarnation of Divinity in Humanity is "the Apotheosis of the Mysteries of Initiation. The Word made flesh is the heritage of the human race, etc." Nothing is more true; that language is absolutely Catholic. It is also true, as she adds: "The *vos Dii estis* applies to every man born of woman." Here is the way we explain it in the light of the *Zohar*:

Astral Humanity, or the original and universal Adam-Eve, formed, before the Fall, an integral and homogeneous body of which the divine Christ was the Spirit, if not the soul. The soul of it was rather Ochmah, or the immaculate Wisdom. The Fall took place—I will not determine either the cause or the nature of it now, so as not to have two controversies at once. That fact, well known to Madame Blavatsky, but explained differently by her, brought about the dislocation of that great body—if one can call by that name the biological Constitutions of the spiritual or north pole. My antagonist

____

* No initiate is ignorant of the fact that spirits clothe themselves to descend and divest themselves to re-ascend.

† I have already had the honour of telling the Abbé Roca that his "Ochmah" (Chokhmah then, if you please) was a masculine principle, the "Father." Does he want to make of the Virgin Mary the bearded Macroprosopus? Let him open the *Zohar* and learn therein the hierarchy of the Sephiroth, before saying and

writing things which are . . . . impossible. Here is what the *Zohar* of Rosenroth says, as translated by Ginsburg: *Chokhmah* or "Wisdom" (חכמה), the active and masculine power (or principle), represented in the circle of divine names by *Jah* (יה). See *Isaiah*, xxvi, 4—"Put your trust in Jah, יה ; etc.Whether Jah be translated as "Eternal," in the French Bible of Ostervald, or even as "Lord God," in the English version, he is always *God*, the Father, and not the mother-*goddess*, Mary.—H.P. B.

____

would express it otherwise; she would say that Humanity passed from a state of Homogeneity or the Heavenly, to a state of Heterogeneity in which it finds itself on earth. Be it so. I am quite willing here to ignore the idea of sin which is implied in our dogma. In any case she was compelled to touch upon the question, very embarrassing for her, of the origin of evil; she has extricated herself as well as she could, but not brilliantly.* The Kabalah explains it far better, and *The Eternal Gospel* printed in London in 1857 (Trübner and Co., 60 Paternoster Row) throws a vivid light upon that mystery. It is of little consequence to the main point of our discussion.

What is certain is that evil desolates the earth and that we all suffer from it. The Buddhists are condemned by their system to ascribe to God a singular paternity with that *vos Dii estis* interpreted in their fashion. Not only the Bushmen and the Zulu savages but even the Cartouche, the Mandrin and the Troppmann † can use the name and think themselves warranted to bear the title of *Sons of God.* A pretty family, forsooth.‡ The Christian teaching, without defrauding those poor creatures of their paternal heritage, takes at least the precaution of imposing on them a fitting behaviour. It offers them

____

* It is not for me to say whether I have extricated myself brilliantly or not. I always know, at least, what I am talking about, and the actual value as well as meaning of the words and the names I use, which is not always the case with the Abbé Roca. I regret to say it, but before giving lessons to others, it would perhaps be well for him to study the elementary Kabalah.—H. P. BLAVATSKY.

† [The reference is here to three famous French criminals, namely: Louis Dominique Cartouche, a thief (b. ca. 1693; executed Nov. 28, 1721), Louis Mandrin, a bandit and highwayman (b. 1724; exec. May 26, 1755), and Jean Baptiste Troppmann, an assassin (b. 1849; exec. at Paris,Jan. 19, 1870).—*Compiler.*]

‡ A "family" no worse than that of David, *assassin* and *adulterer,* from whom Jesus is made to descend; or even than that which presented itself before the Eternal, as the *Book of Job* tells us: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (*Job*, i, 6; ii, 1), *Satan, the handsomest of the Sons of God.* If Satan, just like you, me, or Troppmann, was not the son of God, or rather of the Essence of the *absolute* divine Principle, would your God be *Absolute* and *Infinite*? We ought not to forget, even in argument, to be logical.—H. P. BLAVATSKY.

____

the means, as rational as it is just and easy, to reinstate themselves into the primordial conditions of their original sanctity: You are fallen, degraded; it is easy to recover. Cling once more to that Christ from whom you have cut yourselves off. You do not have to lift yourselves to heaven to reach him: he has come down to earth within reach of you. He is within your own nature, in your own flesh. Every cell, every monad, dropped from his celestial body into the lower regions, is

re-associated with him through affiliation with the Church which, according to St. Paul (*Eph.*, i, 23), is the true social body of the Christ-Man—the organized body in which is hidden the Christ-Spirit, as the butterfly is hidden in the chrysalis. And there is the entire mystery of the Incarnation! Where is the absurdity? *

In what respect does this Dogma shock the reason? In what respect does it repel those who recognize the Christ-Principle, or the Universal Christ? Now, if one denied the existence of that Christ, then indeed it would be impossible to understand each other.

VII. It is exactly this that I would like to learn from my worthy correspondent before pursuing the controversy any farther.† The question is not exactly that to which Madame Blavatsky has already replied by saying: "a divine Christ (or Christos) never existed *under a human form* outside the imagination of blasphemers who have carnalized *a universal and entirely impersonal principle* . . . . . he who would say '*Ego sum veritas*' is yet to be born." It is actually another question, a more basic one, namely: *Does the Christos exist, whether in heaven or earth, or under any form, divine or human*?

____

* I notice that the Abbé Roca is arraying himself again in the Buddhist, Vedântin, Esoteric, and Theosophical tenets, only substituting the name "Christ" for those of Parabrahman and Âdi-Buddha. In England they would say he amuses himself by carrying coals to Newcastle. I am not opposed to the doctrine, for it is our own, but rather to the limitation set by the Christians. Let them, then, at once take out a patent of invention for that which has been recognized and taught under other names in an age when even the molecules of the Christians had not yet floated in space.—H. P. BLAVATSKY.

† The Abbé will have to "go" it alone then. I withdraw and absolutely refuse to prolong the controversy. Let him first learn the A.B.C. of Esotericism and the Kabalah, and after that we shall see.—H. P. BLAVATSKY.

____

I have the honour of warning Madame Blavatsky that even if her visual and conceptual apparatus does not allow her to understand or admit that the Christ-Principle could become the Bodily-Christ or the Man-God, I should consider her still a Christian,* and for this reason:

In our Holy Gospel, which she almost considers, with Strauss, as the Masonic Ritual of the most commonplace human understanding, in the mouth of our Saviour Jesus Christ, whom she takes for an idealization of terrestrial humanity, the blessed words that I interpret in her favour are found, and I am happy to apply them to her with justice—I believe so, at least. Listen to the divine utterance:

"And whosoever speaketh a word against the Son of man [the Man-God], it shall be forgiven him: but whosoever speaketh against the Holy Ghost [the Christ-Spirit], it shall not be forgiven him, neither in this world [the present era, which is closing], neither in the world to come [the era which is opening in our day]." † It is indeed remarkable that these words were repeated by the Four Evangelists. ‡ The reason is that they are of capital importance. The version according to St. Mark is the most liberal of all. It declares that were the things said against the Son of Man *blasphemies,* these blasphemies would be forgiven, if they were not addressed to the Holy Ghost (*loc. cit.*).

Nothing authorises me, however, to say that Madame Blavatsky has blasphemed against the Holy Ghost: I should rather declare the contrary.§ Therefore, it is not I who would say *raca* to her—never, never!

____

* Everyone has the right to think what they will of me; but an illusion will never be a reality. I have as much right to hold that the Pope is a Buddhist, but I will take pretty good care not to do so; a Buddhist is not he who merely wishes to be one.—H. P. BLAVATSKY.

† *Matt*., xii, 32; *Mark*, iii 28-29; *Luke*, xii, 10; *I John*, v, 16.

‡ All the more remarkable in view of their contradicting each other in everything else.—H. P. BLAVATSKY.

§ "First catch your hare, then cook him." To accuse a person "of blasphemy" you must first prove that such a person *believed* the thing against which he blasphemes. Now, as I do not believe *in the revelation* of the contents of the two Testaments and as, for me, the Mosaic and Apostolic "Scriptures" are not more *Holy* than a novel of Zola's, and as the *Vedas* and the *Tripitakas* have far

____

She can convince herself by the very words of our Saviour, that Christ is not that "jealous and cruel idol which damns for eternity those who decline to bow down before it," since even that insult will find grace and forgiveness before the infinite mercy of the heart of the God-Man.

What I fear for Madame Blavatsky, is that the discussions she has had with Christian priests, and which must have been extremely lively on both sides, since she says she paid "for having known the said priests," may have greatly contributed to falsify her ideas about Jesus Christ. We must admit that many among us, ministers of his meek and lowly Gospel, hardly shine in our age with a profound understanding of the Arcanes of Christ, and that our tolerance has not always been—indeed far from it—-in conformity with that of his heart. It is certain, for example, that the terrible Christ of the Inquisition, our own work, was not at all designed to render the true Christ agreeable or to recommend him, the Christ of the Sermon on the Mount and of the vision of Tabor.* It is equally certain that our own Christ, the one of the priests, is held in abomination, alas, by many people. He whose example we have sorely neglected to follow, while he had told us: "*Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis*" (*John*, xiii, 15).

____

more value in my sight, I do not see how I could be accused of "blasphemy" against the Holy Ghost. *It is you who blasphéme* in calling it "a male principle" and the lining of a feminine principle. *Raca* are those who accept the divagations of the "Fathers of the Church" to the "Councils" as the direct inspiration of that Holy Ghost. History shows us those famous Fathers killing each other at their assemblies, fighting and quarrelling among themselves like street porters, intriguing and covering with opprobrium the name of Humanity. The *Pagans* blushed to see it. Every new convert who had permitted himself to be entrapped, but who had retained his dignity and a grain of good sense, returned, like the Emperor Julian, to his old gods. Let us leave these sentimentalities, then, which affect me very little. I know my history too well, and rather better than you know your *Zohar,* Monsieur l'Abbé.—H. P. BLAVATSKY.

* Still another mistake. There are good and bad priests in Buddhism, just as there are among the Christians. I detest the sacerdotal *caste,* and always distrust it,

____

VIII. I close, for this occasion at least, by bringing to light the religious homage Madame Blavatsky renders, perhaps unwittingly, to our Holy Gospel: "The New Testament," she says, "certainly contains profound esoteric truths, but it is an allegory." The word *allegory* will be replaced someday, in the vocabulary of this exegete, *by typal work.* In all questions, types have the peculiarity, according to Plato, of being at the same time an allegory and the exact expression of a

historical reality. Then she will realize for herself that wondrous thing she mentioned in a note: "Every act of the Jesus of the New Testament, every word attributed to him, every event related of him during the three years of the mission he has been made to fulfil, rests on the *programme of the Cycle of Initiation,* a cycle itself founded on the Precession of the Equinoxes and the Signs of the Zodiac." *

Yes, indeed, I really believe it! How could it be otherwise? All this not only rests on the programme but fulfils it and must fulfil it. Christian esotericists disclose the reason of that harmony; † they know and teach that Jesus Christ is the historical realization of all the virtues and all the spirit of prophecy that had illumined the world before his coming, which had illumined the Seers of every

____

but I have absolutely nothing against the single individuals who compose it. It is the *whole system* for which I have a horror, just as every honest man has, who is not a hypocrite or a blind fanatic. The majority are prudent and keep silent; as for me, having the courage of my opinions, I speak and declare exactly what I think.—H. P. BLAVATSKY.

* I render no homage at all to your "Holy Gospel"; undeceive yourself! That to which I render homage has ceased to be visible to your Church or to yourself. Having become, from the early centuries, the whited sepulchre spoken of in the Gospels, that Church takes the mask for the reality, and its personal interpretations for the voice of the Holy Ghost. As for yourself, Monsieur l'Abbé, you who so vaguely sense the personage hidden under the mask, you will never recognize him because your efforts lead in the opposite direction. You are trying to *mold the features of the concealed unknown upon those of the mask,* instead of boldly tearing off the latter.—H. P. BLAVATSKY.

† Till now I have only found *cacophony* in the opinions of Christian Esotericists, cacophony and confusion. For proof see your *Ochmah.*—H. P. BLAVATSKY.

____

sanctuary and which was diffused in Nature herself, speaking through the voice of the Oracles, and the agency of Pythonesses, Sibyls, Druidesses, etc. Listen to St. Paul's words on this subject: "*Multifariam multisque modis olim Deus loquens patribus in Prophetis: novissime diebus istis locutus est nobis in Filio, quem constituit heredem universorum, per quem fecit et saecula*" (*Hebr*., i, 1-2). The entire admirable chapter should be quoted, and read in the light of the *Zohar.* *

We know, moreover, that Jesus Christ was the subject of anticipations, previsions, longings and expectations of all the generations before him, not only in Israel, as Jeremiah says (xiv, 14, 17), but throughout the whole world, among all peoples without exception, as Moses said: "*Et ipse erit expectatio gentium*" (*Gen.,* xlix, 10). †

____

* Yes, indeed! Is that "the light of the *Zohar*" which emanates from the lamp of your own Esotericism? That light is rather uncertain, I fear; a veritable will-o'-thewisp. We have just had proof of it.—H. P. BLAVATSKY.

† A pretty proof, this one! A Jeremiah who said: "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart" (*Jer*., xiv, 14). Now, as the prophets of the Gentiles have never prophesied Jehovah to the people, to whom was the prophesy directly addressed—*if it be one*—if not to your "glorious ancestors, the Fathers of the Church"? Your quotation is not a happy one, Monsieur l'Abbé. Verse 17 speaks of the *nation of Israel,* in saying "the virgin daughter of my people," and not of the Virgin Mary. The Hebrew text should be read, if you please, not quotations from the Latin

translation disfigured by Jerome and others. It is the Messiah of the Jews, who has never been recognized as Jesus, that was the "subject of anticipations, and previsions," by the people of Israel, and it is the *Kalki-Avatâra,* Vishnu, the Primordial Buddha, etc., who is expected "with longing" throughout the entire Orient, and by the multitudes in India. Against the *Vulgate,* which you quote, I would oppose fifty texts which demolish the edifice built with so much cunning by your "illustrious ancestors." But, really, let us have pity on the readers of *Le Lotus*.—H. P. BLAVATSKY.

—————

How would Christ have responded to that universal expectation, how would he have fulfilled the Programme of the ancient Cycle of Initiation, if one text alone, if one point only of the ideal conception had been violated by an *iota* or an *apex?* That is why he said: ". . . *iota unum, aut unus apex non praeteribit a lege, donec omnia fiant*" (*Matt*., v, 18).

Certainly, I agree that the Cycle of Initiation, which Madame Blavatsky knows so well, had a foreknowledge of other things than those which have been realized up to the present under the influence of Christ.* Yes indeed, but the career of the Redeemer of the world is not yet over; his mission is not finished; it has hardly begun. . . We are only at the very beginning, in the preparatory stage, of the Holy Gospel. Our theology is quite primitive and our civilization merely outlined and still extremely crude. Let the *Christ-Spirit-Love,* the promised Paraclete, come! He is in the clouds, he approaches, he descends through the thick fog of our understanding and the icy indifference of our hearts. He returns, exactly as he said, and in the vesture he foretold in his language of parables.† How many are the souls who already feel, with Tolsti, the gentle breezes of a new springtime! And how many others who, with Lady Caithness, see the dawning of the radiant Aurora of the new era!

The Second Coming is taking place exactly as Jesus has predicted it.

I will stop here. If Madame Blavatsky really wishes it, we will resume, and perhaps I shall, happily enough, be able to furnish her the scientific proofs loudly demanded of me by that fine soul athirst with a holy desire for divine truth, and which, without knowing it, adores the Christ. ‡

—————

* That is excellent, indeed. The confession comes a little late, but, better late than never.—H. P. BLAVATSKY.

† When the "language of the parables" shall be correctly understood, and when all that belongs to Caesar—*pagan*—in the Gospels shall be rendered unto Caesar (to Buddhism, Brahmanism, Lamaism and other "isms"), we may resume this discussion. Awaiting that happy day H. P. BLAVATSKY.

‡ I willingly pardon the Abbé Roca his little *lapsus linguae,* on condition that he studies his Kabalah more seriously. My "fine soul" demands nothing at all from my too petulant correspondent; and if that soul "loudly" demands anything at all, it is that her convictions should not be distorted and that she should be left alone. I will

—————

Dear Madame, let us mutually forgive one another our little vivacities. What would you? Though the Sermon of Perfections and Beatitudes may have been preached to us—to you on the

Mount of Gayâ nearly three thousand years ago, to me on the Mount of Galilee less than two thousand years ago—nevertheless, it is to fallen Humanity that our inborn weaknesses are due: *Homo sum; humani nihil a me alienum puto.**

ABBÉ ROCA,
Honorary Canon.

____

____

spare the Abbé Roca his "scientific proofs." Science cannot exist for me outside of truth. Since I impose my beliefs on no one, let him keep his—even that the Eternal Father (*Chochma*) is his feminine principle. I can assure him, upon my word of honour, that nothing he would say of Buddha, of the "Brothers," and of the Esotericism of the Orient would *break my heart;* it would hardly make me laugh.

And now that I have answered all his points and fought all his phantoms, I ask that the meeting be adjourned and the debate closed. I have the honour of expressing my respectful farewell to the Abbé Roca, and of making a rendezvous with him in a better world, in Nirvâna—near the throne of Buddha.—H. P. BLAVATSKY.

* [Terence, *Heauton Timoroumenos*, I, i, 25: "I am a man; I deem nothing that relates to man a matter foreign to myself."—*Compiler.*]

____

Collected Writings VOLUME IX

June, 1888

LETTER TO THE EDITOR OF *THE PATH*

[*The Path,* New York, Vol. III, No. 3, June, 1888, pp. 98-99]

To the Editor of *The Path:*

In the May number of your valuable journal [Vol. III], on page 60, we read:

> With much deference we venture to invite the attention of *Lucifer* to the grave etymological objections to its definition of pentacle as a *six*-pointed star.

The attention of our benevolent corrector is invited to *Webster*'*s Complete Dictionary of the English Language,* thoroughly revised and improved by Chauncey A. Goodrich, D.D., L.L., D., late Professor of Yale College, and Noah Porter, D.D., Professor of Moral Philosophy and Metaphysics in Yale College, assisted by Dr. C. A. F. Mahn of Berlin and others. New edition of 1880, etc., etc., London.

At the word "Pentacle," we read as follows:

> Pentacle—a figure composed of two equilateral triangles, intersecting so *as to form a* SIX-*pointed star,* used in ornamental art, and also with superstitious import by the astrologers, etc.

This (Fairholt's) definition is preceded by saying that *pentacle* is a word from Greek PENTE, *five*—which every school boy knows. But *pente* or five has nothing to do with the word pentacle, which Éliphas Lévi, as all Frenchmen and Kabalists, spells *pantacle* (with an *a* and not with an *e*), and which is more correct than the English and less puzzling. For, with as much "deference" as shown by *The Path* to *Lucifer, Lucifer* ventures to point out to *The Path* that, according to old Kabalistic phraseology, a *pantacle is* "*any magic figure* intended to produce results."

Therefore if anyone is to be taken to task for overlooking "the grave etymological objections to the definition of pentacle as a six-pointed star," it is the great Professors who have just revised *Webster*'*s Dictionary,* and not *Lucifer.* Our corrector has evidently confused *Pentagon* with *pentacle.* "Errare humanum est."

Meanwhile, as *Lucifer* was already laughed at for this *supposed* error by some readers of *The Path,* the latter will not, it is hoped, refuse to insert these few words at its earliest convenience, and thus justify its colleague from such an uncalled-for charge of *blunder and ignorance.* Let us correct each other's mistakes and errors, by all means; but let us also be fair to each other.

Fraternally,
THE EDITORS OF *Lucifer.*

LONDON, *May 21, 1888*

Collected Writings VOLUME IX

June, 1888

[ADDITIONAL MATERIAL]*
CONVERSATIONS ON OCCULTISM

[*The Path,* New York, Vol. III, October, 1888, pp. 219-222; Vol. IX, October, November & December, 1894, and January & February, 1895, pp. 214-16, 244-47, 280-83, 310-12, and 390-91 respectively.]

Student.—What principal idea would it be well for me to dwell upon in my studies on the subject of elementals?

Sage.—You ought to clearly fix in your mind and fully comprehend a few facts and the law-s relating to them. As the elemental world is wholly different from the one visible to you, the laws governing them and their actions cannot as yet be completely defined in terms now used either by scientific or metaphysical schools. For that reason, only a partial description is possible. Some of those facts I will give you, it being well understood that I am not including all classes of elemental beings in my remarks.

First, then, Elementals have no form.

Student.—You mean, I suppose, that they have no limited form or body as ours, having a surface upon which sensation appears to be located.

Sage.—Not only so, but also that they have not even a

---

* [This Additional Material was inadvertently omitted from the First Edition of Volume IX.—*Compiler.*]

---

shadowy, vague, astral form such as is commonly ascribed to ghosts. They have no distinct personal form in which to reveal themselves.

Student.—How am I to understand that, in view of the instances given by Bulwer Lytton and others of appearances of elementals in certain forms?

Sage.—The shape given to or assumed by any elemental is always subjective in its origin. It is produced by the person who sees, and who, in order to be more sensible of the elemental's presence, has unconsciously given it a form. Or it may be due to a collective impression on many individuals, resulting in the assumption of a definite shape which is the result of the combined impressions.

Student.—Is this how we may accept as true the story of Luther's seeing the devil?

Sage.—Yes. Luther from his youth had imagined a personal devil, the head of the

fraternity of wicked ones, who had a certain specific form This instantly clothed the elementals that Luther evoked, either through intense enthusiasm or from disease, with the old image reared and solidified in his mind; and he called it the Devil.

Student.—That reminds me of a friend who told me that in his youth he saw the conventional devil walk out of the fire place and pass across the room, and that ever since he believed the devil had an objective existence.

Sage.—-In the same way also you can understand the extraordinary occurrences at Salem in the United States, when hysterical and mediumistic women and children saw the devil and also various imps of different shapes. Some of these gave the victims information. They were all elementals, and took their illusionary forms from the imaginations and memory of the poor people who were afflicted.

Student.—But there are cases where a certain form always appears. Such as a small, curiously-dressed w oman vçho had never existed in the imagination of those seeing her; and other regularly recurring appearances. How were those produced, since the persons never had such a picture before them?

Sage.—These pictures are found in the aura of the

400-B

person, and are due to pre-natal impressions. Each child emerges into life the possessor of pictures floating about and clinging to it, derived from the mother; and thus you can go back an enormous distance in time for these pictures, all through the long line of your descent. It is a part of the action of the same law which causes effects upon a child's body through influences acting on the mother during gestation.*

Student.—In order, then, to know the cause of any such appearance, one must be able to look back, not only into the person's present life, but also into the ancestor's past?

Sage.—Precisely. And for that reason an occultist is not hasty in giving his opinion on these particular facts. He can only state the general law, for a life might be wasted in needless investigation of an unimportant past. You can see that there would be no justification for going over a whole lifetime's small affairs in order to tell a person at what time or juncture an image was projected before his mind. Thousands of such impressions are made every year. That they are not *developed into memory* does not prove their non-existence. Like the unseen picture upon the photographer's sensitive plate, they lie awaiting the hour of development.

Student.—In what way should I figure to myself the essence of an elemental and its real mode of existence?

Sage.—You should think of them as *centers of energy* only, that act always in accordance with the laws of the plane of nature to which they belong.

Student.—Is it not just as if we w-ere to say that gunpowder is an elemental and will invariably explode when lighted? That is, that the elementals knew no rules of either wrong or right, but surely act when the incitement to their natural action is present? They are thus, I suppose, said to be implacable.

Sage.—Yes; they are like the lightning which flashes or destroys as the varying circumstances compel. It has no regard for man, or love, or beauty, or goodness, but may

---

* See *Isis Unveiled*, Vol. 1, pp. 390 *et. seq.,* 397-400.

---

as quickly kill the innocent, or burn the property of the good as of the wicked man.

Student.—What next?

Sage.—That the elementals live in and through all objects, as well as beyond the earth's atmosphere.

Student.—Do you mean that a certain class of elementals, for instance, exist in this mountain, and float unobstructed through men, earth, rocks, and trees?

Sage.—Yes, and not only that, but at the same time, penetrating that class of elementals, there may be another class which float not only through rocks, trees, and men, but also through the first of the classes referred to.

Student.—Do they perceive these objects obstructive for us, through which they thus float?

Sage.—No, generally they do not. In exceptional cases they do, and even then never with the same sort of cognition that we have. For them the objects have no existence. A large block of stone or iron offers for them no limits or density. It may, however, make an impression on them by way of change of color or sound, but not by way of density or obstruction.

Student.—Is it not something like this, that a current of electricity passes through a hard piece of copper wire, while it will not pass through an unresisting space of air?

Sage.—That serves to show that the thing which is dense to one form of energy may be open to another. Continuing your illustration, we see that man can pass through air but is stopped by metal. So that "hardness" for us is not "hardness" for electricity. Similarly, that which may stop an elemental is not a body that we call hard, but something which for us is intangible and invisible, but presents to them an adamantine front.

Student.—I thank you for your instruction.

Sage.—Strive to deserve further enlightenment!

Student.—What is Occultism?

Sage.—It is that branch of knowledge which shows the universe in the form of an egg. The cell of science is a little copy of the egg of the universe. The laws which govern

the whole govern also every part of it. As man is a little copy of the universe—is the microcosm—he is governed by the same laws which rule the greater. Occultism teaches therefore of the secret laws and forces of the universe and man, those forces playing in the outer world and known in part only by the men of the day who admit no invisible real nature behind which is the model of the visible.

Student.—What does Occultism teach in regard to man, broadly speaking?

Sage.—That he is the highest product of evolution, and hence has in him a centre or focus corresponding to each centre of force or power in the universe. He therefore has as many centres or foci for force, power, and knowledge as there are such in the greater world about and within.

Student.—Do you mean to include also the ordinary run of men, or is it the exceptions you refer to?

Sage.—I include every human being, and that will reach from the lowest to the very highest, both those we know and those beyond us who are suspected as being in existence. Although we are accustomed to confine the term "human" to this earth, it is not correct to confine that sort of being to this plane or globe, because other planets have beings the same as ours in essential power and nature and possibility.

Student.—Please explain a little more particularly what you mean by our having centres or foci in us.

Sage.—Electricity is a most powerful force not fully known to modern science, yet used very much. The nervous, physical, and mental systems of man acting together are able to produce the same force exactly, and in a finer as well as subtler way and to as great a degree as the most powerful dynamo, so that the force might be used to kill, to alter, to move, or otherwise change any object or condition. This is the "vril" described by Bulwer Lytton in his *Coming Race.*

Nature exhibits to our eyes the power of drawing into one place with fixed limits any amount of material so as to produce the smallest natural object or the very largest. Out of the air she takes what is already there, and by compressing

it into the limits of tree or animal form makes it visible to our material eyes. This is the power of condensing into what may be known as the ideal limits, that is, into the limits of the form which is ideal. Man has this same power, and can, when he knows the laws and the proper centres of force in himself, do precisely what Nature does. He can thus make visible and material what was before ideal and invisible by filling the ideal form with the matter condensed from the air. In his case the only difference from Nature is that he does quickly what she brings about slowly.

Among natural phenomena there is no present illustration of telepathy good for our use. Among the birds and the beasts, however, there is a telepathy instinctually performed.

But telepathy, as it is now called, is the communicating of thought or idea from mind to mind. This is a natural power, and being well-understood may be used by one mind to convey to another, no matter how far away or what be the intervening obstacle, any idea or thought. In natural things we can take for that the vibration of the chord which can cause all other chords of the same length to vibrate similarly. This is a branch of Occultism, a part of which is known to the modern investigator. But it is also one of the most useful and one of the greatest powers we have. To make it of service many things have to combine. While it is used every day in common life in the average way—for men are each moment telepathically communicating with each other—to do it in perfection, that is, against obstacle and distance, is perfection of occult art. Yet it will be known one day even to the common world.

Student.—Is there any object had in view by Nature which man should also hold before him?

Sage.—Nature ever works to turn the inorganic or the lifeless or the non-intelligent and non-conscious into the organic, the intelligent, the conscious; and this should be the aim of man also. In her great movements Nature seems to cause destruction, but that is only for the purpose of construction. The rocks are dissolved into earth, elements combine to bring on change, but there is the ever onward march of progress in evolution. Nature is not destructive

400-F

of either thing or time, she is constructive. Man should be the same. And as a free moral agent he should work to that end, and not to procuring gratification merely nor for waste in any department.

Student.—Is Occultism of truth or of falsehood, is it selfish or unselfish; or is it part one and part the other?

Sage.—Occultism is colorless, and only when used by man for the one side or the other is it good or bad. Bad Occultism, or that which is used for selfish ends, is not false, for it is the same as that which is for good ends. Nature is two-sided, negative and positive, good and bad, light and dark, hot and cold, spirit and matter. The Black magician is as powerful in the matter of phenomena as the White, but in the end all the trend of Nature will go to destroy the black and save the white. But what you should understand is that the false man and the true can both be occultists. The words of the Christian teacher Jesus will give the rule for judgment: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Occultism is the general, all-inclusive term, the differentiating terms are White and Black; the same forces are used by both, and similar laws, for there are no special laws in this universe for any special set of workers in Nature's secrets. But the path of the untruthful and the wicked, while seemingly easy at first, is hard at last, for the black workers are the friends of no one, they are each against the other as soon as interest demands, and that may be any time. It is said that final annihilation of the personal soul awaits those who deal in the destructive side of Nature's hall of experience.

Student.—Where should I look for the help I need in the right life, the right study?

Sage.—Within yourself is the light that lighteth every man who cometh here. The light of the Higher Self and of the Mahâtma are not different from each other. Unless you find your Self, how can you understand Nature?

Student.—What is the effect of trying to develop the power of seeing in the astral light before a person is initiated?

Sage.—Seeing in the astral light is not done through Manas, but through the senses, and hence has to do entirely with sense-perception removed to a plane different from this, but more illusionary. The final perceiver or judge of perception is in Manas, in the Self; and therefore the final tribunal is clouded by the astral perception if one is not so far trained or initiated as to know the difference and able to tell the true from the false. Another result is a tendency to dwell on this subtle sense-perception, which at last will cause an atrophy of Manas for the time being. This makes the confusion all the greater, and will delay any possible initiation all the more or forever. Further, such seeing is in the line of phenomena, and adds to the confusion of the Self which is only beginning to understand this life; by attempting the astral another element of disorder is added by more phenomena due to another plane, thus mixing both sorts up. The Ego must find its basis and not be swept off hither and thither. The constant reversion of images and ideas in the astral light, and the pranks of the elementals there, unknown to us as such and only seen in effects, still again add to the confusion. To sum it up, the real danger from which all others flow or follow is in the confusion of the Ego by introducing strange things to it before the time.

Student.—How is one to know when he gets real occult information from the Self within?

Sage.—Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perccption, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

Student.—Tell me some ways by which intuition is to be developed.

Sage.—First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reincarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point cut the road of duty and the true path of life.

Student.—Are there any Adepts in America or Europe?

Sage.—Yes, there are and always have been. But they have for the present kept themselves hidden from the publice gaze. The real ones have a wide work to do in many departments of life and in preparing certain persons who have a future work to do. Though their influence is wide they are not suspected, and that is the way they want to work for the present. There are some also who are at work with certain individuals in some of the aboriginal tribes in America, as among those are Egos who are to do still more work in another incarnation, and they must be prepared for it now. Nothing is omitted by these Adepts. In Europe it is the same way, each sphere of work being governed by the time and the place.

Student.—What is the meaning of the five-pointed star?

Sage.—It is the symbol of the human being who is not an Adept, but is now on the plane of the animal nature as to his life-thoughts and development inside. Hence it is the

symbol of the race. Upside down it means death or symbolizes that. It also means, when upside down, the other or dark side. It is at the same time the cross endowed with the power of mind, that is, man.

Student.—Is there a four-pointed star symbol?

Sage.—Yes. That is the symbol of the next kingdom below man, and pertains to the animals. The right kind of clairvoyant can see both the five- and the four-pointed star. It is all produced by the intersections of the lines or currents of the astral light emanating from the person or being. The four-pointed one means that the being having but it has not as yet developed Manas.

Student.—Has the mere figure of a five-pointed star any power in itself?

Sage.—It has some, but very little. You see it is used by all sorts of people for trademarks and the like, and for the purposes of organizations, yet no result follows. It must be actually used by the mind to be of any force or value. If so used, it carries with it the whole power of the person to whom it may belong.

Student.—Why is the sword so much spoken of in practical Occultism by certain writers?

Sage.—Many indeed of these writers merely repeat what they have read. But there is a reason, just as in warfare the sword has more use for damage than a club. The astral light corresponds to water. If you try to strike in or under water with a club, it will be found that there is but little result, but a sharp knife will cut almost as well under water as out of it. The friction is less. So in the astral light a sword used on that plane has more power to cut than a club has, and an elemental for that reason will be more easily damaged by a sword than by a club or a stone. But all of this relates to things that are of no right value to the true student, and are indulged in only by those who work in dark magic or foolishly by those who do not quite know what they do. It is certain that he who uses the sword or the club will be at last hurt by it. And the lesson to be drawn is that we must seek for the true Self that knows all Occultism

400-J

and all truth, and has in itself the protecting shield from all dangers. That is what the ancient Sages sought and found, and that is what should be striven after by us.

____

Student—Is there not some attitude of mind which one should in truth assume in order to understand the occult in Nature?

Sage.—Such attitude of mind must be attained as will enable one to look into the realities of things. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent this is realized will be the clearness of perception of truth. A realization of this leads inevitably to the conclusion that all other men and beings are united with us, and this removes the egotism which is the result of the notion of separateness. When the truth of Unity is understood, then distinctions due to comparisons made like the Pharisee's, that one is better than his neighbor, disappear from the mind, leaving it more pure and free to act.

Student.—What would you point out as a principal foe to the mind's grasping of truth?

Sage.—The principal foe of a secondary nature is what was once called *phantasy;* that is, the reappearance of thoughts and images due to recollection or memory. Memory is an important power, but mind in itself is not memory. Mind is restless and wandering in its nature, and must be controlled. Its wandering disposition is necessary or stagnation would result. But it can be controlled and fixed upon an object or idea. Now as we are constantly looking at and hearing of new things, the natural restlessness of the mind becomes prominent when we set about pinning it down. Then memory of many objects, things, subjects, duties, persons, circumstances, and affairs brings up before it the various pictures and thoughts belonging to them. After these the mind at once tries to go, and we find

ourselves

wandering from the point. It must hence follow that the storing of a multiplicity of useless and surely-recurring thoughts is an obstacle to the acquirement of truth. And this obstacle is the very one peculiar to our present style of life.

Student.—Can you mention some of the relations in which the sun stands to us and nature in respect to Occultism?

Sage.—It has many such, and all important. But I would draw your attention first to the greater and more comprehensive. The sun is the center of our solar system. The life-energies of that system come to it through the sun, which is a focus or reflector for the spot in space where the real center is. And not only comes mere life through that focus, but also much more that is spiritual in its essence. The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions, as the Higher Self is the center for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought.

Student.—Will you refer to some minor one?

Sage.—Well, we sit in the sun for heat and possible chemical effects. But if at the same time that we do this we also think on it as the sun in the sky and of its possible essential nature, we thereby draw from it some of its energy not otherwise touched. This can also be done on a dark day when clouds obscure the sky, and some of the benefit thus be obtained. Natural mystics, learned and ignorant, have discovered this for themselves here and there, and have often adopted the practice. But it depends, as you see, upon the mind.

Student.—Does the mind actually do anything when it takes up a thought and seeks for more light?

Sage.—It actually does. A thread, or a finger, or a long darting current flies out from the brain to seek for knowledge. It goes in all directions and touches all other minds it can reach so as to receive the information if possible. This is telepathically, so to say, accomplished. There are no patents on true knowledge of philosophy nor copyrights in that realm. Personal rights of personal life are fully respected save by potential black magicians who would take anyone’s property. But general truth belongs to all, and when the unseen

messenger from one mind arrives and touches the real mind of another, that other gives up to it what it may have of truth about general subjects. So the mind's finger or wire flies until it gets the thought or seed-thought from the other and makes it its own. But our modern competitive system and selfish desire for gain and fame is constantly building a wall around people's minds to everyone's detriment.

Student.—Do you mean that the action you describe is natural, usual, and universal, or only done by those who know how and are conscious of it?

Sage.—It is universal and whether the person is aware or not of what is going on. Very few are able to perceive it in themselves, but that makes no difference. It is done always. When you sit down to earnestly think on a philosophical or ethical matter, for instance, your mind flies off, touching other minds, and from them you get varieties of thought. If you are not well-balanced and psychically purified, you will often get thoughts that are not correct. Such is your Karma and the Karma of the race. But if you are sincere and try to base yourself on right philosophy, your mind will naturally reject wrong notions. You can see in this how it is that systems of thought are made and kept going, even though foolish, incorrect, or pernicious.

Student.—What mental attitude and aspiration are the best safeguards in this, as likely to aid the mind in these searches to reject error and not let it fly into the brain?

Sage.—Unselfishness, Altruism in theory and practice, desire to do the will of the Higher Self which is the "Father

in Heaven", devotion to the human race. Subsidiary to these are discipline, correct thinking, and good education.

Student.—Is the uneducated man, then, in a worse condition?

Sage.—Not necessarily so. The very learned are so immersed in one system that they reject nearly all thoughts not in accord with preconceived notions. The sincere ignorant one is often able to get the truth but not able to express it. The ignorant masses generally hold in their minds the general truths of Nature, but are limited as to expression. And most of the best discoveries of scientific men have been obtained in this sub-conscious telepathic mode. Indeed, they often arrive in the learned brain from some obscure and so-called ignorant person, and then the scientific discoverer makes himself famous because of his power of expression and means for giving it out.

Student.—Does this bear at all upon the work of the Adepts of all good Lodges?

Sage.—It does. They have all the truths that could be desired, but at the same time are able to guard them from the seeking minds of those who are not yet ready to use them properly, and then touch his cogitating mind with a picture of what he seeks. He then has a "flash" of thought in the line of his deliberations, as many of them have admitted. He gives it out to the world, becomes famous, and the world wiser. This is constantly done by the Adepts, but now and then they give out larger expositions of Nature's truths, as in the case of H.P.B. This is not at first generally accepted, as personal gain and fame are not

advanced by any admission of benefit from the writings of another, but as it is done with a purpose, for the use of a succeeding century, it will do its work at the proper time.

Student.—How about the Adepts knowing what is going on in the world of thought, in the West, for instance?

Sage.—They have only to voluntarily and consciously connect their minds with those of the dominant thinkers of the day to at once discover what has been or is being worked out in thought and to review it all. This they constantly do, and as constantly incite to further elaborations or changes

400-N

by throwing out the suggestion in the mental plane so that seeking and receptive minds may use it.

____

Student.—Are there any rules, binding on all, in white magic or good occultism? I mean rules similar to the ten commandments of the Christians, or the rules for the protection of life, liberty, and property recognized by human law.

Sage.—There are such rules of the most stringent character, the breaking of which is never wiped out save by expiation. Those rules are not made up by some brain or mind, but flow from the laws of nature, of mind, and of soul. Hence they are impossible of nullification. One may break them and seem to escape for a whole life or for more than a life; but the very breaking of them sets in motion at once other causes which begin to make effects, and most unerringly those effects at last react on the violator. Karma here acts as it does elsewhere, and becomes a Nemesis who, though sometimes slow, is fate itself in its certainty.

Student.—It is not, then, the case that when an occultist violates a rule some other adept or agent starts out like a detective or policeman and brings the culprit to justice at a bar or tribunal such as we sometimes read of in the imaginative works of mystical writers or novelists?

Sage.—No, there is no such pursuit. On the contrary, all the fellow-adepts or students arc but too willing to aid the offender, not in escaping punishment, but in sincerely trying to set counteracting causes in motion for the good of all. For the sin of one reacts on the whole human family. If, however, the culprit does not wish to do the amount of counteracting good, he is merely left alone to the law of nature, which is in fact that of his own inner life from which there can be no escape. In Lytton's novel, *Zanoni,* you will notice the grave Master, Mejnour, trying to aid Zanoni, even at the time when the latter was falling slowly but surely into the meshes twisted by himself that ended in his destruction. Mejnour knew the law and so did Zanoni. The latter was suffering from some former error which

he had to work out the former, if himself too stern and unkind, would later on come to the appropriate grief for such a mistake. But meanwhile he was bound to help his friend, as are all those who really believe in brotherhood.

Student.—What one of those rules in any way corresponds to "Thou shalt not steal"?

Sage.— That one which was long ago expressed by the ancient sage in the words, "Do not covet the wealth of any creature." This is better than "Thou shalt not steal," for you cannot steal unless you covet. If you steal for hunger you may be forgiven, but you conveted the food a purpose, just as another covets merely for the sake of possession. The wealth of others includes all their possessions, and does not mean mere money alone. Their ideas, their private thoughts, their mental forces, powers, and faculties, their psychic powers--all, indeed, on all planes that they own or have. While they in that realm are willing to give it all away, it must not be coveted by another.

You have no right, therefore, to enter into the mind of another who has not given the permission and take from him what is not yours. You become a burglar on the mental and psychic plane when you break this rule. You are forbidden taking anything for personal gain, profit, advantage, or use But you may take what is for general food, if you are far enough advanced and good enough to be able to extricate the personal element from it. This rule would, you can see, cut off all those who are well known to every observer, who want psychic powers for themselves and their own uses If such persons had those powers of inner sight and hearing that they so much want, no power could prevent them from committing theft on the unseen planes wherever they met a nature that was not protected And as most of us are very far from perfect, so far, indeed, that we must work for many lives, yet the Masters of Wisdom do not aid our defective natures in the getting of weapons that would cut our own hands For the law acts implacably, and the breaches made would find their end and result in long after years The Black Lodge, however, is very willing to let any poor,

weak, or sinful mortal get such power, because that would swell the number of victims they so much require.

Student.—Is there any rule corresponding to "Thou shalt not bear false witness"?

Sage.—Yes; the one which requires you never to inject into the brain of another a false or untrue thought. As we can project our thoughts to another's mind, we must not throw untrue ones to another. It comes before him, and he, overcome by its strength perhaps, finds it echoing in him, and it is a false witness speaking falsely within, confusing and confounding the inner spectator who lives on thought.

Student.—How can one prevent the natural action of the mind when pictures of the

private lives of others rise before one?

Sage.—That is difficult for the run of men. Hence the mass have not the power in general; it is kept back as much as possible. But when the trained soul looks about in the realm of soul it is also able to direct its sight, and when it finds rising up a picture of what it should not voluntarily take, it turns its face away. A warning comes with all such pictures which must be obeyed. This is not a rare rule or piece of information, for there are many natural clairvoyants who know it very well, though many of them do not think that others have the same knowledge.

Student.—What do you mean by a warning coming with the picture?

Sage.—In this realm the slightest thought becomes a voice or a picture. All thoughts make pictures. Every person has his private thoughts and desires. Around these he makes also a picture of his wish for privacy, and that to the clairvoyant becomes a voice or picture of warning which seems to say it must be let alone. With some it may assume the form of a person who says not to approach, with others it will be a voice, with still others a simple but certain knowledge that the matter is sacred. All these varieties depend on the psychological idiosyncrasies of the seer.

Student.—What kind of thought or knowledge is excepted from these rules?

Sage.—General, and philosophical, religious, and moral.

That is to say, there is no law of copyright or patent which is purely human in invention and belongs to the competitive system. When a man thinks out truly a philosophical problem it is not his under the laws of nature; it belongs to all; he is not in this realm entitled to any glory, to any profit, to any private use in it. Hence the seer may take as much of it as he pleases, but must on his part not claim it or use it for himself. Similarly with other generally beneficial matters. They are for all. If a Spencer thinks out a long series of wise things good for all men, the seer can take them all. Indeed, but few thinkers do any original thinking. They pride themselves on doing so, but in fact their seeking minds go out all over the world of mind and take from those of slower movement what is good and true, and then make them their own, sometimes gaining glory, sometimes money, and in this age claiming all as theirs and profiting by it.

Student.—At a former time you spoke of entities that crowd the spaces about us. Are these all unconscious or otherwise?

Sage.—They are not all unconscious. First, there are the humdrum masses of elementals that move like nerve-currents with every motion of man, beast, or natural elements. Next are classes of those which have a peculiar power and consciousness of their own and not easily reached by any man. Then come the shades of the dead, whether mere floating shells, or animated elementals, or infused with galvanic and extraordinary action

by the Brothers of the Shadow. Last, the Brothers of the Shadow, devoid of physical bodies save in rare cases, bad souls living long in that realm and working according to their nature for no other end than evil until they are finally annihilated—they are the lost souls of Kâma Loka as distinguished from the "animated corpses" devoid of souls which live and move among men. These Black entities are the Dugpas, the Black Magicians.

Student.—Have they anything to do with the shocks,

400-R

knocks, bad influences, disintegration of soft material accompanied by noises more or less distinct?

Sage.—Yes, they have. Not always, of course. But where they are actually seen at the time preceding such occurrence, they are the agents.

Student.—Then I am to suppose that if such takes place with me I am the attracting person, the unfortunate channel through which they have come?

Sage.—No, you are thoroughly in error there. You are not such channel in that case. You are in fact the opposite, and the very cause for the temporary defeat of that dark entity. You have mistaken the appearance, the outer manipulation of forces, for the thing itself. If you were their channel, their agent, the cause for their coming and thus making their presence possible, there would be no noise and no explosion. They would then act in and through you for the hurt of others, silently and insidiously. They approach your sphere and attempt to make entry. The strength of your character, of your aspiration, of your life, throws them off, and they are obliged, like rain-clouds, to discharge themselves. The more strong they are, the louder will be their retreating manifestation. For the time they are temporarily destroyed or, rather, put outside the combat, and, like a war vessel, have to retire for repairs. In their case this consists in accumulating force for a new attack, there or elsewhere.

Student.—If, then, such loud explosions, with pulverization of wall-plaster and the like, take place, and such an evil entity is seen astrally, it follows that the person near whom it all occurred—if identification due to solitude is possible—was in fact the person who, by reason of inner power and opposition to the evil entity, became the cause for its bursting or temporary defeat?

Sage.—Yes, that is correct. The person is not the cause for the entity's approach, nor its friend, but is the safeguard in fact for those who otherwise would be insidiously affected. Uninformed students are likely to argue the other way, but that will be due to want of correct knowledge. I will describe to you condensedly an actual case. Sitting at

rest on a seat, eyes closed, I saw approach one of those evil entities along the astral currents, and looking as a man. His hands like claws reached out to affect me, on this face was a devilish expression. Full of force he moved quickly up. But as I looked at him the confidence I felt and the protection about me acted as an intense shock to him, and he appeared to burst from within, to stagger, fall to pieces, and then disappeared. Just as the disintegration began, a loud noise was caused by the sudden discharge of astral electricity, causing reactions that immediately transmitted themselves into the objects in the room, until, reaching the limit of tension, they created a noise. This is just the phenomenon of thunder, which accompanies discharges in the clouds and is followed by equilibrium.

Student.—Can I carry this explanation into every objective phenomenon, say, then, of spiritualistic rappings?

Sage.—No, not to every case. It holds with many, but specially relates to the conscious entities I was speaking of. Very often the small taps and raps one hears are produced under the law referred to, but without the presence of such an entity. These are the final dissipations of collected energy. That does not always argue a present extraneous and conscious entity. But in so far as these taps are the conclusion of an operation, that is, the thunder from one astral cloud to another, they are dissipations of accumulated force. With this distinction in mind you should not be confused.

Student.—Have not colors a good deal to do with this matter?

Sage.—Yes; but just now we will not go into the question of color except to say that the evil entities referred to often assume a garb of good color, but are not able to hide the darkness that belongs to their nature.

END OF VOLUME IX

Collected Writings VOLUME IX

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. HENRY S. OLCOTT, FROM JANUARY, 1888, TO JUNE, 1888, INCLUSIVE.

(the period to which the material in the present volume belongs)

1888

Early—Friction between H. P. B. on the one hand, and Subba Row and some of his Anglo-Indian backers on .the other, growing worse. They threaten to withdraw from the Society and to publish a rival magazine (*ODL.*, IV, 41).

January 10—Letter sent to H. P. B. from New York, signed by twenty prominent members protesting against some Indian pundits' opposition to the publication of *The* Secret *Doctrine*, *then* in process of preparation (Path, II, Feb., 1888, pp. 354-55; *Ransom*, 247).

February 22—Death of Dr. Anna Bonus Kingsford, who was born in 1846 (*AK*, 3rd ed., II, 361-62).

March—Col. H. S. Olcott is very depleted after his long trip in 1887; blood impoverished, outbreak of boils, one being of a carbuncular nature; laid up for a while with gouty rheumatism in one foot. Accepts invitation to visit General and Mrs. H. R. Morgan at Ootacamund, and is restored to much better health as a result of complete rest. While there, he buys the piece of land on which he built later on a cottage known as "Gulisthan" as a retreat for H. P. B., himself and other friends (*ODL.*, IV, 46; 50-51; *Ransom*, 246; *Theos.*, IX, Suppl., April, 1888, p. xxxiii).

April—Letter to the Editor of the New York *Path*, dated from Bombay and signed by a number of Indian pundits, protesting the ideas expressed in the letter published in *The Path* of January, 1888 (*Path*, III, June, 1888, pp. 97-98; *Ransom*, 247).

April 4—Letter from H. P. B. to William Quan Judge, granting him exclusive rights to print and publish *The Secret Doctrine* during the whole term of the copyright in the same, as agent for the Theosophical Publication Society (*Theos. Forum*, V, December, 1933).

April—A. J. Cooper-Oakley resigns from the Editorship of The *Theosophist which* he had edited during Col. Olcott's absence at Ootacamund (H. S. O. in *Theos.*, X, Suppl., Dec., 1888, p. xxviii).

April 22-23—National Convention of American Theosophists held at the Sherman House in Chicago, Ill. (*Path*, III, May, 1888, pp. 66-71; *Theos.*, IX, July, 1888, pp. 615 *et seq.*).

May 6—H. S. Olcott lectures ax the Mysore Mahârâja's house (*ODL.*, IV, 49).

May—H. P. B. much improved in general health, according to Bertram Keightley (*Theos*., IX, Suppl., May, 1888, p.xxxvii).

May 31—H. S. Olcott leaves Ooctacamund for Adyar; lectures en route at Coimbatore, Pollachi, Udamalpet and Palghat; reaches Adyar June 12th (*ODL*., IV, 51; *Ransom*, 246; *Theos*., IX, Suppl., July, 1888, p. xlv).

June 23—Important meeting of the Isis Branch in Paris, sale Richefeu, to revise rules and eliminate elements of discord. *Le Lotus* ceases to be the official organ of the Branch (*Le Lotus*, III, July, 1888, pp. 253-55). Considerable trouble in regard to new President (*ODL*., IV, 56; *Ransom*, 249).

June—T. Subba Row and J. N. Cook (of London Lodge) resign membership in the Society; this is partially due to the protest published in the *The Path* of January, 1888, about Hindû views concerning the publication of *The Secret Doctrine* (*Theos*., IX, Suppl., June, 1888, p. xli; *Ransom*, 246-47).

KEY TO ABBREVIATIONS

AK—*Anna Kingsford.* Her *Life*, *Letters*, *Diary and Work*,by Edward Maitland. 2 vols. Ill. London: George Redway, 1896. 3rd ed., J.M. Watkins, 1913.

Lotus, *Le*—Revue de Hautes Études Théosophiques, sous l'inspiration de H.P. Blavatsky. Paris. For a time the official organ of the Isis Branch of the Theosophical Society. Published from March, 1887, to March, 1889.

ODL—*Old Diary Leaves*, Henry Steel Olcott, Fourth Series, 1887-1892. London: Theos. Publ. Society; Adyar: Office of *The Theosophist*, 1910.

Path—*The Path*. A Magazine devoted to the Brotherhood of Humanity, Theosophy in America, and the Study of Occult Science, Philosophy and Aryan Literature. Published and Edited at New York by William Quan Judge. Vol. II, April 1887-March, 1888; Vol. III, April, 1888-March, 1889.

Ransom—*A Short History of The Theosophical Society.* Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938 xiii, 591 pp.

Theos. Forum—*The Theosophical Forum*, Published under the authority of the Theosophical Society, Point Loma, California, U.S.A. New Series. Monthly. First issue publ. In September, 1929.

Theos—*The Theosophist*, published at Madras, India, beginning with October, 1879. In progress,

Collected Writings VOLUME IX

Dr. ARCHIBALD KEIGHTLEY (*Left*) (1859-1930)
Dr. HERBERT A. W. CORYN (*Right*) (1863-1927)
Reproduced from *Theosophy,* Vol. XII, June, 1897, p. 93.

Collected Writings VOLUME IX

BERTRAM KEIGHTLEY
(1860-1945)
Reproduced from *The Theosophist*, Vol. XXX, September, 1909.

Collected Writings **VOLUME IX**

JULIA WHARTON KEIGHTLEY
(d. 1915)
Reproduced form *The Path,* New York, Vol. IX, April, 1894, facing p.14.

Collected Writings **VOLUME IX**

DON JOSE XIFRE
(1846-1920)
Reproduced from *The Theosophist,* Vol. XXXII, September, 1911.

Table of contents

Foreword

July, 1888

Forlorn Hope
To Theosophists and Readers of Lucifer
Star Angel Worship in the Roman Catholic Church
"L'Isis"
Christian Science
What is God?
Miscellaneous Notes
Psychologie de l'Égypte ancienne
Psychology of Ancient Egypt

August, 1888

The Theosophical Society: Its Mission and Its Future
Our Christian XIXth Century Ethics
A Lesson
The "Chaste Tree"
Miscellaneous Notes

September, 1888

Our Third Volume
Christian or Mental Science
From the Note Book of an Unpopular Philosopher
Miscellaneous Notes
Théosophie et Bouddhisme
Translation of a few Passages from the Above

October, 1888

Lodges of Magic
Editorial Notice
Footnotes to "A Glance at Theosophy from Outside"
An Explanation Important to All Theosophists
The National Epic of Finland

The Devil—Who is He?
Pertinent Queries
The Esoteric Section of The Theosophical Society
Miscellaneous Notes
The Secret Doctrine

November, 1888

Is Theosophy a Religion?
Footnotes to "A Buddhist Prince's View of the Universe and the Nature of Man"
Esoteric Buddhism and The Secret Doctrine
Miscellaneous Notes
Casting Off

December, 1888

[The Esoteric Section and William Quan Judge]
Is Denunciation a Duty?
The Dirge for the Dead in Life
The Dirge for the Dead (February, 1889)
Dialogue Between the Two Editors
Children Allowed to Train Themselves for Murder
The Devil, Who is He?
Literary Jottings
Miscellaneous Notes
The Secret Doctrine
Dreams

[June, 1893 and April, 1984]

Occult Vibrations
Conversations on Occultism with H. P. B.

January, 1889

The Year is Dead, Long Live the Year!
"The Empty Vessel Makes the Greatest Sound"
Lodges of Magic
Are All Russian Ladies Russian Agents?
Miscellaneous Notes

January, February, March, 1889

Transactions of the Blavatsky Lodge of The Theosophical Society

I; The Stanzas of the Secret Doctrine—Vol. I; Stanza I
II; Stanza I (continued)
III; Stanza I (continued)
IV; Stanza I (continued)
Stanza II
V; Stanza II (continued)
VI; Stanza III
VII; Stanza III (continued)
VIII; Stanza III (continued)
IX
X; Stanza IV

CHRONOLOGICAL SURVEY

Illustrations

Helena Petrovna Blavatsky
William Quan Judge
Facsimile of a page from the MS of The Secret Doctrine
H.P. Blavatsky and Col. H.S. Olcott in London
Facsimile of document appointing W.Q.Judge sole represent. of the Esoteric Section in America
Annie Besant
Colonel Henry Steel Olcott
Countless Constance Wachtmeister
William Kingsland

< end

Collected Writings VOLUME X

FOREWORD TO VOLUME TEN

The material in the present Volume is in direct chronological sequence to the writings in Volume IX, and includes, besides a number of H.P.B.'s forceful editorials from *Lucifer,* the entire text of the *Transactions of the Blavatsky Lodge,* with its wealth of profound teachings.

The continued interest and helpful assistance of our collaborators and friends are gratefully acknowledged. The list of their names, as given in the Foreword to Volume VII, applies to the present Volume as well.

BORIS DE ZIRKOFF,
Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.
March 21, 1960.

Collected Writings VOLUME X

July, 1888

FORLORN HOPE

[*Lucifer,* Vol. II, No. II, July, 1888, pp. 341-346]

Should a wise man utter vain knowledge, and fill his belly with the east wind?
Eliphaz, in *Job*, xv, 2.

In days of far, far away Antiquity, namely, in 1886, a suggestive Theosophical Fable went the round of our circles, and found room in the March number of *The Theosophist* for that year.* Its subject was a Society named "Harmony," born to investigate the music of the Spheres, and established in the far East. It had, ran the fable, a queer "instrument," to attune which a great genius descended occasionally from the upper realms and made the instrument repeat the music of the spheres. It possessed also a president, who, in the great honesty and innocence of his heart, had been imprudent enough to boast of his possession, and had made the instrument sing to whomsoever came within the range of his vision: so much so, that finally the instrument was made quite cheap.

Then the *fabula* showed how the learned men of the West—who believed in neither genius, spheres nor the instrument—put their wise heads together, and finding that even if the instrument was no fiction, yet, as it was not built on any rules of the modern science of acoustics *known to them,* it had, therefore, no right to existence. Forthwith they concluded not to permit the music of the spheres to be played, least of all, believed in. So, goes on the fable, they "selected a smart boy, gave him a penny and asked him to go across the big water" and report upon what he would see in the "Harmonial Society."

____

* [Vol. VII, No. 78, pp. 390-91, "A Theosophical Fable," recently identified as being by Dr. Franz Hartmann. See Vol. VII, p. 53, in the present Series.—*Compiler.*]

____

> The smart boy went and looked at the instrument, but when he came there it gave forth only discordant sounds, because his own soul was not in harmony with it. . . . . . The president then took out his book of incantations and tried all kinds of conjurations to force the Genius of the upper spheres to come and play a tune for the smart boy, but the genius would not come.
>
> So the smart boy took his travelling bag and went home again and told his fathers in learning, that he did not see the great Genius and did not hear the music of the spheres, and the learned men stuck their heads together a second time. . . . and the result was that they said the smart boy was wise and that the president of the Harmonial Society was—mistaken.

Or, in less polite, but still more untruthful words, the president, his society, and his

"instrument" especially, were all either fools, frauds or both. The charge of "humbug and imposture" against the "Harmonial" Society was thus proven, and became *un fait accompli*. Henceforth that idea was photographed in the shallow drums that public opinion mistakes for the heads of its leaders, and it became indelible.

From that time forward adjectives such as "fraud deception and imbecility" became attached to the "Harmonial" Society and followed it everywhere, like a tail follows its comet. The theory struck deep roots in the hearts and minds of many non-theosophists and became at last part of the very being of the British public. This proverbially "fair minded" body had heard one side of the question and—felt satisfied. Its pioneer-gossips, full of Christian charity and 5 o'clock tea, had ransacked the contents of the "smart boy's" travelling bag. Having greedily fed themselves upon the adulterated food which was like heavenly manna for their insatiate stomachs, they differentiated, and then shared it with all who were hungry and thirsty for such celestial nourishment. Thus, Grundy's cackle-twaddle was kept up in loud and authoritative tones for some three years, until gradually it succeeded in making "Theosophy" a byword synonymous with every kind of iniquity. Theosophy was set up as a target for daily slander, verbal and printed; it was proclaimed a fallen idol whose feet of clay had at last given way, and it was hourly advertised dead as a

door nail and buried for ever. But, lo and behold! a dark shadow has suddenly fallen across the face of this sweet and secure hope. . . . .

It is quite touching to read certain jeremiads in the daily papers, to learn the pathetic regrets expressed with regard to the suspected instability of public opinion. The attitude of certain social circles is visibly changing, and something will have to be done once more to bring Theosophy into disrepute, if we would not see it resurrect like Lazarus out of-his tomb. For, as time goes on, more than one enemy begins to express grave doubts. Some suspect that the theosophical Jezebel may, after all, have been merely a victim: Job, visited by permission of KARMA—or if so preferred, by that of the enthroned Almighty, granting to his Son-Satan full liberty to test the endurance of his "uprighteous servant" of the land of Ug (*Job,* ii, 1-8). Others perceived that though Satan-Grundy, using the venomous tongues of the multitudes, had covered "Job" with sore boils, yet the patient had never collapsed. Theosophy was neither knocked off its feet by the mighty wave of calumny and defamation, nor did it show any signs of agony. It was as firm on its legs as ever. *Mirabile dictu* and acme of impudence!—cried its enemies. Why here it is again, and it begins to raise its voice louder than ever! What does the creature say? Listen. . . .

"Aye, right honourable, as well as right dishonourable opponents and enemies. Your Mrs. Grundy has filled me with *wrinkles* as Satan filled Job, but these are witness only against herself. 'He teareth me in his wrath, who hateth me'—but I hate no one and only pity my blind slanderers. 'He gnasheth upon me with his teeth'—and I only smile back. 'Mine enemy sharpeneth his eyes upon me,' and I offer to lend him mine to allow him to see clearer. 'They have gaped upon me with their mouth wide open'; and, like Jonas swallowed by the whale, I have found no uncomfortable quarters for philosophical

meditation inside my enemy, and have come out of his voracious stomach as sound as ever! What will you do next? Will you smite me 'upon the

cheek reproachfully'? I shall not turn to you the other, lest you should hurt your hand and make it smart and burn still worse: but I shall tell you a story, and show you a panoramic view, to amuse you. . . ."

See how the enemies of the Theosophical Society and its leaders look disconcerted! Hear how in the bitterness of their heart, for sweet hopes frustrated, they writhe and have not even the decency to conceal their bad humour at what they foolishly regard as the *triumph of theosophy.* Truly has the east wind filled their—brains, and vain knowledge has disagreed most decidedly with the learned men of the West! For what do *they* do? Listen once more.

Fearing lest their appetite for devouring and assimilating the carrion food snatched from the beaks of the Bombay ravens by the "smart boy" should slacken, the wise men of learning have devised, it appears, a fresh little plan to strangle Theosophy. If one can believe the *Birmingham Post* (the very sincere *daily* which lets out the secret), the big-wigs of the very Christian "Victoria Institute" have not forgotten the fable of the "monkey and the cat." The "monkeys" of science, had selected for some time past the paws of their ablest cat to draw the chestnuts for them out of the theosophical fires, and had hoped thereby to extinguish the hated light for ever. Read and judge for yourself the bit of interesting information contained in the above mentioned daily for June 15th of the present year of grace. Says the loquacious writer:

> Even Science herself, generally so steadfast in her progress, so logical in her conclusions, so firm in her pursuit of a sure result, has been made to tremble on her lofty perch by the shock given her by the discourse of Sir Monier-Williams at the Victoria Institute, last Monday. Sir Monier-Williams is Boden Professor of Sanskrit in the University of Oxford, and regarded as the first Sanskrit scholar in the world. The announcement of the choice made by the learned professor of the subject of his discourse as being that of "Mystical Buddhism in Connection with the Yoga Philosophy of the Hindoos," had created an immense degree of interest amongst the learned portion of the society of London. It was firmly believed that Sir Monier-Williams had chosen the subject for the express purpose of demolishing the errors and superstitions of a creed which has crept

> in upon us by degrees from the intrigues of sundry impostors who have worked upon the love of the marvellous so inherent to human * nature to establish themselves as prophets of a new doctrine. This was the opinion of all learned men in general, and they had been watching with great eagerness for a refutation from the pen of Sir Monier-Williams of all the "sleight-of-hand principles," as the experiments of the Theosophists were called. This refutation in writing had never come, and therefore it was with redoubled interest that the speech which would demolish the audacious pretensions of the conjuring philosophers was waited for. What, then, was the surprise of the assembly of wise men when Sir Monier-Williams, instead of denying, almost confirmed the truth of the assertions made by the Theosophists, and actually admitted that, although the

science of modern Theosophy was imperfect, yet there are grounds for belief which, instead of being neglected as they have been by students of philosophy, ought to be examined with the greatest care.

A wise man, for once in his generation, this newly-knighted lecturer! The greater the pity that this "first Sanskrit scholar in the world" (Professors Max Müller, Whitney, Weber and the *tutti quanti,* hide your diminished heads!) knows so little of Buddhism as to make the most ludicrous mistakes. Perchance, there was a *raison d'être* for making them. Both his lectures, at any rate those about which some fuss has been made, and one of which was noticed in the 8th number of LUCIFER—both these lectures were delivered before very Christian audiences at Edinburgh and before the "Philosophical Society of Great Britain," whose members *have to be Christians.* Nevertheless, one fails to see why a little more correct information about the difference between *Raja-Yoga* and *Hatha-Yoga* should not have been offered to that audience? Or why again it should be told that, in the days of Gautama Buddha, Buddhism "set its face against all solitary asceticism," and "had no occult, no esoteric system of doctrine which it withheld from ordinary men" —both of which statements are historically untrue. Worse still. For, having just mentioned at the opening of his lecture, that Gautama had been "reborn as Buddha,

—————

* The writer in his grief seems to have forgotten his commas. The subject, also, to produce the desired effect should have been handled in more grammatical English. [H.P.B.]

—————

the enlightened," that he had reached *Parinibbâna* or the great, *highest Nirvana;* that he had passed through the highest states of *Samadhi,* the practice of which confers the "six transcendent faculties," *i.e*., clairvoyance, or "the power of seeing all that happens in every part of the world," "knowledge of the thoughts of others, recollection of former existences. . . . and finally the supernatural powers called *Iddhi*," the professor coolly asserted that it was never stated "that Gautama ever attained to the highest. . .Yoga of Indian philosophy—union with the Supreme Spirit"! Such a statement may flatter the preconceptions of a few bigots among a Christian audience, but we question whether it is not one entirely unworthy of a true scholar, whose first duty is to be impartial in his statements, lest he should mislead his hearers.

While Theosophists should feel deeply thankful to Sir Monier-Williams for the excellent advertisement their society and philosophy have received at his hands, the Editors of *Lucifer* would fail in their duty were they to leave unnoticed several self-contradictions made in this lecture by "the greatest Sanskrit scholar in the world." What kind of definite idea can an audience have on Buddhism when it hears the two following statements, which directly contradict each other:—

"He [Buddha] was ever careful to lay down a precept that the acquisition of transcendent human faculties was restricted to the perfected Saints, called Arhats." This, after just stating that Buddha had never himself "attained to the highest yoga," that he was no Spiritualist, no Spiritist,* but "a downright *Agnostic*"—he, the "Buddha," or the

Enlightened!!!

The outcome of this extraordinary lecture is that Gautama Buddha had never reached even the powers of a simple modern Yogi. For such transcendent powers are allowed by the lecturer even in our present day to some Hindus. We quote again from the *Birmingham Post:*

---

* Let us fondly hope so; and that Allan Kardec will not be placed by Sir Monier-Williams one day on a higher level than Buddha.

The word Yoga, according to Sir Monier-Williams, literally means union, and the proper aim of` every man who practises Yoga is the mystic union of his own spirit with the one eternal soul or spirit of the universe, and the acquisition of divine knowledge by that means. This was the higher Yoga. But the lower practice seeks to abstract the soul from the body and the mind, and isolate it in its own essence. So may be acquired the inner ear, or clairaudience, by which sounds and voices may be heard, however distant; the inner eye, or clairvoyance, the power of seeing all that happens in every part of the world, and a knowledge of the thoughts of others. These acquirements have become developed into demonology * and various spiritual phenomena connected with that esoteric Buddhism which every schoolgirl is studying in secret nowadays. Long and persevering study of the great science will lead to the practice of twisting the limbs, and of suppressing the breath, which latter faculty leads to the prolongation of existence under water or buried beneath the earth. Many Hindoo ascetics have submitted to interment under this influence. Colonel Meadows Taylor once assisted at the burial of a man who professed to be able to remain nine days beneath the earth without drawing breath during that time. Colonel Taylor, determined that no deception should be used, was present during the ceremony of interment, and, after seeing the man duly covered with earth, sowed seed upon the grave, which, being duly watered, sprang up with luxuriance long before the expiration of the nine days' † probation. More than this, the grave was watched day and night by two English sentinels, so that there really appears no reason to suppose that any deception could possibly be practised, the more so that Colonel Taylor himself had chosen the place of burial, which circumstance precludes all idea of subterranean passages, which had been suggested in other cases of the like nature. At the end of the nine days the grave was opened with all due solemnity. The buried man was found in the same position in which he had laid down, and when he opened his eyes his

---

* This is *entirely false.* Any one who would like to acquire the proofs that this statement is a gratuitous calumny has only to read theosophical literature, and even the last numbers of *Lucifer.* The methods described belong to *Hatha Yoga,* and are very injurious and dangerous; still, even this is no *demonology,* but simply a lower form of Yoga. The Theosophical Society has fought from the beginning against these methods. Its teachers went dead against it, and even against some forms of mediumship, such as sitting for materialisation —the necromancy of the Bengal Tantrikas!

† We have always believed the period to have been 40 days, and this is borne out by the planting of the seed. Surely for seed to sprout and grow "with luxuriance" in *nine* days would be almost as great a "nine days' wonder" as the interment of the Yogi?

---

first enquiry was for his bowl of rice, adding that he felt hungry, and that he would be glad to eat. Professor Monier-Williams did not quote this example—he dwelt more lengthily upon the absorption of the mental faculties rather than on that of the physical powers. He went on to explain how internal self-concentration may lead to the acquisition of supernatural gifts, and enable a man to become invisible at will, to appear at any spot however apparently distant, to gain absolute power over himself and others, to bring the elements into subjection, and to suppress all desires. A Yogi, when thus befitted, can float in the air, fly through space, visit the planets and stars, create storms and earthquakes, understand the language of animals, ascertain what occurs in every part of the earth, and even enter into another man's body and make it his own. The Professor then related how a powerful Yogi had once entered into the dead body of a king, and had governed the country for three whole weeks. It is still believed that certain of the Eastern sages can eject the ethereal body through the pores of the skin, and render this phantasmal form visible in distant places. The effect produced by the Professor's discourse may readily be imagined. Here was justification in full of the theories, hitherto so scorned and abused, of Colonel Olcott, Mr. Sinnett, and Madame Blavatsky. Here was almost an avowal of belief in the possibility of the truth, if not in the truth itself, of the realisation of that recognition of the powers of darkness from which all Christian souls are taught to shrink with horror and dismay. The Professor seemed so well aware of the impression produced by his discourse that, as if feeling himself compelled to add a few words by way of excuse for the extreme lengths to which he had been led, he added by way of conclusion that he was induced to doubt whether the practices assumed to be possible to the Theosophists would stand the light of European science. "But nevertheless the subject must not be dismissed as unworthy of consideration. It furnishes," said Sir Monier-Williams in conclusion, "a highly interesting topic of enquiry, especially in its bearing on the so-called Spiritualism, neo-Buddhism, and Theosophy of the present day. The practices of magnetism, mesmerism, clairvoyance, etc., have their counterparts in the Yoga system of the Hindoos prevalent in India more than two thousand years ago." At the end of the lecture a vote of thanks was proposed by the Bishop of Dunedin, who undertook, as it were, the apology of the doctrine expounded (scarcely to the satisfaction of all present), and who thought it his duty to point out the distinction between Christianity and Buddhism—the former reliant upon God's mercy, the latter on the efforts of man to work out his self-deliverance from evil. I have dwelt thus long upon the subject of the great professor's discourse because the world of thought—of scientific research—having found at last a footing in London society, these things are talked of and examined with reflection, and without detriment to the flow of small-talk which used formerly to occupy the whole attention of the world of fashion.

Collected Writings VOLUME X

July, 1888

TO THEOSOPHISTS AND READERS OF *LUCIFER*

Thus ends the plaint of the Birmingham Jeremiah. It speaks for itself, and we thank the writer for letting, so naïvely, the cat out of the bag. The real "cat," however, the one on which the "monkey" of the "Victoria Institute" and other scientific establishments had placed such optimistic hopes, has played its colleagues false. It has turned tail at the last moment, and has evidently declined the loan of its paw to draw from the fire the too hot chestnuts for the benefit of the scientific "researchers" of the day. Like Balaam, whom the King of Midian would willingly have bribed to curse the Israelites, Sir Monier Monier-Williams, K.C.I.E., D.C.L., LL.D., Boden Professor of Sanskrit at the University of Oxford (where, "for reasons of ill-health," he can no longer lecture, but lectures for our benefit elsewhere)—has not cursed the Theosophists and their teachings—but has blessed them. Alas! Alas!

"Compelled to praise!" It cannot be
By prophet or by priest;
Balaam is dead?. . . . yet don't we see
And hear, perchance—his beast?. . . . .

[The "Theosophical Fable" mentioned above by H.P.B. was written by Dr. Franz Hartmann, as appears from *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 158, wherein H.P.B. tells Sinnett: "You will read Hartmann's 'Theosophical Fable' and our answer to it sent to you with a few more explanations." The MS. of H.P.B.'s "*our* answer" published below has been recently discovered in the Adyar Archives, and is a fragment in her own handwriting. It is both a comment on Hartmann's allegorical description of the situation in the T.S. in 1885-86, and a continuation and conclusion of the Fable, embodying some important statements about the T.S. On page 2 of the MS. H.P.B. appended this note: " Had no time to copy. Send this answer but better to H. His dear sister writes such a loving good letter swearing she 'will attune her soul to the music of the Spheres.' If I were you: I *would* publish his fable in the *Theosophist."* The approximate date of this MS. is January, 1886.]

. . . . . "the keeper of the instrument sat down and wept bitterly . . ." So would the "Instrument" were it not so broken as to be unfit to emit even a sound . . . . .

The fable is deeply significant and very profound. It is to the very point and the author of it *was inspired*—the mangled remains of the "Instrument" answer for it,

though *its* endorsements are now of little, if any use. The "Theosophical Fable" ought to be published in the *Theosophist;* and if it is not it will only speak the more against the obduracy of the ex-"keeper" of the "instrument," and his unwillingness to confess publicly his great sin—for believing in human justice, in human benevolence, fairness and the gentlemanly feelings of "a Society of non-musical but learned men." And the "fable" ought

to be read by every Theosophist, every member of the *never* "Harmonical Society" and meditated upon. For, besides the individual Karma of every member and the collective Karma of the "Harmonical Society" whose practice differed so widely from its rules and purposes—there is the great sin of its leading members and chiefs. They have *desecrated* the name (and names) of the "Genius of the Spheres," and the Genii descend no more. The present trouble has arisen in consequence of such desecration. The Maha-Chohan of the Genii has foretold it four years ago. The chief President was warned repeatedly in the beginning by the voice of his "instrument"; it protested in vain, and finally it was swept along itself with the current of enthusiasm, and added its own voice to proclaiming things holy in public, and throwing pearls before swine, and casting that which was sacred to the dogs: the swine are now treading upon the pearls and the dogs rending the givers. The light that shone in the Darkness which comprehended it not—is now out: Darkness has put its heavy extinguisher upon it.

This would have never happened had the light been sacredly preserved in its own birth-place and sphere—India. But the veneration of her sons for that light was laughed down to scorn; it was called "hero-worship," mocked and finally represented as a screen to hide unholy practices. The names of the Genii are now dragged into publicity and figure in full in the *Report.* None of the *Presidents* would listen to the sage advice to keep their knowledge of the Genii secret; and the holy names were prostituted publicly by every scoffer. KARMA.

There now remains but one thing to be done, if the "Harmonical" Society would be kept alive.

Let its President do as the ex-Corresponding Secretary *has* done: depose himself before he is deposed by others,—and the Society will die a week later. But let the Society—now dishonoured because there never was real harmony in it but rather personal and individual selfishness—unite together at last and wait patiently and prepare thro' *active* work for the advent of a *Paraclete* who may yet be drawn to, and sent to them before the end of the cycle in (1897).

The present "instrument" could never have been destroyed by any "learned" Society. It is the *unlearned* in things occult and spiritual, among the members of the Harmonical Society, who are now breaking it to atoms themselves; those for whom the old instrument has played itself to death, and that was the first to draw their attention and open their ears to the "music of the spheres" however poorly it may have rendered the heavenly melody itself. And now it lies broken into fragments shattered more every day by the kicks of those for whom it sang and laboured. . . .

But the "Genius of the Spheres" means to pick up the mangled pieces of the instrument once more and glue them together *as He alone can.* No violin is played better upon, none emits more musical sounds than that one which was broken and mended. The Paganini of the broken *Stradivarius* is still alive and He will play upon it again but only for those few who will "attune their souls indeed to the music of the Spheres." The instrument will

belong to these and have no "Keeper." How many such few will remain? Time will soon tell.

———————

TO THEOSOPHISTS AND READERS OF *LUCIFER*

[*Lucifer*, Vol. II, No. 11, July, 1888, p. 347]

The Editors of *Lucifer* feel it right that this number, the first published at the new offices and by the actual owners of the magazine, should contain some statement as to the reasons which have led to this change being made.

12

The first reason was the desire to form a fresh centre of Theosophical work, a meeting place for students, and a mechanism for the publication and distribution of the literature of mysticism, which should be entirely free from all considerations of personal gain or profit.

That this has been the spirit animating the founders and proprietors of *Lucifer* throughout, is proved by the fact that, although nearly all the copies of the magazine printed have been sold, yet the first year's experience has shown that it is impossible to carry on the magazine at its present price without incurring considerable loss.

Therefore, in establishing these new offices, the editors and proprietors have been also influenced by the hope of effecting some reduction in the expense by taking the publication into their own hands, and they hope that their readers and subscribers will continue to give them their hearty support, in spite of the necessity which has arisen of raising the price of single numbers of the magazine to eighteen-pence and the annual subscription to fifteen shillings, commencing with the September number.

Our supporters may feel sure that their help will be used to further the cause of Theosophy, and will subserve no personal ends; for the proprietors have bound themselves to devote any eventual profits which may accrue to the furtherance of the cause in the interests of which *Lucifer* was founded.

The new offices, at No. 7, DUKE STREET, ADELPHI, will be open to members of the T.S. and the T.P.S. and their friends, as well as to all enquirers and persons desiring information about the Society or the subjects which it was founded to study, on TUESDAY and SUNDAY evenings from 8:30 to 10:30 p.m. and on FRIDAY afternoons from 3:30 till 6. These days have been chosen purposely, so as not to conflict with the Wednesday evenings—the meeting-days of the London Lodge of the Theosophical Society, at 15, York Street, Covent Garden.

It is hoped that many will avail themselves of these opportunities for meeting other students and for mutual instruction and discussion.

Collected Writings VOLUME X
July, 1888

STAR ANGEL WORSHIP IN THE ROMAN CATHOLIC CHURCH

[*Lucifer*, Vol. II, No. 11, July, 1888, pp. 355-365]

[Most of this material was originally incorporated by H.P.B. in the first draft of *The Secret Doctrine*, Vol. I, which she sent to Adyar in 1886, in order to secure the editorial and scholastic help of T. Subba Row. For some reason or other, instead of using this material in the final draft of her monumental work, she published it in *Lucifer* just a few months before the appearance of *The Secret Doctrine*. A long introductory note, enclosed within square brackets, was added to the original essay.

Much of the material used by H.P.B. can be found in Eudes de Mirville's work entitled *Pneumatologie. Des Esprits et de leurs manifestations diverses,* mainly in Vol. II, pp. 351-360, although some of it is recast by her and interspersed with various comments and occult explanations.—*Compiler*.]

[The subject matter of the present article has not been chosen from any desire of "finding fault" with the Christian *religion,* as *Lucifer* is often accused of doing. No special animosity is felt towards popery any more than against any other existing dogmatic and ritualistic faith. We merely hold that "there is no higher religion than truth." Hence, incessantly attacked by the Christians—among whom none are so bitter and *contemptuous* as the Romanists—who call us "idolaters" and "heathens," and otherwise denounce us, it is necessary that at times something should be said in our defence, and truth reestablished.

The Theosophists are accused of believing in Astrology, and the *Devas* (Dhyan Chohans) of the Hindus and Northern Buddhists. A too impulsive missionary in the Central Provinces of India has actually called us "Astrolaters," "Sabians" and "*devil*-worshippers." This, as usual, is an unfounded calumny and a misrepresentation. No theosophist, no *Occultist* in the true sense of the word has ever *worshipped* Devas, Nats, Angels or even *planetary* spirits. Recognition of the *actual existence* of such Beings—which, however exalted, are still gradually evolved *creatures* and finite—and even reverence for some of them is not *worship.* The latter is an elastic word, one that has

been made threadbare by the poverty of the English tongue. We address a magistrate as his "worship," but it can hardly be said that we pay to him *divine* honours. A mother often worships her children, a husband his wife, and *vice versa,* but none of these prays to the

object of his worship. But in neither case does it apply to the Occultists. An Occultist's reverence for certain high Spirits may be very great in some cases; aye, perhaps even as great as the reverence felt by some Christians for their Archangels Michael and Gabriel and their (St.) George of Cappadocia—the learned purveyor of Constantine's armies. But it stops there. For the Theosophists these planetary "angels" occupy no higher place than that which Virgil assigns them:

> "They boast ethereal vigour and are form'd
> From seeds of heavenly birth." *

as does also every mortal. Each and all are occult potencies having sway over certain attributes of nature. And, if once attracted to a mortal, they do help him in certain things. Yet, on the whole, the less one has to do with them the better.

Not so with the Roman Catholics, our pious detractors. The Papists worship them and have rendered to them *divine homage* from the beginning of Christianity to this day, and in the full acceptation of the italicised words, as this article will prove. Even for the Protestants, the Angels in general, if not the Seven Angels of the Stars particularly—are "Harbingers of the Most High" and "Ministering Spirits" to whose protection they appeal, and who have their distinct place in the *Book of Common Prayer*.

The fact that the Star and Planetary Angels are worshipped by the Papists is not generally known. The cult

* [These verses are from the *Aeneid,* Book VI, 730-31, although it is difficult to say what particular poetical translation is used by H.P.B. In the *Loeb Classical Series,* H. Rashton Fairclough translates the original text as: " fiery is their vigour and divine the source of those life-seeds. . ."—*Compiler*.]

had many vicissitudes. It was several times abolished, then again permitted. It is the short history of its growth, its last re-establishment and the recurrent efforts to proclaim this worship openly, of which a brief sketch is here attempted. This worship may be regarded for the last few years as *obsolete*, yet to this day it was never abolished. Therefore it will now be my pleasure to prove that if anyone deserves the name of "idolatrous," it is not the Theosophists, Occultists, Kabalists and Astrologers, but, indeed, most of the Christians; those Roman Catholics, who, besides the Star-angels, worship a Kyriel of more or less problematical saints and the Virgin Mary, of whom their Church has made a regular *goddess*.

The short bits of history that follow are extracted from various trustworthy sources, such as the Roman Catholics will find it rather difficult to gainsay or repudiate. For our authorities are: (*a*) various documents *in the archives of the Vatican;* (*b*) sundry works by pious and well-known Roman Catholic writers, Ultramontanes to the backbone—lay and

ecclesiastical authors; and finally (*c*), a Papal Bull, than which no better evidence could be found.]

____

In the middle of the VIIIth century of the Christian era the very notorious Archbishop Adalbert of Magdeburg, famous as few in the annals of magic, appeared before his judges. He was charged with, and ultimately convicted—by the second Council of Rome presided over by Pope Zacharias*—of using during his performances of ceremonial magic the names of the "seven Spirits"—then at the height of their power in the Church—among others, that of URIEL, with the help of whom he had succeeded in producing his greatest phenomena. As can

____

* [Zachary (Zacharias), Saint, birth date uncertain; d. March, 752; came from a Greek family living in Calabria, and succeeded Gregory III in the papal chair, Nov. 29, 741.—*Compiler.*]

____

be easily shown, *the church is not against magic proper*, but only against those magicians who fail to conform to her methods and rules of evocation. However, as the wonders wrought by the Right Reverend Sorcerer were not of a character that would permit of their classification among "miracles by the grace, and to the glory of God," they were declared *unholy.* Moreover, the Archangel URIEL (lux et ignis) having been compromised by such exhibitions, his name had to be discredited. But, as such a disgrace upon one of the "Thrones" and "Messengers of the Most High" would have reduced the number of these Jewish *Saptarshis* to only six, and thus have thrown into confusion the whole celestial hierarchy, a very clever and crafty subterfuge was resorted to. It was, however, neither new, nor has it proved very convincing or efficacious.

It was declared that Bishop Adalbert's Uriel, the "fire of God," was not the Archangel mentioned in the second *Book of Esdras;* nor was he the glorious personage so often named in the magical books of Moses—especiahy in the 6th and 7th. The sphere or planet of this original Uriel was said, by Michael Glycas the Byzantine, to be the Sun. How then could this exalted being—the friend and companion of Adam and Eve before his fall, and, later, the chum of Seth and Enoch, as all pious Christians know—how could he ever have given a helping hand to sorcery? Never, never! the idea alone was absurd.

Therefore, the Uriel so revered by the Fathers of the Church, remained as unassailable and as immaculate as ever. It was a *devil* of the same name—an obscure devil, one must think, since he is nowhere mentioned—who had to pay the penalty of Bishop Adalbert's little transactions in black magic. This "*bad*" Uriel is, as a certain tonsured advocate has tried hard to insinuate, connected with a certain significant word of occult nature, used by and known only to Masons of a very high degree. Ignorant of the "word" itself, however,

the defender has most gloriously failed to prove his version.

Such whitewashing of the archangel's character was of course necessary in view of the special worship paid to

him. St. Ambrosius had chosen Uriel as a patron and paid him almost divine reverence. * Again the famous Father Gastaldi, † the Dominican monk, writer and Inquisitor, had proven in his curious work "On the Angels" (*De Angelis*) that the worship of the "Seven Spirits" by the Church had been and was *legal* in all the ages; and that it was necessary for the moral support and faith of the children of the (Roman) Church. In short that he who should neglect these gods was as bad as any "heathen" who did not.

Though sentenced and suspended, Bishop Adalbert had a formidable party in Germany, one that not only defended and supported the sorcerer himself, but also the disgraced Archangel. Hence, the name of Uriel was left in the missals after the trial, the "Throne" merely remaining "under suspicion." In accordance with her admirable policy the Church having declared that the "blessed Uriel," had nought to do with the "accursed Uriel" of the Kabalists, the matter rested there.

To show the great latitude offered to such subterfuges, the occult tenets about the celestial Hosts have only to be remembered. The world of Being begins with the Spiritual Fire (or Sun) and its seven "Flames" or Rays. These "Sons of Light," called the "multiple" because, allegorically speaking, they belong to, and lead a simultaneous existence in heaven and on earth, easily furnished a handle to the Church to hang her *dual* Uriel upon. Moreover, Devas, Dhyan-Chohans, Gods and Archangels are all identical and are made to change their Protean forms, names and positions, *ad libitum. As* the sidereal gods of the Sabians became the kabalistic and talmudistic angels of the Jews with their esoteric names unaltered, so they passed bag and baggage into the Christian Church as the archangels, exalted only in their office.

———

* *De Fide,* etc., lib. II, cap. iii, § 20, footnote.

† [Known also as Thomas Castaldus. See the Bio-Bibliogr. Index. —*Compiler*.]

———

These names are their "mystery" titles. So mysterious are they, indeed, that the Roman Catholics themselves are not sure of them, now that the Church, in her anxiety to hide their humble origin, has changed and altered them about a dozen times. This is what the pious de Mirville confesses:

To speak with precision and certainty" is we might like to, about everything in connection with their [the angels'] names and attributes is not an easy task. For when one has said that these Spirits are the *seven assistants* that surround the throne of the Lamb and form its seven *horns;* that the famous seven-branched candlestick of the Temple was their type and symbol. . . .when we have shown them figured in *Revelation* by the *seven stars* in the Saviour's hand, or by the angels letting loose the *seven plagues*—we shall but have stated once more one of those incomplete truths which the commentators, developing these ideas, approach ordinarily with utmost caution.*

Here the author utters a great truth. He would have uttered one still greater, though, had he added that *no truth,* upon *any subject* whatever, has been ever made complete by the Church. Otherwise, where would be the mystery so absolutely necessary to the authority of the ever incomprehensible dogmas of the Holy "Bride"?

These "Spirits" are called *primarios principes.* But what these first Principles are in reality is not explained. In the first centuries of Christianity the Church would not do so; and in this one she knows of them no more than her faithful lay sons do. She has lost the secret.

The question concerning the definite adoption of names for these angels, de Mirville tells us—"has given rise to controversies that have lasted for centuries. To this day *these seven names are a mystery*."

Yet they are found in certain missals and in the secret documents at the Vatican, along with the astrological names known to many. But as the Kabalists, and among others Bishop Adalbert, have used some of them, the Church will not accept these titles, though she worships

---

* De Mirville, *Des Esprits,* etc., Vol. II, pp. 351-52, chapter on "The Spirits before their Fall."

---

the creatures. The usual names accepted are MIKAEL, the "*quis ut Deus*," the "like unto God"; GABRIEL, the strength (or power) of God"; RAPHAEL, or "divine virtue"; URIEL, "God's light and fire"; SAALTIEL, the "speech of God"; JEHUDIEL, the "praise of God" and BARACHIEL, the "blessing of God." These "seven" are *absolutely canonical,* but they are not the true mystery names—the magical POTENCIES. And even among the "substitutes," as just shown, Uriel has been greatly compromised and the three last enumerated are pronounced "suspicious." Nevertheless, though nameless, they are still worshipped. Nor is it true to say that no trace of these three names—so "suspicious"—is anywhere found in the Bible, for they are mentioned in certain of the old Hebrew scrolls. One of them is named in Chapter xvi of *Genesis*—the angel who appears to Hagar; and all the three appear as "the Lord" (the Elohim) to Abraham in the plains of Mamre, as the "three men" who announced to Sarai the birth of Isaac (*Genesis,* xviii). "Jehudiel," moreover, is distinctly named in Chapter xxiii of *Exodus,* as the angel in whom was "the name" (*praise* in the

original) of God (*Vide* verse 21). It is through their "divine attributes," which have led to the formation of the names, that these archangels may be identified by an easy esoteric method of transmutation with the Chaldean great gods and even with the Seven Manus and the Seven Rishis of India.* They are the *Seven* Sabian Gods, and the *Seven* Seats (Thrones) and Virtues of the Kabalists; and now they have become with the Catholics, their "Seven Eyes of the Lord," and the "Seven *Thrones*," instead of "Seats."

Both Kabalists and "Heathen" must feel quite flattered to thus see their Devas and Rishis become the "Ministers

---

* He who knows anything of the *Purânas* and their allegories, knows that the Rishis therein as well as the Manus are Sons of God, of Brahmâ, and themselves gods; that they become men and then, as Saptarishi, they turn into stars and constellations. Finally that they are first 7, then 10, then 14, and finally 21. The occult meaning is evident.

Plenipotentiary" of the Christian God. And now the narrative may be continued unbroken.

Until about the XVth century after the misadventure of Bishop Adalbert, the names of only the first three Archangels out of the seven stood in the Church in their full odour of sanctity. The other four remained ostracised—*as names.*

Whoever has been in Rome must have visited the privileged temple of the Seven Spirits, especially built for them by Michelangelo: the famous church known as "St. Mary of the Angels." Its history is curious but very little known to the public that frequents it. It is worthy, however, of being recorded.

In 1460, there appeared in Rome a great "Saint," named Amadaeus. He was a nobleman from Lusitania, who already in Portugal had become famous for his prophecies and beatific visions.* During one of such he had a revelation. The seven Archangels appeared to the holy man, so beloved by the Pope that Sixtus IV had actually permitted him to build on the site of St. Peter *in Montorio* a Franciscan monastery. And having appeared they revealed to him their genuine *bona fide* mystery names. The names used by the Church were substitutes, they said. So they were, and the "angels" spoke truthfully. Their business with Amadaeus was a modest request. They demanded to be legally recognised under their legitimate patronymics, to receive public worship and have a temple of their own. Now the Church in her great wisdom had declined these names from the first, as being those of Chaldean gods, and had substituted for them astrological *aliases.* This then could not be done, as "they *were names of demons*," explains Baronius. But so were the "substitutes" in Chaldea before they were altered for a purpose in the Hebrew Angelology. And if they are *names of demons,* asks pertinently de Mirville, "why are they yet given to Christians and Roman Catholics at baptism?" The truth is that if the last four

---

* He died at Rome in 1482.

---

enumerated are demon-names, so must be those of Michael, Gabriel and Raphael.

But the "holy" visitors were a match for the Church in obstinacy. At the same hour that Amadaeus had his vision at Rome, in Sicily, at Palermo, another wonder was taking place. A miraculously-painted picture of the Seven Spirits, was as miraculously exhumed from under the ruins of an old chapel. On the painting *the same seven mystery names* that were being revealed at that hour to Amadaeus were also found *inscribed* "under the portrait of each angel," * says the chronicler.

Whatever might be in this our age of unbelief the feelings of the great and learned leaders of various psychic and telepathic societies on this subject, Pope Sixtus IV † was greatly impressed by the *coincidence.* He believed in Amadaeus as implicitly as Mr. Brudenel believed in the Abyssinian prophet, "Herr Paulus." ‡ But this was by no means the only "coincidence" of the day. The Holy Roman and Apostolic Church was built on such miracles, and continues to stand on them now as on the rock of Truth; for God has ever sent to her *timely miracles*.§

———————

* De Mirville, *op. cit*., p. 355.

† [Sixtus IV (Francesco della Rovere), b. near Abisola, July 21, 1414; d. Aug. 12, 1484. Elected Pope Aug. 9, 1471, succeeding Paul II.—*Compiler*.]

‡ "Herr Paulus"—the no less miraculous production of Mr. Walter Besant's rather muddled and very one-sided fancy.

§ *En passant*—a remark may be made and a query propounded:

The "miracles" performed in the bosom of Mother Church—from the apostolic down to the ecclesiastical *miracles* at Lourdes—if not more remarkable than those attributed to "Herr Paulus," are at any rate far more wide-reaching, hence more pernicious in their result upon the human mind. Either both kinds are possible, or both are due to fraud and *dangerous hypnotic and magnetic powers possessed* by some men. Now Mr. W. Besant evidently tries to impress upon his readers that his novel was written in the interests of that portion of society which is so easily befooled by the other. And if so, why then not have traced all such phenomena *to their original and primeval source. i.e., belief in the possibility of supernatural occurrences because of the inculcated belief in the* MIRACLES *in the Bible, and their continuation by the Church?* No Abyssinian

———————

Therefore, when also, on that very same day, an old prophecy written in very archaic Latin, and referring to both the find and the revelation was *discovered* at Pisa— it produced quite a commotion among the faithful. The prophecy foretold, you see, *the revival of the*

"Planetary-Angel" worship for that period. Also that during the reign of Pope Clement VII,* the convent of St. François

____

prophet, as no "occult philosopher," has ever made such large claims to "miracle" and *divine help*—and no Peter's pence expected, either—as the "Bride of Christ"—she, of Rome. Why has not then our author, since he was so extremely anxious to save the millions of England from delusion, and so very eager to expose the pernicious means used—why has he not tried to first explode the greater humbug, before he ever touched the *minor* tricks—if any? Let him first explain to the British public the turning of water into wine and the resurrection of Lazarus on the half *hypnotic* and half *jugglery* and *fraud* hypothesis. For, if one set of *wonders* may be explained by blind belief and mesmerism, why not the other? Or is it because the Bible miracles believed in by every Protestant and Catholic (with the *divine* miracles at Lourdes thrown into the bargain by the latter) cannot be as easily handled by an author who desires to remain *popular,* as those of the "occult philosopher" and the spiritual medium? Indeed, no courage, no fearless defiance of the consequences are required to denounce the helpless and now very much scared *professional* medium. But all these qualifications and an ardent *love of truth into the bargain,* are absolutely necessary if one would beard Mrs. Grundy in her den. For this the traducers of the "Esoteric Buddhists" are too prudent and wily. They only seek cheap popularity with the scoffer and the materialist. Well sure they are, that no *professional* medium will ever dare call them wholesale slanderers to their faces, or seek redress from them so long as the law against palmistry is staring him in the face. As to the "Esoteric Buddhist" or "Occult Philosopher," there is still less danger from this quarter. The contempt of the latter for all the would-be traducers is absolute and it requires more than the clumsy denunciations of a novelist to disturb them. And why should they feel annoyed? As they are neither *professional* prophets, nor do they benefit by St. Peter's pence, the most malicious calumny can only make them laugh. Mr. Walter Besant, however, has said a great truth in his novel, a true pearl of foresight, dropped on a heap *of* mire: the "occult philosopher" does not propose to "*hide his light under a bushel*."

* [Clement VII (Giulio de' Medici), b. 1478; d. Sept. 25, 1534. Became Pope Nov. 18, 1523, following Adrian VI.—*Compiler*.]

de Paule would be raised on the emplacement of the little ruined chapel. "The event occurred as predicted," boasts de Mirville, forgetting that the Church had made the prediction true herself, by following the command implied in it. Yet this is called a "prophecy" to this day.

But it was only in the XVIth century that the Church consented at last to comply on every point with the request of her "high-born" celestial petitioners.

At that time, though there was hardly a church or chapel in Italy without a copy of the *miraculous* picture in painting or mosaic, and that actually, in 1516, a splendid "temple to the seven spirits" had been raised and finished near the ruined chapel at Palermo—still the "angels" failed to be satisfied. In the words of their chronicler—"the blessed spirits were not contented with Sicily alone, and secret prayers. They wanted a world-wide worship and the whole Catholic world to recognise them publicly."

Heavenly denizens themselves, as it seems, are not quite free from the ambition and the vanities of our material plane! This is what the ambitious "Rectors" devised to obtain that which they wanted.

Antonio Duca, another seer (in the annals of the Church of Rome) had been just appointed rector of the Palermo "temple of the seven spirits." * About that period, he began to have the same beatific visions as Amadaeus had. The Archangels were now urging the Popes through him to recognise them, and to establish a regular and a universal worship in their *own names,* just as it was before Bishop Adalbert's scandal. They insisted upon having a special temple built *for them alone,* and they wanted it upon the ancient site of the famous *Thermae* of Diocletian. To the erection of these *Thermae,* agreeably with tradition, 40,000 Christians and 10,000 martyrs had been condemned, and helped in this task by such famous "Saints" as Marcellus and Thrason. Since then, however,

———————

* [*Vide* Bio-Bibliogr. Index.—*Compiler.*]

———————

as stated in Bull LV by the Pope Pius IV,* "this den had remained set apart for the most profane usages and demon [magic?] rites."

But as it appears from sundry documents, all did not go quite as smoothly as the "blessed spirits" would have liked, and the poor Duca had a hard time of it. Notwithstanding the strong protection of the Colonna families who used all their influence with Pope Paul III, † and the personal request of Marguerite of Austria, the daughter of Charles Vth, "the seven spirits" could not be satisfied, for the same mysterious (and to us very clear) reasons, though propitiated and otherwise honoured in every way. The difficult mission of Duca, in fact, was crowned with success only thirty-four years later. Ten years before, however, namely in 1551, the preparatory purification of the *Thermae* had been ordered by Pope Julius III,†† and a first church had been built under the name of "*St. Mary of the Angels*." But the "Blessed Thrones," feeling displeased with its name, brought on a war during which this temple was plundered and destroyed, as if instead of glorified Archangels they had been maleficent kabalistic *Spooks*.

After this, they went on appearing to seers and saints, with greater frequency than before, and clamoured even

———————

* [Pius IV (Giovanni Angelo Medici), b. at Milan, March 31, 1499; d. in Rome, Dec. 9, 1565. Elected Pope Dec. 26, 1559, succeeding Paul IV. He was first buried in St. Peter's, but on June 4, 1583, his remains were transferred to Michelangelo's church of S. Maria degli Angeli, one of the most magnificent structures he had erected.—*Compiler.*]

† [Paul III (Alessandro Farnese), b. at Rome or Canino, Feb. 29, 1468; d. at Rome, Nov. 10, 1549. Elected Pope Oct. 12, 1534, succeeding Clement VII. His instincts and ambitions were those of a secular prince of the Renaissance, but circumstances forced him to become the patron of reform. He introduced the Inquisition into Italy, 1542; established the censorship and the Index, 1543, and gave his approval to the Society of Jesus, 1540.—*Compiler.*]

‡ [Julius III (Giovanni Maria del Monte), b. Sept. 10, 1487; d. March 23, 1555. Elected Pope Feb. 7, 1550, succeeding Paul III.—*Compiler.*]

———————

Collected Writings VOLUME X

July, 1888

more loudly for a special place of worship. They *demanded* the re-erection on the same spot (the *Thermae)* of a temple which should be called the "Church of *the Seven Angels*."

But there was the same difficulty as before. The Popes had pronounced the original titles demon-names, *i.e.,* those of Pagan gods, and to introduce them into the church service would have been fatal. The "mystery names" of the seven angels could not be given. True enough, when the old "miraculous" picture with the seven names on it had been found, these names had been freely used in the church services. But, at the period of the *Renaissance,* Pope Clement XI * had ordered a special report to be made on them as they stood on the picture. It was a famous astronomer of that day, a Jesuit, named Joseph Bianchini, who was entrusted with this delicate mission. The result to which the inquest led, was as unexpected as it was fatal to the worshippers of the seven Sabian gods; the Pope, while commanding that the picture should be preserved, ordered the seven angelic names to be *carefully rubbed out.* And "though these names are traditional," and "although they have *naught to do* with," and are "very different from the names used by Adalbert" (the Bishop-magician of Magdeburg), as the chronicler cunningly adds, yet even their mention was forbidden in the holy churches of Rome.

Thus affairs went on from 1527 till 1561; the Rector trying to satisfy the orders of his *seven* "guides,"—the church fearing to adopt even the Chaldean substitutes for the "mystery-names" as they had been so "desecrated by magical practices." We are not told, however, why the mystery-names, far less known than their substitutes have ever been, should not have been given out if the blessed "Thrones" enjoyed the smallest confidence. But, it must have been "small" indeed, since one finds

———————

* [Clement XI (Giovanni Francesco Albani), b. at Urbino, July 23, 1649; d. at Rome, March 19, 1721. Elected Pope Nov. 23, 1700, succeeding Innocentius XII.—*Compiler*.]

———————

the "Seven Archangels" demanding their restitution for 34 years, and refusing positively to be called by any other name, and the church still deaf to their desires. The Occultists do not

conceal the reason why they have ceased to use them: *they are dangerously magical*. But why should the Church fear them? Have not the Apostles, and Peter pre-eminently, been told "whatsoever ye shall bind on earth shall be bound in Heaven" [*Matt*., xviii, 18], and were they not given power over every demon known and unknown? Nevertheless, some of the mystery-names may be still found along with their substitutes in old Roman missals printed in 1563. There is one in the Barberini library with the whole mass-service in it, and the forbidden truly Sabian names of the seven "great gods" flashing out ominously hither and thither.*

The "gods" lost patience once more. Acting in a truly Jehovistic spirit with their "stiff-necked" worshippers, they sent a plague. A terrible epidemic of *obsession* and *possession* broke out in 1553, "when almost all Rome found itself possessed by the devil," says de Mirville (without explaining whether the clergy were included). Then only Duca's wish was realized. His seven Inspirers were invoked in their own names, and "the epidemic ceased as by enchantment, the blessed ones," adds the chronicler, "proving by the divine powers they possessed, once more, that they had nothing in common *with the demons of the same name*,"—*i.e.,* the Chaldean gods.†

---

* [Reference is made here to the *Missale Romanum,* bearing the imprint of: Venetiis apud Iunctas, MDLXIII. It is now deposited in the Vatican Library, and is catalogued under Stamp. Barb. B. IX. 34. The names of the Archangels, as appearing on page 320 of this richly illuminated Latin document, are: Saalthiel, orator; Eudiel, remunerator; Raphael, medicus; Michael, victoriosus; Gabriel, nuntius; Barachiel, adiutor; Uriel, fortis. The text of this document contains masses in honour of the various Archangels. —*Compiler.*]

† But they had proved their *power* earlier by sending the war, the destruction of the church, and finally the epidemic; and this does not look very *angelic*—to an Occultist.

"Then Michelangelo was summoned in all haste by Paul IV * to the Vatican." His magnificent plan was accepted and the building of the former church began. Its construction lasted over three years. In the archives of this now celebrated edifice, one can read that: "the narrative of the miracles that occurred during that period could not be undertaken, as it was *one incessant miracle of three years' duration*." In the presence of all his cardinals, Pope Paul IV ordered that the seven names, as originally written on the picture, should be restored, and inscribed around the large copy of it that surmounts to this day the high altar.

The admirable temple was consecrated to the Seven Angels in 1561. The object of the Spirits was reached; three years later, nearly simultaneously, Michelangelo and Antonio Duca both died. They were no longer wanted.

Duca was the first person buried in the church for the erection of which he had fought the best part of his life and finally procured for his heavenly patrons. On his tomb the summary of the revelations obtained by him, as also the catalogue of the prayers and

invocations, of the penances and fasts used as means of getting the "blessed" revelations and more frequent visits from the "Seven"—are engraved. In the vestry a sight of the documents attesting to, and enumerating some of the phenomena of "the incessant miracle of three years' duration" may be obtained for a small fee. The record of the "miracles" bears the *imprimatur* of a Pope and several Cardinals, but it still lacks that of the Society for Psychical Research. The "Seven Angels" must be needing the latter badly, as without it their triumph will never be complete. Let us hope that the learned Spookical Researchers will send their "smart boy" to Rome at an early day, and that the "blessed ones" may find at Cambridge—a Duca.

———————

* [Paul IV (Giovanni Pietro Caraffa), b. near Benevento, June 28, 1476; d. Aug. 18, 1559. Elected Pope May 23, 1555, to succeed Marcellus II.—*Compiler.*]

———————

But what became of the "mystery names" so cautiously used and what of the new ones? First of all came the substitution of the name of Eudiel for one of the Kabalistic names. Just one hundred years later, all the seven names suddenly disappeared, by order of the Cardinal Albizzi. In the old and venerable Church of *Santa Maria della Pietà* on the Piazza Colonna, the "miraculous" painting of the Seven Archangels may be still seen, but the names have been scratched out and the places repainted. Sic *transit gloria mundi.* A little while after that the mass and vesper services of the "Seven" were once more eliminated from the missals used, notwithstanding that "they are quite distinct" from those of the "planetary Spirits" who used to help Bishop Adalbert. But as "the robe does not really make the monk," so the change of names cannot prevent the individuals that had them from being the same as they were before. They are still worshipped and this is all that my article aims to prove.

Will this be denied? In that case I have to remind the readers that so late as in 1825, a Spanish grandee supported by the Archbishop of Palermo made an attempt before Leo XII * for the simultaneous re-establishment *of the service and names.* The Pope granted the Church service but refused the permission to use the old names.†

"This service, perfected and amplified by order of Paul IV, the minutes of which exist to this day at the *Vatican* and the *Minerva,* remained in force during the whole pontificate of Leo X." ‡ The Jesuits were those

———————

* [Leo XII (Annibale Francesco Clemente Melchiore Girolamo Nicola della Genga), b. at the Castello della Genga in the territory of Spoleto, Aug. 22, 1760; d. in Rome, Feb. 10, 1829. Elected Pope Sept., 28, 1823, succeeding Pius VII.—*Compiler*.]

† This is quoted from the volumes of the Marquis de Mirville, *Des Esprits,* etc., Vol. II, p. 358. A more rabid papist and ultramontane having never existed, his testimony can hardly be suspected. He seems to glory in this idolatry and is loud in demanding its *public* and universal restoration.

‡ [Leo X (Giovanni de' Medici), b. at Florence, Dec. II, 1475; died in Rome, Dec. 1, 1521. Elected Pope March 11, 1513, succeeding Julius II.—*Compiler*.]

---

who rejoiced the most at the resurrection of the old worship, in view of the prodigious help they received from it, as it ensured the success of their proselytizing efforts in the Philippine Islands. Pope Pius V * conceded the same "divine service" to Spain, saying in his Bull, that "one could never exalt too much *these seven Rectors* of the world, *figured by the* SEVEN PLANETS, and that. . . . "it looked consoling and augured well for this century, that by the grace of God, the cult *of these seven ardent lights*, and these seven stars, was regaining all its lustre in the Christian republic"†

The same "holy Pope permitted moreover to the nuns of *Matritensis* to establish the *fête* of JEHUDIEL the patron of their convent." Whether another less pagan name has now been substituted for it we are not informed—nor does it in the least matter.

In 1832 the same demand in a petition to spread the worship of the "Seven Spirits of God," was reiterated, endorsed this time by *eighty-seven bishops* and thousands of officials with high-sounding names in the Church of Rome. Again, in 1858, Cardinal Patrizi and King Ferdinand II in the name *of all the people of Italy* reiterated their petition; and again, finally, in 1862. Thus, the Church services in honour of the seven "Spirit-Stars" have never been abrogated since 1825. To this day they are in full vigour in Palermo, in Spain, and even in Rome at " St. Mary of the Angels " and the "*Gesù*"—though entirely suppressed everywhere else; all this "because of Adalbert's *heresy*," de Mirville and the other supporters of Star-Angel worship are pleased to say. In reality there is no reason but the one already disclosed for it. Even the seven substitutes, especially the last four, have been too openly connected with black magic and astrology.

---

* [Pius V (Michele Ghisleri), b. at Bosco, near Alexandria, in Lombardy, Jan. 17, 1504; d. May 1, 1572. Elected Pope Jan, 7, 1566, succeeding Pius IV. He was canonized by Clement XI, in 1712.— *Compiler*.]

† De Mirville, *op. cit.,* pp. 357-58.

Writers of the de Mirville type are in despair. Not daring to blame the Church, they vent their wrath upon the old Alchemists and Rosicrucians. They clamour for the restitution of a public worship notwithstanding; and the imposing association formed since 1862 in Italy, Bavaria, Spain and elsewhere for the re-establishment of the cult of the

Seven Spirits *in all its fullness* and in all Catholic Europe, gives hope that in a few years more the Seven Rishis of India now happily domiciled in the constellation of the Great Bear will become by the grace and will of some infallible Pontiff of Rome the legal and honoured divine patrons of Christendom.

And why not, since (St.) George is to this day "the patron Saint of not only Holy Russia, Protestant Germany, fairy Venice, but also of merry England, whose soldiers," —says W. M. Braithwaite,*—"would uphold his prestige with their heart's blood." And surely our "Seven gods" cannot be worse than was the rascally George of Cappadocia during his lifetime!

Hence, with the courage of true believers, the Christian defenders of the Seven Star-Angels deny nothing, at any rate they keep silent whenever accused of rendering divine honours to Chaldean and other gods. They even admit the identity and proudly confess to the charge of star-worshipping. The accusation has been thrown many a time by the French Academicians into the teeth of their late leader, the Marquis de Mirville, and this is what he writes in reply:

> We are accused of mistaking stars for angels. The charge is acquiring such a wide notoriety that we are forced to answer it very seriously. It is impossible that we should try to dissimulate it without failing in frankness and courage, since this *pretended mistake* is repeated incessantly in the Scriptures as in our theology. We shall examine. . . . this opinion hitherto so accredited, today discredited, and which attributes rightly to our SEVEN PRINCIPAL SPIRITS the ruler-ship, not of the seven known planets, with which we are reproached,

____

* "St. George for Merry England," by W. M. Braithwaite. *Masonic Monthly,* No. 2.

____

> but of the seven PRINCIPAL planets *—which is quite a different thing.†

And the author hastens to cite the authority of Babinet, the astronomer, who sought to prove in an able article of the *Revue des Deux Mondes* (May, 1855), that in reality besides the earth we had only SEVEN big planets.

The "seven *principal* planets" is another confession to the acceptance of a purely occult tenet. Every planet according to the esoteric doctrine is in its composition a *Septenary* like man, in its principles. That is to say, *the visible planet is the physical body* of the sidereal being, the *Atma* or Spirit of which is the Angel, or Rishi, or Dhyan-Chohan, or Deva, or whatever we call it. This belief as the occultists will see (read in *Esoteric Buddhism* about the constitution of the planets) is thoroughly occult. It is a tenet of the Secret Doctrine—*minus* its idolatrous element—pure and simple. As taught in the Church and her rituals, however, and especially, as *practised,* it is ASTROLATRY as pure and as simple.

There is no need to show here the difference between teaching, or theory, and practice in the holy Roman Catholic Church. The words "Jesuit" and "Jesuitism" cover the whole ground. The Spirit of Truth has departed ages ago—if it has ever been near it—from the

Church of Rome. At this, the Protestant Church, so full of brotherly spirit and love for her sister Church, will say: *Amen.* The Dissenter, whose heart is as full of the love of Jesus as of hatred towards Ritualism and its mother Popery, will chuckle.

In the editorial of the *Times* for November 7, 1866, stands "A Terrible Indictment" against the Protestants, which says:

> Under the influence of the Episcopal Bench, all the studies connected with theology have withered, until English Biblical critics are the

____

* These "principal planets" are the *mystery planets* of the pagan Initiates, but travestied by dogma and priestcraft.

† De Mirville, *op. cit.,* Vol. II, pp. 359-60.

____

> scorn of foreign scholars. Whenever we take up the work of a theologian who is likely to be a Dean or a Bishop, we find, *not* an earnest inquirer setting forth the results of *honest research,* but merely an advocate, who, we can perceive, has begun his work with the fixed determination of *proving black white* in favour of his own traditional system.

If the Protestants do not recognise the "Seven Angels," nor, while refusing them divine worship, do they feel ashamed and afraid of their names, as the Roman Catholics do, on the other hand they are guilty of "*Jesuitism*" of another kind, just as bad. For, while professing to believe the Scriptures a direct *Revelation* from God, not one sentence of which should be altered under the penalty of eternal damnation, they yet tremble and cower before the discoveries of science, and try to pander to their great enemy. Geology, Anthropology, Ethnology and Astronomy, are to them what Uriel, Saaltiel, Jehudiel and Barachiel are to the Roman Catholic Church. It is six of one and half a dozen of the other. And since neither one nor the other of the two religions will abstain from anathematizing, slandering and persecuting Magic, Occultism, and even Theosophy, it is but just and proper that in their turn the Students of the Sacred Science of old should retort at last, and keep on telling the truth fearlessly to the faces of both.

MAGNA EST VERITAS ET PREVALEBIT.

H. P. B.

____

[The subject of the Seven Mystery Names and their correlations was discussed at considerable length by Jakob Bonggren, one of the most serious students in the early days of the Movement. His essay may be found in *Lucifer,* Vol. IV, July, 1889, pp. 404-407, where it is followed by a comprehensive article from the pen of "Sepharial" (Walter R. Old), on pp. 407-415.—*Compiler*.]

HELENA PETROVNA BLAVATSKY

Photograph take by Enrico Resta in London, January 8, 1889. Originally printed in *The Path,* New York, Vol. IV, February, 1890. Reproduced here from the original glass plate in the Archives of the Theosophical Society in England.

Collected Writings VOLUME X

July, 1888

"L'ISIS"

BRANCHE FRANÇAISE, DE LA SOCIÉTÉ THÉOSOPHIQUE

[*Lucifer,* Vol. II, No. 11, July, 1888, p. 365]

To the Editors of *Lucifer.*

Allow me to bring to the notice of those of your readers who may have received the pretended *Bulletin de l'Isis* the following facts:—

Of the three signatories of this bulletin one has been expelled from the Isis Lodge; the two others are not even members of the Theosophical Society.*

Thus neither M. Goyard, nor M. Encausse, nor M. Lejay, have henceforth any connection at all with Isis. Moreover, it is absolutely false that at the meeting, held by these gentlemen on June 23rd, a resolution was unanimously voted and accepted to the effect that an apology should be offered to M. Saint-Yves, called Marquis

____

* In the *bulletin* issued by the said gentlemen, it is questioned whether the President-Founder has the right to appoint officers *pro tem.* to vacant places. In the *Rules* of the T.S. may be found No. 7, which states: "The President-Founder has authority to designate any Fellow . . . . to perform *pro tem.* the duties of any office vacated *by death* or resignation." In the Rules of 1888, Art. 15 (*d*) declares that "in case of vacancies occurring during the year it shall be competent for the President, &c., &c. . .to nominate and appoint persons to fill such vacancies." M. Louis Dramard, the late President and Founder of "Isis," being dead, and confusion and disputes having arisen in consequence, it was expedient to set this rule in action, and nominate, *pro tem.,* in the name of the President-Founder, M. Gaboriau (a cofounder of the branch), as President "de l'*Isis*," *subject to the approval* of the President in Council. Such nomination, even *pro tem.,* was forced by the despotic and illegal actions of three persons, two of whom were not even members, and who had, nevertheless, seizing the power in their hands, proclaimed themselves as sole proprietors and directors of the destinies of *l'Isis.*

____

d'Alveydre.* Some members formally opposed the resolution. But had it been even so, the Isis Lodge would have had no concern with it, these three gentlemen having no right to speak in the name of the Lodge. The gathering in the private rooms of M. Lejay has nothing in common with the meeting of the Isis Lodge, which took place at the same hour in the Salle Richefeu.

Yours fraternally,

F. K. Gaboriau,
President (*pro tem.*) of the Isis Lodge.

A. FROMENT.
(Hon. Secretary-Treasurer.)

---

* Who is M. Saint-Yves, Marquis d'Alveydre? He is not, nor ever was, a member of the Theosophical Society.

Collected Writings VOLUME X
July, 1888

CHRISTIAN SCIENCE.†

[*Lucifer*, Vol. II, No. 11, July, 1888, pp. 410-414]

The object of this work, which is published in the form of twelve pamphlets, each averaging about twenty pages in length, is to prepare the reader for becoming a student of the Science of Healing by means of the Spirit, for this title (though somewhat lengthy) more accurately describes the so-called Science than the cognomen "Christian." "Prepare the reader," is also said advisedly; for the first ten of these pamphlets are chiefly occupied with the thesis that man's beliefs with regard to the existence of matter being erroneous, he is thereby subject to certain illusions with regard to it, the chief of these being ill-health and disease. This is pure Berkeleyan philosophy, if not Platonism itself; Theosophists indeed, may claim for it a far older origin, for do not the early Brahmanic and Buddhist philosophies teach that all outward appearances, all phenomena, are illusion—Maya? However this

H. P. BLAVATSKY,
Corresponding Secretary of the T.S.

† *Statements of Christian Science. Comprised in eighteen lessons, and twelve sections*. By Ursula N. Gestefeld. Chicago, 1888.

may be, the application of the principle to the treatment of disease, if not actually new, is here presented to us in a novel form, and with a view to rendering its practice popular. It is philosophy reduced to its simplest expression. It is the physician's highest art made common property. It is another claim to a "secret unveiled," the secret of man's being. And if, as the writer states, the present treatment of disease is the result of man's belief in the reality of matter, it is doubtless necessary to begin by a somewhat lengthy chain of reasoning in order to convince him of his error, for man cannot understand what he really is so long as he pronounces upon himself as he sees only. "Not until he brings his higher powers into action, his discernment and perception, will he begin to perceive the truth about himself, which stands opposed to his own belief of himself. And never till he so perceives and understands will he reverse his decision upon himself. And never till he reverses it, will he grow into the consciousness of what he really is." * He will remain, as the author puts it, in the Adam-state, subject to the law of matter, making to himself "graven images," and falling down and worshipping them. And as "Adam is the model of

man as we see and know him to-day, Jesus is the model of what he is to become—consciously, as he is in reality—through his own work of regeneration and redemption." . . . . "It was this consciousness which was perfect realization, which gave him (Jesus) the power he manifested over sin, sickness and death, by which he healed the halt, the sick and the blind; by which he cast out devils and raised the dead."† This consciousness is the chief point insisted upon in this stage of the work, for until this is realized, there is no possibility of the exercise of the healer's power, except perhaps in a weak or partial manner. It is not therefore till we arrive at Section X that the treatment of disease is actually touched upon. In this section we are told that "what man in

* Section III, p. 18.
† Section VIII, p. 6.

his ignorance calls health is as much a belief as what he calls sickness," and that "putting medicine into a stomach never yet changed a man's conception of himself; but he has changed one conception or belief of his for another in consequence of his belief in the power of the medicine." Conditions of ill-health are said to be nothing "but mental pictures which man creates for himself and believes in religiously." We must therefore learn to dominate all those conditions to which we believe our bodies to be subject. Denial of the false, affirmation of the true, constantly in thought if not in word, is to be the first process for bringing about a change in man's own body first, subsequently in that of others. If we deny sickness and suffering and all kinds of evil as no-things, nonexistent, not proceeding from the Infinite Mind, both as regards ourselves and all surrounding us, for all are parts of one Universal Whole (which is another purely Vedanto-Buddhistic tenet), we shall, by this transformation of the inward gradually act upon and cause a transformation of the outward, and overcome all discordant conditions, be they called sin, or suffering, or sickness. And as man is the creator of every form of sin and suffering, so is he also the transmitter of these through "Thought Transference"; diseases are communicated by this means "instead of through physical germs." * The healer by means of "Christian Science" must attack the root of all disease, man's belief about himself and others; he must treat the sufferer for his faults and for sin, of which his diseases arc but the extreme expression, one disease being the same as another to a scientific healer. In treating little children, it is mainly the parents who have to be dealt with, their beliefs about the child, their fear and their anxiety.

The last section closes with some instructions as to the attitude and deportment of the healer towards his patient, but the whole treatment is to be spiritual, above and beyond the plane of material being.

* Section XI, p. 12.

Such is an imperfect digest of the teaching contained in Mrs. Gestefeld's twelve pamphlets. A candidate for "Christian Science" would have to study them in all their details; for it is only by dwelling and meditating on the principles therein set forth that one can arrive at the state of mind necessary for realizing the results to be attained. The Science of Being can be summed up in few words, but it cannot be so easily imparted, and many difficulties naturally occur to the student which require to be separately answered. A few of these must be stated at the outset.

To begin with, why premise by giving to a Science a qualification which does not belong to it? Why start with a *misnomer*? Why call it "Christian" rather than "Sufic," "Buddhist," or better than all, the "Yoga Science," the aim of which is preeminently to attain union with the Universal Spirit? We are told by the author, as also by several other professors of this new school, that it was through this *Science* that Jesus healed, and that it was this Science which he taught. We demur to the statement. There is nothing whatever in the New Testament to lead to such an idea or even suspicion; and there are no other documents known more authoritative to the Christians than the Gospels. The Sermon on the Mount, which is the very embodiment of Christ's teachings—Christianity in a nut-shell, so to say—is a code of preeminently *practical* as also impracticable rules of life, of daily observances, yet all on the plane of matter-of-fact earth-life. When you are told to turn your left cheek to him who smites you on the right, you are not commanded to *deny* the blow, but on the contrary to assert it by meekly bearing the offence; and in order not *to resist evil,* to turn (whether metaphorically or otherwise) your other cheek—*i.e.,* to invite your offender to repeat the action.

Again, when your "Son," or brother, or neighbour, asks of you bread, you arc not invited to *deny* the hunger of him who asks, but to give him food; as otherwise you would indeed give him instead of fish "a serpent." Finally, sins, wickedness, diseases, etc., are not *denied* by Jesus, nor are their opposites, virtue, goodness and

health, anywhere *affirmed.* Otherwise, where would be the *raison d'être* for his alleged coming to save the world from the original sin? We know that "Christian Scientists" deny every theological dogma, from Eden downwards, as much as we do. Yet they affirm that which Jesus ever practically denied; and affirming (is it for the sake, and in view of the Christian majority in their audiences?), they are not in union with the Universal Spirit, which is—TRUTH.

Again, is it safe to entrust this occult power (for such it surely is) to the hands of the multitude? Did not Jesus, whom we are expressly told to take as our model, himself say:—"To you (who are disciples, initiates) it is given to know the mysteries of the Kingdom of Heaven; but to others in parables"? Is there no danger that one who acquires this power of controlling the will and thoughts of others, and the conditions surrounding them, should fall from this high estate, and use his influence for bad purposes—in other words, that the *white* magic should become *black*? The very fact that Mrs. Gestefeld warns the healer never to give a treatment for any purpose but to make the Truth of Being manifest, "never for any personal gain," points to this possibility; she also warns, or I may say threatens, that if this should be attempted, the would-be healer will "descend at once to the plane of mortal mind." Perhaps this implies that the power will depart from him, but that this salutary consequence will accrue is scarcely made clear to the reader. She says, indeed, "You will be no Christian Scientist, but a mesmerist." But to certain people this would be no objection. Where then is the guarantee, the hall-mark, of the true Christian Scientist, by which he can be known to the unwary? If this, like other spiritual things, can only be "spiritually discerned," the patient must be equal to the healer, and will have no need of him.

Again, is it true that all our diseases are the result of wrong beliefs? The child, who has no belief, no knowledge or conception, true or false, on the subject of disease, catches scarlet fever through the transference of germs not through that of thought. One is tempted to ask,

like those of old, did the child sin or his parents? Will the answer of the Great Healer fit the case, *i.e.*, "Neither did this child sin nor his parents, but that the glory of God might be made manifest"? The "glory of the new *Christian* Science," then?—the "new" wine in very, very old bottles? And are there not among the renowned teachers of the new science, who are themselves afflicted by disease, often incurable, by pain and suffering? Will Mrs. Gestefeld, or some one nearer home, explain?

Then further, in the case of widespread epidemics, such as cholera, we know that to a certain extent these are the consequence of man's sin, his neglect of hygienic laws, of cleanliness and good drainage, and, in proportion as these laws are obeyed, to a certain extent preventable. But there are also climatic conditions, as in the last visitation of cholera in 1884, when the epidemic seemed confined to certain areas, following some law of atmospheric currents, or other undetected, but not undiscoverable, physical cause. Can these be overcome by Christian Science? How is it they do not yield to a whole nation's fervent prayers?—for prayer, when in earnest, is surely, at least, when accompanied by virtuous living, a *mode* of Christian Science, of intense WILL? And do we not see the holiest and the best, and those, too, not living in ignorance or in defiance of law, spiritual, moral, mental, or hygienic, fall victims to disease, and only able to preserve life at all with the utmost, almost abnormal, care and precaution?

But "Christian Science" goes further than that. At a lecture, in London, it was distinctly asserted that every physical disease arises from, and is the direct effect of, a mental disease or vice: *e.g.*, "Bright's disease of the kidneys is always produced in persons who are untruthful, and who practise deception." Query, Would not, in this case, the whole black fraternity of Loyola, every diplomat, advocate and lawyer, as the majority of tradesmen and merchants, be incurably afflicted with this terrible evil? Shall we be next told that cancer on the tongue or in the throat is produced by those who backbite and slander their fellow men? It would be well-deserved

Karma, were it so. Unfortunately, some recent cases of this dreadful disease, carrying off two of the best, most noble-hearted and truthful men living, would give a glaring denial to such an assertion.

"Christian" (or mental) *Scientists* assert, furthermore, that the healer can work on a patient (even one whom he has never seen) as easily thousands of miles away, as a few yards off. Were this so, and the practice to become universal, it would hardly be a pleasant thing to know that wherever one might be, occult currents are directed towards one from unknown well-wishers at a distance, whether one wants them or not. If, on the one hand, it is rather agreeable, and even useful, in this age of slander to have other people *denying* your faults and vices, and thus saving you from telling lies yourself; on the other hand, it would cut from under one's feet every possibility of amending one's nature through personal exertion, and would deprive one at the same time of every personal merit in the matter. Karma would hardly be satisfied with such an easy arrangement.

This world would witness strange sights and the next one (a reincarnationist would say "the next rebirth") terrible disappointments. Whether viewed from the standpoint of theists, Christians, or the followers of Eastern philosophy, such an arrangement would satisfy very few minds. Disease, mental characteristics and shortcomings, are always effects produced by causes: the natural effect of Karma, the unerring Law of Retribution, as we would say; and one gets into a curious jumble when trying to work along certain given lines of this "Christian Science" theory. Will its teachers give us more definite statements as to the general workings of their theories?

In conclusion, were these theories to prove true, their practice would only be our old friend magnetism, or *hypnotism* rather, with all its undeniable dangers, only on a gigantic universal scale; hence a thousand times more dangerous for the human family at large, than is the former. For no magnetizer can work upon a person whom he has never seen or come in contact with—and this is one blessing, at any rate. And this is not the case

with mental or "Christian" Science, since we are distinctly told that we can work on perfect strangers, those we *have never met,* and who are thousands of miles away from us. In such case, and as a first benefit, our civilized centres would do well to have their clergy and Christian communities learn the "Science." This would save millions of pounds sterling now scraped off the bones of the starving multitudes and sunk into the insatiable digestive organs of missionary funds. Missionaries, in fact, would become useless—and this would become blessing number two. For henceforth they would have but to meet in small groups and send currents of Will beyond the "black waters" to obtain all they are striving for. Let them *deny* that the heathens are not Christians, and *affirm* that they are baptized, even without contact. Thus the whole world would be saved, and private capital likewise.

Of course it may so happen that our "heathen" brethren who have had the now called "Christian" science at their finger ends ever since the days of Kapila and Patañjali, may take it into their heads to reverse the current and set it in motion in an opposite direction. They may *deny* in their turn that their Christian persecutors have one- iota of Christianity in them. They may *affirm* that the whole of Christendom is eaten through to the backbone with diseases resulting from the seven capital sins; that millions drink themselves to death and other millions (governments included) force them to do so by building two public houses to every church, a fact which even a Christian Scientist could hardly make away with if he denied it till the next pralaya. Thus the heathen would have an advantage over the Christian Scientist in his denials and affirmations, inasmuch as he would only be telling the truth; while, by denying disease and evil, his Western colleague is simply flying into the face of fact and encouraging the unwary mystic to *ignore* instead of *killing* his sinful nature.

The present criticism may be a mistaken one, and we may have misunderstood the "Science" under analysis, in which, however, we recognise a very old acquaintance,

namely, Dhyâna, "abstract meditation." But so much the greater the necessity for a definite explanation. For these are questions we would fain have answered, precisely in the interest of that *old* Science reborn under a new mask, and because it must be the desire of every true follower of Eastern Theosophy to see the doctrine of self-oblivion and altruism, as against selfishness and personality, more widely understood and practised than at present.

____

Collected Writings VOLUME X
July, 1887

WHAT IS GOD?

[*Lucifer*, Vol. II, No. 11, July, 1888, pp. 417-420]

[All the footnotes in this article, signed "Ed.," are by H.P.B.]

I wish to thank you for reply to my former communication. I find I agree to an extent with your thought, but not wholly. With your permission I will open out my thought on this great subject a little more, if useful.

I have no conception of Infinite and Boundless as positive existence. The Eternal or Absolute Void may be said to be Infinite and Boundless, but this Void is nothing, and of which nothing can be predicated; so that Infinite or Boundless and Absolute in this respect are nonexistent.* You seem to identify Deity with the Original Nothing, the absolute Negation. But such Deity has nothing to do with what we call the Something or the Real, and existence is quite independent of it.† If Deity or God is the same as Absolute Nothing, and all things came from Him or It, then something has come from nothing,

---

* To some minds, very likely. In the opinion of a Vedantin or an Eastern Occultist this "Boundless" is the one deity and the one reality in this universe of Maya, and it is the one *everlasting and uncreated* principle—everything else being illusionary, because finite, conditioned and transitory.—ED.

† It cannot be *independent,* since "existence" is precisely that Deity which we call "Absolute Existence," of which nothing can be "independent."

---

which, philosophy declares, cannot be.* The real, as opposed to the unreal, can alone produce that which is real, whatever kind of reality it be, divine, spiritual or natural. In plain words nothing can produce nothing. Something only can produce itself in varied differentiations.† Nothing is the Infinite. The Something (universal reality or the all) is the Finite; but (if you like) Infinite in this sense that, being all-inclusive, it is bounded by nothing beyond it. If Deity has originated form, size, number and motion as attributes of the concrete—spiritual or nature ‡—how could He (allow me to use this pronoun) so have done unless these in some way are in Himself. As He has originated *all* conditions, He surely possesses in Himself the original of these conditions; and though He is not conditioned by anything beyond or greater than himself, yet He is Himself the sum total of conditions. That is, He is the *all* of conditions.§ As I take it, Deity is the All of the Universe in its first, original or originating form, and what we call the evolved universe is Deity in his last or ultimate form. It is as if Deity out-breathed Himself forth into vastitude, then in-breathed Himself back into minutude.‖ He

---

* Which philosophy? Not Eastern philosophy and metaphysics—the oldest of all.

Nothing cannot come out of or from another nothing—if the latter word is accepted in our finite sense. All comes from Nothing, or NO-THING, En-Soph, the Boundless (to us) *nothingness*! but on the plane of Spirit the noumenon of ALL.—ED.

† Our correspondent is very little acquainted, we see, with occult Eastern ideas and true metaphysics. The deity he calls "Nothing" and we "No-thing" can produce nothing, for the simple reason that IT is in itself ALL, the Infinite, Boundless and Absolute, and that even IT *could never produce anything outside of itself,* since whatever manifests is ITSELF.—ED.

‡ Lightning is produced by electricity, and is an *aspect* of the concealed Cause. And because that Cause originates the phenomenon shall we call it "lightning" and a "He"?—ED.

§ And why not "She," the ALL? Just as natural one as the other, and, in our opinion, quite as incongruous.—ED.

‖ Say, at once, "itself," instead of "Himself," and do not make it a personal (on our plane) *conscious* action and you will be nearer the mark of our occult teachings.

—————

is thus the all of substance as to Being, and the all of Form and of motions as to Truth. It is an alternation of states, the one the state of concentration, the other the state of diffusion or expansion. The Alpha and Omega, making true the saying "the first shall be the last, and the last shall be the first." The Microcosm becomes the Macrocosm [?!] and this again resolves itself back into the Microcosmic form and state. The going forth of Deity from the self to the not-self and back again to the self constitutes in the motions the Age of ages or Eternity, and is the all of Truth, the all of cosmic and universal history.*

Of course the evolved, universal form, being a result, as to state, is not absolute or personal Deity, but only his image or reflection the shadow of the real as it were, an administration of the Original Being. I may here be expressing the same as you mean, when you call phenomena Maya or illusion, not being absolutely permanent. Yes, yet phenomena are real as appearances. The Mayavic World is real while it is Mayavic, just as a snowflake is until it melts.

I have said that the All, as the *little* Universe evolves itself into the form and state of the vast universe; but in the process it exhausts its potencies, and at this stage the evolution begins to cease, and involution begins; and Deity the *little* is recuperated by re-absorbing the substances and forms of the Mayavic Universe, which thus in the process of ages ceases to be, returning to the Nirvanic state of Deific concentrated. Now—a Vedantist would say—Brahm sleeps on the lotus, and will awake anew to create another Mayavic Universe.†

—————

* This is Kabalistic and, on the whole, correct, but too indefinite for esoteric philosophy. Does our critic mean to say that it is the microcosm which becomes the Macrocosm, instead of the reverse? (See Editors' *Notes* at the end).—ED.

† Aye, Brahmâ "sleeps" on the lotus during the "nights," and between the "days" of Brahma (neuter). But Brahmâ, the Creator, *dies* and *disappears* when his age is at an end, and the hour for the MAHA PRALAYA strikes. Then NO-THING reigns supreme and alone in Boundless Infinitude and that No-thing is non-differentiated space which is no-space, and the ABSOLUTE, "The most excellent *male* is worshipped by men, but the soul of wisdom, THAT in *which there are no attributes of name or form is* worshipped by Sages (*Yogins*)"

(*Vishnu-Purana*). This, then, is the point of difference with your correspondent.

The imperfect attempts at statement are but general, and do exclude all that can be conceived and known of the manifold planes and ranks of intelligent beings that exist in the manifold universe. You seem to think I am very materialistic in thought. But mystical thought that denies form to Spirit and thus to Deity, is no proof of superiority or spirituality of intelligence.*

You will perceive the point toward which my line of thought strains. The beings on the highest ranges of the Universe are far more glorious in form than those on the lower ranges. Those on the terrestrial globes, such as ourselves, are the most shadowy, as to our outer forms. He who centres the myriadal hosts of His children, must be the most and all-glorious.† But surely this is because He must be the most *concentrated* in substance and the most *complex* in his form, inconceivably so. The human forms of the Elohim are as floating shadows compared to Him. His form, as to organization and shape, is the Human, the dual human. [!] The infinitesimal cells in His body are the germ points of Solar Systems, to be realized during the ages in the Mayavic expanses.‡

Each plane of existence is organic, and the most refined is the most dense and vital and potential. All Spirits are human forms, all the Elohim (if you like)—male and female—or two in one—are human forms. In fact, existence is form, Life is form, Intelligence, Love and the human affections are based upon and held in the continent of the human organization, and all lesser or fragmentary formations of mineral, vegetable, animal or sphered world, are its production. It is the one Truth, the eternal, the uncreated and

---

* None whatever. It only denotes better knowledge of metaphysics. That which *has form cannot be absolute.* That which is conditioned or bounded by either space, time, or any limitation of human conception and growth—cannot be INFINITE, still less ETERNAL.—ED.

† Undeniably so, "He who centres the myriadal hosts" is not ABSOLUTE DEITY, not even its LOGOS, *Aja* (the unborn), but at best Adam-Kadmon, the *Tetragrammaton* of the Greeks, and the Brahma-Vishnu on the Lotus of Space, the HE which disappears with the "Age of Brahm."—ED.

‡ Just so, and this is Adam-Kadmon, the heavenly man, the "male-female" or the symbol of the material manifested Universe, whose 10 limbs (or 10 Sephiroth, the numbers) correspond to the zones of the universe, the 3 in 1 of the upper and the 7 of the lower planes.—ED.

---

unimagined, the continent of universal particulars, The All Father-Mother in whom we and all things live and move and have our being.—Respectfully yours,

April 30th, 1888. J. HUNTER

EDITORS' NOTE.—The writer seems a little confused in his ideas. He launches in one place into verbal pantheism and then uses language embodying the most curious anthropomorphic conceptions. Deity, for instance, is regarded as "outbreathing Himself into vastitude," and as the "*all* of substance as to Being, and the *all* of Form and motions, as to Truth." Later on "he" is described as an apparently gigantic organism: "His form. . . . . is *the Human,* the *dual human*." The "*all* of Forms" and conditions, merely an enormous hermaphrodite? Why not a monkey or elephant, or, still better, a mosaic pieced together out of all the different organic types? It is unphilosophical to regard such a *thing* as the "*All of forms*," if it only reproduces the *human* organization, though it may be strictly *theological.*

In another place the writer speaks of this anomalous creature—the "All Father-Mother"—as "unimaginable." After allusions to the function of its organic cells, its human organization, its substance and relation to the Universe, etc., this epithet appears sufficiently bewildering. We are also assured that "what we call the evolved universe is Deity in his last or ultimate form." Has Deity, then, several forms or states? Obviously so, if our critic is identifying him with plane after plane in this summary fashion. Such an interpretation would, however, result in the dethronement of the big Hermaphrodite, the only form Deity patronizes, according to his present biographer.

All argument based on the idea of reading such qualities as "form, size, number and motion," etc., into Deity is necessarily worthless. It utterly ignores the distinction between Substance and Attribute. Notice, also, such obvious objections as the following:—(1) If Deity is a *form,* he cannot be Infinite because form implies a boundary line somewhere. (2) If Deity can be *numbered,* polytheism is a truth. (3) If it possesses *size,* it is no

longer Absolute, size being a relative notion derived from phenomena. (4) *Motion* again involves limitation, inasmuch as it only means the passage *through space* of an object. Deity if infinite can have nothing to traverse, and like contradictions.

Our critic objects to being classed among materialistic thinkers; unfortunately for him it is his own writings that denounce him as such. For a Deity in form, obviously possesses *all the qualities which make up matter, viz.,* extension in space, form, size, etc. He must even possess that of colour, to be distinguishable from other objects of perception according to him! Where then are we to stop?

Mr. Hunter's conceptions are, in fact, so extremely unspiritual, that they far outvie in "materialism" the utterances of the most "advanced" agnostics, who, at least, grasp one fact, viz:—that the realm of matter and the realm of mind cannot be jumbled up at random.

———————

Collected Writings VOLUME X
July, 1888

MISCELLANEOUS NOTES

[*Lucifer,* Vol. II, No. 11, July, 1888, pp. 393, 415]

Abhiñña—the six transcendent faculties obtained by the Yogis or Arhats, after which come the *Iddhi,* the supernatural powers.

[in reference to a writer's statement that the Devachanic state ". . . . is purely a state of bliss, in which man receives compensation for the undeserved misery of his past life."]

Quite correct; but it is not the *injustice* or *mistakes* of Karma which are the causes of such "undeserved misery," but other causes, independent of the past Karma of either the producer or the innocent victim of their effects, new *actions* generated by the wickedness of men and circumstances; and which arouse Karmic law to fresh activity, *i.e.,* the punishment of those who caused these new *Nidânas* (or causal connections), and the reward of him who suffered from them undeservedly.

Collected Writings VOLUME X

July, 1888

PSYCHOLOGIE DE L'ÉGYPTE ANCIENNE

(*Notes importantes*)

[*Le Lotus*, Paris, Vol. III, No. 16, juillet 1888, pp. 202-206]

Dans le No. 14 du *Lotus* [mai, 1888, p. 105] se trouve un article de Franz Lambert traduit du *Sphinx,* contenant le passage suivant, transcription d'une tablette qui représente l'arrivée du défunt:

> On y voit le défunt labourant *les Champs-Élysées,* les semant et récoltant. Le froment y a 7 aunes de hauteur, les épis en ont 3 et la paille 4. Sur la moisson il prélève une offrande pour *Hapi, le dieu de l'abondance,* etc.

J'ai souligné les erreurs, et voici pourquoi: dans le *Livre des Morts,* chap. CIX, versets 4 et 5, le défunt s'exprime ainsi:

> Je connais ce champ d'Aanrou à enceinte de fer, dont le froment a sept coudées de hauteur: son épi a *trois* coudées, sa tige en a *quatre,* etc.

Hapi n'est pas le dieu de l'abondance. Lorsqu'on le trouve dans une cérémonie où la momie joue le rôle principal, c'est un des *Génies funéraires.* Hapi personnifie l'cau terrestre ou le Nil dans son rôle primordial, comme Noun personnifie l'eau céleste. C'est un des «Sept Lumineux» * qui accompagnent Osiris-Soleil. Au chapitre XVII [versets 38 et 39] du *Livre des Morts* il est dit: «Les Sept Lumineux, ce sont Amset, Hapi, Tiaumautef, Kebhsennouf, Maa-tef-f, Ker-bek-f, Har-khent-an-mer-ti; Anubis les a placés en protecteurs du sarcophage d'Osiris [le Soleil pendant l'éclipse et la nuit]». Hapi, comme Amset qui le précède, est un génie psychopompe (Mercure), qui reçoit sept dons d'Osiris-Soleil, peut-être bien *parce que Mercure reçoit sept fois plus de lumière du Soleil que la Terre.*

____

* Les Sept Esprits planétaires.

____

Dans la hiérarchie céleste des Archanges de la présence, ou «les Sept yeux du Seigneur», Hapi et Amset correspondent à Gabriel, le Messager, et à Michel, le patron de tous les golfes et promontoires, qui tous deux personnifient l'eau terrestre ainsi que Hapi. Quelques-uns de nos pieux amis se récrieront ici. Ils diront: Gabriel et Michel ne sont pas des dieux psychopompes; ce dernier est l'*Archistrategus,* le général en chef de l'armée du Seigneur, le Vainqueur du Dragon-Satan, le *Victor diaboli,* tandis que Gabriel est le «*Fortitudo Dei*» et son Messager. Parfaitement. J'ajouterai même que Michel est le *Quis ut Deus,* si cela leur fait plaisir. Cela n'empêche pas qu'ils sont tous les deux notre Hapi et notre Amset égyptiens à tour de rôle. Car cet Hapi, cet «œil du soleil», sa flamme, est le chef «des divins chefs», qui avec six autres accompagne Osiris-Soleil «pour brûler les âmes de ses ennemis» * et qui tue le grand Ennemi, l'ombre de Typhon-Set, autrement dit le Dragon. L'Église catholique appelle ce septénaire φυλακίτης , gardien vigilant, parce que c'est précisément son nom dans le *Livre des Morts,* les «Sept Lumineux» étant les gardiens du sarcophage d'Osiris. Voyez plutôt le marquis de Mirvillè qui s'en vante dans son *Mémoire à l'Académie.*

Mais il ne s'agit pas précisément ici d'Amset ou d'Hapi, et nous pouvons laisser un instant Gabriel et Michel sur leurs planètes respectives. Ce dont il est question, c'est des notes intéressantes de Ch. Barlet. Il attire l'attention du lecteur sur «les innombrables concordances» que présente le susdit article avec les doctrines des théosophes. Il donne quelques examples, mais il en laisse passer un des plus remarquables. Je veux parler des versets cités du *Livre des Morts,* concernant le défunt au champ d'Aanrou. Ce chapitre est la plus éclatante corroboration des sept principes de l'homme que l'on puisse trouver dans la religion ésotérique de la vieille Égypte.

Le lecteur est prévenu de ne pas chercher ces analogies ou concordances entre les deux systèmes ésotérique et

____

* *Livre des Mork,* chap. XVII, verset 37,

____

exotérique dans les traductions de nos orientalistes. Car ces Messieurs ont pour habitucle de mettre plus de fantaisie que de vérité dans leurs interprétations. Adressons-nous plutôt à la Cabbale. Là le système septénaire nous offre la table suivante:

Les Sept mondes ou plans du kosmos visible

1er MONDE	• • •	Ararita	אראריתא	Asher Eheieh	אשראהיה	• • •	• • •	*Les 7 lettres du Nom divin*
2e MONDE	Zadkiel	Uriel	Samael	Raphael	Haniel	Gabriel	Mikael	*Les 7 anges de la Présence*
3e MONDE	Saturne	Jupiter	Mars	Soleil	Vénus	Mercure	Lune	*Les 7 planètes*

Le reste est inutile. Je ne donne que les trois premiers mondes avec leurs Anges et leurs Planètes correspondant aux sept lettres divines. Les noms des Anges, à part les deux premiers, sont des substituts; ils s'interchangent d'ailleurs entre eux et avec les planètes. Il n'y a que Gabriel qui soint resté fidèle à son Mercure, bien que, pour des raisons fort connues,* l'Église donne aujourd'hui à Gabriel, Jupiter pour planète. Michel balance entre le Soleil et la Lune. Mais comme ces deux planètes étaient, dans l'ésotérisme égyptien, les yeux du Seigneur—le Soleil étant l'œil d'Osiris pendant le jour, et la Lune, l'œil d'Osiris pendant la nuit—elles sont interchangeables.

Partant de là, il sera facile de comprendre le reste. Le champ d'Aanrou est le *Devachan.* Le froment semé et récolté par le défunt et qui a sept coudées de hauteur représente le karma semé et récolté par les sept principes

---

* Le petit scandale produit au VIIIe siècle par le sorcier-évêque Adalbert de Bavière qui compromit ce pauvre Uriel.

---

du mort durant sa vie. L'épi qui a trois coudées est le trinaire supérieur (*Atma, Buddhi* et l'arome de *Manas*), ou le triangle supérieur.*

Les quatre coudées (la tige ou la paille), sont les quatre principes inférieurs (*kama rupa,* le corps astral, le principe vital, l' vital), représentés par le carré.

Or, l’homme a toujours été figuré dans les symboles géométriques, ainsi:

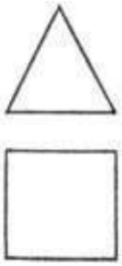

———————

* Les lecteurs qui ont suivi attentivement l’enseignement donné par *Le Lotus* comprendront aisément toutes ces choses et celles qui suivent; quant aux autres, nous ne pouvons leur donner que le conseil de lire *Le Lotus* depuis le commencement (*N. de la Direction*).

———————

52

En Égypte c’était le *tau* symbolique, la *cro*ix *ansée*:

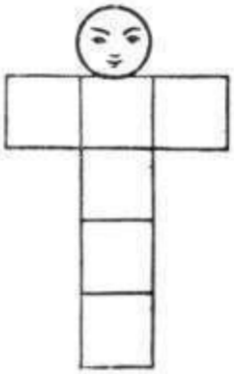

Ceci est la représentation de l’*homme*. Le cercle ou l’anse qui surmonte le *tau* est une tête humaine. C’est l’*homme crucifié dans l’espace* de Platon, ou le *Wittoba* des Indous (Voir Moor’s *Hindoo Pantheon*). En hébreu le mot *homme* se rend par *Anosh,* et comme le dit Seyffarth, ce signe

«représente, je crois, le crâne avec le cerveau, siège de l’âme, et les nerfs s’étendant vers l’épine dorsale, le dos, les yeux ou les oreilles. En effet, la pierre Tanis le traduit constamment par *anthropos* (homme), et ce mot écrit alphabétiquement en égyptien est *ank*. En copte c’est également *ank, vita, ou* mieux *anima,* ce qui

correspont à l'*anosh,* אנוש, des Hébreux, signifiant précisément *anima.* אנוש est le primitif אנוך pour אנכי (le pronom personnel «je»). *Anki,* en égyptien, se traduit: *mon âme*».

Il est intéressant que Seyffarth traduit numériquemcnt * *Anosh,* cet équivalent hébreu pour l'*homme,* par 365—1, ce qui pourrait signifier 365+1=366, ou bien 365—1=364, ou les phases des temps de l'année solaire, montrant ainsi ses relations astronomiques.†

____

* Rappelons aux lecteurs qu'en cabbale on doit tenir compte de la valeur numérique des lettres: ש ou *sh* vaut 3; ו ou o vaut 6, etc.

Nous demandons pardon aux cabbalistes de cette note un peu naïve, mais nous faisons notre possible pour être clair vis-à-vis des lecteurs qui sont novices en ces choses (*N. de la Direction*).

† J. Ralston Skinner, *Source of Measures*, p. 53.

____

Nous voyons done que l'année solaire, ou plutôt le nombre de ses jours, se trouve correspondre à l'homme septénaire, ou *deux fois* septénaire, car nous avons l'homme psychique aux sept principes ou plans éthérés et l'homme physique dont la division est la même, ce qui fait 14 et correspond aux trois chiffres 3, 6, 5,=14. Voyons si l'œil nocturne d'Osiris, la lune ou le symbole duJéhovah hébreu, y correspond. Il est dit dans un manuscript non publié et for cabbalistique:

> Les anciens ont toujours fait un usage mystérieux des nombres 3 et 4, composants du nombre 7. Une des principales propriétés de ce chiffre ainsi divisé, c'est que, si nous multiplions 20612* par 4/3, le produit nous donnera une base pour la détermination de la révolution moyenne de la lune et si nous multiplions encore ce produit par 4/3 nous aurons une base pour trouvcr la période exacte de l'année solaire moyenne.†

Maintenant, examinez bien la croix ansèc ésotérique des Égyptiens. La croix c'est le cube déployé dont les six faces nous donnent le septénaire, car nous avons 4 en ligne verticale et 3 en ligne horizontale, ce qui fait 7, la cellule du milieu etant commune aux deux lignes. Le 4 et le 3 sont les nombres les plus ésotériques, car 7 cst le nombre de la vie, le nombre de la nature même, commc il cst aisé de le prouver en se reportant aux règnes végétal et minéral. 3 est l'esprit; 4 est la matière. Mais dans le symbole en question qui est purement phallique, puisqu'il représente l'homme vivant ct septénairc, c'est le 4 qui correspond à la ligne mâle; c'est, cn effct, le *Tétragrammaton,* le *Tétraktys* sur le plan inféricur, «l'Homme céleste» ou AdamKadmon, le mâle-femelle (c'est-à-dire Jah-vah ou

____

* Ce nombre est le numérateur de 20612/6561 d'ou l'on tire le nombre 7r, rapport du diamètre à la circonférence (*N. de la Direction*).

† [From an hitherto unpublished MS of J. Ralston Skinner in the Adyar Archives, comprehensive information about which may be found in Vol. VIII, pp. 219-20 (Note 6) in the present Series. —*Compiler.*]

____

Jéhovah); ou bien encore Chochma et Binah (la Sagesse et l'Intelligence, le divin Hermaphrodite), sur notre plan cosmique et terrestre. La ligne horizontale des trois surfaces du cube est le principe féminin. C'est *Jéhovah-Ève* de la race pré-Adamique, qui, comme Brahmâ-Vâch, se sépare en deux sexes. Cette Ève, qui fut la *Sophia* ou le Saint-Esprit * des Gnostiques, donna naissance à Caïn-Abel, le mâle et la femelle sur terre dans la race d'Adam (Voir dans *The Secret Doctrine,* mes Notes sur Caïn et Abel).

Une fois dans l'autre monde, les principes constitutifs du défunt se séparent de la manière suivante: 1, le principe vital quitte le corps; 2, le corps se dissout; l'esprit astral s'évapore avec le dernier atome physique. Il reste du *quaternaire* inférieur le *Kama rupa,* c'est-à-dire le périsprit de l'homme animal. Quant au *ternaire* supérieur, il quitte le quaternaire inférieur; et l'Esprit avec son véhicule l'Âme divine, accompagnés de l'*arome spirituel* du *manas,* réunis dans l'Unité de l'Ego immortel, se trouvent dans l'état heureux de *Devachan.* Le périsprit (âme animale) ne conserve de la partie inférieur de *manas* (âme humaine) que juste assez d'instinct pour rechercher des médiums à vampiriser. Sa destinée est de s'évaporer un jour. En attendant, il ne vit que de la vie et de l'intelligence des vivants (médiums et croyants), qui sont assez faibles pour se laisser posséder: c'est donc une misérable vie d'emprunt.

Et voilà ce que veulent dire les 3 coudées des épis et les 4 coudées de la tige du froment qui croit dans les Champs d'Aanrou.

H. P. BLAVATSKY.

---

* Voyez «l'Evangile apocryphe (?) des Hébreux» où l'auteur fait dire à Jésus: «Ma Mère, le Saint-Esprit, me prit par un cheveu de la tête et me transporta sur le mont Thabor». Je traduis l'original.

[This passage is quoted by Origen in his *Comm. in Evang. Joannis,* tom. II, p. 64, thus: "Modo accepit me Mater mea Sanctus Spiritus, uno capillorum meorum, et me in montem magnum Thabor portavit."—*Compiler.*]

Collected Writings VOLUME X

July, 1888

PSYCHOLOGY OF ANCIENT EGYPT

(*Important Notes*)

[*Le Lotus,* Paris, Vol. III, No. 16, July, 1888, pp. 202-206]

[*Translation of the foregoing original French text*.]

In No. 14 of *Le Lotus* [May, 1888, p. 105] an article will be found by Franz Lambert translated from the *Sphinx* containing the following passage, a transcription of a tablet representing the arrival of the deceased

"Here we see the deceased working in *the Elysian Fields,* sowing and reaping them. The barley therein is 7 ells high, the ears 3, and the straw 4. From the harvest he sets aside an offering for *Hapi, the god of abundance,* etc." *

I have underlined the errors, and for this reason: in the *Book of the Dead,* Chap. CIX, verses 4 and 5, the deceased expresses himself as follows:

"I know this field of Aanru with an iron enclosure; its barley is seven cubits high: its ear is *three* cubits, its stalk is *four,* etc." †

Hapi is not the god of abundance. When he is found in a ceremony where the mummy plays the chief part he is one of the *funerary Genii.* Hapi personifies the

---

* [This passage is quoted from the second instalment of an essay by Franz Lambert on the "Psychology of Ancient Egypt," which originally appeared in German in the pages of the *Sphinx,* a magazine published in Leipzig, Germany, by Dr. William Hübbe-Schleiden. Its original title was "Die altägyptische Seelenlehre," and a French translation thereof appeared in *Le Lotus,* the monthly Journal of the "Isis" Branch of the T.S. in Paris, and may be found in Vol. III, April, May and June, 1888. It contains, among other subjects of great interest, a comparison of the Egyptian and the Kabalistic divisions of man's constitution.—*Compiler*.]

† [There seems to be some uncertainty about the verses of Chapter CIX which H.P.B. refers to in making her quotation. In Sir E. A. Wallis Budge's English translation of the Theban Recension of *The Book of the Dead* (2nd ed., rev. and enl., 3rd impression, London, Kegan Paul, Trench, Trübner & Co., and New York, E.P. Dutton & Co., 1928), this subject is treated of in verses 7 and 8 of Chapter CIX (page 318 of the work). We quote Budge's text, for the benefit of the students:

---

terrestrial water, or the Nile in its primordial aspect, as Nun personifies the celestial water. He is one of the "Seven Luminous Ones" * who accompany Osiris-Sun. In Chap. XVII, verses 38 and 39, of the *Book of the Dead,* it says: "The Seven Luminous Ones are Amset, Hapi, Tiaumautef, Kebhsennouf, Maa-tef-f, Ker-bek-f, Harkhent-an-mer-ti; Anubis placed them as protectors of the sarcophagus of Osiris [the Sun during eclipse and at night]." Hapi, like Amset who precedes him, is a psychopompic genius (Mercury), who receives seven gifts from Osiris-Sun, perhaps really *because Mercury receives seven times more light from the Sun than does the Earth.*

In the celestial hierarchy of the Archangels of the presence, or "the Seven Eyes of the Lord," Hapi and Amset correspond to Gabriel, the Messenger, and to Michael, the patron of all gulfs and promontories, who both like Hapi, personify the terrestrial water. Some of our pious friends will protest at this. They will say: Gabriel and Michael are not psychopompic gods; the latter is the *Archistrategus,* the commander-in-chief of the army of the Lord, the Conqueror of the Dragon-Satan, the *Victor diaboli,* while Gabriel is the "*Fortitudo Dei*" and his Messenger. Precisely. I will even add that Michael is the *Quis ut Deus,* if that makes them happy. That does not prevent them both from being our Egyptian Hapi and Amset in turn. Because this Hapi, this "Eye of the Sun," its flame, is the chief "of the divine chiefs" who with six others accompanies Osiris-Sun "to burn the souls of his enemies" † and who kills the great Enemy,

———————

". . . . I, even I, know the Sekhet-Aarru of (7) Ra, the walls of which are of iron. The height of the wheat therein is five cubits, of the ears thereof two cubits, and of the stalks thereof three cubits. (8) The barley therein is [in height] seven cubits, the ears thereof are three cubits, and the stalks thereof are four cubits. . . . ." There is no mention of Hapi in this Recension. It is therefore possible that another Recension, such as the Saitic, may have been meant.—*Compiler*.]

* The Seven Planetary Spirits.

† *The Book of the Dead*, Chap. XVII, verse 37.

———————

the shadow of Typhon-Set; in other words, the Dragon. The Catholic Church calls this septenary *φυλακίτης* , vigilant guardian, because that is precisely its name in the *Book of the Dead,* the "Seven Luminous Ones" being the guardians of the Sarcophagus of Osiris. Look for yourself in the Marquis de Mirville's *Mémoire à l'Académie,* where he boasts of it. But the point at issue is not exactly Amset or Hapi, and we may leave Gabriel and Michael on their respective planets for a moment. The real question bears on some interesting notes by Charles Barlet. He draws the attention of the reader to "the innumerable concordances" which the aforesaid article presents with the doctrines of the Theosophists. He gives some examples but he leaves out one of the most remarkable ones. I have in mind the verses quoted from the *Book of the Dead,* concerning the deceased in

the field of Aanru. This chapter is the most brilliant corroboration of the seven principles of man that can be found in the esoteric religion of ancient Egypt.

The reader is warned not to seek these analogies or concordances between the two systems, esoteric and exoteric, in the translations of our Orientalists. For these gentlemen are accustomed to put more fancy than truth into their interpretations. Let us rather refer to the Kabala. The septenary system in it offers us the following table:

The Seven worlds or planes of the visible kosmos

1st World	• • •	Ararita	אראריתא	Asher Eheieh	אשראהיה	• • •	• • •	*The 7 letters of the Divine Name*
2nd World	Zadkiel	Uriel	Samael	Raphael	Haniel	Gabriel	Mikael	*The 7 angels of the Presence*
3rd World	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	*The 7 Planets*

The rest is useless. I give only the first three worlds with their Angels and their Planets corresponding to the seven divine letters. The names of the Angels, aside from the first two, are substitutes; they are, moreover, interchangeable among themselves and with the planets. Gabriel alone has remained faithful to his Mercury, although for very well-known reasons * the Church gives Jupiter to Gabriel for his planet today. Michael balances between the Sun and the Moon. But as these two planets were, in Egyptian esotericism, the Eyes of the Lord—the Sun being the eye of Osiris by day, and the Moon the eye of Osiris by night—they are interchangeable.

Starting from this, the rest will be easy to understand. The field of Aanru is *Devachan*. The wheat sown and reaped by the defunct, and which is seven cubits tall, represents the *karma* sown and reaped by the seven principles of the dead during his life. The ear of three cubits is the upper triad (*Âtman, Buddhi,* and the aroma of *Manas*) or the upper triangle: †

* The little scandal produced in the VIIIth Century by the Sorcerer-Bishop Adalbert of Bavaria who compromised that poor Uriel.

† Readers who have carefully followed the teaching given in *Le Lotus will* easily comprehend all these things and those to follow; as for others we may advise them to read *Le Lotus* from the beginning (Editor, *Le Lotus*).

____

The four cubits (the stalk or straw) are the four lower principles (*kâma-rûpa*, the astral body, the vital principle, the vital man), represented by the square.

For man has always been shown thus in geometrical symbols:

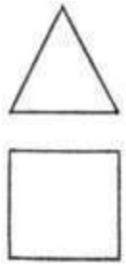

In Egypt it was the symbolic *tau,* the *ansated cross:*

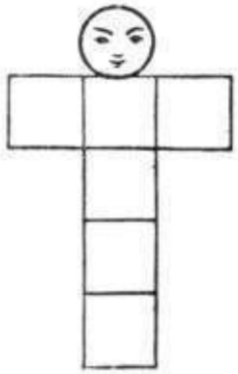

This is the representation of *man.* The circle or handle which surmounts the *tau* is a human head. It is the *man crucified in space* of Plato, or the *Wittoba* of the Hindus (See

Edward Moor's *Hindoo Pantheon*).* In Hebrew the word *man* is rendered by *Anosh,* and, as Seyffarth says:

"It represents, as I now believe, the skull with the brains, the seat of the soul, and with the nerves extending to the spine, back, and eyes or ears. For the Tanis stone translates it repeatedly by *anthropos* (man), and this very word is alphabetically written (Egyptian) *ank.* Hence we have the Coptic *ank*, vita, properly *anima,* which corresponds with the Hebrew אנוש, *anosh,* properly meaning *anima.* This אנוש is the primitive אנוך for אנכי (the personal pronoun I). The Egyptian *Anki* signifies *my soul.*"

It is curious that this Hebrew equivalent, *Anosh,* for "man," by Mr. Seyffarth, reads numerically † 365—1, which could be intended to mean either 365 + 1=366, or 365—1=364, or the time phases of the solar year, thus shadowing forth the astronomical connection.‡

We see, then, that the solar year, or rather the number of its days, is found to correspond with the septenary man, or *twice* septenary, for we have the psychic man of seven principles or etheric planes, and the physical man whose division is the same. This makes 14 and corresponds to the three digits 3, 6, 5=14. Let us see if the nocturnal eye of Osiris, the Moon or the symbol of the Hebrew Jehovah, corresponds to that. It is said in an unpublished and very Kabalistic manuscript:

"The Ancients have always made mysterious use of the numbers 3 and 4, composing the number 7. One of the chief properties of this number thus divided, is that, if we multiply 20612§ by 4/3 the product will give us a base for the determination of the mean revolution of the Moon, and if we multiply this product again

——————

* [The Plate in Edward Moor's work referred to is reproduced in Volume VII, p. 296, of the present Series.—*Compiler.*]

† We remind our readers that in the Kabala we have to take notice of the numerical value of the letters: ש or *sh* equals 3, ו or o equals 6, etc.

We ask pardon from Kabalists for this rather naïve note, but we are doing our best to make it clear to readers who are novices in such matters (Editor, *Le Lotus*).

‡ [J. R. Skinner, *Source of Measures*, p. 53.]

§ This number is the numerator of 20612/6561 which gives π, the relation of the diameter to the circumference (*Editor, Le Lotus*).

——————

by J we shall have a base to find the exact period of the mean solar year." *

Now, examine well the esoteric ansated cross of the Egyptians. The cross is the

unfolded cube whose six faces give us the septenary, for we have 4 on a vertical and 3 on a horizontal line, which makes 7, the middle space being common to both lines. The 4 and the 3 are the most esoteric numbers, because 7 is the number of life, the number of nature herself, as it is easy to prove in relation to the vegetable and animal kingdoms. 3 is spirit; 4 is matter. But in the symbol in question which is purely phallic, since it represents living and septenary man, it is the 4 which corresponds to the male line; it is, in fact, the *Tetragrammaton,* the *Tetraktys* on the lower plane, "the heavenly Man" or Adam-Kadmon, the male-female (*i.e*., Jah-vah or Jehovah); or again Chochma and Binah (wisdom and intelligence, the divine Hermaphrodite), on our cosmic and terrestrial plane. The horizontal line of the three faces of the cube is the feminine principle. It is *Jehovah-Eve* of the pre-Adamic race, which, like Brahmâ-Vâch, is separated into two sexes. This Eve which was the *Sophia* or Holy Ghost † of the Gnostics, gave birth to Cain-Abel, the male and the female on earth of the race of Adam. (See my notes on Cain and Abel in *The Secret Doctrine.*) ‡

———————

* [From an hitherto unpublished MS of J. Ralston Skinner in the Adyar Archives, comprehensive information about which may be found in Vol. VIII, pp. 219-20 (Note 6) in the present Series. —*Compiler.*]

† See "The Apocryphal (?) Gospel of the Hebrews," where the author makes Jesus say: "My Mother, the Holy Ghost, took me by a hair of my head and transported me unto Mount Thabor." I translate from the original. [*Vide* Compiler's footnote on p. 54.]

‡ [It is somewhat uncertain what particular passages in her *magnum opus* H.P.B. had in mind in making this statement. It should be borne in mind that when this article was written, *The Secret Doctrine* had not yet been published, and it may well be that further changes were made in the MSS of this work after July, 1888. However, the latter portion of page 127, in Volume II of *The Secret Doctrine* bears a close analogy to the subject under discussion. Consult the Index of this work for the many other references to Cain and Abel.—*Compiler.*]

———————

Once in the other world, the principles constituting the defunct separate thus: 1, the vital principle leaves the body; 2, the body dissolves; the astral spirit evaporates with the last physical atom. Of the lower *quaternary,* there remains the *Kâma-rûpa, i.e.,* the périsprit of the human animal. As for the upper *triad,* it leaves the lower quaternary; and the Spirit with its vehicle, the divine Soul, accompanied by the *Spiritual aroma* of *manas,* reunited in the Unity of the immortal Ego, are found in the happy state of *Devachan.* Of the inferior part of the *manas* (human soul), the périsprit (animal soul) preserves just enough instinct to seek out and vampirize mediums. Its destiny is to evaporate later on. Until then, it exists merely on the life and intelligence of the living (mediums and believers) who are weak enough to allow themselves to be possessed; it is thus but a miserable borrowed life.

And this is what is meant by the 3 cubits of the ear and the 4 cubits of the stalk of the

wheat that grows in the Fields of Aanru.

H. P. BLAVATSKY.

[Most valuable information, not otherwise easily accessible, concerning occult sciences in ancient Egypt, may be found in two other essays from the pen of Franz Lambert: "Hypnotismus und Electrizität im alten Ägypten" (*Sphinx,* Vol. V, January, 1888; trans. into English in *The Theosophist*, Vol. XIV, December, 1892, pp. 161-171, with interesting drawings), and "Weisheit der Ägypter" (*ibid*., Vol. VII, Jan., Feb., April and June, 1889). The article of Georgia Louise Leonard, in the *Open Court* (September and October, 1887), on "The Occult Sciences in the Temples of Ancient Egypt," is also full of interesting data.—*Compiler.*]

Collected Writings VOLUME X

August, 1888

THE THEOSOPHICAL SOCIETY: ITS MISSION AND ITS FUTURE

AS EXPLAINED BY M. ÉMILE BURNOUF, THE FRENCH ORIENTALIST *

[*Lucifer*, Vol. II, No. 12, August, 1888, pp. 421-433]

> It is another's fault if he be ungrateful; but it is mine if I do not give. To find one thankful man I will oblige many who are not.
>
> SENECA.

> . . . . The veil is rent
> Which blinded me! I am as all these men
> Who cry upon their gods and are not heard,
> Or are not heeded—yet there must be aid!
> For them and me and all there must be help!
> Perchance the gods have need of help themselves,
> Being so feeble that when sad lips cry
> They cannot save! I would not let one cry
> Whom I could save! . . . ."
>
> *The Light of Asia,* end of Book III.

It has seldom been the good fortune of the Theosophical Society to meet with such courteous and even sympathetic treatment as it has received at the hands of Émile Burnouf, the well-known Sanskritist, in an article in the *Revue des Deux Mondes* (Vol. 88, July 15, 1888)—"Le Bouddhisme en Occident."

____

* [Curiously enough, Émile Burnouf's remarks on The Theosophical Society and its work in the world were translated into English and published by Col. H. S. Olcott as the leading article in the October number of *The Theosophist,* almost at the same time when H.P.B. was inserting her own essay in the pages of *Lucifer.* In reviewing the August, 1888, issue of *Lucifer,* the Colonel said: "By a curious coincidence the number under review commences, as does our own Magazine of this month, with a translation of part of É. Burnouf's courteous and sympathetic article on the Theosophical Society. Had not the earlier portion of our issue been in type before the arrival of *Lucifer,* we should have added some of Madame Blavatsky's comments in the form of foot-notes for the benefit of our readers; but that being now impossible, we append a few of the more important remarks in

____

Such an article proves that the Society has at last taken its rightful place in the thought-life of the XIXth century. It marks the dawn of a new era in its history, and, as such, deserves the most careful consideration of all those who are devoting their energies to its work. Émile Burnouf's position in the world of Eastern scholarship entitles his opinions to respect; while his name, that of one of the first and most justly honoured of Sanskrit scholars (the late Eugène Burnouf), renders it more than probable that a man bearing such a name will make no hasty statements and draw no premature conclusions, but that his deductions will be founded on careful and accurate study.

His article is devoted to a triple subject: the origins of three religions or associations, whose fundamental doctrines É. Burnouf regards as identical, whose aim is the same, and which are derived from a common source. These are Buddhism, Christianity, and—the Theosophical Society.

As he writes, page 341:—

> . . . . This source, which is Oriental, was hitherto contested; to-day it has been fully brought to light by scientific research, notably by the English scientists and the publication of original texts. Amongst these sagacious scrutinizers it is sufficient to name Sayce, Poole, Beal, Rhys-David, Spence Hardy, Bunsen. . . . . . It is a long time, indeed, since they were struck with resemblances, let us say, rather, identical elements, offered by the Christian religion and that of Buddha. . . . During the last century these analogies were explained by a pretended Nestorian influence; but since then the Oriental chronology has been established, and it was shown that Buddha was anterior by several centuries to Nestorius, and even to Jesus Christ. . . . The problem remained an open one down to the recent day when the paths followed by Buddhism were recognised, and the stages traced on its way, finally to reach Jerusalem. . . . . And now we see

———————

this place" (*The Theosophist*, Vol. X, October, 1888, p. 66). In a footnote appended to the translation, Col. Olcott says also: ". . . . the appearance of such an article by such a man and in such a magazine undoubtedly shows that the Theosophical Society has already attained a position in the world of Western thought which its most ardent supporters could hardly yet have expected, considering the tremendous forces against which it has to struggle."—*Compiler.*]

———————

> born under our eyes a new association, created for the propagation in the world of the Buddhistic dogmas. It is of this triple subject that we shall treat.

It is on this, to a degree erroneous, conception of the aims and object of the Theosophical Society that É. Burnouf's article, and the remarks and opinions that ensue therefrom, are based. He strikes a false note from the beginning, and proceeds on this line.

The T.S. was not created to propagate any dogma of any exoteric, ritualistic church, whether Buddhist, Brahmanical, or Christian. This idea is a wide-spread and general mistake; and that of the eminent Sanskritist is due to a self-evident source which misled him. É. Burnouf has read in *Le Lotus*, the journal of the Theosophical Society of Paris, a polemical correspondence between one of the Editors of Lucifer and the Abbé Roca. The latter persisting—very unwisely—in connecting theosophy with Papism and the Roman Catholic Church—which, of all the dogmatic world religions, is the one his correspondent loathes the most—the philosophy and ethics of Gautama Buddha, not his later church, whether northern or southern, were therein prominently brought forward. The said Editor is undeniably a Buddhist—*i.e.,* a follower of the esoteric school of the great "Light of Asia," and so is the President of the Theosophical Society, Colonel H.S. Olcott. But this does not pin the theosophical body as a whole to ecclesiastical Buddhism. The Society was founded to become the Brotherhood of Humanity—a centre, philosophical and religious, common to all—not as a propaganda for Buddhism merely. Its first steps were directed toward the same great aim that É. Burnouf ascribes to Buddha Śakyamuni, who "opened his church to all men, without distinction of origin, caste, nation, colour, or sex" (*Vide* Art. I in the *Rules* of the T.S.), adding, "My law is a law of Grace for all." In the same way the Theosophical Society is open to all, without distinction of "origin, caste, nation, colour, or sex," and what is more—of creed.

The introductory paragraphs of this article show how truly the author has grasped, with this exception, within

the compass of a few lines, the idea that all religions have a common basis and spring from a single root. After devoting a few pages to Buddhism, the religion and the association of men founded by the Prince of Kapilavastu; to Manichaeism, miscalled a "heresy," in its relation to both Buddhism and Christianity, he winds up his article with—the Theosophical Society. He leads up to the latter by tracing (*a*) the life of Buddha, too well known to an English speaking public through Sir Edwin Arnold's magnificent poem to need recapitulation; (*b*) by showing in a few brief words that Nirvana is *not annihilation;* * and (*c*) that the Greeks, Romans and even the Brahmans regarded the *priest* as the intermediary between men and God, an idea which involves the conception of a *personal God,* distributing his favours according to his own good pleasure—a sovereign of the universe, in short.

The few lines about Nirvana must find place here before the last proposition is discussed. Says the author:

> It is not my task here to discuss the nature of nirvâna. I will only say that the idea of annihilation is absolutely foreign to India, that the Buddha's object was to deliver humanity from the miseries of earth life and its successive reincarnations; that, finally, he passed his long existence in battling against Mâra and his angels, whom he himself called Death and the army of death. The word *nirvâna* means, it is true, extinction, for instance, that of a lamp blown out but it means also the absence of wind. I think, therefore, that *nirvana* is

nothing else but that *requies aeterna,* that lux *perpetua* which Christians also desire for their dead. . . [p. 343.]

With regard to the conception of the priestly office the author shows it entirely absent from Buddhism. Buddha is no God, but a *man* who has reached the supreme degree of wisdom and virtue. " Therefore Buddhist metaphysics conceives the absolute Principle of all things which other

---

* The fact that Nirvana does *not* mean *annihilation* was repeatedly asserted in *Isis Unveiled,* where its author discussed its etymological meaning as given by Max Müller and others and showed that the "blowing out of a lamp" does not even imply the idea that Nirvana is the "extinction of consciousness." (See Vol. I, p. 290, and Vol. II, pp. 116-117, 286, 320, 566, etc.)

---

religions call God, in a totally different manner and does not make of it a being separate from the universe." [p. 345.]

The writer then points out that the equality of all men among themselves is one of the fundamental conceptions of Buddhism.

He adds moreover and demonstrates that it was from Buddhism that the Jews derived their doctrine of a *Messiah.*

The Essenes, the Therapeuts and the Gnostics are identified as a result of this fusion of Indian and Semitic thought, and it is shown that, on comparing the lives of Jesus and Buddha, both biographies fall into two parts: the ideal legend and the real facts. Of these the legendary part is identical in both; as indeed must be the case from the theosophical standpoint, since both are based on the Initiatory cycle. Finally this "legendary" part is contrasted with the corresponding feature in other religions, notably with the Vedic story of Visvakarman.* According to his view, it was only at the council of Nicea that Christianity broke officially with the ecclesiastical Buddhism, though he regards the Nicene Creed as simply the development of the formula: "the Buddha, the Law, the Church" (Buddha, Dharma, Sangha).

The Manicheans were originally *Samanas* or Śramanas, Buddhist ascetics whose presence at Rome in the third century is recorded by St. Hyppolitus. É. Burnouf explains their dualism as referring to the double nature of man—good and evil—the evil principle being the *Mâra* of Buddhist legend. He shows that the Manicheans derived their doctrines more immediately from Buddhism than did Christianity and consequently a life and death

---

* This identity between the *Logoi* of various religions and in particular the identity between the legends of Buddha and Jesus Christ, was again proven years ago in *Isis Unveiled,* and the legend of Visvakarman more recently in *Le Lotus* and other Theosophical publications. The whole story is analysed at length in *The Secret Doctrine,* in some chapters which were written more than two years ago.

[The most likely passage meant occurs in Vol. II, p. 559, although no lengthy analysis of this subject can be traced anywhere.—*Compiler.*]

---

struggle arose between the two, when the Christian Church became a body which claimed to be the sole and exclusive possessor of Truth. This idea is in direct contradiction to the most fundamental conceptions of Buddhism and therefore its professors could not but be bitterly opposed to the Manicheans. It was thus the Jewish spirit of exclusiveness which armed against the Manicheans the secular arm of the Christian states.

Having thus traced the evolution of Buddhist thought from India to Palestine and Europe, É. Burnouf points out that the Albigenses on the one hand, and the Pauline school (whose influence is traceable in Protestantism) on the other, are the two latest survivals of this influence. He then continues:—

> Analysis shows us in contemporary society two essential elements: the idea of a *personal God* among believers and, among the philosophers, the almost complete disappearance of charity. The Jewish element has regained the upper hand, and the Buddhistic element in Christianity has been obscured.
>
> Thus one of the most interesting, if not the most unexpected, phenomena of our day is the attempt which is now being made to revive and create in the world a new society, resting on the same foundations as Buddhism. Although only in its beginnings, its growth is so rapid that our readers will be glad to have their attention called to this subject. This society is still in some measure in the condition of a mission, and its spread is accomplished noiselessly and without violence. It has not even a definitive name, its members grouping themselves under eastern names, placed as titles to their publications: *Isis, Lotus, Sphinx, Lucifer.* The name common to all which predominates among them for the moment is that of *Theosophical Society.* [p. 366.]

After giving a very accurate account of the formation and history of the Society—even to the number of its working branches in India, namely, 135—he then continues:—

> The society is very young, nevertheless it has already its history . . . It has neither money nor patrons; it acts solely with its own eventual resources. It contains no worldly element. . . . It flatters no private or public interest. It has set itself a moral ideal of great elevation, it combats vice and egoism. It tends towards the unification of religions, which it considers as identical in their philosophical origin; but it recognises the supremacy of truth. . . .

> With these principles, and in the time in which we live, the society could hardly impose on itself more trying conditions of existence. Still it has grown with astonishing rapidity. . . . [p. 367.]

Having summarised the history of the development of the T.S. and the growth of its

organisation, the writer asks "What is the spirit which animates it?" To this he replies by quoting the three objects of the Society, remarking in reference to the second and third of these (the study of literatures, religions and sciences of the Aryan nations and the investigation of latent psychic faculties, &c.), that, although these might seem to give the Society a sort of academic colouring, remote from the affairs of actual life, yet in reality this is not the case; and he quotes the following passage from the close of the Editorial in *Lucifer,* Vol. I, November 1887, p. 169:—

"He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or a poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist."

. . . . This declaration [continues É. Burnouf] is not Christian because it takes no account of belief, because it does not proselytise for any communion, and because, in fact, the Christians have usually made use of calumny against their adversaries, for example, the Manicheans, Protestants and Jews.* It is even less Mussulman or Brahmanical. It is purely Buddhistic: the practical publications of the Society are either translations of Buddhist books, or original works inspired by the teaching of Buddha. Therefore the Society has a Buddhist character.

Against this it protests a little, fearing to take on an exclusive and sectarian character. It is mistaken: the true and original Buddhism

———————

* And—the author forgets to add—"the Theosophists." No Society has ever been more ferociously calumniated and persecuted by the *odium theologicum* since the Christian Churches are reduced to use their tongues as their sole weapon—than the Theosophical Association and its Founders.—Editor, *Lucifer.*

———————

is not a sect, it is hardly a religion. It is rather a moral and intellectual reform, which excludes no belief, but adopts none. This is what is done by the Theosophical Society. . . . [p. 369.]

We have given our reasons for protesting. We are pinned to no faith. In stating that the T.S. is "Buddhist," É. Burnouf is quite right, however, from one point of view. It has a Buddhist colouring simply because that religion, or rather philosophy, approaches more nearly to the TRUTH (the secret wisdom) than does any other exoteric form of belief. Hence the close connexion between the two. But on the other hand the T.S. is perfectly right in protesting against being mistaken for a merely Buddhist propaganda, for the reasons given by us at the beginning of the present article, and by our critic himself. For although in complete agreement with him as to the *true* nature and character of primitive Buddhism, yet the Buddhism of to-day is none the less a rather dogmatic religion, split into many and heterogeneous sects. We follow the Buddha alone. Therefore, once it becomes

necessary to go behind the actually existing form, and who will deny this necessity in respect to Buddhism?—once this is done, is it not infinitely better to go back to the pure and unadulterated source of Buddhism itself, rather than halt at an intermediate stage? Such a half and half reform was tried when Protestantism broke away from the elder Church, and are the results satisfactory?

Such then is the simple and very natural reason why the T.S. does not raise the standard of exoteric Buddhism and proclaim itself a follower of the *Church* of the Lord Buddha. It desires too sincerely to remain within that *unadulterated* "light" to allow itself to be absorbed by its distorted shadow. This is well understood by É. Burnouf, since he expresses as much in the following passage:—

> . . . From the doctrinal point of creed, Buddhism has no mysteries Buddha preached in parables; but a parable is a developed simile and has nothing symbolical in it. The Theosophists have seen very clearly that, in religions, there have always been two teachings; the one very simple in appearance and full of images or fables which are

> put forward as realities; this is the public teaching, called exoteric; the other, esoteric or inner, reserved for the more educated and discreet adepts, the initiates of the second degree. There is, finally a sort of science, which may formerly have been cultivated in the secrecy of the sanctuaries, a science called *hermetism,* which gives the final explanation of the symbols. When this science is applied to various religions, we see that their symbolisms, though in appearance different, yet rest upon the same stock of ideas, and are traceable to one single manner of interpreting nature.
>
> The characteristic feature of Buddhism is precisely the absence of this hermetism, the exiguity of its symbolism, and the fact that it presents to men, in their ordinary language, the truth without a veil. . . . This it is which the Theosophical Society is repeating . . . . [pp. 369-70.]

And no better model could the Society follow: but this is not all. It is true that no *mysteries* or esotericism exists in the two chief Buddhist Churches, the Southern and the Northern. Buddhists may well be content with the dead letter of Siddhârtha Buddha's teachings, as fortunately no higher or nobler ones in their effects upon the ethics of the masses exist, to this day. But herein lies the great mistake of all the Orientalists. There is an esoteric doctrine, a soul-ennobling philosophy, behind the outward body of ecclesiastical Buddhism. The latter, pure, chaste and immaculate as the virgin snow on the ice-capped crests of the Himalayan ranges, is, however, as cold and desolate as they with regard to the *postmortem* condition of man. This secret system was taught to the *Arhats* alone, generally in the Saptaparna (*Mahavamsa's Sattapani*) cave, known to Fa-hien as the *Cheta* cave near the Mount Baibhâr (in Pali, Webhâra), in Rajagriha, the ancient capital of Magadha, by the Lord' Buddha himself, between the hours of *Dhyana* (or mystic contemplation). It is from this cave—called in the days of Śakyamuni, Saraswati or "Bamboo-cave"—that the Arhats initiated into the Secret Wisdom carried away their learning and knowledge beyond the Himalayan range, wherein the Secret Doctrine is taught to this day. Had not the South Indian invaders of Ceylon "heaped into piles as high as the top of the cocoanut trees" the *ollas* of the Buddhists, and burnt them, as the

Christian conquerors burnt all the secret records of the Gnostics

and the Initiates, Orientalists would have the proof of it, and there would have been no need of asserting now this well-known fact.

Having fallen into the common error, É. Burnouf continues:

> Many will say: It is a chimerical enterprise; it has no more a future before it than has the *New Jerusalem* of the Rue Thouin, and no more *raison d'être* than the *Salvation Army.* This may be so; it is to be observed, however, that these two groups of people are *Biblical Societies,* retaining all the paraphernalia of the expiring religions. The Theosophical Society is the direct opposite; it does away with figures, it neglects or relegates them to the background, putting in the foreground Science, as we understand it to-day, and the moral reformation, of which our old world stands in such need. What, then, are to-day the social elements which may be for or against it? I shall state them in all frankness. [p. 370.]

In brief, É. Burnouf sees in the public *indifference* the first obstacle in the Society's way. "Indifference is born from weariness; weariness of the inability of religions to improve social life, and of the ceaseless spectacle of rites and ceremonies that the laity does not understand and which the priest never explains." Men demand to-day "scientific formulae stating laws of nature, whether physical or moral. . . ." And this indifference the Society must encounter; "its name, also, adding to its difficulties: for the word *theosophy* has no meaning for the people. . . . and, at best, a very vague one for the learned." "It seems to imply a personal god," É. Burnouf thinks, adding: "Whoever says personal god, says creation and miracle," and he concludes that "the Society would do better to become frankly Buddhist or to cease to exist." [pp. 370-71.]

With this advice of our friendly critic it is rather difficult to agree. He has evidently grasped the lofty ideal of primitive Buddhism, and rightly sees that this ideal is identical with that of the T.S. But he has not yet learned the lesson of its history, nor perceived that to graft a young and healthy shoot on to a branch which has lost—less than any other, yet much of—its inner vitality, could not but be fatal to the new growth. The very essence of the position taken up by the T.S. is that it asserts and

maintains the truth common to all religions; the truth which is true and undefiled by the concretions of ages of human passions and needs. But though Theosophy means Divine Wisdom, it implies nothing resembling belief in a personal god. It is *not* "the wisdom of God," but *divine* wisdom. The Theosophists of the Alexandrian Neo-Platonic school believed in "gods" and "demons" and in one *impersonal* ABSOLUTE DEITY. To continue:—

Our contemporary habits of life [says É. Burnouf] are not severe; they tend year by year to grow more gentle, but also more boneless. The moral stamina of the men of to-day is very feeble; the ideas of good and evil are not, perhaps, obscured, but the *will* to act rightly lacks energy. What men seek above all is pleasure and that somnolent state of existence called comfort. Try to preach the sacrifice of one's possessions and of oneself to men who have entered on this path of selfishness! You will not convert many. Do we not see the doctrine of the "struggle for life" applied to every function of human life? This formula has become for our contemporaries a sort of revelation, whose pontiffs they blindly follow and glorify. One may say to them, but in vain, that one must share one's last morsel of bread with the hungry; they will smile and reply by the formula: "the struggle for life." They will go further: they will say that in advancing a contrary theory, you are yourself struggling for your existence and are not disinterested. How can one escape from this sophism, of which all men are full to-day? . . . .

This doctrine is certainly the worst adversary of Theosophy . . . . for it is the most perfect formula of egoism. It seems to be based on scientific observation, and it sums up the moral tendencies of our day . . . . Those who accept it and invoke justice are in contradiction with themselves, those who practise it and who put God on their side are blasphemers. But those who disregard it and preach charity are considered wanting in intelligence, their kindness of heart leading them into folly. If the Theosophical Society succeeds in refuting this pretended law of the struggle for life and in extirpating it from men's minds, it will have done in our day a miracle greater than those of Śakyamuni and of Jesus. [pp. 371-72.]

And this miracle the Theosophical Society *will* perform. It will do this, not by disproving the relative existence of the law in question, but by assigning to it its due place in the harmonious order of the universe; by unveiling its true meaning and nature and by showing that this *pseudo*-law is a "pretended" law indeed, as far as the human family is concerned, and a fiction of the most dangerous

kind. "Self-preservation," on these lines, is indeed and in truth a sure, if a slow, suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the "struggle for life" is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men; the same instinct of self-preservation only directed into its true channel will make them turn to *altruism*—as their surest policy of salvation.

It is just because the real founders of the Society have ever recognised the wisdom of truth embodied in one of the concluding paragraphs of Mr. Burnouf's excellent article, that they have provided against that terrible emergency in their fundamental teachings. The "struggle for existence" applies only to the physical, never to the moral plane of being. Therefore when the author warns us in the awfully truthful words:

Universal charity will appear out of date, the rich will keep their wealth and will go on accumulating more; the poor will become impoverished in proportion, until the day when, propelled by hunger, they will demand bread, not of theosophy but of revolution. Theosophy shall be swept away by the hurricane. . . . [p. 371.]

The Theosophical Society replies: "*It surely will, were we to follow out his*

well-meaning advice, yet one which is concerned but with the lower plane." It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment.* It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling

which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the "Universal Brotherhood of Man," without distinction of *race, colour or creed.*

When men will begin to realise that it is precisely that ferocious personal selfishness, the chief motor in the "struggle for life," that lies at the very bottom and is the one sole cause of human starvation; that it is that other—national egoism and vanity, which stirs up the States and rich individuals to bury enormous capitals in the unproductive erection of gorgeous churches and temples and the support of a swarm of social drones called Cardinals and Bishops, the true parasites on the bodies of their subordinates and their flocks—then they will try to remedy this universal evil by a healthy change of policy. And this salutary revolution can be *peacefully* accomplished only by the Theosophical Society and its teachings.

This is little understood by Mr. Burnouf, it seems, since while striking the true key-note of the situation elsewhere he ends by saying:

> The Society will find allies, if it knows how to take its place in the civilised world to-day. Since it will have against it all the positive cults, with the exception perhaps of a few dissenters and bold priests, the only other course open to it is to place itself in accord with the men of science. If its dogma of charity is a complementary doctrine which it furnishes to science, the society will be obliged to establish it on scientific data, under pain of remaining in the regions of sentimentality. The oft-repeated formula of the struggle for life is true, but not universal; it is true for the plants; it is less true for the animals in proportion as we climb the steps of the ladder, for the law of sacrifice is seen to appear and to grow in importance; in man, these two laws counter-balance one another, and the law of sacrifice, which is that of charity, tends to assume the upper hand, through the empire of the reason. It is reason which, in our societies, is the source of right, of justice, and of charity; through it we escape the inevitableness of the struggle for life, moral slavery, egoism and barbarism, in one word, that we escape from what Śakyamuni poetically called the power and the army of Mâra. [p. 372.]

And yet our critic does not seem satisfied with this state of things but advises us by adding as follows:—

If the Theosophical Society enters into this order of ideas and knows how to make them its fulcrum, it will quit the limbus of inchoate thought and will find its place in the modern world; remaining none the less faithful to its Indian origin and to its principles. It may find allies; for if men are weary of the symbolical cults, unintelligible to their own teachers, yet men of heart (and they are many) are weary also and terrified at the egoism and the corruption, which tend to engulf our civilisation and to replace it by a learned barbarism. Pure Buddhism possesses all the breadth that can be claimed from a doctrine at once religious and scientific. Its tolerance is the cause why it can excite the jealousy of none. At bottom, it is but the proclamation of the supremacy of reason and of its empire over the animal instincts, of which it is the regulator and the restrainer. Finally it has itself summed up its character in two words which admirably formulate the law of humanity: science and virtue. [p. 372.]

And this formula the society has expanded by adopting that still more admirable axiom: "*There is no religion higher than truth*."

At this juncture we shall take leave of our learned, and perhaps, too kind critic, to address a few words to Theosophists in general.

Has our Society, as a whole, deserved the flattering words and notice bestowed upon it by Mr. Burnouf? How many of its individual members, how many of its branches, have carried out the precepts contained in the noble words of a Master of Wisdom, as quoted by our author from No. 3 of *Lucifer*? "He who does not practise" this and the other "*is no Theosophist*," says the quotation. Nevertheless, those who have never shared even their superfluous—let alone their last morsel—with the poor; those who continue to make a difference in their hearts between a coloured and a white brother; as all those to whom malicious remarks against their neighbours, uncharitable gossip and even slander under the slightest provocation, are like heavenly dew on their parched lips—call and regard themselves as *Theosophists*!

It is certainly not the fault of the minority of *true* Theosophists, who do try to follow *the path* and who make desperate efforts to reach it, if the majority of their fellow members do not. It is not to them therefore that this is addressed, but to those who, in their fierce love of Self and their vanity, instead of trying to carry out the original programme to the best of their ability, sow broadcast among the members the seeds of dissension; to those whose personal vanity, discontentment and love of power, often ending in ostentation, give the lie to the original programme and to the Society's motto.

Indeed, these original aims of the FIRST SECTION of the Theosophical Society under whose advice and guidance the second and third merged into one were first founded, can never be too often recalled to the minds of our members.* The Spirit of these aims is clearly embodied in a letter from one of the Masters quoted in the *Occult World,* on pages 71 and 73. Those Theosophists then, who in the course of time and events would, or have, departed from those original aims, and instead of complying with them have suggested new policies of administration from the depths of their inner consciousness, *are not true to their pledges.*

"But we have always worked on the lines originally traced to us"—some of them proudly assert.

"You have not "comes the reply from those who know more of the true Founders of the T.S. *behind the scenes* than they do—or ever will if they go on working in this mood of self-illusion and self-sufficiency.

What are the lines traced by the "Masters"? Listen to the authentic words written by one of them in 1880 to the author of the *Occult World:*

> . . . To our minds, then, these motives, sincere and worthy of every serious consideration *from the worldly standpoint,* appear *selfish* . . . . They are selfish, because you must be aware that the chief object of the Theosophical Society is *not so much to gratify individual aspirations as to serve our fellow men* . . . in our view the highest aspirations for

———————

* *Vide* Rules in the 1st Vol. of *The Theosophist,* pp. 179-180.

———————

> the welfare of humanity become tainted with selfishness, if, in the mind of the philanthropist, there lurks the shadow of a desire *for self-benefit,* or *a tendency to do injustice, even where these exist unconsciously to himself.* Yet you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism. . .*

But another letter was written, also in 1880, which is not only a direct reproof to Theosophists who neglect the main idea of Brotherhood, but also an anticipated answer to Monsieur Émile Burnouf's chief argument. Here are a few extracts from it.† It was addressed again to those

———————

* A.P. Sinnett, *The Occult World,* p. 72 [p. 104, American edition].

[This passage may be found on pp. 6-7 in *The Mahatma Letters to A.P. Sinnett,* transcribed from the original letter of Master K.H., now in the British Museum. As there are slight differences, especially in the use of italics and punctuation, we transcribe below the text, direct from the microfilm of the original letter:

"To our minds then, these motives, sincere and worthy of every serious consideration from the worldly standpoint, appear—*selfish*. (You have to pardon me what you might view as crudeness of

language, if your desire really is, that which you profess—to learn truth and get instruction from us—who belong to quite a different world from the one you move in.) They are selfish because you must be aware that the chief object of the T.S. is not so much to gratify individual aspirations as to serve our fellow men: and the real value of this term 'selfish,' which may jar upon your ear, has a peculiar significance with us which it cannot have with you therefore, and to begin with, you must not accept it otherwise, than in the former sense. Perhaps, you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philantropist there lurks the shadow of desire for self benefit or a tendency to do injustice, even when these exist unconsciously to himself. Yet, you have ever discussed but to put down the idea of a universal Brotherhood, questioned its usefulness, and advised to remodel the T.S. on the principle of a college for the special study of occultism. This, my respected and esteemed friend and Brother—will never do!"

—*Compiler.*]

† [The letter from which H.P.B. quotes a number of passages, is perhaps the most important one ever received from the Adept-Brothers. As pointed out by Master K.H. in an introductory note

———————

who sought to make away with the "sentimental title," and make of the Society but an arena for "cup-growing and astral bell-ringing":—

". . . . In view of the ever-increasing triumph and, at the same time, misuse of freethought and liberty, how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties, enormities, tyranny, injustice, if not through the soothing

———————

of a few lines which he appends to it, this letter is "an abridged version of the view of the Chohan on the T.S. from his own words as given last night." Thus it appears that this communication is not exactly a letter written by the Mahâ Chohan himself, but rather a report of a conversation between him and K.H. on the subject of which it treats. Both A.P. Sinnett and Allan O. Hume were greatly fascinated with the phenomenal aspect of occultism, and never fully understood the basic need for the idea of Universal Brotherhood and of its application in genuine Theosophical work. This attitude strikes any serious student who reads the Letters addressed by Masters M. and K.H. to Hume and Sinnett. It is most probable that the words of the Mahâ Chohan embodied in the communication under review were solicited by K.H. at a time w hen the situation had become somewhat critical in these respects.

It is very curious that the original Letter to Sinnett, recording the observations of the Mahâ Chohan, is nowhere to be found. It is not included among the originals of *The Mahatma Letters* collection, which are now in the British Museum. Copies were made at the time either of the entire communication, or of portions of it (which fact is difficult to ascertain), to be sent to certain selected persons, one such copy being among the papers of C.W. Leadbeater, while another is among the papers of Miss Francesca Arundale. It is from these copies that the text of this communication was published by C. Jinarâjadâsa in his *Letters from the Masters of the Wisdom,* First Series (1st ed., Adyar, 1919; 4th ed., 1948; Letter No. I, with explanatory Notes).

C. Jinarâjadâsa, in commenting upon this Letter, points out that H.P.B. speaks of it as having been written in 1880, while the Mahâ Chohan speaks of " 1881 years ago," which would indicate that this communication was received sometime in 1881. It is probable that this is quite correct as far as those copies which C. Jinarâjadâsa had before him are concerned. However, in the text as quoted by H.P.B., with slights modifications, in the present article, the Mahâ Chohan is made to speak of "1880 years ago." Thus, we are

still uncertain as to the exact date of this important communication received through the intermediary of Master K.H.—*Compiler.*]

————————

influence of a Brotherhood, and of the practical application of Buddha's esoteric doctrines? . . . Buddhism is the surest path to lead men towards the one esoteric truth. As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how, seeing that the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally, are we to deal with the rest of mankind, with that curse known as 'the struggle for life,' which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer: because no religion, with the exception of Buddhism has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that 'struggle for life' raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the pagan lands, and is nearly unknown among Buddhist populations. . . . Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives—and the great struggle for life will soon lose its intensity. . . . The world in general and Christendom especially left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If Theosophists say: 'We have nothing to do with all this, the lower classes and the inferior races (those of India for instance, in the conception of the British) cannot concern us and must manage as they can,' what becomes of our fine professions of benevolence, reform, etc.? Are these professions a mockery? And, if a mockery, can ours be the true path? . . . . Should we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, spiritual telephone, etc., etc., and leave the teeming millions of the ignorant, of the poor and the despised, the lowly and the oppressed, to take care of themselves, and of their hereafter, the best they know how? Never! Perish rather the Theosophical Society. . . . than that we should permit it to become no better than an academy of magic and a hall of Occultism. That we, the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy and divine kindness as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, to become the refuge of the few with no thought in them for the many, is a strange idea. . . . And it is we, the humble disciples of the perfect Lamas, who are expected to permit the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! No! our brothers, you have been labouring under the mistake too

long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. . . . .

"To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies—those of the civilized races less than any other—have ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and

despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were, but. . . .

"To these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first one to confess, that ours must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH. . . .

And this TRUTH is not Buddhism, but esoteric BUDDHISM.
"He that hath ears to hear, let him hear. . . . . "

Collected Writings VOLUME X
August, 1888

OUR CHRISTIAN XIXTH CENTURY ETHICS

[*Lucifer*, Vol. II, No. 12, August, 1888, pp. 482-484]

As civilization progresses, moral darkness pervades the alleged light of Christianity. The chosen symbol of our boasted civilization ought to be a huge boa constrictor. Like that monstrous ophidian, with its velvety black and brilliant golden-hued spots, and its graceful motions, civilization proceeds insidiously, but as surely, to crush in its deadly coils every high aspiration, every noble feeling, aye, even to the very discrimination of right and wrong.

Conscience, "God's vicegerent in the soul," speaks no longer in man; for the whispers of the still small voice within are stifled by the ever-increasing din and roar of Selfishness.

82

But—"our shops, our horses' legs, our boots. . . . have all benefited by the introduction" of the "macadam of civilization," says Dickens. Yea; but have not our hearts turned, on the other hand, to stone also? Have they not been *macadamized* in their steady petrifaction with this rapid spread of civilization? Highwaymen may, or may not, have disappeared with more perfect highways, yet it is certain that they have reappeared since in every class of life and trade, and that highway robbery is now taking place on still deadlier, if improved and legalized principles. "Crawling beggars and dirty inns" offend our esthetic feelings no longer; but starving beggars have found their numbers increasing tenfold and are multiplying at a rate in proportion to the extortionate charges of white-washed inns, now turned into palace-hotels. And if—still according to Dickens—"much of the ribbonism, landlord-stalking from behind hedges, and Skibbereen starvation of Ireland may be attributed to the baleful roads of bygone days," to what shall we attribute the same evils, only on a more gigantic scale, in the Emerald Island to-day?

———————

Politics does not enter into the programme of our magazine's activity. Yet as everything under the sun now seems to have become connected with politics, which appear to have become little else but a legal permission to break the ten commandments, a regular government license to the rich for the commission of all the sins which, when perpetrated by the poor, land the criminal in jail, or hoist him upon the gallows—it becomes difficult to avoid touching upon politics. There are cases which, emanating directly from the realm

of political and diplomatic action, cry loudly to the common ethics of humanity for exposure and punishment. Such is the recent event which must now be mentioned.

It is a truism of too long standing, a policy acted upon by every civilized nation from antiquity, that the prosperity of every state is based upon the orderly establishment of family principles. Nor is anyone likely to deny that social ethics depend largely upon the early education received by the growing-up generations. On whom does the duty devolve of guiding that education from early childhood? Who can do so better than a loving mother, once that her moral worth is recognised by all, and that no evil report has ever sullied her fame? The youth and his later intellectual training may well be left to the firmer hand of the father: the care of his childhood belongs by all divine and human rights to the mother alone; the parent who gave her offspring not only a part of her flesh and blood, but a portion likewise of her immortal soul— that which shall create hereafter the real man, the true EGO. This is the A B C of the life-duties of mankind; and it is the first duty of those in power to guard the sacred maternal rights against any brutal violation.

____

How then shall we characterise the unparalleled act of violence, perpetrated on the modern principle that "might is right," which has been offered in the face of all the world by a crowned husband to his innocent wife, and by the first statesman in Europe to an unprotected Queen—a *woman*? Has Queen Nathalie of Servia played false to her country, was she a faithless wife, or a bad mother? No; most decidedly not. Has she in any way deserved the insult dealt her at the hands of these two men, in the European scandal which has now disgraced the King, her husband, and the country to whose honour and protection she trusted herself? Once more, and a thousand times, no. All those who knew Milan Obrenovitch's life, his low moral standard, his family relations for the last years, and especially his small intrinsic value as King, patriot and man, will deny emphatically any accusation against Queen Nathalie. On the other hand many are those who knew her personally from her

birth and throughout her girlhood. A good daughter cannot be a bad mother. A pure, noble-minded woman can hardly be a guilty wife.

Why then should she be so cruelly treated? Why should she have been forced to drain to the last drop the contents of the bitter cup of insult and moral agony for crimes that were

not her own? It is a measure of political necessity, we are told. The Christian clergy of the land is forced to sanction it, and Christian law is thus made to act in defiance of every moral and divine law! Most undeservedly and brutally insulted in all her most sacred rights, the honest woman, the faithful wife of a faithless man and husband, is now doomed to be sacrificed to the Moloch of politics! She must remain separated from her only child, and witness, passive, helpless and powerless, year after year, the virus of moral depravity being inoculated in her boy's nature by such a father! She, the legitimate wife and Queen, has to submit to be treated like a discharged *courtisane* and suffer another woman and women, fully deserving of that epithet, to take her place in the palace, perhaps to assume authority over her innocent son. "Politics" doom a future king to witness from his childhood daily scenes that seem copied from those which must have taken place in the palaces of Messalina and those of the Popes Borgia!

____

Therefore every honest man and woman has a right to say that no more brutal, heartless, unqualifiable act has ever been perpetrated in the political dramas of this century of the greatest civilisation. Such an act committed by *a Milan* of Servia, the salaried *bravo* of Austria, could hardly astonish anyone. But that the deed should be sanctioned by one who had just proclaimed in the hearing of all Europe, that he "feared God alone," is incomprehensible. We are far, it seems, from the barbarous Middle Ages, when the German *Ritter* fought and died to protect a woman. We are in the age of civilisation and politics. Poor, unhappy Nathalie Keshko! Who of

those who knew her hardly a dozen years ago, the beautiful, happy, innocent girl, the ornament of the high social circles of Odessa, would have ever dreamt of such a fate for her? Left early an orphan, she was brought up by her guardian as a beloved daughter. Love, wealth and happiness smiled upon her from her very cradle, until that unfortunate marriage of hers—a true *mésalliance*—with the unworthy nephew of the martyr-Hospodar, Michael Obrenovitch. The descendant of the swine-herdsmen of Servia has since become an *opéra-comique* King, who now dishonours the nation which chose him for its ruler. It was not her beauty that attracted him; but her millions. The noble uprighteousness of her character and her true womanly moral qualities must have made him dread her from the first; and while these repelled the profligate husband, the millions of Nathalie Keshko consoled him, by permitting him to enlarge his harem, and make his mistresses share the same palace with the virtuous legitimate wife. And now, having filled the life of the unfortunate young Queen with gall, he gives her the last deadly blow by depriving her of her only child, making of her a Rachel weeping and refusing to be comforted.

____

Why? For what crime and by what right? The last word of the mystery is in the safe keeping of Prince Bismarck and King Milan. The proud Imperial Chancellor might have defeated the ends of that puppet-King with one word; but he preferred to help him. Before the Prince, all male Europe bows. But no woman can fail to rise in righteous indignation against the politics of the "Iron Chancellor" and proclaim it to his face. The loud blame of millions of women, and of every mother in Christendom, are so many implied curses that must for once fall upon the head of the man they are addressed to. And what mother will fail to sympathise with this other bereaved and wronged mother? There is a law of Retribution, however, and it is this which gives us the

liberty to ask: What, or who, gives you the right and audacity to so insult all law, divine and human? Is it in the name of Christianity that you perpetrate an act which would disgrace any "heathen" potentate and State?

Ye, unrighteous judges who fear neither moral law, nor do you feel ashamed before the open censure of the teeming millions of those who openly blame you; it is posterity which will render to you your just dues, and thus avenge the memory of this martyred Queen and mother. That day must come, when, passing into history, your *political* action will be read with disgust and horror even by the descendants of those who now keep silent, instead of raising their voices in the defence of that innocent woman.

But while whole nations of private individuals can do nothing except protest, sincerely and as vainly; all those who could do so effectually, will not lift a finger on behalf of Queen Nathalie. The public is willing, but powerless; the Sovereigns and potentates all-powerful, but evidently unwilling. But, O, ye Crowned women, mothers, and wives of Europe! Unless you join your voices in one mighty cry of indignation and protest against such an infamous act of despotism and undeserved cruelty, you have small right indeed to call yourselves Christians or to represent the religion of your Christ in the eyes of the masses. Although might is *really* right in our age of dissembling and of unexampled Selfishness, there may be something worse in store for those who fail to do the right thing by an oppressed sister. That which is now being done to the legitimate Queen of an insignificant little Kingdom, may be done to any of you—when the hour of just retributive justice strikes. Arise then and protest in the name of human rights while you are still in power. For who knows how long that power may yet last? Verily, in view of the rapid spread of *civilization* and the despotism of *such* politics, the day when that hour will strike is only a question of time and of expediency. . . . .

ADVERSA.

[A few explanatory notes may be of help in connection with the above. Milan Obrenovich IV, King of Serbia, was born at Jassy, Rumania, Aug. 22, 1854, a son of Miloš Obrenovich (1829-61), and Maria Katardži, a Moldavian. Left an orphan early in life, Milan was adopted by his cousin Michael, educated at Bukarest and Paris, and placed on the throne under a regency, in 1868, on the assassination of Michael. He proclaimed himself King in 1882. His Austrophile policy was very unpopular, and his private life was most unsavoury. In 1875 he had married Natalie, the 16-year old daughter of a wealthy Bessarabian landowner of Moldavian origin, named Keshko, who was a Colonel in the Russian army. Her mother belonged to the Sturza family and was of Moldavian origin also. Natalie was born May 14, 1859, in Florence, Italy, where she was educated. Relations between Milan and Natalie became strained soon after the birth of their son Alexander in 1876. Natalie supported the political parties which were opposed to her husband, and had a tendency to interfere in the affairs of state. In 1885, Milan embarked upon an ill-judged campaign against Bulgaria, and was saved from disaster by Austria.

The marital unfaithfulness of Milan came to light around that time, though Natalie had hidden the facts for a considerable period of time. Milan entered into a formal agreement with her, on the strength of which their son was to be educated in Germany and France, under the supervision of his mother, who was permitted to visit Serbia only during the summer months. Natalie went with her son to Wiesbaden, Germany, but neither of them adhered strictly to the signed arrangement. The Queen continued various political activities and found support in Serbia, being quite popular among the people. Milan offered a new agreement, but Natalie proudly refused to accept it. In 1888, Milan sent General Protich to Wiesbaden, where, with the assistance of the German police, he abducted Alexander, on the basis of paternal rights, and returned to Serbia with him. At the same time, Milan circulated scandalous tales about his wife and finally extorted a divorce, which was illegal according to the Greek-Orthodox Church, by forcing Metropolitan Theodosius to declare, on his own initiative, the marriage dissolved. This took place in October, 1888. On March 6, 1889, after a brief attempt to regain prestige by means of a liberal constitution, Milan abdicated in favour of his son Alexander, and retired to Paris. He went so far as to renounce his Serbian nationality in 1892.

Milan's abdication spurred the hopes of Natalie, and she attempted to regain her rights as Queen-Mother. She returned to Serbia in 1889, but found that the Regency was placing obstacles in the way of her contact with her son. She outlined the history of her marriage in a document presented to the

authorities, with the result that the Synod annulled the act of Theodosius, and denied to both parents the right of entry into Serbia until Alexander became of age. Natalie refused to obey this order, and was forcibly sent abroad, a circumstance which gave rise to violent outbreaks in the streets of the capital.

In 1893, Alexander restored her rights to Natalie. In January, 1894, Milan reappeared in Belgrade and became nominally reconciled to Natalie, who returned in 1895. Appointed commander-in-chief of the Serbian army, Milan inaugurated a cruel persecution of Russophils and Radicals. This was brought to a sudden end by the marriage of Alexander, in July, 1900. Milan resigned his post and returned to Vienna, where he died rather unexpectedly, February 11, 1901.

After Milan's death, Natalie became a Roman Catholic and lived in retirement in Paris and Biarritz. She died in 1941.

In connection with the erratic conduct of Milan, and especially his sudden abdication, certain peculiar circumstances have come to light. It would appear on good authority that Milan under the hypnotism of Madame Artemisia Christich resigned his crown. This woman, whose influence over the King had long been unaccountable to his friends, had been for some time carrying on hypnotic and mesmeric experiments, using the King as her subject. His manner on the day of his abdication has been described by several eye-witnesses in the contemporary press, such as the London *Standard,* for instance. The impression of these people was that the King behaved like one hypnotized, and in a different state of consciousness from his ordinary one.

Natalie wrote a work entitled *Mother* (Russian trans., St. Petersburg, 1891), in which she outlines her painful experiences, but somewhat strains the facts of the story. She also published a book of *Memoirs* (Paris, 1891). A brilliant description of her character may be found in a letter addressed to her from Ristich, and partially translated in the *Russkiya Vyedomosti,* No. 27, 1891.—*Compiler.*]

Collected Writings VOLUME X

August, 1888

A LESSON

[*Lucifer,* Vol. II, No. 12, August, 1888,pp.497-98]

Regarding the first rule of Practical Occultism in the April number of your journal, it may not be known to many of your readers that in most of our (Hindu) rites and ceremonies, we have to use the "five coloured powders." These are prepared in a particular way and then spread, one after the other, over a certain Yantsa. The arrangements of these colours are however different in Tantric and Vedic rites. Pundit Kalibar Vedantabagish, the renowned Vedantist of Bengal, has promised to give me a detailed account of these colours, but I doubt whether he will allow me to publish it.

Your note on Ultimate Philosophy (the last lines on page 141 of the April number) is not quite correct. According to our Shastras "the tortoise does NOT wag its tail in absolute void," the whole is supported by Ananta Naga, which means, *one who is endless and motionless.* The Elephants (not one) are the *Elephants of Space* (Dig Gaza), and the tortoise is a particular manifestation of Vishnu.

It is hardly fair to condemn Sir Monier-Williams on account of his taking the "Boar's flesh" in a literal sense, and then ridicule the Puranic allegories.

H. P. MUKERJI.

Berhampur (Bengal), 12th May, 1888.

EDITORS' NOTE—It would indeed be very "unfair," had the editor ever meant to "ridicule" the Purânic allegories. We are painfully alive to the fact,—if our critic, who, like most Hindus, can rarely see a joke, is not—that had we *ridiculed a little more,* and *exalted a little less,* the philosophy of the Purânic and other non-Christian Scriptures, we might have avoided being so much hated and pelted with printed mud as we have been for the last twelve years. The "note" in question was surely never meant to convey the accurate meaning, but simply the absurd image as perceived by some imaginative padris. We are sorry to see that even those whose religion and philosophies we have constantly defended against every unjust attack, misunderstand us more than most of our enemies. Let our severe Bengal critic know that though we have never either sought or expected any gratitude, yet we were sanguine enough to expect some show of justice—from the Hindus, at any rate. Our forthcoming work, *The Secret Doctrine,* will show whether we "ridicule" the *Purnas.*

THE “CHASTE TREE”

[*Lucifer, Vol.* II, No. 12, August, 1888, p. 498]

Will you tell me the botanical name of the “*Agnus Castus*” plant, also what authority there is for supposing Christ was crowned with Acanthus, and if so are any of that family indigenous to Syria?

Paliurus australis (Christ’s Thorn) is spoken of by Loudon as the probable plant, of the order Rhamni. He adds, Hasselquist thought it was a kind of Rhamnus (Buckthorn), called by Linnaeus “*Spina Christi*.” The latter I have received from Syria, where it is common, and bears a small yellow berry.

W. N. GALE.

EDITOR’S NOTE.—Loudon describes the *Agnus Castus* as “*a* species of *Vitex*—the chaste tree,” from ἄγνος, a willow-like tree. This Greek term being similar to the word ἁγνός, “chaste,” it was surnamed the “chaste tree.” We do not know of any “authority” except *probability* that it was the *Acanthus* which was used for the “crown of thorns,” as it is a genus of herbaceous prickly plant, with thorns protruding from it, most common in Palestine and Asia Minor, though as common in India. It was used there and also in Syria and elsewhere as belonging to the paraphernalia of initiation during the MYSTERIES.

____

Collected Writings VOLUME X

August, 1888

MISCELLANEOUS NOTES

[*Lucifer,* Vol. II, No. 12, August, 1888, pp. 472, 497]

[. . the light of Creative Thought from THAT, reservoir of all thought] In Indian philosophy this absolute Deity is always referred to as "THAT" (TAD) and "IT." It is "the reservoir of all thought" because it is *absolute* thought; which having no relation to the finite and the conditioned, cannot be premised as something individual or separate from the universal mind, and minds. It is the causeless cause of every manifesting intellection, the eternal Source of ALL.

[The Logos thinks] Because the Logos is manifested; but the ever-concealed Deity *does not,* since It is ABSOLUTE THOUGHT and cannot be spoken of as we would of an individual *personal Thinker.* But then the Logos in the East is the synthesis, the collective aggregate of all the Gods or Powers in the manifested Universe.

[this thought, in its grosser form called Ether] And in its highest it is AKAŚA.

[Rev. T. G. Headley writes on the doctrine of Atonement, the false conception underlying the Mass, and the corruption of priests. He feels the name of Jesus should be rehabilitated. H.P.B. appends the following Editorial Note:]

Amen! It is quite true that there are not a few such illogical persons who seek to dethrone Romanism and Protestantism by destroying the innocent cause of these—Jesus. But no theosophist is among that class. Theosophists, even those who are no longer, as those who never were, Christians, regard, nevertheless, Jesus, or Jehoshua as an Initiate. It is not, therefore, against the "bearer" of that name—in whom they see one of the *Masters of Wisdom*—that they protest, but against that name as travestied by pseudo-Christian fancy and clad in the pagan robes borrowed from heathen gods, that they have set their hearts. It is those "priests" whom our reverend correspondent denounces as "murderers" and "devils" —at the risk of finding himself confounded with them in the ungodly crowd he himself belongs to—that every true theosophist ought to be ever ready to rise against. Few of them refuse to see in Jesus *a* Son of God, as well as *Chrêstos* having reached by suffering the *Christos* condition. All they reject is, the modern travesty of the very, very old dogma of the Son becoming one with the Father; or that this "father" had ever anything

to do with the Hebrew androgyne called Jehovah. It is not Jesus' "father," who "will have mercy, and not sacrifice," in whose nostrils the blood of even a slain animal used as a burnt offering could have ever smelt sweet. How then

92

could the human sacrifice offered by the allegorical Christ, and described in the Epistle to the *Ephesians* [v, 2] as one that had "a sweet smelling savour," be regarded otherwise than with horror? Theosophists can discriminate—to say the least, as much as the reverend gentleman who signs himself T.G. Headley.

____

Collected Writings VOLUME X

September, 1888

OUR THIRD VOLUME

[*Lucifer*, Vol. II, No. 13, September, 1888, pp. 1-3]

With the present number our magazine enters the second year of its career, and the torch of our Flame-Bearer is lighting the second mile-stone of our progress. The path has been devious and difficult—at times, skirting as well the verge of precipices, as running over smooth levels; yet, always in the direction of its declared objective point.

It would be the height of folly to say that all readers have been equally satisfied: the editor who attempts to cater to every taste, ends by satisfying none, least of all himself. We have received protests almost as liberally as compliments. We have sometimes thought it would be an amusing experiment to send the former letters to the dissident third parties, that each might see how the articles they praise excite the ire of fellow-readers, and those they condemn are regarded by others as most interesting and meritorious. It is one of the stock-situations of the dramatist to thus contrive that letters shall fall into the wrong hands. But we have not yet heard of the joke being played by an editor, though the temptation to do so must be sometimes great. We think it may be fairly claimed that *Lucifer* has proved itself consistent to its originally declared policy. It has been the reverse of boneless. To the extent of its ability it has struck fairly and from the shoulder at the obstacles in the way. The aim it set itself was to shed light upon questions of deep moment affecting man and the constitution of

Society, which had become thoroughly obscured. Making no pretence to float a single new idea in philosophy, religion, or science, but only to revive and popularize the knowledge of the ancients upon these major human problems, it has played the part of the interpreter, not that of the iconoclast. Absolutely tolerant with respect to the several faiths of Humanity, its equal endeavour has been to uncover the ruin-encumbered universal foundation of religion upon which all rest alike.

Toward Science its feeling has been and ever shall be reverent, in the degree of the right of the latter to homage. At the same time, the hatred and antagonism of the Founders of our magazine have been unqualified against scientific and sectarian dogmatism and intolerance. *Lucifer* began by waving its torch before the windows of Lambeth Palace, not because of any personal feeling against His Grace of Canterbury, as an individual, but against the officialism he represents, which is at once selfish and un-Christian to the last degree. And so, if *Lucifer* has sometimes lit with its celestial flame the laboratory fires

behind the back of the scientific obscurantists, it was under the inspiration of a fervent loyalty to that true scientific research whose axiom of impartiality and courageous quest throughout nature was formulated axiomatically by Arago in his famous apothegm that outside of pure mathematics the word "impossible" must never be pronounced.

We have not the vanity to suppose that we have done even a tithe of what was possible within the editorial field of our chosen labour. We have doubtless in many cases failed to expound our subjects clearly and exhaustively; perhaps, too, our sins of commission may have been as grievous as those of omission. But asking indulgence for all shortcomings, we appeal to that inborn love of fair play, which is the boast of our times, to give us credit for good intent and fearless defence of our ideals.

The most mischievous tendency of society is to confound general principles with individual merit, and to excuse oneself for disloyalty to these ideals on the score of shortcomings in individual representatives of those aspirations.

94

In no movement of modern times has this been more viciously evident than in that which *Lucifer* and its sister-magazines represent. Frequently the aims and objects of the Theosophical movement have been quite ignored when it was a question of the merit or demerit of its conductors. Of course it would be but a waste of time to point out the inconsistence of those who would stretch it upon this bed of Procrustes, while ready to protest indignantly against the same test being applied to religious movements and scientific advancement. The immorality or virtue of a theosophical leader no more affects the truth of theosophical ideas, than the mendaciousness and dishonesty of Francis, Lord Bacon, do the intellectual value of the contents of his *opus magnum.* Theosophists are all aware of the fact that the birth and development of our Society trace back to alleged hidden springs of influence and surveillance. Yet the vitality of such a source neither adds to, nor depreciates in the smallest degree the value of the ideas, principles and facts which have been spread throughout the world within the past fifteen years through various literary channels, of which *Lucifer* is one. That our magazine has not been partial, is shown in the fact that as occasion required we have criticized our own colleagues and co-members. In fact one of our editors has not hesitated to censure the policy of the *ad interim* conductors of her own magazine, *The Theosophist* of Madras.

If she has not held the torch nearer to certain American French, English, German and Hindu members of the Society, it is because the sweet spirit of theosophical charity demands that time should be given to these well-wishers but weak-doers to discover their ignorance and cleanse themselves of the ferocious selfishness, narrow-mindedness and conceit which have made their playing at "the higher life" an almost comical travesty. With time and experience, most of the Pharisaism of our worthy colleagues, the self-appointed censors of contemporary morals, will fade out, and they will acquire safer standards by which to judge outsiders and especially their own colleagues.

If there is one thing that *Lucifer* proposes to preach and enforce throughout the next year, more than any other subject, it is—CHARITY; unrelenting charity toward the shortcomings of one's neighbour, untiring charity with regard to the wants of one poorer than oneself. Charity is the scope of all theosophical teachings, the synthesis of all and every virtue. A person who exercises charity under this dual aspect, cannot be a bad man or woman, do what he may. We think with a certain philosopher that "it is proper that charity should flow out of a little purse, as well as out of a great sack," and with another writer, that one ought not to defer his charities till death. For "He who does so is rather liberal of another man's substance than his own," says Bacon. And how true and great these words of the eminent American poet, Joaquin Miller:

"ALL YOU CAN HOLD IN YOUR COLD DEAD HAND,
IS WHAT YOU HAVE GIVEN AWAY. . . . ."

Apart from this—the future lines of *Lucifer* will be but a prolongation of those of the Past. We do not wish to persuade a single additional subscriber to register himself under any promise of occult teaching that is barred by the rules of mystical training. We shall not utter the last or even the penultimate word of mystery, nor give any pocket *Vade Mecum* which shall serve as a super-terrestrial Bradshaw to excursionists in the Astral Light. Whosoever would

". . . . . trace
The secrets of that starry race"

—must travel first along the lines of true Theosophy; and then only can he expect to break through the region of Mystery and the Supreme Knowledge.

We stand at the parting of the ways, where the one path leads down the acclivity to the dark valley of ignorance, and the other climbs upward toward the pure celestial level of being. For us, it is to utter the cry of warning and the word of encouragement; *he that hath ears to hear, let him hear*—AND BE WISE.

Collected Writings VOLUME X

September, 1888

96

CHRISTIAN OR MENTAL SCIENCE

[*Lucifer,* Vol. III, No. 13, September, 1888, p. 72]

[Reginald Birney explains the basic precepts of Mental Science and its distinction from Christian Science. He refers to the review of Ursula N. Gestefeld's *Statement of Christian Science,* which appeared in *Lucifer*, Vol. II, No. 11, July, 1888. He says: "You ask where is the guarantee—the hall-mark by which the true Mental (or so-called Christian) Scientist may be known. '*By their fruits ye shall know them*.'" To this, H.P.B. appends the following footnote:]

Just so. And it is precisely because we find these fruits abortive, by reason of the ever-failing attempts—as far as we have seen and heard—to cure a really serious disease by such means, that we permit ourselves to doubt the efficacy of Mental (or Christian) Science, in its modern garb and practice. It is not mental *Science* itself—thousands of years old—that we doubt, but the Scientists, whether Mental or Christian. We doubt as little the existence of such a Science in days of old, and the possibility of its revival in our age, as we do Theosophy, and the Wisdom-Religion, of which both Theosophy and Mind-Cure are part and parcel. But what we do say is that "many are the called and (very) few are the chosen." Neither the Mental Scientist, nor the Theosophist, are such by the saying "*by their fruits ye shall know them.*" Two-thirds of the Mental (or Christian) Scientists and Theosophists are, we fear, but bad wine corked in good bottles.

[He speaks of the safety of entrusting such powers to the multitude, and of the possible intervention of higher Powers protecting mankind from the misuse of various forces. To this, H.P.B. says:]

It is this pernicious doctrine of ever relying upon extraneous help that leads to the collapse—physical, mental, moral, and spiritual—of well-meaning, but weak and unbalanced minds. It slays the patient of the mesmeriser and the mental healer, the neophyte of the sorcerer, and the *dilettante* of Reform. Neither success nor safety is to be found outside self-development.

WILLIAM QUAN JUDGE

Originally published in *Theosophy,* New York,
Vol. XI, June, 1896

Collected Writings VOLUME X

September, 1888

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

THOUGHTS ON THE BIRTHDAY OF LUCIFER

[*Lucifer,* Vol. III, No. 13, September, 1888, pp. 84-88]

Ever Onward.

In its ceaseless and, also, too rapid flight along the path of Eternity, Time has taken one mighty stride more: a step of twelve months' duration toward the last day of our present age; also of the lives of many of us within, and of all of us beyond—the ultimate frontier of our senile century. In twelve years more the curtain will have dropped, shutting out the footlights from the actors and all the latter from the public view . . . . .

It is only then that many a scene enacted in the sad drama of life, and many an hitherto misunderstood attitude of some of the chief actors in that Mystery of the Age called Theosophy and its Societies, will appear in its true light.

The Verdict of Posterity.

In those days of the forthcoming age Solomon shall sit in judgment over David. The century that shall be born shall pass its sentence over the century which is now fast dying. And, the grandchildren of the modern theosophists will have to find a verdict for, or against their sires. What shall it be? Perhaps, there are those who know, but who of them shall tell! Those who can see into the womb of futurity and could prophesy, keep aloof from the sneers of the Philistines. In our days of Iconoclasm and prosaic realism he is no philosopher—not even an "unpopular" one—who dabbles in things unseen. Let us abstain, since Theosophists are denied the privileges

granted to certain astrologers—let us rather render to Caesar that which belongs to Caesar;

the full homage due to the eminent virtues which characterize our age. How glaringly its bright image falls on the dark screen of the Past! What a contrast between its Christian purity, fortitude, charity, chastity and unselfishness, and the vices and dissipation of—say—its long departed predecessor, the age of the Imperial and Pagan Rome! This is affirmed in scores of works, preached from thousands of pulpits. What will be the *impartial* opinion of Century XX about its predecessor is easy to see. Our historians are the sons and descendants of those patristic biographers who made of the Emperor Julian an apostate, and of Constantine a Saint. Fear not then the verdict of thy immediate posterity, O Century XIX. Blessed shall be the fruit of thy womb, in any case. For, whether that fruit be green or over-ripe, godly or diabolical, so long as thy rotten civilisation goes on producing historians, so long shall thy policy of plunder and bloodshed be called civic and military virtues, and sham, lie and hypocrisy stand proclaimed as Sparto-Christian ethics.

Our "Morning Star."

Lucifer is one year old this month. The child is growing and waxing strong in Spirit—if not altogether as much in wisdom, as one might like it. Its temper is often complained of, and it has made enemies. But its friends are many, and in certain parts of the world it is petted and even spoiled—temper notwithstanding. Our baby is teething, in truth, and therefore subject at times to fits of pessimism and biting. But its humour will soften down with age; and as material for its food is gradually collecting for the second year, it may yet be proved, even to its enemies, a precocious and well-informed, if even an unwelcome child.

A Wicked Charge.

Meanwhile some subscribers have thought fit to throw a shadow on his second birthday. *Lucifer,* they say, does not live up to its promises; *i.e.,* it does not sufficiently "bring to light the hidden things of darkness" concerning the Book of God and the "friends of God," the Jewish Patriarchs. Payne Knight and Inman have done so far more fully and efficiently, etc., etc.

Respected Subscribers! *Lucifer* is Venus only in astronomy; nor have its editors ever bargained to equal, far less surpass, in the exposition of phallic mysteries, Inman and Payne Knight, or even their miniature "*bijou*" edition, Hargrave Jennings. The methods used by these gentlemen are, no doubt, very scientific; but, they are too realistic and too crude and too one-sided for us to follow. If people will have truth, then, of course, the "hidden things of darkness" in the Sinaitic Symbology have to be unveiled. Let us then *re-reveal* Revelation by all means.

But why should we go out of our way to use the Bible as a colonial store of spices with which to flavour our Western viands, or turn *Lucifer* into a Scotland Yard detective staff for patriarchal delinquents? The amorous debates of the *dramatis personae* in Pentateuchal esotericism, are very well in archaeological works of research, but entirely out of place in a theosophical magazine. *Lucifer* is intended to review and preach modern, not ancient ethics, and metaphysical as against materialistic philosophy. The *faux pas* of Lot and David, "the friends of God," belong, together with the poetical glyphs of "fish," "heel" and "thigh," to scriptural symbology. It was an archaic attempt at feline cleanliness, and speaks rather in favour than to the detriment of the authors of the revealed book. Those who prefer naked sincerity of language, are asked to turn to the Prophets.

The Age of Ovid or Hosea?

The word of the "Lord" unto Hosea, the son of Beeri, was surely addressed to our age of civilization. The latter is truly the reincarnation of the docile prophet, who, acting upon the advice of his God, loves "a woman beloved of her friends, yet an adulteress," looks to many gods and loves "flagons of wine."

What have we to envy in the "stiff-necked" people of Israel? From its Sodom and Gomorrah, its worship of the Golden Calf, the innocent pastimes of King Solomon, down to the practice and policy of those whom the Christian Saviour addressed as "the generation of vipers," we are the worthy followers of the "chosen people." We have made of the "upper ten" our high places wherein we worship, and the symbology of modern society is of as concealing a nature as that of the Biblical writers. Their symbology pales before ours. The magic wand of our century transforms in its astuteness everything under the sun into something else, in social, political and daily life. The hideous marks of moral leprosy are made to appear as glorious scars from wounds received on the battlefield of honour; black tresses are changed into yellow hair, and the adipose tissue of carrion metamorphosed into the poor man's butter. We live in days of a moral (alias immoral) *féerie,* in which every Mr. Hyde puts on the mask of Dr. Jekyll. It is the latter who is the symbolism of our age, and the former its ever more and more irrepressible tendency. Thus the cloak of esotericism, which modern society, the representative and key-note of the average population in every nation, throws over its sins of commission and omission, is as thick as Biblical symbolism. Only the two have changed and inverted their *rôles;* it is the external cloak of ancient symbolism which has become the inner life and true aspirations of modern Mrs. Grundy.

Then and Now.

To the adept versed in the modern society-symbolism the allegories of old become like unto a transparent artifice of an innocent infant when confronted with and brought face to face with the Machiavellistic craft and cunning of what we know as Society-ways. The two symbols of modern culture respectively referred to as RELIGIOUS CANT and drawing room PROPRIETY have reached a practical perfection under their mask, undreamt of by the Rebekahs and Jezebels, the Jacobs and even Solomons of old. They have become the two exotic, gigantic plants of modern culture. Therefore is it that *Lucifer* refuses to follow in the footsteps of our modern Symbologists. He believes that the muddy water of the "Rivers of (modern) Life," ought to receive more attention than the "Rivers of (ancient) Life." The modern revealer of the archaic "things of darkness" is too much coloured with the general tendency of the age to be more than one-sided, and therefore he can hardly be correct in the interpretation of its symbolism. He sees in the smooth dark waters of these "Rivers" the reflection of his own century, when he does not actually mirror himself personally, in them. Hence, he perceives everywhere phallic worship; and primitive symbolism can represent to his distorted fancy nought but what he would find in it. Why give preference to imagined, over real events? The Ahabs and Jezebels who kill the prophets are as plentiful in our day as in the days of old. The modern Mrs. Potiphar, finding no Joseph to offend her, expends her slanderous energies to the detriment of her best "lady friends." Sweet are her whispers into the greedy ear of Janus-faced Grundy, who, nodding her venerable head, listens to them drinking slander like heavenly dew. The modern Lot requires not to be made drunk with wine to give a mother to Moab; the XIXth century Epopees repeat on a grander scale the adventures of Helen and Sita. Only Homer and Valmiki have now made room for Zola, and the modern literature of the realistic school in France, puts to blush by the sincerity of its language all

the private dialogues of the "Lord" with his prophet Hosea. What have we to envy in the ancients?

____

Where are we going to?

Ahimé! We live in strange and weird times. Ours are the days of Sheffield plating on the moral plane. True silver has almost gone out of use and has fallen, like the Indian rupees, far below par. This is not a time for golden rules, for people prefer moral pinchbeck. Nature, as well as man, seems to crack on all her seven seams, and the universal screws have assuredly got loose somewhere, if not everywhere, on their hinges,

after the fashion of this earth. Paradox flourishes and axioms are running to seed. Nature and man vie with each other in shams. The Lord God of our state religions is proclaimed a god of mercy, of peace and love, and at the same time he is a "man of war"; "the Lord our God" who "fights for Israel." "Thou shalt not kill," says the commandment; and on this principle improvements in murderous, man-killing engines are being invented by the "humble" servants of the said Power—for a consideration. Rev F. Bosworth, a *man of God and peace,* has just been rewarded by the paternal Government with a premium of £2,000, for "the advancement of gunnery science."

Esoterically explained, this "advancement" means, I suppose, in political symbology a cannon possessing a ten-fold greater power and rapidity for killing the bodies of one's enemies, than the fulmination of Church canons for killing their enemies' souls. Hence, the reward to ingenious parsons. Every Christian nation is busy now with preparing guns and rifles superior to those possessed by its neighbours. Duels fought between two nations seem to be judged by a different code of honour from those between two individuals. Battles won by *trickery,* are laid down to "military genius" and regarded as "the poetical and imaginative side of the war." (*Fort-nightly Review,* Lord Wolseley.) Trickery in commercial

or private business is punished with hard labour. In the former case, the cunning and unexpected employment of weapons of superior murderousness and devilish cruelty are lauded and their successful use made to bring the highest military honours; whereas the private antagonist w ho uses an unequal weapon or takes an unfair advantage in any way is counted a murderer and a felon. So, statesmen who "lie for their country's good" and derive benefits for it by foul deception have promotion and honours; while their less culpable imitator who plays with marked cards and loaded dice, or "pulls" a race, is scourged out of decent company. So chronic and congenital is our obtuseness, that we have never yet been able to distinguish the one moral baseness from the other. But to a reflective philosopher, the difference between such a modern statesman or general and a modern blackleg and a coward is imperceptible.

Still more puzzling!

And what of the inventive and Reverend "Bosworths"? Have they become so familiarized with the Salvation Army motto of "blood and fire" as to be led to pass by an easy transition to their actual shedding and use on the physical plane? They pray and repent and glorify their Lord and therefore fear nought for themselves. They are the modern Ahabs of whom the word of the Lord came to Elijah, the Tishbite, saying:—"Seest thou how Ahab humbleth himself before me? *because he humbleth himself before me, I will not bring, the evil in his days: but in his* [innocent] *son's days will I bring the evil upon his house*" (*I Kings,* xxi, 29).

Therefore do the Reverend "Bosworths" snap their fingers at *Karma* and say:—"*Après moi le deluge.*"

Why, then, should any one object to help toward the glory of one's country through human butchery and rivers of blood? What harm can befall any one through it, provided he only *humble* himself before the "Lord" like Ahab? And do not both the belligerent armies pray?

104

Does any such human slaughter on a battle field begin without that Lord being almost simultaneously addressed and implored for help by both parties?.

Query:—Does the kind and merciful Father in Heaven—one with Him, we are taught, who said that "all they that take the sword shall perish with the sword"—listen to both sides, or to one? And can even He, to whom all is possible, perform the miracle of sending victory to both his humble petitioners? To which of the two does the good God listen? Is it to the weakest of the two, or to the strongest? O, Problems of the Age! Who can solve them save his grace the Archbishop of Canterbury? But he will hardly pay any attention to an "unpopular philosopher" who is not even a conservative member of Parliament. What great general was it who said that Providence was always on the side of the heaviest battalions?

By their Fruits shall ye know them.

What is the difference between a devout Christian and an Atheist? The problem was philosophically solved by a little girl in the United States. The anecdote is told by one who heard it himself—"our mutual friend,"—the very popular American, Edmund Russell.

On the day before the funeral of Peter Cooper—the late millionaire and philanthropist—at New York, Mr. Russell went to a "bakeshop." Three little girls were serving behind the counter. It was a holiday in the city, as every one was preparing to honour the memory of one of the people's benefactors by following the procession.

"Only to think!" reflectively said one of the girls. "He" (meaning Peter Cooper) "owned a whole pew in church and never went inside one."

"Well," replied another, "he was perhaps a Unitarian?"

"No, he was not," put in the third girl. "He was a philanthropist."

AN UNPOPULAR PHILOSOPHER 105

"Oh dear no," groaned the first who had spoken. "He was an Atheist."

To which the youngest of all the three begged to be informed of the meaning of that term. "Well, and what is an Atheist anyhow?" she asked.

"An Atheist," gravely explained the eldest—"means a man *who believes in doing all the good he can in this world and taking his chance in the next.*"

Uncanny Signs.

The outlook for the British Isles is hopelessly depressing. *La boule à cancans* ("Gossip ball"), as Anatole France calls our mother earth, is losing her spin, and the Cosmic dynamo is emptying itself. The worst of all is, that we do not know whom to hold responsible. What ails the divine COSMOCRATORES? India is exporting her superfluous "*monsoon* clouds" to Europe *via* Port Said, and the rain-God seems to have permanently established his sprinkling machine over Great Britain. Siberia sends her hyperborean frosts to the southwards, and herself flirts with the tropics. Kangaroos have appeared in Surrey; and parrots may soon be heard warbling their saw-filing *staccato,* and birds of paradise sun their jewelled plumes on palm trees in Archangel. Everything evidently is upside down, the times are out of joint, and the screws of the Cosmic "Carpenter" are working loose. In vain our men of Science waste their Greek and Latin over the problem. What is it, what can the matter be? What makes all this sidereal and terrestrial "tohu-bohu" *à la mode,* of Chaos? The Globe is shrinking, we hear; and the firmament thickening with foreign matter of all sorts. The ceaseless soot and smoke from millions of chimneys, furnaces, railway engines and other fires may perchance have angered the Powers above. Naturally enough, for they must object to being smoked out of their Svargas and Valhallas and other pleasant detached Elysiums, by the products of incomplete fuel-combustion. As for our

poor mother Earth, what with the ever extending mines, canals, and tunnels, aqueducts, drains, sewers and subways, her venerable hide is becoming so honey-combed as to resemble the skin of a morphiomaniac addicted to subcutaneous injections.

How long she will suffer her robust flanks to be thus scarified, who can tell? The astrologer on the staff of the *Pall Mall Gazette* has just prophesied that October will bring us terrible disasters, floods, houses falling and earthquakes.

Woe to London if the latter should happen, for at the first strong shock every tall mansion within the seismic area will crumble into its own basement and cellar; at the second all the streets sink into the subways; and at the third the four and a half millions of houseless people will find themselves hoisted into cerulean space, *en route* for the starry

land of Silence, by the explosion of all the gas, steam, dynamite and other expansive products of modern ingenuity. We doubt if there will be a sufficient number of ready-made wings and golden harps in stock against the *dies irae.* But it is at least consoling to feel that there will be ample fire and brimstone for all who are "predestined" by God to migrate to tropical regions.

For myself I confess my utter incapacity to know where this exact line will be drawn. Perhaps some Daniel among our subscribers may be able to "come to judgment." Is it only Presbyterians who can be saved? The conundrum is sufficient to puzzle any philosopher when he reads something like the following, which we copy, *verbatim,* from the original handbill sent us by an American friend. The scene is at Baraboo, Wisconsin:

LAWN PARTY

At the Residence of

Mrs. R. H. Strong,

For the benefit of the

EPISCOPAL BUILDING FUND,

Under the Auspices of

4—FOUR YOUNG GENTLEMEN—4

Of the Congregation.

On Wednesday Eve, July 18th.

HAMMOCKS, ICE-CREAM,

ATTRACTIVE YOUNG LADIES,

AND A VERY WARM WELCOME!

Gates open at 8 o'clock.

The Episcopal Church is the American section of the Church of England; its bishops are just now preaching over here, in our cathedrals, and sitting in conclave at Lambeth Palace. What will his grace of Canterbury say to the new of raising funds for Church building? Is it immoral for publicans to hire "pretty barmaids" to dispense "something hot"

across the counter, but moral for Episcopalians to employ "attractive young ladies" and "hammocks" to give a "very warm welcome" to visitors "under the auspices of four young gentlemen of the congregation"? *Lucifer* shrouds his face in his mantle to hide the blush which his ignorance excites. He recalls the memories of previous incarnations when, as Venus, he saw the sacred mysteries debased into the lascivious rites of Venus-Astarte, wherein the highest ladies gave themselves to increase the revenues of the Temple, and the *Kadeshuth* of the Jews (*Vide 2 Kings*, xxiii, 7) performed the ignoble duties of the depraved Vallabacharyas of India!

Meanwhile, join us in wishing many happy returns of his birthday, to *Lucifer*, "Son of the Morning." May he grow to equal in profundity his elder brother, *The Theosophist* of Madras; in suavity and graciousness his elder sister *The Path,* of New York; and in combative zeal and daring *Le Lotus* which flourishes on the banks of the Seine. *Lucifer* is just in time to salute the fledgling of the Theosophical literature the *Hestia,* which our brother, Mr. Sturdy, has just founded in New Zealand as a local organ of Theosophy.

That nothing should be wanting to make the birthday pleasant, our tireless old President-Founder, patriarchal beard and the rest, turns up on a special mission of peace and organization confided to him by the Executive Council at Adyar. A less cool and patient man might well despair of pouring oil upon the troubled waters of European theosophy through which our ship has been labouring during the past twelve months.

Floreat Adyar.

____

Collected Writings VOLUME X

September, 1888

MISCELLANEOUS NOTES

[*Lucifer*, Vol. III, No. 13, September, 1888, pp. 69, 81-82]

[Thomas May brings forward some Scriptural data in answer to Rev. T. G. Headley's perplexities on the subject of God and the Devil. He writes: "He is called Satan or Shethen—opposition—and also an Accuser—not, however, a *false accuser*—as, in the book ascribed to Job, he is represented as one of the Sons of God, who presents himself with the others, and as such is invested with superior wisdom, directing even the providence of God." To this, H.P.B. appends the following footnote:]

This is undeniable; for we find stated in the *Zohar* that the "Ancient of all the Ancients" (Ain-soph, the Kabalists say, the *Logos* or At-tee-kah, also Hokhmah, or Wisdom, the Occultists maintain) having evolved or "created" *Thorah* (the law, or Dharma) hitherto hidden,

Thorah forthwith addressed IT (the Ancient of all the Ancients) in these words: "IT, that wishes to arrange in order other things, should first arrange Itself in its (to it pertaining) Forms." And the "Forever concealed" did follow Thorah's advice and did so arrange its forms as to become manifested as the Universe. And if Thorah, why not Satan?

Collected Writings VOLUME X

September, 1888

THÉOSOPHIE ET BOUDDHISME

[*Le Lotus*, Paris, Vol. III, No. 18, September, 1888, pp. 321-33]

[This French essay from the pen of H. P. B. has such close similarity to her *Lucifer* editorial entitled "The Theosophical Society: Its Mission and Its Future," published in August, 1888, that it could easily be mistaken for a French translation, especially as it appeared only a month later. A good many of its paragraphs are word for word identical with those of the earlier essay, while others are somewhat different. Some of the material is slightly re-arranged, and the quoted passages from Émile Burnouf are fewer in number than is the case in the *Lucifer* editorial.

To prevent unnecessary repetition, we have translated into English only a few brief passages which contain additional thoughts, or a different presentation of similar ideas expressed in the earlier essay. In this manner no thought of any importance is lost to the reader who may not be familiar with the French language.—*Compiler*.]

M. Émile Burnouf, le sanscritiste bien connu, vient de publier dans la *Revue des Deux-Mondes* (Vol. 88, 15 juillet, 1888), un article intitulé «Le Bouddhisme en Occident», dans lequel il expose ses vues sur la mission et l'avenir de la Société Théosophique. Celle-ci a trop rarement la bonne fortune de recevoir un traitement aussi courtois et des conseils aussi sympathiques, et signes d'un nom aussi cher à tous ceux qui aiment l'Orient, pour que nous ne croyions plaire à nos lecteurs en leur exposant ces critiques d'un penseur sérieux et ces encouragements d'un homme de cœur.

Cet article prouve que la Société Théosophique a enfin pris, dans la pensée du XIXe siècle, la place qui lui est due et qu'elle va entrer dans une ere nouvelle. Il merite donc le respect et l'attention de tous ceux qui ont compris notre œuvre ou qui s'y sont dévoués. Burnouf étudie successivement le Bouddhisme, le Christianisme et la Société Théosophique,

« . . . . trois religions ou associations d'hommes ayant des doctrines identiques, un meme but, et se rattachant à une source commune. Cette source, qui est orientale, était naguère contestée; aujourd'hui, elle est pleinement mise en lumière par les recherches des savants,

notamment des savants anglais, et par la publication de textes originaux. Parmi ces scrutateurs sagaces, il suffira de citer les noms de Sayce, de Poole, de Beal, de Rhys-David, de Spence Hardy, de Bunsen; il serait difficile d'épuiser la liste». [p. 341.]

La première partie de l'article est consacrée à la biographie du prince de Kapilavastu, à une courte exposition et à un résumé historique du Bouddhisme jusqu'à l'ère chrétienne. La vie de Çâkyamouni est trop connue pour que nous la reproduisions; mais nous devons signaler quelques mots prouvant que *Nïrvâna* ne veut pas dire annihilation.

Je n'ai point à discuter ici sur la nature du nirvâna. Je dirai seulement que l'idée du néant est absolument étrangère à l'Inde, que l'objet du Bouddha fut de soustraire l'humanité aux misères de la vie terrestre et à ses retours alternés; qu'enfin il passa sa longue existence à lutter contre Mâra et ses anges, qu'il appelait lui-même la Mort et l'armée de la mort. Le mot *nirvâna* veut bien dire extinction, par example d'une lampe sur laquelle on souffle; mais il veut dire aussi absence de vent.* Je pense donc que le nirvâna n'est autre chose que ce *requies aeterna*, cette *1ux perpetua* que les chrétiens aussi demandent pour leurs morts. C'est en ce sens qu'il est entendu dans le texte birman publié il y a quelques années à Rangoun, en anglais, par le révérend Bigandet. [p. 343.]

Peu de conceptions ont été plus mal comprises que celle du Nirvâna, si ce n'est peut-être celle de la divinité. Chez les Juifs et autres Sémites, chez les anciens Grecs et les Romains, et même chez les Brahmanes, le prêtre est le médiateur entre l'homme et Dieu.

. . . Il transmet à Dieu l'offrande et l'adoration du fidèle, Dieu donne en retour ses grâces et ses secours dans la vie, au jour de la mort Dieu reçoit le fidèle parmi ses élus. Pour que cet échange soit possible, il est nécessaire que Dieu soit conçu comme un être individuel, comme une personne, en quelque sorte comme le roi de l'univers, distribuant ses faveurs selon sa volonté, sans doute aussi

____

* Le fait que *Nirvâna* ne veut pas dire annihilation a été affirmé et répété dans *Isis Unveiled*, dont l'auteur a discuté le sens étymologique donné par Max Müller ou d'autres, et a montré que «l'extinction d'une lampe» n'implique même pas l'idée que Nirvâna soit «l'extinction de la conscience». (Voyez Vol. I, p. 290, et Vol. II pp. 116-17, 286, 320, 566, etc. . .)

____

selon la justice. . . .Rien de pareil dans le Bouddhisme. Comme il n'y a pas de dieu personnel, il n'y a pas de saint-sacrifice, il n'y a pas d'intermédiaire. . . . [p. 344.]
. . . . Ce Bouddha n'est pas un dieu qu'on implore; ce fut un homme parvenu au degré suprême de la sagesse et de la vertu. . . .Quant à la nature du principe absolu des choses, que les autres religions nomment Dieu, la métaphysique bouddhique le conçoit d'une toute autre manière et n'en fait pas un être séparé de l'univers. . . . En second lieu, le Bouddha ouvrit son église à tous les hommes, sans distinction d'origine, de caste, de patrie, de couleur, de sexe: «Ma loi, disait-il, est une loi de grâce pour tous». C'était la première fois qu'apparaissait dans le monde une religion universelle. Jusquelà, chaque pays avait eu la sienne, d'où les étrangers étaient exclus. On peut soutenir que, dans les premières années de sa prédiction, le réformateur n'eut pas en vue la destruction des castes, puisqu'il admettait comme un droit légitime la puissance royale et ne luttait point contre elle. Mais l'égalité naturelle des hommes fut une des bases de sa doctrine, les livres bouddhiques sont pleins de dissertations, de récits et de paraboles dont le but est de la démontrer. . . . La liberté en était la conséquence. Aucun membre de l'église ne pouvait imposer à un autre d'y rester malgré soi. . . . . [pp. 345-46.] . . . On ne naissait pas bouddhiste, on le devenait par un choix volontaire et après une sorte de stage que tout prétendant devait subir. Une fois membre de l'Assemblée, on ne se distinguait plus des autres frères;

l'unique supériorité que l'on pouvait acquérir était celle de la science et de la vertu. . . . . . Cet amour mutuel, cette fraternité, s'étendait aux femmes et faisait de l'Assemblée une sorte de famille . . . . [p. 346.]

Après avoit raconté les progrès du Bouddhisme dans le Sud et le Nord de l'Inde, chez les Mazdéens et lesJuifs, M. Burnouf remarque que ceux-ci ont emprunté au Bouddhisme leur idée du Messie. L'influence orientale a été nettement discernée dans l'histoire juive depuis la captivité; la doctrine de la réincarnation vient aussi des Indes.

On regarde les esséniens comme formant le lien et le point de rencontre entre les rabbins, les gnostiques juifs, les platoniciens ou pythagoriciens d'une part, le parsisme et le bouddhisme d'autre part . . . . Ils condamnaient les sacrifices sanglants, comme le Bouddha et la Synagogue, et les remplaçaient par la méditation et par le sacrifice des passions. . . .s'abstenaient de viande et de vin. . . . pratiquaient la communauté des biens, l'aumône, l'amour de la vérité, la pureté dans les actions, dans les paroles et dans les pensées . . . proclamaient l'égalité des hemmes, proscrivaient l'esclavage et

ramplaçaient la discorde par la charité. . . . les premiers chrétiens étaient esséniens. . . . [pp. 352-53.]

En comparant la vie de Jésus et celle de Bouddha, on voit que leurs biographies se divisent en deux parties, la légende idéale et les faits réels. Or, la partie légendaire est identique dans les deux. Au point de vuc théosophique, cela cst facile à expliquer puisque ces légendes sont basées sur le cycle de l'initiation. Enfin l'auteur compare cette partie légendaire avec les traits correspondants des autres religions, entre autres avec l'histoire védique de Visvakarman. D'après lui, c'est seulement au concile de Nicée que le Christianisme rompit officiellement avec le Bouddhisme ecclésiastique; cependant il regarde le Credo adopté par le concile comme le développement de la formule: «Le Bouddha, la loi, l'église» (Buddha, Dharma, Sangha).

Quelques pages sont consacrées aux ramifications de la secte des Esséniens, qui n'avaicnt pas été complètement absorbées par la religion du Christ. Telles sont les sectes des Mandéens, des Sabéens ou Manichéens; enfin les Albigeois d'une part, et de l'autre les Pauliciens, dont l'influence sur le protestantisme est discernable, représentent les derniers vestiges de l'influence bouddhiste en Occident. Les Manichéens étaient, dans l'origine, des *Samans ou Çramanas,* ascètes bouddhistes dont saint Hippolyte mentionne la présence à Rome au milieu du IIIe siècle. M. Burnouf explique leur dualisme par rapport à la double nature de l'homme, le bien et le mal, le mal étant le Mâra de la legende bouddhiste. Il montre que les Manichéens dérivaient leurs doctrines du Bouddhisme, plus directement quc les chrétiens; cn conséquence une lutte mortelle s'éleva entre les deux, lorsque l'Église chréticnne prit corps et prétendit posséder scule et cxclusivement la vérité. Cette idée est en contradiction directe avec les conceptions fondamentales du Bouddhisme, et ceux qui la professaient devaient ctre naturcllemcnt adversaires acharnés des Manichéens. C'est ainsi l'csprit juif d'exclusion qui arma contre les Manichéens le bras séculier des États chrétiens. La persécution fut terrible; «ils furent tellement écrasés, que leur multitude, alors

immense, se dissipa comme une fumée». Les théosophes peuvent donc considérer les persécutions ecclésiastiques comme une des plus nobles portions de leur héritage. Aucune société n'a été plus férocement calomniée et persécutée par l'*odium theologicum,* que l'association théosophique et ses fondateurs, depuis que les églises chrétiennes en sont réduites à n'employer d'autres armes que la langue.

Ayant suivi cette haute ligne depuis l'Inde, à travers la Palestine jusqu'en Europe, nous croyons devoir citer entièrement quelques paragraphes que M. Burnouf consacre à la Société théosophique:

> L'analyse nous montre dans notre société contemporaine deux choses essentielles: I'idée d'un Dieu personnel chez les croyants, et chez les philosophes, la disparition à peu près complète dela charité. L'élément juif a repris le dessus, et l'élément bouddhique du christianisme s'est voilé.
>
> C'est donc un des phénomènes les plus intéressants, sinon les plus inattendus de nos jours, que la tentative faite en ce moment de susciter et de constituer dans le monde une société nouvelle, appuyée sur les mêmes fondements que le bouddhisme. Quoiqu'elle ne soit qu'à ses commencements, sa croissance est si rapide que nos lecteurs seront bien aises de voir leur attention appelée sur ce sujet. Elle est encore en quelque sorte à l'état de mission, et sa propagation s'accomplit sans bruit et sans violence. Elle n'a pas même un nom définitif; ses membres se groupent sous des noms orientaux, mis en tête de leurs publications: *Isis, Lotus, Sphinx, Lucifer.* Le nom commun qui prévaut parmi eux pour le moment est celui de *Société Théosophique*.
>
> Cette société est bien jeune; elle a déjà pourtant une histoire. Elle fut fondée en 1875, à New-York, par un très petit groupe de personnes, inquiètes de la rapide décadence des idées morales dans l'âge présent. Ce groupe s'intitula: «Société Théosophique aryenne de New-York». L'épithète d'aryenne indiquait assez que la Société se séparait du monde sémitique, notamment des dogmes juifs; la partie juive du christianisme devait être réformée, soit par une simple amputation, soit, comme cela est arrivé en effet, par voie d'interprétation. Toutefois, un des principes de la société était la neutralité en matière de secte, et la liberté de l'effort personnel vers la science et la vertu. . . . .
>
> La société n'a ni argent ni patrons; elle agit avec ses seules ressources éventuelles. Elle n'a rien de mondain. Elle n'a aucun esprit de secte. Elle ne flatte aucun intérêt. Elle s'est donné un idéal moral très élevé, combat le vice et l'égoïsme. Elle tend à l'unification des religions, qu'elle considère comme identiques dans leur origine philosophique; mais elle reconnaît la suprématie de la vérité. *Le*

> *Lotus,* revue mensuelle qu'elle publie à Paris, a pris pour épigraphe la devise sanscrite des mahârâjahs de Bénares: «*Satyân nâsti paro dharmah,* il n'y a pas de religion plus élevée que la vérité».
>
> Avec ces principes et au temps où nous sommes, la societé ne pouvait guère s'imposer de plus mauvaises conditions d'existence. Cependant elle a progressé avec une étonnante rapidité. . . . [pp. 366-67.]. . . En Amérique, la société a pris une grande extension dans ces derniers temps; ses branches se sont multipliées, puis se sont en quelque sorte fédéralisées autour de l'une d'entre elles, la branche de Cincinnati. . . . .
>
> Comme le second objet que se propose l'association est l'etude des littératures, des religions, des sciences aryennes et orientales, et qu'une partie de ses membres poursuit l'interprétation des anciens dogmes mystiques et des lois inexpliquées de la nature, on pourrait voir en elle une sorte d'académie hermétique, assez étrangère aux choses de la vie. On est vite ramené à la réalité par la nature des publications qu'elle fait

ou qu'elle recommande, et par la déclaration contenue dans le *Lucifer,* publié à Londre, et reproduite dans *Le Lotus* du mois de janvier dernier: «N'est pas théosophe qui ne pretique pas l'altruisme (le contraire de l'égoïsme); qui n'est pas préparé à partager son dernier morceau de pain avec plus faible ou plus pauvre que lui; qui néglige d'aider l'homme, son frère, quelque soit sa race, sa nation ou sa croyance, en quelque temps et quelque lieu qu'il le voit souffrant, et fait la sourde oreille au cri de la misère humaine; qui enfin entend calomnier un innocent, théosophiste ou nom, sans prendre sa défense, comme il le ferait pour lui-même». Cette déclaration n'est pas chrétienne, puisqu'elle ne tient pas compte des croyances, qu'elle ne fait de prosélytisme pour aucune communion, et que, en fait, les chrétiens ont ordinairement employé la calomnie contre leurs adversaires, par exemple contre les manichéens, les protestants et les juifs. Elle est bien moins encore musulmane ou brahmanique. Elle est purement bouddhique; les publications pratiques de la sociéte sont ou des livres bouddhiques traduits, ou des ouvrages originaux inspirés par l'enseignement du Bouddha. La Société a donc un caractère bouddhique.

Elle s'en défend un peu dans la crainte de prendre une couleur sectaire et exclusive. Elle a tort: le bouddhisme vrai et original n'est pas une secte, c'est à peine une religion. C'est plutôt une réforme morale et intellectuelle, qui n'exclut auculle croyance, mais n'en adopte aucune. C'est ce que l`ait la Société Théosophique . . . . [pp. 368-69.]

En parlant du Bouddhisme, M. Burnouf` a constamment en vue le Bouddhisme primitif, cette magnifique floraison de vertu, de pureté et d'amour dont le cygne de Kapilavastu jeta les semences sur le sol de l'Inde. Sur ce point, nous sommes d'accord avec lui. Le code de

moral établi par Bouddha est le plus grand trésor qui ait été donné à l'humanité: cette religion, ou plutôt cette philosophie, se rapproche de la vérité ou science secrète, bien plus qu'aucune autre forme ou croyance exotérique. Nous ne pouvons proposer un idéal moral plus élevé que ces nobles principes de fraternité, de tolérance et de détachement, et la morale bouddhiste représente à peu près exactement la morale théosophique. En un mot, on ne pourrait nous honorer davantage qu'en nous appelant bouddhistes, si nous n'avions l'honneur d'être théosophes.

Mais la Société Théosophique se défend très sérieusement, et pas seulement pour la forme, d'avoir été créée «pour propager les dogmes du Bouddha». Notre mission n'est pas de propager des dogmes pas plus bouddhistes que védiques ou chrétiens; nous sommes indépendants de toute formule, de tout rituel, de tout exotérisme. Nous avons pu, aux tentatives d'envahissement faites par des chrétiens zélés mais chrétiens, opposer les nobles principes de l'éthique bouddhiste. Les présidents de la Société ont pu se déclarer personnellement bouddhistes, et on le leur a assez reproché; l'un d'eux a consacré sa vie à la régénération de cette religion dans sa terre d'origine. Que ceux-là lui jettent la pierre, qui ne comprennent pas les besoins de l'Inde actuelle et ne désirent pas le relèvement de cette antique patrie des vertus. Mais cela n'engage pas le corps théosophique, comme tel, vis-à-vis du bouddhisme ecclésiastique, pas plus le christianisme de certains de ses membres ne l'engage vis-à-vis d'aucune église chrétienne. Précisément parce que le Bouddhisme actuel a besoin d'être régénéré, débarrassé de toutes les superstitions et de toutes les restrictions qui l'ont envahi comme des plantes parasites, nous aurions grand tort

de chercher à greffer un bourgeon jeune et sain sur une branche qui a perdu de sa vitalité, bien qu'elle soit peut-être moins desséchée que les autres rameaux. Il est infiniment plus sage d'aller tout de suite aux racines, aux sources pures et inaltérables d'où le Bouddhisme lui-même a tiré sa sève puissante. Nous pouvons nous éclairer directement à la pure «Lumière de

l'Asie»; pourquoi nous attarderions-nous dans son ombre déformée? Malgré le caractère synthétique et théosophique du Bouddhisme primitif, le Bouddhisme actuel est devenu une religion dogmatique et s'est morcelé en sectes nombreuses et hétérogènes. L'histoire de cette religion et des autres est là pour nous avertir contre les demi-mesures. Voyez la réforme partielle appelée Protestantisme: les résultats sont-ils assez satisfaisants pour nous engager à des raccommodages? L'Arya Samaj même n'est après tout qu'un effort national, tandis que la position essentielle de la Société Thésophique est d'affirmer et de maintenir la vérité commune à toutes les religions, la vérité vraie, que n'ont, pu souiller les inventions, les passions, ni les besoins des âges, et d'y convier tous les hommes, sans distinction de sexe, de couleur ou de rang,—et, qui plus est, de croyance.

M. Burnouf nous met en garde contre l'indifférence. D'où vient celle-ci? De l'indolence d'abord, ce fléau de l'humanité, puis du découragement. Et si l'homme est lassé de symboles et de cérémonies dont le prêtre ne donne jamais l'explication, mais dont il tire de beaux bénéfices, ce n'est pas en substituant des bonzeries à nos chapelles que nous secouerons cette torpeur. Le moment est venu où toutes les cloches n'ont qu'un son: elles sonnent l'ennui. Prétendre réinstaller la religion de Bouddha sur les ruines de celle de Jésus, ce serait donner à l'arbre mort le soutien d'un bâton desséché. Notre critique lui-même nous avertit que l'humanité est lassée jusque des mots Dieu, religion. Remarquons, à ce propos, que le terme *théosophie,* qui signifie *sagesse divine,* n'implique pas nécessairement la croyance à un *dieu* personnel. Nous croyons la doctrine des théosophes suffisamment exposée pour n'avoir pas besoin d'insister à ce sujet. Ammonius Saccas, Plotin, Jamblique, Porphyre, Proclus étaient des théosophes; et, ne fût-ce que par respect pour ces hommes, nous pouvons bien conserver ce titre.

Non, le *Sangha* des Bouddhistes ne peut être rétabli dans notre civilisation. Quant au Bouddha lui-même, nous le vénérons comme le plus grand sage et le plus grand

bienfaiteur de l'humanité, et nous ne perdrons aucune occasion de revendiquer ses droits à l'admiration universelle. Mais en présence de cette loi terrible qui fait toujours dégénérer l'admiration en adoration et celle-ci en superstition, en présence de cette cristallisation

désespérante qui s'opère dans les cerveaux disposés à l'idolâtrie et en exclut tout ce qui n'est pas l'idole, serait-il sage de réclamer pour le frère aîné de Jésus la place étroite où ce dernier subit un culte sacrilège? Hélas, se peut-il qu'il y ait des hommes assez egoïstes pour ne pouvoir aimer qu'un être, assez serviles pour ne vouloir servir qu'un maître à la fois!

Reste donc *Dharma:* nous avons dit en quelle haute estime nous tenons la morale bouddhiste. Mais la Théosophie s'occupe d'autre chose que de règles de conduite: elle réalise ce miracle de pouvoir réunir une morale pré-bouddhiste à une métaphysique pré-védique et à une science pré-hermétique. Le développement théosophique fait appel à tous les principes de l'homme, à ses facultés intellectuelles comme à ses facultés spirituelles, et les deux derniers objets de notre programme ont plus d'importance que M. Burnouf ne semble leur en accorder. Nous pouvons lui assurer que si notre Société reçoit l'adhésion de beaucoup d'hommes de sa valeur, elle sera le canal d'un torrent d'idées nouvelles empruntées à des sources antiques: un torrent d'innovations artistiques, économiques, littéraires et scientifiques autant que philosophiques, et autrement fécond pour l'avenir que la première Renaissance. Il y aura là plus qu'une coloration académique: l'académie elle-même apprendra l'alphabet qui permet de lire clairment, entre les lignes, le sens si obscur et souvent si insignifiant en apparence des écritures antiques. Cette clef est à la portée de ceux qui ont le courage de lever la main pour la prendre. Et cette clef, Bouddha la possédait, car il était un adepte de haut rang. Il est vrait qu'il n'existe pas de mysteres ou d'ésotérisme dans les deux principales églises bouddhistes, celle du Sud et celle du Nord. Les Bouddhistes peuvent bien se contenter de la lettre morte des doctrines de Siddhârtha Bouddha, car jusqu'à ce

jour, il n'en est pas de plus noble, heureusement; il n'en est pas qui puisse produire d'effet plus important sur l'éthique des masses. Mais c'est ici la grande erreur de tous les orientalistes. *Il y a* une doctrine ésotérique, une philosophie qui ennoblit l'âme, derrière le corps extérieur du Bouddhisme ecclésiastique. Celui-ci, pur, chaste et immaculé comme la neige vierge des sommets de l'Himalaya, est cependant aussi froid et aussi désolé en ce qui concerne la condition de l'homme *post mortem.* Le système secret était enseigné aux *Arhats* seuls, généralement dans le souterrain de Saptaparna (Sattapani de Mahavamsa), connu de Fa-hian sous le non de grotte *Cheta* près du mont Baibhâr (en pali Webhâra), à Rajagriha, ancienne capitale de Magadha; il était enseigné par le seigneur Bouddha lui-même, entre les heures de *Dhyana* (contemplation mystique). C'est de cette grotte, appelée au temps de Śakyamuni, *Saraswati* ou cave des bambous, que les Arhats initiés dans la sagesse secrète emportèrent leur instruction et leur science au delà de l'Himalaya, où la doctrine secrète est enseignée jusqu'à ce jour. Si les Indiens du Sud, les envahisseurs de Ceylan n'avaient «amoncelé en piles aussi hautes que le sommet des cocotiers» les *ollas* des bouddhistes, et ne les avaient brûlés, de même que les Chrétiens brûlèrent toutes les archives secrètes des Gnostiques et des initiés, les Orientalistes en auraient la preuve, et

nous n'aurions pas besoin d'affirmer maintenant ce fait bien connu.

Les trois objets du programme théosophique peuvent se résumer par les trois mots *Amour, Science, Vertu,* et chacun est inséparable des deux autres. Revêtue de ce triple airain, la Société Theosophique *accomplira* le miracle que M. Burnouf lui demande et terrassera le dragon de la «lutte pour l'existence». Elle le fera non pas en niant l'existence de la loi en question, mais en lui assignant sa juste place dans l'ordre harmonieux de l'univers; en en dévoilant la nature et la signification; en montrant que cette pseudo-loi de vie est en réalité une loi de mort, une fiction des plus dangereuses en ce qui concerne la famille humaine. La «soi-conservation», sur de pareilles données, est en vérité un suicide lent et sûr, une politique

120

d'homicide mutuel. Par son application pratique, les hommes s'enfoncent et reculent de plus en plus vers le degré animal de l'évolution. La lutte pour l'existence, même sur les données de l'économie politique, qui ne s'élève pas au-dessus du plan matériel, ne s'applique qu'a l'être physique et pas du tout à l'tre moral. Or, il est assez vraisemblable, à première vue, pour qui a un peu approfondi la constitution de notre univers illusoire en paires de contraires, que si l'égoïsme est la loi de l'extrémité animale, l'altruisme doit être la loi de l'autre extrême; la formule du combat pour la vie est de moins en moins vraie à mesure qu'on monte les degrés de l'échelle, c'est-à-dire à mesure que l'on se rapproche de la nature spirituelle: mais pour ceux qui n'ont pas développé les facultés de cette partie de leur nature, les lois qui la régissent doivent rester à l'état de conviction sentimentale. La théosophie nous indique la route à suivre pour que cette intuition se change en certitude, et le progrès individuel qu'lle demande à ses disciples est aussi la seule sauvegarde contre le danger social dont nous menace notre critique; pour réformer la société, il faut commencer par se réformer soi-même. Ce n'est pas la politique de soi-conservation, ni les intérêts d'une personnalité ou d'une autre, sous leur forme finie et physique, qui peuvent nous conduire au but désiré et abriter la Société Théosophique contre les effets de l'ouragan social, quand même cette personnalité représenterait l'idéal de l'homme, quand même cette égide serait le Bouddha en personne. Le salut est dans l'affaiblissement du sens de séparation entre les unités qui composent le tout social: or ce résultat ne peut être accompli que par un procédé d'*éclairement intérieur.* La violence n'assurera jamais le pain et le confort pour tous; et ce n'est pas non plus par une froide politique de raisonnement diplomatique que sera conquis le royaume de paix et d'amour, d'aide mutuelle et de charité universelle, la terre promise où il y aura «du pain pour tout le monde». Quand on commencera à comprendre que c'est précisément l'égoïsme personnel et féroce, grand ressort de la lutte pour l'existence, qui est au fond la seule cause de la misère humaine; que c'est

encore l'égoïsme national cette fois, et la vanité d'État, qui provoquent les gouvernements et les individus riches a enterrer d'énormes capitaux et à les rendre improductifs en érigeant des églises splendides et en entretenant un tas d'évèques paresseux, vrais parasites de leurs troupeaux; alors seulement l'humanité essayera de remédier au mal universel par un changement radical de politique. Ce changement, les doctrines théosophiques seules peuvent l'accomplir pacifiquement. C'est par l'nion étroite et fraternelle des *Soi* supérieurs des hommes, par la croissance de la *solidarité d'âme,* par le développement de ce sentiment qui nous fait souffrir en pensant aux souffrances d'autrui, que pourra être inauguré le règne de l'égalité et de la justice pour tous, et que s'établira le culte de l'Amour, de la Science et de la Vertu, défini dans cet admirable axiome! «Il n'y a pas de religion plus élevée que la vérité».

H. P. BLAVATSKY.

Collected Writings VOLUME X

September, 1888

TRANSLATION OF A FEW PASSAGES FROM THE ABOVE

. . . . But the Theosophical Society rejects the idea, and not merely for the sake of argument, of` having been formed in order "to spread the dogmas of the Buddha." Our mission does not consist in spreading any dogmas, whether Buddhist, Vedic or Christian; *we* are independent of any formula, any ritual, any exotericism. We have been able to counteract by means of the noble principles of Buddhist ethics the attempts at invasion made by over-zealous Christians. The Chief Officers of the Society have declared themselves personally to be Buddhists, and this has been held against them rather strongly. One of them has devoted his life to the regeneration of this religion on its native soil. Let those who do not understand the needs of present-day India, and do not yearn for the upliftment of` this ancient fatherland of virtues, throw stones at him. This, however, does not commit the whole body of Theosophists, as such, to

ecclesiastical Buddhism, no more than the Christianity of some of its members commits it to any of the Christian churches. Just because present-day Buddhism is in need of being regenerated and disencumbered from all the superstitions and restrictions which have invaded it like parasites, we would be quite wrong in trying to graft a young and healthy shoot on a branch which has lost its vitality, even though it be less withered than some other branches. It is far wiser to go at once to the root itself, to the unalterable and pure source whence Buddhism itself has drawn its powerful sap. We can enlighten ourselves directly with the pure "Light of Asia"; why then should we linger among its deformed shadows? In spite of the synthetic and theosophical character of primitive Buddhism, present-day Buddhism has become a dogmatic religion, and has fragmented itself into numerous and heterogeneous sects. The history of` this and other religions is before us as a warning against half-measures. Look at the partial reform called Protestantism: arc its results satisfactory enough to encourage us in trying to mend things? The Ârya Samâj itself is after all but a national effort, while the essential attitude of the Theosophical Society is to declare and maintain the Truth common to all religions, the real Truth, unsoiled by the inventions, the passions, and the requirements of the ages, and to invite all men to partake of it, without distinction of sex, colour or rank, and, which is much more, of beliefs.

É. Burnouf warns us against indifference. Whence does it originate? First from indolence, this scourge of humanity; then from discouragement . And if man is tired of symbols and ceremonies which the priest never explains, while deriving handsome benefits

from them, it is not by substituting bonze chapels for our own that we will shake off this torpor. The time has come when all the bells have the same sound: the sound of boredom. To pretend reinstating the religion of Buddha on the ruins of that of Jesus, would be like giving to a dead tree the support of a dried up stick. Our critic himself tells us that humanity is tired of even the words God and Religion. . . . .

No, the Sangha of the Buddhists cannot be re-established in our civilization. As to the Buddha himself, we revere him as the greatest sage and benefactor of humanity, and we will not lose any opportunity of claiming for him the right to universal admiration. Faced, however, with that terrible law in accordance with which admiration ever degenerates into adoration, and the latter into superstition, and with that hopeless crystallization which takes place in brains inclined to idolatry, would it be wise to claim for the elder brother of Jesus the narrow confines wherein the latter is subjected to a sacrilegious cult? Alas, is it possible that there be men sufficiently egotistical to love but one being, and sufficiently servile to wish to serve but one master alone?

Now as to the *Dharma:* we have already stated how high we hold Buddhist ethics. Theosophy, however, has to do with something else than just rules of conduct. It achieves the miracle of uniting pre-Buddhist ethics with pre-Vedic metaphysics, and pre-Hermetic science. Theosophical development calls upon all the principles of man, upon his intellectual as well as his spiritual faculties, and the last two objects of our programme have more importance than É. Burnouf seems to grant them. We can assure him that were our Society to receive the support of a large number of people of his own worth, it would become the channel of a torrent of new ideas borrowed from ancient sources; a torrent of artistic, economic, literary, scientific and philosophical innovations, more fruitful for the future than w as the Renaissance. It would be far more than just an academic tendency; the Academy itself would learn the alphabet which permits one to read clearly, and between the lines, the obscure and often seemingly insignificant meaning of ancient Scriptures. That key is within reach of those who have the courage to lift their hand to grasp it; Buddha had that key, as he was an adept of very high status. . . . .

Collected Writings VOLUME X

October, 1888

LODGES OF MAGIC

[*Lucifer*, Vol. III, No. 14, October, 1888, pp. 89-93]

"When fiction rises pleasing to the eye,
Men will believe, because they love the lie;
But Truth herself, if clouded with a frown,
Must have some solemn proofs to pass her down."

C. CHURCHILL.

One of the most esteemed of our friends in occult research, propounds the question of the formation of "working Lodges" of the Theosophical Society, for the development of adeptship. If the practical impossibility of forcing this process has been shown once in the course of the theosophical movement, it has scores of times. It is hard to check one's natural impatience to tear aside the veil of the Temple. To gain the divine knowledge, like the prize in a classical tripos, by a system of coaching and cramming, is the ideal of the average beginner in occult study. The refusal of the originators of the Theosophical Society to encourage such false hopes, has led to the formation of bogus Brotherhoods of *Luxor* (and Armley Jail?) as speculations on human credulity. How enticing the bait for gudgeons in the following specimen prospectus, which a few years ago caught some of our most earnest friends and Theosophists.

"Students of the Occult Science, searchers after truth, and Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDU MAHATMAS, are cordially invited to send in their names to . . ., when, if found suitable, they can be admitted, after a short probationary term, as Members of an Occult Brotherhood, who do not boast of their knowledge or attainments, but teach freely [at £1 to £5 *per* letter?] and without reserve [the nastiest portions of P. B. Randolph's *Eulis*], all they find worthy to receive" (read: teachings on a commercial basis; the cash going to the teachers, and the extracts from

Randolph and other "love-philter" sellers to the pupils!) *

If rumour be true, some of the English rural districts, especially Yorkshire, are overrun with fraudulent astrologers and fortune-tellers, who pretend to be Theosophists) the better

to swindle a higher class of credulous patrons than their legitimate prey, the servant-maid and callow youth. If the "lodges of magic," suggested in the following letter to the Editors of this Magazine, were founded, without having taken the greatest precautions to admit only the best candidates to membership, we should see these vile exploitations of sacred names and things increase an hundredfold. And in this connection, and before giving place to our friend's letter, the senior Editor of *Lucifer* begs to inform her friends that she has never had the remotest connection with the so-called "H (ermetic) B (rotherhood) of L (uxor)", and that all representations to the contrary are false and dishonest. There is a secret body——whose diploma, or Certificate of Membership, is held by Colonel Olcott alone among modern men of white blood to which that name was given by the author of *Isis Unveiled* for convenience of designation,† but which is known among Initiates by quite another

———————

* Documents on view at *Lucifer* Office, viz., Secret MSS. written in the handwriting of———(name suppressed for past considerations), "Provincial Grand Master of the Northern Section" One of` these documents bears the heading, "A brief Key to the Eulian Mysteries," *i.e., Tantric* black magic on a phallic basis. No; the members of *this* Occult Brotherhood "do not boast or their knowledge." Very sensible on their part: least said, soonest mended.

† In *Isis Unveiled*, Vol. II, p. 308. It may be added that the "Brotherhood of Luxor" mentioned by Kenneth MacKenzie (*vide* his *Royal Masonic Cyclopedia*) as having its seat in America, had, after all, nothing to do with the Brotherhood mentioned by, and known to us, as was ascertained after the publication of "Isis" from a letter written by this late Masonic author to a friend in New York. The Brotherhood MacKenzie knew of was simply a Masonic Society on a rather more secret basis, and, as he stated in the letter, he had *heard of, but knew nothing of our* Brotherhood, which, having had a branch at Luxor (Egypt), was thus purposely referred to by us

———————

one, just as the personage known to the public under the pseudonym of "Koot Hoomi," is called by a totally different name among his acquaintances. What the real name of that society is, it would puzzle the "Eulian" phallicists of the "H.B. of L." to tell. The real names of Master Adepts and Occult Schools are never, *under any circumstances,* revealed to the profane; and the names of the personages who have been talked about in connection with modern Theosophy, are in the possession only of the two chief founders of the Theosophical Society. And now, having said so much by way of preface, let us pass on to our correspondent's letter. He writes:

A friend of mine, a natural mystic, had intended to form, with others, a Branch T.S. in his town. Surprised at his delay, I wrote to ask the reason. His reply was that he had heard that the T.S. only met and talked, and did nothing practical. I always did think the T.S. ought to have Lodges in which something practical should be done. Cagliostro understood well this craving of` humans for something before their eyes, when he instituted the Egyptian Rite, and put it in practice in various Freemason lodges. There are many readers of *Lucifer* in—shire. Perhaps in it there might be a suggestion for students to form such lodges for

themselves, and to try, by their united wills, to develop certain powers in one of the number, and then through the whole of them in succession. I feel sure numbers would enter such lodges, and create a great interest for Theosophy.

A

In the above note of our venerable and learned friend is the echo of the voices of ninety-nine hundredths of the members of the Theosophical Society: one-hundredth only have the correct idea of the function and scope of our Branches. The glaring mistake generally made is in the conception of adeptship and the path thereunto. Of all thinkable undertakings that of trying for adeptship is the most difficult. Instead of being obtainable within a

____

under this name alone. This led some schemers to infer that there was a regular Lodge of Adepts of that name, and to assure some credulous friends and Theosophists that the "H.B. of L." was either identical or a branch of the same, supposed to be near Lahore!!—which was the most flagrant untruth.

____

few years of one lifetime, it exacts the unremittent struggles of a series of lives, save in cases so rare as to be hardly worth regarding as exceptions to the general rule. The records certainly show that a number of the most revered Indian adepts became so despite their births in the lowest and seemingly most unlikely, castes. Yet it is well understood that they had been progressing in the upward direction throughout many previous incarnations, and when they took birth for the last time, there was left but the merest trifle of spiritual evolution to be accomplished, before they became great living adepts. Of course, no one can say that one or all of the possible members of our friend A.'s ideal Cagliostrian lodge might not also be ready for adeptship, but the chance is not good enough to speculate upon: Western civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas. The plan "A." proposes would be far more likely to end in mediumship than adeptship. Two to one there would not be a member of the lodge who was chaste from boyhood and altogether untainted by the use of intoxicants. This is to say nothing of the candidates' freedom from the polluting effects of the evil influences of the average social environment. Among the indispensable pre-requisites for psychic development, noted in the mystical Manuals of all Eastern religious systems, are a pure place, pure diet, pure companionship, and a pure mind. Could "A." guarantee these? It is certainly desirable that there should be some school of instruction for members of our Society; and had the purely exoteric work and duties of the Founders been less absorbing, probably one such would have been established long ago. Yet not for practical instruction, on the plan of Cagliostro, which, by-the-bye, brought direful suffering upon his head, and has left no marked traces behind to encourage a repetition in our days. "When the pupil is ready, the teacher will be found waiting," says an Eastern maxim. The Masters do not have

to hunt up recruits in special——shire lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can

come. Why did an old and learned Kabalist like "A." forget this fact? And let him also remember that the potential adept may exist in the Whitechapels and Five Points of Europe and America, as well as in the cleaner and more "cultured" quarters; that some poor ragged wretch, begging a crust, may be "whiter-souled" and more attractive to the adept than the average bishop in his robe, or a cultured citizen in his costly dress. For the extension of the theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, Branches are needed everywhere; not mere groups of passive sympathisers, such as the slumbering army of church-goers, whose eyes are shut while the "devil" sweeps the field; no, not such. Active, wide-awake, earnest, unselfish Branches are needed, whose members shall not be constantly unmasking their selfishness by asking "What will it profit us to join the Theosophical Society, and how much will it harm us?" but be putting to themselves the question "Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds, and our strength?" If "A." would only bring his—shire friends, who pretend to occult leanings, to view the question from this side, he would be doing them a real kindness. The Society can get on without them, but they cannot afford to let it do so.

Is it profitable, moreover, to discuss the question of a Lodge receiving even theoretical instruction, until we can be sure that all the members will accept the teachings as coming from the alleged source? Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty; e.g., the great majority of physicists. Such are slow, if not wholly incapable of grasping the ultimate truths behind the phenomena of existence. There are many such in the Society; and the body of the discontented are recruited from their ranks. Such

persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful. Sometimes vanity blinds what was at first strong intuition, the mind is effectually

closed against the admission of new truth, and the aspiring student is thrown back to the point where he began. Having jumped at some particular conclusion of his own without full study of the subject, and before the teaching had been fully expounded, his tendency, when proved wrong, is to listen only to the voice of his self-adulation, and cling to his views, whether right or wrong. The Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject.

An instance. We have been asked by a correspondent why he should not "be free to suspect some of the so-called 'precipitated' letters as being forgeries," giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem, from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what *criterion* has any one to decide between one "precipitated" letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples), can tell? For it is hardly one out of a hundred "occult" letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, "*I* wrote that letter," it means only that

every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chela's* state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the *non-adept* recipient is left in the dilemma of uncertainty whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another, and a far worse condition implied. For all that the recipient of "occult" letters can possibly know and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one *single fraudulent line in his name,* would wink at an unlimited repetition of the deception. And this leads directly to the following. All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together.* If one is to be doubted, then all have, and the series of letters in *The Occult World, Esoteric Buddhism,* etc., etc., may be, and there is no reason why they should not be in such a case——*frauds,* "clever impostures," and "forgeries," such as the ingenuous though stupid agent of the "S.P.R." has made them out to be, in order to raise in the public estimation the "scientific" acumen and standard of his "Principals."

Hence, not a step in advance would be made by a group of students given over to such an unimpressible state of mind, and without any guide *from the occult side* to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? "They be blind leaders of the blind," both falling into the ditch of vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anaesthetics—IGNORANCE.

EDITORIAL NOTICE

[*Lucifer,* Vol. III, No. 14, October, 1888, p. 136]

H. P. BLAVATSKY begs leave to announce that owing to the continued severe illness of her Co-Editor, MABEL COLLINS, she (H.P.B.) accepts, until further notice, the sole editorial responsibility for the Magazine.

____

Collected Writings VOLUME X

October, 1888

FOOTNOTES TO "A GLANCE AT THEOSOPHY FROM OUTSIDE"

[*Lucifer,* Vol. III, No. 14, October, 1888, pp. 137-142]

[James A. Campbell, a broad-minded Spiritualist, contributes a friendly article in which he gives a general appraisal of the work of the Theosophical Society, the character of H.P. Blavatsky, and the basic ideas of Theosophy. Several footnotes are appended to various passages in his article, as shown within square brackets in what follows.]

[. . .in Philosophy and Religion, no less than in prize-fighting, it is important to have a good mob-backing.]

And the changing of water into wine: was this no more dignified a "miracle," also for "mob-backing"? For simple, honest folk, elementary phenomena; for the Gamaliels, philosophy.

[. . . . however reprehensible it may be to become . .a miracle-worker. . . . . .for the sake of a philosophical al Idea. . . .]

No true theosophist—the accused party least of all—believes in *miracles,* though every true theosophist ought to believe in the existence of` abnormal powers in man; "abnormal" because, so far, either misunderstood or denied. All such objective physical phenomena, however, are simply psychological "glamour," *i.e.,* if not witchery, at least "a charm on the eyes and senses." This, people

may call brutally "trick," but since they are *psychic,* they cannot be *physical:* hence, no conjuring or "sleight of hand." As well call "tricksters" the grave medical celebrities, who hypnotize their subjects to see things which have no reality! "Theosophical phenomena" differ from these in this: that while hypnotic hallucinations are suggested by the operator's idle fancy, occult manifestations are produced by the will of the Occultist, that one or a hundred men should see *realities,* generally hidden from the profane, *e.g.,* certain things and persons thousands of miles away, whose astral images are brought within the view of the audience. Thus a cup *may never have been broken in reality,* and yet people are made to see it shattered in atoms and then made whole. Is this a juggler's trick? Occult phenomena are then simply a hundred-fold intensified hypnotism, and between the hypnotic hallucinations at the *Salpêtrière* and the *magic* of the East there is chiefly a

question of degree.

[Appended to an enumeration of various cultural activities of the Society]

Why omit that branch of our work, which many deem the noblest, the founding of an Oriental Library which may become the most valuable in India, if present appearances arc not deceptive; the opening of many Sanskrit schools; the publication of the Vedas in the original tongue? And why not mention our several charitable dispensaries, where from 10,000 to 15,000 poor patients are annually treated free of any charge?

[As regards metaphysical infallibility. . . .with evolution, etc., etc. . . . . to start with, a little subtle and diligent interweaving by an educated Hindu, or a speculative Scotchman, would bring something very similar to birth in a year.]

Then why has no one of them done so, before us? Moreover, no one, as far as we know, has ever claimed metaphysical infallibility—not even the Masters who do not demand from the Europeans even their due—a simple recognition of their wisdom.

[Theosophy warns us away from absorption in common life, just as fervently as does Buddhism or monkish Christianity.]

So does it, also, warn us against ascetic retirement, save in those very rare and exceptional cases where the individual has brought over from his last preceding birth an irrepressible attraction for the life of the Spirit and repugnance for the life of the flesh. The normal man is in normal sympathetic relation with his fellow men at each successive stage of human development. But under the law of psychical differentiation, there are in each epoch beings ahead of the average of the race at that time. From their number develop the teachers, seers and saviours of mankind.

Respecting the whole tenor of the above, we have only to thank our esteemed contributor for the doubts expressed in his article. In these days of wholesale slander:—

“. . . . that worst of poisons (which) ever finds
An easy entrance to ignoble minds,”

—as Juvenal says,* even an honest and cautious doubt must be gratefully received. Moreover, there is a line of demarcation beyond which one ought rather to feel proud of being slandered, than otherwise. For Swift’s remark: “the worthiest people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at”—may serve as a consolation.

---

* *[Satires*, XIV, 173-176; though not identical to the poetical rendering used by H.P.B. from some unknown translation, this reference seems to be the one most likely meant.—*Compiler*.]

Collected Writings VOLUME X

October, 1888

AN EXPLANATION IMPORTANT TO ALL THEOSOPHISTS

[The following important statement was issued by H. P. Blavatsky as a small 12-page pamphlet bearing on its title-page the imprint: London, Allen Scott & Co., 30, Bouverie Street, E.C., 1888. The month of its publication is most likely October, as we find the same material published in *Lucifer*, Vol. III, No. 14, October, 1888, pp. 145-48. There are slight alterations in the *Lucifer* text, as compared with the pamphlet, and the text of the latter is somewhat more complete. We have adhered to the text of the pamphlet.

For the benefit of the serious student, it should be stated that the situation in the Theosophical Movement around that time was very precarious. Many mistakes had been committed, and the Adept-Brothers had retired somewhat into the background, as far as the Society's outer affairs were concerned, while remaining in close touch with a few individuals. The best and most authentic source of information regarding certain factors in the overall situation at the time, is a document in the handwriting of H.P.B., written in pencil on thin note-paper, which appears to be a memorandum of` the remarks of Master K.H. regarding the situation in the T.S. in 1888. The original is in the Adyar Archives. It has been published as Letter 47 in *Letters From the Masters of the Wisdom,* First Series (transcribed and compiled by C. Jinarâjadâsa), and deserves most careful study by all those interested in the inner workings of our spiritual Movement, and the many pitfalls encountered by students.

In November, 1888, H.P.B., acting on a previous direct suggestion of William Quan Judge,* organized on the outer plane the Esoteric Section or the Eastern School of Theosophy, to strengthen the link between the outer society and the Brothers who were its real Founders and Inspirers. The T.S. was becoming gradually devitalized, and the idea of Brotherhood had been relegated into the background, as compared with the pursuits of the Second Object of the Society. The pages of *The Theosophist* reflect very definitely the situation at the time. From careful observation it would appear that Col. Olcott during this period feared for the welfare of the Society if it were publicly

———————

* A suggestion embodied by him in a letter addressed to H.P.B. and dated May 18, 1887. It was originally published in Mr. Judge's E.S.T. Circular, "By Master's Direction," dated November, 1894; it was also printed in *Practical Occultism* (Pasadena: Theos. Univ. Press, 1951), pp. 85-86.

———————

linked to the idea of the Masters, and avoided any references to them and their connection with the Society in the magazine. Undoubtedly this w as partially due to the shock from the Coulomb-Missionary attack of 1884-85, and the final adverse Report of the Society for Psychical Research.

In London, from about 1886, a band of younger workers had gathered together; among them were Bertram Keightley and Dr. Archibald Keightley, Claude Falls Wright, G.R.S. Mead, Laura Cooper, E.T.

Sturdy, W.G. Old, and others. They definitelv desired to tread the path leading to the Masters, and constituted themselves as H.P.B.'s personal disciples.

The situation, however, was somewhat complicated by fear on the part of Col. Olcott that H.P.B. w as organizing a counterpoise to his influence in the Society as President, and was perhaps attempting to create an *imperium in imperio* in Europe. Whether this was Col. Olcott's own fear, or whether it was a thought sown in his mind by other individuals under whose influence he was at the time, is somewhat obscure. It may have been both.

The new workers gathered around H.P.B., when she had been prevailed upon to move to London permanently, had very little knowledge of Col. Olcott's magnificent record of sacrifices for the Theosophical Society; they sometimes thought of him as "the old man" at Adyar who was trying to obstruct H.P.B.'s plans for the Cause. This resulted in the rather angry feeling Col. Olcott had, when he left India on his trip to Europe, with the aim of clearing up existing misunderstandings and restoring a better feeling among all concerned.

It was then that Master K.H. definitely entered into the picture with a letter addressed to Col. Olcott, which was precipitated in his cabin on board the SS. *Shannon*, August 22, 1888, the day before reaching Brindisi.*

Oddly enough, in his *Old Diary Leaves,* III, p. 91, Col. Olcott speaks of this letter as if it had been received in 1884. He quotes from it, and connects it with the difficulties of 1884 in the London Lodge, concerning which other instructions had been given him (*Vide* Letter 18 in *Letters,* etc., First Series). The Colonel was definitely mistaken in this, as he himself mentions the receipt of this letter on board the SS. *Shannon,* a steamer of the P. & O. Mail Line on which he sailed from Bombay, August 7th, 1888, as reported in his *Diary* on that date (and in *The Theosophist,* Supplement, September, 1888, p. ciii). Besides, in the body of that

____

* According to the records kept *at* Lloyd's of London, the *SS. Shannon* arrived at Brindisi August 23rd, at 7:30 a.m., and proceeded one hour later for London, where she arrived September 2nd. Col. Olcott, however, proceeded to London overland, arriving there August 26th.

____

letter the Master himself speaks of 1885, and mentions C.W. Leadbeater, who did not come out to India till December, 1884.

As a result of this important letter from Master K.H., Colonel Olcott modified his attitude, and succeeded in smoothing out matters in the Society's administration, so that the Esoteric Section might do its work under the sole direction of H.P.B., and without any interference from exoteric authority.—*Compiler.*]

It having been affirmed by some French members of the Theosophical Society (in the *Bulletin d'Isis*)*,* as well as some in England, that the undersigned had exceeded her constitutional powers as Corresponding Secretary and Co-Founder of the Theosophical Society, in issuing an emergent order dissolving the BUREAU of the "Isis" Branch of the Theosophical Society in Paris, and its Bylaws, and authorizing Mr. F. K. Gaboriau to reconstitute it *ad interim,* until the pleasure of the President in Council could be ascertained, the following extracts from the *official* "Decision" (officially published) of Colonel Olcott, sitting in arbitration at Paris, on the 17th of September last, will be read with interest and profit.

"Mme. Blavatsky, having learned that Mr. Froment would not accept the Presidency (to which he was entitled as Vice-President to succeed upon the death of the President, Mr. Louis Dramard, under the bylaws of 'Isis'), and seeing the branch upon the point of falling into anarchy, issued *ad interim* (and despite the protestations of Mr. Gaboriau, who preferred to remain Secretary), an order by which the Bureau (Council) of 'Isis' was dissolved, its bylaws cancelled; at the same time she named as President of the Branch, Mr. Gaboriau, one of its Founders, who had given many proofs of his devotion to the theosophical cause. Moreover, Mr. Gaboriau was commissioned to compile new bylaws. The branch continued to exist, and the rights of its members were maintained pending the adoption of the new bylaws. It has been objected that Madame Blavatsky had not the right to act in this manner; that her interference was illegal according to the *Rules* of the Theosophical Society, because she is not a member of the *Isis* Branch, but

member of the 'Blavatsky Lodge,' of London, and that no branch has right of jurisdiction outside the limits prescribed in its charter. But, in point of fact, Madame Blavatsky *is member of no Branch.* She is with me co-Founder of the Society, and *ex officio* Corresponding Secretary and member of the General Council, of the Executive Council, and of the Annual Convention, a sort of Parliament held at Adyar by Delegates from all countries (*vide* Art. 17*b* of the Rules of the Theosophical Society).

"She was, then, perfectly entitled to issue the order in question as a temporary measure, an order which must be finally submitted for approbation to the President in Council. The Executive Council in its Session of 14th July, formerly ratified the measure taken by Mdme. Blavatsky, a measure which w as urgent and which I declare to have been legal."

This settles the question of the right of the Corresponding Secretary—one of the Founders—to interfere in such *exceptional* cases, and when the welfare and the reputation of the Theosophical Society are at stake. In no other except such a case would the undersigned have consented to take upon herself the right of interfering. Moreover, the extent and limits of such interference are very succinctly and clearly defined in the letter from a MASTER quoted below.

And to remove further misconceptions, it is as well—of course, only for the information of members of the Society—to add that, while still at sea on board the "Shannon," on his way from Bombay to Brindisi, and on the day before arriving at port, the President received in his cabin a long and important letter from the said Master, generally called "K.H." Besides general instructions respecting the policy the President should pursue in the present crisis, there were the following special paragraphs relating to his colleague, the undersigned. Colonel Olcott's sense of justice is so strong, that although some of the passages in the letter have a tone of reproach for his having permitted himself to think too harshly of his old and tried friend and co-worker, he has unreservedly given

permission to copy the passages *in extenso,* in the hope that the warning conveyed may prove profitable to others who find themselves in a hostile mood toward the undersigned. These passages are as follows:—*

"Put all needed restraint upon your feelings, so that you may do the right thing in this Western imbroglio. Watch your first impressions. The mistakes you make spring from failure to do this. Let neither your personal predilections, affections, suspicions nor antipathies affect your action. Misunderstandings have grown up between Fellows, both in London and Paris, which imperil the interests of the movement. You will be told that the chief originator of most, if not of all these disturbances is H.P.B. This is not so; though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked, and much to be blamed. One of the most valuable effects of Upasika's mission is that it drives men to self-study, and destroys in them blind servility for persons. Observe your own case for example. But your revolt, good friend, against her 'infallibility'—as you once thought it—has gone too far, and you have been unjust to her, for which I am sorry to say you will have to suffer hereafter along with others. Just now, on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard. . . .†

"Try to remove such misconceptions *as you will find,* by kind persuasion and an appeal to the feelings of loyalty

---

* [The beginning of this letter reads thus:

"Again, as you approach London I have a word or two to say to you. Your impressibility is so changeful that I must not wholly depend upon it at this critical time. Of course you know that things were so brought to a focus as to necessitate the present journey and that the inspiration to make it came to you and to permit it to the Councillors *from without.* Put all needed. . ."

From here on, as quoted above by H.P.B.—*Compiler*.]

† [These dots do not seem to indicate any deletion, as reference to the original text shows.—*Compiler*.]

---

to the cause of truth, if not to us. Make *all* these men feel that we have no favourites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very 'troublesome,' no doubt, she proves to some; nevertheless, there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it *

"\. . . . .* Since 1885 I have not written, nor caused to be written, save through her agency, direct or remote, a letter or a line to anybody in Europe or America, nor communicated orally *with* or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . . * Her fidelity to our work being constant, and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . .† To help you in your present perplexity, H.P.B. has next to no concern with administrative details, and should be kept clear of them so far as her strong nature can be controlled. But this *you must tell to all; with occult matters she has everything to do.* . . . .* We have *not* abandoned her; she is *not* 'given over to chelas.' She is *our direct agent.* I warn you against permitting your suspicions and resentment against 'her many follies' to bias your intuitive loyalty to her. In the

____

* [These dots do not seem to indicate any deletion, as reference to the original text shows.—*Compiler.*]

† [The following complete paragraph occurs here in the original text:

"With yourself our relations are direct, and have been with the rare exceptions you know of, like the present, on the psychical plane, and so will continue through force of circumstances. That they are so rare—is your own fault as I told you in my last."

—*Compiler.*]

____

adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly; *leave the letter to her. You* are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which, beginning on the practical, tends to beget consequences on the spiritual plane. As to the former, you are the best judge; as to the latter, she. . . . *

"I have also noted your thoughts about the 'Secret Doctrine.' Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other theosophists, *was corrected by me, or under my instruction.* It is a more valuable work than its predecessor—an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come. . . . . †

____

* [These dots do not seem to indicate any deletion, as reference to the original text shows.—*Compiler.*]

† [At this point, the following two complete paragraphs occur in the original:

"P. Sreenivasrow is in great mental distress once more because of my long silence, not having a clear

intuition developed (as how should he after the life he has led?) . He fears he is abondoned, whereas he has not been lost sight of for one moment. From day to day he is making his own record at the 'Ashrum,' from night to night receiving instructions fitted to his spiritual capabilities. He has made occasional mistakes, *e.g.,* once recently, in helping thrust out of the Headquarters house, one who deserved a more charitable treatment, whose fault was the result of ignorance and psychical feebleness rather than of sin, and who was a strong man's victim. Report to him, when you return, the lesson taught you by △ at Bombay, and tell my devoted though mistaken 'son' that it was most theosophical to give her protection, most untheosophical and selfish to drive her away.

———————

". . . [This letter] . . . .is merely given you as a warning and a guide; to others, as a warning only; for you may use it discreetly, if needs be. . . .Prepare, however, to have the authenticity of the present denied in certain quarters.*

(*Signed*) K. H."

[Extracts correctly copied.—H. S. OLCOTT.]

———————

"I wish you to assure others T.T., R.A.M., N.N.S., N.D.C., G.N.C., U.U.B., T.V.C., P.V.S., N.B.C., C.S., C.W.L., D.N.G., D.H., S.N.C., etc., among the rest, not forgetting the other true workers in Asia, that the stream of Karma is ever flowing on and we as well as they must win our way toward Liberation. There have been sore trials in the past, others await you in the future. May the faith and courage which have supported you hitherto endure to the end."

The triangle with dot in the middle refers to Master M. The lesson hinted at has to do with Mr. D.M. Bennett, one of the foremost leaders of Freethought at the time, and a declared opponent of the bigotry of so-called Christianity in the U.S.A. He was the Editor of *The Truthseeker.* Col. Olcott narrates the story of his activities and of the persecutions he had to endure (*Old Diary Leaves,* II, chap. xxii). He details the situation that arose when Mr. Bennett applied to join the T.S. See also in this connection: *The Mahatma Letters to A.P. Sinnett,* Letter XXXVII, received at Allâhâbâd, January, 1882, and Letter XLIII, received in the same city, February, 1882.

Some of the initials in the letter are those of Tookaram Tatya, Norendro Nath Sen, Gyanendra Nath Chakravarti, T. Vijayaraghava Charlu, P. Venkata Subbiah, (Pandit) Chandra Sekhara, C.W. Leadbeater, Dina Nath Ganguli, and S. Nilakantkumar Chatterjee. —*Compiler*.]

* [This last paragraph runs as follows in its entirety:

"You had better not mention for the present this letter to anyone—not even to H.P.B. unless she speaks to you of it herself. Time enough when you see occasion arise. It is merely given you, as a warning and a guide; to others, as a warning only, for you may use it discreetly if needs be.

K.H.

"Prepare, however, to have the authenticity of the present denied in certain quarters."

—*Compiler*.]

———————

No use repeating over and over again, that neither this "Master" nor any other, Colonel Olcott and I know of, are "Spirits." They are living and mortal men, whose great wisdom and occult knowledge have won the profound reverence of all those who know them. Those who do not, are welcome to spin out any theory they like about the "Adepts"—even to denying point blank their existence. Meanwhile the incessant charges and denunciations, the idle gossip and the uncharitable constructions to which the President-Founder and myself have been subjected for the last three years, force us now to make the declaration which follows.

H. P. BLAVATSKY.

A JOINT NOTE

To dispel a misconception that has been engendered by mischief-makers, we, the undersigned, Founders of the Theosophical Society, declare that there is no enmity, rivalry, strife, or even coldness, between us, nor ever was; nor any weakening of our joint devotion to the Masters or to our work, with the execution of which they have honoured us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet of absolutely one mind as to that work. As we have been from the first, so we are now, united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of Theosophical knowledge, for the succour of mankind from the miseries which spring from ignorance.

H. S. OLCOTT,
H. P. BLAVATSKY.

Collected Writings VOLUME X

October, 1888

THE NATIONAL EPIC OF FINLAND *

(REVIEW)

[*Lucifer*, Vol. III, No. 14, October, 1888, pp. 149-152]

The last proof of the universality in time and space of that grand system of philosophy, called by its disciples the Archaic Wisdom Religion, or the Secret Doctrine—comes to us from a little-known people, inhabiting a bleak, wild, and seldom-visited land. In the *Kalevala,* the national epic of Finland, we find many traces of the Archaic philosophy, some clear and luminous, others more veiled and hidden. This epic cannot be less than 3,000 years old; probably it is much older. Though but recently reduced to writing, it has been preserved orally for ages, and dates from the time when the Finnish tribes lived far south of their present home, probably on the Black Sea or the Caspian.

The Finns, whose origin is very mysterious, but who are evidently related to the peoples now settled on the tablelands of Tibet and Central Asia, stand to the Slavonian nations—Russia especially—in the same mystical relation as the magicians and sorcerers of Thessaly stood to the rest of the Hellenes. The folk-lore of pagan and also Christian Russia is full of the Northern *Koldoon* (enchanters, from the word *Chaldean,* probably), of their deeds and magic powers. One of the best epic poems of Alexander Pushkin, “Ruslan and Ludmila,” is based on the magical struggle and feats of two Northern enchanters, the old and beneficent “wise Finn,” and a wicked sorceress of the same nationality—Naina; the former working for and the latter against the loving couple. These are the embodiment of Good and Evil. The very term "Finn" is almost a synonym, in Russian

———————

* *The Kalevala, the Epic Poem of Finland.* Translated into English verse by John Martin Crawford. New York: J. B. Alden, 1888. 2 vols. 8vo.

———————

folklore, of magician. All these come from the far North, in the popular idea; for many of the gods of pagan Russia were natives of Finland and Scandinavia by early emigration and intercourse of the tribes that peopled the shores of the Baltic and the Northern seas.

The Finns, as reflected in their poetry, are a wonderfully simple nation, still untouched by civilisation's varnish. They live close to Nature, in perfect touch and harmony with all her living powers and forces.

In the words of the Proem to the Runes:—

There are many other legends,
Incantations that were taught me,
That I found along the wayside,
Gathered in the fragrant copses,
Blown me from the forest branches,
Culled among the plumes of pine-trees,
Scented from the vines and flowers,
Whispered to me as I followed
Flocks in land of honeyed meadows,
Over hillocks green and golden,
. . . .
Many runes the cold has told me,
Many lays the rain has brought me,
Other songs the winds have sung me;
Many birds from many forests,
Oft have sung me lays in concord;
Waves of sea, and ocean billows,
Music from the many waters
Music from the whole creation,
Oft have been my guide and master.

Could any "Hymn to the Influences of Nature," be more delightful? A glance at the mythology of this little-known people will show the result of their reflective deliberation on these waves of influence from the great mother whose caresses they felt to wrap them round. With them "all beings were persons. The Sun, Moon, Stars, the Earth, the Air, and the Sea, were to the ancient Finns, living, self-conscious beings . . . all objects in

nature are governed by invisible deities, termed *haltiat,* regents or genii. These *haltiat,* like members of the human family, have distinctive bodies and spirits; but the minor ones are somewhat immaterial and formless, and their existences are entirely independent of the objects in which they are particularly interested. They are all immortal, but they rank according to the relative importance of their respective charges. The lower grades of the Finnish gods are sometimes subservient to the deities of greater powers. . ." [Preface, x-xi.] Above all was a Supreme Ruler. "The daughters [Regents] of the Sun, Moon, Great Bear, Polar-star, and of the other heavenly dignitaries, are represented as ever-young and beautiful maidens, sometimes seated on the bending branches of the forest-trees,

sometimes on the crimson rims of the clouds, sometimes on the rainbow, sometimes on the dome of heaven." [Preface, xiv-xv.]

How closely all this agrees with what the Secret Doctrine teaches of the hierarchies of Dhyan Chohans, and the lower grades of ethereal beings—the hosts of the elementals—a close comparison sufficiently shows. It is true, the Finns have clothed their ideas in a garland of poetry, but through this the radical identity shines out clearly. Among the Ancient Finns, as in India at the present day, we have the ceremony of Śraddha, and the invocation of ancestors.

As ably pointed out in the Preface [p. xli] to the volumes before us, the "deeper and more esoteric meaning of the *Kalevala,* however, points to a contest between Light and Darkness, Good and Evil; the Finns representing the Light and the Good, and the Lapps, the Darkness and the Evil." Compare with this the wars of Ormuzd and Ahriman; of the Aryas and the Rakshasas; of the Pandus and Kurus.

The most valuable echoes of the Secret Doctrine in the *Kalevala* are found in the Rune of the birth of Wainamoinen; a series of quotations from this Rune may advantageously be given.

In primeval times, a maiden,
Beauteous Daughter of the Ether,

Passed for ages her existence
In the great expanse of heaven,
. . . .
In the infinite expanses
Of the air above the sea-foam,
In the far outstretching spaces,
In a solitude of ether,

The Ether or Akâı a being the first *Idea* of the yet uncreated Universe; from which must emanate the future Kosmos, in its descending grades of materiality. The Ether is the "Vast abyss" on which the Spirit "dove-like, sat brooding"; it is also "the face of the waters" on which "the spirit rested." The Epic continues:

She descended to the ocean,
Waves her couch, and waves her pillow.
For *seven* hundred years she wandered o'er the ocean
Toward the east, and also southward,
Toward the west, and also northward;

From the embraces of the ocean, she conceived her firstborn, and was in travail *seven* hundred years, corresponding to the sevenfold division of Manvantaras, or Creative periods. The world is formed, but only mediately through the influence of the daughter of

the Ether. She lamented her loneliness, and

When she ceased her supplications,
Scarce a moment onward passes,
Ere a beauteous duck descending,
Hastens toward the water-mother,
Comes a-flying hither, thither,
Seeks herself a place for nesting.

This "beauteous duck" corresponds exactly, both in idea and imagery, to the *Kâlahamsa,* or "Swan of Time," of the Hindu Pantheon and the Secret Doctrine. The bird sought in vain a place for nesting:—

Then the daughter of the Ether,
Now the hapless water-mother,
Raised her shoulders out of water,
Raised her knees above the ocean,
That the duck might build her dwelling,
Build her nesting-place in safety.
. . . .
Here she builds her humble dwelling,
Lays her eggs within, at pleasure,
Six, the golden eggs she lays there,
Then a *seventh,* an egg of iron.

Compare with this the Chaldean account of Tiamat, the great Sea and the birth therein of the Seven Spirits; the Kabalistic teachings in which the feminine Sephirah is called the "Great Sea," and the seven lower Sephiroth are born in the "Great Sea," for this was one of the names of Binah (or Jehovah), the Astral Ocean; and the Puranic accounts of Creation. The maiden moves her shoulders, and the nest and eggs fall into the ocean,

Dash in pieces on the bottom
Of the deep and boundless waters.
In the sand they do not perish,
Not the pieces in the ocean;
But transformed, in wondrous beauty
All the fragments come together
Forming pieces two in number,
One the upper, one the lower,
Equal to the one, the other.

From one half the egg, the lower,
Grows the nether vault of Terra;
From the upper half remaining,
Grows the upper vault of Heaven;

This echoes exactly the Indian thought, in the egg of *Hiranyagarbha,* which divides into two, and from the two parts are produced the universe, above and below; and the duplex heaven, in the Kabala, the higher and the

lower, or Heaven and Earth, are said to have been formed of the "White Head," the skull or *cranium* being the luminiferous Ether.

We regret that lack of space prevents us from quoting the suggestive Rune of Wainamoinen's seven-fold sowing, where each crop springs up after a conflagration and strewing of ashes—the periodical dissolutions and reconstructions of the universe always completed in seven. The Runes of the "Origin of Iron," the "Finding of the Lost-word," the "Origin of the Serpent," and the "Restoration of the Sun and Moon," are also full of Occultism; but for these we must refer readers to Mr Crawford's admirable translation.

____

Collected Writings VOLUME X

October, 1888

THE DEVIL—WHO IS HE?

[*Lucifer*, Vol. III, No. 14, October, 1888, pp. 170-71]

SIR,

Mr. Thomas May (under the above title) tells your readers in the September number of LUCIFER that, with the accumulation of centuries, a very Gordian knot of theological confusion, contradictions and contrarieties, has been made, which has caused an unedifying intermingling of the attributes of "the Supreme," and that he, Mr. Thomas May, can cut this knot in a moment, by simply telling your readers that the Devil and Jesus, or the Devil and God, are one and the same Supreme being or person, only seen under different aspects at different periods of time. (1)

And with this simple statement that two contradictory ideas have only one and the same supreme being or person for their origin, Mr. May seems to imagine that he has at once removed all the theological confusion, contradictions and contrarieties, which for centuries have accumulated and perplexed mankind respecting Jesus and the Devil, God and Satan, good and evil.

But when it is conceded to Mr. May that there is but one Supreme being or person: it yet remains to be determined, revealed, or understood what "the Supreme" is and whether "the Supreme" is good, or evil.

Mr. May in his letter would seem to imply that "the Supreme" is both evil and good, in like manner as a period of 24 hours, which we call a day, is partly light and partly dark. (2)

But then this dark period of the day, which we call night, is not evil, but, on the contrary, it is a period of beneficial rest for recruiting and renewing the strength of our bodies in sleep.

And it is possible that Mr. May might also say that what is commonly called evil is also not evil, but is only a course of educational training which is highly beneficial for our spiritual growth and strength.

But when good and evil are thus intermingled as being one and the same, the danger immediately arises of creating theological confusion, contradictions and contrarieties. And I do not learn from Mr. May's letter that he has avoided this religious difficulty (3), but that he has himself created it, by speaking of good and evil as being one and the same.

For although Isaiah tells us that God alone is the Supreme Creator both of good and evil, yet it is only in a corrective sense, as a Father would correct his Child, that Isaiah intends to speak of God as creating evil; because the whole burden of Isaiah's writing is to reproach those who called the good evil, the evil good, and the doing of evil doing good.

And it is because this intermingling of God and the Devil, and of good and evil, as being one and the same, made it such a complicated question, that therefore the Scriptures were written in order to make manifest what is good and what is evil. (4) And in the Scriptures it is recorded that so great had become the power of those who made the Word of God of no effect by their evil traditions that they conspired to betray "the Son of Man," who would reconcile the ways of God as being good and not evil, to be crucified as a devil.

And it is the true lesson which is to be learnt (when freedom in the Church can be obtained to teach it) from the Crucifixion of "the Son of Man," which can alone remove the religious difficulty which disturbs both the Christian and the Jewish World: because it is not true, as Mr. May asserts, that good and evil, or Jesus and the Devil, are one and the same. (5)

REV. T. G. HEADLEY.

Manor House, Petersham, S.W.

EDITORS' NOTES

(1) This idea is not original with Mr. May. Lactantius, one of the Fathers of the Church, expressed it in no equivocal language, for he states that the "Word" (or Logos) is the *first-born brother* of *Satan*" (*Vide Divinarum*

Institutionum Libri Septem, Book II, ch. ix); * for Satan is "a Son of God" (*Vide Job,* ii, i).

(2) The "Supreme," if IT is infinite and omnipresent cannot be anything but that. IT must be "good and evil," "light and darkness," etc., for if it is omnipresent it has to be present in a vessel of dishonour as well as in one of honour, in an atom of dirt as in the atom of the purest essence. The whole trouble is that theology and the (even *militant*) clergy are not consistent in their claims they would force people to believe in an infinite and absolute deity, and dwarf this deity at the same time by making of it a *personal* being with *attributes,* a double claim mutually destructive, and as absurd philosophically, as it is grotesque and soul-killing.

(3) The fact then that showing good and evil intermingled in the deity creates "religious difficulty," *i.e.,* "theological confusion," is the fault of and rests with the clergy and theology, and not at all with Mr. May. Let them drop their idea of a personal god with human attributes, and the difficulty will disappear.

(4) The Scriptures were written to conceal the underlying allegories of cosmogonical and anthropological mysteries, and not at all "to make manifest what is good and what is evil." If our respected and reverend Correspondent accepts Eden and the apple *au sérieux,* then why should he not accept "Crucifixion," as taught by his church, also? "To be crucified as a devil" is a queer phrase. We have heard of several "Sons of God" crucified, but never yet of one single devil. On the other hand, if Christians accepted, as seriously as they do the "apple and the rib," the simple and impressive words of their Christ on the Mount, who says: "Blessed are ye, when men shall revile you, and persecute *you*, and shall say all manner of evil against you, falsely, for my sake,"—then they would abstain from reviling and persecuting and saying all manner of evil against the poor Devil; who, if he is to be regarded as a *personality,*

* [Only implied, not definitely stated.—*Compiler.*]

is sure to "blessed," as no one from the beginning of Christianity has ever been more reviled and falsely persecuted than was that scapegoat for the sins of man! Finally:

(5) If one takes "good and Evil, or Jesus and the Devil," for personalities, then as no personality from the beginning of the world was free from evil, Mr. May's proposition must prove correct and the Reverend Mr. Headley be shown in a vicious circle of his own making. *Demon est Deus inversus* is said of a manifested, *differentiated* deity, or of the Universe of Matter. That which is *Absolute* cannot even be homogeneous, it is *Ain*—nothing, or *No-thing;* and if men of finite intellects will insist upon speculating upon the infinite, and therefore to them unreachable and incomprehensible, otherwise than as a necessary philosophical postulate, then they must expect to be worsted by that same philosophy.

____

Collected Writings VOLUME X

October, 1888

PERTINENT QUERIES

[*Lucifer*, Vol. III, No. 14, October, 1888, pp. 172-74]

You invite questions respecting all points of difficulty in subjects connected with Occult Science. I cannot reconcile some things relating to the Apostles of Modern Theosophy.

In the "*Preface* to the Original Edition" (page xxiii, of the 5th Edition) of *Esoteric Buddhism*, by Mr. A. P. Sinnett, there are these words—"Two years ago, neither I nor any other European living knew the alphabet of the science here for the first time put into a scientific shape." This is an emphatic expression; it would seem to imply that the thinking world is exclusively indebted to this book and to its author for that knowledge of the truths of Esoteric Science, which is now making its way amongst European and American Theosophists. But this can hardly be Mr. Sinnett's meaning.

For, can the statement and its implication be consistent with the fact that Madame Blavatsky, herself a European,* had, some years

* In view of a number of such letters received, a full answer will be given in *The Secret Doctrine,* now nearly ready.—Ed.

previously, written *Isis Unveiled*, which though it does not give the same constructive teaching respecting the mysteries of the Universe as does *Esoteric Buddhism*, does yet imply a knowledge on the part of its author of much more than "the alphabet of the science"?

But is it not true, as indicated in *The Occult World*, that Mr. Sinnett owed to Madame Blavatsky his own first knowledge of Esoteric Science, and also his introduction to the adept teacher, the Master from whom he derived the bulk of his information? Madame Blavatsky, we have been led to understand, taught these truths of Occult Science years previously to Colonel Olcott, and in so doing converted him from a Spiritualist to a Theosophist. It is further likely that Madame Blavatsky taught others the same truths.*

I would also ask if there are no secret students of Science, in its broadest aspects, who have known these things in advance of its recent publication?

It would be a satisfaction to myself and others if it could be stated how the recent teachings of Occult Science really originated, and what the true position of Esoteric Buddhism is as an authoritative exponent of Occult truth.

Now that Theosophical teachings are taking hold of men's minds, it is very desirable that the genesis of the modern movement should be truthfully known. I acknowledge myself greatly indebted to *Esoteric Buddhism*, but I am very anxious to understand the facts to which I have alluded, and to have them reconciled.

Yours faithfully,

CHARLES B. INGHAM.

* She did, most undeniably. But as her several pupils (Europeans) were *pledged* disciples, which Mr. Sinnett never was, they could not give out to the world what they had learned. [H.P.B.]

____

____

EDITOR'S ANSWER

The case in point is a good illustration of the misconceptions which often spring from looseness of expression in a writer. Certainly, Mr. Sinnett could have no wish whatever to convey the idea that he was the first and only channel for the transmission of Esoteric doctrine. In fact, he specially repudiates the claim, as our correspondent will find if he will turn to p. xxi, of the Preface to the very edition he cites. "Let me add," says Mr. Sinnett, "that I do not regard myself as the sole exponent

for the outer world, at this crisis, of esoteric truth." If he omitted to mention the writer and her American pupils and colleagues of 1874-8, Colonel Olcott and Mr. Judge, it was undoubtedly because he regarded "Madame Blavatsky," on account of her Russian nationality, as more Asiatic than European—a harmless delusion many a patriotic Englishman labours under—and the former gentlemen, as Americans. It had also escaped him for the moment, no doubt, that among the group of Initiates to which his own mystical correspondent is allied, are two of European race, and that one who is that Teacher's superior is also of that origin, being half a Slavonian in his "present incarnation," as he himself wrote to Colonel Olcott in New York.

Esoteric Buddhism has rendered precious service, by popularizing in exoteric form esoteric truths, meddling with pure metaphysics being disclaimed by its author (*Vide* p. 46), and in the propagation of theosophical ideas throughout the world; and it has proved its popularity by passing already through six editions, and being just at this moment about to appear in a seventh. Yet it is not free enough of minor errors to entitle it to be regarded as an infallible Scripture, nor its modest author as a Divine Revelator—as some foolish enthusiasts, in search of new idols, figure to themselves. The correspondent's question as to "how the recent teachings of` Occult Science really originated," is easily answered. A crisis had arrived in which it was absolutely necessary to bring within reach of our generation the Esoteric Doctrine of the eternal cycles. Religion, both in the West and East, had long been smothering beneath the dust heaps of Sectarianism and enfranchised Science. For lack of` any scientific religious concept, Science was giving Religion the *coup-de-grâce* with the iron bar of Materialism. To crown the disorder, the phantom-world of Hades, or Kama-loka, had burst in a muddy torrent into ten thousand séance-rooms, and created most misleading notions of man's *post-mortem* state. Nothing but a few fundamental tenets from the Esoteric philosophy, sketched in broad outlines by such a clear and brilliant writer as Mr. Sinnett

is known to be, could snatch mankind from drowning in the sea of ignorance. So once again the Gates of the Palace of Truth were opened and Mr. Sinnett and many other willing workers have caught each a ray. But as all the light can only be got by re-uniting all the different rays of the spectrum, so the archaic philosophy in its entirety can only be apprehended by combining all the glimpses of light that have passed through the many intellectual prisms of our own and preceding generations.

____

Collected Writings VOLUME X

October, 1888

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

[*Lucifer*, Vol. III, No. 14, October, 1888, p. 176] *

Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the *real* founders of the T. S., the following order has been issued by the President-Founder:—

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organised a body, to be known as the "Esoteric Section of the Theosophical Society."

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the Members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President-Founder.

———————

* [The same Official Notice was published the following month, namely November, 1888, on page 264 of *Lucifer.* At the end of it, below the signatures, appeared these words: "Om ah guru munjee Goshaya barsid dhi . . . Höm."—*Compiler*.]

———————

III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with:--Mme. H. P. Blavatsky, 17 Lansdowne Road, Holland Park, London, W.

(Signed) H. S. OLCOTT,
President in Council.

Attest:—H. P. BLAVATSKY.

———————

Collected Writings VOLUME X

October, 1888

MISCELLANEOUS NOTES

[*Lucifer*, Vol. III, No. 14, October, 1888, pp. 131-32, 164, 167}

[The following important Editorial Note is appended by H.P.B. to an article dealing with the future androgynous human being, and the traditional tales, both of classical antiquity and later times, concerning non-physical beings uniting with physical ones.]

Begging our esteemed correspondent's pardon, we believe it dangerous to leave what he says Without an explanation. There is an enormous difference between the *Sophia* of the Theosophist Gichtel, an Initiate and Rosicrucian (1638-1710), and the modern Lillies, John Kings, and "Sympneumatas." The "Brides" of the Mediaeval adepts are an allegory, while those of the modern mediums are astral realities of *black magic.* The "Sophia" of Gichtel was the "Eternal Bride" (Wisdom and Occult Science *personified*); the "Lillies" and others are astral spooks, semi-substantial "influences," semi-creations of the surexcited brains of unfortunate *hysteriacs* and "sensitives." No purer man ever lived in this world than Gichtel. Let any one read de Saint-Martin's *Correspondence* (pp. 168 to 198), and he will see the difference. From Marcus, the Gnostic, down to the last mystic student of the Kabala and Occultism, that which they called their "Bride" was "Occult Truth," personified as a naked maiden, otherwise called Sophia or Wisdom. That

"spouse" revealed to Gichtel all the mysteries of the outward and inward nature, and forced him to abstain from every earthly enjoyment and desire, and made him sacrifice himself for Humanity. And as long as he remained in that body which represented him on earth, he had to work for the deliverance from ignorance of those who had not yet obtained their inheritance and inward beatitude. "From that time [when he had married his 'Bride'], he gave himself up as a sacrifice, to be accursed for his brethren [men] even without knowing them," says St. Martin. Has this case any analogy with the cases of the Lillies and Rosies of the Summer Land? Sophia descends as a "bride to the Adepts, from the higher regions of spirit, the astral Ninons de l'Enclos, from Kamaloka, to hysterical epileptics. The less one has to do with the latter class—the better. Let "sensitives" talk as poetically as they like, the naked truth is that such unnatural *sexual* unions, between the living man and the beauteous beings of the Elemental world, arise from the abnormal surexcitation of the nervous system and animal passions, through the unclean imagination of the "sensitive." In the Kabalistic world, these "celestial" brides and bridegrooms have always been called by the harsh names of *Succubi* and *Incubi;* and the difference between those creatures and the

"Sympneumatas" shown in Laurence Oliphant's *Scientific Religion* is only a supposed one, and exists for no one except the author. There are some such unions between mediums and their "controls"—we have known several such personally—and some involuntarily submitted to, under obsession. The tie is a psycho-physiological one, and can be broken by an exercise of will-power, either by the victim or a friendly mesmeriser. Colonel Olcott cured two such cases—one in America, the other in Ceylon. Amiable hysteriacs and certain religious ecstatics may give free run to their diseased fancy, and construct Sophias, Lillies, and other "Sympneumatas" out of the opalescent aura of their brains; but all the same they are but unconscious sorcerers: they enjoy lustful animal feelings by *working black magic upon* themselves. If they admit that

these unnatural unions, or rather hysterical hallucinations of such are *disease,* then they are on a level with insane nymphomaniacs; if they deny it, then, accepting responsibility, they place themselves on a far lower level.

[. . . . a foundation statement of "Christian Science" is man's unchangeable and indestructible union or oneness with spirit itself]

Facts are against this assumption. Were the "Union" *universal* there could be no evil, no disease or suffering in this world.

To help anyone with a cancer on the nose to fancy he has *no* cancer, can only be done through mesmerism, or *hypnotism,* although the operator may call it as he chooses.

Collected Writings VOLUME X

October, 1888

THE SECRET DOCTRINE

[It was in October, 1888, that the First Volume of H.P.B.'s *magnum opus* made its public appearance. We insert the present explanatory Note at this particular point in our chronological series to indicate where *The Secret Doctrine* belongs, as far as its correct time-sequence is concerned.

The First Volume came off the Press on October 20, 1888. This is evidenced by a set of the original edition now in the Archives of the undersigned. On the fly-leaf of the First Volume, in rather faint blue pencil, appear the following words in the handwriting of Richard Harte:

> "This is the first copy ever issued. I got it from Printer by special Messenger on the morning of the 20 Oct. '88 as I was leaving the house 17 Lansdowne Road, with Col. Olcott for India (Col. went personally via Naples). The Second Vol. followed me to India.
>
> R.H."

Both volumes have a greyish binding bearing in the usual place the imprint: Theosophical Publishing Co., Ltd., which was

of course in London. Both volumes bear the inscriptions: Printed by Allen Scott and Co., 30, Bouverie Street, E.C.—facing the title-page; and facing the dedication: Entered at Stationer's Hall. All Rights Reserved.

It would appear that sheets of the First Volume, most likely folded, were sent to W.Q. Judge in New York. At first he planned to have the bound volume ready for distribution in the U.S.A. by October 27th, but all sorts of difficulties arose. One of these had to do with the Appraiser at the Custom House. After Judge had taken out 3 cases, he was told that the book was undervalued. On calculation, it appeared that the 1000 copies came to some 30 cents each. This of course was too low, and Judge was faced with the possibility of a penalty and double duty, the law requiring at the time that a duty of 25% of the market price of the goods be paid; in this case the duty was to be determined by the cost of paper and printing. After much persuasion, the Appraiser consented to let the book through, with the caution that on the next invoice the true value would have to be stated. The cases came from the Custom House the 23rd of October, and were sent to the binder, where the book had to be recollated, as American binders would not accept the risk of collating done abroad. This resulted in further delays.*

Volume I was mailed to subscribers in America on November 3rd, and Volume II was promised at about the same time as the December issue of *The Path* magazine.†

The American edition was published in a dark brown and a dark blue binding, and bears the inscription: "Entered according to Act of Congress in the year 1888, by H.P. Blavatsky, in the Office of the Librarian of Congress at Washington, D.C."— facing the dedication.

From a statement in *The Theosophist*‡ it would appear that the English edition was one of 500 copies only, and was exhausted before the day of actual publication, due to advance subscribers. This necessitated an immediate second impression, which was later very erroneously called "second edition." It was only a second printing from the same plates.

The Theosophist mentions also a "copious Index and a Glossary" in connection with *The Secret Doctrine.* The Index, however, was a very poor one in this first edition, and no Glossary appeared at all. No definite information seems available as to

---

* Letters of W.Q. Judge to Bertram Keightley, dated October 5 and 26, 1888, in *Practical Occultism* (Pasadena, Calif.: Theos. Univ. Press, 1951), pp. 127, 133.

† *The Path,* Vol. III, p. 298

‡ Vol. X, *Suppl.* to December, 1888, p. xxxa.

Facsimile of a page from the MS of *The Secret Doctrine,*
Containing an early version of the text.

why no Glossary was included, but Judge, writing to C. H. Whitaker, Jan. 11, 1889, suggests that it probably was found too expensive to do so.* It is quite conceivable that material for such a Glossary was later used both in *The Key to Theosophy* and in *The Theosophical Glossary.*

It is likely that Volume II of *The Secret Doctrine* appeared sometime in December, 1888; *The Path* magazine, revising its earlier promise, stated that it would reach its subscribers before the January, 1889, issue of the journal.—*Compiler*.]

---

* *Practical Occultism*, p. 139.

Collected Writings VOLUME X

November, 1888

IS THEOSOPHY A RELIGION?

[*Lucifer,* Vol. III, No. 15, November, 1888, pp. 177-187]

"Religion is the best armour that man can have, but it is the worst cloak"

BUNYAN. †

It is no exaggeration to say that there never was—during the present century, at any rate—a movement, social or religious, so terribly, nay, so absurdly misunderstood, or more blundered about than THEOSOPHY—whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i.e.,* the Society known by that name.

Year after year, and day after day had our officers and members to interrupt people speaking of the theosophical movement by putting in more or less emphatic protests against theosophy being referred to as a "religion," and the Theosophical Society as a kind of church or religious body. Still worse, it is as often spoken of as a "new sect"! Is it a stubborn prejudice, an error, or both? The

† [It is not known why this saying should be credited here to Bunyan. The statement: "Religion is the best Armour in the World, but the worst Cloak" may be found in Thomas Fuller's *Gnomologia: Adagies and Proverbs; Wise Sentences and Witty Sayings, Ancient and Modern, Foreign and British,* London, 1732. It is, however, not ascribed to Bunyan therein.—*Compiler*.]

latter, most likely. The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocently-uttered slanders. And what peg is more solid for that purpose, more convenient than an "ism" or a "sect." The great majority would be very sorry to be disabused and finally forced to accept the fact that theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there are others, also, many more or less friendly people, who labour sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear their faith, truly, as Shakespeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very *raison d'être* of the Theosophical Society was,

from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

It may sound odd and paradoxical, but it is true to say that, hitherto, the most apt workers in practical theosophy, its most devoted members, were those recruited from the ranks of agnostics and even of materialists. No genuine, no sincere searcher after truth can ever be found among the *blind* believers in the "Divine Word," let the latter be claimed to come from Allâh, Brahmâ or Jehovah, or their respective *Korân, Purâna* and *Bible.* For:

"Faith is not *reason's* labour, but repose."

He who believes his own religion on faith, will regard that of every other man as a lie, and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perceptions of anything outside our own particular faith, the latter is no faith at all, but a temporary belief, the delusion we labour under, at some particular time of life. Moreover, "faith without principles is but a flattering phrase for willful positiveness or fanatical bodily sensations," in Coleridge's clever definition.

What, then, is Theosophy, and how may it be defined in its latest presentation in this closing portion of the XIXth century?

Theosophy, we say, is not a Religion.

Yet there are, as every one knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word "Theosophy" that they have come to be taken by the general public for theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by these very Founders who have declared that Theosophy is *not* a Religion. What is then the explanation of this *apparent* contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled "Theosophy" and be tacitly accepted as "Theosophical" by nine tenths of the members of the T. S., if Theosophy is not a Religion? —we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say, that the assertion that "Theosophy is not *a* Religion," by no means excludes the fact that "Theosophy *is* Religion" itself. A Religion in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion, *per se,* in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. Thus Carlyle defined the Protestant Religion in his day, with a remarkable prophetic eye to this ever-growing feeling in our present day, as:

For the most part a wise, prudential feeling, grounded on mere calculation; a matter, as

all others now are, of expedience and utility; whereby some smaller *quantum* of earthly enjoyment may be exchanged for a far larger *quantum* of celestial enjoyment. Thus religion, too, is profit, a working for wages; not reverence, but vulgar hope or fear.

In her turn Mrs. Stowe, whether consciously or otherwise, seemed to have had Roman Catholicism rather than Protestantism in her mind, when saying of her heroine that:

> Religion she looked upon in the light of a ticket (with the correct number of indulgences bought and paid for), which, being once purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission to heaven. . .

But to Theosophists (the genuine Theosophists are here meant) who accept no mediation by proxy, no salvation through innocent blood shed, nor would they think of "working for wages" in the *One Universal* religion, the only definition they could subscribe to and accept in full is one given by Miller. How truly and theosophically he describes it, by showing that

> “. . . true Religion
> Is always mild, propitious and humble;
> Plays not *the tyrant*, plants *no faith in blood,*
> Nor bears destruction on her chariot wheels;
> But stoops to polish, succour and redress,
> And *builds her grandeur on the public good*.”

The above is a correct definition of what true theosophy *is,* or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion.) In this respect, as it is the duty and task of every genuine theosophist to accept and carry out these principles, Theosophy *is* RELIGION, and the Society its one Universal Church; the temple of Solomon’s wisdom,* in building which “there

---

* Whose 700 wives and 300 concubines, by the bye, are merely the personations of man’s attributes, feelings, passions and his various occult powers: the Kabalistic numbers 7 and 3 showing it plainly. Solomon himself, moreover, being, simply, the emblem of SOL—the “Solar Initiate” or the Christ-Sun, is a variant of the Indian “Vikarttana” (the Sun) shorn of his beams by Visvakarman, his Hierophant-Initiator, who thus shears the *Chrestos*-candidate for initiation of his golden radiance and crowns him with a dark,

was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building" (*I Kings*, vi, 7); for this "temple" is made by no human hand, nor built in any locality on earth—but, verily, is raised only in the inner sanctuary of man's heart wherein reigns alone the awakened soul.

Thus Theosophy is not *a* Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck—from gods and mortal down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

Were it otherwise, Theosophy would be but a word added to hundreds other such words as high-sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the Mediaeval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into the Theosophical Society, no one is asked what religion he belongs to, nor what his deistic views may be. These views are his own personal property and have nought to do with the Society. Because Theosophy can be practised by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided that none of these is a bigoted fanatic, who refuses to recognise as his brother any man or woman outside his own special creed or belief. Count Leo N. Tolstoy does not believe in the Bible, the Church, or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the

———————

blackened aureole—the "crown of thorns." (See *The Secret Doctrine* for full explanation.) Solomon was never a living man. As described in *Kings,* his life and works are an allegory on the trials and glory of Initiation.

———————

Mount. And these principles are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. Hence, once that we live up to such theosophy, it becomes a universal *panacea* indeed, for it heals the wounds inflicted by the gross asperities of the Church "isms" on the sensitive soul of every naturally religious man. How many of these, forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind belief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood—yea, imperfect as it is.

If, as an offset to this, we are reminded that several prominent members have left the Society disappointed in theosophy as they had been in other associations, this cannot

dismay us in the least. For with a very, *very few* exceptions, in the early stage of the T.S.'s activities, when some left because they did not find mysticism practised in the General Body as *they* understood it, or because "the leaders lacked Spirituality," were "untheosophical, hence, untrue to the rules," you see, the majority left because most of them were either half-hearted or too self-opinionated—a church and infallible dogma in themselves. Some broke away, again, under very shallow pretexts indeed, such, for instance, as "because Christianity [to say Churchianity, or *sham* Christianity, would be more just] was too roughly handled in our magazines"—just as if other fanatical religions were ever treated any better or upheld! Thus, all those who left have done well to leave, and have never been regretted.

Furthermore, there is this also to be added: the number of those who left can hardly be compared with the number of those who found everything they had hoped for in Theosophy. Its doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off

with no uncertain hand the thick veil of dead-letter with which every old religious scripture was cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only *exact* science—it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils toward a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come, if those pupils will only study the universe and its mysteries *within themselves,* instead of studying them through the spectacles of orthodox science and religions.

And let no reader misunderstand these statements. It is Theosophy *per se,* not any individual member of the Society or even Theosophist, on whose behalf such a universal omniscience is claimed. The two—Theosophy and the Theosophical Society—as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under,* if not *within,* its shadow on Earth. No man is perfect; why, then, should any member of the T.S. be expected to be a paragon of every human virtue? And why should the whole

organization be criticized and blamed for the faults, whether real or imaginary, of some of its "Fellows," or even its Leaders? Never was the Society, as a concrete body, free from blame or sin—*errare humanum est*—nor

were any of its members. Hence, it is rather those members—most of whom will not be led by theosophy, that ought to be blamed. Theosophy is the soul of its Society; the latter the gross and imperfect body of the former. Hence, those modern Solomons who *will* sit in the Judgment Seat and talk of that they know nothing about, are invited before they slander theosophy or any theosophists to first get acquainted with both, instead of ignorantly calling one a "farrago of insane beliefs" and the other a "sect of impostors and lunatics."

Regardless of this, Theosophy is spoken of by friends and foes as a religion when not a *sect.* Let us see how the special beliefs which have become associated with the word have come to stand in that position, and how it is that they have so good a right to it that none of the leaders of the Society have ever thought of disavowing their doctrines.

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published *Secret Doctrine* will show what were the ideas of all antiquity with regard to the *primeval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all theosophists believe, dates from that period. So-called "Occultism," or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge—which no man is able to possess in its fulness—constitutes that which we now call Theosophy or "divine knowledge." Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity

and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual "Religions"

(erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity. It is the dogmas and human element in the latter which led directly to modern Spiritualism.

Of course, there will be an outcry from both sides, if we say that modern Spiritualism *per se,* cleansed of the unhealthy speculations which were based on the dicta of two little girls and their very unreliable "Spirits"—is nevertheless, far more true and philosophical than any church dogma. *Carnalised* Spiritualism is now reaping its Karma. Its primitive *innovators,* the said "two little girls" from Rochester, the Mecca of modern Spiritualism, have grown up and turned into old women since the first raps produced by them have opened wide ajar the gates between this and the other world. It is on their "innocent" testimony that the elaborate scheme of a sidereal Summer-land, with its active astral population of "Spirits," ever on the wing between their "Silent Land" and our very loud-mouthed, gossiping earth—has been

started and worked out. And now the two female Mohammeds of Modern Spiritualism have turned self-apostates and play false to the "philosophy" they have created, and have gone over to the enemy. They expose and denounce *practical* Spiritualism as the humbug of the ages. Spiritualists—(save a handful of fair exceptions)—have rejoiced and sided with *our* enemies and slanderers, when these, *who had never been Theosophists,* played us false and showed the cloven foot denouncing the Founders of the Theosophical Society as frauds and impostors. Shall the Theosophists laugh in their turn now that the original "revealers" of Spiritualism have become its "revilers"? Never! for the phenomena of Spiritualism are facts, and the treachery of the "Fox girls" only makes us feel new pity for all mediums, and confirms, before the whole world, our constant declaration that no medium can be relied upon. No true theosophist will ever laugh, or far less rejoice, at the discomfiture even of an opponent. The reason for it is simple:—

Because we know that beings from other, higher worlds do confabulate with some elect mortals now as ever; though *now* far more rarely than in the days of old, as mankind becomes with every civilized generation worse in every respect.

Theosophy—owing, in truth, to the *levée in arms* of all the Spiritualists of Europe and America at the first words uttered against the idea that every communicating *intelligence* is

necessarily the Spirit of some ex-mortal from this earth—has not said its last word about Spiritualism and "Spirits." It may one day. Meanwhile, an humble servant of theosophy, the Editor, declares once more her belief in Beings, grander, wiser, nobler than any *personal* God, who are beyond any "Spirits of the dead," Saints, or winged Angels, who nevertheless, *do* condescend in all and every age to occasionally overshadow rare sensitives—often entirely unconnected with Church, Spiritualism or even Theosophy. And believing in high and holy Spiritual Beings, she must also believe in the existence of their opposites—lower "spirits," good, bad and indifferent. Therefore does she believe in spiritualism and its phenomena, some of which are so repugnant to her.

This as a casual remark and a digression, just to show that Theosophy includes Spiritualism—as it should be, not as it is—among its sciences, based on knowledge and the experience of countless ages. There is not a religion worthy of the name which has been started otherwise than in consequence of such *visits* from Beings on the higher planes.

Thus were born all prehistoric, as well as all the historic religions, Mazdeism and Brahmanism, Buddhism and Christianity, Judaism, Gnosticism and Mohammedanism; in short every more or less successful "ism." All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths; but the instrument proved also, in every instance, to be *only a man.* Invite Rubinstein and ask him to play a sonata of Beethoven on a piano left to *self-tuning,* one half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether, the genius of the artist notwithstanding, you will be able to recognize the sonata. The moral of the *fabula* is that a man—let him be the greatest of mediums or natural Seers—is but a man; and man left to his own devices and speculations *must* be out of tune with absolute truth, while even picking up some of its crumbs. For Man is but a *fallen* Angel, a god within, but having an animal brain in his head, more subject to colds and wine fumes while in company with other men on Earth, than to the faultless reception of divine revelations.

Hence the multi-coloured dogmas of the churches. Hence also the thousand and one "philosophies" so-called (some contradictory, theosophical theories included); and the variegated "Sciences" and schemes, Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every "Innovator" since the mediaeval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all. Will our critics imagine that we exclude theosophical teachings

from this nomenclature? Not at all. And though the esoteric doctrines which our Society has been and is expounding, are not *mental* or *spiritual* impressions from some "unknown, *from above,*" but the fruit of teachings given to us by living men, still, except that which was dictated and written out by those Masters of Wisdom themselves, these doctrines may be in many cases as incomplete and faulty as any of our foes would desire it. *The Secret Doctrine*—a work which gives out all that can be given out during this century, is an attempt to lay bare in *part* the common foundation and inheritance of all—great and small religious and philosophical schemes. It was found indispensable to tear away all this mass of concreted misconceptions and prejudice which now hides the parent trunk of (*a*) all the great world-religions; (*b*) of the smaller sects; and (*c*) of Theosophy as it stands now—however veiled the great Truth, by ourselves and our limited knowledge. The crust of error is thick, laid on by whatever hand; and because we *personally* have tried to remove some of it, the effort became the standing reproach against all theosophical writers and even the Society. Few among our friends and readers have failed to characterize our attempt to expose error in *The Theosophist* and *Lucifer* as "very uncharitable attacks on Christianity," "untheosophical assaults," etc., etc. Yet these are necessary, nay, indispensable, if we wish to plough up at least *approximate* truths. We have to lay things bare, and are ready to suffer for it—as usual. It is vain to promise to *give* truth, and then leave it mingled with error out of mere faint-heartedness. That the result of such policy could only muddy the stream of facts is shown plainly. After twelve years of incessant labour and struggle with enemies from the four quarters of the globe, notwithstanding our four theosophical monthly journals—*The Theosophist, The Path, Lucifer,* and the French *Le Lotus*—our wishy-washy, tame protests in them, our timid declarations, our "masterly policy of inactivity," and playing at hide-and-seek in the shadow of dreary metaphysics, have only led to Theosophy being seriously regarded as a religious SECT. For the hundredth

time we are told—"What good is Theosophy doing?" and "See what good the Churches are doing"!

Nevertheless, it is an averred fact that mankind is not a whit better in morality, and in some respects ten- times worse now, than it ever was in the days of Paganism Moreover, for the last half century, from that period when Freethought and Science got the best of the Churches—Christianity is yearly losing far more adherents among the cultured classes than it gains proselytes in the lower *strata,* the scum of Heathendom. On the other hand, Theosophy has brought back from Materialism and blank despair to belief (based on logic and evidence) in man's *divine* Self, and the immortality of the latter, more than one of those whom the Church has lost through dogma, exaction of faith and tyranny. And, if it is proven that Theosophy saves one man only in a thousand of those the Church has lost, is not the former a far higher factor for good than all the missionaries put together?

Theosophy, as repeatedly declared in print and *viva voce* by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto,* Theosophy claims to be both "RELIGION" and "SCIENCE," for theosophy is the essence of both. It is for the sake and love of the two divine abstractions—*i.e.*, theosophical religion and science, that its Society has become the volunteer *scavenger* of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one.* To prove this is also one of our objects in the present paper.

The modern Materialist insists on an impassable chasm between the two, pointing out that the "Conflict between Religion and Science" has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that

each of them pursues the truth and *nothing but the truth,* then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely *fictitious.* Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—*the light of Truth*—"the life and the light of men."

But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and the Science of physical and external (in philosophy, *false*) nature, insist upon the infallibility of their respective "will-o'-the-wisps." The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and *will* do: *i.e.,* point out to the innocents caught by the glue of the two waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

Thus, if theosophy does no more than point out and seriously draw the attention of the world to the fact that the *supposed* disagreement between religion and science is

conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas,

and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and authority—why, even then, theosophy will prove itself the saviour of mankind.

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no theosophist is capable of doing it justice; the others weak but sincere men. Why, then, should Theosophy ever be judged by the personal shortcomings of any leader or member of our 150 branches? One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them. There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jagannâth to crush them *individually* for *the good of all.* It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stop thereby their activity, that their respective merits and demerits, their good and bad acts and deeds, and their theosophical work will have to be weighed on the Balance of Posterity. Then only, after the two scales with their contrasted loads have been brought to an equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict passed be determined with anything like justice. At present, except in India, those results are too scattered over the face of the earth, too much limited to a handful of individuals to be easily judged. Now, these results can hardly be perceived, much less heard of amid the din and clamour made by our teeming enemies, and their ready imitators—the indifferent. Yet however small, if once proved good, even now every man who has at heart the moral

progress of humanity, owes his thankfulness to Theosophy for those results. And as Theosophy was revived and brought before the world, *via* its unworthy servants, the "Founders," if their work was useful, it alone must be their vindicator, regardless of the present state of their balance in the petty cash accounts of Karma, wherein social "respectabilities" are entered up.*

* [Copious excerpts from this powerful Editorial were published in *The Theosophist,* Vol. X, January, 1889, with a few connecting editorial comments, probably by Col. Olcott.—*Compiler.*]

Collected Writings VOLUME X

November, 1888

FOOTNOTES TO "A BUDDHIST PRINCE'S VIEW OF THE UNIVERSE AND THE NATURE OF MAN"

[*Lucifer*, Vol. III, No. 15, November, 1888, pp. 205-211]

[This essay was contributed by His Royal Highness, Prince Chandrdhat Chudhathar of Siam, and was published simultaneously in *The Theosophist* (Vol. X, November, 1888, pp. 83-87). Various footnotes were appended by H.P.B. to certain passages which appear in square brackets.]

[This Akasa (or Universe) although it is self-existing, absolute, infinite is yet subject to the immutable law of change.]

A contradiction. A thing cannot be absolute and still subject to change. What H.R.H. means to say, we suppose is that space or the abstract universe (Akasa) is infinite . . . . . . and immutable; but that this universe is subject to changes in its periodical manifestations.

[if this solar system. . . . were to be destroyed . . . . . . the matter which constitutes their bodies will. . . . be turned into elements ....other systems of heavenly bodies. . . .will naturally. . . . form out of the molecules of matter and dormant forces a new system to supply the vacancy.]

This is certainly not orthodox *exoteric* Buddhism. But it comes very near to our *esoteric* philosophy or "Budhism" (Wisdom religion) taught by our Lord secretly to his elect Arhats.

[by virtue of the living species, new beings are made up by the attractions of their affinities from the remains of those which have died long before.]

This is precisely the doctrine taught (See *The Secret Doctrine*, Vol. II) with regard to the animal world, of which all the bodies of *mammals* have been formed out of the cast off atoms of various mankinds which preceded ours. Animals were "created" later than Adam and brought to him to be named (*Vide,* Chap. ii, *Genesis*). In the *Purânas,* it is the various Rishis who are the reputed parents of divers animals and even of birds and amphibious monsters.

[What I call a soul is nothing but the active force or attraction in man which, when he dies, must die with him.]

This is too materialistic—we fear. The "Soul" is certainly not immortal, but the ETERNAL KARMIC EGO, *that* which re-incarnates, *is.* This is esoteric philosophy, of course, not orthodox Buddhism.

[if there exists an objective Nirvana] No "objective Nirvana" can exist in Nature. Nirvana is *a state,* not a mode of visible objectiveness, nor a locality. Nirvana, as Nagasena said to the king, IS—but does not exist.

[I am unable to believe that an immortal soul exists] His Royal Highness is evidently unacquainted with esoteric philosophy. The latter believes neither in a God who fabricates souls out of nothing, nor that there is such a thing as any place "outside" the Universe, since the Universe is infinite and limitless. But we must also demur to the idea that SPACE can ever be "used up," whether during Manvantara (or life cycle) or during *pralaya,* the period of absolute Rest, when SPACE remains the same, *i.e.,* eternal, immutable, as it ever was and as

it will ever be, since abstract SPACE is but another name for the absolute ALL.

> [let us strive to cultivate an universal love, which will undoubtedly tend to good actions, the only tools with which we can paint our perfect likenesses at death.]

KARMA, TANHA and SKANDHAS, are the almighty trinity in one, and the cause of our re-birth. The illustration of painting our own present likeness at death, and that likeness becoming the future personality is very poetical and graphic, but we claim it as an occult teaching. What H.R.H. means to infer, as we understand it, is this. At the solemn moment of death no man can fail to see himself under his true colours, and no self-deception is of any use to him any longer. Thence the following thing happens. As at the instant of drowning man sees marshalled past his mind's eye the whole of his life, with all its events, effects and causes, to the minutest details, so at the moment of death, he sees himself in all his moral nakedness, unadorned by either human flattery or self-adulation, and, as he is; hence, *as he,* or rather, as his astral double combined with his *Kama* principle—*shall be.* For the vices, defects and especially the passions of the preceding life become, through certain laws of affinity and transference, the germs of the future potentialities in the *animal* soul (*Kama rupa*), hence of its dependent, the astral double (*linga śarira*)—at a subsequent birth. It is the *personality* alone which changes; the real reincarnating principle, the EGO, remains always the same; and it is its KARMA that guides the idiosyncracies and prominent moral traits of the *old* "personality" that was (and that the EGO knew not how to control), to re-appear in the *new* man that will be. These traits and passions pursue and fasten on the yet plastic third and fourth principles of the child, and—unless the EGO struggles and conquers—they will develop with tenfold intensity and lead the adult man to his destruction. For it is they who are the tools and weapons of the Karmic LAW OF RETRIBUTION. Thus, the Prince says very truly that our good and bad

H.P. BLAVATSKY AND COL. H.S. OLCOTT IN LONDON
Last photograph taken of them together. H.P. B.'s tobacco-basket is now
In the possession of Geoffrey Watkins, London.

actions "are the only tools with which we paint our likenesses at death," for the *new* man is invariably the son and progeny of the old man that was.

____

Collected Writings VOLUME X

November, 1888

ESOTERIC BUDDHISM AND THE SECRET DOCTRINE *

[*Lucifer*, Vol. III, No. 15, November, 1888, pp. 247-254]

In reference to various remarks concerning *Esoteric Buddhism* which appear in the course of your new work, *The Secret Doctrine,* I beg to call your attention to some passages on the same subject which appeared on former occasions in *The Theosophist* at a time when that magazine was edited by yourself.

In *The Secret Doctrine* you speak of *Esoteric Buddhism* as a work with "a very unfortunate title," and in reference to a passage in my preface, emphasising the novelty for European readers of the teachings then given out, you say the error must have crept in through inadvertence. In the last number of *Lucifer* you discuss the same point in a note appended to a correspondent's letter. Permit me to remind you of an editorial note, evidently from your own pen, in the February *Theosophist,* 1884. This is in reply to an objection raised by Mr. W. Q. Judge that nearly all the leading ideas of the doctrine embodied in *Esoteric Buddhism* are to be found in the *Bhagavad-Gita. You* wrote:—

"We do not believe our American brother is justified in his remarks. The knowledge given out in *Esoteric Buddhism* is, most decidedly, 'given out for the first time,' inasmuch as the allegories that lie scattered in the Hindu sacred literature *are now for the first time clearly explained* to the world of the profane. † Since the birth of the Theosophical Society and the publication of *Isis,* it is being repeated daily that all the Esoteric Wisdom of the ages lies concealed in the *Vedas,* the *Upanishads* and *Bhagavad-Gita.* Yet, unto the day of the first appearance of *Esoteric Buddhism,* and for long centuries back, these doctrines remained a sealed letter *to all but a few initiated Brahmans* who had always kept the spirit of it to themselves."

____

* [The footnotes signed "Ed." are by H. P. *B.—Compiler.*]

† The author of *The Secret Doctrine* begs to suggest that she never denied to the doctrines expounded by Mr. Sinnett the privilege of having been *clearly* "EXPLAINED,"

____

Thus, if I erred in my statement about the doctrine having been unknown previously to Europeans, I erred in very good company—your own. Your note goes on to say that certainly the teachings of *Esoteric Buddhism* lie concealed in the *Bhagavad-Gita*,"but" you say:

". . . what of that? Of what good to W. Q. Judge or any other is the diamond that lies concealed deep underground? Of course everyone knows that there is not a gem now sparkling in a jeweller's shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who got it first from its finder and cut and polished it, may be permitted to say that this particular diamond is 'given out for the first time'' to the world. . ."*

____

for the first time, in *print,* in *Esot. Buddhism.* All she asserts is, that *it is not for the first time* that they were *given out* to *a European,* and by the latter to other Europeans. Between "publishing" and "giving out" there is a decided difference; an admirable *peg,* at any rate, for our common enemies to hang their captious cavils upon. It is not the writer of *The Secret Doctrine,* moreover, who was the first to put such a natural interpretation upon the sentence used by our esteemed friend and correspondent, but, verily, sundry critics *outside* of, as also *within* the Theosophical Society. It is no personal question between Mr. Sinnett and H. P. Blavatsky, but between these two individuals on the one hand and their critics on the other; the former being both in duty bound—as theosophists and believers in the esoteric teaching—to defend the Sacred Doctrine from side attacks—*via* its expounders.—ED.]

* This proves, firstly, that the desire to defend, in print, a friend and co-worker *quand même,* even when he is not entirely right, is always injudicious; and secondly, that experience comes with age. "The good advocate not only heares, but examines his case, and pincheth the cause where he fears it is foundred"—Fuller teaches. We proved no "good advocate," and now bear our *Karma* for it; from an "advocate" we have become a "defendant."—[ED.]

In regard to my "unfortunate title," which was (as you know, I think) approved when first proposed without any question arising as to the two "d's"—you say in *The Secret Doctrine:*

"It has enabled our enemies to find an effective weapon against theosophy; because, as an eminent Pali scholar very pointedly expressed it, there was in the volume named "neither esotericism nor Buddhism." *

It happens that you discussed the same criticism in an article in *The Theosophist* for November, 1883. Your text on that occasion was an article in the *St. James' Gazette,* which you attributed to Dr. Rhys-Davids, and you wrote:

"But before the Orientalists are able to prove that the doctrines as taught in Mr. Sinnett's exposition are 'not Buddhism, esoteric or exoteric,' they will have to make away with the thousands of Brahmanical Adwaitee and other Vedantin writings—the works of Sankaracharya in particular,—from which it can be proved that precisely the same doctrines are taught in those works, esoterically."†

You spoke, in the course of the article, of the very remark you now find to be "very pointed," + as "such a spiteful and profitless criticism" to attribute it to the pen of the great Pali scholar.

---

* [Vol. I, p. xvii.]

† [Collected Writings, Vol. V, p. 344.]

‡ So we say now. Not a word of what we wrote *then* do we repudiate here; and *The Secret Doctrine* proves it. But this does not clash at all with the fact that, once made public, no doctrine can be referred to any longer as "esoteric." The esoteric tenets revealed—both in *Esoteric Buddhism* and *The Secret Doctrine* have become *exoteric* now. Nor does a remark cease to be "spiteful" for being "very pointed," *e.g.,* most of Carlyle's remarks. A few years ago, at a time when our doctrines were hardly delineated and the Orientalists knew nothing of them, any such premature discussion and criticism were

"profitless." But now, when these doctrines have spread throughout the whole world, unless we call things by their true names, and admit our mistakes (for it was one, to spell "Budhism," *Buddhism*—a mistake, moreover, distinctly attributed *to ourselves*, "theosophists of India," *vide* page xviii, Vol. I of *The Secret Doctrine,* and *not at all to Mr. Sinnett*), our critics will have an undeniable right to charge us with sailing under *false* colours.

____

The propriety of the title given to my book was discussed in an article in *The Theosophist* for June, 1884, when an editorial note was appended, in the course of which the writer said:

"The name given to Mr. Sinnett's book will not be misleading or objectionable when the close identity between the doctrines therein expounded and those of the ancient Rishis of India is clearly perceived." *

These extracts seem to show that the unfavourable view of *Esoteric Buddhism* now presented to the readers of *The Secret Doctrine* can only have been developed in your mind within a comparatively recent period. † Satisfied with the assurance conveyed to me— as explained in the preface to the sixth edition—by the reverend teacher from whom its substance was derived—that the book was a sound and trustworthy presentation of his teachings as a whole,

____

Nothing more fatal to our cause could ever happen. If we would be regarded as *theosophists,* we have to protect THEOSOPHY; we have to defend our colours before we think of defending our own petty personality and *amour propre,* and should be ever ready to sacrifice ourselves. And this is what we have tried to do in the *Introduction* to *The Secret Doctrine.* Poor is that standard-bearer who shields his body from the bullets of the enemy with the sacred banner entrusted to him!—[ED.]

* The Rishis having nought to do with "Buddhism," the religion of Gautama Buddha, this question shows plainly that the mistake involved in the double "d" had not yet struck the writer as forcibly as it has done later.—[ED.]

[The quoted passage is from an editorial note signed T. S. which was appended to an article entitled "Esoteric Buddhism and Hinduism," signed by "A Brahman Theosophist" (*The Theosophist*, Vol. V, June, 1884, pp. 223-25). The initials T. S. were evidently used by T. Subba Row, and the editorial note referred to is included in the collection known as the *Esoteric Writings of T. Subba Row* (2nd ed., 1931).—*Compiler*.]

† This is an error. What we say now in *The Secret Doctrine* is what we *knew,* but kept silent upon ever since the *first year* of the publication of *Esoteric Buddhism;* though we confess we have not realised the importance of the mistake as fully from the beginning as we do now. It is

____

that would never have to be remodelled or apologised for,* I have been content, hitherto, to leave unnoticed every other criticism that it has called forth. I have known all along that it contained errors which initiates would detect, but by the time any student might be in a position to appreciate these he would be independent

---

the number of criticisms received in private letters and for publication in *Lucifer,* from friends as well as from foes, that forced us to see the question in its true light. Had they (the criticisms) been directed only against us *personally* (Mr. Sinnett and H. P. Blavatsky) they would have been left entirely unnoticed. But as all such had a direct bearing upon the doctrines taught—some persisting in calling them *Buddhism,* pure and simple, and others charging them with being a *new-fangled doctrine* invented by ourselves and fathered upon Buddhism—the danger became imminent, and a public explanation was absolutely necessary. Moreover, the impression that it was a very materialistic teaching—*Esoteric Buddhism* being accused of upholding the Darwinian hypothesis—spread from the Indian and Vedantin to almost all the European theosophists. This had to be refuted, and—we do so in *The Secret Doctrine*.—[ED.]

* No one has ever dreamt of denying that *Esoteric Buddhism* was a "trustworthy presentation" of the Master's teachings *as a whole.* That which is asserted is simply that some *personal* speculations of its author were faulty, and led to erroneous conclusions, (*a*) on account of their incompleteness, and (*b*) because of the evident anxiety to reconcile them with modern *physical* science, instead of metaphysical philosophy. Very likely errors, emanating from a desire diametrically opposite, will be found in *The Secret Doctrine.* Why should any of us—aye, even the most learned in occult lore among theosophists—pose for infallibility? Let us humbly admit with Socrates that "all we know is, that *we know nothing*"; at any rate nothing in comparison to what we have still to learn.—[ED.]

---

of its guidance, and till then he could not be embarrassed * by them. Now however, I regret to find that *The Secret Doctrine* is not merely concerned to expand and develop the earlier teaching—a task which I should be the first to recognise could be performed by no one more efficiently than by yourself—but paves the way for its expositions by remarks on *Esoteric Buddhism* which are not in the nature of fresh revelations concerning what are, doubtless, its many shortcomings, but are in the nature of disparagements† which you have, on former occasions rebuked others for putting forward.

You say—in objecting to my title—"the esoteric truths, presented in Mr. Sinnett's work, had ceased to be esoteric from the moment they were made public." Is not that an odd objection to appear on the first page of a book called "The *Secret* Doctrine." Has the doctrine ceased to deserve that designation from the date at which your own book appeared? ‡

---

* Not "embarrassed," but *misled*—and it is precisely this which has happened.—[ED.]

† We demur to the expression. No "disparagement" whatever is meant, but simply an

attempt is made to make certain tenets taught in our respective works more clear. Without such explanations, the statements made by both authors would be unavoidably denounced as contradictory. The general public rarely goes to the trouble of sifting such difficult metaphysical questions to the bottom, but judges on appearance. We have to acquaint first the reader with all the sides and aspects of a teaching before we allow him to accept or even to see in one of such a *dogma*.—[ED.]

‡ It *has,* most unquestionably, if logic deserves its name. Our correspondent would have hardly made this query, intended as a hit and a satire, had he paid attention to what is said on pages xvii-xviii (the first and the second) of the *Introduction* to *The Secret Doctrine,* namely—"'Esoteric Buddhism' was an excellent work with a very unfortunate title, though *it meant no more* than does the title of this work, the '*Secret* Doctrine'"; which means, if anything, that no more than "*Esoteric* Buddhism" are those portions of the "Secret Doctrine"

____

These questions however are all of minor importance, though it puzzles me to understand why your view of them should have been so diametrically reversed from what it was a few years ago. * I might hardly have written this letter at all, but for a passage in *The Secret Doctrine* referring to *Esoteric Buddhism* that occurs on page 169. There you suggest that my own attempt to explain planetary evolution fails for want of being sufficiently metaphysical, and you quote a phrase from me—"on pure metaphysics of that sort we are not now engaged"—in connexion with a passage from one of the letters of instruction I received when the book was under preparation. "And in such case," you say, "as the Teacher remarks in a letter to him, 'Why this preaching of our doctrines, all this uphill work and swimming *in adversum flumen*?'" † Any reader will imagine that the passage quoted from the letter had reference to the passage quoted from the book.‡ Nothing can be further from the fact. My remark about not being "then" concerned with "pure metaphysics" had a limited and specific application, and on the next page I see that I have dealt with that period before the earliest manifestations of Nature on the plane of the senses, when the work of evolution going on was concerned "with the elemental forces that underlie the phenomena of Nature as visible now and perceptible to the senses of Man." §

From time to time, amongst criticisms of *Esoteric Buddhism* that have appeared to me misdirected, I have heard this charge—that I have not appreciated the great doctrine metaphysically, that I have

____

now explained in our volumes *any longer* "*secret*"—since *they are divulged.* We appeal to logicians and literary critics for a decision.—[ED.]

* *Vide Supra* notes: the reasons are now explained. —[ED.]

† [This sentence occurs in *The Mahatma Letters to A. P. Sinnett,* p. 193. Some, notably the Hare Brothers, in their hostile work entitled *Who Wrote the Mahatma Letters*? (by H. E. and W. L. Hare, London: Williams and Norgate, 1936), have asserted that the Latin expression in this sentence was no better than "dog-Latin." This criticism is entirely unwarranted. *In adversum flumen* means *into* the current or stream flowing against one, while *in adverso flumine*—as has been suggested for the correct expression—means *in* the opposing current or stream. Both are good Latin and occur in a number of passages from the Classics.—*Compiler*]

‡ This remark of the Master was made in a general not in any specific application. But what of that ?—[ED.]

§ [*Esoteric Buddhism*, American edition, p. 87.—*Compiler*.]

____

materialised its conceptions. I do not think I have ever before put pen to paper to combat this idea, though it has always struck me as curiously erroneous; but when language from yourself seems to fortify the impression I refer to, it is high time for me to explain, at any rate, my own attitude of mind.*

The charge of materialising the doctrine seems to me to arise entirely from the fact that I have partially succeeded in making some parts of it intelligible. The disposition to regard vagueness of exposition as equivalent to spirituality of thought is very widely spread; and multitudes of people are unaccustomed to respect any phraseology that they find themselves enabled to understand. Unused to realise a thought with precision of imaginative insight, they fancy if it is presented vividly to the mind that it must have lost caste in the realms of idealism. They are used to regarding a brick as something with a definite shape and purpose, and an idea as a Protean shadow. Give the idea a specific plan in Nature, and it will seem

____

* Once more we beg to assure our friend and colleague, Mr. Sinnett, that in saying what is said in *The Secret Doctrine* we did not for one moment contemplate the remarks as expressive of our *own personal objections*—seeing we know our correspondent's ideas too well to have any. They were addressed to and directed against our benevolent critics: especially those who, with an impartiality most admirable, though worthy of a better fate, try to hit us both, and through us to upset the Esoteric Doctrine. Has not the latter been proclaimed by a number of well-wishers as an invention of H. P. Blavatsky's? Did not even an admirably clever and learned man—the late C. W. King—claim, in his *The Gnostics and their Remains* [Preface, p. ix], to have ". . . reason for suspecting that the Sibyl of Esoteric Buddhism [i.e., your humble servant] drew the first notions of her new religion from the analysis of the Inner Man [to wit our seven principles], as set forth in my [his] first edition"! This—because the most philosophical Gnostic works, especially the doctrines of Valentinus and Marcus—are full of our archaic esoteric ideas. Forsooth, it is high time that the defendant, also, should "rise and explain" her attitude in *The Secret Doctrine*, regardless of any one's (even her own) personality!—[ED.]

____

to them materialised, even if concerned with conditions of life as remote from materiality as Devachanic emotion.

The succession of Cause and Effect seems itself materialised—in the mental

atmosphere I am discussing—if it is represented, in its most interesting aspect, as forcing its way from one plane of nature to another.

For readers of this temperament *Esoteric Buddhism* may be materialistic; but as I venture to believe that it has been a bridge which has conducted many, and may bear many more, across the chasm which divides the interests and materialism of this life, from the realms of spiritual aspiration beyond, I have not yet seen reason to regret the mould in which it was cast, even though some of those who have used it in their time now despise its materialistic construction. * It would load your paper too heavily if I quoted passages to show how constantly I really emphasised the non-material aspects of its teaching; but I may perhaps be allowed one from the closing sentences of the chapter on "the universe," in which I say:—"It"—the doctrine of` the Esoteric Wisdom—"stoops to materialism, as it were, to link its methods with the logic of that system, and ascends to the highest realms of idealism to embrace and expound the most exalted aspirations of spirit." †

The truth of the whole matter is admirably expressed in a comprehensive sentence at the end of a long article on "The Metaphysical Basis of *Esoteric Buddhism*," which appeared in *The Theosophist* for May, 1884, with the suggestive signature, Damodar K. Mavalankar. This runs:—

"The reader will now perceive that *Esoteric Buddhism* is not a system of materialism. It is, as Mr. Sinnett calls it, 'transcendental Materialism,' which is non-materialism just as the absolute consciousness is non-consciousness. . ." ‡

____

* No one we know of "despises," but many, on the other hand, *rejoice,* and very much so, at being able to refer to it as "materialistic." It was high time to disabuse and contradict them; and this letter from our correspondent, setting forth his true views and attitude *for the first time*, is one of the first good fruits produced by our remarks in *The Secret Doctrine.* It is an excellent check on our mutual enemies.—[ED.]

† [page 262, in 6th ed.]

‡ These are the *verbatim* expressions of your friend and humble servant, the Editor. Damodar only repeated our views. But the "Damodars" are few, and there

____

Any vindication of oneself must be a repulsive task. For many reasons I would rather have left all such questions alone, but to ignore unfavourable comments when these proceed from your own pen would be to treat them with less respect than is embodied in my present remarks.

In conclusion, since *The Secret Doctrine* so frequently discusses what *Esoteric Buddhism* meant to say as regards Darwinian evolution, let me endeavour to elucidate that point. The teaching I received on the subject of race evolution was very elementary. It was not exactly "fragmentary" (as has sometimes been said), but it was a skeleton statement, as regards all the problems of "Cosmogenesis," consequently it dealt merely with that cosmic progress of the spiritual inquiry through the various kingdoms of Nature which, beginning (on the material plane) with the mineral, culminates in Man. It follows from this elementary statement that at some stage of the great evolutionary process there is an ascent from the animal to the human kingdom,* never mind

where the transition is effected.

---

were, as our correspondent well knows, other Brahmins in England, who were the first to proclaim *Esoteric Buddhism materialistic to the core,* and who have always maintained this idea in others.—[ED.]

* At the stage of the first Round, and partially at the second, never during any stage of the *Fourth* Round. A purely *mathematical* or rather algebraical reason exists for this:—The present (our) Round being the middle Round (between the 1st, 2nd, and 3rd, and the 5th, 6th, and 7th) is one of adjustment and final equipoise between Spirit and matter. It is that point, in short, wherein the reign of *true* matter, its grossest state (which is as unknown to Science as its opposite pole—homogeneous matter or substance) stops and comes to an end. From that point physical man begins to throw off "coat after coat," his material molecules for the benefit and subsequent formation or clothing of the animal kingdom, which in its turn is passing it on to the vegetable, and the latter to the mineral kingdoms. Man having evoluted in the *first* Round from the animal *via* the two other kingdoms, it stands to reason that in the present Round he should appear *before* the animal world of *this* manvantaric period. But see *The Secret Doctrine* for particulars.—[ED.]

There the teaching vindicated the spirit of the Darwinian idea * though the further illumination now cast upon the subject by your present work shows that many specific conjectures of Darwinism are erroneous, and its application to the human evolution of this world period altogether misleading. It is needless to say that I was not furnished with the later teaching on this subject when *Esoteric Buddhism* was written, therefore of course my own impression at the time was that the doctrine supported the Darwinian hypothesis, as a general idea. I never heard a word breathed in India, when writing *Esoteric Buddhism,* to the contrary effect.†

Nor was the point worth raising then. My readers had to be made acquainted with the primary principles of Karma, reincarnation and cosmic progress towards superior conditions of existence. All the cosmo-genesis that was essential to the comprehension of these principles was supplied in the teaching as given. Much was left for further development, for later opportunities. The first book of Euclid cannot also contain the second, third and fourth. In *The Secret I)octrine* I have no doubt we are furnished with esoteric teaching, which is the analogue of the more advanced geometry. Probably it will be least appreciated by those who read its opening pages as warning them off the subject of triangles.

Yours very respectfully,
A. P. SINNETT.

---

* What did Darwin, or what Darwinians know of our esoteric teaching about "Rounds"! The "Spirit" of the Darwinian idea, is an *Irish bull,* in this case, as that "Spirit" is materialism of the grossest kind.—[ED.]

† The reason for this also is stated in *The Secret Doctrine.*

OUR CLOSING REMARK

We thank Mr. Sinnett, with all our heart, for this letter. Better late than never. On page 186 of Vol. I of our *Secret Doctrine,* now just published, we quote from a letter of a member of the T. S., who wrote: "I suppose you realize that three-fourths of Theosophists and even outsiders imagine that, as far as the evolution of man is concerned, Darwinism and Theosophy kiss one another" in *Esoteric Buddhism.* We repudiate the idea most vehemently on the same page, but our negation would not go

188

very far without that of Mr. Sinnett. The letter containing the above quoted sentence was written more than two and a half years ago; and our denial, notwithstanding the same charge of Darwinism and materialism in *Esoteric Buddhism,* was maintained by the same writer and supported by many others. Thus it was indispensable for the good of the Cause that Mr. Sinnett should deny it over his own signature. Our object is accomplished, for the author of *Esoteric Buddhism* has now solemnly repudiated the charge, and we hope to receive no more such flings at our philosophical beliefs.

We close by thanking our esteemed correspondent once more for the indulgent spirit in which he deals with our remarks, but which, to our regret, he very erroneously attributes to a personal feeling due to some unwarrantable change in our attitude towards himself. We repudiate such a charge, and hope that our explanations will dissipate the last vestiges of any such suspicion.—[ED.]

____

Collected Writings VOLUME X

November, 1888

MISCELLANEOUS NOTES

[*Lucifer,* Vol. III, No. 15, November, 1888, p. 255]

[Regarding Tookaram Tatya, head of the Theosophical Publication Fund at Bombay] The most active and indefatigable of all our Bombay Theosophists in the spread of Sanskrit and theosophical literature. The good he does to the poor and the distressed, in his Homoeopathic *Free* Dispensaries—they, the sufferers, alone know. May he be rewarded as he deserves.

Collected Writings VOLUME X

November, 1888

CASTING OFF

[*Lucifer*, Vol. III, No. 15, November, 1888, pp. 256-57]

If King Henry VIII, the much-married king of England, stopped in some of his proceedings for divorce, or at least was stopped by the ecclesiastical authorities at the first of his acts, and was warned by them that his divorce with Catherine of Aragon was contrary to the laws of God, and could hardly be made by any sort of *modus vivendi* to fit in with the laws of men, King Milan of Servia has certainly sent in a greater amount of tickets to entitle him to a final "distribution of gifts."

I wish that some authority from the Editorial chair of *Lucifer* would tell me whether the recent action of King Milan of Servia will not entail upon him a *Karma,* a never-ending penalty of remorse, shame, and future sorrow, for the cruel and unjustifiable act which he has committed by the divorce of his Queen Nathalie.

I would like to know whether the Russian Christian Church, as well as the West, considers marriage as a thing which may not be cast aside by the decision of a civil tribunal. Your own creed of the Russian Church appears to my unassisted intellect to be emphatic, pronounced, and unchanging.

I quote from the creed of the Russian Church:—

> "ἐφ' ὅρον ζωῆς αὐτῶν εἰς κάθα κινδυνον, δὲν ἐξαφίνωται ὁ ἕνας τὸν ἄλλον ὕστερον δὲ βεβαιώνεται."

"Ad finem usque vitae, quocunque rerum discrimine, constanter servaturus, nec alter alterum deserturus sit." ("The Orthodox Confession of the Eastern Church, A. D. 1643," in P. Schaff, *A History of the Creeds of Christendom,* 3 vols., 8vo. London, 1877; Vol. II, p. 393.)

I may also state that there is not a single Latin priest who would dare to contravene the commands of his church by pronouncing a divorce *a vinculo matrimonii* in a case like that of King Milan. They are much too careful of the words "Whom God has joined together, let no man put asunder." Surely the Russian Church has the same pure tradition. If the old Patriarchs of Constantinople could speak, their voices would be emphatic to declare that the sacramental ties of marriage arc eternal and indissoluble, and that their authority has been decreed by the oracular and changeless fiat of everlasting veracity.

Some of the inferior Jew papers in London have recently had letters on the subject "Is Marriage a Failure?" But they have in this respect often confused the civil and religious ties. In the marriage of King Milan we have both. He may be civilly allowed to emulate King Solomon, but religiously he has only one wife, from whom he *is* now divorced.

Let us now consider the matter. The world, at the end of the present century, and approaching its descending cycle, gradually becomes worse and worse as artificial civilization progresses, and moral improvement diminishes. We see this in the tendency for facilitating divorce, either in Servia or in England, the less attention paid to individual aspirations after holiness, and the probability that the next generation will

be a great deal worse than the present. We live in a time when the words of Horace,

> Aetas parentium, peior avis, tulit
> Nos nequiores, mox daturos
> Progeniem vitiosiorum,*

are deeply applicable to us, and those who are born of us, and then the action of men like King Milan is only a forecast of the future, when the coming race "*Sans Dieu, sans foi, sans loi*" shall preach "the principles of 1789," "Liberty, Equality, and Fraternity." Liberty, each to select his own punishment; Equality, before the throne of some self-invoked infernal power; Fraternity, such as was that of Cain towards Abel.

Still, for those who do not contemplate decay on a large scale, it is hard to perceive individual instances of blasphemy and immorality, and harder that they should have the sanction of any religious body.

The old feeling of chivalry in the West makes me inclined to break a lance for the divorced Queen of Servia, and by advocating her strive

> "For the cause that lacks assistance,
> From the wrong that needs resistance,
> To the future in the distance,
> And the good that we can do."

C. CARTER BLAKE.

EDITOR'S NOTE

There is no "authority" on ecclesiatical law in the "editorial chair of *Lucifer*." The present editor recognizes no such laws, rejects and cares very little about

---

* [Horace, *Odes,* Book III, vi, 45-48; the first line being: *damnosa quid non imminuit dies*? In English: "What do the ravages of time not injure? Our parents' age, worse than our grandsires', has brought forth us less worthy and destined soon to yield an offspring still more wicked."—*Compiler*.]

---

them. But there are laws of honour, and honour—"stands at another bar than that of laws," whether social or ecclesiastical. And there is a woman in the said editorial chair, whose whole being revolts against such an infamous act of despotism and injustice as perpetrated by Milan of Servia, he who claims to reign "by the grace of God" and sticks fast to his throne only by the abject cowardice of his subjects. Of crowned despots, sots and even snobs, there were many, but hitherto even they had tried to preserve an *appearance,* at least, of honour. In our modern day, however, it becomes a matter for serious consideration, whether honour is ever to *be found, to a dead certainty, at home*—anywhere, except perchance among thieves! We live in a strange world of incongruity and paradox. When one knows that upon discovering a *sharper* in their midst,

even the members of the poorest club would not fail to kick him out, one can only stare in finding all the modern sovereigns, great or small, remaining undisturbed and quite unconcerned before the perpetration of the most brutal act of licentiousness and abuse of power *by one of their own* fraternity. That Milan, the lineal descendant of swineherds is *no* gentleman—though his late uncle Michael Obrenovitch was decidedly one—is no wonder. But that other Kings and Emperors, some of whom boast of a long lineage of knightly ancestors and "kings *gentiluomini*"—should allow such an unprecedented outrage upon a woman, a Queen, innocent and pure as few, go unpunished—is most marvellous—even in this age of depravity, and Crowns sold at auction.

> "O, that estates, degrees, and offices,
> Were not derived corruptly! and that dear honour
> Were purchased by the merit of the wearer!"

But, since the day of Solon, to paraphrase him: "Honours created far exceed those that are achieved."

To the second question of our correspondent, we answer—"most decidedly, the Greek Church would countenance and permit no such breaking of her laws. Nor shall the St. Petersburg *Metropolitan* or his Synod

ever recognize the act of the Servian Theodosius; who is officially branded by that Synod, hence by the press, as the "*pseudo*-Metropolitan." The orthodox Greek Church is greater than Milan, "King" of a kingdom from an *opéra comique.* But what of that? Russia does not recognize Ferdinand of Coburg; yet the Austrian usurpator rules to this day over Bulgaria, the land of Brigands and Generals Boum-boum. The Synod of Russia is not what it was only thirty years ago, when no divorce could be obtained on any consideration, and divorce plans were smashed against the Synodical rock even when backed up by the Imperial will and protection. Now things have changed. One can obtain a divorce in Russia as easily as in the United States. Russia is getting *civilized,* you see. The government may protect and defend Queen Nathalie, but Russia will not go to war to punish a—Milan. Yet the religious feeling is strong both in Russia and Servia. . . .

It remains to be seen what the Servians will do. Ah, *now* is a fine and easy-going time for the Milans and—"Jack the Rippers."

FACSIMILE OF DOCUMENT APPOINTING WILLIAM QUAN JUDGE
SOLE REPRESENTATIVE OF THE ESOTERIC SECTION IN AMERICA

Collected Writings VOLUME X

December, 1888

[THE ESOTERIC SECTION AND WILLIAM QUAN JUDGE]

[The document reproduced in facsimile on the opposite page is in the Archives of the former Point Loma Theosophical Society, and was published in *The Theosophical Forum,* Vol. XXV, No. 12, December, 1947. Its text, without facsimile, was originally published in an undated E. S. T. Circular, issued almost immediately after May 27, 1891, the date on which a full meeting of the E. S. Council, appointed by H. P. B., was held at the Headquarters of the Theosophical Society in Europe, 19, Avenue Road, London, England, following H.P.B.'s passing.—*Compiler*.]

KNOW DARE

[SEAL]

WILL SILENCE

Esoteric [TS] Section

As Head of the Esoteric Section of the Theosophical Society I hereby declare that William Q. Judge of New York, U.S., in virtue of his character as a chela of thirteen years standing and of the trust and confidence reposed in him, is my only representative for said Section in America and he is the sole channel through whom will be- sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. * * * *Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society.* * * *

H. P. BLAVATSKY∴

[Seal]

Collected Writings VOLUME X
December, 1888

IS DENUNCIATION A DUTY?

[*Lucifer,* Vol. III, No. 16, December, 1888, pp. 265-273]

> "Condemn no man in his absence; and when forced to reprove, do so to his face, but gently, and in words full of charity and compassion. For the human heart is like the Kusûli plant: it opens its cup to the sweet morning dew, and closes it before a heavy shower of rain."
>
> —BUDDHIST PRECEPT.
>
> "Judge not, that ye be not judged."
>
> —CHRISTIAN APHORISM.

Not a few of our most earnest Theosophists feel themselves, we are sorry to hear, between the horns of a dilemma. Small causes will at times produce great results. There are those who would jest under the cruelest operation, and remain cool while having a leg amputated, who would yet raise a storm and renounce their rightful place in the kingdom of Heaven if, to preserve it, they had to keep silent when somebody treads on their corns.

In the 13th number of *Lucifer* (Vol. III September, page 63), a paper on "The Meaning of a Pledge" was published. Out of the seven articles (six only were given out) which constitute the entire Pledge, the 1st, 4th, 5th, and especially the 6th, require great moral strength of character, an iron will added to much unselfishness, quick readiness for renunciation and even self-sacrifice, to carry out such a covenant. Yet scores of Theosophists have cheerfully signed this solemn "Promise" to work for the good of Humanity forgetful of Self, without one word of protest—save on one point. Strange to say, it is rule the third which in almost every case makes the applicant hesitate and show the white feather. *Ante tubam trepidat:* the best and kindest of them feels alarmed; and he is as overawed before the blast of the trumpet of that third clause, as though he dreaded for himself the fate of the walls of Jericho!

What is then this *terrible* pledge, to carry out which seems to be above the strength of the average mortal? Simply this:—

"I PLEDGE MYSELF NEVER TO LISTEN WITHOUT PROTEST TO ANY EVIL THING SPOKEN OF A BROTHER THEOSOPHIST, AND TO ABSTAIN FROM CONDEMNING OTHERS."

To practise this golden rule seems quite easy. To listen without protest to evil said of *any one* is an action which has been despised ever since the remotest days of Paganism.

"To hear an open slander is a curse,
But not to find an answer is a worse," . . .*

says Ovid. For one thing, perhaps, as pointedly remarked by Juvenal, because:

"Slander, that worst of poisons, ever finds
An easy entrance *to ignoble minds* . . ." †

—and because *in antiquity,* few liked to pass for such—minds. But now! . . . .

In fact, the duty of defending a fellow-man stung by a poisonous tongue during his absence, and to abstain, in general, "from condemning others" is the very life and soul of practical theosophy, for such action is the handmaiden who conducts one into the narrow Path of the "higher life," that life which leads to the goal we all crave to attain. Mercy, Charity and Hope are the three goddesses who preside over that "life." To "abstain" from condemning our fellow beings is the tacit assertion of the presence in us of the three divine

* [Not identified in Ovid's works.—*Comp*.]

† [This passage is probably a rendering of Juvenal's *Satires,* XIV, 173-76: "inde fere scelerum causae, nec plura venena miscuit aut ferro grassatur saepius ullum humanae mentis vitium quam saeva cupido inmodici census."—*Compiler*.]

Sisters; to condemn on "hearsay" shows their absence. "Listen not to a tale bearer or slanderer," says Socrates. "For, as he discovereth of the secrets of others, so he will thine in turn." Nor is it difficult to avoid slander-mongers. Where there is no demand, supply will very soon cease. "When people refrain from *evil-hearing,* then evil speakers will refrain from evil-talking," says a proverb. To condemn is to glorify oneself over the man one condemns. Pharisees of every nation have been constantly doing it since the evolution of intolerant religions. Shall we do as they?

We may be told, perhaps, that we ourselves are the first to break the ethical law we are upholding. That our theosophical periodicals are full of "denunciations," and *Lucifer* lowers his torch to throw light on every evil, to the best of his ability. We reply—this is quite another thing. We denounce indignantly systems and organisations, evils, social and religious—*cant* above all: we abstain from denouncing persons. The latter are the children

of their century, the victims of their environment and of the Spirit of the Age. To condemn and dishonour a man instead of pitying and trying to help him, because, being born in a community of lepers he is a leper himself, is like cursing a room because it is dark, instead of quietly lighting a candle to disperse the gloom. "Ill deeds are doubled with an evil word"; nor can a general evil be avoided or removed by doing evil oneself and choosing a scape-goat for the atonement of the sins of a whole community. Hence, we denounce these communities, not their units; we point out the rottenness of our boasted civilisation, indicate the pernicious systems of education which lead to it, and show the fatal effects of these on the masses. Nor are we more partial to ourselves. Ready to lay down our life any day for THEOSOPHY—that great cause of the Universal Brotherhood for which we live and breathe—and willing to shield, if need be, every true theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual

loosening and undermining of the original system by the sophistry of many of its highest officers. We bear our Karma for our lack of humility during the early days of the Theosophical Society; for our favourite aphorism: "See, how these Christians love each other" has now to be paraphrased daily, and almost hourly, into: "Behold, how our Theosophists love each other." And we tremble at the thought that, unless many of our ways and customs, in the Theosophical Society at large, are amended or done away with, *Lucifer* will one day have to expose many a blot on our own escutcheon—*e.g.,* worship of Self, uncharitableness, and sacrificing to one's personal vanity the welfare of other Theosophists—more "fiercely" than it has ever denounced the various shams and abuses of power in state Churches and Modern Society.

Nevertheless, there are theosophists, who forgetting the beam in their own eye, seriously believe it their duty to denounce every mote they perceive in the eye of their neighbour. Thus, one of our most estimable, hardworking, and noble-minded members writes, with regard to the said 3rd clause:—

> The "Pledge" binds the taker never to speak evil of anyone But I believe that there are occasions when severe denunciation is a duty to truth. There are cases of treachery, falsehood, rascality in private life which should be denounced by those who are certain of them; and there are cases in public life of venality and debasement which good citizens are bound to lash unsparingly. Theosophic culture would not be a boon to the world if it enforced unmanliness weakness, flabbiness of moral texture. . . . .

We are sincerely sorry to find a most worthy brother holding such mistaken views. First of all, poor is that theosophic culture which fails to transform simply a "good citizen" of his own native country into a "good citizen" of the world. A true theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow men, without distinction of race, creed, caste or colour, than to be merely a good patriot, or

still less, a

partisan. To mete one measure for all, is holier and more divine than to help one's country in its private ambition of aggrandizement, strife or bloody wars in the name of GREEDINESS and SELFISHNESS. Severe denunciation is a duty to truth." It is; on condition, however, that one should denounce and fight against the *root* of evil and not expend one's fury by knocking down the irresponsible blossoms of its plant. The wise horticulturist uproots the parasitic herbs, and will hardly lose time in using his garden shears to cut off the heads of the poisonous weeds. If a theosophist happens to be a public officer, a judge or magistrate, a barrister or even a preacher, it is then, of course his duty to his country, his conscience and those who put their trust in him, to "denounce severely" every case of "treachery, falsehood and rascality" *even* in private life; but—*nota bene*—only if he is appealed to and called to exercise his legal authority, not otherwise. This is neither "speaking evil" nor "condemning," but truly working for humanity; seeking to preserve society, which is a portion of it, from being imposed upon, and protecting the property of the citizens entrusted to their care as public officers, from being recklessly taken away. But even then the theosophist may assert himself in the magistrate, and show his mercy by repeating after Shakespeare's severe judge: "I show it most of all when I show justice."

But what has a "working" member of the Theosophical Society independent of any public function or office, and who is neither judge, public prosecutor nor preacher, to do with the misdeeds of his neighbours? If a member of the T.S. is found guilty of one of the above enumerated or some still worse crime, and if another member becomes possessed of irrefutable evidence to that effect, it may become his painful duty to bring the same under the notice of the Council of his Branch. Our Society has to be protected, as also its numerous members. This, again, would only be simple justice. A natural and truthful statement of facts cannot be regarded as "evil speaking" or as a condemnation of one's brother.

Between this, however, and deliberate backbiting there is a wide chasm. Clause 3 concerns only those who being in no way responsible for their neighbour's actions or walk in life, will yet judge and condemn them on every opportunity. And in such case it becomes—"slander" and "evil speaking."

This is how we understand the clause in question; nor do we believe that by enforcing it "theosophic culture" enforces "unmanliness, weakness or flabbiness of moral texture," but the reverse. True courage has naught to do, we trust, with denunciation; and there is

little manliness in criticizing and condemning one's fellow men behind their backs, whether for wrongs done to others or injury to ourselves. Shall we regard the unparalleled virtues inculcated by Gautama the Buddha, or the Jesus of the Gospels as "unmanliness"? Then the ethics preached by the former, that *moral code* which Professor Max Muller, Burnouf and even Barthélemy Saint-Hilaire have unanimously pronounced *the most perfect which the world has ever known,* must be no better than meaningless words, and the Sermon on the Mount had better never have been written at all. Does our correspondent regard the teaching of non-resistance to evil, kindness to all creatures, and the sacrifice of one's own self for the good of others as weakness or unmanliness? Are the commands, "Judge not that ye be not judged," and, "Put up again thy sword . . . for all they that take the sword shall perish with the sword," to be viewed as "flabbiness of moral texture" or as *the voice of Karma*?

But our correspondent is not alone in his way of thinking. Many are the men and women, good, charitable, self-sacrificing and trustworthy in every other respect, and who accept unhesitatingly every other clause of the "Pledge," who feel uneasy and almost tremble before this special article. But why? The answer is easy: simply *because they fear an unconscious* (to them), *almost unavoidable* PERJURY.

The moral of the fable and its conclusion are suggestive. It is a direct blow in the face of Christian

education and our civilized modern society in all its circles and in every *Christian* land. So deep has this moral cancer—the habit of speaking uncharitably of our neighbour and brother at every opportunity—eaten into the heart of all the classes of Society, from the lowest to the very highest, that it has led the best of its members to feel diffident of their tongues! They *dare not trust themselves* to abstain from condemning others—from mere force of habit. This is quite an ominous "sign of the times."

Indeed, most of us, of whatever nationality, are born and brought up in a thick atmosphere of gossip, uncharitable criticism and wholesale condemnation. Our education in this direction begins in the nursery, where the head nurse hates the governess, the latter hates the mistress, and the servants, regardless of the presence of "baby" and the children grumble incessantly against the masters, find fault with each other, and pass impudent remarks on every visitor. The same training follows us in the class room, whether at home or at a public school. It reaches its apex of ethical development during the years of our education and practical religious instruction. We are soaked through and through with the conviction that, though ourselves "born in sin and total depravity," our religion is the only one to save us from eternal damnation, while the rest of mankind is predestined from the depths of eternity to inextinguishable hell-fires. We are taught that slander of every other people's Gods and religion is a sign of reverence for our own idols, and is a meritorious action. The "Lord God," himself, the "*personal* Absolute," is impressed upon our young plastic minds as ever backbiting and condemning those he created, as cursing the

stiff-necked Jew and *tempting* the Gentile.

For years the minds of young Protestants are periodically enriched with the choicest curses from the *Commination* service in their prayer-books, or the "denouncing of God's anger and judgments against sinners," besides eternal condemnation for most creatures; and from his birth the young Roman Catholic constantly hears threats

of curse and excommunication by his Church. It is in the Bible and Church of England prayer-books that boys and girls of all classes learn of the existence of vices, the mention of which, in the works of Zola, falls under the ban of law as immoral and depraving, but to the enumeration and the *cursing* of which in the Churches, young and old are made to say "Amen," after the minister of the meek and humble Jesus. The latter says, swear *not,* curse *not,* condemn *not,* but "love your enemies, bless them that curse you, do good to them that hate and persecute you." But the canon of the church and the clergyman tell them: Not at all. There are crimes and vices "for which ye affirm with your own mouths the curse of God to be due." (*Vide* "Commination Service.") What wonder that later in life, Christians piously try to emulate "God" and the priest, since their ears are still ringing with, "*Cursed be he* that removeth his neighbour's landmark," and "Cursed be he" who does this, that or the other, even "he that putteth his trust in man" (!), and with "God's" judgment and condemnations. They judge and condemn right and left, indulging in wholesale slander and "comminating" on their own account. Do they forget that in the last curse—the *anathema* against adulterers and drunkards, idolaters and extortionists—"the UNMERCIFUL and SLANDERERS" are included? And that by having joined in the solemn "amen" after this last *Christian* thunderbolt, *they have affirmed* "*with their own mouths the curse of God to be due*" on their own sinful heads?

But this seems to trouble our society slanderers very little. For no sooner arc the religiously brought up children of church-going people off their school benches, than they arc taken in hand by those who preceded them. Coached for their final examination in that school for scandal, called the world, by older and more experienced tongues, to pass Master of Arts in the science of cant and commination, a respectable member of society has but to join a religious congregation: to become a church-warden or lady patroness.

Who shall dare deny that in our age, modern society in its general aspect has become a vast arena for such moral murders, performed between two cups of five o'clock tea and amid merry jests and laughter? Society is now more than ever a kind of international shambles wherein, under the waving banners of drawing-room and church Christianity and

the cultured tittle-tattle of the world, each becomes in turn as soon as his back is turned, the sacrificial victim, the sin-offering for atonement, whose singed flesh smells savour in the nostrils of Mrs. Grundy. Let us pray, brethren, and render thanks to the God of Abraham and of Isaac that we no longer live in the days of cruel Nero. And, oh! let us feel grateful that we no longer live in danger of being ushered into the arena of the Colosseum, to die there a comparatively quick death under the claws of the hungry wild beasts! It is the boast of Christianity that our ways and customs have been wonderfully softened under the beneficent shadow of the Cross. Yet we have but to step into a modern drawing-room to find a symbolical representation, true to life, of the same wild beasts feasting on, and gloating over, the mangled carcasses of their best friends. Look at those graceful and as ferocious great cats, who with sweet smiles and an innocent eye sharpen their rose-coloured claws preparatory to playing at mouse and cat. Woe to the poor mouse fastened upon by those proud *Society felidae*! The mouse will be made to bleed for years before being permitted to bleed to death. The victims will have to undergo unheard-of moral martyrdom, to learn through papers *and friends* that they have been guilty at one or another time of life of each and all the vices and crimes enumerated in the Commination Service, until, to avoid further persecution, the said mice themselves turn into ferocious society cats, and make other mice tremble in their turn. Which of the two arenas is preferable, my brethren—that of the old pagan or that of Christian lands?

Addison had not words of contempt sufficiently strong to rebuke this Society gossip of the worldly Cains of both sexes.

> How frequently [he exclaims] is the honesty and integrity of a man disposed of by a smile or a shrug? How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper. Look. . . . how large a portion of chastity is sent out of the world by distant hints—nodded away, and cruelly winked into suspicion by the envy of those who are past all temptation of it themselves. How often does the reputation of a helpless creature bleed by a report—which the party who is at the pains to propagate it beholds with much pity and fellow-feeling—that she is heartily sorry for it—hopes in God it is not true!

From Addison we pass to Sterne's treatment of the same subject. He seems to continue this picture by saying:

> So fruitful is slander in variety of expedients to satiate as well as to disguise itself, that if those smoother weapons cut so sore, what shall we say of open and unblushing scandal, subjected to no caution, tied down to no restraints? If the one like an arrow shot in the dark does, nevertheless, so much secret mischief, this, like pestilence, which rages at noonday, sweeps all before it, levelling without distinction the good and the bad; a thousand fall beside it, and ten thousand on its right hand; they fall, so rent and torn in this tender part of them, so unmercifully butchered, as sometimes never to recover either the wounds or the anguish of heart which they have occasioned.

Such are the results of slander, and from the standpoint of Karma, many such cases *amount to more than murder in hot blood.* Therefore, those who want to lead the "higher

life" among the "*working* Fellows," of the Theosophical Society, must bind themselves by this solemn pledge, or, remain *droning* members It is not to the latter that these pages are addressed, nor would they feel interested in that question, nor is it an advice offered to the F.'s T.S. at large. For the "Pledge" under discussion is taken only by those Fellows who begin to be referred in our circles of "Lodges" as the "working" members of the T.S. All others, that is to say those Fellows who prefer to remain ornamental, and belong to the "mutual admiration" groups; or those

who, having joined out of mere curiosity, have, without severing their connexion with the Society, quietly dropped off; or those, again, who have preserved only a skin-deep interest (if any), a luke-warm sympathy for the movement—and such constitute the majority in England —need burden themselves with no such pledge. Having been for years the "Greek Chorus" in the busy drama enacted, now known as the Theosophical Society, they prefer remaining as they are. The "chorus," considering its numbers, has only, as in the past, to look on at what takes place in the action of the *dramatis personae* and it is only required to express occasionally its sentiments by repeating the closing gems from the monologues of the actors, or remain silent—at their option. "Philosophers of a day," as Carlyle calls them, they neither desire, nor are they desired "to apply." Therefore, even were these lines to meet their eye, they are respectfully begged to remember that what is said does not refer to either of the above enumerated classes of Fellows. Most of them have joined the Society as they would have bought a guinea book. Attracted by the novelty of the binding, they opened it; and, after glancing over contents and title, motto and dedication, they have put it away on a back shelf, and thought of it no more. They have a right to the volume, by virtue of their purchase, but would refer to it no more than they would to an antiquated piece of furniture relegated to the lumber-room, because the seat of it is not comfortable enough, or is out of proportion with their moral and intellectual size. A hundred to one these members will not even see *Lucifer,* for it has now become a matter of theosophical statistics, that *more than two thirds* of its subscribers are non-theosophists. Nor are the elder brothers of *Lucifer*—the Madras *Theosophist,* the New York *Path,* the French *Le Lotus,* nor even the marvellously cheap and international "T. P. S." (of 7, Duke Street, Adelphi), any luckier than we are. Like all prophets, they are not without honour, save in their own countries, and their voices in the fields of Theosophy are truly "the voice of one crying in the wilderness." This is no exaggeration. Among the

respective subscribers of those various Theosophical periodicals, the members of the T.S.,

whose organs they are, and for whose sole benefit they were started (their editors, managers, and the whole staff of constant contributors working *gratis*, and paying furthermore out of their own generally meagre pockets, printers, publishers and occasional contributors), are on the average 15 *per cent.* This is also a sign of the times, and shows the difference between the "working" and the "resting" theosophists.

We must not close without once more addressing the former. Who of these will undertake to maintain that clause 3 is not a fundamental principle of the code of ethics which ought to guide every theosophist aspiring *to become one in reality*? For such a large body of men and women, composed of the most heterogeneous nationalities, characters, creeds and ways of thinking, furnishing for this very reason such easy pretexts for disputes and strife, ought not this clause to become part and parcel of the obligation of each member—working or ornamental—who joins the Theosophical movement? We think so, and leave it to the future consideration of the representatives of the General Council, who meet at the next anniversary at Adyar. In a Society with pretensions to an exalted system of ethics—the essence of all previous ethical codes—which confesses openly its aspirations to emulate and put to shame by its practical example and ways of living the followers of every religion, such a pledge constitutes the *sine qua non* of the success of that Society. In a gathering where "near the noisome nettle blooms the rose," and where fierce thorns are more plentiful than sweet blossoms, a pledge of such a nature is *the sole salvation.* No Ethics as a science of mutual duties—whether social, religious or philosophical—*from man to man,* can be called complete or consistent unless such a rule is enforced. Not only this, but if we would not have our Society become *de facto* and *de jure* a gigantic sham parading under its banner of "Universal Brotherhood"—we ought to follow every time the breaking of this *law of laws,* by the expulsion of the

slanderer. No honest man, still less a theosophist, can disregard these lines of Horace:

> "He that shall rail against his absent friends,
> Or hears them scandalised, and not defends
> Tells tales, and brings his friend in disesteem;
> That man's a KNAVE—be sure beware of him." *

____

Collected Writings VOLUME X

December, 1888

THE DIRGE FOR THE DEAD IN LIFE

[*Lucifer*, Vol. III, No. 16, December, 1888, pp. 301-303]

The fragments that we publish below form one of the most remarkable instances of so-called automatic writing when the medium, without any previous knowledge of the subject, is impelled to set down upon the paper that which is not in the brain. The medium here is a young lady who knows nothing about this dirge, but we know that it is a portion of the chant which was sung over the entranced body of the neophyte who was about to become an initiate. The original was found in Egypt among the wrappings of a mummy by the grandfather of a gentleman, a Mason, from whom we got it. Although Egyptologists may have seen the fragment, we are certain that the young lady who wrote down the verses had never heard of it before and was much puzzled by the verses, if not by the signature of "Sepher" given to her. Spiritualists may say it-is something from the "spirits," but we hold the view that it is a reminiscence from past incarnations of the one who wrote. These recollections are not so rare as is supposed, and while frequently they are not recognised as such, they nevertheless account for many strange things heard at séances with mediums and psycho

____

* [*Satires*, I, iv, 81-85, the Latin text being as follows:
"\. . . . absentem qui rodit amicum,
qui non defendet alio culpante, solutos
qui captat risus hominum famamque dicacis,
fingere qui non visa potest, commissa facere
qui nequit: hic niger est, hunc tu, Romane, caveto."

—*Compiler*.]

____

graphic writers, as we were told it was only in the days of Ptolemy that this dirge began to be chanted over the really dead or the mummy.—*Ed*.*

KHIOS XXI

Bind up thy head and numb thy limbs, for hence cometh wondrous tidings for him who hath the ear open in the sepulchre.

Drink in of the honied words, and mix them with precision to mingle the bitter with the

sweet.

Turn thine heart from all outer knowledge and hold thyself open for the knowledge of the spheres.

Now take quickly the pegs from the tents and let them fall in, for the mighty simoom is nigh at hand.

Art thou ready, pale mortal? Is thy head bandaged and thy blood inert, and hast thou parted with thy blood?

Art thou laid down eastward, and is thy inner ear listening for the music of the voice of the spheres?

Listen, pale mortal.

The voice is commencing to emit sound, and the turn of the tide is swiftly ebbing away.

Pale mortal, lying so like an image of Phineus,† wherefore art thou disquieted? The glitter of chariots will not reach those dazed eyes.

The sound of the battle-axe will not penetrate thy skull.

Now listen to the voice; thou art gone from hence, pale mortal, and the earth knows thee no more.

Thy bandaged head lies on the death stretcher and thy bloodless body is full of sweet-smelling myrrh.

———————

* [As appears from H.P.B.'s explanation in the article "The Dirge for the Dead," which immediately follows the present one, the last two lines of this Editorial Note are faulty, due to a printer's error. The second footnote of the next article explains what was the real meaning intended to be conveyed.—*Compiler*.]

† Phineus, the King of Thrace, who became blind for attempting to see into futurity *without being duly initiated,* and who was killed by Hercules. An allusion to the closed eyes of the entranced seer, or the mummy.—*Ed.*

———————

Thou art a shade, blessed soul!

Thou art a shadowy vapour, pale face!

Thou art a bird of paradise, free soul!

Listen! dost thou hear the freedom of the wind? Thou art no longer on thine earth.

Those groans, pale face, they proceed from the land thou hast quitted.

That burning heat, poor wanderer, that is the desert thou hast passed through.

Now quickly proceed. No more time, poor dove, mayst thou linger, the burning ring is thy resting step.

See thou the circle, it burns with the seared light of a captive fire god!

Quickly step, pale face, and place thyself in the ring of fire.

KHIOS XXII

Now in the ring, does not the past stand out like a sheeted fury?

Dost thou behold the list of evil committed?

Listen! those echoes are the battle shouts, and those shrieking, harsh voices are thine own saved against thee.

Writhe now, poor soul; alas! thou must suffer.

See now the time has passed, and thou art lifted from thy ring of suffering.

Whence comes this change? Thy shadow has gained intensity, and thy form person.

Now take this key, terror stricken dove, and unlock that vast chest.

Why tremble? Those bodies are but the victims which thou hast sacrificed to thy evil lusts.

Those ghastly white, staring skulls thou hast slain with thine own hand.

Oh! those terrible bruised hearts are only those upon whom thou hast trodden.

Blench not, those maimed bodies are thy handiwork.

Oh! pale face, take brave hold. Thou hast gloried over these deeds—why shudder now? Life taken is life left.

Slain souls wait in Paradise. (In the *field of Aarzoo* in the original.)

Long lost hearts burn in the oil of the lamp of the king.

Hopeless maimed ones rest in the water queen's bosom.

Remember not to forget, but forget to remember.

There now, poor tired one, one more ordeal, one more flame-searching trial. Jump quickly into the water, mark you its cool, delicate waving; why dost thou shrink? Art thou not hot and weary? It will refresh thee.

Now the time is past. Thou must jump. Days are passing, moments fleeting; jump thou, believe, jump.

There, come up now, and rest in this green grass.

Was it very terrible? Did the water burn thy very life?

Ah! so burned thou the life of others.

Pass, pass, pass !

KHIOS XXIII

Thou art free, see thou how beautiful are thy limbs.

Feel now how perfect is thy health.

Come away to the fire king, thy sufferings are passed.

Thou hast been tormented for a thousand and one years.

Hasten thou, no longer sorrowful wanderer, but bird of Paradise.

Fight no more, thou hast won Elysia.

Weep! Ah! thou canst not, thou hast no fount of tears.

Still thee now, still thee!

See, I bring thee onwards.

Seest thou not that thou art glorified!

See far, far agone, behind time, thy poor body.

See the bandaged head and the bloodless body, see the stuffed carcass. Oh, laugh, laugh, laugh.

That was once thy dwelling-place.

Now come quickly, for we pass to the absorption; wait not, tarry not, linger not.

Oh! beautiful, moon-faced angel!

Oh! brilliant and happy soul!

212

Hark thou to the tinkle of those silver bells, they are the fire king's thoughts.

Listen to the convulsions of the atoms; the demons tremble.

Listen to the beautiful songs; they are the Gunlas.

Oh, happy soul, soon must we part, for I must return to the ferry, for I must ferry souls across.

I cannot enter where thou canst enter, beautiful Bird of Paradise; tell the Fire King when thou see'st him in his beauty that I languish to join him.

Now, good-bye, Brilliant-Bird, soar above, thou art free as air.

Thou art as a snowflake carried on the rosy pinions of the morn.

Thou art as the lovely wind that cooleth the hot earth.

Fare thee well, free dove, fare thee well; enter that golden glory and pass for ever into the Fire King.

Gunla, Gunla, Gunla. . . . .

SEPHER.

Collected Writings VOLUME X

December, 1888

THE DIRGE FOR THE DEAD

[*Lucifer,* Vol. III, No. 18, February, 1889, pp. 526-528] *

The interesting and highly-suggestive specimen of automatic writing that appeared in the December number of *Lucifer* is not a little remarkable in itself, but, pardon my saying, the theory put forward by you in explanation is very far from being satisfactory to the enquiring mind.† As to the dirge, I doubt if it be known to Egyptologists; it forms no portion of the *Book of the Dead;* there

* [This article is published here, out of its actual chronological sequence, because of its direct bearing upon the one that precedes it. The footnotes are by H. P. B.—*Compiler*.]

† No doubt it is not satisfactory to the Spiritualists, not any more than the doctrine of Purgatory or any other Roman Catholic tenet is satisfactory to the Protestant Predestinarian.—[ED.]

is no copy among the papyri of the British Museum; and its appearance on the mummy of the Ptolemaic period is probably exceptional.* But my interest in the subject centres in your explanation that the communication in question is a reminiscence of past incarnations, presumably of the higher Ego of the writer. This theory of the Theosophist stands opposed to the hypothesis of the Spiritualist, who maintains such communications to be what they profess to be, viz., revelations by an independent, super-mundane intelligence, given through the medium of another organisation. From the standpoint you occupy, and the superior knowledge you possess, your explanation may, for aught I know to the contrary, be the true one, but permit me to say, you have not succeeded in making

* The Editor has premised by saying in the introductory note (which, by-the-bye, was mangled out of recognition by some printer's mistake, who dropped out two whole lines) that some Egyptologists *may* have seen it, but never said they did. Of course, it is not in the *Book of the Dead.* Still, the Editor has seen it, and copied its translation in French and in English; and what is more, the *dirge* (a name given to the writing by the editor) is absolutely identical in spirit and form with other such dirges. These were chanted, ages ago, first during the Mysteries, over the apparently lifeless and entranced bodies of the *mystae* who were made *Epoptai—i.e.,* passing through the trial of their last initiation, when they became the " Dead in life," and later over the really dead—the mummies. It is this explanation, given in the two lines, which were omitted, or dropped out in printing, which

thus disfigured the whole sense of the sentence; and putting a comma after "psychographic writers" followed only by the tail end of the above explanation, namely—"as we were told it was only in the days of Ptolemy that this dirge began to be chanted over the really dead or the mummy"—it made of the last closing sentence in the editorial preface perfect nonsense. Thus, it was not found on a "mummy of the Ptolemaic period," but on one of the IVth or Vth Dynasty, if we remember right.—[ED.]

____

it even plausible to the average reader. * On the contrary, the impression left on my mind after reading the editorial note was that the Theosophical theory was trotted out in support of a preconceived doctrine rather than given as a scientific conclusion deduced from the facts. On the face of it the Theosophical theory fails either to cover the ground or explain the facts. My difficulty in accepting your theory of past reminiscences from former existences is not lessened by the mystery that surrounds the doctrine of reincarnation. As gathered from the lips of Theosophists and Theosophical literature, the doctrine appears to me to be largely tinctured by the Buddhistic school of thought through which it has descended. It savours of the company it has kept so long, which may account for the apparently contradictory theories obtaining on the subject of reincarnation.† The law of Karma, and the necessary and inevitable periodic return of the ego or astral monad into material existence, and on this planet as the universal destiny of every son and daughter of Adam, I understand to be the view of reincarnation held by Theosophists. But in *Isis Unveiled,* page 351, the following teaching is given:

____

* Very likely. But the remark cuts both ways since no more has the Spiritualistic explanation ever satisfied us, or appeared "plausible" to the average Theosophist. Not only does the theory of the returning "Spirits," so called, militate against the whole teaching of the Occult Sciences as taught in the East (the broad reincarnation theory of the Buddhist and Hindu Esoteric philosophies being assuredly that of the Theosophists), but it goes against the writer's personal experience of about 45 years' duration.—[ED.]

† The two theories (those of the Spiritualists and Theosophists) are a matter of personal preference. None of us need enforce his views on the other, or those who may differ from him. Time alone can show which side is right and which wrong. Meanwhile, those who study seriously the doctrine of reincarnation, and those supernal Intelligences who *can,* and *do* communicate with persons still in flesh, will find no contradictory theories among us. No one can judge of such a difficult and abstruse subject on simple *hearsay.*—[ED.]

____

"Reincarnation, *i.e.,* the appearance of the same individual, or rather of his astral monad, twice on the

same *planet,** is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. . . . If reason has been so far developed as to become active and discriminative, there is no [immediate]

____

* Since 1882 when the mistake was first found out in *Isis Unveiled,* it has been repeatedly stated in *The Theosophist,* and last year in *The Path,* that the word "planet" was a mistake and that "cycle" was meant, *i.e.,* the "cycle of Devachanic rest." This mistake, due to one of the literary editors—the writer knowing English more than imperfectly twelve years ago, and the editors being still more ignorant of Buddhism and Hinduism—has led to great confusion and numberless accusations of contradictions between the statements in *Isis* and later theosophical teaching. The paragraph quoted meant to upset the theory of the French Reincarnationists who maintain that the same *personality* is reincarnated, often a few days after death, so that a grandfather can be reborn as his own grand-daughter. Hence the idea was combated, and it was said that neither Buddha nor any of the Hindu philosophers ever taught reincarnation *in the same cycle,* or *of the same personality,* but of the "triune man" (*vide* note which follows) who, when properly united, was "capable of running the race" forward to perfection. The same and a worse mistake occurs on pages 346 and 347 (Vol. I). For on the former it is stated that the Hindus dread *reincarnation* "only on other and inferior planets," instead of what is the case, that Hindus dread reincarnation *in other and inferior bodies,* of brutes and animals or *transmigration,* while on page 347 the said error of putting "planet" instead of "cycle" and "personality," shows the author (a professed Buddhist) speaking as though Buddha had never taught the doctrine of reincarnation!! The sentence ought to

reincarnation on this earth, for the three parts of the triune man* have been united together, and he is capable of running the race."

Here, we have propounded a theory of re-incarnation that must, I think, address itself to every mind as at once probable, scientific, and rational; † a reasonable provision of the All-wise for meeting the case of exceptions to a rule of life. But how can this theory of re-incarnation be accorded with the Theosophical teaching of the same doctrine? If the re-incarnation of *Isis* be the truth, then the explanation of automatic communications, such as that of the "Dirge for the Dead in Life," or the spirit teachings of M. A. Oxon,

____

read that the "*former life* believed in by Buddhists is not a life in the same cycle and personality," as no one appreciates more than they do "the great doctrine of cycles." As it reads now, however, namely that "this *former life* believed in by the Buddhists is not a *life on th*is planet," and this sentence on page 347 just preceded by that other (paragraph 2 on page 346), "Thus, like the revolutions of a wheel, there is *a regular succession of death and birth,*" etc.—the whole reads like the raving of a lunatic, and a jumble of contradictory

statements. If asked why the error was permitted to remain and run through ten editions, it is answered that (*a*) the attention of the author was drawn to it only in 1882; and (*b*) that the undersigned was not in a position to alter it from stereotyped plates which belonged to the American publisher and not to her. The work was written under exceptional circumstances, and no doubt more than one great error may be discovered in *Isis Unveiled*.—[ED.]

* "The three parts," are Atma, Buddhi-Manas, which this condition of perfect union entitles to a rest in Devachan which cannot be less than 1,000 years in duration, sometimes 2,000, as the "cycle of rest" is proportioned to the merits and demerits of the *Devachanee*.—[ED.]

† So it is, *minus* the erroneous qualification "only this planet," and the omission of "immediate" before "*re-incarnation.*" If the correction and the substitution of the word planet by that of cycle, are made, there will be no contradiction.—[ED.]

____

by the "reminiscences of past existences," will be found to utterly break down. The re-incarnation theory of explanation will have to be reconsidered and the intelligence who stoutly maintains that he is what he says he is, must be heard in his own defence.

J. H. MITALMIER, F. R. A. S.

ED. NOTE.—Re-incarnation in *Isis was* made faulty by the mistakes as explained, and no edition has been yet corrected. The author proposes, as soon as time permits it, to re-edit entirely, to correct and abridge *Isis Unveiled* to one volume.

____

Collected Writings VOLUME X

December, 1888

DIALOGUE BETWEEN THE TWO EDITORS

ON ASTRAL BODIES, OR DOPPELGANGERS

[*Lucifer,* Vol. III, No. 16, December, 1888, pp. 328-333]

[In two consecutive months, namely, December 1888, and January, 1889, there were published in the pages of *Lucifer* two instalments of a Dialogue between the two Editors. The first one is published herewith, as its text does not appear to be identical with any other piece of writing from H. P. B.'s pen, even though the same trend of ideas has been expressed by her in other places.

The situation with regard to the second instalment is quite different, however. It deals with the constitution of the inner man and its division, and its text is in every way identical with pp. 117-21, and 156-71, of *The Key to Theosophy,* with the exception of a few brief sentences connecting various paragraphs. As is well known to students, *The Key to Theosophy* was published in 1889, most likely in the latter part of the year.

It should also be borne in mind that most of the material used by H. P. B. in this *second* instalment of her "Dialogue" originally appeared in Russian as an integral part of her serial story, *Iz peshcher i debrey Indostana* (From the Caves and Jungles of Hindostan) published in the *Russkiy Vestnik* (Russian Messenger), namely, in Vol. CLXXXI, February, 1886, pp. 802-813. At the time, it was cast in the form of a conversation between Thâkur, a Teacher, and several other persons. When writing her *Key,* H. P. B. apparently drew to a considerable extent upon this early story of hers, or used this second instalment of her "Dialogue" which, in all probability, is her own English translation of her Russian original text in the *Russkiy Vestnik.*

For some strange reason, another translation of the same Russian text was published in *Lucifer*, Vol. XI, October, 1892, *i.e.*, a considerable time after H. P. B.'s passing.

To avoid any duplication with the text of the *Key,* we publish here only the first instalment of the "Dialogue."—*Compiler*.]

M.C. Great confusion exists in the minds of people about the various kinds of apparitions, wraiths, ghosts or spirits. Ought we not to explain once for all the meaning of these terms? You say there are various kinds of "doubles"—what are they?

H.P.B. Our occult philosophy teaches us that there are three kinds of "doubles," to use the word in its widest sense. (1) Man has his "double" or *shadow,* properly so called, around which the physical body of the *foetus*—the future man—is built. The imagination of the mother, or an accident which affects the child, will affect also the astral body. The astral and the physical both exist before the mind is developed into action, and before the Atma awakes. This occurs when the child is seven years old, and with it comes the responsibility attaching to a conscious sentient being. This "double" is born with man, dies with him and can never separate itself far from the body during life, and though surviving

him, it disintegrates, *pari passu,* with the corpse. It is this, which is sometimes seen over the graves like a luminous figure of the man that was, during certain atmospheric conditions. From its physical aspect it is, during life, *man's vital* double and after death, only the gases given off from the decaying body. But, as regards its origin and essence, it is something more. This "double" is what we have agreed to call *linga-śarira,* but which I would propose to call, for greater convenience, "Protean" or "Plastic Body."

M.C. Why Protean or Plastic?

H.P.B. Protean, because it can assume all forms; e.g., the "shepherd magicians" whom popular rumour accuses, perhaps not without some reason, of being "were-wolves," and "mediums in cabinets," whose own "Plastic Bodies" play the part of materialized grandmothers and "John Kings." Otherwise, why the

invariable custom of the "dear departed angels" to come out but little further than arm's length from the medium whether entranced or not? Mind, I do not at all deny foreign influences in this kind of phenomena. But I do affirm that foreign interference is rare, and that the materialized form is always that of the medium's "*Astral*" or Protean body.

M.C. But how is this astral body created?

H.P.B. It is not created; it grows, as I told you, with the man and exists in the rudimentary condition even before the child is born.

M.C. And what about the second?

H.P.B. The second is the "Thought" body, or Dream body, rather; known among Occultists as the *Mayavi-rupa,* or "Illusion-body." During life this image is the vehicle both of thought and of the animal passions and desires, drawing at one and the same time from the lowest terrestrial *manas* (*mind*) and *Kama,* the element of desire. It is *dual* in its potentiality, and after death forms, what is called in the East *Bhoot,* or *Kama-rupa,* but which is better known to theosophists as the "Spook."

M.C. And the third?

H.P.B. The third is the true *Ego,* called in the East, by a name meaning "causal body" but which in the trans-Himalayan schools is always called the "Karmic body," which is the same. For *Karma* or action is the cause which produces incessant rebirths or "reincarnations." It is *not* the *Monad,* nor is it *Manas* proper; but is, in a way, indissolubly connected with, and a compound of the Monad and Manas in Devachan.

M.C. Then there are three doubles?

H.P.B. If you can call the Christian and other Trinities "three Gods," then there are three doubles. But in truth there is only one under three aspects or phases: the most material portion disappearing with the body; the middle one, surviving both as an independent, but temporary entity in the land of shadows; the third, immortal, throughout the manvantara unless Nirvana puts an end to it before.

M.C. But shall not we be asked what difference there is between the *Mayavi* and *Kama rupa,* or as you propose to call them the "Dream body" and the "Spook"?

H.P.B. Most likely, and we shall answer, in addition to what has been said, that the "thought power" or aspect of the Mayavi or "Illusion body," merges after death entirely into the causal body or the conscious *thinking* EGO. The animal elements, or power of desire of the "Dream body," absorbing after death that which it has collected (through its insatiable desire *to live*) during life; *i.e.,* all the astral vitality as well as all the impressions of its *material* acts and thoughts while it lived in possession of the body, forms the "Spook" or *Kama rupa.* Our Theosophists know well enough that after death the *higher* Manas unites with the *Monad* and passes into Devachan, while the dregs of the *lower manas* or animal mind go to form this Spook. This has life in it, but hardly any consciousness, except, as it were by proxy; when it is drawn into the current of a medium.

M.C. Is it all that can be said upon the subject?

H.P.B. For the present this is enough metaphysics, I guess. Let us hold to the "Double" in its earthly phase. What would you know?

M.C. Every country in the world believes more or less in the "double" or doppelganger. The simplest form of this is the appearance of a man's phantom, the moment after his death, or at the instant of death, to his dearest friend. Is this appearance the *mayavi rupa?*

H.P.B. It is; because produced by the thought of the dying man.

M.C. Is it unconscious?

H.P.B. It is unconscious to the extent that the dying man does not generally do it knowingly; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double

repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the *image* reproduces even the expression on the dying man's face. If the double of a man bathing were seen it would seem to be immersed in water; so when a man who has been drowned appears to his friend, the image will be seen to be dripping with water. The cause for the apparition may be also reversed; *i.e.*, the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who is sensitive. Or perhaps his sympathy or his hatred for the individual whose wraith is thus evoked is very intense physically or psychically; and in this case the

apparition is created by, and depends upon, the intensity of the thought. What then happens is this. Let us call the dying man A, and him who sees the double B. The latter, owing to love, hate, or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the *inner man* in B becomes cognisant of the change in A, and forthwith apprizes the physical senses of the man, by projecting before his eye the form of A, as it is at the instant of the great change. The same when the dying man longs to see some one; *his* thought telegraphs to his friend, consciously or unconsciously along the wire of sympathy, and becomes objective. This is what the "Spookical" Research Society would pompously, but none the less muddily, call *telepathic impact.*

M.C. This applies to the simplest form of the appearance of the double. What about cases in which the double does that which is contrary to the feeling and wish of the man?

H.P.B. This is impossible. The "Double" cannot act, unless the key-note of this action was struck in the brain of the man to whom the "Double" belongs, be that man just dead, or alive, in good or in bad health. If he paused on the thought a second, long enough to give

it form, before he passed on to other mental pictures, this one second is as sufficient for the *objectivizations* of his personality on the astral waves, as for your face to impress itself on the sensitized plate of a photographic apparatus. Nothing prevents your form then, being seized upon by the surrounding Forces—as a dry leaf fallen from a tree is taken up and carried away by the wind—[to] be made to caricature or distort your thought.

M.C. Supposing the double expresses in actual words a thought uncongenial to the man, and expresses it—let us say to a friend far away, perhaps on another continent? I have known instances of this occurring.

H.P.B. Because it then so happens that the created image is taken up and used by a "Shell." Just as in séance-rooms when "images" of the dead—which may perhaps be lingering unconsciously in the memory or even the auras of those present—are seized upon by the Elementals or Elementary Shadows and made objective to the audience, and even caused to act at the bidding of the strongest of the many different wills in the room. In your case, moreover, there must exist a connecting link—a telegraph wire—between the two persons, a point of psychic sympathy, and on this the thought travels instantly. Of course there must be, in every case, some strong reason why that particular thought takes that direction; it must be connected in some way with the other person. Otherwise such apparitions would be of common and daily occurrence.

M.C. This seems very simple; why then does it only occur with exceptional persons?

H.P.B. Because the plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the

animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane.

The idiosyncrasy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

M.C. But the habit of thinking in the higher mind can be developed—else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

H.P.B. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres," and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by de Saint-Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

M.C. But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

H.P.B. Not necessarily that "person" alone, but all those who arc generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far

more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us. I already told

you; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sunrays have with regard to a lens. Every thought so evolved with energy from the brain, creates *nolens volens* a shape.

M.C. Is that shape absolutely unconscious?

H.P.B. Perfectly unconscious unless it is the creation of an adept, who has a pre-conceived object in giving it consciousness, or rather in sending along with it enough of his will and intelligence to cause it to appear conscious. This ought to make us more cautious about our thoughts.

But the wide distinction that obtains between the adept in this matter and the ordinary man must be borne in mind. The adept may at his will use his *Mayavi-rupa,* but the ordinary man does not, except in very rare cases. It is called *Mayavi-rupa* because it is a form of illusion created for use in the particular instance, and it has quite enough of the adept's mind in it to accomplish its purpose. The ordinary man merely creates a thought-image, whose properties and powers are at the time wholly unknown to him.

M.C. Then one may say that the form of an adept appearing at a distance from his body, as for instance Ram Lal in *Mr. Isaacs*, is simply an image?

H.P.B. Exactly. It is a walking thought.

M.C. In which case an adept can appear in several places almost simultaneously.

H.P.B. He can. Just as Apollonius of Tyana, who was seen in two places at once, while his body was at Rome. But it must be understood that not *all* of even the *astral* adept is present in each appearance.

M.C. Then it is very necessary for a person of any amount of imagination and psychic powers to attend to their thoughts?

H.P.B. Certainly, for each thought has a shape which borrows the appearance of the man engaged in the action

of which he thought. Otherwise how can clairvoyants see in your *aura* your past and present? What they see is a passing panorama of yourself represented in successive actions by your thoughts. You asked me if we are punished for our thoughts. Not for all, for some are still-born; but for the others, those which we call "silent" but potential thoughts—yes. Take an extreme case, such as that of a person who is so wicked as to wish the death of another. Unless the evil-wisher is a *Dugpa,* a high adept in black magic, in which case Karma is delayed, such a wish only comes back to roost.

M.C. But supposing the evil-wisher to have a very strong will, without being a *dugpa,* could the death of the other be accomplished?

H.P.B. Only if the malicious person has the evil eye, which simply means possessing enormous plastic power of imagination working involuntarily, and thus turned unconsciously to bad uses. For what is the power of the "evil eye"? Simply a great plastic power of thought, so great as to produce a current impregnated with the potentiality of every kind of misfortune and accident, which inoculates, or attaches itself to any person

who comes within it. A *jettatore* (one with the evil eye) need not be even imaginative, or have evil intentions or wishes. He may be simply a person who is naturally fond of witnessing or reading about sensational scenes, such as murder, executions, accidents, etc., etc. He may be not even thinking of any of these at the moment his eye meets his future victim. But the currents have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil, like a seed fallen by the way and ready to sprout at the first opportunity.

M.C. But how about the thoughts you call "silent"? Do such wishes or thoughts come home to roost?

H.P.B. They do; just as a ball which fails to penetrate an object rebounds upon the thrower. This happens even to some *dugpas* or sorcerers who are not strong enough, or do not comply with the rules—for even they have *rules* they have to abide by—but not with those who are

regular, fully developed "black magicians"; for such have the power to accomplish what they wish.

M.C. When you speak of rules it makes me want to wind up this talk by asking you what everybody wants to know who takes any interest in occultism. What is a principal or important suggestion for those who have these powers and wish to control them rightly—in fact to enter occultism?

H.P.B. The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

M.C. Why is this so important?

H.P.B. Because otherwise you are creating things by which you may be making bad Karma. No one should go into occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the *practical* training. Otherwise, as sure as fate—HE WILL FALL INTO BLACK MAGIC.

Collected Writings VOLUME X

December, 1888

CHILDREN ALLOWED TO TRAIN THEMSELVES FOR MURDER

[*Lucifer*, Vol. III, No. 16, December, 1888, pp. 341-342]

"ARIADNA" writes:—

> English folk are fond of maintaining the superiority of their national morals as contrasted with those of our Continental neighbours across the seas. Yet had one of the latter been strolling down a thoroughfare of one of our large seaside resorts but a few days ago he might have been inclined to doubt it. In a large shop an alluring tray of boys' knives was exhibited, ticketed "Jack Ripper's knives"! In an adjacent street, a merry gang of children, aged respectively from six to eleven years, were playing at "Ripper," jumping one over the other and knocking them down—a true *rehearsal* of the felonious act.
>
> Of course the natural question would be, "Why did not their parents stop them and prohibit the ghastly play?" . . . .

But they did not, it is evident; and the fond parents, children themselves of the present age, must have merrily laughed and felt amused at the "original idea." Good Christian people! They do not even think of uprooting the evil by lodging a complaint against the infamous speculators who are permitted to bring out *such* a toy! The translators and publishers of Zola's outlandish "immorality," which shows vice in all its hideous nakedness and ugliness, are condemned to heavy fines. "Jack Ripper's" knives are permitted to be freely sold to children: for what can be more innocent than a cardboard or a wooden knife, gaudily painted, for boys and girls to play with, on its very face! Has any of the lookers-on while witnessing those children, bright things "fresh from the hand of God," the merry, playing babes, put himself the question:

"What wilt thou be hereafter?"

Yet, how many of these little boys and girls now openly sporting with knives and playing at "Jack Ripper" shall, directly in consequence of such "play" become candidates for gallows and *swing* in that "hereafter." Yea, LAW in all her majesty may claim, through her righteous judges, ten or twenty years hence, any of these light-hearted "little ones" as her lawful prey. "May God have mercy on your soul" will be the pompous but awful verdict of a black-capped Judge as the logical result of such play for one of those now innocent, then guilty, "Jack Rippers." Will any of the future judges or jurymen, we wonder, remember during such a possible trial that, when himself a boy, he may have longed to take the part, nay, perhaps actually has had a hand in the *fun* during a vacation in

one of those fashionable seaside resorts?

The child is father to the man. It is the first impressions, visual or mental, which the young senses take in the quickest, to store them indelibly in the virgin memory. It is the imagery and scenes which happen to us during our childhood, and the spirit in which they are viewed by our elders and received by us, that determine the

manner in which we accept such like scenes or look upon good or evil in subsequent years. For, it is most of that early intellectual capital so accumulated day by day during our boyhood and girlhood that we trade with and speculate upon throughout later life.

The capacity of children for the storing away of early impressions is great indeed. And, if an innocent child playing at "Jack Ripper," remarks that his *sport* produces merriment and amusement instead of horror in the lookers-on, why should a child be expected to connect the same act with sin and crime later on? It is by riding wooden horses in childhood that a boy loses all fear of a living horse in subsequent years. Hence, the urchin who now *pretends* to murder will look on murder and kill *de facto,* with as much unconcern when he becomes a man as he does now. There is much sophistry in Mrs. Stowe's remark that "children will grow up substantially what they *are* by nature," for this can only apply to those exceptional children who are left to take care of themselves; and these do not buy toys at fashionable shops. A child brought up by parents, and having a home instead of a gutter to live and sleep in, if left to *self*-education will draw from his own observations and conclusions for evil as for good, and these conclusions are sure to colour all his after life. Playing at "Jack Ripper," he will think unconsciously of Jack Ripper, and what he may have heard of that now fashionable Mr. Hyde of Whitechapel. And—

> ". . . . he who but conceives a crime in thought
> Contracts the danger of an actual fault."

Collected Writings VOLUME X

December, 1888

THE DEVIL, WHO IS HE?

[*Lucifer,* Vol. III, No. 16, December, 1888, pp. 343-345]

SIR,

As I consider the criticism upon my letter in your issue of October altogether unjustified, I trust you will allow me space for a few lines in reply thereto.

There is one thing absolutely necessary to be observed in discussion in order for it to be of any profit, either to the parties themselves or to any one else who may either hear or read of it. And the one thing necessary in discussion is that the parties to the discussion should first understand and accept the premises upon which the argument is intended to be built, or the conclusion is intended to be drawn.

For if, in a written discussion, the critic assumes the writer to have taken certain dogmas or premises as the basis of his argument which he never dreamt of taking, and upon this erroneous assumption the critic then proceeds to ridicule the argument of the writer as though the writer's argument had been based on the critic's erroneous conception of his premises, such discussion and criticism is profitable to no one, and amuses no one but the superficial reader who is unable to see the delusion.

And that there may, at least, be no excuse in future for misapprehending my views, I may say that I know of; and believe in, no such person as the Devil, in the commonly reputed Orthodox sense.

But surely those who speak evil of God or their neighbours would be justly entitled to the name.

And, with respect to Jesus, I know nothing of Jesus, excepting that as a Man (whether historical or allegorical) he is the most Christ-like I can conceive, and therefore to me he is the Christ, and likewise therefore "the Son of God according to the spirit of holiness," whom to know and love is to know and love God, and whom, therefore, to revile and reject, is to reject and hate God. And as I understood that Theosophists (in December No. of *Lucifer*) accepted this view of Jesus being the Christ, and his practical religion, therefore I am surprised that things should be thrown in my face as accepted by me which I have nowhere in any wise professed to accept. And I should think it as foolish to be offended with what is good in the Scriptures because of there being something hard to accept, as it would be to be offended with the nut and milk of the cocoanut only because the shell and the husk could not be eaten also. And if Theosophists are obliged to admit that philosophical postulates are absolutely necessary to be accepted as a basis of argument, I only ask the same; but I cannot see the need of taking offence at my having spoken of the Son of Man having been crucified as a devil.

Surely, if he was condemned to be a deceiver, a blasphemer and a devil, and to be therefore slain, it cannot be incorrect to say he was crucified as a blasphemer, or a devil, just as we speak, of the martyrs having been burnt *as heretics. I* have been a friend to *Lucifer,* both in word and deed, but with such hostile criticism as there is in the October number, one would suppose I had fallen into the midst of enemies.

REV. T. G. HEADLEY.

Petersham, S.W.

THE EDITOR'S REPLY

We feel sorry for having unintentionally given offence to our reverend friend and contributor; but we would have been still more sorry to publish in our magazine an unjust fling at another contributor's ideas and to have *facts* denied—without entering a protest. Our magazine is essentially controversial, and was founded for the purpose of throwing light upon "the hidden things of darkness"—of religious superstition pre-eminently. And what superstition can be compared to that which accepts a "personal" God, or a "personal" devil? He who objects to having his views controverted and criticized must not write for *Lucifer.* Neither Mr. May's nor the editor's remarks were personal, and were concerned with the peculiar views about God and Devil made *by* Mr. Headley, and not at all with the reverend gentleman himself.

Moreover, we have given good proofs of our impartiality. We published articles and letters criticizing not alone our personal theosophical and philosophical views, but discussing on subjects directly concerned with *our personal honour and reputation;* reviving the *infamous calumnies* in which not simple doubts, but distinctly formulated charges of dishonesty were cast into our teeth and our private character was torn to shreds (*Vide* "*A* Glance at Theosophy from the Outside," *Lucifer* for October, 1888). And if the editor will never shrink from what she considers her duty to her readers, and that she is prepared to throw every possible light upon mooted questions in order that truth should shine bright

and hideous lies and superstitions be shown under their true colours—why should our contributors prove themselves so thin-skinned? *Magna est veritas et prevalebit.* Every hitherto far-hidden truth, whether concealed out of sight by Nature's secretiveness or human craft, must and shall be unveiled some day or other. Meanwhile, we do our best to help poor, shivering, naked Truth in her arduous progress, by cutting paths for her through the inextricable jungle of theological and social shams and lies. The best means of doing it is to open the pages of our magazine to free controversy and discussion, regardless of personalities or prejudices—though some of our friends may object to such modes of excavating far hidden truths. They are wrong, evidently. It is by this means alone that he who holds correct views has a chance of proving them, hence of seeing them accepted and firmly established; and he who is mistaken, of being benefited by having his better senses awakened and directed to the other side of the question he sees but in one of its aspects. Logic, Milton says to us, teaches us "that contraries laid together more evidently appear; it follows, then, that all controversy being permitted, falsehood will appear more false, and truth the more true; which must needs conduce much to the general confirmation of an implicit truth." Again, "if it (controversy) be profitable for one man to read, why should it

not at least be tolerable and free for his adversary to write?"

Why then should Mr. Headley address his opponent, while saying: "it is not true, *as Mr. May asserts,* that good and evil, or Jesus and the Devil, are one and the same," instead of taking to task for it Lactantius, the Church father, who was the first to say so more than a millennium ago, by stating that the Logos or Christ was "the *first-born brother of Satan*"? Or why again, should not our reverend friend explain to us the real meaning of that verse in *Revelation* (xxii*,* 16) which makes Jesus say: "I *Jesus* . . . am . . . the bright and morning Star," i.e., *Phosphoros* and *Lucifer* respectively in the Greek and Latin texts—and thus give the lie to the

editor of *Revelation,* instead of giving it to Mr. May? Nor does this gentleman say anywhere, as Mr. Headley accuses him of saying, that he regards God "the Supreme Being or *Person*"—as a *person.* Finally, to our humble mind, there is more truth and philosophy in Mr. May's closing sentence, namely: "the divine ESSE or God is but One Supreme and All, even as the seven colours of the Sun's rays appear but as one"—than in all the ecclesiastical theology put together, modern reformations included.

To close: we deny that our criticism of Mr. Headley's letter was in any way "hostile," and we can but regret that the reverend gentleman should labour under the very erroneous impression that he has "fallen in the midst of enemies." We repeat again: *Lucifer* has a settled and plainly outlined policy of its own, and those who write for it have either to accept it, or—turn their backs on our magazine. No discourteous epithets or vulgar abuse of personalities shall ever be allowed in our Monthly. We should be very *sorry* to follow in the usual track of the English dailies, which—even those claiming to be considered as leading organs of the press, high-principled and high-toned—are ever indulging in *personal* attacks, not only on their political opponents, but, pandering to the public, even upon unpopular characters. No individual—friend or foe—risks being called in our journal "adventurer," "hallucinated lunatic," "impostor and free lover," "charlatan" or "credulous fool," as the leading theosophists of England and America are repeatedly referred to by the highly-cultured and learned editors of not only political but even drawing-room, "Society" papers on both sides of the Atlantic—save a few honourable exceptions.

But, on the other hand, no one—of whatever rank or influence—as nothing however "time-honoured," shall ever be pandered to or propitiated in our magazine. Never shall any error, sham or superstition be daubed with the whitewash of propriety, or passed over in prudent silence. As our journal was not established for a moneymaking enterprise, but verily as a champion for every

fact and truth, however tabooed and unpopular—it need pander to no lie or absurd superstition. For this policy the Theosophical Publishing Co. is, already, several hundred pounds out of pocket. The editor invites free criticism upon everything that is said in *Lucifer;* and while protecting every contributor from direct personalities, is quite willing to accept any amount of such against herself, and promises to answer each and all to the best of her ability. *Fas est et ab hoste doceri.*

"FAIS QUE DOIS, ADVIENNE QUE POURRA."

H.P.B.

Collected Writings VOLUME X

December, 1888

LITERARY JOTTINGS

[*Lucifer,* Vol. III, No. 16, December, 1888, pp. 346-349]

ECHOES OF THEOSOPHY

The following paragraph in a Boston weekly, Wade's *Fibre and Fabric,* October 27, 1888, No. 191, speaks for itself:

> As the farmer winnows his wheat when threshed, to separate the grain from the chaff, so should we examine all things and hold fast to that which is good. In this way only can the individual elevate his mental and improve his physical condition, and perhaps retain, or secure and hold positions he would otherwise be incapable of filling. The tendency of most people is to slight or shun what we least understand. The editor of *Fibre and Fabric* some time ago, in "Facts Whittled Down," in a very brief item mentioned theosophy in a way that he will always be ashamed to see when turning to that particular page; and this shows the necessity of all using the greatest care in what we say, as well as what we do. For an unkind act or unjust word, once spoken, can *never* be recalled. For some time we have been looking into theosophy, and we find there is nothing bad or incomprehensible about it. The following being a fair explanation of what it is: "The word theosophy is derived from two Greek words, Theos, meaning God, and Sophia, meaning wisdom. Theosophia, or theosophy, is the wisdom of God, or divine wisdom. Theosophy is at once a science and a religion." The science of truth and the religion of justice. Self-reliance, self-control, self-respect, willingness to draw knowledge from all sources, and a firm

> and heartfelt desire to be just and kind and forbearing towards others are believed by theosophists to be essential to any progress in theosophy. Those who support free inquiry and free discussion are their natural allies. Those who are in possession of authority unjustly acquired, or unworthily employed, are their natural enemies. "No person's religious opinions are asked upon his joining, nor is interference with them permitted; but every one is required, before admission, to promise to show towards his fellow-members the same toleration in this respect as he claims for himself." The idea is to form a nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex or colour. Theosophy is, in fact, the religion of the human race, and has existed since the creation of the planetary system, waiting the advent of man to grasp and comprehend it.

If only every second editor of the papers and magazines which for years went on steadily abusing theosophy and slandering theosophists, were to show himself half as gentlemanly and fair as Jas. M. Wade, Theosophy and its society would very soon occupy their rightful place in the world.

As Pope said: "A man should never be ashamed to own he has been in the wrong." But, oh! for fair-minded and just editors in this century of fierce selfishness, competition

and sensational, if even slanderous, news! Where are they, such paragons of virtue, ready to give even the devil his due at the risk of treading on the corns of their subscribers? All honour, long life and 10,000 more subscriptions to this Boston *rara avis* among editors.

The London *Star,* from which sundry other papers copied *verbatim* the remark wrote some time ago:

> The first edition of Madame Blavatsky's *Secret Doctrine* has been already bought up, and a second edition is being printed as fast as possible to meet the continued demand. This is curious considering that the book is of a more occult and difficult character than any that has preceded it.

Though "curious," indeed, the fact has nevertheless an easy explanation. The twenty millions of Englishmen so rudely ticketed by Carlyle as being "mostly fools," have become a wee bit wiser. There is time enough in twenty odd years to show an increase—even of brains.

As a correspondent remarks with regard to the archaic teachings given in Volume I of *The Secret Doctrine,* each of them infuses "*a raison d'etre* and intelligibility into a universe whose drift has been utterly unperceived by Western Thought," and he adds very suggestively:

> The essence of the greatness of Western thought seems to me to lie in the splendid mastery of detail and method in dealing with the physical aspects of Nature. Eastern Occultism, on the contrary, supplies us with "generals" and troubles little about particulars e.g., it would, I gather, be absurd to look for any detailed physical sciences in India or elsewhere, with their accurate classifications and punctilious researches. Even in the realm of psychology, the volumes of Spencer, Bain, Dewey and others seem to be so complete in detail as to render much of Eastern teaching *superficial* in the extreme *at first sight.* But after all is said and done, one has to face the fact that the psychology favoured in Europe deals *simply with brain-correlated states of consciousness, i.e.,* with a reflection of a ray of the *Manas* (mind) conditioned by organism. It blunders even in this little domain so far as its general theory of the relations of mind and body go, but its *data* are superb. Eastern psychology is *more sketchy,* but its generalisations are certain, and cover an area in comparison with which that of Mills & Co. sinks into insignificance. It seems to cover Gothe's notion that the real value of the Sciences may be condensed onto a sheet of note-paper. It loves *results* more than the minute detail which props up the varying inductions of the West.

Thus, Europe is slowly returning to an appreciation of old wisdom, and as it gradually casts off the dead letter that killeth, of the Jewish Bible and Churchianism, it turns back, by a natural *reversion* of the evolution of the human brain—to the spirit through which all liveth of the old philosophies. Thus the same paper says:—

> Miss Mabel Collins' *Light on the Path* has been translated into Sanskrit, and will be placed by the

Hindoo Pundits as one of the Sanskrit classics. Translation into Sanskrit is a thing which has not been done for at least 100 years past; but the book is sufficiently Buddhistic and occult to satisfy even the learned Hindoos.

This little book—a true jewel—belongs to, and emanates from the same school of Indo-Aryan and Buddhist thought and learning as the teachings in *The Secret Doctrine.*

How deep indeed, real theosophy has impressed itself even on our matter-of-fact journalism, is evidenced in this other bit of appreciative reference to it in the *Lady*'*s Pictorial,* in which, on October 13th last, it is so pointedly remarked:—

LUCIFER. (Office, 7, Duke Street, Adelphi.) Let me recommend those who take their ideas of LUCIFER from 'Milton' to read the article in the September number, called 'The Meaning of a Pledge.' Let them substitute the name of their own particular sect for the name 'Theosophy'; let them take a pledge and live up to it, and all 'sects' will soon be merged in a universal brotherhood of love and service.

"LUCIFER," the "offspring of Heaven, first-born, and of the eternal co-eternal beam," divine light, mistaken for and stubbornly maintained *by the majority* of the so-called cultured Christians to represent SATAN, the *devil*! Oh, Milton, poor, great man. What harm hast thou done to weak human brains! . . .

"CULTURE, which renders man less like an ape, has also licked the devil into shape," seem to be prophetic words in Göthe's *Faust.*

____

Heladiw Ruwana or "*the Ceylon Gem*" is a new periodical brought out by the Buddhist Publication Society of Ceylon; and, as it states under its sub-title, the paper is established in the year of our Lord Buddha, 2432.

This is also one of the direct boughs which have grown out of the tree of Theosophy. In the Department of "correspondence" (art. "The Rise and Progress of Buddhism in Ceylon") are some curious passages very interesting to the Theosophists of Europe and America, for whose benefit we cull a few of its rhetorical flowers:—

Since European scholars have begun to study Buddhism, there is a great deal spoken of it, and its secret doctrine, as prevailing among the Lamas of Tibet. There are, it seems, two schools of Buddhist Philosophy there: one devoted to esoteric doctrine, and the other to the exoteric phase of` Gautama Buddha's Philosophy. Among the first sect, there are said to exist Mahatmas of wonderful psychical powers, similar to those possessed by the Dhyanis an

Arahats of old. In Ceylon these adepts counted over thousands in the reign of Dutthagamani. They have gradually ceased to exist, as the keys of those mysteries were lost by the degeneracy of the Buddhist monks of subsequent times, who sought more after worldly renown and glory, than the higher spiritual developments. Any one carefully reading . . . the *Mahavansa,* will not, I trust, fail to observe that distinct and particular reference is made to the Arahats of the different periods. And I may, by way of attestation to the truth of the facts stated in the *Mahavansa,* draw the kind attention of our readers to the travels of "Fa-Hien," the Chinese pilgrim. . . .

Since the discovery of the true Law by the most enlightened Gautama, men have become wild and wretched by the awful lusts of the flesh, and have consequently lost the secrets of that Law. But those immortal and divine gems of truth, were not destined to disappear altogether from the habitation of man, as it was decreed by the departing Arahats to be safely and sacredly kept by the Adepts of the trans-Himalayan depths, until man's condition be adapted to receive it. That time is now drawing nigh; and the custodians of the secret doctrine have thought it fit to send Missionaries among mankind to divulge it to them. One of those is Madame Blavatsky, who travelled over to America and converted Colonel Olcott who was then earnestly searching for the truth and investigating the phenomena of Spiritualism . . . . To institute a happy comparison between this conversion . . . . and the planting of a branch of the sacred Bo-tree by Sanghamitta, who came over into Ceylon in the reign of Dewanam Piya Tissa, I take the liberty to say that Madame Blavatsky like the princess Sanghamitta carried the secret doctrine to America, and there she implanted it in the mind of Col. Olcott, who received it with as great readiness as the virgin soil of Anuradhapura received the shoot of the Bo-tree. As the sacred Bo-tree was the incentive to the yearly visits of Buddhist pilgrims from the most remote corners of Ceylon, so was the true Law when disclosed to Col. Olcott by Madame Blavatsky the stimulus for him to leave bright prospects and friends behind him in America, and to launch out in a mission round the world to promulgate the true Law to all mankind.

In the year 1880, Madame Blavatsky and Col. Olcott paid their first visit to Ceylon, and honestly and publicly declared themselves Buddhists, and in furtherance of the dear wish of their heart they established branches of the Theosophical Society in various parts of the Island. By their united endeavours, I must admit that a new impulse has been given to Buddhism; so much so, that the many thousands of natives of the Island, who had hitherto remained ignorant of Buddhism in its pure form, and those who were ashamed to declare themselves Buddhists in public, have all begun to learn, teach and profess Buddhism most openly and vigorously. The most enthusiastic and lavish manner in which the Buddhists of Ceylon

celebrated the Wesak days of the past two years, cannot but fail to testify to their honest belief in Buddhism, and to the substantial work done by Madame Blavatsky and Col. Olcott in the cause of Buddhism. . . . .

This is all correct, and the two above named personages feel proud to see their feeble services so well appreciated and remembered. But they would certainly feel still happier had the actual state of the moral standard in Ceylon—once the pearl of the Indian Ocean—been such as not to have necessitated the letter published in the same paper by a "Chela." This shows the reverse of the medal and mars somewhat the delight of those who have devoted their life to the noble work of spreading the philosophy of the great "Light of Asia." For, it is not the modern temple-Buddhism with all the excrescences that have crept into it, but verily the esoteric *Budhism,* * of the Lord Gautama, the BUDDHA, that the Founders had in view, when working for the REVIVAL OF BUDDHISM.

---

* *Vide* Introduction to the 1st Volume of *The Secret Doctrine* (pp. 1 and 2).

Such seems to be also the inner thought of "Chela," who, while greeting the appearance of *Heladiw Ruwana* and informing the editor that many Buddhists have looked forward to it, "as a banner of light destined to throw much light on the hidden and true meanings of the Buddhist Scriptures and the ceremonials observed in the Buddhist temples in Ceylon," adds the following ominous words:

Since the introduction of Buddhism by Mahinda Thero in the reign of the blessed Monarch Dewanam Piatissa, the errors that have crept into the pure and admirable doctrines of Buddha have led to many misapprehensions on the part of those who study Buddhism for the sake of spiritual development or curiosity. Very few indeed amongst those who profess Buddhism have been able to understand, and much less to explain, the noble precepts and spiritual truths which Buddha discovered and taught his disciples. Time, the

most irreconcilable enemy of things of antiquity has, as its wonted custom, laid mighty empires and cities in ruins, and the greatest and noblest thoughts and doctrines in hopeless confusion. Buddhism whose pure form is a mere byword now, has not been able to avoid the scathing hand of Time, any more than were the admirable teachings of many a noble mind of antiquity. As the gold is found mixed up with much dross and rust, so have the superstitions and the frauds of the ignorant and designing priesthood, enveloped and corrupted the sterling and pure teachings of the enlightened Gautama. It will, at present, therefore, be an Augean task to sift His notable doctrines from the superstitions of the Hindus and other nations, who from time to time attempted to trample them down and establish their own, instead. That influence has been such as to saturate our priesthood with those grovelling superstitions and forget and forego the secret keys to the blissful and mysterious state of Sowan, * Sakridagamin, Anagamin and Arahat. The methods and the discipline to be observed by the chelas in those high Spiritual developments, have been the life long study, and the fundamental truths which our Blessed Lord Buddha discovered from the mysterious volumes of nature. Those discoveries are, to speak analogically with things of comparatively a lesser value and difficulty, like the Binomial Theorem and the law of gravitation, discovered by Sir Isaac Newton, eternal and inviolable laws of nature. We may, therefore, justly and pertinently say, that our Lord Buddha, unlike the supposed uncreated and formless creator of the universe . . . . discovering the laws of animal existence, and the cause of such existence, taught the certain and the only way to escape the curse of painful and unhappy rebirths. This way is the only one to attain that inexplicable and blissful state, the Nirvana.

Having briefly summarized the meaning and scope of Buddhism proper and pure, I express my sincerest congratulations to the promoters of the Buddhist Publication Society; and promising them all help and endeavour which lie in my power in the cause of truth. Hoping that by the benign influence of your society, erring Buddhists and reviling Christians will find all their errors righted, and their hatred of Buddhism turned into admiration and adoration of the Lord Buddha, the only true Teacher of the Law,

I am, yours truly,
CHELA.

* [The nature of this term is somewhat uncertain. There is a Pâli word *Sowanna,* which means "golden." As to the first stage in that series, its term is usually *Srotâpatti* in Sanskrit, and *Sotâpatti* in Pâli, meaning "entrance into the river leading to Nirvâna. —*Compiler.*]

AMEN, we say, if Buddhism will make Christians more tolerant and charitable, less slanderous, or "reviling," as "Chela" characterizes them—and as full of love and compassion for the animal and for the human kind instead of slaughtering both for sport and war.

But—we are almost afraid to enquire whether this bravely expressed hope of "Chela," has not had some dire results in Colombo? Was not that truly good man and deep-water *Baptist,* the editor of the *Ceylon Observer,* found drowned in a sea of his own home-made gall? Let us trust no such calamity befell the pearl of the Ocean! Ceylon can as ill-afford to lose her Fergusson, as the Kingdom of God its shadow and *pillar*—the DEVIL.

A THEOSOPHICAL SCULPTOR

Our friend, Mr. Gerald Massey, the poet and Egyptologist, sends to us from New York the photograph of a medallion, made by Mrs. Josepha North (F. T. S., Aryan Branch of New York).—The woman's head on it called "Futurity," is very beautiful and suggestive in its symbolism and idea. To our mind, the crescent moon which encircles the neck of the head, and the six-pointed star in front of its brow, point to the coming sixth Race which, as the Secret Doctrine teaches us, w-ill originate in America. (*Vide* Volume II of *The Secret Doctrine,* the closing pages of Part I.) Mr. G. Massey refers to Mrs. J. North as a "beginner." If so, she may turn out the finest sculptor of her country, for, as far as one can judge from the photograph of that "beginner's" work it is very promising. We also hear that Mrs. North is engaged upon a bust of Gautama Buddha, showing him as the young Prince Siddhartha. This, when finished, is to be placed in the Aryan T.S. Headquarters in New York, and will form an interesting addition to the many Eastern objects and pictures already there. We welcome Mrs. North, our sister in Theosophy, and wish her every success in life, as much as in her art. As beautifully

expressed by some writer, the chiselled marble can be made as eloquent in its beauty as spoken poetry. The genius of the artist may force it to become as easily the infallible prophet of "Futurity" as the faithful echo of the Past. But of course, those who see in the sculptured block only the forms of material beauty, are unable to follow in the path of soul tuition, trodden only by those who are truly awakened to theosophical life.

ADVERSARY.

Collected Writings VOLUME X

December, 1888

MISCELLANEOUS NOTES

[*Lucifer,* Vol. III, No. 16, December, 1888, pp. 288-90, 339-41]

[blue] The symbolical colour of magnetism and its Force.

[a lamp . . . in shape . . . like a shallow sauce-boat] The Yoni-shaped *Argua,* the lamp of the phallic and exoteric, or dead-letter creeds. This is typical.

[broken bread] The broken fragments of the ONE TRUTH, which underlies each and every religion.

[in all four sevens] The four septenaries of the moon, the Occult meaning of the division of the lunar month, which division contains the mystery of generation and birth. This "dream" shows that the "Chela" has entered the phase of practical instruction given so often in symbolical dreams.

[A writer comments on the disputed word *Theos* in *I Timothy*, iii, 16 in connection with the various existing Codices. He ends by asking the question: "What is the occult meaning of the ⊙; and in what sense did St. Paul and his copyists, a few centuries later, use the symbol as an equivalent to the Ineffable God?" To this, H. P. B. replies:]

In the Occult meaning it is the primordial Ideation, the plane for the double-sexed *logos,* the first differentiation

242

of the ever-unknowable PRINCIPLE or abstract Nature, sexless and infinite. The *point* represents the first formation of the root of *all things* growing out of the *rootless* ROOT, or what the Vedantins call "Parabrahm." It is the periodical and ever-recurring primordial manifestation after every "Night of Brahmâ," or of potential space within abstract space: not Jehovah, assuredly not; but the "*Unknown* God" of the Athenians, the IT which St. Paul, the *master Mason* and the INITIATE, declared unto them. It is the *unmanifested* LOGOS.

[I own I should like to see phenomena] It is not in the Theosophical Society that our correspondent can ever hope to evoke spooks or to see any *physical* phenomena.

[Is not the "Esoteric Section" of the T. S. likely to run counter to the views of your Editorial on "Lodges of Magic"? Who is to ensure that the Esoteric Members are not only willing to, but *will* "abide by its rules"?]

Our correspondent's question is a natural one—coming from a European. No, it does not run counter, because it *is not* a lodge of *magic,* but of *training*. For however often the true nature of the occult training has been stated and explained, few Western students seem to realize how searching and inexorable are the tests which a candidate must pass before *power* is entrusted to his hands. Esoteric philosophy, the occult hygiene of mind and body, the unlearning of false beliefs and the acquisition of true habits of thought, are more than sufficient for a student during his period of probation, and those who rashly pledge themselves in the expectation of acquiring forthwith "magic powers" will meet only with disappointment and certain failure.

Collected Writings VOLUME X

December, 1888

THE SECRET DOCTRINE

[*Light,* London, Vol. VIII, No. 416, December 22, 1888, pp. 634]

To the Editor of *Light.*

SIR,—Permit me for the first time after many years of silence, and probably for the last time, to say a few words in answer to the direct attack upon me (in your issue of October 15th) by "Leo." He premises by speaking of my "violence and personal animus against Christianity." I premise by replying that his statement is absolutely the reverse of truth, and that only one who reads my writings very superficially could get such a wrong idea. I have no animus. On the contrary, I have the greatest admiration for the Christianity of Christ, identified with Jesus of Nazareth and embodied in the Sermon on the Mount. On the other hand, in perfect agreement with "Leo," I have the greatest contempt for "Church" Christianity, or "Churchianity," so-called by Mr. Laurence Oliphant—that which "Leo" so aptly describes in his criticism as a "combination of feeble ignorance and bigotry."

At this Christianity, as my critic confesses, "it is no wonder that the shafts of the enemy [read Theosophists, or, perhaps, 'Madame Blavatsky'] are levelled." And if so, why should my "violence and personal animus"—if any—be taken to task by one who is at one with me in this? He adds, it is true, "Very different is the grand and magnificent Christianity which is to come," and proceeds as though it were this *future* Christianity I was sinning against in *The Secret Doctrine* as in private life. Now, notwithstanding "Leo's" suspicion that I "evidently" consider myself "superior to Éliphas Lévi," even my outrageous vanity in that direction could have hardly suggested to me any "violence or personal animus" against the grand and magnificent Christianity *which is to come.* For how can I hate that which exists nowhere so far—outside the womb of futurity? No more than the "foolish virgins" can even "Leo" "know the day nor the hour when the bridegroom [of that future

Christianity] cometh." For which Christianity then, am I taken to task? Is it for "Christianity as at present," or the one now gestating in the brain of "Leo"? Evidently my critic, who accuses me of having neglected "the management of currents," taught by

Éliphas Lévi, has neglected it as much, if not more. He sought to direct a current of sarcasm against me, and got himself caught in the finest current of paradoxical illogicalness, such as even the great Abbé Louis Constant could well envy him.

Nor is his selection of "Theosophical perversion of religious ideas" any happier. He quotes a query in *The Secret Doctrine*: ". . . . . what have other nations to do with that particular *national* Deity?," * *i.e., Yahoveh* or Jehovah, and shows me making the latter identical with chaos " The Sun and Moon, good and evil, God and demon." But, as elsewhere † I remark in an entirely different combination of symbolism, that "the Sun is the giver of life to the whole planetary system; the Moon is the giver of life to our globe," "Leo" promptly proceeds to make of these two remarks (separated, by-the-bye, by almost 200 pages, and relating to entirely different subjects) a major and a minor proposition, and draws therefrom the following syllogistic *conclusion*: "Therefore the God of the Jews and Christians is both Sun and Moon and Giver of Life." *Ergo,* Madame Blavatsky is guilty of a gross contradiction.

Now, the "therefore" is a conclusion that a Frenchman would call *tirée par les cheveux.* Why should it be Jehovah of the Jews and Christians, "therefore," any more than Ahura Mazda of the Parsis, Osiris of the Egyptians, or Bel of the Chaldees? And why should Jehovah be called "the God of the *Christians*," since he is not once named in the New Testament, and since no Theosophist could speak with more implied contempt of

---

* [*The Secret Doctrine*, Vol. I, p. 576.]
† [*The Secret Doctrine*, Vol. I, p. 386.]

---

that tribal god and his commandments than Jesus himself? Let "Leo" read *Matthew* v, and see whether almost every verse in it does not demolish the Ten Commandments given by that angry and jealous Sinaitic Deity through Moses. "Therefore," I would strongly advise "Leo" before he finds fault with others and exposes their supposed "contradictions"—"with unprejudiced mind and taking notes thereof"—to study the Bible himself, and above all, to learn to read it understandingly.

I feel very thankful, however, for his kind advice to the public to read my work. This is very unselfish; the more so as upon following it, comparing it with his criticism, and "taking notes," no man with a teaspoonful of unprejudiced brains in his head can fail to see that there are more illogical contradictions in the half column occupied by "Leo's" denunciatory letter, than in the 1,500 pages of *The Secret Doctrine.* But then people *do* like to see themselves in print, and to give other people pokes in the ribs from behind the sure screen of a pseudonym!

H. P. BLAVATSKY.

Collected Writings VOLUME X

December, 1888

DREAMS

Meetings held at 17, Lansdowne Road, London, W., on December 20th and 27th, 1888; Mr. T.B. HARBOTTLE in the Chair.

(The following is a Summary of the teachings during several meetings which preceded the Transactions of the "Blavatsky Lodge of the T. S.," when the explanations of the *Stanzas* from *The Secret Doctrine* became incorporated in a regular series of instructions.) *

Q. What are the "*principles*" *which are active during dreams*?

A. The "principles" active during ordinary dreams—which ought to be distinguished from real dreams, and called idle visions—are *Kama,* the seat of the personal Ego and of desire awakened into chaotic activity by the slumbering reminiscences of the lower Manas.

Q. What is the "*lower Manas*"?

A. It is usually called the animal soul (the *Nephesh* of the Hebrew Kabalists). It is the ray which emanates from the Higher Manas or permanent EGO, and is that "principle" which forms the human mind—in animals instinct, for animals also dream.† The combined action of Kama and the "animal soul," however, are purely mechanical. It is instinct, not reason, which is active in them. During the sleep of the body they receive and send out mechanically electric shocks to and from various nerve-centres. The brain is hardly impressed by them, and memory stores them, of course, without order or sequence. On waking these impressions gradually fade out, as does every fleeting shadow that has no basic or substantial reality underlying it. The retentive faculty

———————

* [Published here in correct chronological sequence, though originally appearing as an "Appendix" to the *Transactions of the Blavatsky Lodge,* Part I, pp. 49-64.—*Compiler*.]

† The word dream means really "to slumber"—the latter function being called in Russian "*dremat'*"—ED.

———————

of the brain, however, may register and preserve them if they are only impressed strongly enough. But, as a rule, our memory registers only the fugitive and distorted impressions

which the brain receives at the moment of awakening. This aspect of "dreams" however, has been sufficiently observed and is described correctly enough in modern physiological and biological works, as such human dreams do not differ much from those of the animals. That which is entirely *terra incognita* for Science is the real dreams and experiences of the higher EGO, which are also called dreams, but ought not to be so termed, or else the term for the other sleeping "visions" changed.

Q. How do these differ?

A. The nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent of the physical body, for the subject becomes quite unintelligible unless we believe—that which is a fact—that during sleep there remains only an animated form of clay, whose powers of independent thinking arc utterly paralyzed.

But if we admit the existence of a higher or permanent *Ego* in us—which Ego must not be confused with what we call the "Higher Self," we can comprehend that what we often regard as dreams, generally accepted as idle fancies, are, in truth, stray pages torn out from the life and experiences of the *inner* man, and the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. The latter catches mechanically a few impressions of the thoughts, facts witnessed, and deeds performed by the *inner* man during its hours of complete freedom. For our *Ego* lives its own separate life within its prison of clay whenever it becomes free from the trammels of matter, i.e., during the sleep of the physical man. This Ego it is which is the actor, the real man, the true human self. But the physical man cannot feel or be conscious during dreams; for the personality, the outer man, with its brain and thinking apparatus, are paralyzed more or less completely.

We might well compare the real Ego to a prisoner, and the physical personality to the jailer of his prison. If

the jailer falls asleep, the prisoner escapes, or, at least, passes outside the walls of his prison. The jailer is half asleep, and looks, nodding all the time, out of a window, through which he can catch only occasional glimpses of his prisoner, as he would a kind of shadow moving in front of it. But what can he perceive, and what can he know of the real actions, and especially the thoughts, of his charge?

Q. Do not the thoughts of the one impress themselves upon the other?

A. Not during sleep, at all events; for the real Ego does not think as his evanescent and temporary personality does. During the waking hours the thoughts and Voice of the Higher Ego do or do not reach his jailer—the physical man, for they are the *Voice of his Conscience,* but during his sleep they are absolutely the "Voice in the desert." In the thoughts of the *real* man, or the immortal "Individuality," the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities. They are realities, even as they

were when speech expressed in sounds did not exist; when thoughts were things, and men did not need to express them in speeches, for they instantly realised themselves in action by the power of *Kriya-Śakti,* that mysterious power which transforms instantaneously ideas into visible forms, and these were as objective to the "man" of the early *third* Race as objects of sight are now to us.

Q. How, then, does Esoteric Philosophy account for the transmission of even a few fragments of those thoughts of the Ego to our physical memory which it sometimes retains?

A. All such are reflected on the brain of the sleeper like outside shadows on the canvas walls of a tent, which the occupier sees as he wakes. Then the man thinks that he has dreamed all that, and feels as though *he* had lived through something, while in reality it is the *thought-actions* of the true Ego which he has dimly perceived. As he becomes fully awake, his recollections become with every minute more distorted, and mingle with the images

projected from the physical brain, under the action of the stimulus which causes the sleeper to awaken. These recollections, by the power of association, set in motion various trains of ideas.

Q. It is difficult to see how the Ego can be acting during the night things which have taken place long ago. Was it not stated that dreams are not subjective?

A. How can they be subjective when the dream state is itself for us, and on our plane, at any rate, a subjective one? To the dreamer (the Ego), on his own plane, the things on that plane are as objective to him as our acts are to us.

Q. What are the senses which act in dreams?

A. The senses of the sleeper receive occasional shocks, and are awakened into mechanical action; what he hears and sees are, as has been said, a distorted reflection of the thoughts of the Ego. The latter is highly spiritual, and is linked very closely with the higher principles, Buddhi and Atma. These higher principles are entirely inactive on our plane, and the higher Ego (*Manas*) itself is more or less dormant during the waking of the physical man. This is especially the case with persons of very materialistic mind. So dormant are the Spiritual faculties, because the Ego is so trammelled by matter, that *It* can hardly give all its attention to the man's actions, even should the latter commit sins for which that Ego— when reunited with its *lower* Manas—will have to suffer conjointly in the future. It is, as I said, the impressions projected into the physical man by this Ego which constitute what we call "conscience"; and in proportion as the Personality, the lower Soul (or *Manas),* unites itself to its higher consciousness, or EGO, does the action of the latter upon the life of mortal man become more marked.

Q. This Ego, then, is the "Higher Ego"?

A. Yes; it is the higher Manas illuminated by Buddhi; the principle of self-consciousness, the "I-am-I," in short. It is the Karana-Śarira, the immortal man, which passes from one incarnation to another.

Q. Is the "register" or "tablet of memory" for the true dream-state different from that of waking life?

A. Since dreams are in reality the actions of the Ego during physical sleep, they are, of course, recorded on their own plane and produce their appropriate effects on this one. But it must be always remembered that dreams in general, and as we know them, are simply our waking and hazy recollections of these facts.

It often happens, indeed, that we have no recollection of having dreamt at all, but later in the day the remembrance of the dream will suddenly flash upon us. Of this there are many causes. It is analogous to what sometimes happens to every one of us. Often a sensation, a smell, even a casual noise or a sound, brings instantaneously to our mind long-forgotten events, scenes and persons. Something of what was seen, done, or thought by the "night-performer," the Ego, impressed itself at that time on the physical brain, but was not brought into the conscious, waking memory, owing to some physical condition or obstacle. This impression is registered on the brain in its appropriate cell or nerve centre, but owing to some accidental circumstance it "hangs fire," so to say, till something gives it the needed impulse. Then the brain slips it off immediately into the conscious memory of the waking man; for as soon as the conditions required are supplied, that particular centre starts forthwith into activity, and does the work which it had to do, but was hindered at the time from completing.

Q. How does this process take place?

A. There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man. The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others and each having its own special work, function, and properties.

Q. What distinguishes the "dreaming" memory and imagination from those of waking consciousness?

A. During sleep the physical memory and imagination are of course passive, because the dreamer is asleep:

his brain is asleep, his memory is asleep, all his functions are dormant and at rest. It is only when they are stimulated, as I told you, that they are aroused. Thus the consciousness of the sleeper is not active, but passive. The inner man, however, the real Ego, acts independently during the sleep of the body; but it is doubtful if any of us—unless

thoroughly acquainted with the physiology of occultism—could understand the nature of its action.

Q. What relation have the Astral Light and Akâsa to memory?

A. The former is the "tablet of the memory" of the animal man, the latter of the spiritual Ego. The "dreams" of the Ego, as much as the acts of the physical man, arc all recorded, since both are actions based on causes and producing results. Our "dreams" being simply the waking state and actions of the true Self, must be, of course, recorded somewhere. Read "Karmic Visions" in *Lucifer,** and note the description of the real Ego, sitting as a spectator of the life of the hero, and perhaps something will strike you.

Q. What, in reality, is the Astral Light?

A. As the Esoteric Philosophy teaches us, the *Astral Light is* simply the dregs of *Akâsa* or the Universal Ideation in its metaphysical sense. Though invisible, it is yet, so to speak, the phosphorescent radiation of the latter, and is the medium between it and man's thought-faculties. It is these which pollute the Astral Light, and make it what it is—the storehouse of all human and especially psychic iniquities. In its primordial genesis, the astral light as a radiation is quite pure, though the lower it descends approaching our terrestrial sphere, the more it differentiates, and becomes as a result impure in its very constitution. But man helps considerably in this pollution, and gives it back its essence far worse than when he received it.

———————

* [Vol. II, No. 10, June, 1888, pp. 311-22. Incorporated into Vol. IX of the present Series, in its correct chronological sequence.—*Compiler.*]

———————

Q. Can you explain to us how it is related to man, and its action in dream-life?

A. Differentiation in the physical world is infinite. Universal Ideation—or *Mahat,* if you like it—sends its homogeneous radiation into the heterogeneous world, and this reaches the human or *personal* minds through the Astral Light.

Q. But do not our minds receive their illuminations direct from the higher Manas through the Lower? *And is not the former the pure emanation of divine Ideation—the* "*Manasa-Putras*," *which incarnated in men*?

A. They are. Individual *Manasa-Putras* or the Kumaras are the direct radiations of the divine Ideation—"individual" in the sense of later differentiation owing to numberless incarnations. In sum they are the collective aggregation of that Ideation, become on our plane, or from our point of view, *Mahat,* as the Dhyan Chohans are in their aggregate the WORD or "Logos" in the formation of the World. Were the Personalities (Lower Manas or the *Physical* minds) to be inspired and illumined solely by their higher *alter Egos* there would be little sin in this world. But they are not; and getting entangled in the meshes of the Astral Light, they separate themselves more and more from their parent Egos. Read and study what Éliphas Lévi says of the Astral Light, which he calls Satan and the Great

Serpent. The Astral Light has been taken too literally to mean some sort of a second blue sky. This imaginary space, however, on which are impressed the countless images of all that ever was, is, and will be, is but a too sad reality. It becomes in, and for, man—if at all psychic—and who is not?—a tempting Demon, his "evil angel," and the inspirer of all our worst deeds. It acts on the will of even the sleeping man, through visions impressed upon his slumbering brain (which visions must not be confused, with the "dreams"), and these germs bear their fruit when he awakes.

Q. What is the part played by Will in dreams?

A. The will of the outer man, our volition, is of course dormant and inactive during dreams; but a

certain bent can be given to the slumbering will during its inactivity, and certain after-results developed by the mutual inter-action—produced almost mechanically—through union between two or more "principles" into one, so that they will act in perfect harmony, without any friction or a single false note, when awake. But this is one of the dodges of "black magic," and when used for good purposes belongs to the training of an Occultist. One must be far advanced on the "path" to have a will which can act consciously during his physical sleep, or act on the will of another person during the sleep of the latter, *e.g.,* to control his dreams, and thus control his actions when awake.

Q. We are taught that a man can unite all his "*principles*" *into one—what does this mean*?

A. When an adept succeeds in doing this he is a *Jivanmukta:* he is no more of this earth virtually, and becomes a Nirvanee, who can go into *Samadhi* at will. Adepts are generally classed by the number of "principles" they have under their perfect control, for that which we call will has its seat in the higher EGO, and the latter, when it is rid of its sin-laden personality, is divine and pure.

Q. What part does Karma play in dreams? *In India they say that every man receives the reward or punishment of all his acts, both in the waking and the dream state.*

A. If they say so, it is because they have preserved in all their purity and remembered the traditions of their forefathers. They know that the Self is the *real* Ego, and that it lives and acts, though on a different plane. The external life is a "dream" to this Ego, while the inner life, or the life on what we call the dream plane, is the real life for it. And so the Hindus (the profane, of course) say that Karma is generous, and rewards the real man in dreams as well as it does the false personality in physical life.

Q. What is the difference, "*karmically*," *between the two*?

A. The physical animal man is as little responsible as a dog or a mouse. For the bodily form all is over with the death of the body. But the real SELF, that which

emanated its own shadow, or the lower thinking personality, that enacted and pulled the wires during the life of the physical automaton, will have to suffer conjointly with its *factotum and alter ego* in its next incarnation.

Q. But the two, the higher and the lower, Manas are one, are they not?

A. They are, and yet they are not—and that is the great mystery. The Higher Manas or EGO is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se,* the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, "the Father and Son" *are one,* and because that in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions—both have to suffer, the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the antitype* of that which is on this earth the type, namely, the personality. It is, for those who understand it, the old Vedic story of Visvakarman over again, practically demonstrated. Visvakarman, the all-seeing Father-God, who is beyond the comprehension of mortals, ends, as son of Bhuvana, the holy Spirit, by *sacrificing himself to himself,* to save the worlds. The mystic name of the "Higher Ego" is, in the Indian philosophy, *Kshetrajña,* or "embodied Spirit," that which knows or informs *Kshetra* "the body." Etymologize the name, and you will find in it the term *aja,* "first-born," and also the "lamb." All this is very suggestive, and volumes might be written upon the pregenetic and postgenetic development of type and antitype*—of

———————

* [Considering the highly metaphysical nature of the teaching involved, this word could be used here in the sense of "prototype," and would then be spelled "antetype." We leave it unaltered, as the meaning is somewhat uncertain.—*Compiler*.]

———————

Christ-*Kshetrajña,* the "God-Man," the First-born, symbolized as the "lamb." *The Secret Doctrine* shows that the Manasa-Putras or incarnating EGOS have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing EGO, which are the real Sufferers, but verily the innocent *Christos* within us. Hence the mystic Hindus say that Eternal Self; or the Ego (the one in three and three in one), is the "Charioteer" or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify

the Christos within us. But let us return to dreams.

Q. Are so-called prophetic dreams a sign that the dreamer has strong clairvoyant faculties?

A. It may be said, in the case of persons who have truly prophetic dreams, that it is because their physical brains and memory are in closer relation and sympathy with their "Higher Ego" than in the generality of men. The Ego-Self has more facilities for impressing upon the physical shell and memory that which is of importance to such persons than it has in the case of other less gifted persons. Remember that the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one.

But they are weeds that must be destroyed in order that a plant may grow. We must die, said St. Paul, that we may live again. It is through destruction that we may improve, and the three powers, the preserving, the creating and the destroying, are only so many aspects of the divine spark within man.

Q. Do Adepts dream?

A. No advanced Adept dreams. An adept is one who has obtained mastery over his four lower principles, including his body, and does not, therefore, let flesh have its own way. He simply paralyzes his lower Self during Sleep, and becomes perfectly free. A dream, as

we understand it, is an illusion. Shall an adept, then, dream when he has rid himself of every other illusion? In his sleep he simply lives on another and more real plane.

Q. Are there people who have never dreamed?

A. There is no such man in the world so far as I am aware. All dream more or less; only with most, dreams vanish suddenly upon waking. This depends on the more or less receptive condition of the brain ganglia. Unspiritual men, and those who do not exercise their imaginative faculties, or those whom manual labour has exhausted, so that the ganglia do not act even mechanically during rest, dream rarely, if ever, with any coherence.

Q. What is the difference between the dreams of men and those of beasts?

A. The dream state is common not only to all men, but also to all animals, of course, from the highest mammalia to the smallest birds, and even insects. Every being endowed with a physical brain, or organs approximating thereto, must dream. Every animal, large or small, has, more or less, physical senses; and though these senses are dulled during sleep, memory will still, so to say, act mechanically, reproducing past sensations. That dogs and horses and cattle dream we all know, and so also do canaries, but such dreams are, I think, merely physiological. Like the last embers of a dying fire, with its spasmodic flare and occasional flames, so acts the brain in falling asleep. Dreams are not, as Dryden says, "interludes which fancy makes," for such can only refer to physiological dreams provoked by indigestion, or some idea or event which has impressed itself upon the active brain during waking hours.

Q. What, then, is the process of going to sleep?

A. This is partially explained by Physiology. It is said by Occultism to be the periodical and regulated exhaustion of the nervous centres, and especially of the sensory ganglia of the brain, which refuse to act any longer on this plane, and, if they would not become unfit for work, are compelled to recuperate their strength on another plane or *Upadhi.* First comes the *Svapna,* or

dreaming state, and this leads to that of *Sushupti.* Now it must be remembered that our senses are all dual, and act according to the plane of consciousness on which the thinking entity energises. Physical sleep affords the greatest facility for its action on the various planes; at the same time it is a necessity, in order that the senses may recuperate and obtain a new lease of life for the *Jagrata,* or waking state, from the *Svapna* and *Sushupti.* According to *Raj Yoga, Turya* is the highest state. As a man exhausted by one state of the life fluid seeks another; as, for example, when exhausted by the hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life. Sleep is a sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state. Ask a good clairvoyant to describe the aura of a person just refreshed by sleep, and that of another just before going to sleep. The former will be seen bathed in rhythmical vibrations of life currents—golden, blue, and rosy; these are the electrical waves of Life. The latter is, as it were, in a mist of intense golden-orange hue, composed of atoms whirling with an almost incredible spasmodic rapidity, showing that the person begins to be too strongly saturated with Life; the life essence is too strong for his physical organs, and he must seek relief in the shadowy side of that essence, which side is the dream element, or physical sleep, one of the states of consciousness.

Q. But what is a dream?

A. That depends on the meaning of the term. You may "dream," or, as we say, sleep visions, awake or asleep. If the Astral Light is collected in a cup or metal vessel by will-power, and the eyes fixed on some point in it with a strong will to see, a waking vision or "dream" is the result, if the person is at all sensitive. The reflections in the Astral Light are seen better with closed eyes, and, in sleep, still more distinctly. From a lucid state, vision becomes translucid; from normal organic consciousness it rises to a transcendental state of consciousness.

Q. To what causes are dreams chiefly due?

A. There are many kinds of dreams, as we all know. Leaving the "digestion dream"

aside, there are brain dreams and memory dreams, mechanical and conscious visions. Dreams of warning and premonition require the active co-operation of the inner Ego. They are also often due to the conscious or unconscious co-operation of the brains of two living persons, or of their two Egos.

Q. What is it that dreams, then?

A. Generally the physical brain of the personal Ego, the seat of memory, radiating and throwing off sparks like the dying embers of a fire. The memory of the Sleeper is like an Æolian seven-stringed harp; and his state of mind may be compared to the wind that sweeps over the chords. The corresponding string of the harp will respond to that one of the seven states of mental activity in which the sleeper was before falling asleep. If it is a gentle breeze the harp will be affected but little; if a hurricane, the vibrations will be proportionately powerful. If the personal Ego is in touch with its higher principles and the veils of the higher planes are drawn aside, all is well; if on the contrary it is of a materialistic, animal nature, there will be probably no dreams; or if the memory by chance catch the breath of a "wind" from a higher plane, seeing that it will be impressed through the sensory ganglia of the cerebellum, and not by the direct agency of the spiritual Ego, it will receive pictures and sounds so distorted and inharmonious that even a Devachanic vision would appear a nightmare or grotesque caricature. Therefore there is no simple answer to the question "What is it that dreams," for it depends entirely on each individual what principle will be the chief motor in dreams, and whether they will be remembered or forgotten.

Q. Is the apparent objectivity in a dream really objective or subjective?

A. If it is admitted to be apparent, then of course it is subjective. The question should rather be, to whom or what are the pictures or representations in dreams either objective or subjective? To the physical man, the *dreamer*,

ANNIE BESANT
Photograph taken in London in 1888

all he sees with his eyes shut, and in or through his mind, is of course subjective. But to the *Seer* within the physical dreamer, that Seer himself being subjective to our material senses, all he sees is as objective as he is himself to himself and to others like himself. Materialists will probably laugh, and say that we make of a man a whole family of entities, but this is not so. Occultism teaches that physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different states of being or planes of consciousness, and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses.

Q. Can these different senses be distinguished?

A. Not unless you are an Adept or highly-trained Chela, thoroughly acquainted with these different states. Sciences, such as biology, physiology, and even psychology (of the Maudsley, Bain, and Herbert Spencer schools), do not touch on this subject. Science teaches us about the phenomena of volition, sensation, intellect, and instinct, and says that these are all manifested through the nervous centres, the most important of which is our brain. She will speak of the peculiar agent or substance through which these phenomena take place as the vascular and fibrous tissues, and explain their relation to one another, dividing the ganglionic centres into motor, sensory and sympathetic, but will never breathe one word of the mysterious agency of intellect itself, or of the mind and its functions.

Now, it frequently happens that we are conscious and know that we are dreaming; this is a very good proof that man is a multiple being on the thought plane; so that not only is the Ego, or thinking man, Proteus, a multiform, ever-changing entity, but he is also, so to speak, capable of separating himself on the mind or dream plane into two or more entities; and on the plane of illusion which follows us to the threshold of Nirvâna, he is like Ain-Soph talking to Ain-Soph, holding a dialogue with himself and speaking through, about, and to himself. And this is the mystery of the inscrutable Deity in the *Zohar,* as in the Hindu philosophies; it is the same in

the Kabbala, *Puranas,* Vedantic metaphysics, or even in the so-called Christian mystery of the Godhead and Trinity. Man is the microcosm of the macrocosm; the god on earth is built on the pattern of the god in nature. But the universal consciousness of the real Ego transcends a millionfold the self-consciousness of the personal or false Ego.

Q. Is that which is termed "*unconscious cerebration*" *during sleep a mechanical process of the physical brain, or is it a conscious operation of the Ego, the result of which only is impressed on the ordinary consciousness*?

A. It is the latter; for is it possible to remember in our conscious state what took place while our brain worked unconsciously? This is apparently a contradiction in terms.

Q. How does it happen that persons who have never seen mountains in nature often see them distinctly in sleep and are able to note their features?

A. Most probably because they have seen pictures of mountains; otherwise it is somebody or something in us which has previously seen them.

Q. What is the cause of that experience in dreams in which the dreamer seems to be ever striving after something, but never attaining it?

A. It is because the physical self and its memory are shut out of the possibility of knowing what the real Ego does. The dreamer only catches faint glimpses of the doings of the Ego, whose actions produce the so-called dream in the physical man, but is unable to follow it consecutively. A delirious patient, on recovery, bears the same relation to the nurse who watched and tended him in his illness as the physical man to his real Ego. The Ego acts as consciously within and without him as the nurse acts in tending and watching over the sick man. But neither the patient after leaving his sick bed, nor the dreamer on awaking, will be able to remember anything except in snatches and glimpses.

Q. How does sleep differ from death?

A. There is an analogy certainly, but a very great difference between the two. In sleep there is a connection, weak though it may be, between the lower

and higher mind of man, and the latter is more or less reflected into the former, however much its rays may be distorted. But once the body is dead, the body of illusion, *Mayavi Rupa,* becomes Kama Rupa, or the animal soul, and is left to its own devices. Therefore, there is as much difference between the spook and man as there is between a gross material, animal, but sober mortal, and man incapably drunk and unable to distinguish the most prominent surroundings; between a person shut up in a perfectly dark room and one in a room lighted, however imperfectly, by some light or other.

The lower principles are like wild beasts, and the higher Manas is the rational man who tames or subdues them more or less successfully. But once the animal gets free from the master who held it in subjection; no sooner has it ceased to hear his voice and see him than it starts off again to the jungle and its ancient den. It takes, however, some time for an animal to return to its original and natural state, but these lower principles or “spook” return instantly, and no sooner has the higher Triad entered the Devachanic state than the lower Triad rebecomes that which it was from the beginning, a principle endued with purely animal instinct, made happier still by the great change.

Q. What is the condition of the Linga Śarira, or plastic body, during dreams?

A. The condition of the Plastic form is to sleep with its body, unless projected by some powerful desire generated in the higher Manas. In dreams it plays no active part, but on the contrary is entirely passive, being the involuntarily half-sleepy witness of the experiences through which the higher principles are passing.

Q. Under what circumstances is this wraith seen?

A. Sometimes, in cases of illness or very strong passion on the part of the person seen

or the person who sees; the possibility is mutual. A sick person, especially just before death, is very likely to see in dream, or vision, those whom he loves and is continually thinking of, and so also is a person awake, but intensely thinking of a person who is asleep at the time.

Q. Can a Magician summon such a dreaming entity and have intercourse with it?

A. In black Magic it is no rare thing to evoke the "spirit" of a sleeping person; the sorcerer may then learn from the apparition any secret he chooses, and the sleeper be quite ignorant of what is occurring. Under such circumstances that which appears is the *Mayavi rupa;* but there is always a danger that the memory of the living man will preserve the recollections of the evocation and remember it as a vivid dream. If it is not, however, at a great distance, the Double or *Linga Śarira* may be evoked, but this can neither speak nor give information, and there is always the possibility of the sleeper being killed through this forced separation. Many sudden deaths in sleep have thus occurred, and the world been no wiser.

Q. Can there be any connection between a dreamer and an entity in "*Kama Loka*"?

A. The dreamer of an entity in *Kama Loka* would probably bring upon himself a nightmare, or would run the risk of becoming "possessed" by the "spook" so attracted, if he happened to be a medium, or one who had made himself so passive during his waking hours that even his higher Self is now unable to protect him. This is why the mediumistic state of passivity is so dangerous, and in time renders the Higher Self entirely helpless to aid or even warn the sleeping or entranced person. Passivity paralyzes the connection between the lower and higher principles. It is very rare to find instances of mediums who, while remaining passive *at will,* for the purpose of communicating with some higher intelligence, some *ex-terraneous* spirit (not disembodied), will yet preserve sufficiently their personal will so as not to break off all connection with the higher Self.

Q. Can a dreamer be "en rapport" with an entity in Devachan?

A. The only possible means of communicating with Devachanees is during sleep by a dream or vision, or in trance state. No Devachanee can descend into our plane; it is for us—or rather our *inner Self*—to ascend to his.

Q. What is the state of mind of a drunkard during sleep?

A. It is no real sleep, but a heavy stupor; no physical rest, but worse than sleeplessness, and kills the drunkard as quickly. During such stupor, as also during the waking drunken state, everything turns and whirls around in the brain, producing in the imagination and

fancy horrid and grotesque shapes in continual motion and convolutions.

Q. What is the cause of nightmare, and how is it that the dreams of persons suffering from advanced consumption are often pleasant?

A. The cause of the former is simply physiological. A nightmare arises from oppression and difficulty in breathing; and difficulty in breathing will always create such a feeling of oppression and produce a sensation of impending calamity. In the second case, dreams become pleasant because the consumptive grows daily severed from his material body, and more clairvoyant in proportion. As death approaches, the body wastes away and ceases to be an impediment or barrier between the brain of the physical man and his Higher Self.

Q. Is it a good thing to cultivate dreaming?

A. It is by cultivating the power of what is called "dreaming" that clairvoyance is developed.

Q. Are there any means of interpreting dreams—for instance, the interpretations given in dream-books?

A. None but the clairvoyant faculty and the spiritual intuition of the "interpreter." Every dreaming Ego differs from every other, as our physical bodies do. If everything in the universe has seven keys to its symbolism on the physical plane, how many keys may it not have on higher planes?

Q. Is there any way in which dreams may be classified?

A. We may roughly divide dreams also into seven classes, and subdivide these in turn. Thus, we would divide them into:—

1. Prophetic dreams. These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen.

2. Allegorical dreams, or hazy glimpses of realities caught by the brain and distorted by our fancy. These are generally only half true.

3. Dreams sent by adepts, good or bad, by mesmerisers, or by the thoughts of very powerful minds bent on making us do their will.

4. Retrospective; dreams of events belonging to past incarnations.

5. Warning dreams for others who are unable to be impressed themselves.

6. Confused dreams, the causes of which have been discussed above.

7. Dreams which are mere fancies and chaotic pictures, owing to digestion, some mental trouble, or suchlike external cause.

____

Collected Writings VOLUME X

June, 1893, and April, 1894

OCCULT VIBRATIONS

A FRAGMENT OF CONVERSATION WITH H.P.B. IN 1888.

[*The Path,* New York, Vol. VIII, June, 1893, pp. 79-81]

The following was written by me at the dictation of H.P.B. in 1888 with the purpose of printing it at that time. But it was not used then, and as I brought it home with me it is now of interest.—W. Q. J.*

Quest.—It has struck me while thinking over the difference between ordinary people and an adept or even a partly developed student, that the rate of vibration of the brain molecules, as well as the coordination of those with the vibrations of the higher brain, may lie at the bottom of the difference and also might explain many other problems.

* [This introductory Note is by William Quan Judge.—*Compiler*.]

H.P.B.—So they do. They make differences and also cause many curious phenomena; and the differences among all persons are greatly due to vibrations of all kinds.

Q.—In reading the article in *The Path* of April, 1886, this idea was again suggested. I open at p. 6, Vol. I. "The Divine Resonance is only the outbreathing of the first sound of the entire Aum. . . . It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of the animal and mineral kingdom, and of solar systems. Among the Aryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties and to be the universal stimulator." What of this?

H.P.B.—Mercury was always known as the god of secret wisdom. He is Hermes as well as Budha the son of Soma. Speaking of matters on the lower plane, I would call the "Divine Resonance" you read of in *The Path* "vibrations" and the originator, or that which gives the impulse to every kind of phenomena in the astral plane.

Q.—The difference found in human brains and natures must, then, have their root in

differences of vibration?

H.P.B.—Most assuredly so.

Q.—Speaking of mankind as a whole, is it true that all have one key or rate of vibration to which they respond?

H.P.B.—Human beings in general are like so many keys on the piano, each having its own sound, and the combination of which produces other sounds in endless variety. Like inanimate nature they have a keynote from which all the varieties of character and constitution proceed by endless change. Remember what was said in *Isis Unveiled,* at p. xvi, Vol. I, "The universe is the combination of a thousand elements, and yet the expression of a single spirit—a chaos to the sense [physical], a cosmos to the reason" (manas).

Q.—So far this applies generally to nature. Does it explain the difference between the adept and ordinary people?

H.P.B.—Yes. This difference is that an adept may be compared to that one key which contains all the keys in the great harmony of nature. He has the synthesis of all keys in his thoughts, whereas ordinary man has the same key as a basis, but only acts and thinks on one or a few changes of this great key, producing with his brain only a few chords out of the whole great possible harmony.

Q.—Has this something to do with the fact that a disciple may hear the voice of his master through the astral spaces, while another man cannot hear or communicate with the adepts?

H.P.B.—This is because the brain of a chela is attuned by training to the brain of the Master. His vibrations synchronize with those of the Adept, and the untrained brain is not so attuned. So the chela's brain is abnormal, looking at it from the standpoint of ordinary life, while that of the ordinary man is normal for worldly purposes. The latter person may be compared to those who are colour-blind.

Q.—How am I to understand this?

H.P.B.—What is considered normal from the view of the physician is considered abnormal from the view of occultism, and *vice versa.* The difference between a colour-blind signal man who mistakes the lamps and the adept who sees is that the one takes one colour for another, while the adept sees all the colours in every colour and yet does not confuse them together.

Q.—Has the adept, then, raised his vibrations so as to have them the same as those of nature as a whole?

H.P.B.—Yes; the highest adepts. But there are other adepts who, while vastly in advance of all men, are still unable to vibrate to such a degree.

Q.—Can the adept produce at his will a vibration which will change one colour to another?

H.P.B.—He can produce a sound which will alter a colour. It is the sound which

produces the colour, and not the other or opposite. By correlating the vibrations of a sound in the proper way a new colour is made.

Q.—Is it true that on the astral plane every sound always produces a colour?

H.P.B.—Yes; but these are invisible because not yet correlated by the human brain so as to become visible on the earth plane. Read Galton, who gives experiments with colours and sounds as seen by psychics and sensitives, showing that many sensitive people always see a colour for every sound. The colour-blind man has coming to him the same vibrations as will show red, but not being able to sense these he alters the amount, so to say, and then sees a colour corresponding to the vibrations he can perceive out of the whole quantity. His astral senses may see the true colour, but the physical eye has its own vibrations, and these, being on the outer plane, overcome the others for the time, and the astral man is compelled to report to the brain that it saw correctly. For in each case the outer stimulus is sent to the inner man, who then is forced, as it were, to accept the message and to confirm it for the time so far as it goes. But there are cases where the inner man is able to even then overcome the outer defect and to make the brain see the difference. In many cases of lunacy the confusion among the vibrations of all kinds is so enormous that there is no correlation between the inner and the outer man, and we have then a case of aberration. But even in some of these unfortunate cases the person inside is all the time aware that he is not insane but cannot make himself be understood. Thus often persons are driven really insane by wrong treatment.

Q.—By what manner of vibrations do the elementals make colours and lights of variety?

H.P.B.—That is a question I cannot reply to though it is well known to me. Did I not tell you that secrets might be revealed too soon?

Collected Writings VOLUME X

June, 1893, and April, 1894

CONVERSATIONS ON OCCULTISM WITH H.P.B.

[*The Path,* New York, Vol. IX, April, 1894, pp. 17-21]

[The Introductory Note, and various comments throughout this article, which are not in quotation marks, are from the pen of William Quan Judge.]

In 1875, ’76, ’77, and ’78 my intimacy with H.P.B. gave me many opportunities for conversing with her on what we then called “Magic.” These useful, and for me very wonderful, occasions came about late at night, and sometimes during the day. I was then in the habit of calling on her in the daytime whenever I could get away from my office. Many times I stayed in her flat for the purpose of hearing as much and seeing as much as I could. Later on, in 1884, I spent many weeks with her in the Rue Notre-Dame-des-Champs in Paris, sitting beside her day after day and evening after evening; later still, in 1888, being with her in London, at Holland Park, I had a few more opportunities.* Some of what she said I publish here for the good of those who can benefit by her words. Certainly no greater practical occultist is known to this century: from that point of view what she said will have a certain useful weight with some.

ON DEVACHAN

This term was not in use at this time. The conversation was about steps on the Path and returning here again. In answer to a question:

“Yes, you have been here and at this before. You were born with this tendency, and in other lives have met these persons [supposed Adept influences], and they are here to see you for that reason.”

---

* [Wm. Q. Judge arrived in Paris on March 25, 1884, on his way to India, and left for Bombay, at the end of June. *Vide* his letters published in *The Word,* Vol. XV, April, 1912, pp. 17-18.—*Compiler*.]

Later, when definite terms had come into use, the question raised was whether or not

all stayed 1500 years in Devachan.

"Well, Judge, you must know well that under the philosophy we don't all stay there so long. It varies with the character of each. A thoroughly material thinker will emerge sooner than one who is a spiritual philosopher and good. Besides, recollect that all workers for the Lodge, no matter of what degree, are helped out of Devachan if they themselves permit it. Your own idea which you have stated, that 1500 years had not elapsed since you went into Devachan, is correct, and what I tell is what Master himself tells me. So there you are."

PRECIPITATIONS BY MASTERS

In reply to a question on this she said:

"If you think Master is going to be always precipitating things, you mistake. Yes, He can do it. But most of the precipitations are by chelas who would seem to you almost Masters. I see His orders, and the thoughts and words He wishes used, and I precipitate them in that form; so does * * * and one or two more."

"Well, what of Their handwritings?"

"Anything you write is your handwriting, but it is not your personal handwriting, generally used and first learned if you assume or adopt some form. Now you know that Masters' handwritings, peculiar and personal to Themselves, are foreign both as to sound and form—Indian sorts, in fact. So They adopted a form in English, and in that form I precipitate Their messages at Their direction. Why B——almost caught me one day and nearly made a mess of it by shocking me. The message has to be seen in the astral light in *facsimile*, and through that astral matrix I precipitate the whole of it. It's different, though, if Master sends me the paper and the message already done. That's why I call these things 'psychological tricks.' The sign of an objective wonder seemed to be required, although a moment's thought will show it is not proof of anything but occult ability.

Many a medium has had precipitations before my miserable self was heard of. But blessed is the one who wants no sign. You have seen plenty of these things. Why do you want to ask me? Can't you use your brain and intuition? I've sampled almost the whole possible range of wonders for you. Let them use their brains and intuition with the known facts and the theories given."

IF WHITE MAGICIANS ACT, WHAT THEN?

"Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use

them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say—'the dual forces in nature'? Precisely, that's just it; and Theosophists should remember it."

Do Masters punish?

"Now I'm not going to tell you all about this. They are just; They embody the Law and Compassion. Do not for an instant imagine that Masters are going to come down on you for your failures and wrongs, if any. Karma looks out for this. Masters' ethics are the highest.

From the standpoint of your question They do not punish. Have I not told you that, much as detractors have cast mud at Them, never will the Masters impose punishment. I cannot see why such a question comes up. Karma will do all the punishing that is necessary."

About Elementals

"It's a long time ago now that I told you this part would not be explained. But I can tell you some things. This one that you and Olcott used to call * * * can't see you unless I let him. Now I will impress you upon it or him so that like a photograph he will remember so far. But you can't make it obey you until you know how to get the force directed. I'll send him to you and let him make a bell."

[In a few days after this the proposed sign was given at a distance from her, and a little bell was sounded in the air when I was talking with a person not interested in Theosophy, and when I was three miles away from H.P.B. On next seeing her she asked if * * * had been over and sounded the bell, mentioning the exact day and time.]

"This one has no form in particular, but is more like a revolving mass of air. But it is, all the same, quite definite, as you know from what he has done. There are some classes with forms of their own. The general division into fiery, airy, earthy, and watery is pretty correct, but it will not cover all the classes. There is not a single thing going on about us, no matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body. Why, in storms you should see them, how they move about. Don't you remember what you told me about that lady * * * who saw them change and move about at that opera? It was due to her

tendencies and the general idea underlying the opera." [It was the opera of Tristan and Isolde, by Wagner.—J.] "In that case, as Isolde is Irish, the whole idea under it aroused a class of elementals peculiar to that island and its

traditions. That's a queer place, Judge, that Ireland. It is packed full of a singular class of elementals; and, by Jove! I see they even have emigrated in quite large numbers. Sometimes one quite by accident rouses up some ancient system, say from Egypt; that is the explanation of that singular astral noise which you said reminded you of a sistrum being shaken; it was really objective. But, my dear fellow, do you think I will give you a patent elemental extractor?—not yet. Bulwer-Lytton wrote very wisely, for him, on this subject."

[Riding over in Central Park, New York.] "It is very interesting here. I see a great number of Indians, and also their elementals, just as real as you seem to be. They do not see us; they are all spooks. But look here, Judge, don't confound the magnetism escaping through your skin with the gentle taps of supposed elementals who want a cigarette."
[In W. 34th street, New York. The first time she spoke to me of elementals particularly, I having asked her about Spiritualism.—J.]

"It is nearly all done by elementals. Now I can make them tap anywhere you like in this room. Select any place you wish." [I pointed to a hard plaster wall-space free from objects.] "Now ask what you like that can be answered by taps."

Q. What is my age? *Taps:* the correct number.

Q. How many in my house? *Taps:* right.

Q. How many months have I been in the city? *Taps:* correct.

Q. What number of minutes past the hour by my watch? *Taps:* right.

Q. How many keys on my ring? *Taps:* correct.

H.P.B. "Oh bosh! Let it stop. You won't get any more, for I have cut it off. Try your best. They have no sense; they got it all out of your own head, even the keys, for you know inside how many keys are on the ring, though you don't remember; but anyhow I could see into your pocket and count the number, and then that tapper would give the right reply. There's something better than all that magic nonsense."

SHE PRECIPITATES IN LONDON

In 1888 I was in London and wanted a paper, with about four sentences written on it in purple ink, which I had left in America. I came down to her room where B. Keightley was,

and, not saying anything, sat down opposite H.P.B. I thought: "If only she would get me back someway a copy of that paper." She smiled at me, rose, went into her room, came out at once, and in a moment handed me a piece of paper, passing it right in front of Keightley. To my amazement it was a duplicate of my paper, a *facsimile.* I then asked her how she got it, and she replied: "I saw it in your head and the rest was easy. You thought it very clearly. You know it can be done; and it was needed." This was all done in about the time it takes to read these descriptive sentences.

Collected Writings **VOLUME X**

January, 1889

THE YEAR IS DEAD, LONG LIVE THE YEAR!

DECEMBER, 1888, AND JANUARY, 1889

[*Lucifer*, Vol. III, No. 17,January, 1889, pp. 353-359]

LUCIFER sends the best compliments of the season to his friends and subscribers, and wishes them a happy New Year and many returns of the same. In the January issue of 1888, *Lucifer* said: ". . . . let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently." He now repeats what was said and adds: Let no one mistake the importance and potency of numbers—*as symbols.* Everything in the Universe was framed according to the eternal proportions and combinations of numbers. "God geometrizes," and numbers and numerals are the fundamental basis of all systems of mysticism, philosophy, and religion. The respective festivals of the year and their dates were all fixed according to the Sun—the "father of all calendars" and of the Zodiac, or the Sun-god and the twelve great, but still minor gods; and they became subsequently sacred in the cycle of national and tribal religions.

A year ago, it was stated by the editors that 1888 was a dark combination of numbers: it has proved so since. Earthquakes and terrible volcanic eruptions, tidal waves and landslips, cyclones and fires, railway and maritime disasters followed each other in quick succession. Even in point of weather the whole of the past year was an insane year, an unhealthy and uncanny year, which shifted its seasons, played ducks and drakes with the calendar and laughed at the wiseacres who preside over the meteorological stations of the globe. Almost every nation was visited by some dire calamity. Prominent

among other countries was Germany. It was in 1888 that the Empire reached, virtually, the 18th year of its unification. It was during the fatal combination of the four numbers 8 that it lost two of its Emperors, and planted the seeds of many dire Karmic results.

What has the year 1889 in store for nations, men and theosophy, and what for *Lucifer*?

But it may be wiser to forbear looking into Futurity; still better to pray to the now ruling Hosts of *Numbers* on high, asking them to be lenient to us, poor terrene ciphers. Which shall we choose? With the Jews and the Christian Kabalists, the number of their deity—the God of Abraham and Jacob—is 10, the number of perfection, the ONE in space, or the Sun, astronomically, and the ten Sephiroth, Kabalistically. But the Gods are many; and every December, according to the Japanese, is the month of the *arrival,* or *descent of the Gods;* therefore there must be a considerable number of deities lurking around us mortals in astral space. The 3rd of January, a day which was, before the time of Clovis, consecrated to the worship of *Isis*—the goddess-patroness of Paris who has now changed her name and become *Ste.-Geneviève,* "she who generates life"—was also set apart as the day on which the deities of Olympus visited their worshippers. The third day of every month was sacred to *Pallas Athene,* the goddess of Wisdom; and January the 4th is the day of Mercury (Hermes, Budha), who is credited with adding brains to the heads of those who are civil to him. December and January are the two months most connected with gods and numbers. Which shall we choose?—we ask again. "This is the question."

We are in the Winter Solstice, the period at which the Sun entering the sign of Capricornus has already, since December 21st, ceased to advance in the Southern Hemisphere, and, cancer or crablike, begins to move back. It is at this particular time that, every year, he is born, and December 25th was the *day of the birth of the Sun* for those who inhabited the Northern Hemisphere. It is also on December the 25th, Christmas, the day with the Christians on which the "Saviour of the World" was

born, that were born, ages before him, the Persian Mithra, the Egyptian Osiris, the Greek Bacchus, the Phoenician Adonis, the Phrygian Attis. And, while at Memphis the people were shown the image of the god *Day,* taken out of his cradle, the Romans marked December 25th in their calendar as the day *natalis solis invicti.*

Sad derision of human destiny. So many Saviours of the world born unto it, so much and so often propitiated, and yet the world is as miserable—nay, far more wretched now than ever before—as though none of these had ever been born!

January—the *Januarius* dedicated to Janus the God of Time, the ever revolving cycle, the double-faced God—has one face turned to the East, the other to the West; the *Past* and the *Future*! Shall we propitiate and pray to him? Why not? His statue had 12 altars at its feet, symbolising the twelve signs of the Zodiac, the twelve great gods, the twelve months of the solar year and—the twelve Apostles of the Sun-Christ. *Dominus* was the title given to the Sun by the ancients; whence *dies domini, dies solis,* the "Sun-days." *Puer nobis nascitur dominus dominorum,* sing the Roman Catholics on Christmas day. The statue of Janus-January carried engraved on his right hand the number 300, and on his left, 65, the number of the days in the Solar year; in one hand a sceptre, in the other a key, whence his name *Janitor,* the door-keeper of the Heavens, who opened the gates of the year at its beginning. Old Roman coins represent Janus *bifrons* on one side, and *a ship* on the other.

Have we not the right to see in him the prototype of Peter, the fisherman of the celestial ship, the Janitor of Paradise, to the gates of which he alone holds the keys? Janus presided over the four seasons. Peter presides over the four Evangelists. In Occultism the potency and significance of Numbers and Numerals lie in their right application and permutation. If we have to propitiate any mysterious number at all, we have most decidedly to address Janus-Peter, in his relation to the ONE—the Sun. Now what would be the best thing for *Lucifer* and his staff to ask from the latter for 1889? Our joint wishes are

many, for our course as that of true love, does not run altogether smooth.

Thus addressing the bright luminary in perpetual *abscondito* beyond the eternal fogs of the great city, we might ask him for a little more light and warmth in the coming year than he gave us in the year 1888. We might entreat him at the same time to pour a little light into the no less befogged heads of those who insist on boycotting *Lucifer* under the extraordinary notion that he and Satan are one. Shine more on us, O, Helios, Son of Hyperion! Those on whom thou beamest thy greatest radiance must be, as in the legend of Apollo, good and kind men. Alas, for us. The British Isle will never be transformed, in this our cycle, into the isle of Aea, the habitat of Helios, as of the children of that God and the Oceanide Perseis. Is this the occult reason why our hearts become, with every year, colder and more indifferent to the woes of mankind, and that the very souls of the multitudes seem turning into icicles? We ask thee to shed thy radiance on these poor shivering souls.

Such is *Lucifer*'*s,* our Light-bearer's fervently expressed desire. What may be that of the Theosophical Society in general, and its working members in particular? We would suggest a supplication. Let us ask, Brethren, the Lord on High, the *One* and the SOLE (or *Sol*), that he should save us from the impudent distortion of our theosophical teachings. That he should deliver us in 1889 from his pretended priests, the "Solar Adepts" as they dub themselves, and their sun-struck followers, as he delivered us once before; for verily "man is born unto trouble," and our patience is well-nigh exhausted!

But, "wrath killeth the foolish man"; and as we know that "envy slayeth the silly one," for years no attention was paid to our ever increasing parodists. They plagiarized from our books, set up sham schools of magic waylaid seekers after truth by deceiving them with holy names, misused and desecrated the sacred science by using it to get money by various means, such as selling as "magic mirrors" for £15, articles made by common cabinet makers for £1 at most. With them, as with all

charlatans, fortune-tellers, and *self-styled* "Adepts," the sacred science of *Theosophia* had

become when kabalistically read—Dollar-Sophia. To crown all, they ended by offering, in a most generous manner, to furnish all those "awakened" who were "disappointed in Theosophical Mahatmas" with the *genuine* article in the matter of adeptship. Unfortunately the said article was traced in its turn to a poor, irresponsible medium, and something worse; and so that branch of the brood finally disappeared. It vanished one fine morning into thin air leaving its disconsolate disciples thoroughly "awakened" this time, and fully alive to the sad fact, that if they had acquired less than no occult wisdom, their pockets, on the other hand, had been considerably relieved of their weight in pounds and shillings. After their Exodus came a short lull. But now the same is repeated elsewhere.

The long metaphysical articles *borrowed* from *Isis Unveiled,* and *The Theosophist* ceased suddenly to appear in certain Scotch papers. But if they disappeared from Europe, they reappeared in America. In August 1887 the New York *Path* laid its hand heavily on *The Hidden Way Across the Threshold* printed in Boston,* and proceded to speedily squelch it, as "stolen goods." As that Journal expresses itself about this pretentious volume, *copied,* not written by its authors—"whatever in it is new, is not true, and whatever is true, is not new; scattered through its six hundred pages, are wholesale thefts from the *Vedas, Paracelsus, Isis Unveiled, The Path,* etc., etc." This unceremonious appropriation of long paragraphs and entire pages "either verbatim or with unimportant changes,"—from various, mostly theosophical authors—a list of which is given in *The Path* (*Vide* August 1887, pp. 159-160), might be left to its fate, but for the usual trick of our wretched imitators. In the words of the same editor of *The Path:*

---

* [The author's name is J. C. Street, A. B. N.; the book was published by Lee & Shepard, Boston, 1887. The italics in the last quote from The *Path* are H. P. B.'s.—*Comp*.]

. . . . The claim is made that it [the book] is inspired by great adepts both living and dead, who have condescended to relent and give out these six hundred pages, with certain restrictions *which prevent their going into any detail or explanation beyond those given by the unfortunate or unprogressed* [*theosophical*] *authors from whose writings they* [*the adepts*] *have either allowed or directed their humble disciple, Mr. Street, to steal.*

Before the appearance of modern Theosophical literature it was "Spirits" and "Controls" that were ever in the mouths of these folk; now the living "adepts" are served up with every sauce. It is ever and always Adepts here, Hierophants there. And this only since the revival of Theosophy and its spread in America in 1884, note well; after the great soap-bubble conspiracy between Madras and Cambridge against the Theosophical Society had given a new impetus to the movement. Up to that year, Spiritualists, and professional mediums especially, with their "controls" and "guides," could hardly find words of vituperation strong enough to brand the "adepts" and deride their "supposed powers." But

since the Herodic "slaughter of the Innocents," when the S.P.R. turned from the Theosophical to the Spiritualistic phenomena, most of the "dear departed" ones took to their heels. The angels from the "Summer Land" are going out of fashion just now, for Spiritualists begin to know better and to discriminate. But because the "adept" idea, or rather their philosophy, begins to gain ground, this is no reason why pretenders of every description should travesty in their ungrammatical productions the teachings, phraseology, and Sanskrit terms out of theosophical books; or why, again, they should turn round and make people believe that these were given them by other "Hierophants," in their opinion, far higher, nobler and grander than our teachers.

The great evil of the whole thing is, not that the truths of Theosophy are adopted by these blind teachers, for we should gladly welcome any spread, by whatever means, of ideals so powerful to wean the world from its dire materialism—but that they are so interwoven with misstatements and absurdities that the wheat cannot be winnowed from the chaff, and ridicule, if not worse, is

brought to bear upon a movement which is beginning to exercise an influence, incalculable in its promise of good, upon the tendency of modern thought. How shall men discern good from evil, when they find it in its close embrace? The very words, "Arhat," "Karma," "Maya," "Nirvana," must turn enquirers from our threshold when they have been taught to associate them with such a teeming mass of ignorance and presumption. But a few years ago, all these Sanskrit terms were unknown to them, and even now they repeat them phonetically, parrot-like, and without any understanding. And yet they will cram them into their silly books and pamphlets, and fill these with denunciations against great men, the soles of whose feet they are unworthy to gaze upon!

Though false coin is the best proof of the existence of genuine gold, yet, the false deceives the unwary. Were the "pretensions" of the T.S. in this direction founded on mere hypothesis and sentimental gush, like the identification of many a materialized spirit, the theosophical "Mahatmas" and their society would have dissolved long ago like smoke in space under the desperate attacks of the holy alliance of Missionaries and *pseudo*-Scientists, helped by the half-hearted and misinformed public. That the Society has not only survived but become thrice stronger in numbers and power, is a good proof again of its own intrinsic merit. Moreover, it has gained also in wisdom; that practical, matter-of-fact wisdom which teaches, through the mouth of the great Christian "Mahatma," not to scatter pearls before swine, nor to attempt to put new wine into old bottles.

Therefore, let us, in our turn, recite a heartfelt conjuration (the ancient name for prayer), and invoke the help of the powers that be, to deliver us from the painful necessity of exposing those sorry "make-believes" in *Lucifer* once again. Let us ring the theosophical *Angelus* thrice for the convocation of our theosophical friends and readers. If we would draw on us the attention of *Sol* on High, we must repeat that which the ancients did and

which was the origin of the R.C. *Angelus.* The first stroke of the bell announced the *coming of Day;* the

appearance of *Gabriel,* the morning messenger, with the early Christians, of *Lucifer,* the morning star, with their predecessors. The second bell, at noon, saluted the glory and exalted position of the *Sun,* King of Heavens; and the third bell announced the approach of *Night*, the Mother of Day, the Virgin, Isis-Mary, or the Moon. Having accomplished the prescribed duty, we pour our complaint and say:—

Turn thy flaming eye, O SOL, thou, golden-haired God, on certain trans-atlantic mediums, who play at being thine Hierophants! Behold, they whose brain is not fit to drink of the cup of wisdom, but who, mounting the quack's platform, and offering for sale bottled-up wisdom, and the *homunculi* of Paracelsus, assure those of the gaping mouths that it is the true Elixir of *Amrita,* the water of immortal life! Oh, bright Lord, is not thine eye upon those barefaced robbers and iconoclasts of the systems of the land whence thou risest? Hear their proud boasting: "We teach men the science to *make man*"(!). The lucrative trade of vendors of Japanese amulets and *Taro* cards, with indecent double bottoms, having been cut off in its full blossom in Europe, the Eastern Wisdom of the Ages is now abandoned. According to their declarations, China, Japan, old India and even the Swedenborgian "land of the Lost Word" have suddenly become barren; they yield no more their crop of true adepts; it is America, they say, the land of the Almighty Dollar, which has suddenly opened her bowels and given birth to full-blown Hierophants, who now beckon to the "Awakened." *Mirabile dictu*! But if so, why should thy self-styled priests, O great SUN, still offer as a bait a mysterious *Dwija,* a "twice born," who can only be the product of the land of Manu? And why should those pretended and bumptious servants of thine, oh Sûrya-Vikarttana, whose rich crop of national adepts, *if* "home-made," must rejoice as a natural rule in purely Anglo-Saxon and Celto-German names, still change their Irish patronymics for those of a country which, they say, is effete and sterile, and whose nations are "dying out"? Has another Hindu name and names been discovered in the Great

Hub, as a peg and pegs whereon to hang the modest pretensions of the Solar Magi? Yea, they belie truth, O Lord, and they bend their tongues like quill pens for lies. But—"the false prophets shall become wind, for the word *is not* in them."

TO DARE, TO WILL, TO ACHIEVE AND KEEP SILENT is the motto of the true Occultist, from the first adept of our fifth Race down to the last Rosecroix. True Occultism, *i.e.,*

genuine *Raj-Yoga* powers, are not pompously boasted of, and advertised in "Dailies" and monthlies, like Beecham's pills or Pears' soap. "Woe unto them that are wise in their own eyes; for the wise man feareth *and keeps silent* but the fool layeth open his folly."

Let us close by expressing a hope that our Theosophist brothers and sisters in America will pause and think before they risk going into a "Solar" fire. Above all, let them bear in mind that true occult knowledge can never be bought. He who has anything to teach, unless like Peter to Simon he says to him who offers him money for his knowledge—"Thy money perish with thee, because thou hast thought that the gift of (*our inner*) God may be purchased with money"—is either a black magician or an IMPOSTOR. Such is the first lesson taught by *Lucifer* to his readers in 1889.

____

Collected Writings VOLUME X

January, 1889

"THE EMPTY VESSEL MAKES THE GREATEST SOUND"

[*Lucifer,* Vol. III, No. 17, January, 1889, pp. 436-437]

Miss Susie C. Clark, of Cambridgeport, Mass., says in substance:

"I am a mental healer . . . Of late rumours reach me of prominent theosophists who are confirmed invalids, of others who use quinine for ailments, not scorning to lean on the arm of the servant—matter—when the infinite resources of the Master (Spirit) are at their command.

Even *Lucifer* countenances the use of mineral and other remedies. If the 'Truth maketh free,' why not free from all physical bondage? Why are we, on the lower rounds of the ladder, freer than those who have climbed higher? I have been raised from invalidism to immaculate health." She then goes on to ask us for our views on what she calls "metaphysical thought" in America, and wishes us to exclude what is known there as "Christian science," on the ground that it "has not yet grown to recognise or to hold to proper conceptions of the Wisdom Religion."

ANSWER. This reply is not exhaustive of the subject but will cover the inquiry. We cannot give the "views" asked for, since it is not clear what is wanted. The correspondent speaks of "metaphysical thought" evidently meaning the strained use made in America of the term. As we do not wish to pronounce on this without experience on the spot, the writer's wish cannot be gratified. But we cannot help noticing that she claims for her branch of this so-called "Science" a pre-eminence over a rival in the field, namely "Christian Science," the latter being the same as the other however, except that it is more or less closely attached to Christianity. As our correspondent infers that because she has been cured "the infinite resources of the Master are at her command," those resources and that Master (or Spirit) could easily show her that Christian science is just as good as her own.

We know little of either, except, perhaps, that both show an arrogance in their supposed superiority over Science, Theosophy, and everything else in creation with results that do not seem to us proportionate with the loud claims made. We have received,

however, a letter from a prominent Christian Scientist who is as distinguished a metaphysician as she is a valuable and good a theosophist; and we mean to treat of it at length in our next number. Meanwhile, we must reply a few words to Miss S. Clark's queries.

The main question with her is, why do prominent, or any, theosophists use medicine for cure of disease? We think all theosophists have the right to do so or not, as theosophy is not a system of diet, or that which is simply to help our bodies, but is a metaphysical and ethical system intended to bring about among men a right thought to be followed by action. There are deep questions involved in the matter: deeper than our correspondent will solve in one life. We have no objections against anyone getting cured in any way they think good, but we have decided objections to "mind-curers" or "metaphysicians," taking theosophists to task for not adopting their system and at once discarding all remedies. They argue that because they were thus cured, others must go the same road. This is our present difference with mental healers, and our correspondent should know that theosophists grant to all the right to use or dispense with medicine and claim for themselves similar privileges. They do not meddle with other persons' liberty of thought, and demand the same independence for themselves.

Evidently Miss Clark has not reflected that "prominent theosophists" use medicine because of some bearings of Karma upon their lives and on account of its occult properties; nor has she, apparently, thought of what is called "delayed Karma"; nor that, perhaps, through too much attention to her body she is reaping a temporary enjoyment now, for which, in subsequent lives, she will have to pay; nor that again, by using her mind so strangely to cure her body she may have removed her infirmities from the plane of matter to that of the mind; the first effects of which we can trace dimly in her strictures on "Christian Science," as she has acquired a slant, as it were, against the latter and in favour of her own, and a tone of lofty superiority with the Theosophists.

The claim that "the infinite resources of the Master" are within our present reach is not tenable, and the use of the text, "Truth shall make us free," to show freedom from ills is not permissible. At any rate, *truth* does not

seem to have made *all* mental Scientists free from conceit and prejudice. The man who uttered the words had, himself, a certain infirmity, and we think freedom of mind and soul is meant only. The acceptance of Truth and the practice of virtue cannot avert Karma waiting from other lives, but can produce good effects in lives to come, and what the

extreme practice of mental curing does is to stave off for a time an amount of Karma which will, later on, reach us. We prefer to let it work out naturally through the material part of us and to expel it quickly if we may with even mineral remedies. But for all that we have no quarrel with mental healing at all, but leave each one to his or her own judgment.

Finally we would say that whenever it shall be proved to us and the world in general that among all the hosts of Mental curers, Mind healers, Christian Scientists, *et hoc genus omne,* there is even a large *majority* in *perfect bodily health,* instead of as at present only a minority, though a noisy and boastful one—then will we admit the justice of the arrogant claims made by our correspondent.

Cures—real, undeniable cures have been effected at Lourdes also, but is that any reason why we should all become Roman Catholics?

> "When you begin with so much pomp and show,
> Why is the end so little and so low?"

Collected Writings VOLUME X

January, 1889

LODGES OF MAGIC

[*Lucifer*, Vol. III, No. 17, January, 1889, pp. 437-438]

MADAM,

I have only two remarks on your notes to my letter published in the December Number of *Lucifer*.—(1) I do not "hope" to see spooks by the help of the Theosophical Society. My baser part sometimes desires manifestation, but I recognize such desire to be impure. I earnestly trust no Member of the Society will ever indulge in the evocation of phenomena, whether for curiosity, or for the gratification of the intellect.

(2) I asked if the worship of the One God in spirit and in truth was the aim of the Society. You reply with the motto of the Society. But your real answer appears to be in the opening article of the Magazine on Denunciation.

I candidly think the formation of the Society was a mistake. Not a mistake in motive, but a mistake in generalship. The speed of the slowest ship marks the rate of progress of a fleet. The weak ones of the Society mark its position in the world. But if the Society has only helped *one* brother to right living, then it has done much to justify its existence, and I have naught to say.

My real reason in again addressing you is to call your attention to a Novel written by A. de Grasse Stevens.* At page 141 is a reference to yourself as a Russian spy who was ejected from India by Lord Dufferin.

I have never before seen this curious slander in print, and, although you may consider it beneath contempt, I think it a pity to allow it altogether to escape notice.

The reprehensible conduct of the Publishers in allowing an Author to libel a living person, and that person a woman, is such that I do not care to express my opinion on paper more fully than in this letter.

I am, your most *faithful* servant,

A. E.

---

* [Entitled: *Miss Hildreth*.]

REPLY

The Theosophical Society has "helped " many and many of its "brothers" to "right living"—and this is its proudest boast.

I thank our Correspondent for his kind remarks about me. With regard to publishers in general, their "reprehensible conduct" may perhaps find an excuse in the great law of the "struggle for life"; this species having always been known to feed and thrive on the carrion of murdered reputations. As to the authoress of this would-be politico-social novel, a rather *green* than young American, it is said, her exceptional claim to distinction from other trans-Atlantic writers of her sex, would seem to be an intimate acquaintance with the lobby and the back stairs of politics.

Apart from the half-dozen living people whose reputations she slaughters on a single page, what this political Amazon invents is that:—

". . . . Mme. Blavatsky, for many years carried on a secret correspondence with Monsieur Zinovief [?!], chief of the Asiatic Department," and that "but *for Lord Dufferin's clear-sightedness* Madame might still be carrying on her patriotic work"—presumably in India.

LIES from the first word to the last. I never knew a "Monsieur Zinovief," nor corresponded with one at any time. I *defy* any government in the world to produce the slightest evidence, *even inferential,* that I have ever been a spy, or corresponded *secretly* with any Russian authority. As to Lord Dufferin he reached India only after I left it. As I have answered fully the infamous libel in the *Pall Mall Gazette* of January 3, I hope the public will leave this fresh lie to share the fate of the many that preceded it—in the waste-paper basket of literature.

H. P. BLAVATSKY.

Collected Writings VOLUME X

January, 1889

ARE ALL RUSSIAN LADIES RUSSIAN AGENTS?

WHAT MADAME BLAVATSKY HAS TO SAY

[*Pall Mall Gazette,* London, Vol. XLIX, January 3, 1889, p. 7] *

A certain young lady, by name A. de Grasse Stevens, has excited no small indignation in the Russian camp by putting into literary form in her novel, *Miss Hildreth,* the popular delusion as to the political machinations of all Russian ladies who may happen to find themselves outside the frontier of their own country. This indiscreet young lady in the first volume of her novel makes Count Melikoff address the following remarks to Mr. Tremain:

Our agents of the first section are generally well known; as a rule they make no secret of their connection with the Imperial Chancellerie, and they consist of both sexes and of all classes. Indeed, we find our cleverest work often accomplished by ladies. I need but mention Madame Novikoff, whose influence and power over a certain Premier of England is but a matter of common *on dits,* and who at one time seriously affected the foreign policy of Great Britian. That work accomplished, she has wrought further mischief to her Majesty's Government by encompassing the defection of Dhuleep Singh, and enlisting him under Russia's flag. It is not beside the question, Sir, if, in the future, he does not become a source of trouble to the British authorities at Calcutta. That, Sir, is one woman's work. On the Continent, again, I could point out to you, in almost every city of importance, a like emissary. In Paris there was the charming Princess Lise Troubetskoi, followed now by the Marquis de—— and his fascinating wife, whose hotel is the gathering-place of all the élite, and whose identity is as strictly unknown now as when they first startled all Paris by the magnificence of their entertainments. At Brussels you will find Madame de M—; at Dresden, the Countess de B——; in Switzerland, the Prince A. P.——; and at Rome, the Marquise di P——. Even Egypt is not forgotten, and in the Countess J—— Russia finds an able coadjutor, whose position as lady-in-waiting to the Vice-Queen gains for us many secrets communicated by the British Government to the Khedive. And, even you, Sir,

* [This is the article referred to by H. P. B. in the closing paragraph of "Lodges of Magic," which immediately precedes the present one.—*Compiler*.]

must remember the great noise regarding Madame Blavatsky, who, as the priestess of theosophy, for many years carried on a secret correspondence with M. Zinovieff, then Chief of the Asiatic Department of the Foreign Office, and with Prince Doudaroff Korsakoff, Governor-General of the Caucasus. But for Lord

Dufferin's clear-sightedness, Madame might still be carrying on her patriotic work.

What she says about Madame Novikoff is too utterly absurd to require even a word of disclaimer—it can be passed over in silence—but Madame Blavatsky, who is the other Russian lady named in full, is very indignant, as we stated the other day, and is assured by her lawyers that she is distinctly libelled in the publication, and that no jury on earth, no matter how prejudiced they might be against her as a Russian, and a Theosophist, and the editor of *Lucifer,* could refuse to return a verdict against the novelist.

On applying to Madame Blavatsky, however, for her view of the matter, she replied to us as follows:

"There are only three or four lines which refer to me. The dozen other persons who are lied about in this work of unique fiction are invited to take care of themselves. As for me it is enough for me to answer the four distinct falsehoods and the libel for which the author is responsible on my account alone. These falsehoods are based on no foundation whatever, save perhaps on public gossip and the efforts of those good souls who think that the best way of 'entertaining people' is to serve them with slices of freshly murdered reputations. This particular calumny is an ancient three-years-old slander, picked up from the gutters of Anglo-Indian hill stations, and revived to serve a special purpose by one who, unknown to the world the day before, has since made himself famous in the annals of the world's iniquitous verdicts by playing at the detective on false scents. But if the originator of this vile invention is not the authoress of *Miss Hildreth,* she is still the first one who has had the impudence of recording it in a novel, adding to it, moreover, a flavour of her own venom. It is, therefore, to her that I address the following refutations.

"1. I have never corresponded, whether secretly or openly, with a 'Monsieur Zinovief'; nor with the General of this name; nor have I ever been accused before to my knowledge of having done so.

"2. I have never written in all my life on politics, of which I know nothing. I take no interest in political intrigues, regarding them as the greatest nuisance and a bore, the most false of all systems in the code of ethics. I feel the sincerest pity for those diplomats who, being honourable men, are nevertheless obliged to deceive all their lives, and to embody a living, walking LIE.

"3. Ten years ago, the Anglo-Indian Government, acting upon a false, malicious insinuation, mistook me for a spy; but after the Police had shadowed me for over eight months—without unearthing a trace of the charge brought against me—it found to its great sorrow that it had made an April-fool of itself. Yet the Anglo-Indian Government acted, after that, in the most honourable way. In November, 1879, Lord Lytton issued an order to the Political Department that Colonel Olcott and myself should be no longer subjected to the insulting surveillance of the Anglo-Indian Police. (Vide the Allahabad *Pioneer,* November 11, 1879.) From that day we were no longer annoyed.

"4. Prince Doudaroff Korsakoff stands probably as the cunning anagram of Prince Dondoukoff-Korsakoff? This gentleman has been a friend of my family and myself since 1846; yet beyond two or three letters exchanged, I have never corresponded with him. It was Mr. Primrose, Lord Lytton's Secretary, who was the first to write to him, in order to sift to the bottom another *mystery.* The Anglo-Indian Mrs. Grundy had mistaken me for my 'twin-brother' apparently, and people wanted to know which of us was drowned in the washtub during our infancy—myself or that 'twin-brother,' as in the fancy of the immortal Mark Twain. Hence the correspondence for purposes of identification.

"5. Lord Dufferin's 'clear-sightedness' is no doubt a fact of history. But why endow his Lordship with soothsaying? Doomed by my physicians to certain death unless

I left India (I have their medical certificate), I was leaving Madras for Europe almost on the day of Lord Dufferin's arrival at Calcutta. But then perhaps Lord Dufferin stands in the novel only cabalistically for Lord Ripon? In such case, as all three Viceroys—from 1879 to 1888—are now in Europe, it is easy to learn the truth, especially from the Marquis of Ripon who remained Viceroy during almost the whole period of my stay in India. Let the Press inquire, from itself or its Secretaries, whether it has been ever proven by any of their respective Governments that I was a political agent whatever may be the malicious society gossip of my enemies. Nor do I feel so certain yet, unless this disgraceful rumour is sufficiently refuted, that I will not appeal directly to the justice and honour of these three noblemen. *Nobless oblige.* The least of beggars has a right to seek redress from law, and to appeal to the evidence of the highest in the land, if that evidence can save his honour and reputation, especially in a case like this, when truth can be made known with one simple word from these high witnesses—a yea or a nay.

"I say it again, Miss de Grasse Stevens and her publishers stand accused of an uncalled for libel. I may or may not be endowed by nature with the potentiality or even the commission of every mortal sin. But it so happens that I have never meddled in politics, am innocent of any knowledge of political intrigues, never bothered myself with this special science at any time of my long life, and that 'where there is nothing, the King himself loses all rights.' The 'spy' charge was thus at all times a mare's nest.

"In closing I would offer a bit of advice to my last slanderer. Since the authoress of *Miss Hildreth* seems chronically afflicted with the political microbe, let her try her hand at something she knows more about than subterranean Russia and its agents. Her book is not only libellous, it is absurd and ridiculous. To make Count Melikoff talk in a drawing-room of our 'little Father' (read the Tzar!!!) is as correct as it would be to address Miss Stevens au *sérieux* as 'the great Mother-Squaw' in

London. Let her turn to the realistic beauties of her native lobbyism for which she seems admirably fitted; otherwise she will soon come to grief."

____

Collected Writings VOLUME X

January, 1889

MISCELLANEOUS NOTES

[*Lucifer*, Vol. III, No. 17, January, 1889, pp. 359, 431, 435]

Kindly condescending to notice, and even to review (!!) our December number of *Lucifer,* the *Saturday Review,* in its issue of December 22nd, 1888, writes as follows in reference to a story called "Accursed," translated from the Russian:—". . . . there came a thunderstorm and the cross was knocked off by lightning. . . . That same flash knocked off all the letters (of the deceased woman's name) except the first two of Acsenia, the first two and the fourth of Cuprianovna, and the first three of Sedminska, which spell 'Accursed.' 'This coincidence,' observes Vera Jelihovsky, the author, 'was stranger than all!'" "But it was stranger still," remarks the sagacious critic in the *Saturday Review*. . . . "that the lightning should have spoken English when the defunct sinner was some kind of Pole."

And this remark, we may say, in our turn, is stranger still. Had the story been originally written in English, it might have necessitated some explanation with regard to such linguistic capacity on the part of the lightning. As the story, however, first appeared in Russian, in the St. Petersburg *Grajdanine,* whence it was translated by us with the author's permission, it does not require an excessive amount of very ordinary penetration to *guess* that the name had to be changed in order to be adapted to the English word "accursed." Had we written the word "*proklyata*," the Russian for "accursed," the "coincidence" would have had no meaning. The story is half fiction, both in the original and in the translation; but it is based on a true and *historical* fact, as explained at its close. But since the real names had to

be withheld, any names would do in order to set forth the strange and to this day inexplicable fact, which has become since its occurrence one of the prominent legends of the country where it happened.

[The following notes are appended by H. P. B. to her translation of a French letter received from Madame Camille Lemaître on the subject of what Theosophy and the Theosophical Society should be. The first note refers to the Scriptural parable of scattering the seeds and their falling on stony or fertile ground:]

This is just the policy of the T. S. from its beginning. Its visible leaders are unable to always distinguish the good from the bad, to see still dormant evil in the hearts of those who apply to join our Society, and the *real* Founders—those behind the screen—will

denounce or accuse no living man. *All are given a chance.* Gladly would our Society abolish even the small entrance fee, had it any funds, however small, to carry on the work which increases daily, and many branches have already done so. For several years no initiation fees were paid; but our scanty and even joint means were found insufficient to maintain the Headquarters, pay the stationery, and the ever-increasing postage, and feed and lodge all those who volunteered to work *gratis* for theosophy. Thus, the fees were re-established. Other Societies beg for, and are given, large sums of money, but the T. S. never does. Nevertheless, the taunt that the Founders *sell Theosophy,* creating Theosophists *for* £1 or twenty shillings, a head, is being repeatedly thrust into our faces! And yet the poor are never made to pay anything at all. And if those who have the means will refuse to help to do good to the disinherited and the suffering, what are those who have given all they had, and have nothing now to give but their services, to do?

[The closing note has reference to various dangers to which the incautious student is exposed, who is desirous to acquire magical powers:]

It is to preserve Theosophists from such dangers that the "Esoteric Section" of the T.S. has been founded

Its *Preliminary Rules* and Bylaws prove that the way to the acquisition of occult powers and the conquest of the secrets of Nature leads through the Golgotha and the Crucifixion of the personal self. The selfish and the faint-hearted need not apply.

[The translation of Madame Camille Lemaître's Letter, together with H. P. B.'s comments, was also published in *Theosophical Siftings* (T.P.S.), Vol. II, 1889-90. London: The Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.]

Collected Writings VOLUME X

January, February, March, 1889

TRANSACTIONS OF THE BLAVATSKY LODGE OF THE THEOSOPHICAL SOCIETY

[Approximately in March 1890, and again in January 1891, the Theosophical Publishing Society, located at the time at 7, Duke Street, Adelphi, London, published two separate thin volumes under the title, *Transactions of the Blavatsky Lodge of The Theosophical Society,* Parts I and II. They were also issued by William Quan Judge, 132 Nassau Street, New York. They contained discussions on some of the Stanzas of the First Volume of *The Secret Doctrine,* during certain meetings of the Blavatsky Lodge in London, when H. P. B. answered some rather abstruse questions regarding the teachings of the Esoteric Philosophy.

Part I deals with the meetings held on January 10, 17, 24 and 31, 1889, at 17, Lansdowne Road, London, when Stanzas I and II were discussed. An Appendix gives under the title of "Dreams" a "Summary of the teachings during several meetings which preceded the Transactions. . .", namely those of December 20 and 27, 1888. This material will be found earlier in the present volume, in its correct chronological order.

Part II deals with the meetings held at the same address on February 7, 14, 21 and 28, and on March 7 and 14, 1889. At these gatherings Stanzas II, III and IV were discussed.

A Prefatory Note states that "the answers in all cases are based on the shorthand Reports, and are those of Esoteric Philosophy as given by H.P.B. herself."

A review of Part I of the *Transactions* (*Lucifer,* London, Vol. VI, April 1890, pp. 173-74) states, among other things, that "enough matter remains for five more numbers on the same subject." This statement may have had reference to the material contained in Part II, and which, at the time when the review was written, had not yet been published.

But what is much more difficult to understand is the fact that the Prefatory Note of *both volumes* or parts of the *Transactions* states that these are compiled "from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, from January 10th to *June 20th,* 1889. . ." (italics ours).

It would appear, therefore, that there were similar meetings held *later* than March 14th, 1889, which is the date of the last printed discussion. Up to the middle of the Summer of 1889, H.P.B. was in London; in July, 1889, she made a trip to France, writing the greater part of *The Voice of the Silence* at Fontainebleau. She then

went to St. Heliers, Jersey, and did not return to London until the middle of August. It is quite probable, therefore, that meetings of the Blavatsky Lodge continued up to the time of her departure for France, and that such meetings consisted of similar discussions to those embodied in the printed *Transactions.*

In November, 1889, prior therefore to the publication of Part I of the *Transactions,* George R.S. Mead, in his capacity of Secretary of the Blavatsky Lodge, published (*Lucifer,* Vol. V, p. 178) a "Notice to Those Interested in the 'Transactions of the Blavatsky Lodge'." It runs as follows:

> "The discussions on the first volume of *The Secret Doctrine* which have been reported by a stenographer were of so difficult a nature that much of the substance, as it stands, is entirely useless. The revision and rewording of these reports, which had to be undertaken by one of the busiest of the 17 Lansdowne Road household, is progressing, but it has to be again revised and prepared for press,

> and this no one can do but H.P.B.; owing, however, to her multifarious duties the work can progress but slowly. It is to be hoped that the anxiety of our friends will be relieved by the above explanation."

It is of course evident that a certain portion of the MS. spoken of by Mead consisted of material taken down during the discussions at the meetings of January, February and early March, 1889, later published as *Transactions,* Parts I and II. But as this Notice appeared quite some time *after* the meetings of late March, April, May and June, 1889, it is most probable that he also had before him material pertaining to these later gatherings, especially when we bear in mind what is stated in the Prefatory Note to both volumes.

This is strongly supported by the fact that in *Lucifer,* Vol. VII, October 15th, 1890, p. 165, *i.e.,* after the appearance of Part I, and before the publication of Part II, of the *Transactions,* it is stated that the reports of the *Transactions* "consist of twenty-four large longhand folios, four of which have been already printed." If *four* of these folios went to make Part I of the *Transactions* (published March, 1890), with or without the essay on "Dreams," and if Part II (published in January, 1891) was smaller than Part I, it is obvious, of course, that a considerable portion of the twenty-four folios has never been issued in printed form.

As an additional proof of this fact, we should bear in mind the direct statement of Mrs. Alice Leighton Cleather, who, writing her periodical Letter from London, under date of February, 1891, says: "The second part of the 'Transactions—Blavatsky Lodge,' is now out, and the third will shortly follow" (*The Theosophist*, Vol. XII, April, 1891, p. 438).

Almost two years after the passing of H.P.B., the Editors of *Lucifer* published in its pages some material from H.P.B.'s pen, under the

general title of "Notes on the Gospel According to John" (Vol. XI, No. 66, February, 1893, pp. 449-56, and Vol. XII, No. 67, March, 1893, pp. 20-30). In a brief Introductory Note to this series in two instalments, George R. S. Mead states that "the following notes formed the basis of discussion at the meetings of the Blavatsky Lodge, in October, 1889. . ." As these "Notes" on St. John's Gospel quote in one place from G.R.S. Mead's own translation of the Gnostic *Pistis-Sophia,* namely from the first instalment thereof, published in *Lucifer,* Vol. VI, April, 1890, and actually give this magazine reference in a footnote, it would seem that these "Notes" were worked over and edited either *after* April, 1890, or possibly even after H.P.B.'s passing in May, 1891.

It would appear from the date mentioned by G.R.S. Mead, namely, October, 1889, that these "Notes" formed the basis of discussions at the Blavatsky Lodge *after* H.P.B.'s return from her trip to France. Even if the MS. of this material were to be considered as forming part of the "twenty-four large longhand folios" spoken of before, which is most unlikely, considering the various dates referred to, we still face the fact that some of the material of the *Transactions is* missing for one reason or another, and has most certainly never appeared in print.

As to the authenticity of this entire material, we quote below an important passage from a letter written by William Kingsland, one of the very close associates of H.P.B. in London, to Dr. Henry T. Edge, one of her personal pupils, later of Point Loma, California. The letter is dated from Claremont, The Strand, Ryde, I.W., 7th October, 1931, and the passage is as follows:

> ". . .To the best of my recollection H.P.B. was present at every one of these meetings. The "Transactions" were partly compiled from notes taken of the answers at the time; but every one of them were revised by H.P.B. before they were printed. They are not verbatim as given by her at the time. They are in every way authentic as her own answers. . ."

—*Compiler.*]

I

Meeting held at 17, Lansdowne Road, London, W., on January 10th, 1889, at 8:30 p.m., Mr. T.B. Harbottle in the chair.

Subject:

THE STANZAS OF THE SECRET DOCTRINE—VOL. I

STANZA I.

Sloka (1). THE ETERNAL PARENT (Space), WRAPPED IN HER EVER INVISIBLE ROBES, HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

Q. Space in the abstract is explained in the Proem (pp. 8-9) as follows:—

> . . . . . . Absolute Unity cannot pass to infinity; for infinity presupposes the limitless extension of *something,* and the duration of that "something"; and the One All is like Space—which is its only mental and physical representation on this Earth, or our plane of existence—neither an object of, nor a subject to, perception. If one could suppose the Eternal Infinite All, the Omnipresent Unity, instead of being in Eternity, becoming through periodical manifestation a manifold Universe or a multiple personality, that Unity would cease to be one. Locke's idea that "pure Space is capable of neither resistance nor Motion"—is incorrect. Space is neither a "limitless void," nor a "conditioned fulness," but both: being, on the plane of absolute abstraction, the ever-incognisable Deity, which is void only to finite minds, and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested; it is, therefore, that ABSOLUTE ALL. There is no difference between the Christian Apostle's "In Him we live and move and have our being," and the Hindu Rishi's, "The Universe lives in, proceeds from, and will return to, Brahma (Brahmâ):" for Brahma (neuter), the unmanifested, is that Universe *in abscondito,* and Brahmâ, the manifested, is the Logos, made male-female in the symbolical orthodox dogmas. The God of the Apostle-Initiate and of the Rishi being both the Unseen and the Visible SPACE. Space is called, in the esoteric symbolism "The Seven-Skinned Eternal Mother-Father." It is composed from its undifferentiated to its differentiated surface of seven layers.

> "What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?" asks the esoteric Senzar Catechism. And the answer made is SPACE.*

But why is the Eternal parent, Space, spoken of as feminine? A. Not in all cases, for in the above extract Space is called the "Eternal Mother-Father"; but when it is so spoken of the reason is that though it is impossible to define Parabrahm, yet once that we speak of

that first something which *can* be conceived, it has to be treated of as a feminine principle. In all cosmogonies the first differentiation was considered feminine. It is Mulaprakriti which conceals or veils Parabrahm; Sephira the *light* that emanates first from Ain-Soph; and in Hesiod it is Gaea who springs from Chaos, preceding Eros (*Theogony,* 201-246). This is repeated in all subsequent and less abstract material creations, as witnessed by Eve, created from the rib of Adam, etc. It is the goddess and goddesses who come first. The first emanation becomes the immaculate Mother from whom proceed all the gods, or the anthropomorphized creative forces. We have to adopt the masculine or the feminine gender, for we cannot use the neuter *it.* From IT, strictly speaking, nothing can proceed, neither a radiation nor an emanation.

Q. Is this first emanation identical with the Egyptian Neïth?

A. In reality it is beyond Neith, but in one sense or in a lower aspect it is Neïth.

Q. *Then the* IT *itself is not the* "*Seven-Skinned Eternal Mother-Father*"?

A. Assuredly not. The IT is, in the Hindu philosophy, Parabrahm, that which is beyond Brahmâ, or, as it is now called in Europe, the "unknowable." The space of which we speak is the female aspect of Brahmâ, the male. At the first flutter of differentiation, the Subjective proceeds to emanate, or fall, like a shadow into the Objective, and becomes what was called the Mother Goddess, from whom proceeds the Logos, the Son and Father God at the same time, both unmanifested, one the Potentiality, the other

* *The Secret Doctrine*, Vol. I, pp. 8-9.

the Potency. But the former must not be confounded with the manifested Logos, also called the "Son" in all cosmogonies.

Q. Is the first differentiation from the absolute IT *always feminine*?

A. Only as a figure of speech; in strict philosophy it is sexless; but the female aspect is the first it assumes in human conceptions, its subsequent materialisation in any philosophy depending on the degree of the spirituality of the race or nation that produced the system. For instance: in the Kabbala of the Talmudists IT is called AIN-SOPH, the endless, the boundless, the infinite (the attribute being always negative), which *absolute* Principle is yet referred to as *He*!! From it, this negative, Boundless Circle of Infinite Light, emanates the first Sephira, the Crown, which the Talmudists call "Torah," the law, explaining that she is the wife of Ain-Soph. This is anthropomorphising the Spiritual with a vengeance.

Q. Is it the same in the Hindu Philosophies?

A. Exactly the opposite. For if we turn to the Hindu cosmogonies, w e find that Parabrahm is not even mentioned therein, but only Mulaprakriti. The latter is, so to speak, the lining or aspect of Parabrahm in the invisible universe. Mulaprakriti means the Root of Nature or Matter. But Parabrahm cannot be called the "Root," for it is the absolute

Rootless Root of all. Therefore, we must begin with Mulaprakriti, or the Veil of this unknowable. Here again we see that the first is the Mother Goddess, the reflection of the subjective root, on the first plane of Substance. Then follows, issuing from, or rather residing in, this Mother Goddess, the unmanifested Logos, he who is both her Son and Husband at once, called the "concealed Father." From these proceeds the first-manifested Logos, or Spirit, and the Son from whose substance emanate the Seven Logoi, whose synthesis, viewed as one collective Force, becomes the Architect of the Visible Universe. They are the Elohim of the Jews.

Q. What aspect of Space, or the unknown deity, called in the Vedas "THAT," *which is mentioned further on, is here called the* "*Eternal Parent*"?

304

A. It is the Vedantic Mulaprakriti, and the Svabhavat of the Buddhists, or that androgynous *something* of which we have been speaking, which is both differentiated and undifferentiated. In its first principle it is a pure abstraction, which becomes differentiated only when it is transformed, in the process of time, into Prakriti. If compared with the human principles it corresponds to Buddhi, while Atma would correspond to Parabrahm, Manas to Mahat, and so on.

Q. What, then, are the seven layers of Space, for in the "*Proem*" *we read about the* "*Seven-skinned Mother-Father*"?

A. Plato and Hermes Trismegistus would have regarded this as the *Divine Thought,* and Aristotle would have viewed this "Mother-Father" as the "privation" of matter. It is that which will become the seven planes of being, commencing with the spiritual and passing through the psychic to the material plane. The seven planes of thought or the seven states of consciousness correspond to these planes. All these septenaries are symbolized by the seven Skins.

Q. The divine ideas in the Divine Mind? *But the Divine Mind is not yet*.

A. The Divine Mind *is,* and must be, before differentiation takes place. It is called the divine Ideation, which is eternal in its Potentiality and periodical in its Potency, when it becomes *Mahat, Anima Mundi* or Universal Soul. But remember that, however you name it, each of these conceptions has its most metaphysical, most material, and also intermediate aspects.

Q. What is the meaning of the term "*Ever invisible robes*"?

A. It is of course, as every allegory in the Eastern philosophies, a figurative expression. Perhaps it may be the hypothetical Protyle that Professor Crookes is in search of, but which can certainly never be found on this our earth or plane. It is the non-differentiated substance or spiritual matter.

Q. Is it what is called "*Laya*"?

A. "Robes" and all are in the *Laya* condition, the point from which, or at which, the primordial substance

begins to differentiate and thus gives birth to the universe and all in it.

Q. Are the "invisible robes" so called because they are not objective to any differentiation of consciousness?

A. Say rather, invisible to finite consciousness, if such consciousness were possible at that stage of evolution. Even for the Logos, Mulaprakriti is a veil, the Robes in which the Absolute is enveloped. Even the Logos cannot perceive the Absolute, say the Vedantins.*

Q. Is Mulaprakriti the correct term to use?

A. The Mulaprakriti of the Vedantins is the Aditi of the Vedas. The Vedanta philosophy means literally "the end or Synthesis of all knowledge." Now there are six schools of Hindu philosophy, which, however, will be found, on strict analysis, to agree perfectly in substance. Fundamentally they are identical, but there is such a wealth of names, such a quantity of side issues, details, and ornamentations—some emanations being their own fathers, and fathers born from their own daughters—that one becomes lost as in a jungle. State anything you please from the esoteric standpoint to a Hindu, and, if he so wishes, he can, from his own particular system, contradict or refute you. Each of the six schools has its own peculiar views and terms. So that unless the terminology of one school is adopted and used throughout the discussion, there is great danger of misunderstanding.

Q. Then the same identical term is used in quite a different sense by different philosophies? *For instance, Buddhi has one meaning in the Esoteric and quite a different sense in the Sankhya philosophy. Is not this so*?

A. Precisely, and quite a different sense in the *Vishnu-Purâna,* which speaks of seven Prakritis emanating from Mahat, and calls the latter Maha-Buddhi. Fundamentally, however, the ideas are the same, though the terms differ with each school, and the correct sense is lost in this maze of personifications. It would, perhaps,

---

* *Vide* Mr. Subba Row's four Lectures, *Notes on the Bhagavad-Gita*.

---

if possible, be best to invent for ourselves a new nomenclature. Owing, however, to the poverty of European languages, especially English, in philosophical terms, the undertaking would be somewhat difficult.

Q. Could not the term "Protyle" be employed to represent the Laya condition?

A. Scarcely; the Protyle of Professor Crookes is probably used to denote homogeneous matter on the most material plane of all, whereas the *substance* symbolized by the "Robes" of the "Eternal Parent" is on the seventh plane of matter counting upwards, or rather from

without within. This can never be discovered on the lowest, or rather most outward and material plane.

Q. Is there, then, on each of the seven planes, matter relatively homogeneous for every plane?

A. That is so; but such matter is homogeneous only for those who are on the same plane of perception; so that if the Protyle of modern science is ever discovered, it will be homogeneous only to us. The illusion may last for some time, perhaps until the sixth race, for humanity is ever changing, physically and mentally, and let us hope spiritually too, perfecting itself more and more with every race and sub-race.

Q. Would it not be a great mistake to use any term which has been used by scientists with another meaning? Protoplasm had once almost the same sense as Proyle, but its meaning has now become narrowed.

A. It would most decidedly; the *Hyle* (à80) of the Greeks, however, most certainly did not apply to the matter of this plane, for they adopted it from the Chaldean cosmogony, where it was used in a highly metaphysical sense.

Q. But the word Hyle is now used by the materialists to express very nearly the same idea as that to which we apply the term Mulaprakriti.

A. It may be so; but Dr. Lewins and his brave half-dozen of Hylo-Idealists are hardly of this opinion, for in their system the metaphysical meaning is entirely disregarded and lost sight of.

Q. Then perhaps after all Laya is the best term to use?

A. Not so, for Laya does not mean any particular something or some plane or other, but denotes a state or condition. It is a Sanskrit term, conveying the idea of something in an undifferentiated and changeless state, a zero point wherein all differentiation ceases.

Q. The first differentiation would represent matter on its seventh plane: must we not, therefore, suppose that Professor Crookes' Protyle is also matter on its seventh plane?

A. The ideal Protyle of Professor Crookes is matter in that state which he calls the "zero-point."

Q. That is to say, the Laya point of this plane?

A. It is not at all clear whether Professor Crookes is occupied with other planes or admits their existence. The object of his search is the protylic atom, which, as no one has ever seen it, is simply a new working hypothesis of Science. For what in reality is an atom?

Q. It is a convenient definition of what is supposed to be, or rather a convenient term to divide up, a molecule.

A. But surely they must have come by this time to the conclusion that the atom is no more a convenient term than the supposed seventy odd elements. It has been the custom to laugh at the four and five elements of the ancients; but now Professor Crookes has come to the conclusion that, strictly speaking, there is no such thing as a chemical element at all. In fact, so far from discovering the atom, a single simple molecule has not yet been arrived at.

Q. It should be remembered that Dalton, who first spoke on the subject, called it the "Atomic Theory."

A. Quite so; but, as shown by Sir W. Hamilton, the term is used in an erroneous sense by the modern schools of science, which, while laughing at metaphysics, apply a purely metaphysical term to physics, so that nowadays "theory" begins to usurp the prerogatives of "axiom."

Q. What are the "Seven Eternities," and how can there be such a division in Pralaya, when there is no one to be conscious of time?

A. The modern astronomer knows the "ordinances of Heaven" by no means better than his ancient brother did. If asked whether he could "bring forth Mazzaroth

in his season," or if he was with "him" who "spread out the sky," he would have to answer sadly, just as Job did, in the negative. Yet this in no wise prevents him from speculating about the age of the Sun, Moon, and Earth, and "calculating" geological periods from that time when there was not a living man, with or without consciousness, on earth. Why, therefore, should not the same privilege be granted to the ancients?

Q. But why should the term "Seven Eternities" be employed?

A. The term "Seven Eternities" is employed owing to the invariable law of analogy. As Manvantara is divided into seven periods, so is Pralaya; as day is composed of twelve hours so is night. Can we say that because we are asleep during the night and lose consciousness of time, that therefore the hours do not strike? Pralaya is the "Night" after the Manvantaric "Day." There is no one by, and consciousness is asleep with the rest. But since it exists, and is in full activity during Manvantara; and since we are fully alive to the fact that the law of analogy and periodicity is immutable, and, being so, that it must act equally at both ends, why cannot the phrase be used?

Q. But how can an eternity be counted?

A. Perhaps the query arises owing to the general misunderstanding of the term "Eternity." We Westerns are foolish enough to speculate about that which has neither beginning nor end, and we imagine that the ancients must have done the same. They did not, however: no philosopher in days of old ever took "Eternity" to mean beginningless and endless duration. Neither the Aeons of the Greeks nor the Neroses convey this meaning. In fact, they had no word to convey this precise sense. Parabrahm, Ain-Soph, and the *Zeruana-Akerne* of the *Avesta* alone represent such an Eternity; all the other periods are finite and astronomical, based on tropical years and other enormous cycles. The word Aeon, which in the Bible is translated by Eternity, means not only a finite period, but also an angel and being.

Q. But is it not correct to say that in Pralaya too there is the "Great Breath"?

A. Assuredly: for the "Great Breath" is ceaseless, and is, so to speak, the universal and eternal *perpetuum mobile*.

Q. If so, it is impossible to divide it into periods, for this does away with the idea of absolute and complete nothingness. It seems somewhat incompatible that any "number" of periods should be spoken of, although one might speak of so many out-breathings and indrawings of the "Great Breath."

A. This would make away with the idea of absolute Rest, were not this absoluteness of Rest counteracted by the absoluteness of Motion. Therefore one expression is as good as the other. There is a magnificent poem on Pralaya, written by a very ancient Rishi, who compares the motion of the Great Breath during Pralaya to the rhythmical motions of the Unconscious Ocean.

Q. The difficulty is when the word "eternity" is used instead of "Aeon."

A. Why should a Greek word be used when there is a more familiar expression, especially as it is fully explained in *The Secret Doctrine*? You may call it a *relative,* or a Manvantaric and Pralayic eternity, if you like.

Q. Is the relation of Pralaya and Manvantara strictly analogous to the relations between sleeping and waking?

A. In a certain sense only; during night we all exist personally, and *are* individually, though we sleep and may be unconscious of so living. But during Pralaya everything differentiated, as every unit, disappears from the phenomenal universe and is merged in, or rather transferred into, the One noumenal. Therefore, *de facto,* there is a great difference.

Q. Sleep has been called the "shady side of life"; may Pralaya be called the shady side of Cosmic life?

A. It may in a certain way be called so. Pralaya is dissolution of the visible into the invisible, the heterogeneous into the homogeneous—a time of rest, therefore. Even cosmic matter, indestructible though it be in its essence, must have a time of rest, and return to its *Laya* state. The absoluteness of the all-containing One essence has to manifest itself equally in rest and activity.

Sloka (2). TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.

Q. What is the difference between Time and Duration?

A. Duration *is;* it has neither beginning nor end. How can you call that which has neither beginning nor end, Time? Duration is beginningless and endless; Time is finite.

Q. Is, then, Duration the infinite, and Time the finite conception?

A. Time can be divided; Duration—in our philosophy, at least—cannot. Time is divisible in Duration—or, as you put it, the one is something *within* Time and Space, whereas the other is outside of both.

Q. The only way one can define Time is by the motion of the earth.

A. But we can also define Time in our conceptions.

Q. Duration, rather?

A. No, Time; for as to Duration, it is impossible to divide it or set up landmarks therein. Duration with us is the one eternity, not relative, but absolute.

Q. Can it be said that the essential idea of Duration is existence?

A. No; existence has limited and definite periods, whereas Duration, having neither beginning nor end, is a perfect abstraction which contains Time. Duration is like Space, which is an abstraction too, and is equally without beginning or end. It is in its concretency and limitation only that it becomes a representation and something. Of course the distance between two points is called space; it may be enormous or it may be infinitesimal, yet it will always be space. But all such specifications are divisions in human conception. In reality Space is what the ancients called the One invisible and unknown (now unknowable) Deity.

Q. Then Time is the same as Space, being one in the abstract?

A. As two abstractions they may be one; but this would apply to Duration and Abstract Space rather than to Time and Space.

Q. *Space is the objective and Time the subjective side of all manifestation. In reality they are the only attributes of the infinite; but attribute is perhaps a bad term to use, inasmuch as they are, so to speak, co-extensive with the infinite. It may,*

however, be objected that they are nothing but the creations of our own intellect; simply the forms in which we cannot help conceiving things.

A. That sounds like an argument of our friends the Hylo-idealists; but here we speak of the noumenal and not of the phenomenal universe. In the occult catechism (*Vide Secret Doctrine*) it is asked: "What is that which always IS, which you cannot imagine as not *being,* do what you may?" The answer is—SPACE. For there may not be a single man in the universe to think of it, not a single eye to perceive it, nor a single brain to sense it, but still Space *is, ever was, and ever will be,* and you cannot make away with it.

Q. Because we cannot help thinking of it, perhaps?

A. Our thinking of it has nothing to do with the question. Try, rather, if you can think of anything with Space excluded and you will soon find out the impossibility of such a conception. Space exists where there is nothing else, and must so exist whether the Universe is one absolute vacuum or a full Pleroma.

Q. Modern Philosophers have reduced it to this, that space and time are nothing but attributes, nothing but accidents.

A. And they would be right, were their reduction the fruit of true science instead of being the result of *Avidya* and *Maya.* We find also Buddha saying that even Nirvâna, after all, is but *Maya,* or an illusion; but the Lord Buddha based what he said on *knowledge,* not *speculation.*

Q. But are eternal Space and Duration the only attributes of the Infinite?

A. Space and Duration, being eternal, cannot be called attributes, as they are only the *aspects* of that Infinite. Nor can that Infinite, if you mean by it The Absolute Principle, have any attributes whatever as only that which is itself finite and conditioned can have any relation to something else. All this is philosophically wrong.

Q. We can conceive of no matter which is not extended, no extension which is not extension of something. Is it the same on higher planes? And if so, what is the substance which fills absolute space, and is it identical with that space?

A. If your "trained intellect" cannot conceive of any other kind of matter, perhaps one less trained but more open to spiritual perceptions can. It does not follow, because you say so, that such a conception of Space is the only one possible, even on our Earth. For even on this plane of ours there are other and various intellects, besides those of man, in creatures visible and invisible, from minds of subjective high and low Beings to objective animals and the lowest organisms, in short, "from the Deva to the elephant, from the elemental to the ant." Now, in relation to its own plane of conception and perception, the ant has as good an intellect as we have ourselves, and a better one; for though it cannot express it in words, yet, over and above instinct, the ant shows very high reasoning powers, as all of us know. Thus finding on our own plane—if we credit the teachings of Occultism—so many and such varied states of consciousness and intelligence, we have no right to take into consideration and account only our own human consciousness, as though no other existed outside of it. And if we cannot presume to decide how far insect consciousness goes, how can we limit consciousness, of which Science knows nothing, to this plane.

Q. But why not? surely natural science can discover all that has to be discovered, even in the ant?

A. Such is your view; to the occultist, however, such confidence is misplaced, in spite of Sir John Lubbock's labours. Science may speculate, but, with its present methods, will never be able to prove the certitude of such speculations. If a scientist could become an ant for a while, and think as an ant, and remember his experience on returning to his own sphere of consciousness, then only would he know something for certain of this interesting insect. As it is, he can only speculate, making inferences from the ant's behaviour.

Q. The ant's conception of time and space are not our own, then. Is it this that you mean?

A. Precisely; the ant has conceptions of time and space which are its own, not ours; conceptions which are entirely on another plane; we have, therefore, no right to

deny *a priori* the existence of other planes only because we can form no idea of them, but which exist nevertheless—planes higher and lower than our own by many degrees, as witness the ant.

Q. The difference between the animal and man from this point of view seems to be that the former is born more or less with all its faculties, and, generally speaking, does not appreciably gain on this, while the latter is gradually learning and improving. Is not that really the point?

A. Just so; but you have to remember why: not because man has one "principle" more than the tiniest insect, but because man is a perfected animal, the vehicle of a fully developed *monad,* self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant.

Q. Is there any consciousness, or conscious being, to cognize and make a division of time at the first flutter of manifestation? *In his* "*Notes on the Bhagavad-Gita*," *Mr. Subba Row, in speaking of the First Logos, seems to imply both consciousness and intelligence.*

A. But he did not explain which Logos was referred to, and I believe he spoke in general. In the Esoteric Philosophy the First is the unmanifested, and the Second the manifested Logos. Iswara stands for that Second, and Nârâyana for the unmanifested Logos. Subba Row is an Adwaitee and a learned Vedantin, and explained from his standpoint. We do so from ours. In *The Secret Doctrine,* that from which the manifested Logos is born is translated by the "Eternal Mother-Father"; while in the *Vishnu-Purâna* it is described as the Egg of the World, surrounded by seven skins, layers or zones. It is in this Golden Egg that Brahmâ, the male, is born and that Brahmâ is in reality the Second Logos or even the Third, according to the enumeration adopted; for a certainty he is not the First or highest, the point which is everywhere and nowhere. Mahat, in the Esoteric interpretations, is in reality the Third Logos or the Synthesis of the Seven creative rays, the Seven Logoi. Out of the seven so-called Creations, Mahat is the third, for it is the

Universal and Intelligent Soul, Divine Ideation, combining the ideal plans and prototypes of all things in the manifested objective as well as subjective world. In the Sânkhya and Purânic doctrines Mahat is the first product of Pradhâna, informed by Kshetrajñâ, "Spirit-Substance." In Esoteric philosophy Kshetrajñâ is the name given to our informing EGOS.

Q. Is it then the first manifestation in our objective universe?

A. It is the first Principle in it, made sensible or perceptible to divine though not human senses. But if we proceed from the Unknowable, we will find it to be the third, and corresponding to Manas, or rather Buddhi-Manas.

Q. Then the First Logos is the first point within the circle?

A. The point within the circle which has neither limit nor boundaries, nor can it have

any name or attribute. This first unmanifested Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter is the Mother-Father; from it proceeds the Second Logos, which contains in itself the Third Manifested Word. In the *Purânas,* for instance, it is again said that the first production of Akâsa is Sound, and Sound means in this case the "Word," the expression of the unuttered thought, the manifested Logos, that of the Greeks and Platonists and St. John. Dr. Wilson and other Orientalists speak of this conception of the Hindus as an absurdity, for according to them Akâsa and Chaos are identical. But if they knew that Akâsa and Pradhâna are but two aspects of the same thing, and remember that Mahat, the *divine ideation on our plane*—is that manifested *Sound* or Logos, they would laugh at themselves and their own ignorance.

Q. With reference to the following passage, what is the consciousness which takes cognizance of time? Is the consciousness of time limited to the plane of waking physical consciousness or does it exist on higher planes? *In* "*The Secret Doctrine*," *I, 37, it is said that*:—"*Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists*. . . ."

A. Here consciousness only on our plane is meant, not the eternal *divine* Consciousness which we call the Absolute. The consciousness of time, in the present sense of the word, does not exist even in sleep; much less, therefore, can it exist in the essentially absolute. Can the sea be said to have a conception of time in its rhythmical striking on the shore, or in the movement of its waves? The Absolute cannot be said to have a consciousness, or, at any rate, a consciousness such as we have here. It has neither consciousness, nor desire, nor wish, nor thought, because it is absolute thought, absolute desire, absolute consciousness, absolute "all."

Q. Is it what we refer to as BE-NESS, *or* SAT?

A. Our kind critics have found the word "Be-ness" very amusing, but there is no other way of translating the Sanskrit term, *Sat.* It is not existence, for existence can only apply to phenomena, never to *noumena,* the very etymology of the Latin term contradicting such assertion, as *ex* means "from" or "out of," and *sistere* "to stand"; therefore, something appearing being then [there?] where it was not before. Existence, moreover, implies something having a beginning and an end. How can the term, therefore, be applied to that which ever was, and of which it cannot be predicated that it ever issued from something else?

Q. The Hebrew Jehovah was "*I am*."

A. And so was Ormuzd, the Ahura-Mazda of the old Mazdeans. In this sense every man as much as every God can boast of his existence, saying "I am that I am."

Q. But surely "*Be-ness*" *has some connection with the word* "*to be*"?

A. Yes; but "Be-ness" is not *being,* for it is equally *non-being.* We cannot conceive it, for our intellects are finite and our language far more limited and conditioned even than

our minds. How, therefore, can we express that which we can only conceive of by a series of negatives?

Q. A German could more easily express it by the word "*sein*"; "*das sein*" *would be a very good equivalent of* "*Be-ness*"; *the latter term may sound absurd to unaccustomed English ears,*

but "das sein" is a perfectly familiar term and idea to a German. But we were speaking of consciousness in Space and Time.

A. This Consciousness is finite, having beginning and end. But where is the word for such finite Consciousness which still, owing to *Mâya,* believes itself infinite? Not even the Devachanee is conscious of time. All is present in Devachan; there is no past, otherwise the *Ego* would recall and regret it; no future, or it would desire to have it. Seeing, therefore, that Devachan is a state of bliss in which everything is present, the Devachanee is said to have no conception or idea of time; everything is to him as in a vivid dream, a reality.

Q. But we may dream a lifetime in half a second, being conscious of a succession of states of consciousness, events taking place one after the other.

A. After the dream only; no such consciousness exists while dreaming.

Q. May we not compare the recollection of a dream to a person giving the description of a picture, and having to mention all the parts and details because he cannot present the whole before the mind's eye of the listener?

A. That is a very good analogy.

____

Collected Writings VOLUME X

January, February, March, 1889

II

Meeting held at 17, Lansdowne Road, London, W., on January 17th, 1889, Mr. T.B. Harbottle in the Chair.

STANZA I (*continued*)

Sloka (3). . . . .UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI (celestial beings) TO CONTAIN (hence to manifest) IT.

Q. This sloka seems to imply that the Universal Mind has no existence apart from the Ah-hi; but in the Commentary it is stated that:

A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis

or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the "UNIVERSAL MIND" remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation. The AH-HI (Dhyan-Chohans) are the collective hosts of spiritual beings who are the vehicles for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her "Laws," while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; . . . . . . This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a "Host," truly. . . . . . .*

The Commentary suggests that the Ah-hi are not themselves the Universal Mind, but only the vehicle for its manifestation.

A. The meaning of this sloka is, I think, very clear; it means that, as there are no finite differentiated minds during Pralaya, it is just as though there were no mind at all, because there is nothing *to contain or perceive it.* There is nothing to receive and reflect the ideation of the Absolute Mind; therefore, *it is not.* Everything outside of the Absolute and immutable Sat (Be-ness), is necessarily finite and conditioned, since it has beginning and end. Therefore, since the "Ah-hi were not," there was no Universal Mind as a manifestation. A distinction had to be made between the Absolute Mind, which is ever present, and its reflection and manifestation in the Ah-hi, who, being on the highest plane, reflect the universal mind collectively at the first flutter of Manvantara. After which they

begin the work of evolution of all the lower forces throughout the seven planes, down to the lowest—our own. The Ah-hi are the primordial seven rays, or *Logoi,* emanated from the first Logos, *triple,* yet one in its essence.

Q. Then the Ah-hi and Universal Mind are necessary complements of one another?

A. Not at all: Universal or Absolute Mind always *is* during Pralaya as well as Manvantara; it is immutable. The Ah-hi are the highest Dhyanis, the Logoi as just

---

* *The Secret Doctrine*, Vol. I, p. 38.

---

said, those who begin the downward evolution, or emanation. During Pralaya there are no Ah-hi, because they come into being only with the first *radiation* of the Universal Mind, which, *per se,* cannot be differentiated, and the radiation from which is the first *dawn* of Manvantara. The Absolute is dormant, latent mind, and cannot be otherwise in true metaphysical perception; it is only Its shadow which becomes differentiated in the collectivity of these Dhyanis.

Q. Does this mean that it was absolute consciousness, but is so no longer?

A. It is *absolute consciousness* eternally, which consciousness becomes *relative consciousness* periodically, at every "Manvantaric dawn." Let us picture to ourselves this latent or potential consciousness as a kind of vacuum in a vessel. Break the vessel, and what becomes of the vacuum; where shall we look for it? It has disappeared; it is everywhere and nowhere. It is something, yet *nothing: a vacuum,* yet a *plenum.* But what in reality is a vacuum as understood by Modern Science—a homogeneous something, or what? Is not absolute Vacuum a figment of our fancy? A pure negation, a supposed Space where nothing exists? This being so, destroy the vessel, and—to our perceptions at any rate—nothing exists. Therefore, the Stanza puts it very correctly; "Universal Mind was not," because there was no vehicle to contain it.

Q. What are the higher powers which condition the Ah-hi?

A. They cannot be called powers; *power* or perhaps Potentiality would be better. The Ah-hi are conditioned by the awakening into manifestation of the periodical, universal LAW, which becomes successively active and inactive. It is by this law that they are conditioned or formed, not created. "Created" is an impossible term to use in Philosophy.

Q. Then the power or Potentiality which precedes and is higher than the Ah-hi, is the law which necessitates manifestation?

A. Just so; periodical manifestation. When the hour strikes, the law comes into action, and the Ah-hi appear on the first rung of the ladder of manifestation.

Q. But surely this is THE *law and not A law*?

A. Precisely, since it is absolute and "Secondless"— therefore it is not an attribute, but that Absoluteness itself.

Q. The great difficulty is to account for this law?

A. That would be trying to go beyond the first manifestation and supreme causality. It will take all our limited intellect to vaguely understand even the latter; try as we may, we can never, limited as we are, approach the Absolute, which is to us, at our present stage of mental development, merely a logical speculation, though dating back to thousands and thousands of years.

Q. With reference to the sloka under discussion, would not "*cosmic mind*" *be a better term than* "*Universal mind*"?

A. No; cosmic mind appears at the third stage, or degree, and is confined or limited to the manifested universe. In the *Purânas* Mahat (the "great" Principle of mind, or Intellect) appears only at the third of the Seven "Creations" or stages of evolution. Cosmic Mind is Mahat, or divine ideation in active (creative) operation, and thus only the periodical manifestation *in time* and *in actu* of the Eternal Universal Mind—*in potentia.* In strict truth, Universal Mind, being only another Name for the Absolute, *out of time and Space,* this Cosmic Ideation, or Mind, is not an evolution at all (least of all a "creation"), but simply one of the aspects of the former, which knows no change, which ever was, which is, and will be. Thus, I say again, the sloka implies that universal ideation was not, *i.e.,* did not exist for perception, because there were no minds to perceive it, since Cosmic Mind was still latent, or a mere potentiality. As the stanzas speak of manifestation, we are compelled so to translate them, and not from any other standpoint.

Q. We use the word "*cosmic*" *as applied to the manifested universe in all its forms. The sloka apparently does not refer to this, but to the first absolute Consciousness, or Non-consciousness, and seems to imply that the absolute consciousness could not be that universal mind because it was not, or could not be, expressed: there was, therefore, no expression for it. But it may be objected*

that though there was no expression for it, still it was there. Can we say that, like Sat, it was and was not?

A. That will not help the interpretation.

Q. When it is said that it was not, the idea conveyed then is that it was not in the Absolute?

A. By no means; simply "it was not."

Q. There seems to be a distinction, certainly; for if we could say "it was," it would be taking a very one-sided view of the idea of Sat, and equivalent to saying that Sat was

BEING. *Still, someone may say that the phrase "Universal Mind was not," as it stands, suggests that it is a manifestation, but mind is not a manifestation.*

A. Mind, in the act of ideation, is a manifestation; but Universal Mind is not the same thing, as no conditioned and relative act can be predicated of that which is Absolute. Universal ideation was as soon as the Ah-hi appeared, and continues throughout the Manvantara.

Q. To what cosmic plane do the Ah-hi, here spoken of, belong?

A. They belong to the first, second, and third planes—the last plane being really the starting point of the primordial manifestation—the objective reflection of the unmanifested. Like the Pythagorean *Monas,* the first Logos, having emanated the first triad, disappears into silence and darkness.

Q. Does this mean that the three Logoi emanated from the primordial Radiation in Macrocosm correspond to Atma, Buddhi, and Manas, in the Microcosm?

A. Just so; they correspond, but must not be confounded with them. We are now speaking of the Macrocosm at the first flutter of Manvantaric dawn, when evolution begins, and not of Microcosm or Man.

Q. *Are the three planes to which the three Logoi belong simultaneous emanations, or do they evolve one from another*?

A. It is most misleading to apply mechanical laws to the higher metaphysics of cosmogony, or to space and time, as we know them for neither existed then. The reflection of the triad in space and time or the objective universe comes later.

COLONEL HENRY STEEL OLCOTT

Originally published in *The Word,* Vol. XXII, October, 1915.

Q. Have the Ah-hi been men in previous Manvantaras, or will they become so?

A. Every living creature, of whatever description, was, is, or will become a human being in one or another Manvantara.

Q. But do they in this Manvantara remain permanently on the same very exalted plane during the whole period of the life-cycle?

A. If you mean by "life cycle" a duration of time which extends over fifteen figures, then my answer is most decidedly—no. The "Ah-hi" pass through all the planes, beginning to manifest on the third. Like all other Hierarchies, on the highest plane they are *arupa, i.e.,* formless, bodiless, without any substance, mere breaths. On the second plane, they first approach to Rupa, or form. On the third, they become Manasaputras, those who became incarnated in men. With every plane they reach they are called by different names—there is a continual differentiation of their original homogeneous substance; we call it substance, although in reality it is no substance of which we can conceive Later, they become Rupa—ethereal forms.

Q. Then the Ah-hi of this Manvantara. . . . . . ?

A. Exist no longer; they have long ago become Planetary, Solar, Lunar, and lastly, incarnating Egos, for, as said, "they are the collective hosts of spiritual beings."

Q. But it was stated above that the Ah-hi did not become men in this Manvantara.

A. Nor do they as the formless "Ah-hi." But they do as their own transformations. The Manvantaras should not be confounded. The fifteen-figure Manvantaric cycle applies to the solar system; but there is a Manvantara which relates to the whole of the objective universe, the Mother-Father, and many minor Manvantaras. The slokas relating to the former have been generally selected, and only two or three relating to the latter given. Many slokas, therefore, have been omitted because of their difficult nature.

Q. Then, on reawakening, will the men of one Manvantara have to pass through a state corresponding to the Ah-hi stage in the next Manvantara?

A. In some of the Manvantaras, the tail is in the mouth of the serpent. Think over this Symbolism.

Q. A man can choose what he will think about; can the analogy be applied to the Ah-hi?

A. No; because a man has free will and Ah-hi have none. They are obliged to act simultaneously, for the law under which they must act gives them the impulse. Free will can only exist in a Man who has both mind and consciousness, which act and make him perceive things both within and without himself. The "Ah-hi" are Forces, not human Beings.

Q. But are they not conscious agents in the work?

A. Conscious in as far as they act within the universal consciousness. But the consciousness of the Manasa-putra on the third plane is quite different. It is only then that they become *Thinkers.* Besides, Occultism, unlike modern Science, maintains that every

atom of matter, when once differentiated, becomes endowed with *its own* kind of Consciousness. Every *cell* in the human body (as in every animal) is endowed with its own peculiar discrimination, instinct, and, speaking relatively, with intelligence.

Q. Can the Ah-hi be said to be enjoying bliss?

A. How can they be subject to bliss or non-bliss? Bliss can only be appreciated, and becomes such when suffering is known.

Q. But there is a distinction between happiness and bliss.

A. Granting that there may be, still there can be neither happiness nor bliss without a contrasting experience of suffering and pain.

Q. But we understand that bliss, as the state of the Absolute, was intended to be referred to.

A. This is still more illogical. How can the ABSOLUTE be said to *feel?* The Absolute can have no condition nor attribute. It is only that which is finite and differentiated which can have any feeling or attitude predicated of it.

Q. Then the Ah-hi cannot be said to be conscious intelligences, when intelligence is so complex?

A. Perhaps the term is erroneous, but owing to the poverty of European languages there seems to be no other choice.

Q. But perhaps a phrase would represent the idea more correctly? *The term seems to mean a force which is a unity, not a complex action and reaction of several forces, which would be implied by the word* "*intelligence.*" *The noumenal aspect of phenomenal force would perhaps better express the idea.*

A. Or perhaps we may represent to ourselves the idea as a flame, a unity; the rays from this flame will be complex, each acting in its own straight line.

Q. But they only become complex when they find receptacles in lower forms.

A. Just so; still the Ah-hi are the flame from which the rays stream forth, becoming more and more differentiated as they fall deeper into matter, until they finally reach this world of ours, with its teeming millions of inhabitants and sensuous beings, and then they become truly complex.

Q. The Ah-hi, then, considered as a primary essence, would be unity? Can we regard them as such?

A. You may; but the strict truth is that they only proceed from unity, and are the first of its seven rays.

Q. Then can we call them the reflection of unity?

A. Are not the prismatic rays fundamentally one single white ray? From the one they become three; from the three, seven; from which seven primaries they fall into infinitude. Referring back to the so-called "consciousness" of the Ah-hi, that consciousness cannot be judged by the standard of human perceptions. It is on quite another plane.

Q. "*During deep sleep, mind is not on the material plane*"; *is it therefore to be inferred*

that during this period mind is active on another plane? Is there any definition of the characteristics which distinguish mind in the waking state from mind during the sleep of the body?

A. There is, of course; but I do not think that a discussion upon it would be pertinent or useful now; suffice to say that often the reasoning faculty of the higher mind may be asleep, and the instinctual mind be fully awake. It is the physiological distinction between the cerebrum and the cerebellum; the one sleeps and the other is awake.

Q. What is meant by the term instinctual mind?

A. The instinctual mind finds expression through the cerebellum, and is also that of the animals. With man during sleep the functions of the cerebrum cease, and the cerebellum carries him on to the Astral plane, a still more unreal state than even the waking plane of illusion; for so we call this state which the majority of you think so real. And the Astral plane is still more deceptive, because it reflects indiscriminately the good and the bad, and is so chaotic.

Q. The fundamental conditions of the mind in the waking state are space and time: do these exist for the mind (*Manas*) *during the sleep of the physical body*?

A. Not as we know them. Moreover, the answer depends on which *Manas* you mean—the higher or the lower. It is only the latter which is susceptible of hallucinations about space and time; for instance, a man in the dreaming state may live in a few seconds the events of a life-time. * For the perceptions and apprehensions of the Higher Ego there is neither space nor time.

Q. Manas is said to be the vehicle of Buddhi, but the universal mind has been spoken of as a Maha-Buddhi. What then is the distinction between the terms Manas and Buddhi, employed in a universal sense, and Manas and Buddhi as manifested in man?

A. Cosmic Buddhi, the emanation of the Spiritual Soul *Alaya*, is the vehicle of Mahat only when that Buddhi corresponds to Prakriti. Then it is called Maha-Buddhi. This Buddhi differentiates through seven planes, whereas the Buddhi in man is the vehicle of Atman, which vehicle is of the essence of the highest plane of Akaı a and therefore does not differentiate. The difference between Manas and Buddhi in man is the same as the difference between the Manasa-putra and the Ah-hi in Kosmos.

———————

* See the discussion on dreams appended to the first No. of the *Transactions.*

[This will be found in its correct chronological order in the earlier portion of the present Volume.—*Compiler*.]

———————

Q. Manas is mind, and the Ah-hi, it is said, can no more have any individual Mind, or that which we call mind, on this plane than Buddhi can. Can there be Consciousness without Mind?

A. Not on this plane of matter. But why not on some other and higher plane? Once we postulate a Universal Mind, both the brain, the mind's vehicle, and Consciousness, its faculty, must be quite different on a higher plane from what they are here. They are nearer to the *Absolute* ALL, and must therefore be represented by a substance infinitely more homogeneous; something *sui generis,* and entirely beyond the reach of our intellectual perceptions. Let us call or imagine it an incipient and incognizable state of primeval differentiation. On that higher plane, as it seems to me, Mahat—the great *Manvantaric* Principle of Intelligence—acts as a Brain, through which the Universal and Eternal Mind radiates the Ah-hi, representing the resultant consciousness or ideation. As the shadow of this primordial *triangle* falls lower and lower through the descending planes, it becomes with every stage more material.

Q. It becomes the plane on which Consciousness perceives objective manifestations. Is it so?

A. Yes. But here we come face to face with the great problem of Consciousness, and shall have to fight Materialism. For what is Consciousness? According to modern Science it is a faculty of the Mind like volition. We say so too; but add that while Consciousness is not a thing *per se,* Mind is distinctly—in its Manvantaric functions at least—an Entity. Such is the opinion of all the Eastern Idealists.

Q. It is, however, the fashion nowadays to speak slightingly of the idea that the mind is an entity.

A. Nevertheless, mind is a term perfectly synonymous with Soul. Those who deny the existence of the latter will of course contend that there is no such thing as consciousness apart from brain, and at death consciousness ceases. Occultists, on the contrary, affirm that consciousness exists after death, and that then only the real consciousness and freedom of the Ego commences, when it is no longer impeded by terrestrial matter.

Q. Perhaps the former view arises from limiting the meaning of the term "consciousness" to the faculty of perception?

A. If so, occultism is entirely opposed to such a view.

Sloka (4) THE SEVEN WAYS TO BLISS (*Moksha or Nirvana*) WERE NOT. * THE GREAT CAUSES OF MISERY (Nidana and Maya) WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM.

Q. What are the seven ways to bliss?

A. They are certain faculties of which the student will know more when he goes deeper into occultism.

Q. Are the Four Truths of the Hinayâna school the same as those mentioned by Sir

Edwin Arnold in "The Light of Asia"; the first of which is the Path of Sorrow; the second of Sorrow's cause: the third of Sorrow's ceasing; and the fourth is the WAY?

A. All this is theological and exoteric, and to be found in all the Buddhist scriptures; and the above seems to be taken from Singhalese or Southern Buddhism. The subject, however, is far more fully treated of in the Aryasangha School. Still even there the four truths have one meaning for the regular priest of the Yellow Robe, and quite another for the real Mystics.

Q. Are Nidâna and Maya (*the great causes of misery*) *aspects of the Absolute*?

A. Nidâna means the concatenation of cause and effect; the twelve Nidânas are the enumeration of the chief causes which produce the severest reaction or effects under the Karmic law. Although there is no connection between the terms Nidâna and Maya in themselves, Maya being simply illusion, yet if we consider the universe as Maya or illusion, then certainly the Nidânas, as being moral agents in the universe, are included in Maya. It is Maya, illusion or ignorance, which awakens Nidânas; and the cause or causes having been produced, the effects follow according to Karmic law. To take an instance: we all regard ourselves as Units, although essentially we are one indivisible Unit, drops in the ocean of Being, not to be distinguished from other drops. Having then produced

———

* Vide The Voice of the Silence: Fragment III, "The Seven Portals."

———

this cause, the whole discord of life follows immediately as an effect; in reality it is the endeavour of nature to restore harmony and maintain equilibrium. It is this sense of separateness which is the root of all evil.

Q. Perhaps it would therefore be better to separate the two terms, and state whether Maya is an aspect of the Absolute?

A. This can hardly be so, since Maya is the Cause, and at the same time an aspect, of differentiation, if of anything. Moreover, the Absolute can never be differentiated. Maya is a manifestation; the Absolute can have no manifestation, but only a reflection, a shadow which is radiated periodical]y from it—not *by* it.

Q. Yet Maya is said to be the Cause of manifestation or differentiation?

A. What of that? Certainly if there were no Maya there would be no differentiation, or, rather, no objective universe would be perceived. But this does not make of it an aspect of the Absolute, but simply something coeval and coexistent with the manifested Universe or the heterogeneous differentiation of pure Homogeneity.

Q. By a parity of reason, then, if no differentiation, no Maya? But we are speaking of Maya now as THE CAUSE *of the Universe, so that the moment we get behind differentiation, we may ask ourselves—Where is Maya*?

A. Maya is everywhere, and in every *thing* that has a beginning and an end; therefore,

every *thing is* an *aspect* of that which is eternal, and in that sense, of course Maya itself is an aspect of SAT, or that which *is* eternally present in the universe, whether during Manvantara or Mahapralaya. Only remember that it has been said of even Nirvâna that it is only Maya when compared with the Absolute.

Q. Is then Maya a collective term for all manifestations?

A. I do not think this would explain the term. Maya is the perceptive faculty of every Ego which considers itself a Unit separate from, and independent of, the One infinite and eternal SAT, or "Be-ness." Maya is explained in *exoteric* philosophy and the *Purânas,* as the personified active Will *of the Creative God*—the latter being but a personified Maya himself—a passing deception of the

senses of man, who began anthropomorphising pure abstraction from the beginning of his speculations. Maya. in the conception of an orthodox Hindu, is quite different from the Maya of a Vedantin Idealist or an Occultist The Vedanta states that Maya, or the deceptive influence of illusion alone, constitutes belief in the *real* existence of matter or anything differentiated. The *Bhagavata Purana* identifies Maya with Prakriti (manifested nature and matter). Do not some advanced European metaphysicians, such as Kant, Schopenhauer, and others, assert the same? Of` course they got their ideas about it from the East—especially from Buddhism; yet the doctrine of the unreality of this universe has been pretty correctly worked out by our philosophers—on general lines, at any rate. Now, although no two people can see things and objects in exactly the same way, and that each of us sees them in his own way, yet all labour more or less under illusions, and chiefly under the great illusion (Maya) that they are, as personalities, distinct beings from other beings, and that even their *Selves* or Egos will prevail in the eternity (or sempiternity, at any rate) as such; whereas not only we ourselves, but the whole visible and invisible universe, are only a temporary part of the one beginningless and endless WHOLE, or that which ever was, is, and will be.

Q. The term seems to apply to the complex points of differentiation: differentiation applying to the unit and Maya to the collection of units. But we may now put e side question.

With regard to the preceding part of the discussion, reference has been made to the cerebrum and cerebellum, and the latter described as the instinctual organ. An animal is supposed to have an instinctive mind; but the cerebellum is said to be simply the organ of vegetative life, and to control the functions of the body alone; whereas the sensual mind is the mind into which the senses open, and there can be no thought or ideation, nothing of which we predicate intellect or instinct anywhere, except in that part of the brain assigned to such functions, namely, the cerebrum

A. However that may be, this cerebellum is the organ of instinctual animal functions, which reflect themselves in, or produce, dreams which for the most part are chaotic and inconsequent. Dreams, however, which are

remembered, and present a sequence of events, are due to the vision of the higher Ego.

Q. Is not the cerebellum what we may call the organ of habit?

A. Being instinctual, it may very well be called so, I believe.

Q. Except that habit may be referred to whet we may cell the present stage of existence, and instinct to a past stage.

A. Whatever the name may be, the cerebellum alone—as you were already told (*vide* "On dreams," *Appendix*)*—functions during sleep, not the cerebrum; and the dreams, or emanations, or instinctive feelings, which we experience on waking, are the result of such activity.

Q. The consecutiveness is brought about entirely by the coordinating faculty. But surely the cerebrum also acts, a proof of which is that the nearer we approach the sleep-waking state the more vivid our dreams become.

A. Quite so, *when you* are waking; but not before. We may compare this state of the cerebellum to a bar of metal, or something of the same nature, which has been heated during the day and emanates or radiates heat during the night; so the energy of the brain radiates unconsciously during the night.

Q. Still we cannot say that the brain is incapable of registering impressions during sleep. A sleeping man can be awakened by a noise, and when awake will be frequently able to trace his dream to the impression caused by the noise. This fact seems to prove conclusively the brain's activity during sleep.

A. A mechanical activity certainly; if under such circumstances there is the slightest perception, or the least glimpse of the dream state, memory comes into play, and the dream can be reconstructed. In the discussion on dreams, the dream state passing into the waking state was compared to the embers of a dying fire; we may very well continue the simile, and compare the play of the memory to a current of air re-kindling them. That is to say that

* [The essay on "Dreams" will be found in its correct chronological order in the earlier portion of the present Volume.—*Compiler*.]

the waking consciousness recalls to activity the cerebellum, which was fading below the threshold of consciousness.

Q. But does the cerebellum ever cease functioning?

A. NO; but it is lost in the functions of the cerebrum.

Q. That is to say that the stimuli which proceed from the cerebellum during waking life fall below the threshold of waking consciousness, the field of consciousness being entirely occupied by the cerebrum, and this continues till sleep supervenes, when the stimuli from the cerebellum begin in their turn to form the field of consciousness. It is not, therefore, correct-to say that the cerebrum is the only seat of consciousness.

A. Quite so; the function of the cerebrum is to polish, perfect, or co-ordinate ideas, whereas that of the cerebellum produces conscious desires, and So on.

Q. Evidently we have to extend our idea of consciousness. For instance, there is no reason why a sensitive plant should not have consciousness. Du Prel, in his "Philosophie der Mystik," cites some very curious experiments showing a kind of local consciousness, perhaps a kind of reflex connection. He even goes further than this, demonstrating, from a large number of well authenticated cases, such as those of clairvoyants, who can perceive by the pit of the stomach, that the threshold of consciousness is capable of a very wide extension, far wider than we are accustomed to give to it, both upwards and downwards.

A. We may congratulate ourselves on the experiments of Du Prel as an antidote to the theories of Professor Huxley, which are absolutely irreconcilable with the teachings of occultism.

____

Collected Writings VOLUME X

January, February, March, 1889

III

Meeting held at 17, Lansdowne Road, London, W., on January 24th, 1889; MR. T. B. HARBOTTLE *in the Chair*.

STANZA I (continued) .

Sloka (5).—DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL AND HIS PILGRIMAGE THEREON.

Q. Is "*Darkness*" *the same as the* "*Eternal Parent Space*" *spoken of in Sloka* (1)?

A. Not at all. Here "the boundless all" is the "Parent Space"; and Cosmic Space is something already with attributes, at least potentially. "Darkness," on the other hand, and in this instance, is that of which no attributes can be postulated: it is the Unknown Principle filling Cosmic Space.

Q. Is Darkness, then, used in the sense of the opposite pole to Light?

A. Yes, in the sense of the Unmanifested and the Unknown as the opposite pole to manifestation, and that which falls under the possibility of speculation.

Q. Darkness is not opposed to Light, then, but to differentiation; or rather, may it not be taken as the symbol of Negativeness?

A. The "Darkness" here meant can be opposed to neither Light nor Differentiation, as both are the legitimate effects of the Manvantaric evolution—the cycle of Activity. It is the "Darkness upon the face of the Deep," in *Genesis:* Deep being here "the bright son of the Dark Father"—Space.

Q. Is it that there is no Light or simply nothing to manifest, and no one to perceive it?

A. Both. In the sense of objectivity, both light and darkness are illusions—*maya;* in this case, it is not Darkness as absence of Light, but as one incomprehensible primordial Principle, which, being Absoluteness itself, has for our intellectual perceptions neither form, colour, substantiality, nor anything that could be expressed by words.

Q. When does Light proceed from that Darkness?

A. Subsequently, when the first hour for manifestation strikes.

Q. Light, then, is the first manifestation?

A. It is, after differentiation has begun and at the third stage of evolution only. Bear in

mind that in philosophy we use the word " Light" in a dual sense: one to signify eternal, absolute light, *in potentia,* ever present in the bosom of the unknown Darkness, coexistent and coeval with the latter in Eternity, or in other words, identical with it; and the other as a Manifestation of heterogeneity and a contrast

to it. For one who reads the *Vishnu-Purâna,* for instance, understandingly, will find the difference between the two terms well expressed in Vishnu; one with Brahmâ, and yet distinct from him. There, Vishnu is the eternal *x*, and at the same time every term of the equation. He is Brahma (neuter) essentially matter and Spirit, which are Brahma's two primordial aspects—Spirit being the abstract light.* In the *Vedas,* however, we find Vishnu held in small esteem, and no mention made whatever of Brahmâ (the male).

Q. What is the meaning of the sentence, "*Father, Mother and Son were once more* one"?

A. It means that the three Logoi—the unmanifested "Father," the semi-manifested "Mother" and the Universe, which is the third *Logos* of our philosophy or Brahmâ, were during the (periodical) *pralaya* once more *one;* differentiated essence had rebecome undifferentiated. The sentence, "Father, Mother, and Son," is the antetype

———————

* In the second chapter of the *Vishnu-Purâna* (Wilson's translation) we read—"Parâsâra said: Glory to the unchangeable, holy, eternal, supreme Vishnu, of one universal nature, the mighty over all: to him who is Hiranyagarbha, Hari, and Śankara, the creator, the preserver, and destroyer of the world: to Vâsudeva, the liberator of his worshippers: to him whose essence is both single and manifold; who is both subtile and corporeal, indiscrete and discrete: to Vishnu, the cause of final emancipation. Glory to the supreme Vishnu, the cause of the creation, existence, and end of this world; who is the root of the world, and who consists of the world."

And again: "Who can describe him who is not to be apprehended by the senses: who is the best of all things; the supreme soul, self-existent: who is devoid of all the distinguishing characteristics of complexion, caste, or the like; and is exempt from birth, vicissitude, death, or decay: who is always, and alone: who exists everywhere, and in whom all things here exist; and who is, thence, named Vâsudeva? He is Brahma [neuter], supreme, lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure, as free from defects. He, that Brahma, was [is] all things; comprehending in his own nature the indiscrete and discrete."

[This subject is treated in Book I, ch. ii, of *Vishnu-Purâna,* and may be found on pp. 13-15, and 17-18 of Wilson's translation.—*Compiler*.]

———————

of the Christian type—Father, Son, and Holy Ghost—the last of which was, in early

Christianity and Gnosticism, the female "Sophia." It means that all creative and sensitive forces and the effects of such forces which constitute the universe had returned to their primordial state: *all* was merged into one. During the Mahapralayas naught but the Absolute is.

Q. What are the different meanings of` Father, Mother and Son? *In the Commentary, they are explained as* (*a*) *Spirit, Substance and Universe*, (*b*) *Spirit, Soul and Body*, (*c*) *Universe, Planetary Chain and Man.*

A. I have just completed it with my extra definition, which is clear, I think. There is nothing to be added to this explanation, unless we begin to anthropomorphise abstract conceptions.

Q. Taking the last terms of the three series, do the ideas Son, Universe, Man, Body correspond with one another?

A. Of course they do.

Q. And are these terms produced from the remaining pair of terms of each trinity; for instance, the Son from the Father and Mother, the men from the Chain and the Universe, etc., etc., and finally in Pralaya is the son merged back again into its parents?

A. Before the question is answered, you must be reminded that the period preceding so-called Creation is not spoken about; but only that when matter had begun to differentiate, but had not yet assumed form. Father-Mother is a compound term which means primordial Substance or Spirit-matter. When from Homogeneity it begins through differentiation to fall into Heterogeneity, it becomes positive and negative; thus from the "Zero-state" (or *laya*) it becomes active and passive, instead of the latter alone; and, in consequence of this differentiation (the resultant of which is evolution and the subsequent Universe),—the "Son" is produced, the Son being that same Universe, or manifested Kosmos, till a new *Mahapralaya.*

Q. Or—the ultimate state in laya*, or in the zero point, as in the beginning before the stage of the Father, Mother and Son?*

A. There is but slight reference to that which was before the Father-Mother period in *The Secret Doctrine.* If there

is Father-Mother, there can, of course, be no such condition as Laya.

Q. Father, Mother are therefore later than the Laya condition?

A. Quite so; individual objects may be in Laya, but the Universe cannot be so when Father-Mother appears.

Q. Is Fohat one of the three, Father, Mother and Son?

A. Fohat is a generic term and used in many senses. He is the *light* (Daiviprakriti) of all the three *logoi*—the personified symbols of the three *spiritual stages* of Evolution. Fohat is the aggregate of all the spiritual creative ideations *above,* and of all the electro-dynamic and creative forces *below,* in Heaven and on Earth. There seems to be great confusion and misunderstanding concerning the First and Second Logos. The first is the already present

yet still unmanifested potentiality in the bosom of Father-Mother; the Second is the abstract collectivity of creators called "Demiurgi" by the Greeks or the Builders of the Universe. The *third logos* is the ultimate differentiation of the Second and the individualization of Cosmic Forces, of which Fohat is the chief; for Fohat is the synthesis of the Seven Creative Rays or Dhyan Chohans which proceed from the third Logos.

Q. During Manvantara when the Son is in existence or awake, does the Father-Mother exist independently or only as manifested in the Son?

A. In using the terms Father, Mother, and Son, we should be on our guard against anthropomorphising the conception; the two former are simply centrifugal and centripetal forces and their product is the "Son"; moreover, it is impossible to exclude either of these factors from the conception in the Esoteric Philosophy.

Q. If so then comes this other point: it is possible to conceive of centripetal and centrifugal forces existing independently of the effects they produce. The effects are always regarded as secondary to the cause or causes.

A. But it is very doubtful whether such a conception can be maintained in, and applied to, our Symbology; if these forces exist they must be producing effects, and if the effects cease, the forces cease with them, for who can know of them?

Q. But they exist as separate entities for mathematical purposes, do they not?

A. That is a different thing; there is a great difference between nature and science, reality and philosophical symbolism. For the same reason we divide man into seven principles, but this does not mean that he has, as it were, seven skins, or entities, or souls. These principles are all aspects of one principle, and even this principle is but a temporary and periodical ray of the One eternal and infinite Flame or Fire.

Sloka (6). THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSED IN PARANISHPANNA (absolute perfection, Paranirvana, which is Yong-Grub), TO BE OUT-BREATHED BY THAT WHICH IS AND YET IS NOT.

NAUGHT WAS.

Sloka (7). THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING, THE ONE BEING.

Q. If the "*Causes of existence*" *had been done away with how did they come again into existence*? *It is stated in the Commentary that the chief cause of existence is* "*the desire to exist*," *but in the sloka, the universe is called the* "*son of necessity*."

A. "The causes of existence had been done away with" refers to the last Manvantara, or age of Brahmâ, but the cause which makes the Wheel of Time and Space run into Eternity, which is out of Space and Time, has nothing to do with finite causes or what we call Nidânas. There seems to me no contradiction in the statements.

Q. There certainly is a contrast. If the causes of existence had been done away with, how did they come into existence again? But the answer removes the difficulty, for it is stated that one Manvantara had disappeared into Pralaya, and that the cause which led

the previous Manvantara to exist is now behind the limits of Space and Time, and therefore causes another Manvantara to come into being.

A. Quite so. This one eternal and therefore, "causeless cause" is immutable and has nothing to do with the causes on any of the planes which are concerned with finite and conditioned being. The cause can therefore by no

means be a finite consciousness or desire. It is an absurdity to postulate desire or necessity of the Absolute; the striking of a clock does not suggest the desire of the clock to strike.

Q. But the clock is wound up, and needs a Winder?

A. The same may be said of the universe and this cause, the Absolute containing both clock and Winder, once it is the Absolute; the only difference is that the former is wound up in Space and Time and the latter out of Space and Time, that is to say in Eternity.

Q. The question really requests an explanation of the cause, in the Absolute, of differentiation.

A. That is outside the province of legitimate speculation. Parabrahm is not a cause, neither is there any cause that can compel it to emanate or create. Strictly speaking, Parabrahm is not even the Absolute but *Absoluteness.* Parabrahm is not the cause, but the causality, or the propelling but not volitional power, in every manifesting Cause. We may have some hazy idea that there is such a thing as this eternal Causeless Cause or Causality. But to define it is impossible. In the "*Lectures on the Bhagavad Gita,"* by Mr. Subba Row, it is stated that logically even the First Logos cannot cognize Parabrahm, but only Mulaprakriti, its veil. When, therefore, we have yet no clear idea of Mulaprakriti, the first basic aspect of Parabrahm, what can we know of that Supreme Total which is veiled by *Mulaprakriti* (the root of nature or Prakriti) even to the Logos.

Q. What is the meaning of the expression in sloka (7), "the visible that was, and the invisible that is"?

A. "The visible that was" means the universe of the past Manvantara which had passed into Eternity and was no more. "The invisible that is" signifies the eternal, ever-present and ever-invisible deity, which we call by many names, such as abstract Space, Absolute Sat, etc., and know, in reality, nothing about it.

Sloka (8). ALONE THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE "OPENED EYE" OF THE DANGMA.

Q. Does the "*Eye*" *open upon the Absolute: or are the* "*one form of existence*" *and the "All-Presence" other than the Absolute, or various names for the same Principle*?

A. It is all one, of course; simply metaphorical expressions. Please notice that the "Eye" is not said to "*see*"; it only "sensed" the "All-Presence."

Q. It is through this "*Eye*" then, that we receive such sense, or feeling, or consciousness?

A. Through that "Eye," most decidedly; but then one must have such an "Eye" before he can see, or become a *Dangma,* or a Seer.

Q. The highest spiritual faculty, presumably?

A. Very well; but where, at that stage, was the happy possessor of it? There was no Dangma to sense the "All-Presence," because there were as yet no men.

Q. With reference to sloka (6), *it was stated that the cause of Light was Darkness*?

A. Darkness has, here again, to be read in a metaphorical sense. It is Darkness most unquestionably to our intellect, inasmuch as we can know nothing of it. I told you already that neither Darkness nor Light are to be used in the sense of opposites, as in the differentiated world. Darkness is the term which will give rise to the least misconceptions. For instance, if the term "Chaos" were used, it would be liable to be confounded with chaotic matter.

Q. The term light was, of course, never used for physical light?

A. Of course not. Here light is the first potentiality awakening from its *laya* condition to become a potency; it is the first flutter in undifferentiated matter which throws it into objectivity and into a plane from which will start manifestation.

Q. Later on in "*The Secret Doctrine*," *it is stated that light is made visible by darkness, or rather that darkness exists originally, and that light is the result of the presence of objects to reflect it, that is of the objective world. Now if we take a globe of water and pass an electric beam through it, we shall find that this beam is invisible, unless there are opaque particles in the water, in which case, specks of light will be seen. Is this a good analogy*?

A. It is a very fair illustration, I believe.

338

Q. Is not Light a differentiation of vibration?

A. So we are told in Science; and Sound is also. And so we see that the senses are to a certain extent interchangeable. How would you account, for instance, for the fact that in trance a clairvoyant can read a letter, sometimes placed on the forehead, at the soles of the feet, or on the stomach-pit?

Q. That is an extra sense.

A. Not at all; it is simply that the sense of seeing can be interchanged with the sense of touch.

Q. But is not the sense of perception the beginning of the sixth sense?

A. That is going beyond the present case, which is simply the interchanging of the

senses of touch and sight. Such clairvoyants, however, will not be able to tell the contents of a letter which they have not seen or been brought into contact with; this requires the exercise of the sixth sense, the former is an exercise of senses on the physical plane, the latter of a sense on a higher plane.

Q. It seems very probable from physiology that every sense may be resolved into the sense of touch, which may be called the co-ordinating sense. This deduction is made from embryological research, which shows that the sense of touch is the first and primary sense, and that all the rest are evolved from it. All the senses, therefore, are more highly specialised or differentiated forms of touch.

A. This is not the view of Eastern philosophy; in the *Anugita,* we read of a conversation between "Brahman" and his wife concerning the senses, seven are spoken of, "mind and understanding" being the other two, according to Mr. Trimbak Telang and Professor Max Müller's translation; these terms, however, do not convey the correct meaning of the Sanskrit terms. Now, the first sense, according to the Hindus, is connected with sound. This can hardly be the sense of touch.

Q. By touch most probably sensibility, or some sense medium, is meant?

A. In the Eastern philosophy, however, the sense of sound is first manifested, and next the sense of sight, sounds passing into colours. Clairvoyants can *see* sounds and detect every note and modulation far more distinctly than

they would by the ordinary sense of sound—vibration, or hearing.

Q. Is it, then, that sound is perceived as a sort of rhythmic movement?

A. Yes; and such vibrations can be seen at a greater distance than they can be heard.

Q. But supposing the physical hearing were stopped, and a person perceived sounds clairvoyantly, could not this sensation be translated into clairaudience as well?

A. One sense must certainly merge at some point into the other. So also sound can be translated into taste. There are sounds which taste exceedingly acid in the mouths of some sensitives, while others generate the taste of sweetness, in fact, the whole scale of senses is susceptible of correlations.

Q. Then there must be the same extension of the sense of smell?

A. Very naturally, as has been already shown before. The senses are interchangeable once we admit correlation. Moreover they can all be intensified or modified very considerably. You will now understand the reference in the *Vedas* and *Upanishads,* where sounds are said to be perceived.

Q. There was a curious story in the last number of "Harper's Magazine" *of a tribe on an island in the South Seas which has virtually lost the art and habit of speaking and conversing. Yet, they appeared to understand one another and see plainly what each other thought.*

A. Such a "Palace of Truth" would hardly suit modern society. However, it was by just such means that the early races are said to have communicated with one another, thought

taking an objective form, before speech developed into a distinct spoken language. If so, then there must have been a period in the evolution of the human races when the whole Humanity was composed of sensitives and clairvoyants.

IV

Meeting held at 17, Lansdowne Road, London, W., on January 31st, 1889; MR. T. B. HARBOTTLE *in the Chair.*

STANZA I (*continued*).

Q. With reference to sloka (6)*, where it speaks of the "Seven Lords," since confusion is apt to arise as to the correct application of the terms, what is the distinction between Dhyan-Chohans, Planetary Spirits, Builders and Dhyani-Buddhas*?

A. As an additional two volumes of *The Secret Doctrine* would be required to explain all the Hierarchies; therefore, much relating to them has been omitted from the Stanzas and Commentaries. A short definition may, however, be tried. Dhyan-Chohan is a generic term for all Devas, or celestial beings. A Planetary Spirit is a Ruler of a planet, a kind of finite or personal god. There is a marked difference, however, between the Rulers of the Sacred Planets and the Rulers of a small "chain" of worlds like our own. It is no serious objection to say that the earth has, nevertheless, six invisible companions and four different planes, as every other planet, for the difference between them is vital in many a point. Say what one may, our Earth was never numbered among the seven *sacred* planets of the ancients, though in exoteric, popular astrology it stood as a substitute for a secret planet now lost to astronomy, yet well known to initiated specialists. Nor were the Sun or the Moon in that number, though accepted in our day by modern astrology; for the Sun is a Central *Star,* and the Moon a dead planet.

Q. Were none of the six globes of the "*terrene*" *chain numbered among the sacred planets*?

A. None. The latter were all planets on *our* plane, and some of them have been discovered later.

Q. Can you tell us something of the planets for which the Sun and the Moon were substitutes?

A. There is no secret in it, though our modern astrologers are ignorant of these planets. One is an intra-mercurial planet, which is supposed to have been discovered, and named by anticipation Vulcan, and the other a

planet with a retrograde motion, sometimes visible at a certain hour of night and apparently near the moon. The occult influence of this planet is transmitted by the moon.

Q. What is it that made these planets sacred or secret?

A. Their occult influences, as far as I know

Q. Then do the Planetary Spirits of the Seven Sacred Planets belong to another hierarchy than to that of the earth?

A. Evidently; since the terrestrial spirit of the earth is not of a very high grade. It must be remembered that the planetary spirit has nothing to do with the spiritual man, but with things of matter and cosmic beings. The gods and rulers of our Earth are cosmic Rulers; that is to say, they form into shape and fashion cosmic matter, for which they were called *Cosmocratores.* They never had any concern with spirit; the Dhyani-Buddhas, belonging to quite a different hierarchy, are especially concerned with the latter.

Q. These seven Planetary Spirits have therefore nothing really to do with the earth except incidentally?

A. On the contrary, the "Planetary"—who are not the Dhyani-Buddhas—have everything to do with the earth, physically and morally. It is they who rule its destinies and the fate of men. They are Karmic agencies.

Q. Have they anything to do with the fifth principle—the higher Manas?

A. No: they have no concern with the three higher principles; they have, however, something to do with the fourth. To recapitulate, therefore; the term "Dhyan-Chohan" is a generic name for all celestial beings. The "Dhyani-Buddhas" are concerned with the human higher triad in a mysterious way that need not be explained here. The "Builders" are a class called, as I already explained, *Cosmocratores,* or the invisible but intelligent Masons, who fashion matter according to the ideal plan ready for them in that which we call Divine and Cosmic ideation. They were called by the early Masons the "Grand Architect of the Universe" *collectively:* but now the modern Masons make of their G. A. O. T. U. a personal and singular Deity.

Q. Are they not also Planetary Spirits?

A. In a sense they are—as the Earth is also a Planet—but of a lower order.

Q. Do they act under the guidance of the Terrestrial Planetary Spirit?

A. I have just said that they were collectively that Spirit themselves. I wish you to understand that they are not an Entity, a kind of a personal God, but Forces of nature acting under one immutable Law, on the nature of which it is certainly useless for us to speculate.

Q. But are there not Builders of Universes, and Builders of Systems, as there are Builders of our earth?

A. Assuredly there are.

Q. Then the terrestrial Builders are a Planetary "Spirit" like the rest of them, only inferior in kind?

A. I would certainly say so.

Q. Are they inferior according to the size of the planet or inferior in quality?

A. The latter, as we are taught. You see the ancients lacked our modern, and especially theological, conceit, which makes of this little speck of mud of ours something ineffably grander than any of the stars and planets known to us. If, for instance, Esoteric Philosophy teaches that the "Spirit" (collectively again) of Jupiter is far superior to the Terrestrial Spirit, it is not because Jupiter is so many times larger than our earth, but because its substance and texture are so much finer than, and superior to, that of the earth. And it is in proportion to this quality that the Hierarchies of respective "Planetary Builders" reflect and act upon the ideations they find planned for them in the Universal Consciousness, the real great Architect of the Universe.

Q. The soul of the World, or "*Anima Mundi*"?

A. Call it so, if you like. It is the Antetype of these Hierarchies, which are its differentiated types. The one *impersonal* Great Architect of the Universe is MAHAT, the Universal Mind. And Mahat is a symbol, an abstraction, an aspect which assumed a hazy, entitative form in the all-materializing conceptions of men.

Q. What is the real difference between the Dhyani-Buddhas in the orthodox and the esoteric conceptions?

A. A very great one philosophically. They are—as higher Devas—called by the Buddhists, Bodhisattvas. Exoterically they are five in number, whereas in the esoteric schools they are seven, and not single Entities but *Hierarchies.* It is stated in *The Secret Doctrine* that five Buddhas have come and that two are to come in the sixth and seventh races. Exoterically their president is Vajrasattva, the "Supreme Intelligence" or "Supreme Buddha," but more transcendant still is Vajradhara, even as Parabrahm transcends Brahmâ or Mahat. Thus the exoteric and occult significations of the Dhyani-Buddhas are entirely different. Exoterically each is a trinity, three in one, all three manifesting simultaneously in three worlds—as a human Buddha on earth, a Dhyani-Buddha in the world of astral forms, and an arupa, or formless, Buddha in the highest Nirvanic realm. Thus for a human Buddha, an incarnation of one of these Dhyanis, the stay on earth is limited from seven to seven thousand years in various bodies, since as men they are subjected to normal conditions, accidents and death. In Esoteric philosophy, on the other hand, this means that only five out of the "Seven Dhyani-Buddhas"—or, rather, the Seven Hierarchies of these Dhyanis, who, in Buddhist mysticism, are identical with the higher incarnating Intelligences, or the Kumâras of the Hindus—five only have hitherto appeared on earth in regular succession of incarnations, the last two having to come during the sixth and seventh Root-Races. This is, again, semi-allegorical, if not entirely so. For the sixth and seventh Hierarchies have been already incarnated on this earth together with the rest. But as they have reached "Buddhaship," so called, almost from the beginning of the fourth Root-Race, they are said to rest since then in conscious bliss and freedom till the beginning

of the Seventh Round, when they will lead Humanity as a new race of Buddhas. These Dhyanis are connected only with Humanity, and, strictly speaking, only with the highest "principles" of men.

Q. Do the Dhyani-Buddhas and the Planetary Spirits in charge of the globes go into pralaya when their planets enter that state?

A. Only at the end of the seventh Round, and not between each round, for they have to watch over the working of the laws during these minor pralayas. Fuller details on this subject have already been written in the third volume of the *Secret Doctrine.** But all these differences in fact are merely functional, for they are all aspects of one and the same Essence.

Q. Does the hierarchy of Dhyanis, whose province it is to watch over a Round, watch during its period of activity, over the whole series of globes, or only over a particular globe?

A. There are incarnating and there are watching Dhyanis. Of the functions of the former you have just been told; the latter appear to do their work in this wise. Every class or hierarchy corresponds to one of the Rounds, the first and lowest hierarchy to the first and less developed Round, the second to the second, and so on till the seventh Round is reached, which is under the supervision of the highest Hierarchy of the Seven Dhyanis. At the last, they will appear on earth, as also will some of the Planetary, for the whole humanity will have become Bodhisattvas, their own "sons," *i.e.,* the "Sons" of their own Spirit and Essence or—themselves. Thus there is only a functional difference between the Dhyanis and the Planetary. The one are entirely divine, the other *sidereal.* The former only are called *Anupadaka,* parentless,† because they radiated directly from that which is neither Father nor Mother but the unmanifested Logos. They are, in fact, the spiritual

———————

* [No material on this subject is at present known to exist. The volume published in 1897 and entitled "The Secret Doctrine, Volume III," does not contain anything treating even remotely of this general theme. H. P. B.'s statement seems to confirm the belief that certain other manuscripts existed at one time, though their ultimate fate remains entirely undetermined.—*Compiler*.]

† [This Sanskrit term appears in a misspelled form in many places throughout H. P. B.'s writings. Its correct form is *Anupapâdaka,* from *an*—not, *upa*—according to, and the causative form of the verb-root *pad*—to proceed. This term means therefore "one who does not proceed according to regular succession," *i.e.,* self-born, or parentless.—*Compiler*.]

———————

aspect of the seven Logoi; and the Planetary Spirits are in their totality, as the seven Sephiroth (the three higher being supercosmic abstractions and *blinds* in the Kabala), and constitute the Heavenly man, or Adam Kadmon; *Dhyani* is a generic name in Buddhism, an abbreviation for all the gods. Yet it must be ever remembered that though they are "gods," still they are not to be worshipped.

Q. Why not, if they are gods?

A. Because Eastern philosophy rejects the idea of a personal and extra-cosmic deity. And to those who call this *atheism*, I would say the following. It is illogical to worship one such god, for, as said in the Bible, "There be Lords many and Gods many." Therefore, *if* worship is desirable, we have to choose either the worship of many gods, each being no better or less limited than the other, *viz*., polytheism and idolatry, or choose, as the Israelites have done, one tribal or racial god from among them, and while believing in the existence of many gods, ignore and show contempt for the others, regarding our own as the highest and the "God of Gods." But this is logically unwarrantable, for such a god can be neither infinite nor absolute, but must be finite, that is to say, limited and conditioned by space and time. With the Pralaya the tribal god disappears, and Brahmâ and all the other Devas, and the gods are merged into the Absolute. Therefore, occultists do not worship or offer prayers to them, because if we did, we should have either to worship many gods, or pray to the Absolute, which, having no attributes, can have no ears to hear us. The worshipper even of many gods must of necessity be unjust to all the other gods; however far he extends his worship it is simply impossible for him to worship each severally; and in his ignorance, if he choose out any one in particular, he may by no means select the most perfect. Therefore, he would do better far to remember that every man has a god within, a direct ray from the Absolute, the celestial ray from the One; that he has his " god " *within,* not outside of, himself.

Q. Is there any name that can be applied to the planetary Hierarchy or spirit, which watches over the entire evolution of our own globe, such as Brahma for instance?

A. None, except the generic name, since it is a septenary and a Hierarchy; unless, indeed, we call it as some Kabalists do—"the Spirit of the Earth."

Q. It is very difficult to remember all these infinite Hierarchies of gods.

A. Not more so than to a chemist to remember the endless symbols of chemistry, if he is a Specialist. In India, alone, however, there are over 300 millions of gods and goddesses. The Manus and Rishis are also planetary gods, for they are said to have appeared at the beginning of the human races to watch over their evolution, and to have incarnated and descended on earth subsequently in order to teach mankind. Then, there are the *Sapta Rishis,* the "Seven Rishis," said exoterically to reside in the constellation of the Great Bear. There are also planetary gods.

Q. Are they higher than Brahma?

A. It depends in what aspect one views Brahmâ. In esoteric philosophy he is the

synthesis of the seven *logoi.* In exoteric theology he is an aspect of Vishnu with the Vaishnavas, with others something else, as in the *Trimurti,* the Hindu Trinity, he is the chief creator, whereas Vishnu is the Preserver, and Siva the Destroyer. In the Kabala he is certainly Adam Kadmon—the "male-female" man of the first chapter of *Genesis.* For the Manus proceed from Brahmâ as the Sephiroth proceed from Adam Kadmon, and they are also *seven* and *ten,* as circumstances require.

But we may just as well pass on to another Sloka of the Stanzas you want explained.

Sloka (9). —BUT WHERE WAS THE DANGMA WHEN THE ALAYA OF THE UNIVERSE (*Soul as the basis of all, Anima* Mundi) WAS IN PARAMARTHA (*Absolute Being and Consciousness which are Absolute Non-Being and Unconsciousness*) AND THE GREAT WHEEL WAS ANUPADAKA?

Q. Does "*Alaya*" *mean that which is never manifested and dissolved, and is it derived from* "*a*," *the negative particle, and* "*laya*"?

A. If it is so etymologically—and I am certainly not prepared to answer you one way or the other—it would

mean the reverse, since *laya* itself is just that which is not manifested; therefore it would signify *that which is not unmanifested* if anything. Whatever may be the etymological vivisection of the word, it is simply the "Soul of the World," *Anima Mundi.* This is shown by the very wording of the Sloka, which speaks of Alaya being in *Paramartha—i.e.,* in Absolute Non-Being and Unconsciousness, being at the same time absolute perfection or Absoluteness itself. This word, however, is the bone of contention between the Yogâchârya and the Madhyamika schools of Northern Buddhism. The scholasticism of the latter makes of *Paramartha* (*Satya*) something dependent on, and, therefore, relative to other things, thereby vitiating the whole metaphysical philosophy of the word Absoluteness. The other school very rightly denies this interpretation.

Q. Does not the Esoteric Philosophy teach the same doctrines *as the Yogâchârya* School?

A. Not quite. But let us go on.

STANZA II.

Sloka (1) . . . . WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN? . . . . IN THE UNKNOWN DARKNESS IN THEIR AH-HI (*Chohanic, Dhyani-Buddhic*) PARANISHPANNA, THE PRODUCERS OF FORM (*rupa*) FROM NO-FORM (*arupa*), THE ROOT OF THE WORLD—THE DEVAMATRI AND SVABHAVAT, RESTED IN THE BLISS OF NONBEING.

Q. Are the "*luminous sons of manvantaric dawn*" *perfected human spirits of the last*

Manvantara, or are they on their way to humanity in this or a subsequent Manvantara?

A. In this case, which is that of a *Maha*-manvantara after a *Maha*-pralaya*,* they are the latter. They are the primordial seven rays from which will emanate in their turn all the other luminous and non-luminous lives, whether Archangels, Devils, men or apes. Some have been and some will only now become human beings. It is only after the differentiation of the seven rays and after the seven forces of nature have taken them in hand and

worked upon them, that they become cornerstones, or rejected pieces of clay. Everything, therefore, is in these seven rays, but it is impossible to say at this stage in which, because they are not yet differentiated and individualized.

Q. In the following passage:—

The "Builders," the "Sons of Manvantaric Dawn," are the real creators of the Universe; and in this doctrine, which deals only with our Planetary System, they, as the architects of the latter, are also called the "Watchers" of the Seven Spheres, which exoterically are the Seven planets, and esoterically the seven earths or spheres (planets) of our chain also.*

By planetary system is the solar system meant or the chain to which our earth belongs?

A. The Builders are those who build and fashion things into a form. The term is equally applied to the Builders of the Universe and to the small globes like those of our chain. By planetary system our solar system alone is meant .

Sloka (2) . . . . WHERE WAS SILENCE? WHERE WERE THE EARS TO SENSE IT? NO! THERE WAS NEITHER SILENCE, NOR SOUND . . . .

Q. With reference to the following passage:—

The idea that things can cease to exist and still BE, is a fundamental one in Eastern psychology. Under this apparent contradiction in terms, there rests a fact in Nature to realize which in the mind rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one. . . .†

Would it be correct to say that what we perceive is a different "element" of the same substance? For example, when a substance is in the gaseous state, could we say that it is the element Air which is perceived, and that when combined to form water, oxygen and hydrogen appear under the guise of the Element Water, and when in the solid state, ice, we then perceive the element Earth?

———————

* *The Secret Doctrine*, Vol. I, p. 53.

† *The Secret Doctrine*, Vol. I, p. 54.

———————

A. The ignorant judge of all things by their appearance and not by what they are in reality. On this earth, of course, water is an element quite distinct from any other element, using the latter term in the sense of different manifestations of the one element. The root elements, Earth, Water, Air, Fire, are far more comprehensive states of differentiation. Such being the case, in Occultism Transubstantiation becomes a possibility, seeing that nothing which exists is in reality that which it is supposed to be.

Q. But oxygen which is usually found in its gaseous state, may be liquified and even solidified. When oxygen, then, is found in the gaseous condition, is it the occult element Air which is perceived, and when in the liquid condition the element Water, and in the solid state the element Earth?

A. Most assuredly: we have first of all the Element Fire, not the common fire, but the Fire of the Mediaeval Rosicrucians, the one flame, the fire of Life. In differentiation this becomes fire in different aspects. Occultism easily disposes of the puzzle as to whether oxygen and hydrogen cease to exist when combined to form water. Nothing that is in the Universe can disappear from it. For the time being, then, these two gases when combined to form water, are *in abscondito,* but have not ceased to *be.* For, had they been annihilated, Science, by decomposing the water again into oxygen and hydrogen, would have created something out of nothing, and would, therefore, have no quarrel with Theology. Therefore, water is an element, if we choose to call it so, on this plane only. In the same way, oxygen and hydrogen in their turn can be split up into other more subtle elements, all being differentiations of one element or universal essence.

Q. Then all substances on the physical plane are really so many correlations or combinations of these root elements, and ultimately of the one element?

A. Most assuredly. In occultism it is always best to proceed from universals to particulars.

Q. Apparently, then, the whole basis of occultism lies in this, that there is latent within every man a power which can give him true knowledge, a power of perception of truth, which enables him to

deal first hand with universals if he will be strictly logical and face the facts. Thus we can proceed from universals to particulars by this innate spiritual force which is in every man.

A. Quite so: this power is inherent in all, but paralyzed by our methods of education, and especially by the Aristotelian and Baconian methods. Hypothesis now reigns triumphant.

Q. It is curious to read Schopenhauer and Hartmann and mark how, step by step, by

strict logic and pure reason, they have arrived at the same bases of thought that had been centuries ago adopted in India, especially by the Vedantin System. It may, however, be objected that they have arrived at this by the inductive method. But in Schopenhauer's case at any rate it was not so. He acknowledges himself that the idea came to him like a flash; having thus got his fundamental idea he set to work to arrange his facts, so that the reader imagines that what was in reality an intuitive idea, is a logical deduction drawn from the facts.

A. This is not only true of the Schopenhauerian philosophy, but also of all the great discoveries of modern times. How, for instance, did Newton discover the law of gravity? Was it not by the simple fall of an apple, and not by an elaborate series of experiments. The time will come when the Platonic method will not be so entirely ignored and men will look with favour on methods of education which will enable them to develop this most spiritual faculty.

____

Collected Writings VOLUME X

January, February, March, 1889

V

Meeting held at 17, Lansdowne Road, London, W., on February 7th, 1889; MR. W. KINGSLAND *in the Chair*.

STANZA II (*continued*).

Sloka (3). THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM; THE MATRI-PADMA (*mother lotus*) HAD NOT YET SWOLLEN.

"The ray of the 'Ever-Darkness' becomes, as it is emitted, a ray of effulgent light or life, and flashes into

the 'Germ'—the point in the Mundane Egg, represented by matter in its abstract sense."*

Q. Is the Point in the Mundane Egg the same as the Point in the Circle, the Unmanifested Logos?

A. Certainly not: the Point in the Circle is the Unmanifested Logos, the Manifested Logos is the Triangle. Pythagoras speaks of the never manifested Monad which lives in solitude and darkness; when the hour strikes it radiates from itself ONE, the first number. This number descending, produces Two, the second number, and Two, in its turn, produces THREE, forming a triangle, the first complete geometrical figure in the world of form. It is this ideal or abstract triangle which is the Point in the Mundane Egg, which, after gestation, and in the third remove, will start from the Egg to form the Triangle. This is Brahmâ-Vâch-Virâj in the Hindu Philosophy and Kether-Chochmah-Binah in the *Zohar*. The First Manifested Logos is the Potentia, the unrevealed Cause; the Second, the still latent thought; the Third, the Demiurgus, the active Will evolving from its universal Self the active effect, which, in its turn, becomes the cause on a lower plane.

Q. What is Ever-Darkness in the sense used here?

A. Ever-Darkness means, I suppose, the ever-unknowable mystery, behind the veil—in fact, Parabrahm. Even the Logos can see only Mulaprakriti, it cannot see that which is beyond the veil. It is that which is the "Ever-unknowable Darkness."

Q. What is the Ray in this connection?

A. I will recapitulate. We have the plane of the circle, the face being black, the point in the circle being potentially white, and this is the first possible conception in our minds of the invisible Logos. "Ever-Darkness" is eternal, the Ray periodical. Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane Egg.

——————

* [*The Secret Doctrine*, Vol. I, p. 57.]

——————

352

Q. What, then, are the stages of manifestation?

A. The first stage is the appearance of the potential point in the circle—the unmanifested Logos. The second stage is the shooting forth of the Ray from the potential white point, producing the first point, which is called, in the *Zohar*, Kether or Sephira. The third stage is the production from Kether of Chochmah, and Binah, thus constituting the first triangle, which is the Third or manifested Logos—in other words, the subjective and objective Universe. Further, from this manifested Logos will proceed the Seven Rays, which in the *Zohar* are called the lower Sephiroth and in Eastern occultism the primordial seven rays. Thence will proceed the innumerable series of Hierarchies.

Q. Is the Triangle here mentioned that which you refer to as the Germ in the Mundane Egg?

A. Certainly it is. But you must remember that there are both the Universal and Solar Eggs (as well as others), and that it is necessary to qualify any statement made concerning them. The Mundane Egg is an expression of Abstract Form.

Q. May Abstract Form be called the first manifestation of the eternal female principle?

A. It is the first manifestation not of the female principle, but of the Ray which proceeds from the central point which is perfectly sexless. There is no eternal female principle, for this Ray produces that which is the united potentiality of both sexes but is by no means either male or female. This latter differentiation will only appear when it falls into matter, when the Triangle becomes a Square, the first Tetraktys.

Q. Then the Mundane Egg is as sexless as the Ray?

A. The Mundane Egg is simply the first stage of manifestation, undifferentiated primordial matter, in which the vital creative Germ receives its first spiritual impulse; Potentiality becomes Potency.

Matter, by convenience of metaphor only, is regarded as feminine, because it is receptive of the rays of the sun which fecundate it and so produce all that grows on its surface, *i.e.,* on this, the lowest plane. On the other hand

primordial matter should be regarded as substance, and by no means can be spoken of as having sex.

Thus the Egg, on whatever plane you speak of, means the ever-existing undifferentiated matter which strictly is not matter at all, but, as we call it, the Atoms. Matter is destructible in form while the Atoms are absolutely indestructible, being the quintessence of Substances. And here, I mean by "atoms" the primordial divine Units, not the "atoms" of modern Science.

Similarly the "Germ" is a figurative expression; the germ is everywhere, even as the circle whose circumference is nowhere and whose centre is everywhere. It therefore means all germs, that is to say, unmanifested nature, or the whole creative power which will emanate, called by the Hindus Brahmâ, though on every plane it has a different name.

Q. Is the Matri-Padma the eternal or the periodical Egg?

A. The eternal Egg; it will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matri-Padma which is the Egg, the Womb of the Universe which is to be. By analogy, the physical germ in the female cell could not be called eternal, though the latent spirit of the germ concealed within the male cell in nature, may be so called.

Sloka (4). HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER, THENCE TO FALL AS THREE INTO FOUR IN THE LAP OF MAYA.

"But, as the hour strikes and it becomes receptive of the Fohatic impress of the Divine Thought (the Logos, or the male aspect of the Anima Mundi, Alaya)—its heart opens." *

Q. Does not the Fohatic impress of the Divine Thought apply to a later stage of differentiation?

A. Fohat, as a distinct force or entity, is a later development. "Fohatic" is an adjective and may be used in a more wide sense; Fohat, as a substantive, or Entity,

* The Secret Doctrine, Vol. I, p. 58.

springs from a Fohatic attribute of the Logos. Electricity cannot be generated from that which does not contain an electric principle or element. The divine principle is eternal, the gods are periodical. Fohat is the Sakti or force of the divine mind; Brahmâ and Fohat are both aspects of the divine mind.

Q. Is it not the intention in the Commentaries to this Stanza to convey some idea of the subject by speaking of correspondences in e much later stage of evolution?

A. Exactly so; it has several times been stated that the Commentaries on the First Volume are almost entirely concerned with the evolution of the solar system only. The beauty and wisdom of the Stanzas consist in this, that they may be interpreted on seven different planes, the last reflecting, by the universal law of correspondences and analogy, in its most differentiated, gross and physical aspect, the process which takes place on the first or purely spiritual plane. I may state here once and for all that the first Stanzas treat of the awakening from Pralaya and are not concerned with the Solar system alone, while Vol. II deals only with our Earth.

Q. Can you say what is the real meaning of the word Fohat?

A. The word is a Turanian compound and its meanings are various. In China *Pho,* or Fo, is the word for "animal soul," the vital *Nephesh* or the breath of life. Some say that it is derived from the Sanskrit "Bhu," meaning existence, or rather the essence of existence. Now Svâyambhû means Brahmâ and Man at the same time. It means self-existence and self-existing, that which is everlasting, the eternal breath. If Sat is the potentiality of Being, Pho is the potency of Being. The meaning, however, entirely depends upon the position of the accent. Again, Fohat is related to Mahat. It is the reflection of the Universal Mind, the synthesis of the " Seven" and the intelligences of the seven creative Builders, or, as we call them, Cosmocratores. Hence, as you will understand, life and electricity are one in our philosophy. They say life is electricity, and if so, then the One Life is the essence and root of all the electric and magnetic phenomena on this manifested plane.

Q. How is it that Horus and the other "Sun-Gods" are said to be born "through an immaculate Mother"?

A. On the first plane of differentiation there is no sex—to use the term for convenience's sake—but both sexes exist potentially in primordial matter. Matter is the root of the word "Mother" and therefore female; but there are two kinds of matter. The undifferentiated, primordial matter is not fecundated by some act in space and time, fertility and productiveness being inherent in it. Therefore that which emanates or is *born* out of that inherent virtue is not born from, but through, it. In other words, that virtue or quality is the sole cause that this something manifests through its vehicle; whereas on the physical plane, Mother-matter is not the active cause but the passive means and instrument of an independent cause.

In the Christian doctrine of the Immaculate Conception—a materializing of the metaphysical and spiritual conception—the mother is first fecundated by the Holy Ghost and the Child born from, and not through, her. "From" implies that there is a limited and conditioned source to start from, the act having to take place in Space and Time. "Through" is applicable to Eternity and Infinity as well as to the Finite. The Great Breath thrills through Space, which is boundless, and is *in,* not *from,* eternity.

Q. How does the Triangle become the Square, and the Square the six-faced Cube?

A. In occult and Pythagorean geometry the Tetrad is said to combine within itself all

the materials from which Kosmos is produced. The Point or One, extends to a Line—the Two; a Line to a Superficies, Three; and the Superficies, Triad or Triangle, is converted into a Solid, the Tetrad or Four, by the point being placed over it. Kabalistically Kether, or Sephira, the Point, emanates Chochmah and Binah, which two, are the synonym of *Mahat,* in the Hindu *Purânas,* and this Triad, descending into matter, produces the Tetragrammaton, *Tetraktys,* as also the lower Tetrad. This number contains both the productive and produced numbers. The Duad

doubled makes a Tetrad and the Tetrad doubled forms a Hebdomad.* From another point of view it is the Spirit, Will, and Intellect animating the four lower principles.

Q. Then how does the Square become the six-faced Cube.?

A. The Square becomes the Cube when each point of the triangle becomes dual, male or female. The Pythagoreans said " Once One, Twice Two. and there ariseth a Tetrad, having on its top the highest Unit; it becomes a Pyramid whose base is a plane Tetrad-divine light resting on it, makes the abstract Cube."

The surface of the Cube is composed of six squares, and the Cube unfolded gives the Cross, or the vertical Four, barred by the horizontal Three; the six thus making Seven, the seven principles or the Pythagorean seven properties in man. See the excellent explanation given of this in Mr. J. R. Skinner's *Source of Measures.*

Thus is repeated on earth the mystery enacted, according to the Seers, on the divine plane. The "Son" of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle, Matter in its infinitude) is born again on Earth as the Son of the terrestrial Eve—our mother Earth, and becomes Humanity as a total—past, present and future—for Jehovah or Jod-he-vau-he is androgyne, or both male and female. Above, the Son is the whole KOSMOS; below, he is MANKIND. The triad or triangle becomes Tetraktys, the Sacred Pythagorean number, the perfect Square, and a six-faced cube on Earth. The Macroprosopus (the Great Face) is now Microprosopus (the lesser face); or, as the Kabalists have it, the "Ancient of Days," descending on Adam Kadmon whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the "Lap of Maya," the Great Illusion, and between itself and the Reality has the Astral Light, the great Deceiver of man's limited senses, unless Knowledge through Paramarthasatya comes to the rescue.†

That is to say, the Logos becomes a Tetragrammaton; the Triangle, or the Three becomes the Four.

———————

* [A Tetrad doubled would be eight or an *Ogdoad,* while a Hebdomad would imply *seven.* This may be a typographical error, unless some other meaning is implied. We leave it unaltered.—*Compiler*.]

† *The Secret Doctrine*, Vol. I, p. 60.

———————

Q. Is the Astral Light used here in the sense of Maya?

A. Certainly. It is explained further on in *The Secret Doctrine* that practically there are only four planes belonging to the planetary chains. The three higher planes are absolutely *Arupa* and outside our comprehension.

Q. Then the Tetraktys is entire,y different from Tetragrammaton?

A. The Tetraktys by which the Pythagoreans swore, was not the Tetragrammaton, but on the contrary, the higher or superior Tetraktys. In the opening chapters of *Genesis* we have a clue to the discovery of this lower Tetragrammaton. We there find Adam, Eve, and Jehovah who becomes Cain. The further extension of Humanity is symbolised in Abel, as the human conception of the higher. Abel is the daughter and not the son of Eve, and symbolises the separation of the sexes; while the murder of Abel is symbolical of marriage. The still more human conception is found at the end of the fourth Chapter, when speaking of Seth, to whom was born a son Enos, after which men began—not, as translated in *Genesis,* to "call upon the Lord"—but to be called *Jod-He-Vau,* meaning males and females.

The Tetragrammaton, therefore, is simply Malkuth; when the bridegroom comes to the bride on Earth, then it becomes Humanity. The seven lower Sephiroth must all be passed through, the Tetragrammaton becoming more and more material. The Astral Plane lies between the *Tetraktys* and Tetragrammaton.

Q. Tetraktys appears to be used here in two entirely different senses?

A. The true Pythagorean Tetraktys was the Tetraktys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence; in other words the Tetraktys is the first Logos. Taken from the plane of matter, it is among other things, the lower Quarternary, the man of flesh or matter.

VI

Meeting held at 17, Lansdowne Road, London, W., on February 14th, 1889; MR. W. KINGSLAND *in the chair*..

STANZA III.

Sloka (1). THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT LIKE THE BUD OF THE LOTUS .

"The seemingly paradoxical use of the sentence 'Seventh Eternity,' thus dividing the

indivisible, is sanctified in esoteric philosophy. The latter divides boundless duration into unconditionally eternal and universal Time and a conditioned one *(Khandakâla).* One is the abstraction or noumenon of infinite time (Kâla); the other its phenomenon appearing periodically, as the effect of *Mahat* (the Universal Intelligence limited by Manvantaric duration)." *

Q. Does the commencement of Time as distinguished from Duration, correspond to the appearance of the manifested Logos?

A. Certainly, it cannot do so earlier. But "the seventh vibration" applies to both the First, and to the manifested Logos—the first out of Space and Time, the second, when Time has commenced. It is only when "the mother swells" that differentiation sets in, for when the first Logos radiates through primordial and undifferentiated matter there is as yet no action in Chaos. "The last vibration of the Seventh Eternity" is the first which announces the Dawn, and is a synonym for the First or unmanifested Logos. There is no Time at this stage. There is neither Space nor Time when beginning is made; but it is all in Space and Time, once that differentiation sets in. At the time of the primordial radiation, or when the Second Logos emanates, it is Father-Mother potentially,

* *The Secret Doctrine*, Vol. I, p. 62.

but when the Third or manifested Logos appears, it becomes the Virgin-Mother. The "Father and the Son" are one in all the world Theogonies; hence, the expression corresponds to the appearance of both the unmanifested and the manifested Logos one at the beginning, the other at the end, of the "Seventh Eternity."

Q. Can you, then, speak of Time as existing from the appearance of the Second or Unmanifested-Manifested Logos?

A. Assuredly not, but from the appearance of the Third. It is here that the great difference between the two lies, as just shown. The "last vibration" begins outside of Time and Space, and ends with the third Logos, when Time and Space begin, *i.e.,* periodical time. The Second Logos partaking of both the essences or natures of the first and the last. There is no differentiation with the First Logos; differentiation only begins in latent World-Thought, with the Second Logos, and receives its full expression, *i.e.,* becomes the "Word" made flesh—with the Third.

Q. How do the terms "*Radiation*" *and* "*Emanation*" *differ in the Secret Doctrine*?

A. They express, to my mind, two entirely different ideas, and are the best apologies for the original terms that could be found; but if the ordinary meanings are attached to them the idea will be missed. Radiation is, so to say, the unconscious and spontaneous shooting forth, the action of a something from which this act takes place; but emanation is something from which another thing issues in a constant efflux, and emanates consciously.

An orthodox Occultist goes so far as to say that the smell of a flower emanates from it "consciously"—absurd as it may seem to the profane. Radiation *can* come from the Absolute; Emanation *cannot.* One difference exists in the idea that Radiation is sure, sooner or later, to be withdrawn again while Emanation runs into other emanations and is thoroughly separated and differentiated. Of course at the end of the cycle of time emanation will also be withdrawn into the One Absolute; but meanwhile, during the entire cycle of changes emanation will persist. One thing emanates from the other, and, in fact, from

one point of view, emanation is equivalent to Evolution; while "radiation" represents to my mind—in the pre-cosmic period, of course—an instantaneous action like that of a piece of paper set on fire under a burning glass, of which act the Sun knows nothing. Both terms, of course, are used for want of better.

Q. What is meant by prototypes existing in the Astral Light? *

A. Astral Light is here used as a convenient phrase for a term very little understood, *viz*: "the realm of Akâsa, or primordial Light manifested through the divine Ideation." The latter must be accepted in this particular case as a generic term for the universal and divine mind reflected in the waters of Space or Chaos, which is the Astral Light proper, and a mirror reflecting and reversing a higher plane. In the ABSOLUTE or Divine Thought everything exists and there has been no time when it did not so exist; but Divine Ideation is limited by the Universal Manvantaras. The realm of Akâsa is the undifferentiated noumenal and abstract Space which will be occupied by *Chidakasam,* the field of primordial consciousness. It has several degrees, however, in Occult philosophy; in fact, "seven fields." The first is the field of latent consciousness which is coeval with the duration of the first and second unmanifested Logoi. It is the "Light which shineth in darkness and the darkness comprehended it not" of St. John's Gospel. When the hour strikes for the Third Logos to appear, then from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyan-Chohans of *sentient life* of which Fohat is the representative on the objective plane and the Manasaputras on the subjective. The Astral Light is that which mirrors the three higher planes of consciousness, and is above the lower, or terrestrial plane; therefore it does not extend beyond the fourth plane, where, one may say, the Akâsa begins.

———————

* *The Secret Doctrine*, Vol. I, p. 63.

———————

There is one great difference between the Astral Light and the Akâsa which must be remembered. The latter is eternal, the former periodic. The Astral Light changes not only with the Maha manvantaras but also with every sub-period and planetary cycle or Round.

Q. Then do the prototypes exist on a plane higher than that of the Astral Light?

A. The prototypes or ideas of things exist first on the plane of Divine eternal Consciousness and thence become reflected and reversed in the Astral Light, which also reflects on its lower individual plane the life of our Earth, recording it on its "tablets." Therefore, is the Astral Light called illusion. It is from this that we, in our turn, get our prototypes. Consequently unless the Clairvoyant or SEER can get beyond this plane of illusion, he can never see the Truth, but will be drowned in an ocean of self-deception and hallucinations.

Q. And what is the Akâsa proper?

A. The Akâsa is the eternal divine consciousness which cannot differentiate, have qualities, or act; action belongs to that which is reflected or mirrored from it. The unconditioned and infinite can have no relation with the finite and conditioned. The Astral Light is the Middle Heaven of the Gnostics, in which is Sophia Achamoth, the mother of the seven builders or Spirits of the Earth, which are not necessarily good, and among which the Gnostics placed Jehovah, whom they called Ildabaoth. (*Sophia Achamoth must not be confounded with the divine Sophia.*) We may compare the Akâsa and the Astral Light, with regard to these prototypes, to the germ in the acorn. The latter, besides containing in itself the astral form of the future oak, conceals the germ from which grows a tree containing millions of forms. These forms are contained in the acorn potentially, yet the development of each particular acorn depends upon extraneous circumstances, physical forces, etc.

Q. But how does this account for the endless varieties of the Vegetable Kindom?

A. The different variations of plants, etc., are the broken rays of one Ray. As the ray passes through the

seven planes, it is broken on every plane into thousands and millions of rays down to the world of forms, every ray breaking into an intelligence on its own plane. So that we see every plant has an intelligence, or its own purpose of life, so to speak, and its own free will, to a degree. This is how, I, at any rate, understand it. A plant can be receptive or non-receptive, though *every plant without an exception* feels and has a consciousness of its own. But besides the latter, every plant—from the gigantic tree down to the minutest fern or blade of grass—has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane. Hence, the Kabalists and the mediaeval Rosicrucians are always found talking of Elementals. According to them, everything possessed an Elemental sprite.

Q. What is the difference between an Elemental and a Dhyan-Chohan or

Dhyani-Buddha?

A. The difference is very great. Elementals are attached only to the four terrestrial Elements and only to the two lower kingdoms of nature—the mineral and the vegetable—in which they *inmetalize* and *inherbalize,* so to speak. The Hindu term *Deva* may be applied to them, but not that of *Dhyan-Chohan.* The former have a kind of Kosmic intelligence; but the latter are endowed with a supersensuous intellect, each of its kind. As to the Dhyani-Buddhas, they belong to the highest Divine (or omniscient) Intelligences, answering best, perhaps, to the Roman Catholic Archangels.

Q. Is there an evolution of types through the various planes of the Astral Light?

A. You must follow out the simile of the evolution of the acorn. From the acorn will grow an oak and this oak, as a tree, may have a thousand forms, all of which vary the one from the other. All these forms are contained within the acorn, and though the form which the tree will take depends on extraneous circumstances, yet that, which Aristotle called the "privation of matter" exists beforehand in the Astral waves. But the noumenal germ of the oak exists beyond the plane of the Astral Light; it is only the subjective picture of it that already

exists in the Astral Light, and the development of the oak tree is the result of the developed prototype in the Astral Light, which development proceeds from higher to lower planes, until on the lowest plane it has its last consolidation and development of form. And here is the explanation of the curious fact according to the Vedantin assertion that each plant has its Karma and that its growth is the result of Karma. This Karma proceeds from the lower Dhyan-Chohans who trace out and plan the growth of the tree.

Q. What is the real meaning of Manvantara or rather Manu-antara?

A. It means really "Between two Manus," of which there are fourteen in every "Day of Brahmâ," such a "Day" consisting of 1,000 aggregates of four ages or 1,000 "Great Ages," Mahayugas. When the word "Manu" is analysed it is found that Orientalists state that it is from the root "Man," to think, hence the thinking man. But, esoterically every Manu, as an anthropomorphized patron of his special cycle, or Round, is but the personified idea of the "Thought Divine" (like the Hermetic Pymander). Each of the Manus, therefore, is the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara.

Q. Is Manu a unity also of human consciousness personified, or is it the individualization of the Thought Divine for manvantaric purposes?

A. Of both, since "human consciousness" is but a Ray of the divine. Our *Manas,* or Ego, proceeds from, and is the Son (figuratively) of Mahat. Vaivasvata Manu (the Manu of our own fifth race and Humanity in general) is the chief personified representative of the *thinking* Humanity of the fifth Root-race; and therefore he is represented as the eldest Son of the Sun and an *Agnishwatta* Ancestor. As "*Manu*" is derived from *Man,* to think, the idea is clear. Thought in its action on human brains is endless. Thus Manu is, and contains

the potentiality of all the thinking forms which will be developed on earth from this particular source. In the

exoteric teaching he is the beginning of this earth, and from him and his daughter Ila humanity is born; he is a unity which contains all the pluralities and their modifications. Every Manvantara has thus its own Manu and from this Manu the various Manus or rather all the *Manasa* of the Kalpas will proceed. As an analogy he may be compared to the white light which contains all the other rays, giving birth to them by passing through the prism of differentiation and evolution. But this pertains to the esoteric and metaphysical teachings.

Q. Is it possible to say that Manu stands in relation to each Manvantara as does the First Logos to the Maha manvantara?

A. It is possible to say so, if you like.

Q . Is it possible to say that Manu is an individuality?

A. In the abstract sense certainly not, but it is possible to apply an analogy. Manu is the synthesis perhaps of the Manasa, and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousnesses, there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.

But Manu is not really an individuality, it is the whole of mankind. You may say that Manu is a generic name for the Pitris, the progenitors of mankind. They come, as I have shown, from the Lunar Chain. They give birth to humanity, for, having become the first men, they give birth to others by evolving their shadows, their astral selves. They not only give birth to humanity but to animals and all other creatures. In this sense it is said in the *Puranas* of the great Yogis that they gave birth, one to all the serpents, another to all the birds, etc. But, as the moon receives its light from the Sun, so the descendants of the Lunar Pitris receive their higher mental light from the Sun or the "Son of the Sun." For all you know Vaivasvata Manu may be an *Avatar* or a personification of MAHAT, commissioned by the Universal Mind to lead and guide thinking Humanity onwards.

Q. We learn that the perfected humanity of one Round becomes the Dhyani-Buddhas and the guiding rulers of the next Manvantara. What bearing then has Manu on the hosts of the Dhyani-Buddhas?

A. He has no bearing at all—in exoteric teachings. But I may tell you that the Dhyani-Buddhas have nothing to do with the lower practical work of the earth-plane. To

use an illustration: the Dhyani-Buddha may be compared to a great ruler of any condition of life. Suppose that it were merely that of a house; the great ruler has nothing directly to do with the dirty work of a kitchen-maid. The higher Dhyanis evolve lower and lower hierarchies of Dhyanis more and more consolidated and more materiaI until we arrive at this chain of Planets, some of the latter being the Manus, Pitris and Lunar Ancestors. As I show in the Second Volume of *The Secret Doctrine,* these Pitris have the task of giving birth to man. They do this by projecting their shadows and the first humanity (if indeed it can be called humanity) are the astral Chhayas of the Lunar Ancestors over which physical nature builds the physical body, which at first is formless. The Second Race is more and more formed and is sexless. In the Third Race they become bi-sexual and hermaphrodite and then finally separating, the propagation of humanity proceeds in diverse manners.

Q. Then what do you mean by the term Manvantara, or as you have explained it Manu-antara, or "*between two Manus*"?

A. It simply means a period of activity and is not used in any limited and definite sense. You have to gather from the context of the work you are studying what the meaning of the Manvantara is, remembering also that what is applicable to a lesser period applies also to a greater, and conversely.

Q. Is "*Water*" *as used here purely symbolical or has it a correspondence in the evolution of the elements*?*

A. It is necessary to be very careful not to confuse the universal with the terrestrial elements. Nor again

---

* *The Secret Doctrine*, Vol. I, p. 64.

---

do the terrestrial elements mean what is known as the chemical elements. I would call the cosmic, universal elements the noumena of the terrestrial elements, and add that cosmic is not confined to our little Solar System.

Water is the first cosmic element and the terms "darkness" and "chaos" are used to denote the same "element." There are seven states of matter of which three are generally known, *viz.*, solid, liquid, and gaseous. It is necessary to consider everything cosmic and terrestrial as existing in variations of these seven states. But it is impossible for me to speak in terms which are unknown to you, and therefore impossible to understand. Thus "water," the "hot and moyst principle" of the philosophers, is used to denote that which is not yet solid matter, or rather that which does not yet possess the solidity of matter, as we understand it. It is rendered rather more difficult by the use of the term "water" as a subsequent "element" in the series of ether, fire and air. But ether contains in itself all the others and their properties, and it is this ether which is the hypothetical agent of physical science: moreover it is the lowest form of Akâsa, the one agent and universal element.

Thus water is used here to denote matter in its precosmic state.

Q. What relation have the elements to the Elementals?

A. The same relation as the earth has to man. As physical man is the quintessence of the Earth, so Air or Fire, or Water, an Elemental (called Sylph, Salamander, Undine, etc.) is of the quintessence of its special element. Every differentiation of substance and matter evolves a kind of intelligent Force, and it is these which the Rosicrucians called Elemental or Nature spirits. Everyone of us can believe in Elementals which we can create for ourselves. But this latter class of elemental creation has no existence outside our own imagination. It will be an intelligence, a Force, good or bad, but the form given to it and its attributes will be of our own creation, while at the same time it will have an intelligence derived also from us.

Q. Are the "Virgin-Egg" and the "Eternal Egg" the same thing, or are they different stages of differentiation?

A. The eternal egg is a pre-differentiation in a laya or zero condition; thus, before differentiation it can have neither attributes nor qualities. The "virgin egg" is already qualified and therefore differentiated, although in its essence it is the same. No one thing can be separated from another thing, in its abstract essential nature. But in the world of illusion, in the world of forms, of differentiation, everything, ourselves included, *seems* to be so separated.

____

Collected Writings VOLUME X

January, February, March, 1889

VII

Meeting held et 17, Lansdowne Road, London, W., on February 21st, 1889; MR. W. KINGSLAND *in the chair*.

STANZA III (*continued*).

Sloka (2). THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING (*simultaneously*) THE WHOLE UNIVERSE, AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES (*moves*) OVER THE SLUMBERING WATERS OF LIFE.

Q. How are we to understand the expression that the vibration touches the whole universe and also the germ?

A. First of all the terms used must be defined as far as possible, for the language used is purely figurative. The Universe does not mean the Kosmos or world of forms but the formless space, the future vehicle of the Universe which will be manifested. This space is synonymous with the "waters of space," with (to us) eternal darkness, in fact with Parabrahm. In short the whole Sloka refers to the "period" before there was any manifestation whatever. In the same way the Germ—the Germ is eternal, the undifferentiated atoms of future matter—is one with space, as infinite as it is indestructible, and as eternal as space itself. Similarly with "vibration," which corresponds with the Point, the unmanifested Logos.

It is necessary to add one important explanation. In using figurative language, as has been done in *The Secret Doctrine*, analogies and comparisons are very frequent. Darkness for instance, as a rule, applies only to the unknown totality, or Absoluteness. Contrasted with eternal darkness, the first Logos is certainly Light; contrasted with the second or third, the manifested Logos, the first is Darkness, and the others are Light.

Sloka (3). "DARKNESS" RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, INTO THE MOTHER DEEP. THE RAY SHOOTS THROUGH THE VIRGIN-EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL (*periodical*) GERM, WHICH CONDENSES INTO THE WORLD EGG.

Q. Why is Light said to drop one solitary ray into the waters and how is this ray represented in connection with the Triangle?

A. However many the Rays may appear to be on this plane, when brought hack to their original source they will finally be resolved into a unity, like the seven prismatic colours which all proceed from, and are resolved into the one white ray. Thus too, this one solitary Ray expands into the seven rays (and their innumerable subdivisions) on the plane of illusion only. It is represented in connection with the Triangle because the Triangle is the first perfect geometrical figure. As stated by Pythagoras, and also in the Stanza, the Ray (the Pythagorean Monad) descending from " no-place "(*Aloka*), shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right, it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being as Pythagoras shows.

Q. Why should Pythagorean teachings be found in old Hindu philosophies?

A. Pythagoras derived this teaching from India and in the old books we find him spoken of as the Yavanacharya or Greek Teacher. Thus we see that the Triangle is

the first differentiation, its sides however all being described by the one Ray.

Q. What is really meant by the term "*planes of non-being*"? A. In using the term "planes of non-being" it is necessary to remember that these planes are only to us spheres of non-being, but those of being and matter to higher intelligences than ourselves. The highest Dhyan-Chohans of the Solar System can have no conception of that which exists in higher systems, *i.e.,* on the second "septenary" Kosmic plane, which to the Beings of the ever *invisible* Universe is entirely subjective.

Sloka (4). (*Then*) THE THREE (*triangle*) FALL INTO THE FOUR (*quaternary*). THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG (*Hiranyagarbha*), WHICH IN ITSELF IS THREE (*the triple hypostases of Brahmâ, or Vishnu, the three* "*Avasthas*"), CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE OCEAN OF LIFE.

Q. Is the Radiant Essence the same as the luminous Egg? *What is the Root that grows in the ocean of life*?

A. The radiant essence, luminous egg or Golden Egg of Brahmâ, or again, Hiranyagarbha, are identical. The Root that grows in the ocean of life is the potentiality that transforms into objective differentiated matter the universal, subjective, ubiquitous but homogeneous germ, or the eternal essence which contains the potency of abstract nature. The Ocean of Life is, according to a term of the Vedanta philosophy—if I mistake not—the "One Life," Paramatma, when the transcendental supreme Soul is meant; and Jivatma, when we speak of the physical and animal "breath of life" or, so to speak, the differentiated soul, that life in short, which gives being to the atom and the universe, the

molecule and the man, the animal, plant, and mineral.

"The Radiant Essence curdled and spread through the depths of Space." From an astronomical point of view this is easy of explanation: it is the Milky Way, the world-stuff, or primordial matter in its first form.

Q. Is the Radiant Essence, Milky Way, or world-stuff, resolvable into atoms or is it non-atomic?

A. In its precosmic state it is of course non-atomic if by atoms you mean molecules; for the hypothetical atom, a mere mathematical point, is not material or application* to matter, nor even to substance. The real atom does not exist on the material plane. The definition of a point as having position, must not, in Occultism, be taken in the ordinary sense of location; as the *real* atom is beyond space and time. The word molecular is really applicable to our globe and its plane, only: once inside of it, even on the other globes of our planetary chain, matter is in quite another condition, and non-molecular. The atom is in its eternal state invisible even to the eye of an Archangel; and becomes visible to the latter only periodically, during the life cycle. The particle, or molecule, *is not,* but exists periodically, and is therefore regarded as an illusion.

The world-stuff informs itself through various planes and cannot be said to be resolved into stars or to have become molecular until it reaches the plane of being of the visible or objective Universe.

Q. Can ether be said to be molecular in Occultism?

A. It entirely depends upon what is meant by the term. In its lowest strata, where it merges with the astral light, it may be called molecular on its own plane; but not for us. But the ether of which science has a suspicion, is the grossest manifestation of Akâsa, though on our plane, for us mortals, it is the seventh principle of the astral light, and three degrees higher than "radiant matter." When it penetrates, or informs something, it may be molecular because it takes on the form of the latter, and its atoms inform the particles of that "something." We may perhaps call matter "crystallised ether."

Q. But what is an atom, in fact?

A. An atom may be compared to (and is for the Occultist) the seventh principle of a body or rather of

---

* [applicable?—*Comp*.]

---

a molecule. The physical or chemical molecule is composed of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take for instance a molecule of iron and so resolve it that it becomes non-molecular; it is then, at once transformed into one of its seven principles, *viz*., its astral body; the seventh of these is the atom. The analogy between a molecule of iron, before it is broken up, and this same molecule after resolution, is the same as that between a physical body before and after death. The principles remain minus the body. Of course this is occult alchemy, not modern chemistry.

Q. What is the meaning of the allegorical "*churning of the ocean,*" *and* "*cow of plenty*" *of the Hindus, and what correspondence is there between them and the* "*war in heaven*"?

A. A process which begins in the state of "non-being," and ends with the close of Maha-Pralaya, can hardly be given in a few words or even volumes. It is simply an allegorical representation of the unseen and unknown primeval intelligences, the atoms of occult science, Brahmâ himself being called *Anu* or the Atom, fashioning and differentiating the shoreless ocean of the primordial radiant essence. The relation and correspondence between the "churning of the ocean" and the "war in heaven" is a very long and abstruse subject to handle. To give it in its lowest symbolical aspect, this "war in heaven" is going on eternally. Differentiation is contrast, the equilibrium of contraries: and so long as this exists there will be "war" or fighting. There are, of course, different stages and aspects of this war: such for instance as the astronomical and physical. For everyone and everything that is born in a Manvantara, there is "war in heaven" and also on the earth: for the fourteen Root and Seed-Manus who preside over our Manvantaric cycle, and for the countless *Forces,* human or otherwise, that proceed from them. There is a perpetual struggle of adjustment, for everything tends to harmonise and equilibrate; in fact it must do so before it can assume any shape. The elements of which we are formed, the particles of our bodies, are in a continual war, one crowding out

the other and changing with every moment. At the "Churning of the Ocean" by the gods, the Nagas came and some stole of the Amrita—the water of Immortality,—and thence arose war between the gods and the Asuras, the *no*-gods, and the gods were worsted. This refers to the formation of the Universe and the differentiation of the primordial primeval matter. But you must remember, that this is only the cosmogonical aspect,—one out of the seven meanings. The war in heaven had also immediate reference to the evolution of the intellectual principle in mankind. This is the metaphysical key.

Q. *Why are numbers so much used in the Stanzas; and what is really the secret of their being so freely used in the World-Scriptures—in the Bible and in the Purânas, by Pythagoras and by the Aryan Sages*?

A. Balzac, the unconscious occultist of French literature, says somewhere, "the Number is to Mind the same as it is to matter, an incomprehensible agent." But I would

answer—perhaps so to the profane, never to the initiated mind. Number is, as the great writer thought, an Entity, and at the same time, a Breath emanating from what he called God and what we call the ALL; the breath which alone could organise the physical Kosmos, "where nought obtains its form but through the Deity, which is an effect of Number." * "God geometrizes," says Plato.

Q. In what sense can numbers be celled Entities?

A. When intelligent Entities are meant; when they are regarded simply as digits they are, of course, not Entities but symbolical signs.

Q. Why is the radiant essence said to become seven inside and seven outside?

A. Because it has seven principles on the plane of the manifested and seven on that of the unmanifested. Always argue on analogy and apply the old occult axiom "as above so below."

Q. But are the planes of "*non-being*" *also Septenary*?

---

* *The Secret Doctrine*, Vol. I, p. 66.

A. Most undeniably. That which in *The Secret Doctrine* is referred to as the unmanifested planes, are unmanifested or planes of non-being only from the point of view of the finite intellect; to higher intelligences they would be manifested planes and so on to infinity, analogy always holding good.

VIII

Meeting held at 17, Lansdowne Road, London, W., on February 28th, 1889; MR. W. KINGSLAND *in the chair*.

STANZA III (*continued*).

Sloka (5). THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.

Q. What is meant by saying that these remain?

A. It means simply that whatever the plurality of manifestation may be, still it is all one. In other words these are all different aspects of the one element; it does not mean that they remain without differentiation.

The curds are the first differentiation, and probably refer also to that cosmic matter which is supposed to be the origin of the "Milky Way"—the matter we know. This "matter," which, according to the revelation received from the primeval Dhyani-Buddhas, is, during the periodical sleep of the Universe, of the ultimate tenuity conceivable to the eye of the perfect Bodhisattva—this matter, radical* and cool, becomes, at the first re-awakening of cosmic motion, scattered through Space; appearing, when seen from the Earth, in clusters and lumps, like curds in thin milk. These are the seeds of the future worlds, the "Star-stuff." †

Q. Is it to be supposed that the Milky Way is composed of matter in a state of differentiation other than that with which we are acquainted?

---

* [radiant?—*Comp.*]

† *The Secret Doctrine*, Vol. I, p. 69.

A. I thoroughly believe so. It is the store-house of the materials from which the stars, planets and other celestial bodies are produced. Matter in this state does not exist on earth; but that which is already differentiated and found on earth is also found on other planets and *vice-versa.* But, as I understand, before reaching the planets from its condition in the Milky Way, matter has first to pass through many stages of differentiation. The matter, for instance, within the Solar system is in an entirely different state from that which is outside or beyond the system.

Q. Is there a difference between the Nebulae and the Milky

A. The same, I should say, that there is between a highway road and the stones and mud upon that road. There must be, of course, a difference between the matter of the Milky Way and that of the various Nebulae, and these again must differ among themselves. But in all your scientific calculations and measurements it is necessary to consider that the light by which the objects are seen is a *reflected* light, and the optical illusion caused by the atmosphere of the earth renders it impossible that calculations of distances, etc., should be absolutely correct, in addition to the fact that it entirely alters observations of the matter of which the celestial bodies are composed, as it is liable to impose upon us a constitution similar to that of the earth. This is, at any rate, what the MASTERS teach us.

Sloka (6). THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY (*Amrita*) AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE AND HEAT AND MOTION. DARKNESS VANISHED AND WAS NO MORE. IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OF FATHER AND MOTHER.

Q. What are the various meanings of the term "fire" on the different planes of Kosmos?

A. Fire is the most mystic of all the five elements, as also the most divine. Therefore to give an explanation of its various meanings on our plane alone, leaving all

the other planes entirely out of the question, would be much too arduous, in addition to its being entirely incomprehensible for the vast majority. Fire is the father of light, light the parent of heat and air (vital air). If the absolute deity can be referred to as Darkness or the Dark Fire, the light, its first progeny, is truly the first self-conscious god. For what is light in its primordial root but the world-illuminating and life-giving deity? Light is that, which from an abstraction has become a reality. No one has ever seen real or primordial light; what we see is only its broken rays or reflections, which become denser and less luminous as they descend into form and matter. Fire, therefore, is a term which comprehends ALL. Fire is the invisible deity, "the Father," and the manifesting light is God "the Son," and also the Sun. Fire—in the occult sense—is aether, and aether is born of motion, and motion is the eternal dark, invisible Fire. Light sets in motion and controls all in nature, from the highest primordial aether down to the tiniest molecule in Space. MOTION is eternal *per se,* and in the manifested Kosmos it is the Alpha and Omega of that which is called electricity, galvanism, magnetism, sensation—moral and physical—thought, and even life, on this plane. Thus fire, on our plane, is simply the manifestation of motion, or Life.

All cosmic phenomena were referred to by the Rosicrucians as "animated geometry." Every polar function is only a repetition of primeval polarity, said the Fire-Philosophers. For motion begets heat, and aether in motion is heat. When it slackens its motion, then cold is generated, for "cold is aether, in a latent condition." Thus the principal states of nature are three positive and three negative, synthesized by the primeval light. The three negative states are [1] Darkness; [2] Cold; [3] Vacuum or Voidness. The three positive are [1] Light (on our plane); [2] Heat; [3] All nature. Thus Fire may be called the unity of the Universe. Pure cosmic fire (without, so to speak. fuel) is Deity in its universality; for cosmic fire, or heat which it calls forth, is every atom of matter in manifested nature. There

is not a thing or a particle in the Universe which does not contain in it latent fire.

Q. Fire, then, may be regarded as the first Element?

A. When we say that fire is the first of the Elements, it is the first only in the visible universe, the fire that we commonly know. Even on the highest plane of our universe, the plane of Globe A or G, fire is in one respect only the fourth. For the Occultist, the Rosecroix of the Middle Ages, and even the mediaeval Kabalists, said that to our human perception and even to that of the highest "angels," the universal Deity is darkness, and from this Darkness issues the Logos in the following aspects: [1] Weight [Chaos which becomes aether in its primordial state]; [2] Light; [3] Heat; [4] Fire.

Q. In what relation does the Sun, the highest form of Fire we can recognise, stand to Fire as you have explained it?

A. The Sun, as on our plane, is not even "Solar" fire. The Sun we see, gives nothing of itself, because it is a reflection; a bundle of electro-magnetic forces, one of the countless milliards of "Knots of Fohat." Fohat is called the "Thread of primeval Light," the "Ball of thread" of Ariadne, indeed, in this labyrinth of chaotic matter. This thread runs through the seven planes tying itself into knots. Every plane being septenary, there are thus forty-nine mystical and physical forces, [the] larger knots forming stars, suns and systems, the smaller, planets, and so on.

Q. In what respect is the Sun an illusion?

A. The electro-magnetic knot of our Sun is neither tangible nor dimensional, nor even as molecular as the electricity we know. The Sun absorbs, "psychizes" and vampirizes its subjects within its system. Further than this it gives out nothing of itself. It is an absurdity, therefore, to say that the solar fires are being consumed and gradually extinguished. The Sun has but one distinct function; it gives the impulse of life to all that breathes and lives under its light. The sun is the throbbing heart of the system; each throb being an impulse. But this heart is invisible: no astronomer will ever see it. That which is concealed in this heart and that which

we feel and see, its apparent flame and fires, to use a simile, are the nerves governing the muscles of the solar system, and nerves, moreover, outside of the body. This impulse is not mechanical but a purely spiritual, nervous impulse.

Q. What connection has "*weight,*" *as you use it, with gravity*?

A. By weight, gravity in the occult sense of attraction and repulsion is meant. It is one of the attributes of differentiation, and is a universal property. By attraction and repulsion between matter in various states it is possible, in most cases, to explain (whereas the "law of gravitation" is insufficient to do so) the relation which the tails of the comets assume when nearing the sun; seeing that they manifestly act contrary to this hypothesis.

Q. What is the meaning of water in this connection?

A. As Water, according to its atomic weight, is composed of one-ninth of Hydrogen (a very inflammable gas, as you know, and without which no organic body is found), and of eight-ninths of Oxygen (which produces combustion when too rapidly combined with any body), what Can it be but one of the forms of primordial force or fire in a cold or latent and fluidic form? Fire hears the same relation to Water as Spirit to Matter.

Sloka (7). BEHOLD, OH LANOO! THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY, BRIGHT SPACE, SON OF DARK SPACE, WHO EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO THE YOUNGER, THE * * * (*whom thou knowest now as Swan-Shai-Yin.—Comment*). HE SHINES FORTH AS THE SUN. HE IS THE BLAZING DIVINE DRAGON OF WISDOM. THE EKA IS CHATUR (*four*), AND CHATUR TAKES TO ITSELF THREE, AND THE UNION PRODUCES THE SAPTA (*seven*) IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDASA (*the thrice ten*), THE HOSTS AND THE

MULTITUDES. BEHOLD HIM LIFTING THE VEIL, AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES (*stars*)

AND TURNS THE UPPER (*space*) INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED (*element*) INTO THE GREAT WATERS.

Kwan-Shai-Yin and Kwan-Yin are synonymous with fire and water. The two deities in their primordial manifestation are the dyadic or dual god, bi-sexual nature, Purusha and Prakriti.

Q. What are the terms corresponding to the three Logoi among the words Oeaohoo, the younger, Kwan-Shai-Yin, Kwan-Yin, Father-Mother, Fire and Water, Bright Space and Dark Space?

A. Everyone must work this out for himself, "Kwan-Shai-Yin marks the places for the shining ones, the stars, and turns the upper space into a shoreless sea of fire, and the one manifested into the great Waters." Think well over this. Fire here stands for the concealed Spirit, Water is its progeny, or moisture, or the creative elements here on earth, the outer crust, and the evolving or creative principles within, or the innermost principles. Illusionists would probably say "above."

Q. What is the veil which Oeaohoo, the youngest, lifts from East to West?

A. The veil of reality. It is the curtain which disappears in order to show the spectator the illusions on the stage of Being, the scenery and actors, in short, the universe of MAYA.

Q. What is the "*upper space*" *and* "*shoreless sea of fire*"?

A. The "upper space" is the space "within," however paradoxical it may seem, for there is no *above* as no *below* in the infinitude; but the planes follow each other and solidify *from within without.* It is in fact, the universe as it first appears from its *laya* or "zero" state, a shoreless expanse of spirit, or "sea of fire."

Q. Are the "*Great Waters*" *the same as those on which the Darkness moved*?

A. It is incorrect in this case to speak of Darkness "moving." Absolute Darkness, or the Eternal Unknown, cannot be active, and moving *is* action. Even in *Genesis* it is stated that Darkness *was* upon the face of the deep,

but that which moved upon the face of the waters, was the "Spirit of God." This means esoterically that in the beginning, when the Infinitude was without form, and Chaos, or the outer Space, was still void, darkness (*i.e., Kâlahamsa Parabrahm*) alone *was.* Then, at the

first radiation of dawn, the "Spirit of God" (after the First and Second Logos were radiated), the Third Logos, or Narayan, began to move on the face of the Great Waters of the "Deep." Therefore the question, to be correct, if not clear, should be, "Are the Great Waters the same as the Darkness spoken of?" The answer would then be in the affirmative. Kalahansa has a dual meaning. Exoterically it is Brahmâ who is the Swan, the "Great Bird," the vehicle in which Darkness manifests itself to human comprehension as light, and this Universe. But esoterically, it is Darkness itself, the unknowable Absolute which is the Source, firstly of the radiation called the First Logos, then of its reflection, the Dawn, or the Second Logos, and finally of Brahmâ, the manifested Light, or the Third Logos. Let us remember, that under this illusion of manifestation, which we see and feel, and which, as we imagine, comes under our sensuous perceptions, is simply and in sober reality that which we neither hear, see, feel, taste nor touch at all. It is a gross illusion and nothing else.

Q. To return to an early question, in what sense can electricity be called an "entity"?

A. Only when we refer to it as Fohat, its primordial Force. In reality there is only one force, which on the manifested plane appears to us in millions and millions of forms. As said, all proceeds from the one universal primordial fire, and electricity is on our plane one of the most comprehensive aspects of this fire. All contains, and is, electricity, from the nettle which stings to the lightning which kills, from the spark in the pebble to the blood in the body. But the electricity which is seen, for instance, in an electric lamp, is quite another thing from Fohat. Electricity is the cause of the molecular motion in the physical universe, and hence also here, on earth. It is one of the "principles" of matter;

for generated as it is in every disturbance of equilibrium it becomes, so to say, the Kamic element of the object in which this disturbance takes place. Thus Fohat, the primeval cause of this force in its millions of aspects, and as the sum total of universal cosmic electricity is an "entity."

Q. But what do you mean by this term? Is not electricity an entity also?

A. I would not call it so. The word Entity comes from the Latin root *ens,* "being," of *esse,* "to be"; therefore everything independent of any other thing is an entity, from a grain of sand up to God. But in our case Fohat is alone an entity, electricity having only a relative significance, if taken in the usual, scientific sense.

Q. Is not cosmic electricity a son of Fohat, and are not his "Seven Sons" entities?

A. I am afraid not. Speaking of the Sun, we may call it an Entity but we would hardly call a sunbeam that dazzles our eyes, also an Entity. The "Sons of Fohat" are the various Forces having fohatic, or cosmic electric life in their essence or being, and in their various effects. An example: rub amber—a Fohatic Entity—and it will give birth to a "Son" who will attract straws: an apparently inanimate and inorganic object thus manifesting life! But rub a nettle between your thumb and finger and you will also generate a Son of Fohat, in the shape of a blister. In these cases, the blister is an Entity, but the attraction which draws the straw, is hardly one.

Q. Then Fohat is cosmic electricity and the "Son" is also electricity?

A. Electricity is the work of Fohat, but as I have just said, Fohat is *not* electricity. From an occult standpoint, electric phenomena are very often produced by the abnormal state of the molecules of an object or of bodies in space: electricity is life and it is death: the first being produced by harmony, the second by disharmony. Vital electricity is under the same laws as Cosmic electricity. The combination of molecules into new forms, and the bringing about of new correlations and disturbance

of molecular equilibrium is, in general, the work of, and generates, Fohat. The synthesized principle, or the emanation of the seven cosmic Logoi is beneficent only there where harmony prevails.

Sloka (8). WHERE WAS THE GERM, AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, OH LANOO? THE GERM IS THAT, AND THAT IS LIGHT; THE WHITE BRILLIANT SON OF THE DARK HIDDEN FATHER.

Q. Is the spirit of the flame that burns in the lamp of every one of us, our Heavenly Father, or Higher Self?

A. Neither one nor the other; the sentence quoted is merely an analogy and refers to a real lamp which the disciple may be supposed to be using.

Q. Are the elements the bodies of the Dhyan-Chohans, and are Hydrogen, Oxygen, Ozone and Nitrogen, the primordial elements on this plane of matter?

A. The answer to the first part of this question will be found by studying the symbolism of *The Secret Doctrine.*

With regard to the four elements named it is the case; but bear in mind that on a higher plane even volatile ether would appear to be as gross as mud. Every plane has its own denseness of substance or matter, its own colours, sounds, dimensions of space, etc., which are quite unknown to us on this plane; and as we have on earth intermediary beings, the ant for instance, a kind of transitional entity between two planes, so on the plane above us there are creatures endowed with senses and faculties unknown to the inhabitants of that plane.

There is a remarkable illustration of Elihu Vedder to the *Quatrains* of Omar Khayyam, which suggests the idea of the Knots of Fohat. It is the ordinary Japanese representation of clouds, single lines running into knots both in drawings and carvings. It is Fohat the "knottier," and from one point of view it is the "world-stuff."

Q. If the Milky Way is a manifestation of this "world-stuff" how is it that it is not seen over the whole sky?

A. Why should it not be the more contracted, and therefore, its condensed part which alone is seen? This

forms into "knots" and passes through the sun-stage, the cometary and planetary stages, until finally it becomes a dead body, or a moon. There are also various kinds of suns. The sun of the solar system is a reflection At the end of the solar manvantara, it will begin to get less and less radiant, giving less and less heat, owing to a change in the real sun, of which the visible sun is the reflection. After the solar Pralaya, the present sun will, in a future Manvantara, become a cometary body, but certainly not during the life of our little planetary chain. The argument drawn from spectrum star-analysis is not solid, because no account is taken of the passage of light through cosmic dust. This does not mean to say that there is no real difference in the spectra of stars, but that the proclaimed presence of iron or sodium in any particular star may be owing to the modification of the rays of such a star by the cosmic dust with which the earth is surrounded.

Q. Does not the perceptive power of the ant—for instance, the way in which its perceptive faculties differ from our perceptive powers of colour—simply depend upon physiological conditions?

A. The ant can certainly appreciate the sounds that we do, and it can also appreciate sounds that we can never hear, therefore evidently, physiology has nothing whatever to do with the matter. The ant and ourselves possess different degrees of perception. We are on a higher scale of evolution than the ant, but, comparatively speaking, we are the ants to the plane above.

Q. When electricity is excited by rubbing ember, is there anything corresponding to en emanation from ember?

A. There is: the electricity which is latent in the amber exists in everything else, and will be found there if given the appropriate conditions necessary for its liberation. There is one error which is commonly made, than which there can be no greater error in the views of an occultist. A division is made between what you call animate and inanimate objects, as if there could be such a thing as a perfectly inanimate object on earth!

In reality, even that which you call a dead man is more alive than ever. From one point of view, the distinguishing mark between what is called the organic and the inorganic is the function of nutrition, but if there were no nutrition how could those bodies which are called inorganic undergo change? Even crystals undergo a process of accretion, which for them answers the function of nutrition. In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!

Collected Writings VOLUME X

January, February, March, 1889

IX

Meeting held at 17, Lansdowne Road, London, W., on March 7th, 1889; MR. W. KINGSLAND *in the chair*.

Sloka (10). FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT (*Purusha*), THE LIGHT OF THE ONE DARKNESS, AND THE LOWER ONE TO MATTER (*Prakriti*), ITS (the Spirit's) SHADOWY END; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVAT. *

Q. Spirit and matter are the opposite ends of the same web; light and darkness, heat and cold, void or space and fulness of all that exists are also opposites. In what sense are these three pairs of opposites associated with Spirit and Matter?

A. In the sense in which everything in the universe is associated with either Spirit or Matter, one of these being taken as the permanent element or both. Pure Matter is pure Spirit and cannot be understood even if admitted by our finite intellects. Neither light nor

* *The Secret Doctrine*, Vol. 1, p. 83.

darkness as optical effects, are matter, nor are they spirit, but they are the qualities of the former (matter).

Q. In what relation does Ether stand to Spirit and Matter?

A. Make a difference between Æther and Ether, the former being divine, the latter physical and *infernal.* Ether is the lowest of the septenate division of Akâsa-Pradhâna, primordial Fire-Substance. Æther-Akâsa is the fifth and sixth principles of the body of Kosmos—thus corresponding to Buddhi-Manas, in Man; *Ether* is its Kosmic sediment mingling with the highest layer of the Astral Light. Beginning with the fifth root-race, it will develop fully only at the beginning of the fifth round. Æther is Akâsa in its higher aspect, and *Ether* Akâsa, in its lowest. In one sense it is equivalent to the Father-Creator, Zeus, Pater Æther; on the other to the infernal Serpent-Tempter, the Astral Light of the Kabalists. In the latter case it is fully differentiated matter, in the former only rudimentally

differentiated. In other words, Spirit becomes objective matter; and objective matter rebecomes subjective Spirit, when it eludes our metaphysical senses. Æther has the same relation to the Cosmos and our little Earth, as Manas to the Monad and body. Therefore, Ether has nought to do with Spirit, but a good deal, with subjective matter and our Earth.

Q. "*Brahma, as the* '*germ of unknown Darkness*,' *is the material from which all evolves and develops.*" *It is one of the axioms of logic that it is impossible for the mind to believe anything of that of which it comprehends nothing. Now if this* "*material*" *which is Brahma be formless, then no idea concerning it can enter the mind for the mind can conceive nothing where there is no form. It is the garment or manifestation in the form of "God" which we can perceive, and it is by this and this alone that we can know anything of him. What, therefore, is the first form of this material which human consciousness can recognise*?

A. Your axioms of logic can be applied to the *lower* Manas only and it is from the perceptions of *Kama-Manas* alone that you argue. But Occultism teaches only that which it derives from the cognition of the Higher

COUNTESS CONSTANCE WACHTMEISTER

1838-1910

Ego or the *Buddhi-Manas.* But, I will try to answer you on your own familiar lines. The first and only form of the *prima materia* our brain-consciousness can cognise, is a circle. Train your thought first of all to a thorough acquaintance with a limited circle, and expand it gradually. You will soon come to a point when without its ceasing to be a circle in thought, it yet becomes infinite and limitless even to the inner perceptions. It is this circle which we call Brahmâ, the germ, atom or *anu:* a latent atom embracing infinitude and

boundless Eternity during Pralaya, an active one during the life-cycles; but one which has neither circumference nor plane, only limitless expansion. Therefore the Circle is the first geometrical figure and symbol in the subjective world, and it becomes a Triangle in the objective. The Triangle is the next figure after the Circle. The first figure, the Circle with the Point, is really no figure; it is simply a primeval germ, the first thing you can imagine at the beginning of differentiation; the Triangle must be conceived of once that matter has passed the zero point, or *Laya.* Brahmâ is called an atom, because we have to imagine it as a mathematical point, which, however, can be extended into absoluteness. *Nota bene,* it is the divine germ and not the atom of the chemists. But beware of the illusion of form. Once you drag down your Deity into human form you limit and condition it, and behold, you have created an anthropomorphic god.

Sloka (11). IT (*the Web*) EXPANDS WHEN THE BREATH OF FIRE (*the Father*) IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER (*the root of Matter*) TOUCHES IT. THEN THE SONS (*the Elements with their respective Powers, or Intelligences*) DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE "GREAT DAY" AND REBECOME ONE WITH HER. WHEN IT (*the Web*) IS COOLING, IT BECOMES RADIANT, ITS SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.*

---

* *The Secret Doctrine*, Vol. I, p. 83.

Q. Is the word "expand" here used in the sense of differentiating or evolving, and "contract" in that of involution, or do these terms refer to Manvantara and Pralaya; or again to a constant vibrating motion of the world-stuff or atoms? Is this expansion and contraction simultaneous or successive?

A. The Web is the ever-existent primordial substance—pure spirit to our conception—the material from which the objective universe or universes are evolved. When the breath of fire or Father is upon it, it expands; that is to say, as subjective material it is limitless, eternal, indestructible. When the breath of the Mother touches it, that is when the time of manifestation arrives and it has to come into objectivity of form; it contracts, for there is no such thing as an objective material form which is limitless. Though Newton's proposition that every particle of matter has the property of attraction for every other particle is on the whole correct, and though Leibnitz's proposition that every atom is a universe in itself, and acts through its own inherent force, is also true; yet both are incomplete. For man is also an atom, possessing attraction and repulsion, and is the Microcosm of the Macrocosm. But would it be also true to say that because of the force and intelligence in him, he moves independently of every other human unit, or could act and move, unless there were a greater force and intelligence than his own to allow him to

live and move in that higher element of Force and Intelligence?

One of the objects of *The Secret Doctrine* is to prove that planetary movements cannot be satisfactorily accounted for by the theory of gravitation alone. Besides the force acting *in* matter there is also a force acting *on* matter.

When we speak of the modified conditions of Spirit-Matter (which is in reality Force), and call them by various names, such as heat, cold, light and darkness, attraction and repulsion, electricity and magnetism, etc., etc., to the occultist they are simple names, expressions of difference in manifestations of one and the same Force (always dual in differentiation), but not any specific difference of forces. For all such differences in the objective world result only from the peculiarities

of differentiation of matter on which the one free force acts, helped in this by that portion of its essence which we call imprisoned force, or material molecules. The worker within, the inherent force, ever tends to unite with its parent essence without; and thus, the Mother acting within, causes the Web to contract; and the Father acting without, to expand. Science calls this gravitation; Occultists, the work of the universal Life-Force, which radiates from that Absolute and Unknowable FORCE which is outside of all Space and Time. This is the work of Eternal evolution and involution, or expansion and contraction.

Q. What is the meaning of the phrase "*the Web cooling,*" *and when does this take place*?

A. Evidently it is itself which is cooling, and not anything outside of itself. When? We are told that it begins when the imprisoned force and intelligence inherent in every atom of differentiated as well as of homogeneous matter arrives at a point when both become the slaves of a higher intelligent Force whose mission it is to guide and shape it. It is the Force which we call the divine Free-Will, represented by the Dhyani-Buddhas. When the centripetal and centrifugal forces of life and being are subjected by the one nameless Force which brings order in disorder, and establishes harmony in Chaos—then it begins cooling. It is impossible to give the exact time in a process the duration of which is unknown.

Q. Is form the result of the interaction of the centrifugal and centripetal forces in matter and nature?

A. Every form, we are told, is built in accordance with the model traced for it in the Eternity and reflected in the DIVINE MIND. There are hierarchies of "Builders of form," and series of forms and degrees, from the highest to the lowest. While the former are shaped under the guidance of the "Builders," the gods "Cosmocratores," the latter are fashioned by the Elementals or Nature Spirits. As an example of this, look at the strange insects and at some reptiles and non-vertebrate creatures, which so closely imitate, not only in their colour but by their

outward shape, leaves, flowers, moss-covered branches and other so-called "inanimate" things. Shall we take "natural selection" and the explanations of Darwinists as a solution? I trust not. The theory of natural selection is not only utterly inadequate to explain this mysterious faculty of imitation in the realm of being, but gives also an entirely false conception of the importance of such imitative faculty, as a "potent weapon in the struggle for life." And if this imitative faculty is once proved—as it can easily be—an absolute *misfit* for the Darwinian frame; *i.e.,* if its alleged use, in connection with the so-called "survival of the fittest" is shown to be a speculation which cannot stand close analysis, to what then can the fact of this faculty be attributed? All of you have seen insects which copy with almost a mirror-like fidelity the colour and even outward form of plants, leaves, flowers, pieces of dead twigs, etc. Nor is this a law but rather a frequent exception. What then but an invisible intelligence *outside* the insect can copy with such accuracy from larger originals?

Q. But does not Mr. Wallace show that such imitation has its object in nature? *That it is just this which proves the* "*natural selection*" *theory, and the innate instinct in the weaker creatures to seek security behind the borrowed garb of certain objects*? *The insectivora which do not feed upon plants and leaves, will thus leave a leaf-like or moss-like insect safe from attack. This seems very plausible.*

A. Very plausible, indeed, if, besides negative facts, there were no very positive evidence to show the unfitness of the natural selection theory to account for the phenomena of imitation. A fact to hold good, must be shown to apply if not universally, then, at any rate, always under the same conditions, *e.g.,* the correspondence and identity of colour between the animals of one and the same locality and the soil of that region would be a general manifestation. But how about the camel of the desert with his coat of the same "protecting" colour as the plains he lives in, and the zebra whose intense, dark stripes *cannot* protect him on the open plains of South Africa, as Mr. Darwin himself admitted.

We are assured by Science that this imitation of the colour of the soil is invariably found in the weaker animals, and yet we find the lion—who need fear no stronger enemies than himself in the desert—with a coat that can hardly be distinguished from the rocks and sandy plains he inhabits! We are asked to believe that this "imitation of protecting colours is caused by the use and *benefit* it offers the imitator," as a "potent weapon in the struggle for life"; and yet, daily experience shows to us quite the reverse. Thus, it points to a number of animals in which the most pronounced forms of the imitative faculty are entirely useless, or, worse than that, pernicious and often self-destructive. What good, I ask, is the imitation of human speech to the magpie and parrot—except leading them to be

shut up in a cage? Of what use to the monkey its mimicking faculty which brings so many of them to grief and occasionally to great bodily harm and self-destruction; or to a herd of idiotic sheep, in blindly following their leader, even if he happens to tumble down a precipice? This irrepressible desire (also of *imitating* their leaders) has led more than one unlucky Darwinist, while seeking to prove his favourite hobby, into the most absurdly incongruous statements. Thus, our Haeckelian friend, Mr. Grant Allen, in his work upon the subject under discussion, speaks of a certain Indian lizard blessed with three large parasites of different kinds. Each of these three imitates to perfection the colour of the scales of that part of the body it dwells on: the parasite on the stomach of the creature, is yellow like its stomach; the second parasite having chosen its abode on the back, is as variegated in colour as the dorsal scales; while the third having selected its hermitage on the lizard's brown head, is almost indistinguishable from it in colour. This careful copy of the respective colours, we are told by Mr. G. Allen, is for the purpose of preserving the parasites from the lizard itself. But surely this doughty champion of natural selection does not mean to tell his public that the lizard can see the parasite *on its own heed*! Finally, of what use is its brilliant red colour to the fish which

390

lives amidst coral reefs, or to the tiny Birds of Paradise, *colibri,* the rainbow hues of their plumage imitating all the radiant colours of the tropical fauna and flora—except to make them the more noticeable?

Q. To what causes would occultism attribute this imitative faculty?

A. To several things. In the case of such rare tropical birds and leaf-like insects to early intermediate links, in the former case between the lizard and the *colibri,* and in the latter between certain vegetations and the insect kind. There was a time, millions of years ago, when such "missing links" were numerous, and on every point of the globe where life was. But now they are becoming with every cycle and generation more rare; they are found at present, only in a limited number of localities, as all such links are relics of the Past.

Q. Will you give us some explanation from the occult standpoint of what is called the "*Law of Gravitation*"?

A. Science insists that between bodies attraction is directly as the mass and inversely as the square of the distance. Occultists, however, doubt whether this law holds good with regard to the entirety of planetary rotation. Take the first and second laws of Kepler included in the Newtonian law as given by Herschel:

> . . . . . under the influence of such an attractive force mutually urging two spherical gravitating bodies towards each other, they will each, when moving in each other's neighbourhood, be deflected into an orbit concave towards the other, and describe, one about the other regarded as fixed, or both round their common centre of gravity, curves whose forms are limited to those figures known in geometry by the general name of conic sections. It will depend upon the particular circumstances of velocity, distance, and direction, *which* of these curves shall be described,—whether an ellipse, a circle, a parabola, or an hyperbola; but one or other it *must* be . . . *

Science says that the phenomena of planetary motion result from the action of two forces, one centripetal,

* [Sir John F.W. Herschel, *Treatise on Astronomy.* New ed., London, 1851; chap. VII, pp. 237-38.—*Compiler.*]

the other centrifugal, and that a body falling to the ground in a line perpendicular to still water does so owing to the law of gravity or of centripetal force. Among others, the following objections brought forward by a learned occultist, may be stated.

[1] That the path of a circle is impossible in planetary motion.

[2] That the argument in the third law of Kepler, namely that "the squares of the periodic times of any two planets are to each other, in the same proportion as the cubes of their mean distances from the Sun," gives rise to the curious result of a permitted libration in the eccentricities of planets. Now the said forces remaining unchanged in their nature, this can only arise, as he says, "from the interference of an extraneous cause."

[3] That the phenomenon of gravitation or "falling" does not exist, except as the result of a conflict of forces. It can only be considered as an isolated force by way of mental analysis or separation. He asserts, moreover, that the planets, atoms, or particles of matter are not *attracted* towards each other in the direction of right lines connecting their centres, but are forced towards each other in the curves of spirals closing upon the centre of each other. Also that the tidal wave is not the result of attraction. All this, as he shows, results from the conflict of imprisoned and free force; antagonism apparently, but really affinity and harmony.

". . . Fohat gathering a few of the clusters of Cosmic matter (nebulae) will, by giving it an impulse, set it in motion anew, develop the required heat, and then leave it to follow its own new growth." *

Q. Is Fohat to be understood as synonymous with force, or that which causes the changing manifestation of matter? If so, how can Fohat be said to "leave it to follow its own new growth," when all growth depends upon the indwelling force?

A. All growth depends upon the indwelling force, because on this plane of ours it is this force alone which

* *The Secret Doctrine*, Vol. I, p. 84.

acts consciously. The universal force cannot be regarded as a conscious force as we understand the word consciousness, because it would immediately become a personal god. It is only that which is enclosed in form, a limitation of matter, which is conscious of itself on this plane. This Free Force or Will, which is limitless and absolute, cannot be said to act understandingly, but it is the one and sole immutable Law of Life and Being.

Fohat, therefore, is spoken of as the synthetic motor power of all the imprisoned life-forces and the medium between the absolute and conditioned Force. It is a link, just as Manas is the connecting link between the gross matter of the physical body and the divine Monad which animates it, but is powerless to act upon the former directly.

Q. If Force is a unity or One, manifesting in an unlimited variety of ways, it is difficult to understand the statement in the Commentary that: "*There is heat internal and heat external in every atom*"; *i.e., latent and active heat or dynamic and kinetic heat. Heat is the phenomenon of a perception of matter actuated by force in a peculiar manner. Heat, therefore, on the physical plane is simply matter in motion. If there is heat in a more interior and occult sense than physical heat, it must be perceived by some higher and more interior senses by virtue of its activities on whatever plane it manifests. For this perception three conditions are necessary, an actuating force, a form which is actuated and that which perceives the form in motion. The terms* "*latent,*" "*potential*" *or* "*dynamic*" *heat are misnomers, because heat, whether on the first or the seventh plane of consciousness, is the perception of matter or substance in motion.*

Is the discrepancy between the above statement and the teaching of the "*Secret Doctrine*" *apparent or real*?

A. Why should heat on any other plane than ours be the perception of matter or substance in motion? Why should an occultist accept the condition of [1] the actuating force; [2] the form which is actuated; [3] that which perceives the form in motion, as those of heat?

As with every ascending plane heterogeneity tends more and more to homogeneity, so on the seventh plane the form will disappear, there being nothing to be

actuated, the acting Force will remain in solitary grandeur, to perceive but itself; or in Spencer's phraseology, it will have become both "subject and object, the perceiver and the perceived." The terms used are not contradictory, but symbols borrowed from physical science in order to render occult action and processes more clear to the minds of those who are trained in that science. In fact, each of these specifications of heat and force, corresponds to one of the principles in man.

The "heat centres," from the physical standpoint, would be the zero-point, because they are spiritual.

The word "perceived" is somewhat erroneous, it should rather be "sensed." Fohat is the agent of the law, its representative, the representative of the Manasaputras, whose

collectivity is—the eternal mind.

Q. In the passage of a globe into Pralaya does it remain in situ, i.e., still forming part of a planetary chain end maintaining its proper position in relation to the other globes? *Does the dissociation by means of heat play any pert in the passage of a globe into Pralaya*?

A. This is explained in *Esoteric Buddhism.* When a globe of a planetary chain goes into "obscuration" every quality, including heat, retires from it and it remains *in statu quo,* like the "sleeping Beauty," until Fohat, the "Prince Charmant," awakens it with a kiss.

Q. The sons are spoken of as dissociating end scattering. This appears to be opposed to the action of returning to their "*mother's bosom*" *et the end of the* "*Great Day.*" *Does the dissociating end scattering refer to the formation of the globe from the universally diffused world-stuff, in other words emerging from Pralaya*?

A. The dissociating and scattering refers to Nitya Pralaya. This is an eternal and perpetual Pralaya which is taking place ever since there were globes and differentiated matter. It is simply atomic change.

Q. What is meant by the expression expanding and contracting through their own "*selves end hearts*" *and how is this connected with the last line of the sloka*, "*They embrace Infinitude*."

A. This has already been explained. Through their own inherent and imprisoned force they strive collectively

to join the one universal or free force, that is to say embrace infinitude, this free force being infinite.

Q. What is the relation between electricity and physical or animal magnetism and hypnotism?

A. If by electricity, you mean the science which unfolds on this plane, and under a dozen various qualifications the phenomena and laws of the electric fluid—then I answer, none at all. But if you refer to the electricity we call *Fohatic,* or *intra*-cosmic, then I will say that all these forms of phenomena are based on it.

____

Collected Writings VOLUME X

January, February, March, 1889

X.

Meeting held at 17, Lansdowne Road, London, W., on March 14th, 1889; MR. W. KINGSLAND *in the chair*.

STANZA IV.

Sloka (1). LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS—THE SONS OF THE FIRE. LEARN THERE IS NEITHER FIRST NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM NO NUMBER.

Q. Are the sons of the Fire the Rays of the Third Logos?

A. The "Rays" are the "Sons of the Fire-mist," produced by the *Third Creation,* or Logos. The actual "Sons of the Fire" of the Fifth Race and Sub-races are so called simply because they by their wisdom belong, or are nearer to, the hierarchy of the divine "Sons of the Fire-Mist," the highest of the planetary Chohans or Angels. But the Sons of the Fire here spoken of as addressing the Sons of the Earth are, in this case, the King-Instructors who incarnated on this earth to teach nascent Humanity. As "Kings" they belong to the divine dynasties of which every nation, India, Chaldea, Egypt, Homeric Greece, etc., has preserved a tradition or record in some form or other. The name "Sons of the Fire-Mist" was also given to the Hierophants of

old. They are certainly sub-divisions of the Third Logos. They are the Fire-Chohans or Angels, the Ether Angels, the Air and Water Angels, and the Angels of the Earth. The seven lower Sephiroth are the earthly angels and correspond to the seven hierarchies of the seven elements, five of which are known, and two unknown.

Q. Do they, then, correspond to the Races?

A. They do. Otherwise where would be the intellectual Races with brains and thought, if it were not for these hierarchies that incarnated in them?

Q. What is the distinction between these various Hierarchies?

A. In reality these fires are not separate, any more than are the souls or monads to him who sees beyond the veil of matter or illusion.

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation.* For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath, leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

Thus with these hierarchies. Why should we separate their classes in our mind, except for purposes of distinction in *practical* Occultism, which is but

the lowest form of applied Metaphysics. But if you seek to separate them on this plane of illusion, then all I can say is, that there exists between these Hierarchies the same abysses of distinction as between the "principles" of the Universe or those of man, if you like, and the same "principles" in a bacillus.

"There is a passage in the *Bhagavad-Gitâ* (ch. viii) wherein Krishna, speaking symbolically and *esoterically,* says: 'I will state the times (conditions) . . . . at which devotees departing (from this life) do so never to return (be reborn), or to return (to incarnate again). The Fire, the Flame, the day, the bright (lucky) fortnight, the six months of the Northern solstice, departing (dying) in these, those who know the Brahman (Yogis) go to the Brahman. Smoke, night, the dark (unlucky) fortnight, the six months of the Southern solstice, (dying) in these, the devotee goes to the lunar light (or mansion, the astral light also) and returns (is reborn)."*

Q. What is the explanation of this passage?

A. It means that the devotees are divided into two classes, those who reach Nirvana on Earth, and either accept or refuse it (though never to be born again, in this *Mahakalpa,* or age of Brahmâ); and those who do not reach this state of bliss as Buddha and others did.

"The Fire, the Flame, the day, the bright fortnight of the moon," are all symbols of the highest absolute deity. Those who die in such a state of absolute purity, go to Brahman, *i.e.,* have a right to Moksha or Nirvana. On the other hand "Smoke, night, the dark fortnight, etc., are all symbolical of matter, the darkness of ignorance. Those who die in such a state of incomplete purification, must of course be reborn. Only the homogeneous, the absolutely purified, unalloyed spirit, can be re-united to the Deity or go to Brahman.

Sloka (2). LEARN WHAT WE, WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE, WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNED FROM OUR FATHERS.

---

* *The Secret Doctrine*, Vol. I, p. 86.

"The first 'Primordial' are the highest Beings on the Scale of Existence. . . . The 'Primordial' proceed from 'Father-Mother.'" *

Q. Is Father-Mother here synonymous with the Third Logos?

A. The first primordial seven are born from the Third Logos. This is before it is differentiated into the Mother, when it becomes pure primordial matter in its first primitive essence, Father-Mother potentially. Mother becomes the immaculate mother only when the differentiation of spirit and matter is complete. Otherwise there would exist no such qualification. No one would speak of pure spirit as immaculate, for it cannot be otherwise. The mother is, therefore, the immaculate matter before it is differentiated under the breath of the pre-cosmic Fohat, when it becomes the "immaculate mother" of the " Son" or the manifested Universe, in form. It is the latter which begins the hierarchy that will end with Humanity or man.

Sloka (3). FROM THE EFFULGENCY OF LIGHT—THE RAY OF THE EVER-DARKNESS—SPRUNG IN SPACE THE RE-AWAKENED ENERGIES (*Dhyan-Chohans*): THE ONE FROM THE EGG, THE SIX AND THE FIVE; THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE—THE TWICE SEVEN, THE SUM TOTAL. AND THESE ARE: THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA (*formless*), THE RUPA (*with bodies*), AND THE FORCE OF DIVINE MAN—THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS, THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS (*the Pitris*) WITHIN THE HOLY FOUR.

Q. Can you explain these numbers and give their meaning?

A. As said in the Commentary, we are not at present concerned in the process, that is to say, it cannot at

---

* *The Secret Doctrine*, Vol. I, p. 88.

---

present he made public. Some few hints, however, may be given. The Rabbis call the Circle (or as some say, the first point in it) Echod, the ONE, or Ain-Soph. On a lower plane, the fourth, it becomes Adam Kadmon, the manifested seven and the unmanifested ten, or the complete Sephirothal Tree. The Sephiroth, therefore, are the same as the Elohim. Now the name of the latter written in Hebrew, Alhim, is composed of five letters; and these letters in their values in numerals, being placed round a circle, Can be transmuted at will, as they could not be were they applied to any other geometrical figure. The circle is endless, that is to say, has neither beginning nor end. Now the literal Kabala is divided into three parts or methods, the third of which is called Temura or permutation. According to Certain rules one letter or numeral is substituted for another. The Kabalistic alphabet is divided into two equal parts, each letter or numeral of one part corresponding to a like number or letter in the other part. By changing the letters alternately, twenty-two permutations or combinations are produced, which process is called Tziruph.

The footnote on pages 90 and 91 (Vol. I, *Secret Doctrine*) makes my meaning quite clear.

Sloka (4). THIS WAS THE ARMY OF THE VOICE—THE DIVINE SEPTENARY. THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, SECOND, THIRD, FOURTH, FIFTH, SIXTH AND THE SEVENTH OF THE SEVEN. THESE ("*sparks*") ARE CALLED SPHERES, TRIANGLES, CUBES, LINES, AND MODELLERS: FOR THUS STANDS THE ETERNAL NIDANA—THE OI-HA-HOU (*the permutation of Oeaohoo*).

Q. What are the "Life-Winds" in the commentary [p. 96]?

A. The Life-winds are the various modes of out-breathing and in-breathing, changing thereby the polarity of the body and States of Consciousness. It is Yoga practice, but beware of taking the exoteric works on Yoga literally. They all require a key.

Q. What is the meaning of the sentence beginning "*The sparks, etc*." (*vide supra*)?

A. The sparks mean the Rays as well to the lower intelligence as to the human sparks or Monads. It relates to the circle and the digits, and is equivalent to saying that the figures 31415 as given on pages 90 and 91, are all subject to the circumference and diameter of the circle.

Q. *Why is Sarasvati* (*the goddess of speech*) *also called the goddess of esoteric wisdom*? *If the explanation lies in the meaning of the word Logos, why is there a distinction between the immovable mind and movable speech*? *Is mind equivalent to Mahat, or to the Higher and Lower Manas*?

A. The question is rather a complicated one. Sarasvati, the Hindu goddess, is the same as Vâch, whose name means Speech and who is the female Logos, esoterically. The second question seems rather involved. I believe it is because the Logos or Word is called the incarnate wisdom, "Light shining in darkness." The distinction lies between the immovable or eternal immutable ALL, and the movable Speech or Logos, *i.e.,* the

periodical and the manifested. It can relate to the Universal and to the individual mind, to Mahat, or to the Higher Manas, or even to the lower, the Kama-Manas or Brain-Mind. Because that which is desire, instinctive impulse in the lower, becomes thought in the Higher. The former finds expression in acts, the latter in words. Esoterically, thought is more responsible and punishable than act. But exoterically it is the reverse. Therefore, in ordinary human law, an assault is more severely punished than the thought or intention, i.e., the threat, whereas *Karmically* it is the contrary

Q. "*God geometrizes*," *says Plato, but seeing that there is no personal God, how is it that the process of formation is by Dots, Lines, Triangles, Cubes Circles, and finally Spheres? And how, when the sphere leaves the static state, does the inherent force of* Breath set it whirling?

A. The term "God"—unless referring to the Unknown Deity or *Absoluteness,* which can hardly be supposed *acting* in any way—has always meant in ancient philosophies the collectivity of the working and intelligent Forces in nature. The word "Forest" is singular,

yet it is the term to express the idea of thousands or even millions of trees of different kinds. Materialists have the option of saying "Nature," or still better—"Law geometrizes" if they so prefer. But in the days of Plato, the average reader would hardly have understood the metaphysical distinction and real meaning. The truth, however, of Nature ever "geometrizing" is easily ascertained. Here is an instance: Heat is the modification of the motions or particles of matter. Now, it is a physical and mechanical law that particles or bodies in motion on themselves, assume a spheroidal form—this, from a globular planet down to a drop of rain. Observe the snowflakes, which along with crystals exhibit to you all the geometrical forms existing in nature. As soon as motion ceases, the spheroidal shape alters; or, as Tyndall tells us, it becomes a flat drop, then the drop forms an equilateral triangle, a hexagon and so on. In observing the breaking up of ice-particles in a large mass, through which he passed heat rays, he observed that the first shape the particles assumed was triangular or pyramidal, then cubical and finally hexagonal, etc. Thus, even modern physical science corroborates Plato and justifies his proposition.

Q. When Tyndall took a large block of ice and threw a powerful ray upon it and thence on to a screen, there were to be seen the forms of ferns and plants in it. What is the reason of this?

A. This question ought really to be addressed first to Professor Tyndall, who would give a scientific explanation of it—and perhaps he has already done so. But Occultism would explain it by saying either that the ray helped to show the astral shapes which were preparing to form future ferns and plants, or that the ice had preserved the reflection of actual ferns and plants that had been reflected in it. Ice is a great magician, whose occult properties are as little known as those of Ether. It is occultly connected with the astral light, and may under certain conditions reflect certain images from the invisible astral region, just as light and a sensitised plate may be made to reflect stars that cannot be

perceived even by the telescope. This

is well known to learned Yogis who dwell on the eternal ice of Badrinath and the Himalayas. At any rate, ice has certainly the property of retaining images of things impressed on its surface under certain conditions of light, images which it preserves invisibly until it is melted. Fine steel has the same property, though it is of a less occult nature. Were you to observe the ice from the surface, these forms would not be seen. But once that in decomposing the ice with heat you deal with the forces and the things that were impressed on it, then you find that it throws off these images and the forms appear. It is but one link leading to another link. All this is not modern science of course, yet it is fact and truth.

Q. Do numbers end geometrical figures represent to human consciousness the laws of action in the Divine Mind?

A. They do, most assuredly. There is no chance evolution or formation, nor is any so-called abnormal appearance or cosmic phenomenon due to haphazard circumstances.

Sloka (5). "DARKNESS," THE BOUNDLESS OR THE NO-NUMBER, ADI-NIDANA SVABHAVAT: THE O (*for x, unknown quantity*):

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.

II. THE VOICE OF THE WORD, SVABHAVAT, THE NUMBERS, FOR HE IS ONE AND NINE.

III. THE "FORMLESS SQUARE." (Arupa.)

AND THESE THREE ENCLOSED WITHIN THE O (*boundless circle*), ARE THE SACRED FOUR, AND THE TEN ARE THE ARUPA (*subjective, formless*) UNIVERSE; THEN COME THE "SONS," THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT-MAKER (*Bhâskara*).

Q. The "One Rejected" is the sun of our system. Astronomically is there any explanation of Mârttanda's rejection?

A. The sun is older than any of its planets—though younger than the moon. Its "rejection" means that when bodies or planets began to form, helped by its rays, magnetic radiance or heat, and especially by its magnetic attraction, it had to be stopped, otherwise it would have

swallowed all the younger bodies like Saturn is fabled to have treated his progeny. This does not mean that all the planets are thrown out from the sun, as modern Science teaches,

but simply that under the Rays of the sun they acquire their growth. Aditi is the ever-equilibrizing mother-nature on the purely spiritual and subjective plane. She is the Śakti, the female power or potency of the fecundating spirit; and it is for her to regulate the behaviour of sons born in her bosom. The Vedic allegory is very suggestive.

Q. Were all the planets in our solar system first comets and then suns?

A. They were not suns in our, or their present solar systems, but comets in space. All began life as wanderers over the face of the infinite Kosmos. They detached themselves from the common storehouse of already prepared material, the Milky Way (which is nothing more or less than the quite developed world-stuff, all the rest in space being the crude material, as yet invisible to us); then, starting on their long journey they first settled in life where conditions were prepared for them by Fohat, and gradually became suns. Then each sun, when its Pralaya arrived, was resolved into millions and millions of fragments. Each of these fragments moved to and fro in space collecting fresh materials, as it rolled on, like an avalanche, until it came to a stop through the laws of attraction and repulsion, and became a planet in our own, as in other systems, beyond our telescopes. The sun's fragments will become just such planets after the Solar pralaya. It was a comet once upon a time, in the beginning of Brahmâ's Age. Then it came to its present position, whence it will burst asunder, and its atoms will be whirled into space for aeons and aeons like all other comets and meteors, until each, guided by Karma, is caught in the vortex of the two forces, and fixed in some higher and better system.

Thus the Sun will live in his children as a portion of the parents lives in their offspring. When that day comes, the semblance or reflection of the Sun which we see, will first fall off like a veil from the face of the

true Sun. No mortal will see it, for no mortal eye could bear its radiance. Were this veil once removed for even a second, all the planets of its system would be instantaneously reduced to ashes, as the sixty thousand of King Sagara's Sons *were destroyed by a* glance of Kapila's eye.

Sloka (6). . . . . . THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE (*Word, Voice and Spirit*). THE REJECTED SON IS ONE, THE "SON-SUNS ARE COUNTLESS.

Q. Whet is the relation of the Lipika, the "*Second Seven*" *to the* "*primordial Seven*" *end to the first* "*Sacred Four*"?

A. If you believe that any, save the highest Initiates, can explain this to your satisfaction, then you are greatly mistaken. The relation can be better understood, or rather, shown to be above all understanding, by first studying the Gnostic systems of the early centuries of Christianity, from that of Simon Magus down to the highest and noblest of them, the so-called PISTIS-SOPHIA. All these systems are derived from the East. That which we call the "Primordial Seven" and the "Second Seven" are called by Simon Magus

the Æons, the primeval, the second and the third series of Syzygies. They are the graduated emanations, ever descending lower and lower into matter, from that primordial principle which he calls Fire, and we, Svabhavat. Behind that Fire, the manifested but silent Deity, stands with him as it does with us, that "which is, was, and ever will be." Let us compare his system with ours.

In a passage quoted from his works by the author of *Philosophumena,* we read:—"From this permanent Stability and Immortality of this first manifested principle 'Fire' (the third Logos) which immutability does not preclude activity, as the second from it is endowed with intelligence and reason (Mahat), it (the Fire) passed from the potentiality of action to action itself. From this series of evolutions were formed six beings, or the emanation from the infinite potency; they were formed in Syzygies, *i.e.,* they radiated out of the flame two by

two, one being active, the other the passive principle." These Simon named Nous and Epinoia, or Spirit and Thought, Phônê and Onoma, Voice and Name, and Logismos and Enthumêsis, Reasoning and Reflection. And again:—"In each of these six primitive Beings the Infinite Potency was in its totality; but it was there in potentiality and not in act. It had to be established therein through an image (that of the paradigm), in order that it should appear in all its essence, virtue, grandeur and effects; for only then could it become like unto the Parent Potency infinite and eternal. If, on the contrary, it was not conformed by or through the Image, that Potentiality could never become Potency or pass into action, but was lost for lack of use, as it happens to a man who having an aptitude for grammar or geometry does not exercise it; it gets lost for him just as if he never had it" (*Philosophumena*, p. 250).*

---

* [These passages are from Book VI, 12, of the *Philosophumena* or *Refutation of All Heresies,* ascribed now to St. Hippolytus, but formerly included in the works of Origen. H. P. B. has apparently translated into English either the Greek or the Latin text as published, one under the other, in an edition prepared from the Paris Codex by Patricius Cruice (Paris: Imprimerie Royale, 1860). The Latin text, which is reproduced below, occurs on pages 249-51 of that volume:

"Omnes enim partes, ut ait, invisibiles ignis existimavit intelligentiae et mentis esse consortes. Natus est igitur mundus aeternus ab aeterno igne. Coepit autem fieri, ut ait, sex radices primas principii generationis assumens aeternus ille mundus ex illius ignis principio. Natas autem affirmat per conjugationes fuisse has radices ex igne, quas quidem radices vocat Mentem [νοῦς] et Cogitationem [ἐπίνοια], Vocem [φωνή] et Nomen [ὄνομα], Rationem [λογισμός] et Conceptionem [ἐνθύμησις]; inesse autem in istis sex radicibus omnem simul infinitam potestatem, virtute autem sola, non actu; quam quidem infinitam potestatem act esse illum qui stetit, stat, stabit; qui, si imagine effingatur, in sex illis potestatibus apparebat essentia, virtute, magnitudine, effectu, una etiam (potestas) et similis illi aeternae et infinitae potestati, neque ullo modo inferior illa aeterna et immutabili et infinita potestate. Quod si maneat virtute tantum in sex potestatibus neque

---

He shows that whether these Æons belong to the superior, middle or lower world, they are all one, except in material density, which determines their outward manifestations and the result produced, not their real essence which is one, or their mutual relations which, as he says, are established from eternity by immutable laws.

Now the first, the second, third or primordial seven or Lipika, are all one. When they emanate from one plane to another, it is a repetition of—"as above, so below." They are all differentiated in matter or density, not in qualities; the same qualities descend onto the last plane, our own, where man is endowed with the same potentiality, if he but knew how to develop it, as the highest Dhyan-Chohans.

In the hierarchies of Æons, Simon gives three pairs of two each, the seventh being the fourth which descends from one plane to another.

The Lipika proceed from Mahat and are called in the Kabala the four Recording Angels; in India, the four Maharajas, those who record every thought and deed of man; they are called by St. John in the *Revelation,* the Book of Life. They are directly connected with Karma and what the Christians call the Day of Judgment; in the East it was called the Day after Mahamanvantara, or the "Day-Be-With-Us." Then everything becomes one, all individualities are merged into one, yet each knowing itself, a mysterious teaching indeed. But then, that which to us now is non-consciousness or the unconscious, will then be absolute consciousness.

Q. What relation have the Lipika to Mahat?

A. They are a division, four taken from one of the Septenates that emanates from Mahat. Mahat corresponds with the Fire of Simon Magus, the secret and

imagine effingatur, evanescit, ait, et perit sicut facultas grammaticae vel geometricae in hominis animo. Facultas enim adjuta arte fit lumen omnium rerum; non adjutavero, imperita et tenebrosa et, velut quum non erat, cum homine moriente perit."

—*Compiler.*]

the manifested Divine Ideation, made to witness to itself in this objective Universe through the intelligent forms we see around us, in what is called creation. Like all other emanations, they are "Wheels within Wheels." The Lipika are on the plane corresponding to the highest plane of our chain of globes.

Q. What is the difference between Spirit, Voice and Word?

A. The same as between Atma, Buddhi and Manas, in one sense. Spirit emanates from the unknown Darkness, the mystery into which none of us can penetrate. That Spirit—call it the "Spirit of God" or Primordial Substance—mirrors itself in the Waters of Space— or the still undifferentiated matter of the future Universe —and produces thereby the first flutter of differentiation in the homogeneity of primordial matter. This is the Voice, pioneer of the "Word" or the first manifestation; and from that Voice emanates the Word or Logos, that is to say, the definite and objective expression of that which has hitherto remained in the depths of the Concealed Thought. That which mirrors itself in Space is the Third Logos. We may express this Trinity also by the terms Colour, Sound, and Numbers.

END OF VOLUME X

Collected Writings VOLUME X

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. HENRY S. OLCOTT, FROM JULY, 1888, TO JANUARY, 1889, INCLUSIVE.

(The period to which the material in the present volume belongs)

1888

July—Executive Council of the T. S. requests H. S. Olcott to go to Europe and organize an European Section of the General Council (*Theos*., IX, Suppl. to August, 1888, p. xcix).

July—Strong Editorial in *Le Lotus* (Paris) from the pen of F. K. Gaboriau, concerning troubles in the Isis Branch of the T. S. in Paris (*Le Lotus).*

July 13—The Isis Branch meets at Salle Richefeu, Paris; endorses H. P. B.'s action in the troublesome matters which had arisen. Col. Olcott confirms by letter the nomination of Gaboriau as. President of the Branch, and approves in the name of the Council at Adyar the action of H. P. B. (*Le Lotus*, III, Aug., 1888, p. 318). .

July—Fred C. Judge, brother of Wm. Q. Judge, dies at Calcutta of cirrhosis of the liver, age 32 (*Theos.*, IX, Suppl. to July, 1888, p. xlvi).

July—Mohini M. Chatterji returns to India and settles at Calcutta after five years absence (*Theos*., IX, Suppl. to July, 1888, p. xlvii)

Fall—The Sinnetts tour Switzerland, and go to Elberfeld to see the Gebhards; return to London about end of September (*Autobiography*).

August 4—H. S. Olcott sails for Europe; goes first to Bombay, leaving from there on the 7th in the P. & O. Mail steamer SS *Shannon;* he is to land in Brindisi, Italy (*Theos*., IX, Suppl. to Sept., 1888, p. ciii; *Ransom*, 248).

August 22—Important letter from K. H. to Col. Olcott, received on board the SS *Shannon*, the day before reaching Brindisi. (According to the records of Lloyd's of London, the steamer arrived there August 23rd, at 7:30 a.m, leaving for London an hour later.) (*LMW* I, No. 19, for text of Letter; *Ransom,* 248, where wrong date is given).

It would appear that prior to the receipt of this important Letter from the Teacher, H. P. B. had intimated to H. S. O. that she might form an entirely independent T. S. in Europe, if he insists on his objections against the formation of the Esoteric Section (*Ransom,* 251).

August 23—H. S. Olcott proceeds overland from Italy to London, arriving there the 26th; he stops for a few hours in Bologna, to see about Count Mattei's medicines; being unable to contact the Count, makes arrangements to visit there again on his trip home. Finds H. P. B. quite sick, but working very hard (*Theos*., X, Suppl. to Oct., 1888, pp. xvii-xviii; *Ransom*, 248).

When H. S. Olcott arrived in London, some 330 pages of each of the two volumes of *The Secret Doctrine* were already printed (*Theos*., X, Suppl. to Oct., 1888, p. xviii).

August—Vera Vladimirovna de Zhelihovsky, daughter of Madame Vera Petrovna de Zhelihovsky, H. P. B.'s sister, marries Charles Johnston, at H. P. B.'s home, 17, Lansdowne Road, London. H.S.O. represents her mother and,the rest of the family at the civil marriage at the registrar's office (*ODL*, IV, 68).

September 16—H. S. Olcott and Richard Harte arrive in Paris, to try and settle troubles in the Isis Branch (*Theos*., X, Suppl. to Dec. 1888, p. xxvi).

September 17—Formal decision rendered by Col. Olcott in regard to the above-mentioned troubles. New Charter granted to the "Hermes" Branch; Arthur Arnould elected President; Encausse (*pseud.:* Papus), Corre.sp. Sec'y. Gaboriau apparently left out, which leads to some friction between Olcott and H. P. B. Old Charter of the Isis Branch is rescinded. Gaboriau becomes rather abusive in the pages of *Le Lotus* (*ODL*, IV, 57; *Theos*., X, Suppl. to Dec., 1888; p. xxvi; *Ransom*, 249-50; *Blech*, 171 *et seq.).*

September 24—H. S. Olcott leaves Paris *(Ransom,* 248). Has small surgical operation in London; stays indoors for ten days *(Theos*., X, Suppl. to Dec., 1888, p. xxvi).

September 27—General Convention called to meet in London for the purpose of confederating the European Branches into one Council. Richard Harte, who had been in London for some time, represents the American T. S., but with no power to vote (*Path*, III, Oct., 1888, p. 236).

September—New Theosophical Hdqrts. opened at Room 45, Nassau St., New York City (*Path*, III, Sept., 1888, p. 203).

September—October-H. S. Olcott visits Glasgow; Liverpool; Oxford, where he has a long talk with Prof. F. Max Müller. Forms a Branch of the T. S. at Cambridge (Oct. 6). (*Theos*., X, Suppl. to Dec., 1888, p. xxvi; *ODL*, IV, 57-60; *Lucife*r, III, Oct., 1888, p. 105).

October—Notice from H. P. B. announcing that owing to the severe illness of Mabel Collins, she will take over the sole editorship of *Lucifer* (Vol. III, Oct., 1888, p. 136).

October 8—Meeting of Fellows of the T. S. in England summoned by H. S. O., to consider proposals for the formation of a British Section, T. S., held at No. 9, Conduit St., London; adjourned to the 19th (*Lucifer*, III, Nov., 1888, p. 260).

October 9—Col. H. S. O. issues an "Order in Council" forming the Esoteric Section; attested by H. P. Blavatsky. A. P. Sinnett declines to participate in this work; relations between him and H. P. B. are rather strained (*ODL*, IV, 60; *Ransom*, 251-52).

October 19—Organization of the British Section of the T. S.; Constitution prepared by Col. Olcott is passed,

with only Sinnett voting against it. The Lodges forming the Section are: Blavatsky, Scottish T. S., Dublin, Cambridge, Glasgow. The London Lodge, headed by Sinnett, remains outside the organizational set up of the British Section. Dr. Archibald Keightley is President *pro tem.* of the Section (*Ransom*, 251; *Hist. Retr.*, 15; *Lucifer*, III, Nov., 1888, pp. 260-63) .

October 20—Date when the First Volume of *The Secret Doctrine* came off the Press. First printing of 500 copies exhausted before date of publication (*Ransom*, 254). Second Volume out towards the end of the year.

On the same day, Col. Olcott and Richard Harte leave for India. According to a pencil notation in R. Harte's own copy of Vol. I of the *S.D.*, "*This* is the first copy ever issued. I got it from Printer by special Messenger on the morning of the 20 Oct. '88 as I was leaving the house 17 Lansdowne Road, with Col. Olcott for India (Col. went personally via Naples). The Second Vol. followed me to India.-R.H."

Charles,Johnston and his wife Vera leave for India on same steamer (*Path*, III, *p.* 236).

H. S. O. goes by the Tidal Service Train en route for Paris (*Theos.*, X, Suppl. to Nov., 1888, p. xxi, and Dec., 1888, p. xxvii).

October 28—Col. Olcott sails from Naples on board the SS. Arcadia, where he lectures on board while on the journey. On his way down from Paris, he had stopped at Bologna to see Count Mattei at his castle "Rochetta," near Rioli; also in Rome where he visited St. Peter's (*ODL*, IV, 63-65; 66-68; *Ransom*, 252; *Theos.*, X, Suppl. to Dec., 1888, p. xxvii).

October—Prior to the Colonel's departure, H. P. B. and H. S. O. issue a Joint Notice to the effect that there is no rift between them; this is done to counter all sorts of current rumours about an impending split (*ODL*, IV, 62-63).

October—Approximate time when Papus (*pseud.* of Gerard A. V. Encausse) starts his journal *1'Initiation* in Paris (*Le Lotus*, III, Oct.-Nov., 1888, p. 509). It becomes the official organ of his new Branch *Hermes* formed with the dissident members of the Isis Branch.

November 10—H. S. O. lands in Bombay. The party includes Baroness Kroummess, Charles and Vera V. Johnston, and Richard Harte (*ODL*, IV, 68; *Theos*., X, Suppl. to Dec., 1888, p. xxvii; *Ransom*, 252).

November 13—H. S. O. and party leave for Madras; reach Adyar the 15th (*ODL*, IV, 70; *Theos.*, X, Suppl. to Dec., 1888, p. xxvii).

November 27—W. Q. Judge and Archibald Keightley visit Dublin Lodge, judge being in Europe on E. S. matters; great impetus given to Dublin Lodge (Irish *Theosophist*, III, Feb., 1895, pp. 79-81).

November 30—Bombay Branch sends H. S. O. a resolution. recommending that T. Subba Row be asked to come back. H. S. O. refuses (*ODL*, IV, 71; *Ransom*, 252-53).

December—Approx. time when Richard Harte becomes closely associated with the Editorial work on *The Theosophist* (H. S. O. in *Theos.*, X, Suppl. to Dec., 1888, pp. xxvii-xxviii).

December—Le *Lotus* states that Volume II of *The Secret Doctrine is* to be published in the first days of

December (Vol. III, Oct.-Nov., 1888, p. 512).

December—William Q,. Judge is in Dublin, while on his trip to England to confer with H. P. B. about the Esoteric Section; helps her to draft the Rules of that body. Dr. Archibald Keightley is in Dublin also (*Path*, III, March, 1889, p. 393).

December 3—Zensiro Noguchi, representative of the Committee of patriotic Japanese, arrives at Adyar, with invitation to H. S. O. to visit Japan in the service of Buddhism (*ODL*, IV, 71*).*

xxviii

December—Council meeting at Adyar at which a resolution is unanimously passed to convert itself into an Advisory body and to restore to H. S. O. the full executive powers which, in 1885, he had consented to have curtailed, to satisfy some critical minds (*ODL*, IV, 72).

December 27, 28, 29—Convention at Adyar Headquarters. The Political Congress held at Allâhâbâd, as well as "soreness" on the part of the Bombay Branch, affect the attendance (*ODL*, IV, 74; *Ransom*, 252). Convention abolishes entrance fee and annual dues; this is strongly objected to by both H. P. B. and W. Q,. Judge soon after. Convention adopts policy of reorganizing the T. S. work on the line of autonomous sections (*ODL*, IV, 74-83). William Quan Judge is elected Vice-President of the T. S. (*Path*, III, Feb., 1889, p. 362; *Ransom*, 253). Convention decides that the President of the T. S. shall be the custodian of all the Archives and Records of the T. S., and hold office for a period of seven years *(Ransom*, 254).

December—Col. H. S. O., before leaving for Japan, appoints the following persons to exercise all Executive functions on his behalf during his absence: Dewan Bahadur R. Raghunath Row, Dewan Bahadur P. Sreenavasa Row, Richard Harte (librarian). (*Ransom*, 254.)

1 8 8 9

January 6—Council at Adyar decides to make two Sections in India, in regard to the administration of the Society; Tookaram Tatya and Judge D. N. Gadgil are to be General Secretaries (*Ransom*, 258).

January 10—H. S. O. leaves for Japan, going first to Ceylon; he is accompanied by Zensiro Noguchi; Dharmapâla left on the 1st (*ODL*, IV, 89; *Ransom*, 258 *et seq.; Theos*., X, Feb., 1889, pp. 262-66, and Suppl. to Feb., 1889, p. xxxvii).

January 17—H. S. O. embarks on the, SS *Djimnah*, sailing for Japan; Mr. Noguchi and Dharmapâla go with him; the Captain dies before reaching Singapore; H. S. O. organizes a Branch at Singapore, Jan. 23rd; reaches Saigon, 27th; sails the 28th for Hong Kong (*ODL*, IV, 92-93; *Theos*., X, Suppl. to Feb., 1889, p. xxxvii, and Suppl. to March, 1889, p. 1).

January—The Aryan T. S. in New York, re-elects Wm. Q,. Judge as. President, during his absence in Europe (*Path*, III, Jan., 18$9, p. 331).

January—William Kingsland elected President of the Blavatsky Lodge in London (*Lucifer*, IV, April, 1889, p. 169).

KEY TO ABBREVIATIONS

Autobiography—Unpublished MS autobiographical sketch written by A. P. Sinnett, dated June 3rd, 1912, with some later additions; original in the Archives of the Mahatma Letters Trust in London, England.

Blech—Contribution à L'histoire de la Société Théosophique en France, Charles Blech. Paris: Éditions Adyar, 1933.

Hist. Retr. —*A Historical Retrospect-1875-1896-of The Theosophical Society.* Extract from the Twenty-first Anniversary Address of the President-Founder of the Society [H. S. Olcott]. Published by the Society, 1896.

Le Lotus—Revue de Hautes Études Théosophiques. F. Krishna Gaboriau, Editor. Paris, Vols. I-III, March, 1887-March, 1889.

LMW—*Letters from the Masters of the Wisdom.* Transcribed and Annotated by C. Jinarâjadâsa. With a Foreword by Annie Besant. 1st Series, Adyar, Madras: Theos. Publ. House, 1919. 124 pp.; 4th ed., with new and additional Letters (1870-1900), 1948. viii, 220 pp.-2nd Series, ibid., 1925; and Chicago: Theosophical Press, 1926.

Lucifer—Journal started by H. P. B. in London, 1887.

ODL—*Old Diary Leaves*, Henry Steel Olcott, Fourth Series, 1887-1892. London: Theos. Publ. Society; Adyar: Office of *The Theosophist*, 1910.

Path—*The Path.*. Published and Edited in New York by William Quan Judge. Vols I-X, April, 1886-March, 1896, incl. Superseded by *Theosophy.*

Ransom—*A Short History of The Th6osophical Society*. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Theos.—*The Theosophist*, published first at Bombay and later in Madras, India, beginning with October, 1879. In progress

Collected Writings **VOLUME X**

WILLIAM KINGSLAND
1855-1936
President, Blavatsky Lodge, London, England

Table of contents

Foreword

February, 1889

A Paradoxical World
Footnotes to “The Ancient Empire of China”
If you Shoot at a Crow, do not Kill a Cow
Qabbalah. The Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol (or Avicebron)
Marriage and Divorce—Religious, Practical and Political Aspects of the Question
The Mithra Worship

March, 1889

On Pseudo-Theosophy
The Roots of Ritualism in Church and Masonry (concluded in May, 1889)
“Thou Shalt not Bear False Witness . . .”
Theosophical Queries
[Japanese Buddhism and Christianity]
Le Cycle Nouveau
The New Cycle

April, 1889

Thoughts on Karma and Reincarnation
The Struggle for Existence
The Sacred Mission of the S. P. R.
Miscellaneous Notes
[Second Letter of H. P. Blavatsky to the American Convention]
Signal de Danger
A Danger Signal

May, 1889

Our Cycle and the Next
Our Society’s “Agapae”
Buddhism Through Christian Spectacles
Miscellaneous Notes

Professor Elliott Coues and Koot Hoomi
Le Phare de l'Inconnu (continued in June, July and August, 1889)
The Beacon of the Unknown

June, 1889

A Letter to the Editor of Light
"It's the Cat!"
"A Voice from over the Seas"
"Attention, Theosophists!"
A Few Queries
Miscellaneous Notes
To All Theosophists;"The Esoteric Section of The Theosophical Society" and its Enemies

July, 1889

Force of Prejudice
Miscellaneous Notes
The Work of the "Esoteric Section of The T. S."
World-Improvement or World-Deliverance
The Eighth Wonder (publ. posthumously in October, 1891)
Dates Again
The Key to Theosophy

August, 1889

The "Nine-Days' Wonder" Press
A Puzzle from Adyar
Miscellaneous Notes
The Light of Egypt
Letter to the Editor of Light
A Correction

September, 1889

Our Three Objects
Notice
"Going To and Fro in the Earth"
The Theosophist's Right to His God
Miscellaneous Notes
The Thersites of Freethought

October, 1889

Philosophers and Philosophicules
The Women of Ceylon
Memory in the Dying
An Open Letter
"Going To and Fro in the Earth"
What shall we do for our Fellow-Men?
Theosophical (?) Dogmatism and Intolerance
Notes on the Gospel according to John (published in February, 1893)
The Theosophists
L'Alchimie au Dix-Neuvième Siècle
Alchemy in the Nineteenth Century
An Open Letter to All the Fellows of the American Section of The Theosophical Society

CHRONOLOGICAL SURVEY

Illustrations

Helena Petrovna Blavatsky in 1889
Countess Constance Wachtmeister
Bertram Keightley
Dr. Archibald Keightley
Colonel Henry Steel Ollcott
Elias Ashmole
George William Russell (Æ)
William Quan Judge
Helena Petrovna Blavatsky in 1889
Dr. Herbert A. W. Coryn
Frederick J. Dick
Jean Baptiste Marie Ragon
Annie Besant
Claude Falls Wright
Dr. Jonas Gustaf Wilhelm Zander
Facsimile of a page of the Manuscipt of The Voice of Silence

< end

Collected Writings Volume XI

FOREWORD TO VOLUME ELEVEN

The material in the present Volume is in direct chronological sequence to the writings in Volume Ten, and includes some of the finest essays from H.P.B.'S pen.

The continued interest and helpful assistance of our collaborators and friends are gratefully acknowledged. Special mention should be made of Irene R. Ponsonby and Lina Psaltis who read the final proofs; of Dara Eklund who checked a large number of quotations and references; of Margaret Thew, of Worthing, England, who proofread the French texts; and of Dr. Herbert B. Hoffleit, who identified and checked passages from the Classics

BORIS DE ZIRKOFF,
Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.
March 8TH, 1973.

Collected Writings VOLUME XI

February, 1889

A PARADOXICAL WORLD

[*Lucifer*, Vol. III, No. 18, February, 1889, pp. 441-449]

"Open your ears; for which of you will stop
The vent of hearing when loud Rumour speaks?
I, from the Orient to the drooping west,
Making the wind my post-horse, still unfold
The acts commenced on this ball of earth:
Upon my tongues continual slanders ride,
The which in every language I pronounce,
Stuffing the ears of men with false reports.
I speak of peace, while covert enmity
Under the smile of safety wounds the world:
And who but Rumour, who but only I . . . ."

—SHAKESPEARE. *

"Why, I can smile, and murder while I smile,
And cry, 'Content,' to that which grieves my heart,
And wet my cheeks with artificial tears,
And frame my face to all occasions."

—SHAKESPEARE.†

We live in an age of prejudice, dissimulation and paradox, wherein, like dry leaves caught in a whirlpool some of us are tossed helpless, hither and thither, ever struggling between our honest convictions and fear of that cruelest of tyrants—PUBLIC OPINION. Yea, we move on in life as in a Maelström formed of two conflicting currents, one rushing onward, the other repelling us downward; one making us cling desperately to what we believe to be right and true,

* [*Henry IV*, 2nd Part, Induction, lines 1-11.]
† [*Henry VI*, 3rd Part, Act III, Sc. 2, lines 182-85.]

and that we would fain carry out on the surface; the other knocking us off our feet, overpowering, and finally drowning us under the fierce, despotic wave of social propriety and that idiotic, arbitrary and ever wool-gathering public opinion, based on slander and idle rumour. No person need in our modern day be honest, sincere, and righteous in order to curry favour or receive recognition as a man of worth. He need only be a successful hypocrite, or have become for no mortal reason he himself knows of—popular. In our age,

in the words of Mrs. Montague, “while every vice is hid by hypocrisy, every virtue is suspected to be hypocrisy . . . and the suspicion is looked upon as wisdom.” Thus, no one seeming to know what to believe, and what to reject, the best means of becoming a paragon of every virtue on blind faith, is—to acquire, *popularity*.

But how is popularity to be acquired? Very easily indeed. Howl with the wolves. Pay homage to the favourite vices of the day, and reverence to mediocrities in public favour. Shut your eyes tight before any truth, *if* unpalatable to the chief leaders of the social herd, and sit with them upon the dissenting minority. Bow low before vulgarity in power; and bray loud applause to the rising donkey who kicks a dying lion, now a fallen idol. Respect public prejudice and pander to its cant and hobbies, and soon you will yourself become popular. Behold, now is your time. No matter if you be a plunderer and murderer combined: you will be glorified all the same, furnished with an aureole of virtues, and allowed even broader margin for impunity than contained in the truism of that Turkish proverb, which states that “a thief not found out is more honest than a Bey.” But now let a Socrates and Epictetus rolled into one suddenly become *unpopular*. That which will alone remain of him in the hazy mind of Dame Rumour is a pug nose and the body of a slave lacerated by the plying whip of his Master. The twin sisters, Public Opinion and Mrs. Grundy, will soon forget their classics. Their female aspect, siding with Xantippe, will charitably endeavour to unearth various good reasons for her outbreaks of passion in the shape of slops poured over the poor bald head; and will search as diligently for some hitherto unknown secret vices in the Greek Sage.

Their male aspect will see but a lashed body before its mental eye, and will soon end by joining the harmonious concert of Society slander directed against the ghosts of the two philosophers. *Result*: Socrates-Epictetus will emerge out of the ordeal as black as pitch, a dangerous object for any finger to approach. Henceforth, and for aeons to come, the said object will have become *unpopular*.

The same, in art, in politics, and even literature. “A damned saint, an honourable villain,” are in the present social order of things. Truth and fact have become unpalatable, and are ostracised; he who ventures to defend an unpopular character or an unpopular subject, risks to become himself *anathema maranatha*. The ways of Society have contaminated all those who approach the threshold of civilized communities; and if we take the word and severe verdict of Lavater for it, there is no room in the world for one who is not prepared to become a full-blown hypocrite. For, “He who by kindness and smooth attention can insinuate a hearty welcome to an unwelcome guest, is a hypocrite superior to a thousand plain-dealers,” writes the eminent physiognomist. This would seem to settle the line of demarcation and to preclude Society, forever, from becoming a “Palace of Truth.”

Owing to this, the world is perishing from spiritual starvation. Thousands and millions have turned their faces away from anthropomorphic ritualism. They believe no longer in a

personal governor and Ruler; yet this prevents them in no wise from attending every Sunday "divine service," and professing during the week adherence to their respective Churches. Other millions have plunged headlong into Spiritualism, Christian and mental science or kindred mystic occupations; yet how few will confess their true opinions before a gathering of unbelievers! Most of the cultured men and women—save rabid materialists—are dying with the desire to fathom the mysteries of nature and even—whether they be true or imaginary—the mysteries of the magicians of old. Even our Weeklies and Dailies confess to the past existence of a knowledge which has now become a closed book save for the very few. Which of them, however, is brave enough to speak civilly of the unpopular phenomena

called "spiritualistic," or dispassionately about Theosophy, or even to abstain from mocking remarks and insulting epithets? They will talk with every outward reverence of Elijah's chariot of fire, of the board and bed found by Jonah within the whale; and open their columns for large subscriptions to fit out scientifico-religious expeditions, for the purpose of fishing out from the Red Sea the drowned Pharaoh's golden toothpick, or in the Desert, a fragment of the broken tables of stone. But they would not touch with a pair of tongs any fact—no matter how well proven—if vouchsafed to them by the most reliable man living who is connected with Theosophy or Spiritualism. Why? Because Elijah flying away to heaven in his chariot is a Biblical orthodox *miracle*, hence *popular* and a relevant subject; while a medium levitated to the ceiling is an unpopular *fact*; not even a miracle, but simply a phenomenon due to inter-magnetic and psycho-physiological and even physical causes. On one hand gigantic pretensions to civilization and science, professions of holding but to what is demonstrated on strictly inductive methods of observation and experiment; a blind trust in physical science—that science which pooh-poohs and throws a slur on metaphysics, and is yet honeycombed with "working hypotheses" all based upon speculations far beyond the region of sense, and often even of speculative thought itself: on the other hand, just as servile and apparently as blind an acceptation of that which orthodox science rejects with great scorn, namely, Pharoah's toothpick, Elijah's chariot and the ichthyographic explorations of Jonah. No thought of the unfitness of things, of the absurdity, ever strikes any editor of a daily paper. He will place unhesitatingly, and side by side, the newest ape-theory of a materialistic F.R.S., and the latest discourse upon the quality of the apple which caused the fall of Adam. And he will add flattering editorial comments upon both lectures, as having an equal right to his respectful attention. Because, both are popular in their respective spheres.

Yet, are all editors natural-born sceptics and do not many of them show a decided leaning towards the Mysteries of the archaic Past, that which is the chief study of the Theosophical Society? The "Secrets of the Pyramids," the "rites of Isis" and "the dread traditions of the temple of Vulcan with their theories for transcendental speculation" seem to have a decided attraction for the *Evening Standard*. Speaking some time since on the "Egyptian Mysteries" it said:*

> We know little even now of the beginnings of the ancient religions of Thebes and Memphis. . . . All these idolatrous mysteries it should also be remembered were always kept profoundly secret; for the hieroglyphic writings were understood only by the initiated through all these ages. Plato, it is true, came to study from the Egyptian priests; Herodotus visited the Pyramids; Pausanias and Strabo admired the characters which were sculptured so large upon their outer casing that he who ran could read them; but not one of these took the trouble to learn their meaning. They were one and all content to give currency, if no credence, to the marvellous tales which the Egyptian priests and people recounted and invented for the benefit of strangers.

Herodotus and Plato, who were both Initiates into the Egyptian mysteries, accused of believing in and giving currency to marvellous tales invented by the Egyptian priests, is a novel accusation. Herodotus and Plato refusing "to take the trouble" of learning the meaning of the hieroglyphs, is another. Of course if both "gave currency" to tales, which neither an orthodox Christian, nor an orthodox Materialist and Scientist will endorse, how can an editor of a Daily accept them as true? Nevertheless the information given and the remarks indulged in, are wonderfully broad and in the main free from the usual prejudice. We transcribe a few paragraphs, to let the reader judge.

> It is an immemorial tradition that the pyramid of Cheops communicated by subterranean passages with the great Temple of Isis. The hints of the ancient writers as to the subterranean world which was actually excavated for the mysteries of Egyptian superstition, curiously agree. . . . Like the source of the Nile itself, there is hardly any line of inquiry in Egyptian lore which does not end in mystery. The whole country seems to share with the Sphinx an air of inscrutable silence. Some of its secrets the researches of Wilkinson, Rawlinson, Brugsch,

---

* [The excerpts that follow are from the London *Evening Standard* of October 19, 1888.—*Compiler*.]

> and Petrie have more or less fully revealed to us; but we shall never know much which lies concealed behind the veil of time.* We can hardly hope even to realise the glories of Thebes in its prime, when it spread over a circuit of thirty miles, with the noble river flowing through it, and each quarter filled with palaces and temples. And the tyranny of the Ethiopian priests, at whose command kings laid down and died, will always remain one of the strangest enigmas in the whole problem of primitive priestcraft. . . . †
>
> It was a tradition of the ancient world that the secret of immortality was to be found in Egypt, and that there, amongst the dark secrets of the antediluvian world which remained undeciphered was the "Elixir of Life." Deep, it was said, under the Pyramids had for ages lain concealed the Table of Emerald, on which, as

the legend ran, Hermes had engraved, before the flood, the secret of alchemy; and their weird associations justified the belief that still mightier wonders here remained hid. In the City of the Dead to the north of Memphis, for in. stance, pyramid after pyramid rose for centuries towering above each other; and in the interior passages and chambers of the rock-cut tombs were pictured the mystic wisdom of the Egyptians in . . . quaint symbols. . . . A vast subterranean world, according to tradition, extended from the Catacombs of Alexandria to Thebes' Valley of Kings, and this is surrounded with a whole wealth of marvellous story. These, perhaps, culminate in the ceremony of initiation into the religious mysteries of the Pyramids. The identity of the legend has been curiously preserved through all ages, for it is only in minor details that the versions differ. The ceremonies were undoubtedly very terrible. The candidates were subjected to ordeals so frightful that many of them succumbed, and those who survived not only shared the honours of the priesthood, but were looked upon as having risen from the dead. It was commonly believed, we are told, that they had descended into hell itself . . . They were, moreover, given draughts of the cups of Isis and Osiris, the waters of life and death, and clothed in the sacred robes of pure white linen, and on their heads were placed the mystic symbol of initiation—the golden grasshopper. They . . . were instructed in the esoteric doctrines of the sacred college of Memphis. It was only the candidates and priests who knew those galleries and shrines that extended under the site upon which the city stood, and formed a subterranean counterpart to its mighty temples and those lower crypts in which were preserved the "seven tables of

---

* The more so since the literature of theosophy, which is alone able to throw light on those mysteries, is boycotted, and being "unpopular" can never hope to be appreciated. [H.P.B.]

† Because these priests were real Initiates having occult powers, while the "Kings" mentioned *died* but for the world. They were the "dead in life." The writer seems ignorant of the metaphysical ways of expression. [H.P.B.]

---

stone," *on which was written all the* "*knowledge of the antediluvian race*, *the decrees of the stars from the beginning of time*, *the annals of a still earlier world*, *and all the marvellous secrets both of heaven and earth*."* And here, too, according to mythological tradition . . . . were the Isiac serpents which possessed mystic meanings at which we can now only vainly guess. When the monuments are silent certainty is impossible in Egyptology; and in thirty centuries vestiges have been ruthlessly swept away which can never be replaced.

Does not this read like a page from *Isis Unveiled*, or one of our theosophical writings—minus their explanations? But why speak of thirty centuries, when the Egyptian Zodiac on the ceiling of the Dendera temple shows three tropical years, or 75,000 solar years? But listen further:—

We can, in a sense, understand the awful grandeur of the Theban necropolis, and of the sepulchral chambers of Beni Hassan. . . . The cost and toil devoted to the "everlasting palaces" of departed monarchs; the wonders of the Pyramids themselves, as of the other royal tombs; the decoration of their walls; the embalmed bodies, all point to the conclusion that this huge subterranean world was made a complete ante-type of the real world above. *But whether or not it was a verity in this primitive cult that there was an actual renovation of life at the end of some vast cycle is lost in learned conjecture.*

"Learned conjecture" does not go far nowadays, being of a pre-eminently materialistic

character, and limited somehow to the sun. But if the unpopularity of the Theosophical Society prevents the statements of its members from being heard; if we ignore *Isis Unveiled* and *The Secret Doctrine*, *The Theosophist*, etc., full of facts, most of which are as well authenticated by references to classical writers and the contemporaries of the MYSTERIES in Egypt and Greece, as any statement made by modern Egyptologists—why should not the writer of the "Egyptian Mysteries" turn to Origen and even to the *Aeneid* for a positive answer to this

* Much of which knowledge and the mysteries of the same "earlier races" have been explained in *The Secret Doctrine*, a work, however untouched by the English dailies as unorthodox and unscientific—a jumble, truly. [H.P.B.]

8

particular question? This dogma of the return of the Soul or the *Ego* after a period of 1,000 or 1,500 years into a new body (a theosophical teaching now) was professed as a religious truth from the highest antiquity. Voltaire wrote on the subject of these thousand years of *post-mortem* duration as follows:—

> This opinion about resurrection [*rather* "*reincarnation*"] after ten centuries, passed to the Greeks, the disciples of the Egyptians, and to the Romans [*their Initiates only*], disciples of the Greeks. One finds it in the VIth Book or the *Aeneid* [verses 748-50], which is but a description of the mysteries of Isis and of Ceres Eleusina;
>
> "*Has omnes, ubi mille rotam volvere per annos,*
> *Lethaeum ad fluvium Deus evocat agmine magno:*
> *Scilicet immemores supera ut convexa revisant.*"*

This "opinion" passed from the Pagan Greeks and Romans to Christians, even in our century, though disfigured by sectarianism; for it is the origin of the *millennium*. No pagan, even of the lower classes, believed that the Soul would return into its *old* body: cultured Christians *do*, since the day of the Resurrection of all flesh is a universal dogma, and since the Millenarians wait for the second advent of Christ on earth when he will reign for a *thousand* years.

All such articles as the above quoted are the paradoxes of the age, and show ingrained prejudices and preconceptions. Neither the very conservative and orthodox editor of the *Standard*, nor yet the very radical and infidel

* [This passage should be completed by the addition of verse 751 which runs thus: "*Rursus et incipiant in corpora velle reverti*." Rendered into English, this passage reads:

"All these who in this place have whirled away a thousand years,
Are summoned by the Divinity in a vast throng to the river Lethe.

> So that they, having lost their memory, may revisit again the heavenly vault,
> And begin to ponder the thought of returning once more to their bodies."

—*Compiler*.]

editors of many a London paper, will give fair or even dispassionate hearing to any Theosophical writer. "Can any good come out of Nazareth?" the Pharisees and Sadducees of old are credited with asking. "Can anything but *twaddle* come from Theosophical quarters?" repeat the modern followers of *cant* and materialism.

Of course not. We are so very *unpopular*! Besides which, theosophists who have written the most upon those subjects at which, in the words of the *Evening Standard*, "we can now only vainly guess" are regarded by Mrs. Grundy's herds as the black sheep of Christian cultured centres. Having had access to Eastern secret works, hitherto concealed from the world of the profane, the said theosophists had means of studying and of ascertaining the value and real meaning of the "marvellous secrets both of heaven and earth," and thus of disinterring many of the vestiges now seemingly lost to the world of students. But what matters that? How can one so little in odour of sanctity with the majorities, a living embodiment of every vice and sin, according to most charitable souls, be credited with knowing anything? Nor does the possibility of such charges being merely the fruit of malice and slander, and therefore entitled to lie *sub judice*, nor simple logic, ever trouble their dreams or have any voice in the question. Oh no! But has the idea ever crossed their minds that on that principle the works of him who was proclaimed:—

"The greatest, wisest, meanest of mankind"

ought also to become unpopular, and Baconian philosophy be at once shunned and boycotted? In our paradoxical age, as we now learn, the worth of a literary production has to be judged, not on its own intrinsic merits, but according to the private character, the shape of the nose, and the popularity or unpopularity of the writer thereof. Let us give an example, by quoting a favourite remark made by some bitter opponent of *The Secret Doctrine*. It is the reply given the other day to a theosophist who urged a would-be Scientist and supposed Assyriologist to read the said work. "Well," he said, "I grant you there may be in it a few facts valuable to students of antiquity and to scientific

speculation. But *who can have the patience to read 1,500 pages of dreary metaphysical twaddle* for the sake of discovering in it a few facts, however valuable?"

O imitatores! *servum pecus*. And yet how joyfully you would set to work, sparing neither time, labour nor money, to extract two or three ounces of gold from tons of quartz and useless alluvial soil. . . .

Thus, we find the civilized world and its humanities ever unfair, ever enforcing one law for the wealthy and the mighty, and another law for the poor and the uninfluential. Society, politics, commerce, literature, art and sciences, religion and ethics, all are full of paradoxes, contradictions, injustice, selfishness and unreliability. Might has become right, elsewhere than in colonies and for the detriment of "black men." Wealth leads to impunity, poverty to condemnation even by the law, for the impecunious having no means of paying lawyers are debarred from their natural right to appeal to the courts for redress. Hint, even privately, that a person, notorious for having acquired his wealth by plunder and oppression, or unfair play on the Stock Exchange, is a thief, and the law to which he will appeal will ruin you with damages and court expenses and imprison you into the bargain for libel, for "the greater the truth, the greater the libel." But let that wealthy thief slander your character publicly, accuse you falsely of breaking all the ten commandments, and if you are in the slightest degree unpopular, an infidel, or too radical in your views, no matter how honourable and honest you may be, yet you will have to swallow the defamation, and let it get root in the minds of people; or, go to law and risk many hundreds or even thousands out of your pocket and get—*one farthing damages*! What chance has an "infidel" in the sight of a bigoted, ignorant jury? Behold those rich speculators who arrange bogus quotations on the Stock Exchange for shares which they wish to foist upon an innocent public that makes for everything whose price is rising. And look at that poor clerk, whose passion for gambling—which the example of

those same wealthy capitalists has fired—if caught in some small embezzlement, the righteous indignation of the rich capitalists knows no bounds. They ostracise even one of their own *confrères* because he has been so indiscreet as to be found out in dealings with the unhappy wretch ! Again, what country boasts more of Christian charity, and its code of honour, than old England? Yes, you have soldiers and champions of freedom, and they take out the deadly machine-guns of your latest purveyor of death and blow to fragments a stockade in Solymah, with its defending mob of half-armed savages, of poor "niggers," because you *hear* that they *perchance* may molest your camps. Yet it is to that self-same continent you send your almighty fleets, into which you pour your soldiers, putting on the hypocritical mask of saving from slavery these very black men whom you have just blown into the air! What country, the world over, has so many philanthropic societies, charitable institutions, and generous donors as England has? And where, on the face of the earth, is the city which contains more misery, vice and starvation, than London—the queen of

wealthy metropolises. Hideous poverty, filth and rags glare from behind every corner, and Carlyle was right in saying that the Poor Law was an anodyne—not a remedy. "Blessed are the poor," said your Man-God. "Avaunt the ragged, starving beggar from our West End streets!" you shout, helped by your Police Force; and yet you call yourselves His "humble" followers. It is the indifference and contempt of the higher for the *lower* classes which has generated and bred in the latter that virus which has now grown in them into self-contempt, brutal indifference and cynicism, thus transforming a human species into the wild and soulless animals which fill the Whitechapel dens. Mighty are thy powers, most evidently, O, Christian civilization!

But has not our Theosophical "Fraternity" escaped the infection of this paradoxical age? Alas, no. How often the cry against the "entrance fee" was heard among the wealthiest Theosophists. Many of these were Freemasons, who

belonged to both institutions—their Lodges and Theosophy. They had paid fees upon entering the former, surpassing ten times the modest £1, paid for their diploma on becoming Theosophists. They had to pay as "Widow's Sons," a large price for every paltry jewel conferred upon them as a distinction, and had always to keep their hands in their pockets ready to spend large sums for paraphernalia, gorgeous banquets with rich viands and costly wines. This diminished in no way their reverence for Freemasonry. But that which is good for the masonic goose is not fit sauce for the theosopical gander. How often was the hapless President-Founder of our Society, Col. H. S. Olcott, taunted with *selling theosophy* for £1 per head! He, who worked and toiled from January 1st to December 31st for ten years under the broiling sun of India, and managed out of that wretched pound of the entrance fee and a few donations to keep up the Headquarters, to establish free schools and finally to build and open a library at Adyar of rare Sanskrit works—how often was he condemned, criticised, misjudged, and his best motives misinterpreted. Well, our critics must now be satisfied. Not only the payment of the entrance fee but even that of two shillings yearly, expected from our Fellows to help in paying the expenses of the anniversary meetings, at the Headquarters at Madras (this large sum of two shillings, by-the-by, having never been sent in but by a very limited number of theosophists), all this is now abolished. On December 27th last "the Rules were completely recast, the entrance fee and annual dues were abolished," writes a theosophist-stoic from Adyar. "We are on a purely voluntary contribution footing. Now if our members don't give, *we starve and shut up*—that's all."

A brave and praiseworthy reform but rather a dangerous experiment. The "B. Lodge of the T.S." in London never had an entrance fee from its beginning, eighteen months ago; and the results are that the whole burden of its expenses has fallen upon half a dozen of

devoted and determined Theosophists. This last Anniversary Financial Report, at Adyar, has moreover brought to light some curious facts and paradoxical incongruities in the bosom of the Theosophical Society at large. For years our Christian and

kind friends, the Anglo-Indian missionaries, had set on foot and kept rolling the fantastic legend about personal greediness and venality of the "Founders." The disproportionately large number of members, who, on account of their poverty had been exonerated from any entrance fees, was ignored, and never taken into account. Our devotion to the cause, it was urged, was a *sham*; we were wolves in sheep's clothing; bent on making money by psychologizing and deceiving those "poor benighted heathen" and the "*credulous* infidels" of Europe and America; figures are there, it was added; and the 100,000 theosophists (with which we are credited) represented £100,000, etc., etc.

Well, the day of reckoning has come, and as it is printed in the General Report of *The Theosophist* we may just mention it as a paradox in the region of theosophy. The Financial Report includes a summary of all our receipts *from donations and Initiation fees*, *since the beginning of our arrival in India*, *i.e.*, February 1879, or *just ten years*. The total is 89,140 rupees, or about £6,600. Of the Rs. 54,000 of donations, what are the large sums received by the Theosophical (Parent) Society in the respective countries? Here they are:—

IN INDIA	Rupees	40,000
IN EUROPE	Rupees	7,000
IN AMERICA	Rupees	700!!
	Total 47,700 rupees or	£3,600

Vide infra "Theosophical Activities:" "The President-Founder's Address."

The two "greedy Founders" having given out of their own pockets during these years almost as much, in the result there remain two impecunious beggars, practically two *pauper*-Theosophists. But we are all proud of our poverty and do not regret either our labour or any sacrifices made to further the noble cause we have pledged ourselves to serve. The figures are simply published as one more proof in our defence and a superb evidence of the PARADOXES to be entered to the credit of our traducers and slanderers.

Collected Writings VOLUME XI

February, 1889

FOOTNOTES TO "THE ANCIENT EMPIRE OF CHINA"

[*Lucifer*, Vol. III, No. 18, February, 1889, pp. 479-485, and Vol. IV, No 20, April, 1889, pp. 141-148]

[Andrew T. Sibbold contributes a long essay on the historical development of the Chinese Empire and the nature of its civilization, and beliefs. It is followed by some remarks from the pen of "Amaravella," taking exception to certain statements of Sibbold and giving a theosophical interpretation of various points. H.P.B. has appended a number of footnotes referring to specific passages and words throughout the essay.]

[Believing that we have in the 10th chapter of the Book of *Genesis* some hints, not to be called in question] Our contributors are entitled to their opinions and allowed a great latitude in the expression of their respective religions, or even sectarian views. Yet a line of demarcation must be drawn; and if we are told that the evolution of Races and their ethnological distribution as in the Bible are "not to be called in question," then, after Noah, we may be next asked to accept Bible chronology, and the rib, and the apple *verbally*, to boot? This—we must decline. It is really a pity to spoil able articles by appealing to Biblical allegory for corroboration.

[The arrival of the Chinese tribe had been anticipated by others] And all this in less than 2,000 years B.C. (1998) if we accept Bible chronology? The Chinese race has been ethnologically and historically known to exhibit the same type as it does now, several thousand years B.C. A Chinese

emperor put to death two astronomers for failing to predict an eclipse, over 2,000 years B.C. What kind of an antediluvian animal was Noah, for that "Adamite" to beget all by himself three sons of the most widely separated types—namely an Aryan or Caucasian, a Mongolian, and an African Negro?

[The accession of Yu, the first *sovereign* of the nation, was probably at some time in the nineteenth century before Christ] The first *Emperor*, the grandson of Chow Siang, the

founder of the Tsin dynasty, which gave its name to China, flourished in the VIth cent. B.C. but the series of Sovereigns in China is lost in the night of time. But even nineteen centuries carry the Chinese race beyond the Flood, and leave that race still historical.

[To attempt to carry the early Chinese history to a higher antiquity than twenty centuries before Christ is without any historical justification] The Chinese chronological annals have preserved to this day the names of numerous dynasties running back to a period 3,000 and 4,000 years B.C. Why should we, whose history beyond the year 1 of our era (even that year is now found untrustworthy!) is all guesswork, presume to correct the chronology of other nations far older than our own? With doubts thrown even upon Wilhelm Tell, as an historical personage, and King Arthur in an historical London fog, what right — except egregious conceit — have we, Europeans, to say we know Chinese or any pre-Christian chronology better than the nations who have kept and preserved their own records?

[There may have been such men as . . . . Chuen-heuh Hwang-te . . . if we should not rather place them in the land of phantasy] Surely not any more so than the Patriarchs and *their* periods?

16

[to distinguish them from other descendants of Noah] We believe there could not be found now one single anthropologist or ethnologist of any note (not even among those clergymen who care for their scientific reputation) who would take any concern in, or consider for one moment Noah as the root-stock of mankind. To use this personage as a buffer against the views of any man of science is, to say the least out of date. Mr. Gladstone alone could afford it.

[the art of ideographic writing or engraving] Bunsen calculates that 20,000 years, at least, were necessary for the development and formation of the Chinese language. Other philologists may disagree, but which of them traces the "celestials" from Noah?

[As early as the beginning of the Shang dynasty, we find E Yin presenting a written memorial to his sovereign] How can this be, when we find in Knight's *Cyclopaedia of Biography* that the work *Shan Hai Ching* is spoken of by the commentator Kwoh P'ch (A.D. 276-324) as having been compiled 3,000 years before his time, "seven dynasties back"? It was arranged by Kung Chai or Chung-Ku "from engravings on nine urns made by the Emperor Yu B.C. 2255.*

[regarding the idea of personality in connection with the concept of God] No Chinaman has ever believed in one *personal* God, but in Heaven in an abstract sense, whose

* [These data may be found in the Fourth Division of Charles Knight's *The English Cyclopaedia*, Supplement on the Arts and Sciences, London, 1873, columns 524-534, and in the *Chan-Hai-King*. *Antique Géographie Chinoise*. Translated from the Chinese by Léon de Rosny, Paris, 1891.

The same information occurs in *The Secret Doctrine*, Vol. II, p. 54, footnote.—*Compiler*.]

many "Rulers" were synthesized by that "Heaven." Every philosophy and sect proves it; from Laotze and Confucius down to the latest sects and Buddhism. A "He" God is unknown in China.

[the Chinese have never thought of fashioning a likeness of the Supreme] Just so; because the mind of the Chinaman is too philosophical to create for itself an ABSOLUTE Supreme as a personality in his (the Chinaman's) likeness.

[Who the "six-Honoured ones" . . . were, is not known] "The six honoured ones" are those of every nation which had a cult based on astronomy. The "God" was the Sun. Ahura Mazda and his six Amshaspends of the Mazdeans are the later development of the 12 Zodiacal signs divided into six double houses, the Sun being the seventh and always made the representative (or synthesis) of the six. As Proclus has it: "The Framer made the heavens six in number, and for the seventh he cast into the midst the fire of the Sun" (*Timaeus*),* and this idea is pre-eminent in the Christian (especially the Roman Catholic) idea, *i.e.*, the Sun-Christ, who is also Michael, and his six and *seven* Eyes, or Spirit of the Planets. The "six—seven" are a movable and interchangeable number and are ever made to correlate in religious symbolism. As correctly shown by Mr. G. Massey there are seven

circles to Meru and six parallel ridges across it, there are seven manifestations of light and only six days of creation, etc. The mystery of the "double heaven" is one of the oldest and most Kabalistic and the six chambers, divisions, etc., in most of the temples of antiquity with the officiating priest, representing the Sun, the seventh, left abundant witnesses behind them.

---

* [This passage is from Proclus' *Commentary on the Timaeus of Plato* (transl. by Thos. Taylor); it is quoted here, however, from I. P. Cory, *Ancient Fragments*, p. 265, 2nd. ed., London, Wm. Pickering, 1832.—*Compiler*.]

18

[The spirits of the departed were supposed to have a knowledge of the circumstances of their descendants, and to be able to affect them] Christian countries are zealously imitating the Chinamen, in that more than one hundred millions, perhaps, are now Spiritualists, whether openly or otherwise.

[the people of the Shang dynasty were very superstitious] But why not take advantage of this opportunity to also bring out that other *worse* "superstition"—about Noah and the rest? Shall our "doxies" remain forever the only orthodox, and those of all other people heterodoxies and "superstition"?

[There is a heaven in the classical books of the Chinese; but there is no hell and no purgatory] This is an excellent proof of the philosophical mind of the Chinaman. They ought to send a few missionaries to Lambeth Palace.

[King Woo . . . . arranged the orders of nobility into five, from duke downwards] According to the five root-races which have so far appeared on earth.

Collected Writings VOLUME XI

February, 1889

IF YOU SHOOT AT A CROW, DO NOT KILL A COW

[*Lucifer*, Vol. III, No. 18, February, 1889, p. 494]

Mighty is the voice of Journalism in London, but heavy the artillery of its *sal Atticum*, at times. Who is like thee, O, *Echo*, among the newspapers in that direction? Who, we ask, can surpass thee in the freshness of thy grin, and the variety of thy information? "None," the *Echo* thinks, but we do otherwise. *Vade retro*! . . . you are not even a *voice*, but merely the distorted reverberation of many confused voices — *vox et praeterea nihil*. The fair Grecian nymph, whose name the *Echo* assumed, pined away, until there remained nothing of her but the echo of her complaining voice. The Cheshire cat vanished gradually before her audience, until all disappeared *but her grin*. The London *Echo* has not even that to leave to its readers. It *grins* on its own account and finds no response, as no true *Echo* should. Of course, no sensible person can seriously contemplate an answer, or enter into polemics with a poor, irresponsible poll-parrot. But its fatuous ignorance is so delightful and its pretensions to wit so grotesque, that a recent and triple blunder in the said paper may be noticed for once.

"*The* Madame Blavatsky . . . . *supposed* to be a Russian" you see, has written something very "incoherent and laughable," on the authority of a *monk* in the Himalayas. . . whose name is spelled Koot-humi." That "something," shooting far above the heads of the wits on the *Echo*'*s* staff, needs no comment. But then a third party is slandered along with the "monk," and "*The* Mme. B.," and this party is no less a personage than the great Oxford Sanskritist.

For, the reader is notified by the *Echo*'*s Thought-readers* that:—

> "Poor Professor Max Muller (who ought to know) can make nothing of this singular name (*Koot-humi*). It is not Sanskrit; it does not belong to any known language."

As the "poor" *Echo* can but repeat magpie-like what it *hears*, and can hardly be expected to *read*, of course no one should take it to task for either the bad spelling of the name (Mr. A. P. Sinnett's works are not read in *such* quarters) nor its pompous assertion that the name "Koot-hoomi" is not Sanskrit. But this is no reason why a great Sanskrit scholar should be rashly insulted and supposed to share the ignorance of the reporters of

the *Echo*. Even an ignorant and innocent penny-a-liner ought not to be allowed to speak of what he knows nothing at all. His editor, if not himself, is invited to open Book IV, cap. iii, of the *Vishnu-Purâna* before he allows his news-mongers to assert that the said name "is not Sanskrit." Let him learn the existence of the descendants of the *Koot-hoomis*, in Bengal, and ascertain from the Library of the *Asiatic Society* that a code of *Koot-hoomi* (or Kut'humi) is among the eighteen codes left to us by the Rishis. Verily, here's a newspaper man more worthy of "Barnum's" attention than any society. "Poor Professor Max Muller," would have a right to full damages in a libel-case for such a malicious accusation as the above, a charge of crass ignorance. Only . . . . how can such a weak *Echo* ever penetrate into the study, the *sanctum sanctorum* of the eminent European philologist.—[Ed.]

Collected Writings VOLUME XI

February, 1889

*QABBALAH. THE PIIILOSOPHICAL WRITINGS OF SOLOMON BEN YEHUDAH IBN GEBIROL (OR AVICEBRON)**

REVIEW

[*Lucifer*, Vol. III, No. 18, February, 1889, pp. 505-512]

Such is the title of an admirably thoughtful, learned, and very conscientious volume (for full title *vide infra* note), by Mr. Isaac Myer, LL.B., of Philadelphia, U.S.A.

As this new work is of an extreme importance to all students of the Kabala and the Hermetic Sciences in general, it is proposed to devote to it rather a lengthy review. In the present case "the labourer is (fully) worthy of his hire," and no passing notice could answer either the author's or our own object. Therefore, his *Qabbalah* has to be examined both from the standpoint of its own intrinsic value— which is very great and from that of the aim with which it was written. We will begin by the latter, basing our remarks on the declarations of the author himself. Says Mr. I. Myer in his "Introduction:"—

---

* . . . And their connection with the Hebrew Qabbalah and *Sepher ha-Zohar*, with remarks upon the antiquity and content of the latter, and translations of selected passages from the same. Also an Ancient Lodge of Initiates, translated from the *Zohar*, and an abstract of an Essay upon the Chinese Qabbalah, contained in the book called the *I-Ching*, etc. By Isaac Myer, LL.B., Member of the Numismatic and Antiquarian Society of Philadelphia; La Société Royale de Numismatique de Belgique, etc. 350 copies. Published by the Author. Philadelphia, 1888. Printed for the Author by MacCalla & Company, 237 and 239 Dock Street, Philadelphia.

It is my desire to awaken a higher spiritual feeling towards the investigation of the Mysteries of Ancient Israël, in which, the Mysteries of the New Covenant lie hidden; which shall help to awaken in Christian Mysticism its fundamental elements . . . and establish the vast edifice of theology on deep philosophical principles and belief in the True, and not on man's alterable creeds and formulations: and by so doing; prepare a common centre for the reunion of all the, at present divided, religious sects. [pp. ix-x.]

Such an investigation of the mysteries would be more than beneficent to the world in general and to the rectification and purification of the conflicting creeds of Christendom

especially. But, as it would lead to a dead certainty to the final unveiling of the heathen origins of Christianity and to the restitution of pagan Caesar's goods and chattels to Caesar, the readiness of the Christian Levite to avail himself of the opportunity is rather doubtful. But the Author was evidently of another opinion upon this subject, as his Dedication would prove; for he inscribes his valuable work to those who are the least calculated to appreciate its contents. How remarkable his honest optimism must be, may be inferred from these few lines which show that:—

The work is "respectfully dedicated by the author . . . . TO ALL EARNEST, UNPREJUDICED AND INDEPENDENT SEARCHERS FOR THE TRUTH, THEOLOGIANS, PRIESTS, etc."

The adjectives in the first portion of the dedicatory sentence tally rather too paradoxically with the second portion. The "Searchers for the Truth," to whose favour the book is recommended, can hardly be "priests or theologians," whose orthodoxy and advancement in the hierarchy of the Church depend generally on the degree of their crystallization in the dead-letter dogma and unswerving loyalty to the same. Truth can never be the aim of those whose predecessors gloried in the boast of *credo quia impossibile*, and who themselves follow religiously the injunction.

Now, as no Christian theologian or priest has ever supported (not openly at any rate) either the Vedantic Parabrahm or the Kabalistic Ain-Soph, who are equivalent to each other in Occultism, and both an "absolute negation," this "Epistle Dedicatory" becomes quite misleading.

Forthwith the vision of a "*personal* Absolute," such as the mediaeval YHVH has now become in the hands of some Christian Kabalists, floats before the mind's eye of the Theosophist and Occultist, who are almost tempted to leave the work uncut. For this the "Dedication" alone is responsible. For what is it but an acknowledgment, a tacit assurance that the work is written *in a way to meet with clerical approbation*? And, as all know that now-a-days there are few priests or preachers, who, unless of the Elsmere type, would ever accept Ain-Soph or Parabrahm as a substitute for Jehovah, the dismay of the student is but very natural. In our century the Kabala—or "Qabbalah" as the author spells it—has no worse opponent than the Rabbis themselves, they whose forefathers were the compilers and recorders of that glorious light shining in darkness called the *Zohar* of Shimon Ben Yochai, and other kindred works. Moreover, with a few exceptions of clergymen who are Freemasons, no Christian priest or theologian will ever allow that any good can come from that Kabalistic Nazareth—the *Book of Splendour*, or *Zohar*. The student knows all this. And knowing it, as also that only a handful of priests and theologians (if any) would appreciate Mr. Myer's great work for the above given reasons, he can hardly repress an involuntary feeling of distrust after learning who are the patrons to whom the work is inscribed. He suspects Mr. Myer's *Qabbalah* of being a wholesale slaughter of the "Innocents" like those of certain German and English wiseacres, who knowing of the

Zohar but the little they found in Rosenroth, have tried their best to misunderstand even that little.

But if, conquering this first impression, the student goes even superficially over the fine octavo volume, his fears will vanish like the grey mist before the rising sun. Out of the 500 pages of matter, there is scarcely one that does not bring us some new fact, or throw an additional light on the old teaching, offering here, a fresh standpoint for examination, there, an unexpected corroboration of some Eastern tenet. Read, on page xiii, *et seq*., of the "Introduction," the definition of the Qabbalistic Deity by the Author. As he tells us "from a want of knowledge of the Qabbalistic philosophy, the translations of many statements in both the

24

Old and New Testaments are frequently erroneous"; and this is even more evident in the loose translation of Elohim (plural) by "God" in the singular, the "Lord God" or "Lord" simply for other and more significant Hebrew terms, than in what he calls "the asserted improvements in the revised versions." Thus the author tells us:—

> The nearest approach that man can make to the unseen, is that inner communion which works silently in his soul but which cannot be expressed in absolute language nor by any words, which is beyond all formulations into word symbolism yet is on the confines of it and the unknown spiritual world. This is conceptualism. We experience these feelings only in our hearts and inner thoughts . . . . . . Silence, meditation, intercommunion with self, this is the nearest approach to the invisible. They are sublimations. Many of our ideas are only negations, the Highest Deity is clothed, as to Its essence and appearance, in darkness to the finite thought. Yet even these negations are affirmations. . . . "There is a spiritual body and there is a natural body," but this does not take us out of the material world, a spirit can only be conceived of as something vague, dim, in opposition to matter, yet the inner motor of us, is spirit. The Deity and Its attributes cannot be defined, they are to us an absolute negation of all our so-called absolute knowledge for all our absolute knowledge is based, raised upon, centered and carried on, through our matter-world knowledge and symbolism, *e.g*., Eternity is not the past, present, future, these are in Time, Eternity can be conceived of, only as an absolute negation of all thought of Time, so only can spirituality by the absolute negation of all matter-world thought and matter-world existence. The Non Ego is the nearest approach to the invisible, the Ego is a manifestation. (Introduction, pp. xii and xiii.)

This is an excellent description of the "Unknowable." But, talk of such a deity—a "NON-EGO"—to the modern priest and theologian or even to the average Mason of General Pike's school of masonic thought, and see whether the former does not forthwith proclaim you an infidel, and the latter a heretic from "the Grand Orient" of France. It is the "*Principe Créateur*" of the French Masons, and the same that led, some ten or twelve years ago, to a final split and feud between the only decent approximation on this globe to a "Universal Brotherhood" of Man—to wit, Masonry. The war whoop raised over and against this impersonal *Principe Créateur*—a far loftier position by-the-by than the personal "Father who art in Heaven" of the Scotch

Masons—in the U.S. of America alone, must have awakened and filled with terror all the "skeletons" who slumber and crumble to dust in the cupboards of the Banquet Halls of the "Widow's Sons." Those most bitter and virulent in their denunciations were precisely the "priests and theologians"—to whom the excellent work under review is dedicated—and *most of whom were Masons*. Have the latter reformed during the last ten years?

The learned author of *Qabbalah*, himself a Mason, having observed that it is apparent that both the N. Testament and early Patristic literature "have had a common germ and origin in the esoteric teachings of the Israëlites shows moreover a common origin in all religions. That is precisely what Theosophy does. From the start Mr. I. Myer bravely enters the arena of universal truths, and confesses that "the reader may be sometimes startled by my [his] statements, which may be at times contrary to his conventional religious ideas, as to this," he adds, "I can only say, that I have stated the subject as I have found it, and, as this is not a polemical work, do not criticize it." (Introd., p. xiii.) Since the day of the learned and sincere Ragon, no Mason, with one exception, however, has dared to tackle so openly the modern Levites and Levitism. Yet there is a notable difference between the rendering of the eminent Belgian Mason and our no less eminent American Mason and author. The former asks fearlessly:

> My learned Brethren, how comes it that the one and *only* Deity declared in the ancient mysteries, in the scholastic cathedrals of the new (to wit, Christian) faith and in the assemblies of "the Holy *Logos*," as the source of peace, is proclaimed even by the "Elect" in heaven, as the terrible God of war, *Sabbaoth*, the Lord of Hosts?

But in Mr. Myer's *Qabbalah*, Jehovah is not even mentioned by name. Nevertheless, thanks are due to the author for the courage he has displayed in writing his work. For things have strangely changed on our earth since the day when the ancient Masonic verse "the world was vaulted by a Mason"—was chanted, and the Masonic Fraternity has changed with the rest. Nowadays the "Widow's Son" fears to remove the smallest stone from the original vault

his craft has helped the theologian to conceal, as much as the latter does. The Mason of 1889 is wiser in his generation than the Trinosoph of 1818; for the average Mason fears with good cause, that by brushing away the cobwebs of the ages from the "Holy Arch," the keystone will give way and the whole building, tumbling to the ground, will bury themselves and the Churches under its ruins.

Very luckily the author of *Qabbalah* is not an "average" Mason. He is one of the few—very few indeed—who has the courage to trace back the hitherto impenetrable

mysteries of both religion and masonry, whose origin, as averred, was lost in the night of the ages: "its temple having time for duration, the Universe for space." It is thus to be doubly regretted that he should publish his work almost without any commentaries, for it could only gain from them. However, merely the new facts given out are of immense value to those Kabalists and Theosophists who may be ignorant of both the Eastern Aryan and the Semitic—Arabic and Hebrew—languages. To such Mr. Myer's *Qabbalah* will be like a voice speaking to them from the depths of a remote antiquity and corroborating that which he is taught to believe in. For the author besides being a Mason is a well-known lawyer, a still more eminent antiquarian and a man of wide and varied learning, whose statements must be regarded as reliable.

The speculations of almost every known philosopher and metaphysician, embracing a long series of centuries during the Christian period, are found in the volume. Cosmogony and Anthropogenesis, Theogony and the Mysteries of the afterlife, are noticed in turn and presented in their chronological order. As in the Secret Doctrine of the East, both the material and the spiritual worlds are shown emanating from the ever-unknowable and (from us) concealed ABSOLUTE. Curiously enough, in view of the above-quoted passage with regard to the Deity, some reviewers in America have still misunderstood the point. They persist in making of that "Unknowable" or Ain-Soph a *male* deity! It is referred to, by the mere force of habit, or the metaphysical inaptness of the writers, as a "He," *i.e.*, the *Absolute* and the *Limitless* is shown limited and conditioned! A first-

class paper in Philadelphia (Penn.) while reviewing the work of Mr. Myer, carries the paradox so far as to utter in the same breath the following remarks:

"The doctrine (the Kabala) in many respects is clearly akin to that of the Buddhists—in fact to those of all the Eastern religions," and yet it adds in the same paragraph that it (the doctrine) "is distinguished from most of the pantheistic systems in that it is an attempt to represent the spirit as above matter, and to reveal the Creator as greater than the created." To speak of the similarity of the Kabalistic system with Buddhism and the Pantheistic religions, and then to find in the former a personal Creator, or Spirit distinct from matter, is to credit both the *Zohar* and the author of the volume (even if the latter be "a compilation") with an illogical fallacy. Ain-Soph is *not* the Creator in the *Zohar*. Ain-Soph, as the Absolute, can have neither the desire nor the will to create since no attributes can be postulated in the *Absolute*. Hence the system of periodical and unconscious *emanation* from Ain-Soph of Sephira-Adam-Kadmon and the rest. As the ancient Pagan philosophers said "there are many gods but one deity," so the Kabalists show *ten* Sephiroth but one Ain-Soph. To give up the creative gods for *one* "Creator," is to limit and condition the latter into—at best—a gigantic similitude of man; it is to dwarf and dishonour the deity; to try an absurdity; to cut out, to mutilate, so to say, the Absolute, and cause it to appear in a limitation. A "creator" cannot be infinite. Therefore, a "creator," one of the *Kosmocratores* or "Fashioners" of the Universe, may be, with a stretch of imagination, viewed as greater

than the world of forms, or the matter he shapes into a form or forms; but if we make him entirely distinct from the differentiated matter the Cosmic deity is to *fashion* and *build*, then he forthwith becomes an *extra*-Cosmic god, which is an absurdity. *Ain-Soph* is the omnipresent *infinitude*, the soul and spirit and the essence of the Universe. Such is precisely the idea we find expressed on page 175 of *Qabbalah* where the term "Elohim," translated "God" in the English versions of the Bible, is referred to as "the lowest designation, or the Deity in Nature." Thus the distinction between Ain-Soph, the sexless Principle, IT,

and the Host of Creators or the Sephiroth, is strongly preserved throughout the volume.

Especially valuable are the passages given from the philosophy of R. S. Ben Yehudah Ibn Gebirol, or as he was generally referred to, Avicebron — which echo unmistakably not only the Zoharic but likewise the Eastern esoteric teachings.* Ibn Gebirol, of Cordova, the first so-called Arabian philosopher in Europe who flourished in the XIth century, was also one of the most eminent among the Jewish poets of the Middle Ages. His philosophical works written in Arabic are plainly shown exonerating Moses de Leon (XIIIth century), accused of having forged the *Zohar* attributed to R. Shimon ben-Yochai.

As all scholars know, Ibn Gebirol was a Spanish Jew, mistaken by most writers in the subsequent centuries for an Arabian philosopher. Regarded as an Aristotelian, many of his works were condemned by the University of Paris, and his name remains to this day but very little known outside the circle of learned Kabalists. Mr. Myer has undertaken to vindicate this mediaeval scholar, poet, and mystic, and has fully succeeded in doing so. Identifying the lore given out by this forgotten sage with the universal "Wisdom Religion," our author thus points out that the mystical theosophy and the *disciplina arcana* of the Hebrew Tannaïm has been found by the latter in the schools of Babylon. Later this Wisdom was embodied by Shimon ben-Yohaï, the chief of the Tannaïm (the initiated), in the *Zohar* and other works, now lost. That which is the most important to Theosophists, however, is the fact that the author vindicates in his learned work the assertions made so long as twelve years ago in *Isis Unveiled* and now elaborated in *The Secret Doctrine*: namely that the source of all Kabalistic ideas and doctrines, as embodied in the *Zohar*, are to be traced to Aryan rather than Semitic thought. In truth these ideas are neither Akkadian, Chaldean, nor yet Egyptian originals. They are universal property, common to all nations. The late author of *The Gnostics and their Remains*

---

* *E.g*. Chapter XX, p. 415. "Structure of the Universe. Stability of the oppositions," etc., etc.

(King) defended the same idea, only more forcibly, inasmuch as he traced every Gnostic speculation — whether Semitic, Turanian or Western Aryan — to India. But Mr. Myer is more prudent; without allowing priority to any nation, he shows identical ideas in the universal symbols. Without denying their great antiquity among the *Jews* we are yet forced to say that as now embodied in the *Zohar* these doctrines are the latest of all. They can hardly antedate 400 or 500 years B.C. since the Israelites got them from Babylon. The Chinese *I Ching* and the Taoist books contain them all and are far older. They may be also found in the cuneiform inscriptions of Mesopotamia and Persia, in the *Upanishads* of the *Vedas*, in the Zend works of the Zoroastrians and in the Buddhist lore of Siam, Tibet, Japan, as also in the hieratic papyri of the Egyptians. They are the common property and the outcome, in short, of the most archaic thought that has reached us.

The author does not compliment the *Zohar*, however, when saying that "much of the mystery of the Practical Qabbalah will be undoubtedly discovered in the [Hindu] Tantras" (p. xiii, Introd.). It is evident that he has "not as yet had an opportunity of seeing any of the latter." For, had he examined them he would have soon found out that the *Tantras*, as they now stand, are the embodiment of ceremonial *black magic* of the darkest dye. A "Tantrika," he who practices the *Tantras*, in their *dead letter*, is synonymous with "Sorcerer" in the phraseology of the Hindus. Blood—human and animal—corpses and ghosts have the most prominent place in the paraphernalia used for the practical necromancy and rites of Tantrika worship. But it is quite true, that those Kabalists who dabble in the ceremonial magic as described and taught by Éliphas Lévi, are as full blown *Tantrikas* as those of Bengal.

Chapter III, wherein the author describes minutely the history of the rewriting of this valuable work by Moses de Leon, the intrigues of his enemies contemporary with him, and of his critics of more modern times, is alone worth the purchase of Mr. Myer's *Qabbalah*. It is a hitherto unwritten page of the history of Kabalistic literature, going far to show, at the same time, that verily "nothing is new

under the sun"; not even the malicious policy of persecution, as it is the same today as it was then. Thus, as an enemy will call a Theosophist or an Occultist a forger and a plagiarist, in the XIXth century, because the enemy had gathered that the man had a quarrel half a century back with his mother-in-law, or that he smoked, or was alleged to use *profane* (read "Biblical") language; so an enemy of Moses de Leon, Rabbi David Rafon of Corfu, in order to show the small value of his *Zohar*, says: "R. M. de Leon is a spendthrift, who earns a great deal of money from his writings, but makes up the *Zohar* out of his head, and he treats his wife and daughter badly" (pp. 56-57). Others called Moses de Leon a profligate, a liar, a man of no learning, and what not, during the Middle Ages, as also in our modern day. Yet he is the reputed author of a dozen or so of scholarly works, among which the most prominent are *Ha-Nephesh hah-'hokhmah*, *i.e.*, "The Soul of Wisdom,"

and *Sepher has-sodoth*, *i.e*., "Book of Secrets," besides being the reputed author and *forger* of the *Zohar*, a fathomless well of philosophy. As Mr. I. Myer remarks:

> These were written in Hebrew, but the *Zohar* and Zoharic books are mostly in the Aramaic. Here we have numerous books written by this alleged superficially learned man, and this ignoramus has also, it is said, the ability to write the immense and very learned book on the Secret Learning, the *Zohar*, and the other books bound up with it . . . . the opponents of the antiquity of the *Zohar* say, the author was living a reckless life, traveling from place to place. . . . They never wrote books at this time in Aramaic, but understood it as the language of the Talmudim. The *Zohar* is a voluminous work, larger than all the books admitted to be by M. de Leon put together, and they took nine years for their composition. . . . (p. 60). The *Zohar* and the books bound up with it, were accepted by the Jewish learned men, almost immediately upon their publication in MSS., as a verity, if not by the Qabbalist, R. Shim-on ben Yo'haï, at least, as containing an accepted ancient secret tradition, part likely coming through him. Everything points to this, and denies the authorship and forgery imputed by many critics, to R. Moses ben Shem-Tob de Leon of Spain, who only claimed in his writings, to be a copyist and redactor of older Qabbalistic works, and not their author. These strange, wonderful, weird writings, required more than one intellect to produce them, and contain a mine of ancient Oriental philosophical thought. . . . The *Zohar* proper, is a running commentary on the Five Books or *Pentateuch*, touching at the same time, upon numerous problems of philosophical speculation

> of the deepest and most sacred import, and propounding many ideas and doctrines, with an acumen, worthy to proceed from the greatest intellects. . . . The *Zohar*, and the fragments contained in it, were not made public in MSS., for over 225 years after Gebirol's death. . . . Ibn Gebirol's writings are of great importance to Oriental scholars, from the assistance they render to the settlement of questions as to the authenticity, authorship, and authority of the Zoharic writings, the antiquity of the Qabbalistic philosophy, its earliest formulated ideas, and its origin. (pp. 7-9).

As an experienced lawyer, the author has made out a complete case for the Kabalists. No one who reads carefully his plea can fail to see that he has settled the point and shown the account in *Yuhasin* and other works inimical both to the *Zohar* and Moses de Leon—untrustworthy. Nor has he left the exoteric New Testament, without breathing one word against it, a leg to stand on; for, he shows it, in company with other works mostly enumerated, such as the *Septuagint*, the *Targums*, the oldest of the *Sybilline Oracles*, etc., etc., to be all derived from the Qabbalah; and he proves the principal teachings of the latter, its symbols and ideas proceeding from and identical with those in the *Vedas*, the oldest Brahmanical philosophies, the Egyptian, Greek, and Chaldean pagan systems (p. 324 *et seq*.).

Every word and fact given therein, however, is no more than the truth, which anyone may ascertain by reading Mr. Myer's interesting volume. When we learn, therefore, from the author's "Introduction," of the difficulties experienced by him in having his work published, we are not in the least surprised. The first edition of only 350 copies (at six dollars) and another, still smaller, but a finer one (at ten dollars) were published by the author himself. We gather that he was unable to find a publisher on account, as he himself states, "of the timidity of those engaged in the business of publishing resulting from their unfamiliarity with the subject, and fears for its financial success." [p. xiv.] Even one of these two reasons when coming from an average small publisher with an eye only to business, would be amply sufficient. When given by great American publishers, however, the heads of whose firms, no less than those of the large Continental publishing houses, are generally well-read and enlightened men, the pretext is as transparent as it is

Collected Writings VOLUME XI
February, 1889

absurd. It is simply once more the assertion of the prevailing and bigoted intolerance of this our so-called civilized age. In the face of the growing light cast by research and the study of ancient works and fragments of archaic religions, it makes desperate efforts to put its extinguisher upon truth and unwelcome facts. It manifests itself openly and secretly. It forces publishers to refuse to have anything to do with most of such works; it boycotts every attempt in this direction, from volumes full of the most valuable research such as the *Qabbalah* under notice, down to the comparatively innocent *Lucifer*. Even the latter is exiled in "free" England from every railway bookstall, only because these stalls are the exclusive monopoly throughout the United Kingdom, and the property of the pious and Right Honourable gentleman who is at present the leader of the House of Commons, but even better known to the travelling public as "Old Smith."

Popular wisdom manifests itself in its proverbs; and provides, for explaining them in an age calling itself the "Enlightened," such high-handed feats of "might is right" on the part of "timid" publishers and over pious M.P.'s. The fact that "when nearest to death the house-fly bites the hardest" may be a consolation to the victims in one direction; and the saying that "a building is very near collapsing if people once begin to see its foundations bare"—may be another. At this rate dogmatic and sectarian Christianity must indeed be very near its end. For in few other works are the said foundations made so visible and the mysteries of the exoteric religion laid so bare, as in the valuable work under notice. Numerous are the portions of the New Testament quoted, and as the *American Antiquarian* well observes, many are the "interesting expositions of *the relation of this mystical philosophy to portions of the New Testament*, *showing quite plausibly that many sayings of Christ and expressions of the apostles bear reference to*, *and can only be understood by*, *this esoteric Hebraic theosophy*."

Nor must we fail to notice an important feature in the volume, one that renders good service to the student anxious to analyze thoroughly the similarity of ideas in the universal ideography and symbols. Some fifty valuable engravings

are given, a few of which are familiar to the Kabalist, some hitherto not extant. In every case a counterpart is pointed out to every Zoharic idea, as embodied in ancient Hindu, Babylonian, Egyptian, Mexican and even Chinese symbols. Every Pythagorean Number finds its place and classification, and we may recognize a striking identity of thought

between nations that can have never come into contact with each other. The selection of these old engravings is most felicitous for the illustration of the points involved.

To close this rather too long review, Mr. Myer has produced a masterpiece of its kind. If—perhaps on account of his being a mason and a lawyer—the erudite author holding too closely to the kind of prudence which, Milton says, "is that virtue by which we discern what is proper to be done under the various circumstances of time and place," does not argue, or say anything himself which is new, on the other hand most of his translated passages and quotations are either fresh matter to the reader unacquainted with the original languages the author translates from, or presented in an entirely new aspect even to most of the Western Kabalists. Hence, he has produced and bestowed upon the reading public a unique work. If his dedication shows too much optimism as to the reconcilability of his adjectives with the nouns to which he attaches them, the contents of his work are a deathblow to the claims of "theologians and priests" even "unprejudiced and independent," if such *rarae aves* had any existence within the bosom of orthodoxy, and outside of the mythical.

Thus the *Qabbalah* is a real boon to our learned Theosophists and Kabalists; and it ought to be such to every student of ancient lore. But, it is wormwood in the bitterness of its bare facts and proofs to every sectarian and dead-letter worshipper.

Collected Writings VOLUME XI

February, 1889

MARRIAGE AND DIVORCE—RELIGIOUS, PRACTICAL AND POLITICAL ASPECTS OF THE QUESTION

[*Lucifer*, Vol. III, No. 18, February, 1889, pp. 513-517]

Mr. Ap Richard has furnished with a powerful weapon those numerous Solomons of society who, under the mask of religion, have brought forward in every age the authority of the Bible to justify their shameful actions. They have appealed to it in support of slavery, and they now appeal to it in support of concubinage and licentiousness. The author deals with the question of marriage from every point of view—chiefly from that of animalism. He starts with the principle that "Liberty of Conscience" (for the *male* alone, note well) should be allowed. This implies in practice liberty of free commerce, the prostitution of woman as a *thing*, and reduces a tie which is regarded by many as holy and indissoluble to a mere product of free Love and trade, which is far from being always *fair* Trade.

The work may be a scholarly one from a literary point, but it starts from a principle still lower in the code of morality than that practiced by Mormons. It answers, perhaps, the aspirations of the average Mussulman. We doubt whether those of the average Christian (unless one of the *Upper Ten*) will be as easily satisfied.

Our ideas of relationship are founded upon our social system, and as other races have very different habits and ideas on that subject, it is natural to expect that their systems of relationship would also differ from ours. The ideas and customs with regard to marriage are very dissimilar in different races and we may say, as a general rule,

that as we descend in the scale of civilization, the family diminishes and the tribe increases in importance.

Mr. Ap Richard seems to have made a careful classification of his subject, although it is artificial in every respect. He starts with the assumption that the Bible *must* be right, and argues thence to the infallibility of the Church. In so doing he exactly reverses the view taken by St. Augustine. "*Ego vero Evangelio non crederem*; *nisi me catholicae Ecclesiae commoveret auctoritas*." * Both the Catholic saint and the Protestant author, however, reason within a vicious circle, each from the respective point of his preconception. It may be pointed out, however, that there was a difference between temporary and permanent laws in the Old Testament.

"The blessing of God was given to the marriage of Adam and Eve." Indeed? The author is discreetly silent, however, about the approval of the Almighty. It is previously given to the sun, the moon and the creeping things which "were very good," but no similar expression of approval is used about Eve. Abraham's *liaison* with Hagar (the still worse one of Lot with his daughters is not mentioned) was "not condemned by the writer of the Book of the Beginnings." Polygamy (and, it seems, incest also) "was recognized and allowed by the Mosaic law, but was not allowed on the woman's side," goes on our *authority*. We say if one *was*, the other was also, and shall prove it.

David, we are told by the author, was rebuked for his *adultery*, not for his *polygamy* (!). Solomon's wives and concubines were allowed to him as "a thing advantageous." The symbolism which makes all these mystic brides indicative of the forces of nature is again ignored by the very matter-of-fact author, who is a literalist *pur sang*. We then

---

* [This passage is from St. Augustine's essay entitled: *Contra Epistolam Manichaei quam vocant fundamenti* (Against the Epistle of Manichaeus called Fundamental), and may be found in Chapter V thereof. The original text may be consulted in Migne, *Patr. Latina*, Vol. 42; in *Nicene and Post-Nicene Fathers*. First Series, Vol. IV, the passage is translated as: "For my part, I should not believe the gospel except as moved by the authority of the Catholic Church."—*Compiler*.]

---

are offered the N. Testament record. Christ did not forbid polygamy, nor did His Apostles. It was only in a bishop that it was disapproved. There is in fact no general prohibition of it in Scripture, and Mr. Ap Richard considers it an open question, as open as the questions of parachute descent or Stock Exchange speculation. *Utrum horum mavis accipe*.*

We see here what comes of *Biblical* religion, which rests on no foundation of morality and is so dangerous in its dead letter. The author then takes the question of divorce, and discusses, in detail, *Exodus* xxi, 2, *Exodus* xxi, 7, *Deuteronomy* xxi, 10, *Deuteronomy* xxiv, I, and proceeds to teach that—

There is sufficient to show that concubinage under certain conditions was permitted. Divorce as a matter of expediency was allowed. The author gives no weight nor value to the declaration of Christ, that the Mosaic law was abrogated, and that marriage with a divorced person was distinctly forbidden. In all Mr. Ap Richard's arguments, he takes the Protestant view and regards the Church of England as an ἐντελεχεια. The Greek and Roman churches are entirely ignored, and left to be hatched, matched, or dispatched, at his own sweet will and pleasure.

Then the author considers the question of separation, though he never indicates the true distinctions between the divorce *a vinculo matrimoniis* and the divorce *a mensa et thoro*. Still, giving due weight to his aspirations on the importance of observing Church Discipline in the Church of England, he shows how semi-detached couples may be brought into existence upon the biological plan of "fission." In this work there is much which brings us face to face with questions of theology, or of right and wrong, supposed to act as

the prime motors in what some call a sacrament and most others a deliberate contract. To the author, however, marriage is neither.

But let us now examine the question from two other aspects. Let us look at it from the standpoint of the woman

---

* [Take whichever you prefer; choose out of two evils.]

---

and her sacred rights involved in it; and from that of truth and a dispassionate analysis.

The bloodthirsty ancient Israelites, the sensual Jews, as in the Old Testament, followed the instinct of all savages and regarded the female as a *thing* to be captured and used, and of which a conqueror would scarcely have too much. The iniquities of their bloody wars were perpetrated under the direct command of "the Lord thy God" (see *Hosea* xiii, 16), also carried out by Christian conquerors. The woman might be the property of all the males in the tribe. The Book of Ruth, if it is taken as most Jews take it, in its literal meaning, decidedly inculcates the principle of polyandry. Of course, occultists are acquainted with its real significance; meanwhile, female believers in the dead-letter text would be fully justified in clamouring for their rights of practicing polyandry on the same *authority*.

The Jews appear, according to their own showing, at one time of their history, to have been both polygamous and polyandrous, neither social practice being forbidden by their Torah, or Law.

As this law was acceptable to the individuals, it was readily accepted as the voice of "God." As slavery brought money into the pockets of slaveholders, in America, the whole clergy supported the iniquitous claims of the Southerners by Biblical texts. While the Jews were polygamising and polyandrising, and Baal and Astoreth elevated their fanes beside that of the Ineffable יהוה, the prophets of Israel (not Judah) preserved the Secret and Sacred Doctrine amid many vicissitudes. They were the real custodians of Truth, into which they were initiated. The Jews around them knew nothing of their doctrine, as their religious duties chiefly consisted in selling doves, changing money, and slaughtering oxen in the Temple. But the real high places of Samaria told of the worship of the God of Truth. The hut circle on the mountain side, with its divine ⊙, told worshippers what to worship, and where Deity should be worshipped. Protest after protest was made by these Tannaïm, the Initiated, against the brutalising influence of the Jews; but the intruders had learnt that the Promised Land abounded in milk and honey, and that if

they went east they would be beaten by the Arabs. The day of Karma came, and the Jews were successively beaten by Babylonians, by Romans, and centuries later by Christians. The knowledge of the 🕛 became forgotten. The Jews learned social decency for the first time, when they copied the outward bearing of Roman courtezans, who at least taught them a higher morality than they knew of in their own land. In the time of Cicero (*Oratio pro Flacco*), we see that the Jews had a different code of morals in sexual matters, and a far lower one than even the not over-pious Romans, the latter being always chary to admit such sensualists into their midst.* Polygamy might be tolerated by the Roman soldier, but polyandry was too strong for the Roman matron. The nation had not yet been so debased through contact with the Jews and their immoralities, the profligacy of the higher classes of the Empire notwithstanding. But early Christian asceticism placed the position of woman, and especially of married women, on a different basis. To whatever source we may refer the principles inculcated in the New Testament, they are embodied in a system of teaching which still exists, little as it may be followed, to the present day. Law, at least, enforces monogamy. The Jewish custom has been abrogated, and outwardly, at all events, man has improved in the potentialities of decent living, as compared to the life led by the Patriarchs and Kings.

It is the argument of Mr. Ap Richard that Christ did not intend positively and immediately to abrogate the Mosaic law on this subject.

Taking the Bible as the source of morality and the guide of truth, he asks his readers to disprove the assertion that

---

* [No definite passage relating to this subject could be located in the text of Cicero's *Oration*, although he expresses strong prejudice against both Jews and Greeks, especially with regard to their unreliability as witnesses in court (*pro Flacco*, IV, 9). In another place (XXVIII, 69), Cicero speaks of the Jewish religion and says that "the practice of their rites was at variance with the glory of our empire, the dignity of our name, the customs of our ancestors", and also makes a passing remark to the "odium that is attached to Jewish gold" (XXVIII, 66). —*Compiler*.]

---

polygamy is not condemned by any authority, and text of "Holy Scripture." It is his argument that Christ himself did not condemn the liberty of polygamy. He admits that various questions concerning marriage, and particularly with regard to the principles of the Gospel in relation to it, were raised in the early days of the Christian Church. Some four or five years after the Apostle Paul had founded the Church in Corinth, and had made a lengthy stay there of a year and a half, the brethren wrote a letter to him requesting some further instructions and advice on several matters of doctrine and practice; and foremost amongst these, on some point touching the question of marriage. Paul, who knew that there were a large proportion of Jews who had not followed out the maxim *non cuivis homini contingit adire Corinthum*, noted the one vice for which the Corinthians were notorious, that of prostitution. He dealt with the subject of mixed marriages in a manner which has

since been formulated and developed by generations of theologians in spirit, if not altogether carried out in practice. Mr. Ap Richard discusses at great length the argument of St. Paul. But as he bases it on the ground of private interpretation, the opinion of Falstaff: "'Twere good for you that it should be known in counsel, you'll be laughed at," must hold good. The gravity with which the author piles text upon text, to found an argument in favour of his obnoxious doctrine, emulates the glory of the old Puritan preacher, who thundered against female high headdresses, and divided the words of a text to prove his case. "Let him that is upon the house-*top not* come down!" Wherefore I say unto you, "Top-knot, come down!" As we are unable to recognize his premises, we cannot discuss his argument, merely noting that probably any form of aberration of the human intellect, or peculiar practice, can by judicious manipulation be justified by a text of the Scriptures.

The author arguing from the instincts of man, considers marriage, not merely as honourable in all; but as a necessary consequence to human existence. But this proceeds on the argument that all processes of life must end in marriage. A novel that does not end with a wedding is voted dull

40

by the average British public. The idea of the old Hindu *Kumaras* and the Archangel Michael, who refused to generate children, has entirely disappeared from modern society. The ceaseless efforts of frail man not to fulfil his end, namely to liberate his Spiritual Ego from the thraldom of matter, but to adopt a particularly comfortable condition of life, will probably be continued so long as the present race continues to infest the surface of the earth. The occult female element, a pure ray from the Ineffable Name, is ignored by the moderns, who use marriage as a remedy for the softness of man's heart, and permit divorce for the hardness of that same heart. The higher grades of the condition of man, virginity and its consequent glory, are set aside for the objects of sensual pleasures and pecuniary advantages of marriage. The latter has become a regular traffic nowadays. The author is evidently too prosaic to contemplate glorified humanity, wherein earth should be like heaven, where there should be no marrying, or giving in marriage, and the population of the world should diminish, till the last survivor is merged in Ain-Soph. Rather should he look for marriage to be made pleasant and accessible to all, like a six-penny telegram. The restrictions which even the wiliest missionary places in the way of polygamy may be cast aside. All persons are recommended to marry early *and often*, and all may be entitled to share (unless the Malthusians stop them) in the task of "Be fruitful and multiply and replenish the earth."

There is not evidently sufficient over-population yet in the sight of the author; not half enough starvation, and misery and resulting crime!

The old Jews did not care for their own individual sanctification. So long as they had a lot of children and their neighbours had something to be plundered by them, the highest aspirations of the Hebrew race were satisfied. We see this in the ceaseless and constant phallicism of the Jews, which culminates now in the hedonism and luxury which form the

highest summum *bonum* amongst the Hebrew race, and its Christian imitators. Take up a novel by Auerbach or Beaconsfield. Gold lamps glitter everywhere; rich carpets lie under foot; sweet scents perfume the ambient

air; luxurious food tempts the jaded appetite; costly drink stimulates the feeble brain; beautiful females attract the eye; and everything is according to the heart of man. There is no moral shame in mere good living. But the philosophy of the old Egyptians, who produced the skeleton at their festival tables, ought to be oftener followed. The solemn lesson contained in the allegory of the Hand which wrote on the wall the words: *mene*, *mene*, *tekel*, *upharsin* is forgotten. The pleasures of the flesh, the lust of the eyes, and the pride of life, tempt many, and the increase of any custom which makes man more subject to the influences of the traditional devil is strongly to be disproven by those who aim at a higher power, and a theosophical mode of existence. To those, who think that the present generation is worthy of being the recipients of thought, the words of St. Polycarp may be cited: *Illos vero indignos puto*, *quibus rationem reddam*,* or as Goethe says:

Das Beste, was du wissen kannst,
Darffst du den Buben doch nicht sagen.

There is a hundred times more dangerous immorality contained in this one volume crammed with Biblical quotations than in all the library of Zola's works. A deadly, sickening, atmosphere of sensual bestiality emanates from this work; yet one does not hear that *Marriage and Divorce* has been censured by any archbishop or even a stray bishop, let along a Judge.

Those who have ever appreciated even the idea of another existence; who have seen, perchance, through the exercise of an hitherto undeveloped faculty of man, not merely the exterior world, but themselves, are not likely to

* [The source of this statement is not definitely known. St. Polycarp (ca. 69 - ca. 155 A.D.), Bishop of Smyrna and one of the Apostolic Fathers, wrote in Greek, and the only extant writing of his is his *Epistle to the Philippians*. The Latin sentence may be a translation from some Greek writing now not any longer extant. Its English rendering is: "I consider those, however, unworthy of my rendering them an account," or "not deserving of my taking the trouble to explain to them."—*Compiler*.]

accept arguments in favour of polygamy, even though they may be supported by texts from

the Old or even the New Testament. The thoughts of men are various and manifold; and we can only regret the appearance of such a volume. To bring forward arguments to show that it is by polygamy, and turning oneself into a beast, by the mere exercise of the human (or animal) faculties and passions, that the highest aim of man can be attained, is the culmination of this century's immorality, and of the influence of the *dead-letter* Bible.

The Hebrew race is avenged. It was robbed by the fanatics of the early Christian centuries of its heirloom, the Mosaic Books, and as thanks, was hooted, persecuted and murdered in the name of One supposed to have been foretold by the old prophets. And now, like the golden fruit in the fairy tale, the Bible, while the healthy juice contained in it evaporates unsensed and unperceived by the greedy eater, is made to gradually distil the lethal venom of its dead letter, and to poison the last clear waters which, however dormant, were still preserved to the present day in the hearts of Christendom. All that Protestant Christianity seems to have assimilated from the "Holy Bible" is the sleek, subtle and subservient advocacy of selfish and bestial passions, such as polygamy, and the *legal* spoliation by wars—as commanded by the Hebrew "Lord of Hosts"!

Collected Writings VOLUME XI

February, 1889

THE MITHRA WORSHIP

[*Lucifer*, Vol. III, No. 18, February, 1889, pp. 524-525]

All visitors to the Classical Galleries in the British Museum are familiar with the Mithraic Bull. In this a young man, wearing a Phrygian cap, bestrides a bull, into which he strikes a knife, while at the same time this bull is attacked by an insect, either scorpion or crab, and followed by two ravens or other birds. I therefore ask the meaning of this sculpture.

I. What analogy is there between this idol and the Hindoo Vâch?

II. What analogy is there with the Hebrew "golden calf" or "cherub" which was manufactured by the Israelites in the wilderness from the metal of which they had deprived the Egyptians?

III. Does the insect represent *Cancer* or *Scorpio*?

IV. Are the two ravens interpreted by the ravens of Mephistopheles (see Goethe's *Faust*); by the Norse mythology; or by the higher symbolism indicated in *The Secret Doctrine*? Is the mystic signification of the word *raven*, which forms so important a factor in the legends of Noah and Elijah, interpreted in any way by the Mithraic myth?

A BOOKWORM.

To question I, we reply—

I. We know of no analogy between the Persian Mithra and the Hindu Vâch. If "A Bookworm" knows of any, let him "rise and explain."

II. Save the fact that a cherub and a calf are synonymous in symbology, and that the calf is a young bull, we see no relation between the golden calf of the Jews and the Mithraic Bull. Both bulls, young or old, are emblems of strength and of creative or generative power. The Mosaic allegory has a reference, moreover, to that secret knowledge of which the Jews despoiled the Egyptians. Moses was learned in their wisdom and used it for good purposes;

the Israelites accepting the *dead letter* sought to use it for selfish purposes, or *black magic*. Hence Moses destroyed the object; the mode he adopted for it showing plainly his knowledge of alchemy. For it is stated that he *burnt* the "golden calf," *ground it to powder* and strewed it upon the water, making "the children of Israel drink of it" (*Exod.* xxxii, 20)—a feat having a sense in it for the Alchemist, but reading like a jumble of

physical impossibilities to the profane.

III. This insect represents ♏ (Scorpio) of course, the sign which rules the reproductive faculty and the generative organs astrologically, and which represents esoterically the fierce animal passions of man symbolized by the bull. The Spiritual man is Mithra, the Sun. As the Sun governs astrologically the fiery triad of ♈ (the Ram, or lamb), ♌ (Leo), and ♏ (Scorpio), so Mithra is shown as the *liberated* man, hence the Phrygian cap, probably, astride on ♉ (Taurus, the sign which succeeds Aries), and killing it—*i.e.*, the animal passions. The allegorical representation is beautiful and ingenious, being suggestive of the Mithraic Mysteries, in which man was taught to subdue his animal Self.

IV. The ravens cannot signify either of the first two speculations. It is the decadence of the *divine* into *black* magic, which made of the ravens during the mediaeval ages the adjuncts of witches and fiends. Birds typified in both the Aryan and Semitic symbology, angels, divine messengers, and, in the *inner* man, his Spiritual and Human Souls or *Buddhi* and *Manas*. It is these two that follow the *insect* which goads the animal passions (see the part on the "Mithraic" Bull which is so attacked) in order to return into the man as soon as he has conquered, by killing it, the animal nature in him represented by the Bull. But these supposed *ravens* are probably hawks. The latter was a divine bird, sacred to the Sun (Mithra) in almost every mythology, whereas the raven was the symbol of longevity, wisdom through experience, and of the intelligent and firm will in man. Hence the allegories of the raven of Noah, who never returned to the Ark, and the ravens of Elijah,

who fed him morn and eve—*i.e.*, his intelligence (Manas) provided him with means of support. For if taken in its dead-letter sense—for which more than one Bible worshipper will battle with us—how comes it that a raven, which, physiologically and Biblically is an *unclean* bird (*vide Leviticus* xi, 15), was chosen by the "Lord God" to feed the Tishbite, in preference to a dove or any other clean and *holy* bird? —[ED.]

Collected Writings VOLUME XI

March, 1889

ON PSEUDO-THEOSOPHY

[*Lucifer*, Vol. IV, No. 19, March, 1889, pp. 1-12]

"The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of devotion."

—LAVATER.

"The most difficult thing in life is to know yourself."

—THALES.

SHALL WE WINNOW THE CORN, BUT FEED UPON THE CHAFF?

The presiding genius in the *Daily News* Office runs amuck at *Lucifer* in his issue of February 16th. He makes merry over the presumed distress of some theosophists who see in our serial novel, "The Talking Image of Urur"—by our colleague, Dr. F. Hartmann—an attempt to poke fun at the Theosophical Society.* Thereupon, the witty editor quizzes "Madame Blavatsky" for observing that she "does not agree with the view" taken by some pessimists; and ends by expressing fear that "the misgivings that have been awakened will not easily be laid to rest."

* [Published in 1890 in book form by John W. Lovell Company, New York. For some strange reason, the last chapter of this story, essential to the correct understanding of the whole tale, was not published in the pages of *Lucifer*, except for its closing paragraph.—*Compiler*.]

46

Ride si sapis. It is precisely because it is our desire that the "misgivings" awakened should reach those in whom the sense of *personality* and *conceit* has not yet entirely stifled their better feelings, and force them to recognize themselves in the mirror offered to them in the "Talking Image," that we publish the "satirical" novel.

This proceeding of ours—rather unusual, to be sure, for editors—to publish a satire, which *seems* to the shortsighted to be aimed at their gods and parties only because they are unable to sense the underlying philosophy and moral in them, has created quite a stir in the dailies.

The various Metropolitan Press Cutting Agencies are pouring every morning on our breakfast table their load of criticism, advice, and comment upon the rather novel policy. So, for instance, a kindly-disposed correspondent of the *Lancashire Evening Post* (February 18) writes as follows:—

The editor of *Lucifer* has done a bold thing. She is publishing a story called "The Talking Image of

Urur," which is designed to satirise the false prophets of Theosophy in order that the true prophets may be justified. I appreciate the motive entirely, but, unfortunately, there are weak-minded theosophists who can see nothing in Dr. Hartmann's spirited tale but a caricature of their whole belief. So they have remonstrated with Madame Blavatsky, and she replies in *Lucifer* that "the story casts more just ridicule upon the enemies and detractors of the Theosophic Society than upon the few theosophists whose enthusiasm may have carried them into extremes." Unfortunately, this is not strictly accurate. The hero of the tale, a certain Pancho, is one of these enthusiasts, and it is upon him and upon the mock "adepts" who deceive him that the ridicule is thrown. But it never seems to have occurred to Madame Blavatsky and Dr. Hartmann that the moment you begin to ridicule one element, even though it be a false element, in the faith, you are apt to shake the confidence of many if not most believers, for the simple reason that they have no sense of humour. The high priestess of the cult may have this sense for obvious reasons,* but her disciples are likely to be lost if they begin to laugh, and if they can't laugh they

---

* The "obvious reasons" so delicately worded are these**:** "the high priestess of the cult" is almost universally supposed, outside of the T.S., to have exercised her own satirical powers and "sense of humour" on her *alleged* and numerous victims by *bamboozling* them into a belief *of her own invention*. So be it. The tree is known by its fruits, and it is posterity which will have to decide on the nature of the fruit.—[ED.]

---

will be bewildered and indignant. I offer this explanation with all humility to Madame Blavatsky, who has had some experience of the effects of satire.

The more so as, according to those members of the T.S. who have read the whole story, it is precisely "Madame Blavatsky" against whom its *satire* is the most directed. And if "Mme. Blavatsky" — presumably the "Talking Image"—does not object to finding herself represented as a kind of *mediumistic* poll parrot, why should other "theosophists" object? A theosophist above all men ought ever to bear in mind the advice of Epictetus**:** "If evil be said of thee, *and if it be true*, correct thyself; if it be a lie, *laugh at it*." We welcome a *witty* satire always, and defy ridicule or any efforts in this direction to kill the Theosophical Society, so long as it, *as a body*, remains true to its *original* principles.

As to the other dangers so kindly urged by the *Post*, the "high priestess" acknowledges the benevolent objections by answering and giving her reasons, which are these**:** The chosen motto of the Theosophical Society has been for years—"There is no religion *higher than truth*"; the object of *Lucifer* is in the epigraph on its cover, which is "to bring to light the hidden things of darkness." If the editor of *Lucifer* and the Theosophists would not belie these two propositions and be true to their colours, they have to deal with perfect impartiality, sparing no more themselves than outsiders, or even their enemies. As to the "weak-minded theosophists"—if any—they can take care of themselves in the way they please. If the "false prophets of Theosophy" are to be left untouched, the *true* prophets will be very soon—as they have already been—confused with the false. It is high time to winnow our corn and cast away the chaff. The T.S. is becoming enormous in its numbers, and if the *false* prophets, the pretenders (*e.g.*, the "H.

B. of L.," exposed in Yorkshire by Theosophists two years ago, and the "G.N.K.R." just exposed in America), or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects—like Protestantism—each hating the other, and all bent on destroying the truth by monstrous exaggerations

and idiotic schemes and shams. We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if even "a false element in the faith" is *ridiculed*, the latter "is apt to shake the confidence" in the whole. At this rate Christianity would be the first to die out centuries ago under the sledge-hammer blows dealt to its various churches by its many reformers. No philosopher, no mystic or student of symbolism, can ever laugh at or disbelieve in the sublime allegory and conception of the "Second Advent"—whether in the person of Christ, Krishna, Sosiosh, or Buddha. The *Kalki Avatara*, or last (not "second") Advent, to wit, the appearance of the "Saviour of Humanity" or the "Faithful" *light of Truth*, on the White Horse of Death—death to falsehood, illusion, and idol- or *self*-worship—is a universal belief. Shall we for all that abstain from denouncing the behaviour of certain "Second Adventists" (as in America)? What *true* Christians shall see their co-religionists making fools of themselves, or disgracing their faith, and still abstain from rebuking them publicly as privately, for fear lest this *false* element should throw out of Christianity the rest of the believers? Can any of them praise his co-religionists for climbing periodically, in a state of paradisiacal *decolleté*, on the top of their houses, trees, and high places, there to await the "advent"? No doubt those who hope, by stealing a march on their slower Brethren, to find themselves hooked up first, and carried *bodily* into Heaven, are as good Christians as any. Should they not be rebuked for their folly all the same? Strange logic!

THE WISE MAN COURTS TRUTH; THE FOOL, FLATTERY.

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has

to guard himself the most, the looking glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T.S. is doomed to become—and it already has in certain centres—a Society for mutual *admiration*; a fit subject for the satire of so acute an observer as we know the author of "The Talking Image of Urur" to be. This is our view and our policy. "And be it, indeed, that I have erred, mine error remaineth with myself."

That such, however, is the policy of no other paper we know of—whether a daily, a weekly, a monthly, or a quarterly—we are quite aware. But, then, they are the public organs of the masses. Each has to pander to this or that other faction of politics or Society, and is doomed "to howl with the wolves," whether it likes or not. But our organs—*Lucifer* pre-eminently—are, or ought to be, the phonographs, so to speak, of the Theosophical Society, a body which is placed outside and beyond all centres of forced policy. We are painfully conscious that "he who tells the truth is turned out of nine cities"; that truth is unpalatable to most men; and that—since men must learn *to love the truth* before they thoroughly believe it—the truths we utter in our magazine are often as bitter as gall to many. This cannot be helped. Were we to adopt any other kind of policy, not only *Lucifer*—a very humble organ of Theosophy—but the Theosophical Society itself, would soon lose all its *raison d'être* and become an anomaly.

But "who shall sit in the seat of the scorner?" Is it the timid in heart, who tremble at every opinion too boldly expressed in *Lucifer* lest it should displease this faction of readers or give offence to that other class of subscribers? Is it the "self-admirers," who resent every remark, however kindly expressed, if it happens to clash with *their* notions, or fails to show respect to *their* hobbies?

"... . 'I am Sir Oracle,
And when I open my lips let no dog bark!'"*

* [*The Merchant of Venice*, Act. I, Sc. I, 93-94.]

Surely we learn better and profit more by criticism than by flattery, and we amend our ways more through the abuse of our enemies than the blind pandering of friends. Such satires as *A Fallen Idol*,* and such chelas as Nebelsen, have done more good to our Society, and certain of its members, than any "theosophical" novel; for they have shown up and touched *au vif* the foolish exaggerations of more than one enthusiast.

Self-abnegation is possible only to those who have learnt to know themselves; to such as will never mistake *the echo of their own inner voice—that of selfish desire or passion—for the voice of divine inspiration, or an appeal from their* MASTER. Nor is *chelaship* consonant with mediumistic sensitiveness and its hallucinations; and therefore all the *sensitives* who have hitherto forced themselves into discipleship have generally

made fools of themselves, and sooner or later, thrown ridicule upon the T.S. But after the publication of the *Fallen Idol* more than one such exhibition was stopped. "The Talking Image of Urur" may then render the same, if not better, service. If some traits in its various *dramatis personae* fit in some particulars certain members who still belong to the Society, other characters—and the most successful of them—resemble rather certain EX-members; fanatics, in the past, bitter enemies now—conceited fools at all times. Furthermore "Puffer" is a compound and very vivid photograph. It *may* be that of several members of the T.S., but it looks also like a deluded victim of other bogus Esoteric and Occult Societies. One of such just sprung up at Boston, U.S.A., is now being nipped in the bud and exposed by our own Theosophists.

These are the "Solar adepts" spoken of in our January editorial, the *âmes damnées* of shameful commercial enterprises. No event could vindicate the policy of our journal better than the timely exposure of these *pseudo*-adepts, those "Sages of the Ages" who bethought themselves of trading

---

* [By F. Anstey, pseud. of Thomas Anstey Guthrie. Publ. by J. W. Lovell Company, New York, 1866.—*Compiler*.]

---

upon the public hunger for the marvellous *ad absurdum*. We did well to speak of them in the editorial as we have. It was timely and lucky for us to have pointed to the ringleaders of that shameful speculation—the sale of bogus occult knowledge. For we have averted thereby a great and new danger to the Society—namely that of unscrupulous charlatans being taken for Theosophists. Misled by their lies and their publications filled with terms from Eastern philosophy and with ideas they had bodily stolen from us only to disfigure and misapply them—the American press has already referred to them as Theosophists. Whether out of sheer flippancy, or actual malice, some dailies have headed their sensational articles with "Theosophic Knaves," and "Pantognomostic Theosophs," etc., etc. This is pure fiction. The editor of the *Esoteric* had never been at any time a member of our society, or of any of its numerous Branches. "ADHY-APAKA, *alias* the Hellenic ETHNOMEDON and ENPHORON, *alias* the Greco-Tibetan, *Ens-movens* OM *mane padmi* AUM" (*sic*) was our enemy from the beginning of his career. As impudently stated by him to a reporter, we theosophists hated him for his "many virtues"! Nor has the Sage "bent under the weight of centuries," the VIDYA NYAIKA, said to be represented by a person called Eli Ohmart, had anything to do with the T.S. The two worthies had, like two venomous wily spiders, spread their webs far and wide, and numerous are the Yankee flies caught in them. But thanks to the energy of some of our Boston members, the two hideous desecrators of Eastern philosophy are exposed. In the words of the *Boston Globe*, this is the—

"WEIRD TALE WHICH MAY HAVE A SEQUEL IN COURT."

"If there are no arrests made, I shall go right on with the work; but if they make trouble, I shall stay and face the music."

Hiram Erastus Butler, the esoteric philosopher of 478 Shawmut Avenue, uttered the foregoing sentiment to a *Globe* reporter last evening as calmly as one would make a casual remark about the weather.

Thereby hangs a tale, a long, complicated, involuted, weird, mystical, scientific, hysterical tale—a tale of love and intrigue, of adventure, of alleged and to some extent of admitted swindling, of charges of a horrible and unspeakable immorality, of communion with embodied

52

and disembodied spirits, and especially of money. In short, a tale that would make your head weary and your heart faint if you attempted to follow out all its labyrinthine details and count the cogs on its wheels within wheels. A tale that quite possibly may find its sequel in the courts, where judge, jury, and counsel will have a chance to cudgel their brains over almost every mystery in the known universe.

These are the *heroes* whom certain timid Theosophists—those who raised their voices against the publication of the "Talking Image of Urur"—advised us to leave alone. Had it not been for that unwillingness to expose even impersonal things and deeds, our editorial would have been more explicit. Far from us be the desire to "attack" or "expose" even our enemies, so long as they harm only ourselves, personally and individually. But here the whole of the Theosophical body—already so maligned, opposed, and persecuted—was endangered, and its destinies were hanging in the balance, because of that impudent *pseudo*-esoteric speculation. He, therefore, who maintains in the face of the Boston scandal, that we did not act rightly in tearing off the sanctimonious mask of Pecksniffian piety and the "Wisdom of the Ages" which covered the grimacing face of a most bestial immorality, of insatiable greediness for lucre and impudence, fire, water, and police proof—is no true Theosophist. How minds, even of an average intelligence, could be caught by such transparent snares as these publicly exhibited by the two worthies, to wit: Adhy-Apaka and Vidya Nyaika—traced by the American press to one Hiram E. Butler and Eli Ohmart—passes all comprehension! Suffice to read the pamphlet issued by the two confederates, to see at the first glance that it was a mere repetition—more enlarged and barefaced, and with a wider, bolder programme, still a repetition—of the now defunct "H. B. of L." with its mysterious appeals of four years ago to the "Dissatisfied" with "the Theosophical Mahatmas." The two hundred pages of the wildest balderdash constitute their *Appeal from the Unseen and the Unknown* and the *Interior of the Inmost* (?) to "the Awakened." *Pantognomos and Ekphoron* offer to teach the unwary "the laws of ENS, MOVENS, and OM," and appeal for money. *Vidya Nyaika* and *Ethnomedon* propose to initiate the ignorant into the

Collected Writings VOLUME XI

February, 1889

"*a priori Sambudhistic* [?] philosophy of Kapila" and—beg for hard cash. The story is so sickening that we dislike to stain our pages with its details. But now to the moral of the fable.

YE SPURNED THE SUBSTANCE AND HAVE CLUTCHED THE SHADOW.

For fourteen years our Theosophical Society has been before the public. Born with the threefold object of infusing a little more mutual brotherly feeling in mankind; of investigating the mysteries of nature from the Spiritual and Psychic aspect; and, of doing a tardy justice to the civilizations and Wisdom of Eastern pre-Christian nations and literature, if it did not do all the good that a richer Society might, it certainly did no harm. It appealed only to those who found no help for their perplexities anywhere else. To those lost in the psychic riddles of Spiritualism, or such, again, as, unable to stand the morbid atmosphere of modern unbelief, and seeking light in vain from the unfathomable mysteries taught by the theology of the thousand and one Christian sects, had given up all hope of solving any of the problems of life. There was no entrance fee during the first two years of the Society's existence; afterwards, when the correspondence and postage alone demanded hundreds of pounds a year, new members had to pay £1 for their diploma. Unless one wanted to support the movement, one could remain a Fellow all his life without being asked for a penny, and two-thirds of our members have never put their hand in their pocket, nor were they asked to do so. Those who supported the cause were from the first a few devoted Theosophists who laboured without conditions or any hope for reward. Yet no association was more insulted and laughed at than was the Theosophical Society. No members of any body were spoken of in more contemptuous terms than the Fellows of the T.S. from the first. The Society was born in America, and therefore it was regarded in England with disfavour and suspicion. We were considered as fools and knaves, victims and frauds before the benevolent interference of the Psychic Research Society,

which tried to build its reputation on the downfall of Theosophy and Spiritualism, but really harmed neither. Nevertheless, when our enemies got the upper hand, and by dint of

slander and inventions had most maliciously succeeded in placing before the credulous public, ever hungry for scandals and sensations, *mere conjectures as undeniable and proven facts*, it was the American press which became the most bitter in its denunciations of Theosophy, and the American public the most willing to drink in and giggle over the undeserved calumnies upon the Founders of the T.S. Yet it is they who were the first told, through our Society, of the actual existence of Eastern Adepts in Occult Sciences. But both the English and the Americans spurned and scoffed at the very idea, while even the Spiritualists and Mystics, who ought to have known better, would, with a few exceptions, have nothing to do with *heathen* Masters of Wisdom. The latter were, they maintained, "*invented* by the Theosophists"; it was all "moonshine." For these "Masters," whom no member was ever asked to accept, unless he liked to do so himself, on whose behalf *no supernatural claim was ever made*, unless, perhaps, in the too ardent imagination of enthusiasts; these Masters who *gave* to, and often *helped* with, money, poor Theosophists, but never asked anything of the rich—these MASTERS *were too much like real men*. They neither claimed to be gods nor spirits, nor did they pander to people's gush and sentimental creeds. And now those Americans have got at last what their hearts yearned for; a bona fide ideal of an adept and magician. A creature several thousand years old. A *true-blue* "Buddhist-Brahmin" who appeals to Jehovah, or *Jahveh*, speaks of Christ and the Messianic cycle, and blesses them with an AMEN and an "OM MANI PADME HUM" in the same breath, relieving them at the same time of 40,000 dollars before they are a month old in their worship of him. . . . *Wullahy*! Allah is great and—"Vidya Nyaika" is his only prophet. Indeed we feel little pity for the victims. What is the *psychology* that some Theosophists are accused of exercising over their victims in comparison with this? And this necessitates a few words of explanation.

IGNORANCE NOT ALTOGETHER BLISS.

All know that there is a tacit, often openly-expressed, belief among a few of the Fellows of the T.S. that a certain prominent Theosophist among the leaders of the Society *psychologizes* all those who happen to come within the area of that individual's influence. Dozens, nay, hundreds, were, and still are, "psychologized." The hypnotic effect seems so strong as to virtually transform all such "unfortunates" into irresponsible nincompoops, mere cyphers and tools of that theosophical Circe. This idiotic belief was originally started by some "wise men" of the West. Unwilling to admit that the said person had either any knowledge or *powers*, bent on discrediting their victim, and yet unable to explain certain abnormal occurrences, they hit upon this happy and logical loophole to get out of their difficulties. The theory found a grateful and fruitful soil. Henceforth, whenever any Fellows connected theosophically with the said "psychologizer" happen to disagree in their views upon questions, metaphysical or even purely administrative, with some other member—"on despotism bent," forthwith the latter comes out with the favourite solution**:** "Oh, they are psychologized!" The *magic*

WORD springs out on the arena of discussion like a Jack-in-the-box, and forthwith the attitude of the "rebels" is explained and plausibly accounted for.

Of course the alleged "psychology" has really no existence outside the imagination of those who are too vain to allow any opposition to *their* all-wise and autocratic decrees on any other ground than phenomenal—nay, *magical*—interference with their will. A short analysis of the Karmic effects that would be produced by the exercise of such powers may prove interesting to theosophists.

Even on the terrestrial, purely physical plane, moral irresponsibility ensures impunity. Parents are answerable for their children, tutors and guardians for their pupils and wards, and even the Supreme Courts have admitted extenuating circumstances for criminals who are proved to have been led to crime by a will or influences stronger than their own. How much more forcibly this law of simple

retributive justice must act on the psychic plane; and what, therefore, may be the responsibility incurred by using such psychological powers, in the face of Karma and its punitive laws, may be easily inferred. Is it not evident that, if even human justice recognizes the impossibility of punishing an irrational idiot, a child, a minor, etc., taking into account even hereditary causes and bad family influences—that the divine Law of Retribution, which we call KARMA, must visit with hundredfold severity one who deprives reasonable, thinking men of their *free will* and powers of ratiocination? From the occult standpoint, the charge is simply one of black magic, of *envoûtement*. Alone a *Dugpa*, with "Avitchi" yawning at the further end of his life cycle, could risk such a thing. Have those so prompt to hurl the charge at the head of persons in their way, ever understood the whole terrible meaning implied in the accusation? We doubt it. No occultist, no intelligent student of the mysterious laws of the "night side of Nature," no one who knows anything of Karma, would ever suggest such an explanation. What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself*, *the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!*

This fact seems so evident and palpably flagrant, that it is absurd to have to recall it to those who boast of knowing *all* about Karma.

Is it not enough to bear the burden of the knowledge that from birth to death, the least, the most unimportant, unit of the human family exercises an influence over, and receives in his turn, as unconsciously as he breathes, that of every other unit whom he approaches, or who comes in contact with him? Each of us either adds to or diminishes the sum total of human happiness and human misery, "not only of the present, but of every subsequent age of humanity," as shown so ably by Elihu Burritt, who says:—

> There is no sequestered spot in the Universe, no dark niche along the disc of non-existence, from which he (man) can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence

will be felt—everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathoming import, that *we are forming characters for eternity*. Forming characters! Whose? Our own or others'? Both—and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity* with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in their successive strata of thought and life.

These are the words of a profound thinker. And if the simple fact of our living changes the sum of human weal and woe—in a way for which we are, owing to our ignorance, entirely irresponsible—what must be the Karmic decree in the matter of influencing hundreds of people by an act perpetrated and carried on for years in premeditation *and the full consciousness* of what we are doing!

Verily the man or woman in the unconscious possession of such dangerous powers had much better never be born. The Occultist who exercises them consciously will be caught up by the whirlwind of successive rebirths, without even an hour of rest. Woe to him, then, in that ceaseless, dreary series of terrestrial *Avichis*; in that interminable aeon of torture, suffering, and despair, during which, like the squirrel doomed to turn the wheel at every motion, he will launch from one life of misery into another, only to awake each time with a fresh burden of other people's Karma, which he will have drawn upon himself! Is it not enough, indeed, to be regarded as "frauds, cranks, and infidels," by the outsiders, without being identified with *wizards* and *witches* by our own members!

THE GENUS "INFIDEL" AND ITS VARIETIES.

It is true to say that the varieties of infidels are many, and that one "infidel" differs from another infidel as a Danish boarhound differs from the street mongrel. A man may be the most heterodox infidel with regard to orthodox dogmas. Yet, provided he proclaims himself loudly a Christian, that

---

* *Devachan*, rather; the *entr'acte* between two incarnations.

---

heterodoxy—when even going to the length of saying that "revealed religion is an imposture"—will be regarded by some as simply "of that exalted kind which rises above all human forms."*

A "Christian" of such a kind may—as the late Laurence Oliphant has—give vent to a still more startling theory. He may affirm that he considers that "from time to time the Divine Influence emanates itself, so to speak, in phenomenal persons. Śakyamuni was such; Christ was such; and such I consider Mr. (Lake) Harris to be—in fact, he is a new avatar,"† and still remain a Christian of an "*exalted* kind" in the sight of the "Upper Ten." But let an "infidel" of the Theosophical Society say *just the same* (*minus* the absurdity of including the American Lake Harris in the list of the *Avatars*), and no contumely heaped upon him by clergy and servile newspapers will ever be found too strong!

But this belongs properly to the paradoxes of the Age; though the *Avataric* idea has much to do with Karma and rebirth, and that belief in reincarnation has nothing in it that can militate against the teachings of Christ. We affirm, furthermore, that the great Nazarene Adept distinctly taught it. So did Paul and the Synoptics, and nearly all the earliest Church Fathers, with scarcely an exception, accepted it, while some actually taught the doctrine.

DO NOT START TWO HARES AT ONCE.

From the sublime to the ridiculous there is but one step, and Karma acts along every line, on nations as on men. The Japanese Mikado is tottering towards his end for having played too long at *hide and seek* with his worshippers. Hundreds of shrewd Americans have been taken in through disbelieving in truths and lending a too credulous ear to bold lies. A French abbé has fallen under Karmic penalty

---

* *Vide* Lady Grant Duff's article "Laurence Oliphant" in the *Contemporary Review* for February, pages 185 and 188.

† *Ibid*. Quoted from Sir Thomas Wade's notes, by Lady Grant Duff, page 186.

---

for coquetting too openly with Theosophy, and attempted to mirror himself, like a modern clerical Narcissus, in the too deep waters of Eastern Occultism. The Abbé Roca, an honourary *chanoine* (canon) in the diocese of Perpignan, our old friend and irrepressible adversary in the French *Le Lotus* a year ago—has come to grief. Yet his ambition was quite an innocent one, if rather difficult of realization. It was founded on a dream of his; a reconciliation between Pantheistic Theosophy and a Socialistic Latin Church, with a fancy Pope at the head of it. He longed to see the Masters of Wisdom of old India and Eastern Occultism under the sway of Rome *regenerated*, and amused himself with predicting the same. Hence a frantic race between his meridional phantasy and the clerical bent of his thought. Poor, eloquent abbé! Did he not already perceive the Kingdom of Heaven in the new Rome-Jerusalem? A new Pontiff seated on a throne made out of the cranium of Macroprosopus, with the *Zohar* in his right pocket,

Chochmah, the male Sephiroth (transformed by the good abbé into the Mother of God), in his left, and a "Lamb" stuffed with dynamite, in the paternal Popish embrace. The "Wise Men" of the East were even now, he said, crossing the Himalayas, and, "led by the Star" of Theosophy, would soon be worshipping at the shrine of the reformed Pope and Lamb. It was a glorious dream—alas, still but a dream. But he persisted in calling us the "greatest of Christian-Buddhists." (*Le Lotus*, February, 1888.) Unfortunately for himself he also called the Pope of the "Caesaro-papal Rome" "the Satan of the seven hills," in the same number. Result**:** Pope Leo XIII asserts once more the proverbial ingratitude of theological Rome. He has just deprived our poetical and eloquent friend and adversary, the Abbé Roca, of the—

. . . . exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to a decree by which his works were placed on the *Index Expurgatorius*. These works bore the titles of *Christ*, *the Pope*, *and the Democracy*; *The Fatal Crisis and the Salvation of Europe*; and *The End of the Ancient World*. Even in face of the present Papal decision, he is advertising the appearance of a fourth work, entitled *Glorieux Centenaire—1889.—Monde Nouveau*. *Nouveaux Cieux*, *Nouvelles Terres*.

60

According to the *Galignani Messenger*—(and his own articles and letters in theosophical organs, we may add) the fearless—

Abbé has, for some time (says *Galignani*), been denouncing the Papacy as a creature of Caesar, and as wholly preoccupied with the question of its temporalities in face of the crying needs of humanity. According to his view, the Divine aid was promised the Church until the end of the world, or of the age; and the Caesarean age having passed away, all things are to be made new. He looks forward to a spiritual coming of Christ by the spread of the modern sentiment of "liberty, equality, fraternity, toleration, solidarity, and mutuality," in the atmosphere of the Gospel. Although his views do not appear to be very clear, he argues that the Gospel is passing from "the mystico-sentimental phase to the organico-social phase, thanks to the progress of science, which will illumine everything." (*The Globe*.)*

This is only what had to be expected. The Abbé would not accept our joint warnings and took no heed of them. The sad epilogue of our polemics is given (not altogether correctly as regards the present writer) in the same *Globe*, wherein the news is wound up in the following words**:**—

He has been contending, in the *Lotus*, in favour of a union of the East and the West by means of a fusion between Buddhism and the Christian Gospel; but Mdme. Blavatsky, the foremost European convert to the Indian religion, has emphatically repudiated all attempts at such union, because she cannot or will not accept the authority of Christ. The Abbé Roca is, therefore, left out in the cold.

This is not so. What "Mdme. Blavatsky" replied in *Le Lotus* (December 1887) to the Abbé's assertions that the said *fusion* between his Church and Theosophy would surely come, was this**:** ". . . We are not as optimistic as he [the Abbé Roca] is. His church sees in vain her greatest 'mysteries' unmasked and the fact proclaimed in every country by

scholars versed in Orientalism and Symbology as by Theosophists; and we refuse to believe that she will ever accept our truths or confess her errors. And as, on the other hand, no true Theosophist will accept any more a *carnalized* Christ according to the Latin dogma than an

* [*The Globe*, London, February 7, 1889, p. 3, quoting from the *Galignani Messenger*.—*Compiler*.]

anthropomorphic God, and still less a 'Pastor' in the person of a Pope, it is not the adepts who will ever go toward 'the Mount of Salvation' [as invited by the Abbé]. They will rather wait that the Mohammed of Rome should go to the trouble of taking the path which leads to Mount Meru . . . ."*

This is not rejecting "the authority of Christ" if the latter be regarded as we and Laurence Oliphant regarded Him, *i.e*., as an *Avatar* like Gautama Buddha and other great adepts who became the vehicles or *Reincarnations* of the "one" Divine Influence. What most of us will never accept is the anthropomorphized "*charmant docteur*" of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the Adept we believe in, taught our Eastern doctrines, KARMA and REINCARNATION foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened and—they will see.

We propose to deal with the subject of Karma and Reincarnation in our next issue. Meanwhile, we are happy to see that a fair wind is blowing over Christendom and propels European thought more and more Eastward.

* [The original of this sentence is in French; H.P.B. gives here a translation which is not too close to the original. The latter may be found in Vol. VIII, p. 371, of the present Series; and the literal translation on page 390 of the same Volume.—*Compiler*.]

Collected Writings VOLUME XI

March, 1889

THE ROOTS OF RITUALISM IN CHURCH AND MASONRY

[*Lucifer*, Vol. IV, Nos. 19 and 21, March, 1889, pp. 32-44, and May, 1889, pp. 226-36]

I

Theosophists are very often, and very unjustly too, accused of infidelity and even of Atheism. This is a grave error, especially with regard to the latter charge.

In a large society, composed of so many races and nationalities, in an association wherein every man and woman is left to believe in whatever he or she likes, and to follow or not to follow—just as they please—the religion they were born and brought up in, there is but little room left for Atheism. As for "infidelity," it becomes a misnomer and a fallacy. To show how absurd is the charge, in any case, it is sufficient to ask our traducers to point out to us, in the whole civilized world, that person who is *not* regarded as an "infidel" by some other person belonging to some different creed. Whether one moves in highly respectable and orthodox circles, or in a so-called heterodox "society," it is all the same. It is a mutual accusation, tacitly, if not openly, expressed; a kind of a mental game at shuttlecock and battledore flung reciprocally, and in polite silence, at each other's heads. In sober reality, then, no theosophist any more than a non-theosophist can be an infidel; while, on the other hand, there is no human being living who is not an infidel in the opinion of some sectarian or other. As to the charge of Atheism, it is quite another question.

What is *Atheism*, we ask, first of all? Is it disbelief in and denial of the existence of a God, or Gods, or simply the

refusal to accept a personal deity on the somewhat gushy definition of R. Hall, who explains Atheism as "a ferocious system" because, "it leaves nothing *above*, [?] us to excite awe, nor around us to awaken tenderness" (!) . If the former, then most of our members—the hosts in India, Burma, and elsewhere—would demur, as they believe in Gods and supernal beings, and are in great *awe* of some of them. Nor would a number of Western Theosophists fail to confess their full belief in Spirits, whether spatial or planetary, ghosts or angels. Many of us accept the existence of high and low Intelligences, and of Beings as great as any "personal" God. This is no occult secret. What we confessed to in the November *Lucifer* (editorial), we reiterate again. Most of us

believe in the survival of the Spiritual Ego, in Planetary Spirits and *Nirmanakayas*, those great Adepts of the past ages, who, renouncing their right to Nirvana, remain in our spheres of being, not as "spirits" but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is the "Great Renunciation," indeed; an incessant, conscious self-sacrifice throughout aeons and ages till that day when the eyes of blind mankind will open and, instead of the few, *all* will see the universal truth. These Beings may well be regarded as God and Gods—if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour. But they will not. Verily, "the secret heart is fair Devotion's[only] temple," and any other, in this case, would be no better than profane ostentation.

Now with regard to other invisible Beings, some of whom are still higher, and others far lower on the scale of divine evolution. To the latter we will have nothing to say; the former will have nothing to say to us; for we are as good as non-existent to them. The homogeneous can take no cognizance of the heterogeneous; and unless we learn to shuffle off our mortal coil and commune with them "spirit to spirit," we can hardly hope to recognize their true nature. Moreover, every true Theosophist holds that the divine

HIGHER SELF of every mortal man is of the same essence as the essence of these Gods. Being, moreover, endowed with free will, hence having, more than they, responsibility, we regard the incarnated EGO as far superior to, if not more divine than, any spiritual INTELLIGENCE *still awaiting incarnation*. Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it. The incarnated EGO has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering. The shadow of Karma does not fall upon that which is divine and unalloyed, and so different from us that no relation can exist between the two. As to those deities which are regarded in the Hindu esoteric Pantheon as finite and therefore under the sway of Karma, no true philosopher would ever worship them; they are signs and symbols.

Shall we then be regarded as atheists, only because while believing in Spiritual Hosts—those beings who have come to be worshipped in their collectivity as a *personal* God—we reject them absolutely as representing the ONE Unknown? And because we affirm that the eternal Principle, the ALL in ALL, or the *Absoluteness* of the *Totality*, cannot be expressed by limited words, nor be symbolized by anything with conditioned and qualificative attributes? Shall we, moreover, permit to pass without protest the charge against us of idolatry—by the Roman Catholics, of all men? They, whose religion is as pagan as any of the solar and element worshippers; whose creed was framed out for them, cut and dried, ages before the year 1 of the Christian era; and whose dogmas and

rites are the same as those of every *idolatrous* nation—if any such nation still exists in spirit anywhere at this day. Over the whole face of the earth, from the North to the South Pole, from the frozen gulfs of Northland to the torrid plains of Southern India, from Central America to Greece and Chaldea, the Solar Fire, as the symbol of divine Creative Power, of Life and Love, was worshipped. The union of the Sun (male element) with Earth and the Water (matter, the female element) was celebrated

in the temples of the whole Universe. If Pagans had a feast commemorative of this union—which they celebrated nine months ere the Winter Solstice, when Isis was said to have conceived—so have the Roman Catholic Christians. The great and *holy day* of the *Annunciation*, the day on which the Virgin Mary "found favour with [her] God" and conceived "the Son of the *Highest*," is kept by Christians *nine months before Christmas*. Hence, the worship of the Fire, lights and lamps in the churches. Why? Because Vulcan, the fire-God, married Venus, the daughter of the Sea; that the Magi watched over the sacred fire in the East, and the Virgin-Vestals in the West. The Sun was the "Father"; Nature, the eternal Virgin-Mother**:** Osiris and Isis, Spirit-Matter, the latter worshipped under each of its three states by Pagan and Christian. Hence the Virgins—even in Japan—clothed with star-spangled blue, standing on the lunar crescent, as symbolical of female Nature (in her three elements of Air, Water, Earth); Fire or the male Sun, fecundating her yearly with his radiant beams (the "cloven tongues like as of fire" of the Holy Ghost).

In *Kalevala* the oldest epic Poem of the Finns, of the pre-Christian antiquity of which there remains no doubt in the minds of scholars, we read of the gods of Finland, the gods of air and water, of fire and the forest, of Heaven and the Earth. In the superb translation by J. M. Crawford, in Rune L (Vol. II) the reader will find the whole legend of the Virgin Mary in

> "*Mariatta*, child of beauty,
> Virgin-Mother of the Northland . . ."*

Ukko, the great Spirit, whose abode is in Yûmäla, the sky or Heaven, chooses the Virgin Mariatta as his vehicle to incarnate through her in a Man-God. She becomes pregnant by plucking and eating a red berry (*marja*), when, repudiated by her parents, she gives birth to a "Son immortal," in the *manger of a stable*. Then the "Holy Babe" disappears, and Mariatta is in search of him. She asks a

* Page 720.

star, "the guiding star of Northland," where her "holy babe lies hidden," but the star answers her angrily:—

> "If I knew, I would not tell thee;
> 'Tis thy child that me created,
> Set me here to watch at evening,
> In the cold to shine forever . . ."*

and tells the Virgin nothing. Nor will the golden moon help her, because, Mariatta's babe having created her, left her in the great sky:—

> "Here to wander in the darkness
> All alone at even to wander
> On my cold and cheerless journey,
> Sleeping only in the daylight,
> Shining for the good of others . . ."†

It is only the "Silver Sun" who, taking pity upon the Virgin-Mother, tells her:—

> "Yonder is thy golden infant,
> There thy holy babe lies sleeping,
> Hidden to his belt in water,
> Hidden in the reeds and rushes."‡

She takes the holy baby home, and while the mother calls him "Flower,"

> "Others named him *Son of Sorrow*."§

Is this a post-Christian legend? Not at all; for, as said, it is *essentially pagan in origin* and recognized as pre-Christian. Hence, with such data in hand in literature, the ever-recurring taunts of idolatry and atheism, of infidelity and paganism, ought to cease. The term *idolatry*, moreover, is of Christian origin. It was used by the early Nazarenes, during the 2½ centuries of our era, against those nations who used temples and churches, statues and images, because they, the early Christians themselves, *had neither temples*, *statues*, *nor images*, all of which they abhorred. Therefore the term "idolatrous" fits far better our accusers than

* Page 728.
† Page 728.
‡ Page 729.
§ Page 729.

ourselves, as this article will show. With Madonnas on every crossroad, their thousands of statues, from Christ and Angels in every shape down to Popes and Saints, it is rather a dangerous thing for a Catholic to taunt any Hindu or Buddhist with idolatry. The assertion has now to be proved.

II

We may begin by the origin of the word God. What is the real and primitive meaning of the term? Its meanings and etymologies are as many as they are various. One of them shows the word derived from an old Persian and mystic term *goda*. It means "itself," or something self-emanating from the absolute Principle. The root word was *godan*—whence Wodan, Woden, and Odin, the Oriental radical having been left almost unaltered by the Germanic races. Thus they made of it *gott*, from which the adjective *gut*—"good," as also the term *götze*, or idol, were derived. In ancient Greece, the word Zeus and *Theos* led to the Latin *Deus*. This *goda*, the emanation, is not, and cannot be, identical with that from which it radiates, and is, therefore, but a periodical, finite manifestation. Old Aratus, who wrote "full of Zeus are all the streets and the markets of man; full of Him is the sea and the harbours,"* did not limit his deity to such a temporary reflection on our terrestrial plane as Zeus, or even its antetype—Dyaus, but meant, indeed, the universal, omnipresent Principle. Before the radiant god *Dyaus* (the sky) attracted the notice of man, there was the Vedic *Tad* ("that") which, to the Initiate and philosopher, would have no definite name, and which was the absolute Darkness that underlies every manifested radiancy. No more than the mythical Jupiter—the later reflection of Zeus—could Sûrya, the Sun, the first manifestation in the world of Maya and the Son of Dyaus, fail to be termed

* [Aratus Solensis is meant here. This passage occurs at the very opening of his *Phaenomena*. In *Loeb Classical Series*, G. R. Mair's translation is as follows**:** "From Zeus let us begin, him do we mortals never leave unnamed; full of Zeus are all the streets and all the marketplaces of men; full is the sea and the heavens thereof . . ."—*Compiler*.]

"Father" by the ignorant. Thus the Sun became very soon interchangeable and one with Dyaus; for some, the "Son," for others, the "Father" in the radiant sky; *Dyaus-Pitar*, the Father in the Son, and the Son in the Father, truly shows, however, his finite origin by having the Earth assigned to him as a wife. It is during the full decadence of metaphysical philosophy that *Dyâva-prithivi*, "Heaven and Earth," began to be represented as the Universal cosmic parents, not alone of men, but of the gods also. From the original conception, abstract and poetical, the ideal cause fell into grossness. Dyaus,

the sky, became very soon Dyaus or Heaven, the abode of the "Father," and finally, indeed, that Father himself. Then the Sun, upon being made the symbol of the latter, received the title of *Dina-Kara*, "day-maker," of *Bhaskara*, "light-maker," now the Father of his Son, and *vice versa*. The reign of ritualism and of anthropomorphic cults was henceforth established and finally degraded the whole world, retaining supremacy to the present civilized age.

Such being the common origin, we have but to contrast the two deities—the god of the Gentiles and the god of the Jews—on their own *revealed* WORD; and judging them on their respective definitions of themselves, conclude intuitively which is the nearest to the grandest ideal. We quote Colonel Ingersoll, who brings Jehovah and Brahma parallel with each other. The former, "from the clouds and darkness of Sinai," said to the Jews:—

> "Thou shalt have no other gods before me . . . . Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, *visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me*." [*Exod*. xx, 3, 5.] Contrast this with the words put by the Hindu into the mouth of Brahm: "I am the same to all mankind. They who honestly serve other gods, involuntarily worship me. I am he who partaketh of all worship, and I am the reward of all worshippers." Compare these passages. The first, a dungeon where crawl the things begot of jealous slime; the other, great as the domed firmament inlaid with suns . . ."

The "first" is the god who haunted Calvin's fancy, when he added to his doctrine of predestination that of Hell being

paved with the skulls of *unbaptized* infants. The beliefs and dogmas of our churches are far more blasphemous in the ideas they imply than those of the *benighted* Heathen. The *amours* of Brahmâ, under the form of a buck, with his own daughter, as a deer, or of Jupiter with Leda, under that of a swan, are grand *allegories*. They were never given out as a *revelation*, but known to have been the products of the poetic fancy of Hesiod and other mythologists. Can we say as much of the *immaculate daughters* of the god of the Roman Catholic Church—Anna and Mary? Yet, even to breathe that the Gospel narratives are allegories too, as they would be most sacrilegious were they accepted in their dead letter, constitutes in a Christian born the *acme* of blasphemy.

Verily, they may whitewash and mask as much as they like the god of Abraham and Isaac, they shall never be able to disprove the assertion of Marcion, who denied that the God of *Hate* could be the same as the "Father of Jesus." Heresy or not, but the "Father in Heaven" of the Churches remained since then a hybrid creature; a mixture between the Jove of the Pagan mobs and the "jealous God" of Moses, exoterically the SUN, whose abode is in Heaven, or the sky esoterically. Does he not give birth to LIGHT "that shineth in Darkness," to the Day, the bright Dyaus, the Son, and is he not the MOST HIGH—*Deus Caelum*? And is it not again *Terra*, the "Earth," the ever immaculate as the ever prolific Virgin who, fecundated by the ardent embraces of her "Lord"—the fructifying rays of the Sun, in this terrestrial sphere, the mother of all that lives and breathes on her vast bosom?

Hence, the sacredness of her products in Ritualism—the *bread* and the *wine*. Hence also, the ancient *messis*, the great sacrifice to the goddess of harvest (*Ceres Eleusina*, the Earth again)**:** *messis*, for the Initiates, *missa* for the profane,* now transformed into the Christian mass or liturgy. The ancient oblation of the fruits of the Earth to

* From *pro*, "before," and *fanum*, "the temple," *i.e.*, the non-initiates who stood before the fane, but dared not enter it.—(*Vide* the Works of Ragon.)

the Sun, the *Deus Altissimus*, "the Most High," the symbol of the G.A.O.T.U. of the Masons to this day, became the foundation of the most important ritual among the ceremonies of the new religion. The worship offered to Osiris-Isis (the Sun and the Earth),* to Bel and the cruciform Astarte of the Babylonians; to Odin or Thor and Frigga, of the Scandinavians; to Belen and the *Virgo Paritura* of the Celts; to Apollo and the *Magna Mater* of the Greeks; all these couples having the same meaning, passed bodily to, and were transformed by, the Christians into the Lord God or the Holy Ghost descending upon the Virgin Mary.

Deus Sol or *Solus*, the Father, was made interchangeable with the Son**:** the "Father" in his noon glory, he became the "Son" at Sunrise, when he was said to "be born." This idea received its full apotheosis annually on December the 25th, during the Winter Solstice, when the Sun—hence the solar gods of all the nations—was said to be born. *Natalis solis invicti*. And the "precursor" of the resurrecting Sun *grows*, and *waxes strong*, until the vernal equinox, when the god Sol begins its annual course, under the sign of the Ram or the *Lamb*, the first lunar week of the month. The 1st of March was feasted throughout all pagan Greece, as its *neomenia* was sacred to Diana. Christian nations celebrate their Easter, for the same reason, on the first Sunday that follows the full moon, at the Vernal Equinox. With the festivals of the Pagans, the canonicals of their priests and Hierophants were copied by Christendom. Will this be denied? In his *Life of Constantine* Eusebius confesses—thus saying, perhaps, the only truth he ever uttered in his life—that "in order to render Christianity *more attractive to the Gentiles*, *the priests* [of Christ] *adopted the exterior vestments and ornaments used in the pagan cult*." He might have added "their rituals" and dogmas also.

* The Earth, and the Moon, its parent, are interchangeable. Thus all the lunar goddesses were also the representative symbols of the Earth.—Vide *The Secret Doctrine*, Symbolism.

III

It is a matter of History—however unreliable the latter—for a number of facts preserved by ancient writers corroborate it, that Church Ritualism and Freemasonry have sprung from the same source, and developed hand in hand. But as Masonry, even with its errors and later innovations, was far nearer the truth than the Church, the latter began very soon her persecutions against it. Masonry was, in its origin, simply archaic Gnosticism, or early esoteric Christianity; Church Ritualism was, and *is*, *exoteric paganism*, pure and simple—*remodelled*, we do not say *reformed*. Read the works of Ragon, a Mason who forgot more than the Masons of today know. Study, collating them together, the casual but numerous statements made by Greek and Latin writers, many of whom were Initiates, most learned Neophytes and partakers of the Mysteries. Read finally the elaborate and venomous slanders of the Church Fathers against the Gnostics, the Mysteries and their Initiates—and you may end by unravelling the truth. It is a few philosophers who, driven by the political events of the day, tracked and persecuted by the fanatical Bishops of early Christianity—who had yet neither fixed ritual nor dogmas nor Church—it is these Pagans who founded the latter. Blending most ingeniously the truths of the Wisdom-religion with the exoteric fictions so dear to the ignorant mobs, it is they who laid the first foundations of ritualistic Churches and of the Lodges of modern Masonry. The latter fact was demonstrated by Ragon in his ANTE-OMNIAE of the modern Liturgy compared with the ancient Mysteries, and showing the rituals conducted by the early Masons; the former may be ascertained by a like comparison of the Church canonicals, the sacred vessels, and the festivals of the Latin and other Churches, with those of the pagan nations. But Churches and Masonry have widely diverged since the days when both were one. If asked how a profane can know it, the answer comes: ancient and modern Freemasonry are an obligatory study with every Eastern Occultist.

Masonry, its paraphernalia and modern innovations (the Biblical Spirit in it especially) notwithstanding, does good

both on the moral and physical planes—or did so, hardly ten years ago, at any rate.* It was a true *ecclesia* in the sense of fraternal union and mutual help, the only *religion* in the world, if we regard the term as derived from the word *religare*, "to bind" together, as it made all men belonging to it "brothers"—regardless of *race* and *faith*. Whether with the enormous wealth at its command it could not do far more than it does now, is no business of ours. We see no visible, crying evil from this institution, and no one yet, save the Roman Church, has ever been found to show that it did any harm. Can *Church* Christianity say as much? Let ecclesiastical and profane history answer the question. For one, it has divided the whole mankind into Cains and Abels; it has slaughtered millions in the name of her God—the Lord of *Hosts*, truly, the ferocious Jehovah Sabbaoth—and instead of giving an impetus to civilization, the favourite boast of her followers—it has

retarded it during the long and weary Mediaeval ages. It is only under the relentless assaults of science and the revolt of men trying to free themselves, that it began to lose ground and could no longer arrest enlightenment. Yet has it not softened, as claimed, the "barbarous spirit of Heathendom"? We say no, most emphatically. It is Christianity with its *odium theologicum*, since it could no longer repress human progress, which infused its lethal spirit of intolerance, its ferocious selfishness, greediness, and cruelty into modern civilization under the mask of *cant* and meek Christianity. When were the Pagan Caesars more bloodthirsty or more coolly cruel than are the modern Potentates and their armies? When did the millions of the Proletariat starve as they do now? When has mankind shed more tears and suffered more than at present?

Yes; there was a day when the Church and Masonry were one. These were centuries of intense moral reaction,

---

* Since the origin of Masonry, the split between the British and American Masons and the French "Grand Orient" of the "Widow's Sons" is the first one that has ever occurred. It bids fair to make of these two sections of Masonry a Masonic Protestant and a Roman Catholic Church, as far as regards ritualism and brotherly love, at all events.

---

a transitional period of thought as heavy as a nightmare, an age of strife. Thus, when the creation of new ideals led to the apparent pulling down of the old fanes and the destruction of old idols, it ended in reality with the rebuilding of those temples out of the old materials, and the erection of the same idols under new names. It was a universal rearrangement and whitewashing—but only skin deep. History will never be able to tell us—but tradition and judicious research do—how many semi-Hierophants and even high Initiates were forced to become renegades in order to ensure the survival of the secrets of Initiation. Praetextatus, pro-consul at Achaia, is credited with remarking in the IVth century of our era, that "to deprive the Greeks of the sacred mysteries *which bind together the whole mankind* was equivalent to depriving them of their life." The Initiates took perhaps the hint, and thus joining *nolens volens* the followers of the new faith, then becoming all domineering, acted accordingly. Some hellenized Jewish Gnostics did the same; and thus more than one "Clemens Alexandrinus"—a convert to all appearance, an ardent Neo-Platonist and the same philosophical *pagan* at heart—became the instructor of ignorant Christian Bishops. In short the convert *malgré lui* blended the two external mythologies, the old and the new, and while giving out the compound to the masses, kept the sacred truths for himself.

The kind of Christians they made may be inferred from the example of Synesius, the Neo-Platonist. What scholar is ignorant of the fact, or would presume to deny, that the favourite and devoted pupil of Hypatia—the virgin-philosopher, the martyr and victim of the infamous Cyril of Alexandria—had not even been baptised when first offered by the bishops of Egypt the Episcopalian See of the Ptolemais? Every student is aware that, when finally baptised after having accepted the office proffered, it was so *skin-deep* that he actually signed his consent only after his conditions had been complied with and his

future privileges guaranteed. What the chief clause was, is curious. It was a *sine qua non* condition that he was to be allowed to abstain from professing the (Christian) doctrines, that he, the new Bishop, did not believe in! Thus, although baptised

and ordained in the degrees of deaconship, priesthood, and episcopate, he never separated himself from his wife, never gave up his Platonic philosophy, nor even his sport so strictly forbidden to every other bishop. This occurred as late as the Vth century.

Such transactions between initiated philosophers and ignorant priests of reformed Judaism were numerous in those days. The former sought to save their "mystery-vows" and personal dignity, and to do so they had to resort to a much-to-be-regretted compromise with ambition, ignorance, and the rising wave of popular fanaticism. They believed in Divine Unity, the ONE or *Solus*, unconditioned and unknowable; and still they consented to render public homage and pay reverence to *Sol*, the Sun moving among his twelve apostles, the 12 Signs of the Zodiac, *alias* the 12 Sons of Jacob. The *hoi polloi* remaining ignorant of the former, worshipped the latter, and in them, their old time-honoured gods. To transfer that worship from the solar-lunar and other cosmic deities to the Thrones, Archangels, Dominions, and Saints was no difficult matter; the more so since the said sidereal dignities were received into the new Christian Canon with their old names almost unchanged. Thus, while, during Mass, the "Grand Elect" reiterated, under his breath, his absolute adherence to the Supreme Universal Unity of the "incomprehensible Workman," and pronounced in solemn and loud tones the "Sacred Word" (now substituted by the Masonic "Word at low breath"), his assistant proceeded with the chanting of the "*Kyrielle*" of names of those inferior sidereal beings whom the masses were made to worship. To the profane catechumen, indeed, who had offered prayers but a few months or weeks before to the Bull Apis and the holy Cynocephalus, to the sacred ibis and the hawk-headed Osiris, St. John's eagle* and the divine Dove

* It is an error to say that John the Evangelist became the patron Saint of Masonry only after the XVIth century, and it implies a double mistake. Between John the "Divine," the "Seer" and the writer of *Revelation*, and John the Evangelist who is now shown in company of the Eagle, there is a great difference, as the latter John is a creation of Irenaeus, along with the fourth gospel. Both were the result of

Collected Writings VOLUME XI

March, 1889

(witness of the Baptism while hovering over the Lamb of God), must have appeared as the most natural development and sequence to his own national and sacred zoology, which he had been taught to worship since the day of his birth.

IV

It may thus be shown that both modern Freemasonry and Church ritualism descended in direct line from initiated Gnostics, Neo-Platonists, and renegade Hierophants of the Pagan Mysteries, the secrets of which they have lost, but which have been nevertheless preserved by those who could not compromise. If both Church and Masons are willing to forget the history of their true origin, the theosophists are not. They repeat**:** Masonry and the three great Christian religions are all inherited goods. The "ceremonies and passwords" of the former, and the prayers, dogmas, and rites of the latter, are travestied copies of pure Paganism (copied and borrowed as diligently by the Jews), and of Neo-Platonic Theosophy. Also, that the "passwords" used even now by

---

the quarrel of the Bishop of Lyons with the Gnostics, and no one will ever tell what was the real name of the writer of the grandest of the Evangels. But what we do know is that the Eagle is the legal property of John, the author of the *Apocalypsis*, written originally centuries B.C., and only *re-edited*, before receiving canonical hospitality. This John, or *Oannes*, was the accepted patron of all the Egyptian and Greek Gnostics (who were the early Builders or *Masons* of "Solomon's Temple," as, earlier, of the Pyramids) from the beginning of time. The *Eagle* was his attribute, the most archaic of symbols—being the Egyptian *Ah*, the bird of Zeus, and sacred to the Sun with every ancient people. Even the Jews adopted it among the Initiated Kabalists, as "the symbol of the Sephirah Tiph'e-reth, the spiritual Æther or Air," says Mr. Myer's *Qabbalah* [p. 230]. With the Druids the eagle was the symbol of the Supreme Deity, and again a portion of the cherubic symbol. Adopted by the pre-Christian Gnostics, it could be seen at the foot of the *Tau* in Egypt, before it was placed in the Rose-Croix degree at the foot of the Christian cross. Pre-eminently the bird of the Sun, the Eagle is necessarily connected with every solar god, and is the symbol of every seer who looks into the astral light, and sees in it the shadows of the Past, Present, and Future, as easily as the Eagle looks at the Sun.

Biblical Masons and connected with "the tribe of Judah," "Tubal-cain," and other Zodiacal dignitaries of the Old Testament, are the Jewish *aliases* of the ancient gods of the heathen *mobs*, not of the gods of the Hierogrammatists, the interpreters of the *true* mysteries. That which follows proves it well. The good Masonic Brethren could hardly deny that in name they are *Solicoles* indeed, the worshippers of the Sun in heaven, in whom the erudite Ragon saw such a magnificent symbol of the G.A.O.T.U. — which it surely is. Only the trouble he had was to prove — which no one can — that the said G.A.O.T.U. was not rather the *Sol* of the small exoteric fry of the *Pro-fanes* than the *Solus* of the High *Epoptai*. For the secret of the fires of SOLUS, the spirit of which radiates in the "Blazing Star," is a Hermetic secret which, unless a Mason studies *true theosophy*, is lost to him forever. He has ceased to understand now, even the little indiscretions of Tshudi. To this day Masons and Christians keep the Sabbath sacred, and call it the "Lord's" day; yet they know as well as any that both *Sunday*, and the *Sonntag* of Protestant England and Germany, mean the Sunday or the *day of the Sun*, as it meant 2,000 years ago.

And you, Reverend and good Fathers, Priests, Clergymen, and Bishops, you who so charitably call theosophy "idolatry" and doom its adherents openly and privately to eternal perdition, can you boast of one single rite, vestment, or sacred vessel in church or temple that does not come to you from paganism? Nay, to assert it would be too dangerous, in view, not only of history, but also of the confessions of your own priestly craft.

Let us recapitulate if only to justify our assertions.

"Roman sacrificators had to confess before sacrificing," writes du Choul. The priests of Jupiter donned a tall, square, black cap (*Vide* Armenian and Greek modern priests), the head dress of the *Flamines*. The black *soutane* of the Roman Catholic priest is the black *hierocoraces*, the loose robe of the Mithraic priests, so called from being *raven coloured* (raven, *corax*). The King-Priest of Babylon had a golden seal-ring and slippers kissed by the conquered potentates, a white mantle, a tiara of gold, to which two bandelets were suspended. The popes have the seal-ring and the slippers for

the same use; a white satin mantle bordered with golden stars, a tiara with two bejewelled bandelets suspended to it, etc., etc. The white linen *alb* (*alba vestis*) is the garment of the priests of *Isis*; the top of the heads of the priests of Anubis was shaven (*Juvenal*),* hence the tonsure; the *chasuble* of the Christian "*Father*" is the copy from the upper garment of the Phoenician priests-sacrificers, a garment called *calasiris*, tied at the neck and descending to their *heels*. The stole comes to our priests from the female garment worn by the *Galli*, the male *Nautches* of the temple, whose office was that of the Jewish *Kadeshim* (*Vide II Kings*, xxiii, 7, for the true word); their *belt of purity*[?] from the *ephod* of the Jews, and the *Isiac* cord; the priests of Isis being vowed to chastity. (*Vide* Ragon, for details.)†

The ancient pagans used *holy* water or lustrations to purify their cities, fields, temples, and men, just as it is being done now in Roman Catholic countries. Fonts stood at the door of every temple, full of lustral water and called *favissae* and *aquiminaria*. Before sacrificing, the pontiff or the *curio* (whence the French *curé*), dipping a laurel branch into the lustral water, sprinkled with it the pious congregation assembled, and that which was then termed *lustrica* and *aspergilium* is now called sprinkler (or *goupillon*, in French). The latter was with the priestesses of Mithra the symbol of the Universal *lingam*. Dipped during the Mysteries in lustral milk, the faithful were sprinkled with it. It was the emblem of Universal fecundity; hence the use of the holy water in Christianity, a rite of phallic origin. More than this; the idea underlying it is purely occult and belongs to ceremonial magic. Lustrations were performed by fire, sulphur, air, and water. To draw the attention of the

* [VIth Satire.]

† [This is summarized from Ragon, *La Messe et ses mystères*, pp. 21 *et seq*. In quoting briefly from du Choul, Ragon most likely does so from a work entitled *Discours sur la castramétation et discipline militaire des Romains*. 2 pts. Lyon: Guillaume Rouille, 1556-57, fol.; also 1567 and 1581, 4to; and 1672. Guillaume du Choul was, according to Ragon, a "bailli" in the Dauphiné mountains, and wrote on the religion of the Romans.—*Compiler*.]

celestial gods, *ablutions* were resorted to; to conjure the nether gods away, *aspersion* was used.

The vaulted ceilings of cathedrals and churches, Greek or Latin, are often painted blue and studded with golden stars, to represent the canopy of the heavens. This is copied from the Egyptian temples, where solar and star worship was performed. Again, the same reverence is paid in Christian and Masonic architecture to the Orient (or the Eastern point) as in the days of Paganism. Ragon described it fully in his destroyed volumes. The *princeps porta*, the door of the World, and of the "King of Glory," by whom was meant at first the Sun, and now his human symbol, the Christ, is the door of the Orient, and faces the East in every church and temple.* It is through this "door of life" — the solemn pathway through which the daily entrance of the luminary into the *oblong square* † of the earth or the Tabernacle of the Sun is effected every morning — that the "newly born" babe is ushered, and carried to the baptismal font; and it is to the left of this edifice (the gloomy north whither start the "apprentices," and where the candidates got their *trial by water*) that now the fonts, and in the days of old the well (*piscinas*) of lustral waters, were placed in the ancient churches, which had been pagan fanes. The altars of heathen Lutetia were buried, and found again under the choir of *Notre-Dame* of Paris, its ancient lustral wells existing to this day in the said Church. Almost every great ancient Church on the Continent that antedates the Middle Ages was once a pagan temple by virtue of the orders issued by the Bishops and Popes of Rome. Gregory the Great

* Except, perhaps, the temples and chapels of dissident Protestants, which are built anywhere, and used for more than one purpose. In America I know of chapels hired for fairs and shows, and even theatres; today a chapel, the day after sold for debts, and fitted for a gin shop or a public house. I speak of chapels, of course, not of Churches and Cathedrals.

† A Masonic term; a symbol of the Arc of Noah, and of the Covenant, of the Temples of Solomon, the Tabernacle, and the Camp of the Israelites, all built as "oblong squares." Mercury and Apollo were represented by oblong cubes and squares, and so is Kaaba, the great temple at Mecca.

(Platine *en sa Vie*)* commands the monk Augustine, his missionary in England, in this wise**:** "Destroy the idols, never the temples! Sprinkle them with holy water, place in them relics, and let the nations worship in the places they are accustomed to."

We have but to turn to the works of Cardinal Baronius, to find in the year XXXVIth of his *Annals* his confession. The Holy Church, he says, was *permitted to appropriate the rites and ceremonies used by the pagans in their idolatrous cult*, since she (the Church) *expiated them by her consecration*! In *Les Antiquités Gauloises et Françoises* (Book II, ch. 19) by Fauchet, we read that the Bishops of France adopted and *used the pagan ceremonies in order to convert followers to Christ.*†

This was when Gaul was still a pagan country. Are the same rites and ceremonies used now in Christian France, and other Roman Catholic countries, still going on in grateful remembrance of the pagans and their gods?

V

Up to the IVth century the churches knew of no altars. Up to that date the altar was a *table* raised in the middle of the temple, for purposes of *Communion*, or fraternal repasts (the *Caena*, as mass was originally said in the evening) . In the same way now the table is raised in the "Lodge" for Masonic Banquets, which usually close the proceedings of a Lodge, and at which the resurrected Hiram Abifs, the "Widow's Sons," honour their toasts by *firing*, a Masonic

* [This parenthetical reference is taken from Ragon's work, and for some curious reason appears in French. What H.P.B. means is the work of Bartolomeo de Sacchi de Platino (sometimes referred to as di Piadena) known as *Vitae Pontificum*, containing extensive biographies of various Popes, among them Gregory the Great.—*Compiler*.]

† [The passage from Fauchet's work is as follows**:**

«. . . car l'on voit bien par les écrits de ce temps-là, que les Ecclésiastiques employaient tous moyens pour gagner les hommes à Jésus Christ, se servant d'aucunes des cérémonies Payennes, aussi bien que des pierres de leurs Temples démolis . . .»

—*Compiler*.]

mode of transubstantiation. Shall we call their banquet tables *altars*, also? Why not? The altars were copies from the *ara maxima* of pagan Rome. The Latins placed square and oblong stones near their tombs, and called them *ara*, altar; they were consecrated to the gods *Lares* and *Manes*. Our altars are a derivation from these square stones, another form of the boundary stones known as the gods *Termini* — the Hermeses, and the Mercuries, whence *Mercurius quadratus*, *quadriceps*, *quadrifronts*, etc., etc., *the four-faced* gods, whose symbols these square stones were, from the highest antiquity. The stone on which the ancient kings of Ireland were crowned was such an "altar." Such a stone is in Westminster Abbey, endowed, moreover, with a voice. Thus our altars and thrones descend directly from the Priapic boundary stones of the pagans—the gods *Termini*.

Shall the church-going reader feel very indignant if he is told that the Christians adopted the *pagan* way of worshipping *in a temple*, only during the reign of Diocletianus? Up to that period they had an insurmountable horror for altars and temples, and held them in abomination for the first 250 years of our era. These primitive Christians were Christians indeed; the moderns are more pagan than any ancient idolaters. The former were the *Theosophists* of those days; from the IVth century they became Helleno-Judaic Gentiles *minus* the philosophy of the Neo-Platonists. Read what Minucius Felix says in the IIIrd century to the Romans**:**—

> You fancy that we [Christians] conceal that which we worship because *we will have neither temples nor altars*? But what image of God shall we raise, since Man is himself God's image? What temple can we build to the Deity, when the Universe, which is Its work, can hardly contain it? How shall we enthrone the power of such Omnipotence in a single building? Is it not far better to consecrate to the Deity a temple in our heart and spirit?*

But then the *Chrêstians* of the type of Minucius Felix had in their mind the commandment of the MASTER-INITIATE, *not to pray in the synagogues and temples* as the

* [*Octavius*, xxxii, 1-2. These words are addressed by Octavius Januarius to Q. Caecilius Natalis.—*Compiler*.]

hypocrites do, "that they may be seen of men" (*Matthew* vi, 5). They remembered the declaration of Paul, the Apostle-Initiate, the "Master Builder" (*I Corinthians* iii, 10), that MAN was the one temple of God, in which the Holy Ghost, the Spirit of God, dwelleth (*Ibid*., iii, 16). They obeyed the truly Christian precepts, whereas the modern Christians obey but the arbitrary canons of their respective churches, and the rules of their Elders.

"Theosophists are notorious Atheists," exclaims a writer in the *Church Chronicle*. "Not one of them is ever known to attend divine service . . . the Church is obnoxious to them"; and forthwith uncorking the vials of his wrath, he pours out their contents on the *infidel*, *heathen* F.T.S. The modern Churchman stones the Theosophist as his ancient forefather, the Pharisee of the "Synagogue of the Libertines" (*Acts* vi, 9), stoned Stephen, for saying that which even many Christian Theosophists say, namely that "the Most High dwelleth not in temples made with hands" (*Ibid*., vii, 48); and they "suborn men" just as these iniquitous judges did (*Ibid*., vi, 11) to testify against us.

Forsooth, friends, you are indeed the righteous descendants of your predecessors, whether of the colleagues of Saul, or of those of Pope Leo X, the cynical author of the ever famous sentence: "How useful to us this *fable* of Christ," "*Quantum nobis prodest hac fabula Christi*!"

VI

The "Solar Myth" theory has become in our day stale — *ad nauseam* — repeated as we hear it from the four cardinal points of Orientalism and Symbolism, and applied indiscriminately to all things and all religions, except Church Christianity and state-religion. No doubt the Sun was throughout the whole antiquity and since days immemorial the symbol of the Creative Deity — with every nation, not with the Parsis alone; but so he is with the Ritualists. As in days of old, so it is now. Our central star is the "Father" for the *pro-fanes*, the Son of the ever-unknowable Deity for the *Epoptai*. Says the same Mason, Ragon:

> . . . the Sun was the most sublime and natural image of the GREAT ARCHITECT, as the most ingenious of all the allegories under which the moral and good man (the *true Sage*) had ever endowed infinite and limitless *Intelligence*.*

Apart from the latter assumption, Ragon is right; for he shows this symbol gradually receding from the ideals so represented and conceived, and becoming finally, from a symbol, the original, in the minds of his ignorant worshippers. Then the great Masonic author proves that it is the *physical* Sun which was regarded as both the Father and the Son by the early Christians. Oh, initiated Brethren, he exclaims, can you forget that

> In the temples of the existing religion a large *lamp* burns night and day? It is suspended in front of the chief altar, the depository of the arc of the Sun. Another *lamp* burning before the altar of the virgin-mother is the emblem of the light of the *moon*. Clemens Alexandinus tells us that the Egyptians were the first to establish the religious use of the lamps . . . . Who does not know that the most sacred and terrible duty was entrusted to the Vestals? If the Masonic temples are lighted with three astral lights, the *sun*, the *moon*, and the *geometrical star*, and with three vital lights, the *Hierophant* and his two *Episcopes* [Wardens, in French *Surveillants*], it is because one of the Fathers of Masonry, the learned Pythagoras, ingenuously suggests that we should not speak of divine things without a light. Pagans celebrated a festival of lamps

(*Lampadephoria*) in honour of Minerva, Prometheus, and Vulcan. But Lactantius and some of the earliest fathers of the new faith complained bitterly of his introduction of pagan lamps in the Churches; "*If they deigned*," writes Lactantius, "*to contemplate that light which we call the* SUN, *they would soon recognise that God has no need of their lamps*." And Vigilantius adds**:** "*Under the pretext of religion the Church established a Gentile custom of lighting vile candles*, *while the* SUN *is there illuminating us with a thousand lights*. *Is it not a great honour for the* LAMB OF GOD [the sun thus represented?], *which placed in the middle of the throne* [the Universe] *fills it with the radiance of his Majesty*?"

Such passages prove to us that in those days the primitive Church worshipped THE GREAT ARCHITECT OF THE UNIVERSE in its image the SUN, sole of its kind . . . . . †

Indeed, while Christian candidates have to pronounce the Masonic oath turned to the East and that their "Venerable"

---

* [*La Messe et ses mystères*, p. 4.]

† *La Messe et ses mystères*, pp. 19-20.

Collected Writings VOLUME XI

March, 1889

keeps in the Eastern corner, because the Neophytes were made to do the same during the Pagan Mysteries, the Church has, in her turn, preserved the identical rite. During the High Mass, the High Altar (*ara maxima*) is ornamented with the Tabernacle, or the pyx (the box in which the Host is kept), and with six lighted tapers. The esoteric meaning of the pyx and contents—the symbol of the Christ-Sun—is that it represents the resplendent luminary, and the six tapers, the six planets (the early Christians knowing of no more), three on his right and three on his left. This is a copy of the seven-branched candlestick of the synagogue, which has an identical meaning. "*Sol est Dominus Meus*," "the Sun is my Lord!" exclaims David in *Psalms* xcv, translated very ingeniously in the authorized version by "The Lord is a great God," "a great King *above* all Gods" (verse 3), or planets truly! J. Augustin Chaho is more sincere in his *Philosophie des religions comparées* (Vol. II, p. 18), when he writes**:**

> All are *devs* (demons), on this Earth, save the God of the *Seers* (Initiates), the sublime IAO; and *if in Christ you see aught than* the SUN, then you adore a *dev*, a phantom such as are all the children of *night*.*

The East being the cardinal point whence arises the luminary of the Day, the great giver and sustainer of life, the creator of all that lives and breathes on this globe, what wonder if all the nations of the Earth worshipped in him the visible agent of the invisible Principle and Cause, and that *mass* should be said in the honour of him who is the giver of *messis* or "harvest." But, between worshipping the ideal as a *whole,* and the physical symbol, a part chosen to represent that whole and the ALL, there is an abyss. For the learned Egyptian, the Sun was the "eye" of Osiris, not Osiris himself; the same for the learned Zoroastrians. For the early Christians the Sun became the Deity, *in toto*; and by dint of casuistics, sophistry, and dogmas not to be questioned, the modern Christian churches have contrived to force even the

* [Quoted in Ragon, *La Messe*, etc., pp. 5-6, footnote, where a 3rd edition, Paris, 1848, is referred to.—*Compiler*.]

educated world to accept the same, while hypnotising it into a belief that *their* god is the one living true Deity, the maker of, *not the Sun* — a demon worshipped by the "heathen." But what may be the difference between a wicked demon, and the anthropomorphic God, *e.g*., as represented in Solomon's *Proverbs*? That "God," unless poor, helpless, ignorant men call upon him, when their "fear cometh as desolation" and their "destruction . . . as a whirlwind," threatens them in such words as these**:** "I also will *laugh* at your calamity; I will *mock* when your fear cometh"! (*Prov*. i, 26). Identify this God with the great Avatar on whom the Christian legend is hung; make him one with that true Initiate who said, "Blessed are they that mourn; for they shall be comforted" [*Matt*. v, 4]**:** and what is the result? Such identification alone is quite sufficient to justify the fiendish joy of Tertullian, who laughed and rejoiced at the idea of his *infidel* next of kin roasting in hell-fire; the advice of Hieronymus to the Christian convert to trample over the body of his pagan mother, if she seeks to prevent him *leaving her forever* to follow Christ; and it makes of all the Church tyrants, murderers, and *omnes gentes* of the Inquisition, the grandest and noblest exemplars of *practical* Christianity that have ever lived!*

H.P.B.

VII

The ritualism of primitive Christianity — as now sufficiently shown — sprang from ancient Masonry. The latter was, in its turn, the offspring of the, then, almost dead Mysteries. Of these we have now a few words to say.

It is well known that throughout antiquity, besides the popular worship composed of the dead-letter forms and empty exoteric ceremonies, every nation had its *secret* cult

---

* [The passage referred to in Tertullian's writings may be found in his *De spectaculis*, ch. xxx. As to Jerome's advice, it may be found in his *Epistola XIV: Ad Heliodorum Monachum*, § 2. See *Corpus Scriptorum Ecclesiasticorum Latinorum*, Vol. 54**:** S. Eusebii Hieronymi Epistolae. Pars I, pp. 46-47. Edition Isidorus Hilberg.—*Compiler*]

---

known to the world as the MYSTERIES. Strabo, one among many others, warrants for this assertion (See *Geographica*, lib. X, ch. iii, Sect. 9). No one received admittance into them save those prepared for it by special training. The neophytes instructed in the upper temples were initiated into the final Mysteries in the crypts. These instructions were the last surviving heirloom of archaic wisdom, and it is under the guidance of high Initiates that they were *enacted*.We use the word "enacted" purposely; for the *oral* instructions *at low breath* were given only in the crypts, in solemn silence and secrecy. During the public classes and general teachings, the lessons in cosmogony and theogony were delivered in allegorical representation, the *modus operandi* of the gradual evolution of Kosmos, worlds, and finally of our earth, of gods and men, all was imparted in a symbolical way. The great public performances during the festivals of the Mysteries, were witnessed by the masses and the *personified* truths worshipped by the

multitudes—*blindly*. Alone the high Initiates, the *Epoptae*, understood their language and real meaning. All this, and so far, is well known to the world of scholars.

It was a common claim of all the ancient nations that the real mysteries of what is called so unphilosophically, *creation*, were divulged to the elect of our (fifth) race by its first dynasties of *divine* Rulers—gods in flesh, "divine incarnations," or *Avatars*, so called. The last Stanzas, given from the *Book of Dzyan* in *The Secret Doctrine* (Vol. II, p. 21), speak of those who ruled over the descendants ". . . produced from the Holy stock," and ". . . Who redescended, who made peace with the fifth [race], who taught and instructed it . . ."

The phrase "made peace" shows that there had been a previous *quarrel*. The fate of the Atlanteans in our philosophy, and that of the *prediluvians* in the Bible, corroborates the idea. Once more — many centuries before the Ptolemies — the same abuse of the sacred knowledge crept in amongst the initiates of the Sanctuary in Egypt. Preserved for countless ages in all their purity, the sacred teachings of the gods, owing to personal ambition and selfishness, became corrupted again. The meaning of the symbols found itself but too

often desecrated by unseemly interpretations, and very soon the Eleusinian Mysteries remained the only ones pure from adulteration and sacrilegious innovations. These were in honour of (Ceres) Demeter, or Nature, and were celebrated in Athens, the flowers of the intellect of Asia Minor and Greece being initiated thereinto. In his 4th Book, Zosimus states that these Initiates embraced *the whole of mankind*;* while Aristides calls the Mysteries the *common temple of the earth*.†

It is to preserve some reminiscence of this "temple," and to rebuild it, if need be, that certain elect ones among the initiated began to be *set apart*. This was done by their High Hierophants in every century, from the time when the sacred allegories showed the first signs of desecration and decay. For the great *Eleusinia* finally shared the same fate

---

* Says Cicero in De Natura Deorum, Lib. I, xlii (or 119): "omitto Eleusinem sanctam illam et augustam, ubi initiantur gentes orarum ultimae."

[The above quotation is somewhat misleading in the manner in which it is given. The complete text is as follows:

"Omitto Eleusinem sanctam illam et augustam,
ubi initiantur gentes orarum ultimae, praetereo
Samothraciam eaque quae Lemni
nocturno aditu occulta coluntur
silvestribus saepibus densa,
quibus explicatis ad rationemque revocatis rerum magis natura
cognoscitur quam deorum."

the English rendering of which would be:

"I say nothing of the holy and awe-inspiring sanctuary of Eleusis,
where tribes from earth's remotest confines seek Initiation
and I pass over Samothrace and those occult mysteries
Which throngs of worshippers at dead of night
In forest coverts deep to celebrate,
at Lemnos, since such mysteries when interpreted and rationalized prove to have
more to do with natural magic than with the gods."

The source of the first verse quoted by Cicero is unknown; the second quote is probably from the *Philoctetes* of Attius, a Roman tragic poet (born B.C. 170) with whom Cicero, when a young man, frequently conversed.—*Compiler*.]

† [This expression occurs in one of the *Fragments* from the writings of Aelius Aristides of Smyrna, namely in his *Discourse on the Eleusinian Mysteries*, para. 2 thereof. *Vide* Bruno Kiel's edition. Berlin: Weidmann, 1898; Vol. II, Discourse XVII.—*Compiler*.]

as the others. Their earlier excellency and purpose are described by Clement of Alexandria who shows the greater mysteries divulging the secrets and the mode of construction of the Universe, this being the beginning, the end and the ultimate goal of human knowledge, for in them was shown to the initiated Nature and all things *as they are* (*Strom*, Bk. V, ch. xi) . This is the Pythagorean *Gnosis* ἡ γνῶσις τῶν ὄντων, Epictetus speaks of these instructions in the highest terms: "All that is ordained therein was established by our masters for the instruction of men and the correction of our customs" (*apud Arrian*. *Dissert*., lib. III, cap. 21).* Plato asserts in the *Phaedo* the same: the object of the Mysteries was to re-establish the soul in its primordial purity, or *that state of perfection from which it had fallen*.†

VIII

But there came a day when the Mysteries deviated from their purity in the same way as the exoteric religions. This began when the State bethought itself, on the advice of Aristogeiton (510 B.C.), of drawing from the *Eleusinia* a constant and prolific source of income. A law was passed to that effect. Henceforth, no one could be initiated without paying a certain sum of money for the privilege. That boon which could hitherto be acquired only at the price of incessant, almost superhuman effort, toward virtue and excellency, was now to be purchased for so much gold. Laymen—and even priests themselves—while accepting the desecration lost eventually their past reverence for the inner Mysteries, and this led to further profanation of the Sacred

* [Reference is here to the *Discourses* of Epictetus as reported by Arrian, Book III, chap. xxi, 15-16, in which he speaks of the Mysteries and their ennobling influence upon men.—*Compiler*.]

† [The most likely passage is in *Phaedo*, 69 C, wherein Socrates says:

"And I fancy that those men who established the mysteries were not unenlightened, but in

reality had a hidden meaning when they said long ago that whoever goes uninitiated and unsanctified to the other world will lie in the mire, but he who arrives there initiated and purified will dwell with the gods." (*Loeb Classical Library*.)

—*Compiler*.]

Science. The rent made in the veil widened with every century; and more than ever the Supreme Hierophants, dreading the final publication and distortion of the most holy secrets of nature, laboured to eliminate them from the *inner* programme, limiting the full knowledge thereof but to the few. It is those *set apart* who soon became the only custodians of the divine heirloom of the ages. Seven centuries later, we find Apuleius, his sincere inclination toward magic and the mystical notwithstanding, writing in his *Golden Ass** a bitter satire against the hypocrisy and debauchery of certain orders of *half*-initiated priests. It is through him also, that we learn that in his day (2nd century A.D.) the Mysteries had become so universal that persons of all ranks and conditions, in every country, men, women, and children, all were *initiated*! Initiation had become as necessary in his day as baptism has since become with the Christians; and, as the latter is now, so the former had become then — *i.e*., meaningless, and a purely dead-letter ceremony of mere form. Still later, the fanatics of the new religion laid their heavy hand on the Mysteries.

The *Epoptae*, they "who see things as they are" disappeared one by one, emigrating into regions inaccessible to the Christians. The *Mystae* (from *Mystes* or "veiled"), "they who see things only as they appear" remained very soon, alone, sole masters of the situation.

It is the former, the "set apart," who have preserved the true secrets; it is the *Mystae*, those who knew them only superficially, who laid the first foundation stone of modern Masonry; and it is from this half-pagan, half-converted primitive fraternity of Masons that Christian ritualism and most of dogmas were born. Both the *Epoptae* and the *Mystae* are entitled to the name of *Masons*: for both carrying out their pledges to, and the injunction of, their long departed Hierophants and βασιλεῖς, "Kings," *rebuilt*, the Epoptae, their "lower," and the Mystae, their "upper" *temples*. For such were their respective appellations in antiquity, and are so to this day in certain regions. Sophocles speaks in the

* [Book VIII, Ch. 27, 28, 29; Book IX, ch. 8.]

Electra (707) of the foundations of Athens — the site of the Eleusinian Mysteries — as being the "sacred edifice of the gods," * *i.e*., built by the *gods*. Initiation was spoken of as "walking into the temple," and "cleaning," or *rebuilding the temple* referred to the *body* of an initiate on his last and supreme trial (*Vide St. John's Gospel*, ii, 19). The esoteric doctrine, also, was sometimes called by the name of "Temple" and popular exoteric religion, by that of "city." To *build a temple* meant to found an esoteric school; to "build a city temple" signified to establish a public cult. Therefore, the true surviving "Masons" of the *lower* Temple, or the *crypt*, the sacred place of initiation, are the only custodians of the true *Masonic* secrets now lost to the world. We yield willingly to the modern Fraternity of Masons the title of "Builders of the *higher* Temple," as the *a priori* superiority of the comparative adjective is as illusionary as the blaze of the burning bush of Moses itself in the Templars' Lodges.

IX

The misunderstood allegory known as the Descent into *Hades*, has wrought infinite mischief. The exoteric "fable" of Hercules and Theseus descending *into the infernal regions*; the journey thither of Orpheus, who found his way by the power of his lyre (Ovid, *Metam*., X, 40-48); of Krishna, and finally of Christ, who "descended into Hell and the third day rose again from the dead"—was twisted out of recognition by the non-initiated *adapters* of pagan rites and transformers thereof, into Church rites and dogmas.

Astronomically, this *descent into hell* symbolized the Sun during the autumnal equinox when abandoning the higher sidereal regions—there was a supposed fight between him and the Demon of Darkness who got the best of our luminary. Then the Sun was imagined to undergo a *temporary death* and to descend into the infernal region. But mystically,

* [ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἄπό .—"the ninth (charioteer) from Athens, city built by gods."—*Compiler*.]

it typified the initiatory rites in the crypts of the temple, called the Underworld. Bacchus, Heracles, Orpheus, Asklepios and all the other visitors of the crypt*, all descended into hell and ascended thence on the third day*, for all were initiates and "Builders of the lower Temple." The words addressed by Hermes to Prometheus, chained on the arid rocks of the Caucasus—i.e., bound by ignorance to his physical body and devoured therefore by the vultures of passion—apply to every neophyte, to every *Chrêstos* on trial. "To such labours look thou for no termination until the [or *a*] god shall appear as a substitute in thy pangs and shall be willing to go both to gloomy Hades and to the murky

depths around Tartarus" (Aeschylus, *Prometheus Bound*, 1026-29). They mean simply that until Prometheus (or man) could find the "God," or Hierophant (the Initiator) who would willingly descend into the crypts of initiation, and walk around Tartarus with him, the vulture of passion would never cease to know his vitals.* Aeschylus as a pledged Initiate could say no more; but Aristophanes less pious, or more daring, divulges the secret to those who are not blinded by a too strong preconception, in his immortal satire on Heracles' *descent into Hell* (*The Frogs*, 340-43). There we find the chorus of the "blessed ones" (the initiated), the Elysian Fields, the arrival of Bacchus (the god Hierophant) with Heracles, the reception with lighted torches, emblems of *new* LIFE AND RESURRECTION from the darkness of human ignorance to the light of spiritual knowledge—eternal LIFE. Every word of the brilliant satire shows the inner meaning of the poet**:**

---

* The dark region in the crypt, into which the candidate under initiation was supposed to throw away forever his worst passions and lusts. Hence the allegories of Homer, Ovid, Virgil, etc., all accepted literally by the modern scholar. Phlegethon was the river in Tartarus into which the initiate was thrice plunged by the Hierophant, after which the trials were over and the new man *born anew*. He had left in the dark stream the old sinful man forever, and issued on the third day, from Tartarus, as an *individuality*, the *personality* being dead. Such characters as Ixion, Tantalus, Sisyphus, etc., are each a personification of some human passion.

> "Wake, burning torches . . . for thou comest
> Shaking them in thy hand, Iacche,
> Phosphoric *star of the nightly rite*."

All such final initiations took place during the night. To speak, therefore, of anyone as having descended into Hades, was equivalent in antiquity to calling him a *full Initiate*. To those who feel inclined to reject this explanation, I would offer a query. Let them explain, in that case, the meaning of a sentence in the sixth book of Virgil's *Aeneid*. What can the poet mean, if not that which is asserted above, when, introducing the aged Anchises in the Elysian Fields, he makes him advise Aeneas, his son, to travel to Italy . . . where he would have to fight in Latium, a rude and barbarous people; therefore, he adds, before you venture there, "*Descend into Hades*," *i.e.*, get yourself initiated.

The benevolent clericals, who are so apt to send us on the slightest provocation to Tartarus and the infernal regions, do not suspect what good wishes for us the threat contains; and what a holy character one must be before one gets into such a sanctified place.

It is not pagans alone who had their Mysteries. Bellarmine (*De Eccl. Triumph*., lib. 3, cap. 17)* states that the early Christians adopted, after the example of pagan ceremonies, the custom of assembling in the church during the nights preceding their festivals, to hold vigils or "wakes." Their ceremonies were performed at first with the most edifying holiness and purity. But very shortly after that, such immoral abuses crept into these

"assemblies" that the bishops found it necessary to abolish them. We have read in dozens of works about the licentiousness in the pagan religious festivals. Cicero is quoted (*De Legibus*, II, xv, 37) showing Diagondas, the Theban, finding no other means of remedying such disorders in the ceremonies than the suppression of the Mysteries themselves. When we contrast the

---

* [This tract may be found in Volume 2 of Bellarmine's *Disputationum de controversiis* . . ., Venice, 1721. On page 454 of this edition, under the title "De vigiliis," the subject-matter begins with the words: "In profestis magnorum dierum consueverat Ecclesia vigilare & jejunere.—*Compiler*.]

---

two kinds of celebrations, however, the Pagan Mysteries hoary with age centuries before our era, and the Christian *Agapae* and others in a religion hardly born and claiming such a purifying influence on its converts, we can only pity the mental blindness of its defenders and quote for their benefit Roscommon, who asks:—

> "When you begin with so much pomp and show,
> Why is the end so little and so low?"*

X

Primitive Christianity—being derived from the primitive Masonry—had its grip, passwords, and degrees of initiation. "Masonry" is an old term but it came into use very late in our era. Paul calls himself a "master-builder" and he was one. The ancient Masons called themselves by various names and most of the Alexandrian Eclectics, the Theosophists of Ammonius Saccas and the later Neo-Platonists, were all virtually Masons. They were all bound by oath to secrecy, considered themselves a Brotherhood, and had also their signs of recognition. The Eclectics or Philaletheians comprised within their ranks the ablest and most learned scholars of the day, as also several crowned heads. Says the author of "The Eclectic Philosophy:"

> Their doctrines were adopted by pagans and Christians in Asia and Europe, and for a season everything seemed favourable for a general fusion of religious belief. The Emperors Alexander Severus and Julian embraced them. Their predominating influence upon religious ideas excited the jealousy of the Christians of Alexandria . . . . The school was removed to Athens, and finally closed by the Emperor Justinian. Its professors *withdrew to Persia*,† where they made many disciples.‡

---

* [This passage is from *De Arte Poetica Liber*; *Ad Pisones*, lines 17-18, by Wentworth Dillon, Earl of Roscommon. See *Poetical Works of Went. Dillon*, Edinburgh, 1780.—*Compiler*.]

† And we may add, beyond, to India and Central Asia, for we find their influence everywhere in Asiatic countries. [H.P.B.]

‡ [A. Wilder, *New Platonism and Alchemy*, Albany, N.Y., 1869, p. 19.]

HELENA PETROVNA BLAVATSKY
Portrait taken by Enrico Resta, January 8, 1889, in his Studios at 4, Coburg Place, Bayswater, London W. The original glass plate, together with five others taken at the same time, were sold by him in 1942 to The Theosophical Society in England, and are now in its Archives.

COUNTESS CONSTANCE WACHTMEISTER
1838-1910
From an old print.

A few more details may prove perchance, interesting. We know that the Eleusinian Mysteries survived all others. While the secret cults of the minor gods such as the *Curates*, the *Dactyli*, the worship of Adonis, of the Kabiri, and even those of old Egypt had entirely disappeared under the revengeful and cruel hand of the pitiless Theodosius,*

the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in their primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our era. It is then that the "Builders of the *higher*, or City Temple" appeared first on the scene and worked unrelentingly to infuse their rituals and peculiar dogmas into the nascent and ever fighting and quarreling church. The triple *Sanctus* of the Roman Catholic Mass is the triple S .·. S .·. S .·. of these early Masons, and is the modern prefix to their documents or "any written *balustre*—the initial of *Salutem*, or Health," as cunningly put by a Mason. "This triple Masonic salutation is the most ancient among their greetings" (Ragon).

XI

But they did not limit their grafts on the tree of the Christian religion to this alone. During the Mysteries of Eleusis, wine represented Bacchus and Ceres—wine and bread, or corn.† Now Ceres or Demeter was the female *productive*

---

* The murderer of the Thessalonians who were butchered by this pious son of the Church.

† Bacchus is certainly of Indian origin. Pausanias shows him the first to lead an expedition against India, and the first to throw a bridge over the Euphrates. "The cable which served to unite the two opposite shores being exhibited to this day," writes this historian, "it being woven from vine-branches and trailings of ivy" (*Periegesis*, X, xxix, 4). Arrianus and Quintus-Curtius explained the allegory of Bacchus' birth from the thigh of Zeus, by saying that he was born on the Indian Mount Meru (from 90D`l, thigh). We are aware that Eratosthenes and Strabo believed the Indian Bacchus had been invented by flatterers to simply please Alexander, believed to have conquered India as Bacchus is supposed to have done. But on the other hand Cicero

---

principle of the Earth; the spouse of Father Aether, or Zeus; and Bacchus, the son of Zeus-Jupiter, was his father manifested: in other words, Ceres and Bacchus were the personifications of Substance and Spirit, the two vivifying principles in Nature and on Earth. The hierophant Initiator presented symbolically, before the final *revelation* of the mysteries, wine and bread to the candidate, who ate and drank, in token that the spirit was to quicken matter: *i.e.*, the divine wisdom of the Higher Self was to enter into and take possession of his inner Self or Soul through what was to be revealed to him.

This rite was adopted by the Christian Church. The Hierophant who was called the "Father," has now passed, part and parcel—*minus* knowledge—into the "Father priest, who today administers the same communion. Jesus called himself a vine and *his* "Father" the husbandman; and his injunction at the Last Supper shows his thorough knowledge of the symbolical meaning (*Vide infra*, note) of bread and wine, and his identification with the *logoi* of the ancients. "Whose eateth my flesh, and drinketh my blood, hath eternal life" [*John* vi, 54]. "This *is* an hard saying," he adds [*ibid*., vi, 60].

"The words [*rêmata*, or arcane utterances] that I speak unto you, they are spirit, and

---

mentions the god as a Son of Thyônê and Nisus; and Dionysos or Διόνῦσος means the god Dis from Mount Nysa in India. Bacchus crowned with ivy, or *Kissos*, is Krishna, one of whose names was *Kissen*. Dionysos was pre-eminently the god who was expected to liberate the *souls of men* from their prisons of flesh—Hades and the human Tartarus, in one of its symbolical senses. Cicero calls Orpheus a son of Bacchus, and there is a tradition which not only makes Orpheus come from India (he being called ὀρφνός, dark, of tawny complexion) but identifies him with Arjuna, the *chela* and adoptive son of Krishna. (See *Five Years of Theosophy*. Article: "Was Writing Known Before Panini?")

[The mention of Arrian in the above footnote is in reference to his *Anabasis of Alexander*, Book V, i, 6, where occurs the following passage:

"Now Dionysos called this city Nysa in honor of his nurse Nysa, and the territory he called Nysaean; and the mountain near the city he named Merus (a thigh) [*Mêron*], since according to the legend, he grew in the thigh [*en mêrô*] of Zeus [*Dios*]."

The essay on "Was Writing Known Before Pânini?" will be found in Volume V (1883) of the present Series.—*Compiler*.]

Collected Writings VOLUME XI
March, 1889

they are life" [*ibid*., vi, 63]. They are; because "it is the spirit that quickeneth." Furthermore these *rêmata* of Jesus are indeed the arcane utterances *of an Initiate*.

But between this noble rite, as old as symbolism, and its later anthropomorphic interpretation, now known as *transubstantiation*, there is an abyss of ecclesiastical sophistry. With what force the explanation—"Woe unto you, lawyers! for *ye have taken away the key of knowledge*" (and will not permit even now *gnosis* to be given to others); with what tenfold force, I say, it applies more now than then. Aye; that *gnosis*, "ye entered not in yourselves, and them that were [and are] entering in ye hindered," and still prevent [*Luke* xi, 521. Nor has the modern priesthood alone laid itself open to this blame. Masons, the descendants, or at any rate the successors, of the "Builders of the upper Temple" during the Mysteries, they who ought to know better, will pooh-pooh and scorn anyone among their own brethren who will remind them of their true origin. Several great modern Scholars and Kabalists, who are Masons, and could be named, received worse than the cold shoulder from their Brethren. It is ever the same old, old story. Even Ragon, the most learned in his day among all the Masons of our century, complains of it, in these words:—

> All the ancient narratives attest that the initiations in those days of old had an imposing ceremonial, and became memorable forever through the grand truths divulged and the knowledge that resulted therefrom. And yet there are *some modern Masons*, *of half-learning*, who hasten to treat as charlatans all those who successfully remind them of, and explain to them these ancient ceremonies!*

XII

Vanitas vanitatum! Nothing is new under the sun. The *Litanies of the Virgin Mary* prove it in the sincerest way. Pope Gregory I introduces the *worship* of the Virgin Mary and the Chalcedonian Council proclaims her the mother of

---

* *Cours philosophique et interprétatif des initiations anciennes et modernes*, p. 87, note 2 (Paris, 1841).

God. But the author of the *Litanies* had not even the decency (or is it the brains?) to furnish her with any other than pagan adjectives and titles, as I shall presently show. Not

a symbol, not a metaphor of this famous Litany but belonged to a crowd of goddesses; all Queens, Virgins, or Mothers; these three titles applying to Isis, Rhea, Cybele, Diana, Lucifera, Lucina, Luna, Tellus, Latona *triformis*, Proserpina, Hecate, Juno, Vesta, Ceres, Leucothea, Astarte, *celestial* Venus and Urania, *Alma Venus*, etc., etc., etc.

Besides the primitive signification of trinity (the *esoteric*, or that of Father, Mother, Son) does not this Western *trimurti* (three faces) mean in the Masonic pantheon "*Sun*, *Moon*, and the *Venerable*"? A slight alteration, forsooth, from the Germanic and Northern *Fire*, *Sun* and *Moon*.

It is the intimate knowledge of this, perchance, that made the Mason, J. M. Ragon, describe his profession of faith thus**:**

> *. . . . . the Son is the same as Horus, son of Osiris and Isis; he is the* SUN *who every year redeems the world from sterility and the universal death of the races.* [p. 326.]

And he goes on to speak of the Virgin Mary's particular litanies, temples, festivals, masses and Church services, pilgrimages, oratories, Jacobins, Franciscans, vestals, prodigies, *ex voto*, niches, statues, etc., etc., etc.

De Maleville, a great Hebrew scholar and translator of Rabbinical literature, observes that the Jews give to the moon all those names which, in the *Litanies*, are used to glorify the Virgin. He finds in the *Litanies of Jesus* all the attributes of Osiris—the Eternal Sun, and of Horus, the Annual Sun.

And he proves it.

Mater Christi is the mother of the Redeemer of the old Masons, who is the *Sun*. The *hoi polloi* among the Egyptians, claimed that the child, symbol of the great central star, *Horus*, was the Son of *Osireth* and *Oseth*, whose souls had *ensouled*, after their death, the *Sun* and *Moon*. *Isis* became, with the Phoenicians, *Astarte*, the name under which they adored the Moon, personified as a woman adorned with horns, which symbolized the crescent. Astarte

was represented at the autumnal equinox after her husband (the Sun's) defeat by the Prince of Darkness, and descent into Hades, as weeping over the loss of her consort, who is also her son, as Isis does that of her consort, brother and son (Osiris-Horus). Astarte holds in her hand a cruciform stick, a regular cross, and stands weeping on the crescent moon. The Christian Virgin Mary is often represented in the same way, standing on the new moon, surrounded by stars and weeping for her son *juxta crucem lacrymosa dum pendebat filius* (*Vide***:** *Stabat Mater Dolorosa*). Is not she the heiress of Isis and Astarte, asks the author?

Truly, and you have but to repeat the *Litany to the Virgin* of the R. Catholic Church, to find yourself repeating ancient incantations to *Adonaia* (Venus), the mother of Adonis, the Solar god of so many nations; to *Mylitta* (the Assyrian Venus), goddess of nature; to *Alilat*, whom the Arabs symbolized by the two lunar horns; to *Selene*, wife and sister of *Helion*, the Sun god of the Greeks; or, to the *Magna Mater*, *Vas honestissime*, *purissime*,

castissime, the Universal Mother of all Beings—because SHE IS MOTHER NATURE.

Verily is *Maria* (Mary) the Isis *Myrionymos*, the Goddess Mother of the ten thousand names ! As the Sun was *Phoebus*, in heaven, so he became *Apollo*, on earth, and Pluto, in the still lower regions (after sunset); so the moon was *Phoebe* in heaven, and *Diana* on earth (*Gaea*, *Latona*, *Ceres*); becoming *Hecate* and *Proserpine* in Hades. Where is the wonder then, if Mary is called *regina virginum*, "Queen of Virgins," and *castissima* (most chaste), when even the prayers offered to her at the sixth hour of the morning and the evening are copied from those sung by the "heathen" Gentiles *at the same hours* in honour of *Phoebe* and *Hecate*? The verse of the "Litany to the Virgin," *stella matutina*,* we are informed, is a faithful copy of a verse from the litany of the *triformis* of the pagans. It is at the Council which condemned Nestorius that Mary was first titled as the "Mother of God," *mater dei*.

---

* The "Morning Star," or *Lucifer*, the name which Jesus calls himself by in *Rev*. xxii, 16, and which becomes, nevertheless, the *name of the Devil*, as soon as a theosophical journal assumes it.

In our next, we shall have something to say about this famous *Litany to the Virgin*, and show its origin in full. We shall cull our proofs, as we go along, from the classics and the moderns, and supplement the whole from the *annals* of religions as found in the Esoteric Doctrine. Meanwhile, we may add a few more statements and give the etymology of the most sacred terms in ecclesiastical ritualism.

XIII

Let us give a few moments of attention to the assemblies of the "Builders of the upper Temple" in early Christianity. Ragon has shown plainly to us the origin of the following terms:—

(*a*) "The word 'mass,' comes from the Latin *Messis*— 'harvest,' whence the noun *Messias*, 'he who ripens the harvest,' Christ, the Sun."

(*b*) The word "Lodge" used by the Masons, the feeble successors of the Initiates, has its root in *loga* (*loka*, in Sanskrit), a locality and a *world*; and in the Greek *logos*, the Word, a discourse; signifying in its full meaning "a place where certain things are discussed."

(*c*) These assemblies of the *logos* of the primitive *initiated* Masons came to be called *synaxes*, "gatherings" of the Brethren for the purpose of praying and celebrating the *caena* (supper) wherein only bloodless offerings, fruit and cereals, were used. Soon after these offerings began to be called *hostiae* or sacred and pure *hosties*, in contrast to the impure sacrifices (as of prisoners of war, *hostes*, whence the word *hostage*). As the offerings consisted of the harvest fruits, the first fruits of *messis*, thence the word "mass."

Since no father of the Church mentions, as some scholars would have it, that the word *mass* comes from the Hebrew *missah* (*oblatum*, offering), one explanation is as good as the other. For an exhaustive enquiry on the word *missa* and *mizda*, see King's *The Gnostics and their Remains*, pp. 124, *et seq*.

Now the word *synaxis* was also called by the Greeks

agyrmos, •(LD:`l (a collection of men, assembly). It referred to initiation into the Mysteries. Both words—*synaxis* and *agyrmos**—became obsolete with the Christians, and the word *missa*, or mass, prevailed and remained. Theologians will have it, desirous as they are to veil its etymology, that the term messias (*Messiah*) is derived from the Latin word *missus* (messenger, *the sent*). But if so, then again it may be applied as well to the Sun, the *annual messenger*, sent to bring light and new life to the earth and its products. The Hebrew word for Messiah, *mashiah* (anointed), from *mashah* (to anoint), will hardly apply to, or bear out the identity in, the ecclesiastical sense; nor will the Latin *missa* (mass) derive well from that other Latin word *mittere*, *missum*, "to send," or "dismiss." Because the communion service—its heart and soul—is based on the consecration and oblation of the host or *hostia* (sacrifice), a wafer (a thin, leaf-like bread) representing the body of Christ in the Eucharist, and that such wafer of flour is a direct development of the harvest or cereal offerings. Again, the primitive *messes* were *caenas* (late dinners or suppers), which, from the simple meals of Romans, who "washed, were *anointed*, and wore a *cenatory* garment" at dinner, became consecrated meals in memory of the Last Supper of Christ.

The converted Jews in the days of the Apostles met at their *synaxes*, to read the Evangels and their correspondence (Epistles). St. Justin (150 A.D.) tells us that these solemn assemblies were held on the day called *Sun* (Sunday, *dies magnus*), on which day there were psalms chanted, "collation of baptism with pure water and the *agapae* of the holy *caena* with bread and wine." What has this hybrid combination of pagan Roman dinners, raised by the inventors of church dogmas to a sacred mystery, to do with the Hebrew *Messiah* "he who causes to go down into the pit" (or

---

* Hesychius gives the name (agyrmos) to the first day of the initiation into the mysteries of Ceres, goddess of harvest, and refers to it also under that of *Synaxis*. The early Christians called their mass, before this term was adopted, and the celebration of their mysteries—*Synaxis*, a word compounded from *sun* "with," and *ago* "I lead," whence, the Greek *synaxis* or an *assembly*.

Hades), or its Greek transliteration *Messias*? As shown by Nork, Jesus "*was never anointed either as high priest or king*," therefore his name of *Messiah* cannot be derived from its present Hebrew equivalent. The less so, since the word anointed, or "rubbed with oil," a *Homeric term*, is *chris*, χρίς and *chrio*, χρίω, both *to anoint the body with oil*. (See *Lucifer* for Nov., Dec., 1887, and Feb., 1888, "The Esoteric Character of the Gospels.")

Another high Mason, the author of *The Source of Measures*,* summarizes this *imbroglio* of the ages in a few lines by saying:—

> . . . the fact is there were *two Messiahs: One*, as causing himself to go down into the pit, for the salvation of the world;† this was the sun shorn of his *golden rays* and *crowned with blackened ones* (symbolizing this loss), as the thorns: *The other* was the triumphant *Messiah*, mounted up to the *summit of the arch of heaven*, personated as the *Lion of the tribe of Judah*. In both instances he had the cross . . . [p. 256].

At the *Ambarvales*, the festivals in honour of Ceres, the *Arval* (the assistant of the High Priest) clad in pure white, placing on the *hostia* (sacrificial heap) a cake of corn, water and wine, tasted the wine of *libation* and gave to all others to *taste*. The *oblation* (or offering) was then taken up by the High Priest. It symbolized the three kingdoms of Nature—the cake of corn (vegetable kingdom), the sacrificial vase or *chalice* (mineral), and the *pall* (the scarf-like garment) of the Hierophant, an end of which he threw over the oblation wine cup. This pall was made of pure white lamb-skins.

The modern priest repeats, gesture for gesture, the acts of the pagan priest. He lifts up and offers the bread to be consecrated; blesses the water that is to be put in the chalice, and then pours the wine into it, incenses the altar, etc., etc., and going to the altar washes his fingers saying, "I will wash

---

* [J. Ralston Skinner].

† From time immemorial every initiate before entering on his supreme trial of initiation, in antiquity as at the present time, pronounces these sacramental words . . . "And I swear to give up my life for the salvation of my brothers, which constitute the whole of mankind, if called upon, and to die in the defence of truth . . ."

---

my hands *among the* INNOCENTS and encompass thy altar, O Lord." He does so, because the ancient and *pagan* priest did the same, saying, "I wash (with lustral water), my hands among the INNOCENTS (the fully initiated Brethren) and encompass thy altar, O great Goddess" (Ceres). Thrice went the high priest round the altar loaded with offerings, carrying high above his head the chalice covered with the end of his snow-white lamb-skin . . .

The consecrated vestment worn by the Pope, the *pall,* "*has the form of a scarf made of white wool,* embroided with purple crosses." In the Greek Church, the priest covers, with the end of the pall thrown over his shoulder, the chalice.

The High Priest of antiquity repeated thrice during the divine service his "*O redemptor mundi*" to Apollo, 'the Sun,' his *mater Salvatoris,* to Ceres, the earth, his *Virgo paritura* to the Virgin Goddess, etc., and pronounced *seven ternary commemorations.* (Hearken, O Masons!)

The ternary number, so reverenced in antiquity, is as reverenced now, and is pronounced five times during the mass. We have three *introïbo,* three *Kyrie eleison,* three *mea culpa,* three *agnus Dei,* three *Dominus Vobiscum.* A true masonic series! Let us add to these the three *et cum spiritu tuo,* and the Christian mass yields to us the same *seven triple commemorations.*

PAGANISM, MASONRY, and THEOLOGY—such is the historical trinity, now ruling the world *sub rosa.* Shall we close with a Masonic greeting and say:—

Illustrious officers of Hiram Abif, Initiates, and "Widow's sons." The Kingdom of Darkness and ignorance is fast dispelling, but there are regions still untouched by the hand of the scholar, and as black as the night of Egypt. *Fratres, sobrii estote et vigilate!*

H.P.B.

(*To be continued*) *

* [As far as is known, this series was never finished, and no further installment of it has ever been located.—*Compiler.*]

Collected Writings VOLUME XI

March, 1889

"THOU SHALT NOT BEAR FALSE WITNESS . . ."

[*Lucifer*, Vol. IV, No. 19, March, 1889, p. 83]

The God-fearing and truth-speaking *padris* of India and their pals in England are once more at work. The bitter truths uttered by Mr. Wm. S. Caine in his *Letters from India,* * about the failure of Christian proselytizing in the East, have touched a sore place in the heart of the wily dissenters. As a result we find in the *Methodist Times,* a flat denial sprinkled with the spice of pious falsehoods of that which is a patent fact to everyone in, or out of, India.

The statement that instead of becoming Christian converts the educated youths of India join "the Brahmo, or the Arya Samaj, or become Theosophists" cut the "men of God" to the quick. Hence a cunning thrust in the direction of Theosophy—a thrust in the vacuum, of course—and a shower of pious misstatements. Says the *Methodist Times:* "since the publication by the Rev. G. Patterson . . . of the truth (?) about Mme. Blavatsky, theosophy has been little more than the butt and laughing stock of all India." This is why, we must suppose, the number of the "Fellows of the T.S."—since that failure of the Age, the attempt in *The Christian College Magazine* to expose those whom the meek missionaries hate and fear—has more than doubled in India, tripled in Europe, and quintupled in America? Alas for poor Yorick-Patterson! The attempt was speedily followed by an Address to the students *of the same Christian College of Madras,* who protested against the foul calumny. If the disproofs brought forward by the Methodists against Mr. Caine's assertions are as truthful as this statement and those

---

* [Most likely his Letters entitled "Young India" and published about 1889 in the *Pall Mall Gazette.—Compiler.*]

---

others saying that Mme. B. was "*compelled* to become an exile from India," and therefore "the T.S. rivals no longer Mormonism" (?!)—then Mr. Caine must feel secure. "Let God be true but *every man a liar*" is the Pauline precept carried out literally by most of the Missionary organs and those of the Methodists especially. Of course, if the necessity for missions at all "hath more abounded through my [their] *lie,*" what have the

"infidels" to say? Perhaps, however, there are still a few genuine Christians left who may think otherwise. There are those who would prefer seeing the Indian *padris*—the white ants of religion—girding their loins to turn homeward rather than disgracing Christianity as they do. An honest infidel is surely preferable to a lying and slandering Missionary; and of such there is a terrible percentage among those who claim to do their Christian duty.

Collected Writings VOLUME XI

March, 1889

THEOSOPHICAL QUERIES

[*Lucifer,* Vol. IV, No. 19, March, 1889, pp. 87-88]

The first object of the Theosophical Society being to promote the principle of the Universal Brotherhood of Humanity, how can it be reconciled with the aim that, at the same time, it presents in life to every individual being:—the duty of developing his Higher Self, by the sacrifice of every selfish desire, by the conquest of all material interest, for the mere purpose of attaining a higher spiritual perfection, in order that this perfection should transform our *faith* in the spiritual world *into sight* and *knowledge,* and give us "life everlasting."

How can one practice altruism and philanthropy, when one devotes one's life to the cultivation of the inner spiritual being and the attainment of total indifference to the physical world?

Can there be a compromise? Can one divide one's existence, and serve two principles at once? Now if the first, which is the altruistic principle, be taken as a beacon for one's activity, which is the right way to apply it? If neglecting all personal interest, one works for the welfare of people, by trying to give them a happier earthly existence, may not the accusation be raised against one that it is too materialistic to work

104

only for the practical welfare of people, as if men were born merely for enjoyment?

This reproach will be evaded if one holds to the theory that presents the reign of the moral law as the aim of an altruist . . . But what is the right criterion for one's judgment? . . . Can anybody be certain enough of possessing the real knowledge of truth, to demand blind submission to it from others? And what right has anyone to believe that his opinion must be accepted on authority—when he himself can err? If the Christian principle of giving away everything one possesses to the poor were universally practised, there would be no poor in this world to be benefitted; or rather there would be nobody who would want to possess any wordly goods, and so the benefit of civilization would be lost? This seems very irrational. If, by a firm conviction in one's spiritual immortality, and complete indifference to all practical benefit in this world, a certain calmness of mind, can be attained, but through moral suffering, has one a right to impose it upon others? To try to show them that all that makes the enjoyment of life is but temporary and illusive; that we are on the eve of losing everything we love; would not such thoughts darken the existence of the majority, and deprive it of all energy for action in practical life? In such a case, what is the use of our faculties and talents, which must have a physical plane to act upon? Must they be neglected and stifled in order to give the spirit the liberty and the means to devote itself to the attainment of self-perfection, and the study of the higher spiritual knowledge that gives immortality?

5/17 February, 1889,

BARBARA MOSKVITINOFF.

Petersbourg, Petite Morskaia.

The questions asked and the difficulties propounded in the foregoing letter arise

mainly from an imperfect acquaintance with the philosophical teachings of Theosophy. They are a most striking proof of the wisdom of those who have repeatedly urged Theosophists to devote their energies to mastering, at least, the outlines of the metaphysical system upon which our Ethics are based.

Now it is a fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As ail Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call

"self" is but the illusionary reflection of the ONE SELF in the heaving waters of earth. True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite "selves" with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy—for the individual is an inseparable part of the Whole

Hence there is no contradiction whatever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the wider consciousness of the unity of Mankind.

This shows also that no blind submission to the commands of another can be demanded, or would be of any use. Each individual must learn for himself, through trial and suffering, to discriminate what is beneficial to Humanity; and in proportion as he develops spiritually, *i.e.,* conquers all selfishness, his mind will open to receive the guidance of the Divine Monad within him, his Higher Self, for which there is neither Past nor Future, but only an eternal Now.

Again, were there no "poor," far from the "benefits of civilization being lost," a state of the highest culture and civilization would be attained, of which we cannot now form the faintest conception. Similarly, from a conviction of the impermanence of material happiness would result a striving after that joy which is eternal, and in which all men can share. Throughout the whole letter of our esteemed correspondent there runs the tacit assumption that happiness in material, physical life is all-important; which is untrue. So far from being the most important, happiness in this life of matter is of as little importance in relation to the bliss of true spiritual life as are the few years of each human cycle on earth in proportion to the millions and millions of years which each human being spends in the subjective spheres,

during the course of every great cycle of the activity of our globe.

With regard to faculties and talents, the answer is simple. They should be developed and cultivated for the service of Humanity, of which we are all parts, and to which we owe our full and ungrudging service.

Collected Writings VOLUME XI

March, 1889

[JAPANESE BUDDHISM AND CHRISTIANITY]

[*Lucifer,* Vol. IV, No. 19, March, 1889, pp. 80-82]

History repeats itself. The rise and triumph of Christianity and its general spread in the West were due originally to a purely political exigency. While remaining to his death a devoted heathen, Constantine enforced the creed of the Nazarene sect upon his army and people, and made of it a state religion. The fall and decadence of Christianity will be due, as Karmic effect, to the same cause, and Christian constitutional Sovereigns will have perhaps at no distant day to make away with priests and Churches for the same political reasons as those which guided the wily Constantine. The hands of the great Law of Retribution is already at work. How low the fundamental idea that underlies the teachings of Christ has now fallen is instanced in what is going on at the present moment in Japan. Christianity is advocated there, not because of its ethics, not because it is regarded as the *one revealed religion,* or even the best; but the conversion—in this case *perversion,* surely—of a whole nation is contemplated simply as a trade commodity, the price paid for the right of standing in the same rank as the European nations. It is by such a *suicidal* step that this misguided and truly benighted, though clever and good, people hope to reach the same level of civilization as we have attained. That they would reach at the same time all the moral degradation of our centres of civilization does not seem to have entered their dazed minds. The real motive that

prompts some of their leaders is confessed with praiseworthy sincerity by some Japanese *literati* and publicists, and the slap on the face of Christianity is received by the servants of Christ with rapturous joy. "Is it advisable to embrace the religion of Europe and America?" ask some politicians. *It is,* answer the greatest Materialists of Japan. The whole question is in a nutshell, and we find it stated in a small paragraph of a daily:

> Those connected with the movement say that Christian dogmas are a bitter pill to swallow, but advise that it be swallowed promptly for the sake of the aftereffects. Mr. Fukuzawa, a well-known writer, urges this course, although he says he takes no personal interest whatever in religion, and knows nothing of the teaching of Christianity; but he sees that it is the creed of the most highly civilized nations. To him religion is only a garment, to be put on or taken off at pleasure, but he thinks it prudent that Japan should wear the same dress as her neighbours, with whom she desires to stand well. Professor Toyama, of the Imperial University, has published a work to support this view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are: (1) The improvement of music; (2) union of sentiment and feeling, leading to harmonious co-operation; and (3) the furnishing a medium of intercourse between men and women.

Oh, poor purblind Japs! But:—

> Mr. Kato, the late President of the Imperial University who says that religion is not needed for the educated, and confesses his dislike to all religions equally, urges the introduction of religious teaching into the Government schools, on the ground that the unlearned in Japan have had their faith in old moral standards shaken, and that there is now a serious lack of moral sentiment among the masses. Among the replies to this is one by a Mr. Sugiura, who is described as "a diligent student of Western philosophy for many years." He speaks of the specially marked lack of religious feeling and sentiment in his countrymen: The Japanese, he says, have no taste for religion whatever, and it is impossible that they should ever become a religious people. The youth of Japan, he argues, being free from the thraldom of creeds, and free to act according to reason, are so far in advance of Europeans, and instead of talking about adopting a foreign religion Japanese should go abroad and preach their religion of reason to foreign countries. Other writers urge the same views.

The second proposition is an improved notion and we hope it will pass. The voyage of our President to Japan may yet become fruitful of events and help in this later

108

amendment. In the matter of ethics and common morality, European nations are undeniably below the level, not only of Japan, but of India and every other *uncivilized* country. It is a boast of Church and civilization that Christian grace has softened the hearts of men and reformed barbarous customs. Facts and centuries of experience prove this to be a boast *truly,* and nothing else. Ideal Christianity or the Gnosticism of a Marcion or Valentinus would have softened the rude customs of barbarous ages and have been an improvement of the *inner* man, such as he was during the period of the decadence of Rome. Church Christianity, however, helped by the fatal law of *reversion* to original types, caused only the outward bearing of the physical man to assume a more polished and therefore less sincere demeanour than shown by the barbarian of old; and civilization, while putting on the mask of Christian humility, has led the European nations back to all the moral dissolution, sensuality, crime, and cruelty of the polished Roman, but to none of the virtues of the rude Spartan. Outward leprosy has disappeared from the surface to work the more actively inwardly. The combination of pagan* rites and metaphysical ideas (now transformed into the Church dogmas and symbolism) with Gnostic Christianity euhemerized, has justified fully the wisdom of the reply to the disciples of John the Baptist, namely, that "neither do men put new wine into old bottles: else the bottles break, and the wine runneth out." The pagan bottles of the Churches have broken, and shown their true origin thereby; and the wine of Christ is running out and spilling as fast as it can. Christianity has now become purely geographical; and the worst animal, bestial instincts in man seem to strengthen with every new step we take in civilization. Let us, then, have the Japs come to Europe by all means, and preach to it Buddhist morality. Any *ism* is better than all the licentiousness of the centuries of Caligula, Nero, and Messalina under the mask of mock Christianity and *cant*—that sickening Pecksniffianism of our modern day!

---

* *Vide* article "The Roots of Ritualism in Church and Masonry."

LE CYCLE NOUVEAU

[*La Revue Théosophique,* Paris, Vol. I, No. 1, 21 mai, 1889, pp. 3-13]

Nous ne devons pas inaugurer ce premier numéro d'une Revue théosophique orthodoxe et officielle sans donner à nos lecteurs quelques renseignements qui nous paraissent absolument nécessaires.

En effet, les idées qu'on s'est faites jusqu'à ce jour sur la Société Théosophique des Indes, ainsi qu'on l'appelle, sont si vagues et si variées, que beaucoup de nos membres euxmêmes ont conservé à ce sujet des opinions fort erronées. Rien ne prouve mieux la nécessité de faire bien connaître le but que nous poursuivons dans une Revue dévouée exclusivement à la Théosophie. Aussi, avant de prier nos lecteurs de s'y intéresser ou même de s'y aventurer, quelques explications préliminaires leur sont strictement dues.

Qu'est-ce que la Théosophie? Pourquoi ce nom prétentieux, nous demande-t-on tout d'abord? Lorsque nous répondons que la Théosophie est la sagesse divine ou la sagesse des dieux (*Theo-Sophia*) plutôt que celle d'un dieu, on nous fait cette autre objection encore plus extraordinaire: —«N'êtes-vous donc point Bouddhistes? Or, nous savons que les Bouddhistes ne croient ni à un dieu, ni à des dieux . . .»

Rien de plus exact. Mais, premièrement, nous ne sommes pas plus Bouddhistes que nous ne sommes Chrétiens, Musulmans, Juifs, Zoroastriens ou Brahmes. Ensuite, en matière de dieux, nous nous en tenons à la méthode ésotérique de l'*Hyponoia* enseignée par Ammonius Saccas, c'est-à-dire au sens occulte du mot. Aristote ne l'a-t-il pas dit?—«L'essence Divine pénétrant la nature et répandue dans tout l'univers (qui est infini), ce que le *hoi polloi*

appellent des dieux, c'est tout simplement . . . les premiers principes»;* en d'autres termes, les forces créatrices et intelligentes de la Nature. De ce que les Bouddhistes philosophes admettent et connaissent la nature de ces forces aussi bien que qui que ce soit, il ne s'ensuit pas que la Société,—en tant que Société,—soit Bouddhiste. En sa qualité de corporation abstraite, la Société ne croit à rien, n'accepte rien, n'enseigne rien. La Société *per se* ne peut et ne doit avoir aucune religion, car elle contient toutes les religions. Les cultes ne sont, après tout, que des véhicules extérieurs, des formes plus ou moins matérielles, et contenant plus ou moins de l'essence de la Vérité une et

universelle. La Théosophie est en principe la science spirituelle aussi bien que physique de cette Vérité, la véritable essence des recherches déistes et philosophiques. Représentant visible de la Vérité universelle,—puisque toutes les religions et les philosophies y sont contenues et que chacune d'elles contient à son tour une portion de cette Vérité,—la Société ne saurait être plus sectaire, avoir plus de préférences ou de partialité qu'une Société anthropologique ou géographique. Ces dernières se soucient-elles que leurs explorateurs appartiennent à telle religion ou à telle autre, pouvu que chacun de leurs membres fasse bravement son devoir?

Si, maintenant, on nous demande, comme on l'a déjà fait tant de fois, si nous sommes déistes ou athées, spiritualistes ou matérialistes, idéalistes ou positivistes, royalistes, républicains ou socialistes, nous répondrons que chacune de ces opinions est représentées dans la Société. Et je n'ai qu'à répéter ce que je disais, il y a juste dix ans, dans un article de fond du *Theosophist,* pour faire voir combien ce que le public pense de nous diffère de ce que nous sommes en réalité.† Notre Société a été accusée, à divers époques, des méfaits les plus baroques et les plus contradictoires, et on lui a prêté des motifs et des idées qu'elle n'a jamais eus.

---

* [*Métaphysique,* livre XII, viii, p. 1074 b.]

† [*Vide* "What Are the Theosophists?" in *The Theosophist,* Vol. I, No. 1, October, 1879. Also *Collected Writings*, Vol. II, pp. 98-106. —*Compiler*.]

Que n'a-t-on pas dit de nous! Un jour, nous étions une société d'ignares, croyant aux miracles; le lendemain, on proclamait que nous étions nous-mêmes des thaumaturges; notre but était secret et tout politique, disait-on le matin, nous étions des Carbonari et de dangereux Nihilistes; puis, le soir, on découvrait que nous étions des espions salariés de la Russie monarchique et autocratique. D'autres fois, sans transition aucune, nous devenions des Jésuites cherchant à ruiner le Spiritisme en France. Les Positivistes américains voyaient en nous des fanatiques religieux, tandis que le clergé de tous les pays nous dénonçait comme des émissaires de Satan, etc., etc. En dernier lieu, nos braves critiques, avec une urbanité très impartiale, divisèrent les Théosophes en deux catégories: les *charlatans* et les *gobe-mouches* . . .

Or, on ne calomnie pas que ce que l'on hait ou «que l'on redoute». Pourquoi nous haïrait-on? Quant à nous redouter, qui sait? La vérité n'est pas toujours bonne à dire, et nous en disons trop, peut-être, de vérités *vraies*. Malgré tout, depuis le jour de la fondation de notre Société, aux États-Unis, il y a quatorze ans, nos enseignements ont reçu un accueil tout à fait inespéré. Le programme original a dû être élargi, et le terrain de nos recherches et de nos explorations réunies se perd, à l'heure qu'il est, dans des horizons infinis. Cette extension fut nécessitée par le nombre toujours croissant de nos adhérents, nombre qui augmente encore chaque jour; la diversité de leurs races et de

leurs religions exigeant de notre part des études de plus en plus approfondies. Cependant si notre programme fut élargi, il n'y fut rien changé quant à ce qui touchait aux trois buts principaux, sauf, hélas! pour celui qui nous tenait le plus à cœur, le premier, à savoir: la Fraternité universelle sans distinction de race, de couleur ou de religion. Malgré tous nos efforts, cet objet a été presque toujours ignoré ou est resté lettre morte, aux Indes surtout, grâce à la morgue innée et à l'orgueil national des Anglais. À part de cela, les deux autres objects, c'est-à-dire l'étude des religions orientales, des vieux cultes védique et bouddhiste surtout, et nos recherches sur les pouvoirs latents dans l'homme, ont été poursuivis avec un zèle qui a reçu sa récompense.

Depuis 1876, nous nous sommes vus forcés de dévier de plus en plus de la grande route des généralités, primitivement tracée, pour prendre des voies collatérales qui vont toujours en s'élargissant. Il est arrivé ainsi que, pour satisfaire tous les Théosophes et suivre l'évolution de toutes les religions, il nous a fallu faire le tour du globe entier, en commençant notre pélérinage à l'aube du cycle de l'humanité naissante. Ces recherches ont abouti à une synthèse qui vient d'être esquissée dans *La Doctrine Secrète,* dont certaines portions seront traduites dans cette *Revue* La doctrine est à peine ébauchée dans nos volumes; et cependant les mystères qui y sont dévoilés, concernant les croyances des peuples préhistoriques, la cosmogonie et l'anthropologie, n'avaient jamais été divulgués jusqu'à ce jour. Certains dogmes, certaines théories se heurtent aux théories scientifiques, surtout à celles de Darwin; en revanche, ils expliquent et éclairent ce qui restait incompréhensible jusqu'à ce jour et comblent plus d'une lacune laissée, *nolens volens,* béante par la science officielle. Mais nous devions présenter ces doctrines telles qu'elles sont ou bien ne jamais aborder le sujet. Celui qu'effraient ces perspectives infinies et qui chercherait à les abréger par les chemins de travers et les ponts volants artificiellement bâtis par la science moderne au-dessus de ses mille et une lacunes, fera mieux de ne pas s'engager dans les thermopyles de la science archaïque.

Tel a été un des résultats de notre Société, résultat bien pauvre peut-être, mais qui sera certainement suivi d'autres révélations, exotériques ou purement ésotériques. Si nous en parlons, c'est pour prouver que nous ne prêchons aucune religion en particulier, laissant à chaque membre pleine et entière liberté de suivre sa croyance particulière. Le but principal de notre organisation, dont nous nous efforçons de faire une vraie fraternité, est exprimé tout entier dans la devise de la Société Théosophique et de tous ses organes. «Il n'y a pas de religion plus élevée que la vérité». Comme Société impersonnelle nous devons donc prendre cette vérité partout où nous la trouvons, sans nous permettre plus de partialité pour une croyance que pour une autre. Ceci mène

directement à une déduction toute logique. Si nous acclamons et recevons à bras ouverts tout chercheur sérieux à la poursuite de la vérité, il ne saurait y avoir de place dans nos rangs pour un sectaire ardent, un bigot ou un cafard, entouré de la muraille chinoise de dogmes dont chaque pierre porte les mots: "On ne passe pas." Quel poste y occuperait, en effet, un fanatique dont la religion défend toute recherche et n'admet pas de raisonnement possible, alors que l'idée mère, la racine même d'où pousse la belle plante que nous appelons Théosophie, se nomme: Recherche libre et entière à travers tous les mystères naturels, divins ou humains!

Sauf cette restriction, la Société invite tout le monde à participer à ses recherches et à ses découvertes. Quiconque sent son cœur battre à l'unisson avec le grand cœur de l'humanité; quiconque sent ses intérêts solidaires avec les intérêts de tout être plus pauvre et plus mal partagé que lui; quiconque, homme ou femme, est toujours prêt à tendre la main à ceux qui souffrent; quiconque apprécie le mot «Égoïsme» à sa juste valeur, est Théosophe de naissance et de droit. Il peut toujours être sûr de trouver des âmes sympathiques parmi nous. Notre Société, en effet, est une petite humanité spéciale, où, comme dans le genre humain, on trouve toujours son Sosie.

Si on nous objecte que l'athée y coudoie le déiste, et le matérialiste l'idéaliste, nous répondrons: qu'importe! Qu'un individu soit matérialiste, c'est-à-dire discerne dans la matière une potentialité infinie pour la création ou plutôt pour l'évolution de toute vie terrestre, ou bien spiritualiste, et soit doué d'une perception spirituelle que l'autre n'a pas, en quoi cela empêche-t-il l'un ou l'autre d'être un bon Théosophe? D'ailleurs, les adorateurs d'un dieu personnel ou Substance divine sont bien plus matérialistes que les Panthéistes qui rejettent l'idée d'un dieu carnalisé, mais qui aperçoivent l'essence divine dans chaque atome. Tout le monde sait que le Bouddhisme ne reconnaît ni un dieu ni des dieux. Et cependant l'Arhat, pour qui chaque atome de poussière est aussi plein de Swabhavat (substance plastique, éternelle et intelligente, quoique impersonnelle)

qu'il l'est lui-même, et qui tâche d'assimiler ce Swabhavat en s'identifiant avec le Tout pour arriver au Nirvana, doit parcourir pour y arriver la même voie douloureuse de renonciation, de bonnes œuvres et d'altruisme, et mener une vie aussi sainte, quoique moins égoïste dans son motif, que le Chrétien béatifié. Qu'importe la forme qui passe, si le but que l'on poursuit est toujours la même essence éternelle, que cette essence se traduise à la perception humaine sous la forme d'une substance, d'un souffle immatériel ou d'un *rien*! Admettons la PRÉSENCE, qu'elle s'appelle dieu personnel ou substance universelle, et confessons une cause puisque nous voyons tous des effets. Mais, ces effets étant les mêmes pour le Bouddhiste athée et pour le Chrétien déiste, et la cause étant aussi invisible et aussi inscrutable pour l'un que pour l'autre, pourquoi perdre notre temps à courir après une ombre insaisissable? Au bout du compte le plus grand des

Matérialistes, aussi bien que le plus transcendant des philosophes, confesse l'omniprésence d'un Protée impalpable, omnipotent dans son ubiquité à travers tous les royaumes de la nature, y compris l'homme; Protée indivisible dans son essence, sans forme et pourtant se manifestant dans toute forme, qui est ici, là, partout et nulle part, qui est le Tout et le Rien, qui est toutes choses et toujours Un, Essence universelle qui lie, limite et contient tout, et que tout contient.* Quel théologien peut aller au delà? Il suffit de reconnaître ces vérités pour être Théosophe; car une confession semblable revient à admettre que non seulement l'humanité,—encore qu'elle soit composée de milliers de races,—mais tout ce quit vit et végète, tout ce qui est, en un mot, est fait de la même essence et substance, et animé du même esprit, et que, par conséquent, dans la nature, tout est solidaire au physique comme au moral.

Nous l'avons déjà dit ailleurs, dans le *Theosophist:* «Née aux États-Unis d'Amérique, la Société Théosophique a été constituée sur le modèle de la mère-patrie. Celle-ci, on le

* [This entire sentence is H.P.B.'s own French rendering of her English original in her article "What Are the Theosophists?" in *The Theosophist,* Vol. I, October, 1879.—*Compiler*.]

sait, a omis le nom de Dieu dans sa Constitution, de peur, disaient les Pères de la République, que ce mot ne devint un jour le prétexte d'une religion d'État; car, ils désiraient accorder dans les lois une absolue égalité à toutes les religions, de sorte que toutes soutinssent l'État, et que toutes fussent à leur tour protégées».

La Société Théosophique a été établie sur ce beau modèle.

À l'heure qu'il est, ses cent soixante-treize branches [173] sont groupées en plusieurs Sections. Aux Indes, ces sections se gouvernent elles-mêmes et subviennent à leurs propres frais; en dehors des Indes, il y a deux grandes sections, une en Amérique et une autre en Angleterre [*American Section* et *British Section*]. Ainsi, chaque branche comme chaque membre ayant le droit de professer la religion et d'étudier les sciences ou les philosophies qu'il préfère, pourvu que le tout reste uni par les liens de la Solidarité et de la Fraternité,—notre Société peut s'appeler véritablement la «République de la conscience».

Tout en étant libre de poursuivre les occupations intellectuelles qui lui plaisent le mieux, chaque membre de notre Société doit cependant fournir une raison quelconque pour y appartenir; ce qui revient à dire que chaque membre doit apporter sa part, si petite qu'elle soit, en labeur mental ou autrement, pour le bien de tous. S'il ne travail pas pour autrui, il n'a pas de raison d'être Théosophiste. Tous, nous devons travailler à la libération de la pensée humaine, à l'élimination des superstitions égoïstes et sectaires et à la découverte de toutes les vérités qui sont à la portée de l'esprit humain. Ce but ne peut

être atteint plus sûrement que par la culture de la solidarité dans le travail mental. Aucun travailleur honnète, aucun chercheur sérieux, ne s'en retourne les mains vides; et il n'y a guère d'hommes ou de femmes, si occupés qu'on les suppose, qui soient incapables de déposer leur denier moral ou pécuniaire sur l'autel de la vérité. Le devoir des Présidents de branches et de Sections sera désormais de veiller à ce qu'il n'y ait point de ces frelons, qui ne font que bourdonner, dans la ruche des abeilles théosophiques.

Un mot encore. Que de fois n'a-t-on pas accusé les deux Fondateurs de la Société Théosophique d'ambition et d'autocratie! Que de fois ne leur a-t-on pas reproché un prétendu désir d'imposer leurs volontés aux autres membres! Rien de plus injuste. Les Foundateurs de la Société ont toujours été les premiers et les plus humbles serviteurs de leurs collaborateurs et collègues; se montrant toujours prêts à les aider des faibles lumières dont ils disposent, et à les soutenir dans la lutte contre les égoistes, les indifférents et les sectaires; car telle est la première lutte à laquelle doit se préparer quiconque entre dans notre Société si peu comprise du publique. D'ailleurs, les rapports publiés après chaque Convention annuelle sont là pour le prouver. À notre dernier anniversaire, tenu à Madras, en décembre 1888, d'importantes réformes ont été proposées et adoptées. Tout ce qui ressemblait à une obligation pécuniaire a cessé d'exister, le paiement même des 25 fr. que coûtait le diplôme ayant été aboli. Désormais les membres sont libres de donner ce qu'ils veulent, s'ils ont à cœur d'aider et de soutenir la Société, ou de ne rien donner.

Dans ces conditions et à ce moment de l'histoire théosophique, il est facile de comprendre le but d'une *Revue* dévouée exclusivement à la propagation de nos idées. Nous voudrions pouvoir y ouvrir de nouveaux horizons intellectuels, y tracer des voies inexplorées menant à l'amélioration du genre humain; y offrir une parole de consolation à tous les déshérités de la terre, qu'ils souffrent d'un vide dans l'âme ou de l'absence des biens matériels. Nous invitons tous les grands cœurs qui voudraient répondre à cet appel à se joindre à nous dans cette œuvre humanitaire. Tout collaborateur, qu'il soit membre de notre Société ou seulement en sympathie avec elle, peut nous aider à faire de cette *Revue* le seul organe de la vraie Théosophie en France. Nous voici en face de toutes les glorieuses possibilités de l'avenir. Voici encore une fois l'heure du grand retour périodique de la marée montante de la pensée mystique en Europe. De tous côtés nous environne l'océan de la science universelle,—la science de la vie éternelle,—apportant dans ses flots les trésors qui sont encore inconnus des races

civilisées modernes. Le courant vigoureux qui monte des abîmes sous-marins, des profondeurs où gisent les connaissances et les arts préhistoriques engloutis avec les Géants antédiluviens,—demi-dieux, quoique mortels à peine ébauchés,—ce courant nous souffle au visage, en murmurant: —«Ce qui fut, est encore; ce qui est oublié, enterré depuis des aeons dans les profondeurs des couches jurassiques, peut reparaître à la surface encore une fois. Préparez-vous».

Heureux ceux qui entendent le langage des éléments. Mais ou vont'ils, ceux pour qui le mot élément n'a d'autre signification que celle que lui donnent la physique et la chimie matérialistes? Est-ce vers des rivages connus que le flot des grandes eaux les emportera, lorsqu'ils auront perdu pied dans l'inondation qui se prépare? Est-ce vers le sommet d'un nouvel Ararat qu'ils se sentiront emportés, vers les hauteurs où il y a lumière et soleil et une corniche sure pour y poser le pied, ou bien est-ce vers un abîme sans fond, qui les engloutira dès qu'ils voudront lutter contre les vagues irrésistibles d'un élément nouveau?

Préparons-nous, et étudions la vérité sous toutes ses faces, tâchons de n'en ignorer aucune, si nous ne tenons pas, lorsque l'heure sera venue, à tomber dans le gouffre de l'inconnu. Il est inutile de s'en remettre au hasard et d'attendre le moment de la crise intellectuelle et psychique qui se prépare, avec indifférence, sinon avec une pleine incrédulité, en se disant qu'au pis aller la marée nous poussera tout naturellement vers le rivage; car il y a de grandes chances pour que cette marée ne rejette qu'un cadavre. La lutte sera terrible, en tout cas, entre le matérialisme brutal et le fanatisme aveugle d'un côté, et de l'autre la philosophie et le mysticisme, ce voile plus ou moins épais de la vérité éternelle.

Ce n'est pas le matérialisme qui aura le dessus. Tout fanatique d'une idée qui l'isolerait de l'axiome universel— «il n'y a pas de religion plus élevée que la Vérité»—se verra détaché par cela même, comme une planche pourrie, de la nouvelle arche appelée l'*Humanité.* Balloté sur les flots, chassé par le vent, roulé dans cet élément si terrible parce que cet élément est inconnu, il se verra bientôt engouffré . . .

Oui, il doit en être ainsi et il ne peut en être autrement, lorsque la flamme artificielle et sans chaleur du matérialisme moderne s'éteindra faute d'aliments. Ceux qui ne peuvent se faire à l'idée d'un Moi spirituel, d'une âme vivante et d'un Esprit éternel dans leur coque matérielle (qui ne doit qu'à ces *principes* sa vie illusoire); ceux pour qui la grande vague d'espérance en l'existence d'outre-tombe est un flot amer, le symbole d'une quantité inconnue, ou bien le sujet d'une croyance *sui generis,* résultant d'hallucinations médianimiques ou théologiques,—ceux-là feront bien de se préparer aux plus grands déboires que l'avenir puisse leur réserver. Car de la profondeur des eaux bourbeuses et noires de la matière qui leur cache de tous côtés les horizons du grand au-delà, monte vers les dernières années de ce siècle une force mystique. C'est un frôlement, tout au plus, jusqu'ici, mais un frôlement *surhumain,*—«surnaturel»,

seulement pour les superstitieux et les ignorants. L'esprit de vérité passe en ce moment sur la face de ces eaux noires, et, en les divisant, les constraint à dégorger leurs trésors spirituels. Cet esprit est une force qui ne peut être ni entravée ni arrêtée. Ceux qui la reconnaissent et sentent que voici le moment suprême de leur salut, seront enlevés par elle et emportés au delà des illusions du grand serpent astral. Le bonheur qu'ils en éprouveront sera si âpre et si vif, que, s'ils n'étaient isolés en esprit de leur corps de chair, la béatitude les blesserait comme une lame acérée. Ce n'est pas du plaisir qu'ils éprouveront, mais un bonheur qui est un avant-goût de la connaissance des dieux, de la connaissance du bien et du mal et des fruits de l'arbre de la vie.

Mais que l'homme de l'ère présente soit un fanatique, un incrédule ou un mystique, il doit se bien persuader qu'il lui est inutile de lutter contre les deux forces morales actuellement déchainées et en lutte suprême. Il est à la merci de ces deux adversaires, et il n'existe pas de force intermédiaire capable de le protéger. Ce n'est qu'une question de choix: se laisser emporter naturellement et sans lutte sur les flots de l'évolution mystique, ou bien se débattre contre la réaction de l'évolution morale et psychique et se sentir engrouffré dans le Maelstrom de la nouvelle marée. Le monde entier,

à l'heure actuelle, avec ses centres de haute intelligence et de culture humaine, avec ses foyers politiques, littéraires, artistiques et commerciaux, est en ébullition; tout s'ébranle, s'écroule et tend à se réformer. Il est inutile de s'aveugler, inutile d'espérer qu'on pourra rester neutre entre les deux forces qui luttent; il faut se laisser broyer ou choisir entre elles. L'homme qui s'imagine avoir choisi la liberté, et qui, néanmoins, reste submergé dans cette chaudière en ébullition et écumante de matière malpropre que l'on appelle la vie sociale,—prononce le mensonge le plus terrible à son Moi divin, un mensonge qui aveuglera ce Moi à travers la longue série de ses incarnations futures. Vous tous qui hésitez dans la voie de la Théosophie et des sciences occultes, et qui tremblez au seuil d'or de la vérité,—la seule vérité qui soit encore possible, puisque toutes les autres vous ont fait défaut, l'une après l'autre,—regardez bien en face la grande Réalité qui s'offre à vous. C'est aux mystiques seuls que ces paroles s'adressent, c'est pour eux seuls qu'elles ont quelque importance; pour ceux qui ont déjà fait leur choix elles sont vaines et inutiles. Mais vous, Occultistes, Kabalistes et Théosophes, vous savez bien qu'un mot vieux comme le monde, quoique nouveau pour vous, a été prononcé au commencement de ce cycle, et gît en puissance, bien que non articulé pour les autres, dans la somme des chiffres de l'année 1889; vous savez qu'une note, qui n'avait jamais encore été entendue par les hommes de l'ère présente, vient de résonner, et qu'une nouvelle pensée est éclose, mûrie par les forces de l'évolution. Cette pensée diffère de tout ce qui a jamais été produit dans le XIXe siècle; elle est identique, cependant, avec celle qui fut la tonique et la clef de voûte de chaque siècle, surtout du dernier:—Liberté absolue de la pensée humaine.

Pourquoi essayer d'étrangler, de supprimer ce qui ne peut être détruit? À quoi bon lutter, lorsqu'on n'a d'autre choix que de se laisser soulever sur la crête de la vague spirituelle jusqu'aux cieux, jusqu'au delà des étoiles et des univers, ou de se laisser entrainer dans le gouffre béant d'un océan de matière. Vains sont vos efforts pour sonder l'insondable, pour arriver aux racines de cette matière si glorifiée dans

notre siècle; car ses racines poussent dans l'Esprit et dans l'Absolu, et n'existent pas, bien qu'elles soient éternelles. Ce contact continu avec la chair, le sang et les os, avec l'illusion de la matière différenciée, ne fait que vous aveugler; et plus vous pénétrerez avant dans la région des atomes chimiques et insaisissables, plus vous vous convaincrez qu'ils n'existent que dans votre imagination. Pensez-vous y trouver vraiment toutes les vérités et toutes les réalités de l'être? Mais la mort est à la porte de chacun de nous, prête à fermer sur l'âme aimée qui s'échappe de sa prison, sur l'âme qui seule a rendu le corps réel; et l'amour éternel s'assimile-t-il avec les molécules de la matière qui différencie et disparaît?

Mais vous êtes peut-être indifférents à tout cela, et alors, que vous importent l'amour et les âmes de ceux que vous avez aimés, puisque vous ne croyez pas à ces âmes? Ainsi soit-il. Votre choix est tout fait; vous êtes entrés dans le sentier qui ne traverse que les déserts arides de la matière. Vous vous êtes condamnés à y végéter à travers une longue série d'existences, vous contentant désormais de délires et de fièvres au lieu de perceptions spirituelles, de passion au lieu d'amour, de la coquille au lieu du fruit.

Mais vous, amis et lecteurs, qui aspirez à quelque chose de plus qu'une vie d'écureuil tournant dans sa roue incessante; vous qui ne sauriez vous contenter de la chaudière qui bout toujours sans rien produire, vous qui ne prenez pas des échos sourds et vieux comme le monde pour la voix divine de la vérité, préparez-vous à un avenir que peu d'entre vous ont rêvé, à moins qu'ils ne soient entrés dans la voie. Car vous avez choisi un sentier qui, plein de ronces d'abord, s'élargira bientôt et vous mènera droit à la vérité divine. Libre à vous de douter d'abord; libre à vous de ne pas accepter sur parole ce qui est enseigné sur la source et la cause de cette vérité, mais vous pouvez toujours écouter ce que dit la voix, vous pouvez toujours observer les effets produits par la force créatrice qui sort des abîmes de l'inconnu. Le sol aride sur lequel se meuvent les générations présentes, à la fin de cet âge de disette spirituelle et de satiété toute matérielle, a besoin d'un signe divin, d'un arc-en-ciel,—

symbole d'espérance—au dessus de son horizon. Car de tous les siècles passés, le XIXme

est le plus criminel. Il est criminel dans son égoïsme effrayant; dans son scepticisme qui grimace à la seule idée de quelque chose au delà de la matière; dans son indifférence idiote pour tout ce qui n'est pas le Moi personel,—plus que ne l'a été aucun des siècles d'ignorance barbare et de ténèbres intellectuelles. Notre siècle doit être sauvé de lui-même avant que sa dernière heure ne sonne. Voici le moment d'agir pour tous ceux qui voient la stérilité et la folie d'une existence aveuglée par le matérialisme, et si férocement indifférente au sort d'autrui; c'est à eux de dévouer leurs plus grandes énergies, tout leur courage et tous leurs efforts à une réforme intellectuelle. Cette réforme ne peut être accomplie que par la Théosophie et, disons-le, par l'Occultisme ou la sagesse de l'Orient. Les sentiers qui y mènent sont nombreaux, mais la sagesse est une. Les artistes la pressentent, ceux qui souffre en rêvent, les purs d'esprit la connaissent. Ceux qui travaillent pour autrui ne peuvent rester aveugles devant sa réalité, bien qu'ils ne la connaissent pas toujours par son nom. Il n'y a que les esprits vides et légers, les frelons égoïstes et vains, étourdis du son de leur propre bourdonnement, qui ignorent cet idéal supérieur. Ceux-là vivront jusqu'à ce que la vie devienne un fardeau bien lourd pour eux.

Qu'on le sache bien cependant: ces pages ne sont pas écrites pour les masses. Elles ne sont ni un appel à la réforme, ni un effort pour gagner à nos vues les heureux de la vie; elles ne s'adressent qu'à ceux qui sont faits pour les comprendre, à ceux qui souffrent, à ceux qui ont soif et faim d'une réalité quelconque dans ce monde d'ombres chinoises. Et ceux-là, porquoi ne se montreraient-ils pas assez courageux pour laisser là leurs occupations frivoles, leurs plaisirs surtout et mêmes leurs intérêts, à moins que le soin de ces intérêts ne leur constitue un devoir envers leur famille ou autrui? Personne n'est si occupé ou si pauvre qu'il ne puisse se créer un bel idéal à suivre. Pourquoi hésiter à se frayer un passage vers cet idéal, à travers tous les obstacles, toutes les entraves, toutes les considérations journalières de la vie sociale, et à marcher résolument jusqu'à ce qu'on l'atteigne?

Ah! ceux qui feraient cet effort trouveraient bientôt que la «porte étroite» et «le chemin plein de ronces» mènent à des vallées spacieuses aux horizons sans limites, à un état où on ne meurt plus, car on s'y sent redevenir dieu! Il est vrai que les premières conditions requises pour en arriver là sont un désintéressement absolu, un dévouement sans bornes pour autrui, et une parfaite indifférence pour le monde et son opinion. Pour faire le premier pas dans cette voie idéale, il faut un motif parfaitement pur; aucune pensée frivole ne doit nous faire détourner les yeux du but, aucune hésitation, aucun doute ne doit entraver nos pas. Cependant il existe des hommes et des femmes parfaitement capables de tout cela et dont le seul désir est de vivre sous l'égide de leur Nature Divine. Que ceux-là, au moins, aient le courage de vivre cette vie et de ne pas la cacher aux yeux des autres! Aucune opinion d'autrui ne saurait être au-dessus de l'opinion de notre propre conscience. Que ce soit donc cette conscience, parvenue à son développement

suprême, qui nous guide dans tous les actes de l'existence ordinaire. Quant à la conduite de notre vie intérieure, concentrons toute notre attention sur l'idéal proposé, et regardons *au delà,* sans jamais jeter un regard sur la boue à nos pieds . . .

Ceux qui sont capables de cet effort sont de vrais Théosophes; tous les autres ne sont que des membres plus ou moins indifférents, et fort souvent inutiles.

H.P.BLAVATSKY.

Collected Writings VOLUME XI

March, 1889

THE NEW CYCLE

[*La Revue Théosophique,* Paris, Vol. I, No. 1, March 21,1889, pp. 3-13]
[*Translation of the foregoing French original*]

No initial issue of an orthodox and official Theosophical Journal should be allowed to appear without giving to our readers some information which we deem to be of absolute necessity.

As a matter of fact, the ideas which people have had until now concerning the Theosophical Society of India, as it is known, are so vague and so varied, that many of our Fellows themselves hold very erroneous opinions on the subject. Nothing could show better the necessity of thoroughly explaining the objective which we strive to attain in a Journal devoted exclusively to Theosophy. Accordingly, before we ask our readers to show any interest in it, or even venture on it, we very definitely owe them certain preliminary explanations.

What is Theosophy? Why this pretentious name, we are asked at the very outset? When we reply that Theosophy is divine wisdom, or the wisdom of the gods (*Theo-sophia*), rather than of God, another even more extraordinary objection is made: "Are you not Buddhists? We know that the Buddhists believe neither in one God, nor in many Gods . . ."

Entirely correct. But to begin with we are no more Buddhists than we are Christians, Mohammedans, Jews, Zoroastrians or Brahmanists. Then again, on the subject of the Gods, we hold to the esoteric method of the *hyponoia* taught by Ammonius Saccas, in other words to the occult meaning of the term. Was it not said by Aristotle:

> The divine essence permeating nature and being diffused throughout the universe which is infinite, what the *hoi polloi* call the gods, are simply the First Principles . . .*

in other words, the creative and intelligent forces of Nature. It does not follow from the fact that Buddhist philosophers recognize and know the nature of these forces, as well as anyone else, that the Society, as a Society, is Buddhist. In its capacity of an abstract body, the Society does not believe in anything, does not accept anything, and does not teach

anything. The Society *per se* cannot and should not have any one religion. Cults, after all, are merely vehicles, more or less material forms, containing a lesser or greater degree of the essence of Truth, which is One and universal. Theosophy is in principle the spiritual as well as the physical science of that Truth, the very essence of deistic and philosophical research. Visible representative of universal Truth—as all religions and philosophies are contained therein, and as each one of them contains in its turn a portion of that Truth—the Society could be no more sectarian, or have more preference, or partiality, than an anthropological or a geographical society. Are the latter concerned whether their explorers belong to this or the other religion, as long as everyone of their members carries out his duties courageously?

If, then, we are asked, as so many times before, whether we are deists or atheists, spiritualists or materialists, idealists or positivists, royalists, republicans, or socialists, we will answer that every one of these views is represented in the Society. And I have merely to repeat what I said exactly ten years ago in a definitive article in *The Theosophist,*† to show how much that which the public thinks about us differs from that which we are in reality. Our Society has been accused at various times of the most singular and the most contradictory errors, and motives and ideas have been ascribed to it, which it has never had. What has not been

---

* [*Metaphysics,* Book viii, p. 1074 b.]

† ["What Are the Theosophists," *The Theosophist* Bombay, Vol. I, No. 1, October, 1879, pp. 5-7. Also *Collected Writings,* Vol. II, pp. 98-106.—*Compiler*.]

BERTRAM KEIGHTLEY
1860-1945
In his early years.
Reproduced from *The Path,* New York, Vol. VIII, August, 1893.

DR. ARCHIBALD KEIGHTLEY
1859-1930
In his early years.
From the old print in possession of John M. Watkins, London.

said of us! One day, we were a society of ignoramuses, believing in miracles; the next day we were proclaimed to be thaumaturgists; our objectives were secret and altogether political, was said in the morning; we were Carbonari and dangerous nihilists; but in the evening, it was discovered that we were spies salaried by monarchical and autocratic Russia. At some other time, and with no transition of any kind, we became Jesuits seeking to ruin Spiritism in France. American Positivists saw in us religious fanatics, while the clergy of every country denounced us as the emissaries of Satan, etc., etc. Finally, our brave critics, with a most impartial urbanity, divided Theosophists into two categories: *charlatans* and *ninnies* . . .

But, one slanders only that which one hates or dreads. Why would anyone hate us? As to dreading us, who knows? It is not always wise to tell the Truth, and we tell, perhaps, too many *true* truths. In spite of everything, from the very day of the formation of our Society in the United States, fourteen years ago, our teachings have met with an entirely unforeseen reception. The original program had to be enlarged, and the area of our combined research and exploration at the present moment is lost to view beyond the infinite horizon. This expansion was brought about by the ever increasing number of our adherents, a number which grows every day; the diversity of their races and their religions requires of us more and more profound studies. However, while our program was enlarged, it was not in the least altered as far as its principal objects were concerned, except, unfortunately, in the case of the one which was closest to our heart, namely, the first one, *i.e.,* Universal Brotherhood without distinction of race, creed or colour. In spite of all our efforts, this object has been almost constantly ignored, or became a dead letter,

especially in India, thanks to the innate haughtiness and the national pride of Englishmen. With that exception, the other two objects, namely the study of Oriental religions, especially of the ancient Vedic and Buddhist cults, and our research in the latent powers of man, have been pursued with a zeal which has had its rewards.

Since 1876, we have been forced to depart more and more from the broad highway of generalities, as outlined at

first, in order to venture upon collateral roads which go on widening forever. Thus it happened that in order to satisfy all Theosophists and to trace the evolution of every religion, we had to circle the whole globe, beginning our pilgrimage at the dawn of the cycle of nascent humanity. These researches have led to a synthesis which has just been outlined in *The Secret Doctrine,* some portions of which will be translated in the present Journal. The doctrine is barely sketched in our two volumes, and yet the mysteries unveiled therein concerning the beliefs of prehistoric peoples, cosmogony and anthropology, have never been divulged until now. Certain dogmas, certain theories, clash therein with scientific theories, especially that of Darwin; contrariwise, they explain and clarify that which was to this day incomprehensible, and fill more than one gap which, *nolens volens,* was left void by orthodox science. We had to present these doctrines, such as they are, or else never broach the subject. He who dreads these infinite perspectives and who would try to shorten them by means of the shortcuts and suspension bridges artificially erected by modern science over these thousand and one gaps, would do better not to venture into the Thermopylae of archaic science.

Such has been one of the results of our Society, a very poor result, maybe, but one that will certainly be followed by other revelations, exoteric or purely esoteric. If we speak of this, it is to show that we do not preach any one religion in particular, leaving to every member complete and entire freedom to follow his own particular belief. The principal aim of our organization, which we are labouring to make a real brotherhood, is fully expressed in the motto of The Theosophical Society and all of its official organs: "There is no religion higher than Truth." As an impersonal Society, we must seize the truth wherever we find it, without permitting ourselves more partiality for one belief than for another. This leads directly to a very logical conclusion: if we acclaim and receive with open arms all sincere truthseekers, there can be no place in our ranks for the vehement sectarian, the bigot, or the hypocrite, enclosed in Chinese Walls of dogma, each stone bearing the words: "No admission!" What place indeed could such fanatics occupy amongst us,

fanatics whose religion forbids all inquiry and does not admit any argument possible, when the mother-idea, the very root whence springs the beautiful plant we call Theosophy is known to be—absolute and unfettered liberty to investigate all the mysteries of Nature, human or divine.

With this exception, the Society invites everyone to participate in its activities and discoveries. Whoever feels his heart beat in unison with the great heart of humanity; whoever feels his interests are one with those of every being poorer and less fortunate than himself; every man or woman who is ready to hold out a helping hand to those who suffer; whoever understands the true meaning of the word "Egoism," is a Theosophist by birth and right. He can always be sure of finding sympathetic souls in our midst. Our Society is actually a sort of miniature humanity where, as in the human species at large, one can always find one's counterpart.

If we are told that in our Society the atheist elbows the deist, and the materialist elbows the idealist, we would reply: What does it matter? Be an individual a materialist, *i.e.,* one who would find in matter an infinite potency for creation or rather for the evolution of all terrestrial life; or be he a Spiritualist, endowed with a spiritual perception which the former does not have—in what way does this prevent the one or the other from being a good Theosophist? Moreover, the worshippers of a personal god or a divine Substance are much more materialistic than the Pantheists who reject the idea of a carnalized god, but who perceive the divine essence in every atom. Everyone knows that Buddhism does not recognize either one god or many gods. Yet the Arhat, for whom every atom of dust is as much replete with Svabhavat (plastic substance, eternal and intelligent, though impersonal) as he himself, and who strives to assimilate that Svabhavat by identifying himself with the All, in order to attain NirvâŠa, must travel the same painful road of renunciation, of good works and of altruism, and must lead the same saintly life, though less egotistical in its motive, as the beatified Christian. What matters the passing form, if the goal to be attained is the same eternal essence, whether that essence manifests itself to human perception as substance,

as an immaterial breath, or as *nothing!* Let us admit the PRESENCE, whether called personal God or universal substance, and recognize a cause if we all see its effects. But these effects being the same for the atheist-Buddhist and for the deist-Christian, and the cause being invisible and inscrutable for the one as for the other, why waste our time in running after a shadow that cannot be grasped? When all is said, the greatest of materialists, as well as the most transcendental of philosophers, admit the omnipresence of an impalpable Proteus, omnipotent in its ubiquity throughout all the kingdoms of nature, including man; Proteus indivisible in its essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is All and Nothing; ubiquitous yet One; universal Essence binding, bounding, containing everything, contained in all. Where is the theologian who could go any farther? It is

sufficient to recognize these truths, to be a Theosophist, for this recognition is tantamount to admitting that not only humanity—composed as it is of thousands of races—but everything that lives and vegetates, in short, everything that is, is made of the same essence and substance, is animated by the same spirit, and that, consequently, everything in nature, whether physical or moral, is bound in solidarity.

We have already said elsewhere, in *The Theosophist,* that "born in the United States of America the Theosophical Society was constituted on the model of its Mother Land." The latter, as we know, has omitted the name of God from its Constitution, for fear, said the Fathers of the Republic, that the word might one day become the pretext for a State religion; for they desired to grant absolute equality to all religions under the law, so that each form would support the State, which in its turn would protect them all.

The Theosophical Society was founded on that excellent model.

At the present moment, its one hundred and seventy-three (173) Branches are grouped in several Sections. In India, these Sections are self-governing and provide for their expenses. Outside of India, there are two large Sections: one in America and the other in England (*American Section* and *British Section*). Thus, every Branch, like every member,

being free to profess whatever religion and to study whatever philosophy or science it prefers, provided all remain united in the tie of Solidarity or Brotherhood, our Society can truly call itself a "Republic of Conscience."

Though free to pursue whatever intellectual occupation pleases him the best, each member of our Society must, however, furnish some reason for belonging thereto, which amounts to saying that each member must contribute his part, small though it be, in mental or other labour for the benefit of all. If one does not work for others one has no right to be called a Theosophist. All must strive for freedom of human thought, for the elimination of selfish and sectarian superstitions, and for the discovery of all the truths that are within the reach of the human mind. That object cannot be attained with more certainty than by the cultivation of unity in intellectual labours. No honest worker, no earnest seeker can remain empty-handed, and there is hardly a man or woman, busy as they may think themselves to be, incapable of laying their tribute, moral or pecuniary, on the altar of truth. The duty of Branch and Section Presidents will be henceforth to see to it that the Theosophical beehive is kept free from those drones which keep merely buzzing.

One word more. How many times have not the two Founders of The Theosophical Society been accused of ambition and autocracy! How many times have they not been reproached with an alleged desire to impose their will upon the other members! Nothing is more unjust. The Founders of the Society have always been the first and humblest servants of their collaborators and colleagues, always ready to help them with whatever feeble light they may have, and to uphold them in their struggle against the egoists, the

indifferent and the sectarians; for such is the foremost struggle for which everyone must prepare himself who enters our Society which is generally misunderstood by the public. Moreover, the Reports published after every annual Convention are there to prove it. At our last anniversary, held at Madras in December 1888, important reforms were proposed and adopted. Anything that savored of a pecuniary obligation ceased to exist, even the payment of the 25 francs for a diploma having been abolished. From

now on, the Fellows are free to give what they like, if they have at heart to help and uphold the Society, or to give nothing at all.

In these circumstances and at the present moment of Theosophical history, it is easy to understand the purpose of a Journal exclusively devoted to the promulgation of our ideas. Therein we wish to point to new intellectual horizons, to outline unexplored routes leading to the amelioration of humanity; to offer a word of consolation to all the disinherited of the earth, whether suffering from starvation of soul or from lack of physical necessities. We invite all great-hearted individuals who desire to respond to this appeal, to join with us in this humanitarian work. Each co-worker, whether a Fellow of the Society or simply a sympathizer, can help us to make of this Journal the only organ of true Theosophy in France. We are face to face with all the glorious possibilities of the future. This is again the hour of the great cyclic return of the rising tide of mystical thought in Europe. On every side we are surrounded by the ocean of universal science—the science of life eternal—bearing on its waves the forgotten and submerged treasures of vanished generations, treasures still unknown to the modern civilized races. The strong current which rises from the watery abyss, from the depths where lie the prehistoric learning and arts swallowed up with the antediluvian Giants—demigods, though but mere outlines of mortal men—that current strikes us in the face and murmurs: “That which has been still exists; that which has been forgotten, buried for aeons in the depths of the Jurassic strata, may reappear to view once more. Prepare yourselves.”

Happy are those who can interpret the language of the elements. But where are they bound for whom the word element has no other meaning than that given to it by physics or materialistic chemistry? Will it be towards well-known shores that the surge of the great waters will bear them, when they have lost their footing in the deluge which is approaching? Will it be towards the peaks of a new Ararat that they will find themselves carried, towards the heights of light and sunshine, where there is a ledge on which to place the feet in safety, or perchance is it to a fathomless abyss that

will swallow them as soon as they try to struggle against the irresistible billows of an unknown element?

We must prepare and study truth under every aspect, endeavoring to ignore nothing, if we do not wish to fall into the abyss of the unknown when the hour shall strike. It is useless to leave it to chance and await the intellectual and psychic crisis which is preparing, with indifference, if not with crass disbelief, saying that at the worst the rising tide will carry us naturally towards the shore; for it is very likely that the tidal wave will cast up nothing but a corpse. The strife will be terrible in any case between brutal materialism and blind fanaticism on the one hand, and philosophy and mysticism on the other—mysticism, that veil of more or less translucency which hides the eternal Truth.

But it is not materialism which will gain the upper hand. Every fanatic whose ideas isolate him from the universal axiom, "There is no religion higher than Truth" will see himself by that very fact rejected, like an unworthy stone from the new Archway called *Humanity.* Tossed by the waves, driven by the winds, reeling in that element which is so terrible because unknown, he will soon find himself engulfed . . .

Yes, it must be so and it cannot be otherwise, when the artificial and chilly flame of modern materialism is extinguished for lack of fuel. Those who cannot become used to the idea of a spiritual Ego, a living soul and an eternal Spirit within their material shell (which owes its illusory existence to those *principles);* those for whom the great hope of an existence beyond the grave is a vexation, merely the symbol of an unknown quantity, or else the subject of a belief *sui generis,* the result of theological and mediumistic hallucinations—these will do well to prepare for the worst disappointment the future could possibly have in store for them For from the depths of the dark, muddy waters of materiality which, on every side, hide from them the horizons of the great Beyond, a mystic force is rising during these last years of the century. At most it is but the first gentle rustling, but it is a *superhuman* rustling—“supernatural” only for the superstitious and the ignorant. The spirit of truth is passing now over the face of the dark waters, and in parting them,

is compelling them to disgorge their spiritual treasures. This spirit is a force that can neither be hindered nor stopped. Those who recognize it and feel that this is the supreme moment of their salvation will be uplifted by it and carried beyond the illusions of the great astral serpent. The joy they will experience will be so poignant and intense, that if they were not mentally isolated from their bodies of flesh, the beatitude would pierce them like sharp steel. It is not pleasure that they will experience, but a bliss which is a foretaste of the knowledge of the gods, the knowledge of good and evil, and of the fruits of the tree of life.

But although the man of today may be a fanatic, a skeptic, or a mystic, he must become thoroughly convinced that it is useless for him to struggle against the two moral forces today unleashed and in supreme contest. He is at the mercy of these two

adversaries, and no intermediary force is capable of protecting him. It is but a question of choice, whether to let himself be carried along without a struggle on the wave of mystical evolution, or to writhe against the reaction of moral and psychic evolution, and so find himself engulfed in the Maelström of the new tide. At the present time, the whole world, with its centers of high intelligence and human culture, its focal points of political, artistic, literary, and commercial life, is in a turmoil; everything is shaking and crumbling in its movement towards reform. It is useless to remain blind, it is useless to hope that anyone can remain neutral between the two contending forces; one has to choose either the one or the other, or be crushed between them. The man who imagines that he has chosen freedom, but who, nevertheless, remains submerged in that boiling caldron, foaming with foul matter called social life, most terribly betrays his own divine Self, a betrayal which will blind that Self in the course of a long series of future incarnations. All of you who hesitate on the path of Theosophy and the occult sciences, who are trembling on the golden threshold of truth—the only one within your grasp, for all the others have failed you, one after another—squarely face the great Reality which is offered you. It is to mystics only that these words are addressed, for them alone have they any importance; for those who have already made their

choice they are vain and useless. But you, Occultists, Kabbalists and Theosophists, you well know that a Word, old as the world, though new to you, has been sounded at the beginning of this cycle, and the potentiality of which, unperceived by others, lies hidden in the sum of the digits of the years 1 8 8 9; you well know that a note has just been struck which has never been heard by mankind of this era; and that a New Idea is revealed, ripened by the forces of evolution. This Idea differs from everything that has been produced in the nineteenth century; it is identical, however, with the thought that has been the dominant tone and the keynote of every century, especially the last—absolute freedom of thought for humanity.

Why try to strangle and suppress what cannot be destroyed? Why struggle when there is no other choice than allowing yourselves to be raised on the crest of the spiritual wave to the very heavens, beyond the stars and the universes, or to be engulfed in the yawning abyss of an ocean of matter? Vain are your efforts to sound the unfathomable, to reach the ultimate of this wonderful matter so glorified in our century; for its roots grow in the spirit and in the Absolute; they do not exist, though they *are* eternally. This constant contact with flesh, blood and bones, the illusion of differentiated matter, does nothing but blind you; and the more you penetrate into the region of the impalpable atoms of chemistry, the more you will be convinced that they exist only in your imagination. Do you truly expect to find therein every Truth and every reality of existence? For Death is at everyone's door, waiting to close it behind a beloved soul that escapes from its prison, upon the soul which alone has made the body a reality; how can eternal love associate itself with the molecules of matter which change and disappear?

But you are perhaps indifferent to all such things; how then can affection and the souls of those you love concern you at all, since you do not believe in the very existence of such souls? It must be so. You have made your choice; you have entered upon that path which crosses nothing but the barren deserts of matter. You are self-condemned to vegetate therein through a long series of existences. Hence-

forth, you will have to be contented with deliriums and fevers in place of spiritual perceptions, with passion instead of love, with the husk instead of the fruit.

But you, friends and readers, you who aspire to something more than the life of the squirrel everlastingly turning the same wheel; you who are not content with the seething of the caldron whose turmoil results in nothing; you who do not mistake the deaf echoes, as old as the world, for the divine voice of truth; prepare yourselves for a future of which but few in your midst have dared to dream, unless they have already entered upon the path. For you have chosen a path that, although thorny at the start, soon widens out and leads you to the divine truth. You are free to doubt while still at the beginning of the way, you are free to decline to accept on hearsay what is taught respecting the source and the cause of that truth, but you are always able to hear what its voice is telling you, and you can always study the effects of the creative force coming from the depths of the unknown. The arid soil upon which the present generation of men is moving, at the close of this age of spiritual dearth and of purely material surfeit, has need of a divine omen above its horizon, a rainbow, as symbol of hope. For of all the past centuries our nineteenth has been the most criminal. It is criminal in its frightful selfishness, in its skepticism which grimaces at the very idea of anything beyond the material; in its idiotic indifference to all that does not pertain to the personal self, more than any of the previous centuries of ignorant barbarism and intellectual darkness. Our century must be saved from itself before its last hour strikes. For all those who see the sterility and folly of an existence blinded by materialism and ferociously indifferent to the fate of their neighbour, this is the moment to act: now is the time for them to devote all their energies, all their courage and all their efforts to a great intellectual reform. This reform can only be accomplished by Theosophy, and, let us add, by Occultism or the wisdom of the Orient. The paths that lead to it are many; but the wisdom is one. Artistic souls envision it, those who suffer dream of it, the pure in heart know it. Those who work for others cannot remain blind to its reality, though they may not

always recognize it by its name. Only light and empty minds, egotistical and vain drones,

confused by their own buzzing, will remain ignorant of the supreme ideal. They will continue to exist until life becomes a grievous burden to them.

It must be distinctly remembered, however; these pages are not written for the masses. They are neither an appeal for reforms, nor an effort to win over to our views the fortunate in life; they are addressed solely to those who are constitutionally able to comprehend them, to those who suffer, to those who hunger and thirst after some Reality in this world of Chinese Shadows. As for those, why should they not show themselves courageous enough to abandon their world of frivolous occupations, their pleasures above all and even their personal interests, except when those interests form part of their duties to their families or others? No one is so busy or so poor that he cannot create a noble ideal and follow it. Why then hesitate in clearing a path towards this ideal, through all obstacles, over every stumbling block, every petty hindrance of social life, in order to march straight forward until the goal is reached? Those who would make this effort would soon find that the "strait gate" and the "thorny path" lead to the broad valleys of limitless horizon, to that state where there is no more death, because one feels oneself rebecoming a god! It is true that the first conditions required to reach it are an absolute disinterestedness, a boundless devotion to the welfare of others, and a complete indifference to the world and its opinions. In order to make the first step on that ideal path, the motive must be absolutely pure; not an unworthy thought must attract the eyes from the end in view, not a doubt or hesitation shackle the feet. There do exist men and women thoroughly qualified for this, whose only aim is to dwell under the Aegis of their Divine Nature. Let them, at least, take courage to live the life and not conceal it from the eyes of others! No one else's opinion should be considered superior to the voice of one's own conscience. Let that conscience, therefore, developed to its highest degree, guide us in all the ordinary acts of life. As to the conduct of our inner life, let us concentrate our entire attention on the ideal we have set ourselves, and look

beyond, without paying the slightest attention to the mud upon our feet . . .

Those who are capable of making this effort are the true Theosophists; all others are but members, more or less indifferent, and very often useless.

H. P. BLAVATSKY.

———

Collected Writings VOLUME XI

April, 1889

THOUGHTS ON KARMA AND REINCARNATION

[*Lucifer*, Vol. IV, No. 20, April, 1889, pp. 89-99]

> "In man there are arteries, thin as a hair split a 1,000 times, filled with fluids blue, red, green, yellow, etc. The tenuous involucrum (the base or ethereal frame of the astral body) is lodged in them, and the ideal residues of the experiences of the former embodiments (or incarnations) adhere to the said tenuous involucrum, and *accompany it in its passage from body to body*."
>
> —UPANISHADS.

"Judge of a man by his questions rather than by his answers," teaches the wily Voltaire. The advice stops halfway in our case. To become complete and cover the whole ground, we have to add, "ascertain the motive which prompts the questioner." A man may offer a query from a sincere impulse to learn and to know. Another person will ask eternal questions, with no better motive than a desire of cavilling and proving his adversary in the wrong.

Not a few among the "inquirers into Theosophy," as they introduce themselves, belong to this latter category. We have found in it Materialists and Spiritualists, Agnostics and Christians. Some of them, though rarely, are "open to conviction"—as they say; others, thinking with Cicero that no

liberal, truth-seeking man should ever impute a charge of unsteadiness to anyone for having changed his opinions—become *really* converted and join our ranks. But there are those also—and these form the majority—who, while representing themselves as *inquirers,* are in truth *carpers.* Whether owing to narrowness of mind or foolhardiness they intrench themselves behind their own preconceived and not unseldom shallow beliefs and opinions, and will not budge from them. Such a "seeker" is hopeless, as his desire to investigate the truth is a pretext, not even a fearless mask, but simply a *false nose.* He has neither the open determination of an avowed materialists, nor the serene coolness of a "Sir Oracle." But—

> ". . . you may as well
> Forbid the sea for to obey the moon
> As or by oath remove, or counsel shake,
> The fabric of his folly . . ."*

Therefore, a "seeker after truth" of this kind had better be severely left alone. He is intractable, because he is either a skin-deep sciolist, a self-opinionated theorist or a fool.

As a general rule, he talks reincarnation before he has even learned the difference between *metempsychosis,* which is the transmigration of the human Soul into an animal form, and Reincarnation, or the rebirth of the same Ego in successive human bodies. Ignorant of the *true* meaning of the Greek word, he does not even suspect how absurd, in philosophy, is this purely exoteric doctrine of transmigrations into animals. Useless to tell him that Nature, propelled by Karma, never recedes, but strives ever forward in her work on the physical plane; that she may lodge a human soul in the body of a man, morally ten times lower than any animal, but she will not reverse the order of her kingdoms; and while leading the irrational monad of a beast of a higher order into the human form at the first hour of a Manvantara, she will not guide that Ego, once it has become a man, even of

* [Shakespeare, *The Winter's Tale,* Act I, Sc. 2.]

the lowest kind, back into the animal species—not during that cycle (or Kalpa) at any rate.*

The list of queer "investigators" is by no means exhausted with these amiable *seekers.* There are two other classes—Christians and Spiritualists, the latter being in some respects, more formidable than any. The former having been born and bred believers in the Bible and supernatural "miracles" on *authority,* or "thirty-seventh hand evidence," to use a popular proverb, are often forced to yield in the face of the firsthand testimony of their own reason and senses; and then they are amenable to reason and conviction. They had formed *a priori* opinions and got crystallized in them as a fly in a piece of amber. But that amber has cracked, and, as one of the signs of the times, they have bethought themselves of a somewhat tardy still sincere search, to either justify their early opinions, or else part company with them for good. Having found out that *their* religion—like that of the great majority of their fellow men—had been founded on *human* not *divine* respect, they come to us as they would to surgical operators, believing that theosophists can remove all the old cobwebs from their bewildered brains. Sometimes it does so happen; once made to see the fallacy of first accepting and identifying themselves with any form of belief, and then only seeking, years later, for reasons to justify it, they very naturally try to avoid falling again into the same mistake. They had once to content themselves with such interpretations of their time-honoured dogmas as the fallacy and often the absurdity of the latter would

* Occult Science teaches that the same order of evolution for man and animals—from the first to the seventh planet of a chain, and from the first to the end of the seventh round—takes place on every *chain* of worlds in our Solar system from the inferior to the superior. Thus the highest as the lowest Ego, from the monads selected to people a new chain in a Manvantara, when passing from an inferior to a superior "chain"

has, of course, to pass through every animal (and even vegetable) form. But once started on its cycle of births no human Ego will become that of an animal during any period of the seven rounds.

—Vide *The Secret Doctrine*.

afford; but now, they seek to learn and understand before they believe.

This is the right and purely theosophical state of mind, and is quite consistent with the precept of Lord Buddha, who taught never to believe merely on authority but to test the latter by means of our personal reason and highest intuition. It is only such seekers after the eternal truth who can profit by the lessons of old Eastern Wisdom.

It is our duty, therefore, to help them to defend their new ideals by furnishing them with the most adequate and far-reaching weapons. For they will have to encounter, not only Materialists and Spiritualists, but also to break a lance with their ex-coreligionists. These will bring to bear upon them the whole of their arsenal, composed of the popguns of biblical casuistry and interpretations based on the dead-letter texts and the disingenuous translation of *pseudo* revelation. They have to be prepared. They will be told, for instance, that there is not a word in the Bible which would warrant belief in reincarnation, or life, more than once, on this earth. Biologists and physiologists will laugh at such a theory, and assure them that it is opposed by the fact that no man has a glimpse of recollection of any *past* life. Shallow metaphysicians, and supporters of the easy-going Church ethics of this age, will gravely maintain the injustice there would be in a posterior punishment, in the present life, for deeds committed in a previous existence of which we know nothing. All such objections are disposed of and shown fallacious to anyone who studies seriously the esoteric sciences.

But what shall we say of our ferocious opponents, the Kardecists, or the reincarnationists of the French school and the *anti*-reincarnationists, *i.e.,* most of the Spiritualists of the old school. The fact, that the first believe in rebirth, but in their own crude, unphilosophical way, makes our task the more heavy. They have made up their minds that a man dies, and his "spirit," after a few visits of consolation to the mortals he left behind him, may reincarnate at his own sweet will, in whom and whenever he likes. The Devachanic period of no less than a 1,000, generally 1,500 years, is a vexation of mind and a snare in their sight. They will have nothing of this. No more will the Spiritualists. These object

on the highly philosophical ground that "it is *simply impossible*." Why? Because it is so unpalatable to most of them, especially to those who know themselves to be the personal

Avatar, or the reincarnation of some historically great hero or heroine who flourished within the last few centuries (rebirth from, or into, the scums of Whitechapel, being for them out of the question). And "it is so cruel," you see, to tell fond parents that the fancy that a *stillborn* child, a daughter of theirs, who, they imagine, having been reared in a nursery of Summerland, has now grown up and comes to visit them daily in the family séance-room, is an absurd belief, whether reincarnation be true or not. We must not *hurt their feelings* by insisting that every child who dies before the age of reason—when only it becomes a responsible creature—reincarnates immediately after its death—since, having had no personal merit or demerit in any of its actions, it can have no claim upon Devachanic reward and bliss. Also that as it is irresponsible till the age of say, seven, the full weight of the Karmic effects generated during its short life falls directly upon those who reared and guided it. They will hear of no such philosophical truths, based on eternal justice and Karmic action. "You hurt our best, our most devotional feelings. Avaunt!" they cry, "we will not accept your teachings."

Eppur si muove! Such arguments remind one of the curious objections to, and denial of, the sphericity of the earth used by some clever Church Fathers of old. "How can the earth, forsooth, be round?" argued the saintly wise-acres—the "venerable Bedes" and the Manichaean Augustines. "Were it so the men *below* would have to walk with their heads downward, like flies on a ceiling. Worse than all, they could not see the Lord descending in his glory on the day of the second advent!" As these very logical arguments appeared irrefutable, in the early centuries of our era, to Christians, so the profoundly philosophical objections of our friends, the *Summerland* theorists, appear as plausible in this century of Neo-Theosophy.

And what are your proofs that such series of lives ever take place, or that there is reincarnation at all?—we are asked. We reply: (1) the testimony of every seer, sage and

prophet, throughout an endless succession of human cycles; (2) a mass of *inferential* evidence appealing even to the profane. True, this kind of evidence—although not seldom men are hung on no better than such *inferential* testimony—is not absolutely reliable. For, as Locke says: "To infer is nothing but by virtue of one proposition, laid down as true, to draw in another as true." Yet, all depends on the nature and strength of that first proposition. The Predestinarians may lay down as true their doctrine of Predestination—that pleasant belief that every human being is pre-assigned by the will of our "Merciful Father in Heaven," to either everlasting Hell-fire, or the "Golden Harp," on the pinion-playing principle. The proposition from which this curious belief is inferred and laid down as true, is based, in the present case, on no better foundation than one of the nightmares of Calvin, who had many. But the fact that his followers count millions of men, does not entitle either the theory of total depravity, or that of predestination, to be called a universal belief. They are still limited to a small portion of mankind, and were never heard of before the day of the French Reformer.

These are pessimistic doctrines born of despair, beliefs artificially engrafted on human nature, and which, therefore, cannot hold good. But who taught mankind about soul transmigration? Belief in successive rebirths of the human Ego throughout the cycles of life in various bodies is a universal belief, a certainty innate in mankind. Even now, when theological dogmas of human origin have stifled and well-nigh destroyed this natural inborn idea from the Christian mind, even now hundreds of the most eminent Western philosophers, authors, artists, poets and deep thinkers still firmly believe in reincarnation. In the words of George Sand, we are:—

Cast into this life, as it were into an alembic, where, after a previous existence which we have forgotten, we are condemned to be remade, renewed, tempered by suffering, by strife, by passion, by doubt, by disease, by death. All these evils we endure for our good, for our purification, and so to speak, to make us perfect. From age to age, from race to race, we accomplish a tardy progress, tardy but certain, an advance of which, in spite of all the sceptics say, the proofs are manifest.

If all the imperfections of our being and all the woes of our estate drive at discouraging and terrifying us, on the other hand, all the more noble faculties, which have been bestowed on us that we might seek after perfection, do make for our salvation, and deliver us from fear, misery, and even death. Yea, a divine instinct that always grows in light and in strength helps us to comprehend that nothing in the whole world wholly dies, and that we only vanish from the things that lie about us in our earthly life, to reappear among conditions more favourable to our eternal growth in good.

Writes Professor Francis Bowen, as quoted in *Reincarnation, a Story of Forgotten Truth**—uttering a great truth:

The doctrine of metempsychosis may almost claim to be a natural or innate belief in the human mind, if we may judge from its wide diffusion among the nations of the Earth and its prevalence throughout the historical ages.

The millions of India, Egypt, China, that have passed away, and the millions of those who believe in reincarnation today—are almost countless. The Jews had the same doctrine; moreover, whether one prays to a *personal,* or worships in silence an impersonal, deity or a Principle and a Law, it is far more reverential to believe in this doctrine than not. One belief makes us think of "God" or "Law" as a synonym of Justice, giving to poor little man more than one chance for righteous living and for the atoning of sins whether of omission or commission. Our disbelief credits the Unseen Power instead of equity with fiendish cruelty. It makes of *it* a kind of sidereal Jack the Ripper or Nero doubled with a human monster. If a *heathen* doctrine honours the Deity and a Christian dishonours it, which should be accepted? And why should one who prefers the former be held as—an *infidel?*

* We advise every disbeliever in reincarnation, in search of proofs to read this excellent volume by Mr. E. D. Walker. It is the most complete collection of proofs and evidences from all the ages that was ever published.

[Reference is here to a work by Edward Dwight Walker (1859-1890) entitled *Reincarnation, a Story of Forgotten Truth.* Boston and New York: Houghton Mifflin & Co., 1888. xiii, 350 pages. Several later editions have been brought out, such as the one of 1923, published by the Aryan Theosophical Press, Point Loma, California.—*Compiler.*]

But the world moves on now and it has always moved, and along with it move the ideas in the heads of the fogies. The question is not whether a fact in nature fits, or not, some special hobby, but whether it is really *a fact* based on, at least, inferential evidence. We are told by those special *hobbyists* that it is not. We reply, study the questions you would reject, and try to understand our philosophy, before you dismiss our teachings *a priori*. Spiritualists complain, and with very good reasons, of men of science who, like Huxley, denounce wholesale their phenomena whilst knowing next to nothing of them. Why do they do likewise, with regard to propositions based on the psychological experiences of thousands of generations of seers and adepts? Do they know anything of the laws of Karma—the great Law of Retribution, that mysterious, yet—in its effects—quite evident and palpable action in Nature, which, sooner or later, brings back every good or bad deed of ours to rebound on us, as the elastic ball, thrown against a wall, rebounds back on the one who throws it? They do not. They believe in a personal God, whom they endow with intelligence, and who rewards and punishes, in their ideas, every action of ours in life. They accept this *hybrid* deity (finite, because they endow it most unphilosophically with conditioned attributes, while insisting on calling it Infinite and Absolute), regardless of, and blind to, the thousand and one fallacies and contradictions in which the theological teachings concerning that deity involve us. But when offered a consistent, philosophical and quite logical substitute for such an imperfect God, a complete solution of most of the insoluble problems and mysteries in human life—they turn away in idiotic horror. They remain indifferent or opposed to it, only because its name is KARMA instead of Jehovah; and that it is a tenet which emanates from Aryan philosophy—the deepest and profoundest of all the world philosophies—instead of from the Semitic cunning and intellectual jugglery, which has transformed an astronomical symbol into the “one living God of Gods.” “We do not want an *impersonal* Deity,” they tell us; “a negative symbol such as ‘Non-Being’ is incomprehensible to Being.” Just so. “The light shineth in darkness; and the darkness comprehended

it not” [*John* i, 5]. Therefore they will talk very glibly of their *immortal* spirits; and on the same principle that they call a personal God *infinite* and make of him a gigantic *male,* so

they will address a human phantom as "Spirit"—Colonel Cicero Treacle, or "Spirit" Mrs. Amanda Jellybag, with a vague idea that both are at least sempiternal.

It is useless, therefore, to try and convince such minds. If they are unable or unwilling to study even the broad general idea contained in the term *Karma,* how can they comprehend the fine distinctions involved in the doctrine of reincarnation, although, as shown by our venerable brother, P. Iyaloo Naidu of Hyderabad, Karma and Reincarnation are, "in reality, the A B C of the Wisdom-Religion." It is very clearly expressed in the January *Theosophist:* "Karma is the sum total of our acts, both in the present life and in the preceding births." After stating that Karma is of three kinds, he continues:—

> *Sañchita Karma* includes human merits and demerits accumulated in the preceding and in all other previous births. That portion of the *Sañchita Karma* destined to influence human life . . . in the present incarnation is called *Prarabdha.* The third kind of Karma is the result of the merits or demerits of the present acts. *Agami* extends over all your words, thoughts, and acts. What you think, what you speak, what you do, as well as whatever results your thoughts, words, and acts produce on yourself, and on those affected by them, fall under the category of the present Karma, which will be sure to sway the balance of your life for good or for evil in your future development [or reincarnation].*

Karma thus, is simply *action,* a concatenation of *causes* and *effects.* That which adjusts each effect to its direct cause; that which guides invisibly and as unerringly these effects to choose, as the field of their operation, the *right person in the right place*, is what we call *Karmic Law*. What

* [*The Theosophist*, Vol. X, January, 1889, p. 235.—*Compiler*.]

is it? Shall we call it the hand of providence? We cannot do so, especially in Christian lands, because the term has been connected with, and interpreted theologically as, the *foresight* and *personal design* of a personal god; and because in the active laws of Karma—*absolute Equity*—based on the Universal Harmony, there is neither foresight nor desire; and because again, it is our own actions, thoughts, and deeds which *guide that law*, instead of being guided by it. "For whatsoever a man soweth, that shall he also reap" [*Gal*. vi, 7]. It is only a very unphilosophical and illogical theology which can speak in one breath of *free will*, and grace or damnation being *preordained* to every human *from* (?) eternity, as though eternity could have a beginning *to start from*! But this question would lead us too far into metaphysical disquisitions. Suffice it to say that Karma leads us to rebirth, and that rebirth generates new Karma while working off the old, *Sañchita* Karma. Both are indissolubly bound up, one in the other. Let us get rid of *Karma*, if we would get rid of the miseries of rebirths or— REINCARNATION.

To show how the belief in Reincarnation is gaining ground even among the

unintuitional Western writers, we quote the following extracts from an Anglo-Indian daily.

[The following passages have been summarized from a longer excerpt appearing in the Allâhâbâd *Pioneer.*]

METEMPSYCHOSIS

. . . In a missionary production of some pretensions an attempt is seriously made to confute the theory of the "Transmigration of Souls," which betrays an incapacity for metaphysical presentments and an ignorance of psychology that are unfortunate in any person undertaking such a task . . The arguments put forward in the paper referred to are worth looking into one by one.

"The first is that metempsychosis 'disregards the evidence of memory.' . . . It so happens that psychologists from Plato downward have called attention to the familiar mental phenomenon in which persons placed, for the first time in their lives, in peculiar circumstances, are suddenly invaded by the conviction that they have gone through the same experience before . . . There is nothing inconsistent with the

highest philosophical teaching, or with the moral lessons or the actual experience of Christ; in the occlusions of memory Christ himself, even in adult manhood, under the stress of physical entanglements, sometimes entirely forgot his pre-existent state . . .—why may not any other human nature, not inlaid with an essential divinity, forget for longer or shorter periods its state of pre-existence, if it had one? . . . Theologians may attribute to immaturity of intelligence that apparent unconsciousness of infants, which a keener insight may recognize as the inevitable hiatus between distinct conditions of a human consciousness . . .

"The second argument is that metempsychosis involves a 'libel on divine justice.' The alleged belief of the Hindus, that suffering in one 'state of being expiates sin in another, which is not essentially unjust, nor a whit less moral than the dogma of inherited or imported sin, may or may not be unfounded; but the first question is—is the atonement of Christ incompatible with transmigration? . . . In what conceivable way can the theory of a man's being a fallen spirit or a risen animal, or both, conflict with what Christ actually said? . .

"The third argument is that metempsychosis 'is contrary to all sound psychology.' Nine out of ten of the religious teachers who glibly dogmatize in this fashion . . . would be sorely puzzled to explain in what way many of the higher human responsibilities are adjusted between their own psychic and pneumatic natures; and also what becomes of the unity of individual responsibility in the face of this tri-partite allotment.

"The fourth argument against transmigration is that it 'is opposed to sound ethics.' All that any system of sound ethics can demand surely is that personal responsibility shall be attached to every intelligent exercise of individual will . . . Every thinking man must be aware of a growth in his own moral consciousness by which a gulf has intervened between his present and his past: while his personality has survived to identify him, he is aware of distinct stages in his moral nature to which very different degrees of responsibility attach. How does this fact militate against sound ethics?

"The fifth contention against metempsychosis is that 'it is not in accord with science.' . . . But what is there in science that negatives the idea, if it can be sustained by evidence of a natural selection by which if there be any soul at all, the individual soul of a lower organism may pass by stages into higher organisms?

Collected Writings VOLUME XI

April, 1889

THE STRUGGLE FOR EXISTENCE

[*Lucifer*, Vol. IV, No. 20, April, 1889, pp. 104-111]

[It is not definitely known whether this article is from the pen of H. P. Blavatsky. It has been ascertained, however, that she used several pseudonyms in the early volumes of *Lucifer.* It is possible that the one appended at the conclusion of the present essay is one of them.—*Compiler*.]

The mother of life is death. Nowhere is this truth more conspicuous than in the animal kingdom; the life of the stronger is prolonged by the lives of the weaker, and the survival of the fittest is proclaimed by the shrieks of the mangled and hapless unfit. Long has the western world sought the solution of this grim riddle propounded to her lord and master, man, by Dame Nature, the sphinx of the ages.

It has, therefore, been found necessary for the continuance of average intellectual contentment to venture some guess which shall decently dispose of this obnoxious problem, and the leading representatives of the mind of the race, proceeding by the methods of the times, have carefully labelled the riddle "The Struggle for Existence," and having done so, are wisely refraining from further unnecessary explanations, knowing full well that their constituents, the public, who require their thinking done for them, will gladly accept the label as a legitimate answer to the riddle, and, by frequently repeating it with knowing looks, be charmed, and in their turn charm others, with the magic of its sound, and using it as a mantric formula, banish objectors to the limbo of unpopularity.

And yet though the *why* of this great struggle remains as great a mystery as ever, the attempted answer is of great value from the conciseness with which it formulates the law

of the Ever Becoming. Throughout all the kingdoms it obtains, and especially in Man, the crown and synthesis of all. At this point, however, a new development takes place, and when humanity reaches the balance of its cycle of evolution, and each race and individual arrives at the turning point of Ezekiel's wheel, a new Struggle for Existence arises, and we have God and Animal fighting for existence in Man. Now, at the close of the nineteenth century, in our enormously over-populated cities and in the accentuated individualism of modern competition, we see this deadly struggle in the white heat of its fury.

Grand, indeed, and magnificent has been the childhood of the white race in which material and intellectual progress have raced on madly side by side; witness the conquest

of nearly the whole world's surface by its spirit of enterprise and adventure, rejoicing as a giant in its physical prowess, the subjugation of the henchman steam, and ever fresh triumphs over the master electricity. But the child cannot be ever a child, and the race draws nigh to its manhood; the God awakes and the Struggle for Existence begins in grim earnest.

First the units of the race, some here, some there, wake dimly to the feeling that they are not apart from the whole, they sympathize with their kind, they rejoice with them. Even in the animal the faint outlines of self-sacrifice have been shadowed forth by nature, as may be seen in the mother love of the females and the formation of gregarious communities. In inferior races, man repeats this lesson of nature, and the animal being dominant, improves on her, but slowly; in races of higher type, however, fresh areas of generous impulse, containing the germ of self-sacrifice, are gradually developed. It must be remembered, however, that the races are here mentioned in this order merely for the convenience of tracing the development of self-sacrifice in a monad, and not according to their natural genesis. Thus far the white race, as a race, or in other words, the average individual of the race, has developed the subtleties of his animal nature to their limit, and now comes in contact with the divine; and it is only by extending this area of interest and sympathy that the individual can expand into the divine

to be at last one with universal love, the spirit of which is self-sacrifice.

From daily life we may take examples which clearly show forth the evolution of this god-like quality. We see the purely selfish man, who cares not if all rot so he have pleasure; the same man married, and an area of generosity developed, but bounded by wife and children; in other cases, the area increased by the extension of sympathy to friends and relations; and still further increased in the case of the fanatic or bigot, religious or patriotic, who fights for sect or country, as the she-animal for her cubs, whether the cause be good or bad. And here we may mention the instruments of national passions and cunning, necessary evils; for the race being in its youth, and very animal-like, not yet recognizing the right of self-sacrifice in the interrelations of its constituent sub-races, requires the individual who serves his country in her wars and political schemes to reduce his moral standard to the race-level. These are types of the evolution of the animal man's affections, either in his individual development or modified by the development of the race. In most cases such types represent the mere expansion of selfishness or, at any rate, may be traced to selfish causes, or the hope of reward. Ascending, however, in the scale of manhood, we come to those who shadow forth the latent God in man in thoughts, words, and deeds of divine self-sacrifice; the prerogative of their God-head first manifesting in acts of real charity, in pity of their suffering fellow-kind, or from an intuitional feeling of duty, the first heralding of accession to divine responsibility, and the realization of the unity of all souls. "I am my brother's keeper," is the cry of repentant Cain, and the divine summons of return to the lost Paradise. With this cry the struggle for animal existence begins to yield to the

struggle for divine existence. By extending our love to all men, aye, to animals as well, we joy and sorrow with them, and expand our souls towards the One that ever both sorrows and joys with all, in an eternal bliss in which the pleasure of joy and the pain of sorrow are not.

Thus, in every man the mighty battle rages, but the fortune of the fight is not alike in all—in some the animal hosts

rage madly in their triumph, in a few the glorious army of the god has gained a silent victory, but in the vast majority, and especially now, at the balance of the race cycle, the battle rages fiercely, the issue still in doubt. Now, therefore, is the time to strike, and show that the battle is not fought in man alone, but in Man, and that the issue of each individual fight is inextricably bound up in that of the great battle in which the issue cannot be doubtful, for the divine is in its nature union and love, the animal discord and hate. Strike, therefore, and strike boldly! These are no idle words, nor the utopian imaginings of a dreamer, but practical truths. For in what does man differ from the natural animal? Is it not in his power of association and combination? Therefore does he live in communities, and develop responsibility. From whence spring the roots of society, if not from mutual assistance and interchange of service? And if the race offers the individual the advantages of such combination, perfected by ages of bitter experience, do not those at least who are elder sons of the race, and find themselves in the enjoyment of such organizations, owe a debt of gratitude to their parent, and in return for the fortune amassed with tears and groaning by their forbears, repay the boon, by putting the experience of the past out to interest, and distributing the income acquired among their poorer brethren, who are equally the sons of their parent. And in this race family there are many poor, paupers physical, paupers mental, and moral paupers. How, then, shall the richer brethren help? Shower gold among the masses? Compel all to study the arts and sciences? Display the naked truth to the world? Nay, then should these poor children of the race be bound, not free! Let us, therefore, enquire into the problem.

In the evolution of all human societies we find the factor of caste; in the childhood of the race, caste is regulated by birth, an heirloom from the past civilizations of older stocks. Gradually, however, the birth caste wanes before the rising money caste, and hence material possessions become the standard of worth in the individual, in that the race is then plunged most deeply in material interests and has reached its highest point of development on the material plane. But the zenith of the material is the nadir of the spiritual; the

law of progress moves calmly onward with the wheel of time, and nature, who never leaps, develops a new standard of worth, the intellectual, which we see even now asserting itself in proportion to its adaptability to average comprehension and the material standard of the times, and pointing to the development of a new caste standard, to be in its turn superseded by the caste of true worth in which the spiritual development of the race will be completely established. This, however, will be the work of ages and for humanity as a whole cannot easily be quickened, for it is impossible to change the natural law of evolution which proceeds spirally in curves that never re-enter into themselves, but ever ascend to so-called higher planes. At certain periods, however, of these cycles, a forecast or antetype is offered of the consummation, whereby an example of humanity in its perfect state is dimly shadowed forth. Such a period the white race is now entering upon, and the earnest of perfect type humanity will be given by those, whether of the money or mind caste, who, realizing the goal of evolution and capable of destroying the illusion of time, by translating the future into the present, freely extend the benefits of their caste to the pariahs of the race, and approaching them in friendship, gain a practical knowledge of their wretchedness and endeavour to awaken the latent divinity that slumbers within.

With the sword of self-sacrifice, the rightful possession of the God-man, and with the good of humanity as their watchword, they should march against the forces of individualism and self, and, with this watchword, prove all institutions of the race, especially those fresh from the womb of time, and comparing them with this one ideal, ever asking: "Does this, or this, tend to the realization of universal brotherhood?" If it is not so, the effort should be to turn such forces as act against the stream of right progress, gently and silently into their proper course; but if the thing makes for the common good, they should by all means and at all hazards foster the weakling and watch round its cradle with loving care. Now the path of right progress should include the amelioration of the individual, the nation, the race, and humanity; and ever keeping in view the last and grandest object, the perfecting

of man, should reject all apparent bettering of the individual at the expense of his neighbour. In actual life the evolution of these factors, individual, race and nation, are so intimately interblended, that it would be wrong to assume any progression from one to the other; but since it is only possible to see one face of an object at a time, so it is necessary to trace the course of progress along some particular line, both for its simplification and general comprehension. With regard, then, to the individual, the great sanitary improvements which the money caste enjoys, should be extended to all; public baths and recreation grounds, free concerts and lecturers provided; the museums and picture galleries thrown open at times when the worker can visit them; the formation of athletic and mutual improvement clubs among the poor encouraged. All of which reforms were easy of accomplishment if only a small portion of the enormous wealth of the country, now lying idle, were generously and self-sacrificingly expended. Unfortunately there are few of the

money caste who yet realize the latent unity of man, and the promotion of such schemes is left to those who, lacking the most potent power of the times, are unsupported, because there is no “money” in the enterprise. But could such men be found and the superfluous wealth of the country turned in such directions, how great would be the progress of the individual ! Health would improve and taste develop; healthy surroundings would favour healthy thought, the sight of monuments of art and science would bring refinement and both engender self-respect.

But it may be said, if wealth is withdrawn for such purposes, work would be taken from other labour, and so the misery of the workers increased, while the advantages offered to the masses would only increase their demand for greater pleasures, and render them still more dissatisfied. It will, however, be seen that not only the same amount of labour would be required in works and institutions for the public good, but even that such undertakings, being of a plain and sober nature, would give employment to larger numbers, than money spent in finer or more luxurious labour. Nor would dissatisfaction arise among the masses as anticipated; for men large-hearted and -minded enough to

inaugurate such reforms would display the same spirit in all things and offer an example in private life of sober and abstemious conduct; extravagance and display would cease, so that the brilliant *toilettes* and luxurious habits of the money caste would no longer provoke the miserable emulation of tawdry finery and debasing vices among the pariahs; for the poor copy the rich, and if the fashionable bars of the West End lacked patrons, the gin palaces of the slums would not drive so roaring a trade. It is the debased taste of the rich which has rendered a surfeit of meat necessary for the maintenance of his powers in the eyes of the artisan, and so, at a price far beyond his slender resources, he adopts a diet which wastes the tissues and disquiets the system. And if the advisability of a sudden change of diet is contested, at least moderation in flesh eating should be recommended, and a proof of the possibility of maintaining one’s full powers given by those who desire the physical and moral sanity of the race. Setting aside all argument drawn from not generally accredited sources, such as the codes of the great teachers of the past, and the synthesis of all experience, physical, psychic, and spiritual, we may bring into court the medical faculty who are unanimously of the opinion that a reduced quantity of meat would improve the general health, and that many of the common ailments are due solely to excess in the use of animal food in particular, and to overfeeding in general; while chemical analysis proves conclusively that vegetable food, especially cereals, contain nutritive qualities vastly in excess of animal.

Moreover, if the false feeling of degradation in the performance of so-called menial offices, were removed by the example of the money and mind castes performing such offices themselves, or at least encouraging every invention and supporting every effort for minimizing such labour, many of the troubles which are daily taxing the resources of our housekeepers to the utmost, would be removed, and a solution to the difficult problem of

the servant question arrived at; the present absurdity of domestic service would find no place, and instead of one thousand little backs bent over one thousand little kitchen ranges preparing one thousand little dinners, we should have a sane cooperative system

whereby the small worries of domesticity which destroy the harmony of so many homes, would be banished.

If such sanitary measures, therefore, were adopted, we should have physical and mental powers continuing into old age, instead of a general belief that fifty or sixty years terminates the average man's usefulness and there then remains nothing for him but a life of inactivity and general feebleness. Of course this applies to the average individual; for we have sufficient instances of mental giants who continue their labours till the closing hours of life; these, however, intuitively or naturally practice moderation and plainness in eating, and often give striking proofs of extraordinary abstemiousness.

If, then, such moderation of private life was practised by the accredited leaders of society, no inducement to excess would offer itself to their followers; or even if the animal still rioted in the masses, it would not be shamefully encouraged in its madness by the excesses of respectability.

Thus the necessary physical requirements of all classes would be reduced to a level, and a basis obtained on which to build a firm fabric of national progress towards the realization of human unity. Meantime the mental evolution of all classes would also make vast strides, and the impulses given to study and the development of artistic tastes, would bring the real genius of the nation to the front and not confine the recruiting of professions to the money caste, irrespective of individual capacity. The present false standard of taste would fall out of date as completely as the wonderful cottage ornaments of the near past, and neatness in private decoration would, by harmonious surroundings, induce a harmony of thought and feeling. Who, for instance, could indite a poem or work of inspiration in an over-ornamented drawing-room of the modern style, with its heterogeneous and multicolored collection of *bric-a-brac* and trifles? But with harmonious surroundings and following such a mode of life, the individual would develop within him the larger instincts of his nature, and the flower of self-sacrifice, then finding a congenial soil, would blossom in the hearts of the many and thus, destroying all narrowness of judgment and begetting an ever widening interest in the

general welfare, would develop new social organizations and institutions; the tone of the nation would be elevated and true worth become the standard of judgment among its

citizens.

Moreover, seeing that we have already proof of such an ideal being dimly sensed in all nations of the white race in the increasing discontent of nearly all classes with the existing state of affairs, no nation would stand alone in this, but the wave of progress would sweep simultaneously through all the sub-races of the race and beget a general desire to establish healthy relationships between nations and to foster every effort to unite the larger units of the race into one harmonious whole. Further, a belief in the essential unity of all souls would create stronger dissatisfaction with the existing state of social relations between the sexes, the potentialities of woman would be studied and opportunity given for that development which has previously been denied to womankind. Plain justice would demand the same ostracism of male harlots which is now meted out with so much severity to the female sex alone, and either the same leniency extended to women as is now given to men, or the higher moral standard and wisdom of awakened humanity, would compel the supply in harlotry to cease by the extinction of the demand. To prepare, therefore, a ground in which this consummation could be achieved, it would be necessary to extend the full benefits of intellectual training to women; to encourage and advocate the necessity of athletic exercises for girls and to provide for the same in the schools of the state; to jealously guard the health of the women working classes by sanitary improvements in all manufactories and labour establishments, and to kill out the evil of over-long hours of sedentary occupation in vitiated atmospheres. Moreover, it should be made possible for women in the position of the present daughters of the lower middle classes and of parents with limited incomes to follow a calling in life, instead of being forced, against their wills and finer instincts, into the matrimonial market, to gain their bread and cheese at the price of discontented motherhood.

No doubt the establishment of international leagues for mutual help and on a basis other than that of self-interest

156.

will, at the present time, appear to the majority the acme of folly; but when the race has, in its social institutions, given valid proof of the efficacy of the method, the change of base becomes a possibility. The spread of education and the ability to study original authorities and to get at facts at first hand would rapidly clear away the clouds of national and sectarian prejudice, and the birth of the God within would render it impossible to poison the young minds of the race by inoculating them with the virus of dogmatism and of past national pride and passion as treasured in the orthodox theological and historical textbooks of the times; the past triumphs of the animal in individual nations would be regarded merely as the obscuration of the spiritual and yet so ordered in the economy of nature that the sun of humanity should finally shine forth more gloriously in contrast to the darkness of the past. Thus the necessity for keeping up large armies and fleets would cease, and the enormous wealth so saved could be turned into channels of national improvement, thus pointing the way for the desertion of national forces from the ranks of the animal to the

standard of the divine.

It would be long to trace, even roughly, the possibilities of international cooperation which, in its turn, would be extended to racial cooperation of which the potentialities almost surpass description and reach that consummation of which the Theosophical Society has planted the first openly conscious germ, in endeavouring to form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour; what the potentialities of this glorious humanity may be, none but the student of the Science of Life can dream, as he alone can sense the labours of the Eldest Brothers of the Race for their poorer brethren.

Let us then, aspiring to the divine, now and within, fight down the animal, that so we may be enabled to tell friend from foe in the greater battle, and, awakened by the cry, "Thou art thy brother's keeper," gird on shield and buckler for the cause of the divine Unity of Humanity in the struggle for existence.

PHILANTHROPOS.

Collected Writings VOLUME XI

April, 1889

THE SACRED MISSION OF THE S. P. R.

[Lucifer, Vol. IV, No. 20, April, 1889, p. 126]

All our friends remember the astounding story, born and elaborated in the head of a too zealous "Researcher" sent to India to investigate that which he was incapable of understanding, accepted by many grave and wise men of Cambridge, and joyfully snapped up by the sensation-loving society fish. It was the Gordian knot of the T.S. cut at one blow by the perspicacious Alexander, the great conqueror of spooks and mediums: namely, that the motive for claiming certain phenomenal manifestations as true, was the desire to benefit thereby the Russian Government. So strong became the "Russian Spy" impression with the public, that actually writers of novels began to mention the charge as *fait accompli. À propos* of this, we find a very witty hit at the S. P. R. in the *Hawk* of March 12 ult.

Madame Blavatsky has recently compiled a work, called *The Secret Doctrine,* which covers the last brief period of the last thousand million of years which the world has supposed to have taken to evolute itself, Moses, Darwin, Huxley, and the rest notwithstanding. The Spookical Research Society have, I understand, appointed a permanent committee, with right of hereditary succession to its members, to study and analyze this work, as it is believed to be a covert attack on the British Empire.

Collected Writings VOLUME XI

April, 1889

MISCELLANEOUS NOTES

[*Lucifer,* Vol. IV*,* No. 20, April, 1889, pp. 101, 137-39, 160, 164-65, 168]

[It requires ages to become an adept]. A full-blown Adept or an INITIATE. There is a great difference between the two. An Adept is one versed in some and *any* special Art or Science. An *"Initiate"* is one who is initiated into the mysteries of the Esoteric or Occult philosophy—a Hierophant.

[In an article dealing with the discoveries of John Worrell Keely, mention is made of his views to the effect that "as long as there is anything to sub-divide this anything sub-divided represents matter; and sub-division can go on through infinity: never ending, and yet no ultimatum reached. The luminiferous track is the door that opens on the seventh sub-division, still leaving an infinite field beyond." To this, H.P.B. states:]

This is precisely what the Occult Sciences teach, and what more than one renowned Mystic and Kabalist has asserted in his time. In fact, as we have already remarked before now—Mr. Keely's discoveries corroborate wonderfully the teachings of Occult Astronomy and other Sciences.

[Keely also asserted that "all corpuscles, no matter how great the sub-division may be, remain an unalterable sphere in shape."]

Such is the occult teaching—also.

[Keely spoke of the sun as a dead body, an inert mass.]

Between Mr. Keely calling the Sun "a dead body," and the Occult Doctrine maintaining that what we call the Sun

is a reflection of untold electric brightness, the "veil which covers and conceals the *living*

Sun behind," there is but a difference in the mode of expressions; the fundamental idea is the same. The shadow on the wall produced by a living man or object is the inanimate, or dead effect of an animate and living cause which intercepts the rays of light. The Sun we see is "an inert mass" of adumbrations, the unreal phantom of the real Sun, which, but for this *veil,* would consume our earth, and probably all the planets with its fierce radiancy. If it has been calculated of that solar "phantom" we see, that the heat emitted by it in a single second would be enough "to melt a shell of ice covering the entire surface of the earth to a depth of 1 mile 1,457 yards," what would be the intensity of sunlight if the invisible Sun were suddenly unveiled? And this is what will happen, the Occult Doctrine teaches, when the hour of Pralaya strikes— after which the Sun himself will be disrupted.

[In connection with Pancho, a character in Dr. Franz Hartmann's story, "The Talking Image of Urur," realizing that he had been a fool.]

As everyone is, or will be, who, feeling drawn toward Occultism, instead of proceeding prudently to acquire it and thus learn the truth, permits his fancy to run off after his own preconceived ideas, or lends ear to the insane talk of fanatical enthusiasts. Those whom sober occultists call "Masters," though so vastly superior to average humanity, are not Genii or Enchanters out of the "Arabian Nights," but mortal men with abnormal powers.

[In connection with slanders and misrepresentations on the part of the Chicago *Religio-Philosophical Journal* and the claims of Hiram E. Butler.]

This is just what we said in our March editorial. And now, when all that had to be exposed has been so dealt with in the United States, we can only wonder at the animus displayed by the *Religio-Philosophical Journal* of Chicago against us. We see by a letter published in it, March 23 *ultimo,* from the President of the "Boston T.S.," Mr. J. Ransom Bridge, that "it [the *Journal*] states that it is informed by those who claim to know that . . . Madame Blavatsky is

determined to ruin Butler" [!?]. When "those who *claim to know*" can also prove that Madame Blavatsky had [not] heard Butler's name mentioned before the end of last year, or even knew of his existence, then their "*claim* to know" would have acquired at least one leg to stand upon.

The "Butler" *exposé* followed almost immediately our first acquaintance with the pretensions of this virtuous person, as the President of our Boston T.S. well knows. Such being the case, the anonymous *he* who "claims to know," must not feel hurt, or take offence, if we now publicly state that his information against us is either a deliberate and *malicious falsehood,* or soap-bubble gossip. In every case the respected literary veteran, called the *R.-P. Journal,* ought to show more discretion than to be ever repeating unverified cackle, when not deliberate calumny, against a person who has always wished it

success, as it has now done for years. We stand for truth, but wish the *ruin* of no man.

[Comment on a Reply written by Prof. Elliott Coues to an inquirer concerning various theosophical teachings on the after-death states. Coues signed himself "A Psychic Researcher."]

This reply speaks for itself, and no theosophist could answer any better and explain the situation with more clearness, or in a more orthodox esoteric spirit. Only Professor E. Coues, being a Theosophist, we are at a loss to understand why he should sign himself so modestly "A Psychic Researcher"? We only hope this is not synonymous with—"member of the S.P.R." As a Fellow of the T.S. we can only congratulate and thank the Professor; as a member of S.P.R. we should be doubtful of his motives. We might be really alarmed at the signature, did we not know that, do and say what he may, Prof. Coues' love of occultism is as great as his mystic powers and that he can never be untrue to either.

Collected Writings VOLUME XI

April, 1889

[SECOND LETTER OF H. P. BLAVATSKY TO THE AMERICAN CONVENTION]

[Reprinted from the *Report of Proceedings* of the Third Annual Convention of the Theosophical Society, American Section, held in Chicago, Ill., April 28 and 29, 1889.]

17 LANSDOWNE ROAD,
HOLLAND PARK, W.
April 7, 1889.

FRIENDS AND BROTHER-THEOSOPHISTS:

You are now once again assembled in Convention, and to you again I send my heartiest greetings and wishes that the present Convention may prove a still greater success than the last.

It is now the fourteenth year since the Theosophical Society was founded by us in New York, and with steady persistence and indomitable strength the Society has continued to grow amid adverse circumstances, amid good report and evil report. And now we have entered on the last year of our second septenary period, and it is fitting and right that we should all review the position which we have assumed.

In India, under Col. Olcott's care, Branches continue to be formed, and wherever the President lectures or pays a visit, a new centre of interest is sure to be created. His visits in the spirit which animates him are like a shower of rain to thirsty, sun-parched soil; flowers and herbs spring up in profusion, and the seed of healthy vegetation is sown. Now he is on a visit to Japan, whither he was invited by a strong and influential deputation to lecture on Theosophy

and Buddhism, among a people who are mad and crazy to acquire Western civilization; who believe that it can only be obtained by the suicidal adoption of Christianity as a national religion. Aye! to neglect their own natural national religion in favour of a parasitic growth—and for Western civilization with its blessings such as they are!

Truly young Japan is like the conceited Greek before Troy: "We boast ourselves to be much better men than our fathers."

I have heard with regret that though Col. Olcott meditated a visit and a lecturing tour in America after his visit to Japan, his visit has unavoidably been prevented.

Here in England we have been hard at work; we have met some difficulties and surmounted them, but others, like the Hydra-heads of the labours of Hercules, seem to spring up at every step that is made. But a firm will and a steadfast devotion to our great Cause of Theosophy must and shall break down every obstacle until the stream of Truth shall burst its confines and sweep every difficulty away in its rolling flood. May Karma hasten the day.

But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work; to lift high the torch of the liberty of the Soul of Truth that all may see it and benefit by its light.

Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man.

With such favourable conditions as are present in America for Theosophy, it is only natural that its Society should increase rapidly and that Branch after Branch should arise. But while the organization for the spread of Theosophy waxes large, we must remember the necessity for consolidation. The Society must grow proportionately and not *too* rapidly, for fear lest, like some children, it should overgrow

its strength and there should come a period of difficulty and danger when natural growth is arrested to prevent the sacrifice of the organism. This is a very real fact in the growth of human beings, and we must carefully watch lest the "Greater Child"—the Theosophical Society—should suffer for the same cause. Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way. What can be done to prevent such a thing is for each Fellow of the Society to make Theosophy a vital factor in their lives— to make it real, to weld its principles firmly into their lives—in short, to make it their own and treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for Solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all. Then consolidated and welded in such a spirit of Brotherhood and Love we shall, unlike Archimedes, need neither fulcrum nor lever, but we shall move the world.

We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice, and obstinacy, the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes? Yet, again, there are more insidious foes, who

"take our name in vain," and who make Theosophy a byword in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all—those of a man's own household—Theosophists who are unfaithful both to the Society and to themselves. Thus indeed we are in the midst of foes. Before and around us is the "Valley of Death," and we have to charge upon our enemies—right upon his guns—if we would win the day. Cavalry—men and horses—can be trained to ride almost as one man in an attack

upon the terrestrial plane; shall not we fight and win the battle of the Soul, struggling in the spirit of the Higher Self to win our divine heritage?

Let us, for a moment, glance backwards at the ground we have passed over. We have had, as said before, to hold our own against the Spiritists, in the name of Truth and Spiritual Science. Not against the students of the true psychic knowledge, nor against the enlightened Spiritualists; but against the lower order of phenomenalists—the blind worshippers of illusionary phantoms of the Dead. These we have fought for the sake of Truth, and also for that of the world which they were misleading. I repeat it again: no "fight" was ever waged against the real students of the psychic sciences. Professor Coues did much last year to make plain our real position, in his address to the Western Society for Psychic Research. He put in plain language the real importance of psychic studies, and he did excellent work in also laying stress upon the difficulties, the dangers, and above all, the responsibilities of their pursuit. Not only is there a similarity, as he showed, between such pursuits and the manufacture of dangerous explosives—especially in unskilled hands—but the experiments, as the Professor truly said, are conducted on, with, and by a human soul. Unless prepared carefully by a long and special course of study, the experimentalist risks not only the medium's soul but his own. The experiments made in Hypnotism and Mesmerism at the present time are experiments of unconscious, when not of conscious, Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction. But the practical cure for it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but is eminently difficult; for that cure is "*ALTRUISM*." And this is the keynote of Theosophy and the cure for all ills; this it is which the real Founders of the Theosophical Society promote as its first object—*UNIVERSAL BROTHERHOOD*.

Thus even if only in name a body of Altruists, the Theosophical Society has to fight all who under its cover seek to obtain magical powers to use for their own selfish ends and

to the hurt of others. Many are those who joined our Society for no other purpose than curiosity. Psychological phenomena were what they sought, and they were unwilling to yield one iota of their own pleasures and habits to obtain them. These very quickly went away empty-handed. The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. But there are dozens of small occult Societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, &c. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the "Door of the Mysteries." These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction. Witness the now notorious H. B. of L., and the now famous G. N. K. R. But woe to those who try to convert a noble philosophy into a den for disgusting immorality, greediness for selfish power, and money-making under the cloak of Theosophy. Karma reaches them when least expected. But is it possible for our Society to stand by and remain respected, unless its members are prepared, at least in the future, to stand like one man, and deal with such slanders upon themselves as Theosophists, and such vile caricatures of their highest ideals, as these two pretenders have made them?

But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own method of working at the expense of all other earnest workers. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of

the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our Noble MASTERS? Brothers and Sisters in America, it is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavour to force our ideas of work upon your neighbours. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church: "I am of Paul, I of Apollos," * and let us profit by the warning. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any

other attempt at entrance will either be futile or he will lie blasted at the threshold.

But Karma will reconcile all our differences of opinion. A strict account of our actual work will be taken, and the "wages" earned will be recorded to our credit. But as strict an account will be taken of the work which anyone, by indulging in personal grievances, may have hindered his neighbours from doing. Think you it is a light thing to hinder the force of the Theosophical Society, as represented in the person of any of its leaders, from doing its appointed work? So surely as there is a Karmic power behind the Society will that power exact the account for its hindrance, and he is a rash and ignorant man who opposes his puny self to it in the execution of its appointed task.

Thus, then, "UNION IS STRENGTH"; and for every reason private differences must be sunk in united work for our Great Cause.

Now what has been our work during the past year? Here

---

* [*1 Corinth.* i, 12.]

---

we have organized the British Section of the Theosophical Society with the help and under the orders of the President-Founder, Col. Olcott. And instead of one Lodge have been formed small local Branches, which, therefore, have greater powers of work and facilities of meeting. What has been done in India you will probably have already heard. And you have heard or know what has been accomplished and what increase in strength your own Section has made.

As regards our means of spreading knowledge, we have in the West *Lucifer,* the *Path* and the T.P.S. pamphlets. All these have brought us into contact with numerous persons of whose existence we should not otherwise have become aware. Thus they are all of them necessary to the Cause, as is also the attempting to influence the public mind by the aid of the general Press. I regret to say that several co-workers on *Lucifer* have now left it and the Society for precisely such personal differences as those alluded to above, and have now become antagonistic, not only to me personally, but to the system of thought which the Theosophical Society inculcates.

On account of a personal feeling against Col. Olcott, *Le Lotus,*—the French Journal—has also seceded from Theosophy; but we have just founded *La Revue Théosophique* to replace it in Paris. It is edited by myself and managed or directed by Countess d'Adhémar, an American lady, loved and respected by all who know her, and a friend of our Brother, Dr. Buck.*

As many of you are aware, we have formed the "Esoteric Section." Its members are pledged, among other things, to work for Theosophy under my direction. By it, for one thing, we have endeavoured to secure some solidarity in our common work; to form a strong body of resistance against at

---

* [Comtesse Marguerite Joséphine was the daughter of Labrot-Cromwell of Cincinnati, Ohio. On July 5,1873, she married Comte Gaston d'Adhémar de Croissac, who was born September 18, 1844. They had a son, Raoul, born May 6, 1874. They had an estate at Enghien, near Paris, where H.P.B. visited them.

As to Dr. Jirah Dewey Buck, consult Vol. III, pp. 498-99, for biographical data about him.—*Compiler*.]

tempts to injure us on the part of the outside world, against prejudice against the Theosophical Society and against me personally. By its means much may be done to nullify the damage to the work of the Society in the past and to vastly further its work in the future.

Its name, however, I would willingly change. The Boston scandals have entirely discredited the name "Esoteric"; but this is a matter for after consideration.

Thus, as I have already said, our chief enemies are public prejudice and crass obstinacy from a materialistic world; the strong "personality" of some of our own members; the falsification of our aims and name by money-loving charlatans; and, above all, the desertion of previously devoted friends who have now become our bitterest enemies.

Truly were those words wise which are attributed to Jesus in the Gospels. We sow our seed and some falls by the wayside of heedless ears; some on stony ground, where it springs up in a fit of emotional enthusiasm, and presently, having no root, it dies and "withers away." In other cases the "thorns" and passions of a material world choke back the growth of a goodly fruitage, and it dies when opposed to the "cares of life and the deceitfulness of riches." For, alas, it is only in a few that the Seed of Theosophy finds good ground and brings forth a hundredfold.

But our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old "In hoc signo vinces" which should be our watchword, for it is under its sacred flag that we shall conquer.

And now a last and parting word. My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you:—

". . . Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another

man's profit." . . . "There is no happiness for one who is ever thinking of Self and forgetting all other Selves."

"The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it . . . How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists. Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly . . ." *

These are golden words; may you assimilate them! This is the hope of one who signs herself most sincerely the devoted sister *and servant* of every true follower of the Masters of Theosophy.

Yours fraternally,
H. P. BLAVATSKY.

---

* [The source of this passage is unknown, and may have been a letter or message received by H.P.B. herself.—*Compiler.*]

Collected Writings VOLUME XI

April, 1889

SIGNAL DE DANGER

[*La Revue Théosophique,* Paris, Vol. I, No. 2, 21 avril, 1889, pp. 1-8]

«*Les Initiés sont sûrs de venir dans*
la compagnie des Dieux».
—SOCRATE, dans le *Phédon.**

Dans le premier numéro de la *Revue Théosophique,* au début de la belle conférence faite par notre frère et collègue, l'érudit secrétaire-correspondant de la S. T. *Hermès,* nous lisons en note (note 2, p. 23):

> Nous désignons sous le terme d'*Initié* tout chercheur possédant les données élémentaires de la Science occulte. Il faut se garder de confondre ce terme avec celui d'*Adepte* qui indique le plus haut degré d'élévation auquel l'Initié puisse parvenir. Nous avons en Europe beaucoup d'Initiés; je ne pense pas qu'il existe d'Adepte comme en Orient.

Étrangère au génie de la langue française, ne possédant même pas sous la main un dictionnaire d'étymologie, il m'est impossible de dire si cette double définition est autorisée en français, excepté dans la terminologie des Francs-Maçons. Mais en anglais, comme d'après le sens que l'usage a sanctionné parmi les théosophes et les occultistes aux Indes, ces deux termes ont un sens absolument différent de celui que leur a donné l'auteur; je veux dire que la définition donnée par M. Papus au mot *Adepte* est celle qui s'applique au mot *Initié,* et *vice-versa.*

Je naurais Jamais pensé à relever cette erreur,—aux yeux des théosophes, du moins,—si elle ne menaçait à mon avis de jeter dans l'esprit des abonnés de notre *Revue* une confusion fort regrettable pour l'avenir.

Employant,—comme je le fais la première,—ces deux qualificatifs dans un sens tout à fait opposé à celui que leur

* [Platon, *Phédon*, 69 C.]

prêtent les Maçons et M. Papus, il en résulterait certainement des *quiproquos* qui doivent être évités à tout prix. Comprenons-nous d'abord nous-mêmes, si nous voulons être

compris de nos lecteurs.

Arrêtons-nous à une définition fixe et invariable des termes que nous employons en théosophie; car autrement, au lieu de l'ordre et de la clarté, nous n'apporterions dans le chaos des idées du monde des profanes qu'une confusion encore plus grande.

Ne connaissant pas les raisons qui ont décidé notre savant confrère à employer les termes susdits de la manière qu'il fait, je me contente de m'en prendre aux «Fils de la Veuve» qui en font usage dans un sens tout à fait inverse du sens véritable.

Tout le monde sait que le mot «Adepte» nous vient du latin *Adeptus.* Ce terme est dérivé de deux mots—*ad,* «du» ou «de», et *apisci,* «poursuivre» (sanscrit, *âp*).

Un *Adepte* serait donc une personne versée dans un art ou dans une science quelconque, l'ayant acquis d'une manière ou d'autre. Il s'ensuit que cette qualification peut s'appliquer aussi bien à un adepte en astronomie, qu'à un adepte dans l'art de faire des pâtés de foies gras. Un cordonnier comme un parfumeur, l'un versé dans l'art de faire des bottes, l'autre dans l'art de la chimie,—sont des «adeptes».

Il en est autrement pour le terme d'*Initié.* Tout *Initié* doit être un adepte dans l'occultisme; it doit le devenir avant d'être initié dans les Grands Mystères. Mais tout adepte n'est pas toujours un Initié. Il est vrai que les *Illuminés* se servaient du terme *Adeptus* en parlant d'eux-mêmes, mais ils le faisaient dans un sens général:—par ex. dans le septième degré de l'ordre du Rite de Zinnendorf. Ainsi, on employait les termes *Adoptatus, Adeptus Coronatus* dans le septième degré du Rite suédois; et *Adeptus Exemptus* dans le septième degré des Rose-Croix. Ceci était une innovation du moyen-âge. Mais aucun véritable *Initié* des Grands (ou même des Petits) Mystères. n'est appelé dans les ouvrages classiques *Adeptus,* mais *Initiatus,* en latin, et Epopte, ἐπόπτης , en grec. Ces mêmes *Illuminati* ne traitaient d'*initiés* que ceux de leurs frères qui étaient plus instruits

que tous les autres dans les mystères de leur Société. Ce n'était que les moins instruits qui avaient nom *Mystes* et *Adeptes,* attendu qu'ils n'avaient encore été admis que dans les degrés inférieurs.

Passons maintenant au terme «initié».

Disons d'abord qu'il y a une grande différence entre le verbe et le substantif de ce mot. Un professeur *initie* son élève aux premiers éléments d'une science quelconque, science dans laquelle cet élève peut devenir adepte, c'est-àdire versé dans sa spécialité. Par contre, un adepte de l'occultisme est d'abord *instruit* dans les mystères religieux; après quoi, s'il a la chance de ne pas succomber pendant les terribles épreuves initiatiques, il devient un INITIÉ. Les meilleurs traducteurs des classiques rendent invariablement le mot grec ἐπόπτης par cette phrase: «Initié dans les Grands Mystères»; car ce terme est synonyme de *Hiérophante*, ἱεροφάντης, «*celui qui explique les mystères sacrés*». *Initiatus* chez les Romains était l'équivalent du terme *Mystagôgos* et tous deux étaient absolument réservés à celui qui, dans le Temple, initiait aux plus hauts mystères. Il représentait alors, figurativement, le Créateur universel. Nul n'osait prononcer ce nom devant un profane. La

place de «l'Initiatus» était à l'Orient, où il se tenait assis, un globe en or suspendu au cou. Les Francs-Maçons ont essayé d'imiter le Hiérophante-*Initiatus* dans la personne de leurs «Vénérables» et *Grands-Maîtres* des Loges.

Mais l'habit fait-il le moine?

Il est à regretter qu'ils ne s'en soient pas tenus à cette seule profanation.

Le substantif français (et anglais) «initiation» étant dérive du mot latin *initium,* commencement, les Maçons, avec plus de respect pour la lettre morte *qui tue*, que pour l'esprit qui vivifie, ont appliqué le terme «initié» à tous leurs néophytes ou candidats,—aux *commençants,*—dans tous les degrés de la Maçonnerie,—les plus élevés comme les plus inférieurs.

Pourtant, ils savaient mieux que personne que le terme *Initiatus* appartenait au 5e et au plus haut degré de l'ordre des Templiers; que le titre d'*Initié dans les mytères* était le

21er degré du chapitre métropolitain en France; de même que celui d'*Initié dans les profonds mystères* indiquait le 62e degré du même chapitre. Sachant tout cela, ils s'en appliquèrent pas moins ce titre sacré et sanctifié par son ancienneté, à leurs simples candidats,—les bambins, parmi les «Fils de la Veuve».—Mais, parce que la passion pour les innovations et les modifications de tout genre fit accomplir aux Maçons ce qu'un occultiste de l'Orient regarde comme un véritable sacrilège, est-ce une raison pour que les Théosophes acceptent leur terminologie?

Nous autres, disciples des maîtres de l'Orient, nous n'avons rien à voir avec la Maçonnerie moderne. Les vrais secrets de la Maçonnerie symbolique sont perdus,—comme Ragon le prouve fort bien, d'ailleurs. La clef de voûte, la pierre centrale de l'arche bâtie par les premières dynasties royales des Initiés,—dix fois préhistoriques,—s'est trouvée ébranlée depuis l'abolition des derniers mystères. L'œuvre de destruction, ou plutôt d'étranglement et d'étouffement commencée par les Césars, a été achevée finalement, en Europe, par les Pères de l'Église.—Importée, encore une fois, depuis, des sanctuaires de l'Extrême-Orient, la pierre sacrée fut lézardée et enfin brisée en mille morceaux.

Sur qui faire retomber le blâme pour ce crime?

Est-ce sur les Francs-Maçons,—les Templiers surtout,— persécutés, assassinés et violemment dépouillés de leurs annales et de leurs statuts écrits?—Est-ce sur l'Eglise, qui, s'étant approprié les dogmes et rituels de la maçonnerie primitive, tenait à faire passer ses rites travestis pour la seule VÉRITÉ et résolut d'étouffer cette dernière?

Toujours est-il que ce ne sont plus les Maçons qui ont *toute* la vérité,—soit qu'on jette le blâme sur Rome ou sur l'insecte *Shermah,** du fameux temple de Salomon que la

---

* D'après une tradition juive, les pierres qui ont servi à bâtir le temple de Salomon (un symbole allégorique pris à la lettre, dont on a fait un édifice réel), n'ont pas été taillées ni polies de main d'homme, mais par un ver, nommé *Samis,* créé par Dieu, à cet effet. Ces pierres furent transportées miraculeusement sur le lieu où devait s'élever le temple et cimentées ensuite par les anges qui élevèrent le temple de Salomon. Les

Maçons ont introduit le *Ver Samis* dans leur histoire légendaire et l'appelent «l'insecte Shermah».

Maçonnerie moderne revendique comme base et origine de son ordre.

Pendant des décades de milliers d'années, l'arbre généalogique de la science sacrée que les peuples possédaient en commun, fut le même,—puisque le temple de cette science est UN et qu'il est bâti sur le roc inébranlable des vérités primitives. Mais les Maçons des deux derniers siècles ont préféré s'en détacher. Encore une fois, et appliquant, cette fois-ci, la pratique à l'allégorie, ils ont brisé le *cube,* qui s'est divisé en douze parties. Ils ont rejeté la vraie pierre pour la fausse, et quoi qu'ils fissent de la première,—leur *pierre angulaire,*—ce ne fut certes point selon l'esprit qui vivifie, mais *selon la lettre morte qui tue.*

Est-ce encore le Ver Samis (*alias* «l'insecte Shermah»), dont les traces sur la pierre rejetée avaient déjà induit en erreur les «bâtisseurs du Temple», qui rongea les mêmes lignes?—Mais, cette fois, ce qui fut fait, le fut en connaissance de cause.—Les bâtisseurs devaient connaître le total* par cœur, à voir les *treize* lignes ou *cinq* surfaces.

N'importe!—Nous autres, fidèles disciples de l'Orient, nous préférons à toutes ces pierres une pierre qui n'a rien à faire avec toutes les autres mômeries des degrés maçonniques.

Nous nous en tiendrons à l'*eben Shetiyyah* (ayant un autre nom en sanscrit), le cube parfait qui, tout en contenant le *delta* ou triangle, remplace le nom du Tetragrammaton des Kabalistes, par le symbole du *nom incommunicable.*

Nous laissons volontiers aux Maçons leur «insecte»; tout en espérant pour eux que la symbologie moderne, qui marche à pas si rapides, ne découvrira jamais l'identité du Ver *Shermah-Samis* avec Hiram Abif,—ce qui serait assez embarrassant.

---

* Ce total est composé d'un triangle *isocèle biséqué,*—trois lignes,— le bord du *cube* étant la base; deux carrés *biséqués* diagonalement, ayant chacun une ligne perpendiculaire vers le centre,—six lignes;— deux lignes droites à angles droits; et un carré diagonalement *biséqué,*—deux lignes;—total 13 lignes ou 5 surfaces du cube.

Cependant, et après réflection, la trouvaille ne serait pas sans avoir son côté utile et ne manquerait pas d'un grand charme.—L'idée d'un ver qui serait à la tête de la généalogie maçonnique et l'Architecte du premier temple des Maçons, ferait aussi de ce ver le «père Adam» des Maçons, et ne rendrait les «Fils de la Veuve» que plus chers aux Darwinistes.

Cela les rapprocherait de la Science moderne, laquelle ne cherche que des preuves de nature à fortifier la théorie de l'évolution Héckelienne.—Que leur importerait, après tout, une fois qu'ils ont perdu le secret de leur vraie origine?

Que personne ne se récrie devant cette assertion, qui est un fait bien constaté. Je me permet de rappeler à MM. les Maçons qui pourraient lire ceci, qu'en ce qui touche la Maçonnerie *ésotérique,* presque tous les secrets ont disparu depuis Élie (Elias) Ashmole et ses successeurs immédiats. S'ils cherchent à nous contredire, nous leur dirons, comme Job: «C'est ta bouche qui te condamne, et non pas moi, et tes *lèvres* témoignent contre toi» (xv, 6).

Nos plus grands secrets furent jadis enseignés dans les loges maçonniques, dans l'Univers entier. Mais leurs grands maîtres et *Gourous* périrent l'un après l'autre; et tout ce qui resta inscrit dans des manuscrits secrets,—comme celui de Nicolas Stone, par exemple, détruit en 1720 par des frères scrupuleux,—fut mis au feu et anéanti, entre la fin du XVIIme siécle et le commencement du XVIIIme en Angleterre, de même que sur le continent.

Pourquoi cette destruction?

Certains frères, en Angleterre, se disent à l'oreille, que cette destruction fut la suite d'un pacte honteux passé entre certains Maçons et l'Église. Un «frère» agé, grand kabaliste, vient de mourir ici, dont le grand-père, Maçon célèbre, fut l'ami intime du comte de Saint-Germain, lorsque ce dernier fut envoyé, dit-on, par Louis XV, en Angleterre, en 1760, pour négocier la paix entre les deux pays. Le comte de SaintGermain laissa entre les mains de ce Maçon certains documents concernant l'histoire de la Maçonnerie, et contenant les clefs de plus d'un mystère incompris. Il le fit à condition que ces documents deviendraient l'héritage

secret de tous ceux de ses descendants qui seraient Maçons. Ces papiers ne profitèrent qu'à deux Maçons, d'ailleurs: au père et au fils, celui qui vient de mourir, et ne profiteront plus à personne, en Europe. Avant sa mort, les précieux documents furent confiés à un Oriental (un Indou) qui eut pour mission de les remettre à une certaine personne qui viendrait les chercher à Amritsar—ville de l'Immortalité. On se dit en secret aussi que le célèbre foundateur de la loge des Trinosophes, J. M. Ragon, fut aussi initié à beaucoup de secrets, en Belgique, par un Oriental,—et il y en a qui assurent qu'il connut dans sa jeunesse Saint-Germain. Ceci expliquerait peut-être pourquoi l'auteur du *Tuileur général de la Franc-Maçonnerie*, ou *Manuel de l'Initié,* affirma qu'Élie Ashmole fut le vrai fondateur de la Maçonnerie moderne. Personne ne savait mieux que Ragon l'étendue de la perte des secrets maçonniques, comme il le dit bien lui-même:

«I1 est de l'essence et de la nature du Maçon de chercher la lumière partout où il croit pouvoir la trouver», annonce la *circulaire* du Grand Orient de France. «En attendant», ajoute-t-il, «on donne au Maçon le titre glorieux d'enfant de la lumière, et on le laisse enveloppé de ténèbres»!*

Donc, si, comme nous le pensons, M. Papus a suivi les Maçons dans sa définition des

termes *Adepte et Initié*, il a eu tort, car on ne tourne pas vers les «ténèbres», lorsqu'on est soi-même dans un rayon de lumière. La théosophie n'a rien inventé, rien dit de neuf, ne faisant que répéter fidèlement les leçons de la plus haute antiquité. La terminologie, introduite, il y a quinze ans, dans la S.T. est la vraie, car dans chaque cas ses termes sont une fidèle traduction de leurs équivalents sanscrits, presque aussi vieux que la dernière race humaine. Cette terminologie ne pourrait être modifiée, à cette heure, sans risquer d'introduire dans les enseignements théosophiques un chaos aussi déplorable que dangereux pour leur clarté.

Rappelons-nous surtout ces paroles si vraies de Ragon:

---

* *Cours philosophique*, etc., pp. 59-60.

L'Initiation eut l'lnde pour berceau. Elle a précédé la civilisation de l'Asie et de la Grèce: et en polissant l'esprit et les mœurs des peuples, elle a servi de base à toutes les lois civiles, politiques et religieuses.

Le mot *initié* est le même que *dvija,* le Brâhme «deux fois né». C'est-à-dire que l'initiation était sonsidérée comme naissance dans une nouvelle vie, ou, comme dit Apulée, c'est «la résurrection à une nouvelle vie, *novam vitam inibat . . .*»*

A part ceci, la conférence de M. Papus sur le cachet de la Société Théosophique est admirable, et l'érudition qu'il y montre est fort remarquable. Les membres de notre Fraternité lui doivent de sincères remerciements pour des explications aussi claires et justes qu'elles sont intéressantes.

H. P. BLAVATSKY.

Londres, mars, 1889.

---

* [See Compiler's footnote appended to this paragraph in the English translation of this artiele, which immediately follows.—*Compiler*.]

Collected Writings VOLUME XI

April, 1889

A DANGER SIGNAL

[*La Revue Théosophique,* Paris, Vol. I, No. 2, April 21, 1889, pp. 1-8]
[*Translation of the foregoing original French text.*]

The Initiates are sure to come in company with the gods.
—Socrates in Plato's *Phaedo* (60 C).

In the first issue of *La Revue Théosophique,* at the beginning of the fine lecture of our Brother and colleague, the learned corresponding secretary of the *Hermes* Theosophical Society, we read in a note (note 2, p. 23):

> We term *Initiate* every seeker in possession of the elementary data of occult science. It is necessary to be careful not to confuse this term with the term *Adept,* which stands for the highest degree to which an Initiate can attain. We have in Europe many Initiates, but I do not think there are any Adepts, like those of the Orient.

Unfamiliar with the fine points of the French language, and not having at my elbow even an etymological dictionary, it is impossible for me to say whether this double definition is authorized in French, except in the terminology of Free-Masons. But in English, and according to the meaning sanctioned by usage among the Theosophists and the Occultists of India, these two terms have a meaning absolutely different from the one given to them by the author; I may say that the definition given by Monsieur Papus of the word *Adept* is one that applies to the word *Initiate,* and *vice versa.*

I would never have thought of pointing out this error—in the eyes of Theosophists, at least—if it did not threaten, as far as I can see, to produce a most deplorable future confusion in the minds of the subscribers to our *Journal.*

Using—as I am doing myself—these two qualifying terms in a sense entirely opposite to the one given to them

by the Masons and Monsieur Papus, *quid pro quos* which should be avoided at all costs are bound to arise. Let us understand each other first, if we want to be understood by our readers.

Let us agree upon a fixed and invariable definition of the terms which we use in Theosophy, for otherwise, instead of orderliness and clarity, we would bring into the chaos

of ideas held by the world of the profane nothing but greater confusion.

Without knowing the reasons which have made our learned co-worker use the above-mentioned terms as he has, I will limit myself by confronting the "widow's Sons" who are using them in a sense diametrically opposite to their real meaning.

Everybody knows that the word "Adept" comes from the Latin *Adeptus.* This term is derived from two words: *ad,* "of," and *apisci,* "to pursue" (*âp* in Sanskrit) .

An Adept is therefore an individual who is versed in some art or science, having acquired it in one or another manner. It follows that this term can be applied just as well to an adept in astronomy, as to one in the art of making *pâtés de foies gras.* A shoemaker as well as a perfume-maker, the one versed in the art of making shoes, and the other in the art of chemistry, are both "adepts."

In the case of the term *Initiate,* it is different. Every *lnitiate* must be an adept in occultism; he must become one before being initiated in the Greater Mysteries. But not every adept is always an *Initiate.* It is true that the *Illuminati* used the term *Adeptus* in speaking of themselves, but they did so in a general sense, as in the seventh degree of the Order of the Rite of Zinnendorf. Thus again, one used the terms *Adoptatus, Adeptus Coronatus* in the seventh degree of the Swedish Rite; and *Adeptus Exemptus* in the Seventh degree of the Rosy Cross. This was an innovation of the Middle Ages. None of the real *Initiates* of the Greater (or even the Lesser) Mysteries is called *Adeptus* in classical works, but rather *Initiatus,* in Latin, and *Epoptes,* ἐπόπτης , in Greek. The *Illuminati* themselves gave the title of *Initiates* only to those among their brethren who were more learned than all the others in the mysteries of their Society. Only the

less learned ones were *Mystes* and *Adepts,* seeing that they had yet been admitted but to the lower degrees.

Let us now turn to the term "initiate."

It should be stated at the very outset that there is a great difference between the verbal and the substantive form of the word. A professor *initiates* his student into the first elements of some science, a science in which that student can become an adept, in other words versed in his specialty. On the contrary, an adept in occultism is at first *instructed* in religious mysteries, after which, if he does not fail during the terrible initiatory trials, he becomes an INITIATE. The best translators of the classics invariably render the Greek word ἐπόπτης as "initiated into the Greater Mysteries"; as this term is synonymous with *Hierophant,* ἱεροφάντης, "*he who explains* the sacred mysteries." *Initiatus* with the Romans was equivalent to the term *Mystagogos* and both were exclusively reserved for the one who, in the *Temple,* initiated into the highest mysteries. It represented then, figuratively, the universal Creator. No one dared to pronounce this word before the profane. The place of the "Initiatus" was in the East, where he was seated, a golden globe hanging from his neck. Freemasons have tried to imitate the Hierophant-*Initiatus* in the person of their "Venerables" and the Grand-Masters of their Lodges.

But does the cloak make the monk?

It is to be regretted that they did not limit themselves to this one and sole profanation.

The French (and English) substantive "initiation," being derived from the Latin word *initium,* beginning, the Masons, with more respect for the dead letter *which kills,* than for the spirit which quickens, have applied the term "initiate" to all their neophytes or candidates—to the beginners—in all the degrees of Masonry, the highest as well as the lowest.

And yet, they knew better than anyone else that the term *Initiatus* belonged to the 5th and highest degree of the Order of the Templars; that the title of *Initiate in the mysteries* was the 21st degree of the Metropolitan chapter in France; and that the one of *Initiate in the profound mysteries* indicated the 62nd degree of the same chapter. Knowing all this, they nevertheless applied this sacred title,

sanctified by its antiquity, to their mere candidates, youngsters among the "Widow's Sons." But just because the passion for innovations and modifications of various kinds made the Masons do things which an occultist of the Orient would consider a veritable sacrilege, is that a reason why Theosophists should accept their terminology?

As far as we are concerned, disciples of the Masters of the Orient as we are, we have nothing to do with modern Masonry. The real secrets of symbolic Masonry are lost, as Ragon, by the way, proves very well. The keystone, the central stone of the arch built by the first royal dynasties of Initiates—ten times prehistoric—has been shaken loose since the closing of the latest mysteries. The task of destruction, or rather of strangulation and suffocation begun by the Caesars, has finally been completed, in Europe, by the Fathers of the Church. Imported again, since those days, from the sanctuaries of the Far East, the sacred stone was cracked and finally broken into a thousand pieces.

Upon whom shall we lay the blame for this crime?

Is it upon the Freemasons, especially the Templars, persecuted, assassinated, violently despoiled of their annals and their written statutes? Is it upon the Church which, after appropriating to itself the dogma and rituals of primitive Masonry, was bent upon making its travestied rites pass for the only TRUTH, and decided to stifle the latter?

Whichever it may be, it is no longer the Masons who have the *whole* truth, whether we cast the blame on Rome or the insect *Shermah** of Solomon's famous temple, which modern Masonry claims as the basis and origin of the Order.

For tens of thousands of years, the genealogical tree of the sacred Science which all races had in common, remained

---

* According to a Jewish tradition, the stones which were used to build Solomon's temple (an allegorical symbol taken literally and made into an actual edifice) were not chiselled or polished by human hands, but by a worm called *Samis,* created by God for this express purpose. These stones were miraculously transported to the location where the temple was to be erected, and cemented afterwards by the angels who built Solomon's temple. The Masons introduced the *Worm Samis* into their legendary history and call it the "insect Shermah."

identical, as the temple of this science is ONE and is built on the unshakable rock of primeval truth. But the Masons of the last two centuries have preferred to detach themselves from it. Once more, and this time in practice, rather than in theory, they shattered the *cube,* which then broke into twelve parts. They rejected the real stone for the false, and whatever they did with the former one—their *corner-stone*—it was not according to the spirit which quickens, but *according to the dead letter which kills.*

Is it again the Worm Samis (*alias* "insect Shermah")—whose traces on the rejected stone led the "builders of the Temple" into error—which gnawed at the same structure? What was done then, was done knowingly. The builders surely knew the sum total * by heart, *i.e.,* the thirteen lines of *five* faces.

What does it matter? As for ourselves—faithful disciples of the Orient—we prefer, instead of all these stones, one that has nothing to do with any of the other mummeries of masonic degrees.

We will keep to the *eben Shetiyyah* (which has a different name in Sanskrit), the perfect cube which, while containing the *delta* or triangle, replaces the name of the Kabbalistic Tetragrammaton by the symbol of the *incommunicable name.*

We willingly leave to the Masons their "insect," hoping meanwhile for their sake that modern symbology, which advances with such rapid strides, does not discover the identity of the Worm *Shermah-Samis* with Hiram-Abif—which would be rather embarrassing.

However, on second thought, this discovery would not be without its useful side, nor would it be without great charm. The idea of a worm being at the head of Masonic genealogy,

* This sum total is made up of a *bisected isosceles* triangle— three lines—the edge of the cube being the base; two squares diagonally *bisected,* each one having a perpendicular line towards the center—six lines; two straight lines at right angle to each other; and a square diagonally *bisected*—two lines; sum total—13 lines or 5 faces of the cube.

and the Architect of the first Masonic temple, would also make of this worm the "father Adam" of the Masons, and would endear the "Widow's Sons" even more to Darwinists. This would bring them closer to modern Science which seeks natural proofs to strengthen the theory of Haekelian evolution. What would it matter to them, once that they have lost the secret of their true origin?

Let no one object to this assertion which is a well-established fact. I take the opportunity of reminding the Masonic Gentlemen who might read this, that, as far as *esoteric* Masonry is concerned, nearly all its secrets have disappeared since Elias Ashmole and his immediate successors. If they try to contradict us, we will tell them, as Job did: "Thine own mouth condemneth thee and not I: yea, thine own lips testify against thee" (xv, 6).

Our greatest secrets used to be taught in the Masonic lodges the world over. But their Grand Masters and *Gurus* perished one after the other, and what remained written in secret manuscripts—like the one of Nicholas Stone, for instance, destroyed in 1720 by conscientious brethren—was reduced to ashes between the end of the XVIIth and the beginning of the XVIIIth century in England, as well as on the continent.*

Why such destruction?

---

* [This is what Mackey's *Encyclopaedia of Freemasonry* (1929), Vol. II, p. 970, says about it:

"This manuscript is no longer in existence, having been one of those which was destroyed, in 1720, by some too scrupulous Brethren. Brother Preston (1792 edition, p. 167) describes it as 'an old manuscript, which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones.' Preston gives, however, an extract from it, which details the affection borne by Saint Alban for the Freemasons, the wages he gave them, and the Charter which he obtained from the King to hold a General Assembly. Anderson (*Constitutions,* 1738, p. 99) who calls Stone the Warden of Inigo Jones, intimates that he wrote the manuscript, and gives it as authority for a statement that in 1607 Jones held the Quarterly Communications. The extract made by Preston, and the brief reference by Anderson, are all that is left of the *Stone Manuscript*." —*Compiler*.]

Certain brethren in England have said from mouth to ear that the destruction was the result of a shameful pact between certain Masons and the Church. An aged "brother," a great Kabbalist, has just died here, whose grandfather, a renowned Mason, was an intimate friend of Count de Saint-Germain, when the latter was sent, it is said, by Louis XV, to England, in 1760, to negotiate peace between the two countries. The Count de Saint-Germain left in the hands of this Mason certain documents relating to the history of Masonry, and containing the key to more than one misunderstood mystery. He did so on the condition that these documents would become the secret heritage of all those descendants of the Kabbalists who became Masons. These papers, however, were of value to but two Masons: the father and the son who has just died, and they will be of no use to anyone else in Europe. Before his death, the precious documents were left with an Oriental (a Hindu) who was commissioned to transmit them to a certain person who would come to Amritsar, City of Immortality, to claim them. It is also told, confidentially, that the famous founder of the Lodge of Trinosophists, J. M. Ragon, was also initiated into many secrets by an Oriental, in Belgium, and some say that he knew Saint-Germain in his youth. This might perhaps explain why the author of the *Tuileur général de la Franc-Maçonnerie*, or *Manuel de l'Initié*, affirmed that Elias Ashmole was the real founder of modern Masonry.

No one knew better than Ragon the extent of the loss of Masonic secrets, as he himself says:

"It is of the very essence and nature of the Mason to seek light wherever he thinks he can find it," proclaims the *circular* of the Grand Orient of France. "In the meanwhile," he adds, "they give the Masons the glorious title of children of light, and they leave them enveloped in darkness!" *

Thus, if Monsieur Papus copied the Masons, as we think, in his definition of the terms *Adept* and *Initiate,* he was wrong, for one does not turn towards darkness when one is already standing in the light. Theosophy has invented

* *Cours philosophique*, etc., pp. 59-60.

nothing, has said nothing new, but simply faithfully repeats the lessons of the remotest antiquity. The terminology established some fifteen years ago in the Theosophical Society is the correct one, because in every case these terms are a faithful translation of their Sanskrit equivalents, almost as old as the latest human race. This terminology could not be modified at present, without running the risk of introducing into the theosophical teachings a chaos which would be deplorable and dangerous to their clarity.

Let us remind ourselves of these truthful words of Ragon:

> *Initiation had its cradle in India.* It has preceded the civilizations of Asia and Greece, and in refining the mind and the customs of the people, it has furnished the basis for all civil, political, and religious laws.

The word *initiate* is the same as *dvija,* the "twice-born" Brâhmana. It means that initiation was considered a birth into a new life, or, as Apuleius has it, it is a "resurrection to a new life," *novam vitam inibat . . .**

Except for what has been pointed out above, the lecture of Monsieur Papus on the seal of the Society is admirable, and the erudition which he displays therein is most remarkable. The Fellows of our Fraternity owe him sincere thanks for explanations which are as clear and just as they are interesting.

H. P. BLAVATSKY.

London, March, 1889.

* [Although these actual words could not be located in the Latin text of Apuleius' *Metamorphoses,* yet it is most likely that what is meant is the passage in Book Xl, xvi (Helm's ed.), which states in parts "*qui vitae praecedentis innocentia fideque meruerit . . . ut renatus quodam modo statim . . .*"— "*one* who earned by reason of the innocence (blamelessness) of his former life a sort of resurrection, etc."—*Compiler*.]

Collected Writings VOLUME XI
May, 1889

OUR CYCLE AND THE NEXT

[*Lucifer,* Vol. IV, No. 21, May, 1889, pp. 177-188]

"The world's great age begins anew,
The golden years return,
The earth doth like a snake renew
Her winter weeds outworn."
—SHELLEY [*Hellas,* lines 1060-63].

"My friend, the golden age hath passed away,
Only the good have power to bring it back . . ."
—GOETHE.

What had the author of *Prometheus Unbound* in his mind's eye when writing about the return of the golden days, and the new beginning of the world's great age? Has his poetical foresight carried his "*Vision* of the Nineteenth Century" into the "One Hundred and Nineteenth," or has that vision revealed to him in gorgeous imagery the things to come which are the things that were?

Fichte assures us it is "a phenomenon of frequent occurrence, particularly in past ages," that "what *we shall become* is pictured by something which *we already have been;* and that what we have to obtain is represented as something which we have formerly lost." And he adds, "what Rousseau, under the name of the state of Nature, and the old poets by the title of the Golden Age, place *behind* us*,* lies actually *before* us."

Such is also Tennyson's idea, when he says:

"Old writers push'd the happy season back,—
The more fools they,—we forward: dreamers both . . ."*

* [*The Golden Year*, lines 65-66.]

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes! Our century is a boastful age, as proud as it is hypocritical; as cruel as it is dissembling.

Oh ye, gods, how dissembling and truly sacrilegious in the face of every truth, is this, our century, with all its boastful sanctimoniousness and cant! Verily, "Pecksniffian" ought to be thy name, oh, *nineteenth* of thy Christian series. For thou hast generated more hypocrites in a square yard of thy civilized soil than antiquity has bred of them on all its idolatrous lands during long ages. And thy modern Pecksniff, of both sexes, is "so thoroughly impregnated with the spirit of falsehood that he is *moral* even in drunkenness and canting even in shame and discovery," in the words of the author of *Martin Chuzzlewit.*

If true, how dreadful Fichte's statement! It is terrible beyond words. Shall we then expect at some future recurring cycle to *re-become* that which "we already have been," or *that which we are now*? To obtain a glance into the future cycle we have thus but to examine the situation around us in the present day. What do we find?

Instead of truth and sincerity, we have propriety and cold, cultured politeness; in one plain word, *dissembling*. Falsification on every plane; falsification of moral food and the same falsification of eatable food. *Margarine* butter for the soul, and margarine butter for the stomach; beauty and fresh colours without, and rottenness and corruption within. Life—a long race-course, a feverish chase, whose goal is a tower of selfish ambition, of pride, and vanity, of greed for money or honours, and in which human passions are the horsemen, and our weaker brethren the steeds. At this terrible steeplechase the prize-cup is purchased with the hearts' blood and sufferings of countless fellow-creatures, and won at the cost of spiritual self-degradation.

Who, in this century, would presume to say what he

thinks? It takes a brave man, nowadays, to speak the truth fearlessly, and even that at personal risk and cost. For the law forbids one saying the truth, except under compulsion, in its courts and under threat of perjury. Have lies told about you publicly and in print, and, unless you are wealthy, you are powerless to shut your calumniator's mouth; state facts, and you become a defamer; hold your tongue on some iniquity perpetrated in your presence, and your friends will hold you as a participator therein—a confederate. The expression of one's honest opinion has become impossible in this, our cycle. The just lost bill repealing the "Blasphemy Laws," is a good proof in point.

The *Pall Mall Gazette* had, in its issue of April 13th, some pertinent lines on the subject; its arguments, however, presenting but a one-sided view, and having, therefore, to be accepted *cum grano salis.* It reminds the reader that the true principle in the Blasphemy Laws "was long ago laid down by Lord Macaulay," and adds:

To express your own religious or irreligious opinions with the utmost possible freedom is one thing; to put forward your views offensively, so as to outrage and pain other people, is another thing. You may wear what clothes you please, or no clothes at all, in your own house, but if a man were to assert his right to walk down Regent Street clad solely in his shirt the public would have a right to object. Suppose some zealous man were to placard all the boarding of London with "comic" pictures of the Crucifixion, that surely ought to be an offence, even in the eyes of those who do not believe the Crucifixion ever happened.

Just so. Be religious or irreligious, in our age, as much as you like, but do not be offensive, and dare not "outrage and pain other people." Does *other* people mean here Christians only, no other persons being considered? Moreover, the margin thus left for the jury's opinion is ominously wide, for who knows where the line of demarcation is to be drawn! To be entirely impartial and fair in their verdict in these particular matters, the jury would have to be a mixed one and consist of six Christians and six "infidels." Now we have been impressed in youth that Themis was a blindfolded

goddess only in antiquity and among the heathen. Since then—Christianity and civilization having opened her eyes—the allegory allows now of two versions. But we try to believe the best of the two inferences, and thinking of law most reverentially, we come to the following conclusion: *in law,* that which is sauce for the goose *must be* sauce for the gander. Therefore, if administered on this principle, the "Blasphemy Laws," must prove most beneficent to all concerned, "without distinction of race, colour or religion," as we say in Theosophy.

Now, if law *is* equitable, it must apply impartially to all. Are we then to understand that it forbids "to outrage and pain" *anyone's* feelings, or simply those of the Christians? If the former, then it must include Theosophists, Spiritualists, the many millions of *heathens* whom merciful fate has made Her Majesty's subjects, and even the Freethinkers, and Materialists, some of whom are very thin-skinned. It *cannot* mean the latter, *i.e.,* limit the "law" to the God of the Christians alone; nor would we presume to suspect it of such a sinful bias. For "blasphemy" is a word applying not only to God, Christ and the Holy Ghost, not merely to the Virgin and Saints, but to every God or Goddess. This term, with the same criminal sense attached to it, existed with the Greeks, the Romans, and with the older Egyptians ages before our era. "Thou shalt not revile the *gods*" (plural), stands out prominently in verse 28 of chapter xxii of *Exodus,* when "God" speaks out from Mount Sinai. So much admitted, what becomes of our friends, the missionaries? If enforced, the law does not promise them a very nice time of it. We pity them, with the Blasphemy Laws suspended over their heads like a sword of Damocles; for, of all the foulmouthed blasphemers against God and the Gods of other nations they are the foremost. Why should they be allowed to break the law against Vishnu, Durga, or any fetish; against Buddha, Mohammed, or even a spook, in whom a spiritualist sincerely recognizes his dead mother, any more than an "infidel" against Jehovah? In the eyes of Law, Hanuman, the

monkey-god, has to be protected as much as any of the trinitarian godheads: otherwise law would be more blindfolded than ever. Moreover, besides his sacredness

in the eyes of the teeming millions of India, Hanuman is no less dear to the sensitive hearts of Darwinists; and blasphemy against our first cousin, the tailless baboon, is certain to "hurt the feelings" of Messrs. Grant Allen and Aveling, as much as those of many Hindu Theosophists. We grant that he who makes "comic pictures of the crucifixion," commits an offence against the law. But so does he who ridicules Krishna, and misunderstanding the allegory of his Gopi (shepherdesses) speaks foully of him before Hindus. And how about the profane and vulgar jokes uttered from the pulpit by some ministers of the gospels themselves—not about Krishna, but Christ himself?

And here steps in the comical discrepancy between theory and practice, between the dead and living letter of the law. We know of several most offensively "comic" preachers, but have hitherto found, "infidels" and *atheists* alone sternly reproving for it those sinning Christian ministers, whether in England or America.

The world upside down! Profane blasphemy charged upon gospel preachers, the orthodox press keeping silent about it, and an Agnostic alone raising his voice against such clownish proceedings. It is certain that we find more truth in one paragraph of "Saladin's"* writings than in half the daily papers of the United Kingdom; more of reverential and true feeling, to whatsoever applied, and more of fine sense for the *fitness of things* in the little finger of that "infidel," than in all the burly, boisterous figure of the Reverend-irreverend Mr. Spurgeon. One is an "agnostic"—a "scoffer at the Bible" he is called; the other a famous Christian preacher. But *Karma* having nought to do with the dead letter of

* The fine poet and witty editor of the late *Secular Review,* now the *Agnostic Journal.* The works of Mr. W. Steward Ross ("Saladin") *e.g., Woman, her glory, her shame, and her god, Miscellaneous Pamphlets, God and his Book,* etc., etc., will become in the XXth century the most powerful as the most complete vindication of every man and woman called *infidel* in the XIXth.

human laws, of civilization or progress, provides on our spinning ball of mud an antidote for every evil, hence a truth-worshipping *infidel,* for every money-making preacher who desecrates his gods. America has its Talmage, described very properly by the *New York*

*Sun** as a "gibbering charlatan," and its Colonel Robert Ingersoll. In England, Talmage's imitators find a stern Nemesis in "Saladin." The Yankee preacher was more than once severely taken to task by infidel papers for leading his flock to heaven not in a reverential spirit, but trying to shorten the long and tedious journey with sundry Biblical anecdotes. Who in New York has forgotten the *farce-pantomime* performed by Talmage on April 15, 1877? We remember it well. His subject was the "trio of Bethany," when each of the three *dramatis personae* was "mimicked to perfection," as declared by the congregation. Jesus was shown by the reverend harlequin, "making a morning call" on Mary and Martha, throwing himself "on an *ottoman*," then taking up the time of Mary "the lover of ethics," who sat at his feet, and finding himself "*blown up* for this" (*sic*) by Martha, "left to serve alone." Colonel Sandys said the other day in the House of Commons in his speech on Mr. Bradlaugh's Blasphemy Bill which he opposed, that "while we punished those who killed the body, the object of the bill was to allow those who would murder the souls of men to do so with impunity."

Does he think that making fun of *sacred* beliefs by a Christian preacher fills the souls of his listeners with reverence, and *murders it* only when that fun comes from an infidel? The same pious "commoner" reminded the House that: "Under the law of Moses those who committed blasphemy were to be taken out of the camp and stoned to death."

We have not the slightest objection to Protestant fanatics of the Mosaic persuasion, taking the Talmages and Spurgeons, and stoning them to death. We will not even stop to enquire of such a modern Saul, why blame in such a case the Pharisees for acting on that same Mosaic law and crucifying his Christ, or "certain of the Synagogue of the

* *The Sun* of April 6, 1877.

Libertines" for stoning Stephen? But we will simply state this:—If *justice,* like charity, does not stop "at home," such unfairness as Freethinkers, Agnostics, Theosophists, and other *infidels* receive generally at the hands of law, will be a subject of scorn for future history.

For history repeats itself. Spurgeon having poked fun at Paul's *miracles,* we recommend every fair-minded person to procure the *Agnostic Journal* of April 13, and read Saladin's article "At Random," devoted to that favourite preacher. If they would find out the reason why, day by day, religious feeling is dying out in this country, *murdered* as it is in Christian *souls,* let them read it. Reverence is replaced by emotionalism. The Salvationists glorifying Christ on the "light fantastic toe," and Spurgeon's "tabernacle" is all that remains in this Christian land of the Sermon on the Mount. Crucifixion and

Calvary are solely represented by that weird combination of hell-fire and "Punch and Judy show," which is pre-eminently Mr. Spurgeon's religion. Who, then, will find these lines by "Saladin" *too* strong?

. . . Edward Irving was a severe mystic and volcanic Elijah; Charles, Spurgeon is a grinning and exoteric Grimaldi. Newly returned from Mentone and gout, he presided over the annual meeting of the Metropolitan Tabernacle Church Auxiliary, held in the Tabernacle. At the commencement of the proceedings he remarked to those about to pray: "Now, it is a cold night, and, if anybody prays very long, somebody will be frozen to death. (Laughter.) I remember that Paul preached a long sermon once, and a young man tumbled out of the window and killed himself. If anybody gets frozen tonight, I am not like Paul, and cannot restore him, so please don't render a miracle necessary, as I cannot perform it." (Laughter.)

Such a jester as this, if he had been alive and in Palestine, contemporary with the "blessed Lord," out of whom he makes such a profit, would have poked the said "blessed Lord" jocularly in the ribs with a "Well, and how are you, old boy from Nazareth?" There would have been Judas, called Iscariot, who carried the bag, and Charles, called Spurgeon, who wore the cap and bells.

I make light of the Galilean fables, because to me they are simply fables; but to Mr. Spurgeon they are "the very word of very God," and it is not for him to make light of them, even to please the holy

mediocrities of the Tabernacle. I venture to recommend to Mr. Spurgeon's devout attention a sentiment to be found in Cicero's *De Legibus,* and which runs thus: *De sacris autem haec sit una sententia, ut conserventur.** As Mr. Spurgeon has all his life been so prayerfully absorbed that he has had no time for study and knows no language save a voluble gush of washerwoman English, I may tell him and his that the words mean, *But let us all concur in this one sentiment, that things sacred be inviolate.* (*Agn. Journal,* April 13.)

Amen, we utter, from the bottom of our soul, to this noble advice. "But his pen is dipped in sacrilegious gall!" we heard a clergyman say to us the other day, speaking of "Saladin." "Aye," we answered. "But his is a diamond pen, and the gall of his irony is clear as crystal, free as it is from any other desire than to deal justly and speak the truth." In view of the "blasphemy law" remaining on hand, and the equitable law of this country which makes a libel *more libellous* in proportion to the truth it contains, and especially with an eye to the pecuniary ruin which it entails upon at least one of the parties, there is more heroism and fearless self-abnegation in speaking the truth *pro bono publico,* than in pandering to public hobbies. With the exception, perhaps, of the brave and outspoken editor of the *Pall Mall Gazette* there is no writer in England whom we respect more for such noble-minded fearlessness, and none whose fine wit we admire more than "Saladin's."

But the world, in our day, judges everything on appearance. Motives are held as of no

account, and the materialistic tendency is foremost in condemning *a priori* that which clashes with skin-deep propriety and encrusted notions. Nations, men, and ideas all are judged according to our preconceptions, and the lethal emanations of modern civilization kill all goodness and truth. As observed by St. George, the savage races are fast disappearing, "killed by the mere

* [Lib. II, xix (47): ". . . De sacris autem, qui locus patit latius, haec sit una sententia, ut conserventur semper . . ."— "as regards religious observances, let this be our single decree that they shall be maintained forever . . ."—*Compiler*.]

contact of civilized man." No doubt, it *must be* a consolation to the Hindu and even the Zulu, to think that all their surviving brethren will die (thanks to the missionary effort) linguists and scholars, if not Christians. A Theosophist, a colonist born in Africa, was telling us the other day that a Zulu had offered himself to him as "a boy." This Caffre was a graduate of a college, a Latin, Greek, Hebrew and English scholar. Found unable with all these achievements to cook a dinner or clean boots, the gentleman had to send him away —probably *to starve.* All this has inflated the European with pride. But, as says again the above-quoted writer, "he forgets that Africa is fast becoming Mussulman, and that *Islam,* a kind of granite block which in its powerful cohesion defies the force of the waves and winds, is refractory to European ideas, which, so far, have never seriously affected it." Europe may yet awaken one day to find itself Mussulman, if not in "durance vile" to the "heathen Chinee." But when the "*inferior* races" have all died out, who, or what shall replace them in the cycle that is to mirror our own?

There are those, also, who with a superficial eye to ancient as also to modern history, slight and disparage everything ever achieved in antiquity. We remember reading about heathen priesthoods; who "built proud towers," instead of "emancipating degraded savages." The Magi of Babylon were contrasted with the "poor Patagonians" and other Christian missions, the former coming out second best in every such comparison. To this it may be answered that if the ancients built "proud towers" so do the moderns; witness, the present Parisian craze, the *Eiffel* Tower. How many human lives the ancient towers cost, no one can tell, but the Eiffel, unfinished as it is, has cost in the first year of its existence over one hundred workmen killed. Between the latter and the Babylonian Tower, the palm of superiority in usefulness belongs by rights to the *ziggurat,* the Planet Tower of Nebo's Temple of Borsippa. Between a "proud tower" built to the national God of Wisdom, and another "proud tower" constructed to attract the children of folly—unless it is urged that even modern folly is superior to ancient wisdom—there is room for a diversity of opinions. Furthermore, it is to Chaldean *astrolatry* that modern

astrognosy owes its progress, and it is the astronomical calculations of the Magi that became the groundwork of our present mathematical astronomy and have guided discoverers in their researches. As to missions, whether to Patagonia or Anam, Africa or Asia, it is still an open question with the unprejudiced, whether they are a benefit or an evil which Europe confers on the "degraded savages." We seriously doubt whether the "benighted" heathen would not profit more by being left severely alone than by being made (in addition to treason to their earlier beliefs) acquainted with the blessings of rum, whiskey and the various ensuing diseases which generally appear in the trail of European missionaries. Every sophistry notwithstanding, a moderately honest *heathen* is nearer the Kingdom of Heaven than a lying, thieving, rascally Christian convert. And—since he is assured that his robes (*i.e.,* crimes) are washed in the blood of Jesus, and is told of God's greater joy "over one sinner that repenteth" than over 99 sinless saints—neither he, nor we, can see why the convert should not profit by the opportunity.

"Who," asks E. Young, "gave in antiquity twenty millions, not at the bidding of an imperious monarch or a tyrannical priesthood, but at the spontaneous call of the national conscience and by the immediate instrumentality of the national will?" The writer adding, that in this "money grant" there is "a moral grandeur that sinks the Pyramids into littleness." O, the pride and the conceit of this our age!

We do not know. Had each of the subscribers to this "money grant" given his "widow's *two mites,*" they might claim collectively to have *cast* "more than all," more than any other nation, and await their reward. England being, however, the wealthiest nation in the world, the intrinsic merits of the case seem slightly altered. Twenty millions in a lump represent indeed a mighty engine for good. But such a 'money grant" could only gain in Karma, were it to pander less to national pride, and were the nation not to feel itself so exalted for it, in the four quarters of the globe, by hundred-

voiced fame trumpeted by public organs. *True* charity opens her purse strings with an invisible hand and:

"Finishing its act, exists no more . . ."

It shuns Fame, and is never ostentatious. Besides which, everything is relative. One million in specie, 3,000 years ago, represented tenfold more than twenty million today. Twenty million are a Niagara inundating with Titanic force some popular want, and creating, for the time being, as great a commotion. But, while helping for a certain lapse of time tens of thousands of hungry wretches, even such an enormous sum leaves ten times as many unfortunate, starving wretches still unrelieved.

To such munificent bounties we prefer countries where there are no needy people at all, *e.g.,* those small communities, the remnants of once mighty races, which allow no beggars among their co-religionists—we mean the Parsis. Under the Indian and Buddhist Kings, like Chandragupta and Aśoka, people did not wait, as they do now, for a national calamity to throw the surplus of their overflowing wealth at the head of a portion of the starving and the homeless, but worked steadily on, century after century, building *rest-houses,* digging wells and planting fruit trees along the roads, wherein the weary pilgrim and the penniless traveller could always find rest and shelter, be fed and *receive* hospitality at the national expense. A little clear stream of cold, healthy water which runs steadily, and is ever ready to refresh parched lips, is more beneficent than the sudden torrent that breaks the dam of national indifference, now and then, by fits and starts.

Thus, if we have to become in the future cycle *that which we already have been,* let this be as in the days of Aśoka, not as it is now. But we are reproached with forgetting "*Christian heroism.*" Where will you find, we are asked, a parallel to the heroism of the early martyrs and that displayed in our day? We are sorry to contradict this boast like many others. If casual instances of heroism in our century are undeniable, who, on the other hand, dreads death

more, as a general rule, than the Christian? The idolater, the Hindu and the Buddhist, in short every Asiatic or African, dies with an indifference and serenity unknown to our Western man. As for "*Christian heroism,*" whether we mean mediaeval or modern heroes or heroines, a St. Louis, or a General Gordon, a Joan of Arc, or a Nightingale, there is no need of the adjective to emphasize the substantive. The Christian martyrs were preceded by the idolatrous and even godless Spartans of many virtues, the brave sisters of the Red Cross by the matrons of Rome and Greece. To this day, the daily self-tortures submitted to by the Indian Yogi and the Mussulman Fakir, tortures often lasting through years, throw entirely into the shadow the unavoidable heroism of the Christian martyr, ancient or modern. He who would learn the full meaning of the word "heroism" must read the *Annals and Antiquities of Rajasthan,* by Colonel Tod . . .

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" [*Matt.* xxii, 21], is a golden rule, but like so many others from the same source, Christians are the first to break it.

Pride and conceit are the two hideous cancers devouring the heart of *civilized* nations, and selfishness is the sword handled by evanescent *personality* to sever the golden thread that links it to immortal INDIVIDUALITY. Old Juvenal must have been a prophet. It is *our century* that he addresses when saying:

"We own thy merits; but we blame beside

Thy mind elate with insolence and pride!"

Pride is the first enemy to itself. Unwilling to hear anyone praised in its presence, it falls foul of every rival and does not always come out victorious. "I am *the* ONE, and God's elect," says the proud nation. "I am *the* invincible and the foremost; tremble all ye around me!" Behold, there comes a day when we see it crouching in the dust, bleeding and mangled. "I am the ONE," croaks, the private crow in peacock's feathers. "I am *the* ONE—painter, artist, writer, or what not—*par excellence* . . . On whomsoever I shed my light, he is singled out by the nations; on whomsoever I turn my back, he is doomed to contempt and oblivion."

198

Vain conceit and glorification. In the law of Karma as in the truths we find in the gospels, he who is the first will be the last—hereafter. There are those writers whose thoughts, however distasteful to the bigoted majority, will survive many generations; others which, however brilliant and original, will be rejected in the future cycles. Moreover, as the cowl does not make the monk, so the external excellence of a thing does not guarantee the moral beauty of its workman, whether in art or literature. Some of the most eminent poets, philosophers and authors were historically immoral. Rousseau's ethics did not prevent his nature being far from perfect. Edgar Poe is said to have written his best poems in a state verging on *delirium tremens.* George Sand, her magnificent psychological insight, the high moral character of her heroines, and her elevated ideas notwithstanding, could have never claimed the *Monthyon* prize for virtue. Talent, moreover, and especially genius, are no development of any one's present life, of which one ought to feel personally proud, but the fruition of a previous existence, and its illusions are dangerous. "Maya," say the Orientals, "spreads its thickest and most deceitful veils over the most lovely spots and objects in nature." The most beautiful serpents are the most venomous. The *Upas* tree, whose deadly atmosphere kills every living thing that approaches it, is—the Queen of Beauty in the African forests.

Shall we expect the same in the "coming cycle"? Are we doomed to the same evils then that befall us now?

Nevertheless, and though Fichte's speculation will have proved correct and Shelley's "Golden Age" will have dawned upon mankind, still Karma will have its usual way. For we shall have become "the ancients" in our turn, for those who will come long after us. The men of that period will also believe themselves the *only* perfect beings and show scorn to the "Eiffel" as we show scorn to the Babel-tower. Slaves to the *routine*—the established opinions of the day; what they of the next cycle will say and do, will alone be well said and done.

"Wolf! wolf!" will be the cry raised against those who, as we defend the ancients now, will attempt to say a good word for us. And forthwith the finger of scorn and every weapon available will be directed at him who falls off from the beaten track, and at the "blasphemers" who may dare to call by their right names the gods of that cycle, and presume to defend their own ideals. What biographies shall be written of the famous infidels of today, one can foresee in reading those of some of England's best poets; *e.g.,* the posthumous opinions passed on Percy Bysshe Shelley.

Yea, he is now accused of what he would have otherwise been praised for, because, forsooth, he wrote in his boyhood "A Defense of Atheism"! *Ergo,* his imagination is said to have carried him "beyond the bounds of reality," and his metaphysics are said to be "without a solid foundation of reason." This amounts to saying that his critics alone know *all* about the landmarks placed by nature between the real and the unreal. This kind of orthodox trigonometrical surveyors of the absolute, who claim to be the only specialists chosen by their God for the setting of boundaries and who are ever ready to sit in judgment over independent metaphysicians, are a feature of our century. In Shelley's case, the metaphysics of the young author of "Queen Mab," described in popular encyclopedias as a "violent and blasphemous attack on Christianity and the Bible," must, of course, have appeared to his infallible judges without "a solid foundation in reason." For them, that "foundation" is in the motto of Tertullian, *"Credo quia absurdum est."* *

Poor, great young Shelley! He who laboured so zealously for several years of his too short life in relieving the poor and consoling the distressed, and who, according to Medwin, would have given his last sixpence to a stranger in want, he is called an *Atheist* for refusing to accept the Bible *literally!* We find, perhaps, a reason for this "Atheism" in the *Conversations Lexicon,* in which Shelley's immortal

* [This is the often misquoted sentence from Tertullian's *Carne Christi,* II, v., which runs: "*Certum est quia impossibile est*," "it is certain because it is impossible."—*Compiler*.]

name is followed by that of Shem, "the eldest son of Noah . . . said in Scripture to have died at the age of 600 years." The writer of this encyclopedic information (quoted by us *verbatim*) had just indulged in saying that "the censure of extreme presumption can hardly be withheld from a writer who, in his youth, rejects all *established* opinions," such as Biblical chronology we suppose. But the same writer passes without a word of comment and in prudent, if not reverential, silence, the cyclic years of Shem, as indeed he may!

Such is our century, so noisily, but happily for all preparing for its final leap into eternity. Of all past centuries, it is the most smilingly cruel, wicked, immoral, boastful and incongruous. It is the hybrid and unnatural production, the monstrous child of its parents—an honest mother called "mediaeval superstition" and a dishonest, humbugging father, a profligate impostor, universally known as "modern civilization." This unpaired, odd team which now drags the car of progress through the triumphal arches of our civilization, suggests strange thoughts. Our Oriental turn of mind makes us think, as we gaze at this orthodox piety harnessed together with cool sneering materialism, of a fitting symbol for our century. We choose it in the colonial productions of European ethics (alas, *living* productions!) known as the *half-castes.* We fancy a coffee-coloured, oily face, looking insolently at the world through an eyeglass. A flat and wooly head, surmounted by a tall hat, enthroned on a pedestal of white-starched collar, shirt, and fashionable satin cravat. Leaning on the arm of this hybrid production, the flat swarthy visage of a mongrel beauty shines under a Parisian bonnet—a pyramid of gauze, gay ribands and plumes . . .

Indeed, this combination of Asiatic flesh and European array, is no more ludicrous than the bird's-eye view of the moral and intellectual amalgamation of ideas and views as now accepted. Mr. Huxley and the "Woman clothed with the Sun," the Royal Society and the new prophet of Brighton, who lays letters "before the Lord" and has messages for us in reply "from Jehovah of Hosts", who signs himself unblushingly, "King Solomon" on letters stamped with the heading, "Sanctuary of Jehovah" (*sic*), and calls the

"Mother"—(the said *Solar* "woman") "that accursed thing" and an *abomination.*

Yet their teachings are all authoritative and *orthodox.* Just fancy Mr. Grant Allen trying to persuade General Booth that "life owes its origin to the chemically-separative action of ethereal undulations on the cooled surface of the earth, especially carbonic anhydride and water"; and "le brave général" of England, arguing that this cannot be so, since this "cooled surface" was only called into being 4004 B.C.; thence, that his (Grant Allen's) "existing diversity of organic forms" was not in the least due, as his new book would make the unwary believe, "to the minute interaction of dynamical laws," but to the dust of the ground, from which "the Lord-God formed the beast of the field" and "every fowl of the air."

These two are the representatives of the goats and the sheep on the Day of Judgment, the Alpha and the Omega of orthodox and correct society in our century. The unfortunates squeezed on the neutral line between these two are steadily kicked and butted by both. *Emotionalism and conceit*—one, a nervous disease, the other that feeling which prompts us to swim with the current if we would not pass for retrograde fogeys or infidels—are the powerful weapons in the hands of our pious modern "sheep" and our learned "goats." How many swell the respective ranks merely owing to one or the other of these feelings, is known to their *Karma* alone . . .

Those who are not to be moved by either hysterical emotion or a holy fear of the

multitudes and propriety; those, whom the voice of their conscience—"that still small voice" which, when heard, deafens the mighty roar of Niagara Falls itself and will not permit them to lie to their own souls—remain outside. For these there is no hope in this departing age, and they may as well give up all expectation. *They are born out of due time.* Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen, and who see the truth that lies behind the receptive appearances of our Western "civilization." But what has the new cycle in store for humanity? Will it be

202

merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness.

An infidel paper contains some optimistic words, the last prophecy by Victor Hugo, who is alleged to have said this:

> For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven.
>
> All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

Collected Writings VOLUME XI

May, 1889

OUR SOCIETY'S "AGAPAE"

[*Lucifer,* Vol. IV, No. 21, May, 1889, pp. 248-250]

Our Brothers in France had a happy idea in establishing what we might call theosophical *agapae,* minus the mystic and religious gloom of the latter. These monthly dinners, "purely vegetarian"—we are not told whether they are also teetotal—may do good work in the long run, as promoters of peace, soul-harmony and brotherly love. "A good dinner sharpens wit, while it softens the heart," we are told by those in whom, of the three souls enumerated by Plato, the "stomach-soul" is the most energetic; the statement being corroborated by Lord Byron. According to the great English poet, of all "appeals," none is more calculated to take hold of the best feelings of mankind

"Than that all-softening, overpow'ring knell,
The tocsin of the soul—the dinner-bell." *

However it may be, and from whatsoever point we view them, the "theosophical dinners" in France have an undeniable advantage over the "no such dinners" in England. They represent, for theosophists, a few hours, at least, passed under the white flag of truce; and even that little is a decided relief, and a march stolen on the English members.

Blessed be ye, O dinners, if presided over by the angel of peace, who stands between the fighting and the dead!

The "Hermes Dinner," was not presided over this time, however, by a six-winged angel, "shadow'd from either heel with feather'd mail," but, by our respected friend and brother, the Count Gaston d'Adhémar, who kindly accepted the presidential place of honour at this "exclusively

---

* [*Don Juan,* Canto V, xlix.]

---

vegetarian repast." The dinner took place on March 23 at Lavenue's, Boulevard Montparnasse, and was graced, besides the members and associates of the local T.S. "Hermes," who happened to be then in Paris, by the presence of several distinguished guests interested in theosophy.

In the words of our *Revue Théosophique** for April, "this banquet passed off most charmingly, thanks to the witty and instructive conversation of its president, who related some of his travelling impressions through America, and notably among the *Mormons;* after which the conversation became general and was devoted to occult topics of the highest scientific, phenomenal and metaphysical interest."

At 11 p.m. the members separated, pledging themselves to meet on the same date next month.

For the benefit of the lovers of vegetarianism, we append hereto the *Menu* of this repast, which, "to the surprise of all, was found not only very nourishing, but most excellent."

Potage à la Normande
Hors d'œuvres
Pommes de terre à la Duchesse
Tymbale de guiochys au parmesan
Salsifis frits
Haricots panachés
Salade de laitue aux œufs
Parfait
Desserts.

In our great gastronomical ignorance, while rejoicing over the Normandy soup, Duchess potatoes, fried salsify (oyster plant), haricot beans and innocent salad with eggs, we feel rather doubtful about the esoteric meaning of that "Parfait," which winds up the *Menu*. Is it a liqueur? One of those oily, sweet, dangerously insidious *liqueurs*, so beloved in France, or some respectable and harmless dish, drink or what not, for digestive purposes? If the former, alas for the purity of the Theosophical Agapae!

---

* Directrice, Comtesse Gaston d'Adhémar; Rédacteur en chef (chief editor), H. P. Blavatsky. Chief office, 10, Rue Leseur, Paris, Comtesse d'Adhémar; and all the chief booksellers of Paris. London, at 7, Duke Street, Adelphi and David Nutt's.

Collected Writings VOLUME XI

May, 1889

BUDDHISM THROUGH CHRISTIAN SPECTACLES

[*Lucifer,* Vol. IV, No. 21, May, 1889, pp. 251-252]

On the occasion of a new pseudo-Oriental dirge* by "Sir Monier Monier-Williams, K.C.I.E." the very *Christian* Orientalist, a *daily* takes the opportunity of poking fun into the ribs of several members and ex-members of the T.S. We have had an opportunity of acquainting ourself with some of the views of the "Duff" lecturer in Edinburgh, and therefore doubt our ever opening his new volume. It has once been shown in *Lucifer,* April, 1888, how the "Orientalist" of that name, scoffing at the modest title of *Light of Asia* seeks to make it pale into insignificance before the proud appellation of "*Light of the World*"—a rather paradoxical boast to make before a mankind, more than two-thirds of which are non-converted Buddhists and "heathens." But such intellectual legerdemain, such jugglery of facts and historical data sacrificed to sectarian views, are no novelty to any reader. The *modus operandi* is as old as the Nazarene faith, and the *genus* "missionary" familiar to every admirer of Buddha, the DIVINE MAN *par excellence.* We leave therefore the *onus probandi*—easy enough, with audiences of *gobemouches* and too willing helpers—of proving the unprovable, to the clever author who uses so dexterously the well-known missionary trick, namely, that "Buddhism is the Devil's *imitation* of Christianity."

And why shouldn't he, when it is the only thing in our day of shams that pays? Let Sir Monier adopt another tone; let

* *Buddhism, in its connection with Brahmanism and Hinduism and in its contrast with Christianity,* is the short and comprehensive title of a new work compiled from his "Duff Lectures" by Sir Monier Monier-Williams.

him speak truth and fact, and declare them squarely to his audiences. Let him state that neither Buddhism, nor the gospel of Krishna—nor yet the legends of the numerous Solar Gods who lived, died, and after descending into Hades, resurrected, bringing back to earth the divine light of which the Demon of Darkness, the Winter Solstice, had deprived it—could be "imitations" of the Christian legend, as they preceded it by long ages. Let him

speak as every impartial historian and Orientalist is in duty bound to do, *truth and nothing but the truth,* and he will soon find that, instead of being referred to by his reviewers as "one of the most distinguished of living Orientalists" (?!) he will dwindle down to the status of a fifth-rate lecturer, "talking gibberish," "under Mr. Sinnett's influence" (*sic*).

True, the Oxford Sanskritist has never been under the influence of the writer of *Esoteric Buddhism;* and his own version (*Vide* "Preface" to his work) assures us that having thrice travelled through the sacred lands of Buddhism, he has "brought to the study of Buddhism and its sacred language Pâli, a life-long preparatory study of Brâhmanism and its sacred language Sanskrit." Yet there exists another version both in India and Oxford. Some irreverent pundits, among others the late Dayanand Saraswati, the greatest Sanskrit scholar of India, laboured under the impression that in the last voyage through "the sacred lands of Buddhism," namely Benares and beyond, made by Prof. Monier-Williams (was it in 1876 or 77?) no pundit could make head or tail of what the "most distinguished of living Orientalists" meant, when he attempted to speak Sanskrit; nor could they (the pundits) be coaxed into admitting that the illustrious Oxford Orientalist knew anything of Sanskrit at all. In fact, it was a truly benevolent action of Pundit Dayanand to have allowed his pupil, Shamji Krishnavarma, then a theosophist by-the-by, to go to Oxford and teach the eminent Professor some *real* Sanskrit.* Whether the distinguished Orientalist has profited by the lessons of his young

---

* [*Vide* p. 437 in the Bio-Bibliographical Index of Volume I of this Series, for information concerning this remarkable Hindu scholar.—*Compiler.*]

---

and most intelligent *guru*—lessons which covered several years since 1879—remains an open question. At all events he speaks like a true-blue Brahmin and reader of the Purânic dead letter of Buddha's death having been caused by eating "too much dried boar's flesh." This is something, in view of Buddha's asceticism and aversion to eating anything that had life in it, still more wonderful in its dead letter than that other statement that "prayer to the unknown (God) is among the chief duties now recognized by Buddhists." We find it in a *daily* that quotes from the Professor's lecture.

Priests and brothers of Ceylon, please rise and explain!

Therefore the remark is quite true that the "work of Sir Monier-Williams, K.C.I.E." which—

> will most interest those who have *dabbled* in what is called "Theosophy," of which Colonel Olcott, Mr. A. P. Sinnett, and Madame Blavatsky are the best known exponents, is that entitled *Mystical Buddhism.* For Sir Monier holds that the Buddha himself was opposed to mysticism; that originally Buddhism "set its face against all solitary asceticism, and all secret efforts to obtain sublime heights of knowledge; it had no occult, esoteric system of doctrine which it withheld from ordinary men."—*Literary World.*

Oh, Brahmâ *Prabhavâpyaya*! Thou God of the imperishable origin who took the *figure of a boar*—the same from eating whose DRIED *remains* Buddha is said by the metaphor-loving and wily Brahmin to have died—be merciful to thy detractors and would-be scholars! Our contemporary, the *Literary World,* launching on the dangerous depths of "Pure and impure Buddhism," confesses after enumerating several learned works, that:

> In this enumeration we have taken no account of the writings of the Theosophists or Neo-Buddhists, which pretend to initiate Western readers into the secret doctrines of Buddhism, and are generally too mystical and unintelligible for an ordinary man's comprehension.

No wonder our "secret doctrines of Buddhism" are *too much* for an ordinary man's comprehension. But then the "Duff" lecturer, Sir Monier Monier-Williams is, on his own confession and statement, of very *extraordinary* comprehension and most remarkable learning. He has forgotten more than any man ever knew; and learnt more of that which all

the Orientalists put together had to unlearn. A few "Duff" lectures more, and the English public will be told that Sir William Jones and Colonel Wilford were, after all, right; that Gautama Buddha was a parody of the Biblical Lamech, Buddhism and Wodenism, hence, Mercury and Buddha, are identical, and that the whole character of the Prince of Kapilavastu was copied from the mythical St. Josaphat, the Roman Catholic saint of India.

Will it be deemed very impertinent to the "greatest of living Orientalists" to say that it is only to be regretted that, having finished his Sanskrit rudiments with Shamji Krishnavarma, the eminent Oxford scholar has not turned to the Theosophists to give a little finishing touch to his Brahmano-Buddhist knowledge? We would have never grudged him his "Light of the World"; but taking him lovingly to our esoteric bosoms and permitting him to "dabble" in theosophy, we would have brought order into the confusion of his Buddhist notions and restored the equilibrium to the very unbalanced ideas culled by him in some *Purânas,* adverse to the *Light of Asia.* But now, do what we may, it is not Sir *bis*-Monier-Williams, K.C.I.E., who can ever hope to become "the Light of Orientalism." *Sic transit gloria mundi!*

After all it is not the theosophists who are the losers; for never has a certain *daily* uttered a greater truth than when saying that a certain "Radical gentleman" is "*not alone in the transfer of his allegiance from Christianity to Buddhism. Since the publication of Mr. Sinnett's 'Esoteric Buddhism' various English converts have been made by the propagandists, male and female, who have devoted themselves to the work of proselytism; and there is no doubt that Asiatic mystery in any form has a great charm for a certain class of minds*."

It has, it has; and no amount of Western pride and prejudice will ever prevent the truths which Buddha taught from coming home to the hearts of the most intelligent thinkers of the West.

Collected Writings VOLUME XI
May, 1889

MISCELLANEOUS NOTES

[*Lucifer,* Vol. IV, No. 21, May, 1889, pp. 250, 261]

[In relation to objections raised against alleged Theosophical assertions; the argument being as follows: "You postulate your principles *a priori,* hence you make them arbitrary. Starting from this, you deduce your conclusions which, supposing them to be strictly logical, have yet no scientific value, since they err by their very basis." To this H.P.B. remarks:]

We strongly suspect this method of being precisely that of orthodox science, and not at all the theosophical. While their conclusions are always strictly correct and logical, their major premise is generally a hypothesis, and often not true in nature. The syllogisms of science run somewhat in this manner:

The catarrhine ape is dumb, and lost its tail *(Haeckel*); Speech arose from crude animal sounds, and early man had a tail (*Darwin*).

Therefore, the two had a common ancestor.

It is for the *Darwino-Haeckelians,* evidently, that it has been said that, "If the premises are not true and the syllogism is regular, the reason is valid, and the conclusion, *whether true or false*, is correctly derived."

[On the "sterile efforts to determine the attributes of God, which would amount to seeking to define the infinite."]

Leaving aside that trifling difficulty in philosophy, which shows to us that to postulate attributes, which are by their very nature *finite,* to the *infinite*, is like trying to square the circle.

[Concerning people, mostly in rural Russia, who can "talk away" very effectually all sorts of ailments.]

This is the literal translation of the popular and mystic term "*Zagovarivat*'," in Russia.

For the good men and women in towns and villages who play at local medicine-men (and the people *will* have no others) literally "talk away," by means of some strange words which no one understands but themselves, and by breathing on the water, all kinds of diseases and ailments most effectively.

Collected Writings VOLUME XI

May, 1889

PROFESSOR ELLIOTT COUES AND KOOT HOOMI

[*Light,* London, Vol. IX, No. 437, May 18,1889, p. 241]

To the Editor of *Light.*

SIR,

In answer to Prof. Elliott Coues' reference to me, in his letter upon psychometry, in your issue of May 11th, which he closes with the appeal, "Will not Madame Blavatsky kindly come to the rescue?" I briefly answer:—

To my certain knowledge Professor Coues has *never* received any letter from the individual known as Koot Hoomi, not through me, at any rate. And, as the said "K.H.," in a letter to Colonel Olcott, extracts from which were published in *Lucifer,* No. 14, of October last, expressly says that "since 1885 I have not written, nor caused to be written, save through her [H.P.B.'s] agency, direct or remote, a letter or a line to anybody in Europe or America, nor have I communicated orally with, or through, any third party"—the following becomes evident. The letters which Professor Coues claims to have received, if they purport to come from Mahatma "K.H." must be of the same stamp as the clumsy forgery which was published in the Chicago *Tribune* last

year over the signature of "K.H." and has caused to many Theosophists and myself extreme annoyance. This bogus production Professor Coues himself describes in a recent letter as a silly joke of a newspaper man, with which he assures me he had nothing to do. Strange to say, however, the *Tribune* letter bore the facsimile of a seal on a ring I have worn for over fifteen years, and with which Professor Coues is well acquainted.

This is all I have to say in the matter. The names of two living men, great in learning and wisdom, for whom the majority of Theosophists have the greatest reverence, have been sufficiently desecrated by the outside public, and the foolish, though sincere, exaggerations of some would-be Chelas. Was it necessary that Professor Coues, who aspires to become the President of the American Section of the Theosophical Society, should so wantonly and flippantly drag in the mire of his irony a name which, if it says nothing to him, is loved and respected by so many of his brother Theosophists?

H. P. BLAVATSKY.

Collected Writings VOLUME XI
May, 1889

212

LE PHARE DE L'INCONNU

[*La Revue Théosophique,* Paris, Vol. I, Nos. 3, 4, 5, 6; 21 mai, 1889, pp. 1-9; 21 juin, 1889, pp. 1-7; 21 juillet, 1889, pp. 1-6; 21 août, 1889, pp. 1-9.]

—I—

Il est dit dans un vieux livre sur les études occultes:

La *Gupta Vidya* (Science secrète) est une mer attrayante, mais houleuse, et pleine d'écueils. Le navigateur qui s'y risque, s'il n'est sage et riche d'experience acquise,* sera englouti, brisé sur les mille récifs sous-marins. De grandes vagues, couleur de saphir, rubis et émeraude, des vagues pleines de beauté et de mystère le recouvriront, prêtes à porter les marins vers d'autres et nombreux phares qui brillent dans toutes les directions. Mais ce sont de faux phares, des feux follets allumés par les fils de *Kâliya,*† pour la destruction de ceux qui ont soif de la vie. Heureux ceux qui demeurent aveugles à la lumière de ces feux trompeurs; plus heureux ceux qui ne détournent jamais leurs regards du seul vrai phare, dont la flamme éternelle brûle solitaire au milieu de l'abîme des eaux de la Science sacrée. Nombreux sont les pélerins qui désirent s'y plonger; bien rares les nageurs vigoureux qui atteignent le Phare.

Pour y arriver, il faut cesser d'être un nombre, et être devenu *tous les nombres.* Il faut oublier l'illusion de la séparation et n'accepter que la vérité de l'individualité

---

* Sous la direction d'un *gourou* ou maître.

† Le grand serpent vaincu par Krishna et chassé de la rivière de Yamunâ dans la mer, où le serpent Kâliya prit pour femme une espèce de Sirène dont il eut une nombreuse famille.

---

collective.* Il faut voir par l'ouïe, entendre avec les yeux,† lire le langage de l'arc-en-ciel et avoir concentré ses *six* sens dans le septième.‡

. . . .

Le «Phare» de la Vérité, c'est la Nature sans le voile de l'illusion des sens. Il ne peut être atteint avant que l'adepte ne soit devenu maître absolu de son moi personnel, capable de contrôler tous ses sens physiques et psychiques, à l'aide de son «septième sens», grâce auquel il est doué ainsi de la vraie sagesse des dieux—*Theo-sophia.*

Inutile de remarquer que les profanes,—les non initiés, *au dehors du temple,* ou *pro-fanes,*—jugent les «phares» et le «Phare», ci-dessus mentionnés, en sens inverse. Pour eux, c'est le Phare de la vérité Occulte qui représente l'*ignis fatuus,* le grand feu follet de l'illusion et de la bêtise humaines, et ils considèrent tous les autres comme les écueils bienfaisants qui arrêtent les exaltés à temps, sur la mer de la folie et de la superstition.

«N'est-ce point assez»,—nous disent nos bienveillants critiques, «que le monde soit arrivé, à force d'*ismes,* à celui de *théosophisme,* qui n'est que *fumisterie transcendante,* sans que celui-ci nous offre encore de la magie réchauffée du moyen âge, avec ses grands sabbats et son hystérie chronique?»

---

* L'illusion de la *personnalité* du *moi,* à part et placée par notre égoïsme au premier plan. En un mot, il faut s'assimiler l'humanité entière, vivre par elle, pour elle et dans elle, en d'autres termes, cesser d'être «un» pour devenir «tous» ou le *total.*

† Expression Védique. Les sens, en comptant les deux sens mystiques, sont sept dans l'occultisme; mais un Initié ne sépare pas plus ses sens l'un de l'autre qu'il ne sépare son unité de l'Humanité. Chaque sens contient tous les autres.

‡ Symbologie des couleurs. Le langage du prisme, dont «les sept couleurs *mères* ont chacune sept fils», c'est-à-dire quarante-neuf teintes ou «fils» entre les sept, lesquelles teintes graduées sont autant de lettres ou caractères alphabétiques. Le langage des couleurs a donc cinquante-six lettres pour l'*initié* (ne pas confondre avec l'*adepte,* voir mon artiele «Signal de Danger»). De ces lettres chaque septenaire s'absorbe dans sa couleur mère, comme chacune des sept couleurs mères est absorbée finalement dans le rayon blanc, l'Unité divine symbolisée par ces couleurs.

Halte-là, messieurs. Savez-vouz seulement, pour parler ainsi, ce que c'est que la *vraie* magie, ou les Sciences occultes? Vous vous êtes bien laissé gorger en classe de la «Sorcellerie *diabolique*» de Simon le magicien et de son disciple *Ménandre,* d'après ce bon Père Irénée, le trop zélé Théodoret et l'auteur inconnu de *Philosophumena*. Vous vous êtes laissé dire, d'un côté, que cette magie venait du diable; de l'autre, qu'elle n'était que le résultat de l'imposture et de la fraude. Fort bien. Mais que savez-vous de la vraie nature du système pratiqué par Apollonius de Tyane, Jamblique et autres *ages*? Et que pensez-vous de l'identité de la théurgie de Jamblique, avec la «magie» des Simon et des Ménandre? Son vrai caractère n'est dévoilé qu'à demi par l'auteur du livre *De mysteriis.** Néanmoins, ses explications convertirent Porphyre, Plotin et d'autres, qui, d'ennemis qu'ils étaient de la *théorie ésotérique,* devinrent ses plus fervents adhérents. La raison en est fort simple. La vraie Magie, dans la théurgie de Jamblique, est à son tour identique avec la gnose de Pythagore, la ἡ γνῶσις τῶν ὄντων, la *science des choses qui sont;* et avec

l’extase divine des *Philalèthes,* «les amants de la Vérité». Or, on ne doit juger de l’arbre que par ses fruits. Quels sont ceux qui ont témoigné du caractère divin et de la réalité de cette extase appelée aux Indes *Samâdhi*?† C’est une longue série d’hommes, qui, s’ils avaient été chrétiens, eussent été canonisés; non sur le choix de l’Église, qui a ses partialités et ses prédilections, mais sur celui des populations entières et de la *vox populi,* qui ne se trompe presque jamais dans ses appréciations. C’est d’abord Ammonius Saccas, surnommé le *theodidaktos,* «enseigné par Dieu»; le grand maître dont la vie fut si chaste et si pure, que Plotin, son élève, perdit à tout jamais

---

* Par Jamblique qui l’écrivit sous le pseudonyme du nom de son maître, le prêtre égyptien Abammon. It est intitulé en grec:

Ἀβάμμωνος διδασκάλου πρὸς τὴν Πορφυρίου πρὸς Ἀνεβὼ ἐπιστολὴν ἀπόκρισις, καὶ τῶν ἐν αὐτῆι ἀπορημάτων λύσεις.

† Samâdhi, un état de contemplation abstraite, définie par des termes sanscrits dont chacun demande une phrase entière pour l’expliquer. C’est un état mental ou, plutôt, spirituel, qui ne dépend d’aucun object perceptible et pendant lequel le *sujet* vit, absorbé dans le domaine de l’esprit pur, *dans la Divinite.*

---

l’espoir de voir jamais aucun mortel qui lui fût comparable. C’est ce même Plotin qui fut pour Ammonius ce que Platon fut pour Socrate, c’est-à-dire un élève digne des vertus de son illustre maître. C’est Porphyre encore, l’élève de Plotin,* l’auteur de la biographie de Pythagore. Dans la pénombre de cette gnose divine dont l’influence bienfaisante a radié jusqu’à nos jours, se développèrent tous les mystiques célèbres des derniers siècles, tels que Jacob Boehme, Emmanuel Swedenborg et tant d’autres. Mme Guyon est le sosie féminin de Jamblique. Les Quiétistes Chrétiens, les Soufis Musulmans, et les Rose-Croix de tous les pays, s’abreuvèrent aux eaux de cette source inépuisable, la Théosophie des Néo-Platoniciens des premiers siècles de l’ère chrétienne. La gnose précéda cette ère, car elle fut la continuation directe de la *Gupta Vidya* et de la Brahma-Vidya («connaissance secrète» et «connaissance du Brahman») des Indes de l’antiquité, transmise par la voie de l’Égypte; comme la théurgie des Philalèthes est la continuation des mystères égyptiens. En tout cas, le point de départ de cette magie *diabolique*, c’est la Divinité suprême; son terme et but final, l’union de l’étincelle divine qui anime l’homme avec la Flamme-mère, qu’est le *Tout* Divin.

Ce but est l’*ultima Thule* des théosophes qui se vouent entièrement au service de l’humanité. En dehors de ceci, ceux qui ne sont pas encore prêts à tout sacrifier, peuvent s’occuper des sciences transcendantes, telles que le Mesmérisme et les phénomènes modernes sous toutes leurs formes. Ils en on le droit, d’après la clause qui spécifie, comme un des buts de la Société Théosophique «l’étude des lois inconnues de la nature, et *des pouvoirs psychiques latents dans l’homme*».

Les premiers sont peu nombreux,—l’altruisme absolu étant un *rara avis* même parmi

les théosophes modernes. Les autres membres sont libres de s'occuper de ce qui leur plaît. Malgré cela, en dépit de la franchise de leurs *allures*

---

*Le citoyen de Rome pendant vingt-huit ans, l'homme si honnête que l'on tenait à honneur de le faire tuteur des orphelins des plus riches patriciens. Il mourut sans s'être jamais fait un ennemi pendant ces vingt-huit ans.

---

qui n'ont rien de mystérieux, nous sommes constamment mis en demeure de nous expliquer; de persuader le public que nous ne tenons pas de sabbat, que nous ne fabriquons pas de manches à balai pour l'usage des théosophes. Ceci devient parfois grotesque. Quand ce n'est pas d'un nouvel «isme», d'une *religion* tirée des profondeurs d'un cerveau détraqué, ou de fumisterie, que nous sommes accusés, c'est d'exercer les arts de Circé sur les hommes et les bêtes. Les quolibets et les railleries pleuvent sur la Société Théosophique dru comme grêle. Elle reste cependant toujours debout, depuis quatorze ans que cela continue: elle a la vie dure, vraiment!

— II —

Après tout, les critiques, qui ne jugent que d'après l'apparence, n'ont pas tout à fait tort. Il y a théosophie et théosophie: la vraie théosophie du *théosophe,* et celle du membre de la Société de ce nom. Que sait le monde de la vraie théosophie? Comment peut-il juger entre celle d'un Plotin, et celle des faux frères? Et de ceux-ci, la Société possède plus que sa part légitime. L'égoisme, la vanité et la suffisance de la majorité des hommes sont incroyables. Il y en a pour qui leur petite *personalité* constitue l'univers entier, hors de laquelle point de salut. Faites remarquer à l'un d'eux, que l'alpha et l'oméga de la sagesse ne sont pas limités par la circonférence de son cerveau, que son jugement ne pourrait marcher de pair avec celui du roi Salomon, et aussitôt vous vous rendez coupable à ses yeux d'*anti*-théosophie. Vous avez commis le blasphème contre l'Esprit qui ne vous sera pas pardonné, ni dans ce siècle, ni dans celui qui est à venir. Ceux-là disent: «la théosophie, c'est moi!» comme Louis XIV disait «l'Etat, c'est moi!» Ils parlent de fraternité et d'altruisme, et n'aiment, en réalité, que ce qui n'aime personne—eux-mêmes,—en d'autres termes leur petit «moi». Leur égoïsme leur fait imaginer que seuls ils représentent le temple de la Théosophie, et qu'en se proclamant au monde eux-mêmes, ils proclament la théosophie. Hélas! les portes et les fenêtres de ce «temple» ne

sont qu'autant de canaux par où pénètrent, mais ne sortent presque jamais, les vices et les illusions des médiocrités égoïstes.

Ceux-là sont les termites blancs de la Société Théosophique qui en rongent les fondements, et lui sont une menace perpétuelle. On ne respire librement que lorqu'ils la quittent.

Ce n'est pas eux qui pourraient jamais donner une idée correcte de la théosophie pratique, encore moins de la théosophie transcendante qui occupe l'esprit d'un petit groupe d'élus. Chacun de nous possède la faculté, le sens intérieur, connu sous le nom *d'intuition;* mais combien rares sont ceux qui savent le développer! C'est cependant le seul qui puisse faire voir les hommes et les choses sous leurs vraies couleurs. C'est un *instinct de l'âme* qui croit en nous, en proportion de l'usage que nous en faisons, et qui nous aide à apercevoir et à comprendre tout fait réel et absolu avec plus de clarté que ne le ferait le simple exercice de nos sens et de notre raisonnement. Ce qu'on appelle le bon sens et la logique ne nous permet de voir que l'apparence des choses, ce qui est évident pour tous. L'*instinct* dont je parle étant comme une projection de notre conscience perceptive, projection qui s'opère du subjectif à l'objectif, et non *vice versa,* éveille en nous les sens spirituels et les forces à agir; ces sens assimilent l'essence de l'object ou de l'action que nous examinons, nous les représentent tels qu'ils *sont,* et non tels qu'ils paraissent à nos sens physiques ou à notre froide raison. «Nous commençons par *l'instinct, nous finissons par l'omniscience*», dit le professeur A. Wilder, notre plus vieux collègue. Jamblique a décrit cette faculté, et certains théosophes ont pu apprécier toute la vérité de sa description.

Il existe [dit-il] une faculté dans l'esprit humain qui est immensément supérieure à toutes celles qui sont greffées sur nous, ou engendrées. Par elle nous pouvons atteindre à l'union avec des intelligences supérieures, nous trouver transportés au-delà des scènes et de la vie de ce monde, et partager l'existence supérieure et les pouvoirs surhumains des habitants célestes. Par cette faculté nous nous trouvons libérés finalement de la domination du Destin [*Karma*], et devenons, pour ainsi dire, les arbitres de notre sort. Car, lorsque les parties les plus excellentes en nous se trouvent remplies d'énergie, et que notre âme est emportée vers des essences plus élevées que la science, elle peut se séparer de ces

conditions qui la retiennent sous le joug de la vie pratique journalière; elle échange sa vie actuelle pour une autre vie, et renonce aux habitudes conventionnelles qui appartiennent à l'ordre extérieur des choses, pour s'abandonner et se confondre avec cet autre ordre qui règne dans l'existence la plus elevée . . .*

Platon a exprimé cette idée en deux lignes:

La lumière et l'esprit de la Divinité sont les ailes de l'âme. Elles l'élèvent jusqu'à la communion avec les dieux, au-dessus de cette terre, avec laquelle l'esprit de l'homme est trop prêt à se salir . . . Devenir comme les dieux, c'est devenir saint, juste et sage. Tel est le but pour lequel

l'homme fut créé, tel doit être son but dans l'acquisition de la science.†

Ceci est la vraie théosophie, la théosophie intérieure, celle de l'âme. Mais, poursuivie dans un but égoïste, elle change de nature et devient de la *démonosophie.* Voici pourquoi la Sagesse Orientale nous apprend que le *Yogi* Indou qui s'isole dans une forêt impénétrable, ainsi que l'hermite chrétien qui se retire, comme aux temps jadis, dans le désert, ne sont tous deux que des égoïstes accomplis. L'un, agit dans l'unique but de trouver dans l'essence une et nirvanique refuge contre la réincarnation; l'autre, dans le but de sauver son âme,—tous les deux ne pensent qu'à eux-mêmes. Leur motif est tout personnel; car, en admettant qu'ils atteignent le but, ne sont-ils pas comme le soldat poltron, qui déserte l'armée au moment de l'action, pour se préserver des balles? En s'isolant ainsi, ni le Yogi, ni le «saint», n'aident personne autre qu'eux-mêmes; ils se montrent, par contre, profondément indifférents au sort de l'humanité qu'ils fuient et désertent. Le Mont Athos contient peut-être quelques fanatiques sincères. Cependant, même ceux-là, on déraillé inconsciemment de l'unique voie qui peut les conduire à la vérité,—la voie du Calvaire, où chacun porte volontairement la croix de l'humanité et pour l'humanité. En réalité, c'est un nid de l'égoïsme le plus grossier. C'est à leurs pareils que s'applique la remarque d'Adams sur les monastères: «Il y a des créatures solitaires

---

* Iamblichus, *De mysteriis,* VIII, 6 and 7.

† *Phaedrus,* 246 D, E.; *Theaetetus,* 176 B.

---

qui semblent avoir fui le reste de l'humanité pour le seul plaisir de rencontrer le diable en tête-à-tête».

Gautama, le Bouddha, ne passa dans la solitude que juste le temps qu'il lui fallut pour arriver à la vérité, qu'il se dévoua ensuite à proclamer, mendiant son pain et vivant pour l'humanité. Jésus ne se retira au désert que pour quarante jours et mourut pour cette même humanité. Apollonius de Tyane, Plotin et Jamblique, menant une vie de singulière abstinence et presque d'ascétisme, vivaient dans le monde et *pour* le monde. Les plus grands ascètes et *Saints* de nos jours ne sont pas ceux qui se retirent dans des localités inabordables; mais ceux qui, bien qu'évitant l'Europe et les pays civilisés où chacun n'a plus d'oreilles et d'yeux que pour soi, pays partagés en deux camps de Caïns et d'Abels, passent leur vie à voyager en faisant le bien et tâchant d'améliorer l'humanité.

Ceux qui regardent l'âme humaine comme étant l'émanation de la divinité, comme une parcelle ou rayon de l'âme universelle et ABSOLUE, comprennent mieux que les chrétiens la parabole des *talents.* Celui qui cache le *talent* qui lui est donné par son «Seigneur» dans la terre, perdra ce talent, comme le perd l'ascète qui se met en tête de «sauver son âme» dans une solitude égoïste. Le «bon et fidèle serviteur» qui double son capital, en moissonnant pour *celui qui n'a pas semé,* parce qu'il n'en avait pas les moyens, et recueille là où le pauvre n'a pas répandu le grain, agit en véritable altruiste. Il recevra sa

récompense, justement parce qu'il a travaillé pour un autre, sans aucune idée de rémunération ou de reconnaissance. C'est le théosophe altruiste tandis que le premier n'est que l'égoïste et le poltron.

Le phare sur lequel les yeux de tous les théosophes bien pensants son fixés, est celui qui a été de tout temps le point de mire de l'âme humaine emprisonnée. Ce phare, dont la lumière ne brille sur aucune des eaux terrestres, mais qui a miroité sur la sombre profondeur des eaux primordiales de l'espace infini, a nom pour nous, comme pour les théosophes primitifs,—«Sagesse divine». C'est le mot final de la doctrine ésotérique; et, dans l'antiquité, quel est le pays ayant eu droit d être appelé civilise qui n'ait possédé son double système de SAGESSE, dont une partie était pour les masses,

et l'autre pour le petit nombre, l'exotérique et l'ésotérique? Ce nom de SAGESSE, ou comme on dit parfois, la «religion de la sagesse» ou *théosophie,* est vieux comme la pensée humaine. Le titre de *sages,*—les grands prêtres de ce culte de la vérité,—en fut le premier dérivé. L'épithète se trans-forma ensuite en celle de *philosophie* et des *philosophes,*— les «amants de la science» ou de la sagesse. C'est à Pythagore qu'on doit ce nom, ainsi que celui de *gnosis,* du système de ἡ γνῶσις τῶν ὄντων, «la connaissance des choses qui sont» ou de l'essence cachée sous l'apparence extérieure. Sous ce nom, si noble et si correcte dans sa définition, tous les maîtres de l'antiquité désignaient l'agrégat des connaissances humaines et divines. Les sages et *Brahmanes* des Indes, les mages de la Chaldée et de la Perse, les hiérophantes d'Egypte et de l'Arabie, les prophètes ou *nebi'im* de la Judée et d'Israël, ainsi que les philosophes grecs et romains, ont toujours classifié cette science à part en deux parties, l'ésotérique, ou la vraie, et l'*exotérique,* masquée sous le symbolisme, Jusqu'à ce jour, les Rabins juifs désignent sous le nom de *Mercavah,* le corps ou le véhicule de leur système religieux, celui qui contient les sciences supérieures, accessibles aux Initiés seuls, et dont il n'est que l'écorse.

On nous accuse de mystère et on nous reproche de tenir secrète la théosophie supérieure. Nous confessons que la doctrine que nous nommons *gupta-vidya* (science secrète) n'est que pour le petit nombre. Mais quels sont les maîtres dans l'antiquité qui ne gardaient pas leur enseignements secrets, de peur de les voir profaner? Depuis Orphée et Zoroastre, Pythagore et Platon, jusqu'aux Rose-croix et aux Francs-Maçons plus modernes, ce fut une règle constante que le disciple devait gagner la confiance du maître avant de recevoir de lui le mot suprême et final. Les religions les plus anciennes ont toujours eu leurs grands et leurs petits mystères. Les néophytes et les catéchumènes prêtaient un serment inviolable avant d'être acceptés. Les Essènes de la Judée et du Carmel en faisaient autant. Les *Nabi* et les *Nazars (*les «séparés», de l'Israël), comme les *Chelas* laïques et les *Brahmacharin* des Indes, différaient de beaucoup entre eux. Les premiers pouvaient et peuvent être mariés et rester dans le monde tout en étudiant les

COLONEL HENRY STEEL OLCOTT
1832-1907
Reproduced from *H.P. Blavatsky*: *An Outline of Her life*, by Herbert Whyte, London, 1909.

ELIAS ASHMOLE
1617-1692
Portrait in the Ashmolean Museum dated 1869,
And attributed to John Riley.

documents sacrés jusqu'à certaines limites; les seconds, les *Nazars* et les Brahmacharin, ont toujours été *voués* aux mystères de l'initiation. Les hautes écoles de l'Esotérisme étaient internationales, quoique exclusives; à preuve Platon, Hérodote et d'autres, allant se faire initier en Egypte; tandis que Pythagore, après avoir visité les Brâhmes aux Indes, se

rendit à un sanctuaire égyptien et finalement se fit recevoir, selon Jamblique, au mont Carmel. Jésus suivit la coutume traditionelle, et se justifia de sa réticence en répétant le précepte si connu [*Math.,* vii, 6]:

> Ne donnez point les choses saintes aux chiens,
> Ne jetez point vos perles devant les pourceaux,
> De peur que ceux-ci ne les foulent sous leurs pieds,
> Et que les chiens, se retournant, ne vous déchirent . . .

Certains écrits antiques, connus d'ailleurs des bibliophiles, personnifient la SAGESSE, qu'ils représentent comme émanant d'AIN-SOPH, le Parabrahm des kabalistes juifs, et en font l'associée et la compagne du dieu manifesté. De là son caractère sacré parmi tous les peuples. La sagesse est inséparable de la divinité. Ainsi nous avons les *Védas* émanant de la bouche du Brahmâ indou (le *logos*); Bouddha vient de *Boudha,* «Sagesse», intelligence divine; le *Nebo* babylonien, le *Thoth* de Memphis, l'Hermès des Grecs étaient tous des dieux de la sagesse ésotérique.

L'Athêna grecque, la Mêtis, et la Neitha égyptienne sont les prototypes de la Sophia-Achamoth, la sagesse féminine des gnostiques. Le *Pentateuque* samaritain appelle le livre de la *Genèse Akamauth, ou* «Sagesse», de même que deux fragrnents de manuscrits fort antiques, *La Sagesse de Salomon* et *La Sagesse de Iaseus* (Jésus). Le livre appelé *Mashalim* ou «Discours et proverbes de Salomon», personnifie la sagesse en l'appelant «l'auxiliaire du (Logos) créateur», en ces termes (je traduis *verbatim*):

> *I(a)HV(e)H* me posséda, dès son commencement,*
> Mais la *première émanée* dans les éternités.

---

* JHVH, ou Jahveh (Jehovah) est le *Tetragrammaton,* par conséquent le Logos émané et le créateur; le TOUT, sans commencement ni fin ou AIN-SOPH,—ne pouvant ni créer, ni désirer créer, en sa qualité d'ABSOLU.

> J'apparus dès l'antiquité, la primordialité.—
> Dès le premier jour de la terre;
> Je suis née avant le grand abîme.
> Et lorsqu'il n'y avait ni sources ni eaux,
> Lorsque le ciel se bâtissait, j'étais là.
> Lorsqu'il traça le cercle sur la face de l'abîme,
> J'étais là avec lui Amun.
> J'étais ses délices, jour après jour.*

Ceci est exotérique, comme ce qui a rapport aux dieux personnels des nations. L'INFINI ne peut être connu de notre raison, qui ne fait que distinguer et définir;—mais nous

pouvons toujours en concevoir l'idée abstraite, grâce à cette faculté supérieure à la raison,—l'*intuition,* ou l'instinct spirituel dont je viens de parler. Les grands initiés ayant la rare faculté de se mettre dans l'état de *Samadhi,*—que nous ne pouvons traduire qu'imparfaitement par le terme *extase,* un état où l'on cesse d'être le «moi» conditionné et personnel, pour devenir un avec le TOUT,—- sont les seuls qui peuvent se vanter d'avoir été en contact avec l'*infini:* mais pas plus que les autres mortels ils ne pourraient définir cet état par des paroles . . .

Ces quelques traits de la *vraie* théosophie et ses pratiques sont ébauchés pour un petit nombre de nos lecteurs qui sont doués de l'intuition voulue. Quant aux autres, ou bien ils ne nous comprendraient pas, ou bien ils riraient.

— III —

Nos aimables critiques savent-ils toujours ce dont ils se moquent? Ont-ils la moindre idée du travail qui s'opère dans le monde entier et du changement mental produit par cette théosophie qui les fait sourire? Le progrès accompli par notre littérature est évident, et grâce à certains théosophes infatigables il devient manifeste aux plus aveugles. Il y en a qui sont persuadés que la théosophie est la philosophie et le code, sinon la religion, de l'avenir. Les rétrogrades, amoureux du *dolce far niente* du conservatisme, le pressentent:

* [Voir la note en bas de page de la traduction anglaise.—*Compilateur*.]

de là toutes ces haines et persécutions, appelant à leur aide la critique. Mais la critique, inaugurée par Aristote, a dévié loin de son programme primitif. Les anciens philosophes, ces ignares sublimes en matière de civilisation moderne, quand ils critiquaient un système ou une œuvre, le faisaient avec impartialité, et dans le seul but d'améliorer et de perfectionner ce qu'ils dépréciaient. Ils étudiaient le sujet d'abord et l'analysaient ensuite. C'était un service rendu, accepté et reconnu comme tel, de part et d'autre. La critique moderne s'en tient-elle toujours à cette règle d'or? Il est bien évident que non. Ils sont loin, nos juges d'aujourd'hui, même de la critique philosophique de Kant. La critique basée sur l'impopularité et le préjugé a remplacé celle de la «pure raison»; et l'on finit par déchirer à belles dents tout ce que l'on ne comprend pas, et surtout ce que l'on ne tient pas le moins du monde à comprendre, Au siècle dernier,—l'âge d'or de la plume d'oie,—celle-ci mordait bien parfois, tout en rendant justice. La femme de César pouvait être soupçonnée: elle n'était jamais condamnée avant d'être entendue. Dans notre siècle de prix Montyon et de statues publiques pour celui qui inventera le projectile de guerre le plus meurtrier; aujourd'hui que la plume d'acier a remplacé son humble prédécesseur, les crocs du tigre du Bengale ou ceux du saurien terrible du Nil feraient des incisions moins cruelles et moins profondes que ne le fait le bec d'acier du critique moderne, presque toujours absolument

ignorant de ce qu'il déchire si bien en lambeaux!

C'est une consolation peut-être, que de savoir que la majorité de nos critiques littéraires, transatlantiques ou continentaux, sont des ex-écrivassiers qui ont fait *fiasco* en littérature et qui se vengent maintenant de leur médiocrité, sur tout ce qu'ils rencontrent sur leur route. Le petit vin bleu insipide et falsifié devient presque toujours très fort vinaigre. Malheureusement, les *reporters* de la presse en général,—les affamés d'émoluments en espèces,—que nous serions désolés de priver de leurs honoraires, même à nos dépens,—ne sont pas nos seuls ni nos plus dangereux critiques. Les cagots et les matérialistes,—les brebis et les boucs des religions,—nous ayant placés à leur tour sur leur *index expurgatorius,* nos livres sont exilés de leurs bibliothèques, nos

224

journaux sont *boycottés,* et nous-mêmes sommes livrés à l'ostracisme le plus absolu. Telle âme pieuse qui accepte *à la lettre* tous les miracles bibliques, suivant avec émotion les recherches ichthyographiques de Jonas dans le ventre de sa baleine, comme le voyage transéthéré d'Élie s'envolant en Salamandre dans son chariot de feu,—traite néanmoins les théosophes de *gobe-mouches* et de *fripons.* Tel autre,—âme damnée de Haeckel,—tout en montrant une *foi aussi aveugle* que le cagot, dans sa croyance en l'évolution de l'homme et du gorille d'un ancêtre commun,—vu l'absence totale de toute trace dans la nature d'un lien quelconque,—se pâme de rire en trouvant son voisin qui croit aux phénomènes occultes et aux manifestations psychiques. Avec tout cela, ni le cagot, ni l'homme de science, pas même l'académicien admis au nombre des «Immortels», ne saurait nous expliquer le plus petit des problèmes de la vie. Le métaphysicien qui étudie depuis des siècles le phénomène de l'être dans ses premiers principes, et qui sourit de pitié en écoutant les divagations théosophiques,—serait bien embarrassé de nous expliquer la philosophie ou même la raison d'être du rêve. Qui d'eux nous informera purquoi toutes les opérations mentales,—excepté le *raisonnement* gui se trouve seul comme suspendu et paralysé,—fonctionnent pendant nos rêves avec une force et une activité aussi grandes que pendant nos veilles? Le disciple d'Herbert Spencer renverrait celui qui lui poserait la question carrément—au biologiste. Celui-ci, pour qui la digestion est l'*alpha* et l'*oméga* de tout rêve, ainsi que l'*hystérie,* ce grand Protée aux mille formes, qui agit dans tout phénomène psychique, ne réussirait pas à nous contenter. L'indigestion et l'hystérie, en effet, sont deux sœurs jumelles, deux déesses, à qui le physiologiste moderne élève un autel pour s'en faire le grand prêtre officiant. Ceci le regarde, pourvu qu'il ne se mêle pas des dieux de ses voisins.

Il suit de tout cela que le chrétien qualifiant la théosophie de «science maudite» et de fruit défendu; l'homme de science ne voyant dans la métaphysique que le «domaine du poète timbré» (Tyndall); le *reporter* n'y touchant qu'avec des pincettes empoisonnées; et le missionnaire l'associant avec l'idolâtrie de «l'Indou *anuite*»,—il s'ensuit,

disons-nous, que la pauvre *Theo-Sophia* est aussi mal partagée qu'elle l'était lorsque les anciens l'appelaient la VERITÉ, —tout en la reléguant au fond d'un puits. Même les Kabalistes «Chrétiens» qui aiment tant à se mirer dans les eaux sombres de ce puits profond, quoiqu'ils n'y voient que la reflexion de leurs propres visages qu'ils prennent pour celui de la Vérité,—même les Kabalistes nous font la guerre! . . . Tout cela, cependant, n'est pas une raison pour que la Théosophie n'ait rien à dire pour sa défense, et en sa faveur; pour qu'elle cesse de plaider son droit à être entendue, et que ses serviteurs loyaux et fidèles négligent leur devoir en se confessant battus.

La «Science maudite», dites-vous, Messieurs les ultramontains? Vous devriez vous rappeler, cependant, que l'arbre de la science est greffé sur l'arbre de vie; que le fruit que vous qualifié de «défendu», et que vous proclamez depuis dix-huit siècles la cause du péché originel qui amena la mort dans le monde,—que ce fruit, dont la fleur s'épanouit sur une souche immortelle, fut nourri par ce même tronc, et qu'il est ainsi le seul qui puisse nous assurer l'immortalité. Vous ignorez enfin, Messieurs les Kabalistes,—ou désirez l'ignorer,—que l'allégorie du paradis terrestre est vieille comme le monde, et que l'arbre, le fruit et le péché, avait une signification bien plus philosophique et profonde que celle qu'ils ont aujourd'hui—que les secrets de l'initiation sont perdus . . .

Le protestantisme et l'ultramontanisme s'opposent à la Théosophie, comme ils se sont opposés à tout ce qui ne venait pas d'eux; comme le calvinisme s'opposa au remplacement de ses deux fétiches, la Bible et le Sabbat juif, par l'Évangile et le dimanche chrétien; comme Rome s'opposa à l'enseignement séculaire et à la Franc-Maçonnerie. La lettre morte et la Théocratie ont eu leur temps, cependant. Le monde doit marcher et se mouvoir sous peine de stagnation et de mort. L'évolution mentale marche, *pari passu,* avec l'evolution physique, et toutes deux s'avancent vers la VÉRITÉ UNE,—qui est le cœur du système de l'Humanité, comme l'évolution en est le sang. Que la circulation s'arrête un moment, et le cœur s'arrête avec, et c'en est fait de la machine humaine! Et ce sont les

serviteurs du Christ qui voudraient tuer ou, du moins paralyser la Vérité à coups de la massue qui a nom:—*la lettre qui tue!* Mais le terme est là. Ce que Coleridge a dit du despotisme politique, s'applique encore plus au despotisme religieux. L'Église, à moins qu'elle ne retire sa lourde main, qui pèse comme un cauchemar sur la poitrine oppressée des millions de croyants *nolens volens,* et dont la pensée reste paralysée dans les tenailles de la superstition, l'Eglise ritualistique est condamnée à *céder sa place à la religion* et à—périr. Bientôt elle n'aura plus que ce choix. Car, une fois que le peuple sera éclairé sur la Vérité qu'elle lui voile avec tant de soin, il arrivera de deux choses l'une: ou bien elle périra *par* le peuple; ou autrement, si les masses sont laissées dans l'ignorance et l'esclavage de la lettre morte—elle périra *avec* le peuple. Les serviteurs de la Vérité

éternelle, dont ils ont fait un écureuil tournant sur sa roue ecclésiastique, se montreront-ils assez *altruistes* pour choisir de deux nécessités la première? Qui sait!

Je le dis encore: seule la théosophie bien comprise peut sauver le monde du désespoir, en reproduisant la réforme sociale et religieuse une fois déjà accomplie dans l'histoire par Gautama, le Bouddha: une réforme paisible, sans une goutte de sang versé, chacun restant dans la croyance de ses pères s'il le veut. Pour le faire, il n'aurait qu'à en rejeter les plantes parasites de fabrication humaine qui étouffent en ce moment toutes les religions, comme tous les cultes du monde. Qu'il n'en accepte que l'essence—qui est une dans toutes: c'est-à-dire l'esprit qui vivifie et qui rend immortel l'homme en qui il réside. Que chaque homme, enclin au bien, trouve son idéal, une étoile devant lui pour le guider. Qu'il la suive et ne dévie jamais de son chemin; et, il est presque certain d'arriver au «phare» de la vie,—la VÉRITÉ: peu importe qu'il l'ait cherchée et trouvée au fond d'une crèche ou d'un puits . . .

— IV —

Moquez-vous donc de la science des sciences avant d'en connaître le premier mot. On nous dira que c'est le droit

littéraire de Messieurs nos critiques. Je le veux bien. Il est vrai que si on ne parlait toujours que de ce que l'on sait, on ne dirait que ce qui est vrai, et—ce ne serait pas toujours aussi gai. Lorsque je lis les critiques écrites sur la théosophie, les platitudes et les railleries de mauvais goût sur la philosophie la plus grandiose et la plus sublime du monde, dont un aspect seulement se retrouve dans la noble éthique des Philalèthes,—je me demande si les Académies d'aucun pays ont jamais compris la théosophie des philosophes d'Alexandrie mieux qu'elles ne nous comprennent? Que sait-on, que peut-on savoir de la théosophie universelle, à moins d'avoir étudie avec les maitres de la sagesse? Et comprenant aussi peu Jamblique, Plotin et même Proclus, c'est-à-dire la théosophie des IIIme et IVme siècles, on se pique de juger la néo-theosophie du XXme siècle!

La théosophie, disons-nous, nous vient de l'extrême Orient comme la théosophie de Plotin et de Jamblique et même les mystères de l'antique Égypte. Homère et Hérodote, en effet, ne nous disent-ils pas que les anciens Égyptiens étaient des «Éthiopiens de l'Est» *venus de Lanka ou Ceylan* d'après la description? Car il est bien reconnu que ceux que les deux classiques appellent *Éthiopiens de l'Est* n'étaient qu'une colonie d'Aryas à peau fort brune, les Dravides de l'Inde du Sud qui apportèrent avec eux en Égypte une civilisation toute faite. Ceci se passait dans des âges préhistoriques que le baron Bunsen nomme *pré-Ménites* (avant Ménès), mais qui ont une histoire à eux dans les vieilles *annales* de Kullûka-Bhatta. En dehors, et à part, des enseignements ésotériques, qui ne se livrent pas au public railleur, les recherches historiques du colonel Vans Kennedy, le grand rival sanscritiste aux Indes du Dr. Wilson, nous montrent que la Babylonie pré-Assyrienne était le foyer du Brahmanisme, et du sanscrit comme langue sacerdotale.* Nous savons aussi, si

l'*Exode* est à croire, que l'Égypte avait, bien avant l'époque de Moïse, ses devins, ses hierophantes et ses magiciens, c'est-à-dire avant la XIXme dynastie. Pour en finir, Brugsch-Bey voit, dans beaucoup des dieux de l'Égypte,

---

*[Voir la note en bas de page de la traduction anglaise.—*Compilateur*.]

---

des émigrés d'au-delà de la mer Rouge—et des grandes eaux de l'Océan Indien.

Qu'il en soit ainsi ou autrement, la théosophie descend en directe ligne du grand arbre de la GNOSE universelle, arbre dont les branches luxuriantes, s'étendant comme une voûte sur le globe entier, ombrageaient à une époque,—que la chronologie biblique se plait à nommer antédiluvienne,—tous les temples et toutes les nations. Cette gnose représente l'aggrégat de toutes les sciences, le *savoir* accumulé de tous les dieux et demi-dieux incarnés jadis sur la terre. Il y a des gens qui veulent voir en ceux-ci les anges déchus ou l'ennemi de l'homme; ces fils de Dieu qui, voyant que les filles des hommes étaient belles, les prirent pour femmes et leur communiquèrent tous les secrets du ciel et de la terre. A leur aise. Nous croyons aux *Avatars* et aux dynasties divines, à l'époque où il y avait, en effet, «des géants sur cette terre», mais nous répudions entièrement l'idée des «anges déchus» ou de Satan et de son armée.

«Quelle est donc votre culte ou croyance?» nous demande-t-on. «Qu'étudiez-vous de préférence?»

«La VÉRITÉ», répondons-nous. La vérité partout où nous la trouvons; car, comme Ammonius Saccas, notre plus grande ambition serait de réconcilier tous les différents systèmes religieux, d'aider chacun à trouver la vérité dans sa croyance à lui, tout en le forçant à la reconnaître dans celle de son voisin. Qu'importe le nom si l'essence est la même? Plotin, Jamblique et Apollonius de Tyane avaient, dit-on, tous les trois les dons merveilleux de la prophétie, de la clairvoyance et celui de guérir, quoique appartenant à trois écoles différentes. La prophétie était un art cultivé aussi bien par les Essènes et les *benim nabim* parmi les Juifs que parmi les prêtres des oracles des païens. Les disciples de Plotin attribuaient à leur maitre des pouvoirs miraculeux; Philostrate en faisait autant pour Apollonius, tandis que Jamblique avait la réputation d'avoir surpassé tous les autres Eclectes dans la théurgie théosophique. Ammonius déclarait que toute la SAGESSE morale et pratique se trouvait dans les livres de Thoth ou Hermès le Trismégiste. Mais «Thoth» signifie «un collège», école ou assemblée, et les ouvrages de ce nom, selon le *theodidaktos,* étaient identiques

avec les doctrines des Sages de l'extrême Orient. Si Pythagore puisa ses connaissances aux Indes (où jusqu'à ce jour il est mentionné dans les vieux manuscripts sous le nom de *Yavanâcharya,* le «maître grec»),* Platon acquit ses connaissances dans les livres de Thoth-Hermès. Comment il se fit que le jeune Hermès, le dieu des bergers, surnommé «le bon Pasteur», qui présidait aux modes de divination et de clairvoyance, devint identique avec Thoth (ou Thot), le Sage déifié, et l'auteur du *Livre des Morts,*—la doctrine ésotérique seule pourrait le révéler aux Orientalistes.

Chaque pays a eu ses sauveurs. Celui qui dissipe les ténèbres de l'ignorance à l'aide du flambeau de la science, nous découvrant ainsi la vérité, mérite autant ce titre de notre gratitude que celui qui nous sauve de la mort en guérissant notre corps. Il a réveillé dans notre âme engourdie la faculté de distinguer le vrai du faux, en y allumant une lumière divine jusque-là absente et il a droit à notre culte reconnaissant, car il est devenu notre créateur. Qu'importe le nom ou le symbole qui personnifie l'idée abstraite, si cette idée est toujours la même et la vraie ! Que ce symbole concret porte un nom ou un autre, que le sauveur auquel on croit s'appelle de son nom terrestre, Krishna, Bouddha, Jésus ou Asclépios surnommé aussi «le dieu sauveur», Σωτήρ, nous n'avons qu'à nous souvenir d'une chose: les symboles des vérités divines n'ont pas été inventés pour l'amusement de l'ignorant; ils sont l'*alpha* et l'*oméga* de la pensée philosophique.

La théosophie étant la voie qui mène à la vérité, dans tout culte comme dans toute science, I'occultisme est, pour ainsi dire, la pierre de touche et le dissolvant universel. C'est le fil d'Ariane donné par le maître au disciple qui s'aventure dans le labyrinthe des mystères de l'être; le flambeau qui l'éclaire dans le dédale dangereux de la vie, I'énigme du Sphinx, toujours. Mais la lumicre versée par ce flambeau ne peut être discernée qu'avec l'œil de l'âme réveillée ou nos sens spirituels; elle aveugle l'œil du matérialiste comme le soleil aveugle le hibou.

---

* *Yavana* ou «l'Ionien» et *achârya,* «professeur ou maître». Le nom est un eomposé de ces deux mots.

N'ayant ni dogme ni rituel,—ces deux n'étant que l'entrave, le corps matériel qui étouffe l'âme,—nous ne nous servons jamais de la «magie cérémoniale» des Kabalistes occidentaux; nous en connaissons trop les dangers pour jamais l'admettre. Dans la S.T., tout membre est libre d'étudier ce qui lui plaît, pourvu qu'il ne se hasarde pas dans des régions inconnues qui le mèneraient sûrement vers la *magie noire,* la sorcellerie contre laquelle Éliphas Lévi met si franchement son public en garde. Les sciences occultes sont un danger pour celui qui ne les comprend qu'imparfaitement. Celui qui s'adonnerait à leur pratique, tout seul, courrait le risque de devenir fou. Or, ceux qui les étudient feraient bien de se réunir en petits groupes de trois à sept. Les groupes doivent être impairs pour avoir plus de force. Un groupe tant soit peu solidaire, formant un seul corps uni, où les sens et

perceptions des unités se complètent et s'entr'aident,—c'est-à-dire l'un suppléant à l'autre la qualité qui lui manque,—finira toujours par former un corps parfait et invincible. «L'union fait la force». La morale de la fable du vieillard léguant à ses fils un faisceau de bâtons qui ne doivent jamais être séparés, est une vérité qui restera toujours axiomatique.

— V —

«Les disciples (Lanous) de la loi du *Cœur de diamant* (magie) s'aideront dans leurs leçons. Le grammairien sera au service de celui qui cherche l'âme des métaux (chimiste)», etc., etc. (Catéch. du *Gupta-Vidya*).

Les profanes riraient, si on leur disait que, dans les Sciences Occultes, un alchimiste peut être utile au philologue et *vice versa.* Ils comprendront mieux peut-être si on leur dit que par ce substantif (de grammairien, ou philologue), nous voulons désigner celui qui étudie la langue universelle des Symboles correspondants; quoique seuls les membres de la «Section Ésotérique» de la Société Théosophique puissent comprendre clairement ce que le terme de philologue veut dire dans ce sens. Tout correspond et se lie mutuellement dans la nature. Dans son sens abstrait, la

Théosophie est le rayon blanc d'où naissent les sept couleurs du prisme solaire, chaque être humain s'assimilant un de ces rayons plus que les six autres. Il s'ensuivrait que sept personnes, pourvue chacune de son rayon spécial, pourraient s'aider mutuellement. Ayant à leur service le *faisceau* septenaire, ils auraient ainsi les sept forces de la nature à leur disposition. Mais il s'ensuit aussi que, pour arriver à ce but, le choix des sept personnes ayant à former un groupe, doit être laissé à un expert, à un initié dans la Science des rayons occultes.

Mais nous voici sur un terrain dangereux où le Sphinx ésotérique risque fort d'être accusé de mystification. Cependant la Science officielle nous fournit la preuve de ce que nous avançons, et nous trouvons une corroboration dans l'astronomie physique et matérialiste. Le soleil est un, et sa lumière luit pour tout le monde; elle réchauffe l'ignorant autant que l'adepte en astronomie. Quant aux hypothèses sur l'astre du jour, sa constitution et sa nature, —leur nom est *légion.* Aucune de ces hypothèses n'est la vérité entière, ni même approximative. Souvent, ce n'est qu'une fiction, bientôt remplacée par une autre. Car, c'est à la théorie scientifique que s'appliquent mieux qu'à toute autre chose dans ce bas monde, ces vers de Malherbe:

> . . . Et rose, elle a vécu ce que vivent les roses,
> L'espace d'un matin.*

Cependant, qu'elles embaument on non l'autel de la Science, chacune de ces théories peut contenir une parcelle de vérité. Triées, comparées et analysées, ajoutées les unes aux

autres, toutes ces hypothèses pourraient fournir un jour un axiome astronomique, un fait dans la nature, au lieu d'une chimère dans un cerveau scientifique.

Ceci ne veut nullement dire que nous acceptions comme une parcelle de la vérité, même tout axiome reconnu comme tel dans les Académies. À preuve, l'évolution et les transformations fantasmagoriques des taches solaires,—la théorie de Nasmyth, à l'heure qu'il est. Sir William Herschel a

---

*[*Consolation à Duperier*, ca. 1599.]

---

commencé par y voir des habitants solaires, de beaux anges gigantesques. Sir John Herschel, observant un silence prudent sur ces salamandres divines, partagea l'opinion de Herschel l'aîné, que le globe Solaire n'était qu'une belle métaphore, une *maya*—énonçant ainsi un axiome occulte. Les taches ont trouvé leur Darwin dans chaque astronome de quelque éminence. Elles furent prises successivement pour des esprits planétaires, des mortels solaires, des colonnes de *fumée* volcanique (engendrées par les cerveaux académiciens, il faut croire), des nuages opaques, et finalement pour des ombres à forme de feuilles de saule (*willow leaf theory*). À l'heure qu'il est, le dieu *Sol* est dégradé. A les entendre dire, il n'est plus qu'un charbon gigantesque, embrasé encore, mais prêt à s'éteindre dans le foyer de notre petit système!

Ainsi des spéculations publiées par des membres de la S.T., losque leurs auteurs, tout en appartenant à la fraternité Théosophique, n'ont jamais étudié les vraies doctrines ésotériques. Elles ne seront jamais que des hypothèses à peine colorées d'un rayon de vérité, noyées dans un chaos fantasque et souvent baroque. En les triant à leur taux et en les plaçant l'un à côté de l'autre, on parviendra cependant à en extraire une vérité philosophique. Car, disons-le tout de suite, la théosophie a cela en plus de la Science vulgaire, qu'elle examine le revers de toute vérité apparente. Elle creuse et analyse chaque fait présenté par la Science physique, n'y cherchant que l'essence et la constitution finale et occulte dans toute manifestation cosmique et physique, qu'elle soit du domaine moral, intellectuel ou matériel. En un mot, elle commence ses recherches là où celles des matérialistes finissent.

—C'est donc de la métaphysique que vous nous offrez? Pourquoi ne pas le dire de suite? nous objectera-t-on.

Non, ce n'est pas la métaphysique, ainsi qu'on la comprend généralement, quoiqu'elle joue son rôle quelquefois. Les spéculations de Kant, de Leibnitz et de Schopenhauer sont du domaine métaphysique, ainsi que celles d'Herbert Spencer. Cependant, lorsqu'on étudie ces dernières, on ne peut s'empêcher de rêver à Dame Métaphysique se présentant dans le bal masqué des Sciences Académiques, avec

Collected Writings VOLUME XI

May, 1889

son nez postiche. La métaphysique de Kant et de Leibnitz, —à preuve ses monades,—est au-dessus de la métaphyI sique du jour, comme le ballon dans les nues est au-dessus d'une citrouille vide dans un champ. Néanmoins, même le ballon, tout supérieur qu'il soit à la citrouille, est trop artificiel pour servir de véhicule à la Vérité des Sciences Occultes. Cette dernière est une déesse peu-être trop franchement décolletée pour être du goût de nos savants si modestes. La métaphysique kantienne a fait découvrir à son auteur, sans le moindre secours des méthodes actuelles ou d'instruments perfectionnés, l'identité de la constitution et de l'essence du soleil et des planètes; et Kant *a affirmé,* lorsque les meilleurs astronomes, même dans la première moitié de ce siècle,—ont encore *nié*. Mais cette même métaphysique n'a pas réussi à lui démontrer, pas plus qu'elle n'a aidé la physique moderne à la découvrir (malgré ses hypothèses si bruyantes), la vraie nature de cette essence.

Donc, la Théosophie, ou plutôt les sciences occultes qu'elle étudie, sont quelque chose de plus que de la simple métaphysique. C'est, s'il m'est permis d'user de ce double terrne, de la *méta*-métaphysique, de la *méta*-géométrie, etc., etc., ou un transcendantalisme universel. La Théosophie rejette entièrement le témoignage des sens physiques, si celui-ci n'a pas pour base celui de la perception spirituelle et psychique. Qu'il s'agisse de la clairvoyance et de la clairaudience les mieux développées, le ternoignage *final* de toutes deux sera rejeté, à moins que ces termes ne signifient la φωτὸς de Jamblique, ou l'illumination extatique, le ἀγωγὴ μαντεία, de Plotin et de Porphyre. De même pour les sciences physiques; l'évidence de la raison sur le plan terrestre, comme celle de nos *cinq* sens, doivent recevoir l'*imprimatur* du sixième et septième sens de l'*Ego* divin, avant qu'un fait soit accepté par un vrai occultiste

La science officielle nous écoute dire, et . . . rit. Nous lisons ses rapports, nous voyons les apothéoses à son soi-disant progrès, ses grandes découvertes,—dont plus d'une, tout en enrichissant le petit nombre des riches, a plongé des millions de pauvres dans une misère encore plus effrayante, —et nous la laissons faire. Mais, trouvant que dans la connaissance de la matière primitive la science physique n'a

pas fait un pas de plus depuis Anaximène et l'école ionienne, —nous rions à notre tour.

Dans cette direction, les plus beaux travaux et les plus belles découvertes scientifiques de ce siècle appartiennent sans contredit au grand savant chimiste, M. William Crookes.*

Dans son cas à lui, son intuition si remarquable des vérités occultes, lui a rendu plus de

services que son érudition dans la science physique. Ce ne sont certainement ni les méthodes scientifiques, ni la routine officielle, qui l'ont beaucoup aidé dans sa découverte de la matière radiante ou dans ses recherches sur le *protyle*, ou la matière primordiale.†

— VI —

Ce que les Théosophes qui appartiennent à la science officielle et orthodoxe s'efforcent d'accomplir dans leur domaine à eux, les occultistes ou les Théosophes du «groupe intérieur» l'étudient selon la méthode de l'école esotérique. Si jusqu'ici cette méthode n'a prouvé sa supériorité qu'à ses seuls élèves, c'est-à-dire à ceux qui se sont engagés par serment à ne jamais la révéler, ceci ne prouve pas encore en sa défaveur. Non seulement les mots *magie* et *théurgie* n'ont jamais été même approximativement compris, mais même le terme *Théosophie* a été défiguré. Les définitions qui en sont données dans les encyclopédies et les dictionnaires sont aussi absurdes que grotesques. Voyez plutôt Webster qui explique le mot *Théosophie* en assurant à ses lecteurs que c'est «un rapport direct, ou communication avec Dieu et les Esprits superieurs»; et ensuite, que c'est «l'acquisition des connaissances et des pouvoirs *surhumains et surnaturels par des procédés physiques*[!?], comme cela se pratique dans les cérémonies théurgiques des Platoniciens ou les procédés chimiques des philosophes du Feu, en Allemagne». Or ceci n'est qu'un galimatias insensé. C'est absolument comme si

---

* Membre du Conseil exécutif de la *London Lodge of The Theosophical Society*.

† L'élément homogène, non différeneié qu'il apelle *méta-élément.*

---

nous disions qu'il est possible de transformer une cervelle fêlée en un cerveau comme celui de Newton et d'y développer le génie mathématique, en faisant cinq lieues par jour sur un cheval de bois.

La Théosophie est synonyme de la *Gñâna-Vidya,* et de *Brahma-Vidya** des Indous, et du *Dzyan* des adeptes transhimaléens, la science des *vrais* Raja-Yogis, qui sont bien plus accessibles qu'on ne le croit. Elle a des écoles nombreuses dans l'Orient. Mais ses branches sont encore plus nombreuses, chacune ayant fini par se détacher du tronc-mére,—la SAGESSE ARCHAÏQUE,—et varier dans sa forme.

Mais, tandis que ces formes variaient, s'écartant davantage, avec chaque génération, de la Vérité-Lumière, le fond des vérités initiatiques resta toujours le même. Les symboles choisis pour désigner la même idée peuvent différer, mais, dans leur sens caché, ils expriment tous la même idée. Ragon, le Maçon le plus érudit entre les «Fils de la Veuve», l'a bien dit. Il existe une langue sacerdotale, le «langage du mystère», et à moins de la bien connaître, on ne peut aller bien loin dans les sciences occultes. Selon lui, «bâtir ou fonder une ville» avait la même signification que de «fonder une religion»; donc, cette phrase,

dans Homère, est l'équivalent de celle qui parle dans les *Brâhmanas,* de distribuer le «jus de Soma». Elle veut dire «fonder une école ésotérique», non pas une «religion», comme Ragon le veut. S'est-il trompé? Nous ne pensons pas. Mais comme un théosophe du cercle ésotérique n'oserait dire ce qu'il a juré de réserver dans le silence, à un simple membre de la Société Théosophique, de même Ragon se vit obligé de ne divulguer que des vérités relatives, à ses trinosophes. Néanmoins, il est plus que certain qu'il avait étudié, du moins d'une manière élémentaire, la LANGUE DES MYSTÈRES.

Comment faire pour l'apprendre? nous demande-t-on. Nous répondons: étudiez et comparez toutes les religions. Pour l'apprendre à fond, il faut un maître, un *gourou;* pour y arriver de soi-même, il faut plus que du génie: il faut

---

* *Vidya* ne peut se rendre que par le terme grec la *gnose,* le savoir ou connaissance des choses cachées et spirituelles, ou encore la sagesse de Brahm, c'est-à-dire du Dieu qui contient en lui tous les dieux.

être inspiré comme le fut Ammonius Saccas. Encouragé dans l'Eglise par Clément d'Alexandrie et Athénagore, protégé par les savants de la Synagogue et l'Académie, et adoré des Gentils, «il apprit la *langue des Mystères,* en enseignant l'origine commune de tous les cultes, et un culte commun». Pour le faire, il n'avait qu'à enseigner dans son école suivant les anciens canons d'Hermès que Platon et Pythagore avaient si bien étudiés et dont ils tirèrent leurs deux philosophies. S'étonnera-t-on si, trouvant dans les premiers versets de l'evangile de saint Jean les mêmes doctrines que dans les trois philosophies susnommées, il en conclut avec beaucoup de raison que le but du grand Nazaréen était de restaurer la sublime science de la vieille Sagesse dans toute son intégrité primitive? Nous pensons comme Ammonius. Les récits bibliques et les histoires des dieux n'on que deux explications possibles: ou bien ces récits et ces histoires sont de grandes et profondes allégories illustrant des vérités universelles, ou bien des fables bonnes à endormir les ignorants.

Ainsi les allégories,—juives comme païennes,—contiennent toutes des vérités et ne peuvent être comprises que de celui qui connait la langue mystique de l'antiquité. Voyons ce que dit à ce propos un de nos théosophes les plus distingués, un Platonicien fervent et un Hébraïsant qui connait son grec et son latin comme sa propre langue, le professeur Alexandre Wilder,* de New York:

> L'idée antérieure des Néo-Platoniciens était l'existence d'une seule et suprême Essence. C'était le *Diu,* ou «Seigneur des Cieux» des nations Aryennes, identique avec le Ἰαω (*laô*) des Chaldéens et des Hébreux, le *Iabe* des Samaritains, le *Tiu* ou Tuisto des Norwégiens, le *Duw* des aneiennes peuplades des Iles Britanniques, le *Zeus* de celles de Thrace, et le Jupiter des Romains, C'était l'*Être,*—(Non-Être), le *Facit,* un et suprême. C'est de lui que procédèrent tous les autres êtres par *émanation.* Les modernes ont substitué à ceci, parait il, leur théorie *d'évolution.* Peut-être

qu'un jour quelque sage, plus perspicace qu'eux, fondra ces deux systèmes dans un seul. Les noms de ces différentes divinités semblent avoir été souvent inventés avec peu ou point de rapport à leur signification étymologique, mais principalement à cause de tel ou tel autre sens mystique, attaché à la signification numérique des lettres employées dans leur orthographe.

* Le premier vice-président de la S. T. Iorsqu'elle fut fondée.

Cette signification *numérique* est une des branches de la «langue du mystère», ou l'ancienne langue sacerdotale. On l'enseignait dans les «Petits Mystères», mais la langue même était réservée pour les hauts initiés seuls. Le candidat devait être sorti victorieux des terribles épreuves des Grands Mystères, avant d'en recevoir l'instruction. Voici pourquoi Ammonius Saccas, à l'instar de Pythagore, faisait prêter serment à ses disciples de ne jamais divulguer les doctrines supérieures à personne qui ne fût déjà instruit dans les doctrines préliminaires, et prêt pour l'initiation. Un autre sage, qui le précéda de trois siècles, en faisait autant avec ses disciples, en leur disant qu'il leur parlait «par des similitudes» (ou paraboles) «parce qu'il vous est donné de connaître les mystères du royaume des cieux, mais que cela ne leur est point donné . . . parce qu'en voyant ils ne voient point, et qu'en entendant ils n'entendent pas, et ne comprennent point». [*Math*.,xiii, 11,13.]

Ainsi donc, les «similitudes» employées par Jésus, faisaient parti de la «langue des Mystères», le parler sacerdotal des Initiés. Rome en a perdu la clef: en rejetant la théosophie et prononçant son anathème sur les sciences occultes,—elle la perd pour toujours.

«Aimez-vous les uns les autres» disait ce grand Maître à ceux qui étudiaient les mystères «du royaume de Dieu». «Professez l'altruisme, préservez l'union, l'accord et l'harmonie dans vos groupes, vous tous qui vous mettez dans les rangs des néophytes et des chercheurs de la VÉRITÉ UNE», nous disent d'autres Maîtres. «Sans union et sympathie intellectuelle et psychique, vous n'arriverez à rien. Celui qui sème la discorde récolte l'ouragan . . .» *

Les Kabalistes savants et ferrés à glace sur le *Zohar* et ses nombreux commentaires ne manquent pas parmi nos membres ni en Europe, ni, surtout, en Amérique. À quoi cela nous mène-t-il, et quel bien ont-ils fait jusqu'à ce jour à la Société pour laquelle ils se sont engagés à travailler dès leur entrée? La plupart d'entre eux, au lieu de se mettre ensemble

* Proverbe siamois et bouddhiste.

et s'entr'aider, se regardent de côté;—ses membres étant toujours prêts à se moquer l'un de l'autre et à se critiquer mutuellement. L'envie, la jalousie, et un sentiment de rivalité des plus déplorables, règnent, suprêmes, dans une Société dont le but principal est la fraternité; «voyez comme ces Chrétiens s'aiment!» disaient les païens dans les premiers sièclesss des pères de l'Église, de ceux qui s'entretuaient au nom du Maître qui leur avait légué la paix et l'amour. Les critiques et les indifférents commencent à en dire autant des Théosophes, et ils ont raison. Voyez ce que deviennent nos journaux—tous, excepté le *Path* de New York;—même le *Theosophist,* la plus vieille de nos publications mensuelles ne fait, depuis cinq mois que le Président fondateur est parti pour le Japon, que happer de côté et d'autre après les jambes de ses collègues et contemporains théosophiques. En quoi valons-nous mieux que les Chrétiens des premiers Conciles?

«L'union fait la force».—Voici donc une des raisons de notre faiblesse. On nous conseille de ne pas laver notre linge sale en publique? Je pense le contraire. Mieux vaut confesser ses imperfections devant le monde, autrement dit, *laver son linge sale à soi, que de salir le linge de ses frères en théosophie,* comme quelques-uns aiment à le faire. Parlons en général, confessons nos fautes, dénonçons tout ce qui n'est pas théosophique, laissons toute personne tranquille; ceci c'est l'affaire du *karma* de chacun, et les Revues théosophiques n'ont rien à y voir.

Ceux qui veulent réussir dans la théosophie,—abstraite ou pratique,—doivent se souvenir que la désunion est la première condition d'insuccès. Mais qu'une dizaine de théosophes déterminés et unis se groupent. Qu'ils travaillent ensemble, chacun suivant son goût, s'il le préfère, dans telle ou telle autre branche de la science universelle, mais que chacun se sente en sympathie avec son voisin. Ceci ne ferait que du bien même dans les rangs des simples membres qui ne tiennent pas aux recherches philosophiques. Si un groupe semblable, choisi d'après les règles ésotériques, se formait entre mystiques seuls, s'ils se mettaient à la poursuite de la vérité en s'entr-aidant de leurs lumières réciproques, nous répondons que chaque membre de ce groupe ferait plus de progrès dans la science sacrée, en une année, qu'il ne peut,

à lui tout seul, en faire en dix ans. En théosophie, ce qu'il faut, c'est l'émulation et non la rivalité; autrement, celui qui se vante d'être le premier arrivera le dernier. Dans la vraie théosophie, c'est toujours le plus petit qui devient le plus grand.

Cependant, la Société théosophique compte plus de disciples *victorieux* qu'on ne pense généralement. Mais ceux-là se tiennent à l'écart et travaillent au lieu de pérorer. Ce sont nos théosophes les plus zélés comme les plus dévoués. En publiant un article, ils oublient leur nom pour ne se rappeler que leur pseudonyme. Il y en a qui connaissent la langue des Mystères à perfection, et tel ancient livre ou manuscript indéchiffrable à nos savants ou qui ne leur paraît qu'un amas d'erreurs contre le science moderne, est livre ouvert pour eux.

Ces quelques hommes et femmes dévoués sont les piliers de notre temple. Eux seuls

paralysent le travail incessant de nos «termites» théosophiques.

—VII—

Et maintenant, nous croyons avoir suffisamment réfuté, dans ces pages, plusieurs graves erreurs sur nos doctrines et croyances; celle entre autres qui tient à voir dans les théosophes,—dans ceux au moins qui ont fondé la Société,—des polythéistes ou des athées. Nous ne sommes ni l'un ni l'autre; pas plus que ne l'étaient certains gnostiques qui, tout en croyant à l'existence des dieux planétaires, solaires et lunaires, ne leur offraient ni prières ni autels. Ne croyant pas à un Dieu personnel, *en dehors de l'homme qui en est le temple,* selon saint Paul et autres Initiés—nous croyons à un Principe impersonnel et absolu,* tellement au delà des conceptions humaines que nous ne voyons rien de moins qu'un blasphémateur et un présomptueux insensé dans celui qui chercherait à définir ce grand mystère universel. Tout ce

* Cette croyance ne regarde que ceux qui partagent l'opinion de la soussignée. Chaque membre a le droit de croire en ce qu'il veut et come il veut. Comme nous l'avons dit ailleurs, la S.T. est la «République de la conscience».

qui nous est enseigné sur ce principe éternel et sans pareil, c'est qu'il n'est ni esprit, ni matière, ni substance, ni pensée, mais *le contenant de tout cela, le contenant absolu.* C'est en un mot le «Dieu néant» de Basilide, si peu compris même des savants et habiles annalistes du musée Guimet (tome XIV),* qui définissent le terme assez railleusement, lorsqu'ils parlent de ce «dieu néant qui a tout ordonné, tout prévu, quoiqu'il n'eût ni raison ni volonté».

Oui, certes, et ce «dieu néant» étant identique avec le Parabrahm des Védantins,—la conception la plus philosophique comme la plus grandiose,—est identique aussi avec le AIN SOPH des Kabalistes juifs. Celui-ci est aussi «le dieu qui n'est pas», «Ain» signifiant *non-etre ou* l'absolu, le RIEN ou τό οὐδέν ἔν de Basilide, c'est-à-dire que l'intelligence humaine, étant limitée sur ce plan matériel, ne peut concevoir quelque chose qui *est,* mais qui n'existe sous aucune forme. L'idée d'un *être* étant limitée à *quelque chose* qui existe, soit en substance,—actuelle ou potentielle,— soit dans la nature des choses ou dans nos idées seulement, ce qui ne peut être perçu par notre intellect qui conditionne toutes choses, *n'existe pas pour nous.*

—«Où donc placez-vous le Nirvana, ô grand Arhat? demande un roi à un vénérable ascète bouddhiste qu'il questionne sur la bonne loi.

—«Nulle part, ô grand roi ! fut la réponse.

—«Le Nirvana n'existe donc pas? . . .

—«Le Nirvana *est,* mais n'existe point».

De même pour le Dieu «qui n'est pas», une pauvre traduction *littérale,* car on devrait lire ésotériquement le *dieu qui n'existe pas, mais qui est.* Car la souche d'οὐδέν est οὐδ-είς, et signifie «et non quelqu'un», c'est-à-dire que ce dont on parle, n'est point une *personne* ou *quelche chose,* mais le négatif des deux (le οὐδέν, neutre, est employé comme adverbe: «*dans rien*»). Donc le *to ouden en* de Basilide

---

* [This has reference to an essay by Amélineau entitled «Essai sur le gnosticisme égyptien, ses développements et son origine égyptienne», published in Vol. XIV of the *Annales du Musée Guimet,* Paris, 1887. The subject is treated of in Part II, ch. ii, thereof.—*Compiler.]*

---

est absolument identique avec l'*En* ou «*Ain-Soph*» des kabalistes. Dans la métaphysique religieuse des Hébreux, l'Absolu est une abstraction, «sans forme ni existence», «sans aucune similitude à rien autre» (Franck, *La Kabbale,* p. 173). Dieu donc est RIEN, sans nom, comme sans qualités; c'est pourquoi on l'appelle AIN-SOPH, car le mot *Ain* signifie rien.

Ce n'est pas ce Principe immuable et absolu, qui n'est qu'en puissance d'être, qui émane les dieux, ou principes actifs du monde manifesté. L'absolu n'ayant, ni ne pouvant avoir aucune relation avec le conditionné ou le limité, ce, dont les émanations procèdent est le «Dieu qui parle» de Basilide: c'est-à-dire le *logos,* que Philon appelle «le second Dieu» et le Créateur des formes. «Le second Dieu est la Sagesse du Dieu UN» (*Quaest. et Solut.,* Bk. II, 62). «Mais ce *logos,* cette 'Sagesse' est une émanation, toujours?» nous objectera-t-on. «Or, faire émaner quelque chose de RIEN, est une absurdité!» Pas le moins du monde. D'abord, ce «rien» est un *rien* parce qu'i1 est l'*absolu,* par conséquent le TOUT. Ensuite, ce «second Dieu» n'est pas plus une émanation que l'ombre que notre corps projette sur un mur blanc n'est l'émanation de ce corps. En tout cas, ce Dieu n'est pas l'effet d'une cause ou d'un acte réfléchi, d'une volonté consciente et délibérée. Il n'est que l'effet périodique* d'une loi éternelle et immuable, en dehors du temps et de l'espace, et dont le *logos* ou l'intelligence créatrice est l'*ombre ou* le *reflet.*

—«Mais c'est absurde, cette idée!» entendons-nous dire à tout croyant dans un Dieu personnel et authropomorphe. «Des deux,—l'homme est son ombre,—c'est cette dernière qui est le *rien,* une illusion d'optique, et l'homme qui la projette qui est l'intelligence, quoique passive dans ce cas !»

—Parfaitement, mais c'est seulement ainsi sur notre plan, où tout n'est qu'illusion; où tout paraît à l'envers, comme ce qui est reflété dans un miroir. Or, comme le domaine du

---

* Pour celui du moins, qui croit à une succession de «créations» non interrompues, que nous nommons «les jours et les nuits» de Brahmâ, ou les *manvantaras,* et les *pralayas* (dissolutions).

---

seul réel est à nos perceptions faussées par la matière, le *non-réel;* et que, du point de vue de la réalité absolue, l'univers avec ses êtres conscients et intelligents n'est qu'une pauvre fantasmagorie—il en résulte que c'est l'ombre du Réel, sur le plan de ce dernier, qui est douée d'intelligence et d'attributs, tandis que cet absolu,—de notre point de vue,—est privé de toute qualité conditionnelle, *par cela même qu'il est l'absolu.* Il ne faut pas être bien versé dans la métaphysique orientale pour le comprendre; et il n'est pas bien nécessaire d'être un paléographe ou un paléologue distingué pour voir que le système de Basilide est celui des Védantins, quelque tordu et défiguré qu'il soit par l'auteur du *Philosophumena.* Ceci nous est parfaitement prouvé même par le résumé fragmentaire des systèmes gnostiques, que nous donne cet ouvrage. Il n'y a que la doctrine ésotérique qui puisse expliquer tout ce qui se trouve d'incompréhensible et de chaotique dans ce système incompris de Basilide, ainsi qu'il nous est transmis par les pères de l'église, ces bourreaux des *Hérésies.* Le *Pater innatus* ou le Dieu non engendré, le grand *Archon* (}!DPT<), et les dieux démiurges, même les troits cent soixante-cinq cieux, le nombre contenu dans le nom d'Abraxas, leur gouverneur, tout cela fut dérivé des systèmes Indiens. Mais tout est nié dans notre siècle de pessimisme, où tout marche à la vapeur, voir même la vie, où rien d'abstrait aussi—et il n'y a pas autre chose d'éternel,—n'intéresse plus que de rares *excentriques,* et où l'homme meurt, sans avoir vécu un moment en tête-à-tête avec son âme, emporté qu'il est par le tourbillon des affaires égoïstes et terrestres.

A part, cependant, la métaphysique, chacun de ceux qui entrent dans la Société Théosophique y peu trouver une science ou une occupation à son goût. Un astronome pourrait faire plus de découvertes scientifiques en étudiant les allégories et les symboles concernant chaque étoile * dans les vieux

---

* Chaque dieu ou déesse des 333,000,000 qui eomposent le Panthéon Indou, est représenté par une étoile. Comme le nombre des étoiles et constellations connues des astronomes n'arrive guère à ce chiffre, on pourrait soupçonner que les anciens Indous connaissaient plus d'étoiles que les modernes.

---

livres sanscrits, qu'il n'en fera jamais avec l'aide seulement des Académies. Un médecin intuitif en apprendrait plus dans les ouvrages de Charaka,*—traduits en Arabe dans le VIIIme siècle, ou dans les manuscrits poudreux qui se trouvent à la librairie d'Adyar,—incompris comme tout le reste, que dans les livres sur la physiologie moderne. Les théosophes portés vers la medicine ou *l'art de guérir* pourraient consulter plus mal que les légendes et symboles révélés et expliqués sur Asclépios ou Esculape. Car, comme jadis Hippocrate consultant à Cos † les stèles votives de la rotonde d'Epidaure (surnommé le Tholos), ils pourraient y trouver les prescriptions de remèdes inconnus à la pharmacopée

moderne.‡ Pour lors, ils pourraient peut-être guérir, au lieu de tuer.

Disons-le, pour la centième fois: la Vérité est une! Sitôt qu'elle est présentée, non sous toutes ses faces, mais selon les mille est une opinions que se font sur elle ses serviteurs, on n'a plus la VÉRITÉ divine, mais des échos confus de voix humaines. Où la chercher dans son tout integral, même approximatif? Est-ce chez les Kabalistes chrétiens ou les Occultistes européens modernes? Chez les Spirites du jour ou les spiritualistes primitifs?

—«En France», nous dit un jour un ami,—«autant de Kabalistes, autant de systèmes. Chez nous, ils se prétendent tous Chrétiens. Il y en a qui sont pour le Pape jusqu'à rêver pour lui la couronne universelle,—celle d'un PontifeCésar. D'autres sont contre la papauté, mais pour un Christ, pas même historique, mais créé par leur imagination, un Christ *politiquant* et *anti-césarien,* etc., etc. Chaque Kabaliste croit avoir retrouvé la Vérité perdue. C'est toujours

———————

* Charaka était un médecin de l'époque védique. Une légende le représente comme l'incarnation du Serpent de Vishnou, sous son nom de Secha, qui règne dans Patala (les enfers) .

† Strabon, *Geographica,* XIV, ii, 19. Voyez aussi Pausanias, *Periegesis,* II, xxvii, 2-3.

‡ On sait que tous ceux qui se trouvaient guéris dans les *Asclepieia* laissaient dans le temple des *ex-voto;* qu'ils faisaient graver sur des stèles les noms de leurs maladies et des remèdes bienfaisants. Dernièrement, une quantité de ces *ex-voto* furent excavés à l'Acropole. Voyez *L'Asclépieion d'Athènes,* Paul Girard, Paris, Thorin, 1882.

———————

244

sa science à lui, qui est la Vérité éternelle et celle de tout autre, rien qu'un mirage . . . Et il est toujours prêt à la défendre et la soutenir à la pointe de sa plume . . .»

—«Mais les Kabalistes Israélites, lui demandai-je, sont-ils aussi pour le Christ?»

—«Ah bien, ceux-là sont pour *leur* Messie. Ce n'est qu'une affaire de date!»

En effet, dans l'éternité il ne saurait se trouver d'anachronisme. Seulement, comme toutes ces variations de termes et de systèmes, tous ces enseignements contradictoires ne sauraient contenir le vraie Vérité, je ne vois pas comment MM les Kabalistes de France peuvent prétendre à la connaissance des Sciences occultes. Ils ont la Kabbale de Moïse de Léon* compilée par lui au XIIIme siècle; mais son *Zohar,* comparé au *Livre des Nombres* des Chaldéens, représente autant l'ouvrage de Rabbi Siméon ben Jochaï, que le *Pimandre* des grecs chrétiens représente le vrai livre du Thoth égyptien. La facilité avec laquelle la Kabbale de Rosenroth et ses textes latins du moyen âge manuscrits et lus d'après le *système* du *Notaricon,* se transforment en textes chrétiens et trinitaires, ressemble à un effet de féerie. Entre le marquis de Mirville et son ami, le chevalir Drach, ancien rabbin converti, la «bonne Kabbale» est devenue un catéchisme de l'église de Rome. Que MM. les Kabalistes s'en contentent, nous préférons nous en tenir à la Kabbale des Chaldéens, le *Livre des Nombres.* Celui qui est satisfait de la lettre morte, aura beau se draper dans le manteau des *Tannaïm* (les anciens initiés d'Israël), il ne sera toujours, aux yeux de l'occultiste expérimenté, que le loup affublé du bonnet de nuit de la grand'mère du petit

Chaperon Rouge. Mais, le loup ne dévorera point l'occultiste comme il dévore le Chaperon Rouge, symbole du profane assoiffé de mysticisme, qui tombe sous sa dent. C'est le «loup» plutôt luimême qui périra, en tombant dans son propre piège . . .

---

* C'est lui qui a compilé le *Zohar* de Siméon ben Jochaï, les originaux des premiers siècles ayant été tous perdus; on l'accusa à tort d'avoir inventé ce qu'il a écrit. II a collectionné tout ce qu'il put trouver; mais il suppléa de son propre fonds aux passages qui manquaient, aidé en ceci par les chrétiens gnostiques de la Chaldée et de la Syrie.

Comme la Bible, les livres kabalistiques ont leur lettre morte, le sens exotérique, et leur sens vrai ou l'ésotérique. La clef du vrai symbolisme se trouve à l'heure qu'il est au delà des pics gigantesques des Himalayas, même celle des systèmes Indous. Aucune autre clef ne saurait ouvrir les sépulchres où gisent enterrés depuis des milliers d'années tous les trésors intellectuels qui y furent déposés par les interprètes primitifs de la Sagesse divine. Mais le grand cycle, le premier du *Kaliyuga* est à sa fin; le jour de la résurrection de tous ces morts peut bien ne pas être loin. Le grand voyant suédois, Emmanuel Swedenborg l'a dit: «Cherchez le *mot perdu* parmi les hiérophantes, dans la grande Tartarie et le Thibet».

Quelles que soient les apparences contre la Société Théosophique, quelle que soit son impopularité parmi ceux qui tiennent en sainte horreur tout ce qui leur semble une *innovation,* une chose cependant est certaine. Ce que vous regardez, Messieurs nos ennemis, comme une invention du XIXme siècle, est vieux comme le monde. Notre Société est l'arbre de la Fraternité, poussé d'un noyau planté dans la terre par l'ange de la Charité et de la Justice, le jour où le premier Caïn tua le premier Abel. Pendant les longs siècles de l'esclavage de la femme et de la souffrance du pauvre, ce noyau fut arrosé de toutes les larmes amères versées par le faible et l'opprimé. Des mains bénies l'ont replanté d'un coin de la terre dans un autre, sous des cieux différents et à des époques éloignées l'une de l'autre. «Ne fais pas à autrui ce que tu ne voudrais pas qu'on te fit», disait Confucius à ses disciples. «Aimez-vous entre vous, et aimez toute créature vivante», prêchait Gautama le Bouddha à ses Arhats. «Aimez-vous les uns les autres» fut répété comme un echo fidèle dans les rues de Jérusalem. C'est aux nations chrétiennes qu'appartient l'honneur d'avoir obéi à ce commandement suprême de leur maître dans toute la force paradoxale! Caligula, le *païen,* désirait que l'humanité n'eût qu'une tête pour la décapiter d'un coup. Les puissances *chrétiennes* out renchéri sur ce désir resté en théorie, en cherchant, et trouvant enfin le moyen de le mettre en pratique. Qu'ils se préparent donc à s'entr'égorger et qu'ils continuent à exterminer à la guerre plus d'hommes en un

jour que les Césars n'en tuaient dans une année. Qu'ils dépeuplent des pays et des provinces entières au nom de leur religion paradoxale et qu'ils périssent par l'épée, ceux qui tuent par l'épée. Qu'avons-nous à voir dans tout cela?

Les théosophes sont impuissants à les arrêter. Soit. Mais il leur appartient de sauver autant de survivants que possible. Noyaux d'une vraie Fraternité, il dépend d'eux de faire de leur Société l'arche destinée, dans un avenir prochain, à transporter l'humanité du nouveau cycle au delà des grandes eaux bourbeuses du déluge du matérialisme sans espoir. Ces eaux montent toujours et inondent en ce moment tous les pays civilisés. Laisserons-nous périr les bons avec les mauvais, effrayés des clameurs et des cris railleurs de ces derniers, soit contre la Société Théosophique ou nous-mêmes? Les verrons-nous périr l'un après l'autre, l'un, de lassitude, l'autre, cherchant en vain un rayon de soleil qui luit pour tout le monde, sans leur tendre seulement une planche de salut? Jamais!

Il se peut que la belle utopie, le rêve du philanthrope, qui voit comme dans une vision le triple désir de la Société Théosophique s'accomplir, soit encore loin. Une liberté pleine et entière de la conscience humaine accordée à tous, la fraternité régnant entre le riche et le pauvre, et l'égalité entre l'aristocrate et le plébéien reconnue en théorie et en pratique,—sont encore autant de châteaux en Espagne, et pour une bonne raison. Tout ceci doit s'accomplire naturellement et volontairement, de part et d'autre; or, le moment n'est pas encore arrivé, pour le lion et l'agneau, de dormir dans les bras l'un de l'autre. La grande réforme doit avoir lieu sans secousses sociales, sans une goutte de sang versé; rien qu'au nom de cette vérité axiomatique de la philosophie orientale qui nous montre que la grande diversité de fortune, de rang social et d'intellect, n'est due qu'à des effets du karma personnel de chaque être humain. Nous ne recueillons que ce que nous avons semé. Si l'homme physique de la *personnalité* diffère de chaque autre homme, l'être immatériel en lui, ou l'*individualité* immortelle, émane de la même essence divine que celle de son voisin. Celui qui est bien impressionné de la vérité philosophique que tout *Ego* commence et finit par être le TOUT indivisible ne saurait

aimer son voisin moins qu'il ne s'aime lui-même. Or, jusqu'au moment où ceci deviendra une vérité religieuse, aucune réforme semblable ne pourrait avoir lieu. L'adage égoiste: «Charité bien ordonnée commence par soi-même», ou cet autre: «Chacun pour soi, Dieu pour tout le monde», mèneront toujours les races «supérieures» et *chrétiennes* à s'opposer à l'introduction pratique de ces beaux proverbes païens: «tout pauvre est le fils du riche», et encore davantage à celui qui nous dit: «Nourris d'abord celui qui a faim, et mange toi-même ce qui reste».

Mais le temps viendra où cette sagesse «barbare» des races «inférieures», sera mieux appréciée. Ce que nous devons chercher en attendant, c'est d'apporter un peu de paix sur terre, dans les cœurs de ceux qui souffrent, en soulevant pour eux un coin du voile qui leur cache la vérité divine. Que les plus forts montrent le chemin aux plus faibles, et les aident

à gravir la pente escarpée de l'existence. Qu'ils leur fassent fixer le regard sur le Phare qui brille à l'horizon, au delà de la mer mystérieuse et inconnue des Sciences théosophiques comme une nouvelle étoile de Bethléem—et que les déshérités dans la vie reprennent espoir . . .

H. P. BLAVATSKY.

Collected Writings VOLUME XI

May, 1889

THE BEACON OF THE UNKNOWN

[*La Revue Théosophique,* Paris, Vol. I, Nos. 3, 4, 5, 6; May 21, 1889, pp. 1-9; June 21, 1889; pp. 1-7; July 21, 1889, pp. 1-6; August 21, 1889, pp. 1-9]
[*Translation of the foregoing original French text*]

— I —

It is written in an old book of occult studies:

"*Gupta-Vidyâ* (Secret Science) is an attractive sea, but stormy and full of rocks. The navigator who risks himself thereon, if he be not wise and full of experience,* will be swallowed up, wrecked upon one of the thousand submerged reefs. Great billows, the colour of sapphires, rubies and emeralds, billows full of beauty and mystery will overtake him, ready to bear the voyager away towards other and numberless beacon-lights that burn in all directions. But these are false lights, will-o'-the-wisps, lighted by the sons of *Kâliya*† for the destruction of those who thirst for life. Happy are they who remain blind to these deceiving lights, more happy still those who never turn their eyes from the only true Beacon-light whose eternal flame burns in solitude in the depths of the waters of the Sacred Science. Numerous are the pilgrims who desire to enter those waters; very few are the strong swimmers who reach the Beacon. He who would get there must cease to be a number, and become *all numbers.* He must have forgotten the illusion of separateness, and accept only the truth of collective individuality.‡ He must see with

* Acquired under the guidance of a *guru* or Master.

† The great serpent conquered by Krishna and driven from the river Yamunâ into the sea, where the serpent Kâliya took for wife a kind of Siren, by whom he had a numerous family.

‡ The illusion of the *personality,* of a separate ego, placed by our egotism in the forefront. In one word, it is necessary to assimilate all humanity, live by it, for it; and in it; in other terms, cease to be "one," and become "all" or the *total.*

the ears, hear with the eyes,* understand the language of the rainbow, and have concentrated his six senses in his seventh sense."†

. . . .

The "beacon-light" of Truth is nature without the illusory veil of the senses. It can be reached only when the adept has become absolute master of his personal self, able to control all his physical and psychic senses by the aid of his "seventh sense," through which he is gifted also with the true wisdom of the gods—*Theo-sophia.*

Needless to say, the profane—the non-initiated, *outside the temple* or *pro-fanes*—judge of the "beacons" and of the "Beacon" above mentioned in the opposite sense. For them it is the Beacon-light of Occult truth which is the *ignus fatuus,* the great will-o'-the-wisp of human illusion and folly; and they regard all the others as marking beneficent sand-banks, which stop in time those who are excitedly sailing on the sea of folly and superstition.

"Is it not enough," say our kind critics, "that the world by dint of 'isms' has arrived at *theosophism,* which is nothing but transcendental humbuggery [*fumisterie*], without the latter furthermore offering us a *réchauffé* of mediaeval magic, with its grand Sabbath and chronic hysteria?"

Stop, stop, gentlemen! Do you know, when you talk like that, what *true* magic is, or the Occult Sciences? You have allowed your schools to fill you with the "*diabolical* sorcery" of Simon the Magician, and his disciple *Menander,*

---

* A Vedic expression. The senses, including the two mystic senses, are seven in Occultism; but an Initiate does not separate these senses one from the other, any more than he separates his unity from Humanity. Each one of the senses contains all the others.

† Symbology of colours. The language of the prism, of which "the seven mother-colours have each seven sons," *i.e.,* 49 shades or "sons" between the seven, are so many letters or alphabetical characters. The language of colours has, therefore, fifty-six letters for the *Initiate* (not to be confused with an *adept;* see my article "A Danger Signal"). Of these letters each septenary is absorbed by the mother-colours, as each of the seven mother-colours is finally absorbed in the white ray, Divine Unity symbolized by these colours.

---

according to the good Father Irenaeus, the too zealous Theodoret and the unknown author of the *Philosophumena.* You have permitted yourselves to be told on the one hand that this magic comes from the devil; and on the other hand that it is the result of imposture and fraud. Very well. But what do you know of the true nature of the system followed by Apollonius of Tyana, Iamblichus and other *magi*? And what is your opinion about the identity of the theurgy of Iamblichus with the "magic" of the Simons and the Menanders? Its true character is only half revealed by the author of *De mysteriis.** Nevertheless his explanations sufficed to convert Porphyry, Plotinus, and others, who from enemies to the *esoteric theory* became its most fervent adherents. The reason is extremely simple. True Magic, the theurgy of Iamblichus, is in its turn identical with the gnosis of Pythagoras,

ἡ γνῶσις τῶν ὄντων *the science of things that are,* and with the divine ecstasy of the *Philaletheians,* "the lovers of truth." But, one should judge of the tree only by its fruits. Who are those who have witnessed to the divine character and the reality of that ecstasy which is called *samâdhi* in Inda?† A long series of men, who, had they been Christians, would have been canonised—not by the decision of the Church, which has its partialities and predilections, but by that of most of the people, and by the *vox populi,* which is seldom wrong in its judgment. There is, for instance, Ammonius Saccas, called the *theodidaktos,* "god-instructed"; the great master whose life was so chaste and so pure, that Plotinus, his pupil, had not the slightest hope of ever seeing any mortal comparable to him. Then there is that same Plotinus who was to Ammonius what Plato was to Socrates —a disciple worthy of the virtues of his illustrious master.

---

* By Iamblichus, who used the name of his master, the Egyptian priest Abammon, as a pseudonym. Its title is in Greek:

Ἀβάμμωνος διδασκάλου πρὸς τὴν Πορφυρίου πρὸς Ἀνεβὼ ἐπιστολὴν ἀπόκρισις, καὶ τῶν ἐν αὐτῆι ἀπορημάτων λύσεις.

† Samâdhi is a state of abstract contemplation, defined in Sanskrit terms each of which requires a complete sentence to explain it. It is a mental, or, rather, spiritual state, which is not dependent upon any perceptible object, and during which the *subject,* absorbed in the region of pure spirit, lives *in the Divinity.*

Then there is Porphyry, the pupil of Plotinus,* the author of the biography of Pythagoras. Under the shadow of this divine gnosis, whose beneficent influence has extended to our own days, all the celebrated mystics of the later centuries have been developed, such as Jacob Böhme, Emmanuel Swedenborg, and many others. Madame Guyon is the feminine counterpart of Iamblichus. The Christian Quietists, the Mussulman Sufis, the Rosicrucians of all countries, quenched their thirst at the waters of that inexhaustible fountain—the Theosophy of the Neo-Platonists of the first centuries of the Christian era. The gnosis preceded that era, for it was the direct continuation of the *Gupta-Vidyâ* ("secret knowledge" or "knowledge of Brahman") of ancient India, transmitted through Egypt; just as the theurgy of the Philaletheians was the continuation of the Egyptian mysteries. In any case, the point from which this *diabolic* magic starts, is the Supreme Divinity; its end and final goal, the union of the divine spark which animates man with the parent-flame which is the Divine All.

This consummation is the *ultima Thule* of those Theosophists who devote themselves entirely to the service of humanity. Apart from those, others, who are not yet ready to sacrifice everything, may occupy themselves with the transcendental sciences, such as Mesmerism, and the modern phenomena under all their forms. They have the right to do so according to the clause which specifies, as one of the objects of The Theosophical Society, "the investigation of the unexplained laws of nature and *the psychic powers latent in man.*"

The first are not numerous—complete altruism being a *rara avis* even among modern Theosophists. The other members are free to occupy themselves with whatever they like. Notwithstanding this, and in spite of the fact that our *behaviour* is frank and devoid of mystery, we are constantly called upon to explain ourselves, and to satisfy the public that we do not celebrate witches' Sabbaths, or manufacture

*Citizen of Rome for 28 years, he was so virtuous a man that it was considered an honour to have him as guardian for the orphans of the wealthiest patricians. He died without having made a single enemy during those 28 years.

broom-sticks for the use of Theosophists. This sort of thing sometimes borders on the grotesque. When it is not of having invented a new "ism"—a *religion* extracted from the depths of a disordered brain—or else of humbuggery that we are accused, it is of having exercised the arts of Circe upon men and beasts. Jests and satires fall upon The Theosophical Society thick as hail. Nevertheless it has stood unshaken during all the fourteen years during which that kind of thing has been going on; it is a "tough customer" truly.

— II —

After all, critics who judge only by appearance are not altogether wrong. There is Theosophy and Theosophy: the true Theosophy of the *Theosophist,* and the Theosophy of a Fellow of the Society of that name. What does the world know of true Theosophy? How can it distinguish between that of a Plotinus, and that of the false brothers? And of the latter the Society possesses more than its share. The egoism, vanity and self-sufficiency of the majority of mortals is incredible. There are some for whom their little *personality* constitutes the whole universe, beyond which there is no salvation. Suggest to one of these that the alpha and omega of wisdom are not limited by the circumference of his or her brain, that his judgment is not quite equal to that of Solomon, and straightaway he accuses you of *anti*-Theosophy. You have been guilty of blasphemy against the Spirit, which will not be pardoned in this century, nor in the next. These people say, "I am Theosophy," as Louis XIV said, "I am the State." They speak of fraternity and of altruism and only care in reality for that which cares for no one else—themselves, in other words their little "me." Their egoism makes them fancy that it is they alone who represent the temple of Theosophy, and that in proclaiming themselves to the world, they are proclaiming Theosophy. Alas! The doors and windows of that "temple" are no better than so many channels through which enter, but very seldom depart, the vices and illusions characteristic of egotistical mediocrities.

These people are the termites of The Theosophical Society, who eat away its

foundations, and are a perpetual

GEORGE WILLIAM RUSSELL, KNOWN AS "Æ "
1867-1935

WILLIAM QUAN JUDGE
1851-1896
From a portrait taken by Taber Studio, 8 Montgomery St.,
San Francisco, California.

menace to it. It is only when they leave it that it is possible to breathe freely.

It is not such as these that can ever give a correct idea of practical Theosophy, still less of the transcendental Theosophy which occupies the minds of a small group of the elect. Everyone of us possesses the faculty, the interior sense, known as *intuition,* but how rare

are those who know how to develop it! It is, however, the only faculty by means of which men and things are seen in their true colours. It is an *instinct of the soul,* which grows in us in proportion to the use we make of it, and which helps us to perceive and understand real and absolute facts with far more certainty than can the simple use of our senses and the exercise of our reason. What are called good sense and logic enable us to see the appearance of things, that which is evident to everyone. The *instinct* of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versa,* awakens the spiritual senses in us and the power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent them to us as they really *are,* not as they appear to our physical senses and to our cold reason. "We begin with *instinct, we end with omniscience,*" says Professor A. Wilder, our oldest colleague. Iamblichus has described this faculty, and some Theosophists have been able to appreciate the truth of his description.

There exists [he says] a faculty in the human mind which is immensely superior to all those which are grafted or engendered in us. By means of it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves finally liberated from the dominion of Destiny [Karman], and we become, so to say, arbiters of our own fate. For when the most excellent part of us finds itself filled with energy, and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in bondage to every-day life; it exchanges its ordinary existence for another one, and renounces the conventional habits which belong to the external order of things, to give itself up to, and mix itself with, another order of things which reigns in that most elevated state of existence . . .*

---

* Iamblichus, *De mysteriis,* VIII, 6 and 7.

Plato expressed the same idea in a couple of lines:

The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with which the spirit of man is too ready to soil itself . . . To become like the gods, is to become holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge.*

This is true Theosophy, inner Theosophy, that of the soul. But, followed with a selfish aim, Theosophy changes its nature and becomes *demonosophy.* That is why Oriental Wisdom teaches us that the Hindu *Yogi* who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them but accomplished egoists. The one acts with the sole idea of finding in the One essence of Nirvâna refuge against reincarnation; the other acts with the unique idea of

saving his soul—both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert the regiment when it goes into action, in order to protect themselves from the bullets? In isolating themselves as they do, neither the Yogi nor the "saint" helps anyone but himself; on the contrary, both show themselves profoundly indifferent to the fate of mankind whom they fly from and desert. Mount Athos† contains, perhaps, a few sincere fanatics; nevertheless even these have unwittingly gotten off the only track that could lead them to the truth—the path of Calvary, on which each one voluntarily bears the cross of humanity, and for humanity. In reality it is a nest of the coarsest kind of selfishness; and it is to such places that Adams' remark on monasteries applies: "There are solitary creatures who seem to have fled from the rest of mankind for the sole pleasure of communing with the Devil *tête-à-tête*."

---

* *Phaedrus*, 246 D. E.; *Theaetetus*, 176 B.

† [A celebrated monastic community situated on the peninsula of the same name, which is the most eastern of the three promontories which extend, like the prongs of a trident, southwards from the coast of Macedonia into the Aegean Sea. It is also called *Hagion Oros.* The peak rises like a pyramid, with a steep summit of white marble, to a height of 6,350 feet.—*Compiler*.]

Gautama the Buddha only remained in solitude long enough to enable him to arrive at the truth, to the promulgation of which he devoted himself from that time on, begging his bread, and living for humanity. Jesus retired to the desert for forty days only, and died for this same humanity. Apollonius of Tyana, Plotinus and Iamblichus, while leading lives of singular abstinence, almost of asceticism, lived in the world and *for* the world. The greatest ascetics and *saints* of our own day are not those who retire into inaccessible places, but those who pass their lives in travelling from place to place, doing good and trying to raise mankind; although they may avoid Europe, and those civilized countries where no one has any eyes or ears except for himself countries divided into two camps—those of Cain and Abel.

Those who regard the human soul as an emanation of the Deity, as a particle or ray of the universal and ABSOLUTE soul, understand the parable of the *talents* better than do the Christians. He who hides in the earth the *talent* given him by his "Lord" will lose that talent, as the ascetic loses it, who takes it into his head to "save his soul" in egotistical solitude. The "good and faithful servant" who doubles his capital, by harvesting for *him who has not sown,* because he had no means of doing so, and who reaps where the poor could not scatter the grain, acts like a true altruist. He will receive his recompense, just because he has worked for another, without the idea of reward or recognition. That man is the altruistic Theosophist, while the other is an egoist and a coward.

The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose

light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, "Divine Wisdom." This is the last word of the esoteric doctrine. Where was the country in ancient days, with the right to call itself civilized, that did not possess a double system of WISDOM, one for the masses, and the other for the few, the exoteric and the esoteric? This WISDOM, or, as we sometimes say, the "Wisdom-Religion" or *Theosophy,* is as

old as the human mind. The title of *sages*—the high-priests of this worship of truth—was its first derivative. These names were transformed into *philosophy* and *philosophers*—the "lovers of science" or of wisdom. It is to Pythagoras that we owe that name, as also that of *gnosis,* the system of ἡ γνῶσις τῶν ὄντων "the knowledge of things that are," or of the essence that is hidden beneath the external appearances. Under that name, so noble and so correct in its definition, all masters of antiquity designated the aggregate of human and divine knowledge. The sages and Brâhmanas of India, the magi of Chaldea and Persia, the hierophants of Egypt and Arabia, the prophets or *nebi'im* of Judaea and of Israel, as well as the philosophers of Greece and Rome, have always classified that special science in two divisions—the *esoteric,* or the true, and the *exoteric,* disguised by symbols. To this very day the Jewish Rabbis give the name of *Merkabah* to the body or vehicle of their religious system, that which contains within itself the higher sciences accessible only to the initiates, and of which it is only the husk.

We are accused of mystery, and we are reproached with making a secret of the higher Theosophy. We confess that the doctrine which we call *gupta-vidyâ* (secret science) is only for the few. But who were the masters in ancient times who did not keep their teachings secret, for fear they would be profaned? From Orpheus and Zoroaster, Pythagoras and Plato, down to the Rosicrucians, and the more modern Freemasons, it has been the invariable rule that the disciple must gain the confidence of the master before receiving from him the supreme and final word. The most ancient religions have always had their greater and lesser mysteries. The neophytes and catechumens took an inviolable oath before they were accepted. The Essenes of Judaea and Mount Carmel required the same thing. The *Nabi* and the *Nazars* (the "separated ones" of Israel), like the lay *Chelas* and the Brahmachârins of India, differed greatly from each other. The former could, and can, be married and remain in the world, while studying the sacred writings up to a certain point; the latter, the *Nazars* and the Brahmachârins, have always been entirely *pledged* to the mysteries of initiation. The great schools of Esotericism were international,

although exclusive, as is proved by the fact that Plato, Herodotus, and others, went to Egypt to be initiated; while Pythagoras, after visiting the Brâhmanas of India, stopped at an Egyptian sanctuary, and finally was received, according to Iamblichus, at Mount Carmel. Jesus followed the traditional custom, and justified the reticence by quoting the well-known precept: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" [*Matt.,* vii, 6].

Some ancient writings known to Bibliophiles, personify WISDOM, representing it as emanating from AIN-SOPH, the Parabrahman of Jewish Kabalists, and being an associate and companion of the manifested deity. Hence its sacred character among all nations. Wisdom is inseparable from Divinity. Thus we have the *Vedas* emanating from the mouth of the Hindu Brahmâ (the *logos*). Buddha comes from *Budha,* "Wisdom," divine intelligence. The Babylonian *Nebo,* the *Thoth* of Memphis, the Greek Hermes, were all gods of esoteric wisdom.

The Greek Athena, Mêtis, and Neith of the Egyptians, are the prototypes of Sophia-Akhamôth, the feminine wisdom of the Gnostics. The Samaritan *Pentateuch* calls the book of *Genesis—Akamauth,* or "Wisdom," as is also the case in two fragments of very ancient manuscripts, the *Wisdom of Solomon* and the *Wisdom of Iaseus* (Jesus). The work known as *Mashalim,* or "Discourses and Proverbs of Solomon," personifies Wisdom by calling it "the assistant of the (Logos) creator," in the following terms (I translate *verbatim):*

> *I*(a)*HV*(e)*H* possessed me from the beginning.*
> Yet I was the *first emanation* in the eternities.
> I appeared from al] antiquity, the primordial.—
> From the first day of the earth;
> I was born before the great abyss.
> And when there were neither springs nor waters.

* JHVH, or Jahveh (Jehovah) is the *Tetragrammaton,* consequently the emanated Logos and the creator; the ALL, without beginning or end, or AIN-SOPH, in its quality of ABSOLUTE, being unable of creating or of desiring to create.

> When the heavens were being built, I was there.
> When he traced the circle on the face of the deep,
> I was there with him, Amun.
> I was his delight, day after day.*

This is exoteric, like all that has reference to the personal gods of the nations. The INFINITE cannot be known to our reason, which can only distinguish and define; but we can always conceive the abstract idea thereof, thanks to that faculty higher than our

reason—*intuition,* or the spiritual instinct of which I have spoken. The great initiates, who have the rare power of throwing themselves into the state of *samâdhi*—which can be but imperfectly translated by the word *ecstasy,* a state in which one ceases to be the conditioned and personal "I," and becomes one with the ALL—are the only ones who can boast of having been in contact with the *infinite;* but no more than other mortals can they describe that state in words . . .

These few characteristics of *true* Theosophy and its practice have been sketched for the small number of our readers who are gifted with the desired intuition. As to the others, either they would not understand us, or would laugh.

—III—

Do our kind critics always know what they are laughing at? Have they the smallest idea of the work which is being performed in the world and the mental changes that are being brought about by Theosophy at which they smile? The progress due to our literature is already evident, and, thanks to the untiring labours of a certain number of Theosophists, it is becoming recognized even by the blindest. There are not a few who are persuaded that Theosophy will be the philosophy and the moral code, if not the religion,

---

* [Though the wording differs somewhat, yet the ideas expressed in this passage are identical with *Proverbs* viii, 22-30. *Mashalim* is the plural of *Mashal,* meaning "example," "fable," "allegory," *i.e.,* a teaching that is illustrated. The *Proverbs of Solomon* are known in Hebrew as *Mishle Shelomah. The Wisdom of Iaseus* is the same work as the one known as *The Wisdom of Jesus the son of Sirach,* or as *Ecclesiasticus.—Compiler*.]

---

of the future. The reactionaries captivated by the *dolce farniente* of conservatism sense it, hence the hatred and persecution which call in criticism to their aid. But criticism, inaugurated by Aristotle, has fallen away from its primitive standard. The ancient philosophers, those sublime ignoramuses as regards modern civilization, when they criticised a system or a work, did so with impartiality, and with the sole object of improving and perfecting that with which they found fault. First they studied the subject, and then they analyzed it. It was a service rendered, and was recognized and accepted as such by both parties. Does modern criticism always conform to that golden rule? It is very evident that it does not. Our judges of today are far beneath the level even of the philosophical criticism of Kant. Criticism, which takes unpopularity and prejudice for its canons, has replaced that of "pure reason"; and the critic ends by tearing to pieces with his teeth everything he does not comprehend, and especially whatever he does not care in the least to understand. In the last century—the golden age of the goose-quill— criticism was biting enough sometimes; but still it did justice. Caesar's wife might be suspected, but she was never condemned without being heard in her defence. In our century Montyon prizes*

and public statues are for him who invents the most murderous engine of war; today, when the steel pen has replaced its more humble predecessor, the fangs of the Bengal tiger or the teeth of the terrible saurian of the Nile would make wounds less deep than does the steel nib of the modern critic, who is nearly always absolutely ignorant of that which he tears to pieces so thoroughly.

It is some consolation, perhaps, to know that the majority of our literary critics, transatlantic and continental, are ex-scribblers who have made a *fiasco* in literature, and are now avenging themselves for their mediocrity upon everything they come across. The thin blue wine, insipid and processed, almost always turns into strong vinegar. Unfortunately, the reporters of the press in general (poor devils,

---

* [Prizes instituted in France in the nineteenth century by Baron Antoine de Montyon (1733-1820), a French philanthropist, for those who benefited others in various ways.—*Compiler*.]

---

hungry for promotion), whom we would be sorry to begrudge the little they make—even at our expense—are not our only or our most dangerous critics. Bigots and materialists—the sheep and goats of religion—having in turn placed us in their *index expurgatorius*, our books are banished from their libraries, our journals are boycotted, and ourselves subjected to the most complete ostracism. One pious soul, who accepts *literally* the miracles of the Bible following with emotion the ichthyographical investigations of Jonah in the whale's belly, or the trans-ethereal journey of Elias, flying off, salamander-like, in his chariot of fire, nevertheless regards the Theosophists as *wonder-mongers* and *cheats*. Another—*âme damnée* of Haeckel—while displaying a *credulity as blind* as that of the bigot in his belief in the evolution of man and the gorilla from a common ancestor (considering the total absence of every trace in nature of any connecting link whatever), splits his sides laughing when he finds that his neighbour believes in occult phenomena and psychic manifestations. Nevertheless, neither the bigot nor the man of science, nor even the academician, numbered among the "Immortals," can explain to us the smallest of the problems of existence. The metaphysician who for centuries has studied the phenomenon of being in its first principles, and who would smile pityingly while listening to the ramblings of Theosophy, would be greatly embarrassed to explain to us the philosophy or even the cause of dreams. Which of them can tell us why all the mental operations, except *reasoning*, which faculty alone finds itself suspended and paralyzed—function while we dream with as much activity and energy as when we are awake? The disciple of Herbert Spencer would send one who squarely asked him that question to the biologist. The latter, for whom digestion is the *alpha* and *omega* of every dream—as well as *hysteria*, that great Proteus of a thousand forms, which is present in all psychic phenomena—could by no means satisfy us. Indigestion and hysteria are, in fact, twin sisters, two goddesses to whom the modern physiologist has raised an altar at which he has constituted himself the

officiating priest. That is his own business, so long as he does not meddle with the gods of his neighbours.

From all this it follows that, since the Christian characterizes Theosophy as the "accursed science" and the forbidden fruit; since the man of science sees nothing in metaphysics but "the domain of the crazy poet" (Tyndall); since the reporter touches it only with poisoned forceps; and since the missionaries associate it with the idolatry of the "*benighted* Hindu," it follows, we say, that poor *Theo-sophia* is as shamefully treated as she was when the ancients called her the TRUTH—while they relegated her to the bottom of the well. Even the "Christian" Kabalists, who love to mirror themselves in the dark waters of this deep well, although they see nothing there but the reflection of their own faces, which they mistake for that of Truth, even the Kabalists make war upon us! . . . Nevertheless, all that is no reason why Theosophy should have nothing to say in its own defense, and in its own favour; or that it should cease to assert its right to be listened to; or why its loyal and faithful servants should neglect their duty by acknowledging themselves beaten.

The "accursed science," you say, Gentlemen Ultramontanes? You should remember, nevertheless, that the tree of science is grafted on the tree of life; that the fruit which you declare "forbidden," and which you have proclaimed for eighteen centuries to be the cause of the original sin that brought death into the world, that this fruit, whose flower blossoms on an immortal stem, was nourished by that same trunk, and that therefore it is the only fruit which can insure us immortality. And you, Gentlemen Kabalists, are either ignorant of the fact, or wish to deny, that the allegory of the earthly paradise is as old as the world, and that the tree, the fruit, and the sin had once a far profounder and more philosophic meaning than they have today, since the secrets of initiation are lost.

Protestantism and Ultramontanism are opposed to Theosophy, just as they were opposed to everything not emanating from themselves; as Calvinism opposed the replacing of its two fetishes, the Jewish Bible and the Sabbath, by the Gospel and the Christian Sunday; as Rome opposed secular education and Freemasonry. Dead letter and Theocracy have, however, had their day. The world must move and

advance, under penalty of stagnation and death. Mental evolution progresses *pari passu* with physical evolution, and both advance towards the ONE TRUTH, which is the heart, as evolution is the blood, of the system of Humanity. Let the circulation stop for one moment, and the heart stops and it is all up with the human machine! And it is the servants of Christ

who wish to kill, or at least paralyze, the Truth by the blows of a club called "*the letter that kills*"! That which Coleridge said of political despotism applies even more to religious despotism. The Church, unless she withdraws her heavy hand, which weighs like a nightmare on the oppressed bosoms of millions of believers *nolens volens,* and whose reason remains paralyzed in the clutch of superstition, the ritualistic Church is sentenced *to yield its place to religion* and—to die. Soon it will have to choose. For, once the people become enlightened about the truth which it hides with so much care, one of two things will happen: the Church will either perish *by means of* the people; or else, if the masses are left in ignorance and in slavery to the dead letter, it will perish *with* the people. Will the servants of eternal Truth, which has been made by them a squirrel running around an ecclesiastical wheel, show themselves sufficiently *altruistic* to choose the first of these alternative necessities? Who knows?

I repeat: it is only Theosophy, well understood, that can save the world from despair, by re-enacting the social and religious reform once before in history accomplished by Gautama the Buddha; a peaceful reform, without one drop of spilt blood, permitting everyone to remain in the faith of his fathers if he so choose. To do this, one would have only to reject the parasitic plants of human fabrication which at the present moment are choking all religions and cults in the world. Let him accept but the essence, which is the same in all; namely, the spirit which gives life to man in whom it resides, and renders him immortal. Let every man inclined to good find his ideal—a star before him to guide him Let him follow it without ever deviating from his path, and he is almost certain to reach the "beacon-light" of life—TRUTH; no matter whether he seeks for and finds it at the bottom of a cradle or of a well.

— IV —

Laugh then at the science of sciences without knowing the first word of it! We will be told that such is the literary right of our critics. I am glad it is. It is true that if people always talked about what they understood, they would only say things that are true, and that would not always be so amusing. When I read the criticisms now written on Theosophy, the platitudes and the jests in bad taste at the expense of the most grandiose and sublime philosophy in the world—one of whose aspects only is found in the noble ethics of the Philaletheians—I ask myself whether the Academies of any country have ever understood the Theosophy of the philosophers of Alexandria any better than they understand us now? What is known, what can be known of Universal Theosophy, unless one has studied under the Masters of Wisdom? And understanding so little of Iamblichus, Plotinus, and even Proclus, that is to say of the Theosophy of the third and fourth centuries, people yet pride themselves upon delivering judgment on the Neo-Theosophy of the nineteenth.

Theosophy, we say, comes to us from the extreme East, as did the Theosophy of

Plotinus and Iamblichus, and even the mysteries of ancient Egypt. Do not Homer and Herodotus tell us, in fact, that the ancient Egyptians were the "Ethiopians of the East," *who came from Lankâ or Ceylon,* according to their descriptions? For it is generally acknowledged that the people whom those two authors call *Ethiopians of the East* were no other than a colony of very dark-skinned Âryans, the Dravidians of Southern India, who took an already existing civilization with them to Egypt. This took place during the prehistoric ages which Baron Bunsen calls *pre-Menite* (before Menes), but which have a history of their own, to be found in the ancient *Annals* of Kullûka-Bhatta. Besides, and apart from the esoteric teachings, which are not divulged to a mocking public, the historical researches of Colonel Vans Kennedy, the great rival in India of Dr. Wilson as a Sanskritist, show us that pre-Assyrian Babylonia was the home of Brâhmanism, and of Sanskrit

264

as a sacerdotal language.* We also know, if *Exodus* is to be believed, that Egypt had, long before the time of Moses, its diviners, its hierophants and its magicians; that is to say, before the XIXth dynasty. Finally Brugsch-Bey sees in many of the gods of Egypt, immigrants from beyond the Red Sea and the great waters of the Indian Ocean.

Whether that be so or not, Theosophy is a descendant in direct line of the great tree of universal GNOSIS, a tree, the luxuriant branches of which, spreading over the whole earth like a great canopy, overshadowed during the epoch—which Biblical chronology is pleased to call antediluvian—all the temples and all the nations of the earth. That Gnosis represents the aggregate of all the sciences, the accumulated *knowledge* [*savoir*] of all the gods and demi-gods incarnated in former times upon the earth. There are some who would like to see in these the fallen angels and the enemy of mankind; those sons of God who, seeing that the daughters of men were fair, took them for wives and imparted to them all the secrets of heaven and earth. Let them do so. We believe in Avatâras and in divine dynasties, in an epoch when there were in fact "giants upon the earth," but we emphatically repudiate the idea of "fallen angels" and of Satan and his army.

"What then is your religion or your belief?" we are asked. "What is your favourite study?"

"TRUTH," we reply. Truth wherever we find it; for, like Ammonius Saccas, our great ambition would be to reconcile the different religious systems, to help each one to find the truth in his own religion, while obliging him to recognize it in that of his neighbour. What matters the name if the thing itself is essentially the same? Plotinus, Iamblichus, and Apollonius of Tyana, all three, had, it is said, the wonderful

---

* [Reference is most likely to the two remarkable works of Col. Vans Kennedy*: Researches into the Origin and Affinity of the Principal Languages of Asia and Europe,* London, 1828*; and*

Researches into the Nature and Affinity of Ancient and Hindu Mythology, London, 1831.—*Compiler*.]

---

gifts of prophecy, of clairvoyance, and of healing, although they belonged to three different schools. Prophecy was an art cultivated by the Essenes and the *benim nabim* among the Jews, as well as by the priests of the pagan oracles. The disciples of Plotinus attributed miraculous powers to their master. Philostratus has claimed the same for Apollonius, while Iamblichus had the reputation of surpassing all the other Eclectics in Theosophic Theurgy. Ammonius declared that all moral and practical WISDOM was contained in the Books of Thoth or Hermes Trismegistus. But "Thoth" means a "college," school or assembly, and the works of that name, according to the *theodidaktos*, were identical with the doctrines of the sages of the extreme East. If Pythagoras acquired his knowledge in India (where he is mentioned to this day in old manuscripts under the name of *Yavanâchârya*,* the "Greek Master"), Plato gained his from the books of Thoth-Hermes. How it is that the younger Hermes —the god of the shepherds, surnamed "the good shepherd"—who presided over divination and clairvoyance, became identical with the Thoth (or Thot), the deified sage and the author of the *Book of the Dead*—only the esoteric doctrine can reveal to the Orientalists.

Every country has had its Saviours. He who dissipates the darkness of ignorance by the help of the torch of science, thus disclosing to us the truth, deserves that title as a mark of our gratitude, quite as much as he who saves us from death by healing our bodies. Such a one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling therein a divine flame hitherto absent, and he has the right to our grateful reverence, for he has become our creator. What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true? Whether the concrete symbol bears one title or another, whether the Saviour in whom we believe has for an earthly name Krishna, Buddha, Jesus, or Aesculapius —also called the "Saviour-God," Σωτήρ,—we have but to

---

* A term which comes from the words *Yavana,* or "the Ionian," and *achârya,* professor or master."

Collected Writings VOLUME XI

May, 1889

remember one thing: symbols of divine truth were not invented for the amusement of the ignorant; they are the *alpha* and *omega* of philosophic thought.

Theosophy being the way that leads to Truth, in every religion as in every science, occultism is, so to say, the touchstone and universal solvent. It is the thread of Ariadne given by the master to the disciple who ventures into the labyrinth of the mysteries of being; the torch that lights him through the dangerous maze of life, forever the enigma of the Sphinx. But the light thrown by this torch can only be discerned by the eye of the awakened soul, by our spiritual senses; it blinds the eye of the materialist as the sun blinds the owl.

Having neither dogma nor ritual—these two being but fetters, a material body which suffocates the soul—we do not employ the "ceremonial magic" of the Western Kabalists; we know its dangers too well to have anything to do with it. In the T.S. every Fellow is at liberty to study what he pleases, provided he does not venture into unknown paths which would of a certainty lead him to *black magic,* the sorcery against which Éliphas Lévi so openly warned the public. The occult sciences are dangerous for him who understands them imperfectly. Anyone who gave himself to their practice alone would run the risk of becoming insane and those who study them would do well to unite in small groups of from three to seven. These groups ought to be of uneven numbers in order to have more power; a group, however little cohesion it may possess, forming a single united body, wherein the senses and perceptions of the single units complement and mutually help each other, one member supplying to another the quality in which he is wanting—such a group will always end by becoming a perfect and invincible body. "Union is strength." The moral fable of the old man bequeathing to his sons a bundle of sticks which were never to be separated, is a truth which will forever remain axiomatic.

— V —

"The disciples (lanoos) of the law of the *Diamond Heart* (magic) will help each other

in their lessons. The grammarian will be at the service of him who looks for the soul of the metals (chemist) ," etc., etc. (Cathechism of the *Gupta-Vidyâ*).

The ignorant would laugh if they were told that in the Occult Sciences the Alchemist can be useful to the philologist and *vice versa.* They would understand the matter better, perhaps, if told that by this substantive (grammarian or philologist) we mean to designate one who makes a study of the universal language of corresponding symbols, although only the members of the Esoteric Section of The Theosophical Society can understand clearly what the term philologist means in that sense. All things in nature have correspondences and are mutually interdependent. In its abstract sense, Theosophy is the white ray from which arise the seven colours of the solar spectrum, each human being assimilating one of these rays to a greater degree than the other six. It follows that seven persons, each imbued with his special ray, can help each other mutually. Having at their service the septenary *beam* of rays, they have the seven forces of nature at their command. But it follows also that, to reach that end, the choosing of the seven persons who are to form a group should be left to an expert—to an initiate in the science of occult rays.

But here we are on dangerous ground, where the Sphinx of esotericism runs the risk of being accused of mystification. Still, orthodox science furnishes a proof of the truth of what we say, and we find a corroboration in physical and materialistic astronomy. The sun is one, and its light shines for everyone; it warms the ignorant as well as the expert astronomer. As to the hypotheses about our luminary, its constitution and nature—their number is *legion.* Not one of these hypotheses contains the whole truth, or even an approximation of it. Frequently they are only fiction soon to be replaced by another; and it is to scientific theories more than

to anything else in this world that the lines of Malherbe are applicable:

> . . . et rose, elle a vécu ce que vivent les roses,
> L'espace d'un matin.*

Nevertheless, whether they adorn or not the altar of Science, each of these theories may contain a fragment of truth. Selected, compared, analyzed, pieced together, all these hypotheses may one day supply an astronomical axiom, a fact in nature, instead of a chimera in the scientific brain.

This is far from meaning that we accept as an increment of truth every axiom accepted as true by the Academies. An instance of this is the evolution and phantasmagorical transformations of the sunspots—Nasmyth's theory at the present moment. Sir William Herschel began by seeing in them the inhabitants of the sun, beautiful and gigantic angels. Sir John Herschel, maintaining a prudent silence about these celestial salamanders, shared the opinion of the elder Herschel that the solar globe was nothing but a beautiful metaphor, a *mâyâ*—thus proclaiming an occult axiom. The sunspots have found a Darwin in the person of every astronomer of any eminence. They were taken successively for planetary

spirits, solar mortals, columns of volcanic *smoke* (conceived, one must think, in brains academical), opaque clouds, and finally for shadows in the shape of the leaves of the willow tree (willow leaf theory). At the present day the god *Sol* is degraded. To hear the men of science talk, it would seem to be nothing but a gigantic ember, still aglow, but about to go out in the furnace of our little system.

This is so with the speculations published by Fellows of The Theosophical Society, when the authors, although they belong to the Theosophical fraternity, have never studied the true esoteric doctrines. These speculations can never be other than hypotheses, no more than coloured with a ray of truth,

---

* [. . . a rose, she lived as live all roses,
The span of a forenoon."
These verses occur in Malherbe's poem *Consolation à Duperier,* written about 1599.—*Compiler*.]

---

enveloped in a chaos of fancy and sometimes of unreason. By selecting them from the heap and placing them side by side, one succeeds, nevertheless, in extracting a philosophic truth from these ideas. For, let it be well understood, Theosophy has this in addition to ordinary science, that it examines the reverse side of every apparent truth. It tests and analyzes every fact put forward by physical science, looking only for the essence and the ultimate and occult constitution in every cosmical or physical manifestation, whether in the domain of ethics, intellect, or matter. In a word, Theosophy begins its research where materialists finish theirs.

"It is metaphysics then that you offer us?" it may be objected. "Why not say so at once?"

No, it is not metaphysics as that term is generally understood, although it plays that role sometimes. The speculations of Kant, of Leibnitz, and of Schopenhauer belong to the domain of metaphysics, as also those of Herbert Spencer. Still, when one studies the latter, one cannot help dreaming of Dame Metaphysics figuring at a *bal masqué* of the Academical Sciences, adorned with a false nose. The metaphysics of Kant and of Leibnitz—as proved by his monads—is as far above the metaphysics of our day as a balloon in the clouds is above a pumpkin in the field below. Nevertheless the balloon, however superior it may be to the pumpkin, is too artificial to serve as a vehicle for the Truth of the Occult Sciences. The latter is perhaps a goddess too frankly décolleté to suit the taste of our modest savants. The metaphysics of Kant taught its author, without the slightest help of present-day methods or perfected instruments, the identity of the constitution and essence of the sun and the planets; and Kant *affirmed*, when the best astronomers even during the first half of this century still *denied*. But this same metaphysics did not succeed in proving to him the true nature of that essence, any more than it has helped modern physics in doing so, notwithstanding its noisy hypotheses.

Theosophy, therefore, or rather the occult sciences it studies, is something more than

simple metaphysics. It is, if I may be allowed to use the double term, *meta*-metaphysics,

meta-geometry, etc., etc., or a universal transcendentalism. Theosophy rejects the testimony of the physical senses entirely, if the latter be not based upon that afforded by the psychic and spiritual perceptions. Even in the case of the most highly developed clairvoyance and clairaudience, the *final* testimony of both must be rejected unless by those terms is signified the φωτὸς of Iamblichus, or the ecstatic illumination, the ἀγωγὴ μαντεία of Plotinus and Porphyry. The same holds good for the physical sciences; the evidence of reason upon the terrestrial plane, like that of our *five* senses, should receive the *imprimatur* of the sixth and seventh senses of the divine *Ego*, before a fact can be accepted by the true occultist.

Official science hears what we say and—laughs. We read its reports, we behold the apotheosis of its self-styled progress, of its great discoveries—more than one of which, while enriching still more a small number of those wealthy already, have plunged millions of the poor into still more terrible misery—and we leave it to its own devices. But realizing that physical science has not made a single step towards the knowledge of the real nature of primal matter since the days of Anaximenes and the Ionian School, we laugh in our turn.

In that direction, the best work has been done and the most valuable scientific discoveries of this century have, without contradiction, been made by the great chemist Sir William Crookes.*

In his particular case, a remarkable intuition of occult truth has been of more service to him than all his great knowledge of physical science. It is certain that neither scientific methods, nor official routine, have helped him much in his discovery of radiant matter, or in his research into *protyle,* or primordial matter.†

---

* Member of the Executive Council of the London Lodge of The Theosophical Society

† The homogeneous, non-differentiated element which he calls *meta-element.*

—VI—

That which the Theosophists who hold to orthodox and official science try to accomplish in their own domain, the occultists or the Theosophists of the "inner group" study according to the method of the esoteric school. If up to the present this method has demonstrated its superiority only to its students, that is to say, to those who have pledged

themselves by oath not to reveal it, that circumstance proves nothing against it. Not only have the terms *magic* and *theurgy* never been even approximately understood, but the name *Theosophy* has been disfigured. The definitions thereof given in dictionaries and encyclopaedias are as absurd as they are grotesque. Webster, for instance, in explanation of the word *Theosophy*, assures his readers that it is "a direct connection or communication with God and superior spirits"; and, further, that it is "the attainment of *superhuman and supernatural* knowledge and powers by *physical processes* [!?], as by the theurgic operations of Platonists, or by the chemical processes of the German Fire-Philosophers." This is nonsensical verbiage. It is precisely as if we were to say that it is possible to transform a cracked brain into one of the calibre of Newton's, and to develop in it a genius for mathematics, by riding five miles every day upon a wooden horse.

Theosophy is synonymous with the *Jñana-Vidyâ,* and the *Brahma-Vidyâ* * of the Hindus, and again with the *Dzyan* of the trans-Himâlayan adepts, the science of the *true* Râja-Yogis, who are much more accessible than one thinks. This science has many schools in the East, but its offshoots are more numerous, each one ultimately separating itself from the parent stem—the *Archaic Wisdom*—and modifying its form.

But while these forms varied, departing from the Light of Truth, more and more with each generation, the basis of

* The meaning of the word *Vidyâ* can only be rendered by the Greek term *gnosis,* the knowledge of hidden and spiritual things; or again, the knowledge of Brahma, that is to say, of the God that contains all the gods.

initiatory truths remained always the same. The symbols used to express the same ideas may differ, but in their hidden sense they always express the same thoughts. Ragon, the most erudite Mason of all the "Widow's Sons," has said the same. There exists a sacerdotal language, the "mystery-language," and unless one knows it well, he cannot go far in the occult sciences. According to Ragon, "to build or found a city" meant the same thing as to "found a religion"; therefore, that phrase, when it occurs in Homer, is equivalent to the expression to distribute the "soma juice," in the *Brâhmanas.* It means "to found an esoteric school," not a "religion," as Ragon avers. Was he mistaken? We do not think so. But as a Theosophist belonging to the Esoteric Section dares not tell to an ordinary member of The Theosophical Society the things about which he has promised to keep silent, so Ragon found himself obliged to divulge merely relative truths to his Trinosophists. Still, it is quite certain that he had made at least an elementary study of the MYSTERY-LANGUAGE.

"How can one learn this language?" we may be asked. We reply: study all religions and compare them with one another. To learn thoroughly requires a teacher, a *guru;* to succeed by oneself needs more than genius; it demands inspiration like that of Ammonius Saccas. Encouraged within the Church by Clement of Alexandria and by Athenagoras, protected by

the learned men of the Synagogue and the Academy, and adored by the Gentiles, "he learned the *mystery-language* by teaching the common origin of all religions, and a common faith." To do this he only had to teach according to the ancient canons of Hermes which Plato and Pythagoras had studied so well, and from which they drew their respective philosophies. Can we be surprised if, finding in the first verses of the Gospel according to St. John the same doctrines that are contained in the three systems of philosophy above mentioned, he concluded with every show of reason that the intention of the great Nazarene was to restore the sublime science of ancient Wisdom in all its primitive integrity? We think as did Ammonius. The Biblical narrations and the stories about the gods have only two possible explanations: either they are great and profound allegories, illustrating universal truths,

or else they are fables of no use but to put the ignorant to sleep.

Therefore all the allegories—Jewish as well as Pagan— contain truths that can only be understood by him who knows the mystic language of antiquity. Let us see what is said on this subject by one of our most distinguished Theosophists, a fervent Platonist and a Hebraist, who knows his Greek and Latin like his mother tongue, Professor Alexander Wilder of New York: *

> The root-idea of the Neo-Platonists was the existence of the One and Supreme Essence. This was the *Diu* or "Lord of the Heavens" of the Aryan nations, identical with the Ἰαω (Iaô) of the Chaldeans and Hebrews, the *Iabe* of the Samaritans, the *Tiu* or *Tuisto* of the Norwegians, the Duw of the ancient tribes of Britain, the *Zeus* of those of Thrace, and the *Jupiter* of the Romans. It was the *Being*—(non-Being), the *Facit,* one and supreme. It is from it that all other beings proceeded by *emanation.* Perchance some day a wiser man will combine these systems in a single one. The names of these different divinities seem often to have been invented with little or no regard to their etymological meaning, but chiefly on account of this or another mystical significance attached to the numerical value of the letters in their orthography."

This *numerical* value is one of the branches of the "mystery-language" or the ancient sacerdotal language. It was taught in the "Lesser Mysteries," but the language itself was reserved for the high initiates alone. The candidate must have come out victorious from the terrible trials of the Greater Mysteries before receiving instruction in it. That is why Ammonius Saccas, like Pythagoras, made his disciples take an oath never to divulge the higher doctrines to any but those to whom the preliminary tenets had already been imparted, and who, therefore, were ready for initiation. Another sage, who preceded him by three centuries, did the same by his disciples, in saying to them that he spoke "in similes" (or parables), "because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given . . . because they seeing see not; and hearing they hear not, neither do they understand." [*Matt.,* xiii, 11, 13.]

____

* The first Vice-President of the T.S. when it was founded.

Therefore the "similes" employed by Jesus were part of the "mystery-language," the sacerdotal tongue of the Initiates. Rome has lost the key to it. BY rejecting Theosophy and pronouncing her anathema against the occult sciences she loses it forever.

"Love one another," said the great Teacher to those who were studying the mysteries of "the kingdom of God." "Preach altruism, keep unity, mutual understanding and harmony in your groups, all of you who place yourselves among the neophytes and the seekers after the ONE TRUTH," other Teachers tell us. "Without unity, and intellectual as well as psychic sympathy, you will arrive at nothing. He who sows discord, reaps the whirlwind . . ." *

Learned Kabalists, thoroughly versed in the *Zohar* and its numerous commentaries, are not lacking among our members, in Europe and especially in America. What has this led to, and what good have they done to this day for the Society which they joined in order to work for it? Most of them, instead of uniting and helping one another, look askance at each other, always ready to make fun of each other and mutually to criticise each other. Envy, jealousy and a most deplorable feeling of rivalry, reign supreme in a society whose principal object is brotherhood! "See how these Christians love each other!" said the pagans in the first centuries of the Fathers of the Church who demolished each other in the name of the Master who had bequeathed to them peace and love. Critics and the indifferent begin to say as much of the Theosophists, and they are right. See what our Journals are becoming—all of them, with the exception of *The Path* of New York; even *The Theosophist,* the oldest of our monthly publications, since the departure for Japan five months ago of the President-Founder, snaps right and left at the calves of its Theosophical colleagues and collaborators. In what way are we better than the Christians of the early Councils?

"In union is strength."—This is one of the causes of our weakness. We are advised not to wash our dirty linen in

* Siamese and Buddhist proverb.

public. On the contrary, it is better to confess one's imperfections openly, in other words, *to wash one's own dirty linen, than to dirty the linen of one's brothers in Theosophy,* as some people love to do. Let us speak in general terms, confess our errors, denounce

anything that is not Theosophical, but let personalities alone; the latter lies within the province of each individual's *Karma,* and Theosophical Journals are not concerned there.

Those who desire to succeed in abstract or practical Theosophy, must remember that disunity is the first condition of failure. Let a dozen determined and united Theosophists get together. Let them work together, each one according to his taste, along this or another line of universal science, if he so prefers, just as long as each is in sympathy with his neighbour. This will be beneficial even to ordinary members who do not care for philosophical research. If such a group, selected on the basis of esoteric rules, were formed among mystics alone; if they pursued truth, helping each other with whatever light they may have, we guarantee that each member of such a group would make more progress in the sacred science in one year, than he would make in ten years on his own. In Theosophy, what is required is emulation and not rivalry; otherwise, he who boasts of being the first, will be the last. In true Theosophy, it is the least who becomes the greatest.

And yet, The Theosophical Society has more *victorious* disciples than is generally believed. But these keep to themselves and work instead of specifying They are our most zealous and devoted Theosophists. Writing articles, they forget their own names and use pseudonyms. Some among them know the mystery-language perfectly, and many an ancient book or manuscript, undecipherable to our scholars, or which appears to the latter as a mere collection of falsehoods, as compared to modern science, is an open book to them.

These few devoted men and women are the pillars of our temple. They alone foil the incessant work of our Theosophical "termites."

276

—VII—

We believe we have now sufficiently refuted in these pages several grave errors concerning our doctrines and beliefs; among them the one which persists in representing Theosophists—at any rate those who founded the Society—as polytheists or atheists. We are neither the one nor the other; just as were certain Gnostics who, while believing in the existence of planetary, solar and lunar gods, offered to them neither prayers nor altars. Since we do not believe in a personal God, *outside of man himself who is its temple*—as taught by St. Paul and other Initiates—we believe in an impersonal and absolute PRINCIPLE,* so far beyond human conception that we consider anyone a mere blasphemer and a presumptuous fool who attempts to define this grand universal mystery. All that is taught us concerning this eternal and incomparable Principle, is that it is neither spirit, nor matter, nor substance, nor thought, but *the container of all these, the absolute container.* It is in other words the "God-Nothing" of Basilides, so little understood even by the scholars and the able analysts of the Musée Guimet (tome XIV),† who define this term with ridicule, speaking of it as "God-nothing who has ordained and foreseen all things, though he had neither reason nor will."

Yes, certainly, and this "God-Nothing," being identical with the Parabrahman of the Vedântins—a most philosophical and grandiose concept—is also identical with the AIN-SOPH of the Jewish Kabalists. The latter is also the "god who is not," "Ain" signifying *non-being* or the absolute, the *nothing* or τό οὐδέν ἕν of Basilides, meaning that human intelligence, being limited on this material plane, cannot

---

* This belief concerns only those who share the opinion of the undersigned. Every Fellow has the right to believe in whatever he wishes, and in whatever way he wishes. As said elsewhere, The Theosophical Society is a "Republic of Conscience."

† [This has reference to an essay by Amélineau entitled «Essai sur le gnosticisme égyptien, ses développements et son origine égyptienne.», published in Vol. XIV of the *Annales du Musée Guimet,* Paris, 1887. The subject is treated of in Part II, ch. ii, thereof.—*Compiler*.]

---

conceive of anything that *is,* but that does not exist under any form. As the idea of a *being* is limited to *something* that exists, either in substance, actual or potential, or in the nature of things, or only in minds—that which cannot be perceived by our senses, or conceived by our intellect which conditions all things, *does not exist for us.*

"Where, then, do you locate the Nirvâna, oh great Arhat?" asks a king of a venerable Buddhist ascetic, whom he interrogates concerning the Good Law.

"Nowhere, oh great King!" is the answer.

"Nirvâna, therefore, does not exist? . . ."

"Nirvâna *is,* but does not exist."

The same is the case with the God "that is not," a term which is merely an unsatisfactory *literal* translation, for esoterically, one should say the *god that does not exist, but that is.* The root of οὐδέν is οὐδ-είς, meaning "and not anyone," signifying that what is being spoken of is not a *person* or a *thing,* but the negation of both (οὐδέν, the neuter form, is used as an adverb, "in nothing"). Thus the *to ouden en* of Basilides is absolutely identical with the *En* or the "*Ain-Soph*" of the Kabalists. In the religious metaphysics of the Hebrews, the Absolute is an abstraction, "without form or existence," "without any similitude to anything else" (Franck, *La Kabbale*, p. 173). God, therefore, is NOTHING, without name and without qualities; it is for this reason that it is called AIN-SOPH, for the word *Ain* means nothing.

It is not this immutable and absolute Principle, which is only the potentiality of being, from which the gods, or active principles of the manifested world, emanate. As the absolute has no relation to the conditioned and the limited, and could not possibly have any, that from which the emanations proceed is the "God that speaks" of Basilides, *i.e.,* the *logos* which Philo calls "the second God" and the Creator of forms. "The second God is the Wisdom of the ONE God" (*Quaestion. et Solut.,* Book II, 62). "But this *logos,* this 'Wisdom' is an emanation nevertheless?" will be the objection. "And to make anything emanate from NOTHING is an absurdity!" Not at all. First, this "nothing" is so because it is

the *absolute,* consequently the ALL. Then, this "second God" is no more an emanation than the shadow our body

casts on a white wall is an emanation of that body. In any case, the God is not the effect of a cause or of a premeditated act, of a deliberate and conscious will. It is merely the periodical effect* of an immutable and eternal law, beyond time and space, of which the *logos* or creative intelligence is the *shadow* or *reflection.*

"But this is an absurd idea!" we can hear those say who believe in an anthropomorphic and personal God. "Of the two, the man and his shadow, it is the latter that is a *nothing,* an optical illusion, and the man who casts it is the intelligence, however passive it may be in this case!"

Quite so, but it is so only on our plane where everything is an illusion, where everything appears transposed, similar to the reflection in a mirror. Moreover, as the realm of the only real is distorted by matter, the *non-real,* and as—from the standpoint of absolute reality—the universe with its conscious and intelligent beings is but a poor phantasmagoria, it follows that it is the shadow of the Real, on the plane of the latter, that is endowed with intelligence and attributes, while the absolute—from our viewpoint—is deprived of all conditioned qualities *by the very fact that it is absolute.* It is not necessary to be well-versed in Oriental metaphysics to understand this; and one is not required to be a distinguished paleographer or paleologist in order to see that the system of Basilides is also the system of the Vedanta, however distorted and disfigured it may have been by the author of *Philosophumena.* This is definitely proved to us by means of the fragmentary outline of the Gnostic systems given in that work. Only the esoteric doctrine can explain what is incomprehensible and chaotic in the misunderstood system of Basilides, as it has been transmitted to us by the Fathers of the Church—those executioners of the *Heresies.* The *Pater innatus,* or the non-engendered God, the Great Archon (Αρχων), and the two Demiurges, even the three hundred and sixty-five heavens—the number contained in the name of Abraxas, their govemor—all of this was

---

* At least for him who believes in an uninterrupted succession of "creations," which we call the "days and nights" of Brahmâ, or the *manvantaras* and the *pralayas* (dissolutions).

---

derived from the Hindu systems. But all is denied in our century of pessimism, where everything moves by steam, even life itself, where the abstract—and nothing else is

eternal—interests no one but a few rare *eccentrics,* and where man dies without having lived one instant face to face with his soul, swept on, as it is, by the whirlwind of terrestrial and selfish affairs.

Apart from metaphysics, however, everyone who enters The Theosophical Society can find therein a science and an occupation according to his taste. An astronomer could make more scientific discoveries in studying allegories and symbols concerning every star,* in the ancient Sanskrit books, than he possibly could with the help of the Academies alone. An intuitive physician could learn more in the works of Charaka,† translated into Arabic in the VIIIth century, or in the dusty manuscripts of the Adyar Library, works misunderstood as all others, than in the books on modern physiology. Theosophists with an inclination toward medicine or the *healing art* could do worse than consult the legends and symbols revealed and explained concerning Asklepios or Aesculapius. For, like Hippocrates of old, consulting the votive stelae of the rotunda of Epidaurus (surnamed Tholos) at Cos,‡ he could find therein recipes of remedies unknown to modern pharmacopoeia.§ Then, instead of killing, he might be able to heal.

Let it be said for the hundredth time: Truth is One! When it is presented, not in all its aspects, but according to

---

* Everyone of the 333,000,000 gods and goddesses which make up the Hindu Pantheon is represented by a star. As the number of stars and constellations known to astronomers does not reach this total, one might suspect that ancient Hindus knew more stars than do the moderns

† Charaka was a physician of the Vedic epoch. A legend represents him as an incarnation of the Serpent Vishnu, under his name of Sesha, ruling in Pâtâla (the nether regions).

‡ Strabo, *Geographica,* XIV, ii, 19. See also Pausanias, *Periegesis* (Itinerary), II, xxvii, 2-3.

§ It is known that all those who were healed in the *Asklêpieia* left their *ex-votos* in the temple; and that they engraved on the stelae the name of their diseases and the beneficent remedies. Of late, a great number of these *ex-votos* were excavated on the Acropolis. See Paul Girard, *L'Asclepieion d'Athènes,* Paris, Thorin, 1882.

---

the thousand and one opinions which its devotees have about it, one ceases to have divine TRUTH, but only a confused echo of human voices. Where can one look for it and find it approximately as an integral whole? Is it with Christian Kabalists or the modern European Occultists? With the Spiritists of today or the primitive Spiritualists?

"In France," a friend of ours once told us, "so many Kabalists, so many systems. With us, they all pretend to be Christians. There are some among them who are for the Pope, so much so that they dream of a universal crown for him, the crown of a Pontiff-Caesar. Others are against Papacy, but for a Christ, not an historical one, but one created by their own imaginations, an *anti-Caesarian* Christ, *playing at politics,* etc., etc. Each Kabalist believes he has discovered the lost Truth. It is his own science which is the eternal Truth, and the science of others, merely a mirage . . . And he is always ready to defend and to

uphold his own by his pen . . .

"But the Kabalist-Israelites," I asked him, "are they also for Christ?"

"Oh well, they are for *their* Messiah. It's just a matter of date!"

True enough, in infinity there can be no anachronisms. However, as all these various terms and systems, all these contradictory tenets could not all of them contain actual Truth, I do not see how the Gentlemen Kabalists of France can claim the knowledge of Occult Sciences. They have the Kabalah of Moses de Leon,* compiled by him in the XIIIth century; but his *Zohar,* as compared with the Chaldean *Book of Numbers,* represents as much the work of Rabbi Shimon ben Yoḥai, as the *Poimandrês* of the Greek Christians represents the real book of the Egyptian Thoth. The

* It is he who compiled the *Zohar* of Shimon ben Yoḥai, the originals of the early centuries having been lost; it would be wrong to accuse him of having invented what he wrote. He made a collection of all he could find, but he supplied from his own knowledge the passages which were missing, helped in this by Christian Gnostics of Chaldea and Syria.

[Consult on this subject Compiler's Notes in Vol. VII, pp. 269-72, of the present Series.—*Compiler*.]

ease with which the Kabalah of von Rosenroth and his Latin manuscript-texts of the Middle Ages—read according to the *system* of the *Notaricon*—transform themselves into Christian trinitarian texts, is like a fairy scene. Between the Marquis de Mirville and his friend, the Chevalier Drach, a converted Rabbi, the "Good Kabalah" has become a catechism of the Roman Church. Let the Gentlemen Kabalists be satisfied with that; we prefer to keep to the Chaldean Kabalah, the *Book of Numbers*. One who is satisfied with the dead letter, parades in vain in the mantle of the *Tannaim* (the ancient initiates of Israel); in the eyes of the experienced occultists, he would be but a wolf dressed in grandmother's nightcap as in Red Ridinghood. But the wolf is not going to devour the occultist, as it devoured Red Ridinghood—a symbol of the profane athirst for mysticism, who falls victim to its teeth. It is rather the wolf that will perish, by falling into his own trap . . .

Like the Bible, Kabalistic works have their dead letter, their exoteric meaning, and their true or esoteric significance. The key to the true symbolism is at the moment beyond the gigantic peaks of the Himâlayas, even the key to the Hindu systems. No other key could open the sepulchers wherein have been buried for thousands of years all the intellectual treasures which were deposited there by the original interpreters of divine Wisdom. But the great cycle, the first one within the *Kali-yuga,* is at an end; the day of resurrection for all that is dead may not be too far off. The great Swedish Seer, Emmanuel Swedenborg, said: "Seek the *lost word* among the hierophants, in great Tartary and Tibet."

Whatever may be the seeming appearances against The Theosophical Society; whatever may be its unpopularity among those who recoil in horror from anything that

appears to them to be an *innovation,* one thing, however, is sure. What you, Gentlemen opponents, consider to be an invention of the XIXth century, is as old as the world. Our Society is the tree of Brotherhood, grown from a kernel planted in the earth by the angel of Charity and Justice, the day the first Cain slew the first Abel. During long centuries of the subjugation of women and of the suffering of the poor, this kernel was watered by the bitter tears shed by the weak

and the oppressed. Blessed hands transplanted it from one corner of the earth to another, under different climes and at epochs distant from one another. "Do not do unto others what you would not wish others to do unto you," said Confucius to his disciples. "Love one another, and love all living creatures," preached Gautama the Buddha to his Arhats. "Love one another," was repeated as a faithful echo in the streets of Jerusalem. It is to the Christian nations that belongs the honour of having obeyed this supreme commandment of their Master in all its paradoxical force! Caligula, the *pagan,* wished that humanity had but one head, so that he might sever it with one blow. *Christian* powers have improved upon this desire which hitherto had remained theoretical, after seeking and finally finding the means to put it into practice. Let them therefore prepare to cut each other's throats and let them exterminate more people in one day in war than the Caesars killed in a whole year. Let them depopulate whole countries and provinces in the name of their paradoxical religion, and let them perish by the sword, they who kill by the sword. What concern of ours is that?

Theosophists are powerless to stop them. That is true. But it is in their power to save as many survivors as possible. Being a nucleus of a true Brotherhood, it depends upon them to make of their Society an ark destined, in a future not too distant, to transport the humanity of a new cycle beyond the vast muddy waters of the deluge of hopeless materialism. These waters are rising and at the present moment flood all the civilized countries. Are we going to let the good perish with the bad, afraid of the hue and cry and the ridicule of the latter, either against The Theosophical Society or ourselves? Are we going to see them perish one after the other, one from fatigue, the other vainly seeking the ray of sunlight which shines for all, without throwing them a plank of salvation? Never!

It may well be that the beautiful utopia, the philanthropic dream, that sees as if in a vision the triple wish of The Theosophical Society come true, is still far off: entire and complete freedom of human conscience granted to all, brotherhood established between the rich and the poor, and equality between the aristocrat and the plebeian recognized

in theory as well as in practice—these are so many castles in Spain, and for a good reason. All this must take place naturally and voluntarily, on both sides; however, the time has not yet come for the lion and the lamb to lie down together. The great reform must come about without social upheaval, without spilling a drop of blood; solely in the name of that axiomatic truth of Oriental philosophy which shows us that the great disparity of fortunes, of social rank and intellect, is due but to the effects of the personal Karma of every human being. We harvest but what we have sown. If the physical *personality* of man differs from every other man, the immaterial being in him or the immortal *individuality* emanates from the same divine essence as that of his neighbour. He who is thoroughly impressed by the philosophic truth that every *Ego* begins and ends by being the indivisible ALL, cannot love his neighbour less than himself. But, until the time this becomes a religious truth, no such reform can possibly take place. The egotistical saying that "charity begins at home," or the other which says that "each for himself, and God for all," will always move the "superior" and *Christian* races to oppose the practical introduction of the beautiful pagan saying: "Every pauper is a son of a rich man," and even more to the one that says: "Feed first the hungry, and then eat what is left yourself."

But the time will come when that "barbarous" wisdom of the inferior races will be better appreciated. In the meantime what we should seek is to bring some peace on earth to the hearts of those who suffer, by lifting for them a corner of the veil which hides from them divine truth. Let the strong point the way to the weak and help them to climb the steep slope of existence. Let them turn their gaze upon the Beacon-light which shines upon the horizon, beyond the mysterious and unchartered sea of Theosophical sciences, like a new star of Bethlehem, and let the disinherited of life take hope . . .

H. P. BLAVATSKY.

Collected Writings VOLUME XI

June, 1889

A LETTER TO THE EDITOR OF *LIGHT*

[*Light,* London, Vol. IX, No. 440, June 8, 1889, pp. 277-278]

To the Editor of *Light.*

Sir,—The letter of Dr. E. Coues, republished from the *Religio-Philosophical Journal,* in your issue of June 1st, puts an end to my hesitations. Out of respect for old associations and memories, and pity for those who (I must charitably suppose), acting under psychic aberrations, have chosen to declare themselves over their own signatures—deceivers, I had intended to leave Dr. Coues' new and imprudent attack on me unnoticed. But I can do so no more since this double production has appeared in your columns, and will be read and rejoiced over by hundreds of our enemies. "Truth can do no harm," as you say, especially when, as in this reply, the truth is supported by irrefutable dates—ugly customers to deal with! And now you shall hear "the other side." I begin by quoting from Dr. Coues' letter.

Speaking of *Light on the Path,* supposed to have been dictated to "Mrs. Collins" by Koot Hoomi, he explains:—

"I liked the little book so much that I wrote Mrs. Collins a letter, praising it and asking her about its real source. She promptly replied, in her own handwriting, to the effect that *Light on the Path* was inspired or dictated from the source above indicated. This was *about four years ago, since which time* nothing passed between Mrs. Collins and myself until yesterday."

This is explicit enough. Now to facts.

I came to London, via Paris, about August, 1884; went to Elberfeld, returning in October; and finally left for India on November 11th of the same year. It was only shortly before my departure that I met Mrs. Cook (Miss Mabel

Collins). I saw her barely half a dozen times, and never alone. She may have been "studying" me at that time, but she never "studied under" me, as she claims to have done. When I met her she had just completed the *Idyll of the White Lotus,* which, as she stated to Colonel Olcott, had been dictated to her by some "mysterious person." Guided by her description, we both recognized an old friend of ours, a Greek, and no Mahatma, though an Adept; further developments proving we were right. This fact, acknowledged by Mrs.

Cook in her dedication of the *Idyll,* sets aside the idea that the work was either inspired or dictated by Koot Hoomi or any other Mahatma.

Now about *Light on the Path.* When I left for India in November, 1884, this work was not in existence. The little book was published in the beginning of 1885, at a time when I was at Adyar and dangerously ill. In March I was hurried away from Madras by the doctors, brought to Naples, thence to Germany, and finally to Ostend. I came to London only on May 1st, 1887. Thus I had not set eyes on "Miss Mabel Collins" (or Mrs. Cook) from November, 1884, to May, 1887, nor did I have any correspondence with her. I heard of the existence and saw *Light on the Path* for the first time in the summer of 1886 when Mr. Arthur Gebhard gave a copy to me after his return from America.

Now, collating the facts before us, we find the following result. On the one hand Dr. E. Coues states that he wrote to Miss Mabel Collins about the authorship of *Light on the Path,* "about four years ago," and received "promptly" a reply to the effect that she had received it "from one of the Masters who guide Madame Blavatsky." On the other hand, since Dr. Coues could not have inquired about a work before it was published, his letter to "Miss Mabel Collins," and her "prompt reply," must have been written after March, 1885, at a time when I was away from England. And yet, *mirabile dictu,* Miss Mabel Collins "took the letter" to me, and "wrote the answer" at my "dictation"! It would be interesting to know whether she took the letter to me at Madras, Naples, Würzburg, or Ostend; for in the fact of Dr. Coues' statement that he received her answer "about four years ago," it could not have been after my arrival

in England in May, 1887. But our perplexities are not yet at an end.

Through the Gates of Gold—the third, and, when contrasted with *Light on the Path,* rather weak Theosophical production—was written also during my absence from England. I saw it, and heard of it first of all, about a month before coming to London, *i.e.,* in March or April, 1887. Mr. Finch and Mr. B. Keightley came to visit me at Ostend, and the former gentleman brought with him a copy of this new work, from which the latter read some chapters to us. On the page facing the Prologue, Miss Mabel Collins speaks of a "mysterious stranger" who entered her study and told her of the "Gates of Gold." This person, she has repeatedly confessed, was the same that gave to her the *Idyll* and *Light on the Path* as many witnesses can affirm, and yet now the "mysterious stranger" has become metamorphosed by her into "the walls of a place [she] used to visit spiritually"! And Mrs. Cook-Collins has "never received proof of the existence of any Master"! Is then this "mysterious stranger" also a product of my "fertile imagination"; and the lines which speak of him, written by Mrs. Cook herself, are these of my "dictation" I wonder? Really I am curious to know how far I am concerned in the production of these three works, produced at times and under conditions which set aside the possibility of my "dictation" of them!

And now I appeal to every Theosophist acquainted with the truth to corroborate my assertions. Colonel Olcott will be here in July, and we shall see what he says. Meanwhile,

Mrs. Collins-Cook is at liberty to invent something else, rather more probable; only I am afraid that after her confession in her letter to Dr. Coues (who, for his own purposes, *tries* to believe her) she will have some difficulty in gaining credence. I need notice nothing further. *False in one, false in all.*

The lustre of that priceless little jewel, *Light on the Path,* is henceforth dimmed by a great black stain that nothing can wash out.

London, June 1st, 1889.

H. P. BLAVATSKY.

Collected Writings VOLUME XI

June, 1889

"IT'S THE CAT!"

(*Dedicated to those Members of the T.S. whom the cap may fit*)

[*Lucifer,* Vol. IV, No. 22, June, 1889, pp. 265-270]

"Let ignominy brand thy hated name;
Let modest matrons at thy mention start;
And blushing virgins when they read our annals
Skip o'er the guilty page that holds thy legend,
And blots the noble work . . ."

—SHAKESPEARE .

"An excuse is worse and more terrible than
a lie; for an excuse is a lie guarded."

—JONATHAN SWIFT.*

"The woman gave me of the tree, and I did eat," said the first man, the first sneak and coward, thus throwing his own share of the blame upon his helpless mate. This may have been *"worse* than a lie" according to Pope, yet, in truth— it was not one. LIE was not born with the first man or woman either. The Lie is the product of later civilization, the legitimate child of SELFISHNESS—ready to sacrifice to itself the whole of mankind—and of HYPOCRISY, often born of fear. The original sin for which, agreeably to the orthodox Sunday School teaching, the whole world was cursed, drowned, and went unforgiven till the year 1 A.D.—is not the *greatest* sin. The descendants of Adam improving upon their grandsire's transgression, invented lie and added to it excuse and prevarication. "It's the cat" is a saying that may have originated with the antediluvians, whenever an *actual sin* had been committed and a scapegoat was needed. But it required the post-diluvians to father on the "cat" even that which had

* [From *Miscellanies in Prose and Verse,* London, 1727, Vol. II, p. 356. Sometimes ascribed to Pope.—*Compiler*.]

never been committed at all; that which was an invention of the fertile brain of the slanderers, who never hesitate to lie most outrageously whenever they feel inclined to ventilate a grudge against a brother or neighbour. Fruits of atonement, Children of redemption, we lie and sin the more readily for that. No "shame on us," but:

> "*Hail* to the policy that first began
> To tamper with the heart to hide its thoughts,"

is the world's motto. Is not the World one gigantic lie? Is there anything under the sun that offers such rich variety and almost countless degrees and shades as lying does? Lying is the policy of our century, from Society lying, as a necessity imposed upon us by culture and good breeding, up to individual lying, *i.e.,* uttering a good, square unmitigated lie, in the shape of false witness, or as the Russian proverb has it: —"shifting off a sin from a diseased on to a healthy head." Oh *lie*—legion is thy name! Fibs and lies are now the cryptogamic excrescences of the soil of our moral and daily lives as toadstools are those of forest swamps, and their respective orders are as large. Both are fungi; plants which delight in shadowy nooks, and form mildew, mold and smut on both the soil of moral life and that of physical nature. Oh, for that righteous tongue:—

> "That will not sell its honesty, or tell a lie!"

As said, there are fibs and fibs, conscious and unconscious, hoaxes and impostures, deceptions and calumnies—the latter often followed by moral and physical ruin—mild perversions of truth or evasion, and deliberate duplicity. But there are also catchpenny lies, in the shape of newspaper chaff, and innocent misrepresentations, due simply to ignorance. To the latter order belong most of the newspaper statements regarding the Theosophical Society, and its official *scapegoat*—H. P. Blavatsky.

It has become a matter of frequent occurrence of late, to find in serious articles upon scientific subjects the name of

"Esoteric Buddhism" mentioned, and oftener still that of "Mme. Blavatsky" taken in vain. The latter circumstance is really very, *very* considerate, and—in one sense at any rate—*overwhelmingly* flattering!

To find one's humble name collated with those of Sir Monier Monier-Williams K.C.I.E. and Professor Bastian is an honour, indeed. When, for instance, the *great* Oxford lecturer chooses to make a few big and bold slashes into fact and truth—no doubt to please his pious audience—and says that Buddhism has never had any occult or esoteric system of doctrine which it withheld from the multitudes—what happens? Forthwith, "Esoteric

Buddhism" receives, metaphorically speaking, a black eye; the Theosophical Society, a kick or two; and finally, the gates of the journalistic poultry-yard being flung wide open, a vehement *sortie* against "Blavatsky & Co." is effected by a flock of irritated geese sallying therefrom to hiss and peck at the theosophical heels. "Our Ancestors have saved Rome!" they cackle, "let us save the British Empire from the *pretenders* to Buddhist knowledge!" Again: a lucky "correspondent" gets admittance into the sanctum of Professor Bastian. The German ethnologist, "dressed like an alchemist of the middle ages" and smiling at "questions concerning the *trances* of famous Fakirs," proceeds to inform the interviewer that such trances never last more than "from five to six hours." This—the alchemist-like dress, we suppose, helping to bring about a happy association of ideas—leads *presto,* in the American "Sabbath-breaking paper," to a stern rebuke to our address. We read on the following day:—

The famous Fakirs . . . however they may have imposed on other travellers, certainly did not do so on this quiet little German philosopher, Madame Blavatsky to the contrary notwithstanding.

Very well. And yet Professor Bastian, all the "correspondents" to the contrary notwithstanding, lays himself widely open to a most damaging criticism from the standpoint of *fact* and *truth.* Furthermore, we doubt whether Professor Bastian, a learned ethnologist, would ever refer to Hindu Yogis as *Fakirs*—the latter appellation being strictly limited and belonging only to *Mussulman* devotees. We doubt, still

more, whether Professor Bastian, an accurate German, would deny the frequent occurrence of the phenomenon, that Yogis and these same "Fakirs," remain in deep, deathlike trance for days, and sometimes for weeks; or even that the former have been occasionally buried for forty consecutive days, and recalled to life again at the end of that period, as witnessed by Sir Claude Wade and others.

But all this is too ancient and too well authenticated history, to need substantiation. When "Correspondents" will have learned the meaning, as well as the spelling of the term *dhyana*—which the said "correspondent" writes *diana*—we may talk with them of Yogis and Fakirs, pointing out to them the great difference between the two. Meanwhile, we may kindly leave them to their own hazy ideas: they are the "Innocents Abroad" in the realm of the far Orient, the blind led by the blind, and theosophical charity extends even to critics and hereditary foes.

But there are certain other things which we cannot leave uncontradicted. While week after week, and day after day, the "Innocents" lost in the theosophical labyrinths, publish their own harmless fibs—"slight expansions of truth" somebody called them—they also often supplement them by the wicked and malicious falsehoods of casual correspondents—ex-members of the T.S. and their friends generally. These falsehoods

generated in, and evolved from the depths of the inner consciousness of our relentless enemies, cannot be so easily disregarded. Although, since they hang like Mohammed's coffin in the emptiness of rootless space, and so are a *denial* in themselves, yet they are so maliciously interspersed with hideous lies built on *popular* and already strongly-rooted prejudices that, if left uncontradicted, they would work the most terrible mischief. Lies are ever more readily accepted than truth, and are given up with more difficulty. They darken the horizons of theosophical centres, and prevent unprejudiced people from learning the exact truth about theosophy and its herald, the Theosophical Society. How terribly malicious and revengeful some of these enemies are,

is evidenced by the fact that certain of them do not hesitate to perform a moral *hara-kiri* upon themselves; to slay their own reputations for truthfulness for the pleasure of hitting hard—or *trying,* at all events, to hit—those whom they hate. Why this hatred? Simply because a calumny, a wicked, groundless slander is often forgiven, and even forgotten; a *truth* told—never! Prevented from disproving that truth, for good reasons, their hatred is kindled—for we hate only what *we fear.* Thus they will *invent a lie,* cunningly grafting it on some utterly false, but nevertheless popular accusation, and raise anew the cry, "It's the cat, the ca-a-t, the ca-a-at!"

Success in such a policy depends, you see, on temperament and—*impudence.* We have a friend, who will never go to the trouble of persuading anyone to believe him on his "aye" or his "nay." But, whenever he remarks that his words are doubted, he will say, in the quietest and most innocent way possible, "You know well *I am too impudent to lie*!" There is a great psychological truth hidden under this seeming paradox. Impudence often originates from two entirely opposite feelings: fearlessness and cowardice. A brave man will never lie; a coward lies to cover the fact of his being one, and a liar into the bargain. Such a character will never confess himself at fault no more than a vain man will; hence, whatever mischance happens to either, they will always try to lay it at the door of somebody else. It requires a great nobility of character, or a firm sense of one's duty, to confess one's mistakes and faults. Therefore, a scapegoat is generally chosen, upon whose head the sins of the guilty are placed by the transgressors. This scapegoat becomes gradually "the cat."

Now the Theosophical Society has its own special, so to speak, its "family cat," on which are heaped all the past, present and future iniquities of its Fellows. Whether an F.T.S. quarrels with his mother-in-law, lets his hair grow, forgets to pay his debts, or falls off from grace and theosophical association, owing to personal or family reasons, wounded vanity, or what not: *presto* comes the cry—whether in Europe, Asia, America or elsewhere—*It's the cat.* Look at this F.T.S.; he is writhing in the pangs of balked ambition. His desire to reign supreme over his fellow

members is frustrated; and finding himself disappointed—it is on the "cat" that he is now venting his wrath. "The grapes are sour," he declares, because "the cat" would not cut them for him, nor would she mew in tune to his fiddle. Hence, the Vine has "worn itself *too thin.*" Behold that other "star" of Theosophy, smarting under another kind of grievance—unnamed, because unnamable. Hatred—"till one be lost forever"—rages in this *brotherly* heart. Pouncing like a bird of prey upon its chosen victim—which it would carry far, far up into the clouds to kill it with the more certainty when it lets it drop—the would-be avenger of his own imaginary wrongs remains utterly blind to the fact, that by raising his chosen victim so high he only elevates it the more above all men. You cannot kill that which you hate, O blind hater, whatever the height you dash it down from; the "cat" has nine lives, good friend, and will ever fall onto its feet.

There are a few articles of belief among the best theosophists, the bare mention of which produces upon certain persons and classes of society the effect of a red rag on an infuriated bull. One of these is our belief—very harmless and innocent *per se*—in the existence of very wise and holy personages, whom some call their MASTERS, while others refer to them as "Mahatmas."

Now, these may or may not actually exist—(we say they do); they may or may not be as wise, or possess altogether the wonderful powers ascribed to, and claimed for them. All this is a question of *personal knowledge*—or, in some cases, faith. Yet, there are the 350,000,000 of India alone who believe since time immemorial in their great Yogis and Mahatmas, and who feel as certain of their existence in every age, from countless centuries back down to the present day, as they feel sure of their own lives. Are they to be treated for this as superstitious, self-deceived fools? Are they more entitled to this epithet than the Christians of every church who believe respectively in past and present Apostles, in Saints, Sages, Patriarchs and Prophets?

Let that be as it will; the reader must realize that the present writer entertains no desire to force such a belief on any one unwilling to accept it, let him be a layman or a theosophist. The attempt was foolishly made a few years

back in all truth and sincerity, and—it has failed. More than this, the revered names were, from the first, so desecrated by friend and foe, that the once almost irresistible desire to bring the actual truth home to some who needed *living ideals* the most, has gradually weakened since then. It is now replaced by a passionate regret for having ever exhumed them from the twilight of legendary lore, into that of broad daylight.

The wise warning: —

> Give not that which is holy unto the dogs,

Neither cast ye your pearls before swine . . . [*Matt.,* vii, 6]

is now impressed in letters of fire on the heart of those guilty of having made of the "Masters" public property. Thus the wisdom of the Hindu-Buddhist allegorical teaching which says, "There can be no Mahatmas, no Arhats, during the *Kali-yuga*," is vindicated, That *which is not believed in, does not exist.* Arhats and Mahatmas having been declared by the majority of Western people as nonexistent, as a *fabrication*—do not exist for the unbelievers.

"The Great Pan is dead!" wailed the mysterious voice over the Ionian Sea, and forthwith plunged Tiberius and the pagan world into despair. The nascent Nazarenes rejoiced and attributed that death to the new "God." Fools, both, who little suspected that *Pan*—the "All Nature"—could not die. That that which *had* died was only their fiction, the horned monster with the legs of a goat, the "god" of shepherds and of priests who lived upon the popular superstition, and made profit of the PAN of *their own making.* TRUTH can never die.

We greatly rejoice in thinking that the "Mahatmas" of those who sought to build their own ephemeral reputation upon them and tried to stick them as a peacock's feather in their hats—are also dead. The "adepts" of wild hallucinations, and too wide-awake, ambitious purposes; the Hindu sages 1,000 years old; the "mysterious strangers," and the *tutti quanti* transformed into convenient pegs whereon to hang—one, "orders" inspired by his own nauseous vices; another, his own selfish purposes; a third, a mocking image

from the astral light—are now as dead as the "god Pan," or the proverbial door-nail. They have vanished into thin air as all *un*clean "hoaxes" must. Those who invented the "Mahatmas" 1,000 years old, seeing the *hoax* will not pay, may well say they "have recovered from the fascination and taken their proper stand." And these are *welcome* and *sure* "*to* come out and turn upon all *their dupes* the vials of *their* sarcasm," though *it will never be the last act of their* "life's drama." For the *true,* the *genuine* "Masters," whose real names have, fortunately, never been given out, cannot be created and killed at the beck and call of the sweet will of any "opportunist," whether inside or outside of the T.S. It is only the *Pans* of the modern nymphs and the *Luperci,* the greedy priests of the Arcadian god, who are, let us hope—dead and buried.

This cry, "it is the cat!" will end by making the Theosophical Society's "scapegoat" quite proud. It had already ceased to worry the victim, and now it is even becoming welcome and is certainly a very hopeful sign for the cause. Censure is hard when deserved; whenever unmerited, it only shows that there is in the persecuted party something more than in the persecutors. It is the number of enemies and the degree of their fierceness, that

generally decide on the merits and value of those they would brush off the face of the earth if they could. And, therefore, we close with this quotation from old Addison:

Censure, says an ingenious author, is the tax a man pays to the public for being eminent. It is a folly for an eminent man to think of escaping it, and a weakness to be affected by it. All the illustrious persons of antiquity, and, indeed, of every age in the world, have passed through this fiery persecution. There is no defence against reproach but obscurity, it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman Triumph.

Dear, kind enemies of the "Tartarian termagant," how hard you do work to add to her eminence and greatness, to be sure!

Collected Writings VOLUME XI
June, 1889

"A VOICE FROM OVER THE SEAS"

[*Lucifer,* Vol. IV, No. 22, June, 1889, p. 313]

A question has reached the Head of the Esoteric Section of the Theosophical Society, regarding the alleged representation of that Section in America. This question is accompanied by a cutting from the *Press* of April 21st, 1889, which reads as follows:—

"Dr. Elliott Coues, the Founder of the Gnostic Theosophical Society of Washington, is also *perpetual* President of the Esoteric Theosophical Society of America."

In reply, I most emphatically state that I am entirely ignorant of the origin or career of the above named "Esoteric Theosophical Society" of which Dr. Coues is said to be the "perpetual President," and that this gentleman is in no way connected with the Esoteric Section of the T.S. of which I am the sole Head; nor can I help thinking that the said *Esoteric* "Theosophical Society" is a *printer's mistake.* The only Esoteric Society which has any LEGAL right to the name "Theosophical" is that which Col. Olcott founded and chartered in London in October, 1888, for the proof of which see *Lucifer* of that month.

H. P. BLAVATSKY.

Collected Writings VOLUME XI

June, 1889

"ATTENTION, THEOSOPHISTS!"

[*Lucifer,* Vol. IV, No. 22, June, 1889, pp. 326-328]

"Heat not a furnace for your foe so hot
That it do singe yourself."

—SHAKESPEARE [*Henry VIII,* Act I. Sc. i, 140-41].

"He who tells a lie, is not sensible how great a task he undertakes, for he must be forced to invent twenty more to maintain that one."

—JONATHAN SWIFT.*

Grotesque contrasts and paradoxes are the very pith of our age. We might, therefore, permitting ourselves for once to follow suit, publish under the above title certain very *untheosophical activities.* But we prefer to leave the pages of our *Lucifer* untainted with the recital of untheosophical backbiting, malicious calumnies and attempts to ruin our character. Those who would learn our answer (and that of trustworthy witnesses) to the slanders that find such a ready hospitality in a spiritual organ of America, are invited to turn to *Light* of June 1st, and June 8th, 1889.

All attacks would have been ignored and never mentioned could they, without danger to the Theosophical Society, but be relegated by us to that common pit of oblivion, in which crawl and hiss, struggling to come to light, all the venomous monsters bred by calumny, envy, hatred and revenge—most of them the progeny, alas, of those who, once upon a time, took pride in calling themselves, *Theosophists* (*!!*).

The old truism, that they whom the gods would destroy, they first make mad, is once more vindicated. Calumnies are effective only on the condition that they should not be so

*[From *Miscellanies in Prose and Verse*, London, 1727, Vol. II, p. 345.—*Compiler*.]

readily refuted. It is easy enough to bear false witness against one who is unable to establish an undeniable *alibi.* It is as easy, for a traducer to charge a person with having said or done that or the other, at a date when the accused and the accuser were both in the same country, if not in the same town. The credibility and likelihood of such accusations

become, however, rather shaky if the accused party can furnish precise dates—awkward things to deal with—corroborated by numbers of persons to the effect that at the date mentioned he was 10,000 miles away, and did not even hold any correspondence with the accusing party. "One lie must be thatched with another, or truth will soon rain through," says a proverb.

The London *Light,* always fair to all, was forced to publish—or rather to *republish* from the Chicago *Religio-Philosophical Journal—a very strange letter.* We may even say two letters in one, as the reader will see for himself. We call it "strange" because it is so transparent in its animus, so very *imprudent* and so easily refuted that both the writers—intellectual, and hoary with life-experience as they really are—seem to give themselves entirely away for a mere song, for the pleasure, one would almost say, of inflicting an ugly scratch, whether it reaches the person aimed at, or simply produces a commotion among the innocent and the credulous ones who believe all they read. So evident are the motives of this joint production—spite and revenge—that, were we certain that no true theosophist would be thereby affected, we would have never gone out of our way to refute the silly invention. It seems almost undignified to even notice it, but truth had to be shown at all costs.

We wonder, when our Theosophists and public will have read, in *Light* of June 8th, our several answers, what will remain of Dr. Coues' denunciation of one who had never at any time been anything else than a true friend and defender of his? The "hoax" with which Dr. Coues charges Mme. B. in his letter thus returns home, part and parcel, to roost with the learned President of the *Gnostic* T.S. of Washington. May it do him good!

An American paper makes a great fuss over the reception made to Dr. Coues in New York by various people,

theosophists and others, who in the words of one of the daily papers, "united to honour him [Dr. Coues] *as a theosophist and a scientist.*"

As a Scientist, the Society and the public cannot *honour* the Smithsonian Professor too much; but as a THEOSOPHIST—Heaven save the mark!! Dr. Coues is a very eminent, world-known naturalist and ornithologist. But why should he, for all that, behave with his brother theosophists as if the latter were no better than geese, and try to *stuff* them as he does? There is a line of demarcation that has to be drawn somewhere.

And now we have a few more words to say to a *Weekly* in America. For years the *R.-P. Journal* assumed the monopoly of denouncing and attacking us in almost every issue, and for years we have ignored it and kept silent. But for once, a month or so ago, we raised a mild protest in *Lucifer,* simply remarking that our contemporary of Chicago repeated "unverified cackle." At this the *R.-P. J.,* feeling very indignant, replies: "The JOURNAL does not repeat 'unverified cackle,' and unlike the Tartarian termagant has 'discretion' enough not to juggle."

Don't you "repeat unverified cackle" dear old *Journal*? And what do you call the lying

Billingsgate of W. Emmette Coleman, and above all your "Coues-Collins" letter, reprinted in *Light,* and answered in its number of June the 8th of last week? Or perhaps, you think the name "cackle" too mild and would like to replace it with the term "malicious slander"? So be it. As to your having "*discretion* enough not to juggle," no one has ever thought of accusing you of it. But you have constantly charged the same upon the "Tartarian termagant," and this without the slightest shadow of *real* proof. This is neither "*religious*" nor "*philosophical*."

Esoteric Buddhism is decidedly on the brain of our journalists. This is what we read in the *Times* of the 8th instant Take out the qualification, and you will have some truth in this:—

ESOTERIC BUDDHISM IN JAPAN.—Colonel Olcott, whose connection with "Esoteric Buddhism" is well known, is at present making a tour in Japan. He has been well received by the Buddhist priesthood, and is delivering lectures all over the country, advising the people to maintain

the principles of the Buddhist faith and not to change for western doctrines of any kind. At a lecture in Tokyo on the necessity of a religious basis for education, he began by comparing the free and upright bearing of the Japanese with that of the natives of India, who seemed to have lost the sentiment of nationality. Living in an atmosphere of disregard, if not contempt, for their old traditions and customs, taught to value only foreign systems and philosophies, the Indian spirit of patriotism and independence had been numbed. Their men had become submissive and cringing. But the Japanese bore themselves as free men, and in congratulating them heartily upon it, Colonel Olcott called upon them not to prostrate themselves at the shrine of foreign civilization. He added that the Theosophical Society had done much in India and Ceylon to direct men's attention to the faith of their forefathers and to the past of their country, and he warned his hearers not to judge Western civilization by its superficial aspects, for beneath these lay enormous misery and distress.

Colonel H. S. Olcott is decidedly a Buddhist of the Southern school, and a very convinced and earnest one; but why should the *Times* make of him a follower of Mr. Sinnett's *Esoteric Buddhism* instead of Gautama the Buddha's Dharma? This is a trifle, however, and the above extract does give some faint idea of the really great work which our President has been doing in Japan. Of course a *Times* writer cannot be expected to fully understand what Col. Olcott's real mission has been, and he forgets entirely to mention that the main idea was to weld together the Buddhists of India and Japan by showing them that the true fundamental character underlying all the Buddhist religious schools is the same, and by making Theosophy the connecting link. In a letter just received from Col. Olcott he says that he has delivered 49 lectures, and expects before he leaves to give a dozen more—that his travels have extended over 900 miles of territory, and that his addresses have caused a deep and permanent excitement. The students of the Tokyo Imperial University Higher Schools of the Metropolis have formed a Young Men's Buddhist Association *à la* the Y.M.C. Associations of the West. Several magazines have

sprung up, and to his horror, one is called *Olcotti!*

Our President will probably reach England in August, and during September and October he hopes to take a lecturing tour in England and Ireland. The arrangements for this will soon be commenced, and much assistance can be

given by Theosophists in various parts of the country, who will kindly send information to Herbert Coryn, Secretary of Theosophical Lecturing Society, 7, Duke Street, Adelphi, London, W. C., as to the opportunities of obtaining halls (with terms, etc.) in towns where audiences are likely to take interest in the subject of Theosophy.

Collected Writings VOLUME XI

June, 1889

A FEW QUERIES

[*Lucifer*, Vol. IV, No. 22, June 1889, pp. 347-348]

As you kindly invite questions relating to Theosophy, I make free to put forward some doubts, which I should feel very thankful if you would solve.

1. How are the *nine* actually known planets to be reconciled with the *seven* of Theosophy?*

2. How may it be possible for anyone who has no independent means to subsist upon to enter upon Chelaship? It seems as if the very first indispensable rule laid down in the April number of *Lucifer*, would render it absolutely impossible for any person, who has to earn his bread in any way, save perhaps that of writing books, to mount even the first steps of the ladder. Or does it mean, perchance, that some other human being should always sacrifice himself, should toil and labour many years of his life in order to facilitate the sublime aspirings to Adeptship—of another? One would think, in that case, that the humbler brother or sister (humanly, not kindredly speaking) was on the righter track to perfection according to the precepts of Theosophy.†

---

* The reasons are stated in *The Secret Doctrine* in several places.

† Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind,* rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in *Lucifer* for April last pertain properly to a later stage, that

---

3. Has any woman ever attained to Adeptship proper? Will her intellectual and spiritual nature and gifts permit it, even while supposing that her physical nature might endure the hardships therefrom indispensable? It should seem that the ultimate fate of "Fleta,"* in this her incarnation tends to demonstrate the negative answer to this question. But, on the other hand, it would testify of a, least said, curious partiality on the part of the "All-love" and "All-wisdom" to have denied woman, that half of humanity which is said to be the counter-type of even that Wisdom—*Love* being the masculine, *Wisdom* the feminine, principle in Deity—the means and possibilities to claim and attain the same high wisdom which is attainable for men.†

Hoping for an elucidating answer in the pages of *Lucifer.*

C.S.

Stockholm.

---

of actual occult training and the development of occult powers and insight. These rules

indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable,* since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner man* who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

---

*Fleta is a picture of a black magician, hence her fate. She is the Queen of Dugpas, selfish to the core and sacrificing all and everything to her desire for power.

[This has reference to Mabel Collins' story, *The Blossom and the Fruit,* concerning which comprehensive information may be found on pages 91-93 of Volume VIII in the present Series.—*Compiler.*]

† Woman has as good a chance as any man has to reach high Adeptship. Why she does not succeed in this direction in Europe is simply due to her early education and the social prejudice which causes her to be regarded as inferior to man. This prejudice, amounting to a curse in Christian lands, was mainly derived from the Jewish Bible, and man has profited by it.

Collected Writings VOLUME XI

June, 1889

MISCELLANEOUS NOTES

[*Lucifer*, Vol. IV, No. 22, June, 1889, pp. 334, 341, 345-46, 347, 341-49]
[In connection with some criticism from William Oxley]

The petty spite shown to us by Mr. W. Oxley, an *ex*-F.T.S., is very natural. An ardent Theosophist at first, but a still more ardent Spiritualist, this tender-hearted gentleman began by writing letters to one of our Masters, whose neglect to notice him, and his *Angelic Revelations* hurt his feelings. Moreover, the criticism which *Busiris,* the ancient Aryan "Spirit" and SAGE in his *Philosophy of Spirit* received at the hands of Mr. Subba Row and other Hindus in *The Theosophist* (*Vide* May, 1882 *et seq*.) was not calculated to make the flame of brotherly love burn brighter in Mr. Oxley's bosom. He would be more than an average Spiritualist, verily a sage or an Indian philosopher himself, had he accepted the just criticism in a brotherly spirit and never retaliated. But Mr. Oxley is not a philosopher, still less a sage! Hence this laborious though vain attempt at *mud throwing*. We hope he will not catch cold during the operation.

[In reference to various misrepresentations in the pages of the *Medium and Daybreak,* and a defence from the pen of A. D. Bathell.]

As we are very little concerned with either the popguns shot at us, or those who amuse themselves in shooting them, we at first hesitated to insert the above. Having so many of our own quarrels on hand, we were unwilling to meddle with those of others. We have not the pleasure of knowing Mr. Bathell personally; but since his letter throws independently

such a flood of light on the *true causes* of the animus of some of our *ex*-Fellows—ever the most relentless in slandering the Society—we publish it most willingly.

Personally, we feel very grateful to Mr. Bathell for his considerate defence. As, however, the experience of several years has proved to us that every slander on the T.S. has only led to the increase of its members, and every direct attack against the Founders and lie about the modest editor of this journal, have invariably brought to the front unexpected and devoted friends, we feel rather unwilling to lose our dear and faithful detractors and slanderers. May they prosper and increase, the charitable and *truthful* souls!

As the Khalif of the tale, who would not part with a beloved boil, for the latter helped to purify and keep his blood in good order, so we would not part—if it can only be avoided—with our active and amiable calumniators. They are the generous and volunteer scavengers of the Theosophical Society, so to speak, its vernal blue pill and black draught. Every malicious fib of theirs is an additional bar furnished to us *gratis* toward the erection of our Theosophical Eiffel Tower, and the future eminence of its architects. Dearly beloved enemies, pray let yourselves be entreated not to turn your backs upon us!

[Dr. C. Carter Blake, the well-known anthropologist, contributes a long and scholarly article on the subject of the Third Eye, and ends by asking what evidence there is of its existence among living forms, outside of those already mentioned by him. To this H.P.B. remarks:]

As three-eyed men are no longer extant, what evidence can be expected other than of a circumstantial character? What evidence is there, we may ask in our turn, that men were once upon a time apes with tails, or men with tails, except that of Haeckelian and Darwinian inferences based on the fact that the human spine ends with what seems the stumped root of a tail. The one inference is as good and as *scientific* as the other.

[In connection with the remarks of a correspondent to the effect that the statement about the materialist not having a self-conscious survival after death in H.P.B.'s article "On the Mysteries of the After-Life," requires some qualification, as many so-called materialists are merely agnostics, and often men of great soul.]

The qualification of the general statement which our correspondent quotes is implied in the article itself. It is there explained that it is the deep and sincere conviction in a man's mind that there is no life after death which is the *cause* of his having no such conscious life. It does not matter what a man *calls himself;* the vital question is what he *really believes* in his inmost heart.

The keynote to the whole question of the Devachanic existence is that a man *creates,* in the literal sense of the word, his own future.

[In connection with another article by Dr. C. Carter Blake, dealing with the possible survival of the Atlantean type.]

It is a tradition among Occultists in general, and taught as an historical fact in Occult philosophy, that what is now Ireland was once upon a time the abode of the Atlanteans,

emigrants from the submerged island mentioned by Plato. Of all the British Isles, Ireland is the most ancient by several thousands of years. Inferences and "working hypotheses" are left to the Ethnologists, Anthropologists and Geologists. The Masters and keepers of the old science claim to have preserved genuine records, and we Theosophists—*i.e.*, most of us, believe it implicitly. Official Science may deny, but what does it matter? Has not Science begun by denying almost everything it accepts now?

We copy the following curious advertisement from the *Two Worlds,* a spiritualistic paper.

Mr. Joseph Blackburn, of Keighley, has taken a course of study in anatomy, physiology, the general principles of pathology, the science of fine forces, including the nature of electricity, magnetism (of various kinds), light, colour, mind, cure, magnetic massage, and other natural forces. Therefore, we, acting under the sanction of a charter granted by the State of New York, do hereby award this diploma, conferring upon the above named person the honourable title of Doctor of Magnetics,

abbreviated by D.M., whereby it is signified that he is duly qualified to administer sun-baths, water-baths, massage, mental and psychological forces, electricity, suncharges, substances, and other refined natural agencies for upbuilding the system.—Signed E. D. Babbit, M.D.; F. G. Welch, M.D.—[Advt.]

Modest young students of the mystic who may be tired of standing behind a counter have here a fine opportunity offered to them. To become suddenly, and without any transition, a "Magus" in possession of the universal *panacea,* one has but to apply for a diploma, signed by two well-known "M.D."s of New York, conferring on one "the honourable title of Doctor of Magnetics." But what is a "Doctor of *Magnetics*"? qualified to administer . . . "*substances*," and what are these "substances"?

In a country where such quack advertisements are possible, and where people peck at them like sparrows at cherries, no one ought to laugh at Theosophists, who seem the only people, so far, who *thoroughly* see through them. And yet, it is such Doctors "Dulcamara," who are the bitterest enemies and persecutors of Theosophy—*sub rosa,* of course. It is they who bring the true mystic science and philosophy into disrepute. In support of this, we append a queer letter out of two just received from a trustworthy correspondent, which form a suggestive commentary on advertisements of the type of the one quoted above. One is a private letter; therefore all we can say of it is, that the writer calls himself a Brother of "the Dew and Light," and signs "Magus" (? We know several *Maguses,* "which is which?"). This one claims acquaintance with many illustrious personages from the "Astral plane," with whom he holds councils; and he snubs the person whom he addresses as one

whose presence has never been recorded therein, because, perhaps, as he adds, he is "not sufficiently developed to meet in council on the astral plane." Forsooth, an illustrious correspondent this!

The other comes from a *Victim,* apparently.

[The correspondent who signs himself "One Who Has Been Duped" describes the bogus character of a group which calls itself "Ros. Crux. Fratres" and deals mainly with Elementals and "Spirit-Guides."]

Collected Writings VOLUME XI
June, 1889

TO ALL THEOSOPHISTS
"THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY" AND ITS ENEMIES.*

This is neither a *private* nor a *confidential* document, and thus will not be productive of treachery. The undersigned—save a few occult truths which she is pledged not to reveal—has no secrets, no desire to create mysteries, and is willing to let the whole world see her private and inner life. She fears nothing, and is ready to face every enemy and slanderer of hers, and bids him or her, to do his worst. She has nothing to dread *from truth.*

As it has now become evident that our most dangerous enemies are *within* not *without* the Theosophical Society, it is time to put an end to this.

Nor is it less evident that Professor Elliott Coues, though the President of the Gnostic Branch of the T.S., calling himself a Theosophist—yet seeks by all means, fair or foul, to upset the "Esoteric Section of the Theosophical Society," —the only legitimate and legal Occult Body in the Society—by trying to discredit the "Head" of that Section, the undersigned. It is useless for the present to explain *why* Dr. Coues does it, though his motives are quite plain to many and especially to the writer of this. Theosophical charity in the heart of every *true* Theosophist must urge him to eschew reprisals and never to return evil for evil, so long as truth damaging to his enemies can be withheld without danger

* [This text was published as a separate pamphlet of 16 pages, dated London, June 21, 1889; the type and format are identical with those of the magazine *Lucifer.* Only a couple of copies of this pamphlet are known to exist, and they are in private hands. The present reprint has been reproduced from one of them.—*Compiler*.]

to the cause. *Full* explanation is, therefore, postponed. I will speak only of his last letter to me further on, which will perhaps explain such a sudden persecution of me by Dr. Coues, who professed friendship in all his letters *up to a few days before the Convention of the T.S.* (*American Section*) *in Chicago.*

Meanwhile the following is offered by the undersigned to the consideration of all the Members of the T.S. whom it may concern.

For years past, H. P. Blavatsky has been urged to give esoteric instructions to Theosophists anxious to study the occult sciences, till at last, yielding to the persistent entreaties she consented to do so. "The Esoteric Section of the Theosophical Society" was formed under the orders of the President-Founder, in October, 1888, in London, and duly announced in *Lucifer.* As said therein, the formation of a body of esoteric students was "organised on the ORIGINAL LINES devised by the *real* Founders of the T.S."

Now this Section, while entailing upon H.P. Blavatsky, as all its members know, much additional labour and an immense weight of responsibility, is not of the smallest advantage or benefit to herself in any way whatever. On the contrary, its formation has become from the first the pretext for new persecutions and slanders against her. She therefore feels it right that a clear alternative should be placed before the Members of the *Esoteric Section,* as well as such other persons as may be affected:—

Either H. P. Blavatsky *does* possess "Knowledge" and *can* teach what many earnestly desire to learn, or she *cannot.* In the first case, those who desire her teaching must have confidence in her and believe that she has something to teach, otherwise why should they come to her to be taught at all? In the second, if anyone has doubts, let him leave the ESOTERIC SECTION if already a member, or abstain from joining it if he is not. As already said, H. P. Blavatsky gaining nothing but an increase of labour and responsibility with every new member who joins, the benefit is all on their side; and far from conferring a favour, those who place themselves under her teaching are rather the recipients of one from her.

To help earnest and well-meaning Theosophists, H. P. Blavatsky is ever ready; and she will work for them and the Society, as long as she has life left in her. But she has no desire to force her teachings upon outsiders, and thereby to desecrate the sacred science by giving it out to those who through recent slanders may have lost faith in her; or again, such—if any exist—as are ready to betray their pledge and word of honour by forming secret understandings with our enemies.

These facts are the more important, since Prof. Elliott Coues, though he never belonged in any capacity to the ESOTERIC SECTION of the T.S. yet proclaims himself *Perpetual President of the Esoteric Theosophical Society of America,*" of which no one connected with the General Council of the T.S., in India, or the Founders know anything. And it is this unwarranted claim, probably, that led some member of the "Esoteric Section of the T.S.," under the direction of the undersigned, to mistake Professor Coues for a member thereof, and then to give him or Colonel Bundy, of the *R.-P. J.,* of Chicago, a document emanating from the Council of the E.S. Though of no importance whatever and containing only some advice which might have been given out publicly, yet, since the document was marked "Esoteric Section," the member who gave it to an outsider, from whatever motive, has *broken his pledge* and been untrue to his "sacred word of honour."

It is also Dr. Coues, probably, who furnished to the *R.-P.J.* for publication the copy of

the *Rules* and *Pledge* of the E.S. which had been sent to him, although they are marked *private and confidential.* It is not that these papers were ever intended to be kept secret, since they are sent to *every member* of the T.S. who applies, and the Journal has only rendered us service by making them so widely known; but that any *gentleman* should publish papers marked *private and confidential* is an act best left to the world to characterise as it deserves.

In view of this, and considering that:—

(1.) The only Esoteric Section or body which exists in the Theosophical Society is the one duly authorised and

recognised by the President-Founder, Colonel H. S. Olcott; and—

(2.) That Professor Elliott Coues has *self-constituted* himself "perpetual President" of an Esoteric body.*

(3.) Professor Coues shows himself desirous of casting a slur both upon H. P. Blavatsky personally, and upon the Section of which she is the Head, in order to destroy one through the other. Therefore, the following alternative is now laid plainly and *publicly* before all the members of the "Esoteric Section of the T.S."

Do you still desire to be taught by H. P. Blavatsky, as to whose occult "knowledge" the *Instructions* already in your hands are some evidence? Or do you prefer to follow Prof. Elliott Coues—whose knowledge of biology, ornithology, etc., makes of him a very eminent scientist, but whose knowledge of Occultism five years ago, when he was in Europe, amounted to *nil*?

The question is thus put in a nutshell. Do you want to study ancient Occultism, or modern Hypnotism; esoteric philosophy—whose doctrines may be traced thousands of years back, throughout Eastern literature—or, the "working hypotheses" of modern Psychic Researchers?

This choice is now no longer based on the query: "Do the Mahatmas exist," or are they, as very *theosophically* put by Dr. Coues, simply a HOAX of H. P. Blavatsky. The questions, whether the teachers are an *actuality* or an ideal, and H. P. Blavatsky a truthful woman, or an old fraud, a vixen endowed with every vice, retire in view of the plain alternative into the background, or, at any rate, to a secondary plane; nor will the above-named personage stoop to debate the mooted problem. The really important fact to ascertain is simply whether H. P. Blavatsky *is,* or *is not,* possessed of the occult knowledge, whose source was hitherto attributed to the teaching of the MASTERS. The answer is

* Everyone has a right to found an "Esoteric Society"—whether he has anything to teach or not—Professor Elliott Coues, as much as Professor Hiram E. Butler. But neither of them has any right to append to the name the words "of the Theosophical Society."

easy and self-evident. If the TEACHERS whom she claims to know, do not exist, then every bit of philosophy from the earliest *Esoteric Buddhism,* down to the latest *Secret Doctrine,* in short, every tenet of the Occult Sciences taught and learnt in the T.S., *comes from her;* this, whether she has *invented it all,* or acquired the knowledge by some mysterious means. Turn it whichever way you will, the fact remains the same for the Theosophists—she is the origin, the *fountainhead,* of all the esoteric knowledge they have learned or may learn. Whether she be the *source,* or only the modest *channel,* as claimed by her, H.P. Blavatsky *has the means and the necessary knowledge to teach.*

It is for those eager to learn to decide whether the waters of knowledge offered are good and pure enough for them. Those whose attention is directed chiefly to the mud and stones thrown *at* and *into* the said waters, are at liberty to refuse them, and are earnestly asked to do so. Let them pronounce their decision and send back their papers and they will forthwith be set free.

It is therefore only for the benefit of those who desire to go on with the *Instructions* that the undersigned appends her answers, as well as the published letters of a few other witnesses in *Light* (*Vide* the issue of June the 8th). *Light on the Path* has just been made the pretext by Dr. Elliott Coues and "Miss Mabel Collins" for a new and very ugly slander against H. P. Blavatsky. Now since that priceless little treatise occupies a very prominent position in Theosophical literature, especially among those who desire to tread that *path,* it is absolutely necessary that no further misunderstanding should exist on this matter, as it was to facilitate the entrance to the said *path* that the ESOTERIC SECTION of the T.S. was founded. It is thought, therefore, necessary to make the following correspondence as widely known as possible among Theosophists, and especially among members of the ESOTERIC SECTION. The necessity of this step is much to be regretted; but the utterly baseless and unprovoked attack of Professor Coues and Miss Mabel Collins on that *Section,* and upon H. P. Blavatsky, has rendered imperative the plainest statement of facts in reply. Out of respect for old associations and still more out of the

general unwillingness of our best members to turn our MAGAZINE into a tub for washing dirty theosophical linen, I shrank from republishing the facts in *Lucifer.* But now, here they are *in toto.* Let the Theosophists judge for themselves.

EXTRACTS FROM "LUCIFER," "LIGHT," AND ELSEWHERE.

Heat not a furnace for your foe so hot
That it do singe yourself.

—SHAKESPEARE.

He who tells a lie, is not sensible how great a task he understakes, for he must be forced to invent twenty more to maintain that one.

—JONATHAN SWIFT.*

"ATTENTION, THEOSOPHISTS!"
A NEW AND GROSS SLANDER.

This is what we said in *Lucifer:—*

Grotesque contrasts and paradoxes are the very pith of our age. We might, therefore, permitting ourselves for once to follow suit, publish under the above title certain very *untheosophical activities.* But we prefer to leave the pages of our *Lucifer* untainted with the recital of untheosophical backbiting, malicious calumnies and attempts to ruin our character. Those who would learn our answer (and that of trustworthy witnesses) to the slanders that find such a ready hospitality in a spiritual organ of America, are invited to turn to *Light* of June 1st, and June 8th, 1889.

All attacks would have been ignored and never mentioned could they without danger to the Theosophical Society, but be relegated by us to that common pit of oblivion, in which

* *[Miscellanies in Prose and Verse,* London, 1727, Vol. II, p. 345.—*Compiler*.]

crawl and hiss, struggling to come to light, all the venomous monsters bred by calumny, envy, hatred, and revenge—most of them the progeny, alas, of those who, once upon a time, took pride in calling themselves, *Theosophists*(!!)

The old truism, that they whom the gods would destroy, they first make mad, is once more vindicated. Calumnies are effective only on the condition that they should not be so readily refuted. It is easy enough to bear false witness against one who is unable to establish an undeniable *alibi.* It is as easy for a traducer to charge a person with having said or done that or the other, at a date when the accused and the accuser were both in the same country, if not in the same town. The credibility and likelihood of such accusations become, however, rather shaky if the accused party can furnish precise dates—awkward things to deal with—corroborated by numbers of persons to the effect that at the date mentioned he was 10,000 miles away, and did not even hold any correspondence with the accusing party. "One lie must be thatched with another, or truth will soon rain through,"

says a proverb.

The London *Light,* always fair to all, was forced to publish—or rather to *republish* from the Chicago *Religio-Phil. Journal—a very strange letter.* We may even say two letters in one, as the reader will see for himself. We call it "strange" because it is so transparent in its animus, so very *imprudent* and so easily refuted that both the writers—intellectual, and hoary with life-experience as they really are—seem to give themselves entirely away for a mere song, for the pleasure, one would almost say, of inflicting an ugly scratch, whether it reaches the person aimed at, or simply produces a commotion among the innocent and the credulous ones who believe all they read. So evident are the motives of this joint production—spite and revenge—that, were we certain that no true theosophist would be thereby affected, we would have never gone out of our way to refute the silly invention. It seems almost undignified to even notice it, but truth had to be shown at all costs.

And this is the cutting from the *R.-P. J.* that was sent to us a few days ago, and referred to above. The reader will please notice the underlined passages.

ATTENTION, THEOSOPHISTS!

A LITTLE MORE "LIGHT ON THE PATH" FOR YOUR BENEFIT.

SIR:—In 1885 appeared a strange little book entitled: *Light on the Path: A* treatise written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence. Written down by M.C., Fellow of the Theosophical Society. The author is Mabel Collins, until lately one of the editors of *Lucifer.* The book is a gem of pure spirituality, and appears to me, as to many others, to symbolize much mystic truth. It has gone through numberless editions, and is used by faithful Theosophists much as orthodox sinners use their prayer-book. This happened mainly * because "Light on the Path" was supposed to have been dictated to Mrs. Collins by "Koot Hoomi," or some other Hindu adept who held the Theosophical Society in the hollow of his masterly hand.

I liked the little book so much that I wrote Mrs. Collins a letter, praising it and asking her about its real source. She promptly replied, in her own handwriting, to the effect that "Light on the Path" was inspired or dictated from the source above indicated. *This was about four years ago; since which time nothing passed between Mrs. Collins and myself* until yesterday, when I unexpectedly received the following letter. I was not surprised at the new light it threw on the pathway of the Theosophical Society, *for late developments respecting that singular result of Madame Blavatsky's now famous hoax* left me nothing to wonder at. I cabled Mrs. Collins yesterday for permission to use her letter at my discretion. Her cablegram from London reached me this morning, saying, "Use my letter as you please. Mabel Collins." So here is the letter.

April 18th, 1889.

34, Clarendon Road, Holland Park,

London, W.

DEAR SIR:—I feel I have a duty to write to you on a difficult and (to me) painful subject, and that I must not delay it any longer.

You will remember writing to me to ask me who was the inspirer of "Light on the Path." If you had not been yourself acquainted with Madame Blavatsky I should despair of making you even understand my conduct. Of course I ought to have answered the letter without showing it to any one else; *but at that time I was both studying Madame Blavatsky and studying under her. I knew nothing then of the mysteries of the Theosophical Society,* and I was puzzled why you should write to me in such a way. I *took the letter to her; the result was that I wrote the answer at her dictation. I did not do this by her orders; I* have never

* The word "mainly" does not sound very complimentary to the *author* "*Mrs. Collins*."—[ED.]

been under her orders. *But I have done one or two things because she begged and implored me to;* and this I did for that reason. So far as I can remember I wrote you that I had received "Light on the Path" from one of the Masters who guide Madame Blavatsky. I wish to ease my conscience now by saying that I wrote this from no knowledge of my own, but merely to please her; and that I now see I was very wrong in doing so. *I ought further to state that* "*Light on the Path*" *was not to my knowledge inspired by any one;* but *that* I saw it written on the walls of a place I visit spiritually (which is described in the "Blossom and the Fruit")—there I read it and I wrote it down. *I have myself never received proof of the existence of any Master though I believe* (as always) that the mahatmic force must exist.

Yours faithfully,
MABEL COLLINS.

Yes, Mabel, the "mahatmic force" does exist. It exists in every great soul like yours. There is no need of a word of mine further. It is Helena P. Blavatsky's turn to speak next.

ELLIOTT COUES.
1726 N St., Washington, D.C., May 3, 1889.

Yes, Elliott Coues, "it *is* Helena P. Blavatsky's turn to speak" now; and she *will.* She begins by declaring that every one of the statements contained in the above double letter *is malicious and false*—from first to last. It is not her word only she gives for it. She is not *popular* enough to be believed by the outside public on *that* alone. But she will furnish dates, as aforesaid, and show the absolute *impossibility* of this new charge brought against her.

These are the accusations, and here are the answers.

1. Dr. Elliott Coues states that *Light on the Path* "was supposed to have been dictated

to Mrs. Collins by 'Koot-Hoomi or some other Hindu adept'," etc.

Answer. No Theosophist known personally to Mme. Blavatsky—or any one else probably—has ever attributed that little work to "Koot-Hoomi" *or any other Hindu Adept.* On the contrary, as we are informed by those in a position to know best, and also the immediate friends of Mrs. Mabel Cook-Collins, who saw her almost daily after its publication—its inspiration was always ascribed to quite another person, who was never "a Hindu." This inspirer, whom "Miss Mabel Collins" described, without naming him, to

many of her friends and to Mme. Blavatsky herself, was undeniably recognized by the latter; but, although an old friend, she would certainly never call him her "Master."

Moreover, Dr. E. Coues, the President of the *Gnostic* Th. Soc., ought to know that the "inspirer" of "Light on the Path" is not the same "great soul" on whom he (Prof. E. Coues) has fathered his No. 5 of the "Biogen Series." * Has the erudite Professor of the Smithsonian Institute connected the said old work with "Koothomi's" name to "please" H. P. Blavatsky, too; and has she also "*begged* and *implored*" him to do so?

2. It is in consequence of the alleged "inspiration" that Prof. Coues wrote, as he himself tells us, his first letter of inquiry to Mabel Collins (Mrs. Cook) FOUR YEARS AGO, "since which time," he adds, "*nothing passed* between Mrs. Collins and myself."

Answer. This is a very important admission, and one, that with the object in view (namely, to throw a little additional mud on "his friend," H. P. Blavatsky) will prove an unfortunate *lapsus calami* for Dr. Coues. The facts are these.

The incriminated party left India after six years of sojourn in it on February 20th, 1884 and sailed for Europe. She remained in France four months, then arrived about August in London, and sailed back to India on November 11th of the same year. She remained in London three of four weeks and then went to Germany, where she had the honour of renewing her acquaintance with Professor Coues. But she never met Miss Mabel Collins at all, till a short time before her departure for India, saw her but a few times and never had even a private interview with her. When she first heard of her, it happened as follows: Mr. Ewen, F.T.S., late of

---

* "*Kuthumi, the true and complete Oeconomy of Human Life,* based on the system of Theosophical Ethics," by Elliott Coues. Noticing it in its issue of July, 1886 [Vol. 1], *The Path* remarks: "This is a reprint of a little volume, originally issued in 1770, but under the classical pen of Prof. Coues, who has added an introduction and the faultless typography of Estes and Lauriat, the little book is a very different affair from the earlier edition." Yet, perfect as it may be, what had "Koothoomi" or *Kuthumi* to do with this "reprint," we wonder?—[ED.]

India, had unearthed a story written by Miss M Collins, found it charming, as it really is, and showing it to Col. Olcott, introduced the latter to her. This novel was the *Idyll of the White Lotus,* which "Miss Mabel Collins," told the Colonel had been written by her, either in trance or under dictation (the handwriting of the MSS., *was not hers,* certainly) by some one whom she described to him. This was *before Mme. Blavatsky ever set eyes on her;* and yet the title page of that work bears to this day the inscription:

To the *True Author*
The *Inspirer* of this work;
IT IS DEDICATED.

If she knew nothing then (when she wrote *Light on the Path*) "of the mysteries of the Theosophical Society," as she states, then she must have forgotten them, since the *Idyll,* etc., preceded *Light on the Path;* the more so, as she wrote and finished the former *before she had ever set her eyes on* "*Mme. Blavatsky.*" Miss Mabel Collins adds that *Light on the Path* "was *not* inspired by anyone." And here comes an independent witness, Mrs. Passingham, late of Cambridge, who flatly contradicts the statement. "Miss Collins" passed a day in her house in February, 1885, and left early, because, as she said, she had to meet *by appointment, her inspirer,* the one who dictated to her *Light on the Path,* at 8 that evening.

(Read Mrs. Passingham's letter, *infra*.)

How does this tally with the statement that she (Mabel Collins) had "never received proof of the existence of *any* Master" (let alone the Theosophical Masters)? Was the dedication *invented,* and a Master and "Inspirer" suggested by Mme. B. before the latter had ever seen his *amanuensis*? For that only she proclaims herself in her dedication, by speaking of the "*true* author," who thus must be regarded *as some kind of Master,* at all events. Moreover, heaps of letters may be produced all written between 1872 and 1884, and signed △: the well-known seal of one who became *an adept* only in 1886. Did Mme. Blavatsky send to "Miss Mabel Collins" this signature, at a time when neither knew of the other's existence?

And now to *Light on the Path*.

Miss Mabel Collins, known in those days to us simply as Mrs. Cook, can have hardly begun it in November 1884; for, three days before Mme. Blavatsky's departure for India (there are witnesses) she was visited by Miss M. Collins, who showed her a page or two of that which developed later into *Light on the Path,* and in which the former recognized

some very familiar expressions. Thus, that which became the priceless little book, was finished and published in London *after Mme. Blavatsky's departure for India, i.e.,* in the early part of 1885, as dozens of witnesses are ready to testify (Miss M. Collins' friends among others). At that time, the accused party was at Adyar, lying for over three months almost on her deathbed. And now, comes the curious part of this new attempt to discredit a person in her way, and *a dangerous* witness. If she is the *sole author* of *Light on the Path,* how comes it that she, ignorant of Sanskrit and having never seen the "Golden Precepts," could use so many sentences bodily enshrined in that *purely Occult work*? But here is something still more curious.

5. If Dr. Coues wrote his first letter of enquiry to Mrs. Mabel Cook *four years ago,* it must have been some time in the middle of 1885. For, *Light on the Path* was published, as said, early in that year, and *his letter to her could not have preceded* the publication of the book, while since then, he assures us, "*nothing* passed" between him and Mrs. Mabel Collins."

But whether late or early in 1885 or 1886, the fact remains the same. Mme. Blavatsky *was not* in England, and could not be there when Dr. Coues' letter of enquiry was received by "Miss Mabel Collins." For Mme. B. was sent back to Europe by her doctors in India, at the end of March 1885 and remained till May 1887 in Italy, Germany and Ostend. No correspondence ever took place between Miss Collins and Mme. Blavatsky; nor did the latter know anything of *Light on the Path* until it was given to her as the "New Bible of the American Theosophists," by Mr. Arthur Gebhard, in the summer of 1886. Thus turn it whatever way you like neither (*a*) could "Miss Mabel Collins" be *studying* Mme.

Collected Writings VOLUME XI

June, 1889

B. during that period of 21/2 years; nor could she be "studying *under* her." How then could the "author" of *Light on the Path* possibly say that she "took the letter to her" and wrote "the answer at her dictation"?! The gratuitous invention is so painfully palpable that there is really no need to dwell on it any longer. There is but one explanation possible. Miss M. Collins had an *astral* dream. She found the imaginary scene between Mme. Blavatsky and herself, and heard the latter *dictating* her letter to Dr. Coues under *the walls she visits spiritually*—and now repents of it. Untrained psychic faculties contain potentially strange surprises in them; an inordinate hatred and desire of revenge lead some mediums on to dangerous pathways.

Thus, why should she repent of that which she has never done, and why, above all, should Dr. Elliott Coues—the flower of chivalry—show such an intense eagerness to proclaim his fair correspondent to the world as the wife of the Biblical *Ananias*? True, she has done many other things to disprove her own words and placed them on record before the world, these records proving still more damaging to her reputation for truthfulness. Has she also forgotten what she wrote in her work *Through the Gates of Gold*? This book again was quite unknown to Mme. Blavatsky, who first heard of it from Messrs. Finch and Keightley, who brought it to her in Ostend in March 1887, just after its publication. And this work—so inferior to *Light on the Path* or the *Idyll of the White Lotus,* that no devotee would ever think of claiming as its author a "Master"—bears on the page facing the *Prologue* the following words:—

"*Once, as I sat alone writing, a mysterious Visitor entered my study unannounced, and stood beside me. I forgot to ask who he was or why he entered so unceremoniously, for he began to tell me of the Gates of Gold. He spoke from knowledge, and from the fire of his speech I caught faith. I have written down his words; but alas, I cannot hope that the fire shall burn as brightly in my writing as in his speech.*"

The fear was a just one, as one can never write from memory as well as when copying—*from walls.* The divine fire was expended in *Light on the Path* and never burned as

brightly since. "Before the voice can speak in the presence of the Masters it must have lost its power to wound." . . . "Seek in the heart the source of evil and expunge it." These are aphorisms as old as the *Book of the Golden Precepts,* from which they radiated—on the walls"—and thence into *Light on the Path.*

We must close with a few more words of emphatic denial. At no time has "Miss Mabel Collins" "*studied* under Madame Blavatsky." The latter *has always refused to teach her, for good reasons of her own.* Mrs. Mabel Cook has sometimes attended the "Blavatsky Lodge" meetings, and had casual conversations on occult matters with her, but has never *studied* two consecutive days "under her." Nor did Mme. B. know that Dr. Coues has ever written to Miss Collins till he told of it. In all charity we are determined to view her letter to him as—an enigma. And so must be the learned Professor's sudden attack upon H. P. Blavatsky, another enigma to the Theosophists and the public in general, though to the attacked party it is quite clear. He speaks of *hoax,* but does not say what it is. We know of definite *hoaxes,* but prefer not to mention them at present. We have heard of Hindus committing suicide in order to bring their enemies to grief and lay a curse upon their heads. This *joint* letter is a moral suicide in its way. For a woman to confess to the world that she has been *deliberately deceiving it* for years, simply for the pleasure of fathering the cause of the deception upon a *supposed* enemy, is a psychic riddle in itself. Miss Mabel Collins, while denying the "Mahatmas," believes, however, "that the *Mahatmic force* (whatever it may be, *apart* from the Mahatmas) must exist." This belief Dr. Coues gravely ratifies, on the authority, we must suppose, of his own "great psychic powers"; and thus we find him assuring "Mabel" that the "Mahatmic force . . . *exists in every great Soul like yours*" (*her's*).

May all the Heavenly Powers, actual or imaginary, preserve the World from *such* "Mahatmic force," if it is this "force" that dictated to Miss Mabel Collins her letter to Dr. Coues, and inspired him to publish it with his *comments.* And may the poor Theosophical Society be laid into its grave rather than have *such* representatives of THEOSOPHY!

History repeats itself in every age. The world had its century of Hypatias, its century of the Joans of Arc, and that of many other heroines. Our departing age, the XIXth, seems to impress itself on the tablets of the Universal History, as "the Century of the 'MADAME COULOMB!" . . .

H. P. BLAVATSKY.

A TIMELY WITNESS.

The following is a letter published in LIGHT *of June the 8th, when that weekly reprinted the above insinuations from the* REL.-PHIL. JOURNAL. *It is a thoroughly independent evidence which, throwing a new and unexpected light on the calumny, shatters it to atoms. No better proof of the baselessness of the charges could be ever expected.*

To the Editor of *Light*

SIR,— *À propos* of the letter from Dr. Coues relative to Mabel Collins and *Light on the Path,* the following incident may be interesting. In the early part of 1885 (I *think* February) Mrs. Collins visited a mutual friend at Girton, and was by her introduced to me, and spent the after noon and part of the evening at my house. She expressed a wish to leave early, as she had an "appointment" with "Hilarion," the author of *Light on the Path,* at 8 p.m., and did not wish to be absent from her lodgings at Girton at that hour. So I sent her back in my carriage at her express request. I was informed afterwards by my friend that the writing that evening had been very successful, owing she thought to previous harmonious conditions. I may add that Mrs. Collins told me herself that the influence under which she wrote the book in question was that of a person whom she had long known, but had only lately identified as being that of an "Adept."

C. A. PASSINGHAM.

Exmouth, Devon, late of Milton, Cambridge.
June 2, 1889.

———

Mrs. Passingham is a lady of high standing, well known to many, and who was till now President of the Cambridge Lodge of the T.S. And now what becomes of the—invention (not to call it by a worse name) that Mme. Blavatsky

"begged and implored" Miss Mabel Collins, to father *Light on the Path* "on one of the Masters who guide Mme. Blavatsky"? The visit of Mrs. Cook (Mabel Collins) to Mrs. Passingham was in February 1885, and Mme. Blavatsky having sailed for India three months before had certainly nothing to do with it. As already shown, the accused party hardly knew "Miss Mabel Collins" in 1884, and, had she known her, prudence alone would have never permitted Mme. B. to ask Miss M.C. to share in such an *imposture,* just at a time when the *Christian College Magazine* and Mme. Coulomb were red hot in their conspiracy of denunciation. The "hoax" with which Dr. Coues charges Mme. B. in his letter thus returns home, part and parcel, to roost with the learned President of the *Gnostic* T.S. of Washington. May it do him good!

An American paper, the *Washington Post,* speaking of a reception given to Dr. Elliott Coues in New York says that: —"The Theosophical Society and some of the most famous and cultivated people in New York will extend him and his wife a series of social courtesies and unite to honour him as a theosophist and a scientist."

No one in America could "honour" too highly a Professor of the Smithsonian Institute as "a Scientist." But as a *Theosophist*—Heaven save the mark! The animus and spite shown in his conduct and the want of all *gentlemanly,* let alone theosophical feeling, are such as would be unhesitatingly repudiated by every Smithsonian Professor.

And now we have a few more words to say to a weekly in America. For years the *R.-P. Journal* assumed the monopoly of denouncing and attacking us in almost every issue, and for years we have ignored it and kept silent. But for once, a month or so ago, we raised a mild protest in *Lucifer,* simply remarking that our contemporary of Chicago repeated "unverified cackle." At this, the *R.-P. J.,* feeling very indignant, replies:" The JOURNAL does not 'repeat unverified cackle,' and unlike the Tartarian termagant has 'discretion' enough not to juggle."

Don't you "repeat unverified cackle," dear old Journal? And what do you call the above "Coues-Collins" letter, and, even more, the lying Billingsgate of W. Emmette Coleman?

Or, perhaps, you think the name "cackle" too mild and would like to replace it with the term "malicious slander"? So be it. As to your having "*discretion* enough not to juggle," no one has ever thought of accusing you of it. But you have constantly charged the same upon the "Tartarian Termagant," and this without the slightest shadow of *real* proof. This is neither "*religious*" nor "*philosophical.*" But what is distinctly kind and beneficent to Theosophists, though hardly meant to be so, is the gratuitous advertisement of the Esoteric Section, its *Rules* and *Pledge* in the *R.-P.J.* The Editor must accept our best thanks, as his generous advertisement brought us about twenty applications to join the E.S., all dispatched within the week of its publication.

A curious prophecy was made to me, in 1879, in India, by a mystic who said that every letter in the alphabet had either a beneficent or a maleficent influence on the life and work of every man. Persons whose names began with an initial the sound of which was adverse to some other person had to be avoided by the latter. "What is the letter most adverse to me?" I enquired. "Beware of the letter C," he replied. "I see three capital C's shining ominously over your head. You have to beware of them especially for the *next ten years* and shield your Society from their influence. They are the initials of three persons who will belong to the Theosophical body, only to turn its greatest enemies." I had forgotten the warning till 1884, when the Coulombs appeared on the stage. Are Dr. Coues and Miss Collins (Cook) preparing to close the list—I wonder?

I reprint the following correspondence from *Light* of June the 8th, omitting my own letter, which would be mere repetition of what is said above, and Mrs. Passingham's statement as already given:

TO THE EDITOR OF "LIGHT"

SIR,—In reference to the letters from Professor Coues and Mabel Collins, quoted from the *Religio-Philosophical Journal* in your issue of the 1st inst., I trust you will permit me to say a few words on the facts

in question. I knew Madame Blavatsky intimately during her stay in Europe in 1884, and since her arrival in this country in May, 1887, I have resided in the same house continuously. Further, I have known Mabel Collins intimately from the date of the publication of *Light on the Path* in the early months of 1885.

1. Before Madame Blavatsky's departure for India, in November, 1884, she had seen Mabel Collins, at the outside, two or three times, and *Light on the Path* had only just been begun, and the book was not completed till early in 1885, when Madame Blavatsky was in India, and to my certain knowledge *no* communication took place between her and Mabel Collins after the departure of the former for India in 1884, until her arrival in England in 1887.

Now, since Professor Coues' letter to Mabel Collins *could* not have *preceded* the publication of *Light on the Path,* it is obvious that Mabel Collins' reply thereto must fall after the month of March, 1885. How then, I ask, could this reply have been written "at her (Madame Blavatsky's) dictation," as asserted by Mabel Collins, seeing that Madame Blavatsky was at the time in India? Such a marvellous discrepancy between statement and fact makes one think: *quem deus vult perdere, prius dementat.*

2. The astounding suggestion of Professor Coues that the authorship of *Light on the Path* was claimed by Mahatma Koot Hoomi is so ridiculous as to call only for the remark that no well informed person in the Theosophical Society ever heard of it before.

3. As to its real authorship, Mabel Collins constantly and consistently averred that it was "given" to her in the way she states *by the assistance of a person* whom she has described to many and in whom Colonel Olcott, entirely independently of Madame Blavatsky, recognized a Greek (not a *Hindu)* Adept *whom he had personally known in the body.*

4. As to Mabel Collins insituation that Madame Blavatsky endeavoured to induce her to claim the authorship of *Light on* the *Path* for "one of the Masters who guide her (Madame Blavatsky)," it is simply ridiculous. This alone is enough to show how empty is such an insinuation even apart from the fact that, as I have stated above, *no communication* whatever passed between Madame Blavatsky and Mabel Collins between November 11th, 1884, and April, 1887.

5. As to the fact that *Light on the Path* was "inspired" by some influence extraneous to Mabel Collins' own brain, the dedication prefixed *to The Idyll of the White Lotus* and the second edition of *Through the Gates of Gold* are ample proof, if the authoress' veracity is worth anything.

BERTRAM KEIGHTLEY.

TO THE EDITOR OF "LIGHT"

SIR,—In your issue of June 1st appears a copy of a communication from Professor Coues, of Washington, to the *Religio-Philosophiod Journal* of Chicago, drawing attention to a letter from the authoress of *Light on the Path* respecting the origin of that book.

The admissions made in that letter by Miss Collins are naturally of interest to all Theosophists who value the little treatise alluded to, and who have hitherto held the name of its authoress in high esteem.

For this latter fact there was great reason, in that she was the authoress not only of *Light on the Path,* but also of *Through the Gates of Gold* and *The Idyll of the White Lotus,* books of inestimable value to those who wished to *know themselves* from the Theosophic point of view; while a further reason lay in the belief that she was a faithful disciple and fellow-worker of Madame Blavatsky.

But in whatever position the avowal in Miss Collins' letter may place that lady with regard to those who have hitherto looked upon her as a teacher, by its apparent intention of disowning Madame Blavatsky and of throwing discredit upon her explanation of the origin of *Light on the Path,* it will certainly appear to many that she has most strongly *confirmed that explanation,* while she has also satisfactorily answered the query which arose in everyone's mind, "*How* did the Mahatma give Mabel Collins that marvellous epitome of the mode in which Mahatmic evolution is to be attained?"

Referring to Miss Collins' explanation, it is at once evident that another intelligence besides her own must also have visited the place, "spiritually" or otherwise, where she saw *Light on the Path* written upon its walls, for *someone* must have placed the words there; moreover, that intelligence had command over good modern English as well as being possesssor of high practical wisdom.

We judge, therefore, that Miss Collins was simply the favoured vehicle for the communication of those particular rules of the "Hall of Learning" to the many mortals now needing and hungering for them, and while it is impossible that they could have been written up where she was permitted to observe them, otherwise than by an intelligent Being who had also visited the place, it does not at all follow that he should, or ought to, have made himself or his nature known to her. That would have been creating a basis for a personal intimacy which was not necessary and possibly not advisable.

As regards the manner in which one mind may instruct or inform another, on what may be termed the occult plane, we know at present very little, but the phenomena of psychometry and thought-transference may some day, if scientifically studied, be the means of our understanding these things better.

Hence Madame Blavatsky's explanation has intrinsic probability for its support, in addition to the authority she herself possesses in speaking of all such matters.

As for the attempts at discredit which Professor Coues makes upon

certain occult facts and phenomena, it is difficult to understand how a man who pertinaciously, in public and in private, claims *for himself* the possession of occult powers, as he has done respecting the visits of his astral body to friends hundreds of miles away, and its recognition by them, can so recklessly and inconsistently throw ridicule and doubt upon occult phenomena testified to by others.

As an eminent man of science accustomed to the methods by which scientific truths are discovered, ought not Professor Coues to see that the attested production on his part of what are ordinarily termed "supernatural" phenomena most surely suggest a strong probability that there are higher and more imposing "supernatural" powers than those to which he has at present attained? The projection of one's astral form and the projection of one's definite thoughts, for the purpose of giving information or instruction, can only be matters of *degree of power,* though the difference between them in degree may be great and the respective degrees be characteristic of very distinct types of development.

A STUDENT OF "LIGHT ON THE PATH."

I add the following corroborative extracts from a pamphlet issued by W. Q. Judge and widely circulated in America: *

1. Madame Blavatsky left England for India in November, 1884, and did not return to England till May 1st, 1887. *Light on the Path* was published about March, 1885. At the time of Mrs. Collins' reception of the letter which Dr. Coues wrote her in 1885, Madame Blavatsky was in India. Mrs. Collins could not, therefore, have been "studying and studying under" her, nor could she have "taken the letter" to her, nor have "written the answer at her dictation."

2. Mr. William Q. Judge was in London in November, 1884, after Madame Blavatsky's departure, and returned to the States in December. Mrs. Collins was writing *Light on the Path* at the time of his visit, and he received one of the first copies about April 1st, 1885.

. . . .

. . . .

4. In dedicating *The Idyll of the White Lotus* to "The true Author, the Inspirer," Mrs. Collins made the same claim of inspiration as in the first letter to Dr. Coues, though (as will be seen from an extract below from Madame Blavatsky) Madame Blavatsky was ignorant even of the existence of the book until after Mrs. Collins avowed the inspiration to Col. Olcott.

* [This pamphlet is entitled: "*Light on the Path*" and *Mabel Collins.* It is signed by William Quan Judge and Dr. Archibald Keightley, and contains 8 pages of text.—*Compiler*.]

5. The history of *Light on the Path* was given to Dr. Keightley by Mrs. Collins herself as follows. When Madame Blavatsky was in London in 1884, Mrs. Collins had partly written *The Idyll of the White Lotus.* This story (she stated to Dr. K.) was due to inspiration from a Being whom she described to Madame Blavatsky. Madame Blavatsky said that, from the description and the tone of the thought, she believed this Being to be an old friend of her own among the Occult Brotherhood—though not "Koot Hoomi or some other Hindu Adept." Mrs. Collins further stated that, after the completion of the book, this same Being urged her to endeavour to reach a higher state of consciousness, as there was work for her to do. The effort resulted in the production of *Light on the Path,* written down in the manner which Mrs. Collins describes.

Extracts from Madame Blavatsky's letter of May 27th, 1889, to a lady in America:

1. *Light on* the *Path* was first published in 1885, and Dr. Coues' letter to her could not have preceded the publication of the book. I returned to India in November, 1884, and never saw Mabel Collins till the 1st of May, 1887. Therefore it is perfectly impossible that I should have dictated, or even suggested, such a letter as Mabel Collins speaks of."

2. "Before my return to India in 1884, I saw Mabel Collins barely three or four times. She then showed me the first page or two of the future *Light on the Path,* wherein I recognized some phrases which were familiar to me. Therefore I the more readily accepted her description of the manner in which they had been given to her. She herself certainly believed that this book was dictated to her by 'someone' whose appearance she described, in which statement I am sure I shall be borne out by Mr. Finch, who had the chief share in bringing about the publication of the book."

3. "I saw the completed work for the first time in my life at Ostend, a few months before I came to London in 1887."

4. "I emphatically and unreservedly deny Mabel Collins' vile insinuation that I ever asked her to make any statement regarding *Light on the Path* at all, let alone any untrue statements."

5. "The book (*Idyll of the White Lotus*) was begun long before I first saw her; it was unearthed by Mr. Ewen, and shown to Col. Olcott, who heard all about its inspirer before I even knew of its existence."

From the above facts and extracts, it is clear—

1st. That Mrs. Collins claimed an inspirer for *The Idyll of the White Lotus* before Madame Blavatsky had seen or even known of the book.

2nd. That the suggestion of inspiration in the case of *Light on the Path* was not made by Madame Blavatsky to Mrs. Collins, but by Mrs. Collins to Madame Blavatsky.

3rd. That at the time Mrs. Collins alleges herself to have been "implored" by Madame Blavatsky to write to Dr. Coues a claim of inspiration, Madame Blavatsky was, and had been for months, 7,000 miles away.

4th. That if the claim to inspiration was false, Mrs. Collins alone was responsible for the falsehood, and

5th. That the falsehood cannot be shifted to another person by a second falsehood even more glaring and palpable.

It is not necessary for the undersigned to expand the reflections which instantly arise in any honest and clear mind upon perusal of such a story as the foregoing. The spectacle of a woman spontaneously accusing herself of a falsehood and sanctioning the utmost publicity, not in

penitence or atonement, but as a means, coupled with a greater falsehood, to spite and injure a former friend, is of a sadness beyond measure. And yet one can hardly see incongruity in the added spectacle of an officer of a Society grasping at such an occasion, eagerly telegraphing across the ocean for permission to use it as widely as possible to belittle and befoul the Society and its Head, exulting in the probable confusion to the Cause to which he had professed allegiance, and finding "Mahatmic force" in the very person he had just proclaimed a liar! Before these astounding displays of moral callousness and mental shortsightedness, conscience, judgment and taste can but stand appalled.

There is, however, one remark which we, as students of Theosophy and intimate friends of Madame Blavatsky, desire to make to all those who are interested in the Wisdom Religion or members of the Theosophical Society. *There is no cause for discouragement or alarm.* This is not the first time that evil passion has used the arts of detraction and treason to check the progress of the Society and impair the influence of the Founders. Preceding ones have failed. After each attack the Cause has rallied and stridden forward and upward, the enemy's hopes vanishing like his reputation. Why? Because behind the Society and its friends are the *Masters Themselves.* Their aid is ever given to those who are earnestly working for the Truth and sustaining the hands of the visible Founders. It will be so in this case. Very soon the animus of the present attack will be understood, its spirit, motives, objects, become apparent, and the very letters which to some seemed at first so damaging will, like the scorpion, die from their own sting. Honour and honesty are not dead among Theosophists nor is perception of motive, or horror of perfidy.

WILLIAM Q. JUDGE.
ARCHIBALD KEIGHTLEY.

June the 6th, 1889.

328

ADDENDUM

Concerning the actual authorship of the works referred to, and concerning the varied assertions made by the reputed author, the following considerations may have weight.

1. In LUCIFER, Vol. I, No. 1. Mabel Collins in "Comments upon *Light on the Path*" said that the book has a deep underlying meaning, and he who reads it "is in fact deciphering a profound cipher"; and, p. 9, "The whole of *Light on the Path* is written in an astral cipher, and can therefore only be deciphered by one who reads astrally." This is repeated and enforced in *Lucifer* for November, 1887.

2. Extract from a letter from Mabel Collins dated London, July 17, 1887, and printed in *The Path* of September, 1887.

"*To the Editor of the Path*—As to *Light on the Path,* that is a collection of axioms which I found written on the walls of a certain place to which I obtained admittance, and I made notes of them as I saw them. But I see no feasible method of making such explanations to the public therefore at present I propose to place this preface before each of the books."

3. *Through the Gates of Gold,* by the same author, is dedicated to an unknown being who, she says, came to her room and told her the story.

4. It is well known to those who are acquainted with Mabel Collins that, previous to the writing of *Light on the Path,* she had been solely engaged in novel writing and newspaper work.

5. She stated to the undersigned in London in 1888 that she knew nothing about philosophy or the laws of occultism, of Karma or any far-reaching Theosophical doctrine.

CONSEQUENTLY,

6. That the books *Light on the Path, Idyll of the White Lotus,* and *Through the Gates of Gold* were written, according to her own claim, under the inspiration of some being or beings whom she does not know, and that the best of those contains within itself indisputable evidence that it could not have been written by her unassisted.

7. That even if her charge against Madame Blavatsky was true, she is now claiming to be the author of those books which, in many places and at times when Madame Blavatsky was not with her, she has declared were not her own.

8. It cannot fail to be plain to everyone that the explanation now offered by Prof. Coues and Mabel Collins in regard to these books is only an attempt to make the public believe that during these four years she has been pretending, at the solicitation of Madame Blavatsky, that the book was written by an Adept, whereas in 1887 she published the same explanation in *The Path.*

WILLIAM Q. JUDGE.

There are but few words needed in addition to the above. Whatever explanation the Coues-Collins combination may put forward to cover the manifest unveracity of their statements, whether Mabel Collins' letter to Prof. Coues dates from four years or from one year ago; whether people believe that letter to have been dictated or inspired by H. P. Blavatsky or not;—nothing can alter the fact that the one has publicly proclaimed her own untruthfulness in order to slander a hated enemy, while the other has jumped at the opportunity to gratify his wounded vanity at the cost of breaking the pledge and his *word of honour* to the Theosophical Society which he took upon joining it.

Why has he done it? The motive is plainly shown by a letter received by me from Dr. Coues a few days before the Convention of the American Section T.S. at Chicago. This letter was an *ultimatum* in which the Professor offered me the choice of the following alternatives: Either *to telegraph immediately to the Convention, using all my influence to have him appointed President or "Boss" of the whole T.S. in America,* or to see him *bust up* the T.S. forever. Not being easily intimidated, I replied that he might do his worst. His letter and my reply can be published, if thought proper.

[Having read both this letter from Dr. Coues and Madame Blavatsky's reply thereto, I desire to state that the above is a perfectly correct summary of their contents, though as regards Dr. Coues' letter it is too favourable to him.—BERTRAM KEIGHTLEY.]

Therefore the choice lies open to every member of the Esoteric Section. If his confidence and trust in its Head has been shaken, then by all means let him leave. On

returning the papers and Instructions he has received his pledge will be cancelled. But all who desire to be taught by H. P. Blavatsky and to remain members of the Esoteric Section must (if in America) communicate at once with Mr. W. Q. Judge, who will inform them of the new organisation which has been adopted for that Section. It may be well to state here, however, *that no change of any kind has been or will be made in the terms of the PLEDGE itself,* nor will any more onerous restrictions or rules be imposed on members.

330

Everyone can easily see that this attack is simply a repetition of the old lines of the Coulomb-Hodgson business. In fact, the analogy is most striking; but there, the slanderers had the benefit of novelty, while this one is a mere *réchauffé* at which no intelligent man or woman will do more than shrug their shoulders. *Non bis in idem.* However that may be, as it is not H. P. Blavatsky that can ever be affected by it, but only those who think that she may be of some use to them, the choice is left entirely in their hands.

Fraternally yours,

(Signed) **H. P. BLAVATSKY**.

London, June 21, 1889.

Collected Writings VOLUME XI

July, 1889

FORCE OF PREJUDICE

[*Lucifer,* Vol. IV*,* No. 23, July, 1889, pp. 353-360]

". . . the diff'rence is as great between
The optics seeing, as the objects seen.
All manners take a tincture from our own
Or come discolour'd thro' our passions shown.
Or fancy's beam enlarges, multiplies,
Contracts, invents, and gives ten thousand lyes."
—POPE. *

"It is, indeed, shorter and easier to proceed from ignorance to knowledge than from error," says Jerdan.

But who in our age of religions gnashing their teeth at one another, of sects innumerable, or "isms" and "ists" performing a wild *fandango* on the top of each other's heads to the rhythmical accompaniment of tongues, instead of castanets, clappering invectives—who will confess to his error? Nevertheless, all cannot be true. Nor can it be made clear by any method of reasoning, why men should on the one

* [*Epistles to Several Persons* (Moral Essays), Epistle I, to Richard Temple, Viscount Cobham.—*Compiler*.]

hand hold so tenaciously to opinions which most of them have *adopted,* not *begotten,* while they feel so savagely inimical to other sets of opinions, generated by somebody else!

Of this truth the past history of Theosophy and the Theosophical Society is a striking illustration. It is not that men do not desire novelty, or that progress and growth of thought are not welcomed. Our age is as greedy to set up new idols as it is to overthrow the old gods; as ready to give lavish hospitality to new ideas, as to kick out most unceremoniously theories that now seem to them effete. These new ideas may be as stupid as green cucumbers in a hot milk soup, as unwelcome to the majority as a fly in communion wine. Suffice it, however, that they emanate from a scientific brain, a recognized "authority," for them to be welcomed with open arms by the fanatics of science. In this our century, as all know, everyone in society, whether intellectual or scientific, dull or ignorant, is ceaselessly running after some new thing. More so even, in truth, than the Athenian of Paul's day. Unfortunately, the new crazes men run after, now as then, are not *truths*—much as modern

Society prides itself on living in an age of facts—but simply corroborations of men's hobbies, whether religious or scientific. Facts, indeed, are eagerly sought after, by all—from the solemn conclaves of Science who seem to hang the destinies of the human race on the correct definition of the anatomy of a mosquito's *proboscis,* down to half-starved penny-a-liner on the warpath after sensational news. But, it is only *such* facts as serve to pander to one or another of the prejudices and preconceptions, which are the ruling forces in the modern mind, that are sure of their welcome.

Anything outside of such facts; any new or old idea unpopular and distasteful, for some mysterious reason or other, to the prevailing *ism*ical authorities, will very soon be made to feel its unpopularity. Regarded askance, at first, with uplifted eyebrows and in wonderment, it will begin by being solemnly and almost *a priori* tabooed and thence refused *per secula seculorum* even a dispassionate hearing. People will begin to comment upon it—each faction in the light of its own prejudice and special craze. Then, each will proceed

332

to distort it—the mutually inimical factions even clubbing their inventions, so as to slay the intruder with the more certainty, until each and all will be running amuck at it.

Thus act all the religious *isms,* even so all the independent Societies, whether scientific, free-thinking, Agnostic or Secularistic. Not one of these has the faintest correct conception about Theosophy or the Society of this name; none of them has ever gone to the trouble of even enquiring about either—yet, one and all will sit in Solomon's seat and judge the hateful (perhaps, because dangerous?) intruder, in the light of their respective misconceptions. We are not likely to stop to argue Theosophy with religious fanatics. Such remarks are beneath contempt, as those in *Word and Work* which, speaking of "the prevalence of Spiritualism and its advance *under the new form of Theosophy*" (?), strikes both with a sledge-hammer tempered in holy water, by first accusing both Spiritualism and Theosophy of "imposture," and then of *having the devil.**—But when in addition to sectarian fanatics, missionaries and foggy retrogrades, in general, we find such clear-headed, cool, intellectual giants as Mr. Bradlaugh falling into the common errors and prejudice—the thing becomes more serious.

It is *so serious,* indeed, that we do not hesitate to enter a respectful yet firm protest in the pages of our *journal*—the only organ that is likely to publish all that we have to say. The task is an easy one. Mr. Bradlaugh has just published his views upon Theosophy in half a column of his *National Reformer* (June 30th) in which article—"Some Words of Explanation"—we find some half-a-dozen of the most regrettable misconceptions about the supposed beliefs of Theosophists. We publish it *in extenso* as it speaks for itself and shows the reason of his displeasure. Passages that we mean to controvert are underlined.

---

* "Many, however," it adds, "who have had fuller knowledge of spiritualistic pretensions than we have, are convinced that, in some cases, there are real communications from the spirit world. If such there be, we have no doubt whence they come. They are certainly from beneath, not from

above." *O Sancta Simplicitas,* which still believes in the *devil*—by perceiving its own face in the mirror, no doubt?

———————

SOME WORDS OF EXPLANATION

The review of Madame Blavatsky's book in the last *National Reformer* and an announcement in the *Sun* have brought me several letters on the subject of Theosophy. I am asked for explanation as to what Theosophy is, and as to my opinions on Theosophy. The word "theosoph" is old, and was used among the Neoplatonists. From the dictionary, its new meaning appears to be, "one who claims to have *a knowledge of G od,* or of the laws of nature by means of internal illumination." An Atheist certainly cannot be a Theosophist. A Deist might be a Theosophist. *A Monist could not be a Theosophist. Theosophy must at least involve Dualism.* Modern Theosophy, according to Madame Blavatsky, as set out in last week's issue, asserts much that I do not believe, and alleges some things which to me are certainly not true. I have not had the opportunity of reading Madame Blavatsky's two volumes, but I have read during the past ten years many publications from the pen of herself, Colonel Olcott, and other Theosophists. They appear to me to have sought to *rehabilitate a kind of Spiritualism in Eastern phraseology.* I think many of their allegations utterly erroneous, and their reasonings wholly unsound. I very deeply indeed regret that my colleague and co-worker has, with somewhat of suddenness, and without any interchange of ideas with myself, adopted as facts, matters which seem to me *as unreal as it is possible for any fiction to be.* My regret is greater as I know Mrs. Besant's devotion to any course she believes to be true. I know that she will always be earnest in the advocacy of any views she undertakes to defend, and I look to possible developments of her Theosophic opinions with the very gravest misgiving. The editorial policy of this paper is unchanged, and is directly antagonistic to all forms of Theosophy. I would have preferred on this subject to have held my peace, for publicly disagreeing with Mrs. Besant on her adoption of Socialism has caused pain to both; but on reading her article and taking the public announcement made of her having joined the Theosophical organisation, I owe it to those who look to me for guidance to say this with clearness.

C. BRADLAUGH.

It is of course useless to go out of our way to try and convert Mr. Bradlaugh from his views as a thorough Materialist and Atheist to our Pantheism (for real Theosophy *is that*), nor have we ever sought by word or deed to convert Mrs. Besant. She has joined us entirely of her own free will and accord, though the fact gave all *earnest* Theosophists unbounded satisfaction, and to us personally more pleasure than we have felt for a long time. But we will simply appeal to Mr. Bradlaugh's well-known sense of justice and fairness, and prove to him that he is mistaken—at any rate, as to the

views of Colonel Olcott and the present writer, and also in the interpretation he gives to the term "Theosophy."

It will be sufficient to say that if Mr. Bradlaugh knew anything of the *Rules* of our Society he would know that if even he, the Head of Secularism, were to become today a member of the Theosophical Society, such an action would *not necessitate his giving up one iota of his Secularistic ideas.* We have greater atheists in the T.S. than he ever was or can be, namely, Hindus belonging to certain all-denying sects. Mr. Bradlaugh believes in mesmerism, at all events he has great curative powers himself, and therefore could not well deny the presence in some persons of such mysterious faculties; whereas, if you attempted to speak of mesmerism or even of hypnotism to the said Hindus, they would only shrug their shoulders at you, and laugh. Membership in the Theosophical Society does not expose the "Fellows" to any interference with their religious, irreligious, political, philosophical or scientific views. The Society is not a sectarian nor is it a religious body, but simply a nucleus of men devoted to the search after truth, whencesoever it may come. Mrs. Annie Besant was right when stating, in the same issue of the *National Reformer,* that the three objects of the Theosophical society are:

> to found a Universal Brotherhood without distinction of race or creed; to forward the study of Aryan literature and philosophy; to investigate unexplained laws of nature and the psychical powers latent in man. On matters of religious opinion, the members are absolutely free. The founders of the Society deny a personal God, and a somewhat subtle form of Pantheism is taught as the Theosophic view of the Universe, though even this is not forced on members of the Society.

To this Mrs. Besant adds, over her own signature, that though she cannot, in the *National Reformer,* state fully her reasons for joining the T.S., yet she has

> no desire to hide the fact that this form of Pantheism appears to promise a solution of some problems, especially problems in psychology, which Atheism leaves untouched.

We seriously hope that she will not be disappointed.

The second object of the T.S., *i.e.,* the Eastern philosophy

interpreted esoterically, has never yet failed to solve many a problem for those who study the subject seriously. It is only those others, who, without being natural mystics, rush heedlessly into the mysteries of the unexplained psychic powers latent in every man (*in Mr. Bradlaugh himself,* as well as in any other) from ambition, curiosity or simple vanity—that generally come to grief and make the T.S. responsible for their own failure.

Now what is there that could prevent even Mr. Bradlaugh from joining the T.S.? We will take up the argument point by point.

Is it because Mr. Bradlaugh is an Individualist, an English Radical of the old school, that he cannot sympathize with such a lofty idea as the Universal Brotherhood of Man? His well-known kindness of heart, his proven philanthropy, his life-long efforts in the cause of the suffering and the oppressed, would seem to prove the contrary in his practice, whatever his theoretical views on the subject may be. But, if perchance he clings to his theories in the face of his practice, then let us leave aside this, the first object of the T.S. Some members of our Society, unfortunately, sympathize as little as he might with noble, but perchance (to Mr. Bradlaugh) somewhat Utopian ideal. No member is obliged to feel in *full* sympathy with all three objects; suffice that he should be in sympathy with one of the three, and be willing not to oppose the two others, to render him eligible to membership in the T.S.

Is it because he is an Atheist? To begin with, we dispute "the new meaning" he quotes from the dictionary that "a Theosophist is one who claims to have a knowledge of God." No one can claim *a knowledge* of "God," the absolute and unknowable universal Principle; and in a personal god Eastern Theosophists (therefore Olcott and Blavatsky) do *not* believe. But if Mr. Bradlaugh contends that in that case the name is a misnomer, we shall reply: *theosophia* properly means *not* a knowledge of "God" but of gods, *i.e., divine,* that is superhuman knowledge. Surely Mr. Bradlaugh will not assert that human knowledge exhausts the universe and that no wisdom is possible outside the consciousness of man?

And why cannot a *Monist* be a Theosophist? And why must Theosophy at least involve *dualism?* Theosophy teaches a far stricter and more far-reaching *Monism* than does Secularism. The Monism of the latter may be described as materialistic and summed up in the words, "Blind Force and Blind Matter ultimating in Thought." But this—begging Mr. Bradlaugh's pardon—is *bastard* Monism. The Monism of Theosophy is truly philosophical. We conceive of the universe as one in essence and origin. And though we speak of Spirit and Matter as its two poles, yet we state emphatically that they can only be considered as distinct from the standpoint of human, *mayavic* (*i.e.,* illusionary) consciousness.

We therefore conceive of spirit and matter *as one in essence* and not as separate and distinct antitheses.

What then are the "matters" that seem to Mr. Bradlaugh "as *unreal* as it is possible for any fiction to be"? We hope he is not referring to those physical phenomena, which most unfortunately have been confused in the Western mind with philosophical Theosophy? Real as these manifestations are —inasmuch as they were *not* produced by "conjuring tricks" of any kind—still the best of them are, ever were and ever will be, no better than *psychological illusions,* as the writer herself always called them to the disgust of many of her phenomenally inclined friends. These "unrealities" were all very well as *toys,* during the infancy of Theosophy; but we can assure Mr. Bradlaugh that all his Secularists might join the T.S. without ever being expected to believe in them—even though he himself

produces the same "unreal" but *beneficent* "illusions" in his mesmeric cures, of many of which we heard long ago. And surely the editor of the *National Reformer* will not call "unreal" the ethical and ennobling aspects of Theosophy, the undeniable effects of which are so apparent among the bulk of Theosophists—notwithstanding a back-biting and quarreling minority? Surely again he will not deny the elevating and strengthening influence of such beliefs as those in Reincarnation and Karma, doctrines which solve undeniably many a social problem that seeks elsewhere in vain for a solution?

The Secularists are fond of speaking of Science as "the Saviour of Man," and should, therefore, be ready to welcome

new facts and listen to new theories. But are they prepared to listen to theories and accept facts that come to them from races which, in their insular pride, they term effete? For not only do the latter lack the sanction of orthodox Western Science, but they are stated in an unfamiliar form and are supported by reasoning not cast in the mould of the inductive system, which has usurped a spurious place in the eyes of Western thinkers.

The Secularists, if they wish to remain consistent materialists, will have perforce to shut out more than half the universe from the range of their explanations: that part namely, which includes mental phenomena, especially those of a comparatively rare and exceptional nature. Or do they imagine, perhaps, that in psychology—the youngest of the Sciences—everything is already known? Witness the Psychic Research Society with its Cambridge luminaries—sorry descendants of Henry More!—how vain and frantic its efforts, efforts that have so far resulted only in making confusion worse confounded. And why? Because they have foolishly endeavoured to test and to explain psychic phenomena on a physical basis. No Western psychologist has, so far, been able to give any adequate explanation even of the simplest phenomenon of consciousness—sense perception. The phenomena of thought-transference, hypnotism, suggestion, and many other mental and psychic manifestations, formerly regarded as supernatural or the work of the devil, are now recognized as purely natural phenomena. And yet it is in truth the same powers, only intensified tenfold, that are those "unrealities" Mr. Bradlaugh speaks about. Manipulated by those who have inherited the tradition of thousands of years of study and observation of such forces, their laws and modes of operation—what wonder that they should result in effects, unknown to science, but *supernatural* only in the eyes of ignorance.

Eastern Mystics and Theosophists do *not* believe *in miracles,* any more than do the Secularists; what then is there *superstitious* in such studies?

Why should discoveries so arrived at, and laws formulated in accordance with strict and cautious investigation be regarded as "rehabilitated Spiritualism"?

It is an historically recognized fact that Europe owes the revival of its civilization and culture, after the destruction of the Roman Empire, to Eastern influence. The Arabs in Spain and the Greeks of Constantinople brought with them only that which they had acquired from nations lying still farther Eastward. Even the glories of the classical age owed their beginnings to the germs received by the Greeks from Egypt and Phoenicia. The far remote, so-called antediluvian, ancestors of Egypt and those of the Brahmin Aryans sprang once upon a time from the same stock. However much scientific opinions may vary as to the genealogical and ethnological sequence of events, yet the fact remains undeniable that every germ of civilization which the West has cultivated and developed has been received from the East. Why then should the English Secularists and Freethinkers in general, who certainly do not pride themselves on their imaginary descent from the lost ten tribes, why should they be so reluctant to accept the possibility of further enlightenment coming to them from that East, which was the cradle of their race? And why should they, who above all, ought to be free from prejudice, fanaticism, and narrow-mindedness, the exclusive prerogatives of *religious* bodies, why, we ask, should they who lay claim to free thought, and have suffered so much themselves from fanatical persecution, why, in the name of wonder, should they so readily allow themselves to be blinded by the very prejudices which they condemn?

This and many other similar instances bring out with the utmost clearness the right of the Theosophical Society to fair and impartial hearing; as also the fact that of all the now existing "isms" and "ists," our organization *is the only body entirely and absolutely free from all intolerance, dogmatism, and prejudice.*

The Theosophical Society, indeed, as a body, is the *only* one which opens its arms *to all,* imposing on none its own special beliefs, strictly limited to the small *inner* group within it, called the Esoteric Section. It is truly *Universal* in spirit and constitution. It recognises and fosters no exclusiveness, no preconceptions. In the T.S. alone do men meet in the common search for truth, on a platform from which all dogmatism, all sectarianism, all mutual party

hatred and condemnation are excluded; for, accepting every grain of truth wherever it is found, it waits in patience till the chaff that accompanies it falls off by itself. It recognizes and knows of, and therefore avoids its representatives in its ranks—but one enemy—an enemy common to all, namely, Roman Catholicism, and that only because of its auricular confession. But even this exception exists only so far as regards *its inner group,* for reasons too apparent to need explanation.

Theosophy is monistic through and through. It seeks the one Truth in all religions, in all science, in all experience, as in every system of thought. What aim can be nobler, more universal, more all-embracing?

But evidently the world has not yet learned to regard Theosophy in this light, and the

necessity of disabusing at least some of the best minds in the English-speaking countries, of the prejudices springing from the tares sown in them by our unscrupulous enemies is felt more than ever at this juncture. It is with the hope of weeding these minds from all such misconceptions, and of making the position of Theosophy plainer and clearer, that the present writer has prepared a small volume, called *The Key to Theosophy,* now in the press, and to be published very shortly. Therein are gathered in the shape of dialogue all the principal errors about, and objections to, Theosophy and its teachings, and more detailed and fuller arguments in proof of the assertions made in this article will be found in that work. The writer will make it her duty to send an early copy—not to the editor of the *National Reformer*—but to Mr. Bradlaugh *personally.* Knowing him by reputation for long years, it is impossible for us to believe that our critic would ever condescend to follow the example of most of the editors, lay or clerical, and condemn a work *on faith* even before he had cut open its pages, merely because of the unpopularity of its author and the subject treated.

In that volume it will be found that the chief concern of Theosophists is *Search after Truth,* and the investigation of such problems in Nature and Man which are mysteries today, but may become secrets, open to science, tomorrow. Is this a course which Mr. Bradlaugh would oppose? Does

his judgment belong to the category of those that can never be open to revision? "This shall be your creed and belief, and therefore, all investigation is useless," is *a dictum* of the Roman Catholic Church. It cannot be that of the Secularists—if they would remain true to their colours.

Collected Writings VOLUME XI

July, 1889

MISCELLANEOUS NOTES

[*Lucifer,* Vol. IV, No. 23, July, 1889, pp. 369, 415]

[Since, therefore, it is evident that that only is eternal which is self-motive] This is why the Absolute and the unknown deific Principle is called "Absolute Motion" in *The Secret Doctrine*—a "motion," which has certainly nothing to do with, nor can it be explained by, that which is called motion on Earth.

[The Seven Rishis . . . who are said . . . to rule over the seven lokas or "spheres"] Which spheres or lokas mean esoterically the seven globes of our planetary chain, as also the seven Rounds, etc.

Collected Writings VOLUME XI

July, 1889

THE WORK OF THE "ESOTERIC SECTION OF THE T.S."

TO ALL THE "PLEDGED" THEOSOPHISTS

[*Lucifer,* Vol. IV, No. 23, July, 1889, pp. 427-428]

The Washington *Evening Star* of June the 22nd, 1889, contains an article full of the most ungentlemanly and false denunciations inspired by the *ex*-President of the "Gnostic Theosophical Society" (now dischartered), attacking the best Theosophists of America, the Society and the undersigned. Speaking of Occult magnetism the traducer expresses himself as follows:

> I want to emphasize the dangers there are in the knowledge of these occult powers and forces without the *moral stamina* to use that knowledge for good.

So far so good. The "Ex-President" here repeats only that, which H. P. Blavatsky—whom he accuses in print of "tricks, fraud and *deviltry*"(?)—insults, [she] scorns and laughs at —was the first to teach in the T.S. and its literature. But being himself just one of those who lack "moral stamina," he adds to it the following insinuation:—

> Take an illustration of what I say, that recent very bad case of the Boston Theosophists [?] *so fully exposed by the press.* There is a true, real and actual psychic force. It may be used for good or for evil. Any honest theosophical society makes a study of this force and attempts to direct it toward the improvement of mankind. But such a society works quietly and never strolls about the country, etc., etc.

Everyone knows that no "Boston Theosophists" have *ever been* "exposed by the press" neither "fully" nor partially; but only the "Esoteric" humbug of Hiram Butler and his

mythical adept "1,000 years old." And it is as well known that of the "Butler" Esoteric *clique,* not one has ever been a member of the T.S., however much those crows tried to parade in theosophical plumage by cribbing all they could from our books. Therefore, it becomes quite evident that the intention of the ex-President of the defunct Gnostic Branch of the T.S. was to maliciously identify and connect theosophists in general with the

Butlerites. He does not name Hiram Butler, but, relying upon the public ignorance, *insinuates* the identity; an action than which none baser or more cunning could be conceived. At the same time it is as evident that those whom he seeks to strike at are the "Esotericists" of the T.S. and the Head of the Section, as he repeatedly calls the "pledged" theosophists Mme. "Blavatsky's *dupes*."

Whether any *pledged* or *unpledged* theosophists will resent the malicious calumny and insinuation is their own concern. My humble advice is, to show the greatest contempt for an action which dishonours but the perpetrator of such a base attack. Only in view of the term "Esoteric" and "Esotericism" having been so desecrated by the Boston Butlerites; and rendered so ridiculous by the non-existent and mythical "Esoteric Theosophical Society" of America, invented by its "Perpetual President" ("perpetual peacock," rather as neatly rendered by a Californian lady)—our Esoteric Section had better drop its name. The Council in England has decided to call it the "Arcane" instead of the "Esoteric" Section and we hope the American Council will accede to this. It has the advantage of being a name which has not been dragged in mire and ridicule by charlatans as has the term Esoteric.

Hoping this name will be sanctioned by our President, Col. H. S. Olcott, and readily adopted by the pledged members—I remain, fraternally, etc.,

(Signed) H. P. BLAVATSKY.

Head of the Arcane (late Esoteric) Section of the T.S.

Fontainebleau, July 7th, 1889.

Collected Writings VOLUME XI
July, 1889

WORLD-IMPROVEMENT OR WORLD DELIVERANCE

[*Lucifer,* Vol. IV, No. 23, July, 1889, pp. 430-437]

You yourself must make an effort. The Tathâgatas are only preachers.—If a man find no prudent companion, let him walk alone like a king who has left his conquered country behind. It is better to live alone; there is no companionship with the *fools.* Let a man walk alone; let him commit no sin, with few wishes—like a rhinoceros in the forest.

Dhammapada: 61, 276, 329, 330.
Sutta-Nipata: I, 3, §§12 and 13.

To the Editor of *Lucifer.*

A very important paragraph which you wrote in No. 3 of your *Revue Théosophique,* published in Paris, May 21st, 1889 (pp. 6 and 7), has caused very serious doubts in the minds of some of your readers in Germany—doubts, probably caused by our misunderstanding you or by your shortness of expression. Will you permit me to state our view of the case, and will you have the kindness to give us on this basis your opinion of it publicly, perhaps in *Lucifer?*

You were speaking of Indian "yogis" and European "saints" and said:

«. . . La Sagesse * Orientale nous apprend que le *Yogi* Indou qui s'isole dans une forêt impénétrable, ainsi que *l'hermite* chrétien qui se retire, comme aux temps jadis, dans le désert, ne sont tous deux que des égoïstes accomplis. L'un, agit dans 'lunique but de trouver dans l'essence une et nirvanique refuge contre la réincarnation; l'autre, dans le but de sauver son âme —tous les deux ne pensent qu'à eux-mêmes. Leur motif est tout *personnel;* car, en admettant qu'ils atteignent le but, ne sont-ils pas comme le soldat poltron, qui déserte *l'armée* au moment de

---

* The editor of *Lucifer* and the *Revue Théosophique,* pleads guilty to an omission. She ought to have qualified, «la Sagesse Orientale» by adding the adjective «ésotérique.»

---

l'action, pour se préserver des balles? En s'isolant ainsi, ni le Yogi, ni le '*saint*', n'aident

personne autre qu'eux-mêmes; ils se montrent, par contre, *profondément indifférents* au sort de *l'humanité* qu'ils *fuient et désertent* . . .»*

You do not plainly say what you expect a true sage to do; but further on you refer to our Lord, the Buddha, and to what *He* did. We readily accept His example as well as His teachings for our ideal rule; but from those stanzas I have quoted above, it appears, that what he expected his disciples to do, does not quite agree with what you seem to expect from them.†

---

* [". . . Oriental Wisdom teaches us that the Hindu Yogi who isolates himself in an impenetrable forest, like the Christian *hermit* who, as was common in former times, retires to the desert, are both of them but accomplished egoists. The one acts with the sole idea of finding in the One essence of Nirvâna refuge against reincarnation; the other acts with the unique idea of saving his soul—both of them think only of themselves. Their motive is altogether *personal;* for, even supposing they attain their end, are they not like cowardly soldiers, who desert the *regiment* when it goes into action, in order to protect themselves from the bullets? In isolating themselves as they do, neither the Yogi nor the *"saint"* helps anyone but himself; on the contrary, both show themselves *profoundly indifferent* to the fate of *mankind* whom they *fly* from and *desert*. . ."]

† The Western disciples and followers of the Lord Buddha's ethics lay very little stress on the dead letter (and often fanciful) translations of Buddhist *Sutras* by European Orientalists. From such scholars as Messrs. Max Müller and Weber, down to the last amateur Orientalist who dabbles in Buddhism disfigured by translation and proudly boasts of his knowledge, no Sanskrit or Pali scholar has so far understood correctly that which is taught; witness Monier-Williams' fallacious assumption that Buddha never taught anything *esoteric*! Therefore neither the *Dhammapada* nor the *Sutta-Nipata* are an exception, nor a proof to us in their now mutilated and misunderstood texts. Nagarjuna laid it down, as a rule, that "every Buddha has both a revealed and a mystic doctrine." The "exoteric is for the multitudes and new

---

He taught that all the world, or the three worlds, in fact, every existence, is pain, or leading to pain and grief. World and existence is pain and evil *per se.* It is a mistake (avidya) to believe that desire can be satisfied. All worldly desires lead in the end to dissatisfaction, and the desire (the thirst) to live is the cause of all evil. Only those who are striving to deliver (to save or to redeem) themselves from all existence (from their thirst for existence), leading the "happy life" of a perfect Bhikshu, only those are sages, only those attain nirvana and, when they die, paranirvana, which is absolute and changeless being.*

No doubt some sort of development or so-called improvement, evolution and involution, is going on in the world; but just for this reason the Buddha taught (like Krishna before him), that the world is, "unreality, maya, avidya." Every actual form of existence has become, has grown to be what it is; it will continue *changing* and will have an end,

---

disciples," to whom our correspondent evidently belongs. This plain truth was understood even by such a prejudiced scholar as the Rev. J. Edkins, who passed almost all his life in China studying Buddhism, and who says in his *Chinese Buddhism:*

"The esoteric is for the Bodhisattvas and advanced pupils, such as Kashiapa. It is not

communicated in the form of definite language, and *could not,* therefore, *be transmitted by Ananda as definite doctrine among the Sutras.* Yet *it is virtually contained* in the *Sutras.* For example, the *Fa-hua-Ching,* or *Sutra of the Lotus of the Good Law*," which is regarded as containing the cream of the revealed doctrine, is to be viewed as a sort of original document *of the esoteric teaching, while it is in form exoteric*." [Chap. iii, p. 43. Italics are ours.]

Moreover we perceive that our learned correspondent has entirely misunderstood the fundamental idea in what we wrote in our May editorial, «Le Phare de l'Inconnu» in the *Revue Théosophique.* We protest against such an interpretation and will prove that it errs in the course of this article.

* An exoteric and frequent mistake. Nirvâna may be reached during man's life, and after his death in the Manvantara or life-kalpa he belongs to. *Paranirvana* ("beyond" Nirvâna) is reached only when the Manvantara has closed and during the "night" of the universe or *Pralaya.* Such is the esoteric teaching.

---

like it had a beginning as a form. *Absolute being* without "form" and "name," this alone is true reality, and is worth striving at for a real sage.

Now what did our Lord, the Buddha, do and how did He live? He did not in any way try to *improve* the *world;* he did not strive to realise socialistic problems, to solve the labour question or to better the *wordly* affairs of the poor, nor the rich either; he did not meddle with science, he did not teach cosmology and such like; † quite on the contrary; he lived in the most *unworldly* manner, he begged for his food and taught his disciples to do the same- he left, and taught his disciples to leave, all worldly life and affairs, to give up their families and to remain homeless, like he did and like he lived himself.‡

---

* Just so; and this is the theosophical teaching.

† *Mâlunkya Sutta* in Spence Hardy, *Manual of Buddhism*, p. 375. *Samyutta Nikâya* at the end of the work (Vol. iii of "Phayre MS."; also *Cullavagga*, IX, 1, 4).

‡ Quite right again. But to live "like he lived himself" one has to remain *as an ascetic* among the multitudes, or the *world,* for 45 years. This argument therefore, goes directly against our correspondent's main idea. That against which we protested in the criticized article was not the *ascetic life, i.e.,* the life of one entirely divorced, morally and mentally, from the world, the ever-changing *maya,* with its false deceptive pleasures, but the life of a *hermit,* useless to all and as useless to himself, in the long run; at any rate *entirely selfish.* We believe we rightly understand our learned critic in saying that the point of his letter lies in the appeal to the teaching and practice of the Lord Gautama Buddha in support of withdrawal and isolation from the world, as contrasted with an opposite course of conduct. And here is where his mistake lies and he opens himself to a severer and more just criticism than that he would inflict on us.

The Lord Gautama was never a *hermit,* save during the first six years of his ascetic life, the time it took him to enter fully "on the Path." In the "Supplementary account of the three religions" (*San-Kiea-Yi-su*) it is stated that in the *seventh* year of his exercises of abstinence and solitary meditation, Buddha thought, "I had better eat, lest the heretics

---

Against this cannot be brought forward, that these are only the teachings of the Hinayana system and that perhaps the Mahayana of the Northern Buddhists is the only right one; for this latter lays even more stress than the former on the *self*-improvement and continued *retirement* from the world of the bhikshu, *until* he has reached the perfection of a Buddha. True, the Mahayana system says, that not *every* Arahat has already attained highest perfection; it distinguishes Srāvakas, Pratyeka-Buddhas and Bodhisattvas, of whom the latter only are considered the true spiritual sons of the Buddha, who are to be Buddhas themselves in their final future life and who have already realised the highest state of ecstasy, the Bodhi state, which is next to Nirvana.

Until a bhikshu or arhat has sufficiently progressed in perfection and wisdom, "playing at" Buddha and fixing himself up as an example or as a teacher to the world, is likely not only to throw him entirely off his path, but also to cause annoyance to those who *are* truly qualified for such work and who *are* fit *to* serve as ideal examples for others. None of us is a Buddha, and I do not know which of us might be a Bodhisattva; not everyone *can* be one, and not everyone was by the Buddha himself expected to *become* one, as is clearly and repeatedly expressed in the *Saddharma Pundarika,* the principal Mahayana work.* Nevertheless,

---

should say that Nirvâna is attained in famishing the body." Then he ate, sat for his transformation for six more days and on the seventh day of the second month obtained his first *Samadhi.* Then, having "attained the perfect view of the highest truth," he arose and went to Benares where he delivered his first discourses. From that time forward for nearly half a century, he *remained in the world,* teaching the world salvation. His first disciples were nearly all Upasakas (lay brothers), the neophytes being permitted to continue in their positions in social life and not even required to join the monastic community. And those who did, were generally sent by the Master to travel and proselytize, instructing in the doctrine of the four miseries all those with whom they met.

* Our correspondent is too well read in Buddhist *Sutras* not to be aware of the existence of the esoteric system taught *precisely* in the *Yogâchâra* or the contemplative Mahayana schools. And in that system the hermit or yogi life, except for a few years of preliminary teaching, *is strongly objected to* and called SELFISHNESS. Witness Buddha in those superb

---

admitting for argument's sake, that we were somehow fit to serve as specimen sages for "the world" and to improve "humanity"—now what *can* and what *ought* we to do then?

We certainly can have nothing to do with humanity in the sense of the "world," nothing with *worldly affairs* and *their* improvement. What else should we do, than to be «*profondément indifférents*» to them, to «*fuir et déserter*» them? Is not this "army" which we are deserting, just that "humanity" which the *Dhammapada* rightly terms "the fools";

---

pages of *Light of Asia* (Book the Fifth) when arguing with and reprimanding the self-torturing Yogis, whom, "sadly eyeing," the Lord asks:

..... Wherefore add ye ills to life
Which is so evil?

When told in answer that they stake brief agonies to gain the larger joys of Nirvana, what does He say? This:

Yet if they last
A myriad years . . . they fade at length,
Those joys . . . Speak! Do your Gods endure
For ever, brothers?
'Nay,' the Yogis said,
'Only great Brahm endures; the Gods but live.'

Now if our correspondent understood as he should, these lines rendered in blank verse, yet word for word as in the *Sutras,* he would have a better idea of the esoteric teaching than he now has; and, having understood it, he would not oppose what we said; for not only was self-torture, selfish solitude, and life in the jungle simply for one's own salvation condemned in the *Mahayana* (in the real esoteric system, not the mutilated translations he reads) but even *renunciation of Nirvana for the sake of mankind* is preached therein. One of its fundamental laws is, that ordinary morality is insufficient to deliver one from rebirth; one has to practice the six Paramitas or cardinal virtues for it: 1. Charity. 2. Chastity. 3. Patience. 4. Industry. 5. Meditation. 6. Ingenuousness (or openness of heart, sincerity). And how can a *hermit* practice charity or industry if he runs away from man? Bodhisattvas, who, having fulfilled all the conditions of Buddhaship, have the right to forthwith enter

HELENA PETROVNA BLAVATSKY
This is another one of the six portraits taken by Enrico Resta in his London Studio on January 8, 1889. Reproduced from an original print from the glass plate.

DR. HERBERT A. W. CORYN
1863-1927
Photograph taken during his residence at Point Loma, California.

and is it not just that "worldly life" which our Lord taught us to quit? What else should we strive at then but to take "refuge against re-incarnation," refuge with the Buddha, his dharma and his sangha!*

But we further think, that the Buddha—as in every other respect— was quite right also on this point, even if one considers it as a scientist, as an historian or as a psychologist, not as a bhikshu. What real and essential improvement of the "world" can be made? Perhaps in carrying out socialistic problems a state might be arrived at, where every human

———————

Nirvana, prefer instead, out of unlimited pity for the suffering ignorant world, to renounce this state of bliss and become *Nirmanakayas.* They don the *Sambhogakaya* (the invisible body) in order to serve mankind, *i.e.,* to *live a sentient life after death* and suffer immensely at the sight of human miseries (most of which, being Karmic, they are not at liberty to relieve) for the sake of having a chance of inspiring a few with the desire of learning the truth and thus saving themselves. (By the by, all that Schlagintweit and others have written about the Nirmanakaya body is erroneous.) Such is the true meaning of the Mahayana teaching. "I believe that not all the Buddhas enter Nirvana," says, among other things, the disciple of the Mahayana school in his address to "the Buddhas (or Bodhisattvas) of confession"—referring to this secret teaching.

*The quotation with which our correspondent heads his letter *does not* bear the interpretation he puts upon it. No one acquainted with the spirit of the metaphors used in Buddhist philosophy would read it as Dr. Hübbe-Schleiden does. The man advised to walk "like a king who has left his conquered country behind," implies that he who has conquered his passions and for whom worldly *maya* exists no longer, need not lose his time in trying to convert those who will not believe in him, but had better leave them alone to their Karma; but it certainly does not mean that they are fools intellectually. Nor does it imply that the disciples should leave the world; "Our Lord" taught us as much as "the Lord Jesus" did, the "Lord Krishna" and other "Lords" all "Sons of God"—to quit the "worldly" life, not *men,* least of all suffering, ignorant Humanity. But

———————

individual would be sufficiently cared for, so that he *could* addict more *spare* time to his spiritual self-improvement if he *wished* to do so; but if he does *not wish* to improve *himself,* the best social organization will not make or help him do so. On the contrary, my own experience, at least, is just the reverse. The spiritually or rather mystically highest developed living human individual I know is a poor common weaver and moreover consumptive, who was until lately in such a position employed in a cotton-mill, that he was as such treated as a dog, like most labourers are, by their joint-stock employers. Still this man is in his inner life quite independent of his worldly misery; his heavenly or rather divine peace and satisfaction is at any time his refuge, and no one can rob

———

surely neither, the Lord Gautama Buddha less than any one of the above enumerated, would have taught us the monstrous and selfish doctrine of remaining «*profondément indifférents*» to the woes and miseries of mankind, or to *desert* those who cry daily and hourly for help to us, more favoured than they. This is an outrageously selfish and cruel system of life, by whomsoever adopted! It is neither Buddhistic, nor Christian, nor theosophical, but the nightmare of a doctrine of the worst schools of Pessimism, such as would be probably discountenanced by Schopenhauer and von Hartmann themselves!

Our critic sees in the "army" of Humanity — those "fools" that the *Dhammapada* alludes to. We are sorry to find him calling himself *names,* as we suppose he still belongs to Humanity, whether he likes it or not. And if he tells us in the exuberance of his modesty that he is quite prepared to fall under the flattering category, then we answer that no true Buddhist ought, agreeably to the Dhammapadic injunctions, to accept "companionship" with him. This does not promise him a very brilliant future with "the Buddha, his dharma and his sangha." To call the whole of Humanity "fools" is a risky thing, anyhow; to treat as such that portion of mankind which groans and suffers under the burden of its national and individual Karma, and refuse it, under this pretext, help and sympathy—is positively revolting. He who does not say with the Master: "Mercy alone opens the gate to save the whole race of mankind" is unworthy of that Master.

———

him of that. He fears no death, no hunger, no pain, no want, no injustice, no cruelty.*

You will concede, I suppose, that Karma is not originated by external causes, but only by each individual for himself. Anyone who has made himself fit for and worthy of a good opportunity, will surely find it; and if you put another unworthy one into the very best of circumstances, he will not avail himself of them properly; they will rather serve *him* to draw him down into the mire which is his delight.

But perhaps you reply: it is, nevertheless, our duty to create as many good opportunities as we

can, for humanity in general, that all those who are worthy of them, might find them all the sooner. Quite right! We fully agree and we are certainly doing our best in this respect. But will this improve the *spiritual* welfare of "humanity"? Never, not by an atom, we think. Humanity, as a *whole,* will always remain comparatively the same "fools," which they have always been. Suppose we had succeeded in establishing an ideal organization of mankind, do you think these "fools" would be any the wiser by it, or any the more satisfied and happy?† Certainly not, they would always invent new wants, new pretensions, new claims; the "world" will forever go on striving for "worldly perfection" only. Our present social organization is greatly improved on the system of the Middle-Ages; still, is our present time any the happier, any the more satisfied than our ancestors have been at the time of the Nibelungs or of King Arthur? I think, if there has been any change in satisfaction, it was for the worse; our present time is more greedy and less content than any former age. Whoever expects his *self*-improvement by means of any *world*-improvement or any external means and causes, has yet to be sorely undeceived; and happy for him if this experience will come to him before the *end* of his present life!

A very clever modern philosopher has invented the theory that the best plan to get rid of this misery of the "world," would be our giving ourselves up to it the best we could, in order to hasten this evil process

———

*And yet this man lives *in,* and with the world, which fact does not prevent his *inner* "Buddhaship"; *nor* shall he ever be called a "deserter" and a coward, epithets which he would richly deserve had he abandoned his wife and family, instead of working *for them,* not for his own "dear" self.

‡ This is no business of ours, but that of their respective Karma. On this principle we should have to deny to every starving wretch a piece of bread, because, forsooth, he will be just as hungry tomorrow?

———

to its early end.—Vain hope! Avidya is as endless as it is beginningless. A universe has a beginning and has an end, but others will begin and end after it, just like one day follows the other; and as there has been an endless series of worlds before, thus will there be an endless series afterwards. Causality can never have had a beginning nor can it have an end. And every "world," that will ever be, will always be "world," that is pain and "evil."*

Therefore, like Karma, also *deliverance,* redemption or salvation (from the world) can never be any otherwise than "*personal*," or let us rather say "individual." The world, of course, can never be delivered from itself, from the "world," from pain and evil. And *no one* can be delivered therefrom by anyone else.—You certainly do not teach vicarious atonement! Or, *can* anyone save his neighbour? Can one apple make ripe another apple hanging next to it?†

Now what else can we do but live the "happy life" of bhikshus without wants, without pretensions, without desires? And if our good example calls or draws to us others who seek for the same happiness, then we try to teach them the best we can. But this is another rather doubtful

———

* And therefore, *sauve qui peut,* is our correspondent's motto? Had the—

All Honoured, Wisest, Best, most Pitiful,

The Teacher of Nirvana, and the Law,

taught the heartless principle *après moi le déluge,* I do not think that the learned editor of the *Sphinx* would have had much of a chance of being converted to Buddhism as he is now. Very true that his Buddhism seems to be no better than the exoteric dry and half-broken rind, of European fabrication, of that grand fruit of altruistic mercy, and pity for all that lives—real Eastern Buddhism and especially its esoteric doctrines.

† No; but the apple can either screen its neighbour from the sun, and, depriving it of its share of light and heat, prevent its ripening, or sharing with it the dangers from worms and the urchin's hand, thus diminish that danger by one-half. As to Karma this is again a misconception. There is such a thing as a *national,* besides a personal or *individual* Karma in this world. But our correspondent seems to have either never heard of it, or misunderstood once more, in his own way.

question to us! Not only are we not properly fit to teach, but if we were, we require proper persons to be taught, persons who are not only willing, but who are also fit to listen to us.*

In spite of all these difficulties and quite conscious of our own incompetency, we nevertheless venture now to publish books and journals in which we try to explain Indian religio-philosophy to the best of our understanding. Thus every one who has eyes may read it, and who has ears may hear it—if his good Karma is ripening! What else do you expect *us agnams* to do?† Are we not rather to be blamed already, that we undertake such work, for which we — *not* being Buddhas, nor even Boddhisattvas—are as badly qualified as a recruit is fit to serve as general field-marshal. And if you cannot find fault with us, can you say that those "yogis" or "saints" whom you seem to blame in your above passage, were in a better position and could have done more? If, however, they were, *what* ought they to have done?

We are fully aware that a true Buddhist and a sage, or—if you like

---

* *Fais que dois, advienne que pourra.* When did the Lord Buddha make a preliminary selection in his audiences? Did he not, agreeably to allegory and history, preach and convert demons and gods, bad and good men? Dr. Hübbe-Schleiden seems more Catholic than the Pope, more prim than an old-fashioned English housewife, and certainly more squeamish than Lord Buddha ever was. "Teach vicarious atonement?" certainly we do not. But it is safer (and more modest at any rate) to make too much of one's neighbours and fellowmen than to look at every one as on so much dirt under one's feet. If I am a fool, it is no reason why I should see a fool in everyone else. We leave to our critic the difficult task of discerning who is, and who *is not* fit to listen to us, and, in the absence of positive proof, prefer postulating that every man has a responsive chord in his nature that will vibrate and respond to words of kindness and of truth.

† We expect you not to regard everyone else as an "*agnam*"—*if* by this word an *ignoramus* is meant. To help to deliver the world from the curse of *Avidya* (ignorance) we have only to learn from those who know more than we do, and teach those who know less. This is just the object we have in view in spreading theosophical literature and trying to explain "Indian *religio*-philosophy."

—theosophist, must always be every inch an *altruist*. And when we are acting altruistically, it is perhaps no bad sign in regard to what we some day might *become;* but everything at its proper time: where competency does not keep pace with altruism in development and in display, it might do more harm than good. Thus we feel even not quite sure whether our conscience ought not to blame us for our well-intended, but pert work; and the only excuse we can find for our thus giving way to the promptings of our heart is, that those persons who really might be properly qualified, do *not* come forward, do not help us, do *not do* this evidently necessary work! *

Yours respectfully,

HÜBBE-SCHLEIDEN.

Neuhausen, *Munich,* June 1st, 1889.

---

* An apocalyptic utterance this. I think, however, that I dimly understand. Those who are "properly qualified, do *not* come forward, do *not* help us, do *not do* this evidently necessary work." Don't THEY? How *does* our pessimistic correspondent *know*? I "guess" and "surmise" that they do, and very much so. For had the T.S. and its members been left to their own fate and Karma, there would not be much of it left today, under the relentless persecutions, slander, scandals, purposely set on foot, and the malicious hatred of our enemies—*open* and *secret.*

H. P. BLAVATSKY.

Collected Writings VOLUME XI

July, 1889

THE EIGHTH WONDER

BY AN "UNPOPULAR PHILOSOPHER"
(*Written in 1889*)*

[*Lucifer,* Vol. IX, No. 50, October, 1891, pp. 95-99]

Just back from under the far-reaching shadow of the eighth wonder of the World—the gigantic iron carrot that goes by the name of the Eifel Tower. Child of its country, wondrous in its size, useless in its object, as shaky and vacillating as the Republican soil upon which it is built, it has not one single moral feature of its seven ancestors, not one trait of atavism to boast of. The architectural Leviathan of 1889 is not even—in the question of usefulness—on a par with the New York Statue of Liberty, that would-be rival of the ancient Pharos. It is simply one of the latest fungi of modern commercial enterprise, grown on the soil of cunning speculation, in order to attract numberless flies —in the shape of tourists from the four points of the world—which it very conscientiously does. Even its splendid engineering does not add to its usefulness, but forces even an "unpopular philosopher" to exclaim, ''*Vanitas vanitatum; omnia vanitas.*" Shall modern civilization still lift its nose and sneer at its ancient and elder sister?

---

* [This essay, as is indicated by this parenthical notation of the Editor of *Lucifer,* was written by H.P.B. soon after her return from a trip to France and the Island of Jersey, where she stayed from four to five weeks.

While at Fountainebleau, France, she wrote the greater part of *The Voice of the Silence*. This was most likely in the second half of July, 1889. Her stay in Jersey lasted until approximately the middle of August of that year, although the exact dates are difficult to ascertain from available evidence.—*Compiler.*]

The wonders of the world, the seven marvels of the Pagans, will never be replaced in our days. M. de Lesseps' admirers may look contemptuously back on the causeway built by Dexiphanes, three centuries before our conceited era, but the astral atoms of himself, as those of his son, Sostratus the Cnidian, may rest undisturbed and need feel no jealousy.

The architecture of the marble tower of Pharos erected "to the gods, the Saviours, for the benefit of sailors" has hitherto remained unrivalled, in the public good derived from it, at all events. And this we may say, despite the creation of the Long Island Statue of Liberty.

*

* *

For verily, all the wonders of our age are destined to become but the ephemera of the century that is slowly approaching us, while they remain but the dreams and often the nightmares of the present era. All this will surely pass away and be no more. A seismic breath in Egypt may occur tomorrow and the earth will then "open her mouth" and swallow the waters of the Canal of Suez, and it will become an impassable bog. A *terremotos*, or worse still a *succussatore*, as they are called in South America, may lift the Long Island with its "Liberty" and toss them both a hundred feet high in the blue air, but to drop them down, covering their watery grave with the never-drying salt tears of the Atlantic Ocean. Who can tell? "*Non deus praevidet tantum sed et divini ingenii viri*" saith sly Cicero in his *De divinatione*,* treating of cosmic phenomena. And the same thing threatens Lutetia that was, or Paris that is, and our own British Isles. No; never has God predicted as much as has the divine intellect of man; surely not. Nor would Cicero's feelings change, had he ever read the *War Cry* in his day or entertained a couple of Adventists. And what would be

---

* [This passage has remained untraced in spite of thoroughgoing search through the text of this essay attributed to Cicero. Its translation would be: "Not a god alone, but men gifted with godlike ability can foresee."—*Compiler*.]

Cicero, after all, in the presence of a modern Materialist? How would he feel? I asked myself. Would he confess himself non-plussed, or would he remark—as Job did to the new philosopher, his persecutor—"hast thou not poured me [modern wisdom] out as milk and curdled me [it] like cheese" [*Job* x, 10], enough to show us what it is?

*
* *

Where are ye, O relics of the departed Pagan glories! Shall we suspect in you solar myths, or hope that we see a reincarnation of the hanging gardens of Babylon in the glass and iron whale and its two gigantic glass umbrella sticks named the Crystal Palace building? Avaunt such insulting thoughts! The restless eidolon—if any be left—of haughty Semiramis can still admire her work in the astral gallery of eternal images, and call it "unparalleled." The *Mausoleum* of Artemisia remains unrivalled by that of the proudest raised only "to the gods of the Stock-Exchange, the Destroyers of mutual capital."

Fane of the Ephesian Diana, what temple shall ever equal thee in poetry! Modern statues, whether equestrian or pedestrian, that now fill the halls of the French Exhibition, which of you can ever put to blush the astral eidolon of the Olympian Jupiter by Phidias? To which of the sculptors or painters of our proud era shall a modern Philippus of Thessalonica address the words spoken to the divine Greek artist: "O Phidias, either the God has descended from heaven on earth to show himself to thee, or it is thou who hast ascended to contemplate the God!"

"No doubt but we are (not) the people, and Wisdom was (not) born with us," nor shall it die with us, let us add.

*
* *

Long rows of pottery and bronzes, of cunning weapons, toys and shoes and other wares are daily inspected by admiring crowds on the Exhibition grounds. Well, the

"unpopular philosopher" would unhesitatingly exchange all these for a glance at the collection of Mr. Flinders Petrie now to be viewed at Oxford Mansions. Those unique treasures have been just exhumed on the site of the Kahun, of the twelfth dynasty. Between the industry of the XIXth century A.D., and that of the XXVIth B.C. (accepting, to avoid a quarrel, the chronology of the modern antiquarians and excavators) the palm must be awarded to the latter, and it is easy to show why. All these weapons, domestic and agricultural implements, foreign weights, necklaces, toys, coloured threads, textiles, and shoes, now on view, have that unique feature about them that they carry us back to the days of Enoch and Methuselah, on the authority of Biblical chronology. The exhibits, we are told, relate to the twelfth dynasty 2,600 years B.C., if we have to believe archaeological calculations, *i.e.,* they show to us what kind of shoes were worn 250 years before the deluge. The idea alone that one may be gazing at the very sandals that have, perhaps, dropped from the feet of the first Grand Master and founder of Masonry, Enoch, when "God took him," must fill the heart of every Masonic believer in *Genesis* with reverential delight. Before such a grand possibility, into what pale insignificance dwindles down the pleasure of inhaling the smell of Russian leather, in the shoe gallery at the Paris Exhibition. No believer in "godly Enoch, the first born of Cain-Seth-Jared," Khanoch the Initiator, no true Mason ought to run over to gay Paris, with such a treasure within his reach.

*
*　　*

But we have still the Pyramids of Egypt left to us to admire and unravel—if we can. The pyramid of Cheops is the sphinx and wonder of our century, as it was that of the age of Herodotus. We see only its skeleton, whereas the "Father of History" examined it with its outer coating of immaculate marble. It was defiled, however, with the record of 1,600 talents* spent only in radishes, onions and garlic

---

* £ 444,000 in English money.

---

for the workmen. Let us pause, before we turn our olfactory organ from the emanations of such unpoetical food. For with the ancients was wisdom, though it passeth now our understanding. Let us hesitate before we pass judgment lest we should be caught in our own craftiness. The said onions and garlic may be as symbolical as the Pythagorean beans. Let us humbly wait till better understanding descends upon us. *¿Quién sabe?* The beautiful outer casing of both the pyramids—of Cheops and Sen-Saophis—has disappeared, engulfed in the palaces of Cairo and other cities. And with them are gone inscriptions and engraved records and cunning hieratic symbols. Does not the "Father of History" confess

his dislike of speaking of things divine, and does he not avoid dwelling on symbology? Let us seek light and help from the great learned Orientalists, the artificers of Greek Speech and Akkadian Lampesuk. We have hitherto learnt many a strange story. Perchance we may be yet told that these "radishes, onions and garlic" are but so many *"solar* myths" and—blush for our ignorance.

*

* *

But what was the fate of the last of the Seven Wonders of the World? Where are we to look for the relics of the brazen giant, the Colossus of Rhodes, whose mighty feet trod upon the two moles which formed the gate of the harbour and between whose legs ships passed full sail, and sailors hurried with their votive offerings? History tells us that the *chef-d'œuvre* of the disciple of Lysippus, who passed twelve years in making it, was *partially* destroyed by an earthquake 224 B.C. It remained for about 894 years in ruins. Historians are not in the habit of telling people what became of the remains of the six wonders; nor that every great nation possessed its seven wonders—witness China, which had its porcelain Tower of Nankin,* now, as says a writer, only "found piecemeal in walls of peasants' huts."

* C. A. F. Guetzlaff, *Hist. China,* Vol. I, p. 372 [This reference has not been identified.—*Compiler.*]

Yet it is rumoured in some old chronicles that the poor Colussus was sold to a Jew.

*

* *

Queer volumes may be found at times in the shops of old Russian dissenters at Moscow. One of such is a thick in folio in the Slavonian language called, "The acts, clerical and lay, from the Chronicles of Baronius, collected in old monasteries; translated from the Polish and printed in the metropolis of Moscow, in the year of the Lord 1791." In this very curious volume full of archaic facts and statements, historical and long forgotten records beginning with the year 1, one can read under the year A.D. 683, on page 706, the following:—

The Saracen having destroyed and despoiled the Roman land ceaseth not his wicked depredation even on the sea.* Their leader Maguvius, strong and terrible, returneth to Rhodos the island, marcheth to the brazen idol, whose name was Colossus (*sic*), the idol exalted as the seventh World-Wonder, and which stood over the Rhodos harbour. His height was twenty-an-one-hundred

feet (*stopa*).† Soil-covered and moss-grown was the idol since its upper part fell to the ground, but he had remained otherwise whole to that very day. Maguvius overthrew the trunkless legs and *sold them with the rest to a Jew*. Sad was the end of that world wonder.

And elsewhere the chronographer adds that the Jew's name was Aaron of Edessa. He is not the only one to volunteer the information. Other old writers add that the Jew having broken up the Colossus, with the help of the Saracen warriors, into pieces, loaded 90 camels with them. The value of the brass material reached £ 36,000 English money in the Eastern markets. *Sic transit gloria mundi.*

*

* *

Before the Jew and the Mussulman, moreover, the Rhodians themselves are said to have received large sums of

---

* The original of this passage being written in old Church Slavonian can hardly be translated in all its originality, which is very queer.

† Some classics give it only 105 feet or 70 cubits.

---

money from pious donors to repair and put up the Colossus anew. But they cheated their gods and their fellow-men. They divided the money, the honest trustees, and put an end to legal enquiry by throwing the blame on the Delphic oracle, which had forbidden them, as they averred, to restore the Colossus from its ruins. And thus ended the last of the Wonders of the old Pagan world, to make room for the wonder of the Christian era—the ever-speculating, money-making Jew. There is a legend in Slavonian Folklore—or shall we say a prophecy?—that after the lapse of untold ages, when our globe will have become decrepit and old through wear and tear, underground speculation and geological zeal, this "best of the possible worlds"—in Dr. Pangloss' estimation—shall be bought at auction by the Jews—broken up for old metal, pounded into a formless head, and rolled into balls as shares. After which the sons of Jacob and Abraham will squat around the sorry relics on their haunches, and hold counsel as to the best means of transferring it to the next Jewish bazaar and palming off the defunct globe on some innocent Christian in search of a second-hand planet. Such is the legend.

*

* *

Se non è vero è ben trovato. At any rate the prophecy is suggestive even if allegorical. For indeed, if the Colossus of Rhodes could be sold for old brass to one Jew with such

facility, then every crowned Colossus in Europe has reason to tremble for his fate. Why should not every Sovereign thus pass, one after the other, into the hands of the Jew in general, since they have been in that clutching grasp for some time already? If the reader shakes his head and remarks on this that the royal Colossi are not made of brass, but occupy their respective thrones "by the Grace of God" and are "God's anointed"—he will be meekly told that as "the Lord giveth, so the Lord taketh" and that he is "no respecter of persons." Besides which there is somehow or somewhere Karma involved in that business. Few are those Potentates who do not find themselves head over

ears—golden thrones and breadless subjects—in debt with one or other king of Jewry. After all, the "Lord," by whose grace they are all enthroned, from the late King Soulouk to the latest Prince of Bulgaria, is the same El-Shaddai, the omnipotent, the mighty Jehovah-Tsabaoth, the god whom they, or their fathers—which is all one to him "to whom a thousand years are as one day"—have unlawfully carried off from his "Holy of Holies" and confined in their own altars. The sons of Israel are, in fact and justice, his legitimate children, his "chosen people." Hence it would only be a piece of retributive justice, a kind of tardy Nemesis, should the day come when the Jew, claiming his own, shall carry off as old material the last of the kings, before he proceeds to paint afresh, as new goods, the globe itself.

H.P.B.

Collected Writings VOLUME XI

July, 1889

DATES AGAIN

[*Light,* London, Vol. IX, No. 447, July 27, 1889, p. 364]

To the Editor of *Light*.
SIR,

It is perhaps hardly worth while to take up your space in exposing the careless and ignorant blundering of "Colenso"—a singularly inappropriate signature, by the way, for one so reckless about his facts. But, for this once, I will make a statement that may put an end to the incessant carping over trifles that can serve but to needlessly embitter controversy.

There is no such thing known to occultists as a "seven years' initiation." The probation, which "Colenso" confuses with initiation, can be lived out anywhere, and this "Colenso" would have known if he had read Mr. Sinnett's paragraph with even ordinary care, since he says that any

English gentleman can pass through it without observation. "Colenso's" inexorable arithmetic is thus wasted trouble, and his careful calculations on Himalayan ranges are wholly beside the mark; since the seven years' initiation in one place is an absurdity, and a seven years' probation attached to the skirts of the Masters is another. All this is a creation of his own imagination, and while I regret that my life does not fit into the framework made for it by him, and by other similar critics, the misfit is scarcely my fault. Bishop Colenso's work would have fallen very flat if he had been as careless of his facts as the writer who now uses his name.

But, apart from this latest attack, why should Spiritualists feel so interested in my travels, studies, and their supposed dates? Why should they be so eager to unravel imagined mysteries, denounce alleged (or even possible) mistakes, in order to pick holes in everything Theosophical? To even my best friends I have never given but very fragmentary and superficial accounts of the said travels, nor do I propose to gratify anyone's curiosity, least of all that of my enemies. The latter are quite welcome to believe in and spread as many cock-and-bull stories about me as they choose, and to invent new ones as time rolls on and the old stories wear out. Why, again, should they not, since they disbelieve in Theosophical adepts, turn their attention to Spiritual adepts, who perform far more curious and astonishing feats than were ever claimed by the Theosophists? Witness the Adept of Mrs. E. Hardinge Britten, "Louis," in *Art Magic, and Ghost Land.** Which of the Tibetan

Mahatmas has ever looked through Lord Rosse's telescope, at Greenwich (England), when the said telescope was built and has never been moved from Parsonstown, Ireland? And if Mrs. Hardinge Britten's "Louis" could see the mysterious "Spirit-heads" in the sky (presumably with his legs at Greenwich and his face and eyes in Ireland), and that such superhuman feat, though often talked about, was never questioned

* [For information concerning Art *Magic,* the reader is referred to Col. H. S. Olcott's *Old Diary Leaves,* Vol. I, Chap. xii.—*Compiler.*]

364

in print by the Theosophists, more polite and discreet in this than the Spiritualists, why should the latter go out of the way to cast mud at us?

Finally, let me say, once for all, I cannot and will not hold myself responsible for blunders, inaccuracies, and contradictions, in statements about me which are not made over my own signature. As regards the "incidents," I know that the part directly translated from my sister's pamphlet is accurate;* but I have not read the book with sufficient care to know whether the remainder is, or is not, correct in all points. Mr. Sinnett knows, better than anyone else, that I reached Pskoff on Christmas Day, in 1860, not in 1871;† and I feel almost sure it is so stated in the *Incidents*, though, being in France, I cannot refer to the passage. Between 1871 and 1873 I was in Cairo and Odessa. If any other date is given it must be a misprint. But, again, I will not be responsible for any statements in Theosophical books that are not by me. All that appears over my own signature I am prepared to stand by, but for the future it must be

* [The reference is to A. P. Sinnett's *Incidents in the Life of Madame Blavatsky.* Compiled from Information supplied by her Relatives and Friends. London: George Redway; and New York: J. W. Bouton, 1886. It would seem that H.P.B.'s sister, Madame Vera P. de Zhelihovsky, wrote some account of H.P.B.'s early years, different from other similar accounts published by her in several Journals. H.P.B. translated portions of it into English, and gave them to Sinnett to make use of (See *The Letters of H.P.B. to A.P.S.,* p. 116). This translation, or at least a portion of it, is in the Adyar Archives. It is probable that H.P.B. had this account in mind when referring to a "pamphlet," because Sinnett's *Incidents* quote Madame de Zhelihovsky in a way which does not identify her explanations with anything she had previously written and published. The accounts are similar, but the wording is not.—*Compiler.*]

† [H.P.B. was often inaccurate with regard to dates pertaining to her personal life. According to her own sister's account, H.P.B. arrived at Pskoff on Christmas Eve, 1858 (Vide her serial story entitled: *Pravda o Yelene Petrovne Blavatskoy*—The Truth about H. P. Blavatsky, in *Rebus.* St. Petersburg, Vol. II, 1883). Mr. Sinnett states it so himself (*Incidents,* p. 76). In one or two other places. H.P.B. gives the date of 1859. In all dates concerning H.P.B.'s personal life, her sister, Vera Petrovna de Zhelihovsky, is a far more reliable witness, as she is known to have kept a careful diary of events.—*Compiler.*]

understood that in leaving various legends and myths uncorrected, I do not thereby endorse their accuracy. Really my silence must only be taken to mean that I am engaged in matters more important to Theosophy than the answering of every spiteful attack of the Spiritualists.

H. P. BLAVATSKY.

July 14th, 1889.

Collected Writings VOLUME XI

July, 1889

THE KEY TO THEOSOPHY

[H.P.B.'s well-known Theosophical Textbook, in Questions and Answers, *The Key* to *Theosophy,* belongs chronologically at this point. It was published by the Theosophical Publishing Company, Ltd., London, approximately in July, 1889, and was printed by Allen, Scott & Co., Printers, 30, Bouverie St., E.C.

The original edition had neither Glossary nor Index in it. It consisted of 307 pages. The Glossary of General Theosophical Terms was added in the second edition which was published in 1890. Most of the definitions in this Glossary are taken from the larger *Theosophical Glossary* then in process of preparation. —*Compiler.*]

Collected Writings VOLUME XI

August, 1889

THE "NINE-DAYS' WONDER" PRESS

[*Lucifer,* Vol. IV, No. 24, August, 1889, pp. 441-449]

"Let God be true, but every man a liar."
—*Romans* iii, 4.

"Let the foolish jackass bray,
The wind will carry the sound away."
—*A Persian Proverb*.

The *pot-au-feu* of sensational news about Theosophy keeps seething night and day in the Press kitchens of our globe. Amid the fumes escaping therefrom, the Theosophical Society and its adherents are made to assume before the public the most distorted and varied forms—grotesque and menacing, grinning and smiling—but (to the members of the said body) these outlines are invariably jumbled up and often distorted beyond recognition. And to that shadowy phantom of the Theosophical Spook, like a variegated tail to a kite, our humble name is generally attached.

"Man, know thyself," is an aphorism echoed among our generation of unbelievers, from the remotest times of antiquity. The wise precept is pretty closely followed—in one sense, at any rate—by mankind; individuals *do* know themselves generally speaking, but it is ten to one that they will not share their knowledge with the inquisitive outsider. And when some of them occasionally do, so accustomed is our modern public to lies, that no one is believed when he speaks the truth, least of all about himself. This is the cause why, in our day, truth is systematically boycotted and severely exiled from the public papers and journals. The fact is that truth is not as sensational as falsehood. It fails to tickle the reader's bump of gossip and love of slander as effectually as a cock-and-bull story. And, therefore, since the

columns of a paper have to be filled up, *nolens volens,* and since unvarnished, common, every-day events are too monotonous, too matter-of-fact, to satisfy the reader's greediness for sensation, the help of the imagination is indispensable in the dailies and weeklies. Hard is the task of some editors. Let us be lenient to them.

"Mother, tell me a story," urged a little boy.

"What shall I tell you, dear? Do you want a pretty one out of the Bible?"

"No, no!" roared the little innocent. "'Cause you say it's all true in the Bible, and I want a *lie story.* It's so much funnier . . ."

There is little difference between the average public and our small boy. Both prefer "lie stories."

In our human conceit we have been labouring hitherto under the impression that, so far as human knowledge goes, we know all that is to be known about the Society we have founded and our own uninteresting personality. We are now being daily and rudely awakened from this dream of pride to the sad reality. The press of the two worlds knows the two far better than we do ourselves. Journalists talk of us as if they had invented both; as indeed they have, as far as the Theosophy and doings of the Society and its founders in *their* columns are concerned. Owing to the numerous "lie-stories," the ignorance of the public with regard to the real T.S. deepens with every day, and the Society is now the *terra incognita,* the *Pays de Cocagne* of modern times. It is above all in the spiritualistic papers—supposed to be the organs of the highest *spirituality*!—that both editors and their contributors are dreaming dreams and seeing deceitful visions in their boots. And yet surely the editors—at any rate, of some of the spiritualistic papers—ought to know better.

But, like all other men, editors are subject to occasional sickness, absence, and rest, and then sub-editors *will* play ducks and drakes with their magazines, and *will* turn their best friends into enemies. This has happened with more than one weekly and monthly; aye, with our *Lucifer* and *The Theosophist* lately. (See "Theosophical Activities," "A Puzzle from Adyar.")

Therefore is it that we find also in *Light,* by one "Colenso," ravings about Theosophical doctrines, that have never existed in our teachings. By the by, a query for our own information. It is generally held as a mean and base action for any man to hit a fellow creature from behind a dark corner, masked, or otherwise protected from recognition. An *anonymous* letter is regarded as too contemptible to be taken any notice of. A man who, fighting a duel, will surreptitiously protect himself with a coat of mail is as bad as one who will play with marked cards. This no one will deny. Why then should not this rule hold equally good in the case of a man who insults another in a public paper over a secure pseudonym? A *nom de plume* is permissible only so long as the person using it acts from a feeling of modesty or some other plausible reason. But when he wields it as a personal shield, from behind which he hits and insults an opponent, this ought to be regarded as a *contemptible and a cowardly action.* "Let him who hath ears hear." *Avis aux amateurs* of pseudonyms. Ye Gods, how loose the code of honour and morals has become today, when compared with that which we were taught to respect in our young days!

Verily logic has drawn its night cap over its eyes and gone to bed in the present generation. Men and especially irate editors will fib by the gross, for the sole pleasure

thereof. Witness our old friend Charles Dana of the N.Y. *Sun,* who has lately devoted to Colonel Olcott and H. P. Blavatsky quite a flattering editorial. Described therein as two remarkably clever impostors, we are credited with having made a considerable amount of money out of our "dupes." To crown this sympathetic biography the writer of the present pages is introduced to the notice of the *Sun's* numerous readers as—"a snuffy old woman."

All this is just what might and ought to be expected from an amiable and well-bred editor. Mr. Charles Dana, who sat for years on the late Rev. H. Ward Beecher, who harassed to death that "truly good man," Deacon Richard Smith, of Cincinnati, and his "wicked partner" Romeo; and

who has never failed hitherto to endow his political opponents with direct lineal descent on the maternal side from the *genus canis*—is very discreet and magnanimous in having called us *only* that. But why "*snuffy* old woman"? Surely this is an incorrect epithet, a mistake proceeding from a confusion of snuff and tobacco, and might be truthfully characterized as a botanical *lapsus calami.* Had the eloquent solar editor said instead "a *smoky* old woman," he would have branded the subject of his criticism all the same, and avoided being called names by us for being caught in a fib. For, in the opinion of the American Puritans—the worthy descendants of those pious Pilgrim Fathers who declared tobacco the "devil's weed" and burnt and tortured their New England witches—to smoke is as bad as to snuff and *vice versa.*

All this is due to the fact that though editors who know anything at all of their modest colleague of *Lucifer* are few, yet each has to propitiate his subscribers, hence to besmear with literary mud all men and things unpopular in the sight of his readers. Human sacrifice has to be offered to public prejudice. Yet they might and should perform this a little more gracefully; the more so as our pity for poor struggling humanity is so genuine and true that we sincerely rejoice to be made, even by our enemies, the means for turning an additional honest penny, our getting a subscriber or two more for their papers at the expense of politeness and truth. The latter is their own private Karma. But people have to get their bread and butter, whether they pander to their customers one way or the other, by lying about and slandering innocent people, or advertising quack nostrums along with materializing spooks. Darwinism has to be vindicated by the survival of the fittest, in any and every case, and we are willing to admit that one paper apes the other simply on the ground and principle of pure atavism.

It will thus be seen that, personally, we do not feel the slightest objection to serving as material for press gossip. It is only when the reputation of the Theosophical Society as a whole is being attacked that we feel bound to speak out and deny glaring falsehoods and calumny. So large and broad indeed is our sympathy for the pen and ink fraternity

struggling for existence, that—not unlike the pious Jains of Bombay, who offer publicly in the Hospital for Animals their living bodies as pasture fields for millions of a (in polite Society *nondescript*) variety of blood-feeding insects, white and black—we feel as willing to place our personality as a wave offering on the altar of newspaper gossip, if it can only benefit anyone. But why, instead of honestly *interviewing* well-informed members of the T.S.—why resort to inventions? Truth pure and simple, dearly beloved Knights-errant of the quill and pencil, is often "stranger than fiction." In Theosophy it offers the richest harvest if only the speculator would go to the right field and "strike oil" on the right spot. *Dixit.* This is a word to the wise.

Nor need we go far out of our way to preach to the unwise; or expatiate at any length upon the weekly freaks of the (Un-) *Religio* and (Un-) *Philosophical Journal,* our American well-wisher of the Far West. Good, square, downright lies about Theosophy and the Theosophists, whom the editor has placed on his black list, seem to have become its specialty. Since the poor *Journal*—a very respectable organ in its day—has opened its columns to a contributor in full *delirium tremens* of squelched ambition, and made of him its prize-fighter, the latter in his turn has made of the *Journal* his garbage-bin. Keep silence, Theosophists, if ye are wise. He who stoops to analyze or even notice such indescribable and nauseating filth, only risks dirtying his hands. We have been just told that the editor refuses to print one word in our defense by our friends, insisting that "H. P. Blavatsky should write what she has to say about it herself." Heaven forbid that we should touch the *Journal* with pincers, let alone parade our name in such a Noah's ark! Let the *Journal* rave and break its head against dead walls by publishing stolen documents offered to the public as "profound secrets *exposed,*" while these documents have been printed from the first for wide, though "private" circulation, and have been sent to all who asked for them. Let the said *Journal* severely alone, we say; for it is now

performing its own *hara-kiri,* singing its own funeral dirge, its venomous Billingsgate having poisoned but itself, and left it a clawless and toothless drivelling idiot. Peace be with thee, old chatter-box! We forgive thee, for the sake of merits and virtues in thy days of youth. In latter years we have paid little attention to, and have hardly seen it; and now we take a solemn vow never to read the *R.P.J.* again. Friends from America, who send us occasionally cuttings from our scandal-loving and erring contemporary, abstain in future, and save your postage. Henceforth such cuttings will be invariably thrown into the waste paper basket.

Far more amusing and harmless are the occasional references to Theosophy in the English press, though whenever we are mentioned personally, our name is almost invariably associated with doings and sayings to which we have to plead "not guilty." Thus the *Northern Whig,* of Belfast, has suddenly discovered the presence of:—

> Mdlle.[?] Blavatsky, the lady whose name is associated with the doctrines known as Theosophy, at the Mansion House meeting in support of sending female medical aid to India.

The reporter must be a *clairvoyant* medium. We have never set our foot in the Mansion House, never attended *any* meetings, and have been, moreover, for the last five weeks, on a visit to France and Jersey. We disclaim the power of ubiquity.

Less innocent, however, are the repeated attacks on Theosophy and its teachings by a contributor, a bullying descendant of Ananias, in the *Agnostic Journal,* who maintains that these doctrines, as taught in the "Blavatsky Lodge," are "phallic worship"—pure and simple!! This shows both ignorance and malevolence. Avaunt, you slanderer of the ages! Your name will not disgrace the pages of *Lucifer,* and your lying words are your own condemnation.

Another contributor who signs his letter "Cyril" confesses himself in the same journal a broken reed truly, declaring that one day he flatters himself that he is a Theosophist, and the next discovers that he is "only a bat, sitting in the outer darkness below the horizon." To explain this shifting

mood, he brings forth a new accusation against us. We are taken to task for saying in our last editorial that:—

> "*Theosophia* properly means *not* a knowledge of God, but of Gods —that is divine, that is superhuman, knowledge," so says Madame Blavatsky.

Well, so she says; and what is more she maintains it. But "Cyril" believes otherwise and expresses it in the following words:—

> And, *mirabile dictu,* although Theosophy is a knowledge of the gods, an Atheist, she asserts, can be a Theosophist! The Atheist who is solicited to join the Theosophical Society wrote the other week: 'An Atheist certainly cannot be a Theosophist.' This is so obvious that it hardly required to be stated. We shall next see the proposition put solemnly on record: An Atheist cannot be a Theist. I have no patience with a system that will throw overboard its every principle in order to compass a convert. Till I read the first article in *Lucifer,* for July, I was of opinion that Theosophy was something. Now I think, and till further notice I shall continue to think, it is nothing.—Yours truly,
>
> CYRIL.

Now that's really heart-rending. Yet the plaint does not quite tally with facts, nor with

the spirit of our Theosophical Society. No atheist, says Cyril, can be a Theosophist. It does not follow. All depends whether the term is derived from *theos* or *theoi,* god or gods, and we say it is from "gods." The term is *not* Christian, but was coined by polytheists and by the Neo-Platonists who believed in *gods,* and preceded, as we prove in *The Key to Theosophy,* Christianity by long centuries. In "Christendom" an *atheist* means one who does not believe in *God;* in "Heathendom" or India, an atheist (Nastika) is one (whether a theist or an atheist) who disbelieves in the gods; and an atheist and a polytheist are not quite the same thing. To say, therefore, that an atheist cannot be a Theist, is to apply it only to Europe or America, for the remark could not hold water in non-Christian lands. Now our Society is international and universal. It boasts of having no creed, of being *no* sect, and while showing outward respect for every religion and school of thought, it prides itself on belonging, as a Society, to none, save that of truth—or Theosophy. What can you do with

that, esteemed "Cyril"? And why should you ascribe to backsliding that which exists only in your own fancy? Had you read our Statutes and Rules and acquainted yourself with the Society's policy, from its beginning, you would have paused before writing as you have. Whether rightly or wrongly (from the Christian standpoint) we have adopted the word Theosophy and see in the term a meaning quite different from that which a Theist or a Christian gives to it. Were it as you say, how could we have thousands of Buddhists—godless, atheistical Buddhists like those of the Siamese sect at Ceylon—as members of the T.S.? What would become of the President-Founder of the T.S., Colonel Olcott, a confessed Buddhist—hence as godless as Mr. Bradlaugh himself, in the sense of rejecting every idea of a *personal,* or *extra-cosmic* god? A happy day, nevertheless, would it be for Theosophy, could we have in our Society many such *Atheists* yet genuine *true* Theosophists, as the High Priest of Ceylon, Sumangala, or even that same Colonel Olcott, all his worldly shortcomings notwithstanding. We call the Lord Gautama Buddha, the greatest Theosophist of the past ages. Will our critic rise and deny this also, on the ground that Buddha was an Atheist?

Where, or how, then, have we sinned in our editorial against our *principles?* "Cyril" seems to think that we have departed from them in order to "compass a convert"; in other words to pander to Mr. Bradlaugh? This is the first time in our long life that we have been accused of *pandering* to any living being. Why not say next that we may pander to the Archbishop of Canterbury? For surely there is more hope of seeing the Primate of England joining our ranks than in entertaining the same idea with regard to the M.P. for Northhampton.

This is really silly, respected "Cyril." Go, and sin no more.

Speaking of Mr. Bradlaugh, one is naturally led to think of Mrs. Annie Besant, for so many years his right arm in the propagation of Freethought. Her "perversion" as the materialists call it—to Theosophy seems to have caused a great

stir all over the United Kingdom. How severely the blow is felt by our opponents is evidenced by a recrudescence of bitter attacks upon us by the Freethinkers, who have hitherto left us personally undisturbed. Aye, the prize was worth fighting for, as there can rarely be found a truer embodiment of the first and uppermost Theosophical principle (as it stands the first in rank among the objects of our Society)—the Brotherhood of man, than Annie Besant. She is indeed the ideal of practical *altruism* and well may Gerald Massey have greeted her as he has by writing:

Though we stand not side by side
In the front of battle wide,
Oft I think of you with pride,
Fellow soldier in the fight,
Oft I see you flash by night
Fiery hearted for the Right!
You for others sow the grain
Yours the tears of ripening rain,
Theirs the smiling harvest-gain.

Why then should not every noble-hearted Freethinker, every *true* and right-minded materialist think of her "with pride" just the same now as then? Though she fights no longer for stony-cold, scientific materialism, yet by joining the ranks of those most of whom regard as exemplars of *boundless* love for humanity the Buddha and the ideal Christ, the two pioneer and champion Socialists of the historical ages—Annie Besant can do but the more good in the right direction of social reform and help for the weak and the oppressed.

But if her conversion to Theosophy has increased the number of our enemies it has brought us if not friends at least fair-minded judges from a quite unexpected quarter—a clerical journal. True, this journal is *The Church Reformer* and its editor the very liberal and socialistic Rev. Mr. Stewart D. Headlam, the motto of whose magazine is four very aggressive lines by William Blake. Still his action is unprecedented in the annals of clerical publications, as he actually declares that there is much good in Theosophical

Nazareth and proceeds to show it. His leading article of this month, devoted to Annie Besant and Theosophy, is headed, "My soul is athirst for God." "Athirst for truth" would be perhaps more appropriate and correct, but we need not quarrel over trifles. The chief point is to ascertain what the reverend gentleman thinks of our Society and to point out, that like the rest, he seems to misunderstand our real doctrine.

Having told his reader of a story once current about the Prince of Wales who "used to say that if ever he took to religion he should 'go in for Charlie Wood's religion'," Mr. Headlam proceeds to add:—

> In the same way, many who have not troubled themselves much about religion in the past, will now be inclined to give a good deal of attention to Theosophy simply because it has become Mrs. Besant's *religion.* And, indeed, the *religion* which "finds" a woman so noble and self-sacrificing as Mrs. Besant is, must have a great deal in it. For the really interesting fact about Mrs. Besant having become a fellow of the Theosophical Society consists in this, that while Christians, Buddhists, Mahometans, can all be Theosophists, *an Atheist cannot,* and therefore her election to that Society is a clear declaration on her part, that after trying it consistently and earnestly for many years, she has found that atheism does not satisfy, does not answer the needs of human nature.

The italics are ours. While feeling grateful to the reverend writer for allowing Theosophy to have "a great deal in it," we are sorry to find ourselves compelled to point out some inaccuracies, seemingly trifling, in truth very important. First of all, Theosophy is not, and never was a *religion,* necessitating belief in any God. Therefore, any Atheist is at full liberty to join our Society, and may, without ceasing to be an Atheist at all—*i.e.,* a disbeliever in a *personal* God—become the grandest Theosophist living. As we have just explained this very fully, it is quite useless to go over the old ground again. Suffice it to say, that at the very summit of her atheism Mrs. Besant has always been a Theosophist *in action* and *in heart.* She has only given a more defined and sincere expression now to her longing and

aspirations after the truth, by declaring herself a member of the Theosophical Brotherhood, and no more. Therefore though truly she is "the most strenuous of all workers for humanity," one is permitted to doubt whether she has plainly said, "My soul is athirst for God," unless the reverend writer uses the term "God" metaphorically, as we Theosophists often do. But, it is quite correct to say that "having for long done the will (*i.e.,* put in practice the first of the Theosophical principles) she is now beginning to know of the doctrine." But this doctrine, let us hope, will never lead her to make again "her communion at a Christian altar," in other words to renounce the whole and the absolute for the part and

the finite. For if she has "worked to see that the people were properly fed, clothed and housed," . . . "visited the prisoners and cared for the oppressed," she has done only that which Buddha taught before Christ and *archaic Theosophy,* the Wisdom-Religion, before Buddha; aye, from days prehistoric.

To the same kind of objection, though necessitating but a slight amendment, belongs the following truthful remark by Mr. Headlam:

. . . indeed, so far from there being any contradiction between Theosophy and the religion of Jesus Christ, page after page of Theosophical teaching is almost word for word like the teaching of a pious Evangelical or a devout Catholic; and Mrs. Besant is already bringing into prominence that teaching as to brotherhood, which has always been in Theosophical books, though not always in Theosophical action.

The second part of the proposition is quite correct; the first needs a reminder. If the Theosophical teaching is so like that of an Evangelical or a Catholic, it is not because Theosophy took Christianity as an exemplar, but because symbolical, and later dogmatic and ritualistic, Christianity are simply an edition copied, with slight modifications, by the Church Fathers from Pagan symbology and Gnosticism; the old religions of the Gentiles being, in their turn, the more or less faithful echoes of the WISDOM-RELIGION, or—"Theosophy."

Mr. Headlam concludes his editorial with the following reincarnation of the Delphic puzzle: "If Croesus crosses

the Halys, he will destroy a great empire." "The battle between them" (the Theosophists), he says, "and the Christians, with their love of beauty and kingdom of Heaven upon earth, will come later on."

To whom shall we ascribe the "love of beauty and kingdom of Heaven upon earth"? To Christians or Theosophists? If the former, then all Christians are Mystics, and consequently, Theosophists—which is far from being the case. If to the latter, then we hope that the Reverend gentleman may be proved no true prophet, lest haply the Christians be found to fight against the gods.

If this kingdom of Heaven or New Jerusalem is to be a reality, then a common platform for all religions, sciences and philosophies must be found. This, Christianity *per se,* cannot, in the nature of things, offer—neither, for that matter, can any other so-called religion—as it now stands; for all unduly exaggerate the personality of their Founders, Christianity more than others, as it makes Jesus very God of very God, and of his brother-*teachers in Christ* (or CHRISTOS) false prophets. We speak here of modern Church Christianity, not of the mystic religion of Christos, the LOGOS, the Western aspect of the one religious philosophy, which can bind all men together as brothers. It is in the service of the latter that the Theosophical Society has become a humble handmaiden; seeking earnestly, but so far, vainly, her fellow servants among the bedizened flunkeys of State religions in the great *World's Fair.*

Collected Writings VOLUME XI

August, 1889

A PUZZLE FROM ADYAR

[*Lucifer,* Vol. IV*,* No. 24, August, 1889, pp. 506-509]

When the cat is abroad the mice dance in the house it seems. Since Colonel Olcott sailed for Japan, *The Theosophist* has never ceased to surprise its European readers, and especially the Fellows of our Society, with most unexpected capers. It is as if the Sphinx had emigrated from the Nile and was determined to continue offering her puzzles broadcast to the Oedipuses of the Society.

Now what may be the meaning of this extraordinary, and *most tactless* "*sortie*" of the esteemed *acting* editor of our *Theosophist*? Is he, owing to the relaxing climate of Southern India, ill, or like our (and his) editor-enemies across the Atlantic, also dreaming uncanny dreams and seeing lying visions—or what? And let me remind him at once that he must not feel offended by these remarks, as he has imperatively called them forth himself. *Lucifer, The Path* and *The Theosophist* are the only organs of communication with the Fellows of our Society, each in its respective country. Since the acting editor of *The Theosophist* has chosen to give a wide publicity in his organ to abnormal fancies, he has no right to expect a reply through any other channel than *Lucifer*. Moreover, if he fails to understand all the seriousness of his implied charges *against me* and several honourable men, he may realise them better, when he reads the present. Already his enigmatical letter to *Light* has done mischief enough. While its purport was evidently to fight some windmills of his own creation, an inimical spiritualist who signs "Colenso" has jumped at the good opportunity afforded him to misrepresent that letter. In his malicious phillipic called "Koothoomi Dethroned" he seeks to show that Mr. Harte's letter announces that the "Masters" are thrown overboard by the T.S. and "Mme. Blavatsky de-

throned." Is it this that "Richard Harte, acting editor of *The Theosophist,*" sought to convey to the Spiritualists in his letter in *Light* of July 6th?

Without further enquiry as to the real meaning of the *Light* letter, what does he try to insinuate by the following in the July number of *The Theosophist?**

A DISCLAIMER

The Editor of *The Theosophist* has much pleasure in publishing the following extracts from a letter from Mr. Bertram Keightley, Secretary of the "Esoteric Section" of the Theosophical Society, to one of the Commissioners, which have been handed to him for publication. It should be explained that the denial therein contained refers to certain surmises and reports afloat in the Society, and which were seemingly corroborated

by apparently *arbitrary* and *underhand* proceedings by certain Fellows known to be members of the Esoteric Section.

To this I, the "Head of the Esoteric Section," answer:

1. Mr. Bertram Keightley's letter, though containing the truth, and *nothing but the truth,* was never intended for publication, as a sentence in it proves. Therefore the acting Editor *had no right* to publish it.

2. Fellows of the E. S. having to be first of all Fellows of the Theosophical Society, what does the sentence "Fellows known to be members of the E.S."—who stand accused by Mr. Harte (or even by some idiotic reports afloat in the Society) of "*arbitrary and underhand proceedings*"—mean? Is not such a sentence a gross insult thrown into the face of honourable men—far better Theosophists than any of their accusers—and of myself?

3. What were the silly reports? That the "British or the American Section," and even the "Blavatsky Lodge" of the Theosophical Society wanted to "boss Adyar." For this is what is said in *The Theosophist* in the alleged "disclaimer":—

Mr. Keightley tells this Commissioner that he must not believe "*that the Esoteric Section has any, even the slightest, pretension to* '*boss*' *the Theosophical Society or anything of the kind*." Again he says: "*We are all, H.P.B. first and foremost, just as loyal to the Theosophical Society and to Adyar as the Colonel can possibly be*." And yet again

---

* Vol. X, *Supplement,* p. cxix.

---

he says: "*I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to 'boss' any other part or Section of the T.S.*"

Amen! But before I reproduce the acting editor's further marvellous comments thereon, I claim the right to say a few words on the subject. Since, as said, the letter was never meant to be paraded in print—chiefly, perhaps, because *qui s'excuse s'accuse*—it is no criticism to show that it contains that which I would describe as a meaningless *flapdoodle,* or, rather, a pair of them, something quite pardonable in a private and hastily written letter, but quite unpardonable and grotesque when appearing as a published *document.*

1st. That the E.S. had never any pretensions to "*boss* the T.S." stands to reason: with the exception of Col. Olcott, the President, the Esoteric Section has nothing whatever to do with the Theosophical Society, its Council or officers. It is a Section entirely apart from the exoteric body, and independent of it, *H.P.B. alone being responsible for its members,* as shown in the official announcement over the signature of the President-Founder himself.* It follows, therefore, that the E. S., as a body, owes no allegiance whatever to the Theosophical Society, *as a society,* least of all to Adyar.

2nd. It is pure nonsense to say that "H.P.B. . . . is loyal to the Theosophical Society and *to Adyar*" (!?) . H.P.B. *is loyal to death to the Theosophical* CAUSE, *and those great Teachers whose philosophy can alone bind the whole Humanity into one Brotherhood.*

Together with Col. Olcott, she is the chief Founder and Builder of the Society which *was* and *is* meant to *represent* that CAUSE; and if she is so loyal to H.S. Olcott, it is not at all because of his being its "President," but, firstly, because there is no man living who has worked harder for that Society, or been more devoted to it than the Colonel, and, secondly, because she regards him as a loyal

---

* [Ref. is here to Col. Olcott's Official Announcement in *Lucifer* Vol. III, October 15th, 1888, p. 176. It may be found in Volume X of the present Series.—*Compiler*.]

FREDERICK J. DICK
Reproduced from *The Theosophical Path*, Point Loma, California,
Vol. I, No. 1, July, 1911.
(See biographical sketch in the Bio-Bibliographical Appendix)

JEAN BAPTISTE MARIE RAGON
1781-1862
From the original painting in the possession of Bro. Adolphe Ragon.
Reproduced form Arts *Quatuor Coronatorum,* Vol. XVIII, Pt. 2, 1905

friend and co-worker. Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T.S. *disloyal*, will shake it off like dust from her feet.

And what does "loyalty to Adyar" mean, in the name of all wonders? What *is* Adyar, apart from that CAUSE and the *two* (not *one* Founder, if you please) who represent it? Why not loyal to the compound or the bathroom of Adyar? Adyar is the present Headquarters of the Society, because these "Headquarters are wherever the President is," as stated in the rules. To be logical, the Fellows of the T.S. had to be loyal to Japan while Col. Olcott was there, and to London during his presence here. There is no longer a "Parent Society"; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous,* as are the States of America, and all under one Head-President, who, together with H. P. Blavatsky, will champion the CAUSE against the whole world. Such is the real state of things.

What then, again, can be the meaning of the following comments by the acting Editor, who follows Mr. Keightley's letter with these profoundly wise remarks:

> It is to be hoped that after this very distinct and authoritative disclaimer no further "private circulars" will be issued by any members of the Esoteric Section, calling upon the Fellows to oppose the action of the General Council, because "Madame Blavatsky does not approve of it"; and also that silly editorials, declaring that Theosophy is degenerating into obedience to the dictates of Madame Blavatsky, like that in a recent issue of the *Religio-Philosophical Journal,* will cease to appear.

The "private circulars" of the E. S. have nothing to do with the acting editor of *The Theosophist* nor has he any right to meddle with them.

Whenever "Madame Blavatsky does not approve" of "an action of the General Council,"* she will say so openly and

* Or "Commissioners" of whom Mr. R. Harte is one.

to their faces. Because (*a*) Madame Blavatsky does not owe the slightest allegiance to a Council which is liable at any moment to issue silly and *untheosophical ukases;* and (*b*) for the simple reason that she recognizes but one person in the T.S. besides herself, namely Colonel Olcott, as having the right of effecting fundamental re-organizations in a Society which owes its life to them, and for which they are both *karmically* responsible. If the acting editor makes slight account *of a sacred pledge,* neither Col. Olcott nor H. P. Blavatsky are likely to do so. H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the

decision of the General Council, were it composed of Archangels and Dhyan Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails to meet with the approval of the majority of the Fellows. No more than H. P. Blavatsky has the President-Founder the right of exercising autocracy or *papal* powers, and Col. Olcott would be the last man in the world to attempt to do so. It is the two Founders and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect, and teach those who want to be taught, and not to tyrannize and rule over them.

And now I have said over my own signature what I had to say and that which ought to have been said in so many plain words long ago. The public is all agog with the silliest stories about our doings, and the supposed and real dissensions in the Society. Let everyone know the truth at last, in which there is nothing to make any one ashamed, and which alone can put an end to a most painful and strained feeling. This truth is as simple as can be.

The acting editor of *The Theosophist* has taken it into his head that the Esoteric Section together with the British and American Sections, were either conspiring or preparing to conspire against what he most curiously calls "Adyar" and its authority. Now, being a most devoted fellow of the T.S. and attached to the President, his zeal in hunting up this mare's nest has led him to become more Catholic than the Pope. That is all, and I hope that such misunderstandings and hallucinations will come to an end with the return

of the President to India. Had he been at home, he, at any rate, would have objected to all those dark hints and cloaked sayings that have of late incessantly appeared in *The Theosophist* to the great delight of our enemies. We readily understand that owing to lack of original contributions the acting editor should reproduce a bungled up and sensational report from the N. Y. *Times* and call it "Dr. Keightley speaks." But when jumping at a sentence of Dr. Keightley's, who in speaking of some "prominent members," said that they had "abandoned or been read out of the fold," he gravely adds in a footnote that this is "another mistake of the reporter," as "no Fellow of the Theosophical Society has been expelled of recent years"; it is time someone should tell the esteemed acting editor plainly that for the pleasure of hitting imaginary enemies he allows the reader to think that he does not know what he is talking about. If through neglect at Adyar the names of the expelled Fellows have not been entered in the books, it does not follow that Sections and Branches like the "London Lodge" and others which *are autonomous* have not expelled, or had no right to expel, anyone. Again, what on earth does he mean by pretending that the reporter has "confounded the Blavatsky Lodge with the Theosophical Society"? Is not the Blavatsky Lodge like the London, Dublin, or any other "Lodge," a branch of, and a Theosophical Society? What next shall we read in our unfortunate *Theosophist?*

But it is time for me to close. If Mr. Harte persists still in acting in such a strange and untheosophical way, then the sooner the President settles these matters the better for all concerned.

Owing to such undignified quibbles, Adyar and especially *The Theosophist* are fast becoming the laughingstock of Theosophists themselves as well as of their enemies; the bushels of letters received by me to that effect, being a good proof of it.

I end by assuring him that there is no need for him to pose as Colonel Olcott's protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these years of mutual friendship the

384

President-Founder were capable of lending ear to insane accusations and turning against me, well—the world is wide enough for both. Let the new Exoteric Theosophical Society headed by Mr. Harte, play at red tape if the President lets them and let the General Council expel me for "disloyalty," if again, Colonel Olcott should be so blind as to fail to see where the "true friend" and his duty lie. Only unless they hasten to do so, at the first sign of *their* disloyalty to the CAUSE—it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those—who follow me.

H. P. BLAVATSKY.

Collected Writings VOLUME XI

August, 1889

MISCELLANEOUS NOTES

[*Lucifer,* Vol. IV, No. 24, August, 1889, p. 510]

[H.P.B.'s comment on the following paragraph from the *Washington Post* of July 9, 1889: "The Blavatsky Theosophical Society and Universal Brotherhood of the District filed a certificate of incorporation yesterday. The object is to form a nucleus of a Universal Brotherhood without distinction as to race, creed or colour; to promote the study of Aryan and other Eastern literature . . . to investigate the unexplained laws in nature and the psychical powers latent in man. Anthony Higgins, Reovel Savage, Nina Savage, and Marie Musaeus are the managers."]

This is the second Branch Theosophical Society which has become chartered or incorporated in the United States, the Aryan Theosophical Society of New York having first given the example. Thus no *bogus* Theosophical Societies—a danger that threatened us closely—are henceforth possible, either in the New York or Columbia Districts. Many other branches will follow in their respective States. This news is indeed welcome. All our best thanks and warmest gratitude are due to the courage and promptitude with which our honoured Brother, Mr. Anthony Higgins, has placed the name of the Society of which he is President beyond the reach of enemies and imitators.

THE LIGHT OF EGYPT

[*Lucifer,* Vol. IV, No. 24, August, 1889, pp. 522-523]

Several months before the publication of this work, simply by glancing at a small pamphlet which gave a summary of the headings of its chapters, we had said: "This comes from the same hierarchy of unscrupulous enemies and plagiarists, of the Butler-Nemo and the 'H.B. of L.' clique." When we received it for review, and had read its first pages, we felt more than ever convinced that the quill which traced the author's introductory remarks and his reasons for its publication—was drawn from the same goose as the pen of Nemo, of the Hiram-Butler gang, who wrote *Theosophia* a few months ago.

We did not care to learn the name of its anonymous author or authors rather; we knew them by their landmarks and literary emanations. It was sufficient for us to read sneers about "the sacerdotalism of the decaying Orient," vituperations against Karma and Reincarnation and the writers' (for there are several) impudently expressed declaration, that "the writer[s] only desires to impress upon the reader's candid mind the fact that his earnest effort is to expose that particular section of Buddhistic theosophy (esoteric so called) that would fasten the cramping shackles of theological dogma upon the rising genius of the Western race"—to recognize the author, rather by his donkey's ears than by his "cloven foot." However great the help given to that "author" by persons more intelligent than himself, his "ears" are plainly visible. We recognize them in the accusations of selfishness launched against the Eastern Masters and the qualification of *dogma* given to teachings

more broadly Catholic and unsectarian than those of any other school the world over.

And now comes a corroboration of our idea in the shape of a complete *exposé* of the "author" whose wish was to *expose* "Buddhistic Theosophy." We might go farther than *The Path* and append to the review of *The Light of Egypt* the "author's" photograph. We have it from a double plate, one showing * * * *before,* and the other *after,* the unpleasant and *arbitrary* ceremony of being photographed *gratis* by those in authority. The author and "adept" of "twenty years' occult study" is an old acquaintance, known in London and Yorkshire to many outside the large circle of his dupes and victims. But we pause to await further developments.

[The full title of the work under review is *The Light of Egypt or the Science of the Soul and the*

Stars, published anonymously by the Religio-Philosophical Publishing House, Chicago, 1889, 292 pp. It was most likely written by T. H. Burgoyne of the spurious "H. B. of L." Order. A detailed analysis of this work was published in the September, 1889, issue of *Lucifer,* entitled "The Astral Plague and Looking-Glass," and signed by G.R.S. Mead. *The Theosophist,* Vol. X, Aug., 1889, pp. 699-700, gave it a brief notice. *The Path* of New York (Vol. IV, July and August, 1889, pp. 119 and 150 respectively) also said some pertinent things about the work and its author. H.P.B., after quoting at length the Notice from *The Path,* concludes her own remarks by saying:]

We hope next month to give in *Lucifer* a detailed examination of this pretentious volume and to exhibit, by quotations and parallel passages, the outrageous character of its wholesale plagiarisms and the emptiness of its claims to authority.

Collected Writings VOLUME XI

August, 1889

LETTER TO THE EDITOR OF *LIGHT*

[*Light,* London, Vol. IX, No. 449, Aug. 10,1889, pp. 383-84]

Sir,—

If my humble signature appears in your journal more often of late than may seem advisable to you, the fault is really not mine, but your own. You cannot expect to fill *Light* week after week with malicious and false statements about myself and find me leaving them uncontradicted.

I do not object to any amount of even unfair criticism within the limits of fact and truth, but I do not choose to submit to be lied about in every issue. To mention only "Colenso's" spiteful attacks. Really, if his false statements escape the law of libel (and I am not so sure of it either), it is because in your country of paradoxes, a libel, to become one, has to contain truth and fact, and because the more true it is, the more it is held libellous.

Therefore it is hardly worthwhile to notice "Colenso's" absurd interpretation of R. Harte's letter to *Light,* namely, that the Theosophical Society has thrown Koot-Hoomi overboard and *dethroned* me (I was not aware of ever having been dethroned);* nor shall I dwell upon his other spiteful attacks, the old exploded slanders and falsehoods of Madame Coulomb, her supporters and protectors—lay or clerical. The latter were disposed of long ago; the former—"Colenso's" interpretation of Mr. Harte's letter—I leave [to] himself to answer. The idea of an acting editor of my own journal, founded by me, and of which Colonel Olcott

---

* [*Vide* H.P.B.'s own "Correction," immediately following the present Letter to the Editor.—*Compiler*.]

---

and myself are the sole proprietors, declaring that our Society has thrown the Masters and myself overboard, and that, too, in *Light,* is too gloriously absurd for anything! Mr. Harte is himself the pledged servant of the Master. However much his letter may seem involved, there is not a word in it which could possibly bear such an interpretation; and he, at any rate, is too honourable a man to be capable of turning liar or traitor. I leave his own defence to himself.

But where, in the name of wonder, has the *veracious* "Colenso" picked up this extraordinary information about me? "And when Madame Coulomb tried to get Madame Blavatsky into the witness-box by prosecuting General Morgan for libel, *the flight of the*

Russian lady almost universally condemned her."

It is true that under the advice of the good Christian missionaries of Madras the worthy Coulombs did attempt to prosecute General Morgan. But, whether because I was then lying on what was supposed by all to be my death-bed, or for some other reason, I, at any rate, have never received any summons to appear. Many were the gossips circulated in those days, and this intention of the Coulombs was one of the number. But to speak of my *flight* on account of this is an unmitigated lie, by whomsoever first uttered. It is a widely known fact that I was sent to Europe by the order of Mrs. (Dr.) Scharlieb, of Madras, who did not give me ten days more to live had I remained in India, where the climate was killing me

Unable to stand, let alone to walk, I was carried from my sickbed in an invalid chair, lowered into the boat, and then transferred in it to the steamer, like a bale of goods, hardly conscious of what was going on. There are two living witnesses to this in London, Mrs. (Dr.) Scharlieb, who saved my life at that time, and Mrs. Cooper-Oakley.

Had I been even as well in health as I am now (which is not saying much) I would not have left India on any consideration; and if I did, it was because I was forced to go away by Colonel Olcott and those who cared for my life.

What the Theosophical Society said or did at any time, I am not accountable for. Yet every member of our Society

who knows me intimately (Mr. Sinnett for one), will testify that, though penniless at that time (in 1885), as I am now, it is they, the members, who have had to use every means and persuasion in their power during the last four years to prevent me, in my great indignation, from seeking redress in court for the foul conspiracy, and subsequently for the lies printed against me by my enemies. There was a time when I believed in the perfect fairness and justice of the law. But since then I have realized that the women who resort to such means can only be those who have no reputation or sense of dignity to lose, or such again as have an eye to "damages" and "revenge." If, therefore, I gave up the idea, it is not because I have anything to fear from *truth*, but because I have everything to dread from *lies;* prosecuting an enemy, moreover, being very untheosophical.

The proof of the above lies in the fact that, having been libelled hundreds of times in various papers, I have hitherto preferred to ignore all such attacks, answering only self-evident falsehoods. Those who know me will not believe fifty "Colensos"; and those who don't have not waited for his malicious inventions to fib about me on their own account, on the principle, I suppose, that no good can come out of Nazareth.

I close, consoling myself, like Sancho Panza, with some of the wise proverbs of the East. There is a Russian saying that "Life is too short to notice every sneeze with a 'God bless you'," and a still wiser one in Persia informs us that "Jackasses bray, and the wind carries the sound away."

H. P. BLAVATSKY.

A CORRECTION

[*Light,* London, Vol. IX, No. 450, Aug. 17, 1889, p. 400]

To the Editor of *Light*

Sir,—

By printing "dethroned" instead of "enthroned" in a sentence contained in my letter of your last week's issue, the meaning becomes ridiculous nonsense and places me in an entirely false position.

The passage runs, "it is hardly worth while to notice 'Colenso's' absurd interpretation of R. Harte's letter to *Light,* namely, that the Theosophical Society has thrown Koot-Hoomi overboard and *dethroned* me (I was not aware or ever having been *dethroned*)."

I wrote, however, "I was not aware of ever having been *enthroned*," which gives quite a different meaning. I hope you will give publicity to this correction and remove the very false impression caused by this unfortunate error.

H. P. BLAVATSKY.

Collected Writings VOLUME XI

September, 1889

OUR THREE OBJECTS

[*Lucifer,* Vol. V. No. 25, September, 1889, pp. 1-7]

> "All the performances of human heart at which we look with praise or wonder are instances of the resistless force of PERSEVERANCE. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals . . . Operations incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings."
>
> —JOHNSON.

> "So it is, and must be always, my dear boys. If the Angel Gabriel were to come down from heaven and head a successful rise against the most abominable and unrighteous vested interest which the poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with upholders of the said vested interest, but with the respectable mass of people he had delivered."
>
> —HUGHES.

Post nubila Phoebus.—After the clouds, sunshine. With this, *Lucifer* enters upon its fifth volume; and having borne her share of the battle of personalities which has been raging throughout the last volume, the editor feels as though she has earned the right to a period of peace. In deciding to enjoy that, at all costs, hereafter, she is moved as much by a feeling of contempt for the narrow-mindedness, ignorance and bigotry of her adversaries as by a feeling of fatigue with such wearisome inanities. So far, then, as she can manage to control her indignation and not too placid temperament, she will henceforth treat with disdain the calumnious mis-representations of which she seems to be the chronic victim.

The beginning of a volume is the fittest time for a retrospect; and to such we now invite the reader's attention.

If the outside public know Theosophy only as one half-sees a dim shape through the dust of battle, the members of our Society at least ought to keep in mind what it is doing

on the lines of its declared objects. It is to be feared that they overlook this, amid the din of this sensational discussion of its principles, and the calumnies levelled at its officers. While the narrower-minded of the Secularists, Christians and Spiritualists vie with each other in attempts to cover with opprobium one of the leaders of Theosophy, and to belittle its claims to public regard, the Theosophical Society is moving on in dignity towards the goal it set up for itself at the beginning.

Silently, but irresistibly, it is widening its circle of usefulness and endearing its name to various nations. While its traducers are busy at their ignoble work, it is creating the facts for its future historiographer. It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realisation of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science. The Society is barely fourteen years old, yet how much has it not accomplished! And how much that involves work of the highest quality. Our opponents may not be inclined to do us justice, but our vindication is sure to come later on. Meanwhile, let the plain facts be put on record without varnish or exaggeration. Classifying them under the appropriate headings, they are as follows:

I. BROTHERHOOD.

When we arrived in India, in February 1879, there was no unity between the races and sects of the Peninsula, no sense of a common public interest, no disposition to find the mutual relation between the several sects of ancient Hinduism, or that between them and the creeds of Islam, Jainism, Buddhism and Zoroastrianism. Between the Brahmanical

Hindus of India and their kinsmen, the modern Sinhalese Buddhists, there had been no religious intercourse since some remote epoch. And again, between the several castes of the Sinhalese—for, true to their archaic Hindu parentage, the Sinhalese do still cling to caste despite the letter and spirit of their Buddhist religion—there was a complete disunity, no intermarriages, no spirit of patriotic homogeneity, but a rancorous sectarian and caste ill-feeling. As for any international reciprocity, in either social or religious affairs, between the Sinhalese and the Northern Buddhistic nations, such a thing had never existed. Each was absolutely ignorant of and indifferent about the other's views, wants or aspirations. Finally, between the races of Asia and those of Europe and America there was the most complete absence of sympathy as to religious and philosophical questions. The labours of the Orientalists from Sir William Jones and Burnouf down to Prof. Max Müller, had created among the learned a philosophical interest, but among the masses not even that. If to the above we add that all the Oriental religions, without exception, were being asphyxiated to death by the poisonous gas of Western official science, through the medium of the educational agencies of European administrations and Missionary propagandists,

and that the Native graduates and undergraduates of India, Ceylon and Japan had largely turned agnostics and revilers of the old religions, it will be seen how difficult a task it must have been to bring something like harmony out of this chaos, and make a tolerant if not a friendly feeling spring up and banish these hatreds, evil suspicions, ill-feelings, and mutual ignorance.

Ten years have passed and what do we see? Taking the points *seriatim* we find—that throughout India unity and brotherhood have replaced the old disunity, one hundred and twenty-five Branches of our Society have sprung up in India alone, each a nucleus of our idea of fraternity, a centre of religious and social unity. Their membership embraces representatives of all the better castes and all Hindu sects, and a majority are of that class of hereditary savants and philosophers, the Brahmans, to pervert whom to Christianity has been the futile struggle of the Missionary and the

self-appointed task of that high-class forlorn hope, the Oxford and Cambridge Missions. The President of our Society, Col. Olcott, has traversed the whole of India several times, upon invitation, addressing vast crowds upon theosophic themes and sowing the seed from which, in time, will be garnered the full harvest of our evangel of brotherhood and mutual dependence. The growth of this kindly feeling has been proven in a variety of ways: first, in the unprecedented gathering of races, castes and sects in the annual conventions of the Theosophical Society, second, in the rapid growth of a theosophical literature advocating our altruistic views, in the founding of various journals and magazines in several languages, and in the rapid cessation of sectarian controversies; third, in the sudden birth and phenomenally rapid growth of the patriotic movement which is centralized in the organisation called the Indian National Congress This remarkable political body was planned by certain of our Anglo-Indian and Hindu members after the model and on the lines of the Theosophical Society, and has from the first been directed by our own colleagues, men among the most influential in the Indian Empire. At the same time, there is no connection whatever, barring that through the personalities of individuals, between the Congress and its mother-body, our Society. It would never have come into existence, in all probability, if Col. Olcott had suffered himself to be tempted into the side paths of human brotherhood, politics, social reforms, etc., as many have wanted him to do. We aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one vent the new life made for itself was this Congress. All this is simple history and passes unchallenged.

Crossing over to Ceylon, behold the miracles our Society has wrought, upon the evidence of many addresses, reports and other official documents heretofore brought under the notice of our readers and the general public. The caste-men affiliating; the sectarian ill-feeling almost obliterated; sixteen Branches of the Society formed in the Island, the entire Sinhalese community, one may almost say, looking to us for counsel, example and leadership; a committee of Buddhists going over to India with Col. Olcott to plant a

cocoanut—ancient symbol of affection and good-will—in the compound of the Hindu Temple in Tinnevelly, and Kandyan nobles, until now holding aloof from the low-country people with the haughty disdain of their feudal traditions, becoming Presidents of our Branches, and even travelling as Buddhist lecturers.

Ceylon was the *foyer* from which the religion of Gautama streamed out to Cambodia, Siam and Burma; what then, could be more appropriate than that there should be borne from this Holy Land a message of Brotherhood to Japan! How this message was taken, how delivered by our President, and with what magnificent results, is too well known to the whole Western World to need reiteration of the story in the present connection. Suffice it to say, it ranks among the most dramatic events in history, and is the all sufficient, unanswerable and crowning proof of the vital reality of our scheme to beget the feeling of Universal Brotherhood among all peoples, races, kindreds, castes and colours.

One evidence of the practical good sense shown in our management is the creation of the "Buddhist Flag" as a conventional symbol of the religion apart from all sectarian questions. Until now the Buddhists have had no such symbol as the cross affords to the Christians, and consequently have lacked that essential sign of their common relation to each other, which is the crystallizing point, so to say, of the fraternal force our Society is trying to evoke. The Buddhist flag effectually supplies this want. It is made in the usual proportions of national ensigns, as to length and width, and composed of six vertical bars of colours in the following order: Sapphire blue, golden yellow, crimson, white, scarlet and a bar combining all the other colours. This is no arbitrary selection of hues, but the application to this present purpose of the tints described in the old Pali and Sanskrit works as visible in the *psychosphere* or aura, around Buddha's person and conventionally depicted as chromatic vibrations around his images in Ceylon and other countries. *Esoterically,* they are very suggestive in their combination. The new flag was first hoisted on our Colombo Headquarters, then adopted with acclaim throughout Ceylon; and being introduced by Col. Olcott into Japan, spread

throughout that Empire even within the brief term of his recent visit.

Calumny cannot obliterate or even belittle the least of these facts. They have passed through the fog of today's hatred into the sunshine which lights up all events for the eye of the historian.

II. ORIENTAL PHILOSOPHY, LITERATURE, ETC.

No one unacquainted with India and the Hindus can form a conception of the state of feeling among the younger generation of college and school-bred Hindus towards their ancestral religion, that prevailed at the time of our advent there, ten years ago. The materialistic and agnostic attitude of mind towards religion in the abstract, which prevails in Western Universities, had been conveyed to the Indian colleges and schools by their graduates, the European Professors who occupied the several chairs in the latter institutions of learning. The text books fed this spirit, and the educated Hindus, as a class, were thoroughly sceptical in religious matters, and only followed the rites and observances of the national cult from considerations of social necessity. As for the Missionary Colleges and schools, their effect was only to create doubt and prejudice against Hinduism and all religions, without in the least winning regard for Christianity or making converts. The cure for all this was, of course, to attack the citadel of scepticism, scientific sciolism, and prove the scientific basis of religion in general and of Hinduism in particular. This task was undertaken from the first and pursued to the point of victory; a result evident to every traveller who enquires into the present state of Indian opinion. The change has been noted by Sir Richard Temple, Sir Edwin Arnold, Mrs. W. S. Caine, M. P., Lady Jersey, Sir Monier-Williams, the Primate of India, the Bishops and Archdeacons of all the Presidencies, the organs of the several Missionary societies, the Principals and Professors of their colleges, the correspondents of European journals, a host of Indian authors and editors, congresses of Sanskrit pandits, and has been admitted in terms

of fervent gratitude in multitudes of addresses read to Col. Olcott in the course of his extended journeys. Without exaggeration or danger of contradiction, it may be affirmed that the labours of the Theosophical Society in India have infused a fresh and vigorous life into Hindu Philosophy; revived the Hindu Religion; won back the allegiance of the graduate class to the ancestral beliefs; created an enthusiasm for Sanskrit Literature that shows itself in the republication of old Encyclopaedias, scriptures and commentaries, the foundation of many Sanskrit schools, the patronage of Sanskrit by Native Princes, and in other ways. Moreover, through its various literary and corporate agencies, the Society has disseminated through the whole world a knowledge of and taste for Aryan Philosophy.

The reflex action of this work is seen in the popular demand for theosophical literature, and novels and magazine tales embodying Oriental ideas. Another important effect is the modification by Eastern Philosophy of the views of the Spiritualists, which has fairly begun, with respect to the source of some of the intelligence behind mediumistic phenomena. Still another is the adhesion of Mrs. Annie Besant—brought about by the study of Esoteric Doctrine—from the Secularist party, an event fraught with most important consequences, both to our Society, to Secularism and the general public. Sanskrit names never previously heard in the West have become familiar to the reading public, and works like the *Bhagavad-Gita* are now to be found in the bookshops of Europe, America and Australasia.

Ceylon has seen a revival of Buddhism, the circulation of religious books by tens of thousands, the translation of the *Buddhist Catechism* into many languages of the East, West and North, the founding of theosophical High Schools at Colombo, Kandy and Ratnapura, the opening of nearly fifty schools for Buddhist children under the supervision of our Society, the granting of a national Buddhist Holiday by the Government, and of other important privileges, the establishment of a vernacular semi-weekly Buddhist journal in Colombo, and one in English, both composed, printed and published from the Society's own printing-office. And it has also seen us bring from Japan seven clever young

Buddhist priests to learn Pali under the venerated High Priest Sumangala, so as to be able to expound to their own countrymen the Buddhistic canon as it exists in the Southern Church twenty-five centuries after the nirvana of Buddha.

Thus, it is not to be doubted or denied that, within its first fourteen years of existence, the Theosophical Society has succeeded to an extent beyond all expectation in realising the first two of its three declared objects. It has proved that neither race, nor creed, neither colour, nor old antipathies are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, higher self.

III. Occultism

Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis. To the Secularist, the Agnostic, the Sciolistic Scientist, such results would have been unattainable, nay, would have been unthinkable. Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which centre upon the human "heart," and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the "Secret Doctrine"; we have preached it, have

won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical and scientific teachings to spread among the most distant nations.

If we have not opened regular schools of adeptship in the Society, we have at least brought forward a certain body of proof that adepts exist and that adeptship is a logical necessity in the natural order of human development. We have thus helped the West to a worthier ideal of man's potentialities than it before possessed. The study of Eastern psychology has given the West a clue to certain mysteries previously baffling as, for example, in the department of mesmerism and hypnotism, and in that of the supposed posthumous relations of the disincarnate entity with the living. It has also furnished a theory of the nature and relations of Force and Matter capable of practical verification by whomsoever may learn and follow out the experimental methods of the Oriental schools of Occult science. Our own experience leads us to say that this science and its complementary philosophy throw light upon some of the deepest problems of man and nature; in science, bridging the "Impassable Chasm," in philosophy, making it possible to formulate a consistent theory of the origin and destiny of the heavenly orbs and their progeny of kingdoms and various planes. Where Mr. Crookes stops in his quest after the meta-elements, and finds himself at a loss to trace the missing atoms in his hypothetical series of seven, Adwaita Philosophy steps in with its perfected theory of the evolution of differentiated out of undifferentiated matter, Prakriti out of Mulaprakriti—the "rootless root."

With the present publication of *The Key to Theosophy,* a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects,* there will remain no more pretexts for flinging at our heads fantastic accusations. Now the "correspondents" of Spiritualistic and other *Weeklies,* as well as those who afflict respectable daily papers with denunciations of the *alleged* "dogmas of the Theosophists" that never had any existence outside our traducers' heads, will

have to prove what they father upon us, by showing chapter and verse for it in our Theosophical publications, and especially in *The Key to Theosophy.**

They can plead ignorance no longer; and if they would still denounce, they must do so on the authority of what is stated therein, as everyone has now an easy opportunity offered him of learning our philosophy.

To close, our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries. What it is likely to do in the future cannot be forecast; but

experience warrants the hope that it may be very much, and that it will enlarge its already wide field of useful activity.

* By H. P. Blavatsky. The Theosophical Publishing Company Limited, 7, Duke Street, Adelphi, W.C. Price 5s.

Collected Writings VOLUME XI

September, 1889

NOTICE

[*Lucifer,* Vol. V, No. 25, September 15,1889, p. 64]

American Theosophists who may have read in the August LUCIFER in "A Puzzle from Adyar" a reference to a report copied in the *Theosophist* from the *N. Y. Times,* and called by us "bungled and sensational" are notified that the qualification has no direct reference to that particular article, which is *not* "bungled up" and was written by *a friend.* Our remark was due to an oversight, the article was not read in the hurry, and was mistaken for some speech by Dr. Keightley at the Chicago Convention; the editor having in mind shorthand reports in general and having no idea of the identity of the two.—(ED.)

Collected Writings VOLUME XI

September, 1889

"GOING TO AND FRO IN THE EARTH"

(*Our Monthly Report*)

[*Lucifer,* Vol. V, No. 25, September, 1889, pp. 69-77]

In the days when Satan was the great Angel of Judgment, one of the Sons of God, ere yet he was fallen from heaven, it was his duty to report in the heavenly courts on the doings of earth-born men. This function we shall discharge here month by month, touching on the events of the month that are of interest to Theosophists, so that our readers may have a permanent record of matters that bear on our movement. We begin our first record by saying to our beloved enemies:

> "LIE NOT ONE TO ANOTHER."
>
> —*Colossians* iii, 9.

> "A wicked man who reproaches a *virtuous* one, is like one who looks up and spits at the sky; the spittle soils not the sky, but comes back and defiles his own person. So again he is like one who flings dirt at another when the wind is contrary, the dirt does but return on him who throws it. The virtuous man cannot be hurt, the misery that the other would inflict comes back on himself."
>
> —*Sutra of Forty-two Sections*.

The earnest recommendation of the Apostle of the Gentiles seems to fall flat on our Christian friends of the clerical persuasion, and *suppressio veri, suggestio falsi* appears to have become the motto of their public organs.

And yet all things differ in this world, even clerical papers. While a few of the type of the *Church Reformer* jubilate and almost glorify Theosophy for the pleasure of crowing victory over the discomfiture of Secularists; others,

pre-eminent among them the *Methodist Times,* jump at the opportunity to exhume dried up mud for use against Theosophy and its leaders. This they do, we are told, with the object of opening the eyes of those who may have remained hitherto blind, and to refresh the public memory. But here again the Christian *modus operandi* varies in process and intention. When the God and MASTER of the Christians wanted to restore sight to the blind man "he

spat" on the parched soil of a street in Jerusalem, "made clay of the spittle and anointed the eyes" of the patient, thus restoring his sight. The editor of the *Methodist Times* proceeds on other lines. He spits also, but it is only his venom, into the now fossilized mud of the *Report* of the S.P.R. He opens with it no one's eyes, but relieves his Christian heart of some of its heavy weight of narrow sectarian bigotry and hatred for the freethinking Annie Besant, at the expense of the no less-hated H. P. Blavatsky. So empty is his own mind of any original conception that, in order to *crush,* as he fondly hopes, the latter individual, the man of God actually uses as weapons the arguments and expressions *ad literatim* of his mortal enemy—G. W. Foote, the editor of the *Freethinker*—and in his rapture conveniently forgets the quotation marks. The "notorious Infidel," as Mr. Foote is generally called by the orthodox "Faithful," having written in his pamphlet* that Mdme. Blavatsky was now presumably Mrs. Besant's "guide, philosopher and friend," the reverend editor of the *Methodist Times* forthwith proceeds to repeat the lucky expression and to build thereupon an editorial which he calls "Mrs. Besant's New Teacher, Madame Blavatsky, and her Indian Record." This "record" in the *Methodist Times* consists of two kinds of fibs; of false hypotheses emanated from the prolific brain of a young Australian *gentleman,* a kind of "Jack-the-medium-killer," who served the Psychical Researchers in the triple and quadruple capacity of detective, counsel for prosecution, judge and jury; and of equally false hallucinations of the said "Editor, Missionaries & Co." Thus while he carefully repeats the stale and long exploded speculations of the *Report,* he

* *Mrs. Besant's Theosophy.*

adds to them such undeniably false statements as this: "So complete was this evidence [of fraud, if you please] . . . that this remarkable [theosophical] movement collapsed as speedily as it has risen, *and today the number of men in all India willing to sign themselves F.T.S. might almost be counted on the fingers of one hand*."

If the correctness of Mdme Blavatsky's "Record" is to be judged by this *item* in it, then is she fully vindicated. With the five newly-formed branches at Ceylon there are now in India 144 Theosophical Societies,* *i.e.,* many thousands of "Fellows" added to those of 1884.† Not half-a-dozen of F.T.S.'s resigned in consequence of the "Report," "Mr. Sinnett, Dewan Bahadur Ragunath Rao, the Rai Bahadurs and Ananda Charlu," etc., all whose names are so carefully enumerated by the editor, are still F.T.S.'s, still members of our Society and as alive as ever. On the other hand, new members have steadily increased in number, and the T.S. is now assuming gigantic proportions—if we consider the incessant opposition, persecution, slanders and deadly warfare against the Theosophical Society.

Thus, one finds that what the *Methodist Times* quotes from other people's writings is false; and the little that it adds as variations—is untrue. But even the latter sensational news about the collapse of the T.S. in India is a very stale invention. It appeared several

months ago in the same *Methodist Times* when they had to defend themselves and their missionaries in India from the but too truthful accusations that Mr. Caine, M. P., brought against them.‡

But now comes the comical side of the situation. The good Christian editor quotes from the "Hodgson Report" a sentence which makes of Madame Blavatsky "an accomplished forger of *other people's* handwriting." This looks ominous as it stands. It might have led the writer of it four

---

* "The hundred and forty and four . . . which were redeemed from the earth," and its missionaries, verily! (*Rev*., xiv, 1-3.)

† *Vide* the official records of the T.S. and the *Supplement* to *The Theosophist* for January, 1889.

‡ *Vide* our *Reply* in the March *Lucifer* of 1889, p. 83. "Thou shalt not bear false witness . . ."

---

years ago to the dock of slanderers, wherein he would have to make good his calumny before jury and public, and it contains a libel gross enough to place the reverend editor of the *Methodist Times* in the same predicament now. But when one analyses the "terrible indictment," what does one find? Why, that those "other people," whose handwriting Madame Blavatsky is accused of having forged, are not *people at all,* according to the "Report." They are not even *materialized spooks,* or astral forms, but simply "fictitious personages," and "*supposed*" astral forms. How in the world, then, can one be accused of forging a *non-existing* handwriting?—the handwriting of *something which does not exist,* and *has, therefore, no hand to write with*? This is something that passes our comprehension.

Reverend satirists! Don't you think that for the family honour of your caste you should invent something new, some fresh slander and accusation a little less stale and improbable? The famous *Report,* upon the willows of which you hang your Aeolian harps, made to groan by every passing wind—cannot be all true on strictly logical grounds. For, the wicked "Jezebel" of the T.S. has either invented the "Mahatmas," in which case she had also to invent their *supposed* handwritings, and thus committed no forgery, or *she has not,* and in the latter case the *Report* falls to pieces. If she has fabricated these "Beings," and written letters in their names, then she did not forge "other people's handwriting." As you have to catch a hare before you can make a soup of it, so a "handwriting" has *to exist as well as the hand* to which it belongs before it can be imitated. One may fabricate a *bogus* letter, but then it is not the handwriting of "other people." At best, if true—*which it is not*—she would have followed the pious example of numerous Church fathers and ecclesiastics of the "divine miracle" kind throughout these 18 centuries.

Fantastic proofs of Mdme. B.'s fabricating genius have been, so far, furnished but by one man with the help of revengeful missionaries. Proofs of the fabrication of the Gospels and Christian dogmas are advanced on all sides. Does the latter shake your robust faith, O Methodists? Have the *nine reasons* of Bishop Lardner, adduced by him to show

that the only and solitary proof that Christ was an actual living man, known in his day to people outside his followers' fancy, was a clumsy forgery by Eusebius—who *did* forge the handwriting of Josephus—have *they* weakened your faith in Jesus?

And here comes the *suppresio veri* and *suggestio falsi.* The *Methodist Times* is careful to quote from the *Report* of the S.P.R. that the "communications from a being named Koot Hoomi . . . are undoubtedly written by Mdme. Blavatsky," and they (the S.P.R.) give the emphatic testimony to this effect of Mr. Netherclift, "the well-known expert in handwriting," who, by the by, was at first of a different opinion. But they are as careful to conceal the as "emphatic testimony TO THE CONTRARY, *given under oath,* by Ernst Schütze, "an expert in handwriting," as well known in Berlin as Mr. Netherclift is in London. And the latter having made his examination (first from two letters, respectively written by Mdme. B. and "Koot Hoomi") as "complete as possible," writes to Mr. Gebhard, of Elberfeld, who had submitted to him the letters, to assure him "most positively" that if he "believed that both letters came from one and the same hand," he has "laboured under a complete mistake." And here we quote from Mr. Sinnett's pamphlet.*

"Berlin, 16th Feb., 1886.

"To Commerzienrath Gebhard, Elberfeld.

"I have the honour to enclose the desired testimony on the second letter. This letter was written by the same hand as the letter B; and there is not the remotest similarity between A and C," etc. (Signed).

The testimony concludes by affirming that:—

"The letter A [from Madame Blavatsky], which is written in ink, has not the remotest resemblance with the letter B [from Koot Hoomi], according to the standpoint of a

* See also *Incidents in the Life of Madame Blavatsky,* by A. P. Sinnett [London: Geo. Redway, and New York: J. W. Bouton, 1886], pp. 323-24.

caligraphist, and *they are of different handwritings.* This, my expert testimony, I give on the oath, taken by me, once for all, as an expert in handwriting."

(Signed) Ernst Schütze.
Caligrapher to the Court of
H.M. the Emperor of Germany.

Useless to dwell on this any longer. If it is thus that honest investigations are conducted, and of such evidence that people's reputations are forever blasted in God-fearing Christian England, than the sooner all unpopular characters take themselves off to some deserted island, the better for them.

Let us pass on now to a different kind of—

SUPPRESIO VERI, SUGGESTIO FALSI.

Nothing more comical than to read the wild jubilations in clerical papers over Annie Besant's alleged secession from "infidelity" and her "conversion" to Theosophy. From *Satanism,* the latter has suddenly bloomed into "a belief in God" and become *almost* respectable in the sight of some Christian Sectaries. Yet, it is a matter of great doubt whether such rejoicings—in Christian organs, at all events—are not due more to the supposed discomfiture, occasioned by that "conversion" to the hated Secularists and Freethinkers than to an honest feeling of satisfaction at finding one of the most intellectual women of this age publicly announcing her failure to find truth in the current materialism of the day. The fact is, that the *odium theologicum* felt by the Churchmen and Dogmatists towards Mr. C. Bradlaugh's Secularism and the "Foote-Wheeler" *Freethought,* so called, had led our traditional enemies and persecutors to suddenly discover in theosophical Pantheism beauties hitherto branded by them as heathenish falsehoods and Satanic snares!

But for the present moment all is changed. Cautiously as it is worded, yet the glorification of Theosophy over the head of Freethought—fondly imagined as prostrate and in the dust—appears prominently in several *Christian* papers, and chief among them is the miniature but aggressive organ

of the Rev. Z. B. Woffendale. The *Light of the World,* published "for the spread of Christianity and the *cure* of Infidelity" (*sic*)—(*esoterically,* "cure" should read "abuse")—sends to the "Light of Asia," like Jacob to Esau after having deprived him of his birthright, "presents for his brother," she-goats and rams, "ewes and milch camels," in the shape of rather forced preference for theosophy over freethought. Pious Jacob bows seven times to his injured brother. Shall Esau run to meet him and weep, falling on his neck? Alas, no; *Timeo Danaos et dona ferentes*! The *Light of the World* may exhaust its capitals to print as it has done in its August issue in inch-long letters about "MRS. ANNIE BESANT'S CONVERSION FROM ATHEISM TO GOD" (?!); withal, it fails to hoodwink anyone but those who find it convenient to remain blind. If Theosophy were no better than "Satanism" only yesterday, it cannot have suddenly become "theism" and even "God," today—and this owing only to the said and so-called "conversion." Nor does the pious editor of this little monthly believe anything of the kind in his heart of hearts; he must know as well as we do that Mrs. Besant is, as a Theosophist, as far from the God of the Theist and the dogmatic Churches of today, as she ever was, when a Secularist. Nay, the reverend editor ought to be

told something more. He has to be informed without one moment's loss of time that Annie Besant is *much more of a Freethinker* now, than she ever had a chance of being, before she joined our ranks. And the reason for it is this: because Modern Freethought shows itself in the person of some of its chief public representatives in England—we exclude, of course, Mr. Bradlaugh from this group—as stubborn in its fossilized views, as bigoted in its special ideas, and as ferociously vindictive and unscrupulous, as any Church sectarians can be. And Theosophy, kind enemies, is the reverse of all this.*

---

* The difference that exists between the policy of the editors of theosophical magazines and that of the conductors of the London *Freethinker* is clearly marked by the respective attitudes of their editors and the contents of their journals. *The Theosophist* and *Lucifer* for instance, are ever ready to publish a well-written philosophical article

---

Judging indeed by the attitude of a few of Mrs. Besant's late colleagues, now her open enemies, they wanted to see her following them as a bondwoman rather than as one made free by the recognition of fact and truth. If to be considered a modern English Freethinker it is held absolutely necessary to be bound hand and foot to the so-called *scientific* materialism of the Vogt and Haeckel school—that crass materialism which destroys all, without ever creating anything lasting—and especially to hold to the vituperating canon of Messrs. Foote and Co., then we doubt whether Annie Besant was ever a Freethinker at all until she joined us. But now she is one by birthright. As well remarked by herself, some Freethinkers neither "keep open a window towards new light," nor do they refuse—as they ought to if they were *real* Freethinkers "to pull down their mental blinds."* And seeing all this, and to be consistent with herself she joined Theosophy, and thus became a true Freethinker.† Now Mrs. Besant has entered upon the one royal

---

or even a skit against the Society if it contains some truth—as witnessed by the (August) *Theosophist* in the article called "About the Kabbalah" and our serial story "The Talking Image of Urur." But it remains to be seen whether the *Freethinker* would ever insert one line against the personal views of its editors. We invite anyone to try. Again, neither *Lucifer* nor *The Theosophist* has ever breathed one word against the extreme views of the editor of the *Freethinker,* and our Madras journal has ever defended and expressed sympathy with him in his great trouble when "Blasphemy Law" had, like the car of Juggernaut, almost crushed him. But, if anyone would find scurrilous abuse of Theosophy and especially slander of, and brutal insults offered to, H. P. Blavatsky, caused by Mrs. Besant's joining our ranks—let him open the *Freethinker* and learn what Freethought is like in *its* columns.

* Pamphlet*: Why I became a Theosophist*.

† It is interesting as an answer to some who persist in accusing us of shifting our views in order to "compass converts," to quote here a few lines from an article we have written in *The Theosophist* as early as August, 1882.—It is just seven years ago, when Mrs. Besant, misled by a misstatement of our views as to the so-called "Supernatural," pointed out that belief in the supernatural was not consistent with Secularism. To this we replied as follows:—". . . We beg to assure the *Radical* editors of the *National Reformer,* that they were both very strangely misled by false reports about the as radical editors of *The*

---

highway of Freethought. Now she stands on a secure spot, wherein every collateral path lies in the sunlight of truth and fact in nature, as much as these can ever be unveiled by human and finite intellect, and where no personal preconception, no partisan fanaticism, is ever permitted to overshadow it.

Aye, reverend sir, none can know better than you do, that it does not at all follow because Annie Besant has become a Theosophist that (as you say in your August Number) she,

> . . . . .one of the cleverest of the Infidel advocates, has suddenly hauled down the black banner of Atheism and trampled its folds ignominiously beneath her feet.

For, she has done nothing of the kind. Nor has she turned "from Atheism to God," if *atheism* means simply denial of an anthropomorphic god and refusal to recognize or bow before an *extra*-Cosmic deity. If so, then the Theosophical Society is full of "Atheists." Nor could Annie Besant be a *Theosophist* were she to turn round on any belief or school of thought she happened to disagree with and trampling it "under her feet" damn and anathematize it. Theosophy, moreover, as shown in our editorial of July in reply to Mr. Bradlaugh and others, was never synonymous with belief in God—*i.e.*, a personal Being. Our "God" is not even an *intra*-cosmic deity but the COSMOS itself, the soul of nature, its spirit and its body; our creed being, therefore,

Theosophist. The term 'Supernaturalists' can no more apply to the latter than to Mrs. A. Besant or Mr. C. Bradlaugh. Our Society is neither a sect of jumping Shakers who invite 'the Spirit to move them,' nor a band of Spiritualists who long to hold communion with the 'spirits' of the dead . . . Most of our Members decline to believe on second-hand testimony, even in the well-proven phenomena of mesmerism . . . We doubt whether the 'scientific materialism of secularism' can ever hope to reach, *let alone surpass, the 'scientific materialism' of Buddhism*" We closed our reply with the hope that our secularist "colleague and Brother," the editor of the Madras *Philosophic Inquirer,* "will remain forever *true and loyal to his principles of a Freethinker* and—a Fellow of the Theosophical Society." (See *The Theosophist,* Vol. III, August, 1882, p. 278.) Where's the difference between what we said then, and now (See Editorial in the July *Lucifer*), to the editor of the *National Reformer?* Did we seek to "compass a convert" then also?

transcendental PANTHEISM. Is this, reverend sirs, *your* god? You admit the contrary yourself, moreover, for you further say that:—

Mrs. Besant acknowledges that she has joined, and has "reasons for joining THE THEOSOPHICAL SOCIETY, a Society, she remarks, in which "a somewhat subtle form of Pantheism is taught as the Theosophic view of the Universe."

And she is right in this. Our Deity is a universal, absolute Principle manifesting in Humanity as in Nature, the Spirit in both being one and inseparable—hence the *true* Spiritual Brotherhood of Man. With us, man *is the offspring of the* GODS (not of God), and *the forefather in the present cycle of still greater gods, in a future cycle.* Such is the creed of our philosophy.

It follows then that if Mrs. Besant has somewhat modified of late her Secularistic opinions with regard—not merely to "another life and worlds," but—*to other lives and other worlds,* she may still repeat as sincerely now as she did then, when writing the sentence quoted by the *Light of the World* from the "National Secular Society's Tracts"—"We drive the God idea (of theology and the Churches) back from off the ground we have won." For the majority of the Theosophists are with the Secularists—in this, at any rate. Otherwise how could we ever be really philosophical and logical?

Theosophy, and the *rules* of its Society if not the embodiment and practical demonstration of the widest tolerance and of the broadest Catholicity would be but a farce. Freethought, which in the views of the lexicographers is only unbelief "which discards revelation" and "undue boldness of speculation" according to Berkeley, is, in the rules of our Society, a *sine qua non* of true theosophy which being liberty of thought untrammelled searches for and accepts truth, and nothing but the truth, sacred to every lover of Wisdom. Hence, while laughing at this absurdly sudden change of front, evanescent as it is, on the part of several of our Christian contemporaries in our favour, we cannot but feel at the same time, indignant at the strenuous though fruitless attempts made by the *Light of the World* to use us, Theosophists, as convenient weapons in its warfare *against*

(if not altogether for "the cure of") Infidelity. It would fain profit by the darkness thrown over the heathen word "theosophy" through the fanciful etymology it has been given in the Dictionaries compiled by *monotheistic* lexicographers, and use the term now, as a sledge-hammer to break the heads of Secularism and Freethought. Against this—we protest. We may not be in sympathy with materialism, and may even abhor it; yet the Theosophical Society ought never to forget that which it owes to Freethinkers. It is to the unceasing efforts of a long series of adherents to Freethought—almost every one of whom has been made a martyr to his convictions at the hands of bigotry—that we, in the present century, owe the very possibility of our existence as an organized body. And the fact that none of us has been or can be now roasted alive in Trafalgar Square—to the greater glory of that God to belief in whom Annie Besant is now alleged to have been converted—is due to the long battle of Freethought against Superstition and dark fanaticism.

Yes, we protest, and Mrs. Besant, we feel sure, will protest along with us. It is just because "her eyes have been opened," that she can never be converted "to a belief in [a

personal Moloch of a] God." Hence we repudiate any such dire results of her "conversion" to Theosophy as fondly hoped for by the editors of the *Church Reformer* and the *Light of the World.* It may have "fallen like a bomb-shell among the London Infidels" in the sense that it took them by surprise. But, we have too much sincere respect for Mr. Bradlaugh and genuine sympathy for Mr. Foote—as a man who has greatly suffered for his convictions*—to ever

* Those who had the opportunity of reading the latest pamphlet—*Mrs. Besant's Theosophy,* by G. M. Foote, and remembered his uncalled-for and shameful attacks upon "Madame Blavatsky," may wonder perhaps, at this *sympathy?* Let the reader attribute it neither to forbearance, nor desire to render good for evil, but simply to theosophical principles. The editor of the *Freethinker* may become ten times more vulgar and brutal than he has already shown himself on more than one occasion—it does not matter to us in the least. If instead of following the sunlit paths of freedom of thought he prefers to drag its noble car along the miry ruts and furrows of his personal

admit the possibility that one of them "is filled with *alarm, dismay* and *despair,*" and the other (the dauntless and fearless editor of the *National Reformer*!) "rendered almost prostrate by this sudden secession of Mrs. Besant from the Freethought ranks."

This is simply inane gush and malicious exaggerations, O pious contemporary.

Mr. Bradlaugh having made the mistake of saying that from his point of view a consistent Secularist cannot be a Theosophist, the editor of the journal for the "Cure of Infidelity" now repeats it, assenting thereto with spasmodic joy. But what next, ye gods of the older Heaven! After the painfully absurd and illogical deductions from Mrs. Besant's "conversion" by some Christian papers we would not really feel *too* much surprised at finding General Booth's *War-Cry* claiming her as a convert, and the Salvationists boisterously proclaiming Annie Besant a candidate—as a Hallelujah Lass—for a "harp" in the "Sweet By and By."

We feel sorry to nip the hope of so many reverend writers in the bud, but truth compels us to do so. We have the courage of our opinions and we can pander to no one, even if occasionally we do fail to carry out theosophical injunctions and our philosophy practically.

It is always dangerous to sail under false colours, especially for those whose recognized motto reads—

THERE IS NO RELIGION HIGHER THAN TRUTH.

ADVERSARY.

and narrow bigotry, prejudice and likes and dislikes—it is the look out of the Freethinkers of the better kind and does not concern us at all. It is not his *personality* we sympathise with, but only the "Freethinker" (in its abstract sense) who was made to suffer for his convictions, however much they had run off from the right track, that has ever inspired us with a feeling of sympathy. What we think of him personally may be found in our REPLY to *Mrs. Besant's Theosophy—The Thersites of Freethought,* at 7 Duke Street, Adelphi.

Collected Writings VOLUME XI
September, 1889

THE THEOSOPHIST'S RIGHT TO HIS GOD

[*Lucifer,* Vol. V, No. 25, September, 1889, pp. 82-85]

These are days when a far-reaching discontent with barbarous or stupid theologies is impelling many to the search for a better faith, and when souls of fine fibre and high aspiration are finding in Theosophy a copious provision for all their needs. The Theosophical Society is growing, and daily come testimonies that in its teachings has been met a peace absent from all prior experiences. All around it are scattered true men, very lightly held to the faiths in which they were born, and ready to gravitate to it if only sure that they lose none of the essentials of human devotion, while gaining truth and motive unknown elsewhere. At such a time could there be a greater error than to insist on the conception of a class as a doctrine of the system, a greater evil than to repel all other classes who do not hold to that conception and who will reject the system if believing such to be its doctrine?

Now for some time past, warm Theosophists within the Society, as well as warming enquirers without, have been disturbed by the confident intimations of Theosophical writers that Theosophy discountenances a God. The term "God" is here used as expressing a Supreme Being, a term abundantly clear for the purpose in view, and as to which scholastic or metaphysical quibbles may be waived. Sometimes these intimations are given in contemptuous references to believers in a "personal God," sometimes in pantheistic phrases partially veiled, sometimes in bold assertion of "our Pantheism (for real Theosophy *is that*)." Sometimes belief in God is treated with charitable good-nature as an orthodox inheritance which has not yet been discarded, and sometimes as an amazing and odious abomination, setting aghast all rational and Theosophic thought.

Theosophy is not a creed, nor does it enforce one. No man at the entrance door of the Society is asked to be or not to be a Theist, an Atheist, a Pantheist, or any other "ist." His unqualified right to his religious opinions is not only conceded, it is proclaimed. Hence not a word can be said against any member's privilege to believe in one God, many, or none. And what is true of the whole Society must be true of any Section of it, for a part cannot be greater in authority, any more than it can in size, than the whole.

But if the Society disclaims dogma, and if the Pantheist has as much right within it as the Theist, why has not the Theist as much as the Pantheist? Whence does anyone obtain authority to say that "real Theosophy" is what he himself believes, and hence that contrary believers are not "real Theosophists"? * And if such assertion contravenes the very platform of the Society, is not a loyal member of the Society bound to vindicate his rights and that platform? To insist that Theists shall be tolerated is not enough; he is to insist that they are as truly Theosophic as are Pantheists.

It is by no means to be supposed that the Theistic Theosophist adores an anthropomorphic God. His conception of a Supreme Spirit, infinite in Wisdom, Goodness and Power, free of every human infirmity, of Whose ideation cosmic evolution as expounded by Theosophy is the expression, immanent in every atom of the universe, ever present, percipient, sentient, will never shrink to the dimensions of a Jewish Jehovah. But neither will it, on the other hand, be content with the corpse of an Unconscious It,† or abandon intelligent worship of an

---

* No one having real authority has ever said so. Nor is that which one believes in necessarily a truth but to himself. But *real* Theosophy—*i.e.,* the Theosophy that comes to us *from the East*—is assuredly Pantheism and by no means Theism. Theosophy is a word of the widest possible meaning which differs greatly in Eastern and Western literature. Moreover, the Theosophical Society being of Eastern origin, therefore goes beyond the narrow limits of the mediaeval Theosophy of the West, Members of the T.S. can, therefore, subscribe to this Western idea of Theosophy. But as the vast majority of these members accept the Eastern ideas, this majority has given us the right of applying the term *Theosophist* only to those members who do not believe in a "personal" God. Therefore, again, it would be better, in order to avoid confusion, that a member believing in such a God should qualify the term "Theosophist" by the adjective "Western."—[ED.]

† In such a case our esteemed Brother would have to invent a new philosophical conception. Neither Eastern nor Western philosophy has yet postulated an intermediary between the *Finite* and the INFINITE. Parabrahm means "*beyond* Brahmâ," and no better term can be invented.—[ED.]

---

intelligent Deity for the mere contemplation of the Ishwara within, the "Male aspect of illusion," whatever that may mean. (*The Secret Doctrine,* Vol. I, page 332.) His sense of logic and his sense of humour form abiding restraints.

Our Pantheistic Brethren—for, as has been said, the fraternal embrace of the T.S. excludes no seeker after Truth, however vague or misty his yet attainment of it—may do well to ponder upon the three great facts subjoined.

1st. The utter inability of the finite mind to apprehend or to expound the Infinite. Mansel has shown, in his *The Limits of Religious Thought,* that this inability inheres in the very constitution of man's intellect; and of course it cannot be transcended by living in Madras instead of London, and by calling The Absolute "Parabrahman."

2nd. A brilliant Unitarian once remarked that "when men get their heads into the clouds, they are apt to get the clouds into their heads."* Every treatise applying Metaphysics to the Supreme seems to verify this. The confusion of terms, the chaos of thought, the juggling with words, the contradictions, disorders, unthinkables are not only appalling, they are maddening. The treatment of "Consciousness" is one of the best illustrations. Anyone who has followed an Oriental philosopher in his route to the conclusion that "Absolute Consciousness is Unconsciousness" is not more aghast at this goal of thought than at the steps to it, and perhaps wonders whether these steps can have been taken while in a state of "consciousness." Naturally enough, the philosophers agree least in the very region where Unity is most desirable. Mr. Subba Row (*Notes on the Bhagavad-Gita,* page 13) speaks of "the power and wisdom of *Parabrahman.*"† But wisdom is impossible in a subject not conscious, and so Parabrahman must be conscious—a state of things regarded by opposing schools as most undignified and belittling.

3rd. Comparative Theology exhibits, not only the Theosophic dictum of the fundamental unity of religions, but the certainty of severances and sects as a consequence of speculation on the Ultimate. Christianity and

---

* It has yet to be proved that getting one's head into the clouds and the study of metaphysics is one and the same thing, save from a materialistic point of view. Therefore, we fail to see how the *dictum* of the "brilliant Unitarian" supports our captious Brother.—[ED.]

† Mr. Subba Row, an *Adwaita* (please translate the term), delivered his lectures to an Eastern audience, which understood his real meaning without unnecessary disquisitions. Absolute consciousness *is* absolute UNCONSCIOUSNESS—to human conception, at any rate.—[ED.]

Brahmanism, West and East alike, differentiate off into opposing groups as soon as metaphysics are applied thereto. There are excellent reasons why this should be so. Of a region as to which we know nothing, it is as easy to deny as to assert; and that we do know nothing Madame Blavatsky makes clearer than ever (*The Secret Doctrine,* Vol. I, page 56) in the words ". . . that of which no human reason, even that of an adept, can conceive." As Mr. Subba Row states (*Notes on the Bhagavad-Gita,* page 15), "As regards this fourth principle [Parabrahman], differences of opinion have sprung up, and from these differences any amount of difficulty has arisen."

Having digested these three great facts, our Pantheistic Brethren will then be in condition to ask themselves these three great questions:—

1st. Whether the Theist, in declining to accept as a measure of the Infinite tools which are inadequate, inconclusive, and distracting, is not entitled to some degree of respect?

2nd. Whether the Theist, in demurring to the emergence of a conscious Logos from an unconscious It, does not share the same natural hesitation which the Pantheist feels to a "creation" out of nothing?

3rd. Whether it would not be well, logically no less than theosophically, to concede the Theosophist's right to his God? *

ALEXANDER FULLERTON, F.T.S.

---

* We answer the three questions:—(1) Any respectable "theist" is entitled to respect, not because of his *theism* but of his intrinsic worth. (2) The "unconscious IT" is the ALL, including the totality of consciousness. If our esteemed Brother proves to us that anything can emerge and exist outside of absolute TOTALITY, we will be prepared to humbly sit at his feet. But a friend at our elbow suggests that this "anything" will be again simply the *extra-cosmic* and personal god of the theists! (3) *Theosophically,* therefore, all our theistic members have the right claimed since the Society exists; but to concede the *logic* of such a belief is not within our powers.—[ED.]

Collected Writings VOLUME XI

September, 1889

MISCELLANEOUS NOTES

[Lucifer, Vol. V, No. 25, September, 1889, pp. 52, 55]

[In connection with the statement of Annie Besant during a public debate that "Christian missionaries approached the Coulombs and offered them money if they would fabricate charges which would discredit" H.P.B.]

The Coulombs "earned their money," well, this is undeniable. But that they *never got it all* is as undeniable; those who had not scrupled to bribe, did not stop at cheating people who had so well served them.—(ED.)

[In connection with a claim of T. H. Burgoyne that he had thoroughly elucidated ancient Chaldean Astrology, "after eighteen years of incessant labour, study and *practice*."]

This *guru* must have begun then his "incessant labour, study and *practice*" when ten years of age (?). For, in the "Extract from a report of the proceedings at the Leeds Borough Sessions in the *Leeds Mercury* of January 10, 1883," before us, we find that one Thomas Henry Dalton, later *alias* d'Alton, *alias* Burgoyne, *alias* Corrini, Stella," etc., etc., grocer, was in that year 27 years old. We have undeniable proofs corroborated by a photograph that the "Burgoyne" of the "H.B. of L.," Dalton the enterprising (grocer) of Leeds, and the author of *The Light of Egypt*— helped of course by several others whom we know—are *identical.* (ED.)

Collected Writings VOLUME XI

September, 1889

418

THE THERSITES OF FREETHOUGHT

BEING

A REPLY TO CERTAIN ATTACKS.

BY

H. P. BLAVATSKY *

Says Massinger:

> ". . . Malice scorn'd puts out
> Itself; but argued gives a kind of credit
> To a false accusation."

These wise lines ought perhaps to stop my pen as they have in many other cases. But if they fail to do so in this instance, and if despite the contempt I feel for my slanderers, I still notice false and malicious accusations as brutal as they are uncalled for, it is not to "argue," but simply to correct some of them for the information of fair-minded people. There is a counterpart to Massinger's sage remark in as wise an Eastern proverb: "If thou dost not wash off the mud thrown at thy face, people *will* believe it dirty."

An article which appears in *Lucifer* for September [1889], "Lie not one to another," and which contains a few words of sympathy for Mr. G. W. Foote, editor of the *Freethinker,* was written in Jersey for the August *Lucifer*

* [This very rare pamphlet of sixteen pages bears the following imprint on its title-page: London: Theosophical Publication Society, 7 Duke Street, Strand. Price Twopence. It must have been published approximately in October, 1889. The unusual title has reference to Thersitês, a son of Agrius, who won the reputation of being the most ugly and most impudent talker among the Greeks at Troy.—*Compiler*.]

and sent by me to Mrs. Besant to read and approve of, since she is the heroine thereof. To my surprise she kept it back, simply saying that she found it—in view of some fresh developments, the nature of which she did not communicate— "too kind" with regard to certain Freethinkers. It is only on returning to London that I had the opportunity of fully appreciating the delicate feeling that made my friend withhold that article at the time. A bigoted pamphlet called *Mrs. Besant's Theosophy* had just been written and published by that very G. W. Foote; and while I was expressing my sympathy with him as a persecuted

Freethinker, he was abusing and denouncing me, of whom—outside of the slanders and lies so freely invented and circulated against me by Christians in connection with Theosophy—he knew, very evidently, *absolutely nothing*. Indeed, although I had never sympathised with a certain brutal caricature on the Biblical God in a now famous Christmas number of the *Freethinker*, nor with other such caricatures, or his extreme views, I had yet sympathised with him in his trouble, and even strongly defended him, in India as well as in England, considerably to my own disadvantage. Great was my surprise, therefore, to find Mr. Foote in his last pamphlet, while nominally aiming at Mrs. Besant, continually flinging handfuls of mud at myself!

While fully admitting his right to discuss and even abuse Theosophy, for it is a public movement, I deny him that right with regard to my private life and personality. Knowing nothing or little about the Theosophical Society, and still less of Theosophy, he has an excuse—like everyone else who judges of that movement on hearsay—for misrepresenting it, though even that clashes strangely with his pretensions to be regarded as an impartial and tolerant thinker. But what right has Mr. Foote or his *alter ego,* Mr. Mazzini Wheeler, to report about me *lies which have never been proven, and on which no evidence even is adduced?* It is these that I am now determined to expose. I will begin, however, with an innocent aberration of Mr. Foote.

Speaking of Mrs. Besant's rapid conversion, who, "in less than six weeks or two months at the outside," after reviewing my *Secret Doctrine,* became "a fellow of the

Theosophical Society," the far-seeing editor of the *Freethinker* shrewdly remarks:—

> Surely no intellect like Mrs. Besant's could undergo such rapid changes *by itself.* Madame Blavatsky on the one side, and Mr. Herbert Burrows on the other, may supply the explanation.

This phrase, "no intellect like Mrs. Besant's could undergo such rapid changes *by itself*," has an ominous ring, when coming from a Freethinker. It suggests mental pictures of hypnotic malpractice, of witch's *envoûtement,* and crafty *suggestion* to believe oneself a Theosophist. With *such* "an intellect" it implies more than regular hypnotism, but verily *Circean* fascination according to the rules of the black art. Does Mr. Foote believe then in such possibilities in Nature? And if he does, what a future pregnant with dangers for Freethought does it unveil! For, if even Mrs. Besant's *remarkable intellect* has succumbed to Herbert Burrows' or to my *magic* powers, then why not the less remarkable intellects of Mr. Foote and his friend, the champion Orientalist of the age—Mr. Mazzini Wheeler? In this case one would be inclined to believe in the truth of the *Light of the World's* assertion, that poor Mr. Foote is indeed "filled with alarm, dismay, and despair." For, as intellectually—though an undeniably clever man—he is on a far lower plane than Mrs. Besant, as will be recognized by all, what if he, the editor of the *Freethinker,* ever fell under our lethal spells! Should he succumb next to our collective fascination, he would have to become a fellow of the Theosophical Society, or—die. And as it is not so certain at

all that he would be accepted by us in his present mood, I shudder to think of the fatal consequences it would entail upon the Freethought party.

As to supplying to Mr. Foote "the explanation" he demands, perhaps Mr. H. Burrows may condescend to do so. As for "Madame Blavatsky," she has no intention whatever of supplying him with any explanation. All she has to say to him is that she is innocent of Mrs. Besant's conversion. This lady is a living witness—whose truthfulness and word even Mr. Foote would never *dare* to deny—to the fact that I had no hand at all in her joining the Theosophical

Society. I had seen Mrs. Annie Besant *only once, in the presence of several other persons,* and then we engaged only in general conversation, previous to her sending in an application for membership. Nor have I ever put any pressure upon her—whether hypnotic or *magical,* since Mr. Foote seems to endow me with such power. I will say more. Had I given to the Theosophical Society such a valuable acquisition, it would have been to me a matter for pride; but it was not so, and, therefore, I feel compelled to reluctantly deny the flattering imputation. Moreover, I do not hesitate to declare that "an intellect like Mrs. Besant's" yields to no pressure, except that of her own reasoning powers. A noble heart like Mrs. Besant's listens to no voice, save that of the *inner voice* of truth—that of man's *Divine nature,* to which Mr. Foote is deaf and blind, though it is a voice which speaks louder in us than all the tones which ever roared amid thunder and lightning on any Mount Sinai. Annie Besant has heard and recognized that voice, and—she has become *a Theosophist*—which is more than simply "a fellow of the Theosophical Society."

Such a mistake on the part of the author of *Mrs. Besant's Theosophy* is, however, a natural one, and we have no quarrel with it. But when Mr. Foote arguing "from the terms of her [Mrs. Besant's] eulogy on Madame Blavatsky" repeats satirically those terms and forthwith falls foul of the latter, the question becomes more serious.

This is what he says of one whom he ironically suspects of being Mrs. Besant's present "guide, philosopher, and friend: "—

> She [Mrs. Besant] takes theosophy on trust from "the most remarkable woman of her time"; one, who asks for no reward but "trust," which is what every mystery-monger starts with,* and leads

---

* Would not Mr. Foote, who is no "mystery-monger," it is evident —ask and expect "trust" from any pupil to whom he is imparting instruction, though the latter is no better than the exploded hypothesis of men descending from one common ancestor with the tailless apes? When he is able to prove beyond doubt or cavil that Madame Blavatsky has ever *asked* for or *received* any reward whatever, of a material nature, during her 15 years of voluntary hard labour, then he may have more right to sneer at the statement, than he has now.

to everything else; one who has "left home and country, social position and wealth," in order to bring us lessons from "the wise men of the East."

And then this "wise man of the West" proceeds to ask:

Has Mrs. Besant made inquiry into these things, or has she succumbed, body and soul, to the spell of the sorceress? Where *is* Madame Blavatsky's home, what *is* her country, what *was* her social position, and what the extent of her wealth? Many persons would like these questions answered . . .

Very well; and I am willing to satisfy these persons. To this portion of his impertinent question "where *is* my home, what *was* my country, social position," I answer: Apply to the same source of information whence Lord Ripon, when Viceroy, and the Simla authorities derived their's when they sent to Russia the same queries. The official answers they received and which were reprinted in the *Pioneer* (1880), were presumably to their satisfaction, since they have never repeated the question again. My "home," is no State secret; my "country" and late "social position"— no *château en Espagne,* or that of a "Swiss Admiral," but matters of official documents and records in the Anglo-Indian Political Department and the Russian Embassy. Let the pamphleteer apply there, if either will open its doors to him, or condescends to answer.

He forgets one more accusation on a par with the others. Why not add that in 1885, I was accused by the S.P.R. of being a "Russian Spy," the admitted mistake of the Anglo-Indian Government, notwithstanding? But then, had not the *gentlemanly* Psychical Researchers resorted to this last trump-card prejudice the British public against me, and show a motive for my alleged "frauds," what fool would ever have believed in their *Report?*

But Mr. Foote does not stop here. With the air of one perfectly sure of his facts, he undertakes to answer his questions himself, and adds:

. . Twenty years ago Madame Blavatsky was practicing as a spiritist 'mejum' in America. In 1872 she gave séances in Egypt . . .

To this Madame Blavatsky replies to her slanderer: You speak a deliberate falsehood, slandering another more basely

than you have yourself been slandered. The writer dares not attack Mrs. Besant too roughly, for there is not one honest, respectable Freethinker, who would not in that case turn his back upon him. The object of his present wrath is too well known, too much respected and admired, by friend or foe, not to find hundreds of defenders among honourable men, nor can Mr. Foote—or rather he dares not—conveniently forget the debts

of gratitude he owes to her personally. And, because he dares not ventilate all his senseless rage upon Annie Besant, he turns round, and like a coward, insults and slanders another woman, because he hopes to have nothing to fear from her!

A noble example of Freethought, forsooth! one that every fair-minded English Secularist and Freethinker may well feel proud of! The repetition of these slanders puts the editor of the *Freethinker* almost on a par with the godly Christian missionaries who have invented them—those who first bribed Madame Coulomb to play Judas, and then cheated her out of her well-earned "blood-money"—and yet he is but a poor imitator of all those Dissenters and Sectarians of the Pecksniffian type. They, at least, have the merit of original invention, while he only repeats what he hears others say, and even that he must needs sorely mix up and confuse!

I defy the whole world to bring one single respectable eyewitness to the fact that I have ever "practised" as a spiritist medium, at any time of my life, or ever given *séances*. As well call some of the English royal family, the late Napoleon III, or the Russian Emperor "mejum," because they believed and do believe in mediumistic phenomena, and investigated them. I *paid* for my experience in abnormal manifestations, but *was never paid for them.* Nor does it behoove one who experienced to his sorrow the leniency and impartiality of the courts of law, to say as he does, that though she (I) repudiated the "Coulomb letters," she does not "vindicate herself in the law courts." When Mr. Foote is ready to admit that the "Blasphemy Law" has been justly applied *in his case,* and that he is ready to place the vindication *of his honour* in the hands of a Christian jury, then will he have some shadow of a right to twit me for avoiding to do the same. Again: am I to

assume that the shameful accusations of gross profligacy launched against the immaculate editor of the *Freethinker* by Christian agents of a type similar to those who accused me, are true because he has not condescended to prosecute them? And am I to be free to repeat these, and to give them wide circulation, merely answering when challenged: "Oh, they must be true, or he would have disproved them in court"? Or would Mr. Foote regard it as a reputable mode of controversy if, in order to raise prejudice against Secularism, I ask insulting questions as to the details of his *private* home life? What would the Freethinkers think of me if, because a prominent Theosophist joined their ranks, thus going back on our speculative metaphysics, I should write a pamphlet over my own signature and in order to discredit Freethought, should ask (paraphrasing what Mr. Foote says of me) the following slanderous gossip about himself:

"Has Mr., or Mrs.—made inquiry into these things . . . Where *was* Mr. Foote's home, what his social position, and the extent of his wealth before he became a Freethinker? Thirty years ago he was a Catechist and public lecturer in camp meetings taking up 'collections.' In 1883 he was tried for blasphemy and condemned to prison. He is a jailbird. His so-called Freethought was investigated by the Christian Evidence Society and shown up as a windbag, and his supposed science and learning have been exploded as 'part

of a huge fraudulent system'; while the Y.M.C.A. has revealed him to be 'a thorough paced *adventurer'* and his *Freethinker* and other brutal and vulgar publications, 'the work of an accomplished charlatan'—published merely for gain."

The sentences between quotation marks are Mr. Foote's own elegant expressions directed against me. Would not every decent person on reading such attack, say that there can be very little to say against Freethought if "Madame Blavatsky" in resenting the conversion to it of a Theosophist, only repeats against a leading Freethinker stale Christian abuse? Profiting by this opportunity I will close the subject of Mr. Foote's uncalled for attack on my personality to say a few words with regard to his accusations—as muddled up and confused as his first statements—directed against

Theosophy. He is quite welcome to "regard the ethics of Theosophy as detestable," for it is but a tit for tat: I regard the teachings of materialism as detestable. So on that point, at least, we are square. But, while I have studied and know something of his materialistic teachings, he knows nothing at all, I see, of Theosophy. It is not to answer him or dissipate his prejudices, that I notice a few of the mistakes, but to show to those who may have read his misleading pamphlet how superficially he has acquainted himself with that which he so vehemently attacks. "Spiritism," he says, "is the logical issue of this fanciful philosophy"—to wit: the *Secret Doctrine.* "Theosophists seem all infected with this melancholy superstition which flourishes in gross luxuriance among savages." And also, Mr. Foote might have added among sixty thousand Parisians, in the capital of France alone: *plus,* among several millions of more or less cultured Americans and Englishmen, without stopping to notice the "savages" of other nationalities. But it so happens that "Spiritism" or Spiritualism has not infected Theosophists at all. Fellows of our Society really "infected" (the word is happily chosen) with belief in "Spirits" are very few, and then, while remaining members of the Theosophical Society, are no "Theosophists"—but "Spiritualists," one name not interfering with the other. Spiritualism is tolerated and its rights respected in our ranks, just as is Christianity, Socialism or Freethought of any degree. Our rules do not permit us to meddle with the personal belief, religious or political views, or private life of the members, so long as these do not interfere with, or become harmful to, our three declared objects. Perhaps, before talking of and criticising a subject he knows evidently nothing about, Mr. Foote would do well to read *The Key to Theosophy* just published. Nor does "Madame Blavatsky" believe in Spiritualism or the "return of the dead"; nor does the Theosophical doctrine countenance either. Both, however, teach the occurrence of a great variety of phenomenal, or so-called mediumistic manifestations, refusing at the same time to see in them anything *supernatural,* or outside the powers of man. Surely, even Materialism, with all its arrogance, can hardly claim possession of the last word of science—its negative views being simply the result of the

collective experiences of sceptics in every age—a *very small* portion of humanity. *Freethought* (when understood in its general and original meaning, and before the noble term was narrowed down and dwarfed by its bigoted sectaries to its present meaning) includes even "Spiritism," as well as every other belief that happens to run off the orthodox track of Churches and Revelations (*Vide* Webster's Dict.). Under these circumstances, Mr. Foote's noiseful personality can hardly be found included in the number of those of whom Job ironically predicated that "wisdom shall die" with them; so that his opinion cannot be held to conclude the controversy. We believe in the testimony of our senses, first of all; then, in the accumulated experience and evidence of that portion of mankind which believes in unseen worlds and invisible *Presences,* and which is as 99 to 1 when compared with that fraction which denies all. Withal, I for one am not a "Spiritualist" nor am I a "modern Spiritualist"; and did the editor of the *Freethinker* know anything at all of our Society, he would have paused before confusing Theosophy with Spiritism. The animosity shown to Theosophy, and myself especially, by "Spiritists" the world over, is neither less deep nor more polite in its expression than the bad feeling shown by Mr. Foote. In this he is on a par with the believers in Biblical "miracles" and in rapping "spirits."

Then, we are twitted with the undeniable fact that the doctrine of reincarnation "was not brought up by Theosophy." No one has ever thought of putting forward any such claim, and every schoolboy must know that belief in reincarnation—flippantly called *metempsychosis*—is as old as the world. Nor would it gain ground as it does were it a new-fangled belief. But as it is a doctrine believed in by the greatest and most intelligent nations of antiquity, by the greatest philosophers and sages, and that it is also the most logical doctrine which leaves no gaps, knows of no missing links, and explains almost every social and human problem—Theosophists, as the most intellectual among the members of the Theosophical Society, believe in it. But Mr. Foote—who innocently imagines that no Theosophist, or any other mortal save himself, probably, can know that which he, and the erudite Mr. Mazzini Wheeler know—

gravely brings forward against us proofs which he believes very crushing. Had he only looked into our Theosophical literature he might have found therein ten times more evidence about the antiquity of the doctrine of reincarnation, than he has adduced. Reading his oratory one can only wonder that among his new and crushing proofs that Theosophy is an old superstition, he fails to notify his credulous readers of Queen Anne's death; but as his object is to show that we are plagiarists and frauds, he is not very careful in the selection of his weapons; hence he adduces, as one more striking argument against Mrs. Besant's delusion, that reincarnation (or "transmigration of souls" as he calls it) was taught

by the Egyptians, by Plato, and the ancient Jews.

Well, and what of that? Because Mr. Foote has neither invented nor begotten Freethought, shall we therefore, be justified in asserting there is no truth in his disquisitions against the Bible? Shall we, because Democritus, Epicurus, and even the pre-Buddhistic *Nastikas* were Atheists, and preached the infidel doctrines that we find in the *Freethinker;* shall we say that all those who join the ranks of Freethought must have been moonstruck "through the agency" of the infidel Sorcerer, who goes by the name of G. W. Foote? For such are the weighty and eloquent arguments brought by our traducer against Theosophy for Mrs. Besant's information.

Then comes the query how this devoted lady "reconciles Karma with Socialism." The denunciation of both is too sneering to be of any philosophical value. "Denunciation of landlords, capitalists, and all privileged persons, is silly screaming against 'eternal justice'," he tells us. Thus, at least, "it appears" to Mr. Foote. The subject is too wide a one to deal with here, so we refer Mr. Foote for information to an article on the subject in this month's *Lucifer.*

The altruism taught by Theosophy comes in next for a shower of delightful tropes. Our critic seems quite innocent of the distinction between *theoretical* and *practical* altruism. The "killing out of personal desires," *i.e.,* control over one's animal passions, which alone distinguishes rational man from the irrational brute, is branded as a most "pernicious and grotesque" teaching; after which the writer approaches

his final and "critical" point. He analyses the rules of the "inner circle" or rather what he thinks he knows of them on the scanty information received, and forthwith falls foul of the idea that to pursue the "path" one "must lead a celibate life." Against this rule all the materialistic instincts of one who is proud to claim kinship with the gorilla are fairly aroused. "Celibacy is *not* the loftiest rule of life," he exclaims. "Physically, mentally, and morally, it is attended with the gravest dangers," and so on, the reader being treated to almost every stale and well-known argument upon the question. The eloquent editor of the *Freethinker* fights the windmills of his own imagination as no Don Quixote has ever fought them—begging pardon of the noble Spaniard's shade for the comparison. His article is brought to an end by the following solemn announcement: "Spiritism on one side and celibacy on the other, are the evil angels of Theosophy." They may lead Mrs. Besant, who "is not an adventuress," into dangers ominously hinted at.

This phrase settles Mr. Foote in our opinion. He is a very brutal but not skillful fencer, and his arguments are as—

> Blunt as the fencer's foils which hit but hurt not.

Celibacy is not enforced either in the Society or its inner circle any more than vegetarianism. Thus once more the vituperative critic is shown not to know what he is

talking about. A sufficient proof of this will be found in the fact that a large proportion of the members are married people, and that some eat meat and, when sick, drink wine *even in the inner circle.* None of these rules are enforced, and they are optional. A member of the "inner circle" has just got married to a second wife, and this does not prevent him from belonging to it as in the past. Of course there are circumstances when all these injunctions become obligatory; but it also stands to reason that the details of such cases will not be made public to satisfy curiosity. Suffice it to say that whether arguing against Theosophy and the rules of the Society, or throwing mud at people who have never injured him, Mr. G. W. Foote shows himself absurdly ignorant of the subjects of his insane attacks. It is, however, Freethought

alone that he injures by such language, Theosophy being too invulnerable to be wounded by such poor logic as seems to be at his disposal. *Ex pede Herculem*! The *Freethinker* has shown its *foot,* and henceforth it cannot fail to be recognized by its hoof.

As to our other opponent from the same quarter—the omniscient Mr. J. Mazzini Wheeler, "whose knowledge of Brahmanism and Buddhism, as well as of general 'occult' literature, it would take Mrs. Besant many years of close study to rival," as saith the editor of the *Freethinker*—it is hardly worth my while to notice his Oriental effusions, even as he has noticed my *Secret Doctrine,* which, by-the-by, he obtained from me in somewhat dubious fashion. Having written to me a polite letter to ask for the work to review it, he took the opportunity of flinging abuse at both work and author. And yet the knowledge of this "renowned Orientalist" and daring explorer, who studied Brahmanism and Buddhism (let alone "occult" literature) in the unapproachable fastnesses of the British Museum, seems shaky indeed, as I will now prove. Nevertheless, his "profound scholarship" on these subjects, attained by his indefatigable travels in the dangerous wilds and the tablelands of the Museum's halls, is contrasted with "Madame Blavatsky's arrogance" for assuming to know more of these religions and Occultism than does Mr. Mazzini Wheeler! Indeed, in the inexorable logic and modesty of these two apostles of Freethought, one who has been almost born and brought up among Buddhists and passed many years in India and Central Asia, is not supposed to know more than a man who has never set foot in these lands, and who certainly is not a Max Müller. I have read Mr. Wheeler's "Buddhism in Tibet," a long article in which, for every line which emanated from his own pensive brain, one finds fifty lines of quotations and compilations from well-known works on Buddhism, in which hypothesis and conjectures supplement *personal* knowledge on every page. So learned is that profound scholar, whom Mrs. Besant "can never hope to emulate," that, in his philological achievements, he seems even unable to recognize one Buddhist name from another, when, instead of being transliterated, it is written *phonetically*! Thus one instance will suffice to expose

the ignorance of this "reputable traveller" in the unexplored lands of the London libraries. Copying and repeating, parrot-like, information culled from Schlagintweit and Sarat Chandra Das (the latter being known *personally* to Indian and some European Theosophists), he gravely declares: "Of Thibetan Buddhists there are nine sects * . . . needless to say, the *Koot Hoompa* are not among them." We open Schlagintweit's *Buddhism in Tibet* and read page 73: "3. The *Kadampa* sect, founded by Bromston (born in the year 1002 A.D.), etc," Now "Kadampa," pronounced in Bhutan, *Kaudtompa*, is written *Kagdamspa;* and pronounced a little further to the East, *Koot-hoompa.* Every Lama in Darjeeling will tell him so. But, of course, Mr. Wheeler cannot be expected to know the difference. His remark was meant as a witty sally at Theosophists and myself who wrote about that sect. And perhaps also at Koothoomi, the Sanskrit name of a sage, which name has nought to do with that of *Koothoompas.*

But, indeed, the genii of Freethought have already had more attention bestowed upon them than they are worth. Let them learn good manners first of all; then, perhaps, in their next incarnation, they may hope to learn as much about *real* Buddhism and Brahmanism (not book speculations and guesses) as I have forgotten in this one.

---

* There are seventeen, if you please, which can be enumerated from the work of Ugyen Gyats'ho, a learned Lama from the Pemiongshi Lamasery, an author a little more learned about his own country than Schlagintweit, and known well to the Government officials in Bengal. He was the teacher of Major Lewin, late Deputy Commissioner of Darjeeling.

Collected Writings VOLUME XI

October, 1889

PHILOSOPHERS AND PHILOSOPHICULES

[*Lucifer*, Vol. V, No. 26, October, 1889, pp. 85-91]

"We shall in vain interpret their words by the notions of our philosophy and the doctrines, in our schools."

—LOCKE.

"Knowledge of the lowest kind is *un-unified* knowledge; Science is *partially unified* knowledge; Philosophy *is completely unified* knowledge."

—HERBERT SPENCER, *First Principles.*

New accusations are brought by captious censors against our Society in general and Theosophy, especially. We will summarize them as we proceed along, and notice the "freshest" denunciation.

We are accused of being illogical in the *Constitution and Rules* of the Theosophical Society; and contradictory in the practical application thereof. The accusations are framed in this wise:—

In the published *Constitution and Rules* great stress is laid upon the absolutely non-sectarian character of the Society. It is constantly insisted upon that it has no creed, no philosophy, no religion, no dogmas, and even no special views of its own to advocate, still less to impose on its members. And yet—

"Why, bless us! is it not as undeniable a fact that certain very definite views of a philosophic and, strictly speaking, of a religious character are held by the Founders and most prominent members of the Society?"

"Verily so," we answer. "But where is the alleged *contradiction* in this? Neither the Founders, nor the 'most

prominent members nor yet the majority thereof, constitute *the* Society, but only a certain portion of it, which, moreover, having no creed as a body, yet allows its members to believe as and what they please." In answer to this, we are told:—

"Very true; yet these doctrines are collectively called 'Theosophy.' What is your explanation of this?"

We reply:—"To call them so is a 'collective' mistake; one of those loose

applications of terms to things that ought to be more carefully defined; and the neglect of members to do so is now bearing its fruits. In fact it is an oversight as harmful as that which followed the confusion of the two terms 'buddhism' and 'budhism,' leading the Wisdom philosophy to be mistaken for the religion of Buddha."

But it is still urged that when these doctrines are examined it becomes very clear that all the work which the Society as a body has done in the East and the West depended upon them. This is obviously true in the case of the doctrine of the underlying unity of all religions and the existence, as claimed by Theosophists, of a common source called the Wisdom-Religion of the secret teaching, from which, according to the same claims, all existing forms of religion are directly or indirectly derived. Admitting this, we are pressed to explain how can the T.S. as a body be said to have no special views or doctrines to inculcate, no creed and no dogmas, when these are "the back-bone of the Society, its very heart and soul"?

To this we can only answer that it is still another error That these teachings are most undeniably the "backbone" of the Theosophical Societies *in the West,* but not at all in the East, where such Branch Societies number almost five to one in the West. Were these special doctrines the "heart and soul" of the whole body, then Theosophy and its T. S. would have died out in India and Ceylon since 1885—and this is surely not the case. For, not only have they been virtually abandoned at Adyar since that year, as there was no one to teach them, but while some Brahmin Theosophists were very much opposed to that teaching being made public, others—the more orthodox—positively opposed them as being inimical to their exoteric systems.

These are self-evident facts. And yet if answered that it is not so; that the T.S. as a body teaches no special religion but tolerates and virtually accepts all religions by never interfering with, or even inquiring after the religious views of, its members, our cavillers and even friendly opponents, do not feel satisfied. On the contrary: ten to one they will non-plus you with the following extraordinary objection:—

"How can this be, since belief in 'Esoteric Buddhism' is a *sine qua non* for acceptance as a Fellow of your Society?"

It is vain to protest any longer; useless, to assure our opponents that belief in *Buddhism,* whether esoteric or exoteric, is no more expected by, nor obligatory in, our Society than reverence for the monkey-god Hanuman, him of the singed tail, or belief in Mohammed and his canonized mare. It is unprofitable to try and explain that since there are in the T.S. as many Brahmins, Mussulmans, Parsis, Jews and Christians as there are Buddhists, and more, all cannot be expected to become followers of Buddha, nor even of Buddhism, howsoever esoteric. Nor can they be made to realize that the Occult doctrines—a few fundamental teachings of which are broadly outlined in Mr. Sinnett's *Esoteric Buddhism*—are not the *whole* of Theosophy, nor even the whole of the secret doctrines of the East, but a very small portion of these: Occultism itself being but one of

the Sciences of Theosophy, or the WISDOM-Religion, and by no means the whole of THEOSOPHY.

So firmly rooted seem these ideas, however, in the mind of the average Britisher, that it is like telling him that there are Russians who are neither Nihilists nor Panslavists, and that every Frenchman does not make his daily meal of frogs; he will simply refuse to believe you. Prejudice against Theosophy seems to have become part of the national feeling. For almost three years the writer of the present—helped in this by a host of Theosophists—has tried in vain to sweep away from the public brain some of the most fantastic cobwebs with which it is garnished; and now she is on the eve of giving up the attempt in despair! While half of the English people will persist in confusing Theosophy with "esoteric *bud-ism,"* the remainder will keep on pronouncing the world-honoured title of Buddha as they do—*butter.*

434

It is they also who have started the proposition now generally adopted by the flippant press that "Theosophy is not a philosophy, but a religion," and "a new sect."

Theosophy is certainly not a philosophy, simply because it includes every philosophy as every science and religion. But before we prove it once more, it may be pertinent to ask how many of our critics are thoroughly posted about, say, even the true definition of the term coined by Pythagoras, that they should so flippantly deny it to a system of which they seem to know still less than they do about philosophy? Have they acquainted themselves with its best and latest definitions, or even with the views upon it, now regarded as antiquated, of Sir W. Hamilton? The answer would seem to be in the negative, since they fail to see that every such definition shows Theosophy to be the very synthesis of Philosophy in its widest abstract sense, as in its special qualifications. Let us try to give once more a clear and concise definition of Theosophy, and show it to be the very root and essence of all sciences and systems.

Theosophy is "divine" or "god-wisdom." Therefore, it must be the life-blood of that system (philosophy) which is defined as "the science of things divine and human and the causes in which they are contained" (*Sir W. Hamilton*), Theosophy alone possessing the keys to those "causes." Bearing in mind simply its most elementary division, we find that philosophy is the love of, and search after, wisdom, "the knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws." (*Encyclopedia.*) When applied to god or gods, it became in every country *theology*; when to material nature, it was called *physics* and *natural history*; concerned with man, it appeared as *anthropology* and *psychology*; and when raised to the higher regions it becomes known as *metaphysics*. Such is philosophy —"the science of effects by their causes"—the very spirit of the doctrine of *Karma*, the most important teaching under various names of every religious philosophy, and a theosophical tenet that belongs to no one religion but explains them all. Philosophy is also called "the science of things possible, inasmuch as they are possible." This applies directly to theosophical doctrines, inasmuch as they reject

miracle; but it can hardly apply to theology or any dogmatic religion, every one of which *enforces belief in things impossible;* nor to the modern philosophical systems of the materialists who reject even the "possible," whenever the latter contradicts their assertions.

Theosophy claims to explain and to reconcile religion with science. We find G. H. Lewes stating that "Philosophy, detaching its widest conceptions from both (Theology and Science), furnishes a doctrine which contains an *explanation of the world and human destiny.*"* "The office of Philosophy is the systematisation of the conceptions furnished by Science . . . Science furnishes the knowledge, and Philosophy the doctrine" (*loc. cit.*). The latter can become complete only on condition of having that "knowledge" and that "doctrine" passed through the sieve of Divine Wisdom, or Theosophy.

Ueberweg (*A History of Philosophy*) defines Philosophy as "the Science of Principles," which, as all our members know, is the claim of Theosophy in its branch-sciences of Alchemy, Astrology, and the occult sciences generally.

Hegel regards it as "the contemplation of the self-development of the ABSOLUTE," or in other words as "the representation of the Idea" (*Darstellung der Idee*).

The whole of the Secret Doctrine—of which the work bearing that name is but an atom—is such a contemplation and record, as far as finite language and limited thought can record the processes of the Infinite.

Thus it becomes evident that Theosophy cannot be a "religion," still less "a sect," but it is indeed the quintessence of the highest *philosophy* in all and every one of its aspects. Having shown that it falls under, and answers fully, every description of philosophy, we may add to the above a few more of Sir W. Hamilton's definitions, and prove our statement by showing the pursuit of the same in Theosophical literature. This is a task easy enough, indeed. For, does not "Theosophy" include "the science of things evidently deduced from first principles" as well as "the sciences of truths sensible and abstract"? Does it not preach "the application

* *The History of Philosophy*, Vol. I, Prolegomena, p. xviii.

of reason to its legitimate objects," and make it one of its "legitimate objects"—to inquire into "the science of the original form of the Ego, or mental self," as also to teach the secret of "the absolute indifference of the ideal and real"? All of which proves that according to every definition—old or new—of philosophy, he who studies Theosophy, studies *the*

highest transcendental philosophy.

We need not go out of our way to notice at any length such foolish statements about Theosophy and Theosophists as are found almost daily in the public press. Such definitions and epithets as "newfangled religion" and "ism," "the system *invented* by the high priestess of Theosophy," and other remarks as silly, may be left to their own fate. They have been and in most cases will be left unnoticed.

Our age is regarded as being pre-eminently critical: an age which analyses closely, and whose public refuses to accept anything offered for its consideration before it has fully scrutinized the subject. Such is the boast of our century; but such is not quite the opinion of the impartial observer. At all events it is an opinion highly exaggerated since this boasted analytical scrutiny is applied only to that which interferes in no way with national, social, or personal prejudices. On the other hand everything that is malevolent, destructive to reputation, wicked and slanderous, is received with open embrace, accepted joyfully, and made the subject of everlasting public gossip, without any scrutiny or the slightest hesitation, but verily on a blind faith of the most elastic kind. We challenge contradiction on this point. Neither unpopular characters nor their work are judged in our day on their intrinsic value, but merely on their author's personality and the prejudiced opinion thereon of the masses. In many journals no literary work of a Theosophist can ever hope to be reviewed on its own merits, apart from the gossip about its author. Such papers, oblivious of the rule first laid down by Aristotle, who says that criticism is "a standard of judging well," refuse point blank to accept any Theosophical book apart from its writer. As a first result, the former is judged by the distorted reflection of the latter created by slander repeated in the daily papers. The personality of the writer hangs like a dark shadow between the opinion of the

modern journalist and unvarnished truth; and as a final result there are few editors in all Europe and America who know anything of our Society's tenets.

How then can Theosophy or even the T.S. be correctly judged? It is nothing new to say that the true critic ought to know something at least of the subject he undertakes to analyze. Nor is it very risky to add that not one of our press Thersites knows in the remotest way what he is talking about—this, from the large fish to the smallest fry;* but whenever the word "Theosophy" is printed and catches the reader's eye, there it will be generally found preceded and followed by abusive epithets and invective against the personalities of certain Theosophists. The modern editor of the Grundy-pandering kind, is like Byron's hero, "*And as he knew not what to say, he swore*"†—at that which passeth his comprehension. All such swearing is invariably based upon old gossip, and stale denunciations of those who stand in the moon-struck minds as the "inventors" of Theosophy. Had South Sea islanders a daily press of their own, they would be as sure to accuse the missionaries of having invented Christianity in order to bring to grief their native fetishism.

How long, O radiant gods of truth, how long shall this terrible mental cecity of the nineteenth century *Philosophists* last? How much longer are they to be told that Theosophy is no national property, no religion, but only the universal code of science and the most transcendental ethics that was ever known; that it lies at the root of every moral philosophy and religion; and that neither Theosophy *per se,* nor yet its humble unworthy vehicle, the Theosophical Society, has anything whatever to do with any personality or personalities! To identify it with these is to show oneself sadly defective in logic and even common sense. To reject the teaching and its philosophy under the pretext that its leaders, or

* From Jupiter Tonans of the *Saturday Review* down to the scurrilous editor of the *Mirror.* The first may be, as claimed, one of the greatest authorities living on *fencing,* and the other as great at "muscular" thought-reading, yet both are equally ignorant of Theosophy and as blind to its real object and purposes as two owls are to daylight.

† [*The Island,* Canto III, line 132.]

rather one of its Founders, lies under various accusations (so far unproven) is silly, illogical and absurd. It is, in truth, as ridiculous as it would have been in the days of the Alexandrian school of Neo-Platonism, which was in its essence *Theosophy,* to reject its teachings, because it came to Plato from Socrates, and because the sage of Athens, besides his pug-nose and bald head, was accused of "blasphemy and of corrupting the youth."

Aye, kind and generous critics, who call yourselves Christians, and boast of the civilization and progress of your age; you have only to be scratched skin deep to find in you the same cruel and prejudiced "barbarian" as of old. Were an opportunity offered you to sit in public and legal judgment on a Theosophist, who of you would rise in your nineteenth century of Christianity higher than one of the Athenian *dikastery* with its 50 jurors who condemned Socrates to death? Which of you would scorn to become a Meletus or an Anytus, and have Theosophy and all its adherents condemned on the evidence of false witnesses to a like ignominious death? The hatred manifested in your daily attacks upon the Theosophists is a warrant to us for this. Did Haywood have you in her mind's eye when she wrote of Society's censure:—

> "O! that the too censorious world would learn
> This wholesome rule, and with each other bear;
> But man, as if a foe to his own species,
> Takes pleasure to report his neighbour's faults,
> Judging with rigour every small offence,
> And prides himself in scandal . . ." *

Many optimistic writers would fain make of this mercantile century of ours an age of philosophy and call it its *renaissance.* We fail to find outside of our Society any attempt at

philosophical revival, unless the word "philosophy" is made to lose its original meaning. For wherever we turn we find a cold sneer at true philosophy. A sceptic can never

---

* [This passage is from a tragedy by Eliza Haywood (1693?-1756) entitled *Frederick, Duke of Brunswick-Lunenburgh* (1729), Act IV, sc. 1, p. 34.—*Compiler.*]

---

aspire to that title. He who is capable of imagining the universe with its handmaiden Nature fortuitous, and hatched like the black hen of the fable, out of a self-created egg hanging in space, has neither the power of thinking nor the spiritual faculty of perceiving abstract truths; which power and faculty are the first requisites of a philosophical mind. We see the entire realm of modern Science honeycombed with such materialists, who yet claim to be regarded as philosophers. They either believe in naught as do the Secularists, or doubt according to the manner of the Agnostics. Remembering the two wise aphorisms by Bacon, the modern-day materialist is thus condemned out of the mouth of the Founder of his own inductive method, as contrasted with the deductive philosophy of Plato, accepted in Theosophy. For does not Bacon tell us that "Philosophy *when superficially studied* excites doubt; when thoroughly explored it dispels it"; and again, "a *little* philosophy *inclineth man's mind to atheism;* but depth of philosophy bringeth man's mind about to religion"?

The logical deduction of the above is, undeniably, that none of our present Darwinians and materialists and their admirers, our critics, could have studied philosophy otherwise than very "superficially." Hence while Theosophists have a legitimate right to the title of *philosophers*—true "lovers of Wisdom"—their critics and slanderers are at best PHILOSOPHICULES—the progeny of modern PHILOSOPHISM.

Collected Writings VOLUME XI

October, 1889

THE WOMEN OF CEYLON
AS COMPARED WITH CHRISTIAN WOMEN

[*Lucifer*, Vol. V, No. 26, October, 1889, pp. 103-106]

In the following eloquent strain speaks the report of the Wesleyan Mission in the Galle District for the year 1888:

> But the greatest force of Ceylonese Buddhism is not in the Bo-tree, the priesthood, the wealth of Temple lands, or even in the sacred books. The dominant force for Buddhism in this island is WOMAN. Something to see, something to touch, something to worship; these cravings of humankind are met in the Buddhistic worship of today; the feminine instinct which brought that sprig of the sacred tree was unerring in its aim; that appeal to the sight won the crowds for Songhamitto. Under the ban of the Brahmans, woman was again enslaved in India; but in Lanka, the successors of the princess have never lost their liberty. Buddhist woman is not imprisoned in the zenana, or denied the right of free worship at the shrine. Unchecked she can climb to the peak where the footprint of BUDDHA is made out of holes in the rock, and fearlessly she can go on pilgrimages to the ancient temples of her faith. You see women in "upasika" or devotee robes of white, on the *paya* or sacred days of Buddhism, leading trains of mothers and maidens to the *dumb idols* [?]* In the home she guards that altar where the image of the dead Teacher stands on its pedestal behind the veil. Woman, there, can take herself and give the family *mahasil,* the three great precepts: or *pansil,* the five binding vows: and *dasasil,* the ten embracing laws of Buddhism.

Woman in Ceylon, like any other Buddhist woman, has always been free and even on a par with man, as above stated,

* Does the adjective "dumb" mean to infer that as Christendom is in possession of several *speaking* "idols"—as we have seen in France and Italy—while Buddhistdom has none of this kind, therefore, is Christianity superior to Buddhism? Pity the Missionary *Report* does not make it clear.—Editor, *Lucifer.*

in religious functions. It is then but fair to contrast her position with that of Christian woman during the early centuries and the Middle Ages. The Buddhist woman owes her position to Buddha's noble and just law, and the Christian to her intolerant and despotic Church. Of this we are assured by Principal Donaldson, LL.D. in his article on the

prevalent opinion that woman owes her present high position to Christianity, in the September *Contemporary Review*. As confessed by him, he "used to believe in it," but believes in it no longer however much he would like to, for the facts of history are against the claim; and he proceeds to show that "in the first three centuries I have not been able to see that Christianity had any favourable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity."

Paul, he denounces as a "woman hater." Widows had very nearly as bad a position as the Hindu widows have now. In the Church women could be seen only in three capacities "as martyrs, as widows and as deaconesses"—but the office of the latter was simply nominal! They had no spiritual functions, and while duly and legally ordained, they were precluded from performing any priestly office, such as we find entrusted to the Buddhist women. "Let them be silent," says Tertullian, "and at home consult their own husbands." *

As to widows, who had as few spiritual functions as Deaconesses, they were forbidden to teach, and the Church said of them:

> "Let the widow mind nothing but to pray for those that give and for the whole Church, and when she is asked anything by anyone let her not easily answer, excepting questions concerning the faith and righteousness and hope in God . . . But of the remaining doctrines let her not answer anything rashly, lest by saying anything unlearnedly she should make the word to be blasphemed." And the occupation of the widow is summed up in these words, "She is to sit at home, sing, pray, read, watch and fast, speak to God continually in songs and hymns."

* Tertullian was only quoting Paul.—Editor, *Lucifer.*

A curious contrast is found, as pointed out to us by Dr. Donaldson and noticed by the reviewers, between the pagan Roman women of that day, and the Christian women. This is how he describes "the higher pagan ideal," the

> more remarkable because in Roman civilization, which Christianity sought to overthrow, women enjoyed great power and influence. Tradition was in favour of restriction, but by a concurrence of circumstances women had been liberated from the enslaving fetters of the old legal forms, and they enjoyed freedom of intercourse in society; they walked and drove in the public thoroughfares with veils that did not conceal their faces, they dined in the company of men, they studied literature and philosophy, they took part in political movements, they were allowed to defend their own law cases if they liked, and they helped their husbands in the government of provinces and the writing of books . . . The exclusion of women from every sacred function stands in striking contrast with heathen practice. In Rome the wife of the Pontifex Maximus took the lead in the worship of Bona Dea, and in the religious rites which specially concerned women. The most honoured priest attached to a particular God in Rome, the Flamen Dialis, must be married, and must resign his office when his wife died, for his wife was also a priestess, and his family were consecrated to the service of the God. And the vestal virgins received every mark of respect that could be bestowed on them, and the amplest liberty. The highest officials made way for them as they passed along the streets, they banqueted with the College of Pontifices, they viewed the games in the company of the Empress, and statues were erected in

their honour.

What the early Christians did [says Dr. Donaldson], was to strike the male out of the definition of man and human being out of the definition of woman. Man was a human being made for the highest and noblest purposes; woman was a female made to serve only one. She was on the earth to inflame the heart of man with every evil passion. She was a fire-ship continually striving to get alongside the male man-of-war to blow him into pieces. This is the way in which Tertullian addresses women: "Do you not know that each one of you is an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devil's gateway; you are the unsealer of that forbidden tree; you are the first deserter of the divine law; you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert, that is, death, even the Son of God had to die." And the gentle Clement of Alexandria hits her hard when he says: "Nothing disgraceful is proper for man, who is endowed with reason; much less for woman, to whom it brings shame even to reflect of what nature she is." (It is curious to note that the doctrine of laying all the guilt on women, against which modern reformers protest, has thus Christian authority on its side.)

• • • • • • • • • • • • • • •

Here, finally, put together from Dr. Donaldson's apostolic researches, is the whole duty of woman, according to the Fathers of the Church. Her first and great duty was to stay at home, and not let herself be seen anywhere. She is not to go to banquets. She is not to go to marriage feasts; nor to frequent the theatre, nor public spectacles. Does she want exercise? Clement of Alexandria prescribes for her: "She is to exercise herself in spinning and weaving, and superintending the cooking, if necessary." Any personal adornment is characteristic of "women who have lost all shame." The bearing of children was "perilous to faith," and it was a great spiritual gain to a man "when he chances to be deprived of his wife"—that is, by death. Meanwhile, during her life, her duty was plain. She was to stay at home and to be subservient to her husband in all things.—*Pall Mall Gazette.*

What a difference between this terrible and degrading position of the Christian wife, mother and daughter, during the early days of Christianity and the Middle Ages, and the past and present position of the Buddhist woman at all times. Nor was the Brahminical, or Hindu woman, less free and honoured before the Mussulman invasion of India. For she was on a par with man in Aryavarta before that calamity, even more free than the Ceylonese woman is now. But the position of the latter, and her great influence in her family are so well known to the Christian missionary and proselytizer that he seeks to turn this knowledge to advantage. Thus having described this enviable position, the *Report of the Wesleyan Mission* suddenly unveils its batteries by adding the following remarks:

Buddhism will never be vitally touched in Ceylon, until the female population is more universally Christianized and educated. Let a thousand girl's schools be opened in this land and efficiently maintained for one generation, and long before 1919 we should see our churches doubled, both in numbers and in strength. Have not the missionary bodies erred in this? It is the girl, the mother, and the wife, who cling to their religion, with all it can yield to elevate and transform: and when woman has done so much for the dead BUDDHA and the soulless creed, she could and would do more for the living Christ, the ever-present saviour, the real redeemer from death and sin.[!!]

This is a most sincere statement of their hopes and aspirations. No wonder it has provoked the wrath of the Colombo

Buddhist, which we find, while quoting this testimonial to the devotion and piety of our Sinhalese sisters, giving voice to the sentiment of the whole Buddhist community of the Island, orthodox and theosophical. Saith our contemporary:

> Much of what is above stated by this missionary writer is most true, and the debt which Ceylon owes to her faithful Buddhist daughters cannot be overstated. Throughout a period when too many of her sons, bowed down by the succession of foreign yokes imposed upon them, had fallen away from their high calling and let the unequalled advantages which are their birthright slip through their fingers, the great majority of the women of Ceylon have shown their loyalty and devotion to our great Teacher by standing firmly round His banner, and holding the lamp of truth on high with unfaltering hand. That, in spite of the unscrupulous use made of its power and wealth by Christianity, they have been on the whole so successful in preventing the perversion of their sons to the degrading superstitions of our conquerors, shows how great is the power of woman, and how important the work undertaken by the Women's Educational Society. The object of this Society is to rescue the rising generation of the daughters of Ceylon from the wily snares of the cunning missionary, and to ensure that the mothers of the future shall be actuated not merely by traditional devotion but by an intelligent faith in their religion, and when that object is fully achieved the honey-tongued deceivers, who try with such diabolical art to seduce the weak-minded into apostasy, may pack up their trunks and go back to try to Christianize and civilize their own land (which sadly needs their help by all accounts) for their occupation here will be gone forever. Then when the shade of the upas-tree of Christianity with its terrible concomitants of slaughter and drunkenness, is removed from this fair island, we may hope for a brighter future of peace, happiness, and revived religion that shall rival the glories of our ancient history. May that day soon come!

The expressions of hostility towards the Protestant missionaries who are doing their work out there, while sounding bitter and intolerant to Western ears, may be excused on account of the long train of social calamities which have followed the successive evangelising labours of the Portuguese, Dutch and English conquerors of "Fair Lanka." Not merely the disruption of families and the confiscation of property, but even bloodshed, rapine and persecution have entered into the long record of these efforts to extirpate the national religion and supplant it by exoteric Christianity. As the Waldenses and Albigenses had good reason to execrate the name of Roman Catholicism, so have the descendants of

the sufferers from Christian persecution equal reason to couple mission work with what is most cruel and abhorrent.

As I am ending this interesting testimonial to women in general, and those of Ceylon in particular, I find in our Colombo weekly *Supplement to the Sarasavisandaresa—The Buddhist,* the sad news of the death of one of the best, noblest and kindest of all the ladies of Ceylon, a devoted Theosophist, and one who has been for almost half a century an

ornament to her sex. I quote from *The Buddist, verbatim.*

Just as we are going to press the news reaches us of the death *of* Mrs. Cecilia Dias Ilangakoon, F.T.S., after a long and severe illness. She will long be remembered as a generous and high-minded Buddhist, and most especially for two actions, the result of which will be seen not only in the present but in the future. We refer to her donation of the money to publish the first English and Sinhalese editions of Colonel Olcott's *Buddhist Catechism,* and to her magnificent present of a complete set of the sacred books of the Southern Church to the Adyar Oriental Library—this last a work which she has lived only just long enough to finish. May her rest be sweet, and her next birth a happy one!

AUM, so be it! is the heartfelt concurrence in this wish of a

EUROPEAN BUDDHIST.

Collected Writings VOLUME XI

October, 1889

MEMORY IN THE DYING

[*Lucifer,* Vol. V, No. 26, October, 1889, pp. 125-129]

We find in a very old letter from a MASTER, written years ago to a member of the Theosophical Society, the following suggestive lines on the mental state of a dying man:*

"At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners picture after picture, one event after the other. The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression entrusted to it during the period of the brain's activity. That impression and thought which was the strongest naturally

---

* [H.P.B. refers here to a letter of Master K.H. received by A. P. Sinnett about October 1882, when he was at Simla, India. It is a very long communication, and contains answers to queries sent in by Sinnett. These queries and the Master's replies can be found in *The Mahatma Letters to A. P. Sinnett,* pp. 144-178. Sinnett had asked:

> "(16) You say:—'Remember we create ourselves, our Deva Chan, and our Avitchi and mostly during the latter days and even moments of our sentient lives.'
>
> "(17) But do the thoughts on which the mind may be engaged at the last moment *necessarily* hinge on to the predominant character of its past life? Otherwise it would seem as if the character of a person's Deva Chan or Avichi might be capriciously and unjustly determined by the change which brought some special thought uppermost at last?"
>
> To this, the Master replied:
>
> "(16) It is a widely spread belief among all the Hindus that a person's future pre-natal state and birth are moulded by the last desire he may have at the time of death. But this last desire,

---

becomes the most vivid and survives so to say all the rest which now vanish and disappear for ever, to reappear but in Deva Chan. No man dies insane or unconscious—as some physiologists assert. Even a *madman,* or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last

throbbing of his heart and the moment when the last spark of animal heat leaves the body—the *brain thinks* and the *Ego* lives over in those few brief seconds—his whole life again. Speak in whispers, ye, who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting on its reflection upon the veil of the Future . . ."

The above statement has been more than once strenuously opposed by materialists; Biology and (Scientific) Psychology, it was urged, were both against the idea, and while the latter had no well-demonstrated data to go upon in such a *hypothesis,* the former dismissed the idea as an empty "superstition." Meanwhile, even biology is bound to progress, and this is what we learn of its latest achievements. Dr. Ferré has communicated quite recently to the Biological Society

---

they say, necessarily hinges on to the shape which the person may have given to his desires, passions, etc., during his past life. It is for this very reason, viz.—that our last desire may not be unfavourable to our future progress—that we have to watch our actions and control our passions and desires throughout our whole earthly career.

"(17) It *cannot* be otherwise. The experience of dying men— by drowning and other accidents—brought back to life, has corroborated our doctrine in almost every case. Such thoughts are *involuntary* and we have no more control over them than we would over the eye's retina to prevent it perceiving that colour which affects it most."

Immediately following the above sentence, there occurs the passage quoted by H.P.B.—*Compiler*.]

---

of Paris a very curious note on the mental state of the dying, which marvellously corroborates the above lines. For, it is to the special phenomenon of life-reminiscences, and that sudden re-emerging on the blank walls of memory, from all its long neglected and forgotten "nooks and corners," of "picture after picture" that Dr. Ferré draws the special attention of biologists.

We need notice but two among the numerous instances given by this Scientist in his *Rapport,* to show how scientifically correct are the teachings we receive from our Eastern Masters.

The first instance is that of a moribund consumptive whose disease was developed in consequence of a spinal affection. Already consciousness had left the man, when, recalled to life by two successive injections of a gramme of ether, the patient slightly lifted his head and began talking rapidly in Flemish, a language no one around him, nor yet himself, understood. Offered a pencil and a piece of white cardboard, he wrote with great rapidity several lines in that language—very correctly, as was ascertained later on—fell back, and died. When translated—the writing was found to refer to a very prosaic affair. He had

suddenly recollected, he wrote, that he owed a certain man a sum of fifteen francs since 1868—hence more than twenty years—and desired it to be paid.

But why write his last wish in Flemish? The defunct was a native of Antwerp, but had left his country in childhood, without ever knowing the language, and having passed all his life in Paris, could speak and write only in French. Evidently his returning consciousness, that last flash of memory that displayed before him, as in a retrospective panorama, all his life, even to the trifling fact of his having borrowed twenty years back a few francs from a friend, did not emanate from his *physical* brain alone, but rather from his spiritual memory, that of the *Higher Ego* (Manas or the re-incarnating individuality). The fact of his speaking and writing Flemish, a language that he had heard at a time of life when he could not yet speak himself, is an additional proof. *The* EGO is *almost omniscient in its immortal nature.* For indeed matter is nothing more than "the last

degree and as the shadow of existence," as Ravaisson, member of the French Institute, tells us.

But to our second case.

Another patient, dying of pulmonary consumption and likewise re-animated by an injection of ether, turned his head towards his wife and rapidly said to her: "You cannot find that pin now; all the floor has been renewed since then." This was in reference to the loss of a scarf pin eighteen years before, a fact so trifling that it had almost been forgotten, but which had not failed to be revived in the last thought of the dying man, who having expressed what he saw in words, suddenly stopped and breathed his last. Thus any one of the thousand little daily events, and accidents of a long life would seem capable of being recalled to the flickering consciousness, at the supreme moment of dissolution. A long life, perhaps, lived over again in the space of one short second!

A third case may be noticed, which corroborates still more strongly that assertion of Occultism which traces all such remembrances to the thought-power of the *individual,* instead of to that of the personal (lower) Ego. A young girl, who had been a sleepwalker up to her twenty-second year, performed during her hours of somnambulic sleep the most varied functions of domestic life, of which she had no remembrance upon awakening.

Among other psychic impulses that manifested themselves only during her sleep, was a secretive tendency quite alien to her waking state. During the latter she was open and frank to a degree, and very careless of her personal property; but in the somnambulic state she would take articles belonging to herself or within her reach and hide them away with ingenious cunning. This habit being known to her friends and relatives, and two nurses, having been in attendance to watch her actions during her right rambles for years, nothing disappeared but what could be easily restored to its usual place. But on one sultry night, the nurse falling asleep, the young girl got up and went to her father's study. The latter, a notary of fame, had been working till a late hour that night. It was during a momentary absence from his room that the somnambule entered, and deliberately

possessed herself of a will left open upon the desk, as also of a sum of several thousand pounds in bonds and notes. These she proceeded to hide in the hollow of two dummy pillars set up in the library to match the solid ones, and stealing from the room before her father's return, she regained her chamber and bed without awakening the nurse who was still asleep in the armchair.

The result was, that, as the nurse stoutly denied that her young mistress had left the room, suspicion was diverted from the real culprit and the money could not be recovered. The loss of the will involved a lawsuit which almost beggared her father and entirely ruined his reputation, and the family were reduced to great straits. About nine years later the young girl who, during the previous seven years had not been somnambulic, fell into consumption of which she ultimately died. Upon her death-bed, the veil which had hung before her physical memory was raised; her divine insight awakened; the pictures of her life came streaming back before her inner eye; and among others she saw the scene of her somnambulic robbery. Suddenly arousing herself from the lethargy in which she had lain for several hours, her face showed signs of some terrible emotion working within, and she cried out "Ah! what have I done? . . . It was I who took the will and the money . . . Go search the dummy pillars in the library, I have . . ." She never finished her sentence for her very emotion killed her. But the search was made and the will and money found within the oaken pillars as she had said. What makes the case more strange is, that these pillars were so high, that even by standing upon a chair and with plenty of time at her disposal instead of only a few moments, the somnambulist could not have reached up and dropped the objects into the hollow columns. It is to be noted, however, that ecstatics and convulsionists (*Vide* the *Convulsionnaires de St. Médard et de Morzîne*)* seem to possess an abnormal facility for climbing blank walls and leaping even to the tops of trees.

---

* [It is possible that this French reference points to de Mirville's account of these convulsionaries in his *Des Esprits,* etc., Vol. I, pp. 159 *et seq.* (3rd ed., Paris, 1854); this has not been definitely ascertained, however.—*Compiler.*]

Taking the facts as stated, would they not induce one to believe that the somnambulic personage possesses an intelligence and memory of its own apart from the physical memory of the waking lower Self; and that it is the former which remembers *in articulo mortis,* the body and physical senses in the latter case ceasing to function, and the intelligence gradually making its final escape through the avenue of psychic, and last of all

of spiritual consciousness? And why not? Even materialistic science begins now to concede to psychology more than one fact that would have vainly begged of it recognition twenty years ago. "The real existence," Ravaisson tells us, "the life of which every other life is but an imperfect outline, a faint sketch, is that of the Soul." That which the public in general calls "soul," we speak of as the "reincarnating Ego." "To be, is to live, and to live is to will and think," says the French Scientist.* But, if indeed the physical brain is of only a limited area, the field for the containment of rapid flashes of unlimited and infinite thought, neither will nor thought can be said to be generated *within* it, even according to materialistic Science, the impassable chasm between matter and mind having been confessed both by Tyndall and many others. The fact is that the human brain is simply the canal between two planes—the psycho-spiritual and the material—through which every abstract and metaphysical idea filters from the Manasic down to the lower human consciousness. Therefore, the ideas about the infinite and the absolute are not, nor can they be, within *our* brain capacities. They can be faithfully mirrored only by our Spiritual consciousness, thence to be more or less faintly projected onto the tables of our perceptions on this plane. Thus while the records of even important events are often obliterated from our memory, not the most trifling action of our lives can disappear from the "Soul's" memory, because it is no MEMORY for it, but an ever present reality on the plane which lies outside our conceptions of space and time. "Man is the measure of all things," said Aristotle; and surely he did not mean by man, the form of flesh, bones and muscles!

---

* *Rapport sur la Philosophie en France au XIXme Siècle.*

Of all the deep thinkers Edgard Quinet, the author of *La Création*,* expressed this idea the best. Speaking of man, full of feelings and thoughts of which he has either no consciousness at all, or which he feels only as dim and hazy impressions, he shows that man realizes quite a small portion only of his moral being. "The thoughts we think, but are unable to define and formulate, once repelled, seek refuge in the very root of our being." . . . When chased by the persistent efforts of our will "they retreat before it, still further, still deeper into—who knows what—fibres, but wherein they remain to reign and impress us unbidden and unknown to ourselves . . ."

Yes; they become as imperceptible and as unreachable as the vibrations of sound and colour when these surpass the normal range. Unseen and eluding grasp, they yet work, and thus lay the foundations of our future actions and thoughts, and obtain mastery over us, though we may never think of them and are often ignorant of their very being and presence. Nowhere does Quinet, the great student of Nature, seem more right in his observations than when speaking of the mysteries with which we are all surrounded: "The

mysteries of neither earth nor heaven but those present in the marrow of our bones, in our brain cells, our nerves and fibres. No need," he adds, "in order to search for the unknown, to lose ourselves in the realm of the stars, when here, near us and *in us,* rests the unreachable . . . As our world is mostly formed of imperceptible beings which are the real constructors of its continents, so likewise is man."

Verily so; since man is a bundle of obscure, and to himself unconscious perceptions, of indefinite feelings and misunderstood emotions, of ever-forgotten memories and knowledge that becomes on the surface of his plane—*ignorance.* Yet while physical memory in a healthy living man is often obscured, one fact crowding out another weaker one, at the moment of the great change that man calls death—that which we call "memory" seems to return to us in all its vigour and freshness.

May this not be due as just said, simply to the fact that,

* [Vol. II, pp. 377-78.]

for a few seconds at least, our two memories (or rather the two states, the highest and the lowest state, of consciousness) blend together, thus forming one, and that the dying finds himself on a plane wherein there is neither past nor future, but all is one present? Memory, as we all know, is strongest with regard to its early associations, then when the future man is only a child, and more of a soul than of a body; and if memory is a part of our Soul, then, as Thackeray has somewhere said, it must be of necessity eternal. Scientists deny this; we, Theosophists, affirm that it is so. They have for what they hold but negative proofs; we have, to support us, innumerable facts of the kind just instanced, in the three cases described by us. The links of the chain of cause and effect with relation to mind are, and must ever remain a *terra incognita* to the materialist. For if they have already acquired a deep conviction that as Pope says—

"Lulled in the countless chambers of the brain
Our thoughts are link'd by many a *hidden* chain . . ."

—and that they are still unable to discover these chains, how can they hope to unravel the mysteries of the higher, Spiritual, Mind !

"H.P.B."

Collected Writings VOLUME XI

October, 1889

AN OPEN LETTER

TO THE READERS OF "LUCIFER" AND ALL TRUE THEOSOPHISTS.

[*Lucifer,* Vol. V, No. 26, October, 1889, pp. 144-145]

As *Lucifer* was started as an organ of the T.S. and a means of communication between the senior editor and the numerous Fellows of our Society for their instruction; and as we find the *great* majority of Subscribers are not members of the T.S., while our own Brothers have apparently little interest in, or sympathy with the efforts of the few real workers of the T.S. in this country—such a state of affairs can no longer be passed over in silence. The following lines

are therefore addressed *personally* to every F.T.S., as to every reader interested in Theosophy—for their consideration.

I ask, is *Lucifer* worthy of support or not? If it is not— then let us put an end to its existence. If it is, then how can it live when it is so feebly supported? Again, can nothing be devised to make it more popular or theosophically instructive? It is the earnest desire of the undersigned to come into closer relation of thought with her Theosophist readers. Any suggestion to further this end, therefore, will be carefully considered by me; and as it is impossible to please all readers, the best suggestions for the general good will be followed out. Will then every reader try and realize that his help is now personally solicited for this effort of solidarity and Brotherhood? The monthly deficits of *Lucifer* are considerable, but they would cheerfully be borne—as they have been for the last year by only two devoted Fellows—if it were felt that the magazine and the arduous efforts and work of its staff were appreciated and properly supported by Theosophists, which is not the case. To do real good and be enabled to disseminate theosophical ideas broadcast, the magazine has to reach ten times the number of readers that it does now. Every Subscriber F.T.S. has it in his power to help in this work: the rich subscribing for the poor, the latter trying to get subscriptions, and every other member making it his duty to notify every Brother Theosophist of the present deplorable state of affairs, concerning the publication of our magazine. It needs a fund, which it has never had; and it is absolutely necessary that a subscription list should be opened in its pages for donations towards such a publication fund of the magazine. Names of donators, or their initials and even pseudonyms—if they so desire it—will be published each month. It is but a few hundred pounds which are

needed, but without these—*Lucifer* will have to cease.

It is the *first* and last time that I personally make such an appeal, as any call for help, even for the cause so dear to us, has always been unutterably repugnant to me. But in the present case I am forced to sacrifice my personal feelings. Moreover what do we see around us? No appeal for any

cause or movement that is considered good by its respective sympathisers, is ever left without response. The Englishman and the American are proverbially generous. Let "General" Booth clamour in his *War-Cry* for funds to support the Salvation Army, and thousands of pounds pour in from sympathetic Christians. Let any paper open a subscription list for any mortal thing, from the erection of an Institute for the inoculation of a virus, with its poisonous effects on future generations, the building of a church or statue, down to a presentation cup—and the hand of some portion of the public is immediately in its pocket. Even an appeal for funds for a "Home" for poor stray dogs, is sure to fill the subscription lists with names, and those who love the animals will gladly give their mite. Will then *Theosophists* remain more indifferent to the furtherance of a cause, which they must sympathise with, since they belong to it—than the general public would for street dogs? These seem hard words to say, but they are true, and justified by facts. No one knows better than myself the sacrifices made in silence by a few, for the accomplishment of all the work that has been done since I came to live in London two and a half years ago. The progress accomplished during this time by the Society in the face of every opposition—and it was terrible—shows that these efforts have not been made in vain. Yet, as none of these "few" possesses the purse of Fortunatus, there comes necessarily a day when even *they* cannot give what they no longer possess.

If this appeal is not responded to, then the energy that supports *Lucifer* must be diverted into other channels.

Fraternally yours,

H. P. BLAVATSKY.

Collected Writings VOLUME XI

October, 1889

"GOING TO AND FRO IN THE EARTH"

OUR MONTHLY REPORT

[*Lucifer*, Vol. V, No. 26, October, 1889, pp. 151-155]

Theosophists cannot complain, just now, that they are suffering from a conspiracy of silence on the part of the press. In fact there seems to be sweeping over England a wave of curiosity and enquiry as regards Theosophy, while we are favoured with enough and to spare of criticism wise and—otherwise. The London *Globe* expatiates on Buddhism in Japan, which, being translated, is Olcott in that sunny land; it dilates on "spirits in Council," which being translated, is Theosophy, Olcott, and H.P.B.; yet once more—and all this in the same issue—it considers, "The invention of new Religions," which, being translated, is H.P.B., Olcott and Theosophy. Naturally the *Globe* is hostile, but it does not allow itself to be betrayed into deliberate unfairness, and that is much now-a-days.

* * *

The *Weekly Times and Echo* is enlivened with a controversial correspondence on the respective merits of Atheism, Theosophy, and Christianity, mostly noticeable for the voluminous ignorance shown by the correspondents of the *isms* they attack, ignorance promptly exposed by other correspondents belonging to the assailed creeds. On the whole, controversy would be more edifying if those who take part in it would take the trouble to acquaint themselves with the views they controvert, and would exclude matters which do not touch on the questions in dispute.

The *Christian Commonwealth* is much exercised in mind over what it calls "The Buddhist Craze," and it opines that "no one would expect such a person as Mrs. Besant to become enraptured with anything that is not susceptible of the clearest proof, unless her mind had first become somewhat unhinged." This suggestion it borrows from its whilom antagonist, Mr. G. W. Foote, who has been stating from the platform that this is the explanation of Annie Besant's adoption of Theosophy; he, however, ascribes the unhinging to the loss of her daughter suffered by her twelve years ago at Christian hands. The cause and effect are somewhat far apart in time, and maybe the *Christian Commonwealth,* while adopting the method of attack, will not care to saddle its religion with the responsibility of

the "unhinging." We fancy we have read somewhere that a similar accusation was flung at one Paul by a gentleman named Festus; natheless Paul cut a deeper mark in the world's spiritual history than did his somewhat uncourteous judge. May it not be just possible, we venture to whisper, that now, as in earlier times, those who are scoffed at as madmen and dreamers may only be a few steps ahead of their fellows. The *Christian Commonwealth* uneasily admits that among the adherents of "Spiritualism and Theosophy" are some of "the brightest intellects of our day." Is it not conceivable that there may be something to be said for a philosophy that attracts these brightest ones?

* * *

In a Spiritualistic *Weekly* (not *Light*), we find the following delightful if even malicious "flapdoodles" probably inspired by the wits from the Summer Land.

> We gather that the term 'Mahatma' with which the Theosophists mystify their dupes [*this, from an editor who advertises, and patronizes Spiritualistic Mediums*!] is applied to such reformers as Ram Mohun Roy, who was the founder of Brahmoism, as Mr. Oxley recently showed in his article on Chunder Sen. With a term derived from a foreign language Mme. Blavatsky has succeeded nicely in bewildering John Bull, Brother Jonathan, etc. It reminds us of the pious old Scotch woman who derived much holy delight from a contemplation of that 'blessed word—Mesopotamia.'

The above "reminds" Theosophists of the quack Doctor Dulcamara who, from the eminence of his rickety platform, raised in the midst of a fair, pours on the heads of the "University" men the vials of his wrath. In this case, it is an editor who supports the phenomena produced by the "departed *angels*" through thick and thin, and who attacks those who do not believe in those materializing seraphs. It does not take long to expose his ignorance. "Mahatma" is a word as old in India as the Sanskrit tongue. It means "great soul," and as it may be applied to every grand and noble heart, Ram Mohun Roy deserved it as much as any other sincere and learned philanthropist and reformer, such as he undeniably was. It is not Mr. Oxley who made the discovery; but the editor of the said Spiritualistic *Weekly* may be pardoned for being ignorant of the fact. As for that other assertion, namely, that it is with this "term" that Mdme. Blavatsky has succeeded *in bewildering* John Bull, Brother Jonathan, it is as false as all the rest. The person of that name had never pronounced the term "Mahatma" (having used quite another and a more telling one) in America. It was first used by Mr. Sinnett in his *Esoteric Buddhism,* because the Hindu Theosophists used it, applying this adjective to the MASTERS.

When, oh, when will the benighted editors who bark at our heels, vainly trying to snap at them, "speak the truth and nothing but the truth"—*à la lettre, nota bene,* not as in the present courts of justice.

* * *

Slander of the living and slander of the dead! Quite in the spirit of the modern Press. One of the last skits at Theosophy in the *Evening Express* of Liverpool, asking "who are the Theosophists?", gravely informs the public that the first Theosophists date from the XVIth century and were the "followers . . . of the low-lived humbug, who adopted the high-sounding appellation of Aureolus Theophrastus Paracelsus" . . . a "coarse, vulgar, drunken, and debauched physician, alchemist and astrologer." And then the *Express* winds up its scientific disquisition by the following lofty

Parthian arrow: "In his own day his [Paracelsus'] reputation chiefly depended upon his position as a 'quack,' for he pretended to the discovery of an elixir for indefinitely prolonging life. Such was the original Theosophist. People may guess the aims of the body which have adopted the designation" (*i.e.,* the Theosophical "body").

The editors of papers desiring to support their reputation of literary catapults, engines used by the ancient Greeks and Romans for throwing stones and missiles at the enemy, would do well to train their young men and themselves in History. The first historical Theosophists—*i.e.,* those who first used the name, not those who first taught the doctrines—according to the best writers, were the *Neo-Platonists* of the Eclectic Theosophical system in the third century, and even earlier.* Paracelsus was not a "quack"; and if he is to be called so, then the Patriarch of the French Chemists, Dr. Brown-Sequard who claims now to have discovered the elixir for prolonging life, and Professor Hammond who supports and corroborates him,† ought to share in the flattering epithet. There are more "quacks" *inside* than *outside* of the royal and imperial colleges of surgeons and physicians. As to the fling that concludes the ignorant attack, it falls harmless. The aims of the T.S. are now better known than ever, and no one need be ashamed of them. We only wish the aims of the *civilized* press were as lofty.

* * *

The editors of *Lucifer* offer their sincerest condolences to the Chief of the Detective Department of the Government of India. His most chrished ancient delusion has been shattered. He had inoculated the Anglo-Indian mind with the notion that H. P. Blavatsky was a "Russian spy"; and *faute*

---

* See *The Key to Theosophy,* 1st chapter.

† See *North American Review* for September 1889, first article, "The Elixir of Life," by Dr. William A. Hammond. The ingredients of which Dr. Brown-Sequard's *elixir* is composed are, moreover, of such a filthy nature that the school of modern *Vivisectors* can alone boast of it. We Theosophists call this *elixir* blasphemy against nature and bestiality, if not black magic.—*Ed. Lucifer.*

de mieux the enterprising emissary and detective of the London Society for Psychical Research had adopted the same theory to injure his intended victims of the T.S. By repercussion the idea had spread through Anglo-Indian channels, like the cholera *bacillus,* to some extent, to the mother country. The Theosophical Society was founded, its phenomena produced, and the "Adepts" *invented*, you see, as a screen for "Russian intrigues" in India—as stated in the famous *Report* of the S. P. R. That no Russian roubles could be traced from the St. Petersburg Bureaux into our pockets, nor any sign be detected of our enjoyment of a "spy's" emoluments, was a trifling detail; the theory was convenient and enthusiastically adopted. But now comes the Russian censor to prick the balloon in which our amiable traducers were soaring above the level of homely facts; and if they are not endowed with adamantine "check," such as the American humourist assigns to the "lightning-rod canvasser," they must perceive the ridiculous position in which they are placed. Denied a "spy's" reward, and left by the heartless "Imperial censorship" to die or live, as we best may, Mr. Pobedonostseff* would forbid his compatriots even to read what we Theosophists write. The popular tradition that the antipathy between the Russian and British Governments is fanned by the Conservative party is thus now disproved by the above fact and also by the following: Mr. Smith, the leader of the House of Commons boycotts *Lucifer* in his railway book-stalls, while the Imperial Russian censorship does the same for us in the Empire of the White Tzar. Whether this is a result of the exchange of confidential dispatches, or the benevolent interference of our Karma, which, by causing our literature to become "forbidden fruit," must end by making it the more attractive to both publics —it is not for us to say. Yet we humbly thank his Excellency the Chief Censor of the Russian metropolis for the

* [Konstantine Petrovich Pobedonostsev (1827-1907), Russian jurist, senator, chief Procurator of the Holy Synod and writer. Teacher of Alexander III. Uncompromising enemy of all Occidental ideas and unyielding reactionary who opposed every liberal movement and introduced methods of repression in education and the press.—*Compiler*.]

wide advertisement given to us. In any other country it would at once double the circulation of our books; in this country of paradoxes, however—"God knoweth."

Meanwhile we cut out the comminatory paragraph from the *Pall Mall Gazette* of Sept. 20th, inviting to it the attention of our readers and those benighted editors who are inclined

to still see in "Mdme. Blavatsky"—"a Russian spy."

ENGLISH BOOKS PROHIBITED IN RUSSIA.

Mr. F. von Szczepanski, of the well-known house of Carl Ricker, at St. Petersburg, sends to the *Publishers' Circular* the following complete list of all English publications the prohibition of whose sale in Russia has been decreed by the Imperial censorship during the first six months of the current year:—

Amaravella, *Parabrahm.* Translated by G. R. S. Mead. Revised and enlarged by the Author, 1889.
Blavatsky (H. P.), *The Secret Doctrine:* the Synthesis of Science, Religion, and Philosophy. 2nd edition, 1888.
Drage (G.), *Cyril: A Romantic Novel*, 1889.
Gunter (Arch. Clav.), *That Frenchman*! 1889.
Ingersoll (R. T.), *Social Salvation: A Lay Sermon*, 1888.
Ingersoll (R. T.), *The Household of Faith*, 1888.
Krapotkine (P.), *In Russian and French Prisons*, 1887.
Ladies' Treasury of Literature. Edited by Mrs. Warren, Vol. XIII.
Sergeant (L.), *The Government Year Book*, 1889.
Sinnett (A. P.), *The Theosophical Movement,* April 15, 1888.
Stepniak, *The Russian Peasantry,* 2 vols., 1888.
Swallow (Henry F.), *The Catherines of History,* Second edition, 1888.
Theosophy and the Churches: Lucifer to the Archbishop of Canterbury.
Watson (Sydney), *Marie, the Exile of Siberia.* (Horner's Penny Stories for the People.)

462

Angels and ministers of grace, defend us! What have the poor Theosophists, the conservative Mr. A. P. Sinnett included, to do in the company of such terrible personages as Messrs. Stepniak and Krapotkine? We fervently hope that the "mild" Theosophist is not going to be confounded by Mr. Pobedonostseff with the warlike Nihilists?

* * *

We can do no better before closing our laborious journey "to and fro in the Earth" than by quoting from a paper—of some ornithological name—a clever skit at the hopeless ignorance of the world about Theosophy. It is a faithful record of the average conversation about it in the London Drawing-rooms, during afternoon "teas":—

"AFTER HEARING MRS. BESANT.

Miss Smyth: Oh! my dear Miss Jonesky, how glad I am you have called. I hear you went to hear Mrs. Besant on Sunday. What is all this talk about your trying to get a profit out of Philosophy?

Miss Jonesky (*severely*): Trying to become a prophetess of Theosophy, I suppose you mean, my dear.

Miss S.: Yes, that's it. Sit down and tell us all about it.

Miss J.: Well, my love, you can't think what a sweet thing it is—all about *Altruism* and *Karma,* and the reincarnation of the *Ego* and—er—*Karma-rupa,* and *Prana* and *Linga Sharira,* er—er—er.

Miss S.: Oh! that must be nice. And what do they all look like?

Miss J.: What do which look like?

Miss S.: Why, the *Prana* and the *Karma* and the *Ego* and—the other dear little things!

Miss J.: (*with a very superior smile*): My dear child, you don't understand. *Karma* is a kind of state that—er—as Mrs. Besant says "presides over each reincarnation, so that the Ego passes into such physical and mental environment as it deserves."

Miss S.: Does it really, now? How exquisitely lovely! And what about the other darlings?

Miss J.: Well, the *Sat* or Be-ness is a sort of—er—esoteric cosmogenesis that—er—in fact—differentiates *Altruism,* and *Karma* by the *Linga Sharira* or astral body, and is the causation of the *Ego,* assuming the *Manas,* or something of that.

Miss S.: How delightfully soothing it seems! Let us go and have some. (*Exeunt enthusiastically*.)"

* * *

"H. P. BLAVATSKY 'EXPELLED'!"

The newest cock-and-bull story going the rounds as we find in a paragraph just received is the following:—

Madame Blavatsky.

Much excitement is caused in esoteric circles by a published statement of Dr. Coues, who asserts that Madame Blavatsky has been expelled from the Theosophical Society.

This is from the New York correspondent of the *Sunday Times.* We offer our thanks to him and beg to inform the credulous correspondent of two facts. 1. It is Dr. Coues who was publicly expelled from the T. S. for untheosophical statements. 2. We have read that the small Branch of the American T. S. called the *Gnostic,* threatened through their President Dr. Coues to expel Mdme. Blavatsky—from *their hearts*, I suppose, as this was their sole privilege. But as the said Branch was officially *unchartered* by the Council of the

American Section at the same time that its President was expelled—the threat remained what it always was—a poor boast dictated by wounded vanity.

ADVERSARY.

Collected Writings VOLUME XI

October, 1889

WHAT SHALL WE DO FOR OUR FELLOW MEN?

[*Lucifer,* Vol. V, No. 26, October, 1889, pp. 156-165]

You have obliged my friends and myself by answering or annotating my letter to you in your number of July 15th. Will you allow us to continue this discussion? Several letters which I have received in consequence of this correspondence not only from Germany, but also from England,* make it appear likely that your readers on the other side of the Channel also take an interest in this all-important question As the purport of my former communication has been misunderstood, I have now made this question the title of my present letter, in order to emphasize the point. My friends and I did not ask: Shall we do *anything* for our fellow-men or *nothing*? but: *What* shall we do for them?

You agree with us—as your note *d* to my last letter (p. 431) unmistakably shows—that the ultimate Goal which the mystic or the occultist have to strive for, is not perfection IN existence (the "world") but *absolute being:* that is, we have to strive for deliverance FROM all existence in any of the three worlds or planes of existence. The difference of opinions, however, is this: Shall we now, nevertheless, assist all our fellow-men indiscriminately in their *worldly* affairs; shall we occupy ourselves with their national and individual Karma, in order to help them to improve the "world" and to live happily *in* it; shall we strive *with* them to realize socialistic problems, to further science, arts and industries, to teach them cosmology, the evolution of man and of the universe, etc., etc.,—or on the other hand, shall we only do the best we can to show our fellow-men the road of wisdom that will lead them *out* of the world and as straight as possible towards their acknowledged goal of absolute existence (*Para-Nirvana, Moksha, Atma*)? Shall we consequently only work for those who are willing to get rid of all individual existence and yearning to be delivered from all selfishness, from all strivings, who are longing only for eternal peace?

Answer. As the undersigned accepts for her views and walk in life no authority dead or living, no system of

---

* Perchance also, from Madras?—[Editor, *Lucifer.]*

---

philosophy or religion but one—*namely, the esoteric teachings of ethics and philosophy of those she calls* "MASTERS"—answers have, therefore, to be given strictly in accordance with these teachings. My first reply then is: Nothing of that which is conducive to help man, collectively or individually, to live—not "happily"—but less *unhappily* in this world, ought to be indifferent to the Theosophist-Occultist. It is no concern of his whether his help benefits a man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize. It is because our clerical and lay Pharisees too often offer a Christian dogmatic tract, instead of the simple bread of life to the wretches they meet—whether these are starving physically or morally—that pessimism, materialism and despair win with every day more ground in our age. Weal and woe, or happiness and misery, are relative terms. Each of us finds them according to his or her predilections; one in worldly, the other in intellectual pursuits, and no one system will ever satisfy all. Hence, while one finds his pleasure and rest in family joys, another in "Socialism" and the third in a "longing only for eternal peace," there may be those who are starving for truth, in every department of the science of nature, and who consequently are yearning to learn the esoteric views about "cosmology the evolution of man and of the universe."—H.P.B.

According to our opinion the latter course is the right one for a mystic; the former one we take to be a statement of our views. Your notes to my former letter are quite consistent with this view, for in your note *c* you say: "Para-nirvana is reached only when the Manvantara has closed and during the 'night' of the universe or Pralaya." If the final aim of paranirvana *cannot* be attained individually, but only solidarity by the whole of the present humanity, it stands to reason, that in order to arrive at our consummation we have not only to do the best we can for the suppression of our own self, but we have to work first for the world-process to hurry all the worldly interests of Hottentots and the European vivisectors having sufficiently advanced to see their final goal of salvation are ready to join us in striving towards that deliverance [meaning not clear].

Answer. According to our opinion as there is no essential difference between a "mystic" and a "Theosophist-Esotericist"

or Eastern Occultist, the above-cited course is *not* "the right one for a mystic." One, who while "yearning to be delivered from all selfishness" directs at the same time all his energies only to that portion of humanity which is of his own way of thinking, shows himself not only very *selfish* but guilty of prejudice and partiality. When saying that *Para,* or *Paranirvana* rather, is reached only at the Manvantaric close, I never meant to imply the "planetary" but the whole *Cosmic* Manvantara, *i.e.,* at the end of "an age" of Brahmâ, not one "Day." For this is the only time when during the *universal* Pralaya mankind (*i.e.,* not only the terrestrial *mankind* but that of every "man" or "*manu*-bearing" globe, star, sun or planet) will reach "solidarily" Paranirvana, and even then it will not be the whole mankind, but only those portions of the mankinds which will have made themselves ready for it. Our correspondent's remark about the "Hottentots" and "European vivisectors" seems to indicate to my surprise that my learned Brother has in his mind only our little unprogressed

Terrene mankind?—H.P.B.

You have the great advantage over us, that you speak with absolute certainty on all these points, in saying: "this is the esoteric doctrine," and "such is the teaching of my masters." *We* do not think that we have any such certain warrant for *our* belief; on the contrary, we want to learn, and are ready to receive wisdom, wherever it may offer itself to us. We know of no authority or divine revelation; for, as far as we accept Vedantic or Buddhistic doctrines, we only do so because we have been convinced by the reasons given; or, where the reasons prove to be beyond our comprehension, but where our intuition tells us: this, nevertheless, is likely to be true, we try our best to make our understanding follow our intuition.

Answer. I speak "with absolute certainty" only so far as my own *personal* belief is concerned. Those who have not the *same warrant* for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any more than her correspondent and his friends in any "authority" let alone "divine revelation"! Luckier in this than they are, I need not even rely in this as they do on my *intuition,* as there is no *infallible* intuition But what I do believe in is: (1), the unbroken oral teachings

revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *un-altered;* and (3), that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.—H.P.B.

In reference, therefore, to your note *e,* it was not, nor is it, our intention "to inflict any criticism on you"; on the contrary we should never waste time with opposing anything we think wrong; we leave that to its own fate; but we try rather to get at positive information or arguments, wherever we think they may offer themselves. Moreover, we have never denied, nor shall we ever forget, that we owe you great and many thanks for your having originated the present movement and for having made popular many striking ideas hitherto foreign to European civilization. We should now feel further obliged to you, if you (or your masters) will give us some reasons, which could make it appear likely to us, why paranirvana could *not* be attained by any *jiva* at any time (a), and why the

Answer (a). There is some confusion here. I never said that no *jiva* could attain Paranirvana, nor meant to infer that "the final goal can only be reached solidarily" by our present humanity. This is to attribute to me an ignorance to which I am not prepared to plead guilty, and in his turn my correspondent has misunderstood me. But as every system in India teaches several kinds of *pralayas* as also of Nirvanic or "Moksha" states, Dr. Hübbe-Schleiden has evidently confused the *Prakritika* with the *Naimittika* Pralaya, of the Visishtadwaita Vedantins. I even suspect that my esteemed correspondent has imbibed more of the teachings of this particular sect of the three Vedantic schools than he had bargained for; that his "Brahmin Guru" in short, of whom there are various legends coming to us from Germany, has coloured his pupil far more with the philosophy of Sri Ramanujacharya, than with that of Śri Śankarachârya. But this is a trifle connected with circumstances beyond his control and of a Karmic character. His aversion to "Cosmology" and other sciences including theogony, and as contrasted with "Ethics" pure and simple,

dates also from the period he was taken in hand by the said learned guru. The latter expressed it personally to us, after his sudden *salto mortali* from esotericism—too difficult to comprehend and therefore to teach—to *ethics* which anyone who knows a

Southern language or two of India, can impart by simply translating his texts from philosophical works with which the country abounds. The result of this is, that my esteemed friend and correspondent talks Visishtadwaitism as unconsciously as M. Jourdain talked "prose," while believing he argues from the Mahayana and Vedantic standpoint—pure and simple. If otherwise, I place myself under correction. But how can a Vedantin speak of *Jivas* as though these were *separate* entities and independent of JIVATMA, the one universal soul! This is a purely Visishtadwaita doctrine which asserts that Jivatma is different in each individual from that in another individual? He asks "why paranirvana could *not* be attained by any *jiva* at any time." We answer that if by "jiva" he means the "Higher Self" or the *divine ego* of man, only—then we say it may reach Nirvana, not Paranirvana, but even this, only when one becomes *Jivanmukta,* which does *not* mean "at any time." But if he understands by "Jiva" simply the *one life* which, the Visishtadwaitas say, is contained in every particle of matter, separating it from the *sarira* or body that contains it, then, we do not understand at all what he means. For, we do not agree that Parabrahm only *pervades* every Jiva, as well as each particle of matter, but say that Parabrahm is inseparable from every Jiva, as from every particle of matter since it is the *absolute,* and that IT is in truth that Jivatma itself *crystallized*—for want of a better word. Before I answer his questions, therefore I must know whether he means by Paranirvana, the same as I do, and of which of the *Pralayas* he is talking. Is it of the *Prakritika* Maha Pralaya, which takes place every 311,040,000,000,000 years; or of the *Naimittika* Pralaya occurring after each *Brahma Kalpa* equal to 1,000 Maha Yugas, or which? Convincing reasons can be given then only when two disputants understand each other. I speak from the esoteric standpoint almost identical with the Adwaita interpretation: Dr. Hübbe-Schleiden argues from that of—let him say *what* system, for, lacking omniscience, I cannot tell.—H.P.B.

final goal can only be reached solidarily by the whole of the humanity living at present. In order to further this discussion, I will state here

some of the reasons which appear to speak against this view, and I will try to further elucidate some of the consequences of acting in accordance with each of these two views:

1. The unselfishness of the Altruist has a very different character according to which of the two views he takes. To begin with *our* view, the true Mystic who believes that he can attain deliverance from the world and from his individuality independent of the Karma of any other entities, or of the whole humanity, is an Altruist, because and so far as he is a monist, that is to say, on account of the *tan twam asi.* Not the form or the individuality, but the *being* of all entities is the same and is his own; in proportion as he feels his own *avidya, ajñâna* or unwisdom, so does he feel that of other entities, and has compassion with them on that account (b). To take now the other view: Is not the altruism of an

(b). To feel "compassion" without an adequate practical result ensuing from it is not to show oneself an "Altruist" but the reverse. Real self-development on the esoteric lines is *action.* "Inaction in a deed of mercy becomes *an action in* a deadly sin." (*Vide* "The Two Paths" in *The Voice of the Silence*, p. 31.)—H.P.B.

occultist who sees himself tied to the Karma of all his fellow-men, and who, on that account, labours for and with them, rather an egotistical one? For is not at the bottom of his "unselfishness" the knowledge that he cannot work out his own salvation at any lesser price? The escape from selfishness for such a man is self-sacrifice for the "world"; for the mystic, however, it is self-sacrifice to the eternal, to absolute being. Altruism is certainly considered one of the first requirements of any German Theosopher; we cannot or will not speak for others—but we are rather inclined to think that altruism had never been demanded in this country in the former sense (of self-sacrifice *for* the "world"), but only in the latter sense of self-sacrifice to the eternal (c).

(c). An Occultist does not feel "himself tied to the Karma of all his fellow-men," no more than one man feels his legs motionless because of the paralysis of another man's legs. But this does not prevent the fact that the legs of both are evolved from, and contain the same ultimate essence of the ONE LIFE. Therefore, there can be no *egotistical* feeling in his labours for the less favoured brother. Esoterically, there is no other *way, means* or *method* of sacrificing oneself "to the eternal" than by working and sacrificing oneself for the collective spirit of Life, embodied in, and (for us) represented in its highest divine aspect by Humanity alone.

Witness the *Nirmanakâya*—the sublime doctrine which no Orientalist understands to this day but which Dr. Hübbe-Schleiden can find in the IInd and IIIrd Treatises in *The Voice of the Silence.* Naught else shows forth the eternal; and in no other way than this can any mystic or occultist *truly* reach the eternal, whatever the Orientalists and the vocabularies of Buddhist terms may say, for the real meaning of the *Trikâya,* the triple power of Buddha's embodiment, and of Nirvâna in its triple negative and positive definitions has ever escaped them.

If our correspondent believes that by calling himself "theosopher" in preference to "theosophist" he escapes thereby any idea of *sophistry* connected with his views, then he is mistaken. I say it in all sincerity, the opinions he expresses in his letters are in my humble judgment the very fruit of sophistry. If I have misunderstood him, I stand under correction.—H.P.B.

2. It is a misunderstanding if you think in your note *e*, that we are advocating entire "withdrawal or isolation from the world." We do so as little as yourself, but only recommend an "ascetic life," as far as it is necessary to prepare anyone for those tasks imposed upon him by following the road of *final* deliverance from the world. But the consequence of your view seems to lead to joining the world in a *worldly* life, and until good enough reasons are given for it, we do not approve of this conduct. That we should have to join our fellow-men in all their *worldly* interests and pursuits, in order to assist them and hasten them on to the solidary and common goal, is contrary to our intuition (a). To strive for the

Answer (a). It is difficult to find out how the view expressed in my last answer can lead to such an inference, or where I have advised my brother Theosophists to join men "in all their *worldly* interests and pursuits"! Useless to quote here again that which is said in note *a,* for everyone can turn to the passage and see that I have said nothing of the kind. For one precept I can give a dozen. "Not nakedness, not matted hair, not dirt, not fasting or lying on the earth . . . not sitting motionless, can purify one who is full of doubt," says *Dhammapada* (verse 141). "Neither abstinence from fish or flesh, nor going naked, nor the shaving of the head, nor matted hair, etc., etc., will cleanse a man

not free from delusions," says *Âmagandha Sutta* (7, 11). This is what I meant. Between salvation through dirt and stench, like St. Labro and some Fakirs, and worldly life with an eye to every interest, there is a long way. Strict asceticism in the midst of the world, is more meritorious than avoiding those who do not think as we do, and thus losing an opportunity of showing them the truth.—H.P.B.

deliverance *from* the world by furthering and favouring the world-process seems rather a round-about method. Our inclination leads us to retire from all *worldly* life, and to work apart—from a monastery or otherwise—together with and for all *those* fellow-men who are striving for the same goal of deliverance, and who are willing to rid themselves of all karma, their own as well as that of others. We would assist also *all* those who have to remain in wordly life, but who are already looking forward to the same goal of release, and who join us in doing their best to attain this end. We make no secret of our aims or our striving; we lay our views and our reasons before *anyone* who will hear them, and we are ready to receive amongst us *anyone* who will *honestly* join us (b). Above all,

(b). So do we. And if not all of us live up to our highest ideal of wisdom, it is only because we are *men,* not gods, after all. But there is one thing, however, we never do (those in the esoteric circle, at any rate): *we set ourselves as examples to no men,* for we remember well that precept in *Âmagandha Sutta* that says: "Self-praise, disparaging others, conceit, evil communications (denunciations), these constitute (moral) uncleanness"; and again, as in the *Dhammapada* (verse 252), "The fault of others is easily perceived, but that of oneself is difficult to perceive; the faults of others one lays open as much as possible, but one's own fault one hides, as a cheat hides the bad die from the gambler."—H.P.B.

however, we are doing our best to live up to our highest ideal of wisdom; and perhaps the good example may

prove to be more useful to our fellow-men than any organized propaganda of teaching.

By the by, in your note you couple together *Schopenhauer* and *Eduard von Hartmann.* In this question, however, both are of opposite opinions. Schopenhauer, like most German mystics and theosophers, represents the views of Vedanta and (exoteric) Buddhism, that final salvation can, and can only, be individually attained independent of time and the karma of others. Hartmann, however, verges much more

towards your opinion, for he does not believe in *individual* consummation and deliverance from the world; he thinks all mysticism and particularly that which is now known as Indian philosophy, an error, and demands of everyone as an altruistic duty to give himself up to the world-process, and to do his best in order to hasten its end (He is the "clever modern philosopher" whom I have mentioned on page 435) (c).

c). As I have never read von Hartmann, and know very little of Schopenhauer, nor do they interest me, I have permitted myself only to bring them forward as examples of the worst kind of pessimism; and you corroborate what I said, by what you state of Hartmann. If, however, as you say, Hartmann thinks "Indian philosophy an error," then he cannot be said to *verge* toward *my* opinion, as I hold quite a contrary view. India might return the compliment with interest.—H.P.B.

3. There is, and can be, no doubt that Vedanta and (exoteric) Buddhism do not hold your view, but ours. Moreover, one could scarcely dispute that Lord Buddha—whatever esoteric doctrine he may have taught—founded monasteries, or that he favoured and assisted in doing so. Whether he expected all his disciples to become Bodhisattvas may be doubtful, but he certainly pointed out the "happy life" of a Bhikshu as the road to salvation; he expressly abstained from teaching cosmology or any worldly science; he never meddled with the worldly affairs of men, but every assistance he rendered them was entirely restricted to showing them the road to deliverance from existence. And just the same with Vedanta. It prohibits any attachment to worldly views and interests, or enquiries after cosmology or evolution *a fortiori* socialism and any other world-improvement. All this Vedanta calls *Ajñâna* (Buddhism: *Avidya*), while *Jñâna* or wisdom—the only aim of a sage (*Jñâni*)—is but the striving for the realization of the eternal (true reality, *Atma*) (a).

Answer (a). It depends on what you call Vedanta— whether the Dwaita, or the Viı ishtadwaita. That we differ from all these, is no news, and I have spoken of it repeatedly. Yet in the esotericism of the *Upanishads,* when correctly understood, and our esotericism, there will not be found much difference. Nor have I ever disputed any of the facts about Buddha as now brought forward; although these are facts from only his *exoteric* biography. Nor has he invented or drawn from his inner consciousness the philosophy he taught, but only the method of his rendering it. Buddhism

being simply esoteric *Bodhism* taught before him secretly in the *arcana* of the Brahminical temples, contains, of course, more than one doctrine of which the Lord Buddha never spoke in public. But this shows in no way that he did not teach them to his Arhats. Again, between "attachment to worldly views or interests" and the study of Cosmology, which is *not* "a worldly science" however, there is an abyss. One pertains to religious and philosophical asceticism, the other is necessary for the study of *Occultism*—which is not Buddhistic, but universal. Without the study of cosmogony and theogony which teach the hidden value of every force in Nature and their direct correspondence to, and relation with, the forces in man (or the principles), no occult psycho-physics or *knowledge of man* as he truly is, *is possible.* No one is forced to study esoteric philosophy unless he likes it, nor has anyone ever confused Occultism with Buddhism or Vedantism.—H.P.B.

Ajñâni (misprinted in the July number page 436: *agnam*) signified just the same as what is rendered by "fool" in the English translations of the *Dhammapada* and the *Suttas.* It is never understood "intellectually" and certainly does not mean an *ignoramus,* on the contrary, the scientists are rather more likely to be *ajñânis* than any "uneducated" mystic. *Ajñâni* expresses always a relative notion. *Jñâni* is anyone who is striving for the self-realization of the eternal; a *perfect jñâni* is only the *jivanmukta,* but anyone who is on the road of development to this end may be (relatively) called *jnâni,* while anyone who is less advanced is comparatively an *ajñâni.* As, however, every *jñâni* sees the ultimate goal *above* himself, he will call himself *ajñâni,* until he has attained *jivanmukta;* moreover, no true mystic will ever call any fellow-man a "fool" in the intellectual sense of the word, for he lays very little stress on intellectuality. To him anyone is a "fool" only in so far as he cares for (worldly) existence and strives for anything else than wisdom, deliverance, paranirvana. And this turn of mind is entirely a question of the "will" of the individuality. The "will" of the *ajñâni* is carrying him from spirit into matter (descending arc of the cycle), while the "will" of the *jñâni* disentangles him from matter and makes him soar up towards "spirit" and out of all existence. This question of overcoming the "dead point" in the circle is by no means one of intellectuality; it is quite likely that a sister of mercy or a common labourer may have turned the corner while the Bacons, Göthes, Humboldts, etc., may yet linger on the descending side of existence tied down to it by their individual wants and desires (b).

474

(b). Agnam, instead of *ajñâni* was of course a printer's mistake. With such every Journal and Magazine abounds, in Germany, I suppose, as much as in England, and from which *Lucifer* is no more free than the *Sphinx.* It is the printer's and the proofreader's Karma. But it is a worse mistake, however, to translate *Ajñâni* by "fool," all the Beals, Oldenbergs, Webers, and Hardys, to the contrary. *Jnana* (or, *Jñâna,* rather) is Wisdom certainly, but even more, for it is the spiritual knowledge of things divine, unknown to all but those who attain it—and which saves the *Jivanmuktas* who have mastered both Karmayoga and Jñânayoga. Hence, if all those who have not *jñâna* (or jnana) at their fingers' end, are to be considered "fools" this would mean that the whole world save a few Yogis is composed of fools, which would be *out-carlyleing* Carlyle in his opinion of his countrymen. *Ajñâna,* in truth, means simply "ignorance of the *true* Wisdom," or literally,

"Wisdomless" and not at all "fool." To explain that the word "fool" is "never understood intellectually" is to say nothing, or worse, an Irish bull, as, according to every etymological definition and dictionary, a *fool* is "*deficient in intellect*" and "destitute of reason." Therefore, while thanking the kind doctor for the trouble he has taken to explain so minutely the vexed Sanskrit term, I can do so only in the name of *Lucifer*'*s* readers, not for myself, as I knew all he says, minus his risky new definition of "fool" and *plus* something else, probably as early as on the day when he made his first appearance into this world of *Maya.* No doubt, neither Bacon, Humboldt, nor even the great Haeckel himself, the "light of Germany," could ever be regarded as "*jñânis*"*;* but no more could any European I know of, however much he may have rid himself of all "individual wants and desires."—H.P.B.

4. As we agree, that all existence, in fact, the whole world and the whole of its evolutionary process, its joys and evils, its gods and its devils, are *Maya* (illusion) or erroneous conceptions of the true reality: how can it appear to us worthwhile to assist and to promote this process of misconception? (a)

Answer (a). Precisely, because the term *maya,* just like that of "*ajñâna*" in your own words—expresses only a

relative notion. The world . . . "its joys and evils, its gods and devils," and men to boot, are undeniably, when compared with that awful reality, *everlasting eternity,* no better than the productions and tricks of *maya,* illusion. But there the line of demarcation is drawn. So long as we are incapable of forming even an approximately correct conception of this *inconceivable* eternity, for us, who are just as much an *illusion* as anything else outside of that eternity, the sorrows and misery of that greatest of all illusions—human life in the universal *mahamaya*—for us, I say, such sorrows and miseries are a vivid and a very sad reality. A shadow from your body, dancing on the white wall, is a reality so long as it is there, for yourself and all who can see it; because a reality is just as relative as an illusion. And if one "illusion" does not help another "illusion" of the same kind to study and recognise the true nature of Self, then, I fear, very few of us will ever get out from the clutches of *maya.*—H.P.B.

5. Like all world-existence, time and causality also are only *Maya* or—as Kant and Schopenhauer have proved beyond contradiction—are only *our* conditioned notions, *forms* of *our* intellection. Why then should any moment of time, or one of our own unreal forms of thought, be more favourable to the attainment of paranirvana than any other? To this paranirvana, Atma, or true reality, any manvantara is just as unreal as any pralaya. And this is the same with regard to *causality,* as with respect to *time,* from whichever point of view you look at it. If from that of absolute reality, all causality and karma are unreal, and to realize this *un*reality is the secret of deliverance from it. But even if you look at it from the *ajñâna*-view*,* that is to say, taking existence for a reality, there can never (in "time") be an end—nor can there have been a beginning—of causality. It makes, therefore, no difference whether any world is in pralaya or not; also Vedanta rightly says that during any pralaya the *karana sarira* (causal body, *ajñâna)* of Iivara and of all jivas, in fact, of all

existence, is continuing (b). And how could this be otherwise? After the destruction

(b). This is again a Visishtadwaita interpretation, which we do not accept in the esoteric school. We cannot say, as they do, that while the gross bodies alone perish, the *sukshma* particles, which they consider uncreated and indestructible and the only real things, alone remain. Nor do we believe any Vedantin of the Śankarâchârya school would agree in uttering such a heresy. For this amounts to saying that

Manomaya Kosha, which corresponds to what we call *Manas,* mind, with its volitional feelings and even *Kamarupa,* the vehicle of the *lower* manas, also survives during pralaya. See page 185 in *Five Years of Theosophy* and ponder over the three classifications of the human principles. Thence it follows that the *Karana Śarira* (which means simply the *human Monad* collectively or the reincarnating ego), the "causal body," cannot continue; especially if, as you say, it is *ajñâna,* ignorance or the *wisdomless* principle, and even agreeably with your definition "a fool." The idea alone of this "fool" surviving during any pralaya, is enough to make the hair of any Vedanta philosopher and even of a full blown Jivanmukta, turn grey, and thrust him right back into an "*ajñâni*" again. Surely as you formulate it, this must be a *lapsus calami*? And why should the *Karana Śarira* of Isvara let alone that of "all Jivas" (!) be necessary during *pralaya* for the evolution of another universe? Isvara, whether as a personal god, or an *intelligent* independent principle, *per se,* every Buddhist whether esoteric or exoteric and orthodox, will reject; while some Vedantins would define him as Parabrahm *plus* MAYA only, *i.e.,* a conception valid enough during the reign of maya, but not otherwise. That which remains during pralaya is the eternal potentiality of every condition of *Prajñâ* (consciousness) contained in that plane or *field* of consciousness, which the Adwaita calls Chidakasa and *Chinmatra* (abstract consciousness), which, being absolute, is therefore perfect *unconsciousness*—as a *true* Vedantin would say.—H.P.B.

of any universe in pralaya, must not another appear? Before our present universe must there not have been an infinite number of other universes? How could this be, if the cause of existence did not last through any pralaya as well as through any kalpa? And if so, why should any pralaya be a more favourable moment for the attainment of paranirvana than any manvantara?

6. But if then one moment of time and one phase of causality were more favourable for this than any other: why should it just be *any* pralaya after a manvantara, not the end of the *maha-kalpa* or at least that of a *kalpa.* In any kalpa (of 4,320 millions of earthly years) there are 14 manvantaras and pralayas and in each maha-kalpa (of 311,040 milliards of earthly years) there are (36,000x 14) 504,000 manvantaras and pralayas. Why is this opportunity of paranirvana offered

just so often and not oftener, or not once only at the end of each universe. In other words, why can paranirvana only be obtained by spurts and in batches; why, if it cannot be attained by any individuality at its *own* time, why must one wait only for the whole of one's present fellow-humanity; why not also for all the animals, plants, amoebas and protoplasms, perhaps also for the minerals of our planet—and why not also for the entities on all the other stars of the universe? (a)

Answer (a). As Dr. Hübbe-Schleiden objects in the form of questions to statements and arguments that have never been formulated by me, I have nothing to say to this.— H.P.B.

7. But, it appears, the difficulty lies somewhat deeper still. That which has to be overcome, in order to attain paranirvana, is the erroneous conception of separateness, the selfishness of individuality, the "thirst for existence" (*trishna, tanha*). It stands to reason, that this sense of individuality can only be overcome individually: How can this process be dependent on other individualities or anything else at all? Selfishness in the *abstract* which is the cause of all existence, in fact, *Ajñâna* and *Maya,* can never be altogether removed and extinguished. *Ajñâna* is as endless as it is beginningless, and the number of jivas (atoms?) is absolutely infinite; if the jivas of a whole universe were to be extinguished in paranirvana, jivaship and ajñâna would not be lessened by one atom. In fact, both are mere unreality and misconception. Now, why should just one batch of humanity have to unite, in order to get rid each of his own misconception of reality? (*b*)

(*b*). Here again the only "unreality and misconception" I can perceive are his own. I am glad to find my correspondent so learned, and having made such wonderful progress since I saw him last some three years ago, when still in the fulness of his *ajñâna;* but I really cannot see what all his arguments refer to?—H.P.B.

Summing up, I will now give three instances of the difference in which I think, a Mystic or (exoteric) Buddhist, Bhikshu or Arhat, on the one side, and an occultist or theosophist on the other, would act, if both are fully consistent with their views and principles. Both will certainly use any opportunity which offers itself to do good to their fellow-men; but the good which they will try to do, will be of a different kind.

Supposing they met a poor, starving wretch, with whom they share their only morsel of bread: the mystic will try to make the man understand that the body is only to be kept up, because that entity which lives in it has a certain spiritual destination, and that this

destination is nothing less than getting rid of all existence, and, at the same time, of all wants and desires; that having to beg for one's food is no real hardship, but might give a happier life than that of rich people with all their imaginary worries and pretensions, that, in fact, the life of a destitute who *is* nothing and who *has* nothing in the world, is the "happy life"—as Buddha and Jesus have shown—when it is coupled with the right aspiration to the eternal, the only true and unchangeable reality, the divine peace. If the mystic finds that the man's heart is incapable of responding to any keynote of such true religiousness, he will leave him alone, hoping that, at some future time, he too will find out that all his worldly wants and desires are insatiable and unsatisfying, and that after all true and final happiness can only be found in striving for the eternal.—Not so the occultist. He will know that he himself *cannot* finally realise the eternal, until every other human

individuality has likewise gone through all the worldly aspirations and has been weaned from them. He will, therefore, try to assist this poor wretch first in his worldly affairs; he will perhaps teach him some trade or handicraft by which he can earn his daily bread, or he will plan with him some socialistic scheme for bettering the worldly position of the poor.

Answer. Here the "Mystic" acts precisely as a Theosophist or Occultist of the Eastern school would. It is extremely interesting to learn where Dr. Hübbe-Schleiden has studied "Occultists" of the type he is describing? If it is in Germany, then pitying the Occultist who *knows* "that he himself *cannot* finally realize the eternal" until every human soul has been weaned from "worldly aspiration" I would invite him to come to London where other Occultists who reside therein would teach him better. But then why not qualify the "Occultist" in such case and thus show his nationality? Our correspondent mentions with evident scorn "Socialism" in this letter, as often as he does "Cosmology." We have but two English Socialists, so far, in the T. S., of which two, every Theosophist ought to be proud and accept them as his exemplar in practical Buddha- and Christ-like charity and virtues. Such socialists—two active altruists full of unselfish love and charity and ready to work for all that suffers and needs help—are decidedly worth ten thousand Mystics and other *Theosophers,* whether German or English, who talk instead of acting and sermonize instead of teaching. But let us take note of our correspondent's second instance.—H.P.B.

Secondly, supposing further the mystic and the occultist meet two women, the one of the "Martha" sort, the other of the "Mary" character. The mystic will first remind both that everyone has, in the first instance, to do his or her duty conscientiously, be it a compulsory or a self-imposed duty. Whatever one has once undertaken and wherever he or she has contracted any obligation towards a fellow-being, this has to be fulfilled "up to the uttermost farthing." But, on the other hand, the mystic will, just for this very reason, warn them against creating for themselves new attachments to the world and worldly affairs more than they find absolutely unavoidable. He will again try to direct the whole of their attention to their final goal and kindle in them every spark of high and genuine aspiration to the eternal.—Not so the occultist. He may also say all that the mystic has said and which fully satisfies "Mary"; as "Martha," however, is not content with this and thinks the subject rather tedious and wearisome, he will have compassion with her worldliness and teach her some esoteric cosmology or speak to her of the possibilities of developing psychic powers and so on.

Answer. Is the cat out of the bag at last? I am asked to "oblige" our correspondent by answering questions, and instead of clear statements, I find no better than transparent hints against the working methods of the T. S.! Those who go against "esoteric cosmology" and the development of psychic powers are not forced to study either. But I have heard these objections four years ago, and they too, were started by a certain "Guru" we are both acquainted with, when that learned "Mystic" had had enough of Chelaship and suddenly developed the ambition of becoming a Teacher. They are stale.—H.P.B.

Thirdly, supposing our mystic and our occultist meet a sick man who applies to them for help. Both will certainly try to cure him the best they can. At the same time, both will use this opportunity to turn their patient's mind to the eternal if they can; they will try to make him see that everything in the world is only the

just effect of some cause, and that, as he is consciously suffering from his present illness, he himself *must* somewhere have consciously given the corresponding and adequate cause for this illness, either in his present or in any former life; that the only way of getting finally rid of all ills and evils is, not to create any more causes, but rather to abstain from all doing, to rid oneself of every avoidable want and desire, and in this way to lift oneself above all causality (karma). This, however, can only be achieved by putting good objects of aspiration into the place of the bad, the better object into that of the good, and the best into that of the better; directing, however, one's whole attention to our highest goal of consummation and living

in the eternal as much as we can, this is the *only* mode of thought that will *finally* deliver us from the imperfections of existence.

If the patient cannot see the force of this train of argument or does not like it, the mystic will leave him to his own further development, and to some future opportunity which might bring the same man near him again, but in a more favourable state of mind.

Not so the occultist. He will consider it his duty to stick to this man to whose Karma, as to that of everyone else, he is irremediably and unavoidably bound; he will not abandon him until he has helped him on to such an advanced state of true spiritual development that he begins to see his final goal and to aspire to it "with all his heart, with all his soul, and with all his might." In the meantime, however, the occultist will try to prepare him for that by helping him to arrange his worldly life in a manner as favourable to such an aspiration as possible. He will make him see that vegetarian or rather fruit diet is the only food fully in accordance with human nature; he will teach him the fundamental rules of esoteric hygienics; he will show him how to make the right use of vitality (mesmerism), and as he does not feel any aspiration for the nameless and formless eternal, he will meanwhile make him aspire for esoteric knowledge and for occult powers.

Now, will you do us the great favour to show us reasons *why* the mystic is wrong and the occultist right, or why paranirvana should not be attained by any individuality and at any time, when its own karma has been burnt by *jñâna* in *samadhi,* and independent of the karma of any other individual or that of humanity.

Yours sincerely,

HÜBBE-SCHLEIDEN.

Neuhaugen bei *München,* September, 1889.

Answer. As no Occultist of my acquaintance would act in this supposed fashion no answer is possible. We theosophists, and especially your humble servant, are too occupied with our work to lose time at answering supposititious cases and fictions. When our prolific correspondent tells us *whom* he means under the name of the "Occultist" and *when* or *where* the latter has acted in that way, I will be at his service. Perhaps he means some Theosophist or rather member of the T.S. under this term? For I, at any rate, never met yet an "Occultist" of that description. As to the closing question I believe it was sufficiently answered in the earlier explanations of this reply.

Yours, as sincerely,

H. P. BLAVATSKY.

Collected Writings VOLUME XI

October, 1889

THEOSOPHICAL (?) DOGMATISM AND INTOLERANCE

[*Lucifer,* Vol. V, No. 26, October, 1889, pp. 168-169]

For the 27,599th time, Mr. Richard Harte, in his official capacity as editor of *The Theosophist* assures the world, that "the Theosophical Society does not advocate or promulgate any opinions, has no creed and belongs to no party," and for the 27,599th time nobody believes what he says; because we have only to open at random any page of *The Theosophist,* to find it filled with the most vituperative language and the vilest abuse of everything that does not bear the stamp of Adyar; *i.e.,* the "imprimatur" of Richard Harte. Moreover, it is an old played-out jesuitical trick; to attempt to distinguish between a church and the members of which that church is composed, and to say that no matter how wicked the clergy or the representatives of a sect may be, their villany does not affect the sanctity of the church or sect. A sect can have no existence apart from the members of which it is composed, and if the representatives of such a sect advocate certain doctrines and denounce everybody as being a fool who will not accept them—then these doctrines must be regarded as belonging to that sect as a whole.

"One who has been a Reader of *The Theosophist,* but who does not want any more of it. In the name of many who are in the same predicament."

The above is inserted because it is our invariable rule to publish rather reproofs than laudation from our correspondents. If you want to know yourself ask your enemies, not your friends, to describe you; and however great the exaggerations, you will find more truth, and profit more by the opinion of the former than by that of those who love you. But so much conceded, and agreeing that the acting editor of *The Theosophist* may often deserve blame for his ill-tempered remarks, dictated to him, however, only by his sincere zeal for, and devotion to, Theosophy, if his remarks are contradictory and *untheosophical,* so are the present

observations of our correspondent. Both are members of the T.S., both act *untheosophically* and therefore both "affect the sanctity of Theosophy, or the body of its followers." Moreover, when the President returns to Adyar in January next, it is he who will take once more *The Theosophist* into his hands. Meanwhile, it is true to say, as he good-naturedly does in the September No. (p. 763), that Mr. Harte is inexperienced in the

rôle of theosophical editorship. "He (the acting editor), has not got me into *quite* as many rows as Mark Twain did his Editorial Chief, but he may in time!" adds Colonel Olcott. "Forgive and forget," if you are a Theosophist.—Editor, *Lucifer*.

Collected Writings VOLUME XI

October, 1889

NOTES ON THE GOSPEL ACCORDING TO JOHN

[*Lucifer,* Vol. XI, No. 66, February, 1893, pp. 449-456]

[The following notes formed the basis of discussion at the meetings of the Blavatsky Lodge, in October, 1889. They were prepared by myself before the meetings, mostly from notes taken down from H.P.B. As it is impossible to throw the matter into any precise form, the notes must stand simply as hints for students, and especially as a useful example of H.P.B.'s method of interpretation.—G. R. S. Mead.]

The preliminary paper deals mainly with the translation of the opening verses of the original text, as we have it, pointing out difficulties and the liberty of translation that can be used without violating the Greek. It will be of interest even to those who do not understand the original language as showing the danger of relying on the received translation, or in fact any translation, without a copious commentary. Moreover, when it is understood that such great difficulties present themselves even when the original scripture is in Greek, it will be easily seen that a translation of the Hebrew

texts, from a language essentially occult and open to infinite permutation of meaning, is fraught with far greater difficulty.

The original texts of the Jewish Scriptures were written without vowel points, and each school had its own tradition as to which points should be used. Why, therefore, the pointing of one particular school, the Masoretic, should be insisted on to the exclusion of all others, passes the comprehension of any but the orthodox bibliolater.

From this point of view, then, the preliminary paper may not be without interest.*

—I—

1. In the beginning was the Logos, and the Logos was πρὸς τὸν θεόν, and the Logos was θεὸς.

In the very first verse a grave difficulty presents itself: viz., the right interpretation of the curious complement πρὸς τὸν θεόν. In the *Vulgate* it is translated *apud Deum,* "with God"—not "*together with* God," which would be *cum Deo,* but in the sense of "at," "by." But does *apud* render the Greek πρὸς? *Apud* is a preposition denoting rest; πρὸς, with the accusative, denotes fundamentally motion— *versus, adversus,* presenting in fact an idea of hostility, and metaphorically of comparison. To translate πρὸς τὸν θεόν, therefore, by "*with God*" is decidedly unwarranted by the ordinary meaning of the word.

All that can be said, then, from the text, as it stands, is that something is predicated on the Logos with respect to God, and that this predication differs considerably from the following: viz., that "The Logos was God." It leaves us, therefore, free to assign a philosophical interpretation to the phrase. Notice that the article is used in one phrase with θεὸς and omitted in the other. The Logos was God or Divinity; that is to say, that the First or Unmanifested Logos is essentially the same as Parabrahman. But once the first

---

* [Though unsigned, these opening paragraphs are very probably from the pen of G. R. S. Mead.—*Compiler*.]

---

potential Point appears, there is then this Point and the rest, viz., ὁ λόγος and θεὸς ,—and their relation one to the other, stated in the sentence, "The Logos was πρὸς τὸν θεόν ."

The phrase occurs again in *Romans* (v, 1) "We have peace with God" (εἰρήνην πρὸς τὸν θεόν). .

2. The latter (the Logos) was, in the beginning, πρὸς τὸν θεόν.

Why is this repeated? Does it mean that at the first "flutter of manvantaric dawn" there was the Logos and Mûlaprakriti?

But here a doubt arises: does ἀρχή mean "beginning"? We know that great controversy has arisen concerning the interpretation of the first verse of *Genesis,* and though the Orthodox translate by "in the beginning," the *Targum of Jerusalem* renders *berêshîth* as "in wisdom."

Now ἀρχή has been shown by Godfrey Higgins in his *Anacalypsis,* by Inman and a host of other writers of the same school, to be the same as *argha, ark, argo,* the ship of Jason in which he sailed to find the "golden fleece" (Apollonius Rhodius), and, therefore, is the same as the Jagad-yoni, the "womb of the universe," or rather the material cause or *kârana* thereof, according to the Paurânik commentators,* but according to the Esoteric Philosophy the *ideal spirit of that cause.* It is the Svabhavat of the Buddhists and the Mûlaprakriti of the Vedântin philosophers.

If this is so, we shall have to seek a new interpretation.

The First Logos was in Mûlaprakriti. The Point within the Circle of Space, "whose centre is everywhere and circumference nowhere."

So far, so good. But what is the distinction between θεὸς and ὁ θεὸς? Which is the superior term; can either be said to be identical with Parabrahman?

Does it mean that in Pralaya the Logos is concerned with or united with Parabrahman alone, in fact, is one with It?

If so, verse 2 would mean that the Logos, when differentiation has not yet taken place, is pure spirit, and concerned only with the things of spirit.

* The Secret Doctrine, I, 46.

If, however, this is the meaning, it is difficult to understand why the article is omitted before ἀρχή.

3. All things are wont to be (or exist) through it (*viz*., the Logos), and without it not one single thing which is (or is wont to come) comes into being.

Πάντα "all things," is to be distinguished from κόσμος (cosmos) in the 10th verse.

Now κόσμος is used by the philosophers to mean the organized universe in contradistinction to the *indigesta moles* or Chaos. It will be, moreover, clearly seen that verse 10 refers to a later stage of emanation or evolution than verse 3. Therefore, it does not seem too bold to translate πάντα as "all manifestation," that is to say, all universes and systems.

There is nothing to warrant the translation, "all things were made by him." The verb γίγνομαι does not mean "to make" but "to become." It is rare to find διὰ —used in the sense of an agent or instrument—in the sense of "by." The fundamental idea is "through," whether of place or time. Metaphorically, it is used in a causal sense, and in later prose, of the material out of which a thing is made. So that even if the creative idea were adopted, it would show that all things were made "through" or "out of" the Logos.

Comparing these first three verses with the first chapter of *Genesis,* we notice an entire omission of the Void or Chaos, this is an additional reason why the word ἀρχή should be carefully considered.

4. In it (the Logos) was Life, and the Life was the Light of men.

Ζωὴ (life) differs from πάντα (objective manifestation) in that it is in (or inherent in) the Logos, and is not emanated through it. It may, therefore, be taken as a power of the Logos. Now the Logos of the 3rd verse is not the same as the Logos of the 1st. Essentially or in eternity, of course, they are the same, but in time in a different stage of emanation. In *The Secret Doctrine* this Logos is called the Second or Third Logos, the "luminous sons of manvantaric dawn," or the "builders"—a septenary hierarchy.

Is, then, this potency of the Third Logos Fohat? And if so, is φῶς (Light) Buddhi or Manas?

That which I say to you in Darkness (ἐν τῇ σκοτίᾳ), speak in Light (ἐν τῷ φωτί), and what ye hear

"mouth to ear," preach on the housetops. *Matt*. x, 27.

Wherefore, whatsoever ye said in Darkness (ἐν τῇ σκοτίᾳ) shall be heard in Light (ἐν τῷ φωτί), and that which ye have sounded into the ear in the crypts (closets, secret chambers) shall be preached on the housetops.—*Luke* xii, 3.

In these passages σκοτία (darkness) is evidently used in a metaphorical sense, and indeed it is a rare and late word, and very seldom applied to physical darkness; σκοτία (darkness), therefore, refers to esoteric, and φῶς (light) to exoteric teachings: the relation between the two ideas is the same by *analogy* as between the σκοτία and φῶς in *John.*

Ταμεῖον (closet), a strange word, used in *Pistis-Sophia* for the different divisions of Kama Loka, in the Great Serpent or Astral Light.

"That which ye have sounded (λαλεῖν) into the ear." Now λαλεῖν (to babble) does not mean to speak in the ordinary way, as translated in the orthodox version: λαλεῖν is always distinguished from λέγειν, and is very often used of music, nature sounds, and singing. Those who have read about Gnostic invocations and mystery names, mantrams, etc., will understand this meaning.

The word σκότος (used in *Ephes*. v, 8; *Luke* xxii, 53; *Matt.* viii, 12; *2 Peter* ii, 17) in every case has a mystic meaning, the enquiry into which, though of great interest, would take us too far from the present subject. We should, however, be on our guard against seeking to support the meaning of any word in the *New Testament* by a citation of the same from other passages and books. The *New Testament* is not unity; it is as useless to try to reconcile the meanings of particular words out of their contexts or stereotype a special meaning, as to take the word *buddhi* and claim for it the same meaning in the Esoteric, Sankhya, Yoga, Buddhist, or other schools of Hindu philosophy.

5. And the Light shineth in the Darkness, and the Darkness did not comprehend it.

In *The Secret Doctrine* this Darkness is taken as synonymous with pure spirit, and Light as typifying matter.

Darkness in its radical, metaphysical basis, is subjective and absolute Light: while the latter, in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya.*

Are "Light" and "Darkness" in this verse, used in the same sense? Or does it mean that this "Life" which is a potency of the Logos, is regarded by men as "Light," whereas that which is higher than the "light," *viz*., the Logos (or to them "Darkness"), is the real "Light"? "Darkness comprehended it not," then, means that absolute spirit did not comprehend or understand this illusive "Light."

6. There was a man sent divinely (παρὰ θεοῦ o article) whose name was John.

7. He came for bearing witness in order that he might testify concerning the Light, in order that all might have confidence through it.

If this "Light" is to be taken as identical with the Christ-spirit, it will be Buddhi; but if φῶς is Manas, the difficulty may be avoided by taking φῶς to mean Buddhi-Manas.

8. He was not the Light, but was for a witness concerning the Light.

9. The Light was the true (real) Light which illuminates every man (human being) coming into the world.

II

1. In the beginning (Mûlaprakriti) was the Word (Third Logos), and the Word was with God (πρὸς τὸν θεόν; Second Logos), and the Word was God (First Logos).

Yet all the three Logoi are one.

---

* *The Secret Doctrine*, Vol. I, p. 70.

---

2. This Logos (the essence of the Logoi) was in the beginning (in Mûlaprakriti) identical with Parabrahman.

There is evidently a great difference between the phrase πρὸς τὸν θεόν when predicated of the Logos as a unity and the same when predicated of its second aspect, as in verse 1.

3. The 3rd verse refers to the Third or Creative Logos.

All things came into existence through it, *viz.*, the third aspect of the Logos, and the source of their existence, or the things themselves, were the two superior aspects of the Essence.

4. In it, the Logos as a unity, was Life, and the Life was the Light of "men" (*viz.*, the initiates; for the profane are called "shades [chhâyâs] and images").

This Light (φῶς) is Atma-Buddhi, of which Kundalini, or the sacred fire, is a Siddhi or power; it is the serpentine or spiral force, which if misused can kill.

5. And the Light of Life, as one Essence, shineth in Darkness and the Darkness comprehended it not.

Neither does this Essence of the Logos comprehend Parabrahman, nor does Parabrahman comprehend the Essence. They are not on the same plane, so to speak.

6. There was a man, an initiate, sent of the spirit, whose name was John.

John, Oannes, Dagon, Vishnu, the personified microcosm. The name may be taken in its mystic significance; that is to say, this man personifies the power of the mystery name, "*Ioa*nnes."

7. He came to bear witness concerning the Light that all might be strengthened through

it.

In the same way Krishna, the Avatâra of Vishnu in the *Bhagavad-Gîtâ,* says that he has come to be a witness.

8. He was not the Light, but came to bear witness concerning the Light.

9. This Light is the One Reality which illuminates every man that cometh into the world.

That is to say, we all have a spark of the Divine Essence within us.

10. The next two verses represent the descent of Spirit into Matter, the 10th repeating the 3rd on a lower plane.

Moreover, the light directly it descends into the Cosmos, is anthropomorphized.

He (viz., the Light) was in the Cosmos, and the Cosmos came into being through him, and the Cosmos knew him not.

11. He came unto his own (that is to say, into the lower principles or lower man, or generally mankind— τὰ ἴδια, a neuter term) and his own (masculine) received him not.

The first part of the verse is from the abstract or impersonal standpoint, the latter from the personal standpoint. The principles and their powers become individualized.

12. But as many as received him (Atma-Buddhi) to them he gave power to become Children of God (initiates), *viz*., to those who have confidence in his name.

This is the septenary name, or *sound,* the Oeaohoo of *The Secret Doctrine* and the αεηιουω of the *Pistis Sophia.* It is strange that the Latin words *nomen* (name) and *numen* (deity or divinity) so resemble one another.

13. Who are born (iterative aorist) not from "bloods," nor of the will of the flesh, nor from the will of the male, but of God.

The term "bloods," a strange use of the plural, is the same as "lives" in *The Secret Doctrine;* they are elemental centres of force, the microcosmic aspect of the macrocosmic Tattvas; the "Sweat-born" who were not "Will-born," but rather, born unconsciously.

Those "born of the will of the flesh" are the androgynous "Egg-born" of *The Secret Doctrine,* born through Kriyâśakti, by "Will-power."

Those "born of the will of the male"—not man, are men born in the usual manner after the separation of the sexes.

Whereas the term "those born of God," the Sons of God, refers to the "Second Birth."

14. So the Logos became flesh (was incarnated) and dwelt (lit., tabernacled itself) in us (that is to say was clothed in a body, or bodies). And we saw his appearance (not glory except in the sense of *shekhinah* or veil), the

appearance as of the only-begotten son of the Father full of grace and truth.

The word δόξα which is translated by glory, is nowhere found with this meaning in Greek.

Plato uses δόξα in the sense of opinion, as distinguished from ἐπιστήμη, knowledge, and Aeschylus (*Choëphorae,* 1053) employs it to denote a vision.

The "Father" in this verse means the Svabhavat, Father-Mother. The Svabhavat of the Buddhists, the Father-Mother (a compound word) of *The Secret Doctrine* and the Mlaprakriti of the Vedântins, Mlaprakriti is not Parabrahman, although, so to speak, contemporaneous with it. It may perhaps be defined as the cognizable aspect of it.*

This first-born is the Sanskrit *aja,* the Greek ἀμνός or lamb. Lambs, sheep and goats were sacrificed to Kâl, the lower aspect of Âkâsa or the Astral Light. The "only begotten Son" was sacrificed to the Father; that is to say, that the spiritual part of man is sacrificed to the astral.

Grace (χάρις) is a difficult word to translate. It corresponds to the higher aspect of Âkâsa. The two aspects are as follows:

Spiritual Plane: Âlaya (Soul of Universe); Âkâsa.

Psychic Plane: Prakriti (Matter or Nature); Astral Light or Serpent.

15. John bears witness concerning him and cries saying: He it was of whom I spake: who coming after me was before me: for he was before me (πρῶτος, curious).

That is to say, that from the point of view of a disciple the divine principle Âtma-Buddhi is later in respect of time, for union therewith is not attained till the end of the Path is reached. Yet this spark of the divine Fire was before the personality of the neophyte, for it is eternal and in all men, though not manifested.

We, therefore, have Oannes as the representative of Vishnu; the man who becomes an adept through his own exertions, a Jîvanmukta. This typical personage, an individual representing a class, speaks in space and time; whereas the One Wisdom is in Eternity and therefore "first."

---

* Cf. *The Secret Doctrine*, I, 10, note.

---

16. And of the Fullness (πλήρωμα) thereof we all received, and favour for favour.

The πλήρωμα (Plêrôma or Plenum) must be distinguished from Mûlaprakriti.

The Plerôma is infinite manifestation in manifestation, the Jagad Yoni or Golden Egg: Mûlaprakriti is an abstraction, the Root of the Jagad Yoni, the Womb of the Universe, or the Egg of Brahmâ.

The Plerôma is, therefore, Chaos. "Favour for favour" means that what we receive we give back, atom for atom, service for service.

17. The meaning of verse 16 depends on verse 17.

For the Law was given through Moses, but grace and truth was through Jesus Christ.

The external illusion or "Eye Doctrine" through Moses; the reality or "Heart Doctrine" through the divine Spirit Atma-Buddhi.

18. No man has seen God (Parabrahman) at any time.

No, not even the First Logos who, as stated in the Lectures on the *Bhagavad-Gîtâ,* by T. Subba Row, can only behold its veil, Mûlaprakriti.

The only-begotten Son, the Logos, who is in the bosom of the Father, in Parabrahman, he has declared him (shown him in manifestation, but not seen him).

[*Lucifer*, Vol. XII, No. 67, March, 1893, pp. 20-30]

III

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

This verse relates to the great dissension between the Kabbalists or Initiates of pre-Christian Judaea, and the Synagogue, and was a continuation of the struggle between the Prophets and Priests.

John in this context, therefore, signifies Joannes or Wisdom, the Secret Word or voice, Bath Kol, which the Jews called the Voice of God or Daughter of God. It is in truth the Voice of Wisdom. In the present context, however, we have only an echo of the tradition.

20. And he confessed, and denied not; but confessed, I am not the Christ.

That is to say, I am not the glorified Christos.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

The root of the name Elias in Hebrew and Coptic has the meaning of Buddhi. It is a pun on Buddhi. The meaning conveyed is that of the principles Manas and Buddhi without Atma. It is not the same as the Christos, the anointed by Alaya.

"That prophet," or rather "the prophet," is the higher Manas.

John speaking as a man, the Lower Manas, did not speak as one of the three higher "principles," Âtma (the Absolute), Buddhi (the Spiritual), and the Higher Manas or Mind.

With regard to the idea that John was the reincarnation of Elias it is interesting to quote a remarkable passage from *Pistis-Sophia.* The "Living Jesus," the "First Mystery," or King Initiate speaks as follows:

> It came to pass, when I had come into the midst of the Rulers of the Aeons, having looked from above into the World of men, I found Elizabeth, mother of John the Baptist, before she had conceived him. I planted the Power in her, which I had received from the Little IAÔ, the Good, who is in the Midst,* that he should

preach before me, and prepare my way, and baptize with water the remission of sins. This Power then *is*† in the body of John. Moreover, in the Place of the Soul of the Rulers, appointed to receive it, I found the Soul of the prophet Elias in the Aeons of the Sphere, and I took him, and receiving his Soul also, brought it to the Virgin of light, and she gave it to her Receivers, who led it to the Sphere of the rulers and carried it into the womb of Elizabeth. So the Power of the Little ΙΑÔ, the Good, which

---

* This is to say, that the Power planted is the reflection of the Higher Ego, or the Lower *Kama-Manas*.

† Notice the tense, the orthodox John being dead years before.

Collected Writings VOLUME XI

October, 1889

is in the Midst, and the Soul of the prophet Elias, are bound together in the body of John the Baptist.

For which cause, therefore, did ye doubt at that time, when I said unto you: John said, "I am the Christ"; and ye said unto me: "It is written in the Scriptures, if the Christ come, Elias comes before him, and will prepare his way." And I replied: "Elias, indeed, is come, and has prepared all things according as it was written; and they have done unto him whatsoever they would." And when I perceived that you did not understand those things which I spake to you concerning the Soul of Elias, as bound in John the Baptist; I then answered openly and face to face: "If ye will receive it, John the Baptist is that Elias, who," I said, "was coming." *

Elizabeth, in the above, is the personified female Power, or Śakti.

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

I am the Voice of Wisdom (*cf.* 19) crying in the wilderness of Matter: Purify the Antaskarana ("Internal Organ" or Astral Man), the Path that leads from the Lower to the Higher Man.

Antaskarana is the Lower Manas, the Path of Communication or communion between the personality and the Higher Manas or Human Soul. At death it is destroyed as a Path or Medium of communication, and its remains survive in a form as the Kâma Rûpa—the "shell." †

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

"*What* baptizest thou?" rather than, "Why baptizest thou?"

In the *Pistis-Sophia* many baptisms, seals and symbols, or passwords, are mentioned. They all typify grades of Initiation, but there are two main divisions—the Little and Great Mysteries.

(1) The Little Mysteries (*e.g.*, the Eleusinian).

(a) Those relating to the Jîva or Prâna, the Life-principle;

---

* [Cf. *Lucifer.* Vol. VI, April, 1890, p. 113, G.R.S. Mead's translation of the *Pistis-Sophia.—Compiler.*]

† The Voice of the Silence, p. 88.

---

teachings relating to the animal side of man, because Prâna is concerned with all the functions of nature.

(*b*) Those relating to the Astral.

(*c*) Those relating to the Kâma and Lower Manas.

(2) The Great Mysteries.

Relating to the Higher Manas, Buddhi and Âtma.

26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not.

The baptism with water typifies the Terrestrial Mary, or the Astral.

"Whom ye know not"—because it is the inner and higher "principle," Christos.

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

A repetition of verse 15, referring to the mystery of the Higher and Lower man, Âtma-Buddhi and the Lower Manas.

"Whose shoe's latchet I am not worthy to unloose"—that is to say, even the lowest of the Great Mysteries, those of the Spiritual Man, I, John, the Lower Man, am not worthy to reveal; such is the penalty of the "fall into generation."

28. These things were done in Bethabara beyond Jordan, where John was baptizing

Most probably a blind, unless we enquire into the mystic meaning of the words Bethabara and Jordan: to do this, it is necessary to have the original texts, for the change of even one letter is important.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

"Behold Jesus"; Jesus or Issi means Life, and therefore typifies a living man. The Lamb of God is the Aja, previously spoken of—the Logos.

"Which taketh away the sin of the world"—by the lower Initiation, Prâna, or the Life-principle, is so purified that the Candidate becomes worthy of receiving the higher Initiation of the Lamb or Aja, which removes the sin of the Lower Man.

The name *Jes*-us is from the Hebrew word *Aish,* "man." *Jes* (in Greek *Ies, Jes,* the Hebrew יש means several things, such as *Fire,* the *Sun,* a *God* or Deity, and also *Man*. It is so in the writings of the pre-Masoretic schools, and the latter on coming into use corroborated the true original pronunciation. *Man* became written איש, *Ish,* and *Jes,* whose feminine form was אשה, *is-a,* or "woman," also the hermaphrodite Eve before the birth of Cain, as shown in the Chaldean *Book of Numbers,* the Egyptian *Isis*. So poor was the

Hebrew language, especially before the settled pronunciation of the words by the Masoretic vowels—that almost every word and name in the *Bible* is liable to be made into a *pun. Isi,* or *Issi*, is also *Jesse,* David's father, from whom the concoctors of the New Testament tried to make Jesus descend. Now the Gnostics had also a nickname for their *ideal* Jesus—or the man in the *Chrêst* condition, the Neophyte on trial, and this nickname was *Ichthus,* the "fish."

With this fish, with the waters in general, and, for the Christians, with the Jordan waters in particular, the whole program of the ancient Mystery-Initiation is connected. The whole of the *New Testament* is an allegorical representation of the Cycle of Initiation, *i.e.,* the natural birth of man in *sin* or flesh, and of his second or spiritual birth as an Initiate followed by his resurrection after three days of trance—a mode of purification—during which time his human body or Astral was in Hades or Hell, which is the earth, and his divine Ego in Heaven or the realm of truth. The *New Testament* describes unselfish *white* or divine magic; the *Old Testament* gives the description of *black,* or selfish magic. The latter is psychism, the former all spirituality.

Now the name of Jordan, according to Hebrew scholars, is derived from the Hebrew *Jar-ed,* to flow down or descend; add to the word *Jared* the letter *n* (in Hebrew *nun)* and you have fish-river. And Jar-Dan-*Jar*, "flowing river," and *Dan* the name of the tribe of Dan—means the "river of Dan," or judgement. Jesus, the man and the neophyte, is born of Mary, *Mar,* the waters, or the sea, as every other man is born; this is his first birth. At his second birth he enters and stands in the river Dan, or fish; and at the death of his body of flesh

(the body of sin) he enters the river Styx, which river is in Hades, or Hell, the place of judgement, whither Jesus is said to have descended after death. For the zodiacal sign of the tribe of Dan was Scorpio, as all know; and Scorpio is the sign of the female procreative principle, the matrix, and even geographically the heirloom of the tribe of Dan was the place of Dan, which included that of the springs or sources of Jordan, whose waters flowed out of the bowels of the earth. As the Styx with the Greeks, which, during the mystery trial by *water,* played a like part in the crypts of the temples, so the whale or fish that swallowed Jonah in the *Old Testament,* and Jordan that immersed Jesus in the *New*—all of these great "deeps" and small "deeps," the interior of fish, waters, etc., all typified the same thing. They signified entering into conditions of existence by *death,* which became a *new birth.* As Jonah, the Initiate of the *Old Testament,* enters the womb of the whale (Phallic Initiation), so Jesus, the *man,* entering the water (the type of the spiritual womb of his second birth) enters *Jar-Dan,* the river of Dan, the tribe which astronomically was in Scorpio (the "gates of woman," or the matrix). Emerging from it, he became Christos, the glorified Initiate, or the divine and sexless androgyne. So also, Jonah, upon emerging, became the "Lord," with the Jews *Jah-hovah;* thus preceding *Jes*-us, the new life. The Jesus of the *New Testament* becomes the anointed by the Spirit, symbolized by the Dove.

For John, Oannes, or Jonah, or the Whale-Fish, the emblem of the terrestrial world of the Old Dispensation, is transformed into the Dove, *over* the waters, the emblem of the Spiritual World. As said by Nigidius:

> The Syrians and Phoenicians assert that a *dove* sat several days in *Euphrates* [one of the four rivers in Eden] on the *egg* of a *fish,* whence their Venus was born.*

Venus is but the female form of Lucifer, the planet; and the bright Morning Star is Christos, the Glorified Ego—Buddhi-Manas. As said in *Revelation* xxii, 16: "I Jesus . . .

* C. F. Volney, *Ruins, or a Survey of the Revolution of Empires,* 2nd English ed., 1795, p. 391, Notes.

am . . . the bright and morning star"—Phosphoros or Lucifer.

There is one thing worth remembering. If you read the *Bible* you will find all the names of the Patriarchs and Prophets and other prominent characters that begin with the letter J (or I), such as, Jubal Cain, Jared, Jacob, Joseph, Joshua, Jesse, Jonah, John, Jesus, all were meant to depict (*a*) a series of reincarnations on the terrestrial or physical plane, as their legends show in the biblical narratives; and (*b*) all typified the Mysteries of Initiation, its trials, triumphs, and birth to Light, first terrestrial, then psychic, and finally Spiritual Light, every particular being made to fit in with the various details of the ceremony and its results.

30. Repetition of verses 15 and 27 (three times).

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

"I" as a personality; or those initiated into the Lower Mysteries only.

"Israel" is a "blind," but here must be taken to mean those who wish to enter the Path.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

The Dove in symbology has many meanings; it here typifies the Erôs (Love) or Charity.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I, the terrestrial man, knew him not, but my Buddhic principle, which sent me to initiate into the lower Mysteries, recognized the sign. I, the terrestrial man, knew not, but Elias and the Prophet and Christos knew.

This Dove descending and remaining upon man, that is to say, this Purified Love, Charity, or Compassion descending on the Initiate, helps him to unite himself with the Holy Ghost or Âtma.

On the terrestrial plane, it means, that by the "Dove," the Cloud or Aura, an Initiate is

recognized by his fellows.

34-38. Narrative, and therefore a "blind."

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

The two disciples symbolize two Neophytes near the end of their trials, and the abiding with the Master, or Higher Self, is being in the Christos-Spirit.

The tenth hour signifies the period before the last of the great trials. Compare the labours of Hercules.

40-41. Narrative.

42. Cf. *Isis Unveiled,* II, 29 and 91.

43-45. Narrative.

46. Out of Nazareth, *i.e.,* from the Sect of the Nazars.

47-50. Narrative.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Thou shalt see the Higher descend on the Lower, and gain illumination and know greater wonders than the simple power of clairvoyance.

—IV—

The first eleven verses in the second chapter contain the allegorical representation of the last and final Initiation; herein we find mention of all the divine and human "principles" veiled in allegorical language, and personified, and of the purification wrought in them by Initiation; the incident ends abruptly and mysteriously, so much so, that we have reason to suspect that more was originally added. A very superficial knowledge of the laws of esoteric allegory shows it to be so.

The main point of the allegory is the turning of "Water" (the Astral) into "Wine," or Matter into Spirit.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

In all the Mysteries, after the *four* days of trial or temptation, came the *three* days of descent into Hades, or the tomb, from which the Glorified Candidate, or Initiate, arose.

"On the third day," therefore, means that the time for the final Initiation had come,

when Jesus, or the Neophyte, would become Christ, or the Initiate; that is, at one with Buddhi or the Christ-principle.*

(With reference to the 4 days mentioned above, it is interesting to note that Jesus is said to have been tempted for 40 days. Here the nought is a "blind," for in mystery-numbers ciphers can be disregarded and changed according to the rules of the method employed.)

"There was a marriage in Cana"—that is to say, that the Disciple was joined to his Higher Self, the marriage of the Adept with Sophia, Divine Wisdom, or the Marriage of the Lamb, in Cana.

Now Cana or Khana is from a root which conveys the idea of a place consecrated or set apart for a certain purpose. Khanak is the "royal abode," or "the place of the ruler," with the Arabs. Cf. *Devakhan,* the place consecrated to the Devas, *i.e.,* a state of such bliss as Devas or Angels are supposed to enjoy.†

"And the Mother of Jesus was there," this means that the Candidate was there in Body, or at least the lower "principles" were present; for from this aspect the "Mother of Jesus" is especially the Kâma-rûpic "principle," that is to say, the vehicle of material human desires, the giver of life, etc. This must not be confounded with the higher aspect, Buddhi the "Mother of Christ," the so-called Spiritual Soul. The distinction is the same as that between Sophia-the-Divine, and Sophia-Akhamoth, the Terrestro-Astral.

---

* N.B.—In diagrams where the principles are symbolically represented by a triangle superimposed on a square, it should be remarked that after the "second birth" the "principles" have to be re-arranged.

† [This error occurs in more than one place and should be corrected. *Devachan* is a Tibetan word; when transliterated from Tibetan characters, it would be *bde-ba-chan,* meaning a sphere or realm or state of unalloyed happiness. It is a term analogous to the Sanskrit word *Sukhâvati.* The Sanskrit word *deva* does not enter into the composition of this Tibetan term.—*Compiler*.]

---

2. And both Jesus was called, and his disciples, to the marriage

That is to say, the Higher Manas or Ego (not Self) which was now dominant in the Candidate, and his disciples* or lower principles were present as necessary to the purification of the whole *Man.*

3. And when they wanted wine the mother of Jesus saith unto him, They have no wine.

The mother of Jesus here signifies his now purified desire aspiring upwards. The verse means that the human material passions of the lower self, the guests at the festival, must be made drunk or paralyzed, before the "bridegroom" can be married. It is the lower Manas (Sophia-Akhamoth), that says to Jesus, "They have no wine," that is to say, the lower "principles" are not yet spiritualized, and therefore not ready to participate in the feast.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Woman (Matter or Water, the lower quaternary), what hath the Spirit-Ego to do with

thee at this hour? There is no unity as yet between me and thee, my hour of Initiation is not yet come, I have not yet made myself one with Buddhi, my Supernal Mother, when I shall be able to associate with thee without any danger.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

The servants are the lower "principles," their thoughts, instincts and passions, the Lhamayin, or elementals and evil spirits, adverse to men and their enemies.†

6. And there were set there *six* waterpots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece.

The six waterpots typify the six principles, the seven without Âtma, the seventh or universal principle—six from the earthly standpoint including the body. These are the con

* The 12 "disciples" are the 3 aspects of the 4 lower principles, the △ reflected in the □.

† Cf. *The Voice of the Silence,* note 17 to Part III.

containing principles from Âkâsa to the Astral; also the four lower principles (the others being latent) filled with Astral Water. The Lower Manas sports in the Astral waves.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

In the Lesser Mysteries all the powers of the four lower planes were brought to bear on the Candidate to test him.

The six waterpots were filled with Water—the symbol of Matter—that is to say, that during the Neophyte's trials and temptations before Initiation, his human passions being made full to the brim, he had to conquer them or fail. Jesus, the Higher Manas, in changing that Water into Wine, or Divine Spirit, conquers and is thus filled with the Wisdom of the Gods. (See ch. xv, "I am the true vine," etc.) Lustral water was given to the Neophyte to drink and turned into Wine at the last moment; in India it was turned into the Soma juice, the Water of Life Eternal.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

The "governor of the feast" was the chief official who had the direction of the feast and servants and the duty of *tasting* the food and drink. Here it typifies the conclave of Initiates who do not know whether the Candidate will succeed or fail, and who have to test him. This explains the sentence in the next verse, "he knew not whence it came," that is, did not know until the Candidate had been fully tested.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom.

The servants, or lower "principles," and the lower powers that had been subjected to the purified will of the Christ-man, knew that the great change was accomplished and that

the lower "principles" were purified and spiritualized.

The "bridegroom" is, of course, the Candidate, who is to be married to his Higher or Divine Self, and so become a Son of God.

It is curious and interesting to remark in the ancient cosmogonies, especially in the Egyptian and the Indian, how

perplexing and intricate are the relationships of the Gods and Goddesses. The same Goddess is mother, sister, daughter and wife to a God. This most puzzling allegory is no freak of the imagination, but an effort to explain in allegorical language the relation of the "principles," or, rather, the various aspects of the one "principle." Thus we may say that Buddhi (the vehicle of Âtma) is its wife, and the mother, daughter, and sister of the Higher Manas, or rather Manas in its connection with Buddhi, which is for convenience called the Higher Manas. Without Buddhi, Manas would be no better than animal instinct, therefore she is its mother; and she is its daughter, child or progeny, because without the conception which is only possible through Manas, Buddhi, the Spiritual Power, or Śakti, would be inconceivable and unknowable.

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

"At the beginning"means when the Mânasa-putra first incarnated.

Every candidate as he progresses needs less and less good Wine, or Spirit, for he becomes that Spirit himself as his powers and knowledge increase the new-won strength. At the entrance of the Path "good wine," or the spiritual impetus, is given, but as the disciple mounts the ladder such help is no longer needed, for he tends ever more and more to become All-Spirit.

11-13. Narrative.

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

This represents the attitude of the Initiate to exoteric religion and his work after he has attained the victory. The "temple" here signifies all externals, exoteric creeds, or bodies of flesh.

"Oxen" typify material things, the physical man. In all symbology, the bull has the significance of bodily strength and generative power. "Sheep" typify the passions and desires which are subdued and tamed, and "Doves" spiritual

aspirations. The "money changers" are those who traffic in spiritual things, the money-seeking priesthood.

15. And when he had made a scourge of small cords [symbolizing that which binds the passions], he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables.

"The "scourge," which appears so often on the Egyptian monuments and cartouches, signifies the means whereby the passions and lower nature are tamed. The noose of Śiva has the same signification, symbolizing that whereby the passions, desires and fears are bound together, tamed and subdued.

16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandize.

Those "that sold doves" are the traffickers in spiritual knowledge. "My Father's house" is the human body which is the temple of God, that which should be naturally the temple of the Holy Ghost.

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

The domination of the lower man had devoured the higher.

18. Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

By what authority do you endeavour to reform the popular religion, what right have you?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

That is to say, that he had passed through Initiation, and had died to his old life, and risen again from the "dead" in a "new birth."

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Wilt thou with the three Fires do more, then, than with the forty-six?—There are in all forty-nine Fires, 7 x 7.

H.P.B.

Collected Writings VOLUME XI

October, 1889

504

THE THEOSOPHISTS

[*Sunday Times,* London, October 13, 1889]

To the Editor of the *Sunday Times.*

Sir,

In your last issue you published a statement by your New York correspondent to the effect that Dr. Coues asserts (where?) that Madame Blavatsky has been expelled from the Theosophical Society.

May I be permitted a respectful advice? It is that, in case you take on faith again such a Yankee statement, you should in future follow the admirable policy of Mr. Artemus Ward. That great showman never risked even a harmless jest without adding the explanatory words, "This is a goak." Such parenthetical declaration would save extra bewilderment to the public, already lost in a regrettable mist in connection with all that concerns Theosophy, by making the "goak" apparent.

And if you would have the truth, then I may as well give it to you now. Madame Blavatsky, as one of the chief founders of the Theosophical Society, cannot be expelled from the T.S. for several good reasons, the least of which is that there is no one in the Society having authority to do so—not even the President-Founder, Colonel Olcott—as in such a case Madame Blavatsky might, with as much right, return the compliment and expel him. But as it is not likely that our President will ever become a lunatic, no such event threatens the T.S. just now.

Let, then, the Yankee cock-and-bull story—just set afloat by its author, an ex-Theosophist, who WAS EXPELLED FROM OUR AMERICAN SECTION TWO MONTHS AGO FOR SLANDER, as the whole Theosophical Society knows—remain for what it is worth and make the INITIATED reader merry.

Yours very truly,

H. P. BLAVATSKY.

London, *October* 9.

Collected Writings VOLUME XI

October, 1889

L'ALCHIMIE AU DIX-NEUVIÈME SIÈCLE

[*La Revue Théosophique*. Paris, Vol. II, Nos. 8, 9, 10, octobre, novembre et décembre, 1889, pp. 49-57, 97-103, 145-149, respectivement.]

Le langage de la Chimie archaïque ou Alchimie fut de tout temps symbolique, comme celui des vieilles religions.

Nous avons démontré, dans *La Doctrine Secrète,* que toute chose, en ce monde des effets, avait trois attributs ou la triple synthèse des sept principes. Pour être plus clair, disons que tout ce qui est ici-bas a, comme l'homme, trois principes et quatre aspects. Comme l'homme qui est un composé d'un corps, d'une âme rationelle et d'un esprit immortel, chaque object dans la nature a son extérieur objectif, son âme vitale et son étincelle divine et purement spirituelle ou subjective. La première proposition ne peut être niée, la seconde ne pourrait guère l'être, logiquement; car, en admettant l'influence des métaux, de certain bois, des minéraux, poudres et drogues, la Science officielle le reconnaît tacitement. Quant à la troisième, c'est-à-dire la présence de la quintessence absolue dans chaque atome, le matérialisme, qui n'a que faire de l'*anima mundi,* la nie absolument.

Grand bien lui fasse. Le matérialisme étant une preuve indubitable de cécité morale et spirituelle, laissons les aveugles conduire les aveugles et ne nous en occupons pas.

Ainsi que toute chose, chaque science a ses trois principes fondamentaux, et peut être mise en pratique sur tous les trois, ou bien sur un seul. Avant que l'Alchimie existât comme science, c'est sa quintessence qui agissait seule (comme elle le fait encore d'ailleurs) dans les corrélations de la nature et sur tous ses plans. Lorsque parurent sur la terre des hommes doués d'intelligence supérieure, ils la laissèrent agir, et c'est d'elle qu'ils reçurent leurs premières leçons. Ils n'avaient qu'à l'imiter. Pour produire les mêmes

effets à volonté, cependant, ils eurent à développer, dans leur constitution humaine, un pouvoir nommé le *Kriyaśakti,* en langage occulte. Cette faculté, *créatrice* dans ses effets, n'est en vérité telle, que parce qu'elle sert d'agent actif à cet attribut, sur un plan objectif. De même que le paratonnerre conduit le fluide électrique, de même la faculté de Kriyaśakti ne fait que conduire et donner une direction à la Quintessence créatrice. Conduite au hasard, elle tue; dirigée par l'intellect humain, elle crée selon un plan

prémédité.

Ainsi naquirent l'Alchimie, la Magie magnétique et bien d'autres branches sur l'arbre de la science occulte.

Lorsqu'apparurent, à leur tour, les nations qui, dans leur égoïsme et leur vanité féroces, se plurent à se considérer comme infiniment supérieures à toutes les autres passées et présentes; quand le développement du Kriyaśakti devint de plus en plus difficile et que la faculté divine disparut presque de la terre, ces nations oublièrent peu à peu la science de leurs premiers ancêtres. Elles allèrent plus loin; elles rejetèrent même la tradition de ces aïeux antédiluviens, niant avec mépris la présence de l'esprit et de l'âme dans cette science, la plus vieille en ce bas monde; des trois grands attributs de la nature, elles n'acceptèrent que la matière ou plutôt son aspect illusoire; car de la vraie matière, ou SUBSTANCE, les matérialistes eux-mêmes confessent n'en pas connaître le premier mot; et certes ils ne l'ont jamais aperçue, pas même de loin.

Ainsi naquit la Chimie moderne.

Tout change dans l'effet de l'évolution cyclique. Le cercle parfait devient unité, triangle, quaternaire et quinaire. Le principe créateur, issu de la RACINE SANS RACINES de l'Existence absolue, qui n'a ni commencement ni fin, et dont le symbole est le serpent, ou *perpetuum mobile,* avalant sa queue afin d'arriver à sa tête, est devenu l'*Azoth* des Alchimistes du moyen âge. Le cercle devient le triangle, qui en émane, comme Minerve de la tête de Jupiter. Le cercle représente l'hypothèse de l'absolu; la ligne ou la jambe droite, la synthèse métaphysique; et la gauche, la synthèse physique. Lorsque mère nature aura formé de son corps la ligne horizontale qui réunit les deux

lignes, ce sera le moment du réveil de l'activité cosmique. En attendant, *Pourousha,* l'Esprit, est séparé de *Prakriti,*—la nature matérielle, qui n'est pas encore évoluée. Il a des jambes à l'état potentiel, et ne peut encore se mouvoir, et point de bras pour travailler à la forme objective des choses sublunaires. Dépourvu de membres, *Pourousha* ne bâtira que lorsqu'il sera monté sur le cou de *Prakriti,* l'aveugle;*—alors le triangle deviendra le pentagone, l'étoile microcosmique. D'ici là, il faut que les deux passent à l'état de quaternaire et de la croix qui engendre. C'est la croix des mages terrestres, qui font parade de leur symbole défloré: la croix divisée en quatre pièces, et qui peut se lire à volonté «Taro», «Tora», «Ator» et «Rota». La substance vierge, ou terre adamique, l'Esprit Saint des vieux Alchimistes Rose-Croix, est devenue avec les Kabalistes,—tous valets de la Science moderne,—le Na_2CO_3, la *Soude,* et le C_2H_6O, l'*Alcohol*!

Ah! comme tu est tombée des cieux, étoile du matin, fille de l'aube du jour,—pauvre Alchimie! Tout lasse, tout passe, tout casse, dans notre vieille planète trois fois détraquée; et cependant ce qui fut est encore et sera toujours, jusqu'à la fin des siècles. Les mots changent, et, vite, le sens en est défiguré. Mais les idées éternelles restent toujours et ne passeront jamais. Sous la «peau d'âne» dont la princesse nature eut à s'affubler, pour tromper les sots, comme dans le conte de Perrault,—le disciple des philosophes de

l'antiquité reconnaîtra toujours la vérité, et—l'adorera. La peau d'âne, il faut le croire, est plus conforme que la Princesse nature toute nue au goût du philosophisme moderne et de l'Alchimiste matérialiste, qui sacrifient l'âme vivante pour la forme morte. Aussi cette peau ne tombe-t-elle que devant le Prince Charmant qui reconnalt l'alliance de mariage dans la bague envoyée. Pour tous ces courtisans qui s'agitent et tournent autour de Dame Nature tout en dépeçant son enveloppe matérielle,—elle n'a que son épiderme à leur offrir. C'est pour cela qu'ils se consolent en donnant des noms nouveaux à des choses vieilles comme le monde, tout

---

* Philosophie de *Sankhya* (Kapila).

---

en déclarant qu'ils ont fait là des découvertes nouvelles. La nécromancie de Moïse est devenue le Spiritisme moderne; et la Science des vieux Initiés du Temple, le Magnétisme des Gymnosophistes de l'Inde, le Mesmérisme bienfaisant et curatif d'Esculape, «le Sauveur», ne sont acceptés qu'à la condition de s'appeler *hypnotisme,* c'est-à-dire la *magie noire sous* son vrai nom.

Des faux nez partout! Mais réjouissons-nous; plus ils sont faux et longs et plutôt ils sont sûr de se décoller et de tomber d'eux-mêmes.

Les matérialistes modernes voudraient nous faire accroire que l'Alchimie, ou la transmutation des métaux de basse valeur en or et en argent, n'a été de tout temps que *charlatanisme* pur et simple. D'après eux, ce n'est pas une science, mais une superstition;—dès lors, tous ceux qui y croient ou prétendent y croire sont des dupes ou des imposteurs. Nos Encyclopédies sont remplies d'épithètes malsonnantes à l'adresse des Alchimistes et des Occultistes.

C'est fort bien, Messieurs les Académiciens. Mais donneznous alors des raisons qui démontrent péremptoirement l'impossibilité *absolue* de la transmutation. Dites-nous comment il se fait qu'on trouve une base métallique, même dans les Alkalis. Nous connaissons des physiciens, fort savants, ma foi, qui prétendent que l'idée de réduire les éléments à leur forme première et même à leur essence primordiale et une (voyez plutôt M. Crookes et ses *méta-éléments),* n'est pas aussi bête qu'elle en a l'air. Ces éléments, Messieurs, une fois que vous vous permettez l'hypothèse qu'ils ont existé tout d'abord dans la masse ignée dont la croûte terrestre a été formée, selon votre dire, peuvent bien être dissous de nouveau et arriver, par une série de transformations, à redevenir ce qu'ils on été. Le tout est de savoir trouver un dissolvant assez fort pour agir et opérer, en quelques jours ou en quelques années même, ce que la nature opère dans la durée des âges. La chimie, et M. Crookes surtout, nous ont suffisamment prouvé qu'il existait une parenté entre les métaux, assez marquée pour indiquer non seulement la même provenance, mais une Genèse identique.

Ensuite, Messieurs les Savants qui faites fi de la Science

ANNIE BESANT
1847-1933
Portrait taken by Elliot & Fry, Baker Street, London W. and reproduced in *Isis Very Much Unveiled,* by Edmund Garrett, London, ca.

CLAUDE FALLS WRIGHT
1867-1923
Reproduced from *The Path,* New York, Vol. VIII, February, 1894.

et qui riez si bien de l'alchimie et des alchimistes, comment se fait-il qu'un de vos premiers chimistes, l'auteur de *La Synthèse chimique*, M. Berthelot, tout nourri de leurs travaux, ne peut s'empêcher de reconnaître aux alchimistes *une connaissance des plus*

profondes de la matière?

Comment se fait-il encore que M. Chevreul, ce savant vénéré, dont la science aussi bien que le grand âge où il a pu arriver, doué jusqu'à son dernier jour de toutes ses facultés,*—ce qui a émerveillé notre siècle avec toute sa suffisance, si peu facile à émouvoir pourtant,—comment se fait-il, dis-je, que celui qui fit tant de découvertes si utiles à l'industrie, ait possédé tant d'ouvrages sur l'alchimie?

La clef du secret de son grand âge ne se trouverait-elle pas dans ces masses de livres, qui, selon vous, ne sont qu'un amas de superstitions aussi insensées, que ridicules?

Le fait que ce même grand savant, le doyen de la chimie moderne, prit le soin de léguer, après sa mort, les nombreux volumes traitant de cette «fausse science» à la Bibliothèque du Muséum,—est toute une révélation. Nous n'avons pas entendu dire, de plus, que les luminaires de la Science, attachés à ce sanctuaire, aient jeté au panier ces livres sur l'alchimie comme un fatras inutile, rempli, soidisant, de rêveries fantastiques, engendrées par des cerveaux malades et détraqués.

Nos savants, d'ailleurs, oublient des choses: celle-ci, d'abord, c'est que, n'ayant jamais trouvé la clef du *jargon* des livres hermétiques, ils n'ont guère le droit de décider si ce «jargon» prêche le faux ou le vrai; cette autre, ensuite, c'est que la Sagesse n'est certainement pas née avec eux, et ne *mourra* pas avec nos sages modernes.

Chaque Science, disons-nous, a *ses trois aspects;* deux, dans tous les cas: l'objectif et le subjectif. Sous la première division, nous pourrons classer les transmutations alchimiques, avec ou sans la *poudre de projection*; sous la seconde, les spéculations de la nature mentale. Sous la

---

* [Michel-Eugène Chevreul, famous French chemist, born at Angers, August 31, 1786. He died at Paris, April 9, 1889, being then 103 years old.—*Compiler*.]

---

troisième est caché un sens de la plus haute spiritualité. Or, comme les symboles des deux premières sont identiques de forme, ayant en plus, ainsi que j'ai cherché à le démontrer dans *La Doctrine Secrète*,—sept interprétations, selon que l'on veut en connaître le sens appliqué à l'un des domaines de la nature physique, psychique, ou exclusivement spirituelle,—on comprendra facilement qu'il n'est donné qu'aux grands initiés d'interpréter, correctement, le *jargon* des philosophes hermétiques. Et encore! comme il existe plus de faux traités alchimiques en Europe que de vrais, Hermès lui-même y perdrait son latin. Qui ne sait par exemple qu'une certaine série de formules peuvent trouver leur application concrète d'une valeur absolue dans l'alchimie technique, tout en différant entièrement de sens lorsque ce même symbole est employé pour rendre une idée appartenant au domaine psychologique? Comme le dit fort bien notre feu frère Kenneth MacKenzie, en parlant des Science Hermétiques:

. . . pour l'Alchimiste praticien, dont l'object était la production d'or au moyen des lois spéciales de son art, l'évolution d'une philosophie mystique était d'importance secondaire, cet art pouvant être poursuivi sans aucune relation directe avec un système quelconque de théosophie; tandis que le Sage qui s'était élevé à un plan supérieur de contemplation métaphysique, rejetait tout naturellement la partie simplement matérielle de ces études, la trouvant au-dessous de ses aspirations.*

Il devient ainsi évident que les symboles pris pour guides, lorsqu'il s'agissait de la transmutation des métaux, ont bien peu à faire avec les méthodes que nous appelons maintenant *chimiques.* Une question, d'ailleurs:—Qui de nos plus grands savants oserait traiter d'imposteurs des hommes tels que les Paracelse, les Van Helmont, les Roger, les Bacon, les Boerhaave et tant d'autres Alchimistes illustres?

Or, tandis que Messieurs les Académiciens font fi de la Cabale comme de l'Alchimie (tout en puisant dans cette dernière leurs inspirations et leurs meilleures découvertes), les cabalistes et occultistes Européens, en général, commencent à persécuter sous main les Sciences secrètes de l'Orient. En effet, la Sagesse Orientale n'existe pas pour

* *Royal Masonic Cyclopaedia*, p. 310.

nos Sages de l'Occident; elle est morte avec les trois mages. Cependant, l'alchimie qui, si l'on cherche bien, se trouvera à la base de toute science occulte,—l'alchimie, disons-nous, leur vient de l'extrême Orient. Il en est qui prétendent qu'elle n'est que l'évolution posthume de la magie des Chaldéens. Nous tâcherons de prouver que cette dernière ne fut que l'héritière de l'Alchimie antédiluvienne, d'abord, de l'Alchimie égyptienne, ensuite.—Cherchez son berceau dans l'antiquité la plus reculée, nous dit Olaus Borrichius, qui en savait long sur ce sujet.

A quelle époque remonte l'origine de l'Alchimie? Aucun écrivain moderne ne peut nous le dire au juste. Quelquesuns donnent à son premier adepte le nom d'Adam; d'autres l'attribuent à l'indiscrétion «des fils de Dieu, lesquels, voyant que les filles des hommes étaient belles, en prirent pour leurs femmes.» [*Gen*. vi, 2.]

Moïse et Salomon sont des adeptes tardifs dans la science, car ils furent précédés par Abraham, qui fut à son tour précédé dans *la Science des Sciences* par Hermès. Avicenna ne nous dit-il pas que la «Table Smaragdine»,—le traité le plus vieux qui existe sur l'Alchimie,—fut trouvé sur le corps d'Hermès enseveli depuis des siècles, à Hébron, par Sarah, la femme d'Abraham? Mais «Hermès» n'a jamais été le nom d'un homme;—c'est un nom générique, comme celui de *Néo-Platonicien,* au temps jadis, ou de «Théosophe» aujourd'hui. Que sait-on, en effet, sur Hermès *Trismégiste* «trois fois le plus grand»? Moins que sur Abraham, sa femme Sarah et sa concubine Agar, que saint Paul déclare être *une allégorie.** Hermès était déjà identifié avec le Thoth égyptien, du temps de Platon.

Mais le mot *thoth* ne veut pas seulement dire «Intelligence», il veut dire aussi «assemblé» et *école.* Thoth *Hermès,* en effet, n'est que la personnification de la voix (ou enseignement sacré) de la caste sacerdotale d'Égypte, c'est-à-dire de la voix des Grands Hiérophantes. Et, dirons-nous, s'il en est ainsi, à quelle époque préhistorique a commencé la hiérarchies des

* Saint Paul l'explique fort clairement; Sarah représente, selon lui, la «Jérusalem d'en-haut» et Agar une «montagne d'Arabie», *Sinai* ayant «rapport à la Jérusalem d'à présent» (*Ép. aux Galates,* iv, 25-26).

prêtres initiés dans le pays de *Chemi*? Même résolue, cette question ne nous mènerait pas encore au bout de nos problèmes. Car la vieille Chine, non moins que la vieille Égypte, se prétend la patrie de l'*Alkahest* et de l'alchimie physique et transcendentale; et la Chine pourrait bien avoir raison. Un missionnaire, vieux resident de Pékin, William A. P. Martin, la déclare «le berceau de l'Alchimie». *Berceau* n'est peut-être pas tout à fait le mot, mais il est certain que l'Empire Céleste aurait le droit de se mettre sur les rangs parmi les plus vieilles écoles des Sciences occultes. En tout cas, c'est de la Chine que l'Alchimie a pénétré en Europe, comme nous allons le prouver.

En attendant, le lecteur a le choix, car un autre pieux missionnaire, Hood, nous assure formellement que c'est au jardin «planté en Héden du côté de l'Orient», que l'Alchimie est née. A l'en croire, elle est l'invention de Satan, qui tenta Éve sous la forme du Serpent; mais il oublia de prendre patente; et le brave homme nous le prouve par le nom même. Le mot hébreu, pour Serpent, est *Nahash,* au pluriel *Nahashim.* C'est de la dernière syllabe, *shim,* comme l'on voit, que les mots «chimie» et *Alchimie* ont été dérivés.—N'est-ce pas clair comme le jour et établi d'après les règles les plus sévères de la philologie moderne?

Passons à nos preuves cependant.

Les premières autorités sur les sciences archaïques,—William Godwin, entre autres,—nous démontrent, preuves à l'appui, que, quoique l'Alchimie ait été fort cultivée presque par tous les peuples de l'antiquité, longtemps avant notre ère, les Grecs n'ont commencé à l'étudier qu'après l'ère chrétienne, et qu'elle ne tomba dans le domaine public que fort tard. Il est bien entendu ici qu'il ne s'agit que des Grecs laïcs, les non initiés. Car les adeptes des temples Helléniques de la *Magna Graecia* l'ont connue depuis les jours des Argonautes. L'origine de l'Alchimie, en Grèce, date donc de cette époque, comme le récit allégorique de la «Toison d'Or» nous en fournit fort bien la démonstration.

En effet, on n'a qu'à lire ce que dit Suidas, dans son *Lexicon,* à propos de l'expédition de Jason, trop connue pour être racontée ici:

Δέρας, *deras,* la toison d'or, que Jason et les Argonautes après un voyage sur la mer Noire en Colchide, enlevèrent ensemble avec Médée la fille d'Aeétés, roi d'Aea. Seulement ce qu'ils enlevèrent *n'était point ce que les poètes prétendent, mais bien un traité écrit sur une peau* (δέρμασι)*, qui apprenait comment l'or pouvait être fabriqué par des moyens chimiques.* Les contemporains appelèrent cette peau de bélier la *toison d'or,* probablement à cause de la grande valeur des instructions qu'elle contenait.

Ceci est un peu plus clair et bien plus probable que les divagations érudites de nos mythologues modernes,* car rappelons-nous que la Colchide des Grecs est l'Imérétie moderne sur la mer Noire; que le *Rion,* la grande rivière qui traverse ce pays, est le Pharsis des anciens, lequel charrie des parcelles d'or encore aujourd'hui, et que les traditions des peuples indigènes qui habitent les côtes de la Mer Noire,—tels que les Mingréliens, les Abhaziens et les Imérétiens,—sont toutes pleines de cette vieille légende de la toison d'or. Leurs ancêtres, disent-ils, on été tous des «faiseurs d'or», c'est-à-dire ayant possédé le secret de la transmutation qui s'appelle aujourd'hui l'Alchimie.

Toujours est-il que, sauf leurs initiés, les Grecs sont restés ignorants des sciences hermétiques jusqu'aux jours des Néo-Platoniciens (fin du IVme siècle et Vme siècle), et qu'ils ne savaient rien de la *vraie* Alchimie des anciens Égyptiens, dont les secrets ne couraient certainement pas les rues. En effet, dans le IIIme siècle de l'ère chrétienne, l'empereur Dioclétien publiait son fameux édit, ordonnant la recherche la plus minutieuse en Égypte de tous les livres traitant de la fabrication de l'or, et il en était fait un *auto da fé* public.

---

* A. de Gubernatis qui trouve (*Zoological Mythology,* Vol. I, pp. 402-03, 428-32), que, paree qu'en «sanscrit le bélier est appelé *mesha* or *meha,* celui qui verse ou qui répand», le belier à la toison d'or des Grecs doit être, par conséquent «le nuage . . *faisant de l'eau*» (nous remplaçons le verbe original); et F.L.W. Schwartz qui compare la toison du bélier à la nuit orageuse, nous apprend que «le bélier parlant est la voix qui semble sortir du nuage électrique» (*Ursprung der Mythologie*, p. 219, note 1), nous font rire, Ils sont trop pleins de nuages eux-mêmes, les braves savants, pour que leurs interprétations fantastiques soient jamais acceptées par l'étudiant sérieux. Et cependant Paul Decharme, l'auteur de la *Mythologie de la Grèce antique,* semble partager ces opinions!

Collected Writings VOLUME XI

October, 1889

Après cela, il ne resta plus un seul ouvrage d'Alchimie, sur la surface de la terre des Pharaons, nous dit W. Godwin, et pendant deux siècles on n'en entendit plus parler. Il aurait pu ajouter qu'il restait suffisamment de pareils ouvrages dans *l'intérieur* de la terre, sous la forme de papyrus ensevelis avec les momies dix fois millénaires. Le tout, c'est de savoir reconnaître un traité sur l'Alchimie sous la forme d'un conte de fée, semblable à celui de la *toison d'or*, ou d'un «roman» du temps des premiers Pharaons. Mais ce n'est pas la sagesse secrète enfouie sous l'allégorie des papyrus qui introduisit l'Alchimie, ni les sciences hermétiques, en Europe.

L'histoire nous apprend que l'Alchimie était cultivée, en Chine, plus de seize siècles avant notre ère, et que jamais elle n'avait été plus florissante qu'à l'époque des premiers siècles du Christianisme. Or, c'est vers la fin du IVme siècle, et lorsque l'Orient ouvrait ses portes au commerce avec les races latines, que l'Alchimie pénétra, encore une fois, en Europe. Byzance et Alexandrie, les deux principaux centres de ce commerce, furent subitement inondés de traités sur la transmutation, alors que l'on savait que l'Égypte n'en possédait plus un seul. D'où vinrent donc ces traités pleins de recettes pour faire de l'or et prolonger la vie humaine? Ce n'est certes pas des sanctuaires d'Égypte, puisque ces traités égyptiens n'existaient plus.—Nous affirmons que la plupart n'étaient que des interprétations plus ou moins correctes des histoires allégoriques des Dragons verts, bleus et jaunes, et des tigres roses, symboles alchimiques des Chinois.

Tous les traités que l'on trouve maintenant dans les bibliothèques publiques et les Musées d'Europe ne sont que les hypothèses risqués de certains mystiques de tous les âges, restés à mi-chemin de la grande Initiation. Or il n'y a qu'à comparer quelques-uns des traités dits «hermétiques» avec ceux qui ont été apportés de la Chine dernièrement, pour reconnaître que Thoth-Hermès, ou plutôt la science de ce nom, est innocente de tout cela. Et il en résulte que tout ce que l'on sut sur l'Alchimie, au moyen âge et de là au XIXme siècle, a été importé en Europe de la Chine et transformé ensuite en écrits hermétiques. La

plupart de ces écrits ont été fabriqués par les Grecs et les Arabes, dans les VIIIme et IXme siècles, refabriqués au moyen âge, et restent incompris au XIXme. Les Sarrazins, dont la plus fameuse école d'Alchimie se trouvait à Bagdad, tout en apportant avec eux des traditions plus anciennes, en avait perdu le secret eux-mêmes. Le grand Geber mérite plutôt le titre de Père de la Chimie moderne que celui de l'Alchimie hermétique, quoique

ce soit à lui qu'on attribue l'importation de la Science Alchimique en Europe.

La clef des secrets de Thoth-Hermès gît bien ensevelie dans les cryptes initiatiques du vieil Orient seul, depuis l'acte de vandalisme commis par Dioclétien.

Comparons donc le système chinois avec celui que l'on nomme les Sciences Hermétiques.

1. Le double but poursuivi dans les deux écoles est identique: la création de l'or, le rajeunissement et le prolongement de la vie humaine au moyen du *menstruum universale* ou *lapis philosophorum.* Le troisième object, ou le *vrai sens* de la «transmutation», ayant été complètement négligé par les adeptes *chrétiens,* satisfaits qu'ils etaient de *leur croyance religieuse dans l'immortalité de l'âme,* n'a jamais été bien compris par les adhérents des vieux alchimistes. Aujourd'hui, moitié par négligence, moitié par désuétude, il est complètement rayé du catalogue du *summum bonum* poursuivi par les Alchimistes des pays chrétiens. Ce n'est cependant que ce dernier object qui intéresse les *vrais* alchimistes orientaux. Tous les *Adeptes Initiés,* méprisant l'or et ayant une profonde indifférence pour la vie, font peu de cas du double but de l'alchimie.

2. Ces écoles reconnaissent toutes deux l'existence de *deux élixirs,* le grand et le petit. L'usage de ce dernier sur le plan physique s'appliquait à la transmutation des métaux et à la restitution de la jeunesse. Le grand «Élixir», qui n'était élixir que symboliquement, conférait le plus grand trésor de tous: *l'immortalité consciente de l'Esprit,* le Nirvâna à travers les cycles qui est le précurseur de PARANIRVÂNA, l'identification absolue avec l'Essence UNE.

3. Les principes à la base des deux systèmes sont aussi identiques, à savoir: la nature composite des métaux et

leur végétation émanant d'un même germe séminal. La lettre *tsing,* dans les caractères chinois, qui indique «germe» et *t'ai* «matrice», que l'on retrouve constamment dans les ouvrages chinois sur l'alchimie,* sont les ancêtres des mêmes mots que l'on rencontre, à chaque pas, dans les traités sur l'alchimie des Hermétistes.

4. Le mercure et le plomb, le mercure et le soufre, sont employés en Orient comme dans l'Occident, et, ajoutés à tant d'autres ingrédients en commun, nous trouvons que les deux écoles de l'alchimie, les acceptaient sous un triple sens.—C'est ce troisième sens qui échappe aux alchimistes européens.

5. Les alchimistes de ces deux pays acceptent également la doctrine du cycle des transformations, pendant lequel les métaux précieux retournent à leur élément basique.

6. L'alchimie des deux Écoles est intimement liée à l'astrologie et à la magie.

7. Finalement toutes les deux font usage d'une phraséologie *extravagante,* ainsi que le remarque l'auteur des *Études sur l'Alchimie en Chine,*† lequel trouve que le langage des alchimistes européens, qui diffère si totalement de celui de toutes les autres sciences Occidentales, mais imite parfaitement, dans son jargon métaphorique, celui des peuples de l'extrême Orient, est une excellente preuve que l'alchimie en Europe a eu sa provenance

de l'extrême Orient.

Et quand nous affirmons que l'alchimie est intimement liée à la *magie* et à l'*astrologie,* qu'on ne se récrie pas. Le mot magie est un vieux terme persan qui signifie le *savoir* embrassant toutes les sciences physiques ou métaphysiques qui furent cultivées jadis. Les classes savantes sacerdotales des Chaldéens enseignaient la *magie,* d'où naquirent le *magisme* et le *gnosticisme.* N'appelle-t-on pas

---

* «The Study of Alchemy in China», par le Reverend W. A.P. Martin, de Pékin.

[Paper read in October, 1868, at the meeting of the Oriental Society, at New Haven, Conn., U.S.A.—*Compiler*.]

† *Op. cit.*

Abraham un «Chaldéen»? Or, c'est Josèphe, un pieux juif, qui, parlant du patriarche, dit qu'il enseignait la *mathématique* ou la science ésoterique en Égypte, la *science des astres* y inclus. Un professeur du magisme était nécessairement astrologue.

Mais on aurait grand tort de confondre l'alchimie du moyen âge avec l'alchimie antédiluvienne. Telle qu'elle est connue maintenant elle a trois agents principaux: la *pierre philosophale,* servant à la transmutation des métaux; l'*Alkahest*, ou le dissolvant universel; et l'*elixir vitae,* dont la propriété était de prolonger la vie humaine indéfiniment. Mais, ni les vrais philosophes, ni les Initiés ne tenaient compte des deux derniers. Les trois agents alchimiques ne sont devenus, à l'instar de la Trinité, *une et indivisible* trois agents distincts que lorsque la science tomba dans le domaine de l'égoïsme humain. Tandis que la classe sacerdotale, avide et ambitieuse, anthropomorphisait l'Unité spirituelle et absolue, en la divisant en trois *personnes,* la classe des faux mystiques séparait la Force divine du *kriya□akti* universel et en faisait *trois agents.* Dans sa *Magie naturelle,* Giambattista della Porta le dit fort clairement:

> Je ne promets ni montagnes d'or, ni la pierre philosophale . . . ni encore cette liqueur d'or qui rend celui qui en boit immortel . . . Tout cela n'est que *rêverie,* car le monde étant muable et sujet aux changements, tout ce qu'il produit doit être détruit.

Geber, le grand alchimiste arabe, est encore plus explicite. Il semple avoir écrit les remarques que nous traduisons, avec un œil prophétique pour l'avenir:

> Si nous vous avons caché quelque chose, ô fils de la science, ne vous en étonnez pas; car nous ne l'avons pas caché à vous; nous avons seulement usé, pour en parler, d'un langage destiné à voiler la vérité aux méchants, afin que les hommes injustes et vils ne la comprennent pas. Mais vous, fils de la Vérité, cherchez et vous trouverez ce don, le plus précieux de ceux qui vous sont réservés. *Vous, fils de la folie, de l'impiété et des œuvres profanes, abstenez-vous de chercher à pénétrer les secrets de cette science; car elle vous*

*détruirait en vous précipitant couverts de mépris, dans la plus profonde misère.**

---

* «Alchemy, or the Hermetic Philosophy», par Dr. Alexander Wilder [In his *New Platonism and Alchemy,* Albany, N.Y., 1869, p. 26 —*Compiler*.]

518

Voyons encore ce que quelques autres auteurs nous ont révélé à ce sujet. Étant arrivés à croire (ce qui est une erreur) que l'alchimie n'était, après tout, qu'une philosophie toute métaphysique au lieu d'une science physique, ils déclarèrent que la transmutation extraordinaire des vils métaux en or n'était que l'expression figurée de la transformation de l'homme, le débarrassant de ses maux héréditaires et de ses infirmités pour atteindre à un état régénéré, qui faisait de lui une nature divine.

En effet, c'est la synthèse de l'alchimie transcendantale, et son but principal; mais ce but ne représente pas encore *tous les objects* de cette science.—Aristote, en disant à Alexandre que «la pierre philosophale n'est pas une pierre du tout; qu'elle est dans chaque homme, partout, en toute saison, et s'appelle le *but final* de tous les philosophes»,—Aristote se trompait dans sa première proposition, et avait raison quant à la seconde. Dans le domaine physique, le secret de l'*Alkahest* produit un ingrédient qu'on nomme la pierre philosophale; mais, pour ceux qui ne tiennent pas à l'or qui périt, l'*alkahest*, comme nous le dit le professeur Wilder* «n'est que l'*al-geist*, l'esprit divin, qui dissout la grosse matière, afin que les éléments non sanctifiés puissent être détruits . . .» L'*elixir vitae* ne serait donc que l'eau de la vie, qui, comme l'exprime Godwin «est une médecine universelle, ayant la propriété de renouveler la jeunesse de l'homme et de le faire vivre pour toujours».

Le docteur Hermann Kopp, en Allemagne, publia une *Geschichte der Chemie* il y a une quarantaine d'années. Parlant de l'alchimie, envisagée dans son caractère spécial de précurseur de la chimie moderne, le docteur allemand emploie une expression très significative et que le Pythagoricien et le Platoniste comprendraient immédiatement: «Si, dit-il, sous le terme *monde,* le *microcosme* que l'homme représente est sous-entendu, alors l'interprétation des écrits des alchimistes devient aisée».

Irénéus Philalethes déclare que

> . . . la pierre philosophale est la représentante du grand Univers (ou macrocosme) et possède toutes les vertus du grand système, comprises

---

* *Ibid.*

---

et collectionnées dans le petit système. Ce dernier a une vertu magnétique qui attire sa pareille qui gît dans l'univers. C'est la vertu céleste répendue universellement dans toute la création, mais épitomisée dans son petit abrégé (l'homme).

Écoutez ce que dit Alipili dans un de ses ouvrages traduits:

Celui qui a la connaissance du *microcosme* ne peut rester longtemps ignorant de celle du macrocosme. C'est pourquoi les Egyptiens, les zélés investigateurs de la nature, disaient si souvent: «Homme CONNAIS-TOI». Mais leurs disciples bornés, les Grecs, prirent cet adage en un sens allégorique, et dans leur ignorance l'inscrivirent dans leurs temples. Mais, je te le déclare, qui que tu sois, qui désir plonger dans les profondeurs de la nature, si, ce que tu cherches, tu *ne le trouves pas en toi-même, tu ne le trouveras jamais au dehors.* Celui qui ambitionne la première place dans les rangs des étudiants de la nature ne trouvera jamais un champ d'étude plus vaste ou meilleur que lui-même. Or, suivant en ceci l'exemple des Égyptiens, et d'accord avec la vérité qui m'a été démontrée par l'expérienee, c'est à haute voix et du plus profond de mon âme que je répète les paroles mêmes des Egyptiens: «Oh! homme, connais-toi toi-même; car le trésor des trésors est enseveli en toi!» *

Irénéus Philalethes Cosmopolita, alchimiste anglais et philosophe hermétique, écrivait, en 1669, faisant allusion à la persécution dont la philosophie était l'object:

Beaucoup de ceux qui sont étrangers à l'art, croient que, pour obtenir la jouissance, on doit faire telle ou telle chose; ainsi que tant d'autres, nous l'avons cru aussi; mais étant devenus, à cause du grand péril que nous courons, plue prudents et moins ambitieux des trois biens [offerts par l'Alchimie], *nous avons choisi le seul infaillible et le plus secret. . .* †

Et ils étaient bien advisés, les alchimistes. Car, à une époque où, pour une légère différence d'opinion en matière religieuse, hommes et femmes étaient traités d'infidèles, mis hors la loi et proscrits; où la science était stigmatisée et

---

* [*Centrum Naturae Concentratum,* etc., London, 1696. *Vide* footnote appended to the English translation of the present essay, for more particulars.—*Compiler*]

† [Eyraeneus Philaletha Cosmopolita, *Secrets Revealed,* etc., Chapter 13, p. 33.—*Compiler*.]

---

appelée *sorcellerie,* il était tout naturel, nous dit le professeur A. Wilder,

. . . que des hommes qui cultivaient des idées hors ligne inventassent un langage symbolique et des moyens de communication entre eux, tout en restant inconnus aux adversaires qui avaient soif de leur sang.*

L'auteur nous rappelle l'allégorie indoue de Krishna, «commandant à sa mère adoptive de lui regarder dans la bouche. Elle le fit et elle y vit l'univers entier». Ceci se rapporte directement à l'enseignement kabbalistique affirmant que le microcosme n'est que le reflet fidèle du macrocosme,—la copie photographique, pour qui sait comprendre. Voici pourquoi Cornelius Agrippa, le plus généralement connu peut-être des alchimistes, nous dit:

Il est une chose créée, le sujet de l'étonnement, au ciel comme sur la terre. C'est un composé des règnes animal, végétal et minéral; on la trouve partout, quoiqu'elle soit connue d'un très petit nombre d'hommes, et qu'elle ne soit appelée de son vrai nom par personne, car elle est enfouie dans des nombres, des figures et des énigmes, sans quoi ni l'alchimie ni la magie naturelle ne pourraient jamais atteindre à sa perfection.†

L'allusion devient encore plus claire, si on lit un certain passage publié dans l'*Encheiridion des Alchimistes,* en 1672:

Or, je veux rendre manifeste à tes yeux, dans ce discours, la condition naturelle de la pierre des philosophes, enveloppée de son *triple* vêtement, cette pierre de richesse et de charité qui contient tous les secrets, et qui est un mystère divin, dont la nature sublime n'a pas sa pareille dans la monde. Observe donc bien ce que je te dis là, et souviens-toi qu'elle a un triple appareil, à savoir: le corps, l'âme et l'esprit.

En d'autres termes cette pierre contient: le secret de la transmutation des métaux, celui de l'élixir de longue vie et de *l'immortalité consciente.*

C'est ce dernier secret que les anciens philosophes se plaisaient à découvrir, laissant aux petits philosophes, aux faux nez modernes, le soin de se le casser sur les deux premiers. C'est le *Verbe* ou le «nom ineffable» dont Moïse

---

* [*New Platonism and Alchemy*, p. 26.—*Compiler*.]
† [Quoted by Dr. A. Wilder, in *op. cit*., p. 28.—*Compiler*.]

---

disait qu'il n'était nul besoin de l'envoyer quérir par des messagers, «car le Verbe est fort proche de toi; il est dans ta bouche et dans ton cœur».

C'est ce que dit aussi, en d'autres termes, Philaletha, l'alchimiste anglais:

Dans le monde nos écrits seront comme un eouteau à double tranchant; quelques-uns s'en serviront pour ciseler des objects d'art, d'autres ne parviendront qu'à se couper les doigts. Cependant, ce n'est pas nous qui sommes à blâmer, puisque nous prévenons sérieusement tous

ceux qui s'essaient à l'œuvre, qu'ils entreprennent là une pièce de philosophie la plus élevée dans la nature. Et cela, que nous écrivions en anglais, nos écrits resteront du grec pour quelques-uns, qui néanmoins persisteront à croire qu'ils nous ont bien compris, tandis qu'ils dénaturent le sens de ce que nous enseignons, de la manière la plus perverse: car peut-on s'imaginer que ceux qui sont des sots dans la nature, puissent devenir des sages pour avoir lu des livres, lorsque ees derniers ne sont que les témoins de la nature? *

Espagnet avertit ses lecteurs dans le même sens. Il supplie «les amants de la nature, de ne lire que peu d'auteurs et seulement ceux qui sont reconnus comme des écrivains dont la véracité et l'intelligence sont au-dessus du soupçon. Que le lecteur comprenne vite ce qui n'est *qu'effleuré* par l'auteur, surtout lorsqu'il s'agit de noms mystiques et d'opérations secrètes; car, ajoute-t-il, la vérité gît dans l'obscurité; les philosophes (Hermétiques), trompant le plus lorsqu'ils semblent écrire le plus clairement, et ne divulgant jamais plus de secrets qu'alors qu'ils s'expriment de la manière la plus obscure.

La vérité ne peut être donnée au public; moins encore aujourd'hui qu'au jour où les apôtres recevaient le conseil de ne pas jeter leurs perles devant les pourceaux.—Tous ces fragments que nous venons de citer sont donc autant de preuves de ce que nous avançons. En dehors des écoles d'adeptes presque inabordables pour les Occidentaux, il n'existe point, dans l'Univers entier,—en Europe moins que partout ailleurs,—un seul livre sur les sciences occultes, l'alchimie, surtout, qui soit écrit en langage clair et

---

* [Irenaeus Philaletha or Eirenaeus Philalethes, *Ripley Revived,* etc., 1678, pp. 159-60.—*Compiler*.]

---

précis, ou qui offre au public un système ou une méthode à suivre comme dans les sciences physiques. Tout traité venant d'un initié ou même d'un adepte, ancien ou moderne, *ne pouvant révéler le tout*, se bornera à jeter la lumière sur certains problèmes qui pourraient être révélés, au besoin, à ceux qui méritent de *savoir*, tout en restant voilés pour ceux qui sont indignes de recevoir la vérité car ils en abuseraient. Donc celui qui, tout en se plaignant de l'obscurité et de la confusion qui semblent régner dans les écrits des disciples de l'école d'Orient, opposerait à ces derniers les ouvrages, soit du moyen âge, soit modernes, qui semblent écrits avec clarté, ne prouverait que de deux choses l'une: ou il trompe son public, en se trompant luimême; ou bien il fait de la réclame pour le charlatanisme moderne, *tout en sachant* qu'il trompe ses lecteurs. Il est facile de trouver quelques ouvrages semi-modernes, écrits avec précision et méthode, mais ne donnant que les hypothèses *personnelles* de l'auteur, c'est-à-dire n'ayant de valeur que pour ceux *qui ne savent absolument rien* de la vraie science occulte. On commence à faire grand cas d'Éliphas Lévi, qui seul en savait, en vérité, plus peut-être que tous nos grands mages européens de 1889, réunis ensemble. Mais, une fois qu'on aura lu, relu et appris par cœur

la demi-douzaine de volumes de l'abbé Louis Constant, de combien sera-t-on avancé dans les sciences occultes pratiques, ou même dans les théories des kabalistes? Son style est poétique et charmant; ses paradoxes,—et presque chaque phrase dans ses volumes en est un,—sont d'un esprit tout français. Mais, lorsqu'on les aura appris à pouvoir les réciter de mémoire d'un bout à l'autre qu'auront-ils enseigné, ces volumes, je le demande? Rien, absolument rien,—sauf le français peut-être. Nous connaissons plusieurs des élèves du grand mage moderne, en Angleterre, en France et en Allemagne,—tous des gens sérieux, d'une volonté inébranlable et dont plusieurs ont sacrifié des années à ces études. Un de ses disciples lui avait fait une rente viagère, pendant plus de dix ans, lui payant en plus 100 francs par lettre, pendant ses absences forcées. Cette personne, au bout de dix ans, en savait moins sur la magie et la kabbale qu'un chéla de dix ans, chez un astrologue

indien! Nous avons ces lettres sur la magie, en plusieurs volumes manuscrits, dans la bibliothèque d'Adyar, en français et traduits en anglais, et nous défions les admirateurs d'Éliphas Lévi de nous nommer une seule personne qui serait devenue un occultiste, même en théorie, en suivant l'enseignement du mage français.—Pourquoi, puisqu'il est évident qu'il avait eu ces secrets d'un initié? Simplement parce qu'il *n'avait jamais eu le droit d'initier à son tour.* Ceux qui savent quelque chose des sciences occultes nous comprendront; les *prétendants* nous contrediront et ne nous en haïront que davantage pour ces dures vérités.

Les sciences occultes, ou plutôt la *clef* qui seule peut expliquer leur jargon et leurs symboles ne peut être divulguée;—semblable au Sphinx qui meurt au moment où l'énigme de son être est devinée par un Œdipe, elles ne sont occultes que tant qu'elles restent inconnues au mortel non initié. Ensuite elles ne se vendent pas, et ne peuvent être achetées. Un Rosecroix *devient,* «il n'est pas fait», dit un vieil adage des philosophes hermétiques, auquel les occultistes ajoutent: «La science des dieux s'acquiert par violence: elle est conquise mais ne se donne pas». C'est justement ce que voulait dire l'auteur des *Actes des Apôtres* [viii, 20], lorsqu'il a écrit la réponse de Pierre à Simon le Magicien: «que ton argent périsse avec toi, puisque tu as cru que le don de Dieu s'acquérait avec de l'argent». Le savoir occulte ne doit servir ni à faire de l'argent, ni à aucun égoïste, pas même à la vanité personnelle.

Allons plus loin, et disons-le tout de suite.—A moins d'un cas exceptionnel où l'or servirait à sauver toute une nation, l'acte même de la transmutation, où l'idée d'acquisition de richesse serait le seul motif, devient de la magie noire. Donc, ni les secrets de la magie ou de l'occultisme, ni ceux de l'alchimie, ne pourront être jamais révélés, durant l'existence de notre race qui adore le veau d'or avec une frénésie toujours croissante.

De quelle valeur pourrait donc être tout ouvrage qui promettrait de nous donner la *clef* de l'initiation dans l'une ou l'autre de ces deux sciences, qui ne font en vérité qu'une?

Nous comprenons for bien des Adeptes-Initiés, comme

l'était Paracelse ou Roger Bacon. Le premier fut un des grands précurseurs de la chimie moderne; le second celui de la physique. Roger Bacon, dans son *Traité sur la Force admirable de l'Art et de la Nature,* le démontre bien. Toutes les sciences de nos jours y sont annoncées. Il y parle de poudre à canon et prédit l'usage de la vapeur comme force de propulsion. La presse hydraulique, la cloche de plongeur et le kaléidoscope y son décrits; il prophétise l'invention des *instruments* à voler, construits de telle manière que celui qui est assis au milieu de cet *instrument,* dans lequel chacun reconnaîtra une variété du ballon moderne, n'a qu'a tourner une machine qui met en mouvement des ailes artificielles, lesquelles commencent immédiatement à battre l'air à l'instar d'oiseaux volants! Après quoi il défend ses frères, les alchimistes, de l'accusation de se servir d'une cryptographie secrète.

> La raison de ce mystère, parmi les sages de tous les pays, c'est le mépris et la négligence montrés pour les secrets de la sagesse, ces gens ne sachant pas user des choses qui sont les plus excellentes. Même ceux d'entre eux qui peuvent concevoir une idée par rapport à quelque chose d'utile la doivent généralement au hasard et à leur bonne fortune, et abusent beaucoup de leur science aux grands détriment et malechance de beaucoup de personnes, de sociétés entières quelquefois. Tout cela prouve que celui qui publie nos secrets est pire qu'un fou, à moins qu'il ne voile bien ce qu'il révèle aux multitudes, et ne le livre que déguisé d'une telle façon que même l'érudit le comprend avec peine . . . Il y en a parmi nous qui cachent leurs secrets sous une certaine manière d'écrire, n'usant par exemple que des consonnes, de façon que celui qui lit ce genre d'écriture ne puisse en déchiffrer le vrai sens que lorsqu'il connait la signification des mots [le *jargon* hermétique].*

Ce genre (de cryptographie) était en usage chez les Juifs, les Chaldéens, les Syriens, les Arabes et même les Grecs, et fort répandu autrefois, particulièrement parmi les Juifs.

Ce qui nous est démontré par les manuscrits hébreux du Vieux Testament, les livres de Moïse ou le *Pentateuque,* que l'introduction des points masorétiques ont rendus dix fois plus fantastiques. Mais, ainsi que pour la Bible, à qui le Masorah et la ruse des pères de l'Église ont fait dire tout

---

* [Roger Bacon, *op. cit.,* chapter VIII.]

---

ce qu'ils voulaient, excepté ce qu'elle disait réellement, il en a été de même pour les livres cabalistiques et alchimiques. La clef des deux étant perdue, depuis des siècles, en Europe, la cabale (la *bonne* cabale du marquis de Mirville, selon l'ex-Rabbin, le chevalier Drach, le

pieux et fort catholique hébraisant) sert, à l'heure qu'il est, de témoin à décharge pour le Nouveau aussi bien que pour le Vieux Testament. Selon les kabalistes modernes, le *Zohar* est un livre de prophéties *des dogmes catholiques de l'Église latine* et la pierre fondamentale de l'Évangile; ce qui pourrait bien avoir du vrai, s'il était admis, en même temps, que dans les Évangiles et la Bible, chaque nom est symbolique comme chaque récit est allégorique, de même que dans toutes les écritures sacrées qui précédèrent le canon chrétien.

Avant de clore cet article qui devient trop long, faisons un résumé rapide de ce que nous avons avancé.

Je ne sais si nos arguments et citations copieuses produiront leur effet sur nos lecteurs en général. Ce dont je suis tout à fait certaine, c'est que sur les cabalistes et les «Maîtres» modernes, notre article produira l'effet du chiffon rouge sur les taureaux dans l'arène: mais il y a beau temps que les cornes les plus pointues ne nous font plus peur. Ces «Maîtres» doivent toute leur science à la lettre morte de la cabale, et aux interprétations fantastiques de quelques mystiques du siècle passé et du siècle présent, —sur les thèmes desquels les «Initiés» des bibliothèques et musées ont fait des variations à leur tour; aussi les défendront-ils avec bec et ongle. Le public n'y verra que du feu, et c'est celui qui criera le plus fort qui restera vainqueur. Néanmoins,—*Magna est veritas et praevalebit.*

1. Il est bien avéré que l'alchimie a pénétré en Europe venant de la Chine, et que, tombée dans des mains profanes, l'alchimie (comme l'astrologie) n'est plus la science pure et divine des écoles du Thoth-Hermès Égyptien des premières Dynasties.

2. Il est aussi certain que le *Zohar,* dont l'Europe et autres pays chrétiens possèdent des fragments, n'est pas le *Zohar* de Simon ben-Yochaï, mais une compilation de

vieilles traditions et d'écrits collectionnés par Moïse de Léon de Guadalajara, au XIIIme siècle; lequel, selon Mosheirn, a suivi en beaucoup de cas les interprétations qui lui furent fournies par les gnostiques chrétiens de la Chaldée et de la Syrie, où il alla les chercher. Le vieux et véritable *Zohar* ne se trouve en entier que dans le *Livre Chaldéen des Nombres,* dont il n'existe aujourd'hui que deux ou trois copies incomplètes entre les mains des rabbins initiés. L'un d'eux vécut en Pologne, dans une grande retraite, et il détruisit son exemplaire avant de mourir, en 1817; quant à l'autre, le rabbin le plus savant de la Palestine, il émigra de Jaffa, il y a quelques années.

3. Des vrais livres hermétiques, il n'existe que le fragment connu sous le nom de *Table Smaragdine,* dont nous parlerons tout à l'heure. Tous les écrits compilés sur les livres de Thoth ont été détruits et brûlés, en Égypte, par l'ordre de Dioclétien, au IIIme siècle de notre ère. Tout le reste,—«Pymandre» y inclu,—n'est, dans sa forme présente, que réminiscenses, plus ou moins vagues et erronées, de divers auteurs grecs et même latins, qui ne se gênaient pas souvent pour faire passer leurs propres interprétations comme de vrais fragments hermétiques. Et, quand même il en existerait par hasard, ils resteraient aussi incompréhensibles aux «Maîtres» d'aujourd'hui que les livres des alchimistes du

moyen âge. Ceci nous est prouvé par leurs confessions personnelles et fort sincères dont nous venons de citer quelques passages. Nous avons montré leurs raisons pour cela:—(*a*) leurs mystères étaient trop sacrés pour être profanés par les ignorants, n'étant écrits et expliqués dans leurs traités qu'à l'usage du petit nombre d'adeptes initiés; et ils étaient trop dangereux dans les mains de ceux qui étaient capables d'en abuser;—(*b*) au moyen âge, les précautions devinrent dix fois plus grandes: s'en départir, c'était risquer d'être rôti vivant, à la plus grande gloire de Dieu et de son Église.

4. La clef du jargon des alchimistes, et du vrai sens des symboles et allégories de la cabale, n'existe plus qu'en Orient. N'ayant jamais été retrouvé en Europe, qu'est-ce donc qui sert d'étoile conductrice à nos cabalistes modernes

pour reconnaître la vérité dans les œuvres des Alchimistes et le petit nombre de traités écrits par de *vrais initiés* qui existent dans nos bibliothèques nationales?

Il résulte de tout cela qu'une fois qu'ils rejettent la main qui, seule, est capable, dans ce siècle, de leur fournir la clef du vieil ésotérisme et de la religion de la Sagesse,—Messieurs les cabalistes,—les «Élus de Dieu», «Prophètes» modernes compris,—jettent au vent leur seule chance d'étudier les vérités primitives et d'en profiter.

Ce n'est toujours pas l'école d'Orient qui y perd quelque chose.

Nous nous sommes laissé dire que beaucoup de cabalistes français ont exprimé souvent l'opinion que l'École d'Orient ne pouvait guère valoir quelque chose, se piquer de posséder des secrets inconnus aux occultistes Européens, pour la bonne raison qu'*elle admettait des femmes dans ses rangs.*

A ceci nous pourrions répondre en répétant une certaine fable rapportée par le «grand patron» de la Loge Maçonnique des femmes aux États-Unis,* le frère Jos. S. Nutt, pour démontrer ce que la femme ferait, si elle n'avait pas pour entrave le mâle,—que ce dernier soit homme ou Dieu:

«Un lion passant près d'un monument qui représentait en relief un homme athlétique et puissant déchirant la gueule d'un lion, dit: —'Si la scène représentée eût été exécutée par un lion, les deux personnages eussent changé de rôles!'»

De même en est-il pour la femme. Lui serait-il permis de représenter les scènes de la vie humaine, elle distribuerait les rôles à rebours. C'est elle la première qui conduisit l'homme vers l'arbre de la science et lui fit connaître le bien et le mal; et, si on l'eût laissé faire tranquillement ce qu'elle voulait, elle l'eût conduit à l'arbre de la vie et l'*eût ainsi rendu immortel.*

H.P.BLAVATSKY.

---

* Le grand chapitre, ordre de l'*Étoile de l'Orient* (*The Eastern Star*) de l'État de New York, Conférence et Discours dans le grand chapitre.—*La Femme et l'Étoile de l'Orient*, 4 avril 1877.

Collected Writings VOLUME XI

October, 1889

ALCHEMY IN THE NINETEENTH CENTURY

[*La Revue Théosophique,* Paris, Vol. II, Nos. 8, 9, 10, October, November and December, 1889, pp. 49-57, 97-103, 145-149, respectively]

[*Translation of the foregoing original French text*]

The language of archaic Chemistry or Alchemy has always been, like that of ancient religions, symbolical.

We have shown in *The Secret Doctrine* that everything in this world of effects has three attributes or the triple synthesis of the seven principles. In order to state this more clearly, let us say that everything which exists in this, our world, is made up of three principles and four aspects, just as is the case with man himself. As man is a composite being, consisting of a body, a rational soul and an immortal spirit, so each object in nature has an objective exterior, a vital soul, and a divine spark which is purely spiritual and subjective. As the first of these propositions cannot be denied, the second can hardly be either, for if official Science admits that metals, woods, minerals, powders and drugs can produce effects, then it tacitly recognises the latter. As for the third, the presence of an absolute quintessence in every atom, materialism, which has no use for the *anima mundi,* utterly denies it.

Much good may it derive from that. As materialism is but a proof of moral and spiritual blindness, we may well let the blind lead the blind, and leave it at that.

Thus, as with all else, every science has its three fundamental principles, and may be practically applied by the use of all three, or of only one of them. Before Alchemy existed as a science, its quintessence alone acted in nature's

correlations (as indeed it still does) and on all its planes. When there appeared on earth men endowed with a superior intelligence, they allowed it to act, and from it they learned their first lessons. All they had to do was to imitate it. But in order to reproduce the same effects at will, they had to develop in their human constitution a power called, in occult phraseology, *Kriyâśakti.* This faculty, *creative* in its effects, is so, simply because it is the active agent of that attribute on the objective plane. Like the lightning conductor which leads the electric fluid, the faculty of Kriyâśakti conducts the creative Quintessence and

gives it direction. Led haphazardly, it can kill; directed by the human intellect, it can create according to a predetermined plan.

Thus was born Alchemy, magnetic Magic, and many other branches of the tree of occult science.

When in the course of ages nations developed, which in their egotism and ferocious vanity were convinced of their complete superiority to all others, past or present, when the development of *Kriyâśakti* became more and more difficult and the divine faculty had almost disappeared from the earth, they forgot little by little the science of their earlier ancestors. They even went further and rejected altogether the tradition of their antediluvian parents, denying with contempt the presence of a spirit and a soul in this, the most ancient of all sciences. Of the three great attributes of nature, they only accepted the existence of matter or rather its illusory aspect, for of real matter or SUBSTANCE even the materialists themselves confess a complete ignorance; and truly they have never caught the slightest glimpse of it, not even from afar.

Thus came to birth modern Chemistry.

Everything changes as an effect of cyclic evolution. The perfect circle becomes One, a triangle, a quaternary and a quinary. The creative principle issued from the ROOTLESS ROOT of absolute Existence, which has neither beginning nor end, or *perpetuum mobile* symbolized as swallowing its tail in order to reach its head, has become the *Azoth* of the Alchemists of the Middle Ages. The circle becomes a triangle, emanating the one from the other as Minerva from the head of Jupiter. The circle hypothecates the absolute; the right

line represents a metaphysical synthesis and the left a physical one. When Mother Nature shall have made of her body the horizontal line joining these two, then will be the moment of the awakening of cosmic activity. Until then, *Purusha,* the Spirit, is separated from *Prakriti*—material nature still unevolved. Its legs exist only in a state of potentiality; it cannot move nor has it arms wherewith to work on the objective form of things sublunary. Lacking limbs, *Purusha* cannot begin to build until it has mounted onto the neck of Prakriti the blind,* when the triangle will become the pentagon, the microcosmic star. Before reaching this stage they must both pass through the quaternary state and that of the cross which conceives. This is the cross of earthly magi, who make a great display of their faded symbol, namely, the cross divided into four parts, which may read "Taro," "Tora," "Ator," and "Rota." The Virgin-Substance, or Adamic Earth, the Holy Spirit of the old Alchemists of the Rosy Cross, has now become with the Kabbalists, those flunkeys of modern science, Na_2Co_3, *Soda,* and C_2H_6O or *Alcohol.*

Ah! Star of the morning, daughter of the dawn, how fallen from thine high estate—poor Alchemy! On this our ancient planet, thrice deceived, everything is doomed to tire and to pass away. And yet that which once was, still is and forever shall be, even to the end of time. Words change and their meaning becomes quickly disfigured. But eternal ideas remain and shall not pass away. Under the ass' skin in which Princess-Nature

wrapped herself to deceive fools, as in the fairy-tale of Perrault, the disciple of the philosophers of old will always recognize the truth, and will adore it. This ass' skin, it would seem, is more congenial to the tastes of modern philosophism and materialistic alchemists, who sacrifice the living soul for the dead form, than Princess-nature in all her nakedness. And thus it is that the skin only falls before Prince Charming, who recognises the marriage betrothal in the ring sent. To all those courtiers who hover round Dame Nature while dismembering her material

---

* *Sânkhya* philosophy of Kapila.

---

covering, she has nothing to offer but her outer skin. It is for this reason that they console themselves by giving new names to things as old indeed as the world itself, declaring loudly the while that they have discovered something new. The necromancy of Moses has become modern Spiritualism; and the Science of the old Initiates of the Temple, the Magnetism of the Gymnosophists of India, the healing Mesmerism of Aesculapius, "the Saviour," are accepted now only when called *hypnotism,* in other words black magic under its proper title.

False noses everywhere! But let us rejoice; the more false and long they are, the sooner they are sure to become detached and fall on their own accord!

Modern materialists would have us believe that Alchemy, or the transmutation of base metals into gold and silver, has from the earliest ages been but *charlatanism* pure and simple. According to them, it is not a science but a superstition, and therefore all those who believe, or pretend to believe in it, are either dupes or impostors. Our encyclopaedias are full of abusive epithets levelled at Alchemists and Occultists.

Now, Gentlemen-Academicians, this may be all very well, but let us then have some proof of the *absolute* impossibility of transmutation. Tell us how it is that a metallic base is found even in alkalis. We know certain learned physicists, to be sure, who think the idea of reducing the elements to their first state, and even to their one and primordial essence (see for instance Mr. Crookes and his *meta-elements*), not as stupid as it appears at first sight. Gentlemen, these elements, when once you have allowed yourself the hypothesis that they all existed in the beginning in the igneous mass, from which you say the earth's crust has been formed, may be reduced again and brought through a series of transmutations to be once more that which they originally were. The question is to find a solvent sufficiently strong to effect in a few days or even years that which nature has taken ages to perform. Chemistry and, above all, Mr. Crookes has sufficiently proved that there exists so notably a relationship between metals, as to indicate not only a common source but an identical genesis.

Then, Gentlemen, you who laugh so loudly at alchemy and the alchemists and reject that Science, how is it that one of your first chemists, Monsieur Berthelot, author of *La Synthèse chimique,* deeply read in alchemical lore, is unable to deny to alchemists *a most profound knowledge of matter?*

And again, how is it that Monsieur M.-E. Chevreul, that venerable *savant,* whose knowledge, no less than his advanced age, in the full possession of all his faculties,* has moved to wonder our present generation, which, with its overweening self-sufficiency, is so difficult to penetrate or rouse; how is it, we say, that he who made so many useful discoveries for modern industry, should have possessed so many works on alchemy?

Is it not possible that the key to his longevity may be found in one of these very works, which, according to you, are but a heap of superstitions as foolish as they are ridiculous?

The fact that this great scholar, the dean of modern chemistry, took the trouble to bequeath after his death, to the Library of the Museum, the numerous works he possessed on this "false science," is most revealing. Nor have we yet heard that the luminaries of Science attached to this sanctuary have thrown these books on alchemy into the wastepaper basket, as useless rubbish allegedly full of fantastic reveries engendered by diseased and unbalanced brains.

Besides, our scientific men forget two things: in the first place, never having found the key to the *jargon* of these hermetic books, they have no right to decide whether this *jargon* preaches truth or falsehood; and secondly, that Wisdom was certainly not born for the first time with them, nor must it necessarily *die out* with our modern sages.

Each Science, we repeat, has its *three aspects;* everybody will grant that there must be two, the objective and the subjective. Under the first heading we may put the alchemical

---

* [Michel-Eugène Chevreul, famous French chemist, born at Angers, Aug. 31, 1786. He died at Paris, April 9, 1889, being then 103 years old. *Vide* Bio-Bibliogr. Index for more data.—*Compiler*.]

---

transmutations with or without the *powder of projection;* under the second, all intellectual speculations. Under the third is hidden a meaning of the highest spirituality. Now since the symbols of the first two are identical in design and possess, moreover, as I have tried to prove in *The Secret Doctrine,* seven interpretations varying in meaning with their application to one or another of the domains of nature, the physical, the psychic, or the purely spiritual, it will be easily understood that only high initiates are able to interpret the

jargon of hermetic philosophers. And then again, since there exist more false than true alchemical writings in Europe, Hermes himself would lose his way. Who does not know, for instance, that a certain series of formulae may find their concrete application of positive value in technical alchemy, while the same symbol, on being employed to render an idea belonging to the psychological domain, will possess an entirely different meaning? Our late brother Kenneth MacKenzie expresses this well when he says, speaking of Hermetic Sciences:

> . . . To the practical Alchymist, whose object was the production of wealth by the special rules of his art, the evolution of a semi-mystical philosophy was a secondary consideration, and to be pursued without any reference to an ultimate system of theosophy; while the sage, who had ascended to the higher plane of metaphysical contemplation, would reject the mere material part of these studies as unworthy of his further consideration.*

Thus it becomes evident that symbols, taken as guides to the transmutation of metals, have very little to do with the methods which we now call *chemical.* Here is a question, by the way: Who of our great scientists would dare to treat as impostors such men as Paracelsus, Van Helmont, Roger Bacon, Boerhaave and many other illustrious Alchemists?

While Gentlemen-Academicians mock at the Kabbala as well as at Alchemy (though at the same time taking from this latter their inspirations and their best discoveries), the kabbalists and occultists of Europe in general begin *sub rosa* to persecute the secret sciences of the East. In fact, the

* *Royal Masonic Cyclopaedia*, p. 310.

Wisdom of the Orient does not exist for our sages of the West; it died with the three Magi. Nevertheless, alchemy, which if we search diligently, we shall find as the foundation of all occult sciences—comes to them from the Far East. Some assert that it is merely the posthumous evolution of the magic of the Chaldeans. We shall try to prove that the latter is only the heir, first to antediluvian alchemy, and later to the alchemy of the Egyptians. Olaus Borrichius, an authority on this question, tells us to search for its origin in the remotest antiquity.

To what epoch may we ascribe the origin of Alchemy? No modern writer is able to tell us exactly. Some give us Adam as its first adept; others attribute it to the indiscretion of "the sons of God, who seeing that the daughters of men were beautiful, took them for their wives" [*Gen*. vi, 2.]. Moses and Solomon are later adepts in the science, for they were preceded by Abraham, who was in turn antedated in the *Science of Sciences* by Hermes. Does not Avicenna tell us that the *Smaragdine Tablet*—the oldest existing treatise on Alchemy—was found on the body of Hermes, buried centuries ago at Hebron, by Sarah,

the wife of Abraham? But "Hermes" never was the name of a man, but a generic title, just as the term *Neo-Platonist* was used in former times, and "Theosophist" is being used in the present. What in fact is known about Hermes Trismegistos, "thrice-greatest"? Less than we know of Abraham, his wife Sarah and his concubine Agar, which St. Paul declares to be *an allegory.** Even in the time of Plato, Hermes was already identified with the Thoth of the Egyptians. But this word *thoth* does not only mean "Intelligence"; it also means "assembly" or *school.* In reality Thoth-Hermes is simply the personification of the voice (or sacred teaching) of the sacerdotal caste of Egypt; the voice of the Great Hierophants. And if this is the case, can we tell at what prehistoric epoch this hierarchy of initiated priests began to flourish in the land of *Chemi*? Even if this question could

---

* St. Paul explains it quite clearly: according to him, Sarah represents "Jerusalem which is above" and Agar "a mountain in Arabia," *Sinai,* which "answereth Jerusalem which now is" (*Cal.* iv, 25-36).

---

be answered, we should still be far from a solution of our problems. For ancient China, no less than ancient Egypt, claims to be the fatherland of the *alkahest* and of physical and transcendental alchemy; and China may very possibly be right. A missionary, an old resident of Peking, William A. P. Martin, calls it the "cradle of alchemy." *Cradle* is hardly the right word perhaps, but it is certain that the Celestial Empire has the right to class herself amongst the very oldest schools of occult Sciences. In any case, it is from China that alchemy has penetrated into Europe, as we shall prove.

In the meantime, our reader may choose; for another pious missionary, Hood, assures us solemnly that Alchemy was born in the garden "planted in Eden on the side towards the East." If we may believe him, it is the offspring of Satan who tempted Eve in the shape of a Serpent; but he forgot to patent his discovery, as our brave writer shows us by the very name of that science. For the Hebrew word for Serpent is *Nahash,* plural *Nahashim.* As is obvious, it is from this last syllable *shim* that the words chemistry and alchemy are derived. Is this not clear as day and established in agreement with the severest rules of modern philology?

Let us now turn to our proofs.

The first authorities on archaic sciences—William Godwin amongst others—have shown us on incontestable evidence that, though Alchemy was widely cultivated by nearly all the nations of antiquity long before our era, the Greeks began to study it only after the beginning of the Christian era and that it did not become popularised until very much later. Of course by this are meant only the lay Greeks, those not initiated. For the adepts of the Hellenic temples of *Magna Graecia* knew it from the days of the Argonauts. The origin of Alchemy in Greece dates therefore from this time, as is well illustrated by the allegorical story of the "Golden Fleece."

Thus we need only to read what Suidas says in his *Lexicon* with reference to the expedition of Jason, too well known to require telling here:

Δέρας, Deras, the Golden Fleece which Jason and the Argonauts, after a voyage on the Black Sea in Colchis, took with the aid of Medea,

daughter of Aiêtes, King of Aia. *Only instead of taking that which the poets pretended they took, it was a treatise written on a skin (* δέρμασι *) which explained how gold could be made by chemical means*. Contemporaries called this skin of a ram the Golden Fleece, most probably because of the great value attaching to the instructions on it.

This explanation is a little clearer and much more probable than the erudite vagaries of our modern mythologists,* for we must remember that the Colchis of the Greeks is the modern Imeritia on the Black Sea; that the *Rion,* the big river which crosses the country, is the Phasis of the ancients, which even to this day carries traces of gold; and that the traditions of the indigenous races that live on the shores of the Black Sea, such as the Mingrelians, the Abhazians and the Imeritians are all full of this old legend of the golden fleece. Their ancestors, they say, have all been "makers of gold," that is to say they possessed the secret of transmutation which today is called Alchemy.

In any case it is a fact that the Greeks, with the exception of the initiated, were ignorant of the hermetic sciences up to the time of the Neo-Platonists (towards the end of the fourth and fifth centuries), and knew nothing of the *real* alchemy of the ancient Egyptians, whose secrets were certainly not revealed to the public at large. In the third century of the Christian era we find the Emperor Diocletian publishing his famous edict, ordering a most careful search in Egypt for books treating of the fabrication of gold, which were to be burned at a public *auto-da-fé.* W. Godwin tells us that after this there did not remain one single work on Alchemy above ground, in the kingdom of the Pharaohs,

* A. de Gubernatis (*Zoological Mythology*, Vol. I, pp. 402-03, 428-32) who finds that because "in Sanskrit the ram is called *mesha* or *meha,* he who spills or who pours out," the golden fleece of the Greeks should therefore be "the mist . . . *raining down water*"; and F. L. W. Schwartz who compares the fleece of a ram to a stormy night and tells us that "the speaking ram is the voice which seems to issue from an electric cloud (*Ursprung der Mythologie*, p. 219, note 1), makes us laugh. These brave learned men are rather too full of clouds themselves ever to find their fantastic interpretation accepted by serious students. And yet, P. Decharme, the author of *Mythologie de la Grèce antique,* seems to share their opinions.

and for the period of two centuries it was never spoken of.* He might have added that there still remained *underground* a large number of such works, written on papyrus and buried with the mummies ten millenniums old. The whole secret lies in the ability to recognise such a treatise on Alchemy in what appears to be only a fairy tale, such as we have in that of the *golden fleece* or in the "romances" of the earlier Pharaohs. But it was not the secret wisdom hidden in the allegories of the papyri which introduced Alchemy or the hermetic sciences to Europe. History tells us that Alchemy was cultivated in China more than sixteen centuries before our era, and that it had never been flourishing more than during the first centuries of Christianity. And it is towards the end of the fourth century, when the East opened its gates to the commerce of the Latin races that Alchemy once again penetrated into Europe. Byzantium and Alexandria, the two principal centers of this commerce, were suddenly inundated with works on transmutation, while it was known that Egypt no longer had any. Whence came then these treatises full of instructions on how to make gold and to prolong human life? It is certainly not from the sanctuaries of Egypt, as these Egyptian treatises did not exist any longer. We affirm that most of them were merely more or less correct interpretations of the allegorical stories of the green, blue and yellow Dragons, and the rose tigers, alchemical symbols of the Chinese.

All the treatises that are to be found now in the public libraries and the Museums of Europe are nothing but questionable hypotheses of certain mystics of various times, left halfway on the road of the great Initiation. All that is needed is to compare some of the so-called "hermetic" treatises with those which have been recently brought over from China, to recognise that Thoth-Hermes, or rather the science of that name, is quite innocent of all that. It follows from this that all that was known concerning Alchemy, from the Middle Ages to the nineteenth century, was imported into Europe from China and transformed later into Hermetic writings. Most of these writings have been fabricated by the

* [*Lives of the Necromancers*, London, 1834 and 1876.—*Compiler*.]

Greeks and the Arabs, in the eighth and ninth centuries, re-fabricated in the Middle Ages, and remain incomprehensible in the nineteenth century. The Saracens, whose most famous school of Alchemy was at Bagdad, while bringing with them more ancient traditions, had lost their secret themselves. The great Geber merits rather the title of Father of modern Chemistry than of Hermetic Alchemy, although it is to him that is attributed the importation of Alchemical Science into Europe.

Ever since the act of vandalism committed by Diocletian, the key to the secrets of Thoth-Hermes lies deeply buried but in the initiatory crypts of the ancient Orient.

Let us then compare the Chinese system with that which is called Hermetic Sciences.

1. The twofold object which both schools aim at is identical; the making of gold and the rejuvenating and prolonging of human life by means of the *menstruum universale* or *lapis philosophorum.* The third object or true meaning of the "transmutation" has been completely neglected by *Christian* adepts; for being satisfied with *their belief in the immortality of the soul,* the adherents of the older alchemists have never properly understood this object. Nowadays, partly through negligence, partly through disuse, it has been completely struck from the *summum bonum* sought for by the alchemists of Christian countries. Nevertheless it is only this last of the three objects which interests the *real* Oriental alchemists. All the Adept-Initiates, despising gold and having a profound indifference for life, care very little about the first two objects of alchemy.

2. Both these schools recognise the existence of *two elixirs:* the great and the small. The use of the second on the physical plane has to do with the transmutation of metals and the restoration of youth. The great "Elixir," which was only symbolically an elixir, conferred the greatest boon of all: *conscious immortality in the Spirit,* the Nirvâna throughout all cycles, which precedes PARANIRVÂNA, or absolute union with the ONE Essence.

3. The principles which form the basis of the two systems are also identical, namely: the compound nature of metals

and their growth emanating from one common seminal germ. The letter *tsing* in the Chinese alphabet, which stands for "germ," and *t'ai,* "matrix," which are found so constantly in Chinese works on alchemy,* are the ancestors of the same words which we meet with so frequently in the alchemical treatises of the Hermetists.

4. Mercury and lead, mercury and sulphur are equally in use in the East as in the West, and, adding to these many other ingredients in common, we find that both schools of alchemy accepted them under a triple meaning. It is the last or third of these meanings which European alchemists do not understand.

5. The alchemists of both countries also accept the doctrine of a cycle of transmutations during which the precious metals return to their basic elements.

6. Both Schools of alchemy are closely allied to astrology and magic.

7. And finally they both make use of an *extravagant* phraseology, a fact noticed by the author of "Study of Alchemy in China" who finds that the language of European alchemists, while so entirely different from that of all other Western sciences, imitates perfectly the metaphorical jargon of the Eastern nations, being an excellent proof that alchemy in Europe had its origin in the Far East.

Nor should any objections be raised because we say that Alchemy is intimately allied with *magic* and *astrology.* The word magic is an old Persian term which means *knowledge,* and embraces all the sciences, both physical and metaphysical, studied in those days. The sacerdotal and learned classes of the Chaldeans taught *magic,* from which came *magism*

and *gnosticism.* Was not Abraham called a "Chaldean"? And it is Joseph, a pious Jew, who, speaking of the patriarch, says that he taught *mathematics,* or the esoteric science, in Egypt, including *the science of the stars,* a professor of magism being of necessity an astrologer.

* "The Study of Alchemy in China," by the Rev. W. A. P. Martin, of Peking.
[Paper read in October, 1868, at the meeting of the Oriental Society, at New Haven, Conn., U.S.A.—*Compiler*.]

But it would be a great mistake to confuse the alchemy of the Middle Ages with that of antediluvian times. As it is understood in the present day, it has three principal agents: the *philosopher's stone* used in the transmutation of metals; the *Alkahest* or the universal solvent; and the *elixir vitae,* possessing the property of indefinitely prolonging human life. But neither the real philosophers nor the Initiates occupied themselves with the last two. The three alchemical agents, like the Trinity, *one and indivisible,* have become three distinct agents solely through Science falling under the influence of human egotism. While the sacerdotal caste, grasping and ambitious, anthropomorphized the Spiritual and absolute Unity by dividing it into three *persons,* the class of false mystics separated the divine Force from the universal *Kriyâśakti* and turned it into *three agents.* In his *Magia naturalis,* Giambattista della Porta tells this clearly:

> . . . I promise you neither mountains of gold nor the philosopher's stone . . . nor even that golden liquor which renders immortal him who drinks it . . . All that is *merely dreams;* for the world being mutable and subject to change, all that it produces must be destroyed.

Geber, the great Arabian alchemist, is even more explicit. He appears to have written a prophetic forecast of the future, in the following words which we translate:

> If we have concealed anything, ye sons of learning, wonder not; for we have not concealed it from you, but have delivered it in such language as that it may be hid from evil men, and that the unjust and vile might not know it. But, ye sons of truth, search and you shall find this most excellent gift of God, which he has reserved for you. *Ye sons of folly, impiety and profanity, avoid you the seeking after this knowledge; it will be destructive to you, and precipitate you into contempt and misery.**

Let us see what other writers have had to say on the question. Having begun to think that alchemy was after all solely a philosophy entirely metaphysical, instead of a physical science (in which they erred), they declared that the extraordinary transmutation of base metals into gold was merely a figurative expression for the transformation of man,

* [Quoted by Dr. Alexander Wilder in his *New Platonism and Alchemy,* Albany, N.Y., 1869, p. 26.—*Compiler*.]

———————

DR. JONAS GUSTAF WILHELM ZANDER
1835-1920
Reproduced from *Universal Brotherhood,* Vol. XIV, November, 1889
(See biographical sketch in the Bio-Bibliographical Appendix)

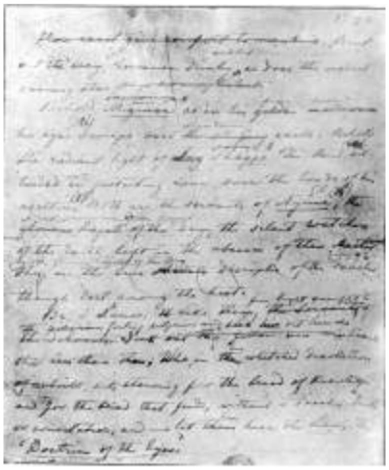

Facsimile of a page of the Manuscript of *The Voice of Silence,*
In H.P.B.'s own handwriting, now in Adyar Archives. Reproduced
From *The Golden Book of the Theosophical Society,* Adyar, Madras, 1925, p.144.

freeing him of his hereditary evils and of his infirmities, in order that he might attain to a degree of regeneration which would elevate him to a divine Being.

This in fact is the synthesis of transcendental alchemy and its principal object; but for all that, it does not represent *every end* which this science has in view. Aristotle who told Alexander that "the philosopher's stone was not a stone at all, that it is in each man, everywhere, at all times, and is called the *final aim* of all philosophers," was mistaken in his first proposition though right with regard to the second. In the physical sphere, the secret of the *Alkahest* produces an ingredient which is called the philosopher's stone; but for those who care not for perishable gold, the *alkahest,* as Professor Wilder tells us,* "is but the *algeist,* or divine spirit, which removes every grosser nature, that its unholier principles may be removed . . ." The *elixir vitae* therefore is only the water of life which, as Godwin says, "is a universal medicine possessing the power to rejuvenate man and to prolong life indefinitely."

Some forty years ago, Dr. Hermann Kopp, published in Germany a *Geschichte der Chemie.* Speaking of alchemy, looked at in its special role of forerunner of modern chemistry, the German doctor makes use of a very significant expression which the Pythagorean and the Platonist will understand at once. "If," says he, "the term *world* stands for the *microcosm* represented by man, then it becomes easy to interpret the writings of the alchemists."

Irenaeus Philalethes declares that:

> The philosopher's stone represents the great universe (or macrocosm) and possesses all the virtues of the great system, collected and included in the lesser system. The latter has a magnetic power which draws to it that which it has affinities with in the universe. It is the celestial virtue which spreads throughout creation, but which is epitomized in a miniature abridgment of itself (as man).

Listen to what Alipili says in one of his translated works:

* *Ibid*.

> He that hath the knowledge of the Microcosm cannot long be ignorant of the knowledge of the Macrocosm. This is that which the Aegyptian industrious searchers of Nature so often said, and loudly proclaimed, that every one should know himself. This speech their dull Disciples took in a moral sense, and out of ignorance affixt it in their Temples. But I admonish thee whosoever thou art that desireth to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee. If thou knowest not the excellency of thine own house, for what doest thou seek and search after the excellency of other things? The universal Orb of the Earth contains not so great mysteries and excellencies as a little Man, formed by God to his

image. And he that desires the primacy amongst the studiers of Nature, will no where find a greater and better reserve to obtain his desire, than in himself.

Therefore I will here follow the example of the *Aegyptians,* and from my whole heart and certain true experience proved by me, speak to my Neighbour in the *Aegyptians* words, and with a loud voice now proclaim. O Man know thy self; in thee is hid the treasure of treasures . . .*

Irenaeus Philaletha Cosmopolita, an English alchemist and Hermetic philosopher, alluding to the persecution to which philosophy was subjected, wrote in 1669:

. . . many do believe (that are strangers to the Art) that if they should enjoy it, they would do such and such things; so also even we did formerly believe, but being grown more wary, by the hazard we have run, we have chosen a more secret method . . . †

And the alchemists were wise to do so. For living in an age when for a slight difference of opinion on religious questions, men and women were treated as heretics, placed under a ban and proscribed, and when science was

* [*Centrum Naturae Concentratum:* or the Salt of Nature Regenerated. For the most part improperly called The Philosopher's Stone. Written in Arabick by Alipili a Mauretanian, born of Asiatick Parents; published in Low Dutch, 1694, and now done into English, 1696. By a Lover of the Hermetick Science. London, 1696. (British Museum, 1033.d.35.) The translator's name was E. Brice. The passage quoted above may be found on pages 78-80.—*Compiler*.]

† [This is from a small book of Eyraeneus Philaletha Cosmopolita entitled *Secrets Revealed: or an open entrance to the Shut Palace of the King.* Containing the greatest treasure in Chymistry, never yet so plainly discovered. Published by William Cooper, Esq., London, 1669. 8vo. The passage may be found in Chapter 13, p. 33, and has been checked with the copy now in the British Museum.—*Compiler*.]

stigmatized as *sorcery*, it was quite natural, as Professor A. Wilder says:

. . . that men cultivating ideas out of the common order would invent a dialect of symbols and passwords by which to communicate with one another, and yet remain unknown by their bloodthirsty adversaries.*

The author reminds us of the Hindu allegory of Krishna ordering his adopted mother to look into his mouth. She did and saw therein the entire universe. This agrees exactly with the Kabbalistic teaching which holds that the microcosm is but the faithful reflection of the macrocosm—a photographic copy to him who understands. This is why Cornelius Agrippa, perhaps the most generally known of all the alchemists, says:

There is one thing by God created, the subject of all wonderfulness in earth and in heaven; it is actually animal, vegetable and mineral; found everywhere, known by few, by

none expressed by his proper name, but hid in numbers, figures and riddles, without which neither alchemy nor natural magic can attain their perfect end.+

The allusion becomes even clearer if we read a certain passage in the *Alchemist's Encheiridion* (1672):

Now, in this discourse will I manifest to thee the natural condition of the stone of the philosophers, appareled with a *triple* garment, even this stone of riches and charity, the strong relief from languishment, in which is contained every secret; being a divine mystery and gift of God, than which there is nothing in this world more sublime. Therefore, diligently observe what I say, namely, that 'tis appareled with a triple garment, that it to say, with a body, soul and spirit.‡

In other words, this stone contains: the secret of the transmutation of metals, that of the elixir of long life and of *conscious immortality.*

This last secret was the one which the old philosophers chose to unravel, leaving to the lesser lights with their modern false noses, the pleasure of wearing themselves out in the attempt to solve the first two. It is the *Word* or the

---

* [*New Platonism and Alchemy*, p. 26.—*Compiler*.]
† [Quoted by Dr. A. Wilder, in *op. cit*., p. 28.—*Compiler*.]
‡ [Quoted by Dr. A. Wilder, in *op. cit.,* p. 28.—*Compiler*.]

"ineffable name," of which Moses said that there was no need to seek it in distant places, "but the word is very nigh unto thee, in thy mouth, and in thy heart" [*Deut.* xxx*,* 14].
Philalethes, the English alchemist, says the same thing but in other terms:

. . . In the world our writings shall prove a curious-edged knife; to some they shall carve out dainties, and to others it shall serve only to cut their fingers; yet we are not to be blamed; for we do seriously profess to any that shall attempt this Work, that he attempts the highest piece of philosophy that is in nature; and though we write in English, yet our matter will be as hard as Greek to some, who will think they understand us well, when they misconstrue our meaning most perversely; for is it imaginable that they who are fools in Nature, should be wise in our books, which are testimonies unto Nature? *

Espagnet warns his readers in the same say:

Let a lover of truth make use of but a few authors, but of best note and experienced truth; let him suspect things that are quickly understood, especially in mystical names and secret operations; for truth lies hid in obscurity, nor do philosophers ever write more deceitfully than when plainly, nor ever more truly than when obscurely.†

Truth cannot be given to the public; less so today than when the Apostles were advised not to cast pearls before swine.

All these fragments which we have just cited are, we hold, so many proofs of that which we have advanced. Apart from the schools of adepts, almost unapproachable for Western students, there does not exist in the whole world —and more especially in Europe—one single work on occult science, and above all on Alchemy, which is written in clear and precise language, or which offers to the public a system or a method which could be followed as in the physical sciences. Any treatise, which comes from an initiate or an adept, ancient or modern, *unable to reveal all,* limits itself to throwing light on certain problems which are allowed to be disclosed, when needed, to those worthy of *knowing,*

* [Irenaeus Philaletha or Eirenaeus Philalethes, *Ripley Revived,* etc., 1678, pp. 159-60.—*Compiler*.]

† [Quoted by Dr. A. Wilder, in *op. cit*., p. 29.—*Compiler*.]

while remaining at the same time hidden from those who are unworthy of receiving the truth, for fear they should abuse it. Therefore, he, who complaining of the obscurity and confusion which seems to prevail in the writings of the disciples of the Oriental school, would compare them with those of either the Middle Ages or of modern times, which seem to be more clearly written, would prove only two things: either he deceives the public in deceiving himself; or he advertises modern charlatanism, *knowing all the time* that he is deceiving his readers. It is easy to find semi-modern works which are written with precision and method, but giving only the *personal* ideas of the writer, that is to say, of value only to those *who know absolutely nothing* of the true occult science. We are beginning to make much of Éliphas Lévi, who alone knew, it is true, probably more than all our great European magi of 1889 put together. But, when once the half-dozen books of the Abbé Louis Constant have been read, re-read and learnt by heart, how far are we advanced in practical occult science, or even in the understanding of the theories of the Kabbalists? His style is poetical and quite charming. His paradoxes, and nearly every phrase in his volumes is one, are thoroughly French in character. But even if we learn them so as to repeat them by heart from beginning to end, what, pray, has he really taught us? Nothing, absolutely nothing—except, perhaps, the French language. We know several of the pupils of the great magus of modern times, English, French and German, all men of serious mind, of iron wills, many of whom have sacrificed whole years to these studies. One of his disciples made him a life annuity which he got for upwards of ten years, besides paying him 100 francs for every letter when he was obliged to be away. This person at the end of ten years knew less of magic and of the Kabbala than a chela of ten years' standing of an Indian astrologer. We have in the library at Adyar his letters on magic in several volumes of manuscripts, written in French and translated into English, and we defy the

admirers of Éliphas Lévi to show us one single individual who would have become an Occultist, even in theory, by following the teaching of the French magus. Why is this, since he evidently got his

secrets from an Initiate? Simply because he *never received the right to initiate others.* Those who know something of occultism will understand what we mean by this; those who are only *pretenders* will contradict us, and probably hate us all the more for having told such hard truths.

The occult sciences, or rather the *key* which alone explains the jargon in which they are expressed, cannot be divulged. Like the Sphinx who dies the moment the enigma of its being is guessed by an Oedipus, they remain occult only as long as they are unknown to the uninitiated. Then again they can neither be bought nor sold. A Rosicrucian "*becomes,* he is not made," says an old adage of the Hermetic philosophers, to which the Occultists add, "The science of the gods is mastered by violence; it must be conquered, and does not give itself." This is exactly what the author of the *Acts of the Apostles* intended to convey when he gave the answer of Peter to Simon Magus: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" [*Acts* viii, 20]. Occult knowledge should be used neither to make money, nor to attain any egotistical end, not even as a means to personal vanity.

Let us go further and say at once that—apart from an exceptional case where gold might be the means of saving a whole nation—even the act of transmutation itself, when the only motive is the acquisition of riches, becomes black magic. So that neither the secrets of magic nor of occultism, nor of alchemy, can ever be revealed during the existence of our race, which worships the golden calf with an ever increasing frenzy.

Therefore, of what value would those works be which promise to give us the *key* to initiation into either one or the other of these two sciences, which are in fact only one?

We understand perfectly such Adept-Initiates as Paracelsus and Roger Bacon. The first was one of the great harbingers of modern chemistry; the second that of physics. Roger Bacon in his *Treatise on the Admirable Forces of Art and of Nature* shows this clearly. We find in it a foreshadowing of all the sciences of our day. He speaks in it of cannon powder, and predicts the use of steam as a motive power. The hydraulic press, the diving bell, and the

kaleidoscope, are all described therein; he prophesies the invention of flying *machines,* constructed in such a way that he who is seated in the middle of this *mechanical*

contrivance, in which we easily recognize a type of the modern balloon, has only to turn a mechanism to set in motion artificial wings which immediately start beating the air in imitation to those of a bird. He then defends his brother alchemists against the accusation of using a secret cryptography.

The Reason then, why wise men have obscured their Mysteries from the multitude, was, because of their deriding and slighting wise men's Secrets of wisdome, being also ignorant to make a right use of such excellent matters. For if an accident help them to the knowledge of a worthy mystery, they wrest and abuse it to the manifold inconvenience of persons and communities. Hee's then not discreet, who writes any Secret, unlesse he conceal it from the vulgar, and make the more intelligent pay some labour and sweat before they understand it. In this stream the whole fleet of wise men have sailed from the beginning of all, obscuring many wayes the abstruser parts of wisdome from the capacity of the generality. Some by Characters and verses have delivered many Secrets. Others by aenigmatical and figurative words . . . Thirdly, they have obscured their Secrets by their manner of Writing, as by Consonants without Vowels, none knowing how to read them, unlesse he know the signification of those words [the hermetic *jargon*] . . .*

This kind of cryptography was in use amongst the Jews, the Chaldeans, the Syrians, the Arabs, and even the Greeks, and largely adopted in former times, especially by the Jews.

This is proved by the Hebrew manuscripts of the Old Testament, the books of Moses or the *Pentateuch* rendered ten times more fantastic by the introduction of Masoretic points. But as with the Bible, which has been made to say everything required of it except that which it really did say, thanks to the Masorah and the Fathers of the Church, so it was also with kabbalistic and alchemical books. The key to

* [The Latin title of Roger Bacon's work is *De mirabili potestate artis et naturae,* and the date of its original publication is approximately 1256-57. The translation of the passage quoted by H.P.B. has been checked with the copy in the British Museum which is stated to be a faithful translation "out of Dr. Dee's own copy, by I.N." which was published in London in 1659. The passage occurs in Chapter VIII, p. 37.—*Compiler.*]

both having been lost centuries ago in Europe, the Kabbala (the *good* Kabbala of the Marquis de Mirville, according to the ex-rabbi, the Chevalier Drach, the pious and most Catholic Hebrew scholar) serves now as a witness confirmatory of both the New and the Old Testaments. According to modern kabbalists, the *Zohar* is a book of modern prophecies, especially relating *to the Catholic dogmas of the Latin Church,* and is the fundamental stone of the Gospel; which indeed might be true if it were admitted that both in the Gospels and in the Bible, each name is symbolical and each story allegorical; just as was the case with all sacred writings preceding the Christian canon.

Before closing this article, which has already become too long, let us make a rapid

résumé of what we have said.

I do not know if our argument and copious extracts will have any effect on our readers in general. But I am sure, at all events, that what we have said will have the same effect on kabbalists and modern "Masters" as the waving of a red rag in front of a bull; but we have long ceased to fear the sharpest horn. These "Masters" owe all their science to the dead letter of the Kabbala, and to the fantastic interpretation placed on it by some few mystics of the present and the last century, on which "Initiates" of libraries and museums have in their turn made variations; therefore, they are bound to defend such, tooth and nail. People will see but fire and smoke, and he who shouts the louder will remain the victor. Nevertheless—*Magna est veritas et praevalebit.*

1. It has been asserted that alchemy penetrated into Europe from China, and that, falling into profane hands, alchemy (like astrology) is no longer the pure and divine science of the schools of Thoth-Hermes of the first Egyptian Dynasties.

2. It is also certain that the *Zohar,* of which both Europe and other Christian countries possess fragments, is not the same as the *Zohar* of Shimon ben-Yohai, but a compilation of old writings and traditions collected by Moses de Leon of Guadalajara in the thirteenth century, who, according to Mosheim, has followed in many cases the interpretations which were given him by Christian Gnostics of Chaldea and

Syria where he went to seek them. The real, old *Zohar* is found in its entirety only in the Chaldean *Book of Numbers,* of which there exist now only two or three incomplete copies, which are in the possession of initiated rabbis. One of these lived in Poland, in strict seclusion, and he destroyed his copy before dying in 1817; as for the other, the wisest rabbi of Palestine, he emigrated from Jaffa some few years ago.

3. Of the real Hermetic books there only remains a fragment known as the *Smaragdine Tablet,* of which we shall presently speak. All the works compiled on the books of Thoth were destroyed and burnt in Egypt by order of Diocletian in the third century of our era. All the others, including *Poimandrês,* are in their present form merely recollections, more or less vague and erroneous, of different Greek or even Latin authors, who often did not hesitate to palm off their own interpretations as genuine Hermetic fragments. And even if by chance these latter did exist, they would be as incomprehensible to the "Masters" of today as the books of the alchemists of the Middle Ages. In proof of this we have quoted their own personal and thoroughly sincere confessions. We have shown the reasons they give for this: (*a*) their mysteries were too sacred to be profaned by the ignorant, being written down and explained only for the use of a few adept-initiates; and they were also too dangerous to be trusted in the hands of those who were capable of misusing them; (*b*) in the Middle Ages the precautions taken were ten times as great; for otherwise they stood a good chance of being roasted alive to the great glory of God and His Church

4. The key to the jargon of the alchemists and to the real meaning of the symbols and allegories of the Kabbala is to be found in the Orient alone. Since it has never been rediscovered in Europe, what then can possibly serve as a guiding star to our modern kabbalists, so that they may recognize the truth in the writings of the Alchemists and in the small number of treatises which, written by *real initiates,* are still to be found in our national libraries?

It follows, therefore, that in rejecting aid from the only quarter whence in this our century they may expect to get

the key to the old esotericism and to the Wisdom-Religion, they, whether kabbalists, "elects of God," or modern "Prophets," throw to the wind their only chance of studying primitive truths and profiting by them.

At all events we may be sure that it is not the Oriental School which loses by default.

We have permitted ourselves to say that many French kabbalists have often expressed the opinion that the Oriental School will never be worth much, no matter how it may pride itself on possessing secrets unknown to European occultists, *because it admits women into its ranks.*

To this we might answer by repeating the fable told by brother Joseph N. Nutt, "Grand Master" of the Masonic Lodge for Women in the United States,* to show what women can do if they are not shackled by males—whether as men or as God:

"A lion passing a monument representing an athletic and powerful figure of a man tearing the jaws of a lion said: 'If the scene which this represents had been executed by a lion the two figures would have changed places!'"

The same remark holds good for woman. If only she were allowed to represent the scenes of human life, she would distribute the parts in reverse order. She it was who first took man to the Tree of Knowledge, and made him know Good and Evil; and, if she had been let alone and allowed to do what she wished, she would have led him to the Tree of Life and *thus rendered him immortal.*

H. P. BLAVATSKY.

---

* Grand Chapter, State of New York, Order of *The Eastern Star.* Lecture and Discourses in the Grand Chapter: *Woman and the Eastern Star,* April 4, 1877.

Collected Writings VOLUME XI

October, 1889

AN OPEN LETTER TO ALL THE FELLOWS OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY*

Having learnt that an ex-Fellow of the Theosophical Society, Mr. Michael-Angelo Lane, is going about the United States spreading false and malicious reports about the Society he once belonged to, its founders, officers, and especially about the undersigned; I, H. P. Blavatsky, give herewith the true history of our acquaintance with Mr. M. A. Lane. Were there not an ocean between us, and did each Fellow know me personally, there would be no need of this letter. As, however, Mr. Lane is going about among you, from one city to the other, trying to destroy your confidence in all of us, the case is too serious to leave it unnoticed. Already he has succeeded in persuading several of the most honourable Theosophists to break with the Society. If it were only a question of myself, whom he represents as an old fraud "who will wear herself out," his falsehoods would little matter; but he aims at and threatens something immensely higher and more important than myself; namely—the Theosophical Society, and the idea of universal brotherhood, which he denies to it, because it is absent from a few personalities. Therefore it is absolutely necessary to show those whom he tries to pervert what kind of a character they believe in.

The first time that Mr. Lane's name was brought to my notice, was last year, in October, by Mr. W. Q. Judge, when

* [Originally published as a four-page pamphlet, and printed by A. Bonner, 34 Bouverie St., London E.C. It bears no date, but, to judge by its contents, belongs to the end of 1889.—*Compiler*.]

he came to England. At what time, or when, Mr. Lane joined the Theosophical Society is unknown to me, but it must have been in 1883 or 1884, as I gather that he was in correspondence with Mr. Damodar Mavalankar, who left India for Tibet at the very beginning of 1885, when I myself finally left Madras for Europe. It follows then, that I had never seen him till the present year, nor heard of him in any way calculated to draw my attention, especially as from March, 1884, I was in Europe up to December of that year, and knew nothing of the said correspondence.

Mr. Judge seemed most friendly to Mr. Lane, and tried hard to awaken sympathy for him in me, by arguing that since Mr. Lane received a letter (or letters) from a Master, *he must be a good man and Theosophist.* To this I objected, replying that as I had never heard, nor knew anything about any one of the Masters favouring Mr. Lane with their correspondence, I could not say whether the said letter (or letters) was genuine. Mr. Judge said he thought so; but being very busy, I paid little attention to the plea. I write this from my best recollections, one among which remains always distinct and vivid: I felt every time Mr. Lane's name was mentioned a cold disagreeable sensation in me, which I could not conquer, but which, as Mr. Judge seemed so friendly to his correspondent, I did not speak of. Beyond a passive resistance to his plea, to write and answer myself some letter with questions he had received from Mr. Lane, I have always avoided hurting Mr. Judge's feelings by a direct refusal to do so, for I saw he thought me very heartless not to take any notice of such an earnest young man. Finally, before returning to America, Mr. Judge left the said "Lane letters" made up in a small package on my desk. There they remained untouched for months, until finally, stored away probably with other papers, they disappeared. I have *never opened, not even touched them*; I could not, for they seemed to repel me whenever my eye fell upon them.

But I believe that even Mr. Judge knew M. A. Lane only through correspondence, until the latter came to work with him in the *Path* office in April last. For on the 8th of that month Mr. Judge wrote to me of his "new man and friend," a mystic who had once gone to India but never reached it,

and who was "a good young man," desirous of working for the Theosophical Society with all his soul. Then on the 25th of April I received Mr. Lane's application for the Theosophical Society, with Mr. Judge's recommendation. My first feeling was to refuse. It was just after Dr. E. Coues' treacherous and false joint letter in the R. P. J., wherein he tried to father upon me a deception and a lie, and I knew that the "good young man" was *en rapport* with my enemies. But no sooner had I decided to reject the application than I was advised to accept him *on probation,* as his true character would be made to appear before three months were over. I did as I was ordered. Then came letters expressing Mr. Lane's desire of coming to London to work with us. I did not like the idea, yet since I was told to do so, I even telegraphed to him to come.

From the moment he set foot in England his behaviour was very extraordinary. Instead of coming direct to London, he went "travelling" without even notifying us of his arrival, until we heard he was in Dublin, trying "mildly" to upset our Fellows of the Dublin Lodge with "his cynical and sceptical remarks," as was said in a letter. He failed in this, and finally came to London. Then began an unspoken drama of systematic day-by-day treachery which deceived everyone in the house excepting myself, since I had been doubly warned from India and from America.

He was received with the utmost kindness, and obtained the full sympathy of Countess

Wachtmeister. He asked her to be allowed to stay with us, offered to work for the Society, and lived, therefore, in our house, treated as a brother by all. Instead of working for Theosophy, however, he did nothing, either for it or for us. But from the first day he went into the office at Duke Street, he began to work systematically on Mr. C. F. Wright's sensitive nature, and almost succeeded in upsetting his confidence in his best friends and his colleagues, and even in the whole Theosophical Society. Fortunately, Mr. Wright who is of an honourable and sincere, if even somewhat weak nature, recognized his error in good time. Those who want to know what he has to say of his late "friend" Mr. Lane, may read his sworn affidavit, just sent to Mr. Judge.

554

I do not know what M. A. Lane may, or may not, be saying of his relations with me; nor do I care. But all those who lived in the house will testify, that after greeting and talking with him for five minutes, I told him frankly that I had too much work to do to be able to lose time by attending to him personally. After that for the whole duration of his stay, which lasted several weeks, I never gave him a chance of remaining alone with me; I saw very little of him, and that only in the evenings before other persons, and refused point-blank Countess Wachtmeister's entreaties to permit the "poor young man" to have half-an-hour's *private* conversation with me. He had made her believe that he could do no work because of being so terribly wretched. He pretended that he was "on the eve of committing suicide through unrequited love," that I alone could give him comfort and good advice. As neither myself nor the Society have anything to do with love requited or otherwise, I took this pretext to refuse. I had my reasons for doing so. The fact of having remained alone and without witnesses with me, would have given him the opportunity of putting into my mouth any statement he pleased and swearing to it. If he maintains that he has ever had a *strictly* private conversation with me, then he utters one more falsehood. I knew that he had come in the hope of finding out something damaging against the Society and especially myself; and what I knew was verified, as he said so to Mr. Wright, adding that he had been sent from America by friends to learn what he could about our *frauds* and to expose them. Several times during meals I looked him straight in the eyes, asking: "Well, Mr. Lane, have you found out what you wanted about me?" and every time he winced and tried to turn the question into a joke. Several days before my departure for France I said to him that he could receive no more esoteric instruction from me, nor remain in the Section. He asked why, and I simply answered that I knew he was "not interested in the teachings." He said nothing. He pretended to me several times that he was anxious to "vindicate my character" from the attacks of the *S.P.R.* and Hodgson's lies, and that he wanted, therefore, to write my life. I told him I did not want him to do so, as he knew nothing of me really, and refused to

give him "facts" about myself. He tried the same with others, but failed. He pretended also great friendship for me, and even asked me to leave with him a pair of old silk gloves that I had taken off during a drive, with what intent I know not. About a fortnight after he came he suddenly disappeared for ten days, and upon returning said he had gone to enjoy English scenery. In truth he had gone to the Isle of Wight where was at that time a certain person, then and now the most bitter enemy of the Society and myself, and with whom he had entered *into alliance offensive and defensive* against us. I knew all this, but said nothing; simply allowing him as much rope as he needed to hang himself. He was very cynical in his conversations, and tried several times to draw out of me opinions as to various members of the Theosophical Society in America, talking especially about four persons, two out of whom he has now turned against the Society, telling sundry anecdotes of them, and laughing at their credulity. He spoke of a letter one of them had received from a "Master" last year, in a letter from Adyar, asking what I thought of it, to which I replied that I knew nothing of it. The whole time he remained with us he did *absolutely* nothing, but go about questioning everyone and trying to pick up all the information he could about me. As however I have no secrets whatever, and that for three years almost there is not a letter or a document that comes by post or otherwise which could not be read by the Countess, Mr. Bertram Keightley, and now Mr. Mead, who all three help me as secretaries, I cared little for his watching me, but watched him in my turn.

As this is not a psychological study but the narrative of plain facts, I need not dwell upon it much longer, but will state a last fact. Finding me invariably the same with him, he mistook this attitude for ignorance of his designs on my part. I hate no one, nor is it in my nature to do so. Moreover, thinking his doubts were sincere, I only pitied him; and thus went so far as to laugh more than once at him to his face, for failing to find out any of the proofs he wanted, and acted more as a friend than one who mistrusted him. But now I have lost faith even in the sincerity of his doubts, for *I have proofs that* Mr. Lane is only one of a regular band of

conspirators bent upon destroying our Society. As to his natural deception, it is absolutely sickening. When bidding me goodbye with several other friends who had accompanied me to the railway station, when I was already seated in the carriage and all were standing round me, *he suddenly bent over, and kissing me quite tenderly on the cheek, begged me to assure him that I would soon return.* I confess that *Judas kiss* was more than I could stand, and I almost betrayed myself. He had told me he would wait for Colonel Olcott's arrival. Instead of that, on the following morning he took up his trunk and carpet-bag and sailed off to America without saying one word to anybody, without even thanking the Countess for the hospitality he had found in our house. Had she not been accidentally in the dining room

when he looked in as he was leaving the house, he would have left London without even telling the additional lie that he was going to Scotland.

Such is the true story of our short personal relations with Mr. M. A. Lane. He had come to find out fraud, evil, interested motives, humbug or charlatanry, and he found instead half-a-dozen of the most earnest men and women, working with an unselfishness and singleness of purpose he is unable to understand, let alone to emulate. He found *absolutely nothing* against me, except, perhaps, that my temper is not always of the mildest, when excruciating pains and overwork are added to the daily pleasure of hearing and reading the brutal attacks of my enemies upon my character my work in the Society, and private life. He found us, in fact, as we are: struggling to preserve the existence of the Theosophical Society, to spread Theosophy, to make the world better through the dissemination of the noblest Eastern teachings, if not through personal example, since we are all human, and that *errare humanum est.* He saw the two or three Theosophists blessed with some income give it away almost to the last penny to enable the British Section, the "Blavatsky Lodge," and the Esoteric Section of the Theosophical Society to have their meeting rooms, an office, and a journal to continue their work. And he found other Theosophists, having no income of their own but good official positions and good salaries, giving up both in order to devote their

time entirely to the work of the Theosophical Society, for which labour they could get only a poor board and lodging, and very meagre pocket money. This is what Mr. Lane saw and found there, where he had come to discover fraud; and knowing all this, he never raised a finger to help us carry the heavy burden, but lived amongst us as a "brother," erratic and lazy, still charitably excused, forgiven, and sympathised with by those to whom he was coolly preparing to deal the *coup de grâce* of Judas-Cain—a kiss, and a death blow.

May Karma decide between us and him!

And now he is going to and fro in the United States, creating disturbances among the Theosophical Societies, inventing and writing falsehoods, most of which come back to us. He speaks of his seven years' membership in the Theosophical Society, calling it "a fraudulent universal brotherhood," and boasts of his "intimate association with the leaders of the *thing*" (the Theosophical Society). As he cannot mean, under this term of leaders, Colonel Olcott, whom he never met, nor myself, as there never was any intimacy between us, he means Mr. Judge: only his "intimate association" with the latter brings out the more vividly the honesty and sincerity of the one, and the perverse and unscrupulous nature of the other. W. Q. Judge, himself incapable of deception and treachery, trusted M. A. Lane in more than one way, and showed himself *an honest man;* and M. A. Lane, who deceived W. Q. Judge, in more than one way too, did not prove himself an honest man, but a traitor and a liar. I have but to bring one of his slanderous falsehoods to the notice of all; and this will suffice: he said to several persons in New York, who are my witnesses, that I was "in league with Mr. Judge for a large money-getting scheme, a conspiracy to obtain big sums

of money under false pretenses."

Now I write this *open letter* to all, in order to tell him to his face that he lies. I challenge him to prove what he says; not by secret hints and insinuations, as is his wont; not by asking his correspondents to give him some guarantee of good faith, if he tells them *what he knows;* but by coming out boldly and fearlessly, as an honourable man, sure of his

facts, and who has every proof in hand. Unless he does so, he will have to suffer for his falsehoods, for even theosophical patience has its limits. And I say that that which he brings against me is nothing new, nothing he learnt while living with us, but only the hybrid fruit born from old, unverified and stale slanders of the Coulomb and Hodgson fabrications, blended with the more recent inventions of two other worthy persons whom he helps, and with one of whom he became on intimate terms in London, visiting that deadly enemy of ours while living with us as a guest and a brother. Some of these fabrications will not bear daylight, and he knows this; while others are of that kind which can only produce shouts of laughter among Theosophists, like the one invented by an expelled Fellow, who now publishes the cock-and-bull story about "Madame Blavatsky having been expelled from the Theosophical Society," which event, it is said, "caused much excitement in the Esoteric circles"!!

I now close in addressing myself to Mr. Lane personally. I challenge and defy him to prove what he says about my conspiracy with Mr. Judge. I challenge and defy him to show that I have ever received any money from anyone on fraudulent pretenses, or was ever paid for so-called phenomena; or that I did not give almost every penny I have earned with my literary work to the Theosophical Society; or that even in those rare cases when I received from personal friends small sums, I have failed to turn them over to the Society, notwithstanding their expressed wish that I should keep them for my own use; or that I have invented the Masters, or produced by tricks bogus phenomena; or that I have ever asked or begged for money not only for myself but the Society; or to show on good authority that I have one penny in this world that I could call my own; and finally, that the British Section, the "Blavatsky Lodge," and the Esoteric Section have any of them more than a few pounds in their funds. And he has to *prove* (not merely *to state*) that the working fund of the Esoteric Section for the establishment of which *labour of love on my part*, I received only curses, treachery, and vilification, putting up with all that for the sake of a few who are true and worthy, that this fund has not been kept alive chiefly with the sums furnished by a few

Fellows of the "Blavatsky Lodge," American dollars being very rare guests in it. He will also have to bring forward those members of the Esoteric Section, or Fellows of the Theosophical Society, who have ever been pressed personally for funds or asked for them by myself, from anyone in the United States, India, or England. Let him prove this—but publicly, before a court if need be—if he would not be regarded by every honest man as a wicked slanderer. I therefore defy him to produce one single proof.

Owing to my normal state of pennilessness, I can only work incessantly and suffer for the Theosophical Society, giving to *Lucifer,** the *Revue Théosophique,* and the writing of books, my services *gratis*. I never have nor will I ever have a penny I can call my own—and do not feel at all ashamed to confess it. But shame on those who, knowing this, slander me by inventing the contrary. Shame on those also who believe in such falsehoods on the mere word of a young man who has made himself now worthy of a *niche* along with the Coulombs, and other traitors.

I ask for no defence, expect no help, plead for no one's sympathy. I have now given up all hope in human fairness, and lost all faith in better days to come for myself. I am prepared for the worst kind of martyrdom, and would smile in its face. I work for TRUTH, and in accordance with my sacred pledge and vows, which I, at least, *will never break.* But I demand, in the name of Humanity, stern justice only, and that I should be judged on *facts,* not on the word of my enemies, none of whom have I ever offended consciously or unconsciously. Personally, I forgive them; but to defend the Theosophical Society I will fight till my last breath

Bring forward irrecusable, undeniable proofs, all of you who would kill the Society and crush its faithful servant, H. P. Blavatsky; for gossip and even the most cunning

* For *the* first *time in my life,* I am opening a Subscription List for donations to *Lucifer* in that magazine, which has, otherwise, to be stopped, as every month brings in a large deficit. What with its being boycotted by the pious proprietors of the railway stalls, and the poor patronage of Theosophists, it is owing chiefly to Dr. Keightley's and Mr. Bertam Keightley's generosity that it was not stopped a year ago.

insinuations are played out. The day of shame for those who were credulous and weak enough not to discern truth from falsehood, sincerity from hypocrisy, loyalty from treachery, is perhaps at hand, and when it comes it will be a day of bitter regret for some. Let that honest man whom I have ever wronged arise and denounce me. Let any honourable person, whether man or woman, who thinks that he has become worse in morality through his association with Theosophy—let him point his finger at me. Where is that Fellow whom I have ruined or led astray and where are they whom I have tried to take away from their duty or advised to dishonest action, or, if they lived under the same roof with me, who *if honest,* did not become the better for it? Let such be unearthed and brought forward if possible; then, and only then, proclaim me a FRAUD. Failing such, the world must, in justice, condemn my accusers as—VILLAINS.

H. P. BLAVATSKY.

END OF VOLUME XI

Colleted Writings VOLUME XI

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. H. S. OLCOTT, FROM FEBRUARY TO OCTOBER, 1889, INCLUSIVE.

(the period to which the material in the present volume belongs)

1 8 8 9

February 1—H.S.O. in Hong Kong; sails next day for Shanghai; sails for Kobé, Feb. 6th, reaching there the 9th (*ODL*, IV, 93-94; *Lucifer*, IV, 420 *; Theos*., X, Suppl. to April, 1889, p. lxi).

February 10—H.S.O. leaves Kobé for Kyoto, arriving the same day; delivers several lectures to large crowds; Dharmapala sick with rheumatism and forced to remain there (*ODL*, IV, 95; *Lucifer*, IV, 243; *Theos*., X, Suppl. to April, 1889, pp. lxi-lxii).

February 15—H.S.O. goes to Osaka; returns to Kyoto the 18th; meets in Council with the chief Priests of all the sects at Choo-in Temple, Feb. 19th—an unprecedented event (*ODL*, IV, 103-04; 106-115, description of proceedings; *Lucifer*, IV, 244-48, 421-22; *Theos.*, X, Suppl. to April, 1889, pp. lxii-lxiii, lxv).

February 16—Alexander Fullerton leaves New York for London, "on important business for H. P. Blavatsky" (*Path*, III, March, 1889, p. 394) .

February 17—T.S. Branch founded in Stockholm, Sweden; President is Dr. Gustaf Zander (*Lucifer*, IV, 84) .

February 24—H.S.O. visits Otsu ; goes to Kobé 26th, sails on the 27th from Kobé to Yokohama, reaching there the 28th (*ODL*, IV, 115-16; *Theos*., X, Suppl. to May, 1889, p. lxxviii).

March 1—H.S.O. leaves for Tokyo by train; will stay there about a month (*ODL*, IV, 117 *et seq.; Lucifer*, IV, 422-24; Theos., X, Suppl. to May, 1889, p. Ixxviii).

March—New York Headquarters moved to 21 Park Row, Room 47 (*Path*, III, 395) .

March 23—H. S. Olcott leaves Tokyo by train; goes to Sandai, Kanagam and Yokohama (*ODL*, IV, 129-35; *Lucifer*, IV, 423; *Theos.*, X, Suppl. to June, 1889, pp. xei, xciii).

April 3—Col. Olcott leaves Yokohama for Hamamatsu; reaches Okasaki the following day; then Nagoya, Narumi, Gifu, Ogaki; thence goes to Kioto (*ODL*, IV, 135-39; *Theos*., X, Suppl, to June, 1889, p. xci).

April 28-29—Third Annual Convention of the T.S. in America, held at Palmer House, Chicago, Ill. (*Path*, IV, May, 1889, pp. 61-64).

May—Staff of lecturers suggested to be farmed in England. Dr. Herbert Coryn placed in charge of the project (*Lucifer*, IV, 240).

May 6—Col. Olcott leaves by train for Osaka; thence takes steamer for Okayama and Takamatsu; goes to Hiroshima (9th) and Nagatsu; leaves (14th) for Shimonoseki (17th) (*ODL*, IV, 147-51; *Theos.*, X, Suppl. to Aug., 1889, pp. cxl-cxli) .

May 10—Annie Besant joins the Theos. Society, ace. to inform. of Chas. Johnston (*Theos. Quarterly*, XXIV, July, 1926, p. 14).

May 17—Col. Olcott goes to Nagasaki and Kumamoto; returns to Nagasaki the 23rd (*ODL*, IV, 152-154; *Theos*., X, Suppl. *to* Aug., 1889, p. cxlii).

May 26—Col. Olcott reaches Kobé; leaves there (28th) on French steamer *Oxus*, reaching Shanghai 30th; thence to Hong Kong (*ODL*, IV, 154-57; *Theos*., X, Suppl. to Aug., 1889, p. cxlii; *Ransom*, 259).

June—Circulating Library established at the New York Headquarters, Room 47, 21 Park Row (*Path*, IV, 95).

June 6—H. S. Olcott sails for Saigon, reaching there the 9th; sails next morning for Singapore, arriving the 11th (*ODL*, IV, 157; *Theos*., X, Suppl. to Aug., 1889, p. cxliii).

June 19—Col. Olcott reaches Colombo, Ceylon, on his way back from Japan; works throughout Ceylon (*ODL*, IV, 157 *et seq.; Theos*., X, Suppl. to July, 1889, pp. cxiii; cxliii-cxlv).

May—June-Troubles brought about by Dr. Elliott Coues and his claims.

June (later half) —W. Q. Judge issues pamphlet concerning Dr. Coues; and H.P.B. publishes an explanatory article entitled: *To All Theosophists.* "*The Esoteric Section of The Theosophical Society*" *and Its Enemies*, dated from London, June 21, 1889.

June 22—Executive Committee of the American Section, T.S., expels Dr. E. Coues from the Society (*Path*, IV, 127; *Lucifer*, VI, 524).

June 26—Grand Evening Concert at Prince's Hall, Piccadilly, London, proceeds to be devoted to spreading Theosophical literature (*Lucifer*, IV, 352).

July (early)—July 23 (approx.) -H.P.B. goes to Fontainebleau, France, for a rest, and writes there *The Voice of the Silence*, the greater part of it between July 15-20 (*Masters*, p. 21) ; is visited by Annie Besant, Herbert Burrows, and Mrs. Ida Garrison Candler of Boston, Mass. (*Path*, IV, 162; *In Memory*, pp. 37-38; *Lucifer* XVI, p. 180; *Autobiogr.*, pp. 352-53 ; *Path*, X, pp. 239-40) .

July 8—Col. Olcott sails for Madras; reaches Adyar the 11th (*ODL*, IV, 164; *Theos*., X, Suppl. to Aug., 1889,

p. cxlv).

July (about third week)—*The Key to Theosophy* published (*Lucifer*, IV, 325; *Theos*., X, Suppl. to July, 1889, pp. cxx-cxxi; Letter of H.P.B. to Edward Parker, dated July 19,1889).

July (late) —August (early part)-H.P.B. on Jersey Island, at St. Aubins and St. Heliers; summons G. R. S. Mead to come over and read *The Voice* (*In Memory*, pp 31-32). Seems to have been away from London for about five weeks altogether (*Lucifer*, IV, p. 445).

August 4 and 11—Annie Besant lectures in the Hall of Science, London, on the subjects: "We Seek for Truth" and "Why I Became a Theosophist" (*Lucifer*, IV, 486-98; full text of second address; *Ransom*, 257).

August 8—Col. Olcott embarks for Marseilles on the French steamer *Tibre;* transship at Colombo on the *Djemnah.* Some disagreement had arisen between him and H.P.B. on the subject of one of the Rules of the Esoteric Section; this Rule is amended by H.P.B. (*ODL*, IV, 168; *Ransom*, 260).

August—Annie Besant has deeds drawn up vesting in the hands of Trustees her property at 19 Avenue Road, London, as Headquarters for the British Section, T.S. (*Ransom*, 257).

September 1—Col. Olcott reaches Marseilles, France, and is met by Baron Spedalieri (*ODL*, IV, 169).

September 4—Col. Olcott arrives in London, at 7 p.m.; talks to H.P.B. until 2 a.m.; finds Annie Besant living in the house (*ODL*, IV, 171; *Lucifer*, V, *p.* 68) .

Sept. 17—Col. Olcott lectures at South Place Chapel (Mr. Moncure Conway's place of worship), with Mrs. Besant in the chair; subject is "The Theos. Society and its Work" (*ODL*, IV, 175-78; *Lucifer*, V, 147; *Theos*., XI, p. xvii).

September (later part) —*The Voice* of *the Silence* is published. Issued at the same time as the Adyar, Madras, and the New York editions (*Path*, IV, p. 287) .

Sept. 29—Cot. Olcott lectures at the Hatcham Liberal Club, New Cross; largest audience of the season (*Lucifer*, V, 147-48).

September—Most likely time when H.P.B. issued her pamphlet *on* "The Thersites of Freethought"

October 1—Col. Olcott leaves London for a short visit to Wales. Goes to Liverpool (Oct. 5) to meet his sister after a separation of eleven years. Stays there until the 12th (*ODL*., IV, 187; *Luc*., V, Oct., 1889, pp. 148 *et seq.; Ransom*, 261).

October 12—H.P.B. speaks on the "Gospel of St. John" at the Blavatsky Lodge (Minutes).

October 12—Col. Olcott goes to Ireland accompanied by Bertram Keightley. Stays in Dublin at the home of Fred J. Dick. Visits Limerick the 15th, and goes to Belfast the 17th (*ODL*., IV, 188-91; *Luc*., V, Oct., 1889, pp. 150, 249-50; *Ransom*, 261) .

October 21—Col. Olcott returns to Liverpool (*ODL*., IV, 192-95; *Luc*., V, p. 250) .

October 24—H.P.B. speaks on the subject of Jesus and St. John at the Blavatsky Lodge *(Minutes).*

October Approximate time when Tookarâm Tatya starts a Prey in Bombay (*Theos*., XI, Suppl. to Oct., 1889, p.v).

October 29—Col. Olcott lectures in Birmingham (*ODL*., IV, 196;

KEY TO ABBREVIATIONS

Autobiography—Unpublished MSS. autobiographical sketch written by A. P. Sinnett, dated June 3rd, 1912, with some later additions; original in the Archives of the Mahatma Letters Trust in London, England.

In Memory—H.P.B. In Memory of Helena Petrovna Blavatsky. By some of her Pupils. London: Theos. Publ. Society, 1891, 96 pp. Mostly reprinted from *Lucifer*.

*Lucife*r—Journal started by H.P.B. in London, 1887.

Masters—H. P. Blavatsky and the Masters o f the Wisdom, issued as a Transaction of the H.P.B. Lodge, London. Theos. Publ. Society, London, Benares and Adyar, 1907, 57 pp.; also Krotona, Theos. Publ. House, 1918.

Minutes—Minutes of the Blavatsky Lodge in London, now in its Archives.

ODL—OId Diary Leaves, Henry Steel Olcott, Fourth Series, 1887-1892. London: Theos. Publ. Society; Adyar: Office of *The Theosophist*, 1910.

Path—The Path. Published and Edited in New York by William Quart Judge. Vols. I-X, April, 1886—March, 1896 incl. Superseded by *Theosophy*.

Ransom—A Short History of The Theosophical Society. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Theosophical Quarterly—Published in New York by the Theosophical Society in America (Hargrove Group). Vols. I-XXXV, July, 1903 Oct., 1938.

Theos.—The Theosophist, publ, first at Bombay and later in Madras, India, beginning with October, 1879. In progress.

Table of contents

Foreword

1889

The Tidal Wave
Russian Popular Tracts
Genius
Miscellaneous Notes
Official Notice
“Going To and Fro in the Earth”
Footnotes to “My Experiences in Occultism and Occult Development”
The Fall of Ideals
Footnotes to “The Alchemists”
“Going To and Fro in the Earth”
Miscellaneous Notes
The Facts Brought Before Masters
[The Voice of the Silence]

1890

1890! On the New Year’s Morrow
Was Cagliostro a “Charlatan”?
[Colonel Henry S. Olcott and the Esoteric Section]
Miscellaneous Notes
Pensées sur le Nouvel An et les Faux Nez
Thoughts on the New Year and the False Noses
The Last Song of the Swan
[Colonel H. S. Olcott and the British Section]
Muddled Meddlers
Miscellaneous Notes
The Cycle Moveth
Kosmic Mind
Note by the Compiler
[Third Letter of H.P.B. to the Fourth Annual American Convention]
Why I Do not Return to India
La Légende du Lotus Bleu
The Legend of the Blue Lotus
Thoughts on the Elementals

The Letters of Johann Caspar Lavater
[Rules for the Residents of the London Headquarters]
Black Magic in Science
An Astral Prophet
Mistaken Notions on The Secret Doctrine
Capital Punishment
Cruelty to Animals
Diagnoses and Palliatives
Modern Apostles and Pseudo-Messiahs
The Theosophical Society in Europe
Science and the Secret Doctrine
Progress and Culture
The Mote and the Beam
Neptune
Recent Progress in Theosophy
[Appointment of Bertram Keightley]
The Dual Aspect of Wisdom
Queries and Answers
To the Theosophists of Europe
Mme. Blavatsky Appeals to the Law
Neo-Buddhism
Psychic and Noetic Action
[The Theosophical Society and its Detractors]
À Tous les Membres de la Société Théosophique en France
To All the Members of The Theosophical Society in France
Miscellaneous Notes
Forlorn Hopes
Hypnotism, and its Relations to Other Modes of Fascination
Problems of Life
Why the "Vahan"?
[The Oriental Department]
Specimen Page of Gems From The East
Gems From The East
E.S.T. Instructions
The Esoteric Section of the Theosophical Society
Instruction No. I
The Planets, the Day of the Week, and their corresponding Colors and Metals
Instruction No. II
What Magic is, in Reality
Hierarchies
The Root of Colors and Sound
The Unity of Deity
Instruction No. III

Concerning the Secrecy Required
Is the Practice of Concentration Beneficent?
The Tattvic Correlations and Meaning
Exoteric "Blinds" and "The Death of the Soul"
The Philosophical Rationale of the Tenet
Appendix; Notes on Instructions I and II
[Compiler's Note]
Notice
Instruction No. IV; States of Consciousness
Lokas and Talas, in connection with the States of Consciousness
Eastern School of Theosophy; Degree II; First Supplementary Paper to Instruction No. IV
Instruction No. V
General Notes on the Body
Doubles and ex-Doubles
Appendix; Note on the transliteration of Sanskrit and other terms

CHRONOLOGICAL SURVEY

Illustrations

H.P. Blavatsky in 1889
Count Alessandro di Cagliostro
Lorenza Serafina Feliciani, Countess di Cagliostro
Colonel Henry Steel Olcott in 1891
William Quan Judge, about 1888-1889
Johann Kaspar Lavater
General Alexey Petrovich Yermolov
Countess Constance Wachtmeister
19 Avenue Road, London
Dr. Franz Hartmann
The General Secretary's Office at 19 Avenue Road London
The Path
Dr. Nikolay Ivanovich Pigorov
The Prodigal
Sir Edwin Arnold
Jean-Sylvain Bailly
Isabel Cooper-Oakley
Commandant Dominique Albert Courmes
Dr. Henry Travers Edge
Reginald Willoughby Machell
Symbolical Urn
James Morgan Pryse
Gottfried De Purucker
George William Russell, Known as "Æ"

Collected Writings VOLUME XII

FOREWORD TO VOLUME XII

The material in the present Volume is in direct chronological sequence to the writings in Volume Eleven, and includes some very important essays from H.P.B.'s pen.

In addition to that, the student will find in its pages the complete, unaltered and unedited text of H.P.B.'s *Esoteric Instructions.*

The continued interest and helpful assistance of our collaborators and friends is gratefully acknowledged. Special mention should be made of Dara Eklund, Nicholas Curtis Weeks, Shelley von Strunckel and Peter S. Ryan, who read the proofs in various stages of production. We also appreciate the careful work done by Dara Eklund in preparing the Index. Our grateful recognition is extended to Grace F. Knoche and Kirby van Mater for special help and serious interest they exhibited in connection with the text of the *Esoteric Instructions.* We also wish to acknowledge the expert technical work performed by Jim Burgener in the reproduction of the Colored Plates in the *Instructions,* which add considerably to the value of the Volume as a whole.

BORIS DE ZIRKOFF,
Compiler.

LOS ANGELES, CALIFORNIA
May 23, 1980

Collected Writings VOLUME XII

1889

THE TIDAL WAVE

[*Lucifer*, Vol. V, No. 27, November, 1889, pp. 173-178]

"*The tidal wave of deeper souls*
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares."

LONGFELLOW, *Santa Filomena*.

The great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end—so says a mystic prophecy — either for the weal or the woe of civilized humanity with the present cycle which will close in 1897. But the great change is not effected in solemn silence, nor is it perceived only by the few. On the contrary, it asserts itself amid a loud din of busy, boisterous tongues, a clash of public opinion, in comparison to which the incessant, ever increasing roar even of the noisiest political agitation seems like the rustling of the young forest foliage, on a warm spring day.

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal

custodians. The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with moneybags and collection boxes. But the Spirit in man—the direct, though now but broken ray and emanation of the Universal Spirit—has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently turned by insane *Pride* "into a blind wanderer, like unto a buffoon mocked by a host of buffoons," in the realm of Delusion, it remained unheard and unheeded. Today, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of

civilization and culture, they could hear it no longer . . . .

Look around you and behold! Think of what you see and hear, and draw therefrom your conclusions. The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and of the future; ***i.e.***, it will become the autocrat and soul disposer of the *millions* of men already born and to be born, up to the latter end of the XXth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors. This is warranted us by the many brave and prolific authors and writers who have arisen of late to defend the rights of Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materialism. And facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of the dethroned, cast down Human Spirit, they now command: "So far hast thou come; but thou shalt go no further!"

Amid all this external discord and disorganization of social harmony; amid confusion and the weak and cowardly

hesitation of the masses, tied down to the narrow frames of routine, propriety and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century—we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action. The renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter. Behold it, saith the poet, as, ascending on its broad white wings, it soars into the regions of real life and light; whence, calm and godlike, it contemplates with unfeigned pity those golden idols of the modern material cult with their feet of clay, which have hitherto screened from the purblind masses their true and living gods . . . . . .

Literature—once wrote a critic—is the confession of social life, reflecting all its sins, and all its acts of baseness as of heroism. In this sense a book is of a far greater importance than any man. Books do not represent one man, but they are the mirror of a host of men. Hence the great English poet-philosopher said of books, that he knew that they were as hard to kill and as prolific as the teeth of the fabulous dragon; sow them hither and thither and armed warriors will grow out of them. To kill a good book, is equal to killing a man.

The "poet-philosopher" is right.

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new

species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrotlike the old literary formulae and holds desperately

to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the *Future Man***.** It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

But woe to the XXth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of the old Puritan religious and social traditions, who will ever become the protectors and Saviours of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult, and the mediaeval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should, growing out of its teens, assimilate some fresher and more beneficent idea—not these who are the wise men of the future. It is not for them that the hour of the new historical era will have struck, but for those who will have learnt to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses. In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering

heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with

the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life may be found in our boasted age of sciences and culture? Of course we do not mean authors alone, but rather the practical and still unrecognized, though well known, philanthropists and altruists of our age; the people's friends, the unselfish lovers of man, and the defenders of human right to the freedom of Spirit. Few indeed are such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and timeservers. Like those wonderful "Snow Flowers" of Northern Siberia, which, in order to shoot forth from the cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth. Yet, it is only they who can carry out the task of perseverance. To them alone is given the mission of turning the "Upper Ten" of social circles from the broad and easy highway of wealth, vanity and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing. It is also those who, already themselves awakened to a higher Soul activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of Frivolity, to real life and light. Let all those who can proceed fearlessly with this idea uppermost in their mind, and they will succeed. It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the "disinherited" classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown.

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming

6

each day more prominent in the higher classes, what can be expected from the "great unwashed"? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. Is it not evident that the reason for this lies in the fact that for a few earnest, sincere and all-sacrificing workers in that field, the great majority of the volunteers consists of those same frivolous, *ultra*-selfish classes, who "play at charity" and whose ideas of the amelioration of the physical and moral status of the poor are confined to the hobby that money and the Bible alone can do it. We say that neither of these can accomplish any good; for dead-letter preaching and forced Bible-reading develop irritation and later atheism, and money as a temporary help finds its way into the tills of public houses rather than serves to buy bread with. The root of evil lies, therefore, in a moral, not in a physical cause.

If asked, what is it then that will help, we answer boldly:—Theosophical literature;

hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant.

Take advantage of, and profit by, the "tidal wave" which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All. Dickens and Thackeray both born a century too late or a century too early—came between two tidal waves of human spiritual thought, and though they have done yoeman service individually and induced certain partial reforms, yet they failed to touch Society and the masses at large. What the European world now needs is a dozen writers such as Dostoyevsky, the Russian author, whose works, though *terra incognita* for most, are still well known on the Continent, as also in England and America among the cultured classes. And what the Russian novelist has done is this:—he spoke

boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes*—the latter a far more dangerous proceeding than the former. And yet, behold, most of the administrative reforms during the last twenty years are due to the silent and *unwelcome* influence of his pen. As one of his critics remarks, the great truths uttered by him were felt by all classes so vividly and so strongly that people whose views were most diametrically opposed to his own could not but feel the warmest sympathy for this bold writer and even expressed it to him.

> In the eyes of all, friends or foes, he became the mouthpiece of the irrepressible no longer to be delayed need felt by Society, to look with absolute sincerity into the innermost depths of its own soul, to become the impartial judge of its own actions and its own aspirations.
>
> Every new current of thought, every new tendency of the age had and ever will have, its rivals, as its enemies, some counteracting it boldly but unsuccessfully, others with great ability. But such, are always made of the same paste, so to say, common to all. They are goaded to resistance and objections by the same external, selfish and worldly objects, the same material ends and calculations as those that guided their opponents. while pointing out other problems and advocating other methods, in truth, they cease not for one moment to live with their foes in a world of the same and common interests, as also to continue in the same fundamental identical views on life.
>
> That which then became necessary was a man, who, standing outside of any partisanship or struggle for supremacy, would bring his past life as a guarantee of the sincerity and honesty of his views and purposes; one whose personal suffering would be an *imprimatur* to the firmness of his convictions, a writer finally, of undeniable literary genius:—for such a man alone, could pronounce words capable of awakening the true spirit in a Society which had drifted away in a wrong direction.
>
> Just such a man was Dostoyevsky—the patriot-convict, the galley-slave, returned from Siberia; that writer, far-famed in Europe and Russia, the pauper buried by voluntary subscription, the soul-stirring hard, of everything poor, insulted, injured, humiliated; he who unveiled with such merciless cruelty the plagues and sores of his age. . .

It is writers of this kind that are needed in our day of reawakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers

of the pustulous sores of our century. France has her Zola who points out, brutally enough, yet still true to life—the degradation and moral leprosy of his people. But Zola, while castigating the vices of the lower classes, has never dared to lash higher with his pen than the *petite bourgeoisie*, the immorality of the higher classes being ignored by him. Result: the peasants who do not read novels have not been in the least affected by his writings, and the *bourgeoisie* caring little for the *plebs*, took such notice of *Pot-Bouille* as to make the French realist lose all desire of burning his fingers again at their family pots. From the first then, Zola has pursued a path which though bringing him to fame and fortune has led him nowhere in so far as salutary effects are concerned.

Whether Theosophists, in the present or future, will ever work out a practical application of the suggestion is doubtful. To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* theosophist as was Dostoyevsky—Zola standing outside of any comparison with him. But such talents are rare in all countries. Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the XXth, if not the XIXth century, will see clearer, and judge with knowledge and according to facts, instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man—we say this boldly challenging contradiction—shall we now stop instead of swimming with the TIDAL WAVE?

Collected Writings **VOLUME XII**
1889

RUSSIAN POPULAR TRACTS

SELECTIONS FROM COUNT L. N. TOLSTOY'S TALES

[*Lucifer*, Vol. V, No. 27, November, 1889. pp. 195-98]

[It has been thought advisable to include in the present Series this translation by H.P.B. of one of the well-known tales of Count Lev Nikolayevich Tolstoy, for reasons given in her own introductory note. However, contrary to her statement, no other stories have been found in the succeeding issues of *Lucifer.*]

Since the West has shown such due appreciation of the writings of the greatest novelist and mystic of Russia of today, his best works have all been translated. The Russian, however, recognizes in none of these translations that popular national spirit which pervades the original tales and stories. Pregnant as these are with popular mysticism and the spirit of theosophical altruism, some of them are charming but most difficult to render into a foreign language. Yet, one may try. One thing is certain: no foreign translator, however able, unless born and bred in Russia and acquainted with Russian *peasant* life, will be able to do them justice, or even to convey to the reader their full meaning, owing to their absolutely national idiomatic language. If the genius of the Russian literary language is so *sui generis* as to be most difficult to render in translation, the Russian of the lower classes—the speech of small tradesmen, peasants and labourers, is ten times more so. Difficult as it may seem to a foreigner, yet a born Russian may attempt it, perhaps, with a little more success. At all events, as said, one may try.

Selecting therefore, from such popular tracts,—allegories and moral stories in the form of popular tales—we have translated some for the readers of *Lucifer***.** The Christmas Numbers, December, January and February, will contain charming little stories, well worthy of a new translation. Two of them, *Wherein is Love*, *Therein is God*; *God is in*

Right, *and not in Might*, and some others are stamped with the spirit of truly religious mysticism. Each deserves to be read by the admirers of this great Russian author. For this number, however, we have selected one of a less mystical but more satirical spirit; a cap calculated to fit the head of any drinking Christian nation *ad libitum*, and we only hope its title, translated *verbatim et literatim*, will not shock still more the susceptibilities of the opponents of the title of this magazine. Russia is afflicted with the demon of drink, as

much as, though *not more* than, England or any other country; yet it is not so much the Karma of the nation, as that of their respective governments, whose Karmic burden is growing heavier and more terrible with every year. This curse and universal incubus, drink, is the direct and legitimate progeny of the Rulers; it is begotten by their greed for money, and FORCED by them on the unfortunate masses. Why, in Karma's name, should the latter be made to suffer here, and hereafter?

HOW A DEVIL'S IMP REDEEMED HIS LOAF; OR THE FIRST DISTILLER

A poor peasant went out early to plough; and as he was leaving home without breaking his fast, he carried along with him a loaf of bread. Once in the field he turned over his plough, adjusted the ploughtail, put the ropes under a bush, and over them his loaf of black bread, and covered the whole with his *caftan*. At last, the horse got tired and the *moojik* felt hungry. Then he stopped his plough in the furrow, unhitched his horse, and leaving it to graze, moved toward his *caftan* for his meal. But when he had lifted it up—lo, no loaf was to be seen. Our *moojik* searched for it here, and he searched for it there he shook his garment and turned it hither and thither—no loaf! He felt surprised. Marvellous doings! No one around, and yet the loaf is carried away by someone. That someone, in truth, was an Imp, who, while the peasant was ploughing, had stolen his loaf and was now hiding behind a bush, preparing to note down the man's profanity, when he would begin to swear and take the devil's name. The peasant felt a little sore. "But, after all," said he, "this won't starve me; and he who carried away my bread, perchance needed it. Let him eat it then, and good luck to him."

So, going to the well he drank some water, rested a bit, then catching his horse, he hitched it again to the plough and returned quietly to his work. The Imp felt considerably troubled at such a failure in tempting man to sin and forthwith proceeding home to hell, he narrated to his Elder—the Chief Devil—how he had robbed the *moojik* of his loaf, who instead of cursing, had only said "to his good luck!" Satan felt very angry at this. "If," he argued, "the *moojik* had the best of thee, in this business, then it must be thine own fault; thou didst not know how to bring the thing about. It would be a bad job for us," he added, "if the peasants, and after them their women, were to take such tricks: no life would become possible for us after this, and such an event cannot be left disregarded. "Go," continued Satan, "and make up for the failure of the loaf. And if at the end of three years thou shalt not have the best of that man, I will bathe thee in holy water."

The Imp got terribly frightened at this threat, and running up to earth again, he set himself to thinking how to atone for his guilt. Thus he thought, thought still, and thought more, and went on thinking until he had found what he had to do. Assuming the appearance of a good fellow, he offered himself as a labourer to the poor peasant; and as it happened to be a drought, he advised him to sow his seed in a swamp. Hence, while the fields of all the other peasants were parched, and their harvests burnt by the sun, the crop of the poor peasant grew high and thick, full and grainy. His household had bread to their heart's content up to the next harvest, and the surplus proved considerable. The following year, the summer being wet, the imp taught the peasant to sow his seed on the mountains. While his neighbours' corn was blasted, fell down and got rotten, the peasant's field on the hills brought forth the richest harvest. The *moojik* stored still more of the corn; and did not know what to do with it.

Then his labouring man taught him to press the corn and distill it into spirit. Having distilled plenty of it, the *moojik* took to drinking and making others drink thereof. One day the Imp returned to the Elder boasting that he had redeemed his loaf. The Chief went up to see for himself.

Then came the Elder to the *moojik*, and found that having invited the richest and wealthiest of his

neighbours, he was entertaining them with whiskey. There was the mistress carrying the glasses to her guests. Hardly had she begun her round when stumbling over the table, she upset the drink. Out at her flew the *moojik* abusing his wife to his fill.

"Behold," he cried, "the *devil's fool***.** Takest thou good drink for slops? Thou, heavy-handed stupid, to spill on the earth such treasure!"

Here the Imp poked the Elder in the ribs, "Observe," said he, "and see, if he won't grudge a loaf *now*."

Having abused his wife, the *moojik* began offering the drink himself. Just then a poor labourer returning from work happened to drop in, unasked, and wishing a merry day to all, he took a seat. Seeing the company drinking, he too, craved to have a drop after his hard day's work. There he sat, smacking his lips time after time, but the host would offer him nought, only keeping on grumbling: "Who can afford to furnish with whiskey all of you!"

This pleased the chief Devil immensely; as to the Imp, he boasted more than ever: "You wait and see what will come next!" he whispered.

Thus drank the rich peasants, thus drank the host, pandering to each other, and flattering each other, with sweet words, making honeyed and false speeches. Listened the Elder to these, and praised the Imp for this, also. "Without all peradventure," said he, "this drink making them turn into such foxes, they will take to cheating each other next; and at this rate they will soon fall, everyone of them, into our hands."

"Wait and see," said the Imp, "what will come next, when each has one glass more. Now they are only like unto cunning foxes; given time, and they will get transformed into ferocious wolves."

The peasants had each one glass more, and forthwith their talk became louder and more brutal. Instead of honeyed speeches, they proceeded to abuse each other, and turning gradually fiercer, they ended by getting into a free fight and damaging each other's noses badly. Then the host took also a turn and got soundly thrashed.

As the Elder looked on, he felt much pleased with this too. " 'Tis good," saith he, "very, very good."

"Wait and see," said the Imp, "something still better is in store, as soon as they will have emptied their third glass. Now they are fighting like hungry wolves, at the third glass they will have become like swine."

The peasants had their third round, and quite lost their reason. Grumbling and hiccupping, shouting at each other, and knowing not what they said, they rushed out, some alone, some in couples, and some in triplets, and scattered in the streets. The host trying to see his guests off, fell with his nose in a mud-puddle, rolled in it and unable to rise, lay there grunting like a hog . . . . This pleased the Elder Devil most of all.

"Well," saith he, "thou hast invented a fine drink, indeed, and redeemed thy loaf! Tell me," he added, "how hast thou managed to compound it? Surely thou must have fermented it first, with the blood

of the fox; thence the craft of the drunken peasant, who becomes forthwith a fox himself. Then thou hast distilled it with wolf's blood, which makes him as wicked as a wolf? Finally, thou hast mixed the whole with the blood of the swine; therefore has the peasant become like a hog."

"Not so," quoth the Imp. "I only helped him to get some extra cereals. The wild beast's blood is ever present in man, but it remains latent and finds no issue so long as he has no more bread then he needs for his food, and then it is that he does not grudge to another his last morsel of bread. But no sooner did man get more corn than he needed, than he took to inventing things wherewith to gratify his passions. Then it was that I taught him the enjoyment—of intoxicating drink. And no sooner had he commenced to distill the gift of

God into spirit, for his gratification, than his original foxish, wolfish and swinish blood arose in him. Let him now only go on drinking wine and liquor, and he will remain for ever a beast."

For which invention the Elder Devil freely praised his Devil's Imp, forgave him his failure with the stolen loaf, and promoted him in Hell.

Collected Writings VOLUME XII

1889

GENIUS

[*Lucifer*, Vol. V, No. 27, November, 1889, pp. 227-233]

"Genius! thou gift of Heaven! thou light divine!
Amid what dangers art thou doom'd to shine!
Oft will the body's weakness check thy force,
Oft damp thy vigour, and impede thy course;
And trembling nerves compel thee to restrain
Thy nobler efforts, to contend with pain;
Or Want (sad guest!) . . . . . ."

CRABBE, *Tales*, XI, lines 1-7.

Among many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its *raison d'être*, the causes of its excessive rarity? Is it indeed "a gift of Heaven"? And if so, why such gifts to one, and dullness of intellect, or even idiocy, the doom of another? To regard the appearance of

men and women of genius as a mere accident, a prize of blind chance, or, as dependent on physical causes alone, is only thinkable to a materialist. As an author truly says, there remains then only this alternative; to agree with the believer in a *personal* god, "to refer the appearance of every single individual to a *special act of divine will and creative energy*," or "to recognize, in the whole succession of such individuals, one great act of some will, expressed in an eternal inviolable law."

Genius, as Coleridge defined it, is certainly—to every outward appearance, at least—"the faculty of growth"; yet to the inward intuition of man, it is a question whether it is genius—an abnormal aptitude of mind—that develops and grows, or the physical brain, *its vehicle*, which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when they endowed man with a tutelar deity, a Spirit whom they called *genius***.** The substance of this entity, to say nothing of its *essence*—observe the distinction, reader,—and the presence of both manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men—what we perceive of his substance "is not here"—

"For what you see is but the smallest part
And least proportion of humanity:

I tell you, madam, were the whole frame here,
It is of such a spacious lofty pitch,
Your roof were not sufficient to contain it."*

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego*, which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-

* [*Henry VI*, Part I, Act ii, Scene 3, lines 52-56.]

Cycle.* This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Aeschylus, or a Shakespeare are, of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and another a vulgar, silly person is, as said, the quality and makeup of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former—the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their initiation, the masses were allowed to approach them with the greatest caution and only within the farthest limits of fact. From the DIVINE ALL proceeded Amun, the Divine Wisdom . . . . . give it not to the unworthy," says a Book of Hermes. Paul, the "wise

* The period of one full Manvantara composed of Seven Rounds.

Master-Builder,"* (*I Cor.* iii, 10) but echoes Thoth-Hermes when telling the Corinthians "We speak wisdom among them that are perfect [the initiated] . . . . . . the wisdom of God in a MYSTERY, even the *hidden* Wisdom" (*ibid.*, ii, 6-7).

Yet, to this day the Ancients are accused of blasphemy and fetishism for their 'hero worship.' But have the modern historians ever fathomed the cause of such 'worship'! We believe not. Otherwise they would be the first to become aware that that which was 'worshipped,' or rather that to which honours were rendered was neither the man of clay, nor the *personality*—the Hero or Saint So-and-So, which still prevails in the Roman Church, a church which beatifies the body rather than the soul—but the divine imprisoned Spirit, the *exiled* "god" *within* that personality. Who, in the profane world, is aware that even the majority of the magistrates (the *Archons* of Athens, mistranslated in the Bible as 'Princes')—whose official duty it was to prepare the city for such processions, were ignorant of the true significance of the alleged "worship"? Verily was Paul right in declaring that "we speak wisdom . . . not the wisdom of this world . . . which none of the *Archons* of this [profane] world knew," but the *hidden wisdom* of the MYSTERIES. For, as again the Epistle of the apostle implies, the language of the Initiates and their secrets, no *profane*, not even an 'Archon' or ruler *outside the fane* of the sacred Mysteries, knoweth; none "save the spirit of man [the Ego] which is *in him*" (*ibid.*, ii, 11).

Were Chapters ii and iii of *I Corinthians* ever translated in the Spirit in which they were written—even their dead letter is now disfigured—the world might receive strange revelations. Among other things it would have a key to many, hitherto unexplained rites of ancient Paganism, one of which is the mystery of this same Hero worship. And it would learn that if the streets of the city that honoured one such man, were strewn with roses for the passage of the

---

* A term absolutely theurgic, masonic and occult. Paul, by using it, declares himself an Initiate having the right to initiate others.

Hero of the day; if every citizen was called to bow in reverence to him who was so feasted; and if both priest and poet vied in their zeal to immortalize the hero's name after his death—occult philosophy tells us the reason why this was done.

"Behold," it saith, "in every manifestation of genius— *when combined with virtue*—in the warrior or the Bard the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, the undeniable presence of the celestial exile, the divine *Ego* whose jailer thou art, Oh man of matter!" Thus, that which we call *deification* applied to the immortal God within, not to the dead walls or the human tabernacle that

contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself.

Occultism, therefore, teaches nothing new in asserting the above philosophical axiom. Enlarging upon the broad metaphysical truism, it only gives it a finishing touch by explaining certain details. It teaches, for instance, that the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties— but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius*, in one or another direction.

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect—can never copy or condescend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations. Like those gigantic Indian lilies that shoot out from the

18

clefts and fissures of the cloud-nursing and bare rocks of the highest plateaux of the Nilgiri Hills, true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all on the most arid soil, for its stamp is always unmistakable. To use a popular saying, innate genius, like murder, will out sooner or later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden irruption. On the other hand, artificial genius, so often confused with the former, and which in truth is but the outcome of long studies and training, will never be more than, so to say, the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness. And, as every faculty and property in Nature is dual—*i.e.*, each may be made to serve two ends, evil as well as good—so will artificial genius betray itself. Born out of the chaos of terrestrial sensations of perceptive and retentive faculties, yet of finite memory, it will ever remain the slave of its body; and that body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest *genius*, so called, back into its own primordial element, which is chaos again, or *evil*, or earth.

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even w hen in the depths of matter, of that guiding star, the Divine Soul and mind, or what we call *Buddhi-Manas*. The latter does not require, as does

the former, cultivation. The words of the poet who asserts that the lamp of genius—

> "If not protected, pruned, and fed with care,
> Soon dies, or runs to waste with fitful glare—"

—can apply only to artificial genius, the outcome of culture and of purely intellectual acuteness. It is not the direct light of the *Manasaputras*, the Sons of Wisdom, for true

genius lit at the flame of our higher nature, or the EGO, cannot die. This is why it is so very rare. Lavater calculated that "the proportion of genius (in general) to the vulgar, is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one in ten millions." This is indeed interesting, though not too complimentary to *human* nature, if, by "genius," Lavater had in mind only the higher sort of human intellect, unfolded by cultivation, "protected, pruned, and fed," and not the genius we speak of. Moreover, such genius is always apt to lead to the extremes of weal or woe, him through whom this artificial light of the terrestrial mind manifests. Like the good and bad genii of old with whom genius is made so appropriately to share the name, it takes its helpless possessor by the hand and leads him, one day to the pinnacles of fame, fortune, and glory, but to plunge him on the following day into an abyss of shame, despair, often of crime.

But as, according to the great Physiognomist, there is more of the former than of the latter kind of genius in this our world, because, as Occultism teaches us, it is easier for the personality with its acute physical senses and *tattvas* to gravitate toward the lower quaternary than to soar to its triad—modern philosophy, though quite proficient in treating this lower place of genius, knows nothing of its higher spiritual form—the "one in ten millions." Thus it is only natural that confusing one with the other, the best modern writers should have failed to define *true* genius. As a consequence, we continually hear and read a good deal of that which to the Occultist seems quite paradoxical. "Genius requires cultivation," says one; "Genius is vain and self-sufficient," declares another; while a third will go on defining the *divine light* but to dwarf it on the Procrustean bed of his own intellectual narrow-mindedness. He will talk of the great eccentricity of genius, and allying it as a general rule with an "inflammable constitution," will even show it "a prey to every passion but seldom delicacy of taste!" (Lord Kaimes.) It is useless to argue with such, or tell them that original and great genius puts out the most

dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric; though always *sui generis*; and that no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

Hence, true genius has small chance indeed of receiving its clue in our age of conventionalities, hypocrisy and time-serving. As the world grows in civilization, it expands in fierce selfishness, and stones its true prophets and geniuses for the benefit of its apeing shadows. Alone the surging masses of the ignorant millions, the great people's heart, are capable of sensing intuitionally a true "great soul" full of divine love for mankind, of god-like compassion for suffering man. Hence the populace alone is still capable of recognizing a genius, as without such qualities no man has a right to the name. No genius can be now found in Church or State, and this is proven on their own admission. It seems a long time since in the XIIIth century the "Angelic Doctor" snubbed Pope Innocent IV who, boasting of the millions got by him from the sale of absolutions and indulgences, remarked to Aquinas that "the age of the Church is past in which she said 'Silver and gold have I none!'" "True," was the ready reply, "but the age is also past when she could say to a paralytic, 'Rise up and walk'." And yet from that time, and far earlier, to our own day the hourly crucifixion of their ideal Master both by Church and State has never ceased. While every Christian State breaks with its laws and customs, with every commandment given in the Sermon on the Mount, the Christian Church justifies and approves of this through her own Bishops who despairingly proclaim "A Christian State *impossible* on Christian Principles."* Hence no Christlike (or "Buddha-like") way of life is possible in civilized States.

---

* See "Going to and Fro in the Earth" 1st article [p. 27 of present Volume.]

The occultist then, to whom "true genius is a synonym of self-existent and infinite mind," mirrored more or less faithfully by man, fails to find in the modern definitions of the term anything approaching correctness. In its turn the esoteric interpretation of Theosophy is sure to be received with derision. The very idea that every man with a "soul" in him, is the vehicle of (a) genius, will appear supremely absurd, even to believers, while the materialist will fall foul of it as a "crass superstition." As to the popular feeling—the only approximately correct one because purely intuitional, it will not be even taken into account. The same elastic and convenient epithet "superstition" will, once more, be made to explain why there never was yet a universally recognized genius—whether of one or the other kind—without a certain amount of weird, fantastic and often uncanny tales and legends attaching themselves to so unique a character, dogging and even surviving him. Yet it is the unsophisticated alone, and therefore only the so-called *uneducated* masses,

just because of that lack of sophistical reasoning in them, who feel, whenever coming in contact with an abnormal, out-of-the-way character, that there is in him something more than the mere mortal man of flesh and intellectual attributes. And feeling themselves in the presence of that which in the enormous majority is ever hidden, of something incomprehensible to their matter-of-fact minds, they experience the same awe that popular masses felt in days of old when their fancy, often more unerring than cultured reason, created of their heroes gods, teaching:

. . . . . "the weak to bend, the proud to pray
To powers unseen and mightier than they . . ."

This is now called SUPERSTITION . . . . .

But what is Superstition? True, we dread that which we cannot clearly explain to ourselves. Like children in the dark, we are all of us apt, the educated equally with the ignorant, to people that darkness with phantoms of our own creation; but these "phantoms" prove in no wise that that "darkness"—which is only another term for the *invisible* and the *unseen*—is really empty of any *Presence* save our

22

own. So that if in its exaggerated form, "superstition" is a weird incubus, as a belief in things *above* and *beyond* our physical senses, yet it is also a modest acknowledgement that there are things in the universe, and around us, of which we knew nothing. In this sense "superstition" becomes not an unreasonable feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. And this is far more reasonable than to repeat with the too-learned wiseacres that there is nothing, "nothing whatever, in that darkness"; nor can there be anything since they, the wiseacres, have failed to discern it.

Eppur si muove! Where there is smoke there must be fire; where there is a steamy vapour there must be water. Our claim rests but upon one eternal axiomatic truth: *nihil sine cause***.** Genius and undeserved suffering prove an immortal Ego and Reincarnation in our world. As for the rest, ***i.e.***, the obloquy and derision with which such theosophical doctrines are met, Fielding—a sort of Genius in his way, too—has covered our answer over a century ago. Never did he utter a greater truth than on the day he wrote that "*If superstition makes a man a fool*, SKEPTICISM MAKES HIM MAD."

H.P.B.

____

Collected Writings VOLUME XII
1889

MISCELLANEOUS NOTES

[*Lucifer*, Vol. V, No. 27, November, 1889, pp. 179, 226, 249]

If the age has its great criminals it has also its martyrs, saints, and heroes, those differentiations of the diviner man from the revolting average of animalism.

SPORTIANA

" 'Theosophist' on Nov. 9 won the Great Lancashire Handicap, over one mile, in 1 min. 47 2-5th sec. according to Benson's chronograph, and credited his owner with £450."

And now the breeze of *popularity* has wafted Theosophy upon the race track, good luck follows the name as it appears.

____

It is with the very greatest pleasure that we print the following from the Washington *People's Advocate*:

ARYAN SPIRITUAL SCIENCE

To a truly religio-scientific society like the "Blavatsky Theosophical Society," now incorporated in Washington, and whose first object is the formation of a nucleus of a real Brotherhood of Humanity, regardless of sect, sex or colour, and which with rare consistency to its professions has abolished the colour line, which everywhere refuses admission to the intelligent coloured man to societies of white men of a scientific, philosophical, or fraternal nature, we freely give three-quarters of a column or more of space (circumstantially) every week, asked for in order to defend and expound its doctrines.

Because not sufficiently informed on the subject, the editor cannot either affirm or deny these doctrines. We assume no responsibility further than to justly grant the freedom of our paper to a society which grants to the coloured man equality of membership. Besides, as a purveyor, and not a dictator of information to the public, *The People's Advocate*, to be consistent with its title, must concede to its readers the right of selection, and the opportunity to investigate all kinds of knowledge, freed alike from *sectarian* as well as *race* prejudices.

The above Branch owes its birth to our energetic brother Prof. Anthony Higgins, and though of recent date bids fair, according to *The Path* of October, to become "one of our most powerful Lodges." But whether the branch is young or old, it is splendidly done; not

but that all our Lodges

24

would give a hearty welcome to a "coloured" brother. But herein lies the merit, that this branch has succeeded in establishing relations with their coloured brethren. This is the most important part of their undertaking, for once a point of contact is established, the current will flow freely. Truly "without distinction of race" has it been done, and such indeed is the work of true Theosophists. Nor is it in this case a small matter, for the race distinction between the negro and the white in America, is perhaps more accentuated than between geographically separated nations of different colours. May the time speedily arrive when in like manner we shall see "coloured" members in all our branches, and thus, "the colour line being abolished," our dark-hued brethren may mount the first step of the ladder of "admission to societies of white men of a scientific, philosophical, or fraternal nature."

————

Collected Writings VOLUME XII
1889

OFFICIAL NOTICE

[*Lucifer*, Vol. V, No. 27, November, 1889, pp. 250-251]

Those who read *Light* must have seen in its issue of November 9th the following letter from Washington headed:—

THE GNOSTIC THEOSOPHICAL SOCIETY

over the signature of "Elliott Coues, President, etc." In this document the latter asks to "correct the *false* statements" made "to the effect that the above-named organization is extinct." The writer then continues: "As its founder and President, I am fully informed on the question. The Gnostic Theosophical Society was never stronger nor more active than it is today. Its memberships and ramifications extend into nearly every State in the Union. Since October 1886, when it was formally dissolved, as an association in any way dependent upon another of similar name, and immediately reformed on an independent basis, it has steadily

grown," etc., etc. The letter closes with the words—"We desire especially to accentuate the fact that we repudiate and disclaim all connection with certain persons whose names have heretofore been identified by the public with the movement commonly called 'Theosophical.' " (Signature follows.)

As the Corresponding Secretary for life, and one of the original founders, at New York in 1875, of the Theosophical Society, whose ramifications extend into the five parts of the world—the United States being only one of the five—I hereby declare the above statements to be simply nonsensical. It is a joke, evidently. And these are our proofs and reasons:—

1. There can be no authentic Theosophical Society, or even a branch thereof, outside the jurisdiction of the "Parent" Society so called, now having its Headquarters at Adyar, Madras, India. Its title, the T.S. at large not being a chartered body, may of course have hitherto been pirated, but it cannot be so now, least of all in the District of Columbia, as will be seen later.

2. This applies especially to the "Gnostic" ex-Theosophical Society of Washington, D.C., for reasons which I name below.

(a) The Gnostic branch having been chartered by the President-Founder before 1886, the said *Gnostic* branch, if it wished to withdraw from our jurisdiction, had as in honour bound, to drop its title of "Theosophical"; therefore—

(b) If "formally dissolved" in October 1886 and "immediately reformed," of which no notice was ever given to Adyar, it had to remain simply the GNOSTIC Society, to which title it had, and has a perfect right; but,

(c) As it is now a matter of official record that the Branch of this name was dischartered only in May of the present year, and its President, Dr. Elliott Coues, expelled by the American Section of the General Council of the T. S., it could not, therefore, have remained from 1886

26

till the Spring of 1889, an association *in any way independent* of the Parent Society. Herein is the joke.

3. As there is at the present moment at Washington, D. C., a *legally chartered* Theosophical Society (the Blavatsky T. S.) formed and *duly incorporated* in July 1889 by Prof. A. Higgins, its President, and his associates, no other Society calling itself "Theosophical" *would now be recognized by law in that District*. The "Gnostic" therefore, if it still exists, and adds to its name "Theosophical" is an *outlaw*.

And this is why the letter of the President of the "Gnostic" Society of Washington, D. C., is a practical joke on the innocence of the readers of *Light*.

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

P.S. As to the general question of his abusive attacks upon "certain persons" who are Mr. Judge, Gen. Sec. of the American Section of the T.S. and myself, I will say this. I cannot do better than adopt the line of policy recommended by my quondam, egregiously and fulsomely flattering friend, the same Dr. E. Coues, in a letter to myself of date November 22, 1885, a few lines from which I will quote. It answers fully the closing (and would-be) contemptuous sentence of his letter to *Light*:—

. . . . . You are a grand and wonderful woman, whom I admire as much as I appreciate . . . . . I admire your fortitude and endurance in bearing burdens enough to kill anybody but *the Blavatsky* whose like has not before been seen, nor will be ever . . . . . Never mind your enemies! They will get a spurious and vicarious reputation by attacking you, which you can afford to let them have, though you don't want to confer upon them the immortality they would get by your condescending to fight them. When History comes to be written they will appear, if at all, hanging on to your skirts. Shake them off, and let them go!

(Signed) ELLIOTT COUES."

and so I do.—H.P.B.

Collected Writings VOLUME XII

1889

"GOING TO AND FRO IN THE EARTH"

[*Lucifer*, Vol. V, No. 27, November, 1889, pp. 251-254]

EVOE!!

In the benevolence of their hearts, the editors of *Lucifer* offer their sincere condolences to their equitable neighbours and impartial, generous critics, the English clergy and editors, whose cause has just received a bad stab under the ribs from one of their most learned and distinguished prelates. His Grace the Bishop of Peterborough, presiding at the Diocesan Conference at Leicester, on the 25th of October last, made the following direful admission:—

> The bishop, summing up a discussion on Socialism, said they must be careful, while knowing that many of the advocates of Socialism held doctrines which were very dangerous, that they gave full credit to the nobility of motive and tenderness of sympathy with suffering and wrong which had stirred many of those persons. Christianity, however, made no claim to rearrange the economic relations of men in the State and in Society, and he hoped he would be understood when he said plainly that it was his firm belief that any Christian State carrying out in all its relations the Sermon on the Mount could not exist a week.

Henceforth, let editors disposed to hold up to public condemnation the Theosophical Society because of dissensions among members, and to write comic editorials on "Kilkenny Theosophy," be more reserved, lest this pregnant confession of the Great Anglican Bishop be quoted against them. When Col. Olcott, in his South Place Institute lecture, replying to a carping questioner who sought to confound him by charging ill-temper and uncharitableness on his colleagues, said that the theosophical ideal was so high, that few could fully realize it practically, he spoke a profound truth. If it now be alleged that the Lord Bishop has but placed Christianity and Theosophy on the same level, the natural reply will be that this should make the Christian adversaries of our Society a little more just in their

behaviour towards us. There is one notable difference, however, between the Christian Churches and our Society, and it is this: Whereas every baptised child or adult is called a *Christian*, we have always drawn a clear and broad line between a *Theosophist* and a

simple member of the T. S. A Theosophist, with us, *is one who makes Theosophy a living power in his life***.** We have been often accused of *hating Christianity***.** This is as untrue as it is unjust. Some of the teaching ascribed to Christ, teaching which he has in common with other great religious leaders, is admirable. But we would be as untruthful as our accusers, were we to show anything like a friendly feeling or sympathy for dogmas and ritual or that which the late Lawrence Oliphant called *Churchianity***.** For it is this which deserves far more than the T. S. ever has, to be loudly and fearlessly proclaimed— especially after the Bishop of Peterborough's confession— Kilkenny Christianity. VERB. SAP.

THE AGE OF MAN AND THE CONTINENTS

We are happy to find Mr. Grant Allen confessing to *Esoteric Buddhism* doctrines, and his agreement with *The Secret Doctrine***.** For this is what he is alleged to have said to a *Pall Mall* reporter who interviewed Mr. Grant Allen upon his views.

> ". . . . . All the higher forms of religion even now contain traces of the earlier stages. The human race goes so far back." Here I intervened. "Yes; where do you cradle its infancy—in far Chaldea or, as the new theory has it, in North West Europe, or do you hold the 'glacial-period-primeval man'?" "Oh," was the smiling reply, "in my opinion the human race goes as far back as the Miocene period, so far hack that our existing continents hardly have assumed their present shapes when man first appeared, and as the whole world was then tropical in climate, man may have appeared anywhere."

The reader of the above, is asked at his first leisure to open *Esoteric Buddhism*, 4th edition, at p. 60, and compare. It is soothing to find that the *beaux esprits se rencontrent*—at any rate the antediluvian spirit of Dzyan and

the spirit of modern anthropological and geological speculation as represented by Mr. Grant Allen. But there, we believe, all agreement ceases, especially on metaphysical and physical teachings. So much more the pity—for modern science.

AMUCK! IN THE NAME OF CHRIST!!

Our friends, the *Methodist Times* are at their old tricks again. Finding their own little . . . . . intellectual *variations on Fiction* unequal to the occasion, they call in their Madras ally—the *Christian College Magazine*, the paradoxical organ of the "heathen" College of the never-to-be-converted Hindus, which plays once more its old *fugue* in the orchestra of slander. We are told again in the "Patterson Correspondence" that Madame Blavatsky fled

from India in 1885, *leaving* Madras *secretly***.** Considering (1) that Mrs. Dr. Sharlieb's *certificate* was published more than once in various papers; (2) the fact that a kind friend, then and to this day, one of the Madras magistrates, himself saw Mme. Blavatsky off to the steamer; (3) that he kindly sent an invalid chair and his own police *peons* to carry in it the personality now accused of having left the country "secretly"; and that, moreover (4), her departure took place publicly, and in full daylight—the charge is rather risky!

Plain truth and known facts hold good, however, to the present day, and with all men. Therefore it is quite needless to disprove point by point the other dozen or so *ruses*, all as uncanny as this above-mentioned fabrication. As to the elegant epithets and insulting terms sent by Mr. Patterson to the address of Mme. Blavatsky, they really do not matter. What, or where is she, when compared with the great and eminent men and even *a god*, who were far worse ill-treated than she is, by the bigots of their respective countries, and this invariably only because the victims *were in their way?* No comparison, of course, is here contemplated, as any such would be absurd. Yet the records of history are there to show *false accusations* lavished, in every case, on innocent

men and women when the life and reputation of such became a danger to those who envied or feared them. Witness Socrates and Hypatia, Bruno and Joan of Arc, etc., etc. Remember the hundreds of martyrs, the latchet of whose shoes Mme. B. is not worthy of loosening, who suffered tortures and death at the hands of unscrupulous liars, of false witnesses and fanatical murderers. Does not Jesus himself head the hosts of the martyrs for truth in the Christian era? Were the reverend detractors to exhaust the whole vocabulary of Hungerford Market to abuse and vilify her, they would still never approach, let alone surpass, the insults lavished by the Pharisees on the head of Jesus—*their* Christ. "Thou hast the Devil," said these dignitaries of the "grandmother" Church, the Synagogue, to the God of the present mother Church—"the Man of Sorrows." And did they not denounce Christ as "that *deceiver* who said . . . . After three days I will arise again"? And for that "deception" was Jesus flogged, and spat upon, and crucified; all of which in no wise prevented Mr. Patterson and a host of Mme. B.'s slanderers from worshipping that same Jesus as their God and Master. Nor does it prevent the descendants of those who put the prophet of Nazareth to death, adding, "His blood be on us, and on our children," from holding their victim to this day as a "deceiver"; and yet prospering, the curse notwithstanding, having wealth enough to buy into bondage the whole of Christendom, and holding actually in durance vile all the crowned heads of Christian Europe!

All of which proves that fate plays ducks and drakes with gods as with mortals; that all of us are born, live and die under Karmic law, in consequence of which law few of us can know who is who, or what is what, in this world of *maya***.** Our sincere advice to the irrepressible Mr. Patterson is, not to attempt, in the words of Job, to bore leviathan's "jaw through with a thorn," lest Karma "put an hook into his (own) nose" for the trouble.

ADVERSARY.

Collected Writings VOLUME XII

1889

FOOTNOTES TO "MY EXPERIENCES IN OCCULTISM AND OCCULT DEVELOPMENT"

[*Lucifer*, Vol**.** V, No. 27, November, 1889, pp. 254-259]

[A. F. Tindall, having been an investigator of the occult for some sixteen years, relates some of his experiences in that realm, and the teachings which he has received from various occult agencies. H.P.B. appends a number of footnotes to several of his statements.]

[I cannot but feel that the Agencies of the Adepts are not confined in their manifestations to the Theosophical Society.] Nor was it ever claimed by us. On the contrary, the hitherto very esoteric doctrine of the *Nirmanakayas* was lately brought forward as a proof and explained in the treatise called *The Voice of the Silence***.** These Nirmanakayas are the *Bodhisattvas* or late Adepts, who having reached Nirvana and liberation from rebirth, renounce it voluntarily in order to remain invisibly amidst the world to help poor ignorant Humanity within the lines permitted by Karma. These are the *real* SPIRITS of the disembodied men, and we recognize no others. The rest are either *Devachanees* to whose plane the spirit of the living medium must ascend, and who therefore; can never descend to our plane, or *spooks* of the first water. But then no Nirmanakaya will influence any man for the benefit of the latter for his own weal, or to save him from anything save death, and that only [if] the man's life is useful. By the fruit we recognize the tree. Units are as the leaves of that tree for them; and they look forward to benefit and save *the trunk*, not to concern themselves with its every leaf, whether good, bad, or indifferent. Even living Adepts have no such right.

[Our passions must be burnt out.] Not on the physical plane, as it would come then to a deliberate gratification of all our passions, in order to get rid of them by satiety, and this is an abomination.

[The experience must be gained, and the Soul must rise superior to them, by acquiring a love for higher things.] "Experience must be gained" of every evil as good passion *mentally*, and *overcome* in thought, by reflection. Love and longing for higher things on a Spiritual plane will thus leave no room for the lower animal longings.

[. . . certain signs to be used accompanied by a sort of prayer . . . . such Magic must only be exercised when the Soul is wishing for nothing but the Will of the All-good

Intelligence to be done . . .] Whether this teaching agrees with Theosophy depends on the meaning given by the mystic to "the All-God Intelligence." If this is a Being or "Intelligence" *outside* of us, then it would point to either a personal God or a spirit, which is no part of the Theosophical teachings. But if it refers to our *Higher Self*, then we are at one with the writer. Only in this case IT (Atman) has no Will *of its own*, as It is no conditioned thing. The expression is faulty.

[I call the Spirits of the Living, and then see a simulacrum of them and hear them speak.] Theosophists would call this *necromancy* and *unconscious black magic***.**

[on seeing the form of an Adept prior to receiving a letter] Surely no "Indian" nor any other adept, would go to the trouble of disturbing himself to announce such a trifling event as the one mentioned! Especially when a letter to that effect came "an hour later" and was all that was required. This was simply a case of the writer's own natural clairvoyance. What would an *adept* have to do with this?

[There is a good and loving Intelligence pervading Nature.] Why "loving"? If *absolute*, it can have no attributes either of love or hatred.

[Thy will be done.] We recognize no Being to whom such a phrase may be addressed.

Collected Writings VOLUME XII

1889

THE FALL OF IDEALS

[*Lucifer*, Vol. V, No. 28, December, 1889, pp. 261-274]

> Alas! we know that ideals can never be completely embodied in practice. Ideals must ever lie a great way off—and we will thankfully content ourselves with any not intolerable approximation thereto! . . . . And yet, it is never to be forgotten that ideals do exist; that if they be not approximated to at all, the whole matter goes to wreck! Infallibly.
>
> CARLYLE.

The approach of a NEW YEAR of Christendom, and the arrival of another *birthday* of the Theosophical Society on which it enters on its fifteenth year,* afford us a most fitting opportunity to glance backward and see how far public and private ideals have gained or lost ground, and how much they have been changed for better or for worse. This will show, at the same time, whether the advent of the T.S. was timely, and how far it is true that such a Society was an imperious necessity in our age.

Limited by the exclusion of politics from its field of observation, the only horizon that *Lucifer* has to watch and pass judgment upon is that which bounds the realm of man's moral and spiritual being. What changes then have taken place during the vanishing year in mortal and immortal man? But here again the sphere of our observation is limited. *Lucifer* like a mirror of the times, can only reflect that which comes before its own polished surface, and that only in broadest outline; moreover only those passing pictures of the strongest contrast—say of Christian and Heretic life; of the mob of the frivolous and the restricted groups of mystics.

———————

* The complete and final organization of the T.S. took place in New York on November 17th, 1875.

———————

Alas, whether we turn East, West, North or South, it is but a contrast of externals; whether one observes life among Christians or Pagans, worldly or religious men, everywhere one finds oneself dealing with man, masked man—only MAN. Though centuries lapse and decades of ages drop out of the lap of time, great reforms take place,

empires rise and fall and rise again, and even whole races disappear before the triumphant march of civilization, in his terrific selfishness the "man" that *was* is the "man" that *is*—judged by its representative element the public, and especially society. But have we the right to judge man by the utterly artificial standard of the latter? A century ago we would have answered in the negative. Today, owing to the rapid strides of mankind toward civilization generating selfishness and making it keep pace with it, we answer decidedly, yes. Today everyone, especially in England and America, is that public and that society, and exceptions but prove and reinforce the rule. The progress of mankind cannot be summed up by counting units especially on the basis of internal and not external growth. Therefore, we have the right to judge of that progress by the public standard of morality in the majority; leaving the minority to bewail the fall of its ideals. And what do we find? First of all Society—Church, State and Law—in conventional conspiracy, leagued against the public exposure of the results of the application of such a test. They wish the said minority to take Society and the rest *en bloc*, in its fine clothes, and not pry into the social rottenness beneath. By common consent, they pretend to worship an IDEAL, one at any rate, the Founder of their State Christianity; but they also combine to put down and martyrise any unit belonging to the minority who has the audacity, in this time of social abasement and corruption, to live up to it.

Mrs. Eliza Lynn Linton has chastised this hypocrisy as with a whip of scorpions in her magnificent satire, *The True History of Joshua Davidson***.** That is a book that surely every Pagan as well as Christian Theosophist should read. As unhappily many have not, let us say that she makes her hero practically exemplify the principles and imitate the

human virtues of the Founder of the Christian religion. The sketch is neither a caricature nor a malicious perversion of the truth. A truly Christ-like man, whose heart overflows with a tender passionate compassion, tries to raise the ignorant and sin-crushed classes, and awaken their stifled spirituality. By degrees, through an agony of suffering and persecution, he shows the hollow mockery of popular Christianity, thus anticipating but by a few years the very sincere Lord Bishop of Peterborough. Warmed by the spirit of the code of Jesus, poor Joshua Davidson becomes a Socialist, in time a *Communard* of Paris; consorts with thieves and prostitutes, to help them; is persecuted and hunted down by the Christian clergy and pious laity on his return to England; and finally, at the instigation of the highly respectable vicar of his parish, is stamped to death on the platform, under the boot-heels of a clamorous mob.

This is, perhaps, but a romance; yet in its moral and gradual development of thrilling psychological evolution *it is true to life***.** Have we not realities of but yesterday, still fresh in the public mind, that match it? Do we not all know such self-devoting men and women in our midst? Have we not all of us followed the career of certain individuals, Christ-like in aspirations and practical charity, though, perhaps, Christ-denying and Church-defying in intellect and words, who were tabooed for years by bigoted society, insolent clergy, and

persecuted by both to the last limits of law? How many of such victims have found justice and the recognition they merit? After doing the noblest work among the poor for years, embellishing our cold and conventional age by their altruistic charity, making themselves blessed by old and young, beloved by all who suffer, the reward they found was to hear themselves traduced and denounced, slandered and secretly defamed by those unworthy to unloosen the latchets of their shoes—the Church-going hypocrites and Pharisees, the Sanhedrin of the World of Cant!

Truly Joshua Davidson is a sketch from real life. Thus, out of the many noble ideals trampled practically in the mud by modern society, the one held by the Western World as the highest and grandest of all, is, after all, the most

ill-treated. The life preached in the Sermon on the Mount, and the commandments left to the Church by her MASTER, are precisely those ideals that have fallen the lowest in our day. All these are trampled under the heel of the caitiffs of the canting caste *de facto*—though *sub rosa* of course, *cant* preventing that they should do so *de jure*—and shams are substituted in their place.

Such an incident as the glove-fight at the "Pelican Club" leaves one in serious doubt. Is modern Society in England consciously hypocritical, or simply, too hopelessly bereft of guiding moral principles to be aware in all cases, of its own sins? Of course the transaction can be criticised easily enough in the light of mere conventional decorum. There is something strangely contemptible about a state of the law which pursues with angry determination the humble bruisers who arrange their honest and straightforward brutalities in the back parlour of a public house, and leaves respectfully untouched the peers and gentlemen who parade their pugilists at a fashionable club. The champion potman who is put up by his admirers to fight a pugnacious bricklayer for a few sovereigns a side, knows that the chance of bringing off his battle lies in the cunning with which he and his friends can keep the arrangements secret from the police. Let them be suspected and they will be promptly hunted down; let them be caught in this defiance of the law and they will be surely sent to prison. On the other hand let an aristocratic association of vicarious prize fighters organise a pugilistic display, behind the thin veil of a pretence that it is a boxing match with gloves; and then, though the gloves themselves may be so thin that the knuckles beneath are capable of inflicting blows quite as severe in their effect as those of the old-fashioned prize ring, the proceedings come within the pale of legality, and the services of the police can be openly retained to keep order in the neighbourhood

and guard the select audience from the too eager curiosity of the envious crowd in the street.

The text is one on which familiar diatribes against the privileges of the rich can be thrown off in any quantity. And in the case before us the time chosen for the costly encounter, emphasizes in an amusing way the cynicism of the whole undertaking. Nominally, the fight took place on Monday morning, but in reality on Sunday night; on that which was just Sunday evening for the late diners of the "Pelican." The day which a multitude of enactments both legal and unwritten devote themselves to keeping holy— at the expense of all healthy and natural recreation for the people, whether of mind or body—was the day selected by the luxurious fighters of Soho for the brutal display they served themselves with, at the enormous cost we have all heard of: £1,000 was subscribed as the reward of the combatants, whose zeal in punishing each other was guaranteed —or so the aristocratic and Christian promoters of the fight imagine—by assigning £800 to the man who should be victorious and only £200 to the other. The men went into regular training for their fight, as it were to have been conducted on the undisguised system of former days—and in short the whole entertainment was a *prize fight* to all intents and purposes, and was expected to be an extremely "well" contested one. That it proved the reverse was a circumstance that need hardly affect any remarks that we have to make on the subject.

We leave the obvious comparisons between the one law which operates in such matters for the poor, and the other law which accommodates itself deferentially to the rich, to be drawn by critics who seek to improve the occasion in the interest of political agitation. There is no particular principle affecting the higher region of morals in the fact that laws are often stupid and unequal. But there are considerations affecting the recent prize fight which impinge on the great purposes of Theosophy. Apart from all questions of law, how is it possible, we ask, that a great body of Englishmen of education and social respectability can find the promotion of a prize fight an amusement for their *blasé* leisure,

which even the consciences *they* possess can allow them to indulge in? For remember, it is mere senseless abuse of any class or people to say they are without conscience. The members of the "Pelican Club" we may be sure, have all of them codes of honour of some sort or another which they respect in a fashion, which their consciences, however distorted by custom, would forbid them to disregard. If a Sunday evening prize fight comes within the scheme of enjoyments that seem to them permissible, it is due to the fact that the moral principles really rooted in their thinking do not stand in the way of this; nor do we find fault with the day selected but simply with *such* an enjoyment on *any* day. For them, however, sons of Protestant families, there is a fall and disregard of *two ideals* implied.

With all of them probably, their principles would stand in the way of cheating at cards or hitting a woman. The trouble is not that their principles are weak or their consciences obscured, so far as regards the code of honour of the circles they belong to; but that the whole scheme or moral teaching on which they have been reared is debased, imperfect, and above all materialistic. The so-called religion to which they nominally belong has hardly contributed to the formation of that code at all. It would not indeed look favourably on Sunday prize fights, but it has not sufficient vitality to enforce its ideas on the hearts or lives of its careless adherents. The great scandal of modern religion as a rule of life is, that taking modern Society all round in a broad way, it does not command any attention at all. It has failed not so much to show what ought to be done or left undone—for of course even the maxims of the church as far as words go, cover a great deal of ground—as it has failed to show with any adequate force *why* this or that should be a guiding principle. The modern church, in fact, has broken down as a practical agency governing the acts of its followers—***i.e.***, of the millions who are content to be called its followers, but who never dream of listening to a word it says.

Fully conscious that a great deal it says is *very good*, its exponents (blandly ignorant how bad is a great deal of the rest) think it is owing to the perversity of mankind that

H.P. BLAVATSKY
1831-1891
One of the six portraits taken by Enrico Resta, January 8, 1889, in his studio at 4, Coburg Place, Bayswater, London W., the original glass plate of which is in the Archives of the Blavatsky Lodge of the Theosophical Society in England. Reproduced from an original print from the glass plate.

people at large are not better than they are. They never realise that they themselves—the Dry Monopole of social wines—are primarily to blame, for having divorced the good codes of morals, bequeathed to them from the religions of all time, from the fundamental sanctions which a correct appreciation of true spiritual science would attach to them. They have converted the divine teaching which is the Theosophy of all ages into a barbarous caricature, and they expect to find their parrot-echoes of preposterous creeds a cry that will draw the worldlings to their fold, an appeal which will stir them up to the sublime task of spiritualizing their own natures. They fail to see that the command to love one another must be ineffective in the care of people whose whole conception of futurity turns upon their chances of drawing a lucky number in the lottery of the elect, or of dodging the punishment that would naturally be their due, at a happy moment when the divine mind may be thrown off its balance by reflecting on the beauty of the Christian sacrifice. The teachers of modern religion, in fact, have lost touch with the wisdom underlying their own perverted doctrines, and the blind followers of these blind leaders have lost touch even with the elementary principles of physical morality which the churches still continue to repeat, without understanding their purpose, and from mere force of habit. The ministers of religion, in short, of the Nineteenth Century, have eaten the sour grapes of ignorance, and the teeth of their unfortunate children are set on edge. Certainly there was a good deal of bad Karma made at the "Pelican Club" on the evening of the celebrated prize fight, but no small share of it will have been carried to the account of the forlorn pastors who idly and ignorantly let slip their golden opportunities all over the town that morning, as on all others, and left their congregations unmoved by any thought that could help them to realise how they would go out of the churches into the world again when service was over, to contribute by every act and example of their lives to the formation of their own destinies and the crystallisation in their own future of the aspirations and desires they might encourage.

40

Of all the beautiful ideals of the Past, that true religious feeling that manifests in the worship of the spiritually beautiful alone, and the love of plain truth, are those that have been the most roughly handled in this age of obligatory dissembling We are surrounded on all sides by Hypocrisy, and those of its followers of whom Pollok has said that they were men: —

> "Who stole the livery of the court of heaven,
> To serve the devil in."

Oh, the unspeakable hypocrisy of our age! The age when everything under the Sun and Moon is for sale and bought. The age when all that is honest, is just, noble-minded, is held up to the derision of the public, sneered at, and deprecated; when every truth-loving and fearlessly truth-speaking man is hooted out of polite Society, as a transgressor of cultured

traditions which demand that every member of it should accept that in which he does not believe, say what he does not think, and lie to his own soul! The age, when the open pursuit of any of the grand ideals of the Past is treated as almost insane eccentricity or fraud; and the rejection of empty form—the dead letter that killeth—and preference for the Spirit "that giveth life"—is called *infidelity*, and forthwith the cry is started, "Stone him to death!" No sooner is the sacrifice of empty conventionalities, that yield reward and benefit but to self, made for the sake of practically working out some grand humanitarian idea that will help the masses, than a howl of indignation and pious horror is raised the doors of fashionable Society are shut on the transgressor, and the mouths of slanderous gossips opened to dishonour his very name.

Yet, we are daily served with sanctimonious discourses upon the blessings conferred by *Christian civilization* and the advantages offered by both, as contrasted with the curses of "heathenism" and the superstitions and horrors of say—the Middle Ages. The Inquisition with its burning of heretics and witches, its tortures at the stake and on the rack,

are contrasted with the great *freedom of modern thought*, on one hand, and the security of human life and property *now*, as compared with their insecurity in days of old. "Is it not civilization that abolished the Inquisition and now affords the beggar the same protection of law as the wealthy duke?" we are asked. "We do not know," we say. History would make us rather think that it was Napoleon the First, the Attila whose iniquitous wars stripped France and Europe of their lustiest manhood, who abolished the Inquisition, and this not at all for the sake of civilization, but rather because he was not prepared to allow the Church to burn and torture those who could serve him as *chair à canon*. As to the second proposition with regard to the beggar and the duke, we have to qualify it before accepting it as true. The beggar, however right, will hardly find as full justice as the duke will; and if he happens to be unpopular, or an heretic, ten to one he will find the reverse of justice. And this proves that if Church and State *were un-Christian* then, they are still *un-Christian*, if not more so now.

True Christianity and true civilization both ought to be opposed to murder, however legal. And yet we find, in the last half of our departing century more lives sacrificed—because of the improved system and weapons of warfare, *thanks to the progress of science and civilization*—than there were in its first half. "Christian civilization," indeed! Civilization, perhaps; but why "Christian"? Did Pope Leo XIII personify it when in an agony of despair he shut himself up on the day when Bruno's monument was unveiled, and marked it as a *dies irae* in Church History? But may we not turn to civilization, pure and simple? "Our manners, our civilization," says Burke, "and all the good things connected with manners . . . . have in this European world of ours, depended for ages upon two principles . . . . . I mean the spirit of a gentleman and the spirit of religion." We are quite willing to test the character of the age by these ideals. Only, it has always been hard to say just what definition to give to the term "gentleman"; while as to religion, ninety-nine out of

every hundred people one meets would, if asked, reply in such a fashion as to make it plain that they had

confounded religion with theology. The dictionary definition of a gentleman" is that of a man who is wellborn, of "gentle and refined manners, and who bears arms", a "gentleman farmer" is one who farms his own estate, and a "gentleman usher" an unpaid royal flunkey. But this will hardly do. For how many are there not, in the most aristocratic circle, with a dozen quarterings on their arms, who are vicious and depraved to a degree, for which the parallel must not be sought in Whitechapel but in the Rome of the Caesars. In comparison with the vices of these, the Odyssey at the "Pelican Club" may be viewed as the childish escapade of schoolboys.

Nay, if the truth is to be told, the habits of Royal Sons and Imperial Heirs Apparent are often unspeakably immoral and uncivilized. The fountain of honour, instead of supplying pure water, overruns with moral putridity. With such examples as these, can we wonder at the disrespect shown by lesser stars for minor ideals? Our "Admirable Crichtons" of today, beat their swords into yardsticks, and lend the honour of their arms for a dividend in shady companies juggled upon the Exchange. The modern troubadour sings not under the balcony of his lady-love, nor defends her honour in the lists of chivalry; but when jilted, writes her name on the list of defendants in breach-of-promise cases, and demands of a jury substantial damages in ***£.s.d.*** The marks of "honour" given in days of old for saving human life at one's own peril, for noble deeds of valour and heroism achieved, are now too often reserved for those who triumph in the bloodless battlefield of commercial strife and advertisement; and grand "gold medals of HONOUR" (!?) are now falling to the lot of the proprietors of matches, pills and soaps. O shades of Leonidas of Sparta, of Solon and Pericles, veil your astral faces! Rejoice, ye *larvae* of the too much married Solomon and of the Temple money changers ! And ye, imperial spooks of Caligula, Constantine and the world-conquering Ceasars, look at your caricatures on the Serbian and other thrones. The claws of the royal lions of the XIXth century are clipped, and their teeth extracted; yet they try to emulate your historical vices in their humble way,

suffiently well to have lost long ago all claim to be regarded as the "Lord's anointed," to be prayed for, flattered and pandered to by their respective churches. And yet they are. What an unparalleled farce!

———————

But perhaps we have to look for true Christianity and true civilization and culture in the modern higher courts of Law? Alas, there are modern judges of whom their Lord (our Karma) would say, "Hear what the unjust judge sayeth." For, in our day, the decree of justice is sometimes uttered in the voice of the bigots who sit in Solomon's seat and judge as the Inquisitors of old did. In our century of Christian civilization, judges emulating their predecessors of the tribunal of the sons of Loyola, employ the more exquisite instruments of *moral* torture, to insult and goad to desperation a helpless plaintiff or defendant. In this they are aided by advocates, often the type of the ancient headsman, who, metaphorically, break the bones of the wretch seeking justice; or worse yet, defile his good name and stab him to the heart with the vilest innuendos, false suppositions concocted for the occasion but which the victim knows will henceforth become *actual truths* in the mouth of foul gossip and slander. Between the defunct brutal tortures of the unchristian Inquisition of old, and the more refined mental tortures of its as unchristian but more civilized copy—our Court and truculent cross-examiners, the palm of "gentleness" and charity might almost be given to the former.

Thus we find every ideal of old, moral and spiritual, abased to correspond with the present low moral and unspiritual conceptions of the public. Brutalized by a psychical famine which lasted through generations, they are ready to give every ideal spiritual Regenerator as food for the dogs, while like their debauched prototypes, the Roman populace under Nero, Caligula, and Heliogabalus, they crowd to see bullfights in Paris, where, the wretched horses drag their bleeding bowels around the arena, imported *Almehs* dancing their loathsome *danse du ventre*, black and white pugilists bruising each other's features into bloody pulp, and "raise the roof" with their cheers when the Samsons and

Sandows burst chains and snap wires by expanding their preternatural muscles. Why keep up the old farce any longer? Why not change the Christmas carol thus:—

Gladiator natus hodie.

Or change the well-known anthem after this fashion:—

> "GLORY TO GOLD IN THE HIGHEST
> AND ON EARTH STRIFE, ILL-WILL TOWARD MEN."

To transmute the *god* of the "uncivilized" age to the *gold* of the present cultured age, needs but the addition of an "l": a trifle to this generation of idolaters who worship the coins of their respective realms, as the concrete embodiment of *their* highest ideal.

Avaunt! We are ready to make a free gift to Society with our best compliments, of all those fine European "gentlemen" and Christian champions of our century—the century of

mock-civilization and mock-Christianity. As many of the former do not scruple to cheat their hard-working tradesmen out of their dues to pay their gambling debts withal, so many of the latter do not hesitate to receive on false pretences ample "collections" and personal livings, from too-confiding flocks. For who can deny that they entice them to exchange their worldly gear for promissory notes made payable in a *post-mortem* state of which they themselves know nothing and in which many of them do not believe? Nothing then would be nicer than for a wall to be built around Mayfair, turned into a modern *Parc aux Cerfs* and a *Camp of Moses* combined, for the confinement of the modern Bayards, *preux chevaliers* without reproach or fear, and the modern Pharisees, both types of the glorious Christian civilization with its divine ideal of cultured and converted Humanity. For then, and then only, would we Theosophists and other decent folk be free to consort unmolested with those who are called "sinners and publicans" by the modern "Synagogue of Jesuits"—with the Joshua Davidsons of Whitechapel. Nor would the masses of truly religious souls be the losers, were they to be left to the sole

care of the few truly Christian priests and clergymen we know of; those who now live in the daily fear of being made to appear on their trial before their bishops and churches for the unpardonable crime of serving their *ideal* MASTER in preference to the dead forms of their ecclesiastical superiors.

THEOSOPHICAL VIEWS ON THE PRECEDING

In a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of Man—as a unit of the total, or mankind—should be forever shifting. A part of the Nature around him, that Protean, ever-changing Nature, every particle of which is incessantly transformed, while the harmonious body remains as a whole ever the same, like these particles man is continually changing physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather, *essential* constitution, both nature and man are at one, as their essence is identical. All grows and develops and strives towards perfection on the former planes of externality, or, as well said by a philosopher is—"ever becoming"; but on the ultimate plane of the spiritual essence all IS, and remains therefore immutable. It is towards this eternal Esse that everything, as every being, is

gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy and called by the Occultists—the *central Spiritual Sun***.**

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical

and ideal perfection. Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *débris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods***.**

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces—e.g. by wars, speculations, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and—*onward***.**

Moreover, at whatever end of his evolution, from the birth of his consciousness, in fact, man was, and still is, the vehicle of a dual spirit in him—good and evil. Like the twin sisters of Victor Hugo's grand, posthumous poem, *La Fin de Satan*—the progeny issued respectively from Light and Darkness—the angel "Liberty" and the angel "Isis-Lilith" have chosen man as their dwelling on earth, and these are at eternal strife in him.

The Churches tell the world that "man is born in sin," and John (*1st Epistle* iii. 8) adds that "He that committeth sin is of the devil; for the devil sinneth from the beginning." Those who still believe in the rib-and-apple fable and in the

rebellious angel "Satan," believe, as a matter of course in a personal Devil—as a contrast in a dualistic religion—to a personal God. We, Theosophists of the Eastern school, believe

in neither. Yet we go, perhaps, further still than the Biblical dead letter. For we say that while as *extra-cosmic* Entities there is neither god nor devil, that both exist, nevertheless. And we add that both dwell on earth in man, being in truth, *the very man himself*, who is, as a physical being, the devil, the true vehicle of *evil*, and as a spiritual entity— god, or *good***.** Hence, to say to mankind, "thou hast the devil," is to utter as metaphysical a truth as when saying to all its men, "Know ye not that god dwelleth in you?" Both statements are true. But, we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present. Yet—to paraphrase a Pauline text—as "there be devils many . . . . yet there is but one Satan," so while we have a great variety of devils constituting collectively mankind, of such grandiose Satanic characters as are painted by Milton, Byron and recently by Victor Hugo, there are few, if any. Hence, owing to such mediocrity, are the human ideals falling, to remain unreplaced; a prose-life as spiritually dead as the London November fog, and as alive with brutal materialism and vices, the seven capital sins forming but a portion of these, as that fog is with deadly microbes. Now we rarely find aspirations toward the eternal ideal in the human heart, but instead of it every thought tending toward the one central idea of our century, the great "I," *self* being for each the one mighty centre around which the whole Universe is made to revolve and turn.

____

When the Emperor Julian—called the *Apostate* because, believing in the grand ideals of his forefathers, the Initiates, he would not accept the human anthropomorphic form thereof—saw for the last time his beloved gods appear to him, he wept. Alas, they were no longer the bright spiritual beings he had worshipped, but only the decrepit, pale and

worn out shades of the gods he had so loved. Perchance they were the prophetic vision of the departing ideals of his age, as also of our own cycle. These "gods" are now regarded by the Church as *demons* and called so; while he who has preserved a poetical, lingering love for them, is forthwith branded as an Antichrist and a modern Satan.

Well, Satan is an elastic term, and no one has yet ever given even an approximately logical definition of the symbolical meaning of the name. The first to anthropomorphize it was John Milton; he is his true putative intellectual father, as it is widely conceded that the *theological* Satan of the Fall is the "mind-born Son" of the blind poet. Bereft of his theological and-dogmatic attributes Satan is simply an *adversary*;—not necessarily an "arch fiend" or a "persecutor of men," but possibly also a foe of evil. He may thus become a Saviour of the oppressed, a champion of the weak and poor, crushed by the minor devils (men), the demons of avarice, selfishness and hypocrisy. Michelet calls him the "Great Disinherited" and takes him to his heart. The giant Satan of poetical concept is, in reality, but the compound of all the dissatisfied and noble intellectuality of the age. But Victor

Hugo was the first to intuitively grasp the occult truth. Satan, in his poem of that name, is a truly grandiose Entity, with enough human in him to bring it within the grasp of average intellects. To realise the Satans of Milton and of Byron is like trying to grasp a handful of the morning mist: there is nothing *human* in them. Milton's Satan wars with angels who are a sort of flying puppets, without spontaneity, pulled into the stage of being and of action by the invisible string of theological predestination; Hugo's Lucifer fights a fearful battle with his own terrible passions and again becomes an Archangel of Light, after the most awful agonies ever conceived by mortal mind and recorded by human pen.

All other Satanic ideals pale before his splendour. The Mephisto of Goethe is a true devil of theology; the Ahriman of Byron's *Manfred—a* too super-natural character, and even Manfred has little akin to the human element, great as was the genius of their Creator. All these images pale

before Hugo's SATAN, who loves as strongly as he hates. Manfred and Cain are the incarnate *Protests* of downtrodden, wronged and persecuted individuality against the "World" and "Society"—those giant fiends and savage monsters of collective injustice. Manfred is the type of an indomitable will, proud, yielding to no influence earthly or divine, valuing his full absolute freedom of action above any personal feeling or social consideration, higher than Nature and all in it. But, with Manfred as with Cain, the Self, the "I" is ever foremost; and there is not a spark of the all-redeeming love in them, no more than of fear. Manfred will not submit even to the universal Spirit of Evil; alone, face to face with the dark opponent of Ahura-Mazda— Universal Light—Ahriman and his countless hosts of Darkness, he still holds his own. These types arouse in one intense wonder, awestruck amazement by their all-defiant daring, but arouse no human feeling: they are *too supernatural ideals***.** Byron never thought of vivifying his Archangel with that undying spark of love which forms—nay, must form the essence of the "First-Born" out of the homogeneous essence of eternal Harmony and Light, and is the element of forgiving reconciliation, even in its (according to our philosophy) last terrestrial offspring—Humanity. Discord is the concomitant of differentiation, and Satan being an evolution, must in that sense, be an adversary, a contrast, being a type of Chaotic matter. The loving essence cannot be extinguished but only perverted. Without this saving redemptive power, embodied in Satan, he simply appears the nonsensical failure of omnipotent and omniscient imbecility which the opponents of theological Christianity sneeringly and very justly make him; with it, he becomes a thinkable Entity, the *Asuras* of the Purânic myths, the first *breaths* of Brahmâ, who, after fighting the gods and defeating them are finally themselves defeated and then hurled on to the earth where they incarnate in Humanity. Thus Satanic Humanity becomes comprehensible. After moving around his cycle of obstacles he may, with accumulated experiences, after all the throes of Humanity, emerge again into the light—as Eastern philosophy teaches.

If Hugo had lived to complete his poem, possibly with strengthened insight, he would have blended his Satanic concept with that of the Aryan races which makes all minor powers, good or evil, born at the beginning and dying at the close of each "Divine Age." As human nature is ever the same, and sociological, spiritual and intellectual evolution is a question of step by step, it is quite possible that instead of catching one half of the Satanic ideal as Hugo did, the next great poet may get it wholly: thus voicing for his generation the eternal idea of Cosmic equilibrium so nobly emphasized in the Aryan mythology. The first half of that ideal approaches sufficiently to the human ideal to make the moral tortures of Hugo's Satan entirely comprehensible to the Eastern Theosophist. What is the chief torment of this great Cosmic Anarchist? It is the moral agony caused by such a duality of nature—the tearing asunder of the Spirit of Evil and Opposition from the undying element of primeval love in the Archangel. That spark of divine love for Light and Harmony, that no HATE can wholly smother, causes him a torture far more unbearable than his Fall and exile for protest and Rebellion. This bright, heavenly spark shining from Satan in the black darkness of his kingdom of moral night, makes him visible to the intuitive reader. It made Victor Hugo see him sobbing in superhuman despair, each mighty sob shaking the earth from pole to pole; sobs first of baffled rage that he cannot extirpate love for divine Goodness (God) from his nature; then changing into a wail of despair at being cut off from that divine love he so much yearns for. All this is intensely human. This abyss of despair is Satan's salvation. In his *Fall*, a feather drops from his white and once immaculate wing, is lighted up by a ray of divine radiance and forthwith transformed into a bright Being, the Angel LIBERTY. Thus, she is Satan's daughter, the child jointly of God and the Fallen Archangel, the progeny of Good and Evil, of Light and Darkness, and God acknowledges this common and "sublime paternity" that unites them. It is Satan's daughter who saves him. At the acme of despair at feeling himself hated by LIGHT, Satan hears the divine words "No; I hate thee not." Saith the

Voice, "An angel is between us, and her deeds go to thy credit. Man, bound by thee, by her is now delivered."

> "O Satan, tu peux dire à présent; je vivrai!
> Viens; l'Ange Liberté, c'est ta fille et la mienne
> Cette paternité sublime nous unit! . . ."*

The whole conception is an efflorescence of metaphysical ideality. This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter

generating *Protest* and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heartbroken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct orthodox, so-called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or

———————

* [Section: "Satan pardonné."—*Compiler.*]

———————

Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the "Angel Liberty" has to be born simultaneously and by common love and consent of the "higher" wealthy caste, and the "lower" classes— the poor; in other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

But this is a Utopia—for the present. It cannot take place before the castes of the modern *Levites* and their theology—the Dead-sea fruit of Spirituality—shall have disappeared; and the priests of the Future have declared before the whole world in the words of *their* "God"—

"Et j'efface la nuit sinistre, et rien n'en reste.
Satan est mort; renais, ô LUCIFER CÉLESTE!

H.P.B.

———————

Collected Writings VOLUME XII
1889

FOOTNOTES TO "THE ALCHEMISTS"

[*Lucifer*, Vol. No. 28, December, 1889 pp. 288-297]

[John Ransom Bridge, F.T.S., contributes an essay in defence of the Alchemists of the Middle Ages. He quotes from several alchemical writings, and certain symbolical expressions occurring in them call forth various comments from H.P.B.]

[Quoting from *Secrets Revealed: or an open entrance to the Shut Palace of the King*, etc., by Eirenaeus Philaletha, London, 1669, the following sentence is brought forward: "But if thou do proceed warily in this Regimen, thou shalt meet with these notable things: first thou shalt observe a certain citrine sweat to stand upon thy Body; and after that citrine vapour, then shall thy Body below be tinctured of a violet colour, with an obscure purple intermixed. . ."]

Would not "thy Body below be tinctured of a violet colour" rather refer to the *Linga-Śarira* which corresponds to the violet colour as a compound of red (Kama-rupa)

and indigo dark blue of the upper Manas—the "purple" becoming obscure, meaning simply the beginning of the purification of the lower Quaternary?

[". . . thy matter shall convert itself into grains, as fine as the atoms of Sol, and the colour will be the highest red imaginable which for its transcendent redness will show Blackish . . ."]

The transcendent red or golden orange of the Sun. This must not be confused with the scarlet Kama-rupan *redness.* Have in mind the colour of the Yogi-robes, the colour of which is symbolical of the sun of life and of human lifeblood.

[Referring to the Soul and Body of man, the following words are quoted from the *Clavis Alchymiae* of Artephius: ". . . when they arise or ascend, they are born or brought forth in the Air or Spirit, and in the same they are changed, and made Life with Life, so that they can never be separated, but are as water mixed with water. And therefore it is wisely said, that *the Stone is born of the Spirit,* because it is altogether spiritual."]

That is to say, the "Soul [Manas] and Body of Man" (Body standing for the *astral* man) assimilate Spirit (*Buddhi*); are made "Life with Life" (or merge into the ONE LIFE). In other words the mysterious process of the transformation of lead (personality) into gold (pure, homogeneous Spirit) is here meant. Verily the *Stone* is born of the Spirit.

[Later a number of passages are quoted from Eirenaeus Philalethes' a *Commentary* on Sir George Ripley's The *Compound of Alhymy*.*]

[praises of the Lord] By "Lord" the HIGHER SELF is here meant—"that SELF which is the Redeemer of man" whether it be called Christos or Krishna.

[the Quadrangle is reduced to a Circle] the four elements of nature are seen running into each other, so that they constitute a circle.

———————

* [This is Eirenaeus Philalethes' work entitled *A Breviary of Alchemy: or a Commentary upon Ser G. Ripley's Recapitulation*, 1678, 8vo.—*Compiler*.]

———————

[this Philosophical Vine (thyself still) doth seem to flower, and to bring forth green clusters] This "philosophical Vine" is the *lower Manas* merged at last and reunited to its higher Alter Ego, when it begins to bring forth the green clusters of the "true Vine" for the Husbandman, the "Father" or Higher Self (*Atma-Buddhi*); *vide John, xv*.

[Thy Stone (thyself) hath already passed through many hazards, and yet the danger is not quite over] This "danger" comes from the *Antaskarana,* the bridge of communication between the Personality and the individuality not being yet destroyed. *Vide Vâkya Sudhâ,* the Philosophy of Subject and Object, page 3, 1st note, in *Raja Yoga,* Practical Metaphysics of the Vedanta.

[this green will be overcome with azure; and that by the pale wan colour, which will at length come to a Citrine; which . . . will endure for the space of forty-six days] The green of the *lower* Manas, the Animal Soul, will be "overcome with azure" or the reflection of the *Higher* (which is *Indigo*), into their *aura* which is blue, when pure.

The cycle of the 46 Fires, the period between death and new rebirth, in *Devachan.* The cycle of the 49 Fires is the period between two manvantaras. The members of the E.S. will understand it better than the F.T.S.

[Then shall the Heavenly Fire descend . . . . . our Sol shall sit in the South, shining with redness incomparable] The HIGHER SELF will shed its radiance on the heart (the chamber of Brahma) of even the still living Man.

[our King . . . hath passed from death to Life, and possesseth the keys of both death and hell] From the death in *matter* into the Life in *Spirit.*

Man becomes a CHRISTOS, the Master and custodian of "death and hell," *i.e.,* of Earth, Matter and of the physical body of Senses.

[then are the elements joined] All the "Principles" in Man merge into *one* "Principle"—Atma-Buddhi, the grosser terrestrial elements of the lower body being of course destroyed.

[This is a notable step, from Hell to Heaven] It is hardly necessary to render this more clearly. With the ancient Mystics and even the modern Occultists, the physical body was ever called, "the grave" and the "Hell," while the Spiritual man was referred to as the Heavenly Power, etc.

[the necessity of alternate action upon natural Bodies . . . . they must be . . . prospered and saddened, in order to be made pliable and yielding . . . . . . all of which must be done with one Fire . . .] Man rises to glory through suffering in order to be made "pliable and yielding," or impervious to the emotions and feelings of his physical senses.

This "Fire" is that of *Alaya,* the "World-Soul," the essence of which is LOVE, *i.e.,* homogeneous Sympathy, which is Harmony, or the "Music of the Spheres." Vide *The Voice of the Silence,* IIIrd Treatise, page 69.

____

Collected Writings VOLUME XII
1889

"GOING TO AND FRO IN THE EARTH"

[*Lucifer*, Vol. V, No. 28, December, 1889, pp. 349-350]

[After some rather extensive quotes from current newspapers and missionary organs, H.P.B. quotes also a passage from the *Fire-Brand* of the American Free Methodist Church. A very materialistic view is presented with regard to God and the manner in which He is alleged to supply food to his workers. In this connection, H.P.B. asks the question:]

THE CATECHISM OF SCIENCE

Going to and fro in the earth, the adversary came across a relic of Paul Bert, the vivisector. He was a practical man it seems; who having succeeded in his praiseworthy efforts to "exile the god" of theology from the schools, tribunals, burial grounds and hospitals of France, proceeded to replace the old by new primers; hence his "Civil Catechisms," for the use of the future citizens of the great Republic. He wrote himself a *Manual of Civic Ethics,* and invited others to do the same. His appeal resulted in the creation of a model

library of Primers full of civic morality and scientific revelations. We choose a fragment out of the *Catéchisme Laïque* (of 1883), as a sample of the great truths in them (revealed to, and by, Science).

QUESTION. *What is God*—ANSWER. "I do not know."

Q. *Who created the Universe*?—A. "I do not know. "

Q. *Whence mankind*? *Whither does it tend*?—A. "I do not know. "

Q. *What have we to expect after death*?—A. "I do not know. "

Q. *When and how has man appeared on earth*?—A. "I do not know. "

Q. *Do not you feel ashamed of your ignorance*?—A. "No shame to be ignorant of that which no one ever knew."

Q. *If you deny all the truths of alleged religion, what are the truths that you do accept*?—A. "I believe in the emancipation of mankind through natural science; I believe in the harmony created by the enactment of all our duties; I believe in the regeneration of my country with the help of democracy; I believe in the conquering genius of our nation which ever was and will be the bearer and promoter of light and freedom."

This is followed by the teaching of other truths of the *natural religion* according to the

last word of natural science. *Zoological evolution* is explained. The descent of the bird from the lizard is taught as follows:—The lizard, we are told, was consumed with gigantic ambition; it wanted to become a bird, and fly sunwards; this was its *idée fixe*. The dreams and aspirations of that flat-headed quadruped reptile were so decided and intense, its will so strong, that obedient nature had to submit and act accordingly. (*sic*).

Q. *Obedient to whom, or what? What is it nature had to submit to?—A*. "To the eternal right, the law of evolutionary life, diffused throughout the universe in such quantity that it overflows every spot of it, ever absorbed and ever renewed. "

Q. *Go on*!—A. "I say, that once that the *taste* for evolution had been developed in the lizard, nature had to undertake the duty of transforming it into a bird. The lizard felt one day the appearance of feathers on its scaly back, and standing on its hind legs, proceeded to move its four paws, rhythmically which it did until these gradually changed into wings."

It is interesting to note that the mere uninterrupted action of intense will power and desire, is regarded by Science as a *magic* agent calculated to perform that which the occultist call phenomena through *Kriyaśakti* ("creative will") which transforms one object into another, and even *created men* out of material on hand, in days of the *pre*-Adamic mankind. Thus one point is gained. But had these *Catéchismes Laïques* prevailed and become popular, what kind of a race would Frenchmen have become, brought up in the sole faith in the "principles of lizard evolution" bereft of even an inkling of metaphysics?

____

A very curious study is that of Chiromancy, and one that may well be looked into by the biologist. It is known that at Paris the most infallible way of registering criminals has been by taking the impress of the fingertips. People can change their faces, but their hands never. The shape of the hand, as a whole, undoubtedly shows character and training. To be sure of this, it suffices to set side by side the hand of the artist, the man of administrative ability, and the navvy. Contrast the fingertips of the weaver, the watchmaker, the collier. The relative lengths of palm and fingers are also said to show character, the passional and physical nature showing itself in the undivided part of the hand, the intellectual and psychical in the fingers. The thumb, again, is significant, showing in shape and length the balance of the character—"a capable thumb," as a novelist said, describing a clever woman. And then the lines: fewer and simpler in the more direct and simple characters, numerous and complex in the more many-sided and sensitive natures. If any of our readers care to look into this queer byway of speculation, they will find Mrs. Louise Cotton, 43, Abington Villas, Kensington, W., a very intelligent expounder of the subject.

ADVERSARY

Collected Writings VOLUME XII
1889

58

MISCELLANEOUS NOTES

[*Lucifer,* Vol. V, No. 28, December 15, 1889, pp. 344, 351]

[In connection with a lecture delivered by Dr. Jerome A. Anderson at a meeting of the San Francisco Free-thought Society, in which he had been reported to have said that "the spiritual monad in man was given *individual* persistence only during one manvantara, or cycle of material existence."]

This sentence must not be misunderstood as it is reported a little too vaguely. The "Spiritual Monad" is eternal because uncreate, but its "Individual persistence"—*in human form and bodies on this terrestrial chain or during the life-cycle,* lasts only "one manvantara." This does not prevent the same Spiritual Monad starting at the end of Maha-pralaya (the Grand Age of Rest) into another *higher and more perfect* "life-cycle with the fruit of the accumulated experiences of all the personalities the "individual" Ego (*manas*) had informed.

[Commenting on a sentence in Nizida's *The Astral Light* (London: Theos. Publishing Co.) which ran: "The thought substance of the universe, *i.e.,* the astral light . . ."]

According to Occult teaching the Astral light is *not* the "thought substance" of the Universe, but the recorder of every thought; the universal mirror which reflects every event and thought as every being and thing, animate or inanimate. We call it the great Sea of Illusion, *Maya.*— (Ed.)

Collected Writings VOLUME XII
1889

THE FACTS BROUGHT BEFORE MASTERS*

The party on Monday last, consisted of between 47 or 50 theosophists. Each had been asked to bring friends. The Countess and I. C. O. invited most of them, and of these I find two-thirds of the guests interested in Theosophy and one-half of them having accepted tickets for "Thursday" meetings. All our home-Theosophists spoke Theosophy, each trying to interest his group. I am told they worked admirably and Thursday next will show the results. Yet, as A. B. seemed dead against the thing, I got determined to get from the right quarters the opinion of Masters. I found I was right and there was nothing in the Mondays that could be brought against the T. S. or ourselves. It is the Countess and I. C. O. who bear the expenses, and as they do it for Theosophy they work in accordance with the programme.

____

____

* [The original Manuscript of this statement in H.P.B.'s own handwriting is in the Archives of the former Point Loma Theosophical Society. It is unsigned and undated and was apparently sent to W. Q. Judge. It must have been written when the Blavatsky Lodge in London was beginning to grow and expand rather rapidly, which would be in 1888-89. Confronted with diametrically opposing views from various types of people, H.P.B. must have felt the urge to ask these questions.

Countess Constance Wachtmeister was at the time managing the Theosophical Publishing Society and was the head of the Library and the Propaganda Fund. The initials I.C.O. stand for Mrs. Isabel Cooper-Oakley. Annie Besant was against the idea of inviting all these fashionable people to such functions as are discussed here.

This Manuscript was originally published in *The Theosophical Forum,* Covina, Calif., Vol. XXVI, January, 1948.—*Compiler*.]

____

ANSWERS TO SOME QUESTIONS CONCERNING THIS.

Uncertain about the correctness of my own impressions I addressed the following queries and received the replies as stated.

Q. Was I wrong in encouraging the proposed monthly receptions with the view of interesting some society men and women in the T. S. movement?

A. Not in the least. The time is short, and as the Sage says: "No effort is ever lost. Every cause must produce its effects. The result may vary according to the circumstances which form a part of the cause, but *it is always wiser to work and force the current of events than to wait for time*." Unless sought for, no man or woman of the better classes and education will come to you at this stage of opposition and struggle; and by not coming they will never learn the truth about earnest Theosophists and their meritorious efforts to win the day and unveil truth.

Q. Is it likely that the Theosophists who give these parties as those who help them should be regarded as frivolous?

A. If their motive is not frivolous, what should it matter, if they are? Let them fix their eye on the goal before them and never lose sight of it—and thus shall they be justified.

Q. Is it untheosophical to ask into the house persons of the world, rich and well-to-do people, who have their carriages and who dress fashionably?

A. To question the right of such or any other people to participate in the "Movement," is in itself untheosophical. If Theosophists realize that every man is a component and integral part of universal brotherhood and of Humanity, then, whoever he may be, he is entitled to a trial, at least. That which affects one, will act and react on all. The motto

of the Headquarters of the T. S. should be—"rigid justice to all." If it is right to care for the poor and those who suffer, it is as right to care for the rich and all those who will unavoidably be brought to far greater sufferings, unless warned and shown the true cause of all such Karmic sorrows. The poorer a man, the more sad his life, the nearer he is to the end of his punitive Karma; the richer his neighbour, the more is full of pleasures his life, the nearer he is—unless he acts in the right path— [to] his Karmic doom. Help the poor, but pity the ignorant rich.

Q. How much truth is there that the Monday party filled the house with Elementals, with the spooks of frivolity, etc.?

A. You said yourself and very correctly that the Thursday meetings crowd was as bad, as most of the visitors come moved more by morbid curiosity than sympathy, by more latent prejudice and ill-feeling than interest in your work. Every crowd has its emanations; every gathering—and the larger it is, the more potent its occult excretions—its spook-creating effluvia. The gatherings at the "Club" are as bad; the crowds in Lecture Halls, still worse. The motive, however, for facing them in each case being meritorious and pure, no harm will be allowed to come to those who beard the "Elementals" with the holy

object of doing ultimate good.

Q. Am I wrong in thinking that our Theosophists in doing as they did, have really made a sacrifice? That they have put their personalities to discomfort and taken upon themselves trouble, expenditure of money, loss of time, etc., for the sake, merely, of helping the Movement, and spread of our ideas?

A. No; you are not wrong. It was no pleasure for most of them, but simply duty.

Q. They are not to be blamed then for such gatherings? I mean for trying to make these receptions attractive; for dressing and having music, etc.?

A. I do not see why they should be blamed. Every Theosophist does what he can and ought to do it on the lines he can work upon and knows how. One carries his energies among one group of people, works for one class of men. Another tries to do the same among those he sympathizes with the most. Every man is an embodiment of different ideas, and while he lives and moves on this plane, has to work through and with the help of his physical body, which is the necessary instrument that enables him to come in contact with matter and to control it, to mix with other people and influence them. Why should they not dress these bodies? The personality should be neither exalted nor neglected. The T. S. may be compared to a human body. Each organ performs a different function, apart from others, yet all work for the body and help one another. Why expect the brain to digest your food and the muscles of your legs to think out ideas? Why should the heart say to the tongue— "Move not, your jabbering disturbs me," if the tongue performs its duty allotted to it by Nature and for the benefit of the whole body? The *Self* is the Master of the body and it is his duty not to allow his mental equilibrium to be disturbed by anything that may befall his physical body, or to refuse its use under any circumstances, if that use be of any benefit to his neighbour. But it is also his duty to guide his heart-emotions and not let these emotions guide him. Tell those who surround you that they are each of them a Self different from the "Self" of his Brother or Sister, and that whatever the body of one may be led to do for the benefit of all and in an absolute Spirit of unselfishness—is meritorious . . .

. . . .

Q. When it was declared that should the Master Himself give the orders to remain in the house or participate in these "frivolities" the Master's orders would not be obeyed, what should I have said?

A. Nothing. The party who declared it being the only responsible one for the statement.

Q. Just so; but what I want *You* to state is the Occult aspect of such attitude, the Nidana aroused, so that I may repeat your own words. Was this remark right? or wrong? and if so—why?

A. Every one has a right to act according to his own conscience; but it is the nature of such act of conscience that decides whether it will be right or wrong. Suppose a "pledge-order" came to do something base and criminal— for instance sell one's son or daughter, or rob in a legal way one's neighbour. Then no pledge could avail. The "order" would be something going entirely against a universally recognized law, a principle. But in the case in hand the situation is quite different: here the "Order" would concern something that was only a personal prejudice based on party-spirit. The pledged party cannot go against such an innocent thing as a social gathering in the name of Theosophy, but does so, opposing her co-students and colleagues on grounds entirely selfish and personal, a sin in itself. Were then, such an order ever given (which luckily for all concerned it never will) and the pledged person refused to obey it, though knowing that since it was given there must be something serious involved in it, then—you know, what the effects of it would be.

Q. I know, but then the "party" does not know it.

A. Then she ought to. A *direct* "order" is a rare thing indeed and a most serious one. You have no right to let any one of them remain in ignorance.

Collected Writings VOLUME XII
1889

64

[“THE VOICE OF THE SILENCE”]

[In July and August, 1889, H.P.B. went first to Fontainebleau, France, and later to St. Helier and St. Aubins, on Jersey Island. She was accompanied at least part of the time by Mrs. Ida Garrison Candler of Brookline, Boston, Mass., who was a Trustee of the European T. S. Headquarters, and a close friend of H.P.B.

It is during this brief trip, the main purpose of which was to rest and have a change of surroundings, that H.P.B. wrote *The Voice of the Silence,* her devotional gem which was published later in the same year.

It may be found, together with *The Key to Theosophy* published the same year, in a separate Volume of the present Series.]

Collected Writings VOLUME XII

1890

1890!
ON THE NEW YEAR'S MORROW

[*Lucifer*, Vol. V, No 29, January, 1890, pp. 357-364]

"The veil which covers the face of futurity is woven by the hand of Mercy."

—BULWER-LYTTON.

A HAPPY NEW YEAR TO ALL! This seems easy enough to say, and everyone expects some such greeting. Yet, whether the wish, though it may proceed from a sincere heart, is likely to be realized even in the case of the few—is more difficult to decide. According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere, and especially by an intense and indomitable *will*—is the most effective of magic levers placed by Nature in human hands—for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and a wish of good luck for the New Year to every living creature under the sun—enemies and relentless traducers included. Let us try and feel especially kindly and forgiving to our foes and persecutors, honest or dishonest, lest some of us should send unconsciously an "evil eye" greeting instead of a blessing. Such an effect is but too easily produced even without the help of the occult combination of the two numbers, the 8 and the 9, of the late departed, and of the newly-born year. But with these two numbers staring us in the face, an evil wish, just now, would be simply disastrous!

"Halloo!" we hear some casual readers exclaiming. Here's a *new* superstition of the theosophic cranks: let us hear it. . . . ."

You shall, dearly beloved critics, though it is not a *new* but a very *old* superstition. It is one shared, once upon a

time, and firmly believed in, by all the Caesars and World-potentates. These dreaded the number 8, because it postulates the *equality of all men.* Out of eternal *unity* and the mysterious number *seven,* out of Heaven and the seven planets and the sphere of the fixed stars, in the philosophy of arithmetic, was born the *ogdoad.* It was *the first cube of the even numbers,* and hence held sacred.* In the Eastern philosophy number eight symbolizes equality of units, order and symmetry in heaven, transformed into inequality and confusion

on earth, by selfishness, the great rebel against Nature's decrees.

"The figure 8 or ∞ indicates the perpetual and regular motion of the Universe," says Ragon. But if perfect as a cosmic number it is likewise the symbol of the lower *Self,* the animal nature of man. Thus, we augur ill for the *unselfish* portion of humanity from the present combination of the year-numbers. For the central figures 89 in the year 1890, are but a repetition of the two figures in the tail-end of 1889. And *nine* was a digit terribly dreaded by the ancients. With them it was a symbol of great changes, cosmic and social, and of versatility, in general; the sad emblem of the fragility of human things Figure 9 represents the earth under the influence of an *evil principle;* the Kabalists holding, moreover, that it also symbolizes the act of reproduction and generation. That is to say that the year 1890 is preparing to reproduce all the evils of its parent 1889, and to generate plenty of its own. *Three times three* is the great symbol of *corporisation,* or the materialisation of spirit according to Pythagoras—hence of gross matter.†

---

* As shown by Ragon, the Mason-Occultist, the gnostic ogdoad had eight stars representing the 8 Cabiri of Samothrace, the 8 *principles* of the Egyptians and Phoenicians, the 8 gods of Xenocrates the 8 angles of the cubic stone. [*Maçonnerie occulte*, p. 435 footnote.]

† The reason for this is because according to the Pythagoreans each of the three elements that constitute our bodies is a *ternary:* water containing earth and fire; earth containing aqueous and igneous particles; and fire being tempered by aqueous globules and terrestrial corpuscles serving it as food. Hence the name given to matter, the "nonagous envelope."

Every material extension, every circular line was represented by number 9, for the ancient philosophers had observed that, which the philosophicules of our age either fail to see, or else attribute to it no importance whatever. Nevertheless, the natural depravity of this digit and number is awful. Being sacred to the spheres it stands as the sign of circumference, since its value in degrees is equal to 9— *i.e.,* to 3 + 6 + 0. Hence it is also the symbol of the human head—especially of the modern average head, ever ready to be parading as 9 when it is hardly a 3. Moreover, this blessed 9 is possessed of the curious power of reproducing itself in its entirety in every multiplication and whether wanted or not; that is to say, when multiplied by itself or any other number this cheeky and pernicious figure will always result in a sum of 9—a vicious trick of material nature, also, which reproduces itself on the slightest provocation. Therefore it becomes comprehensible why the ancients made of 9 the symbol of Matter, and we, the modern Occultists, make of it that of the *materialism* of our age— the fatal *nine*teenth century, now happily on its decline.

If this antediluvian wisdom of the ages fails to penetrate the "circumference" of the cephaloid "spheres" of our modern Scientists and Mathematicians—then we do not know

what will do so. The occult future of 1890 is concealed in the exoteric past of 1889 and its preceding patronymical eight years.

Unhappily—or shall we say, happily—man in this dark cycle is denied, as a collective whole, the faculty of foresight. Whether we take into our mystic consideration the average business man, the profligate, the materialist, or the bigot, it is always the same. Compelled to confine his attention to the day's concern, the business man but imitates the provident ant by laying by a provision against the winter of old age; while the elect of fortune and Karmic illusions tries his best to emulate the grasshopper in his perpetual buzz and summer-song. The selfish care of the one and the

utter recklessness of the other make both disregard and often remain entirely ignorant of any serious duty towards Human kind. As to the latter two, namely the materialist and the bigot, their duty to their neighbours and charity to all begin and end at home. Most men love but those who share their respective ways of thinking, and care nothing for the future of the races or the world; nor will they give a thought, if they can help it, to *post-mortem* life. Owing to their respective psychical temperaments each man expects death will usher him either through golden porches into a conventional heaven, or through sulphurous caverns into an asbestos hell, or else to the verge of an abyss of non-existence. And lo, how all of them—save the materialist—do fear death to be sure! May not this fear lie at the bottom of the aversion of certain people to Theosophy and Metaphysics? But no man in this century—itself whirling madly towards its gaping tomb—has the time or desire to give more than a casual thought either to the grim visitor who will not miss one of us, or to Futurity.

They are, perhaps, right as to the latter. The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an *esoterically* true remark, in saying that "the future does not come from before to meet us, but comes streaming up from behind over our heads." For the Occultist and average Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT. The Past is a torrent madly rushing by, that we face incessantly, without one second of interval; every wave of it, and every drop of it, being an event, whether great or small. Yet, no sooner have we faced it, and whether it brings joy or sorrow, whether it elevates us or knocks us off our feet, than it is carried away and disappears behind us, to be lost sooner or later in the great Sea of Oblivion. It depends on us to make every such event nonexistent to ourselves by obliterating it from our memory; or else to create of our past sorrows Promethean Vultures—those "dark-winged birds, the embodied memories of the Past," which, in Sala's graphic fancy "wheel and shriek over the Lethean lake." In the first case, we are real

philosophers; in the second—but timid and even cowardly soldiers of the army called mankind, and commanded in the great battle of Life by "King Karma." Happy those of its warriors by whom Death is regarded as a tender and merciful mother. She rocks her sick children into sweet sleep on her cold, soft bosom but to awake them a moment after, healed of all ailing, happy, and with a tenfold reward for every bitter sigh or tear. *Post-mortem* oblivion of every evil—to the smallest—is the most blissful characteristic of the "paradise" *we* believe in. Yes: oblivion of pain and sorrow and the vivid recollection only, nay once more the living over of every happy moment of our terrestrial drama; and, if no such moment ever occurred in one's sad life, then, the glorious realization of every legitimate, well-earned, yet unsatisfied desire we ever had, as true as life itself and intensified seventy-seven times sevenfold . . . .

Christians—the Continental especially—celebrate their New Year days with special pomp. That day is the *Devachan* of children and servants, and everyone is supposed to be happy, from Kings and Queens down to the porters and kitchen-malkins. The festival is, of course, purely pagan, as with very few exceptions are all our *holy days.* The dear old pagan customs have not died out, not even in Protestant England, though here the New Year is no longer a sacred day—more's the pity. The presents, which used to be called in old Rome *strenae* (now, the French *étrennes*), are still mutually exchanged. People greet each other with the words:—*Annum novum faustum felicemque tibi,* as of yore; the magistrates, it is true, sacrifice no longer a white steer to Janus. But magistrates, priests and all devour still in commemoration of swan and steer, big fat oxen and turkeys at their Christmas and New Year's dinners. The gilt dates, the dried and gilt plums and figs have now passed from the hands of the tribunes on their way to the Capitol onto the Christmas trees for children. Yet, if the modern Caligula receives no longer piles of copper coins with the

head of Janus on one side of them, it is because his own effigy replaces that of the god on every coin, and that coppers are no longer touched by royal hands. Nor has the custom of presenting one's Sovereigns with *strenae* been abolished in England so very long. Disraeli tells us in his *Curiosities of Literature* of 3,000 gowns found in Queen Bess's wardrobe after her death, the fruits of her New Year' tax on her faithful subjects, from Dukes down to dustmen. As the success of any affair on that day was considered a good omen for the whole year in ancient Rome, so the belief exists to this day in many a Christian country, in Russia pre-eminently so. It is because instead of the New Year, the mistletoe and the holly are now used on Christmas day, that the symbol has become Christian? The cutting of the

mistletoe off the sacred oak on New Year's day is a relic of the old Druids of pagan Britain. Christian Britain is as pagan in her ways as she ever was.

But there are more reasons than one why England is bound to include the New Year as a sacred day among Christian festivals. The 1st of January being the 8th day after Christmas, is, according to both profane and ecclesiastical histories, the festival of Christ's circumcision, as six days later in the Epiphany. And it is as undeniable and as world-known a fact as any, that long before the advent of the three Zoroastrian Magi, of Christ's circumcision, or his birth either, the 1st of January was the first day of the civil year of the Romans, and celebrated 2,000 years ago as it is now. It is hard to see the reason, since Christendom has helped itself to the Jewish Scriptures, and along with them their curious chronology, why it should have found it unfit to adopt also the Jewish *Rosh ha-Shanah* (the head of the year), instead of the pagan New Year. Once that the 1st Chapter of *Genesis* is left headed in every country with the words, "Before Christ, 4004," consistency alone should have suggested the propriety of giving preference to the Talmudic calendar over the Pagan Roman. Everything seemed to invite the Church to do so. On the undeniable authority of revelation Rabbinical tradition assures us that it was on the 1st day of the month of *Tishri,* that the Lord God of Israel

created the world—just 5,848 years ago. Then there's that other historical fact, namely that our father Adam was likewise created on the first anniversary of that same day of *Tishri*—a year after. All this is very important, pre-eminently suggestive, and underlines most emphatically our proverbial western ingratitude. Moreover, if we are permitted to say so, it is dangerous. For that identical first day of *Tishri* is also called "Yom ha-Din," the Day of Judgment. The Jewish *El Shaddai,* the Almighty, is more active than the "Father" of the Christians. The latter will judge us only after the destruction of the Universe, on the Great Day when the Goats and the Sheep will stand, each on their allotted side, awaiting eternal bliss or damnation. But El Shaddai, we are informed by the Rabbins, sits in judgment on every anniversary of the world's creation—*i.e.,* on every New Year's Day. Surrounded by His archangels, the God of Mercy has the astro-sidereal minute books opened, and the name of every man, woman and child is read to Him aloud from these Records, wherein the minutest thoughts and deeds of every human (or is it only Jewish?) being are entered. If the good deeds outnumber the wicked actions, the mortal whose name is read lives through that year. The Lord plagues for him some Christian Pharaoh or two, and hands him over to him to shear. But if the bad deeds outweigh the good—then woe to the culprit; he is forthwith condemned to suffer the penalty of death during that year, and is sent to Sheol.

This would imply that the Jews regard the gift of life as something very precious indeed. Christians are as fond of their lives as Jews, and both are generally scared out of their wits at the approach of Death. Why it should be so has never been made clear. Indeed, this seems but a poor compliment to pay the Creator, as suggesting the idea that none of the Christians care particularly to meet the Unspeakable Glory of the "Father" face to face.

Dear, loving children!

A pious Roman Catholic assured us one day that it was not so, and attributed the scare to *reverential awe.* Moreover, he tried to persuade his listeners that the Holy

Inquisition burnt her "heretics" out of pure Christian kindness. They were put out of the way of terrestrial mischief in this way, he said, for Mother Church knew well that Father God would take better care of the roasted victims than any mortal authority could, while they were raw and living. This may be a mistaken view of the situation, nevertheless, it was meant in all Christian charity.

We have heard a less charitable version of the real reason for burning heretics and all whom the Church was determined to get rid of; and by comparison this reason colours the Calvinistic doctrine of predestination to eternal bliss or damnation with quite a roseate hue. It is said to be stated in the secret records of the Vatican archives, that burning to the last atom of flesh, after breaking all the bones into small fragments, was done with a predetermined object. It was that of preventing the "enemy of the Church" from taking his part and share even in the last act of the drama of the world—as theologically conceived—namely in "the Resurrection of the Dead" or of all flesh, on the great Judgment Day. As cremation is to this hour opposed by the Church on the same principle—to wit, that a cremated "Sleeper" will upon awakening at the blast of the angel's trumpet, find it impossible to gather up in time his scattered limbs —reason given for the *auto-da-fé* seems reasonable enough and quite likely. The sea will give up the dead which are in it, and death and hell will deliver up their dead (*Vide Revelation* xx, 13); but terrestrial fire is not to be credited with a like generosity, nor supposed to share in the asbestosian characteristics of the orthodox hellfire. Once the body is cremated it is as good as annihilated with regard to the last rising of the dead. If the occult reason of the inquisitorial *auto-da-fé* rests on fact—and personally we do not entertain the slightest doubt of it, considering the authority it was received from—then the Holy Inquisition and Popes would have very little to say against the Protestant doctrine of Predestination. The latter, as warranted in *Revelation,* allows some chance, at least, to the "Damned" whom hell delivers at the last hour, and who may thus yet be pardoned. While if things took place in

nature as the theology of Rome decreed that they should, the poor "Heretics" would find themselves worse off than any of the "damned." Natural query: which of the two, the God of the Calvinists or the Jesuit of God, he who first invented burning, beats the other in

refined and diabolical cruelty? Shall the question remain in 1890, *sub judice,* as it did in 1790?

But the Inquisition, with its stake and rack and diabolical tortures, is happily abolished now, even in Spain. Otherwise these lines would never have been written; nor would our Society have such zealous and good theosophists in the land of Torquemada and the ancient paradise of man-roasting festivals, as it has now. Happy **NEW YEAR** to them, too, as to all the Brethren scattered all over the wide globe. Only we, theosophists, so kindly nicknamed the "sevening lunatics," would prefer another day for *our* New Year. Like the apostate Emperor, many of us have still a strong lingering love for the poetical, bright gods of Olympus and would willingly repudiate the double-faced Thessalonian. The first of Januarius was ever more sacred to Janus than Juno; and *janua,* meaning "the gate that openeth the year," holds as good for any day in January. January 3, for instance, was consecrated to Minerva-*Athênê*, the goddess of wisdom and to *Isis,* "she who generates life," the ancient lady patroness of the good city of Lutetia. Since then, mother Isis has fallen a victim to the faith of Rome and civilization and Lutetia along with her. Both were converted in the *Julian* calendar (the heirloom of pagan Julius Caesar used by Christendom till the XIIIth century). Isis was baptized Geneviève, became a beatified saint and martyr, and Lutetia was called Paris for a change, preserving the same old patroness but with the addition of a false nose.* Life itself is a gloomy masquerade wherein the

* This festival remains thus unchanged as that of the lady Patroness of Lutetia-Paris, and to this day *Isis* is offered religious honours in every Parisian and Latin church.

ghastly *danse macabre* is every instant performed; why should not calendars and even religion in such case be allowed to partake in the travesty?

To be brief, it is January the 4th which ought to be selected by the Theosophists—the Esotericists especially—as their New Year. January is under the sign of Capricornus, the mysterious *Makara* of the Hindu mystics—the "Kumaras," it being stated, having incarnated in mankind under the 10th sign of the Zodiac. For ages the 4th of January has been sacred to Mercury-Budha,* or Thoth-Hermes. Thus everything combines to make of it a festival to be held by those who study ancient Wisdom. Whether called Budh or *Budhi* by its Aryan name, *Mercurios,* the son of *Caelus* and *Hecate* truly, or of the *divine* (white) and infernal (black) magic by its Hellenic, or again Hermes or Thoth, its Greco-Egyptian name, the day seems in every way more appropriate for us than January 1, the day of Janus, the double-faced "god of the time"-*servers.* Yet it is well named, and as well chosen to be celebrated by all the political opportunists the world over.

Poor old Janus! How his two faces must have looked perplexed at the last stroke of

midnight on December 31! We think we see these ancient faces. One of them is turned regretfully toward the Past, in the rapidly gathering mists of which the dead body of 1889 is disappearing. The mournful eye of the God follows wistfully the chief events impressed on the departed *Annus:* the crumbling Eiffel tower; the collapse of the "monotonous"—as Mark Twain's "tenth mule"—Parnell-Pigot alliteration; the sundry abdications, depositions and suicides of royalty; the *Hegira* of aristocratic Mohammeds, and such like freaks and *fiascos* of civilization. This is the Janus face of the Past. The other, the face of

* The 4th of January being sacred to Mercury, of whom the Greeks made *Hermes*, the R. Catholics have included St. Hermes in their Calendar. Just in the same way, the 9th of that month having been always celebrated by the pagans as the day of the "conquering sun" the R. Catholics have transformed the noun into a proper name, making of it St. Nicanor (from the Greek *nikao,* to conquer), whom they honour on the 10th of January.

the Future, is enquiringly turned the other way, and stares into the very depths of the womb of Futurity; the hopeless vacancy in the widely open eye bespeaks the ignorance of the God. No; not the two faces, nor even the occasional four heads of Janus and their eight eyes can penetrate the thickness of the veils that enshroud the karmic mysteries with which the New Year is pregnant from the instant of its birth. What shalt thou endow the world with, O fatal Year 1890, with thy figures between a unit and a cipher, or symbolically between living man *erect,* the embodiment of wicked mischief-making and the universe of matter.* The "influenza" thou hast already in thy pocket, for people see it peeping out. Of people daily killed in the streets of London by tumbling over the electric wires of the new "lighting craze," we have already a premonition through news from America. Dost thou see, O Janus, perched like "sister Anne" upon the parapet dividing the two years, a wee David slaying the giant Goliath, little Portugal slaying great Britain, or her *prestige,* at any rate, on the horizons of the torrid zones of Africa? Or is it a Hindu Śûdra helped by a Buddhist Bonze from the Empire of the Celestials who make thee frown so? Do they not come to convert the two-thirds of the Anglican *divines* to the worship of the azure coloured Krishna and of the Buddha of the elephant-like pendant ears, who sits cross-legged and smiles so blandly on a cabbage-like lotus? For these are the theosophical *ideals*—nay, Theosophy itself, the divine Wisdom—as distorted in the grossly materialistic, all-anthropomorphizing mind of the average British Philistine. What unspeakable new horrors shalt thou, O year 1890, unveil before the eyes of the world? Shall it, though ironclad and laughing at every tragedy of life, sneer too, when Janus, surnamed on account of the key in his right hand, *Janitor,* the doorkeeper to Heaven—a function with which he was entrusted ages before he became St. Peter—uses that key? It is only when

* It is only when the cipher or nought stands by itself and without being preceded by any digit that it becomes the symbol of the infinite Kosmos and of absolute—Deity.

he has unlocked one after the other the door of every one of the 365 days (true "Blue Beard's secret chambers") which are to become thy future progeny, O mysterious stranger, that the nations will be able to decide whether thou wert a "Happy" or a *Nefast* Year.

Meanwhile, let every nation, as every reader, fly for inquiry to their respective gods if they would learn the secrets of Futurity. Thus the American, Nicodemus-like, may go to one of his three living and actually reincarnated Christs, each calling himself Jesus, now flourishing under the star-spangled Banner of Liberty. The Spiritualist is at liberty to consult his favorite medium, who may raise Saul or evoke the Spirit of Deborah for the benefit and information of his client. The gentleman-sportsman can bend his steps to the mysterious abode of his rival's jockey, and the average politician consult the secret police, a professional chiromancer, or an astrologer, etc., etc. As regards ourselves we have faith in numbers and only in that face of Janus which is called the Past. For—doth Janus himself know the future?—or

. . . . "perchance himself he does not know."

____

Collected Writings VOLUME XII
1890

WAS CAGLIOSTRO A "CHARLATAN"?

[*Lucifer*, Vol. V, No. 29, January, 1890, pp. 389-95]

> To send the injured unredressed away,
> How great soe'er the offender, and the wrong'd.
> Howe'er obscure, is wicked, weak and vile—
> Degrades, defiles, and should dethrone a king.
>
> SMOLLETT

The mention of Cagliostro's name produces a twofold effect. With the one party, a whole sequence of marvellous events emerges from the shadowy past; with others the modern progeny of a too realistic age, the name of Alexander, Count Cagliostro, provokes wonder, if not contempt.

People are unable to understand that this "enchanter and magician" (read "Charlatan") could ever legitimately produce such an impression as he did on his contemporaries. This gives the key to the posthumous reputation of the Sicilian known as Joseph Balsamo, that reputation which made a believer in him, a brother Mason, say, that (like Prince Bismarck and some Theosophists) "Cagliostro might well be said to be the best abused and most hated man in Europe." Nevertheless, and notwithstanding the fashion of loading him with opprobrious names, none should forget that Schiller and Goethe were among his great admirers, and remained so to their deaths. Goethe while travelling in Sicily devoted much labour and time to collecting information about "Giuseppe Balsamo" in his supposed native land; and it was from these copious notes that the author of *Faust* wrote his play "The Great Kophta."

Why this wonderful man is receiving so little honour in England, is due to Carlyle. The most fearlessly truthful historian of his age—he, who abominated falsehood under whatever appearance—has stamped with the *imprimatur* of his honest and famous name, and thus sanctified the most iniquitous of historical injustices ever perpetrated by prejudice and bigotry. This owing to false reports which almost to the last emanated from a class he disliked no less than he hated untruth, namely the Jesuits, or—lie incarnate.

The very name of Giuseppe Balsamo, which, when rendered by cabalistic methods, means "He who was sent," or "The Given, "also "Lord of the Sun," shows that such was not his real patronymic. As Kenneth R. H. MacKenzie, F.T.S., remarks, toward the end of

the last century it became the fashion with certain theosophical professors of the time to transliterate into Oriental form every name provided by Occult Fraternities for disciples destined to work in the world. Whosoever then, may have been Cagliostro's parents, their name was not "Balsamo." So much is certain, at any rate. Moreover, as all know that in his youth he lived with, and was instructed by, a man named, as is supposed, Althotas, "a great Hermetic Eastern Sage" or in other words an Adept, it is not difficult to accept the

tradition that it was the latter who gave him his symbolical name. But that which is known with still more certainty is the extreme esteem in which he was held by some of the most scientific and honoured men of his day. In France we find Cagliostro—having before served as a confidential friend and assistant chemist in the laboratory of Pinto, the Grand Master of the Knights of Malta—becoming the friend and *protégé* of the Prince Cardinal de Rohan. A high born Sicilian Prince honoured him with his support and friendship, as did many other noblemen. "Is it possible, then," pertinently asks MacKenzie, "that a man of such engaging manners could have been the lying imposter his enemies endeavoured to prove him?"

The chief cause of his life-troubles was his marriage with Lorenza [or Serafina] Feliciani, a tool of the Jesuits; and two minor causes, his extreme good nature, and the blind confidence he placed in his friends—some of whom became traitors and his bitterest enemies. Neither of the crimes of which he is unjustly accused could lead to the destruction of his honour and *posthumous* reputation; but all was due to his weakness for an unworthy woman, and the possession of certain secrets of nature, which he would not divulge to the Church. Being a native of Sicily, Cagliostro was naturally born in a family of Roman Catholics, no matter what their name, and was brought up by monks of the "Good Brotherhood of Castiglione," as his biographers tell us; thus, for the sake of dear life he had to outwardly profess belief in and respect for a Church, whose traditional policy has ever been, "he who is not *with us* is *against* us," and forthwith to crush the enemy in the bud. And yet, just for this, is Cagliostro even today accused of having served the Jesuits as their spy; and this by Masons who ought to be the last to bring such a charge against a learned Brother who was persecuted by the Vatican even more as a Mason than as an Occultist. Had it been so, would these same Jesuits even to this day vilify his name? Had he served them, would he not have proved himself useful to their ends, as a man of such undeniable intellectual gifts could not have blundered or disregarded *the orders of those whom he*

served. But instead of this, what do we see? Cagliostro charged with being the most cunning and successful impostor and charlatan of his age; accused of belonging to the Jesuit Chapter of Clermont in France; of appearing (as a proof of his affiliation to the Jesuits) in clerical dress at Rome. Yet, this "cunning impostor" is tried and condemned —by the exertions of those same Jesuits—to an ignominious death, which was changed only subsequently to lifelong imprisonment, owing to a mysterious interference or influence brought to bear on the Pope!

Would it not be more charitable and consistent with truth to say that it was his connection with Eastern Occult Science, his knowledge of many secrets—deadly to the Church of Rome—that brought upon Cagliostro first the persecution of the Jesuits, and finally the rigour of the Church? It was his own honesty, which blinded him to the defects of those whom he cared for, and led him to trust two such rascals as the Marquis Agliato and Ottavio Nicastro, that is at the bottom of all the accusations of fraud and imposture now lavished upon him. And it is the sins of these two worthies—subsequently executed for gigantic swindles and murder—which are now made to fall on Cagliostro. Nevertheless it is known that he and his wife (in 1770) were both left destitute by the flight of Agliato with all their funds so that they had to beg their way through Piedmont and Geneva. Kenneth MacKenzie has well proven that Cagliostro had never mixed himself up with political intrigue—the very soul of the activities of the Jesuits. "He was most certainly unknown in that capacity to those who have jealously guarded the preparatory archives of the Revolution, and his appearance as an advocate of revolutionary principles has no basis in fact." He was simply an Occultist and a Mason, and as such was allowed to suffer at the hands of those who, adding insult to injury, first tried to kill him by lifelong imprisonment and then spread the rumour that he had been their ignoble agent. This cunning device was in its infernal craft well worthy of its primal originators.

There are many landmarks in Cagliostro's biographies to show that he taught the Eastern doctrine of the "principles"

82

in man, of "God" dwelling in man—as a potentiality *in actu* (the "Higher Self")—and in every living thing and even atom—as a potentiality *in posse,* and that he served the Masters of a Fraternity he *would not* name because on account of his pledge *he could not.* His letter to the new mystical but rather motley Brotherhood, the (Lodge of) Philalethes, is a proof in point. The Philalethes, as all Masons know, was a rite founded in Paris in 1773 in the *Loge des Amis Réunis,* based on the principles of Martinism,* and whose members made a special study of the Occult Sciences. The Mother Lodge was a philosophical and *theosophical* Lodge, and therefore Cagliostro was right in desiring to purify its progeny, the Lodge of Philalethes. This is what the *Royal Masonic Cyclopaedia* (p. 95) says on the subject:

> . . . on the 15th of February, 1785, the Lodge of Philalethes (or Lovers of Truth), in solemn Session—with Savalette de Langes, royal treasurer; Tassin, the banker, and Tassin, an officer in the royal

service —opened a Fraternal Convention at Paris . . . Princes (Russian, Austrian, and others), fathers of the Church, councillors, knights, financiers, barristers, barons, Theosophists, canons, colonels, professors of magic, engineers, literary men, doctors, merchants, postmasters, dukes, ambassadors, surgeons, teachers of languages, receivers general, and notably two London names—Boosie, a merchant, and Brooks of London—compose this Convention, to whom may be added M. le Comte de Cagliostro, and Mesmer, "the inventor," as Thory describes him (*Acta Latomorum,* Vol. II. p. 95), "of the doctrine of magnetism!" Surely such an able set of men to set the world to rights, as France never saw before or since!

The grievance of the Lodge was that Cagliostro, who had first promised to take charge of it, withdrew his offers, as the "Convention" would not adopt the Constitutions of the Egyptian Rite, nor would the *Philalethes* consent to have its archives consigned to the flames, which were his conditions *sine qua non.* It is strange that his answer to that Lodge should be regarded by Brother K. R. H.

---

* The Martinists were Mystics and Theosophists who claimed to have the secret of communicating with (Elemental and Planetary) Spirits of the ultramundane Spheres. Some of them were practical Occultists.

COUNT ALESSANDRO DI CAGLIOSTRO
1743?-1795?
Engraved by Robert Samuel Marcuard (1751-1792) from a
Painting by Francesco Bartolozzi (1727-1815).
(*Bibliothèque Nationale, Collect. Caffarelli Calamy*)

MacKenzie and other Masons as emanating "from a Jesuit source." The very style is Oriental, and no European Mason—least of all a Jesuit—would write in such a manner. This is how the answer runs:

. . . . The unknown Grand Master of true Masonry has cast his eyes upon the Philaletheans . . . Touched by their piety, moved by the sincere avowal of their desire, he deigns to extend his hand over them, and consents to give a ray of light into the darkness of their temple. It is the wish of the unknown Grand Master *to prove to them the existence of one God*—the basis of their faith; *the original dignity of man; his powers and destiny* . . . . It is by deeds and facts, by the testimony of the senses, that they will know GOD, MAN and *the*

intermediary spiritual beings [*principles*] *created between them;* of which *true* Masonry gives the symbols and indicates the real road. Let then, the Philalethes embrace the doctrines of this real Masonry, submit to the rules of its supreme chief, and adopt its constitutions. But above all let the sanctuary be purified, let the Philalethes know that light can only descend into the Temple of Faith [based on knowledge], and not into that of scepticism. Let them devote to the flames that vain accumulation of their archives; for it is only on the ruins of the Tower of Confusion that the Temple of Truth can be erected."*

In the Occult phraseology of certain Occultists "Father, Son and Angels" stood for the compound symbol of physical, and astro-Spiritual MAN.† John G. Gichtel (end of XVIIth cent.), the ardent lover of Böhme, the Seer of whom de Saint-Martin relates that he was *married* "to the heavenly Sophia," the Divine Wisdom—made use of this term. Therefore, it is easy to see what Cagliostro meant by proving to the Philalethes on the testimony of their "senses," "God, man and the *intermediary* Spiritual beings," that exist between God (*Atma*), and Man (the *Ego*). Nor is it more difficult to understand his true meaning when he reproaches the Brethren in his parting letter which says: "We have offered you the truth; you have disdained it. We have offered it for the sake of itself, and you have refused it *in consequence of a love of forms* . . . Can you elevate

* *Royal Masonic Cyclopaedia*, p. 96.

† See the *Three Principles* and the *Seven Forms of Nature* by Böhme and fathom their Occult significance, to assure yourself of this.

yourselves to (*your*) God and the *knowledge of yourselves* by the assistance of a Secretary and a Convocation?" etc.*

Many are the absurd and entirely contradictory statements about Joseph Balsamo, Count de Cagliostro, so called, several of which were incorporated by Alexander Dumas in his *Mémoires d'un Médecin,* with those prolific variations of truth and fact which so characterize Dumas *père's* romances. But though the world is in possession of a most miscellaneous and varied mass of information concerning that remarkable and unfortunate man during most of his life, yet of the last ten years and of his death, nothing certain is known, save only the legend that he died in the prison of the Inquisition. True, some fragments published recently by the Italian *savant,* Giovanni Sforza, from the private correspondance of Lorenzo Prospero Bottini, the Roman ambassador of the Republic of Lucca at the end of the last century, have somewhat filled this wide gap.† This correspondance with Pietro Calandrini, the Great Chancellor of the said Republic, begins from 1784, but the really

* The statement on the authority of Beswick that Cagliostro was connected with the *Loge des Amis Réunis* under the name of Count Grabianca is not proven. There was a Polish Count of that name at the time in France, a mystic mentioned in Madame de Krüdner's letters which are with the writer's family, and one who belonged, as Beswick says, together with Mesmer and Count de Saint-Germain, to the Lodge of the Philalethes. Where are Savalette de Langes' Manuscripts and documents left by him after his death to the

Philosophic Scottish Rite? Lost?

† [H.P.B.'s statement to the effect that the fragments she is about to quote had been *recently* published, presents a problem which has never been fully solved. Some of the excerpts which she quotes in this article have been published over the signature of Giovanni Sforza in a communication entitled: "La Fine di Cagliostro," which appeared in the *Archivio Storico Italiano,* 5th Series, Vol. VII, February, 1891, pp. 144-151. This *Archive* was published in Florence by G. P. Vieusseux. Obviously, this source is over a year later than H.P.B.'s own article, and could not have been used by her at the time. She also brings up several points which are not mentioned in the above source. Further research is therefore required to identify the source she used.—*Compiler.*]

———————

interesting information commences only in 1789, in a letter dated June 6, of that year, and even then we do not learn much.

It speaks of the "celebrated Count di Cagliostro, who has recently arrived with his wife from Trent *via* Turin to Rome. People say he is a native of Sicily and extremely wealthy, but no one knows whence that wealth. He has a letter of introduction from the Bishop of Trent to Albani . . . . So far his daily walk in life as well as his private and public status are above reproach. Many are those seeking an interview with him, to hear from his own lips the corroboration of what is being said of him." From another letter we learn that Rome had proven an ungrateful soil for Cagliostro. He had the intention of settling at Naples, but the plan could not be realised. The Vatican authorities who had hitherto left the Count undisturbed, suddenly laid their heavy hand upon him. In a letter dated 2nd January, 1790, just a year after Cagliostro's arrival, it is stated that: "last Sunday secret and extraordinary debates in council took place at the Vatican. It (the council) consisted of the State Secretary and Antonelli, Pallotta and Campanelli, Monsignor Vicegerente performing the duty of Secretary. The object of that Secret Council remains unknown, but public rumour asserts that it was called forth owing to the sudden arrest on the night between Saturday and Sunday, of the Count di Cagliostro, his wife, and a Capuchin, Fra Giuseppe da S. Maurizio. The Count is incarcerated in Castel Sant' Angelo, the Countess in the Convent of Santa Apollonia, and the monk in the prison of Ara Coeli. That monk, who calls himself 'Father Svizzero,' is regarded as a confederate of the famous magician. In the number of the crimes he is accused of is included that of the circulation of a book by an unknown author, condemned to public burning and entitled, 'The Three Sisters.' The object of this work is 'to *pulverize* certain three high-born individuals'."

The real meaning of this most extraordinary misinterpretation is easy to guess. It was a work on Alchemy; the "three sisters" standing symbolically for the three "Principles" in their duplex symbolism. On the plane of occult chemistry

they "pulverize" the triple ingredient used in the process of the transmutation of metals; on the plane of Spirituality they reduce to a state of pulverization the three "lower" *personal* "principles" in man, an explanation that every Theosophist is bound to understand.

The trial of Cagliostro lasted for a long time. In a letter of March the 17th, Bottini writes to his Lucca correspondent that the famous "wizard" has finally appeared before the Holy Inquisition. The real cause of the slowness of the proceedings was that the Inquisition, with all its dexterity at fabricating proofs, could find no weighty evidence to prove the guilt of Cagliostro. Nevertheless, on April the 7th, 1791, he was condemned to death. He was accused of various and many crimes, the chiefest of which were his being a Mason and an "Illuminate," an "Enchanter" occupied with unlawful studies; he was also accused of deriding the *holy* Faith, of doing harm to society, of possessing himself by *means unknown* of large sums of money, and of inciting others, sex, age and social standing notwithstanding, to do the same. In short, we find the unfortunate Occultist condemned to an ignominious death for deeds committed, the like of which are daily and publicly committed now-a-days, by more than one Grand Master of the Masons, as also by hundreds of thousands of Kabbalists and Masons, mystically inclined. After this verdict the "arch heretic's" documents, diplomas from foreign Courts and Societies, Masonic regalias and *family relics* were solemnly burned by the public hangmen in the *Piazza della Minerva,* before enormous crowds of people. First his books and instruments were consumed. Among these was the MS. on the *Maçonnerie Egyptienne,* which thus can no longer serve as a witness *in favour* of the reviled man. And now the condemned Occultist had to be passed over to the hands of the civil Tribunal, when a mysterious event happened.

A stranger, never seen by any one before or after in the Vatican, appeared and demanded a private audience of the Pope, sending him by the Cardinal Secretary a *word* instead of a name. He was immediately received, but only stopped with the Pope for a few minutes. No sooner was

LORENZA SERAFINA FELICIANI
Countess di Cagliostro

he gone than his Holiness gave orders to commute the death sentence of the Count to that of imprisonment for life, in the fortress called the Castle of San Leo, and that the whole transaction should be conducted in great secrecy. The monk Svizzero was condemned to ten years' imprisonment; and the Countess Cagliostro was set at liberty, but only to be confined on a new charge of heresy in a convent.

But what was the Castle of San Leo? It now stands on the frontiers of Tuscany and was then in the Papal States, in the Duchy of Urbino. It is built on the top of an enormous rock, almost perpendicular on all sides; to get into the "Castle" in those days, one had to enter a kind of open basket which was hoisted up by ropes and pulleys. As to the criminal, he was placed in a special box, after which the jailors pulled him up "with the rapidity of the wind." On April 23rd, 1792, Giuseppe Balsamo—if so we must call him—ascended *heavenward* in the criminal's box, incarcerated in that living tomb for life. Giuseppe Balsamo is mentioned for the last time in the Bottini correspondence in a letter dated March 10th, 1792. The ambassador speaks of a marvel produced by Cagliostro in his prison during his leisure hours. A long rusty nail taken by the prisoner out of the floor was transformed by him without the help of any instrument into a sharp triangular *stiletto,* as smooth, brilliant and sharp as if it were made of the finest steel. It was recognized for an old nail only by its head, left by the prisoner to serve as a handle. The State Secretary gave orders to have it taken away from Cagliostro, brought to Rome, and to double the watch over him.

And now comes the last kick of the jackass at the dying or dead lion. Luigi Angiolini, a Tuscan diplomat, writes as follows: "At last, that same Cagliostro, who made so many believe that he had been a contemporary of Julius Caesar, who reached such fame and so many friends, died from apoplexy, August 26, 1795. Semproni had him buried in a wood-barn below, whence peasants used to pilfer constantly the crown property. The crafty chaplain reckoned very justly that the man who had inspired the world with such superstitious fear while living, would inspire people with

the same feelings after his death, and thus keep the thieves at bay . . . ."

But yet—a query! Was Cagliostro dead and buried indeed in 1795, at San Leo? And if so, why should the custodians at Castel Sant' Angelo of Rome show innocent tourists the little square hole in which Cagliostro is said to have been confined and "died"? Why such uncertainty or—imposition, and such disagreement in the legend? Then there are Masons who to this day tell strange stories in Italy. Some say that Cagliostro escaped in an unaccountable way from his aerial prison, and thus forced his jailors to spread the news of his death and burial. Others maintain that he not only escaped, but, thanks to the Elixir of Life, still lives on, though over twice three score and ten years old!

"Why," asks Bottini, "if he really possessed the powers he claimed, has he not indeed vanished from his jailors, and thus escaped the degrading punishment altogether?"

We have heard of another prisoner, greater in every respect than Cagliostro ever claimed to be. Of that prisoner too, it was said in mocking tones, "He saved others; him self he cannot save . . . . . let him now come down from the cross, and we will believe . . ."

How long shall charitable people build the biographies of the living and ruin the reputations of the dead, with such incomparable unconcern, by means of idle and often entirely false gossip of people, and these generally the slaves of prejudice!

So long, we are forced to think, as they remain ignorant of the Law of Karma and its iron justice.

H. P. B.

[Consult the Bio-Bibliographical Appendix at the end of the present Volume. S.V. CAGLIOSTRO, for additional information about him.—*Compiler*.]

[COLONEL HENRY S. OLCOTT AND THE ESOTERIC SECTION]

[*Lucifer*, Vol. V, No. 29, January, 1890, p. 437; *The Theosophist*, Vol. XI, Supplement to March, 1890, p. cv]

Theosophical Society, Esoteric Section
London, 25th December, 1889.

I hereby appoint Colonel H. S. Olcott my confidential agent and sole official representative of the Esoteric Section for Asiatic countries.

All correspondence relative to admission into, and resignation from, the Section shall be referred to him, and all *Instructions* transmitted by him, and his decision is to be taken and accepted as given by myself. Such correspondence to be invariably marked "Private" on the envelope.

(Signed) H. P. BLAVATSKY.

[The above appointment was followed in *Lucifer* by a brief statement signed by H.P.B. and which is reproduced herewith:]

The members of the Esoteric Section in London and the surrounding district have formed themselves into a Lodge, for the purpose, among other things, of stimulating Theosophical activity and organizing members of the Society into active groups of workers. It is hoped that, in this way, they may become useful to the Society at large.

No member need apply for admission into the E.S. unless he is prepared to adopt *in full* the three objects of the T.S. and to become practically an earnest worker for Theosophy.

H.P.B.

Collected Writings VOLUME XII
1890

90

MISCELLANEOUS NOTES

[*Lucifer*, Vol. V, No. 29, January, 1890, pp. 442-43]

In America, as in England and every other civilised country, complaints are heard from the press of the failure of Christianity to influence the lives of the people. We have just come across an article in an American paper on "The Failure of Christianity in Villages," in which our contemporary declares that:

> Nothing is more marked in American social life, or more to be regretted, than the manifest decay of religious activity and the loss of vitality in our American towns and villages, especially in the rural districts. New England presents this failure in one form, and the North-West presents it in another, but in nearly all American villages, wherever you go, the Christian religion in the existing forms in which its friends try to commend it to the public, is set forth in ways which for the most part are not attractive to the average man, and do not impress the people with much respect for the truths which are behind them.

The truth is that the age is outgrowing the dead-letter rendering which materializes truth into falsehood. Everywhere empty hands are outstretched into the darkness groping after the Truth. It is for the Theosophists to chase away the darkness with the "light from the East."

Theosophists, and more especially Occultists, will be interested in learning that Dr. Albertini has discovered that colour blindness is accompanied by a corresponding deafness to certain notes. Persons who cannot see *red* cannot distinguish the note *Sol;* those who cannot see *green* cannot distinguish *Re.* Thus, from time to time, do the discoveries of Western science confirm Eastern knowledge; and as science presses nearer to the heart of things, we may look to see these confirmations increase.

Collected Writings VOLUME XII
1890

PENSÉES SUR LE NOUVEL AN ET LES FAUX NEZ

[*La Revue Théosophique*, Paris, Vol. II, No. 11, 21 janvier, 1890, pp. 193-98]

1 8 9 0, salut!

«*Annum novum faustum felicemque tibi*!»

Telle fut la phrase sacramentelle dans la bouche de tout gentil, grand ou petit, riche ou pauvre, pendant la journée du 1er janvier, des siècles avant l'ère chrétienne; telle nous l'entendons encore aujourd'hui, surtout à Paris. Ce souhait mutuel s'échangait au susdit jour dans toute l'étendue de l'Empire romain. Il réveillait les échos du palais des Césars, égayait le pauvre taudis de l'esclave, et montait aux nuages dans les vastes galeries ouvertes du Colisée, au Capitole et au Forum, partout sous le ciel bleu de Rome. Ce jour-là, tout le monde s'affublait, en l'honneur de Janus, à la double face, d'un faux nez plus ou moins saillant, de bonte, de franche cordialité et de sincérité.

«*Que la nouvelle* ANNÉE *vous apporte bonheur et prospérité*!» disons-nous à chacun de nos lecteurs! «Qu'elle vous soit légère», disons-nous à nos ennemis et détracteurs. Frères! —disons-nous à tous les théosophes dans toutes les parties du monde,—Frères, débarrassons-nous, pour ce jour, du moins, *de nos faux nez respectifs,* pour nous souhaiter réciproquement santé et succès, et, surtout, *un peu plus d'entente cordiale* que pendant l'année 1889, heureusement décédée.

Cependant, que nous répétions la vieille formule latine d'une manière ou d'une autre, en français ou en anglais, ce ne sera toujours qu'une variation sur l'ancienne phrase païenne. Car le nouvel an, ainsi que toute autre fête, n'est qu'un legs fait aux peuples chrétiens par les adorateurs des dieux de l'Olympe. Échangeons donc souhaits et étrennes, mais ne soyons pas ingrats, theosophes. N'oublions pas que nous tenons ces coutumes du paganisme; et que félicitations et étrennes nous viennent de la même source.

En effet, les étrennes ne sont que les *strenae,* les présents échangés par les Latins au ler janvier, le jour qui ouvrait le nouvel an.* Comme tout le monde sait,—ou ne sait pas, ce qui m'est bien égal,—ce jour était consacré à Janus, lequel donna son nom au mois de *Januarius* ou janvier, et même au saint de ce nom, patron de Naple et de ses lazzaroni.

Mais cet aimable saint n'est, après tout, qu'un des faux nez du dieu *Bifrons*. Le vieux païen s'appelait, dans sa première jeunesse, *Diaus* de son nom védique, le beau dieu du jour et de la lumière. Après avoir émigré en Thessalie, et de là en Italie, où il s'établit sur le Tibre dans son petit hameau du Janiculum, il fit latiniser son nom et devint Dianus, dieu de la lumière (d'où Diane). Ses faux nez furent nombreux, et l'histoire n'en sait plus le nombre. Mais il s'est laissé convertir depuis; et voici maintenent plus de dix-huit siècles, qu'ayant remplacé son dernier et modeste faux nez par un masque plus respectable, sinon plus impénétrable—il se nomme saint Pierre.

Que le lecteur veuille bien ne pas se récrier, et qu'il s'abstienne surtout d'épithètes malsonnantes à notre addresse, lesquelles ne nous feraient aucun mal, mais pourraient lui faire du tort,—à nos yeux. Je ne suis que l'humble interprète des vérites et symboles plus ou moins voilés, mais fort connus de tous ceux qui ont étudié leur Virgile et leur Horace, ainsi que leur Ovide. Ni faux nez, ni masque, ne pourraient empêcher un vieux païen de reconnaître, dans l'apôtre qui renia son Maître, son Janus à double face. Les deux son identiques, et tout le monde a le droit dc prendre son bien où il le trouve. Saint Pierre n'est le *coeli Janitor* que parce que Janus le fut. Le vieux concierge du ciel, qui tirait le cordon de la porte du palais du Soleil, à chaque nouveau jour, comme à chaque nouvel an, et la refermait sur eux, en les reconduisant, n'est que trop reconnaissable dans son nouveau rôle. Il était écrit, dans les étoiles qui gouvernent la destinée des dieux comme celle des mortels, que Janus,—qui tenait la clef du ciel dans une main et une hallebarde de l'autre, tout comme saint

* De *Janus*—"porte" ou *entrée* quelconque; la porte qui ouvre l'année.

Pierre le fait depuis qu'il lui a succédé,—céderait sa place de portier du Soleil à celui qui deviendrait le gardien des portes du Paradis,—la demeure du Christ-Soleil. Le nouveau *coeli Janitor* a succédé à toutes les fonctions et privilèges de l'ancien, et nous n'y voyons aucun mal. Salomon l'a dit; «Il n'y a rien de nouveau sous le soleil»;—et il a bien dit. On serait joliment bête d'aller inventer de nouvelles fonctions ou de nouveaux dieux,—que nous créons à notre image,—lorsque nos pères d'au delà du Déluge avaient si bien pris cette peine pour nous. C'est pour cela que tout est resté comme par le passé et que rien n'est changé dans ce monde,—sauf les noms. Dans toutes les cérémonies religieuses le nom de Janus était toujours invoqué le premier, car ce n'est que par son immédiate intercession que les prières des fidèles idolâtres pouvaient parvenir aux oreilles des dieux immortels. Maintenant, il en est de même. Celui qui croirait communiquer avec l'un des personnages de la trinité par-dessus la tête de saint Pierre serait bien attrappé. Sa prière subirait le sort d'une supplique qu'on chercherait à laisser dans la loge du concierge, après avoir eu des mots avec lui et l'avoir appelé «vieux portier»: elle n'arriverait jamais aux étages supérieurs.

Le fait est que la Grande armée des «Pipelets»* et des «Anastasies» devrait avoir pour patron reconnu Janus *Bifrons,* le dieu à l'image de qui elle se créa. Ce n'est qu'alors qu'elle aurait un droit légal aux étrennes, le jour de l'an, tandis que son grand patron recevrait son *denier* depuis le commencement jusqu'à la fin de l'année. Tout est relatif dans cet univers illusoire; cependant il est nécessaire qu'entre un portier céleste et un portier terrestre il existe une différence de degré. Quant aux *étrennes,* elles ont existé de tout temps pour les grands comme pour les petits. Caligula, tout Empereur qu'il était, ne dédaignait pas de rester sur pied toute la journée du nouvel an, dans le vestibule de son palais, pour recevoir les *strenae* de ses sujets tremblants,—avec leurs têtes quelquefois,—pour varier. La Reine-Vierge,

---

* [See footnote appended to the English translation of this article. —*Compiler*.]

---

la «Queen Bess» d'Angleterre mourut, en laissant 3,000 robes de gala, qui représentaient ses dernières étrennes. Et c'est ainsi qu'agissent encore les grands et les petits, dans l'année du Seigneur 1890, sur notre boule détraquée que nous nommons *Terra*—«le marche-pied» de Dieu.

Ce même Dieu d'Abraham et de Jacob ne se laissait-il pas attendrir par des promesses et des présents, aussi bien que les dieux des nations? Ce Dieu et ces dieux ne recevaient-ils point, tout comme les mortels, des *étrennes* pour services rendus ou à rendre? Jacob, lui-même, ne marchandait-il pas avec son Dieu, en lui promettant comme *étrennes* «la dime de tout ce que tu [Dieu] m'aura donné»? Et il ajoutait, ce bon patriarche, à Luz devant «Bethel»:—«Si Dieu est avec moi . . . . s'il me donne du pain à manger, et des habits pour me vêtir . . . certainement, l'Éternel me sera Dieu.» Disant cela, il n'oubliait pas non plus, dans une simple, mais belle cérémonie phallique, d'*étrenner* la pierre «Bethel» qu'il avait dressée, en arrosant son sommet d'huile (*Genèse,* xxviii, 18, 20-22).

Cette touchante cérémonie venait aux Israélites directement des Indes, où la pierre de *Shiva,* le *lingam,* subit aujourd'hui la même opération exotérique avec de l'huile et des fleurs, à chaque fête des adorateurs du dieu de la Destruction (de la matière brute) et des Yogis.

Tout est resté alors comme jadis. Le nouvel an fait son entrée triomphale dans les pays chrétiens,—en France surtout,—comme il la faisait, il y a deux mille ans, lorsque les Païens le célébraient en se donnant une indigestion de figues et de prunes dorées. Celles-ci ont émigré depuis sur les arbres de Noël, ce qui n'empêche pas toujours qu'elles ne nous viennent des temples de Janus. Il est vrai que les prêtres ne sacrifient plus sur son autel un jeune taureau blanc; —il est remplacé par l'agneau de la même couleur,—mais des hécatombes de quadrupèdes et de volailles sont égorgées annuellement en son honneur, ce jour-là. Il est certain que plus de sang innocent est versé aujourd'hui, pour satisfaire l'appétit vorace d'une seule rue de Paris, le jour de l'an, qu'il n'en fallait pour nourrir toute

une ville romaine du temps des Césars. Le doux Julien, le païen, qui retrouva à

Lutèce ses dieux bien-aimés,—après que les dieux gaulois eurent été, par ordre de César, affublé des faux nez des divinités romaines,—passait ses heures de loisir à apprivoiser des colombes en l'honneur de Vénus. Les féroces potentats qui vinrent après lui,—les fils ainés de l'Église,—n'apprivoisaient que des Vénus, qui en faisaient leurs pigeons. L'histoire servile surnomma le premier, pour plaire à l'Église, l'*Apostat*, et fit suivre les noms des autres d'épithètes sonnantes:— le «Grand», le «Saint», «le Bel». Mais si Julien devint «Apostat»—ce fut, peut-être, parce qu'il avait en horreur les faux nez; tandis que ses successeurs chrétiens ne seraient probablement pas présentables en bonne société, sans cet appendice artificiel. Un faux nez devient, au besoin, un ange gardien, voire même à l'occasion,—un dieu. Ceci est de l'histoire. La métamorphose des divinités de la Gaule barbare en dieux de l'Olympe et du Parnasse ne s'est pas arrêtée là. À leur tour ces Olympiens eurent à subir une opération par ordre des successeurs de Janus-Saint Pierre,—celle du baptême forcé. À l'aide d'oripeaux et de clinquants, de colle-forte et de ciment romain, nous retrouvons les dieux aimés de Julien, figurant, depuis leur mort violente, sous les titres de Saints et de Saintes béates, dans la Légende doré et le calendrier du bon pape Grégoire.

Le monde est comme la mer: il change souvent d'aspect, mais reste au fond le même. Les faux nez de la civilisation et des cagots ne l'ont guère embelli, cependant . . . . Bien au contraire, puisqu'avec chaque nouvelle année il devient plus laid et plus dangereux. Nous réfléchissons et nous comparons, et le jour du nouvel an moderne ne gagne rien à cette comparison avec ses précurseurs, du temps de l'antiquité, aux yeux d'un philosophe. Les milliards dans les coffresforts et banques des gouvernements ne rendent pas le pauvre peuple plus heureux, ni les riches non plus. Dix pièces de monnaie en bronze, à l'effigie de Janus, données pour étrennes, valaient, en ces jours, plus que dix pièces en or, à l'effigie de la République ou à celle de la Reine, ne valent maintenant; les paniers de prunes dorées, valant quelques sous, contenaient moins de germes d'indigestion que les boîtes de bonbons échangées au jour du nouvel an moderne,

—ces bonbons représentant, à Paris seulement, une somme de plus d'un demi-million de francs. Cinq cent mille francs de *bonbons,* à la face du même nombre d'hommes et de femmes mourant de faim et de privations! Portons-nous en esprit, ami lecteur, quinze siècles en arrière, et tâchons d'établir une comparaison entre un diner du nouvel an, dans les années 355 à 360, et un diner analogue en 1890. Allons à la recherche de ce même bon

et doux Julien, lorsqu'il habitait le palais des Thermes, qui se nomme aujourd'hui l'hôtel de Cluny,—ou ce qu'il en reste. Le voyez-vous, ce grand général, à son diner à lui, entouré de ses soldats qu'après ses dieux il aime le plus au monde, et qui l'idolâtrent. C'est le ler du mois de janvier et ils célèbrent le jour de Janus. Dans deux jours, le 3 janvier, ils rendront pareil honneur à Isis, patronne de la bonne ville de *Lutetia Parisiorum.* Depuis, la vierge-mère de l'ancienne Égypte s'est laissé baptiser Geneviève, et cette Sainte et Martyre (de Typhon?) est restée patronne de la bonne ville de Paris,—vrai symbole d'un faux nez fourni par Rome au monde chrétien. Nous ne voyons ni couteaux ni fourchettes, ni argenterie, ni porcelaines de Sèvres, à cette table impérial,—pas même une nappe; mais les viandes et les provisions que les convives font disparaître avec tant d'appétit n'ont nul besoin de passer sous les microscopes de chimistes de la police sanitaire. Aucun produit artificiel ou vénéneux ne fait partie de leur pain ou de leur vin. L'arsenic ne colore pas leurs herbes et légumes d'un faux nez de fraîcheur trompeuse; le vert-de-gris ne se niche point dans les angles de leurs boîtes de conserves, et leur poivre ne se fait pas représenter par la brique rouge pilée dans un mortier. Leur sucre (ou ce qui le remplaçait), n'est point tiré du goudron des roues de leurs chariots de guerre; en avalant leurs liqueurs et cognac, ils n'avalent pas une solution de vieilles bottes de gendarme tirées de la hotte d'un chiffonnier; ils ne dévoraient pas, avec un sourir inconscient sur les lèvres, un bouillon condensé de graisse de cadavres (d'hommes comme d'animaux) et de chiffons et charpie usés dans tous les hôpitaux de Paris,—au lieu de beurre. Car tout ceci est le produit de la culture moderne, le fruit de la civilisation et

du progres de sciences, et la Gaule, du temps de Julien. n'était qu'un pays sauvage et barbare. Mais ce qu'ils mangeaient, à leur nouvel an, pourrait être mangé avec sécurité et profit (sauf celui des médecins) à nos diners du premier jour de l'an 1890.

«Ils n'avaient ni fourchettes, ni argenterie», me dit-on; «et,—les barbares!—ils mangeaient avec leurs doigts!»

Il est vrai; ils se passaient de fourchettes, comme peutêtre de mouchoirs de poche; mais, en revanche, ils n'avalaient pas, comme nous le faisons tous les jours, leurs ancêtres dans la graisse de cuisine, et les os de leurs chiens dans leur pain blanc.

Qu'on nous donne le choix, et décidément ce n'est pas le diner de gala du jour de l'an de grâce 1890, à Paris, que nous choisirons, mais celui d'il y a mille ans, à Lutèce. Affaire de goût barbare, voyez-vous; une préférence baroque et ridicule, selon l'avis de la majorité—pour le *naturel* dans le siècle IV, qui nous séduit infiniment plus que les faux nez et l'artificiel en tout du xixme siècle.

H. P. BLAVATSKY

Collected Writings VOLUME XII
1890

THOUGHTS ON THE NEW YEAR AND THE FALSE NOSES

[*La Revue Théosophique*. Paris, Vol. II, No. 11, January 21, 1890, pp. 193-98]

[*Translation of the foregoing original French text*.]

Hail, 1 8 9 0!

"*Annum novum faustum felicemque tibi*!"

Such was the sacramental phrase on the lips of all Gentiles, great or lowly, rich or poor, during the day of the first of January, centuries before the Christian era; and we hear it even today, especially in Paris. This mutual greeting was exchanged on that day throughout the length and breadth

98

of the Roman Empire. It awoke the echoes in the palaces of Caesars, made cheerful the poor hovel of the slave, and soared to the clouds in the spacious open galleries of the Colosseum, at the Capitol and the Forum, everywhere under the blue sky of Rome. On that day, everybody assumed, in honor of the double-faced Janus, a more or less prominent false nose of goodness, frank cordiality and sincerity.

"*May the New Year bring you happiness and prosperity*!" —we say to everyone of our readers. "Let it be light to you," we say to our enemies and traducers. Brothers—we say to Theosophists in every part of the world—Brothers, let us discard, at least for today, *all our respective false noses,* in order to wish each other health and success, and, especially, *a little more cordial mutual understanding* than in the year 1889, now happily defunct.

However, whether we repeat the old Latin formula one way or another, in French or in English, it will never be but a variation of the ancient pagan phrase. For the New Year, as well as every other festival, is but a legacy to the Christian people from the worshippers of the Olympian gods. Let us, by all means, exchange wishes and gifts (*étrennes*), but let us not be ungrateful, Theosophists! Let us not forget that these customs come to us from paganism; and that felicitations and gifts also came to us from the same source.

As a matter of fact, gifts (*étrennes*) are but the *strenae,* the presents exchanged by the Latins on the first of January,* the day that opened the New Year. As everybody does or does not know—which is all the same to me—this day was consecrated to Janus, who gave his name to the month of *Januarius* or January, and even to the Saint of that name, the

patron of Naples and of its lazzarone [beggars]. But, after all, this amiable Saint is but one of the false noses of the god *Bifrons.* The old pagan was called in his early youth *Diaus,* after his Vedic name, the beautiful god of the day and of light. Having immigrated to Thessaly,

* From *Janua*—"door" or any kind of entrance; the door that opens up the year.

and thence to Italy, where he established himself in the little hamlet of Janiculum, on the Tiber, latinizing his name and becoming Dianus, god of light (whence Diana). His false noses were many, and history has lost count of them. However, since those days he has let himself be converted. Thus it is that for more than eighteen centuries, having replaced his latest and more modest false nose with a more respectable, if not more impenetrable, mask—he is called Saint Peter.

Let the reader kindly abstain from protesting, and particularly from slinging offensive epithets at us, which would not harm us, but might well lower him in our estimation. I am but the humble interpreter of the more or less veiled truths and symbols, well known to all who have studied their Virgil and their Horace, as well as their Ovid. Neither a false nose nor a mask could prevent an old pagan from recognizing his double-faced Janus in the Apostle who denied his Master. The two are identical, and everybody has the right to take what is his own, wherever he finds it. Saint Peter is the *coeli Janitor* merely because Janus was that too. The old doorkeeper of heaven, who pulled the door-cord at the palace of the Sun, at every dawn and every New Year, and closed it again when ushering them out, is but too easily recognizable in his new role. It is written in the stars which rule the destiny of gods as well as mortals, that Janus—who held the key to heaven in one hand and a halberd in the other, just as St. Peter, having suceeded him, does—would relinquish his role of janitor to the Sun to him who would become the guardian of the portals to Paradise, the abode of Christ-Sun. The new *coeli Janitor* has become the successor to all the functions and privileges of the ancient one, and we see no harm in that. Solomon has said: "There is nothing new under the sun"; and he was right. It would be silly to invent new functions and new gods—which we fashion in our image—when our forefathers on the other side of the flood went to all the trouble of doing so for us. That is why everything has been allowed to remain as in the past, and why nothing has been changed in this world—except the names.

In all the religious ceremonies the name of Janus was always invoked first, for it was only through his immediate intercession that the prayers of the pagan devotees could reach the ear of the immortal gods. Thus it is even today. Anyone who would presume to communicate with one of the personages of the Trinity over the head of St. Peter would certainly be caught. His prayer would suffer the fate of a petition one sought to leave at the office of the janitor, after having had an argument with him and having called him "old door-keeper"; it would never reach the higher levels.

The fact is, the Great Army of the "Pipelets" and the "Anastasies"* should recognize Janus *Bifrons* as their patron, the god in whose image it was created. It is only then that it would have a legal right to its gifts, the first of the year, while its great patron would receive his *mite* from the beginning to the end of the year. Everything is relative in this world of illusion; nevertheless there should exist a difference of degree between a celestial and a terrestrial janitor. As for the *gifts,* they have existed in all ages both for lowly and great men alike. Caligula, emperor as he was, did not disdain remaining throughout New Year's day in the vestibule of his palace, in order to receive the *strenae* of his trembling subjects; sometimes, their own heads, for a change. The Virgin-Queen, "Queen Bess" of England, when she died, left three thousand court dresses, which represented her most recent gifts. Both great and lowly behave similarly even now, in the year of our Lord 1890, on this crazy ball we call *Terra*—the "footstool" of God.

Did not this same God of Abraham and of Jacob allow himself to be moved to pity by promises and presents, just like the gods of other nations? This God and these gods, did they not receive, just like mortals, gifts for services rendered or about to be rendered? Did not Jacob himself bargain with

---

* [Monsieur and Madame Pipelet are characters in Eugène Sue's work, *Mystères de Paris* (1842), who typify the curious habits and peculiarities of the French *portier,* or Janitor. "Anastasie" has not been identified.—*Compiler*.]

---

his God, promising him as *gifts* "the tithe of all that thou [God] wilt give me"? And he added, this good patriarch, at Luz near "Bethel": ". . . . If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on . . . . then shall the Lord be my God." Saying this he did not forget to make an offering (*étrenner*) to the stone "Bethel" which he had raised, by pouring some oil on its top, in a simple but beautiful phallic ceremony (*Genesis* xxviii, 18, 20-22).

This touching ceremony came to the Israelites direct from India, where the stone of *Śiva,* the *lingam,* is today the object of the same exoteric rite with oil and flowers, every time his worshippers celebrate the festival of the god of Destruction (of brute matter) and of the Yogis.

All has remained as of yore. In Christian countries, especially in France, the New Year

makes its triumphal entrance just as it did two thousand years ago, when the Pagans celebrated it with indigestion caused by the figs and gilded prunes they ate. The latter fruit have migrated since to the Christmas tree, which does not alter the fact that they came to us from the temples of Janus. It is true that the priests no longer sacrifice a young white bull upon his altar; that is replaced by a lamb of the same color, but whole hecatombs of quadrupeds and fowl are slaughtered annually in his honor on that day. Certainly more innocent blood is spilled today to satisfy the voracious appetite of one Paris street alone, on New Year's day, then was necessary to feed a whole Roman city in the time of the Caesars. The gentle Julian, the pagan who rediscovered his well-beloved gods in Lutetia—after the gods of Gaul had been disguised by order of Caesar, with the false noses of Roman divinities—spent his leisure hours taming doves in honor of Venus. The ferocious potentates who came after him, the elder sons of the Church, tamed only Venuses that made pigeons out of them. Servile history called the former *Apostate,* to please the Church, and added to the names of the others some high-sounding epithets: the "Great," the "Saint," the "Beautiful." But if Julian became the "Apostate," it was perhaps because he had a horror of false noses, while his Christian

successors would hardly be presentable in good society without such an artificial appendage. A false nose, when necessary, becomes a guardian angel, and upon occasion even a god. This is history. The metamorphosis of the divinities of barbarous Gaul into the gods of Olympus and Parnassus did not stop there. In their turn, these Olympians had to undergo treatment by order of the successors of Janus St. Peter—namely, a forced baptism. With the help of tinsel and brass, of paste and cement, we find the beloved gods of Julian appearing, after their violent death, in the *Golden Legend* and the calendar of the good Pope Gregory, under the titles of beatified Saints.

The world is like the sea: it often changes in appearance, but remains basically the same. The false noses of civilization and of the bigots, however, have hardly embelished it: on the contrary, with every New Year it becomes more ugly and more dangerous. We ponder and compare, but in the sight of a philosopher comparison with its predecessors of ancient days does not reflect favorably upon the modern New Year's Day. The millions stored in the safes and vaults of state banks do not make either the rich or the poor any happier. Ten bronze coins with the effigy of Janus, given as a gift, were worth more in those days than ten gold coins, with the effigy of the Republic or the Queen, are worth today; the baskets of gilded prunes, a few cents worth, contained less cause of indigestion than the boxes of candy exchanged on New Year's Day today—these candies representing in Paris alone the sum of half a million francs. Five hundred thousand francs *in candies,* and the same number of men and women dying from hunger and privations! Let us go back in our minds, my readers, fifteen centuries, and try to make a comparison between a New Year's dinner in the years 355 to 360, and a similar dinner in 1890. Let us seek out the

same good and kind Julian, when he lived in the palace of Thermae, which is known today as the Hotel de Cluny—or what is left of it. Do you see him, this great general, at his dinner, surrounded by his soldiers whom he loves better than anyone else in the world outside of his gods, and who idolize him! It is the first of January and

they are celebrating the day of Janus In two days, the third of January, they will render a similar homage to Isis, patroness of the good city of *Lutetia Parisiorum.* Since those days, the virgin-mother of ancient Egypt was rebaptized as Geneviève, and this Saint and Martyr (of Typhon?) has remained the patroness of the good city of Paris—true symbol of a false nose furnished by Rome for the Christian world. We see neither knives nor forks, neither silver nor porcelain of Sèvres, at that imperial table, not even a napkin; but the meats and other foods which the guests consume with so much appetite do not have to be inspected under the microscope of chemists attached to public health offices. No artificial or poisonous product is to be found in their bread or wine. Arsenic does not add to their vegetables the false nose of a deceptive freshness; rust does not hide itself in the corners of their preserved food containers, and red brick pulverized in a mortar does not play the role of their pepper. Their sugar (or that which takes its place) is not extracted from the tar in the wheels of their chariots of war; in swallowing their liqueurs and cognac, they do not swallow a solution made from the old boots of a policeman, found in the basket of a rag picker; they did not devour, with a casual smile on their lips, a bouillon condensed from the grease of corpses (of men as well as of animals) and the rags used in all the hospitals of Paris—as a substitute for butter For all of this is a product of modern culture, the fruit of civilization and scientific progress, while Gaul at the time of Julian was but a barbarous and savage land. But what they ate on their New Year's Day could be eaten with safety and with advantage (except for the doctors) at the dinners on the first of the year 1890.

"They had neither forks nor silver," they will say; "and they ate with their fingers, those barbarians!"

That's true; they had no use for forks, and probably for handkerchiefs also; but on the other hand, they did not have to swallow their ancestors in their kitchen grease, and the bones of their dogs in their white bread, as we do daily.

If given a choice, we would definitely not choose the gala dinner of the first of the year of grace 1890, at Paris, but the one of a thousand years ago, at Lutetia. A case of barbarian taste, don't you see! A ridiculous and baroque preference, according to the opinion of the majority, for *natural* in the fourth century, attracts us infinitely more than the false noses and the artificiality of everything in the nineteenth century.

H. P. BLAVATSKY.

____

Collected Writings VOLUME XII
1890

THE LAST SONG OF THE SWAN

[*Lucifer*, Vol. V, No. 30, February, 1890, pp. 445 453]

--------------------I see before
My race an age or so; and I am sent
For the stern work, to hew a path among
The thorns—I take them in my flesh—to tread
With naked feet the road, and smoothe it o'er
With blood, and fainting, I shall lay my bones
In some sharp crevice of the broken way.
Men shall in better times stand where I fell,
And journey singing on in perfect bands,
Where I have trod alone, no arm but God's,
No voice but his. Enough!—His voice, his arm.
—Theodore Parker, *Human Misery. Heavenly Relief.**

Whence the poetical but very fantastic notion—even in a myth—about swans singing their own funeral dirges? There is a Northern legend to that effect, but it is not older than the middle ages. Most of us have studied ornithology; and in our own days of youth we have made ample acquaintance with swans of every description. In those trustful years of everlasting sunlight, there existed a mysterious

* [This introductory poem may he found in Parker's *Autobiography, Poems and Prayers,* edited by Rufus Leighton, Boston, Mass. (no date). —*Compiler.*]

attraction between our mischievous hand and the snowy feathers of the stubby tail of that graceful but harsh-voiced King of aquatic birds. The hand that treacherously offered biscuits, while the other pulled out a feather or two, was often punished; but so were the ears. Few noises can compare in cacophony with the cry of that bird—whether it be the "whistling" (*Cignus Americanus*) or the "trumpeter" swan. Swans snort, rattle, screech and hiss, but certainly they do not sing, especially when smarting under the indignity of an unjust assault upon their tails. But listen to the legend. "When feeling life departing, the swan lifts high its head, and breaking into a long, melodious chant—a heart-rending song of death—the noble bird sends heavenward a melodious protest, a plaint that moves to tears man and beast, and thrills through the hearts of those who hear it."

Just so, "those who hear it." But who ever heard that song sung by a swan? We do not hesitate to proclaim the acceptation of such a statement, even as a poetical license, one of

the numerous paradoxes of our incongruous age and human mind. We have no serious objection to offer—owing to personal feelings—to Fénélon, the Archbishop and orator, being dubbed the "Swan of Cambrai," but w-e protest against the same dubious compliment being applied to Shakespeare. Ben Jonson was ill-advised to call the greatest genius England can boast of—the "Sweet swan of Avon"; and as to Homer being nicknamed "the Swan of Meander"—this is simply a posthumous libel, which *Lucifer* can never disapprove of and expose in sufficiently strong terms.

____

Let us apply the fictitious idea rather to things than to men, by remembering that the swan—a symbol of the Supreme Brahm and one of the *avataras* of the amorous Jupiter—was also a symbolical type of cycles; at any rate, of the tailend of every important cycle in human historym. An emblem as strange, the reader may think, and one as difficult to account for. Yet it has its *raison d'être*. It was probably suggested by the swan loving to swim in circles, bending its

long and graceful neck into a ring, and it was not a bad typical designation, after all. At any rate the older idea was more graphic and to the point, and certainly more logical, than the later one which endowed the swan's throat with musical modulations and made of him a sweet songster and a seer to boot.

The last song of the present "Cyclic Swan" bodes us an evil omen. Some hear it screeching like an owl, and croaking like Edgar Poe's raven. The combination of the figures 8 and 9, spoken of in last month's editorial, has borne its fruits already. Hardly had we spoken of the dread the Caesars and World-Potentates of old had for number 8, which postulates the *equality of all men,* and of its fatal combination with number 9—which represents the earth *under an evil principle*—when that principle began making sad havoc among the poor Potentates and the Upper Ten—their subjects. The influenza has shown of late a weird and mysterious predilection for Royalty. One by one it has levelled its members through death to an absolute equality with their grooms and kitchen-maids. *Sic transit gloria mundi!* Its first victim was the Empress Dowager of Germany; then the ex-Empress of Brazil, the Duke d'Aosta, Prince William of Hessen-Philippsthal, the Duke of Monpensier, the Prince of Swarsburg Rudolstadt, and the wife of the Duke of Cambridge; besides a number of Generals, Ambassadors, Statesmen and their mothers-in-law. Where, when, at what victim shalt thou stop thy scythe, O "innocent" and "harmless" Influenza?

Each of these royal and semi-royal Swans has sung his last song, and gone "to that bourne" whence *every* "traveller returns,"—the aphoristical verse to the contrary, notwithstanding. Yea, they will now solve the great mystery for themselves, and Theosophy and its teaching will get more adherents and believers among royalty in

"heaven," than it does among the said caste on earth.

À propos of Influenza—miscalled the "Russian," but which seems to be rather the scapegoat while it lasts, for the sins of omission and commission of the medical faculty and its fashionable physicians—what is it? Medical

COLONEL HENRY STEEL OLCOTT
1832-1907
Portrait taken by Elliot & Fry, 55 Baker Street,
London W., and reproduced from *The Theosophist,*
Vol. LIII, August, 1932, facing page 632.

authorities have now and then ventured a few words sounding very learned, but telling us very little about its true nature. They seem to have picked up now and then a clue of pathological thread pointing rather vaguely, if at all, to its being due to bacteriological causes; but they are as far off a solution of the mystery as ever. The practical lessons resulting from so many and varied cases have been many, but the deductions therefrom do not seem to have been numerous or satisfactory.

What is in reality that unknown monster, which seems to travel with the rapidity of some sensational news started with the object of dishonouring a fellow creature: which is almost ubiquitous; and which shows such strange discrimination in the selection of its victims? Why does it attack the rich and the powerful far more in proportion than it does the poor and the insignificant? Is it indeed only "an agile microbe" as Dr Symes Thomson would make us think? And is it quite true that the *influential* Bacillus (no pun meant) has just been apprehended at Vienna by Drs. Jolles and Weichselbaum—or is it but a snare and a delusion like so many other things? Who knoweth? Still the face of our unwelcome guest —the so-called "Russian Influenza" is veiled to this day, though its body *is* heavy to many, especially to the old and the weak, and almost invariably fatal to invalids. A great medical authority on epidemics, Dr. Zedekauer, has just asserted that that disease has ever been the

precursor of cholera—at St. Petersburg, at any rate. This is, to say the least, a very strange e statement. That which is now called "influenza" was known before as the *grippe,* and the latter was known in Europe as an epidemic, centuries before the cholera made its first appearance in so-called civilized lands. The biography and history of Influenza, *alias* "grippe," may prove interesting to some readers. This is what we gather from authoritative sources.

The earliest visit of it, as recorded by medical science, was to Malta in 1510. In 1577 the young Influenza grew into a terrible epidemic, which travelled from Asia to Europe

to disappear in America. In 1580 a new epidemic of *grippe* visited Europe, Asia and America, *killing the old people, the weak, and the invalids*. At Madrid the mortality was enormous; and in Rome alone 9,000 persons died of it. In 1590 the influenza appeared in Germany, thence passed in 1593 into France and Italy. In 1658-1663 it visited Italy only; in 1669, Holland; in 1675, Germany and England; and in 1691, Germany and Hungary. In 1729 all Europe suffered most terribly from the "innocent" visitor. In London alone 908 men died from it the first week; upwards of 60,000 persons suffering from it, and 30 percent dying from catarrh or influenza at Vienna. In 1732 and 1733, a new epidemic of the *grippe* appeared in Europe, Asia and America. It was almost as universal in the years 1737 and 1743, when London lost by death from it, during one week, over 1,000 men. In 1762, it raged in the British army in Germany. In 1775 an almost countless number of cattle and domestic animals were killed by it. In 1782,40,000 persons were taken ill *on one day*, at St. Petersburg. In 1830, the influenza made a successful journey round the world—the only time—as *the first pioneer* of cholera. It returned again from 1833 to 1837. In the year 1847 it killed more men in London than the cholera itself had done. It assumed an epidemic character once more in France, in 1858.

We learn from the St. Petersburg *Novoye Vremya* that Dr. Hirsh shows from 1510 to 1850 over 300 great epidemics of *grippe* or *influenza*, both general and local, severe and weak. According to the above given data, therefore, the influenza having been this year very weak at St. Petersburg, can hardly be called "Russian." That which is known of its characteristics shows it, on the contrary, as of a most impartially cosmopolitan nature. The extraordinary rapidity with which it acts, secured for it in Vienna the name of *Blitz Catarrh*. It has nothing in common with the ordinary *grippe*, so easily caught in cold and damp weather; and it seems to produce no special disease that could be localized, but only to act most fatally on the nervous system and especially on the lungs. Most of the deaths from influenza occur in consequence of lung-paralysis.

All this is very significant. A disease which is epidemic, yet not contagious; which acts everywhere, in clean as in unclean places, in sanitary as well as in unsanitary localities, hence needing very evidently no centres of contagion to start from; an epidemic which spreads at once like an air current, embracing whole countries and parts of the world; striking at the same time the mariner in the midst of the ocean, and the royal scion in his palace; the starving wretch of the world's Whitechapels, sunk in and soaked through with filth, and the aristocrat in his high mountain *sanitarium* (like Davos in Engadine*), where no lack of sanitary arrangements can be taken to task for it—such a disease can bear no comparison with epidemics of the ordinary common type, *e.g.*, such as the cholera. Nor can it be regarded as caused by parasites or microscopical microbes of one or the other kind. To prove the fallacy of this idea in her case, the dear old influenza attacked most savagely Pasteur, the "microbe-killer" himself, and his host of assistants. Does it not seem therefore, as if the causes that produced influenza were rather cosmical than bacterial; and that they ought to be searched for rather in those abnormal changes in our atmosphere that have well-nigh thrown into confusion and shuffled seasons all over the globe for the last few years—than in anything else?

It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. Several physicians and chemists of note have so far agreed with the occultists, as to admit that the tasteless, colourless and inodorous gas known as oxygen—"the life-supporter" of all that lives and breathes—does get at times into family difficulties with its colleagues and brothers, when it tries to get over their heads in volume and weight, and becomes heavier than is its wont. In short—oxygen becomes ozone.

———————

* "Colonel the Hon. George Napier will be prevented from attending the funeral of his father, Lord Napier of Magdala, by a severe attack of influenza at Davos, Switzerland." The *Morning Post* of January 21, 1890.

———————

That would account probably for the preliminary symptoms of influenza. Descending and spreading on earth with an extraordinary rapidity, oxygen would of course produce a still greater combustion; hence the terrible heat in the patient's body, and the paralysis of rather weak lungs. What says Science with respect to ozone: "It is the exhuberance of the latter under the powerful stimulus of electricity in the air, that produces on nervous people that unaccountable feeling of fear and depression which they so often experience before a storm." Again: "the quantity of ozone in the atmosphere varies with the meteorological

condition *under laws so far unknown to science.*" A certain amount of ozone is necessary, they wisely say, for breathing purposes, and the circulation of the blood. On the other hand, "too much of ozone irritates the respiratory organs, and an excess of more than 1% of it in the air kills him who breathes it." This is proceeding on rather occult lines. "The real ozone is the Elixir of Life," says *The Secret Doctrine,* Vol. I, p. 144, 2nd footnote. Let the reader compare the above with what he will find stated in the same work about oxygen viewed from the hermetic and occult standpoint (*Vide* Vol. II, pp. 113 and 114) and he may comprehend the better what some Theosophists think of the present influenza.

It thus follows that the mystically inclined correspondent who wrote in *Novoye Vremya* (No. 4931, Nov. 19th, old style, 1889) giving sound advise on the subject of the influenza, then just appeared—knew what he was talking about. Summarizing the idea, he stated as follows:—

. . . . It becomes thus evident that the real cause of this simultaneous spread of the epidemic over all the Empire under the most varied meteorological conditions and climatic changes—are to be sought elsewhere than in the unsatisfactory hygienical and sanitary conditions . . . . . The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but *would be the right duty of meteorologists, astronomers, physicians, and naturalists in general,* separated officially and substantially from medical men.

This raised a professional storm. The modest suggestion was tabooed and derided; and once more an Asiatic

country—China, this time—was sacrificed as a scapegoat to the sin of FOHAT and his too active progeny. When royalty and the rulers of this sublunary sphere have been sufficiently decimated by influenza and other kindred and unknown evils, perhaps the turn of the Didymi of Science may come. This will be only a just punishment for their despising the "occult" sciences, and sacrificing truth to personal prejudices.

Meanwhile, the last death song of the cyclic Swan has commenced; only few are they who heed it, as the majority has ears merely not to hear, and eyes—to remain blind. Those who do, however, find the cyclic song sad, very sad, and far from melodious. They assert that besides influenza and other evils, half of the civilized world's population is threatened with violent death, this time thanks to the conceit of the men of *exact* Science, and the all-grasping selfishness of speculation. This is what the new craze of "electric lighting" promises every large city before the dying cycle becomes a corpse. These are facts, and not any "crazy speculations of ignorant Theosophists." Of late Reuter sends almost daily such agreeable warnings as this on electric wires in general, and electric wires in America—especially:

Another fatal accident, arising from the system of overhead electric lighting wires, is reported today from Newburgh, New York State. It appears that a horse while being driven along touched an iron awning-post with his nose, and fell down as if dead. A man, who rushed to assist in raising the animal, touched the horse's head-stall and immediately dropped dead; and another man who attempted to lift the first received a terrible shock. The cause of the accident seems to have been an electric wire had become slack and was lying upon an iron rod extending from the awning-post to a building, and that the full force of the current was passing down the post into the ground. The insulating material of the wire had become thoroughly saturated with rain. (*Morning Post,* Jan. 21.)

This is a cheerful prospect, and looks indeed as if it were one of the "last songs of the Swan" of *practical* civilization.

112

But, there *is* balm in Gilead—even at this eleventh hour of our jaw-breaking and truth-kicking century. Fearless clergymen summon up courage and dare to express publicly their actual feelings, with thorough contempt for "the utter humbug of the cheap 'religious talk' which obtains in the present day."* They are daily mustering new forces; and hitherto rabidly conservative daily papers fear not to allow their correspondents, when occasion requires, to fly into the venerable face of *Cant,* and Mrs. Grundy. It is true that the subject which brought out the wholesome though unwelcome truth, in the *Morning Post,* was worthy of such an exception. A correspondent, Mr. W. M. Hardinge, speaking of Sister Rose Gertrude, who has just sailed for the Leper Island of Molokai, suggests that—"a portrait of this young lady should somehow be added to one of our national galleries" and adds:—

Mr. Edward Clifford would surely be the fitting artist. I, for one would willingly contribute to the permanent recording, by some adequate painter, of whatever manner of face it may be that shrines so saintly a soul. Such a subject—too rare, alas, in England—should be more fruitful than precept.†

———————

Amen. Of precepts and tall talk in fashionable churches people have more than they bargain for; but of really practical Christlike work in daily life—except when it leads to the laudation and mention of names of the would-be philanthropists in public papers—we see *nil.* Moreover, such a subject as the voluntary Calvary chosen by Sister Rose Gertrude is "too rare" indeed, anywhere, without speaking of England. The young heroine, like her noble predecessor, Father Damien,‡ is a true Theosophist in daily life and practice—the latter the greatest ideal of every genuine follower

———————

* Rev. Hugh B. Chapman, Vicar St. Luke's, Camberwell, in *Morning Post,* January 21.

† *Loc. cit.*

‡ *Vide The Key to Theosophy*, p. 239: What Theosophists think of Father Damien.

———————

of the Wisdom-Religion. Before such work of practical Theosophy, religion and dogma, theological and scholastic differences, nay even esoteric knowledge itself, are but secondary accessories, accidental details. All these must give precedence to and disappear before Altruism (real Buddha and Christlike altruism, of course, not the theoretical twaddle of Positivists) as the flickering tongue of gas light in street lamps pale and vanish before the rising sun. Sister Rose Gertrude is not only a great and saintly heroine, but also a spiritual mystery, an EGO not to be fathomed on merely intellectual or even psychic lines. Very true, we hear of whole nunneries having volunteered for the same work at Molokai, and we readily believe it, though this statement is made more for the glorification of Rome than for Christ and His work. But, even if true, the offer is no parallel. We have known nuns who were ready to walk across a prairie on fire to escape convent life. One of them confessed in an agony of despair that death was sweet, and even the prospect of *physical tortures* in hell was preferable to life in a convent and its *moral* tortures. To such, the prospect of buying a few years of freedom and fresh air at the price of leprosy is hardly a sacrifice, but a choice of the lesser of two evils. But the case of Sister Rose Gertrude is quite different. She gave up a life of personal freedom, a quiet home and loving family, all that is dear to a young girl, to perform unostentatiously a work of the greatest heroism, a most ungrateful task, by which she cannot even save from death and suffering her fellowmen, but only soothe and alleviate their moral and physical tortures. She sought no notoriety, and shrank from the admiration or even the help of the public. She simply did the bidding of *her* MASTER— to the very letter. She prepared to go unknown and unrewarded in this life to an almost certain death, preceded by years of incessant physical torture from the most loathsome of all diseases. And she did it, not as the Scribes and Pharisees who perform their prescribed duties in the open streets and public Synagogues, but verily as the Master had commanded: alone, in the secluded closet of her inner life and face to face only with "her Father in secret," trying to

conceal the grandest and noblest of all human acts, as another tries to hide a crime.

Therefore, we are right in saying that—in this our century at all events—Sister Rose Gertrude is, as was Father Damien before her—a *spiritual mystery.* She is the rare manifestation of a "Higher Ego" free from the trammels of all the elements of its Lower one; influenced by these elements only so far as the errors of her terrestrial sense-perceptions—with regard to religious form—seem to bear a true witness to that which is still human in her Personality —namely, her reasoning powers. Thence the ceaseless and untiring self-sacrifice of such natures to what appears *religious* duty, but which in sober truth is the very essence and *esse* of the dormant Individuality—"divine

compassion," which is "no attribute" but verily "the LAW of LAWS—eternal Harmony, Alaya's SELF."* It is this compassion, crystallized in our very being, that whispers night and day to such as Father Damien and Sister Rose Gertrude —"Can there be bliss when there are men who suffer? Shalt thou be saved and hear the others cry?" Yet, "Personality" —having been blinded by training and religious education to the real presence and nature of the HIGHER SELF—recognizes not its voice, but confusing it in its helpless ignorance with the external and extraneous Form which it was taught to regard as a divine Reality—it sends heavenward and outside instead of addressing them inwardly, thoughts and prayers, the realization of which is in its SELF. It says in the beautiful words of Dante Gabriel Rossetti, but with a higher application:

. . . . "For lo! thy law is passed
That this my love should manifestly be
To serve and honour thee;
And so I do; and my delight is full,
Accepted by the servant of thy rule."

How came this blindness to take such deep root in human nature? Eastern philosophy answers us by pronouncing two

---

* *The Voice of the Silence*. pp. 69, 71.

---

deeply significant words among so many others misunderstood by our present generation—*Maya* and *Avidya*, or "Illusion" and that which is rather the opposite of, or the absence of knowledge, in the sense of esoteric science, and not "ignorance" as generally translated.

To the majority of our casual critics the whole of the aforesaid will appear, no doubt, as certain of Mrs. Partington's learned words and speeches. Those who believe that they have every mystery of nature at their fingers' ends, as well as those who maintain that official science alone is entitled to solve for Humanity the problems which are hidden far away in the complex constitution of man—will never understand us. And, unable to realize our true meaning they may, raising themselves on the patterns of modern negation, endeavour, as they always have, to push away with their scientific mops the waters of the great ocean of occult knowledge. But the waves of *Gupta Vidya* have not reached these shores to form no better than a slop and puddle, and serious contest with them will prove as unequal as Dame Partington's struggle with the waters of the Atlantic Ocean. Well, it matters little anyhow, since thousands of Theosophists will easily understand us. After all, the earth-bound watchdog, chained to matter by prejudice and preconception, may bark and howl at the bird taking its flight beyond the heavy terrestrial fog—but it can never stop its soaring, nor can our inner perceptions be prevented by our official and limited five senses from

searching for, discovering, and often solving, problems hidden far beyond the reach of the latter—hence, beyond also the powers of discrimination of those who deny a sixth and seventh sense in man.

The earnest Occultist and Theosophist, however, sees and recognizes psychic and spiritual mysteries and profound secrets of nature in every flying particle of dust, as much as in the giant manifestations of human nature. For him there exist proofs of the existence of a universal Spirit-Soul everywhere, and the tiny nest of the colibri offers as many problems as Brahma's golden egg. Yea, he recognizes all this,

and bowing with profound reverence before the mystery of his own inner shrine, he repeats with Victor Hugo:

"Le nid que l'oiseau bâtit
Si petit
Est une chose profonde.
L'œuf, oté de la forêt
Manquerait
À l'équilibre du monde."

____

Collected Writings VOLUME XII
1890

[COLONEL H. S. OLCOTT AND THE BRITISH SECTION]

[*Lucifer*, Vol. V, No. 30, February, 1890, p. 517]

The following is the formal resolution passed at the late meeting of the Council of the British Section of the Theosophical Society:

Resolved: "That Colonel H. S. Olcott be appointed the delegate of the Section to the General Convention to be held at Adyar in May next, and that he is cordially requested to convey to the Convention the hearty and fraternal greetings of the British Section to their fellow Theosophists of the world, with the hope that by the united Theosophical efforts of the East and West the ensuing year may see a larger development of that spiritual brotherhood for which it is the duty of all to strive."

(Signed) H. P. BLAVATSKY.

Representatives

ANNIE BESANT
CONSTANCE WACHTMEISTER
WILLIAM KINGSLAND
ISABEL COOPER-OAKLEY
HERBERT BURROWS
F. L. GARDNER
} "Blavatsky Lodge"

G. R. S. MEAD (Dublin Lodge)
LAURA M. COOPER (Edinburgh Lodge)
ALICE LEIGHTON CLEATHER (Liverpool Lodge)
SYDNEY EDGE (Cambridge Lodge)
W. R. OLD, Secretary British Section

Collected Writings VOLUME XII
1890

MUDDLED MEDDLERS

[*Lucifer*, Vol. V, No. 30, February, 1890, pp. 517-518]

In the *Supplement* to *The Theosophist* of January, 1890 (p. lxxv) its subscribers will read with amusement, and Theosophists, with pain and disgust, a personal—very untheosophical and undignified—attack made by one officer of the T.S. on another officer of the same. It is headed "Muddled Rule-Makers," and its editorial (?) remarks are directed against a good Theosophist and a personal friend, who has all our gratitude and esteem for the unselfish work done by him for the good of the cause. His crime in the sight of the acting editor consists, it appears, in his having failed to express himself in the "Constitution and Bylaws" of the "Blavatsky Branch" of the Theosophical Society at Washington (U.S.A.) according to the personal hobby of the writer at Adyar.

Now, if the terms used by our Washington Brother, such as "*International* Theosophical Society," "*Chief* President" and "*Chief* Corresponding Secretary" are not absolutely correct and official, then, and at any rate—

(1) It is no business of the "acting" editor of *The Theosophist* to take a President and officers of a Branch Society to task for it—least of all in a public magazine. The President-Founder would alone have such a right; and when (or *if*) using it, he would certainly have the requisite tact and delicacy not to *snub* a respected member and a good Brother Theosophist—publicly.

(2) Such harsh expressions as "foolishness" and "tomfoolery" and "absurdities" when used in our chief theosophical magazine and coming from the Headquarters of the T.S.—especially if applied to a Brother-Member—are not only objectionable on account of their offensive character, but detrimental and dangerous to the T.S. They lower the magazine to the level of a scurrilous Methodist *Weekly* and give the right to our opponents to add to the scoffing

epithets of "Mutual Admiration Society" given to our Body, that of "Mutual Detraction and Vilification Brotherhood." *On lave son linge sale en famille*—is a wise advice.

Such sentences as—"*We* ask . . . . . the meaning of this 'tomfoolery,' " and "*We* call upon Mr. W. Q. Judge" . . . . . etc., may sound very grandiloquent, but the real point is, has any "We," apart from the President, the right to "ask," or "call upon" any officer of the

T.S. publicly and in such a tone? I, for one, and in the name of the Theosophists of the British Section of the T.S. protest against and deny the "We" any such privilege.

Since the offensive remarks have been made in one theosophical periodical, I feel it my bounden duty to protest against them as publicly in another theosophical magazine. It is, I say, my bounden (and very painful) duty, and for the following reasons:

a) I am the founder and was the editor of *The Theosophist* for several years—Colonel Olcott having consented to act in my place only *pro tem.*

(*b*) Together with my beloved colleague and co-worker, H. S. Olcott, we are to this day the sole proprietors of that magazine, and therefore *must* feel responsible for all that appears in it.

(*c*) I have a voice and many other rights in the management of the T.S. and its magazine, which even its present irrepressible acting editor would hardly take upon himself to question or deny.

In view of this, and the foregoing, I feel it my first duty to offer public apologies and sincere regrets to our esteemed Brother, the President of the Washington "Blavatsky Theosophical Society"—for this unjust and unbrotherly attack upon himself, in which apologies Col. H. S. Olcott would be certain to join were he still in London.

Personally, moreover, I ask him to overlook the rude criticism of the acting editor of our Journal, as the extremely debilitating climate of India, with its Madras heat and scorching sun may, very likely, have had something to do with it, thus entitling the writer to our pity.

Fortunately the President will, by this time, have reached Adyar, and he will, I am sure, put an end at once to these mischievous and undignified attacks on Brother-Theosophists by his acting editor.

Brighton (England), Feb. 1890.

H. P. BLAVATSKY.

____

Collected Writings VOLUME XII
1890

MISCELLANEOUS NOTES

[*Lucifer,* Vol. V, No. 30, February, 1890, p. 477]

[In the course of a scholarly article on the subject of the Ego and the Unmanifested Being, Vicomte de Figuanière states that "the indestructiblity of Force resides in the fact that the action of the Unmanifested is *ceaseless,* and that Force being limited by its primordial modes . . . . no perfect or *absolute* equilibrium is verified . . ." To this, H.P.B. remarks:]

Harmony in motion, *Inertia* in motion, and *Activity* in motion—not to be mistaken for unmanifested "action"— three in one and one in three. Or two *positives* and a *neuter,* through which the dominion of one passes to the other, the latter meanwhile acting as the *negative—*a mere *aspect,* for the negative, as such, is non-extant; till the "neuter," as *radically* untrue as the negative—becomes in its turn a positive, namely the phase of attraction called *gravitation—*for it is only *one* phase of a *triple* fact, that is, *latent will;* the other two modes of attraction being *manifested will,* one now prevailing in *organic* states, whilst the third, as a dominant, is the compatibility of *super-organic* states. With the latter objection we concur heartily.—Editor, *Lucifer.*

Collected Writings VOLUME XII
1890

THE CYCLE MOVETH

[*Lucifer*, Vol. VI, No. 31, March, 1890, pp. 1-10]

"Let the great world spin forever down the ringing grooves of change."
—TENNYSON, *Locksley Hall,* line 182.

"The goal of yesterday will be the starting point of tomorrow "
—CARLYLE.

The great mystic of the eighteenth century, the ardent disciple of Jacob Boehme—Louis Claude de Saint-Martin— used to say in the last years of his life: "I would have loved to meet more with those who guess at truths, for such alone are living men."

This remark implies that, outside the limited circle of mystics which has existed in every age, people endowed with correct psychic intuition were still fewer at the end of the last century than they are now. These were, indeed, years of complete soul-blindness and spiritual drought. It is during that century that the chaotic darkness and Babylonish confusion with regard to spiritual things, which have ever reigned in brains too crammed with mere scientific learning had fully asserted their sway over the masses. The lack of soul perception was not confined to the "Forty Immortals" of the French Academy, nor to their less pretentious colleagues of Europe in general, but had infected almost all the classes of Society, settling down as a chronic disease called Scepticism and the denial of all but matter. The messengers sent out westward periodically in the last quarter of every century—ever since the mysteries which alone had the key to the secrets of nature had been crushed out of existence in Europe by heathen and Christian conquerors—had appeared that time in vain. Saint-Germain and Cagliostro are credited with real phenomenal powers only in fashionable novels, to remain inscribed in encyclopaedias—to purblind the better, we suppose, the minds of forthcoming generations—as merely clever charlatans. The only man whose powers and knowledge could have been

easily tested by exact science, thus forming a firm link between physics and

metaphysics—Friedrich Anton Mesmer—had been hooted from the scientific arena by the greatest "scholar-ignoramuses" in things spiritual, of Europe. For almost a century, namely from 1770 down to 1870, a heavy spiritual darkness descending on the Western hemisphere, settled, as if it meant to stay, among *cultured* societies.

But an undercurrent appeared about the middle of our century in America, crossing the Atlantic between 1850 and 1860. Then came in its trail the marvellous medium for physical manifestations, D. D. Home. After he had taken by storm the Tuileries and the Winter Palace, light was no longer allowed to shine under a bushel. Already, some years before his advent, "a change" had come "o'er the spirit of the dream" of almost every civilized community in the two worlds, and a great reactive force was now at work.

What was it? Simply this. Amidst the greatest glow of the self-sufficiency of exact science, and the reckless triumphant crowing of victory over the ruins of the very foundations—as some Darwinists had fondly hoped—of old superstitions and creeds; in the midst of the deadliest calm of wholesale negations, there arose a breeze from a wholly unexpected quarter. At first the significant afflatus was like a hardly perceptible stir, puffs of wind in the rigging of a proud vessel—the ship called "Materialism," whose crew was merrily leading its passengers toward the Maelstrom of annihilation. But very soon the breeze freshened and finally blew a gale. It fell with every hour more ominously on the ears of the iconoclasts, and ended by raging loud enough to be heard by everyone who had ears to hear, eyes to see, and an intellect to discern. It was the inner voice of the masses, their spiritual intuition—that traditional enemy of cold intellectual reasoning, the legitimate progenitor of Materialism—that had awakened from its long cataleptic sleep. And, as a result, all those ideals of the human soul which had been so long trampled under the feet of the would-be conquerors of the world-superstitions, the self-constituted guides of a new humanity—appeared suddenly in the midst of all these raging elements of human thought, and, like

Lazarus rising out of his tomb, lifted their voice and loudly demanded recognition.

This was brought on by the invasion of "Spirit" manifestations, when mediumistic phenomena had broken out like an influenza all over Europe. However unsatisfactory their philosophical interpretation, these phenomena being genuine and true as truth itself in their being and their reality, they were undeniable; and being in their very nature beyond denial, they came to be regarded as evident proofs of a life beyond—opening, moreover, a wide range for the admission of every metaphysical possibility. This once the efforts of materialistic science to disprove them availed it nothing. Beliefs such as man's survival after death, and the immortality of Spirit, were no longer to be pooh-poohed as figments of imagination; for, prove once the genuineness of such transcendental phenomena to be beyond the realm of matter, and beyond investigation by means of *physical* science, and—whether these phenomena contain *per se* or not the *proof of immortality,* demonstrating as they do the existence of invisible and spiritual regions where other forces

than those known to exact science are at work—they are shown to lie beyond the realm of materialism. Cross, by one step only, the line of matter and the area of Spirit becomes infinite. Therefore, believers in them were no longer to be browbeaten by threats of social contumacy and ostracism; this, also, for the simple reason that in the beginning of these manifestations almost the whole of the European higher classes became ardent "Spiritualists." To oppose the strong tidal wave of the cycle there remained at one time but a handful, in comparison with the number of believers, of grumbling and all-denying fogies.

Thus was once more demonstrated that human life, devoid of all its world-ideals and beliefs—in which the whole of philosophical and cultured antiquity, headed in historical time by Socrates and Plato, by Pythagoras and the Alexandrian Neo-Platonists, believed—becomes deprived of its higher sense and meaning. The world-ideals can never completely die out. Exiled by the fathers, they will be received with open arms by the children.

Let us recall to mind how all this came to pass.

It was, as said, between the third and fourth quarters of the present century that reaction set in Europe—as still earlier in the United States. The days of a determined psychic rebellion against the cold dogmatism of science and the still more chilling teachings of the schools of Büchner and Darwin, had come in their preordained and pre-appointed time of cyclic law. Our older readers may easily recollect the suggestive march of events. Let them remember how the wave of mysticism, arrested in its free course during its first twelve or fifteen years in America by public, and especially by religious prejudices, finally broke through every artificial dam and overflooded Europe, beginning with France and Russia and ending with England—the slowest of all countries to accept new ideas, though these may bring us truths as old as the world.

Nevertheless, and notwithstanding every opposition, "Spiritualism," as it was soon called, got its rights of citizenship in Great Britain. For several years it reigned undivided. Yet in truth, its phenomena, its psychic and mesmeric manifestations, were but the cyclic pioneers of the revival of prehistoric Theosophy, and the occult Gnosticism of the antediluvian mysteries. These are facts which no intelligent Spiritualist will deny; as, in truth, modern Spiritualism is but an earlier revival of crude Theosophy, and modern Theosophy a *renaissance* of ancient Spiritualism.

Thus, the waters of the great "Spiritual" flood were neither primordial nor pure. When, owing to cyclic law, they had first appeared, manifesting at Rochester, they were left to the mercies and mischievous devices of two little girls to give them a name and an interpretation. Therefore when, breaking the dam, these waters penetrated into Europe, they bore with them scum and dross, flotsam and jetsam, from the old wrecks of hypotheses and hazily outlined aspirations, based upon the dicta of the said little girls. Yet the eagerness with which "Spiritualism" and its twin sister Spiritism were received, all

their inanities notwithstanding, by almost all the cultured people of Europe, contains a splendid lesson. In this passionate aspiration of the human Soul—

this irrepressible flight of the higher elements in man toward their forgotten Gods and the God within him—one heard the voice of the public conscience. It was an undeniable and not to be misunderstood answer of the inner nature of man to the then revelling, gloating Materialism of the age, as an escape from which there was but another form of evil—adherence to the dogmatic, ecclesiastical conventionalism of State religions. It was a loud, passionate protest against both, a drifting towards a middle way between the two extremes—namely, between the enforcement for long centuries of a *personal* God of infinite love and mercy by the diabolical means of sword, fire, and inquisitional tortures; and, on the other hand, the reign, as a natural reaction, of complete denial of such a God, and along with him of an infinite Spirit, a Universal Principle manifesting as immutable LAW. True science had wisely endeavored to make away along with the mental slavery of mankind, with its orthodox paradoxical God; *pseudo*-science had devised by means of sophistry to do away with every belief save in matter. The haters of the Spirit of the world, denying God in Nature as much as an extra-cosmic Deity, had been preparing for long years to create an artificial, soulless humanity; and it was only just that their Karma should send a host of *pseudo*-"Spirits" or Souls to thwart their efforts. Shall anyone deny that the highest and the best among the representatives of Materialistic science have succumbed to the fascination of the will-o'-the-wisps which looked at first sight as the most palpable proof of *an immortal Soul* in man*—*i.e.,* the alleged *communion between the dead and*

* Let our readers recall the names of the several most eminent men in literature and science who had become openly Spiritualists. We have but to name Professor Hare, Epes Sarjent, Robert Dale Owen, Judge Edmonds, etc., in America; Professors Butleroff, Wagner, and, greater than they, the late Dr. Pirogoff (see his posthumous "Memoirs," published in *Ruskaya Starina,* 1884-1886), in Russia; Zöllner, in Germany; Camille Flammarion, the Astronomer, in France; and last but not least, Messrs. Alfred Russel Wallace, W. Crookes, Balfour Stewart, etc., etc., in England, followed by a number of scientific stars of the second magnitude.

living?* Yet, such as they were, these abnormal manifestations, being in their bulk genuine and spontaneous, carried away and won all those who had in their souls the sacred spark of intuition. Some clung to them because, owing to the death of ideals, of the crumbling of the Gods and faith in every civilized centre, they were dying themselves of spiritual starvation; others because, living amidst sophistical perversion of every noble truth, they

preferred even a feeble approximation to truth to no truth whatever

But, whether they placed belief in and followed "Spiritualism" or not, many were those on whom the spiritual and psychic evolution of the cycle wrought an indelible impression; and such ex-materialists could never return again to their iconoclastic ideas. The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective *orthodox* faiths they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any

———————

* We hope that the few friends we have left in the ranks of the Spiritualists may not misunderstand us. We denounce the bogus "spirits" of *séances* held by professional mediums, and deny the possibility of such manifestations of spirits on the physical plane. But we believe thoroughly in Spiritualistic phenomena, and in the intercourse between Spirits or *Egos*—of embodied and disembodied entities; only adding that, since the latter cannot manifest on our plane, it is the Ego of the living man which meets the Ego of the dead personality, by ascending to the Devachanic plane, which may be accomplished in trance, during sleep in dreams, and by other subjective means.

———————

intellectual speculation can give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves. Under the influence of that same passionate search for "life in spirit" and "life in truth," which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought, which, appropriating to itself unblushingly the honoured epithets of "scientific" and "foremost," of "pioneer" and "liberal," uses these prerogatives but to domineer over the fainthearted and selfish—these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant. They may leave "Sir Oracles" of modern thought, as well as the Pecksniffs of time-dishonoured and dogma-soiled lay figures of Church-conventionality, without protest; yet, carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure.* We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest. Among the most prominent in this century is Count L.

Tolstoy, a living example, and one of the signs of the times in this period, of the occult working of the ever moving cycle. Listen to a few lines of the history of the psycho-spiritual evolution of this aristocrat, the greatest writer of modern Russia, by one of the best *feuilletonistes* in St. Petersburg.

……...…The most famous of our Russian authors, the "word-painter," a writer of Shakespearean realism. a heathen poet, one who in a certain sense worshipped in his literary productions life for the sake of life, *an sich und für sich*—as the Hegelians used to say—collapses suddenly over his fairy palette, lost in tormenting thought; and forth-with he commences to offer to himself and the world the most abstruse and insoluble problems . . . . The author of the *Cossacks* and *Family Happiness,* clad in peasant's garb and bast shoes, starts as a pilgrim

on foot in search of divine truth. He goes to the solitary forest *skits** of the *Raskolniki,*† visits the monks of the Desert of *Optima,* passes his time in fasting and prayer. For his *belles lettres* and philosophy he substitutes the Bible and the writings of the Church Fathers; and, as a sequel to *Anna Karenina* he creates his *Confessions* and *Explanations of the New Testament.*

The fact that Count Tolstoy, all his passionate earnestness notwithstanding, did not become an orthodox Christian, nor has succumbed to the wiles of Spiritualism (as his latest satire on mediums and "spirits" proves), prevents him in no way from being a full-fledged mystic. What is the mysterious influence which has suddenly forced him into that weird current without almost any transition period? What unexpected idea or vision led him into that new groove of thought? Who knoweth save himself, or those real "Spirits," who are not likely to gossip it out in a modern séance-room?

And yet Count Tolstoy is by no means a solitary example of the work of that mysterious cycle of psychic and spiritual evolution now in its full activity—a work which, silently and unperceived, will grind to dust the most grand and magnificent structures of materialistic speculations, and reduce to nought in a few days the intellectual work of years. What is that moral and invisible Force? Eastern philosophy alone can explain.

In 1875 the Theosophical Society came into existence. It was ushered into the world with the distinct intention of becoming an ally to, a supplement and a helper of, the Spiritualistic movement—of course, in its higher and more philosophical aspect. It succeeded, however, only in making of the Spiritualists its bitterest enemies, its most untiring persecutors and denunciators. Perchance the chief reason for it may be found in the fact that many of the best and most intellectual of their representatives passed body and soul into the Theosophical Society. Theosophy was, indeed, the only system that gave a philosophical *rationale* of

* *Skit* is a religious hermitage.
† *Raskolniki,* Dissenters; hitherto persecuted and forbidden sect in Russia.

mediumistic phenomena, a logical *raison d'être* for them. Incomplete and unsatisfactory some of its teachings certainly are, which is only owing to the imperfections of the human nature of its exponents, not to any fault in the system itself or its teachings. Based as these are upon philosophies hoary with age, the experience of men and races nearer than we are to the source of things, and the records of sages who have questioned successfully and for numberless generations the Sphinx of Nature, who now holds her lips sealed as to the secrets of life and death—these teachings have to be held certainly as a little more reliable than the dicta of certain "intelligences." Whether the intellect and consciousness of the latter be *induced* and artificial—as we hold—or emanate from a personal source and entity, it matters not. Even the *exoteric* philosophies of the Eastern sages—systems of thought whose grandeur and logic few will deny—agree in every fundamental doctrine with our Theosophical teachings. As to those creatures which are called and accepted as "Spirits of the Dead"—because, forsooth, they themselves say so—their true nature is as unknown to the Spiritualists as to their mediums. With the most intellectual of the former the question remains to this day *sub judice.* Nor is it the Theosophists who would differ from them in their higher view of Spirits.

As it is not the object of this article, however, to contrast the two most significant movements of our century, nor to discuss their relative merits or superiority, we say at once that our only aim in bringing them forward is to draw attention to the wonderful progress of late of this occult cycle. While the enormous numbers of adherents to both Theosophy and Spiritualism, within or outside of our respective societies, show that both movements were but the necessary and, so to say, Karmically preordained work of the age, and that each of them was born at its proper hour and fulfilled its proper mission at the right time, there are other and still more significant signs of the times.

A few years ago we predicted in print that after a short cycle of abuse and persecution, many of our enemies would come round, while others would, *en desespoir de cause,*

follow our example and found mystic Societies. As Egypt in the prophecy of Hermes, theosophy was accused by "impious foreigners" (in our case, those outside its fold) of adoring monsters and chimaeras, and teaching "enigmas incredible to posterity." If our "sacred scribes and hierophants" are not wanderers upon the face of the earth, it was through no fault of good Christian priests and clergymen; and no less than the Egyptians in the early centuries of the new faith and era, had we, from fear of a still worse profanation of sacred things and names, to bury deeper than ever the little of the esoteric knowledge that had been permitted to be given out to the world.

But, during the last three years all this has rapidly changed, and the demand for mystic information became so great, that the Theosophical Publishing Society could not find workers enough to supply the demand. Even *The Secret Doctrine*, the most abstruse of our publications—notwithstanding its forbidding price, the conspiracy of silence, and the nasty, contemptuous flings at it by some daily papers— has proved financially a success. See the change. That which Theosophists hardly dared speak about with bated breath for fear of being called lunatics but for a few years ago, is now being given out by lecturers, publicly advocated by mystical clergymen. While the orthodox hasten to make away with the old hell and sapphire-paved New Jerusalem, the more liberal accept now under Christian veils and biblical nomenclature our Doctrine of Karma, Reincarnation, and God as an abstract Principle.

Thus the Church is slowly drifting into philosophy and pantheism. Daily, we recognize some of our teachings creeping out as speculations—religious, poetical, and even scientific: and these noticed with respect by the same papers which will neither admit their theosophical origin nor abstain from vilipending the very granary of such mystic ideas—the Theosophical Society. About a year ago a wise criticaster exclaimed in a paper we need not advertise:

> To show the utterly *unscientific* ideas with which the work (*The Secret Doctrine*) is crammed, it may be sufficient to point out that

> its author refuses belief in the existence of *inorganic matter* and endows atoms with intelligence.

And today we find Edison's conception of matter quoted with approval and sympathy by London magazines, from *Harper's,* in which we read:

> I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence: look at the thousand ways in which atoms of hydrogen combine with those of other elements. . . . . . Do you mean to say they do this without intelligence? . . . . . .

Mr. Edison is a Theosophist, though not a very active one. Still, the very fact of his holding a diploma seems to inspire him with Theosophical truths.

"Theosophists believe in reincarnation!" say contemptuously our Christian enemies. "We do not find one word ever said by our Saviour that *could be interpreted against the modern belief in reincarnation* . . . . " preaches the Rev. Mr. Bullard, thus half-opening, and very wisely too, a back door for the day when this Buddhistical and Brahminical "inane belief" will have become general.

Theosophists believe that the earliest races of men were as ethereal as are now their astral doubles, and call them *chhayas* (shadows). And now hear the English poet laureate

singing in his last book, *Demeter, and other Poems*—

The *Ghost in Man,* the *Ghost that once was Man,*
But cannot wholly free itself from Man,
Are calling to each other thro' a dawn.
Stranger than earth has ever seen; *the veil*
Is rending, and the Voices of the day
Are heard across the Voices of the dark.
No sudden heaven, nor sudden hell, for man,
But thro' the Will of One who knows and rules—
And utter knowledge is but utter love—
Aeonian Evolution, swift or slow,
Thro' all the spheres—an ever opening height,
And ever lessening earth— . . . . *

* [*The Ring,* lines 32-43. Italics are H.P.B.'s.—*Compiler.*]

This looks as if Lord Tennyson had read Theosophical books, or is inspired by the same grand truths as we are.

"Oh!" we hear some sceptics exclaiming, "but there are poetical licences. The writer does not believe a word of it." How do you know this? But even if it were so, here is one more proof of the cyclic evolution of our Theosophical ideas, which, I hope, will not be dubbed, to match, as "clerical licences." One of the most esteemed and sympathetic of London clergymen, the Rev. G. W. Allen, has just stepped into our Theosophical shoes and followed our good example by founding a "Christo-Theosophical Society." As its double title shows, its platform and programme have to be necessarily more restricted and limited than our own, for in the words of its circular "it is (only) intended to cover ground which the (original or 'Parent') Society at present does not cover." However much our esteemed friend and co-worker in Theosophy may be mistaken in believing that the teachings of the Theosophical Society do not cover *esoteric* Christianity as they do the esoteric aspect of all other world-religions, yet his new Society is sure to do good work. For, if the name chosen means anything at all, it means that the work and study of the members must of necessity be Theosophical. The above is again proven by what the circular of the "Christo-Theosophical Society" states in the following words:—

It is believed that at the present day there are many persons who are dissatisfied with the crude and unphilosophic enunciation of Christianity put forward so often in sermons and theological writings. Some of these persons are impelled to give up all faith in Christianity, but many of them do this reluctantly, and would gladly welcome a presentation of the old truths which should show them to be in harmony with the conclusions of reason and the testimony of undeniable intuition. There are many others, also, whose only feeling is that the truths of their religion mean so very little to them practically, and have such very little power to influence and ennoble their daily life and character. To such persons the Christo-Theosophical Society makes its appeal, inviting them to join together in a common effort to discover that apprehension of

Christian Truth, and to attain that Power, which must be able to satisfy the deep yearnings of the human heart, and give strength for self-mastery and a life lived for others.

This is admirable, and shows plainly its purpose of counteracting the very pernicious influences of exoteric and dogmatic theology, and it is just what we have been trying to do all along. All similarity, however, stops here, as it has nothing to do, as it appears, with *universal* but only sectarian Theosophy. We fear greatly that the "C.-T.S."— by inviting

> . . . . to its membership those persons who, while desirous of apprehending ever more and more clearly the mysteries of Divine Truth, *yet wish to retain as the foundation of their philosophy the Christian doctrines of God as the Father of all men, and Christ as His revelation of Himself to mankind.*

—limits thereby "the Mysteries of the Divine Truth" to one single and the youngest of all religions, and *avataras* to one man. We hope sincerely that the members of the Christo-Theosophical Society may be able to avoid this Charybdis without falling into Scylla.

There is one more difficulty in our way, and we would humbly ask to have it explained to us. "The Society," states the circular, "is not made of Teachers and Learners. We are all learners." This, with the hope distinctly expressed a few lines higher, that the members will "gladly welcome a presentation of the old truths . . . . in harmony with the conclusions of reason," etc., leads to a natural query: Which of the "learners" is to present the said truths to the other learners? Then comes the unavoidable reasoning that whosoever the "learner" may be, no sooner he will begin his "presentation" than he will become *nolens volens* a "teacher."

But this is after all, a trifle. We feel too proud and too satisfied with the homage thus paid to Theosophy, and with the sight of a representative of the Anglican clergy following in our track, to find fault with details, or wish anything but good luck to the Christo-Theosophical Association.

Collected Writings VOLUME XII
1890

KOSMIC MIND

[*Lucifer*, Vol. VI, No. 32, April, 1890, pp. 89-100; also
The Theosophist, Vol. XI, May, 1890, pp. 414-24]

> "Whatsoever quits the *Laya* (homogenous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION."
>
> —*Esoteric Axioms.*

> "Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal."
>
> —CICERO. *

Edison's conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy the February *Review of Reviews* takes the inventor of the phonograph to task and critically remarks that "Edison is much given to dreaming," his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it "is the great spring of human activity, and the principal source of human improvement.

---

* [*Tusculan Disputations*, I. xxvii (66). See pp. 31-32 footnote, in Vol. VII of the present Series, for Latin text of this passage, and additional note.—*Compiler*.]

. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes." It is the best guide of our blind senses, without which the latter could never lead us

beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypotheses," the fruits of "scientific imagination" as Mr. Tyndall felicitously called it.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the *imprimatu*r of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science that of *crystalline life*, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity: otherwise it would be the first to see that absolute life cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is *the negation of common* sense, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and therefore, as a Life-Principle is, and must

remain for the intellects of our civilized races for ever a mystery *on physical lines*—they who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher: "mystery is the fatality of science." Official science is surrounded on every side and hedged in by unapproachable, forever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Félix addressed fifty years ago to the French academicians have nearly become immortal as a truism. "Gentlemen," he said, "you throw into our teeth the reproach that we teach mysteries . . . . But imagine whatever science you will; follow the magnificent sweep of its deductions . . . . . and when you arrive at its parent source you come face to face with the unknown!"*

Now to lay at rest once for all in the minds of Theosophists this vexed question, we

intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal—thus justifying Edison's dreams." But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. N. I. Pirogoff of St. Petersburg has done in his posthumous *Memoirs.*† Indeed that great surgeon and pathologist raised by their publication

---

* [*Le Mystère et la Science,* lecture of Father Félix of Notre Dame. Cf. des Mousseaux, *Les Hauts Phénomènes de la Magic* 1864 pp. xiv-xix.]

† [Reference is here to Dr. Nikolay Ivanovich Pirogov's (1810-81) posthumously published work entitled in Russian: *Voprosi zhizni. Dnevnik starago vracha, i.e., Life's Problems. The Diary of an Old Physician.* A subtitle states: "Written exclusively for myself, but not without a secret thought that, perhaps, somebody else might also read

---

quite a howl of indignation among his colleagues. How then? the public asked; he, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who in the words of a contemporary:

> was the very incarnation of exact science and methods of thought; who had dissected hundreds and thousands of human organs, making himself as acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets and who, above all men, was one to whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut—the same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstrations. . . . . . *

—Of what? Why, of the existence in every organism *of a distinct* "VITAL FORCE" independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature—a Life-Principle—that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific,* if we have to believe imperial and royal academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this: The great anatomist and surgeon had the "hardihood" to declare in his *Memoirs* that:

> We have no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them—*the direct embodiment of the universal mind*—a perfection inaccessible to

---

it someday." The subtitle gives also the dates: November 5, 1879— October 22, 1881, which are old style then current in Russia.

This *Diary* was published in 1887, and later translated into one or more foreign languages. The most recent edition is contained in his *Complete Works* in eight volumes published by the State Publishing House of Medical Literature, Moscow, 1962. The *Diary* may be found in the eighth volume of this edition. The original MS. of Dr. Pirogov's *Diary* is in the holdings of the Military-Medical Museum in the Soviet Union.—*Compiler.*]

* *Novoye Vremya*, 1887.

---

our own (human) mind . . . . . . Because, we have no right to maintain that man is the last expression of the divine creative thought.

Such are the chief features of the heresy of one, who ranked high among the men of exact science of this age. His *Memoirs* show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic "Thought divine," and a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words:—

Our reason must accept *in all necessity* an infinite and eternal Mind which rules and governs the ocean of life . . . . . . *Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush* . . . . . Directing the forces and elements toward the formation of organisms, this *organizing life-principle* becomes *self-sentient, self-conscious, racial or individual*. Substance, *ruled and directed by the life principle*, is organized *according to a general defined plan* into certain types . . . .

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he:

acquire the conviction, that our brain could be the only organ of thought in the whole universe; that everything in this world, save *that* organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity.

And he adds *à propos* of Moleschott's materialism:

Howsoever much fish and peas I may eat, never shall I consent to give away my *Ego* into durance vile of a product casually extracted by modern *alchemy* from the urine. If, in our conceptions of the Universe it be our fate to fall into illusions, then "illusion" has, at least, the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my "I" is not the product of chemical and histological elements but *an embodiment of a common universal Mind.* The latter, I sense and represent to myself as acting in free will and

consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality.

For, as remarks elsewhere this great and philosophic man of Science:

The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in

itself. What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation!

The above selections translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the *Memoirs* of that man of scientific fame, we feel proud of finding him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American "Freethinkers," become almost a compliment. More than ever do they appear to us like the frightened discordant cry of the night owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to, and connection with, the laws of physics and chemistry, hence, in their final form with mechanical laws—we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists. While few of them would dare to return as openly as did Dr. Pirogoff

to the "exploded superstition" of *vitalism* and the severely exiled life-principle, the *principium vitae* of Paracelsus—yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of "*principia non homines*," has not yet come. And yet there are exceptions to the general rule, and physiology— whose destiny it is to become the handmaiden of Occult truths—has not let the latter remain without their witnesses. There are those who are already stoutly protesting against certain hitherto favorite propositions. For instance, some physiologists are already denying that it is the forces and substances of so-called "inanimate" nature, which are acting exclusively in living beings. For, as they will argue:

The fact that we reject the interference of other forces in living things, *depends entirely on the limitations of our senses.* We use, indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain reach our perceptions through our consciousness as sensations of light and color; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motions.

Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, aeons and millenniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion— the "Great Breath."*

Nevertheless, however limited the conception of Modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the

* Vide *The Secret Doctrine*, Vol. I, pp. 2 and 3.

present professor of physiology at the University of Basel,* who speaks like an Occultist.

> It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that something which we are unable to find in the inanimate.

And forthwith the lecturer adds that man being endowed "in addition to his physical senses with an *inner sense*," a perception which gives him the possibility of observing the states and phenomena of his own consciousness, "he has to use *that* in dealing with animate nature"—a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and bases his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *effects,* tendencies, as all the interminable series of representations, have no extension in space but only in time.

Thus he asks:

> Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our *inner* senses even that supposed foundation loses its force and there is no ground for admitting it.

The winding up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of Materialism:

> Thus, a deeper and more direct acquaintance with *our inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses,* and reveals the most heterogenous faculties, shows

* From a paper read by him some time ago at a public lecture.

objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws.

Hitherto the opponents of vitalism and "life-principle," as well as the followers of the mechanical theory of life, based their views on the supposed fact, that, as physiology was progressing forward, its students succeeded more and more in connecting its functions with the laws of *blind matter*. All those manifestations that used to be attributed to a "mystical life-force," they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamoring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words:

> I maintain that the more our experiments and observations are exact and many-sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction, that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, *are in reality unfathomable.* They are vastly more complicated, in fact; and as we stand at present, *they will not yield to any mechanical explanation.*

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas in the camp of the apostles of negation—the "animalists"! But the Basel professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking; indeed some of them going so far as to almost accept *free will* and *consciousness,* in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination—one is almost inclined to say *thought*—in the

Amoebas. Now the Amoebas or animalculae are, as all know, microscopical protoplasms—as the *Vampyrella Spirogyra* for instance, a most simple elementary cell, a protoplastmic drop, formless and almost structureless. And yet it shows in its behavior something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualifications, and coin a new term. For see what Cienkowsky says of it.* Speaking of this microscopical, bare, reddish cell, he describes the way in which it hunts for and finds among a number of other aquatic plants one called *Spirogyra,* rejecting every other food. Examining its peregrinations under a powerful microscope, he found it,

when moved by hunger, first projecting its *pseudopodiae* (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a *Spirogyra,* after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another Amoeba—the *Colpadella Pugnax*—he says that he found it showing the same predilection for the *Chlamydomonas* on which it feeds exclusively; "having made a puncture in the body of the Chlamydomonas it sucks its chlorophyl and then goes away," he writes, adding these significant words: "The way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them *consciously acting beings*"!

Not less suggestive are the observations of Th. W Engelmann† on the *Arcella,* another unicellular organism only

——————

* L. Cienkowsky. See his work *Beiträge zur Kentniss der Monaden. Archiv für mikroskopische Anatomie.*

† *Beiträge zur Physiologie des Protoplasma*, in Dr. E. F. W. Pflüger's *Archiv für die gesammte Physiologie des Menschen und der Thiere*, Bonn, 1869, 2nd year, pp. 310-11, 387.

——————

a trifle more complex than the *Vampyrella.* He shows them in a drop of water under a miscroscope on a piece of glass, lying so to speak, on their backs, *i.e.,* on their convex side, so that the pseudopodiae, projected from the edge of the shell, find no hold in space and leave the Amoeba helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form, which, making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature into contact with the glass, thus furnishing its *pseudo* or false feet means to get hold of the surface and thereby turning its body over to raise itself on all its *pseudopodiae.* After this, the Amoeba proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the Amoebae will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Th. W. Engelmann:

> If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch with the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the *Arcellae* begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to

necessity and devising new means to reach their desired aim. Try as much as you will to place them in uncomfortable positions, and they find means to extricate themselves from them, each time. by one device or the other; and no sooner have they succeeded than the gas bubbles disappear! It is impossible not to admit that such facts as these *point to the presence of some* PSYCHIC *process in the protoplasm*."

Among hundreds of accusations against Asiatic nations of degrading *superstitions,* based on "crass ignorance," there

exists no more serious denunciation than that which accuses and convicts them of personifying and *even deifying* the chief organs *of,* and *in,* the human body. Indeed, do not we hear these "benighted fools" of Hindus speaking of the small-pox as a goddess—thus personifying the microbes of the variolic virus? Do we not read about *Tantrikas,* a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebrae, fibres, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen, everything has its special deific name, is believed *to act consciously* and to act under the potent will of the Yogi, whose head and heart are the seats of Brahmâ and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed *ignorance.* Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognized as individual organisms and—*quien sabe*—will come perhaps to be recognized some day as *an independent race of thinkers* inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of absorbing, is not identical with the action of the non-living membrane in the dialyster. It's now well demonstrated that

this wall is covered with epithelium cells, each of which is an organism *per se,* a living being, and with very complex functions. We know further, that such a cell assimilates food—by means of active contractions of its protoplasmic body—in a manner as mysterious as that which we notice in the independent Amoeba and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots—*pseudopodiae*—out of their contractive, bare, protoplasmic bodies—which *pseudopodiae,* or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it

further, toward the lymph-duct . . . . . . The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines, absorb therein the drops

of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so,—remained unexplained. But today we know, that this faculty of selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms.*

And the lecturer queries, why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the calls, in the formless and structureless protoplasmic *drops*—why it should not exist also in the epithelium cells of our intestinal canal. Indeed, if the *Vampyrella* recognizes its much beloved *Spirogyra,* among hundreds of other plants as shown above, why should not the epithelium cell, *sense, choose,* and *select* its favorite drop of fat from a pigmental grain? But we will be told that "sensing, choosing, and selecting" pertain only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed: but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant, superstitious,* but rather poetical "twaddle" of the Hindu Yogis and Tantrikas.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and *a mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the

---

* From the paper read by the Professor of physiology at the University of Basel, previously quoted.

---

blood. Physiologists find great difficulty in explaining this process, and *regard it as an impossibility to bring it under the endosmosic laws.* In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.* Generally speaking, poor convenient endosmose is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelium cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels—such is the work of the cells. "*It is evident that in all this there is not the slightest hint at diffusion or endosmose*," says the Basel physiologist. "*It becomes entirely useless to try and explain these phenomena by chemical laws*."

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes—in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiology on the lines of pure dynamic electricity has egregiously failed. Ignorant of "Fohat" no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita,* and all such phenomena have already found purely *physical*

---

* *Untersuchungen über Resorption und Assimilation der Nährstoffe* (*Archiv für Experimentalle Pathologie und Pharmakologie*, Vol. XIX, 1885).

---

explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same law of refraction as on the plate of a photographic machine, is *no vital phenomenon.* The same may be reproduced *on a dead eye.* The phenomenon of life consists *in the evolution and development of the eye itself.* How is this marvellous and complicated work produced? To this physiology replies, "We do not know"; for, toward the solution of this great problem—

> Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles—our old insoluble riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remains utterly *passive.* As to the *active* functions of the heart and the muscles of its vessels, *no one, so far, has ever been able to explain them by physical laws.*

The underlined words in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the "Elementary Instructions" of the esoteric physiology of *practical* Occultism:

> *The riddle of life is found in the active functions of a living organism,** *the real perception of which activity we can get only through self-observation, and not owing to our external senses*; by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only

---

* *Life* and *activity* are but the two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever, Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the materialistic school have ever tripped.

on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that *esse* in a mere hypothetical way, and do so, in fact, when we speak of "active functions." Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a *psychological explanation* of all vital phenomena . . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For, after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace "consciousness"—the soul of the higher animals!

The problem—for Materialism—is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the "superstitious and ignorant" Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that:

A large number of poisons are prevented by the epithelium *cells* from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the *lymphatic cells* take a most active part.

If the reader turns to Webster's *Dictionary* he will find therein a curious explanation of the words "lymphatic" and "lymph." Etymologists think that the Latin word *lympha* is derived from the Greek *nymphe*, "a nymph or *inferior Goddess*," they say. "The Muses were sometimes called

nymphs by the poets. Hence [according to Webster] all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs (νυμφόληπτοι)."

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph,* then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor "River God" is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to

this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms—being Brahmâ, one of whose names is *Anu,* or atom—no sooner is it emanated than it *becomes endowed with consciousness,* each of its kind, and free will, acting within the limits of law. Now, he who knows that the *kosmic trimurti* (trinity) composed of Brahmâ, the Creator; Vishnu, the Preserver; and Śiva, the Destroyer, is a most magnificent and scientific symbol of the *material* Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities,* *plus* the doctrines of *Gupta Vidya,* or esoteric knowledge—knows also how to correctly understand this "superstition." The five fundamental titles of Vishnu — added to that of *Anu* (atom) common to all the trimurtic personages—which are, *Bhutâtman,* one with the created or emanated materials of the world; *Pradhanâtman,* "one with the senses"; *Paramâtman,* "Supreme"; and *Atman,* Kosmic Soul, or the Universal Mind—show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30

* Brahmâ comes from the root *brih,* "to expand," "to scatter"; *Vishnu* from the root *vis* or *vish* (phonetically), "to enter into," "to pervade" the universe of matter. As to Śiva—the patron of the Yogis, the etimology of his name would remain *incomprehensible* to the casual reader.

crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of Physiology and Natural History.

Collected Writings VOLUME XII
1890

NOTE BY THE COMPILER

[In the London Theosophical Magazine *Lucifer,* Vol. VI, April, 1890, George R. S. Mead began the publication of his translation of the Gnostic Scripture known as *Pistis-Sophia.* Its successive installments ran though the May, 1891, issue of the magazine, which is in Volume VIII thereof, at which time they were temporarily suspended, to be resumed in six months: the translation, however, was never completed in *Lucifer.*

At the very outset, a Note stated that this ancient mystic Scripture was "translated and annotated by G.R.S.M., with additional notes by H.P.B." The translation exhibits numerous footnotes, Notes and Commentaries on various terms and passages—some of which are most likely by H.P.B. They will be published in Vol. XIII of our Series.]

Collected Writings VOLUME XII
1890

[THIRD LETTER OF H. P. BLAVATSKY TO THE AMERICAN CONVENTION]

[Reprinted from the *Report of Proceedings* of the Fourth Annual Convention of the Theosophical Society, American Section, held in Chicago, Ill., April 27 and 28, 1890.

This letter was read by Bertram Keightley, who introduced it as follows:

"I am directed by H. P. Blavatsky to read to you, as well as I can remember it, what she wished me to say to the Convention for her, as she has been too sick to write you her customary salutatory letter."

The following cablegram had been received from H.P.B. just after adjournment of the first day's session of the Convention:

"*Judge, General Secretary*:

"London, April 26, 1890

"Greetings to Convention, Too sick to write personally.

H. P. Blavatsky."

H.P.B.'s own language seems to be well preserved by Bertram Keightley.

—*Compiler*.]

The new cycle which has opened for Theosophy is already beginning to bear fruit. The progress made by the movement during the last year is more marked than ever before, but, while encouraging us, it is also a reminder that the time of harvest is rapidly drawing nigh, soon to be followed by the winter with storms and tempests. Thus, though congratulating all of us, my earnest and active co-workers for our noble cause, and especially my dear colleague, Mr. W. Q. Judge, I must urge you to increase rather than relax your efforts.

Looking back over the past year, see how much has been accomplished by the power of union and unselfish devotion to work. During 1888-89 only six new Branches were formed in America; while in the past year fifteen additional

Branches have been organized, while the numbers of the Society have increased even more rapidly in proportion. But even more important is the marked change of spirit among the members with regard to the Society and its work, of which signs are not wanting. The past twelve months have witnessed more activity in true Theosophical work, the endeavor to help others, than any preceding year in the history of the Society in the West. There are signs, visible though only gradually coming into sight, that its members are at last

awakening from their apathy and setting to work in earnest to *practice* the first principle of true Theosophy—UNIVERSAL BROTHERHOOD. Gradually they are becoming alive to the duty of helping others, as they have been helped, by bringing a knowledge of the life-giving truths of Theosophy within the reach of all. The Tract Mailing Scheme is receiving increased support, more workers are volunteering assistance, and funds are forthcoming for carrying on the work with increased efficiency and ardor. The Pacific Coast Branches have set the example of undertaking this task as Branch work in a systematic and organized manner, and the elevation, the earnestness of the workers there deserve much praise. All gratitude is also due to the many faithful and earnest members in America who responded so nobly and generously to my appeal for aid to continue the publication of *Lucifer*. My heartiest thanks are theirs personally, one and all, and the fruit of their efforts will be seen in the future career of the magazine.

In England the past year has witnessed a rapid growth and a great extension of the Society and its work. Our cause has gained two noble and devoted adherents, whose names have been prominent for long years past in connection with every effort to bring real aid to suffering humanity—Annie Besant and Herbert Burrows. In them our movement in the West has gained able exponents both with pen and voice. They fill to some extent the long and sorely-felt need of speakers who could place Theosophy in its true light before large audiences, and I, especially, am deeply indebted to Annie Besant for her invaluable assistance and co-operation in the conduct of *Lucifer*.

New Branches have been formed here in the past twelve months, large numbers of members have joined our ranks, while the growth of general interest in Theosophy is evidenced by the changed tone of the Press and the frequent letters and articles on the subject of Theosophy. So great is the increase of interest in London that we find ourselves obliged to build a large meeting hall, at the new Headquarters to which we shall remove in August for the weekly meetings of the Blavatsky Lodge, as our old home is quite too small to accommodate the number of enquirers who attend the meetings.

Colonel Olcott's prolonged stay in England has been of great assistance to our work. His lectures throughout England and Ireland have been the cause of the formation of several new Branches, and his example and influence have done much good on all sides. To myself his presence has been a great pleasure and satisfaction, and the added strength when the "Two Founders" were once more side by side has made itself felt in every department of our work. It was with great regret that I saw him leave for India without paying his promised visit to America; but the Society in the East has most need of his presence, and the death of Mr. Powell rendered his direct return imperative. Though not personally acquainted with Mr. Powell, I cannot forbear paying a heartfelt tribute of gratitude to his memory for the splendid work he did for the Society, and for the nobility of his complete self-sacrifice to the service of Humanity. Colonel Olcott was accompanied on his return to India by two of our staff of workers here, Mr. Bowles Daly and Mr. E. D.

Fawcett, whose presence at Adyar will, I trust, be of great value to my beloved colleague, our President-Founder.

A large part of these results is due to the added strength, and, above all, the increased spirit of solidarity, which the organization of the Esoteric Section has infused into the T.S. To the members of that Section I say: See and realise what great results can be achieved by those who are really in earnest and unite unselfishly to work for humanity. Let this year's outcome show you in unmistakable signs the weighty

responsibility that rests upon you, not only towards the Society, but towards the whole of Humanity. Therefore do not for one moment relax in your efforts; press closer, shoulder to shoulder, every day; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourselves is certain. Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourselves, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable, and efficient instrument ready to the Masters' hands. Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century.

But enough of the past. Let the encouragement we draw from a survey of the results accomplished in the year that has fled serve to spur us on to greater efforts and more strenuous exertions. Let it make all feel that there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. The Masters require only that each shall do *his best*, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing*; each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work in bringing Theosophy home to every man and woman in the country.

Let us look forward, not backward. What of the coming year? And first a word of warning. As the preparation for the new cycle proceeds, as the forerunners of the new subrace make their appearance on the American continent,

WILLIAM QUAN JUDGE
1851-1896
Reproduced from an original photograph
taken by Elliot & Fry, 55 Baker Street, London W.

the latent and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers—as yet not understood and therefore but too often ignorantly misused. Understand once for all that there is nothing "spiritual" or "divine" in *any* of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power on the *lower* planes of nature—usually of *prana* or life-currents. The conflicting theories of all these schools are based on misunderstood and misapplied metaphysics, often on grotesquely absurd logical fallacies. But the one feature common to most of them, a feature which presents the most danger in the near future, is this. In nearly every case, the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the *mind* of the patient. Here lies the danger, for any such process—however cunningly disguised in words and hidden by false noses—is simply to psychologize the patient. In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic. Already these so-called sciences of "Healing" are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money-getting having been once allowed to creep in, the one-time "healer" may be insensibly led on to use his power to acquire wealth or some other object of his desire.

This is one of the dangers of the new cycle, aggravated enormously by the pressure of competition and the struggle for existence. Happily new tendencies are also springing up, working to change the basis of men's daily lives from selfishness to altruism. The Nationalist Movement is an application of Theosophy. But remember, all of you, that if

Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight. Theosophy is

indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition.

What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.

May Theosophy grow more and more a living power in the lives of each one of our members, and may the coming year be yet more full of good work and healthy progress than the one just closing, is the wish of your humble co-worker and fellow member.

Collected Writings VOLUME XII
1890

WHY I DO NOT RETURN TO INDIA

[This Open Letter one of the most extraordinary and deeply pathetic documents ever penned by H.P.B., may be found among the original Manuscripts in the Adyar Archives. Written to the Indian Members of The Theosophical Society in the last year of H. P. B.'s life it is like a karmic vision that both interpretes the past and throws a flood of light upon the future It embodies a message from H. P. B.'s long-suffering heart to all Theosophists without distinction. This Open Letter contains declarations very rarely made, and pronouncements which only those will understand who are firmly rooted in the Theosophical philosophy and will not mistake them for "claims," "dogmas" or delusions of grandeur. Facts and attitudes spoken of in this Letter afford a background of meaning against which may be measured various crises which took place in later years within the framework of the T.S.

N. D. Khandalavala, quoting some short passages from this Letter in *The Theosophist,* Vol. XX October, 1898 pp. 23-24, states that it was at first intended to be circulated to the Indian

Members, but "was afterwards, for certain reasons, not published." He was permitted to take a copy of it. With the "climate" prevailing at the time in the Indian T.S., the reasons which Khandalavala does not specify are easy to determine.

There seems to he no reason to doubt the accuracy of a statement by W. E. Coleman in the *Religio-Philosophical Journal* (Chicago), of September 16, 1893, p. 266, that this Open Letter was sent to India by the intermediary of Bertram Keightley who left London for India, at H.P.B.'s special request, sometime in the Summer of 1890, reaching Bombay August 31, 1890 (*The Theosophist*, Vol. XII, Suppl. to October, 1890, pp. ii-iii). He was soon elected General Secretary of the newly-formed Indian Section of the T.S. which was chartered Jan. 1, 1891.

The Open Letter which follows is one of the most important items of "source material" available today for the use of the future historian of the Theosophical Movement and its many vicissitudes. It deserves a close study on the part of all students.— *Compiler.*]

TO MY BROTHERS OF ÂRYÂVARTA,

In April, 1890, five years elapsed since I left India.

Great kindness has been shown to me by many of my Hindu brethren at various times since I left; especially this year (1890), when, ill almost to death, I have received from several Indian Branches letters of sympathy, and assurances that they had not forgotten her to whom India and the Hindus have been most of her life far dearer than her own Country.

It is, therefore, my duty to explain why I do not return to India and my attitude with regard to the new leaf turned in the history of the T. S. by my being formally placed at the head of the Theosophical Movement in Europe. For it is not solely on account of bad health that I do not return to India. Those who have saved me from death at Adyar, and twice since then, could easily keep me alive there as They do me here. There is a far more

serious reason. A line of conduct has been traced for me here, and I have found among the English and Americans what I have so far vainly sought for in India.

In Europe and America, during the last three years I have met with hundreds of men and women who have the courage to avow their conviction of the real existence of the Masters, and who are working for Theosophy on *Their* lines and under *Their* guidance, given through my humble self.

In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away. At Adyar itself, increasing strife and conflict has raged between personalities; uncalled for and utterly undeserved animosity—almost hatred —has been shown towards me by several members of the staff. There seems to have been something strange and uncanny going on at Adyar, during these last years. No sooner does a European, most Theosophically inclined, most devoted to the Cause, and the personal friend of myself or the President, set his foot in Headquarters, than he becomes forthwith a personal enemy to one or other of us, and what is worse, ends by injuring and deserting the Cause.

Let it be understood at once that I accuse no one. Knowing what I do of the activity of the forces of Kali Yuga, at work to impede and ruin the Theosophical movement, I do not regard those who have become, one after the other, my enemies—and that without any fault of my own—as I might regard them, were it otherwise.

One of the chief factors in the reawakening of Âryâvarta which has been part of the work of the Theosophical Society, was the ideal of the Masters. But owing to want of judgment, discretion, and discrimination, and the liberties taken with Their names and *Personalities,* great misconception arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to anyone, excepting to those who, like Dâmodar, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such great men; that some of Them were Hindus; that They were learned as none others in all the ancient wisdom of Gupta-Vidyâ, and had acquired all the Siddhis, not as these are represented in tradition and the "blinds" of ancient writings, but

as they are in fact and nature; and also that I was a Chela of one of them. However, in the fancy of some Hindus, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as "Mahâtmas" and still some too enthusiastic friends belittled Them with their strange fancy pictures; our opponents, describing a Mahâtma as a

full Jîvanmukta, urged that, as such, He was debarred from holding any communications whatever with persons living in the world. They also maintained that as this is the Kali Yuga, it was impossible that there could be any Mahâtmas at all in our age.

These early misconceptions notwithstanding, the idea of the Masters, and belief in Them, has already brought its good fruit in India. Their chief desire was to preserve the true religious and philosophical spirit of ancient India; to defend the Ancient Wisdom contained in its Darśanas and *Upanishads* against the systematic assaults of the missionaries; and finally to reawaken the dormant ethical and patriotic spirit in those youths in whom it had almost disappeared owing to college education. Much of this has been achieved by and through the Theosophical Society, in spite of all its mistakes and imperfections.

Had it not been for Theosophy, would India have had her Tukaram Tatya doing now the priceless work he does, and which no one in India ever thought of doing before him? Without the Theosophical Society, would India have ever thought of wrenching from the hands of learned but unspiritual Orientalists the duty of reviving, translating and editing the Sacred Books of the East, of popularizing and selling them at a far cheaper rate, and at the same time in a far more correct form than had ever been done at Oxford? Would our respected and devoted brother Tukaram Tatya himself have ever thought of doing so, had he not joined the Theosophical Society? Would your political Congress itself have ever been a possibility, without the Theosophical Society? Most important of all, one at least among you has fully benefited by it; and if the Society had never given to India but that one future Adept (Dâmodar) who has now the prospect of becoming one day a Mahâtma,

Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain. Finally, if any one among the three hundred millions of India can demonstrate, proof in hand, that Theosophy, the T.S., or even my humble self, have been the means of doing the slightest harm, either to the country or any Hindu, that the Founders have been guilty of teaching pernicious doctrines, or offering bad advice—then and then only, can it be imputed to me as a crime that I have brought forward the ideal of the Masters and founded the Theosophical Society.

Aye, my good and never-to-be-forgotten Hindu Brothers, the name alone of the holy Masters, which was at one time invoked with prayers for Their blessings, from one end of India to the other—Their name alone has wrought a mighty change for the better in your land. It is not to Colonel Olcott or to myself that you owe anything, but verily to these names, which, but a few years ago, had become a household word in your mouths.

Thus it was that, so long as I remained at Adyar, things went on smoothly enough, because one or the other of the Masters was almost constantly present among us, and their spirit ever protected the Theosophical Society from real harm. But in 1884, Colonel Olcott and myself left for a visit to Europe, and while we were away the Padri-Coulomb

"thunderbolt descended." I returned in November, and was taken most dangerously ill. It was during that time and Colonel Olcott's absence in Burma, that the seeds of all future strifes, and—let me say at once—disintegration of the Theosophical Society, were planted by our enemies. What with the Patterson-Coulomb-Hodgson conspiracy, and the faintheartedness of the chief Theosophists, that the Society did not then and there collapse should be a sufficient proof of how it was protected. Shaken in their belief, the fainthearted began to ask: "Why, if the Masters are genuine Mahâtmas, have They allowed such things to take place, or why have they not used Their powers to destroy this plot or that conspiracy, or even this or that man and woman?" Yet it had been explained numberless times that no Adept

of the Right Path will interfere with the just workings of Karma. Not even the greatest of Yogis can divert the progress of Karma or arrest the natural results of actions for more than a short period, and even in that case, these results will only reassert themselves later with even tenfold force, for such is the occult law of Karma and the Nidânas.

Nor again will even the greatest of phenomena aid real spiritual progress. We have each of us to win our Moksha or Nirvâna by our own merit, not because a Guru or Deva will help to conceal our shortcomings. There is no merit in having been created an immaculate Deva or in being God; but there is the eternal bliss of Moksha looming forth for the man who becomes *as a God* and Deity by his own personal exertions. It is the mission of Karma to punish the guilty and not the duty of any Master. But those who act up to Their teaching and live the life of which They are the best exemplars, will never be abandoned by Them and will always find Their beneficent help whenever needed, whether obviously or invisibly. This is of course addressed to those who have not yet quite lost their faith in Masters; those who have never believed, or have ceased to believe in Them, are welcome to their own opinions. No one, except themselves perhaps some day, will be the losers thereby.

As for myself, who can charge me with having acted like an impostor? with having, for instance, taken one single pie from any living soul? with having ever asked for money, or even with having accepted it, notwithstanding that I was repeatedly offered large sums! Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of even the Padri class and Psychical Research Society have been unable to explain to this day, *viz.*, the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to the Society every penny I earned by writing for the papers, why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way, so that but for my Master's repeated help, I should have died long ago from the effects of such voluntary hard labour. For the absurd Russian spy theory, if it still finds

credit in some idiotic heads, has long ago disappeared, at any rate from the official brains of the Anglo-Indians.

If, I say, at that critical moment, the members of the Society, and especially its leaders at Adyar, Hindu and European, had stood together as one man, firm in their conviction of the reality and power of the Masters, Theosophy would have come out more triumphantly than ever, and none of their fears would have ever been realised, however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative, might have made in the executive conduct of the matter.

But the loyalty and courage of the Adyar Authorities, and of the few Europeans who had trusted in the Masters, were not equal to the trial when it came. In spite of my protests, I was hurried away from Headquarters. Ill as I was, almost dying in truth, as the physicians said, yet I protested, and would have battled for Theosophy in India to my last breath, had I found loyal support. But some feared legal entanglements, some the Government, while my best friends believed in the doctors' threats that I must die if I remained in India. So I was sent to Europe to regain my strength, with a promise of speedy return to my beloved Âryâvarta.

Well, I left, and immediately intrigues and rumours began. Even at Naples already, I learnt that I was reported to be meditating to start in Europe "a rival Society" and bust up Adyar (!!). At this I laughed. Then it was rumoured that I had been *abandoned* by the Masters, been disloyal to Them, done this or the other. None of it had the slightest truth or foundation in fact. Then I was accused of being, at best, a hallucinated *medium,* who had mistaken "spooks" for living Masters; while others declared that the real H. P. Blavatsky was dead—had died through the injudicious use of *Kundalini*—and that the form had been forthwith seized upon by a Dugpa Chela, who was the present H.P.B. Some again held me to be a witch, sorceress, who for purposes of her own played the part of a philanthropist and lover of India, while in reality bent upon the

destruction of all those who had the misfortune to be *psychologised* by me. In fact, the powers of psychology attributed to me by my enemies, whenever a fact or a "phenomenon" could not be explained away, are so great that they alone would have made of me a most remarkable Adept—independent of any Masters or Mahâtmas. In short, up to 1886, when the S. P. R. Report was published and this soap bubble burst over our heads, it was one long series of false charges, every mail bringing something new. I will name no one; nor does it matter who said a thing and who repeated it. One thing is certain; with the exception of Colonel Olcott, everyone seemed to banish the Masters from their thoughts and Their spirit from Adyar. Every imaginable incongruity was connected with these holy

names, and I alone was held responsible for every disagreeable event that took place, every mistake made. In a letter received from Dâmodar in 1886, he notified me that the Masters' influence was becoming with every day weaker at Adyar; that They were daily represented as less than "second-rate Yogis," totally denied by some, while even those who believed in, and had remained loyal to them, feared even to pronounce Their names. Finally, he urged me very strongly to return, saying that of course the Masters would see that my health should not suffer from it. I wrote to that effect to Colonel Olcott, imploring him to let me return, and promising that I would live at Pondicherry, if needed, should my presence not be desirable at Adyar. To this I received the ridiculous answer that no sooner should I return, that I should be sent to the Andaman Islands as a Russian spy, which of course Colonel Olcott subsequently found out to be absolutely untrue. The readiness with which such a futile pretext for keeping me from Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health. Nay, more, urged on, as I understood, by the Executive Council, under the entirely absurd pretext that, in case of my death, my heirs might claim a share in the Adyar property, the President sent me a legal paper to sign, by which I formally renounced any right to the Headquarters or even to live

there without the Council's permission. This, although I had spent several thousand rupees of my own private money, and had devoted my share of the profits of *The Theosophist* to the purchase of the house and its furniture. Nevertheless I signed the renunciation without one word of protest. I saw I was not wanted, and remained in Europe in spite of my ardent desire to return to India. How could I do otherwise than feel that all my labours had been rewarded with ingratitude, when my most urgent wishes to return were met with flimsy excuses and answers inspired by those who were hostile to me?

The result of this is too apparent. You know too well the state of affairs in India for me to dwell longer upon details. In a word, since my departure, not only has the activity of the movement there gradually slackened, but those for whom I had the deepest affections, regarding them as a mother would her own sons, have turned against me. While in the West, no sooner had I accepted the invitation to come to London, then I found people—the S. P. R. Report and wild suspicions and hypotheses rampant in every direction notwithstanding—to believe in the truth of the great Cause I have struggled for, and in my own *bona fides.*

Acting under the Master's orders, I began a new movement in the West on the original lines; I founded *Lucifer,* and the Lodge which bears my name. Recognizing the splendid work done at Adyar by Colonel Olcott and others to carry out the second of the three Objects of the T.S., *viz*., to promote the study of Oriental literature, I was determined to carry out here the two others. All know with what success this has been attended. Twice Colonel Olcott was asked to come over, and then I learned that I was once more wanted in

India—at any rate by some. But the invitation came too late; neither would my doctor permit it, nor can I, if I would be true to my life-pledge and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; They are a dead letter. The truth is that I can never return to India in any other capacity than as Their faithful agent. And as, unless They appear among the Council *in*

propria persona (which They will certainly never do now), no advice of mine on occult lines seems likely to be accepted, as the fact of my relations with the Masters is doubted, even totally denied by some; and I myself having no right to the Headquarters, what reason is there, therefore, for me to live at Adyar?

The fact is this. In my position, half-measures are worse than none. People have either to believe entirely in me, or to *honestly* disbelieve. No one, no Theosophist, is compelled to believe, but it is worse than useless for people to ask me to help them, if they do not believe in me. Here in Europe and America are many who have never flinched in their devotion to Theosophy; consequently the spread of Theosophy and the T.S., in the West, during the last three years, has been extraordinary. The chief reason for this is that I was enabled and encouraged by the devotion of an ever-increasing number of members to the Cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and the T.S. For the future, then, it is my intention to devote my life and energy to the E. S., and to the teaching of those whose confidence I retain. It is useless I should use the little time I have before me to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me.

And let me say at once, to avoid misconception, that my only reason for accepting the exoteric direction of European affairs, was to save those who really have Theosophy at heart and work for it and the Society, from being hampered by those who not only do not care for Theosophy, as laid out by the Masters, but are entirely working against both, endeavouring to undermine and counteract the influence of the good work done, both by open denial of the existence of the Masters, by declared and bitter hostility to myself, and also by joining forces with the most desperate enemies of our Society.

Half-measures, I repeat, are no longer possible. Either I have stated the truth as I know

it about the Masters and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy. There are those among the Esotericists of the inner group who say that if I have done the latter, then I must myself be a "Master." However it may be, there is no alternative to this dilemma.

The only claim, therefore, which India could ever have upon me would be strong only in proportion to the activity of the Fellows there for Theosophy and their loyalty to the Masters. You should not need my presence among you to convince you of the truth of Theosophy, any more than your American brothers need it. A conviction that wanes when any particular personality is absent is no conviction at all. Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason: its members are the only ones whom I have the right to expel for open disloyalty to their pledge (*not to me,* H.P.B., but to their *Higher Self* and the *Mahâtmic aspect of the Masters*), a privilege I cannot exercise with the F.T.S. at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the tree, and thus save it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion, or criticism, whoever it may emanate from.

Thenceforth let it be clearly understood that the rest of my life is devoted only to those who believe in the Masters, and are willing to work for Theosophy as they understand it, and for the T.S. on the lines upon which they originally established it.

If, then, my Hindu brothers really and earnestly desire to bring about the regeneration of India, if they wish to ever bring back the days when the Masters, in the ages of India's ancient glory, came freely among them, guiding and teaching the peoples; then let them cast aside all fear and hesitation, and turn a new leaf in the history of the

Theosophical Movement. Let them bravely rally round the President-Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and bid defiance to all calumniators and ambitious malcontents—both without and within the Theosophical Society.

Collected Writings VOLUME XII
1890

LA LÉGENDE DU LOTUS BLEU

[*Le Lotus Bleu,* Paris, Vol. I, No. 2, 7 avril, 1890, pp. 73 85]

Tout titre de *Revue* ou de livre doit avoir sa raison d'être,—celui d'une publication théosophique, surtout. Le titre est tenu d'exprimer l'objet en vue, en symbolisant, pour ainsi dire, le contenu du journal. L'allégorie étant l'âme des philosophies d'Orient, bien à plaindre serait celui qui n'apercevrait, dans le mot du «Lotus Bleu», que celui d'une plante aquatique,—la *Nymphea Cerulea* ou *Nelumbo.* A coup sûr un lecteur de cette force ne verrait aussi que du bleu dans le sommaire de notre nouveau journal.

Afin d'éviter une pareille méprise, nous allons essayer d'initier nos lecteurs sur le symbolisme du lotus en général et du lotus bleu, en particulier. Cette plante mystérieuse et sacrée fut, de tout temps, considéré comme le symbole de l'Univers, en Égypte comme aux Indes. Pas un monument dans la vallée du Nil, pas un papyrus, ou cette plante n'ait eu sa place d'honneur. Depuis les chapitaux des colonnes Égyptiennes jusqu'aux sièges et à la coiffure des rois-dieux, le lotus se retrouve partout symbolisant l'Univers. Il devint

nécessairement un attribut indispensable de tout Dieu créateur comme, de toute déesse,—cette dernière n'étant, en philosophie, que l'aspect féminin du Dieu, androgyne, d'abord, mâle, ensuite.

C'est du *Padma-Yoni*,—«le sein du lotus»,—de l'Espace absolu ou de l'Univers, en dehors du temps et de l'espace, qu'émane le *cosmos* conditioné et limité par le temps et par l'espace. Le *Hiranya Garbha,* «l'œuf» (ou la matrice) d'or, d'où surgit Brahmâ est nommé souvent le lotus céleste. Le dieu Vishnou, la synthèse du *trimourti* ou la trinité Indoue flotte assoupi, pendant les «nuits de Brahmâ», sur les eaux primordiales, étendu sur une fleur de lotus. Sa déesse, la belle Lakshmi, surgissant comme la Vénus Aphrodite du sein des eaux, a, sous les pieds, un lotus blanc. C'est au barattage, par les dieux réunis, de l'Océan de lait,—symbole de l'espace et de la voie lactée,—que, formée de l'écume des ondes crérmeuses, Lakshmi, déesse de la beauté et mère de l'amour (Kama), apparut devant les dieux émerveillés, supportée par un lotus et tenant à la main un autre Lotus.

De là les deux principaux titres de Lakshmi: *padma,* le lotus, et *Kshirabdhi-tanayâ,*—fille de l'Océan de lait. Gautama, le Bouddha, qui ne fut jamais dégradé au niveau d'un dieu, étant, néanmoins, le premier mortel hardi qui, à l'époque historique, interrogea le sphinx muet qu'on nomme l'Univers, et fini par lui arracher les secrets de la vie et de la mort, quoique jamais déifié,—nous le répétons,—fut, cependant,

reconnu par les générations en Asie comme dominant l'Univers. Et c'est pourquoi ce vainqueur et maître du monde intellectuel et philosophique est représenté assis sur un lotus épanoui,—symbole de cet univers deviné par lui. Aux Indes et à Ceylan, le lotus est généralement couleur d'or; parmi les Bouddhistes du Nord,—il est bleu.

Mais il existe, de par le monde, une troisième espèce de lotus, le *Zizyphus.* Celui qui en mange oublie sa patrie et ceux qui lui sont chers,—disaient les anciens. Ne suivons pas cet exemple; n'oublions pas notre patrie intellectuelle, le berceau de la race humaine, et le lieu de naissance du lotus blue.

Levons donc le voile de l'oubli qui recouvre une des plus anciennes allégories, une légende Védique, que les chroniqueurs Brâhmes ont cependant préservée. Seulement, comme ces chroniqueurs la racontent chacun à sa manière et y ajoutent des variations,* nous l'avons donnée ici, non d'après les versions et traductions incomplètes de Messieurs les orientalistes, mais d'après la version populaire. C'est ainsi que la chantent les vieux Bardes du Rajasthan, lorsqu'ils viennent, pendant les soirées chaudes de la saison des pluies, s'asseoir sous la verandah du *bungalow* de voyageurs. Nous laissons donc les Orientalistes à leurs spéculations fantaisistes. Que nous importe que le père du prince poltron et égoïste qui fut la cause de la transformation du lotus blanc en lotus bleu, s'appelât Hariı chandra ou Ambarisha? Les noms n'ont rien à faire, ni avec la poésie naïve de la légende, ni avec sa morale,—car on en trouvera une, si l'on cherche bien. Remarquons plutôt que l'épisode principal rappelle curieusement une autre légende,—celle de l'Abraham Biblique et du sacrifice d'Isaac.

N'est-ce point une preuve de plus que la doctrine Secrète de l'Orient pourrait bien avoir raison de soutenir que le nom du patriarche n'est ni un nom chaldéen, ni un nom hébreu, mais bien une épithète et un surnom Sanskrits signifiant *a-bram,* c'est-à-dire un *non*-brâhme,† un brâhme *débrahmanisé* ou déclassé et ayant perdu sa caste? Ensuite, comment ne pas soupçonner, dans les juifs modernes, les *Tchandalas* des temps du Rishi Agastya,—les ouvriers en briques, dont la persécution commença, il y a 8,000 ou 10,000 ans, mais qui émigrèrent en Chaldée, 4,000 avant l'ère chrétienne, lorsque tant de légendes populaires dans l'Inde du Sud

———————

* Comparez l'histoire de Sunahsepa, dans le *Bhâgavata-Pourâna,* IX, XVI, 35; le *Râmâyana.* livre I, ch. lx; *Manou,* X, 105; *Koullouka Bhatta* (l'Historien); *Bahurûpa* et *Aitareya Brâhmana; Vishnou-Pourâna* (Bk. IV, ch. vii), etc., etc. Chaque livre donne sa version.

† La particule *a,* dans le mot sanskrit, le montre bien. Placée devant un substantif, cette particule désigne toujours la négation ou le contraire du contenu dans le terme qui suit. Ainsi *Soura* (Dieu), écrit *a*-soura, devient *non*-dieu ou le démon. *Vidya,* c'est la Science, et *a*-vidya l'ignorance, ou le contraire de la Science, etc., etc.

———————

rappellent les récits bibliques? Louis Jacolliot en parle dans plusieurs de ses 21 volumes sur l'Inde brahmanique, et il a raison, pour cette fois.

Nous en parlerons un autre jour. En attendant voici la légende du

LOTUS BLEU

Siècles sur siècles se sont écoulés, depuis qu'Ambarisha, roi d'Ayodhyâ, régnait dans la ville fondée par le Saint-Manou Vaivasvata, le fils du soleil. Le roi était un Souryavansa (un descendant de la race Solaire) et se disait le serviteur le plus fidèle de Varouna, l'Éternel, le dieu le plus grand comme le plus puissant dans le *Rig-Veda.** Mais l'Éternel avait refusé des héritiers mâles à son adorateur, ce qui rendait le roi tout déconfit.

«Hélas!—se lamentait-il tous les matins, en faisant son poudja (dévotions) devant les dieux inférieurs.—Hélas! à quoi me sert d'être le plus grand roi sur la terre, si l'Éternel me refuse un successeur de mon sang! Une fois mort et placé sur le bûcher funéraire, qui remplira auprès de moi le doux devoir filial de briser le crâne à mon cadavre, afin de libérer mon âme de ses dernières entraves terrestres? Quelle est la main étrangère qui, pendant la pleine lune, placera le riz du Śraddha, pour faire honneur à mes mânes? Les oiseaux de la mort† ne se détourneront-ils pas eux-mêmes du festin funèbre? Car, pour sûr, mon ombre rivée à la terre par son grand désespoir ne leur permettra point d'y toucher»!‡

———————

* Ce n'est que bien plus tard, dans le Panthéon dogmatique et le polythéisme symbolique des Brâhmes, que Varouna devint le Poseidon ou Neptune qu'il est maintenant. Dans le *Véda,* c'est le plus ancien des dieux, un avec l'*Ouranos* grec; c.a.d. une personnification de l'espace céleste et des cieux infinis, le créateur et le gouverneur du ciel et de la terre, le Roi, le Père et le Maître du monde, des dieux et des hommes. L'*Ouranos* d'Hésiode et le *Zeus* des grecs en un.

† Les corneilles et les corbeaux.

‡ Le *Śraddha* est une cérémonie posthume observée pendant neuf jours par le plus proche parent du défunt. Il fut un temps où elle était magique. À l'heure qu'il est,elle consiste principalement à éparpiller,

———————

Ainsi se désolait le roi, lorsque son grihastha (chapelain de famille) lui inspira l'idée de faire un vœu. Si l'Éternel lui envoyait deux ou plusieurs fils, il promettait au dieu de lui sacrifier l'aîné, dans une cérémonie publique, lorsque la victime aurait atteint l'âge de la puberté, Alléché par cette promesse de chairs saignantes et fumantes,—en si bonne odeur chez tous les grands dieux,— Varouna accepta la promesse du roi, et l'heureux Ambarisha eut un fils, suivi de plusieurs autres. L'aîné, l'héritier de la couronne, *pro tempore,* fut appelé Rohita (le rouge), et surnommé le Devarata, ce qui, traduit littéralement, signifit le «Dieudonné». Devarata grandit et devint bientôt un vrai prince charmant, mais aussi

égoïste et rusé que beau, si nous en croyons les légendes.

Lorsque le prince eut atteint l'âge voulu, l'Éternel, parlant par la bouche du même chapelain de la cour, somma le roi de tenir sa promesse. Mais, Ambarisha, inventant chaque fois des prétextes pour éloigner le moment du sacrifice, l'Éternel, à la fin, se fâcha. En dieu jaloux et colérique qu'il était, il menaça le roi de toute sa colère divine.

Pendant longtemps, ni sommations, ni menaces, n'eurent l'effet désiré. Tant qu'il y avait des vaches sacrées qui passaient des étables royales dans celles des Brâhmes, et de l'argent dans les trésoreries, pour remplir les cryptes des temples, les Brâhmes réussissaient à faire tenir Varouna tranquille. Mais, lorsqu'il ne resta plus ni vaches ni argent, l'Éternel menaça le roi de submerger son palais avec lui et ses héritiers, et, s'ils en réchappaient, de les brûler tout vifs. À bout de ressources, le pauvre roi Ambarisha fit appeler son premier-né et l'informa du sort qui l'attendait. Mais le Devarata n'entendait pas de cette oreille. Il refusa de se soumettre à la double volonté paternelle et divine.

---

entre autres pratiques des boulettes de riz cuit, devant la porte de la maison du mort. Si les corneilles dévorent promptement le riz, c'est un signe que l'âme est libérée et se trouve en paix. Sinon, ces oiseaux si voraces, ne touchant pas à la nourriture, fournissent la preuve que le *pisatcha* ou *bhout* (fantôme) est là pour les en empêcher. Le *Śraddha* est une superstition, sans doute, mais pas plus, à coup sûr, que les neuvaines et messes des morts.

Aussi, lorsque les feux du sacrifice eurent été allumés et que toute la bonne ville d'Ayodhyâ se fut rassemblée toute en émoi,—le prince héritier fut le seul qui manquât à la fête.

Il s'était sauvé dans les forêts des yogis.

Or, ces forêts étaient habitées par de saints ermites, et Devarata se savait là inattaquable et imprenable. On pouvait l'y venir voir, mais personne ne pouvait lui faire violence,—pas même Varouna, l'Éternel. C'était tout simple. Les austérités religieuses des *Aranyakas* (les saints de la forêt), dont plusieurs étaient des Daityas (des Titans, race de géants et de démons), leur donnaient une telle puissance que tous les dieux tremblaient devant leur omnipotence et leurs pouvoirs surnaturels,—même l'Éternel.

Ces yogis antédiluviens, paraît-il, avaient le pouvoir de détruire cet Éternel lui-même, à volonté,—peut-être bien parce que c'était eux qui l'avait inventé.

Devarata passa dans les forêts plusieurs années; puis, à la fin, il en eut assez. S'étant laissé dire qu'il pouvait satisfaire Varouna, en trouvant un substitut qui se ferait immoler à sa place,—pourvu que le remplaçant fût un fils de Rishi,—il se mit en route et finit par découvrir ce qu'il lui fallait.

Dans le pays qui s'étend près des rivages fleuris du fameux lac Poushkara, il y avait famine, et un grand Saint, nommé Ajigarta,* était sur le point d'y mourir de faim, avec toute sa famille. Il avait plusieurs fils, dont le second, un adolescent vertueux, appelé

Sunahsepa, était en train de devenir un Rishi, lui aussi. Profitant de la disette et pensant avec raison que ventre affamé aurait plus d'oreilles que ventre satisfait, le rusé Devarata mit le père au courant de son histoire. Après quoi il lui offrit cent vaches contre Sunahsepa, pour lui servir de substitut comme viande d'offrande sur l'autel de l'Éternel. Le père vertueux refusa net, d'abord. Mais le doux Sunahsepa s'offrit de lui-même et parla ainsi à son père.

* D'autres le nomment Rishika et font du roi Ambarisha, Hariśchandra, le fameux Souverain qui fut le paragon de toutes les vertus.

«Qu'importe la vie d'un seul, lorsqu'elle peut sauver celle de tant d'autres? L'Èternel est un Dieu grand, et sa miséricorde est infinie; mais il est aussi un dieu fort jaloux, et son courroux est prompt et vengeur. Varouna est maître de la terreur, et la mort obéit à son commandement. Son esprit ne contestera pas toujours avec celui qui lui désobéit. Il se repentira d'avoir créé l'homme, et alors il brûlera vifs cent mille *lakhs** de personnes innocentes, pour un seul coupable. Si sa victime lui échappait, pour sûr, il dessécherait nos fleuves, mettrait la terre en feu, et fendrait les femmes enceintes, dans sa bonté infinie . . . Laisse-moi donc me sacrifier, mon père, pour cet étranger qui nous offre cent vaches; car cela t'empêcherait, toi et mes frères, de mourir de faim et sauverait des milliers d'autres d'une mort terrible.

«À ce prix, l'abandon de la vie m'est doux».

Le vieux Rishi versa des larmes; mais il finit par consentir; et s'en fit préparer le bûcher du sacrifice.†

Le lac Poushkara‡ était un des sites favorisés sur cette terre par la déesse Lakshmi-Padma (lotus blanc), qui se plongeait souvent dans ses ondes fraîches, pour rendre visite

* Un *lakh* est une mesure de 100,000, qu'il s'agisse d'hommes ou de pièces de monnaie.

† *Manou* (liv. X, 105), faisant allusion à eette histoire, remarque qu'Ajigarta, le saint Rishi, ne commit aueun péché en vendant la vie de son fils,—puisque ce sacrifice préservait sa vie à lui et celle de toute sa famille. Ceci nous rappelle une autre légende, plus moderne, pouvant servir de parallèle à celle-ci. Le Comte Ugolino, condamné à mourir de faim dans son donjon, ne dévora-t-il pas ses enfants—«pour leur conserver un père»? La légende populaire de Sunahsepa est plus belle que le commentaire de *Manou*;—une interpolation des Brâhmes dans les Manuscrits falsifiés, évidemment.

‡ Ce lac est quelquefois appelé *Pokhar,* des nos jours. C'est un fameux lieu de pèlerinage annuel, situé dans un site charmant et à cinq milles anglais d'Ajmir, dans le Rajasthan. *Poushkara* signifie «lotus bleu», l'eau du lac étant recouverte, comme d'un tapis, de ces belles plantes. Mais la légende assure qu'elles étaient d'abord blanches. Poushkara est aussi un nom propre d'homme, et le nom d'une des «sept îles sacrées», dans la Géographie des Indous,—les *Sapta dwipas.*

à sa sœur aînée, Varouni, l'épouse de Varouna l'Éternel.* Lakshmi-Padma entendit l'offre de Devarata, vit le désespoir du père, et admira le dévouement filial de Sunahsepa. Pleine de pitié, la mère de l'amour et de la compassion, envoya quérir le Rishi Visvamitra, l'un des sept Manous primordiaux et fils de Brahmâ, et réussit à l'intéresser au sort de son protégé. Le grand Rishi lui promit son aide. Apparaissant à Sunahsepa, tout en restant invisible aux autres, il lui enseigna deux versets sacrés (Mantras) du *Rig-Véda*, lui faisant promettre de les réciter sur le bûcher. Or, celui qui prononçait ces deux mantras (invocations) forçait tout le conclave des dieux,—Indra en tête,—à venir à son secours, et devenait par cela même *Rishi*, dans cette vie ou dans sa réincarnation future.

L'autel était dressé au bord du lac, le bûcher préparé et la foule assemblée. Étendant, puis liant son fils sur le sandal parfumé, Ajigarta s'arma du couteau du sacrifice. Déja, il levait son bras tremblant au-dessus du cœur de son fils bienaimé, lorsque celui-ci entonna les versets sacrés. Encore un instant d'hésitation et de douleur suprême. . . .et, comme l'enfant finissait son *mantra,* le vieux Rishi plongea son couteau dans le sein de Sunahsepa. . .

Mais ô miracle! . . . Au même instant, Indra, le dieu d'azur (le Firmament), glissa des cieux et tomba au milieu de la cérémonie. Enveloppant le bûcher et la victime d'un épais nuage azuré le brouillard éteignit les flammes du bûcher et délia les cordes qui tenaient l'enfant captif. C'était comme si un coin du ciel bleu s'était affaissé sur les lieux, illuminant le pays entier et colorant toute la scéne de son azur doré. Effrayés, la foule et le Rishi lui-même tombèrent sur le nez, à moitié morts de peur.

Lorsqu'ils revinrent à eux, le brouillard avait disparu, et un complet changement de scène s'était opéré.

Les feux du bûcher s'étaient rallumés d'eux-mêmes, et,

———————

* Varouni, déesse de la chaleur (plus tard, déesse de Vin), est née aussi de l'Océan de lait. De «quatorze objets préeieux» produits par le barattage, elle apparaît la seconde, et Lakshmi, la dernière, précédée de la coupe d'*Amrita,*—le breuvage qui donne l'immortalité.

———————

étendue dessus, on vit une biche (*Rohit*) ,* qui n'était autre que le Prince Rohita, le Devarata,—qui, le cœur percé du couteau qu'il avait dirigé contre un autre, brûlait lui-même en holocauste pour son péché.

À quelques pas de l'autel, étendu aussi, mais sur un lit de lotus, dormait paisiblement Sunahsepa. Et à la place où le couteau s'était abaissé sur son sein, on voyait s'épanouir un beau *lotus bleu.* Le lac Poushkara, lui-même, recouvert, un moment auparavant, de lotus blancs, dont les pétales brillaient au soleil comme des coupes d'argent pleine

d'amrita† reflétait maintenant l'azur du ciel;—les lotus blancs étaient devenus bleus.

Alors on entendit une voix mélodieuse comme la voix du *vina,*‡ s'élevant dans les airs du fond des ondes, prononcer ces paroles et cette imprécation:

«Un prince qui ne sait pas mourir pour ses sujets, est indigne de régner sur les enfants du Soleil. Il renaîtra dans une race aux cheveux rouges, une race barbare et égoïste; et les nations qui descendront de lui n'auront pour héritage que le couchant. C'est le puiné d'un ascète mendiant, celui qui sacrifie sans hésiter sa vie pour sauver celle des autres, qui deviendra roi et régnera à sa place».

Un frémissement d'approbation mit en mouvement le tapis fleuri qui recouvrait le lac. Ouvrant à la lumière d'or leurs cœurs bleus, les lotus sourirent de joie et envoyèrent un hymne de parfum à Sourya, leur soleil et maitre. Toute la nature réjouit, excepté Devarata qui n'était plus qu'une poignée de cendres.

Alors Visvamitra, le grand Rishi, quoique père dejà de cent fils, adopta Sunahsepa pour son fils aîné, et maudit d'avance, en manière de précaution, tout mortel qui se ——————

* Un jeu de mots. *Rohit,* en Sanskrit, est le nom de la femelle du daim, de la biche. et Rohita veut dire «le rouge». C'est pour sa lâcheté et sa peur de mourir qu'il fut changé en biche par les dieux, selon la légende.

† L'élixir qui confere l'immortalité.

‡ Une espèce de luth. Un instrument dont l'invention est attribuée au dieu Śiva.

serait à reconnaitre, dans le dernier né du Rishi, l'aîné de ses enfants et l'héritier légitime du trône du roi Ambarisha.

En raison de ce décret, Sunahsepa naquit, à sa prochaine incarnation, dans la famille royale d'Ayodhyâ, et régna sur le race Solaire, pendant 84,000 années.

Quant à Rohita, tout *Devarata* ou dieu donné qu'il fût, il subit le sort auquel Lakshmi-Padma l'avait voué. Il se réincarna dans la famille d'un étranger *sans caste* (*MlechchhaYavana*), et devint l'ancêtre des races barbares et à cheveux rouges qui habitent l'Occident.

* *

C'est pour la conversion de ces races que le *Lotus Bleu* a été fondé.

Et si d'aucun de nos lecteurs se laissaient aller à douter de la vérité historique de cette aventure de notre ancêtre Rohita, et de la transformation des lotus blancs en lotus d'azur, ils sont invités à faire un tour à Ajmir.

Une fois là, ils n'auraient qu'à se rendre au bord du lac trois fois saint, nommé Poushkara, où tout pèlerin qui s'y baigne, pendant la pleine lune du mois de Kartika (octobrenovembre), atteint la plus haute sainteté, sans se déranger autrement. Là, les sceptiques pourront voir de leurs yeux le site où s'éleva le bûcher de Rohita, ainsi que les eaux fréquentées jadis par Lakshmi.

Ils pourraient même voir les lotus bleus, si, grâce à une nouvelle transformation décrétée par les dieux, la plupart de ces plantes ne s'étaient changées, depuis, en crocodiles sacrés, que personne n'a le droit de déranger. Ce qui fait que neuf pèlerins sur dix, qui se plongent dans les eaux du lac, ont la chance d'entrer dans le Nirvana presqu'aussitôt après, et que les crocodiles sacrés sont les plus gros de leur espèce.

H. P. BLAVATSKY.

Collected Writings VOLUME XII
1890

THE LEGEND OF THE BLUE LOTUS

[*Le Lotus Bleu,* Paris, Vol. I, No. 2, April 7, 1890, pp. 73-85]
[*Translation of the foregoing original French text.*]

The title of a Journal or a book must have its *raison d'être*—especially the title of a Theosophical publication. This title is supposed to express the objective in view and to symbolize, as it were, the contents of the journal. As allegory is the very soul of Oriental philosophy, it would be most regrettable for anyone to see in the title "Blue Lotus" only the name of an aquatic plant—the *Nymphaea Cerulea* or *Nelumbo.* It stands to reason that a reader of this type would get nothing from the Table of Contents of our new journal.

In order to avoid such a misapprehension we are going to try to introduce our readers to the symbology of the lotus in general and of the blue lotus in particular. This mysterious and sacred plant has been considered from time immemorial a symbol of the Universe, in Egypt as well as in India. There is hardly a monument in the Valley of the Nile, hardly a papyrus, on and in which this plant did not have a place of honor. From the capitals of the Egyptian columns to the thrones and the coiffures of the god-kings, the lotus is found everywhere as a symbol of the Universe. It became of necessity an indispensable attribute of every creative god and goddess, the latter being in philosophy but the feminine aspect of the god, androgynous at first, male at a later date.

It is from *Padma-yoni*—"the bosom of the lotus"—from the absolute Space of the Universe, outside of space and time, that came forth the *Cosmos* conditioned and limited by time and space. The *Hiranya-Garbha,* the golden "egg" (or matrix), from which Brahmâ came forth was often called the celestial lotus. The god Vishnu, the synthesis of the Hindu *Trimûrti* or trinity floats in sleep during the "nights of Brahmâ," on the primordial waters, stretched on a lotus flower. Its goddess, the beautiful Lakshmî, coming

forth like Venus-Aphrodite from the bosom of the waters, has under her feet a white Lotus. It is from the curdling of the Ocean of Milk by the collective gods—symbol of space and of the Milky Way—that Lakshmî, goddess of beauty and mother of love (Kâma) formed of the foam of the creamy waves, appears before the amazed gods, supported on a lotus and holding in her hand another lotus.

Hence the two chief titles of Lakshmî: *Padma,* the lotus, and *Kshîrâbdhi-tanayâ*—the daughter of the Ocean of Milk. Gautama the Buddha, who never was degraded to the level of a god and who was, nevertheless, the first courageous mortal who in historic times interrogated the mute Sphinx which is called the Universe, and ended by wrenching from it the secrets of life and death, while never deified, we repeat it, was nevertheless recognized by the generations in Asia as ruler of the Universe. And it is for this reason that this victor and master of the intellectual and philosophical world is represented on the opened lotus—symbol of this Universe which he had divined. In India and in Ceylon, the lotus is usually of a golden color; among the northern Buddhists it is blue.

But there exists elsewhere in the world a third species of lotus, the *Zizyphus;* he who eats of it forgets his native land and all those who were dear to him, said the Ancients. Let us not follow that example; let us not forget our intellectual fatherland, the world of the human race and the birthplace of the blue lotus.

Let us then lift the veil of forgetfulness which hides one of the most ancient allegories, a Vedic legend, which has been preserved by the Brahmanical chroniclers. However, as each one of these chroniclers tells it in his individual manner adding to it variations of his own,* we give it here

———————

* Compare the story of *Sunahsepa* in the *Bhâgavata Purâna*, IX, xvi, 35; in the *Râmâyana,* Book I, Chap. lx; in *Manu,* X, 105; Kullûka-Bhatta (the Historian); *Bahurûpa* and *Aitareya Brahmana; Vishnu-Purâna,* Bk. IV. Ch. vii, etc., etc. Each work gives its own version.

———————

in a popular version, and not according to the versions and incomplete translations of Messrs. the Orientalists. It is thus that this legend is sung by the old bards of Râjasthân, when they come on hot evenings of the rainy season and seat themselves under the veranda of the bungalow where the travelers are seated. We ignore therefore the Orientalists and their fantastic speculations. What matters it that the father of the cowardly and egotistical prince who was the cause of the transformation of the white lotus into the blue lotus was called Harischandra or Ambarîsha? These names have nought to do, either with the naive poetry of the legend, or with its moral—for there is one if one seeks it. And let us make note of the fact that the chief episode in it oddly enough reminds one of another legend—the one about the biblical Abraham and the sacrifice of Isaac. And is this not additional evidence that the secret doctrine of the Orient might well have a reason to maintain the name of the patriarch is neither Chaldean nor Hebrew, but rather a Sanskrit epithet and a title meaning *a-bram, i.e.,* a *non*-brâhmana,* a brâhmana *de-brâhmanized,* or having lost caste? And why should we not suspect in the modern Jews the *Chansâlas* of the times of the Rishi-Agastya—the bricklayers whose persecution began some 8,000 to 10,000 years ago, and who immigrated to Chaldea 4,000 years before the Christian era,

when so many of the popular legends of Southern India remind us of the Biblical stories? Louis Jacolliot speaks of this in several of his 21 volumes on Brahmanical India and he was right for once.

We will discuss this further at some other time. Meanwhile here is the legend of:

---

*The particle *a* of the Sanskrit word shows it. Placed before the substantive, this particle always denotes the negative or the contrary of what is contained in the immediately following term. Thus *Sura* (god), written *a*-sura, becomes *non*-god or demon. *Vidyâ*, is Science, and *a*-vidyâ is ignorance or the contrary of Science, etc.

THE BLUE LOTUS

Centuries after centuries have rolled away, since Ambarîsha, King of Ayodhyâ, reigned in the city founded by the Holy Manu, Vaivasvata, the son of the Sun. The King was a Sûryavansa (a descendant of the Solar Race) and considered himself the most faithful devotee of Varuna, the Eternal, the greatest and the most powerful god in the *Rig-Veda.** But the Eternal had refused male heirs to his devotee, which made the king very disconsolate.

"Alas!—lamented he every morning, while making his pûja (devotions) before the lesser gods—Alas! what good is it to me to be the greatest of kings on earth, if the Eternal refuses me a successor to my blood! When once I am dead and they have placed my body on the funerary pyre, who will perform the sweet filial duty of breaking the skull of my corpse, in order to free my soul from its last terrestrial shackles? Whose will be the stranger's hand which, at the full moon, will offer the rice of the Śrâddha, to honour my manes? Will not the birds of death† themselves turn away from the funerary feast? For, surely, my shade, earth-bound by its great despair, will not allow them to touch me!"†

---

* It is only much later that Varuna became the Poseidon or Neptune that he is today in the dogmatic Pantheon and the symbolic polytheism of the Brâhmanas. In the *Veda* he is the most ancient of the gods, the same as the Greek *Ouranos,* i.e, a personification of celestial space and the infinite sky, the creator and governor of heaven and earth, the King, the father and the Master of the world, of the gods and of men. The *Ouranos* of Hesiod and the *Zeus* of the Greeks all in one.

† Ravens and crows.

‡ The *Śrâddha* is a posthumous ceremony performed for nine days by the closest relative of the deceased. At one time it was magical. At present, it consists among other practices, primarily in the scattering of small pellets of cooked rice in front of the door to the house of the defunct. If the crows devour the rice promptly, it is a sign that the

---

Thus did the king lament, when his grîhastha (family chaplain) suggested to him the idea of taking a vow. If the Eternal would send him two or more sons, he would promise the god to sacrifice the eldest, in public ceremony, when the victim would have attained the age of puberty. Whetted by that promise of bloody and fuming flesh—in such good odour with all great gods— Varuna accepted the promise of the king, and the happy Ambarîsha had a son, followed by several others. The eldest, the heir to the crown, *pro tempore,* was called Rohita (the red-one), and surnamed Devarâta, which, translated literally, means "god-given." Devarâta grew up and soon became a veritable Prince charming, but also as selfish and cunning as he was beautiful, if we are to believe the legend.

When the prince had attained the desired age, the Eternal speaking through the mouth of the same court chaplain cautioned the king to keep his promise. But as Ambarîsha thought of an excuse each time in order to delay the moment of the sacrifice, the Eternal finally became angry—jealous and choleric god that he was—threatening the king with his divine anger.

For a long time neither warnings nor threats had the desired effect. As long as there were sacred cows which could be transferred from royal barns to those of the Brâhmanas, and as long as there was money in the treasury, to fill the crypts in the temples, the Brâhmanas succeeded in keeping Varuna quiet. But, when there were neither cows nor money left, the Eternal threatened to submerge the palace with the king and his heirs, and, if they escaped therefrom, to burn them all alive. Being at the end of his rope, the poor king Ambarîsha summoned his first-born and informed him of the fate that awaited him. But Devarâta turned a deaf ear to this. He refused to submit to the paternal and divine wills.

———————

soul is liberated and is at peace. If not, these voracious birds refraining from touching the food, furnish the proof that the *piśâcha* or *bhûta* (the ghost) is present to prevent them. The *Śrâddha* is a superstition, no doubt, but not more so, to be sure, than the Novenas and Masses for the dead.

———————

And so, when the fires of the sacrifice had been kindled, and the whole good city of Ayodhyâ had gathered in great excitement—the heir apparent was the only one absent from the feast.

He had taken refuge in the forest of the Yogins.

These forests were inhabited by holy hermits, and Devarâta knew that he would be safe from being overtaken or attacked. He could be visited but no one could inflict any violence upon him—not even Varuna, the Eternal. It was all very simple. The religious austerities of the *Âranyakas* (the holy men of the forest), several of whom were Daityas (Titans, a race of giants and demons), gave them such might that all the gods trembled before their

omnipotence and their supernatural powers—even the Eternal.

These antediluvian yogins, it would seem, had the power to destroy at will the Eternal himself—perhaps because it was they who had invented him.

Devarâta remained in the forest for several years. At long last, he grew weary of it. He allowed himself to be persuaded that he could satisfy Varuna by finding a substitute who would be willing to sacrifice himself in Devarâta's place, as long as he were the son of a Rishi. He started on his journey and ended by discovering what he sought.

There was famine in the countryside surrounding the blossom-laden shores of the famous Pushkara Lake, and a very Holy Man, called Ajîgarta,* was on the verge of dying of hunger with his entire family. He had several sons, the second, a virtuous adolescent, Sunahsepa, by name, was on the way to becoming a Rishi. Taking advantage of the famine and imagining, with good reason, that a hungry stomach would listen more eagerly than a full one, the cunning Devarâta related his tale to the father. He offered him 100 cows in exchange for Sunahsepa, whom he would use as a substitute for the offering of flesh on the altar of the Eternal. At first the virtuous father curtly refused. But

* Others call him Rishika and speak, instead of Ambarîsha, of Harıı chandra, the famous sovereign who was a paragon of all the virtues.

the sweet Sunashepa offered himself and spoke thus to his father.

"What matters the life of one man if it can save the life of so many others? The Eternal is a great God, and his pity is infinite; but he is also a very jealous god, and his anger is quick and vengeful. Varuna is master of terror and death obeys his command. His spirit will not compromise forever with one who disobeys him. He will repent himself of having, created man, and will burn alive a hundred thousand *lâkhs** of innocent people for one guilty one. If his victim escapes him, he will surely dry up our rivers, scorch our land and split open pregnant women, in his infinite mercy . . . . Let me sacrifice myself, my father, in the place of this stranger who is offering us 100 cows, for this will prevent you and my brothers from dying of hunger, and would save thousands of others from a terrible death.

"At such a price, to forsake life is sweet."

The old Rishi shed tears, but he finally consented and went to prepare the sacrificial pyre.†

Lake Pushkara‡ was one of the favorite localities on this earth of the goddess Lakshmî-padma (white lotus), who frequently dipped herself in its cool waters, in order to visit

* A *lâkh* stands for 100,000 whether it be men or coins.

† *Manu* (Book X, 105), mentioning this story, remarks the Ajîgarta, the holy Rishi, did not commit any sin by selling the life of his son, seeing that the sacrifice preserved his own life and the life of his entire family. This reminds us of another and more modern legend, which could well parallel this one. Did not

Count Ugolino, condemned to die of hunger in his dungeon, devour his children—"in order to keep alive for them their father"? The popular legend of Sunashepa more beautiful than the commentary of *Manu;* evidently a Brahmanical interpolation in the falsified manuscript.

‡ This lake is now sometimes called *Pokhar*. It is a well-known place of annual pilgrimage located in the charming surroundings of Râjasthân, some five English miles from Ajmere. *Pushkara* means "white lotus," as the waters of the lake are covered with these beautiful flowers as if with a carpet. The legend says that they were at first white. Pushkara is also a man's proper name as well as the name of one of the "seven sacred islands," in the Geography of the Hindus—the *Sapta dwîpas.*

____

her elder sister Varuni, the spouse of Varuna, the Eternal.* Lakshmî-padma overheard Devarâta's offer, saw the despair of the father, and admired the filial devotion of Sunashepa. Full of pity, the mother of love and compassion sent for the Rishi Visvâmitra, one of the seven primordial Manus and son of Brahmâ, and succeeded in interesting him in the fate of her protégé. The great Rishi promised her his help. Appearing before Sunashepa, while remaining invisible to the others, he taught him two sacred verses (mantras) of the *Rig-Veda*, and made him promise to repeat them on the pyre. Anyone who pronounced these two mantras (invocations) compelled the entire conclave of the gods—with Indra at the head—to come to his rescue, and thus by that very act become a *Rishi*, both in this and his future incarnation.

The altar was raised on the shore of the lake, the pyre was ready and the crowd had already assembled. Laying his son upon the perfumed sandalwood, and tying him to it, Ajîgarta armed himself with the sacrificial knife. He was already raising his trembling hand over the heart of his beloved son, when the latter intoned the sacred verses. Another moment of hesitation and of supreme pain . . . . and as the young man was about to finish his mantra, the old Rishi plunged his knife into the bosom of Sunashepa . . .

But, oh miracle! . . . . at the same instant, Indra, the god of the azure (the Firmament), swooped from the heavens into the very midst of the ceremony, enveloping the pyre and the victim with a thick azure cloud; the mist extinguished the flame of the pyre and untied the cords which bound the captive man. It was as if a corner of the blue sky had descended over the locality, illumining the whole countryside and lending to the whole scene a golden azure hue. Frightened, the crowd and the Rishi himself fell on their faces, half-dead with fear.

____

* Varuni, goddess of heat (later on, goddess of Wine), is also born from the Ocean of Milk. Of the "fourteen precious things," produced from its curdling, she is the second one to appear, and Lakshmî is the last, preceded by the cup of Amrita, the drink that confers immortality.

____

When they came to, the mist had disappeared and a complete change of scene had taken place.

The flames of the pyre had rekindled themselves and, spread on it, could be seen a roe-deer (*rohit*),* which was none other than the Prince Rohita, the Devarâta, who, his heart pierced with the knife which he had aimed at another, was himself burning as a holocaust for his sin.

A few feet from the altar, also stretched out, but on a bed of lotuses Sunahsepa slept peacefully. And on the spot where the knife was lowered upon his chest, could be seen a beautiful *blue lotus* bursting into bloom. Lake Pushkara itself, covered but a moment earlier with white lotuses, whose petals shone in the sun like silver cups filled with *amrita,*† reflected now the azure of the sky; the white lotuses were changed into blue ones.

Then, rising into the air from the depths of the waters, a melodious voice could be heard, like unto the sound of the *Vînâ,*‡ uttering the following curse.

"A Prince who does not know how to die for his subjects is unworthy to reign over the children of the Sun. He will be reborn in a red-haired race, a barbarous and selfish race; and the nations which will descend from him will have for heritage but the lands of the setting Sun [couchant]. It is the first born of an ascetic mendicant, he who sacrifices his life without hesitation in order to preserve the life of others, who will become king and will rule in his place."

A quiver of approbation ran through the carpet of flowers which covered the lake. Opening their blue hearts to the golden light, the lotuses smiled with joy and sent up a hymn of perfume to Sûrya, their sun and master. The whole of nature rejoiced, except Devarâta who was then but a handful of ashes.

———

* A play on words. *Rohit,* means in Sanskrit a female deer, a roe, and Rohita means "the red-one." According to the legend, he was changed into a roe on account of his cowardice and his fear of dying.

† The elixir which bestows immortality.

‡ A kind of lute, an instrument the invention of which is ascribed to the god Siva.

———

The Visvâmitra, the great Rishi, already the father of a hundred sons, adopted Sunashepa as his eldest son, and cursed in advance, as a precaution, any mortal who refused to recognize him as the Rishi's eldest son and the legitimate heir to the throne of King Ambarîsha.

By reason of this decree, Sunashepa was born in his next incarnation in the royal family of Ayodhyâ and reigned over the Solar race for 84,000 years.

As to Rohita, Devarâta or god-given though he was, he suffered the fate to which Lakshmî-Padma had doomed him. He reincarnated in the family of an *outcast* foreigner (*Mlechchha-Yavana*), and became the ancestor of the barbarous red-haired races that

inhabit the Occident.

* * * * *

It is with a view to the conversion of these races that *The Blue Lotus* has been founded.

And if any one of our readers should doubt the historical veracity of this adventure of our ancestor Rohita, and of the transformation of the white lotuses into azure ones, we invite him to pay a visit to Ajmere.

Once there, all they would have to do would be to go to the shores of the thrice-holy lake called Pushkara where any pilgrim who bathes therein during the full moon of the month of Kartika (October-November) attains the highest holiness, without further trouble. The skeptics will be able to see with their own eyes the site where stood the pyre of Rohita, and the waters frequented erstwhile by Lakshmi.

They would even see the blue lotuses, were it not that owing to a new transformation decreed by the gods, most of these plants changed since those days into sacred crocodiles, which no one has the right to disturb, and that is why nine out of ten pilgrims, who dip themselves in the waters of the lake have a chance to enter immediately into Nirvâna, and why the sacred crocodiles are the fattest of their species.

Collected Writings VOLUME XII
1890

THOUGHTS ON THE ELEMENTALS

[*Lucifer*, Vol. VI, No. 33, May, 1890, pp. 177-188]

[At the time when this essay was published in the pages of *Lucifer,* Annie Besant prefaced it with the following remarks: "H.P.B. being too ill to write her usual editorial, the following unpublished article, written by her more than two years ago, is selected to take its place."

A number of years later, namely in June, 1896, *Lucifer* published an essay under the title of " 'Spirits' of Various Kinds," which turns out to be identical with the one spoken of above, but with a few additional paragraphs, mainly towards its end.

We publish "Thoughts on the Elementals" as it appeared in May 1890, inserting the added material wherever it is found in the later reprint.—*Compiler*.]

Years have been devoted by the writer to the study of those invisible Beings—conscious, semi-conscious and entirely senseless—called by a number of names in every country under the sun, and known under the generic name of "Spirits." The nomenclature applied to these denizens of spheres good or bad in the Roman Catholic Church, alone, is—endless. The great kyriology of their symbolic names—is a study. Open any account of creation in the first *Purâna* that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures (the product of the two kinds of creation—the *Prakrita* and the *Vaikrita* or *Padma,* the primary and the secondary), all-evolved from the body of Brahmâ. The *Urdhvasrotas* only,* of the third creation, embrace a variety of beings with characteristics and idiosyncracies sufficient for a life-study.

The same in the Egyptian, Chaldean, Greek, Phœnician or any other account. The hosts of those creatures are numberless. The old Pagans, however, and especially the Neo-Platonists

—————

* The *Urdhvasrota,* the Gods, so called because the bare sight of aliment stands to them, in place of eating; "for there is satisfaction from the mere beholding of ambrosia," says the commentator of the *Vishnu-Purana.*

—————

of Alexandria knew what they believed, and discriminated between the orders. None regarded them from such a sectarian standpoint as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater

discrimination between the natures of these beings than the Fathers of the Church did. According to the policy of the latter, all those Angels that were not recognized as the attendants upon the Jewish Jehovah—were proclaimed *Devils.*

The effects of this belief, afterwards erected into a dogma, we find asserting themselves now in the Karma of the many millions of Spiritualists, brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for years from theological and clerical beliefs; though he be a liberal or an illiberal Christian, a Deist or an Atheist, having rejected very wisely belief in devils, and too reasonable to regard his visitors as pure angels, has accepted what he thinks a reasonable mean ground—still he will acknowledge no other Spirits save those of the dead.

This is his *Karma,* and also that of the Churches collectively. In the latter such a stubborn fanaticism, such *parti pris* is only natural; it is their policy. In free Spiritualism, it is unpardonable. There cannot be two opinions upon this subject. It is either belief in, or a full rejection of the existence of any "Spirits." If a man is a skeptic and an unbeliever, we have nothing to say. Once he believes in Spooks and Spirits at all—the question changes. Where is that man or woman free from prejudice and preconceptions, who can believe that in an infinite universe of life and being—let us say in our solar system alone—that in all this boundless space in which the Spiritualist locates his "Summerland"—there are only *two orders of conscious beings*—men and their spirits; embodied mortals and disembodied Immortals.

The future has in store for Humanity strange surprises, and Theosophy, or rather its adherents, will be vindicated fully in no very distant day. No use arguing upon a question that has been so fully discussed by Theosophists and brought only opprobrium, persecution, and enmity on the writers.

Therefore we will not go out of our way to say much more. The Elementals and the Elementaries of the Kabalists and Theosophists were sufficiently ridiculed. From Porphyry down to the demonologists of the past centuries, fact after fact was given, and proofs heaped upon proofs, but with as little effect as might be had from a fairy tale told in some nursery room.

A queer book that of the old *Comte de Gabalis,* immortalized by the Abbé de Villars, and now translated and published in Bath. Those humorously inclined are advised to read it, and to ponder over it. This advice is offered with the object of making a parallel. The writer read it years ago, and has read it now again with as much, and much more attention than formerly. Her humble opinion as regards the work is—if any one cares to hear it—that one may search for months and never find the demarcation in it between the "Spirits" of the séance-rooms and the Sylphs and Undines of the French satire.

There is a sinister ring in the merry quips and jests of its writer, who, while pointing the finger of ridicule at that which he believed, had probably a presentiment of his own speedy *Karma** in the shape of assassination.

The way he introduces the *Comte de Gabalis* is worthy of attention.

I was astonished one Remarkable Day, when I saw a man come in of a most exalted mien; who, saluting me gravely, said to me in the French Tongue but, in the accent of a *Foreigner,* "Adore my son; adore the most great God of the Sages; and let *not thy self be puffed up with Pride, that he sends to thee one of the children of Wisdom, to constitute thee a Fellow of their Society, and make thee partaker of the wonders of Omnipotency*."†

There is only one answer to be made to those who, taking

———————

* The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc, his native country.

† Sub Mundanes; or the Elementaries of the Cabal: being the History of Spirits, reprinted from the Text of the Abbé De Villars, Physio-Astro-Mystic, wherein it is asserted that there are in existence on earth rational creatures besides man. Bath, Robert H. Fryer 1886.

———————

advantage of such works, laugh at Occultism. "Servitissimo" gives it himself in his own chaffing way in his introductory "Letter to my Lord" in the above-named work.

I would have persuaded him [the author of *Comte de Cabalis*] to have changed the whole form of his work," he writes, "for this drolling way of carrying it thus on does not to me seem proper to his subject. These mysteries of the *Cabal* are serious matters, which many of my friends do seriously study . . . . . the which are certainly most dangerous to jest with.

Verbum sat sapienti.

They are "dangerous," most undeniably. But since history began to record thoughts and facts, one-half of Humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the Sylphs, Undines, and Gnomes, if any, in Nature; for, in league with Salamanders, the latter are more likely to destroy the unbelievers and damage Insurance companies, notwithstanding that these believe still less in revengeful Salamanders than in fire produced by chance and accident.

Theosophists believe in Spirits no less than Spiritualists do, but, as dissimilar in their variety as are the feathered tribes in the air. There are bloodthirsty hawks and vampire bats among them, as there are doves and nightingales. They believe in "Angels," for many have seen them

> ". . . . . by the sick one's pillow—
> Whose was the soft tone and the soundless tread?
> Where smitten hearts were drooping like the willow, They stood between the living and the dead."

But these were not the three-toed materializations of the modern medium. And if our doctrines were all piece-mealed by the "drolleries" of a de Villars, they would and could not interfere with the claims of the Occultists that their teachings are *historical and scientific facts,* whatever the garb they are presented in to the profane. Since the first kings

began reigning "by the grace of God," countless generations of buffoons appointed to amuse Majesties and Highnesses have passed away; and most of these graceless individuals had more wisdom at the bottoms of their haunches and at

their fingers' ends, than all their royal masters put together had in their brainless heads. They alone had the inestimable privilege of speaking *truth* at the Courts, and those truths have always been laughed at . . .

This is a digression; but such works as the *Comte de Gabalis* have to be quietly analyzed and their true character shown, lest they should be made to serve as a sledge hammer to pulverize those works which *do not* assume a humorous tone in speaking of mysterious, if not altogether sacred, things, and say what they have to. And it is most postitively maintained that there are more truths uttered in the witty *railleries* and *gasconades* of that "satire," full of preeminently occult and actual facts, than most people, and Spiritualists especially, would care to learn.

One single fact instanced, and shown to exist now, at the present moment among the Mediums will be sufficient to prove that we are right.

It has been said elsewhere, that white magic differed very little from practices of sorcery except in *effects* and *results—good or bad motive* being everything. Many of the preliminary rules and conditions to enter societies of *adepts,* whether of the *Right* or the *Left* Path, are also identical in many things. Thus *Gabalis* says to the author: "The *Sages* will never admit you into their society if you do not renounce from this very present a Thing which cannot stand in competition with Wisdom. *You must renounce all carnal Commerce with Women*" (p. 27).

This is *sine qua non* with *practical* Occultists—Rosicrucians or Yogis, Europeans or Asiatics. But it is also one with the *Dugpas* and *Jadoos* of Bhutan and India, one with the *Voodoos* and *Nagals* of New Orleans and Mexico,* *with an additional clause to it, however, in the statutes of the latter,* and this is to have carnal commerce with male and

* We speak here of the well-known *ancient statutes* in the Sorcery of the Asiatics as in the Demonology of Europe. The Witch had to renounce her husband, the Wizard his marital rights over his legitimate human wife, as the Dugpa renounces to this day commerce with living women; and, as the New Orleans *Voodoo* does, when in the exercise *of his powers.* Every Kabalist knows this.

Female Jinns, Elementals or Demons, call them by whatever names you will.*

"*I am making known nothing to you* but the Principles of the Antient *Cabal*," explains

de Gabalis to his pupil. And he informs him that the Elementals (whom he calls *Elementaries*), the inhabitants of the four Elements, namely, the Sylphs, Undines, Salamanders, and Gnomes, live many Ages, but that their souls are not immortal. "In respect of Eternity . . . . they must finally resolve into nothing." . . . . "Our Fathers, the philosophers," goes on the *soi-disant* Rosicrucian, "speaking to *God* Face to Face, complained to him of the Unhappiness of these People (the Elementals), and *God,* whose Mercy is without Bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them, that by the same means as Man, by the Alliance which he contracted with *God,* has been made Partaker of the Divinity: the *Sylphs,* the *Gnomes,* the *Nymphs,* and the *Salamanders,* by the Alliance which they might Contract with Man, might be made Partakers of Immortality. So a *she-Nymph* or a *Sylphide* becomes Immortal and capable of the Blessing to which we aspire, when they shall be so happy *as to be married to a Sage;* a *Gnome* or a *Sylphe* ceases to be Mortal from the moment that *he Espouses one of our Daughters*."

Having delivered himself of this fine piece of advice on practical sorcery, the "Sage" closes as follows:

"No, no! Our *Sages* have never erred so as to attribute the Fall of the first *Angels* to their Love of *women,* no more than they have put Men under the Power of the *Devil* . . . . There was nothing criminal in all that. They were *Sylphs* which endeavored to become Immortal. Their innocent Pursuits, far enough from being able to scandalize the *Philosophers,* have appeared so Just to us that we are all

* The Jewish Kabalist of Poland and Galicia calls the female Spirit of *Nergal,* when bent on revenge, *to his help and to infuse into him power.* The Mussulman Sorcerer a female *Jinni;* a Russian *Koldun* a deceased Witch *(vyed'ma)*. The Chinese maleficer has a female *Huen* in his house at his command. The above intercourse is said to give *magic powers* and a *Supernal Force.*

resolved by common consent utterly to Renounce *Women;* and entirely *to give ourselves to Immortalizing* of the *Nymphs and Sylphs*" (p. 33).

And so are certain mediums, especially those of America and France, who boast of Spirit husbands and wives. We know such mediums personally, men and women, *and it is not those of Holland who will deny the fact,* with a recent event among their colleagues and coreligionists fresh in their memory, concerning some who escaped death and madness only by becoming Theosophists. It is only by following our advice that they got finally rid of their spiritual consorts of both sexes.

Shall we be told in this case also, that it is a calumny and an invention? Then let those outsiders who are inclined to see, with the Spiritualists, nought but a holy, an innocent pastime at any rate, in that nightly and daily intercourse with the so-called "Spirits of the Dead," watch. Let those who *ridicule* our warnings and doctrine and make merry over them—explain after analysing it dispassionately, the mystery and the *rationale* of such

facts as the existence in the minds of certain Mediums and Sensitives of their *actual marriage* with male and female Spirits. Explanations of lunacy and hallucination will never do, when placed face to face with the *undeniable facts* of SPIRIT-MATERIALIZATIONS. If there are "Spirits" capable of drinking tea and wine, of eating apples and cakes, of kissing and touching the visitors of séance-rooms, all of which facts have been proven as well as the existence of those visitors themselves—*why should not those same Spirits perform matrimonial duties as well?* And who are these "Spirits" and what is their nature? Shall we be told by the Spiritists that the spooks of Mme. de Sévigné or of Delphine—,—one of which authoresses we abstain from naming out of regard to the surviving relatives —were the actual "Spirits" of those two deceased ladies! That the latter felt a "Spiritual affinity" for an idiotic, old and slovenly Canadian medium and thus became *his happy wife,* as he boasts publicly, the result of which union is a herd of "spiritual" children *bred with this holy Spirit?* And *who* is the astral husband—the nightly consort of a well-

known New York lady medium whom the writer knows personally? Let the reader get every information he can about this last development of *Spiritual* (?!) intercourse. Let him think seriously over this, and then read the *Comte de Gabalis,* especially the Appendix to it, with its Latin portions; and then, perchance, he will be better able to appreciate the full gravity of the *supposed* chaff, in the work in question,* and understand the true value of the raillery in it. He will then see clearly the ghastly connexion there is between the Fauns, Satyrs and Incubi of St. Hieronymus, the Sylphs and Nymphs of the Count de Gabalis, the "Elementaries" of the Kabalists—and all those poetical, spiritual "Lillies" of the "Harris Community," the astral "Napoleons," and other departed Don Juans from the "Summerland," the "*spiritual* affinities from beyond the grave" of the modern world of mediums.

Notwithstanding this ghastly array of facts, we are told week after week in the Spiritual journals that, at best, we know not what we are talking about. "Platon"—(a presumptuous pseudonym to assume, by the by) a dissatisfied *ex*-theosophist, tells the Spiritualist (see *Light,* Jan. 1, 1887) that not only is there no reincarnation—because the astral "spirit" of a deceased friend told him so (a valuable and trustworthy evidence indeed), but that all our philosophy is proved worthless by that very fact! Karma, we are notified, is a tomfoolery. "Without Karma reincarnation cannot stand," and, since his *astral* informant "has inquired in

---

* "Sub-Mundanes; or The Elementaries of the Cabala"; with an illustrative Appendix from the work "Demoniality" or "Incubi and Succubi," by the Rev. Father Sinistrari, of Amando. The answer given (p. 133) by an alleged devil, to St. Anthony respecting the corporeity of the Incubi and Succubi would do as well now, perhaps: "The blessed St. Anthony" having inquired who he was, the little dwarf of the woods answered. "I am a mortal, and one of the inhabitants of the Wilderness, whom gentility, under its varied delusions, worships under the names of Fauns, Satyrs and Incubi" or "Spirits of the Dead" might have added this

Elemental, the vehicle of some Elementary. This is a narrative of St. Hieronymus, who fully believed in it, and so do we, with certain amendments.

———————

the realm of his present existence as to the theory of reincarnation, and he says he cannot get one fact or a trace of one as to the truth of it . . ." this "astral" informant *has to be believed.* He *cannot* lie. For "a man who has studied chemistry has a right to an opinion, and earned a right to speak upon its various theories and facts . . . . especially if he, during earth-life, was respected and admired for his researches into the mysteries of nature, and for his truthfulness."*

Let us hope that the "astrals" of such eminent chemists as Messrs. Crookes and Butleroff—when disembodied will abstain from returning too often to talk with mortals. For having studied chemistry so much and so well, their *post-mortem* communications would acquire a reputation for infallibility more than would be good, perhaps, for the progress of mankind, and the development of its intellectual powers. But the proof is sufficiently convincing, no doubt, for the present generation of Spiritualists, since the name assumed by the "astral control of a friend" was that of a truthful and honorable man. It thus appears that an experience of over forty years with Spirits, who lied more than they told truth, and did far more mischief than good— goes for nought. And thus the "Spirit-husbands and -wives" must be also believed when they say they are this or that. Because, as "Platon" justly argues: "There is no progress without knowledge, and the knowledge of truth founded upon fact is progress of the highest degree, and if astrals progress, as the spirit says *they do,* the philosophy of Occultism in regard to reincarnation is wrong upon this point; and how do we know that the many other points are correct, as they are without proof?"

This is high philosophy and logic. "The end of wisdom is consultation and deliberation" — with "Spirits," Demosthenes might have added, had he known where to

———————

* The arguments and evidence brought to bear against the philosophy of the East are curious. Surely this is a good proof that the Occultists are right in saying that most of those "Spirits" are not even "lying" Spirits, but simply empty, senseless shells talking sense only with the help of the brains of the *sitters* and the brain of the medium as a connecting link.

———————

look for them—but all this still leaves the question, "who are those spirits"—an open one. For, "where doctors disagree," there must be room for doubt. And besides the ominous fact

that Spirits are divided in their views upon reincarnation—just as Spiritualists and Spiritists are, "every man is not a proper champion for the truth, nor fit to take up the gauntlet in the cause of verity," says Sir T. Browne. This is no disrespectful cut at "Platon," whoever he may be, but an axiom. An eminent man of science, Prof. W. Crookes, once gave a very wise definition of Truth, by showing how necessary it is to draw a distinction *between truth and accuracy.* A person may be very truthful—he observed—that is to say, may be filled with the desire both to receive truth and to teach it; but unless that person have great natural powers of observation, or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm, he will be always apt to proceed to generalizations, which may be both false and dangerous. In short as another eminent man of science, Sir John Herschel, puts it, "The grand and, indeed, the only character of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion."

Now very few Spiritualists, if any, unite in themselves the precious qualities demanded by Prof. Crookes; in other words their truthfulness is always tempered by enthusiasm; therefore, it has led them into error for the last forty years. In answer to this we may be told and with great justice, it must be confessed, that this scientific definition cuts both ways; *i.e.,* that Theosophists are, to say the least, in the same box with Spiritualists; that they are enthusiastic, and therefore also credulous. But in the present case the situation is changed. The question is not what either Spiritualists or Theosophists think personally of the nature of Spirits and their degree of truthfulness; but what the "universal experience," demanded by Sir John Herschel, says.

Spiritualism is a philosophy (if one, which so far we deny) of but yesterday. Occultism and the philosophy of the East, whether true absolutely, or relatively, are teachings coming to us from an immense antiquity. And since—whether in the writings and traditions of the East, in the numberless Fragments, and MSS. left to us by the Neo-Platonic Theosophists; in the life observations of such philosophers as Porphyry and Iamblichus; in those of the medieval Theosophists and so on, *ad infinitum;*—since we find in all these, the same identical testimony as to the extremely various and often dangerous nature of all those Genii, Demons, Gods, Lares, and "Elementaries," now all confused into one heap under the name of "Spirits," we cannot fail to recognize in all this something "enduring the test of *universal experience*," and "coming unchanged" out of every possible form of observation and experience.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views, born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair-minded witness to the doings of the "Spirits" in America, one that is neither a Theosophist, nor a Spiritualist, be asked: "What may be

the difference between the vampire-bride from whom Apollonius of Tyana is said to have delivered a young friend of his, whom the nightly succubus was slowly killing, and the Spirit-wives and husbands of the mediums?" Surely none—would be the correct answer. Those who do not shudder at this hideous revival of mediaeval Demonology and Witchcraft, may, at any rate, understand the reason why of all the numerous enemies of Theosophy—which unveils the mysteries of the "Spirit World" and unmasks the Spirits masquerading under eminent names—none are so bitter and so implacable as the Spiritualists of Protestant, and the Spiritists of Roman Catholic countries.

"Monstrum horrendum, informe, ingens cui lumen ademptum . . ."* is the fittest epithet to be applied to most

—————

* [Virgil, *Aeneid,* III, 658: "A monster awful, shapeless, huge, bereft of light," said of Polyphemus.—*Compiler.*]

—————

of the "Lillies" and "Joes" of the Spirit World. But we do not mean at all—following in this the example of Spiritualists, who are determined to believe in no other "Spirits" than those of the "dear departed" ones—to maintain that save *Nature Spirits* or Elementals, Shells, or Elementaries, and "Gods" and genii, there are no other Spirits from the invisible realms; or no really holy and grand Spirits—who communicate with mortals. For it is not so. What the Occultists and Kabalists said all along, and the Theosophists now repeat, is, that holy Spirits will not visit promiscuous séance rooms, nor will they intermarry with living men and women.

Belief in the existence of invisible but too often present visitants from better and worse worlds than our own, is too deeply rooted in men's hearts to be easily torn out by the cold hand of Materialism, or even of Science. Charges of superstition, coupled with ridicule, have at best served to breed additional hypocrisy and social cant, among the educated classes. For there are few men, if any, at the bottom of whose souls belief in such *superhuman* and supersensuous creatures does not lie latent, to awaken into existence at the first good opportunity. Many are those Men of Science who, having abandoned with their nursery pinafores belief in Kings of Elves and Fairy Queens, and who would blush at being accused of believing in witchcraft, have, nevertheless, fallen victims to the wiles of "Joes," "Daisies," and other spooks and "controls." And once they have crossed the Rubicon, they fear ridicule no longer. These Scientists defend as desperately the reality of materialized and other Spirits, as if these were a mathematical law. Those soul-aspirations that seem innate in human nature, and that slumber only to awaken to intensified activity; those yearnings to cross the boundary of matter that make many a hardened skeptic turn into a rabid believer at the first appearance of that which to him is undeniable proof—all these complete psychological phenomena of human temperament—have our modern physiologists found a key to them? Will the verdict remain "*non compos mentis*" or

"victim to fraud and psychology"? etc., etc. When we say with regard

to unbelievers that they are "a handful" the statement is no underevaluation; for it is not those who shout the loudest against degrading superstitions, the "Occult craze" and so on, who are the strongest in their skepticism. At the first opportunity, they will be foremost amongst those who fall and surrender. And when one counts seriously the ever-increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the "Departure of the Fairies." They are gone, says the poet:

. . . . ."They are flown,
Beautiful fictions of our fathers, wove
In Superstition's web when Time was young,
And fondly loved and cherished—they are flown,
Before the Wand of Science!. . . ."

We maintain that they have done nothing of the kind; and that on the contrary it is these "Fairies"—the beautiful, far more than the hideous—who are seriously threatening under their new masks and names to disarm Science and break its "Wand."

Belief in "Spirits" is legitimate, because it rests on the authority of experiment and observation; it vindicates, moreover, another belief, also regarded as a superstition: namely, *Polytheism.* The latter is based upon a fact of nature: Spirits mistaken for Gods, have been seen in every age by men—hence, belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who has seen GOD—that God we mean, the Infinite and the Omnipotent, the one about whom Monotheists talk so much? Polytheism—once man claims the right of divine interference on his behalf—is logical and consistent with the philosophies of the East, all of which, whether Pantheistic or Deistic, proclaim the ONE an infinite abstraction, an absolute Something which utterly transcends the conception of the finite. Surely such a creed is more philosophical than that religion, whose theology, proclaiming in one place God, a mysterious and even Incomprehensible Being, whom "*no man shall see* and live" (*Exodus,* xxxiii, 20), shows him at

the same time so human and so petty a God as to concern himself with the breeches* of his chosen people, while neglecting to say anything definite about the immortality of their

souls, or their survival after death!

Thus, belief in a Host and Hosts of Spiritual entities, dwelling on various planes and spheres in the Universe, in *conscious intra*-Kosmic *Beings,* in fact, is logical and reasonable, while belief in an *extra*-Kosmic God is an absurdity. And if Jehovah who was so jealous about his Jews and commanded that they should have no other God save himself, was generous enough to bestow upon Pharaoh Moses ("*See*, I have *made thee a god to Pharaoh:* and Aaron. . . . . thy prophet"—*Exodus*, vii, 1) as the Egyptian monarch's deity, whyn should not "Pagans" be allowed the choice of their own Gods? Once we believe in the existence of our *Egos,* we may well believe in Dhyan Chohans. As Hare has it: "man is a *mixed* being made up of a spiritual and of a fleshly body; the angels are pure Spirits, herein nearer to God, only that they are created and finite in all respects, whereas God is *infinite and uncreated*." And if God is the latter, then God is not a "Being" but an *incorporeal Principle,* not to be blasphemously anthropomorphized. The angels or Dhyan Chohans are the "Living Ones"; that Principle, the "Self-Existent," the eternal, and all pervading CAUSE of all causes, is only the abstract noumenon of the "River of Life," whose ever rolling waves create angels and men alike, the former being simply "men of a superior kind," as Young intuitionally remarks.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them now, spirits, angels, and demons, that Christian nations are less polytheistic than their Pagan brethren. The twenty or thirty millions of the now existing Spiritualists and Spiritists, minister to their dead as jealously as the modern Chinamen and the

---

* "And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach" (*Exodus* xxviii, 42). GOD a linendraper and a tailor!!

Hindus minister to their *Houen,* Bhûts,* and *Pisachas*—the Pagan, however, only to keep them quiet from *post-mortem* mischief.

[The next three paragraphs were added at some later date:]

On the other hand, we have demonstrated fully in the Proem to *The Secret Doctrine* that the worship of angels and spirits by the Roman Catholics and the Christians of the Oriental Churches, representing several hundred millions of men, women and children, who worship armies of Saints besides—is as idolatrous as any idol-worship in India and China. The only difference one can see is that the Pagans are sincere in calling their religion polytheism, whereas the Churches—in company with the Protestant Spiritualists, whether consciously or otherwise—put a mask on theirs by claiming for it the title of a

monotheistic Church.

There is a philosophy in dealing with the question of spirits in Indian "idolatry" that is conspicuously absent from the Western definitions of them. The Devas are, so to say, the embodied powers of states of matter, more refined than those with which we are familiar.† In the *Vedas* the Gods are mentioned as being eleven in number, where each one of the eleven stands as the representative of the class to which he belongs. Each of these classes again is subdivided into three, thus yielding the thirty-three classes of primary Gods, common alike to the Hindu and Buddhistic systems,‡ as may be seen on reference to Beal's *Catena of Chinese Buddhism.* Each one of these thirty-three, subdivided again, admits of further division almost indefinitely like the substantial monads of Leibnitz; a fact which is expressed by the

---

* The *Houen* in China is "the *second* Soul, or human Vitality, the principle, which animates the ghost" as explained by missionaries from China; simply the *astral.* The *Houen,* however, is as distinct from the "Ancestor" as the *Bhuts* are from the Pitris in India.

† See *The Secret Doctrine,* Vol. I, Book I, Part III: "Gods, Monads and Atoms," pp. 610 *et seq.*

‡ See Chinese, Burmese, and Siamese Mythologies.

---

number of the Gods being given by the Hindus as thirty-three crores (33 x 10,000,000). The key to the esoteric significance of these Gods would enable modern physical science, and chemistry especially, to achieve a progress that they may not otherwise reach in a thousand years to come, as every God has a direct connection with, and a representative in, its bodily fabric, so to say, in invisible atoms and visible molecules—physical and chemical particles.*

Although these Gods are said to be "superior to man in some respects," it must not be concluded that the latent potencies of the human spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man; but with the ultimate effect of prescribing a limit to their expansion, to which the human spirit is not subjected. This fact has been well symbolized in the *Mahâbhârata* by the single-handed victory of Arjuna, under the name of Nara (a man) over the whole host of Devas and *Deva-yonis* (the lower Elementals). And we find reference to the same power in man in the Bible, for St. Paul distinctly says to his audience "Know ye not that we shall judge angels?" (*I Corinth.,* vi, 3), and speaks of the astral body of man, the *soma psychikon,* and the spiritual body, *soma pneumatikon,* which "hath not flesh and bones," but has still an external form.

[The following couple of sentences were added at some later date:]

An Adept, by putting himself under a special course of training and initiation, may attain the status of a Deva, but by such a course he is debarred from further progress along the true path. (See "The 'Elixir of Life' " in *Five Years of Theosophy*.)† The story of

Nahusa gives a glimpse of the truth as known to the Initiates.

---

* See again "Gods, Monads, and Atoms."

† [The remarkable Essay on "The Elixir of Life" appeared originally in *The Theosophist*," Vol. III, March and April, 1882, and was written under dictation by Godolphin Mitford who used on other occasions the pseudonym of Moorad Alee Beg or Mirza Murad Ali Beg. It has been reprinted several times in various publications. as well as a separate pamphlet.—*Compiler*.]

The order of Beings called the Devas—whose variety is so great that no description of it can be attempted here—is given in some Occult treatises. There are high Devas and lower ones, higher Elementals and those far below man and even animals. But all these have been or will be men, and the former will again be reborn on higher planets and in other manvantaras. One thing may however, be mentioned. The Pitris, or our "lunar ancestors," and the communication of mortals with them, have been several times mentioned by Spiritualists as an argument that Hindoos *do* believe in, and even worship "Spirits." This is a great mistake. It is not the Pitris individually that were ever consulted, but their *stored wisdom* collectively; that wisdom being shown *mystically* and allegorically on the bright side of the moon.

What the Brahmans invoke are not "the spirits" of the departed *ancestors*—the full significance of which name will be found in Vol. II of *The Secret Doctrine,* where the genesis of man is given. The most highly developed human spirit will always declare, while leaving its tenement of clay "*nacha punarâvarti*"—"I shall not come back"—and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the "lunar" ancestors and their connection with the "moon" would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more will be given than the few hints that follow.

One of the names of the moon in Sanskrit is *Soma,* which is also the name, as is well known, of the mystic drink of the Brahmans and shows the connection between the two. A "soma-drinker" attains the power of placing himself in direct *rapport* with the bright side of the moon, thus deriving inspiration from *the concentrated intellectual energy of the blessed ancestors.* This "concentration," and the moon being a storehouse of that Energy, is the secret, the meaning of which must not be revealed, beyond the mere fact of mentioning the continuous pouring out upon the earth from the bright side of the orb of a certain influence.

This which seems one stream (to the ignorant) is of a *dual nature*—one giving life and wisdom, the other being

lethal. He *who can separate the former from the latter, as Kalahamsa separated the milk from the water, which was mixed with it, thus showing great wisdom—will have his reward*. The word *Pitri* does mean, no doubt, the ancestor; but that which is invoked is the *lunar* wisdom esoterically and not the "Lunar ancestor." It is this Wisdom that was invoked by Qu-ta-my, the Chaldean, in *the Nabathean Agriculture*, who wrote down "the revelations of the Moon." But there is *the other side* to this. If most of the Brahmanical religious ceremonials are connected with the full moon so do the dark ceremonials of the sorcerers take place at the new moon and its last quarter. For similarly when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil Karma, and the evil inspiration, comes down upon him as a dark incubus of iniquity from "the *dark side* of the moon," which is a *terra incognita* to Science, but a well explored land to the Adept. The Sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon, when the benignant influence of the Pitris is at its lowest ebb, crystallizes some of the Satanic energy of his predecessors in evil, and turns it to his own vile ends; while the Brahman, on the other hand, pursues a corresponding benevolent course with the energy bequeathed him by his Pitris . . . . Therefore, this is the true Spiritualism of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes, it will be seen that the so-called "superstitions" of Brahmanism and the ancient Pagans in general were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to discover.

We maintain then that no Theosophist has ever believed in, or helped to spread "degrading superstitions," any more than has any other philosophical or scientific Society.

[The following paragraph was added at some later date:]

If some Theosophists—most of them indeed—openly confess their belief in Dhyân Chohans (disembodied men from

other preceding Manvantaras), in Pitris (our real, genuine ancestors), and the hosts of other spirits—mundane, sub-mundane, and supra-mundane—they do no worse than the whole Christian world did, does, and will do. In this way they are far more honourable than those who hide that belief and keep it *sub rosa.*

The only difference between the "Spirits" of other Societies, Sects and Bodies, and ours lies in their names, and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the "Spirits of the Dead," and in whom the Roman

Church sees the devils of the Host of Satan—we see neither. We call them, Dhyan-Chohans, Devas, Pitris, Elementals high and low—and know them as the "Gods" of the Gentiles, imperfect at times, never wholly. Each order has its name, it place, its functions assigned to it in nature; and each host is the complement and crown of its own particular sphere, as *man* is the complement and crown of his globe; hence, a natural and logical necessity in Kosmos.

H. P. B.

____

Collected Writings VOLUME XII
1890

THE LETTERS OF JOHANN CASPAR LAVATER
TO THE EMPRESS MARIA FEODOROVNA, THE WIFE OF THE EMPEROR PAUL I OF RUSSIA.

(*Written in the year 1798, and translated from the original autographs*)

[*Lucifer*, Vols. VI & VII, May, June, August & October, 1890]

Johann Caspar Lavater, the famous Physiognomist, was the son of a skillful physician at Zürich and was born November 15th, 1741. As a child he was of a very lively imagination and gave himself up to silent reveries; while yet at school he believed that he had received direct answer to his prayers. Later on at Leipzig and Berlin he made the acquaintance of the scholars and theologians of Northern Germany, and on his return to Zürich was made deacon and

subsequently first pastor of the orphan church there. Until he entered on his great physiognomical work, all his energy was devoted to the service of religion, although he also gained a sufficient reputation as a poet. His sermons were marked by such fine style, lively enthusiasm, and also by a certain mysticism which always characterized him, that they won large admiration even in foreign countries. His great work, entitled *Physiognomische Fragmente,* was based on the theory that there was a close connexion between the internal man and the outward expression of the face. This won him such fame that his name was speedily known all over Europe. During the Swiss Revolution, he boldly opposed the new views and the Directory, being decided in this by the spectacle of the French Revolution which had thoroughly disgusted him. For this he was imprisoned in 1799, but was soon set at liberty and died in 1801 of a wound received while assisting the distressed at the capture of Zürich by Masséna. In private life Lavater is said to have been one of the most virtuous and even saintly of men.

In presenting a translation of these letters, of which only a few have previously seen the light, we are guided by a desire to interest those of our readers who may be orthodox Christians or Spiritualists. For although the opinions of Lavater are greatly in advance of the narrow theology of his times, and in many places he gives utterance to ideas of great sublimity, still no Theosophist or Occultist can agree with his theology, psychology, or spiritualism, which are throughout characterised by very material conceptions, and remind us strongly of the "Summer Land," and the literal interpretation of St. John's *Revelation.*

And now with regard to the letters themselves.

In 1881, in Nos. 3 and 4 of the German journal, the *Christian Reading,* appeared a letter from the Director of the St. Petersburg Imperial Public Library to the authorities of the University of Jena, congratulating them on the occasion of the completion of the 300th year of the existence of its foundation, and concluding with the following words:—

. . . . We have collected some accidentally preserved pages belonging to the rich treasury of German literature, and have the honor to

present them, as a jubilee offering, to one of the most active centres of German culture, traces of which are perceived in every place where science and learning are a care, and the remarkable monuments of which occupy the most prominent place in our Library, in whose name I now present the enclosed copies.

The St. Petersburg Imperial Public Library wishes the University of Jena success in its future undertakings, which have hitherto been so beneficial to science during the 300 years of its existence.

The Director of the St. Petersburg Imperial Public Library.

(Signed) BARON KORF.

Member of the State Council of the Secretariat.

P.S.—The copy of the enclosed was entrusted by the Council of the Library to its chief Librarian R. Meenoulof, who deems himself very happy to have had the good fortune of discovering, during the recataloguing of the private library of the Grand Duke Constantine Nikolayevitch, at Pavlovsk, this forgotten correspondence of Lavater.

The above letter was prefaced by the following explanation:—The palace of the Grand Duke at Pavlovsk is the residence where the Emperor Paul passed the happiest years of his life. Later on it became the favorite residence of his late august widow, the never-to-be-forgotten—for her philanthropy and beneficence to suffering humanity—the Empress Maria Feodorovna. The palace library, which owes its existence to this august pair, contains a collection of most remarkable and choice works. Among other things a small packet was found there containing some autograph letters of Lavater, which have hitherto remained unknown to the biographers of this famous man. These letters were written by him at Zürich, in 1798. Sixteen years before, Lavater had the opportunity of making the acquaintance of the Grand Duke Pavel (Paul) Petrovitch and his wife, during their travels incognito, under the titles of the Count and Countess Severni (North), when they visited Zürich and Schaffhausen.

From 1796 to 1800, Lavater sent his physiognomical discoveries to Russia and along with them letters, or rather fragments in the shape of letters, of a spiritualistic tendency, with the object of giving the best possible general conception about the state of the soul after the death of the body. Lavater allows that the soul of the dead can transmit its

thoughts to a receptive and chosen mind (now called a medium), and thus communicate with and write letters to the friends it left on earth, and give them an idea of its existence in the realm of the spirits. In his letters Lavater speaks of his religious convictions with great enthusiasm The publication of a few of these letters with the permission of the Grand Duke Constantine Nikolayevitch, will enable the public to become better acquainted with the sympathetic and lofty soul of Lavater. As to the rest, and the correspondence which contains his physiognomical observations, owing to their private nature and length they cannot be made public property *

Those now offered to the public were translated directly from the autograph letters at St. Petersburg.—[ED.]

[H.P.B. has appended footnotes to various expressions of Lavater, and to certain statements which occur in the three letters purporting to have been written by a discarnate "Spirit" who signs himself "Makariozenagath." The expressions to which the footnotes are appended appear in square brackets.]

[every spirit, co-ordinately with his personal character] Evidently, the great Swiss physiognomist was better acquainted with the nature of living men than with that of *disembodied* spirits, since he attributes to the latter a personality of human characteristics!

[each Spirit . . . . ennobling his personality] What would Lavater, with such exalted and lofty, though rather too anthropomorphic ideas about disembodied souls, say, to the inane and often senseless "messages" from the Spirit World through the modern professional medium? What would he think of the materializations of "three-toed" Lillies, punch-and-tea-drinking John Kings and the rest of the astral crew? Thus it seems, that Spirit-letters were known before modern Spiritualism was born

[our light radiates softly around the head of every good, loving, and true Christian] Sectarian feelings even in Spirits

———————

* Thus only two or three of the Lavater letters were sent for publication in 1881, the rest being withheld.

———————

JOHANN KASPAR LAVATER
1741-1801

[we stimulate in him ideas, which without our influence could otherwise never have entered his head] Such are the ways and the *modus operandi* of the Planetary Dhyanis and the Nirmanakâyas, but not quite those of disembodied spirits of ex-"personalities." Yet, great and saintly, indeed, must be the man or woman who becomes worthy of such visitants! As a general rule such an influence is exercised on the lower self by one's own Ego, a Spirit surely, yet not "disembodied."

[thus a highly worthy man . . . becomes in this manner an . . . agent for the spirit] Which of the *professional* mediums answer this description? Is it the drunken sots and epileptics we all know, or have heard of, who are such "highly worthy" people?

[I soar over, and light upon him . . .] The "Spirit" is hardly of the modest class. The style of his letters is that of Lavater himself; and we have little doubt but they were written by him in trance condition, unknown to himself.

[Spirits . . .. live bereft of their free will, subject to the will alone of the Almighty] Surely such a state of irresponsibility is nothing to be envied nor desired. What kind of "liberated" Spirits are these!

[following a particularly phantastic passage full of visions] One would hardly recognize the genius and remarkable intellect of Lavater in the above gush. It might be more appropriate to sign this letter with the name of one of General Booth's "Army."

[at last speech returned to us] What kind of conception of *Spirit* and *Spirits* had the great Lavater, if he could accept all this *physiological* description of *post-mortem* emotions, as a *bona fide* narrative of a disembodied soul? A queer "Spirit" this!

[a Being before whom bows the whole Universe] This we fear, is a slight exaggeration of facts. The Spirit seems to forget the millions of the "heathen."

We are, indeed, forced to suspect the venerable Spirit Makariozenagath of being the disincarnated Spirit of a Methodist preacher.

[out of thousands of things . . . . there may be hardly one that I dare mention] This is but in the order of things.

Who is there who can boast of having received from a communicating "Spirit" any entirely new information, never heard of before, yet correct and useful to either science in general, or mankind in particular?

[their religious feeling penetrates our being and their infidelity repels us] We demur to the last proposition, while quite ready to agree with the first. The respective religious beliefs of their mediums *must* "penetrate," the communicating "spirits," if we are allowed to judge by the results. While one "returning" *angel-guide* vouchsafes, say, to a Roman Catholic medium and audience the blessed truths of the immaculate conception and teaches reincarnation, another "angel-control" will, in the presence of protestants and

English Spiritualists, denounce the latter doctrine as "unphilosophical heathen rubbish" and make high fun over the doctrine of rebirth.

[light is . . . the mystery . . . which cannot be understood by any mortal] And yet it is pretty well known to Occultists and even many an advanced Kabalist, without mentioning those who realize the true meaning of Alchemy and its transmutations.

It is evident that the word "light" is used for aura, or that radiant emanation from animate and inanimate objects which is called by Reichenbach *Od.* But the presence of such in living persons, at any rate, is well known even to good clairvoyants and sensitives, or mediums, who see it, though they are rarely able to understand and analyze correctly its coruscations.

[we have no authority to compel by, or subject to, our power any human being, whose will is entirely independent from our will] The *angel-guides* and *controls* of the modern medium speak differently. What they demand of those whom they "overshadow" and break into, like a midnight burglar, is absolute passivity and no exercise of free will, as it is fatal to spooks.

[the "Spirit" quotes *Matt.* xvi, 19: "And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."] Just so; only these words scarcely apply to Peter the Apostle,

but rather to *Peter,* the symbol of the mystery between Soul (the earthly, *lower* manas) and Spirit (the Higher Manas or Ego), the *Christos* within man. The "Spirit of God" spoken about is evidently our "Higher Ego", the only divine Entity upon which act and react all the deeds of the terrestrial *Personality.* But this is a theosophical teaching with which too few are acquainted, to make of it a subject of any lengthy dissertation

---

EDITOR'S NOTE

Two words to the unwary, who believe in the communion of disembodied spirits with mortal men. We have translated the above Letters *verbatim* in spite of their weary repetitions, and have laid them in all their *goody-goodiness* and gigantic gush before the readers of *Lucifer.* And now we ask; is there one sentence in them that could be regarded as new or useful for mankind, or even for the mortal Empress for whose benefit they were written? Has the pious and Christo-gushing Makariozenagath given the smallest information on that *bourne* "from which no traveller returns," added an atom of fresh information to the general knowledge of the world, or benefited thereby man, woman, or child? Written by Lavater, who was undeniably a man of genius, and great scientific knowledge; one whose sincerity could no more be questioned than his horror of an honest man for any deception of that kind—what are we to think of these letters written by the

spirit of a dead man to a friend on earth? How difficult is it for a mind, warped by theological prejudices, to exercise a right judgment, or vision, in the psychic experience of which it may be the subject! We see this strongly in the case of Swedenborg who ruined what might otherwise have been true vision, by clothing everything he saw in this same miserable theological garb. So with the friend of Lavater; the moment he had experience of the realm beyond five senses, he immediately thought himself with the God and angels of his imaginary

heaven and worked in the details with his own preconceptions. It is curious how all these untrained psychics see each in the terms of his own religion or theory, and because they experience some new sensation, are straightway convinced of the absolute truth of their experience. We know a dozen people who believe with all their souls that they have made the intimate acquaintance of Jehovah (!), and will tell you how he is dressed, even to the minutest details of his toilette; others again, a still more numerous class, who are the bosom psychic friends of Jesus Christ (!!); and so on. The "cruel, hard-hearted" world calls them "cranks" and *Lucifer,* little as he values the opinion of the many as a rule, must endorse its verdict, adding that the communications of the "dear Spirits" up to date must be roughly catalogued under the heading of "flapdoodle."

____

Collected Writings VOLUME XII
1890

[RULES FOR THE RESIDENTS OF THE LONDON HEADQUARTERS]

[The following Rules were established by H.P.B. at 19 Avenue Road, the London Headquarters of The Theosophical Society. Their approximate date is the Spring of 1890. They came to light when, many years later, Digby Besant sent a copy of them to the English T.S., and they were published in *News and Notes,* London, July-August, 1949.]

RULES

WHICH MUST BE CONFORMED TO BY ALL RESIDENT MEMBERS AT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY IN EUROPE.

I

The *latest* time for rising in the morning, during all seasons of the year, is 8 o'clock.

II.

Breakfast must be concluded by 9 A.M., at which hour the table will be cleared.

III.

All lights must be turned out before going to bed, and both in sittingrooms and bedrooms must be turned down or extinguished when not in use.

IV.

All lights must be out by 12 (midnight), special arrangements being made in any exceptional cases.

V.

The bathroom must not be used between 11:30 P.M. and 6 A.M.

VI.

Members may invite friends to share the common meals, giving written notice to the Housekeeper on the slips provided for the purpose, and paying 1/- for breakfast, lunch, or tea, and 1/6 for dinner. Visitors must leave by 1l: 30 P.M., and all gas be extinguished and doors locked by 11:45.

VII.

Members must, in the morning, notify in the book provided for the purpose, intended absences from meals. After 10 P.M. any member requiring tea or coffee must make or warm it for himself on the gas stove in the back kitchen.

Regularity in life consists of regularity in speech and action, and these cannot exist apart from regularity in thought and feeling. In Practical Theosophy, therefore, it is necessary that these five conditions should coexist viz.

**RIGHT THOUGHT, RIGHT FEELING,
RIGHT SPEECH, RIGHT ACTION,
RIGHT LIVING.**

Collected Writings VOLUME XII
1890

BLACK MAGIC IN SCIENCE

[*Lucifer*, Vol. VI, 34, June, 1890, pp. 265-275]

> ". . . . Commence research where modern conjecture closes its faithless wings."
>
> —Bulwer-Lytton, *Zanoni.*

> "The flat denial of yesterday has become the scientific axiom of today."
>
> —*Common Sense Aphorisms.*

Thousands of years ago the Phrygian Dactyls, the initiated priests, spoken of as the "magicians and the exorcists of sickness," healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybelê, the many-breasted goddess, the daughter of Coelus and Terra. Indeed, her genealogy and the myths attached to it show Cybelê as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very *fons vitae* of all that lives and breathes. The mountain air being placed nearer to that fount fortifies health and prolongs man's existence; hence, Cybelê's life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that *Magna* and *Bona Dea,* the prolific *Mater,* became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.

Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in theurgic mysteries as also in the *Asclepieia*— the healing temples of Aesculapius, where the patients once admitted were treated, during the process of "incubation," magnetically, during their sleep.

This creative and life-giving Force—denied and laughed at when named theurgic magic; accused for the last century of being principally based on superstition and fraud, whenever referred to as mesmerism—is now called Hypnotism, Charcotism, Suggestion, "psychology," and what

not. But, whatever the expression chosen, it will ever be a loose one if used without a proper qualification. For when epitomized with all its collateral sciences—which are all

sciences within *the* science—it will be found to contain possibilities the nature of which has never been even dreamt of by the oldest and most learned professors of the orthodox physical science. The latter, "authorities" so called, are no better, indeed, than innocent bald infants, when brought face to face with the mysteries of antediluvian "mesmerism." As stated repeatedly before, the blossoms of magic, whether white or black, divine or infernal, spring all from one root. The "breath of Cybelê"—Akâśa-tattva in India—is the one chief agent, and it underlays the so-called "miracles" and "supernatural" phenomena in all ages, as in every clime. As the parent-root or essence is universal, so are its effects innumerable. Even the greatest adepts can hardly say where its possibilities must stop.

The key to the very alphabet of these theurgic powers was lost after the last Gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher *per ignem,* as they called themselves, rediscovered some of the lost secrets of the Phrygian priests and of the *Asclepieia.* It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus —the "quack" and "drunken impostor" in the opinion of the said scientific "bald infants" of his days, and of their successors in ours—inaugurated among other things in the seventeenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, armlets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do

the electric belts of today. Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puységur in the nineteenth century only followed in their footsteps.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants, have all an affinity with, and bear a close relation to, the human organism. Everything in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and everything is destined to return thereinto. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer; and, whether through internal or external use, that particular

agent imparting to the patient additional strength to fight disease— (developed generally through the introduction of some foreign element into the constitution)—and to expel it, will lead invariably to his cure. Many and marvellous were such cures effected by Anton Mesmer. Subjects with heart disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially prepared magnets.

In 1774 he too happened to come across the theurgic secret of direct vital transmission; and so highly interested was he, that he abandoned all his old methods to devote himself entirely to the new discovery. Henceforward he *mesmerized* by gaze and passes, the natural magnets being abandoned. The mysterious effects of such manipulations were called by him—*animal* magnetism. This brought to Mesmer a mass of followers and disciples. The *new* force

was experimented with in almost every city and town of Europe and found everywhere an actual fact.

About 1780, Mesmer settled in Paris, and soon the whole metropolis, from the Royal family down to the last hysterical *bourgeoise,* were at his feet. The clergy got frightened and cried—"the Devil"! The licensed "leeches" felt an ever-growing deficit in their pockets; and the aristocracy and the Court found themselves on the verge of madness from mere excitement. No use repeating too well-known facts, but the memory of the reader may be refreshed with a few details he may have forgotten.

It so happened that just about that time the official Academical Science felt very proud. After centuries of mental stagnation in the realm of medicine and general ignorance, several determined steps in the direction of real knowledge had finally been made. Natural sciences had achieved a decided success, and chemistry and physics were on a fair way to progress. As the *Savants* of a century ago had not yet grown to that height of sublime modesty which characterizes so pre-eminently their modern successors—they felt very much puffed up with their greatness. The moment for praiseworthy humility, followed by a confession of the relative insignificance of the knowledge of the period—and even of modern knowledge for the matter of that—compared to that which the ancients knew, had not yet arrived. Those were days of naïve boasting, of the peacocks of science displaying in a body their tails, and demanding universal recognition and admiration. The Sir Oracles were not as numerous as they are now, yet their number was considerable. And indeed, had not the Dulcamaras of public fairs been just visited with ostracism? Had not the *leeches* well nigh disappeared to make room for diploma-ed physicians with royal licences to kill and bury *a piacere ad libitum*? Hence, the nodding "Immortal" in his academical chair was regarded as the sole competent authority in the decision of questions he had never studied, and for rendering verdicts about that which he had never heard of. It was the REIGN OF

REASON, and of Science—in its teens; the beginning of the great deadly struggle between Theology and Facts,

Spirituality and Materialism. In the educated classes of Society too much faith had been succeeded by no faith at all. The cycle of Science-worship had just set in, with its pilgrimages to the Academy, the Olympus where the "Forty Immortals" are enshrined, and its raids upon every one who refused to manifest a noisy admiration, a kind of juvenile calf's enthusiasm, at the door of the Fane of Science. When Mesmer arrived, Paris divided its allegiance between the Church, which attributed all kinds of phenomena except its own *divine miracles* to the Devil, and the Academy, which believed in neither God nor Devil, but only in its own infallible wisdom.

But there were minds which would not be satisfied with either of these beliefs. Therefore, after Mesmer had forced all Paris to crowd to his halls, waiting hours to obtain a place in the chair round the miraculous *baquet,* some people thought that it was time real truth should be found out. They laid their legitimate desires at the royal feet, and the King forthwith commanded his learned Academy to look into the matter. Then it was, that awakening from their chronic nap, the ''Immortals'' appointed a committee of investigation, among which was Benjamin Franklin, and chose some of the oldest, wisest, and baldest among their "Infants" to watch over the Committee. This was in 1784. Every one knows what was the report of the latter and the final decision of the Academy. The whole transaction looks now like a general rehearsal of the play, one of the acts of which was performed by the "Dialectical Society" of London and some of England's greatest Scientists, some eighty years later.

Indeed, notwithstanding a counter report by Dr. Jussieu, an Academician of the highest rank, and the Court physician Deslon, who, as eyewitnesses to the most striking phenomena, demanded that a careful investigation should be made by the Medical Faculty of the therapeutic effects of the magnetic fluid—their demand fell through. The Academy disbelieved her most eminent Scientists. Even Sir B. Franklin, so much at home with cosmic electricity, would not recognize its fountain head and primordial source, and

along with Bailly, Lavoisier, Magendie, and others, proclaimed Mesmerism a delusion. Nor had the second investigation which followed the first—namely in 1825—any better results. The report was once more squashed (*vide Isis Unveiled*, Vol. I, pp. 171-176).

Even now when experiment has amply demonstrated that "Mesmerism" or animal magnetism, now known as hypnotism (a sorry effect, forsooth, of the "Breath of Cybelê")

is *a fact,* we yet get the majority of scientists denying its actual existence. Small fry as it is in the majestic array of experimental psycho-magnetic phenomena, even hypnotism seems too incredible, *too mysterious,* for our Darwinists and Haeckelians. One needs too much moral courage, you see, to face the suspicion of one's colleagues, the doubt of the public, and the giggling of fools, "Mystery and charlatanism go hand in hand," they say; and "self-respect and the dignity of the profession," as Magendie remarks in his *Physiologie Humaine*, "demand that the well informed physician should remember how readily mystery glides into charlatanism." Pity the "well informed physician" should fail to remember that physiology among the rest is full of mystery—profound, inexplicable mystery from A to Z— and ask whether, starting from the above "truism," he should not throw overboard Biology and Physiology as the greatest pieces of charlatanry in modern Science. Nevertheless, a few in the well-meaning minority of our physicians have taken up seriously the investigation of hypnotism. But even they, having been reluctantly compelled to confess the reality of its phenomena, still persist in seeing in such manifestations no higher a factor at work than the purely material and physical forces, and deny these their legitimate name of animal magnetism. But as the Rev. Mr. Haweis (of whom more presently) just said in the *Daily Graphic* . . . "The Charcot phenomena are, for all that, in many ways identical with the mesmeric phenomena, and hypnotism must properly be considered rather as a branch of mesmerism than as something distinct from it. Anyhow, Mesmer's facts, now generally accepted, were at first stoutly denied." And they are still so denied.

220

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognized dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism "there is an abyss." That one is beneficient, the other maleficent, as it evidently must be; since, according to both Occultism and modern Psychology, *hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves,* which being, so to say, the sentries that keep the doors of our senses opened, getting *anaesthesized* under hypnotic conditions, allow these to get closed. A. E. Simonin reveals many a wholesome truth in his excellent work, *Solution du problème de la suggestion hypnotique.** Thus he shows that while "in Magnetism (mesmerism) there occurs in the *subject* a great development of moral faculties"; that his thoughts and feelings "become loftier, and the senses acquire an abnormal acuteness"; in hypnotism, on the contrary, "the subject becomes *a simple mirror*." It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, "seemingly marvellous actions are produced, these are due to the hypnotizer, not to the subject." Again . . . . "In hypnotism instinct, *i.e.,* the *animal,* reaches its greatest development; so much so, indeed, that the aphorism 'extremes meet' can never receive a better application than to magnetism and hypnotism." How true these words, also, as to the

difference between the mesmerized and the hypnotized subjects. "In one, his ideal nature, his moral self—the reflection of his divine nature—are carried to their extreme limits, and the subject becomes almost a celestial being (*un ange*). In the other, it is his *instincts* which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism ('Mesmerism') is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is—most dangerous."

———————

* See the review of his work in the *Journal du Magnétisme,* May, June. 1890, founded in 1845 by Baron Dupotet, and now edited by by H. Durville, in Paris.

———————

Thus the adverse Report drawn by Bailly at the end of last century has had dire effects in the present, but it had its *Karma* also. Intended to kill the "Mesmeric" *craze,* it reacted as a deathblow to the public confidence in scientific decrees. In our day the *Non-Possumus* of the Royal Colleges and Academies is quoted on the Stock Exchange of the world's opinion at a price almost as low as the *Non-Possumus* of the Vatican. The days of authority, whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow—the Tribunal of Fact and Truth.

Aye, to this tribunal without appeal even liberal clergymen and famous preachers make obeisance in our day. The parts have now changed hands, and in many instances it is the successors of those who fought tooth and nail for the reality of the Devil and his direct interference with psychic phenomena, for long centuries, who come out publicly to upbraid science. A remarkable instance of this is found in an excellent letter (just mentioned) by the Rev. Mr. Haweis to the *Graphic.* The learned preacher seems to share our indignation at the unfairness of the modern scientists, at their suppression of truth, and ingratitude to their ancient teachers. His letter is so interesting that its best points must be immortalized in our magazine. Here are some fragments of it. Thus he asks:—

> Why can't our scientific men say: "We have blundered about Mesmerism; it's practically true"? Not because they are men of science but simply because they are human. No doubt it is humiliating when you have dogmatised in the name of science to say, "I was wrong." But is it not more humiliating to be found out; and is it not most humiliating, after shuffling and wriggling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a "suitable enclosure," in which, forsooth, you don't mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot and the French hypnotists and their medical admirers in England are doing. Ever since Mesmer's death at the age of eighty, in 1815, the French and English 'Faculty,' with some honorable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree, while wiping out as

best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under the name of 'hypnotism,' 'suggestion,' 'Therapeutic Magnetism,' 'Psychopathic Massage,' and all the rest of it. Well, 'What's in a name'?

I care more for things than names, but I reverence the pioneers of thought who have been cast out, trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists can do for men like Mesmer, Dupotet, Puységur, or Mayo and Elliotson, now they are gone, is to "build their sepulchres."

But Mr. Haweis might have added instead, the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman's intellect; they enslave and paralyze free will in their "subjects," turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into "sorcerers, and are turning science into a vast field of black magic. The Rev. writer, however, lets the culprits off easily; and, remarking that he accepts "the distinction" [between Mesmerism and Hypnotism] "without pledging himself to any theory," he adds:—

I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the "faculty" still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth is we are just blundering back with toil to work over again the old disused mines of the ancients; the rediscovery of these occult sciences is exactly matched by the slow recovery of sculpture and painting in modern Europe. Here is the history of occult science in a nutshell. (1) Once known. (2) Lost. (3) Rediscovered. (4) Denied. (5) Reaffirmed, and by slow degrees, under new names, victorious. The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed clairvoyance induced for therapeutic purposes to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for these Hypnotic cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in *Plutus* [728] describes in some detail a Mesmeric cure: και πρῶτα μὲν δὴ τῆς κεφαλῆς ἐφήψατο etc., "and first he began to handle the head." Caelius Aurelianus describes manipulations (1569) for disease 'conducting the

hands from the superior to the inferior parts'; and there was an old Latin proverb—*ubi dolor ibi digitus,* "Where pain, there finger." But time would fail me to tell of Paracelsus (1462)* and his "deep secret of Magnetism"; of Van Helmont (1644)† and his "faith in the power of the hand in disease." Much in the writings of both these men was only made clear to the moderns by *the experiments of Mesmer,* and in view of modern Hypnotists it is clearly with him and his disciple that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid, which I believe the Hypnotists deny.

They do, they do. But so did the scientists with regard to more than one truth. To deny "an animal magnetic fluid" is surely no more absurd than to deny the circulation of the blood, as they have so energetically done.

A few additional details about Mesmerism given by Mr. Haweis may prove interesting. Thus he reminds us of the answer written by the much wronged Mesmer to the

Academicians after their unfavorable Report, and refers to it as "prophetic words."

'You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy then ever, and its triumph will annihilate its miserable detractors.' Mesmer left Paris in disgust, and retired to Switzerland to die; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer's system to Germany, while Puységur and Deleuze spread it throughout provincial France, forming innumerable 'harmonic societies' devoted to the study of therapeutic magnetism and its allied phenomena of thought-transference, hypnotism, and clairvoyance.

Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer, the aged Baron Dupotet.‡ Round this

————————

* This date is an error. Paracelsus was born at Zürich in 1493.

† This is the date of Van Helmont's death; he was born in 1577.

‡ Baron Dupotet was for years Honorary Fellow of the Theosophical Society. Autograph letters were received from him and preserved at Adyar, our Headquarters, in which he deplores the flippant unscientific way in which Mesmerism (then on the eve of becoming the "hypnotism" of science) was handled "*par les charlatans du jour*." Had he lived to see the sacred science in its full travesty as hypnotism, his powerful voice might have stopped its terrible present abuses and

————————

man's therapeutic and mesmeric exploits raged, between 1830 and] 1846, a bitter controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Dupotet's clairvoyants. The Juge de Paix admitted thus much in open court. This was too much for even skeptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but, strange to say, this time they were converted. Itard, Fouquier, Guersant, Bourdois de la Motte, the cream of the French faculty, pronounced the phenomena of mesmerism to be genuine—cures, trances, clairvoyance, thought-transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer, Dupotet, and Puységur among the undoubted phenomena to be accepted, on whatever theory, by medical science . . . . .

Then comes the turn of this foggy island and its befogged scientists. "Meanwhile," goes on the writer,

England was more stubborn. In 1846 the celebrated Dr. Elliotson, a popular practitioner, with a vast *clientèle,* pronounced the famous Harveian oration, in which he confessed his belief in Mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well-nigh ruined, if not heartbroken. The Mesmeric Hospital in Marylebone Road had been established by him. Operations were successfully performed under Mesmerism, and all the phenomena which have lately occurred at Leeds and elsewhere to the satisfaction of the doctors were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same—but the introduction of chloroform being more speedy and certain as an anaesthetic, killed for a time the mesmeric treatment. The public interest in Mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson, was at last closed. Lately we know what has been the fate of Mesmer and Mesmerism. Mesmer is spoken of in the same breath with Count Cagliostro, and Mesmerism itself is seldom mentioned at all; but, then, we hear plenty of electro-biology, therapeutic magnetism, and hypnotism—just so. Oh, shades of

Mesmer, Puységur, Dupotet, Elliotson—*sic vos non vobis*! Still, I say, *palmam qui meruit, ferat.* When I knew Baron Dupotet he was on the brink of the grave, and nearly eighty years old. He

____

degradation into a commercial Punch and Judy show. Luckily for him, and unluckily for truth, the greatest adept of Mesmerism in Europe of this century—is dead [H.P.B.]

____

was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic magnetism, and he was absolutely dogmatic on the point that a real magnetic aura passed from the Mesmerist to the patient. "I will show you this," he said one day, as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: "I will, at the distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact." He began at the shoulder, which soon set up a twitching. Quiet being restored, he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. "Are you quite satisfied?" I said: "Quite satisfied"; and, continued he, "any patient that I have tested I will undertake to operate upon through a brick wall at a time and place where the patient shall be ignorant of my presence or my purpose. "This," added Dupotet, "was one of the experiences which most puzzled the Academicians at Paris. I repeated the experiment again and again under every test and condition, with almost invariable success, until the most skeptical was forced to give in."

We have accused science of gliding full sail down to the Maelstrom of Black Magic, by practising that which ancient Psychology—the most important branch of the Occult Sciences—has always declared as Sorcery in its application to the inner man. We are prepared to maintain what we say. We mean to prove it one of these days, in some future articles, basing ourselves on facts published and the actions produced by the Hypnotism of Vivisectionists themselves. That they are unconscious sorcerers does not make away with the fact that they do practice the Black Art *bel et bien.* In short the situation is this. The minority of the learned physicians and other scientists experiment in "hypnotism" because they have come to see something in it; while the majority of the members of the R.C.P.'s still deny the actuality of animal magnetism in its mesmeric form, even under its modern mask—hypnotism. The former—entirely ignorant of the fundamental laws of animal magnetism—experiment at haphazard, almost blindly. To remain consistent with their declarations (*a*) that hypnotism is *not* mesmerism, and (*b*) that a magnetic aura or fluid passing from the mesmeriser (or hypnotiser) is pure fallacy—they have no right, of course, to apply the laws of the older to the younger science.

Hence they interfere with, and awaken to action the most dangerous forces of nature,

without being aware of it. Instead of healing diseases—the only use to which animal magnetism under its new name can be *legitimately* applied —they often inoculate the *subjects* with their own physical as well as mental ills and vices. For this, and the ignorance of their colleagues of the minority, the disbelieving majority of the Sadducees are greatly responsible. For, by opposing them, they impede free action, and take advantage of the Hypocratic oath, to make them powerless to admit and do much that the believers might and would otherwise do. But as Dr. A. Teste truly says in his work—"*There are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly.*" Thus the reason of hypnotism not being studied on its proper lines is self-evident.

Years ago it was remarked: "It is the duty of the Academy and medical authorities to study Mesmerism (*i.e.,* the occult sciences in its spirit) and to subject it to trials; finally, *to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation.*" He who uttered this great truth was "the voice speaking in the desert." But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body—nay, on every government—to put an end to public exhibitions of this sort. By trying the *magic* effect of the human will on weaker wills; by deriding the existence of *occult* forces in Nature—forces whose name is legion—and yet calling out these, under the pretext that they are *no* independent forces at all not even psychic in their nature, but "connected with known *physical* laws" (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma—the terrible but just Retributive Law—will visit all those who develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical,

begotten by such insane handling of psychic will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown-Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforseen circumstance into realisation. Crying children frightened into silence by the *suggestion* of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and

hiding places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's lifetime, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains forever a mystery . . . .

Thus experiments in "suggestion" by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the *inner lower* "Ego," has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends. *Result on Karmic lines* every

Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public "Hypnotic" experiments which thus lead to, and virtually are, BLACK MAGIC.

Collected Writings VOLUME XII
1890

AN ASTRAL PROPHET

[*Lucifer*, Vol. VI, No. 34, June, 1890, pp. 297-301]

Every educated Englishman has heard the name of General Yermoloff, one of the great military heroes of this age; and if at all familiar with the history of the Caucasian wars, he must be acquainted with the exploits of one of the chief conquerors of the land of those impregnable fastnesses where Shamil and his predecessors have defied for years the skill and strategy of the Russian armies.

Be it as it may, the strange event herein narrated by the Caucasian hero himself, may interest students of psychology. That which follows is a *verbatim* translation from V. Potto's Russian work *The War in Caucasus.* In Volume II, chapter "The Last Years of Yermoloff" (pp. 829-32) one reads these lines:

Silently and imperceptibly glided away at Moscow the last days allotted to the hero. On April the 12th, 1861, he died in his 85th year, seated in his favorite armchair, with one hand on the table, the other on his knee; but a few minutes before, in accordance with an old habit of his, he was tapping the floor with his foot.

It is impossible better to express the feelings of Russia at the news of this death than by quoting the obituary notice from the [Russian Daily] *Kavkaz,* which did not say a word more than was deserved.

"On April the 12th, at 113/4 a.m., at Moscow, the Artillery General, famous throughout Russia—Alexey Petrovich Yermoloff, breathed his last. Every Russian knows the name; it is allied with the most brilliant

records of our national glory: Valutino, Borodino, Kulm, Paris, and the Caucasus, will be ever transmitting the name of the hero—the pride and ornament of the Russian army and nation . . . We will not enumerate the services of Yermoloff. His name and titles are: a true son of Russia, in the full significance of the term."

It is a curious fact that his death did not escape its own legend, one of a strange and mystical character. This is what a friend who knew Yermoloff well, writes of him:

Once, when leaving Moscow, I called on Yermoloff to say good-bye, and found myself unable to conceal my emotion at parting.

"Fear not," he said to me, "we will yet meet; I shall not die before your return."

This was eighteen months before his death.

"In life and death God alone is the Master!" I observed.

"And I am telling you most positively that my death will not occur in a year, but somewhat later"—he answered. With these words he led me into his study, where, getting out of a locked chest a written sheet of paper, he placed it before me and asked—"Whose handwriting is this? "Yours," I said. "Read it then!"

It was a kind of memorandum, a record of dates, since the year when Yermoloff was promoted to the rank of Lieutenant-Colonel, showing, as in a programme, every significant event that was to happen in his life, so full of such events.

He followed me in my reading, and when I came to the last paragraph, he covered the last lines with his hand. "This you need not read," he said. "On this line, the year, the month, and the day of my death are given.

All that you have read here was written by me before-hand, and has come to pass to the smallest details, and this is how I came to write it.

"When I was yet a young Lieutenant Colonel, I was sent on business to a small district town of T. My lodging consisted of two rooms—one for the servants, the other for my personal use. There was no access into the latter but through the former. Once, late at night, I sat writing at my desk. Having finished, I lighted my pipe, leaned back in my chair, and fell into a reverie, when, suddenly lifting my eyes, I saw standing before me across the desk a stranger, a man, judging by his dress, belonging to the lower classes of society. Before I had time to ask him who he was or what he wanted, the stranger said: 'Take your pen and write.' Feeling myself under the influence of an irresistible power, I obeyed in silence. Then *he* dictated to me all that was to happen to me during my whole life, concluding with the date and hour of my death. With the last word he vanished from the spot. A few minutes elapsed before I regained my full consciousness, when, jumping, from

my seat, I rushed into the adjoining room, which the stranger could not have by any means avoided passing through. Opening the door, I saw my clerk writing by the light of a candle, and my orderly lying asleep on the floor across the entrance door, which door was securely locked and bolted. To my question: 'Who was it who has just been here?'—the astonished clerk answered, 'No one.' To this day I have never told this to anyone," concluded Alexey Petrovitch, "as I knew beforehand that while some would suspect me of having invented the whole thing, others would see in me a man subject to hallucinations. But for myself, personally, the whole thing is *a most undeniable fact,* an objective and palpable fact, the tangible proof of which is in this very written document."

The last date found on the letter proved, after the death of the General, to be the correct one. He died on the very day and hour of the year recorded in his own handwriting.

Yermoloff is buried at Orel. An inextinguishable lamp, made of a fragment of a bomb-shell, burns before his tomb. On the cast-iron of the shell these words are wrought by an unskilled hand, "The Caucasian soldiers who served on the Goonib."* The ever-burning lamp is established through the zeal and grateful love of the lower ranks of the Caucasian Army, who collected among themselves from their poor pittance (copeck by copeck, verily!) the needed sum. And this simple monument is more valued and admired than would be the richest mausoleum. There is no other monument to Yermoloff in Russia. But the proud and lofty rocks of the Caucasus are the imperishable pedestal on which every true Russian will always behold the majestic image of General Yermoloff, surrounded by the aureole of an everlasting and immortal glory.

And now for a few words about the nature of the apparition.

---

* "Goonib is the name of the last stronghold of the Circassians, on which the famous *Murid* Shamil, the Priest-Sovereign of the Mountaineers was conquered and captured by the Russians, after years of a desperate struggle. Goonib is a gigantic rock, deemed for a long time impregnable but finally stormed and ascended by the Russian soldiers at an enormous sacrifice of life. Its capture put virtually an end to the war in the Caucasus, a struggle which had lasted for over sixty years, and assured its conquest.—Editor, *Lucifer*.

GENERAL ALEXEY PETROVICH YERMOLOV
1772-1861
Portrait painted by Academician Zaharov and
reproduced from the Journal *Drevnyaya i Novaya Rossiya,*
1879, Book I, No. 2.

No doubt every word of General Yermoloff's concise and clear narrative is true to a dot. He was pre-eminently a matter-of-fact, sincere, and clear-headed man, with not the slightest taint of mysticism about him, a true soldier, honorable, and straightforward. Moreover, this episode of his life was testified to by his elder son, known to the present writer and her family personally, for many years during our residence at Tiflis. All this is a good warrant for the genuineness of the phenomenon, testified to furthermore by the written document left by the General, bearing the correct and precise date of his death. And now what about the mysterious visitor? Spiritualists will, of course, see in it a disembodied Entity, a "materialized Spirit." It will be claimed that a *human spirit* alone could prophecy a whole series of events and see so clearly in Futurity. So we say, too. But having agreed on that point, we diverge in all the rest; *i.e.,* while Spiritualists would say that the apparition was that of a Spirit distinct from and independent of the Higher Ego of the General, we maintain precisely the reverse, and say it was that Ego. Let us argue dispassionately.

Where is the *raison d'être,* the *rationale* of such apparition or prophecy; and why should you or I, for instance, once dead, appear to a perfect stranger for the pleasure of informing him of that which was to happen to him? Had the General recognised in the visitor some dear relative, his own father, mother, brother, or bosom friend, and received from him some beneficent warning, slight proof as it would have been, there would still be something in it to hang such theory upon. But it was nothing of the kind: simply "a stranger, a man, judging by his dress, belonging to the lower classes of society." If so, why should the soul of a poor disembodied tradesman, or a laborer, trouble itself to appear to a

mere stranger? And if the "Spirit" only *assumed* such appearance, then why this disguise and masquerading, such *post-mortem* mystification, at all? If such visits are made of a "Spirit's" free will; if such revelations can occur at the sweet pleasure of a disembodied Entity, and independently of any established law of intercourse between the two worlds—what can be the reason alleged for that particular

"Spirit" playing at soothsaying Cassandra with the General? None whatever. To insist upon it, is simply to add one more absurd and repulsive feature to the theory of "Spirit-visitation," and to throw an additional element of ridicule on the sacredness of death. The *materializing* of an *immaterial* Spirit—a divine Breath—by the Spiritualists, is on a par with the anthropomorphizing of the Absolute, by the Theologians. It is these two claims which have dug an almost impassable abyss between the Theosophist-Occultists and the Spiritualists on the one hand, and the Theosophists and the Church Christians on the other.

And now this is how a Theosophist-Occulist would explain the vision, in accordance with esoteric philosophy. He would premise by reminding the reader that the Higher Consciousness in us, with its *sui generis* laws and conditions of manifestation, is still almost entirely *terra incognita* for all (Spiritualists included) and the men of Science preeminently. Then he would remind the reader of one of the fundamental teachings of Occultism. He would say that besides the attribute of divine omniscience in its own nature and sphere of action, there exists in Eternity for the *individual* immortal Ego neither *Past* nor *Future,* but only one everlasting PRESENT. NOW, once this doctrine is admitted, or simply postulated, it becomes only natural that the whole life, from birth to death, of the Personality which that Ego informs, should be as plainly visible to the Higher Ego as it is invisible to, and concealed from, the limited vision of its temporary and mortal Form. Hence, this is what must have happened according to the Occult Philosophy.

The friend is told by General Yermoloff that while writing *late in the night* he had suddenly fallen into a *reverie,* when he suddenly perceived upon lifting the eyes a stranger standing before him. Now that *reverie* was most likely a sudden doze, brought on by fatigue and overwork, during which a mechanical action of purely somnambulic character took place. The *Personality* becoming suddenly alive to the Presence of its Higher SELF, the human sleeping automaton fell under the sway of the Individuality, and forthwith the hand that had been occupied with writing for several hours

before resumed mechanically its task. Upon awakening the *Personality* thought that the

document before him had been written at the dictation of a visitor whose voice he had heard, whereas, in truth, he had been simply recording the innermost thoughts—or shall we say knowledge—of his own divine "Ego," a prophetic, because all-knowing Spirit. The "voice" of the latter was simply the translation by the physical memory, at the instant of awakening, of the mental knowledge concerning the life of the mortal man reflected on the lower by the *Higher* consciousness All the other details recorded by the memory are as amenable to a natural explanation.

Thus, the stranger clothed in the raiments of a poor little tradesman or laborer, who was speaking to him *outside of himself,* belongs, as well as the "voice," to that class of well-known phenomena familiar to us as the *association of ideas* and *reminiscences* in our dreams. The pictures and scenes we see in sleep, the events we live through for hours, days, sometimes for years in our dreams, all this takes less time, in reality, than is occupied by a flash of lightning during the instant of awakening and the return to full consciousness. Of such instances of the power and rapidity of fancy physiology gives numerous examples. We rebel against the materialistic deductions of modern science, but no one can controvert its facts, patiently and carefully recorded throughout long years of experiments and observations by its specialists, and these support our argument. General Yermoloff had passed several days previously holding an inquest in a small town, in which official business he had probably examined dozens of men of the poorer classes; and this explains his fancy—vivid as reality itself—suggesting to his imagination the vision of a small tradesman.

Let us turn to the experiences and explanations of a long series of philosophers and Initiates, thoroughly acquainted with the mysteries of the *Inner Self,* before we father upon "departed spirits" actions, motives for which could never be explained upon any reasonable grounds.

H. P. B.

Collected Writings VOLUME XII
1890

MISTAKEN NOTIONS on *THE SECRET DOCTRINE*

[*Lucifer*, Vol. VI, No. 34, June, 1890, pp. 333-335]

Ever since the publication of *The Secret Doctrine* students of Theosophy (outside the inner ring of Occult Sciences) have complained that the teachings contained in the work do not satisfy them. One, mentioning the lengthy and rabid abuse of it by an old, though really insignificant, if brutal, enemy, takes me to task for leaving a door open to such criticism by taking too little into account modern science and modern thought (!); another complains that my explanations are not complete; thus, he says:—

> For the last ten years, I have been a close reader of theosophical literature. I have read and reread *The Secret Doctrine* and collated passages, and nothing is more disheartening than to find some of the best explanations on Occult points, just as they begin to grow a little lucid, marred by a reference to some exoteric philosophy or religion, which breaks up the train of reasoning and leaves the explanation unfinished. . . . . We can understand parts, but we cannot get a succinct idea, particularly of the teachings as to Parabrahm (the Absolute), the 1st and 2nd Logos, Spirit, Matter, Fohat, etc., etc.

This is the direct and natural result of the very mistaken notion that the work I have called *The Secret Doctrine* had ever been intended by me to dovetail with modern Science, or to explain "occult points." I was and still am more concerned with *facts* than with scientific hypotheses. My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval "Wisdom Religion." I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was *One;* and that, however differing in form and color, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth.

This object, I believe I have carried out as far as it could be carried, in the first two volumes of *The Secret Doctrine*. It was not the occult philosophy of the esoteric teachings that I undertook to explain to the world at large, for then the qualification of "Secret" would have become like the *secret* of "Polichinelle" shouted in the manner of a stage *a*

parte; but simply to give that which could be given out, and to parallel it with the beliefs and dogmas of the past and present nations, thus showing the original source of the latter and how disfigured they had become. If my work is, at this day of materialistic assumptions and universal iconoclasm, too premature for the masses of the profane—so much the worse for those masses. But it was not too premature for the earnest students of theosophy—except those, perhaps, who had hoped that a treatise on such intricate correspondences as exist between the religions and philosophies of the almost forgotten Past, and those of the modern day, could be as simple as a shilling "shocker" from a railway stall. Even one system of philosophy at a time, whether that of Kant or of Herbert Spencer, of Spinoza or of Hartmann, requires more than a study of several years. Does it not therefore, stand to reason that a work which compares several dozens of philosophies and over half-a-dozen of world-religions, a work which has to unveil the roots with the greatest precautions, as it can only *hint* at the secret blossoms here and there—cannot be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it? That this can be done and *is* done is shown by the "Two Students of the E.S." They are now synthesizing the "Secret Doctrine," and they do it in the most lucid and comprehensive way, in this magazine. No more than anyone else have they understood that work immediately after reading it. But they went to work in dead earnest. They indexed it for themselves, classifying the contents in two portions—the *exoteric* and the *esoteric;* and having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

236

There are several ways of acquiring knowledge: (*a*) by accepting blindly the dicta of the church or modern science; (*b*) by rejecting both and starting to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an unwavering perseverance. Thus it was in the days of old and so it is now, except perhaps, that such devotion to truth has been more rare in our own day than it was of yore. Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts.

He demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease, survey the works of other people; and while criticising them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of

the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange landmarks the nature of which he can ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable." The "Doctrine of the Eye" is *maya*; that of the "Heart" alone, can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen? Is not the reason for this

explained in three lines on page 27 of *The Voice of the Silence?* These say that while "The first repeat in pride: 'Behold, *I know,'* the last, they who in humbleness have garnered, low confess, 'thus have I heard'"; and hence, become the only "chosen."

Collected Writings VOLUME XII
1890

CAPITAL PUNISHMENT

[*Lucifer*, Vol. VI, No. 34, June, 1890, p. 335]

Having read with much interest in *Theosophical Siftings* [Vol. III, 1890-91] the article by Dr. Franz Hartmann on "Capital Punishment," I venture to ask your opinion on the subject. I have long been sure that it is both useless and wrong to put murderers to death—convinced by the same reasons which Dr. Hartmann puts so cogently. Moreover, I have often maintained that since two wrongs do not make a right, matters cannot be mended by killing the man who has taken the life of another. Hence I feel that should I be called to serve on a jury in such a trial, I must either declare my views at the outset, which might result in the choice of a "hanging" juryman in my place, or serve with the intention of not convicting the accused of wilful murder, no matter how guilty he might be proved. If that course were only to result in keeping the criminal in custody for the rest of his natural life, my conscience would be clear; but, as it might easily set him again at liberty, I feel in a dilemma. Will you kindly say in your next issue what your opinion is, and help perhaps more than one.

PUZZLED STUDENT.

We are equally with yourself opposed to capital punishment, so that your difficulty becomes our own. In the first place the "head" only of the juryman has to decide whether or not the accused has committed murder, and this is all the so-called "law" requires of him. Practically, however, since the juryman has, or ought to have, a "heart," the law neglects an important factor in the problem, for if it punishes murder with death, the juryman, in deciding for a verdict of guilty, of necessity becomes an accessory in a fresh murder. But the "heart" of the people is beginning to

238

protest against this "eye for an eye" code and is refusing to render evil for evil. Capital punishment is nothing but a relic of Jewish barbarity. So that we are of opinion that this feeling should be fostered by open protest on every occasion, and by a refusal to participate in such half-human proceedings. The true physician cures the disease, and does not kill his patient. But we are afraid that the murder-doctors are in the majority for the moment, so that we can only *protest*.—[EDS.]

____

Collected Writings VOLUME XII

1890

CRUELTY TO ANIMALS

[*Lucifer*, Vol. VI, No. 34, June, 1890, p. 336]

Can any explanation be given, compatible with justice, as to why animals should suffer such terrible agonies as in a recent fire in the South of England, which destroyed some stables with sixteen horses? Such incidents are not uncommon. These poor creatures have none of the consolation arising from the powerful instinct possessing almost all human beings, with regard to the temporary nature of, and also the *surviving* torture and destruction, and therefore suffer the more acutely, their consciousness being centered in the present moment. I have read allusions to this subject, but in no case has any clear and intelligible explanation been given, compatible with that justice which is the corner-stone of Theosophy. Transmigration is rejected, and even if it were true, it would not furnish a valid reason why creatures deprived of higher principles should thus suffer, since responsibility ceases with such a severance. And on the other hand, if we once admit the possibility of useless or *undeserved* suffering, we open the door to what would undermine the philosophic views of Karma so gladly accepted by thinking persons who have been saddened by realizing the varied vicissitudes of life, and the tragic fate of countless human beings, year after year. *Why should a harmless creature be burnt alive, or vivisected?* Whatever light, in the plainest language, can be thrown on the mystery of pain in the animal world, would be thankfully accepted by many, as well as by

ENQUIRER.

Animals do not suffer so keenly as human beings, and do not remember suffering, unless reminded by the sight of the instruments of their pain, as for instance when a thrashed dog sees a whip. Animals again are almost immediately reincarnated in higher animal organisms. *Suffering* moreover, *is the cause of knowledge*, so that the incarnating entity gains experience, although the organism is tortured to death. Again physical suffering is on the lowest and most Mayavic plane, so that the animals although often suffering tortures physically, are free from the deeper miseries, with which sometimes man, even supposing him in perfect health and in the midst of luxury, is crucified unceasingly. Indeed, when reflecting on such problems and on the awful horrors of vivisection, we may sometimes be inclined to feel more sorrow for the vivisector than for his pain-racked victim, for the awful pangs of remorse that sooner or later will seize on the former, will outweigh a thousand times the comparatively momentary pain of the poor dumb sufferers.— [EDS.]

____

Collected Writings VOLUME XII
1890

DIAGNOSES AND PALLIATIVES

[*Lucifer*, Vol. VI, No. 35, July, 1890, pp. 353-364]

"That the world is in such bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the *civilized* races less than any other, have ever possessed the *truth.* The right and logical explanations of the subject of the problems of the great dual principles— right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were. . . ." (From an *Unpublished Letter,* well known to Theosophists.)*

—————

* [This excerpt is from the only letter ever received from the Mahâ-Chohan, an individual of spiritual attainment superior to that of Masters

—————

One need not belong to the Theosophical Society to be forcibly struck with the correctness of the above remarks. The accepted creeds of the civilized nations have lost their restraining influence on almost every class of society, nor have they ever had any other restraint save that of physical fear: the dread of theocratic thumb screws, and hell tortures. The noble love of virtue, for virtue's own sake, of which some ancient Pagan nations were such prominent exemplars has never blossomed in the Christian heart at large, nor have any of the numerous post-Christian philosophies answered the needs of humanity, except in isolated instances. Hence, the moral condition of the civilized portions of mankind has never been *worse* than it is now—not even, we believe, during the period of Roman decadence. Indeed, if our greatest masters in human nature and the best writers of Europe, such acute psychologists—true vivisectors of moral man—as Count Tolstoy in Russia, Zola in France, and as Thackeray and Dickens in England before them, have not exaggerated facts—and against such an

—————

K.H. and M., and "to whose insight the future lies like an open page," to use the expression of Master K.H. in his letter to Col. H. S. Olcott, "*formed in his own hand*," as the Colonel says, in the early morning of November 10th, 1883, in his Camp on the Maidan outside Lahore (*vide* Vol. VI of the *Collected Writings*, pp. 22 *et seq.,* for facsimile of K.H.'s letter and pertinent data).

Strictly speaking, the "letter" from the Mahâ-Chohan is not actually a letter but, as stated in a few introductory lines signed by K.H., "an abridged version of the view of the Chohan on the T.S. from his own words as given last night." As appears from one of the sentences in that communication, its date must be

1881, and we know from the same introductory note that it was forwarded by K.H. to A. P. Sinnett, the Master saying: "My own letter, the answer to yours, will shortly follow."

Curiously enough, the original of this communication from Master K.H., recording the views of the Mahâ-Chohan, has never been found. It is not among the other letters from the Adept-Brothers which were held by A. P. Sinnett in a special box and were later published as *The Mahatma Letters to A. P. Sinnett,* all the originals of which are in the holdings of the British Museum. Sometime after its reception however, it was copied and "cyclostyled" in London, and copies were

———————

optimistic view we have the records of the criminal and divorce courts in addition to Mrs. Grundy's private Sessions "with closed doors"—then the inner rottenness of our Western morality surpasses anything the old Pagans have ever been accused of. Search carefully, search far and wide throughout the ancient classics, and even in the writings of the Church Fathers breathing such hatred to Pagans—and every vice and crime fathered upon the latter will find its modern imitator in the archives of the European tribunals. Yea, "gentle reader," we Europeans have servilely imitated every iniquity of the Pagan world, while stubbornly refusing to accept and follow any one of its grand virtues.

Withal, we moderns have undeniably surpassed the ancients in one thing—namely, in the art of whitewashing our moral sepulchres; of strewing with fresh and blooming roses the outside walls of our dwellings, to hide the better the contents thereof, the dead men's bones and all the uncleanness, and making them, "indeed, appear beautiful without." What matters it that the "cup and platter" of our heart remain unclean if they "outwardly appear

———————

sent to a few selected persons. One such copy was among the papers of C. W. Leadbeater, and another was found later in a manuscript volume in the handwriting of Miss Francesca Arundale. Using these copies, C. Jinarâjadâsa published the text in the volume known as *Letters From the Masters of the Wisdom,* First Series, originally published in 1919 (4th edition being of 1948).

H.P.B. of course knew of this letter and either had the original or a copy thereof, for she quotes excerpts from it in several places (such as: *Lucifer*. Vol. II, August. 1888, pp. 431-33, and her first statement issued in 1888 to the members of the newly-formed Esoteric Section). Passages from it appeared also in *The Path* magazine published by W. Q. Judge in New York (*vide* Volume VII, February, 1893, opening article).

It is obvious from the context of this communication from the Mahâ-Chohan, and from other statements in *The Mahatma Letters,* that the main purpose intended to be achieved at the time was to counteract Sinnett's and Hume's merely intellectual grasp of the teachings and their unfounded admiration for the achievements of occidental science, as contrasted with the higher spiritual objectives of the Movement which its real Founders had in view.—*Compiler.*]

———————

righteous unto men"? To achieve this object, we have become past masters in the art of

blowing trumpets before us, that we "may have glory of men." The fact, in truth, that we deceive thereby neither neighbor nor kinsman, is a matter of small concern to our present generations of hypocrites, who live and breathe on mere appearances, caring only for outward propriety and prestige. These will moralize to their neighbors, but have not themselves even the moral courage of that cynical but frank preacher who kept saying to his congregation: "Do as I bid you, but do not do *as I do*."

Cant, cant, and always cant; in politics and religion, in Society, commerce, and even literature. A tree is known by its fruits; an Age has to be judged by its most prominent authors. The intrinsic moral value of every particular period of history has generally to be inferred from what its best and most observant writers had to say of the habits, customs, and ethics of their contemporaries and the classes of Society they have observed or been living in. And what now do these writers say of our Age, and how are they themselves treated?

Zola's works are finally exiled in their English translations; and though we have not much to say against the ostracism to which his *Nana* and *La Terre* have been subjected, his last—*La Bête Humaine*—might have been read in English with some profit. With "Jack the Ripper" in the near past, and the hypnotic rage in the present, this fine psychological study of the modern male neurotic and "hysteric," might have done good work by way of suggestion. It appears, however, that prudish England is determined to ignore the truth and will never allow a diagnosis of the true state of its diseased morals to be made—not by a foreign writer at all events. First, then, have departed Zola's works, forcibly exiled. At this many applauded, as such fictions, though vividly pointing out some of the most hidden ulcers in social life, were told really too cynically and too indecently to do much good. But now comes the turn of

Count Lev Tolstoy. His last work, if not yet exiled from the bookstalls, is being rabidly denounced by the English and American press. In the words of *Kate Field's Washington,* why? Does *The Kreutzer Sonata* defy Christianity? No. Does it advocate lax morals? No. Does it make the reader in love with that "intelligent beast" Pozdnisheff? On the contrary . . . . . Why then is the *Kreutzer Sonata* so abused? The answer comes: "because Tolstoy has told the truth," not as averred "very brutally," but very frankly, and "about a very brutal condition of things" certainly; and we, of the 19th century, have always preferred to keep our social skeletons securely locked in our closets and hidden far away from sight. We dare not deny the terribly realistic truths vomited upon the immorality of the day and modern society by Pozdnisheff; but—we may call the creator of Pozdnisheff names. Did he not indeed dare to present a mirror to modern Society in which it sees its own ugly face? Withal, he offers no possible cure for our social sores. Hence, with eyes lifted heavenward

and foaming mouths, his critics maintain that, all its characteristic realism notwithstanding, the "*Kreutzer Sonata* is a prurient book, like to effect more harm than good, *portraying vividly the great immorality of life,* and offering no possible remedy for it" (*Vanity Fair*). Worse still. "It is simply *repulsive.* It is daring beyond measure and without excuse; . . . the work of a mind . . . not only morbid, but . . . far gone in disease through unwholesome reflection" (*New York Herald*).

____

Thus the author of *Anna Karenina* and the *Death of Ivan Ilyitch,* the greatest psychologist of this century, stands accused of *ignoring* "human nature" by one critic, of being "the most conspicuous case out of Bedlam," and by another (*Scot's Observer*) called "the *ex*-great artist." "He tilts," we are told, "against the strongest human instincts" because forsooth, the author—an orthodox Russian born—tells us that far better no marriage at all than such a desecration of what his church regards as one of the holy Sacraments. But in the opinion of the Protestant *Vanity Fair,* Tolstoy is

"an extremist," because "with all its evils, the present marriage system, *taken even as the vile thing for which he gives it us* (italics are ours) is a surely less evil than the monasticism—with its effects—which he preaches." This shows the ideas of the reviewer on *morality*!

Tolstoy, however, "preaches" nothing of the sort; nor does his Pozdnisheff say so, though the critics misunderstand him from A to Z, as they do also the wise statement that "not that which goeth into the mouth defileth a man; but that which cometh out of the mouth" or a vile man's heart and imagination. It is not "monasticism" but *the law of continence* as taught by Jesus (and Occultism) in its esoteric meaning—which most Christians are unable to perceive— that he preaches. Nothing can be more moral or conducive to human happiness and perfectibility than the application of this law. It is one ordained by Nature herself. Animals follow it instinctively, as do also the savage tribes. Once pregnant, to the last day of the nursing of her babe, *i.e.,* for eighteen or twenty months, the savage squaw *is sacred to her husband;* the civilised and semi-civilized man alone breaking this beneficent law. Therefore, speaking of the *immorality* of marriage relations as at present practised, and of unions performed on commercial bases, or, what is worse, on mere sensual love, Pozdnisheff elaborates the idea by uttering the greatest and the holiest truth, namely, that:

> For morality to exist between men and women in their daily life, *they must make perfect chastity their law.** In progressing towards this end, man subdues himself. When he has arrived at the last degree of subjection we shall have moral marriages. But if a man as in our Society advances only towards physical love, even though he surrounds it with deception and with the shallow formality of marriage, *he obtains nothing but licensed vice.*

A good proof that it is not “monasticism” and *utter celibacy* which are preached, but only *continence*, is found on page 84 where the fellow traveller of Pozdnisheff is made to remark that the result of the theory of the latter would be “that a man would have to keep away from his

———————

* All the italics throughout the article are ours. [Ed. *Lucifer*].

———————

wife except once every year or two.” Then again there is this sentence:—

> I did not at that time understand that the words of the Gospel as to looking upon a woman with the eyes of desire did not refer only to the wives of others, but especially and above all to one’s own wife.

“Monastics” have no wives, nor do they get married if they would remain chaste on the physical plane. Tolstoy, however, seems to have answered in anticipation of British criticism and objections on these lines, by making the hero of his “grimy and revolting book” (*Scot’s Observer*) say:—

> Think what a perversity of ideas there must be, when the happiest, the freest condition of the human being, that of (*mental*) chastity, is looked upon as something miserable and ridiculous. The highest ideal, the most perfect condition to be attained by woman, that of a pure being, a vestal, a virgin, provokes, in our society, fear and laughter.

Tolstoy might have added—and when moral continence and chastity, mistaken for “monasticism,” are pronounced far more evil than “the marriage system *taken even* as the vile thing for which he (Tolstoy) gives it us.” Has the virtuous critic of *Vanity Fair* or the *Scot’s Observer* never met with a woman who, although the mother of a numerous family, had withal remained all her life mentally and morally a pure virgin, or with a *vestal* (in vulgar talk, a *spinster*) who although physically undefiled, yet surpassed in *mental,* unnatural depravity the lowest of the fallen women? If he has not—we have.

We maintain that to call *Kreutzer Sonata pointless,* and “a vain book,” is to miss most egregiously the noblest as well as the most important points in it. It is nothing less than wilful blindness, or what is still worse—that moral cowardice which will sanction every growing immorality rather than allow its mention, let alone its discussion, in public. It is on such fruitful soil that our moral leprosy thrives and prospers instead of being checked by timely palliatives. It is blindness to one of her greatest social evils of this kind that led France to issue her unrighteous law, prohibiting the so-called “search of paternity.” And is it not again the ferocious selfishness of the male, in which species legislators are of

course included, which is responsible for the many iniquitous laws with which the country of old disgraced itself? *e.g.,* the right of every brute of a husband to sell his wife in a market-place with a rope around her neck; the right of every beggar-husband over his rich wife's fortune, rights now happily abrogated. But does not law protect man to this day, granting him means for legal impunity in almost all his dealings with woman?

Has it never occurred to any grave judge or critic either— any more than to Pozdnisheff—"that *immorality does not consist in physical acts alone but on the contrary, in liberating one's self from all moral obligations, which such acts impose*"? (*Kreutzer Sonata*, p. 32.) And as a direct result of such legal "*liberation* from any moral obligations," we have the present marriage system in every civilized nation, viz., men "steeped in corruption" seeking "at the same time for a virgin whose purity might be worthy" of them (p. 39); men, out of a thousand of whom "hardly one could be found who has not been married before at least a dozen times" (p. 41)!

____

Aye, gentlemen of the press, and humble slaves to public opinion, too many terrible, vital truths, to be sure, are uttered by Pozdnisheff to make the *Kreutzer Sonata* ever palatable to you. The male portion of mankind—book reviewers as others—does not like to have a too faithful mirror presented to it. It does not like to see itself *as it is,* but only as it would like to make itself *appear.* Had the book been directed against your slave and creature—woman, Tolstoy's popularity would have, no doubt, increased proportionately. But for almost the first time in literature, a work shows *male kind* collectively in all the artificial ugliness of the final fruits of civilisation, which make every vicious man believe himself, like Pozdnisheff, "a thoroughly moral man." And it points out as plainly that female dissimulation, worldliness and vice, are but the handiwork of generations of men, whose brutal sensuality and selfishness have led woman to

seek reprisals. Hear the fine and truthful description of most Society men:—

> Women know well enough that the most noble, the most poetic love is inspired, not by moral qualities, but by physical intimacy . . . . Ask an experienced coquette . . . . which she would prefer, to be convicted in the presence of the man she wishes to subjugate, of falsehood, perversity, and cruelty, or to appear before him in a dress ill-made. . . . . She would choose the first alternative. She knows very well that we only lie when we speak of our lofty sentiments; that what we are seeking is the woman herself, and that for that we are ready to forgive all her ignominies, while we would not forgive her a costume badly cut . . . . Hence those abominable jerseys, those artificial protrusions behind, those naked arms, shoulders and bosoms.

Create no demand and there will be no supply. But such demand being established by men, it . . . .

. . . explains this extraordinary phenomenon: that on the one hand woman is reduced to the lowest degree of humiliation, while on the other she reigns above everything . . . . "Ah, you wish us to be merely objects of pleasure? Very well, by that very means we will bend you beneath our yoke," say the women [who] like absolute queens, keep as prisoners of war and at hard labor nine-tenths of the human race; and all because they have been humiliated, because they have been deprived of the rights enjoyed by man. They avenge themselves on our voluptuousness, they catch us in their nets . . . . [Why? Because] "the great majority look upon the journey to the church as a necessary condition for the possession of a certain woman. So you may say what you will, we live in such an abyss of falsehood, that unless some event comes down upon our head . . . . we cannot wake up to the truth. . . .

The most terrible accusation, however, is an implied parallel between two classes of women. Pozdnisheff denies that the ladies in good society live with any other aims than those of fallen women, and reasons in this wise:

If human beings differ from one another by their internal life, that ought to show itself externally; and externally, also, they will be different. Now compare women of the most unhappy, the most despised class, with women of the highest society; you see the same dresses, the same manners, the same perfumes, the same passion for jewellery, for brilliant and costly objects; the same amusements, the same dances, music, and songs. The former attract by all possible means; the latter do the same. There is no difference, none whatever.

And would you know why? It is an old truism, a fact pointed out by Ouida, as by twenty other novelists. Because the husbands of the "ladies in good Society"—we speak only of the fashionable majority, of course—would most likely gradually desert their legitimate wives were these to offer them too strong a contrast with the *demi-mondaines* whom they all adore. For certain men who for long years have constantly enjoyed the intoxicating atmosphere of certain places of amusement, the late suppers in *cabinets particuliers* in the company of enamelled females artificial from top to foot, the correct demeanor of *a lady,* presiding over their dinner table, with her cheeks paintless, her hair, complexion and eyes as nature made them—becomes very soon *a bore. A* legitimate wife who imitates in dress, and mimicks the *desinvolture* of her husband's mistress has perhaps been driven at the beginning to effect such a change out of sheer despair, as the only means of preserving some of her husband's affection, once she is unable to have it undivided. Here, again, the abnormal fact of enamelled, straw-haired, painted and almost undressed wives and girls in good Society, are the handiwork of men—of fathers, husbands, brothers. Had the *animal* demands of the latter never created that class which Baudelaire calls so poetically *les fleurs du mal,* and who end by destroying every household and family whose male members have once fallen a victim to their hypnotism—no wife and mother, still less a daughter or a sister, would have ever thought of emulating the modern *hetaera.* But now they have. The act of despair of the first wife abandoned for a *demi-mondaine* has borne its fruit. Other wives have followed suit, then the transformation has gradually become a fashion, a necessity. How true then these remarks:

The absence of women's rights does not consist in being deprived of the right of voting, or of

administering law; but in the fact that with regard to matters of affection she is not the equal of man, that *she has not the right to choose instead of being chosen.* That would be quite abnormal, you think. Then let men also be without their rights. . . . . At bottom her slavery lies in the fact of her being regarded as a source of enjoyment. You excite her, you give her all kinds

of rights equal to those of man:* but she is still looked upon as an instrument of pleasure, and she is brought up in that character from her childhood. . . . She is always the slave, humiliated and corrupted and man remains still her pleasure-seeking master. Yes, to abolish slavery, it is first of all necessary that public opinion should admit that it is shameful to profit by the labor of one's neighbor; and to emancipate woman it is necessary that public opinion should admit that it is shameful to regard her as an instrument of pleasure.

Such is *man,* who is shown in all the hideous nakedness of his selfish nature, almost beneath the "animals" which "would seem to know that their descendants continue the species, and they accordingly follow a certain law." But "*man* alone does not, and will not, know. . . . . The lord of creation—man; who, in the name of his love, kills one half of the human race! Of woman, who ought to be his help-mate in the movement of Humanity towards freedom, he makes, for the sake of his pleasures, not a helpmate but an enemy. . . ."

And now it is made abundantly clear, why the author of the *Kreutzer Sonata* has suddenly become in the eyes of all *men*—"the most conspicuous case out of Bedlam." Count Tolstoy who alone has dared to speak the truth in proclaiming the whole relation of the sexes to each other *as at present* "a gross and vile abomination," and who thus inteferes with "man's pleasures"—must, of course, expect to be proclaimed a madman. He preaches "Christian virtue," and what men want now is *vice,* such as the old Romans themselves have never dreamed of. "Stone him to death" — gentlemen of the press. What you would like, no doubt, to see practically elaborated and preached from every housetop, is such articles as Mr. Grant Allen's "The Girl of the Future." Fortunately, for that author's admirers, the editor of the *Universal Review* has laid for once aside "that exquisite tact and that rare refinement of feeling which distinguish him from all his fellows" (if we have to believe the editor of the *Scot's Observer*). Otherwise he would have never published such an uncalled-for insult to every woman,

———

* This, only in "semi"-civilised Russia, if you please. In England she has not even the privilege of voting yet.

———

whether wife or mother. Having done with Tolstoy's diagnoses we may now turn to Grant

Allen's *palliative.*

But even Mr. Quilter hastens while publishing this *scientific* effusion, to avoid identifying himself with the opinions expressed in it. So much more the pity, that it has seen the light of publicity at all. Such as it is, however, it is an essay on the "problem of Paternity and Maternity" rather than that of sex; a highly philanthropic paper which substitutes "the vastly more important and essential point of view of the soundness and efficiency of the children to be begotten" to that "of the personal convenience of two adults involved" in the question of marriage. To call this problem of the age the "Sex Problem" is one error; the "Marriage Problem," another, though "most people call it so with illogical glibness." Therefore to avoid the latter, Grant Allen. . . . "would call it rather the Child Problem, or if we want to be very Greek, out of respect to Girton, the Problem of Paedopoietics."

After this fling at Girton, he has one at Lord Campbell's Act, prohibiting certain too *décolleté* questions from being discussed in public: after which the author has a third one, at women in general. In fact his opinion of the weaker sex is far worse than that of Pozdnisheff in the *Kreutzer Sonata,* as he denies them even the average intellect of man. For what he wants is "the opinions of men who have thought much upon these subjects and the *opinions of women* (*if any*) *who have thought a little.*" The author's chief concern being "the molding of the future British nationality," and his chief quarrel with the higher education of women, "the broken-down product of the Oxford local examination system," he has a fourth and a fifth fling, as vicious as the rest, at "Mr. Podsnap and Mrs. Grundy" for their *pruderie,* and at the "university" ladies. What, then, he queries:

> . . . . Rather than run the risk of suffusing for one moment the sensitive cheek of the young person, we must allow the process of peopling the world haphazard with hereditary idiots, hereditary drunkards,

> hereditary consumptives, hereditary madmen, hereditary weaklings, hereditary paupers to go on unchecked, in its existing casual and uncriticized fashion, for ever and ever. Let cancer beget cancer, and crime beget crime: but never for one moment suggest to the pure mind of our blushing English maiden that she has any duty at all to perform in life in her capacity as a woman, save that of gratifying a romantic and sentimental attachment to the first black moustache or the first Vandyke beard she may happen to fall in with. . . . .

Such weakness for *one* "black moustache" will never do. The author has a "nobler," a "higher" calling for the "blushing English maiden," to wit, to keep herself in readiness to become a happy and proud mother *for the good of the State,* by *several* "black" and fair moustaches, in sequence, as we shall see, if only handsome and healthy. Thence his quarrel with the "higher education" which debilitates woman. For—

> . . . . . the question is, will our existing system provide us with mothers capable of producing sound and healthy children, in mind and body, or will it not ? If it doesn't then inevitably and infallibly it will go to the wall. Not all the Mona Cairds and Olive Schreiners that ever lisped Greek can fight against the force of natural selection. Survival of the fittest is stronger than Miss Buss, and Miss Pipe, and Miss Helen Gladstone,

and the staff of the Girls' Public Day School Company, Limited, all put together. The race that lets its women fail in their maternal functions will sink to the nethermost abyss of limbo, though all its girls rejoice in logarithms, smoke Russian cigarettes, and act Aeschylean tragedies in most aesthetic and archaic chitons. The race that keeps up the efficiency of its nursing mothers will win in the long run, though none of its girls can read a line of Lucian or boast any thing better than equally-developed and well-balanced minds and bodies.

———————

Having done with his *entrée en matière,* he shows us forthwith whither he is driving, though he pretends to be able to say very little in that article; only "to approach by a lateral avenue one of the minor outworks of the fortress to be stormed." What this "fortress" is, we will now see and by the "lateral" small "avenue" judge of the magnitude of the whole. Mr. G. Allen, having diagnosed that which for

him is the greatest evil of the day, now answers his own question. This is what he proposes for producing sound children out of sound—because *unmarried*—mothers, whom he urges to select for every new babe a fresh and well-chosen father. It is you see—

. . . . . what Mr. Galton aptly terms "eugenics"—that is to say a systematic endeavor towards the betterment of the race by the deliberate selection of the best possible sires, and their union for reproductive purposes with the best possible mothers. [The other] leaves the breeding of the human race entirely to chance, and it results too often in the perpetuation of disease, insanity, hysteria, folly, and every other conceivable form of weakness or vice in mind and body. Indeed, to see how foolish is our practice in the reproduction of the human race, we have only to contrast it with the method we pursue in the reproduction of those other animals, whose purity of blood, strength, and excellence has become of importance to us.

We have a fine sire of its kind, be it stallion, bull, or bloodhound, and we wish to perpetuate his best and most useful qualities in appropriate offspring. What do we do with him? Do we tie him up for life with a single dam, and rest content with such foals, or calves, or puppies as chance may send us? Not a bit of it. We are not so silly. We try him freely all round a whole large field of choice, and endeavor by crossing his own good qualities with the good qualities of various accredited mares or heifers to produce strains of diverse and well-mixed value, some of which will prove in the end more important than others. In this way we get the advantage of different mixtures of blood, and don't throw away all the fine characteristics of our sire upon a single set of characteristics in a single dam, which may or may not prove in the end the best and fullest complement of his particular nature.

Is the learned theorist talking here of men and women, or discussing the brute creation, or are the human and animal kinds so inseparably linked in his scientific imagination as to disable him from drawing a line of demarcation between the two? It would seem so, from the cool and easy way in which he mixes up the animal sires and dams with men and women, places them on the same level, and suggests "different mixtures of blood." We abandon him willingly his "sires," as, in anticipation of this scientific offer, men have already made animals of themselves ever since the dawn of civilization. They have even succeeded, while tying

up their "dam" to a single "sire" under the threat of law and social ostracism, to secure for themselves full privileges from that law and Mrs. Grundy and have as great a choice of "dams" for each single "sire," as their means would permit them. But we protest against the same offer to women to become *nolens volens* "accredited mares and heifers." Nor are we prepared to say that even our modern loose morals would publicly approve of or grant Allen the "freedom" he longs for, "for such variety of experimentation," without which, he says it is quite "impossible to turn out the best results in the end *for humanity*." *Animal* humanity would be more correct, though he explains that it is "not merely a question of prize sheep and fat oxen, but a question of begetting the highest, finest, purest, strongest, sanest, healthiest, handsomest, and *morally noblest citizens.*" We wonder the author does not add to these laudatory epithets, two more, viz., "the most respectful sons," and men "proudest of their virtuous mothers." The latter are not qualified by Grant Allen, because, perchance, he was anticipated on this point by the "Lord God" of *Hosea* (i, 2) who specializes the class from which the prophet is commanded to take a wife unto himself.

In a magazine whose editor has just been upholding the sacredness of marriage before the face of the author of the *Kreutzer Sonata,* by preceding the Confession of Count Tolstoy with an eulogy on Miss Tennant, "the Bride of the Season"—the insertion of "The Girl of the Future" is a direct slap in the face of that marriage. Moreover, G. Allen's idea is not new. It is as old as Plato, and as modern as Auguste Comte and the "Oneida Community" in the United States of America. And, as neither the Greek philosopher nor the French Positivist have approached the author in his unblushing and cynical *naturalism*—neither in the Vth Book of the *Republic,* nor "the Woman of the Future" in the *Catéchisme Positiviste*—we come to the following conclusion. As the name of Comte's "Woman of the Future" is the prototype of G. Allen's "Girl of the Future," so the daily rites of "mystic coupling" performed in the *Oneida,* must have been copied by our author and

published, with only an additional peppering of still crasser materialism and naturalism. Plato suggests no more than a method for improving the human race by *the careful elimination of unhealthy and deformed children*, and by coupling the better specimens of both sexes; he contents himself the "fine characteristics" of a "single sire" and "a single dam," and would have turned away in horror at the idea of "the advantage of different mixtures of blood." On the other hand the high-priest of Positivism, suggesting that the woman of the future "should cease to be the *female* of the man," and "submitting to artificial fecundation," thus become "the *Virgin Mother without a husband*," preaches only a kind of insane mysticism. Not so with Grant Allen. His noble idea for woman is to make her a regular *brood-mare*. He prompts her to follow out:

> . . . .the *divine impulse of the moment, which is the voice of Nature within us, prompting us there and then* (*but not for a lifetime*) *to union with a predestined and appropriate complement of our being* . . . [and adds] If *there is anything sacred and divine in man* surely it is the internal impetus which tells him at once, among a thousand of his kind, that this particular woman, and no other is now and here the one best fitted to

become with him the parent of a suitable offspring If sexual selection among us (*men* only, if you please), is more discriminative, more specialized, more capricious, and more dainty than in any other species, is not that the very mark of our higher development, and choosing for us anatomically the help most meet for in our reproductive functions?

But why "divine"? And if so, why only in man when the stallion, the hog and the dog all share this "divine impulse" with him? In the author's view "such an occasional variation modifying and *heightening the general moral standard*" is ennobling; in our theosophical opinion, such casual union on momentary impulse is *essentially bestial*. It is no longer love but lust, leaving out of account every higher feeling and quality. By the way, how would Mr. Grant Allen like such a "divine impulse" in his mother, wife, sister or daughter? Finally, his arguments about "sexual selection" being "more capricious and dainty in man than in any other species of animal," are pitiable. Instead of proving this "selection" "sacred and divine" he simply shows that

COUNTESS CONSTANCE WACHTMEISTER
1838-1910
Reproduced from an original print held by
The Theosophical Society in America, Wheaton, Ill.

civilized man has descended lower than any brute after all these long generations of unbridled immorality. The next thing we may be told is, that epicureanism and gluttony are "divine impulses," and we shall be invited to see in Messalina the highest exemplar of a virtuous Roman matron.

This new "Catechism of Sexual Ethics"—shall we call it?—ends with the following eloquent appeal to the "Girls of the Future" to become the brood mares of cultured society stallions:—

This ideal of motherhood, I believe, under such conditions would soon crystallize into a religious duty. The free and educated woman, herself most often sound, sane, and handsome. would feel it incumbent upon her, if she brought forth children for the State at all, to bring them forth in her own image, and by union with a sympathetic and appropriate father. *Instead of yielding up her freedom irrevocably to any one man, she would jealously guard it as in trust for the community,* and would use her maternity *as a precious gift to be sparingly employed for public purposes,* though always in accordance with instinctive promptings, to the best advantage of the future offspring.

. . . . If conscious of possessing valuable and desirable maternal qualities, she would employ them to the best advantage for the State and for her own offspring, by *freely commingling them in various directions with the noblest paternal qualities of the men who most attracted her higher nature.* And surely a woman who had reached such *an elevated ideal of the duties of sex as that* would feel she was acting far more right in he coming the mother of a child by this splendid athlete, by that profound thinker, by that nobly-moulded Adonis, by that high-souled poet, than in tying herself down for life to this rich old dotard, to that feeble young lord. to this gouty invalid, to that wretched drunkard, to become the mother of a long family of scrofulous idiots.

And now gentlemen of the Press, severe critics of Tolstoy's "immoral" *Sonata,* stern moralists who shudder at Zola's "filthy realism," what say you to this production of one of your own national prophets, who has evidently found honor in his own country? Such naturalistic articles as "The Girls of the Future," published in the hugest and reddest *Review*

on the globe, are, methinks, more dangerous for the public morals than all the Tolstoy-Zola *fictions* put together. In it we see the outcome of materialistic science, which looking on man only as a more highly developed animal, treats therefore its female portion on its own animalistic principles. Steeped over the ears in dense matter and in the full conviction that mankind, along with its first cousins the monkeys, is directly descended of an ape father, and a baboon mother of a now extinct species, Mr. Grant Allen must, of course, fail to see the fallacy of his own reasoning. *E.g.*, if it is an "honor for any woman to have been loved by Shelley. . . . and to have brought into the world a son by a Newton," and another "by a Goethe," why should not the young ladies who resort to Regent Street at the small hours of night and who are soaked through and through with such "honors," why should not they, we ask, receive public recognition and a vote of thanks from the Nation? City squares ought to be adorned with their statues, and Phryne set up hereafter as an illustrious example to Hypatia.

No more cutting insult could be offered to the descent women and respectable girls of England. We wonder how the ladies interested in the Social problems of the day will like Mr. Grant Allen's article!

H. P. B.

Collected Writings VOLUME XII
1890

MODERN APOSTLES AND PSEUDO-MESSIAHS

[*Lucifer*, Vol. VI, No. 35, July, 1890, pp. 379-383]

There has probably never been a period within our recollection more given to the production of "great missions" and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion. The influence of one

or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy—next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the "Woman" of *Revelation* xii, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practiced by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these leaders of the blind—the one without knowledge, and the other worse than useless. It was a prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the "Messiah" arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle *pro tem,* numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthrallment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached

woman's damnation. If she merely tore down social veils, and rifled whited sepulchres, she did the

human race a service. Man has fallen to so material a level that it is impossible to suppress sexual passion—but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt a deathblow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of *Genesis.* Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glimpses of truth in his *Scientific Religion.*

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced—an Oneida Creek never could become popular!—the disguised poison creeps about in underhand channels, and is one of the first snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world, meanwhile they have become a byword. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its latest Messiahs and their claims are ignored, and their names hardly mentioned, but we hear nothing of the hothouse process by which their

abnormal condition was produced. Certain of these have been, verily, the victims of their belief—persons whose courage and faith in a more righteous cause would have won them lasting victory. And certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to

the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are the manmade laws which place marriage on the lowest plane, the salvation of free love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabbalistic allegory, and the symbolic galleries and chambers of the Great Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake

hands. His poem on *Womanhood* must echo in every thoughtful heart. But the assumption of personal privilege and authority over others, and "affinity" theories, have stranded him on a barren shore.

There is an avowed reincarnation of Buddha in the United States, and an avowed reincarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their *rationale*. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself

to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognized only by

hidden disciples, or their peers. Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various "Messiahs" and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralysed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual* benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people. For a very

little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honor, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them." To the soul spending itself for others those grand words of the poet may be addressed evermore:—

> Take comfort—thou hast left behind
> Powers that will work for thee; air, earth, and skies;
> There's not a breathing of the common wind
> That will forget thee—thou hast great allies;
> Thy friends are exultations, agonies,
> And love, and man's unconquerable mind!

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the "first shall be last, and the last first." And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in "where angels fear to tread."

SPECTATOR.

Collected Writings VOLUME XII

1890

THE THEOSOPHICAL SOCIETY IN EUROPE

[*Lucifer,* Vol. VI, No. 35, July, 1890, pp. 428-29]

In consequence of the receipt of letters from all the active Lodges in Europe, and from a large majority of the Unattached Fellows of the Theosophical Society, H. P. Blavatsky is reluctantly compelled to abandon the position which she originally took up at the foundation of the Society.

NOTICE

IN OBEDIENCE TO THE ALMOST UNANIMOUS VOICE OF THE FELLOWS OF THE THEOSOPHICAL SOCIETY IN EUROPE, I, H. P. BLAVATSKY, THE ORIGINATOR AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY, ACCEPT THE DUTY OF EXERCISING THE PRESIDENTIAL AUTHORITY FOR THE WHOLE OF EUROPE; AND IN VIRTUE OF THIS AUTHORITY I DECLARE THAT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY IN LONDON, WHERE I RESIDE, WILL IN FUTURE BE THE HEADQUARTERS FOR THE TRANSACTION OF ALL OFFICIAL BUSINESS OF THE THEOSOPHICAL SOCIETY IN EUROPE.

H. P. BLAVATSKY

Let no one imagine that this reform in any sense Suggests a separation from, or even to the loosening in any way of the authority of, my colleague at Adyar. Colonel H. S. Olcott remains, as heretofore, the President-Founder of the Theosophical Society *the world over.* But it has been found impossible for him at such a great distance to exercise accurate discrimination in current matters of guidance of the Theosophical Society. His functions including the official issue of Charters and Diplomas in Europe, errors in the selection of members to whom such Charters and Diplomas are issued (besides the minor evil of delay) have rendered it impossible that the system of government of the Theosophical Society in Europe should be continued as

heretofore. In the issue of *Lucifer* for August, 1889, I made use of the following sentences:—

"H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch.... No more. . . has the President-Founder the right of exercising autocracy or *papal* powers, and Colonel Olcott would be the last man in the world to attempt to do so. *It is the two Founders, and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect. . . . and not to tyrannize and rule over them*" (page 508).*

Therefore, owing to the issue of a Charter in ignorance of the actual facts, and the immediate protest made by all the active members of the Lodges, and their unanimous desire that I should exercise the Presidential authority over the Theosophical Society in Europe, bowing to the decision of the majority I have issued the above *official NOTICE.* To avoid even the appearance of *autocracy* I select as an advisory Council to assist me in the exercise of these functions, in addition to my three colleagues appointed by the President, viz.: Annie Besant, and Messrs. W. Kingsland and Herbert Burrows, Mr. A. P. Sinnett, President of the London Lodge, who has cordially joined in this reform, Dr. H. A. W. Coryn, President of the Brixton Lodge, Theosophical Society, Mr. E. T. Sturdy, and Mr. G. R. S. Mead.

H. P. BLAVATSKY.

[* See "A Puzzle from Adyar," in Vol. XI of this Series—*Compiler*.]

19 AVENUE ROAD LONDON
H.P.B. resided in this house from July, 1890, to the time of her Death on May 8, 1891. Facing the middle window was her desk on which *The Secret Doctrine* was finished.

Collected Writings VOLUME XII

1890

SCIENCE AND THE SECRET DOCTRINE

[*Lucifer*, Vol. VI, No. 35, July, 1890, p. 440]

One of the occult doctrines which has been most often laughed at by the incredulous scientasters of the Press and popular platforms, is the assertion that electricity is an entity, having a substantial existence. How often have the wise critics poured scorn on the heads of Theosophists for believing such wild nonsense, in the face of infallible modern science, which had long ago proved (save the mark!) that electricity, and light and heat, was a form of energy!

But in this respect, as in so many others, the Nemesis of Truth has overtaken our slanderers. In the latest, most thoroughly orthodox textbook on Electricity, by Professor Oliver Lodge, in the *Nature Series,* that "scientific authority" declares in the name of the most advanced science that electricity is *not* energy—whatever it may be—and upholds the doctrine that electricity is ETHER, or if not ether itself then certainly a "form of its manifestation." The whirligig of time brings strange revenges, and the one now cited is but the forerunner of many another case in which "orthodox" and "infallible" science will quietly appropriate occult teachings without one word of acknowledgment, teaching as facts the very doctrines which for years it has scorned as "unscientific charlatanry." *Ex uno disce omnes.*

Collected Writings VOLUME XII
1890

PROGRESS AND CULTURE

[*Lucifer*, Vol. VI, No. 36, August, 1890, pp. 441-450]

"Mated with a squalid savage—what to me were sun or
clime?
I the heir of all the ages, in the foremost files of time—

Not in vain the distance beacons. Forward, forward let
us range,
Let the great world spin for ever down the ringing
grooves of change.
Thro' the shadow of the globe we sweep into the
younger day;
Better fifty years of Europe than a cycle of Cathay."
—TENNYSON, *Locksley Hall,* lines 177-184.

We, of the century claiming itself as the XIXth of *our* era, are very proud of our Progress and Civilization— Church and Churchmen attributing both to the advent of Christianity—"Blot Christianity out of the pages of man's history," they say, "and what would his laws have been?— what his civilization?" Aye; "not a law which does not owe its truth and gentleness to Christianity, not a custom which cannot be traced in all its holy and healthful parts to the Gospel."

What an absurd boast, and how easily refuted!

To discredit such statements one has but to remember that our laws are based on those of Moses—life for life and tooth for tooth; to recall the laws of the *holy* Inquisition *i.e.,* the burning of heretics and witches by the hecatomb, on the slightest provocation; the alleged right of the wealthiest and the strongest to sell their servants and fellow men into slavery, not to carry into effect the curse bestowed on Ham, but simply "to purchase the luxuries of Asia by sup

plying the slave market of the Saracens;* and finally the *Christian* laws upheld to this day in England, and called women's *disabilities,* social and political Moreover, as in the blessed days of our forefathers' ignorance, we meet now with such choice bits of unblushing *blague* as this, "We speak of our civilization, our arts, our freedom, our laws, and forget entirely *how large a share of all is due to Christianity*" (Rose).

Just so! "our laws and our arts," but neither "our civilization" nor "our freedom" No one could contradict the statement that these were won in spite of the most terrible opposition by the Church during long centuries, and in the face of her repeated and loud anathemas against civilization and freedom and the defenders of both And yet, notwithstanding fact and truth, it is being constantly urged that even the elevated position (?!) of the Christian woman as compared with her "heathen" sister, is entirely the work of Christianity! Were it true, this would at best be but a poor compliment to pay to a religion which claims to supersede all others As it is not true, however—Lecky, among many other serious and trustworthy writers, having shown that "in the whole feudal legislation (of Christendom) women were placed *in a much lower legal position than in the Pagan Empire*"—the sooner and the oftener this fact is mentioned the better it will be for plain truth Besides this, our ecclesiastical laws are honeycombed as has been said, with the Mosaic element It is *Leviticus* not the Roman code, which is the creator and inspirer of legislation—in Protestant countries, at any rate.

---

* *View of the State of Europe during the Middle Ages,* by H. H. Hallam, LL.D., F.R.A.S., p. 473 [1871 ed.]. The author adds: "This trade was not peculiar to Venice. In England, it was very common, even after the Conquest, to export slaves to Ireland; till in the reign of Henry II, the Irish came to a non-importation agreement which put a stop to the practice." And then, in a footnote: "William of Malmsbury accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by them, as slaves to foreigners." This is the Christian mode of dealing as Abraham with Hagar with a vengeance!

Progress, says Carlyle, is "living movement." This is true; but it is so only on the condition that no dead weight, no corpse shall impede the freedom of that "living movement." Now in its uncompromising conservatism and unspirituality the Church is no better than a dead body. Therefore it did and still does impede true progress. Indeed, so long as the Church—the deadliest enemy of the ethics of Christ—was in power, there was hardly any progress at all. It was only after the French Revolution that real culture and civilization had a fair start.

Those ladies who claim day after day and night after night with such earnest and passionate eloquence, at "Woman's Franchise League" meetings, their legitimate share of rights as mothers, wives and citizens, and still attend "divine" service on Sundays—prosecute at best the unprofitable business of boring holes through sea water. It is not the laws of the country that they should take to task, but the Church and chiefly themselves. It is the *Karma* of the women of our era. It was generated with Mary Magdalene, got into practical expression at the hands of the mother of Constantine, and found an ever renewed strength in every Queen and Empress "by the grace of God." Judean Christianity owes its life to a woman—*une sublime hallucinée,* as Renan puts it. Modern Protestantism and Roman Catholicism owe their illegitimate existence, again, to

priest-ridden and church-going women; to the mother who teaches her son his first Bible lesson; to the wife or sister who forces her husband or brother to accompany her to church and chapel; to the emotional and hysterical spinster, the admirer of every popular preacher. And yet the predecessors of the latter have for fifteen centuries degraded women from every pulpit!

In *Lucifer* of October, 1889, in the article "The Women of Ceylon," we can read the opinion of Principal Donaldson, LL.D., of the University of St. Andrews, about the degradation of woman by the Christian Church. This is what he said openly in the *Contemporary Review:*

> It is a prevalent opinion that woman owes her present high position to Christianity. I used to believe in this opinion. But in the first three

> centuries I have not been able to see that Christianity had any favorable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity.

How very correct then, the remark of H. H. Gardener, that in the New Testament, "the words sister, mother, daughter, and wife, are only names for degradation and dishonor"!

That the above is a fact, may be seen in various works, and even in certain *Weeklies.* "Saladin" of the *Agnostic* gives in his last "At Random" eloquent proofs of the same by bringing forward dozens of quotations. Here are a few of these:—

> Mrs. Mary A. Livermore says: "The early Church fathers denounced women as noxious animals, necessary evils, and domestic perils."
>
> Lecky says: "Fierce invectives against the sex form a conspicuous and grotesque portion of the writings of the lathers."
>
> Mrs. Stanton says that holy books and the priesthood teach that "woman is the author of sin, who [in collusion with the devil] effected the fall of man."
>
> Gamble says that in the fourth century holy men gravely argued the question, "Ought women to be called human beings?"
>
> But let the Christian fathers speak for themselves. Tertullian, in the following flattering manner, addresses woman: "You are the devil's gateway; the unsealer of the forbidden tree; the first deserter from the divine law. You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed God's image—man."
>
> Clement of Alexandria says: "It brings shame to reflect of what nature woman is."
>
> Gregory Thaumaturgus says: "One man among a thousand may be pure; a woman, never."
>
> "Woman is the organ of the devil."—St. Bernard.
>
> "Her voice is the hissing of the serpent."—St. Anthony.
>
> "Woman is the instrument which the devil uses to get possession of our souls."—St. Cyprian.
>
> "Woman is a scorpion."—St. Bonaventure.
>
> "The gate of the devil, the road of iniquity."—St. Jerome.
>
> "Woman is a daughter of falsehood, a sentinel of hell, the enemy of peace."—St. John Damascene.
>
> "Of all wild beasts the most dangerous is woman."—St. John Chrysostom.

"Woman has the poison of an asp, the malice of a dragon."—St. Gregory the Great.

Is it surprising, with such instructions from the fathers, that the children of the Christian Church should *not* "look up to women, and consider them men's equals"?

Withal, it is emotional woman who, even at this hour of progress, remains as ever the chief supporter of the Church! Nay it is she again who is the sole cause, if we have to believe the Bible allegory, that there is any Christianity or churches at all. For only imagine where would be both, had not our mother Eve listened to the tempting Serpent. First of all there would be no sin. Secondly, the Devil having been thwarted, there would be no need of any Redemption at all, nor of any woman to have "seed" in order that it should "bruise under its heel the serpent's head"; and thus there would be neither Church nor Satan. For as expressed by our old friend Cardinal Ventura di Raulica, Serpent-Satan is "one of the fundamental dogmas of the Church, and serves as a basis for Christianity."* Take away that basis and the whole struggle topples overboard into the dark waters of oblivion.

Therefore, we pronounce the Church ungrateful to woman, and the latter no worse than a willing martyr; for if her enfranchisement and freedom necessitated more than an average moral courage a century ago, it requires very little now; only a firm determination. Indeed, if the ancient and modern writers may be believed, in real culture, freedom, and self-dignity the woman of our century has placed herself far beneath the ancient Aryan mother, the Egyptian—of whom Wilkinson and Buckle say that she had the greatest influence and liberty, social, religious and political among her countrymen—and even the Roman matron. The late Peary Chand Mitra has shown, "Manu" in hand, to what supremacy and honor the women of ancient Aryavarta had been elevated. The author of the "Women of Ancient Egypt" tells us that "from the earliest times of which we can catch a glimpse, the women of Egypt enjoyed a freedom

---

* [Gougenot des Mousseaux, *Mœurs et pratiques des démons*, p. x.]

---

and independence of which modern nations *are only beginning to dream*." To quote once more from "At Random":—

Sir Henry Maine says: . . . , no society which preserves any tincture of Christian institution is likely to restore to married women the personal liberty conferred on them by the middle Roman law." . . . [*Ancient Law*, p. 158.]

The cause of "Woman's Rights" was championed in Greece five centuries before Christ.

Helen H. Gardener says: "When the Pagan law recognised her [the wife] as the equal of her husband, the Church discarded that law."

Lecky says: "In the legends of early Rome we have ample evidence both of the high moral estimate of women and of their prominence in Roman life. The tragedies of Lucretia and of Virginia display a delicacy of honor and a sense of the supreme excellence of unsullied purity which no Christian nation can surpass."

Sir Henry Maine, in his *Ancient Law* [pp. 153, 155, 156, 159], says that "the inequality and oppression which related to women disappeared from Pagan laws." and adds: "the consequence was that the situation of the Roman female whether married or unmarried became one of great personal and proprietary independence . . . but Christianity tended somewhat from the very first to narrow this remarkable liberty." He further says that "the jurisconsults of the day contended for better laws for wives, but the Church prevailed in most instances, and established the most oppressive ones."

Professor Draper. in his *Intellectual Development of Europe,* gives certain facts as to the outrageous treatment of women by Christian men (the clergy included) which it would be exceedingly indelicate in me to repeat.

Moncure D. Conway says: "There is not a more cruel chapter in history than that which records the arrest, by Christianity, of the natural growth of European civilisation regarding women."

Neander, the Church historian, says: "Christianity diminishes the influence of woman."

Thus, it is amply proved that instead of an "elevated" position, it is a *degraded* one to which Christianity (or rather "Churchianity") has brought woman. Apart from this, woman has nought to thank it for.

And now, a word of good advice to all the members of Leagues and other societies connected with Woman's

272

Rights. In our days of culture and progress, now that it is shown that in *Union* alone lies strength, and that tyrants can be put down only by their own weapons; and that finally we find that nothing works better than a "strike"— let all the champions of women's rights strike, and pledge themselves not to set foot in church or chapel until their rights are re-established and their equality with men recognized by law. We prophesy that before six months are over every one of the Bishops in Parliament will work as jealously as themselves to bring in bills of reformation and pass them. Thus will Mosaic and Talmudic law be defeated to the glory of—WOMAN.

But what are really culture and civilization? Dickens' idea that our hearts have benefited as much by macadam as our boots, is more original from a literary, than an aphoristical, standpoint. It is not true in principle, and it is disproved in nature by the very fact that there are far more good-hearted and noble-minded men and women in muddy country villages than there are in macadamised Paris or London. Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives

to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men's bones and decay. And how can there be any true spiritual and intellectual culture when dogmatic creeds are the State religion and enforced under the penalty of the opprobrium of large communities of "believers." No dogmatic creed can be progressive. Unless a dogma is the expression of a universal and proven fact in nature, it is no better than mental and intellectual slavery. One who accepts dogmas easily ends by becoming a dogmatist himself. And, as Watts has well said: "A dogmatical spirit inclines a man to be censorious of his neighbors. . . . . He is tempted to disdain his correspondents as men of low and dark understandings because they do not believe what he does."

The above finds its demonstration daily in bigoted clergymen, in priests and Rabbis. Speaking of the latter and of the *Talmud* in connection with progress and culture, we note some extraordinary articles in *Les Archives Israélites,* the leading organ of the French Jews, at Paris. In these the stagnation of all progress through fanaticism is so evident, that after reading some papers signed by such well-known names of *men of culture* as F. Crémieux ("Cléricalisme et Judaisme"), A. Franck, a member of the Institute ("Les Juifs et l'Humanité"), and especially an article by Élie Aristide Astruc, "*Grand rabbin de Bayonne, grand rabbin honoraire de la Belgique,*" etc. ("Pourquoi nous restons Juifs") —no one can detect the faintest trace of the progress of the age, or preserve the slightest hope of ever witnessing that which the Christians are pleased to call the moral regeneration of the Jews. This article (not to mention the others), written by a man who has an enormous reputation for learning and ability, bears on its face the proofs of what is intellectual culture, *minus* spirituality. The paper is addressed to the French Jews, considered as the most progressed of their race, and is full of the most ardent and passionate apology for Talmudic Judaism, soaked through and through with colossal religious self-opinionatedness. Nothing can approach its self-laudation. It precludes every moral progress and spiritual reformation in Judaism; it calls openly upon the race to exercise more than ever an uncompromising exclusiveness, and awakens the darkest and the most bigoted form of ignorant fanaticism. If such are the views of the leaders of the Jews settled in France, the hotbed of civilization and progress, what hope is there left for their co-religionists of other countries?

____

The article, "Why we remain Jews," is curious. A. Astruc, the learned author thereof, notifies his readers solemnly that the Jews have to remain *nolens volens* Jews, as not one of the existing religions could "satisfy the genius of the nation." "Were we forced to break with Judaism," he argues, where is that other creed which could guide our lives?" He speaks of the star that once arose in the East and led the Magi to

Bethlehem, but asks, "could the East, the cradle of religions, give us now a true creed? Never!" Then he turns to an analysis of Islamism and Buddhism. The former, he finds too dry in dogma and too ritualistic in form, and shows that it could never satisfy the Israelitish mind Buddhism with its aspirations towards *Nirvana,* considered as the greatest realisation of bliss and "the most abstruse *consciousness of non-being*" (?) seems to him too negative and passive.

We will not stop to discuss this new phase of metaphysics, *i.e.,* the phenomenon of *non-being* endowed with self-consciousness. Let us rather see the author's analysis of the two forms of Christianity—Roman Catholicism and Protestantism. The former with its Trinitarianism, and the dogmas of Divine Incarnation and Redemption, are incomprehensible "to the free mind of the Israelite": the latter is too much scattered into innumerable sects to ever become the religion of the future. Neither of these two faiths "could satisfy a Jew," he says; therefore, the Rabbi implores his co-religionists to remain faithful to Judaism, or the Mosaic law, as this faith is *the best and the most saving of all;* it is, in short, as he puts it, "the ultimate as the highest expression of human religious thought."

This ultra-fanatical article has drawn the attention of several "Christian" papers. One of these takes its author to task severely *for his fear of dogmas only because human reason is unable to comprehend them;* as though, he adds, "any religious faith *could ever be built upon reason*"! This is well said, and would denote real progressive thought in the mind of the critic, had not his definition of belief in dogmas been a *bona fide* defence of them, which is far from showing philosophical progress. Then, the Russian reviewer, we are happy to say, defends Buddhism against the Rabbi's assault.

> We would have our honorable friend understand that he is quite wrong in undervaluing Buddhism, or regarding it, as he does, as in finitely below Judaism. Buddhism with its spiritual aspiration heavenward, and its ascetic tendencies, is, with all its defects, most undeniably more spiritual and humanitarian than Judaism ever was especially modern Judaism with its inimical exclusiveness, its dark and despotic *kahal,* its deadening talmudic ritualism, which is a Jewish

> substitute for religion, and its determined hatred of all progress (*Novoye Vremya*).

This is good. It shows a beginning, at any rate, of spiritual culture in the journalism of a country regarded hitherto as only *semi*-civilised, while the press of the fully civilised nations generally breathes religious intolerance and prejudice, if not hatred, whenever speaking of a *pagan* philosophy.

And what, after all, does *our* civilization amount to in the face of the grandiose civilizations of the Past, now so remote and so forgotten, as to furnish our modern conceit with the comforting idea that there never were any true civilizations at all before the advent to Christianity? Europeans call the Asiatic races "inferior" because, among other things, they eat with their hands and use no pocket handkerchiefs. But how long is it that we, of Christendom, have ceased eating with our thumb and fingers, and begun blowing our noses with cambric? From the beginnings of the nations and down to the end of the XVIIIth century Christendom has either remained ignorant of, or scorned the use of, the fork. And yet in the Rome of the Caesars, civilization was at the height of its development; and we know that if at the feasts of Lucullus, famous for their gorgeous luxury and sumptuousness, each guest chose his succulent morsel by plunging his fingers into a dish of rare viands, the guests of the Kings of France did the same as late as the last century. Almost 2,000 years rolled away, between Lucullus and the Pagan Caesars on the one hand and the latest Bourbons on the other, yet the same personal habits prevailed; we find the same at the brilliant courts of François I, Henry II, Louis XIII, and Louis XIV. The French historian, Alfred Franklin, gives in his interesting volumes *La Vie privée d'autrefois du XIIe au XVIIIe siècles, Les Repas, etc.,* a mass of curious information, especially as to the etiquette and the laws of propriety which existed in those centuries. He who, instead of using daintily his three fingers, used the whole hand to fish a piece of food out of the dish, sinned as much against propriety in those days, as he who puts his knife to his

mouth while eating, in our own day. Our forefathers had very strict rules on cleanliness: *e.g.,* the three fingers being *de rigueur,* they could be neither licked, nor wiped on one's jacket, but had to be cleaned and dried after every course "on the table cloth." The VIth volume of the work named acquaints the reader with all the details of the sundry customs. The modern habit of washing one's hands before dinner—existing now in truth, only in England—was strictly *de rigueur,* not only at the courts of the French kings, but was a general custom, and had to be repeated before every course. The office was performed at courts by chamberlains and pages, who holding in their left hand a gold or silver basin, poured with their right hand out of a similar jug, aromatic, tepid water on to the hands of the diners. But this was in the reign of Henry III and IV. TWO centuries later, in the face of progress and civilization, we see this custom disappearing, and preserved only at the courts and by the highest aristocracy. In the XVIth century it began to fall into desuetude: and even Louis the XIVth limited his ablutions to a wet napkin. In the midst of the *bourgeoisie* it had almost disappeared; and Napoleon 1st washed his hands only once before dinner. Today no country save England has preserved this custom.

How much cleaner are the primitive peoples in eating than we are—the Hindus, for instance, and especially the Brahmans. These use no forks, but they take a full bath and change entirely their clothes before sitting clown to dinner during which they wash their hands repeatedly. No Brahman would eat with both his hands, or use his fingers for any other purpose while eating. But the Europeans of the eighteenth century had to be reminded, as we find in various works upon etiquette, of such simple rules as the following: "It is considered improper, and even indecent, to touch one's nose, especially when full of snuff, while eating one's dinner" (*loc. Cit.*). Yet Brahmans are "pagans" and our forefathers Christians.

In China, native forks (chopsticks) were used 1,000 years

B.C., as they are now. And when was the fork adopted in Europe? This is what Franklin tells us.

> Roasted meats were eaten with fingers as late as the beginning of this century. Montaigne remarks in his Essais that he more than once bit his fingers through his habitual precipitation in eating. The fork was known in the days of Henry III, but rarely used before the end of the last century. The wife of Charles le Bel (1324) and Clemence of Hungary had in their dowry each one fork only; and the Duchess of Tours had two. Charles V (1380) and Charles VI (1418) had in their table inventory only three golden forks—for fruit. Charlotte d'Albrey (1514) three likewise, which were, however, never used.*

Germany and Italy adopted the fork at their meals a century earlier than did the French Cornet, an Englishman, was much surprised, while travelling in Italy in 1609, to find "a strange-looking, clumsy, and dangerous weapon called a fork," used by the natives while eating. In 1651 we find Ann of Austria refusing to use this "weapon," and eating together with her son (Louis XIV) with her fingers. The fork came into general use only at the beginning of our own century.

Whither then shall we turn to find a corroboration of the mendacious claim, hat we owe our civilization and culture, our arts, sciences, and all, to the elevating and benign influence of Christianity? We owe to it nothing—nothing at all, neither physically nor morally. The progress we have achieved, so far, relates in every case to purely physical appliances, to objects and things, not to the *inner* man. We have now every convenience and comfort of life, everything that panders to our senses and vanity, but not one atom of moral improvement do we e find in Christendom since the establishment of the religion of Christ. As the cowl does not make the monk, so the renunciation of the old Gods has not made men any better than they were before, but only, perhaps, worse. At any rate, it has created a new form of hypocrisy—*cant*; nor has civilization spread as much as is

---

* [Summarized from pages 1-2, 17, 18, 52.—*Compiler*.]

claimed for it. London is civilized, but in truth—only in the West end. As to the East end with its squalid population, and its desolate wildernesses of Whitechapel, Limehouse, Stepney, etc., it is as uncultured and almost as barbarous as Europe was in the early centuries of our era, and its denizens, moreover, have acquired a form of brutality quite unknown to those early ages, and never dreamt of by the worst savages or modern heathen nations. And it is the same in every Christian metropolis, in every town and city; outward polish, inward roughness and rottenness—a Dead Sea fruit indeed!

The simple truth is that the word "civilization" is a very vague and undefined term. Like good and evil, beauty and ugliness, etc., civilization and barbarism are relative terms. For that which to the Chinaman, the Hindu, and the Persian would appear the height of culture, would be regarded by the European as a shocking lack of manners, a terrible breach of Society etiquette. In India the traveller is disgusted whenever he sees the native using his fingers instead of a pocket handkerchief. In China, the Celestial is profoundly sickened at perceiving a European storing carefully into his pocket the product of his mucous glands. In Bombay the Puritan English woman regards, suffused with blushes, the narrow space of bared waist, and the naked knees and legs of the native woman. Bring the Brahmanee into a modern ballroom—nay, the "Queen's Drawing-room"—and watch the effect produced on her. Several thousand years B.C., the Amazons danced the Circle Dance around the "Great Mother," at the Mysteries; the daughters of Shiloh, bare to the waist, and the prophets of Baal divested of their clothes, whirled and leaped likewise at the Sabaean festivals. This was simply symbolical of the motion of the planets around the Sun, but is now branded as a *phallic dance.* How then will future generations characterize our modern ballroom dances and the favorite *waltz*? What difference is there between the ancient priestesses of the God Pan, or the Bacchantes, with the rest of the sacred dancers, and the modern priestesses of Terpsychore? We really see very little. The latter, nude almost clown to their

waists, dance likewise their "circle dance," while whirling round the ballroom; the only distinction between them being, that the former performed their dance without mixing with the opposite sex, while the waltzers are clasped in turn in the arms of strangers, of men who are neither their husbands nor their brothers.

How unfathomable are thy mysteries, O sphinx of progress, called modern civilization!

Collected Writings VOLUME XII

1890

THE MOTE AND THE BEAM

[*Lucifer*, Vol. VI, No. 36, August, 1890, pp. 470-478]

Ye blind guides, which strain at a gnat and swallow a camel. . . .

—*Matthew* xxiii, 24

Why beholdest thou the mote that is in thy brother's eye,
But considerest not the beam that is in thine own eye?"

—*Matthew* vii, 3.

Oh the virtuous indignation, the roaring tempest raised in the tender souls of American and British philanthropists at the rumor that Russian authorities in Siberia are not as tender as they should be towards their political prisoners! What a hullabaloo of loud protests of "indignation meetings," of gigantic gatherings to denounce their neighbors, while they keep prudently silent about the same misdeeds at home.

A monster meeting of some 250,000 men protested the other day at Hyde Park "in the name of civilization and humanity" against the brutal behavior of some unknown Russian officials and jailors. Now, one can readily understand and entirely appreciate the feelings of the masses, of the oppressed, the suffering poor and the *hoi polloi* in general. These being "sat upon" from birth to death by the high and the wealthy of their own land, and having all, to a man, many a sore place in their hearts, must feel them vibrating with pain and sympathy with their brothers in sorrow of other countries. True, the energy expended at the

said meeting might have been more usefully directed, perhaps, against local and colonial "Siberias" and "Dead Houses"; but such as it was, the impulse being genuine, every Theosophist regarded it with respect. But that to which every member of the Theosophical Society ought to refuse that feeling of sympathy is the hypocritical cant in this matter of sundry editors who remain dumb in face of misdeeds at home, pouring all their wrath on the abuse of power and the brutality of Russian officers. This is enough to make an owl laugh in full daylight. That charges of cruelty should be brought forward, and leprous spots singled out on the body of Russia by England and America is a sufficiently curious piece of moral audacity; but that this attitude should be supported and even enforced, by certain editors, instead of being passed over in prudent silence, makes one think of the wise adage "whom the Gods would destroy they first make mad." To the student of human nature a world of instruction is contained therein, and he feels thankful for this additional

experience.

Bearing in mind that *Lucifer* has nought to do with the political situation in all this affair, let the reader remember, that it has, on the other hand everything to do with its moral aspect. Having its mission at heart, to wit: to bring "to light the hidden things of darkness," it has naturally; good deal to say about drunken John and drunken Jonathan nodding so frowningly at drunken Peter, and so gravely moralising at him as though they were themselves sinless. Here the writer speaks first of all as a Theosophist and only secondly as a Russian; neither excusing Russia, nor accusing England and America, but simply throwing the full glare of the torch of truth on *facts* which no one can deny. And once this position established, the writer says: "How consoling and hopeful might have been for our growing society—that of the 'Universal Brotherhood of Man'—such exhibition of the noblest and most human feelings, had it not been marred by a few antecedent facts," of which presently. Even as the "protest" against Russian cruelty stands now, all such show of pious regard for Christ's command "love your enemies," is spoiled by a disregard of that other

injunction "thou shalt not be 35 the hypocrites are" Indeed, Europe might be asking now as of George Dandin in the comedy of Miliére, «*Qui de nous deux trompe-t-on ici*?» Could even a child be really deceived by such protests on the Continent? If all this display of indignation is likely to impress anyone eventually, it will be only those "inferior races" under the paternal sway and benevolent rule of their respective white rulers Hindus and Mussulmen, Burmese and Singhalese, upon listening to the reverberating echoes of pious horror from the West, are as likely as not to contrast the ferociousness of Russian jailors and prison houses with that of their own rulers, with the Calcutta "Black Hole" of famous memory, and the Andaman Islands; while the hapless and ever-kicked Negroes of the United States, the Red Indians dying of exposure and starvation in their frozen wilderness, and even some Chinamen who seek hospitality on the Pacific coast, may yet come to envy the lot of the "political prisoners of Siberia". . . .

But what imposing pictures! On the other side of the "pond" the pathetic eloquence of Mr. George Kennan, the Siberian traveller, "who has just seen all this for himself, you see!"—drawing tears from the street-flags and forcing lampposts to use their pocket handkerchiefs—without speaking of the colored citizens, Red Indians and Chinamen On this side of the Atlantic, Mr. Quilter, the editor of the *Universal Review*, showing like fervor on behalf of the "oppressed." Mr. Adolphe Smith's "Exile by administrative order," adorned by what Mr. Stead calls "a fancy sketch of the flogging of *Madame Sihida*" (?)* gracing one of the

———————

* Were this "flogging" even proven—which it is not—still brutal and sickening as the fact would undeniably be, is it really any worse than the kicking by the police of women already knocked down by them; than the clubbing until mangled to death of men and crippled boys? And if one is reminded that the alleged

"flogging" took place (if it ever did) in the wilds of Siberia, probably hundreds of miles away from any civilized centre, to speak of, and the well-proven "kicking and clubbing" right in the midst of the most civilized city in the world, namely, in Trafalgar Square, it does seem as if it were merely "six of one and half-a-dozen of the other."

---

last numbers of the *Universal Review* produces likewise its effect. Moved by a spirit of lofty chivalry, its editor issued, as all know, a circular to M.P.'s, peers, judges, heads of Colleges and so on, to ask them "whether (*a*) the present system of Siberian exile by administrative order" was not "a disgrace to a civilized nation"; and (*b*) whether the above mentioned authorities do not "consider that steps should be taken to call the attention of her Majesty's Government to those outrages, in order that a diplomatic remonstrance should be addressed to the Czar"!

As this pertains to the domain of politics, and we do not care to trespass upon forbidden ground, those anxious to learn something of the replies are recommended to read the excellent summary of this curious incident an page 489 of the June *Review of Reviews;* but we must quote a few lines from it, in which the reader will learn (1) that some of the authorities appealed to are of opinion that "exile in Siberia is . . . . a just and beneficent punishment . . . . much better for criminals than our own (British) convict system"; (2) that the outrage on Madame Sihida "does not rest upon unimpeachable evidence," the sketch recalling to the writer's memory "an equally dramatic picture of a Polish prince chained in a convict gang to a murderer, a story which this prince's brother subsequently declared was false."

But that which cannot be disproved by any means is that other and far more legitimate agitation going on in England for long years, and now at its acme in this country, that for the enfranchisement of women, and *the causes which made it arise.* Most Theosophists have read Mrs. F. Fenwick Miller's admirable address on the programme of the Women's Franchise League*; and many of our Theosophists belong to this League. And there are such as have declared that many women in England—even now, when many of the women's "disabilities" so called, have been happily removed after centuries of *penal servitude* to their husbands—would gladly have consented to exchange places with "Madame Sihida," whoever she is—not as a political

---

* The National Liberal Club, February 25th, 1890.

DR. FRANZ HARTMANN
1838-1912
Portrait taken in the later years of his life, and reproduced from a pamphlet entitled: *Zum Gedächtnis an Dr. Franz Hartmann* (*1838-1912*) which was written by Walter Einbeck and published in 1925 by the Theosophischer Kultur-Verlag at Leipzig, Germany.

prisoner perhaps, *but as a flogged woman.* What is the horror of being flogged (where brutal force is used, *there is no dishonor but martyrdom),* when compared with a long life of moral and physical slavery? Which of the female "serfs of sex"* in *free* England would not gladly exchange her position as a wife and mother, for that of a wife and mother in *despotic* Russia? Why, ladies and gentlemen, who have fought in the "Married Women's Property" agitation, for the "Custody of Infants' Bill," and the right of woman as an independent individual and a citizen, instead of the *thing* and her husband's chattel that she was and still is—are you aware that in *despotic* "half civilised" Russia, the rights of women before the law are on a par with those of men, and in some cases their privileges far greater? That a rich woman marrying a man is, and has been, since the days of Catherine II, sole mistress of her property, the husband having no right to one penny without the wife's legal signature That a poor girl, marrying a rich man, having on the other hand a legal right to his property during his life and to a certain portion after his death whether he wills it or not, and also a right to the maintenance of herself and children *whatever she does?*† Have you not heard that a woman holding property and paying taxes *is obliged to give her vote,* whether personally or by proxy? And that so greatly is she protected by law *that even a child born between nine and ten months after the husband's death is considered legitimate by law:* simply because abnormally prolonged gestation does casually [*sic*] happen, and that the law states that it is *more consonant with the law of Christ to forgive nine guilty women, rather than wrong the tenth who may be innocent?* Compare this with the laws of *free* England with regard to woman, who until about eight or nine years ago was simply a slave, with less rights than a plantation negro. Read again

Mrs. Fenwick Miller's paper *(loc. cit. supra*) and judge Everything went against her

---

* "Woman's Rights as preached by Women", by a "Looker on".

† If separated (not divorced), and the husband is a public official, a certain portion is deducted from his salary and paid over to the wife.

---

receiving a higher education, inasmuch as she was to remain all her life "under the tutelage of some man." She had no right to her husband's property, and lost every right to hers, *even to every penny she earned by her own labor*, having, in short, no right to hold any property, whether inherited or acquired. A man deserting his wife for another woman, and leaving her and his children to starve, was not forced to support them, but had a legal right to every penny earned by his abandoned wife, as "the skill of her brain was not hers, it was her husband's." No matter what he did, or whatever crime he committed against her, she had no redress against him, could neither sue him, nor had even the right of lodging a complaint against him. More: she had no rights as a mother, English law recognizing only the father and the child. Her children could be taken away from her, separated from their mother forever, and there was no redress for her. Says Mrs. Fenwick Miller:—

> The wife had in the eyes of the law simply no existence . . . . Even within the last two years, seven judges in conclave have declared the law to be today that a married woman is in this respect *still absolutely a slave, with no rights of free will in herself*. . . . Was this not slavery?. . . . The woes and plight of the mulatto mother invented by Mrs. Stowe's genius set all England weeping; but English and Scotch mothers too—refined women, adoring mothers . . . .—have seen their children torn from their embrace or have fled secretly and lived in desolate concealment with their little ones, as the only way to keep. . . . near their breaking hearts the darlings of their souls. . . . .

Herbert Spencer seems to have said the same long ago, in these words:

> Wives in England were bought from the fifth to the to eleventh century, and as late as the seventeenth century husbands of decent station were not ashamed to beat their wives. Gentlemen (!) arranged parties of pleasure for the purpose of seeing wretched women whipped at Bridewell. It was not till 1817 that the public whipping of women was abolished in England.

Between 1817 and 1890 there are but a few years. But how many centuries old is English civilisation as compared to that of Russia, whose era of barbarism closed only with Peter the Great?

Who, then, except men capable of taking such undue if legal advantage of their mothers, wives, and children, would not confess that there is far less cruelty even in the *casual flogging* of a woman, than in such a systematic oppresion, the lifelong torture of millions of *innocent* women and mothers throughout past centuries and to the present day? And for what reasons? Simply to protect the animal passions and lust, the depravity of men—the masters and the legislators. And it is the men of England who have refused, till forced in their last retrenchments, to abrogate such fiendish laws, and who still refuse to make away with many more as iniquitous, who call this solitary case of flogging "a disgrace to civilization"! And so it would be, if once proved, as are the heartless of England against her women. No doubt that of drunken, and therefore cruel, brutes among Russian jailors and prison officials there are plenty. But we trow no more than there are in other countries and probably less. And we would advise the editors who would agitate in favor of sending "remonstrances" to Russia, to first extract the beam from the eye of their own country and then only to turn their attention to the mote in the eye of their neighbor. For that "neighbor" is a country which protects at any rate her mothers and wives, while England lets her laws treat them simply as the goods and chattels of her men, and treats them as the dumb brutes of creation. If there ever was a real "disgrace to a civilized nation" it was the formation of numberless Societies for the prevention of cruelty to animals, before any one even thought of establishing a like Society for the protection of women and children, and the punishment of "wife-kickers" and wife-robbing rascally bipeds, such as are found in every class of Society. And why not rather turn the public attention to more than one "disgrace to a civilized nation," taking place on British soil and in American lands, *e.g.*, to the revolting treatment by the Anglo-Indians of the millions of natives, from the highest Brahman to the lowest pariah, and the no less revolting attitude of the white Americans towards their black co-citizens, or the hapless Red-Indians? Cannibals inflict less torture on their prisoners of war than do the two cultured

Christian nations in question on their colored Brethren of the "inferior" races. The former kill and devour their victims, after which these are at rest; while the whites of England and America act worse than Cains towards their black subjects and citizens; they torture them mentally, when not physically, from their cradle to their tomb; refusing them every privilege they have a right to, and then turning round and spitting on them as if they were so many toads. Look at the unfortunate Red Skin! Deprived of every inch of his ancestral land, crowded off into the sea, robbed of his *supply* of blankets and provisions, the Indian is left to freeze and starve by hundreds and thousands, which he proceeds to do amidst catacombs of Bibles, a prey unfit even for the prairie buzzard . . . .

But why go so far to the colonies for our instances and proofs, when cases of repeated flogging of women, aye of young girls not out of their teens, necessitate "Royal Commissions" at home? *Ruby, or How Girls are Trained for Circus Life,* by Amye Reade,

a *shocker* founded on *facts* as the author claims, has brought forth the following in the *Saturday Review* (July 26th, 1890):

> "ROYAL COMMISSION."—Mr. Gainsford Bruce, Q.C., M.P., has promised that as soon as sufficient evidence can be obtained to justify such a step, he will call attention to the matter in the House of Commons, with a view of inducing the Government to advise Her Majesty to appoint a Royal Commission to enquire into and report upon the treatment of children whilst being trained to the business of circus riders, acrobats, and contortionists.
>
> "MANCHESTER GUARDIAN" says:— "*Ruby,* by Amye Reade. This book is notable on account of the charges brought by the authoress against a manager or managers in general of circuses. It is an indictment so tremendous that, if it can be proved, the authoress should not be content with representing a picture to harrow novel readers. She should collect her proofs and lay them before the Public Prosecutor. *Miss Reade asserts that in cases of contumacy girls of seventeen are stripped naked by the circus master and flogged by him till they are sick and faint and bleeding*."

Among the members of Parliament who have "allowed their names to be used as indication of their desire to assist the author in her . . . efforts to bring before the public the

horrible cruelties," are Messrs Gainsford Bruce, Jacob Bright, Sir Richard Temple, etc., etc. Now, "Madame Sihida," whatever she was else, was a murderess (political or not does not matter); but these unfortunate girls of seventeen are perfectly innocent victims.

Ah, gentlemen editors, of the two cultured champion nations of Christendom, you may play as much as you like at Sir Charles Grandison—that union of the perfect gentleman and good Christian—but who will believe you? Your protests are only suggestive of the Christian ethics of today, and are an insult to the ethics of Christ They are no better than a glaring, instance of modern cant and a gigantic apotheosis of hyprocrisy. In the words of Lermontoff, the Russian poet, all this comedy—

> ". . . . . would be too grotesque, in truth,
> If it were not so heartrending!''*

Read rather Bertillon's *Les Races sauvages* and Charles Lümholtz's *Au pays des Cannibales*†—a French translation from the Swedish—if you would know what your friends accuse you of, while Russia is charged with her misdeeds only by her enemies, and those jealous of her growing power Having just come across some reviews of these works, it is but right that our friends should have an idea of the charges published against England, or rather her colonies, and thus be given the means of comparing the Russian "mote" with the British "beam" We were just preparing to blush for the alleged misdeeds of the former, which misdeeds, *if true,* would not be excused by any Theosophist on the ground that the Anglo-Indians and the Americans do far worse at home as well as in their colonies —when we saw a Russian review of these works which made us long to read the works themselves We had known for years—that which the whole world knows—in what a

* [M. Y. Lermontov, Sonnet written in 1840 to Alexandra Osipovna Smirnova.]
† [French title of his Norwegian work: *Blandt menneskeoedere,* 1887.]

civilized and Christian way the English and the Americans treated—not their prisoners, political or others, but simply their most loyal subjects and citizens, harmless Hindus and other "black heathens," hard-working, honest negroes, and the much-wronged Red Indians. But we were not prepared to believe that which is published in the *Races Sauvages* of Bertillon and *Au pays des Cannibales* by the well-known Swedish traveller in Australia, Charles Lümholtz.

Let us glance at the older work. Bertillon speaks of Tasmania, and shows that in 1803 there were still about 6,000 natives left, while just sixty-nine years later there remained of them but a legend, and a ghastly tale. In 1872 died the last of the Tasmanians. The country was swept out of its last *nigger*. How did it come to pass? This is Bertillon's tale:

> To achieve such a sad result, the [English] did not stop before any kind of atrocity . . . . They premised by offering **£5** for the head of every adult, and **£2** for that of every baby Tasmanian. To succeed in this chase after the native the better, the [English] brought with them aborigines of Australia, and used d them as blood hounds. But as the extermination was found to work too slowly to suit the English, a *cordon* was organized, selected from Colonists, and among the garrison . . . and Arthur, the then governor of the island, was appointed as its chief. After this commenced a regular chase after the Tasmanians . . . The natives were driven into deep water, shot, as if by accident and those who escaped were driven into the mountains . . . . soon perished . . . . Some of the English even used arsenic and boasted of it. Some of the victims' skulls were exhibited as curious Trophies . . . .*

Now this may, or may not, be true; it may, or may not, be exaggerated, just as in the case of "Siberian flogging" and cruelty to political prisoners. As the latter charge comes to us from Russia's enemies and sensation-loving travellers, so the tale of Tasmania is told by the same kind of traveller, and, moreover, one of a nation not generally friendly to England. But here comes something more modern and trustworthy, a charge from a decided friend of England and the Australians, and one who says what he has seen with his

* [Pages 223-24]

own eyes, heard with his own ears—namely, Charles Lümholtz, in his work called in the French translation, *Au Pays des Cannibales.* We quote from an ample Russian review of the work in the *Novoye Vremya,* May 2 (14), 1890, No. 5,080. According to the latter, the "enlightenment" of the inferior races and the savage-islanders by the civilization-spreading Englishmen did not stop at the Tasmanians. This is from Lümholtz's revelation, and it is ghastly!

There is a chapter in this work treating specially of the relations of the English colonists with the natives, and what deadly terrible relations! The life of a black man is worth nothing, it seems, and his rights to existence are on a par with those of a wild beast . . . To kill a native of Australia is the same as killing a dog in the eyes of a British colonist . . . More than this: no dog will be so cruelly treated in Europe. Its life, unless dangerous to men, will not be taken away without any cause. Not so for the native of Australia, according to the evidence of the Swedish author, who shows that there are young men who make a point of hunting the blacks every Sunday in the neighborhood of their cities, systematically passing the whole day in that *sport,* simply *for pleasure's sake.* . . . A party of four or five horsemen prepares traps, or, driving the savages into a narrow pass, forces them to seek refuge on precipitous cliffs, and while the unfortunate wretches are climbing at their life's peril on almost perpendicular bare rocks, one ball after another is fired at them, making even those slightly wounded lose their hold, and falling down, break and tear themselves into shreds on the sharp rocky projections below. . . . A squatter in Long Lagoon has become famous for the immense number of blacks he has poisoned with strychnine. And this is no single instance. A farmer from Lower Herbert confessed to the Swedish traveller that he was in the habit of burning the dead bodies of the natives—to get rid of them, in order to destroy a too palpable piece of evidence. But this was only an extra precaution. For, although local law (on paper) punishes murder, it is in reality only *the killing of white men* which is called murder. English colonists have repeatedly offered to Lümholtz to shoot a few blacks, to get for him the native skulls he was in need of . . . . Before law a black savage is entirely helpless. "Were I, a native, I would kill every English colonist I met," said an exasperated Englishman, an eye-witness like himself, to our author. Another traveller, in his letter to Lümholtz, speaks of these British colonists as of "the most disgusting caricatures of Christians . . . The English constantly throw stones at other nations for their behavior to conquered races, while no

words can express the horror and the indignity of their own acts towards the natives of Australia."

Thus, having swept off the face of the earth the unfortunate Tasmanians, the British colonists——

. . . . with a cruelty a tiger might envy, destroy to this day the Australian savages. When the first colony of the province of Victoria was founded, there were about 10,000 natives in that district. In 1871, their number fell to 3,000; and in 1880 there were only about 800 left, in all. How many remain alive now we do not know; at any rate, the above cited figures show very eloquently that the civilizing influence of the enlightened mariners has born fruit and their handiwork is nearing its end. . . . . A few more years, and the Australian aboriginal race will have disappeared from the face of the earth. The English province of Victoria, raised on the black man's lands soaked through and through with his savage blood and fertilized with his bones, will blossom the more luxuriously for that . . . .

The Russian Reviewer ends with a paragraph which may be taken as a tit-for-tat to the English editor of the *Universal Review* and his colleagues. We give a *verbatim* translation

of it:—

Such is the soil on which that colonizing activity the English seem so proud of finds its vent. And it is this soil, furrowed in length and breadth by the brutal cruelty of the soulless English colonist, which proclaims loudly to the whole world that, to have right of throwing stones at other nations, it is not sufficient yet to be covered with an English skin. It is also necessary that the British soul should not be as black as are the bodies of, and the soil wrenched from, the poor natives; and that the hapless savages should not be viewed by their conquerors as no better than the Egyptian mummies of cats; to wit: good only to serve as land-fertilizers for their masters' flourishing colonies.

And now we have done, leaving the detractors and self-constituted judges of Russia to their own reflections. We have lived in India and throughout Asiatic countries; and, as a Theosophist, we feel bound to say that nowhere have we found such a potentiality of cruelty and cant under the brown and black skins as under the white epiderm of the refined European, save perhaps, in the class of the gariwalas, the bullock cart drivers. If the reader would learn

the characteristics of this class he will be told for his edification what is that personage. The gariwala belongs to that specimen of humanity to which speech was given to conceal its thought, and which professes its religion only because it serves its ends. While offering divine honors and worship to the cow and the bull, and never letting any opportunity of denouncing his brother gariwala to the village Brahman for disrespect to the (sacred) animals, he himself twists the tails of his team of oxen until these appendages of his Gods hang only by a few hairs and clotted blood. The gariwala, it is, then, who ought to feel a legitimate pride in finding himself acting on the same lines of whining cant as his masters—the *bara-sâhibs*. And coming so near, in his own humble way, to the policy of the two most civilized and cultured nations of Christendom, the gariwala ought perhaps to be promoted from the ranks of the *inferior* to those of the *superior* race.

We have but one word more to say. When Russia has as much said of her by her friends, as Lümholtz says of Australia, and others of India and America, then will every honest man and woman of Europe join in the indignation meetings and righteous protests against Russian atrocities Until then the best advice one can to the English and the Americans is very, very old: "JUDGE NOT, THAT YE BE NOT JUDGED . . . for how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?" [Matt. vii, i.]

H. P. B.

Collected Writings VOLUME XII
1890

292

NEPTUNE

[*Lucifer*, Vol. VI, No. 36, August, 1890, pp. 515-16]

I. In *The Secret Doctrine* it is stated that *Neptune does not* belong to the solar system, but is "mayavic." What is meant my this? Neptune was discovered independently by two mathematicians, and not by the telescope directly. It obeys the law of gravity, and produced perturbations upon Uranus, which led to its discovery.

II. It is said somewhere in *The Secret Doctrine* that the solar system is unique, and that throughout the universe there is nothing like it. Is this really so? As our sun is a star, it is reasonable to suppose that some of the other stars are centres of other solar systems.

—SIRIUS.

I. The passage in *The Secret Doctrine* so loosely referred to will be found in Vol. I, p. 102. It runs as follows: "Neptune does not belong to it [our solar system], his apparent connection with the sun and the influence of the latter upon Neptune notwithstanding. This connection is *mayavic*, imaginary, they say." Notice that the supposed *connection* is said to be mayavic, and not the fact of the existence of the planet.

II. Every system is *sui generis*, as every planet.—[*Eds*.]

____

Collected Writings VOLUME XII

1890

RECENT PROGRESS IN THEOSOPHY

[*The North American Review*, Vol. CLI, No. 405,
August, 1890, pp. 173-86]

Whatever else may be thought of Theosophy and its movement, time has at least proved that it is not the ephemeron the American and foreign press called it upon its first appearance. It seems to have come to occupy a permanent place in modern thought, thus vindicating the

truth of Sir John Herschel's observation that "the grand, and, indeed, the only character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion."

Unfortunately, Theosophy has never yet had a "fair" chance; but that must come. It has been represented in a most grotesque light, travestied out of all resemblance. With few exceptions, even its friends have shown in their published writings an imperfect grasp of the subject. If it had been discussed upon its merits, apart from the personalities with which the movement has been associated, we cannot doubt that it would have had by this time a much wider vogue than it has. All the signs point that way. The most strenuous efforts of bigots, theological and scientific, and the employment of ridicule, sarcasm, misrepresentations, and denunciations by its opponents, have failed to check the growth of the Theosophical Society or its influence, or even to impede the expansion of the Theosophical idea throughout the world. Scarcely the most optimistic among the society's organizers dreamt of such success as has rewarded their labors. The little côterie of thoughtful men and women who met in an Irving Place parlor one summer evening in the year 1875 builded better than they (with their undeveloped foresight) knew, when they resolved to organize such an association.

We are often asked, "What is the general object of the Theosophical Society? *Cui bono* all this outlay of labor, all that energy expanded from its beginning to swim against the strong tide of public prejudice, sectarian hatred, and unpopularity? Of the three well-known objects of the Society,* not one but had, and has, its teachers and followers in the past as in the present. Your first object, namely, brotherhood of man, lies at the very basis of Christianity; your second is promoted by the Asiatic societies, the national museums, and all the Orientalists; your third may be allowed to remain in the hands of the men of science, who

* 1. Brotherhood of man; 2. Study of Oriental philosophies; 3. Investigation of the hidden forces in nature and man.

have already dissected Spiritualism and exploded mesmerism, and now, under the lead of the Society for Psychical Research, are disposing of the question of thought-transference, the phantasm of the living, and the Theosophical Society."

We note the exception that the *cuckoo* S.P.R. hatched its first eggs in the nests of Theosophy and Spiritualism;* it evidently has the same relation to the scientific body as to its two foster-mothers, and can enjoy a superior intimacy only as a reward for its treachery to the latter and its sycophancy to materialistic science. In rejoinder to the first two assertions, the Theosophists would ask Christians and Orientalists what they were doing in their respective departments to realize practically our first two objects? Under correction, I must say that it has been all talk and theory. Has the Sermon on the Mount, all its moral beauty notwithstanding, caused so-called Christian nations to treat each other in the ideal Christian spirit, or to offer brotherhood to Asiatic and African nations and tribes, whom they have subdued by force of arms or wiles? And has the philosophical acumen of Professor Max Müller, who has been showing us for thirty years past that the same Aryan blood runs in the brown body of the Indian sepoy as under the blanched skin of the English lord and British grocer, prevented the dominant Anglo-Indian from giving the Queen-Empress' Asiatic subjects cumulative e proofs of his supreme disdain? The Theosophical Society has been called the Royal Asiatic Society *plus* philanthropy; and as the latter body lacks the instinct of brotherliness, and too often shows a disposition to sacrifice truth for theological predilection, its nearly a century of work has shed darkness instead of light upon the

* The real originator and founder of the S.P.R. was "M. A. Oxon" (Mr. W. Stainton Moses), now the Editor of *Light.* It was he who, being then a member of the T.S., first proposed the formation of a society on the lines of the long-defunct *Dialectical Society* of London, for the investigation of abnormal phenomena. This gentleman must have regretted more than once his idea. The S.P.R., the progeny of Spiritualism and Theosophy, has proved itself a would-be parricide, though rather an unsuccessful one so far.

Aryan philosophies, religions, and sciences. As to our third object, it must be said of the work of the S.P.R., and the superior labor of the French hypnotists of Paris and Nancy, that these agencies, while accumulating a mass of important facts for future philosophers, have, with a very few honorable exceptions, tried their best to give a false interpretation to those phenomena that they could not dispose of on the theory of fraud. Their oblations have been all offered on the altar of the Moloch of materialism.

Since it is undeniable that this materialistic bias has been rapidly culminating under university influence during the past half-century, it is too evident that the creation of the Theosophical Society at the time when it arose was most timely, and a step toward the defense of *true* science and *true* religion against a sciolism that was becoming more and more arrogant. The experiments of Charcot at the Salpêtrière have been so unsatisfactorily explained by the professors of his materialistic school that the appearance of the ancient esoteric philosophy in the arena of Western thought was a vital necessity. The conviction has already dawned upon the minds of some of the cleverest Western experimentalists that the "impassable chasm" and the "unknowable" of Messrs. Tyndall and Spencer can never be bridged or known by anything short of the Aryan esoteric doctrine. The cultured interest and popular curiosity that are shown in every country when a Theosophist or Theosophy comes to the fore, and the universal popularity of Theosophical and mystical literature, which has enriched many publishers and writers, are indications of the despair and hope of Christendom—despair that science will ever read the puzzle of life; hope that the solution may be found in the secret doctrine.

The Theosophical Movement was a necessity of the age, and it has spread under its own inherent impulsion, and owes nothing, to adventitious methods. From the first it has had neither money, endowment, nor social or governmental patronage to count upon. It appealed to certain human instincts and aspirations, and held up a certain lofty ideal of perfectibility, with which the vested extraneous interests of

society conflicted, and against which these were foredoomed to battle. Its strongest allies were the human yearnings for light upon the problem of life, and for a nobler conception of the origin, destiny, and potentialities of the human being. While materialism and its congener, secularism, were bent upon destroying not only theology and sectarian dogmatism, but even the religious conception of a diviner Self, Theosophy has aimed at uniting all broad religious people for research into the actual basis of religion and scientific proofs of the existence and permanence of the higher Self. Accepting thankfully the results of scientific study and exposure of theological error, and adopting the methods and maxims of science, its advocates try to save from the wreck of cults the precious admixture of truth to be found in each. Discarding the theory of miracles and supernaturalism, they endeavor to trace out the kinship of the whole family of world-faiths to each other, and

their common reconciliation with science. The growing inclination of the public mind towards Theosophy seems to mark a reaction from the iconoclastic influence of Colonel Ingersoll's and Mr. Bradlaugh's school. Undoubtedly there are thousands of so-called Freethinkers who sincerely believe in personal annihilation at the death of the body; but it would seem from the fact of the recent conversion of Mrs. Annie Besant from secularism to Theosophy, and the discussions to which it has given rise, that there are also many persons enrolled as followers of the two great leaders above mentioned who are so from ignorance of the views included in the term Theosophy. We officers and fellows of the Theosophical Society are, therefore, encouraged to hope that, with the wider dissemination of the facts, we shall see very large accessions to our cause from the secularist rank. Surely this must be considered a gain by the friends of spirituality as opposed to materialism—those, at any rate, who think that morals, peace, and prosperity will be promoted by the universal belief in a life after death (whether eternal or broken up by a series of reincarnations on the same earth), and in man's possession of a higher, undying SELF, latent spiritual powers, and consciousness.

It is the worse for the public, particularly for the religious feelings of the public, that the organs of sectarian bigotry should have succeeded so well by perversion of fact, frenzied calumny, and downright falsehood, in making our cause and the Society appear in such a fake light during the past fourteen years. Nor are the clerical organs alone in this undignified and useless work; for the weeklies of the Spiritualists in the United States are just as bitter and as untruthful in their ceaseless denunciation of Theosophy. The virulence and vituperations of the intellectual apostles of the "spirit-guides" and "controls" from the "Summerland" have grown proportionately to the growth of the Theosophical Society. The effects of the last convention held by the American Theosophists at Chicago, on April 29 and 30 of the present year,* furnish a brilliant example of this blind and ferocious hatred. Such was the decided and unprecedented success of the last gathering that even the leading papers of Chicago and other cities had to admit the fact, finding almost for the first time naught but words of sympathy for the Theosophists. Alone the organs of disembodied "angels" poured as unsuccessfully as ever their vials of wrath, mockery, and brutal slander, upon us. But we heed them not. Why should we? The utmost malignity and basest treachery have not been able either to controvert our ideas, belittle our objects, disprove the reasonableness of our methods, or fasten upon us a selfish or dishonest motive. And as our declared principles are not merely unobjectionable, but admirably calculated to do good to mankind, these conspirators and calumniators have simply kept a multitude of religiously-inclined persons from enjoying the happiness they would have had by understanding Theosophy as it really is, and making it the guiding rule of their conduct.

If justice be the law of nature, and injustice a transitory evil, direful must,

indeed, be the retribution these misguided people have invoked upon their own heads. The

---

* There are at the present day *thirty-eight* chartered branches of the Theosophical Society in the United States, and the activity on the Pacific Coast in this direction is very remarkable.

---

suffering we have been made to endure has but served as discipline, and taught us to turn the more loyally toward the esoteric doctrine for comfort and encouragement.

My present theme being the recent progress of our Movement, the situation may best be illustrated by reference to statistics. To avoid prolixity, we may begin with the year 1884, when the raid upon us was made by the London Society for Psychical Research. From the official report of that year it appears that on the 31st of December, 1884, there were in existence, in all parts of the world, 104 chartered branches of the Theosophical Society. In the year 1885, as an answer to our calumniators, seventeen new charters were issued; in 1886, fifteen; in 1887, twenty-two; in 1888, twenty-one; and up to the 1st of September, 1889, seventeen. To the 31st of December, 1888, six charters had been rescinded, leaving 173 still valid; and if the new ones of 1888 be added, there would be a gross total of 190 chartered branches, from which would have to be deducted any cancellations reported during the last twelve-month. But we have heard of none. On the contrary, up to June, 1890, we find on our books upward of 200 branches. In England, a country where Theosophy has to work uphill more than in any other place, three years ago there was but one solitary branch—the "London Lodge" of the Theosophical Society, with about 150 members in it. Since the arrival of the present writer in England, and the establishment of the "Blavatsky Lodge," in June, 1887 (which has now upward of 300 members and associates), twelve branches of the Theosophical Society have been established in various centres of Great Britain, and the number of members is daily increasing. The growth of our society in this conservative country has been more marvellous in comparison than even in the United States of America. The growth since the raid of 1884 has, therefore, been at the rate of about nineteen new charters per annum, and the final computation of 1889 will show as great an increment. Dividing 104—the sum total up to the close of 1884—by 10, the number of years since the society's foundation, we get an average annual growth of 10.4 branches; whence it appears that, so far

from being crushed out of existence, as the organizers of the raid had fondly hoped might be the result, the Theosophical Society has very largely increased its average rate of expansion, geographically and numerically. It is useless to remind the American reader of the unrelenting, systematic persecution to which the writer of these lines—and through her, Theosophy—is, and has been for years, subjected in the American press, by enemies as persevering as they are base. And if no conspiracy, no attack, could ever seriously shake the society or impede its movement, nothing ever will. We only thankfully repeat, slightly paraphrasing it, the Christian adage now so applicable to our movement, "The blood of the martyrs is the seed of Theosophy." Its society has done too much good work, the good grain is much too evident even in the piles of admitted chaff, not to have built a secure foundation for the temple of truth in the immediate, as in the distant, future.

For, see, the literature of Theosophy is growing rapidly. We have seven principal centres of publication—Madras, Bombay, Ceylon (Colombo), Stockholm, London, Paris, and New York. The Stockholm branch, founded hardly a year ago, has far over one hundred members, and our literature in Sweden is spreading rapidly. Little Ceylon had twenty-one branches three months ago, and may have more now. Madras is the general headquarters of the society, the official residence of the President and executive staff, and the office of *The Theosophist* is there. At Bombay we have a "Theosophical Publication Fund," created and managed by Mr. Tookaram Tatya, a Hindu Theosophist, which brings out important works in Sanskrit and English; an enterprise spoken of with great praise by Professor Max Müller in a letter published both in *The Theosophist* and *Lucifer.* In London there is a "Theosophical Publishing Society," which brings out the magazine *Lucifer* (edited by Mrs. Annie Besant and myself) and a series of pamphlets called the "T.P.S.," issued fortnightly, and many new theosophical works. Following the good example set to us by the Aryan Theosophical Society of New York—the head

quarters of the theosophical movement in America—a committee was formed in London last May for the wide distribution through the post of leaflets on theosophical doctrines, each member taking charge of a definite district. During the first month of the establishment of the "tract-mailing scheme" at New York, the Aryan Theosophical Society has distributed over 150,000 papers on Theosophy and its doctrines. In Paris another monthly was started a year ago, the *Revue Théosophique,* edited by myself, and managed by the Countess d'Adhémar; and now another theosophical magazine has appeared—*Le Lotus Bleu*—since March, also edited by myself, and managed by Arthur Arnould, a well-known journalist in Paris, and the President of the Theosophical Society of Paris, "l'Hermès." In New York we have *The Path,* whose editor, Mr. W. Q. Judge, published

also a number of books and pamphlets. The existence of these centres shows undeniably that our movement is constantly on the increase, and that all interested and malicious reports to the contrary are without foundation.

But it is our Adyar Library, founded by the loving labor of our President, Colonel H. S. Olcott, which is the crown and glory of the Theosophical Society. Though only three years old, it has already acquired a large collection of Oriental works of the greatest value—3,046 volumes—besides over 2,000 works in European languages, and a number of rare palm leaf manuscripts. In the words of our learned librarian, Pundit N. Bhâshyāchârya:*

> . . . In the department of Buddhistic Literature it is richer than any Library in India, and probably equal to most in Western countries. From Mrs. Dias-Ilangakoon, F.T.S. of Matara, Ceylon, it has received the noble present of a complete set of the Pâli version of the *Tripitakas,* engraved on palm leaves and comprising 60 volumes with nearly 5,000 pages. Twelve stylus-writers were employed during two years in copying the volumes from the unique collection at Merissa . . . . The collection cost Mrs. Ilangakoon nearly Rs. 3,500. The Jodo sect of Japanese Buddhists presented Col. Olcott with a complete set of the

* Unfortunately just dead.

> Chinese versions of the *Tripitakas* in 418 volumes, on silk paper. Other Japanese and Chinese religious works, explanatory of the tenets of all the Japanese sects, were presented to him to the number of 1,057 volumes. And these are supplemented by 22 scroll paintings on silk and paper, illustrative of the same subject . . . . . [among which] are two on silk that are said to be over 800 years old, and one a MS. said to be 350 years old, that is written in fine gold ink upon a scroll of some very smooth black paper, thirty three feet in length, and mounted on a roller tipped with gold and crystal. There is also a large picture upon which, painted in vivid colors and drawn in the most careful detail, are 137 scenes in the life of the Founder of the Jodo sect. There is also an ancient biography of the Adept-Founder of the Yamabushi, or fraternity of phenomena workers, and a scroll portrait of himself attended by some fire elementals whom he seems to have subjugated to his trained will. Dr. Bigelow, of Tokyo [late of Boston], kindly gave a photograph of a bronze group representing Kobo-dai-shi, the Adept-Founder of Shin-gon sect, attended by two little elementals who are serving him as messengers and domestics.*

All of which shows that the theosophical scapegoat, H. P. Blavatsky, has *invented* neither Adept-fraternities nor “elementals,” their existence having been known in Japan, China, and India for long centuries.

Such are a few of the unique treasures in books and antiquities of the Adyar Library of the T.S., “got together under the greatest difficulties of total lack of pecuniary endowment and public patronage,” and which “has received from no Government as yet so much as a single book or one rupee.” And that noble library will survive the founders and all present members of the Theosophical Society, and go on speaking of the work done when many other things are forgotten.

Having cast a hasty glance at the general aspect of the society as it stands at

the present moment, I may be permitted to state very briefly the three broad principles upon which it is building up, and then recapitulate the results actually achieved under each heading.

———————

* *Vide* the learned and interesting article of Pundit N. Bhâshyāchârya, Director of the Oriental Section of the Adyar Library, in *The Theosophist,* Vol. X, No. 119, August, 1889, pp. 685-88.

———————

The three officially-declared objects of our society are:

(1) To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color.
(2) To promote the study of Aryan and other Eastern literatures, religions, philosophies, and sciences.
(3) A third object, pursued by a portion of the fellows of the society, is to investigate the unexplained laws of nature and the psychic powers of man.

Two general objects, one restricted object, of attention. Everyone entering the society is supposed to sympathize with the theory of essential brotherhood; a kinship which exists on the plane of the higher self, not on that of the racial, social, and mental dissimilarities and antipathies. These elements of discord pertain to the physical man and are the result of unequal development under the law of evolution. We believe the human body to be but the shell, cover, or veil of the real entity; and those who accept the esoteric philosophy and the theory of "Karma" (the universal law of ethical causation) believe that the entity, as it travels around certain major and minor cycles of existence with the whole mass of human beings, takes on a different body at birth, and shells it off at death, under the operation of this Karmic law. Yet though it may thus clothe and reclothe itself a thousand times in a series of reincarnations, the entity is unchanged and unchangeable, being of a divine nature, superior to all environments on the earthly plane. It is the physical body only which has racial type, color, sex, hatreds, ambitions, and loves. So then, when we postulate the idea of universal brotherhood, we wish it understood that it is held in no Utopian sense, though we do not dream of realizing it at once on the ordinary plane of social or national relations. Most assuredly, if this view of the kinship of all mankind could gain universal acceptance, the improved sense of moral responsibility it would engender would cause most social evils and international asperities to disappear; for a true altruism, instead of the present egoism, would be the rule the world over. So we have

written down as the first of our declared objects this altruistic asseveration, and have been working practically to bring about a beginning of the better law.

The second of our declared objects speaks so plainly for itself that I need not dwell upon it, save in the most casual way The founders of the Theosophical Society thought they had the best reason to believe that there existed, locked up in the ancient literatures of India, Ceylon, Tibet, China, Japan, and other Eastern countries, a very large body of truth which would be most important and valuable to the present generation, if it could be got at The best agents to employ in this work were the Oriental scholars who knew the ancient languages, especially those—if any could be found—who had learned the concealed meaning of the names, figures, and expressions with which Asiatic writing teem, and which are the despair of our Western Orientalists. These savants are priests of various religions and pandits, or professors, in a number of philosophical Eastern schools of thought They had never before worked together in the interest of the whole family of mankind, so antagonistic are their personal views and so mutually contradictory their several religions and philosophical books. No scheme of cooperation between them could be carried out save upon the line defined in our first declared object—that is to say, upon the theory of the universal relationship of all mankind on the plane of the higher self, and the policy of not meddling with what concerns only the mutual relations of the lower self, the physical man It shall be shown presently how this part of our scheme has worked.

Observe the third declaration, that only a portion of our fellows occupy themselves with the study of the occult properties of matter and the physical powers of man The society as a whole, then, is not concerned in this branch of research And naturally; for out of every ten thousand people one may meet, the chances are that but a very small minority have the time, taste, or ability to take up such delicate and baffling studies Those who do are born mystics, and, of course, natural Theosophists; a Theosophist being one who seeks after divine wisdom—*i.e.*, the comprehension of the

ultimate causes of force, correlation, and psychic development, the method of solving all life's riddles. Persons of this temperament cannot be bigots; they chafe under the sectarian yoke, and their hearts warm with sympathy for all who suffer, who groan under the social burdens resulting from ignorance, for all of any race, creed, or color, who aspire after knowledge. These men are true Theosophists, the brothers of humanity, and, in their complete development, the spiritual exemplars, guides, teachers, benefactors, of our race. We thought it a good thing to proclaim this line of research and self-discovery as the third of our three objects. For those who are interested in it, and all inquirers whom they reach and encourage, have the mystical philosophical books of the present and former times been

written. To the general public these books are caviar.

Taking the three divisions of our objects in order, let us see what has actually been accomplished during the fourteen years of the Theosophical Society's existence. The compilation shall be made from official documents and be capable of verification at any time. First, as regards object number one, let it be noticed that we have done things on the broadest possible scale, dealing with nations in the mass as well as with individuals or small groups. Colonel Olcott and I removed from New York to Bombay at the beginning of the year 1879, at which time we had just established relations between Western students of Oriental mysticism, and a few educated Hindus and Sinhalese. In the East we found division between sects, castes, and races; the ancient religions neglected, and by the educated classes unappreciated; the pride of race, reverance for ancestors, and patriotic spirit almost extinguished. Now the traveller will be struck with the brotherliness which has begun to prevail; the resuscitation of interest in ancestral character, achievements, and literature; and a fervor of patriotism which has culminated in the formation of the Indian National Congress—a political body with which our society has no connection, though it was originated by our fellows, Indian and Anglo-Indian. Soon after our arrival at Bombay our society began to grow, branches rapidly sprang up, and it became

THE GENERAL SECRETARY'S OFFICE AT 19 AVENUE ROAD, LONDON
G.R.S. Mead (center), with Walter R. Old and J.R. Ablett.
Reproduced from Col. Olcott's *Old diary Leaves,*
Series IV, facing p. 247.

necessary to hold annual conventions of delegates representing the new widely-expanded society Responsive to the President's call, thirty odd branches sent as their representatives Hindu, Parsi, Buddhist, Mohammedan, Hebrew, and Christian fellows to the first convention at Bombay. The spectacle was unique in Indian history, and provoked wide journalistic comment. At the public meeting in Framji Cowasji Institute the platform was successively occupied by speakers of the above-named religions, who vied with each other in fervent declaration of mutual tolerance and good will, to the accompaniment of tumultuous applause from the audience. Thus the clear note of universal brotherhood was struck and the evangel of religious tolerance declared in a part of the world where previously there had been only sectarian hatred and selfish class egotism. This was in 1882. Annually since then the convention has met as a parliamentary body to transact the society's business, and not the least sectarian or race discord has occurred. The whole of India became leavened with the benign influence emanating from these meetings, through the agency of the delegates in their respective states and nations; and when the political agitation began, the National Congress that was called was modelled upon our lines, and officered and managed mainly by our own fellows who had served as delegates in our conventions.

Besides helping to weave this golden web of brotherhood throughout India, our society has extended its filaments from that centre to Ceylon, Burma, Siam, and Japan, bringing these people into fraternal relations with the Hindus, though of a different religion, and creating channels for international intercourse upon religious and educational subjects. In those countries, also, we have sown the same seed of good will, and in Ceylon we are already reaping the harvest. In that evergreen, paradisaical isle of the sea we have revived and begun to purify Buddhism, established high schools, taken some fifty minor schools under our supervision, circulated literature in all parts of the island, induced the Government to proclaim Buddha's birthday a public holiday, founded two journals, created

a printing office, and brought the Sinhalese Buddhists into direct relations with their Japanese coreligionists.

This is what we have done in India and the far East. As to Europe, as we began to work in earnest here only three years ago, the effects began to be hardly perceived as yet. Still in London, in the very centre of the most luxurious materialism, we have founded in the East End the first Working-Women's Club, wholly free from theological creeds and conditions. Hitherto all such efforts have been sectarian, and have imposed special religious beliefs; ours is based on *brotherhood* alone, and recognizes no difference in creed as a barrier. When the club opens, a few weeks hence, the members will find themselves in a bright and pleasant home, with books, papers and music at hand, and a band of their better-educated sisters will take in rotation, night after night, the duty of helping

and guiding—not controlling—the evening recreation. Only those who know the dreary lives of our poor East-End girls, with temptation lurking in every form of amusement within their reach, will understand the brotherly nature of the service thus rendered to them. We (the cultured classes) make outcasts of these less fortunate members of our family, set them in a special part of the town, amid squalid surroundings and coarsening influences; and we then complain that their roughness shocks our refinement, their brutality jars on our delicacy! Here, then, against class division, as in India against caste division, the Theosophical Society proclaims the Brotherhood of Man.

As regards the revival of Oriental literature, the whole press of India, Ceylon, and Japan unqualifiedly gives us the credit of having done more in that direction than any other agency of modern times. We have not only helped to revive in India the ancient *Tols*, or pandit-schools of Sanskrit literature and philosophy, and to reawaken reverence for the class of real Yogis, or saintly devotees, but we have created a demand for reprints and translations of ancient Sanskrit classics, which is being met by the frequent issues of works of this class at Calcutta, Bombay, Benares, Lucknow, Lahore, Madras, and other Indian literary centres.

Among the most important are the *Vedas*, *Bhagavad-Gita* the writings of Śankara, Patañjali, and other renowned Aryan philosophers and mystics. The Asiatic people have publicly testified most unqualifiedly their gratitude and respect to us for what we have done on the lines of the second of our declared objects Nor should it be overlooked that the prevalent interest in Theosophy and mystical Oriental philosophy in general, which the most casual observer is forced to see throughout Europe and America, is directly or indirectly the result of our society's activity. With thirty-eight branches in the United States, and others in various European countries, among whose members are men and women of high culture, including many writers for the press, it is easy enough to comprehend the justness of the above claim. Of course it is not for me to say how much, if anything, the books I have myself written, and the magazines I have edited and am editing in English and French, have helped to cause this new bent of the Western mind. Suffice it that it exists. For Theosophists it is the presage of the dawn of a new religious day for the world, the harbinger of a new marriage between science and religion, and of peace between the good people of the most incongruous sects—as the world thinks them.

Now as to the third object on our list. Properly speaking, the term "psychical research" should include the whole of the great movement known as modern Spiritualism. But the subject is too vast to be dealt with in the closing paragraphs of an article. Suffice it to say that many investigators have been led to discriminate much more closely between the various classes of phenomena, while much has been done to weaken the sentimental, but unphilosophical, superstition

which made the "Spirits" of the departed the suffering spectators of the follies and crimes of the living. For details as to the conclusions we have arrived at on this subject, the reader must be referred to *The Key to Theosophy*, wherein the question is dealt with at length. At least we may claim to have placed before the thinking public a logical, coherent, and philosophical scheme of man's origin, destiny, and evolution—a scheme pre-eminent above all for its

rigorous adherence to justice. And, that we may broaden our criterion of truth, our research extends to an inquiry into the nature of the less known forces, cosmic and psychical. Upon such themes many of our books have been written, and many of our reprints of ancient works, with or without commentaries, have been selected with reference to the light they throw upon these *quaestiones vexatae.*

In one word, our whole aim and desire are to help, in at least some degree, toward arriving at correct scientific views upon the nature of man, which carry with them the means of reconstructing for the present generation the deductive metaphysical or transcendental philosophy which alone is the firm, unshakable foundation of every religious philosophy. Theosophy, the universal solvent, is fulfilling its mission; the opalescent tints of the dawn of modern psychology are blending together, and will all be merged into the perfect daylight of truth, when the sun-orb of Eastern esotericism has mounted to its noon-stage. For many a long year the "great orphan," Humanity, has been crying aloud in the darkness for guidance and for light. Amid the increasing splendors of a progress purely material, of a science that nourished the intellect, but left the spirit to starve, Humanity, dimly feeling its origin and presaging its destiny, has stretched out towards the East empty hands that only a *spiritual* philosophy can fill. Aching from the divisions, the jealousies, the hatreds, that rend its very life, it has cried for some sure foundation on which to build the solidarity it senses, some metaphysical basis from which its loftiest social ideals may rise secure. Only the Masters of the Eastern wisdom can set that foundation, can satisfy at once the intellect and the spirit, can guide Humanity safely through the night to "the dawn of a larger day."

Such is the goal which Theosophy has set itself to attain; such is the history of the modern movement; such is the work which Theosophy has already accomplished in this nineteenth century.

[APPOINTMENT OF BERTRAM KEIGHTLEY]

[The original of this document in H.P.B.'s handwriting is in the Archives of The Theosophical Society, Adyar, Madras, India.]

London, August 9, 1890.

I hereby appoint Bertram Keightley to act as my personal representative in India and Ceylon in all matters relating to the Theosophical Movement.

H. P. BLAVATSKY.

____

Collected Writings VOLUME XII
1890

THE DUAL ASPECT OF WISDOM

[*Lucifer*, Vol. VII, No. 37, September, 1890, pp. 1-9]

"No doubt but ye are the people, and wisdom shall die with you."
—*Job,* xii, 2.

"But wisdom is justified of her children."
—*Matthew* xi, 19.

It is the privilege—as also occasionally the curse—of editors to receive numerous letters of advice, and the conductors of *Lucifer* have not escaped the common lot. Reared in the aphorisms of the ages they are aware that "he who can take advice is superior to him who gives it," and are therefore ready to accept with gratitude any sound and practical suggestions offered by friends; but the last letter received does not fulfil the condition. It is not even his own wisdom, but that of the age we live in, which is asserted by our adviser, who thus seriously risks his reputation for keen observation by such acts of devotion on the altar of modern pretensions. It is in defense of the "wisdom" of our century that we are taken to task, and charged with

310

"preferring barbarous antiquity to our modern civilization and its inestimable boons," with forgetting that "our own-day wisdom compared with the awakening instincts of the Past is in no way inferior in *philosophic wisdom* even to the age of Plato." We are lastly told that we, Theosophists, are "too fond of the dim yesterday, and as unjust to our glorious [?] present day, the bright noon-hour of the highest civilization and culture"!

Well, all this is a question of taste Our correspondent is welcome to his own views, but so are we to ours Let him imagine that the Eiffel Tower dwarfs the Pyramid of Ghizeh into a molehill, and the Crystal Palace grounds transform the hanging gardens of Semiramis into a kitchen garden—if he likes. But if we are seriously "challenged" by him to show "in what respect our age of hourly progress and gigantic thought"—a progress a trifle marred, however by our Huxleys being denounced by our Spurgeons, and the University ladies, senior classics and wranglers, by the "hallelujah lasses"—is inferior to the ages of, say, a henpecked "Socrates and a cross-legged Buddha," then we will answer him, giving him, of course, our own personal opinion

Our age, we say, is inferior in Wisdom to any other, because it professes, more visibly every day, *contempt for truth and justice, without which there can be no Wisdom.* Because

our civilization, built up of shams and appearances, is at best like a beautiful green morass, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter, while offering prizes and premiums for every "*best* thing" under the Sun, from the biggest baby and the largest orchid down to the strongest pugilist and the fattest pig, has no encouragement to offer to morality; no prize to give for any moral value. Because it has Societies for the prevention of physical cruelty to animals, and none with the object of preventing the moral cruelty practised on human beings. Because it encourages, legally and tacitly, vice under every form, from the sale of whiskey down to forced prostitution and theft brought on by starvation wages, Shylock-like exactions, rents, and other comforts of our cultured period. Because, finally, this is the age which,

although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and *men* has disappeared only to make room for slavery to *things* and *Self*, to one's own vices and idiotic social customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has doomed by contrast to only greater wretchedness the starving masses. Having levelled the two former it has made them the more to disregard the substance in favor of form and appearance, thus forcing modern man into duress vile, a slavish dependence on things inanimate, to use and to serve which is the first bounden duty of every *cultured* man.

Where then is the Wisdom of our modern age?

In truth, it requires but a very few lines to show why we bow before ancient Wisdom, while refusing absolutely to see any in our modern civilization. But to begin with, what does our critic mean by the word "wisdom"? Though we have never too unreasonably admired Lactantius, yet we must recognize that even that innocent Church Father, with all his cutting insults anent the heliocentric system, defined the term very correctly when saying that "the first point of Wisdom is to discern that which is false, and the second, to know that which is true." And if so, what chance is there for our century of falsification, from the revised Bible texts down to natural butter, to put forth a claim to "Wisdom"? But before we cross lances on this subject we may do well, perchance, to define the term ourselves.

Let us premise by saying that Wisdom is, at best, an elastic word—at any rate as used in European tongues. That it yields no clear idea of its meaning, unless preceded or followed by some qualifying adjective. In the Bible, indeed, the Hebrew equivalent *Hokhmâh* (in Greek, *Sophia*) is applied to the most dissimilar things—abstract and concrete. Thus we find "Wisdom" as the characteristic both of divine inspiration and also of terrestrial cunning and craft; as meaning the Secret Knowledge of the Esoteric Sciences, and also blind faith; the "fear of the Lord," and Pharaoh's magicians. The noun is indifferently applied to

Christ and to sorcery, for the witch Sedecla is also referred to as the "*wise woman* of En-Dor." From the earliest Christian antiquity, beginning with St. James (iii, 13-17), down to the last Calvinist preacher, who sees in hell and eternal damnation a proof of "the Almighty's *wisdom*," the term has been used with the most varied meanings. But St. James teaches two kinds of wisdom; a teaching with which we fully concur. He draws a strong line of separation between the divine or *noëtic* "Sophia"—the Wisdom from above— and the terrestial, psychic, or devilish wisdom—the Sophia ἐπίγειος ψυχική δαιμονιώδης (iii, 15). For the true Theosophist there is no wisdom save the former. Would that such an one could declare with Paul, that he speaks that wisdom exclusively only among them "that are perfect," *i.e.,* those initiated into its mysteries, or familiar, at least, with the A B C of the sacred sciences. But, however great was his mistake, however premature his attempt to sow the seeds of *the true and eternal gnosis* on unprepared soil, his motives were yet good and his intention unselfish, and *therefore* has he been stoned. For had he only attempted to preach some particular fiction of his own, or done it for gain, who would have ever singled him out or tried to crush him, amid the hundreds of other false sects, daily "collections" and crazy "societies"? But his case was different. However cautiously still he spoke "not the wisdom of this world" but *truth* or the "hidden wisdom . . . . which none of the Princes of this World knew" (1 *Corinth.* ii, 6-8) least of all the *archons* of our modern science. With regard to "psychic" wisdom, however, which James defines as terrestrial and devilish, it has existed in all ages, from the days of Pythagoras and Plato, when for one *philosophus* there were nine *sophistae,* down to our modern era. To such wisdom our century is welcome, and indeed fully entitled, to lay a claim. Moreover, it is an attire easy to put on; there never was a period when crows refused to array themselves in peacocks' feathers, if the opportunity was offered.

But now as then, we have a right to analyze the terms used and enquire in the words of the *Book of Job,* that suggestive allegory of Karmic purification and initiatory rites:

"Where shall (true) wisdom be found? where is the place of understanding?" and to answer again in his words: "With the ancient *is* wisdom; and in length of days understanding" (*Job*, xxviii*,* 12, and xii, 12).

Here we have to qualify once more a dubious term, viz: the word "ancient," and to explain it. As interpreted by the orthodox churches, it has in the mouth of Job one meaning; but with the Kabalist, quite another; while in the Gnosis of the Occultist and Theosophist it has distinctly a third signification, the same which it had in the original *Book of Job,* a pre-Mosaic work and a recognized treatise on Initiation. Thus, the Kabalist

applies the adjective "ancient" to the manifested WORD or LOGOS (*Dabar*) of the forever concealed and uncognizable deity. Daniel, in one of his visions, also uses it when speaking of Jahve—the androgynous Adam Kadmon. The Churchman connects it with his anthropomorphic Jehovah, the "Lord God" of the *translated* Bible. But the Eastern Occultist employs the mystic term only when referring to the reincarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF being an integral part of it, the *atmic* light of the latter can be centred only in that which though eternal is still individualized— *i.e.,* the noëtic Principle, the manifested God within each rational being, or our Higher *Manas* at one with *Buddhi.* It is this collective light which is the "Wisdom that is from above," and which whenever it descends on the personal Ego, is found "pure, peaceable, gentle." Hence, Job's assertion that "Wisdom is with the Ancient," or *Buddhi-Manas.* For the Divine Spiritual "I" is alone eternal, and the same throughout all births; whereas the "personalities" it informs in succession are evanescent, changing like the shadows of a kaleidoscopic series of forms in a magic lantern. It is the "Ancient," because, whether it be called Sophia, Krishna, Buddhi-Manas or Christos, it is ever the "first-born" of *Alaya-Mahat,* the Universal Soul and the Intelligence of the Universe. Esoterically then, Job's statement must read: "With the Ancient (man's Higher Ego) *is* Wisdom, and in the length of days (or the number of its reincarnations) is

understanding." No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster—KARMIC LIFE.

But the world—the Western world, at any rate—knows nothing of this, and refuses to learn anything. For it, any notion of the Divine Ego or the plurality of its births is "heathen foolishness." The Western world rejects these truths, and will recognize no *wise* men except those of its own making, created in its own image, born within its own Christian era and teachings. The only "wisdom" it understands and practises is the psychic, the "terrestrial and devilish" wisdom spoken of by James, thus making of the *real* Wisdom a misnomer and a degradation. Yet, without considering her multiplied varieties, there are two kinds of even "terrestrial" wisdom on our globe of mud—the real and the apparent. Between the two, there is even for the superficial observer of this busy wicked world, a wide chasm, and yet how very few people will consent to see it! The reason for this is quite natural. So strong is human selfishness, that wherever there is the smallest personal interest at stake, there men become deaf and blind to the truth, as often consciously as not. Nor are many people capable of recognizing as speedily as is advisable the difference between men who are wise and those who only *seem* wise, the latter being chiefly regarded as such because they are very clever at blowing their own trumpet. So much for "wisdom" in the profane world.

As to the world of the students in mystic lore, it is almost worse. Things have strangely

altered since the days of antiquity, when the truly wise made it their first duty to conceal their knowledge, deeming it too sacred to even mention before the *hoi polloi*. While the mediæval *Rosecroix*, the true philosopher, keeping old Socrates in mind, repeated daily that all he knew was that he knew nothing, his modern self-styled successor announces in our day, through press and public, that those mysteries in Nature and her Occult laws of which he knows nothing, have never existed at all. There

was a time when the acquirement of Divine Wisdom (*Sapienti*a) required the sacrifice and devotion of a man's whole life. It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now, to receive a patent for wisdom and adeptship requires only unblushing impudence. A certificate of divine wisdom is now decreed, and delivered to a self-styled "*Adeptus*" by a regular majority of votes of profane and easily-caught gulls, while a host of magpies driven away from the roof of the Temple of Science will herald it to the world in every market place and fair. Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent coworker with nature, may, by becoming an expert in her mysteries thereby become a "wise" man, in the terrestrial sense of the word, but that never will *a materialist* wrench from nature any secret on a higher plane—and you will be laughed to scorn Add, that no "wisdom from above" descends on any one save on the *sine qua non* condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit—and you will be speedily declared by your audience a candidate for the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts *true wisdom* only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this *personal benefit* that nearly every candidate for adeptship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect—the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o'-the-wisp of even passing fame to the steady and ever-growing light of eternal, *divine* knowledge, if the latter has to remain, for all but oneself— a light under the bushel?

The same is the case in the world of materialistic science, where we see a great paucity of really learned men and a host of skin-deep scientists, who yet demand each and all

to be regarded as Archimedes and Newtons. As above so below. Scholars who pursue knowledge for the sake of truth and fact, and give these out, however unpalatable, and not for the dubious glory of enforcing on the world their respective personal hobbies—may be counted on the fingers of one hand: while legion is the name of the pretenders. In our day, reputations for learning seem to be built by suggestion on the hypnotic principle, rather than by real merit. The masses cower before him who imposes himself upon them: hence such a galaxy of men regarded as eminent in science, arts and literature; and if they are so easily accepted, it is precisely because of the gigantic self-opinionatedness and self-assertion of, at any rate, the majority of them. Once thoroughly analyzed, however, how many of such would remain who truly deserve the application of "wise" even in terrestrial wisdom? How many, we ask, of the so-called "authorities" and "leaders of men" would prove much better than those of whom it was said—by one "wise" indeed—"they be blind leaders of the blind"? That the teachings of neither our modern teachers nor preachers are "wisdom from above" is fully demonstrated. It is proved not by any personal incorrectness in their statements or mistakes in life, for "to err is but human," but by incontrovertible facts. *Wisdom* and *Truth* are synonymous terms, and that which is false or pernicious cannot be *wise.* Therefore, if it is true, as we are told by a well-known representative of the Church of England, that the *Sermon on the Mount* would, in its practical application, mean utter ruin for his country in less than three weeks; and if it is no less true, as asserted by a literary critic of science, that "the knell of Charles Darwinism is rung in Mr. A. R. Wallace's present book,"* an event already predicted by Quatrefages —then we are left to choose between two courses. We have either to take both Theology and Science on blind faith and trust; or, to proclaim both untrue and untrustworthy. There is, however, a third course open: to *pretend that* we *believe*

---

* See "The Deadlock of Darwinism", by Samuel Butler, In the *Universal Review* for April, 1890.

---

in both at the same time, and say nothing, as many do; but this would be sinning against Theosophy and pandering to the prejudices of Society—and that we refuse to do. More than this: we declare openly, *quand même,* that not one of the two, neither Theologist nor Scientist, has the right in the face of this to claim, the one that he preaches that which is divine inspiration, and the other—exact science; since the former enforces that, which is on his own recognition, pernicious to men and states—*i.e.,* the ethics of Christ; and the other (in the person of the eminent naturalist, Mr. A. R. Wallace, as shown by Mr. Samuel Butler) teaches Darwinian evolution, in which he believes no longer; a scheme, moreover, *which has never existed in nature,* if the opponents of Darwinism are correct.

Nevertheless, if anyone would presume to call "unwise" or "false" the world-chosen authorities, or declare their respective policies dishonest, he would find himself promptly reduced to silence. To doubt the exalted wisdom of the late Cardinal Newman, or of the

Church of England, or again of our great modern scientists, is to sin against the Holy Ghost and Culture. Woe unto him who refuses to recognize the World's "Elect." He has to bow before one or the other, though, if one *is* true, the other *must* be false; and if the "wisdom" of neither Bishop nor Scientist is "from above"—which is pretty fairly demonstrated by this time—then their "wisdom" is at best — "terrestrial, psychic, devilish."

Now, our readers have to bear in mind that nought of the above is meant as a sign of disrespect for the *true* teachings of Christ, or *true* science nor do we judge personalities but only the systems of our civilized world. Valuing freedom of thought above all things, as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamored, we recognize the right to the same freedom in our foes as in our friends. All we contend for is their claim to Wisdom—as we understand this term. Nor do we blame, but rather pity, in our innermost heart, the "wise men" of our age for trying to carry out the only policy that will keep them on the pinnacle of their "authority";

318

as they could not, if even they would, act otherwise and preserve their *prestige* with the masses, or escape from being speedily outcasted by their colleagues. The party spirit is so strong with regard to the old tracks and ruts, that to turn on a side path means deliberate treachery to it. Thus, to be regarded now-a-days as an authority in some particular subject, the scientist has to reject *nolens volens* the metaphysical, and the theologian to show contempt for the materialistic teachings. All this is worldly policy and practical common sense, but it is not the *Wisdom* of either Job or James.

Shall it be then regarded as too far fetched, if, basing our words on a lifelong observation and experience, we venture to offer our ideas as to the quickest and most efficient means of obtaining our present World's universal respect and becoming an "authority"? Show the tenderest regard for the corns of every party's hobbies, and offer yourself as the chief executioner, the hangman, of the reputations of men and things regarded as unpopular. Learn, that the great secret of power consists in the art of pandering to popular prejudices, to the World's likes and dislikes. Once this principal condition complied with, he who practises it is certain of attracting to himself the educated and their satellites—the less educated—they whose rule it is to place themselves invariably on the safe side of public opinion. This will lead to a perfect harmony of simultaneous action. For, while the favorite attitude of the cultured is to hide behind the intellectual bulwarks of the favorite leaders of scientific thought, and *jurare in verba magistri,* that of the less cultured is to transform themselves into the faithful, mechanical telephones of their superiors, and to repeat like well-trained parrots the *dicta* of their immediate leaders. The now aphoristical precept of Mr. Artemus Ward, the showman of famous memory—"Scratch my back, Mr. Editor, and I will scratch yours"—proves immortally true. The "rising Star," whether he be a theologian, a politician, an author, a scientist, or a journalist—has to begin scratching the back of public tastes and prejudices—a hypnotic method as old as human vanity. Gradually the hypnotized

masses begin to purr, they are ready for "suggestion." Suggest whatever you want them to believe, and forthwith they will begin to return your caresses, and purr now to your hobbies, and pander in their turn to anything suggested by theologian, politician, author, scientist, or journalist. Such is the simple secret of blossoming into an "authority" or a "leader of men"; and such is the secret of our modern-day wisdom.

And this is also the "secret" and the true reason of the *unpopularity* of *Lucifer* and of the ostracism practiced by this same modern world on the Theosophical Society: for neither *Lucifer*, nor the Society it belongs to, has ever followed Mr. Artemus Ward's golden precept. No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared forever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that in which he does not, nor can he believe, which is lying to his own soul. Therefore there, where others see "the beauty and graces of modern culture," the Theosophist sees only moral ugliness and the somersaults of the clowns of the so-called cultured centres. For him nothing applies better to modern fashionable society than Sydney Smith's description of Popish ritualism: "Posture and imposture, flections and genuflections, bowing to the right, curtsying to the left, and an immense amount of male (and especially female) millinery." There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world. These are so many, that it is not within the limits of this article to enumerate these offsprings of culture and of the progress of physical science, whose latest achievements begin with vivisection and end in improved murder by electricity.

Our answer, we have no doubt, is not calculated to make us more friends than enemies, but this can be hardly helped. Our magazine may be looked upon as "pessimistic," but no one can charge it with publishing slanders or lies, or, in

fact, anything but that which we honestly believe to be true. Be it as it may, however, we hope never to lack moral courage in the expression of our opinions or in defence of Theosophy and its Society. Let then nine-tenths of every population arise in arms against the Theosophical Society wherever it appears—they will never be able to suppress the truths it utters. Let the masses of growing Materialism, the hosts of Spiritualism, all the Church-going congregations, bigots and iconoclasts, Grundy worshippers, aping-followers

and blind disciples, let them slander, abuse, lie, denounce, and publish every falsehood about us under the sun—they will not uproot Theosophy, nor even upset her Society, if only its members hold together. Let even such friends and *advisers* as he who is now answered, turn away in disgust from those whom he addresses in vain—it matters not, for our two paths in life run diametrically opposite. Let him keep to his "terrestrial" wisdom; we will keep to that pure ray "that comes from above," from the light of the "Ancient."

What, indeed, has WISDOM, *Theosophia*—the Wisdom full of mercy and good fruits, without partiality, and without hypocrisy" (*James,* iii, 17)—to do with our cruel, selfish, crafty, and hypocritical world? What is there in common between divine Sophia and the improvements of modern civilization and science; between spirit and the letter that killeth? The more so as at this stage of evolution the wisest man on earth, according to the wise Carlyle, is "but a clever infant spelling letters from a hieroglyphical, prophetic book, the lexicon of which lies in *eternity*."

QUERIES AND ANSWERS

[*Lucifer*, Vol. VII No. 37, September, 1890, pp. 55-61]

We are asked by a "Subscriber" in America to "comment" upon a curious report in the *Chicago Tribune,* which he sends us. We do so the more willingly as it contains a very ingenuous, newly-invented "dodge" to detect the real nature of the "mango tree growing," "boy and basket" performance and other like phenomena produced by Indian "jugglers," and an alleged "scientific" explanation of the same. The latter, however, is as old as the hills, and known to every Occultist, and has never been made a secret of. The heading of the article "IT IS ONLY HYPNOTISM"—(is it *only that*?)—pretends to let the cat out of the bag, and the "Chicagoan" interviewer seems very proud of this achievement of his countryman. But, to facts; let us see

"HOW INDIAN FAKIRS DECEIVE THOSE WHO WATCH THEM."

Fred S. Ellmore, a Young Chicagoan, Demonstrates the Truth of His Theory at Gaya, India—Mango Trees, Babies, and Other Objects Created by the Fakir Shown to Be Creatures of the Imagination—How a Clever Scheme Was Worked.

Nearly every traveller who comes back from India brings with him more or less marvellous stories of the performance of Indian fakirs or jugglers. No one ever heard of one of these tales without being curious to know the explanation of the mystery. All sorts of theories have been offered, all of which are more or less unsatisfactory. It has remained for a young Chicagoan to furnish an explanation that explains and to present what must be accepted as absolute proof of the correctness of his idea. His discovery may attract attention in all parts of the world and he may become as widely known as the discoverer of electricity.

Well, he might, no doubt, but for two trifling facts (*a*) if what he has discovered had not been known in the East, for ages, by the Occultists as GUPTA MAYA or "Secret Illusion"; and (*b*) had not the Theosophical Society existed for over fifteen years to tell the "Ellmore" tale to every *gobe-mouche* inclined to believe in the *miraculous and*

supernatural character of Indian, so-called "jugglery." It is over ten years ago that all such phenomena—the more wondrous and phenomenal for being simply *scientific* and explicable on *natural* principles—were repeatedly characterized by the present writer, when at Simla, as "psychological tricks," to the great disgust of her over-enthusiastic

friends. What these *psychological tricks* are in reality and the difference between them and "conjuring" will be explained further on. And now to the *Tribune* narrative. After stating every particular about Mr. Frederick S. Ellmore, describing his childhood, and college life, giving the color of his hair and the address and number of his family residence, the interviewer shows him, with a friend and classmate, Mr. George Lessing—one "an enthusiastic photographer" the other a clever artist and draughtsman—in the land of the Sacred Cow and the wily *fakir.*

In talking to a *Tribune* man of his remarkable experience in India, Mr. Ellmore said: "We had done West India pretty thoroughly and had spent some time in Calcutta. From there we went North, stopping for a short time at Rajmahal and Dinapur. From the latter city we went South to Gaya, which we reached in July last. Lessing and I had frequently talked over the Indian fakirs and their marvellous performances and had determined upon making a careful test of their powers. So we were constantly on the alert for some first-class juggler. One afternoon Lessing rushed into the room where I was taking a snooze and told me there was a fakir front about ready to begin his performances. I was as pleased as he. Neither of us had been able previous to this time to see one of these fellows, but we had arranged a little plan which we were to put into operation when opportunity offered. I had been impressed by a theory that the explanation of all their alleged supernatural performances would be found in hypnotism, but I did not know how to get at it, until Lessing proposed this plan to test my theory. While the fakir was going through his performances Lessing was to make a rapid pencil sketch of what he saw while I at the same moment would take a snap-shot with my kodak.

"Being prepared to put this plan into operation we went out from our abode, and there found the fakir and a crowd of natives and one or two Europeans. The fakir was a queer-looking chap. His hair was long and matted and his beard hung low on his breast. His only decoration was a copper ring or bracelet worn about his right arm between the wrist and the elbow. His eyes were remarkable both for their brilliancy

and their intense depth, if I may so term it. They seemed to be almost jet black and were set unusually deep in his head. When we stepped into the little circle about him those eyes took us in from sole to crown. He had spread upon the ground a coarse carpet of peculiar texture about four feet wide and six feet long. At his right stood a small earthen bowl, and across his knees lay a strange looking musical instrument.

"Having received the signal that all was ready he took the bowl in his hands and turned the contents—a reddish, sand-like mixture— out upon the carpet. He mixed it about with his fingers, apparently to show that it contained no concealed objects. Replacing the sand in the bowl he stood it in the centre of the carpet, several feet in front of his knees, and covered it with a small shawl, first placing in the mixture several seeds of the mango fruit. Then he played a weird air on his pipe, swayed back and forth, and as he did so, slowly took in each member of the crowd of the spectators with those marvellous eyes of his. The swaying and pipe-playing lasted two or three minutes. Then he suddenly stopped and raised one corner of the shawl. We saw several green shoots two or three inches high. He replaced the shawl, played a little more on his pipe, and I could have sworn I saw the shawl pushed three feet into the air. Again he stopped and removed the shawl. This time there was a perfect tree, two feet or more in height, with long slender flat leaves. Lessing nudged me and I took my picture while he made a skeleton sketch. While we were watching this creation of the queer old man it seemed to vanish before our eyes. When it was gone he removed the bowl and spread the shawl on the ground before him. Then there was more music and more swaying, more looking at the ground, and as we watched the dirty square of cloth he had placed on the ground we saw outlined beneath it some moving object. As we watched he grasped the shawl by each of two corners and snatched it from the ground. Upon the spot where it had rested but a moment before, there sat the queerest dimpled Indian baby that I had seen in my travels. Lessing kept his nerve better than I did. I would have forgotten what I was doing if he had not reminded me. I took the picture and he made his sketch. The baby remained but a moment, before Mr. Fakir

recovered it with the shawl, and drawing a knife cut and slashed at the spot where the infant sat. In another instant he threw away the shawl and there was nothing there.

"We had scarce time to recover from our astonishment when the fakir drew from under his knee a ball of grey twine. Taking the loose end between his teeth, he, with a quick upward motion, tossed the ball into the air. Instead of coming back to him it kept on going up and up until out of sight, and there remained only the long swaying end.

When we looked down after trying to see where the ball had gone, we were all astonished to see standing beside the fakir a boy about six years old. He had not been there when the ball was tossed into the air, but he was there now, and at a word from the fakir he walked over to the twine and began climbing it, a good deal after the fashion of a monkey climbing a grape vine. As he was starting I got his range and made a picture of him, Lessing at the same time making a sketch. The boy disappeared when he had reached a point thirty or forty feet from the ground, at least we could not see him. A moment later the twine disappeared. Then the fakir arose, rolled up his carpet, took the bowl away, and passed among the crowd soliciting contributions.

"I had no facilities for developing the kodak films, and it was these Lessing took with him, as well as a thousand or more other negatives, to be developed. The fakir pictures with a few others, I received this afternoon. After the fakir's departure Lessing filled in his sketches and these he left with me. You'll see by comparing the ones Lessing made with the photographs that in no instance did the camera record the marvellous features of the performance. For instance, Lessing's sketch shows the tree grown from the bush, while the camera shows there was no bush there. Lessing saw a baby, and so did I, and he has got it in his sketch, but the camera demonstrates that there was no baby. Lessing's sketch of the body climbing the twine is evidence that he saw it, but the camera says there was no boy and no twine. From which I'm compelled to believe that my theory is absolutely correct— that Mr. Fakir had simply hypnotized the entire crowd, but couldn't hypnotize the camera. I'm going to write an history of the affair and have copies made of the pictures and forward them to the London Society for Psychical Research. I have no doubt it will make good use of them."

Nor have *we* any doubt, upon this. The "S. P. R." is sure to make "as good use" of the sketches, by Mr. Lessing, and the photographic pictures by Mr. Ellmore, as it has made of the hundreds of its séances with spiritual mediums, and the evidence furnished by the Theosophist: unable to trace the things to its much beloved "telepathic impact," it will brand the whole round of the above enumerated well-known "juggler" phenomena as prestidigitation, sleight of hand and conjuring tricks *à la* "Maskelyne and Cook." For this is usually the only explanation given by the "learned" Society, of all that it does not understand and is incapable of understanding.

We wish Messrs. Ellmore and Lessing joy, and must say a few words on the subject, for their further and personal benefit.

First of all we ask them why they call the "juggler" a "fakir"? If he is the one he cannot

be the other; for a fakir is simply a *Mussulman Devotee* whose whole time is taken up by acts of holiness such as standing for days on one leg, or on the top of his head, and who pays no attention to any other phenomena. Nor could their "juggler" be a Yogi, the latter title being incompatible with "taking up collections" after the exhibition of his psychic powers. The man they saw then at Gaya was simply—as they very correctly state—a public juggler, or as he is generally called in India, a *jadoowalla* (sorcerer) and a "producer of *illusions*," whether Hindu or Mohammedan. As a genuine juggler, *i.e.,* one who makes us professions of showing the supernatural phenomena or *Siddhis* of a Yogi, he would be quite as entitled to the use of conjuring tricks as a Hoffman or Maskelyne and Cook. Well, the latter gentlemen, and all the "Wizards of the North" as well, are invited to repeat if they can, even such *juggling phenomena* as the above, clad, or rather *unclad*, as such jugglers are, and under the canopy of the heavens, instead of the roof and ceiling of a hall or a theatre. *They will never be able to do so*. And why? Because these "jugglers" are not sleight of hand conjurers. They are regular and genuine psychologists, mesmerisers endowed with the most phenomenal powers, hitherto unknown to, and quite unpractised in Europe, save in a few exceptional cases. And with regard to this point, basing our questions of the logic of analogy, *if such phenomenal powers of fascination, as throwing glamour over audiences often numbering several hundreds and even thousands, are once proven to exist in simple professional jugglers, who can deny the same powers, only twenty times as strong, in trained adepts in Occultism*? This is the future nut for the Society for Psychical Research to crack—if it ever accepts Mr. Ellmore's testimony, which we doubt. But if it is accepted, what right will its members or the public have to doubt the claims made on behalf of great Yogis and learned adepts and

"Mahatmas" to produce far more wonderful phenomena? The fact alone forsooth, that a whole audience sees a twine thrown into the air,* the end of which seems fastened in the clouds, a boy climbing up it, a baby under a basket, and a mango tree growing, when there is, in truth, neither twine nor boy, neither baby nor mango tree—may well give us the right to call it the greatest mental miracle possible; a "psychological *trick*"—true enough, but one never to be rivalled, nor even approached by a physical phenomenon, however astounding. "It is *only* Hypnotism," you say. Then those who say so, do not know the difference between hypnotism, which, at best, is only *a purely physiological manifestation* even in the hands of the most powerful and learned experimenters, and real mesmerism, let alone *mahamaya* or even the *guptamaya* of ancient and modern India. We defy all, and everyone, from Charcot and Richet down to all the second rate hypnotizers, including the greatest physical mediums, to produce that with which Messrs. Ellmore and Lessing credit their "juggler."

To those who are incapable of appreciating the all-importance of that psycho-spiritual power in man which the *Tribune* calls so ignorantly and so foolishly "hypnostism," all we may say would be useless. We simply refuse to answer them. As to those others who will

understand us, we say *yes*; it is *glamour*, fascination, psychology, call it what you will, but it is not "hypnotism." The latter is an aberration produced on several persons in turn by another person, through contact, through gazing at a bright spot or manipulation; but what is it in comparison with the collective and instantaneous *fascination* produced on hundreds by one passing gaze of the "juggler" (*Vide supra*), even though the gaze did "take in every man" "from sole to crown." No Theosophist who understands anything of Occultism, has ever explained such phenomena on any principle but that of *magic-spell and fascination*; and to claim for them anything else would amount to teaching *supernaturalism* and miracle, *i.e.*, an impossibility in nature. There

* *Vide Isis Unveiled*, I, 73, 495 *et seq*.

is a host of Theosophists in England alone, who would testify any day that they have been taught for many years now that physical phenomena in India are due to glamour and the psychological powers of the performers. Yet no one in the Theosophical Society ever thought of claiming for himself the discovery and explanation of the mango tree mystery, as it is a teaching known for long ages, and now once more taught to all *who want to know*.

Nevertheless, as said at the beginning of this article, we all owe a debt of gratitude to Mr. Ellmore and his friend, for their clever idea of applying to these tricks, the photographic test; as, no glamour (or, as the reporter makes Ellmore say, "hypnotism") could affect the camera. Moreover, both the young traveller and the *Tribune* reporter seem to have worked only for the Theosophical Society. Indeed, it is safe to prophesy that no one, including the Society for Psychical Research, will pay much attention to Mr. Ellmore's "discovery"—since the latter, the erroneous name of hypnotism notwithstanding, is only a fact and a truth. Thus, it is the Theosophical Society alone which will benefit by having one more of its teachings corroborated by independent and undeniable evidence.*

* Additional corroboration of occult teaching is given in a pamphlet entitled *Materialism, Agnosticism, and Theosophy* issued by the Pacific Coast Committee for Theosophical Works: "In connection with this very point (*i.e.*, nebulae), some three years ago, Madame Blavatsky, that *bête noire* of both religion and science, declared that if scientists could perfect instruments sufficiently powerful to penetrate these nebulae, they would perceive the falsity of this assumption of the universal action of gravitation. It passed without notice.

. . . But quite recently a California scientist has most unexpectedly confirmed this seemingly idle statement. One of the first results of the inspection of the heavens through the great Lick telescope was the cautious announcement by Professor Holden that the arrangement of matter of the nebulae would seem to point directly to the conclusion that some other force than gravitation was the active agent."

[Explaining, in answer to a query, certain phenomena of clairvoyance in the condition of sleep, H.P.B. stresses the following points:]

This . . . . . reminds one of the old Spiritualistic claim that a medium's body *may be disintegrated* by the Spirits and carried by them through walls to any distance, and rematerialized as easily. Mrs. Marshall, we are asked to believe, was so disintegrated, and carried three miles off from her bedroom and *rebuilt* and dropped on a table of a dark *séance* room. Occultism, however, denies such possibility. It teaches that no living creature, man or mosquito, can be so disintegrated and live. This may be done with flowers and minerals, plants and other things which may be made to pass through "solid" roofs and walls; but no living man or being can be dealt with in such fashion without death ensuing. This is what Occultism, backed by logic and common sense, teaches us, for it admits no such thing as a supernatural miracle. Nor has the "umbilical cord" anything to do with "Soul," *but only with the astral body* (the "Double") whenever the latter is projected outside the body . . . . The image of his friend, the Seer, was of course projected upon his brain and *through* his mind; but as the latter was his *lower* physical mind (*Kama-manas*) so the "projector was his higher, or Spiritual mind (*Manas* proper). There is no need, indeed, of any "Spiritual attendant," man having always in him his own attendant, the reincarnating Higher *Ego.* Notwithstanding the pitying fling at him by his friend, the "Seer," who denies him any clairvoyance, the "Dreamer" must undeniabily be a clairvoyant, to have seen, as he did, so vividly and so correctly, his "Frater G." The vision is very easily explained. He fell asleep thinking of his friend whom he had never seen in body, *willing* to see him, and thus passing immediately from the waking to the dreaming state. What wonder then, that his will stirred to powerful action by strong desire, his *human* mind (the lower Manas) being paralyzed, moreover, by the sudden sleep of the body, acted through the divine and omniscient "Seer" instead of doing so through his uncertain, human principle of thought, which confuses and throws into confusion all it sees in sleep,

upon awakening? "Kshetrajña" (our Higher Ego), says Indian philosophy, is the embodied Spirit, that which knows all and informs at times our Kshetra (the mortal body). The case of the "Dreamer" was one of such special cases. He saw *through* and *with* the spiritual, all-seeing eye of his divine Ego. Impressing the sight upon its human, sleeping, and therefore plastic and passive mind and memory, the latter remembered what the Ego had seen upon awakening. This is quite natural and no *miracle* is involved.

———————

Collected Writings VOLUME XII

1890

TO THE THEOSOPHISTS OF EUROPE

[*Lucifer*, Vol. VII, No. 37, September, 1890, pp. 77-78]

Friends and Brothers,

After fifteen years of persistent refusal to take office in the Society, I have at last been persuaded to assume the duties of the President of a new section of the Theosophical Society, to be known as "The European Section." My reasons for this new departure are as follows:—

Firstly.—The acquirement of new and extensive premises in London, vested in the hands of Trustees for the Society, to serve as a real centre of Theosophical work:

Secondly.—The pressing invitations of the vast majority of the working Theosophists in Europe:

Thirdly.—The reason contained in the following official order, which has already been sent to all the Branches and non-official Groups in Europe, by Col. H. S. Olcott, P.T.S., my respected co-worker, who has so assiduously labored for our beloved cause for the last fifteen years.

Theosophical Society, *Adyar, Madras,*
Executive Offices. *July 9th, 1890.*

To secure a better management of the Society's affairs throughout Europe than I can give from this distance, I do hereby depute to my co-founder, H.P. Blavatsky, full authority to come to an agreement with the Branches of the United Kingdom, Greece, France, Austria and Holland, and the non-official Groups in Spain, Russia, and other Continental countries, for the consolidation of the whole into one section of the Theosophical Society to be designated as the European Section; and to take the general supervision over and have as full management of the same as I could myself. Provided:—

1. *That the formation of the said Section shall be agreed to by three fourths of the whole number of Branches and non-official Groups.*
2. *That the constitution of the said Section shall fully recognize the three declared objects of the Theosophical Society, and no bylaws be enacted in violation of the same.*
3. *That the said European Section shall have complete autonomy to the same extent as the American Section.*

Branches receiving copies of this order, are requested to put themselves in official correspondence with Madame Blavatsky.

(*Signed*) *H.S. OLCOTT, P.T.S.*

I hereby beg to inform you that I have received letters of assent from all the active Branches and non-official Groups in Europe.

I have, therefore, after calling to my assistance an advisory council, decided that the organization of the European Section shall be as follows:—

1. The British Section shall retain its present organization.

2. The Continental Branches shall be severally autonomous within the constitution and rules of the Theosophical Society.

3. Contributions to the working expenses of the European Headquarters and to the General Headquarters at Adyar shall remain voluntary as heretofore.

4. The London Theosophical Headquarters at 19, Avenue Road, Regent's Park, N.W., shall be the Headquarters of the European Section, and shall serve for the issuing and cancelling of all Charters and Diplomas; for the transaction of all official business connected with the European Section; and for the transmission of all official documents to the general Headquarters of the Theosophical Society at Adyar.

It is further proposed to gradually organize a Staff of Corresponding Secretaries to answer the questions of Branches and individual members, and at the same time to put members, if they so desire it, into communication with fellow students.

Mr. G. R. S. Mead, who has already been in communication with many of you, is hereby appointed Secretary of the European Section. All communications and correspondence should be addressed to him at the European Headquarters, at 19, Avenue Road, Regent's Park, London, N. W.

As there will be no fixed sectional dues, to meet the expense of printing charters, diplomas and circulars, of postage and stationery, it is suggested to Branches and individual members that they should contribute sufficient to cover such expense, in proportion as they may avail themselves of the services of Headquarters.

Miss E. Kislingbury is hereby appointed Treasurer of the Section, to take charge of such donations.

In order to facilitate the drawing up of a revised list of the membership of the Society in Europe, the Secretaries of the Branches and Groups are requested to kindly send the names and addresses of the members on their lists to the Secretary, Mr. G. R. S. Mead, and to inform him whether the members hold diplomas of the Society, in order that those who are without such diplomas may receive them

forthwith. Unattached members are also requested to forward the same information individually.

It is hoped that the formation of the European Section is the beginning of the ascending arc of the evolution of the Theosophical Society in Europe, and that the day may soon dawn when each European country will have a section of its own. For were such a happy result to be achieved, and were the units of these sections to work together for the moulding of European thought, as only those who have a right conception of Theosophy can work, then should we surely have advanced a decided step in the direction of that ideal of Universal Brotherhood, which we have set before us as our first object.

H. P. BLAVATSKY,
President of the European Section T.S.

London, 25th August, 1890

Collected Writings VOLUME XII
1890

MME. BLAVATSKY APPEALS TO THE LAW

[*The Path*, New York, Vol. V, No. 6, September, 1890, pp. 187-88]

To the Editor of the Path:

While I fully agree to the proposition that we should forgive our enemies, yet I do not thereby lose "my appeal unto Caesar," and in that appeal, which is now made to the Law and not to the Emperor, I may keep the command to forgive, while for the protection of the name of a dead friend and the security in the future of Theosophists, I hale into the Courts of the land those who, having no sense of what is right or just, see fit to publish broadcast wicked and unfounded slanders.

For some fifteen years I have calmly stood by and seen my good name assailed by newspaper gossips who delight to

dwell upon the personal peculiarities of those who are well known, and have worked on for the spread of our Theosophical ideas, feeling confident that, though I might be assailed by small minds who try their best to bring me into reproach, the Society which I helped to found would withstand the attacks, and, indeed, grow under them. This latter has been the case. It may be asked by some members why I have never replied to those attacks which were directed against Occultism and phenomena. For two reasons: Occultism will remain forever, no matter how assailed, and Occult phenomena can never be proved in a Court of Law during this century. Besides, I have never given public currency to any of the latter, but have always objected to the giving out of things the profane cannot understand.

But now a great metropolitan daily paper in New York, with no knowledge of the facts in the case, throws broadcast before the public many charges against me, the most of which meet their refutation in my life for over a decade. But as one of them reflects strongly upon my moral character and brings into disrepute the honorable name of a dead man, an old family friend, it is impossible for me to remain silent, and so I have directed my lawyers in New York to bring an action against the *N. Y. Sun* for libel.

This daily paper accuses me of being a member of the *demi-monde* in '58 and '68, and of having improper relations with Prince Emile Wittgenstein, by whom the paper says I had an illegitimate son.

The first part of the charge is so ridiculous as to arouse laughter, but the second and third hold others up to reprobation. Prince Wittgenstein, now dead, was an old friend of my family, whom I saw for the last time when I was eighteen years old, and he and his wife remained until his death in close correspondence with me. He was a cousin of the late

Empress of Russia, and little thought that upon his grave would be thrown the filth of a modern New York newspaper. This insult to him and to me I am bound by all the dictates of my duty to repel, and am also obliged to protect the honor of all Theosophists who guide their lives by the teachings of Theosophy; hence my appeal to the Law

and to a jury of my fellow Americans. I gave up my allegiance to the Czar of Russia in the hope that America would protect her citizens; may that hope not prove vain.

H. P. B.

____

Collected Writings VOLUME XII

1890

NEO-BUDDHISM

[Some years ago, a Russian MS. in H. P. Blavatsky's handwriting was discovered in the Adyar Archives. A handwritten note appended to it and most likely written by H.P.B.'s sister, Madame Vera P. de Zhelihovsky, states as follows: "Helena's last article (concerning Neo-Buddhism) which I was unable to have published owing to the enmity of the Russian people to Theosophy in general, and of certain individuals towards her personally. Possibly some day it will be found useful. I also append my draft of a letter to [word illegible] of the London Society for Psychical Research."

A footnote appended to the title of this essay, and written in the handwriting of H.P.B.'s sister, states: "This article was written three years ago, but has not yet been published owing to circumstances for which the author, H. P. Blavatsky, was not responsible. In the meantime, the author died in London April 26 (May 8), 1891."

In addition to this, Madame de Zhelihovsky wrote the following, below H.P.B.'s signature at the end of the essay: "N.B. Since the *Russian Review* did not accept this reply for publication, my sister, H. P. Blavatsky, asked me to have it published in some other Russian periodical or newspaper; owing, however, to many absences from home and to family circumstances, I was unable to carry this out during her lifetime. The time has now come for her to speak for herself, because the opinions of many of our writers (with regard to herself and The Theosophical Society) are based precisely upon this article of Vladimir Sergueyevich Solovyov."

V. S. Solovyov (1853-1900), who reviewed H.P.B.'s *The Key to Theosophy,* was an outstanding Russian philosopher and writer, most of whose writings have never yet been translated into English. He was the brother of Vsevolod S. Solovyov, the novelist,

who, after a brief association with H.P.B. and the Theosophical Movement, became a bitter enemy.

Russkoye Obozreniye (Russian Review) was a rather thick monthly journal published at Moscow from January, 1890, to 1898. For the first three years it was edited by Prince D. N. Tserteleff and published by N. Boborikin. "Radda-Bai" or H. P. Blavatsky is mentioned on the back cover as one of those "closely associated" with this journal. However, in spite of a thorough search of its files, no article by H.P.B. has ever been discovered therein.—*Compiler.*]

In the section entitled "Criticism and Bibliography," in the *Russian Review* for August, 1890 (see pp. 881-886), I find a review of my book, *The Key to Theosophy*, by Vladimir S. Solovyov. This in itself is very flattering, and the author of the "Key," finding a review of her work by such a well-known person and in such a reputable journal, should in all humility be delighted over this honor. But the truth of the matter is quite different and for this reason: the review by Mr. Solovyov is no review at all, and not even ordinary criticism, but simply a wholesale *distortion of the book from the first paragraph to the last*, as much of its entirety as of the few and skillfully chosen points which have appeared to the critic as "especially curious."

One would have thought that a philosopher with so wide a reputation throughout Russia as Mr. Solovyov, ought, at least for the sake of his personal standing, to have honestly delved into the real essence of the book under review, and incidentally learned a little more about Hindu philosophy, before giving expression to such *ex cathedra* conclusions concerning both, drawn, by the way, from his own imagination. After reading his article, however, anyone who is at all acquainted with my book and with the English language, will realize that the critic has not even taken the trouble to read it carefully; or, if he has read it, has not grasped the meaning of the points which he sets out to criticize. This is obvious. It would be difficult indeed to suppose, that in the section "Criticism and Bibliography"

Mr. Solovyov was guided not by the actual substance of what he was reviewing, or by the philosophical systems mentioned in the work, but simply by prejudice against the author or against the system itself which he has failed to understand. *Professional jealousy*, it would seem, would be quite unthinkable here.

What is at stake here, incidentally, is not so much me as a person, but rather the distortion of the teachings which are ascribed to me; it is not a question of my pride as an author, which, by the way, I have not, but rather of the mistakes, and the deliberate as well as involuntary errors of the critic himself. This negligence often becomes phenomenal with him. Distorting both Theosophy and Hindu philosophy, he makes an error on every line. In consequence, I consider it my moral duty, as much on behalf of the Society entrusted to my care, as for the sake of the Russian readers, to correct them. Besides, having the love of my country at heart—as I would wish all Russians *outside* of Russia would have—and therefore cherishing the opinion of all orthodox Russian people, I cannot allow the strange conclusions of Mr. Solovyov to remain without protest. In Russia there are very few who ever heard of the Theosophical Society, or who are acquainted with its ideas, and have read Theosophical books—which are rarely to be found in Russian bookstores. And yet, to the readers who hear about us for the first time, we—these little known Theosophists—are being presented by the very well-known Mr. Solovyov as "Neo-Buddhists," "Atheists," and at the same time, as ignoramuses, if not just ordinary fools, playing at philosophy. To put it plainly: it is dishonest to cheat the readers by this kind of *review*; and it is still more dishonest to distort in this way the thoughts of the author, choosing at random some phrases from a foreign book unavailable to the readers—single phrases which for that very reason are easily subject to a false interpretation—and, distorting the main ideas in the book, to write a few pages about them in a sort of nonchalant and satirical spirit, presenting all this to the reading public as the last word of "Theosophy"!

I will not dwell on such insignificant trifles as, for

instance, the distortion of my name which, though he refers to me as "a very well-known author," is given by the critic as Blavazky instead of Blavatsky; nor will I emphasize such errors in translation as for instance the rendering of *Isis Unveiled* as "Isis Without Veil," even though this shows a lack of knowledge of the English language.* I will devote but a word or two to the fact that our critic assures the public, as if *in defense* of "Mrs. Blavazky," that she could not have "invented the Tibetan brotherhood or the *spiritual order of the Khe-langs*" (?!), as the missionary Huc furnishes "positive and reliable information" about them in a book written by him "more than thirty years before the formation of the Theosophical Society." In answer to this, I will take the liberty to ask our critic where he has read or heard that Mongolian *Khe-langs*, Lamaist-Buddhists, have ever been referred to as "Mahātmans" by proud Brāhmanas? Have I not stated in my letters, *From the Caves and Jungles of Hindostan*, that the one whom we recognize as our chief teacher (and whom Hindus recognize as a *Mahātman*) is a Rājput by birth, and therefore belongs to the caste of Kshatriyas or warriors? There are other Rāja-Yogins known to us, Brāhmanas and Himālayan ascetics, mystics of various nations, among whom are some Mongolians, but of course they are *not* Khe-langs. How could, not only Khe-langs, but even *Hutuktus* and *Hubilkhans* (the incarnations of various Buddhas and Bodhisattvas) teach us anything else but Lamaist-Buddhism? This is no place to speak of our teachers; for one reason, because of the only truth expressed by Mr. Solovyov, namely that, though the relations between us and our "hidden inspirers in the distant Orient cover nothing prejudicial," yet it would be better "if this mysterious relationship remained secret." Very true, especially as this relationship is apt to incite personal ambition in the West, and give rise to selfish intrigues (even in Russia) among *pseudo-Theosophists* who have turned into unscrupulously lying and confirmed enemies

* Indeed. Even the dictionary makes a clear distinction between *unveiled* and *veilless*.

of the Theosophical Society and especially of me, its "scapegoat," because of their failure and the refusal of the Mahātmas to provide them with money for various ventures.

Then again, why should Mr. Solovyov be so surprised (or is it delighted?) at my declaration in the "Key" that our Society is sometimes "a very sorry example of universal brotherhood"? Maybe as the result of the daily *Cain-ship*, if I may coin such a term, which goes on all around us, I have shown myself too severe in regard to our members. Where on earth, in what circles, is there no "envy, strife and all sorts of pettiness"? Indeed, if in private families there are often feuds which prevent blood brothers from shaking hands with each other, how then can we hope to escape dissension in a "spiritual" brotherhood of

many thousands, composed of all races, creeds and characteristics? What would be more natural than such occurrences in an enormous society? In joining it, a Fellow merely declares his sympathy with one of its three fundamental objects. But if he is no Theosophist by nature, he will remain the same old Adam, "bone of its bone." It does not follow, however, that, because of a few unworthy Fellows, a shadow should be cast on the entire Society. And this is exactly what Mr. Solovyov does when he asserts, contrary to all truth, that "Mrs. Blavazky does not have a very high opinion of most of the remaining members," while I declare precisely the opposite of this in my book!*

---

* This is what I actually wrote on page 257 of the "Key":

" . . . don't you think that there must be something very noble, very exalted, very true, behind the Society and its philosophy, when the leaders and the founders of the movement still continue [in spite of all persecution] to work for it with all their strength? They sacrifice to it all comfort, all worldly prosperity, and success, even to their good name and reputation—aye, even to their honour—to receive in return incessant and ceaseless obloquy, relentless persecution, untiring slander, constant ingratitude, and misunderstanding of their best efforts, blows, and buffets from all sides—when by simply dropping their work they [the Fellows] would find themselves

---

But enough about these petty errors which concern me alone. Let us pass on to some of the more important ones.

For instance, why did Mr. Solovyov find it necessary to describe *The Key to Theosophy* as a "*Catechism of Neo-Buddhism*," when such a term is not to be found either in the book under review or, generally speaking, in Theosophical literature? Is it in order to prejudice, from the outset, readers, who are not aware of the difference between Budhism with one *d,* and Buddhism with two *d's,* against the Russian author and her "Society"? It would have been understandable, however, if *I*, reviewing in an English journal some of Mr. Solovyov's lectures or works, had described them as "*Neo-Papism*," as the whole of orthodox Russia has understood them in that light. But where has he found *Neo-Buddhism* in our teachings? There is none, but simply a considerable amount of old Christian *Gnōsis.* Besides, the whole of our literature proves that *real* Theosophists, worshipping universal wisdom, worship in reality the same wisdom which has been proclaimed by St. James in the third chapter of his *Epistle* [verse 17], *i.e.,* "the wisdom that is from above (δοφία ἄνωθεν) [which] is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," avoiding, on the advice of the same Apostle [verse 15], wisdom that "is earthly, sensual, devilish (ψυχική, δαιμονιώδης)." Therefore, if trying to follow to the extent of our strength the higher wisdom, we use the word *Bodhi,* instead of *Sophia,* it is first because both words, the Sanskrit and the Greek, are *synonymous,* and second because for every European Fellow we have some fifty Asiatic Fellows—Brāhmanas and Buddhists. Why should there

be in this connection the prefix "new," when *Bodhi* or *Sophia, i.e.,* "wisdom from on high," is older than the creation of the world?

———————

immediately released from every responsibility, shielded from every further attack."

Mr. Solovyov mentions in his review the "touching *straightforwardness* of the author of the "Key." I sincerely regret that in view of his criticism I am deprived of the pleasure of returning the same compliment to him.

———————

Surely philosophy did not originate with Mr. Solovyov, and wisdom will not die with him! Had he said that, preferring the spirit to the dead letter, we seek this eternal wisdom and truth in the basic principles and the prototype of the *pre*-Christian religions, now distorted by the "earthly, devilish wisdom" of the dead letter, and in so doing give the opportunity to those short-sighted and ignorant to see in us either heathens or *Buddhists*—he would not have stepped outside the limits of facts, and thus would have acquired the right to criticize our system from his own point of view and in all possible ways. But not only does he not do that, but constantly ascribes to *The Key to Theosophy* that *which has never existed in it*. For instance, according to the words of Mr. Solovyov, on page 882, "It is curious that from the religions based on Theosophical truth, the Judaic religion be excluded, *as it does not express any truth, according to the author*," *i.e*., me (italics are mine).

This is entirely wrong. One of two things: either Mr. Solovyov understands so little English that, confusing the interrelation of words, he has mistaken the part for the whole; or he desires to slander the author of *The Key*. Here, word for word is the passage from page 45 of the "Key," which he refers to. Quoting a sentence from the Declaration of Principles of the American Nationalist Clubs which states that "the principle of the Brotherhood of Humanity is one of the *eternal* truths that govern the world's progress on lines which distinguish human nature from brute nature," and having remarked, "What can be more Theosophical than this?" I continue as follows:

". . . . . But it is not enough. What is also needed is to impress men with the idea that, if the root of mankind is *one,* then there must also be one truth which finds expression in all the various religions—except in the Jewish, as you do not find it *expressed* even in the Kabala."

Does that mean that we do not recognize *any truth* in the Jewish faith? And can even Mr. Solovyov discover a *feeling of brotherhood* toward men of other beliefs, among the Jews, whether ancient or modern? Does he not understand that the *truth* of which I speak on page 45 has reference

to the "truth" of the *principle of brotherhood,* and not to divine truth in general? I cannot refrain from suspecting that he understands well enough, but nevertheless hastens to throw an additional slur on me in the eyes of the readers who reverence the Old Testament. I leave the behaviour of the "critic" to the judgment of all just and unprejudiced men. The insinuation is completely devoid of any foundation and may be easily refuted by perusing any of our journals. Theosophists, collectively, respect the Bible as much as they do the sacred scriptures of other people, finding in it the same eternal truths as in the *Vedas*, the *Zend-Avesta,* the *Tripitakas,* etc., and Christian-Theosophists see in it the highest truth. In our Society there are as many orthododx and other Christians, as there are devout Jews (even Rabbis), Brāhmanas, Buddhists, Parsīs, Mussulmans, repentant Materialists, and ardent atheists; these latter, however, do not study philosophy. The Theosophical Society has never been a "*sect*"—another error of the critic. *It includes representatives of all the sects and religions,* and none has ever been required to renounce his own religion upon becoming a Fellow of the Society.* It is founded on pure ethics and *in the spirit,* if not the dead letter, of pure science, and because of this some Theosophists study the *Upanishads*, the Kabbalah, the Hermetic Sciences and Symbolism, without a key to which it is impossible adequately to understand either the *Vedas* or the Old Testament. Surely Mr. Solovyov is not going to contradict

* With the exception of a few agnostics, all the Fellows of the *outer* (exoteric) section of the Theosophical Society, continue to profess the respective religion in which they were born, remaining in it and following its dogmas and rituals, just as they did before becoming "Theosophists." Acquainted with our Society as he has been for many years, Mr. Solovyov should also know that "Theosophy" is not "*a religion without definite dogmas*," as he expresses it, but is *a universal system of philosophy,* absolutely without any *man-made* dogmas. Therefore, the Society, as such, remains in its collective whole without participation in the dogmas of any religion, but respects both the beliefs and rites pertaining to the faith of each one of its members, belonging as they do to various religious creeds.

the fact that the *Pentateuch* of Moses, and especially *Genesis,* are full of allegories and figurative expressions. This is exactly what is taught by the Apostle Paul (see *Epistle to the Galatians* iv, 24 *et seq.*) when he speaks of the story of Abraham and his two sons, and of Sarah and Agar, as being "allegories." That much was taught by the Church Fathers as well as by Jewish philosophers and rabbis—Origen, Clement of Alexandria, Hillel, Philo Judaeus, up to the time of and including Maimonides.

The same laxness in translation and conclusion characterizes the words of the critic concerning the Divine in Theosophy, the "passional soul" (*i.e.,* simply "the *seat of human passions*"), will-prayer, and everything else. That is why he does not find any "definite and firm statements," in the book and hence pictures "Mrs. Blavazky" vacillating from one side

to the other I make bold to assure the well known philosopher that I am not vacillating at all, of which, I hope, he will become convinced when he is better acquainted with the language in which my book is written. What does he intend to say when he affirms that *our* divinity "is either defined [by us] as absolute being, or is looked upon merely as a pure abstraction"? Can anything absolute, whether being or *non*-being, exist for finite human thought—conditioned in its concepts by form—*otherwise* than as a "pure abstraction"? Do I, a mere pygmy in comparison to such a philosophical giant, have to teach him that in pure philosophy there is an abyss between the *infinite* and the *absolute*? Can absoluteness ever be "fragmented," or in philosophy have any relation whatsoever to the finite and the conditioned? Really, in reading the criticism of Mr Solovyov, one would imagine that I am teaching the Fellows of our Society some sort of new philosophy invented by myself. It would seem that all those acquainted with our teachings know that all such world problems are explained *not* by "Madame Blavazky" but by the philosophy of the *Upanishads* (*vide infra*), the key to the meaning of which is to be found in the secret works of the Vedānta, inaccessible, so far, to the Orientalists. As to the philosophy of India, our critic apparently knows as little

about it, as he does of Theosophy—even less, if that be possible. For instance, for the sake of the pleasure of saying to "our author" (*i.e.,* his humble servant) that he is unable to ascribe to the author of the *Key* (that means me) any of the varied viewpoints of Indian philosophy; in other words, that my (?) Theosophical system is sillier than the "least of the Indian degrees of illumination"—our critic enters a blind alley! He informs the world of the alleged existence of "*sixteen systems of Indian philosophy*" (!!!). I can assure our Russian philosopher that he is much mistaken; that there are in Indian philosophy only *six* recognized systems which are known as the *Shad-Darśana,* literally the *six demonstrations* or "six schools."* Mr. Solovyov is referring to the "code of systems" by Mādhavāchārya, in the work entitled *Sarva-darśana-samgraha,* in which this sectarian of the XIVth century analyses 16 systems, placing Buddhism on the last rung of world conceptions. But he has not taken into account, first, the fact that Buddhism has never been regarded as a school in India, where for many centuries there have been few Buddhists; and second, that the code of systems mentioned by Mādhavāchārya represents merely an incomplete catalogue of both orthodox and heretical sects which existed in his day, and against which he fought during his lifetime, defending and praising *his own system* (a sect nowadays) of Dwaita (or *dualism*)*,* of which he was the founder. Thus, it is not at all a "*code of systems of Indian philosophy*" but merely a code of opinions of *Mādhavāchārya,* a fanatical Vedāntist and a worshipper of Vishnu. Moreover, where did Mr. Solovyov get the idea

———————

* Namely: (1) *Nyāya,* the logical school of Rishi Gautama; (2) *Vaiśeshika* the atomic system of Kanāda; (3) *Sānkhya,* the pantheistic school of Kapila; (4) *Yoga,* the mystical school of Patañjali; (5) *Pūrva* (early) Mīmāmsā; and (6) *Uttara* (later) Mīmāmsā, of Vyāśa, which is called *Vedānta.* There is a seventh school

which is a much later one, the *Paurānika,* or the eclectic school which presents the teachings of the *Bhagavad-Gītā,* but is not included in the number of the ancient *Darśanas.* None of the other, later schools are taken into account.

———————

that "Vedānta or absolute pantheism*. . . . . . the highest and sixteenth [?] system, was founded by the philosopher Śamkara-šchārya"? (p. 884) — a statement which, in three lines contains three important errors. In the first place, Vedānta is not the *sixteenth* system, but one that includes the 5th and 6th schools (or *Mīmāmsā*) of interpretation; in the second place, "Śamkara-Āchārya" (*i.e., Śamkarāchārya,* namely, Śamkara the Teacher) could not be the *founder* of the Vedānta *because the Vedānta had existed for a thousand years before his birth*;† and in the third place, *Vedānta* in itself is not a school, but, as already said, a system of interpretation of the *Vedas,* the *Upanishads* and the *Mīmamsās.* It is a descriptive term which literally means; "end of the *Vedas,*" *i.e., end of knowledge* or cognition (*Vidyā*)‡ and is also known as *Brahma-Jñana* or "knowledge concerning the Divine." Śamkarāchārya was a great Yogin and reformer who taught the idol worshippers the universal oneness of divinity (*Parabrahman*) and the soul, of matter and

———————

* Not altogether "absolute" pantheism. The Vedānta is divided in India into three aspects or sects, namely: *Adwaita,* founded by Śamkarāchārya and the only *absolutely pantheistical, Dwaita,* the sect of Mādhavāchārya, which teaches pure *Deism;* and *Viśishtādwaita*, which is something between these two. All the three sects belong to the system of the *Vedānta,* but the Dwaitas have never been pantheists.

† If Mr. Solovyov should refer me to the translation of Mādhavāchārya's *Sarva-darśana* by Cowell, the best English Sanskritist, by the way, then I will refer him to Elphinstone's *The History of India* edited by Cowell himself. On page 130 of this authoritative work, under the heading of "Vedānta, or Uttara-Mīmāmsā School," it is said: "*The foundation of this school is ascribed to Vyāsa, the supposed compiler of the Vedas, who lived about 1400* B.C. . . . . . " This seems to be clear enough! Śamkarāchārya was only the interpreter of the Vedānta and of the *Upanishads,* and the founder within his own system of the *Adwaita school, i.e.,* "Unitarianism."

‡ The word "Veda" is derived from the root *vid,* "to know" or "to cognize." One of the names of the *Veda* is *brahma-vidyā,* meaning literally "cognition" of, or "wisdom concerning Brahma," as the *Rig-Veda* is ascribed to the pen of that god himself, and the other three *Vedas* to his own direct revelation. *Brahma-vidyā* translated means "theosophy."

———————

spirit, and has for that reason been nicknamed *prachchhanna bauddha* (disguised Buddhist), and his school, Vedāntism turned inside out. Even the Orientalist sometimes call his school *the new Vedānta* or *Neo-Vedāntism,* as our own enemies call us

"*Neo-Buddhists*"—terms in both cases neither clever nor correct.

In the system of the *Adwaita* there is a great deal of the true, secret teaching of the Buddha, namely that which he taught to his Arhats, *Budhism, i.e.*, the universal system of a hidden science containing all the other *esoteric* or *secret* teachings, *e.g*. the Kabbalah of the Tannaims, the *Zohar* of Shimon-ben-Yohai, the *Books of Hermes, etc*. That such teaching exists to this day is evidenced by the *Upanishads, i.e*., the "esoteric doctrine," even in the translation of the Orientalists.* Eitel, Inspector of Schools in Hong Kong, and author of a Sanskrit-Chinese lexicon, and Edkins, a missionary who had lived his whole life in China and had studied the Chinese systems of philosophy as well as Buddhism in all its aspects, as it exists in the Celestial Kingdom and Tibet, both of them, devote whole chapters to the

---

* Some thirty years ago the *Upanishads*, consisting of brief treatises, numbered approximately 150. Little by little, hidden away by the Brāhmanas, they gradually disappeared, with the exception of some 20 of them, and even those were not all genuine. Theres is a widespread rumor in India that all the best *Upanishads*, as well as the explanatory manuscripts of the Vedānta (gradually composed through the centuries and providing the key to the *Upanishads*) are in the hands of initiated Tāraka-Rāja-Yogins, in the chief Mathas (monasteries) of the Vedāntists belonging to the Adwaita school; and also in the hands of some independent Yogins, adept-mystics, scattered through the jungles of the Himālayas and the inaccessible summits of the mountain ranges of Southern India. These brotherhoods or communities have existed for thousands of years, and enough of them exist even in our day for us to form some judgment of them. But now the real *learned Yogins* become fewer and fewer with every year that passes, yielding to charlatans and ignorant parasites, who live at the expense of the superstitious masses. I hope in the near future to submit to the Russian periodicals an article on the subject of contemporary Yogins with the description of some of the Aśramas, *i.e*., retreats, known in India.

[Death prevented H. P. Blavatsky from carrying out her intention.]

"secret schools," although, knowing very little of the real teaching, they understandingly say many foolish things about them. According to the assertion of Sanskrit pundits generally, the *Upanishads* are that which destroys ignorance, and leads those who study them to *spiritual liberation,* due to the knowledge acquired and on account of their greater understanding of divine truth. Do we not find the same definition of the teachings of Christ in *John* viii, 32: "And ye shall know the truth, and the truth shall make you free"? Just as the treatises known as *Brāhmanas* (a supplement to the *Vedas*), full of dry ceremonialism, of dead-letter ritualism, and idol worship, are the *Talmud* of the Hindus, so are the *Upanishads* their Kabbalah, explaining the spirit of that dead letter. But the *Upanishads* and the Kabbalah require for their complete understanding a key, and the latter can be found only in the hands of the "initiated" Adepts of the *Gupta-Vidyā,* the secret science, *i.e.,* the authors of the books on the Vedānta.* Śamkarāchārya was one of the most remarkable of these Adepts after the Buddha and is considered by the "Adwaita Vedāntists as an *incarnation* or an *Avatāra* of the god Śiva, the great Yogin (*Mahāyogin*) of India. He was one of the best interpreters of the *Upanishads* according to the system of the Vedānta,

but there were better ones than he. Vanishing from this world when only 32 years of age, he explained only *a part*

---

* As a proof of the fact that it is precisely in the *Upanishads* that we have to look for the source of all the succeeding systems of philosophy of Asia Minor and Europe. I quote the opinion of Elphinstone from his *The History of India* (edited by Cowell):

> "When we examine the older *Upanishads,* however, we are struck by one remarkable peculiarity—the total absence of any Brahmanical exclusiveness in their doctrine. They are evidently later than the older *Sanhitās* and *Brāhmanas;* but they breathe an entirely different spirit, a freedom of thought unknown in any earlier work except the *Rig-Veda* hymns themselves. The great teachers of this highest knowledge are not Brahmans but Kshatriyas, and Brahmans are continually represented as going to the great Kshatriya kings (especially Janaka of Videha), to become their pupils . . ." [p. 282].

---

of the whole; and according to tradition no one could be found anywhere in the world able to explain the secret sciences from beginning to end, though they are all contained in the *Upanishads* . . . . . .

It is these very teachings of the oldest conceptions in the world, that we consider to be the chief witnesses to that which we call the *Wisdom-Religion* (the religion of reason), *Theosophy*—and we call our teaching a religion only because (owing to the etymology of the word) these tenets once upon a time united the entire human race by means of their spiritual thought. He who understands the essence and the meaning of universal truth, will not be surprised therefore to find its rays fragmented here and there, not only in the ancient philosophical beliefs but even in the gross fetishism of the savage, where it is still possible to trace them in the dying sparks of that truth. And the savage, unlike Mr. Vladimir Solovyov, will not *arbitrarily* label as *Neo*-Buddhism that which includes in itself the seeds of all the ancient and modern conceptions of life. He will not assert (*i.e., if* he be not a Catholic to whom the reading of the Gospels is forbidden), forgetting the teachings of the latter, that "the pure ray of the universal principle, refracted by human consciousness" is "in the first place *merely a metaphor*," and in the second place—remembering the injunctions: "I and my Father are one," "The

---

". . . no Hindu works have probably exercised a wider influence on the world [than the *Upanishads*]. It is from these forlorn 'guesses at truth,' as from a fountain, that all those various rills of Pantheistic speculation have diverged, which, under different names, are so continually characterised as 'Eastern philosophy.' Thus the reader of the *Upanishads* soon recognises familiar ideas in the speculations of the *Phaedrus* as well as in Empedocles or Pythagoras,— in the Neo-Platonism of the Alexandrian, as well as in the Gnostic, schools, although Plotinus aimed to emancipate Greek philosophy from the influence of the Oriental mind; and the Cabbala of the Jews and the Sufiyism of the Mohammedans seem to be derived from the same source . . . . . . and why should the tradition of the Eastern origin of much of early Greek philosophy be incredible or even improbable?" [p. 281].

Father is in me, and I in him" (*John* x, 30 and 38), and especially the forked tongues of fire (*Acts* ii, 3)—he won't ask, "*Where* does this human consciousness come from, with its capacity to divide the Divine Light, and to fragment absolute oneness?" Likewise, if he remembers the words of the Apostle Paul, "Know ye not that ye are the temple of God and that the *Spirit of God dwelleth in you*?" [*1 Cor.* iii, 16] (and also the assertion of Christ himself, in answer to the calumny of the Pharisees, "Is it not written in your law, I said, *Ye are Gods*" —*John* x, 34), he will not accuse us of self-deification. Assuring the public that *all of us* (Theosophists) "are endowed with a very definite and quite *unique* inclination to self-deification *of man and opposition to any superhuman principle*" (p. 886), Mr. Solovyov merely distorts the truth and slanders us wholesale.

This should suffice. I will merely add the following: if our critic had studied the Theosophical teachings half as well as he has studied Papism and Judaism, he would easily have succeeded in the difficult task of writing about the meaning of our teachings. Then he would probably have abstained from writing about the *Key to Theosophy,* since *he would have understood that this book was not written for Russia—the only country where the pure ideal of Christ is still preserved;* and knowing this he would have understood for whose benefit I was quoting the Gospel precept concerning the tree that is known by its fruit* The *Key* has been written by me for countries where such things are possible as the Salvation Army, with its wild street howlings and song themes from the repertoire of operettas, and where the name of the "beautiful Helen" is changed to the name of Him they call the Son of God; for a country where at the present moment there are not less than *sixteen incarnations of Christ,* from the Reverend Missionary Schweinfurt, to Kennedy, a former thief from a reformatory, and now recognized by the Connecticut sectarians as a *Messiah;* it was written for pseudo-Christian countries like England and

---

* I suggest that Mr. Solovyov read my article in *The North American Review* (New York, August, 1890) entitled "The Progress of Theosophy," where he will find listed the *fruits* of the Theosophical tree.

America, where in the former, Bishops make public speeches against the "Sermon on the Mount," calling it a Utopia,* and the citizens of the latter, members of the 772 warring sects, build five saloons for every church or chapel, and as many houses of ill repute; for these countries from which *cant* (hypocrisy), the mad rush after money, superstition instead of religion, and all sorts of vices, in their most disgusting aspects, have long ago

driven not only any kind of faith in the divine self of man and the immortality of the soul, but even all human feeling. Finally, he would understand that the *Key to Theosophy* does not contain any special teaching, but is simply an attempt to correct some of the rather wild ideas held by the public concerning certain beliefs of the Asiatic mystics, and the Theosophical Society. I will say more: he would have been convinced that not only Christian Fellows continue—in spite of their fellowship—to look upon Christ as a God descended on Earth, but that even Theosophists who are Buddhists, Brahmins, Parsees and Mussulmans look upon him as a great Arhat and Prophet. Had Mr. Solovyov known all this, there would have been no incentive for the present answer, the whole meaning of which is contained in the immortal saying:

"Judge not, that ye be not judged."

H. BLAVATSKY
(Radda-Bai)

London.
September, 1890

---

* Bishop of the Diocese of *Peterborough.*

Collected Writings VOLUME XII
1890

PSYCHIC AND NOETIC ACTION

[*Lucifer*, Vol. VII, No. 38, October, 1890, pp. 89-98]

". . . . . . I made [man] just and right,
Sufficient to have stood, though free to fall
Such I created all the Ethereal Powers
And Spirits, both them who stood and them who failed,
Freely they stood who stood, and fell who fell."
—MILTON, *Paradise Lost,* Book III, lines 98-108.

". . . . The assumption that the *mind is a real being,* which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience."

—GEORGE T. LADD, *Elements of Physiological Psychology*, p. 667.

I

A new influence, a breath, a sound—"as of a rushing mighty wind"—has suddenly swept over a few Theosophical heads. An idea, vague at first, grew in time into a very definite form, and now seems to be working very busily in the minds of some of our members. It is this: if we would make converts, the few ex-occult teachings, which are destined to see the light of publicity, should be made, henceforward, *more subservient to, if not entirely at one with modern science.* It is urged that the so-called *esoteric** (or *late* esoteric) cosmogony, anthropology, ethnology, geology —psychology and, foremost of all, metaphysics—having been *adapted into* making obeisance to modern (hence *materialistic*) thought, should never henceforth be allowed to contradict (not *openly,* at all events) "scientific philosophy." The latter, we suppose, means the fundamental

* We say "so-called," because nothing of what has been given out publicly or in print can any longer be termed *esoteric.*

and accepted views of the great German schools, or of Mr. Herbert Spencer and some other English stars of lesser magnitude; and not only these, but also the deductions that may be drawn from them by their more or less instructed disciples.

A large undertaking this, truly; and one, moreover, in perfect conformity with the policy of the mediaeval Casuists, who distorted truth and even suppressed it, if it clashed with *divine Revelation*. Useless to say that we decline the compromise. It is quite possible—nay, probable and almost unavoidable—that "the mistakes made" in the rendering of such abstruse metaphysical tenets as those contained in Eastern Occultism, should be "frequent and often important." But then all such have to be traced back to the interpreters, not to the system itself. They have to be corrected on the authority of the same Doctrine, checked by the teachings grown on the rich and steady soil of *Gupta Vidya*, not by the speculations that blossom forth today, to die tomorrow—on the shifting sands of modern scientific guesswork, especially in all that relates to psychology and mental phenomena. Holding to our motto, "There is no religion higher than truth," we refuse most decidedly to pander to *physical* science. Yet, we may say this: If the so-called *exact* sciences limited their activity only to the physical realm of nature; if they concerned themselves strictly with surgery, chemistry—up to its legitimate boundaries, and with physiology so far as the latter relates to the structure of our corporeal frame, then the Occultists would be the first to seek help in modern sciences, however many their blunders and mistakes. But once that overstepping material Nature the physiologists of the modern "animalistic"* school pretend to meddle with, and deliver *ex*

———————

* "*Animalism*" is quite an appropriate word to use (whoever invented it) as a contrast to Mr. Tylor's term "animism," which he applied to all the "*Lower* Races" of mankind who believe the soul a distinct entity. He finds that the words *psyche*, *pneuma*, *animus*, *spiritus*, etc., all belong to the same cycle of superstition in "the lower stages of culture," Professor A. Bain dubbing all these distinctions, moreover, as a "plurality of souls" and a "double materialism." This is the more

———————

cathedra dicta on, the higher functions and phenomena of the mind, saying that a careful analysis brings them to a firm conviction that no more than the animal is man a *free agent*, far less a responsible one—then the Occultist has a far greater right than the average modern "Idealist" to protest. And the Occultist asserts that no materialist—a prejudiced and one-sided witness at best—can claim any authority in the question of mental physiology, or that which is now called by him the *physiology of the soul*. No such noun can be applied to the word "soul," unless, indeed, by soul only the lower, *psychic* mind is meant, or that which develops in man (proportionally with the perfection of his brain) into *intellect*, and in the animal into a *higher* instinct. But since the great Charles Darwin taught that "our *ideas* are animal motions of the organ of sense" everything becomes possible to

the modern physiologist.

Thus, to the great distress of our scientifically inclined Fellows, it is once more *Lucifer's* duty to show how far we are at loggerheads with exact science, or shall we say, how far the conclusions of that science are drifting away from truth and fact. By "science" we mean, of course, the majority of the men of science; the best minority, we are happy to say, is on our side, at least as far as free will in man and the immateriality of the mind are concerned. The study of the "Physiology" of the Soul, of the Will in man and of his *higher Consciousness* from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulae; no more than the *psychology of material nature* can have its manifold mysteries solved by the mere analysis of its physical phenomena. *There is no special organ of will*, any more than there is a *physical basis* for the activities of self-consciousness.

———————

curious as the learned author of *Mind and Body* (p. 190, note) speaks as disparagingly of [Erasmus] Darwin's *Zoonomia*, from which J. S. Mill *(Logic*: Fallacies, ch. iii, § 8) quotes the following: the word *idea* "is defined a contraction, a motion, , or configuration, of the fibres which constitute the immediate organ of sense."

———————

> But if the question is further pressed as to the *physical basis* for the activities of self-consciousness, no answer can be given or even suggested. From its very nature, that marvelous verifying *actus* of mind in which it recognizes itself as the subject of its own states, and also recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying *actus*; it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power.*

Thus, the whole conclave of psycho-physiologists may be challenged to correctly define Consciousness, and they are sure to fail because Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or *Kama-manas*)† is common to both the animal and the human being—the far higher degree of its development in the latter resting merely on the great perfection and sensitiveness of his cerebral cells—no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noëtic* (or the *manasic*),‡ or even to comprehend the intricacies of the former on the purely material plane—unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the "personal" and the "impersonal" *Egos*. For, between the *psychic* and the *noëtic*, between the *Personality* and the *Individuality*, there exists the same abyss as between a "Jack the Ripper," and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire. We intend to prove it.

* *Elements of Physiological Psychology, etc*., p. 545, by George T. Ladd, Professor of Philosophy in Yale University.

† Or what the Kabalists call *Nephesh*, the "breath of life."

‡ The Sanskrit word *Manas* (Mind) is used by us in preference to the Greek *Nous* (noëtic) because the latter word having been so imperfectly understood in philosophy, suggests no definite meaning.

As all know, the great majority of our learned "Didymi" reject the idea of free will. Now this question is a problem that has occupied the minds of thinkers for ages; every school of thought having taken it up in turn and left it as far from solution as ever. And yet, placed as it is in the foremost ranks of philosophical quandaries, the modern "psycho-physiologists" claim in the coolest and most bumptious way to have cut the Gordian knot for ever. For them the feeling of personal free agency is an error, an illusion, "the collective hallucination of mankind." This conviction starts from the principle that no mental activity is possible without a brain, and that there can be no brain without a body. As the latter is, moreover, subject to the general laws of a material world where all is based on necessity, and where there is no spontaneity, our modern psycho-physiologist has *nolens volens* to repudiate any self-spontaneity in human action. Here we have, for instance, a Lausanne professor of physiology, A. A. Herzen,* to whom the claim of free will in man appears as the most *unscientific* absurdity. Says this oracle:—

> In the boundless physical and chemical laboratory that surrounds man, organic life represents quite an unimportant group of phenomena; and amongst the latter, the place occupied by life having reached to the stage of consciousness, is so minute that it is absurd to exclude man from the sphere of action of a general law, in order to allow in him the existence of a subjective spontaneity or a free will standing outside of that law.

For the Occultist who knows the difference between the psychic and the noëtic elements in man, this is pure trash, notwithstanding its sound scientific basis. For when the author puts the question—if psychic phenomena do not represent the results of an action of a molecular character whither then does motion disappear after reaching the sensory centres?—we answer that we never denied the fact. But what has this to do with a free will? That every phenomenon in the visible Universe has its genesis in motion, is an old axiom

* [Ref. is to Alexander Alexandrovich Gerzen (1839-1906) and his Russian work: *Obshchaya fisiologia dushi*, St. Petersburg, 1890]

THE PATH
Renowned Painting by Reginald Willoughby Machell,
Owned by The Theosophical Society, Pasadena, California.
(*See Mr. Machell's own explanation of the symbolism of his painting.*)

Description by the Artist, Mr. R. Machell

THE PATH is the way by which the human soul must pass it its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness, through which humanity must rise to attain a perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who still are wandering below and turns to go down again to their help as a Saviour of Men. Below him is the red ring of the guardians who strike down those who have not the "password," symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the centre of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money bags hung at his belt but no flame above his head and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme; but the chasm waits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bas cause.

Lower still in the underworld, a child stands beneath the wings of the foster mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said an ancient book: "The Path is one for all, the ways that lead thereto must vary with the pilgrim."

in Occultism; nor do we doubt that the psycho-physiologist would place himself at loggerheads with the whole conclave of exact scientists were he to allow the idea that at a given moment a whole series of physical phenomena may disappear in the vacuum. Therefore, when the author of the work cited maintains that the said force does not disappear upon reaching the highest nervous centres, but that it is forthwith transformed into another series, viz., that of psychic manifestations, into thought, feeling, and consciousness, just as this same psychic force when applied to produce some work of a physical (*e.g.*, muscular) character gets transformed into the latter—Occultism supports him, for it is the first to say that all psychic activity, from its lowest to its highest manifestations, is "nothing but—motion."

Yes; it *is* MOTION; but not all "molecular" motion, as the writer means us to infer. Motion as the GREAT BREATH (Vide *The Secret Doctrine*, Vol. I, *sub voce*)—*ergo* "*sound*" *at the same time*—is the substratum of Kosmic-Motion. It is beginningless and endless, the one *eternal life*, the basis and genesis of the subjective and the objective universe; for LIFE (or Be-ness) is the *fons et origo* of existence or being. But molecular motion is the lowest and most material of its finite manifestations. And if the general law of the conservation of energy leads modern science to the conclusion that psychic activity only represents a special form of motion, this same law, guiding the Occultists, leads them also to the same conviction—and to something else besides, which psycho-physiology leaves entirely out of all consideration. If the latter has discovered only in this century that psychic (we say even spiritual) action is subject to the same general and immutable laws of motion as any other phenomenon manifested in the objective realm of Kosmos, and that in both the organic and the *inorganic* (?) worlds every manifestation, whether conscious or unconscious, represents but the result of a collectivity of causes, then in Occult philosophy this represents merely the A B C of its science. "All the world is in the *Swara; Swara* is the Spirit itself"—the ONE LIFE or *motion*, say the old books of Hindu Occult philosophy. "The proper translation of the word *swara* is

the *current of the life wave*," says the author of "Nature's Finer Forces",* and he goes on to explain:

It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe . . . . From whence does this motion come? This motion is the spirit itself. The word *atma* [*universal soul*] used in the book [*vide infra*], itself carries the idea of eternal motion, coming as it does from the root *at*, eternal motion; and, it may be significantly remarked, that the root *at* is connected with, is in fact simply another form of, the root *ah,* breath, and *as,* being. All these roots have for their origin the sound produced by the breath of animals [living beings] . . . . The primeval current of the life-wave is then the same which assumes in man the form of the inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe . . . .

So much about *motion* and the "conservation of energy" from old *books on magic* written and taught ages before the birth of inductive and exact modern science. For what does the latter say more than these books in speaking, for instance, about animal *mechanism*, when it says:—

From the invisible atom to the celestial body lost in space, *everything is subject to motion* . . . . kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the addition or the subtraction of a certain quantity of motion.†

* *The Theosophist,* Vol. IX, Feb., 1888, p. 275, by Rama Prasad, President of the *Meerut Theosophical Society.* As the Occult book cited by him says: "It is the *swara* that has given form to the *first accumulations of the divisions* of the universe; the *swara* causes evolution and involution; the *swara* is God himself, or more properly the *Great Power* (*Maheshwara*). The *swara* is the manifestation of the impression on matter of that power which in man is known to us as *the power which knows itself* [mental and *psychic* consciousness]. It is to be understood that the action of this power never ceases. It is . . . . unchangeable existence"—and this is the "Motion" of the Scientists and the universal *Breath of Life* of the Occultists.

† *La Machine animale: locomotion terrestre et aérienne,* by E. J. Marey, Prof. at the College of France, and Member of the Academy of Medicine. Paris, 1873; page 9 of the 1893 Engl. ed.

But Occultism says more than this. While making of motion on *the material plane* and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law—*Swara*, it denies point-blank that these have anything to do with the *free will* of man which belongs to quite a different plane. The author of *Psycho-physiologie Générale*, treating of his *discovery* that psychic action is but motion, and the result of a collectivity of causes—remarks that as it is so, there cannot be any further discussion upon spontaneity—in the sense of any native internal proneness created by the human organism;

and adds that the above puts an end to all claim for *free will*! The Occultist denies the conclusion. The actual fact of man's psychic (we say *manasic* or noëtic) *individuality* is a sufficient warrant against the assumption; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the *collective hallucination of the whole mankind throughout the ages*, there would be an end also to psychic individuality.

Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i.e.*, their *psychic individuality*.

But if instead of "psychic" we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that *will has no special organ*, how will the materialists connect it with "molecular" motion at all? As Professor George T. Ladd says:

> *The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain*. They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres and nerve-cells of the cerebral cortex. This real being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the *Mind* [*manas*]. To it the mental phenomena are to be attributed as

> showing what it *is* by what it *does*. The so-called mental "faculties" are only the *modes of behaviour* in consciousness of this real being. We actually find, by the only method available, that this real being called Mind behaves in certain perpetually recurring modes: therefore, we attribute to it certain faculties. The mental faculties, then, are not entities that have an existence of themselves . . . . They are the modes of the behaviour, in consciousness, of the mind. And the very nature of the classifying acts which lead to their being distinguished is explicable only upon the assumption *that a Real being called Mind exists*, and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass.* [p. 606.]

And having shown that we have to regard consciousness *as a unit* (another occult proposition) the author adds:

> We conclude then, from the previous consideration: *the subject of all the states of consciousness is a real unit-being, called Mind; which is of non material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain.*† [p. 613.]

This "Mind" is *manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama*, becomes the guide of the highest mental faculties, and is the organ of the free will in physical man. Therefore, this assumption of the newest psycho-physiology is uncalled for, and the apparent impossibility of reconciling the existence of free will with the law of the conservation of energy is—a pure fallacy. This was well shown in the "Scientific Letters" of "Elpay" in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate) as the Occult laws, but simply a little common

sense. Let us analyze the question dispassionately.

It is postulated by one man, presumably a scientist, that because "psychic action is found subject to the general and immutable laws of motion, there is, therefore, *no free will*

* "The higher *manas* or "Ego" (*Kshetrâjña*) is the "Silent Spectator," and the voluntary "sacrificial victim": the lower manas, its representative—a tyrannical despot, truly.

† *Elements of Physiological Psychology*. A treatise of the activities and nature of the mind, from the Physical and Experimental Point of View, pp. 606 and 613.

in man." The "analytical method of exact sciences" has demonstrated it, and materialistic scientists have decreed to "pass the resolution" that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For instance, Sir William Lawrence, the eminent surgeon, declared in his lectures* that: —

> . . . the theological doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room . . . .

Now, let us examine on the testimony of the materialist how this universal solvent called the "analytical method" is applied in this special case. The author of the *Psycho-physiologie* decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. "Are not the fallacy and error of such an unscientific proceeding self-evident?", asks his critic; and then argues very correctly that:—

> At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only "the vibrations of molecules"? But does it necessarily follow that for all that, heat, light, electricity—are but illusions instead of the actual manifestations of the peculiarities of our real world. Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics

* Wm. Lawrence, *Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man*. 8vo. London, 1848, p. 6.

of water would maintain that such did not exist at all nor could they be found in water? What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of *Psycho-physiology* act just in this way when he denies the existence of free will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compound elements which he has analysed?

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building—in the hands of the chemist, at any rate; though it would in those of a *psychometer*, a faculty by the by, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their *combinations*, leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the *harmony produced by certain combinations of that motion* or the "harmony of vibrations"? Criticism, then, is right in accusing Materialistic psycho-physiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are over-looked, and the analytical method is applied in a most arbitrary and prejudiced way. What wonder, then, if, in carrying back psychic action to its basic elements of motion, the

psycho-physiologist depriving it during the process of all its essential characteristics, should destroy it; and having destroyed it, it only stands to reason that he is unable to find that which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations *must* be related in their final analysis to the world of vibration ("*sound*" *being the substratum of universal Akasa*), yet, in their origin, they belong to *a different and a higher World* of HARMONY. Elpay has a few severe sentences against the assumptions of those he calls

"physico-biologists" which are worthy of note.

Unconscious of their error, the psycho-physiologists identify the compound elements of psychic activity with that activity itself: hence the conclusion from the standpoint of the analytical method, that the highest distinctive speciality of the human soul—free will, spontaneity—is an illusion, and no psychic reality. But as we have just shown, such identification not only has nothing in common with exact science, but is simply impermissible, as it clashes with all the fundamental laws of logic, in consequence of which all these so-called physico-biological deductions emanating from the said identification vanish into thin air. Thus to trace psychic action primarily to motion, means in no way to prove the "illusion of free will." And, as in the case of water, whose specific qualities cannot be deprived of their reality although they are not to be found in its compound gases, so with regard to the specific property of psychic action: its spontaneity cannot be refused to psychic reality, though this property is not contained in those finite elements into which the psycho-physiologist dismembers the activity in question under his mental scalpel.

This method is "a distinctive feature of modern science in its endeavour to satisfy inquiry into the *nature* of the objects of its investigation by a detailed description of their *development*," says G. T. Ladd. And the author of the *Elements of Physiological Psychology*, adds:—

Indeed the universal process of "Becoming" has been almost personified and deified so as to make it the true ground of all finite and concrete existence. . . . . . The attempt is made to refer all the so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical causes. This attempt, then, denies that any real unit-being called the Mind needs to be

Collected Writings VOLUME XII

1890

assumed as undergoing a process of development according to laws of its own. . . . . On the other hand, all attempts to account for the orderly increase in complexity and comprehensiveness of the mental phenomena by tracing the physical evolution of the brain are wholly unsatisfactory to many minds. We have no hesitation in classing ourselves among this number. Those facts of experience which show a correspondence in the order of the development of the body and the mind, and even a certain necessary dependence of the latter upon the former, are, of course, to be admitted; but they are equally compatible with another view of the mind's development. This other view has the additional advantage that it makes room for many other facts of experience which are very difficult of reconciliation with any materialistic theory. On the whole*, the history of each individual's experiences is such as requires the assumption that a real unit-being* (*a Mind*) *is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own* [pp. 614-16]

How closely this last "assumption" of science approaches the teachings of the Occult philosophy will be shown in Part II of this article. Meanwhile, we may close with an answer to the latest materialistic fallacy, which may be summarised in a few words. As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements are only molecular motion, there is therefore no need to invent a special and psychic Force for the explanation of our brain work. *Free Will would force* Science to postulate an invisible *Free-Willer*, a creator of that special Force.

We agree: "not the slightest need," of a creator of "that special" or any other Force. Nor has any one ever claimed such an absurdity. But between *creating* and *guiding*, there is a difference, and the latter implies in no way any creation of the energy of motion, or, indeed, of any special energy. *Psychic* mind (in contradistinction to manasic or noëtic mind) only transforms this energy of the "unit-being" according to "a nature and laws of its own"—to use Ladd's felicitous expression. The "unit-being" creates nothing, but only causes a natural correlation in accordance with both the physical laws and *laws of its own*; having to use the

Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action. And, as its activity is *sui generis,* and independent, it carries this

energy from this world of disharmony into its own sphere of harmony. Were it not *independent* it could not do so. As it is, the freedom of man's will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of *guidance.* Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

And, because we refuse to accept the fallacies of some psycho-physiologists as the *last* word of science, do we furnish thereby a new proof that free will is an *hallucination*? We deride the *animalistic* idea. How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the *Kathopanishad,* which, in a beautiful and descriptive metaphor, says that: "The senses are the horses, body is the chariot, mind (*kama-manas*) is the reins, and intellect (or *free-will*) the charioteer." Verily, there is more *exact* science in the less important of the *Upanishads,* composed thousands of years ago, than in all the materialistic ravings of modern "physico-biology" and "psycho-physiology" put together!

———————

[*Lucifer,* Vol. VII, No. 39, November, 1890, pp. 177-185]

> ". . . . The knowledge of the past, present, and future, is embodied in Kshetrajña (the 'Self') ."
>
> —*Occult Axioms.*

Having explained in what particulars, and why, as Occultists, we disagree with materialistic physiological psychology, we may now proceed to point out the difference between psychic and noëtic mental functions, the noëtic not being recognized by official science.

Moreover, we, Theosophists, understand the terms "psychic" and "psychism" somewhat differently from the average

age public, science, and even theology, the latter giving it a significance which both science and Theosophy reject, and the public in general remaining with a very hazy conception of what is really meant by the terms. For many, there is little, if any, difference between "psychic" and "psychological," both words relating in some way to the *human* soul. Some modern metaphysicians have wisely agreed to disconnect the word Mind (*pneuma*) from Soul (*psychê*), the one being the rational, spiritual part, the other—*psychê* —the living principle in man, the breath that *animates* him (from *anima*, soul). Yet, if this is so, how in this case refuse a soul to *animals*? These are, no less than man, informed with the same principle of sentient life, the *nephesh* of the 2nd chapter of *Genesis*. The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a "soul-less" being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with

Godlike intellect, with spiritual and rational faculties which can take their source but in a *supersensible* world—is to throw forever the veil of an impenetrable mystery over the subject. Yet in modern science, "psychology" and "psychism" relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher *noëtic* character of the Mind-Principle is entirely ignored, and even rejected as a "superstition" by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore, students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honored philosophies of the East. What it is, may be found further on.

To better understand the foregoing arguments and those which follow, the reader is asked to turn to the editorial in the September *Lucifer* ("The Dual Aspect of Wisdom", p. 3), and acquaint himself with the *double aspect* of that which is termed by St. James in his Epistle [ch. iii, 15, 17] at once—the *devilish*, *terrestrial* wisdom, and the "wisdom from above." In another editorial, "Kosmic Mind" (April,

1890), it is also stated, that the ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work* "*supersensible beings*." Occultism regards every atom† as an "independent entity" and every cell as a "conscious unit." It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free will to act within* the limits of law. Nor are we entirely deprived of scientific evidence for such statements as the two above named editorials well prove. More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body.

"No good ground exists for speaking of any special organ, or seat of memory," writes Professor G. T. Ladd.‡ "*Every organ*—indeed, every area, and every element—of the nervous system *has its own memory*" (*op. cit*., p. 553).

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the *Manasaputra*) which inform every rational mortal. As we write for Theosphists, first of all, we care little for the psychophobian prejudices of the Materialists who may read this and sniff contemptuously at the mention of "Universal Mind," and the Higher *noëtic* souls of men. But, what is memory, we ask? "Both presentation of sense and image of memory, are transitory phases of consciousness," we are answered. But what is Consciousness itself?—we ask again. "*We cannot define Consciousness*," Professor Ladd tells us. Thus, that which we are asked to do by physiological psychology is, to content ourselves with controverting the various states of Consciousness by other people's private and unverifiable hypotheses;

* [*Elements of Physiological Psychology*.]
† One of the names of Brahmâ is *anu* or "atom."
‡ Professor of Philosophy at Yale University.

and this, "on a question of cerebral physiology *where experts and novices are alike ignorant*," to use the pointed remark of the said author. Hypothesis for hypothesis, then, we may as well hold to the teachings of our Seers, as to the conjectures of those who deny both such Seers and their wisdom. The more so, as we are told by the same honest man of science, that if "metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology . . . . in turn, this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts of Consciousness, by giving out its myths and fables in the garb of well ascertained history of the cerebral processes" (p. 544).

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous,* whose pale and too often distorted reflection is that which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of "memory" are in these two "principles." These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas, i.e.,* the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically—verily the WORD made flesh!—and which is always the same, while its reflected "Double," changing with every new incarnation and personality, is, therefore, conscious but for a life period. The latter "principle" is the *Lower* Self, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum,* and thus falls into what Buddhist philosophy brands as the "heresy of separateness." The former, we term INDIVIDUALITY, the latter *Personality.* From the first Proceeds all the *noëtic* element, from the second, the *psychic, i.e.,* "terrestrial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.

The "Higher Ego" cannot act directly on the body, as its consciousness belongs to quite another plane and planes

of ideation: the "lower" *Self* does: and its action and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent ("the Father in Heaven") or the "animal" which it informs, the man of flesh. The "Higher Ego," as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the Personal Self. NOW, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountainhead that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer,* a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth, earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, *e.g.,* eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbor, etc., etc., has aught to do with the "Higher" Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality*—but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our "sense-thought," which is entirely *distinct from the* "*supersensuous*" *thought.* It is only the higher forms of the latter, the *superconscious* mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of vari*ous Kamic* organs, and the "dynamical association" of the elements of the nervous system in each particular organ.

Therefore, when Professor Ladd, after showing that every

element of the nervous system has a memory of its own, adds:—"This view belongs to the very essence of every theory which considers conscious mental reproduction as only one form or phase of the biological fact of organic memory"—he must include among such theories the Occult teaching. For no Occultist could express such teaching more correctly than the Professor, who says, in winding up his argument: "We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centres' of reflex action belonging to the cord, of the memory of the medulla oblongata, the cerebellum, etc." [pp. 553-54]. This is the essence of Occult teaching—even in the Tantra works. Indeed, every organ in our body *has its own memory.* For if it is endowed with a consciousness "of its own kind," every cell must of necessity have also a memory of its own kind, as likewise its own *psychic* and *noëtic*

action. Responding to the touch of both a physical and a *metaphysical* Force,* the impulse given by the *psychic* (or psycho-molecular) Force will act from *without within;* while that of the *noëtic* (shall we call it Spiritual-dynamical?) Force works *from within without.* For, as our body is the covering of the inner "principles," soul, mind, life, etc., so the molecule or the cell is the body in which dwell its "principles," the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behavior are determined by its being propelled either inwardly or outwardly, by the noëtic or the psychic Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms—being psycho-spiritual, *not physical units—act under laws of their own,* just as Professor Ladd's "Unit-Being," which is our "Mind-Ego," does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a keyboard of its own, like that of a piano, only that it registers and emits sensations instead of sounds.

---

* We fondly trust this very *unscientific* term will throw no "Animalist" into hysterics *beyond* recovery.

Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a "double-faced Unity," indeed. And it is the action of this or the other "Face" of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the "Wisdom above," the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic* as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Aeolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in

those cells, which interaction is alone capable of exciting the brain, *via the spinal* "*centre*" *cord,* to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral

physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts—through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct recipients and participators of the latter. In other words, if what is called "association of *ideas*" has much to do with the awakening of memory, the mutual interaction and consistent interrelation between the personal "Mind-Entity" and the organs of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the *personal* mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one's daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called "states of consciousness" only for the want of a better expression—as there are states of instinctual, mental, and purely abstract, or spiritual consciousness. If we trace all such "psychic" actions to brain

work, it is only because in that mansion called the human body the brain is the front door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the "principle" they originate from, and the preponderance in the Lower *Manas* of the *noëtic* or of the *phrenic* ("Kamic," terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity— the permanent and the immortal—is of the divine homogeneous essence of "Alaya-Akasa,"* or Mahat—its reflection, the Personal Mind, is, as a temporary "Principle," of the Substance of the Astral Light. As a pure ray of the "Son of the Universal Mind," it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body," or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

This leads us to see the difference between the pure noëtic and the terrestrial psychic visions of seership and mediumship. The former can be obtained by one of two means; (*a*) on the condition of paralysing at will the *memory* and the instinctual, independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal, lower Ego, is easy, but requires an adept; and (*b*) of being a reincarnation of one, who, in a previous birth, had

* Another name for the universal mind.

attained through extreme purity of life and efforts in the right direction almost to a *Yogi* state of holiness and saintship. There is also a third possibility of reaching in mystic visions the plane of the higher Manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Böhme of our second category. In all other cases of abnormal seership, of so-called clairaudience, clairvoyance and trances, it is simply— *mediumship.*

Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is

either manifested or transmitted. Spiritualists believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit "messages" from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the "communion of spirits" as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind (*psychê*), the percentage of "astral" light so perponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body—the light waves on the lower planes, infernal; for they are but the black and disfigured reflections of the earth's memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane—are unable to discern the true from the false. And thus, the pale soulless corpses moving

in the trackless fields of "Kama loka," appear to him the living images of the "dear departed" ones; the broken echoes of once human voices, passing through his mind, suggest to him well co-ordinated phrases, which he repeats, in ignorance that their final form and polish were received in the innermost depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium's heart cold with horror, now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

We describe the broad main features and facts of mediumship, there being no room in such an article for exceptional cases. We maintain—having unfortunately passed at one period of life *personally* through such experiences— that on the whole, mediumship is most dangerous; and *psychic* experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim. Moreover, a too close association with the "Old Terrestrial Serpent" is infectious. The odic and magnetic currents of the Astral Light often incite to murder, drunkenness, immorality, and, as Éiphas Lévi expresses it, the not altogether pure natures "can be driven headlong by the blind forces set in motion in the *Light*"— by the errors and sins imposed on its waves.

And this is how the great Mage of the XIXth century corroborates the foregoing when speaking of the Astral Light:

> We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control.
>
> The sovereign will [of the adept] is represented in our symbols by the woman who crushes the serpent's head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the

great magical agent, the dual current of light, the living and astral *fire* of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a ram, or a dog. It is the double serpent of the *caduceus,* it is the Old Serpent of *Genesis,* but it is also the *brazen serpent of Moses* entwined around the *tau*, that

is to say, the generative *lingam.* It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the *Hylê* of the Gnostics; it is the double-tailed serpent which forms the legs of the solar cock of the Abraxas: finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls [*i.e.,* the lower *Manas* or Nephesh] have to conquer to liberate themselves from the bonds of the earth; for if their will does not free them from this *fatal attraction,* they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire.**

The "central and eternal fire" is that disintegrating Force, that gradually consumes and burns out the *Kama-rupa,* or "personality," in the Kama-loka, whither it goes after death. And verily, the Mediums are attracted by the astral light, it is the direct cause of their personal "souls" being absorbed "by the force which has produced" their terrestrial elements. And, therefore, as the same Occultist tells us:

All the magical operations consist in *freeing* one's self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator's will. 'I will give unto thee', says the Serpent, in the Gospel myth, 'all the kingdoms of the earth, if thou wilt fall down and worship me'. The initiated should reply to him, 'I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master*!'

And as such, the *Personal Ego,* becoming at one with its divine parent, shares in the immortality of the latter. Otherwise . . . . . .

Enough, however. Blessed is he who has acquainted himself with the dual powers at work in the ASTRAL Light; thrice blessed he who has learned to discern the *Noëtic* from the *Psychic* action of the "Double-Faced" God in him, and who knows the potency of his own Spirit—or "Soul Dynamics."

---

* *Dogme et Rituel de la Haute Magie*, Vol. II, ch. vi.

Collected Writings VOLUME XII
1890

[THE THEOSOPHICAL SOCIETY AND ITS DETRACTORS]

[*Lucifer,* Vol. VII, October, 1890, pp. 168-170]

[On September 10th, 1890, the New York *Daily Tribune* published the following report:

THE ARYAN THEOSOPHICAL SOCIETY DETERMINES TO DEFEND ITS REPUTATION IN THE COURTS.

The second fall meeting of the Aryan Theosophical Society, at No. 8 Union Square, last evening, was full of interest not only to the large number of members present, but also to the visitors, who listened with rapt attention to the discussions. W. Q. Judge, president of the New York branch of the Society, acted as chairman. After the secretary had read the minutes of the last meeting, and Mr. and Mrs. C. A. Griscom had been elected members, Mr. Judge announced that a new branch of the society had been established in Jamestown, N.Y. This increased the number of branch societies in the United States, he said, to forty-three.

Mr. Judge then called for the resolutions in reference to the publication in the *New York Sun* on July 20th.* They were submitted for the consideration of the society at their last meeting. The resolutions were first amended, and were then passed unanimously without discussion. They read as follows:

"Whereas, A most gross and false aspersion upon the moral character of the members of the Aryan Theosophical Society was made by the *New York Sun* of July 20th, in an article purporting to be an interview with Dr. Elliott C. Coues, of Washington; and,

"Whereas, The vindication of the good name of the society demands either a voluntary formal retraction of these charges by the *Sun,* or else compulsory damages through process in the courts of law; therefore,

---

* A scandalous article by Dr. E. Coues (a member expelled by the General Council for open and secret intrigues, chicanery and calumnies against the founders of the Society and Mr. Judge), who thus thought to revenge himself on his judges. Two separate suits have already been brought in the courts of New York and Washington, by two of the persons mentioned, each claiming 50,000 dollars. The Aryan Theosophical Society is now bringing a third suit.

"Resolved, That it is the conviction of the members of the Aryan Theosophical Society that the society, as such, should seek its vindication.

"That it is the sense of the society that all necessary legal measures should be taken upon the said libel in the *Sun* against the Aryan Theosophical Society, and also such as shall lead to retractions; and that the trustees should take action to that end, as shall be advised as proper by competent legal advisers.

"That the trustees are hereby directed to draw from the reserve fund $500 to be applied to the expenses of the legal proceedings already begun by W. Q. Judge on said libellous matter, or those to be instituted under these resolutions.

"That the Aryan Theosophical Society takes this occasion to renew the expression of its unabated confidence in the founders of the Theosophical Society, Colonel H. S. Olcott and Madame H. P. Blavatsky, as well as in its own president, William Q. Judge, and gratefully attributes no small part of the growth of the society and the edification of its members to their devotion, sincerity and blamelessness of life."

After listening to the reading of a chapter from the new edition of the *Bhagavad Gītâ* which will be published in a short time in New York, the members devoted the latter part of the evening to the discussion of "Evolution." The leaders in the discussion were Mr. Judge and Mr. Pryse, both of whom read papers. The president of the society explained the meaning of Evolution from a theosophical point of view and showed the relation between the theories of Herbert Spencer and those of the philosophers of India. The discussion of the same subject will be continued at the meeting on next Tuesday. After the adjournment of the meeting the new library of the society was opened to the members.

[This statement was translated into French and published in the pages of the *Lotus Bleu* of Paris. Immediately following it, there appeared a Circular Letter from the pen of H.P.B., the text of which is in French. *Lucifer* published both the *Daily Tribune* item and H.P.B.'s Circular Letter, the latter in English. It is uncertain whether H.P.B. wrote the original Letter in French and translated it into English, or whether the sequence was reversed. (Owing to this uncertainty, we publish both the French and the English texts. We are inclined to believe, however, that H.P.B.'s original text was in French, a language in which she enjoyed writing.—*Compiler*.]

Collected Writings **VOLUME XII**

1890

À TOUS LES MEMBRES DE LA SOCIÉTÉ THÉOSOPHIQUE EN FRANCE

En vue du paragraphe cité, la soussignée prend l'occasion de s'adresser à tous les M. S. T., en France, aux théosophes sérieux, honnêtes, hommes et femmes, tenant à adapter leur vie à leur profession de foi, pour expliquer quelques détails qui pourraient leur être utiles.

A Londres aussi, un procès en diffamation vient d'être commencé, il y a quelques semaines, par un membre du Quartier Général, contre un individu,—jadis un membre aussi, mais depuis longtemps un ennemi, sans aucune raison, —et qui appartient, comme amateur, à la même bande des conspirateurs, tous ex-membres expulsés, qui se sont unis pour attaquer sans trêve ni ralâche l'honneur de notre *Société* et de ses fondateurs. Il paraîtraît que, depuis dixhuit mois, à peu près, des *ex*-membres, en Amérique et à Londres, se sont mis en correspondance active dans ce but, et afin de tâcher de ruiner la *Société Théosophique* en déshonorant ses fondateurs—et sa fondatrice, par une calomnie incessante et des mensonges infâmes qu'ils répandent sous main dans le public. Ils sont aidés en ceci, à notre grande honte, par un membre, des plus actifs, de la *Société,* en France, qui a traversé, une ou deux fois, dans *ce but honorable,* la Manche, amenant avec lui d'autres personnes (des *ex*-membres aussi), qu'il a présentées à nos ennemis personnels à Londres. Vains efforts, car le *Karma* ne leur paraît pas propice. Un procès, entamé contre moi, en juillet 1889, sous un prétexte quelconque, par l'un de ces tristes personnages, préparé à grand bruit, et sur lequel de grands espoirs étaient fondés, vient de faire, il y a deux mois, un *fiasco* déplorable! Dès le premier jour de l'ouverture, devant les juges assemblés, en pleine session publique et devant les témoins, l'avocat de la plaignante, ayant lu une certaine lettre écrite par sa cliente et qui se trouvait en ma possession, se refusa net à procéder plus avant et *retira la plainte au moment de commencer l'affaire*!

Or, toute chose, même la patience théosophique, a une fin. Depuis six ans que cela dure,—la première fanfare de cette chasse aux réputations, chasse aussi honteuse que non méritée, ayant été sonnée par la *Société des recherches psychiques de Londres en* 1885,—jamais je n'ai cherché à obtenir une réparation par voie de pousuites devant les tribunaux.

En effet, les buts poursuivis par les membres de la *Société Théosophique* et les voies

judiciaires s'accordent mal ensemble. Je me suis tue dans tous les cas de diffamation (sauf un seul), ne répondant à des attaques lâches que par un silence de mépris.

Mais il ne m'est plus possible de le faire, car ce silence même semble avoir prêté de nouvelles forces à mes ennemis. A l'heure qu'il est, et maintenant que je viens d'accepter l'office responsable de *Présidente de toute la section Européenne de la S. T.,* et que le Président-foundateur, à Adyar, vient de renoncer en ma faveur à tous ses droits sur l'administration de notre *Société, en Europe*, il est de mon premier devoir de sauvegarder la réputation de Celle qui est à la tête des théosophes; de prouver que les calomnies honteuses répandues sur son compte, par certains membres ambitieux et *ex*-membres vindicatifs, de notre Société, ne pourraient soutenir l'éclat du jour et de la vérité devant les tribunaux; et en dernier lieu, d'éloigner ces membres et les séparer à jamais de la *Société,* en leur notifiant, d'envoyer leur démission, ou, en cas du refus, de les en expulser publiquement.

Ma conscience ne me reprochant rien, je ne redoute personne.

I1 est certain que si le colonel Olcott et moi n'avons point craint d'expulser publiquement de la Société Théosophique un savant reconnu, un homme riche et d'aussi grande réputation scientifique et intellectuelle, que l'est le docteur Coues, pour intrigues et calomnies, nous n'hésiterions point à le faire avec tout membre qui le mériterait. En effet, un membre qui, oubliant ses plus simples devoirs d'honnête homme et la première des trois règles foundamentales de nos statuts, passe son temps à intriguer contre ses frères en Théosophie, à salir la réputation et l'honneur des chefs de

cette Société, dans des commérages et mensonges indignes d'un galant homme,—ce membre ne pourrait réclamer sa place dans une fraternité composée d'honnêtes gens.

Je conclus en annonçant, qu'ayant dans ma possession tous les documents qui prouvent qu'il se trouve dans notre milieu des frères Judas, qui ne rougissent pas de publier sous leur signature les calomnies plus épouvantables contre moi, je leur conseille d'avoir à se retirer de nos rangs, sans bruit. Autrement, j'aurais la douleur, d'abord, d'annoncer publiquement leur expulsion, et ensuite de les assigner devant les tribunaux de France, pour les contraindre à prouver, s'ils le peuvent, les accusations qu'ils se permettent de porter contre la soussignées, depuis bientôt deux ans.

H. P. BLAVATSKY.

Présidente de la Section Européenne de la Société Théosophique.

Londres, le 23 septembre 1890.

____

Collected Writings VOLUME XII
1890

[*Translation of the foregoing French text.*]

TO ALL THE MEMBERS OF THE THEOSOPHICAL SOCIETY IN FRANCE

In view of the above quoted paragraph, the undersigned takes this occasion for addressing all the members of the Theosophical Society in France, who are serious and honorable Theosophists, men and women who endeavor to adapt their lives to their professed beliefs, in order to give them a few details which may be of service to them.

In London, as well, another suit of the same nature will shortly come up for trial. This has been brought by one of the members at Headquarters against a certain individual, who, once a member of the society but now for a long time without the slightest reason an enemy, has become an *amateur* adherent of the same brand of conspirators, all

expelled members, who are bound together to attack, without truce or cessation, the honor of our society and its founders. It would appear that for nearly eighteen months back, some ex-members in America and at London have actively corresponded together with this object in view, and with the intention of endeavoring to ruin the Theosophical Society by dishonoring its founders and foundress, by incessant calumnies and infamous lies, which they spread in an underhand manner amongst the public. They are assisted in this, to our great shame, by one of our most active members in France, who has once or twice crossed the Channel for this *honorable* purpose, bringing with him others (ex-members also) whom he has introduced to our personal enemies in London. Vain efforts! For Karma does not seem propitious to them. A suit, which was brought against me in July 1889, on some pretext or other, by one of these unhappy persons, with noisy preparations, from which great hopes were entertained, has ended, some two months ago, in a deplorable *fiasco*! On the very day of the trial, before the assembled court, witnesses and public, the counsel for the plaintiff, having read a certain letter written by his client which was once in my possession, refused point blank to proceed further and *withdrew the suit just as the case was about to begin*!

But everything, even theosophical patience, has an end. For the six years during which this state of affairs has lasted—the first halloo of this shameful and unmerited reputation-hunt being shouted by the London Society for Psychical Research in 1885—I have never sought to obtain redress through the courts of law.

In fact, the objects pursued by the members of the Theosophical Society, and the methods of the law do not agree well together. I have kept silence in every case of defamation (save in one single instance), refusing to answer such cowardly attacks save by a contemptuous silence.

But this is no longer possible, seeing that this very silence seems to have lent new

strength to my enemies. But now that I have just accepted the responsible office of President of the entire European Section of the Theosophical Society,

and the President-Founder has transferred in my favor all his rights over the members of our Society in Europe, it is my first duty to protect the reputation of her who is at the head of the Theosophists; to prove that the shameful calumnies spread about her by certain ambitious members and revengeful ex-members of our Society cannot stand the light of day and truth before a jury; and finally to remove these members and separate them forever from the Society, by requesting them to send in their resignations, or else, in case of refusal, expelling them publicly.

As I have a quiet conscience, I fear no one.

It is evident that if Colonel Olcott and myself have not been afraid to expel publicly from the Theosophical Society a scholar of note, and a man as wealthy and of as great a scientific and intellectual reputation as Dr. Coues, for intrigues and calumnies, we should not hesitate a moment to do the same with every other member who deserved such treatment. In fact, a member who, forgetting the most simple duties of an honorable man, and the first of the three fundamental rules of our Statutes, spends his time in intriguing against his brothers in Theosophy, and in endeavoring to befoul the reputation and honor of the leaders of this Society, by his tittle-tattle and by lies unworthy of a gentleman, can claim no place in a fraternity composed of honorable men and women.

I conclude by announcing that as I have in my possession all the documents which prove that we have in our midst Judases who do not blush to put on paper and over their full signatures the most shocking calumnies against myself, I advise them to withdraw from our ranks quietly. Otherwise I should have the disagreeable duty of announcing their expulsion publicly, and then summoning them before the tribunals of France, to prove, if they can, the accusations which they have allowed themselves to bring for now almost two years against the undersigned.

H. P. BLAVATSKY,
President of the European Section of the Theosophical Society.

London, Sept. 23rd, 1890.

Collected Writings VOLUME XII

1890

MISCELLANEOUS NOTES

[*Lucifer*, Vol. VII, No. 39, November, 1890, pp. 226, 236]

[In an article on the “Mystic Lore of Gems and Crystals”, the writer says that some of them were called the “tears of the Gods,” and states that “among the ancients, rings or talismans formed of each stone and metal, with certain ceremonies, at the times when their respective ruling stars were strongest, were venerated as possessing all the virtues of the planets under which they were formed.” To this H.P.B. says:]

The above is of course the superstition of the occult tradition. Comparative study in this field of research has yet to be attempted, when it will be proved that there is a true scientific basis in the widespread belief in the virtues of the “tears of the Gods.”

____

[Alice D. Le Plongeon, writing on “Ancient Races,” wonders whether the elephant worship in India may not be an outgrowth of mammoth worship in America. To this H.P.B. remarks:]

We would rather say that it is the other way about. The Aryan Hindu is the last offshoot of the first sub-race of the fifth Root-race which is now the dominant one.

FORLORN HOPES

[*Lucifer,* Vol. VII, No. 40, December, 1890, pp. 265-274]

> "Hope without action is a barren undoer. ."
>
> —FELTHAM.
>
> "From the lowest depth, there is a path to the loftiest height."
>
> —CARLYLE.

One year more at its eleventh hour. A grain of sand on the brink of eternity, preparing to fall and disappear in the fathomless Sand-dial of Father Kronos, the cruel measurer —in space and time. One fortnight more, and 1890—the year welcomed by the teeming millions of the civilized lands, as it now seems but yesterday, will be replaced with the last stroke of midnight by 1891. The Old Year that was born amongst us, that grew so rapidly beside us, became adult, mature, and has now aged—has lived its life, while we, mortals, have lived but a portion of ours. And now (for many of us), the two will soon become things of the Past.

And what hast thou given us, or left us to remember thee by, O year 1890? Not much, in truth, save evil, disappointment and sorrow. Born in the lap of Dame "Influenza," thy days have rolled on—as those of thy predecessors have, and as the days of thy successors will, we fear —in the mephitic atmosphere of political and personal strifes, and also, alas, of very unseemly squabbles among Theosophists. Men have lived thee through, O departing year, as usual, more in envy and bitter hatred of each other than brotherly love; and the sister nations—again, as usual—have passed thee in arrogant glorification of self, in vilification of others, and perhaps, in a trifle more lying and bitter, international slanders. Thus, thou art dying as thou hast lived: in the loud din of mutual condemnation, of unexpected exposures, the crash of gigantic fortunes, the ruin of great reputations, and in a pandemonium worthy of all

the Evil Spirits and "goblins damn'd" of our glorious age of pretentions to righteousness, and skin-deep civilization. . . . Good bye, OLD YEAR, good bye; thou blessed by so few and cursed by so many!

———————

Woe to us, men and races born in the tail end of the present and most dreadful cycle! Mystics and Theosophists, think that the world will be living for the next decade over a volcano. For the year 1891 is the eldest son of the last Septenary in the said cycle. On February 17th next, will commence the last series of seven years which will close the first cycle of 5,000 years of *Kaliyuga*—the "Black Age" of the Hindu Brahmins. Thus, in truth, neither the blessings nor the curses of men can influence, let alone alter, the Karma of the nations and men which they have generated in their respective Pasts. But people are blind to this truth. They see the decrees of retributive sentences carried out in the marshalling of public events, but refuse, nevertheless, to comprehend their true causes. "Oh," they cry out, "it is the immorality and untruthful nature of Mr. A that has caused this new public scandal. It is a calamity brought, through the hyprocrisy of A, on B, and C, and D, and thus, through them, it is affecting a whole nation! We righteous men had nought to do with all this. *Ergo,* our plain duty is now to vilify A, agreeably to our pharisaical social code, to express our holy horror of him, and wash our hands of the rest." . . . Oh, you dear private and political vipers! Has it never struck you, that if the nightmare of a dreaming goose, causing the whole slumbering flock to awake and cackle— could save Rome, that your cackle too, may also produce as unexpected results? That if A, or B, or C—better think at once, of the whole alphabet—has broken a commandment or two, it is simply because, like all of you, he is the product of his times and century. But don't you know, that the building of a nest by a swallow, the tumbling of a dirt-grimed urchin down the back stair, or the chaff of your nursery maid with the butcher's boy, may alter the face of

nations, as much as can the downfall of a Napoleon? Yea, verily so; for the links within links and the concatenations of this Nidanic* Universe are past our understanding.

Every transgression in the private life of a mortal, is, according to Occult philosophy, a double-edged sword in the hand of Karma; one for the transgressor, the other for the family, nation, sometimes even for the race, that produced him. If its one sharp edge cuts him badly, its other edge may, at a future day, chop into mincemeat those morally responsible for the sins of their children and citizens. One Cain-nation is made to bite the dust, while its slaughtered Abel-sister resurrects in glory. . . . .

"He that is without sin among you, let him first cast a stone"—at the guilty [*John* viii, 7]. These words appear to have been said in vain, as even Christian law sneers at their practical application. "Heathen" Theosophy alone tries to remember, in our modern day, these noble words addressed to one caught in adultery: "And Jesus said unto her, Neither do I condemn thee; go and sin no more" [*ibid.,* viii, 11]; and alone, again, bows in deep reverence before the divine mercy and Buddha-like wisdom of this judgment. But then we are only infidels and "wretched atheists." Yet this is the key to the seeming "contradictions" in our teachings: we accept and try to follow almost every injunction of

Christ— whether the latter be historical or ideal—while feeling the greatest contempt and irritation against that which is now called Christianity but is simply unadulterated Pharisaism.

____

Prophecy is at a discount in our times. Prophets, both Christian and Heathen, have fallen off in grace. They stand low in the estimation of society, and are out of touch altogether with that portion of mankind which calls itself "cultured." If the soothsayers are no longer stoned by order of the Sanhedrins of our civilized nations, it is because they

____

* *Nidanas,* or the concatenation of causes and effects, in the Eastern philosophy.

____

are no longer believed in. But who is, in our modern day of Didymi? The city *Augurs* "on the Stock Exchange" are, perhaps, the only prophets Society now bows to. For the chief Temple wherein our races worship, is the temple of Mammon and his evil imps; and if his High-Priests—the Bulls and Bears—are listened to, it is only because all know that they prophesy but those events which they have themselves carefully prepared, set going and thus "*made* to pass." To these soothsayers too, methinks, the Karmic tail end of 1890 was not entirely propitious. But let them go. In the good old days of the preceding *Yugas,* however, it does seem as if our earliest Aryan ancestors—whose eldest descendants are now contemptuously included among the "inferior races" —knew and foresaw clearly, the moral state in which *civilised* mankind would be, in the present era.* For see what is *prophesied* in the *Purânas,* generally, and in the *Vishnu-Purâna,* especially. The following is an abridgement from the fourth volume of the latter.

In those days there will be reigning over the earth, Kings of churlish spirit, of violent temper, addicted to falsehood and wickedness. They in authority will inflict death on women, children and cows, (*the sacred animal*); *they will seize upon the property of their subjects and* BE INTENT ON THE WIVES OF OTHERS; *they will be of limited power, and will often rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety . . . the world will be wholly depraved. . . . Wealth alone will confer rank; wealth will be the only source of devotion; passion the sole bond of union between the sexes; falsehood the only means of success in*

____

* In *Vishnu* and other *Purânas* (the former being surely pre-christian), the description of the evils of *Kaliyuga* applies most evidently to our present period. It is stated in them (*a*) that the "Black Age" will last 1,200 *divine* years, (*i.e.,* 432,000 of the years of mortals); and (*b*) that the state prophesied for our world will happen *toward the end of the first* half of the first "year" of the Kaliyuga. Now as we know from the teachings of occult science that one of the secret sub-cycles or "years of the Devas" lasts *about* 12,000 of our common years, this brings the calculation to the end of this first cycle of 5,000 years since the present Yuga

commenced 3,102 years B.C., between the 17th and 18th of February.

———————

litigation; and women objects merely of sensual gratification. [Has the Prophet caught a glimpse in the astral light of the *Kreutzer Sonata* of Tolstoy, we wonder!] *The Brahmanical thread* (*or the priestly array*) *will alone constitute a Brahman; dishonesty will be the universal means of success; impudence and presumption will be substituted for learning; liberality will be devotion; a man, if rich, will be alone reputed pure . . . fine clothes will be dignity. . . Amidst all castes, he who is the strongest will reign over the earth. . . . The people, unable to bear the heavy load of taxes, will take refuge beyond the seas, amongst the valleys of the mountains . . . etc., etc., etc.**

The last sentence looks very much like a prophecy regarding the immense wave of European emigration. However it may be, no modern critic could depict more accurately the present state of things. Is it not verily, "as it is written"? Are not most of our Kings of "churlish spirit," some addicted to falsehood, cruelty and wickedness? Are not our Royal and Imperial Highnesses, and Kings, only *too* truly "intent on the wives of others"? And which of them is a genius, since the days of King Arthur, and the good old kings in the Fairy Tales? Does not wealth in "our day, confer rank" much sooner than real merit; and craft and cunning, false evidence and cant, ensure the best success, before both courts and juries? Outward form alone constitutes in nine cases out of ten, a "man of God," a priest or clergyman. Women are to this day—in England, before the law at any rate—merely the goods and chattels of their husbands, and mere objects of lust but for only too many. Slanders—private or public—are rarely, if ever, save in cases of blackmail, directed against wealthy men; thus, the rich alone have a chance of being "reputed pure" as the prophet has it. But what of the poor man, of one who has no means of going to law for redress: in England, for instance, where justice is the most expensive thing in the Kingdom, and where it is sold in ounces, and paid in pounds—what of him? And what of one, who, besides being poor, is falsely accused, of that *which he can no more disprove than his enemy can prove*—with the handicap, moreover, against

———————

* Translated by H. H. Wilson. Ed. by Fitzedward Hall. London, 1864-70.

———————

him, that while slander and bad reports require no proofs to be eagerly believed in by charitable Christians at large, he can no more disprove the charge—say, of having murdered his mother-in-law in a dream—than he can pay his "costs" in court? For, does

not the smallest lawsuit generally equal three fires and a successful burglary? How is one so situated, to protect and vindicate himself? In the eyes of the whole world, save of his friends, he stands accused of everything his traducers can invent, and thus he remains at the mercy of any blackguard who owes him a grudge. And oh, the terrible helplessness, and the mental agony of the victim, especially in the lands of *blessed* freedom of speech and press, such as England and America! Do what he may, the slandered man will go down into his grave with a name left dragging in the mud of calumny; and the inheritance of his children will be the opprobrium attached to that name.

Blessed are the deaf, the dumb and the blind, for they will not hear themselves traduced and condemned; not in this world of sorrow, at any rate.

But how far was the Purânic prophet right when foretelling among other things that "presumption will be substituted for learning," in this, our "black" Age?

Something might be said upon the subject, but silence is in some cases golden. Were truth always declared and spoken, life would become very soon not worth living for the sincere man. Moreover, Dr. Koch, of Berlin, has just caused a lightning rise in the stocks of science, and it would be rather dangerous now to take the latter to task for its "presumptions." Nevertheless, there's always "balm in Gilead." The year 1890, has carried off a considerable number of victims, especially among royalty and the "upper ten," and its sudden and mad changes of weather have nigh driven frantic the legions of gouty and rheumatic humanity. But the past year, now happily dying, has redeemed its sins by bringing forward a new benefactor of men, in the shape of a Neapolitan professor. This favoured mortal has just found

out that growing old, with its gradual weakening of organisms and final decrepitude, is not in the programme of human life at all (nor of animal either); and that perennial youth, from birth till death, is really the lot of all that lives and breathes—even during Kaliyuga. That which causes decay and old age is—again a *bacillus*, you see, and the professor has just discovered this cunning microbe.

The Lord love him—not the bacillus, but the professor, of course! Just fancy the magic effects of this new "grandest discovery" of the age! One has but to invent and prepare a lymph suited for the complete destruction of the monster, inoculate oneself with it and—remain young for ever. This particular lymph is not yet prepared, nor has any one, so far as we have heard, begun to work at its invention. Yet, we have no doubt—in view of the lightning speed of the progress of applied science, that the new lymph will prove a terrible rival to Dr. Brown-Sequard's "elixir of life," which, we are not sorry to hear, is fast coming to grief. At any rate it is sure to give a point to some of our bottled insecticides, the "unparalleled flea catchers" and the like. The latter is also warranted to kill

"instantaneously." You have but to catch your flea, say the *instructions,* imprison it by dropping it delicately with thumb and finger into the bottle (like King Solomon's *djin*), cork it up, and—our acrobatic enemy has *lived*! But the triumphs of chemistry can never parallel, let alone surpass, those of modern bacteriology. We may imagine the roaring popularity of the new lymph—when ready. No more grey hair, shaky teeth with their widowed gums, bleared eyes, deafness, and what is more important still—no more wrinkles. The modern Ninon de Lenclos of fashionable society will be able to dispense with her daily prayer, "Oh Lord, grant me the favour of confining my wrinkles to my heels!" Every grandmother will have the privilege of marrying as a "blooming and blushing bride" her own grandson's schoolfellow; nor will any more weeping maidens have to be sacrificed to the purse and title of noblemen in their dotage. No decrepit frames will meet our eye—as the one that so impressed the Prince of Kapilavastu, Gautama, that it became the first step that led him

to his Buddaship. Like the Homeric Gods and the heroes of the golden age, we will live and die in the full rosy bloom of youth, and "sweet sixteen" will be no longer at a premium. Truly, where are the "seven sciences" of the pre-christian ages, when compared to our seventy-seven sciences of modern times. And what shall we say of the latter, after Pope has declared, even of the former, that—

> "Good sense, which only is the gift of Heav'n,—
> And tho' no science, fairly worth the sev'n;"*

Withal, Science applied or pure is a mighty power in our times: especially applied Science in its experimental garb, whether dealing with microbe or practical cannibalism. If it has destroyed religion, it has on the other hand established and guided civilisation, which it is now carrying even into the heart of the darkest continents. Therein, its practical observations of comparative "cruelties"—as between Siberia and Africa—have been especially successful. Let us make obeisance to "Modern Research."

To destroy old age may be truly glorious; yet we, Theosophists, at any rate many of us, would rather decline the offer. Eternal youth is an alluring, but dangerous gift. Youth is quite long enough as it is, to allow each mortal to spin a Karmic web vast enough to cover the span of several successive lives with a dark veil of sorrow. We agree with the Greek chorus in *Oedipus at Colonus* (1224), that the happiest fate for man is not to be born at all, while the second best is to die—no sooner he sees the light. Sophocles was a wise man in advising mankind to lament rather than rejoice over every new birth. He, whom the Gods love, dies young, Menander tells us.† At any rate, old age is less dangerous and more respectable in every country than youth, a defect of which, luckily, man is very soon cured.

Progress toward old age is the first approach to the secure haven of life, for every one; and, as Brück has it, it is far from being

* [*Moral Essays*, iv, 43-44.]
† [*Monosticha,* No. 425.]

an evil. The wave of every individual life, he says, rises out of the sea of Being to return to its parent source once more; and in exceptionally healthy people the vital functions become weakened gradually, and without being noticed. A happy old age carries us insensibly, as on a ship, away out of the current of life. We do not ourselves sense the motion, but feel as if the shores were moving and passing before us, until we reach unawares the Ocean of eternal sleep . . . .

Just so; and the "Ocean" is preferable to the "Sea of Being" or Life. Life is certainly, and at its best, "but a walking shadow"; and short as it may be, each mortal will find, one day, that he has lived too long. With most of us:

> . . . . . . "it is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing . . . ."*

With everyone, without exception, life is as full of pains and sorrows as a bramble bush of thorns. An undesirable thing, at best.

"But this is Buddhist pessimism!" we hear the reader say. Not at all. No more Buddhist than Christian; and quite as Biblical as Buddhist. For, see for yourself. Does not Jacob complain to Pharaoh of the sorrows of life, when asked his age? "And Jacob said . . . The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" [*Gen.* xlvii, 9]. And Joshua the son of Sirah describes life from the beginning to its end as one uninterrupted wave of sorrow! In his view, wherever we look we find but cares, fear, dangers, broken hopes and then—death. Do not the long-suffering Job, and the much-married King Solomon, depict life under the same colours? Life is a series of hard trials for the "Soul"; *a new initiation of the Ego into a new mystery,* every time IT incarnates. Believe me, reader; the luckiest ticket man can draw in that

* [*Macbeth,* Act V. Sc. 5, lines 26-28.]

never ceasing, dark Lottery called human life, is an— empty ticket.

Since happiness is but a dream on earth, let us be resigned, at least. To do this, we have but to follow the precepts of our respective great and noble Masters on earth. The East had her Sakyamuni Buddha, "the light of Asia"; the West her Teacher, and the Sermon on the Mount; both uttered the same great, because universal and immortal, truths. Listen to them:—

"Crush out your pride," saith the One. "Speak evil of no one, but be thankful to him who blames thee, for he renders thee service by showing thee thy faults. Kill thine arrogance. Be kind and gentle to all; merciful to every living creature. Forgive those who harm thee, help those who need thy help, resist not thine enemies. Destroy thy passions, for they are the armies of Mara (Death), and scatter them as the elephant scatters a bamboo hut. Lust not, desire nothing; all the objects thou pinest for, the world over, could no more satisfy thy lust, than all the sea water could quench thy thirst. That which alone satisfies man is Wisdom—be wise. Be ye without hatred, without selfishness, and without hypocrisy. Be tolerant with the intolerant, charitable and compassionate with the hardhearted, gentle with the violent, detached from everything amidst those who are attached to all, in this world of illusion. Harm no mortal creature. Do that which thou wouldest like to see done by all others."

"Be humble," saith the Other. Resist not evil, "judge not that ye be not judged." Be merciful, forgive them who wrong thee, love thine enemies. Lust not; not even in the secresy of thy heart. Give to him that asketh thee. Be wise and perfect. Do not as the hypocrites do; but, "as ye would that men should do to you, do ye also to them likewise." [*Luke* vi, 31.]

Noble words these. Only how far are they practicable, in the Nineteenth Century of the Christian era, and the tail end of the Brahmanical cycle? Alas! While a Protestant Bishop was opposing these precepts, consequently his

Master, here in England, by showing the impossibility of any civilised State carrying them out in practice—(civilisation first, and Christianity afterwards?)—a French journalist of note was doing the same across the Channel. Reviewing the Buddhist Lectures of

Professor Léon de Rosny, of Paris, Anatole France makes his readers feel that it is a Forlorn Hope, indeed, to think that the present generations of Europe will ever attempt to carry out the noble commandments of either Christ or Buddha; and hence that true Theosophy is doomed to be, for the present, a failure in its practical realization.

Ah me! [he writes] If He did live, as I firmly believe He did, Sakyamuni was the most perfect of men. "He was a Saint!" — as Marco Polo exclaimed, after hearing his history. Yea, he was a Saint and a Sage. But this kind of Wisdom is not suited for the ever active European races, for the human families that are so strongly possessed by life. The Sovereign panacea discovered by Buddha as a remedy against the Universal evil, will never do for our temperaments. It demands renunciation, and what we want is to acquire; it teaches us to desire nothing, and lust and desire are stronger in us than life. As a final reward, we are promised Nirvana, or absolute Rest, when the thought alone of such a rest creates a feeling of horror in us. No; Sakyamuni Buddha has not come for us, nor can he save us—whatever M. de Rosny may do or say!

No; He cannot. But no more can Christ, as it seems. Buddha was not alone in offering the remedy of "personal indifference" to the allurements of this world, or care for the *self* of matter, as a *panacea* against the world's evils, its sins and temptations. The "Kingdom of God" of Jesus, is but another name for "Nirvana." His injunctions to take no thought for the morrow, nor as to what we shall eat, drink, or clothe our body with, but to live, as "the fowls of the air and the lilies of the field" are but another version of the teachings of Buddha (*Vide Matth.* vi, 24-34 and vii). Both the Masters tried to impress their followers with the idea that "Sufficient unto the day is the evil thereof"; but so far, the Buddhist laymen alone have tried to follow the injunction, while the Buddhist clergy have done so *literally,* and do so to this day.

394

Many and great are the reforms enacted in this age; and yet, as year rolls after year, each bringing some new light, each speeding the wheel of progress and civilisation, no *new* reform seems to affect or alter the *old* man. It is a

FORLORN HOPE

indeed! Let us then say goodbye to the Old Year and reproach him no longer. Let us neither curse nor bless him; but saying "Sufficient unto *the year* 1890 is the evil thereof," let Karma dispose and take care of the coming 1891.

____

Collected Writings VOLUME XII

1890

HYPNOTISM, AND ITS RELATIONS TO OTHER MODES OF FASCINATION

[*Lucifer,* Vol. VII. No. 40, December, 1890, pp. 295-301]

We are asked by "H.C." and other Fellows, to answer the several queries hereinafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such hypotheses of modern (another name for "materialistic") Science, as may clash with esoteric teachings.

Q. What is Hypnotism: how does it differ from Animal Magnetism (*or Mesmerism*)?

ANS. Hypnotism is the new scientific name for the old ignorant "superstition" variously called "fascination" and "enchantment." It is an antiquated *lie* transformed into a modern *truth.* The fact is there, but the scientific explanation of it is still wanting. By some it is believed that *Hypnotism* is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain substance, causing by exhaustion a condition which is but another mode of sleep (*hypnosis,* or *hupnos*); by others that it is simply a self-induced stupor, produced chiefly by imagination, etc., etc. It differs from animal magnetism where the hypnotic

condition is produced by the Braid method, which is a purely mechanical one, *i.e.,* the fixing of the eyes on some bright spot, a metal, or a crystal. It becomes "animal magnetism" (or mesmerism), when it is achieved by "mesmeric" passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the *eye*—the most occult organ of all, on the superficies of our body—which, by serving as a medium between that bit of metal or crystal and the brain, *attunes* the molecular vibrations of the nervous centres of the latter into *unison* (*i.e.,* equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be "animal magnetism" or that so much derided term "mesmerism." For, in the hypnotization by preliminary passes, it is the human will—whether conscious or otherwise—of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations—only

atomic, not *molecular*—produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state *(i.e.*, "suggestion," etc.) is induced. For those which we call "will-vibrations" and their aura, are absolutely distinct from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmoterrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

Q. In both (*hypnotism and animal magnetism*) *there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the 'something' transmitted in both cases*?

ANS. That which is transmitted has no name in European languages, and if we simply describe it as *will,* it loses all its meaning. The old and very much tabooed words, "enchantment," "fascination," "glamour" and "spell,"

396

and especially the verb "to bewitch," expressed far more suggestively the real action that took place and during the process of such a *transmission,* than the modern and meaningless terms, "psychologize" and "biologize." Occultism calls the force transmitted, the "auric *fluid*," to distinguish it from the "auric *light*"*;* the "fluid" being a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the "auric *light*," or that which Reichenbach calls *Od,* a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular color and colors, the combinations and varieties of the latter, denoting the state of the *gunas,* or qualities and characteristics of each special object and subject—the human being's aura being the strongest of all.

Q. *What is the rationale of* "*Vampirism*"?

ANS. If by this word is meant the involuntary transmission of a portion of one's vitality, or life-essence, by a kind of occult *osmosis* from one person to another—the latter being endowed, or *afflicted* rather, with such *vampirizing* faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial "auric fluid" spoken of just now. Like every other occult form in Nature, this *end-* and *exosmosic* process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of *endosmosis* has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the *absorber, or* the vampirized party.

It is conscious or unconscious *black* magic, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and

attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane —the realm of atoms.

Q. *Under what circumstances is hypnotism* "*black magic*"?

ANS. Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to question 7, when showing that the vibratory experiment shatters a tumbler to pieces.]

Q. *Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator* (*fascination*)?

ANS. This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine cases out of ten, does not know how, and therefore *cannot* will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the *fourth,* and if he is anything of an occultist on the *fifth* plane.

Q. *Why should a bit of crystal or a bright button, throw one person into the hypnotic state and affect in no way another person? An Answer to this would, we think, solve more than one perplexity.*

ANS. Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve in

the vicious circle of materio-physical phenomena with their blind forces and mechanical

theories. The "auric fluid" is *not* recognised by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallotherapy,* the influence of these metals being due to the action of their electric *fluids* or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said metallotherapy, whose characteristic peculiarity showed (*a*) that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and (*b*) that the patients affected by certain metals were few and exceptional. This showed that "electric fluids" operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then *all* metals would affect in a greater or lesser degree, *all* patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the *once* discredited discoverer of metallotherapy, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favour of "molecular motion," which now reigns supreme in physiology—*for the time being,* of course. But now arises a question: "Are the real nature, behaviour and conditions of 'motion' known any better than the nature, behaviour and conditions of the 'fluids'?" It is to be doubted. Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion,* now transformed into *atomic* energy,* to

---

* In Occultism the word *atom* has a special significance, different from the one given to it by Science. See editorial, "Psychic and Noëtic Action," in the two last numbers. [*Lucifer,* Vol. VII, Oct. and Nov. 1890; and present Volume, pp. 350 et *seq*.]

---

which every other phenomenon in nature is also due. Indeed, when the needle of a galvano- or electrometer fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object whether in hypnotism, electricity, metallotherapy or "fascination" is the same in essence, varying only in degree and modified, according to the subplane of matter it is acting on; of which sub-planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

Q. *Is Science entirely wrong in its definition of the hypnotic phenomena*?

ANS. It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling forth metallotherapeutic and other analogous phenomena, have, their great variety notwithstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations—on the sole condition, however, of being what is called, in *unison.* Now "unison" does not always imply the sameness of nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations—especially in an organic animal cell or organ, changes in accordance with the state of health, and general condition. Hence the cerebral

nervous centres of a hypnotic subject, while in perfect *unison,* in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at loggerheads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite; (*a*) as every organic or "inorganic" body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which *will* act in unison with one or another human nervous system; and (*b*) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, *i.e.,* when the number of their oscillations is made identical; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, *plus* his will, depends on the plane on which the same phenomenon is produced, still the "fascinating" or subduing agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics it is known as WILL—the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way *i.e.,* their rate is raised or lowered And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye—the chief agent of the Will

of the active operator, but a slave and traitor when this Will is dormant—that, unconsciously to the patient or *subject* attunes the oscillations of his cerebral nervous centres to the

rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison—as two chords, for instance—one will always be stronger than the other, and thus have mastery over the other and even the potentiality of destroying its weaker "co-respondent." So true is this, that we can call upon physical Science to corroborate this fact. Take the "sensitive flame" as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flame will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame *may also be extinguished* if the sound is intensified (*Vide Isis Unveiled*, Vol. II, pp. 606 and 607). Another proof. Take a wineglass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

Q. *What becomes of diseases cured by hypnotism; are they really cured or are they! postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them*?

ANS. Hypnotic suggestion may cure forever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. *If* Karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always "right" to try and alleviate suffering whenever we can, and to do our best for it. Because a man justly suffers imprisonment, and catches cold in his clamp cell, is it

a reason why the prison doctor should not try to cure him of it?

Q. *Is it necessary that the hypnotic* "*suggestions*" *of the operator should be spoken*? *Is*

it not enough for him to think them, and may not even he be ignorant or unconscious of the bent HE *is impressing on his subject?*

ANS. Certainly not, if the *rapport* between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the "suggestion" made is for the good only of the subject, and entirely free from any selfish motive, a suggestion *by thought* is an act of *black magic* still more pregnant with evil consequences than a *spoken* suggestion. It is always wrong and unlawful to deprive a man of his free will, *unless for his own or Society's good*; and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.

Q. *Do the motive and character of the operator affect the result, immediate or remote*?

ANS. In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

Q. *Is it wise to hypnotize a patient not only out of a disease, but out of a habit, such as drinking or lying*?

ANS. It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful "suggestion" prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressions.

Q. *What is it that a faith healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma*?

ANS. Imagination is a potent help in every event of our lives. Imagination acts on Faith and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks or obstacles and opposition with which the path of life is strewn. Says Paracelsus: "*Faith* must confirm the imagination, for faith establishes the *will*. . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

Collected Writings VOLUME XII

1890

PROBLEMS OF LIFE

FROM *THE DIARY OF AN OLD PHYSICIAN**

By N. I. Pirogoff

(*Translated from the Russian by H.P.B.*)

[*Lucifer*, Vol. VII. December, 1890, and January and February, 1891; Vol. VIII, March, April, May, June, July, August, 1891; Vol. IX, October, 1891.]

TRANSLATORS PREFACE

Every cultured man in Europe and America is more or less familiar with Doctor Pirogoff's name. And our readers perhaps may remember what was said of this eminent Russian surgeon and pathologist in Lucifer of April last—

* [See pages 135-36 in the present Volume for bibliographical data concerning Dr. Pirogoff's *Diary*.—*Compiler*.]

in the editorial "Kosmic Mind" Some quotations from his posthumous *Memoirs* were brought forward, to show how closely the views of a great man of science approximated to the occult teachings of Theosophy *e.g*., his ideas on the universal mind, "infinite and eternal, which rules and governs the Ocean of Life," and also on that bugbear of the materialists—the existence in every organism, as also outside, in Kosmos, of a distinct Vital Force, independent of any chemical or physical process. It was likewise stated, that the posthumous publication of Doctor Pirogoff's *Diary* had raised a stir of amazement among the Russian public, and—among the Darwinists and Materialists, his ex-colleagues—quite a storm of indignation, as our eminent surgeon had hitherto been regarded as an "Agnostic," if not an out-and-out Atheist of Büchner's School.

Since then we have heard it said that a few lines quoted from a man's writings proved nothing, and that the Theosophists had no right to affirm that their views had received corroboration at the hands of such a well-known man of science. Therefore, it has been decided to make lengthy selections from the two volumes of Doctor Pirogoff's *Memoirs*, and to publish their translations in *Lucifer*. Of course the complete *Diary* cannot be translated, in order to satisfy the skeptics. Nor is it needed: as it is amply sufficient, in

order to prove our point, to translate only those pages which contain the writer's intimate thoughts upon the great problems of men. These, consisting of detached fragments, it is intended to publish in a short series of articles. Moreover, an autobiography in the shape of a private diary, interspersed with anecdotes about events and people belonging to a foreign country, would interest an English reader but little. All this is attractive to those only who are familiar with the names mentioned, and of whose country the author was for over a period of thirty years the pride and glory. Hence only such pages of the *Diary* as bear upon what we call theosophical and metaphysical questions, or which are of a philosophical character will be translated. The value of such pages is enhanced tenfold for us, as having been penned by a man of science, whose great learning

was recognized by all Europe, and whose famous achievements in surgery have been so appreciated, that some of them have become authoritative even in England,* always so backward in recognising foreign—and especially Russian—merit.

Before proceeding with our selections, it may not be out of place, perhaps, to say a few words about the author.

N. I. Pirogoff was born in November, 1810, and died in the same month of the year 1881. Having passed the best years of his youth in the University of Dorpat, the very hotbed of German free thought during the years 1830-60, he was filled, as he himself confesses, with that proud spirit of all-denial, embodied by Goethe in his Mephisto. "Wherefore," he writes, in describing his state of mind in those early days, "wherefore, and to what ends need we suppose the existence of a Deity? What can it explain in cosmogenesis? Is not matter eternal, and should it not be so? Why then this useless hypothesis which explains nothing?"

Elsewhere, however, probably years after, treating on the same subject, he writes in a different strain:—"Though it was a great heathen—*der grosse Heide*—(as Goethe was called), who said that he talked of God only with God himself, yet I, a Christian, following his advice, also avoid talking of my intimate belief and convictions even with those nearest and dearest to me: the holy to the holy."

This accounts for the amazement experienced by those who knew Doctor Pirogoff most intimately, when on reading his posthumous *Diary*, they found that he had been an opponent of religion only in its forms, in its church and dogmas; but that ever since his thirty-ninth year he had found what he had craved for: namely, faith in an abstract, almost unreachable ideal, absolutely outside every form and ritualism. His writings show him to be a most profound mystic and philosopher.

Four years after his death, Doctor Pirogoff's widow and sons gave his papers to be published, and the two volumes

* *E.g.*, the operation on the tarsus of the foot, called "the Pirogoff Operation."

from which the following pages are translated were printed at the end of 1887. The first volume contains in full the unfinished "Diary of an Old Physician," and ends in the middle of a sentence, interrupted by death. An epigraph on its title page explains that the late author wrote it "exclusively" for himself, "yet not without a secret hope that, perchance, others might read it too, some day." "The perusal of these posthumous papers leads one to think," adds the Russian publisher in his *Preface*, "that this last work of the author was connected in his thoughts with his early public writings, as he added to his diary, etc., a sub-title already used by him some twenty years before, in heading his philosophical essays, namely, 'The Questions (or Problems) of Life.' " But as the latter, collected in Volume II, are almost all of a social and educational rather than of a metaphysical character, it is not proposed to treat of them for the present.

____

[Occasionally . . . one is beset by thoughts so base and foul, that . . . . one feels . . . . almost persuaded at times that these thoughts are not one's own, but are suggested by someone else—by that basest of beings that lives in each of us.]

The thoughts of the *lower self* or "personality," a being distinct from us, truly; the indweller of the man of flesh and but too often the sorry shadow of the *true* and higher Self and Ego!

[. . . . a theory of mine (rather a mystical one, I confess), that the atomic, or molecular oscillations (which it is absolutely necessary to postulate in sensations) take place, not in the visible and ever-changing cells of the brain tissues alone, but also in something else besides; in a more subtle, ethereal element, which, interpenetrating the atoms, passes through them, and is impervious to all the organic changes.]

This is a purely occult teaching. Our "memory" is but a general agent, and its "tablets," with their indelible impressions, but a figure of speech: the "brain-tablets" serve

DR. NIKOLAY IVANOVICH PIGOROV
1810-1881
Reproduced from *Bolshaya Sovietskaya Entsiclopedia*
Vol. XXXIII, 2nd edition, 1955.

only as a *upadhi* or a *vahan* (basis, or vehicle) for reflecting at a given moment the memory of one or another thing. The records of past events, of every minutest action, and of passing thoughts, in fact, are really impressed on the imperishable waves of the ASTRAL LIGHT, around us and everywhere, not in the brain alone; and these mental pictures, images, and sounds, pass from these waves *via* the *consciousness of the personal Ego* or Mind (the lower Manas) whose grosser essence is astral, into the "*cerebral reflectors*," so to say, of our brain, whence they are delivered by the psychic to the *sensuous* consciousness. This at every moment of the day, and even during sleep. See "Psychic and Noëtic Action," in *Lucifer*, Nov., 1890, pp. 181 and 182. [Present Volume, pp. 350 *et seq*.]

[Thus, while one "I" is based on experiment and observation, the other has to be accepted on logic, and the third may be postulated on faith.]

"Faith" is but the misapplication of an *inner* intuition. The latter shows to us unerringly a general truth, in this, or that, universal proposition, which the former proceeds to objectivise and disfigure, according to the canons of our objective plane. Intuition is divine, but faith is human.

[The collectivity (*ensemble*) of sensations, furnished to us by all our organs (both those which do *not*, and those that *do* communicate with the outward world, with the *non*-I), is that we call existence. . .]

Eastern Philosophy—occult or exoteric—does not admit of an "I" separate from the Universe, objective or subjective, material or spiritual—otherwise than as a temporary illusion during the cycle of our incarnations. It is this regrettable *illusion*, the "heresy of

separateness" or personality, the idea that our "I" is distinct in eternity from the Universal EGO, that has to be conquered and destroyed as the root of selfishness and all evil, before we can get rid of rebirths and reach Nirvana.

[In connection with Dr. Pirogoff's speculations on the subject of lunacy.] Or *loss* of mind, as it is very suggestively

called, is explained in Occultism as being primarily due to the paralysis of the higher functions in *Kama-Manas*, the physical mind—and, in cases of incurable insanity, to the reunion of the superior portion of the lower with the Higher Divine *Ego*, and the destruction, in consequence, of *Antaskarana*, the medium of communication, an event which leaves alive in man only his animal portion, whose Kamic mind lives henceforward on the astral plane.

[Dr. Pirogoff is unable to accept the then current hypotheses regarding the atoms.] Occult philosophy teaches that atoms, so called, are not of this earth but belong to quite a different plane, both of matter and consciousness.

> [Nor can my thought linger long on atoms fractioned into granules, pellets, mathematical points and what not else.]

The atomic theory is on a par only with the undulatory theory of light, which necessitates the material agency of Ether. Hence, we are told by the physicists that the *hypothetical* agent called the ether of space is both elastic, "of extreme tenuity and absolutely imponderable." Nevertheless this agent is made to perform functions which, if it has to remain the transmitter of light, would make it endowed to the highest degree with the properties of an *absolutely hard body*. This is *exact*, mathematical science.

> [My mental analysis brings me totally to the necessity of accepting outside these atoms something permeable and interpenetrating everything and everywhere, invisible, formless, ever in motion . . .]

If we understand correctly this "something permeable and interpenetrating" all and everywhere, it is *Akasa*, whose lowest form is the Ether of Space, the latter, however, being considerably different from the "hypothetical agent" or *medium* of Science.

> [My mind does not accept the idea that the mere grouping of atoms into certain forms (*e.g.*, the cerebral cells) could make them *eo ipso* capable of sensing, desiring and conceiving, unless the

faculty of sensing and consciousness were already *innate* in such units.]

Precisely; and this is the chief argument of Theosophy. The chasm between mind and matter is an impassable one, as Mr. Tyndall and all the other Agnostics and Materialists are bound to admit. No theory of evolution or "heredity" will ever cover or explain the mystery.

[I conceive . . . . a limitless, incessantly rolling and waving ocean of life, formless, containing in itself the whole Universe, penetrating all its atoms, continually grouping them, then decomposing their combinations and aggregates, and adjusting them to the various objects of being.]

The Occultists and Theosophists call it "the One Life," the triply manifested Deity or the three Logoi—the one pole of which is negative, the other positive—and the whole circumference and central point—universal mind and the atom. The latter are both abstractions, yet the only Reality.

[This "some one" attuning *my* organ into unison with the universal harmony, becomes my "I"]

Or, as the Occultist would call it, the "Higher Ego," the immortal Entity, whose shadow and reflection is the human Manas, the mind, limited by its physical senses. The two may be well compared to the Master-artist and the pupil-musician. The nature of the Harmony produced on the "organ," the Divine melody or the harsh discord, depends on whether the pupil is inspired by the immortal Master, and follows its dictates, or, breaking from its high control, is satisfied with the terrestrial sounds produced by itself conjointly with its evil companion—the man of flesh—on the chords and keys of the brain-organ.

[And then, the laws of the design and causation of the actions of universal ideation, become also the laws of my "I," and I find them within myself, passing their manifestations from without, within myself, and from myself back into infinite nature.]

Had the eminent writer of the *Diary* studied for years the theosophical and occult literature of the Eastern philosophies, he could not have come into closer harmony of thought with esoteric mysticism. His was a purely natural idealism, however, a spiritual perception of eternal truths, that no scientific sophistry could destroy or even blunt.

[Concerning the affinity of the atoms.] Physical Science, it seems, gives the name of "atoms" to that which we regard as particles or molecules. With us "atoms" are the inner principles and the intelligent, spiritual guides of the cells and particles they inform. This may be unscientific, but it is a fact in nature.

[On the subject of Life-Force.] The bugbear of the modern materialist: that independent Entity denied so vehemently by *exact* Science and still believed in, and accepted by, the greatest Scientists, such as Dr. Pirogoff, who prefer truth even to—Science.

[Brain-thought is inadmissable without a brain.] Precisely so; but then Occult philosophy reconciles the absurdity of postulating in the manifested Universe an active Mind without an organ, with that worse absurdity, an objective Universe evolved as everything else in it, by blind chance, by giving to this Universe an organ of thought, a "brain." The latter, although not objective to *our* senses, is none the less existing; it is to be found in the Entity called KOSMOS (Adam Kadmon, in the Kabbalah). As in the Microcosm, MAN, so in the Macrocosm, or the Universe. Every "organ" in it is a sentient entity, and every particle of matter of substance, from the physical molecule up to the spiritual atom, is a cell, a nerve centre, which communicates with the *brain-stuff* or that substance on the plane of divine Thought in which the prime ideation is produced. Therefore, *was man produced in the image of God*—or Divine Nature. Every cell in the human organism mysteriously corresponds with a like "cell" in the divine organism or the manifested universe; only the latter "cell" assumes in the macrocosm the gigantic proportions of an intelligent unit in this or that "Hierarchy" of Beings. This, so far as the *differentiated*, divine Mind is concerned, on its plane of ideation. This

eternal or ABSOLUTE THOUGHT—lies beyond and is, to us, inscrutable.

> [Either it (our mind) has to regard all that which exists outside of itself as an illusion, or else the sentient existence of the Universe—the whole of that which is the "not-I"—must be as undeniable to it, as is its own existence.]

Vedantic philosophy explains and reconciles the difficulty in a most philosophical manner, by showing both the "I" and the universe an illusion. Naturally we cannot separate the two, both having to stand or fall together.

> [. . . . our brain-mind discovering itself . . . . outside of itself, does so for the very reason that it, itself, is only a manifestation of the Higher or Universal Mind.]

Precisely so; and therefore, Occult philosophy teaches us that the human mind (or lower *Manas*) is a direct ray or reflection of the Higher Principle, the Noëtic Mind. The latter is the reincarnating Ego which old Aryan philosophers call *Manasaputra,* the "Sons of Mind" or of *Mahat*, the Universal Cosmic Mind. In the Hindu Purânas (see *Vishnu Purâna*) Mahat is identical with Brahmâ, the creative God, the first in the trinitarian group (*Trimurti*) of Brahmâ, Vishnu and Siva.

[On the subject of abstract concepts in Science.] Professor Stallo has most admirably illustrated and demonstrated this truth in his *Concepts of Modern Science*—of science honeycombed with metaphysics and pure abstractions.

[Mathematicians who now discuss . . . a fourth dimension, may find . . . . the necessity . . . . of also a fifth dimension.] If Dr. Pirogoff, an eminent scientist, thought so, then occult philosophy can hardly be taken to task and declared *unscientific*, in accepting the existence

of a seven-dimensional space in co-ordination with the seven states of consciousness.

[Concerning the existence of the limitless and the immeasurable, likened by the author to a new continent which he thinks may never be fully discovered.] Why not, when in

the course of natural evolution our "brain-mind" will be replaced by a finer organism, and helped by the sixth and the seventh senses? Even now, there are pioneer minds who have developed these senses.

[Concerning a higher Principle, independent of the matter it rules.] Independent, outside of space and time; but dependent within the latter, on matter and substance alone, to manifest its presence in phenomena.

> [We find ourselves confined within a magic circle. On the one hand . . . our own organic mind; on the other . . . . the external works of creative intelligence, which testify undeniably to the existence of another mind, with attributes for creation not only similar to, but immeasurably higher than our own.]

The Vedanta philosophy steps out of this "magic circle" by teaching that both our own mind and the Universal Mind (Mahat)—the latter in its acts of differentiation and *limited* creations—are both illusions. For as our minds are but the product of the Universal Mind, so is the latter but a differentiated ray of the absolute Mind or *No*-Mind. The ONE, or Absoluteness, is the only eternal reality.

> [The life-principle . . . . . must have the properties of Force and be transformed into material atoms . . . . .]

Our philosophy teaches us that atoms are *not* matter; but that the smallest molecule—composed of milliards of indivisible and imponderable atoms—*is* substance. Nevertheless, the atom is not a mathematical point or a fiction; but verily an immutable Entity, *a reality within an appearance*—the molecule being in occult philosophy but a figment of that which is called *maya* or illusion. The atom informs the molecule, as life, spirit, soul, mind, inform Man. Therefore is the atom all these, and Force itself, as Dr. Pirogoff suspected. During the life-cycle, the atom represents, *according to the geometrical combinations* of its groupings in the molecule, life, force (or energy), mind and will; for each molecule in space, as each cell in the human body, is only a microcosm within (to it) a relative macrocosm. That which

Science refers to as Force, conservation of energy, correlation, continuity, etc., etc., is

simply the various effects produced by the presence of atoms, which are, in fact, in their collectivity, simply the (spiritual) sparks on the manifested plane, thrown out by the *Anima Mundi*, the Universal Soul or Mind (*Maha-Buddhi*, *Mahat*) from the plane of the Unmanifested. In short, the atom may be described *as a compact or crystallized point of divine Energy and Ideation.*

[Without force, without its attributes antagonistic to Substance, the latter itself with its inertia and other properties, would become inconceivable.]

Claude Bernard, one of the greatest physiologists of this age, said that organized matter was *per se* inert—*even living matter* in that sense, he explains, "has to be considered, as lacking spontaneity," although it can become and manifest its special properties of life, under the influence of excitation, for, he adds, "living matter is irritable." If so, then the materialistic negation of life and mind *outside* and *independent* of matter becomes a fallacy condemned out of its own mouth. For to excite it, there must be an agent outside of matter to do so. And if there is such an agent to irritate or excite matter, then the materialist and physiologist can no longer say that "*life is a property* of matter or of living organised substance." Dr. Paul Gibier—the latest scientific convert to transcendental psychology—objects to this and says, that "if organized, living matter were indeed *inert*, demanding an exterior stimulant to manifest its properties, it would become incomprehensible how the hepatic cell could continue, as well demonstrated, to secrete sugar long after the liver had been separated from the body." Occultism says that there is no such thing as inert, dead or even inorganic matter. As sponge is the product of water, created, living and dying in the water, whether ocean or lake, after which it changes form but can never die in its particles or elements, so is matter. It is created and informed by life in the Ocean of Life, which LIFE is but another name for Universal Mind or *Anima Mundi*, one of the "*four faces*

of Brahmâ" on this manifested plane of ours, the visible universe.

[. . . . to my conception of limitless space and time is united that of motion; time—is the abstract motion in space, that is to say, force acting in space and transforming itself, by this very action, into substance.]

Occult philosophy explains the primeval origin of the manifested universe precisely in this way.

[Concerning the word empiricism.] In Russia the word is not connected with charlatanry and quackery but is an accepted term in Science in the sense given it by Sir W. Hamilton, *i.e.*, "in philosophical language the term empirical means simply what belongs to, or is the product of experience and observation" *plus* Science.

[. . . . that, which senses in us, the sensing principle . . . cannot be localised in this or that portion of the brain; nor is it quite correct to view the brain as its only seat.]

Mesmeric and hypnotic experiments have proven beyond doubt that sensation may become independent of the particular sense that is supposed to generate and convey it in a normal state. Whether science will ever be able to prove or not that thought, consciousness, etc., in short, the *sensus internum* has its seat in the brain, it is already demonstrated and beyond any doubt that under certain conditions our consciousness and even the whole batch of our senses, can act through other organs, *e.g*., the stomach, the soles of the feet, etc. The "sensing principle" in us is *an entity* capable of acting outside as inside its material body; and it is certainly independent of any organ in particular, in its actions, although during its incarnation it manifests itself through its physical organs.

[May not our *I* come from the outside, and may it not be universal Thought itself which finds and uses the brain as an apparatus.]

This is precisely what occult philosophy claims; our *Ego* is a ray of the Universal Mind, individualized for the

space of a cosmic life-cycle, during which space of time it gets experience in almost numberless reincarnations or rebirths, after which it returns to its Parent-Source.

[Strange and incomprehensible is this faculty of our *I* to rend itself in twain.] Perchance it would appear less "strange and incomprehensible," were the scientific psychologists to look into that doctrine of occultism which shows in man two *Egos* (two aspects of the same divine principle), the higher, or *Individuality*, and the lower, or *Personality*, in other words, the *divine* and the *animal* man. It is these two that during our lifetime are in incessant struggle, the one trying to gravitate heavenward, the other dragged down by its animal nature to the earth earthy.

[Concerning the author's wondering whether his speculations on psychology may not appear as errant nonsense] We do not see why. To the materialistic psychologist (*i.e.,* physiologist) the whole of Dr. Pirogoff's world-concepts will appear "nonsense" of course; but the metaphysician and the theosophist will applaud almost every word he says; regretting only that men of such profoundly intuitional nature should be so rare among the men of science. What scholar with a reputation to lose would have such honesty and frankness?

[. . . . there are many fully conscious perceptions, which are so evanescent as to disappear almost instantaneously from the circle of our conscious activity and are not retained by memory.]

This scientific statement will never be accepted by an Eastern Occultist, for he would say that nothing that takes place, no manifestation however rapid or weak, can ever be lost

from the *Skandhic* record of a man's life. Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can fade or go out from, or in the Universe. We may think it unregistered by our memory unperceived by our consciousness, yet it will still be recorded on the tablets of the astral light. Personal memory is a fiction of the physiologist. There are cells in our brain that receive and convey sensations and impressions, but this

416

once done, their mission is accomplished. These cells of the supposed "organ of memory" are the *receivers* and *conveyers* of all the pictures and impressions of the past, not their *retainers*. Under various conditions and stimuli, they can receive instantaneously the reflection of these astral images back again, and this is called *memory*, *recollection*, *remembrance*; but they do not preserve them. When it is said that one has lost his memory, or that it is weakened, it is only a *façon de parler*; it is our memory-cells alone that are enfeebled or destroyed. The window glass allows us to see the sun, moon, stars, and all the objects outside clearly; crack the pane and all these outside images will be seen in a distorted way; break the windowpane altogether and replace it with a board, or draw the blind down, and the images will be shut out altogether from your sight. But can you say because of this, that all these images— sun, moon, and stars—have disappeared, or that by repairing the window with a new pane, the same will not be reflected again into your room? There are cases on record of long months and years of insanity, of long days of fever when almost everything done or said, was done and said unconsciously. Yet when the patients recovered they remembered occasionally their words and deeds and very fully. *Unconscious cerebration* is a phenomenon on this plane and may hold good so far as the personal mind is concerned. But the Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, of man or of the Universe.

WHY THE "VAHAN"?

[*The Vahan*, Vol. I, No. 1, December 1, 1890, pp. 1-3]

Because the word means a *Vehicle*. In Theosophical metaphysics this term denotes a *basis*, something as a bearer, more *substantial* than that which it bears; *e.g*., *Buddhi*, the spiritual Soul, is the *Vahan* of Atma—the purely immaterial "principle." Or again, as in physiology, our brain is the supposed physical vehicle or *Vahan* of super-physical thought.

Thus; this little fortnightly paper is destined to serve as the bearer of Theosophical thought, and the recorder of all Theosophical activities.

The enterprise is no financial speculation, but most decidedly an additional expense which our meagre funds can ill afford, but which our duty urges us to undertake. The journal is to go free of charge to our British Branches and "unattached" Fellows. It is also meant for those who are unable to subscribe to our regular magazines, but the wealthier will profit along with the poorer, for the following reasons. The Karma of those who could, but *will not* subscribe for the organs of their Society, whether from indifference or any other cause, *is their own*; but the duty of keeping all the Fellows in touch with us, and *au courant* with Theosophical events—is ours. For, many of those who being virtually cut off from almost everything that goes on in the Theosophical centres, lose very soon their interest in the movement and continue henceforward "Fellows" but in name.

It has been always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honorable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend, to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his

fellow brother or neighbour what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to: (*a*) to warn his brother of any danger the latter may fail to see; and (*b*) to share his knowledge—if he has acquired such—with those who have been less fortunate than himself in opportunities for acquiring it.

Now, though we are painfully aware that a good number of members have joined the T.S. out of simple curiosity, while others, remaining for some time out of touch with the

movement, have lost their interest in it, we must never lose the hope of reviving that interest. Many are the Fellows who, having failed at first to help on the cause, have now become earnest "working members," as they are called. Therefore, we say today to all: "If you would really help the noble cause—you must do so now: for, *a few years more and your, as well as our efforts, will be in vain*." The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying Forces, the one striving to move Humanity onward, toward Spirit, the other forcing Mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus, also, it is our present task, as Theosophists, to help in one or the other direction. We are in the very midst of the Egyptian darkness of *Kali-yuga*, the "Black Age," the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T.S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called "Failure," and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims, rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost, fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.

Verily, of philanthropical, political and religious bodies we have many. Clubs, congresses, associations, unions,

THE PRODIGAL
Painting an Hand-carved frame by Reginald Willoughby Machell.
It is now in the permanent collections of the San Diego Historical Society at the Junípero Serra Museum, a gift of Iverson L. Harris.

See the Bio-Bibliographical Appendix for a bibliography of the Artist.

refuges, societies, each of them a social protector of special men and nations, special arts and sciences, or a bulwark against this or that evil, spring up daily, each of these moved by its own party or sectarian spirit. But which of them is strictly *universal*, good for all and prejudicial to none? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Aśoka "When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest Home, let its doors be thrown open to men of all religions, to the opposite of thine own creed, and to thy personal enemies as well as to thy friends." None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and the high, the foolish and the wise—and which calls them all "Brothers," regardless of their religion, race, colour, or station in life.

To all these we now say: As "There is no Religion higher than Truth," no deity greater than the latter, no duty nobler than self-sacrifice, and that the time for action is so short—shall not each of you put his shoulder to the wheel of the heavy car of our Society and help us to land it safely across the abyss of matter, on to the safe side?

H.P.B.

____

Collected Writings VOLUME XII
1890

[THE ORIENTAL DEPARTMENT]

[The text of this communication exists only in the form of a copy, the original of which is not known to exist. As the Oriental Department was organized by William Quan Judge, it is most likely that the recepient of this letter was Mr. Judge. The initial paper of this Department was issued January, 1891, under the title of *Some Customs of Âryâvarta* and was from the pen of Swâmi Bhaskara Nand Sarasvatî, of Jodpore, India.]

In my individual capacity I desire hereby to approve the proposal of my old friend, William Q. Judge, that the Indian Section of the Theosophical Society should now begin more definitely than hitherto to aid in carrying out the

420

second object of the Society by means of a Department which shall have for its especial work the sending out through the Indian Headquarters, in conjunction with those of Europe and America, translations from the various Hindi, Sanskrit, Tamil and other works on religion, philosophy, and occultism hitherto unpublished, as well as other matter to the end that the members of the Society in the Occident may thereby be aided and encouraged, and a stronger feeling of solidarity be established between the East and West; and I strongly urge upon our Indian and other Eastern brethren the immediate carrying out of this project by all available and proper means.

H. P. BLAVATSKY.

London,
December 12, 1890.

Collected Writings VOLUME XII

1890

421

GEMS FROM THE EAST

A Birthday Book

Of Precepts and Axioms

Compiled by H. P. B.
and Illustrated by F. W.

Theosophical University Press
Covina, California
1948

422

423

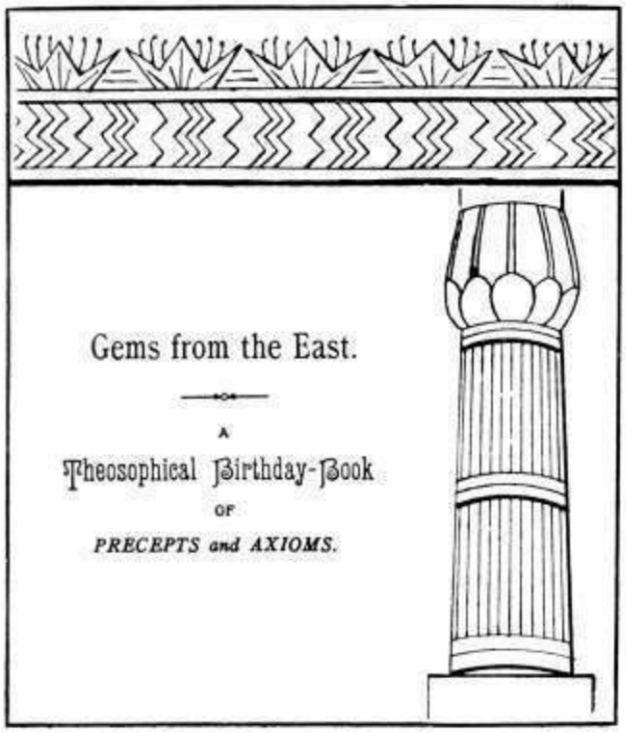

Gems from the East.

A

Theosophical Birthday-Book

OF

PRECEPTS and AXIOMS.

1

The first duty taught in Theosophy, is to do one's duty unflinchingly by every duty.

2

The heart which follows the rambling senses leads away his judgment as the wind leads a boat astray upon the waters.

3

He who casts off all desires, living free from attachments, and free from egoism, obtains bliss.

4

To every man that is born, an axe is born in his mouth, by which the fool cuts himself, when speaking bad language.

Collected Writings VOLUME XII
1890

Gems From The East

A BIRTHDAY BOOK
Of Precepts and Axioms

Compiled by H.P.B.
And Illustrated by. F.W.

The Dew is on the lotus!—Rise, Great Sun!
And lift my leaf and mix me with the wave.
Om mani padme hum, the Sunrise comes!
The Dewdrop slips into the shining Sea!

—EDWIN ARNOLD, *The Light of Asia,* Book 8.

PREFACE

Few words will be need by way of preface to these "Gems from the East."

At a time when Western minds are occupied in the study of Oriental Literature, attracted possibly by its richness of expression and marvelous imagery, but no less by the broad yet deep philosophy of life, and the sweet altruistic doctrines contained therein, it is thought seasonable to present the public with a useful and attractive little volume such as this.

The Precepts and Aphorisms, compiled by "H.P.B.," are culled chiefly from Oriental writings considered to embody in part, teachings which are now attracting so much attention in the West, and for the diffusion of which the Theosophical Society is mainly responsible.

As far as possible we have endeavored to make the volume attractive, handy, and useful to all.

It contains a Precept or an Axiom for every day in the year; lines of a Theosophical nature, selected from sources not invariably Oriental, preface each month; and the whole is embellished with drawings from the pen of F.W., a lady Theosophist.

It is hoped that our efforts will meet with approval from all lovers of the good and beautiful, and that they may not be without effect in the cause of TRUTH.

W.R.O. [Walter R. Old]

"THERE IS NO RELIGION HIGHER THAN TRUTH."

JANUARY

"UTTISHTA!—Rise! Awake!Seek
the great Teachers, and attend! The road
Is narrow as a knife-edge! hard to tread!"
"But who once perceiveth HIM that IS;
Without a name, Unseen, Impalpable,
Bodiless, Undiminished, Unenlarged,
To senses undeclared, without an end,
Without beginning, Timeless, Higher than height,
Deeper than depth! Lo! Such an one is saved!
Death hath not power upon him!"

THE SECRET OF DEATH.
(From the *Kath Upanishad,*
Section I, Pt. iii, 14-15.)

JANUARY

1

The first duty taught in Theosophy, is to do one's duty unflinchingly by every duty.

2

The heart which follows the rambling senses leads away his judgment as the wind leads a boat astray upon the waters.

3

He who casts off all desires, living free from attachments, and free from egoism, obtains bliss.

4

To every man that is born, an axe is born in his mouth, by which the fool cuts himself, when speaking bad language.

5

As all earthen vessels made by the potter end in being broken, so is the life of mortals.

6

Wise men are light-bringers.

7

A just life, a religious, life, this is the best gem.

8

Having tasted the sweetness of illusion and tranquillity, one becomes free from fear, and free from sin, drinking in the sweetness of Dhamma (law).

9

False friendship is like a parasitic plant, it kills the tree it embraces.

10

Cut out the love of self, like an autumn lotus, with thy hand! Cherish the road of peace.

11

Men who have not observed proper discipline, and have not gained treasure in their youth, perish like old herons in a lake without fish.

12

As the bee collects nectar, and departs without injuring the flower, or its color or scent, so let a Sage dwell in his village.

13

As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

14

He who hath too many friends, hath as many candidates for enemies.

15

That man alone is wise, who keeps the mastery of himself.

16

Seek refuge in thy soul; have there thy Heaven! Scorn them that follow virtue for her gifts!

17

All our dignity consists in thought, therefore le us contrive to think well; for that is the principle of morals.

18

Flattery is a false coin which circulates only because of our vanity.

19

Narrowness of mind causes stubbornness; we do not easily believe what is beyond that which we see.

20

The soul ripens in tears.

21

This is truth the poet sings—
That a sorrow's crown of sorrows
Is remembering happier things.

22

Musk is musk because of its own fragrance, and not from being called a perfume by the druggist.

23

Not every one ready for a dispute is as quick in transacting business.

24

It is not every graceful form that contains as graceful a disposition.

25

If every pebble became a priceless ruby, then pebble and ruby would become equal in value.

26

Every man thinks his own wisdom faultless, and every mother her own child beautiful.

27

If wisdom were to vanish suddenly from the universe, no one yet would suspect himself a fool.

28

A narrow stomach may be filled to its satisfaction, but a narrow mind will never be satisfied, not even with all the riches of the world.

29

He who neglects his duty to his conscience, will neglect to pay his debt to his neighbor.

30

Mite added to mite becomes a great heap; the heap in the barn consists of small grains.

31

He who tasteth not thy bread during thy lifetime, will not mention thy name when thou art dead.

FEBRUARY

"Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.

"So runs my dream: but what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry."—

TENNYSON, *In Memoriam*

FEBRUARY

1

Two things are impossible in this world of Maya: to enjoy more than Karma hath allotted; to die before one's hour hath struck.

2

A student without inclination for work is like a squirrel on its wheel, he makes no progress.

3

A traveller without observation is a bird without wings.

4

A learned man without pupils, is a tree which bears no fruit; a devotee without good works, is a dwelling without a door.

5

When Fate overtakes us, the eye of Wisdom becomes blind.

6

Keep thine eyes open, or Fate will open them for thee.

7

He who kisses the hand he cannot cut off, will have his head cut off by the hand he now kisses in the next rebirth.

8
He who keeps to his business, he who loves his companions, he who does his duty, will never be poor.

9
A thousand regrets will not pay thy debts.

10
Fallen flowers do not return to their stems, nor departed friends to their houses.

11
To feel one's ignorance is to be wise; to feel sure of one's wisdom is to be a fool.

12
One proof is better than ten arguments.

434

13
Rain in the morn brings the sun after noon. He who weeps today, may laugh tomorrow.

14
The soothsayer for evil never knows his own fate.

15
Like oil, truth often floats on the surface of the lie.
Like clear water, truth often underlies the seeming falsehood.

16
Often vinegar got for nothing, is sweeter to the poor man than honey bought.

17
Every tree hath its shadow, every sorrow its joy.

18
The fields are damaged by weeds, mankind by passion. Blessed are the patient, and the passionless.

19
The virtuous man who is happy in this life, is sure to be still happier in his next.

20
What ought to be done in neglected, what ought not to be done is done. The sins of the unruly are ever increasing.

21
Without Karma, no fisherman could catch a fish; outside of Karma, no fish would die on dry land, or in boiling water.

22
Let every man first become himself that which he teaches others to be.

23
He who hath subdued himself, may hope to subdue others. One's own self is the most difficult to master.

24

Hatred is never quenched by hatred; hatred ceases by showing love; this is an old rule.

25

The path of virtue lies in the renunciation of the seven great sins.

26

The best possession of the man of clay is health; the highest virtue of the man of spirit is truthfulness.

27

Man walks on, and Karma follows him along with his shadow.

28

Daily practical wisdom consists of four things:—To know the root of Truth, the branches of Truth, the limit of Truth, and the opposite of Truth.

MARCH

"Say not 'I am,' 'I was,' 'I shall be,'
  Think not ye pass from house to house of flesh
Like travellers who remember and forget,
  Ill-lodged or well-lodge. Fresh
Issues upon the Universe that sum
  Which is the lattermost of lives. It makes
Its habitation as the worm spins silk
  And dwells therein. . . ."

—EDWIN ARNOLD, *The Light of Asia*, Book 8.

MARCH

1

Four things increase by use:—Health, wealth, perseverance, and credulity.

2

To enjoy the day of plenty, you must be patient in the day of want.

3

Expel avarice from your heart, so shall you loosen the chains from off your neck.

4

Let a man overcome anger by love, evil by good, greediness by liberality, lie by truth.

5

Do not speak harshly to anybody; those who are so spoken to will answer thee in the same way.

6

This life is in the world of work and retributive justice; the life that follows is in the world of great reward.

7

Excuse is better than disputation; delay is better than rashness; unwillingness of strife is better than eagerness in seeking it.

8

Cut down the whole forest of lust, not the tree. When thou hast cut down every tree and every shrub, then thou wilt be free.

9

The avaricious go not to the world of the gods (Devas), for the fool commands no charity.

10

He who holds back rising anger like a rolling chariot, is called a real driver; other people are but holders of the reins.

438

11

The fool who is angered, and who thinks to triumph by using abusive language, is always vanquished by him whose words are patient.

12

The best of medicines is death; the worst of diseases is vain anticipation.

13

An easy temper is a good counsellor, and a pleasant tongue is an excellent leader.

14

A good word in time is better than a sweet pie after meals.

15

Foolish pride is an incurable malady; a bad wife is a chronic disease; and a wrathful disposition is a life-long burden.

16

Truth is brighter than the sun; truth is the sunny day of Reason, and falsehood the mind's dark night.

17

All has an end, and will away. Truth alone is immortal, and lives forever.

18

The light of all flesh is the sun; the light of the soul—truth everlasting.

19

The road to sin is a wide highway; the way out of it, a steep and rugged hill.

20

The fault of others is easily perceived, but that of oneself is difficult to perceive.

21

Good people shine from afar like the snowy mountains; bad people are not seen, like arrows shot at night.

22

Where two women meet, there a market springs; where three congregate, a bazaar is opened; and where seven talk, there begins a fair.

23

Extensive knowledge and science, well-regulated discipline and well-spoken speech, this is the greatest blessing.

24

The subtle self is to be known by though alone; for every thought of men is interwoven with the senses, and when thought is purified, then the self arises.

25

Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality!

26

The Sage who knows Brahman moves on; on the small, old path that stretches far away, rests in the heavenly place, and thence moves higher on.

27

Neither by the eyes, nor by spirit, nor by the sensuous organs, nor by austerity, nor by sacrifices, can we see Brahma. Only the pure, by the light of wisdom and meditation, can see the pure Deity.

28

By perfection in study and meditation the Supreme Spirit becomes manifest; study is one eye to behold it, and meditation is the other.

29

Alas! we reap what seed we sow; the hands that smite us are our won.

30
Thoughts alone cause the round of rebirths in this world; let a man strive to purify his thoughts, what a man thinks, that he is: this is the old secret.

31
"My sons are mine; this wealth is mine": with such thoughts is a fool tormented. He himself does not belong to himself, much less sons and wealth.

APRIL

"The untouched soul,
Greater than all the worlds (because the worlds
By it subsist); smaller than subtleties
Of things minutest; last of ultimates;
Sits in the hollow heart of all that lives!
Whoso hath laid aside desire and fear,
His senses mastered, and his spirit still,
Sees in the quiet light of verity
Eternal, safe, majestical—HIS SOULS!"

THE SECRET OF DEATH.
(From the *Katha Upanishad,*
Section I, Pt. ii, 20.)

APRIL

1
He who leaves the society of fools, cleaves unto the wise.

2
The self is hidden in all beings, and does not shine forth; but it is seen by subtle seers, through their sharp and subtle intellect.

3
Patience leads to power; but eagerness in greed leads to loss.

4
Three things make a poor man rich: courtesy, consideration for others, and the avoidance of suspicion.

5
When trust is gone, misfortune comes in; when confidence is dead, revenge is born; and when treachery appears, all blessings fly away.

6

The world exists by cause; all things exist by cause; and beings are bound by cause, even as the rolling cart-wheel by the pin of an axle-tree.

7

The living soul is not woman, nor man, nor neuter; whatever body it takes, with that it is joined only.

8

He who wished to reach Buddahood, and aspires to the knowledge of the Self-born, must honor those who keep this doctrine.

9

As the spider moving upward by his thread gains free space, thus also he who undertakes moving upward by the known word OM, gains independence.

10

The wheel of sacrifice has Love for its nave, Action for its tire, and Brotherhood for its spokes.

442

11

Man consists of desires. And as is his desire, so is his will, so is his deed; and whatever deed he does, that he will reap.

12

A stone becomes a plant; a plant a beast; the beast a man; a man a Spirit; and the Spirit—GOD.

13

There exists no spot on the earth, or in the sky or in the sea, neither is there any in the mountain-clefts, where an evil deed does not bring trouble to the doer.

14

Whoever, not being a sanctified person, pretends to be a Saint, he is indeed the lowest of all men, the thief in all worlds, including that of Brahma.

15

If a man consorting with me (Buddha) does not conform his life to my commandments, what benefit will ten thousand precepts be to him?

16

He who smites will be smitten; he who shows rancor will find rancor; so, from reviling cometh reviling, and to him who is angered comes anger.

17

"He abused me, he reviled me, he beat me, he subdued me"; he who keeps this in mind, and who feels resentment, will find no peace.

18

Like a beautiful flower, full of color, but without scent, are the fine but fruitless words of him who does not act accordingly.

19

When your mind shall have crossed beyond the taint of delusion, then will you become indifferent to all that you have heard or will hear.

20

The wise guard the home of nature's order; they assume excellent forms in secret.

21

If thou losest, all gettest wisdom by it, thy loss is thy gain.

22

Empty thy mind of evil, but fill it with good.

23

Great works need no great strength, but perseverance.

24

Sleep is but birth into the land of Memory; birth but a sleep in the oblivion of the Past.

25

To forgive without forgetting, is again to reproach the wrong-doer every time the act comes back to us.

26

Every man contains within himself the potentiality of immortality, equilibrated by the power of choice.

27

He who lives in one color of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all.

28

Every time the believer pronounces the word OM, he renews the allegiance to the divine potentiality enshrined within the Soul.

29

People talk of the Devil. Every man has seen him; he is in every sinful heart.

30

The Higher Self knows that highest home of Brahman, which contains all and shines so bright. The wise who without desiring happiness worship that SELF, are not born again.

MAY

I'm weary of conjectures,—This must end them.
Thus am I doubly armed: my death and life,
My bane and antidote, are both before me:
This in a moment brings me to an end;
But this informs me I shall never die.
The soul, secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wrecks of matter, and the crush of worlds.

—ADDISON, *Cato,* Act I, Scene I, line 20-31.

MAY

1

The eternal Spirit is everywhere. It stands encompassing the whole world.

2

He who feeds the hungry before he has assuaged his own hunger, prepares for himself eternal food. He who renounces that food for the sake of a weaker brother is—a god.

3

The altar on which the sacrifice is offered is Man; the fuel is speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.

4

On moment in eternity is as important as another moment, for eternity changeth not, neither is one part better than another part.

5

Better it would be that a man should eat a lump of flaming iron than that one should break his vows.

6

Even a good man sees evil days, as long as his good deeds have not ripened; but when they have ripened, then does the good man see happy days.

7

By oneself the evil is done, by oneself one suffers; by oneself the evil is left undone, by oneself one is purified.

8

Purify and impurity belong to oneself; no one can purify another.

9

Self is the lord of Self: who else could be the lord! With self well subdued, a man finds a master such as few can find.

10

If one man can conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greater of the two conquerors.

446

11

Who is the great man? He who is strongest in patience. He who patiently endures injury, and maintains a blameless life—he is a man indeed!

12

If thou hast done evil deeds, or if thou wouldst do them, thou mayest arise and run where'er thou wilt, but thou canst not free thyself of thy suffering.

13

There is a road that leads to Wealth; there is another road that leads to Nirvana.

14

An evil deed does not turn on a sudden like curdling milk; it is like fire smoldering in the ashes, which burns the fool.

15

An evil deed kills not instantly, as does a sword, but it follows the evil-doer into his next and still next rebirth.

16

The calumniator is like one who flings dirt at another when the wind is contrary, the dirt does but return on him who threw it.

17

The virtuous man cannot be hurt, the misery that his enemy would inflict comes back on himself.

18

Nature is upheld by antagonism. Passions, resistance, danger, are educators. We acquire the strength we have overcome.

19

If a man understands the self saying "I am He," what could he wish or desire that he should pine after the body?

20

That word which all the Vedas record, which all penances proclaim, which men desire when they live as religious disciples, that word I tell thee briefly, it is OM.

21

As a person having seen one in a dream, recognizes him afterwards; so does one who has achieved proper concentration of mind perceive the SELF.

22

It is better to do one's own duty, even though imperfectly, than to perform another's duty well.

23

The wise who knows the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, does never grieve.

24

The path of virtue lies in the renunciation of arrogance and pride.

25

He who wrongs another unjustly will regret it, though men may applaud him; but he who is wronged is safe from regret, though the world may blame him.

26

There is more courage in facing the world with undisguised truth, than in descending into a wild beast's den.

27

True clemency is in foregoing revenge, when it is in one's power; true patience is in bearing up against disappointments.

28

The happy man must prepare ere the evil day comes; and when it does, let the thought that every good and great man has been made to suffer at some time console him.

29

Wealth in the hands of one who thinks not of helping mankind with it, is sure to turn one day into dry leaves.

30

Like as the night follows the day, so misfortune is the shadow of joy; Karma bestowing her lots with both hands.

31

The eagle catcheth not flies; but even the eagle is disturbed by them.

JUNE

"There is 'true' Knowledge. Learn thou it is this:
To see one changeless Life in all the Lives,
And in the Separate, One Inseparable.
There is imperfect Knowledge: that which sees
The separate existences apart,
And, being separated, holds them real.
There is false Knowledge: that which blindly clings
To one as if 'twere all, seeking no Cause,
Deprived of light, narrow, and dull, and 'dark.'"

—EDWIN ARNOLD, *The Song Celestial,* Book 8.

JUNE

1
Judge the tree by its fruits, man by his deeds.

2
Theosophy is not the acquirement of powers, whether psychic or intellectual, though both are its servants.

3
Neither is Theosophy the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.

4
Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to die perfection of the whole; when it is otherwise, disease and death enforce the lesson.

5
Theosophy is the science of life, the art of living.

6
Harmony is the law of life, discord its shadow; whence springs suffering, the teacher, the awakener of consciousness.

7
Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself.

8
The eyes of wisdom are like the ocean depths; there is neither joy nor sorrow in them. Therefore the soul of the disciple must become stronger than joy, and greater than sorrow.

9

We hate but those whom we envy or fear.

10

Self-knowledge is unattainable by what men usually call "self-analysis." It is not reached by reasoning or any brain-powers.

11

Real self-knowledge is the awakening to consciousness of the divine nature of man.

12

Will is the offspring of the Divine, the God in man; Desire, the motive power of the animal life.

13

Will is the exclusive possession of man. It divides him from the brute, in whom instinctive desire only is active.

14

To obtain the knowledge of self, is a greater achievement than to command the elements or to know the future.

15

The great watchword of the True is this—in last analysis all things are divine.

16

Fear is the slave of Pain, and Rebellion her captive.

17

Endurance is the free companion of Sorrow, and Patience her master.

18

The husband of Pain is Rapture, but the souls are few in whom that marriage is consummated.

19

Spirituality is not what we understand by the words "virtue" and "goodness." It is the power of perceiving formless, spiritual essences.

20

The discovery and right use of the true essence of Being—this is the whole secret of life.

21

When desire is for the purely abstract—when it has lost all trace or tinge of "self"—then it has become pure.

22

Adepts are rare as the blossom of the Udumbara tree.

23

The one eternal, immutable law of life alone can judge and condemn man absolutely.

24

Will and Desire are both absolute *creators,* forming the man himself and his surroundings.

25

Will creates intelligently; Desire blindly and unconsciously.

26

Man makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

27

Theosophy is the vehicle of the spirit that giveth life; consequently, nothing *dogmatic* can be *Theosophical.*

28

Some pluck the fruits of the tree of knowledge to crown themselves therewith, instead of plucking them to eat.

29

It is not necessary for truth to put on boxing-gloves.

30

You cannot build a temple of truth by hammering dead stones. Its foundations must precipitate themselves like crystals from the solution of life.

Collected Writings VOLUME XII
1890

JULY

"The mind, enlightened, casts its grief away!"—
"It is not to be known by knowledge! man
Wotteth it not by wisdom! learning vast
Halts short of it! Only by soul itself
Is soul perceived—when the soul wills it so!
There shines no light save its own light to show
Itself unto itself!"

— THE SECRET OF DEATH.
(From the *Katha Upanishad,*
Section I, Pt. ii, 23.)

JULY

1
One cannot fill a vacuum from within itself.

2
When a certain point is reached, pain becomes its own anodyne.

3
Many a man will follow a misleader. Few will recognize truth at a glance.

4
Esteem that to be eminently good, which, when communicated to another, will be increased to yourself.

5
Be persuaded that those things are not your riches which you do not possess in the penetralia of the reasoning power.

6
As many passions of the soul, so many fierce and savage despots.

7
No one is free who has not obtained the empire of himself.

8

It is the business of a musician to harmonize every instrument but of a well-educated man to adapt himself harmoniously to every fortune.

9

It is excellent to impede an unjust man; but if this be not possible, it is excellent not to act in conjunction with him.

10

Sin should be abstained from, not through fear, but for the sake of the becoming.

11

Vehement desires about any one thing render the soul blind with respect to other things.

12

Many men who have not learnt to argue rationally, still live according to reason.

13

The equal is beautiful in everything, but excess and defect do not appear so.

14

It is the property of a divine intellect to be always intently thinking about the beautiful.

15

As two pieces of wood may come together in the ocean, and having met, may separate again; like this is the meeting of mortals.

16

Youth is like a mountain-torrent; wealth is like the dust on one's feet; manhood is fugitive as a water-drop; life is like foam.

17

Who fulfills not duty with steadfast mind, duty which opens the portals of bliss, surprised by old age and remorse, he is burned by the fire of grief.

18

Even in a forest hermitage, sin prevails over the unholy; the restraint of the senses in one's own house, this is asceticism.

19

Who performs a right action, free from impurity, the house of that man is a forest hermitage.

20

As the streams of a river flow on, and return not, so pass away the days and nights, taking away the lives of men.

21

Unenduring are youth, beauty, life, wealth, lordship, the society of the beloved; let not the wise be deluded by these.

22
In this world, fugitive as tempest-driven waves death for another is a rich prize earned by virtue in a former birth.

23
The shadow of a cloud, the favor of the base, new corn, a flower, these last only a little time; so it is with youth and riches.

24
Let the wise think on wisdom as unfading and immortal; let him fulfill his duty as though Death grasped him by the hair.

25
If evil be said of thee, and if it be true, correct thyself; if it be a lie, laugh at it.

26
Pagodas are measured by their shadows, and great men by their enviers.

27
The sage does not say what he does; but he does nothing that cannot be said.

28
The man who finds pleasure in vice, and pain in virtue, is still a novice in both.

29
The wise man does good as naturally as he breathes.

30
He is a man who does not turn away from what he has said.

31
The heart of the fool is in his tongue; the tongue of the wise is in his heart.

AUGUST

"Death has no power th' immortal soul to slay,
That, when its present body turns to clay
Seeks a fresh home, and with unlessened might
Inspires another frame with life and light.
So I myself (well I the past recall),
When the fierce Greeks begirt Troy's holy wall,
Was brave Euphorbus: and in conflict drear
Poured forth my blood beneath Atrides' spear.
The shield this arm did bear I lately saw

In Juno's shrine, a trophy of that war."

—JOHN DRYDEN, *Fables, Ancient and Modern,* from the 15th Book of Ovid's *Metamorphoses,* 227-36.

AUGUST

1

The man who neglects the truth he finds in his soul, in order to follow its dead-letter, is a time-server.

2

He who does not recognize bread and salt is worse than a wild wolf.

3

Man who has not hesitated to project his image in space and call it the Creator, scrupled not to endow God with his own vices.

4

He who has been once deceived, dreads evil, and suspects it even in truth.

5

Krishna, the golden-haired god, replied not to the reviling of the King of Chedi. To the roar of the tempest and not to the jackal's howl, the elephant trumpets a reply.

6

Not the tender pliant grass is uprooted by the storm, but the lofty trees. The mighty war only with the mighty.

7

The sandal tree has snakes; the lotus tank, alligators; in happiness there is envy. There are no unmixed pleasures.

8

No creature, no thing is free from evil. The sandal tree has its roots sapped by snakes, its blossoms attacked by bees, its branches broken by monkeys, its top eaten by bears. No part of it is secure from pain.

9

Grieve not about thy sustenance; nature will supply it. When a creature is born, the mother's breast supplies milk.

10

Who gave the swan his whiteness, the parrot his wings of golden green, the

peacock his iris-hues? Will not that which provided for them provide for thee?

11

All good fortune belong to him of contented mind. Is not the whole earth leather-covered for him who wears shoes?

12

This world is a venomous tree, bearing two honey-sweet fruits: the divine essence of poetry and the friendship of the noble.

13

By the fall of water-drops the pitcher is gradually filled; this is the cause of wisdom, of virtue, and of wealth.

14

Let one who would live in the memory of his fellow men, make every day fruitful by generosity, study, and noble arts.

15

No plunge in clear cool water delights so much the heat-oppressed, no pearl necklace the maiden, as the words of the good delight the good.

16

Good men vary. Some are like coconuts, full of sweet milk; others, like the jujube, externally pleasing.

17

Like an earthen vessel, easy to break, hard to reunite, are the wicked; the good are like vessels of gold, hard to break and quickly united.

18

Be not a friend to the wicked—charcoal when hot, burns; when cold, it blackens the fingers.

19

Shun him who secretly slanders, and praises openly; he is like a cup of poison, with cream on the surface.

20

A chariot cannot go on one wheel alone; so destiny fails unless men's acts co-operate.

460

21

The noble delight in the noble; the base do not; the bee goes to the lotus from the wood; not so the frog, though living in the same lake.

22

Like moonbeams trembling on water, truly such is the life of mortals. Knowing this, let duty be performed.

23

Bathe in the river of the soul, O man, for not with water is the soul washed clean.

24

The pure soul is a river whose holy source is self-control, whose water is truth, whose bank is righteousness, whose waves are compassion.

25

Of a gift to be received or given, of an act to be done, time drinks up the flavor, unless it be quickly performed.

26

When the weak-minded is deprived of wealth, his actions are destroyed, like rivulets dried up in hot seasons.

27

He who wants a faultless friend, must remain friendless.

28

Eat and drink with your friend, but do not trade with them.

29

Without trouble one gets no honey. Without grief and sorrow no one passes his life.

30

Vinegar does not catch a fly, but honey. A sweet tongue draweth the snake forth from the earth.

31

What good is the advice to a fool?

SEPTEMBER

"Shall there not be as good a 'Then' as 'Now'?
Haply much better . . . Therefore fear I not;
And therefore, Holy Sir! my life is glad,
Nowise forgetting yet those other lives
Painful and poor, wicked and miserable,
Whereon the gods grant pity! But for me,
What good I see humbly I seek to do,
And live obedient to the law, in trust
That what will come, and must come, shall come well."

—EDWIN ARNOLD, *The Light of Asia,* Book 6.

SEPTEMBER

1

To him who has subdued self by SELF, his self is a friend; but to him who has not subdued senses by mind, that self in an enemy.

2

The eye is a window which looks into the heart. The brain is a door through which heart escapes.

3

Devotion and clear vision are not his who cats too much, nor his who eats not at all; not his who sleeps too much, nor his who is too awake.

4

At the end of a life of study, the man possessed of knowledge approaches Deity; and at the end of many lives, the wise man becomes one with the *All.*

5

Grief and wrath, avarice and desire, delusion and laziness, vindictiveness and vanity, envy and hatred, censoriousness and slander—are the twelve sins destructive of man's bliss.

6

The wolf changes his coat, and the serpent its skin, but not their nature.

7

The young of the raven appears to it a nightingale.

8

The dog howls at the moon, but the moon heeds it not; be like the moon.

9

Let your soul work in harmony with the universal intelligence, as your breath does with the air.

10

Let no bitterness find entrance into the heart of a mother.

11

Pervert not the heart of a man who is pure, for he will turn thine own first enemy.

12

Do not make a wicked man thy companion, or act on the advice of a fool.

13

Save not thy life at the expense of another's as he will take two of thy lives in future births.

14

Mock not the deformed; assume not a proud demeanor with thy inferiors; hurt not the feelings of the poor; be kind to those weaker than thyself, and charitable to all beings.

15

Sacrifice not thy weaker child to the stronger, but protect him.

16

Amuse not thyself at the expense of those who depend on thee. Mock not a venerable man, for he is thy superior.

17

Death is a black camel that kneels at everybody’s door. Death is a friend and a deliverer.

18

A little hill in a low place thinks ‘itself a great mountain.

19

Men are gnomes condemned to forced toils in the kingdom of darkness (or ignorance).

20

We are the true troglodytes, cave-dwellers, though we call our cavern the world.

21

Living for ages in the night-realm, we dream that our darkness is full day.

22

All life is but a perpetual promise; an engagement renewed, but never fulfilled.

23

Man is a king, dethroned, and cast out from his kingdom; in chains and in a dungeon.

464

24

The heart of a beggar will not be content with half the universe; he is not born to a part, but to the whole.

25

Our life is the ante-room of the palace where our true treasure lies—immortality.

26

Useless to seek to seize the ocean-echo, by clasping the shell in which it lies hid; as useless to try to seize this essence, by grasping the form in which for a moment it shone.

27

When the leaden clouds clash together, the fair glimpse of heaven is shut out.

28

When the silence falls upon us, we can hear the voices of the gods, pointing out in the quiet light of divine law the true path for us to follow.

29

All the air resounds with the presence of spirit and spiritual laws.

30

The spirit it is, that, under the myriad illusions of life, works steadily towards its goal; silently, imperceptibly, irresistibly, moving on to divinity.

OCTOBER

The consciousness of good, which neither gold,
Nor sordid fame, nor hope of heavenly bliss
Can purchase; but a life of resolute good,
Unalterable will, quenchless desire
Of universal happiness, the heart
That beats with it in unison, the brain,
Whose ever-wakeful wisdom toils to change
Reason's rich stores for its eternal weal.
This commerce of sincerest virtue needs
No meditative signs of selfishness,
No jealous intercourse of wretched gain,
No balancings of prudence, cold and long;
In just and equal measure all is weighed,
One scale contains the sun of human weal,
And one, THE GOOD MAN'S HEART!

—SHELLEY, *Queen Mab,* Section V, 223-237.

OCTOBER

1

The glamour of Time conceals from the weak souls of men the dark abysses around them, the terrible and mighty laws which incessantly direct their lives.

2

There is no death without sin, and no affliction without transgression.

3

Man's actions are divided, as regards their object, into four classes; they are either *purposeless, unimportant,* or *vain* or *good.*

4

The sun causes day and night, divine and human. Night is for the sleep of beings, day for the performance of their duty.

5

If we were convinced that we could never make our crooked ways straight, we should forever continue in our errors.

6

Where there are not virtue and discrimination, learning is not to be sown there, no more than good seed in barren soil.

7

A teacher is more venerable than ten sub-teachers; a father, than one hundred teachers; a mother, than a thousand fathers.

8

Let not a man, even though pained, be sour-tempered, nor devise a deed of mischief to another.

9

One is not aged because his head is grey: whoever, although a youth, has wisdom, him the gods consider an elder.

10

A wise man should ever shrink from honor as from poison, and should always be desirous of disrespect as if of ambrosia.

11

Though despised, one sleeps with comfort, with comfort awakes, with comfort lives in this world; but the scorner perisheth.

12

Trust not in business one ever caught asleep by the sun rising or setting, for thereby he incurs great sin.

13

Those who prefer to swim in the waters of their ignorance, and to go down very low, need not exert the body or heart; they need only cease to move, and they will surely sink.

14

As a man digging comes to water, so a zealous student attains unto knowledge.

15

A good man may receive pure knowledge even from an inferior; the highest virtue from the lowest.

16

Ambrosia may be extracted even from poison; elegant speech even from a fool; virtue even from an enemy; and gold from dross.

17

Whoever offers not food to the poor, raiment to the naked, and consolation to the afflicted, is reborn poor, naked, and suffering.

18

As a sower gets not his harvest if he sow seed in salt soil, so the giver gets no fruit by bestowing on the unworthy.

19

There are three things of which one never tires: health, life and wealth.

20

A misfortune that cometh from on high cannot be averted; caution is useless against the decrees of Fate.

468

21

The worst of maladies is envy; the best of medicines is health.

22

Three things can never be got with three things: wealth, wishing for it; youth, with cosmetics; health, with medicine.

23

Trifling ruins earnestness, lying is the enemy of truth, and oppression perverts justice.

24

Caution can never incur disgrace; imbecility can never bring honor with it.

25

Whomsoever riches do not exalt, poverty will not abase, nor calamity cast him down.

26

Night and day are the steeds of man; they hurry him on, not he them.

27

Whoso heeds not a plaint, confesses his own meanness; and whoso makes a merit of his charity, incurs reproach.

28

There are four things of which a little goes on a long way: pain, poverty, error, and enmity.

29

He who knows not his own worth, will never appreciate the worth of others.

30

Whosoever is ashamed of his father and mother, is excluded from the ranks of the wise.

31

He who is not lowly in his own sight, will never be exalted in the sight of others.

NOVEMBER

"As large as is the unbounded Universe,
So large that little, hidden Spirit is!
The Heavens and Earths are in it; Fire and air,
And sun and moon and stars; darkness and light,
It comprehends! Whatever maketh Man,
The present of him, and the past of him,
And what shall be of him; — all thoughts and things
Lie folded in the ethereal vast of It!"

— THE SECRET OF DEATH.
(fr. the *Katha Upanishad*).

NOVEMBER

1

In every blessing think of its end, in every misfortune think of its removal.

2

If justice predominates not over injustice in a man, he will speedily fall into ruin.

3

Vain hopes cut man off from every good, but the renunciation of avarice prevents every ill.

4

Patience leads to power, but lust leads to loss.

5

By wisdom is the gift of knowledge displayed; by knowledge are high things obtained.

6

In calamity are men's virtues proved, and by long absence is their friendship tested.

7

That man who accurately understands the movement and the cause of the revolutions of the wheel of life is never deluded.

8

Days end with sunset, nights with the rising of the sun; the end of pleasure is ever grief, the end of grief ever pleasure.

9

All action end in destruction; death is certain for whatever is born; everything in this world is transient.

10

In information is shown the wit of man, and in travel is his temper tried.

11

In poverty is benevolence assayed, and in the moment of anger is a man's truthfulness displayed.

12

By truth alone is man's mind purified, and by right discipline it does become inspired.

13

By shaking hands with deceit, one is tossed on the billows of toil.

14

Fear of judgment will deter from wrong, but trifling with it leads to destruction.

15

An act may seem right, but it is by its results that its purpose is shown.

16

Intelligence is shown by good judgment.

17

Learning clears the mind, and ignorance cobwebs it.

18

Whoso takes good advice is secure from falling; but whoso rejects it, falleth into the pit of his own conceit.

19

By a trusty friend is man supported in life, and by reward are friendships increased.

20

Whoso cannot forgive wrong done to him shall learn to know how his good deeds are undone by himself.

21

He who bestows bounty on mankind, makes of mankind his debtor in a future birth.

22

The envious man is never satisfied, nor can he ever hope to become great.

23

The more a man clothes himself in modesty, the better does he conceal his faults.

24

The best policy for a man is not to boast of his virtues.

25

The kindest policy for a strong man is not to flourish his power in the sight of a weaker man.

26

The contentious man induces antagonism, people cannot often repress anger when contending with fools.

27

Intelligence is not shown by witty words, but by wise actions.

28

Of the eloquence of the pleasant speaker all men are enamored.

29

Craft has the best of men; boldness conquers cities; the first is despised, the last admired.

30

The brave man of whose prowess all men stand in need, will never be distressed by adversaries.

DECEMBER

"Ring out the old, ring in the new,
    Ring, happy bells, across the snow:
    The year is going, let him go;
Ring out the false, ring in the true.

"Ring out the grief that saps the mind,
    For those that here we see no more;
    Ring out the feud of rich and poor,
Ring in redness to all mankind."

—TENNYSON, *In Memoriam.*

DECEMBER

1

The most precious gift received by man on earth is desire for wisdom.

2

In health and wealth man is never in want of friends. True friends, however, are those who remain when they are needed.

3

Of all the animals on earth, man alone has the faculty of causing moral trouble.

4

Man contains three kinds of evil: the evil caused by his (lower) nature; the evil done by man to man; and the evil caused by man to himself.

5

A great man is he who is proof against flattery, vanity, injustice, and the love of pomp and power.

6

The wise man is he who can either take or leave those so-called necessities of life with which other people are intemperate.

7

To hold on with fortitude in one condition, and sobriety in the other, is a proof of a great soul and an impregnable virtue.

8

Let every action be done with perfect gravity, humanity, freedom, and justice, and perform it as though that action were your last.

9

A man can rarely be unhappy by being ignorant of another's thoughts; but he that does not attend to the motions of his own is certainly unhappy.

10

Do not let accident disturb, or outward objects engross your thoughts; but keep your mind quiet and disengaged, to be ready to learn something good.

11

Manage all your action, words, and thoughts accordingly, since you can at any moment quit life.

12

What matter dying? If the gods are in being, you can suffer nothing, for they will do you no harm.

13

And if the gods are not, or take no care of mortals—why, then, a world without gods is not worth a man's while to live in.

14

The being of the gods, and their concern in human affairs, is beyond dispute.

15

Remember that life is wearing off, and a smaller part of it is left daily.

16

Depend not upon external supports, nor beg your tranquility of another. In a word, never throw away your legs to stand upon crutches.

17

If you examine a man that has been well-disciplined and purified by philosophy, you will find nothing that is unsound, false, or foul in him.

18

Life moves in a very narrow compass: yes, and men live in a small corner of the world too.

19

Poor transitory mortals know little even of themselves, much less of those who died long before their time.

20

Death and generation are both mysteries of nature, and resemble each other; the first does but dissolve those elements the latter had combined.

21

Do not suppose you are hurt, and your complaint ceases. Ceases your complaint, and you are not hurt.

22

That which does not make man worse, does not make his life worse; as a result he hath no harm either within or without.

23

At present your nature is distinct; but ere long you will vanish into the whole: you will be returned into that universal reason which gave you your being.

24

Do but return to the principles of wisdom, and those who take you now for a monkey or a wild beast will make a god of you.

25

Do not act as if you had ten thousand years to throw away. Death stands at your elbow. Be good for something, while you live, and it is in your power.

26

He that is so anxious about being talked of when he is dead, does not consider that all who knew him will quickly be gone.

27

If you depend too servilely upon the good word of other people, you will be unworthy of your own nature.

28

Whatever is good has that quality from itself; it is finished by its own nature, and commendation is no part of it.

29

Do not run riot; keep your intentions honest, and your convictions sure.

30

He that does a memorable action, and those who report it, are all but short-lived things.

31

Put yourself frankly into the hands of Fate, and let her spin you out what fortune she pleases.

Collected Writings VOLUME XII
1890

E.S.T. INSTRUCTIONS

THE ESOTERIC SECTION

As far as has been ascertained from existing documentation, the first attempt to establish a group of students for the specific purpose of deeper esoteric studies and training was the one centered around the "Petition to the Masters for the Formation of an 'Inner Group' in the London Lodge," the approximate date of which was July or early August, 1884.

Facsimile of the Document, transcription thereof, and all pertinent data, as far as known, may be found in Volume VI (pp. 250 *et seq*.) of the *Collected Writings*, to which the reader is referred.

Later the same year, namely in December of 1884, we hear of a Committee, proposed by T. Subba Row, and formed at Adyar to receive and direct further esoteric teachings and to transmit them to the "Inner Group" in London. It would appear that the Teachers had consented to detail a special group of their chelas to give material to this Committee through Subba Row and Damodar. The Committee was to be composed of Col. Henry S. Olcott, T. Subba Row, Mr. & Mrs. A. J. Cooper-Oakley, and S. Ramaswami Iyer.* No further information concerning this effort is available, and it is reasonable to assume that nothing tangible came out of it.

Subsequent to this initial attempt, and several years removed from it, we have the following letter written by William Quan Judge to H.P.B., and dated May 18 [1887]:

"Dear H.P.B.-

"Please reply to this. So many people are beginning to ask me to be Chelas that I must do something, so I have drawn up the enclosed paper which you can send me with some formalities on it as you think right to do so—or whatever I ought to have. If you do not think so, then please tell me in what way I had best proceed.

"I know a good many good ones who will do well and who will form a rock on which the enemy will founder, and this plan would encourage them. So fiat something. As ever,

William Q. Judge."

---

* Cf. letters of Col. Olcott to Francesca Arundale, dated Dec. 31, 1884, and Jan. 7, 1885, and published in *The Theosophist*, September, 1932. Also *The Mahatma Letters to A. P. Sinnett*, p. 363, and Josephine Ransom, *A Short History of The Theosophical Society*, p. 206.

The enclosed paper drawn up by Mr. Judge was worded thus:

> "To William Q. Judge:—You are directed to draw together all those persons, members of the Theosophical Society in the U.S., who have or express the desire to serve the cause of the Blessed Masters. This you are to do with the understanding in writing in every case that the persons taken are not thereby made Chelas of the Masters, but simply that they are thus given a chance to make a preliminary trial of themselves, and in each case you will take from the applicant an expression in writing, before making your private register of the names, that they well understand the basis on which you thus take them. Nothing is promised; each will have just what he or she deserves—no more, no less. And all must be faithful to the Cause, to Masters, and to the founders of the Theosophical Society.
>
> "Given [etc.]"
>
> "H.P.B. ∴ replied that I might go ahead without the paper and soon she would do something else. Later, at the time she was explaining in London the plan of the E.S.T. [Eastern School of Theosophy], I telegraphed her asking her to 'make public the Inner Section.' That telegram was received in the presence of Dr. Keightley and others. She then told me to come to London and help, which I did. The E.S. was founded on the exact lines of the above papers. I do not wish to place myself on the high level of H.P.B. ∴, but in Occultism of Master's Lodge a lower Chela is often used as the instrument for pointing out to such a great character as H.P.B. ∴ the times and seasons and sometimes the plan. That I did in this case, and by the direction of the Master. H.P.B.'s promulgations followed the ideas and also the words in part of my paper."*

In the Fall of 1888, W. Q. Judge went to England and Ireland, visiting, together with Dr. Archibald Keightley, the Dublin Lodge which received a great impetus from their visit on November 27th.

In connection with his visit to London, we have the following words from Mr. Judge:

> "I am not a pledged member of the E.S.T. and never made a pledge in it, as my pledges were long before to the Master direct; I was one of its founders, with H.P.B. ∴, and she at the beginning made me manager and teacher in it from the first, under her, for the American part especially . . . . I wrote the rules of the E.S.T. myself in London in 1888 at H.P.B.'s request and under the direction of the Master. . . . .†

---

* E.S.T. Circular entitled "By Master's Direction," dated from New York, November, 1894, and signed by William Q. Judge.

† *Op. cit.*, pp. 1-2.

The following Statement was published in *Lucifer*, Vol. III, on the last page of the October, 1888, issue:

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the *real* founders of the T.S., the following order has been issued by the President-Founder:—

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body, to be known as the "Esoteric Section of the Theosophical Society."

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the Members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President Founder.

III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with:—Mme. H. P. Blavatsky, 17 Lansdowne Road, Holland Park, London, W.

(Signed) H. S. OLCOTT,
President in Council.

Attest:—H. P. BLAVATSKY.

On December 14, 1888, H.P.B. issued a special order appointing W. Q. Judge as her "only representative for said Section in America" and as "the sole channel through whom will be sent and received all communications between the members of said Section and myself [H.P.B.]," and she did so "in virtue of his character as a chela of thirteen years' standing."*

The Archives of the E.S. (Pasadena) contain Mr. Judge's handwritten draft of the Preliminary Memorandum and Rules, with H.P.B.'s changes, deletions and additions. This document has been seen many times by the present writer. In 1895, its existence was confirmed by Dr. Archibald Keightley, who writes:

---

* The original document of this order, facsimile of which is reproduced herewith, is in the Archives of The Theosophical Society, Pasadena, Calif.

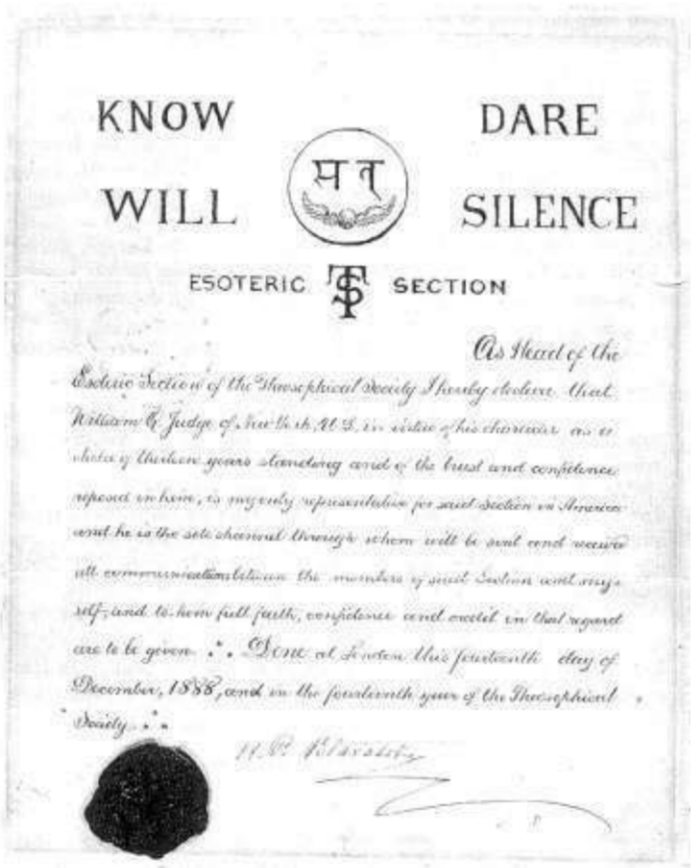

KNOW DARE

WILL SILENCE

ESOTERIC SECTION

As Head of the Esoteric Section of the Theosophical Society I hereby declare that William Q. Judge of New York, U.S., in virtue of his character as a chela of thirteen years standing and of the trust and confidence reposed in him, is my only representative for said Section in America and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given ∴ Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society ∴

H. P. Blavatsky

"I have been asked as to the writing of *The Book of Rules*, and can only say that, to my knowledge, Mr. Judge wrote *The Book of Rules* under the guidance of Master M. and H.P.B. .:.; E. T. Hargrove and myself have both seen the original manuscript in Mr. Judge's handwriting, with written additions in H.P.B.'s handwriting. This manuscript is in the possession of Mr. Judge. H.P.B. further told me that 'all the Instructions should be studied by the light of *The Book of Rules*.' I have seen letters from H.P.B. to Mr. Judge which show that he originated the idea of E.S.T."*

In 1889, Col. H. S. Olcott made a protracted visit to Europe, during which he saw H.P.B. for the last time. The day before he left London for Colombo, Lanka, she handed to him the following document:

"Theosophical Society, Esoteric Section,
London, 25th December, 1889.

"I hereby appoint Colonel H. S. Olcott my confidential agent and sole official representative of the Esoteric Section for Asiatic countries.

"All correspondence relative to admission into, and resignation from, the Section shall be referred

to him, and all Instructions transmitted by him, and his decision is to be taken and accepted as given by myself. Such correspondence to be invariably marked 'Private' on the envelope.

(Signed) H. P. Blavatsky."†

Later, sometime after H.P.B. had formed her "Inner Group" in London, she issued an E.S. Order the text of which is as follows.‡

---

* E.S.T. Circular issued from 62, Queen Anne Street, Cavendish Square, London W., dated January 12, 1895, and signed by Dr. Archibald Keightley.

† *Lucifer*, London, Vol. V, January 15, 1890, p. 437; *The Theosophist*, Vol. XI Supplement to March, 1890, p. cv; H. S. Olcott, *Old Diary Leaves*, Series IV, p. 184.

‡ Facsimile of this Order was published in *The Theosophist*, Vol. LIII, June 1932, pp. 230-31, the original being in the Adyar Archives.

"Esoteric Section
[T.S. Seal]
H. P. Blavatsky

E.S.

ORDER

"I hereby appoint in the name of the MASTER, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section & Recorder of the Teachings.

H.B.P.∴

"To Annie Besant, C.S. of the I.G. of the E.S. & R. of the T.
"April 1, 1891.

"Read and Recorded April 11/91. William Q. Judge, Sec. U.S.

The status of the E.S. and its officials is outlined in the following Notice issued early the following year:

"The E.S.T. [Eastern School of Theosophy] has no official connection with the Theosophical Society.

"When first organized it was known as a section of the T.S. but it being seen that the perfect freedom and public character of the Society might be interfered with, H.P.B. some time before her departure, gave notice that all official connection between the two should end, and then changed the name to the present one.

"This leaves all T.S. officials who are in the E.S.T. perfectly free in their official capacity, and also permits members if asked to say with truth that the School has no official connection with the T.S. and is not a part of it.

"Members will please bear this in mind.

(Signed) Annie Besant.

William Q. Judge."*

The first document issued by H.P.B. appears to have been a brief text entitled *Preliminary Memorandum* which was sent out in 1888, in a hectographed form, together with the Pledge folder. On December 14, 1888, a printed edition (which included the Rules) was issued.† Its text is as follows:

———————

* "Important Notice," in the E.S.T. Circular entitled *Suggestion and Aids*, New Series No. 4, dated New York, March 29, 1892.

† It was later published in *The Theosophist*, Vol. LII, August, 1931, pp. 591-99 with second paragraph deleted.

———————

STRICTLY PRIVATE AND CONFIDENTIAL

THE

ESOTERIC SECTION

OF THE

THEOSOPHICAL SOCIETY

———————

PRELIMINARY MEMORANDUM

ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

————

PRELIMINARY MEMORANDUM

————

[*Strictly Private, Confidential, Personal, for Members only*.]

One object of the present memorandum is to give an opportunity to anyone who has signed the pledge to withdraw it, should such person feel unable or unwilling to accept fully and without reserve the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked. It is but fair to state at once that such duties will never interfere with, nor encroach upon, the probationer's family duties; on the other hand, it is certain that every member of the Esoteric Section will

have to give up more than one personal habit, such as practised in social life, and to adopt some few ascetic rules.

Therefore, anyone who wishes to retire after reading what follows, can have his name removed from the list, and the pledge returned, by applying in writing to that effect with postage enclosed. Such applications to be made within three weeks from the receipt of this; by members in Europe directly to H.P. Blavatsky, 17, Lansdowne Road, Holland Park, London, and by members in America to William Q. Judge, General Secretary American Section, T.S.; Box 2659, New York.

This degree of the Esoteric Section is probationary, and its general purpose is to prepare and fit the student for the study of practical occultism or Raj yoga. Therefore, in this degree, the student—save in exceptional cases—will not be taught how to produce physical phenomena, nor will any magical powers be allowed to develop in him; nor, if possessing such powers naturally, will he be permitted to exercise them before he has thoroughly mastered the knowledge of SELF, of the psycho-physiological processes (taking place on the occult plane) in the human body generally, and until he has in abeyance all his lower passions and his PERSONAL SELF.

The real Head of the Esoteric Section is a Master, of whom H. P. Blavatsky is the mouthpiece for this Section. He is one of those Adepts referred to in theosophical literature, and concerned in the formation of the Theosophical Society. It is through H. P. Blavatsky that each member

of this Section will be brought more closely than hitherto under His influence and care if found worthy of it. No student, however, need inquire *which* of the Masters it is. For it does not matter in reality; nor is there any necessity for creating one more chance for indiscretion. Suffice to say, such is the law in the East.

Each person will receive in the way of enlightenment and assistance, just as much as he or she deserves and no more; and it is to be distinctly understood that in this Body and these relations no such thing is known as favour—all depends upon the person's merits—and no member has the power or knowledge to decide what either he or another is entitled to. This must be left to *those who know*—alone. The apparent favour shown to some, and their consequent apparent advancement, will be due to the work they do, to the best of their power, in the cause of Universal Brotherhood and the elevation of the Race.

No man or woman is asked or supposed to do any more than his or her best; but each is expected to work to the extent of their ability and powers.

The value of the work of this Section to the individual member will depend entirely upon:

1st. The person's power to assimilate the teachings and make them a part of his being; and

2nd. Upon the unselfishness of the motives with which he seeks for this knowledge; that is to say, upon whether he has entered this Section determined to work for humanity, or with only the desire to benefit or gain something for himself alone.

Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue.

And at this stage it is perhaps better that the applicants should learn the reason for the formation of this Section, and what it is expected to achieve:—

The Theosophical Society has just entered upon the fourteenth year of its existence; and if it has accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it has proved a dead failure on all those points which rank foremost among the objects of its original establishment. Thus, as a "Universal Brotherhood," or even as a fraternity, one among many, it has descended to the level of all those Societies whose pretensions are great, but whose names are simply masks,—nay, even SHAMS. Nor

can the excuse be pleaded that it was led into such an undignified course owing to its having been

impeded in its natural development, and almost extinguished, by reason of the conspiracies of its enemies *openly* begun in 1884. Because even before that date there never was that solidarity in the ranks of our Society which would not only enable it to resist all external attacks, but also make it possible for greater, wider, and more tangible help to be given to all its members by those who are always ready to give help when we are fit to receive it. When trouble arose, too many were quick to doubt and despair, and few indeed were they who had worked for the Cause and not for themselves. The attacks of the enemy have given the Society some discretion in the conduct of its external progress, but its real internal condition has not improved, and the members, in their efforts towards spiritual culture, still require that help which solidarity in the ranks can alone give them the right to ask. The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed or colour; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner.

For this reason it is now contemplated to gather the "elect" of the T.S. and to call them to action. It is only by a select group of brave souls, a handful of determined men and women hungry for genuine spiritual development and the acquirement of soul-wisdom, that the Theosophical Society at large can be brought back to its original lines. It is through an Esoteric Section alone—*i.e.*, a group in which all the members, even if unacquainted with one another, work for each other, and by working for all work for themselves—that the great Exoteric Society may be redeemed and made to realize that in union and harmony alone lie its strength and power. The object of this Section, then, is to help the future growth of the Theosophical Society as a whole in the true direction, by promoting brotherly union at least among the few.

All know that this end was in view when the Society was established, and even in its mere unpledged ranks there was a possibility for development and knowledge, until it began to show want of real union; and now it must be saved from future dangers by the united aim, brotherly feeling, and constant exertions of the members of this Esoteric Section. Therefore, anyone who has signed the pledge without realizing this is earnestly recommended to reconsider his position, and to withdraw unless he is prepared to devote himself to the carrying out of this purpose. Once offered the grand example of practical altruism, of the noble lives of those who learn to master the great knowledge but to help others, and who strive to acquire powers but to place them at the service of their fellow-men, the whole theosophical community

may yet be steered into action, and led to follow the example set before them.

The Esoteric Section is thus "set apart" for the salvation of the whole Society, and its course from its first steps will be an arduous and uphill work for its members, though a great reward lies behind the many obstacles once they are overcome. He who wants to follow the working of his inner self and nature for the purpose of self-mastery, has to understand them by comparison; he has to strive to fathom the mysteries of the human heart in general, before he can hope to learn the whole truth about the mysteries of his own soul. The power of Occult self-introspection is too limited in its area if it does not go beyond the Self, and the investigation of isolated instances will remain forever fruitless if we fail to work it out on firmly established principles. We cannot do good to ourselves—on a higher plane—without doing good to others, because each nature reacts upon other natures; nor can we help others without this help benefiting ourselves.

Disappointment is sure to come to those who have joined this Section for the purpose of learning "magic

arts" or acquiring "occult training" for themselves, quite regardless of the good of other people less determined. Abnormal, artificially-developed powers—except those which crown the efforts of a Black Magician—are only the culmination of, and reward for, labours bestowed unselfishly upon humanity, upon all men, whether good or bad. Forgetfulness of the *personal* Self and sincere altruism are the first and indispensable requisites in the training of those who are to become "White Adepts" either in this or a future incarnation.

If any member of this Section agrees to all this, and yet says to himself that, notwithstanding what is said, he will seek for the knowledge for himself, caring little—provided he acquires the powers—as to whether he shall end as a Black or White Adept, let him know that disaster awaits him much sooner than he thinks, and that, although he tries to conceal his motive, it will be known and shall cause a reaction upon him which no one will be able to avert.

No blame will be attached to anyone for a constitutional lack of capacity for assimilating the teachings given, if he works earnestly and continually, if his aspirations do not relax or weaken; his efforts will be known in the right quarter, and it is in strict accordance with his deserts that help will be given him when he expects it the least.

Let every member know, moreover, that the time for such priceless acquisition is limited. The writer of the present is old; her life is well-nigh worn out, and she may be summoned "home" any day and almost any hour. And if her place is even filled up, perchance by another worthier and more learned than herself, still *there remain but twelve*

years to the last hour of the term—namely, till December the 31st, 1899. Those who will not have profited by the opportunity (given to the world in every last quarter of a century), those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day—those will advance no further than the knowledge already acquired. No Master of Wisdom from the East will himself appear or send any one to Europe or America after that period, and the sluggards will have to renounce every chance of advancement in their present incarnation—until the year 1975. Such is the LAW, for we are in *Kali Yuga*—the Black Age—and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost insuperable.

As to the relations of the Masters to this Section, it may be further said, paradoxically, that with Them everything is possible and everything impossible. They may or may not communicate personally on the outer plane with a member, and those who are continually wishing to receive "orders" or communications directly from Them on this plane, either phenomenally or otherwise, will in all probability be disappointed. The Masters have no desire to prove Their power or give "tests" to anyone whatever. And the fact that a member has concluded that a crisis of some kind or other is at hand, when, according to his wise opinion, the Master or Masters ought to speak and interfere personally, is no sound reason for such an outward interference.

It is, however, right that each member, once he believes in the existence of such Masters, should try to understand what their nature and powers are, to reverence Them in his heart, to draw near to Them, as much as in him lies, and to open up for himself conscious communication with the guru to whose bidding he has devoted his life. THIS CAN ONLY BE DONE BY RISING TO THE SPIRITUAL PLANE WHERE THE MASTERS ARE, AND NOT BY ATTEMPTING TO DRAW THEM DOWN TO OURS.

Inasmuch as growth in spiritual life comes from within, members must not expect to receive any other communications than those through H.P.B. The additional help, instruction, and enlightenment, will come from the inner planes of being, and will, as said, always be given when deserved.

To achieve this, the attitude of mind in which the teachings given are to be received is that which shall tend to develop the faculty of intuition. The duty of members in this respect is to refrain from arguing that the statements made are not in accordance with what other people have said or written, or with their own ideas upon the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy. Practical esoteric science is altogether *sui*

generis. It requires all the mental and psychic powers of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it. He must endeavor as much as possible to free his mind, while studying or trying to carry out that which is given him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers. His mind should be made perfectly free from all other thoughts, so that the inner meaning of the instructions may be impressed upon him apart from the words in which they are clothed. Otherwise, there is constant risk of his ideas becoming as coloured with preconceived notions as those of the writers of certain otherwise excellent works upon esoteric subjects who have made the occult tenets more subservient to modern Science than to occult truth.

In order, also, that the student may receive as much benefit as possible, it is absolutely essential that the superficial and inattentive habits of thought, engendered by Western civilization, shall be given up, and the mind concentrated upon the instructions as a whole as well as upon every word in them. To this end students are required to practise the habit of careful and constant concentration of mind upon every duty and act in life they may have to do, and not to reserve their efforts in that direction for the consideration of these teachings only. The student must make all his desires lean to, and centre upon, the acquirement of spiritual knowledge, so that the natural tendency of his thought may be in that direction. He must, therefore, in every moment of leisure revert to these subjects, as well as have a special time set apart for their consideration.

Students must not look for tests and trials of a special nature; these will come in the affairs of life and in relations with fellow-men. Specific tests will not in general be given, but even the manner in which the student approaches these teachings will be in itself a test or trial. The Masters do not judge students simply by their ability to do this or that special or difficult thing, but by the actual self-development and progress accomplished.

In entering this Section, the student begins to look his own nature in the face, and in accordance with the intensity of his aspirations, will be his difficulties. These difficulties may exhibit themselves on the physiological, mental, moral, or psychic planes of his being, or in the circumstances of his life. Having signed the pledge, his first failure to keep any one of its clauses is the failure to stand the first trial. Such a failure, however, is not defeat, so long as a further sincere endeavour is made.

Collected Writings VOLUME XII
1890

RULES

In the following the masculine includes the feminine; the singular, the plural; and *vice versa*.

1. Groundless condemnation on hearsay of others, theosophists or not, must be refrained from, and charity to each other's faults widely practiced within, as well as without, the theosophical area.

2. Repetition of statements or gossip derogatory of others must be avoided. But condemnation of crime, of social evils and systems of every description, *in the abstract*, is a duty of every member. Above all, the duty of every member is to fight against cant, hypocrisy, and injustice in every shape.

3. A derogatory or slanderous statement made against a fellow theosophist in the presence of a member, shall not be permitted by him to pass without protest, unless he knows it is true, in which case he should remain silent.

4. No member shall boast of being in this Section.

5. No member shall pry into the standing in this Section of a Brother, nor shall he uninvited seek to know if another theosophist is a member of it. Members may use the password of the Section for the purpose of recognition, but never from curiosity, nor a desire to discover if the person addressed is a member of the Section.

6. Any member may, if he chooses, remain unknown as such, and that desire, if suspected by others, must not be talked about nor referred to.

7. If a member, whether falsely or truly, asserts that he has received letters or communications from Masters, unless directed to divulge the same, he will *ipso facto* cease to derive any benefit from the teachings, whether the fact be known or unknown to himself or to others. A repetition of such offense gives the Head of the Section the right to expel the offender in discretion. In every case where a member shall receive a letter or communication purporting to come from Master or Masters, and which directs the divulgation of its contents or a part thereof, the same before being divulged shall be communicated to H.P.B. directly, if the recipient is in Europe, and to William Q. Judge, if in America, for transmission to said H.P.B. For deception is easy, and, without great

experience, members are not able to decide whether such a communication is genuine or not.

8. No member shall, under any circumstances, bring any charge of whatever nature against another member, whether to H.P.B., William Q. Judge, or any other member of the Section. This rule does not imply that the Masters condone, excuse, or tolerate any fault or crime. But no member is the judge of the acts of another member or theosophist, in this Section less than in any other. For, while in every Exoteric Branch, its President and Council decide upon any charges against their Fellows, in this Section each member is to be judged by his Karma and the Masters alone.

9. No member shall pretend to the possession of psychic powers that he has not, nor boast of those which he may have developed. Envy, jealousy, and vanity are insidious and powerful foes to progress, and it is known from long experience that, among beginners especially, the boasting of, or calling attention to, their psychic powers almost invariably causes the development of these faults and increases them when present. Hence—

10. No member shall tell to another, especially to a fellow-member, how much he has progressed or what recognition he has received, nor shall he by hints cause such to be known. Where students of similar tastes and dispositions desire to form a group or groups for mutual help in training, application must be made to H.P.B. for permission and advice as to the same. But hasty judgment as to the advisability of forming such groups must be avoided. For it may so happen, that two or more members united by a real friendship, may yet be so contrary in their magnetic idiosyncracies and conditions that their friendship may be changed into hatred on the occult plane, if they form groups without esoteric knowledge.

11. No member shall ask for any orders or instructions as to the conduct of his business affairs or the management of his social relations, or the ordinary affairs of life, nor as to the cure of diseases, whether in himself or in any other person. Questions relative to the instructions given will alone be accepted and attended to.

12. It is required of a member that when a question arises it shall be deeply thought over from all its aspects, to the end that he may find the answer himself; and in no case shall questions be asked out of curiosity, nor until the person has exhausted every ordinary means of solving the doubt or of acquiring himself the information sought. Otherwise his intuition will never be developed. He will not learn self-reliance;

and two of the main objects of the Section will be defeated. For an adept becomes such by his own exertions, by the self-development of his own power; and no one but himself can effect this work. "An adept becomes, he is not made." The office of Guru or Guide is to adjust the disciple in his progress, and not to drag or push him forward.

13. The use of wine, spirits, liquors of any kind, or any narcotic or intoxicating drug, is strictly prohibited. If indulged in, all progress is hindered, and the efforts of teacher and pupil alike are rendered useless. All such substances have a directly pernicious action upon the brain, and especially upon the "third eye," or *pineal gland* (*vide* "Secret Doctrine," Vol. II, p. 288 [*d*] *et seq*.). They prevent absolutely the development of the *third eye*, called in the East "the Eye of Śiva."

14. The moderate use of tobacco is not prohibited, for it is not an intoxicant; but its abuse, like that of everything else—even pure water or bread—is prejudicial.

15. As to diet: The eating of meat is not prohibited, but if the student can maintain health on vegetables or fish, such diet is recommended. The eating of meat strengthens the passional nature, and the desire to acquire possessions, and therefore increases the difficulty of the struggle with the lower nature.

16. Each member is expected to set apart a certain time of the day or night, of not less than half an hour's duration, for meditation upon the instructions received, for self-examination and self-study. If possible, the place selected for this should be used by no other person, nor for any other purpose; but the providing of such a special place, if inconvenient, is not insisted upon.

17. Harbouring doubt as to the existence of Masters in general is no crime, since it is often but the effect of ignorance, and comes involuntarily. But *it will inevitably prevent the pupil from attracting the attention of the Master*; and he will fail to draw to himself His influence. Suspicions as to the character of the members of the Section are also prejudicial to advancement. In short, any malevolent feeling, especially malice, envy or revenge toward any person high or low, creates peculiarly obstructive conditions in the student's path, and will absolutely prevent progress of every sort. The elimination of the desire for reward aids the student in his development.

18. No member of this Section shall belong to any other body, association, or organization for the purpose of mystic study or occult training, except Masonry and the Odd Fellows, if they so desire. But

they must be as careful to guard the secrecy of this Section from Masons as they are to preserve the secrets of Masonry from Theosophists. The reason for this rule is so self-evident as to need no explanation.

19. It is expected that all members of this Section shall have the following books and magazines where they can be referred to, as constant reference to them will be made in the course of the instruction, and no extended extracts will be furnished. Works on metaphysics and articles expounding the teachings of our Special School should be procured. The following books and theosophical magazines should be especially attended to:—

"The Secret Doctrine."
"The Bhagavad-Gita."
"Light on the Path."
"Patanjali's Yoga Philosophy."
"The Theosophist."
"Lucifer."
"The Path."

This rule is not intended to force members into the purchase of these books and magazines, but the undersigned has no time to copy extracts, giving explanations that have already appeared in print. Much has been already published, and it will be necessary to refer very often to such matter, and if a member is actually unable to procure the publications referred to, it is expected that others who are able will, upon request, furnish the desired book or a copy of the matter referred to. And herein the plea of poverty—if a pretence—will be as prejudicial to the student as any other vice.

20. As "the first test of true apprenticeship is devotion to the interest of another," it is expected that members will endeavor to fully comply with clauses 1 and 5 of the pledge. Theosophy must be made a living power in life, and, as a beginning, it must be applied in all relations, whether business, social, or personal. "The doctrine," as a whole, "promulgated by the Adepts being the only true one, must—supported by such evidence as they are preparing to give—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories, unimpeachable facts for those who know, with direct inferences deduced from and corroborated by the evidence furnished by modern exact science.

For these doctrines to practically react on the life through the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularise a knowledge of Theosophy. It is not the individual or determined purpose of attaining oneself Nirvāna, which is, after all, only an exalted and glorious *selfishness*, but the self-sacrificing pursuit of the best means to lead our neighbor on the right path, and cause as many of our fellow creatures as we possibly can to

benefit by it, which constitutes the true Theosophist."*

21. Members of the Section will therefore not neglect the exoteric branches of the Theosophical Society, but are expected to infuse into those as much energy in theosophical work as they can. Although all cannot be teachers, yet each one can familiarise himself with theosophical doctrines, and promulgate them to those who are inquiring. "There is hardly a theosophist in the whole Society unable to effectually help it by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself." The efforts of those members who benefit the Cause should never be impeded by criticism on the part of others who do nothing, but all should be encouraged and as much help given as is possible, even if that assistance be limited through circumstances to mere encouragement. Every sincerely based work for theosophy will bear good fruit, no matter how inappropriate it may appear in the eyes of those members who have set to themselves and everybody else only one definite plan of action.

Further rules will be made if exigency requires.

ORGANIZATION.

The communications to be made will be forwarded in Europe directly from H. P. Blavatsky; in America all communications will be sent through William Q. Judge, P.O. Box 2659, New York, U.S.A.; and all questions addressed to H. P. Blavatsky by members of this Section in America must be forwarded to said William Q. Judge, and shall bear upon them the number of the member as found on his certificate. As some early certificates of admission were sent without bearing this reference number, every member holding such a certificate should immediately apply for his number. William Q. Judge is authorized to establish regulations in his discretion in respect to the method to be followed in America for the transmission of communications, questions and answers, and also in respect to the appointment of assistant secretaries.

LONDON, December 14, 1888. (Signed) H. P. B.

---

* [These excerpts are from a letter of the Mahā-Chohan, very likely the most important letter from the Teachers. Its original does not exist in any of the known Archives. Its approximate date is 1881. Copies which are available show it to have been intended for A. P. Sinnett. It is introduced by the following brief statement:

"An abridged version of the view of the Chohan on the T.S. from his own words as given last night. My own letter, the answer to yours, will shortly follow. K.H."

Other excerpts from this communication were published by H.P.B in *Lucifer*, Vol. II, August, 1888, pp. 431-32 (cf. *Collected Writings*, Vol. X; pp. 78-81 with historical footnotes), and by William Quan Judge in *The Path*, Vol. VII, February, 1893, pp. 333-35 (cf. *Echoes of the Orient*, Vol. I, 1975, pp. 297-300). —*Compiler*.]

Next to be issued were H.P.B.'s *E. S. Instructions* I and II. They were first run off on a hand-roller "primitive" mimeograph. Stencils were made, an ink-roller was used and sheets had to be spread out to dry. Henry T. Edge, personal pupil of H.P.B., then only 22 years of age, told me that he did this work and that H.P.B. signed some of them with her initials, in some cases with the triangle of three dots following them.

When they were printed by the Aryan Press, organized by Mr. Judge and James Morgan Pryse in New York in 1889, they were dated January and February, 1889, for *Instruction I*, and March and April for *Instruction II*. Later editions, which, unfortunately, are undated, show that these Instructions were entirely reset, with various minor changes and improvements incorporated.

Instruction III, preceded by "Preliminary Explanations," was issued in 1889-90, and was printed. All key-words in the "Preliminary Explanations" were omitted in the copy given to the printer. H.P.B. herself, with pen and ink, wrote in the key-words for which a blank space had been left by the typesetter, and then initialed each copy.

After the H.P.B. Press had been installed in London, about November, 1890, and James M. Pryse had come over from the U.S.A. to operate it, the *Instructions* were printed by him. Nos. I and II were bound together, and No. III was bound separately. Copies were sent to Mr. Judge in New York, for the E.S. members in America. Also sheets were sent at a later time, and Mr. Judge had them bound for his own use.

The next document was a small booklet called the *Book of Rules*, consisting of two parts: text and Rules. The text had no special title, but actually was the *Preliminary Memorandum* issued previously. The wording of the General rules, in part, at least, drafted by Mr. Judge, was slightly modified.

In regard to *Instruction No. III*, it should be noted that its original edition has the full text of H.P.B.'s "Preliminary Explanations to No. III of the Instructions," written at the time of a grave crisis or rather series of crises, through which the T.S. passed in 1889-90. This original text contains a spirited defense of W. Q. Judge against vicious attacks. At the time when the *Instructions* had to be reprinted in London, sometime in 1890-91, certain portions of these "Preliminary Explanations" were omitted by those who had been constituted the editors, on the ground that they were too personal. This was done when H.P.B. was too ill to supervise the work, and, she afterwards said, without her sanction and much against her wishes.*

---

* As stated in the Introductory Note to E.S. *Instruction No. III*, edition of 1895.

To quote again from Dr. Archibald Keightley:

" 'When the English copies of the Instructions had to be revised and reprinted, this paper [Preliminary Explanations] was partly incorporated with Instruction No. III, and those who had the work in hand omitted certain portions of the matter. At a household meeting held at 19, Avenue Road, in January, 1894, Mr. Mead stated that:

" 'The Instructions were being revised for the purpose of printing them;

" 'He considered that it would be better to issue the Instructions without any reference in them to living persons;

" 'He referred the matter to H.P.B. for her decision;

" 'At the time, H.P.B. was in very bad health, and it was exceedingly difficult to attract her attention to any routine business.

" 'He was told not to trouble H.P.B. but to "do as you like."

" 'He, acting on what he then considered the best interests of E.S.T., cut out all reference to living persons from the Instructions.'

" 'The above agrees with what I recollect of the proceedings of the House Committee and with the statement of G. R. S. Mead made to me at the time he gave me the revised copy for reprinting No. III Instructions.

(Signed) James M. Pryse.'

" 'The above is a true statement of what Mr. Mead said at the meeting referred to. Moreover, I was often present at the E.S.T. private printing office when the Instructions were being printed, and I remember that statements by Mr. Pryse to the same effect were made to me at the time of revision. And I remember discussing the subject with Mr. Mead before the completion of the book, and he made statements to me personally to the same effect.

(Signed) Thomas Green.'

" 'The above is a correct account of Mr. Mead's explanation of the revision as given at the meeting referred to. During the winter of 1893-94, when I was living at the Headquarters, I heard Mr. Mead give the same account both before and after that meeting.

(Signed) Ernest T. Hargrove.' "†

---

* Ac stated in the Introductory Note to E S. *Instruction No. III*, edition of 1895.
† E.S.T. Circular of Jan. 12, 1895, quoted from earlier.

Dr. Archibald Keightley states also in the same Circular that "Mr. Claude F. Wright also gave me the same account. I refer to the matter in detail because a rumour has lately been set afloat that H.P.B. ∴ ordered the excisions above referred to. But above all there is her own written statement that all she said of Mr. Judge in that paper was from her Master's own letter (posted at Sikkim) to her. Everyone who knew H.P.B. ∴ knew that she never would have intentionally removed the Master's own words from a paper which He ordered her to write, as He did order her to issue the paper referred to . . ."

The third printed edition of *Instruction No. III*, issued in New York in 1895, restored the omitted portions.

In 1890, in England, a second Preliminary Memorandum* was published, this being extracts from H.P.B.'s "Preliminary Explanations to No. III of the Instructions," plus the penultimate paragraph of that Instruction. The Aryan Press in New York also published this second Preliminary Memorandum in an eight-page pamphlet. Its text is as follows:

Strictly private and confidential.

ESOTERIC SECTION

PRELIMINARY MEMORANDUM

"*If thou canst not fulfil thy pledge, refuse to take it, but once thou hast bound thyself to any promise, carry it out, even if thou hast to die for it*."

Membership in the E. S., and "pledges" sent, accepted and signed, are no warrants for a high success, nor do these pledges aim at making of every student an adept or a magician. They are simply the seeds in which lurks the potentiality of every truth, the germ of that progress which will be the heirloom of only the seventh *perfect* Race. A handful of such seeds was entrusted to me by the keepers of these truths, and it is my duty to sow them there, where I perceive a possibility of growth. It is the parable of the Sower put once more into practice, and a fresh lesson to be derived from its new application. The seeds that fall into good ground will bring forth fruit an hundredfold, and thus repay in each case the waste of those seeds which will have fallen by the wayside, on stony hearts and among the thorns of human passions. It is the duty of the Sower to choose the best soil for the future crops. But he is held responsible only so far as that ability is directly

---

* This second Preliminary Memorandum was included in a further edition of the *Book of Rules* issued in late 1891 by Annie Besant and William Q. Judge as joint Heads of the E.S.

---

connected with the failures, and that such are solely due to it; it is the Karma of the individuals who receive the seeds by asking for them, that will repay or punish those who fail in *their* duties to their HIGHER SELF.

(*From the* "*Book of Discipline*" *in the schools of* "*Dzyan*.")

"1. TO THE EARNEST DISCIPLE HIS TEACHER TAKES THE PLACE OF FATHER AND MOTHER. FOR, WHEREAS THEY GAVE HIM HIS BODY AND ITS FACULTIES, ITS LIFE AND CASUAL FORM, THE TEACHER SHOWS HIM HOW TO DEVELOP THE INNER FACULTIES FOR THE ACQUISITION OF THE ETERNAL WISDOM.

"2. TO THE DISCIPLE EACH FELLOW-DISCIPLE BECOMES A BROTHER AND SISTER, A PORTION OF HIMSELF,* FOR HIS INTERESTS AND ASPIRATIONS ARE THEIRS, HIS WELFARE INTERWOVEN WITH THEIRS, HIS PROGRESS HELPED OR HINDERED BY THEIR INTELLIGENCE, MORALITY, AND BEHAVIOR THROUGH THE INTIMACY BROUGHT ABOUT BY THEIR CO-DISCIPLESHIP.

"3. A CO-DISCIPLE OR ASSOCIATE CANNOT BACKSLIDE OR FALL OUT OF THE LINE WITHOUT AFFECTING THOSE WHO STAND FIRM THROUGH THE SYMPATHETIC TIE BETWEEN THEMSELVES AND THE PSYCHICAL CURRENTS BETWEEN THEM AND THEIR TEACHER.

"4. WOE TO THE DESERTER, WOE ALSO TO ALL WHO HELP TO BRING HIS SOUL TO THE POINT WHERE DESERTION FIRST PRESENTS ITSELF BEFORE HIS MIND'S EYE, AS THE LESSER OF TWO EVILS. GOLD IN THE CRUCIBLE IS HE WHO STANDS THE MELTING HEAT OF TRIAL, AND LETS ONLY THE DROSS BE BURNT OUT OF HIS HEART; ACCURSED BY KARMIC ACTION WILL FIND HIMSELF HE WHO THROWS DROSS INTO THE MELTING-POT OF DISCIPLESHIP FOR THE DEBASEMENT OF HIS FELLOW-PUPIL. AS THE MEMBERS TO THE BODY, SO ARE THE DISCIPLES TO EACH OTHER, AND TO THE HEAD AND HEART WHICH TEACH AND NOURISH THEM WITH THE LIFE-STREAM OF TRUTH.

"5. AS THE LIMBS DEFEND THE HEAD AND HEART OF THE BODY THEY BELONG TO, SO HAVE THE DISCIPLES TO DEFEND THE HEAD AND THE HEART OF THE BODY THEY BELONG TO (*in this case Theosophy*) FROM INJURY.

(*From the Letter of a Master*.)

. . . . AND IF THE LIMBS HAVE TO DEFEND THE HEAD AND HEART OF THEIR BODY, THEN WHY NOT SO, ALSO, THE DISCIPLES THEIR TEACHERS AS REPRESENTING THE SCIENCE OF THEOSOPHY WHICH CONTAINS AND

————————

* "So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother." (*Vide* Fragment III, in *Voice of the Silence*, p. 49.)

————————

INCLUDES THE 'HEAD' OF THEIR PRIVILEGE, THE 'HEART' OF THEIR SPIRITUAL GROWTH? SAITH THE SCRIPTURE:-

"HE WHO WIPETH NOT AWAY THE FILTH WITH WHICH THE PARENT'S BODY MAY HAVE BEEN DEFILED BY AN ENEMY, NEITHER LOVES THE PARENT NOR HONOURS HIMSELF. HE WHO DEFENDETH NOT THE PERSECUTED AND THE HELPLESS, WHO GIVETH NOT OF HIS FOOD TO THE STARVING NOR DRAWETH WATER FROM HIS WELL FOR THE THIRSTY, HATH BEEN BORN TOO SOON IN HUMAN SHAPE.

"BEHOLD THE TRUTH BEFORE YOU: A CLEAN LIFE, AN OPEN MIND, A PURE HEART, AN EAGER INTELLECT, AN UNVEILED SPIRITUAL PERCEPTION, A BROTHERLINESS FOR ONE'S CO-DISCIPLE, A READINESS TO GIVE AND RECEIVE ADVICE AND INSTRUCTION, A LOYAL SENSE OF DUTY TO THE TEACHER, A WILLING OBEDIENCE TO THE BEHESTS OF TRUTH, ONCE WE HAVE PLACED OUR CONFIDENCE IN, AND BELIEVE THAT TEACHER TO BE IN POSSESSION OF IT; A COURAGEOUS ENDURANCE OF PERSONAL INJUSTICE, A BRAVE DECLARATION OF PRINCIPLES, A VALIANT DEFENCE OF THOSE WHO ARE UNJUSTLY ATTACKED, AND A CONSTANT EYE TO THE IDEAL OF HUMAN PROGRESSION AND PERFECTION WHICH THE SECRET SCIENCE (*Gupta-Vidyā*) DEPICTS—THESE ARE THE GOLDEN STAIRS UP THE STEPS OF WHICH THE LEARNER MAY CLIMB TO THE TEMPLE OF DIVINE WISDOM."

(*From No. III of the Instructions.*)

Good and evil are relative, and are intensified or lessened according to the conditions by which man is surrounded. One who belongs to that which we call the "useless portion of mankind," i.e., the lay majority, is in many cases irresponsible. Crimes committed in *Avidyā* (ignorance) involve physical but not moral responsibilities or Karma. Take, for example, the case of idiots, children, savages, and other people who know no better. But the case of each of you, pledged to the **HIGHER SELF**, is quite another matter. *You cannot invoke this divine Witness with impunity*, and once that you have put yourselves under its tutelage, you have asked the Radiant Light to shine into and search through all the dark corners of your being; consciously you have invoked the divine justice of Karma to take note of your motives, to scrutinize your actions, and to enter up all in your account. The step is as irrevocable as that of the infant taking birth. Never again can you force yourself back into the *Matrix* of *Avidyā* and irresponsibility. Resignation and return of your pledges will not help you. Though you flee to the uttermost parts of the earth, and hide yourselves from the sight of men, or seek oblivion in the tumult of the social whirl, that Light will find you out and lighten your every thought, word, and deed. Are any of you so foolish as to suppose that it is to poor, miserable H.P.B. you

are giving your pledge? All she can do is to send to each earnest one among you a most sincerely fraternal sympathy and hope for a good outcome to your endeavors. Nevertheless, be not discouraged, but try, ever keep trying;* twenty failures are not irremediable if followed by as many undaunted struggles upward: is it not so that mountains are climbed? And know further that if Karma relentlessly records in the Esotericist's account bad deeds that in the ignorant would be overlooked, yet equally true is it that each of his good deeds is, by reason of his association with the Higher Self, an hundredfold intensified as a potentiality for good.

In the latter part of 1889, the following communication was addressed by H.P.B. to her Esotericists:

E.S.T.S. *Strictly Private and Confidential.*

The following has been received by me, with orders to send a copy to all members of the Section.

William Quan Judge,
Sec. to H.P.B.

Esoteric Section
[T.S. Seal]

17 Lansdowne Road,
London,
November 29, 1889.

H. P. Blavatsky

To the Esotericists:

As one sees the blemishes of his face by looking in a mirror, so has the mere holding up to you of the shining image of the true and advanced Esotericists revealed to the earnest among you your own imperfections. The disclosure is so impressive that some of the best of the members of the E.S. have, with undue precipitancy, wanted to sever their connection and leap out of the "path." They knew not that if among them there was one who embodied in himself the ideal depicted it would be my duty to relinquish the Teacher's chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. That the *Masters* do, in proportion to their respective temperaments, at stages of *Bodhisattvic* development possess such *Pāramitās*, constitutes their right to our reverence as our Teachers. It should be the aim of each and

* Read pages 40 and 63 in *The Voice of the Silence*.

all of us to strive with all the intensity of our natures to follow and imitate them.

Take back your resignations, then, you sincere ones, who dazzled by the ideal held up to you in the Master's letter, and stung by your sense of imperfection, have adopted the wrong expedient of retiring. This is the reverse of bravery. Try to realize that progress is made step by step, and each step gained by heroic effort. Withdrawal means despair or timidity. "No Arhan, O Lanoo, becomes one in that birth when for the first the Soul begins to long for final liberation." (*Voice of the Silence*, p. 39.) Read those words and remember them. "And if he falls, e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his." (*Ibid.*, p. 40.) Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful, then, not despairing. With each morning's awakening try to live through the day in harmony with the *Higher Self.* "Try" is the battle-cry taught by the Teachers to each pupil.

Naught else is expected of you. *One who does his best does all that can be asked*. There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step toward Buddhahood.

So, then, to answer plain questions put to me in several letters by frightened Esotericists, I say that probably though not one of you may attain in this birth to this full ideal (of Buddhahood), yet each of you may begin to tread the "Sryâshtânga-Mârga."* Afraid of *Pāramitās*, are you? A man may be patient, kind and conscientious, without becoming at once a King Harichandra. "The sixteen Pāramitās are not for priests and yogis alone," as said, but stand for models for all to strive after; and neither priest nor yogi, chela nor Mahātma, ever attained all, at once. Again, the idea that *sinners* and saints are expected to enter the *Path* is emphatically stated in *The Voice of the Silence*, p. 40, where it is said that "not one recruit can ever be refused the right to enter on the path that leads toward the field of battle."

Read the "*Voice*," I say. It was written for, and dedicated to you, by Masters' special orders. Therein you will find all your inquiries anticipated and answered.

Yours fraternally,
H.P.B.

Note.—Pāramitās are the transcendental virtues.—W.Q.J.

---

* [Noble Eightfold Path.—*Comp*.]

In regard to the Pledge of Probationers, one of its early versions was openly published in the pages of *Lucifer* (Volume III, September, 1888, pp. 63-67), in an article entitled "The Meaning of a Pledge," said to have been written by Dr. Archibald Keightley, and which we reproduce herewith.

THE MEANING OF A PLEDGE

It has been thought advisable that members of a certain Occult Lodge of the T.S. should have the meaning of the Pledge they are about to take laid before them as plainly as possible. At any rate, that those who have previously signed the Pledge shall lay before those who are about to do so all that they understand this Pledge to mean and what its signature involves.

The Pledge runs as follows:

"1. I pledge myself to endeavour to make Theosophy a living factor in my life.

"2. I pledge myself to support, before the world, the Theosophical movement, its leaders and its members.

"3. I pledge myself never to listen without protest to any evil thing spoken of a Brother Theosophist and to abstain from condemning others.

"4. I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others.

"5. I pledge myself to do all in my power, by study or otherwise, to fit myself to help and teach others.

"6. I pledge myself to give what support I can to the movement in time, money, and work.

"So Help Me, My Higher Self."

It is at once plain that this is not a general Pledge like that which is taken so lightly by members of the Theosophical Society; but that it is a specific undertaking to do and to endeavour to do certain things. Also that it is given under an invocation:—

"So help me, my Higher Self."

The term "Higher Self" has recently come into considerable use—at any rate so far as the Theosophical Society is concerned. To those who have studied the meaning of the words it is at once evident that to "take an oath" in the ordinary fashion of Christians is much less serious than a Pledge in presence of the "Higher Self."

The "Higher Self," moreover, is not a sort of sublimated essence of any one man; a sort of spiritualised "personality." *It* is universal and

secondless and in such a sense the term "*my* Higher Self" seems misplaced. But every man, however dimly, is a manifestation of the Higher Self, and it is by the connection of the J…va, the Monad, with the secondless "Higher Self" that it is possible to use the term. What then does the invocation mean?

The man who takes this Pledge in the right spirit calls upon It, and calls every help and blessing from It to his assistance. By an intense desire to be under Its protection he (though It *per se* is latent and passive) places himself under the protection of the active and beneficent powers that are the direct rays of the Absolute Higher Secondless Self.

But if a man takes this Pledge and betrays his Higher Self, he risks every evil and *brings it upon himself*. Thus then, he who remains true to the Pledge has nothing to fear; but he who has no confidence in himself to keep the Pledge when taken, had better leave it and, much more, leave Occultism alone.

Breaking this Pledge cannot, then, involve penalty on the "Higher Self," but it can affect the individual man. The "Higher Self" is immortal, but the Monad exists as a separate individual only during the Manvantaras, and around it various personalities are formed. This incarnates at every new birth, and not only can be, but is, punished if such a Pledge is broken. Once that it has progressed far enough to recognize the glorious light of the Higher Self and desire to live in it, the breaking of the Pledge tends towards a condition which would preclude the possibility of that light not only benefitting the Monad, but even reaching it.

Thus all men are in the presence of two forces in nature. One of them active and beneficent, whose aid and assistance is directly invoked by the Pledge; the other active, but maleficent, which is represented by beings who have a distinct interest in preventing the operation of the Pledge, and in hindering the work of the Theosophical Society. We see this more clearly when we know that we Pledge ourselves *to be* active, and not merely to endeavor to be.

Further, there are powers on the earth and in the flesh, as well as in the astral light, who desire to prevent and hinder the Pledge from taking effect. Some of these act consciously in this manner, and others because they are driven to such conscious action, but without any knowledge of the reason or force which drives them thereto.

We are to endeavor to "make Theosophy a living factor in our lives." Before we can *endeavor* to do this, much less *do* it effectually, we must first understand what Theosophy is, and actually define to ourselves what we individually mean by Theosophy. Now it is exactly this definition, its want, and our ignorance generally which hitherto

has prevented us from carrying out this endeavor. Nothing need here be said of the Theosophical Society and the benefit which would come to it by even a small section of its members actually making Theosophy the *living* factor in their lives. Very few do so, and it is only too true that a member of the Theosophical Society

is not necessarily a Theosophist. But those who take this Pledge are not content to remain nominally members of the Society, but aspire to be Theosophists indeed. And therefore it is so necessary that all should learn what a Theosophist is, and what any man must do to make Theosophy a living factor in his life.

As a negative definition nothing could be better than the definition in *Lucifer*, Vol. I, November, 1887, p. 169:

"He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist."

But this definition also contains the positive side. It is not sufficient merely to abstain from doing that which is condemned in this definition. The negative side alone is useless to those who take this Pledge—and not merely useless, for it involves practically the breaking of the Pledge. The Pledge demands not only that the man who takes it shall abstain from evil doing but, more, that he shall *positively* work altruistically and defend any innocent person as he would himself.

Many men may be so colorless as not to offend against the negative clauses of the Pledge and definition; but few are they who are sufficiently positive in their own character as not only not to offend against these clauses but also work in the opposite direction. For the greatest importance does not consist in "I will not" but in the "I will do." Thus some strength is needed for impersonality. This impersonality is of two kinds, negative and positive. For the negative, strength is needed to fight against the forces of heredity and education, and prevent obedience to the instincts and acquired habits of this and other incarnations. But greater strength is needed to cross the zero-point and create new instincts and habits in the midst of conditions of life and habits of thought which are violently opposed to the new creation. And it would seem that strength is required so that it would be possible to conquer the tendencies of a devil and grow up into divinity. And if we regard the Pledge generally it would seem to be an admirable instrument, in view of the above quoted definition, for finding out and assailing everybody on their weak points. As men and women the

Pledge compels us to refrain from acting and thinking in our daily life as our education has hitherto compelled us to do. If we do not so refrain, we do not make Theosophy a living factor in our lives. And more, while we are engaged in this difficult task, the positive side appears and we are told that we have to do other things as difficult—otherwise we are not Theosophists.

The second clause of the Pledge will prove a stumbling block to many lukewarm members of the Theosophical Society. Many may be in complete accord with the objects of the Theosophical Society, so far as they understand them, but also be in complete disagreement with the leaders of the Society and their method of work. Not only may they disagree but also be in either open or concealed hostility to those leaders and many of the members. It is of no use to disguise from ourselves the fact that this has been the case, and unfortunately may be so again. We work for "Universal Brotherhood" and we are at enmity with our immediate neighbours. This then we pledge ourselves to put a stop to, and to excise the tendency from our natures. Thus Clause 2 has a special reference to certain persons, arising out of the general circumstances.

The question naturally arises: "Of what use is a Theosophical Society with such aims, when it is composed of such diverse elements?" And again: "Has the Society any coherence and purpose which shall make *it* a living power in the society by which it is surrounded?" For an analogy exists; and the Society is an individual among societies, just as men and women are individuals. And it may here be emphatically stated that the power and force of any given body is not the total force of its component units, but that the body has an individual force and power of its own apart from them. One has but to turn to the chemistry of "alloys" to see that this is true. If then we regard the Society, it does not seem that any of its strength is due to the united purpose and action of its individual members. But it has a great purpose, and to this a certain number of devoted individuals have sacrificed all that lay in their power. Among these the founders and present leaders

of the Society are notable examples. The result is that the Society continues to exist exoterically. But the continued existence of the Society is not due to these few individual efforts alone but to the underlying influence of those under whose direction the Society was founded by its present leaders, and to the fostering care of those Masters in Wisdom, after it was founded.

Clause 3 opens out to many, as the Society is at present constituted, a good deal of casuistical reasoning. It has been said, and it would seem truly said, that it is perfectly open to those who are true Theosophists to condemn an act but not the actor. But this will be found to

be a distinction which is very subtle and difficult to make in life. *Light on the Path*, too, warns the aspirant against self-righteousness of a like character, "for the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow." Thus those who take this Pledge are about to meet a very subtle difficulty (for in life the act and the actor are indissolubly connected), unless they have attained the power of observing and reading on a plane which is at present beyond the reach of the majority of mankind. However, even if this power is beyond reach at present, it is at all events right for those who aspire to be Theosophists to try. We can at least put a bridle on our physical lips and endeavor to do so on our mind, and thus abstain from "condemning others." For the silent condemnation of the mind would seem more "vicious" than physical speech, for, at any rate in the "judge," it is a form of moral cowardice. And herein lies the casuistry. For apart from the definition in *Lucifer*, it has been open to those who take the Pledge to consider that their human brothers are not "Brother Theosophists," and therefore that it is legal to judge and condemn. Thus if it could be clearly proven that any man or woman has erred against the said definition it might be possible to receive absolution from the pledge "never to listen without protest to any evil thing spoken" of them. But the definition stops this with its "whether a brother Theosophist or not," and agrees with the legal maxim which is so seldom acted upon—always to consider a man innocent until proved guilty. Suspicion is a dangerous guest to harbour, and we are finally brought back to the fact that it is best to "judge not that ye be not judged."

Clauses 4 and 5 are the completion of resolutions which go straight to the centre of all that militates against Theosophy and against its forming a living factor in men's lives. In this sense Clause 6 is a completion also. But the power to help and teach others can only be found in the united spirit of life, which is a spirit of absolute equality and in the sense that to the Theosophist every man is a teacher.

Clause 6 is a ratification of all that has gone before, but places it in more definite terms.

Thus then before this Pledge is taken it is necessary for all who aspire to take it to carefully ascertain, before pledging themselves to work and activity for Theosophy, what Theosophy really is. Is Theosophy identical with the practice of the Theosophical Society? If it is not, ought it to be? Shall I endeavor to make it so? In pledging myself to work for it, am I in the near or distant future, in this or in some succeeding incarnation, looking for a reward? It would then seem that one of the first requisites is to endeavor to "Know Thyself."

Such a Pledge must not be taken lightly nor in a spirit of mere

emotionalism. It has to be taken with a stern resolution to ever and ever more fully carry out its requirements, even at all costs to the man who takes it. It is taken at the risk of the man who takes it in a thoughtless spirit without examining what it really means and without the intention of making its fulfillment the supreme object of his life.

It is necessary "to read, mark, learn, and inwardly digest" the truths which exist in Theosophy and then perhaps there may dawn upon the world the day when all men shall be as brothers, and Universal Brotherhood shall be a reality and the guide of all existence.

ONE WHO IS PLEDGED.

Such are the facts in general outline of the circumstances which prevailed during the formative stages of the Esoteric Section. It should be kept in mind that it was merely the outer form of an Inner School which had existed from immemorial antiquity, and whose ramifications and outer manifestations can be traced in all parts of the world and among all ethnic groups of humanity.

BORIS DE ZIRKOFF.

Collected Writings VOLUME XII
1890

INSTRUCTION No. I

PRINTED PRIVATELY ON THE ARYAN PRESS

NOTICE

It must be distinctly understood that this School is entirely apart from the exoteric organization of the Theosophical Society and has no official connection with it.

STRICTLY PRIVATE AND CONFIDENTIAL

NOT THE PROPERTY OF ANY MEMBER, AND TO BE RETURNED ON DEMAND TO THE AGENT OF THE HEAD OF THE E.S.T.

INSTRUCTION NO. I

———————

A WARNING ADDRESSED TO ALL ESOTERICISTS.

There is a strange law in Occultism which has been ascertained and proven by thousands of years of experience; nor has it failed to demonstrate itself, almost in every case, during the fifteen years that the T. S. has been in existence. As soon as anyone pledges himself as a "Probationer," certain occult effects ensue. Of

these the first is the *throwing outward* of everything latent in the nature of the man: his faults, habits, qualities, or subdued desires, whether good, bad, or indifferent.

For instance, if a man is vain or a sensualist, or ambitious, whether by Atavism or by Karmic heirloom, all those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly, and he will have to fight a hundred times harder than before, until he *kills* all such tendencies in himself.

On the other hand, if he is good, generous, chaste, and abstemious, or has any virtue hitherto latent and concealed in him, it will work its way out as irrepressibly as the rest. Thus a civilized man who hates to be considered a saint, and therefore assumes a mask, will not be able to conceal his true nature, whether base or noble.

THIS IS AN IMMUTABLE LAW IN THE DOMAIN OF THE OCCULT.

Its action is the more marked the more earnest and sincere the desire of the candidate, and the more deeply he has felt the reality and importance of his pledge.

Therefore let all members of this School be warned and on their guard; for even during the three months before the esoteric teaching began several of the most promising candidates failed ignominiously.

The ancient occult axiom, "Know Thyself," must be familiar to every member of this School; but few if any have apprehended the

real meaning of this wise exhortation of the Delphic Oracle. You all know your earthly pedigree, but who of you has ever traced all the links of heredity, astral, psychic, and spiritual, which go to make you what you are? Many have written and expressed their desire to unite themselves with their Higher Ego, yet none seem to know the indissoluble link connecting their "Higher Egos" with the One Universal SELF.

For all purposes of Occultism, whether practical or purely metaphysical, such knowledge is absolutely requisite. It is proposed, therefore, to begin the esoteric instruction by showing this connection in all directions with the worlds: Absolute, Archetypal, Spiritual, Mânasic, Psychic, Astral and Elemental. Before, however, we can touch upon the higher worlds—Archetypal, Spiritual, and Manasic—we must master the relations of the seventh, the terrestrial world, the lower Prakriti, or Malkhuth as in the *Kabala*, to the worlds or planes which immediately follow it.

It is clear that once the human body is admitted to have direct relation with such higher worlds, the specialization of the organs and parts of the body will necessitate the mention of all parts of the human organism without exception. In the eyes of truth and nature no one organ is more noble or ignoble than another. The ancients considered as the most holy precisely those organs which we associate with feelings of shame and secrecy; for they are the creative centers, corresponding to the Creative Forces of the Kosmos.

The Esotericists are therefore warned that unless they are prepared to take everything in the spirit of truth and nature, and forget the code of false propriety bred by hypocrisy and the shameful misuse of primeval functions, which were once considered divine—they had better not study Esotericism.

____

OM

"ŌM," says the šryan Adept, the son of the Fifth Race, who with this syllable begins and ends his salutation to the human being, his conjuration of, or appeal to, non-human PRESENCES.

"ŌM-MANI," murmurs the Turanian Adept, the descendant of the Fourth Race; and after pausing he adds, "PADME-HUM."

This famous invocation is very erroneously translated by the Orientalists as meaning, "O the Jewel in the Lotus." For although literally, ŌM is a syllable sacred to the Deity, PADME means "in the Lotus," and MANI is any precious stone, still neither the words themselves, nor their symbolical meaning, are thus really correctly rendered.

In this, the most sacred of all Eastern formulas, not only has every syllable a secret potency producing a definite result, but the whole invocation has seven different meanings and can produce seven distinct results, each of which may differ from the others.

The seven meanings and the seven results depend upon the intonation that is given to the whole formula and to each of its syllables; and even the numerical value of the letters is added to or diminished according as such or another rhythm is made use of. Let the student remember that number underlies form, and number guides sound. Number lies at the root of the manifested Universe; numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of Nature.

Know the corresponding numbers of the fundamental principle of every element and its sub-elements, learn their interaction and behavior on the occult side of manifesting nature, and the law of correspondences will lead you to the discovery of the greatest mysteries of macrocosmical life.

But to arrive at the macrocosmical, you must begin by the microcosmical: *i.e.,* you must study MAN, the microcosm—in this case as physical science does—inductively, proceeding from particulars to universals. At the same time, however, since a keynote is required to analyze and comprehend any combinations of differentiations of sound, we must never lose sight of the Platonic method, which starts with one general view of all, and descends from the universal to the individual. This is the method adopted in Mathematics—the only *exact* science that exists in our day.

Let us study Man, therefore; but if we separate him for one moment from the Universal Whole, or view him in isolation, from a single aspect, apart from the "Heavenly Man"—the Universe symbolized by Adam-Kadmon or his equivalents in every philosophy—we shall either land in black magic or fail most ingloriously in our attempt.

Thus the mystic sentence, *"Ōm Mani Padme Hum*," when rightly understood, instead of being composed of the almost meaningless words, "O the Jewel in the Lotus," contains a reference to this indissoluble union between Man and the Universe, rendered in seven different ways and having the capability of seven different applications to as many planes of thought and action.

From whatever aspect we examine it, it means: "I am that I am"; "I am in thee and thou art in me." In this conjunction and close union the good and pure man becomes a god. Whether consciously or unconsciously, he will bring about or innocently cause to happen unavoidable results. In the first case, if an Initiate—of course an Adept

of the Right-hand Path alone is meant—he can guide a beneficient or a protecting current, and thus benefit and protect individuals and even whole nations. In the second case, although quite unaware of what he was doing, the good man becomes a shield to whomsoever he is with.

Such is the fact; but its how and why have to be explained, and this can be done only when the actual presence and potency of numbers in sounds, and hence in words and letters, have been rendered clear. The formula, *"Ōm Mani Padme Hum*," has been chosen as an illustration on account of its almost infinite potency in the mouth of an Adept, and of its potentiality when pronounced by any man. Be careful, all you who read this: do not use these words in vain or when in anger, lest you become yourself the first sacrificial victim or, what is worse, endanger those whom you love.

The profane Orientalist, who all his life skims mere externals, will tell you flippantly, and laughing at the superstition, that in Tibet this sentence is the most powerful six-syllabled incantation and is said to have been

delivered to the nations of Central Asia by Padmapani, the Tibetan Chenrezi.*

But who is Padmapani in reality? Each of us must recognize him for himself whenever he is ready. Each of us has within himself the "Jewel in the Lotus," call it Padmapani, Krishna, Buddha, Christ, or by whatever name we may give to our Divine Self. The exoteric story runs thus:

The supreme Buddha, or Amitabha, they say, at the hour of the creation of man, caused a rosy ray of light to issue from his right eye. The ray emitted a sound and became Padmapani Bodhisattva. Then the Deity allowed to stream from his left eye a blue ray of light which, becoming incarnate in the two virgins Dolma, acquired the power to enlighten the minds of living beings. Amitabha then called the combination, which forthwith took up its abode in man, "*Om Mani Padme Hum*" ("I am the Jewel in the Lotus, and in it I will remain"). Then Padmapani, "the one in the Lotus," vowed never to cease working until he had made Humanity feel his presence in itself and had thus saved it from the misery of rebirth. He vowed to perform the feat before the end of the Kalpa, adding that in case of failure he wished that his head would split into numberless fragments. The Kalpa closed; but Humanity felt him not within its cold, evil heart. Then Padmapani's head split and was shattered into a thousand fragments. Moved with compassion, the Deity re-formed the pieces into *ten* heads, three white and seven of various colors. And since that day man has become a perfect number, or TEN.

---

* See *The Secret Doctrine*, Vol. II, pp. 178-79.

In this allegory the potency of SOUND, COLOR and NUMBER is so ingeniously introduced as to veil the real esoteric meaning. To the outsider it reads like one of the many meaningless fairy tales of creation; but it is pregnant with spiritual and divine, physical and magical, meaning. From Amitabha—*no color* or the *white glory*—are born the seven differentiated colors of the prism. These each emit a corresponding sound, forming the seven of the *musical scale*. As Geometry among the Mathematical Sciences is specially related to Architecture, and also—proceeding to Universals—to Cosmogony, so the ten Yōds of the Pythagorean Tetrad, or Tetraktys, being made to symbolize the Macrocosm, the Microcosm, or man, its image, had also to be divided into ten points. For this Nature herself has provided, as will be seen.

But, before this statement can be proved and the perfect correspondences between the Macrocosm and the Microcosm demonstrated, a few words of explanation are necessary.

To the learner who would study the Esoteric Sciences with their double object: (*a*) of proving Man to be identical in spiritual and physical essence with both the Absolute Principle and with God in Nature; and (*b*) of demonstrating the presence in him of the same potential powers as exist in the creative forces in Nature—to such an one a perfect knowledge of the correspondences between Colors, Sounds and Numbers is the first requisite. As already said, the sacred formula of the Far East, *Ōm Mani Padme Hūm*, is the one best calculated to make these correspondential qualities and functions clear to the learner.

Let those, I say again, who feel themselves too much the children of our age to approach the many mysteries which have to be revealed, in a truly reverential spirit, even though references be made to such subjects and objects as are deemed improper and, to use the correct term, *indecent*, in our modern day—let such abandon these teachings at once. For I shall have to use terms and refer, especially in the beginning, to the most secret organs and functions of the human body, the bare mention of which is certain to provoke either a feeling of disgust and shame or an irreverent laugh.

It is such feelings which have invariably led the generations of writers on symbology and religions, ever since the day of Kircher, to materialize every natural emblem and ideograph in their impure thought, and finally to sum up all religions, Christianity included, as phallic worship. It is quite true that ever since the days of Pythagoras and Plato the exoteric cults began to deteriorate, until they debased the symbolism into

the most shameful *practices* of sexual worship. Hence the horror and contempt with which every true Occultist regards the so-called "personal God" and the exoteric ritualistic worship of the

Churches—be they Heathen or Christian. But even in the days of Plato it was not so. It was the persecution of the True Hierophants and the final suppression of those Mysteries, which alone purified man's thoughts, that led to Tantrika sexual worship and, through the forgetting of divine truth, to BLACK MAGIC, whether conscious or otherwise.

Numerous works have been written upon this subject, especially in the latter part of our century. Every student can read for himself such works as those of Payne Knight, Higgins, Inman, Forlong, and finally Hargrave Jennings' *Phallicism* and Allen Campbell's *Phallic Worship*. All are based on truth as far as the facts are concerned; all are erroneous and unjust in their ultimate conclusions and deductions.

The above words are addressed to students in order that—knowing how bitter some Occultists feel both towards carnalizing Churches and materialistic thinkers who see phallicism in every symbol—they should not at the outset jump to the conclusion that, after all, the Occult Sciences likewise are based on nothing else but a sexual foundation. Man and woman in their physical aspects and corporeal envelopes are but higher animals, and the various parts of their bodies, if named at all, must be referred to in terms comprehensible to the student. But the idea or the unclean acts with which some of these organs are connected, in the present conception of humanity, does not militate against the fact that each such organ has been evolved and developed to perform six functions on six distinct planes of action, besides its seventh, the lowest and purely terrestrial function on the physical plane. This will suffice as an introduction to what follows.

In the allegory of Padmapani, the Jewel (or Spiritual Ego) in the Lotus, or the symbol of androgynous man, the numbers 3, 4, 7, 10, as synthesizing the *Unit*, Man, are prominent, as I have already said. It is on the thorough knowledge and comprehension of the meaning and potency of these numbers, in their various and multiform combinations, and in their mutual correspondence with sounds (or words) and colors, or rates of motion (represented in physical science by vibrations), that the progress of a student in Occultism depends. Therefore we must begin by the first, initial word, ŌM or AUM. ŌM is a "blind." The 'sentence "*Ôm Mani Padme Hum*" is not a six- but a seven-syllabled phrase, as the first syllable is double in its right pronunciation, and triple in its essence, A-UM. It represents the forever-concealed primeval triune differentiation, not *from* but *in* the ONE Absolute, and is therefore symbolized by the 4, or the Tetraktys, in the metaphysical world. It is the Unit-ray, or Atman.

It is Atman, this highest spirit in man, which, in conjunction with Buddhi and Manas, is called the upper Triad, or Trinity. This triad

with its four lower human principles is, moreover, enveloped with an auric atmosphere, like the yolk of an egg (the future embryo) by the albumen and shell. This, to the perceptions of higher beings from other planes, makes of each individuality an oval sphere of more or less radiancy.

To show the student the perfect correspondence between the birth of Kosmos, a World, a Planetary Being, or a Child of Sin and Earth, a more definite and clear description must be given. Those acquainted with Physiology will understand it better than others.

Who, having read say the *Vishnu or other Puranas*, is not familiar with the exoteric allegory of the birth of Brahma (male-female) in the Egg of the World, Hirayagarbha, surrounded by its seven zones, or rather planes, which in the world of form and matter become seven and fourteen Lokas; the numbers seven

and fourteen reappearing as occasion requires.

Without giving out the secret analysis, the Hindus have from time immemorial compared the matrix of the Universe, and also the solar matrix, to the female uterus. It is written of the former: "Its womb is vast as the Meru," and "the future mighty oceans lay asleep in the waters that filled its cavities, the continents, seas, and mountains, the stars, planets, the gods, demons, and mankind." The whole resembled, in its inner and outer coverings, the cocoanut filled interiorly with pulp, and covered externally with husk and rind. "Vast as Meru," say the texts. "Meru was its Amnion, and the other mountains were its Chorion," adds a verse in *Vishnu-Purana*.*

In the same way is man born in his mother's womb. As Brahma is surrounded, in exoteric traditions, by seven layers within and seven without the Mundane Egg, so is the Embryo—the first or the seventh layer, according to the end from which we begin to count. Thus, just as Esotericism in its Cosmogony enumerates seven inner and seven outer layers, so Physiology notes the contents of the uterus as seven also, although it is completely ignorant of this being a copy of what takes place in the Universal Matrix. These contents are:

1. *Embryo*. 2. *Amniotic Fluid*, immediately surrounding the Embryo. 3. *Amnion*, a membrane derived from the Foetus, which contains the fluid. 4. *Umbilical Vesicle*, which serves to convey nourishment originally to the Embryo and to nourish it. 5. *Allantois*, a protrusion from the Embryo in the form of a closed bag, which spreads itself between 3 and 7, in the midst of 6, and which, after being specialized into the Placenta, serves to conduct nourishment to the Embryo.

---

* *Vishnu-Purana*, I, 2; Vol. I, p. 40 in Wilson's translation, as emended by Fitzedward Hall.

FIGURE 1

FIGURE 2

FIGURE 3

1. *Embryo*.

2. *Amniotic Fluid* (*Liquor Amnii*) in which the Embryo floats.

3. *Amnion*, a foetal membrane surrounding the Embryo, and containing the Amniotic Fluid.

4. *Umbilical Vesicle*, or Yolk Sac, containing the Yolk, the source of nutrition to the early Embryo.

5. *Allantois*, a vesicle proceeding from the extremity of the Embryo, spreading itself throughout the interior of the Ovum.

6. *Interspace* between the outer layer of the Ovum and the Amnion, in which are contained the Umbilical Vesicle and Allantois.

7. *Chorion*, or False Amnion, formed by the outer layer of the Ovum.

Figure 1 is a representation of the Ovum before the Amnion and Chorion are fully discernable; the Allantois (5) also is in the first stages of its development.

Figure 2 shows the Allantois spreading itself throughout the Interspace (6): here the Yolk Sac has considerably shrunk. Nos. 3 are projections forming the Amnion.

Figure 3 shows the Yolk Sac still further shrunk; the Allantois has completely spread itself in the Interspace between the Amnion and the Chorion (false Amnion), against the walls of the latter, which has grown in the form of ramified villi into the substance of the uterine mucuous membrane. In later stages the latter forms the Placenta.

6. *Interspace* between 3 and 7 (the Amnion and Chorion), filled with an albuminous fluid. 7. *Chorion*, or outer layer.

Now, each of these seven continents severally corresponds with, and is formed after, an antetype, one on each of the seven planes of being, with which in their turn correspond the seven states of matter and all other forces, sensational or functional, in Nature.

The following is a bird's eye view of the seven correspondential contents of the wombs of Nature and of

Woman. We may contrast them thus:

COSMIC PROCESS (UPPER POLE)	HUMAN PROCESS (LOWER POLE)
(1) The mathematical Point, called the "Cosmic seed," the Monad of Leibnitz, which contains the whole Universe as the acorn the oak. This is the first bubble on the surface of boundless homogeneous Substance, or Space, the bubble of differentiation in its incipient stage. It is the beginning of the Orphic or Brahma's Egg. It corresponds in Astrology and Astronomy to the Sun.	(1) The terrestrial Embryo, which contains in it the future man with all his potentialities. In the series of principles of the human system it is the Atman, or the super-spiritual principle, just as in the physical solar system it is the Sun.
(2) The *vis vitae* of our solar system exudes from the Sun	(2) The Amniotic Fluid exudes from the Embryo.
(*a*) It is called, when referred to the higher planes, Akaśa.	(*a*) It is called on the plane of matter Prana.*
(*b*) It proceeds from the ten "divinities" the ten numbers of the Sun, which is itself the "Perfect Number." These are called *Dis*—in reality Space—the forces spread in Space, three of which are contained in the Sun's Atman, or seventh principle, and seven are the rays shot out by the Sun.	(*b*) It proceeds, taking its source in the universal One Life, or Jivatman, from the heart of man, and Buddhi, over which the Seven Solar Rays (Gods) preside.
(3) The Ether of Space, which in its external aspect, is the plastic crust which is supposed to envelope the Sun. On the higher plane it is the whole Universe, as the third differentiation of evolving Substance,. Mulaprakriti becoming Prakriti.	(3) The Amnion, the membrane containing the Amniotic Fluid and enveloping the Embryo. After the birth of man it becomes the third layer, so to say, of his magneto-vital aura.
(*a*) It corresponds mystically to the manifested Mahat, or the Intellect or Soul of the World.	(*a*) Manas, the third principle (counting from above), or the Human Soul in Man.
(4) The Sidereal contents of Ether, the substantial parts of it, unknown to modern science, represented:	(4) Umbilical Vesicle, serving as science teaches to nourish the Embryo originally, but as Occult Science avers to carry to the Foetus by osmosis the cosmic influences extraneous to the mother.
(*a*) In Occult and Kabalistic Mysteries by Elementals.	(*a*) In the grown man these become the feeders of Kama, over which they preside.
(b) In physical Astronomy by meteors, comets, and all kinds of casual and phenomenal cosmic bodies.	(*b*) In the physical man, his passions and emotions, the moral meteors and comets of human nature.

* Prana is in reality the universal Life Principle.

(5) Life-currents in Ether, having their origin in the Sun: the canals through which the vital principle of that Ether (the blood of the Cosmic Body) passes to nourish everything on the Earth and on the other planets: from the minerals which are thus made to grow and become specialized, from the plants, which are thus fed, to animal and man, to whom life is thus imparted.

(5) The Allantois, a protrusion from the Embryo which spreads itself between the Amnion and Chorion; it is supposed to conduct the nourishment from the mother to the Embryo. It corresponds to the life-principle, Prana or Jiva.

(6) The double radiation, psychic and physical, which radiates from the Cosmic Seed and expands around the whole Kosmos, as well as around the solar system and every planet. In Occultism it is called the upper divine and the lower material Astral Light.

(6) The Allantois is divided into two layers. The interspace between the Amnion and the Chorion contains the Allantois and also an albuminous fluid.*

(7) The outer crust of every sidereal body, the Shell of the Mundane Egg, or the sphere of our solar system, of our earth, and of every man and animal. In sidereal space, Ether proper; on the terrestrial plane, Air, which again is built in seven layers.

(7) The Chorion, or the *Zona Pellucida*, the globular object called *Blastodermic Vesicle*, the outer and the inner layers of the membrane of which go to form the physical man. The outer (or ectoderm) forms his epidermis, the inner (or endoderm) his muscles, bones, etc. Man's skin, again, is composed of seven layers.

(*a*) The primordial potential world-stuff becomes (for the Manvantaric period) the permanent globe or globes.

(*a*) The "primitive" becomes the "permanent" Chorion.

Even in the evolution of the Races we see the same order as in nature and man.† Placental animal man became such only after the separation of sexes in the Third Root-Race. In the physiological evolution, the placenta is fully formed and functional only after the third month of uterine life.

Let us put aside such human conceptions as a personal God, and hold to the purely divine, to that which underlies all and everything in boundless Nature. It is called by its Sanskrit esoteric name in the *Vedas* TAD (or THAT), a term for the unknowable Rootless Root. If

————————

* All the uterine contents, having a direct spiritual connection with their cosmic antetypes, are on the physical plane potent objects in Black Magic—therefore considered unclean.

† See *The Secret Doctrine*, Vol. I, Part I

————————

DIAGRAM I

1ST.—MACROCOSM AND ITS 3, 7, OR 10 CENTERS OF CREATIVE FORCES

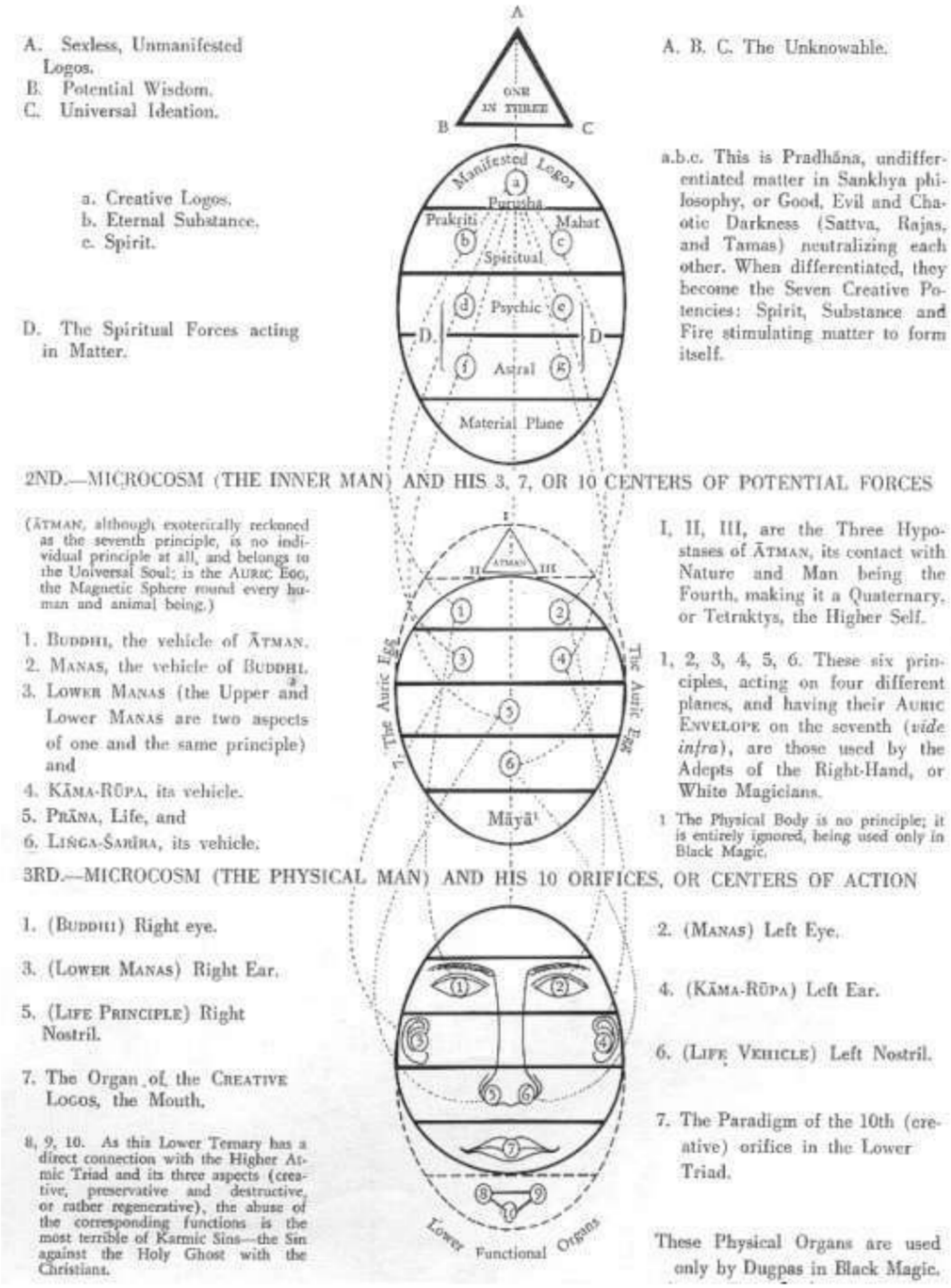

we do so, we may answer these seven questions of the *Esoteric Catechism* thus:

(1) Q.—What is the Eternal Absolute? A.—THAT.

(2) Q.—How came Kosmos into being? A.—Through THAT.

(3) Q.—How, or what will it be when it falls back into Pralaya? A.—In THAT.

(4) Q.—Whence all the animate, and suppositionally, the "inanimate" nature?—A. From THAT.
(5) Q.—What is the Substance and Essence of which the Universe is formed? A.— THAT.
(6) Q.—Into what has it been and will be again and again resolved? A.—Into THAT.
(7) Q.—Is THAT then both the instrumental and material cause of the Universe? A.—What else is it or can it be than THAT?

As the Universe, the Macrocosm and the Microcosm,* are *ten*, why should we divide Man into *seven* "principles"? This is the reason why the perfect number ten is divided into two, a reason which cannot be given out publicly: In their completeness, *i.e.*, super-spiritually and physically, the forces are TEN: to wit, three on the subjective and inconceivable, and seven on the objective plane. Bear in mind that I am now giving you the description of the two opposite poles: (*a*) the primordial triangle, which as soon as it has reflected itself in the "Heavenly Man," the highest of the lower seven—disappears, returning into "Silence and Darkness"; and (*b*) the astral paradigmatic man, whose Monad (Ātman) is also represented by a triangle, as it has to become a ternary in conscious Devachanic interludes. The purely terrestrial man being reflected in the universe of matter, so to say, upside-down, the upper triangle, wherein the creative ideation and the subjective potentiality of the formative faculty resides, is shifted in the man of clay below the seven. Thus three of the ten, containing in the archetypal world only ideative and paradigmatic potentiality, *i.e.,* existing in possibility, not in action, are in fact one. The potency of formative creation resides in the Logos, the synthesis of the seven Forces or Rays, which becomes forthwith the Quaternary, the sacred Tetraktys. This process is repeated in man, in whom the lower physical Triangle becomes, in conjunction with the female One, the male female creator or generator. The same on a still lower plane in the animal world. A mystery above, a mystery below, truly.

This is how the upper and highest, and the lower and most animal, stand in mutual relation.

———————

* The solar system or the earth, as the case may be.

———————

DIAGRAM I.

In this diagram we see that physical man (or his body) does not share in the *direct* pure wave of the divine Essence which flows from the *One in Three*, the Unmanifested, through the Manifested Logos (the upper face in the diagram). Purusha, the primeval Spirit, touches the human head and stops there. But the Spiritual Man (the synthesis of the seven principles) is directly connected with it. And here a few words ought to be said about the usual exoteric enumeration of the principles. As those not pledged could hardly be entrusted with the whole truth, an approximate division only was made and given out. *Esoteric Buddhism* begins with Ātman, the seventh, and ends with the Physical Body, the first. Now, neither Ātman, which is no individual "principle" but a radiation *from* and *one with* the Unmanifested Logos; nor the body, which is the material rind or shell of the Spiritual Man, can be, in strict truth, referred to as "principles." Moreover the chief "principle" of all, one not even mentioned heretofore, is the "Luminous Egg" (Hiranyagarbha) or the invisible magnetic sphere in which every man is enveloped.* It is the direct emanation: (*a*) from the Ātmic Ray in its triple aspect of Creator, Preserver and Destroyer (Regenerator); and (*b*) from Buddhi-Manas. The *seventh* aspect of this individual aura is the faculty of assuming the form of its body and becoming the "Radiant," the Luminous Augoeides. It is this, strictly speaking, which at times becomes the form called Māyāvi-Rūpa. Therefore as explained in the second face of the diagram (the astral man), the Spiritual Man consists of only five principles, as taught by the Vedāntins,† who substitute tacitly for the physical this sixth, or Auric Body, and merge the dual Manas (the dual mind or consciousness) into one. Thus they speak of five

kośas (sheaths or principles), and call Ātman the sixth yet no "principle." This is the secret of the late Subba Row's criticism of the division in *Esoteric Buddhism*. But let the student now learn the true esoteric enumeration.

PLATE I.‡

The reason why public mention of the Auric Body is not permitted is on account of its being so sacred. It is this Body which at death assimilates the essence of Buddhi and Manas and becomes

---

* So are the animals, the plants and even the minerals. Reichenbach never understood what he learned through his sensitives and clairvoyants. It *is* the odic or rather the auric or magnetic fluid which emanates from man, but it is also something more.

† See *The Secret Doctrine*, Vol. I, pp. 157-58, for the Vedantic exoteric enumeration.

‡ [Colored Plates I, III and II, in that sequence, may be fount between *Instructions II* and *III*.]

---

the vehicle of these spiritual principles, *which are not objective*, and then, with the full radiation of štman upon it, ascends as Manas-Taijasa into the Devachanic state. Therefore it is called by many names. It is the Sutratman, the silver "thread" which "incarnates" from the beginning of Manvantara to the end, stringing upon itself the pearls of human existence—in other words, the spiritual aroma of every personality it *follows* through the pilgrimage of life.* It is also the material from which the Adept forms his Astral Bodies, from the Augoeides and the Mayavi-Rupa downwards. After the death of man, when its most ethereal particles have drawn into themselves the spiritual principles of Buddhi and the Upper Manas, and are illuminated with the radiance of štman, the Auric Body remains either in the Devachanic state of consciousness or, in the case of a full Adept, prefers the state of a Nirmanakaya—that is, one who has so purified his whole system that he is above even the divine illusion of a Devachan.... Such an Adept remains in the astral (invisible) plane connected with our earth, and henceforth moves and *lives* in the possession of all his principles except the Kama-Rupa and Physical Body. In the case of the Devachan... the Linga-Śarira—the *alter ego* of the Body which during life is within the physical envelope while the radiant aura is without—strengthened by the material particles which this aura leaves behind, remains close to the dead body and outside it, and soon fades away. In the case of the full Adept the body alone becomes subject to dissolution, while the center of that force which was the seat of desires and passions, disappears with its cause—the animal body. But during the life of the latter all these centers are more or less active and in constant correspondence with their prototypes, the cosmic centers, and their microcosms, the principles. It is only through these cosmic and spiritual centers that the physical centers (the upper seven orifices and the lower triad) can benefit by their occult interaction, for these orifices, or openings, are channels conducting into the body the influences that *the will of man* attracts and uses, *viz*., the cosmic forces.

This will has, of course, to act primarily through the spiritual principles. To make this clearer, let us take an example. In order to stop pain, let us say in the right eye, you have to attract to it the potent magnetism from that cosmic principle which corresponds to this eye and also to Buddhi. Create, by a powerful will-effort, an imaginary line of communication between the right eye and Buddhi, locating the latter as a *center* in the same part of the head. This line, though you may call it "imaginary," is, once you succeed in seeing it with your mental

---

* See *Lucifer*, Vol. III, January, 1889, pp. 407-16, "Dialogue on the Mysteries of the After-Life." [Same text in *From the Caves and Jungles of Hindostan*, Part II, Chapter III.]

---

eye and give it a shape and color, in truth as good as real. A rope in a dream *is not* and yet *is*. Moreover, according to the prismatic color with which you endow your line, so will the influence act. Now, Buddhi and Mercury correspond with each other, and both are yellow, or radiant and golden colored. In the human system the right eye corresponds with Buddhi and Mercury, and the left with Manas and Venus or Lucifer. Thus, if your line is golden or silvery it will stop the pain; if red, it will increase it, for red is the color of Kama and corresponds with Mars. Mental or Christian Scientists have stumbled upon the *effects* without understanding the *causes*. Having found by chance the secret of producing such results owing to mental abstraction they attribute them to their union with God—whether a personal or impersonal God, they know best,—whereas it is simply the effect of one or another principle. However it may be, they are on the path of discovery, although they must remain wandering for a long time to come.

Let not the students of the Esoteric School commit the same mistake. It has often been explained that neither the cosmic planes of substance nor even the human principles—with the exception of the lowest material plane or world and the physical body, which, as has been said, are no "principles"—can be located or thought of as being in Space and Time. As the former are seven in One, so are we seven in One—that same Absolute Soul of the World, which is both matter and non-matter, spirit and non-spirit, being and non-being. Impress yourselves well with this idea, all those of you who would study the mysteries of SELF.

Remember that with our physical senses alone at our command, none of us can hope to reach beyond gross matter. We can do so only through one or another of our seven *spiritual* senses, either by training, or if one is a born seer. Yet even a clairvoyant possessed of such faculties, if not an Adept, no matter how honest and sincere he may be, will, through his ignorance of the truths of Occult Science, be led by the visions he sees in the Astral Light only to mistake for God or Angels the denizens of those spheres of which he may occasionally catch a glimpse—as witness Swedenborg and others.

[Continued on page 532.]

Collected Writings VOLUME XII
1890

PLATE I

In Plate I, we see that ATMAN is no "principle," but stands separate from the Man, whose seven "principles" are represented as follows:

7th, AURIC EGG, colored Blue.

6th, BUDDHI, colored Yellow.

5th, MANAS { The UPPER, represented as a triangle with its apex pointing upwards, colored Indigo-Blue.
The LOWER, represented by a triangle with its apex pointing downwards, colored Green.

4th, KAMA, represented as a five-pointed star, with the "horns of evil" upwards, embracing the LOWER MANAS, colored Blood-Red.

3rd, LINGA-SARIRA, colored Violet as the vehicle of PRANA (Orange), and partaking of KAMA (Red) and occasionally of the AURIC ENVELOPE (Blue).

2nd, PRANA, Life, colored Orange, the hue of the ascetic's robes.

1st, STHULA-ŚARŸRA, the Physical Body of Man, represented by the mayavic contour of the large five-pointed star within the AURIC EGG.*

———————

* [See page 530 for footnote by the Compiler.]

———————

———————

* [Thus man functions on, and responds to, seven distinct yet correlated *wave-lengths*, each of which corresponds to a specific plane or world of being while the One Cosmic Life-Consciousness, binding and permeating everything flows through all of them.

In the light of the teaching outlined above, the constitution of man in *embodied existence* can be represented by either of the following Diagrams:

<table>
<tr>
<td>

ATMAN
Divine-Spiritual or Universal Self
|
BUDDHI
Spiritual Self
Spiritual Intelligence, Wisdom, Vision and Intuition
|
MANAS
Planetary Self
Higher Human Mind or Reincarnating Self
|
KAMA
Animal Self
Passions, Emotions, Desires
|
|
|
PRANA
Vital-Astral Self
Field of Vital Currents
|
LINGA-ŚARŸRA
Astral Body, Pattern or Model-Body
|
STHULA-SARŸRA
Physical Body

</td>
<td>

ATMAN
|
|
BUDDHI
Field of the Spiritual Individuality
|
|
HIGHER MANAS
(Buddhi-Manas)
Field of the Re-imbodying Self or of the Higher Human Self; Spiritual Intellect
|
LOWER MANAS
(Kama-Manas)
Field of the Lower or Personal Human Self; Field of the Animal Desires and Passions;
Lower Mind
|
PRANA
Vitality; Vital Electricity and Magnetism
|
LINGA-ŚARŸRA
Astral Body
|
STHULA-SARŸRA
Physical Body

</td>
</tr>
</table>

While man is built of “materials” or “stuffs” drawn from the Cosmic reservoir, yet he is not a mere bundle of substances and energies merely gathered together. Man is an intimately correlated *series of consciousness-centers*,

and these are termed Monads. The essential or supreme Spiritual-Divine Monad is our ultimate source or root. It is continuously pouring forth streams of intelligence and life-substance which produce by their interacting energies the various “knots” or foci of consciousness that are its children-monads, as it were. Thus, man’s complex structure can also be looked upon as composed of the following sequence of monadic centers:

	ATMAN	
	Spiritual-Divine Monad	
Spiritual-Divine Ego	|	Spiritual-Divine Soul
	|	
	BUDDHI	
	Spiritual Monad	
	|	
Spiritual Ego	|	Spiritual Soul

(Individuality)

BUDDHI-MANAS
Intellectual Monad
Higher Human Ego | Higher Human Soul
(Re-imbodying)

KAMA MANAS
Psychic Monad
Lower Human Ego | Lower Human Soul
(Personal Ego)

KAMA-PRANA
Beast Monad
Elementary Ego | Vital-Astral Soul

PRANA—LINGA-SARIRA—STHULA-SARIRA
Astral-Physical Monad
Elementary Ego | Physical Soul

—*Compiler*.]

532

These seven senses of ours correspond with every other septenate in nature and in ourselves. Physically, though invisibly, the human Auric Envelope (the amnion of the physical man in every age of life) has seven layers, just as Cosmic Space and our physical epidermis have. It is this aura which, according to our mental and physical state of purity or impurity either opens for us vistas into other worlds, or shuts us out altogether from anything but this three-dimensional world of matter.

Each of our seven physical senses (two of which are still unknown to profane science), and also our seven states of consciousness——*viz*: (1) waking; (2) waking-dreaming; (3) natural sleeping; (4) induced or trance sleep; (5) psychic; (6) super-psychic; and (7) purely spiritual—corresponds with one of the seven cosmic planes, develops and uses one of the seven super-senses, and is connected directly, in its use on the terrestro-spiritual plane, with the cosmic and divine center of force that gave it birth, and which is its direct creator. Each is also connected with, and under the direct influence of, one of the seven Sacred Planets.* These belonged to the Lesser Mysteries, whose followers were called Mystai [μυσταί] (the veiled), seeing that they were allowed to perceive things only through a mist, as it were "with the eyes closed"; while the Initiates or "Seers" of the Greater Mysteries were called Epoptai [ἐπόπται] (those who see things unveiled).† It was the latter only who were taught the true Mysteries of the Zodiac and the relations and correspondences between its twelve signs (two secret) and the ten human orifices. The latter are now of course ten in the female, and only nine in the male; but this is merely an external difference. In the second volume of the *Secret Doctrine* it is stated that till the end of the Third Root-Race (when androgynous man separated into male and female) the ten orifices existed in the hermaphrodite, first potentially, then functionally. The evolution of the human embryo shows this. For instance, the only opening formed at first is the buccal cavity, "a *cloaca* communicating with the anterior extremity of the intestine." This becomes later the mouth and the posterior orifice: the Logos differentiating and emanating gross matter on the lower plane, in occult parlance. The difficulty which some students will experience in reconciling the correspondences between the Zodiac and the orifices can be easily explained. Magic is coëval with the Third Root-Race, which began by creating

through Kriyāśākti and ended by generating its species in the

———————

* See *The Secret Doctrine*, Vol. I, pp. 572-74.

† [See the excerpt on the senses and gunas from G. de Purucker's *Fountain-Source of Occultism*, pp. 240-43, appended at the end of the present *Instruction.—Compiler*.]

———————

DIAGRAM II.

These correspondences are from the Objective, Terrestrial Plane.

ĀTMAN is no Number, and corresponds to no visible Planet, for it proceeds from the spiritual Sun; nor does it bear any relation either to Sound, Color, or the rest, for it includes them all.

As the Human Principles have no Numbers per se, but only correspond to Numbers, Sounds, Colors, etc., they are not enumerated here in the order used for exoteric purposes.

NUMBERS	METALS	PLANETS	HUMAN PRINCIPLES	DAYS OF WEEK	COLORS	SOUND — MUSICAL SCALE: Sanskrit Gamut	Italian Gamut
1 AND 10 Physical Man's Keynote	IRON	♂ MARS The Planet of Generation	KĀMA-RŪPA The vehicle or seat of the Animal Instincts and Passions	TUESDAY *Dies Martis*, or Tiw	1. RED	Sa	Do
2 Life Spiritual and Life Physical	GOLD	☉ THE SUN The Giver of life physically, Spiritually and esoterically the substitute for the inter-Mercurial Planet, a sacred and secret Planet with the ancients	PRĀṆA, OR JĪVA Life	SUNDAY *Dies Solis*, or Sun	2. ORANGE	Ri	Re
3 Because BUDDHI is (so to speak) between ĀTMAN and MANAS, and forms with the seventh, or AURIC ENVELOPE, the Devachanic Triad.	MERCURY Mixed with Sulphur, as BUDDHI is mixed with the Flame of Spirit. (See Alchemical definitions).	☿ MERCURY The Messenger and the Interpreter of the Gods.	BUDDHI Spiritual Soul, or Ātmic Ray; vehicle of Ātman.	WEDNESDAY *Dies Mercurii*, or Wodan. Day of Buddha in the South, and of Woden in the North—Gods of Wisdom	3. YELLOW	Ga	Mi
4 The middle principle—between the purely material and purely spiritual triads. The conscious part of *animal* man.	LEAD	♄ SATURN	KĀMA-MANAS The Lower Mind, or Animal Soul	SATURDAY *Dies Saturni*, or Saturn	4. GREEN	Ma	Fa
5	TIN	♃ JUPITER	AURIC ENVELOPE	THURSDAY *Dies Jovis*, or Thor	5. BLUE	Pa	Sol
6	COPPER When alloyed becomes Bronze, the *dual* principle.	♀ VENUS The morning and the Evening Star.	MANAS The Higher Mind, or Human Soul	FRIDAY *Dies Veneris*, or Frige	6. INDIGO, OR DARK BLUE	Da	La
7 Contains in itself the reflection of Septenary Man.	SILVER	☽ THE MOON The Parent of the Earth	LINGA-ŚARĪRA The Astral Double of Man; the Parent of the Physical Man	MONDAY *Dies Lunae*, or Moon	7. VIOLET	Ni	Si

present way.* Woman being left with the full or perfect cosmic number 10 (the divine number of Jehovah), was deemed higher and more spiritual than man. In Egypt, in days of old, the marriage service contained an article that the woman should be the "lady of the lord," and real lord over him, the husband pledging himself to be "obedient to his wife" for the production of alchemical results such as the elixir of life and the philosopher's stone, for the *spiritual* help of the woman was needed by the male alchemist. But woe to the alchemist who should take this in the dead-letter sense of *physical* union. Such sacrilege would become black magic and be followed by certain failure. The true alchemist of old took *aged* women to help him, carefully avoiding the young ones; and if any of them happened to be married they treated their wives for months both before and during *operations* as sisters.

The error of crediting the ancients with knowing only ten of the Zodiacal signs is explained in *Isis Unveiled*.† The ancients did know of twelve, but viewed these signs differently from ourselves. They took neither Virgo nor Scorpio singly into consideration, but regarded them as two in one, since they were made to refer directly and symbolically to the primeval dual man and his separation into sexes. During the re-formation of the Zodiac, Libra was added as the twelfth sign, though it is simply an equilibrating sign, at the turning-point—the mystery of separated man.

Let the student learn all this well. Meanwhile let us recapitulate what has been said.

(1) Each human being is an incarnation of his God—in other words, one with his "Father in Heaven,"

just as Jesus, an Initiate, is made to say. As many men on earth, so many Gods in Heaven; and yet these Gods are in reality One, for at the end of every period of activity, they are withdrawn like the rays of the setting sun into the Parent Luminary, the Non-Manifested Logos, which in its turn is merged into the One Absolute. Shall we call these "Fathers" of ours, whether individually or collectively and under any circumstances, our *personal God*? Occultism answers, *Never*. All that an average man can know of his "Father" is what he knows of himself, through and within himself. The Soul of his "Heavenly Father" is incarnated in him. This Soul is himself, if he is successful in assimilating the divine individuality while in his physical animal shell. As to the Spirit thereof, as well expect to be heard by the Absolute. Our prayers and supplications are vain, unless to potential words we add potent acts, and make the aura

———————

* See *The Secret Doctrine*, Vol. I, pp. 207 *et seq*., and Vol. II, *passim*.

† See *Isis Unveiled*, Vol. II, pp. 456, 461, 465.

———————

which surrounds each one of us so pure and divine that the God within us may act outwardly, or in other words, become as it were an extraneous Potency. Thus have Initiates, Saints and very holy and pure men been enabled to help others as well as themselves in the hour of need, and produce what are foolishly called "miracles," each by the help and with the aid of the God within himself, which he alone has enabled to act on the outward plane.

(2) The word Aum or Ōm, which corresponds to the upper triangle, if pronounced by a very holy and pure man, will draw out or awaken, not only the less exalted potencies residing in the planetary spaces and elements, but even his Higher Self, or the "Father" within him. Pronounced by an averagely good man, in the correct way, it will strengthen him morally, especially if between two "šums" he meditates intently on the šum within him, concentrating all his attention upon the ineffable glory. But woe to the man who pronounces it after the commission of some far-reaching sin: he will thereby only attract to his own impure photosphere invisible presences and forces which could not otherwise break through the divine envelope. All the members of the Esoteric School, if earnest in their endeavor to learn, are invited to pronounce the divine word before going to sleep and the first thing upon awakening. The right accent, however, should be first obtained from one of the officers of the E.S.T.

Āum is the original of Amen. Now, Amen is not a Hebrew term, but, like the word Hallelujah, was borrowed by the Jews and Greeks from the Chaldees. The latter word is often found repeated in certain magical inscriptions upon cups and urns among the Babylonian and Ninivean relics. Amen does not mean "so be it" or "verily," but signified in hoary antiquity almost the same as Āum. The Jewish Tannaïm (Initiates) used it for the same reason as the Āryan Adepts use Āum, and with a like success, the numerical value of *AMeN* in Hebrew letters being 91, the same as the full value of *YHVH*,* 26 and *ADoNaY,* 65, or 91. Both words mean the affirmation of the being, or existence of the sexless "Lord" within us.

(3) Esoteric Science teaches that every sound in the visible world awakens its corresponding sound in the invisible realms, and arouses to action some force or other on the occult side of nature. Moreover, every sound corresponds to a color and a number (a potency spiritual, psychic or physical) and to a sensation on some plane. All these find an echo in every one of the so far developed elements and even on the

———————

* *Jāh-Havāh*, or male-female on the terrestrial plane, as invented by the Jews, and now made out to mean Jehovah, but signifying in reality and literally, "giving being" and "receiving life."

———————

terrestrial plane, in the Lives that swarm in the terrene atmosphere, thus prompting them to action.

Thus a prayer, unless pronounced *mentally* and addressed to one's "Father" in the silence and solitude of one's "closet," must have more frequently disastrous than beneficial results, seeing that the masses are entirely ignorant of the potent effects which they thus produce. To produce good effects, the prayer must be uttered by "one who knows how to make himself heard in silence," when it is no longer a prayer but becomes a command. Why is Jesus shown to have forbidden his hearers to go to the public synagogues? Surely every praying man was not a hypocrite and a liar, nor a Pharisee who loved to be seen praying by people! He had a motive we must suppose: the same motive which prompts the experienced Occultist to prevent his pupils from going into crowded places now as then, from entering churches, séance-rooms, etc., unless they are in sympathy with the crowd.

There is one piece of advice to be given to beginners who cannot help going into crowds—one which may appear superstitious but which in the absence of occult knowledge will be found efficacious. As well known to good astrologers, the days of the week are not in the order of those planets whose names they bear. The fact is that the ancient Hindus and Egyptians divided the day into four parts, each day being under the protection (as ascertained by practical magic) of a planet; and every day, as correctly asserted by Dion Cassius, received the name of the planet which ruled and protected its first portion. Let the student protect himself from the "Powers of the Air" (Elementals) which throng public places, by wearing either a ring containing some jewel of the color of the presiding planet, or else of the metal sacred to it. But the best protection is a clear conscience and a firm desire of benefiting Humanity.

THE PLANETS, THE DAYS OF THE WEEK, AND THEIR CORRESPONDING COLORS AND METALS

In the accompanying Diagram II, the days of the week do not stand in their usual order, though they are placed in their correct sequence as determined by the order of the colors in the solar spectrum and the corresponding colors of their ruling planets. The fault of the confusion in the order of the days revealed by this comparison lies at the door of the early Christians. Adopting from the Jews their lunar months, they tried to blend them with the solar planets, and so made a mess of it; for the order of the days of the week, as it now stands does not follow the order of the planets.

Now the ancients arranged the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, counting the Sun as a planet for exoteric purposes. Again, the Egyptians and Indians, the two oldest nations, divided their day into four parts, each of which was under the protection and rule of a planet. In course of time each day came to be called by the name of that planet which ruled its first portion—the morning. Now, when they arranged their week, the Christians proceeded as follows: they wanted to make the day of the Sun or Sunday, the seventh, so they named the days of the week by taking every fourth planet in turn, *e.g.,* beginning with the Moon (Monday), they counted thus. Moon, Mercury, Venus, *Mars*: thus Tuesday, the day whose first portion was ruled by Mars, became the second of the week; and so on. It should be remembered also that the Moon, like the Sun, is a substitute for a secret planet.

The present division of the solar year was made several centuries later than the beginning of our era; and our week is not that of the ancients and the Occultists. The septenary division of the four parts of the lunar

phases is as old as the world, and originated with the people who reckoned time by the lunar months. The Hebrews never used it, for they counted only the seventh day, the Sabbath, though the second chapter of *Genesis* seems to speak of it. Till the days of the Caesars there is no trace of a week of seven days among any nation save the Hindus. From India it passed to the Arabs, and reached Europe with Christianity. The Roman week consisted of eight days, and the Athenian of ten.* Thus one of the numberless contradictions and fallacies of Christendom is the adoption of the Indian septenary week of the lunar reckoning and the preservation at the same time of the mythological names of the planets.

———————

* J. M. Ragon, *Notice historique sur le calendrier, etc*., Paris, 1842.

———————

Nor do modern Astrologers give the correspondences of the days and planets and their colors correctly; and while Occultists can give good reason for every detail of their own tables of colors, etc., it is doubtful whether the Astrologers can do the same.

———————

To close this first Instruction let me say that those who have honored me with their confidence by taking the pledge must in all necessity be separated into two broad divisions; those who have not quite rid themselves of the usual sceptical doubts, but who long to ascertain how much truth there may be in the claims of the Occultist; and those others who, having freed themselves from the trammels of materialism and relativity, feel that true and real bliss must be sought only in the knowledge and personal experience of that which the Hindu philosopher calls the Brahma-Vidya, and the Buddhist Arhat the realization of Adi-budha, the primeval Wisdom. Let the former pick out and study from the Instructions only those explanations of the phenomena of life which profane science is unable to give them. Even with such limitations, they will find by the end of a year or two that they will have learned more than all their universities and colleges can teach them. As to the sincere believers, they will be rewarded by seeing their faith transformed into knowledge. True knowledge is of Spirit and in Spirit alone, and cannot be acquired in any other way except through the reign of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absoluteness. He who carries out only those laws established by human minds, who lives that life which is prescribed by the code of mortals and their fallible legislation, chooses as his guiding star a beacon which shines on the ocean of Maya, or temporary delusions, and lasts for but one incarnation. These laws are necessary for the life and welfare of physical man alone. He has chosen a pilot who directs him through the shoals of one existence, a master who parts with him, however, on the threshold of death. How much happier that man who, while strictly performing on the temporary objective plane the duties of daily life, carrying out each and every law of his country, and rendering, in short, to Caesar what is Caesar's, leads in reality a spiritual and permanent existence, a life with no breaks of continuity, no gaps, no interludes, not even those periods which are the halting places of the long pilgrimage of purely spiritual life. All the phenomena of the lower human mind disappear like the curtain of a proscenium, allowing him to live in the region beyond it, the plane of the noumenal, the one reality. If man by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil

of physical Maya, he will soon stand beyond all pain, all misery, and beyond all the wear and tear of change, which is the chief originator of pain. Such a man will be physically of matter, he will move surrounded by matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even while in temporary bodies of short duration. All this may he achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or *selfishness*, which is the cause of all sin, and consequently of all human sorrow.

H.P.B. ∴

AUM

[Excerpt from G. de Purucker's *Fountain-Source of Occultism*, pp. 240-43]*

"Even the ordinary five senses that we have today are still imperfectly evolved. Each one is progressively growing more subtle, more capable of interpreting, through itself as a channel to the indwelling consciousness, the nature and functions of the universe outside. Remember that man is a stream of consciousness working in vehicles and building in those vehicles appropriate chambers and dwellings, doors and windows, so to speak, for manifesting its own powers and for receiving withinwards from the outside world the stimuli and the reactions which nature obliges it to receive.

"Five senses hitherto have manifested themselves more or less perfectly; and they have been derived in the following order: first, hearing from ākāśa or aether; next, touch from vāyu or air; then, sight from fire or rather light, called tejas or taijasa; fourth, taste from āpas or water; fifth and last, smell from earth or pṛithivī. Of all these, taste is the grossest and most material; but the faculty of smell and its reactions upon the stream of consciousness are even worse than those of taste. Two more senses will develop in us and express themselves with an appropriate physical apparatus before the manvantara of this present round on this globe has run its course. All these senses are functions of the indwelling consciousness.

"From the Middle Ages on, in a minor cycle, we have been moving up out of the pṛithivī-tattwa, successively into the water or āpas-tattwa,

---

* [Consult the Bio-Bibliographical Appendix, s.v. PURUCKER, for information concerning the author.]

---

into the air or vāyu-tattwa, then into the fire or taijasa-tattwa, and now we are entering gently, slowly, into the aether or ākāśa-tattwa—very imperfectly it is true, mere forecasting of what will happen in the seventh race; still we have been and are passing through small cycles of all these, and inventions correspond. Human productions keep pace; and it will all depend upon man's genius whether these new discoveries be used for the purpose of heaven or hell. If for the latter, we shall go down, stifled and choked in our own evil effluvia. If they are used for purposes of beneficence, the whole of mankind will advance. The signs are all around us of a changing era, with the incoming of a new tide in human affairs.

"After the downfall of the Roman Empire, men lived for the most part on land, in the prithivī-tattwa, scarcely going to sea at all. Then they began to travel more extensively and with greater cleverness over the waters—the āpas-tattwa coming to the fore. Next they started to use steam (vapor, 'air,' gas)—the vayu-element; in later centuries taking to the air itself. Now with a rushing towards a culmination of airy experience, out of the air they are entering the more subtle tattwas. They are using, ever more extensively, fire (the taijasa-element), electricity, explosives, including all the various kinds of igneous horrors—connected with the air because rising out of it. Finally ether (ākāśa) is manifesting in the works of

man as evidenced by wireless and the radio, etc. All of this shows that there are small cycles within greater cycles, repeating in general outline the processes of the greater ones.

"The two future senses are almost impossible to describe, because the one following the present fifth, smell, has not yet even manifested its presence, except by an occasional instinct of its functioning. It will partake somewhat of the nature of the faculty or sense belonging to touch; but instead of being physical touch, it will be an interior sense, and the intuition of it, or the instinct of it, is occasionally found even among men today—shadows of coming events. Just as touch contacts the outer world, so will these two other senses on the ascending arc be on the same respective planes as hearing and touch; but, because they will exist in a more evolved entity, they will manifest themselves at first through an interior physical organ. An intimation of the sixth sense is what we call hunches that such a thing is right or wrong, or the thing to do or not to do. This is not intuition, however, for it is lower than intuition: it is a hunch or a feeling of things that are coming. It might in one sense be spoken of as a form of clairvoyance.

"And the seventh sense, corresponding to hearing on the physical plane, will also be an ākāśic development. It will be the last sense to be brought forth by evolution in the physical body of man, and therefore will express an interior faculty, which will be awakened by contact

540

with the lowest grades of the ākāśa. The nearest approach that we can arrive at as to what this faculty will be, leaving aside the nature and locality of the organ through which it will work, is intuition, fully developed as far as it can be on this planet in this manvantara: instant, always ready, functioning regularly, to be stopped or used at will.

"Every faculty of sense, and therefore every sense organ as its expression in the body, is a faculty of our stream of consciousness; and no sense faculty can appear in evolution, and consequently no sense organ can show itself in the body, until that portion of the stream of consciousness has equivalently expressed itself. The Atlanteans, for instance, had in their beginning but an instinct of what smell is. They used this faculty almost unconsciously, even as men today are using the sixth sense and the sixth faculty almost unconsciously, and only occasionally are vaguely aware of it and say, "I had a hunch." The faculty passes from the invisible into the visible and creates for itself its appropriate organ, which develops exactly as the inner faculty evolves on its own plane.

"It might be as well to add a few words here about the gunas, because they are sometimes confused with the cosmic essences or tattwas. The gunas or 'qualities,' commonly enumerated as sattva, rajas and tamas, are the three fundamental and universally potent modes of consciousness of the armies of beings which make the universe. From sattva flow forth the other two modes of consciousness, rajas or activity, and tamas or inactivity, generally speaking. Now the union of these two qualities, which do not neutralize each other but combine to form something superior to either, is what is meant by sattva—that which is 'real.' It is the condition in which the high gods live.

"When the universe is in manvantaric manifestation, it is the rajas quality which predominates, although of course the tamas and likewise the sattva are both present. When the universe is in pralaya with the unending peace and quiet that then prevail, the predominating quality is highest tamas, yet rajas is present, albeit relatively latent. Thus in the Vedas as well as in the *Laws of Manu* it is stated that before manifestation begins the universe is in the tamas condition, in utter repose. Of course the highest principles of the universe are then in the sattva quality, while the rajas quality during pralaya is dormant.

"Hindu philosophy in connection with its Trimurti or triad of Brahma-Vishnu-Śiva, usually ascribes the sattva guna or characteristic to Brahma; the quality of rajas to Vishnu; and the quality of tamas to Śiva. Yet in both manvantara and pralaya the sattva quality runs throughout all. Thus the gods while eternally active are nevertheless

peaceful because filled with wisdom, and their motions are effortless activity, and their actions are wondrously quiet and undisturbed.

"Furthermore, every one of the gunas—because the universe is fundamentally one, and all things in it are interblended and interacting—is itself threefold, otherwise we should have each of these three universal qualities existing absolutely separate and distinct from the other two, and this would make three absolutes. They are not absolutes, but all three are relative; and both rajas and tamas, when united and balancing each other without loss of individuality in either, manifest the presence of their common originant, sattva.

"It has been customary among some Orientalists, who do not understand the esoteric meaning of these gunas, to speak of the tamas as being only sloth, darkness, evil, but this is quite wrong; for there is a sattva-tamas as well as a tamas-tamas; and the same type of observation may be made with regard to both the rajas and the sattva character or gunas.

"Thus it is that every one of the cosmic essences or tattwas is marked by the presence and inherent activity of the three gunas, each one acting in conjunction with the other twain. It should be the endeavor of all men to bring forth the sattva quality especially, for this means that instead of the frequent unbalance or bias of either rajas or tamas, both these qualities are in balance in the character and cooperating."

Collected Writings VOLUME XII
1890

STRICTLY PRIVATE AND CONFIDENTIAL

NOT THE PROPERTY OF ANY MEMBER, AND TO BE RETURNED ON DEMAND TO THE AGENT OF THE HEAD OF THE E.S.T

INSTRUCTION NO. II

In view of the abstruse nature of the subjects dealt with, the present Instruction will begin with an explanation of some points which remained obscure in the preceding one, as well as some statements in which there was an appearance of contradiction.

Astrologers, of whom there are many among the Esotericists, are likely to be puzzled by some statements distinctly contradicting their teachings; whilst those who know nothing of the subject may perhaps find themselves opposed at the outset by those who have studied the exoteric systems of the Kabala and Astrology. For, let it be distinctly known, nothing of that which is printed broadcast, and available to every student in public libraries or museums, is really esoteric, but is either mixed with deliberate "blinds," or cannot be understood and studied with profit without a complete glossary of occult terms.

The following teachings and explanations, therefore, may be useful to the student in assisting him to formulate the teaching given in the preceding Instruction.

In Diagram I, it will be observed that the 3, 7, and 10 centres are respectively as follows:
(*a*) The 3 pertain to the spiritual world of the Absolute, and therefore to the three higher principles in Man.
(*b*) The 7 belong to the spiritual, psychic and physical worlds and to the body of man. Physics, metaphysics and *hyper-physics* are the triad that symbolizes man on this plane.
(*c*) The 10, or the sum total of these, is the Universe as a whole, in all its aspects, and also its Microcosm—Man, with his ten orifices.

Laying aside, for the moment, the Higher Decad (Kosmos) and the Lower Decad (Man), the first three numbers of the separate sevens have a direct reference to the Spirit, Soul and Auric Envelope of the Human Being, as well as to the Higher Supersensual World. The lower four, or the four aspects, belong to Man also, as well as to the Universal Kosmos, the whole being synthesized by the Absolute.

If these three discrete or distributive degrees of being be conceived, according to the symbology of all the Eastern religions, as contained in one Ovum, or EGG, the name of that EGG will be Svabhavat, or the ALL-BEING on the manifested plane. This Universe has, in truth, neither center nor periphery; but in the individual and finite mind of man it has such a definition, the natural consequences of the limitations of human thought.

In Diagram II, as already stated therein, no notice need be taken of the numbers used in the left-hand column, as these refer only to the Hierarchies of the Colors and Sounds on the metaphysical plane, and are not the characteristic number of the human principles or of the planets. The human principles elude enumeration, because each man differs from every other, just as no two blades of grass on the whole earth are absolutely alike. Numbering is here a question of spiritual progress and the natural predominance of one principle over another. With one man it may be Buddhi that stands as number one; with another, if he be a bestial sensualist, the Lower Manas. With one, the physical body, or perhaps Prāna (the life-principle) will be on the first and highest plane, as would be the case in an extremely healthy man, full of vitality; with another it may come as the sixth or even seventh downward. Again, the colors and metals corresponding to the planets and human principles, as will be observed, are not those known exoterically to modern Astrologers and Western Occultists.

Let us see whence the modern Astrologer got his notions about the correspondence of planets, metals and colors. And here we are reminded of the modern Orientalist, who, judging on appearances, credits the ancient Akkadians (and also the Chaldeans, Hindus and Egyptians) with the crude notion that the Universe, and in like manner the earth, was like an inverted, bell-shaped bowl! This he demonstrates by pointing to the symbolical representations of some Akkadian inscriptions and to the Assyrian carvings. It is, however, no place here to explain how mistaken is the Assyriologist, for all such representations are simply symbolical of the *Khargak kurra*, the World-Mountain, or Meru, and relate only to the North Pole, the land of the Gods.* Now, the Assyrians arranged their *exoteric* teaching about the planets and their correspondences as follows:

---

* See *The Secret Doctrine,* Vol. II, p. 357.

NUMBERS		METALS	COLORS	SOLAR DAYS OF WEEK
1	Saturn	Lead	Black	Saturday (whence Sabbath, in honor of Jehovah)
2	Jupiter	Tin	White, but as often Purple or Orange	Thursday
3	Mars	Iron	Red	Tuesday
4	Sun	Gold	Yellow-Golden	Sunday
5	Venus	Copper	Green or Yellow	Friday
6	Mercury	Quicksilver	Blue	Wednesday
7	Moon	Silver	Silver-White	Monday

This is the arrangement now adopted by Christian Astrologers, with the exception of the order of the days of the week, of which, by associating the solar planetary names with the lunar weeks, they have made a sore mess, as has been already shown in *Instruction I.* This is the Ptolemaic geocentric system, which represents the Universe as in the following diagram, showing our Earth in the center of the Universe and the Sun a planet, the fourth in number:

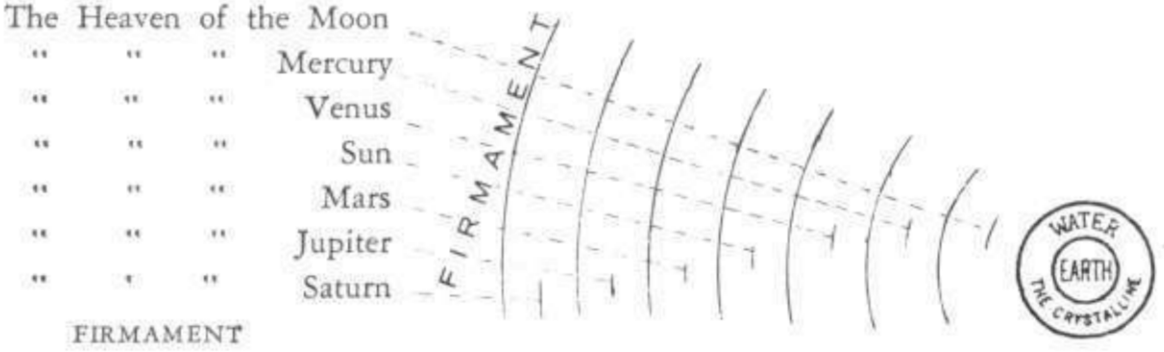

And if the Christian chronology and order of the days of the week are being daily denounced as being based on an entirely wrong astronomical foundation, it is high time to begin a reform also in Astrology built on such lines, and coming to us entirely from the Chaldean and Assyrian exoteric mob.

But the correspondences given in our Instructions are purely esoteric. For this reason it follows that when the planets of the solar system are named or symbolized (as in Diagram II), it must not be supposed that the planetary bodies themselves are referred to, except as types on a purely physical plane of the septenary nature of the psychic and spiritual worlds. A material planet can correspond only to a material something. Thus when Mercury is said to correspond to the right eye it

does not mean that the objective planet has any influence on the right optic organ, but that both stand rather as corresponding mystically through Buddhi. Man derives his Spiritual Soul (Buddhi) from the essence of the Mānasaputras, the Sons of Wisdom, who are the Divine Beings (or Angels) ruling and presiding over the planet Mercury.

In the same way Venus, Manas and the left eye are set down as correspondences. Exoterically there is, in reality, no such association of physical eyes and physical planets; but esoterically there is; for the right eye is the "Eye of Wisdom," *i.e.*, it corresponds magnetically with that occult centre in the brain which we call the "Third Eye"* while the left corresponds with the intellectual brain, or those cells which are the organ on the physical plane of the thinking faculty. The Kabalistic triangle of Kether, žokhmah and Bīnāh shows this. žokhmah and Bīnāh, or Wisdom and Intelligence, the Father and the Mother, or, again, the Father and Son, are on the same plane and react mutually on one another.

When the individual consciousness is turned inward a conjunction of Manas and Buddhi takes place. In the spiritually regenerated Man this conjunction is permanent, the Higher Manas clinging to Buddhi beyond the threshold of Devachan, and the Soul, or rather the Spirit, which should not be confounded with Ātman (the Super-Spirit), is then said to have the "Single Eye." Esoterically, in other words, the "Third Eye" is active. Now Mercury is called Hermes, and Venus Aphrodite, and thus their conjunction in man on the psycho-physical plane gives him the name of the Hermaphrodite, or Androgyne. The absolutely Spiritual Man is, however, entirely disconnected from sex. The Spiritual Man corresponds directly with the higher "colored circles," the *Divine Prism* which emanates from the One Infinite White Circle; while physical man emanates from the Sephīrōth, which are the *Voices* or Sounds of Eastern Philosophy. And these "Voices" are lower than the "Colors," for they are the seven lower Sephīrōth, or the objective Sounds, *seen*, not *heard*, as the *Zohar* (ii, 81, 6) shows, and even the *Old Testament* also. For, when properly translated, verse 18 of chapter xx, *Exodus*, would read: "And the people *saw* the Voices" (or Sounds, not the "thunderings", as now translated); and these Voices or Sounds are the Sephīrōth.†

In the same way the right and left nostrils, into which is breathed the "Breath of Lives" (*Genesis* ii, 7), are here said to correspond with the Sun and Moon, as Brahmā-Prajāpati and Vāch, or Osiris and Isis, are the parents of the natural life. This Quaternary, *viz.*, two eyes and

—————

* See *The Secret* Doctrine, Vol. II, pp. 288 *et seq.*

† A. Franck, *La Kabbale*, *ou la philosophie religieuse des Hébreux,* Paris, Hachette, 2nd ed., p. 314.

—————

two nostrils, Mercury and Venus, Sun and Moon, constitutes the Kabalistic Guardian Angels of the Four Corners of the Earth. It is the same in the Eastern esoteric philosophy, which, however, adds that the Sun is not a planet, but the central star of our system, and the Moon a dead planet, from which all the principles are gone, both being substitutes, the one for an invisible intra-Mercurial planet, and the other for a planet which seems to have now altogether disappeared from view. These are the Four Mahārājas of *The Secret Doctrine*,* the "Four Holy Ones" connected with Karma and Humanity, Kosmos and Man, in all their aspects. They are: the Sun, or its substitute Michael; Moon, or substitute Gabriel; Mercury, Raphael; and Venus, Uriel. It need hardly be said here again that the planetary bodies themselves, being only physical symbols, are not often referred to in the Esoteric System, but, as a rule, their cosmic, psychic, physical and spiritual forces are symbolized under these names. In short, it is the seven physical planets, which are the lower Sephīrōth of the Kabala and our *triple* physical Sun whose reflection only we see, which is symbolized, or rather personified, by the Upper Triad, or Sephirothal Crown. All this will be demonstrated.†

Then, again, it will be well to point out that the numbers attached to the psychic principles in Diagram I appear the reverse of those in Plate I. This, again, is because numbers in this connection are purely arbitrary, changing with every school. Some schools count three, some four, some six, and others seven, as do all the Buddhist Esotericists. In Plate I, the numbers of the principles disagree with the numbers used in Diagram I, simply because the first are those hitherto used in the semi-exoteric teachings of Theosophy, for instance in *Esoteric Buddhism*. As said in *The Secret Doctrine*,‡ since the fourteenth century the Esoteric School has been divided into two departments, one for the inner Lanoos, or higher Chelas, the other for the outer circle, or lay Chelas. Mr. Sinnett was distinctly told in the letters he received from one of the Gurus that he could not be taught the real Esoteric Doctrine given out only to the pledged Disciples of the Inner Circle. Therefore, it would perhaps simplify matters if each student would add to the exoteric enumeration of the order in Plate I the secret one as given in Diagram II. But even that would require special study. The

—————

* Vol. I, p. 122.

† Meanwhile we point out for confirmation Origen's works, who says that "the seven ruling daimons" (genii or planetary rulers) are Michael, the Sun (the lion-like); the second in order, the Bull, Jupiter or Suriel, etc. [*Contra Celsum*, VI § xxx] and all these, the "Seven of the Presence," are the Sephīrōth. The Sephīrōthal Tree is the Tree of the Divine Planets as given by Prophyry, or Porphyry's Tree, as it is usually called.

‡ Vol. I, p. 122.

—————

numbers and principles do not go in regular sequence, like the skins of an onion, but the student must work out for himself the number appropriate to each of his principles, when the time comes for him to enter upon practical study. The above will suggest to the student the necessity of knowing the principles by their names and their appropriate faculties apart from any system of enumeration, or by association with their corresponding centers of action, colors, sounds, etc, until these become inseparable.

The old and familiar mode of reckoning the principles, given in *The Theosophist* and *Esoteric Buddhism*, leads to another apparently perplexing contradiction, though it is really none at all. In Plate I, it will be seen that the principles numbered 3 and 2, *viz.,* Linga-Sarira and Prâna, or Jīva, stand in the reverse order to that given in Diagram I. A moment's consideration will suffice to explain the apparent discrepancy between the exoteric enumeration, as printed in Plate I, and the esoteric order given in Diagram I. For in Diagram I, Linga-Sarira is defined as the vehicle of Prâna, or Jīva, the life-principle, and as such must, on the esoteric plane, of necessity be inferior to Prâna, not superior as the exoteric enumeration in Plate I would suggest.

The colored part of the Plate is profoundly esoteric, but the old and more familiar exoteric enumeration has been used to force upon the attention of the student the fact that the principles do not stand one above the other, and thus cannot be taken in numerical sequence, their order depending upon the superiority and predominance of one or another principle, and therefore differing in every man.

The Linga-Sarira is the double, or protoplasmic antetype of the body, which is its image. It is in this sense that it is called in Diagram II the parent of the physical body, *i.e.,* the mother by conception of Prâna, the father. This idea is conveyed in the Egyptian mythology by the birth of Horus, the child of Osiris and Isis, although, like all sacred Mythoi, this has both a threefold spiritual, and a sevenfold psycho-physical application. To close the subject, Prâna, the life-principle, can, in sober truth, have no number, as it pervades every other principle, or the human total. Each number of the seven would thus be naturally applicable to Prâna-Jīva exoterically as it is to the Auric Body esoterically. As Pythagoras showed, Kosmos was produced not *through* or *by* number, but geometrically, *i.e.*, following the proportions of numbers.

To those who are unacquainted with the exoteric astrological natures ascribed in practice to the planetary bodies, it may be useful if we set them down here after the manner of Diagram II, in relation to their domain over the human body, colors, metals, etc., and explain at the

same time why genuine Esoteric Philosophy differs from the astrological claims.

PLANETS	DAYS	METALS	PARTS OF BODY	COLORS
♄ Saturn	Saturday	Lead	Right Ear, Knees and Bony System	Black*
♃ Jupiter	Thursday	Tin	Left Ear, Thighs, Feet and Arterial System	Purple†
♂ Mars	Tuesday	Iron	Forehead and Nose, the Sex-functions and Muscular System	Red
☉ Sun	Sunday	Gold	Right Eye, Heart and Vital Centers	Orange‡
♀ Venus	Friday	Copper	Chin and Cheeks, Neck and Reins, and the Venous System	Yellow§
☿ Mercury	Wednesday	Quick-silver	Mouth, Hands, Abdominal Viscera and Nervous System	Dove or Cream¶
☽ Moon	Monday	Silver	Breasts, Left Eye, the Fluidic System, Saliva Lymph, etc.	White‖

* Esoterically, green, there being no black in the prismatic ray.

† Esoterically, light blue. As a pigment, purple is a compound of red and blue and in Eastern Occultism blue is the spiritual essence of the color purple, while red is its material basis. In reality, Occultism makes Jupiter blue because he is the son of Saturn, which is green, and light blue as a prismatic color contains a great deal of green. Again, the Auric Body will contain much of the color of the Lower Manas if the man is a material sensualist, just as it will contain much of the darker hue if the Higher Manas has preponderance over the Lower.

‡ Esoterically, the Sun cannot correspond with the eye, nose, or any other organ, since, as explained, it is no planet, but a central star. It was adopted as a planet by the post-Christian Astrologers, who had never been initiated. Moreover, the true color of the Sun is blue, and it appears yellow only owing to the effect of the absorption of vapors (chiefly metallic) by its atmosphere. All is Māyā on our Earth.

§ Esoterically, indigo or dark blue, which is the complement of yellow in the prism. Yellow is a simple or primitive color. Manas being dual in its nature, as is its sidereal symbol, the planet Venus, which is both the morning and evening star, the difference between the higher and the lower principles of Manas, whose essence is derived from the Hierarchy ruling Venus, is denoted by the dark blue and green. Green, the Lower Manas, resembles the color of the solar spectrum which appears between the yellow and dark blue, the Higher Spiritual Manas. Indigo is the intensified color of the heaven or sky, to denote the upward tendency of Manas towards Buddhi, or the heavenly Spiritual Soul. This color is obtained from the *indigoferra tinctoria*, a plant of the highest occult properties in India, much used in White Magic, and occultly connected with copper. This is shown

Thus it will be seen that the influence of the solar system in the exoteric Kabalistic Astrology is by this method distributed over the entire human body, the primary metals, and the gradations of color from black to white; but that Esotericism recognizes neither black nor white as colors, because it holds religiously to the seven solar or natural colors of the prism. Black and white are artificial tints. They belong to the Earth, and are only perceived by virtue of the special construction of our physical organs. White is the absence of all colors, and therefore no color; black is simply the absence of light, and therefore the negative aspect of white. The seven prismatic colors are direct emanations from the Seven Hierarchies of Being, each of which has a direct bearing upon and relation to one of the human principles, since each of these Hierarchies is, in fact, the creator and source of the corresponding human principle. Each prismatic color is called in Occultism the "Father of the Sound" which corresponds to it; sound being the Word, or the Logos, of its Father-Thought. This is the reason why sensitives connect every color with a definite sound, a fact well recognized in modern science (*e.g.,* Francis Galton's *Nature and Nurture**). But black and white are entirely negative colors, and have no representatives in the world of subjective being.

Kabalistic Astrology says that the dominion of the planetary bodies in the human brain also is defined thus: there are seven primary

by the indigo assuming a coppery luster, especially when rubbed on any hard substance. Another property of the dye is that it is insoluble in water and even in ether, being lighter in weight than any known liquid. No symbol has ever been adopted in the East without being based on a logical and demonstrable reason. Therefore Eastern symbologists from the earliest ages have connected the spiritual and animal minds of man, the one with dark blue (Newton's indigo), or true blue, free from green; and the other with pure green.,

¶Esoterically, yellow, because the color of the Sun is orange, and Mercury now stands next to

the Sun, in distance, as it does in color. The planet for which the Sun is a substitute was still nearer the Sun than Mercury now is, and was one of the most secret and highest Planets. It is said to have become invisible at the close of the Third Race.

|| Esoterically, violet, because perhaps violet is the color assumed by a ray of sunlight when transmitted through a very thin plate of silver, and also because the Moon shines upon the Earth with light borrowed from the Sun, as the human body shines with qualifications borrowed from its double—the aërial man. As the astral shadow starts the series of principles in man, on the terrestrial plane, up to the lower, animal Manas, so the violet ray starts the series of prismatic colors from its end up to green, both being, the one as a principle and the other as a color, the most refrangible of all the principles and colors. Besides which there is the same great occult mystery attached to all these correspondences, both celestial and terrestrial bodies, colors, and sounds. In clearer words there exists the same law of relation between the Moon and the Earth, the astral and the living body of man, as between the violet end of the prismatic spectrum and the indigo and the blue. But of this more anon.

* [Title altered later to: *Inquiry into Human Faculty and its Development*, New York, 1883.]

____

550

groups of faculties, six of which function through the cerebrum, and the seventh through the cerebellum. This is perfectly correct esoterically. But when it is further said that: Saturn governs the devotional faculties; Mercury, the intellectual; Jupiter, the sympathetic; the Sun, the governing faculties; Mars, the selfish; Venus, the tenacious; and the Moon, the instincts;—we say that the explanation is incomplete and even misleading. For, in the first place, the physical planets can rule only the physical body and the purely physical functions. All the mental, emotional, psychic and spiritual faculties are influenced by the occult properties of the scale of causes which emanate from the Hierarchies of the Spiritual Rulers of the planets, and not by the planets themselves. This scale, as given in Diagram II, leads the student to perceive in the following order: (1) color; (2) sound; (3) the sound materializes into the spirit of the metals, *i.e.,* the metallic Elementals; (4) these materialize again into the physical metals; (5) then the harmonial and vibratory radiant essence passes into the plants, giving them color and smell, both of which "properties" depend upon the rate of vibration of this energy per unit of time; (6) from plants it passes into the animals; (7) and finally culminates in the "principles" of man.

Thus we see the divine essence of our Progenitors in heaven circling through seven stages; spirit becoming matter, and matter returning to spirit. As there is sound in nature which is inaudible, so there is color which is invisible, but which can be heard. The creative force, at work in its incessant task of transformation, produces color, sound and numbers, in the shape of rates of vibration which compound and dissociate the atoms and molecules. Though invisible and inaudible to us in detail, yet the synthesis of the whole becomes audible to us on the material plane. It is that which the Chinese call the "Great Tone," or *Kung*. It is, even by scientific confession, the actual tonic of nature, held by musicians to be the middle Fa on the keyboard of a piano. We hear it distinctly in the voice of nature, in the roaring of the ocean, in the sound of the foliage of a great forest, in the distant roar of a great city; in the wind, the tempest and the storm: in short, in everything in nature which has a voice or produces sound. To the hearing of all who hearken, it culminates in a single definite tone, of an unappreciable pitch, which, as said, is the F, or Fa, of the diatonic scale. From these particulars, that wherein lies the difference between the exoteric and the esoteric nomenclature and symbolism will be evident to the student of Occultism. In short, Kabalistic Astrology as practiced in Europe, is the semi-esoteric secret science, adapted for the outer and not the inner circle. It is, furthermore, often left incomplete and not infrequently distorted to conceal the real truth. While it symbolizes and adopts its correspondences on the mere appearances of things,

esoteric philosophy, which concerns itself pre-eminently with the essence of things, accepts only such symbols as cover the whole ground, *i.e*., such symbols as yield a spiritual as well as a psychic and physical meaning. Yet even Western Astrology has done excellent work, for it has helped to carry the knowledge of the existence of a Secret Wisdom throughout the dangers of Mediaeval Ages and their dark bigotry up to the present day, when all danger has disappeared.

The order of the planets in exoteric practice is that defined by their geocentric radii, or the distance of their several orbits from the Earth as a centre, *viz*.: Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon. In the first three of these we find symbolized the celestial triad of supreme power in the physical manifested universe, or Brahmā, Vishnu and Śiva; while in the last four we recognize the symbols of the terrestrial quaternary ruling over all natural and physical revolutions of the seasons, quarters of the day, points of the compass, and elements. Thus:

Spring	Summer	Autumn	Winter
Morning	Noon	Evening	Night
Youth	Adolescence	Manhood	Age
Fire	Air	Water	Earth
East	South	West	North

But Esoteric Science is not content with analogies on the purely objective plane of the physical senses, and therefore it is obsolutely necessary to preface further teachings in this direction with a clear explanation of the real meaning of the word *Magic*.

WHAT MAGIC IS, IN REALITY

[The superior numbers in the following pages refer to corresponding numbers in the Compiler's Notes at end of this *Instruction*.]

Esoteric Science is, above all, the knowledge of our relations with and in divine magic,* inseparableness from our divine *Selves*—the latter meaning something else besides our own higher spirit. Thus, before proceeding to exemplify and explain these relations, it may perhaps

* Magic, *Magia*, means in its spiritual, secret sense, the "Great Life" or divine life *in spirit*. The root is *magh*, as seen in the Sanskrit *mahat,* Zend *mazas,* Greek *megas* [μεγας], and Latin *magnus*, all signifying "great."

be useful to give the student a correct idea of the full meaning of this most misunderstood word "magic." Many are those willing and eager to study Occultism, but very few have even an approximate idea of the science itself. Now, very few of our American and European students can derive benefit from Sanskrit works or even their translations, as these translations are for the most part merely blinds to the uninitiated. I therefore propose to offer to their attention demonstrations of the aforesaid drawn from Neo-Platonic works. These are accessible in translations; and in order to throw light on that which has hitherto been full of darkness, it will suffice to point to a certain key in them. Thus the Gnōsis, both pre-Christian and post-Christian, will serve our purpose admirably.

There are millions of Christians who know the name of Simon Magus* and the little that is told

about him in the *Acts*,† but very few who have even heard of the many motley, fantastic and contradictory details which tradition records about his life. The story of his claims and his death is to be found only in the prejudiced, half-fantastic records about him in the works of the Church Fathers, such as Irenaeus, Epiphanius and St. Justin and especially in the anonymous *Philosophumena*.[1] Yet he is an historical character, and the appellation of "Magus" was given to him and was accepted by all his contemporaries, including the heads of the Christian Church, as a qualification indicating the miraculous powers he possessed, and irrespective of whether he was regarded as a white (divine) or a black (infernal) magician. In this respect, opinion has always been made subservient to the Gentile or Christian proclivities of the chronicler.

It is in his system and in that of Menander, his pupil and successor, that we find what the term "magic" meant for initiates in those days.

Simon, as all the other Gnostics, taught that our world was created by the *lower* angels, whom he called Aeōns [αἰών]. He mentions only three degrees of such, because it was and is useless, as explained in *The Secret Doctrine*, to teach anything about the four higher ones, and he therefore begins at the plane of globes A and G. His system is as near to occult truth as any, so that we may examine it, as well as his own and Menander's claims about "magic," to find out what they meant by the term. Now, for Simon, the summit of all manifested creation was Fire [πῦρ]. It is, with him as with us, the Universal Principle, the Infinite Potency born from the concealed Potentiality. This Fire was the primeval cause of the manifested world of being, and was dual, having a manifested and a concealed or secret side.

____

* For further information on this subject students are referred to *Simon Magus*, an essay, written by G. R. S. Mead.

† *Acts* viii, 9, 10.

____

"The secret side of Fire is concealed in its evident (or objective) side," he writes,* which amounts to saying that the visible is ever present in the invisible, and the invisible in the visible. This was but a new form of stating Plato's idea of the Intelligible (τὸ νοητόν, *to noēton*) and Sensible (τὸ αἰσθητόν, *to aisthēton*), and Aristotle's teaching on the Power or Potentiality (δύναμις, *dynamis*) and Actual Existence (ἐνέργεια, *energeia*). For Simon, all that can be thought of, all that can be acted upon, was perfect intelligence. Fire contained *all.* And thus all the parts of that Fire, being endowed with intelligence and reason, are susceptible of development by extension and emanation. This is our teaching of the Manifested Logos, and these parts in their primordial emanation are our Dhyāni-Chohans, the "Sons of Flame and Fire," or higher Aeōns. This "Fire" is the symbol of the active and living side of divine nature. Behind it lay "infinite Potentiality in Potentiality," which Simon named "that which has stood, stands and will stand" [ὁ ἑστῶς, στας, στησόμενος, *o estōs*, *stas*, *stēsomenos*] or permanent stability and personified Immutability.

From the Potency of Thought, Divine Ideation thus passed to *Action*. Hence the series of primordial emanations *through Thought begetting the Act*, the objective side of Fire being the Mother, the secret side of it being the Father. Simon called these emanations *Syzygies* [συζυγία] (a united pair or couple), for they emanated two-by-two, one as an active and the other as a passive Aeōn. Three couples thus emanated (or six in all, the Fire being the seventh), to which Simon gave the following names: Mind (νοῦς, *Nous*) and Thought (ἐπίνοια, *Epinoia*),† Voice (φωνή, *Phōnē*) and Name (ὄνομα, *Onoma*), Reason (λογισμός, *Logismos*) and Reflection (ἐνθύμησις, *Enthumēsis*),‡ the first in each pair being male, the last female. From these primordial six emanated the six Aeōns of the Middle World. Let us see what Simon himself says: "Each of these six primitive beings contained the entire infinite Potency [of its parent] but it was there only in Potency, and not in Act. That Potency had to be called forth (or conformed) through an *image* in order that it should manifest in all its essence, virtue, grandeur and effects; for only then could the emanated Potency become similar to its parent, the eternal and infinite Potency, If, on the contrary, it remained simply

potentially in the six Potencies and failed to be conformed through an image, then the Potency would not pass into action,

—————

* *Philosophumena*, lib. VI, ch. i (De Simone), § 9 (ed. Cruice, p. 247).

† [Irenaeus and Epiphanius both call this second partner in the first pair of "Roots" ἔννοια, *Ennoia*.]

‡ [The Abbé Cruice translated *Enthumēsis* as "Conception."]

—————

but would get lost";* in clearer terms, it would become *atrophied*, as the modern expression goes.

Now, what do these words mean if not that to be equal in all things to the Infinite Potency the Aeōns had to imitate it in its action, and becoming themselves, in their turn, emanative principles, as was their parent, giving life to new beings, and becoming Potencies *in actu* themselves? To produce emanations, or to have acquired the gift of *Kriyāśakti*,† is the direct result of that power, an effect which depends on our own action. That power, then, is inherent in man, as it is in the primordial Aeōns and even in the secondary emanations, by the very fact of their and our descent from the One Primordial Principle, the infinite Power, or Potency. Thus we find in the system of Simon Magus that the first six Aeōns, synthesized by the seventh, the Parent Potency, passed into Act, and emanated, in their turn, six secondary Aeōns, which were each synthesized by their respective Parent. In the *Philosophumena* we read that Simon compared the Aeōns to the "Tree of Life." " 'It is written,' said Simon in *The Great Revelation* (ἡ μεγάλη ἀπόφασις, *hē 'Megalē Apophasis*),‡ of which Simon himself is supposed to have been the author, 'that there are two ramifications of the universal Aeōns, having neither beginning nor end, issued both from the same root, the invisible and incomprehensible Potentiality, Sigē (Silence).§ One of these [series of Aeōns] appears from above. This is the Great Potency, Universal Mind [or Divine Ideation, the Mahat of the Hindus]: it orders all things and is male. The other is from below, for it is the Great [manifested] Thought, the female Aeōn, generating all things. These [two kinds of Aeōns] corresponding‖ with each other, have conjunction and manifest the middle distance [the intermediate sphere, or plane], the incomprehensible Air which has neither beginning nor end'."¶ This female "Air" is our Ether, or the Kabalistic Astral Light. It is, then, the *Second World* of Simon, born of FIRE, the principle of everything. We call it the ONE LIFE, the Intelligent, Divine Flame, omnipresent and infinite. In Simon's system, this Second World was ruled by a Being, or Potency, both male and female, or active and passive, good and bad. This Parent-Being, like the primordial infinite Potency, is also called "that which has stood, stands and will stand," so long as the manifested Kosmos shall last. When it emanated *in actu* and became like unto its own Parent, it was not dual or androgyne.

—————

* *Philosophumena*, lib. VI, ch. i, § 12 (ed. Cruice, p. 250).

† See *The Secret Doctrine*, Index, *sub voce*.

‡ [Also called the *Great Announcement* or *Declaration*.]

§ [σιγὴ ἀκατάληπτος, *Sigē akatalēptos*.]

‖ Literally standing opposite each other in rows or pairs.

¶ *Philosophumena*, lib. VI, ch. i, § 18 (ed. Cruice, 261).

—————

Collected Writings VOLUME XII

1890

It is the *Thought* that emanated from it (*Sigē*) which became as itself (the Parent), having become like unto its own image (or antetype); the second had now become in its turn the first (on its own plane or sphere). As Simon has it:

"It [the Parent or Father] was one. For having it [the Thought] in itself, it was alone. It was not, however, first, though it was pre-existing; but manifesting itself to itself, from itself it became the second (or dual). Nor was it called Father before it [the Thought] gave it that name. As, therefore, itself developing itself by itself, manifested to itself its own Thought, so also the Thought being manifested, did not act, but seeing the Father, hid it in itself, that is, (hid) that Potency (in itself). And the Potency (*Dynamis, viz. Nous*) and Thought (*Epinoia*) are male-female. Whence they correspond with one another—for Potency in no way differs from Thought—being one. So from the things above is found Potency, and from those below, Thought. It comes to pass, therefore, that that which is manifested from them, although being one, yet is found to be twofold, the androgyne having the female in itself. So is Mind in Thought, things inseparable from each other, which though being one yet are found dual.''*

"He (Simon) calls the first Syzygy of the six Potencies and of the seventh, which is with it, Nous and Epinoia, Heaven and Earth: the male looks down from on high and takes thought for his Syzygy (or Spouse), for the Earth below receives those intellectual fruits which are brought down from Heaven and are cognate to Earth "†

Simon's Third World with its third series of six Aeōns and the seventh, the Parent, is emanated in the same way. It is this same note which runs through every Gnostic system—gradual development downward into matter by similitude; and it is a law which is to be traced down to primordial Occultism, or Magic. With the Gnostics, as with us this seventh Potency, synthesizing all, is the Spirit brooding over the dark waters of undifferentiated Space, Nārāyana, or Vishnu, in India; the Holy Ghost in Christianity. But while in the latter the conception is conditioned and dwarfed by limitations necessitating faith and grace, Eastern Philosophy shows it pervading every atom, conscious or unconscious. Irenaeus supplements the information on the further development of these six Aeōns. We learn from him that Thought, having separated itself from its Parent, and knowing through its identity of Essence with the latter what it had to know, proceeded on the second or intermediate plane, or rather World (each of such Worlds consisting of two planes, the superior and inferior, male and female, the latter assuming finally both potencies and becoming androgyne), to create inferior Hierarchies, Angels and Powers, Dominions and Hosts, of every description, which in their turn created, or rather emanated out of their own Essence, our world with its men and beings, over which they watch.

It thus follows that every rational being—called *Man* on Earth—is of the same essence and possesses potentially all the attributes of the

* *Ibid*.
† *Philosophumena*, lib. VI, ch. i, § 13 (ed. Cruice, 251).

higher Aeōns, the primordial seven. It is for him to develop, "with the image before him of the highest," by imitation *in actu*, the Potency with which the highest of his Parents, or Fathers, is endowed.[2] Here we may again quote with advantage from the *Philosophumena*:

> "So then, according to Simon, this blissful and imperishable (principle) is concealed in everything in potency, not in act. This is 'that which has stood stands and will stand,' *viz*: that which has stood above in ingenerable Potency, that which stands below in the stream of the waters generated in an image, that which will stand above, beside the blissful Infinite Potency, if it makes itself like unto this image. For three, he says, are they that stand, and without these three Aeōns of stability, there is no adornment of the generable which, according to them [the Simonians], is borne on the water, and being moulded according to the similitude is a perfect and celestial (Aeōn), in no manner of thinking inferior to the ingenerable Potency. Thus they say; 'I and thou [are] one; before me [wast] thou; that which is after thee [is] I.' This, he says, is the one Potency divided into above and below, generating itself, nourishing itself, seeking itself finding itself; its own mother, father, brother, spouse, daughter and son, *one*, for it is the Root of all."*

Thus of this triple Aeōn, we learn the first exists as "that which has stood, stands and will stand," or the uncreate Power, Ātman; the second is generated in the dark waters of Space (Chaos, or undifferentiated Substance, our Buddhi), from or through the image of the former reflected in those waters, the image of him, or It, which moves on them; the third World (or, in man, Manas) will be endowed with every power of that eternal and omnipresent Image if it but assimilates it to itself. For, "all that is eternal, pure and incorruptible is concealed in everything that is," if only potentially, not actually. And "everything is that image, provided the lower image (man) ascends to that highest Source and Root in Spirit and Thought." Matter as Substance is eternal and has never been created. Therefore Simon Magus, with all the great Gnostic teachers and Eastern philosophers, never speaks of its beginning. "Eternal Matter" receives its various forms in the lower Aeōn from the Creative Angels, or Builders, as we call them. Why, then, should not Man, the direct heir of the highest Aeōn, do the same, by the potency of his thought, which is born from Spirit? This is Kriyāı ākti, the power of producing forms on the objective plane through the potency of Ideation and Will, from invisible, indestructible matter.

Truly says *Jeremiah*,† quoting the "Word of the Lord:" "before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee"; for Jeremiah stands here for Man when he was yet an Aeōn, or Divine Man, both with Simon Magus and Eastern Philosophy. The first three chapters of *Genesis* are as occult as what is given in *Instruction No. I*. For the terrestrial Paradise

———

* *Philosophumena*, lib. VI, ch. i, § 17 (ed. Cruice, 258-59).

† *Jeremiah* i, 5.

———

is the Womb, says Simon,* Eden the region surrounding it. The river which went out of Eden to water the garden is the Umbilical Cord; this cord is divided into four Heads, the streams that flowed out of it, the four canals which serve to carry nutrition to the Foetus, *i.e.*, the two arteries and the two veins which are the channels for the blood and convey the breathing air, the unborn child, according to Simon, being entirely enveloped by the Amnion, fed through the Umbilical Cord and given vital air through the Aorta.†

The above is given for the elucidation of that which is to follow. The disciples of Simon Magus were numerous, and were instructed by him in magic. They made use of so-called "exorcisms" (as in the New Testament), incantations, philtres; believed in dreams and visions, and produced them at will; and finally forced the lower orders of spirits to obey them. Simon Magus was called "the Great Power of God" literally "the Potency of the Deity which is called Great." That which was then termed Magic we now call *Theosophia*, or *Divine Wisdom, Power* and *Knowledge*.

His direct disciple, Menander,[3] was also a great Magician. Says Irenaeus, among other writers: "The

successor of Simon was Menander, a Samaritan by birth, who reached the highest summits in the Science of Magic."‡ Thus both master and pupil are shown to have attained the highest powers in the art of enchantments, powers which can be obtained only through "the help of the Devil," as Christians claim; and yet their "works" were identical with those spoken of in the New Testament, wherein such phenomenal results are called divine miracles, and are, therefore, believed in and accepted as coming *from* and *through*

---

* *Philosophumena*, lib. VI. ch. i, § 14 (ed. Cruice, 254).

† At first there are the omphalo-mesenteric vessels, two arteries and two veins, but these afterwards totally disappear, as does the "vascular area" on the Umbilical Vesicle, from which they proceed. As regards the "Umbilical Vessels" proper, the Umbilical Cord ultimately has entwined around it from right to left the one Umbilical Vein which takes the *oxygenated* blood from the mother to the Foetus and two Hypogastric or Umbilical Arteries which take the used-up blood from the foetus to the Placenta, the contents of the vessels being the reverse of that which prevails after birth. Thus science corroporates the wisdom and knowledge of ancient occultism, for in the days of Simon Magus no man, unless an Initiate, knew anything about the circulation of the blood or about Physiology. While this *Instruction* was being printed, I received two small pamphlets from Dr. Jerome A. Anderson (E.S.T.) which were printed in 1884 and 1888, and in which is to be found the scientific demonstration of the foetal nutrition as advanced in *Instruction No. I*. Briefly, the foetus is nourished by osmosis from the Amniotic Fluid and respires by means of the Placenta. Science knows little or nothing about the Amniotic Fluid and its uses. If any of our members care to follow up this question, I would recommend Dr. Anderson's *Remark on the Nutrition of the Foetus* (Wood & Co., New York). [Read before the San Francisco Obstetrical and Gynecological Society, April 12, 1888.]

‡ [*Adv. Haer.*, I, xxiii, 5.]

God. But the question is, have these so-called "miracles" of the "Christ" and Apostles ever been explained any more than the magical achievements of so-called sorcerers and magicians? I say, never. We Occultists do not believe in supernatural phenomena, and the Masters laugh at the word "miracle." Let us see, then, what is really the sense of the word Magic.

The source and basis of it lie in Spirit and Thought, whether on the purely divine or the terrestrial plane. Those who know the history of Simon have the two versions before them, that of White and of Black Magic, at their option, in the much talked of union of Simon with Helena, whom he called his Epinoia (Thought). Those who, like the Christians, had to discredit a dangerous rival, talk of Helena as being a beautiful and *actual* woman, whom Simon had met in a house of ill-fame at Tyre, and who was, according to those who wrote his life, the reincarnation of Helen of Troy. How, then, was she "Divine Thought"? The lower angels, Simon is made to say in *Philosophumena*, or the third Aeōns, being so material, had more badness in them than all the others. Poor man, created or emanated from them, had the vice of his origin. What was it? Only this: when the third Aeōns possessed themselves, in their turn, of the Divine Thought through the transmission into them of Fire, instead of making of man a complete being, according to the universal plan, they at first detained from him that divine spark (Thought, on Earth Manas); and that was the cause and origin of senseless man's committing the original sin as the angels had committed it aeōns before by refusing to create.* Finally, after detaining the Epinoia prisoner amongst them and having subjected the Divine Thought to every kind of insult and desecration, they ended by shutting it into the already defiled body of man. After this, as interpreted by the enemies of Simon, she passed from one female body into another through ages and races, until Simon found and recognized her in the form of Helena, the "prostitute," the "lost sheep" of the parable. Simon is made to represent himself as the Saviour descended on earth to rescue this "lamb" and those men in whom Epinoia is still under the dominion of the lower angels. The greatest magical feats are thus attributed to Simon through his sexual union with Helena, hence Black Magic. Indeed, the chief rites of this kind of magic are based on such disgusting literal interpretation of noble myths, one of the noblest of

which was thus invented by Simon as a symbolical mark of his own teaching. Those who understood it correctly knew what was meant by "Helena." It was the marriage of Nous (Ātma-Buddhi) with Manas, the union through which Will and Thought become one and

————————

* *The Secret Doctrine*, Vol. II (consult Index, s.v. Angels).

————————

are endowed with divine powers. For Ātman in man, being of an unalloyed essence, the primordial divine Fire (or the eternal and universal "that which has stood, stands and will stand"), is of all the planes; and Buddhi is its vehicle or Thought, generated by and generating the "Father" in her turn, and also Will. She is "that which has stood, stands and will stand," thus becoming in conjunction with Manas, male-female, in this sphere only. Hence, when Simon spoke of himself as the Father and the Son and the Holy Ghost, and of Helena as his Epinoia, Divine Thought, he meant the marriage of his Buddhi with Manas. Helena was the Śakti of the inner man, the female potency.

Now, what says Menander? The lower angels, he taught, were the emanations of ENNOIA (ἔννοια, Designing Thought). It was Ennoia who taught the Science of Magic and imparted it to him, together with the art of conquering the creative angels of the lower world. The latter stand for the passions of our lower nature. His pupils, after receiving baptism from him, (*i.e.*, after initiation), were said to "resurrect from the dead" and, "growing no older," become "immortal."* The "resurrection" promised by Menander meant, of course, simply the passage from the darkness of ignorance into the light of truth, the awakening of man's immortal Spirit to inner and eternal life. This is the Science of the Rāja-Yogis— Magic.

Every person who has read Neo-Platonic philosophy knows how its chief Adepts, such as Plotinus, and especially Porphyry, fought against phenomenal Theurgy. But, beyond all of them, Iamblichus, the author of the *De Mysteriis*, lifts high the veil from the real term Theurgy, and shows us therein the true Science of Rāja-Yoga.

Magic, he says, is a lofty and sublime Science, divine, and exalted above all others. "It is the great remedy for all. . . . It neither takes its source in, nor is limited to, the body or its passions, to the human compound or its constitution; but all is derived by it from our upper Gods," our divine Egos, which run like a silver thread from the Spark in us up to the primeval divine Fire.†

Iamblichus execrates physical phenomena, produced, as he says, by the bad demons who deceive men (the spooks of the séance-room), as vehemently as he exalts divine Theurgy. But to exercise the latter, he teaches, the Theurgist must imperatively be "a man of high morality and a chaste soul." The other kind of magic is used only by impure, selfish men and has nothing of the divine in it. . . . No real *Vates* would ever consent to find in its communications anything coming from our higher Gods. . . . Thus one (Theurgy) is the knowledge of our Father (the Higher Self); the other, subjection to our lower nature. . . . One requires

————————

* Eusebius, *Hist. Eccles*., lib. III, cap. xxvi (p. 98).

† *De Mysteriis*, p. 100, lines 10-19; p. 109, fol. i.

————————

holiness of the soul, a holiness which rejects and excludes everything corporeal; the other, the desecration of it (the Soul). . . .One is the union with the Gods (with one's God), the source of all Good; the other, intercourse with demons (Elementals), which, unless we subject them, will subject us, and lead us step by step to moral ruin (mediumship). In short: "Theurgy unites us most strongly to divine nature. This nature begets itself through itself, moves through its own powers, supports all, and is intelligent. Being the ornament of the Universe, it invites us to intelligible truth, to perfection and imparting perfection to others. It unites us so intimately to all the creative actions of the Gods, according to the capacity of each of us, that the soul having accomplished the sacred rites is consolidated in their [the Gods'] actions and intelligences, until it launches itself into and is absorbed by the primordial divine essence. This is the object of the sacred Initiations of the Egyptians."*

Now Iamblichus shows us how this un ion of our Higher Soul with the Universal Soul, with the Gods, is to be effected. He speaks of Manteia [μαντεία] which is Samādhi, the highest trance.† He speaks also of dream which is divine vision, when man re-becomes again a God. By Theurgy, or Rāja-Yoga, a man arrives at: (1) Prophetic Discernment through our God (the respective Higher Ego of each of us) revealing to us the truths of the plane on which we happen to be acting; (2) Ecstasy and Illumination; (3) Action in Spirit (in Astral Body or through Will); (4) and Domination over the minor, senseless Demons (Elementals) by the very nature of our purified Egos. But this demands the complete purification of the latter. And this is called by him Magic, through initiation into Theurgy.

But Theurgy has to be preceded by a training of our senses and the knowledge of the human Self in relation to the Divine SELF. So long as man has not thoroughly mastered this preliminary study, it is idle to anthropomorphize the formless. By "formless" I mean the higher and the lower Gods, the supermundane as well as mundane Spirits, or Beings, which to beginners can be revealed only in Colors and Sounds. For none but a high Adept can perceive a "God" in its true transcendental form, which to the untrained intellect, to the Chela, will be visible only by its Aura. The visions of full figures casually perceived by sensitives and mediums belong to one or another of the only three categories they can see: (*a*) Astrals of living men; (*b*) Nirmānakāyas (Adepts, good or bad, whose bodies are dead, but who have learned to live in the invisible space in their ethereal personalities); and (*c*) Spooks, Elementaries and Elementals masquerading in shapes borrowed

---

* *De Mysteriis*, p. 290, lines 15-18 *et seq*., caps. V & VII.
† *Ibid.,* p. 100, Sect. III, cap. III.

---

from the Astral Light in general, or from figures in the "mind's eye" of the audience, or of the medium, which are immediately reflected in their respective Auras.

Having read the foregoing, students will now better comprehend the necessity of first studying the correspondences between our "principles"—which are but the various aspects of the triune (spiritual and physical) man—and our Paradigm, the direct roots of these in the Universe.

In view of this, we must resume our teaching about the Hierarchies directly connected and forever linked with man.

HIERARCHIES

Enough has been said to show that while for the Orientalists and profane masses the sentence, *Om Mani*

Padme Hūm, means simply "O, the Jewel in the Lotus," esoterically it signifies "O, my God within me." Yes; there is a God in each human being, for man was and will re-become God. The sentence points to the indissoluble union between Man and the Universe. For the Lotus is the universal symbol of Kosmos as the absolute totality, and the Jewel is Spiritual man or God.

In the preceding *Instruction*, the correspondences between Colors, Sounds and "Principles" were given; and those who have read the second volume of *The Secret Doctrine* will remember that these seven principles are derived from the seven great Hierarchies of Angels or Dhyāni-Chohans, which are, in their turn, associated with Colors and Sounds, and form collectively the Manifested Logos.

In the eternal music of the spheres we find the perfect scale corresponding to the colors, and in the number, determined by the vibrations of color and sound, which "underlies every form and guides every sound," we find the summing-up of the Manifested Universe.

We may illustrate these correspondences by showing the relation of color and sound to the geometrical figures which, as explained in *The Secret Doctrine*,* express the progressive stages in the manifestation of Kosmos.

But the student will certainly be liable to confusion, if, in studying the Diagrams, he does not remember two things: (1) That, our plane being a plane of reflection, and therefore illusionary, *the various notations are reversed and must be counted from below upwards*. The musical scale begins from below upwards, commencing with the deep

———————

* Vol. I, pp. 4 *et seq*.; Vol II, pp. 36 *et seq*.

———————

Do and ending with the far more acute Si. (2) That Kāma-Rūpa (corresponding to Do in the musical scale), containing as it does all potentialities of matter, is necessarily the starting-point on our plane. Further, it commences the notation on every plane, as corresponding to the "matter" of that plane. Again, the student must also remember that these notes have to be arranged in a circle, thus showing how Fa is the middle note of Nature. In short, musical notes, or Sounds, Colors and Numbers proceed from one to seven, and not from seven to one as erroneously shown in the spectrum of the prismatic colors, in which red is counted first: a fact which necessitated my putting the principles and the days of the week at random in Diagram II. The musical scale and Colors, according to the scale of vibrations, proceed from the world of gross matter to that of spirit thus:

PRINCIPLES	COLORS	NOTES	NUMBERS	STATES OF MATTER
Chhāyā, Shadow or Double	Violet	Si	1	Ether
Higher Manas, Spiritual Intelligence	Indigo	La	2	Critical State, called Air in Occultism
Auric Envelope	Blue	Sol	3	Steam or Vapor
Lower Mans, or Animal Soul	Green	Fa	4	Critical State
Buddhi, or Spiritual Soul	Yellow	Mi	5	Water
Prāna, or Life-Principle	Orange	Re	6	Critical State
Kāma-Rūpa, the seat of Animal Life	Red	Do	7	Ice

Here again the student is asked to dismiss from his mind any correspondence between "principles" and numbers, for reasons already given. The esoteric enumeration cannot be made to correspond with the conventional exoteric. The one is the *reality*, the other classified according to illusive appearances. The human principles, as given in *Esoteric Buddhism*, were tabulated for beginners, so as not to confuse their

minds. It was half a blind.

To proceed: (see page 564).

The above is on the manifested plane; after which we get the seven and the Manifested Prism, or Man on Earth. *With the latter, the Black Magician alone is concerned.*

In Kosmos, the gradations and correlations of Colors and Sounds and therefore of Numbers, are infinite. This is suspected even in Physics

for it is ascertained that there exist slower vibrations than those of the Red, the slowest perceptible to us, and far more rapid vibrations than those of the Violet, the most rapid that our senses can perceive. But on Earth in our physical world, the range of perceptible vibrations is limited. Our physical senses cannot take cognizance of vibrations above and below the *septenary* and limited gradations of the prismatic colors, for such vibrations are incapable of causing in us the sensation of color or sound. It will always be the graduated septenary and no more, unless we learn to paralyze our Quaternary and discern both the superior and inferior vibrations with our spiritual senses seated in the upper Triangle.[4]

Now, on this plane of illusion, there are three fundamental colors, as demonstrated by physical Science, Red, Blue, and Yellow (or rather Orange-Yellow). Expressed in terms of the human principles they are: (1) Kāma-Rūpa, the seat of the animal sensations, welded to, and serving as a vehicle for the Animal Soul or Lower Manas (Red and Green, as said, being interchangeable); (2) Auric Envelope, or the essence of man; and (3) Prāṇa, or Life Principle. But if from the realm of illusion, or the living man as he is on our Earth, subject to his sensuous perceptions only, we pass to that of semi-illusion, and observe the natural colors themselves, or those of the principles, that is, if we try to find out which are those that in the perfect man absorb all others, we shall find that the colors correspond and become complementary in the following way:

Violet
(1) Red--------------------- -------- -------------------Green
(2) Orange----------------- -------- -------------------Blue
(3) Yellow----------------- -------- -------------------Indigo

Violet

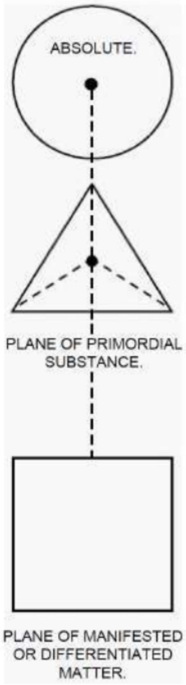

A.

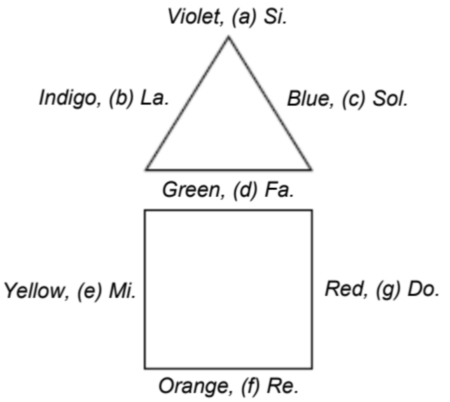

B.

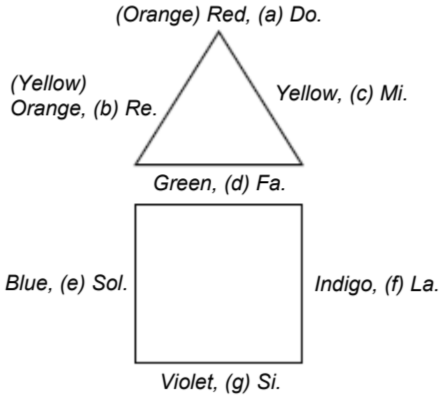

⊙ The point in the Circle is the Unmanifested Logos, corresponding to Absolute Life and Absolute Sound.

△ The first geometrical figure after the Circle or the Spheroid is the Triangle. It corresponds to Motion, Color and Sound. Thus the Point in the Triangle represents the Second Logos, "Father-Mother," or the White Ray which is no color, since it contains potentially all colors. It is shown radiating from the Unmanifested Logos, or the Unspoken Word. Around the first Triangle is formed on the plane of Primordial Substance in this order (*reversed* as to our plane):

A

(*a*) The Astral Double of Nature, or the Paradigm of all forms.
(*b*) Divine Ideation, or Universal Mind.
(*c*) The Synthesis of occult Nature, the Egg of Brahmā, containing all and radiating all.
(*d*) Animal or Material Soul of Nature, source of animal and vegetable intelligence and instinct.
(*e*) The aggregate of Dhyāni-Chohanic Intelligences, Fohat.
(*f*) Life Principle in Nature.
(*g*) The Life-Procreating Principle in Nature. That which, on the spiritual plane, corresponds to sexual affinity on the lower.

Mirrored on the Plane of Gross Nature, the World of Reality is reversed, and becomes on Earth and our plane:

B

(a) Red is the color of manifested dual, or male and female. In man it is shown in its lowest animal form.
(b) Orange is the color of the robes of the Yogis and Buddhist priests, the color of the Sun and Spiritual Vitality, also of the Vital Principle.
(c) Yellow or radiant Golden is the color of the Spiritual, Divine Ray in every atom; in man, of Buddhi.
(d) Green and Red are, so to speak, interchangeable colors, for Green absorbs the Red, as being threefold stronger in its vibrations than the latter; and Green is the complementary color of extreme Red. This is why the Lower Manas and Kāma-Rūpa are respectively shown as Green and Red.
(e) The Astral Plane, or Auric Envelope in Nature and Man.
(f) The Mind or rational element in Man and Nature.
(g) The most ethereal counterpart of the Body of man, the opposite pole, standing in point of vibration and sensitiveness as the Violet stands to the Red.

* The Master-Key or Tonic of Manifested Nature.

Hence the full septenary man, symbolically as to the geometrical figures, and in reality as to the various colors of his principles, presents some such appearance as in Plate II.

A faint violet, mist-like form represents the Astral Man with an oviform bluish circle, over which radiate in ceaseless vibrations the prismatic colors. That color is predominant, of which the corresponding principle is the most active generally, or at the particular moment when the clairvoyant perceives it. Such man appears during his waking states; and it is by the predominance of this or that color, and by the intensity of its vibrations, that a clairvoyant, *if* he is acquainted with correspondences, can judge of the inner state or character of a person, for the latter is an open book to every practical Occultist.

In the trance state the Aura changes entirely, the seven prismatic colors being no longer discernible. In sleep also they are not all "at home." For those which belong to the spiritual elements in the man, *viz.*: Yellow, Buddhi; Indigo, Higher Manas; and the Blue of the Auric Envelope will be either hardly discernible, or altogether missing. The Spiritual Man is free during sleep, and though his physical memory may not become aware of it, lives, robed in his highest essence, in realms on other planes, in realms which are the land of reality, called dreams on our plane of illusion.

A good clairvoyant moreover, if he had an opportunity of seeing a Yogi in the trance state and a mesmerized subject, side by side, would learn an important lesson in Occultism. He would learn to know the difference between self-induced trance and a hypnotic state resulting from extraneous influence. In the Yogi, the "principles" of the lower Quaternary disappear entirely. Neither Red, Green, Red-Violet nor the Auric Blue of the Body are to be seen; nothing but hardly perceptible vibrations of the golden-hued Prāna principle and a violet flame streaked with gold rushing upwards from the head, in the region where the Third Eye rests, and culminating in a point. If the student remembers that the true Violet, or the extreme end of the spectrum, is no compound color of Red and Blue, but a homogeneous color with

vibrations seven times more rapid than those of the extreme Red,* and that the golden hue is the essence of the three yellow hues from Orange-Red to Yellow-Orange and Yellow, he will understand the reason why: he lives in his own Auric Body, now become the vehicle of Buddhi-Manas. On the other hand, in a subject in an artificially produced hypnotic or mesmeric trance, an effect of unconscious when not of conscious Black Magic, unless produced by a high Adept, the whole set of the principles will be present, with the Higher Manas paralysed, Buddhi severed from it through that paralysis, and the red-violet Astral Body entirely subjected to the Lower Manas and Kāma-Rūpa (the green and red animal monsters in us).

One who comprehends well the above explanations will readily see how important it is for every student, whether he is striving for practical occult powers or only for the purely psychic and spiritual gifts of clairvoyance and metaphysical knowledge, to master thoroughly the right correspondences between the human or nature principles, and those of Kosmos. It is ignorance which leads materialistic science to deny the inner man and his divine powers; knowledge and personal experience that allow the Occultist to affirm that such powers are as natural to man as swimming to fishes. It is like a Laplander, in all sincerity, denying the possibility of the catgut, strung loosely on the sounding-board of a violin, producing comprehensive sounds or melody. Our principles are the Seven Stringed Lyre of Apollo, truly. In this our age, when oblivion has shrouded ancient knowledge, man's faculties are no better than the loose strings of the violin to the Laplander. But the Occultist who knows how to tighten them and tune his violin in harmony with the vibrations of color and sound, will extract divine harmony from them. The combination of these powers and the attuning

* COLORS	WAVE-LENGTHS IN MICRONS (μ)	NUMBER OF VIBRATIONS IN TRILLIONS
Violet extreme	400	759
Violet	423	709
Violet-Indigo	439	683
Indigo	449	668
Indigo-Blue	459	654
Blue	479	631
Blue-Green	492	610
Green	512	586
Green-Yellow	532	564
Yellow	551	544
Yellow-Orange	571	525
Orange	583	514
Orange-Red	596	503
Red	620	484
Red extreme	645	465

of the Macrocosm and the Microcosm, will when combined give the geometrical equivalent of the invocation "*Om Mani Padme Hūm*."

This is why the previous knowledge of music and geometry was obligatory in the school of Pythagoras.

____

THE ROOTS OF COLOR AND SOUND

PLATE III

Further, each of the Primordial Seven, the first Seven Rays forming the Manifested Logos, is again sevenfold. Thus, as the seven colors of the solar spectrum correspond to the seven Rays, or Hierarchies, so each of these latter has again its seven divisions corresponding to the same series of colors. But in this case one color, *viz*: that which characterizes the particular Hierarchy as a whole, is predominant and more intense than the others.

These Hierarchies can only be symbolized as concentric circles of prismatic colors; each Hierarchy being represented by a series of seven concentric circles, each circle representing one of the prismatic colors in their natural order. But in each of these "wheels" one circle will be brighter and more vivid in color than the rest and the wheel will have a surrounding Aura (a fringe, as the physicists call it) of that color. This color will be the characteristic color of that Hierarchy as a whole. Each of these Hierarchies furnishes the essence (the soul) and is the "Builder" of one of the seven kingdoms of Nature, which are the three elemental kingdoms, the mineral, the vegetable, the animal, and the kingdom of spiritual man.* Moreover, each Hierarchy furnishes the Aura of one of the seven principles in man with its specific color. Further, as each of

these Hierarchies is the Ruler of one of the Sacred Planets, it will easily be understood how Astrology came into existence, and that real Astrology has a strictly scientific basis.

Plate III demonstrates the fact by showing the symbol adopted in the Eastern school to represent the Seven Hierarchies of creative Powers; call them Angels, if you will, or Planetary Spirits, or, again, the

————————

* See *Five Years of Theosophy* (1885), pp. 273-78: "About the Mineral Monad" [*Collected Writings*, Vol. V, pp. 171-75].

————————

Seven Rulers of the Seven Sacred Planets of our system, as in our present case. At all events, the concentric circles stand as symbols for Ezekiel's Wheels with some Western Occultists and Kabalists, and for the "Builders" or Prajapatis with us.

DIAGRAM III

The student should carefully examine the adjoining Diagram.

Thus the Linga-Sarira is derived from the Violet sub-ray of the Violet Hierarchy; the Higher Manas is similarly derived from the Indigo sub-ray of the Indigo Hierarchy, and so on. Every man being born under a certain planet, there will always be a predominance of that planet's color in him, because that "principle" will rule in him which has its origin in the Hierarchy in question. There will also be a certain amount of the color derived from the other planets present in his Aura, but that of the ruling planet will be strongest. Now a person in whom, say, the Mercury principle is predominant, will, by acting upon the Mercury principle in another person born under a different planet, be able to get him entirely under his control. For the stronger Mercury principle in him will overpower the weaker mercurial element in the other. But he will have little power over persons born under the same planet as himself. This is the key to the Occult Science of Magnetism and Hypnotism.

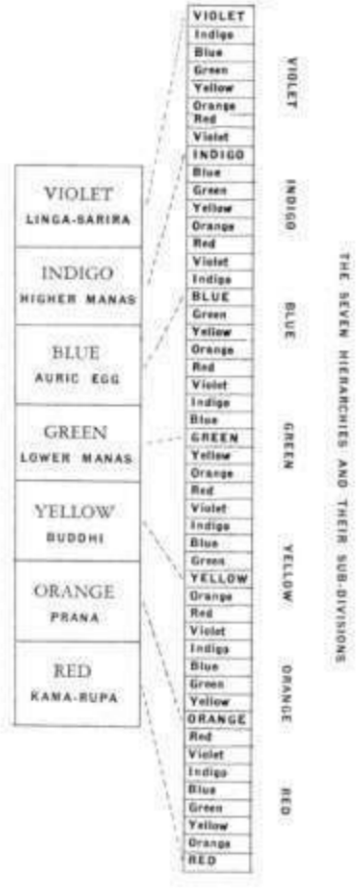

The student will understand that the Orders and Hierarchies are here named after their corresponding colors, so as to avoid using numerals, which would be confusing in connection with the human principles, as the latter have no proper numbers of their own. The real occult names of these Hierarchies cannot now be given.

The student must, however, remember that the colors which we see with our physical eyes are not the true colors of occult nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration. For instance, Clerk-Maxwell has demonstrated that the retinal effects of any color may be imitated by properly combining three other colors. It follows, therefore, that our retina has only three distinct color sensations, and we therefore do not perceive the seven colors which really exist, but only their "imitations," so to speak, in our physical organism.

Thus, for instance, the Orange-Red of the first "Triangle" is not a combination of Orange and Red, but the "spiritual" Red, if the term may be allowed, while the Red (blood-red) of the spectrum is the color of Kama, animal desire, and is inseparable from the material plane.

THE UNITY OF DEITY

Esotericism, pure and simple, speaks of no personal God; therefore are we considered as Atheists. But, in reality, Occult Philosophy, as a whole, is based absolutely on the ubiquitous presence of God, the Absolute Deity; and if It itself is not speculated upon, as being too sacred and yet incomprehensible as a Unit to the finite intellect, yet the entire philosophy is based upon Its divine Powers as being the source of all that breathes and lives and has its existence. In every ancient religion the One was demonstrated by the many. In Egypt and India, in Chaldea and Phoenicia, and finally in Greece, the ideas about Deity were expressed by multiples of three, five, and seven; and also of eight, nine and twelve great Gods which symbolized the powers and properties of the One and Only Deity. This was related to that infinite subdivision by irregular and odd numbers to which the metaphysics of these nations subjected their ONE DIVINITY. Thus constituted, the cycle of the Gods had all the qualities and attributes of the ONE SUPREME AND UNKNOWABLE; for in this collection of divine personalities, or rather of symbols personified, dwells the ONE GOD, the GOD ONE, that God which, in India, is said to have no Second: "Oh God

Ani (the Spiritual Sun), thou residest in the agglomeration of thy divine personages."*

These words show the belief of the ancients that all manifestation proceeds from one and the same source, all emanating from the one identical principle which can never be completely developed except in and through the collective and entire aggregate of its emanations.

The Pleroma of Valentinus is absolutely the Space of Occult Philosophy; for Pleroma means the "Fullness," the superior regions. It is the *sum total* of all the divine manifestations and emanations expressing the *plenum* or totality of the rays proceeding from the ONE, differentiating on all the planes, and transforming themselves into divine Powers, called Angels and Planetary Spirits in the philosophy of every nation. The Gnostic Aeons and Powers of the Pleroma are made to speak as the Devas and Saddhus of the *Purānas*. The Epinoia, the first female manifestation of God, the "Principle" of Simon Magus and Saturninus,[5] holds the same language as the Logos of Basilides;[6] and each of these is traced to the purely esoteric Aletheia, the TRUTH of the Mysteries. All of them, we are taught, repeat at different times and in different languages the magnificent hymn of the Egyptian papyrus, thousands of years old: "The Gods adore thee, they greet thee, O the One Dark Truth"; and addressing Ra, they add: "The Gods bow before thy Majesty, by exalting the Souls of that which produces them . . . and say to thee, Peace to all emanations from the Unconscious Father of the Conscious Fathers of the Gods. . . . Thou producer of beings, we adore the Souls which emanate from thee.

Thou begettest us, O thou Unknown, and we greet thee in worshipping each God-Soul which descendeth from thee and liveth in us." (*Hymn to Amon-Rā*. This is the source of the assertion, "Know ye not that ye are Gods and the temple of God." This is shown in the "Roots of Ritualism in Church and Masonry," *Lucifer* for March 1889.† Truly then, as said seventeen centuries ago, "Man cannot possess Truth (Aletheia) except he participate in the Gnōsis." So we may say now: No man can know the Truth unless he studies the secrets of the Plērōma of Occultism; and these secrets are all in the Theogony of the ancient Wisdom-Religion, which is the Aletheia of Occult Science.

H.P.B.∴

---

* *Apud Grébaut Papyrus Orbiney*, p. 101.

† [*Collected Writings*, Vol. XI.]

COMPILER'S NOTES

[1] The available sources of information concerning Simon Magus fall under three heads:

I. THE SIMON OF THE NEW TESTAMENT:

Acts (viii, 9-24). Author and date unknown, but commonly supposed to be "by the author of the third gospel, traditionally known as Luke" (Wm. Smith, *A Dictionary of the Bible*, 1863 & 1893, s.v. "Acts of the Apostles.").

II. THE SIMON OF THE CHURCH FATHERS:

Justin Martyr (Justinius Flavius, 100?-165 A.D.). *First Apologia* (I, 26.56), the probable date of which is A.D. 141. The single MS. preserved is cod. Paris, 450, A.D. 1364. Text: J.C.T. Eques de Otto, *Justini philosophi et martyris opera quae feruntur omnia*, 3rd ed. in 5 vols., Jena, 1876-81. English transl. by John Kaye, Edinburgh: John Grant, 1912. Also in the *Oxford Library of the Fathers* and the *Ante Nicene Christian Library*.—*Second Apologia* (II, 15), the probable date of which is uncertain. As above.—*Dialogus cum Tryphone* (120) the probable date of which is A.D. 142-148. As above.

Irenaeus, Greek Bishop of Lyons (97-147?—202-203 A.D.). Chief literary activity in the last decennium of the second century. *Contra Haereses* (I, xxiii, 1-4). MSS. probably of the 6th, 7th and 8th centuries. Text: *Opera*, ed. by Adolph Stieren, 2 vols., Leipzig, 1848-53. English transl. in *Ante-Nicene Christian Library*. Pertinent passages in G. R. S. Mead, *Simon Magus*, London, Theosophical Publishing Society, 1892, pp. 8-10. Originally published in *Lucifer*, London, Vols. X-XI, June—December, 1892.

Clemens Alexandrinus (Titus Flavius Clemens, 150? —220 A.D.) Head of the Cathechetical School. Greatest literary activity about 190-203 A.D. *Strōmateis* or *Stromata* (ii, 11; vii, 17), meaning *Miscellanies*. Preserved in one MS. only of the 11th century: Cod. Flor. (*Laur*. v. 3) (L). Greek and Latin edition of John Potter, Bishop of Oxford and later Archbishop of Canterbury, Oxford, 1715 and 1757, fol. 2 vols. Standard ed. of collected works by O. Stählin, Leipzig, 1905. English transl. of the *Stromata* in the *Ante-Nicene Christian Library*.

Tertullianus (Quintus Septimius Florens Tertullianus, ca. 155—ca. 220-240). *De Prescriptionibus adversus Haereticos* (46), ca. 199 A.D. Text: *Liber de Praes*., etc., ed. by H. Hurter, S. J. Oeniponti, 1870. Also in J. P. Migne, *Patrologiae Cursus Completus*, Series Latina, Paris, 1879. English transl. in *Ante-Nicene Christian Library*.—*De Anima* (34, 36), ca. 208-09 A.D. Text: *Bibliothec. Patr. Eccles. Select*.

of Dr. G. B. Linder, Fasc. iv, Leipzig, 1859. English transl. in *Ante-Nicene Christian Library*, and pertinent passage in Mead, op. cit., p. 11.

Hippolytus Romanus (d. ca. 230 A.D.), *Philosophumena* (vi, 7-20). See below.

Origen (Origenes Adamantius, 185-86—254-55 A.D.). *Contra Celsum* (i, 57; v, 62, vi, 11). Principal apologetic work of the writer, written at Caesarea in the time of Philip the Arabian. Contains nearly the whole of the famous work of Celsus, *Logos Alethes*, against Christianity. The work shows a close affinity between Origen's own views and those of Celsus on many subjects. MS. of 14th century. Greek text in J. P. Migne*, Patrol*. *Gr*., Vols. XI-XVII. English translation: by F. Crombie & W. H. Cairns in *Ante-Nicene Christian Library*, Vols. X & XXIII (Edinburgh, 1869-72); and by Henry Chadwick, with Introd. and Notes (Cambridge, Univ. Press, 1953; xl, 531 pp.), as well as copious Index and Bibliography. Pertinent passages in Mead, *op. cit*., pp. 22-23.

Philastrius, Bishop of Brixia (Brescia), d. ca. 387. *De Haeresibus*, i. Text: *Patres Quarti Ecclesiae Saeculi*, ed. by D. A. B. Caillau, Paris, 1842, and in Franz Oehler's *Corpus Haeresiologicum*, Berlin, 1859-61. Pertinent passages in Mead, *op. cit*., pp. 23-24.

Epiphanius, Bishop of Salamis (310-20—404 A.D.). *Contra Haereses* or *Panarion* (ii, 1-6). MS. of the 11th century. Text: *Opera*, ed. by G. Dindorf, Leipzig, 1859; and by K. Holl, Leipzig, 1915. Greek and Latin edition by Franz Oehler in his *Corpus Haeresiologicum*, Berlin, 1859-61. Pertinent passages transl. into English in Mead, *op. cit*., pp. 24-28.

Jerome (Eusebius Sophronius Hieronymus, 340-420 *A.D.*). *Commentarius in Evangelium secundum Matthaeum* (IV, xxiv, 5), written ca. 387. Text: J. P. Migne, *Patrol*, *Graec*., VII, and Ser. Latina, XXVI, Paris, 1884. Pertinent passage in Mead, *op. cit*., p. 28.

Theodoretus, Bishop of Cyrrhus (ca. 386—453-58 A.D.). *Haereticarum Fabularum Compendium* (I, i). MS. of 11th century. Text: Greek and Latin ed. of *Opera Omnia* by the Jesuit Jac. Sirmond, Paris, 1642, re-edited by J. L. Schulze, Halae Sax., 1769-74. Pertinent passages transl. by Mead, *op. cit*., pp. 28-30.

III. THE SIMON OF THE LEGENDS:

References to Simon Magus are to be found in the so-called Clementine Literature, namely in the *Recognitions* (Text: Rufino Aquilei Presb. Interprete [curante E. G. Gersdorf], Leipzig, 1838), the *Homiliae*

(Text: *Bibliotheca Patrum Ecclesiasticorum Latinorum Selecta*, Vol. I, ed. Albertus Schwegler, Tubingensis, Stuttgardt, 1847), and the *Apostolic Constitutions* (Text: *S.S. Patrum qui Temporibus Apostolicis Floruerunt Opera*, ed. by J. B. Cotelerius, Amsterdam, 1742). A summery of the stories contained therein may be found in Mead, *op. cit.,* pp. 31-37.

The sources enumerated above are of very unequal value. It is only when we come to the Simon of the *Philosophumena* that we feel on any safe ground. The prior part of it is of special interest on account of the quotations from *The Great Revelation or Announcement* (ἡ, μεγάλη ἀπόφασις), a work supposed to have been

written by Simon and which is not mentioned in any other source. It is obvious that the author of *Philosophumena* (called also the *Elenchus*), whoever he was, had access to some of the writings of the Simonians, from which he drew his copious citations.

It was not until the year 1842 that Minoides Mynas, a learned Greek, brought to Paris from one of the monastaries on Mount Athos, on his return from a literary mission given him by the French Government, a fourteenth century MS. in a mutilated condition. This was the MS. of the *Philosophumena* supposed to have been written in the first quarter of the third century by Hippolytus Romanus, Bishop of Ostia, in refutations of all heresies, divided into ten books, though beginning in the middle of the fourth one as the first three and a half books were missing. Emmanuel Miller, who published the book in 1851 for the University of Oxford, noticed that these newly-recovered books belonged to the same work as what had been published under the name of Origen's *Philosophumena* by J. F. Gronovius (1611-71), and later in the Benedictine edition of Origen. Miller ascribed the whole text to Origen which gave rise to a very heated controversy. A number of scholars seemed to have found conclusive evidence that this work was written by Hippolytus, but its real authorship is still in question.

The *Philosophumena* or *Refutatio Omnium Haeresium*, first published by Miller in 1851, was edited by Lud. Duncker and F. G. Schneidewin, Göttingen, 1859. It may be consulted in Migne's *Patrologiae Cursus Completus*, Ser. Gr.-Lat., XVI-3. Greek and Latin text edited by Patricius Cruice, Paris, Imprimerie Royale, 1860. English translation by the Rev. J. H. Macmahon in the *Ante-Nicene Christian Library*, Edinburgh, 1867-72 (Vol. I, 1868), and Buffalo, 1884-86. Pertinent passages in Mead, *op. cit*., pp. 12- 22.

574

[2][Excerpts from G. de Purucker, *Fountain-Source of Occultism*. Theosophical University Press, Pasadena, Calif., 1974, pp. 193-97.]

ON THE GNOSTIC AE∅NS

[2]"During the two or three centuries following the downfall of the esoteric system in Europe and its appurtenant Mystery schools—a downfall which had its incipient stages around the beginning of the Christian era—there came into existence quite a number of mystical and quasi-occult schools of thought, some of them containing no small portion of the then fading light of esoteric wisdom, others only feeble rays.

"Among these schools thus rising into a temporary vogue were the different groups of the Gnostics, most of them commonly miscalled by Christian historical writers "heretical Christian sects," although, as a matter of fact, they were far less Christian than they were declining rays from the original centers of esoteric teaching in the Mediterranean world. Yet it is true that some of these Gnostic groups, for one reason or another and mainly through expediency, had certain avenues of *rapprochement* with the different Christian sects, probably in order that they might be allowed to live more or less in peace and to continue in relative safety their private studies.

"The whole truth about these Gnostic sects has never yet been written. The Gnostic School of Simon was one of the most faithful in teaching some of the fundamental doctrines of the esoteric philosophy. Other Gnostic groups preserving elements of the archaic wisdom were those founded by Menander, Valentinus, Basilides, etc. Simon, because he taught in an age which, while avid and hungry for all kinds of occult and quasi-occult knowledge, was yet extremely critical and theologically unfriendly, obviously had to phrase his teaching in forms of speech that would not offend the dominant Christian power. Consequently, he abandoned very largely the sacred and ages-old phrases of teaching, and used manners of speech and illustrations which were often quite exoteric, and in certain cases were actually invented by him in order to conceal from the enemies of his school just what he really meant in his doctrines—the inner meaning of which was nevertheless perfectly comprehensible to his instructed followers. . . . .

"When H. P. B. refers to Simon's system of Ae∩ns as starting "at the plane of globes A and G," the reader should remember that there are not just seven, but actually twelve different evolutionary stages of growth in the life history of an imbodiment of a planetary chain from its beginning to its end. She passed over

in relative silence the first five preliminary stages, and takes up the chain really at its sixth stage,

which she calls the 'first.' The following diagram may make the matter somewhat clearer:

Primordial Stages	1. Aetheric 2. Etheric
Elementary Evolution	1. First Elemental Kingdom 2. Second Elemental Kingdom 3. Third Elemental Kingdom
The Seven Manifested Globes	1. Globe A fiery 2. Globe B aery 3. Globe C watery 4. Globe D solid or earthy 5. Globe E ethereal 6. Globe F ethereal-spiritual 7. Globe G quasi-spiritual

"From this it is seen that preceding the evolution of the elemental kingdoms, which are the first to aid in building a globe on a plane, there are the aetheric and etheric stages, which really are the earliest cometary stage in its two chief divisions of development. Once these two primordial stages of preparation and quasi-materialization are ended, then the three main classes of elementals, which have been preparing themselves and have been separated and drawn into their three respective classes, begin their work of laying the foundations of a globe-to-be.

"Again, when the three classes of elementals have built the outline of the globe-to-be, each class following when the preceding one has finished its work, the true globe commences its existence in what is here called the first round, because, by the time the three elemental kingdoms have completed their task, the different families of monads have become more or less segregated into their respective groups, and hence are ready to begin *their* rounds as life-waves.

"From this time forwards, the seven rounds start and continue through serial progressions around all the globes of the chain; for it is to be noted that while the above description deals mainly with globe D, all the other globes have been likewise evolving or coming into manifestation *pari passu* with it. A round begins in the highest of the twelve globes and proceeds regularly from globe to globe around the chain. This is but another way of stating that every globe unfolds from itself its surplus of life, or lives.

"First of all we have the aetheric awakening into life of a laya-center, which, starting to move in its wanderings through space, gradually

accretes to itself aetheric and etheric matter and thus slowly enters upon its second stage, the etheric; and when this stage is ended, the laya-center which is now manifesting as an ethereal comet, has just about become a member of the solar system to which its karmic destiny has inevitably drawn it back to embodiment as a planetary chain-to-be. Once the comet is settled in its orbit around the sun as a highly ethereal globe in the first, or first and second states, of the matter of the physical cosmic plane, the three kingdoms of the elementals in serial order begin their characteristic activities,* and so gradually build a luminous and glowing

or 'cloudy' body of very slight physical density, and a type which probably our astronomers would describe as ethereally fiery. (The word fiery is used to suggest the glowing or luciform nature of fire in its first stages rather than the physical fire producing heat, as we have it on earth; electric substance might perhaps convey the idea somewhat better.) When this stage has been finished then the 'first round' starts, and it is with this round that H.P.B. begins her marvelous exposition.

"The process of solidification or of materialization of the globes proceeds steadily until the middle of the fourth round, after which a re-etherealizing of the globe takes place, concomitant with and followed by the spiritualizing on the upward or luminous arc of the various families of monads which have been following or making these rounds up to the present point."

[3] Menander, or Mainandros, was one of the teachers of the "Simonian" Gnosis, a native of the Samaritan town Capparatea, about whose personal life we know next to nothing. The center of his activity is said to have been Antioch, one of the most important commercial and literary cities of the Greco-Roman world. Menander has been singled out by Justin for special mention, because of his having led "many" away, which might easily be interpreted to mean that he built a considerable following among the seekers.

[4] "It is one of the fundamental teachings of the esoteric philosophy that every sound has its innate swabhavic color, and, conversely, that every color has its inherent swabhavic sound; and that, as a corollary,

———

* Cf. *The Secret Doctrine*, I, 205-6, footnote:

"The seven fundamental transformations of the globes or heavenly spheres, or rather of their constituent particles of matter, is described as follows: (1) The *homogeneous*; (2) the *aeriform* and *radiant* (gaseous); (3) *Curd-like* (nebulous) (4) *Atomic, Ethereal* (beginning of motion, hence of differentiation), (5) *Germinal*, *fiery* (differentiated, but composed of the germs only of the Elements, in their earliest states, they having seven states, when completely developed on our earth); (6) *Four-fold, vapoury* (the future Earth); (7) *Cold and depending* (on the Sun for life and light)."

———

since both sound and color are expressions of rates of vibration, there can be no sound and no color without number, for every period of vibrational frequency has just so many units of vibration, which is equivalent to saying it is a number.

"From this standpoint, when we speak of sound we at once imply both color and number; or, whenever we speak of color we imply sound and the vibrational number which manifests it; and equally so, whenever we speak of number, had we the eyes to see it and the ears to hear it, we should see the color as well as hear the sound corresponding to such number or vibrational frequency. It is to this that Pythagoras alluded when he spoke of the majestic harmony of the spheres.

"Now as every atom in every object of nature, animate or inanimate, sings its own keynote and produces its own sound and has its own color and number, so every man, flower, tree, and every celestial body, is a play and interplay of sounds both loud and faint, interblending in a marvelous symphony, as well as being a beautiful intermingling of flashing and scintillating color. For instance, the auric egg of a man, because of the continuous activities of the pranic auras, is not only a mass of coruscating colors, but equally is a living organ producing harmonies of sound when the emotions, thoughts, and feelings are on a high plane, and horrible discord when they are characterized by hatred and other low passions.

"For many decades astronomers have been intrigued by the varying shades of color which the vast stellar host presents; some stars are bluish, others are yellowish, still others reddish. The scientific idea is that the colors of the stars represent different ages in their evolutionary development. Be that as it may, and viewing the matter from another angle, it would be wrong to say that all blue stars are more spiritual than all red stars, merely because red is given as the color of kama, and blue or indigo-blue as the color of the higher manas.

For there is a spiritual red as well as a material red, and a spiritual blue as well as a material blue. Indeed, there are strong occult reasons for saying that for certain stars a reddish color would signify a more spiritual condition than the bright electric blue of certain others. The greater the intensity of vibration of light or radiation, the lower or more material in the scale that light is; and as the color of blue in our own octave of visible radiation is produced by a much higher frequency than is red, it is obvious that blue could signify a more material condition than the less intense vibration of red.

"H.P.B. has stated that 'the true color of the Sun is blue'* because its vital aura is blue. It is the real sun in the same sense as the vital aura of a human being is the real man; nevertheless the *real* man, the essential core, is the spiritual source of his merely vital aura. It would

not be correct to say that the sun's vital aura is the interior sun; it is merely one of the coats or layers of its auric egg, and by no means one of the most interior. The blue force spoken of is the sun's vital aura intermingled, to some extent, with intellectual and spiritual energy, which flows forth from the sun continuously and in all directions. The sun is constantly pouring forth this blue energy in simply inestimable volume.

"Other suns have other colors, which are the expressions of their complex swabhavas. Likewise, could we hear the sounds which the various celestial bodies make as their natural expression, we would realize that each sun, each star, each planetoid, has its own characteristic keynote. Our scientists already are able to 'hear' certain stars, that is, to transform the light coming from a particular luminary into sound.† Curiously enough, when the moon's rays lighted upon the photoelectric cell used in these experiments, they sent forth moaning sounds, as of the tolling of great bells; but when the light from the bright star Arcturus flashed, it gave forth brilliant, scintillating sounds. If we could know the scheme of the correspondence of colors and sounds and numbers, we would be able to judge of the qualities of a sun or a star: for instance, dark blue would signify an intellectual sun; yellow, a buddhi sun.

"The difficulty in attempting to determine what specific ray or class any particular sun may belong by its color, is that our atmosphere affects colors very greatly as well as other things that come to us from the celestial bodies. The airy atmosphere surrounding our earth is a remarkable changer and a solvent to a certain extent. Our atmosphere is a transmuter as well as a transmitter. It deforms and actually changes the light—and therefore the sound—that comes to us from the planetary and solar bodies. Spectroscopic observation is by no means so reliable as has hitherto been supposed.

"All the different colors of the solar spectrum originate in the sun and are represented on our earth in the form of light, in the form of forces—forces in the sun, every color of which is the outflow of a distinct swabhava or individual energy, or solar logos. The sun is the vehicle of a divinity; whatever flows forth from it is rooted in the divine. There are seven (or twelve) solar forces or element-principles, and therefore seven (or twelve) swabhavas making up the grand swabhava of the sun. From these solar individualities, powers, forces, minor logoi, flow streams of substance-energy, combined in the light which we receive as daylight, white light. Pass this solar beam through

---

* E.S. *Instruction*, No. II. [Footnote ‡ on p. 548.]

†† Cf. *The Mahatma Letters*, p. 170. [Page 166 in 3rd ed.]

---

a prism, and it will be broken up into its component colors. These seven rays of the spectrum are seven auric flows of vitality from the solar heart, and these swabhavic energies combine to make light as we perceive it. Not one of the colors in essence is superior to any of the others. But on the plane of material existence, and having in view the work which each of the effluvia from the sun does on this scale of matter, we are bound to make distinctions and say that atman is colorless, buddhi is yellow, kama is red, and so forth. Yet all are divine in origin.

"Every minutest portion of Infinity contains every essential element and force and swabhava that Infinity contains. Likewise, every subdivision or subplane derives its own repetitive septenary from the surrounding universe. The microcosm repeats the macrocosm . . ."*

[5]Saturninus, or Satornilus, is generally regarded as the founder of the Syrian Gnosis, somewhere about the end of the first and the beginning of the second century of our era. He is said to have taught at Antioch, but we have no information as to his nationality or any incidents of his life. He was especially distinguished for his rigid asceticism. Our information regarding him is derived mainly from Justin Martyr's *Dialogue with Trypho*, xxxv, and from Irenaeus' summary presumably based on the lost *Compendium* of Justin.

[6]Basilides was one of the greatest exponents of the Gnosis. Of his life nothing is known beyond the fact that he taught at Alexandria. His date is entirely conjectural, but several independent authorities indicate the reign of Hadrian (A.D. 117-138) as the time when Basilides flourished. We have no information either on his nationality, but, whether a Greek, an Egyptian, or a Syrian, he was steeped in Hellenic culture, and was learned in the wisdom of Egypt.

Our main sources of information about Basilides are: 1) Hippolytus in his *Philosophumena*; 2) Clement of Alexandria in his *Stromateis*; 3) the lost work of Agrippa Castor as cited by Eusebius, and later copied by Irenaeus; and 4) the *Acts of the Disputation of Archelaus and Mani*. The great work of Hippolytus is the most valuable source of information extant for the reconstruction of the great metaphysical system of Basilides. It is possible that Hippolytus had before him Basilides' *Exegetica*, supposed to have been one of twenty-four books on the Gospels written by him. It is probable that the Basilidean School of the Gnosis became eventually amalgamated with the Valentinian movement of the latter half of the second century.

Consult for a detailed outline of Basilides' teachings: *A Dictionary of Christian Biography* (Wm. Smith & Henry Wace), s.v. Basilides;

————————

* [G. de Purucker, *op. cit*., 204-07]

————————

and G. R. S. Mead, *Fragments of a Faith Forgotten* (London & Benares, Theos. Publ. Society, 1900), pp. 253-83. A second edition of this work was published in 1960 by University Books, New Hyde Park, N.Y. It includes an excellent Introduction by Kenneth Rexroth and a valuable Index which adds greatly to the value of this work.

Behind the Gnōstic movement of a later period stands the commanding figure of Valentinus, universally acknowledged to have been the greatest of the Gnōstics. He has been recognized, even by his opponents, for his great learning and eloquence and for the widespread influence of his teachings upon contemporary thought. Even though we have no sure indication of the date of Valentinus himself, it may be conjectured to extend from about A.D. 100 to A.D. 180.

Valentinus was an Egyptian born at Phebonite on the Egyptian coast, and from about A.D. 130 was teaching Greek science and literature in Alexandria. He must have been in close intimacy with Basilides, though he is said to have stated that a certain Theodas, an "apostolic man," was his witness to the direct tradition of the Gnosis. It would appear from available sources of information that Valentinus determined to synthesize the Gnosis and to formulate a universal system of religio-philosophical thought.

In regard to his writings, besides the fact that they were numerous and his technical treatises difficult and

abstruse, we know very little. The remarkable texts known as the Askew Codex (*Pistis Sophia*) and the Bruce Codex, now in the British Library and the Bodleian Library respectively, may have been either written or compiled by him, or at least by some other prominent Gnosticc of the Valentinian movement. The same would apply to the *Gospel of Truth* discovered in 1945 in Coptic translation at Nag Hammadi and published as part of the *Jung Codex* in 1956.

Of the other leaders of the movement, mention must be made of Marcus, Secundus, Ptolemaeus, Heracleon, Axionicus and Bardesanes. Information concerning them is very scant.

As in the case of other great Gnostic teachers, our most reliable information about Valentinus is derived from Hippolytus's *Philosophumena.* Consult also: Smith and Wace, *Dictionary Of Christian Biography*, s.v. Valentinus; Mead's *Fragments of a Faith Forgotten*; and Notes, Comments and Diagrams bearing on the *Pistis-Sophia*, in the opening pages of Volume XIII of H.P.B.'s *Collected Writings*.

In *The Secret Doctrine*, Vol. I, p. 568, H.P.B. quotes from a text which she identifies in a footnote as: Valentinus's *Esoteric Treatise on the Doctrine of Gilgul.* No definite information has ever been found regarding this piece of writing.

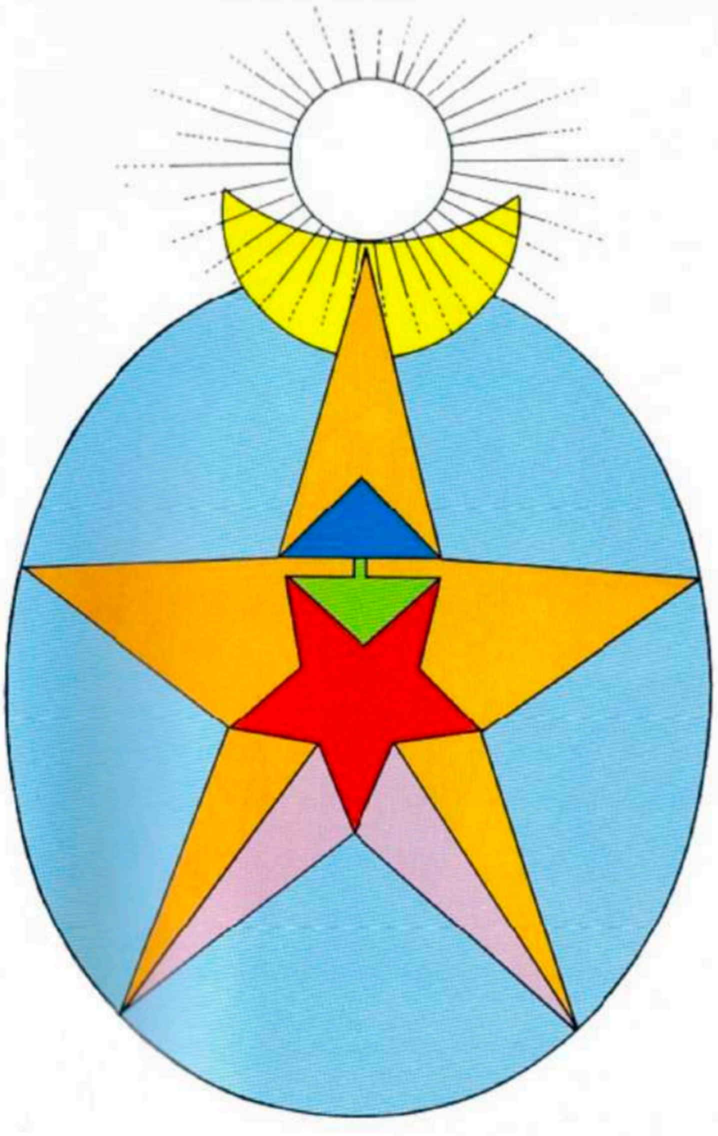

PLATE I.

PLATE II.

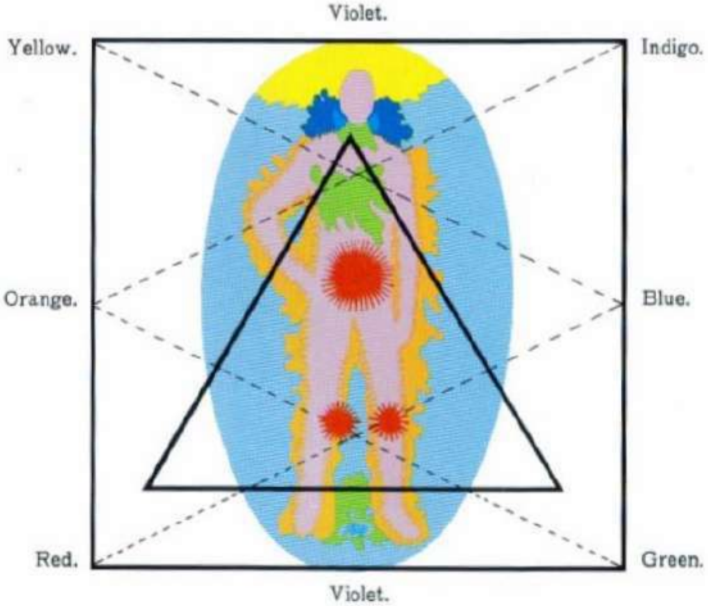

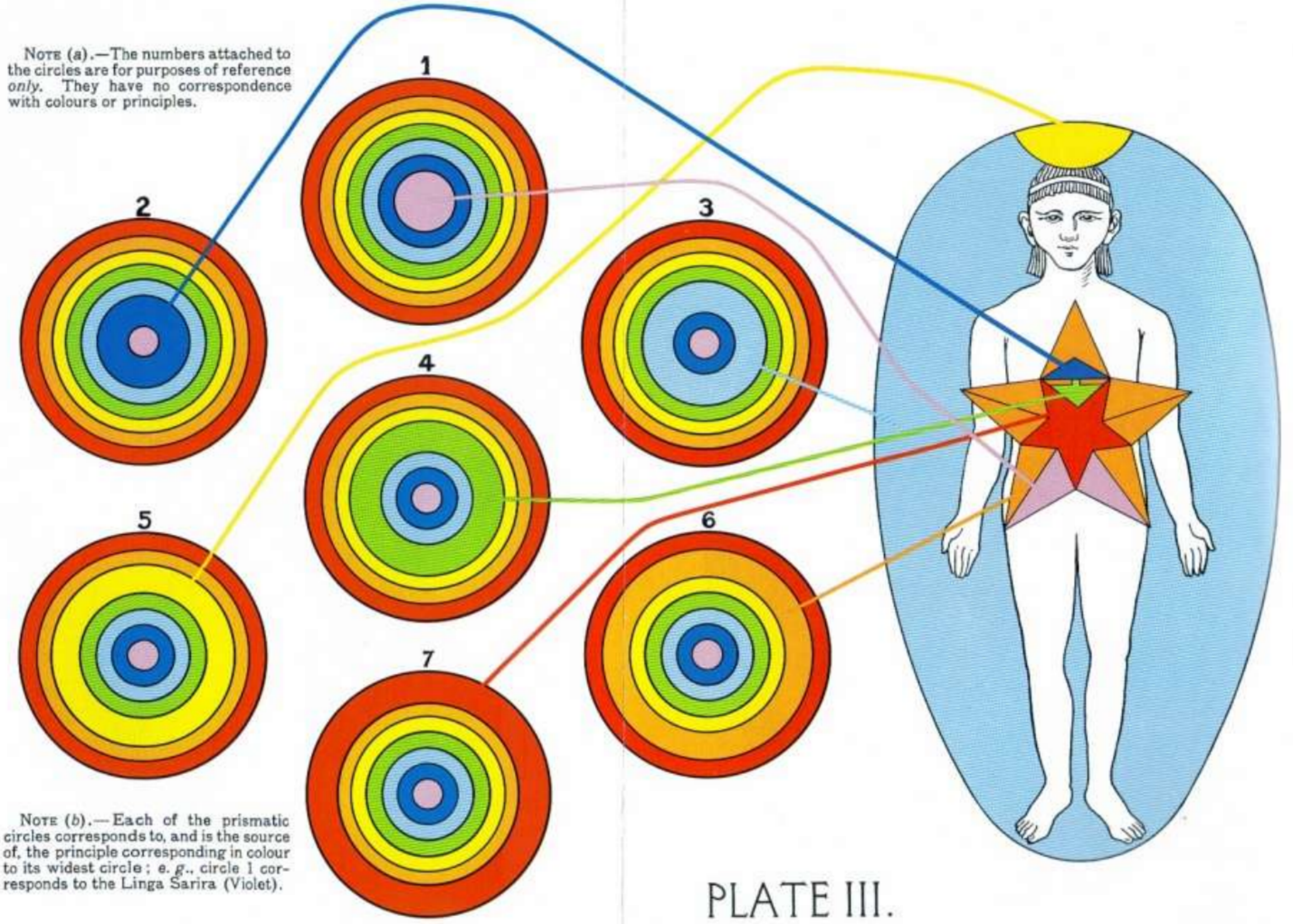

NOTE (*a*).—The numbers attached to the circles are for purposes of reference *only*. They have no correspondence with colours or principles.

NOTE (*b*).—Each of the prismatic circles corresponds to, and is the source of, the principle corresponding in colour to its widest circle; *e. g.*, circle 1 corresponds to the Linga Sarira (Violet).

PLATE III.

Collected Writings VOLUME XII
1890

STRICTLY PRIVATE AND CONFIDENTIAL

NOT THE PROPERTY OF ANY MEMBER, AND TO BE RETURNED ON DEMAND TO THE AGENT OF THE HEAD OF THE E.S.T.

INSTRUCTION NO. III

The following "Preliminary Explanations" were written by H. P. B. at the time of a grave crisis, or rasher series of crises, through which the T.S. passed in 1889-90. Treachery within the E.S. itself and persistent and relentless attacks on the T.S. from without, especially in America, necessitated the striking of a fresh keynote and giving directions for the closing up of the ranks of the E.S. At the time of reprinting the Instructions in London in 1890-91, certain portions of these "Preliminary Explanations" dealing with the details of the matter were purposely omitted by those of H.P.B.'s pupils who were constituted the editors, these portions being deemed by them of too personal a character to remain. This was done when H.P.B. was too ill to supervise, without her sanction and, as she afterwards said, much against her wishes. The "Preliminary Explanations" are therefore now printed exactly as they originally stood, those portions previously omitted being now put between square brackets: [ ].

E.S.
PRELIMINARY EXPLANATIONS TO NO. III OF THE INSTRUCTIONS.

[BROTHERS and SISTERS in THEOSOPHY:

Many of you who, having joined the E.S., expected to receive their papers every two months, at least, but received only those for Jan.-Feb. and March April, must have felt disappointed, perhaps displeased. For this I am sincerely sorry, but owing to the present state of things in America, treachery from the first, and still worse treachery recently, the betrayal by one who joined the E.S. with the determined object of getting possession of its supposed secrets, in order to upset the Theosophical Society, and, by crushing me, crush the E.S. out of existence, has put an unavoidable stop to the teachings.

You have read in my "Open Letter to all Theosophists" the true and sad history of an ex-brother, who, whether from personal or other motives, consented to undertake the mission of a Judas. Though having failed in finding out what he so diligently sought by coming to London, he has nevertheless since then done us the greatest harm by substituting falsehoods and slander for facts, and even succeeded in turning several honourable men away from us. (Since I began writing this, two more prominent members of Boston have been upset by the joint efforts of

our enemies' "league," and dropped out of the fold, labouring under the most false *suggested* impressions.) How, then, could I continue under such circumstances? Yet I had begun preparing No. III of the papers, which would have been sent to you long ago had not a third obstacle arisen.

A full reorganization was necessary, and our Brother W. Q. Judge, together with a few of the American Council of the E.S., kindly undertook it. But now the poisonous shafts of our persevering enemies are turned against him; and it is, as I know, partly owing to the same slanderous and underhand work that several of you have refused to comply with the new Rules issued by him in my name.

Of the chief reason, however, for stopping the teachings, few, except those in my immediate surroundings, know, and you have to learn it now.]

Of the fact that no such large and ever-growing body as the E.S. has now become could remain without its traitors, secret and open, I was aware from the beginning. I knew what I had to expect from the first day. I knew that the task I had undertaken would lead to more obloquy and misrepresentations for me than ever; that it was sure to create a large amount of bad feeling among the members of the main (exoteric) body of the T.S., which would be finally vented, in particular, if not solely, upon myself. And all came to pass as I knew it would. But if it is, in a great measure, owing to this that the delivery of instructions was delayed, it was not, as said, the sole reason. There came a more serious impediment—to me the bitterest of all. I received two letters and a reproof from the Masters. These reached me in no such way as to allow the hope that it was less serious than had at first appeared. That which I received both times, was a letter in plain language, sent by post and mailed quite prosaically at the Sikkim frontier, one in March, the other in August. The last of these left me no ephemeral hope that I had misunderstood or even exaggerated the facts. In their first, our Masters were displeased, and in their last, which arrived just as the news of M. A. Lane's treachery came from New York, that displeasure became still more apparent.

It was at the end of August, and I was told to keep No. III of the Papers back, until further developments, and then to make those portions of the contents of the Masters' letter that related to the E.S. known to all its members of both continents, without even omitting to show them how mistaken and dangerous had been my policy in the E.S. from its beginning. I had been warned by the Council and my trusted friends, of the danger there was in admitting such a number of persons, scattered so widely over the world, who, it was added, knew me not, except on hearsay, and each of whom I had no other

means, as they supposed, of studying than through their auras and photographs. I myself realized that danger, but had no means of averting it, since the "Book of the Discipline and Rules" states that: "No one shall be refused admission, or the chance of learning truth and thereby improving his life, only because some one, or even all his neighbors think ill of him." Such is the rule. Therefore, the larger the number of applicants who *take* the pledge, the greater the possibility of helping the masses. A member of the T.S. may be utterly unfit for the higher sciences and never grasp the true teachings of occultism and esoteric philosophy; but yet, if he has the true spark and faith in the real presence of the HIGHER SELF in him, he will remain loyal to his pledge and will *try* to model his life in accordance with the rules of the E.S., and thereby become nobler and better in every case. Membership in the E.S., and "pledges" sent, accepted and signed, are no warrants for a high success, nor do these pledges aim at making of every student an adept or a magician. They are simply the seeds in which lurks the potentiality of every truth, the germ of that progress which will be the heirloom of only the seventh *perfect* Race. A handful of such seeds was entrusted to me by the keepers of these truths, and it is my duty to sow them there, where I perceive a possibility of growth. It is the parable of the Sower put once more into practice, and a fresh lesson to be derived from its new application. The seeds that fall into good ground will bring forth fruit an hundredfold, and thus repay in each case the waste of those seeds which will have fallen by the wayside, on stony hearts and among the thorns of human passions. It is the duty of the

Sower to choose the best soil for the future crops. But he is held responsible only so far as that ability is directly connected with the failures, and that such are solely due to it; it is the Karma of the individuals who receive the seeds by asking for them, that will repay or punish those who fail in *their* duties to their HIGHER SELF. Nature is ever struggling even in its so-called inorganic and inanimate kingdoms towards progress and perfectibility by production; how much more the nature of conscious thinking man! Each of us, if his nature is not productive or deep enough *per se*, may borrow and derive material for soil from the seeds themselves which he receives; and every one has the means to avoid the scorching sun, and to force the seeds to strike root, or prevent the thorns choking them, with a very little effort indeed. Therefore, my mistake did not lie in that I accepted too readily applications to join the E.S.

Nor have I sinned even in accepting men and women of whom I have not felt *quite* sure, though the opportunity of discerning their *inner natures* was possible and given to me in almost every instance. I have not sinned, in this, I say, as some think, because the rules teach

again that the grand ethics taught in the secret Āryāsanga schools are not for the benefit or perfection of saints, but verily of sinners who need moral and intellectual help.

In what particular, then, have I failed to do my duty? Simply in this, as I am shown: I have begun to give out Eastern teachings to those who were unacquainted with the Eastern discipline; to Westerners, who, had they been thoroughly versed in the laws of that discipline so unfamiliar to cultured Christian-born people, would have thought twice before joining the E.S. Being taught to rely on their Saviour and scapegoat instead of themselves, they have never stopped to think that their salvation and future incarnation depend entirely on themselves, and that every transgression against the Holy Ghost (their Higher Self) will indeed become unpardoned in their present life—or *their next incarnation*: for Karma is there to watch their actions, and even thoughts. In short, I have begun to instruct them in *spelling* before I had taught them the *letters* of the Occult alphabet. Instead of solemnly warning those who signed their pledge that, by breaking it and becoming guilty of that which they had sworn to avoid, they incurred thereby the most dangerous responsibilities, entailing sooner or later the most terrible consequences, and proving this to them by living examples from their own and other people's lives, I left them to their own devices. Instead of such warning, I have given out to them the preliminary knowledge that leads to the most hidden secrets of nature and the old Wisdom-Religion—and which but very few can appreciate. I have, finally, neglecting *to prepare them* by first placing each and all on a twelve-month's or so *probation*, given them an opportunity of going quite easily, and in most cases, unconsciously to themselves, astray. It is in consequence of this that there has been such a number of members caring for nothing but *new* instructions to amuse them, and several backsliders who have already done the greatest harm to the Theosophical Society, let alone the E.S. This is the result and consequence of my neglect to conform with and enforce the rules; and I now confess it, in all humility, to all my friends who will read this.

How true are these words in Master's letter:

"*Experience but too clearly proves that any departure from the time-honored rules for the government and instructions of the disciple to suit Western custom and prejudices, is a fatal policy*."

"*Before the pupil can be taught, he must learn how to conduct himself as regards the world, his teacher, the sacred science, and his* INNER SELF," the letter adds, quoting the Eastern aphorism that:

"*The ruffled water-surface reflects naught but broken images*:" the Master meaning that so long as the learners have not mastered their world-passions and remain ignorant of the *Truth*, their unprepared

minds will perceive everything in the light of their *worldly*, not of their truly spiritual, esoteric judgment.

"*How can they be expected, then*" it asks, "*to see aught but the broken truths, that such judgment is sure to suggest and distort the more*? *Violation of ancient usages is sure to result in evil*."

How true are these words is shown in our own case. For what have the violations of that time-honored usage which prohibits to speak in public or before the ignorant masses of sacred things, of which we, the two Founders, have been guilty, brought upon the T.S. and individual aspirants, even before the E.S. had been established, but grief and scandal? In blind foolishness, without warrant and reflection, have we, Col. Olcott and I, chiefest of all, lifted some of the veils of Truth, given some flitting glimpses of the secret laws of Nature and of Being, to a blind, ignorant, sense-ruled public, and thus provoked the hatred, deepened the skepticism, and excited the malevolent activity of many opponents who, otherwise, would have left us alone. Ah, friends, it was a wise law and a prudent restriction that ancient rule that kept the sacred, but dangerous knowledge (dangerous, because it cuts both ways) confined to the few, and these few pledged by a vow, which, if broken, led them almost to perdition. And to this day it is these few who run the greater risk. Some of the Theosophists, yet quite recently almost adorers of the T.S., and especially of its Masters, have lost or are losing unconsciously to themselves their moral balance; some because of the venomous words spoken in their ears by traitors, while others are flinging aside to the four winds their good Karmic chances, and turning into bitter and unprincipled enemies. Of the rude public one should have expected this, but from friends, brothers, and associates!

Well, as it now appears, so far as the members of the E.S. are concerned, it is in a great measure, if not entirely, my fault; and it is a bitter draught that Karma compels me to drink out of her iron cup. Had I instead of showing such hopeful confidence and belief in the inviolability of people's *word of honor*, and almost a blind faith that the sacredness of their pledge would prove the surest guarantee of the good faith of any pledged member; had I instead of that, gone on the old occult lines of the Eastern discipline, such things as have taken place could never have happened. But I never permitted myself to even dream that a double pledge of such sanctity as the one taken in the name of the HIGHER SELF could ever be broken, however little one may make even of his "most *sacred word of honor*." Even in the few cases when a dark and ominous aura around the face of a photograph plainly warned me, I still tried to hope against all hope. I could not bring myself to believe any man or woman capable of such deliberate treachery. I rejected as an evil, sinful thought, the idea that conscious

depravity could ever remain on the best of terms with a man, after the signing of such a sacred promise; and, I have learned now for the first time the possibility of what has been truthfully dubbed by some Theosophists "only a *lip-pledge*." Had I strictly enforced the rules, I would have, no doubt, lost the two-thirds of our pledged members—those who had signed it as they would any circular letter—but then at least, those few who will remain true to their vows to the bitter end, would have more profited than they have now. Having omitted, however, the usual precautions of the probationary period, I have but myself to thank; and therefore, it is but just that I should also be myself the first to suffer for it at the hands of the inexorable Karmic law. For this, ironclad as I have been made by daily and almost hourly unjust attacks, I would have cared but very little; but that which I deplore the most—with a bitterness few of you will ever realize—is the fact that such a number of thoroughly earnest, good, and sincere men and women should be made to suffer for the guilt of the few. For, though but a fault of omission on my part, still that guilt, as I feel, is due to my neglect. Behold! my Karma appeared as a warning almost from the beginning of the E.S.

I had started well. Several of those whom I knew to be entirely unfitted to take the pledge have been refused from the first; but I proved unable to withstand their prayers when certain of them declared to me that it was their "last chance in life." The "pledge fever" made short work of their promises. One broke her vows only four days after signing her pledge, becoming guilty of the blackest treachery and disloyalty to her HIGHER SELF. And when I could no longer keep in the E.S. either herself or her friend, the two convulsed the whole Society with their calumnies and falsehoods. Then it was that the old wondering query, "How is it

that 'poor H.P.B.,' notwithstanding the Masters at her back, and her own insight, is *so evidently unable* to know her friends from her foes?" ran once more the round of theosophical circles, both here and in America.

Brothers, if you *will* judge from appearances, and from the worldly standpoint, you are right; but if you take the trouble of looking into the inner causes producing outward results, you will find that you are decidedly in the wrong. That you should no longer do me injustice, let me explain what I mean.

Take for an instant for granted (you, who still doubt at moments in your hearts), that I am doing the work of a real, living Master. And if I am, then surely I would not have been entrusted with such a mission unless I had pledged myself irrevocably to the laws of the Ethics, Sciences, and Philosophy THEY teach. Come whatever may, I *have to* abide by these laws and rules even in the face of condemnation

to death. Now, if the law, in common legislature even, holds that no person should be condemned before his guilt is proven, or becomes manifest, how much more strict must this law be in our Occult Code? Have I the right—in special cases when I see that a person has in him the germs of, or even a decided proclivity toward, evil doing, deception, ingratitude, or revenge, that, in short, he is not a reliable man or woman; but that, on the other hand, he is earnest and sincere, for the time being, in his interest and sympathy for Theosophy and Occultism; have I the right, I ask, to deny him the chance of becoming a better man, merely out of fear that he may one day turn round? I will say more. Knowing, as I do, that *no earthly forces combined can destroy the T.S. and its truths*, even if they can and *do*, in each case, hurt more or less my outward and miserable *personality*, that shell that I am solemnly pledged to use as a *buffer* of the cause I serve, have I the right, think you, out of mere personal cowardice and in self-defence, to refuse anyone the chance of profiting by the truths I can teach him, and of thereby becoming better? That many are called, but few chosen, is something I knew from the beginning; that he who speaks the truth is turned out of nine cities, is an old saying; and that the man (and especially the woman) who preaches new truths, whether in religion or science, is stoned and made a martyr by those to whom they are unwelcome—all this is what I have bargained for, and no more. Let me give you an illustration out of real life. When the notorious Madame Coulomb came to me in Bombay, with her husband, to ask for bread and shelter, though I had met her in Cairo, and knew her to be a treacherous, wicked, and lying woman, nevertheless I gave her all she needed, because such was my duty. But when, in course of time, I saw she hated me, envied my position and influence, and slandered me to my friends while flattering me to my face, my human nature revolted. We were very poor then, poorer even in fact than we are now, both the Society and ourselves, and to keep two enemies at our expense seemed hard. Then I applied to my Guru and Master, who was then at three days' distance from Bombay, and submitted to his decision whether it was right and theosophical to keep *two such Serpents* in the house; for she, at any rate, if not her husband, threatened the whole Society. Would you know the answer I received? These are the words *verbatim*, the reply beginning with an aphorism from the Book of Precepts:

"'*If thou findest a hungry Serpent creeping into thy house, seeking for food, and, out of fear it should bite thee, instead of offering it milk thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the fainthearted and the selfish.*' *You know*," went on the message, "*that you are* PERSONALLY *threatened*;

you have still to learn that SO LONG AS THERE ARE THREE MEN WORTHY OF OUR LORD'S BLESSING IN THE THEOSOPHICAL SOCIETY—IT CAN NEVER BE DESTROYED. . . . *Your two Karmas* [her's and mine] *run in two opposite directions. Shall you, out of abject fear of that which may come, blend the two* [Karmas]

and become as she is? . . . *They are homeless and hungry; shelter and feed them, then, if you would not become participant in her Karma*."

Since then I have acted more than ever on this principle of trying to help everyone irrespective of what I personally may have to suffer for it. It is not, therefore, the utter incapacity for right discrimination in me, but something quite different that compelled me to lay aside all thought of possible consequences in this case of selection of fit members of the E.S. No; I sinned on a different plane. Neglecting to profit by my personal experience, I allowed myself in this instance to be more prompted by an easily understood delicacy and regard for Western feeling than by my duty. In one word, I was loath to apply to Western students the rigorous rules and discipline of the Eastern school; afraid of seeing any demand on my part of strict submission to the rules, misinterpreted into a desire of claiming papal and despotic authority.* *Read your pledges* and the *Preliminary Memoranda*, and study them; and then, finding the amount of authority you have yourselves conferred on me by signing the pledge—say honestly which of you, if any, can come and complain, not only that I have ever abused, but even *used* that authority over any probationer? In one case only—that of a friend who could hardly misinterpret my action—I have insisted that he should leave for a certain time America. And to emphasize this the more, no sooner have I heard from several of those members in whom I have the greatest confidence that the pledge, as now worded, was open to a dead-letter construction, than I have immediately altered it, of which I now notify you. The 2nd and 3rd clauses now stand—

———————

* [And just because I have ever avoided to exercise my legitimate authority in the E.S., and sinned thereby, I am now punished at the hands of an earnest and sincere member of the E.S. who has just resigned, and is now denouncing in print, over his signature, those whom he is pleased to call my "personal worshippers" for "hero worship," and of calling out to the T.S. on my behalf, "Behold your god . . . bow and worship!!" This is supremely unjust, and I hope in no case whatever *true*. The protest originated in the sudden unwillingness of this member, whose fine and sensitive nature has been worked upon in that direction by our enemies, to submit to the rules worked out by the Council of the American E.S.—rules absolutely obligatory with the *pledged* members, and which have to be followed or I will have to give up the Esoteric instructions altogether. Now, I ask, if a member once signed his pledge without protest, why should he object to repeat it once more to his lodge, the members of which have to be pledged to each other for common and mutual security? *Karmic work all round*, I say. "Pledge fever'' *is* raging.]

———————

(2) *I pledge myself to support before the world, the Theosophical movement*, and those of *its leaders and members*, in whom I place full confidence; *and in particular to obey*, *without cavil or delay*, *the orders* given through *the Head of the Section in all that concerns my theosophical* duties and esoteric work, so far as my pledge to my Higher Self and my conscience sanction.*

(3) *I pledge myself never to listen, without protest, to any evil thing spoken* falsely or yet unproven, *against a brother Theosophist, and to abstain from condemning others*.†

I have done this because I think it right to explain the true spirit of the pledge. But it is precisely that unwillingness in me to ever guide any one of you more than is strictly necessary that is now shown as having been productive of evil, and as that wherein my fault lies. As the same letter says, addressing me:

"*You have spoken to them before their ear was trained to listen, and begun showing things, before the eye of the learner was prepared to see. And just for this reason, hearing but indistinctly and seeing each in his own way, more than one* [member of the E.S.] *has turned round and tried to rend you* [me] *for your pains."*

[And now I sincerely hope that you will—some of you, at least—learn a lesson from my weakness, and show your appreciation of this by not judging me too unkindly if I now change somewhat my policy. For I have to either do so, or to drop the Esoteric teachings altogether, for those at any rate, who will disagree with this arrangement. To avoid repeating the mistake, this is what I propose doing. Each Paper will be sent as it was hitherto, only it will appear as a *Supplement* to the Ethics and teachings which will impart the rules of Discipline and the laws of Discipleship, as in the case of all Probationers.] Those who accept the new arrangement will have to study the latter, or they cannot receive any more teachings from me. For, as saith the *Book of Discipline* in the Schools of Dzyan:

---

* As this qualification may possibly be abused, the decision shall rest with seven members of the E.S. as arbitrators, four of whom shall be chosen by the Probationer and three by the Head of the Section.

The above rule will be incorporated in the *Preliminary Memorandum*.

† The second and third clauses of the original Pledge ran as follows:

"*2. I pledge myself to support, before the world, the Theosophical movement, its leaders and its members, and in particular to obey, without cavil or delay, the orders of the Head of the Esoteric Section in all that concerns my relation with the Theosophical movement.*

"*3. I pledge myself never to listen, without protest, to any evil thing spoken of a brother Theosophist, and to abstain from condemning others*."

"*Speak not the mysteries to the common vulgar, nor to the casual friend, or new disciple. With prudent eye to the possible consequences, keep locked within your breast the teachings received, until you find a listener who will understand your words and sympathize with your aspirations*."

This does not mean that you are at liberty to repeat what you have learned to anyone whom you believe to answer that description, but that you can exchange views with your co-disciples who are pledged as you are yourself.

I can do no better, I believe, than give at once some of the oral and written precepts from the same book above mentioned, and as pointed out by the Master.

"*1. To the earnest Disciple his Teacher takes the place of Father and Mother. For, whereas they give him his body and its faculties, its life and casual form, the Teacher shows him how to develop the inner faculties to the acquisition of the Eternal Wisdom.*

"*2. To the Disciple each Fellow-Disciple becomes a Brother and Sister, a portion of himself.* For his interests and aspirations are theirs his progress helped or hindered by their intelligence, morality, and behavior through the intimacy brought about by their co-discipleship.*

"*3. A co-disciple cannot backslide or fall out of the line without affecting those who stand firm through the sympathetic tie between themselves and the psychical currents between them and their Teacher.*

"*4. Woe to the deserter, woe also to all who help to bring his soul to the point where desertion first presents itself before his mind's eye as the lesser of two evils. Gold in the crucible is he who stands the melting heat of trial, and lets only the dross be burnt out of his heart; accursed by Karmic action will find himself he, who throws dross into the melting-pot of discipleship for the debasement of his fellow-pupil. As the members to the body, so are the disciples to each other, and to the Head and Heart which teach and nourish them with the life stream of Truth.*

"*5. As the limbs defend the head and heart of the body they belong to, so have the disciples to defend the head and the heart of the body they belong to* [in this case Theosophy] *from injury*."

Before I proceed, let me explain, for fear of being misunderstood again, that by "Teacher" I neither mean myself—as I am but the humble mouthpiece of the true Teacher—nor do I write the above in order to stimulate any one to defend or stand by my own *personality*, but verily to make it clear, once for all, that to defend the E.S. and Theosophy

——————

* "So shalt thou be in full accord with all that lives, bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother." (*Vide* Fragment III in *The Voice of the Silence*, p. 49.)

——————

(the *heart* and the *soul* of the T.S., its visible body) is the duty of every good Theosophist, of the E.S. especially. So is it his "bounden duty" to protect from attack and defend every fellow-brother, if he knows him to be innocent, and try and help him morally, if he thinks he is guilty. Nor is verse 5 intended to convey the idea that aggressiveness is the best course to take, for it is not: passive resistance and a firm refusal to listen to any slanderous reports about one another, in the case of a member as well as of a stranger or an ex-Fellow, is all that would be necessary in some cases to defeat entirely conspiracy and malevolence.

And now hoping that no misunderstanding is any longer possible, I resume in this hope the *Rules*, quoting a few more remarks upon them from the said letter. They come as a comment on art. 5, and I quote them *verbatim*.

"*. . . And if the limbs have to defend the head and heart of their body, then why not so, also, the Disciples their Teachers as representing the* SCIENCE *of Theosophy which contains and includes the* '*head*' *of their privilege, the* '*heart*' *of their spiritual growth*? *Saith the Scripture*:

"*He who wipeth not away the filth with which the parent's body may have been defiled by an enemy, neither loves the parent nor honors himself. He who defendeth not the persecuted and the helpless, who giveth not of his food to the starving, nor draweth water from his well for the thirsty, hath been born too soon in human shape*.

"*Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of* TRUTH, *once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science* (Gupta-Vidya) *depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom. Say this to those who have volunteered to be taught by you.*"

These are the words of great Teachers, and I but do the bidding of one of these in repeating them to you. What is found in the letter, I, H.P.B., now say to you in the authentic words, which are: "THINK; and thinking, TRY: the goal is indeed worth all the possible effort." Much of what the *Book of Discipline* contains you may find in the fragments just translated by me from *The Book of the Golden Precepts*, and published for the benefit of the "Few." These rules are as old as the world. And it is these, as I now see, that I was expected to impress

upon the minds of all those who applied to me for instruction. This duty I knew well, and yet omitted doing it. I will not excuse myself by saying that I forgot to do so, for this would not be the truth, but I say and confess that I skipped it, out of an idiotic regard to Western prejudices and habits of thought. I knew that a code of preliminary ethics such as is obligatory with, and enforced upon, Eastern disciples would grate upon, even offend, the feelings of many American and European probationers. Ever misunderstood, judged by appearances, vilified, slandered and persecuted, I feared to hurt the Society by forcing several, if not many, of our members to sever their connection with it, if they found that I made the rules too exacting. For the first time in my life, I acted like a coward in my own sight, and almost a traitor to my duties by such compromise with my conscience. Therefore, though the first punished, I do not complain, and only hope that no one else will suffer through my weakness.

It is of the second and last letter in relation to the E.S. that I speak. The first was to the effect that those who desired to receive Eastern teaching had to conform to Eastern rules, and that I had better suspend my instructions until I had notified them of that; reminding them also of Rule 3 of their *Pledge*, which, *if I had not the courage to enforce I had better change, as it only caused the members to become untrue to their vows*. This was repeated by me to the Council of the E.S., and it led to their sending that joint advice to the Esotericists, which was surreptitiously handed over to the *R.P.J.* [Religio-Philosophical Journal] office and published.

Behold, all of you, the work of never failing, prompt Karma! Had I not departed from the old Rules of the *Book of Discipline*, such a sad case would not have happened, for there would have been no need of such a document as framed by the Council. For the Rule says, to the *Chela:*

"*If thou canst not fulfil thy pledge, refuse to take it, but once thou hast bound thyself to any promise, carry it out, even if thou hast to die for it*."

And to the Teacher:

"*Thou shalt not remind the Disciple who shows himself whether willingly or inadvertently disloyal to the letter and spirit of any law—more than* TWICE: *at the third time thou shalt separate him from the Body*,"—*i.e*., ask him to resign or expel him.

But as unfortunately in general, though very fortunately in this case, every handful of mud thrown at the T.S. reaches only myself, and that the members of the E.S. had no opportunity of defending any one but myself, I was loath to enforce this rule. I felt a great unwillingness to even pass a message in which I was *personally* concerned.

But after the second letter I could no longer remain silent; it is the law and I have but to obey, taking now this opportunity to implore every pledged member of the E.S. who feels incapable of allowing himself to be subjected to such a discipline, to resign. Knowing, indeed, as I do, the free American and the free Briton, how can I come and tell either of them, for instance:

"*The office of Teacher was always considered as a very solemn and responsible one among our Asiatic ancestors, and the pupil was always enjoined to obedience and loyalty. This is what you have to tell them, advising them to study Manu*." (From the letter.)

And how could I hope to make them understand that by Teacher it was the Master who was meant and not myself, when I knew that many, many of them while knowing *of* me, and luckily not having any reason to doubt *my* existence, still doubted that of the Mahatmas, with the exception of the very few? Such is my only excuse. Unable to transfuse my certain knowledge of the reality of the Masters as men, into the consciousness of the Theosophists and even of pledged members, for the last fourteen years, I have ever avoided pressing this truth upon them. Yet unwilling to play the part of the crow in peacock's feathers, I *had to assert* the existence of Teachers who had taught me all I know.

And yet the rules of Discipleship being so very strict upon the subject of the personal and other relations between the Teachers and the pupils, I have no choice. A *Guru* was ever considered as the chela's benefactor, because he imparted that which was more precious than worldly wealth or honors, that which money could

not buy and which concerned the welfare of the pupil's soul and future weal or woe. Yet the Guru is not the only one pointed out to the chela's consideration, but also all those who help a disciple one way or the other to pursue and progress in his studies.

[Here, I have to say a few words with regard to these. And now again it is not myself who is concerned, but I speak of other "helpers." In the worst case, *I can always take care of myself personally*, and really need no one's defence, though I shall feel always thankful to those who have offered it. But I mean by "helpers" such as William Q. Judge; and I now call upon all those who will remain true to their pledges to do their duty by both, *when the time comes*, and especially by their American brother. Both are threatened and both are hated by certain persons as unjustly as I am by some unprincipled enemies who would still call themselves Theosophists.

Ingratitude *is a crime in Occultism*, and I shall illustrate the point by citing the case of W. Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the Cause. While others have all turned deserters or enemies,

he has ever remained faithful to his original pledge. If one wants to know how the Masters would feel towards him, let him read what one of them writes about the fidelity of Colonel Olcott and their appreciation of it, in a letter published in *The Occult World*. Though strong pressure was used to displace him *and his associates* (Judge along with them) in favor of another—a newcomer—and all manner of boons were promised for the T.S., Mahatma "K.H." flatly refused, saying that ingratitude had never been one of their vices. Now that which Colonel Olcott has accomplished in India and Asia, W. Q. Judge has done in America. He is the Recuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement; and he is now being infamously attacked and schemed against for this by one who has never done a thing for the T.S., but is now trying to crush it out of existence.* From the first this enemy of the cause, though he has never believed in any Mahatmas, their powers, or even existence, has worked for an object; hence he boasted for over two years of his own marvellous powers and intercourse with our Masters. He it is who published the shameful forgery under the Master K.H.'s name in the *Chicago Tribune*; he who made all those who would, believe that he was in regular communication with the "Adepts." And now, when his object—to rule despotically over the whole American Section—has been defeated; when the flat denial by one of the Masters (K.H.) of having written a single line to any one in England or America for the last five years has shown him a deceiver, and that neither Mr. Judge nor myself would help him to deceive the public, or join him in a conspiracy of still worse deception with regard to Theosophists, he now turns round, repudiates Masters and Mahatmas, and tries to substitute for them some bogus adepts in the Rocky Mountains, and thus ruin the Cause. Having vainly tried to crush me, and finding me unmalleable, he now fastens his poison fangs on Brother Judge. He has cunning, indomitable energy, never relaxing vindictiveness, and a great command of money. These are grave charges, and may appear "untheosophical" to many, as they would undoubtedly be were there only danger for some units in the Society. But it is the Society itself, our CAUSE, so dear and so sacred to many of us, which is threatened—nay, attacked; and to save it I for one would not hesitate one moment to be regarded as untheosophical twenty times over, by the whole

* [An excerpt from a letter of H.P.B.'s, regarding which we have no further information, was published in Vol. II of *Letters That Have Helped Me* (Radlett, Herts, 1905), pp. 110-11; in it H.P.B. says: "... Let them read Master's letter in the preliminary. All that which I said about W.Q.J. was from HIS words in HIS letter to me . . . Do with this letter what you like . ."—*Compiler*.]

world. For, understand well; unless we unite all our forces against this enemy, we cannot win the day, or even have one hour of full peace and security for, or in, the Society. He is wealthy and we are poor; he is unscrupulous, and we feel bound by our pledges and theosophical duty. He lies with an ease worthy of the admiration of the Sons of Loyola; and we Theosophists hold that, whosoever lies, even to conquer an enemy, or save himself from a condemnation, is not worthy to call himself one. He attacks us by every available means and foul play; we can only be on our defensive, and defeat him by truth and *nothing but the truth*. Yet that truth must not be withheld, if, owing to his unrelenting hatred and *alliance with every enemy who has hitherto attacked us, openly or secretly* (I speak on knowledge), we would not now have the very name of Theosophy and its Society become very soon a public household word of opprobrium.

Brother Judge refuses to defend himself, even more than I have refused to defend myself after the Coulomb conspiracy. No man who knows himself innocent ever will. But is that a reason why *we* should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way. Let our protest be on merely defensive lines, and not of an aggressive character. For, if the spirit of true Theosophy does not permit of aggressiveness being used, yet it does demand in some cases active defence, and it does impose on everyone of us the duty of taking an active interest in the welfare of a brother, especially of a persecuted brother, as Mr. Judge is now. Is it the part of a "Brother-Fellow" to remain indifferent and inactive when one who has done so much for the noble and sacred CAUSE is vilified for its sake, hence, for that of every Theosophist; when he is selected by the enemy as the mark of all the lying and damaging attacks of those who wish to destroy the Society in order to build on its ruins another, a *bogus* Body of the same name, and to enshrine therein an idol with feet of clay and a heart full of selfishness and evil, for the admiration and worship of credulous fools? Can we allow them to achieve this object when they seek to ensure success by ruining the character of this most unselfish champion of our T.S.? Put yourselves in the victim's place, and then act as you think your Brothers should act towards you under similar circumstances. Let us protest, I say, all of us; protest by word and deed. Let every one who can hold the pen expose every lie said about our friend and Brother, in every case we know it to be a lie.

You all profess the wish to acquire esoteric knowledge, and some of you—those who believe in the blessed Masters—to win the regards of our Teachers. Know then, Brothers, that they have regard for only such as square their behavior with the rules hinted at, with our Master's

Collected Writings VOLUME XII
1890

permission, by me in *The Voice of the Silence* in the Second and Third Treatises. The reputation of the Theosophical Society is in the keeping of each one of you, and as you regard or neglect it, so will it prosper. But you have to remember that the life of the E.S. too depends on that of the body. The moment the T.S. falls in America (it cannot die in India, or even Europe, so long as the Colonel or I are alive) through your apathy or carelessness, every member of the E.S. who has not done his duty will go down with it. From that day there will be no more hope of acquiring true Eastern secret knowledge till the end of the XXth century.

If I am asked, What kind of protest on defensive lines would I have? and reminded that neither Brother Judge consents to make of his *Path* the field of controversy, nor do the majority of the daily and weekly papers consent to insert such letters from Theosophists—I answer plainly and sincerely:—There are means to do so, but there is neither the willingness nor the energy to accomplish that which is required for this among the American members of the E.S., and Theosophists who refuse to even support *The Path* as it ought to be supported. And yet look around you, my brothers and sisters. Not a sect, not a guild, or Society, however insignificant and useless, and far smaller than our Theosophical body, but has its recognized organ. Adventists, Christian Scientists, mind curers, Swedenborgians, tradesmen, and who not, have their *dailies*, *weeklies*, and *monthlies*. One weekly or even monthly sheet of only four pages is better than none; and if we had not an absolute and immediate necessity for such a defensive organ now, it would serve at all times for the dissemination of our theosophical teachings, the *popularization* of Theosophy and Eastern Ethics suited for the intelligence of the masses. Neither *The Path* nor *Lucifer*—least of all *The Theosophist*, are for the masses. To understand them requires educated readers, and, in most cases, high metaphysicians; and, therefore, none of these magazines can ever become popular. What you American Theosophists require, indeed, are extracts and a *weekly* paper as cheap as you can make them. Have an organ wherein to defend the Cause from insidious attacks, from misrepresentation and lies, and teach people the truth, and very soon the enemy will have no hold upon us. Teach the common laborer the truths he fails to find in the churches, and you will soon have saved half of the mankind of civilized countries, for the PATH is easier to the poor and the single of heart, than to the cultured and the rich.]

"*Observe," writes the Master, "that the first of the steps of gold which mount towards the Temple of Truth is*—A CLEAN LIFE. *This means a purity of body, and a still greater purity of mind, heart, and spirit*."

And the latter are found more in the poor country-classes than among the cultured and the rich. That the Master's eye is upon you, Theosophists, is evidenced by the following lines from the same pen:

"*How many of them* [you] *violate one or more of these conditions* (*of the right Path*), *and yet expect to be freely taught the highest Wisdom and Sciences, the Wisdom of the gods. As pure water poured into the scavenger's bucket is befouled and unfit for use, so is divine Truth when poured into the consciousness of a sensualist, of one of selfish heart and a mind indifferent and inaccessible to justice and compassion*." . . . "*There is a very*, VERY *ancient maxim, far older than the time of the Romans or the Greeks, more ancient than the Egyptians or Chaldeans. It is a maxim all of them* (Theosophists) *ought to remember and live accordingly. And it is that a sound and pure mind requires a sound and pure body. Bodily purity every adept*

takes precautions to keep. . . . Most of you (Theosophists) *know this*."

And yet, knowing it, how few live up to this! I had rather not say whether the letter includes in this reproof Theosophists generally, or only Esotericists. It means a few, but this is for my own private information; meanwhile, these are the words addressed to all.

"*. . . But though they have been repeatedly told of this* sine qua non *rule on the Path of Theosophy and chelaship, how few of them have given attention to it. Behold, how many of them are sluggards in the morning and time-wasters at night*; GLUTTONS, *eating and drinking for the sensual pleasure they give; indolent in business; selfish as to the keeping of their neighbors*' (brothers') *interests in view*; *borrowing from brother-Theosophists*, *making money out of the loan and failing to return it; lazy in study and waiting for others to think for and teach them; denying themselves nothing*, EVEN OF LUXURIES, *for the sake of helping poorer brothers; forgetting the Cause in general and its volunteer, hard workers,-–and even debauchees*, GUILTY OF SECRET IMMORALITY *in more than one form. And yet all call themselves Theosophists; all talk with outsiders about 'Theosophical ethics' and things, with a puffed up, vain conceit in their hearts. . .*"

Alas! if these words apply to the Theosophical Society in general, to the selfish coldness and supreme indifference of most members to the future of the cause they belong to but will not go out of their way to serve, do not most of the cases cited apply also to *some* Esotericists, if not to all? Do not we find among them envy and hatred for their colleagues, suspicion and slanderous talk? Who of you who read this, is prepared to say that not one out of the above enumerated faults concerns you?

Ah, friends, brothers, and many of you beloved co-workers, indeed, *indeed* little do you know of the eternal, unchangeable conditions of

soul-development, and chiefly of the inexorable occult laws! Believe the Teacher from whose letter I quote, if you will not believe me, that:

"*Though such a person with any of the faults as above declared should fill the world with his charities, and make his name known throughout every nation, he would make no advancement in the practical occult sciences, but be continually slipping backward. The 'six and ten transcendental virtues.' the* Pāramitās*, are not for full-grown yogis and priests alone, but for all those who would enter the 'Path.*'"

If, explaining this, I add that gentle kindness to all beings, strict honesty (not according to the world-code, but that of Karmic action), virtuous habits, strict truthfulness, and temperance in all things; that these alone are the keys that unlock the doors of earthly happiness and blissful peace of mind, and that fit the man of flesh to evolve into the perfect Spirit-Ego—many of you will feel inclined, I fear, to mock me for saying this. You may think that I am carrying coals to Newcastle, and that each of you knows this, at least, as well as I do. You may remark, perhaps, that I am taking my *rôle* of "teacher" on a too high tone altogether, regarding and treating you, grown up, intelligent men and women, as I would little school-boys and girls. And some of you may indulge in the thought that it is useless for me to be teaching you to be "goody-goody" instead of going on with my *Instructions* and give you explanations about "that occult jumble of color and sound, and their respective relations to the human principles," as some *have* already complained. But I say again, if you are ignorant of the real occult value of even such trite truths as are contained in my "grandmother's sermon," how can you hope to understand the science which you are studying? Can an electrician, however well familiarized with the electric fluid and its variable currents, apply them to himself, or the body of any living man unless he knows human anatomy and is a good physician at the same time, without risking to kill his patient or himself? What is the good of knowing all about the occult relations between the forces of nature and the human principles if, by remaining deliberately ignorant of SELF, we remain thereby as ignorant of what does or what does *not* affect each distinct principle? Are you aware that by starving, so to speak, one principle or even centre, at the expense of another principle or centre, we may lose the former and injure hopelessly the latter? That by forcing our Higher *Ego* (not Self, mind you) to remain inactive and silent, which is easily achieved by overfeeding the lower *Manas* ever gravitating down to

Kāma-rūpa, we risk utter annihilation of our present personality?

As this may be questioned by some members who are not very strong even in the *exoteric* Theosophical doctrines, in order to make my meaning more clear, I will supplement the present *explanation*,

which had become unavoidable, by incorporating a paper on this subject in the next *Instructions*, which explains the case in hand. Let the dreadful possibility of losing *one's* "soul," not a rare occurrence, and vouchsafed, moreover, by the experience of a long series of seers and clairvoyant teachers, become known to all. This dogma of the *inner* schools has been often hinted at in our literature, yet never till now explained. It can be done *only* to the few who are pledged not to make the details of it known.

Those who still desire to remain working members of the E.S. will henceforth receive their *Instructions* as regularly as this can be done. No. III is ready, and being multiplied: it will be sent very shortly.

And now I must close. For some of you, I have little doubt, this will turn out to be a "parting" *farewell* letter. Such I may as well thank now for the confidence they have shown, and with which they have honored me, if even for a few months; and so I wish them "God speed" in some other Science made less heavy by discipline and rules. But those, whom no hardships, providing they lead them to the eternal TRUTH, can ever discourage, I address in the words of the great American poet, whose lips are now cold and mute: "Up and onward for evermore!" Let this be the motto of the E.S., applied to *Death* of Selfishness and Sin through the bright dawn of the resurrection of the Divine Science now known as THEOSOPHY.

H.P.B.

A WORD CONCERNING THE EARLIER INSTRUCTIONS

As many Esotericists have written and almost complained to me that they could find no practical, clear application of certain diagrams appended to the first two Nos. of *Instructions*, and others have spoken of their abstruseness, a short explanation is necessary.

The reason of this difficulty, in most cases, has been that the point of view taken was erroneous; the purely abstract and metaphysical was mistaken for, and confused with, the concrete and the physical. Let us take for example the diagrams on page 564 of *Instruction II,* and say that these are entirely macrocosmic and ideal. It must be remembered that the study of Occultism proceeds from Universals to Particulars, and not the reverse, as accepted by Science. As Plato was an Initiate, he very naturally used the former method, while Aristotle, never having been initiated, scoffed at his master, and, elaborating a system of his own, left it as an heirloom to be adopted and improved by Bacon. Of a truth the aphorism of the Hermetic Wisdom, "as above, so below,"

applies to all esoteric instruction; but we must begin with the *above*; we must learn the formula before we can sum up the series.

The two figures, therefore, are not meant to represent any two particular planes, but are the abstraction of a pair of planes, explanatory of the law of reflection, just as the Lower Manas is a reflection of the Higher in Plate I. They must therefore be taken in the highest metaphysical sense. This warning applies equally to

Diagram I, where the Microcosm must be taken as the *Microcosm of the Macrocosm*, and not as the paradigm of man.

The Diagrams and Plates are intended to familiarize students with the leading ideas of occult correspondences only, the very genius of metaphysical, or macrocosmic and spiritual Occultism forbidding the use of figures or even symbols further than as temporary aids. Once define an idea in words, and it loses its reality; once figure a metaphysical idea, and you materialize its spirit. Figures must be used only as ladders to scale the battlements, ladders to be disregarded once the foot is set upon the rampart. Let the Esotericists, therefore, be very careful to spiritualize the *Instructions* and avoid materializing them; let them always try to find the highest meaning possible, confident that in proportion as they approach the material and visible in their speculations on the *Instructions,* so far are they from the right understanding of them. This is especially the case with these first *Instructions* and Diagrams, for, as in all true arts, so in Occultism, we must learn the theory before we are taught the practice.

———————

CONCERNING THE SECRECY REQUIRED

[The superior numbers in the following pages refer to corresponding numbers in the quoted material at the end of this *Instruction*.]

Students ask: Why such secrecy about the details of a doctrine the body of which has been publicly revealed, as in *Esoteric Buddhism* and *The Secret Doctrine*?

To this Occultism would reply: For two reasons:

(*a*) The whole truth is too sacred to be given out promiscuously.

(*b*) The knowledge of all the details and missing links in the *exoteric* teachings, too dangerous in profane hands.

The truths revealed to man by the "Planetary Spirits" (the highest Kumāras, those who incarnate no longer in the universe during *this* Mahāmanvantara), who appear on earth as *Avatāras* only at the beginning

of every new human race, and at the junction or close of the two ends of the small and great cycle, were made in time to fade away from the memory of man as he became more animalized. Yet, though these Teachers remain with man no longer than the time required to impress upon the plastic minds of child-humanity the eternal verities they teach, the spirit of the teachings remains vivid though latent in mankind. The full knowledge of the primitive revelation having, however, remained always with a few Elect, has been transmitted, from that time up to now, from one generation of Adepts to another. As the Teachers say in the *Occult Primer*: "This is done so as to ensure them (the eternal truths) from being utterly lost or forgotten in ages hereafter by the forthcoming generations. . ." The mission of the Planetary Spirit is but to strike the *keynote* of Truth. Once he has directed the vibration of the latter to run its course uninterruptedly along the concatenation of the race to the end of the cycle—he disappears from our earth until the following Planetary Manvantara. The mission of any teacher of esoteric truths, whether he stands at the top or at the foot of the ladder of knowledge, is precisely the same: as above, so below.[1] I have only orders to strike the *keynote* of the various esoteric truths among the learners as a body. Those units among you who will have raised themselves on the "Path" over their fellow-students in their esoteric sphere, will, as the "Elect" spoken of did and do in the PARENT BROTHERHOODS, receive the last explanatory details and the ultimate key to what they learn. No one, however, can hope to gain this privilege before the MASTERS (not my humble self) find him or her worthy.

If you wish to know the real *raison d'être* for this policy, I now give it to you. No use showing and

explaining that which all of you know as well as I do; at the very beginning, events have shown that no caution can be dispensed with. Of our body of several hundred men and women, many did not seem to realize either the *awful sacredness* of the pledge taken (which some took at the end of their pen), or the fact that their personality has to be entirely disregarded, when brought face to face with their HIGHER SELF, or that all their words and professions went for naught unless corroborated by actions. This was human nature, and no more; therefore it was passed leniently by, and a new lease accorded by the MASTER. But apart from this there is a danger lurking in the nature of the present cycle itself. Civilized Humanity, however carefully guarded by its invisible Watchers, the Nirmnakayas—who watch over our respective races and nations—owing to its collective Karma, is terribly under the sway of the traditional opposers of the Nirmnakayas, the "Brothers of the Shadow," embodied and disembodied; and this, as already told you, will last to the end

of the first Kali-Yuga cycle (1897), and a few years beyond, as the smaller dark cycle happens to overlap the great one. Thus, all efforts notwithstanding, terrible secrets are often revealed to *entirely unworthy* persons, by the efforts of the "Dark Brothers" and their working on human brains, owing to the simple fact that in certain privileged organisms what Western philosophy would term innate ideas, and Occultism "flashes of genius,"* are the vibrations of the primitive truths set in motion by the Planetary Beings. Some such idea based on eternal truth is awakened, and all that the watchful *Powers* can do is to prevent its entire revelation. You see such an instance in America in the person of John W. Keely, of Philadelphia; of Dr. Babbitt, and the worthy associate of Hiram Butler who went under the alias of Vidyā Nyaiaka. All three tend in various degrees toward BLACK MAGIC, either unconsciously and with good intentions, or deliberately and with the most abominable objects in view.

Everything in this Universe of differentiated matter has its two aspects—the light and the dark side—which two attributes applied practically, lead, the one to use, the other to abuse. Every man may become a botanist without apparent danger to his fellow-creatures; and many a chemist who has mastered the science of essences knows that each can both heal and kill. Not an ingredient, not a poison, but can be used to do both—aye, from harmless wax to deadly prussic acid, from the saliva of the infant to that of the cobra de capella. This every tyro in medicine knows—theoretically, at any rate. But where is that learned chemist in our day who has been permitted to discover the "night side" of an attribute of any substance that enters into the three kingdoms of Science, let alone the seven of the Occultists, *i.e.*, who of them has penetrated into its *Arcana*, into the innermost *Essence* of things and its primary correlations? Yet it is this knowledge alone which makes of an Occultist a genuine practical Initiate, whether he turns out a Brother of Light or a Brother of Darkness. The essence of that subtle, traceless poison, the most potent in nature, which entered into the composition of the so-called Medici and Borgia poisons, if used with discrimination by one well versed in the septenary degrees of its potentiality on each of the planes accessible to man on earth, could heal or kill every man in the world; the result depending, of course, on whether the operator was a Brother of the Light or a Brother of the Shadow. The former is prevented from doing the good he might, by racial, national, and individual Karma; the second is impeded in his

---

* See article "Genius" [by H.P.B.], in *Lucifer*, Vol. V, November, 1889, pp. 227-33. [Published in the present volume.]

---

fiendish work by the joint efforts of the *human* "Stones" of the "Guardian Wall."*

It is incorrect to think that there exists any special "powder of projection," or "philosopher's stone," or "elixir of life." The latter lurks in every flower, in every stone and mineral throughout the globe. It is the ultimate essence of *everything on its way to higher and higher evolution*. As there is no good or evil *per se*, so there is neither "elixir of life" nor "elixir of death," nor poison, *per se*, but all this is contained in one and the same Universal Essence, this or the other effect, or result, depending on the degree of its differentiations and various correlations. The *light side* of it produces life, health, bliss, divine peace, etc.; the *dark side* brings death, disease, sorrow and strife. This is proven by the knowledge of the nature of the most violent poisons; of some of them even a large quantity will produce no evil effect on the organism, whereas a grain of the same poison kills with the rapidity of lightning; while the same grain, again, altered by a certain combination, though its quantity remains almost identical—will heal. The number of the degrees of its differentiation is septenary, as are the planes of its action, each degree being beneficent or maleficent in its effects, according to the system into which it is introduced. He who is skilled in these degrees is on the highroad to practical Adeptship; he who acts at hap-hazard—as the enormous majority of the "Mind Curers," whether "Mental" or "Christian Scientist"—is likely to rue the effects on himself as well as on others. Put on the track by the example of the Indian Yogis, and of their broadly but incorrectly outlined practices, which they have only read about, but have had no opportunity to study—these new sects have rushed guideless and headlong into the practice of *denying* and *affirming*. Thus they have done more harm than good. Those who are successful owe it to their innate magnetic and healing powers, which very often counteract that which would otherwise be conducive to much evil. Beware, I say; Satan and the Archangel are more than twins; they are one body and one mind—*Deus est daemon inversus*.

IS THE PRACTICE OF CONCENTRATION BENEFICENT?

Such is another question asked by members of the E.S.T. I answer: Genuine concentration and meditation, *conscious and cautious*, upon one's lower self in the light of the inner divine man and the Pāramitās, is an excellent thing. But to "sit for Yoga," with only a superficial and

---

* See *The Voice of the Silence*, pp. 68 and 94 (Note 28 to Part III).

---

often distorted knowledge of the real practice, is almost invariably fatal; for ten to one the student will either develop mediumistic powers in himself or lose time and get disgusted both with practice and theory. Before one rushes into such a dangerous experiment and seeks to go beyond a minute examination of one's lower self and *its* walk in life, or that which is called in our phraseology, "The Chela's Daily Life Ledger," he would do well to learn at least the difference between the two aspects of "Magic," the White or Divine, and the Black or Devilish, and assure himself that by "*sitting for Yoga*," with no experience, as well as with no guide to show him the dangers, he does not cross daily and hourly the boundaries of the Divine to fall into the Satanic. Nevertheless, the way to learn the difference is very easy; one has only to remember that *no esoteric truths entirely unveiled will ever be given in public print*, in book or magazine.

In the *Book of Rules* I advise students to get certain works, as I shall have to refer to and quote from them repeatedly. I reiterate the advice and ask them to turn to *The Theosophist* [Vol. IX] of November, 1887.

On page 98 they will find the beginning of an excellent article by Mr. Rāma Prasad on "Nature's Finer Forces."* The value of this work is not so much in its literary merit, though it gained its author the gold medal of *The Theosophist*—as in its exposition of tenets hitherto concealed in a rare and ancient Sanskrit work on Occultism. But Mr. Rāma Prasad is not an Occultist, only an excellent Sanskrit scholar, a university graduate and a man of remarkable intelligence. His Essays are almost entirely based on Tāntra works, which, if read indiscriminately by a tyro in Occultism, will lead to the practice of most unmitigated Black Magic. Now, since the difference of primary importance between Black and White Magic is simply the object with which it is practised, and that of secondary importance, the nature of the agents and ingredients used for the production of phenomenal results, the line of demarcation between the two is very, *very* thin. The danger is lessened only by the fact that every *occult* book, so called, is

————————

* The references to "Nature's Finer Forces" which follow have respect to the eight articles which appeared in the pages of *The Theosophist* [Vol. IX, November, 1887; February, May, June, August, 1888; Vol. X, October, November, 1888; March, 1889], and not to the fifteen essays and the translation of a chapter of the *Śaivāgama*, which are contained in the book called *Nature's Finer Forces*. The *Śaivāgama* in its details is purely Tāntric, and nothing but harm can result from any practical following of its precepts. I would most strongly dissuade a member of the E.S. from attempting any of these Haṭha-Yoga practices, for he will either ruin himself entirely, or throw himself so far back that it will be almost impossible to regain the lost ground in this incarnation. The translation referred to has been considerably expurgated, and even now is hardly fit for publication. It recommends Black Magic of the worst kind, and is the very antipodes of spiritual Rāja-Yoga. Beware, I say.

————————

occult only in a certain sense; that is, the text is occult merely by reason of its blinds. The symbolism has to be thoroughly understood before the reader can get at the correct sense of the teaching. Moreover, it is never complete, its several portions each being under a different title and each containing a portion of some other work; so that without a key to these no such work divulges the whole truth. Even the famous *Śaivāgama*, on which "Nature's Finer Forces" is based, "is nowhere to be found in complete form," as the author tells us. Thus, like all others, it treats of only five Tattvas instead of the seven in esoteric teachings.

Now, the Tattvas being simply the substratum of the seven forces of nature, how can this be? There are seven forms of Prakriti, as Kapila's *Sānkhya*, [the] *Vishnu-Purāna* and other works teach. Prakriti is nature, matter (primordial and elemental); therefore logic demands that the Tattvas should be also seven. For, whether Tattvas mean, as Occultism teaches, "forces of nature" or, as the learned Rāma Prasad explains, "the substance out of which the universe is formed" and "the power by which it is sustained," it is all the same; they are *force* and *matter,* Prakriti. And if the *forms*, or rather planes, of the latter are seven, then its forces must be seven also; that is, the degrees of the solidity of matter and the degrees of the power that ensouls it must go hand in hand. "The Universe is made out of the Tattva, it is sustained by the Tattva, and it disappears into the Tattva," says Śiva, as quoted from the *Śaivāgama* in "Nature's Finer Forces." This settles the question; if Prakriti septenary, then the Tattvas must be seven, for, as said, they are both substance and force, or atomic matter and the spirit that ensouls it.

This is explained here to enable the student to read between the lines of the so-called occult articles on Sanskrit philosophy, by which they must not be misled. Every Esotericist who reads *The Theosophist* must remember how bitterly Subba Row, a learned Vedāntin Brahman, arose against the septenary principles in man. He knew well I *had no right to* and *dared not to explain in The Theosophist,* a public magazine, the real numeration, and simply took advantage of my enforced silence. The doctrine of the seven Tattvas (the principles of the universe as in man) was held in great sacredness, and therefore secrecy, by the Brahmans in

days of old, by whom now the teaching is almost forgotten. Yet it is taught to this day in the schools beyond the Himalayan Range, but it is now hardly remembered or heard of in India except through rare Initiates. The policy has been changed gradually; Chelas began to be taught the broad outlines of it, and at the advent of the T.S. in India, in 1879, I was ordered to teach it in its *exoteric*

form to one or two, and obeyed. To you who are pledged, I give it out esoterically.

Knowing that some of the members of the E.S.T. try to follow a system of Yoga in their own fashion, guided in this only by the rare hints they find in Theosophical books and magazines, which must naturally be incomplete, I chose one of the best expositions ever written upon ancient occult works, "Nature's Finer Forces," in order to point out how very easily one can be misled by their blinds.

The author seems to have been himself deceived. The Tāntras read esoterically are as full of wisdom as the noblest occult works. Studied without a guide and applied to practice, they may lead to the production of various phenomenal results, on the moral and physiological planes. But let anyone accept their dead-letter rules and practices, let him try with some selfish motive in view to carry out the rites prescribed therein, and—he is lost. Followed with pure heart and unselfish devotion merely for the sake of the latter, either no results will follow, or such as can only throw back the performer. Woe, then, to the selfish man who seeks to develop occult powers only to attain earthly benefits or revenge, or to satisfy his ambition; the separation of the Higher from the Lower Principles and the severing of Buddhi-Manas from the Tāntrist's *Personality* will speedily follow, the terrible Karmic results of the *dabbler* in Magic.

In the East, in India and China, *soulless* men and women are as frequently met with as in the West, though vice is, in truth, far less developed than it is here.

It is *Black Magic* and oblivion of their ancestral wisdom that leads them thereunto. But of this I will speak later, now merely adding—you have to be warned and know the danger.

Meanwhile, in view of what follows, the real occult division of the Principles in their correspondences with the Tattvas and other minor forces has to be well studied.

ABOUT "PRINCIPLES" AND "ASPECTS"

Speaking metaphysically and philosophically, on strict esoteric lines, man as a complete unit is composed of Four basic Principles and Three Aspects produced by them on this earth. In the semi-esoteric teachings, these Four and Three have been called Seven Principles, to facilitate the comprehension of the masses.

THE ETERNAL BASIC PRINCIPLES	TRANSITORY ASPECTS PRODUCED BY THE PRINCIPLES
1. Ātman, or J…va, "the One Life," which permeates the *Monadic Trio*. (One in three and three in One.)	*1. Prâna*, the Breath of Life, the same as *Nephesh*. At the death of a living being, Prâna re-becomes Jīva.*
2. Auric Envelope; because the substratum of the Aura around man is the universally diffused primordial and pure Ākaśa, the first film on the boundless and shoreless expanse of Jīva, the	*2. Linga-Sarira*, the Astral Form, the transitory emanation of the Auric Egg. This form precedes the formation of the living Body, and after death clings to it, dissipating only with the disappearance of its last atom

immutable Root of all.

3. *Buddhi*; because Buddhi is a ray of the Universal Spiritual Soul (ALAYA).

4. *Manas* (the Higher Ego); for it proceeds from Mahat, the first product or emanation of Pradhāna, which contains *potentially* all the Gunas (attributes). Mahat is Cosmic Intelligence, called the "Great Principle."†

(the skeleton excepted).

3. *Lower Manas*, the Animal Soul, the reflection or shadow of the Buddhi-Manas, having the *potentialities* of both, but conquered generally by its association with the *Kāma* elements.

As man is the combined product of two aspects: physically, of his Astral Form, and psycho-physiologically of Kāma-Manas, he is not looked upon even as an aspect, but as an illusion.

———————

* Prana, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or Jīva, the synonym of the Absolute and Unknowable Deity. Prana is not abstract life, or Jīva, but its aspect in a world of delusion. In *The Theosophist*, May, 1888, p. 478, Prana is said to be "one stage finer than the gross matter of the earth."

† Remember that our Egos, *the Principle which reincarnates*, are called in *The Secret Doctrine* the Mānasaputras, "Sons of Manas" (or Mahat), or Intelligence, Wisdom.

———————

The Auric Egg, on account of its nature and manifold functions, has to be well studied. As Hiranyagarbha, the Golden Womb or Egg, contains Brahmā, the collective symbol of the Seven Universal Forces, so the Auric Egg contains, and is directly related to, both the divine and the physical man. In its essence, as said, it is eternal; in its constant correlations, it is a kind of perpetual motion machine during the reincarnating progress of the Ego on this earth.

As given out in *The Secret Doctrine*, the Egos or Kumāras, incarnating in man, at the end of the Third Root-Race, are not human Egos of this earth or plane, but became such only from the moment they ensouled the animal man, thus endowing him with his Higher Mind. They are "Breaths" or Principles, called the Human Soul, or Manas, the Mind. As the teachings say: "Each is a Pillar of Light. Having chosen its vehicle, it expanded, surrounding with an Ākāśic Aura the human animal, while the Divine (Mānasic) Principle, settled within that human form."

Ancient Wisdom teaches, moreover, that from this first incarnation, the Lunar Pitris (who had made men out of their Chhāyās, or Shadows) are absorbed by this auric essence, and a distinct Astral Form is now produced for each forthcoming Personality of the reincarnating series of each Ego.

Thus the Auric Egg, reflecting all the thoughts, words and deeds of man, is:

(*a*) The preserver of every Karmic record.

(*b*) The storehouse of all the good and bad powers of man, receiving and giving out at his will—nay, at his very thought—every potentiality, which becomes, then and there, an acting potency: this aura is the mirror in which sensitives and clairvoyants sense and perceive the real man, and see him *as he is*, not as he appears

(*c*) As it furnishes man with his Astral Form, around which the physical entity models itself, first as a foetus, then as a child and man, the astral growing apace with the human being, so it furnishes him during his life, if an Adept, with his Māyāvi-Rūpa, *Illusion Body* (which is not his *Vital* Astral Body); and after death, with his Devachanic Entity and Kāma-Rūpa, or Body of Desire (the Spook).*

In the former case, that of the Devachanic Entity, the Ego, in order to be able to go into a state of bliss, as the "I" of its immediately preceding incarnation, has to be clothed (metaphorically speaking) with the spiritual elements of the ideas, aspirations and thoughts of the

———————

* It is erroneous, when speaking of the fifth human principle, to call it “the Kāma-Rūpa.” It is no Rūpa, or form at all, except after death, but the Kāmic elements, animal desires and passions, such as anger, lust, envy, revenge, etc., etc., the progency of selfishness and matter.

now disembodied Personality; otherwise what is it *that enjoys bliss and reward*? Surely not the *impersonal* Ego, the Divine Individuality. Therefore it must be the good Karmic records of the deceased, impressed upon the Auric *Substance*, which furnish the Human Soul with just enough of the Spiritual elements of the ex-personality to enable it to still believe itself that body from which it has just been severed, and to receive its fruition, during a more or less prolonged period of “spiritual gestation.” For Devachan is a “spiritual gestation” within an ideal matrix state, that ends in the new birth of the Ego into the world of effects, which ideal, subjective birth precedes its next terrestrial birth—the latter being determined by its bad Karma—into the world of causes.*[2] In the second case, that of furnishing the Kama-Rupa for the ghost or spook of the Entity, it is from the animal dregs of the Auric Envelope, with its daily Karmic record of animal life, so full of animal desires and selfish aspirations, that it is furnished.† Now, the Linga-Sarîra remains with the Physical Body, and fades out along with it. An astral entity then has to be created (a new Linga-Sarîra provided) to become the bearer of all the past Tânhas and future Karma. How is this accomplished? The mediumistic “spook,” the “departed *angel*,” fades out and vanishes also in its turn‡ as an entity or full image of the Personality that was, and leaves in the Kāmalokic world of effects only the records of its misdeeds and sinful thoughts and acts, known in the phraseology of the Occultists as Tanhic or human “Elementals.” It is these Elementals which—upon entering into the composition of the “astral form” of the new body, into which the Ego, on its quitting the Devachanic state, is to enter according to Karmic decree—form that new astral entity which is born within the Auric Envelope, and of which it is often said “Karma, with its army of Skandhas, waits at the threshold of Devachan.”§ For no sooner is the

* Here the world of effects is the Devachanic state, and the world of Causes, earth life.

† And it is this Kama-Rupa alone that can *materialize* in mediumistic séances, which it occasionally does when it is not the Astral Double, or Linga-Śarīra, of the medium himself which appears. Therefore, how can this bundle of vile moral passions and terrestrial lusts, resurrected by, and gaining consciousness only through, the organism of the medium, be accepted as a “departed angel” or the spirit of a once human body? As well say of the microbe pest which fastens upon a person that it is a sweet departed angel.

‡ This is accomplished in more or less time, according to the degree that the Personality (whose dregs it now is) was spiritual or material. If spirituality prevailed, then the *Larva*, “spook,” will fade out very soon; but if it was very materialistic, the Kāma-Rūpa may last centuries and—even survive with the help of some of its scattered Skandhas, which are all transformed in time into Elements. See *The Key to Theosophy*, pp 141 *et seq*., in which work it was impossible to go into details, but where the Skandhas are spoken of as the germs of Karmic effects.

§ *The Key to Theosophy*, p. 141.

Devachanic state of reward ended, than the Ego is indissolubly united with (or rather follows in the track of)

the new Astral Form. Both are Karmically propelled towards the family or woman from which is to be born the *animal child* chosen by Karma to become the vehicle of the Ego which has just awakened from the Devachanic state. Then the *new* Astral Form, composed partly of the pure Ākāśic Essence of the Auric "Egg," and partly of the terrestrial elements of the punishable sins and misdeeds of the last Personality, is drawn into the woman. Once there, Nature models the foetus of flesh around the Astral, out of the growing materials of the male seed in the female soil. Thus grows out of the essence of a decayed seed the fruit or *eidōlon* of the dead seed, the physical fruit producing in its turn within itself another and other seeds for future plants.[3]

And now we may return to the Tattvas, and see what they mean in nature and man, showing thereby the great danger of indulging in fancy, amateur Yoga, without knowing what we are about.

Collected Writings VOLUME XII

1890

THE TATTVIC CORRELATIONS AND MEANING

In nature, then, we find seven Forces, or seven Centres of Force, and everything seems to respond to that number, as for instance, the septenary scale in music, or Sounds, and the septenary spectrum in Colors. In *The Secret Doctrine* I have not exhausted its nomenclature and proofs, yet enough is given to show every thinker that the facts adduced are no coincidences, but very weighty testimony.

There are several reasons why five Tattvas only are given in the Indian systems. One of these I have already mentioned; another is that, owing to our having reached only the Fifth Race and being (so far as Science is able to ascertain) endowed with only five senses, the two remaining senses that are still latent in man can have their existence proven only on phenomenal evidence, which to the materialist is no evidence at all. The five physical senses are made to correspond with the five lower Tattvas, the two yet undeveloped senses in man, and the two forces, or Tattvas, forgotten by Brahmans and still unrecognized by Science, being so subjective, and the highest of them so sacred, that it can only be recognized by, and through, the highest Occult Sciences. It is easy to see that these two Tattvas and the two senses (the sixth and the seventh) correspond to the two highest human Principles, Buddhi and the Auric Envelope, impregnated with the light of Ātman. Unless we open in ourselves, by occult training, the sixth and seventh senses, we can never comprehend correctly their corresponding

types. Thus the statement in "Nature's Finer Forces" that, in the Tattvic scale, the highest Tattva of all is Ākāśa* (followed by [only] four, each of which becomes grosser than its predecessor), if made from the esoteric standpoint, is erroneous. For once Ākāśa, an almost homogeneous and certainly universal principle, is translated Ether, then Ākāśa is dwarfed and limited to our visible universe, for assuredly it is not the Ether of Space. Ether, whatever modern Science makes of it, is differentiated Substance; Ākāśa, having no attributes save one—SOUND, *of which it is the substratum*—is no substance even exoterically and in the minds of some Orientalists,† but rather Chaos, or the Great Spatial Void.‡ Esoterically, Ākāśa alone is *Divine* Space, which becomes Ether only on the lowest and last plane, or our visible Universe and Earth. In this case the blind is in the word "attribute," which is given as Sound! It is no attribute at all, but the primal correlation of Ākāśa; its primordial manifestation, the Logos, or Divine Ideation made WORD, and that "Word" made flesh. Sound may be considered an "attribute" of Ākāśa only on the condition of anthropomorphizing the latter. It is not a characteristic of it, though it is certainly as innate in it as the idea "I am *I*" is innate in our thought.

Occultism teaches that Ākāśa contains and includes the seven Centres of Force, therefore the seven Tattvas of which Ākāśa is the seventh, or rather their synthesis. But if Ākāśa be taken—as we believe is the fact in this case to represent only the exoteric idea, then the author is right; because (as Ākāśa is universally omnipresent), following the Purānic limitation, he places its commencement, *for the better comprehension of our finite intellects,* only beyond the four planes of our Earth Chain,§ the two higher Tattvas being as concealed to the average mortal as the sixth and seventh senses are to the materialistic mind.

Therefore, while Hindu, Sanskrit and Purānic philosophy speaks only of five Tattvas, Occultists name seven, making them correspond with every septenary in nature. The Tattvas stand in the same order as the seven macro- and microscosmic Forces. These as taught in Esotericism, are as follows:

———————

* Following *Śaivāgama*, the said author enumerates the correspondence in this wise: Ākāśa (or Ether) is followed by Vāyu (Gas), Tejas (Heat), Āpas (Liquid), and Prithivî (solid).

† See Fitz-Edward Hall's notes on the *Vishnu-Purāna*.

‡ The pair which we refer to as the *One Life*, the Root of All, and Ākāśa in its pre-differentiating period answers to the Brahma (neuter) and Aditi of some Hindus, and stands in the same relation as the Parabrahman and Mūlaprakriti of the Vedāntins.

§ See *The Secret Doctrine*, Vol. I, Diagram No. 3, p. 200.

———————

(1) ĀDI TATTVA, the primordial universal Force, issuing at the beginning of manifestation (or creative period) from the eternal immutable SAT, the substratum of ALL. It corresponds with the Auric Envelope or "Brahmā's Egg," surrounding every globe, as every man, animal and thing. It is the vehicle containing potentially everything—Spirit and Substance, Force and Matter. It is *Ādi Tattva* that we refer to in Esoteric Cosmogony, as the Force which proceeds from the First or Unmanifested Logos.

(2) ANUPAPĀDAKA TATTVA,* the first differentiation on the plane of being—the first being an ideal one—or that which is born by transformation from something higher than itself. With the Occultists, the Force proceeds from the Second Logos.

3) ĀKĀSA TATTVA. It is at this point that all the *exoteric* philosophies and religions start from. Ākāśa Tattva is explained in them as the Etheric Force, Ether. Hence the name given to Jupiter, the "highest" god, or *Pater Aether*; Indra, once the highest god in India, as the etheric or heavenly expanse, Uranus, etc., etc., and the Biblical God as the Holy Ghost, Pneuma, rarified wind or air. The Occultists call the Force of the Third Logos, the Creative Force in the already Manifested Universe.

(4) VĀYU TATTVA (Air-Force), the aërial plane where substance is gaseous.

(5) TAIJASA TATTVA (from *tejas*, luminous) the plane of our atmosphere.

(6) ĀPAS TATTVA, watery or liquid substance or force.

(7) PRITHIVȲ TATTVA, solid earthly substance—the terrestrial spirit or force, the lowest of all.

All these correspond to our principles, and to the seven senses and forces in man. According to the Tattva or Force generated or induced in us, so will our bodies act.

Now, what I have to say here is addressed especially to those members who are anxious to develop powers by "sitting for Yoga." You see, from what has been already said, that in the development of Rāja-Yoga, no extant works made public are of the least good; they can at best give inklings of Haṭha-Yoga, something that may develop mediumship at best, and in the worst case—consumption. If those who practice "meditation," and try to learn the "Science of Breath," will read attentively "Nature's Finer Forces," they will find that it is by

———————

* Anupapādaka, in Pāli *Opapātika* (Tibetan: Brdus-te-skyas-pa), meaning the "parentless," born without father or mother, from *itself*," as a transformation *e.g.*, the god Brahmā sprang from the Lotus (the symbol of the Universe) that grows from Vishnu's navel, Vishnu typifying eternal and limitless space, and Brahmā the universe and Logos; the mythical Buddha is also born from a Lotus.

———————

utilizing the five Tattvas only that this dangerous science is acquired. For in the *exoteric* Yoga Philosophy, and the Haṭha-Yoga practice, Ākāśa Tattva is placed in the head (or physical brain) of man; Tejas Tattva in the shoulders; Vāyu Tattva in the navel (the seat of all the phallic gods, "creators" of the universe and man); Āpas Tattva in the knees; and Prithivi Tattva in the feet. Hence the two higher Tattvas and their correspondences are ignored and excluded; and—as they are the chief factors in Rāja-Yoga—no spiritual or intellectual phenomena of highest nature can take place; but, the psycho-physiological system being developed simply, the best results obtainable are physical phenomena and no more. As the "Five Breaths," or rather the five states of the human breath, correspond in Haṭha-Yoga to these *terrestrial* planes and colors, what spiritual results can be obtained? They are the very reverse of the plane of Spirit, or the higher macrocosmic plane, reflected as they are in the Astral Light upside down. This is proven in the Tāntra work, *Śaivāgama*, itself. Let us compare.

First of all, remember that the Septenary of visible as of invisible Nature is said in Occultism to consist of the *three* (and four) Fires, which grow into forty-nine Fires. This shows that as the Macrocosm is divided into seven great planes of various differentiations of Substance—from the spiritual, or subjective, to the fully objective or material, from Ākāśa down to the sin-laden atmosphere of our earth—so, in its turn, each of these great planes has three aspects, based on four principles, as already shown above. This seems to be quite natural, as even modern Science has her three states of matter and what are generally called the "critical" or intermediate states between the solid, the fluidic, and the gaseous.

Now, the Astral Light is not a universally diffused stuff, but pertains to our earth and all other bodies of the system on the same plane of matter with it. Our Astral Light is, so to speak, the Linga-Sarira of our earth; only instead of being its primordial prototype, as in the case of our Chhāyā, or Double, it is the reverse. While the human and animal bodies grow and develop in the model of their antetypal Doubles, it is the Astral Light that is born from the terrene emanations, grows and develops after its prototypal parent, and reflects everything *reversed in its treacherous wave* (both from the upper planes and from its lower solid plane, the earth). Hence the confusion of its colors and sounds in the perception and clairaudience of the sensitive who trusts to its records—be that sensitive a *Hatha-Yogi* or a *medium*. The parallel between the Esoteric and the Tāntra Tables of the Tattvas in relation to Sounds and Colors shows this very clearly in the accompanying table.

Such, then, is the occult science on which the modern ascetics and

ESOTERIC AND TĀNTRA TABLES OF THE TATTVAS.

Esoteric Principles, Tattvas or Forces, and their Correspondences with the Human Body, States of Matter and Color.					*Tāntra Tattvas and their Correspondences with the Human Body, States of Matter and Color.*			
TATTVAS (FORCES)	PRINCIPLES	STATES OF MATTER	PARTS OF BODY	COLOR	TATTVAS	STATES OF MATTER	PARTS OF BODY	COLOR
(*a*) Ādi	Auric Egg	Primordial, Spiritual Substance; Ākāśa; Substratum of the Spirit of Ether.	Envelopes the whole body and penetrates it. Reciprocal emanation, endosmotic and exosmotic.	Contains all Colors in human being — Blue.	(*a*) Ignored	Ignored	Ignored	Ignored
(*b*) Anupapādaka	Buddhi	Spiritual Essence, or Spirit. "Primordial *Waters* of the Deep"	Third Eye,or Pineal Gland.	Yellow	(*b*) Ignored	Ignored	Ignored	Ignored
(*c*) Alaya or Ākāśa	Manas Ego	Ether of Space, or Ākāśa in its third differentiation. Critical State of Vapor.	Head.	Indigo	(*c*) Ākāśa	Ether	Head	Black or colorless
(*d*) Vāyu	Kāma-Manas	Critical State of Water.	Throat to Navel.	Green	(*d*) Vāyu	Gas	Navel	Blue
(*e*) Tejas	Kāma (Rūpa)	Essence of gross Water; corresponds to *Ice*.	Shoulders and Arms to Thighs.	Red	(*e*) Tejas	Heat (?)	Shoulders	Red
(*f*) Āpas	Liṅga-Śarīra	Gross Ether or *Liquid* Air.	Thighs to Knees.	Violet	(*f*) Āpas	Liquid	Knees	White
(*g*) Prithivī	Living body in Prāṇa or animal Life	Solid and Critical State.	Knees to Feet.	Orange Red[1]	(*g*) Pṛithivī	Solid	Feet	Yellow[2]

[1] One may see at a glance how reversed in their colors are the Tattvas, as reflected in the Astral Light, when we find the indigo called black; the green, blue; the violet, white; and the orange, yellow.

[2] The colors, I say again, do not here follow the prismatic scale—red, orange, yellow, green, blue, indigo and violet—because (1) the latter is a false reflection, a true Māyā; and (2) the order of our scale is that of the spiritual spheres, or seven planes of the Macrocosm.

Yogis of India base their soul development and powers. They are known as the Hatha-Yogis. Now, the science of Haṭha-Yoga rests upon the "suppression of breath," or Prānāyāma, to which exercise our Masters, are unanimously opposed. For what is Prānāyāma? Literally translated, it means the "death of (vital) breath." Prāna, as said, is not Jīva, the eternal fount of life immortal, nor is it connected in any way with Pranava, as some think, for Pranava is a synonym of AUM in a mystic sense. All that has ever been taught publicly and clearly about it is to be found in "Nature's Finer Forces." If such directions, however, are followed, they can only lead to black magic and mediumship. Several impatient Chelas, whom we knew personally in India, went in for the practice of Haṭha-Yoga, notwithstanding our warnings. Of these, two developed consumption, of which one died; the others became almost idiotic; another committed suicide; and one developed into a regular Tāntrika, a black magician, but his career, fortunately for himself, was cut short by death.

The science of the five breaths—the moist, the fiery, the airy, etc., etc.—has a twofold significance and two applications. By the Tāntrikas it is accepted literally, as relating to the regulation of the vital, lung breath, but by the ancient Rāja-Yogis as referring to the mental or "will" breath, which alone leads to the highest clairvoyant powers, to the function of the Third Eye and the acquisition of the true Rāja-Yoga occult powers. The difference between the two is enormous. The former, as shown, use the five lower Tattvas; the latter begin by using the three higher alone—for mental and will development—and the rest only when they have completely mastered the three; hence, they use only one (Ākāśa Tattva) out of the Tāntric five. As well said in the above stated work, "Tattvas are the modifications of *Svara*." Now, the Svara is the root of all sound, the substratum of the Pythagorean music of the spheres, Svara being that which is *beyond* spirit, in the modern acceptation of the word—the spirit of the spirit, or as very properly translated, the "current of the life wave," the emanation of the One Life. The Great Breath spoken of in Volume I of *The Secret Doctrine* is ĀTMAN, the etymology of which is "*eternal motion*." Now, while the ascetic-chela of our school follows carefully, for his mental development, the process of the evolution of the Universe, that is, proceeds from universals to particulars, the Hatha-Yogi reverses the conditions and begins by sitting for the suppression of his (vital) breath. And if, as Hindu philosophy teaches, at the beginning of cosmic evolution, "Svara threw itself into the form of Ākāśa," and thence successively into the forms of Vāyu (air), Agni (fire), Āpas (water), and Prithivî (solid matter),* then it stands to reason that we have to begin by the

* See *The Theosophist*, Vol. IX, February 1888, p. 276.

higher *supersensuous* Tattvas. The Rāja-Yogi does not descend on the planes of substance beyond Sūkshma (subtle matter); while the Hatha-Yogi develops and uses his powers only on the material plane. A good proof of this is found in the fact that the Tāntrika locates the three "Nâdis," (Sushumna, Idâ, and Pingala) in the *medulla oblongata*, the central line of which he calls Sushumna, and the right and left divisions, Pingala and Idâ—and also the heart, to the divisions of which he applies the same names. The Trans-Himālayan school, of the ancient Indian Rāja-Yogis, with which the modern Yogis of India have little to do, locates Sushumna, the chief seat of these three Nâdis, in the central tube of the spinal cord, and Idâ and Pingala on its left and right sides. Sushumna is the Brahmadanda. It is that tube (of the two along the spinal cord) of the use of which physiology knows no more than it does of the spleen and the pineal gland. Idâ and Pingala are simply the sharp and flat of that *Fa* (of human nature), the keynote and the middle key in the scale of the septenary harmony of the principles—which, when struck in a proper way, awakens the sentries on both sides, the spiritual Manas and the physical Kāma, and subdues the lower through the higher. But this effect has to be produced by exercise of will-power, not through the scientific or trained suppression of the breath. Take a transverse section of the spinal cord, and you will find that the shaded parts show sections across the tube, the one side of which tube transmits the volitional orders, and the other a life current of Jīva—not of Prāna, sent down to animate the lower extremities of man—during what is called Samādhi and like states.

He who has studied both systems, the Haṭha and Rāja-Yoga, finds an enormous difference between the two: one is purely psycho-physiological, the other purely psycho-spiritual. The Tāntrists do not seem to go higher than the six visible and known plexuses, with each of which they connect the Tattvas; and the great stress they lay on the chief of these, the Mūladhāra Chakra (the sacral plexus), shows the material and selfish bent of their efforts towards the acquisition of powers. Their *five* Breaths and *five* Tattvas are chiefly concerned with the prostatic, epigastric, cardiac, and laryngeal plexuses. Almost ignoring the Agneya, they are positively ignorant of the synthesizing pharyngeal plexus. But with the followers of the old school it is different. We begin with the mastery of that organ which is situated at the base of the brain, in the pharynx, and called by Western anatomists the Pituitary Body. In the series of the objective cranial organs, corresponding to the subjective Tattvic principles, it stands to the "Third Eye" (Pineal Gland) as Manas stands to Buddhi; the arousing and awakening of the Third Eye must be performed by that vascular organ, that insignificant little body,

of which, once again, physiology knows nothing at all. The one is the Energizer of WILL, the other that of *Clairvoyant Perception*.

Those among the students of the E.S.T. who are physicians, physiologists, etc., will understand me better than the rest in the following explanation.

Now, as to the functions of the Pineal Gland, or *Conarium*, and of the Pituitary Body, we find no explanations vouchsafed by the standard authorities. Indeed, on looking through the works of the greatest specialists, it is curious to observe how much confused ignorance on the human vital economy, physiological as well as psychological, is openly confessed. In fact, the following is all that can be gleaned from the authorities upon these two important organs.

(1) The Pineal Gland, or *Conarium*, is a rounded, oblong body, from three to four lines long, of a deep

reddish grey, connected with the posterior part of the third ventricle of the brain. It is attached at its base by two thin medullary cords, which diverge forward to the Optic Thalami (or the posterior cerebral ganglia). Remember that the latter are found by the best physiologists to be the organs of reception and condensation of the most sensitive and sensorial incitations from the periphery of the body (according to Occultism, from the periphery of the Auric Egg, which is our point of communication with the higher, universal Planes). We are further told that the "two bands of the Optic Thalami, which are inflected to meet each other, unite on the median line, *where they become the two Peduncles of the Pineal Gland*."

(2) The Pituitary Gland, or *Hypophysis Cerebri*, is a small and hard body about six lines broad, three long and three high. It is always formed of an anterior bean-shape, and a posterior and more rounded lobe, which are uniformly united. Its component parts, we are told, are almost identical with those of the Pineal Gland; yet not the slightest connection can be traced between the two. To this, however, Occultists take exception; they *know* that there is a connection, and this even anatomically and physically. Dissectors, on the other hand, have to deal with corpses; and, as they themselves admit, brain-matter, of all tissues and organs, collapses and changes form the soonest—in fact, a few minutes after death. When, then, the pulsating life which expanded the mass of the brain, filled all its cavities and energized all its organs, vanishes, the cerebral mass shrinks into a sort of pasty condition, and once open passages become closed. But the contraction and even interblending of parts in this process of shrinking, and the subsequent pasty state of the dead brain, do not imply that there is no connection between these two glands before death. In point of fact, as Professor Owen has shown, a connection as objective as a groove and tube, exists in the crania of the human foetus and of certain fishes. When

a man is in his normal condition, the introspective Adept can see the golden Aura pulsating in both the glands, a pulsation, like that of the heart, never ceasing throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the Aura takes on a stronger vibratory and pulsating or swinging action. The arc (of the Pituitary Gland) mounts upward, more and more, toward the Pineal Gland, until finally the current striking it, just as when the electric current strikes some solid object, the dormant organ is awakened and set all aglowing with the pure Ākāśic Fire. This is the psycho-physiological illustration of two organs on the physical plane, which are the concrete symbols of, and represent respectively, the metaphysical concepts called Manas and Buddhi. The latter, in order to become conscious on this plane, needs the more differentiated fire of Manas; but *once the sixth sense has awakened the seventh*, the light which radiates from it illuminates the fields of infinitude: for a brief space of time, man becomes omniscient; the Past and the Future, Space and Time, disappear and become for him the Present. If an Adept, he will store that knowledge he thus gains, in his physical memory and nothing—save the crime of indulging in Black Magic—can obliterate the remembrance of it. If only a Chela, portions alone of the whole truth will impress themselves on his memory, and he will have to repeat the process for years, never allowing one speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept.

It may seem strange, almost incomprehensible, that the chief success in Gupta-Vidyā, or Occult Knowledge, should depend upon such flashes of clairvoyance, and that the latter should depend in man, on two insignificant, almost imperceptible *excrescences* in his cranial cavity, "two horny *warts* covered with grey sand (*acervulus cerebri*)," as expressed by Bichat in his *Traité d'Anatomie Descriptive*; yet so it is. But this sand is not to be despised; nay, in truth, it is only this landmark of the internal, independent activity of the *Conarium* (Pineal Gland) that prevents physiologists from classifying it with the absolutely useless atrophied organs, the relics of a previous and now utterly changed anatomy of man during some period of his unknown evolution. This "sand" is very mysterious, and baffles the inquiry of every materialist. In the cavity on the anterior surface of this gland, in young persons only, and in its substance, in people of advanced years, is found "a yellowish substance, semi-transparent, brilliant and hard, the diameter of which does not exceed half a line."* Such is the *acervulus cerebri*

* S.T. von Sömmerring, *De acervulo cerebri* (1785), Vol. III, p. 322.

This brilliant "sand" is the concretion of the gland itself, so say the physiologists. Perhaps not, we answer. The Pineal Gland is that which the Eastern Occultist calls Devaksha, the "Divine Eye," or the "Third Eye." To this day, it is the chief and foremost organ of spirituality in the human brain, the seat of genius, the magical Sesame uttered by the purified Will of the mystic, which opens all the avenues of truth for him who knows how to use it. The Esoteric Science teaches that Manas, the Mind Ego, does not accomplish its full union with the child before he is six or seven years of age, before which period, even according to the canon of the Church and Law, no child is deemed responsible.* Manas becomes a prisoner, one with the body, only at that age. Now, a strange thing was observed in several thousand cases by the famous German anatomist Wengel. With a few extremely rare exceptions, this "sand," or golden-colored concretion, is found only in subjects after the completion of their seventh year; and it is absent in the head of children *under six years*. In the case of fools these calculi are very few; in congenital idiots they are completely absent. Morgagni,† Greding,‡ and Günz§ were wise men in their generation, and are wise men today, since they are the only physiologists, so far, who connect these calculi with mind. For, sum up the facts, that they are absent in young children, in very old people, and in idiots, and the unavoidable conclusion will be that they must be connected with mind.

Now, since every mineral, vegetable and other atom is only a concretion of crystallized Spirit, or Ākāśa, the Universal Soul, why, asks Occultism, should the fact that these concretions of the Pineal Gland are, upon analysis, found to be composed of animal matter, phosphate of lime and carbonate, serve as an objection to the statement that they are the result of the work of mental electricity upon surrounding matter?

Our seven Chakras are all situated in the head, and it is these Master Chakras which govern and rule the seven (for there are seven) principal plexuses in the body, and the forty-two minor ones to which Physiology refuses that name. The fact that no microscope can detect such centres on the objective plane goes for nothing; no microscope has ever yet detected, nor ever will, the difference between the "motor" and "sensory" nerve-tubes, the conductors of all our bodily and psychic sensations; and yet physiological logic alone would show that such difference

———————

* In the Greek Eastern Church no child is allowed to go to confession before the age of seven, after which he is considered to have reached the age of reason.

† G. B. Morgagni, *De sedibus, et causis morborum, etc*., Vol XII.

‡ J. E. Greding, *Adversaria medica practica*.

§ J. G. Günz, *Prolusio capillos glandulae pinealis in quinque mente alienatis proponit,* Lipsiae, 1753.

———————

exists. And if the term plexus, in this application, does not represent to the Western mind the idea conveyed by the term of the anatomist, then call them Chakras or Padmas, or the Wheels, the Lotus Hearts and Petals. Remember that Physiology, imperfect as it is, shows septenary groups all over the exterior and interior of the body; the seven head orifices, the seven "organs" at the base of the brain, the seven plexuses (the pharyngeal,

laryngeal, cavernous, cardiac, epigastric, prostatic, and the sacral plexus), etc., etc.

When the time comes, the members of the E.S.T. will be given the minute details about the Master Chakras and taught to use them; till then, less difficult subjects have to be learned. If asked whether the seven plexuses, or Tattvic centres of action, are the centres where the seven rays of the Logos vibrate, I answer in the affirmative, simply remarking that the rays of the Logos vibrate in every atom, for the matter of that.

In *The Secret Doctrine* it is almost revealed that the "*Sons* of Fohat" are the personified forces known, in a general way as Motion, Sound, Heat, Light, Cohesion, Electricity (or Electric) Fluid, and Nerve Force (or Magnetism). This truth, however, cannot teach the student to attune and moderate the Kundalini of the Cosmic plane with the *vital* Kundalini, the Electric Fluid with the Nerve Forces, and unless he does so, he is sure to *kill himself*; for the one travels at the rate of about 90 feet, and the other at the rate of 115,000 leagues a second. The seven Śaktis respectively called Para Śakti, Jnāna-Śakti, etc., etc., are synonymous with the "Sons of Fohat," for they are their female aspects. At the present stage, however, as their names would only be confusing to the Western student, it is better to remember the English equivalents as translated above. As each force is septenary, their sum is, of course, forty-nine.

The question now mooted in Science, whether a sound is capable of calling forth impressions of light and color in addition to its natural sound impressions, has been answered by Occult Science ages ago. Every impulse or vibration of a physical object producing a certain vibration of the air—that is, causing the collision of physical particles, the sound of which is capable of affecting the ear—produces at the same time a corresponding flash of light, which will assume some particular color. For, in the realm of hidden Forces, an *audible* sound is but a subjective color; and a perceptible color, but an *inaudible* sound; both proceed from the same potential substance, which Physicists used to call ether, and now refer to under various other names; but which we call plastic, though invisible, SPACE. This may appear a paradoxical hypothesis, but facts are there to prove it. Complete deafness, for instance does not preclude the possibility of discerning sounds; and

medical science has several cases on record which prove that these sounds are received by, and conveyed to, the patient's organ of sight, through the mind, under the form of colored chromatic impressions. The very fact that the intermediate tones of the chromatic musical scale were formerly written in colors, shows an unconscious reminiscence of the ancient occult teaching that color and sound are two out of the seven correlative aspects, *on our plane*, of one and the same thing, *viz.* Nature's first differentiated Substance.

Here is an example of the relations of color to vibration well worthy of the attention of Occultists. Not only Adepts and advanced Chelas, but also the lower order of psychics, such as clairvoyants and psychometrists, can perceive a psychic Aura of various colors around every individual, corresponding to the temperament of the person within it. In other words the mysterious records within the Auric Egg are not the heirloom of trained Adepts alone, but sometimes also of natural psychics. Every human passion, every thought and quality, is indicated in the Aura by corresponding colors and shades of color, and certain of these are sensed and felt rather than perceived. The best of such psychics, as shown by Galton, can also perceive colors produced by the vibrations of musical instruments, every note suggesting a different color. As a string vibrates and gives forth an audible note, so the nerves of the human body vibrate and thrill in correspondence with various emotions under the general impulse of the circulating vitality of *Prāna*, thus producing undulations in the psychic Aura of the person which results in chromatic effects.

The human nervous system as a whole, then, may be regarded as an Aeolian Harp, responding to the impact of the vital force (which is no abstraction, but a dynamic reality) and manifests the subtlest shades of the individual character in color phenomena. If these nerve vibrations are made intense enough and brought into vibratory relation with an astral element, the result is—sound. How, then, can anyone doubt the relation between the microcosmic and macrocosmic forces?

And now that I have shown that the Tāntric works as explained by Rāma Prasad, and other Yoga treatises of the same character which have appeared from time to time in Theosophical journals—for note well that those of true Rāja-Yoga are never published—tend to Black Magic and are most dangerous to take

for guides in self-training, I hope that the American Esotericists will be on their guard.

For, considering that no two authorities up to the present day agree as to the real location in the body of the Chakras and Padmas, and, seeing that the colors of the Tattvas as given are reversed, *e.g.*:

(a) Ākāśa is shown black or colorless, whereas, corresponding to Manas, it is indigo;

(*b*) Vāyu is made blue, whereas, corresponding to the Lower Manas, it is green;

(*c*) Āpas is made white, whereas, it is violet, the color of the Astral Body, with a silver, moonlike white substratum; Tejas, red, being the only color given correctly—from such considerations, I say, it is easy to see that these disagreements are dangerous blinds.

Further, the practice of the Five Breaths results in deadly injury, both physiologically and psychically, as already shown. It is indeed that which it is called, Prāṇāyāma, or the "death of the breath," for it results, for the practicer, in death—in moral death always, and in physical death very frequently.

EXOTERIC "BLINDS" AND "THE DEATH OF THE SOUL"

As a corollary to this and before going into still more abstruse teachings, I must redeem my promise already given to you in my last letter. I have to illustrate by tenets you already know, the awful doctrine of personal annihilation. Banish from your minds all that you have hitherto read and thought you understood, in such works as *Esoteric Buddhism*, of such hypotheses as the eighth sphere and the moon, and that man shares a common ancestor with the ape. Even the details occasionally given out by myself in *The Theosophist* and *Lucifer* were nothing like the whole truth, but only broad general ideas, hardly touched upon in their details. Certain passages, however, give out hints, especially my footnotes on articles translated from Éliphas Lévi's "Letters on Magic."*

Nevertheless, personal immortality is conditional, for there is such a thing as "soulless man," a teaching barely mentioned, yet still spoken of in *Isis Unveiled*;† and there is an Avichi, rightly called Hell, though it has no connection with, or similitude to, the good Christian Hell, either geographically or psychically. The truth known to Occultists and Adepts in every age could not be given out to a promiscuous public; hence, though almost every mystery of occult philosophy lies half concealed in *Isis* and *The Secret Doctrine*, I had no right to amplify or correct Mr. Sinnett's details. You may now compare these four volumes and especially *Esoteric Buddhism* with the diagrams and written explanations in the *Instructions*, and see for yourselves.

---

* See "Stray Thoughts on Death and Satan" [Notes and Footnotes by H. P. B.], *The Theosophist*, Vol. III, October, 1881, pp. 12-15 [*Collected Writings*, Vol. III pp. 287-91]; also "Fragments of Occult Truth," *The Theosophist*, Vols. III and IV

† Volume II, pp. 368 *et seq.*

I have, first of all, to draw your attention to Plate I. The numbering, as you have already been told, is exoteric, and you have to leave it out of your calculations and consideration. But examine well the Auric Egg,

containing the picture of the Microcosm within the Macrocosm, Man within the Universe, and try to retain that which I have now to reveal in all its details.

You find here Paramātman, the Spiritual Sun, outside of the human Auric Egg, as also outside the Macrocosmic or Brahmā's Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramātmic essence, yet it is wrong to call it a "human" or even a "universal" principle, for the term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept; it is not a principle, but the cause of every principle, the latter term being applied by Occultists only to its shadow—the Universal Spirit that ensouls the boundless Kosmos whether within, or beyond, Space and Time.

The Plate shows, moreover, Buddhi, the yellow semi-disc, serving as a vehicle to that Paramātmic shadow, to be universal, and so also is the human Ātman, the Sun or white sphere above Buddhi. Within the blue Auric Egg we find the orange macrocosmic pentacle of LIFE, Prāna, containing within itself the (red) pentagram which represents man. Have you noticed that while the universal pentacle has its point soaring upwards (the sign of White Magic), in the human red pentacle it is the lower points which are upward, forming the "Horns of Satan," as the Christian Kabalists call it? This is the symbol of matter, that of personal man, and the recognized pentacle of the black magician. For the red pentacle does not stand only for Kāma, the fifth principle exoterically, but is made also to represent physical man, the animal of flesh with its desires and passions. So far, I have given you only one of its explanations, namely, that which refers to human and not to macrocosmic principles. The orange pentacle may be taken for both the universe and man; but for the present we shall consider the latter only.

Now, mark well, in order to understand that which follows, that the upper (indigo blue) Manas is connected with the lower (green) Manas by a thin line which binds the two together. This is the Antaskarana, that path or bridge of communication which serves as a link between the personal being whose physical brain is under the sway of the lower (animal) mind, and the reincarnating Individuality, the spiritual Ego, Manas-Manu, the "Divine Man." This thinking Manu, therefore, is that which alone reincarnates. In truth and in nature, the two Minds (the spiritual and the physical or animal) are one, but separate at reincarnation. For, while that portion of the divine which goes to animate consciously the personality, separating itself, like a dense but

pure shadow, from the divine Ego,* wedges itself into the brain and senses† of the uterine babe (at the completion of its seventh month), the Higher Manas does not unite itself with the child before the completion of the first seven years of its life. This detached essence, or rather the reflection or shadow of the Higher Manas, becomes, as the child grows, a distinct thinking principle in man, its chief agent being the physical brain. No wonder the materialists who perceive only *this* "rational soul," or mind, will not disconnect it with the brain and matter. But occult philosophy has evolved [solved?], ages ago, the problem of mind, and discovered the duality of Manas. Look at the Plate; see the divine Ego tending with its point upwards towards Buddhi, and the human Ego gravitating downwards, immersed in matter and connected with its higher, subjective half only by that Antaskarana. You will remember the name, as it is the connecting link during life *between* the two minds—the higher consciousness of the Ego and the human intelligence of the lower mind.

To understand this abstruse metaphysical doctrine fully and correctly, one has to be thoroughly impressed with an idea, which I have in vain endeavored to impart to Theosophists at large, namely, the great axiomatic truth that the only eternal and living reality is that which the Hindus call Paramātman and Parabrahman. This is the one ever-existing Root-Essence, immutable and unknowable to our physical senses, but manifest and clearly perceptible to our spiritual natures. Once imbued with that basic idea and the further conception that if it is omnipresent, universal and eternal, like abstract Space itself, we must have emanated from it and must, some day, return into it, and all the rest becomes easy.

____

* The essence of the divine Ego is "pure flame," an entity to which nothing can be added and from which nothing can be taken, it cannot, therefore be diminished even by countless numbers of lower minds, detached from it like flames from a Flame. This is in answer to an objection by an Esotericist who asked whence was that inexhaustible essence of one and the same Individuality which was called upon to furnish a human intellect for every new personality in which it incarnated.

† The brain, or thinking machinery, is not only in the head and skull, but, as every physiologist who is not quite a materialist, will tell you, every organ in man, heart, liver, lungs, etc., down to every nerve and muscle, has, so to speak, its own distinct brain, or thinking apparatus. As our brain has naught to do in the guidance of the collective and individual work of every organ in us, what is that which guides each so unerringly in its incessant functions, that makes these struggle and that too with disease, throw it off and act, each of them even to the smallest not in a clock-work manner, as alleged by some materialists (for, at the slightest disturbance or breakage the clock stops), but as an entity endowed with instinct? To say that it is Nature is to say nothing, if not a fallacy; for Nature, after all, is but a name for these very same functions, the sum of the qualities and attributes, physical, mental, etc., in the universe and man, the total of agencies and forces guided by intelligent laws.

If so, then it stands to reason that life and death, good and evil, past and future, are all empty words, or, at best, figures of speech. If the objective universe itself is but a passing illusion on account of its beginning and finitude, then both life and death must also be aspects and illusions. They are changes of state, in fact, and no more. Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit, not Matter*; and real death is the limited perception of life, the impossibility of sensing conscious or even individual existence outside of form, or, at least, of some form of matter. Those who sincerely reject the possibility of conscious life divorced from substance, and a brain—are *dead units*. The words of Paul, an Initiate, become comprehensible. "Ye are dead and your *life* is hid with Christ in God," which is to say: Ye are personally dead matter, unconscious of its own spiritual essence, and your real life is hid with your divine Ego (Christos) in, or merged with, God (Ātman); now it has departed from you, soulless people.* Speaking on esoteric lines, every irrevocably materialistic person is a *dead* MAN, a living automaton, in spite of his being endowed with great brain power. Listen to what Āryāsanga says, stating the same fact:

> "That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor *dead* Form. (This) Life-Light streameth downward through the stair of the seven worlds, the stair, of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not."

This is the first lesson to learn. The second is to study well and know the principles of both the Kosmos and ourselves, dividing the group into the permanent and impermanent, the higher and immortal, and the lower and mortal; for thus only can we master and guide the lower cosmic and personal, then the higher cosmic and impersonal.

Once we can do that, we have secured our immortality. But some may say: "How few are those who can do so! All such are great Adepts, and none can reach such Adeptship in one short life." Agreed; but there is an alternative. "If Sun thou canst not be, then be the humble Planet," says the *Book of the Golden Precepts*. And if even that is beyond our reach, then let us at least endeavor to keep within the ray of some lesser star, so that its silvery light may penetrate the murky darkness, through which the stony path of life trends onward; for without this divine radiance one risks losing more than he imagines.

With regard, then, to "soulless" men and the "second death" of the "Soul," mentioned in *Isis Unveiled*,† you will there find that I have

* *Colossians*, iii. 3.
† Vol. II, pp. 367-70.

spoken of such *soulless* people, and even of Avichi, though I leave the latter unnamed. Read from the last paragraph on page 367 to the end of the first paragraph on page 370, and then collate what is there said with what I have now to say.

The higher triad, Ātma-Buddhi-Manas, may be recognized from the first lines of the quotation from the Egyptian papyrus. In the *Ritual* (now the *Book of the Dead*), the purified Soul (the dual Manas) appears as "the victim of the dark influence of the Dragon Apophis" (the physical personality of Kāma-Rūpic man, with his passions). If it has attained the final knowledge of the heavenly and the infernal mysteries, the Gnōsis—the divine and terrestrial mysteries of White and Black Magic—then the defunct personality "will triumph over its enemy"—death. This alludes to the case of a complete reunion, at the end of earth life, of the Ego with its lower Manas, full of "the 'harvest' of life." But if "Apophis" conquers the "Soul," then it "cannot escape its *second* death."

These few lines from a papyrus, many thousands of years old, contain a whole revelation, known, in those days, only to the Hierophants and the Initiates. The "*harvest* of life" consists of the finest spiritual ideations, of the memory of the noblest and most unselfish deeds of the personality, and the constant presence during its bliss after death of all those it loved with divine, spiritual devotion.* Remember the teaching: The human soul (lower Manas) is the *only* and direct mediator between the personality and the divine Ego. That which goes to make up on this earth the *personality* (miscalled by us *individuality*) is the sum of all its mental, physical and spiritual characteristic traits, which, being impressed on the human soul, produces the *man*. Now, of all these characteristics it is the purified ideations alone which can be impressed on the higher immortal Ego. This is done by the "human soul" merging again, in its essence, into its parent source, commingling with its divine Ego during life, and reuniting itself entirely with it after the death of the physical man. Therefore unless Kāma-Manas transmits to Buddhi-Manas such personal ideations, and such consciousness of its "I" as can be assimilated by the divine EGO, nothing of that "I" or personality can survive in the Eternal. Only that which is worthy of the immortal God within us, and identical in its nature with the divine quintessence, can survive; for in this case it is its own, the divine Ego's, "shadows" or emanations which ascend to it and are indrawn by it into itself again, to become once more part of its own Essence. No noble thought, no grand aspiration, desire, or divine immortal love, can come into the brain of the man of clay and settle there, except as

* See *The Key to Theosophy*, pp. 147 *et seq.*

a direct emanation from the higher to, and through, the lower Ego; all the rest, intellectual as it may seem, proceeds from the "shadow," the *lower mind*, in its association and commingling with Kāma, and passes away and disappears forever. But the mental and spiritual ideations of the personal "I" return to it, as parts of

the Ego's essence, and can never fade out. Thus of the personality that was, only its spiritual experiences, the memory of all that is good and noble, with the consciousness of its "I," blended with that of all the other personal "I's" that preceded it—survive and become immortal. There is no distinct or separate immortality for the men of earth outside of the EGO which informed them. That Higher Ego is the sole Bearer of all its *alter Egos* on earth and their sole representative in the mental state called Devachan. As the last disembodied personality, however, has a right to its own special state of bliss, unalloyed and free from the memories of all others, it is the *last life only which is fully realistically vivid*. Devachan is often compared to the happiest day in a series of many thousands of other "days" in the life of a person. The intensity of its happiness makes the man forget entirely all others, his past becomes obliterated.

This is what we call the *Devachanic State* and the reward of the personality, and it is on this old teaching that the hazy Christian notion of "Paradise" was built, borrowed with many other things from the Egyptian Mysteries, wherein the doctrine was enacted. And this is the meaning of the passage quoted in *Isis*. The Soul has triumphed over Apophis, the Dragon of Flesh. Henceforth, the personality will live in eternity, in its highest and noblest elements, the memory of its past deeds, while the "characteristics" of the "Dragon" will be fading out in Kāma-Loka. If the question is asked, "How live in eternity, when Devachan lasts but from 1000 to 2000 years?" the answer is: "In the same way as the memory of each day which is worth remembering lives in the memory of each one of us." For the sake of an example, the days passed in one personal life may be taken by us as an illustration of each personal life, and this or that person may stand for the divine Ego.

To obtain the key which will open the door of many a psychological mystery it is sufficient to understand and remember that which precedes and that which follows. Many a Spiritualist has felt terribly indignant on being told that personal immortality was *conditional*, and yet such is the philosophical and logical fact. Much has been said already on the subject, but no one to this day seems to have understood the doctrine. Moreover, it is not enough to know that such a fact is said to exist. An Occultist, or he who would become one, must know *why* it is so; for having learned and comprehended the *raison d'être*,

it becomes easier to set others right in their erroneous speculations, and, most important of all, it affords you an opportunity, without saying too much, to teach other people to avoid a calamity which, sad to say, occurs in our age almost daily. This calamity will now be explained at length.

One must know little indeed of the Eastern modes of expression to fail to see in the passage quoted from the *Book of the Dead*, and the pages of *Isis* referred to: (*a*) an allegory for the uninitiated, containing our esoteric teaching; and (*b*) that the two terms, "second death" and "soul," are, in one sense, blinds. "Soul" refers indifferently to Buddhi Manas and Kāma-Manas. As to the term "second death," the qualification "second" applies to several deaths which have to be undergone by the "principles" during their incarnation, Occultists alone understanding fully the sense in which such a statement is made. For we have: (1) the death of the body; (2) the death of the Animal Soul in Kāma-Loka; (3) the death of the Astral (Linga-Śarīra), following that of the Body; (4) the metaphysical death of the Higher Ego, the *immortal*, every time it "falls into matter," or incarnates in a new personality. The Animal Soul, or Lower Manas, that shadow of the divine Ego which separates from it to inform the personality (the details of which process will now be given), cannot by any possible means *escape death* in Kāma-Loka, at any rate that portion of this reflection which remains as a terrestrial residue and cannot be impressed on the Ego. Thus the chief and most important secret with regard to that "second death," in the esoteric teaching, was and is to this day the terrible possibility of the *death* of the Soul, that is, its severance from the Ego on earth during a person's lifetime. This is a*real* death (though with chances of resurrection), which shows no traces in a person and yet leaves him morally a living corpse. It is difficult to see why this teaching should have been preserved until now with such secrecy, when, by spreading it among people, at any rate among those who believe in reincarnation, so much good might be done. But so it was, and I had no right to question the wisdom of the prohibition, but have given it hitherto, as it was given to myself, *under pledge* not to reveal it to the world at large. But now I have permission to give it

to all, revealing its tenets first to the Esotericists; and then when they have assimilated them thoroughly, it will be their duty to teach others this special tenet of the "second death," and warn all the Theosophists of its dangers. The pledge of secrecy, therefore, will no longer extend over this *one solitary* article of the esoteric creed.

To make the teaching clearer, I shall seemingly have to go over old ground; in reality, however, it is given out with new light and new

details. I have tried to hint at it in *The Theosophist* as I have done in *Isis*, but have failed to make myself understood. I will now explain it, point by point.

———

Collected Writings VOLUME XII

1890

THE PHILOSOPHICAL RATIONALE OF THE TENET

(1) Imagine, for illustration's sake, the one homogeneous, absolute and omnipresent Essence, above the upper step of the "stair of the seven planes of worlds," ready to start on its evolutionary journey. As its correlating reflection gradually descends, it differentiates and transforms into subjective, and finally into objective matter. Let us call it at its north pole Absolute Light; at its south pole (which to us would be the fourth or middle step, or plane, counting either way) we know it esoterically as the One and Universal Life. Now mark the difference. Above, LIGHT; below, *Life*. The former is ever immutable; the latter manifests under the aspects of countless differentiations. According to the occult law, all potentialities included in the higher become differentiated reflections in the lower; and according to the same law, nothing which is differentiated can be blended with the homogeneous.

Nor can anything endure of that which lives and breathes and has its being in the seething waves of the world, or plane of differentiation. Thus, Buddhi and Manas being both primordial rays of the One Flame—the former the vehicle (upādhi or vāhana), of the one eternal Essence, the latter the vehicle of Mahat or Divine Ideation (Mahā-Buddhi in the *Purānas*), the Universal Intelligent Soul—neither of them, as such, can become extinct or be annihilated, either in essence or consciousness. But the physical personality, with its Linga-Śarīra, and the animal soul with its Kāma,* can and do become so. They are born in the realm of illusion, and must vanish like a fleecy cloud from the blue and eternal sky.

He who has read *The Secret Doctrine* with any degree of attention, must know the origin of the human Egos, called generically Monads, and what they were before they were forced to incarnate in the human animal. The divine beings whom Karma led to act in the drama of Manvantaric life, are entities from higher and earlier worlds and planets, whose Karma had not been exhausted when their world went into Pralaya. Such is the teaching; but whether it is so or not, the Higher Egos are—as compared to such forms of transitory, terrestrial mud as ourselves—Divine Beings, Gods, immortal throughout the Mahāmanvantara, or the 311,040,000,000,000 years during which the

---

* Kāma-Rūpa, the vehicle of the Lower Manas, is said to dwell in the physical brain, in the five physical senses and in all the sense organs of the physical body.

Age of Brahmā lasts. And as the Divine Egos, in order to re-become the One Essence, or be indrawn again into the Universal AUM, have to purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the personalities, to do likewise, if they would partake of the immortality of the Higher Egos. This they can achieve by crushing in themselves all that benefits the lower personal nature of their "selves" and by aspiring to transfuse their thinking Kāmic principle into that of the Higher Ego. We (*i.e.*, our personalities) become immortal by the mere fact of our thinking, moral nature, being grafted on our divine triune Monad (Ātma-Buddhi-Manas), the three in one and one in three (aspects). For the Monad manifested on earth by the incarnating Ego is that which is called the Tree of Life Eternal, that can only be approached by eating the fruit of Knowledge, the Knowledge of Good and Evil, or of GNŌSIS, Divine

Wisdom.

In the exoteric teachings, this Ego is the fifth principle in man. But the student who has read and understood the first two *Instructions*, knows something more. He is aware that the seventh is not a human, but a universal principle in which Man participates; but so does equally every physical and subjective atom, and also every blade of grass and everything that lives or is in Space, whether it is sensible of it or not. He knows, moreover, that if man is more closely connected with it, and assimilates it with a hundredfold more power, it is simply because he is endowed with the highest consciousness on this earth; that man, in short, may become a Spirit, a Deva or a God in his next transformation, whereas neither a stone nor a vegetable, nor an animal can do so before they become men in their proper turn.

(2) Now what are the functions of Buddhi? On this plane it has none, unless it is united with Manas, the Conscious Ego. Buddhi stands to the divine Root-Essence in the same relation as Mûlaprakriti to Parabrahman, in the Vedānta School; or as Alaya, the Universal Soul, to the One Eternal Spirit, or that which is beyond Spirit. It is its human vehicle, one remove from that Absolute which can have no relation whatever to the finite and the conditioned.

(3) What again is Manas and its functions? In its purely metaphysical aspect, Manas, being again one remove (on the downward plane) from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is *Spiritual Self-Consciousness*, in itself, and Divine Consciousness when united with Buddhi, which is the true "producer" of that "production" (vikāra), or Self Consciousness, through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the human mind, or lower Manas. Both are linked together and are inseparable,

and can have as little to do with the lower Tanmātras* (rudimentary atoms) as the homogeneous with the heterogeneous. It is, therefore, the task of the lower Manas, or thinking personality, if it would blend itself with its God, the divine Ego, to dissipate and paralyze the Tanmātras, or properties of the material form. Therefore, Manas is shown double, as the Ego and Mind of Man. It is Kāma-Manas, or the lower Ego, which, deluded into a notion of independent existence, as the "producer" in its turn and the Sovereign of the five Tanmātras, becomes *Ego-ism*, the selfish Self, in which case it has to be considered as Mahābhūtic and finite, in the sense of its being connected with Ahamkāra, the personal "I-creating" faculty. Hence "Manas has to be regarded as eternal and non-eternal; eternal in its atomic nature (paramanu-rūpa), as eternal substance (dravya), finite (kārya-rūpa), when linked as a duad with Kāma (animal desire or human *egoistic* volition), a lower production, in short." In this I do but repeat what I wrote in August, 1883, in answer to a critic in *The Theosophist*, in an article called "The Real and the Unreal."† While, therefore, the INDIVIDUAL EGO, owing to its essence and nature, is immortal throughout eternity, with a form (rūpa) which prevails during the whole lifecycle of the Fourth Round, its *Sosie*, or resemblance, the personal Ego, has to win its immortality.

(4) Antaskarana is the name of that imaginary bridge, the *path* which lies between the divine and the human Egos, for they are *Egos*, during human life, to re-become *one* Ego in Devachan or Nirvāna. This may seem difficult to understand, but in reality, with the help of a familiar though fanciful illustration, it becomes quite simple. Let us figure to ourselves a bright lamp in the middle of a room, casting its light upon the solid plaster wall. Let the lamp represent the divine Ego, and the light thrown on the wall the lower Manas, and let the wall stand for the body. The atmosphere which transmits the ray from the lamp to the wall, will then in our simile represent the Antaskarana. We must further suppose that the light thus transmitted is endowed with reason and intelligence, and possesses, morever, the faculty of dissipating all the evil shadows which pass across the wall, and of attracting brightness to itself, receiving their indelible impressions. Now, it is in the power of the human Ego to chase away the shadows (sins) and multiply the brightness (good deeds) which make these impressions,

————————

* Tanmātra means subtile and rudimentary form, the gross type of the finer elements. The five Tanmātras are really the characteristic properties or qualities of matter, as of all the elements; the real spirit of the word is "something" or "merely transcendental," in the sense of properties or qualities.

† *The Theosophist*, Vol. IV, August, 1883: "The Real and the Unreal," p. 268 footnote. [Cf. *Collected Writings*, Vol. V, p. 80 footnote.]

———————

and thus, through Antaskarana, ensure its own permanent connection, and its final reunion with the divine Ego. Remember that the latter cannot take place while there remains a single taint of the terrestrial, or of matter, in the purity of that light. On the other hand, the connection can never be ruptured, and final reunion prevented, so long as there remains one spiritual deed, or potentiality, to serve as a thread of union; but the moment this last spark is extinguished, and the last potentiality exhausted, then comes the severence. In an Eastern parable the divine Ego is likened to the Master who sends out his laborers to till the ground and to gather in the harvest, and who is content to keep the field so long as it can yield even the smallest return. But when the ground becomes actually sterile, not only is it abandoned, but the laborer also (the lower Manas) perishes.

On the other hand, however, still using our simile, when the light thrown on the wall, or the rational human Ego, reaches the point of actual spiritual exhaustion, the Antaskarana disappears, the light is no longer transmitted, and the lamp becomes non-existent to it. The light which has been absorbed gradually disappears and "soul-eclipse" occurs; the being lives on earth and then passes into Kāma-Loka as a mere surviving congeries of material qualities; it can never pass outwards towards Devachan, but is reborn immediately, a human animal and scourge. Let "Jack the Ripper" stand as a type.

This simile, however fantastic, will help one to seize the correct idea. Except through the blending of the moral nature with the divine Ego, there is no immortality for the personal Ego. It is only that which is akin to the most spiritual emanations of the personal human soul which survives. Having, during a lifetime, been imbued with the notion and feeling of the "I-am-I" of its personality, the human soul, the bearer of the very essence of the Karmic deeds of the physical man, becomes, after the death of the latter, part and parcel of the divine Flame (the Ego). It becomes immortal through the mere fact that it is now strongly grafted on the Monad, which is the "Tree of Life Eternal."

And now we must speak of the tenet of the "second death." What happens to the *Kāmic* human soul, always that of a debased and wicked man or of a soulless person? This mystery will now be explained.

The personal "soul" in this case—*viz.* in that of one who has never a thought unconnected with the animal self, having nothing to transmit to the Higher, or to add to the sum of the experiences from past incarnations which its memory is to preserve throughout eternity—this personal soul becomes separated from the Ego. It can graft nothing of Self on that eternal trunk whose sap throws out millions of personalities, like so many leaves from its branches, leaves which wither and die and fall at the end of their season. These personalities bud, blossom forth

and expire, some without leaving a trace behind, others after commingling their own life with that of the parent stem. It is the "souls" of the former class that are doomed to annihilation, or Avichi, a state so incorrectly understood and still worse described by some Theosophical writers, but which is in fact not only located on our earth, but is this very earth itself.

Thus we see that Antaskarana has been destroyed before the lower man had an opportunity of assimilating the Higher and becoming at one with it; and therefore the Kāmic "Soul" becomes a separate entity, to live henceforth—for a short or long period, according to its Karma—as a "soulless" creature.

But before I elaborate this question, I must explain more clearly the meaning and functions of the Antaskarana. As already said, it is represented in Plate I as a narrow strip connecting the Higher and the lower Manas. If you look at the Glossary of *The Voice of the Silence*, pp. 88 and 89, you will find that it is a projection of the lower Manas, or, rather, the link between the latter and the Higher Ego, or between the human and the divine or spiritual Soul.* "At death it is destroyed as a path, or medium of communication, and its remains survive as Kāma-Rūpa"—the "shell." It is this which the Spiritualists see sometimes appearing in the séance rooms as materialized "forms," which they foolishly mistake for the "Spirits of the Departed."† So far is this from being the case, that in dreams, though Antaskarana is there, the personality is only half awake; therefore Antaskarana is said to be *drunk or insane* during our normal sleeping state. If such is the case during the periodical death (sleep), of the living body, one may judge of what the consciousness of Antaskarana becomes when it has been transformed after the "eternal sleep" into Kāma-Rūpa.

But to return. In order not to confuse the mind of the student with the abstruse difficulties of Indian metaphysics, let him view the lower Manas or Mind, as the personal Ego during the waking state, and as Antaskarana only during those moments when it aspires towards its higher half, and thus becomes the medium of communication between the two. It is for this reason that it is called "Path." Now, when a limb or organ belonging to the human physical organism is left in disuse, it becomes weak and finally atrophies; so also is it with any

---

* As the author of *Esoteric Buddhism* and *The Occult World* called Manas the Human Soul, and Buddhi the Spiritual Soul, I have left these terms unchanged in the *Voice*, seeing that it was a book intended for the public.

† In the exoteric teachings of Rāja-Yoga, Antaskarana is called the inner organ of perception, and is divided into four parts: the (lower) Manas, Buddhi (reason), Ahamkāra (personality), and Chitta (selfishness). It also, together with several other organs, forms a part of Jīva, Soul, called also Lingadeha. Esotericists, however, must not be misled by this popular version.

---

mental faculty; hence the atrophy of the lower mind-function, called Antaskarana, becomes comprehensible in both completely materialistic natures and those of depraved people.

According to esoteric philosophy, however, the teaching is as follows. Seeing that the faculty and function of Antaskarana is as necessary as the medium of the ear for hearing, or that of the eye for seeing, so long as the feeling of Ahamkāra (of the personal "I" or selfishness) is not entirely crushed out in a man, and the lower mind not entirely merged into and become one with the Higher (Buddhi Manas), it stands to reason that to destroy Antaskarana is like destroying a bridge over an impassable chasm: *the traveller can never reach the goal on the other shore.* And here lies the difference between the exoteric and the esoteric teaching. The former makes Vedānta state that so long as Mind (the lower) clings through Antaskarana to Spirit (Buddhi-Manas), it is impossible for it to acquire true spiritual Wisdom, Jñāna, and that this can only be attained by seeking to come *en rapport* with the Universal Soul (Ātman); that, in fact, it is by ignoring the Higher Mind altogether that one reaches Rāja-Yoga. We say that it is not so. No single rung of the ladder leading to knowledge can be skipped. No personality can ever reach or bring itself into communication with Ātman, except through Buddhi-Manas; to try and become a Jīvanmukta or a "Mahātma," before one has become an Adept or even a Naljor (a sinless man) is like trying to reach Ceylon from India without crossing the sea. Therefore we are told that if we destroy Antaskarana before the personal is absolutely under the control of the impersonal Ego, we risk to lose the latter and be severed forever from it, unless indeed we

hasten to reëstablish the communication by a supreme and final effort.

It is only when we are indissolubly linked with the essence of the divine Mind, that we have to destroy Antaskarana. "Like as a solitary warrior pursued by an army, seeks refuge in a stronghold; to cut himself off from the enemy, he first destroys the drawbridge, and then only commences to destroy the pursuer; so must the Srotāpanna act before he slays Antaskarana." Or, as an occult axiom has it: "The unit becomes three, and three generate four. It is for the latter (the quaternary) to rebecome three, and for the divine three to expand into the Absolute One." Monads (which become duads on the differentiated plane, to develop into triads during the cycle of incarnations), even when incarnated, know neither Space nor Time, but are diffused through the lower principles of the quaternary, being omnipresent and omniscient in their nature. But this omniscience is innate, and can manifest its reflected light only through that which is at least semi-terrestrial or material; even as the physical brain which, in its turn,

is the vehicle of the lower Manas enthroned in Kāma-Rūpa. And it is this which is gradually annihilated in cases of "second death."

But such annihilation—which is in reality the absence of the slightest trace of the doomed soul from the eternal MEMORY, and therefore signifies annihilation in eternity—does not mean simply discontinuation of human life on earth, for earth is AVICHI, and the worst Avichi possible. Expelled forever from the consciousness of the Individuality (the reincarnating Ego), the physical atoms and psychic vibrations of the now separate personality are immediately reincarnated on the same earth, only in a lower and still more abject creature, a human being only in form, doomed to Karmic torments during the whole of its new life. Moreover, if it persists in its criminal or debauched course, it will suffer a long series of such immediate reincarnations.

Here two questions present themselves: (1) What becomes of the Higher Ego in such cases? (2) What kind of an animal is a human creature born soulless?

Before answering these two very natural queries, I have to draw the attention of all of you who are born in Christian countries to the fact that the romance of the vicarious atonement and mission of Jesus, as it now stands, was drawn or borrowed by some too liberal Initiates from the mysterious and weird tenet of the earthly experiences of the reincarnating Ego. The latter is indeed the sacrificial victim of, and through, his own Karma in previous Manvantaras, who takes upon himself voluntarily though unwillingly the duty of saving what would be otherwise soulless men or personalities. Eastern truth is thus more philosophical and logical than Western fiction. The Christos (Buddhi-Manas) of each man is not quite an innocent and sinless God, though in one sense it is the "Father," being of the same essence with the Universal Spirit, and at the same time the "Son," for Manas is the second remove from the "Father." By incarnation the Divine Son makes himself responsible for the sins of all the personalities which he will inform. This he can do only through his proxy or reflection, the Lower Manas. This, then, is what happens when it has to break off from the personality. It is the only case in which the Divine Ego can escape individual penalty and responsibility as a guiding principle, because matter, with its psychic and astral vibrations, is then, by the very intensity of its combinations, placed beyond the control of the EGO. "Apophis, the Dragon," having become the conqueror, the reincarnating Manas, separating itself gradually from its tabernacle, breaks finally asunder from the psycho-animal Soul.

Thus, in answer to the first question, I say:

(1) The Divine Ego does one of two things: either (*a*) it recommences immediately under its own Karmic impulses a fresh series of

incarnations; or (*b*) it seeks and finds refuge in the "bosom of the Mother," Alaya, the Universal Soul, of which the Manvantaric aspect is Mahat. Freed from the life impressions of the personality, it merges into a kind of interlude of Nirvana, wherein there can be nothing but the eternal Present, which absorbs the Past and Future. Bereft of the "laborer," both field and harvest now being lost, the Master, in the infinitude of his thought, naturally preserves no recollection of the finite and evanescent illusion which had been his last personality. The latter, then, is indeed annihilated.

(2) The future of the Lower Manas is more terrible, and still more terrible to humanity than to the now animal man. It sometimes happens that after the separation the exhausted Soul, now become supremely animal, fades out in Kāma-Loka, as do all other animal souls. But seeing that the more material the human mind, the longer it lasts, in that intermediate stage, it frequently happens that after the actual life of the soulless man is ended, he is again and again reincarnated into new personalities, each one more abject than the other. The impulse of *animal life* is too strong; it cannot wear itself out in one or two lives only. In rarer cases, however, something far more dreadful may happen. When the lower Manas is doomed to exhaust itself by *starvation*; when there is no longer hope that even a remnant of a lower light will, owing to favorable conditions—say, even a short period of spiritual aspiration and repentance—attract back to itself its Parent Ego, then Karma leads the Higher Ego back to new incarnations. In this case the Kāma-Mānasic spook may become that which we call in Occultism the "Dweller on the Threshold." This "Dweller" is not like that which is described so graphically in *Zanoni*, but an actual fact in nature and not a fiction in romance, however beautiful the latter may be. Bulwer must have got the idea from some Eastern Initiate. Our "Dweller," led by affinity and attraction, forces itself into the astral current, and through the Auric Envelope of the new tabernacle inhabited by the Parent Ego, and declares war to the lower light which has replaced it. This, of course, can only happen in the case of the moral weakness of the personality so obsessed. No one strong in his virtue, and righteous in his walk of life, can risk or dread any such thing; but only those depraved in heart. Robert Louis Stevenson had a glimpse of a true vision indeed when he wrote his *Strange Case of Dr. Jekyll and Mr. Hyde*. His story is a true allegory. Every Chela would recognize in it a substratum of truth, and in Mr. Hyde a "Dweller," an obsessor of the personality, the tabernacle of the "Parent Spirit."

"This is a nightmare tale!" I was often told by one, now no more in our ranks, a person who had a most pronounced "Dweller," a "Mr. Hyde," as an almost constant companion. "How can such a process take

place without one's knowledge?" It can and does so happen, and I have almost described it once before in *The Theosophist*. "The Soul, the Lower Mind, becomes as a half animal principle almost paralyzed with daily vice, and grows gradually unconscious of its subjective half, the Lord, . . . one of the mighty Host"; and "in proportion to the rapid sensuous development of the brain and nerves, sooner or later, it (the personal Soul) finally loses sight of its divine mission on earth." Truly, "like the vampire, the brain feeds and lives and grows in strength at the expense of its spiritual parent . . . and the personal half-unconscious Soul becomes senseless, beyond hope of redemption. It is powerless to discern the voice of its 'God.' It aims but at the development and fuller comprehension of natural, earthly life; and thus can discover but the mysteries of physical nature. . . . It begins by becoming virtually dead, during the life of the body; and ends by dying completely—that is, by being *annihilated as a complete immortal Soul*. Such a catastrophe may often happen long years before one's physical death: 'We elbow soulless men and women at every step in life.' And, when death arrives . . . there is no more a Soul (the reincarnating Spiritual Ego) to liberate, . . . for *it has fled years before*."

Result: Bereft of its guiding principles, but strengthened by the material elements, Kāma-Manas, from being a "derived light," now becomes an independent Entity. After suffering itself to sink lower and lower on the animal plane, when the hour strikes for its earthly body to die, one of two things happens: either Kāma-Manas is immediately reborn in Myalba (*the state of Avichi* on earth),* or, if it become too strong in evil—"immortal in Satan" is the Occult expression—it is sometimes allowed, for Karmic purposes, to remain

in an active state of Avichi in the terrestrial Aura. Then through despair and loss of all hope it becomes like the mythical "devil" in its endless wickedness; it continues in its elements, imbued through and through with the essence of matter; for evil is coëval with matter rent asunder from spirit. And when its higher Ego has once more reincarnated, evolving a new reflection, or Kāma-Manas, the doomed Lower Ego, like a Frankenstein's monster, will ever feel attracted to its "Father," who repudiates his Son, and will become a regular "Dweller" on the "threshold" of terrestrial life. Though an Occult Doctrine, I gave the outlines in *The Theosophist* of October, 1881, and November, 1882, but would not go into details, and therefore got very much embarrassed when called upon

————————

* The Earth, or earth-life rather, is the only Avichi (Hell) that exists for the men of our humanity on this globe. Avichi is a state, not a locality—a counterpart of Devachan. Such a state follows the "Soul" wherever it goes, whether into Kāma-Loka, as a semi-conscious "spook" or into a human body, when reborn to suffer Avichi. Our philosophy recognizes no other Hell.

————————

to explain. Yet I had written there plainly enough about "useless drones"—those who refuse to become co-workers with nature and who perish by millions during the Manvantaric life-cycle; those (as in the case in hand) who prefer to be ever suffering in Avichi under Karmic Law than to give up their lives "in evil," and finally, those who are co-workers with Nature for destruction. There are thoroughly wicked and depraved men, but yet as highly intellectual and acutely spiritual for evil, as those who are spiritual for good. "The (lower) Egos of these may escape the law of final destruction or annihilation for ages to come."*

Thus we find two kinds of *soulless* beings on earth: those who have lost their higher Ego in the present incarnation, and those who are born soulless, having been severed from their Spiritual Soul in the preceding birth. The former are candidates for Avichi; the latter are "Mr. Hydes," whether *in* or *out* of their human bodies, whether incarnated or hanging about as invisible but potent *ghouls*. In such men, cunning develops to an enormous degree, and no one except those who are familiar with the doctrine would suspect them of being soulless, for neither Religion nor Science has the least suspicion that such facts actually exist in Nature.

While yet in the body which has lost its higher "Soul" through its vices, there is still hope for such a person. He may be still redeemed and made to turn on his material nature; in which case either an intense feeling of repentence, or one single earnest appeal to the Ego that has fled, or best of all, an active effort to mend one's ways, may bring the Higher Ego back again. The thread or connection is not altogether broken, though the Ego is now beyond forcible reach, for "Antaskarana is destroyed," and the personal Entity has one foot already in Myalba;† but it is not yet beyond hearing a strong spiritual appeal. There is another statement made in *Isis Unveiled* (*loc. cit.*) on this subject. It is said that this terrible death may be sometimes avoided "by the knowledge of the mysterious NAME, *the* 'WORD.' "‡ What this "WORD" (which is not *a* "Word" but a *Sound*) is, you all know. Its potency lies in the rhythm or the accent. This means simply

————————

* [Reference to Volumes III and IV of *The Theosophist*, October, 1881 and November, 1882, respectively, wherein H. P. B. appended some Notes and Footnotes to Éliphas Lévi's essays on "Death" and "Satan." Consult H. P. B's *Collected Writings*, Vol. III, pp. 287 *et seq*., wherein additional remarks precipitated by Master K. H. are also included.]

† See *The Voice of the Silence*, p. 97 (Note 35 to Part III).

‡ Read the last footnote on page 368, Vol. II of *Isis Unveiled*, and you will see that even profane Egyptologists and men who, like Bunsen, were ignorant of Initiation, were struck by their own discoveries when they found the "Word" mentioned in old papyri.

————————

that even a bad person may, by a study of the Sacred Science, be redeemed and stopped on the path of destruction. But unless he is in thorough union with his Higher Ego, he may repeat it, parrot-like, ten thousand times a day, and the "Word" will not help him. On the contrary, if not entirely at one with his higher Triad it may produce quite the reverse of a benificent effect, the "Brothers of the Shadow" using it very often for malicious objects; in which case it awakens and stirs up only the evil, material elements of nature. But if one's nature is good, and sincerely strives towards the HIGHER SELF, *which is that* "*Aum*," through one's Higher Ego, *which is its third letter* (Buddhi being the second), there is no attack of the Dragon Apophis which it will not repel. From those to whom much is given much is expected. He who knocks at the door of the Sanctuary in full knowledge of its sacredness, and after obtaining admission, runs away from the threshold, or turns and says, "Oh, there's nothing in it!" and thus loses his chance of learning the whole truth—can but await his Karma.

Such are then the esoteric explanations of that which has perplexed so many who have found what they thought contradictions in various Theosophical writings, including "Fragments of Occult Truth," in Vols. III and IV of *The Theosophist*, etc. Before finally dismissing the subject I must add a caution, which pray keep well in mind. It will be most natural for you who are Esotericists to hope that none of you belongs so far to the *soulless* portion of mankind, and that you can feel quite easy about Avichi, even as the good citizen is about the penal laws. Though not, perhaps, exactly on the *Path* as yet, you are skirting its border, and most of you in the right direction. Between our venal faults—inevitable under our social environment—and the blasting wickedness described in the Editor's note on Éliphas Lévi's "Satan,"* there is an abyss. If not become "immortal in good by identification with (our) God," or AUM, Ātma-Buddhi-Manas, we have surely not made ourselves "immortal in evil" by coalescing with Satan, the Lower Self. You forget however, that everything must have a beginning, and that the first step on a slippery mountain slope is the necessary antecedent to one's falling precipitately to the bottom and to death. Be it far from me the suspicion that any of the esoteric students have reached to any considerable point down the plane of spiritual descent. All the same I warn you to avoid taking the first step. You may not reach the bottom in this life or the next, but you may now generate causes which will insure your spiritual destruction in your third, fourth, fifth, or some subsequent birth. In the great Indian epic you may read

---

* See *The Theosophist*, Vol. III, October, 1881, pp. 12-15, [Cf. *Collected Writings*, Vol. III, pp. 287-91.]

---

how a mother, whose whole family of warrior sons were slaughtered in battle, complained to Kṛishṇa that though she had the spiritual vision to enable her to look back fifty incarnations, yet she could see no sin of hers that could have begotten so dreadful a Karma; and Krishna answered her: "If thou couldst look back to thy fifty-first anterior birth, as I can, thou would see thyself killing in wanton cruelty the same number of ants as that of the sons thou hast now lost." This of course, is only a poetical exaggeration; yet it is a striking image to show how great results come from apparently trifling causes.

Good and evil are relative, and are intensified or lessened according to the conditions by which man is surrounded. One who belongs to that which we call the "useless portion of mankind," that is, the lay majority, is in many cases irresponsible. Crimes committed in Avidyā (ignorance) involve physical but not moral

responsibilities or Karma. Take, for example, the case of idiots, children, savages, and other people who know no better. But the case of each of you, pledged to the HIGHER SELF, is quite another matter. *You cannot invoke this Divine Witness with impunity*, and once that you have put yourself under its tutelage, you have asked the Radiant Light to shine into and search through all the dark corners of your being; consciously you have invoked the Divine Justice of Karma to take note of your motives, to scrutinize your actions, and to enter up all in your account. The step is as irrevocable as that of the infant taking birth. Never again can you force yourselves back into the Matrix of Avidyā and irresponsibility. *Resignation and return of your pledges will not help you*. Though you flee to the uttermost parts of the earth, and hide yourselves from the sight of man, or seek oblivion in the tumult of the social whirl, that LIGHT will find you out and lighten your every thought, word and deed. Were any of you so foolish as to suppose that it was to poor, miserable H.P.B. you were giving your pledge? All she can do is to send to each earnest one among you, a most sincerely fraternal sympathy and hope for a good outcome to your endeavours. Nevertheless, be not discouraged, but try, ever keep trying,* twenty failures are not irremediable if followed by as many undaunted struggles upward. Is it not so that mountains are climbed? And know further, that if Karma relentlessly records in the Esotericist's account, bad deeds that in the ignorant would be overlooked, yet, equally true is it that each of his good deeds is, by reason of his association with the Higher Self, a hundredfold intensified as a potency for good.

Finally, keep ever in mind, the Consciousness that though you see no Master by your bedside, nor hear one audible whisper in the silence

---

* Read pages 40 and 63 in *The Voice of the Silence*.

---

of the still night, yet the Holy Power is about you, the Holy Light is shining into your hour of Spiritual need and aspirations, and it will be no fault of the MASTERS, or of their humble mouthpiece and servant, if through perversity or moral feebleness some of you cut yourselves off from these higher Potencies, and step upon the declivity that leads to Avichi.

H.P.B.∴

ओं

APPENDIX
NOTES ON INSTRUCTIONS I AND II

PAGE 516

Students in the West have little or no idea of the forces that lie latent in Sound, the Âkâśic vibrations that may be set up by those who understand how to pronounce certain words. The Om, or the "*Om mani padme hūm*" are in spiritual affinity with cosmic forces, but without a knowledge of the natural arrangement, or of the order in which the syllables stand, very little can be achieved. "Om" is, of course, Aum, that may be

pronounced as two, three or seven syllables, setting up different vibrations.

Now, letters, as vocal sounds, cannot fail to correspond with musical notes, and therefore with numbers and colors; hence also with Forces and Tattvas. He who remembers that the universe is built up from the Tattvas, will readily understand something of the power that may be exercised by vocal sounds. Every letter in the alphabet, whether divided into three, four, or seven septenaries, or forty-nine letters, has its own color, or shade of color. He who has learned the colors of the alphabetical letters, and the corresponding numbers of the seven, and the forty-nine colors and shades on the scale of planes and forces, and knows their respective order in the seven planes, will easily master the art of bringing them into affinity or interplay. But here a difficulty arises. The Senzar and Sanskrit alphabets, and other occult tongues, besides other potencies, have a number, color and distinct syllable for every letter, and so had also the old Mosaic Hebrew. But how many of the E.S. know any of these tongues? When the time comes, therefore, it must suffice to teach the students the numbers and colors attached to the Latin letters only (N.B., as pronounced in Latin, not in Anglo-Saxon, Scotch, or Irish.) This, however, would be, at present, premature.

The color and number of not only the planets but also the zodiacal constellations corresponding to every letter of the alphabet, are necessary to make any special syllable, and even letter, *operative*.* Therefore if a student would make Buddhi operative, for instance, he would have to intone the first words of the Mantra on the note *mi*. But he would have still further to accentuate the *mi*, and produce mentally the yellow color corresponding to this sound and note, on every letter M

---

* See *The Voice of the Silence*, p. viii.

---

in "*Om mani padme hūm*"; this, not because the note bears the same in the vernacular, Sanskrit, or even the Senzar, for it does not—but because the letter M follows the first letter, and is in this sacred formula also the seventh and the fourth. As Buddhi it is second; as Buddhi-Manas it is the second and third combined.

H.P.B. .•.

---

[1] "THE CLASSES OF SPIRITUAL beings which infill our solar system are twelve in number, often however referred to as ten, of which three are spoken of as residing in the silence, and seven as being manifested. As H.P.B. wrote in *The Secret Doctrine* (II, 77):

> "Occultism divides the "Creators" into twelve classes; of which four have reached *liberation* to the end of the "Great Age," the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct Karmic law. These last act on the man-bearing globes of our chain."

"The four highest of the twelve classes of monadic or spiritual entities are the highest classes of the gods. The fifth class are entities who stand on the threshold of divinity, and may be regarded as quasi-divine; these are the various grades of the higher buddhas, whether Buddhas of Compassion or even the highest Pratyeka Buddhas. They are lofty spirits, liberated dhyāni-chohans, above the lower seven grades of manifested beings. This fifth class composes, collectively, the link by which all the lower septenary manifested universe is held as a pendant from the divine realms. As the apex of any one hierarchy blends into the lowest plane of the one superior to it, there must be links between them, connecting agencies, hierarchies of beings serving as intermediaries. It is this fifth class of lofty beings which directly links us with the gods. Their place in nature is in fact the realm of the Silent Watcher.

"The remaining seven classes of monads or cosmic spirits—dhyāni-chohans of many grades and

degrees—are commonly divided into two groups: the upper three, and the lower four. Those of the upper three of this septenary host of spiritual beings are spoken of as the dhyāni-buddhas and it is they who comprise the Hierarchy of Compassion. They are the intelligences impelling the builders, *i.e*., the dhyāni-chohans of the lower four, into action. It is the interacting of the energy-substances between these two lines which together comprise the totality of all evolutionary processes within our kosmos. These two lines should not be confused. The dhyāni-buddhas are the architects, the overseers

who provide the model, lay down the plans, and their work is carried out by the inferior grades of dhyāni-chohans called the builders, who receive the creative impress from the beings of the luminous arc, and carry it out. The builders not only work in, but actually form, the outer or material kosmos, and are (in one sense) the lower principles of the dhyāni-buddhas who compose the inner kosmos. Now each of these two lines is septenary: there are seven classes of dhyāni-buddhas, and seven classes of the inferior grades of dhyāni-chohans . . .

"A full-blown dhyāni-chohan was aeons upon aeons ago, in other solar manvantaras, a life atom; and every one of the hosts of life-atoms that compose our entire constitution on all its planes and in all its principles is in its outer self a dhyāni-chohan-to-be and at its heart of hearts a fully developed dhyāni-chohan—although as yet unexpressed. So man is not only *one essence*, which is already a dhyāni-chohan, but is also a host, a vast and almost infinite multitude of unevolved dhyāni-chohans. Even his human soul is on its way to evolving forth dhyāni-chohanship . .

"The agnishwāttas* or solar Lhas are another aspect of this chohanic host. The agnishwātta pitris belong to the higher triad of the manifested seven which work directly in and through man. And it is precisely because we are straitly allied with this solar hierarchy, in fact belong to it, that we have these links of psychological and intellectual and spiritual connection with the solar divinity, Father Sun . .

"The mānasaputras† are likewise dhyāni-chohans. There are seven classes of these mānasaputras, just as there are seven classes of agnishwattas. In fact, the agnishwātta-energy and the mānasaputra-energy are two aspects of the same cosmic beings. The incarnation or entrance of these mānasaputras into the as yet mentally unawakened humanity, of the middle and later third root-race of this fourth globe during this present fourth round, took place in seven stages, according to the seven classes of the mānasaputras. It took ages before all the humanity of that period became self-conscious. The highest class of the mānasaputras

———

* *Agnishwātta* is a Sanskrit compound: *agni,* fire and *svad*, to taste or to sweeten hence it means those who have tasted of or been tasted by fire—the fire of suffering and pain in material existence producing great fiber and strength of character i.e. spirituality. This word 'taste' likewise has the meaning of becoming one with. Thus to taste of fire is to become at one with it: the fire-part of one's nature is the part in which the monadic essence is at the time manifesting itself around an egoic center. From the standpoint of occultism, the term agnishwātta signifies an entity who has become through evolution one in essence with the aethery fire of Spirit. The agnishwātta pitris are our solar ancestors as contrasted with the barhishads, our lunar ancestors.

† *Mānasaputra* is a compound: *mānasa*, mental, from the word *manas*, mind, and *putra,* child—offspring of the cosmic mahat or intelligence, which later has always been described as the fire of spiritual consciousness,

———

Collected Writings VOLUME XII
1890

incarnated first, so that the human vehicles in which they imbodied were not only the first to become self-conscious, but likewise were the greatest humans of that far distant period; and the least advanced mānasaputras were they who entered the lowest human vehicles, which were also the last in time to become self-conscious . . .

"Kumāra* is still another name for these gods or cosmic spirits, and constitutes a third aspect of the same host of beings. Each hierarchy, whether it be sun, planet, or man himself, is an aggregate of monads, all connected together by unbreakable bonds—not of matter or of thought, but of the essence of the universe. They are intrinsically one, just as every ray that springs from Father Sun is of the same fundamental stuff, and yet they are different as individuals. The monads are kumāras higher even than the agnishwāttas and mānasaputras. The agnishwāttas or mānasaputras are called kumāras because, as compared with us, they are beings of spiritual purity. Of these three terms, kumāras is the most general, and could likewise be applied to other hierarchies of beings which cannot technically be called mānasaputras or agnishwāttas."†

2 "We should note that in this passage only four basic principles are mentioned: ātman, its auric envelope, buddhi, and manas—the last really being the higher manas; and three transitory aspects: prāna, linga-śarīra, and the lower manas or animal soul. Certain students have wondered about this, and also why the second principle is given as the auric envelope; and, again, why kāma does not enter into the picture.

"First, kāma is inherent in every one of those four basic principles and their three aspects, because, in the human constitution, it is representative of cosmic kāma—the universal and fundamental principle-attribute which is the intrinsic force or energy of the universe. For we should always remember that every one of the seven principles in man, whether a basic principle or an aspect, is itself septenary.

"These four principles are considered 'basic' because they are the highest and therefore the most powerful and enduring in the entire constitution of man. They survive the great drama which takes place at death leading to the dissolution of the lower quaternary, or what H.P.B. calls the three aspects plus the physical vehicle–these lower

———————

* A Sanskrit word: *ku*, with difficulty, and *māra*, mortal; the idea being that these spiritual beings are so lofty they pass through the worlds of matter. i.e., become mortal, only with difficulty. Cf. *Occult Glossary*, pp. 2-4.

† G. de Purucker, *Fountain-Source of Occultism*. Pasadena, Calif.: Theosophical University Press, 1974, pp. 477-82.

———————

three aspects being reunited only preceding and at the time of the next reincarnation. This applies with equal force and propriety to the constitution and 'death' of any cosmic entity, such as a planet or a galaxy.

"By placing the principles in parallel columns H.P.B. suggests that each of them has its particular

corresponding aspect on earth during the lifetime of a complete septenary man. To illustrate: various prānas in man correspond with the ātman; for, when traced back to their ultimate origin, the prānas will be found to be emanations from the ātmic monad. In similar fashion, the linga-śarīra is coupled with the 'auric envelope' enclosing the ātman as its spiritual aura; and likewise the third aspect or lower manas, the animal soul, is in the imbodied man the reflection of his buddhi. We can carry the analogy one step farther by pointing out that, just as manas is the focal center of the egoic human individual, so it has its correspondence on earth in the sthūla-śarīra, which is the focus of the powers and faculties making the physical man an individual separate from others.

"Now all these principles and aspects, and indeed everything in the human constitution, are enclosed within the auric egg, which is at one and the same time the aggregated effluvia from all the different monads and, because of this, the conjoined representative expression of the forces and energies of the septenary imbodied human being. Yet, when death ensues, the lower part of the auric egg, because built largely of the effluxes from the aspects, dissipates in that part of the astral light which is called the kāma-loka of earth; although even here the more ethereal life-atoms or appurtenant forces and substances are drawn upwards into latency to become the tanhic* elementals in the higher parts of the auric egg enclosing the permanent basic principles mentioned by H.P.B. Hence, the auric egg, because continuously functioning and perennially enduring, in one sense is the most important of all the principles or parts of the human constitution. Outside of anything else, it is the field, or composite fields, of the different phases of human consciousness on all its septenary planes. Thus at each new incarnation the various 'aspects' are formed out of the substances and forces of the auric egg—even the physical body or sthūla-śarīra being of the linga-śarīra, itself a condensed emanation of the lower layers of the auric egg.

"Further, H.P.B. points out that the māyāvi-rūpa, or body of thought and feeling projected by the adept at his will, is formed of the substances and energies of appropriate layers of the auric egg; and just

---

* Tanhā, a Buddhist term signifying "thirst for life."

---

because all such projections of the auric substance are for temporary purposes, the māyāvi-rūpa possesses its name, 'illusion-body.'

"It is from the auric egg that the actual rūpa or shape which surrounds the devachanic entity is formed, so that we can properly speak of this part of the auric egg, vibrating with the relatively spiritual consciousness of the devachanī, as being the field for the play of its consciousness. These layers of the auric egg, which we may perhaps rather graphically call the 'body' of the devachanī, give to the devachanic ego the illusion that it is in a beautiful spiritual vehicle. The kāma-rūpa after death, whether before or after it becomes the spook, is likewise formed of the appropriate substances drawn from the lower layers of the auric egg.

"From the foregoing we see how very important is the role that the auric egg plays in the human constitution, for it not only is the field of all the different ranges of consciousness of the imbodied man, but it is likewise the ethereal and astral and even spiritual substance or auric envelope out of which are formed every one of the vehicles of the human entity including his linga-śarīra, his māyāvi-rūpa, his devachanic auric shell, and his kāma-rūpa after death.

"There are two basic ways of viewing man: one, as being compounded of the seven cosmic elements, as H.P.B. at first presented it; and the other, as being a composite of interacting monads or centers of consciousness working in and through and by means of the instrumental aid of the seven cosmic elements which give to man his seven principles.

"What, then, is the distinction between the different monads in man and the seven principles, and what are their respective functions? This very question was at the bottom of the dispute between H.P.B. and Subba Row. Subba Row followed the teaching of the Brahmanic esoteric school in fastening attention on the monads, looking upon the universe as a vast aggregate of individualities; while H.P.B. for that time of the

world's history saw the need to give to the inquiring Western mind, then taking a materialistically scientific bent, some real explanation of what the composition of the universe is as an entity-what its 'stuff' is, and what man is as an integral part of it. Now the seven principles are the seven kinds of 'stuff' of the universe. The higher part of each kind is its consciousness side; the lower part of each is the body side through which its own consciousness expresses itself. Yet every mathematical point in boundless Space can really be looked upon as a monad, because the universe is imbodied consciousness collectively; and imbodied consciousness or monads individually. . .

"Now then, what are these seven (or ten) principles? That is the point which was so important to bring out in H.P.B.'s time. A background

of divinity clothing itself in spirit, these bringing into birth the light of mind; and the light of mind, co-working with the other principles and elements thus far evolved, brought forth cosmic desire; and so on down until we reach the sthūla-śarīra (This word, by the way, does not mean physical but rather substantial or concreted body on whatever plane, whether physical, spiritual or divine; sthūla simply means compacted, gross.) As the universe is built of radiations, light and energy, these radiations, manifesting in a graded scale, can from one point of view be considered as forces; but when they become enormously concreted, they become gross stuff, which the higher forms of radiation nevertheless continuously work through.

"Every mathematical point of space is a monad, a point of consciousness, because all Infinity is infinite consciousness. Therefore every point of Infinity must be a consciousness-center, a sevenfold monad, which has its ātman, buddhi, manas, right on down, because the universe is built of these seven stuffs reducible to one causal stuff—spirit, consciousness, ātman. I emphasize this point because we must not have our minds confused with the idea that the seven principles are one thing, and the monads are something else which work through the principles as disjunct from them. That is wrong.

"Every one of the seven principles or elements of a monad can represent one of the cosmic planes, and is itself sevenfold. For instance, there is an ātman of the kāma, a buddhi of the kāma, and so forth throughout the range of element-principles or stuffs. What differentiates one man from another, or a man from a beast? The differences do not lie in their respective seven principles, because these enter and form the compound constitution of all entities, but arise from the relative degree of evolution of the individual monads. The human monad is far more evolved than is that of an animal or of a plant, or than are the highly unified monads which, due to their relative stages of development distinguish granite from marble or sandstone.

"The seven principles which compose man—ātman, buddhi, manas, kāma, prāna, linga-śarīra, sthūla-śarīra—are identic with those which compose our solar cosmos, man's seven principles interblending and interacting in more or less the same fashion as the cosmic principles do. For instance, just as the astral light of our earth is its fluidic astral double, so in man the linga-śarīra is the astral double of the human body; and just as the various cosmic prānas are the compound vitality of our globe, so is the compounded prāna of the human constitution the element of vitality in man."*

* G. de Purucker, *op. cit*., pp. 441-45.

3"The tanhic elementals may be otherwise described as the emotional and mental thought-deposits, as

Patañjali did; and these remain after the second death—and before the ego's entering the devachan-stamped upon the various kinds of life-atoms which had functioned on all the lower planes of man's constitution. Some of these tanhic elementals or life atoms peregrinate, and finally are psychomagnetically attracted back to the reincarnating ego during its process of bringing forth a new astral form preceding rebirth. Others belong to the monadic substances of the auric egg, and consequently remain therein in a latent condition, to awaken only when the devachanī leaves the devachan. Then these dormant tanhic elementals, in combination with the other life-atoms which had been peregrinating, combine in building up the new astral form that H.P.B. speaks of; and it is largely these two classes of tanhic life-atoms or elementals which compose the skandhas* of the man in his coming incarnation. And these skandhas are the various groups of mental, emotional, psychovital and physical characteristics which, when all collected together, make the new personality through which the higher man or egoic individuality works. They slowly begin to recombine and fall into their appropriate functions and places during the gestation period, continuing such 'fixation' in the womb, and finally after birth maturing as the entity grows to adulthood.

"Now the formation of the astral man takes place within the auric egg of the ex-devachanī. From the moment when the ego leaves the devachanic condition, the astral form becomes steadily more complete or definite as the gestating entity approaches the entrance into the womb. The ray from the reincarnating ego enters first the aura and later the womb of the mother-to-be by means of the growing astral form, which takes its rise in and from the most appropriate life-center or life-atom latent in the auric egg of the incoming entity.

"The term astral form is descriptive not so much of an actual body (as we think of it in our physical world), as it is of an ethereal agglomerate of life-atoms in the auric egg which is at first but vaguely shadowed, yet gradually assumes more or less a definite human outline, and usually one of extremely small size. However, we should not concentrate our attention so much upon size and shape as upon forces and energies in the auric egg more or less aggregated into a focus of activity.

"The entity thus preceding rebirth is attracted to the family to which its karma draws or impels it; and if the appropriate physiological activities take place at the right moment, then conception occurs and the growth of the embryo proceeds.

---

* A Sankrit word meaning bundles or aggregates.

"As the radiance or ray of the reincarnating ego reaches this plane, it gradually entangles itself in physical substance, and establishes thereby its link with the human reproductive cell. That link is made because of electromagnetic, or rather psychomagnetic, affinity between the reimbodying ray and the living germ cell. Every germ cell is a compact of inner forces and substances ranging from the divine to the physical, and therefore is the 'precipitation' onto our plane of a psychoethereal radiation. In other words, it is an imbodiment of a ray-point that, originating in the invisible worlds and contacting physical matter by affinity, thus arouses a molecular aggregate of living substance into becoming a reproductive cell.

"This molecular aggregate is the first or preliminary deposit or appearance on the physical plane of the action of the ray-point. We see that the germinal or reproductive cells are not 'created' by the parent's body but appear in and work through it from the imbodying egoic force or entity 'outside'—the parent being the host or transmitter. The vital germ cell, whether of man or of woman, is originally an integral part of the model-body, which is an electromagnetic body of astral substance belonging to the plane just above the physical; and around this astral form the physical body is built cell for cell, bone for bone, and feature for feature.

"When the life atom as the chosen ray-point is invigorated by the descending energies of the reincarnating ray, it enters by psycho-magnetic attraction into the father's astral body, and is in due course deposited into his appropriate physical organ as an astral precipitate. It thus becomes physicalized as a germ

cell. In the mother this process of astral precipitation is the same in general outline, the precipitation being from the identic ray in both cases: in fact, each parent contains in his or her appropriate organ life-atoms belonging to and used by the reincarnating ego in past lives.

"The female parent is the vehicle of what may be called the vegetative or passive side of the ray-point, and the male parent the vehicle for the positive or active side. The ray-point seems to split into two, later to reunite by the coalescence of the positive and negative sides after the fertilizing of the germinal cell. We are here dealing with subtle astral forces which obey their own laws and which are not hindered in their action by the heavy physical world in which our bodies live.

"To restate the above in somewhat different language: the more material part of the new astral form is drawn first into the woman's aura and then into the womb wherein it produces the living ovum and finds its suitable milieu; coincidently the inner and more mānasic portion of the astral form, which is the more ethereal part of the tip of the ray from the reincarnating ego, flashes to the male parent and

produces in its appropriate physiological seat the positive life-germ. The father sows the seed, the mother receives it, fosters it, and brings it forth.

"The human egos awaiting incarnation are exceedingly numerous, so that there may be scores of entities which could become children of any one couple, yet there is always one whose attraction is strongest to the mother-to-be at any specific physiological moment, and it is *this* astral form which becomes the child. Many are the cases where the astral form, thus 'rayed' in two directions, so to speak, finds its progress into physical birth stopped because the man and the woman are either celibate or prefer no children, or for some other reason." In such cases, the astral form under karmic urge and natural law tries again. Should the first environment prove a failure, the reincarnating ego may find itself drawn to another couple because of karmic relationships in other lives.

"The reincarnating ego has in a sense very little choice in the matter, if by this we mean a deliberate selecting of one's future family. Such a choice as we understand it is almost non-existent, because the reincarnating ego has but just left the devachan and is sunken into the relative unconsciousness of the gestation period preceding rebirth, and thus is in no condition to choose with self-conscious intent. It is karma, which throughout controls these things; and karma in the abstract is infallible in its action.

"Every human being is surrounded by his own emotional and passional as well as psychovital atmosphere, which is really a portion of the lower layers of his auric egg. Now this atmosphere is alive and, vibrating with varying intensities, has its own psycho-auric individuality or vibrational frequency. It becomes obvious therefore that the ray-point, which likewise possesses its own frequency, is drawn more or less on the line of magnetic attraction to the atmosphere of the parent or parents whose vibrational frequency is most sympathetic to its own and with whom its karmic affinities are strongest. To round out the picture, I might add that both hate and intense psychic dislike—each of which is a kind of inverted love—sometimes produce strong psycho-auric attractions, thus explaining the pathetic situation of parent and child who repel each other.

"When the astral form has definite union with the human ovum, it begins to grow as the foetus. The lower or grosser portions of the astral

---

* I might point out that once conception has taken place and the embryo begins its growth, any attempt whatsoever to stop its development or to destroy it is plain murder. In the teaching of the esoteric philosophy, it is considered as being only a little less bad than murder of an adult human—little less only because such destruction or abortion takes place before the self-consciousness of the victim has had a chance to come into flower.

---

form become the linga-śarīra of the child, in combination with the two general classes of tanhic elementals; whereas its higher portions, the vehicles of the 'ray' from the reincarnating ego (as the embryo and later as the child grows), become the intermediate parts of the constitution of the man.

"We must always keep in mind the important part played by the auric egg of the reincarnating ego in all the various steps preceding rebirth. The astral form begins its first growth within the reimbodying auric egg, gestates within it and continues to be 'fed' by its essences throughout the prenatal processes, and in time brings about the stages of birth, infancy, childhood and adulthood; for, in fact, the auric egg is really the true manifested man considered as being the vital auric prānas flowing forth from the various foci of the reincarnating monad.

"When the ray-point of the reimbodying ego, itself a ray from the spiritual monad, reaches its own intermediate sphere, it descends no farther into matter. But its psychomagnetic ray, having stronger affinities for the material worlds, descends still farther, awakening into activity the life-atoms in each one of the planes between that of the reimbodying ego and the astral- physical matter of our earth.

"Just here we see that the 'life' or characteristic of each part of the composite human constitution remains on its own plane, but extrudes its excess of life from itself into the next lower one, until finally the physical plane is reached, wherein the tip of the ray, collecting unto itself life-atoms of this plane, builds or forms the physical germinal cell. It would be quite wrong to suppose that the reimbodying ego itself is *in* the germinal cell or on a plane only slightly less physical than ours. The process is an exact analogy of what occurs in the building of the globes of a planetary chain, where the passage of the excess of life takes place along and around the ranges of substance from cosmic plane to cosmic plane."*

---

* G. de Purucker, *op. cit.*, pp. 622-26.

COMPILER'S NOTE

[*E. S. Instructions I, II* and *III* are the actual words of H.P.B. They are therefore genuine texts, the authorship of which is not in doubt, as originals bearing her signature are extant.

This, however, cannot be said about *Instructions IV* and *V,* and the *First Supplementary Paper to Instruction IV*. Originally, when printed by the H.P.B. Press in London, all the three were signed jointly by Annie Besant and William Quan Judge. When printed by the Aryan Press in New York, *Instruction IV* was the only one signed jointly, while the other two were signed by W. Q. Judge alone.

These later *Instructions* are based on H.P.B.'s words taken down in shorthand and in the form of Notes by some of her students during the meetings of the Inner Group in London. The text that has come down to us exhibits many uncertainties.

We include them in the present Volume with some reservations, even though many passages in them are doubtless by H.P.B. herself.

The best discussion of the background of this later material may be found in *The Theosophical Forum* (Point Loma, Calif.), Volume XVI, April, May, June, 1940; XVII, July, August, September, October, November, December, 1940; Vol. XVIII, January, February, March, April, 1941, wherein Dr. Joseph H. Fussell, formerly secretary to Mr. Judge, presented the available data in a Series entitled "Leaves of Theosophical History: H.P.B.'s 'Inner Group.' "]

INSTRUCTION No. IV

OF

सत

The Eastern School

OF

THEOSOPHY.

Collected Writings VOLUME XII
1890

NOTICE

Members of the E.S.T. receiving this Instruction will understand from its receipt that they have passed out of the First Probationary Degree of the E. S. T. into the Second Probationary Degree. The students in the Second Degree must not discuss this Instruction with anyone still in the First Degree; they must remain absolutely silent upon it, except to such persons as may be notified to them as belonging to the Second or Third Degrees by Annie Besant or William Q. Judge. Any breach of this rule of silence will be an absolute bar to receiving any further Instructions.

The matter contained in this Instruction was delivered orally by H.P.B. in her Group Teaching of members of the Third Degree. It was thus given with a view of its being transmitted to members of the Second Degree, and was carefully written down by the students at the time, one of the number reporting it in shorthand. All the notes thus taken were compared, and a fair copy was made by the two Secretaries, Annie Besant and George R. S. Mead. This copy was again checked by questioning H.P.B. on any point that seemed obscure. By her direction the matter was rearranged under headings as given below. The information is often given in an extremely condensed form, and the student will need to meditate carefully over every sentence if he is not to miss the knowledge contained therein.

I have added within square brackets, so as to distinguish them from the text, some notes elucidating statements which seemed obscure, or adding interesting information: these are drawn from facts given by H.P.B. in conversation, or in answer to questions, but did not form part of the distinct teaching, written down at the time from her lips.

ANNIE BESANT,
Chief Secretary of the Inner Group and Recorder of the Teachings.

Strictly Private
and Confidential

Not the Property of Any
Member, and to be Returned on
Demand to the Agent of the
Heads of the E.S.T.

INSTRUCTION NO. IV

STATES OF CONSCIOUSNESS

To give the merest outline of the States of Consciousness is the most difficult thing in the world, since the Universe is embodied Consciousness, and a knowledge of the States of Consciousness means a knowledge of the Planes of the Universe, and of all correspondences in the Kosmos, the Solar System and Man.

[NOTE:—"Kosmos" (spelt with a K) was used by H.P.B. in the sense of the Manvantaric manifestation as a whole; she often applies the adjective "cosmic" (with a *c*) to phenomena of the Solar System, and speaks of that system as the Cosmos, and the Universe. Let the student note the passage in *The Secret Doctrine*, Vol. I, p. 13: "The reader has to bear in mind," etc,; and pp. 20, 21: "The history of cosmic evolution," etc. Unfortunately, this distinction was constantly missed by proofreaders, and we meet the term Kosmos applied to the solar systems, where she would have written cosmos. Here we shall follow her rule, often expressed, and use the word KOSMOS only for the Whole. *Macrocosmos* will apply to the solar system, including its seven planes. The term *Prakriti* will cover the objective plane of the solar system,

with its subdivisions. The term *Microcosmos* will be applied to man. The student is advised to clearly realize and bear in mind this nomenclature, as H.P.B. laid great stress on the definite adoption of terms, and their systematic use. At the best, the study of the States of Consciousness is exceedingly difficult, and its successful pursuit becomes impossible unless the nomenclature, at least, is clear.]

DIAGRAM IV

Figure A, Macrocosmic.—The student will observe that the study of the States of Consciousness is

confined to Consciousness as manifesting in the solar system. Any attempt to figure Consciousness in KOSMOS would have deceived the student by inducing him to believe that such Kosmic Consciousness could be explained, whereas the whole of even the lowest plane of Kosmos transcends the highest Adept on earth. As to its explanation in material words, as well try to confine infinitude in a nutshell. One thing alone we know of Kosmic Consciousness, *viz*. that it is absolutely outside all terms of earth consciousness.

Figure A, therefore, must be taken to represent the seven planes of Consciousness in the solar system only. These may be figured as six within a seventh, which synthesizes all. Now it must always be borne in mind that diagrams can only show one aspect of a truth, and that they are only meant to help the student to an apprehension of the aspect symbolized. Let us remember we are dealing with *Forces* and *States* of Consciousness, and not with water-tight compartments. Thus Fohat, placed on the fourth plane, is, in reality, everywhere; it runs like a thread through all, and has its own seven divisions, each with its seven subdivisions; the Fohatic consciousness is a State of Consciousness everywhere: when consciousness passes into the Fohatic state it is "on the Fohatic plane." Jīva, or the Jīvic State of Consciousness, is everywhere also, and so with all the other states. Consciousness is one: it has seven states, or aspects, or planes, and each of these is everywhere. The highest, seventh, or synthesizing, state is that of the Auric Envelope,* the Hiranyagarbha, containing the Ātmic elements and the Karma of the Manifesting Macrocosm.

This diagram represents the type of the solar system.

The three higher divisions of this plane are inconceivable to us, and are only reached by the highest Adept in Samādhi. Esoterically, Samādhi

---

* The student is reminded of the injunction to secrecy as to the Auric Egg. It has been broken by some Esotericists.

DIAGRAM IV

STATES OF CONSCIOUSNESS

FIGURE A

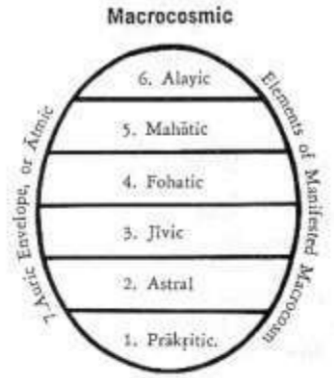

FIGURE B

FIGURE C

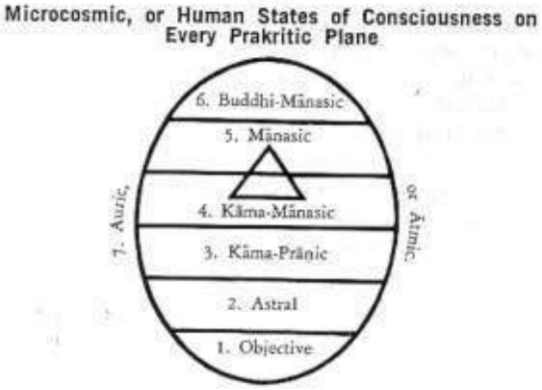

____
* The Fourth Globe of every Planetary Chain.

____

is the highest state on earth attainable while in the body. Beyond that the Initiate must become a Nirmānakāya. The highest Adept begins his Samādhi on the fourth macrocosmic plane, and cannot pass out of the solar system. When such an Adept begins his Samādhi, he is on a par with some of the Dhyāni-Chohans, but transcends them as he rises to the seventh plane, Nirvāṇa.

The "SILENT WATCHER" [see *The Secret Doctrine*, Vol. I, pp. 207, 208] is on the fourth plane.

The Pratyeka-Buddha, the Buddha of Selfishness*—called because of this spiritual selfishness "the

rhinoceros," the solitary animal—can never pass beyond the third plane, that of Jīva. Such a one has conquered, indeed, his material desires, but he has not yet freed himself from his *mental* and *spiritual* longings. It is the Buddha of Compassion only that can transcend this third macrocosmic plane.

Figure B, Prākritic.—Prakriti, the lowest plane of macrocosmic consciousness, represents the "body" of the solar systems, with its own seven subdivisions, or the seven states of Prākritic consciousness, each corresponding to a state of the macrocosmic consciousness.

[NOTE.—H.P.B. did not explain Prākritic consciousness. She left the student to work it out by correspondences with the macrocosmic and microcosmic, merely pointing out that the Prākritic consciousness, or that on the objective plane of the solar systems—objective as regards the systems, *i.e.*, densest as to material—had its own seven stages, each such sub-stage forming one of the forty-nine sub-stages of the solar system. It must be remembered that the word "objective" is correlative to the observer; the Prâkritic astral plane is objective to clairvoyants and some animals; it needs development beyond that normal in the Fifth Race to reach the higher Prâkritic planes as objective; only the Adept can pass into the macrocosmic planes beyond the Prâkritic.]

Figure C, Microcosmic or Human.—This figure represents the human consciousness, which may be on any of the planes or sub-planes of Prākriti. The names represent the correspondences of the human principles, so called, with the Prākritic and the macrocosmic States of Consciousness. The numbers in all the figures are added merely for convenience or reference, and for no other reason, as has been explained already so many times.

Special attention should be paid to the triangle with its apex in the Mānasic state and its base in the Kāma-Mānasic state. The apex is Manas, the Higher Ego, the Christos. This, on sending out its Ray, becomes "crucified between two thieves." For the personal Ray is

* See *The Voice of the Silence*, Fragment II, p. 43, and Note 38.

partly pure, partly impure, dragged down by Kāma on the one side and reaching up towards the Higher Manas on the other. It is the double-faced entity. One "thief," the pure part of the Lower Manas, repents and goes with the Christos to Paradise, *i.e.*, becomes the aroma of the personality, the consciousness of the Devachanic entity. The other, the impure part, clings to Kāma, and is dissipated with it in Kāma-Loka. Thus the reincarnating Ray may be separated, for convenience, into two portions; the lower Kāmic Ego is dissipated in Kāma-Loka; the Mānasic part accomplishes its cycle and returns to the Higher Ego. It is, in reality, this Higher Ego which is, so to speak, punished, which suffers, and this is the true crucifixion of the Christos, the most abstruse, but yet the most important mystery of Occultism, whereof more will be said hereafter.

Relating the lowest plane of Prakriti, or the terrestrial, to the human consciousness, we can divide it into seven sub-planes. To these the following names have been given:

7th	sub-plane,	Ātmic	Consciousness,	that of the Para-Ego.
6th	"	Buddhic	"	" " " Inner Ego.
5th	"	Mānasic	"	" " " Higher or Individual Ego.
4th	"	Kāma-Mānasic	"	" " " Personal Ego or Higher Psychic.
3rd	"	Prānic-Kāmic	"	or Psychic.
2nd	"	Astral	"	
1st	"	Objective	"	

The sub planes are again divisible each into seven, once again making up the forty-nine.

[NOTE.—The term Para-Ego was adopted by H.P.B., as descriptive of the seventh sub-plane of the lowest Prakriti, to signify that that plane was beyond individuality. She pointed out that "Ātma-Buddhi, on this Prakritic plane, act more in the atoms of the body, and in such organisms as bacilli and microbes than in man as a whole." Hence they are well-nigh senseless on this plane, what we call consciousness being very dull. "The Atom," she said on another occasion, "is the Ātman of the lowest Prakriti."]

We will now proceed to discuss the nature of the septenary consciousness on the two lowest planes of Prakriti, the Objective and the Astral, *viz.* the seven States of Consciousness on the Objective Terrestrial plane, that of globe D [in the diagram on p. 200, Vol. I of *The Secret Doctrine*]; and also the seven States of Consciousness on the Astral Prakritic plane. First of all we must remember that perceptive life proper begins on the Astral sub-plane on every plane. It is not the physical, or objective, molecules which see, hear, etc.

DIAGRAM V

DIAGRAM V

ELEMENTS	DIVINE LOKAS, OR STATES	INTERNAL (TERRESTRIAL) TALAS, OR STATES	PLANES OF CORRESPONDING HIERARCHIES	PRINCIPLES	SENSES	COLOURS	CONSCIOUSNESS	ORGANS OF SENSATION	ORGANS OF ACTION	SPIRITUAL CORRESPONDING ORGANS AND SEATS OF SENSATION
Bhūtas.		Rūpa.			Tanmātras.		Jñānendriyas.		Karmēndriyas.	
1. Earth. Bhūmi. Prithivī.	*1. Bhūrloka.* The habitat of thinking and good men. Psychic State.	*1. Pātāla.* Man's animal gross body and the personality dwell here.	1. Abode of men; animals; state of infancy. At one pole, innocence; at the other, instinctual selfishness.	*1. Body*	*1. Gandha* (Smell)	*1. Blue*	1. Through objective perceptions: smell.	*1. Nose.*	*1. Upastha.* Organ of generation.	*1. Root of Nose,* between eyebrows. Highly developed in some animals, as dogs and others.
2. Water. Āpas.	*2. Bhuvarloka.* State in which the man thinks more of his inner condition than of his personality. His Astral passes into this sphere, and so does its substance. Higher Psychic State.	*2. Mahātala.* Abode of man's astral, shadow of the gross body, which shadow takes up the characteristics of this sphere.	2. Region of the Astral Light and of Kāma-Loka. Abode of elementals, nature spirits, elementaries. At the other end the Rūpa-Devas, the guardians of the animal world. Plane of instinct.	*2. Astral Image*	*2. Rasa* (Taste)	*2. Violet*	2. Through instinctual perceptions: taste.	*2. Tongue.*	*2. Pāṇi.* Hands.	*2. Spleen and Liver:* the former more spiritual; the latter on the material plane. Spleen corresponds with little finger of left hand; liver with that of right.
3. Air. Vāyu.	*3. Svarloka.* State when the Yogi has lost all tastes and started towards Reunion. Holy State.	*3. Rasātala.* Where the Kāma longs for the taste (Rasa) of everything.	3. Devachanic state. Abode or plane of bliss and unreasoned happiness, of pure aspiration and realization, of Kāma-Manas, of higher elementals.	*3. Kāma*	*3. Rūpa* (Sight)	*3. Red*	3. Through magnetic perceptions: sight.	*3. Eyes.*	*3. Pada.* Feet.	*3. Stomach:* corresponds with spine, and the little toes of both feet.
4. Fire. Agni. Tējas.	*4. Maharloka.* Where Lower Manas has lost all Kāmic affinity. Super-holy State.	*4. Talātala.* Where the Lower Manas clings to the sentient and objective life; is Kāmic.	4. Plane where Māyā is giving way and becoming weak. Abode of the holiest among the Rūpa-Devas. The sphere of compassion at one end, and that of intense selfishness at the other.	*4. Lower Manas*	*4. Sparśa* (Touch)	*4. Green*	4. Through psycho-physiological perceptions: touch, contact.	*4. Body.* (Skin)	*4. Pāyu.* Organ of evacuation, excretion.	*4. The Region of the Umbilical Cord:* corresponds with Pāyu for ejecting foreign magnetism.
Bhūtas.		Rūpa.								
Elementary Substances. *5. Ether.*	*5. Janaloka.* Manas is entirely freed from Kāma, and becomes one with the Ego. Kumāra State.	*5. Sutala.* Manas becomes in it entirely the slave of Kāma, and at one with the animal man.	5. Abode of the Kumāras, the Sons of Mahat or Brahmā. Omniscience regarding all that belongs to the realm of Māyā and is under its sway.	Arūpa *5. Higher Manas*	*5. Śabda* (Hearing)	*5. Indigo*	5. Through purely mental perceptions.	*5. Ears.*	*5. Vāch.* Organ of speech. Karmēndriyas.	*5. Heart* (spiritual). *Throat* (physical).
6. Divine Flame.	*6. Taparloka.* Even if it is again reborn, it has now become invulnerable, inconsumable. Innate Christos State.	*6. Vitala.* When this is reached, the Higher breaks off entirely from the Lower. The chord is snapped.	6. Plane of the eternal, inconsumable substance, of divine fire. Abode of the Vairājas, the Pitri-Devas of the Sun.	*6. Buddhi*	*6. Spiritual Understanding* (Jñāna)	*6. Yellow*	6. Through soul-perceptions.	*6. Astral Body and Heart.*	*6. Soul.*	*6. Pineal Gland.*
7. Ākāśa. Elementary Substances.	*7. Satyaloka.* In this state the Yogi reaches the highest Samādhi. He is at the threshold of the great choice.	*7. Atala.* Man dies but to be directly reborn. No place means no Devachan. Spiritual death, annihilation.	7. Plane of the *continuum manens est* in the manifested universe: the Noumenal.	*7. Atmic Aura* Arūpa	*7. The Higher Synthetic Sense, embracing all.* Tanmātras	*7. Entire prismatic septenary,* when auric, Blue	7. Spiritual, through the auric synthetical perceptions. Jñānendriyas	*7. The Light of Kundalini.*	*7. Spirit.*	*7. The Ākāśa* that fills the skull, and for which all the contents of the latter, brain, glands, etc., are non-existent.

[NOTE.—The centres of sensation, or of internal action, that is of seeing, hearing, smelling, etc.—called *Indriyas* in Eastern systems—are located in the astral man, the physical molecules being only the necessary material agents for receiving impulses from without and transmitting them to the centres. The organs of action, or *Karmēndriyas* (see Diagram V) are Indriyas, or centres acquired for Karma (external action, in this case). The true centres, which impel to action, are in the astral man, *i.e.*, belong to Astral Consciousness.]

Self-consciousness proper only begins between Kāma and Manas.

OBJECTIVE PRÂKRITIC CONSCIOUSNESS

The first of the seven sub-planes of the First, or Lowest, Prākritic plane.

1. *Objective Sensuous Consciousness*.—The consciousness that pertains to the five physical senses in man and rules in animals, birds, fishes, some insects, etc. Here are the "Lives"; their consciousness is in Ātma-Buddhi; they are entirely without Manas.

2. *Astral Instinctual Consciousness*.—The consciousness of sensitive plants, of ants, spiders, and some night-flies (Indian), but not of bees. Among other animals the non-mammalian vertebrates are without this consciousness, but the placental mammals have all the potentialities of human consciousness, though of course dormant, or latent, at present. On this plane is the consciousness of idiots. The common phrase, "he has lost his mind," is an occult truth; for when, through fright or other cause, the lower mind becomes paralyzed, then the consciousness acts on the astral plane. The study of lunacy will throw much light on this point. This may well be called the "nerve plane." It is cognized by our "nervous senses," of which, as yet, modern physiology knows nothing. Hence it is that a clairvoyant can read with the eyes bandaged, with the tips of the fingers, the pit of the stomach, etc. This consciousness is greatly developed in the deaf and dumb. On this plane everything is reversed, reflected upside down.

3. *Kāma-Prānic, or Physiological-Emotional Consciousness*.—This is the general life-consciousness which belongs to the objective world, even to the stone; for if the stones were not living they could not decay, crumble away, or emit a spark. Affinity between chemical elements is a manifestation of this, Kāma-Prānic consciousness. To this plane, also, belong the life-preservative instincts, as for instance that which prevents a kitten going into the water and getting drowned.

[A stone could not crumble unless there was life throughout it; for the crumbling is not due only to friction by water, air, etc., or the

action of frost, but to the fact that every particle in the stone is in a state of active vibration, performing rhythmical motions, not in a state of inertia. These life-waves, pulsing in the stone, throw its molecules apart, thus enabling foreign matters and influences to enter between them, force them farther apart, and so cause crumbling away. Even this is not all: the vibratory action of the life itself, apart from any interference from without, tends to ultimately disrupt the combinations of molecules that make up the stone.]

4. *Kāma-Mānasic, or Psychic, or Passional-Emotional Consciousness*. —In animals and idiots the instinctual consciousness on the lower planes of sensation is in this state; in man these are rationalized. For instance, if a dog is shut up in a room, it has the instinct to get out, but is unable to do so because this instinct is not sufficiently rationalized to take the means necessary for its liberation. A man at once takes in the situation, and lets himself out. The highest degrees of this Kāma-Mānasic consciousness are psychic, there being within this sub-plane, as with all others, seven degrees from the instinctual and psychic.

5. *Mānasic or Mental-Emotional Consciousness*.—From this plane Manas stretches up to Mahat.

6. *Buddhic, or Spiritual Emotional Consciousness*.—The plane of Buddhi or of the Auric Envelope. From this plane consciousness goes to the "Father in Heaven," Ātman, reflecting all that is in the Auric Envelope. The Mānasic and Buddhic states cover the planes from the Noëtic to the Divine,* but it is impossible at this stage to define them intelligibly. Call the highest plane *x* if you will. You can't understand it.

ASTRAL PRĀKRITIC CONSCIOUSNESS

1. *Objective Consciousness*.—Everything seen on this plane must be reversed in translating it into terms

of objective consciousness. For in. stance, numbers appear as though written backwards: 591 would appear as 195. The objective Astral corresponds in everything to the objective Terrestrial, or sensuous consciousness.

2. *Astral Consciousness*.—This second division corresponds to the second of the lower plane, but the objects here seen are of extreme tenuity, astralized astrals, so to say. This plane is the limit of the vision of the ordinary medium. To reach it a non-mediumistic person must be asleep, or in a trance, or under the influence of laughing-gas, or of some drug. In ordinary delirium the consciousness passes on to this plane.

---

* See Psychic and Noëtic Action," *Lucifer*, Vol. VII, October and November, 1890. [Included in the present Volume.]

---

3. *Kāma-Prānic Consciousness*.—This state is of an intensely vivid nature. The consciousness is on it in the delirium of high fever. In *delirium tremens* the drunkard passes to this plane, and may even go on to the next. Lunatics also are often in this state of consciousness, and see most terrible visions. This plane overlaps the next, the Kāma-Mānasic Consciousness.

4. *Kāma-Mānasic Consciousness*.—This is the worst of the Astral planes, Kāmic and terrible. Hence come the images that tempt: images of drunkards and libertines in Kāma-Loka, impelling their victims to drink and wanton; images of every lust and vice, inoculating men with the desire to commit crimes. People of weak and mediumistic natures imitate these images in a kind of monkeyish fashion, and so fall beneath their influence. Here are strewed the seeds of epidemics of vice, of cycles of disasters, and general catastrophes of all kinds that happen in groups—a series of murders, of earthquakes, of shipwrecks. In the most acute cases of *delirium tremens* the consciousness of the sufferer is on this plane.

5. *Mānasic Consciousness*.—This plane is that of premonitions in dreams, of reflections from the lower mentality, of glimpses into the past and future, the plane of things mental and not spiritual.

6. *Buddhic Consciousness*.—From this plane come all beautiful inspirations of art, poetry, and music, high types of dreams, flashes of genius. Here may be caught glimpses of past incarnations, although it may not be possible to locate or analyze them.

7. *Auric Consciousness*.—The consciousness is on this plane at the moment of death, or in exceptional visions. Here is the consciousness of the drowning man when he remembers all the past incidents of his life in a flash. The memory of this consciousness must be stored in the *heart*, "the seat of Buddhi." Then it will remain there, but impressions from this Ātmic plane cannot be made on the physical brain.

These two Prākritic planes are the only two used in Hatha-Yoga, and no Hatha-Yogi can pass beyond them.

Collected Writings VOLUME XII
1890

LOKAS AND TALAS, IN CONNECTION WITH THE STATES OF CONSCIOUSNESS

Students ought to become familiar with the correct meaning of the Sanskrit terms used in Occultism, and should learn the occult symbology. To begin with, the correct esoteric classification and names of the fourteen (7 x 2) and seven (Sapta) Lokas, as found in exoteric text-books, should be learned. The Lokas are there given in a very confused way, and the description is full of "blinds."

664

["Blinds," as used in exoteric text-books, have the double value of concealing occult truths from those unprepared for their reception, and of conveying information to the initiated. An Esotericist, turning to such books, can gain a mass of knowledge which lies hidden from the untrained eye. A good lesson in the use of "blinds" may be learned by a careful study and comparison of the classifications and explanations given below.]

The three following classifications of Lokas, *i.e.*, of worlds, places or states, may be taken as illustrations.

1. *The General, Exoteric, Orthodox and Tāntric Category*.

Bhūr-Loka.
Bhuvar-Loka.
Svar-Loka.
Mahar-Loka.
Janar-Loka.
Tapar-Loka.
Satya-Loka.

The second seven are reflected.

2. *The Sānkhya Category, and that of some Vedāntins*.

Brahmā-Loka.
Pitṛi-Loka.
Soma-Loka.
Indra-Loka.
Gandharva-Loka.
Rākshasa-Loka.
Yaksha-Loka.

There is also an eighth, Pisācha-Loka, the adobe of ghosts, imps, etc.

3. *The Vedāntic, the nearest approach to the Esoteric*.

A-Tala.
Vi-Tala.
Su-Tala.
Talā-Tala (or Kara-Tala).
Rasā-Tala.
Mahā-Tala.
Pā-Tala.

These Talas—Tala means place, world, sphere—are defined as follows:
A-Tala: no place.
Vi-Tala: some change for the better. This “better” is from the point of view of matter, in that more matter enters into it, *i.e.,* matter becomes more differentiated. This is an ancient occult term.

Su-Tala: good, excellent place.
Kara-Tala: something that can be grasped or touched (from *Kara*, a hand): *i.e.,* the state in which matter becomes tangible.
Rasā-Tala: place of taste: a place that can be sensed by one of the organs of sense.
Mahā-Tala: exoterically, great place. But esoterically, a place including all others; subjectively and potentially including all preceding it.
Pā-Tala: something under the feet (from *Pāda,* a foot). The upādhi, or basis, of anything. The antipodes, America, etc.

Taking this Vedāntic classification, and following its correspondences in States of Consciousness, we have the following:

Atala.—The Ātmic or Auric state or locality. It radiates directly from the periodical manifestation in ABSOLUTENESS, and is the first something in the Universe. Its correspondence in Kosmos is the hierarchy of non-substantial primordial beings, in a place which is no state. This hierarchy contains the primordial plane, all that was, is, and will be, from the beginning to the end of the Mahāmanvantara; all is there. This statement should not, however, be taken to imply fatality, *kismet*: the latter is contrary to all the teachings of Occultism. Here are the hierarchies of the Dhyāni-Buddhas. Their state is that of Para-Samādhi, of the Dharmakāya; a state where no progress is possible. The entities there may be said to be crystallized in purity, in homogeneity.

Vitala.—Here are the hierarchies of the celestial Buddhas or Bodhisattwas, who are said to emanate from the seven Dhyāni-Buddhas. It is related on earth to Samādhi, to the Buddhic consciousness in man. No Adept, save one, can be higher than this and live: if he passes into the Ātmic or Dharmakāya state (Alaya) he can return to earth no more. These two states are purely hyper-metaphysical.

Sutala.—A differentiated state corresponding on earth with the Higher Manas, and therefore with Śabda (Sound), the Logos, our Higher Ego; and also to the Mānushya-Buddha state, like that of Gautama on earth. This is the third stage of Samādhi (which is septenary). Here belong the hierarchies of the Kumāras—the Agnishwāttas, etc.

Karatala.—A state that corresponds with Sparśa (touch) and to the hierarchies of ethereal semi-objective Dhyāni Chohans of the astral nature of the Mānasa-Manas—or the pure Ray of Manas, that is, of the Lower Manas before it is mixed with Kāma (as in the young child). They are called Sparśa-Devas, the Devas endowed with touch. (These hierarchies are progressive; the first have one sense; the second two, and

so on to seven, each containing all the senses potentially but not yet developed. Sparśa would be better rendered by affinity, contact.)

Rasātala, or Rūpatala.—(Rasātala is a blind within a blind, for *Rasa*, taste, belongs to the next Tala). This state corresponds to the hierarchies of Rupa or Sight Devas, possessed of three senses—sight, hearing and touch. These are Kāma-Mānasic entities, and the highest elementals. With the Rosicrucians, the Sylphs and Undines. It corresponds on earth with an artificial state of consciousness, such as that produced by

hypnotism and drugs (morphine, etc.).

Mahātala.—The state corresponding to the hierarchies of Rasa or Taste Devas, and including a state of consciousness embracing the lower five senses and emanations of life and being. It corresponds to Kāma and PrāŠa in man, and to Salamanders and Gnomes in nature.

Pātāla.—The state that corresponds to the hierarchies of Gandha (smell) Devas; the underworld or antipodes; Myalba. The sphere of irrational animals, having no feeling save that of self-preservation and gratification of the senses; also of intensely selfish human beings, waking or sleeping. This is why Nārada is said to have visited Pātāla when he was cursed to be reborn. He reported that life there was very pleasant for those "who had never left their birth-place"; they were very happy. It is the earthly state and corresponds with the sense of smell. Here are also animal dugpas, elementals of animals, and nature spirits.

Relating these Talas to the senses of man, we have:

Atala.—Auric, Ātmic, Alayic, sense of taste. One of full potentiality, but not of activity.

Vitala.—Buddhic; the sense of being one with the Universe, the impossibility of imaging oneself apart from it.

[A student here asked H.P.B. why the term Alayic should be given to the Ātmic instead of to the Buddhic state. ANS.—These classifications are not hard and fast divisions. A term may change places accordingly as the classification is exoteric, esoteric, or practical. As the student advances, he should endeavour to bring all things down to States of Consciousness. Buddhi is one and indivisible. It is a feeling within, absolutely inexpressible in words. All classification breaks down in an attempt to explain it.]

Sutala.—Śabdic, sense of hearing.

Karatala.—Sparśic, sense of touch.

Rasātala, or Rūpatala.—The state of feeling oneself a body and perceiving it (*rūpa*—form).

Mahātala.—Sense of taste.

Gandhic.—Sense of smell.

Each and all of these Talas correspond esoterically both to the cosmic and Dhyāni-Chohanic Hierarchies and to the Human States of Consciousness with their forty-nine subdivisions. Each corresponds with and is transformed into five (exoterically) and seven (esoterically) states or Tattvas, for which there are no definite names. These Tattvas transform themselves into the whole universe. The seven Lokas or Talas by reflection become fourteen: above, below; within, without; subjective, objective; pure, impure; positive, negative; and so on.

["Pairs of opposites" making up the universe.]

In order to understand how the Lokas and Talas correspond to the forty-nine fires of Human Consciousness it is necessary to classify these states into four main divisions: (1) Tanmātras, or Rudiments; (2) Bhutas, or Elements; (3) Jñānēndriyas, or organs of sense; (4) Karmēndriyas, or organs of action.

All the cosmic and anthropic states and senses have their correspondences with our organs of sensation, or Jñānēndriyas, the rudimentary for receiving knowledge through direct contact, as sight, hearing, etc. These are the faculties of Śarīra, through Netra (eyes), nose, speech, etc. They correspond also with the organs of action, Karmēndriyas, hands, feet, etc.

Exoterically, then, we have five subdivisions of each of these four main divisions, or twenty, called facultative. To these are added five Buddhic, making twenty-five in all. Exoterically, Buddhi is said to perceive, and so its perceptions are added to the others. Esoterically, Buddhi reaches perception only through the Higher Manas, so only the twenty facultative are reckoned in the esoteric classification. But each of these twenty exists as a positive and a negative state, thus making forty in all. Further, there are two subjective states, answering to each division, hence eight in all. These, being subjective, cannot be doubled. Thus we reach 40 + 8 = 48 "cognitions of Buddhi." These, with Māyā, which includes them all, make 49. Once that you have reached the cognition of Māyā, you are an Adept.

To summarize:

5 positive	+ 5 negative	Tanmātras	+	2 subjective.
5 “	+ 5 “	Bhūtas	+	2 “
5 “	+ 5 “	Jñānēndriyas	+	2 “
5 “	+ 5 “	Karmēndriyas	+	2 “
20 “	+ 20		+	8

20 + 20 + 8 + Māyā = 49.

DIAGRAM V—CONTINUED

In their exoteric blinds the Brahmans count 14 Lokas (the earth included), of which 7 are objective though not apparent, and 7 subjective yet fully demonstrable to the inner man. These are:

SEVEN DIVINE LOKAS	SEVEN INFERNAL (TERRESTRIAL) LOKAS
1. Bhūrloka, the earth.	1. Pātāla, the earth.
2 Bhuvarloka, space between the earth and sun (Munis).	2. Mahātala.
3. Svarloka, the space between the sun and the polestar (Yogis)	3. Rasātala.
4. Maharloka, the space between the earth and the uttermost limit of the solar system.*	4. Talātala (also Karatala).
5. Janarloka, beyond the solar system, the abode of the Kumāras who do not belong to this plane.	5. Sutala.
6. Taparloka, still beyond the Mahātmic region; the dwelling of the Vairāja deities.	6. Vitala.
7. Satyaloka, the abode of the Nirvanīs.	7. Atala.†

Now, all these 14 are planes from without within, and states of consciousness through which man can pass and *must* pass, once he is determined to go through the seven *paths* and *portals* of Dhyāni. One need not be disembodied for this. All this is reached on earth in one or many of the incarnations.

See the order: the four lower ones (1, 2, 3, 4) are *rūpa*; *i.e.*, they are performed by the inner man with the full concurrence of the diviner portion or elements of the Lower Manas, and consciously by the *personal man*. The three higher states cannot be reached and remembered by the latter, unless he is a fully initiated Adept. A Hatha-Yogi will never pass beyond the Maharloka psychically, and the Talātala (double or dual plane) psycho-mentally. To become a Rāja-Yogi, a Chela has

---

* All these spaces denote the special magnetic currents, the planes of substance and the degrees of approach that the consciousness of the Yogi or Chela makes towards assimilation with the inhabitants of the Lokas,

† These the Brahmans read from the bottom.

to ascend to the seventh portal, the Satyaloka. For such, the MASTER YOGIS tell us, is the fruition of Ijya or "sacrifice." When the Bhur, Bhuvar and Swarga (States) are once passed, and the consciousness of the Yogi is in Maharloka, it is the last plane and state between entire identification of the Personal and the Higher Manas.

One thing must be remembered: while the "infernal" or terrestrial states are also the seven divisions of the earth, for planes or states, as much as they are Kosmic divisions, the divine Saptaloka are purely subjective, and begin with the psychic Astral Light plane, ending with the Satya, or Jivanmukta state. These fourteen Lokas, or spheres, form the extent of the whole Brahmânda (world). The four lower are transitory with all their dwellers, and the three higher eternal, *i.e.*, the former states, planes and subjects to these, last only a Day of Brahmā, changing with every Kalpa; the latter endure for an *Age* of Brahmā.

____

EXPLANATION OF DIAGRAM V

The double line divides the Rupa from the Arūpa states.

Elements.—Elements have a regular order, but fire pervades them all.

Lokas and Talas.—The Divine and the Infernal (terrestrial) Lokas are reflections, the one of the other, so also are the hierarchies in each, in pairs of opposites, at the two poles of the sphere. Everywhere are such opposites—good and evil, light and darkness, male and female.

[The student should carefully note the correspondences between the Lokas and Talas, *i.e.*, as between Maharloka and Talātala. Also the antithesis between higher and lower in the divine and infernal categories must be kept in mind; numbers are used to show correspondences, but only for this purpose; from Bhūrloka to Satyaloka the Chela is spiritually rising higher and higher; from Pātāla to Atala the man is spiritually sinking lower and lower. The names of the Talas are the same as in the exoteric categories given above, but the esoteric meanings attached to them are wholly different. Let the student study side by side the exoteric "blinds" and the esoteric truths, and he will gain many hints on the reading of exoteric works in general.]

The Lokas and Talas represent planes of consciousness on this earth, through some of which all men must pass, and through all of which the Chela must pass on his way to Adeptship. Everyone passes through the lower Lokas, but not necessarily through the corresponding Talas. There are two poles in everything, seven states within every state. The Brahmins and Buddhists regard the Talas as hells, but the word should be taken figuratively. We are in hell whenever we suffer, are in misery, misfortune, and so on. The lower you go in the Talas the more intellectual you become and the less spiritual. You may be a morally good man but not spiritual. Intellect may remain very closely allied with Kāma. A man may be in one of the Lokas, *i.e.,* on the plane of consciousness represented by that Loka, and may visit one or all the Talas, his condition in these depending on the Loka to which he belongs. Thus a man in Bhūrloka only may pass into the Talas, and may

go to the devil. If he dwells in Bhuvarloka, he may visit the Talas and cannot become as bad. If he has reached the Satya state, he can go into any Tala without danger; buoyed up by his own purity he can never be engulfed. The Talas are the brain-intellect states, whereas the Lokas—or more accurately the three higher—are spiritual. Thus a Chela might be between Maharloka and Janarloka when spirituality was uppermost in him; between Talātala and Sutala when intellectuality was supreme.

The consciousness cannot be entirely on two planes, in two Lokas, at once. The higher and lower states are not wholly incompatible, but if you are on the higher you will woolgather on the lower. In order to remember the higher state on returning to the lower, the memory must be carried upwards to the higher. An Adept may apparently enjoy a dual consciousness; when he desires not to see he can abstract himself;

he may be in a higher state and yet return answers to questions addressed to him. But in this instance, he will momentarily return to the material plane, shooting up again to the higher. This is his only salvation under adverse conditions.

The student who is not naturally psychic should fix the fourfold consciousness on a higher plane and nail it there. Let him make a bundle of the four lower, and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away;* play ducks and drakes with the body, eating, drinking and sleeping, but living always in the ideal. Vacillating people drift from one state of consciousness to another, without self-direction or control.

[The student must not put on this the gloss that bodily vices, passions, etc., are of no importance. H.P.B. on many occasions denounced this gloss as most mischievous and as being totally opposed to Occultism. Purity is essential, as a first step, and remains essential throughout, if dugpaship is to be avoided. But the body is to be treated with indifference, its tastes disregarded and even opposed, until their voices are no longer heard as a distracting element.]

LOKAS

[For Lokas, etc., not mentioned hereunder, see diagram.]

Bhūrloka.—Bhūrloka is the waking state in which we normally live; it is the state in which also animals are, when they sense food, a danger, etc. It begins with the Lower Manas. Animals do not feel as do men. The dog thinks more of his master being angry than he does of the actual pain of the lash. The animal does not suffer in memory and imagination, feeling past and future as well as actual present pain, as does man.

Svarloka.—To be in Svarloka is to be completely abstracted on this plane, leaving only instinct to work, so that on the material plane you would behave as an animal. Yogis are known who have become crystallized in this state, and then they have to be nourished by others. A Yogi near Allāhābād has been for fifty-three years sitting on a stone, his Chelas plunge him into the river every night and then replace him. During the day his consciousness returns to Bhūrloka, and he talks and teaches. Another Yogi was found on an island near Calcutta, round whose limbs the roots of the trees had grown. He was cut out, and in the endeavour to awaken him so many outrages were inflicted on him that he died.

---

* [“Having fixed his mind at rest in the true Self, he should think of nothing else. To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit.”—*Bhagavad-Gītā*, chap. VI, 25-26]

Rasātala.—Mother-love, as an instinct, is between Rasātala and Talātala.

Vitala.—Vitala represents a sublime as well as an infernal state. That state which for the mortal is a complete separation of the Ego from the personality is for a Buddha a mere temporary separation. For the Buddha it is a cosmic state.

PLANES OF CORRESPONDING HIERARCHIES

"2."—The elementals in the Astral Light are reflections. Everything on earth is reflected there. It is from these that photographs are sometimes obtained through mediums. The mediums unconsciously produce them as forms. The Adepts produce them consciously through Kriyāśakti, bringing them down by a process that may be compared to the focussing of rays of light by a burning glass.

"6."—The *Vairājas* belong to, are the fiery Egos of, other Manvantaras. They have already been purified in the fire of passions. It is they who refused to create. They have reached the Seventh Portal and have refused Nirvāna, remaining for succeeding Manvantaras.

PRINCIPLES

Body, Astral, Kāma, Lower Manas, Higher Manas, Buddhi, and Ātmic Aura or Auric Egg, are given as the principles. Life is a Universal Kosmic Principle, and no more than Ātman does it belong to individuals. Prāna and the Auric Envelope are essentially the same, and again as Jīva it is the same as the Universal Deity. The seven steps of Antaskarana correspond with the Lokas.

SENSES

Touch and Taste have no order. Every sense pervades every other, there being really only one sense acting through different organs of sensation. All senses are but differentiations of the one sense-consciousness. Hence we can feel colours and see sounds. There is no general order; that sense which is most developed being the first for that person.

COLOURS

[A question was asked why Blue, the colour of the Auric Envelope, should be given in the diagram as corresponding with the earth. H.P.B. only said in reply that Blue was a colour by itself, a primary; that Indigo also was a colour, not a shade of Blue; and that Violet was a colour.] Students should learn all the correspondences given in the diagram, so that any one Loka, sense, colour, etc., should at once recall without effort all its correspondences.

[NOTE.—Students, whether studying alone or in a group, are requested to note down difficulties that arise in the course of their study. If, after careful consideration, they find such difficulties insuperable, they are requested to write them down carefully and plainly, in an intelligible form, and to forward the statement to Annie Besant or William Q. Judge, according to the country in which they reside. Such difficulty will, if possible, be solved, and the questions and answers forwarded to all Members of the Second Degree before the next Instruction goes out.]

ANNIE BESANT,
WILLIAM Q. JUDGE.

LONDON, *July, 1891.*

Printed on the H. P. B. Press, London, and the Aryan Press, New York.

Collected Writings VOLUME XII

1890

EASTERN SCHOOL OF THEOSOPHY

DEGREE II

FIRST SUPPLEMENTARY PAPER
TO
INSTRUCTION NO. IV

STRICTLY PRIVATE AND CONFIDENTIAL

NOT THE PROPERTY OF ANY MEMBER, AND TO BE RETURNED ON
DEMAND TO THE AGENT OF THE HEAD OF THE E.S.T.

FIRST SUPPLEMENTARY PAPER

TO INSTRUCTION NO. IV

On the first two pages of No. IV it is pointed out that H.P.B. intended to adopt certain terms, such as *Kosmos* as distinguished from *Cosmos*, in order to have a definite nomenclature, and students were reminded that she "laid great stress on the definite adoption of terms and their systematic use." Now, as at the same time the student will find here and there in her published writings and sometimes in the First Degree papers, an absence of this very definiteness, it is necessary to draw attention to the fact that it is now—in this Degree—a very different matter, and those of this Degree are to be as careful in respect to terms as is requested on the two pages above mentioned. In speaking to the world and to beginners, it is neither necessary nor useful to be over-particular about words in such a language as English, which is not a scientific one, so long as ideas are expressed so as to be comprehended by such beginners from their standpoint.

There is no contradiction between this stress laid on definiteness and the use of the terms *loka* and *tala* on pp. 662-68 and in Diagram V, as some have supposed. In the latter case H.P.B. first gives certain accepted exoteric terms and explanations; she then selects two sets of names, and allocates them to the description of two opposed extremities of states of Consciousness. But once having thus allocated them, she uses them in a perfectly definite way.

PAGE 657

Proceeding further with what is said here about the inadequacy of diagrams, and also in respect to consciousness, it may be observed and should be always remembered:

(*a*) Diagrams are always plane or flat figures and cannot be otherwise.

(*b*) Almost every natural and occult fact and law has reference to *interblending and interpenetrating* states, conditions and things.

(*c*) Consciousness, including astral perception, sees not only objects with limits but can at one glance see many objects and ideas to an extent impossible for the five senses.

(*d*) Therefore, no diagram can fully represent these ideas and laws.

Take, for instance, the perception by a seer with the astral senses, of a five, or other, pointed star, as being over the head of A, another person. This star, though standing with its face to the seer, may be visible to other seers who are standing at the sides of A, instead of in front. It follows, apparently, that either (*a*) there are as many stars as seers, each star with its lines at different angle from the other; or (*b*) there is but one star. But in fact both (*a*) and (*b*) are right. If only one seer, but one star; increase the seers and the stars increase, though each seer will see but one.

The explanation of it shows how impossible it is for a diagram to represent these teachings fully, and also conveys a fact in Occultism to students. It is this:

Taking the case cited, the rays of Ākāśa and their arrangement which cause a star to be seen, are present all round the person, and at *any and every point in the aura* the one star exists, but as the perceiver is different from the person in front of whom the star exists, he can see one star only, and that at the point where his organs of astral vision cut the rays of the Ākāśa. And it is the same with other pictures that might exist in the aura of anyone. Each picture exists in the entire aura without interfering with any other, and at the same time each or any picture is complete at any one spot or point in the same aura. Hence two seers may, and often do, see two different pictures at the same spot in the astral light.

With other matters in Occultism the same law holds, whether in relation to such as are strictly human or otherwise. As, for instance, an Ego may be in a state of Devachan at some place in which human beings are alive and acting on this plane, and yet not be aware of the fact.

It is therefore absolutely necessary for all students in this Degree to accustom themselves to this law and make it a part of themselves, at the same time not forgetting nor throwing away the knowledge gained in respect to other matters and modes of thought.

PAGE 659

That "H.P.B. did not explain Prākritic consciousness." She referred to it so that the student should know of its existence, but withheld the explanation because to know about it now, before being guarded by

more advanced knowledge, would be dangerous. It relates to the Elementals, among other matters, and it is

well known that instructions about those have always been kept back. As it represents the whole body of the Solar System, the student will do well to consult what she says in *The Secret Doctrine* about the planets and the Sun. If instruction were given hereupon, that moment the mental force of students who worked upon the teaching would project their consciousness into that realm. For the mind and consciousness acting together have the power to separate or segregate the different planes one from the other; and this too in the case of the merest beginner. Refer back here to the illustrations given as to page 658 respecting interpenetration and interblending of planes. So long as the mind is not directed by definite instruction or hints it will rarely go to this extent, and hence it was safe to say, as given, that there was this Prākritic consciousness, without explaining it further.

The danger lies in the possibility of evoking entities far too powerful and unspiritual for ordinary men and women to have any dealings with.

PAGE 660

Where it is said that the action of Ātma-Buddhi is with microbes, etc. The Ātma-Buddhi here spoken of are not principles of Ātma-Buddhi as belonging to man, but *the general fountain* for the Cosmos of Ātma-Buddhi. For, under the law of correspondences, Ātma-Buddhi and Manas in man must have their prototype or great fountain in Cosmos. That is, the same sort of principles must have action in Cosmos. Now each man has specialized *Manas*, so as to enable Ātma-Buddhi to act through it on this plane, but until the Seventh Race the principle Manas will not be developed for Cosmos as it is now in man, and hence *one* of the planes in which this general principle of Ātma-Buddhi acts—without Manas also acting—is that of microbes, etc., and thus from one point of view it is *senseless*, inasmuch as it proceeds under a general great law and makes no conscious choice.

PAGES 661, 662

There is no confusion between the remark on page 661 that the consciousness of idiots is on the astral instinctual plane and that on page 662 that "in idiots the instinctual consciousness on the lower planes of sensation is in the Kāma-Mānasic or Psychic state" because the remark on page 662 adds "on the lower planes of sensation." On page 661 the *general law* for idiots is given, and on p.662 it is amplified

in respect to their consciousness on certain planes of *sensation*. This explanation is given because some have picked out these two parts and demanded a reconciliation of them which it seems could have been made by students by the use of analysis and reflection and by freedom of mental action on the whole range of topics as related together.

In that paragraph where it is said under "Astral Prākritic Consciousness," that objects are reversed, it should be further remembered that although objects, numbers, etc., are in fact reversed on that plane, many clairvoyants unconsciously to themselves often perform the reversion of the reversed image, so as to see the numbers and objects correctly. This again illustrates the delusive character of this plane, inasmuch as the ordinary seer does not know the facts as they are, and acts unknowingly so far as his reason is concerned, being unaware that he has reversed the reverse image, just as we do with the physical eye.

PAGE 663 AND FORWARD, INCLUDING DIAGRAM V

The whole relates to Lokas and Talas, as States of Consciousness or planes in which consciousness acts. The earth and the body, for instance, constitute a place, or strictly a Loka, from which consciousness may go into any other Loka or Tala. And when it speaks of a man going to or being in this or that Loka or Tala, the meaning is that the consciousness of a living person, having and using a body, may alter and thus go from Loka to Loka, or Tala to Tala, or from Loka to Tala. In that case his normal waking consciousness is in such a Loka or Tala—as the case may be—as properly represents his development.

Diagram V is both a table of correspondences and oppositions. For by opposition or "other extreme" there may be a correspondence. This would be known as "correspondence by opposition."

The Lokas are qualified by the word "divine" and the Talas by "infernal," so as to differentiate the words, since sometimes Tala may mean the same as Loka if not qualified. Thus as shown on page 664, in the Sānkhya, Loka is used, while in the Vedānta Tala is taken. Having explained the Talas from the Vedantin standpoint and having given their corresponding States of Consciousness, H.P.B. proceeds to elaborate the Esoteric teaching and she then—needing two sets of words, to designate opposed conditions within one State of Consciousness—adopted Loka as representing the lofty pole, Tala as representing the degraded pole, or the divine and the infernal. Take any corresponding Loka and Tala. The two together represent a State of Consciousness in which a man is; in his highest moments in that state he is at the Divine pole, the Loka; at his lowest, he is at the Infernal pole or Tala. In this

Diagram the word Tala is used to designate a lower state or place and is thus called "infernal."

Take now the second and third columns to 4. These are in opposition and hence any consciousness in any of them is in opposition to the other or is at its extremity. Bhūrloka, the habitat of thinking and good men, is opposed by Pātāla, the animal gross body and the astral personality as such. Hence if, while a man is placed among good men, his consciousness is fixed on the animal gross body, he is really in Pātāla.

Bhuvarloka is a state of consciousness in which he thinks more of his inner life and it is opposed by Mahātala because that is the abode of the astral shadow. It is not removed from the body but distinguishes the condition or vibration of the astral shadow when the thinker is working in Bhuvarloka.

In 3, Svarloka, the desires and passions have been almost wholly overcome, and it is opposed by Rasātala, or that condition wherein desires and passions have complete control. Rasātala is properly the name for the latter inasmuch as it is the flavor or savor of things and sensations that the desires bring up when they are unsubdued.

The 4th, Maharloka, is the point in development where Kāma has been subdued and Antahkarana may be destroyed. Hence it is opposed, at the other extreme, by Talātala, where the Lower Manas has been so often sucked down by Kāma that the Antahkarana is atrophied and the loss of the soul results. This is plainly and graphically shown in the fourth division of the column headed "planes of corresponding Hierarchies." For there the two opposite poles are given concluding with the words: "*The sphere of compassion at the one end, and that of intense selfishness at the other*." In the Secret Teachings the *intensity of selfishness* is always given as the opposite pole of *intensity of compassion.*

The first five columns may be used together down to the double ruling. But the six columns on the other page above the double ruling cannot be made to correspond with the former fully. For see page 672, that the senses have no regular order of precedence or priority, as they pervade one another and as they are only differentiations of one sense. But a correspondence may be made on certain occasions. Inasmuch as it is known very well in medicine, hypnotism and general experience, that a sensitive may taste with organs of touch, and hear with organs of taste, and otherwise reverse ordinary experience, it is quite evident that the senses as we know them have no unchangeable order. Further, as known to Masters, and to the Head of the E.S.T. and many students by personal experience, every sound produces its color whether that be

perceived or not. One might then be unable to *hear the sound* but might *see the color* belonging to a sound produced.

From Bhūr- to Mahar-loka metaphysical states are mentioned; from Pātāla to Talātala physical and metaphysical places and states. And the use of the words "region," "abode," "state" and "plane" is to be made with the understanding that the physical limits in space are not intended to be inferred, inasmuch as "astral region" may coëxist with physical body or region at the one place. This is shown in the seventh division of last column where it is said that so far as the Ākāśa in the skull is concerned, the various bodies and cells therein do not exist. This means that were your consciousness fixed solely on and in that Ākāśa in your own skull you would not see any of the contents of the skull pan, though regarding the place where they would be visible to the outer eye.

These words lead us now to below the double ruling on Diagram V (see page 667, near bottom). Above that line Rūpa states of consciousness are referred to, or those when in the body; below it the Arūpa or formless states are given. And in this the rule given above in respect to *opposition* prevails. Janar is a high spiritual state, Sutala the correspondingly low material state, using *material* here in the sense of invisible matter; in Vitala the loss of the soul is complete, thus opposing the Christos state; Atala is a continuation physically of Vitala because the physical force must be exhausted; it properly designates the next rebirth after that one in which the soul was lost, and therefore it opposes Satyaloka wherein the great choice may be made, whereas in Vitala no choice whatever is possible.

There is no contradiction, as some have hurriedly thought, between this and page 672, second paragraph, where Vitala may also represent a high state. In both there is what ordinary men call annihilation since the Ego is swallowed up. But in the higher swallowing up of the Ego is temporary or Cosmic until the new coming-forth, whereas in the lower it is swallowed up forever so far as concerns the person. And on page 672, H.P.B. made the remarks adverted to in an illustrative way only and not in order to confuse the nomenclature. For if the words Vitala and others are wholly abandoned, one must formulate the state of consciousness formerly designated by that word, by a series of words expressive of the idea involved. For example, if we destroy the word Atala, we will then describe the state thus: "that in which there is a continuation of combination of molecules of different planes into a living form devoid of a soul which had fled in a preceding life; and that may be either from spiritual or unspiritual causes."

This will now be clear with a knowledge of the following fact in Occultism, to wit: A holy and high Yogi may desert the body and

lower principles when he has arrived at Taparloka state, but the forces engendered on this plane may produce a body without a soul, but not in any way wicked. It will be like the revolving of the wheel when the potter's foot is withdrawn. The real man then is in Satyaloka to make the great choice inevitably. But in Vitala the soul is gone and the forces on the physical plane bring out a body in the state of Atala or soulless and wicked inevitably beyond choice either way. This ought to make perfectly clear why H.P.B. spoke as recorded on page 672.

But to elaborate further. Let us for the moment abandon the words Taparloka and Vitala and Satyaloka and Atala, describing these opposed states in terms.

Taparloka. That state, whether incarnate or not, of the Ego, when through many lives of devotion, etc., the Ego is invulnerable, etc. The forces on the material plane which produced the body used by such a Yogi have a force which may result in the production of a new body devoid of soul but protected from any entry by

vicious influences of any kind. Such a body will be good, but being without soul is in the Vitala state.

Vitala. As applied to those who have lived wickedly, the soul is lost in the life when this state is reached and the whole trend of what is left physically, astrally and mentally, is wicked, and vicious. But the forces must exhaust and will produce a new body which is soulless from birth and wholly vicious.

Satyaloka. Is that next step or stage for the Yogi who had reached Taparloka and it need not require in every case a new incarnation of the Ego. In this the great choice is made as inevitably as Atala follows Vitala. The Yogi becomes Nirmānakāya.

Atala. The exhaustion of the forces produced by the persistently wicked, and by which is brought forth the new, soulless and wicked body referred to under Vitala, above.

No. 7 under "Corresponding Hierarchies" is in line with Satyaloka and Vitala. It is the noumenal, the *consummatum est* of the Universe, for here extremes meet. Atala is the point where the physical disappears or is disappearing into the noumenal, as Satyaloka is the state wherein the Yogi is truly joined with the All. Hence we may, from the standpoint so far taken, make a correspondence with Ākāsa Satyaloka, Atala, the next unnamed state and Arūpa, for at this point form, as imposing any limits to perception, has disappeared.

There are many so-called mysteries of life which are additionally mysterious to the mind of the day from the effect of so many centuries of materialistic education, but all such so called mysteries are facts. Many of them are puzzling from the habit so many have of demanding in their minds, if not by words, that everything shall square by

the rules they have learned or by their own development. And many facts are avoided by students from a fear that they look as if a belief in them bordered on superstition. Some of these relate to the very matters alluded to in the foregoing. It is well known to certain students, and has often been told them by H.P.B., that Adepts in some cases wholly desert their bodies, which live on from that point until the day of death of the body entirely devoid of a soul, but the influence of the Adept on the atoms and consequently on all new physical atoms coming into the form, is such that no evil influence enters and the life led by that body is harmless and often actively good. Again, sometimes such a body may be given over to an unprogressed but deserving Ego which uses it for what can be gotten out of it. That Ego, however, cannot have such a body except where its Karma permits. But those Adepts who have been called Masters by H.P.B. have not deserted their bodies, and we feel compelled to provide for a question by this statement in advance because it might happen that some of the School might wonder—without giving time to reflect on the question—if those beings could be such as we have just spoken of.

But in the case of the desertion of a body by a black Magician the matter is very different, for there the whole line of lives preceding has been so essentially vicious that the atoms left and all atoms to come thereafter into the limits of the form are and will be wholly bad, and thus such a soulless being will be a terror to the race. But at the same time there are many in the Atala or Vitala state that are inactively bad, doing nothing much of any sort, and only carrying out the law of nature which provides for the dissipation in the right way of all those elements which have to be ground out, so to say, in the great mill of the Gods.

Now go to page 666, where it is said that Rasātala is blind inside blind. There is no confusion in reality here. The table giving the same name to a state refers to a man as he is now both physically and mentally, whereas the remarks on the page mentioned refer to other planes of being below and above ours, and hence similar terms have to be employed inasmuch as we have not the terms and language of those planes. Here the *Instructions* are speaking of the higher Elementals often mentioned by the Rosicrucians and by the ancients, as the Sight Devas. Some of these are below man and some above him in the sense of their belonging to another order of evolution; and therefore they may be said to be in either Rūpa- or Rasā-tala. The having but three senses shows that this has no reference to the diagram as applied to man. These elementals are some of those whom we have said it is dangerous for man to have any dealings with until he is fully fitted to be their master in every sense.

PAGES 664 TO 666

Where Talātala is also called Karatala, and Rasātala Rūpatala. This is only one of the necessities of the language. Talātala is a repetition of Tala making it stronger, and meaning, when related to our senses, that matter has become tangible and may be handled, for Kara is "hand." Going to the diagram above analyzed we find that Lower Manas here clings to things, and thus the correspondence is perfectly accurate and is a correspondence made between a metaphysical and physical state.

Rasā is also Rūpa-tala because in order to appreciate and know the physical form of anything, touch, taste and sight are required. It may not seen at first glance that taste has anything to do with the cognizing of form, but it has, inasmuch as physical form partakes of prithivi or earth, and the distinguishing characteristic of that is taste or flavor and smell, all being interrelated to each other. And turning again to the diagram where we now look for the corresponding state of the entangled self we see that under Rasātala the principle Kāma longs for the taste of everything.

The next on page 666 refers to Mahātala as connected with the Elementals which belong also to the preceding. Here those beings are coming nearer to man, for we see that as said on the page they have the power to some extent of living in and by the lower five senses of man and correspond to Kāma and Prāna in the human scale. But as they are without form they are still below men and have not developed Manas. To them man seems as a God, for he shines in their sight. They are also dangerous for man. They have power and certain sorts of knowledge he has not, but they are devoid of that which gives to man his conscience.

These two classes of beings are to some extent waked up when a person is hypnotized or under drugs, for then the consciousness is put artificially into an artificial state and is more entangled than ever, although showing knowledge of things not known in the normal state. It is for this, among other reasons, that H.P.B. was opposed to the use of hypnotism, and why the rules of the E.S.T. are against the use of drugs and narcotics except tobacco. Drugs and spirits bring on this state in a greater or less degree, and thus act contrary to the development of the spiritual insight, but tobacco when used only moderately does not have such effect.

PAGE 672, "COLORS"

The explanation given on this page is not full, as every single word of the elucidation was not given at one time by H.P.B., and was not at each time taken down verbatim; but it is as follows, understanding at the same time that a great deal more can be said at the right time. For in these matters the correspondences are almost endless and to be fully grasped require minds of great analytical power and memories not yet developed in this civilization.

The relation is not of blue to *the* Earth, but to earth or prithivi, and the color given to that is dark blue, which to be properly known must be seen, as it is not possible to describe the shades of a color. It is the same color that Krishna is often painted, and in the sense it is given here it will—according to the use to be made—correspond to the Auric Envelope. For in one sense the A. E. is the earth; for the Ego who is going through the stream of evolution.

The nose and the next division similarly correspond, for the reason that smell, the characteristic of prithivi, is perceived especially by the nose, although, as said before, the senses may work out of their

usual order. But it is very plain that generation corresponds to earth, and the metaphysical correspondence may be made with the A. E., for it is through the preserving power of that principle that we come to the earth again and again in our evolution. By taking the last division on the page we have now come to a part of the astral and inner physiology which is not clear to minds that do not in fact understand even as much as is known today in the world of physical anatomy and physiology. How then explain in full the other and hidden senses and organs? The sense spoken of as being highly developed in animals makes no confusion, because it is in that kingdom that the development begins, and hence in that development specializations and accelerations take place in single senses; in man these are hidden and potential through the greater power the others have and the great combination he has to use. This can be illustrated from any complicated machine of many parts made by man. In such a machine the smallest lever is as important as the others and has taken the time, thought and energy of one man to make, but when the complete machine is running the action of any one is not perceived and we see that the whole makes a great combination doing a certain work.

The mechanical device known as a "cam" is one of the most useful, necessary and common, yet it is sometimes in appearance rude and clumsy, but it has become known in all its many possibilities through the work of many years and many men. Yet without the machine in which to work it, it is not of much consequence.

PAGE 671

This is one of the most important paragraphs in the book. It contains much that will take any student a long time to do and much effort.

Those who are not naturally of the higher order of psychics are recommended to make a bundle of the four lower planes of consciousness and fix it on the higher. This is to be done, if benefit is to be derived, without intermission and at the same time the bodily wants are to be attended to, for by the words "making ducks and drakes" H.P.B. intended to allude to him who attends to the body by ascetic practices, and attempts to compel the body to observe certain rules the mind lays down.

But if one spends time in continual attention to the lower wants and regulations, the upper will be neglected surely, and the mind at last be steeped in such lower observances. The higher states must, then, be thought of and an attempt be made to pin the thoughts there. The very attempt to do this will result in a natural rising of the mind to the point aimed at, and if it be continued then a mental habit will ensue, so that from stage to stage the mind rises higher and higher toward that which it has resolved to seek. If persisted in, then times will come when a reach to the goal is accomplished, from which there will be a temporary falling down, but not to the lowest point. This is the law of nature, and knowing it, the student who is discouraged by not succeeding is unwise and forgetful, for all these cautions are given not only for information but also for use and encouragement.

WILLIAM Q. JUDGE.

Collected Writings VOLUME XII

1890

INSTRUCTION NO. V

STRICTLY PRIVATE AND CONFIDENTIAL

NOT THE PROPERTY OF ANY MEMBER, AND TO BE RETURNED ON DEMAND TO THE AGENT OF THE HEAD OF THE E.S.T.

INSTRUCTION NO. V

The study of Consciousness has further to be pursued. We must therefore learn to understand more fully the Septenary Constitution of Man, and the workings of consciousness in every part thereof.

The student will, in this *Instruction*, address himself to the understanding of the Lower Quaternary, as defined in Diagram V, and to the workings of consciousness as manifested through that Lower Quaternary. The study of the Higher Triad pertains to further Instructions, and for the understanding of the Higher Triad it is needful that the Lower Quaternary shall be in some measure understood. And first let the student clearly realize that he cannot see things spiritual with the eyes of the flesh, and that in studying even the Body he must use the eyes of the Spiritual Intelligence, else will he fail and his study will be fruitless. For growth is from within outwards, and always the inner remains the more perfect. Even the development of a physical sense is always preceded by a mental feeling, which proceeds to evolve a physical sense. As said (p. 672) all senses are but differentiations of the one sense-consciousness, and become so differentiated on the Astral plane, where perceptive life proper begins (p. 660); from that the differentiation is continued on to the lowest sub-plane of the Prākritic plane, to which the physical molecules of our Bodies belong. For instance, fishes living in dark subterranean waters are blind; but if they are taken and put into a pond, in a few generations they will develop eyes. Nevertheless, in their original state, though they had no organs of physical vision, they were yet endowed with a sense of sight. Otherwise, how could they, in the darkness, have found their prey and have avoided obstacles and dangers?

The fewer the coverings over the sense-consciousness, the clearer the vision, for each envelope adds something of illusion. Only when the true discerning or discriminating power is set free is illusion overcome, and the setting free of that power is the union of Manas with Buddhi—the attainment of Adeptship. That is why in Devachan the being is still under illusion, for there the mind is the mind of one who, while in the body, had not made the union so as to complete the Trinity. It

is only when the union is completed in the living human being that delusion is at an end. Meanwhile, with each descent to a lower plane illusion is increased.

To render active the inner vision the student must purify his whole nature, moral, mental and physical.

Purity of Mind is of greater importance than purity of Body. If the Upādhi* be not perfectly pure, it cannot preserve recollections coming from a higher state. An act may be performed to which little or no attention is paid, and it is of comparatively small importance. But if thought of, dwelt on in the Mind, the effect is a thousand times greater. Therefore it is above all things of importance that the thoughts should be kept pure. Remember that you have, so to speak, to enclose the Square within the Triangle; in other words, you must so purify the Lower Quaternary that it shall vibrate in unison with the Upper Triad.

And this is no easy task. The flesh, the Body, the human being in his material part, is, on this plane, the most difficult thing to subject. The highest Adept, put into a new Body, has to struggle against and subdue it, and finds its subjugation difficult. But this is from the automatism of the Body; the original impulses have come from thought. What we call the desires of the Body have their origin in thought. Thought arises before desire. The thought acts on the Brain, the Lower Manas being the agent; the brain acts on the bodily organs, and then desire awakens. It is not the outer stimulus that arouses the bodily organs, but the Brain, impressed by a thought. Wrong thought must therefore be slain, ere desire can be extinguished. Desire is the outcome of separateness, aiming at the satisfaction of self in Matter. Now the flesh is a thing of habit; it will repeat mechanically a good impulse or a bad one, according to the impression made on it, and will continue to repeat it. It is thus not the flesh which is the original tempter, although it may repeat automatically motions imparted to it, and so bring back temptations; in nine cases out of ten it is the Lower Manas which, by its images, leads the flesh into temptations. Then the Body automatically sets up repetitions. That is why it is not true that a man steeped in evil can, by sudden conversion, become as powerful for good as he was before for evil. His vehicle is too defiled, and he can at best but neutralize the evil, balancing up the bad Karmic causes he has set in motion, at any rate for that incarnation. You cannot take a herring-barrel

* Upādhi means that through which a force acts. The word "vehicle" is sometimes used to convey the same idea. If "force" be regarded as acting, "matter" is the upādhi through which it acts. Thus the Lower Manas is the upādhi through which the Higher can work; the Linga-Śarīra is the upādhi through which Prāna can work. The Sthūla Śarīra is the upādhi for all the principles acting on the physical plane.

and use it for attar of roses; the wood is too soaked through with the herring-drippings. When evil tendencies and impulses have been thoroughly impressed on the physical nature, they cannot at once be reversed. The molecules of the Body have been set in a Kāmic direction, and—though they have sufficient intelligence to discern between things on their own plane, *i.e.,* to avoid things harmful to themselves—they cannot understand a change of direction, the impulse to which comes from a higher plane. If they are too suddenly and too violently forced into a reverse action, disease, madness or death will result.

This automatism of the Body—spoken of sometimes as habit—renders it possible for us to have both good and evil experiences in dreams. This is another reason why we should be careful of the impressions we make on the Body, especially as to impressions in which Kāma takes part. In sense dreams the Lower Manas is asleep; the animal consciousness, when a sensual tendency has been impressed on it by desire, is more easily impressed by Kāma with pictures from the Astral Light, and thus the tendency of such sense-dreams is always towards the animal. We should therefore train ourselves to awaken directly we begin a dream that tends in the sense direction; and the instantaneous rejection of impure thoughts during the period of waking consciousness will tend to set up a habit of rejection which will act automatically in sleep. In dreams, and also whenever we calmly sit for any sort of meditation, one of the first things to happen is that the Elementals begin to present to our inner eyes pictures of all sorts, and the kind of picture presented will be the result of the prior thoughts and also of the state we are in both mentally and physically. For if we are disturbed or harassed in any way in thought, the pictures will be more and more confused in fact, though sometimes having no appearance on the surface of being in confusion.

The student must therefore guard his thoughts, regarding them as the generators of action. *Five minutes' thought may undo the work of five years*. And although the five years' work may be run through more rapidly the second time than it was the first, yet time is lost.

The student will find in what follows a variety of classifications and septenary divisions. He must bear in mind that every Principle in man has its seven aspects, and every cell and organ its seven components. A Principle may have an organ in the Body specially related to it, as the Spleen to the Linga-Śarīra; none the less will the Linga-Śarīra have its correspondence in every cell in the Body, as also in other great organs. Thus the Brain has its seven divisions, each corresponding to a Principle, though it corresponds as a whole to the Psycho-Intellectual Man. In this there is no contradiction, as the elementary student at first imagines, when he finds different correspondences

given for the same Principle, but only an exemplification of the great truth that every molecule is a mirror of the universe, every microcosm the mirror of a macrocosm.

Man's Physical Body has its seven aspects, each aspect representing a Principle; then each of these has its seven sub-divisions, each subdivision in its turn representing a Principle; and we have the "forty-nine fires" as seen in the Sthūla-Śarīra. It is because of this intricate correspondence, carried out in every detail, that man will ultimately be able to come into contact with every realm of being in the Universe. This, and this alone, makes Rāja-Yoga possible.

STHULA-ŚARŸRA

The Body is not a Principle in strict Esoteric parlance; it is an upadhi rather than a Principle. But it is a vehicle of consciousness, and therefore must be considered in studying Consciousness. Apart from this, it can be regarded as merely a denser aspect of the Linga-Śarīra, for the Body and the Linga-Śarīra are both on the same plane, and the Linga-Śarīra is molecular in its constitution, like the Body. The Earth and its Astral Light are as closely related to each other as the Body and its Linga-Śarīra, the Earth being the upādhi of the Astral Light. Our plane in its lowest division is the Earth; in its highest the Astral. The terrestrial Astral Light should of course not be confounded with the universal Astral Light.

THE HEART

The Consciousness which is merely the animal Consciousness is made up of the Consciousness of all the cells in the Body, except those of the Heart. For the Heart is the organ of the Spiritual Consciousness; it corresponds indeed to Prāna, but only because Prāna and the Auric Envelope are essentially the same, and because again as Jīva it is the same as the Universal Deity (p. 672). The Heart represents the Higher Triad, while the Liver and Spleen represent the Quaternary, taken as a whole. The heart is the abode of the Spiritual Man, whereas the Psycho-Intellectual Man dwells in the Head with its seven gateways. It has its seven brains, the upādhis and symbols of the seven Hierarchies, and this is the exoterically four, but esoterically seven, leaved Lotus, the "Saptaparna," the "Cave of Buddha" with its seven compartments.

The Heart is the king of the Body, its most important organ. Even if the Head be severed from the trunk, the Heart will continue to beat

for half an hour. If wrapped in cotton wool, and put in a warm place, the pulsation will continue for some hours.

In the Heart is a spot which is the last to die, a spot marked by a tiny violet light; that is the seat of Life, the centre of all, Brahmā; the first spot that lives in the foetus, and the last that dies. When a Yogi is buried in a trance, it is this spot that lives, though the rest of the Body be dead, and as long as this remains alive the Yogi can be resurrected. This spot contains potentially mind, life, energy and will. During life it radiates prismatic colors, fiery and opalescent.

The Heart is the centre of the Spiritual Consciousness, as the Brain is the centre of Intellectual Consciousness. But this Spiritual Consciousness cannot be guided by a person, nor can its energy be directed by him, until he is completely united with Buddhi-Manas. Until then, it guides him—if it can. That is, makes efforts to reach him, to impress the lower Consciousness, and those efforts are helped by his growth in purity. Hence the pangs of remorse for wrong done, the prickings of Conscience, reproaching for evil, inciting to good. These come from the Heart, not from the Head. In the Heart is the only manifested God; the other two are invisible. And it is this manifested God that represents the Triad, Ātma-Buddhi-Manas.

Anyone who can reach up to, and so receive at will, the promptings of this Spiritual Consciousness must be at one with Manas—that is must have attained Adeptship. But the Higher Manas cannot directly guide the ordinary man; it must act through the Lower Manas, and thus reach the lower Consciousness. The effort however should be continually made to centre the Consciousness in the Heart, and to listen for the promptings of the Spiritual Consciousness, for though success be far off, a beginning must be made, and the path opened up.

There are three principal centres in the Body of Man: the Heart, the Head, and the Navel; the Heart, as said, is the centre of the Spiritual Consciousness; the Head is the centre of the Psychic Consciousness; and the Navel is the centre of the Kāmic Consciousness. Any two of these may be positive and negative to each other, according to the relative predominance of the Principles and therefore of their organ for manifestation on this plane. The meaning of the words positive and negative in this relation is the same as is attached to them in electrical science. The current flows from the positive to the negative, or the impression is made by the positive on the negative.

For instance: the aura of the Pineal Gland vibrates during the activity of the Consciousness in the Brain, and shows the play of the seven colors. This septenary disturbance and play of light around the Pineal Gland are reflected in the Heart, or rather in the aura of the Heart, which is negative to the brain in the ordinary man. This aura

then vibrates and illumines the seven brains of the Heart, as that of the Pineal Gland illumines the seven centres in the Brain. If the Heart could, in its turn, become positive and impress the Brain, the spiritual Consciousness would reach the lower Consciousness. The Spiritual Consciousness is active during deep sleep, and if the "dreams" that occur in so-called dreamless sleep could be impressed by the Heart on the Brain, your Consciousness would no longer be restricted within the bounds of your personal life. If you could remember your dreams in deep sleep, you would be able to remember all your past incarnations. This is the "memory of the Heart"; and the capacity to impress it on the Brain, so that it becomes part of its Consciousness, is the "opening of the Third Eye." In deep sleep the Third Eye opens, but it does not remain open. Still, some impressions from the Spiritual Consciousness do reach the Brain more or less, thus making the Lower Ego responsible. And there are some of these which are received through the Brain, which do not belong to our previous personal experience. In the case of the Adept, the Brain is trained to retain these impressions.

The Eastern Secret School knows each minute portion of the Heart, and has a name for each portion. It calls them by the names of the Gods, as Brahma's Hall, Vishnu's Hall, and so on. Each of these corresponds

with a part of the Brain. The student will now begin to understand why so much stress is laid on the Heart in connection with meditation, and why so many allusions are made in old Hindu literature to the Purusha in the Heart. And so with regard to concentration the Blessed MASTER Koot Hoomi ∴ writes:

Your best method is to concentrate on the Master as a Living Man within you. Make His image in your heart, and a focus of concentration, so as to lose all sense of bodily existence in the one thought.

So again He says:

The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane. To accomplish this, the physical Brain must be made an entire blank to all but the Higher Consciousness.

When the Brain is thus rendered a blank, an impression from the Heart may reach it and be retained; and this is what is spoken of on p. 618, with regard to the Chela, who is able to hold only parts of the knowledge gained. The above-quoted letter says:

In acquiring the power of concentration the first step is one of blankness. Then follows by degrees consciousness, and finally the passage between the two states becomes so rapid and easy as to be almost unnoticed.

He who can do this at will has become an Adept, and can "store the knowledge he thus gains in his physical memory."

Such is the kingly function of the Heart in the human Body, and its relation to the Brain, which, as a whole, "is the vehicle of the Lower Manas, enthroned in Kāma-Rūpa."

THE BRAIN

The Brain, taken as an organ of Consciousness, serves as the vehicle on the objective plane of the Lower Manas, which works upon its material molecules in a way hereafter to be explained. Its subdivisions correspond to, and are the organs of, the subdivisions of the Lower Manas, its convolutions are formed by thought, the activity of the thinking Principle building up more and more complicated convolutions.

There are seven cavities in the Brain which during life are empty, in the ordinary sense of the word. In reality, they are filled with Ākāśa, each cavity having its own color, according to the state of Consciousness in which you are. (The colors are only visible, of course, to the purified vision.) These cavities are called in Occultism the "Seven Harmonies," the scale of the Divine Harmonies, and it is in these that visions must be reflected, if they are to remain in the Brain-memory. These are the parts of the Brain which receive impressions from the Heart, and enable the memory of the Heart to be impressed on the memory of the Brain.

The fourth of these cavities is the Pituitary Body, which corresponds with Manas-Antaskarana, the bridge to the Higher Intelligence; it contains various essences. The fifth cavity is the Third Ventricle, empty during life except for pulsating light, though filled with a liquid after death. The sixth cavity is the Pineal Gland, also hollow and empty during life; the granules are precipitated after death. The Pineal Gland corresponds with Manas until it is touched by the vibrating light of Kundalini, which proceeds from Buddhi, and then it becomes Buddhi-Manas. When Manas is united to Buddhi, or when Buddhi—and therefore Ātman also—is centred in Manas, it acts in the three higher cavities, radiating and sending forth a halo of light, and this sometimes becomes visible in the case of very holy persons. The fires are always playing round the Pineal Gland; but when Kundalini illuminates them for a brief instant, the whole universe is seen. This is what occurs occasionally in deep sleep when the third eye opens. And such opening is good for Manas, who

profits by it, even though the

Lower Man is not then reached and therefore cannot remember. The seventh cavity is the synthesis of all, the cavity of the skull itself, as filled with Ākāśa (see Diagram V). This corresponds with the Ātmic Aura, the sacred Auric Egg.

Perception, brain perception, is located in the aura of the Pineal Gland, while the Pineal Gland itself, illuminated, corresponds with Divine Thought. The Pituitary Body is the organ *per se* of the psychic plane. Pure psychic vision* is caused by the molecular motion of this body, which is directly connected with the optic nerve, and thus affects the sight, and gives rise to hallucinations. Its motion may readily cause flashes of light, seen within the head, similar to those that may be obtained on pressing the eyeballs, and so causing molecular motion in the optic nerve. When molecular action is set up in the Pituitary Body these flashes are seen, and further action gives psychic vision, as similar motion in the Pineal Gland gives Spiritual Clairvoyance. Drunkenness and fever cause disorderly motion in the Pituitary Body, and so produce illusions of sight, visions, hallucinations. This body is sometimes so affected by drunkenness that it is paralyzed, and the strict forbiddance of alcoholic liquids to all students of Occultism turns on this effect which alcohol produces on the Pituitary Body and Pineal Gland.

The Pineal Gland is the focus of the spiritual, hence inorganic, sensorium. Its action has nothing to do with the circulation of the Blood, but it is concerned with the spiritual fiery emanation that proceeds from the Blood. Further: the Pineal Gland, at the upper pole of the human body, corresponds with the Uterus (in the female and its analogue in the male) at the lower pole; the peduncles of the Pineal Gland corresponding with the Fallopian Tubes of the Uterus. The Pituitary Body is only the servant of the Pineal Gland, its torch-bearer, like the servants carrying torches that run before the carriage of a princess. Man is androgyne, so far as his head is concerned.

The *Corpora Quadrigemina* corresponds with Kāma-Manas, bringing Kāma thus within the Mānasic division of the human brain.

Kāma itself has for its correspondence the Cerebellum, which is the centre and storehouse of forces. The Cerebellum furnishes the materials for ideation. The frontal lobes of the Cerebrum are the finishers and polishers of the materials supplied by the Cerebellum, but they cannot create these materials for themselves.

The correspondence of Kāma in the lower part of the Body is the Liver, with the Stomach.

———————

* Ordinary clairvoyance is not the use of this organ.

———————

To recapitulate, we have:

	corresponds with		
Kāma	"	"	*Cerebellum*
Kāma-Manas	"	"	*Corpora Quadrigemina*
Manas-Antaskarana	"	"	Pituitary Body
Manas	"	"	Pineal Gland
Manas-Buddhi	"	"	Pineal Gland when touched by Kundalini
Auric Egg	"	"	Cavity of skull filled with Ākāśa

Thus the Brain, the vehicle of the Lower Manas with Kāma, as said, has its subdivisions corresponding with the subdivisions, or aspects, of Manas in activity, and has also the cavities related to the heart, rendering possible the making of impressions on the physical consciousness, and by the action within these cavities rendering possible the action of Buddhi-Manas on the physical plane, and the development of Spiritual Clairvoyance.

THE LIVER AND STOMACH

The Liver and Stomach, as said, are the correspondences of Kāma in the trunk of the Body, and with these must be classed the Navel and the Generative Organs. The Liver is closely connected with the Spleen, as is Kāma with the Linga-Śarīra, and both these have a share in generating the blood. The Liver is the General, the Spleen the Aide-decamp. All that the Liver does not accomplish is taken up and completed by the Spleen.

THE SPLEEN

The Spleen corresponds to the Linga-Śarīra, and serves as its dwelling-place, in which it lies curled up. As the Linga-Śarīra is the reservoir of life for the Body, the medium and vehicle of Prāna, the Spleen acts as the centre of Prāna in the Body, from which the life is pumped out and circulated. It is consequently a very delicate organ, though the physical Spleen is only the cover for the real Spleen.

THE BLOOD

The circulation of Life, Prāna, through the Body is by way of the Blood. It is the vital Principle in us, Prānic rather than Prāna, and is closely allied to Kāma and to the Linga-Śarīra. The essence of the Blood is Kāma, penetrated by Prāna, which is universal on this plane. When Kāma leaves the Blood it congeals. So that the Blood may be regarded as Kāma-Rūpa, the "form of Kāma" in a sense. While Kāma

is the essence of the Blood, its red corpuscles are drops of electrical fluid, the perspiration oozing out of every cell of the various organs, and caused to exude by electrical action. They are the progeny of the Fohatic principle.

Anatomists are beginning to find out new ramifications and new modifications in the human Body, and they sometimes get very near a truth without quite getting hold of it. For instance, they are in error as to the Spleen, when they call it the manufactory of the white corpuscles of the Blood, for, as said, it is really the vehicle of the Linga-Śarīra. But these same white corpuscles—which are the Devourers, the scavengers of the human body—are oozed out of the Linga-Śarīra and are of the same essence as itself. They come from the Spleen, not because the Spleen manufactures them, but because they are oozed out of the Linga-Śarīra, which, as said, is curled up in the Spleen. They are the Sweat-Born of the Chhāyā.

The Blood thus serves as the physical upādhi for Kāma, Prāna, and the Linga-Śarīra, and the student will understand why it plays so large a part in the animal economy. From the Spleen—enriched by the life-elements from Prāna, the corpuscles of the Linga-Śarīra serving as the vehicle of these Prānic elements, the Devourers, that build up and destroy the human body—it travels all over the body, distributing everywhere these Prānic carriers. The red corpuscles represent the Fohatic energy in the Body, closely allied to Kāma and Prāna, while the essence of the Blood is Kāma, present in every part of the Body.

THE SYMPATHETIC SYSTEM

The Sympathetic Cords take their rise from a sacred spot above the *Medulla oblongata*, called the Trideni. From this same spot start Idâ and Pingala, an upper junction of the sympathetic and cerebro-spinal axes being thus formed.

The Sympathetic Cords are only found after a certain stage of animal evolution, and are evolving in complexity to form a second Spinal Cord. At the end of the next Round, Humanity will become once more hermaphrodite, male-female, and then there will be two Spinal Cords in the human Body. In the Seventh Race, the two will merge into the one. The sexually creative power of man is not natural, or rather was not at the beginning. It was an abnormal diversion from the course of human or divine nature, and all tends to make away with it. Man in the end of the Sixth and Seventh Races will not have sexual organs. The evolution of the physical Body corresponds to the Races, and with the evolution of the Races the Sympathetic Cords will develop into a true Spinal Cord, the two Cords growing together and so forming one. We are returning up the arc, with self-consciousness added. The Sixth

Race will correspond to the "Pudding Bags," the First Root-Race, but will have the perfection of form with the highest intelligence and spirituality.

The Sympathetic System is connected with the Linga-Śarîra, Prâna and Kāma, more than with Manas. It is played on by the Tāntrikas, who call it Śiva's Vînâ (lute), or Kālī's Vînâ, and is used in Hatha-Yoga. Its most important plexus, the Solar, is the brain of the stomach, and emotions are felt there, owing to the correspondence with Kāma. So psychic clairvoyant perception often acts at this region, as in the reading of letters, psychometrizing substances, etc.

THE SPINAL COLUMN

The Spinal Column is called Brahmadanda, the rod or stick of Brahmā, and it is this which is symbolized by the bamboo rod carried by ascetics, the seven-knotted wand of the Yogi. The seven knots are the seven Nâdîs along the spinal cord. The Yogis beyond the Himālayas, who assemble regularly at Lake Mānasasarovara carry a triple-knotted bamboo stick and are called Tridandas. The three knots signify the three vital airs that play in the Spinal Column, symbolized also in the triple Brāhmanical thread. The triple cord has other meanings, it may be observed in passing; as, for instance, it symbolizes the three initiations of a Brāhmada. The first takes place at birth when he receives his mystery name—that a Hindu would die rather than reveal—from the family astrologer, who is supposed to have received it from the Devas. The child is thus said to be initiated by the Devas. The second initiation occurs when he is seven years old, and he then receives his thread. The third is the initiation into his caste, a ceremony that is performed when he is eleven or twelve years of age. But this by the way.

The seven physical Nâdis extend up the vertebral column from the sacrum to the atlas. The superphysical are within the head, and of these the fourth is the Pituitary Body. The physical Nādīs correspond to regions of the Spinal Cord known to anatomists. There are six or seven Nâdis, or plexuses, along the Spinal Cord; but the term "Nâdis" is not technical; it is used as descriptive of any knot, centre, ganglion, or similar body. The Sacred Nâdis are those that are situated above Sushumna, along its length. Six of these are known to Science, while the seventh, near the atlas, is unknown. Even the Tāraka Rāja-Yogis speak only of six, and will not mention the sacred seventh.

Sushumna is the central passage, Idâ being on the left side of the Cord, and Pingala on the right. When the Sympathetic Cords grow together to form a new Spinal Cord, as said above, Idâ and Pingala

will be joined with Sushumna and they will also become one. Thus the Sympathetic Cords, which are concerned so largely with the glandular system, developed more in the female than in the male, and the Cerebro-spinal Axis, connected with the muscular system, developed more in the male than in the female, will reach equality or equilibrium, and with this the Androgyne becomes the typical Humanity.

The pure Ākāśa passes up Sushumna; its two aspects pass up Idā and Pingala. These play along the curved walls of the Cord in which is Sushumna. They are semi-material, one positive and one negative, one solar and the other lunar, and these two start into action the free and spiritual current of Sushumna. They have distinct paths of their own, otherwise they would radiate all over the body. By concentration on Idā and Pingala is generated the "sacred Fire," and these are the "sentries on either side" (p. 616), by the action of which alone the Sushumnic current can be roused into activity. [But this concentration cannot be done without details not yet given.]

Sushumna, Idā, and Pingala, are the three vital airs, and are symbolized in the Brāhmanical thread. When these vital airs are active a circulation is set up which passes through the whole Body, originating in and returning to the central canal. This is why man has been represented by a tree, with its circulation rising up the inner, and descending along the outer, parts of the wood. Hence the use of trees in symbolism, and the representation of the Dhyāni-Chohanic Body as a tree.

The student may now learn why no one can properly or with safety enter on the study of Practical Occultism, in the real sense of the word, unless he or she is a celibate, and why any who get hold of some of the Hatha-Yoga exercises, and who begin to practice them in the midst of an ordinary family life, or while living in a loose way sexually, must, if to any extent successful, bring upon themselves physical disease, and very likely madness. The Spinal Cord puts into connection the Brain and the Generative Organs, and this connection is further strengthened by the Sympathetic System. The Cord, however, gives an open passage, which opens into the important cavities of the Brain. Excitement of the Generative Organs sends up impulses and subtle essences to the Brain by way of the spinal canals. Now the three vital airs are ruled by the Will, and Will and Desire are the higher and lower aspects of one and the same thing. These airs, as said, play in the canals, and hence the importance of their absolute purity. For if they soil the vital airs energized by the Will, disease results at the best, Black Magic at the worst. Therefore all sexual intercourse is forbidden to the students of Practical Occultism.

For instruction in Practical Occultism it is necessary to have acquired power of concentration, and then to receive certain definite directions.

The latter would be of little use to a student who has not already attained the power of concentrating his Mind and Will. This power should be cultivated and trained in the Lower Degrees, and it is to this end that the Rule ordering daily meditation was laid down. There is no other way of attaining the power of concentration, and without this power, largely developed, no progress can be made in Practical Occultism, no beginning even of it being possible.

Collected Writings VOLUME XII

1890

GENERAL NOTES ON THE BODY

The Sthūla-Śarīra is made up of molecules, informed and ensouled by Atoms. The molecule has in it the Seven Principles, in their Prākritic manifestation. As man, as a whole, contains every element that is found in the universe, and as there is nothing in the Macrocosm that is not in the Microcosm; so every molecule is, in its turn, the mirror of its universe, Man. It is this which renders man alone capable of conceiving the universe on this plane of existence; he has in him the Macrocosm and the Microcosm.

The Atom, esoterically, contains the six Principles and dwells in the molecule, the molecule being the Body, or Sthūla-Śarīra of the Atom, as Ātma contains all and dwells in the material universe. In its highest aspect it is on the seventh sub-plane of the lowest Prākritic plane, and is thus the Ātma of the objective Cosmos. It is thus spiritual, and is forever invisible on this plane, and in its first manifestations it remains atomic, as Ātma-Buddhi-Manas in the molecule. Thus, on the lowest Prākritic sub-plane is afforded the material upādhi through which the higher Principles can act in the Body. The Ego is atomic, spiritual, and so are the Atoms which form explicitly the three higher Principles of the molecules, as well as contain implicitly the lower. Molecules form round the Atom, and these molecules are related to Kāma-Manas, Kāma, Linga-Śarīra, and finally, as outer coating, appear as the molecules of the Sthūla-Śarīra. The Astral Bodies are molecular, however etherealized may be their composition, whereas the Ego is atomic. This is the difference between the nature and essence of the Astral Bodies and the Ego. These Atoms are the thirty-three crores of Gods met with in Hindu books. But with all this the actual nature of the Ego cannot be understood by finite mind. The student may now better understand the statement (p. 661) that the consciousness of the senses, being that of the molecules, is in Ātma-Buddhi and without Manas. The Mānasic upādhi is not developed in *the molecule*, hence the Mānasic aspect of the sevenfold Ātma cannot manifest in it, and there is no self-consciousness in the molecule, or in the cell composed of molecules. Thus the cells of the legs or other parts are conscious, but they are slaves of an idea or volition

sent to them and obey it. They are not self-conscious, and cannot originate an idea. When they are tired they can send to the brain an uneasy sensation, caused in them by exhaustion, by diminution of Prānic energy. Thus they give rise in the brain to the idea of fatigue, the Lower Manas translating the cell-Kāmic sensation of exhaustion into the idea of fatigue.

Rude physical health is a drawback to seership—as may be seen in the case of Swedenborg. It is an excess of Prāna setting up powerful molecular vibrations, and so drowning the Atomic.

The Linga-Śarīra, or ethereal double of the Body, is molecular in constitution, but of molecules invisible to the physical eyes. It is therefore not homogeneous. [The Astral Light is nothing but the shadow of the real Divine Light, and is not molecular.]

____

THE LINGA-ŚARĪRA

The Linga-Śarīra, as often said before, is the vehicle of Prāna, and supports life in the Body. It is the reservoiror sponge of life, gathering it up from all the natural kingdoms around, and it is the intermediary between the kingdoms of Prānic and physical life. Life cannot pass immediately and directly from the subjective to the objective, for nature passes gradually from sphere to sphere, overleaping none. The Linga-Śarīra serves as the intermediary between Prāna and Sthūla-Śarīra, drawing life from the ocean of Jīva, and pumping it in the physical Body as Prāna. For life is, in reality, Divinity, Parabrahman, the Universal Deity. But in order that it may manifest on the physical plane it must be assimilated to the matter of that plane; this cannot be done directly, as the purely physical is too gross, and thus it needs a vehicle—the Linga-Śarīra.

The Linga-Śarīra is in a sense the permanent seed for the Sthūla-Śarīra of man, and Weissmann, in his theory of the hereditary germ,* is not far from the truth. But it would be an error to say that there is one permanent seed oversouled by a single Ego in a series of incarnations. The Linga-Śarīra of one incarnation fades out, as the Sthula-Śarīra to which it belongs rots out; the Auric Egg furnishes the basis of the new Linga-Śarīra and the Tāņhic Elementals form it (p. 609) within the Auric Envelope, the continuity being thus preserved; it lies dormant in the foetal state, during the Devachan of the entity to whom it belongs, and enters, in due course, a woman's womb. It is first in the womb, and then comes the germ that fructifies it, from the male

* *The Secret Doctrine*, Vol. I, 223, footnote.

parent. It is the subjective image of the man that is to be, the model of the physical body in which the child is to be formed and developed. It is then clothed with matter, as were the Lunar Pitıis, and is therefore often called the Chhāyā. Up to the age of seven, it forms and moulds the Body; after that age, the Body forms the Linga-Sarira.The Mind and the Linga-Sarira mutually act and react on each other, and so is prepared a mould for the next incarnation. It is the perfect picture of the man, good or bad, according to his own nature. It cannot therefore be said that there is one permanent Linga-Sarira seed in the incarnations of the Ego; it is a perpetual succession of destruction and reformation, the Manas by the Auric Egg affording the permanent seed; "it is Heaven and Earth kissing each other."

During incarnation the germ, or life essence, of the Linga-Sarira, is, as said, in the Spleen; the Chhāyā lies curled up therein. And now let the student escape from much confusion by distinguishing between the various Astral Bodies and the true Astral. The Astral, *par excellence*, the Second Principle in Man, corresponding to the Second Principle in Cosmos, is the progeny of the Chhāyā of the Lunar Pitris and the Auric Essence that absorbed it. (See p. 608.) This is the moulder of the infant's Body, the model spoken of above. This has for its physical organ the Spleen, and during incarnation has its seat there. It affords the basis for *all* Astral Bodies, for the Linga-Śarīra proper, and the Māyāvi-Rupas used as vehicles for different Principles. Let us then now call it the Chhāyā, in view of its origin. When an Astral Body is to be formed, the Chhāyā evolves a shadowy, curling or gyrating essence like smoke, which gradually takes form as it emerges. In order that this essence may become visible, the Chhāyā draws on the surrounding atmosphere, attracting to itself certain minute particles floating therein, and so the Linga-Sarira, or other Astral vehicle is formed outside the physical Body. This process has often been observed at spiritualistic séances, at which materialization has occurred. An Esotericist has seen the Chhāyā emerging from Eglinton's left side,* and forming in the way here described.

This ethereal Body, built outside the Linga-Sarira, is the Linga-Sarira, properly so termed; it could not form *in vacuo*, it is built up temporarily, with the Chhāyā as its foundation, and disperses when the Chhāyic foundation is withdrawn into the Body. This Linga-Sarira is united to the physical Body by an umbilical cord, a material cord, and cannot therefore travel very far from it. It may be hurt by a sharp instrument, and would not face a sword or bayonet, although it can

* [William Eglinton (1857-1933), famous medium, concerning whom information may be found in Vol. III, pp. 503-05, of the *Collected Writings*.]

easily pass through a table or other piece of furniture. When swords are struck at Shades, it is the sword itself, not its Linga-Śarīra, or Astral that cuts. Sharp instruments alone can penetrate such Astrals; thus, under water, a blow with a blunt object would not affect you so much as a cut would.

At spiritualistic séances the Linga-Sarira of the medium materializes, the resemblance to deceased persons being mostly caused by the imagination, but sometimes by an Elemental throwing onto the Linga-Śarīra a reflection of a picture of the defunct in the Astral Light, thus producing the likeness. The clothing on such phantasms is formed from the living particles of the medium's body, and is no real clothing, nor has it anything to do with the clothing of the medium. All the material clothing seen at materialization séances has been paid for. Materialized forms are to be for the present divided into two classes: (*a*) those with a definite form produced by the sub-conscious or other thought of the person to whom the form belongs, or as above stated, and, (*b*) those the form, or semblance, or appearing of which is due to the combined thought of the person to whom it belongs, and the person who sees it, so that the outer appearance is due to a process of thought or imagination exercised by the one or the other. The imagination and the thought in these cases take place or act at the same time with too small an interval to be noticed. It is these facts about Astral Bodies that account for the Arabian and Eastern tales about Jinns, bottle imps, etc. Dugpas are able to work on the Linga-Śarīras of other people. When a man visits another in his Astral Body, it is the Linga-Śarīra that goes, but this cannot happen at any great distance. So also it is the Linga-Śarīra that is seen in the neighborhood of persons as their "doubles." And it is the Linga-Śarīra that is used to move objects without visible contact. A Linga-Śarīra can be formed by the escaping Chhāyā without any knowledge of the person emanating it, and can wander about, but it is not then fully endowed with Consciousness. Such projection of the Astral Body should not be attempted.

A more important kind of Astral Body is the Māyāvī-Rūpa, or illusionary Body, and this is of different degrees. All have the Chhāyā as upādhi, but they may be unconscious or conscious. If a man thinks intensely of another at a distance, his Māyāvī-Rūpa may appear to that person, without the projector knowing anything about it. This Māyāvi-Rūpa is formed by the unconscious use of Kriyāśakti, when the thought is at work with much intensity and concentration. It is formed without the idea of conscious projection, and it is itself unconscious, a thought body, but not a vehicle of Consciousness. But when a man consciously projects a Māyāvi-Rūpa and uses it as a vehicle of Consciousness,

he is an Adept. No two persons can be simultaneously conscious of one another's presence, unless one of the two be an Adept.

In the formation of a Māyāvi-Rūpa, as already said, the upādhi is furnished by the Chhāyā, the "basis of all forms." When an Adept projects his Māyāvi-Rūpa, the guiding intelligence that informs it comes from the Heart, the essence of Manas entering it; the attributes and qualities are drawn from the Auric Envelope. Nothing can hurt the Māyāvi-Rūpa–no sharp instrument or weapon—since, as regards this plane, it is purely

subjective. It has no material connection with the physical Body, no umbilical cord. It is spiritual and ethereal, and passes everywhere without let or hindrance. It thus entirely differs from the Linga-Śarīra, which, if injured, acts by repercussion on the physical Body. The Māyāvi-Rūpa is a Manasic Body, and should not be confused with the Linga-Śarīra; its projection is always a Mānasic act, since it cannot be formed without the activity of Kriyāśakti. The Māyāvi-Rūpa may be so strongly vitalized that it can go on to another plane, and can there unite with the beings of that plane, and so ensoul them. But this can only be done by an Adept. Dugpas and Sorcerers, the Adepts of the Left Hand Path, are able to create and use Māyāvi-Rūpas of their own.

As said, the projection of the Linga-Śarīra should not be attempted, but the student should seek to exercise the power of Kriyāśakti in the conscious projection of the Māyāvi-Rūpa.

KĀMA AND KĀMA-RŪPA

Although the student can no longer look on Prāṇa as one of the Seven Principles, since it is the Universal Life, he must not forget that it vivifies all, as Prāṇic energy. Every Principle is a differentiation of Jīva, *and the life-motion in each* is Prāṇa, "the Breath of Life." It is Nephesh: and Jīva becomes Prāṇa only when the child is born. Thus Kāma depends on Prāṇa, without which there would be no Kāma. Prāṇa wakes the Kāmic germs to life, and it makes all desires vital and living.

Prāṇa is not, it must be remembered, the production of the countless "lives" that make up the human Body, nor of the congeries of the cells and atoms of the Body. It is the parent of the "lives," not their product. As an example, a sponge may be immersed in an ocean; the water in the sponge's interior may be compared to Prāṇa; the water outside is Jīva. Prāṇa is the motor-principle in life. The Body leaves Prāṇa, Prāṇa does not leave it. Take out the sponge from the water, and it becomes dry—thus symbolizing death.

The Kāma during life does not form a Body which can be separated from the physical Body. It is intermolecular, answering molecule for molecule to the physical Body, and inseparable from it molecularly. Thus it is a form yet not a form; a form within the physical Body, but incapable of being projected outward as a form. This is the Inner, or Astral Man, in whom are located the centres of sensation, the psychic senses, and on whose intermolecular *rapport* with the physical Body, all sensation and purposive action depend. At death, every cell and molecule gives out this essence, and from it, with the dregs of the Auric Envelope, is formed the separate Kāma-Rūpa; but this can never come during life. The Blood is a good symbol of Kāma-ti for while within the Body, filling every portion but confined in vessels, it takes the shape of the Body and has a form, though in itself formless. If the term Kāma-Rūpa be used to indicate this intermolecular structure which is the Psychic Man, then the *post mortem* separate form must be called the Kāma-Rūpa-Astral, or Astral of the Kāma-Rūpa.

During life the Lower Manas acts through this Kāma-Rūpa, and so comes into contact with the Sthūla-Śarīra; this is why the Lower Manas is said to be "enthroned in Kāma-Rūpa" (p. 635). After death it ensouls the Kāma-Rūpa for a time, until the Higher Triad, having reabsorbed the Lower Manas, or such portion of it as it can reabsorb, passes into Devachan. The normal period during which any part of the consciousness remains in Kāma-Loka, *i.e.*, is connected with the Kāma-Rūpa, is one hundred and fifty years. The Kāma-Rūpa eventually breaks up, and leaving in Kāma-Loka the Tānhic Elementals (p. 609), its remaining portions go into animals, of which the red-blooded come from man. Cold-blooded animals are from the matter of the past.

We have already seen that, in the Body, Kāma is specially connected with the Blood, Liver, Stomach, Navel, and Generative Organs, leaving out now its organs in the Head, which are connected with its psychic rather than with its animal aspect. Connected so strongly with the organs that support and propagate life, the

acme of Kāma is the sexual instinct. Idiots show such desires, and also appetites connected with food, etc., but nothing higher. Therefore, to get rid of Kāma, you must crush out all your material instincts—"crush out matter." But at the same time you must remember that Kāma, while having as part of it bad passions and emotions, animal instincts, yet helps you to evolve, by giving also the desire and impulse necessary for rising. For in Kāma-Prāna are the physical elements which impel to growth both physically and psychically, and without these energetic and turbulent elements progress could not be made. The Sun has a physical as well as a mental effect on man, and this effect of the Sun on humanity is connected with Kāma-Prāna, with these most physical Kāmic elements, for from

the Sun flows the Vital Principle which, falling on these, impels to growth. Hence the student must learn to dominate and purify Kāma, until only its energy is left as a motor power, and that energy directed wholly by the Mānasic Will.

———

LOWER MANAS, OR KĀMA-MANAS

The Lower Manas is, in many respects, most difficult to understand. There are enormous mysteries connected with it. We shall here consider it as a Principle, taking later the workings of Consciousness in the Quaternary, and in each member of it.

The important point to grasp is its relationship to the Higher Manas.

Manas is, as it were, a globe of pure, Divine Light, a Ray from the World Soul, a unit from a higher sphere, in which is no differentiation. Descending to a plane of differentiation it emanates a Ray which is itself, which it can only manifest through the personality already differentiated. This Ray is the Lower Manas, while the globe of Divine Light, a Kumāra on its own plane, is the Higher Ego, or Higher Manas, Manas proper. But it must never be forgotten that the Lower Manas is the same in its essence as the Higher.

This Higher Ego, at incarnation, shoots out the Ray, the Lower Ego. At every incarnation a new Ray is emitted, and yet in essence it is the same Ray, for the essence is always one, the same in you and in me and in everybody. Thus the Higher Ego incarnates in a thousand bodies. The Flame is eternal. From the Flame of the Higher Ego the Lower is lighted, and from this a lower vehicle, and so on. For this Ray can manifest on this Earth, sending out its Māyāvi-Rūpa. The Higher Ego is the Sun, we may say, and the personal Manases are its Rays; the mission of the Higher Ego is to shoot out a Ray to be a soul in a child. Only thus can the Higher Ego manifest, for thus it manifests through its attributes. Only thus also can it gather experience; and the meaning of the passage in the *Upanishads*, where it says that the Gods feed upon men, is that the Higher Ego obtains its Earth experience through the Lower.

These relationships may be better conceived by a study of the following diagram:

MANVANTARIC ASPECT OF PARABRAHMAN AND MULAPRAKRITI

MAHAT.

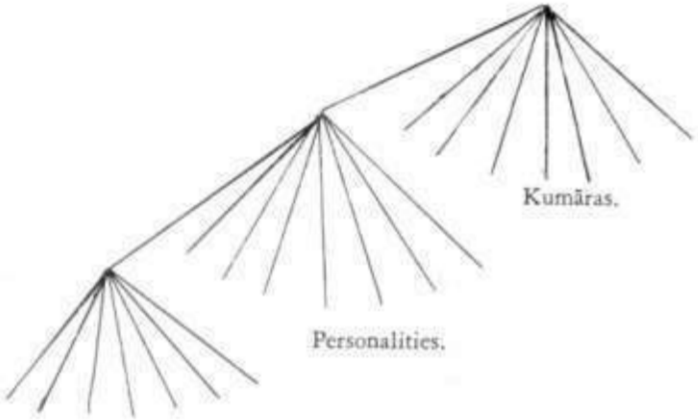

Attributes, Māyāvi-Rūpa, etc.

N. B.—The number of Rays is arbitrary and without significance.

When the Ray is thus shot forth, it clothes itself in the highest degree of the Astral Light, and is then ready for incarnation; it has been spoken of at this stage as the Chhāyā, or shadow, of the Higher Mind, as indeed it is. This clothing of itself in a lower form of Matter is necessary for action in the Body; for as an emanation of the Higher Manas and of the same nature, it cannot, in that nature, make any impression on this plane nor receive any. An archangel, having no experience, would be senseless on this plane, and could neither give nor receive impressions. Hence the Lower Manas clothes itself with the essence of the Astral Light, and this Astral Envelope shuts it out from its Parent, except through the Antaskarana. The Antaskarana is therefore that portion of the Lower Manas which is one with the Higher, the essence, that which retains its purity; on it are impressed all good and noble aspirations, and in it are the upward energies of the Lower Manas, the energies and tendencies which become its Devachanic experiences. The whole fate of an incarnation depends on whether this pure essence, Antaskarana, can restrain the Kāma-Manas or not. It is the only salvation. Break this and you become an animal.

But while the inner essence of the higher Ego is unsoilable, that part of it which may be spoken of as its outer garment, the portion of the Ray which takes up Astral Matter, may be soiled. This portion of it forms the downward energies of the Lower Manas, and these go

towards Kāma, and this portion may, during life, so crystallize itself and become one with Kāma, that it will remain assimilated with Matter.

Thus the Lower Manas, taken as a whole, is, in each Earth-Life, what it makes itself. It is possible for it to act differently on different occasions, although surrounded each time by similar conditions, for it has Reason and self-conscious knowledge of Right and Wrong, of Good and Evil, given to it. It is, in fact, endowed with all the attributes of the Divine Soul, and one of these attributes is Will. In this the Ray *is* the Higher Manas. The part of the Essence is the Essence, but while it is out of itself, so to say, it can get soiled and polluted, as above explained. So also it can emanate itself, as said above, and can pass its essence into several vehicles, *e.g.*, the Māyāvī-Rūpa, the Kāma-Rūpa, etc., and even into Elementals, which it is able to ensoul, as the Rosicrucians taught.*

This unity of Essence with its Divine Parent renders possible its absorption into its source, both during Earth-Life and during the Devachanic interval.

There comes a moment, in the highest meditation, when the Lower Manas is withdrawn into the Triad,

which thus becomes the Quaternary, the Tetraktys of Pythagoras, the highest, the most sacred, of all symbols. This upward withdrawal of the Lower Manas leaves what was the Quaternary as a Lower Triad, which is then reversed. The Upper Triad is reflected in the Lower Manas. The Higher Manas cannot reflect itself, but when the Green passes upward it becomes a mirror for the Higher; it is then no more Green, having passed from its associations. The Psychē, thus separated from Kāma, unites itself with the Higher Triad and becomes spiritual; the Triad is reflected in the Fourth, and the Tetraktys is formed. So long as you are not dead, there must be something in which the Higher Triad is to be reflected; for there must be something to bring back to the waking Consciousness the experiences passed through on the higher plane. The Lower Manas is a tablet, which retains the impressions made upon it during trance; thus serving as a carrier between the Higher Manas and the everyday Consciousness. This withdrawal of the Lower Manas from the Lower Quaternary, and the formation of the Tetraktys, is the Turīya state; it is entered on the Fourth Path, and is described in a note to *The Voice of the Silence* as a state of high spiritual consciousness, beyond the dreamless state.

---

* See *Le Comte de Gabalis*, by the Abbé de Montfaucon de Villars.

712

As said, the effect of the Sun on man is connected with Kāma-Prāna; that of the Moon is chiefly Kāma-Mānasic, or psycho-physiological. It acts on the psychological brain, the brain-mind.

Taken from the matter left by H.P.B. ∴ for such use.

NOTE

The workings of Consciousness in each member of the Quaternary and the question of the Skandhas will be dealt with in future Instructions.

WILLIAM Q. JUDGE.

Collected Writings VOLUME XII
1890

DOUBLES AND EX-DOUBLES

[The following text was published in a Circular issued in the E.S. and dated from London, October, 1893. It was headed: *Answers to Correspondence*. With Aids and Suggestions for Students. An introductory note says: (*The following letter from H.P.B.∴ should be studied with great care*.)—*Compiler*.]

How to discover the source of the "Will behind your consciousness" (your own expression) which sweeps your physical self out of the moorings of your control—a frequent case with many persons? This involves the revelation of a great mystery: the discovery very often, of the identity of one's invisible foe, who seems to lead one there and make one do that which is dangerous and inadvisable. I cannot tell all, yet I may impart enough to put you on the right track. Know then that the atomic quality of your astral doubles is not uniform. On the contrary it varies immensely with the moral, spiritual and physical combination of the individual. Let us take the instance of the same ego—who was A. fifteen hundred years ago, and is now B. in the year 1888.

Now the Double of A. is, after the death of his body, either preponderatingly spiritual or preponderatingly terrestrial. In the first case it soon dissipates in the Kāma Loka and disappears like smoke; for it has no Kāma Rūpa (body of strong desires and passions) to cling to and assimilate. "The Linga Śarīra of the good man is like the morning mist after it has quitted the body of illusion; the merits of virtue of the man that was, are like the sun. When the sun rises its warm rays dissipate the image (Astral Body) like the perfume of the rose" (*Occult Aphorisms*). This, if A. was even an average good man. But suppose he has been a great sensualist, or cruel or something of the sort, his Double at his death survives by a sort of elastic quality, a striking of its atoms together by the surviving medium of that intense force which made the man the sensualist or whatever he was.

Now, in this case the Double survives and holds on together for centuries sometimes. Whereas the Double of A., the good man, is disintegrated long, long before the rebirth of his Ego; the Double of A., the sensualist, may linger till the next reincarnation. And that which takes place then is this. The previous Double is drawn by affinity to the new personality (or rather to the Ego therein, *its* old Ego). Now you have to learn well and know the nature, the origin and ways of the Doubles, the genesis and the laws of dissolution of those reflections of men, before you can understand me well. This would take too long to explain and cannot be given now, but try to understand me. The old Double fastens very often on the new personality of his ex-Ego, and, if the actual Double is weaker, the former gets mastery over the latter; it overpowers it and makes sometimes the otherwise good man all that which his ex-personality was in the previous birth or *worse*. This, I see, is your case. You have one of your Doubles, or rather your ex-Double, trying to link itself again with you. Yet it is but a phantom of a phantom, and, unless soon after death—which is not your case, as your past incarnation is many centuries old—or when the deceased has been exceedingly wicked, it cannot affect third parties. But, until it is finally disintegrated and dispersed, it can affect its old *Ego* now, in new form, that individuality within your present body and your past bodies, which is moving ahead from birth to birth. It can give him (the new man) in his physical self, a lascivious, or cruel, or selfish, or avaricious tendency against his better feelings, make him vain and self-opinionated, etc., and have the best of him unless he struggles hard

to shake off the incubus. It is the ex-Doubles of the present man and woman which, if the man was a woman in the previous birth, or the woman a man, take the shells or forms of their past incarnations and play the "spirit-wives" and "spirit-husbands" with the unfortunate mortals. It is they again—but let us drop the subject.

I see then in your photograph that at least one cause of your trouble is the influence of your former undissolved Double. But, as I said to you in my last letter, "the best remedy is your *Will*" under the masterful inspiration, and with the help of spirituality. This (the Will) is the one irresistible power in nature and in the psychic world; whatever the phantom or demon, it may be swept into nothingness by concentrating upon it this *Will* and bidding it *go*.

H.P.B. ∴

Collected Writings **VOLUME XII**

1890

APPENDIX

NOTE ON THE TRANSLITERATION OF SANSKRIT AND OTHER TERMS

The system of diacritical marks used in the text of this volume, and in the General Bibliography, as well as the Index, does not strictly follow any one specific scholar, to the exclusion of all others. In regard to Sanskrit, while adhering to a very large extent to Sir Monier-Williams' *Sanskrit-English Dictionary*, as for instance in the case of the *Anusvāra*, the transliteration includes forms introduced by other Sanskrit scholars as well, being therefore of a selective nature.

The transliteration of other than Sanskrit terms has been checked with a variety of sources, and a selection has been made to conform with the standards adopted by the best known scholars.

As in previous volumes of this Series, we have continued the usage of a circumflex over a long vowel, rather than using the "macron" or a line over them. Exception to this are H.P.B.'s *Esoteric Instructions*, in which the "macron" is used throughout.

Collected Writings VOLUME XII

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. HENRY S. OLCOTT, FROM NOVEMBER, 1889, THROUGH DECEMBER, 1890.
(The period to which the material in the present volume belongs)

1889

November 21—Annie Besant takes the chair at the Blavatsky Lodge, London, for the first time (*Minutes).*

November 30—Col. Olcott lectures at Edinburgh (*ODL*, IV, 205-06; *Lucifer*, V, 341) .

Fall—C. W. Leadbeater leaves Ceylon and goes to England to become resident tutor of A. P. Sinnett's son Denny; accompanied by the 13-year-old Singhalese boy, C. Jinarâjadâsa (*Ransom*, 259).

December—The Aryan Press is announced as being established in New York (*Path*, IV, Dec., 1889, pp. 290, 328).

December 16—Death of Dr. Seth Pancoast, famous Kabalist and VicePresident of the T.S. at its foundation *(Path*, IV, Jan., 1890, p. 328).

December 17—Col. Olcott lectures at Newcastle; back in London next day, to preside over meeting of British Section (*ODL*, IV, 207; *Lucifer*, V, 341-42) .

December 19—Col. Olcott is present at the meeting of the Blavatsky Lodge (*Lucifer*, V, Jan., 1890, pp. 432-35).

December 22-Pandit N. Bhâshyâchârya, Director of the Adyar Library, dies (*ODL*, IV, 203; *Theos*., XI, Suppl. Jan., 1890, p. lxi).

December 25—H.P.B. appoints Col. Olcott her confidential agent for the E.S. in Asiatic countries (*Lucifer*, V, Jan., 1890, p. 437; *Theos.*, XI, Suppl. March, 1890, p. cv; *ODL*, IV, 184).

December 25—Col. Olcott issues Executive Order appointing H.P.B. Chairman, and Annie Besant, Wm. Kingsland and Herbert Burrows members, of an Appelate Board, to be known as “the President's Commissioners” for Great Britain and Ireland (*ODL*, IV, 182-83; *Theos*., XI, Suppl. Feb., 1890, p. lxxxvii; *Ransom*, 262).

December 26—Col. Olcott leaves London for Colombo, Ceylon, via Marseilles; sails on the *SS Oxus*, Dec. 29, accompanied by Edward Douglas Fawcett (*Theos*., XI, Suppl. Feb., 1890, p. Ixxxviii; *ODL*, IV, 207) .

1890

January 2—Blavatsky Lodge elects Annie Besant as President (*Lucifer*, V, Jan., 1890, p. 436) .

January 16—Col. Olcott and E. D. Fawcett reach Colombo, Ceylon (*ODL*, IV, 209; *Theos*., XI, Suppl. Feb., 1890, p. lxxxviii).

February 5—Col. Olcott reaches Adyar (*Theos*., XI, Suppl. Feb., 1890, p. lxxxviii).

February-March—H.P.B. spends some weeks at Brighton to recuperate from a spell of sickness; improves a good deal (*Path*, IV, March, 1890, p. 389) .

May-June—H.P.B. in rather poor health; has spells of prostration (*Theos*., XI, June, 1890, p. 532).

June 24—Death of T. Subba Row; cremated at 9:00 the following morning (*ODL*, IV, 234; *Theos*., XI, July, 1890, pp. 576-78).

June—"Department of Branch Work" organized by W. Q. Judge in U.S.A. (*Path*, V. June, 1890, pp. 102-03).

June—Approximate time when H.P.B.'s *Gems from the East* (a birthday book) is published (*Path*, V, June, 1890, p. 104).

July—Col. Olcott goes to lecture at Trichinopoly (*ODL*, IV, 238-39; *Ransom*, 265).

July 3—The premises at 19 Avenue Road, St. John's Wood, London, being ready, the new center is inaugurated (*Lucifer*, VI, July, 1890, pp. 431-36; Path, V, Aug., 1890, pp. 166, 197-98; Ransom, 267; *Theos*., XI, p. 662) .

July 9—Col. Olcott issues Executive Order in regard to the formation of an European Section of the T.S. with H.P.B. as the responsible head thereof (*ODL*, IV, 239; *Ransom*, 269; *Theos.*, XI, Suppl. Aug., 1890, p. c1ii; and XII, Suppl. Oct., 1890, p. i; *Lucifer*, VI, p. 520) .

July 20—Mendacious letter from Dr. Elliott Coues in the New York *Sun.* W. Q. Judge brings suit against both Coues and the *Sun* (*ODL*, I, 162; *Ransom*, 274; *Lucifer*, VI, Aug., 1890, pp. 523-24; *Path*, V, Aug., 1890, pp. 153 *et seq.).*

July—Law suit of Mabel Collins against H.P.B. is taken out of court by plaintiff's Counsel and is not pursued (*Path*, V, Aug., 1890, p. 154).

August 16—H.P.B., with the help of other people, founds "The Working Women's Club" at 193 Bow Road, East End, London; it is opened on that date in the presence of H.P.B. Laura Cooper and Annie Besant placed in charge; it was closed in 1894, as costs became too heavy *Ransom*, 266; *Lucifer*, VII, Sept., 1890,

pp. 79-80; *Vahan*, I, No. 2, Dec. 14, 1890, pp. 5-6).

August 25—H.P.B. issues Executive Order to the Theosophists of Europe concerning her assumption of the position of President of the European Section T.S. (*Lucifer*, VII, Sept., 1890, pp. 77-78).

September—The "H.P.B. Printing Press" is about to be installed at the new Headquarters in London, and funds have been supplied. Claude Falls Wright in charge. James M. Pryse has just come from the U.S.A. and has taken up his permanent residence there as printer (Mrs. A. L. Cleather in her "London Letter," *Theos*., XII, Nov., 7 890, p. 127) .

September—W. Q. Judge's *Echoes from the Orient* published (*Path*, V, Sept., 1890, advert.).

September 21—Death of Megittuwatte, the great Ceylonese Buddhist priest-orator (*ODL*, IV, 248).

October 9-Col. Olcott leaves for Ceylon to open the Sanghamitta Buddhist Girls School, first of its kind on the Island (*ODL*, IV, 250; *Ransom*, 266)

October 7—Col. Olcott, feeling rather discouraged and sick, writes to H.P.B., before leaving Ceylon, that he wishes to retire from the Presidency of the T.S. and leave the sole headship to her. (Nov. 12 -asks her to take the Office of President.) H.P.B. flatly refuses to do so (*ODL*, IV, 251-52; *Ransom*, 271; *Theos*., XII, General Report, as Suppl. to January, 1891, pp. 11-13).

Oct. 27—Col. Olcott leaves Ceylon; goes to Tinnevelly where he is met by Bertram Keightley; they make a tour of Southern India together; return to Adyar Nov. 10th (*Theos*., XII, Dec., 1890, pp. 186-87 ; *ODL*, IV, 252-53) .

Nov. 17—Col. Olcott issues Executive Order regarding the formation of the Indian Section T.S., with Bertram Keightley as Inspector-General of Indian Branches (*Theos.*, XII, Suppl. Dec., 1890, p. xiii).

December 1—First issue of *The Vahan* published in London (*Path*, V, Dec., 1890, p. 295; *Lucifer*, VII, Nov., 1890, p. 253) .

December—Col. Olcott, owing to bad health and fatigue, places the Presidency "in Commission"; appoints Tookarâm Tatya, Norendro Nath Sen, N. D. Khandalavala, W. Q. Judge, as President's Commissioners (*Ransom*, 272; *Path*, V, March, 1891, p. 393).

KEY TO ABBREVIATIONS

Lucifer—*A Theosophical* Magazine, designed to "Bring to Light the Hidden Things of Darkness." London, 1887, etc.

Minutes—Minutes of the Blavatsky Lodge in London. Original in the Archives of that Lodge at present.

ODL—*Old Diary Leaves*, by Col. Henry Steel Olcott. Fourth Series,1887-1892. London: Theos. Publ. Society; Adyar: Office of *The Theosophist*, 1910.

Path—*The Path.* Published and Edited at New York by William Q. Judge. Vol. I, April, 1886, etc.

Ransom—*A Short History of The Theosophical Society*. Compiled by Josephine Ransom. Adyar: Theosophical Publishing House, 1938.

Theos.—*The Theosophist.* Founded by H.P.B. and Col. Olcott in October, 1879. In progress.

Vahan—*The Vahan.* A Vehicle for the Interchange of Theosophical News and Opinions. Issued by the Council of the British Section T.S. Vol. 1, No. 1, December 1, 1890, etc.

Collected Writings **VOLUME XII**

SIR EDWIN ARNOLD
1832-1904

Collected Writings VOLUME XII

JEAN-SYLVAIN BAILLY
1736-1793
Reproduced from L.A. Thiers, *History of the French Revolution,*
1854, Volume III.

Collected Writings VOLUME XII

ISABEL COOPER-OAKLEY
1854-1914
Reproduced from *The Path,* New York, Vol. IX, July, 1894.

Collected Writings **VOLUME XII**

COMMANDANT DOMINIQUE ALBERT COURMES
1843-1914
Reproduced from *The Theosophist,* Vol. XXXII, May, 1911.

Collected Writings **VOLUME XII**

DR. HENRY TRAVERS EDGE
1867-1946

Collected Writings VOLUME XII

REGINALD WILLOUGHBY MACHELL
1854-1927
Personal pupil of H.P.B. and outstandingPainter and wood carver.
From a photograph taken duringhis years at Point Loma, California.

Collected Writings VOLUME XII

SYMBOLICAL URN
Designed Reginald W. Machell as the receptacle for
The ashes of H.P.B.
It was produced by Sven Bengtsson, of Lund, Sweden,
And is now at the International Theosophical Headquarters
at Adyar.

Collected Writings VOLUME XII

JAMES MORGAN PRYSE
1859-1942
Reproduced from *The Path,* New York, Vol. IX,
June, 1894.

Collected Writings **VOLUME XII**

GOTTFRIED DE PURUCKER
1874-1942

Collected Writings VOLUME XII

GEORGE WILLIAM RUSSELL, KNOWN AS "Æ"
1867-1935

Table of contents

Foreword
Introductory Notes to H.P.B.'s Commentary on the Pistis Sophia

1891

The Babel of Modern Thought
A Criticism on a Critic
Going To and Fro
Comments on "The Theosophical Society and H.P.B."
Miscellaneous Notes
The Indian General Secretaryship
The Devil's Own Thoughts on Ormuzd and Ahriman
Miscellaneous Notes
[Bertram Keightley and The Theosophist]
[Annie Besant and the Esoteric Section]
The Negators of Science
Footnotes to "The Purānas"
Are Bacilli anything new?
A Magic Wand
Two Kinds of "Peacemakers"
A Sincere Confession
Miscellaneous Notes
The Light of the World
Miscellaneous Notes
Letter to the Fifth Annual Convention of the American Section of The Theosophical Society
Additional Message to the Fifth American Convention
Civilization, the Death of Art and Beauty
True Nobility
My Books
A Declaration
Madame Blavatsky Speaks Out
Posthumous Works
The Theosophical Society
The Blessings of Publicity
[There is a Road, Steep and Thorny . . . . .]
Frogs and Chinamen
Madame Blavatsky and the Gripe
The Denials and the Mistakes of the Nineteenth Century

Literary Jottings
From the Polar Lands
Buddhism, Christianity and Phallicism
The Mind in Nature
[One Eternal Truth . . . . .]
Nebo of Birs-Nimrud
Pherecydes
[Knowledge Comes in Visions]
[The Outer World as Natural Enemy of Every New Truth]
Consciousness and Self-Consciousness
An Intro and Retrospective Dream
Pagan Symbolism Indestructible—Why?
[On Cosmic Cycles, Manvantaras and Rounds]
Spinoza and Western Philosophers
[Answers to Questions]
[Answer on the Sun's Heat:]
[Ancient Astronomy. The Great Pyramid]
[The Origin of the Pythagorean System]
The Chaldean "Vedas" or "Vedic" Chaldees?
[Christianizing "Pagan" Ideas]
Palibothra or Megasthenes
[On Dr. Carpenter and Scientific Prejudice]
[On Separation of the Nations, Gesture Language Sanskrit]
Kabala
[Hermetic Fire]
[Scattered Fragments]
[Letter to the Moscow Herald]
[On Mesmerism and Hypnotism]
[Blavatsky Lodge Minutes]
Note on the Transliteration of Sanskrit
General Bibliography

CHRONOLOGICAL SURVEY

Illustrations

George R. S. Mead
H.P. Blavatsky
Philip A. Malpas
H.P.B. in her Bath-Chair
Roger Bacon
Jean-François Champollion
Jerome Anderson
Col. Henry Steel Olcott

Allen Griffiths
George Edward Wright
King Oscar II of Sweden and Norway
H.P. Blavatsky's last Photo
Henry More
Charles Johnston and his wife Vera Vladimirovna Johnston
William Quan Judge
Pherecydes document 1
Pherecydes document 2
Edward Burroughs Rambo
Convention of The T.S., London, 1891
A facsimile of the article (doc. 1-2)
A facsimile of the article (doc. 3-4)
John W. Keely
Chart of Harmonic Evolutions

< end

Collected Writings VOLUME XIII

FOREWORD TO VOLUME THIRTEEN

Boris de Zirkoff passed on shortly after this current volume of the *Collected Writings* series was handed to the typesetter. He wished to acknowledge those members of the Theosophical Society, Adyar, who made available micro-film copies of H.P.B.'s unpublished articles during his 1977 trip to India; in particular John Coats, Joy Mills and Seetha Neelakantan. A number of manuscripts and fragments appear here for the first time. In a few cases these were difficult to decipher. Surmised words or phrases are bracketed and the compiler left blank spaces where words were totally illegible. Adjacent to the *Kabala* and *Pherecydes* articles we have reproduced by offset the entire documents from micro-film, so that the reader may compare the originals. Mr. Richard Robb has redrawn several of the Coptic and Greek symbols, while Hector Tate rendered the geometrical figures in *Pistis Sophia* according to the way H.P.B. wished them to be corrected in *Lucifer.*

We especially thank Mr. Robb for his patient care in expanding the unfinished bibliography. A number of other workers who assisted Boris with Volume XII continued their dedicated tasks. Vonda Urban was able to secure the cuneiform inscriptions of Mr. Jules Oppert from the University of Chicago Library. Nicholas Weeks assisted in the indexing as well as the proof-reading. We were also fortunate to have the help of Mrs. Jeanne Sims and Shelley Von Strunckel.

The serendipity which drew librarians Wayne Montgomery and Vern Haddick to locate several obscure journal references is gratefully acknowledged. Due to circumstances of the Editor's passing, it was deemed crucial to complete the *C.W.* series while production could continue in the hands of long-time friend and printer Mr. Everett Stockton, even if a few source materials remained unlocated. Readers who have clues to such quotations are welcome to contact the publisher.

The production of Volume XIII has drawn cooperation between individuals of all groups. We thank Erica Lauber in London, Anita Atkins of New York and Melitza Cowling (who translated a Russian version of the *St. James Gazette* letter, reprinted in *The Moscow Herald*). We also sought the helpful advice of Emmett Small of Point Loma Publication, and several other long-time friends of Boris.

Of all groups offering time and assistance we make special mention of The Theosophical Society of Pasadena, under the guidance of Grace F. Knoche, Kirby and John Van Mater, as well as I. Manuel Oderberg were tireless in searching their library and archival resources. From the latter Mr. William Dougherty reproduced the photos of Henry More and others.

We hope that no one is overlooked in this attempt to thank the many it requires to produce a work of this kind. If so, such persons will feel amply rewarded by the gems from H.P.B.'s pen. There are futuristic articles and creative tales included here. Archaeological finds and unusual hints appear in small fragments of articles which we hope someday will be discovered in their entirety. We hope and trust this work is all that our departed friend and Editor wished it to be.

DARA EKLUND

LOS ANGELES, CALIFORNIA, U.S.A.
MAY, 1982

Collected Writings VOLUME XIII
1890-1891

INTRODUCTORY NOTES TO H.P.B.'s COMMENTARY ON THE PISTIS SOPHIA*

[The *Codex Askewianus* in the British Museum is known as the *Pistis Sophia*. This Coptic manuscript is complete, except as noted below, in excellent state of preservation, and contains material of the Valentinian or Ophite schools of Gnosticism. *Pistis Sophia* is written in the dialect of Upper Egypt, called Thebaidic or Sahidic. It is a translation from the Greek, as Greek words—mostly technical terms and names—abound throughout the manuscript. This is thought to be the result of the translator being unable to find suitable terms in the Coptic (Thebaidic or Sahidic) to express the ideas found in a Greek manuscript. Such terms and names are simply transliterated from the Greek. The date of the *Pistis Sophia* manuscript is not agreed upon by the various competent scholars who have studied it, but it is generally placed in the 2nd and 3rd century A.D. The many quotations from the Old and New Testament provide no clue to the exact dating.

The manuscript consists of 346 pages, written on both sides of vellum in two columns, and is bound much like a modern book. The pages are numbered in Coptic characters, establishing the fact that only four leaves—eight pages—are missing since the manuscript was bound. It contains parts of five "books," none of which are complete. The manuscript is the work of more than one scribe which may account for the lacunae and repetitions found in several places. It was called "Pistis Sophia" because at the head of one page, apparently without reason, was written in Coptic, "The Second Tome of the Pistis Sophia." This manuscript

* [In his introduction the compiler follows the modern style of dropping the hyphen in *Pistis Sophia*, but in H.P.B.'s Commentary he has kept it as in *Lucifer*.]

was acquired in 1785 by the British Museum with the purchase of the library of Dr. Askew. Where Dr. Askew himself obtained the manuscript remains a mystery.*

The earliest reference to the *Pistis Sophia* manuscript is a statement—unverified—that in 1770, C. G. Woide published an article in a *British Theological Magazine* on the *Pistis Sophia*. G. R. S. Mead tried in vain to trace such a magazine or any article on the subject near that date. C. G. Woide was the editor of the New Testament according to the famous *Codex Alexandrinus*. He placed the date of the *Pistis Sophia* manuscript in the third

century. In 1773 and 1778 articles by Woide on the *Pistis Sophia* appeared in journals published in France and Germany. In 1779 Woide copied by hand the whole of the Askew and Bruce manuscripts but no translation was published. In 1838-40 the manuscripts were copied by the French savant Dulaurier, but no translation ever came to light.

In 1848 M. G. Schwartze copied the *Pistis Sophia*

---

* The following notes were made by the present writer on examining the *Pistis Sophia* manuscript in the British Museum.

The book is bound in brown leather with gold stamping on the covers; the spine is ornamented with gold stamping, with the following title in seven lines — PISTE SOPHIA COPTICE. MUS. BRIT. JURE EMPTIONIS. 5114. The end leaves and fly-leaves are of hand-made laid paper, indicating that the volume may have been bound by Dr. Askew. The paper page before the vellum of the manuscript contains Latin notes by Woide. The vellum varies greatly in thickness, some leaves being very thin, almost like onion-skin paper, while others are quite heavy and stiff. Some of the pages are clean, the writing being as sharp and black as when written; in places the ink has faded into brown and in a few pages the writing is no longer legible. The scoring lines are plainly visible on all leaves. Small holes and imperfections in the vellum were skillfully repaired before written on; in at least one place a small hole was not repaired, and the writing rises above the scored line to avoid the hole. Pages 99 v. and 100 r. are badly smeared from top to bottom. It appears as if this was deliberately done with a small wad of dirty rag or inked finger. The sentence "Second tome of Pistis Sophia," which is mentioned above, is barely visible, having faded to a light tan.

---

manuscript and made a Latin translation, which was edited after his death by J. H. Petermann, and published in 1851 All the early English translations of the *Pistis Sophia* are translations of Schwartze's Latin version.

The first partial English translation published was that of C. W. King in the second edition (1887) of his *Gnostics and their Remains*.* This fragment consisted of a few pages translated from Schwartze's Latin text. An anonymous translation in French appeared in Migne's *Dictionnaire des Apocryphes*, which G. R. S. Mead calls ". . . . a sorry piece of work, more frequently a mere paraphrase from Schwartze's version than a translation."† Many learned articles appeared between the publication of the Latin text and the end of the century. In 1895 É. Amélineau published a French translation from the Coptic. In 1905 C. Schmidt published what is considered to be a very fine German translation of the Coptic text, and in 1924 an excellent English translation from the Coptic was published by George Horner. This was the first translation directly from the Coptic into English. It is designated as a "literal translation," and while this does not always make for as easy and smooth a reading as some of the freer translations, it does preserve, as nearly as possible in English, the exact wording, and in some cases definite clues to the meaning of the original writers. Horner's English translation contains a very fine and thorough Introduction by Francis Legge.

In 1890-91 G. R. S. Mead published in H. P. Blavatsky's magazine *Lucifer* a

translation into English of the first two "books," about half of the *Pistis Sophia*. This was again a translation of Schwartze's Latin text. It was the first English translation, except for the several pages published in the second edition of King's *Gnostics and their Remains*. In *Lucifer*, voluminous footnotes and commentaries are appended to the text of the translation In 1896 Mead published a complete translation of this work with an

---

* Wizards Bookshelf, Minneapolis, 1973 with Bibliographic Additions, p. 457.
† *Pistis Sophia*, ed. 1921, p. lv.

---

excellent Introduction, but without notes or commentaries on the text. In the Introduction (p. xxxv) he says: "I went over the whole again and checked it by Amélineau's version," and on p. xxxvi: "In 1890 I had already translated Schwartze's Latin version into English and published pages l to 252, with a commentary, notes, etc., in magazine form from April, 1890, to April, 1891." The magazine referred to is, of course, *Lucifer*, edited by H. P. Blavatsky, and the above is the only mention made by Mead anywhere of the commentaries and footnotes in *Lucifer*. In *Fragments of a Faith Forgotten*, p. 456, Mead writes:

"When, in 1896, I published a translation of the *Pistis Sophia*, I had intended to follow it up with a commentary, but I speedily found that in spite of the years of work I had already given to Gnosticism, there were still many years of labour before me, ere I could satisfy myself that I was competent to essay the task in any really satisfactory fashion; I have accordingly reserved that task for the future."

After Mead's death in 1933, a careful search through his unpublished manuscripts by John M. Watkins, his literary executor, failed to uncover anything dealing with the *Pistis Sophia.*

A "New and Completely Revised" edition of the *Pistis Sophia* was published by Mead in 1921, also without notes or commentary. This version was thoroughly compared and checked with Schmidt's German translation* from the Coptic (1905). In the Preface, p. xx, Mead says: "The second edition is practically a new book."

There exists also a manuscript by P. A. Malpas, (1875-1958) a life-long student of Theosophy, containing a translation of the *Pistis Sophia*, together with the notes and commentaries from *Lucifer* and extracts from the writings of the Church Fathers. Mr. Malpas' translation of the *Pistis Sophia* is apparently a recension of Latin, German and French translations.

---

* [Ed. Petermann-Schwartze; newly translated by C. Schmidt, *Koptischgnostische Schriften*, (1905) in the series *Die griechischen Christlichen schriftsteller der eresten drie Jahrhunderte*.]

As already pointed out, the translation of the *Pistis Sophia* published in *Lucifer* has been superceded by better translations, including Mead's own later edition of 1921. The text which appeared in *Lucifer* (Vols. 6, 7 & 8) is not complete; contains many abridgements and summaries of repetitive passages.

Students wishing to make a study of the complete text of the *Pistis Sophia* are referred to the 1921 edition of Mead's *Pistis Sophia*, or to George Horner's *Pistis Sophia*, with Introduction by F. Legge. The introductions to both of these volumes are very valuable as showing the viewpoints of two quite different scholarly approaches to the *Pistis Sophia* itself, and Gnosticism in general.

Only sufficient material will be quoted from Mead's recension in *Lucifer* to make H.P.B.'s footnotes and commentaries clearly intelligible.

The quotations from the Bible in the present Introduction are according to the Authorized (King James) Version, Oxford University Press. The quotations from the Church Fathers are from *The Ante-Nicene Fathers*, The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., editors, (American reprint of the Edinburgh Edition). The extracts from the writings of the Church Fathers included in H.P.B.'s Commentaries are from some other English edition, or possibly translated from a French edition. The references given by H.P.B. with regard to Book, Chapter, and Section do not always correspond to the place where the quotations are found in the American Edition. As far as is known, no English translation of the *Panarion* of Epiphanius is available, and it is very likely those passages from it have been translated from Migne's original texts.

Quotations from *The Secret Doctrine* are based on the original edition of 1888.

A helpful definition of the title's meaning has been supplied by P. A. Malpas.

"Title: Pistis-Sophia is a combination of two Greek substantives, usually translated *Faith* and *Wisdom*. But H. P. Blavatsky plainly shows that Faith in the modern sense is quite an inadequate rendering of the

term Pistis. It is better described as Intuitional Knowledge, or knowledge not yet manifest to the mere intellect, though felt by the Soul to be true. This definition leaves the way open for dogmatists to say that it means precisely what they call faith, and the genuine enquirer needs to be careful in accepting dogmatic definitions of the soul and intellect and to beware of thinking that Pistis has anything to do with "believing" things that are not otherwise known. "Faith" is too often merely another name for "self-persuasion," which may not be, but usually is, delusion, in one of its fascinating forms. The whole book is highly instructive as to what Pistis really is. The importance of the correct understanding of the word cannot be overestimated for students of the New Testament, when it is realised that Paul was a Gnostic using the Gnostic term in its technical sense, and that however pleasing it may be to attach quite another sense to it, it did not and does not mean what it is usually taken to mean by Europeans of our own day. In the drama of Pistis-Sophia and her sufferings it is clear that her unshakeable intuition that she will be saved by her divine part is the link that enables that divine part to save her. It is the actual testimony that she is not yet finally lost, and in the end it is fully vindicated. Job, another drama of initiation, teaches the same lesson in an ancient Egyptian setting. . ."

Gnosticism was a syncretistic philosophico-religious movement which included all the manifold systems of belief prevalent in the first two centuries of the Christian era. Originating somewhat prior to Christian times, it combined various elements of Babylonian, Judaic, Persian, Egyptian and Greek metaphysics with certain teachings of dawning Christianity.

As a name, Gnosticism is derived from the Greek gnosis γνῶσις, "knowledge," more specifically spiritual knowledge or esoteric wisdom, a knowledge not attainable by ordinary intellectual processes, and only to be gained by mystical enlightenment or the awakening of the Buddhic elements in man. The emphasis on *knowledge* as the means of attaining a higher evolutionary stage, and the claim to the possession of this knowledge in ones own doctrine, are common features of the numerous groups in which the Gnostic movement historically expressed itself, even though there were only a few of these groups whose members expressly called

themselves *Gnostics* (Gr. gnostikos —(γνωστικός Lat. *gnosticus*), the "Knowing Ones"*—*Compiler*.]

PISTIS-SOPHIA

Notes and Comments by H. P. Blavatsky

[*PS* 1] It came to pass when Jesus had risen from the dead and passed eleven years (1) speaking with his Disciples, and teaching them only up to the Regions (2) of the First Precepts (3) and of the First Mystery, the Mystery within the Veil, within the First Precept, to wit, the Four-and-Twentieth Mystery, and below these (Precepts) which are in *the Second Space* of the *First* Mystery, which is before all Mysteries, the *Father in the likeness of a Dove* (4), that Jesus said to his Disciples: "I am come from that First Mystery, *which also is the Last* (5), the Four-and-Twentieth Mystery." Now the Disciples knew not this Mystery, nor did they understand it, because (as they supposed) there was not anything within that Mystery . . . . .

---

(1) The number eleven gives the key to the situation. The eleventh trial or degree of initiation has been safely passed through and the twelfth and last which, if the candidate was successful would crown the whole *work*, was now being entered upon. Hercules was to enter upon his twelfth labour, and the sun of the twelfth sign of the Zodiac. Even the popular adage "at the eleventh hour," is an echo of this mystery. In the second volume of the *Dogme et Rituel de la Haute Magie*† (pp. 386 et seq.), Éliphas Lévi gives the *Nychthēmeron* of

* The English word “to know” corresponds to Middle English *knowen, knawen*; Anglo-Saxon *cnāwan*; Old High German *knāan*; Old Norse *knā*; Old Slavonic *znati* (to know); Latin *gnoscere, noscere*; Greek *gignōskein*; Sanskrit *jānāti* (knows); Lithuanian *žinoti* (to know); Gothic *kunnan*.

† [English Tr. by A. E. Waite as: *Transcendental Magic*, N.Y.C., Samuel Weiser, 1972.]

Appollonius of Tyana. *Nychthēmeron* means the space of a day and a night or twenty-four hours. Each grade of initiation had two degrees, in all twenty-four. This explains “the First Mystery, which is the Four-and-Twentieth” of the text. Readers of the Abbé Constant’s work, who are ignorant of Greek, should be warned that the French below the Greek is not even the vaguest possible paraphrase, but simply Lévi’s idea about the text. He is, however, right in saying that “these twelve symbolical hours, which may be compared with the signs of the Zodiac and the labours of Hercules, represent the cycle of degrees of Initiation.” (See *The Secret Doctrine*, I, 450.)

(2) The Greek word translated by “Region” is *topos*; it corresponds to the Sanskrit *loka*. In the second volume of *The Secret Doctrine*, p. 174, we are told that “Samjñā. the daughter of Visvakarman, married to the Sun, ‘unable to endure the fervours of her lord,’ gave him her Chhāyā (shadow, image, or *astral* body), while she herself repaired to the jungle to perform religious devotions, or *Tapas*.” *Verb*. Sap.

(3) In Masonic Lodges the Tyler demands the sacramental words (or precepts) from the apprentice or candidate, thus repeating the ancient formulae. As Ragon, following the occult tradition, has well proved, Masonry was a forced product of the Gnostic mysteries, born of a compromise between Political Christianity and Gnosticism.

(4) [*Dove*.] Compare: “Thou art the First Mystery looking within, thou hast come from the spaces of the Height and the Mysteries of the Kingdom of Light and thou hast descended on the Vesture of Light, which thou didst receive from Barbēlō, which vesture is Jesus, our Saviour, on which thou didst descend as a Dove.” (Page 128 of Schwartze’s Coptic.) Now, the *Second* Space of the *First* Mystery corresponds in Esoteric parlance to the second plane of consciousness from within or above, on which plane is *Buddhi* (the Spiritual Soul), the vehicle of Štman (Universal Spirit), the “First Mystery,” which is also “the last Mystery” in the endless cycle of emanation and reabsorption. In Egyptian Esotericism the “dove symbol” of the Gnostics was represented by the glyph of the *winged* globe. The dove, that descends on “Jesus” at his baptism is typical of the conscious “descent” of the “Higher Self” or Soul (Atma-Buddhi) on Manas, the Higher Ego; or in other words, the union during initiation of the *Christos*, with *Chrēstos*, or the imperishable “Individuality” *in the All*, with the transcendent Personality—the Adept.

(5) [*Last Mystery*.] In the same way that Štman is the first or seventh principle, as previously explained.

[*PS* 2] Moreover, Jesus had not told his Disciples the whole emanation of all the Regions of the Great Invisible and of the Three Triple-Powers, and of the Four-and-Twenty Invisibles (1), and of all their Regions, Aeōns and Orders (that is to say) the manner in

which the latter which are also the Projections of the Great Invisible, are distributed.

Nor (had he spoken of) their Ungenerated, Self-generated, and Generated (2), their Light-givers and Unpaired (3), their Rulers and Powers, their Lords and Archangles, their Angels and Decans, their Ministers and all the Houses of their Spheres, and all the Orders of each one of them.

Nor had Jesus told his Disciples the whole emanation of the Projections of the Treasure, and their Orders; nor of their (4) Saviours and their Orders . . . . .

(l) The triple powers are an aspect of the triple *Logos*, and the 24 invisibles are the 21 (7 x 3) emanating Rays, with their three *Logoi*.

(2) Or the Eternal, *unborn* powers—*Aja* in Sanskrit: the Self-generated, the *Anupapādaka* (parentless), the Self-existent—in Sanskrit, *Swayambhu;* and the generated, including both the emanations from higher Emanations (4th plane), and those Dhyāni-Chohans and Devas who have been men, *i.e*., already gone through the Mānasic cycle.

(3) [*Unpaired ones*.] The "eternal celibates", the *Kumāras*; literally those without a *Syzygy,* double, pair, mate, or counterpart. It is the Hierarchy of the Kumāras which incarnates in man as his Higher Ego or Manas.

(4) [*Their saviours*.] *Sc*. of the Emanations or Projections. On pages 190 and 191 the scale of the twelve Saviours is given. The first seven preside over the projections or emanations of the seven Voices, Vowels, or Amens, and the last five over the five Trees; they are all of the Treasure of Light.

[*PS* 3] . . . . . nor the Region of the Saviour of the Twins, who is the Child of the Child (1); nor in what Regions

the three Amens emanate; nor yet the Region of the Five Trees and Seven Amens, which are also the Seven Voices (2), according to the manner of their emanation.

Nor had Jesus told his Disciples of what type are the Five Supporters and the Region of their emanation; nor of the Five Impressions and the First Precept, in what type they are evolved (3) . . .

---

(1) The "Child of the Child" is Manas, the child of Buddhi on a higher plane, and the lower Manas, the child of the higher, on an inferior semi-human plane. The "twins" are the dual Manas, in Esotericism.

(2) The "Three Amens" are: the upper *triad* in septenary man; the region of the "Five Trees" is the earth and localities wherein the actual and past Five Root-Races have developed; the "Seven Amens" and the "Seven Voices" are identical with the "*Seven Aums* and the Seven Mystic Voices," "the voice of the *inner* God" (vide *The Voice of the Silence,* pp. 9 and 10.* The "seven thunders" spoken of in *Revelation* are typical of the same mystery of spiritual Initiation. Again, from a Macrocosmic aspect the Seven Amens are the seven rays of each of the "Three Amens," making up the "Twenty-four Invisibles," and so on *ad infinitum.*

(3) [*The First precept*, etc.] As many of these terms are to a certain extent explained in the sequel, it will be unnecessary to go into an elaborate disquisition of the hierarchies. For the broad outline students should compare the *The Secret Doctrine*, I, 213, 435, and also Pt. 1 of the *Transactions of the Blavatsky Lodge*.†

[*PS* 4]. . . . . Therefore they thought that it was the End of all Ends and the sum of the Universe and the whole pleroma (1).

. . . . . we have received all fullness [pleroma and perfection. . . . .

It was on the fifteenth day of the moon of the month Tobe (2), the day of the full moon, when the sun had risen in its going, that there came forth after it a great flood of most brilliant light (3) of immeasurable brightness . . . . .

---

* [See Jnaneshwari by Sri Jnānadeva, pp. 144-5; Transl. by R. K. Bhagwat, Madras, Samata Books, 1979.]

† [Consult them in Volume X of H.P.B.'s *Collected Writings*.]

---

(1) [Plerôma.] See *The Secret Doctrine*, I, 406, 416, 448; II, 79, 506, and *Isis Unveiled* I, 302. From the esoteric point of view, the Plerôma the Gnostic scheme corresponds to absolute space with its seven planes

or degrees of Consciousness *and the rest*. See the passage on the "SEVEN-SKINNED ETERNAL MOTHER-FATHER" in *The Secret Doctrine*, I, 9, and also Part I of the *Transactions of the Blavatsky Lodge*.

(2) Tobe or Tebeth. From Dec. 20 to Jan. 18.

(3) The distinction between *lux* and *lumen*, both meaning *light,* has been preserved in the English by printing the word "light" with a capital when it stands for *lumen*.

[*PS* 6] . . . . . These things, then, were done on the fifteenth of the month Tobe, *the day of the full moon* (1).

---

(1) This date proves that the above is a description of the Mysteries all the greater initiations being performed during full moon.

[*PS* 7] And all the Angels and their Archangels and all the Powers of the Height *sang hymns* (1) . . . . .

---

(1) See the *Voice of the Silence*, p. 65, when the hymn of nature proclaims: "A Master has arisen, a MASTER OF THE DAY; and also p. 72.

[*PS* 8] . . . . . And the three degrees of the Light were of various light and aspect, excelling one another in infinite manner (1) . . . . .

---

(1) On page 71 [*Voice*] the three Robes or Vestures are described. In Buddhism the three Buddhic bodies or forms are styled: — *Nirmanakāya*, *Sambhogakāya*, and *Dharmakāya*, as the *Voice of the Silence* informs us in the *Glossary* (p. 96), which see for a full description.

[*PS* 9] ". . . . . to speak with you from the Beginning [Arch'] to the Completion [Plerôma] . . . ."

12

[*PS* 11] ". . . . . . after I came forth into the World I brought with me twelve Powers, as I told you from the beginning. I took them from the Twelve Saviours of the Treasure of Light according to the command of the First Mystery. These, therefore, when I came into the world, I cast into the *womb* of your mothers, which are in your body (1) today . . . .

For *all men who are in the World, have taken their Soul from the Rulers of the Aeōns* (2). But the Power which is in you, is from me. Of a truth your soul pertains to the Height (3)."

---

(1) Note that "womb" and "body" are in the singular.

(2) The four lower human Principles, we are taught in the Esoteric Philosophy, i.e., Body, Double, Life and Instinct (animal soul, or Kāma, the passionate Principle), are derived by men from the Planetary Hierarchies and the Rulers of the lower terrestrial spheres—the rupa planes.

Compare the slokas of "Dzyan" in *The Secret Doctrine*, Vol. II, p. 17.

"How are the Mānushyas born? The Manus with minds, how are they made? The Fathers called to their help their own fire; which is the fire that burns in Earth. The Spirit of the Earth called to his help the Solar Fire. These three produced in their joint effects a good Rupa. It could stand, walk, run, recline, or fly. Yet it was still but a Chhāyā, a shadow with no sense." . . . . . "The Breath needed a form; the Fathers gave it. The Breath needed a gross body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its form. The Breath needed a Mirror of its Body; 'We gave it our own,' said the Dhyānis. The Breath needed a Vehicle of Desires; 'It has it,' said the Drainer of Waters. But Breath needs a mind to embrace the Universe; 'We cannot give that,' said the Fathers. 'I never had it,' said the Spirit of the Earth. 'The form would be consumed were I to give it mine,' said the Great Fire . . . . ."

(3) [*The Height*.] The arupa or formless planes, which shows that "Jesus" is the type of the Mahātmic prototype, the Higher Manas.

[*PS* 12] ". . . . . nor did the Rulers of the Aeōns know me, but thought that I was the angel Gabriel (1)."

"It came to pass, when I had come into the midst of the Rulers of the Aeons, having looked from above into the World of men, I found Elizabeth, mother of John the Baptist, before she had conceived him. I planted the Power in her, which I had received from the Little IAŌ, the Good, who is in the Midst (2), that he should preach before me, and prepare my way, and baptize with water the remission of sins. This Power then *is* (3) in the body of John. Moreover, in the place of the Soul of the Rulers, appointed to receive it, I found the Soul of the prophet Elias in the Aeons of the Sphere (4) . . . . .So the Power of the Little IAŌ (5), the Good, who is in the Midst, and the Soul of the prophet Elias, are bound together in the body of John the Baptist."

---

(1) [*Gabriel*.] See *Isis Unveiled*, II, p. 247.

(2) [*Midst*.] That is to say, that the Power planted (or sowed) is the reflection of the Higher Ego, or the lower *Kāma-Manas*.

(3) [*Is in the body of John*.] Notice the tense, the orthodox John being dead years before.

(4) [*Aēons of the sphere*.] It is curious to remark the interchangeability of terms; at the end of page 12 we have the Rulers of the Sphere and the Rulers of the Aeōns, and now we have the Aeōns of the Sphere and a little below the Sphere of the Rulers. They are all intentional *blinds*.

(5)[*The little* IAŌ] On page 194 we read of "the great Leader of the Midst whom the *Rulers of the Aeōns* call the *Great* IAŌ, according to the name of the great Ruler which is in their Region, ... and the twelve Servants (Deacons), whereby ye received Form and Strength." "As above so below"; this apparent dualism is quite in keeping with all esoteric systems. —"*Daemon est Deus inversus*."

[Commenting upon what Hippolytus, Bishop of Ostia (Portus), says* about Valentinian teachings comparing them with the system of Pythagoras and Plato, H.P.B. writes:]

---

* *Refutation of All Heresies*, more generally known as the *Philosophumena*, Book VI, chapters xxv-xxxi [*Ante-Nicene Fathers*, Vol. V, pp. 85, 89, rpr. of Wm. Eerdmans, Grand Rapids, 1975.]

Our author was right in comparing the Valentinian system with those of Pythagoras and Plato, and in declaring that it had a mathematical basis. The *Gnōsis* at all times and in all countries has been based on *natural laws*, and the different branches of mathematical science are simply the methods of expressing these laws. To vindicate these sublime systems of antiquity, and to *prove* that they were based on something more than "superstitious imagination," some figures will now be given, and some hints as to their explanation attempted. It must, however, be remembered that as such figures are *infinite*, and that the permutations and combination of their properties, correspondences and qualities are equally infinite, no more than the roughest possible outline can be given in a short paper. As however, in the sequel, reference will often be made to these figures, it is necessary for the reader to be put into possession of their general scheme at the beginning of our undertaking. It is hoped that by these figures students will be given the clearest possible proof that, as Plato said, "the Deity geometrizes."

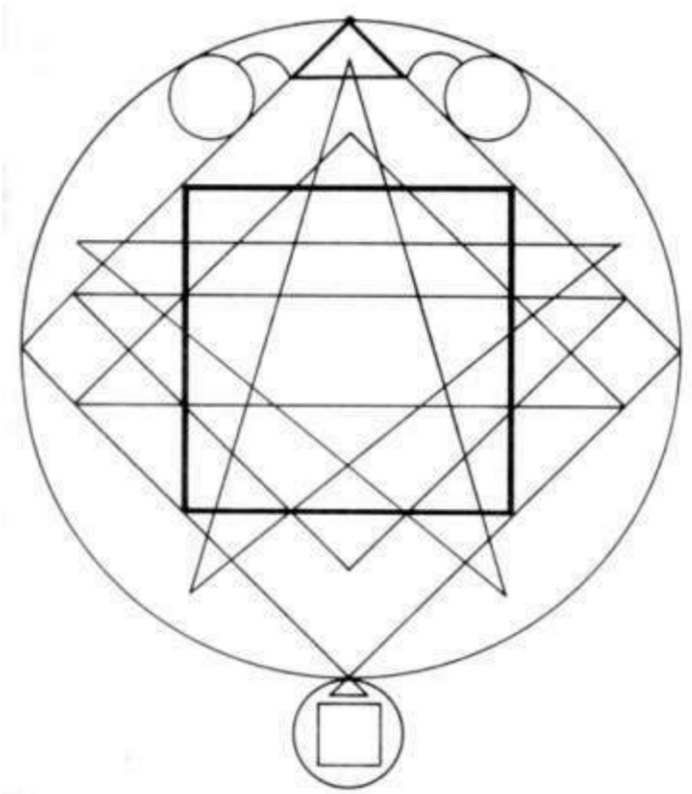

CHART OF THE PLĒRŌMA ACCORDING TO VALENTINUS

16

[GEOMETRICAL SYMBOLISM]

First the • (Point), the *Monad*, Bythus (the Deep), the unknown and unknowable Father. Then the △ (Triangle), Bythus and the first emanated pair or *Duad*, Nous (Mind) and its syzygy Aletheia (Truth). Then the □ (Square), the dual *Duad Tetraktys* or *Quaternary*, two males ||, the Logos (Word) and Anthrōpos (Man), two females, their syzygies, == Zōē (Life) and Ekklēsia (the Church or Assembly), *Seven in all*. The Triangle, the *Potentiality* of Spirit; the Square, the *Potentiality* of matter; the Vertical Straight Line, the *Potency* of Spirit, and the Horizontal, the *Potency* of matter. Next comes the Pentagram ☆, the *Pentad*, the mysterious symbol of the Mānasaputras or Sons of Wisdom, which together with their syzygies make 10, or the *Decad*; and last of all, the Hexalpha or interlaced Triangles ✡ the *Hexad*, which with their syzygies make 12, or the *Dodecad*. Such are the contents of the Plerôma or Completion, the *Ideas* in the *Divine Mind*, 28 in all for Bythus or the Father is not reckoned, as it is the *Root* of all. The two small circles *within* the Plērōma are the syzygy Christos-Pneuma (Christ and the Holy Spirit); these are *after*-emanations, and as such, from one aspect, typify the descent of Spirit to inform and evolve Matter, which *essentially* proceeds from the same source; and from another, the descent or incarnation of the Kumāras or the Higher Egos of Humanity.

The Circle of the Plerôma is bounded by a circumference emanated from Bythus (the Point), this is

called the Horus (Boundary), Staurus (Stock, Stake, or Cross) and Metaecheus [Μετέχω] (Participator); it shuts off the Plerôma (or Completion) from the Hysterēma (the Inferiority or Incompletion), the larger from the smaller Circle, the Unmanifested from the Manifested. Within the Circle of the Hysterēma is the Square of primordial Matter, or Chaos, emanated by Sophia, called the Ektrōma (or Abortion). Above this is a Triangle, *primordial Spirit*, called the Common Fruit of the Plerôma, or Jesus, for to all below the Plerôma it appears as a unity. Notice how the Triangle and Square of the Hysterēma are the reflection of the Triangle and Square of the Plerôma. Finally the plane of the paper, inclosing and penetrating all, is Sig (Silence).

SOME GENERAL HINTS TOWARDS AN EXPLANATION OF THE FIGURES [pp. 19-20].

In all the figures except Fig. 8 the great Hermetic Axiom "As above, so below," is triumphantly shown forth, as also the idea of the syzygy, pair or opposite. Let us begin with Fig. 8, remembering that the Point produces the Line; the Line the Superficies; and the Superficies the Solid.

In this figure we have a symbol of Fire or Spirit. The vertical line, in the centre of the figure, is the subtlest Fire; this gradually falls into the shape of triangles, their vertical angles growing less and less acute, as their bases expand and at the same time rise to higher planes. Six planes or bases in all, and six triangles, with the point the seventh. The seventh figure generated from the point is the right-angled triangle, the most perfect. The more acute the angle, the subtler the Fire, until it finally reaches the right angle, the balance or turning point of all angles.

Now let us take the central point of the whole figure and join it with the extremities of the bases of the triangles; we shall then find that with the point again we have a second series of Seven, viz., the point, two acute-angled, one right-angled, two obtuse-angled triangles, and the horizontal diameter of the Figure. These are the Rupa Planes, the first septenary being the seven *fiery* Logoi, the second septenary the seven Globes on the four lower planes of the great septenate, etc., etc. Notice again the series of quadrilaterals formed by the intersection of the bases and sides of the triangles, 2, 4, 6, 8, and 10, the perfect number. Therefore starting from our perpendicular, or *Spirit*, we arrive by a series of angles through every variety of acuteness to the right-angled triangle, and pass from it through every variety of obtuseness to the horizontal diameter, *Matter*.

This great fact may be more plainly seen in Figs. 11-18, where the same series is traced in rectangular quadrilaterals, of which the balance or turning-point is the Square. Of course it must be remembered that only the *perfect types* are given, the intermediate types being infinite. For instance, to get from Fig. 11 to Fig. 12, an *infinity* of points are required; from Fig. 12 to Fig. 13 an infinity of lines; from Fig. 13 to Fig. 14 an infinity of intermediate figures, etc., seven infinities and seven eternities in all.

In these figures also it should be noticed that the Vertical has expanded and again decreased into the Horizontal, but in so doing has *changed* its direction, in other words the wheel has turned. In one of

the following papers it is hoped to show the generation of the *Svastika* and its connection with these figures.

Having now obtained our most perfect triangle figure, *viz*., the right-angled Triangle, let us proceed to trace the operations of a pair of these. In the series of figures 1-8, we notice the triangle of Spirit with its apex upward and the triangle of Matter with its apex downward. Let those who wish to understand the two Circles

surrounding these triangles and gradually involving into one another until finally they become *one* (Fig. 7), remember the Caduces, and think over what is said in *The Secret Doctrine* (Vol. I, pp. 550 *et seq*.), about the "lemniscate," and also about the development of the germ-cell (Vol. II., pp. 117 *et seq*.).

These Triangles produce Squares by their intersection, and we get the following series of points generated, 1, 4, 9, 16, 25, 36, and 49, which is 1^2, 2^2, 3^2, 4^2, 5^2, 6^2 and 7^2.

Thus are the *Forty-nine Fires* generated.

At the *fourth* stage the primal type of the spindle is repeated, but as a *duality*; in the two succeeding figures this duality is repeated but on a smaller and smaller scale until in Fig. 8, it *disappears entirely*.

Let us now combine our previous figures and we obtain Fig. 9. All is generated from the Point (the First Logos). Thus from it we have six descending triangles and six spheres of matter, which together with the point make seven. So also with the fainter triangles and circles of spirit which ascend. And yet the two points of departure are *essentially one* in nature. The horizontal diameter is neither dark nor light, neither spirit nor matter, as is also the greatest circumscribing circle.

Fig. 10 is the amplification of Fig. 7. It is the *Pyramid unfolded*, and the "Four-faced Brahm," the "four Maharajas," etc., and all the quaternaries; it is also the expansion of the Tetraktys. Notice the two series of three Squares each and the Point in the centre, seven in all. Notice also that the Square of *Twelve Fires* is bounded by triangles of *Ten*. The representation of the Pythagorean Tetraktys was a triangle containing *ten* Yods.

Our figure being a *perfect* type, if the corners are folded to the central point, the Fires, or syzygies, coincide, and this process can be repeated until the whole figure disappears in the Point. But in nature the type is imperfect, and the Fires are at unequal distances, so that in folding over the four corners, the *Solid* Pyramid is formed, its spiritual axis and its material basal diameters varying with the proportion of spirit and matter in any manifestation.

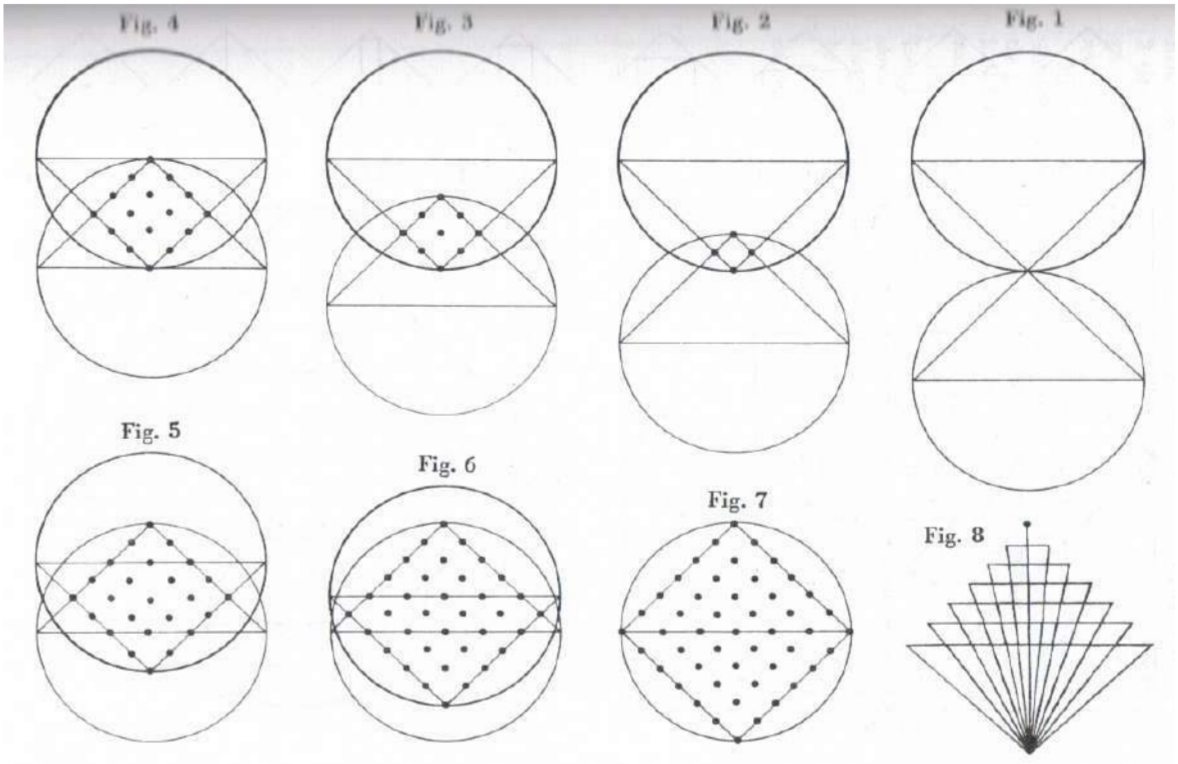

Fig. 9

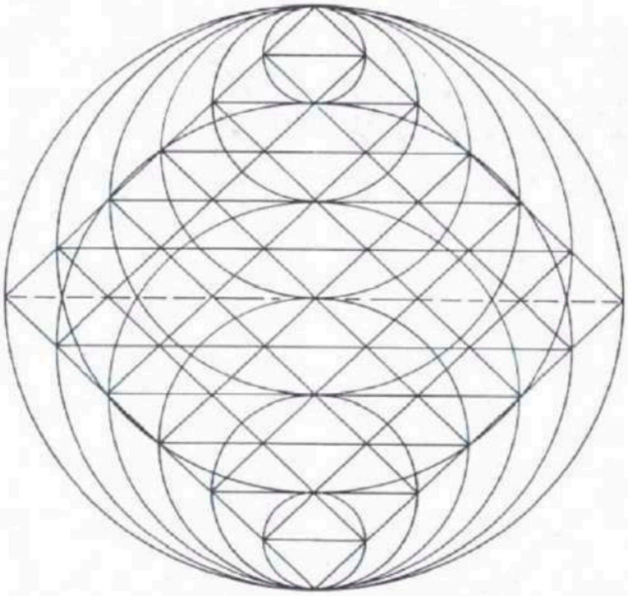

Fig. 10

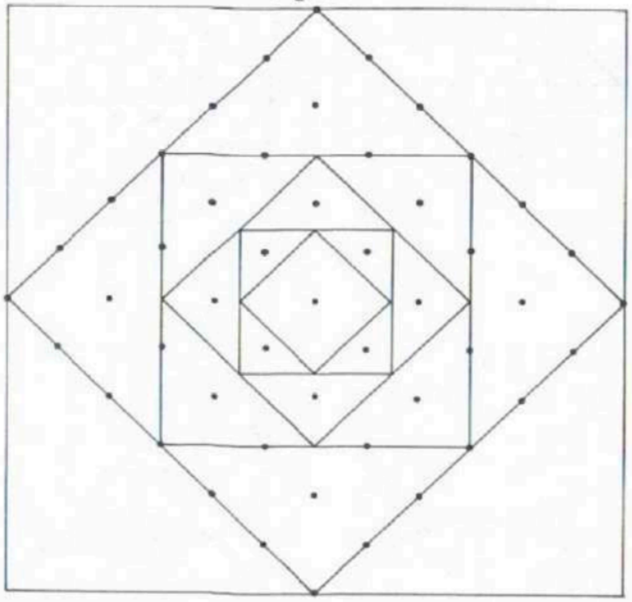

Fig. 11

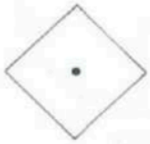

Fig. 12

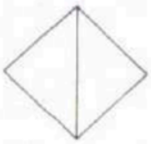

Fig. 13

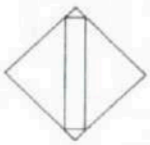

Fig. 14

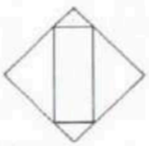

Fig. 15

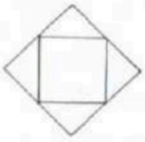

Fig. 16

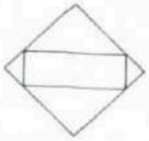

Fig. 17

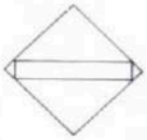

Fig. 18

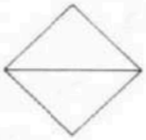

Fig. 7 will give us all our pairs, and initiate us into the mystery of Reflection. Thus we have 2 ones, 2 twos, 2 threes, 2 fours, 2 fives, 2 sixes, but only *one* seven. Here then we have all the mysterious gnostic numbers; from 1 to 7, then 8, or the *Ogdoad*, 10 or the *Decad*, and 12 or the *Dodecad*.

Much more, indeed, might be written; but perhaps, enough has already been said to direct the attention of students to the mystery of the *Forty-nine Fires*, and give them a key to the comprehension of the hitherto hopeless obscurity of the Gnostic writers in the eyes of the moderns.

[A later note says:] With regard to the figures published in the last paper, it should be clearly understood that there is no up nor down, no top nor bottom, in reality. It has, however, been suggested that Fig. 8 would be preferable if reversed, so that the Point should be at the top.

[Following H.P.B.'s suggestion Fig. 8 has been reversed in this edition.—*Compiler*.]

Collected Writings VOLUME XIII
1890-1891

[*PS* 13] "After these things, moreover, I looked down into the World of Men, and found Mary who is called my Mother after the body of Matter (Hyl'); I spoke to her, moreover, in the form of Gabriel (1), and when she had turned herself into the Height (*sc*. Plerôma) towards me, I implanted in her the first Power which I received from Barbelô (2), the Body which I wore in the Height. And instead of a Soul, I implanted in her the Power,

[*PS* 14] which I received from the Great Tsebāōth, the Good, (3) who is in the Region of the Right (4). And the twelve Powers of the Twelve Saviours (5) of the Treasure of Light, which I received from the twelve Deacons (Ministers), who are in the Midst (6), I brought into the Sphere of the Rulers, and the Decans (7) of the Rulers, and their Ministers thought them the souls of the Rulers: and the Ministers conducted them. I bound them in the body of your mothers. And when your time was full, they brought you forth into the World, no Soul of the Rulers being in you. And ye have received your portion of the Power which the last Supporter breathed into the Mixture of (*Kerasmos*, see Table I), which was blended with all the Invisibles, and Rulers, and Aeōns; once only was it blended with the World of Destruction, which is the Mixture: this (Power) I brought out *from Myself*, (*sc*. the Four-and-Twentieth Mystery) from the beginning, and infused it into the First Precept; and the First Precept infused a portion thereof into the Great Light; and the Great Light infused a portion of that which it received, into the Five Supporters; and the last Supporter received that portion and infused it into the Mixture (8).

[*PS* 15] Such is the manner of all things which are in this Mixture, as I have told you.

---

(1) [*Gabriel*.] In the system of Justinus (*Philosophumena*, V, 26), the first triad is described as consisting of two male principles and one feminine. The first male is called the Good and is attributed with universal foreknowledge: the second, the Elōhīm, is the father (collective) of all the creation or generation, without fore-

knowledge and blind. The third, the feminine principle, is also without foreknowledge, two-minded or undecided, bi-corporate or of two bodies, being figured as a virgin above and a viper below (astronomically the Virgo-Scorpio of the ancient Zodiacs), and her name is Eden or Israēl. And mutual desire arose in the Elōhīm and Eden, and from this union were born twenty-four Angels, twelve called Paternal and twelve Maternal. Among the twelve Paternal is *Gabriel*. The twelve are, of course the twelve signs of the Zodiac,

etc., according to the key used. In the *Talmud* and the *Kabala*, Eden is called "The Garden of Delight," and held by the Church Fathers to figure *Yoni* after the commission of the first sin. The Gnostics, on the contrary, always explain the term in its most spiritual and metaphysical sense, treating of its cosmogonical and theogonical signification and ignoring its material and physiological explanation.

In *Adversum Celsum* (vi. 30) * Origen with much verbiage and contempt treats of the "accursed diagram" of the Ophites, which his Gnostic opponent Celsus had referred to. In it, *Gabriel* is the *fourth* of the "*seven* ruling Daimōns", for we read: "Moreover, Celsus asserted that the 'fourth had the form of an eagle'; the diagram representing him as Gabriel the Eagle-like." In ancient Astrology, Gabriel was said to rule over the sign Taurus and the Moon.

Now, the Egyptians, according to Plutarch† assigned to the moon a male and a female nature (*phusin arsenoth lun*). During the Lunus-Luna festival, at the Vernal Equinox, when the sun was in the sign Taurus, the men sacrificed to Lunus and the women to Luna, *each sex assuming the dress of the other.* The Bull (Taurus), moreover, among all the ancients was the symbol of generation, and in the symbolism of the Mithraic Mysteries, the Initiate plunges a sword or scimitar into the throat of a prostrate *Bull.* Compare this with *The Voice of the Silence* (pp. 11 and 12): "Before that path is entered, thou must *destroy thy lunar body*, cleanse thy mind-body and make clean thy heart . . . . ."

"Before the 'Mystic Power' can make of thee a god, Lanoo, thou must have gained *the faculty to slay thy lunar form at will*."

When we collate all this with what is told us in *The Secret Doctrine* of the Pitris and their work in the formation of the lower man, and of the bi-sexual or androgynous nature of the early races, we shall

---

* [In *Ante-Nicene Fathers*, Vol. IV, p. 586.]

† *De Iside et Osiride*, ch. 43, [In *Plutarch's Morals,* tr. by C. W. King, London, Geo. Bell & Sons, 1898.]

---

understand why the Angel Gabriel the Daimōn of the Moon, and the ruler of the sign Taurus, appeared to Mary at her conception; the Annunciation will resolve itself into far simpler terms than the accepted solution, and we shall have learnt something of the mysteries of the *astral body.*

(2) [Barbēlō.] In explaining this term, it will be interesting to see first of all what the other Gnostic systems say of Barbēlō and then to examine the statements in *Pistis-Sophia*.

We learn from Irenaeus,* that the Innominable Father was manifested to this "never-aging Aeōn in a virginal form" by the emanation of *four* beings, whose name expressed *thought and life*; and that she, at the sight thereof, conceived and gave birth to *three* like beings.

Compare with this:—

"Then the three (*triangles*) fall into the four (*quaternary*). The radiant essence becomes Seven inside, Seven outside. The Luminous Egg (*Hiranyagarbha*), which itself is Three (*the triple hypostases of Brahmā, or Vishnu, the three* '*Avasthās'*), curdles and spreads in milk-white curds throughout the depths of Mother, the Root that grows in the depths of the Ocean of Life." (*S.D.* I, 66.)

According to Epiphanius, one of the Ophite schools taught that Barb lō was an emanation of the Father, and the Mother of Ialdabaōth (or according to some, of Tsebāōth), which is to say that Barb lō was identical with Sophia-Achamōth or Pistis-Sophia. She dwelt in the Eighth Heaven above: while her son insolently possessed himself of the Seventh and caused his mother much lamentation. This idea is the common property of all the Gnostic systems, the *terms* varying, the *idea* remaining constant. She is further said to constantly appear to the Archōns or Rulers, in a beautiful form, so that she may collect again her scattered power, stolen from her by the Demiurge, his Gods, Angels. and Daimōns.

According to Irenaeus again, the ascent of souls terminated in the upper Region "where is Barbēlō the Mother of the *Living* (or Lives)."†

Pistis-Sophia informs us that Barbēlō is one of the Triad of the Invisibles Agrammachamareg, Barbēlō

and Bdellē, in the Region of the Left (see Table I), where is the Thirteenth Aeōn (page 359). She is

* *Adversus Haereses*, Book I, ch. xxix. [In *Ante-Nicene Fathers*, Vol. I, p. 353.]
† [Wrongly ascribed to Irenaeus. Actually, Epiphanius, *De Gemmis*, ii, 20.]

twice called the Power (*dynamis*) of the Invisible God; she is also the Mother of Pistis-Sophia and twenty-three other Emanations (pages 49, 361). The Region of the Left is apparently called the Hylē (Matter) of Barbelō (page 128).

Again, from Epiphanius,* we learn that one of the names of the Valentinians was *Barb litae*, and we are inclined to think with . C. Amlineau in his *Essai sur le Gnosticisme Égyptien* (Paris, 1887), that it was the name of the highest degree of their Initiation, in which the Adept became a perfect Pneumatic, or Illuminatus, a son of Immortality. The Hebrew derivation would give the meaning, Son or Daughter of God. We know, on the other hand, that with the Gnostics and especially the *Docetae* (Illusionists), who held that Jesus, the man, was entirely distinct from Christos, the Principle, and denied the facts of the miraculous conception, incarnation, death, and resurrection—the mother of Jesus, the man, was considered as low, as the mother of Christos, the Principle, was held in veneration by them. The latter was the "Holy Ghost" and regarded as female by their schools. When we consider, however, that *esoterically* there are seven aspects of the Sophia (the seven planes of wisdom), it will be easy to see that both the Church Fathers, unintentionally, and the Gnostics, intentionally, only give one out of the seven aspects.

(3) [*The great Tsebāōth, the good.*] In *Pistis-Sophia* there are three Tsebāōths, that is to say three *aspects* of the power or principle hidden in this name. (a) The Great Tsebāōth, the Good, the "father" of the "soul" of Jesus (pages 14, 193): (b) The Little Tsebāōth, the Good, called in the Kosmos Zeus (Jupiter) (page 371),† one of the Planetary Rulers: and (c) Tsebāōth-Adamas, Ruler over six of the twelve Archōns (page 360), and also in the Lower World, one of the Archōns which have the punishment of Souls, whose "Receiver," or subordinate, presents the *Cup of Oblivion* to reincarnating souls.

In some of the schools it was taught that he who wished to be "Perfect" must ascend through the realms of the Rulers, and finally place his foot on the head of Tsebāōth; and thus attain the Eighth Heaven where dwelt Barbēlō. Tsebāōth was said to have a woman's hair, and

* *Panarion* or *Adversus Haereses*, Book I, t. II, Haer. xxvi, § iii, footnote by Petavius.
† [Pages 359, 360, 361, 371, etc. refer to the pages of the Third Document in *Pistis-Sophia* MS., namely the one entitled: "Part of the Books of the Saviour."]

was figured by some as an ass. by others as a swine. Here we should call to mind the *red* ass of Typhon in the Egyptian Mysteries; the descent of Bacchus to Hadēs on an ass in the *Frogs* of Aristophanes (a burlesque on the Eleusinian Mysteries); the *Golden Ass* of Apuleius, and last but not least the entrance of "Jesus" into "Jerusalem" (the mundane Jerusalem in other words, physical existence) on an "ass." In every case these terms are from the Mysteries and none but the "Perfect" knew their secret meaning. To the multitude they have ever remained "abracadabra" and will remain for all but the most determined students.

Origen (*Adv. Cels*., vi, 31) gives the formulae of prayers recited by the Defunct, or Pneumatic, to the Planetary Rulers. These were probably part of the secrets of their outer initiation and used by the Bishop of Auch to show that he knew their secrets even better than Celsus himself. The passage referring to Tsebāōth, runs as follows: "They next come to Tsebāōth, to whom they think the following should be addressed: 'O

Governor of the *fifth* realm, powerful Tsebāōth, defender of the law of thy creation, which is liberated by grace, through the help of a *more powerful Pentad*, admit me, seeing the faultless symbol of thy art, preserved by a stamp of an image a body liberated by a Pentad. Let grace be with me. O Father let grace be with me'."

(4) [*Region of the right.*] Perhaps it will not be without interest if, in explanation of this term, we translate a few lines from the *Adversus Haereses* of Irenaeus, who was, perhaps, the bitterest of all the opponents of the Gnōsis. The "holy" Father shall teach us the Knowledge he strove so vigorously to crush out of existence.

In speaking of the Italian school of the Valentinians, Irenaeus writes:—"They declare that the Demiurge, having fashioned the Cosmos, made the Choïc (Material) *Man* also; but not from this dry Earth, but from the invisible Essence, from the fluid and unsettled portion of the Hylē, and that he breathed into him the Psychic (or astral *Man*). And this is the *Man* which is born according to the image and likeness (*sc*. the Chhāyā), the Hylic being according to the image, resembling but not of the same Essence with the God (the Pitris), while the Psychic *Man* was in the likeness: whence also his Essence, being from a spiritual emanation is called a spirit of Life. It was afterwards they say that the Coat of Skin clothed him, which they declare is the body of flesh perceived by the senses . . . . so that they derive the *Soul* from the Demiurge, the *Body* from the Earth (*Choos*), and the *Fleshly Covering* from the Hylē; But the *Spiritual Man* (Anthrōpos) from the Mother of Achamōth (*i.e.* from Sophia-Above or Within, the Mother of Sophia-Without, or Pistis-Sophia) . . . . Of these three, they say that the Hylic, which

they also call the *Left*, must of necessity perish, in as much as it has in it no breath of incorruptibility; but the Psychic, which they designate the *Right*, being in the middle of the Spiritual and Hylic, goes in whatsoever direction it may incline itself; whereas the Spiritual (*Manas*) has been sent forth, in order that, by being united with the Psychic here (*i.e.*, emanating Kāma-Manas), it might take Form and be instructed together with it (the Psychic or *Kāma-Rūpa*) by sharing in its existence or by conversion with it (anastroph')."*

In the *Pistis-Sophia* the plane immediately below or inferior to the Treasure of Light is divided into three main Lokas or Sub-planes, the Right, the Left and the Middle.

The duty of the Rulers of the Right is the forming, fashioning or *building* of all the lower Spheres or Planes of existence, by bringing down the Light out of its Treasury, and causing it to return thither again, thus in another sense, accomplishing the salvation of such souls as are fit to ascend to a higher plane. The Rulers of the Midst have the *Guardianship* of Human Souls. The Left, called also the Region of Righteousness, is the Loka or condition towards which all *penitent* souls tend, for it is here that the *conflict* between the principles of Light and Hyl' (i.e., differentiation) first commences. From the words in italics in the preceding paragraph, we can see the type of Brahmā, Vishnu. and Siva, the Hindu Trimurti or Trinity, revealing itself; the ideas of *Creation*, *Preservation*, and *Destruction* or *Regeneration* being very clearly shown forth.

In the System of Valentinus, we read of "the power of the psychic or soulish essence which is called the 'Right'." Tsebāōth also who dwells in the Right is an aspect of the Demiurge and the Creator of Souls.

Before proceeding further, it is necessary to give a *provisionary* table to the Planes and Lokas according to the *Pistis-Sophia*.

---

* *Adversus Haereses*, Book V, ch. v, sect. 5 & 6.

Table I

TRIAD		The Mystery of the Ineffable.		ARŪPA
TETRAD	Pneumatic or Spiritual	Treasure of Light or Plērōma	Lumen or Light	RŪPA
	Psychic	Right Midst Left (The Loka of the thirteenth Aeōn)	Kerasmos or Mixture (*sc.* of Lumen and Hylē)	
	Hylic or Sidereal	The Twelve Aeōns Fate (Heimarmenē) Sphere	Hylē or Subtle Matter	
	Choic or Material	Firmament World (Kosmos) of men Underworld { Orcus, Chaos, Outer Darkness (Caligo Externa)	Kosmos of Choos (Gross Matter)	
	Planes	Names	Substances (Prakṛitis)	

Vide *S.D.*, I, 200.

(5) [*Twelve Saviours*.] The Twelve Saviours are part of the contents of the Treasure of Light and are identical with the Dodecad of the Valentinian Plērōma. The twelve Deacons are of course a manifestation of the primordial type of the Dodecad of the Plērōma on a Loka of another plane.

(6) [*The Midst*.] In the Valentinian System the Mesot's, or Middle Region, is above the highest Heaven but below the Plērōma. It is especially the place of the Psychics, as the Plērōma is of the Pneumatics. This is the proper place of Sophia-Achamōth, the Sophia-Without or Pistis-Sophia, who desiring the Light, falls from the Ogdoad into the Heptad, the highest Loka or Subplane of which is ruled by the Demiurge, the Self-Willed One of the Pistis-Sophia. When she gains the Plērōma, the Demiurge will be exalted to the Middle Region. In other words when the Lower-Manas shall have become one with the Higher, those Kāmic elements which follow the higher and impress themselves permanently in it, will be purified.

(7) [*Decans*.] Over the Sphere (see Table I) IEU, [the Overseer, (*episkopos* or bishop) of the Light, also called the First Man (*primus homo*) who is one of the 6 great Rulers of the Right], sets 5 great Rulers, or Archōns, formed of the Light-powers of the Right; these are the Planetary Rulers, Saturn, Mars, Mercury, Venus and Jupiter.

GEORGE R.S. MEAD
1863-1933
At one time private secretary of H.P.B. and outstanding scholar of Gnosticism and the origins of Christianity. Edited for some years *Lucifer* and the *TheTheosophical Review.* Reproduced from his own Journal: *The Quest,* Vol. XVII, April, 1926.

H.P. BLAVATSKY
Reproduced from a photograph in the Adyar Archives.

Below it are placed 360 other powers, or *Decans*; below them again in the Region of the Air and corresponding in number, are 360 other Archōns with 5 Rulers again over them. The lower refuse to believe in the mysteries of Light and entice souls to sin. This apparent duality is a common characteristic of the Gnōsis. Everything in nature is bad or good according to the nature and motive of man; at each moment of life, man can choose the Left or Right.

These numbers 360 and 365 occur in the systems of Bardesanes and Basilides and in the Aeōnology of other schools; sometimes they form part of the contents of the Plērōma.

Matter, in treating of the Gnostic schools of Egypt, tells us that the Tutelar Genii of each day were invoked against the nefast power of Typhon, the Egyptian Ahriman. These composed the third series of the gods of the Egyptian Pantheon.

"These gods," he says, "are as little known by name, as the 360 intelligences which made up the Abraxas of Basilides. The ancients classed them under the generic term of *Daemons*. These Daemons were grouped in classes round the gods called Cosmic Deities, as they were called; that is to say, the gods which governed the visible world; they were its agents (Kosmokratores), just as their chiefs were those of the Super-celestial gods. Commissioned as they were to maintain the communication between the two worlds, they presided at the descent of souls from the higher regions to the inferior zone, and communicated to them during the present existence of trial and expiation, the gifts of divine life. They divided among themselves the 36 parts of the human body, and after their earthly career was finished, guided the souls in their return to the Supreme Being."*

(8) [*Mixture*.] Although it is impossible at present to give a complete and detailed table of the almost interminable synonyms of the terms, used in the scheme of the *Pistis-Sophia*, we are compelled at the risk of being thought tedious, to give some explanation of the strange nomenclature which meets us at every step.

Below the *Last Mystery* in the Upper World which we are inclined to make correspond with the Treasure or Plērōma, come the *Great Light of the Impression* (or Mark) *of Light*, divided into five Impressions of Light; the *First Precept* (or Statute), divided into 7

---

* [A. Jacques Matter, *Historie critique du Gnostisme*, *et de son influence sur les sectes religieuses et philosophiques des six premiers siècles de l'Ètre Chrétienne* (Paris, 1828), Vol. II, p. 34.]

Collected Writings VOLUME XIII
1890-1891

Mysteries; *the Great Light of Lights*; the 5 *Great Supporters* (or Helpers), which conduct the Powers of Light into the lower regions, or planes; and last of all the *Region of the Inheritance of Light*, where redeemed souls will dwell.

Here we have 7 elements or principles and it is curious to remark how the 5 Impressions (*Charagmai*; in some systems *Charactéres*), or ideas, are repeated as the 5 Supporters, and the Great Light of the Impression of Light as the Great Light of Lights.

Other Supporters (*parastatai*) are mentioned as belonging to the Middle Region, 15 in number, whose names are quoted from a Coptic papyrus in the Bodleian, in the work of É. C. Amélineau already mentioned (p. 252). This papyrus contains three treatises apparently of the same school as the *Pistis-Sophia*, entitled *The Mystery of the Letters of the Alphabet*, *The Book of the Gnosis of the Divine Invisible*, and *The Book of the Great Logos according to the Mystery*.

These repeated Fives and combinations of Five are according to the type of the Pentad, as shown in the Chart of the Valentinian Plērōma. Five is the number of man; for of the perfect Septenary, the Triad, štma-Buddhi-Manas, is the average humanity a *unity*.

[*PS* 15 continued] "Rejoice, therefore, in that the time is come that I should put on my Vesture (1) .

"Lo! I have put on my vesture and all the power has been given me by the First Mystery . . . . ."

---

(1) [*My vesture*.] It is curious and interesting to learn what occult ideas the Gnostics had of these Bodies or Vestures; for instance, in speaking of the Docetae, a generic name including those schools which maintained that the Body of the adept was only an appearance, or, in other words, a Mayāvi-rupa, the author of the *Philosophumena* (VIII, ch. 3) informs us that they explained the mystery-drama of the Jesus as follows: "He went and washed in the Jordan [the mystic 'River' which stopped the Exodus of the Israelites from Egypt '*which is the body*' (V, 7)], and in doing so received the Type and Impression, in the water, of the body born from the Virgin, in order that when the *Ruler* (*Archōn*) condemned his own (*sc*. the Ruler's) image (*plasma*, *i.e.*,

the body) to death, *viz*., to the Cross (*stauros*) ,* this *Soul* of his (Jesus') being nourished in the body, might not after putting off the body, and nailing it to the tree and *by its means triumphing over the Principalities and Authorities*, be found naked, but might put on the body, which had been impressed in the water when he was baptized, instead of the fleshly body."

The deep occult significance of this passage scarcely needs any pointing out to the student, the whole mystery of "Birth" and "Baptism" is contained therein. Those alone who have bathed in the Cosmic stream

will fully comprehend.

[*PS* 16] "It came to pass, when the sun had risen in the places of the East, a great flood of light descended, in which was my Vesture, which I placed in the Four-and-Twentieth Mystery. And I found the Mystery on my Vesture, written in *Five* Words, which pertain to the Height. ZAMA ZAMA OZZA RACHAMA OZAI (2). And this is the interpretation thereof: The Mystery which is without in the World, because of which the Universe was made, is all Evolution and all Progress; it projected all emanations and all things therein. Because of it every Mystery exists and the Regions thereof. Come to us (3), for we are thy fellow members. We are all one with thee. We are one and the same, and thou art one and the same. That is the First Mystery

[*PS* 17], which was from the beginning in the Ineffable before it came forth therefrom; and its Name is all of us. Now, therefore, we all live together for thee at the last Limit (4), which also is the last Mystery from the interiors . . . . ."

---

*The Staurus or Cross (+) is the *potentiality* of the *Positive* and *Negative*, or *Male* and *Female*, forces in nature. They are also called the Participator, because they share in the Creation Above, in an abstract sense, and in the Creation Below, in a concrete. In the abstract the + ceases and becomes the ⊕, and therefore is called the Boundary, for the Below is the Natural Creation of Sex, whereas the Above is the Creation of the Gods or of Mind; in other words, of the Plērōma or MAHAT. We see also this Fall into generation, or the Substitution of the Natural for the Divine Creation, typified in the Myths of Saturn emasculating Uranus, Zeus, Saturn, and Typhon, Osiris.

---

(2) Compare *The Secret Doctrine*, Vol. II, p. 580: "The five words (*Pañchadasa*) of Brahmā have become with the Gnostics the 'Five Words' written upon the ākā□ic (shining) garment of Jesus at his glorification: the words ZAMA ZAMA ŌZZA RACHAMA ŌZAI translated by the Orientalists, 'the robe, the glorious robe of my strength.' These words were, in their turn, the anagrammatic blind of the five mystic powers represented on the robe of the 'resurrected' Initiate after his last trial of three days' trance; the five becoming *seven* only after his *death*, when the Adept became the full CHRISTOS, the full KRISHNA-VISHNU, i.e., merged in Nirvâna."

(3) [*Come to us.*] Compare *The Secret Doctrine* (Vol. I, Stanzas v and vi, and pages 130, 131), where the Great Day "Be with us" is described as: "that day when man, freeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his personality—erroneously regarded as his own—from the UNIVERSAL EGO (Anima Supra-Mundi) merges thereby into the One Essence to become not only one 'with us'(the manifested universal lives which are 'ONE' LIFE), but that very life itself."

In the Egyptian mysteries we also find the "Day Come to us" mentioned, and explained as "the day, when Osiris said to the Sun 'Come'" (*Book of the Dead*, xvii, 61). For a full explanation, read also *The Secret Doctrine*, Vol. I, pp. 134, 135.

(4) [*Ultimate Limit*.] This corresponds to the Horos or Stauros of the Valentinian System. The *Pistis-Sophia*, however, is far richer in its esotericism, and there are many Limits or Laya centers (see *The Secret Doctrine*, *passim*), corresponding to each plane and sub-plane, even as there are several Plērōmas. Compare also (*ibid.*) what is said about the Ring "Pass Not," and the Dhyâni-pâsa "Rope of the Gods."

[*PS* 17 continued] "Come to us!! For *we* (5) all stand by thee to clothe thee with the First Mystery . . . . ."

---

(5) Notice the change of number.

[*PS* 19] ". . . the Mystery of the three Triple Powers (6), and also the Mystery of the whole Region of them, and also the Mystery of all their Invisibles and of all that turn (7) in the Thirteenth of the Aeōns . . . . . and of all their Regions (8)."

(6) Two mystery names of the three Triple Powers are mentioned (page 361), *viz*., IPSANTACHOUNCHAINCHOUCHEOCH and CHAINCHOOOOCH; a Power emanates from the former upon *Mars* and from the latter upon *Mercury*. In the same context, we are told that a Power from the Great Invisible resides in *Saturn* and from Pistis-Sophia daughter of Barbēlō, in Venus.
(7) Or dwell: sc. the "Wheels" (*cf. S.D.).*
(8) For the Regions, etc., see Table I.

[*PS* 21] "And having left that Region, I ascended into the First Sphere, shining with the greatest possible Light, *forty and nine** times exceeding the splendour, with which I shone in the Firmament."

[*PS* 24] "And their great confusion and fear reached to the Region of the Great, Invisible Forefather (1) also, and of the three great Triple Powers."

---

(1) [*The Great Invisible Forefather*.] *The Great Invisible Forefather* stands at the head of the Hierarchies of the Left, the Region of Righteousness, and of the Thirteenth Aeōn. The great Power (or Dynamis) of this Invisible Deity is Barbelô, and next to it come the three Triple-Powers (cf. pages 19, 23, 41 and 183). As we proceed, it will be seen how the *Type* of the Pl rōma is *impressed* upon all the Planes and Lokas. In other words, as the States of Consciousness change, the *Appearances* of things change with them, while the *Things in themselves*, or Types, remain the same. See the Chart of the Valentinian Plērōma.

[*PS* 24 continued] "But, in the Twelve Aeōns, my Light was greater than in the World among you, eight thousand and seven hundred times (2)."

---

(2) [*Eight thousand and seven hundred times*: *octies millies et septies centies* (Schwartze's transl.)]. Setting aside the poor latinity of

---

* Typical of the "forty-nine fires" in the Occult doctrines. See the figures.

---

septies centies, it is difficult to relate this number with the previous "forty and nine times." The translation is evidently at fault, for we find in the notes "*centies* (. . . . . *decies millies*, Petermann)." This emendation, however, only seems to make matters worse. The translation in Migne is "huit fois mille fois et sept fois cent foix," and, as usual, no comment or elucidation is offered. The probable solution of the difficulty is that, whatever the correct translation may be, it is either a vague expression meaning "many thousand times," just as in Latin the number of the Sacred Cycle, 600, became a loose term for any large number, or that it is a deliberate "blind."

[*PS* 24 continued] ". . . and all the Aeōns, and Heavens, and their whole Ordering, were shaken, because of the great fear, which was in them [*PS* 25] *because they knew not the mystery*, *which was done* (3)."

---

(3) Truly *Avidyā*, or Ignorance (Nescience rather) is the root of all Nidānas, or the Concatenation of Cause and Effect (see *S.D.*, *sub. Voce*).

[*PS* 25 continued] "And Adamas, the Great Tyrant (4), and all the Tyrants, which are in all the Aeōns, began to fight vainly against the Light."

---

(4) [*Adamas*.] On page 360, we read that six of the Twelve Aeōns are ruled by Tsebāōth-Adamas, and six by Iabraōth. These Twelve Aeōns, in order to extend their power, persist in the Mystery of Intercourse. In this, however, they are opposed by IEU, the Father of the Father of Jesus, and thus Iabrāōth and his Rulers are converted to the Mysteries of Light. IEU, therefore, exalts them to a higher Region and brings them into a pure *Air*, into the Light of the Sun, amid the Region of the Midst, and of the Invisible Deity. Tsebāōth-Adamas and his Rulers, however, will not abstain from the Mystery of Intercourse; IEU, accordingly, confines them in the Sphere (of Fate?) in number 1800 (360 x 5) and above them 360 other Rulers, and above these again 5 great Rulers. Using the Astronomical key, IEU is the Spiritual Sun, the father of the Physical Sun, which again is the father of the "intra-mercurial planet." See *The Secret Doctrine*, II, 28, and Part I, *Transactions of the Blavatsky Lodge*, p. 48. (*C.W.* X, 340).

The above description is taken from the fourth book or division of the *Pistis-Sophia*, which R. A. Lipsius thinks, "has probably got by accident into the place where we now read it in the manuscript. It presents a simpler and older form of the Gnostic doctrine, and was the work perhaps of a different author." However that may be, and as our effort is to understand the *ideas* of the *Pistis-Sophia*, it will be sufficient to remark that the above description is given by Jesus to his disciples when he had brought them, in their Initiation, "into the Middle Region of the *Air*, in the Paths of the Way of the Midst, which is below the Sphere," and that, by analogy, it helps greatly the understanding of the "Conversion of the Rulers," which follows.

A hint to the explanation of the word "Tyrant" is given on page 76, where it speaks of "All the Tyrant Deities, *which had not yet given up the purity of their Light*." Compare also pages 25, 137, and 154, and also *PS* 14 (3).

In the Gnōsis of the Ophites, the term "Adamas" is of frequent occurrence, and in *Philosophumena*, X, 9, we read that: "The Naaseni (a school of the Ophites) call Anthrōpos (the Man), the First Principle of the Universe (*Archēn Universorum*), and also the Son of Man, and divide it into three. For in it, they say, is an *Intelligent*, a *Psychic* and a *Choïc* (Physical) *Principle*. And they call it *Adamas*, and think that *the knowledge, which has it* (*Adamas*) *for its object, is the beginning of our being able to know Deity*." From the above it is evident that there are *three Adamantes*, of which our Adamas is the lowest.

In connection with these "Tyrant Deities, which had not yet given up the purity of their Light," and from which Jesus took a "*third part* of their Power," and in explanation of what follows in the text, students should compare Stanza vi, Sloka 5, of *The Secret Doctrine* (Vol. I, 191 *et seq*.), "At the fourth (Round, or revolution of life and being around 'the seven smaller wheels'), the sons are told to create their images. One third refuses. Two (thirds) obey."

[*PS* 25 continued] "And I changed both the Fate and Sphere, which are their Lords, and made them turned for six months toward the left, and for six months aspecting the right, accomplishing their influences [*PS* 26] for by the command of the First Precept and of the First Mystery (5), IEU (6), the Watcher (or Overseer) of the Light, had placed them, facing the left, for all time, accomplishing their Influences and Actions." And when he had said these

36

things to his disciples, he added: "He that has ears to hear let him hear."

Now when Mary (7) had heard these words, which the Saviour said, having gazed into the sky with amazement,* for the space of one hour . . . . . [*PS* 28] no Ruler shall know the things, which thou wilt do henceforth, from this hour; which Rulers indeed are Egypt (8), since they are the ineffectual Hylē . . . . .

---

(5) [*The First Mystery*.] Jesus, who proceeds from the First Mystery (his Father), bears also himself the name of the First Mystery. The Hierarchy of the Emanations in the Treasure of Light, according to the first three books, consists of the Ineffable, called also the Deity of Truth, and the Inward of the Inward, and also of the Limbs (or Words) on the one hand, and on the other of the Mysteries of the Ineffable. At the head of all Mysteries stands the Mystery of the Ineffable or the *First Mystery*, called also the Only (*Unicum*) Word (or Logos) of the Ineffable. From this emanates the Only Mystery of the First Mystery, and thence Three, Five and Twelve other Mysteries.

(6) IEU is called the Father of the Father of Jesus, the Father of Jesus being the Great Tsebāōth, the Good.† The Region of IEU is the Right, and the titles of this Principle are the Overseer of the Light, the First Man, the Legate of the First Statute‡ and the Guardian of the Veil. Seeing also that, in the fourth book, the Ineffable, to which Jesus addresses all invocations, is called the Father of all Fatherhood, we have *three* Fathers of Jesus, *viz*., the Ineffable, IEU, and the Great Tsebāōth. For a further comprehension of these three "Fathers," and three "Lives," read *Isis Unveiled*, Vol. II, pp. 227 *et seq*.

(7) Mary, called also Mariham and Maria Magdalena (p. 182), must not be confounded with Mary, the corporeal Mother of Jesus. This Mary is by far the most intuitive (pneumatic), and the most prominent interlocutor of all the disciples.

From the *Philosophumena*, V, 7, we learn that the School of the Naaseni claimed to have received their teachings from Mariamne, to

---

* Or into the *Air* (*Aëra*) with inspiration. See Commentary (4) on Adamas, "The Middle Region of the Air".

† See *PS* 14 (3).

‡ See *PS* 14 (8) .

---

whom "James, the brother of the Lord" had originally imparted them. Origen also (*Adv. Celsum*, V, 62) speaks of a Gnostic school, which derived its teachings from Mariamne.

Those who are curious to analyse the controversies on the three Marys, *viz*., Mary Magdalene, Mary the sister of Martha, and "*la femme pēcheresse*," as to whether they were three different personages or one and the same individual, should refer to the list of authorities in "Migne", vol. xxiv, col. 541 and 542.* Esoterically, however, Mary the Mother, Mary the sister of Martha and Mary Magdalene correspond to *Buddhi*, *Manas*, and the lower *Manas*.

(8) [*Egypt*] This passage is somewhat obscure, especially the last sentence, "*Quae eadem sunt Aegyptus*" (Schwartze's transl.), which grammatically must refer to its antecedent, "the things which thou wilt do." If, however, it is so construed, despair will seize upon our readers. We have, therefore restored the idea of the Gnostic writer by a study of passages in the *Philosophumena*, of which the following is an example:—"This, said he, is what was written: '*I have said, ye are all Gods, and children of the Highest, if ye shall hasten to flee out of Egypt, and crossing the Red Sea come into the Wilderness*,' that is, from the Intercourse (*mixis*) below, to that of Jerusalem Above; 'but if ye again return to Egypt,' that is, to the Intercourse below, 'ye die like men' (*Ps*. 82,6-7). For he said, all the inferior generation is mortal, whereas all that is generated above is immortal. For of Water [*Sc*. the Water of Space] alone and Spirit, the Spiritual (Man) is generated, and not the Carnal. The Lower (Man) on the contrary, is Carnal: this is, said he, what was written: '*What is born of the Flesh is Flesh, and what is born of Spirit is Spirit*.' This is, according to them, the Spiritual generation. This, he said, is the Great Jordan, which flowing down, and hindering the Exodus of the Children of Israel from Egypt (that is from the lower Intercourse; for *Egypt is the body*, according to them), *was turned back, and made to flow upward by Jesus*" (V. § Naaseni).

[*PS* 29] And she [Mary] said: "Master, will all those, who know the Mystery of the Magic of the Rulers of all the Aeōns, and those of the Fate and of the Sphere, as the Transgressing Angels taught them (if they invoke them in

---

* [*Patrologiae Cursus Completus*, (ed. by Jacques Paul Migne). *Series Latina* (221 vols., Paris, 1844-64). See *S.D.*, General Index and Bibliography volume, p. 464, T.P.H., Adyar, 1979.—Compiler]

their Mysteries, which are evil Magic Rites for the hindering of good deeds), will they accomplish their ends now at the present time, or not?" And Jesus answered, and said to Mary: "They will not accomplish them, like as they accomplished them from the beginning, because I have taken the third part of their Power. But they will be in error (1) in the eyes of those, who know the Mysteries of the Magic of the Thirteenth Aeōn . . . . ."

---

(1) The passage before us is of the greatest possible interest, as showing the attitude of the Schools of Initiation to the Astrology of the Profane, and as containing the hint that the "Influence of the Stars" had to do with the Physical or Hylic Man *alone*; whereas, those who knew the mysteries of the Thirteenth Aeōns, *i.e.*, the Psychics (See Table I), were superior to such Influences.

[*PS* 30] [the Ordainers of the Hour—Horary Astrologers] ". . . . . I have changed their Influences, their Four and Three Angles, and their Eight Configurations (1)."

---

(1) [*Their four and three angles*.] These are the terms of the occult system of Astrology, founded on the type of the Triad and the Quaternary, and correspond to the *three* higher and *four* lower principles, making seven in all. In exoteric astrology they stand for the usual Trine and Square, the Eight Configurations being:

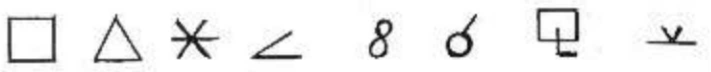

[*PS* 34] "And when the time of the Number of Melchizedek, the great Receiver of the Light (1), had arrived . . . . ."

[*PS* 42] ". . . . . I have shortened their Times, because of my Elect . . . . for had I not done so, no hylic Soul could have been saved, *but they would have perished in the Fire, which is in the Flesh of the Rulers*." (2).

(1) [*Melchizedec*.] In *Philosophumena*, VII, 36, we find mention of the "Melchisedeciani," who, the author says, owed the foundation of their School to Theodotus, a banker. The main feature of their

teaching was that the Christos descended on the man, Jesus, at his Baptism, but that Melchizedec was a heavenly power, higher than the Christos. That which the Christos was to do for men, Melchizedec did for Angels. This Melchizedec was without Father, or Mother, or descent, whose beginning and end were incomprehensible. See also Philaster (*Haer*., 52), Pseudo-Tertullian (24), Epiphanius (55), and Eusebius (*Hist. Ecc*., v, 28), as quoted by Salmon (Smith and Wace, *Dict. of Christian Biography*, III, 889-90).

From the *Pistis-Sophia* (pages 292, 327-9, 337, 365), we learn that the three chief Deities of the Right are Ieu, Zorokothora Melchizedec, and the Great Tsebāōth, the Good. The office of Melchizedec, and of his Receivers, is to deprive the Rulers of their Light- Powers, and carry the Light back into the Treasure. For the occult significance of "Melchizedec" compare *The Secret Doctrine*, I, 208 and 265, on the "Great Sacrifice" and "Silent Watcher."

(2) *Flesh of the Rulers*. That is to say, that the *kāma-mānasic* Entity would perish in the lower kosmic forces.

[*PS* 42 continued] "After this, I came into the Height, to the Veils of the Thirteenth Aeōn. And its Veils were drawn together of their own accord, and opened for me. And having entered the Thirteenth of the Aeōns, I found PISTIS-SOPHIA (1) below the Thirteenth Aeōn, alone, none of them turning near her. But she was sitting in that Region grieving and mourning, because they had not brought her to the Thirteenth Aeōn, her proper Region in the Height. She was grieving also because of the vexations, which the Self-willed One caused her, which is one of those Three Triple-Powers, [PS 43] whose Mystery I will tell you, if I shall come to speak of their Emanation.

"And when PISTIS-SOPHIA saw me, changed into the most brilliant Light, she was in perturbation; and gazing into the Light of my Vesture, she saw the Mystery of her own Name (2) therein, and the whole Splendour of her Mystery, in as much as she had been in the Beginning in the Region of the Height, in the Thirteenth Aeōn . . . . ."

(1) [PISTIS-SOPHIA.] The reader should carefully study the recital of the "Fall" of Sophia, as told in the *Philosophumena* (p. 107) and compare it with the allegorical drama of the text which follows. It will be noticed that the *first* and *last* of the female Aeōns of the Dodecad, are respectively PISTIS and SOPHIA. The Soul was the one subject, and the knowledge of the Soul the one object of all the ancient Mysteries. In the "Fall" of PISTIS-SOPHIA, and her rescue by her Syzygy, JESUS, we see the ever-enacted drama of the suffering and ignorant Personality, which can only be saved by the immortal Individuality, or rather by its own yearning towards IT. In reading this portion of the *Pistis-Sophia*, the mysterious *Duality* of the *Manas* should always be remembered, and this key applied to every line.

As Wisdom was the end of the Gnōsis, so the pivot of the whole Gnostic teaching was the so-called "Sophia-Mythus." For whether we interpret the allegory from the macro- or from the micro-cosmic stand. point, it is always the evolution of MIND, that the Initiates of old have sought to teach us. The emanation and evolution of *Mahat* in cosmogenesis, and of *Manas* in anthropogenesis, was ever the study of the One Science. The dwelling of Sophia was in the Midst, between the Upper and Lower Worlds, in the Ogdoad. Below was the Hebdomad or Seven Spheres, governed by seven Hierarchies of Rulers. Truly hath "Wisdom built for herself a House, and rested it on Seven Pillars" (*Proverbs* ix, 1 and again: "She is on the lofty Heights; she stands *in the midst of the Paths*, for she taketh her seat by the Gates of the Powerful Ones (the Rulers), she tarrieth at the Entrances" (*Ibid*., viii, 2). Moreover, Sophia was the Mediatrix between the Upper and Lower Region, and at the same time projected the Types or Ideas of the Plērōma into the Universe. Now, why should Sophia, who was originally of a Pneumatic or Spiritual Essence, be in the Middle Space, an exile from her true Dwelling? Such was the great mystery which the Gnōsis endeavoured to solve. Seeing again

that this "Fall of the Soul" from its original purity involved it in suffering and misery, the object that the Gnostic teachers had ever before them, was identical with the problem of "Sorrow," which Gautama Sākyamuni set himself to resolve. Moreover, the solution of the two systems was identical in that they traced the Cause of Sorrow to Ignorance, and to remove this, pointed out the Path to Self-knowledge. The Mind was to instruct the Mind: "self-analyzing reflection" was to be the Way. The Material Mind (Kāma-Manas) was to be purified and so become one with the Spiritual Mind (Buddhi-Manas). In the nomenclature of the Gnosis, this was expressed by the Redemption of Sophia by the Christos, who delivered her from her ignorance (*agnoia*) and sufferings. It is not then

surprising that we should find Sophia, whether regarded as a unity, or as a duality, or again as cosmic mind, possessed of many names. Among these may be mentioned the Mother, or All-Mother, Mother of the Living or Shining Mother; the Power Above; the Holy Spirit (all from the macrocosmic standpoint); and again She of the Left-hand, as opposed to Christos, He of the Right-hand; the Man-woman; Prounikos or the Lustful-one; Matrix; Paradise; Eden; Achamōth; the Virgin; Barb lo; Daughter of Light; Merciful Mother; Consort of the Masculine One; Revelant of the Perfect Mysteries; Perfect Mercy; Revelant of the Mysteries of the whole Magnitude; Hidden Mother; She who knows the Mysteries of the Elect; the Holy Dove, *which has given birth to the two Twins*; Ennoia; Ruler; and The Lost or Wandering Sheep, Helena. In the Valentinian System, Sophia gives birth to the Christos "*with a Shadow*." The above terms are taken from Smith and Wace's *Dictionary of Christian Biography*, art. "Sophia," where we read: "In the Syriac text of the *Acts* published by Dr. Wright (*Apocryphal Acts of Apostles*, pp. 238-245) we find the beautiful *Hymn of the Soul*, which has been sent down from her heavenly home to fetch the pearl *guarded by the serpent*, but has forgotten here below her heavenly mission till she is reminded of it by a letter from '*the father*, *the mother*, *and the brother*,' performs her task, receives back again *her glorious dress*, and returns to her old home."

(2) [*Name*.] The Name, *which is no name*, but a *Sound* or rather *Motion*. The mystery of the Logos, Verbum and Vāch has ever been concealed in the mystery of *Names*. These Names, in whatever tongue, or among whatever people, all represent permutations of the "Ineffable Name."

In this connection, the following passage from the *Pistis-Sophia* (page 378, 379) is of great interest. Jesus, in explaining the Mystery of the Light of his Father, the Baptisms of Smoke and of the Spirit of the Holy Light, and the Spiritual Anointing, to his Disciples, continues: "Nothing, then, is more excellent than these Mysteries, into which ye inquire, unless it be the Mystery of the Seven Voices, and their Nine-and-forty Powers and Numberings (*ps' phōn*), nor is any name more excellent than all of them, the Name, in which are all Names, and all Lights and all Powers. He therefore, who shall depart out of the Body of Hyl' (Note: not necessarily at death only, but during *Samādhi*, or mystic trance) knowing that Name, no Smoke (Note: *i.e.* no theological delusion) nor Authority, nor Ruler of the Sphere of Fate, nor Angel, nor Archangel, nor Power, shall be able to prevent that Soul; nay, if on quitting the World, a man shall speak that Name to the Fire, it shall be extinguished, and the Mist shall withdraw. And if

he shall speak it to the Daemons and the Receivers of the Outer Mist (Darkness), and to its Rulers, Authorities, and Powers, all shall perish, so that their Flame is consumed, and they cry out, 'Thou art hallowed, the sanctified one, thou blessed one, of all them who are holy.' And if they shall speak that Name to the Receivers of Evil Condemnation, and their Authorities and all their powers, and also to Barbēlo and the Invisible Deity, and the Three Triple-Powers, forthwith all will collapse in those regions, so that they shall be

compelled to dissolve and perish, and cry out: 'O Light of every Light, which is in the infinite Light, remember us also, and cleanse us'."

With regard to this passage, it is remarked in *The Secret Doctrine*, II, 570: "It is easy to see who this Light and Name are: the light of Initiation and the name of the 'Fire Self,' which is no name, no action, but a Spiritual, ever-living Power, higher even than the 'Invisible God, as this Power is ITSELF.

Compare also *The Secret Doctrine*, *sub. voce*.; Oeaohoo, I, 68, 71, 72, 93 (Oi-Ha-Hou); Māntrika-Sakti, I, 293; Kuan-Yin, I, 136; Kuan-Yin-T'ien, I, 137, 138; Logos, II, 25; Hermes, II, 541, 542; Mystic names and attributes, I, 352; Aditi-Vāch, I, 431; Vāch, Savitri, the mother of the gods and of all living, II, 128; Vāch, Devasena, II, 199; and the Melodious cow, II, 418.

[*PS* 45] . . . and she [Pistis-Sophia] thought within herself: "I will come into that Region without my Syzygy,* to take the Light, which the Aeōns of Light† have procreated for me, that I may come to the Light of Lights, which is the Height of Heights."

[*PS* 46] "Thus pondering, she [Pistis-Sophia] went forth from her own Region of the Thirteenth Aeōn, and entered into the Twelve Aeōns. And the Rulers of the Aeōns kept pursuing her, and were enraged against her, for that she thought to enter into the Greatness. And issuing from the Twelve Aeōns, she came into the Region of Chaos, and

---

* Compare this with the Valentinian System, where Sophia generates "without a Syzygy," and also with the Commentary on Ialdabaōth [*PS* 47 (1)], where Ialdabaōth generates without a female, just as Sophia generated without a male; *Daemon est Deus inversus*.

† Called also the "High Aeōns" which are opposed to the "Aeōns of the Rulers."

---

drew near the Power of Light with the appearance of a Lion, in order that it might devour her. [*PS* 47] And all the Hylic Projections of the Self-willed One surrounded her. And the Great Power of Light with the appearance of a Lion devoured the Powers of Light in Sophia; and (also) purified (or expelled) her Light and Hylē and devoured them. (Thus then) they cast her forth into Chaos. And in Chaos was the Ruler with the appearance of a Lion, of which the one-half is Flame, and the other half Mist, which is Ialdabaōth (1), of which I have spoken to you many times."

---

(1) Ialdabaōth is identical with the Pthahil of the *Codex Nazaraeus* the Demiurge of the Valentinian system, the Proarchos of the Barbēlitae,* the Great Archōn of Basilides and the Elōhim of Justinus, etc. Ialdabaōth (the Child of Chaos) was the son of Sophia (Achamōth) in the Gnostic Cosmogenesis, in other words, the Chief of the Creative Forces and the representative of one of the classes of Pitris. If we regard the Sophia-Above [see "Valentinus" passim] as the Akâsha, and the Sophia-Below (Achamōth) as its lower or material planes, we shall be able to understand why Ialdabaōth, the material creator, was identified with Jehovah and Saturn, and so follow out the following allegory from Irenaeus.† Ialdabaōth the child of the Mother, Sophia, generates a son of himself, without the assistance of any mother, and his son a son in his turn, and he another, and so on until there are six sons generated, one from another. Now these immediately commenced to strive with their father for the mastery; and he in despair and rage gazed into the "purgations of matter" below; and through them begot another son, Ophiomorphos, the serpent-formed, the spirit of all that is basest in matter. Then being puffed up with pride, he stretched himself over his highest sphere, and

proclaimed aloud. "I am Father and God, and there is none above me." On this, his mother cried out: "Lie not, Ialdabaōth, for the Father of All, the First Anthrōpos (man), is above thee, and so is Anthrōpos, the Son of Anthrōpos."‡ And Ialdabaōth to prevent his sons attending to the voice,

---

* Irenaeus, *Adversus Haereses*, Book I, ch. xxix, 4.
† *Op. cit*., Book I, ch. xxiii-xxviii.
‡ *Op. cit*., Book I, ch. xxx, 6.

---

proposed that they should fashion a *man*. So the six of them made a gigantic man, who lay on the earth and writhed like a worm (the man of the first rounds and races). And they brought him to his father Ialdabaōth, who breathed into him the "Breath of Life," and *thus emptied himself of his creative power*. And Sophia aided the design, so that she might regain the Light-powers of Ialdabaōth. Forthwith the man, having the divine spark, aspired to the Heavenly Man, from whom it came. At this Ialdabaōth grew jealous, and generated Eve (Lilith) to deprive Adam of his Light-powers. And the six "Stellars," empassioned of her beauty, begot sons through her. Thereupon Sophia sent the serpent (intelligence) to make Adam and Eve transgress the precepts of Ialdabaōth, who in rage, cast them down out of Paradise into the World, together with the serpent (fourth round and fourth race). At the same time, she deprived them of their Light-power, that it might not come under the "curse" as well. And the serpent reduced the world-powers under its sway, and generated six sons, who continually oppose the human race, through which their father (the serpent) was cast down. Now Adam and Eve in the beginning had pure spiritual bodies, *which gradually became grosser and grosser*. Their spirit too became languid, for they had nought but the breath of the lower world, which Ialdabaōth had breathed into them. In the end, however, Sophia gave them back their Light-power and they awoke to the knowledge that they were naked.

This suggestive allegory, wherein the creature became higher than the creator, can only be understood by remembering the identity of essence of that which is evolved, with that from which it is evolved. Compare: "I have clothed myself in thee, and thou art my Vāhana to the Day 'Be with us', when thou shalt rebecome myself and others, thyself and me" (*The Secret Doctrine*, I, Stanza vii, Sloka 7) . In this cycle of emanation that which is above becomes that which is below, so that we find in *Pistis-Sophia* that Ialdabaōth is finally spoken of as residing in the "Great Chaos which is the Outer Mist," where, with his *Forty-nine* Daemons, he tortures wicked souls (page 382). Moreover the resemblance between Ialdabaōth and Tsebāōth-Adamas is so close, that they are evidently to be regarded as aspects of the same power; the peculiar richness of the terminology of the *Pistis-Sophia* renders such correspondences a necessity.

In the Chart of the Ophites of which Origen speaks in his *Contra Celsum*, there are two septenates of Planetary Rulers, a superior and inferior Hebdomad. Ialdabaōth is the first of the Superior Group, and Michael-Ophiomorphos at the head of the inferior. Now this Michael is called the "*Lion-like*," and is the son of Ialdabaōth who is also

represented as lion-headed. In the formulae of prayers for the "Defunct," the Soul, after having crossed the Rampart of Wickedness (*phragmon kakias*), the dominion of Ophiomorphos, or our terrestrial plane, arrives at the Gates of Ialdabaōth and utters the following adulatory address, which in truth seems little applicable to the nature of Ialdabaōth. "O thou, who art born to rule with boldness, Ialdabaōth, *first and seventh*, O ruler,

subsistent Logos of a pure mind, perfect work for Son and Father, bringing to thee the token of Life (marked) with the stamp of the type, I open the gate, which thou hast closed to thy Aeōn, the world, and pass by thy authority again in freedom. May grace be with me; Yea, may it be, Father."

[*PS* 63] ". . . . . Because of the uproar of the fear and power of the Self-willed One, my Power has failed me. I [Pistis-Sophia] am become like a separated Daimōn (*idios daimōn*) dwelling in Hylē, in which there is no Light, and I am become like the Counterfeit of the Spirit (1), which is in the Hylic Body, in which there is no Power of Light; and I am become like as a Decan alone in the Air (2). The Projections of the Self-willed One compressed me mightily. And my Syzygy said to itself: 'Instead of the Light, which was in her, they have filled her with Chaos.' I have devoured the Sweat of my own Hylē, and the Anguish of the Tears of the Hylē of my Eyes (3), that they, who afflict me, might not take what remains. . . . ."

---

(1) The Counterfeit of the Spirit (*Antimimon pneumatos*), is one of the principles in the formation of the Soul, in which fabrication, each of the five Planetary Rulers has his share. This work is completed by administering to the Soul the Draught of Forgetfulness, or Lethe-potion, which is brewed from the Sperm of Evil, and incites men to all material lusts; this is the evil genius of man, a sort of spiritual substance surrounding the Soul.

(2) [*Decan alone in the Air*.] Compare page 107, "I am like as Hylē, which is sunken; they have driven me hither and thither, like as a Daemon in the Air." The Middle Region of the Air is spoken of as in the Paths of the Way of the Midst, which is below the Sphere. For the term Decan, see *PS* 14 (7).

Collected Writings VOLUME XIII
1890-1891

(3) [*The Tears . . . of my Eyes*.] É. C. Amélineau in his *Essai sur le Gnosticisme Egyptien*, p. 303, in tracing this idea through Egyptian imagery, writes as follows:

"Among the invocations addressed to the Sun, or rather in the enumeration of his various transformations, we read the following: 'He who creates the water, which issues from his interior, the *image of the body of Remi*, the weeper.' 'Tears play an important part in the Egyptian religion,' says É. Naville, in explaining this text, 'and especially in that which concerns creation.' He then quotes several examples taken from unpublished texts from the tomb of Rameses IV, which we borrow from him. In one of these the God is prayed to as, the 'weeper,' and asked to give life to the 'king'; 'O weeper, thou powerful one, high in the realms of Aukert, give life to the King' . . . . He also receives this invocation: 'O thou, he who forms himself by his tears, who hears himself his own words, who reanimates his soul, reanimate the soul of the King.' Finally in a famous text known as the text of the four races, men are thus addressed: 'Ye are a tear of my eye in your name of Retu, that is to say, in your name of men' . . . . This doctrine is still more clearly affirmed in a magic papyrus translated by Dr. Birch, where the tears of different Gods are represented as the matter from which issue flowers, incense, bees, water, salt, etc. 'When Horus weeps', says the papyrus, 'the water which falls from his eyes, grows into plants, which produce a sweet perfume. When Su and Tefnut weep greatly, and water falls from their eyes, it changes into plants which produce incense . . . . When the sun weeps a second time, and lets water fall from his eyes, it changes into bees, which work . . . When the sun Rā becomes feeble, the perspiration falls from his limbs, and changes into a liquid . . . his blood changes to salt. When the sun becomes feeble, he sweats, water falls from his mouth and changes into plants'."

Compare also the "Sweat-born" of *The Secret Doctrine*.

[*PS* 67] Whereupon she [PISTIS-SOPHIA] cried aloud, repeating her *fifth* Repentance . . .*

[*PS* 70] "Hearken, Philip, that I [Jesus] may speak to thee, in that to thee, and Thomas, and Matthew (1) has

* The Soul, in passing through the different stages and planes of evolution, reaches a middle point of balance in each, where the choice between the below and the above is given; doubt thus arises, and it is said to "repent."

been given by the First Mystery the duty of writing all things, which *I shall say and do, and which ye shall see. . . . .*"

(1) The Greek, Latin and Syriac fragments which remain of writings called the *Gospel of Thomas* give but little idea of what the original Gospel or Gospels *according to* Thomas must have been to have been held in such respect by the followers of various schools of Gnosticism and even by some Church Fathers. The fragments are also called *Acts of the Lord's Boyhood*, and are replete with the foolish and childish incidents which are so frequent in the *Gospel of the Infancy*. These fables, however, were in such favour among Catholic readers, that the gospel was dressed up to suit orthodox taste by cutting out all heretical passages. Still, the Gnostic tendency of the fragments is shown by their strong Docetism, that is to say the theory that the appearance of the Christos as man was an illusion. That there was a philosophical gospel of Thomas is very evident by the nature of the citations from it, and by the many references to it, but that this gospel was the book that the Thomas of our text was commissioned to write, must forever remain a mystery, unless some fresh evidence is forthcoming.

There is a Gospel of Matthew called the *Book of the Infancy of Mary and of the Saviour Christ*, which purports to be a translation from the Hebrew by St. Jerome, and is probably the original on which the later *Gospel of the Nativity of Mary* was based. But such edited and re-edited fragments are certainly no more the authentic *Gospel according to Matthew* than is the text of the Synoptic of that name, and as certainly can never be placed in that philosophical category to which genuine Gnostic writings must always be ascribed.

[*PS* 74] ". . . . . Let them also have confidence in him, when they come into the Region of the Height, for he shall see and redeem *us*, and he has the great Mystery of Salvation. . . . ." (1) .

---

(1) [*Great Mystery of Salvation*.] This Great Mystery is the Mystery of the Ineffable (*Atma*), or First Mystery, the Supreme Wisdom (*Buddhi*) from which all emanations proceed. It emanates from the Ineffable and is like unto it, being at the same time the Supreme Principle of Forgiveness of Sins. See Table I.

48

[*PS* 76] [And Mary explained what Jesus had said by reciting a verse from the eighty-second Psalm, "God shall sit in the congregation of the gods to judge the gods."*]

[*PS* 85]. . . hylic Projections of the Self-willed One . . .†
. . . The Number of my Time is in Chaos. . . .‡
. . . the Four-and-Twenty Projections . . . . . §

[*PS* 89] . . . And Mary came forward and said: "Master, thou didst speak to us formerly about this very thing in a Parable; 'Ye endured trials with me: I will found a Kingdom (1) with you, like as the Father founded one with me, for ye shall eat and drink at my Table in my Kingdom, and ye shall sit on twelve Thrones (2) to judge the Twelve Tribes of Isrāēl." (3) [*PS* 90] ". . . . . Now, therefore, O Light, take its Purity from the Power with the appearance of a Lion, *without its knowing it* (4)."

(l) [*A kingdom* (*of Heaven*).] Out of the many quotations which might be given to show what occult ideas the Gnostics held concerning this "Kingdom," and how different was their view from the poverty-stricken orthodox conception of our own degenerate times, perhaps the following from the *Gospel of the Egyptians*

will not be the least interesting. In answer to the question, when will this kingdom come, it was answered: "When the Two has been made One, and the Outward has become as the Inward, and the Male with the Female neither Male nor Female." Whence two interpretations of the many which could be given, start immediately forward: (a) the union of the Lower with the Higher Manas, of the personality with the Individuality; and (b) the return to the androgynous state, as will be the case in

---

* "God," the higher Triad, shall judge the "gods," the lower Quaternary.

† The Powers of the Lower Quaternary.

‡ The time of my evolution in matter.

§ There are four-and-twenty Projections above and four-and-twenty below, which together with Sophia, who is now above, now below, or with their synthesis, make up the *Forty-nine Fires*.

---

future Races. Thus this Kingdom may be attained by individuals now, and by mankind in Races to come.

(2) [*Thrones*.] "They who are called in Theology the 'Thrones', and are the 'Seat of God', must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to find that the last had to come first, and the first last. We find, in short, that the higher Angels had broken, countless aeōns before, through the 'Seven Circles,' and thus *robbed* them of their Sacred fire; which means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher worlds, all the wisdom therefrom—the reflection of MAHAT in its various degrees of intensity." *The Secret Doctrine*, II, 80.

(3) [*Israel*.] The meaning of this term will be made clear from the following, taken from the systems of the Naaseni (Ophites) and of Justinus as found in the *Philosophumena*.*

The Exodus of the Children of Isrāēl from Egypt (*i.e.*, the body) was hindered by the waters of the Great Jordan (the type of spiritual birth or generation), which were turned backward and made to flow upward by Jesus (V, 7).

Again the Sons of Isrāēl crossed the Red Sea and came into the Desert (*i.e.*, by parturition were born into the world), where are the gods of destruction and the god of salvation. The former are they which inflict the necessity of changeable birth on those who are born into the world. These are the Serpents of the Desert, and it was in order that the Sons of Isrāēl might escape the bites of these Powers that Moses showed them the *True* and *Perfect Serpent*. (V, 16).

In the system of Justinus the first triad consists of The Good Principle, the Elōhīm and Eden or Isrāēl, the latter being considered as feminine and figured as a Virgin above and a Viper below; she is the Spouse of the Elōhīm. The passage of Isaiah (i, 2-3): "Hear, O heaven, and give ear, O earth, for the Lord hath spoken . . . But Isrāēl does not know me . . ." is explained by saying that Heaven is the Spirit of the Elōhīm in man, earth the Soul which is in man with the Spirit, Isrāēl is Egypt (*i.e.*, matter).† It is abundantly evident from the above that the Tribes of Isrāēl are the men of this world of matter.

(4) [*Without its knowing it.*] In the passage of Jesus to the Height, the Powers of the different Regions exclaim one after the other, as he

---

* [*Philosophumena* is found in ed. of M. Emmanuel Miller, Oxford 1851, *Ante-Nicene Library* V. 5; see also F. Legge trs. London, 1921 ed.]

† Cf. *PS* 13 (1).

---

passes from plane to plane: "How has the Lord of the Universe changed us without our knowing" (page 21) . They are further (page 25) described as being in fear "because they knew not the Mystery which was done." Sophia again (page 78) tells us that she has sinned "through ignorance." From the comparison of such passages we are led to conclude that the triumphant ascension of Jesus, as the perfected Initiate, and the dramatic narrative of the repentant Sophia, are but two aspects of one and the same thing regarded, firstly from the point of view of the Individuality, and secondly from that of the Personality.

[*PS* 91] . . . "Free me from the Power with the appearance of a Lion, for I *alone of the Invisibles am in this Region* .*

[*PS* 92] Now, therefore, O Light, let not the Projections of the Self-willed One rejoice over me. For they were addressing me flatteringly with soft words . . . . ."†

[*PS* 107] " . . . . . Let it be wrapped with Mist like as with a garment, and let it gird itself with Mist as with a *girdle of skin* for all time.‡ *I am* as Hyl' which is fallen (l), they have driven me hither and thither like as a Daimōn in the Air. . . . ."

---

(1) [*Matter that hath fallen*.] Compare pages 102 and 107; "I have chosen to descend into Chaos." "They have chosen to descend into Chaos." If these different terms are referred to their correct "principles" in man, no confusion will arise. The Self-willed One is the *root* of the *Kāma* principle, or principle of desire, and its projections are of the same nature as the mysterious Tanhâ of the Buddhist philosophy. The reflection of *Manas*, "alone of the Invisibles," gravitates to *Kāma* and so becomes *the Lower Manas*. Truly our "transgressions" are this "Power with the appearance of a Lion."

---

* The Lower Manas which is a ray from the Higher.

† The "words" of the Powers of the lower principles are the allurements and seductions of matter.

‡ Compare the "Pitris evolving their Shadows" in *The Secret Doctrine*.

[*PS* 114] ". . . . . Thy Power prophesied of old through Solomon (1) . . ."

---

(1) [*Odes of Solomon*.] In *Pistis-Sophia* there are five fragments known to the orthodox as the Pseudo-Solomonic Odes. They were the first portions of our text translated from the Coptic, a version being attempted by Woide, and published by Münter in 1812: Champollion wrote an article in Millin's *Magasin Encyclopédique* (1815, ii, 251) on the opuscule of Woide: and Matter notices them in his *Histoire* (II, 348). As, however, no valid argument is brought forward to justify the contemptuous prefix "pseudo," we are content to believe that they were just as canonical in their time as many another scripture which has been put on the "index expurgatorius," to suit the whims and prejudices of beneficed ignorance.

[*PS* 125] These are the Names which I will give from the Infinite downwards. Write them with a Sign that the Sons of God may show them forth from this Region. This is the Name of the Immortal AAA ΩΩΩ and this is the Name of the Voice, which is the Cause of the Motion of the Perfect Man, ΙΙΙ. And these are the interpretations of the Names of the Mysteries. The first is A A A, and its interpretation is ΦΦΦ. The second is M M M, or ΩΩΩ, and its interpretation is AAA. The Third is Ψ Ψ Ψ , and its interpretation is OOO The fourth is ΦΦΦ , and its interpretation is N N N. The fifth is ΔΔΔ , and its interpretation is AAA. The interpretation of the second* is AAAA, AAAA, AAAA. The interpretation of the whole Name . . . . (1).

---

(1) A few notes from the system of Marcus,† on the letters and numbers of the Greek alphabet will, perhaps, throw some light on the

---

* *i.e.*, the *sixth*, for *Buddhi* is either the *sixth* or the *second* principle, or mystery.
† Hippolytus, *Philosophumena*, VI, 39 *et seq*., and Irenaeus, *Adversus Haereses*, Book I, ch. xiv.

---

obscurity of the text. The school of this famous teacher is said to have distributed the letters among the members of Anthrōpos, the celestial man (called in the Kabbala Adam-Kadmon, the type of the Macrocosm) as follows:

Letters	*Members*	*Numbers*
Α—Ω	Head	1—800
Β—Ψ	Neck	2—700
Γ—Χ	Shoulders and Arms	3—600
ẇ—Φ	Breast	4—500
Ε—Υ	Diaphragm	5—400
Ζ—Τ	Abdomen	7—300
Η—Σ	Pudenda	8—200
Θ—Ρ	Thighs	9—100
Ι—Π	Knees	10—80
Κ—Ο	Tibiae	20—70
Λ—Ξ	Ankles	30—60
Μ—Ν	Feet	40—50*

The product or synthesis of the *Twelve* members is the Son, Christos or Jesus, the *Thirteenth*. Six are above and six are below, and the thirteenth, or balance, in the centre. Pistis-Sophia is in the Thirteenth Ae⌒n, and Jesus in his passage to the Height turned six of the Aeons to the Right and six to the Left.

The *seven vowels* are the seven Heavens; A is the first Ω is the last, and **I** is the fourth or Mid-Heaven. See the diagram in *The Secret Doctrine*, I, 200.

The 24 letters are divided into Nine Mutes which pertain to the Father and Truth, so-called because they are ineffable and incapable of being sounded or spoken: *Eight semi-vowels* or half-sounds, pertaining to the Logos and Life, because they are midway between the Mutes and Vowels and receive the Emanation from above and the Reversion from below; and *Seven Vowels* or Sounds pertaining to Man

---

* The signs for the numbers 6, 90, 900 are not found in the known Greek alphabet.

---

and the Assembly, for the Sound of the Voice gave all things Form.* In which classification the trichotomy into the *arapa* or formless planes, *rapa* or planes of form and the intermediate division, which is neither *rapa* nor *arapa*, is plainly discernible.

In order that the reader may not confuse the above nomenclature of the Aeonology of the Marcians with that of the Valentinians, as given in our Section on Valentinus, we insert the scheme of the primordial dual Tetractydes of Marcus, which is as follows:

First Tetrcyts	*Arrb tos*	or Ineffable	containing 7 elements	= 24
	Sig	or Silence	containing 5 elements	
	Pater	or Father	containing 5 elements	
	Al theia	or Truth	containing 7 elements	

Second Tetractys	*Logos*	or Word	containing 7 elements	= 24
	Zoe	or Life	containing 5 elements	
	Anthrepos	or Man	containing 5 elements	
	Ekklesia	or Assembly	containing 7 elements	
	Which together with the Christos			= 49

To return to the letters, the nine mutes are:—

	Hard	Soft	Aspirate
Lubials	Π	Β	Φ
Gutturals	Κ	Γ	Χ
Dentals	Τ	ẇ	θ

and the eight Semi-vowels ΛP, M N, Σ Z, Ξ Ψ, , , so that the three classes of mutes, Semi-vowels and Vowels fall naturally into the type of 3, 4, and 7.

We shall now be able to throw some light on the text, keeping in mind the diagram of *The Secret Doctrine* already referred to. A A A , Ω Ω Ω , III, are the unmanifested arãpa planes, aeons or emanations, and also the *nine mutes* of Marcus. This triple triplicity, in another aspect,

* [See Col. Henry S. Olcott's article in *The Theosophist*, Vol. XI, September, 1890, entitled: "Mrs. Watts Hughes' Sound-Pictures", which deals with geometrical and other forms produced by sound. Fine powder is scattered on the drum of an instrument, and the vibration of the voice causes a miniature storm among the particles, which on subsiding leaves the atoms grouped in regular geometrical figures, the same note always producing the same configuration. In this manner, sound is shown to be at the root of manifestation, or, in other words, that the "Word" or Logos, the first-born, is that by which all things are made.]

becomes the famous I A Ω of such frequency on the Gnostic gems, and in its permutation A I Ω represents Spirit (A) linked to Matter (Ω) by Mind (I). These three are probably the Mysteries of the Ineffable and the seven which follow are the Mysteries of the First Mystery, though later on we read of Seven Mysteries of the Ineffable. "The first is A A A and the interpretation is Φ Φ Φ "; turning the letters into figures and neglecting the noughts and reduplication, we resolve it into "the interpretation of 1 is 5," or in other words the revealer, or manifester, of the first and greatest mystery, corresponding to *atman*, is the fifth principle, or immortal *Ego* of man. "The second which is M M M or Ω Ω Ω and its interpretation is A A A." Now Ω or is often found on the gems in straight lines, thus W which is the reverse of M or ~~~~ the usual sign of Water or "Matter" in symbology. By referring to the table of the members of the Celestial Man of Marcus, it will be seen that M is the opposite pole to A, as also Ω when the letters are "unfolded." If this folding of the letters is taken to represent one spiral of evolution, in the next spiral M and N would be on the same plane as A and Ω and we should have four letters abreast or on one plane. M and Ω would then be interchangeable and their interpretation would be A. "The third is Ψ Ψ Ψ , and its interpretation 000. The fourth is Φ Φ Φ and its interpretation is NNN." Now Ψ = 700 and 0 = 70, Φ = 500 and N = 50; therefore, as 10 is the "radix" of numbers, 70 interprets 700 and 50, 500, as every higher plane interprets the lower. "The fifth is ẇ ẇ ẇ and its interpretation is A A A." In other words the interpretation of 4 is 1, just as that of Ω or 8 is also 1, for whether we count by *threes* or *sevens*, the fourth and the eighth will always be the first or the next class,

plane, degree, emanation, or whatever we choose to call it. The next mystery, approaching the end of the cycle of evolution, differentiates the original triple triad into a triple quaternary, and having thus added to its experience returns into the silence of the Great Name. When the key of the seven planes and principles has been understood, it will be easy to place the seven on the *lower four* planes of a higher septenary, as in the diagram in the *S.D.*, and then we shall see how the type of the three highest *arūpa* planes is reflected in the seven planes of the lower four.

[*PS* 127] ". . . . . Thou art the First Mystery, Looking-without . . . thou hast come upon the Vesture of Light, which thou didst receive from Barbelo, which (Vesture) is Jesus, our Saviour, on which thou didst descend as a Dove" (1).

(1) [*Dove*.] See *PS* 1 (4). In the system of Marcus (*Philos*. VI, § 47), the Dove is said to correspond to A and Ω, for the explanation of which see *PS* 125 (1). In the system of Cerinthus (*Philos*., VII, § 33), we read: "Cerinthus, who was practiced in the training of the Egyptians, said that the world was not made by the first God, but by a certain power which was separated from the authority which was over the universe, and it knew not the deity which was over all. He laid down, moreover, that Jesus was not born of a Virgin, but that a son was born to Joseph and Mary like all other men, but that he was more righteous and wise (than the rest). And after his baptism, the Christos descended upon him from the principle which is absolute over all, in the *form of a dove*, *and then he preached the unknowable father*, *and perfected his powers*; but towards the end, the Christos flew away from Jesus; and Jesus suffered and rose again, whereas the Christos remained untouched by suffering, for it was essentially of a spiritual nature." The Christos is the *glorified* individuality, *i.e*., Manas-Taijas, or the Higher Manas with the glory of Buddhi upon it, whereas Jesus is the perishable personality of the Lower Manas.

It will be useful in this connection to compare what *The Secret Doctrine* says of "the mythical white swan, the swan of Eternity or Time, the Kalahansa" (I, 78). Hansa or "Hamsa is equal to '*aham-sa*', three words meaning 'I am he' (in English), while divided in still another way it will read '*so-ham*', 'he (is) I'—*soham* being equal to *sah*, 'he,' and *aham*, 'I', or 'I am he'. In this alone is contained the universal mystery, the doctrine of the identity of man's essence with god-essence, for him who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma, neuter (later on, to the male Brahma) of 'Hamsa-Vahana', he who uses the Hamsa as his vehicle. The same word may he read 'Kal-aham-sa' or 'I am I' in the eternity of Time, answering to the Biblical, or rather Zoroastrian 'I am that I am.'" (*S.D*., I, 78.)

Again in *The Voice of the Silence* (Fragment 1, p. 5), we read: "Saith the Great Law:—'In order to become the KNOWER of ALL SELF* thou has first of SELF to be the knower.' To reach the knowledge of that SELF, thou hast to give up *Self* to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT

---

* The *Tattvajñanin* is the "knower" or discriminator of the principles in nature and in man; *Atmajñanin* is the knower of ATMAN or the Universal, ONE SELF. ———————

BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM* throughout eternal ages."†

It is evident from the above that the Dove is a symbol of the "Higher Self" of man.

[*PS* 134-135] ". . . the Stream of Light drew them all, and drew them over the temple"; that is, when the Stream of Light had received all the Lights of PISTIS-SOPHIA, and when it had torn them from the Projections of the Self-willed One, it infused them into PISTIS-SOPHIA, and turning quitted Chaos and ascended into the Perfection, *for thou art the temple*.‡

[*PS* 136] ". . . . . the Projections of the Self-willed One, which are in Chaos, compressed PISTIS-SOPHIA and gained confidence exceedingly, and pursued her again with great terror and disturbance: so some of them compressed her one of them changed itself into the shape of a Great Serpent, another into that of a Basilisk *with seven heads* . . . .(1)

---

(1) *Basilisk with seven heads*. The Logoi or "Saviours" of all nations are represented as treading on the head or heads of a serpent or dragon, or as transfixing the monster with their several weapons of power. This represents the conquest of Spirit over Matter (the "Old Serpent" or the "Great Deep"), which by spiritual transmutation finally becomes subservient to the divine will of the glorified

---

* *Kala-Hamsa*, the "Bird" or Swan Says the *Nada-Bindu Upanishad* (Rig-Veda) translated by the *Kumbakonam Theos*. *Society:* ["A Yogi who bestrides the Hamsa (*i.e*., thus contemplates *Aum*) is not affected by Karmic influence or crores of sins.]—The syllable A is considered to be its (the bird Hamsa's) right wing, U, its left, M, its tail, and the Ardha-Matra (half metre) is said to be its head."

† Eternity with the Orientals has quite another signification that it has with us. It stands generally for the 100 years or "age" of Brahma, the duration of a Maha-Kalpa or a period of 311,040,000,000,000 years.

‡ And, therefore, Jesus and every *man*, in one of his principles, is PISTIS-SOPHIA. PISTIS-SOPHIA is the *repentant* "*personality*."

Collected Writings VOLUME XIII

1890-1891

Initiate, and the "Gods" or powers of nature are conquered by the divine "Rebel," the *Asura*, the "Dragon of Wisdom", who fights against the Devas; *i.e.*, the activity of Manas triumphs over the passivity of pure spirit. Krishna crushes the seven-headed serpent Kalinaga. Hercules lops off the heads of the Hydra, the *water* serpent: the Egyptian Orante treads upon the serpent, while his arms are extended on a crucifix, and Horus pierces the head of the Dragon Typhon or Apophis; the Scandinavian Thor smashes the skull of the snake with his cruciform hammer, and Apollo transfixes the Python, etc., etc. All this signifies from one aspect the extension of the planes of consciousness and the corresponding domination of the planes of matter (symbolically, water) of which there are fundamentally seven.

"Like the *Logoi* and the Hierarchies of Powers, however, the 'Serpent's' have to be distinguished one from the other. Sesha or Ananta, the 'couch of Vishnu' is the allegorical abstraction, symbolizing infinite Time in Space, which contains the germ and throws off periodically the efflorescence of this germ, the *manifested* Universe; whereas the Gnostic *Ophis* contained the same triple symbolism in its seven vowels as the One, Three, and Seven-syllabled *Oeaohoo* of the Archaic doctrine; *i.e.*, the One Unmanifested Logos, the Second manifested, the triangle concreting into the Quaternary or Tetragrammaton, and the days of the latter on the material plane." (*S.D.*, I, 73 footnote).

Thus while Kwan-Shih-Yin or Avalokiteśvara in Chinese symbology is crowned with seven dragons and hears the inscription, "the universal Savior of all living beings" (*S.D.*, I, 471), the seven-headed Basilisk of the text of course typifies a lower and material aspect of this type of emanation of the universe, and not the primordial spiritual serpent with its glory of seven rays, or seven vowels. As there was a higher Hebdomad of seven supreme planetary spirits or Ae⌒ns, so there was a lower Hebdomad. The Ophites allegorised this by saying that the Serpent, in punishment for teaching Adam and Eve (the 3rd race) to rebel against Ialdaba⌒th (the spirit of the Earth or gross matter), was cast down into the lower world and produced six sons, *i.e.*, had to incarnate in the bodies of the early races. In almost all the systems, the common postulate of ancient astronomy that there were seven planetary spheres and an eighth (that of the fixed stars) above them, was taught in various allegorical garbs, all shadows of the esoteric truth of the seven states of matter, the seven Globes of a Planetary Chain, the seven Principles in man, etc., etc.

The doctrine of the seven heavens is plainly set forth in an interesting apocryphal book called the *Ascension of Isaiah* which undoubtedly dates back earlier than the second century A.D., and was frequently

quoted with approbation up to the time of St. Jerome. It is marked by strong docetic tendencies, and belongs to the Judaeo-coptic school. After long silence it was brought into notice by Bishop Richard Laurence in 1819, who published the Ethiopic MS., the only codex extant, with a Latin and English version. Further light was thrown on this interesting relic by the work of A. Dillman (Leipzig, 1877), who compared the Bodleian MS. with two others which were brought from Magdala after its capture in 1868. In this treatise a curious vision of the prophet is described. An angel of the seventh heaven conducts the spirit of Isaiah through the seven heavens. In the firmament (*sc*. the earth) he sees Sammael (Satan) and his hosts engaged in internecine conflict. In the first is one sitting on a throne (*Vahana* or vehicle*) and angels on

the right and left glorifying. Isaiah is told that this adoration is in reality offered to the Father in the seventh heaven and to his Beloved. In the second the same is seen, but on a scale of greater magnificence, and the prophet is again prevented from worshipping by the words: "Adore not, neither the angel nor the throne which are in the six heavens, till I have shown thee the seventh heaven." Thus were the third, fourth, and fifth heavens shown each surpassing the other in magnificence. In the sixth was no throne, *neither was there any division of left and right*, but all in equal glory were praising the Father, his Beloved (Christ) and the Holy Ghost. Finally in the seventh, he sees the Father and "the Lord God, Christ who is called in the world Jesus," and the angel of the Holy Spirit. There are all the *Just*† worshipping the three, while Jesus and the Holy Ghost worshipped the Father. Later on we read of the descent of Christ through the seven heavens and firmament prior to his incarnation. (see *Dict. of Christ. Biog.*, *sub voce* ISAIAH.) For a full comprehension of this vision compare the diagrams in *The Secret Doctrine*, I, 153 and 200.

Now although the seven-headed serpent is found sometimes above and sometimes below the figure of the God or Initiate in symbology, and again has 1, 3, 5, 12, or 1,000 heads, yet in reality there is no confusion. For as the 1, 3, 5, and 7 primordial planes have their own sub-stages of emanation, so are the groupings and Hierarchies reflected each in the other. Therefore each plane is septenary and every pair of planes represents an upper and lower Hebdomad.

---

* Every principle and plane is the vehicle of the next superior one: thus the *Throne* of Satan (the earth) is said to be the *Footstool* of God.

† That is the "Perfect" or initiated: those *Jñanis* who have either attained final freedom, or can pass into the Turiya State of Samadhi.

It is also interesting to notice with regard to the Thirteenth Aeon and PISTIS-SOPHIA standing on the seven-headed Basilisk, that in the Mexican tradition there are thirteen serpent Gods.

[*PS* 148] . . . . . PISTIS-SOPHIA . . . cried out again, saying: ". . . they oppressed me and took away my Power from me, and cast me into Orcus (1), deprived of my Light. . . ."

---

(1) *Orcus*. The Underworld (See Table I) has three divisions, Orcus, Chaos and the Outer Darkness. In the allegorical descriptions of the fate of sinning souls, in other words, the fate of the lower principles after death, we are informed that in Orcus (*lit.* a prison or enclosure), souls are tormented with Fire, in Chaos with Fire, Darkness and smoke; and in the *Caligo Externa* with added Hail, Snow, Ice, and cruel Cold. This would make these three lokas represent the states of matter corresponding to Kama-Rupa (Body of Desire), Linga-Sarira (Astral Body) and Sthula Sarira (Physical Body). Therefore, when we read "they cast me into Orcus deprived of my Light," we naturally can understand that the Kama principle would of necessity dull the Light of the spiritual principles and deprive them of their power.

[*PS* 150] Thereupon Thomas came forward and said: "Thy Power of Light prophesied of old through Solomon . . . . . Thou didst shelter me under the shadow of thy mercy, and I was placed above the *coats of skin* (1).

---

(1) *Coats of Skin*. This term was universally understood by the Gnostics to mean the Physical Body. As said in *Isis Unveiled*, I, 149, “The Chaldean Kabalists tell us that primeval man, who, contrary to the Darwinian theory, was purer, wiser, and far more spiritual, as shown by the myths of the Scandinavian *Buri*, the Hindu *Devatas*, and Mosaic ‘Sons of God’—in short, of a far higher nature than the man of the present Adamic race, became *despiritualized* or tainted with matter, and then, for the first time, was given the *fleshly body*, which is typified in *Genesis* in that profoundly-significant verse: ‘Unto

60

Adam also and to his wife did the Lord God *make coats of skin*, and clothed them’.”*

[*PS* 179-181] [And Philip came forward and explained the Hymn of PISTIS-SOPHIA by reciting the one hundred and seventh Psalm (verses 1-21).] (1)

---

(1) With page 181 of the Codex [Schwartze’s transcription], we come to the conclusion of the incident of the repentant Sophia. The 139 pages which deal with the subject demand the closest attention of the student of Esotericism, for not only have we here a history of the “pilgrimage” of the Soul, but also a description of the degrees of Initiation which correspond both to the natural degrees or states of consciousness, and to the cycles of human evolution. We will now endeavour to review this Pilgrimage of PISTIS-SOPHIA, following the path of her “transgression” or desire for Light, through her 13 Repentances, or *Changes of Mind* (*Metanoiae*, changes of the *Nous* or *Manas*), until her restoration to the *Thirteenth Aeōn*, her proper region or plane.

To attain to the knowledge of Light, or the Logos, the soul has to descend into Matter or Hyl'. Hence PISTIS-SOPHIA, desiring the Light, descends towards its *Reflection* from the Thirteenth Aeōn, through the Twelve Aens, into the depths of Chaos, where she is in danger of *entirely* losing her own innate Light or Spirit, of which she is continually deprived by the Powers of Matter. Having descended to the lowest depths of Chaos, she at length reaches the limit, and the path of her pilgrimage begins to lead upward to Spirit again. Thus she reaches *the Balance*; and still yearning for the Light, rounds the turning-point of the cycle, and changing the tendency of her thought or mind, recites her penitential hymns or Repentances. Her chief enemy who, with his *false Light*, has drawn her down into Chaos, is Ialdabaot h, the *Power with the appearance of a Lion*, the *Kama* “principle”, the false “Light`” in Chaos, which is assisted by the 24 Hylic or Material Projections, or Emanations, the reflections of the 24 Supernal Projections, the co-partners of PISTIS-SOPHIA, 48 in all, which together with that power or aspect from which the whole may at any time be viewed,

---

* [Genesis iii, 21.] See *PS* 107, footnote.

PHILIP A. MALPAS
1875-1958

H.P.B. in her Bath-chair; Pryse and Mead standing. From the Archives of The Theosophical Society, Pasadena, California, U.S.A. Reproduced by permission.

make 49.* Thus then she first utters 7 Repentances. At the 4th of these, the turning-point of a sub-cycle, she prays that the *Image of Light* may not be turned from her, for the time was come when the Repentance of "those who turn in the Lowest Regions" should be regarded, "the mystery which is made the Type of the Race." (4th Round.) At the 6th the *Light* (*Upper Manas*) remits her transgression, in that she quitted her own Region and fell into Chaos; but the command had not yet come from the *First Mystery* (*Buddhi*) to free her entirely from Chaos. Therefore at the conclusion of her 7th Repentance, where she pleads that she has done it in *ignorance* through her love for the Light, Jesus, the Initiate on the objective plane and the Light on the subjective plane, *without the command of the First Mystery* (*i.e.*, the power of *Manas* alone

without *Buddhi*), raises her up to a slightly less confined region in Chaos, but SOPHIA still *knew not by whom it was done*. At the 9th Repentance the First Mystery partly accepted her prayer and sent Jesus, the Light, to help her secretly, that is, without the powers of the Aeōns knowing it; then did PISTIS-SOPHIA recognize the *Light*. Her next 4 Hymns are sung *knowingly to the Light*, and are of the nature of thanksgiving, and of declaration that Karmic Justice shall shortly overtake her oppressors, while she prays to be delivered from her "transgression," *viz*., the Kamic Power with the appearance of a Lion. After the 13th Repentance, Jesus again, *of himself*, without the First Mystery, emanated a brilliant Power of Light from himself, and sent it to aid SOPHIA, to raise her higher still in Chaos, until the command should come to free her entirely.† Next follows a description of the Light-powers which should be closely compared with the description of the 3 Vestures in the opening pages of the Codex. Then while SOPHIA pours forth hymns of joy, the Power becomes a *Crown to her head*, and her Hyl' or material propensities begin to be purified, while the spiritual or Light-powers which she has still retained, join themselves with the "Vesture of Light" which has descended upon her. Then was the Statute fulfilled, and the First Mystery, in its turn, sent forth a great Power of Light, which joined with the first Power emanated by the "Light," and became a great *Stream of Light*, this Power was the First Mystery itself *Looking-without* (*Buddhi-Manas*) on its own plane and the "glorified" Initiate

---

* Compare the list of 25 *Tattvas* (24 + 1 or from another aspect 5 x 5) in the article entitled "The Hindu Theory of Vibration as the Producer of Sounds, Forms and Colors," *The Theosophist*, Vol. XII, October and November, 1880, written by C. Kotyya, F.T.S.

† There are, therefore, 3 degrees of Chaos.

---

in this terrestrial sphere. It came forth from the First Mystery *Looking-within* (*} tma-Buddhi*) or "the Father." When this is accomplished, PISTIS-SOPHIA, the *Lower Manas*, is purified again, and her Light-powers are strengthened and filled with Light, by their own co-partner of Light that *Syzygy*, without whom PISTIS-SOPHIA in the beginning thought she could reach the Light of Lights, and so fell into error. Still she is not even yet entirely freed from the bonds of Matter, for the higher she rises, the stronger are the Powers of Projections sent against her, who proceed to *change their shapes*, so that she now has to struggle against still greater foes which are emanated and directed by the strongest and subtlest Powers of Matter. Thereupon, PISTIS-SOPHIA is *surrounded entirely* with the Stream of Light and further supported on either hand by Michael and Gabriel, the "Sun" and "Moon." The "Wings" of the "Great Bird" flutter, the "Winged Globe" unfolds its pinions, preparatory to its flight. For is not the Infinitude of Space "the Nest of the Eternal Bird, the flutter of whose wings produces life"? (*S.D.*, II, 293). Thus the last great battle commences. The First Mystery Looking-without, directs its attack against the "cruel crafty powers, passions incarnate" and causes PISTIS-SOPHIA to tread underfoot the Basilisk with the seven heads, destroying its Hyl', "*So that no seed could arise from it henceforth*," and casting down the rest of the opposing host.* Thereupon PISTIS-SOPHIA sings Hymns of Praise on her being loosed from the bonds of Chaos. Thus was she set free and *remembered*. Yet the Great Self-willed One and Adamas, the Tyrant, were not yet entirely subdued, for the command had not yet come from the First Mystery, Looking-within, the Father. Therefore does the First Mystery, Looking-without, seal their regions and those of their Rulers until 3 times are completed. That is until the completion of the 7th Round (for we are now in the 4th) when humanity will pass into the interplanetary Nirvana. This Nirvana however, is a state outside of space and time, as we know them, and therefore can be reached *now* and *within*, by very holy men; Naljors and

Arhats, who can attain to the highest degree of the mystical contemplation, called in the East Samadhi. For then shall the "Gates of the Treasure of the Great Light" be opened, as described in our text, and the Nirvanic heights be crossed by the "Pilgrim." (cf. pp. 169-181)

[*PS* 183] And when Mary had heard the words which the Saviour said, she rejoiced with great joy, and . . . said to

---

* See *Light on the Path*, pp. 15-17. 1st Ed.

Collected Writings VOLUME XIII
1890-1891

Jesus: "Master and Saviour, how are the Four-and-twenty Invisibles (1), and of what Type are they. . . . ."

---

(1) *Four-and-twenty-Invisibles of the Thirteenth Aeon. Compare Table I.*

TABLE II

LEFT OR THIRTEENTH AEON.

The Great Invisible FOREFATHER, whose Syzygy is BARBELO.
The Two Great TRIPLE POWERS, which emanate 24 INVISIBLES (including PISTIS-SOPHIA and her Syzygy, she being the lowest Projection of all).
THE SELF-WILLED ONE, the third great Triple Power.

[*PS* 191] [The 9th, 10th, 11th and] "those who receive the twelfth mystery of the First Mystery in the Inheritances of Light (1)."

---

(1)

TABLE III

THE
1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

SAVIOURS of the 12 *PROJECTIONS or ORDERS* of the*
1st 2nd 3rd 4th 5th 6th 7th 1st 2nd 3rd 4th 5th

VOICE. *TREE.*
Shall be in the Region of the SOULS which have received the
1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

MYSTERY of the FIRST MYSTERY

* Each Saviour has 12 Projections or orders just as Jesus has 12 Disciples.

[*PS* 192] ". . . . and the three Amens shall be more excellent than the Twin Saviours in the Kingdom, and the Five Trees shall be more excellent than the Three Amens in the Inheritances of Light (1)."

---

(1) Though the careful student of this stupendous system may sense the unity of the scheme which underlies such manifold multiplicity, yet it is exceedingly difficult, without being excessively prolix, to point out all the correspondences. To all below it the Treasure of Light is a unity; and its Orders, Projections, etc., in other words its Hierarchies have but one influence. Therefore, when the contents of the Treasure are mentioned at an earlier period of instruction, as on page 18, they are simply stated without order. But now, a further veil is withdrawn, and the Treasure becomes the Inheritance of Light; this will be when the Evolution of Cosmos is completed, and by analogy at the end of a Round, or of seven Rounds, or again in Initiation when the plane of consciousness called the Treasure is reached by the neophyte. Then, just as Jesus in his passage to the Height, (pages 25 to 37) turned six of the Ae∩ns to the Right and six to the Left, so will the Initiated enter into the Treasure and with their higher consciousness perceive its differences; thus will there be a Right and Left even in that which was previously supposed to be beyond such division. The Ordering of the Inheritance then presented will be as follows:—

TABLE IV

INHERITANCE OF LIGHT

RIGHT (*Superior*) ↑	LEFT (*Inferior*) ↓
7 Amens (or *Voices*) } *5 Trees*	12 Saviours
3 Amens	{ 9 Guardians of 3 Gates

Twin Saviours
←

This table is arranged in parallel columns to show the correspondences, and arrows placed to mark the superiority and inferiority of the Orders. The Twin Saviour finds its prototype among the Mysteries, which are mentioned further on in innumerable classes and divisions, for the Twin Mystery is one of the Mysteries of the First Mystery which is said to be either Looking-within or Looking-without. This is the Mystery of the Dual *Manas*. As every Region or Plane has its Gates and Veils, so has the Treasure its 3 Gates; in other words its 3 Sub-planes. These correspond to the three Yoga States of *Jagrat*, *Svapna* and *Sushupti*, the so-called waking, dreaming and dreamless-sleep states of consciousness. We thus see that the classification of the lower planes as shown in Table I, is pushed further back or within on to higher planes of consciousness, as the Disciples are taught further mysteries.

[*PS* 194] . . . . . the Region of the Souls of those who receive the first mystery of the First Mystery (1) . . . .

TABLE V

(1) *Ordering of the* RIGHT *in the Inheritance of Light*.

IEU, the Overseer The Guardian of the Veil The two Great Leaders MELCHISEDEC, the Great Receiver	*of the* LIGHT* *who emanated from the SELECT LIGHT of the*		1st Tree 2nd Tree 3rd Tree 4th Tree 5th Tree
The Great TSEBAOTH, the Good (the Father of the Soul of Jesus)	*who emanated from*	IEU	(the Father of the Father of Jesus)

These all shall be Kings in the Region of the First Saviour, *i.e.*, of the First Mystery of the First Voice of the Treasure of Light.

[*PS* 194 continued] . . . the Fifteen Supporters of the Seven Virgins of Light, which are in the Midst (2) shall emanate forth from the Regions† of the Twelve Saviours . . . .

---

* *Viz*., that which is the Light of the Treasure for all the lower planes.
† In which the Saviours now are, *viz*., in the Treasure of Light.

TABLE VI

MIDST

The Little IAO, the Good, called in the Aeons the Great IAO.

The Virgin of Light	7 Virgins of the Light 15 Supporters* 12 Ministers

[*PS* 194 continued] . . . the Dissolution of the Universe and the total Completion of the Numbering† of the Perfect Souls of the Inheritance of Light.

[*PS* 195] . . . until they have completed the Numbering of the Assembly‡ of Perfect Souls.

[*PS* 198] “. . . . . when I shall have led you to the Region of the last Supporter (1) which surrounds the Treasure of Light . . .”

---

(1) [*The Last Supporter*.] To understand the position of the Five Supporters in this marvellous system of ae⌒nology, the student should refer to pages 17 and 18. It is there stated that the three Vestures, that is to say the three Buddhic Robes, or the three grand degrees of Initiation, are endowed with the following characteristics respectively.

---

* Not to be confused with the Five Great Supporters, but an aspect of them on a lower plane.

† See *The Secret Doctrine*, Vol. I, p. 171, first para. As said in the article on “Roman Catholicism and Theosophy” [by E. Kislingbury, *Lucifer*, Vol. VII, January, 1881, pp. 402-04] the tradition of the Church is that *the number of the elect is identical with that of the* “*Fallen Angels*,” *whom they replace*. Again *The Secret Doctrine*, especially Vol. II gives exhaustive evidence of the identity of the “Fallen Angels” with the incarnating *Egos* of Humanity. *Verb. sap*.

‡ *Congregatio*: *sc*. *Ekklesia* (the Church), the seventh and last of the primordial Aeons of Valentinus. See the explanation of the Chart of the Pleroma according to this master of the Gnosis.

I. The Glory of all the Names of the Mysteries and of all the Projections of the Orders of the Spaces of the Ineffable.
II. The Glory of all the Names of the Mysteries and of all the Projections of the Orders of the two Spaces of First Mystery.
III. The Glory of all the Names of the Mystery, the Revealer, which is called the First Precept downwards to them of the Firmament.

We are also told on page 1 and elsewhere more elaborately, that the First Mystery surrounds or comprehends

The First Precept.
The 5 Impressions (*Types or Rudiments*).
The Great Light of Lights.
The 5 Supporters.

Rays of this Light of the Treasure of Light reach down to the World of Men, for they are the intelligences, or Light Powers, of all the planes below the Treasure, down to the terrestrial. These Orders may be figured by a series of concentric circles, the centre one representing the Treasure, the next the Last or Little Supporter surrounding it, and so on with spheres of ever greater diameter, typifying ever expanding states of consciousness.

The above category from the First Precept down to the 5 Supporters, gives a key to the numbers 5, 7, and 12 (5 + 7) which will prove of great assistance in the comprehension of the classification of the Mysteries and corresponding states of consciousness which follow. The Great Light is the reflection and *Upadhi* of the First Precept or First Mystery; and the 5 Supporters, reflections of the 5 Impressions, 12 in all. These correspond to the 5 Subtle and 5 Gross Elements which, together with the 2 unmanifested elements, make up 12. Perhaps the following quotation from Professor Manilal Nabhubhai Dvivedi's *Monism or Advaitism*? will make it clearer:—

"The *Advaita* begins with examining the divisions of *Prakriti* and clearly demonstrates, perhaps for the first time in the field of ancient Indian Rationalism, the truth that the five elements—Akasa, Vayu, Tejas, Jala, Prithivi—are but five states of prakriti derivable from one another. From Akasa, whose specific mark is Sadba which, by the way, we render not by sound but differentiation, proceeds Vayu (gaseous matter) with its specific mark Sparsa (touch) super-added to the original śabda; differentiation in Vayu leads to Tejas (heated matter) with its specific mark rãpa (form, heat, light) super-added to śabda and sparśa; from Tejas, Jala (liquid matter) with its specific mark rasa (taste); and from Jala, Prithivi with its specific mark *Gandha*

(smell). Thus the five *Tanmatras* [Rudiments] and the five Bhutas [Elementals] of the *Sankhya* are

reduced to Akasha, the all-pervading potential form (ether) of original matter (Mula-prakriiti).” [pp. 34-35.] *

Now we are taught that a new element evolves with every Root-Race and as we are two-thirds through the 5th Root Race, the fifth element of the seven is now in the course of its evolution. We have thus a key to the understanding of the 7 Amens and the 3 Amens; to the 5 Trees, 12 Saviours, etc., and the corresponding Mysteries. It must also be remembered that the explanation of the elements above quoted, is only their *last reflection* on the visible, material plane of matter. Their psychic, spiritual and divine prototypes are of a nature that cannot be described in words, as we can see by the terminology of Table VIII.

[*PS* 205] “And he who shall receive the Mystery of the Third Trispiritual, which pertains to the Three Trispirituals and Three Spaces, in their series, of the First Mystery, but has no power to go into the height into the Orders which are above him which are the Orders of the Space of the Ineffable (1) . . . .”

---

(1)

TABLE VII

THE ORDERS OF THE INHERITANCES OF LIGHT OF THE MYSTERIES OF THE FIRST MYSTERY (LOOKING WITHOUT).

Mysteries or States of Consciousness		*Spaces or Planes*
3rd.	Trispiritual	3 Spaces
2nd.	”	
1st.	”	
24 { 12	Mysteries	1st Space towards the Interior
12	”	1st ” ” Exterior
(*In a series starting from the 24th upwards* First Statute.		3rd Space

∗ *Monism* . . . Bombay, Subodha-Prakaśa Press, 1889.

[*PS* 224] “. . . And that Mystery knows itself, why it flays itself so that it emanates from the Ineffable, which indeed itself rules over them all, and itself pours them forth all according to their Orders (1).”

---

(1)

TABLE VIII

THE INEFFABLE

→

THE LIMBS OF THE INEFFABLE*

←

THE LAST LIMB
(Containing the *Hierarchies* of the *Supertrispiritual* and *Protrispiritual*).

→

THE 12TH PROTRISPIRITUAL
(The *Last Order of the Parentless*)

←

THE SPACE OF THE INEFFABLE
(*The One and Only Word*)

---

* [See Note 1., pp. 51-52.]

Collected Writings VOLUME XIII

1890-1891

SPACE OF THE INEFFABLE

FIRST SPACE OF THE INEFFABLE

3rd Trispiritual (*the* 1*st from the Height*)		*Each containing* Foreuncontainables, 5 Trees *and* 24 Mysteries *or* Spaces
2nd ”		
1st ”	(*the* 1*st from Without*)	

SECOND SPACE OF THE INEFFABLE

(Which is the First Space of the First Mystery, Looking-within and without)

	Uncontainable	Impassables	*Viz.*, Twelve Hierarchies *each consisting of* 3 Classes *and* 12 Orders
	Laudables	(24 Myriads: *emanating outside the* Veils *of the* First Twin Mystery)	
12	Uncontainables		
	Impassables	(12 Impassable Spaces: 3 Orders)	
	Indestructibles	(12 Orders: 1 Order)	
12	Unspeakables	(3 Classes)	
	Superdepths	(1 Order)	
	Unrevealables		
12	Unmanifestables		
	Inconceivables	(*Pertaining to the* 2 Spaces *of the* Ineffable)	
	Motionless	(12 Orders: *pertaining to the* Space *of the* *Ineffable*)	
12	Immovables		

THIRD SPACE OF THE INEFFABLE (?) *or* SPACE OF THE FIRST MYSTERY

First Mystery (*which is the* 24th Mystery, *reflecting the* 12 Orders *of the* Uncontainable Impassables).
Great Light of the Impression of Light (*which is without a* Projection).
First Statute (*containing* 7 Mysteries).
Great Light of Lights.
Supporters.

The following is quoted from Pt. II, sec. X, of *Transactions of the Blavatsky Lodge*, and will perhaps throw some light on this apparently chaotic system:—

“Q. What is the distinction between these various Hierarchies?

“A. In reality these Fires are not separate, any more than are the souls and monads to him who sees beyond the veil of matter or illusion.

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become

an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

"Thus with these hierarchies. Why should we separate their classes in our mind, except for purposes of distinction in *practical* Occultism, which is but the lowest form of applied Metaphysics? But if you seek to separate them on this plane of illusion, then all I can say is, that there exists between these Hierarchies the same abysses of distinction as between the 'principles' of the Universe or those of man, if you like, and the same 'principles' in a bacillus."*

The careful student on comparing the different tables already given, will perceive a certain unity in the multiplicity of the Hierarchies; in other words that they are built up on an ever recurring type, which has been given in its simplest form in the Chart of the Valentinian Pleroma. Each new category transcends the one preceding it, until the mind totters in the sublimity of this stupendous scheme.

The recurrence of the number l2 is remarkable and will receive further explanation in that part of our text which deals with the astrological portion of the system. For the present it will be sufficient to add two more *facts in nature* to what has been said in *PS* 198 (1), and invite the attention of the reader to the consideration of:—

(*a*) The *Dodecahedron*, that marvellous "Platonic Solid", for the solution of the Mysteries of which the whole of the *Elements of Geometry* were designed. It may be defined as "a regular solid contained under 12 equal and regular *Pentagons*,† or having twelve equal bases"; and of:—

(*b*) The following quotation (*Monism or Advaitism*?, p. 28):—"The Prana, or breath of the human organism, is a part of this universal vital principle. The moon also is shown to have its share in

* [Consult Volume X of H.P.B.'s *Collected Writings*, pp. 395-96.]

† Representing mystically that man is the measure and limit of the *Universe*.

nourishing all organic matter, and in regulating the ebb and flow of the *Prana* of nature. With every phase of the moon the *Prana* of man changes its course. These changes, minutely observed, established the fact that *the breath of the human organism changes from right to left, and vice versa every two hours*.* *In these two hours each of the five Tattwas*† . . . *obtain their course*."

[*PS* 230-231] ". . . And in the Dissolution of the world, which is when the Universe shall have completed its Evolution . . . each and every one who shall have received the Mystery of the Ineffable shall be Allied Kings with me, and shall sit at my right hand and at my left . . . . For this reason, therefore, I have not hesitated nor feared to call you my Brethren and my Comrades, for ye shall be Allied Kings with me in my Kingdom (1) . . ."

---

(1) Perhaps the following passages from *The Secret Doctrine*, I, (pp. 572-574), may make this somewhat clearer.

"The star under which a human Entity is born, says the Occult teaching, will remain forever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the INDIVIDUALITY. The 'Angel' of the Star, or the Dhyani-Buddha, will be either the guiding or simply the presiding 'Angel', so to say, in every new rebirth of the monad, *which is part of his own essence*, though his vehicle, man, may remain forever ignorant of this fact. The Adepts have each their Dhyani-Buddha, their elder 'twin-Soul',‡ and they know it, calling it 'Father-Soul' and 'Father-Fire'. It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright 'Image'. How much has Bulwer-Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his *Augoeides*?

". . . 'I ascend to *my* Father and your Father' [*John* xx, 17] . . .

---

* 12 *times a day*!

† Viz., Akasa, Vayu, etc., as in the note already referred to.

‡ This has nothing to do with the absurdities of the "Sympneumata-doctrine" as is fully explained in the text, but is a key to the mystery of the Syzygies.

---

meant . . . that the group of his disciples and followers attracted to Him belonged to the same Dhyani-Buddha, 'Star' or 'Father,' again of the same planetary realm and division as He did. It is the *knowledge* of this occult doctrine that found expression in the review of *The Idyll of the White Lotus*, when T. Subba Row wrote: 'Every Buddha meets at his last initiation all the great adepts who reached Buddhahood during the preceding ages . . . every class of adepts has its own bond of spiritual communion which knits them together . . . The only possible and effectual way of entering into any such brotherhood . . . is by bringing oneself within the influence of the spiritual light which radiates *from one's own Logos*. I may further point out here . . . that such communion is only possible *between persons whose souls derive their life and sustenance from the same divine* RAY and that, as seven distinct rays radiate from the 'Central Spiritual Sun,' *all adepts and Dhyani-Chohans are divisible into seven classes*, each of which is guided, controlled and overshadowed, *by one of the seven forms* or manifestations of the divine wisdom' (*The Theosophist*, Vol. VII, Aug., 1886, p. 706)." [See also appendix to *The Idyll of the White Lotus*, Adyar edition.]

[*PS* 231 continued] " . . . my Twelve Servants (*Diakonoi*) shall also be with me, but Mary Magdalene and John the Virgin* shall be the most exalted . . ."

[*PS* 237] In like manner also the Three Mysteries are not equal in the Kingdom which is in the Light, but each of them has a different Mode, and they too are not equal in the Kingdom to the One and Only Mystery of the First Mystery in the Kingdom of Light, and each of these Three has a different Mode, and the Mode of the Configuration of each of them is different, each from each, in their Series (1).

---

(1) Here we have a series or scale of 12, 7 (see Tables VII and VIII), 5 and 3 Mysteries, and the synthetic One and Only Mystery. The key to their interpretation will be found in the *Transactions of the Blavatsky Lodge* (Part I, p. 55)† where it says:—

---

* Two aspects of the Manasic Ray.

† [See Appendix, Pt. I, "Dreams", or *C.W.* Vol. X, p. 253.]

"When an adept succeeds in [uniting all his 'principles' into one] he is J…vanmukta [*i.e.*, one emanciated from rebirth]: he is no more of this earth virtually, and becomes a Nirvani, who can go into Samadhi [*i.e.*, attain to spiritual states of consciousness] at will. Adepts are generally classed by the number of 'principles' they have under their perfect control, for that which we call *will* has its seat in the higher EGO, and the latter, when it is rid of its sin-laden personality, is divine and pure."

[*PS* 238] ". . . AM E N, I say unto you, when that man shall have departed out of the Body of Hyl', is Soul shall become a great Stream of Light, so that it may traverse all the Regions, until it shall come into the Kingdom of that Mystery. But when that man shall not have received the Mystery, and shall not have been a partaker in the Words of Truth, when accomplishing that Mystery, he shall have spoken it into the Head of a man departing from the Body, he who has not received the Mystery of Light (1) nor shared in the Words of Truth . . ."

---

(1) We have here the original of the rite of Extreme Unction as practised in the Roman Catholic and Greek Churches. The commendatory prayer, recited at the moment of death to protect the soul of the deceased as it traverses the "middle passage," also transmits the same hereditary germ. As usual, the older churches have preserved the occult tradition with greater fidelity than their inconoclastic and more ignorant younger sister. Occult science teaches that the frame of mind in which a man dies, is of the utmost importance owing to the abnormal and psychic state in which he then is. The last thought of a dying person does much to influence his immediate future. The arrow is ready to fly from the bow; the bow-string is abreast of the ear, and the aim will decide the *immediate* fate of the arrow. Happy is he for whom "Om is the bow, the Self is the arrow, the Brahman—its aim!" (*Mundaka-Upanishad* II, ii, 4). At such a sacred moment, strong spiritual aspirations, whether natural or induced by the earnest exhortation of either one who has a true conviction, or better still, of one possessed of the divine Gnosis, will protect the Soul of him who is leaving life. This is not meant, however, to endorse the superstition of a "death-bed repentance," for the immutable justice

and harmony of the Karmic Law can only return a fleeting effect for a fleeting cause; and the rest of the Karmic debt must be paid in future earth-lives. "Agree with thine *adversary* quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the *judge*, and the judge deliver thee to the *officer*, and

thou be cast into *prison*. AM E N I say unto thee, thou shalt by no means come out thence *till thou hast paid the uttermost farthing*." (*Matt*., v, 25, 26). That is to say, according to the Gnostic and esoteric interpretation, work while it is yet day, so that good Karmic action may balance the evil causes previously set in motion by the personality. Otherwise, at death we shall be judged by our own Higher Self, and under the conduct of the agents of the Karmic Law (the Demiourgos collectively), will have to reincarnate again into the *prison* of the body, until the past evil Karma has been exhausted. For until the last farthing of the Karmic debt is exhausted, we can never be untied from the wheel of "Samsara."

[*PS* 239] ". . . And when they shall have brought him to the Virgin of Light (1), the Virgin of Light shall see the Sign of the Mystery of the Kingdom of the Ineffable, which is with him . . . . ."

---

(1) The Virgin of Light. In the Chaldean cosmogony, Ana signifies the "invisible heaven", the Heavenly Mother of the terrestrial sea: or esoterically Akasa the mother of the Astral Light. Now Anaitis is one of the names of Kali, the female aspect. Sakti or Syzygy of Siva. She is also called the Annapãrna and Kanya, the Virgin. Her mystery name is Uma-Kanya, the "Virgin of Light." (*The Secret Doctrine* I,91, 92.)

In the Egyptian and other cosmogonies, the first septenary group of emanating potencies is called the "Virgins of Light" and is represented collectively by the six-pointed star; this star "refers to the six Forces or Powers of Nature. the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star." (*The Secret Doctrine*, I, 125).

On reference to Table VI in the Commentary, it will be seen that there are *seven* Virgins of Light, all aspects of the one Virgin. Now there are, as of everything else, seven aspects, planes or principles of virgin matter, corresponding to the seven principles of man, from the pure, divine Akasa, to the terrestrial Astral Light, the sin-laden

atmosphere of our earth. These are the septenary leaves of the Book of the Recording Angel, *Le Livre de la Conscience*, whither are instantly transferred the deeds, *words* and THOUGHTS of every minute of our lives, the Karmic record of each imprisoned soul. In the early portion of our text, we learned how the Initiate donned the spotless Vesture of Light containing the Five Words of Glory, and how they were potent to open all the portals and traverse all the Regions of the Rulers. So also with every man. Each has his own vesture, reflecting his Karmic record, and "uttering the words" that will acquit or condemn him before the jealous guardians of nature's inmost realms. Yes; each of us has a vesture woven by his own hands, but few are they who are clad in a "wedding garment" and fit to join in the Marriage Feast, when the *King's Son* is united to his *Heavenly Bride*; in other words, to join that holy Brotherhood where each, to gain admittance, must be *at one with* the Christos within him. He who seeks admission in sin-soiled robes must, like the man in the parable (*Matt*., xxii) be cast forth into the "outer darkness" of earth-life, until he has learnt by the experience of suffering to weave for himself a garment worthy of the "Church (Assembly) of the Mystic Christ."

Thus, then, the Souls of the Dead have to present, each severally, their Defences., Denials, and Tokens, as the text has it, and the nature of their after-death experiences and their subsequent return to earth-life will depend upon which of the seven Virgins they have to face in the "Hall of Judgment." Thrice blessed is he who, clad in the Vesture of Glory, can pass by the Guardians of every threshold.

The above will throw much light on the Mysteries of the Osirified and the fate of the "defunct" that play so conspicuous a part in the "Wisdom of the Egyptians." To give one instance out of a multitude:

"In the book called by Champollion *La Manifestation à la Lumière*, there is a chapter on the *Ritual* which is full of mysterious dialogues, with addresses to various 'Powers' by the soul. Among these dialogues there is one which is more than expressive of the potentiality of the Word. The scene is laid in the 'Hall of the Two Truths.' The 'Door,' the 'Hall of Truth,' and even the various parts of the gate, address the soul which presents itself for admission. They all forbid it entrance unless it tells them their mystery, or mystic names." (*Isis Unveiled*, II, 369.)

[*PS* 241-242] ". . . . . And every one that shall receive the Mystery which is in the Space of the Universal Ineffable, and all the other sweet Mysteries in the Limbs of the Ineffable . . . which pertain to the Regulation of the One

and the Same, the Deity of Truth, from the feet (upwards) (1) . . . . each shall inherit up to his proper Region . . . . ."

---

(1) *The Limbs of the Ineffable*, *the Deity of Truth*. An exposition of this Gnostic tenet will be found in *PS* 125 (1). The information there given may be expanded with advantage by the following passage from Irenaeus,* where speaking of the system of Marcus, he writes:

"And the Quaternion [*sc*. the *higher* personal consciousness at one with the divine triad }tma-Buddhi-Manas, forming the Supernal Tetraktys], he (Marcus) said, having explained this to him, added, 'Now then I am minded to manifest unto thee the very Truth herself. For I have brought her down from the mansions on high, that thou mayest look on her unclothed, and discover her beauty, yea, and hear her speak, and marvel at her wisdom (for Truth is the Bride of the Heavenly or Perfect Man, the Initiate). Behold then her head above, the A and Ω; her neck B and Ψ; her shoulders with her hands, Γ and X; her bosom ẇ and Φ ; her chest E and Y; her belly Z and T; her lower parts H and Σ; her thighs Θ and P, her knees I and II; her legs K and O; her ankles Λ and Ξ; her feet M and N.' This is the body of Truth ascending to the Magus: this is the figure of the element, this is the character of the letter: and he calls this element *Man*: and he says, it is the source of every Word (*Verbum*), and the beginning of the universal *Sound* (*Vox*) and the utterance of every unspeakable, and *the mouth of speechless Silence*. And this indeed is her body; but do thou, lifting on high the understanding of thy intelligence, hear from the mouth of Truth, the self-producing Word, which also conveys the Father.

"And when she had said this, the Truth (he says) looked upon him, and opened her mouth and spake a Word: and the Word became a Name, and the Name was what we know and speak, Christ Jesus; and immediately she had uttered the Name, she became silent. And when Marcus thought that she would speak further, the Quaternion came forward again and said: 'Thou didst hold as contemptible the Word which thou hast heard from the mouth of Truth, but this is not the Name which thou knowest and thinkest thou has possessed for long; for thou has only its sound, as to its virtue, thou art ignorant

* Adversus *Haereses*, Book I, ch. xiv, § 3 and 4; also found in Epiphanius, *Panarion*, xxiv, § 4.

thereof. For the Name Jesus is that of the Sign [the Stigma, the sign of the Greek numeral 6], for it contains six letters, known by all *who are called* (*lit*., of the calling). But that which is with the Aeons of the Pleroma, since it is in many places, is of another form and another type, and known by those of its kinship whose greatnesses are with him [them, the Aeons, (Epiph.)], eternally: [that is to say, those *who are chosen*, the Initiated or Perfect].

[*PS* 243] ". . . A day of Light is a thousand years of the World, so that thirty-six myriads of years and half a myriad of years of the World are one year of Light (1) . . ."

(1) *Year of Light*. Theosophists acquainted with the doctrine of cycles of manvantaras and pralayas, and of the days and nights of Brahma, will have no difficulty in finding the key of the mystery which has puzzled the so-called Christian Church from the time that its lower principles separated themselves entirely from their higher light, the Divine Gnosis. The absurdities of the Chiliasts, Millenniumists and Millenarians are a striking proof of the materialism of Patristic theology, which has been re-edited and kept up to date down to this very day. This thousand physical years absurdity in various aspects, mostly with the physical return and reign of Christ on earth, was supported by the greatest lights of the Church. We find among its supporters such names as Papias, the co-disciple of Polycarp and a hearer of John, Irenaeus, Justin Martyr (who imagined that the thousand years would be spent in Jerusalem "rebuilt, adorned, and enlarged"), Tertullian,

Victorinus, Apollinarius, Lactantius, Severus and Augustine. How different the nearer tradition of the Gnostics was from the later misunderstandings, may be seen from our text, and any further explanation is almost superfluous.

[*PS* 248] ". . . And they have been cleansing them (*sc*., those of the Mixture) not of themselves, but of compulsion, according to the Regulation of One and the Same Ineffable. Neither have they at all undergone Sufferings, nor Changes in the Regions, nor have they flayed themselves at all, nor poured themselves into different Bodies (1), nor have they been in any Affliction."

(1) *Metangizein* (*Μεταγγιζειν*): to pour from one vessel into another. *Metangismos* was the technical term for metempsychosis or reincarnation among the Pythagoreans. C. W. King, however, translates this passage: "nor transformed themselves into various *figures*"; but *somata* are animal bodies and nothing else, and *metangizein* and *metangismos* are technical terms, used only in connection with the idea of reincarnation, and frequently employed in *Pistis-Sophia* by Schwartze to denote rebirth. It is, therefore, difficult to understand how the author of *The Gnostics and their Remains* missed the correct translation.

Augustine [Aurelius, St. (354 A.D.-429 A.D.)] copying from Philaster, gives the name of *Metangismonitae* to a certain sect of the Heretics who, he avers, asserted that the Son was in the Father, as one vessel (*angeion*) in another. There is, however, no evidence to support this statement.

The many striking and instructive passages referring to reincarnation from the writings and teachings of the Gnostic Heresiarchs have yet to be collected.

As an example, we take one from Clemens Alexandrinus (*Strom*., lib. iv, chap. xii), who quoted from Basilides in order to refute him as he imagined. Basilides, he says averred that the soul was punished in this life for sins that it had previously committed in another. The *elect soul* was honourably punished through martyrdom, but the *other* was purified by its proper chastisement. The key of Theosophy at once unlocks the mystery by its teachings as to the Higher and Lower Manas, the divine Individuality and the perishable Personality. For the Higher Ego is indeed the Sacrificial Victim, that suffers an honourable "martyrdom"; and "the other" is the Lower Manas that must be punished by its "proper chastisement".

The late E. D. Walker, in the eighth chapter of his book on *Reincarnation*,* has given a brief sketch to show that it was the prevailing creed in the first centuries of Christianity, and those who are interested in the subject should certainly read this chapter, if they have not done so already. An authoritative volume, however, has yet to be written on the subject, supported by the citation of the innumerable passages that are to be found in the writings of the Gnostics, Neo-platonists and early Church Fathers.†

The doctrines of the *Pistis-Sophia* are in many essentials identical

* [*Reincarnation*; *A study of Forgotten Truth*, N.Y., University Books, 1965 reprint.]

† [Today's students may consult S. L. Cranston and J. Head's *Reincarnation*, *The Phoenix Fire Mystery*, N.Y., Crown, 1977.]

with Egyptian teachings, especially with regard to the mysteries of life and death and of reincarnation. What the learned of the Egyptians taught on these heads we do not as yet know, for such teaching formed part of the instruction of the Mysteries. And even exoterically we are dependent to a large extent on what Greek and

Roman writers have to tell us of the Egyptians rather than on the Egyptians themselves. Moreover, such writers, if they were initiated, had their tongues tied by the oath of secrecy; and if uninitiated, could only re-echo the popular beliefs at best, and in general wove in their own glosses and misconceptions even of this distorted shadow of the truth. Consequently no subject remains in greater obscurity for our scholars.

Wilkinson (*Ancient Egyptians*, Vol. V., p. 440, 3rd ed.) throws no light on the subject, although he is useful for the finding of a few references. Let us turn to the first of them, Herodotus, *Euterpe*, ch. 123.

"The Egyptians are the first who said that the *psyche* of man is immortal, and that when the body (*soma*) is destroyed, it always enters into some *other* living one (*zóon*), and after having completed the cycle of all earthy, watery, and airy (bodies), it enters again into the body of a man, and this cycle takes it 3,000 years to accomplish."

Again, in Plato's *Phaedrus*, translated by Thomas Taylor, p. 325, we read:—

"But no soul will return to its pristine condition till the expiration of 10,000 years, since it will not recover the use of its *wings* until that period, except it be the soul of *one who has philosophised sincerely*, or, together with philosophy, has loved beautiful forms. These, indeed, in the *third period* of 1,000 years, if they have *thrice* chosen this mode of life in succession . . . shall in the 3,000th year *fly away* to their pristine abode; but other souls being arrived at the end of their first life shall be judged. And of those who are judged, some, proceeding to a subterraneous place of judgment [*Kamaloka*], shall there sustain the punishments they have deserved; but others, in consequence of a favourable judgment, being elevated into a certain celestial place [*Devachan*], shall pass their time in a manner becoming the life they have lived in a human shape. And in the 1,000th year, both the kinds of those who have been judged, returning to the lot and election of a second life, shall each of them receive a life agreeable to his desire. Here also the human soul shall pass into the life of a beast; and from that of a beast again into that of a man. For the soul that has never perceived the truth cannot pass into the human form."

These two passages throw considerable light on one another, and, with the help of Theosophical teachings, become understandable, in

spite of the innumerable blinds which they contain. The figures refer to certain cycles, based on the root numbers, 3, 7, 10, and have to do with Rounds, Races, individual births, monadic evolution, etc., etc.

But the soul is of two kinds, the Manasic and Kamic, and herein is the greatest blind. The former goes to "a certain celestial place", and the latter to "a subterranean place". It is the *latter only* that goes through the "cycle" which Herodotus speaks of.

Wilkinson, therefore, is only useful for the two references, the first of which has been retranslated and the second retained verbatim, as it is Taylor's translation. He, however, adds one further item of interest, viz:

"The doctrine of transmigration was also admitted by the Pharisees; their belief according to Josephus,* being 'that all souls were incorruptible; but that those of good men were only removed into other bodies, and that those of the bad were subject to eternal punishment'."

---

* Joseph. *Bell. Jud.* ii, 8, 14.

Collected Writings VOLUME XIII
1891

THE BABEL OF MODERN THOUGHT

[*Lucifer*, Vol. VII, No. 41, January 1891, pp. 353-360]

"O ye Lords of Truth who are cycling in eternity . . . save me from the annihilation in this Region of the *Two Truths.*"
—*The Book of the Dead.*

I

That the world moves in cycles, and events repeat themselves therein, is an old, yet ever new truism. It is new to most, firstly, because it belongs to a distinct group of occult aphorisms *in partibus infidelium*, and our present-day Rabbis and Pharisees will accept nothing coming from *that* Nazareth; secondly, because those who will swallow a camel of whatever size, provided it hails from orthodox or accepted authorities, will strain and kick at the smallest gnat, if only its buzz comes from theosophical regions. Yet this proposition about the world cycles and ever-recurring events, is a very correct one. It is one, moreover, that people could easily verify for themselves. Of course, the people meant here are men who do their own thinking; not those others who are satisfied to remain, from birth till death, pinned, like a thistle fastened to the coat-tail of a country parson, to the beliefs and thoughts of the goody-goody majority.

We cannot agree with a writer (was it Gilpin?) who said that the grandest truths are often rejected, "not so much for want of direct evidence, as for want of inclination to search for it." This applies but to a few. Nine-tenths of the people will reject the most overwhelming evidence, even

if it be brought to them without any trouble to themselves, only because it happens to clash with their personal interests or prejudices; especially if it comes from unpopular quarters. We are living in a highly moral atmosphere, high sounding—in words. Put to the test of practice, however, the morality of this age in point of genuineness and reality is of the

nature of the black skin of the "negro" minstrel: assumed for show and pay, and washed off at the close of every performance. In sober truth, our opponents — advocates of official science, defenders of orthodox religion, and the *tutti quanti* of the detractors of Theosophy—who claim to oppose our works on grounds of *scientific* "evidence," "public good and truth," strongly resemble advocates in our courts of law — miscalled of justice. These in their defence of robbers and murderers, forgers and adulterers, deem it to be their duty to browbeat, confuse and bespatter all who bear witness against their clients, and will ignore, or if possible, suppress, all evidence which goes to incriminate them. Let ancient Wisdom step into the witness-box herself, and prove that the goods found in the possession of the prisoner at the bar, were taken from her own strong-box; and she will find herself accused of all manner of crimes, fortunate if she escape being branded as a common fraud, and told that she is no better than she should be.

What member of our Society can wonder then, that in this our age, pre-eminently one of shams and shows, the "theosophists'" *teachings* so (mis-) called, seem to be the most unpopular of all the systems now to the fore; or that materialism and theology, science and modern philosophy, have arrayed themselves in holy alliance against theosophical studies—perhaps because all the former are based on chips and broken-up fragments of that primordial system. Cotton complains somewhere, that the "metaphysicians have been learning their lesson for the last four (?) thousand years," and that "it is now high time that they should begin to teach something." But, no sooner is the possibility of such studies offered, with the complete evidence into the bargain that they belong to the oldest doctrine of the meta-physical philosophy of mankind, than, instead of giving

them a fair hearing at least, the majority of the complainers turn away with a sneer and the cool remark: "Oh, you must have invented all you say yourself!"

Dear ladies and gentlemen, has it ever occurred to you, how truly grand and almost *divine* would be that man or woman, who, at this time of the life of mankind, could invent anything, or discover that which had not been invented and known ages before? The charge of being such an inventor would only entitle the accused to the choicest honours. For show us, if you can, that mortal who in the historical cycle of our human race has taught the world something entirely new. To the proud pretentions of this age, Occultism—the real Eastern Occultism, or the so-called Esoteric Doctrine—answers through its ablest students: Indeed all your boasted knowledge is but the reflex action of the by-gone Past. At best, you are but the modern popularisers of very ancient ideas. Consciously and unconsciously you have pilfered from old classics and philosophers, who were themselves but the superficial recorders—cautious and incomplete, owing to the terrible penalties for divulging the secrets of initiation taught during the mysteries—of the primæval Wisdom. Avant! your modern sciences and speculations are but the *réchauffé* dishes of antiquity; the dead bones (served with a *sauce piquante* of crass materialism, to disguise them) of the intellectual repasts of the gods. Ragon was right in saying in his *Maçonnerie Occulte*, that "Humanity only *seems* to

progress in achieving one discovery after the other, whereas in truth it only finds that which it had lost. Most of our modern inventions for which we claim such glory, are, after all, things people were acquainted with three and four thousand years back.* Lost to us through wars, floods and fire, their very existence became obliterated from the memory of man. And now modern thinkers begin to *rediscover* them once more."

Allow us to recapitulate a few such things and thus refresh your memory.

---

* The learned Belgian Mason would be nearer the mark by adding a few more ciphers to his four thousand years.

86

Deny, if you can, that the most important of our present sciences were known to the ancients. It is not Eastern literature only, and the whole cycle of those esoteric teachings which an over-zealous Christian Kabalist, in France, has just dubbed "the *accursed* sciences"—that will give you a flat denial, but profane classical literature, as well. The proof is easy.

Are not physics and natural sciences but an amplified reproduction of the works of Anaxagoras, of Empedocles, Democritus and others? All that is taught *now*, was taught by these philosophers *then.* For they maintained—even in the fragments of their works still extant—that the Universe is composed of eternal atoms which, moved by a subtle internal Fire, combine in millions of various ways. With them, this "Fire" was the divine Breath of the Universal Mind, but now, it has become with the modern philosophers no better than a blind and senseless Force. Furthermore they taught that there was neither Life nor Death, but only a constant *destruction of form*, produced by perpetual *physical* transformations. This has now become by *intellectual* transformation, that which is known as the physical correlation of forces, conservation of energy, law of continuity, and what not, in the vocabulary of modern Science. But "what's in a name," or in new-fangled words and compound terms, once that the identity of the essential ideas is established?

Was not Descartes indebted for his *original* theories to the old Masters, to Leucippus and Democritus, Lucretius Anaxagoras and Epicurus? These taught that the celestial bodies were formed of a multitude of atoms, whose vortical motion existed from eternity; which met, and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions. This seems a tolerably close description of the Cartesian theory of Elemental Vortices taken from Anaxagoras and some others; and it does look most suspiciously like the "vortical atoms" of Sir W. Thomson!

Even Sir Isaac Newton, the greatest among the great, is found constantly mirroring a dozen or so of old philosophers. In reading his works one sees floating in the air the pale images of the same Anaxagoras and Democritus, of Pythagoras, Aristotle, Timæus of Locri, Lucretius, Macrobius, and even our old friend Plutarch. All these have maintained one or the other of these propositions, (1) that the smallest of the particles of matter would be sufficient—owing to its infinite divisibility—to fill infinite space; (2) that there exist two Forces emanated from the Universal Soul, combined in numerical proportions (the centripetal and centrifugal "forces," of the latter day scientific saints); (3) that there was a mutual attraction of bodies, which *attraction* causes the latter to, what we now call, *gravitate* and keeps them within their respective spheres; (4) they hinted most unmistakably at the relation existing between the weight and the density, or the quantity of matter contained in a unit of mass; and (5) taught that the attraction (gravitation) of the planets toward the Sun is in reciprocal proportion to their distance from that luminary.

Finally, is it not a historical fact that the rotation of the Earth and the heliocentric system were taught by Pythagoras—not to speak of Hiketas, Heraclitus, Ekphantos, etc.—over 2,000 years before the despairing and now famous cry of Galileo, "*Eppur si muove*"? Did not the priests of Eturia and the Indian *Rishis* still earlier, know how to attract lightning, ages upon ages before even the *astral* Sir B. Franklin was formed in space? Euclid is honoured to this day—perhaps, because one cannot juggle as easily with mathematics and figures, as with symbols and words bearing on unprovable hypotheses. Archimedes has probably forgotten more in his day, than our modern mathematicians, astronomers, geometricians, mechanicians, hydrostaticians and opticians ever knew. Without Archytas, the disciple of Pythagoras, the application of the theory of mathematics to practical purposes would, perchance, remain still unknown to our grand era of inventions and machinery. Needless to remind the reader of that which the Aryans knew,

as it is already recorded in *The Theosophist* and other works obtainable in India.

Wise was Solomon in saying that "there is *no new* thing under the Sun"; and that everything that *is* "hath been already of old time, which was before us" [*Eccl.* i, 9-10]—save, perhaps, the theosophical doctrines which the humble writer of the present is charged by some with having "invented." The prime origin of this (very complimentary) accusation is due to the kind efforts of the S. P. R. It is the more considerate and kind of this "world famous, and learned Society" of "Researches," as its scribes seem utterly incapable of inventing anything original themselves—even in the way of manufacturing a commonplace illustration. If the inquisitive reader turns to the article which follows, he will have the satisfaction of finding a curious proof of this fact, in a reprint from old Izaak Walton's *Lives*,

which our contributor has entitled "Mrs. Donne's Astral Body." Thus even the scientifically *accurate* Cambridge Dons are not, it seems, above *borrowing* from an ancient book; and not only fail to acknowledge the debt, but even go to the trouble of presenting it to the public *as new original matter*, without even the compliment of inverted commas. And thus—all along.

In short, it may be said of the scientific theories, that those which are true are not new; and those which are new—are not true, or are at least, very dubious. It is easy to hide behind "merely *working* hypotheses," but less easy to maintain their plausibility in the face of logic and philosophy. To make short work of a very big subject, we have but to institute a brief comparison between the old and the new teachings. That which modern science would make us believe, is this: the atoms possess *innate* and immutable properties. That which Esoteric, and also exoteric, Eastern philosophy calls *divine* Spirit-Substance (*Purusha-Prakriti*) or eternal Spirit-matter, one inseparable from the other, modern Science calls Force and Matter, adding as we do (for it is a Vedantic conception), that, the two being inseparable, matter is but an abstraction (an illusion rather). The properties of matter are, by the Eastern Occultists,

summed up in, or brought down to, attraction and repulsion; by the Scientists, to gravitation and affinities. According to this teaching, the properties of complex combinations are but the necessary results of the composition of elementary properties; the most complex existences being the physico-chemical automata, called men. Matter from being primarily scattered and inanimate, begets life, sensation, emotions and will, after a whole series of consecutive "gropings." The latter non-felicitous expression (belonging to Mr. Tyndall), forced the philosophical writer, Delboeuf* to criticize the English Scientist in very disrespectful terms, and forces us in our turn, to agree with the former. Matter, or anything equally conditioned, once that it is declared to be subject to immutable laws, *cannot* "grope." But this is a trifle when compared with dead or *inanimate* matter, producing *life*, and even psychic phenomena of the highest mentality! Finally, a rigid determinism reigns over all nature. All that which has once happened to our *automatical* Universe, had to happen, as the future of that Universe is traced in the smallest of its particles or "atoms." Return these atoms, they say, to the same position and order they were in at the first moment of the evolution of the physical Kosmos, and the same universal phenomena will be repeated in precisely the same order, and the Universe will once more return to its present conditions. To this, logic and philosophy answer that it cannot be so, as the properties of the particles vary and are changeable. If the atoms are eternal and matter indestructible, these atoms can never have been born; hence, they can have nothing *innate* in them. Theirs is the one homogeneous (and we add *divine*) substance, while compound molecules receive their properties, at the beginning of the life cycles or *manvantaras*, from *within without.* Organisms cannot have been developed from dead or *inanimate* matter, as, firstly, such matter does not exist, and secondly, philosophy proving it conclusively, the Universe is not "subjected to fatality." As Occult

* In the *Revue Philosophique* of 1883, where he translates such "gropings" by *atonnements successifs.*

Science teaches that the universal process of differentiation begins anew after every period of *Maha-pralaya*, there is no reason to think that it would slavishly and blindly repeat itself. *Immutable* laws last only from the incipient to the last stage of the universal life, being simply the effects of primordial, intelligent and entirely free action. For Theosophists, as also for Dr. Pirogoff, Delboeuf and many a great independent modern thinker, it is the Universal (and to us *impersonal* because *infinite*) Mind, which is the true and primordial Demiurge.

What better illustrates the theory of cycles, than the following fact? Nearly 700 years B.C., in the schools of Thales and Pythagoras, was taught the doctrine of the true motion of the earth, its form and the whole heliocentric system. And in 317 A.D. Lactantius, the preceptor of Crispus Cæsar, the son of the Emperor Constantine, is found teaching his pupil that the earth was a plane surrounded by the sky, itself composed of fire and water! Moreover, the venerable Church Father warned his pupil against the *heretical doctrine of the earth's globular form*, as the Cambridge and Oxford "Father Dons" warn their students now, against the pernicious and superstitious doctrines of Theosophy—such as Universal Mind, Re-incarnation and so on. There is a resolution tacitly accepted by the members of the T.S. for the adoption of a proverb of King Solomon, paraphrased for our daily use: "A scientist is wiser in his own conceit than seven Theosophists that can render a reason." No time, therefore, should be lost in arguing with them; but no endeavour, on the other hand, should be neglected to show up their mistakes and blunders. The scientific conceit of the Orientalists—especially of the youngest branch of these—the Assyriologists and the Egyptologists—is indeed phenomenal. Hitherto, some credit was given to the ancients—to their philosophers and *Initiates*, at any rate—of knowing a few things that the moderns could not rediscover. But now even the greatest Initiates are represented to the public as fools. Here is an instance. On pages 15, 16 and 17 (*Introduction*) in the Hibbert Lectures of 1887 by Prof. Sayce,

Collected Writings VOLUME XIII

1891

on *The Ancient Babylonians*,* the reader is brought face to face with a conundrum that may well stagger the unsophisticated admirer of modern learning. Complaining of the difficulties and obstacles that meet the Assyriologist at every step of his studies; after giving "the dreary catalogue" of the formidable struggles of the interpreter to make sense of the inscriptions from broken fragments of clay tiles; the Professor goes on to confess that the scholar who has to read these cuneiform characters, is often likely "to put a false construction upon isolated passages, the context of which must be supplied from conjecture" (p. 14). Notwithstanding all this, the learned lecturer *places the modern Assyriologist higher than the ancient Babylonian Initiate*, in the knowledge of symbols and his own religion!

The passage deserves to be quoted *in toto:*

> It is true that many of the sacred texts were so written as to be intelligible only to the initiated; but the initiated were provided with keys and glosses, *many of which are in our hands* (?) . . . We can penetrate into the real meaning of documents which to him (the ordinary Babylonian) were a sealed book. Nay, more than this, the researches that have been made during the last half-century into the creed and beliefs of the nations of the world both past and present, *have given us a clue* to the interpretation of these documents *which even the initiated priests did not possess.*

The above (the italics being our own) may be better appreciated when thrown into a syllogistic form.

Major premise: The ancient Initiates had keys and glosses to their esoteric texts, *of which they were the* INVENTORS .

Minor premise: Our Orientalists have *many* of these keys.

Conclusion; *Ergo*, the Orientalists have a clue which the *Initiates themselves did not possess*!!

Into what were the Initiates, in such a case, initiated?—and who invented the blinds, we ask.

---

* [Sayce, Archibald Henry, *Lectures on the Origin and Growth of Religion as illustrated by the religion of the Ancient Babylonians.* London, Williams & Norgate, 1888.]

Few Orientalists could answer this query. We are more generous, however; and may show in our next, that into which our modest Orientalists have never yet been initiated—all their alleged "clues" to the contrary.

[*Lucifer*, Vol. VII, No. 42, February, 1891, pp. 441-450]

> Go to, let us go down, and there confound their language, that they may not understand one an other's speech . . .
>
> —*Genesis* xi, vii.

II

Having done with modern physical Sciences we next turn to Western philosophies and religions. Every one of these is equally based upon, and derives its theories and doctrines from heathen, and moreover, *exoteric thought.* This can easily be traced from Schopenhauer and Mr. Herbert Spencer, down to Hypnotism and so-called "Mental Science." The German philosophers modernize Buddhism; the English are inspired by Vedantism; while the French, borrowing from both, add to them Plato, in a Phrygian cap, and occasionally, as with Auguste Comte, the weird sex-worship of Mariolatry of the old Roman Catholic ecstatics and visionaries. New systems, yclept philosophical, new sects and societies, spring up now-a-days in every corner of our civilized lands. But even the highest among them agree on no one point, though each claims supremacy. This, because no science, no philosophy—being at best, but a fragment broken from the WISDOM RELIGION—can stand alone, or be complete in itself. Truth, to be complete, must represent an unbroken continuity. It must have no gaps, no missing links. And which of our modern religions, sciences or philosophies, is free from such defects? Truth is One. Even as the palest reflection of the Absolute, it can be no more dual than is

ROGER BACON
1214-1292

JEAN-FRANÇOIS CHAMPOLLION
1790-1832
Reproduced from *Les Deux Champollions,* by
A.-L. Champollion-Figeac,1887.

absoluteness itself, nor can it have *two* aspects. But such truth is not for the majorities, in our world of illusion—especially for those minds which are devoid of the *noëtic* element. These have to substitute for the high spiritual and *quasi* absolute truth the relative one, which having two sides or aspects, both conditioned by appearances, lead our "brain-minds"—one to intellectual scientific materialism, the other to materialistic or anthropomorphic religiosity. But even that kind of truth, in order to offer a coherent and complete system of something, has, while naturally clashing with its opposite, to offer no gaps and contradictions, no broken or missing links, in the special system or doctrine it undertakes to represent.

And here a slight digression must come in. We are sure to be told by some, that this is precisely the objection taken to theosophical expositions, from *Isis Unveiled* down to *The Secret Doctrine.* Agreed. We are quite prepared to confess that the latter work, especially, surpasses in these defects all the other theosophical works. We are quite ready to admit the faults charged against it by its critics—that it is badly arranged, discursive, over-burdened with digressions into by-ways of mythology, etc., etc. But then it is neither *a* philosophical system nor *the* Doctrine, called secret or esoteric, but only a record of a few of its facts and a *witness* to it. It has never claimed to be the *full* exposition of the system (it advocates) in its

totality; (*a*) because as the writer does not boast of being a great Initiate, she could, therefore, never have undertaken such a gigantic task; and (*b*) because had she been one, she would have divulged still less. It has never been contemplated to make of the sacred truths an integral system for the ribaldry and sneers of a profane and iconoclastic public. The work does not pretend to set up a series of explanations, complete in all their details, of the mysteries of Being; nor does it seek to win for itself the name of a distinct system of thought—like the works of Messrs. Herbert Spencer, Schopenhauer or Comte. On the contrary, *The Secret Doctrine* merely asserts that a system, known as the WISDOM-RELIGION, the work of generations of adepts and seers, the sacred

heirloom of pre-historic times—actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. Giving a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science, as sign-posts along the untrodden paths of discovery. The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools—kept, so far, secret—by which the ancient symbolism of various nations is interpreted. It does not even give the *keys* to it, but merely opens a few of the hitherto secret drawers. No *new* philosophy is set up in *The Secret Doctrine*, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. Its chief attempt is to show, that however divergent the respective doctrines and systems of old may *seem* on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or *inner* side of these beliefs and their symbology are examined and a careful comparison made. It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and forgetting the human *self*, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries. This is all *The Secret Doctrine* claims. Are not a few facts and self-evident truths, found in these volumes—all the literary defects of the exposition notwithstanding—truths *already proved practically to some*, better than the most ingenious "working" hypotheses, liable to be upset any day, than the *unexplainable* mysteries of religious dogmas, or the most seemingly profound philosophical speculations? Can the grandest among these speculations be really profound, when from their *Alpha* to their *Omega* they are limited and

conditioned by their author's *brain*-mind, hence dwarfed and crippled on that Procrustean bed, cut down to fit limited sensuous perceptions which will not allow the intellect to go beyond their enchanted circle? No "philosopher" who views the spiritual realm as a mere figment of superstition, and regards man's mental perceptions as simply the result of the organization of the brain, can ever be worthy of that name.

Nor has a materialist any right to the appellation, since it means a "lover of Wisdom," and Pythagoras, who was the first to coin the compound term, never limited Wisdom to this earth. One who affirms that the Universe and Man are objects of the senses only, and who fatally chains thought within the region of senseless matter, as do the Darwinian evolutionists, is at best a *sophiaphobe* when not a philosophaster—never a philosopher.

Therefore is it that in this age of Materialism, Agnosticism, Evolutionism, and false Idealism, there is not a system, however intellectually expounded, that can stand on its own legs, or fail to be criticized by an exponent from another school of thought as materialistic as itself; even Mr. Herbert Spencer, the greatest of all, is unable to answer some criticisms. Many are those who remember the fierce polemics that raged a few years ago in the English and American journals between the Evolutionists on the one hand and the Positivists on the other. The subject of the dispute was with regard to the attitude and relation that the theory of evolution would bear to religion. Mr. F. Harrison, the Apostle of Positivism, charged Mr. Herbert Spencer with restricting religion to the realm of reason, forgetting that feeling and not the cognizing faculty, played the most important part in it. The "erroneousness and insufficiency" of the ideas on the "Unknowable"—as developed in Mr. Spencer's works—were also taken to task by Mr. Harrison. The idea was *erroneous*, he held, because it was based on the acceptation of the metaphysical absolute. It was insufficient, he argued, because it brought deity down to an

empty abstraction, void of any meaning.* To this the great English writer replied, that he had never thought of offering his "Unknowable" and Incognizable, as a subject for religious worship. Then stepped into the arena, the respective admirers and defenders of Messrs. Spencer and Harrison, some defending the *material metaphysics* of the former thinker (if we may be permitted to use this paradoxical yet correct definition of Mr. Herbert Spencer's philosophy), others, the arguments of the Godless and Christless Roman Catholicism of Auguste Comte,† both sides giving and receiving very hard blows. Thus, Count Goblet d'Alviella of Brussels‡ suddenly discovered in Mr. H. Spencer a kind of hidden, yet *reverential* Theist, and compared Mr. Harrison to a casuist of mediaeval Scholasticism.

It is not to discuss the relative merits of materialistic Evolutionism, or of Positivism either, that the two English thinkers are brought forward; but simply to point, as an illustration, to the Bable-like confusion of modern thought. While the Evolutionists (of

Herbert Spencer's school) maintain that the historical evolution of the religious feeling consists in the constant abstraction of the attributes of Deity, and their final separation from the primitive concrete conceptions—this process rejoicing in the easy-going triple compound of *deanthropomorphization*, or the disappearance of human attributes—the Comtists on their side hold to another version. They affirm that fetishism, or the direct

---

*As the above is repeated from memory, it does not claim to be quoted with verbal exactitude, but only to give the gist of the argument.

† The epithet is Mr. Huxley's. In his lecture in Edinburgh in 1868, *On the Physical Basis of Life*, this great opponent remarked that Auguste "Comte's philosophy in practice might be compendiously described as *Catholicism minus Christianity* . . . and, antagonistic to the very essence of Science." . . . [See p. 140 *Lay Sermons*, *Addresses*, *and Reviews*, London, Macmillan, 1880.]

‡ Professor of Ecclesiastical History at the University of Brussels, in a philosophical *Essay on the religious meaning of the* "*Unknowable.*" [See pp. 35-56 of *The Contemporary Evolution of Religious Thought in England*, *America and India*, trs. by J. Moden, London, Wms. & Norgate, 1885.]

Collected Writings VOLUME XIII
1891

worship of nature, was the primitive religion of man, a too protracted evolution alone having landed it in anthropomorphism Their Deity is Humanity and the God they worship, Mankind, as far as we understand them. The only way, therefore, of settling the dispute, is to ascertain which of the two "philosophical" and "scientific" theories, is the less pernicious and the more probable. Is it true to say, as d'Alviella* assures us, that Mr. Spencer's "Unknowable" contains all the elements necessary to religion; and, as that remarkable writer is alleged to imply, that "religious feeling tends to free itself from every moral element"; or, shall we accept the other extremity and agree with the Comtists, that gradually, religion will blend itself with, merge into, and disappear in *altruism* and its service to Humanity?

Useless to say that Theosophy, while rejecting the one-sidedness and therefore the *limitation* in both ideas, is alone able to reconcile the two, *i.e.*, the Evolutionists and the Positivists—on both metaphysical and practical lines. How to do this it is not here the place to say, as every Theosophist acquainted with the main tenets of the Esoteric Philosophy can do it for himself. We believe in an impersonal "Unknowable" and know well that the ABSOLUTE, or Absoluteness, can have nought to do with worship on anthropomorphic lines; Theosophy rejects the Spencerian "He" and substitutes the impersonal IT for the personal pronoun, whenever speaking of the Absolute and the "Unknowable." And it teaches, as foremost of all virtues, *altruism* and self-sacrifice, brotherhood and compassion for every living creature, without, for all that, worshipping Man or Humanity. In the Positivist, moreover, who admits of no immortal soul in men, believes in no future life or reincarnation, such a "worship" becomes worse than fetishism: it is *Zoolatry*, the worship of the animals For that alone which constitutes the *real* Man is, in the words of Carlyle, "the essence of our being, the mystery in us that calls itself 'I'—. . . . a breath of Heaven; the Highest Being reveals himself in man." This denied, man is but an animal—"the shame and scandal of the Universe", as Pascal puts it.

---

* [*Ibid.* pp. 129-152 .]

It is the old, old story, the struggle of matter and spirit, the "survival of the *unfittest*," because of the strongest and the most material. But the period when nascent Humanity,

following the law of the natural and *dual* evolution, was descending along with spirit into matter—is closed. We (Humanity) are now helping matter to ascend toward spirit; and to do that we have to help substance to disenthral itself from the viscous grip of sense. We, of the fifth Root Race, are the direct descendants of the primeval Humanity of that Race; those, who on this side of the Flood tried, by commemorating it, to save the antediluvian Truth and Wisdom, and were worsted in our efforts by the dark genius of the Earth—the spirit of matter, whom the Gnostics called Ialdabaoth and the Jews Jehovah. Think ye, that even the Bible of Moses, the book you know so well and understand so badly, has left this claim of the Ancient Doctrine without witness? It has not. Allow us to close with a (to you) familiar passage, only interpreted in its true light.

In the beginning of time, or rather, in the childhood of the fifth Race, "the whole earth was of one *lip* and of one speech," saith chapter xi of *Genesis.* Read esoterically, this means that mankind had one universal doctrine, a philosophy, common to all; and that men were *bound* by one religion, whether this term be derived from the Latin word *relegere*, "to gather, or be united" in speech or in thought, from *religens*, revering the gods," or, from *religare*, "to be bound fast together." Take it one way or the other, it means most undeniably and plainly that our forefathers from beyond the "flood" accepted in common one *truth*—*i.e.*, they believed in that aggregate of subjective and objective *facts* which form the consistent, logical and harmonious whole called by us the *Wisdom-Religion.*

Now, reading the first nine verses of chapter xi between the lines, we get the following information. Wise in their generation, our early fathers were evidently acquainted with the imperishable truism which teaches that *in union alone lies strength*—in union of thought as well as in that of nations, of course. Therefore, lest in disunion they should be "scattered upon the face of the earth," and their Wisdom-

religion should, in consequence, be broken up into a thousand fragments; and lest they, themselves, instead of towering as hitherto, *through knowledge*, heavenward, should, through *blind faith* begin gravitating earthward—the wise men, who "journeyed from the East," devised a plan. In those days temples were sites of learning, not of superstition; priests taught divine Wisdom, not man-invented dogmas, and the *ultima thule* of their religious activity did not centre in the contribution box, as at present. Thus—"'Go to,' they said, 'let us *build us a city* and *a tower*, whose top may reach unto heaven; and let us make us a name.' And they made *burnt brick* and used it for *stone*, and built therewith a *city* and a *tower.*"

So far, this is a very old story, known as well to a Sunday school ragamuffin as to Mr. Gladstone. Both believe very sincerely that these descendants of the "accursed Ham" were proud sinners whose object was like that of the Titans, to insult and dethrone Zeus-Jehovah, by reaching "heaven," the supposed abode of both. But since we find the story told in the *revealed** Scripts, it must, like all the rest in them, have its esoteric interpretation. In this, Occult symbolism will help us. All the expressions that we have

* A curious and rather unfortunate word to use, since, as a translation from the Latin *revelare*, it signifies diametrically the opposite of the now accepted meaning in English. For the word "to reveal" or "revealed" is derived from the Latin *revelare*, "to reveil" and not to *reveal i.e.*, from *re* "again" or "back" and *velare* "to veil" or to hide something, from the word *velum* or "a vail" (or veil), a cover. Thus, instead of *unvailing*, or *revealing*. Moses has truly only "reveiled" once more the Egypto-Chaldean theological legends and allegories, into which, as one "learned in all the Wisdom of Egypt" he had been initiated. Yet Moses was not the first revealer or *reveiler*, as Ragon well observes. Thousands of years before him Hermes was credited with veiling over the Indian mysteries to adapt them for the land of the Pharaohs. Of course, at present there is no longer classical authority to satisfy the orthodox philologist, but the occult authority which maintains that originally the word *revelare* meant to "veil once more," and hence that revelation means the throwing a veil over a subject, a *blind*—is positively overwhelming.

italicized, when read in the original Hebrew and according to the canons of esoteric symbolism, will yield quite a different construction. Thus:

1. "And the whole earth [mankind], was of *one lip* [*i.e.*, proclaimed the same teachings] and of the same *words*"—not of "speech" as in the authorized version.

Now the Kabalistic meaning of the term "words" and "word" may be found in the *Zohar* and also in the *Talmud*. "Words" (*Dabarim*) mean "powers," and *word*, in the singular, is a synonym of Wisdom; *e.g.*, "By the uttering of *ten words* was the world created"—(*Talmud*, "Pirkey Aboth," c. 5, *Mish.* 1). Here the "words" refer to the ten Sephiroth, Builders of the Universe. Again: "By the *Word* (Wisdom, Logos) of YHVH were the Heavens made." (*ibid.*).

3-4. "And the man* [the chief leader] said to his neighbour, 'Go to, let us make *bricks* [disciples] *and burn them to a burning* [initiate, fill them with sacred fire], let us build us a *city* [establish mysteries and teach *the* Doctrine]† and a *tower* [*Ziggurrat*, a sacred temple tower] whose top may reach unto heaven'" (the highest limit reachable in space). The great tower of Nebo, of *Nabi* on the temple of Bel, was called "the house of the seven spheres of *heaven and earth*," and "the house of the stronghold (or strength, *tagimut*) and the foundation stone of heaven and earth."

Occult symbology teaches, that to *burn bricks for a city* means to train disciples for magic, a "hewn *stone*" signifying a *full* Initiate, *Petra* the Greek and *Kephas* the Aramaic word for stone, having the same meaning, *viz*., "interpreter of the Mysteries," a *Hierophant*. The supreme initiation was referred to as "the burning with great burning." Thus, "the *bricks* are fallen down, but we will *build*

* This is translated from the Hebrew original. Chief-leader" (*Rab-Mag*) meaning literally Teacher-Magician, Master or *Guru*, as Daniel is shown to have been in Babylon.

† Some Homeric heroes also when they are said, like Laomedon Priam's father, to have built cities, were in reality establishing the *Mysteries* and introducing the Wisdom-Religion in foreign lands.

[anew] with hewn stones" of Isaiah [ix, 10] becomes clear. For the true interpretation of the four last verses of the genetic allegory about the supposed "confusion of *tongues*" we may turn to the legendary version of the *Yezidis* and read verses 5, 6, 7, and 8 in *Genesis*, ch. xi, esoterically:—

"And *Adonai* [the Lord] came down and said: 'Behold, the people *is* one [the people are united in thought and deed] and they have *one lip* [doctrine].' And now they begin to spread it and 'nothing will be restrained from them [they will have full magic powers and get all they want by such power, Kriyasakti], *that they have imagined*.'"

And now what are the Yezidis and their version and what is Ad-onai? Ad is "the Lord," their ancestral god; and the Yezidis are a heretical Mussulman sect, scattered over Armenia, Syria, and especially Mosul, the very site of Babel (see *Chaldean Account of Genesis*), who are known under the strange name of "Devil-worshippers." Their confession of faith is very original. They recognize two powers or gods—Allah and Ad (or Ad-onai), but identify the latter with Sheitan or Satan. This is but natural since Satan is also "a son of god"* (see *Job*, i, 6). As stated in the *Hibbert Lectures* (pp. 346 and 347), Satan the "Adversary," was the minister and *angel of God*. Hence, when questioned on the cause of their curious worship of one who has become the embodiment of Evil and the dark spirit of the Earth, they

* It is commanded in *Ecclesiasticus* xxi, 30, not to curse Satan, "lest one should forfeit his own life." Why? Because in their permutations "the Lord God," Moses, and Satan *are one*. The name the Jews gave while in Babylon to their *exoteric God*, the substitute for the *true* Deity of which they never spoke or wrote, was the Assyrian *Mosheh* or *Adar*, the god of the scorching sun (the "Lord thy God *is* a consuming *flame*" verily!) and therefore, Mosheh or Moses, *shone* also. In Egypt, Typhon (Satan) the *red*, was identified both with the red Ass or Typhon called Set or Seth (and worshipped by the Hittites) and the same as *El* (the Sun god of the Assyrians and the Semites, or Jehovah), and with Moses, the red, also. (See *Isis Unveiled*, Vol. II, pp. 523-24.) For Moses was red-skinned. According to the *Zohar* (Vol. I, p. 28): *B'sar d'Mosheh soomaq*, *i.e.*, "the flesh of Moses was *deep red*," and the words refer to

explain the reason in a most logical, if irreverent, manner. They tell you that Allah, being *All-good*, would not harm the smallest of his creatures. *Ergo*, has he no need of prayers, or burnt-offerings of the "firstlings of the flock and the fat thereof." But that their Ad, or the Devil, being *All-bad*, cruel, jealous, revengeful and proud, they have, in self-preservation, to propitiate him with sacrifices and burnt offerings smelling sweet in his nostrils, and to coax and flatter him. Ask any Sheik of the Yezidis of Mosul what they have to say, as to

the confusion of tongues, or speech when *Allah* "came down to see the city and the tower which the children of men had builded"; and they will tell you it is not Allah but *Ad*, the god Sheitan, who did it. The jealous genius of the earth became envious of the powers and sanctity of men (as the god Vishnu becomes jealous of the great powers of the *Yogis*, even when they were Daityas); and therefore this deity of matter and concupiscence confused their brains, tempted and made the "Builders" fall into his nets; and thus, having lost their purity, they lost therewith their knowledge and magic powers, intermarried and became "scattered upon the face of the earth."

This is more logical than to attribute to one's "God," the *All-good*, such ungodly tricks as are fathered upon him in the Bible. Moreover, the legend about the tower of Babel and the confusion *of speech*, is like much else, not original,

---

the saying "the face of Moses was like the face of the Sun" (see *Qabbalah* by Isaac Myer, p. 93.) These three were *the three aspects* of the manifested God (the substitute for *Ain Soph*, the infinite Deity) or Nature, in its three chief Kingdoms—the Fiery or Solar, the Human or Watery, the Animal or Earthy. There never was a *Mosheh* or Moses before the Captivity and Ezra, the deep Kabalist; and what is now Moses had another name 2,000 years before. Where are the Hebrew scrolls before that time? Moreover, we find a corroboration of this in Dr. Sayce's *Hibbert Lectures* (1887). Adar is the Assyrian "War God" or the *Lord of Hosts* and the same as Moloch. The Assyrian equivalent of Mosheh (Moses) is *Mâsu*, the "double" or the "twin," and *Mâsu* is the title of Adar, meaning also a "hero." No one who reads carefully the said Lectures from page 40 to 58 can fail to see that Jehovah, Mâsu and Adar, with several others—are *permutations*.

---

but comes from the Chaldeans and Babylonians. George Smith found the version on a mutilated fragment of the Assyrian tablets, though there is nothing said in it about the confusion of *speech*. "I have translated the word 'speech' with a prejudice," he says (*Chaldean Account of Genesis*, p. 163), "I have never seen the Assyrian word with this meaning." Anyone who reads for himself the fragmentary translation by G. Smith, on pages 160-163 in the volume cited, will find the version much nearer to that of the *Yezidis* than to the version of *Genesis*. It is he, whose "heart was evil" and who was "wicked," who confused "their counsel," not their "speech," and who broke "the Sanctuary . . . which carried Wisdom," and "bitterly they wept at Babel."

And so ought to "weep" all the philosophers and lovers of ancient Wisdom; for it is since then that the thousand and one exoteric substitutes for the one true Doctrine or *lip* had their beginning, obscuring more and more the intellects of men, and shedding innocent blood in fierce fanaticism. Had our modern philosophers studied, instead of sneering at, the old Books of Wisdom—say the *Kabala*—they would have found that which would have unveiled to them many a secret of ancient Church and State. As they have not, however, the result is evident. The dark cycle of *Kali Yuga* has brought back a *Babel of modern thought*, compared with which the "confusion of tongues" itself appears a harmony. All is dark and uncertain; no argument in any department, neither in sciences, philosophy, law, nor even in religion. But, "woe unto them that call evil good, and good

evil; that put darkness for light, and light for darkness", saith *Isaiah* [v, 20]**.** The very elements seem confused and climates shift, as if the celestial "upper ten" themselves had lost their heads**.** All one can do is to sit still and look on, sad and resigned, while

> "The slack sail shifts from side to side;
> The boat untrimm'd admits the tide;
> Borne down adrift, at random toss'd,
> The oar breaks short, . . . the rudder's lost."

Collected Writings VOLUME XIII

1891

A CRITICISM ON A CRITIC

[*Lucifer*, Vol. VII, No. 41, January, 1891, pp. 413-417]

Professor Max Müller in the *New Review* and in the *Sanskrit Critical Journal. "Criticize criticism only.*"

We are glad that Professor Max Müller has noticed us in the January [1891] number of the *New Review*, as we thus have the opportunity of returning the compliment to the learned philologist, for whose labours in the "Science of language" we have always had a profound respect, while at the same time reserving to ourselves our own opinion as to his competency to deal either with the records or matters of Aryan religions or philosophies. The article in question is entitled "Christianity and Buddhism", and while we can congratulate neither religion on its treatment by the Professor, we sincerely sympathise with the former in that the championship of the well-known Orientalist has left her in so sorry a predicament. We shall perhaps at some later date have a few words to say on this subject, pointing out the utter ignorance of even elementary symbology displayed in the paper. At present, however, we have only to notice the first paragraph, and enter a slight protest in the name of the native pandits in general and of the Sanskrit and Pali scholars of the T.S. in particular, who are by the way sufficiently numerous in India and Ceylon.

The paragraph runs as follows:—

> Who has not suffered lately from Theosophy and Esoteric Buddhism? Journals are full of it, novels overflow with it, and oh! the private and confidential letters to ask what it all really means. It is nearly as bad as the Anglo-Jewish craze and the Original Home of the Aryans. Esoteric

> Buddhism has no sweet odour in the nostrils of Sanskrit and Pali scholars. They try to keep aloof from it, and to avoid all controversy with its prophets and prophetesses. But it seems hard on them that they should be blamed for not speaking out, when their silence says really all that is required. [p. 67]

Émile Burnouf *did* speak out, however, and the readers of the *Revue des Deux Mondes* know what he said for Theosophy. Another eminent Orientalist also accepted the hospitality of *Lucifer*'s pages lately, and Professor Max Müller must now pay the penalty of refusing to listen to Harpocrates, and of taking his finger from his lips.

From this introductory paragraph, we learn the interesting fact that the Professor's calm is being somewhat disturbed and that in order to overawe a questioning public, he is endeavouring to hide himself in the cloak of scholarship, with its ever-changing hues, and to step onto the lofty pedestal of patronising Western Orientalism.

Now the English-speaking public is notorious for its love of fair-play, and is gradually waking up to the fact that it is systematically and studiously kept in ignorance of many things, which prevent it forming a just judgment, and thus is proportionately growing righteously indignant. We, therefore, consider it our duty to let the public see both sides of the picture, by giving further publicity to a criticism of our critic. This we do both on general principles, following that ideal of Justice which is the cardinal tenet of Theosophy; and also in particular, because one of the Objects of the Theosophical Society is to get learned native gentlemen to instruct the West on the Eastern systems of religion, philosophy and science, and so remove the misconceptions that Western scholars have, consciously or unconsciously, instilled into the minds of their less instructed fellow-countrymen. This criticism, on a Sanskrit poem written by the Professor, is reprinted by permission from the *Sanskrit Critical Journal*, and is instructive not only for the reasons given above, but also because of the information which it contains on the *Vedas* and the manner in which the Hindus view these hoary relics of the past.

106

The translation of the poem and criticism runs as follows:

THE POEM

1.

Oh friends, sing forth the praises of that wonderful great fish, whose name is Laksha, and who is beloved by many people.

2.

After he had grown strong in the sea, and had been well preserved in the rivers, he came back to us a welcome guest.

3.

May that fish (Laksha) who is to be praised by modern poets as well as by those of old, bring hither towards us the goddess of happiness, Lakshmi!

4.

Come together and look at him, how red his flesh, how beautiful his shape, how he shines like silver!

5.

When the fish has been well steeped in sauce such as emperors love, full of sweetness and delight.

6.

Then indeed we long for him here at this congress, the lovely one, a joy to look at meant to be eaten by men and women.

THE CRITICISM

THE MATSYA SUKTA

(1) The Matsya Sukta is a poem of six stanzas by Professor Max Müller in praise of a fish called Salmon, or in Germany Laksha.

After going through the above, it struck our mind at the first sight that our learned professor has made it a parody of a Vaidic Sukta, for the purpose of pleasing his friends. If your supposition be correct, we congratulate the professor on his success, but regret at the same time that the Vedas, the most sacred works of the Hindus, upon which the Hindu religion is chiefly and originally based, have been ridiculed in such a childish manner by a great and good man like Professor Max Müller, who is generally regarded as a great admirer of the Vedas, and

a chief defender of Hinduism: for a parody or mockery like this might lower the Vedas in the estimation of the Hindus, who have held the highest respect from times immemorial.

(2) The Hindus consider the Vedas as ever existing with the Almighty himself, and as not composed by any being. The Hindu philosophers too, after long and earnest discussions, have established the same truth with regard to the Vedas. The ancient sages like Valmiki, Vasishta and Vyasa, etc., who were Rishis in the true sense of the word, and probably much better acquainted with the Vedas than a Rishi of this iron age, used a new style of language called Laukika or the language of men, quite different from that of the Vedas, for the purpose of keeping the purity of the Vedas unalloyed. By doing this they have strictly prohibited common men from corrupting the Vedas by interpolation of such parodies or joking poems of their own. It is evident that a parody like this lowers the Vedas, the original spring of the Hindu religion—an unbearable thing for a Hindu.

(3) On the other hand if the professor has seriously intended by this to show how vast is his command of the Vaidic language, and how deserving he is of the title (Rishi) which he has assumed, then the whole thing is quite absurd as well as highly inappropriate, and his whole attempt in this is an entire failure.

(4) For instance, we first take the name of the poem, Matsya Sukta. The word Sukta is a purely Vaidic technical term, meaning a collection of Mantras, generally used in addressing a particular deity, so that it is quite absurd to use this very word in the sense of a common poem, though it might be a collection of stanzas treating of the same subject. The stanzas written by Professor Max Müller cannot in any way be considered Vaidic Mantras, for as we have already said, according to the Hindu Sastras, the Vaidic Mantras are not creations of any existing being. Professor Max Müller is of course well acquainted with the fact, but still he calls his poem a Sukta. What greater absurdity can there be than this?

(5) A Vaidic Sukta has, first a deity or the subject matter of which it treats; second, the metre in which it is written; third, the Rishi by whom it was first seen; and fourth, Viniyoga, or its use in a particular religious ceremony. Our professor following this, also heads his poem with his deity the fish Laksha, its metre Gayatri,

and its Rishi the professor himself; but he forgets to mention the last and most important thing, the Viniyoga, which is without a doubt a great defect, for without knowledge of the Viniyoga a Sukta is thoroughly useless.

(6) In fact the deity, metre, and Rishi, &c., belonging to a Sukta, are all Vaidic technicalities. The deity never means a subject matter treated of in a common poem, but only what has been treated of in a genuine Vaidic Sukta. Does the poem under review belong to an original Veda, Ric, Yajus or Saman? If not, then what right has its author to call its subject matter by a name of a deity? We shall be highly obliged if the author will kindly satisfy us with any authority.

(7) Metres are of two kinds, Vaidic and Laukika. The Vaidic Metres are chiefly confined to the Vedas while the Laukikas are only for use in common poetry. So each of the Metres, Gayatri, &c., has duplicate forms entirely differing from each other. The chief characteristic of the Vaidic form of a Metre is the accent mark of its words, *i.e.*, each word in it must be marked with its proper accent, for it is said in the Bhashya of Panini that a word without proper accentuation kills the utterer just like *Indra Satru.* It is evident from the above that a Vaidic Metre cannot be used in common poetry, and even in the Vedas every word in it must be marked with its proper accent marks. But we are sorry to see that Professor Max Müller, the great Vaidic scholar of the day, has violated this rule by using the Vaidic form of the Gayatri Metre in his own poem, and moreover has not marked his words with their proper accent marks. Wonderful inappropriateness, indeed!

(8) Now regarding the Rishi, the Rishi of a Sukta means the first seer of a Sukta, or one to whom the Sukta was first revealed in its complete form. For according to the Hindu Sastras, though the Vedas are ever existing, they have occasionally disappeared at the time of Pralaya or deluge. And at the beginning of the new creation they were again partly revealed by the will of God to the internal eyes of some particular men who were called Rishis. There are a good many Rishis in the Vedas. It must however be understood here that in every creation the Vedas are revealed to the same men only. So no new Rishi can occupy a place in the Vedas. Now we may ask the favour of the professor’s supplying us with his authority for calling himself a Rishi, while already knowing that his poem can never be reckoned as an original part of the Vedas?

(9) Moreover the poem indicates neither any extraordinary skill on the author’s part, nor any uncommon scholarship in Sanskrit learning; but on the other hand it shows his deficiency in modern Sanskrit grammar. The author has written not only in the Vaidic style, but has kept throughout the Vaidic grammatical construction of words, which is not only strictly prohibited to a modern poet, but is also considered *asādhu* or incorrect. So the words Purbhebhih, &c., though they might be correct according to Vaidic grammar, cannot be used by a modern poet, for

none but the Rishis had the privileges of using such forms of words. The Rishis, according to the Hindu Sastras, are of two kinds: 1st, those to whom the Mantras of the Vedas were originally revealed; 2nd, those who, being Brahman by caste, are remarkable for learning, asceticism, truthfulness and profound scholarship in the Vedas. As no Vaidic Mantra has even been revealed to the Professor, the poem under review is of course, not a Vaidic Mantra, neither is he a Brahman by caste. Thus it is evident that he has no right to use such forms of words in his composition. The famous poet Bhavabhuti, it is true, followed occasionally the Vaidic style in his writing, but be carefully kept to the modern grammatical construction throughout. So the

modern poets are bound to observe always the rules of modern grammar, otherwise their writings cannot be considered *sādhu* or correct.

(10) In conclusion we may point out that no extraordinary scholarship is to be found in the poem, for the poem consists of six stanzas or eight lines only, but even in these few lines, passages from the Rigveda are borrowed without the slightest alteration, as would appear from the passages quoted below from the poem as well as from the Rigveda, placed side by side for comparison.*

(11) For a Sanskrit poet nothing is more discreditable than to borrow passages from another's works. Besides such words as *adbhuta purupriya*, &c., are repeated in Mantras of the same metre (Gayatri) in the Rigveda. see the *Rics: sahasamputro adbhuta*, so nobody feels the least difficulty in picking them up. Thus we see in the poem the author's own words are very few and these too do not indicate any capital security in the author. In our opinion a poem like this is not a creditable performance, even if it comes from the pen of an ordinary Sanskrit scholar.

(12) Lastly it struck us very much to see that the word Lakshmi is translated as goddess of happiness. Anyone having the least acquaintance with Sanskrit literature knows very well that Lakshmi is the goddess of wealth or fortune, and not of happiness.

(13) After all the poem is full of inconsistencies and absurdities, which the readers will easily find out: for instance in the third stanza, the fish Laksha is said to be praised by modern poets, as well as by those of old times. Here Rishi is translated into a poet, which is absurd. Again in India neither the Rishis of modern nor of ancient times were acquainted even with the name of the fish. How then could it be praised by them?

---

* For instance stanza three. [p. 106] the gem of the whole poem, is word for word the same as the verse cited from the Rigveda.—[EDS.]

And now a query and a remark to conclude with:—

Query: Supposing a prominent Hindu pandit had parodied one of the Psalms of David, and used it to describe a debauch; we wonder what the Society for Promoting Christian Knowledge and the other associations of the Church Militant would have said. Yet this is but a feeble comparison, for the rhythm of the Davidic hymns of initiation is irretrievably lost, thanks to Masoretic desecration, whereas the *swara* of the Vedas is still preserved. This is the particular desecration that the Hindus have to complain of in the professor's poem; not to mention a hundred other things which can only be understood by the reverent mind of the student of esotericism.

Remark: We are content to leave our scholarship in the reliable hands of native gentlemen, and we prefer Bhatta Pulli to Oxford.

[At the last moment of going to press we learn that paragraph 7 is founded on a mistake of the European copyist, who forwarded a copy of the pamphlet to the writer of the criticism. The accent marks are found in the original.—EDS.]

Collected Writings VOLUME XIII

1891

GOING TO AND FRO

[REGARDING GIANTS AND HYPNOTISM]

[*Lucifer*, Vol. VII, No. 41, January, 1891, pp. 436-437]

The giants of old are a fiction—say the wise men of the modern West. Whenever the bones of an alleged gigantic race of men are found, and speedily made a pretext for the glorification of verse 4, chapter vi, in the *revealed* Book—there invariably comes a Cuvier to crush the flower of superstition in the bud, by showing that they are only the bones of some *Dinotherium giganteum* of the family of tapirs. The "Secret Doctrine" *is* a fairy tale and the races of giants that preceded our own, a figment of the imagination of the ancients, and now—of Theosophists.

The latter are quite willing to admit that the occasional appearance of giants and giantesses from seven to nine feet in our modern day, is not a complete proof. These are not *giants* in the strict sense of the term, though the scientifically demonstrated *tendency to revert to the original type*, is there, still unimpaired. To become a complete demonstration of this, the skeleton frames of our modern Goliaths and the structure of their bones, ought to be proportionate in breadth and thickness to the length of the body and also the size of the head. As this is not the case, the abnormal length may be due as much to hypertrophic causes as to *reversion*.

To all such problems one answer has been constantly given, "time will show" (See, *The Secret Doctrine*, Vol. II, p. 277 *et seq.*) "If the skeletons of the prehistoric ages have failed so far (which is positively denied) to prove the claim

here advanced, *it is but a question of time.*" And now it is believed the time has come and the first proof is very satisfactory. We quote from *The Galignani Messenger* of June 21 and 23, 1890, the news of the following find, from an article headed "Giants of Old", which speaks for itself:—

Giants figure so often in our legends and the most ancient histories of the world that it has been a serious

question whether a race of gigantic men has not existed at some remote period of time—for example, during the quaternary epochs of the large mammals, the mastodon, mammoth, and so on—and whether the type may not have survived into later times. Pigmies would have a better chance of continuing to subsist under the supremacy of the normal man. The giants, like the greater quadrupeds, would be exterminated. Our oldest human fossils, however, such as the Neanderthal and Cro-Magnon skulls, do not indicate an extraordinary stature. Very tall skeletons have, no doubt, been found in some dolmens and barrows, but they are supposed to belong to the bronze age race, which is still an element of the European population. M. G. de Lapouge has recently made a discovery which tends to re-open this question. At the prehistoric cemetery of Castelnau, near Montpellier, which dates from the eras of polished stone and bronze, he found last winter, among many crania, one of enormous size, which could only belong to a man very much over 2 metres (6 ft. 6 in.) in height, and of a morphologic type common in the dolmens of Lozère. It was the skull of a healthy youth about 18 years of age. Moreover, in the earth of a tumulus of vast extent, containing cists of the bronze age, more or less injured by superposed sepulchres of the early iron age, he found some fragments of human bones of a most abnormal size. For instance, part of a tibia 0.16 metre in circumference, part of a femur 0.13 metre in girth, and the inferior part of a humerus twice the ordinary dimensions. Everything considered M. de Lapouge estimates that the height of this subject must have been about 3½ metres (11 ft.)—that is to say, a veritable giant, according to the popular notion. He must have lived during the quaternary period or the beginning of the present, but whether he was an instance of hypertrophy or one of an extinct race of giants, it is impossible as yet to say. Singularly enough, tradition fixes the valley of a giant very near the spot in the cavern of Castelnau where the bones have been taken from the tumulus.

"Hypertrophy"—extending over the "length, breadth, and thickness" of the body, crowned, moreover with a head, or cranium "of enormous size"—looks suspiciously like an

empty pretext to make an exploding theory hold out a little longer. It is well that science should be cautious, but even the forty "Immortals" in all the majesty of their academical slumbers, would be laughed at were they to attempt to make us believe that the abnormal size of the Russian child-giantess, the six-and-a-half footer, aged nine, was due to chronic dropsy!

The criminal use of hypnotic suggestion has come largely to the front in the Eyraud-Bompard trial at Paris. The evidence given by Professor Liégeois of the famous medical school at Paris, was particularly interesting. He related the case of a woman whom he had hypnotised, and to whom he had made the suggestion that she had seen two tramps steal £20 from a lady, and he told her to go to a magistrate and lay an information. She did so, and gave an exact description of the two men, repeating her statement on several subsequent occasions. The professor also gave the further following evidence:

There is a case of a dentist in Paris who, in a state of hypnotism, was seen to steal things out of a broker's shop. Further experiments were made upon him, and he was known to commit thefts in his normal state, have no reason whatever for doing so, which were suggested to him while in a state of hypnotism. An

eloquent preacher, who had often heard of hypnotic "suggestion," experimented on a young man who was a good subject, telling him to go and steal a certain thing and bring it to him. The young man did exactly as he was told. On another occasion, acting under directions given him in the same state, the same person astonished the congregation by commencing in a loud voice to read the Gospels. A third time he was sent to steal and was caught in the act. An officer in barracks suggested to a hypnotizable bugler that he was a sub-lieutenant. The bugler at once went to the colonel to announce his promotion, to the astonishment of the colonel, who said, "The man is mad! Take him to the infirmary." When the bugler awoke some hours later he remembered nothing whatever about it, and his adventure caused much amusement among the officers. Dr. Liégeois wished to show the jury some photographs of a hypnotizable person to whom it was suggested that he had received a severe burn, and this so entered into his system that in thirty-six hours marks appeared on the body as if the

burn had really taken place. The President: "I cannot allow that; it is quite irregular." Dr. Liégeois then went on with this narration of cases, citing one which occurred at Vouziers more than half a century ago, where two murders were committed by a man in an hypnotic state, who was declared irresponsible for his actions.

There is no doubt that the general publication of the details and methods of hypnotic suggestion has brought society face to face with a very serious peril. Many persons will probably think that, after all, there is a good deal to be said for the ancient plan of keeping secret knowledge which placed in the hands of unscrupulous persons control over the subtler forces of Nature.

Collected Writings VOLUME XIII
1891

COMMENTS ON "THE THEOSOPHICAL SOCIETY AND H.P.B."

[*Lucifer*, Vol. VII, No. 42, February, 1891, pp. 451-455]

[I gladly give room to the protest which follows. It is wise and timely, and may, perhaps, ward off worse than "petty criticisms of H.P.B." Needless to say that Mrs. Besant's article would not have appeared had I seen it before publication. But I may point out to Mr. Patterson that much of his protest, however true, is not exactly aimed at what Mrs. Besant wrote. She did not say that the T. S. taught any particular doctrines, but merely expressed her own view that the position of one who belonged to the T. S. and ungenerously carped at the pioneer who founded it was illogical. This is clearly a matter of opinion, and Mr. Patterson puts the opposing view. One has but to read the new "Constitution and Rules of the Theosophical Society" for 1891 (in the Supplement of the January *Theosophist*), to find in Article xiii, 2, that "no Fellow, Officer, or Council of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain *any doctrine* as being that advanced or advocated by the Society"; and whatever we do, we have to abide by the *Rules* of the T.S. Mrs. Besant would have done more wisely to have called her article "Comments on the E. S. of the Theosophical Society and H.P.B.," she would then have been on the safe side; for a member of the E.S. who receives instructions emanating from the Masters of the Occult Philosophy, and doubts at the same time the genuineness of the source, or the honesty of the humble transmitter of the old esoteric doctrines—*lies to his own soul*, *and is untrue to his pledge*. He cannot be honest and remain in the E.S., in such a case. But then, the Esoteric Section, its qualification "of the T.S." notwithstanding, does not represent the latter, and in future it will drop the additional words altogether. From the very beginning its second rule stated, that the "Esoteric Section has *no official or corporate connection* with the

Exoteric Society" (see *Lucifer* of October, 1888).* Henceforth it will be called "the Esoteric School of Theosophy," simply. Meanwhile, I thank our brother, Mr. Patterson, for giving me this opportunity of expressing my feelings.—H.P.B.]

In the December number of *Lucifer* in an article entitled "The Theosophical Society and H.P.B." there are the following statements:—

"The following article expresses the views of many members of the Theosophical Society who feel strongly that it is time that some protest should be made against the constant petty criticisms levelled at H.P.B. As co-editor I put in this article, which has not been submitted to H.P.B., nor will she see it until the magazine is issued; so she is in no sense responsible for its appearance."—ANNIE BESANT.

* [This has reference to the following Statement which was published in *Lucifer*, Vol. III, October, 1888, p. 176:

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the *real* founders of the T.S., the following order has been issued by the President Founder:—

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body, to be known as the "Esoteric Section of the Theosophical Society."
II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the Members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President-Founder.
III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with: Mme. H. P. BLAVATSKY, 17 Lansdowne Road, Holland Park, London, W.

(Signed) H. S. OLCOTT,
President in Council.

Attest:—H. P. BLAVATSKY.

—*Compiler*.]

"Now touching the position of H.P.B., to and in the Theosophical Society, the following is a brief exposition of it as it appears to many of us:—

"(1). Either she is a messenger from the Masters, or else she is a fraud.
"(2). In either case the Theosophical Society would have no existence without her.
"(3). If she is a fraud she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist.
"(4). If H.P.B. is a true messenger, opposition to her is opposition to the Masters, she being their only channel to the Western World.
"(5). If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are Masters, and H.P.B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H.P.B. cannot be separated before the world.

"If the members care at all for the future of the Society, if they wish to know that the twentieth century will see it standing high above the strife of parties, a beacon-light in the darkness for the guiding of men, if they believe in the Teacher who founded it for human service, let them now rouse themselves from slothful indifference, sternly silence all dissensions or petty follies in their ranks, and march shoulder to shoulder for the achievement of the heavy task laid upon their strength and courage. If Theosophy is worth

anything it is worth living for and worth dying for. If it is worth nothing, let it go at once and for all."

On these last grounds let us stand. If it is worth anything it is worth living for and dying for; and worth working for and worth writing for, and worth taking some risks for; and at the risk of incurring misunderstanding, and at the risk of hurting the feelings of those whose feelings should

not be hurt, this article is written and some exception taken to that just quoted from. For it does seem as though its author, through her impetuous kindness and loyalty, had allowed her judgment to be partially influenced by her feelings. And although there are few Theosophists who will disagree with her in most of her issues, yet there seems to be a little grain of erroneous opinion in them from which a large and poisonous growth may spring. If this is so, it is only true brotherliness to point it out. It lies first in the statement that: "If there are no Masters the Theosophical Society is an absurdity and there is no use of keeping it up". And again in another statement which says: "Once accept the philosophy you must accept her (H.P.B.)." May not much harm be done by the holding of such views? May they not tend to keep many out who would be benefited by being in; and for whom the Society was largely founded? Are not the statements in their nature somewhat dogmatic? Have we not still in our natures some of that intolerance which forcing rather than leading, persecuted in the name of righteousness? For there are subtle transformations possible in our characters, which will bring the old faults out in new guises, and we are none, not one, quite free from intolerance. The churches have creeds; but applicants for admission are usually given to understand that they need not be fully accepted; and they seldom are. The Theosophical Society has no creeds, but its members seem scarcely able to avoid making them in spite of all efforts to the contrary. And watchfulness as to the Theosophical movement must lead those who believe in the Masters to see how strenuously they and their mouth-piece H.P.B. are working against the development of them. If this Theosophical movement is to be carried on successfully through the three or four generations of the first seventy-five years of the coming century, we must be very heedful. What do the Constitution and the by-laws of the Society, what does the application for admission into it tell us? Not one word as to belief. They simply contain provisions which tend to guarantee liberty and cultivate tolerance. Is it not contrary to their spirit to say: "Once accept the philosophy you must accept her"? Accept

what philosophy? The Society has none. Not long since an earnest student searching for Truth, but not one of our members, asked if we were not Jesuitical. Was her position not well taken? It was, if we as a Society have a philosophy. We constantly cry out we have no creeds, no dogmas, no beliefs, and we almost as constantly, or at any rate very frequently, unintentionally give the lie to this.

And why speak of the Society as an absurdity without Masters? Are its objects, especially the first, nothing? If those objects were even partially lived up to, and again let us say "especially the first," would no good come of it? Most certainly, and it is perhaps this good which the Masters are seeking, rather than the acceptance of any philosophy, or any recognition of themselves.*

Even a recognized authoritative leader may be dangerous. H.P.B. herself is always inculcating self-reliance, and discouraging any dependence upon others, herself included. She understands that the true alchemist seeks to have men throw their opinions into one common melting pot, knowing that they will take out all of the Truth which they put in, and some of their errors transmuted. It is the real change of base metals into gold.

If the Society has an authoritative leader, beliefs will be accepted simply on authority, and a belief thus accepted is almost of necessity perverted. Look at the doctrines of Karma and Reincarnation. Many regard it as quite heterodox not to accept them; and yet the first is often made a fetish of, and both are by many crudely understood; the one often being looked at in a way to make of it a positive fatalism, the other a kind of personal resurrection. This comes from reliance upon certain persons or books accepted as authority. Such reliance is against the presumable wish of the Masters. We must seize on our own truth and digest it ourselves: and if we do we cannot so pervert it.

A true servant should try not simply to obey, but, if possible, to intuitively grasp the wishes of the one served. In the article referred to in this paper it is said that H.P.B., is

* Our Brother, Mr. Patterson, is quite correct.—[H.P.B.]

"willing to efface herself if thereby her mission might the better prosper" And would she not say "First Humanity and then the Theosophical Society, and last myself".* Referring to the Coulomb scandal it is said "But then, instead of closing up around the assailed Teacher, and defending to the utmost her position and her honour, the fatal policy was adopted of attempting to minimise her position in the Society". True, perhaps; but how best could she have been defended? An ill-planned *sortie* is, of course, unwise There may be a hidden enemy in wait, and we are told that the powers of darkness are very active, vigilant and cunning. We may, in ill-advised movements be simply following out their hypnotic suggestions; and any statement which does not tally with the exact truth is an ill-advised *sortie*. And when it is said that: "If there are no Masters, the Theosophical

Society is an absurdity, and there is no use in keeping it up", a mis-statement is made. Let us by all means close round our teacher, but as she would have us; not as we ourselves might like. And to do this we must remember that we must lead, not force, people to the truth We must do it with all tenderness, all gentleness, all patience, all sweetness. We must present our views for the weak ones, not the strong ones. Not in the way of temporising, but by giving out those truths which are most needed We must try to understand that we are now to learn to be true shepherds when our time comes, and while being schooled must bear in mind that it is the lost sheep we are to save. The honest materialist, the honest agnostic, the honest spiritualist, the honest christian-scientist, the honest dogmatic christian, may be an honest disbeliever in H. P. B. and the Masters, and an honest member of the Theosophical Society too, provided he is enlisted in the cause of humanity. † Let us hold the

* Most decidedly so; such has been always my principle, and I hope it is that of my friend and colleague, Col. H. S. Olcott, our President—[H.P.B.]

† I have repeated these words for years: it is *my stereotyped answer* to enquirers who ask me whether belief in the MASTERS is obligatory in joining the T. S.—[H. P. B.]

doors wide open; let us set up no unnecessary barriers, and let us wait outside until the last one has entered. We can thus best serve, thus best defend. This is not a policy of silence; it does not prevent our using pen and voice in defence of our beloved leader; but it should prevent making belief in her a qualification, even if an unwritten one, for membership in good standing in the Theosophical Society. There are now many good members who are doubters on this point. Don't let us drive them away by intolerance. Perhaps they are under a dark illusion cast by the Brothers of the Shadow. But to force them will not help them, and do no good to any one. If, metaphorically speaking, we slap the face of any one who may speak disrespectfully of H.P.B., we will not help her reputation but rather strengthen the calumniator in his attitude. Our line of defence cannot be well chosen if it does harm. And it will do harm if made in such a way as to make a belief in any person or philosophy a criterion of good standing. Let us stand shoulder to shoulder; let us strengthen those ties which we are forming for this and the coming incarnations; let us by all means be grateful to her from whom so much has come to us and the rest of humanity, but let us for the sake of others be judicious. Let us make disbelievers in H.P.B., disbelievers in Karma, disbelievers in Reincarnation, disbelievers in the Masters as welcome, or more welcome, into the Society than others, provided always they wish to form the nucleus of a universal brotherhood.

All this is said earnestly and sincerely, but with some trepidation, the higher plane of carelessness not having been attained, and indifference to others' opinions not having been acquired. But when so prominent a member of our Society as the author of "The Theosophical Society and H.P.B." propounds what appears to some of us dangerous doctrine, we have no right to be silent.

H. T. PATTERSON, F.T.S.

Collected Writings VOLUME XIII

1891

122

MISCELLANEOUS NOTES

[*Lucifer*, Vol. VII, No. 41, January, 1891, p. 392]

[Max Müller is mentioned as saying that Siva was drinking *Bhang*. To this H.P.B. remarks:]

Bhang is exoterically a strong intoxicant; but in esoteric symbology it stands for one of the *siddhis* or occult powers. But a Western Sanskritist may be well pardoned for being ignorant of the difference.

Collected Writings VOLUME XIII
1891

THE INDIAN GENERAL SECRETARYSHIP

[*The Theosophist*, Vol. XII, No. 5, *Supplement* to February, 1891, p. xxii]

TO COLONEL H. S. OLCOTT,
President-Founder of The Theosophical Society,
Adyar, Madras.

My Dear Colleague,

I hereby heartily approve of your appointment of Mr. Bertram Keightley to be General Secretary of the Indian Section.

Although I shall thus be deprived of his services for a longer period than was originally contemplated, still I am very pleased that he should be able to assist you and our Indian brethren in any way possible.

Yours most fraternally,
H. P. BLAVATSKY.

Collected Writings VOLUME XIII
1891

THE DEVIL'S OWN THOUGHTS ON ORMUZD AND AHRIMAN

[*Lucifer*, Vol. VIII, No. 43, March, 1891, pp. 1-9]

"Hail, holy Light, offspring of Heaven first-born!
Or of the Eternal coeternal beam
May I express thee unblamed? since God is light,
And never but in unapproached light
Dwelt from eternity—dwelt then in thee,
Bright effluence of bright essence increate!"

—Milton, *Paradise Lost*, Book III, lines 1-6.

"Satan with thoughts inflamed of highest design,
Puts on swift wings, and toward the gates of Hell
Explores his solitary flight . . . . "

Ibid., Book II, lines 630-632.

No more philosophically profound, no grander or more graphic and suggestive type exists among the allegories of the World-religions than that of the two Brother-Powers of the Mazdean religion, called Ahura Mazda and Angra Mainyu, better known in their modernized form of Ormuzd and Ahriman. Of these two emanations, "Sons of Boundless Time"—*Zeruana-Akarana*—itself issued from the Supreme and Unknowable Principle,* the one is the

---

* Though this deity is the "First-born," yet metaphysically and logically Ormuzd comes in order as a fourth emanation (compare with *Parabrahm-Mulaprakriti* and the three *Logoi*, in *The Secret Doctrine*). He is the Deity of the manifested plane. In the esoteric interpretation of the Avestian sacred allegories, AHURA or ASURA is a generic name for

---

embodiment of "Good Thought" (*Vohū-Manō*), the other of "Evil Thought" (*Ākō-Manō*).

The "King of Light" or Ahura Mazda, emanates from Primordial Light† and forms or creates by means of the "Word," Honover (*Ahuna-Vairya*), a pure and holy world. But Angra Mainyu, though born as pure as his elder brother, becomes jealous of him, and mars everything in the Universe, as on the earth, creating Sin and Evil wherever he goes.

The two Powers are inseparable on our present plane and at this stage of evolution, and would be meaningless, one without the other. They are, therefore, the two opposite poles of the *One* Manifested Creative Power, whether the latter is viewed as a Universal Cosmic Force which builds worlds, or under its anthropomorphic aspect, when its vehicle is thinking man. For Ormuzd and Ahriman are the respective representatives of Good and Evil, of Light and Darkness, of the spiritual and the material elements in man, and also in the Universe and everything contained in it. Hence the world and man are called the Macrocosm and the Microcosm, the great and the small universe, the latter being the reflection of the former. Even exoterically, the God of Light and the God of Darkness are, both spiritually and physically, the two ever-contending Forces, whether

---

the *sevenfold* Deity, the Ruler of the Seven Worlds; and *Hvaniratha* (our earth) is the fourth, in plane and number. We have to distinguish between such names as *Ahura Mazdāo*, *Varana*, the "Supreme" deity and the synthesis of the *Ameshāspends*, etc. The real order would be: the Supreme or the One Light, called the Eternal, then *Zeruana-Akarana* (compare Vishnu in his abstract sense as the Boundless pervading All and *Kāla*, Time), the *Fravashi* or the *Ferouer* of Ormuzd (that eternal Double or Image which precedes and survives every god, man and animal), and finally *Ahura Mazda* Himself.

† Zeruana-Akarana means, at the same time, Infinite Light, Boundless Time, Infinite Space and Fate (*Karma*). See *Vendidad*, Farg. xix, 9 (29).

JEROME ANDERSON
1847-?
Reproduced from *The Path,* New York, Vol. VIII, April, 1893.

in Heaven or on Earth.* The Parsis may have lost most of the keys that unlock the true interpretations of their sacred and poetical allegories, but the symbolism of Ormuzd and Ahriman is so self-evident, that even the Orientalists have ended by interpreting it, in its broad features, almost correctly. As the translator of the *Vendidad* writes, "Long before the Parsis had heard of Europe and Christianity, commentators, explaining the myth of Tahmurath, who rode for thirty years on Ahriman as a horse, interpreted the feat of the old legendary king as the curbing of evil passions and restraining Ahriman in the heart of man."† The same writer broadly sums up Magism in this wise:—

The world, such as it is now, is twofold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyu, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict, how Angra Mainyu invaded the world of Ahura Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathustra. When the appointed time is come a son of the lawgiver, still unborn, named Saoshyant (*Sosiosh*) will appear, *Angra Mainyu and hell* will be destroyed,

* The Parsis, the last relic of the ancient Magi, or Fire-worshippers of the noble Zoroastrian system, do not degrade their Deity by making him the creator of the evil spirits as well as of the pure angels. They do not believe in Satan or the Devil, and therefore, their religious system cannot in truth be termed *dualistic*. A good proof of this was afforded about half a century ago, at Bombay, when the Rev. Dr. Wilson, the Orientalist, debated the subject with the Parsi high-priests, the *Dasturs*. The latter very philosophically denied his imputation, and demonstrated to him that far from accepting the texts of their Sacred Books literally, they regarded them as allegorical as far as Ahriman was concerned. For them he is a symbolical representation of the disturbing elements in Kosmos and of the evil passions and animal instincts in man (*Vendidad*).

† *Vendidad*, trans. by J. Darmesteter. "*Introduction*" p. lvi.

men will *rise from the dead*, and everlasting happiness will reign over all the world.

Attention is drawn to the sentences italicised by the writer, as they are esoteric. For the Sacred Books of the Mazdeans as all the other sacred Scriptures of the East (the Bible included), have to be read esoterically. The Mazdeans had practically two religions, as almost all the other ancient nations—one for the people and the other for the initiated priests. Esoterically, then, the underlined sentences have a special significance, the whole meaning of which can be obtained only by the *study* of occult philosophy. Thus, Angra Mainyu, being confessedly, in one of its aspects, the embodiment of man's lowest nature, with its fierce passions and unholy desires, "his hell" must be sought for and *located on earth*. In occult philosophy there is no other hell—nor can any state be comparable to that of a specially unhappy human wretch. No "asbestos" soul, inextinguishable fires, or "worm

that never dies," can be worse than a life of hopeless misery upon this earth. But it must, as it has once had a beginning, have also an end. Ahura Mazda alone,* being the divine, and therefore the immortal and eternal symbol of "Boundless Time," is the secure refuge the spiritual haven of man. And as Time is twofold, there being a measured and finite time within the Boundless, Angra Mainyu is only a periodical and temporary Evil. He is Heterogeneity as developed from Homogeneity. Descending along the scale of differentiating nature on the cosmic planes, both Ahura Mazda and Angra Mainyu become, at the appointed time, the representatives and the dual type of man, the inner or divine INDIVIDUALITY, and the outer *personality*, a compound of visible and invisible elements and principles. As in heaven, so on earth; as above, so below. If the divine *light* in man, the Higher Spirit-Soul, forms including itself, the seven Ameshāspends (of which Ormuzd

* Ahura Mazda stands here no longer as the supreme One God of eternal *Good* and *Light*, but as its own Ray, the divine EGO which informs man—under whatever name.

is the seventh, or the synthesis), Ahriman, the thinking *personality* the animal soul, has in its turn its seven Archidevs opposed to the seven Ameshāspends.

During our life cycle, the good Yazatas, the 99,999 Fravashi (or Ferouers) and even the "Holy Seven", the Ameshāspends themselves,* are almost prowerless against the Host of wicked Devs—the symbols of cosmic opposing powers and of human passions and sins.† Fiends of evil, their presence radiates and fills the world with moral and physical ills: with disease, poverty, envy and pride, with despair, drunkenness, treachery, injustice, and cruelty, with anger and bloody-handed murder. Under the advice of Ahriman, man from the first made his fellow-man to weep and suffer. This state of things will cease only on the day when Ahura Mazda, the sevenfold deity, assumes his seventh name‡ or aspect. Then, will he send his "Holy Word" *Mathra Spenta* (or the "Soul of Ahura") to incarnate in Saoshyant Sosiosh), and the latter will conquer Angra Mainyu. Sosiosh is the prototype of "the faithful and the true" of the *Revelation*, and the same as Vishnu in the *Kalki-avatara*. Both are expected to appear as the *Saviour of the World*, *seated on a white horse* and followed by a host of spirits or genii, mounted likewise on milk-white steeds.¶ And then, *men will arise from the dead* and immortality come.§

* The gods of light, the "immortal seven," of whom Ahura Mazda is the seventh. They are deified abstractions.

† Or *devils*.

‡ In verse 16th of *Yasht* XIX [*Zamyād Yasht*] we read: "I invoke the glory of the Ameshāspends, who all seven, have one and the same thinking, one and the same speaking, one and the same doing, one and the same lord, Ahura Mazda." As an occult teaching says: During each of the seven periods (Races) the chief ruling *Light* is given a new name: *i.e.*, one of the seven *hidden* names, the initials of which compose the *mystery*

name of the Septenary Host, viewed as one.

¶ *Nosk*, ii. 176. Compare *Rev.*, xix, 11-14, "I saw heaven opened, and behold *a white horse*; and he that sat upon him . . . and the armies followed him *upon white horses*."

§ Y*asht* xix, 89 *et seq*.

Now the latter is of course purely allegorical. It stands in the occult sense, that materialism and sin being called death, the materialist, or the unbeliever, is "a dead man"—spiritually. Occultism has never regarded the physical personality as *the* man; nor has Paul, if his *Epistle to the Romans* (vi-vii), is correctly understood. Thus mankind, arrived "at the appointed time" (the end of our present *Round*), at the end of the cycle of gross material flesh, will, with certain bodily changes, have come to a clearer spiritual perception of the truth. Redemption from flesh means a proportionate redemption from sin. Many are those who *seeing will believe*, and, in consequence, *rise* "from the dead." By the middle of the Seventh Race, says an occult prophecy, the struggle of the two conflicting Powers (*Buddhi* and *Kama-Manas*) will have almost died out. Everything that is irredeemably sinful and wicked, cruel and destructive, will have been eliminated, and that which is found to survive will be swept away from being, owing, so to speak, to a Karmic tidal-wave in the shape of scavenger-plagues, geological convulsions and other means of destruction. The Fifth Round will bring forth a higher kind of Humanity; and, as intelligent Nature always proceeds gradually, the last Race of this Round must necessarily develop the needed materials thereof. Meanwhile, we are still in the Fifth Race of the Fourth Round only, and in the Kaliyuga, into the bargain. The deadly strife between spirit and matter, between Light and Goodness and Darkness and Evil, began on our globe with the first appearance of contrasts and opposites in vegetable and animal nature, and continued more fiercely than ever after man had become the selfish and personal being *he now is*. Nor is there any chance of its coming to an end before falsehood is replaced by truth, selfishness by altruism, and supreme justice reigns in the heart of man. Till then, the noisy battle will rage unabated. It is selfishness, especially; the love of *Self* above all things in heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins. No; Ashmogh, the cruel "biped serpent," is not so easily reduced. Before the poor creature now in the clutches of Darkness is

liberated through Light, it has to know itself. Man, following the Delphic injunction, has to become acquainted with, and gain the mastery over, every nook and corner of his heterogeneous nature, before he can learn to discriminate between HIMSELF and his

personality. To accomplish this difficult task, two conditions are absolutely requisite: one must have thoroughly realised in practice the noble Zoroastrian precept: "Good thoughts, good words, good deeds," and must have impressed them indelibly on his soul and heart, not merely as a lip-utterance and form-observance. Above all, one has to crush *personal vanity* beyond resurrection.

Here is a suggestive fable and a charming allegory from the old Zoroastrian works. From the first incipient stage of Angra Mainyu's power, he and his wicked army of fiends opposed the army of Light in everything it did. The demons of lust and pride, of corruption and impiety, systematically destroyed the work of the Holy Ones. It is they who made beautiful blossoms poisonous; graceful snakes, deadly; bright fires, the symbol of deity, full of stench and smoke; and who introduced death into the world. To light, purity, truth, goodness and knowledge, they opposed darkness, filth, falsehood, cruelty and ignorance. As a contrast to the useful and clean animals created by Ahura Mazda, Angra Mainyu created wild beasts and bloodthirsty fowls of the air. He also added insult to injury and deprecated and laughed at the peaceful and inoffensive creations of his elder brother. "It is thine envy," said the holy Yazatas one day to the unholy fiend, the evil-hearted, "Thou art incapable of producing a beautiful and harmless being, O cruel Angra Mainyu". . .

The arch-fiend laughed and said that he could. Forthwith he created the loveliest bird the world had ever seen. It was a majestic peacock, the emblem of vanity and selfishness, which is self-adulation in deeds.

"Let it be the King of Birds," quoth the Dark One, "and let man *worship him and act after his fashion*."

From that day "Melek Taus" (the Angel Peacock) became the special creation of Angra Mainyu, and the

messenger through which the arch-fiend is invoked by some* and propitiated by all men.

How often does one see strong-hearted men and determined women moved by a strong aspiration towards an ideal they know to be the true one, battling successfully, to all appearance, with Ahriman and conquering him. Their external *Selves* have been the battle-ground of a most terrible, deadly strife between the two opposing Principles; but they have stood firmly—and won. The dark enemy seems conquered; it is crushed in fact, so far as the animal instincts are concerned. Personal selfishness, that greed for self, and self only, the begetter of most of the evils—has vanished; and every lower instinct, melting like soiled icicles under the beneficent ray of Ahura Mazda, the radiant EGO-SUN, has disappeared, making room for better and holier aspirations. Yet, there lurks in them their old and but partially destroyed vanity, that spark of personal pride which is the last to die in man. Dormant it is, latent and invisible to all, including their own consciousness; but there it is still. Let it awake but for an instant, and the seemingly crushed-out personality comes back to life at the sound of its voice, arising from its grave like an unclean ghoul at the command of the midnight incantator. Five hours—nay, five minutes even—of life

under its fatal sway, may destroy the work of years of self-control and training, and of laborious work in the service of Ahura Mazda, to open wide the door anew to Angra Mainyu. Such is the result of the silent and unspoken but ever-present *worship* of the only beautiful creation of the Spirit of Selfishness and Darkness.

Look around you and judge of the deadly havoc made by this last and most cunning of Ahriman's productions notwithstanding its external beauty and harmlessness. Century after century, year after year, all is changing; everything is progressing in this world; one thing only changeth

* The Yezidis, or "Devil Worshippers," some of whom inhabit the plains of ancient Babylonia, to this day worship Melek Taus, the peacock, as the messenger of Satan and the mediator between the Arch-fiend and men.

not—*human nature*. Man accumulates knowledge, invents religions and philosophies, but himself remains still the same. In his ceaseless chase after wealth and honours and the will-o'-the-wisps of novelty, enjoyment and ambition, he is ever moved by one chief motor—vain selfishness. In these days of so-called progress and civilization, when the *light* of knowledge claims to have replaced almost everywhere the *darkness* of ignorance, how many more volunteers do we see added to the army of Ahura Mazda, the Principle of Good and Divine Light? Alas, the recruits of Angra Mainyu, the Mazdean Satan, outnumber these, daily more and more. They have overrun the world, these worshippers of Melek Taus, and the more they are enlightened the easier they succumb. This is only natural. Like *Time*, both the boundless and the finite, *Light* is also twofold; the divine and the eternal, and *the artificial light*, which paradoxically but correctly defined, is the *darkness of Ahriman*. Behold on what objects the best energies of knowledge, the strongest human activity, and the inventive powers of man are wasted at the present hour: on the creation, amelioration and perfection of war-engines of destruction, on guns and smokeless powders, and weapons for the mutual murder and decimation of men. Great Christian nations seek to outvie each other in the discovery of better means for destroying human life, and for the subjecting by the strongest and the craftiest of the weakest and the simplest, for no better reason than to feed their peacock-vanity and self-adulation; and Christian men eagerly follow the good example. Whereon is spent the enormous wealth accumulated through private enterprize by the more enlightened through the ruin of the less intelligent? Is it to relieve human suffering in every form, that riches are so greedily pursued? Not at all. For now, just as 1,900 years ago, while the beggar Lazarus is glad to feed on the crumbs that fall from the rich man's table, no means are neglected by Dives to hedge himself off from the poor. The minority that gives and takes care that its left hand remains ignorant of what its right hand bestows, is quite insignificant when compared with the enormous majority who are lavish in their charity—only

because they are eager to see their names heralded by the press to the world.

Great is the power of Ahriman! Time rolls on, leaving with every day the ages of ignorance and superstition further behind, but bringing us in their stead only centuries of ever-increasing selfishness and pride. Mankind grows and multiplies, waxes in strength and (book-) wisdom; it claims to have penetrated into the deepest mysteries of physical nature; it builds railroads and honeycombs the globe with tunnels; it erects gigantic towers and bridges, minimizes distances, unites the oceans and divides whole continents. Cables and telephones, canals and railways more and more with every hour unite into one "happy" family, but only to furnish the selfish and the wily with every means of stealing a better march on the less selfish and improvident. Truly the "upper ten" of science and wealth have subjected to their sweet will and pleasure, the Air and the Earth, the Ocean and the Fire. This, our age, is one of progress, indeed, an era of the most triumphant display of human genius. But what good has all this great civilization and progress done to the millions in the European slums, to the armies of the "great unwashed"? Have any of these displays of genius added one comfort more to the lives of the poor and the needy? Is it not true to say that distress and starvation are a hundred times greater now than they were in the days of the Druids or of Zoroaster? And is it to help the hungry multitudes that all this is invented, or again, only to sweep off the couch of the rich the last-forgotten rose-leaves that may uncomfortably tickle their well-fed bodies? Do electric wonders give one additional crust of bread to the starving? Do the towers and the bridges, and the forests of factories and manufactures, bring any mortal good to the sons of men, save giving an additional opportunity to the wealthy to vampirize or "sweat" their poorer brother? When, I ask again, at what time of the history of mankind, during its darkest days of ignorance, when was there known such ghastly starvation as we see now? When has the poor man wept and suffered, as he weeps and suffers in the present day—say, in London, where for every club-visitor who dines

and wines himself daily, at a price that would feed twenty-five families for a whole day, one may count hundreds and thousands of starving wretches. Under the very windows of the fashionable City restaurants, radiant with warmth and electric lights, old trembling women and little children may be seen daily, shivering and fastening their hungry eyes on the food they smell each time the entrance door is opened. Then they "move on"—by order, to disappear in the dark gloom, to starve and shiver and finally to die in the frozen mud of some gutter. . . .

The "pagan" Parsis know not, nor would their community tolerate, any beggars in its midst, least of all— STARVATION!

Selfishness is the chief prompter of our age; *Chacun pour soi*, *Dieu pour tout le monde*, its watchword. Where then is the truth, and what practical good has done that light brought to mankind by the "Light of the World," as claimed by every Christian? Of the "Lights of Asia" Europe speaks with scorn, nor would it recognize in Ahura Mazda a *divine* light. And yet even a *minor* light (if such) when practically applied for the good of suffering mankind, is a thousand times more beneficent than even infinite Light, when confined to the realm of abstract theories. In our days the latter Light has only succeeded in raising the pride of Christian nations to its acme, in developing their self-adulation, and fostering hard-heartedness under the name of all-binding law. The "personality" of both nation and individual has thrown deep roots into the soil of selfish motives; and of all the flowers of modern culture those that blossom the most luxuriously are the flowers of polite Falsehood, Vanity, and Self-exaltation.

Few are those who would confess or even deign to see, that beneath the brilliant surface of our civilization and culture lurks, refusing to be dislodged, all the inner filth of the evils created by Ahriman; and indeed, the truest symbol, the very picture of that civilization is the last creation of the Arch-fiend—the beautiful Peacock. Truly saith Theosophy unto you—it is *the Devil's Own*.

Collected Writings VOLUME XIII
1891

134

MISCELLANEOUS NOTES

[*Lucifer*, Vol. VIII, No. 43, March, 1891, pp. 31, 85]

[Speaking of the renowned painter, Antoine Wiertz. the writer says that "he felt convinced that in the forthcoming ages, men will become in knowledge as well as in physique colossal giants in comparison with us, the present pigmies." To this H.P.B. remarks:]

This is a teaching of occult philosophy. Theosophists believing in cycles feel confident that our races will ultimately return to their primeval gigantic size and consequently to their knowledge of the secrets of nature.

[In one of his canvases, Wiertz has represented the Men of the Future; they are shown moving in the heavenly spaces, where they drive chariots, fly about, and rest on clouds; they enjoy omniscience in a world free from strife. To this H.P.B. remarks:]

Occult Theosophy teaches us that such is the fate in store for the highest of the men of the seventh *Round* and *Race*. Wiertz was an unconscious Theosophist.

[In connection with a statement to the effect that H.P.B. went to India "led by the Great Spirit, who is in constant communion with the spirits of the other world."]

The individual of that name is not aware of having been led into India by any "Spirit", great or small. Colonel H. S. Olcott and H. P. Blavatsky went to India because such was the wish of their MASTERS in Eastern philosophy, and those Masters are no "Spirits,"—but *living men*.

[BERTRAM KEIGHTLEY AND *THE THEOSOPHIST*]

[The original of this Letter is in the Adyar Archives.]

London, March 20, 1891.

I hereby authorize Bertram Keightly to receive my share of the proceeds of *The Theosophist* magazine and utilize such monies for the current expenses of the Indian Section of the T. S., or for any pressing needs of the Headquarters at Adyar.

H. P. BLAVATSKY.

Collected Writings VOLUME XIII
1891

[ANNIE BESANT AND THE ESOTERIC SECTION]

[The following two documents are in the Archives of the Theosophical Society, Adyar, Madras, India. The first one is in the handwriting of G.R.S. Mead and is signed by H.P.B. To the left of her signature appears the undeciphered hieroglyphic which is reproduced in facsimile. The acknowledgment below is in the handwriting of William Quan Judge.]

Strictly Private,
E.S.

Theosophical Society,
19, Avenue Road,
Regent's Park,
London, N.W., March 31, 1891.

I hereby appoint Mrs. Annie Besant (Councillor of the E.S.) to be my agent and representative during her visit to the U.S.

She is directed to call together Lodges and Groups of the E.S. whenever practicable and to explain such matters as are necessary.

Bro. W. Q. Judge is requested to give Mrs. Besant all the aid necessary for this undertaking.

H. P. BLAVATSKY .·.
Head of the E.S.

Read and Recorded April 11/91,

WILLIAM QUAN JUDGE
Sec. U.S.

[The second document is in the handwriting of H.P.B. and is acknowledged in the hand of W.Q. Judge.]

E. S.
O R D E R

I hereby appoint in the name of the MASTER, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section & Recorder of the Teachings.

H. P. B. . ∙ .

To Annie Besant, C.S. of the I.G. of the E.S. & R. of the T.
April 1, 1891.

Read and Recorded April 11/91.

William Q. Judge,
Sec. U.S.

Collected Writings VOLUME XIII
1891

THE NEGATORS OF SCIENCE

[*Lucifer*, Vol. VIII, No. 44, April, 1891, pp. 89-98]

> As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers evil nor is conscious, I know that thou art better grounded *in the doctrines received by us from our ancestors* and in the sacred orgies of Dionysos, than to believe them; *for the mystic symbols are well known to us, who belong to the* "*Brotherhood.*"
>
> —PLUTARCH.

Of late, Theosophists in general, and the writer of the present paper especially, have been severely taken to task for *disrespect to science.* We are asked what right we have to question the conclusions of the most eminent men of learning, to refuse recognition of infallibility (which implies omniscience) to our modern scholars? How *dare* we, in short, "contemptuously ignore" their most undeniable and "universally accepted theories," etc., etc. This article is written with the intention of giving some reasons for our sceptical attitude.

To begin with, in order to avoid a natural misunderstanding in view of the preceding paragraph, let the reader at once know that the title, "The NEGATORS of Science," applies in nowise to Theosophists. Quite the reverse. By "Science" we here mean ANCIENT WISDOM, while its "Negators" represent *modern materialistic Scientists.* Thus we have once more "the sublime audacity" of, David-like,

confronting, with an old-fashioned theosophical sling for our only weapon, the giant Goliath "armed with a coat of mail," and weighing "five thousand shekels of *brass*," truly. Let the Philistine deny facts, and substitute for them his "working hypotheses:" we reject the latter and defend *facts*, "the armies of the one living TRUTH."

The frankness of this plain statement is certain to awake all the sleeping dogs, and to set every parasite of modern science snapping at our editorial heels. "Those wretched

Theosophists!" will be the cry. "How long shall they refuse to humble themselves; and how long shall we bear with this evil congregation?" Well, it will certainly take a considerable time to put us down, as more than one experiment has already shown. Very naturally, our confession of faith must provoke the wrath of every sycophant of the mechanical and animalistic theories of the Universe and Man; and the numbers of these sycophants are large, even if not very awe-inspiring. In our cycle of wholesale denial the ranks of the Didymi are daily reinforced by every new-baked materialist and so-called "infidel," who escapes, full of reactive energy, from the narrow fields of church dogmatism. We know the numerical strength of our foes and opponents, and do not underrate it. More: in this present case even some of our best friends may ask, as they have done before now: "*Cui bono*? why not leave our highly respectable, firmly-rooted, official Science, with her scientists and their flunkeys, severely alone?"

Further on it will be shown *why*; when our friends will learn that we have very good reason to act as we do. With the true, genuine man of science, with the earnest, impartial, unprejudiced and truth-loving scholar—of the minority, alas! we can have no quarrel, and he has all our respect. But to him who, being only a *specialist* in physical sciences—however eminent, matters not—still tries to throw into the scales of public thought his own materialistic views upon metaphysical and psychological questions (a dead letter to him) we have a good deal to say. Nor are we bound by any laws we know of, divine or human, to respect opinions which are held erroneous in our school, only because they are

those of so-called authorities in materialistic or agnostic circles. Between *truth* and *fact* (as we understand them) and the working hypotheses of the greatest living physiologists—though they answer to the names of Messers. Huxley, Claude Bernard, Du Bois-Reymond, etc., etc.—we hope never to hesitate for one instant. If, as Mr. Huxley once declared, soul, immortality and all spiritual things "lie outside of [his] philosophical enquiry" (*Physical Basis of Life*),* then, as he has never enquired into these questions, he has no right to offer an opinion. They certainly lie outside the grasp of materialistic physical science, and, what is more important, to use Dr. Paul Gibier's felicitous expression, *outside the luminous zone* of most of our materialistic scientists. These are at liberty to believe in the "*automatic* action of nervous centres" as primal creators of thought; that the phenomena of *will* are only a complicated form of reflex actions, and what not—but we are as much at liberty to deny their statements. They are specialists—no more. As the author of *Le Spiritisme* (*fakirisme occidental*) admirably depicts it, in his latest work:—

> A number of persons, extremely enlightened on some special point of science, take upon themselves the right of pronouncing arbitrarily their judgment on all things; are ready to reject everything new which shocks *their* ideas, often for the sole reason that *if it were true they could not remain ignorant of it*! For my part I have often met this kind of self-sufficiency in men whom their knowledge and scientific studies ought to have

preserved from such a sad moral infirmity, had they not been *specialists*, holding to their specialty. It is a sign of relative inferiority to believe oneself superior. In truth, the number of intellects afflicted with such gaps (*lacunes*) is larger than is commonly believed. As there are individuals completely refractory to the study of music, of mathematics, etc., so there are others to whom certain areas of thought are closed. Such of these who might have distinguished themselves in . . . . medicine or literature, would probably have signally failed in

* [Huxley, Thomas, "On the Physical Basis of Life," sermon delivered at Edinburgh, Nov. 8, 1868, published subsequently in the *Fortnightly Review.* See *Lay Sermons, Addresses, and Reviews* of Prof. Huxley, 1880 ed.—*Compiler.*]

any occupation outside of what I will call their *lucid zone*, by comparison with the action of those reflectors, which, during night, throw their light into a zone of luminous rays, outside of which all is gloomy shadow and uncertainty. Every human being has his own lucid zone, the extension, range and degree of luminosity of which, varies with each individual.

There are things which lie outside the *conceptivity* of certain intellects; they are outside their lucid zone.* . . . . .

This is absolutely true whether applied to the scientist or his profane admirer. And it is to such scientific specialists that we refuse the right to sit in Solomon's seat, in judgment over all those who will not see with their eyes, nor hear with their ears. To them we say: We do not ask you to believe as we do, since your *zone* limits you to your specialty; but then do not encroach on the *zones* of other people. And, if you will do so nevertheless, if, after laughing in your moments of honest frankness at your own ignorance; after stating repeatedly, orally and in print, that you, physicists and materialists, know nothing whatever of the ultimate potentialities of matter, nor have you made one step towards solving the mysteries of life and consciousness—you still persist in teaching that all the manifestations of life and intelligence, and the phenomena of the highest mentality, are merely *properties of that matter of which you confess yourselves quite ignorant*,† then—you can hardly escape the

* *Physiologie Transcendentale. Analyse des Choses. . . .* Dr. Paul Gibier, Dentu, Paris, (1889) pp. 33, 34.

† "In perfect strictness, it is true that chemical investigation can tell us *little or nothing*, directly of the composition of living matter, and. . . it is also, in strictness, true that we KNOW NOTHING about the composition of any body whatever, as it is." [See p. 129 of Thomas H. Huxley's *Lay Sermons*, *Addresses*, & *Reviews*, London, Macmillan, 1880; itals and capitalizations are H.P.B.'s.]

charge of *humbugging* the world.* The word "humbug" is used here advisedly, in its strictest etymological Websterian meaning, that is, "imposition under unfair pretences—in this case, of science. Surely it is not expecting too much of such learned and scholarly gentlemen that they should not abuse their ascendency and prestige over people's minds to teach them something they themselves know nothing about; that they should abstain from preaching the limitations of nature, when its most important problems have been, are, and ever will be, insoluble riddles to the materialist! This is no more than asking *simple honesty* from such teachers.

What is it, that constitutes the real man of learning? Is not a true and faithful servant of science (if the latter is accepted as the synonym of truth) he, who besides having mastered a general information on all things is ever ready to learn more, because there are things *that he admits he does not know*?† A scholar of this description will never hesitate to give up his own theories, whenever he finds them—not clashing with fact and truth, but—merely dubious. For the sake of truth he will remain indifferent to the world's opinion, and that of his colleagues, nor will he attempt to sacrifice the spirit of a doctrine to the dead-letter

---

* This is what the poet laureate of matter, Mr. Tyndall, confesses in his works concerning atomic action: "Through pure excess of complexity. . . the most highly trained intellect, the most refined and disciplined imagination *retires in bewilderment from the contemplation of the problem.* We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but *even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature.*" [Tyndall, John, *Fragments of Science*; 1870 Lecture on "The Scientific Use of Imagination," pp. 153-154, N.Y., Appleton, 1872.] And yet they do not hesitate to grapple with nature's spiritual and psychic problems—life, intelligence and the highest consciousness—and attribute them all to matter.

† And therefore it is not to such that these well-known humorous verses, sung at Oxford, would apply:

"I am the master of this college,
And *what I know not is not knowledge.*"

---

of a popular belief. Independent of man or party, fearless whether he gets at logger-heads with biblical chronology, theological claims, or the preconceived and in-rooted theories of materialistic science; acting in his researches in an entirely unprejudiced frame of mind, free from personal vanity and pride, he will investigate truth for her own fair sake, not to please this or that faction; nor will he dislocate facts to make them fit in with his own hypothesis, or the professed beliefs of either state religion or official science. Such is the

ideal of a true man of science; and such a one, whenever mistaken—for even a Newton and a Humboldt have made occasional mistakes—will hasten to publish his error and correct it, and not act as the German naturalist, Haeckel, has done. What the latter did is worth a repetition. In every subsequent edition of his *Pedigree of Man* he has left uncorrected the *sozoura* ("unknown to science", Quatrefages tells us), and his *prosimiae* allied to the *loris*, which he describes as "without marsupial bones, but *with placenta*" (*Pedigree of Man*, p. 77), when years ago it has been proved by the anatomical researches of messrs. "Alphonse Milne-Edwards and Grandidier . . . that the *prosimiae* of Haeckel have no decidua . . . *no placenta*" (Quatrefages, *The Human Species*, p. 110*). This is what we, Theosophists, call downright *dishonesty.* For he knows the two creatures he places in the fourteenth and eighteenth stages of his genealogy in the *Pedigree of Man* to be myths in nature, and that far from any possibility of their being the direct or indirect ancestors of apes—let alone *man*, "they cannot even be regarded as the ancestors of the zonoplacential mammals" according to Quatrefages. And yet Haeckel palms them off still, on the innocent, and the sycophants of Darwinism, only, as Quatrefages explains, "because the proof of their existence arises *from the necessity of an intermediate type"!!* We fail to see any difference between the pious frauds of a Eusebius "for the greater glory of

---

* [. . . "a diffuse placenta," according to the New York, Appleton & Co., 1884 ed.—*Compilers.*]

God," and the impious deception of Haeckel for "the greater glory of matter" and—man's dishonour. Both are *forgeries*—and we have a right to denounce both.

The same with regard to other branches of science. A specialist—say a Greek or Sanskrit scholar, a paleographer, an archaeologist, an Orientalist of any description—is an "authority" only within the limits of his special science just as is an electrician or a physicist in theirs. And which of these may be called *infallible* in his conclusions? They have made, and still go on making mistakes, each of their hypotheses being only a surmise, a theory for the time being—and no more. Who would believe today, with Koch's craze upon us, that hardly a few years ago, the greatest authority on pathology in France, the late Professor Vulpian, Doyen of the Faculty of Medicine in Paris, *denied the existence of the tubercular microbe*? When, says Doctor Gibier, (his friend and pupil) M. Bouley laid before the Academy of Sciences a paper on the tubercular baccillus, he was told by Vulpian that "this germ *could not exist*," for "had it existed it would have been discovered *before* now, having been hunted after for so many years!"*

Just in the same way every scientific specialist of whatever description denies the doctrines of Theosophy and its teachings; not that he has ever attempted to study or analyze them, or to discover how much truth there may be in the old sacred science, but simply because it is not modern science that has discovered any of them; and also because,

having once strayed away from the main road into the jungles of material speculation, the men of science cannot return back without pulling down the whole edifice after them. But the worst of all is, that the average critic and opponent of the Theosophical doctrines is neither a scientist, nor even a specialist. He is simply a *flunkey* of the scientists in general; a repeating parrot and a mimicking ape of that or another "authority," who makes use of the personal theories and conclusions of some well-known writer, in the hope of

* *Physiologie Transcendentale. Analyse des Choses*, etc., Dr. P. Gibier, pp. 213 and 214.

breaking our heads with them. Moreover, he identifies himself with the "gods" he serves or patronizes. He is like the Zouave of the Pope's body-guard who, because he had to beat the drum at every appearance and departure of St. Peter's "Successor," ended by identifying himself with the apostle. So with the self-appointed flunkey of the modern Elohim of Science. He fondly imagines himself "as one of us," and for no more cogent reason than had the Zouave: he, too, beats the big drum for every Oxford or Cambridge Don whose conclusions and personal views do not agree with the teachings of the Occult Doctrine of antiquity.

To devote, however, to these braggarts with tongue or pen one line more than is strictly necessary, would be waste of time. Let them go. They have not even a "zone" of their own, but have to see things through the light of other people's intellectual "zones."

And now to the reason why we have once more the painful duty of challenging and contradicting the scientific views of so many men considered each more or less "eminent," in his special branch of science. Two years ago, the writer promised in *The Secret Doctrine*, Vol. II, p. 798, a third and even a fourth volume of that work. This third volume (now almost ready) treats of the ancient Mysteries of Initiation, gives sketches—from the esoteric stand-point—of many of the most famous and historically known philosophers and hierophants (every one of whom is set down by the Scientists as an *impostor*), from the archaic down to the Christian era, and traces the teachings of all these sages to one and the same source of all knowledge and science—the esoteric doctrine or WISDOM-RELIGION. No need our saying that from the esoteric and legendary materials used in the forthcoming work, its statements and conclusions differ greatly and often clash irreconcilably with the data given by almost all the English and German Orientalists. There is a tacit agreement among the latter—including even those who are personally inimical to each other—to

follow a certain line of policy in the matter of dates;* of denial to "adepts" of any transcendental knowledge of any intrinsic value; of the utter rejection of the very existence of *siddhis*, or abnormal spiritual powers in man. In this the Orientalists, even those who are materialists, are the best allies of the clergy and biblical chronology. We need not stop to analyze this strange fact, but such it is. Now the main point of Volume III of *The Secret Doctrine* is to prove, by tracing and explaining the *blinds* in the works of ancient Indian, Greek, and other philosophers of note, and also in all the ancient Scriptures—the presence of an uninterrupted esoteric allegorical method and symbolism; to show, as far as lawful, that with the keys of interpretation as taught in the Eastern Hindo-Buddhistic Canon of Occultism, the *Upanishads*, the *Purānas*, the *Sutras*, the Epic poems of India and Greece, the Egyptian *Book of the Dead*, the Scandinavian *Eddas*, as well as the Hebrew *Bible*, and even the classical writings of Initiates (such as Plato, among others)—all, from first to last, yield a meaning quite different from their dead letter texts. This is flatly denied by some of the foremost scholars of the day. They have not got the keys, *ergo*—no such keys can exist. According to Dr. Max Müller no pandit of India has ever heard of an esoteric doctrine (*Gupta-Vidya*, *nota bene*). In his Edinburgh *Lectures* the Professor made almost as cheap of Theosophists and their interpretations, as some learned Shastris—let alone *initiated* Brahmins—make of the learned German philologist himself. On the other hand, Sir Monier-Williams undertakes to prove that the Lord Gautama Buddha *never taught any esoteric philosophy* (*!!*), thus giving the lie to all subsequent history, to the Arhat-Patriarchs, who

* Says Prof. A. H. Sayce in his excellent *Preface* to Dr. Schliemann's *Troja . . .*: "The natural tendency of the student of today is to post-date rather than to ante-date, and to bring everything down to the latest period that is possible." This is so, and they do it with a vengeance. The same reluctance is felt to admit the antiquity of man, as to allow to the ancient philosopher any knowledge of that which the modern student *does not know.* Conceit and vanity!

converted China and Tibet to Buddhism, and charging with fraud the numerous esoteric schools still existing in China and Tibet.* Nor, according to Professor B. Jowett, the Master of Balliol College, is there any esoteric or gnostic element in the Dialogues of Plato, not even in that pre-eminently occult treatise, the *Timaeus.*† The Neo-Platonists, such as Ammonius Saccas, Plotinus, Porphyry, etc., etc., were ignorant, superstitious mystics, who saw a secret meaning where none was meant, and who, Plato heading them, had no idea of real science. In the scholarly appreciation of our modern scientific luminaries, in fact, science (*i.e.*, knowledge) was in its infancy in the days of Thales,

Pythagoras and even of Plato; while the grossest superstition and "twaddle" reigned in the times of the Indian Rishis. Pānini, the greatest grammarian in the world, according to Professors Weber and Max Müller *was unacquainted with the art of writing*, and so also everyone else in India, from Manu to Buddha, even so late as 300 years B.C. On the other hand, Professor A. H. Sayce, an undeniably great paleographer and Assyriologist, who kindly admits such a thing as an esoteric school and occult symbology among the Accado-Babylonians, nevertheless claims that the Assyriologists have now in their possession all the keys required for the right interpretation of the secret glyphs of the hoary past. Methinks, we know the chief key used by himself and his colleagues:—trace every god and hero, whose character is in the least doubtful, to a solar myth, and you have discovered the whole secret; an easier undertaking, you see, than for a "Wizard of the North" to cook an omelette in a gentleman's hat. Finally, in the matter of esoteric symbology and Mysteries, the Orientalists of today seem to have forgotten more than the initiated priests of the days of Sargon (3750

* See Edkin's *Chinese Buddhism*, and read what this missionary, an eminent Chinese scholar who lived long years in China, though himself very prejudiced as a rule, says of the esoteric schools.

† See Preface to his translation of *Timaeus.* [*Dialogues*, Vol. III, p. 524 in Oxford ed. of 1875.]

years B.C., according to Dr. Sayce) ever knew. Such is the modest claim of the Hibbert Lecturer for 1887.

Thus, as the personal conclusions and claims of the above-named scholars (and of many more) militate against the theosophical teachings, in this generation, at any rate, the laurels of conquest will never be accorded by the majority to the latter. Nevertheless, since truth and fact are on our side, we need not despair, but will simply bide our time. Time is a mighty conjuror; an irresistible leveller of artificially grown weeds and parasites, a universal solvent for truth. *Magna est veritas et prevalebit.* Meanwhile, however, the Theosophists cannot allow themselves to be denounced as visionaries, when not "frauds," and it is their duty to remain true to their colours, and to defend their most sacred beliefs. This they can do only by opposing to the prejudiced hypotheses of their opponents, (*a*) the diametrically opposite conclusions of their colleagues—other scientists as eminent *specialists* in the same branches of study as themselves; and (*b*) the true meaning of sundry passages disfigured by these partizans, in the old scriptures and classics. But to do this, we can pay no more regard to these illustrious personages in modern science, than they do to the gods of the "inferior races." Theosophy, the Divine Wisdom or TRUTH is, no more than was a certain tribal deity—"a respecter of persons." We are on the defensive, and have to vindicate that which we know to be implicit truth: hence, for a few editorials to come, we contemplate a series of articles refuting our opponents—however learned.

And now it becomes evident why it is impossible for us to "leave our highly respectable, firmly-rooted official *science* severely alone."

Meanwhile we may close with a few parting words to our readers *Power belongs to him who knows*; this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false—belongs only to those who place truth above their own petty personalities. Those only who having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and

any truth—once the latter is undeniable and has been demonstrated to them—those alone, I say, may hope to get at the ultimate knowledge of things. It is useless to search for such among the proud scientists of the day, and it would be folly to expect the aping masses of

the profane to turn against their tacitly accepted idols. Therefore is it also useless for a theosophical work of any description to expect justice. Let some unknown MS. of Macaulay, of Sir W. Hamilton, or John Stuart Mill, be printed and issued today by the Theosophical Publishing Company, and the reviewers—if any—would proclaim it ungrammatical and *un*-English, misty and illogical. The majority judge of a work according to the respective prejudices of its critics, who in their turn are guided by the popularity or unpopularity of the authors, certainly never by its intrinsic faults or merits. Outside theosophical circles, therefore, the forthcoming volumes of *The Secret Doctrine* are sure to receive at the hands of the general public a still colder welcome than their two predecessors have found.* In our day, as has been proved repeatedly, no statement can hope for a fair trial, or even hearing, unless its arguments run on the lines of legitimate and *accepted* enquiry, remaining strictly within the boundaries of either official, materialistic science, or emotional, orthodox theology.

Our age, reader, is a paradoxical anomaly. It is preeminently materialistic, and as pre-eminently pietist, a Janus age, in all truth. Our literature, our modern thought and progress so-called, run on these two parallel lines, so incongruously dissimilar, and yet both so popular and so very "proper" and "respectable," each in its own way. He who presumes to draw a third line, or even a hyphen of reconciliation, so to speak, between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, who after reading three lines on the first page, two

* [Vols. III and IV of *The Secret Doctrine* are not definitely known to have existed in manuscript form. Evidence concerning them is contradictory.]

in the middle of the book, and the closing sentence, will proclaim it "unreadable"; it will be mocked by the sycophants of science and church, misquoted by their flunkeys, and rejected even by the pious railway stalls, while the average reader will not even understand its meaning. The still absurd misconceptions in the cultured circles of Society about the teachings of the "Wisdom-religion" (Bodhism), after the admirably clear and scientifically presented explanations of its elementary doctrines by the author of *Esoteric Buddhism*, are a good proof in point. They might serve as a caution even to those amongst us, who, hardened in almost a life-long struggle in the service of our Cause, are neither timid with their pens, nor in the least disconcerted or appalled by the dogmatic assertions of scientific "authorities." And yet they persist in their work, although perfectly aware that, do what they may, neither materialism nor doctrinal pietism will give theosophical philosophy a fair hearing in this age. To the very end, our doctrine will be systematically rejected, our theories denied a place, even in the ranks of those ever-shifting, scientific

ephemera—called the "working hypotheses" of our day. To the advocates of the "animalistic" theory, our cosmogenetical and anthropogenetical teachings must be "fairy tales," truly. "How can we" asked one of the champions of the men of science of a friend, "accept the *rigmaroles* of ancient Babus (?!) even if taught in antiquity, once they go in every detail against the conclusions of modern science. As well ask us to replace Darwin by Jack the Giant-Killer!" Quite so; for those who would shirk any moral responsibility it seems certainly more convenient to accept descent from a common *simian* ancestor, and see a brother in a dumb, tailless baboon, rather than acknowledge the fatherhood of the Pitris, the fair "sons of the gods," or to have to recognize as a brother, a starveling from the slums, or a copper-coloured man of an "inferior" race. "Hold back!" shout in their turn the pietists, "you can never hope to make respectable church-going Christians—'*Esoteric Buddhists*'!"

Nor are we in any way anxious to attempt the metamorphosis; the less so, since the majority of the pious Britishers

have already, and of their own free will and choice, become *Exoteric Boothists.*

De gustibus non est disputandum.

In our next, we mean to enquire how far Prof. Jowett is right, in his Preface to *Timaeus*, in stating that "the fancies of the Neo-Platonists . . . have nothing to do with the interpretation of Plato," and that "the so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge," not to say ignorance. The learned Master of Balliol denies the use of any esoteric symbology by Plato in his works. We Theosophists maintain it and must try to give our best proofs for the claims preferred. Meanwhile the reader's attention is drawn to the excellent article on "The Purānas" which follows.

[Two years later, the second installment of this essay was published in the pages of *Lucifer*, with the following introductory Note signed by Annie Besant: "This fragment was accidentally overlooked among H.P.B.'s MSS. and was put aside with some not yet wanted. It is the second part of her last article, and though it is only a fragment I publish it, for it has the pathetic quality of having been written at the very last, and is the work at which she was engaged when her pen was broken by the touch of Death."]

II

ON AUTHORITIES IN GENERAL, AND THE AUTHORITY OF MATERIALISTS, ESPECIALLY

[*Lucifer*, Vol. XII, No. 68, April, 1893, pp. 97-101]

In assuming the task of contradicting "authorities" and of occasionally setting at nought the well established opinions and hypotheses of men of Science, it becomes necessary in the face of repeated accusations to define our attitude clearly at the very outset. Though, where the truth of our doctrines is concerned, no criticism and no amount of ridicule can intimidate us, we would nevertheless be sorry to give one more handle to our enemies, as a pretext for an extra slaughter of the innocent; nor would we willingly lead our friends into an unjust suspicion of that to which we are not in the least prepared to plead guilty.

One of such suspicions would naturally be the idea that we must be terribly self-opinionated and conceited. This would be false from A to Z. It does not at all stand to reason that because we contradict eminent professors of Science on certain points, we therefore claim to know more than they do of Science; nor, that we even have the benighted vanity of placing ourselves on the same level as these scholars. Those who would accuse us of this would simply be talking nonsense, for even to harbour such a thought would be the madness of conceit—and we have never been guilty of this vice. Hence, we declare loudly to all our readers that most of those "authorities" we find fault with, *stand in our own opinion immeasurably higher in scientific knowledge and general information than we do.* But, this conceded, the reader is reminded that great scholarship in no way precludes great bias and prejudice; nor is it a safeguard against personal vanity and pride. A Physicist may be an

undeniable expert in acoustics, wave-vibrations, etc., and be no Musician at all, having no ear for music. None of the modern bootmakers can write as Count Leo Tolstoi does; but any tyro in decent shoemaking can take the great novelist to task for spoiling good materials in trying to make boots. Moreover, it is only in the legitimate defence of our time-honoured Theosophical doctrines, opposed by many on the authority of materialistic Scientists, entirely ignorant of psychic possibilities, in the vindication of ancient Wisdom and its Adepts, that we throw down the gauntlet to Modern Science. If in their inconceivable conceit and blind materialism they will go on dogmatizing upon that about which they know nothing—nor do they want to know—then those who do know something have a right to protest and to say so publicly and in print.

Many must have heard of the suggestive answer made by a lover of Plato to a critic of Thomas Taylor, the translator of the works of this great Sage. Taylor was charged with being but a poor Greek scholar, and not a very good English writer. "True," was the pert reply; "Tom Taylor may have known far less Greek than his critics; but *he knew Plato far better than any of them does.*"* And this we take to be our own position.

We claim no scholarship in either dead or living tongues, and we take no stock in Philology as a modern Science. But we do claim to understand the living spirit of Plato's Philosophy, and the symbolical meaning of the writings of this great Initiate, better than do his modern translators, and for this very simple reason. The Hierophants and Initiates of the Mysteries in the Secret Schools in which all the Sciences inaccessible and useless to the masses of the profane were taught, had one universal, Esoteric tongue—the language of symbolism and allegory. This language has suffered neither modification nor amplification from those remote times down to this day. It still exists and is still

* [Prof. A. Wilder. Also quoted in *Isis Unveiled*, Vol. II, p. 109 from Intro. to Taylor's *Eleusinian and Bacchic Mysteries* p. 27, 4th. ed.; p. xix, 3rd ed. 1875 (Rpr. by Wizards Bookshelf, 1980.)]

taught. There are those who have preserved the knowledge of it, and also of the arcane meaning of the Mysteries; and it is from these Masters that the writer of the present protest had the good fortune of learning, howbeit imperfectly, the said language. Hence her claim to a more correct comprehension of the arcane portion of the ancient texts written by avowed Initiates—such as were Plato and Iamblichus, Pythagoras, and even Plutarch—than can be claimed by, or expected from, those who, knowing nothing whatever of that "language" and even denying its existence altogether, yet set forth authoritative and conclusive views on everything Plato and Pythagoras knew or did not know, believed in or disbelieved. It is not enough to lay down the audacious proposition, "that an ancient Philosopher is to be interpreted from himself [*i.e.*, from the dead-letter texts] and *by the contemporary history of thought*";* he who lays it down has first of all to prove to the satisfaction, not of his admirers and himself alone, but *of all*, that modern thought does not woolgather in the question of Philosophy as it does on the lines of materialistic Science. Modern thought denies Divine Spirit in Nature, and the Divine element in mankind, the Soul's immortality and every noble conception inherent in man. We all know that in their endeavors to kill that which they have agreed to call "superstition" and the "relics of ignorance" (*read* "religious feelings and metaphysical concepts of the Universe and Man"), Materialists like Prof. Huxley or Mr. Grant Allen are ready to go to any length in order to ensure the triumph of their soul-killing Science. But when we find Greek and Sanskrit scholars and doctors of theology, playing into the hands of modern materialistic thought, pooh-poohing everything *they* do not know, or that of which the public—or rather Society, which ever follows in its impulses the craze of fashion, of popularity or unpopularity—disapproves, then we have the right to assume one of two things: the scholars who act on these lines are either moved by personal conceit, or by the fear of public

* [M. A. Jowett, *The Dialogues of Plato*; Introduction to the *Timaeus* Vol. III, p. 524 (2nd ed.) 1875]

opinion; they dare not challenge it at the risk of unpopularity. In both cases they forfeit their right to esteem as authorities. For, if they are blind to facts and sincere in their blindness, then their learning, however great, will do more harm than good, and if, while fully alive to those universal truths which Antiquity knew better than we do—though it did express them in more ambiguous and less scientific language—our Philosophers will still keep them under the bushel for fear of painfully dazzling the majority's eyes, then the example they set is most pernicious. They suppress the truth and disfigure metaphysical conceptions, as their colleagues in physical Science distort facts in material Nature into mere props to support their respective views, on the lines of popular hypotheses and Darwinian thought. And if so, what right have they to demand a respectful hearing from those to whom TRUTH is the highest, as the noblest, of all religions?

The negation of any fact or claim believed in by the teeming millions of Christians and non-Christians, of a fact, moreover, *impossible to disprove*, is a serious thing for a man of recognized scientific authority, in the face of its inevitable results. Denials and rejections of certain things, hitherto held sacred, coming from such sources, are for a public taught to respect scientific data and *bulls*, as good as unqualified assertions. Unless uttered in the broadest spirit of *Agnosticism* and offered merely as a personal opinion, such a spirit of wholesale negation—especially when confronted with the universal belief of the whole of Antiquity, and of the incalculable hosts of the surviving Eastern nations in the things denied—becomes pregnant with dangers to mankind. Thus the rejection of a Divine Principle in the Universe, of Soul and Spirit in man and of his Immortality, by one set of Scientists; and the repudiation of any Esoteric Philosophy existing in Antiquity, hence, of the presence of any hidden meaning based on that system of revealed learning in the sacred writings of the East (the *Bible* included), or in the works of those Philosophers who were confessedly Initiates, by another set of "authorities"—are simply fatal to humanity. Between missionary enterprise—encouraged far more on political than religious

grounds*—and scientific Materialism, both teaching from two diametrically opposite poles that which neither can prove or disprove, and mostly that which they themselves take on blind faith or blind hypothesis, the millions of the growing generations must find themselves at sea. They will not know, any more than their parents know now, what to

believe in, whither to turn for truth. Weightier proofs are thus required now by many than the mere personal assumptions and negations of religious fanatics and irreligious Materialists, that such or another thing exists or has no existence.

We, Theosophists, who are not so easily caught on the hook baited with either salvation or annihilation, we claim our right to demand the weightiest, and to us *undeniable* proofs that truth is in the keeping of Science and Theology. And as we find no answer forthcoming, we claim the right to argue upon every undecided question, by analyzing the assumptions of our opponents. We, who believe in Occultism and the archaic Esoteric Philosophy, do not, as already said, ask our members to believe as we do, nor charge them with ignorance if they do not. We simply leave them to make their choice. Those who decide to study the old Science are given proofs of its existence; and corroborative evidence accumulates and grows in proportion to the personal progress of the student. Why should not the negators of ancient Science—to wit, modern Scholars—do the same in the matter of their denials and assertions; *i.e.*, why don't they refuse to say either *yea* or *nay* in regard to that which they really *do not know*, instead of denying or affirming it *a priori* as they all do? Why do not our Scientists proclaim

---

* We maintain that the fabulous sums spent on, and by, Christian missions, whose propaganda brings forth such wretched moral results and gets so few renegades, are spent with a political object in view. The aim of the missions, which, as in India, are only said to be "*tolerated*" (*sic*) seems to be to *pervert* people from their ancestral religions, rather than to *convert* them to Christianity, and this is done in order to destroy in them every spark of national feeling. When the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers.

COL. HENRY STEEL OLCOTT

From a photograph taken by F. Lukera,
Amsterdam, Holland.

ALLEN GRIFFITHS
1853-?
Reproduced from the *The Path,* New York, Vol. VIII, May, 1893.

frankly and honestly to the whole world, that most of their notions—*e.g.*, on life, matter, ether, atoms, etc., each of these being an unsolvable mystery to them—*are not scientific facts and axioms*, but simple "working hypotheses." Or again, why should not Orientalists—but too many of them are "Reverends"—or Regius Professor of Greek, a Doctor of Theology, and a translator of Plato, like Professor Jowett, mention, while giving out his personal views on the Greek Sage, that there are other scholars as learned as he is who think otherwise. This would only be fair, and more prudent too, in the face of a whole array of evidence to the contrary, embracing thousands of years in the past. And it would be more honest than to lead less learned people than themselves into grave errors, by allowing those under the hypnotic influence of "authority," and thus but too inclined to take every ephemeral hypothesis on trust, to *accept as proven* that which has *yet* to be proved. But the "authorities" act on different lines. Whenever a fact, in Nature or in History, does not fit in with, and refuses to be wedged into, one of their personal hypotheses, accepted as Religion or Science by the solemn majority, forthwith it is denied, declared a "myth," or, *revealed* Scriptures are appealed to against it.

It is this which brings Theosophy and its Occult doctrines into everlasting conflict with certain Scholars and Theology. Leaving the latter entirely out of question in the present article, we will devote our protest, for the time being, but to the former. So, for instance, many of our teachings—corroborated in a mass of ancient works, but denied piecemeal, at various times, by sundry professors—have been shown to clash not only with the conclusions of modern Science and Philosophy, but even with those passages from the old works to which we have appealed for evidence. We have but to point to a certain page of some old Hindū work, to Plato, or some other Greek classic, as corroborating some of our peculiar Esoteric doctrines, to see—

H. P. B.

Collected Writings VOLUME XIII
1891

FOOTNOTES TO "THE PURĀNAS"

[*Lucifer*, Vol. VIII, No. 44, April, 1891, pp. 99-104, and No. 45, May, 1891, pp. 193-200]

[Professor Manilal Nabhubhai Dvivedi, F.T.S., on receiving an invitation to the Oriental Congress at Stockholm, in 1889, wrote a scholarly essay dealing with Philology versus Symbology in the *Purānas.* He sent it in, together with copies of his books, to the General Secretary of the Congress. Much later, he was told that his essay had been "mislaid." H.P.B. rejoices in being able to present its text to the readers of *Lucifer*, "in the service of fair play." She appends a number of footnotes to various passages in this essay.]

[Concerning Trivikrama and the demon Bali] As the Purānic myths may be unfamiliar to many of our readers, we have thought it advisable to add one or two notes of explanation.

The story of Vishnu and his *Trivikrama* or "three strides" and the "demon" Bali runs as follows. The "demon" Bali, curiously enough, is said to have been an exceedingly good and virtuous Daitya King, who defeated Indra, humbled the Gods and extended his sovereignty over the three worlds, by his *devotion and penance.* In fact he was a pious and holy ascetic, like many other "demons" in the *Purānas*, for the Asuras, as *The Secret Doctrine* has already explained at length, are divine Egos, *fallen* into matter or incarnated in human forms, the Christian myth of the "Fallen Angels" having the same significance.

Accordingly the Gods appealed to Vishnu for protection, and the Deity manifested himself in the Dwarf Avatara in order to restrain Bali. Thus he approached Bali and craved the boon of three steps of ground. Bali at once granted his request, and the God stepped over heaven and the upper

earth (air) in two strides; but in consideration of Bali's goodness, he stopped short and left to him Pātāla, esoterically the earth.

[. . . the serpent is a very significant symbol, as will appear from the names *Shesha* and *Ananta* given to it] Shesha is represented as a serpent with a thousand heads, which is said to be the couch and and canopy of Vishnu, when he sleeps during his intervals of creation. Sometimes Shesha is shown as the supporter of the world and sometimes as the upholder of the seven Pātālas (hells, earths, etc.). Whenever he yawns, there are earthquakes. At the end of the Kalpa he vomits forth fire and so destroys all the creation. At the Churning of the Ocean (of Space), Shesha was twisted round the Mountain Mandara, and used as a great rope to cause it to revolve. The Gods were at the one end of the rope and the Demons at the other. The hood of Shesha, the thousand-headed cobra, is called the "Island of Jewels," and his palace is said to be "jewelled walled." But these gems are not of earth, as the merest tyro in symbology will at once perceive; they are the Jewels of Wisdom and Self-knowledge.

[concerning the Purānic list of the Dhruvas, Saptarishis, Indras and Manus for every Manvantara] These

have reference to the Pole stars, constellations, heavens and humanities of every cycle.

[in connection with the after-death peregrinations of the entity, known as "the passage to the sun" and "the passage to the Moon," H.P.B. refers the student to *The Secret Doctrine*, Vol. I, p. 86.]

[Sampradāyas] Commentators.

> [The way to *Goloka* (the region of rays), the sun, is the *Vaitarani* of the *Garuda-Purāna*, which indicates that the being only swims (*vitri*) through space, and passes to the sun with the help of his rays (go), in other words, by and through the help of the currents of cosmic *Prāna* proceeding from him . . . . . But the dead-letter explanation makes of *Vaitarani* an objective river which the being crosses with the help of the tail of a cow (go).]

160

Vaitarani—"the river that is to be crossed." Supposed to be the river of hell, which must be crossed before the infernal regions, or subjective world, can be entered. The river is described as being filled with blood and all sorts of filth, and to run with great impetuosity. This is to be crossed in a solitary rickety boat, the steersman of which is Vishnu (the Higher Ego). Few people can pass, for they have to pay for the passage; those who cannot pay are turned back. According to the popular superstition, persons before death, are made to give in charity milch cows, in the belief that after death they may be able to catch hold of their tails and so be carried across the dreadful river Vaitarani, safe to the other side. The interpretation is easy for a Theosophist, for it is the cow that gives the milk of wisdom that is meant; the cow that produces the jewels: and the tail of the cow is the ray of that knowledge, the thread of Wisdom, or Vāch, that unites us to our Higher Self.

[Garuda] Garuda is represented with the head, wings, talons, and beak of an eagle, and the body and limbs of a man. His face is white, his wings golden, and his body red.

[Ratnas] Jewels.

[Kailāsa] Said to be the home of Śiva: the highest peak of Meru, the mountain used for the churning of the Ocean, where Śiva alone resorts, and where he alone can be seen.

[tantrika] Magical.

[Gajānana] Elephant-face.

[Skanda or Kārtikeya] Corresponds to Mars.

[the Vedic text: *Ekam sat vipra bahudā vadanti*] *i.e.*, The Brahmans in many ways declare one thing as being; or one thing to be *sat*, *i.e.*, "being" and therefore "good" (or reality).

[Purānic text: *sarva deva namaskārah Keśavam prati gachchhati*] Every god goes towards (approaches) Krishna with reverence.

Collected Writings VOLUME XIII
1891

ARE BACILLI ANYTHING NEW?

[*Lucifer*, Vol. VIII, No. 44, April, 1891, p. 111]

Truly may one query in the words of Solomon: "Is there anything whereof it may be said, See, this is new?" Thus, it is to the modern discoverer and the proud patentee, that the wise words in *Ecclesiastes* apply: "The thing that hath been, *it is* that which shall be; and that which is done, is that which shall be done: and there is no new thing under the Sun" [i, 9-10]. Koch and Kochists, and all ye modern Attilas of that interesting creature called Microbe and Bacillus, and what not, down with your diminished heads, you are not its discoverers! Like as the heliocentric system was known thousands of years before the Christian era to be *re-discovered* by Galileo, so the invisible foreigners on which you are now making a raid, were known in dark antiquity. The infinitesimal insect you are insectating is spoken of by a Latin poet in the first century B.C. Just turn to the pages of P. Terentius Varro (*Rerum Rusticarum*, I, xxi, 3, 39 B.C.) and see what the famous Atacinus says of your tubercular and other bacilli:—

"Small creatures, invisible to the eyes, fill the atmosphere in marshy localities, and penetrating with the air breathed through the nose and mouth, into the human organism, cause thereby dangerous diseases."
Just so: *the thing that hath been*, *it is that which is.*

Collected Writings VOLUME XIII

1891

162

A MAGIC WAND

[*Lucifer*, Vol. VIII, No. 44, April, 1891, p. 137]

In the *People*'*s Journal* (Lahore) for February, quoting from the *Hindu Runjika* of Rajshahye, we find narrated how a Himalayan *Sannyasi* (an ascetic, or *Yogi*) saved the life of Rajah Sashi Shekhareshwar Roy, Zemindar of Tahirpore. The holy man accomplished his *phenomenon* (for such it was) by means of what the writer terms his "stick," whereas the *stick* is in reality a kind of *wand*, of bamboo or wood, with which *no initiated Sannyasi* will ever part. The day may yet come, when the occult potency (the very quintessence of human will and magnetic force) generated and preserved in such wands, will be fully recognized by modern science. Meanwhile, all such facts have to be regarded by sceptics as cock-and-bull stories. It happened as follows:—

After the meeting of the Bharat Dharma Mahamandal at Delhi, the Rajah went to a place, called Tapoban, on the Himalayas, where many *Sadhus* still reside. He went there for taking the advice of the *Sadhus* in regard to the Dharma Mandal. On his way from Hardwar to Tapoban, he had to pass through hilly forest tracts, infested by wild beasts. While he was going to Tapoban in a palanquin, a wild elephant suddenly made a rush at him from the jungles, and the whole party was in an awful state of excitement. In this dilemma, a Sannyasi appeared, and assured the party in Hindi not to take fright. He stood in front of the party with a stick, and requested the bearers and the Rajah's men to shout out, "Kader Swami ki jai." The elephant on hearing this, returned to the jungles at once, and the Sannyasi mysteriously disappeared!

Collected Writings VOLUME XIII

1891

TWO KINDS OF "PEACEMAKERS"

[*Lucifer*, Vol. VIII, No. 44, April, 1891, p. 140]

"Blessed are the peacemakers; for they shall be called the children of God" [*Matt.*, v, 9] said He, whom Christendom acknowledges as its God and Saviour, in the Sermon on the Mount. But the American *Christians* of today improve upon the term and patent their "peacemakers," while other *Christians* may yet curse them. We learn through Dalziel that Mr. John M. Browning of Ogden (Utah), has just invented the pattern of a new gun which he names satirically "the *Peacemaker.*"

The magazine of this latest piece of ordnance holds 297 shells; it has a caliber of .45 and discharges sixteen shots in a second. Notwithstanding that there is much machinery in the stock, the gun works with great smoothness and rapidity.

Verily shall the Christians who use this new kind of "Peacemaker" be called the children of the Devil!

Collected Writings VOLUME XIII

1891

A SINCERE CONFESSION

[*Lucifer*, Vol. VIII, No. 44, April, 1891, p. 150]

The following quotation taken from the Introduction [p. xv] to the *Vedānta-Sūtras*, translated by Thibaut and edited by Max Müller, is significant of the spirit which animates our Western Sanskritists.

But on the modern investigator, who neither can consider himself bound by the authority of a name however great, *nor is likely to look*

164

to any Indian system of thought for the satisfaction of his speculative wants, it is clearly incumbent not to acquiesce from the outset in the interpretations given of the Vedānta Sūtras—and the Upanishads—by Sankara and his school, but to submit them, as far as that can be done, to a critical investigation.*

The italics are ours, and the sentence will serve to mark the distinction between the Theosophist and the Sanskritist. The former seeks in the Vedānta and elsewhere for wisdom and for guidance; the latter merely to satisfy his intellectual curiosity. His own Western philosophy suffices amply for him, and all the deep researches of the almost infinite past signify nothing but a curious history of philosophy to be criticised and observed from a position which he thinks has far transcended them.

We believe that actuated by such a spirit our Western scholars will *never* learn the true significance of Eastern thought. On their own statement they do not want to; and the *true* pandit, the inheritor, not merely of the capacity to con Sanskrit manuscripts, but who also is master of the profound knowledge contained in them, will take these self-sufficient students at their word.

Collected Writings VOLUME XIII
1891

MISCELLANEOUS NOTES

[*Lucifer*, Vol. VIII, No, 44, April, 1891, p. 138]

[The following footnote is appended to a translation of Śri Śamkarāchārya's *Prasnottaramala*, wherein to the question: "What is the door of hell? the answer is given: "The woman."]

Tertullian also said that woman was the gateway of the devil. Is this allegorical or may not woman equally say that

---

* [*Sacred Books of the East*, Vol. XXXIV, Oxford University Press, 1890.]

---

man is the "door of hell" from the same point of view? In the phraseology of Occultism, the lower Quarternary (the four lower "principles") is considered *male*, while of the three higher Principles, Atma and Manas are held to be sexless and Buddhi (Soul) female.

Collected Writings VOLUME XIII

1891

THE LIGHT OF THE WORLD*

[*Lucifer*, Vol. VIII, No. 44, April, 1891, pp. 170-173.]

Of the form of the poem we have little to say except that the author has previously written much that is superior. Theosophical criticism will have to go deeper than a merely literary review. Sir Edwin Arnold, the author of the unparalleled *Light of Asia*, has tried to make his peace with the Christian world by means of a ruse which oversteps even the large licence allowed to the priests of the Muses. He has cast the honied cake to the hound of Hades, but whether Cerberus will wag his tail at the sop or not, is still a question. Surely the ethical teaching and life of Jesus, whether legendary or actual, whether of a real man or of an ideal type of manhood, were themes noble enough for the poet's skill without the transparent fiction, the unworthy *tour de passe-passe*, which we shall have to describe! The somewhat pretentious title is not a creation of the poet's mind. Not to speak of the time honoured *Lux Mundi* of the Latin Church, we have the suggestion of the name in a certain public criticism made by Sir Monier Monier-Williams who, some two years ago, in a lecture more *against* than about Buddhism and the Lord Buddha, in order to please his audience, endeavoured to belittle the happy title

* By Sir Edwin Arnold. London: Longmans, Green and Co., 1891.

given by Sir Edwin Arnold to his greatest poem. In fact the "Light of the World" was used by the lecturer as a pair of theological snuffers to put out that which was only the "Light of Asia." We regret to see the partial success of the criticism; for the claim put forward in the title, though a pleasant tinkling in the ears of the ill-informed, is simply in a line with the modern advertisement system in the eyes of the truly learned. But we can let that go without further remarks in the pages of *Lucifer*, for the claim is not new and the Theosophical Society is a living protest against the further scattering of such seeds of dissension among the votaries of the various world-religions, of which the aggressive West has hitherto been so industrious a sower.

And now for Sir Edwin's pious subterfuge. Surely the mantle of Eusebius must have fallen upon him!

The "Light of the World" to be so must, of course, put the "Light of Asia" into the

shade. How was that to be managed, and at the same time place the scenes of the poem in the orthodox pigeon-holes of chronology and geography? Happy thought! Make the Magi *Buddhists*, since Cologne has made them already Germans, and bring one of them back to be converted, after the death of the Great Teacher, by Mary Magdalene. Make Mary Magdalene the hostess of a palatial house, a Galilean *chātelaine*, and the protagoniste of the Tragedy, and bring in one or two who were raised from the dead and of whom history sayeth naught further, as chorus—and the thing is done!

But truth alone can make us free and not fiction, however poetical. We will leave the criticism of biblical names and places to those who are already busy with them, merely pointing out the following coincidences.

Let us turn to Renan's *Vie de Jésus* pp. 27 and 28,* and to Sir Edwin Arnold's poem p. 106.

Arnold:—

> ". . . . . . . how Carmel plunged
> Its broad foot in the tideless hyacinth Sea."

* [On p. 29 in 3rd ed., Paris, Calmann-Levy, n.d.]

Renan:—

"À l'ouest, se déploient les belles lingnes du Carmel, terminées par une pointe abrupte qui semble se plonger dans la mer."

Arnold:—

> "Rose Tabor, rounded like a breast; . . . . . ."

Renan:—

> " . . . le Thabor avec sa belle forme arrondie, que l'antiqué comparait à un sein."

Arnold:—

> "Down to Megiddo with her twofold peak,
> And Gilboa, dry and smooth; and Salem's slope;
> And, between Salen and soft Tabor, glimpse
> Of Jordan's speed."

Renan:—

"Puis se déroulent le double sommet qui domine Mageddo. . . . les monts Gelboé . . . . . . Par une dépression entre la montagne de Sulem et le Thabor, s'entrevoient la vallée due Jourdain . . . . . ."

Thus we find in instances more than we can enumerate, that the English poet has allowed himself to be deeply inspired by M. Renan, the "Paganini du Christianisme." And why not? Did not the author of *La Vie de Jésus* proceed on the very identical lines of fancy

as Sir Edwin? Does he not call Jesus in the same breath "le charmant Docteur" and "un Dieu ressucité" donné au monde par "la passion d'une hallucinée."

We now turn to the Buddhist (!) Magus and his utterances. Objecting to the term "Our Father" as the naming of the unnameable, he says:

"Yet is the Parabrahm unspeakable" which is true in itself, but strange in the lips of a Buddhist. We have always learned that Buddhism was a protest against Brahminism and that Parabrahm was a Vedantic term! Otherwise we might have read on drowsily into the state of dreams and heard without surprise Mary retorting: "But Allah is the only God!" But the rude shock kept us awake and we were only mollified by the following beautiful reply of the Indian Magus.

168

"We have a scroll which saith:
'*Worship, but name no name! blind are those eyes*
Which deem th' unmanifested manifest,
Not comprehending Me in My True Self,
Imperishable, viewless, undeclared.
Hidden behind My magic veil of shows
I am not seen at all. Name not My Name!'

Also a verse runs in our Holy Writ:—
'*Richer than heavenly fruit on Vedas growing;*
Greater than gifts; better than prayer or fast;
Such sacred silence is! Man, this way knowing,
Comes to the utmost, perfect, Peace at last'!"

The chief points which the fictitious Hindu Magus is made to yield by his self-constituted prosecutor, advocate, jury and judge, are now to be noticed.

"Yet, truly, nowise have we known before
Wisdom so packed and perfect, as thy Lord's,
Giving that Golden Rule that each shall do
Unto his fellow as he would have done
Unto himself . . . . ."

Let us take down from our shelves any book on comparative religion, say Moncure Conway's *Sacred Anthology* or Max Müller's *Introduction to the Science of Religion.** On page 249 of the latter we read italics and all:

"According to Buddha, the motive of all our actions should be *pity* or *love* for our neighbor.

"And as in Buddhism, so even in the writing of Confucius we find again what we value most in our own religion. I shall quote but one saying of the Chinese sage:—

"'What you do not like when done to yourself, do not do that to others.'"

Now of course this is no news to our readers; but the question is: is it news to Sir

Edwin Arnold? If it is, he must be a culpably negligent student: if it is not, then he knows best what purpose he is serving by so flagrant a mis-statement.

---

* [London. Longman's & Green, 1873 ed.]

Then again we are forced to query the honesty of the translator of the *Song Celestial* when he writes of the kingdom of Heaven, in his latest effort:

"Likewise, that whoso will may enter in—
Now and for ever—to full freedmanship
Of Love's fair kingdom, having Faith, which is
Not wisdom, understanding, creed, belief,
Nor sinlessness—by Yogis vainly sought
In *deedlessness*—but earnest will to stand
On Love's side; . . . ."

In which leaving aside the rest of the debateable ground we point to the word *deedlessness.* Of course we know that the *Bhagavad-gita* is not a Buddhist sutta, but since Sir Edwin has brought Parabrahm into court to prop up his case, we think ourselves justified in sending him to his own translation to refresh his memory about the true Yogi.

In Book the Third, Krishna (the Higher Ego) thus speaks:—

"No man shall 'scape from act
By shunning action; nay, and none shall come
By mere renouncements unto perfectness.
Nay, and no jot of time, at any time,
Rests any actionless; his nature's law
Compels him, even unwilling, into act;
. . . .
But he who, with strong body serving mind
Gives up his mental powers to worthy work,
Not seeking gain, Arjuna ! such an one
Is honourable. Do thine allotted task!
. . . .
Work is more excellent than idleness;
The body's life proceeds not, lacking work.
There is a task of holiness to do,
Unlike world binding toil, which bindeth not
The faithful soul; such earthly duty do
Free from desire, and thou shalt well perform
Thy heavenly purpose."

And so on we might quote for pages. Is our distinguished author, then, losing his memory?

In general, the key-note of the "larger teaching" which the Magus is made to hail is "Love's tolerance fulfills the law." But surely this is no news to the mild and peaceful East; it was news perhaps to the worshippers of Javeh and the turbulent and savage tribes that Rome held under her sway, but to the followers of the Buddha such teaching was and is "familiar in their mouths as household words."

In conclusion, we can only sincerely regret that Sir Edwin Arnold has gone so far out of his way to spoil his honourable record, and cause both East and West to blush over so sad a spectacle. To one thing alone we can give our unqualified approval; *viz*., that the poet disposes most summarily of Javeh and does not fall into the vulgar error of confounding Christianity with exoteric Judaism and its "jealous God." The volume is fitly dedicated to "The Queen's most excellent Majesty." Later on we may again refer to the matter and let our readers hear what a Buddhist has to say on the subject.

Collected Writings VOLUME XIII

1891

MISCELLANEOUS NOTES

[On April 14, 1891, Annie Besant delivered an address before the Aryan T.S. in New York; speaking on the subject of Karma, she quoted the following reply given by H.P.B. to a student who asked why pain was so universal.]

You forget that on every plane, physical, mental, and spiritual, the pain of travail means the birth of a new life.

Collected Writings VOLUME XIII
1891

LETTER TO THE FIFTH ANNUAL CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

[Originally published in the *Report of Proceedings* of the Convention, held April 26-27,1891, in the Steinert Hall, Boston, Massachusetts. Read by Annie Besant at the afternoon session of April 26. Also published in *Lucifer* Vol. VIII, June, 1891, pp. 343-45.]

TO THE BOSTON CONVENTION, T.S., 1891.

For the third time since my return to Europe in 1885, I am able to send to my brethren in Theosophy and fellow citizens of the United States a delegate from England to attend the annual Theosophical Convention and speak by word of mouth my greeting and warm congratulations. Suffering in body as I am continually, the only consolation that remains to me is to hear of the progress of the Holy Cause to which my health and strength have been given; but to which, now that these are going, I can offer only my passionate devotion and never-weakening good wishes for its success and welfare. The news therefore that comes from America, mail after mail, telling of new Branches and of well-considered and patiently worked-out plans for the advancement of Theosophy cheers and gladdens me with its evidences of growth, more than words can tell. Fellow Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and I bless you for your unremitting labours for the common cause, so dear to us all.

Let me remind you all once more that such work is now more than ever needed. The period which we have now reached in the cycle that will close between 1897-8 is, and

will continue to be, one of great conflict and continued strain. If the T.S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body. The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our

Fellows thinned and thrown into disarray. Never has it been more necessary for the Members of the T.S. to lay to heart the old parable of the bundle of sticks, than it is at the present time: divided, they will inevitably be broken, one by one; united, there is no force on Earth able to destroy our Brotherhood. Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and to mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences around all of us. But there they are, and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T.S., higher even than their Pledge to their divine SELF, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the

peacock's feathers of devotion and altruistic work; but at the present crisis of the Society a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies—the irreconcilable foes of the truths now being given out and practically asserted—may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purpose of the Brotherhood, the progress made would astonish the World and place the Ark of the T.S. out of danger. Take for your motto in conduct during the coming year, "Peace with All who love Truth in sincerity," and the Convention of 1892 will bear eloquent witness to the strength that is born of unity.

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements, and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

Here in England I am glad to be able to report to you that steady and rapid progress is

being made. Annie Besant will give you details of our work, and will tell you of the growing strength and influence of our Society; the reports which she bears from the European and British Sections speak for themselves in their record of activities. The English character, difficult to reach, but solid and tenacious when once aroused, adds to our Society a valuable factor, and there are being laid in England strong and firm

foundations for the T.S. of the twentieth century. Here, as with you, attempts are being successfully made to bring to bear the influence of Hindu on English thought, and many of our Hindu brethren are now writing for *Lucifer* short and clear papers on Indian philosophies. As it is one of the tasks of the T.S. to draw together the East and the West, so that each may supply the qualities lacking in the other, and develop more fraternal feelings among Nations so various, this literary intercourse will, I hope, prove of the utmost service in Aryanising Western thought.

The mention of *Lucifer* reminds me that the now assured position of that magazine is very largely due to the help rendered at a critical moment by the American Fellows. As my one absolutely unfettered medium of communication with Theosophists all over the World, its continuance was of grave importance to the whole Society. In its pages, month by month, I give such public teaching as is possible on Theosophical doctrines, and so carry on the most important of our Theosophical work. The magazine now just covers its expenses, and if Lodges and individual Fellows would help in increasing its circulation, it would become more widely useful than it is at the present time. Therefore, while thanking from the bottom of my heart all those who so generously helped to place the magazine on a solid foundation, I should be glad to see a larger increase in the number of regular subscribers, for I regard these as my pupils, among whom I shall find some who will show the capacity for receiving further instruction.

And now I have said all; I am not sufficiently strong to write you a more lengthy message, and there is the less need for me to do so, as my friend and trusted messenger, Annie Besant, she who is my right arm here, will be able to explain to you my wishes more fully and better than I can write them. After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, “Be Theosophists, Work for Theosophy!”—Theosophy first, and Theosophy last; for its *practical* realisation alone can save the Western World from that selfish and unbrotherly feeling that now divides race from

race, one nation from the other; and from that hatred of class and social strifes, that are the

curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as older civilizations have done. In your hands, Brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my true, never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

From their Servant to the last,

H.P. BLAVATSKY.·.

Collected Writings VOLUME XIII
1891

ADDITIONAL MESSAGE TO THE FIFTH AMERICAN CONVENTION

[Letter from H. P. Blavatsky, dated April 15, 1891, read by Annie Besant at the afternoon session of April 26. Reproduced verbatim from the original in the handwriting of G. R. S. Mead, except for the closing salutation and signature, held in the Archives of the Theosophical Society, Pasadena, California.]

THEOSOPHICAL SOCIETY: EUROPEAN SECTION
19 AVENUE ROAD, REGENT'S PARK, LONDON, N.W.

TO THE FIFTH CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY.

Brother Theosophists:

I have purposely omitted any mention of my oldest friend and fellow-worker, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserve special mention.

Had it not been for W. Q. Judge, Theosophy would not be where it is today in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due, and I gladly take this opportunity of stating in public, by the mouth of my friend and colleague, Annie Besant, my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done.

Yours fraternally,

H.P. BLAVATSKY.·.

CIVILIZATION, THE DEATH OF ART AND BEAUTY

[*Lucifer*, Vol. VIII, No. 45, May, 1891, pp. 177-186]

[This essay was introduced by the following Note signed by the Sub-Editor: "I regret to have to announce that the second part of the Editorial, 'The Negators of Science,' cannot appear this month, owing to the alarming illness of H.P. Blavatsky, who is suffering from a severe attack of the prevalent influenza. The following which was written by her as an extra article will take its place."

The reader will find the second installment spoken of in its right chronological order a few pages back.]

In an interview with the celebrated Hungarian violinist, M. Remenyi, the *Pall Mall Gazette** reporter makes the artist narrate some very interesting experiences in the Far East. "I am the first Englishman who ever played before the Mikado of Japan," he said; and reverting to that which has ever been a matter of deep regret for every lover of the artistic and the picturesque, the violinist added:—

On August 8, 1886, I appeared before His Majesty—a day memorable, unfortunately, for the change of costume commanded by the Empress. She herself, abandoning the exquisite beauty of the feminine Japanese costume, appeared on that day for the first time and at my concert in European costume, and it made my heart ache to see her. I could have greeted her had I dared with a long wail of despair upon my travelled violin. Six ladies accompanied her, they themselves being clad in their native costume, and walking with infinite grace and charm.

Alas, alas, but this is not all! The Mikado—this hitherto sacred, mysterious, invisible and unreachable personage:—

* [Vol. LII, #8080, February 11, 1891, p. 3.]

The Mikado himself was in the uniform of a European general! At that time the Court etiquette was so strict that my accompanist was not permitted into His Majesty's drawing-room, and this was told me

beforehand. I had a good *remplacement*, as my ambassador, Count Zaluski, who had been a pupil of Liszt, was able himself to accompany me. You will be astonished when I tell you that, having chosen for the first piece in the programme my transcription for the violin of a C sharp minor polonaise by Chopin, a musical piece of the most intrinsic value and poetic depths, the Emperor, when I had finished, intimated to Count Ito, his first minister, that I should play it again. The Japanese taste is good. I was laden with presents of untold value, one item only being a gold-lacquer box of the seventeenth century. I played in Hong Kong and *outside* Canton, no European being allowed to live inside. There I made an interesting excursion to the Portugese possession of Macao, visiting the cave where Camoens wrote his *Lusiad*. It was very interesting to see outside the Chinese town of Macao, a European Portuguese town, which to this day has remained unchanged since the sixteenth century. In the midst of the exquisite tropical vegetation of Java, and despite the terrific heat, I gave sixty-two concerts in sixty-seven days, travelling all over the island, inspecting its antiquities, the chief of which is a most wonderful Buddhist temple, the Boro Budhur, or Many Buddhas. This building contains six miles of figures, and is a solid pile of stone, larger than the pyramids. They have, these Javans, an extraordinarily sweet orchestra in the national Samelang, which consists of percussion instruments played by eighteen people; but to hear this orchestra, with its most weird Oriental chorus and ecstatic dances, one must have had the privilege of being invited by the Sultan of Solo, 'Sole Emperor of the World.' I have seen and heard nothing more dreamy and poetic than the Serimpis danced by nine Royal Princesses."

Where are the Aesthetes of a few years ago? Or was this little confederation of the lovers of art but one of the soap-bubbles of our *fin de siècle*, rich in promise and suggestion of many a possibility, but dead in works and act? Or, if there are any true lovers of art yet left among them, why do they not organize and send out missionaries the world over, to tell picturesque Japan and other countries ready to fall victims that, to imitate the will-o'-the-wisp of European culture and fascination, means for a non-Christian land, the committing of suicide; that it means sacrificing one's individuality for an empty show and shadow; at best

it is to exchange the original and the picturesque for the vulgar and the hideous. Truly and indeed it is high time that at last something should be done in this direction, and before the deceitful civilization of the conceited nations of but yesterday has irretrievably hypnotized the older races, and made them succumb to its upas-tree wiles and supposed superiority. Otherwise, old arts and artistic creations, everything original and unique will very soon disappear. Already national dresses and time-honoured customs, and everything beautiful, artistic, and worth preservation is fast disappearing from view. At no distant day, alas, the best relics of the past will perhaps be found only in museums in sorry, solitary, and be-ticketed samples preserved under glass!

Such is the work and the unavoidable result of our modern civilization. Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nation, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding

diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price of* the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature to the correct appreciation of things. Like a hideous leprosy our Western civilization has eaten its way through all the quarters of the globe and hardened the human heart. "Soul-saving" is its deceitful, lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices—the real aim. In the far East it

has infected with the spirit of imitation the higher classes of the "pagans"—save China, whose national conservatism deserves our respect; and in Europe it has engrafted *fashion* —save the mark—even on the dirty,—starving proletariat itself! For the last thirty years, as if some deceitful semblance of a reversion to the ancestral type—awarded to men by the Darwinian theory in its moral added to its physical characteristics—were contemplated by an evil spirit tempting mankind, almost every race and nation under the Sun in Asia has gone mad in its passion for *aping* Europe. This, added to the frantic endeavour to destroy Nature in every direction, and also every vestige of older civilizations—far superior to our own in arts, godliness, and the appreciation of the grandiose and harmonious—must result in such national calamities. Therefore, do we find hitherto artistic and picturesque Japan succumbing wholly to the temptation of justifying the "ape theory" by *simianizing* its populations in order to bring the country on a level with canting, greedy and artificial Europe!

For certainly Europe is all this. It is canting and deceitful from its diplomats down to its custodians of religion, from its political down to its social laws, selfish, greedy and brutal beyond expression in its grabbing characteristics. And yet there are those who wonder at the gradual decadence of true art, as if art could exist without imagination, fancy, and a just appreciation of the beautiful in Nature, or without poetry and high religious, hence, metaphysical aspirations! The galleries of paintings and sculpture, we hear, become every year poorer in quality, if richer in quantity. It is lamented that while there is a plethora of ordinary productions, the greatest scarcity of remarkable pictures and statuary prevails. Is this not most evidently due to the facts that (*a*) the artists will very soon remain with no better models than *nature morte* (or "still life") to inspire themselves with; and (*b*) that the chief concern is not the creation or artistic objects, but their speedy sale and profits? Under such conditions, the fall of true art is only a natural consequence.

Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers, and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of nature is desecrated by the advertisements of "Pears' Soap" and "Beecham's Pills." The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odours of gin, whiskey, and beer. And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

"No man ever did or ever will work well, but either from actual sight or sight of faith," says Ruskin, speaking of art. Thus, the first quarter of the coming century may witness painters of landscapes, who have never seen an acre of land free from human improvement; and painters of figures whose ideas of female beauty of form will be based on the wasp-like pinched-in waists of corseted, hollow-chested and consumptive society *belles.* It is not from such models that a picture deserving of the definition of Horace—"a poem without words"—is produced. Artificially draped *Parisiennes* and London Cockneys sitting for Italian *contadini* or Arab Bedouins can never replace the genuine article; and both free Bedouins and genuine Italian peasant girls are, thanks to "civilization," fast becoming things of the past. Where

shall artists find genuine models in the coming century, when the hosts of the free Nomads of the Desert, and perchance all the negro-tribes of Africa—or what will remain of them after their decimation by Christian cannons, and the rum and opium of the Christian civilizer—will have donned European coats and top hats? And that this is precisely what awaits art under the beneficial progress of modern civilization, is self-evident to all.

Aye! let us boast of the blessings of civilization, by all means. Let us brag of our sciences and the grand discoveries of the age, its achievements in mechanical arts, its railroads, telephones and electric batteries; but let us not forget, meanwhile, to purchase at

fabulous prices (almost as great as those given in our day for a prize dog, or an old prima donna's song) the paintings and statuary of uncivilized, barbarous antiquity and of the middle ages: for such objects of art will be reproduced no more. Civilization has tolled their eleventh hour. It has rung the death-knell of the old arts, and the last decade of our century is summoning the world to the funeral of all that was grand, genuine, and original in the old civilizations. Would Raphael, O ye lovers of art, have created one single of his many Madonnas had he had, instead of Fornarina and the once Juno-like women of the Trastevere of Rome to inspire his genius, only the present-day models, or the niched Virgins of the nooks and corners of modern Italy, in crinolines and high-heeled boots? Or would Andrea del Sarto have produced his famous "Venus and Cupid" from a modern East End working girl one of the latest victims to fashion—holding under the shadow of a gigantic hat *à la mousquetaire*, feathered like the scalp of an Indian chief, a dirty, scrofulous brat from the slums? How could Titian have ever immortalized his golden-haired patrician ladies of Venice, had he been compelled to move all his life in the society of our actual "professional beauties," with their straw-coloured, dyed capillaries that transform human hair into the fur of a yellow Angora cat? May not one venture to state with the utmost confidence that the world would never have had the

Athena Lemnia of Phidias—that ideal of beauty *in face and form*—had Aspasia, the Milesian, or the fair daughters of Hellas, whether in the days of Pericles or in any other, disfigured that "form" with stays and bustle, and coated that "face" with white enamel, after the fashion of the varnished features of the mummies of the dead Egyptians.

We see the same in architecture. Not even the genius of Michelangelo himself could have failed to receive its death-blow at the first sight of the Eiffel Tower, or the Albert Hall, or more horrible still, the Albert Memorial. Nor, for the matter of that, could it have received any suggestive idea from the Colosseum and the palace of the Caesars, in their present *whitewashed* and *repaired* state! Whither, then shall we, in our days of civilization, go to find the natural, or even simply the picturesque? Is it still to Italy, to Switzerland or Spain? But the Bay of Naples—even if its waters be as blue and transparent as on the day when the people of Cumæ selected its shores for a colony and its surrounding scenery as gloriously beautiful as ever—thanks to that spirit of mimicry which has infected sea and land, has now lost its most artistic and most original features. It is bereft of its lazy, dirty, but intensely picturesque figures of old; of its *lazzaroni and barcaiòlos*, its fishermen and country girls. Instead of the former's red or blue Phrygian cap, and the latter's statuesque, half-nude figure and poetical rags, we see now-a-days but the caricatured specimens of modern civilization and fashion. The gay *tarantella* resounds no longer on the cool sands of the moonlit shore; it is replaced by that libel on Terpsychore, the modern quadrille, in the gas-lit, gin-smelling sailor's *trattorias.* Filth still pervades the land, as of yore; but it is made the more apparent on the threadbare city coat, the mangled chimney-pot hat and the once fashionable, now castaway European bonnet. Picked up in the hotel gutters, they now

grace the unkempt heads of the once picturesque Neapolitans. The type of the latter has died out, and there is nothing to distinguish the *lazzaroni* from the Venetian *gondoliere*, the Calabrian brigand, or the London street-sweeper and beggar. The still, sunlit waters of *Canal Grande* bear no longer

their gondolas, filled on festival days with gaily dressed Venetians, with picturesque boatmen and girls. The black gondola that glides silently under the heavy carved balconies of the old patrician palazze, reminds one now more of a black floating coffin, with a solemn-looking, dark-clothed undertaker paddling it on towards the Styx, than of the gondola of thirty years ago. Venice looks more gloomy now than during the days of Austrian slavery from which it was rescued by Napoleon III. Once on shore, its *gondoliere* is scarcely distinguishable from his "fare," the British M.P. on his holiday-tour in the old city of the Doges. Such is the levelling hand of all-destroying civilization.

It is the same all over Europe. Look at Switzerland. Hardly a decade ago, every Canton had its distinguishing national costume, as clean and fresh as it was peculiar. Now the people are ashamed to wear it. They want to be mistaken for foreign guests, to be regarded as a civilized nation which follows suit even in fashion. Cross over to Spain. Of all the relics of old, the smell of rancid oil and garlic is alone left to remind one of the poetry of the old days in the country of the Cid. The graceful mantilla has almost disappeared; the proud hidalgo-beggar has taken himself off from the street-corner; the nightly serenades of lovesick Romeos are gone out of fashion, and the duenna contemplates going in for woman's rights. The members of the "Social Purity" Associations may say "thank God" to this and lay the change at the door of Christian and moral reforms of civilization. But has morality gained anything in Spain with the disappearance of the nocturnal lovers and duennas? We have every right to say, *no.* A Don Juan *outside* a house is less dangerous than one *inside.* Social immorality is as rife as ever—if not more so, in Spain, and it must be so, indeed, when even *Harper's Guide Book* quotes in its last edition as follows: "Morals in all classes, especially in the higher, are in the most degraded state. Veils, indeed, are thrown aside, and serenades are rare, but gallantry and intrigue are as active as ever. The men think little of their married obligations; the women . . . are willing victims of unprincipled gallantry." (*Spain*, "Madrid," page

678.) In this, Spain is but on a par with all other countries civilized or now civilizing, and is assuredly not worse than many another country that could be named; but that which may be said of it with truth is, that what it has lost in poetry through civilization, it has gained

in hypocrisy and loose morals. The *Cortejo* has turned into the *petit crevé*; the castanets have become silent, because, perhaps, the noise of the uncorked champagne bottles affords more excitement to the rapidly civilizing nation; and the "Andalouse au teint bruni" having taken to cosmetics and face-enamel, "la Marquesa d' Almedi" may be said to have been buried with Alfred de Musset.

The gods have indeed been propitious to the Alhambra. They have permitted it to be burnt before its chaste Moresque beauty had been finally desecrated, as are the rock-cut temples of India, the Pyramids and other relics by drunken orgies. This superb relic of the Moors had already suffered, once before, by Christian improvement. It is a tradition still told in Granada, and history too, that the monks of Ferdinand and Isabella had made of Alhambra—that "palace of petrified flowers dyed with the hues of the wings of angels"—a filthy prison for thieves and murderers. Modern speculators might have done worse; they might have polluted its walls and pearl-inlaid ceilings, the lovely gilding and stucco, the fairy-like arabesques, and the marble and gossamer-like carvings, with commercial advertisements, after the Inquisitors had already once before covered the building with whitewash and permitted the prison-keepers to use Alhambra Halls for their donkeys and cattle. Doubting but little that the fury of the *Madrilenos* for imitating the French and English must have already, at this stage of modern civilization, infected every province of Spain, we may regard that lovely country as dead. A friend speaks, as an eye-witness, of "cocktails" spilled near the marble fountain of the Alhambra, over the blood-marks left by the hapless Abancerages slain by Boabdil, and of a Parisian *cancan pur sang* performed by working girls and soldiers of Granada, in the Court of Lions!

186

But these are only trifling signs of the time and the spread of *culture* among the middle and lower classes. Wherever the spirit of aping possesses the heart of the nation—the poor working classes—there the elements of nationality disappear and the country is on the eve of losing its individuality and all things change for the worse. What is the use of talking so loudly of "the benefits of *Christian* civilization," of its having softened public morals, refined national customs and manners, etc., etc., when our modern civilization has achieved quite the reverse! Civilization has depended, for ages, says Burke, "upon two principles. . . . the spirit of a gentleman and the spirit of religion." And how many true *gentlemen* have we left, when compared even with the days of half-barbarous knighthood? Religion has become canting hypocrisy and the genuine religious spirit is regarded now-a-days as insanity. Civilization, it is averred, "has destroyed brigandage, established public security, elevated morality and built railways which now honeycomb the face of the globe." Indeed? Let us analyze seriously and impartially all these "benefits" and we shall soon find that civilization has done nothing of the kind. At best it has put a false nose on every evil of the Past, adding hypocrisy and false pretence to the natural ugliness of each. If it is true to say that it has put down in some civilized centres of Europe—near Rome, in

the Bois de Boulogne or on Hampstead Heath—*banditti* and highwaymen, it is also as true that it has, thereby, destroyed robbery only as a speciality, the latter having now become a common occupation in every city great or small. The robber and cut-throat has only exchanged his dress and appearance by donning the livery of civilization—the ugly modern attire. Instead of being robbed under the vault of thick woods and the protection of darkness, people are robbed now-a-days under the electric light of saloons and the protection of trade-laws and police-regulations. As to open day-light brigandage, the *Mafia* of New Orleans and the *Mala Vita* of Sicily, with high officialdom, population, police, and jury forced to play into the hands of regularly organized bands of murderers, thieves and

tyrants* in the full glare of European "culture," show how far our civilization has succeeded in establishing public security, or Christian religion in softening the hearts of men and the ways and customs of a barbarous past. Modern Cyclopædias are very fond of expatiating upon the decadence of Rome and its *pagan* horrors. But if the latest editions of the *Dictionary of Greek and Roman Biography* were honest enough to make a parallel between those "monsters of depravity" of ancient civilization, Messalina and Faustina, Nero and Commodus, and modern European aristocracy, it might be found that the latter could give odds to the former—in social hypocrisy, at any rate. Between "the shameless and beastly debauchery" of an Emperor Commodus, and as beastly a depravity of more than one "Honourable," high official representative of the people, the only difference to be found is that while Commodus was a member of all the sacerdotal colleges of Paganism, the modern debauchee may be a high member of the Evangelical Christian Churches, a distinguished and pious pupil of Moody and Sankey and what not. It is not the Calchas of Homer, who was the type of the Calchas in the Operette *La Belle Hélène*, but the modern sacerdotal Pecksniff and his followers.

As to the blessings of railways and "the annihilation of space and time," it is still an undecided question—without speaking of the misery and starvation the introduction of steam engines and machinery in general has brought for years on those who depend on their manual labour—whether railways do not kill more people in one month that the brigands of all Europe used to murder in a whole year. The victims of railroads, moreover, are killed under circumstances which surpass in horror anything the cut-throats may have devised. One reads almost daily of railway disasters in which people are "burned to death in the blazing wreckage," "mangled and crushed out of recognition" and

---

* Read the "Cut Throats' Paradise" in the *Edinburgh Review* for April, 1877, and the digest of it in the *Pall Mall Gazette of* April 15th, 1891, "Murder as a Profession."

killed by dozens and scores.* This is a trifle worse than the highwaymen of old Newgate.

Nor has crime been abated at all by the spread of civilization; though owing to the progress of science in chemistry and physics, it has become more secure from detection and more ghastly in its realization than it ever has been. Speak of Christian civilization having improved public morals; of Christianity being the only religion which has established and recognized Universal Brotherhood! Look at the brotherly feeling shown by American Christians to the Red Indian and the Negro, whose *citizenship* is the farce of the age. Witness the love of the Anglo-Indians for the "mild Hindu," the Mussulman, and the Buddhist. See "how these Christians love each other" in their incessant law litigations, their libels against each other, the mutual hatred of the Churches and of the sects. Modern civilization and Christianity are oil and water—they will never mix. Nations among which the most horrible crimes are daily perpetrated; nations which rejoice in Tropmanns and Jack the Rippers, in fiends like Mrs. Reeves the trader in baby slaughter—to the number of 300 victims as is believed—for the sake of filthy lucre; nations which not only permit but encourage a Monaco with its hosts of suicides, that patronize prize-fights, bull-fights, useless and cruel sport and even indiscriminate vivisection—such nations have no right to boast of their civilization. Nations furthermore which from political considerations, dare not put down slave-trade *once for all*, and out of revenue-greed, hesitate to abolish opium and whiskey

---

* To take one instance. A Reuter's telegram from America, where such accidents are almost a daily occurrence, gives the following details of a wrecked train: "One of the cars which was attached to a gravel train and which contained five Italian workmen, was thrown forward into the centre of the wreck, and the whole mass caught fire. Two of the men were killed outright and the remaining three were injured, pinioned in the wreckage. As the flames reached them their cries and groans were heartrending. Owing to the position of the car and the intense heat the rescuers were unable to reach them, and were compelled to watch them slowly burn to death. It is understood that all the victims leave families."

GEORGE EDWARD WRIGHT
1851-?
Reproduced from *The Path,* New York, Vol. VIII, March, 1894.

KING OSCAR II OF SWEDEN AND NORWAY
1829-1907
From the Archives of the Theosophical Society, Pasadena.
Reproduced by permission.

trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves either Christian or civilized. A civilization finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet of barbarous. We, the modern-day Europeans, are Vandals as great, if not greater than Atilla with his savage hordes.

Consummatum est. Such is the work of our modern Christian civilization and its direct effects. The destroyer of art, the Shylock, who, for every mite of gold it gives, demands and receives in return a pound of human flesh, in the heart-blood, in the physical and mental suffering of the masses, in the loss of everything true and loveable—can hardly pretend to deserve grateful or respectful recognition. The unconsciously prophetic *fin de siècle*, in short, is the long ago foreseen *fin de cycle*; *when according to Manjunātha Sutra*, "Justice will have died, leaving as its successor blind Law, and as its Guru and guide—*Selfishness*; when wicked things and deeds will have to be regarded as meritorious, and holy actions as madness." Beliefs are dying out, divine life is mocked at; art and genius, truth and justice are daily sacrificed to the insatiable mammon of the age—money grubbing. The artificial replaces everywhere the real, the false substitutes the true. Not a sunny valley, not a shadowy grove left immaculate on the bosom of mother nature. And yet what marble fountain in fashionable square or city park, what bronze lions or tumble-down dolphins with upturned tails can compare with an old worm-eaten, moss-covered, weather-stained country well, or a rural windmill in a green meadow! What Arc de Triomphe can ever compare with the low arch of Grotta Azzurra, at Capri, and what city park or Champs Élysées, rival Sorrento, "the wild garden of the world," the birth-place of Tasso? Ancient civilizations have never sacrificed Nature to speculation, but holding it as divine, have honoured her natural beauties by the erection of works of art, such as our modern electric civilization could never produce even in dream. The sublime grandeur, the mournful gloom and majesty of the ruined temples of Paestum, that stand for ages like so

many sentries over the speculchre of the Past and the forlorn hope of the Future amid the mountain wilderness of Sorrento, have inspired more men of genius than the new civilization will ever produce. Give us the *banditti* who once infested these ruins, rather than the railroads that cut through the old Etruscan tombs; the first may take the purse and life of the few; the second are undermining the lives of the millions by poisoning with foul gases the sweet breath of the pure air. In ten years, by century the XXth, Southern France with its Nice and Cannes, and even Engadine, may hope to rival the London atmosphere with its fogs, thanks to the increase of population and changes in climate. We hear that Speculation is preparing a new iniquity against Nature: smoky, greasy, stench-breathing *funiculaires* (baby-railways) are being contemplated for some world-renowned mountains. They are preparing to creep like so many loathsome, fire-vomiting reptiles over the immaculate body of the Jungfrau, and a railway-tunnel is to pierce the heart of the snow-capped Virgin mountain, the glory of Europe. And why not? Has not national

speculation pulled down the priceless remains of the grand Temple of Neptune at Rome, to build over its colossal corpse and sculptured pillars the present Custom House?

Are we so wrong then, in maintaining that modern civilization with its Spirit of Speculation is the very *Genius of Destruction*; and as such, what better words can be addressed to it than this definition of Burke:—

"A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors."

H. P. B.

TRUE NOBILITY

[*Lucifer*, Vol. VIII, No. 45, May, 1891, p. 186]

We take the following from one of the dailies of March 20th:—

> "The funeral of Mrs. Strutter, the English nurse of the present Emperor of Russia, and Duchess of Edinburgh, and all the rest of the children of Alexander II, took place at St. Petersburg a day or two ago. The Emperor and the Grand Dukes followed the coffin on foot, and the Empress and the Grand Duchesses in mourning carriages."

This is a lesson of gentle courtesy that the Victorian Court, the automatic slave of etiquette, would do well to lay to heart and study deeply.

Collected Writings VOLUME XIII

1891

MY BOOKS

[*Lucifer*, Vol. VIII, No. 45, May, 1891, pp. 241-247]

Some time ago, a Theosophist, Mr. R***, was travelling by rail with an American gentleman, who told him how surprised he had been by his visit to our London Headquarters. He said that he had asked Mdme. Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring *Isis Unveiled*,* when to his astonishment she replied, "Don't read it, *it is all trash.*"

Now I did not say "trash" so far as I remember; but what I did say in substance was: "Leave it alone; *Isis* will not satisfy you. Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and

* [For a more complete *view* of the production of *Isis Unveiled*, see the "Introductory" to the 1972 edition, T.P.H., Wheaton, ILL., U.S.A.]

192

most confused." And I might have added with as much truth that, carefully analysed from a strictly literary and critical standpoint, *Isis* was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all and also that it had some very gross mistakes due to the many alterations in proof-reading in general, and word corrections in particular. Finally, that the work, for reasons that will be now explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connection with each other, had been well shaken up in a waste-basket, and then taken out at random and—published.

Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate "master-piece," this "monumental work," as some reviews have called it, with

its hideous metamorphoses of one word into another, thereby entirely transforming the meaning,* with its misprints and wrong quotation-marks,

---

* Witness the word "planet" for "cycle" as originally written, corrected by some unknown hand (Vol. I, p. 347, 2nd par.), a "correction" which shows Buddha teaching that there *is no rebirth on this planet* (!!) when the contrary is asserted on p. 346, and the Lord Buddha is said to teach how to "avoid" *reincarnation*; the use of the word "planet," for *plane*, of "Monas" for *Manas*; and the sense of whole ideas sacrificed to the grammatical form, and changed by the substitution of wrong words and erroneous punctuation, etc., etc., etc.

---

has given me more anxiety and trouble than anything else during a long life-time which has ever been more full of thorns than of roses.

But in spite of these perhaps too great admissions, I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings. Prepared to take upon myself—*vicariously* as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teaching are mine*, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. So true is this, that when *Isis* was first published, some of the best American papers were lavish in its praise—even to exaggeration, as is evidenced by the quotations below.*

---

* *Isis Unveiled*; a master key to the mysteries of ancient and modern science and theology. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols., royal 8 vo., about 1,500 pages, cloth, $7.50. Fifth Edition.

"This monumental work . . . . about everything relating to magic, mystery, witchcraft, religion, spiritualism, which would be valuable in an encyclopædia."—*North American Review.*

"It must be acknowledged that she is a remarkable woman, who has read more, seen more, and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views . . . . her pages are garnished with foot notes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest . . . . demands the earnest attention of thinkers, and merits an analytic reading."—*Boston Evening Transcript.*

"The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages

---

The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in *propria persona* I upset. For the last fifteen years—ever since this first publication—an incessant shower of ugly accusations has been poured upon me. Every libellous charge, from immorality and the "Russian spy" theory down to my acting on false pretences, of being a chronic fraud and a *living lie*, an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact *that not a single one of these charges has ever been substantiated*; that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes like as in a glass-house,—nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever active opponents that (1) *Isis Unveiled* was simply a rehash of Éliphas Lévi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the *departed spirits* of Jesuits (*sic*); and finally (3) that my two volumes had been compiled from MSS. (never before heard of), which Baron de Palm—he of the cremation and double-burial fame—had left behind him, and which I had

---

abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through."—*N. Y. Independent.*

"An extremely readable and exhaustive essay upon the paramount importance of re-establishing the Hermetic Philosophy in a world which blindly believes that it has outgrown it.—*N.Y. World.*

"Most remarkable book of the season."—*Com. Advertiser.*

"Readers who have never made themselves acquainted with the literature of mysticism and alchemy, the volume will furnish the materials for an interesting study—a mine of curious information."—*Evening Post.*

"They give evidence of much and multifarious research on the part of the author, and contain a vast number of interesting stories. Persons fond of the marvellous will find in them an abundance of entertainment."—*New York Sun.*

---

found in his trunk!* On the other hand, friends, as unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work; and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of *Isis* had been dictated to me *from cover* to *cover* and *verbatim* by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that my enemies and critics inferred—as well they might—that either these invisible inspirers

"A marvelous book both in matter and manner of treatment. Some idea may be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being . . . . . But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains . . . . will certainly prove attractive to all who are interested in the history, theology, and the mysteries of the ancient world."—*Daily Graphic.*

"The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore."—*New York Tribune.*

"One who reads the book carefully through, ought to know everything of the marvellous and mystical, except perhaps, the passwords. *Isis* will supplement the *Anacalypsis.* Whoever loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocryphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century."—*New York Herald.*

* This Austrian nobleman, who was in complete destitution at New York, and to whom Colonel Olcott had given shelter and food, nursing him during the last weeks of his life—left nothing in MS. behind him but bills. The only effect of the baron was an old valise, in which his "executors" found a battered bronze Cupid, a few foreign Orders (imitations in pinchbeck and paste, as the gold and diamonds had been sold); and a few shirts of Colonel Olcott's, which the ex-diplomat had annexed without permission.

had no existence, and were part of my "fraud," or that they lacked the cleverness of even an average good writer.

Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled*, for which I am in no way responsible, (*a*) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (*b*) that many a passage in these works has been written by me *under their dictation.* In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of *thought-transference*, will easily concede that if even a hypnotized subject, a mere irresponsible medium, *hears the unexpressed thought* of his hypnotizer, who can thus transfer his thought to him—*even to repeating the words read by the hypnotizer mentally from a book*—then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

Hitherto, I have abstained—except on very rare occasions—from answering any criticism on my works, and have even left direct slanders and lies unrefuted, because in the case of *Isis* I found almost every kind of criticism justifiable, and in that of "slanders and lies," my contempt for the slanderers was too great to permit me to notice them. Especially was it the case with regard to the libellous matter emanating from America. It has all come from one and the same source, well known to all Theosophists, a *person* most indefatigable in attacking me personally for the last

twelve years,† though I have never seen or met the creature. Neither do I intend to answer him now. But, as *Isis* is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion of the public which may be in sympathy with Theosophy, are entitled to the whole truth—*and nothing but the truth.* Not that I seek to excuse myself in anything even before them or to "explain things." It is nothing of the kind. What I am determined to do is to give *facts*, undeniable and not to be gainsaid, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them *seriatim.*

(1). When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

(2). I had never been at any college, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

(3). Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore—

(4). I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

(5). When I started to write that which developed later into *Isis Unveiled*, I had no more idea than the man in the

† I will not name him. There are names which carry a moral stench about them, unfit for any decent journal or publication. His words and deeds emanate from the *cloaca maxima* of the Universe of matter and have to return to it, without touching me.

moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that *I had to write it*, *that* was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society.

Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as *Isis*, before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be rewritten. Then we started on our literary labours and worked together every evening. Some pages the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to real aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis.* It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index*, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction* "Before the Veil." If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder's express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready the work went to press.

From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it

from the beginning. Before we were through with the first three chapters, there was a bill of six hundred dollars for corrections and alterations, and I had to give up the proofreading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivaswata" (Manu) became transformed in the published volumes into "Viswamitra," that thirty-six pages of the Index were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into

practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work—which has now reached its seventh or eighth edition, is still in demand.

And now—and perhaps in consequence of all this—comes a new accusation: I am charged *with wholesale plagiarism* in the introductory Chapter "Before the Veil"!

Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the "borrowing." But all "parallel passages" to the contrary, as I have not done so, I do not see why I should confess it; even though "thought tranference" as the *Pall Mall Gazette* wittily calls it, is in fashion, and at a premium just now. Since the day when the American press raised a howl against Longfellow, w ho, borrowing from some (then) unknown German translation of the Finnish epic, the *Kalevala*, published it as his own superb poem, *Hiawatha*, and forgot to acknowledge the source of his inspiration, the Continental press has repeatedly brought out other like accusations. The present year is

especially fruitful in such "thought transferences." Here we have the Lord Mayor of the City of London, repeating word for word an old forgotten sermon by Mr. Spurgeon and swearing he had never read or heard of it. The Rev. Robert Bradlaugh writes a book, and forthwith the *Pall Mall Gazette* denounces it as a verbal copy from somebody else's work. Mr. Harry de Windt, the Oriental traveller, and a F.R.G.S. to boot, finds several pages out of his just published *A Ride to India*, *across Persia and Baluchistan*, in the London *Academy*, paralleled with extracts from *The Country of Baluchistan*, by A. W. Hughes, which are identical *verbatim et literatim.* Mrs. Parr denies in the *British Weekly* that her novel *Sally* was borrowed consciously or unconsciously from Miss Wilkins' *Sally*, and states that she had never read the said story, nor even heard the author's name, and so on. Finally, every one who has read *La Vie de Jésus*, by Renan, will find that he has plagiarised *by anticipation*, some descriptive passages rendered in flowing verse in the *Light of the World.* Yet even Sir Edwin Arnold, whose versatile and recognized genius needs no borrowed imagery, has failed to thank the French Academician for his pictures of Mount Tabor and Galilee in prose, which he has so elegantly versified in his last poem. Indeed, at this stage of our civilisation and *fin de siècle,* one should feel highly honoured to be placed in such good and numerous company, even as a—plagiarist. But I cannot claim such a privilege and, simply for the reason already told that out of the whole Introductory chapter "Before the Veil," I can claim as my own only certain passages in the Glossary appended to it, the Platonic portion of it, that which is now denounced as "a bare-faced plagiarism" having been written by Professor A. Wilder.

That gentleman is still living in or near New York, and can be asked whether my statement is true or not. He is too honourable, too great a scholar, to deny or fear anything. He insisted upon a kind of *Glossary*, explaining the Greek and Sanskrit names and words with which the work abounds, being appended to an Introduction, and furnished a few

himself. I begged him to give me a short summary of

the Platonic philosophers, which he kindly did. Thus from p. 11 down to 22 the text is his, save a few intercalated passages which break the Platonic narrative, to show the identity of ideas in the Hindu Scriptures. Now who of those who know Dr. A. Wilder personally, or by name, who are aware of the great scholarship of that eminent Platonist, the editor of so many learned works,* would be insane enough to accuse *him* of "plagiarising" from any author's work! I give in the foot-note the names of a few of the platonic and other works he has edited. The charge would be simply preposterous!

The fact is that Dr. Wilder must have either forgotten to place quotes before and after the passages copied by him from various authors in his Summary; or else, owing to his very difficult handwriting, he has failed to mark them with sufficient clearness. It is impossible, after the lapse of almost fifteen years, to remember or verify the facts. To this day I had imagined that this disquisition on the Platonists was his, and never gave a further thought to it. But now enemies have ferretted out unquoted passages and proclaim louder than ever "the author of *Isis Unveiled*," to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead "guilty" in the ordinary sense. Let then the slanderers go on, only to find in another fifteen years as they have found in the preceding period, that whatever they do, *they cannot ruin Theosophy*, *nor even hurt me.* I have no author's vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me—personally.

But in view of the facts as given above; and considering that—

(*a*) The language in *Isis* is not mine; but (with the exception of that portion of the work which, as I claim, was *dictated*), may be called only a sort of translation of my facts and ideas into English;

(*b*) It was not written for the public,—the latter having always been only a secondary consideration with me—but for the use of Theosophists and members of the Theosophical Society to which *Isis* is dedicated;

(*c*) Though I have since learned sufficient English to have been enabled to edit two magazines—the *Theosophist* and *Lucifer*—yet, to the present hour I never write an article,

an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction.

Considering all this and much more, I ask now every impartial and honest man and woman whether it is just or even fair to criticize my works—*Isis*, above all others—as one would the writings of a born American or English author! What I claim in them as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honour of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and finally the general make-up of the volumes, to every one of those who have helped me. Even for *The Secret Doctrine* there are about half-a-dozen Theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from the first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught; or as quoted by me in *The Secret Doctrine* (Vol. I, p. xlvi) from Montaigne: "I have here made only a nosegay of culled (Eastern) flowers, and have brought nothing of my own but the string that ties them."

Is any one of my helpers prepared to say that I have not paid the full price for the string?

April 27, 1891. H. P. BLAVATSKY.

Collected Writings VOLUME XIII
1891

A DECLARATION

We, the undersigned Fellows of the Theosophical Society (and members of the Inner Group of the E.S.) at the stake of our personal honour and reputation, hereby declare:

That we have fully investigated all the accusations and attacks which have been made against the personal character and *bona fides* of H. P. Blavatsky, and have found them in the vast majority of cases to be entirely false, and in the few remaining instances the grossest possible distortions of the simple facts.

Knowing moreover, that accusations of plagiarism, want of method and inaccuracy, are now being made and will in the future be brought against her literary work, we make the following statement for the benefit of all Fellows of the Theosophical Society and for the information of others:

H. P. Blavatsky's writings, owing to her imperfect knowledge of English and literary methods, have been invariably revised, recopied or arranged in MS., and the proofs corrected, by the nearest "friends" available for the time being (a few of whom have occasionally supplied her with references, quotations, and advice). Many mistakes, omissions, inaccuracies, &c., have consequently crept into them.

---

* Alexander Wilder, M.D., the editor of *Serpent and Siva Worship*, by Hyde Clarke and C. Staniland Wake; of *Ancient Art and Mythology*, by Richard Payne Knight, to which the editor has appended an Introduction, Notes translated into English and a new and complete Index; of *Ancient Symbol Worship*, by Hodder M. Westropp and C. Staniland Wake, with an Introduction, additional Notes and Appendix by the editor; and finally, of *The Eleusinian and Bacchic Mysteries:* A Dissertation by Thomas Taylor, edited with Introduction, Notes, Emendations, and Glossary; and the author of various learned works, pamphlets and articles for which we have no space here. Also the editor of the *Older Academy*, a quarterly journal of New York, and the translator of the *Egyptian Mysteries*, by Iamblichus.

These works, however, have been put forward purely with the intention of bringing certain *ideas* to the notice of the Western world, and with no pretension on her part to scholarship or literary finish.

In order to support these views, innumerable quotations and references had to be made (in many cases without the possibility of verification by her), and for these she has never claimed any originality or profound research whatever.

After long and intimate acquaintance with H. P. Blavatsky, we have invariably found her labouring for the benefit and instruction of the Theosophical Society and others, and not for herself, and that she is the first to make little of what others may consider her "learning." From further instruction however, which we have received, we know for a fact that H. P. Blavatsky is the possessor of far deeper "knowledge" than even that which she has been able to give out in her public writings.

From all of which considerations, it logically follows that no accusations can possibly shake our confidence in H. P. Blavatsky's personal character and *bona fides* as a teacher. We do not therefore intend in future to waste our time in useless refutations, or allow ourselves to be distracted from our work by any attacks, further than to repeat our present statement.

We, however, reserve to ourselves the right of appeal to the law, when necessary.

G. R. S. MEAD,
W. R. OLD,
LAURA M. COOPER,
EMILY KISLINGBURY,
E. T. STURDY,
H. A. W. CORYN,
CONSTANCE WACHTMEISTER,
ALICE LEIGHTON CLEATHER,
CLAUDE F. WRIGHT,
ARCHIBALD KEIGHTLEY,
ISABEL COOPER-OAKLEY,
ANNIE BESANT.

MADAME BLAVATSKY SPEAKS OUT

[*The Theosophist*, Supplement to March, 1889, p. lviii-lix.]

A young woman having lately libelled Madame Blavatsky in a novel, that redoubtable lady recently brought down her sledge-hammer on the poor little literary mosquito in an interview in the *Pall Mall Gazette.* The young woman had repeated the fusty slander which is so sweet to the nostrils of certain persons, that the Corresponding Secretary of the Theosophical Society is a Russian spy. This is part of the reply:—

"There are only three or four lines which refer to me. The dozen other persons who are lied about in this work of unique fiction are invited to take care of themselves. As for me it is enough for me to answer the four distinct falsehoods and the libel for which the author is responsible on my account alone. These falsehoods are based on no foundation whatever, save perhaps on public gossip and the efforts of those good souls who think that the best way of 'entertaining people' is to serve them with slices of freshly murdered reputations. This particular calumny is an ancient three-years-old slander, picked up from the gutters of Anglo-Indian hill stations, and revived to serve a special purpose by one who, unknown to the world the day before, has since made himself famous in the annals of the world's iniquitous verdicts by playing at the detective on false scents. But if the originator of this vile invention is not the authoress of "Miss Hildreth," she is still the first one who has had the impudence of recording it in a novel, adding to it, moreover, a flavour of her own venom. It is, therefore, to her that I address the following refutations.

1. I have never corresponded, whether secretly or openly, with a 'Monsieur Kinovief;' nor with the General of this name; nor have I ever been accused before to my knowledge of having done so.

2. I have never written, in all my life on politics, of which I know nothing. I take no interest in political intrigues, regarding them as the greatest nuisance and a bore, the falsest of all systems in the code of ethics. I feel the sincerest pity for those diplomats who, being honourable men, are nevertheless obliged to deceive all their lives, and to embody a living, walking LIE.

3. Ten years ago, the Anglo-Indian Government, acting upon a false and malicious insinuation, mistook me for a spy; but after the Police had shadowed me for over eight months—without unearthing a trace of the charge brought against me—it found to its great sorrow that it had made an April-fool of itself. Yet the Anglo-Indian Government acted, after that, in the most honourable way. In November, 1876, Lord Lytton issued an order to the Political Department that Colonel Olcott and myself should be no longer subjected to the insulting surveillance of the Anglo-Indian Police. [Vide the *Allahabad Pioneer*, November 11, 1879.] From that day we were no longer annoyed.

4. Prince Doudaroff Korsakoff stands probably as the cunning anagram of Prince Dondoukof Korsakof? This gentleman has been a friend of my family and myself since 1846; yet beyond two or three letters exchanged, I have never corresponded with him. It was Mr. Primrose, Lord Lytton's Secretary, who was the first to write to him, in order to sift to the bottom another *mystery.* The Anglo-Indian Mrs. Grundy had mistaken me for my "twin-brother" apparently, and people wanted too know which of us was drowned in the washtub during our infancy—myself or that "twin-brother," as in the fancy of the immortal Mark Twain. Hence the correspondence for purposes of identification.

5. Lord Dufferin's "clear-sightedness" is no doubt a fact of history. But why endow his Lordship with soothsaying? Doomed by my physicians to certain death unless I left

India (I have their medical certificate), I was leaving Madras for Europe almost on the day of Lord Dufferin's arrival at Calcutta. But then perhaps Lord Dufferin stands in the novel only cabalistically for Lord Ripon? In such case, as all three Viceroys—from 1879 to 1888—are now in Europe, it is easy to learn the truth, especially from the Marquis of Ripon who remained Viceroy during almost the whole period of my stay in India. Let the Press inquire, from themselves or their Secretaries, whether it has been ever proven by any of their respective Governments that I was a political agent, whatever may be the malicious society gossip of my enemies. Nor do I feel so certain yet, unless this disgraceful rumour is sufficiently refuted, that I will not appeal directly to the justice and honour of these three noblemen. *Noblesse oblige.* The least of beggars has a right to seek redress from law, and to appeal to the evidence of the highest in the land, if that evidence can save his honour and reputation, especially in a case like this, when truth can be made known with one simple word from these high witnesses—a yea or a nay."

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

POSTHUMOUS WORKS

[Beyond this point we begin to print material from the pen of H.P.B. which was published POSTHUMOUSLY, right through October, 1896, mostly in *Lucifer*.

On the whole, we adhere to the policy of publishing everything in the chronological order of original publication. But here and there throughout the *Collected Writings*, and this applies to the posthumous material as well, certain articles are known to have been written much earlier than when published; therefore they have been removed to where they actually belong, and this is indicated by various bracketed Notes and Comments.

Here are also articles and essays which H.P.B. wrote at various times—we do not exactly know when—some of which are yet unpublished. They are in the Adyar Archives. Some of them, as indicated, received publication in *The Theosophist* of recent years; some have not yet appeared. They have been carefully transcribed from microfilm and, of course, belong, however late in time, to the "posthumous" section of material.—*Compiler.*]

THE THEOSOPHICAL SOCIETY

A TRUTHFUL TALE OF THE NINETEENTH CENTURY

Source-material for the Future History of Psychism in the Darwinian Epoch. Dedicated to the Skeptics of the Motherland

[The original Manuscript of this unfinished Tale in H.P.B.'s handwriting is in the Adyar Archives. Its Russian title is: Teosoficheskoye Obshchestvo—Skazka-bil' XIX veka. H.P.B.'s sister, Madame Vera Petrovna de Zhelihovsky states (*Russkoye Obozreniye*, Vol. VI, November, 1891, pp. 275-78) that such a tale was being written by H.P.B. shortly before her final illness, but that only a portion of the Introductory part was written; she also gives several brief excerpts from it.

An English translation of this incomplete tale, prepared by Zoltán de Álgya-Pap, a very scholarly Hungarian Theosophist, then resident at Adyar, was published in *The Theosophist*, Vol. 82, September, 1961. Somewhat later, namely in 1962, the Theosophical Journal *Alba* edited in Boston, Mass., by two devoted Russian Theosophists, Nicholas Pavlovich von Reincke and his sister, Dagmara Pavlovna von Reincke, published the original Russian text of this tale, with the *facsimiles* of two pages thereof reproduced herewith. H.P.B.'s text is a masterpiece of Russian prose, full of sparkling wit and vivid imagery.

Our English translation of this tale follows on the whole Mr. de Álgya-Pap's rendering, with a few alterations and improvements required by the Russian original wording.—*Compiler.*]

There is so much nonsense, written and spoken, especially in Russia, concerning the Theosophical Society, which I personally planned and founded in New York on the 17th November 1875, that I have finally decided to enlighten my dear compatriots on the subject. Whether they believe me or not is, of course, left to them.

The story goes that Prince Bismarck, when he wished to conceal from the public any of his planned political tricks, the smooth unfoldment of which might be hampered if prematurely revealed, openly informed the public of his plans. In other words, the Iron Chancellor told the plain truth, and—nobody believed him. In like manner, I am about to tell the truth by stating the facts, knowing beforehand that the rules of criticism in a civilized country stand in the way of belief. On the contrary, reading my truthful account, based on almost unbelievable yet true facts, and acquainting themselves with the history of

the Society which emerged almost instantaneously, without any preparation, and which from seven members, individuals unknown to the world, rapidly developed in a few years into a numerous "Brotherhood" covering the globe, like mushrooms after rain, with its "Lodges"—these wise critics will feel compelled to express their doubts. And even from my sympathizers I do not expect more than was written to me by the wife of a major serving in the Caucasus. She honored me with the impression made upon her by my story about *The Mysterious Tribes of the Blue Mountains*, and ended her letter exclaiming: "Oh, what an inventive storyteller you are!"

Since 1881, I have written much about the Theosophical Society and its activities in India, first in "Letters to the Motherland" published in the *Moskovskiya Vedomosty*, and later in the *Russkiy Vestnik*, and what I have described has always been considered by the public as a "fabrication" of mine, particularly my account of the psychological constitution of the Hindus which, of course, is not to be found in statistical records and books on the British Colonies. My stories *From the Caves and Jungles of Hindostan*, left unfinished after the death of M. N. Katkov, were received by the public as a novel and plain *fiction.* Really, it would be sensible to remember the wise remark of the English poet: "Truth is often stranger than fiction." After all, to believe in nothing is, perhaps, more reasonable. The unbeliever has a more peaceful sleep and an easier life. To deny something is more comfortable than to accept on faith anything

that has not yet obtained the right of citizenship in society, and by accepting which you are compelled to swim against the current of public opinion and common thinking. For this reason people will not believe me even now. Never mind! Just as Epictetus told his host—who, using his stick, had thrashed the sage for his advice—I shall tell my critics: "Strike, *but* listen." And whatever happens then does not concern me, as grandmother used to say concerning the future: "That's why."

Public opinion in Russia, as anywhere else, is like a kaleidoscope in which the combination of figures change continually according to the movement of the hand holding it; or, in other words, the notion of what is possible or impossible, prudent or foolish, suitable or unsuitable, depends on some leaders of science and fashion who cause that public opinion to rotate like a weather-cock. That which we believed yesterday, we no longer believe today; and in both instances merely because the wind was blowing from a different direction. Even contemporary science, or rather its high priests, taught in the Middle Ages all that today they deny, and believe today in that which they ridiculed in those earlier days. Astrology, Alchemy and Magic are flung like rubbish into the attic of the Academies, while the circulation of the blood, steam-power and electricity, called by them not so long ago nonsensical, absurd fictions, are now seated in places of honor at their meetings. On the other hand, gentlemen-Academicians find themselves now compelled to believe in things at which only ten years ago they turned up their highly erudite noses in utter disdain; in things which fifty years ago were subjected to severe

ostracism and banished from the holy precincts of the Academy—namely, *Mesmerism* and *Animal Magnetism.* At the present time both of these are flourishing under the mask of "suggestion" or "hypnotism." And all this because our earth rotates, and human brains follow its movement. Before Galileo, scholars imagined the terrestrial globe as a flat pancake in the centre of the universe, while Pythagoras, some 2,000 years before Copernicus, taught the heliocentric conception. Our European scholars of the Middle

Ages considered the Hindu allegory representing our Earth as resting upon four elephants standing on a turtle, wagging its short tail in empty universal space—as a sacred truth. Now they have become convinced that the earth is round, and that our planet is an insignificant little globe among billions of other and bigger planets. People used to think of themselves as Gods of this Earth, for whom the Cosmos had been created; but now science has convinced us that we are nothing more than the progeny of tailless monkeys, and are, together with these our wretched *cousins*, descendants of one and the same (however, as yet undiscovered) forefather—Adam with a tail. Long ago? Well, it was only yesterday that according to the authoritative teaching of Haeckel and of his friend Huxley, there sat at the very root of the genealogical tree of humanity the *Moneron*, hermit of the Ocean, a *jelly-like* blob considered by Darwinists as the *Alpha* of all flesh living on earth, and the *Omega* of which is man himself. This bit of jelly fished out of the depths of the sea by Huxley, was named in honor of his German colleague *Bathybius Haeckalii*, and Darwinists praised themselves profusely for their great discovery. "*Eureka*! The authentic seed of the human race has been discovered," I was recently told by Romanes. And then what? . . . . . Today this candidate for human progenitor, put through strict chemical tests, proves to be a pinch of inorganic matter, simply sediment.

[Page 5 of the manuscript is missing.]

The fact that the founder of this allegedly *wonder-working* Society is a child born of the same stock, cannot fail to interest the Russian reader. And the further fact, namely, that this "child of their own" has earned for herself and the Society a world-wide, although rather mixed reputation, attracting to its fold, the best, the soundest, and often even the most learned *heads* (as will be proved later on) from many overseas countries hitherto hostile to the Russian spirit—is remarkable in itself and bound to produce a smile on the faces of our native patriots.

Until, however, the complete history of our "Brotherhood" will have been told to posterity, the readers and critics, hearing nothing about the Theosophical Society save gossip, have, of course, the most legitimate and logical right to think and judge of it according to their own fancy. Such is the spirit of the age. Hence, I provide them all a laugh at the "Mahatmas" of Tibet and India. Let all prudent sceptics see in them, judging from the stories told by the enemies of the Society, merely scarecrows made of muslin and bladders on long poles, Magicians soaring in the blue sky of India, and even flitting, as stated by eye-witnesses, in the fogs of England. Let's laugh together at those hundreds of clever people, whom, in the opinion of the Society for Psychical Research, I so skilfully *fooled* with these *muslin*-Mahatmas! And let us remember that Hindu and antediluvian Magic, adepts and their phenomena, all included, are simply mystification and jugglery. So be it! However, it is not at all a matter of Magic . . . . . I can assure you that the Theosophical Society is left entirely untouched by the negation of "supernatural phenomena," as no Theosophist, myself included, ever believed in anything "*supernatural.*" Still less can the existence of the Society be explained by means of such nonsensical and always exaggerated manifestations.

[Page 7 of the manuscript is missing.]

. . . . . [that this person,] coming from the steppes and the banks of the Dnieper, without either house or home, social contacts or money, *suddenly had the idea and accomplished that* which none of you could. She just sent out a call in New York on the 7th of October 1875, and on the 17th of November of the same year, five weeks later, the Theosophical Society was founded with a few hundred members in America, and its first Branch established in London with 73 members. And from that day, simply by the touch of my hand, the avalanche began to roll onward. And since then it has rolled over the globe, and is still rolling even today growing not only from day to day, but from hour to hour.

And this avalanche cannot be demolished either by the calumnies of the Society for Psychical Research or by mockeries or persecution. Why? Because, without any phenomena, this avalanche is—a power! And back of it is the power of *Truth.* This enigma cannot be cut down by the axe of the fiercest criticism; its footprints cannot be swept away by the broom of indifference and denial. Of what the essence of this power consists will be explained later. And then everybody will be able to see how little could phenomena influence the growth and success of the Theosophical Society, but on the contrary, how they could be harmful to it—if anything in the world could harm the coming of that predestined hour.

But all this is merely by way of introduction which, considering the many and varied tales afloat, I felt bound to make. Now, this being done . . . .

(Not finished because of the death of H. P. Blavatsky on 26th April, 1891.)*

---

* This remark, in a different handwriting and in black ink, was very probably written by Madame de Zhelihovsky. The date which she gives is according to the Eastern Orthodox Calendar; it corresponded at that time to May 8th in the Western Calendar.—*Compiler*.

THE BLESSINGS OF PUBLICITY

[*Lucifer*, Vol. VIII, No. 48, August, 1891, pp. 441-444]

A well-known public lecturer, a distinguished Egyptologist, said, in one of his lectures against the teachings of Theosophy, a few suggestive words, which are now quoted and must be answered:—

"It is a delusion to suppose there is anything in the experience or wisdom of the past, the ascertained results of which can only be communicated from beneath the cloak and mask of mystery. . . . Explanation is the Soul of Science. They will tell you *we cannot have their knowledge without living their life*. . . . Public experimental research, the printing press, and a free-thought platform, have abolished the need of mystery. It is no longer necessary for science to take the veil, as she was forced to do for security in times past," etc.

This is a very mistaken view in one aspect. "Secrets of the purer and profounder life" not only *may* but *must* be made universally known. But *there are secrets that kill* in the arcana of Occultism, and unless a man *lives the life* he cannot be entrusted with them. The late Professor Faraday had very serious doubts whether it was quite wise and reasonable to give out to the public at large certain discoveries of modern science. Chemistry had led to the invention of too terrible means of destruction in our century to allow it to fall into the hands of the profane. What man of sense—in the face of such fiendish applications of dynamite and other explosive substances as are made by those incarnations of the Destroying Power, who glory in calling themselves Anarchists and Socialists—would not agree with us in saying:—Far better for mankind that it should never have blasted a rock by modern

perfected means, than that it should have shattered the limbs of one per cent. even of those who have been thus destroyed by the pitiless hand of Russian Nihilists, Irish Fenians and Anarchists. That such discoveries, and chiefly their murderous application, ought to have been withheld from public knowledge may be shown on the authority of statistics and

commissions appointed to investigate and record the result of the evil done. The following information gathered from public papers will give an insight into what may be in store for wretched mankind.

England alone — the centre of civilization — has 21,268 firms fabricating and selling explosive substances.* But the centres of the dynamite trade, of infernal machines, and other such results of modern civilization, are chiefly at Philadelphia and New York. It is in the former city of "Brotherly Love" that the now most famous manufacturer of explosives flourishes. It is one of the well-known respectable citizens—the inventor and manufacturer of the most murderous "dynamite toys"—who, called before the Senate of the United States anxious to adopt means for the repression of a *too free trade* in such implements, found an argument that ought to become immortalised for its cynical sophistry:—"My *machines*," that expert is reported to have said—"are quite *harmless to look at*; as they may be manufactured in the shape of oranges, hats, boats, and anything one likes. . . . Criminal is he who murders people by means of such machines, not he who manufactures them. The firm refuses to admit that were there no supply there would be no incentive for demand on the market; but insists that every demand should be satisfied by a supply ready at hand."

That "supply" is the fruit of civilization and of the publicity given to the discovery of every murderous property

---

* Nitro-glycerine has found its way even into medical compounds. Physicians and druggists are vying with the Anarchists in their endeavors to destroy the surplus of mankind. The famous chocolate tablets against dyspepsia are said to contain nitro-glycerine! They may save, but they can kill still more easily.

---

in matter. What is it? As found in the Report of the Commission appointed to investigate the variety and character of the so-called "infernal machines," so far the following implements of instantaneous human destruction are already on hand. The most fashionable of all among the many varieties fabricated by Mr. Holgate, are the "Ticker," the "Eight Day Machine," the "Little Exterminator," and the "Bottle Machines." The "Ticker" is in appearance like a piece of lead, a foot long and four inches thick. It contains an iron or steel tube, full of a kind of gunpowder invented by Holgate himself. That gunpowder, in appearance like any other common stuff of that name, has, however, an explosive power two hundred times stronger than common gunpowder; the "Ticker" containing thus a powder which equals in force two hundred pounds of the common gunpowder. At one end of the machine is fastened an invisible clock-work meant to regulate the time of the explosion, which time may be fixed from one minute to thirty-six hours. The spark is produced by means of a steel needle which gives a spark at the touch-hole, and communicates thereby the fire to the whole machine.

The "Eight Day Machine" is considered the most powerful, but at the same time the most complicated, of all those invented. One must be familiar with handling it before a full success can be secured. It is owing to this difficulty that the terrible fate intended for London Bridge and its neighbourhood was turned aside by the instantaneous killing instead of the two Fenian criminals. The size and appearance of that machine changes, Proteus-like, according to the necessity of smuggling it in, in one or another way, unperceived by the victims. It may be concealed in bread, in a basket of oranges, in a liquid, and so on. The Commission of Experts is said to have declared that its explosive power is such as to reduce to atoms instantly the largest edifice in the world.

The "Little Exterminator" is an innocent-looking plain utensil having the shape of a modest jug. It contains neither dynamite nor powder, but secretes, nevertheless, a deadly gas, and has a hardly perceptible clock-work attached to its

edge, the needle of which points to the time when that gas will effect its escape. In a shut-up room this new "vril" of lethal kind, will *smother to death*, *nearly instantaneously*, every living being within a distance of a hundred feet, the radius of the murderous jug. With these three "latest novelties" in the high season of Christian civilization, the catalogue of the dynamiters is closed; all the rest belongs to the old "fashion" of the past years. It consists of hats, *porte cigars*, bottles of ordinary kind, and even *ladies' smelling bottles*, filled with dynamite, nitro-glycerine, etc., etc.,—weapons, some of which, following unconsciously Karmic law, killed many of the dynamiters in the last Chicago *revolution.* Add to this the forthcoming long-promised Keely's vibratory force, capable of reducing in a few seconds a dead bullock to a heap of ashes, and then ask yourself if the *Inferno* of Dante as a locality can ever rival earth in the production of more hellish engines of destruction!

Thus, if purely material implements are capable of blowing up, from a few corners, the greatest cities of the globe, provided the murderous weapons are guided by expert hands—what terrible dangers might not arise from magical *occult* secrets being revealed, and allowed to fall into the possession of ill-meaning persons! A thousand times more dangerous and lethal are these, because neither the criminal hand, nor the *immaterial*, invisible weapon used, can ever be detected.

The congenital *black* magicians—those who, to an innate propensity towards evil, unite highly-developed mediumistic natures—are but too numerous in our age. It is high time then that psychologists and believers, at least, should cease advocating the beauties of publicity and claiming knowledge of the secrets of nature for all. It is not in our age of "suggestion" and "explosives" that Occultism can open wide the doors of its laboratories except to those who *do* live the life.

H.P.B.

H.P. BLAVATKY
Photograph taken by Elliot & Fry, 55 Baker Street, London W.
Reproduced form an original print, and most likely the last picture taken of H.P.B.

HENRY MORE
1614-1687

[THERE IS A ROAD, STEEP AND THORNY . . . . .]

[*Lucifer*, Vol. IX, No. 49, September, 1891, p. 4]

[After the passing of H.P.B., the magazine *Lucifer* was edited mainly by Annie Besant. In her Editorial opening up the Ninth Volume, she speaks of the position of *Lucifer* in the intellectual world, of its opposition to Materialism, the philosophy it offers from hoary antiquity, of the religion it brings which outrages neither the intellect nor the conscience, etc. She winds up by saying that it "bends low to whisper in the ear of the patient, aspiring seeker after the Hidden Wisdom." She then publishes within quotation marks the passage which appears below. It has been thought by many students that this passage is from Annie Besant's own pen. William Kingsland, however, who was with H.P.B. for a long time, and whose opinion is of great value in such matters, ascribes this passage to H.P.B., and uses it as such in his fine work entitled *The Real H.P. Blavatsky* (London: John M. Watkins, 1928). It is quite possible that Annie Besant used in her Editorial, and placed in the mouth of Lucifer, some passage from an unpublished manuscript of H.P.B.—*Compiler.*]

There *is* a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of the Universe: I can tell you how to find those who will show you the secret gateway that opens inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onwards there is reward past all telling—the power to bless and save humanity; for those who fail, there are other lives in which success may come.

[At this point, in Vol. IX of *Lucifer*, September, 1891, pp. 8-20, the Editors published an Essay from the pen of H.P.B. entitled "The Substantial Nature of Magnetism." Internal evidence shows it to have been written much earlier. In accordance with this, it will be found in Volume V III of the present Series.—*Compiler*.]

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

FROGS AND CHINAMEN

[*Lucifer*, Vol. IX, No. 50, October, 1891, p. 124]

Open your ears, ye kind, praiseworthy Societies for the protection of animal life and welfare; you shall not be put to the blush by the "heathen Chinee." And you, ye reckless and improvident gardeners and nurserymen, by remaining blind to the yoeman services rendered you by the insectivorous toads and frogs, and allowing your sons and heirs to institute periodically crusades against these interesting batrachians, you show yourselves far below your Brethren, the Celestials, on both the intellectual and moral planes—not to mention the art of scientific gardening. In China where the usefulness of frogs in the fields and in gardens, both floral and vegetable, is a thing recognized ages ago, these interesting amphibians are under the protection of law. To remind the population of this fact, governmental orders are occasionally issued and distributed, in which the destruction of frogs is threatened with heavy penalty. Finding in the *Garden Messenger* one of such *Ukases*, [arbitrary edicts] we reproduce it. The prose poetry of the redaction of this official document—fathered upon Ning-Po Governor of some unpronounceable province, is very remarkable. In this again we are compelled to award the palm of superiority to the Chinese, over the English legal documents. Not for one moment would we think of comparing the dry, commaless, and incomprehensible legal twaddle of the British or any other European lawyer to the mellifluous and

fatherly expostulation of the philobatrachian Ning-Po. Here it is:—

> Our fields and gardens are inhabited by frogs. Though but diminutive creatures, they are, nevertheless, not unlike human beings in their external form, and even in the moral nature. Thus, they preserve during the course of their life, a strong attachment to the land of their birth, while during the weariness of the dark nights, they gratify your hearing with their melodious vocalizations. Moreover, they preserve your future crops, by devouring grasshoppers, and are, thereby, entitled to your gratitude. Wherefore, then, should you emerge on dark nights from your abodes with lanterns and murderous weapons, in order to catch these useful and innocent beings? Most undeniably, when boiled with rice and spices, they offer a delicate dish. But why flay them previously alive? This is cruel and sinful. Henceforth this custom is forbidden by the law, and it becomes illegal from this date, to either sell or

buy frogs, under the threat of severe penalty.

How beneficent it might be for the animal kind, were the Western vivisectors, the children of our heartless modern civilization, to be sent from time to time to the Chinese province under the sway of the benevolent and poetic Governor Ning-Po! Should not Europe and America—England especially—extend their protecting hand to annex this Eden of the frogs; to make it triply Edenic through the additional blessing of Christian civilization, with its—vivisection, lynching, rum, and fraternal feeling for "inferior" races?

[At this point, in Vol. IX of *Lucifer*, October, 1891, pp. 95-99, the Editors published an essay from the pen of H.P.B. entitled "The Eighth Wonder." From her own words at the very outset of the article, it is obvious that she wrote it while in Paris. For this reason, it has been shifted chronologically to *C.W.* Vol. XI, July, 1889, the approximate time of H.P.B.'s stay in France.

At this point, the Editors of *Lucifer* (Vol. IX, November, 1891, pp. 182-87) published an essay from the pen of H.P.B. entitled "Chinese Spirits." She mentions this essay in her article on "Theories of Reincarnation and Spirits," published in November, 1886. It will be found under that date in Vol. VII of the present Series,

as it appears to have been written at the time. It was intended for *The Secret Doctrine* but was not incorporated into it, neither in the First Draft nor in the final work.

In the May, 1892, issue of Vol. X of *Lucifer* the Editors published an essay from the pen of H.P.B. entitled "The Kabalah and the Kabalists at the Close of the Nineteenth Century." It is most likely that this essay was written much earlier. While it may not be possible to ascertain its correct date, except for the fact that material quoted therein places it after 1885, its similarity to other material on the same subject suggests that it was written around 1886-87. It will be found therefore in Volume VII of the present Series.—*Compiler.*]

THE THEOSOPHICAL GLOSSARY

[It is to this period that belongs *The Theosophical Glossary* published in 1892 by The Theosophical Publishing Society, 7, Duke Street, Adelphi, London, W.C. Its title-page lists also *The Path Office*, 132 Nassau Street, New York, N.Y. and the Office of *The Theosophist*, Adyar, Madras, India. The Preface of this work is dated January, 1892, and it is likely that it appeared in print sometime in the early part of 1892.

Comprehensive information concerning this work, its contents and the relation which H.P.B. bears to it, may be found in that Volume of the *Collected Writings* which will contain *The Key to Theosophy*, namely, in connection with the Glossary appended to the "Key" when its 2nd edition was printed.—*Compiler.*]

MADAME BLAVATSKY AND THE GRIPPE

[*Lucifer*, Vol. X, May, 1892, p. 196]

[Although not an actual text from the pen of H. P. Blavatsky, the following Note should be incorporated with the present Series, on account of the valuable point under discussion.]

Madame Blavatsky, being asked what was the cause of the Grippe, answered that it was "an abnormal condition of the oxygen in the atmosphere," or words to the same effect. I concluded that, in that case, artificially-produced oxygen might prove valuable as a remedy. My mother having been laid up with this disease, I searched the United States dispensary for some easy means of producing oxygen, and stumbled across "Peroxide of Hydrogen" (H_2O_2). I administered it internally in drachm doses well diluted with water three times a day, also spraying some through the sick room, with undeniably favourable results. I found upon advising the use of it to a friend, it had also upon him a like effect; and also find that the Philadelphia papers contain advertisements of an oxygen treatment for the Grippe. To all those who question the *qui bono* of Theosophy I would like to say, "*Study Madame Blavatsky's writings, and then judge.*"—F.T.S.

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

THE DENIALS AND THE MISTAKES OF THE NINETEENTH CENTURY

[*Lucifer*, Vol. X, No. 58, June, 1893, pp. 273-283]

[The text of this article may also be found in the First Draft of *The Secret Doctrine* which H.P.B. sent to Adyar in 1886. The First Draft version has a few additional paragraphs in it, which we have incorporated into the present article in their proper places. Similar material was published in the Volume entitled: "*The Secret Doctrine*, Volume III " (1897), wherein it occupies Section 2 & 3, pp. 30-43. It is therefore evident that *Lucifer* was the original place of publication for this text.—*Compiler.*]

At or near the beginning of the present century all the books called Hermetic were loudly proclaimed and set down as simply a *collection of tales*, *of fraudulent pretences* and *most absurd claims*, being, in the opinion of the average man of science, unworthy of serious attention. They "never existed before the Christian era," it was said; "they were all written with the triple object of speculation, deceit and pious fraud"; they were all, the best of them, silly *apocrypha.* In this respect, the nineteenth century proved a most worthy progeny of the eighteenth. For in the age of Voltaire, as well as in this, everything that did not emanate direct from the Royal Academy was false, superstitious and foolish, and belief in the wisdom of the Ancients was laughed to scorn, perhaps more even than it is now. The very thought of accepting as authentic the works and vagaries of a *false* Hermes, a *false* Orpheus, a *false* Zoroaster, of *false* Oracles, *false* Sibyls, and a thrice *false* Mesmer and his absurd "fluids," was tabooed all along the line. Thus all that had

its genesis outside the learned and dogmatic precincts of Oxford and Cambridge, or the Academy of France, was denounced in those days as "unscientific" and "ridiculously absurd." This tendency has survived to the present day.

We think we see the sidereal phantom of the old philosopher and mystic, Henry More, once of Cambridge University, moving about in the astral mist, over the old moss-covered roofs of the ancient town from which he wrote his famous letter to Glanvill about "witches." The soul seems restless and indignant, as on that day May 5th, 1678, when the

Doctor complained so bitterly to the author of *Sadducismus Triumphatus* of Scot, Adie and Webster. "Our new inspired Saints," the soul is heard to mutter, "sworn advocates of the witches who thus madly and boldly, against all sense and reason, against all antiquity, against all interpreters, and against the inspired Scripture itself, will have no Samuel in this scene, but a cunning confederate knave; whether the inspired Scripture, or these in-blown buffoons, puffed up with nothing but ignorance, vanity, and stupid infidelity, are to be believed, let anyone judge."*

Rest in peace, O restless soul. Lately things are somewhat changed; and since that for ever memorable day when the Academical Committee (Franklin included) investigated Mesmer's phenomena and proclaimed them a clever knavery, every hour brings in some fresh evidence in favour of Mesmerism and phenomena in general. But in the first decades of our century the men of science were blind as bats—as many are still even now—and Hermetic literature was denied, notwithstanding the evidence of the most erudite men of all the ages.

* [Glanvill, *Sadducismus triumphatus*, p. 48. Also quoted in *Isis Unveiled*, Vol. I, p. 206. In H.P.B.'s copy of Ennemoser's *History of Magic*, now in the Adyar Archives, from which she quotes further on in this article, there is a reference to Henry More (Vol. I, p. 8). Underlining twice the words "Henry More," H.P.B. wrote in pencil the words: "God Bless him!" Consult Col. Olcott's *Old Diary Leaves*, Vol. I, pp. 237-39, for the role played by Henry More in the production of *Isis Unveiled.*]

One feels dwarfed and humbled in reading what the great modern "Destroyer" of every religious belief, past, present and future—M. Renan—has to say of poor humanity and its powers of discernment. "Mankind," he believes, "has but a very narrow mind; and the number of men capable of seizing acutely (*finement*) the true analogy of things is quite imperceptible" (*Études Religieuses*). Upon comparing, however, this statement with another opinion expressed by the same author, namely, that "the mind of the true critic should yield, hands and feet bound, to facts, to be dragged by them wherever they may lead him" (*Études Historiques*),* one feels relieved. When, moreover, these two philosophical statements are strengthened by that third enunciation of the famous Academician, who declares that "tout parti pris *a priori* doit ētre banni de la science," there remains little to fear. Unfortunately M. Renan is the first to break the golden rule.

The evidence of Herodotus, called, sarcastically no doubt, "the father of history," since in every question upon which modern thought disagrees with him his testimony goes for nought; the sober and earnest assurances in the philosophical narratives of Plato and Thucydides, Polybius and Plutarch, and even certain statements of Aristotle himself; all these are invariably laid aside whenever they are involved with what modern criticism is pleased to regard as a *myth*. It is some time since Strauss proclaimed that "the presence of a supernatural element or miracle in a narrative is *an infallible sign of the presence in it of*

a myth," and such is the criterion adopted tacitly by every modern critic. But what is a myth— μῦθος —to begin with? Are we not told distinctly by the ancient classics that *mythus* is equivalent to the word *tradition*? Was not its Latin equivalent the term *fabula*, a fable, a synonym with the Romans of that which was *told*, as having happened in prehistoric time, and not necessarily an invention? Yet with such autocrats of

---

* *Mémoire* read at the Académie des Inscriptions et Belles Lettres, 1859. [In text form this appeared as *Études D'Histoire Religieuse*, Paris, Michel Levy Frères, many editions.]

---

criticism and despotic rulers as M. Renan in France, and most of the English and German Orientalists, there may be no end of surprises in store for us in the century to come—historical, geographical, ethnological and philological surprises—travesties in philosophy having become so common of late that we can be startled by nothing in that direction. We have already been told by one learned speculator that Homer was "simply a mythical personification of the Épopée,"* by another that Hippocrates, son of Esculapius, "*could only be a chimera*," that the Asclepiadae—their seven hundred years of duration notwithstanding—"might after all prove simply a *fiction*"; that the city of Troy—Dr. Schliemann notwithstanding—"existed *only* on the maps," etc., etc. Why should we not be invited after this to regard every hitherto historical character in days of old as a myth? Were not Alexander the Great needed by philology as a sledge-hammer to break the heads of Brāhmanical chronological pretensions, he would have become long ago simply a symbol for annexation, or a genius of Conquest, as de Mirville neatly put it.

Blank denial is the only means left, the most secure refuge and asylum, to shelter for some little time to come the last of the sceptics. When one denies unconditionally it becomes unnecessary to go to the trouble of arguing, and, what is worse, of having to yield occasionally a point or two before the irrefutable arguments and facts of one's opponent. Creuzer, greatest of the symbologists of his time, the most learned among the masses of erudite German mythologists, must have envied the placid self-confidence of certain sceptics, when he found himself forced in a moment of desperate perplexity to admit, "decidedly and first of all we are compelled to return to the theories of trolls and genii, as they were understood by the ancients, a doctrine without which

---

* L. F. Alfred Maury, *Histoire des religions de la Grèce antique*, etc., Vol. I, p. 248; see also the speculations of Holzmann in *Zeitschrift Für Vergleichende Sprachforschung*, ann. 1852, p. 487 *et seq.*

---

it is absolutely impossible to explain to oneself anything with regard to the mysteries.*

Occultism, all over the globe, is intimately connected with Chaldean Wisdom, and its records show the forefathers of the Āryan Brāhmans in the sacred offices of the Chaldees—an Adept caste (different from the Babylonian Chaldeans and *Caldees*)—at the head of the arts and sciences, of astronomers and seers, confabulating with the "stars," and "receiving instructions from the brilliant sons of Ilu" (the *concealed* deity). Their sanctity of life and great learning—the latter passing to posterity—made the name for long ages a synonym of Science. Yes; they were indeed *mediators* between the people and the appointed messengers of heaven, *whose bodies* shine in the starry heavens, and they were the interpreters of their wills. But is this Astrolatry or Sabaeanism? Have they worshipped *the stars we see*, or is it the modern (following in this the mediaeval) Roman Catholics, who, guilty of the same worship *to the letter*, and having borrowed it from the later Chaldees, the Lebanon Nabatheans and the baptized Sabians (not from the learned Astronomers and Initiates of the days of old), would now veil it by anathematizing the source whence it came? Theology and Churchianism would fain trouble the clear spring that fed them from the first, to prevent posterity from looking into it and thus seeing their reflection. The Occultists, however, believe the time has come to give everyone his due. As to our other opponents—the modern sceptic and the epicurean, the cynic and the Sadducee—they may find our answer to their denials in our earlier writings (see *Isis Unveiled*, Vol. I, p. 535). We say now what we said then, in reply to the many unjust aspersions thrown on the ancient doctrines: "The thought of the present-day commentator and critic as to the ancient learning, is limited to and runs around the *exotericism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient

* Creuzer's *Symbolik*, III, 456.

sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake."

When we find such works as *Rivers of Life* and *Phallicism** appearing in our day in print, under the auspices of Materialism, it is easy to see that the day for concealment and travesty has passed away. Science in philology, symbolism, and comparative religions has progressed too far to deny any longer, and the Church is too wise and cautious not to be now making the best of the situation. Meanwhile, the "rhombs of Hecate" and the "wheels of Lucifer,"† daily exhumed on the site of Babylon, can no longer be used as a clear evidence of Satan-worship, since the same symbols are shown in the ritual of the Latin Church. The latter is too learned to be ignorant of the fact that even the later Chaldees,

who had gradually fallen into dualism, reducing all things to two primal principles, had no more worshipped Satan or idols than have the Zoroastrians, who are now accused of the same, but that their religion was as highly philosophical as any; their dual and exoteric Theosophy became the heirloom of the Jews, who, in their turn, were forced to share it with the Christians. Parsīs are charged to this day with heliolatry, and yet in the *Chaldean Oracles*, under the "Magical and Philosophical Precepts" of Zoroaster, the following is found:

> Direct not thy mind to the vast measures of the earth;
> For the plant of truth is not upon ground.
> Nor measure the measures of the sun, collecting rules,
> For he is carried by the eternal will of the father, not for your sake.
> Dismiss the impetuous course of the moon; for she runs always by the work of necessity.
> The progression of the stars was not generated for your sake.

---

* [*Rivers of Life, or Sources and Streams of the Faith of Man in all Lands*, etc., by Maj.-General James George R. Forlong. London, 1883. 2 vols.; and *Phallicism*, by Hargrave Jennings. London: George Redway, 1884.—*Compiler.*]

† E. de Mirville, *Des Esprits*, Vol. III, p. 267 *et seq.*

There is a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The Magians are accused of all kinds of superstition, but the *Chaldean Oracle* proceeds:

> The wide aerial flight of birds is not true,
> Nor the dissections of the entrails of victims; they are all mere toys,
> The basis of mercenary fraud: flee from these
> If you would open the sacred paradise of piety
> Where virtue, wisdom, and equity, are assembled.*

Surely it is not those who warn people against "mercenary fraud" who can be accused of it; as said elsewhere: "If they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools?"† The above-quoted stanzas form a rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry host, as Gods. The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldean philosophers are accused, together with the ignorant masses, of Sabaeanism and sun-worship, cults which were simply those of the uneducated masses.

Things of late have changed, true enough; the field of investigation has widened; old

religions are a little better understood; and, since that memorable day when the Committee of the French Academy, headed by Benjamin Franklin, investigated Mesmer's phenomena but to proclaim them charlatanry and clever knavery, both "heathen philosophy" and mesmerism have acquired certain rights and privileges,

* [Marked *Psellus*, 4, and numbered cxliv in Corey's *Ancient Fragments*, p. 269, in 2nd ed., London, 1832. Cf. Psellus in the App. to Gallaeus, *Sibyllina oracula*, pp. 93-94, Amsterdam, 1689; and J. A. Fabricius, *Bibliotheca Graeca* (Hamburg, 1705-28), lib. V. cap. ii, § xl; also J. Opsopäus, *Oracula Sibyllina*, Paris, 1607.—*Compiler.*]

† *Isis Unveiled*, Vol. I, pp. 535-36.

and are now viewed from quite a different standpoint. Is full justice rendered them withal, and are they appreciated any better? We are afraid not. Human nature is the same now, as when Pope said of the force of prejudice that:

> The diff'rence is as great between
> The optics seeing as the objects seen.
> All manners take a tincture from our own,
> Or some discolour'd thro' our passions shown;
> Or fancy's beam enlarges, multiplies,
> Contracts, inverts, and gives ten thousand dyes.*

Thus, in the first decades of our century, Hermetic Philosophy was regarded by both Churchmen and men of science from two quite opposite points of view. The former called it sinful and devilish, the latter denied point-blank its authenticity, notwithstanding the evidence brought forward by the most erudite men of every age, including our own. The learned Father Kircher, for one, was not even noticed; and his assertion, that all the fragments known under the titles of works by Mercury Trismegistus, Berosus, Pherecydes of Syros, etc., were rolls escaped from the fire that devoured one hundred thousand volumes of the great Alexandrian Library, was simply laughed at. Nevertheless, the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library—"the marvel of the ages"—was founded by Ptolemy Philadelphus; and that most of its MSS. were carefully copied from hieratic texts and the oldest parchments, Chaldean, Phoenician, Persian, etc., these transliterations and copies amounting in their turn to another hundred thousand, as Josephus and Strabo assert.

Moreover, there is the additional evidence of Clemens Alexandrinus, that ought to be credited to some extent,†

* [*Moral Essays,* i, .31-36.]

† The forty-two Sacred Books of the Egyptians mentioned by Clement of Alexandria [*Stromateis*, VI, iv]

as having existed in his time, were but a portion of the Books of Hermes. Iamblichus [*De mysteriis*, viii, 1], on the authority of the Egyptian priest Abammon, attributes 20,000 of

---

and he testifies to the existence of thirty thousand additional volumes of the Books of Thoth, placed in the library of the tomb of Osymandyas, over the entrance of which were inscribed the words, "A Cure for the Soul."

Since then, as everyone knows, entire texts out of the "apocryphal" works of the "false" Poimandres, and the no less "false" Asclepiades, were found by Champollion inscribed within the most ancient monuments of Egypt. After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion Junior publicly declared, notwithstanding

---

such books to Hermes, and Manetho 36,525. But the testimony of Iamblichus as a Neo-Platonist and theurgist is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage . . ." with whom "none of the later native historians can be compared . . . (see *Egypt's place*, etc., I, 97), suddenly becomes a Pseudo-Manetho, as soon as the ideas propounded by him clash with the scientific prejudices against magic and the occult knowledge claimed by the ancient priests. However, none of the archæologists doubts for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and great truthfulness, corroborated as it is by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the fourth Dynasty, the oldest in the world," says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laertius [*Lives*, "Proemium," Book I, ch. i, § 2] carries back the records of the priests, he is evidently more embarrassed with his mention of their 373 eclipses (local and total or nearly so) of the sun, and 832 of the moon, and remarks that "if they were actual observations, they *must have* extended over 10,000 years" (Bunsen, *op. cit.*, I, 14). "We learn, however," he adds, "from one of their own chronological works . . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years" (*ibid.*, p. 15).

many biassed judgments, hazarded by certain hasty and unwise critics, that the *Books of Hermes:*

. . . . truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of Egypt of the hoariest antiquity.*

None will question the merit of Champollion as an Egyptologist, and if he declares that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, that their antiquity runs back into the night of time, and that they are corroborated in their minutest details, then indeed criticism ought to be fully satisfied. "These expressions," says Champollion, "are only the faithful echo and expression of the most ancient verities."

Since this was written by him, some of the *apocryphal* verses by the *mythical* Orpheus have also been found copied word for word in certain inscriptions of the Fourth Dynasty in hieroglyphics, addressed to various deities.

Finally Creuzer discovered and pointed out the numerous passages borrowed from Orphic hymns by Hesiod and Homer; and Christians appealed, in their turn, to the testimony of Aeschylus, as showing "prescience in at least one of the Sibyls of old," says de Mirville.†

Thus gradually the ancient claims came to be vindicated, and modern criticism had to submit to evidence. Many are now the writers who confess that such kind of literature as the Hermetic works of Egypt can never be dated *too far* back into the prehistoric ages. It was also found that the texts of many of those ancient works—*Enoch* included—deemed and so loudly proclaimed apocryphal just at the beginning of this century, are now discovered and recognized in the most secret and sacred sanctuaries of Chaldea, India, Phoenicia, Egypt and Central Asia.

But even such proofs have failed to convince Materialism. The reason for it is very simple and self-evident. Those

---

* Champollion-Figeac, *Égypte ancienne*, p. 139 (Paris, Didot Frères, ed. of 1847).

† *Pneumatologie*, *Des Esprits* on "Prometheus," 1863. Vol. II, p. 373.

texts, studied and held in universal veneration at one time, copied and transcribed by every philosopher, and found in every temple; often mastered, whole lives of incessant mental labour having been devoted to them, by the greatest sages living, by statesmen and classic writers, kings and renowned Adepts—what were they? Treatises on *Magic* and *Occultism*, pure and simple; the now tabooed and derided Theosophy and Occult Sciences, laughed to scorn by modern Materialism. Were the people so simple and credulous in the days of Plato and Pythagoras? Were the millions of Babylonia and Egypt, of India and Greece, during the periods of learning and civilization that preceded the year *One* of our era (giving birth but to the intellectual darkness of the fanaticism of the Middle Ages), so simple and credulous that so many, otherwise great, men should have devoted their lives to an illusion, a mere hallucination? It would seem so, had we to be content with the word and conclusions of our modern philosophers.

Egypt gathered the students of all countries before Alexandria was founded.

> . . . how comes it [asks Ennemoser] that so little has become known of these mysteries . . . through so many ages and amongst so many different times and people? The answer is, that it is owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity . . . . Numa's books, described by Livy, consisting of natural philosophy, were found in his tomb; but they were not allowed to be made known, lest they should reveal the most secret mysteries of the state religion . . . . The senate and the tribunes of the people determined that . . . the books themselves be burnt, which was done before the people . . . *

Cassianus mentions a treatise, well-known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it

* J. Ennemoser, *The History of Magic*, Vol. II, Bohn Lib., London, George Bell & Sons, 1854, pp. 9-11.

from Jared, the fourth generation from Seth, the son of Adam.*

Herodotus tells us that the mysteries were brought by Orpheus from India. Orpheus is called the inventor of letters and writing and placed anterior to both Homer and Hesiod. Nevertheless, till very lately, Orphic literature and that of the Argonauts were attributed to

a contemporary of Pisistratus, Solon and Pythagoras, one named Onomacritus, who is credited with having compiled them in their actual form towards the middle of the VIth century B.C., or 800 years after the days of Orpheus. The latest researches, however, lead the Orientalists to believe that this compilation was simply a very late re-edition of the Orphic Hymns, whether ideographic or pictographic. In their original texts these Hymns are now shown much older than the VIth century B.C. In Pausanias' *Description of Greece* [or *Itinerary*], IX, xxx, 12, we are told that in his days there was a sacerdotal family,† which like the Brahmins with regard to the *Vedas* and the Epic poems, had committed to memory those Orphic hymns and that the latter were usually transmitted in that way from one generation to another. As to the poem of the Argonauts, Vivien de Saint-Martin thinks that it really can be traced as far back as the days of Orpheus.‡

Vivien de Saint-Martin is very impartial and fair and no doubt as learned; but there are some who go still further back than that. It is not the writer's province to argue upon the dates of the many poems cited above, but only, by showing their indubitably antediluvian—rather, *prehistoric*—origin, claim the same for the Occult Sciences. And how these are, aware of the difference shown to Asiatic *heathen* chronologists, a Christian philosopher of the early ages may be asked to express our intimate thought as to the date of—say—MAGIC. "If "—argues Clemens

---

* Joannes Cassianus. *Collationes Patrum*, Pt. 1, Coll. viii, ch. 21.

† [*The Lycomidae*.]

‡ Vivien de Saint-Martin, *Découvertes géologiques*, Vol. I, p. 313. Cf. de Mirville, *Pneumatologie*, *Des Esprits*, Vol. III, p. 205 fn.

Alexandrinus, the ex-pupil of the Neo-Platonist—"if there is a science, there must necessarily be a professor of it." And he goes on saying that Cleanthes had Zeno to teach him, Theophrastus—Aristotle, Metrodorus—Epicurus, Plato—Socrates, etc.; and then when he arrived down to Pythagoras, Pherecydes and Thales, he had still to search and enquire who was their master of masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, to learn who it was *they* all had for their Masters. And when he (Clemens) would have forcibly brought down the enquiry to the very cradle of mankind, to the birth of the first man, he should reiterate once more his questioning and ask him—Adam—no doubt. "Who was *his* professor? Surely it would prove *no man* this once . . . . and when we have reached the Angels, we shall have to ask even of them who was *their* Master and doctor of science."*

The aim of the good Father's long argument is of course to discover *two* distinct Masters, one the preceptor of Biblical Patriarchs, the other, the teacher of the Gentiles. But the Secret Doctrine need go to no such trouble. Her professors know well who were the *first* instructors of mankind in *Occult* Sciences.

The *two* Masters traced out by Clemens are of course God and his undying enemy and

opponent the Devil, the subject of his enquiry relating to the *dual* aspect of Hermetic Science, as cause and effect. Admitting the moral beauty and virtues preached in every occult book he was acquainted with, Clemens wants to know the cause of the apparent contradiction between doctrine and practice, *good* and *bad* magic, and comes to the conclusion, it seems, that magic has two origins—*divine* and *diabolical.* He perceives its *bifurcation* into two channels—hence his deduction and inference. We perceive it too, without necessarily dating such a bifurcation—the "Right" and "Left Path" we call it—to its very beginning. Otherwise, judging also by the effects of his (Clemens') own religion, and the walk in life

* *Stromateis*, Bk. VI, ch. vii.

of its professors since the death of his *Master*, the Occultists would have a right to come to just the same conclusion, and say that, while Christ, the Master of all true Christians, was in every way godly, the Master of those who resorted to the horrors of the Inquisition, to the burning and torture of heretic witches and Occultists by Calvin and pupils, etc., must have been evidently the DEVIL—if the Occultists were silly enough to believe in one. Clemens' testimony, however, is valuable as it shows (1) the enormous number of works on Occult Sciences during his epoch; and (2) the extraordinary powers acquired owing to these Sciences by certain men.

He devotes the whole of his sixth volume of the *Stromateis** to this research of the first two "Masters" of the true and the false philosophies respectively, both preserved in the sanctuaries of Egypt. And thereupon he apostrophizes the Greeks, asking why they should not believe in the miracles of Moses when their own philosophers claim the same privileges. "It is Aeacus," he says, "obtaining through his powers a marvellous rain; it is Aristaeus who causes the winds to blow, Empedocles quieting the gale, and forcing it to cease,"† etc., etc.

The books of Mercurius Trismegistus attracted his attention the most. Their extreme wisdom, he remarks, ought always to be in everyone's mouth—*semper esse in ore.*‡ He is loud in his praise of Hystaspes (or Gushtasp), and of the *Sibylline Books* and even of astrology.

There have been use and abuse of Magic in all ages, as there are use and abuse of Mesmerism and Hypnotism in our own. The ancient world had its Apolloniuses and its Pherecydeses, and intellectual people could discriminate between them, as they can now. While not one classic or

* [In *Writings of Clement of Alexandria*, Trs. by Rev. Wm. Wilson, Vol. XII of the *Ante-Nicene Christian Library*, Edinburgh: T. T. Clark, 1869. See Book VI, Ch. iii.]

† Therefore Empedocles is called *Κωλυσάνεμος*—"the dominator of the wind."—Diogenes Laertius, *Lives*, Bk. VIII, ch. ii, 60.

‡ *Stromateis*, Bk. VI, ch. IV.

pagan writer has ever found one word of blame for Apollonius of Tyana, for instance, it is not so with regard to Pherecydes. Hesychius of Miletus, Philo of Byblos and Eustathius charge him unstintingly with having built his philosophy and science on demoniacal traditions. Cicero declares that Pherecydes is *potius divinus quam physicus*, "rather a soothsayer than a physicist";* and Diogenes Laertius gives a vast number of stories relating to his predictions. One day Pherecydes of Syros prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedaemonians by the Acadians; finally, he foresees his own wretched end.†

Such imputations as these prove very little, except, perhaps, the presence of clairvoyance and prevision in every age. Had it not been for the evidence brought forward by his own co-religionists, that Pherecydes abused his powers, there would have been no proof at all against him, either of sorcery or of any other malpractice. Such evidence as is given by Christian writers is of no value. Baronius, for instance, and de Mirville find an unanswerable proof of demonology in the belief of a philosopher in the co-eternity of matter and spirit. Says de Mirville:

> Pherecydes . . . . . postulating in principle the primordiality of Zeus or Aether, and then admitting on the same plane another principle, *co-eternal* and *co-working* with the first one, which he calls the fifth element or *ogenos.* For some time people have wondered just exactly what he meant by that term; however, in the last analysis, the following translation seems correct: "something that constrains, retains," in one word, *hadēs* or hell.‡

The first statement is "known to every school-boy" without de Mirville going to the trouble of explaining it; as to the deduction, every Occultist will deny it point-blank, and only smile at the folly. But now we come to the conclusion.

The *résumé* of the views of the Latin Church—as given by various authors of the same type as the Marquis—is that

**De divinatione*, Bk. 1, 50, 112.
† Diogenes Laertius, *Lives*, Bk. 1, ch. xi, 116.
‡ *Pneumatologie*, *Des Esprits*, Vol. III, p. 209.

the *Hermetic Books*—their wisdom notwithstanding, and this wisdom is fully admitted in

Rome—are "the heirloom left by Cain, the accursed, to mankind." It is "absolutely proven," says the modern memorialist of "Satan in History," "that immediately after the Flood, Ham and his descendants had propagated anew the ancient teachings of the accursed *Cainites* and of the submerged race."* This proves at any rate that Magic, or Sorcery as he calls it, is an Antediluvian Art, and thus one point is gained. For, as he says, "the evidence of Berosus is there,† and he shows Ham to be identical with the first Zoroaster (!), the famous founder of Bactria (!!), and the first author of all the Magic Arts of Babylonia. Zoroaster, on the same authority, is the *Chemesenua* or Ham (Cham),‡ the *infamous*,§ who left the faithful and loyal *Noachians*, the blessed, and he is the object of the adoration of the Egyptians, who after receiving from him their country's name χημεία (whence chemistry!), built in his honour a town called *Chemmis*, or the "city of fire."|| Ham adored fire, and it is said, whence

---

* Op. cit., p. 208.

† *Antiquities*, Bk. III.

‡ The English-speaking people who spell the name of Noah's disrespectful son "Ham," have to be reminded that the right spelling is Kham or Cham.

§ Black Magic, or Sorcery, is the evil result obtained in any shape or way through the practice of Occult Arts; hence it has to be judged only by its effects. The name of Ham or Cain, when pronounced, has never killed anyone; whereas, if we are to believe that same Clemens Alexandrinus, who traces the professor of every Occultist, outside Christianity, to the Devil, the name of Jehovah (pronounced *yevo* and in a peculiar way) had the effect of killing any man at a distance. The mysterious *Shem-ha-mephorash* were not always used for holy purposes by the Kabalists, especially on the Sabbath, or Saturday, sacred to Saturn or the evil Śani.

|| *Chemmis*, the prehistoric city, may or may not have been built by Noah's son, but it was not *his* name that was given to the town, but that of the very mystery-goddess *Khaemnu* or *Chaemnis* (Greek form), the deity that was created by the ardent fancy of the neophyte, who was thus tantalized during his "twelve labours" of probation before his final

---

the name *Cham-main*, given to the pyramids; which, in their turn, having become vulgarized, passed on their name to our modern "chimney" (*cheminée*).*

The zealous defender of Satan anthropomorphized is wrong, we believe. Egypt was the cradle of chemistry and its birthplace—this is pretty well known by this time. Kenrick and others show the root of the word to be *chemi* or *chem*, which is not *Cham* or Ham, but *Khem*, the Egyptian Phallic God of the Mysteries.

But this is not all. De Mirville is bent upon finding a Satanic origin even for the now innocent Tarot.

> As to the *means* for the propagation of this bad Magie, tradition points it out to us in certain Runic characters traced on metallic plates (*lames*), which escaped destruction in the deluge.† This might have been regarded as legendary, but what is not so is the daily discovery of certain plates covered with special characters with the quite undecipherable characters of an undefinable antiquity, to which the *Hamites* of every country attribute marvellous and terrible powers.‡

initiation. Her male counterpart is *Khem*; Chemmis or Khemmis (today Akhmim) was the chief seat of the god Khem. The Greeks, identifying Khem with Pan, called the city Panopolis.

* *Des Esprits*, Vol. III, p. 210. This looks more like pious vengeance than philology. The picture, however, is incomplete, as the author ought to have added to the "chimney" a witch flying out of it on a broomstick.

† How could they escape from the deluge—unless God so willed it? [H.P.B.]

‡ There is a curious work in Russia, written in the Slavonian Sacerdotal language, by the famous Archbishop Peter Mogila (the Tomb). It is a book of Exorcisms (and, at the same time, Evocations) against the dark powers that trouble the monks and nuns in preference to all. Some who had the good fortune to get it—for its sale is strictly forbidden and kept secret—tried to read it aloud for the purposes of exorcising these powers. Some became lunatics; others died at the sight of what took place. A lady got it by paying two thousand rubles for an incomplete copy. She used it once, and then threw it into the fire the same day, thereafter becoming deadly pale whenever the book was mentioned.

[The quoted passage is from de Mirville's *Pneumatologie*, *Des Esprits*, Vol. III, p. 210.]

We may leave the pious Marquis to his own orthodox beliefs, as he, at any rate, seems quite sincere in his views; nevertheless, his able arguments will have to be sapped at their foundation, for it must be shown on mathematical grounds *who*, or rather *what*, Cain and Ham really were. De Mirville is only the faithful son of his Church, interested in keeping Cain in his anthropomorphic character and present place in Holy Writ. The student of Occultism, on the other hand, is solely interested in the truth. But the age has to follow the natural course of its evolution. As I said in *Isis Unveiled:*

> *We are at the bottom of a cycle and evidently in a transitory state.* Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature." When those circulations—which Éliphas Lévi calls "currents of the astral light"—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with the "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of skepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes.**

* *Isis Unveiled*, Vol. I, p. 247.

[In Vol. X of *Lucifer*, in the issues of July and August, 1892 pp. 361-73 and 449-59, the Editors published a rather lengthy essay from the pen of H.P.B. entitled "Old Philosophers and Modern Critics." They appended an Editorial note stating that "the following article was written by H.P. Blavatsky at the beginning of 1891. She incorporated in it, as students will see, much matter from *Isis Unveiled*, but the large additions and corrections give it an independent value."

This Editorial comment is not consistent with actual facts. The essay, upon careful analysis, proves to be almost entirely a compilation of passages from *Isis Unveiled*, with the addition of merely a few brief sentences here and there which connect various passages together. No "large additions and corrections" have been found in this text.

A few brief passages are identical with H.P.B.'s essay on "Elementals," and this fact, as well as the nature and character of the entire material, gives considerable validity to the supposition that this compilation from *Isis* was put together by H.P.B. at the time when she was rewriting *Isis Unveiled*, and when the essay on the "Elementals" was also compiled.

For reasons stated above, the essay under consideration is not printed at this point in our Series, but all such passages in it as appear to be new material—not lifted from *Isis*—are made to follow similar material in H.P.B.'s essay on the "Elementals," namely, in March, 1884 (Vol. VI of the present Series) wherein can be found comprehensive data with regard to this subject.—*Compiler.*]

LITERARY JOTTINGS

ON CRITICISM, AUTHORITIES, AND OTHER MATTERS.

BY AN UNPOPULAR PHILOSOPHER

[*Lucifer*, Vol. XI, No, 61, September, 1892, pp. 9-11]

Theosophists and editors of Theosophical periodicals are constantly warned by the prudent and the faint-hearted, to beware of giving offence to "authorities," whether scientific or social. Public Opinion, they urge, is the most dangerous of all foes. Criticism of it is fatal, we are told. Criticism can hardly hope to make the person or subject so discussed amend or become amended. Yet it gives offence to the many, and makes Theosophists hateful. "Judge not, if thou wilt not be judged" [*Matt.* vii, 1-2], is the habitual warning.

It is precisely because Theosophists would themselves be judged and court impartial criticism, that they begin by rendering that service to their fellow-men. Mutual criticism is a most healthy policy, and helps to establish final and definite rules in life—practical, not merely theoretical. We have had enough of theories. The *Bible* is full of wholesome advice, yet few are the Christians who have ever applied any of its ethical injunctions to their daily lives. If one criticism is hurtful so is another; so also is every innovation, or even the presentation of some old thing under a new aspect, as both have necessarily to clash with the views of this or another "authority." I maintain, on the contrary, that criticism is the great benefactor of thought in general; and still more so of those men who never think for themselves but rely in everything upon acknowledged "authorities" and social routine.

For what is an "authority" upon any question, after all? No more, really, than a light streaming upon a certain object through one single, more or less wide, chink, and illuminating it *from one side only.* Such light, besides being the faithful reflector of the *personal views* of but one man—very often merely that of his special hobby—can never help in the examination of a question or a subject from all its aspects and sides. Thus, the

authority appealed to will often prove but of little help, yet the profane, who attempts to present the given question or object under another aspect and in a different light, is forthwith hooted for his great audacity. Does he not attempt to upset solid "authorities," and fly in the face of respectable and time-honoured routine thought?

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters. If every clear stream of independent thought, which runs through the field of life outside the old grooves traced by Public Opinion, had to be arrested and to come to a standstill, the results would prove very sad. The streams would no longer feed the common pond called Society, and its waters would become still more stagnant than they are. Result: it is the most orthodox "authorities" of the social pond who would be the first to get sucked down still deeper into its ooze and slime.

Things, even as they now stand, present no very bright outlook as regards progress and social reforms. In this last quarter of the century it is women alone who have achieved any visible beneficent progress. Men, in their ferocious egoism and sex-privilege, have fought hard, but have been defeated on almost every line. Thus, the younger generations of women look hopeful enough. They will hardly swell the future ranks of stiff-necked and cruel Mrs. Grundy. Those who today lead her no longer invincible battalions on the war-path, are the older Amazons of respectable society, and

her young men, the male "flowers of evil," the nocturnal plants that blossom in the hothouses known as clubs. The Brummels of our modern day have become worse gossips than the old dowagers ever were in the dawn of our century.

To oppose or criticize such foes, or even to find the least fault with them, is to commit the one unpardonable social sin. An Unpopular Philosopher, however, has little to fear, and notes his thoughts, indifferent to the loudest "war-cry" from those quarters. He examines his enemies of both sexes with the calm and placid eye of one who has nothing to lose, and counts the ugly blotches and wrinkles on the "sacred" face of Mrs. Grundy, as he would count the deadly poisonous flowers on the branches of a majestic *mancenillier*—through a telescope from afar. He will never approach the tree, or rest under its lethal shade.

"Thou shalt not set thyself against the Lord's anointed," saith David. But since the "authorities," social and scientific, are always the first to break that law, others may occasionally follow the good example. Besides, the "anointed" ones are not always those of the Lord; many of them being more of the "self-anointed" sort.

Thus, whenever taken to task for disrespect to Science and its "authorities," which the Unpopular Philosopher is accused of rejecting, he demurs to the statement. To reject the *infallibility* of a man of Science is not quite the same as to repudiate his learning. A *specialist* is one, precisely because he has some one specialty, and is therefore less reliable

in other branches of Science, and even in the general appreciation of his own subject. Official school Science is based upon temporary foundations, so far. It will advance upon straight lines so long only as it is not compelled to deviate from its old grooves, in consequence of fresh and unexpected discoveries in the fathomless mines of knowledge.

Science is like a railway train which carries its baggage van from one terminus to the other, and with which no one except the railway officials may interfere. But passengers who travel by the same train can hardly be prevented from quitting the direct line at fixed stations, to proceed, if they so like, by diverging roads. They should have this option,

without being taxed with libelling the chief line. To proceed *beyond* the terminus on horseback, cart or foot, or even to undertake pioneer work, by cutting entirely new paths through the great virgin forests and thickets of public ignorance, is their undoubted prerogative. Other explorers are sure to follow; nor less sure are they to criticize the newly-cut pathway. They will thus do more good than harm. For truth, according to an old Belgian proverb, is always the result of conflicting opinions, like the spark that flies out from the shock of two flints struck together.

Why should men of learning be always so inclined to regard Science as their own personal property? Is knowledge a kind of indivisible family estate, entailed only on the elder sons of Science? Truth belongs to all, or ought so to belong; excepting always those few special branches of knowledge which should be preserved ever secret, like those two-edged weapons that both kill and save. Some philosopher compared knowledge to a ladder, the top of which was more easily reached by a man unencumbered by heavy luggage, than by him who has to drag along an enormous bale of old conventionalities, faded out and dried. Moreover, such a one must look back every moment, for fear of losing some of his fossils. Is it owing to such extra weight that so few of them ever reach the summit of the ladder, and that they affirm there is *nothing* beyond the highest rung *they* have reached? Or is it for the sake of preserving the old dried-up plants of the Past that they deny the very possibility of any fresh, living blossoms, on new forms of life, in the Future?

Whatever their answer, without such optimistic hope in the ever-becoming, life would be little worth living. What between "authorities," their fear of, and wrath at the slightest criticism—each and all of them demanding to be regarded as infallible in their respective departments—the world threatens to fossilize in its old prejudices and routine. Fogeyism grins its skeleton-like sneer at every innovation or new form of thought. In the great battle of life for the survival of the fittest, each of these forms becomes in turn the master, and then the tyrant, forcing back all new growth as its own was checked. But the true Philosopher, however

"unpopular," seeks to grasp the actual life, which, springing fresh from the inner source of Being, the rock of truth, is ever moving onward. He feels equal contempt for all the little puddles that stagnate lazily on the flat and marshy fields of social life.

H. P. B.

NIGHTMARE TALES

[Approximately in Summer of 1892, the Theosophical Publishing Society of London issued a small book of 144 pages under the above title. It contains five of H.P.B.'s occult stories: "A Bewitched Life," "The Cave of the Echoes," "The Luminous Shield," "From the Polar Lands," and "The Ensouled Violin."

Of these, only "From the Polar Lands" seems to be new. It may have been written by H.P.B. at the very end of her life. It is printed here, at the approximate time of its original appearance.

The other stories in this collection appeared many years previously in various journals and newspapers. They may be found in other Volumes of the *Collected Writings* in their correct chronological sequence. Complete data about them is given in Volume VI, pp. 354-55.]

FROM THE POLAR LANDS

(A Christmas Story)

Just a year ago, during the Christmas holidays, a numerous society had gathered in the country house, or rather the old hereditary castle, of a wealthy landowner in Finland. Many were the remains in it of our forefathers' hospitable way of living; and many the medieval customs preserved, founded on traditions and superstitions, semi-Finnish and semi-Russian, the latter imported into it by its female proprietors from the shores of the Neva. Christmas trees were being prepared and implements for divination were being made ready. For, in that old castle there were grim worm-eaten portraits of famous ancestors and knights and ladies, old deserted turrets, with bastions and Gothic windows; mysterious somber alleys, and dark and endless cellars, easily transformed into subterranean passages and caves, ghostly prison cells, haunted by the restless phantoms of the heroes of local legends. In short, the old Manor offered every commodity for romantic horrors. But alas! this once they serve for nought; in the present narrative these dear old horrors play no such part as they otherwise might.

Its chief hero is a very commonplace, prosaical man—let us call him Erkler. Yes; Dr. Erkler, professor of medicine, half-German through his father, a full-blown Russian on his mother's side and by education; and one who looked a rather heavily built, and ordinary mortal. Nevertheless, very extraordinary things happened with him.

Erkler, as it turned out was a great traveler, who by his own choice had accompanied one of the most famous explorers on his journeys round the world. More than once

they had both seen death face to face from sunstrokes under the Tropics, from cold in the Polar Regions. All this notwithstanding, the doctor spoke with a never-abating enthusiasm about their "winterings" in Greenland and Novaya Zemla, and about the desert plains in Australia, where he lunched off a kangaroo and dined off an emu, and almost perished of thirst during the passage through a waterless track, which it took them forty hours to cross.

"Yes," he used to remark, "I have experienced almost everything, save what you would describe as *supernatural*. . . . This, of course if we throw out of account a certain

extraordinary event in my life—a man I met, of whom I will tell you just now—and its . . . indeed, rather strange, I may add quite *inexplicable*, results."

There was a loud demand that he should explain himself; and the doctor, forced to yield, began his narrative.

"In 1878 we were compelled to winter on the northwestern coast of Spitzbergen. We had been attempting to find our way during the short summer to the pole; but as usual, the attempt had proved a failure, owing to the icebergs, and, after several such fruitless endeavors, we had to give it up. No sooner had we settled than the polar night descended upon us, our steamers got wedged in and frozen between the blocks of ice in the Gulf of Mussel, and we found ourselves cut off for eight long months from the rest of the living world. . . . I confess I, for one, felt it terribly at first. We became especially discouraged when one stormy night the snow hurricane scattered a mass of materials prepared for our winter buildings, and deprived us of over forty deer from our herd. Starvation in prospect is no incentive to good humor; and with the deer we had lost the best *plat de résistance* against polar frosts, human organisms demanding in that climate an increase of heating and solid food. However, we were finally reconciled to our loss, and even got accustomed to the local and in reality more nutritious food—seals, and seal-grease. Our men from the remnants of our lumber built a house neatly divided into two compartments, one for three professors and myself, and the other for themselves; and, a few wooden sheds being

constructed for meteorological, astronomical and magnetic purposes, we even added a protecting stable for the few remaining deer. And then began the monotonous series of dawnless nights and days, hardly distinguishable one from the other, except through dark-gray shadows. At times, the "blues" we got into were fearful! We had contemplated sending two of our three steamers home in September, but the premature and unforseen formation of ice walls round them had thwarted our plans; and now, with the entire crews on our hands, we had to economize still more with our meager provisions, fuel and light. Lamps were used only for scientific purposes: the rest of the time we had to content ourselves with God's light—the moon and the Aurora Borealis. . . . But how describe these glorious, incomparable northern lights! Rings, arrows, gigantic conflagrations of accurately divided rays of the most vivid and varied colors. The November moonlight nights were as gorgeous. The play of moonbeams on the snow and the frozen rocks was most striking. These were fairy nights.

"Well, one such night—it may have been one such *day*, for all I know, as from the end of November to about the middle of March we had no twilights at all, to distinguish the one from the other—we suddenly espied in the play of colored beams, which were then throwing a golden rosy hue on the snow plains, a dark moving spot. . . . It grew, and seemed to scatter as it approached nearer to us. What did this mean? . . . It looked like a herd of cattle, or a group of living men, trotting over the snowy wilderness. . . . But animals there were white like everything else. What then was this? . . . human beings? . . .

"We could not believe our eyes. Yes, a group of men was approaching our dwelling. It turned out to be about fifty seal-hunters, guided by Matiliss, a well-known veteran mariner, from Norway. They had been caught by the icebergs, just as we had been.
"'How did you know that we were here?' we asked.

"'Old Johan, this very same old party, showed us the way'—they answered, pointing to a venerable-looking old man with snow-white locks.

"In sober truth, it would have beseemed their guide far better to have sat at home over his fire than to have been seal-hunting in polar lands with younger men. And we told them so, still wondering how he came to learn of our presence in this kingdom of white bears. At this Matiliss and his companions smiled, assuring us that 'old Johan' *knew all.* They remarked that we must be novices in polar borderlands, since we were ignorant of Johan's personality and could still wonder at anything said of him.

"'It is nigh forty-five years,' said the chief hunter, 'that I have been catching seals in the Polar Seas, and as far as my personal remembrance goes, I have always known him, and just as he is now, an old, white-bearded man. And so far back as in the days when I used to go to sea, as a small boy with my father, my dad used to tell me the same of old Johan, and he added that his own father and grandfather too, had known Johan in their days of boyhood, none of them having ever seen him otherwise than white as our snows. And, as our forefathers nicknamed him "the white-haired all-knower," thus do we, the seal hunters, call him, to this day.'

"'Would you make us believe he is two hundred years old?'—we laughed.

"Some of our sailors crowding round the white-haired phenomenon, plied him with questions.

"'Grandfather! answer us, how old are you?'

"'I really do not know it myself, sonnies. I live as long as God has decreed me to. As to my years, I never counted them .'

"'And how did you know, grandfather, that we were wintering in this place?'

"'God guided me. How I learned it I do not know; save that I knew—I knew it.'"

[In *Lucifer*, Vol. XI, October, 1892, pp. 97-105, the Editors published, with no Editorial explanation of any kind, an essay by H.P.B. entitled "Life and Death: A Conversation between a Great Eastern Teacher, H.P.B., Colonel Olcott, and an Indian." Upon closer examination, this proved to be an English translation—possib1y by H. P. B. herself, though unlikely of certain portions of her Russian serial story known as "From the Caves and Jungles of Hindostan." The Russian original text of these passages can be

found in the *Russkiy Vestnik* (Russian Messenger), Vol. CLXXXI, February, 1886, pp. 802-13. (See the 1975 Adyar edition of *From the Caves and Jungles of Hindostan.*)

It was not the first time that this material, translated into English, had appeared in print. It was published—this time possibly translated by H.P.B. herself—in *Lucifer*, Vol. III, January 1889, as "Dialogue on the Mysteries of the After-Life," with the addition of a few passages. The entire material of this "Dialogue" was used by H. P. B. in *The Key to Theosophy*, pp. 117-121, and 156-171.

In August, September and October, 1893, the Editors of *Lucifer* published three installments of what appeared to be an essay from the pen of H.P.B. on the subject of "Elementals." These appeared in Vols. XII and XIII of *Lucifer*. Close analysis has shown this material to be merely a compilation of *Isis Unveiled*, with the addition of a few new passages. These will be found in Vol. VI of the present Series, between March and April, 1884, with all available data concerning them and the reasons why this material has been shifted to an earlier period.

In Vol. XV of *Lucifer* (September and October, 1894, pp. 9-17 and 97-104, respectively), the Editors published two installments of H.P.B.'s Essay entitled "Tibetan Teachings." As appears from its first paragraph, this Essay must have been written much earlier; it has been shifted to the end of the year 1883, with an explanatory note giving all necessary particulars, and may be found in Volume VI of the present Series.

In Vol. XVIII, No. 106, of *Lucifer*, under date of June 15th 1896, the following Editorial remarks appear on p. 265:

> "Readers of *Lucifer* will rejoice to see an article under the loved and familiar name of H. P. Blavatsky. In the course of preparing the third volume of *The Secret Doctrine* for the press, a few manuscripts were found mixed with it that form no part of the work itself, and these will be published in her

Standing: Charles Johnston (1867-1931) and his wife Vera Vladimirovna Johnston (1864-1922), *née* de Zhelihovsky
Seated: Mother of Charles Johnston and his Brother, Lewis A. M. Johnston.
Reproduced from Alan Denson's work, *Printed Writings by George W. Russell* (Æ), London, 1961, by special permission of the author.

WILLIAM QUAN JUDGE
From a photograph taken in 1891 by the
J.H. Scotford Studio, Portland, Oregon.

old magazine. Next month the article from her pen will be a criticism of the line taken by Hargrave Jennings and others touching the phallic element in religions, and will be entitled. "Christianity, Buddhism and Phallicism.'"

The Editors then proceed to publish an article entitled "'Spirits' of Various Kinds." This material is on the whole identical with H.P.B.'s essay entitled "Thoughts on the Elementals," which appeared in May, 1890 (*Lucifer*, Vol. VI, pp. 177-88). It will be found, therefore, in its rightful chronological place in Vol. XII, pages 187-205 of the present Series, with the addition of a few brief passages as they appeared in this later reprint.—*Compiler*.]

BUDDHISM, CHRISTIANITY AND PHALLICISM

[*Lucifer*, Vol. XVIII, No. 107, July, 1896, pp. 361-367]

Works by specialists and scholars have to be treated with a certain respect, due to science. But such works as Payne Knight's *A Discourse on the Worship of Priapus*, and the *Ancient Faiths*, etc., of Dr. Inman, were merely the precursory drops of the shower of phallicism that burst upon the reading public in the shape of Major-General Forlong's *Rivers of Life.* Very soon lay writers followed the torrent, and Hargrave Jennings' charming volume, *The Rosicrucians*, was superseded by his *Phallicism.*

As an elaborate account of this work—that hunts up sexual worship, from the grossest forms of idolatry up to its most refined and hidden symbolism in Christianity—would better suit a newspaper review than a journal like the present, it becomes necessary to state at once the reason it is noticed at all. Were Theosophists entirely to ignore it, *Phallicism** and such-like works would be used some day against Theosophy. Mr. Hargrave Jennings' last production was written, in every probability, to arrest its progress—erroneously confounded as it is by many with Occultism, pure and simple, and even with Buddhism itself. *Phallicism* appeared in 1884, just at a time when all the French and English papers heralded the arrival of a few Theosophists from India as the advent of Buddhism in Christian Europe

---

* *Phallicism, Celestial and Terrestrial, Heathen and Christian; its connection with the Rosicrucians and the Gnostics and its foundation in Buddhism*, Geo. Redway, London, 1884.

—the former in their usual flippant way, the latter with an energy that might have been worthy of a better cause, and might have been more appropriately directed against "sexual worship at home," according to certain newspaper revelations. Whether rightly or wrongly, public rumour attributes this "mystic" production of Mr. Hargrave Jennings' to the advent of Theosophy. However it may be, and whosoever may have inspired the author, his efforts

were crowned with success only in one direction Notwithstanding that he proclaims himself, modestly enough, "the first introducer, as the grand philosophical problem, of the vast religious and national importance of Buddhism,"* and pronounces his work "undoubtedly new and perfectly original," declaring in the same breath that all the "previous great men and the long line of profound thinkers [before himself] labouring through the ages [in this direction] have worked in vain," it is easy to prove the author mistaken. His "enthusiasm" and self-laudation may be very sincere, and no doubt his labours were "enormous," as he says; they have nevertheless led him on an entirely false track, when he asserts that:

"These mighty physiological disputes [about the mysteries of animal generation] induced in the reflective wisdom of the earliest thinkers, laid the sublime foundations of the Phallic Worship. They led to violent schisms in religion . . ."

Now it is precisely Buddhism which was the first religious system in history that sprang up with the determinate object of putting an end to all the male Gods and to the degrading idea of a sexual personal Deity being the generator of mankind and the Father of men.

His book, the author assures us "comprises, within the limit of a modest octavo, all that can be known . . . . of the doctrines of the Buddhists, Gnostics, and Rosicrucians, as connected with Phallicism".

In this he errs again, and most profoundly, or—which would be still worse—he is trying to mislead the reader by filling him with disgust for such "mysteries." His work is

* *Ibid.*, p. xiii.

"new and original" in so far as it explains with enthusiastic and reverential approval the strong phallic element in the *Bible*; for, as he says, "Jehovah undoubtedly signifies the Universal Male," and he calls Mary Magdalen before her conversion the "female St. Michael," as a mystical antithesis and paradox. No one, truly, in Christian countries before him has ever had the moral courage to speak so openly as he does of the phallic element with which the Christian Church (the Roman Catholic) is honeycombed, and this is the author's chief desert and credit. But all the merit of the boasted "conciseness and brevity" of his "modest octavo" disappears on its becoming the undeniable and evident means of leading the reader astray under the most false impressions; especially as very few, if any, of his readers will follow or even share his "enthusiasm . . . . converted out of the utmost original disbelief of these wondrously stimulating and beautiful Phallic beliefs." Nor is it fair or honest to give out a portion of the truth, without allowing any room for a palliative, as is done in the cases of Buddha and Christ. That which the former did in India, Jesus repeated in Palestine. Buddhism was a passionate reactionary protest against the phallic worship that led every nation first to the adoration of a *personal* God, and finally to black

magic, and the same object was aimed at by the Nazarene Initiate and prophet. Buddhism escaped the curse of black magic by keeping clear of a personal male God in its religious system; but this conception reigning supreme in the so-called monotheistic countries, black magic—the fiercer and stronger for being utterly disbelieved in by its most ardent votaries, unconscious perhaps of its presence among them—is drawing them nearer and nearer to the maëlstrom of every nation given to sin, or to sorcery, pure and simple. No Occultist believes in the devil of the Church, the traditional Satan; every student of Occultism and every Theosophist believes in black magic, and in dark, natural powers present in the worlds, if he accept the white or divine science as an actual fact on our globe. Therefore one may repeat in full confidence the remark made by Cardinal Ventura on the devil—only applying it to black magic.

"The greatest victory of Satan was gained on that day when he succeeded in making himself denied."

It may be said further, that "Black magic reigns over Europe as an all-powerful, though unrecognized, autocrat," its chief conscious adherents and practical servants being found in the Roman Church, and its unconscious practitioners in the Protestant. The whole body of the so-called "privileged" classes of society in Europe and America is honeycombed with unconscious black magic, or sorcery of the vilest character.

But Christ is not responsible for the mediaeval and the modern Christianity fabricated in His name. And if the author of *Phallicism* be right in speaking of the transcendental sexual worship in Roman Church and calling it "true, although doubtless it will prove to be profound, mystical, strictly 'Christian' paradoxical construction," he is wrong in calling it the "celestial or Theosophical doctrine of the unsexual, transcendental phallicism," for all such words strung together become meaningless by annulling each other. "Paradoxical" indeed must be that "construction" which seeks to show the phallic element in "the tomb of the Redeemer," and the yonic in Nirvana, besides finding a Priapus in the "Word made Flesh" or the LOGOS. But such is the "Priapomania" of our century that even the most ardent professed Christians have to admit the element of phallicism in their dogmas, lest they should be twitted with it by their opponents.

This is not meant as criticism, but simply as the defence of real, true magic, confined by the author of *Phallicism* to the "divine magic of generation." "Phallic ideas," he says, are "discovered to be the foundation of all religions."

In this there is nothing "new" or "original." Since state religions came into existence, there was never an Initiate or philosopher, a Master or disciple, who was ignorant of it. Nor is there any fresh discovery in the fact of Jehovah having been worshipped by the Jews under the shape of "phallic stones" (unhewn)—of being, in short, as much of a phallic God as any other Lingam, which fact has been no mystery from the days of Dupuis. That he was preeminently a male

deity—a Priapus—is now proven absolutely and without show of useless mysticism, by J. Ralston Skinner of Cincinnati, in his wonderfully clever and erudite volume, *The Source of Measures*,* published some years ago, in which he demonstrates the fact on mathematical grounds, completely versed, as he seems to be, in kabalistic numerical calculations. What then makes the author of *Phallicism* say that in his book will be found "a more complete and more connected account than has hitherto appeared of the different forms of the . . . peculiar veneration (not idolatry), generally denominated the Phallic worship"? "No previous writer has disserted so fully," he adds with modest reserve, "upon the shades and varieties of this singular ritual, or traced up so completely its mysterious blendings with the ideas of the philosophers, as to what lies remotely in Nature in regard to the origin and history of the human race."

There is one thing really "original" and "new" in *Phallicism*, and it is this: while noticing and underlining the most filthy rites connected with phallic worship among every "heathen" nation, those of the Christians are idealized, and a veil of a most mystic fabric is thrown over them. At the same time the author accepts and insists upon Biblical chronology. Thus he assigns to the Chaldaean Tower of Babel—"that magnificent, monster 'Upright,' defiant" phallus, as he puts it—an age "soon after the Flood"; and to the Pyramids "a date not long after the foundation of the Egyptian monarchy by Misraim, the son of Ham, 2188 B.C." The chronological views of the author of *The Rosicrucians* seem to have greatly changed of late. There is a mystery about his book, difficult, yet not wholly impossible to fathom, which may be summed up in the words of the Comte de Gasparin with regard to the works on Satan by the Marquis de Mirville: "Everything goes to show a work which is essentially an act, and has the value of a collective labour."

But this is of no moment to the Theosophists. That which is of real importance is his misleading statement, which he

* [See *Key to the Hebrew Egyptian Mystery in the Source of Measures* (1875); reprint by Wizard's Bookshelf, San Diego, 1975—*Compiler*.]

supports on Wilford's authority, that the legendary war that began in India and spread all over the globe was caused by a diversity of opinion upon the relative "superiority of the male or female emblem . . . in regard of the idolatrous magic worship. . . . These physiological disputes . . . led to violent schisms in religion and even to bloody and devastating wars, which have wholly passed out of the history. . . or . . . have never been recorded in history; remaining only as a tradition . . ."

This is denied point-blank by initiated Brāhmanas.

If the above be given on Col. Wilford's authority, then the author of *Phallicism* was not fortunate in his selection. The reader has only to turn to Max Müller's *Introduction to the Science of Religion** to find therein the detailed history of Col. Wilford becoming—and very honestly confessing to the fact—the victim of Brāhmanical mystification with regard to the alleged presence of Shem, Ham, and Japhet in the *Purānas.* The true history of the dispersion and the cause of the great war are very well known to the initiated Brahmanas, only they will not tell it, as it would go directly against themselves and their supremacy over those who believe in a personal God and Gods. It is quite true that the origin of every religion is based on the dual powers, male and female, of abstract Nature, but these in their turn were the radiations or emanations of the sexless, infinite, absolute Principle, the only One to be worshipped in spirit and not with rites; whose immutable laws no words of prayer or propitiation can change, and whose sunny or shadowy, beneficent or maleficent influence, grace or curse, under the form of Karma, can be determined only by the actions—not by the empty supplications—of the devotee. This was the religion, the One Faith of the whole of primitive humanity, and was that of the "Sons of God," the B'ne Elohim of old. This faith assured to its followers the full possession of transcendental psychic powers, of the truly divine magic. Later on, when mankind fell, in the natural course of its evolution "into generation," *i.e.*, into human

---

[London, Longmans & Green, 1873 ed., pp. 297-301.—*Compiler*.]

---

creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter—made in its selfish and animal adoration of self a God of the human organism, and worshipped self in this objective personal Deity, then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life and soul of selfish impulse; and thus was gradually developed the idea of a personal God. The first "pillar of unhewn stone," the first objective "*sign* and witness to the Lord," creative, generative, and the "Father of man," was made to become the archetype and progenitor of the long series of male (vertical) and female (horizontal) Deities, of pillars, and cones. Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic. And it was again merely a feeling of selfish national exclusiveness—not even patriotism—of pride and self-glorification over all other nations, that could lead an Isaiah to see a difference between the one living God and the idols of the neighbouring nations. In the day of the great "change," Karma, whether called personal or impersonal Providence, will see no difference between those who set "an altar [horizontal] to the Lord in the midst of the land of Egypt, and a pillar [vertical] at the border thereof" (*Isaiah* xix, 19), and they who "seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards" [*Isaiah*, xix, 3]—for all this is human, hence

devilish black magic.

It is then the latter magic, coupled with anthropomorphic worship, that caused the "Great War" and was the reason for the "Great Flood" of Atlantis; for this reason also the Initiates—those who had remained true to primeval Revelation—formed themselves into separate communities, keeping their magic or religious rites in the profoundest secrecy. The caste of the Brāhmanas, the descendants of the "mind-born Rishis and Sons of Brahmā" dates from those days, as also do the "Mysteries."

Natural sciences, archaeology, theology, philosophy, all have been forced in *The Secret Doctrine* to give their evidence in support of the teachings herein again propounded.

Vox audita perit: litera scripta manet. Published admissions cannot be made away with—even by an opponent: they have been made good use of. Had I acted otherwise, *The Secret Doctrine*, from the first chapter to the last, would have amounted to uncorroborated personal affirmations. Scholars and some of the latest discoveries in various departments of science being brought to testify to what might have otherwise appeared to the average reader as the most preposterous hypotheses based upon unverified assertions, the rationality of these will be made clear. Occult teaching will at last be examined in the light of science, physical as well as spiritual.

[At this point, the Editors of *Lucifer* published what appear to be some brief notes from H.P.B.'s pen on a number of unrelated subjects. These were given the title of "Fragments" and appeared in Vol. XVIII, No. 108, August, 1896, pp. 449-455. Brief passages in these notes are identical with some in *Isis Unveiled*; another and longer passage, quoting from Bunsen, may be found in the First Draft of *The Secret Doctrine.* It is most likely that these notes were written around 1885 or 1886; they have been placed in Vol. VII of the present Series.—*Compiler*.]

THE MIND IN NATURE

[*Lucifer*, Vol. XIX, No. 109, September, 1896, pp. 9-14]

Great is the self-satisfaction of modern science, and unexampled its achievements. Pre-christian and mediaeval philosophers may have left a few landmarks over unexplored mines: but the discovery of all the gold and priceless jewels is due to the patient labours of the modern scholar. And thus they declare that the genuine, real knowledge of the nature of the Kosmos and of man is all of recent growth. The luxuriant modern plant has sprung from the dead weeds of ancient superstitions.

Such, however, is not the view of the students of Theosophy. And they say that it is not sufficient to speak contemptuously of "the untenable conceptions of an uncultivated past," as Mr. Tyndall and others have done, to hide the intellectual quarries out of which the reputations of so many modern philosophers and scientists have been hewn. How many of our distinguished scientists have derived honour and credit by merely dressing up the ideas of those old philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. But conceit and self-opinionatedness have fastened like two hideous cancers on the brains of the average man of learning; and this is especially the case with the Orientalists-Sanskritists, Egyptologists and Assyriologists. The former are guided (or perhaps only pretend to be guided) by post Mahābhāratian commentators; the latter by arbitrarily interpreted papyri, collated with what this or the other Greek writer said, or passed over in silence, and by the cuneiform inscriptions

on half-destroyed clay tablets copied by the Assyrians from "Accado-" Babylonian records. Too many of them are apt to forget, at every convenient opportunity, that the numerous changes in language, the allegorical phraseology and evident secretiveness of old mystic writers, who were generally under the obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled both translators and commentators. Most of our Orientalists will rather allow their conceit to run away with their logic and reasoning powers than admit their ignorance, and they will proudly claim like Professor Sayce* that

they have unriddled the true meaning of the religious symbols of old, and can interpret esoteric texts far more correctly than could the initiated hierophants of Chaldea and Egypt. This amounts to saying that the ancient hierogrammatists and priests, who were the inventors of all the allegories which served as veils to the many truths taught at the Initiations, did not possess a clue to the sacred texts composed or written by themselves. But this is on a par with that other illusion of some Sanskritists, who, though they have never even been in India, claim to know Sanskrit accent and pronunciation, as also the meaning of the Vaidic allegories, far better than the most learned among the great Brāhmanical pundits and Sanskrit scholars of India.

---

* See the *Hibbert Lectures* for 1887, pages 14-17, on the origin and growth of the religion of the ancient Babylonians, where Prof. A.H. Sayce says that though "many of the sacred texts were so written as to be intelligible *only to the initiated* (italics mine). . . provided with keys and glosses," nevertheless, as many of the latter, he adds, "are in our hands," they (the Orientalists) have "a clue to the interpretation of these documents *which even the initiated priests did not possess.*" p. 17.) This "clue" is the modern craze, so dear to Mr. Gladstone, and so stale in its monotony to most, which consists in perceiving in every symbol of the religions of old a solar myth, dragged down, whenever opportunity requires, to a sexual or phallic emblem. Hence the statement that while "Gisdhubar was but a champion and conqueror of old times," for the Orientalists, who "can penetrate beneath the myths" he is but a solar hero, "who was himself but the transformed descendant of a humbler God of Fire," (*loc. cit.*, p. 17).

After this who can wonder that the jargon and blinds of our mediaeval alchemists and Kabalists are also read literally by the modern student; that the Greek and even the ideas of Aeschylus are *corrected* and improved upon by the Cambridge and Oxford Greek Scholars, and that the veiled parables of Plato are attributed to his "ignorance." Yet, if the students of the dead languages know anything, they ought to know that the method of extreme necessitarianism was practiced in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth were in the safe keeping of the Adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and the Orientalists to endeavour to find the end of the thread. But if they will persist in seeking it in one direction only, and that the wrong one, truth and fact will never be discovered. It thus remains the duty of psychology and Theosophy to help the world to arrive at them. Study the Eastern religions by the light of Eastern—not Western—philosophy, and if you happen to relax correctly one single loop of the old religious systems, the chain of mystery may be disentangled. But to achieve this, one must not agree with those who teach that it is unphilosophical to enquire into first causes, and that all that we can do is to consider their physical effects.

The field of scientific investigation is bounded by physical nature on every side; hence, once the limits of matter are reached, enquiry must stop and work be re-commenced. As the Theosophist has no desire to play at being a squirrel upon its revolving wheel, he must refuse to follow the lead of the materialists. He, at any rate, knows that the revolutions of the physical world are, according to the ancient doctrine, attended by like revolutions in the world of intellect, for the spiritual evolution in the universe proceeds in cycles, like the physical one. Do we not see in history a regular

alternation of ebb and flow in the tide of human progress? Do we not see in history, and even find this within our own experience, that the great kingdoms of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended? till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. Kingdoms and empires are under the same cyclic laws as planets, races, and everything else in Kosmos.

The division of the history of mankind into what the Hindus call the Satya, Treta, Dvāpara and Kali Yugas, and what the Greeks referred to as "the Golden, Silver, Copper, and Iron Ages" is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other. The moment is more opportune than ever for the review of old philosophies. Archaeologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. The day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Once more the prophecy already made in *Isis Unveiled* twenty-two years ago is reiterated. "Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has

almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof of the above."*

Since the day that this was written much of it has come to pass, the discovery of the Assyrian clay tiles and their records alone having forced the interpreters of the cuneiform inscriptions—both Christians and Free thinkers—to alter the very age of the world.†

The chronology of the Hindu *Purānas*, reproduced in *The Secret Doctrine*, is now derided, but the time may come when it will be universally accepted. This may be regarded as simply an assumption, but it will be so only for the present. It is in truth but a question of time. The whole issue of the quarrel between the defenders of ancient wisdom and its detractors—lay and clerical—rests (*a*) on the incorrect comprehension of the old philosophers, for the lack of the keys the Assyriologists boast of having discovered; and (*b*) on the materialistic and anthropomorphic tendencies of the age. This in no wise prevents the Darwinists and materialistic philosophers from digging into the intellectual mines of the ancients and helping themselves to the wealth of ideas they find in them; nor the divines from discovering Christian dogmas in Plato's philosophy and calling them "presentiments," as in Dr. Lundy's *Monumental Christianity*,‡ and other like modern works.

Of such "presentiments" the whole literature—or what remains of this sacerdotal literature—of India, Egypt, Chaldea, Persia, Greece and even of Guatamala (*Popul Vuh*) is full. Based on the same foundation-stone—the ancient Mysteries—the primitive religions, all without one

* [*Isis*, Vol. I, p.38.]

† Sargon, the first "Semitic" monarch of Babylonia, the prototype and original of Moses, is now placed 3,750 years B.C. (p. 21), and the Third Dynasty of Egypt "some 6,000 years ago," hence some years before the world was created, agreeably to Biblical chronology. (*Vide Hibbert Lectures . . . Babylonia*, by A. H. Sayce, 1887, pp. 21 and 33).

‡ [Lundy, John P., *Monumental Christianity . . .*, New York, Bouton, 1882, p. 110 of 2nd ed.—*Compiler.*]

exception, reflect the most important of the once universal beliefs, such, for instance, as an impersonal and universal divine Principle, absolute in its nature, and unknowable to the "brain" intellect, or the conditioned and limited cognition of man. To imagine any witness to it in the manifested universe, other than as Universal Mind, the Soul of the universe—is impossible. That which alone stands as an undying and ceaseless evidence and proof of the existence of that One Principle, is the presence of an undeniable design in kosmic mechanism, the birth, growth, death and transformation of everything in the universe, from the silent and unreachable stars down to the humble lichen, from man to the invisible lives now called microbes. Hence the universal acception of "Thought Divine," the Anima Mundi of all antiquity. This idea of Mahat (the great) Akāsha or Brahmā's aura of

transformation with the Hindus, of Alaya, "the divine Soul of thought and compassion" of the trans-Himālayan mystics; of Plato's "perpetually reasoning Divinity," is the oldest of all the doctrines now known to, and believed in, by man. Therefore they cannot be said to have originated with Plato, nor with Pythagoras, nor with any of the philosophers within the historical period. Say the *Chaldean Oracles:* "The works of nature co-exist with the intellectual [νοερῷ], spiritual Light of the Father. For it is the Soul [ψυχή] which adorned the great heaven, and which adorns it after the Father."*

"The incorporeal world then was already completed having its seat in the Divine Reason," says Philo, who is erroneously accused of deriving his philosophy from Plato.

In the Theogony of Mochus we find Aether first, and then the air; the two principles from which Ulom, the *intelligible* [νοητός] God (the visible universe of matter) is born.

In the orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the aethereal winds impregnate, wind being "the Spirit of God," who is said to move in aether, "brooding over the Chaos"—the Divine "Idea." In the

* Proclus in *Timaeus*, 106, as quoted by Cory, *Ancient Fragments* 1832, [p. 251 in Wizards Bookshelf, Mpls. 1976.]

Hindu *Kathopanishad*, Purusha, the Divine Spirit, stands before the original Matter; from their union springs the great Soul of the World, "Mahā-Atmā, Brahm, the Spirit of Life"; these latter appellations are identical with Universal Soul, or Anima Mundi, and the Astral Light of the Theurgists and Kabalists.

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the Sage—whose doctrines he had fully embraced—to the uninitiated mind. Thus, the Kosmos is "the Son" with Plato, having for his father and mother the Divine Thought and Matter. The "Primal Being" (*Beings*, with the Theosophists, as they are the collective aggregation of the divine Rays), is an emanation of the Demiurgic or Universal Mind which contains from eternity the idea of the "to be created world" within itself, which idea the unmanifested LOGOS produces of itself. The first Idea "born in darkness before the creation of the world" remains in the unmanifested Mind; the second is this Idea going out as a reflection from the Mind (now the manifested LOGOS), becoming clothed with matter, and assuming an objective existence.

[In October, 1896, *Lucifer* (Vol. XIX, pp. 97-102) published an Essay from the pen of H.P.B. entitled "Psychology, The Science of the Soul." The same month, *The Theosophist* (Vol. XVIII, pp. 9-12) published another Essay written by H.P.B. under the title of "Modern Idealism, Worse than Materialism." Internal evidence of both of these Essays shows them to have been written much earlier, namely, in 1887. They will be found in Vol. VIII of the present Series, together with appropriate Notes explaining the reasons for this shift.—*Compiler.*]

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

[ONE ETERNAL TRUTH . . . . .]

. . . one eternal Truth, and one infinite changeless Spirit of Love, Truth and Wisdom in the Universe, as one Light for all, in which we live and move and have our Being **. . . .** We are all Brothers**.** Let us then love, help, and mutually defend each other against any Spirit of untruth or deception, "without distinction of race, creed or colour**.**"

[This brief passage was first published in *The Theosophist*, Vol. LIII, October, 1931. C. Jinarājadāsa, then Editor of the magazine, appended the following note which gives some interesting data on this brief statement in H.P.B.'s hand:

> "This solitary page of a manuscript of H.P.B. has a strange history. Last month, I received from Mademoiselle H. de Zhelihovsky and her sister, nieces of H.P.B., certain letters in Russian written by their aunt. Among them was a copy, in English, of a letter of protest sent to A. S. Souvorine, an editor

> in St. Petersburg, controverting the charges against H.P.B. made by the Coulombs. The protest bears the signatures of A.P. Sinnett, W.Q. Judge, T.B. Harbottle, Archibald Keightley, Bertram Keightley, K. Gaboriau, R. Harte, C. Wachtmeister, Mabel Collins, and C. Johnston. Mlle. H. de Zhelihovsky informs me that the protest was not published by the newspaper to which it was sent.
>
> "After copying the protest for the Archives, I was preparing to return it when my eye was caught by H.P.B.'s handwriting on the back of page 4 of the protest. There is no clue at all regarding these solitary lines. One must presume that the protest when rejected was sent to H.P.B. to see, that it lay on her desk, and that when writing an article and coming to the end of its eleventh page, she concluded it on the back of p. 4 of the protest, which perhaps lay face down on the table."

A. S. Suvorin was the famous Editor of the St. Petersburg's *Novoye Vremya* (New Time), a newspaper which did not show any friendly attitude to H.P.B. or Theosophy. The niece of H.P.B. mentioned by C. J. was Miss Helena Vladimirovna de Zhelihovsky (1874-1949), the unmarried daughter of H.P.B.'s sister, Vera Petrovna de Zhelihovsky (1835-1896).—*Compiler.*]

NEBO OF BIRS-NIMRUD

[This manuscript in H.P.B.'s handwriting was in the possession of John M. Watkins, the renowned Publisher and Bookseller, who was a close friend of hers. It is marked XV(a) and covers a little over twelve numbered pages. It may have been intended for *The Secret Doctrine* and later set aside. A few words or brief sentences have remained illegible. It has been transcribed from a microfilm of the original MS. now in the hands of Geoffrey Watkins.—*Compiler.*]

Sed et Serpens . . . . What capital the Church has made of this! But where is that spot which antiquity, with its virtue loving philosophers and Saintly Sages, has left without this symbol? The Dragon or Serpent has ever been made to allegorize eternity and divine intelligence and hidden Wisdom. The old sidereal and astronomical Serpent is now the fallen Jupiter, the prototype of the fallen Archangel; the Prince of the Air has become on the mediaeval paintings a kind of fantastic *Draco-volans*, one of the forms of the tempter of Eden. Dragons and Serpents everywhere, even to the Light-bearer, the dazzling Lucifer who has now become the Prince of Darkness and the "Infernal" Ophidian. When the Christian nations, by destroying the seats of learning, and the pagan temples, had lost the key to the real meaning of that symbol and the old Dracontine structures, their clergy chose to see the devil's horn and hoof peeping out [from the] foundation of every glorious fane, every old non-Christian temple.

The true philosophical meaning of the legends and allegories on the sacred serpent, is now almost entirely lost. The reason why the old Egyptians found in the Dragon and its numerous offshoots of Ophidian variety something *divine* has been variously but never satisfactorily explained. Divine, says Aelianus in his *Nature of Animals* (Bk. XI, ch. xvii)

—yes; but at the same time it had better be left alone, *divinius quodque praestet ignorari*; and he adds in a kind of parenthetical way, that the true object of the Athenians in feeding large serpents in their temples was "to have always on hand *prophets.*" But the same is done to this day not only by the "heathen" Hindu, but also by the Unitarian Theistic Mussulmans of Cairo, and other Mohammedan centres, whose wise men have the same explanation to offer as the wise men of old. The sacred dragon of Epidaurus fabled to have

come by himself at the call of the people from that city, demanded that a temple should be built for him on the Tiber, at the foot of Mount Palatine; where, transformed "they never ceased to consult him as a prophet" (*Val. Max.* Bk. I, viii, § 2).

The word *Dragon*, as said, is a term, which signified with every ancient people that which it is made to mean even today with the Chinese—long, or the 'being which excels in intellect and in Greek δράκων means "he who sees and watches." According to J. de Cambry (*Monumens Celtiques*, page 299) "*drouk* in the language of Brittany, in France, means *devil*, whence the *droghedanum sepulcrum* or the 'diabolical tomb.' In Languedoc the elemental spirits are called *drac*; in French *drogg* and in Bretonian the terms *dreag*, *wraie Wran* have evidently the same origin, and the *Drogheda* Castle in Brittany has the same etymology [but] in every one of the cases above cited the connection of these terms with the 'devil' had a Christian, hence a later significance. None of the words cited had that meaning during the pre-Christian periods. (de Mirville, *Des Esprits*, Vol. II, p. 423 fn. 1.)

But now, as just said, every 'pagan' monument is connected with the spirit of evil. A good instance of it is afforded in the word *Babel*, which meant in days of old 'the palace (or dwelling) of God.' Voltaire expressed surprise why the word should be made to render 'confusion' (of tongues) . . . . . "As *ba* signifies 'father' in all the Oriental tongues, and *bel* is 'God,' thence Babel ought to read the 'city of God.' (*Dictionnaire Philosophique*, Art. 'Babel'). The church claimed otherwise, maintaining that *babel* was 'confusion.'

But now comes Assyriology and announces a new discovery. It translates a Babylonian cylinder through the pen of Mr. J. Oppert, and finds that whatever the word *Babel* may or may not have meant in the days of Noah (who never was), in those of Nebuchadnezzer, the King who reconstructed, as he himself narrates it on a . . . . . Birs-Nimrud, one to Nebo, God of Wisdom, the other to Bal-Merodach, his father,—nothing of the kind is meant. We have in England, the translation from the inscription on the tile found by Colonel Rawlinson at Borsippa, or *Birs Nimrud*, and nothing reminding us of the confusion of the tongues, or the Babel, can, by any possibility be inferred from that record. What it states is, that Nebuchadnezzar, King of Babylon, rebuilt the edifices—"the seven storied tower" and "the temple of the *Seven* lights"; which temple (the original Babel) had, *forty-two generations before*, been destroyed by an earthquake. Further we learn that this fane had ever served and been erected from the first for astrological purposes; *i.e.*, that it had been built in honor of the *Seven lights* or the seven planetary spirits, identical with the "Seven Spirits of God" of Christian. . . . . Now as divine worship was offered to them more or less openly ever since the VIIIth century throughout the middle ages: and that the same is done to this day, by the Roman Catholics*—we really see no valid reason why these "Spirits" should have been less divine or more devilish, or again more serpent-like, when worshipped in Babylon, than they are when paid divine honors in Rome?

The fact is that the Tower of Babel fabled to have been built by Nimrod, had no

connection with the real tower built in Babylonia till the compilers of the Book of Moses made one. Nor does "Babel" have anything to do with the Hebrew word *babel* or *babil*, "stammering", for even the correct pronunciation of its name is now forgotten. A legend preserved by the nomadic tribes of Asia Minor speaks of

* *Vide* Vol. II of *Lucifer*, pp. 355 *et seq. on* the Worship of the Seven Spirits in the Roman Catholic Church. [See also *C.W.*, Vol. X, pp. 13-32.]

a tower called *Ne-ba-bel*, and this was the real name of the pyramid rebuilt by Nebuchadnezzar, its etymology being the easiest and the simplest thing in the world, when we remember who was Nebo. Indeed, he is the son of Merodach, or *Bel*, and it is in honor of that God of Wisdom "the Saviour, the Sage, who leads men to the voice and receives the light of the Great God, his father" (the Son)—that the fane was built, and which, was named *Nebabel or* "Nebo (son of) the father, or El."

This deity was closely connected with the magnificent *Birs-Nimrud* for the simple reason that his fane was situated in the upper tower of the seven stories that constituted the pyramidal building of Birs-Nimrud.* Herodotus is our authority for this. He speaks of it (Book I, § 181) calling it the temple of Jupiter-Belus—and mentions the chapel or tower on the last or seventh storey (describing it though as the eighth) wherein one sees a golden table near the tomb of the God with a most magnificent bed on which *Nebo rested* at certain periods.

The fact that *Babil*, *babiluch* or *babel* mean in Syrian and Hebrew "confused talk" as shown by de Rougemont, and that according to him "the cuneiform inscriptions seem to corroborate Moses" (*Peuples Primitifs*, Vol. III, p. 96)† means very little indeed to anyone except those interested in the vindication of the Biblical statements. For, the slightest alteration of a vowel, or wrong accent or inflection, may give quite another signification to any word and thus alter entirely its primitive meaning and idea. The Babylonian priests, who, according to Cicero "assert that they have preserved upon their monuments observations, extending back during an interval of 470,000 years" (*De Divinatione*, i, 36)‡ may have exaggerated or may not, still a

* *Birs*, "the dwelling of the gods," or the Seven Spirits, of Nimrod . . . astro . . . and Chaldean.

† [*Peuple primitif*, *sa religion*, *son histoire et sa civilization*, by (F. de Rougemont), Geneva, 1855-57; 2 pts. in 3 vols.]

‡ [See p. 267 in the English trs. of Wm. Armistead Falconer; *Loeb Classical Library*, London, Heinemann Ltd., 1964 ed.]

considerable number of milleniums must have elapsed between the early and primitive, post-diluvian formation of the Chaldean languages and the Hebrew of the later, surviving scrolls in which *babel* is called "confusion" and thus made to furnish a pretext for identifying this word with the Babylonian tower, for Biblical purposes. Hence, the wide margin for speculation.

At any rate, modern science having come to the wise conclusion that it would be a rather dangerous stretch of faith to admit that "all the languages of the different races could have been created at one start and simultaneously under the mysterious influence of divine intervention (Renan—*Langues Semitiques*),* the rendering of Bable by *confusion* may be laid aside and left to Biblical specialists.

Nebo then, the "God" in the popular ideal, and esoterically—the mysterious POWER that presides over the planet Mercury—the symbol and "House of Secret Wisdom," was. . . . . who was addressed by the Khaldi as "Thou who generated thyself *out of thyself*"—*Divine* Wisdom, in short. All that is known in connection with this "deity" may be found on the cylinder discovered and brought to Europe by Colonel Rawlinson.† The . . . . . was translated from its cuneiform‡ . . . . . by Mr. Jules Oppert, the distinguished Orientalist and member of the Asiatic Society of Paris, and later by George Smith. The dead letter of the rendering, even left standing as it is in the imperfect translation, is calculated to reveal to the student of Occultism the true character of the "God" addressed.

---

* [*Histoire Générale et système comparé des langues sémitiques*, by Ernest Renan. See p. 24 ff. in 3rd ed., Paris, L'imprimerie Impériale, 1893.]

† [Rawlinson, Henry. See Vol. II of his *Cuneiform Inscriptions of Asia.* 1866.]

‡ [See pp. 15-20 ff. of the *Inscription de Nebuchodonosor sur les Merveilles de Babylone*; Communication faite à L'Académie Impériale de Reims par M. J. Oppert. Printed in Reims by P. Dubois et Cie in 1866 it contains in full the French passages rendered into English below. A copy is located in the U.S.A. at the University of Chicago library.—*Compiler.*]

Here it is:

"I, *Nebo*chadnezzar, King of Babylon, servant of the Eternal One occupying the heart of Merodach, the Supreme Monarch who exalts the Nebo, the Saviour the Sage, *who lends his ear to the instruction of that great god:* the Vicar-King . . . . . who has reconstructed the pyramid and the tower of [stages]. I, the son of *Nebo*polassar, King of Babylonia.

"Merodach the great Lord has generated me, and ordered to reconstruct his abode. Nebo, who watches *over the hosts of heaven and of earth* has armed my hand with the scepter of justice.

"The pyramid is the grand temple of Heaven and Earth, the abode of the Master of the

Gods—Merodach. The sanctuary thereof, I have restored in pure gold, the place of rest of his Sovereignty. The seven storied Tower* the eternal House that I rebuilt and refounded, I constructed it, out of silver, gold and other metals in enameled bricks in cedar and cypress, and have achieved its magnificence . . . . ."

. . . "I achieved the *first* edifice, the temple in the foundations of the Earth, with which the memory of Babylon is connected and raised its summit in bricks and brass.

"For the *second*, which is this edifice: the temple of the Seven *lights of the Earth*† with which the memory of

---

* According to Rawlinson's reading of the tiles, the Birs-Nimrud had seven stages symbolical of the concentric circles of the seven spheres each built of tiles and *metals* to correspond with the color of the ruling planet of the sphere typified. (Cf. H. C. Rawlinson, "On the Birs-Nimrud, or the Great Temple of Borsippa," in *The Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. XVIII, 1861, pp. 17-19). [George Smith gives details of Rawlinson's excavation on pp. 164-66 of his *Chaldean Account of Genesis*, *Secret Doctrine* ref. series, Minneapolis, Wizards Bookshelf, 1977.] The correct following of the special color of each planet is now shown by telescopic and spectroscopic discoveries of modern science. [See *Isis*, I, p. 261; S.D., II, p. 806, TPH Adyar, 1979.]

† The lights are the Seven Planets—symbolized in the Jewish tabernacle by the seven-branched candlestick.

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

Borsippa (*Birs Nimrud*) is connected, commenced by the first King — from whose reign forty-two human lives have elapsed*—and by whom the summit was left unfinished ages ago, the expression of whose thoughts having been uttered in disorder." (The plan of the building having been left too undefined, some Orientalists translate; "Earthquake and thunder had unsettled the fresh bricks which crumbling down had formed hillocks".)

"To rebuild it the great god Merodach engaged my heart; I did not touch at the site, nor interfered with its foundation . . . . . but renewed the circular banisters . . . . and raised the summit thereof.

"Nebo, thou who generates thyself, Supreme Intelligence . . . bless my works . . . favor me forever with a race *in times to come*, *the septenary multiplication in rebirths* (to be a perfect septenary being in every reincarnation), the victory of the throne, etc., etc. . . . . . Nebucheddnezzar, the King who rebuilt this, remains prostrate before thy face."

The name *Nebuzardan*, or *Nebo* and *Nebu*, seems to mean only in Hebrew "Nebu is the Lord" (גְבוּזַרְאֲדָן) ; but in Persian and with the ancient people it had always signified Nebu, the *wise* (Lord). Hence the prefix *Nebu* attached to the name of every initiated adept consecrated to the service of Bel and Nebo "*the overseer of all the celestial and terrestrial* legions"—or "hosts." Hence *Nebu*-Kadan-Assur, *Nebu*-Pal-Assur, *Nebu*-Zaradan, etc., etc. *Nebu*, in short, was an abstract quality: personified—when the seventh principle, the "Higher Self" of man was meant, an adjective—when applied to any special subject, and finally the synthetic attribute of the Seven Chaldean gods—the Planetary Spirits. Mercury was no more entitled than any other of his six colleagues to the appelation of Nebo, but was so-called owing to later thought seeking to combine the identity of God, planet and attribute in one. There is also a profound thought hitherto of . . . . . by modern

* Forty-two *centuries*, a human life being counted of a 100 year's duration.

Jew or Christian in the fact that Moses dies, and is buried on Pisgah of Mount NEBO.

The student of Occultism will do well to ponder over the materials and measurements, used under the minute instruction of the Lord God of Israel himself, in the construction of

the tabernacle (see *Exodus* chap. xxv *et seq.*)—if he is desirous of learning how the "abode of a god"—be it called a tabernacle, a house, a pyramid or a tower—was constructed for *occult* purposes. If measurements—in "weight, measure and number" of such buildings, now found to be *symbolically* and *esoterically* the perfect copy of one another—are discovered identical when studied with the help of metrology and geometry, also shown to correspond *astronomically* to planets (earth included) in their conjunctions, diameters and circumference, etc.; how much more might be discovered if their architecture and materials were studied by the light of alchemy, occult correspondences and psycho-physics. If the secret potencies latent in every metal, wood, color and fabric—as for instance as *goats hair*—were ascertained, and the correlative forces thereof found out in the manifold combinations of such objects, then would the world have undeniable proof that the "ark" and "mercy seat" of the protecting deity of the people of Israel, were simply *identical* with the "seventh story" and the "place of rest" of the "Lord God" of the Chaldees—*their* national and protecting deity. That the same disposition and combination of "gold, silver and brass," of "blue and purple and scarlet, of fine linen and goats hair," of *shettim** wood, rams skins dyed red and *onyx* and brass—was required in the tabernacle of the Chaldean *Bel*† or Nebo, as in that of the Jewish El or Jehovah—if *either of these Powers were expected to manifest in*, *and speak from their respective-magical recesses.* Finally they would receive undeniable proof that if the supposed Astrolatry of the

* *Shettim* wood, does not mean "a kind of acacia tree" but any sweet smelling wood *consecrated for* THEURGICAL purposes; such as sandal, cypress, etc., etc.

† Abbreviation of *Ab* (father) and *El* (God), perhaps?

Chaldeans was *Idolatry*—so was the supposed monotheism of the Jews. For if the Babylonian Bel meant the SUN—the Jehovah of the Israelites meant SATURN. Each of the "Gods" of the nations had his "*Star*," or planet; and that *star* of the same name, was the supposed *house* or habitation of that angel. "Ye have borne the tabernacle of your *Moloch* and *Chiun*, your images, *the star of your god*" complains through Amos the "Lord" (?) (*Amos*, v, 26).* Who are Moloch and *Chiun* but *Baal*—the later Bel? Every particle of their religion came to the Jews from the Chaldeans and the Egyptians; Daniel is described in the Bible as a Rabbi, the chief of the Babylonian astrologers and Magi, therefore one sees the Assyrian little bulls and the attributes of Siva reappearing under a hardly modified form in the cherubs of the Talmudistic Jews, as one traces the bull Apis in the Sphinxes or Cherubs of the Mosaic Ark and as one finds several thousand years later that same Assyrian bull, the Egyptian Lion with the addition of the bird of Jupiter, the Eagle, in company with the face of an Angel—four Kabalistic figures—represented with the four Apostles of the New Testament.

Nebo presided at, and inspired the Khaldi during the long period of Babylonian civilization, most evidently. No modern means at the disposition of our architects could

help to build such gigantic cities and edifices in our century as were Babylon and Nineveh. And yet these are supposed to be no older than some nineteen centuries B.C., built by the grandchildren of the solitary family that survived the Deluge!

The three Orientalists—Oppert, Fresnel and Thomas—sent by their government on a scientific mission to "Mesopotamia" in 1851, on their return wrote of Babylon;—"Fancy a surface ten times as large as Paris within its actual precincts, a surface larger than the whole Department of the Sein—surrounded by a wall eighty feet thick,

* The "chosen people" seem to have worshipped that *Star* for forty years in the wilderness—therefore that star was the habitation of Jehovah—which makes him identical with *Chiun*, Moloch.

and from 105 to 328 feet high; namely, the precise height of the arrow on the Invalides; that is Babylon." Oppert haveing found on the site of the giant city the modulus of the Babylonian measures, which confirms exactly the statements given by Herodotus, whose figures make of Babylon "an immense square, every side of which was 120 *stades* long, hedged in by a thick wall 50 royal cubits thick, and 200 high"—these measurements can hardly fail being exact. The famous inscription by Nebuchaddnezzar, moreover, confirms Herodotus. "The pyramids of Egypt themselves would seem dwarfed in ancient Babylon"—remarks a writer.

The most curious document, however, with regard to this subject is a paper read by the same Mr. Jules Oppert before the Academy of Fine Arts; subject—"Cuniform Assyrian Inscriptions"—a few extracts from it may now be given.

The oldest documents in the possession of the Orientalists are the tiles used as recording tablets by the Kings of lower Chaldea, believed to be at least as old as from the XXXth to the XXth B.C. A translation of an inscription by King Tiglatpileser, was made some twenty-five years ago in London by four different Orientalists, simultaneously and independently, at the desire of the Asiatic Society.* And those four versions were found, owing to their concordance, to leave little doubt as to the correct meaning of the main features of the historical facts inscribed. Most of the tiles (cylinders) are of the period of Sargon, the King-founder of Khorsabad, whose history (that of Moses, the legend of his childhood as in the Bible, nearly word for word) was discovered and published for the world by the late George Smith.† The cities and monuments built by Sargon are numberless, and his son the great conqueror Senacherib

* ["The Inscription of Tiglath Pileser I," *in The Journal of the Royal Asiatic Society*, Vol. XVIII, pp. 164-219.]

† [In his *Assyrian Discoveries* . . . pp. 224-25, N.Y. Scribner Armstrong & Co., 1975, Smith relates the tale of Sargon and refers to the text he originally translated in the "Transactions of the Society of Biblical

Archaeology," Vol. I, pt. 1, p. 46.]

continued to build after him. In the inscriptions of the Bulls, Sargon describes the religious ceremony in this wise:—. . . . . "In the valley . . . under Ninivia I built a city and called it Hisri-Sargon. To populate this city and preserve the memory of the destroyed altars, I have built altars to the great Gods, and palaces for my Majesty to dwell in . . . . . I then selected places at Hisri-Sargon for Nisroch, Sin (lunus), Samas (the Sun), Ao (Saturn).* Ninip Sandan, etc., etc., and their sculptured images (statues)."

Further on the religious ceremony laying the foundations is described, and the specialities of all the gods and goddesses. Not being at present concerned with these, that which relates to Nebo alone may be given:—

"The tower of Babylon" goes on to say Oppert—"now known as Birs-Nimrud was formed of seven square towers, superposed on one another, and supported on an immense substructure." Herodotus names eight for he made the mistake of taking the latter for a tower also.† "On the top story was the great temple, wherein a single couch was placed *on which rested the god* when he appeared." All the texts speak of the top tower as *the place of rest of the god* NEBO . . . . below, there was another temple sacred to Nebo. The tower of Borsippa was, it is true, especially reserved to that god. Nevertheless, the inscription quoted speaks clearly of "the sanctuary of Nebo *which is in the pyramid* and that was named *Babil* or the place wherein . . . . . assembled and spoke the Oracles."

* Or Iao—which is Jehovah, as well as Saturn. Diodorus states that among the Jews they relate that Moses called the God Iao. Theodorit says they pronounced it Iaho. It is only owing to their late invention of the Masoretic points that the Rabbis sounded Jehovah, Adonai, and so on. (See pp. 301-302, *Isis Unveiled* Vol. II.)

† [*Herodotus*, Book I, 181.]

Therefore the account given of the tower of Babel in chapter xi of Genesis is purely allegorical and was never understood. The tower of Babel had its shrine wherein the gods or *the* god spoke through the oracles, in the same way as the god of the Jews or the gods (angels) spoke through the high-priests and even *viva voce*, with the Israelites. The tabernacle and the ark were no holier than the place of rest and the oracular shrine. Both

were the sanctuaries of SPEAKING GODS.*

---

* Kircher gives the *modus operandi* from old MSS in the Vatican. "On the sacred altar of every temple," he says—"stood represented the *Rulers of the World* (Spirits of the Planets) adorned with their respective insignia; around the altar, attentive priests watching what would he shown them by the latter, as to the revelations of the future they were to receive after due invocation, through an aperture in the middle of the table—all of which was called the *great portal of the gods.*" (*Oedip. Aegypt.*, *in Tabula Isiaca*). [Philosophical Research Society, Los Angeles, 1976, Reprint of W. W. Westcott 1886 ed.]

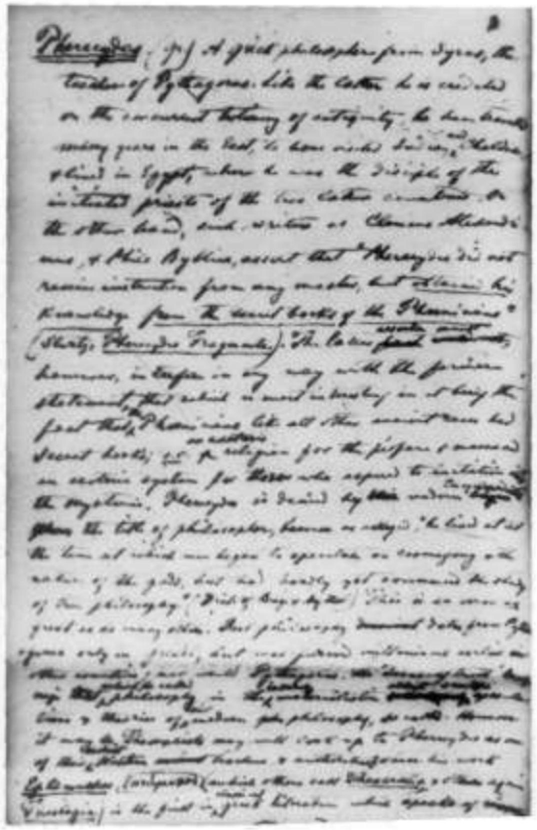

reincarnation or metempsychosis, now so falsely misunderstood, but which was synonymous with the ancients, with a belief of the immortality of the Soul. It is by the latter name that Suidas calls the doctrine taught by Pherecydes, and says that of it this was contained in two books, in which moreover, the septenary principle was plainly taught, though, of course in more or less symbolical & allegorical language. Thus he states that in Cosmos there are three high principles which he designates as Aether, Zeus, Chthonia, Kronos (Time), and four lower principles, the elements of fire, water, air, & the earth. Of these everything visible & invisible in the Universe, was produced. He was a great collector of Orphic writings, and has seen some still extant in the days of the Alexandrian Neo-Platonists. He is referred to by Aristotle as a mythological, & by Plutarch as a theological writer; and mentioned in a great number of authors. Diogenes Laertius calls him a rival of Thales, and some credit him with being also the first writer in Greek in prose who used to explain philosophical subjects. There was another Pherecydes of Athens, often confused with Pherecydes of Syros. But while the latter was a contemporary of Servius Tullius (circa 578-534), the sixth king of Rome & must have lived, therefore, according to the Chronology, in the 6th century B.C., Pherecydes the Athenian, lived a century later being a contemporary of Herodotus. He was a logographer, & has done nothing to merit a place in this work. It is curious that [illegible] & [illegible] the philosophy of Pherecydes & Pythagoras as being "evolved" wholly from the Eastern systems. The [illegible] neither Pherecydes nor Pythagoras ever made a secret of the [illegible] origin of their doctrines.

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

PHERECYDES

[The original MS. of this brief account in H.P.B.'s own handwriting was among the papers of her old and trusted friend, John M. Watkins of London. It is now in the hands of his son, Geoffrey Watkins. Because of the way the text starts, this item may have been intended for a Glossary.—*Compiler.*]

PHERECYDES (Gr.). A Greek philosopher from Syros, the teacher of Pythagoras. Like the latter he is credited on the concurrent testimony of antiquity, to have travelled many years in the East, to have visited India and Chaldea, and lived in Egypt, where he was the disciple of the initiated priests of the two latter countries. On the other hand, such writers as Clemens Alexandrinus and Philo Biblius, assert that "Pherecydes did not receive instruction in philosophy from any master, but *obtained his knowledge from the secret books of the Phoenicians.*"* The latter assertion cannot, however, interfere in any way with the former statement, that which is most interesting in it being the fact that the Phoenicians like all other ancient races had secret books, *i.e.*, an exoteric religion for the profane and masses, and an esoteric system for those who aspired to initiation into the mysteries. Pherecydes is denied by modern Encyclopaedists the title of philosopher, because, as alleged, "he lived at the time at which men began to speculate on cosmogony and the nature of the gods, but had hardly yet commenced the study of true philosophy."† This is an error as great as

* F. W. Sturtz, *Pherecydis Fragmenta*, Lips., 1824, 2nd ed.

† Wm. Smith, *Dictionary of Greek and Roman Biography and Mythology*, London, 1849, *S.V.* Pherecydes.

so many others. Real philosophy dates from Pythagoras only in Greece, but was pursued millenniums earlier in other countries; nor would Pythagoras, the "lover of truth" . . . . . that which he called philosophy, in the insanely materialistic albeit scientific speculations and theories of our modern philosophy, so-called. However it may be, Theosophists may

well look up to Pherecydes as one of their earliest Western teachers and authorities, since his work *Eptamuchos* (Ἑπτάνυχος) — which others call *Theokrasia* and others again *Theologia*—is the first in classical literature which speaks of reincarnation, or metempsychosis, now so falsely understood; but which was synonymous with the ancients, with rebirth or the *immortality of the soul.* It is by the latter name that Suidas calls the doctrine taught by Pherecydes, and says that it was contained in two books, in which moreover, the septenary principle was plainly taught, though, of course, in more or less symbolical and allegorical languages. Thus he states in Kosmos there are three high principles, which he designates as Chthona (Chaos), Aether (Zeus) and Chronos (Time), and four lower *principles*, the elements of *fire*, *water*, *air* and the *earth.* Of these everything visible and invisible in the Universe was formed. He was a great collector of Orphic writings, and his own were extant in the days of the Alexandrian Neo-Platonists. He is referred to by Aristotle as a mythological, and by Plutarch as a theological writer; and mentioned in a great number of classics. Diogenes Laertius* calls him a rival of Thales, and some credit him with having been the first writer in Greece in prose, which he used to explain philosophical subjects. There was another Pherecydes of Athens, often confused with Pherecydes of Syros. But while the latter was a contemporary of Servius Tullius (cf. Cicero and Diogenes Laertius), the sixth King of Rome, and must have lived, therefore, according to the Olympiads, in the sixth century B.C., Pherecdyes the Athenian lived a century later being a contemporary of Herodotus. He was a

* [Diogenes Laertius, *Lives of Eminent Philosophers*, Book I, Ch. 11, §116-18, p. 123 in *Loeb Classical Library*, London, Heinemann, 1950 ed.]

logographer, and has done nothing to merit a place in this work. It is curious that Democritus hints at, and Cicero denounces, the philosophy of Pherecydes and Pythagoras as being “cribbed” wholly from the Eastern systems. The charge is strange since both Pherecydes and Pythagoras never made a secret of the Eastern origin of their doctrines.

Collected Writings VOLUME XIII
POSTHUMOUSLY PUBLISHED

[KNOWLEDGE COMES IN VISIONS]

[A fragment from the pen of H.P.B.; at least it is attributed to her in *The Theosophist*, Vol. XXXI, March, 1910, pg. 685.]

Knowledge comes in visions, first in dreams and then in pictures presented to the inner eye during meditation. Thus have I been taught the whole system of evolution, the laws of being and all else that I know—the mysteries of life and death, the workings of karma. Not a word was spoken to me of all this in the ordinary way, except, perhaps, by way of confirmation of what was thus given me—nothing taught me in writing. And knowledge so obtained is so clear, so convincing, so indelible in the impression it makes upon the mind, that all other sources of information, all other methods of teaching with which we are familiar dwindle into insignificance in comparison with this. One of the reasons why I hesitate to answer offhand some questions put to me is the difficulty of expressing in sufficiently accurate language things given to me in pictures, and comprehended by me by the pure Reason, as Kant would call it.

Theirs is a synthetic method of teaching: the most general outlines are given first, then an insight into the method of working, next the broad principles and notions are brought into view, and lastly begins the revelation of the minuter points.

[THE OUTER WORLD AS NATURAL ENEMY OF EVERY NEW TRUTH]

[Fragment from H.P.B.'s pen preserved in the Adyar Archives and originally published in *The Theosophist*, Vol. LXXV, September, 1954, p. 379.]

That, notwithstanding this clear confession of faith, the average public will still sneer at the Theosophical Society; and will still go on misrepresenting it, as it did before, is as sure as the axiom which teaches us that this world of ours is the natural enemy of every new truth, that unsettles its previous ideas, however erroneous these may be proved. As long as Society exists, it will have its party spirit, hence—its scapegoats and martyrs. But the Theosophical Society can bide its time and wait. No laugh can hurt it, and truth must prevail at last. In the civilized city of Boston in 1835, Wm. Lloyd Garrison was dragged by the mob, with a rope around his neck, through the streets to the City Hall; and, less than thirty years after that event, he was proclaimed as one of the benefactors of his free country who had, at last, abolished slavery. As Lloyd Garrison fought against physical slavery, chiefly supported by the clergy, so the Theosophical Society fights against mental slavery, solely advocated by the same priestcraft of whatever religion. Themis in her guise of human justice may be represented blindfolded; and satire more blind and cruel even than Themis herself—kills sometimes. Yet even in its blindness it is discriminating and forced to do justice, how-

ever tardy. In Lucian's famous *Sale of the Philosophers*,* where all the Greek celebrities are sold at auction, the great and pure Pythagoras is made to elbow the cynical Diogenes with his rags and filth. Yet while the Samian Sage brings ten gold minae, the Athenian Cynic is knocked down only for two oboli.

The Theosophical Society can hardly be judged and appreciated during the present generation; it is but in the future that it may expect—fair bidders.

H.P.B.

---

* [Lucianus Samosatensis. This work may be found in many editions. See Lucian, *Selected Works*, tr. by Bryan Reardon, N.Y. Bobbs-Merrill Co., 1965. (In Loed ed. of *Lucian*, V. II, tr. as "Philosophies for Sale").]

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

CONSCIOUSNESS AND SELF-CONSCIOUSNESS

[Possibly a rough beginning of an article by H.P.B. which exists in the Adyar Archives as a MS. in her handwriting. Originally published in *The Theosophist*, Vol. XLVI, No. 11, August, 1925, pp. 632-34, and reproduced therein, according to C. Jinarajadasa, exactly as H.P.B. wrote it.—*Compiler.*]

The *cycle* of consciousness. It is argued that there cannot be more than one object of perception at a time before the soul because soul is a unit. Occultism teaches that simultaneously our conscious[ness] could receive no less than *seven* distinct impressions, and even pass them into memory. This can be proved by striking at the same time seven keys of the scale of an instrument—say a piano. The 7 sounds will reach consciousness simultaneously; though the untrained consciousness may not be capable of registering them the first second, their prolonged vibrations will strike the ear in 7 distinct sounds one higher than the other in its pitch. All depends on training and attention. Thus the transference of a sensation from any organ to consciousness is almost instantaneous if your attention is fixed upon it; but if any noise distracts your attention it will take a number of seconds before it reaches consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression or impressions simultaneously. He who reduces the intervals of physical time the most, has made the most progress.

The names and order of the 7 scales are.

1. Sense-perception;
2. Self-perception (or apperception)
3. Psychic apperception—which carries it to
4. Vital perception.

These are the four lower scales and belong to the psychophysical man. The[n] come

5 Manasic discernments;
6. Will perception and
7. Spiritual conscious apperception.

The special organ of consciousness is of course the brain, and is located in the aura of the pineal gland in the living man. During the process of mind or thought manifesting to

consciousness, constant vibrations of light take place. If one could see clairvoyantly in the brain of a living man one could almost count (see with the eye) the seven shades of the successive scales of light, from the dullest to the brightest.

What consciousness *is* can never be defined psychologically. We can analyse and classify its work and effects—we cannot define it, unless we postulate an Ego distinct from the body. The septenary scale of states of consciousness is reflected in the heart, or rather its area,* which vibrates and illumines the *seven brains* of the heart as it does the seven divisions or rays around the pineal gland.

This consc[iousness] shows to us the difference between the nature and essence of, say, astral body and Ego. One molecular, invisible unless condensed, the other atomic-spiritual. (See example of smoker—ten cigarettes the smoke of each retaining its affinity.)

Idea of Ego the only one compatible with the facts of physiological observation.

The mind or Ego, the *subject* of all and every state of consciousness is essentially a unity. The millions of various sub-states of consc[iousness] are a proof of the existence of this Ego. Even the brain cells furnish us with those states which affirm to us that there is an immortal soul etc.

Every one of the five recognized senses was primarily a mental sense. A fish born in a cave is blind—let it out into a river and it will begin to *feel* it sees, until gradually the physical organ of sight evolves and it will see. A deaf and dumb man hears *internally*, in his own way. Knowing, feeling, willing, not faculties of mind—its colleagues [p. 631.]

[H. P. Blavatsky]

---

* Word difficult to decipher; may be intended for "Aura," though it looks like "area."—C.J.

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

AN INTRO AND RETROSPECTIVE DREAM

A TALE OF THE XXIV CENTURY

[The Manuscript of this unfinished essay exists in the Adyar Archives. It is in H.P.B.'s handwriting and was originally published in *The Theosophist*, Vol. L, May, 1929, pp. 161-167.—*Compiler*.]

PROLOGUE

Our truthful story opens in the good days of old, just five centuries ago—in fact in 1879. It was a century the history of which, as well as that of its successors, down to our own time, is too well preserved to us in its minutest details of names and events in chronological order that we should ever fear to commit any such blunders as those which make us often blush for the comparative ignorance of that age—great as was the nineteenth century. Thanks to the indestructible records of the daily Press, the time for mere hypothesis and guesswork has vanished for ever. For as the educated readers will all remember, it was toward the latter part of that century that, after a few foolish attempts to print the daily papers on pieces of cloth which, subsequently washed, were transformed into and used as pocket handkerchiefs by the economical bourgeoisie—as if ancient Manchester was not there to supply these mean shopkeepers!—that the discovery was made. Immortalizing the genius who found the process out, it was added to the long list of many others. It was—says one of our permanent records quoting such a paper which escaped destructive washing—found out by a preacher in love with his sermons and who was almost driven to despair at the thought that while his

audience went to sleep over them, the rats might destroy it in their turn a century or so . . . . . .*
. . . . . recorded, each one on a separate foil of the phonograph and Antitypion, they are now so perfected as to enable you, from the comfortable depth of your own armchair and seated at the apparatus table, at your summer residence at Sothis Town, to choose your individual and then give the signal through your private telephone. Of course, your Excellency will have to specify beforehand the precise spot of the space around you where

you desire the long bygone scenes in the life of the chosen individual or individuals to be enacted. As you are but slightly acquainted yet with the improved conditions required for the perfect reproduction of the deceased personages reflected by means of the Antitypion, the faithful retransmission of their voices and speeches through the phonographic foil, and their acts, deeds and even most intimate thoughts by the newly constructed necroideograph, you must permit me to suggest that the most propitious spot would be in as distant a neighborhood of your private biosideograph, as your own personal ideas might easily get mixed up with those of the deceased actors, or vice versa, and thus produce a confusion, strictly to be avoided in this age of universal restitution and . . . . .

[Part of MSS. missing.]

. . . . . and is returned to me again. You will then immediately begin to receive the full stream of the pictures and sounds collected by me from the depths of space. It will be necessary that a member of the Committee should take his place at each registering table, so as to receive and fix upon the sensitized reflectors the pictures and sounds pertaining to individual histories, as they separate

---

* This extraordinary discovery due to a young British astrologer, born in the noisy days of the conflict between matter and spirit, has ever remained the wonder of the grateful ages.

[This note is on the back of the sheet which ends abruptly with "so." Page 1 of the MSS. is missing.]

---

themselves from the common stream in passing through the ethmoid diaphragm. As each individual history is closed with the scene of death, and such glimpses of posthumous fame as it may be desired to take in, the observer should detach the record from the repeating cylinder and lay it away with care, properly mounted and labelled, until wanted for exhibition to the General Council upon the stage of the Pontopticon for their final action.

The Australian or South Polar apparatus differs but slightly from the Borealian or North Pole which you have. Briefly, it may thus be described. Upon a table of polished rock-crystal and supported upon columns of migme* stand a large etheric reflector, an echograph or pantophonograph, and an ideograph—of which the first reproduces for us the pictures of the past, the second its sounds, and the third the unspoken ideas, whether of living or dead personages. The whole forms, as you know, the apparatus to which our Himālayan colleague has given the name of antitypion. Connected with the reflector is a revolving zographistic cylinder, upon whose prepared surface the inflowing pictures, as caught in their slow cyclic descent from the rays of starlight, become indelibly impressed in their natural colours, and upon being passed in front of a pencil of "focalised ākāśa" or astral light, can be thrown forward into any part of the room, so as to appear to the spectator as a scene from real life transpiring before his view. The echo-graph, with like efficacy, will reproduce the voices of the personages who are marshalled before us in our

retrospective panorama; care only being taken that the foci of light and sound shall be convergent. Though the flight of sound through space is less rapid than that of light, and gradually becoming feebler; is arrested and fixed at no great distance from the earth, yet as they travel in the same path, it is, as you are aware, a scientific fact that when we recall

* A new or rather rediscovered metal, mentioned by Proclus and other archaic philosophers, and possessing very striking occult properties, among them that of causing between the earth and any given star a powerful sympathetic current.

pictures from the ether, the returning current meeting the outgoing wave of crystalised sound takes it up by magnetic attraction, and returns to us simultaneously the images of the past and the vibrations of its sounds. The office of two of the three instruments above referred to is, to separate the one from the other. A delicate sense of touch and acute hearing are required in the observer for the proper adjustment of the pantophonograph. In our case until a number of preliminary tests had been made, the phonetic detonator gave back only a confused murmur of sound, instead of the desired clear articulation of speech. Members of the Committee, who may have given little attention to astrognosical science, may properly be informed that, unless it is accurately known under what constellation the subject of an inquiry was born, so that it, or at least the stars that lay in its cyclic path and were thus brought into the influence of his current, may be caught in the focus of the etheric reflector, much time must be spent in searching for him in that quarter of the heavens where the general reflections of his epoch are travelling. While this principle of catoptrics was, of course, always known to occultists, physical science was ignorant of it until the comparative late epoch of the last quarter of the nineteenth century. At that time a conception of the truth appears to have dawned upon the minds of several observers almost simultaneously. For example, a professor of geognosy—termed geology, doubtless because they discoursed more about the earth than knew anything about it—a certain E. Hitchcock, ventured an opinion that possibly the scenes transpiring upon the earth may be imprinted "upon the world around us," and added that it was not impossible "that there are tests by which nature . . . can bring out and fix those portraits, as on a great canvas, spread over the material universe. *Perhaps*, too, they may never fade from that canvas, but become specimens in the great picture gallery of eternity." This feeble, tentative prognosis should not cause a smile, for when we consider the darkness of psychological perceptions in that period, this must be regarded as almost an instance of psychic prevision. Again, among the phantasmic images floating into

the penumbral circle within which the zograph projects its pictorial records, appeared that of a little pot-bellied sage with short legs, a chub-faced head, and wearing hair only upon its rosy cheeks. Sliding with pensive countenance into a huge armchair before his desk, he wrote the following words: "No . . . no . . . a shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes . . . . A spectre is concealed on a silver or glassy surface until, by our necromancy, we make it come forth into the visible world . . . . . Yes . . . . . there exist everywhere the vestiges of all our acts, silhouettes of whatever we have done!"

This was a paragraph from a work entitled, *The Conflict between Religion and Science.** Curious to know how far these prophetic glimpses were shared by the contemporaries of the writing figure, I drew into the vortex enough of the emanations of the period to furnish a general view. I was fortunate enough to catch the image of a work entitled *Principles of Science*† by one W. S. Jevons, who quoting approvingly the opinions of another sage, named Babbage, says: "Each particle of existing matter must be a register of all that has happened"; as both seemed, even in those ancient days of materialism, to previsionally apprehend that even unspoken thought once conceived, displacing the particles of the brain and setting them in motion, scatters its ideas throughout the universe, to impress them indelibly upon the eternal and boundless expanse of ether. That such views, though unpopular among men of nascent science, were the reverse among a very powerful, numerous and growing sect calling themselves "Spiritualists," I infer from the reflection of a praise-worthy treatise entitled, *The Unseen Universe*, which the authors‡—two British sages—felt compelled in their modesty to publish anonymously, doubtless to protect themselves from the overwhelming

* [Draper, John Wm., *History of the Conflict* . . . . London & N.Y., 1878 (8th ed.), pp. 132-33.]
† [See p. 757 of the 2nd ed., London, Macmillan & Co., 1924.]
‡ [Tait, P. G. and Balfour Stewart (4th ed.) London, 1876.]

admirations and caresses of an enthusiastic crowd of "medias." (This latter term must not be taken to signify either mediocre persons nor any intervening substance, but to indicate a certain class of individuals—mostly professional—of that century who kindly took upon themselves the trouble of furnishing their organisms for the indiscriminate use of those who had none; to wit, the larvae, those undomiciled etheric loungers who infest the electro-magnetic currents nearer to the earths surface, and whom we use as inferior messengers.)

These above-named sages, after having first constructed a hypothetical "bridge" upon strictly architectural principles between the seen and the unseen universes, immediately

demolished it as their intuition unfolded, by confessing that 'when energy is carried from matter into ether, it is carried from the visible into the invisible universe, and vice versa," in short, admitting that which is now practically taught by our demonstrators of psycho-astrognosy to the young children in the lowest classes of our elementary schools. We noticed further that *The Unseen Universe* of the two British philosophers was immediately followed by another work, *The Unseen World*,* written by a sage of the Western Hemisphere, the Atlantean Continent (ancient America). He being an enthusiastic Evolutionist and feeling impelled to prove to an ignorant and unappreciative public the axiomatic anthropological truth that man evoluted from the race of the Āryan Hanumān, made haste to practically demonstrate at least his own descent by aping the then popular title, and making it a cover under which to give circulation to his own views.

[Here ends the MSS.]

---

* [John Fiske (many editions)].

PAGAN SYMBOLISM INDESTRUCTIBLE—WHY?

[The Manuscript of this essay in H.P.B.'s handwriting exists in the Adyar Archives. It has been originally published in *The Theosophist*, Vol. LXXVII, June, 1956.—*Compiler.*]

It is some years already that Professor Max Müller gained a decided victory over the two extreme parties which denied the possibility of a scientific treatment of religions, over those, he says, with whom "religion seems too sacred a subject for scientific treatment," and those others, with whom "it stands on a level with alchemy and astrology—far beneath the notice of the man of science."

We have not the impertinent presumption of going over grounds already so well explored by this great pioneer of free enquiry. But since he has obtained for all the rare privilege of treating the Christian religion with at least as much impartiality as is shown by the Europeans in the treatment of other people's religions, we do no more than avail ourselves of our right. And, it will be no fault of ours, if we are unable to avoid conflict with deep-rooted prejudices and convictions of partisan sectarianism, for—we seek it not. Ours is but the duty of analyzing and examining all creeds alike impartially. Neither is it our intention to handle roughly that which Professor W. Wordsworth so opulently styles "the golden kernel of the Galilean teaching." In our unceasing search for truth we simply gather in every available information capable of throwing light upon the dark nooks and corners of the various faiths of humanity, and store in as much material for comparison as we can. Out of the gigantic heap of pagan Symbols, we mean to choose for this publication none but those which

are liable to throw the light we are so much in need of. Desiring to fathom all things, and above all—that which seems most inherent to the heart of men, and with which he parts the most reluctantly—Religion, we necessarily have to turn to the symbols which have been found—at least partially—the keys to every faith. Many of them we find alive now, as in the days of old, and notwithstanding the fanatical persecution of the youngest of the world's religions, having passed part and parcel in the Christian creeds.

But of them we will discuss later on. Our object now is to analyze that feeling which, surviving common sense and reason, makes people cling to the so-called "superstitions" of

long vanished generations of their forefathers. In relation to this symbolism of ancient pagan thought, a curious psycho-physiological phenomenon may partially account for it. We have often thought that the degree of genius exhibited in works of fiction by the most renowned novelists, largely depended upon and was proportionate to the intensity and interest felt by them in their days of childhood for nursery tales, and it has been also remarked that the older a man becomes, the stronger he clings to and the clearer he seems to see the events of his early childhood. Often to our dying day, we carry in our hearts lingering remembrances of heroes and heroines, the recital of whose deeds had struck our youthful imagination. We may forget acquaintances, and even the images of our dear friends, when separated for long years, may fade away and gradually disappear; the memory of the unfortunate Princess, to whom we vowed all our young sympathy, and her wicked persecutor, the hunch-backed old Fairy, whose malicious frown has often haunted our dreams—can never be obliterated.

It is to be observed that in this direction the masses of the uneducated people are no better than children. With their mind but half awake, it often remains unconscious in later years of the emptiness of the fiction. Everything illogical in the tale disappears, perverted images and ideas associated with such arbitrary images alone remain, and even to the majority of more civilized people, Eginhardus' *Charlemagne* will never present the same attraction as *Carlos Magnus*

and his twelve legendary peers, as found in the Carlovingian Cycle, and the stern image of the hero will have to make room for the phantastic form of the other, as described by the popular bards and the chivalric romances. While poetical fiction in her gorgeous robes of borrowed plumes finds always an eager audience, sober reality is left a beggar, to take care of itself the best it can.

The same with nations and their early faiths. Much as ancient mythology was vilified, perverted, corrupted by the intolerance of early Christianity; however much every trace of it might have been thought obliterated, yet, once that it got hold of the popular imagination it will never die out. The nearest generations of converts may have shunned the faith of their forefathers; those following immediately after will gradually and unconsciously return if not to it—then, at least to many of its most striking symbols and conceptions. Poets will return to them and thus help to revive the popular feeling. And whole nations, like men in their old age, will be often influenced by that lingering, undying feeling of love—aye, veneration sometimes for that which they had worshipped and believed in during their early days—albeit made to laugh at and often curse it in after life. The once mighty gods of the Western nations have departed, but the impression is still there, infused into the very blood of the descendants of those who, for long generations had gradually evolved them out of their own imagination, then developed into living and thinking entities, to finally end by worshipping the children of their own fictions.

So true is it, that we can trace this hereditary law with hardly a single exception in the

modern divisions of the Roman Catholic, Greek and Protestant nations.

The Greeks of the days of Perikles—they who euhemerized a whole pantheon of gods and goddesses, and from whom Phidias had immortalized the Olympian Jupiter and Athaena Promachos—could have no other descendants but those they actually have—the Virgin and Saint worshipping Hellenes. Nor is it less natural to find the Anglo-Saxons and the greatest portion of Germany splitting violently from the image worshipping Roman Catholics, if we have to

believe that which Tacitus said of their forefathers 18 centuries ago, *viz*., that "they believe it unworthy the greatness of the gods to confine them within walls, or to represent celestial beings under a human likeness; they consecrate woods and groves as temples: and they apply names of the gods to that mysterious Presence which they behold solely in the spirit of devotion."* Thus we may believe that the form of worship depends more on the respective idiosyncrasies of races than on their powers of reasoning; and that the natural sympathies or antipathies of the forefathers will always be reflected more or less in the future generations. The Romans parted with their Jupiter under the condition to worship him under the mask of St. Peter. If they renounced Jove the father of gods, it was but to help him emigrate from Olympus to Eden, with his name—elongated with the help of the Masoretic vowel points, though not transformed beyond *all* recognition. True, we find him giving birth to Pallas-Athaena in full armour no more, but it is because another mode of procreation has been chosen for him. We can meet him still on sundry windows of French mediaeval cathedrals—proceeding under the garb of a Pope in full canonicals to create Eve out of the rib of sleeping Adam, as shown by *Didron.* The same for the Greek Zeus. Having renounced to preside at the banquets of the merry old gods, he now rests on clouds surrounded by a choir of philharmonic young cherubs. By some inscrutable means, managing to get out of the boundless and limitless Space, the Eternal has gathered it into a ball representing the Universe, and now we see Him, on numerous *icons* of the Eastern and Western churches, sitting outside of this Space, but holding it in one of His holy hands under the shape of a globe.

So has Athaena of Parthenon, the Virgin Goddess, vanished under the iconoclastic hands of Lachares, who despoiled her of her golden dress weighing 50 talents. But there remained Isis with her Son Horus, slumbering on her virginal bosom, and Mylitta the Babylonian, identical with

---

* C. Cornelius Tacitus, *De Moribus et Populis Germaniae*, ch. ix.

the Cyprian Venus—the "mother of Grace and Mercy," the *Mediatrix*—hence called "Aphrodite," the subduer of Jove's wrath, she whom the old Athenians honored as "Amarusia" or the "Mother of gracious acceptance and help," who as Mylitta sits with her Divine Infant Son Tammuz in her arms. In her turn she made room for the *Immaculate Virgin*, the last of the Dynasty. This one is also with her Son, one of whose names was *Adonai* or Lord, as Tammuz was called Adon or Adonis, and who, the same as Mithras, is worshipped as Mediator. With her actual wardrobe of gold, and silver, and of precious jewels, the modern Queen of Heaven may well look in scorn and pity upon the later ancient Athaena. What was the poor chryselephantine statue with its plates of ivory and gold in comparison with the diamond and ruby covered Italian Madonnas and Russian virgins representing a dead capital sufficient to purchase a kingdom!

Thus we find again the old truism that it is but names and forms that change—ideas remain the same; and the older a faith, the stronger it clings to the relics of its youth. If it be true of all religions what is said by Prof. Max Müller, who remarks that "if there [is] one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion is exposed," then on the other hand, nothing of the kind can ever be said of symbolism. The primitive purity of a creed can become soiled; its apostles can degrade and soil it by the inevitable admixture of human element. But its symbolism as the concrete expression of some now lost idea of the founder, will survive for ever. It may have its meaning changed, nay, even its outward form altered. Like the phoenix of old, it will continue periodically to revive from its ashes.

H. P. BLAVATSKY.

[ON COSMIC CYCLES, MANVANTARAS, AND ROUNDS]

[The MS. of this unfinished essay, in H.P.B.'s handwriting, exists in the Adyar Archives. Some of its pages are missing, and some of the sentences are broken off. There is no definite clue in it which would help to determine the date at which it was written, except for the fact that a footnote mentions the sixth and seventh editions of *Isis Unveiled*. This MS. contains numerical relations and data not mentioned by H.P.B. anywhere else in her writings. It contains important keys which some students might be able to apply to various cosmological problems arising in their individual studies. The most noteworthy point in connection with this MS. is that it is written in two different handwritings, one of which is larger and more rounded than H.P.B.'s ordinary one. It was originally published in *The Theosophist*, Vol. LXXIX, March, 1958, pp. 367-72.—*Compiler*.]

Since the total period of the existence of our Planetary Chain (*i.e.*, of the Seven Rounds) is—4,320,000,000—and we are now in the 4th Round; and since we have unto the present Terrene year period 1,955,884,685 years from the beginning of the Cosmic Evolution of Planet A; therefore, in point of time, we shall reach the middle point, or just 3½ Rounds in 204,115,315 years, although in point of space we have virtually reached it being on planet D and in our 5th race.

No. 2 of Agreement.

Since it is said that a Day of Brahma (representing or covering the totality of the Seven Rounds)—equals 14 manvantaras *plus* a Satya Yug; or 4,320,000,000; but as the Kali Yug covers only 4 Yugas, whereas there are 7—and therefore the correct sum. . . . .*

* [MS. breaks off at this point.]

The astrological work states, that:—

3. "The number of years that elapsed since the beginning of Vaisvasvata Manvantara—equals 18,618,725 years."

The Secret Doctrine tells us that:—

The number of years passed, since the Dhyan Chohan, known in India as Manu

Vaivasvata, inaugurated the human Manvantara on our planet D, *in the present* Round—equals 18,618,725 years.*

For purposes of comparison, and to make, at the same time, some of the Sanskrit expressions clearer, we will now quote from *Isis Unveiled* what is said therein of the Hindu Kalpas.

"The Vrihaspatis, or the periods called yugas, and Kalpas, are life-problems to solve. The Satya-Yuga and the *Buddhi*† cycles of chronology would make a mathematician stand aghast at the array of ciphers. The Maha-Kalpa embraces an untold number of periods, far. . . . . ‡

The exoteric Brahmanical works give 4,320,000,000 years as the duration of a great Kalpa, a "Day of Brahma." This includes all the seven "Rounds" of our Planetary Chain, *i.e.*, the period of human existence on different planets in different Rounds together, with what are called "Obscurations" or the period of rest for humanity between two planets, in its passage from the one to the other, after its seven Races are evolved on that planet. It also includes the period of *Sandhi* (twilight) which is equal to one *Satya Yuga*. If we take the above figure, as our basis, according to certain mathematical series, explained further on, we obtain the following results:—

---

* See further on the Series of the Manus quoted from the July *Theosophist* of 1883. [See *S.D.* II, p. 69]

† We take this opportunity of correcting the many typographical errors found in *Isis*. Having been stereotyped on plates, all the six or seven editions of the work had to be reproduced with their primitive *errata*.

‡ [It is evident that a page or more of the MS. is missing at this point. The sentence in *Isis Unveiled*, Vol. I, pp. 31-32, ends with the words: " . . . . . back in the antediluvian ages." It is interesting to note that H.P.B. altered "Buddhistic" into "*Buddhi*."—*Compiler*.]

	Years
First Round—	154,285,714
Second Round—	308,571,428
Third Round—	462,857,142
Fourth Round—	617,142,856
Fifth Round—	771,428,570
Sixth Round—	925,714,284
Seventh Round—	1,079,999,998
	4,319,999,992*

We have thus 617,142,856 years as the period of our Fourth Round. And as the "Night of Brahma" or period of Rest, is always equal to the "Day of Brahma" or the period of activity on each planet,—the period of activity in this 4th Round equals—308,571,428

years. It thus exceeds the period of duration given for our Manvantara (308,448,000 y.) in the Brahminical calculations, only by 123,428, years; and this would be made away with, if in making this calculation we had deducted from it the overlapping of the period of *Kalpa* which is equivalent to one *Satya Yuga* and which the Brahmins for purposes of esoteric secrecy have added to the "Day of Brahma." . . . . . the same arithmetical progression, as above and explained† further on, the following is the duration of humanity on each Planet in our fourth Round, *during the period of its activity*:

---

*It will be obvious that for the purpose of having round numbers, we have, in our calculations, omitted fractions. Thus on the whole "day of Brahma" we have left off a period of eight years. It should also be noted that each "Round" period in the above table signifies both the period of planetary Activity and interplanetary Rest.

† [The MS. is damaged at this point, and the full meaning of the sentence has been *lost*.—*Compiler*.]

	Years
Planet A	11,020,408
Planet B	22,040,816
Planet C	33,061,224
Planet D	44,081,632
Planet E	55,102,040
Planet F	66,122,448
Planet G	77,142,856
	308,571,414*

Now, it will be seen that 44,081,632 years is the Human Period of Activity of our Planet in this Round. Applying to this period, the same ratio as above, explained further on, we obtain the following results:—

DURATION OF EACH RACE IN OUR ROUND
ON OUR PLANET

	Years
First Race	1,574,344
Second Race	3,148,688
Third Race	4,723,032
Fourth Race	6,297,376
Fifth Race	7,871,720
Sixth Race	9,446,064
Seventh Race	11,020,408
	44,081,632

The reader will observe that in the above calculations we have given the key to the understanding of these different periods. Till now, the exoteric works only gave the period of the day of *Brahma*, without either giving the other

* For the sake of having round numbers, we are again obliged to leave off fractions and hence there is a slight difference. This figure when doubled, will give 28 years less than the 4th Round period mentioned above. Here in the period of activity we have a difference of only fourteen years.

periods which might help toward the discovery of the Secret, or giving that key itself which might give the results now shown above. But if we have the period of the Day of *Brahma* and if we know that there are seven rounds, that each round covers seven planets, that the period of rest of a planet in every round equals that of its activity, and if to all this knowledge we apply the key of the septenary arithmetical progression series, then we get the numbers as given above. There is a gradual rise of, from one to seven. The duration of the existence of humanity during the Seven Rounds is 1: 2:3:4:5:6:7. In each Round, the duration of the existence of humanity, on the seven planets of our chain is 1: 2:3:4:5:6:7. The period of human existence in seven races, on one planet, is again 1: 2:3:4:5:6:7. Now, as the planet evolves the 7 races in succession, before humanity can pass on to the next planet, the interval between the disappearance of humanity from one planet and its reappearance on the next, is equal to its existence on the planet which it has just left. Take then 4320 millions as the day of *Brahma*, and calculate according to the above explanation and you will arrive at the above given results. It is noteworthy that in the Hindu exoteric works the period of the *Manvantara* (One Round) is given at 308 millions, to speak in round numbers. Now two reasons may be assigned for the adoption of that course. In the first place, the duration of the 4th Round according to the above calculations is 617 millions again, to use a round figure. Now, we have already stated that the period of activity of the planetary chain in one round is equal to its period of rest during the same round, while humanity rests in its passage from planet to planet. Thus divide the period of the 4th Round, into two equal parts; and you have 308 millions and odd as the *Manvantaric* period of *our* Round. Thus our Round period may have been in the first instance taken as the *Manvantaric* period. The Second reason may be this. Our planet being the exactly middle period and we being in the middle of the seven rounds, our round period may have been taken to denote the *average Manvantaric* period, thus at the same time giving a key in a veiled form to the mystery of the geometrical progression We have already stated that the

above figures are exact, if the exoteric calculations of the Brahmins about the day of Brahma be correct. But we may again state here that that figure is not correctly given out in exoteric numbers. We may, however, add that the explanations given by us about the progressions, etc., are facts and can be faithfully utilized when anyone of the above described figures are correctly known—in calculating all the rest of the figures. And these processes we have explained because we know that not one of the *exact* numbers will ever be given out, as they pertain to the Mysteries of Initiations and to the Secrets of the occult influence of Numbers.

SPINOZA AND WESTERN PHILOSOPHERS

[The Manuscript of this unfinished essay in H.P.B.'s handwriting exists in the Adyar Archives. It has been originally published in *The Theosophist*, Vol. LXXXIII, No. 7, April, 1962, pp. 8-13.—*Compiler*.]

One of the greatest materialists that ever lived, and than whom no one adduced stronger arguments in defence of his theory—was Epicurus. The great, the virtuous, the noble and chaste Epicurus, who called the higher ends and *divine* laws mere inventions of the human mind, and rejected the idea of the human Soul as being immortal. Who of our modern positivists has ever said of the origin of our being, anything stronger than this: "The soul . . . . . must be material, because we trace it issuing from a material source; because it exists, and exists alone, in a material system; is nourished by material food; grows with the growth of the body; becomes matured with its maturity; declines with its decay; and hence, whether belonging to man or brute must die with its death."* And yet, he was a Deist and a Theosophist; for apart from a system entirely his own, the profound philosophy of which is evinced in the cohesive power of his school never equalled by any other ancient school of philosophy—he devoted his whole life to the study of natural sciences and the analysis of divine action in its relations to nature. His conclusion was that the Universe which

* [This is probably H.P.B.'s own translation from the Greek. A summary of the thought of Epicurus on the Soul is translated in the *Loeb Classical Library* edition of Diogenes Laertius', *Lives of Eminent Philosophers*, Vol. II, Book X § 63-68.]

is infinite could not be the product of divine action, since the existence of evil cannot be accounted for. Notwithstanding this, and though disbelieving in a God as an intelligent Principle, he admitted the existence of both a Supreme Being and gods or Spirits, living and immortal beings, of human shape but colossal proportions.

On the other hand, Spinoza was a recognized "systematic Atheist" as Bayle brands him;* against whom was pronounced the terrific *Anathema Maranatha*, and whose system of negation Malebranche terms a chimera both ridiculous and terrible. And yet, no more refined, spiritual nature than Spinoza's ever breathed upon earth. If by Epicurus abstract ideas were continually transformed into the gross concrete forms of a material Universe; by Spinoza the material conceptions of Science, from the Solar system down to the molecular structure of a leaflet, were mellowed down to the most Raphaelic hues, and the grossest substances assumed the shadowy, ethereal outlines of an ideal world. So much did this martyr of transcendent Theosophy impress himself upon the subsequent generations of thinkers that Schleiermacher speaking of "the holy but proscribed Spinoza" reaches the most touching pathos. "The Divine Spirit transfuses him," he says. "The infinite was his beginning and end, the universe was his only and everlasting love. In holy innocence and deep humility he mirrored himself in the eternal world, and saw also how he was its noblest mirror. *Full of religion was he, and full of a holy spirit*, and therefore he stands alone and unrivalled, master of his art, but exhalted above profane Society, without disciples and without even citizenship!"†

The conceptions of this "atheistical" Theosophist, about God are among the most original. Iron-bound as they are by the law of necessity reigning everywhere in physical

* [See *Bayle en Spinoza* . . . Leiden, E. J. Brill, 1961; also Latin ed. of Pierre Poiret: *Cogitationum Rationalium* . . . pp. 80, 87, 304-305. Joannem Pauli, Amsterdam, 1715.]

† [Schleiermacher, Friedrich, Speech 2 ("Nature of Religion") in his work *On Religion*, N.Y., Harper Bros., 1958, p. 40 of Eng. repr.]

nature, we find him solving the most abstract ideas by rigidly geometrical definitions. His is a system of metaphysical ideas from which evolve a series of theorems—a demonstration from the eight definitions and seven axioms of the first book of the *Ethica.* *

One acquainted with the Hindu philosophy would be singularly reminded of both the Vedanta and that extreme Buddhist system known as the school of the Svābhāvikas. According to his ideas God is "a Substance consisting of infinite attributes each of which expresses an *absolutely* infinite and eternal essence." It follows that this Substance—necessary and infinite, one and indivisible, is God, the only Self-existence, All-Perfection and absolute Infinitude. Take away the name of the Diety, and you have here the abstract ideas about the only creative Power of the World, of the Svābhāvikas. "Nothing exists in the Universe but Substance—or Nature," say the latter. "This Substance exists by, and through itself (Svabhavat) having never been either created or had a Creator." "No"—echoes unconsciously Spinoza, "nothing exists in this world but Substance, and the modes of its attributes; and, as Substance cannot produce Substance there is no such thing as Creation." This is the claim of most of the Hindu philosophies.

And again . . . . . It (creation)—says Spinoza, has no beginning and no end, but all things have to proceed or emanate from the Infinite One and will so proceed eternally. According to his philosophy, only two out of the innumerable infinite attributes of the Deity are known to us—extension and thought, the objective and the subjective of which He (the Infinite) is the identity. God is the only free Cause (*causa libera*), all other beings having neither free will nor contingency are moved by fixed laws of causation. The Deity *is* "*The causa immanens omnium*, not existing apart from the Universe," but manifested and expressed in it, as in a living garment." In the *Zohar* the creation or universe is

*[Many editions. H.P.B. may have consulted *The Chief Works of Spinoza*, by R. H. M. Elwes (2 v.) Bohn's Lib. ed., London, George Bell & Sons, 1883, or W. H. White's Trans. of *Ethics* in the same year.]

also called "the garment of God" woven from its own Substance.

'Tis thus at the roaring Loom of Time I ply

And weave for God the garment thou seest Him by, says Goethe, another German Theosophist in his *Faust.* And, in Vedanta, we find Brahma the *Absolute* God, unconscious of the Universe, and remaining ever independent of all direct relation to it. Says Pandit Pramadā Dasā Mittra of Benares—in his *Vedāntic Conception of Brahma:* "While the Vedāntin denies this mundane transitory consciousness to the Deity he declares . . . . . emphatically . . . . . that He is Consciousness Absolute . . . . . He and His Consciousness are not distinct . . . . . It is this permanent Self partially manifested [in man,] but prevailing all conscious beings that is the Omnipresent Spirit . . . . . The Vedāntin believes that it (the world) *was* nothing and *is* nothing apart from the One absolute Being—God."* It is only when the Jewish philosopher speaks of the "attributes" of God—however infinite, that he differs from the Vedanta; for the latter allows man alone to call *his* consciousness an attribute of his soul "because it varies, whilst the consciousness (chaitanya) of God is one and unchangeable, hence no such distinction of substance and attribute holds with Him." As to Spinoza's Deity—*natura naturans*—conceived in his attributes simply and alone; and the same Deity—as *natura naturata* or as conceived in the endless series of modifications or correlations, the direct outflowing results from the properties of these attributes, it is the Vedantic Deity pure and simple. The same subtle metaphysical distinction is found in the mystery by which the impersonal Brahma—One and Indivisible, the *Absolute* "consciousness"—*unconscious* of the Universe, becomes through sheer metaphysical necessity Iśvara, the personal God, and brings himself into direct relation to the Universe—of which it is the Creator—

* ["A Dialogue on the Vedantic Conception of Brahma," *Journal of the Royal Asiatic Society*, 2nd series, Vol. X, Pt. 1, 1877; see pp. 35 & 36.]

respectively under the definitions of Māyā (illusion), Śakti (power) and Prakriti (nature).

So pre-eminent is the Vedantic Brahmā-Iśvara in Spinoza's philosophy that we find this idea strongly colouring the subsequent views of Hegel, one of the philosophers who was the most influenced by the Jewish idealist. In the Hegelian scheme the *Absolute* asserts its rights to the fullest extent. Hegel declares that he would rather deny the existence of the material universe than to identify God with it. Fichte whose transcendental idealism was originally intended to amplify that of Kant, and served as a basis for Schelling's Nature-philosophy had gone still further than Hegel in that direction. Unable to free human will from subjection to the iron laws ruling despotically all over physical nature, he denied the reality of both nature and law and denounced them as the product of his own mind—(māyā?). Hence he denied God, for in his philosophy the Deity is not an individual being but merely a manifestation of Supreme laws, the necessary and logical order of things, the *ordo ordinans* of the Universe. If we take in consideration that by a peculiar modification of language, that which the ancients called "Substance," modern philosophy terms as the *Absolute*, or the *Ego*, we will find still more striking similarities between the pantheistical mysticism of the ancients and the extreme transcendentalism of today, whether in physical or spiritual sciences.

To sum up, then, whether with Robert Boyle one considers the Universe in the light of a gigantic clock-work and strives to fathom the mystery of that Self-existing Key, which winds it up so periodically and mechanically. Or, belonging to the class of those thinkers, whom the Duke of Argyll accused in his *Reign of Law** of constantly speaking of "mere ticketing and orderly assortment of external facts," and is a Positivist. Or again maintains with Dr. Tyndall that "the order and energy of the Universe is inherent and not imposed from without,—the expression of fixed law

* [The 8th Duke of Argyll is actually George Douglas Campbell. See New York edition of 1888.]

and not of arbitrary will," and is regarded as a materialist. Or yet, without being necessarily a Sectarian bigot, he reflects the early teachings of his childhood and regards God as a tangible, gigantic operative and intelligent Being, with personal attributes, who descends periodically into various Avataras, becomes a "divine male" like Viraj and others, and

rejects a deity incomprehensible and incomprehensive—an invisible mist. Or following in the footsteps of the ancient Yogis, starts out in search of the Boundless and the Unconditioned One, and hopes of meeting face to face the Absolute and Subjective, or believes in Alchemy and expects to rival Raymond Lully in the art of making gold and finding the philosopher's stone; or finally, like Iamblichus, or a modern Spiritualist, experiments in Theurgy and Spiritualism, and calls out forth superior and inferior spirits from the supermundane spheres . . . . .

[ANSWERS TO QUESTIONS]

[The Manuscript of this Fragment in H.P.B.'s handwriting is in the Adyar Archives. It consists of two sheets written on both sides. Some of the information contained therein runs parallel to what H.P.B. stated in Answers to "Some Inquiries Suggested by Mr. Sinnett's *Esoteric Buddhism*" which may be found in Vol. V (1883) of the present Series.—*Compiler.*]

They are asked whether there is not "some confusion" in the letter quoted on p. 62 of *Es. Buddhism* regarding "the old Greeks and Romans said to have been Atlanteans." They answer none at all. The word "Atlantean" is a generic name.

(Insert white small page.) [It is missing.]

Very naturally those interested in the Secret Doctrine have to make their choice; they have either to accept as their infallible guide (a) the modern philologist, the archaeologist, the ethnologist and the general historian; (b) those who are in their possession of the Secret Doctrine and *will* bring to light some day their authentic and irrefragable proofs; or (which would be the most reasonable) (c) try to follow truth between the two parallel paths—modern research and the Secret Doctrine. This is the course offered to them but they must have patience. Auguste Comte was not the first philosopher who found that before rebuilding one had to destroy. None feels a greater admiration and respect for hard working philologists and archaeologists than the "Adepts"—none sees more clearly their mistakes than the humble individuals last named. Indeed, it seems impossible to refrain from smiling at some of their speculations. Yet there is no help for it. How can one risk to bring forward an evidence based entirely upon the secrets of the Esoteric

doctrine, which doctrine, unless the whole of it is trusted into the hands of those whom it alone can enlighten, would be worse than useless; for, isolated proofs picked out [at] random, wide and apart, would do more harm than good. How, for instance, correct this most important mistake started by Prof. Max Müller who says that "before the time of Pānini [the grammarian], and before the first spreading of Buddhism in India, writing for literary purposes was absolutely unknown," and "writing was practised in India before the time of *Alexander's conquest* [?!]—though it may not have been used for literary purposes."* Now on this solitary mistaken notion hangs the fate of nearly every

chronological calculation relating to India and its antiquities. On its demonstration depends the rectification of a thousand errors; chief one of them—the correct date in the world's chronologies of the Vedic age, and a number of most important works. What is Prof. M. Müller's evidence showing that writing was unknown before the date assigned by him: (a) "There is not a single word in Pānini's terminology which presupposes the existence of writing"; (b) "there is no mention of writing materials, whether paper, bark, or skins, at the time when the Indian Diaskeuasts collected the songs of their Rishis; nor is there any allusion to writing during the whole of the Brāhmana period"; (c) Megasthenes and Nearchus state that the laws of the Indians were not reduced to writing; (d) "the words for ink (*masi*, *kālī*, *mela*, *golā*) and pen (*kalama*), have all a modern appearance"; the words *lipi*, writing, and *dharmalipi*, a sacred writing, do not occur in any work of genuine antiquity; and (e) the Brahmans "never speak of their g*ranthas* or books," and "we never meet with [the name of] a book, or a volume, or a page" in old Brāhmana writings; nor does *Manu* or "the whole of the Brāhmana literature, show one single vestige of the art of writing."† There are the chief proofs. Having shown so much and stated

* [*History of Ancient Sanskrit Literature*, pp. 507, 515. See also article "Was Writing Known before Pānini?", *C.W.* V, pp. 294-310.]

† [*Op. cit.*, pp. 515, 514, 520, 512, 501.]

repeatedly that neither in *Manu* nor Pānini there is *not one word* relating to any object used in writing or reading, presupposing, we find the Professor confessing a few pages further: (1) In Manu's *Code of Laws* (X.1) we read: "All the three castes may *read* the *Veda*, but the Brahman alone is allowed to proclaim it." The authors of the ancient *Sūtras* knew nothing of the art of writing, nevertheless (2) one word in them seems to strengthen the supposition to the contrary: "several of the *Sūtras* are divided into chapters called *patalas.* This is a word . . . meaning . . . a covering, the surrounding skin or membrane . . . . . if so, it would seem to be almost synonymous with *liber* and *biblos*, and it would mean *book*," etc.* (3) "There is another word in Pānini which might seem to prove that, not only the art of writing, but written books were known at his time. This is *grantha* . . . [which] occurs four times in our texts of Pānini . . ." (4) "The word *Lipikara* is an important word . . . in the *Sūtras* of Pānini . . . . [as it] can be legitimately adduced to prove that Pānini was acquainted with the art of writing."† (5) In Manu's *Code of Laws* (VIII, 168) we read: "What is given by force, what is by force enjoyed, by force caused *to be written* (*lekhita*) . . . Manu has pronounced void." Now any unbiased person who would read the above *pros* and *cons verbatim* quotations from Prof. M. Müller's *A History of Ancient Sanskrit Literature*—must see that the scales of evidence both ways are pretty well balanced. Yet the great Cambridge Sanskritist adds to the last quoted sentence the following most

extraordinary remark, "But this is only another proof that this metrical paraphrase of the Laws of the Mānavas is later than the Vedic Age."

---

*[*Op. cit.*, pp. 509, 524. For all the above quotations see also pp. 468-480 of the revised edition by Dr. Surendra Nāth Sāstrī of Müller's work as part of the *Chowkhamba Sanskrit Studies*, Vol. XV, Varanasi, Vidyavilas Press, 1968.—*Compiler.*]

† [*Op. cit.*, p. 520.]

It is on such evidence that the respective works . . . . . assign. To this we can say but the following: Were there not one single word in the whole range of Indian *sacred* literature, which would show the slightest reference to the arts of reading, writing or to any idea of authorship, we would still maintain that this is no proof; simply because that which is adduced by the Professor as a proof against, is the strongest evidence in favour of the pending question. When he quotes such sentences as "we nowhere meet in the Buddhist literature, etc." (519), he ought to be the first one to perceive that which he does not; namely, that *for ages the Vedas as all our sacred literature were deemed too holy to be put in writing* and that the act was at one time punished by death. First the initiated Brahmans, more than all the Brahmans in general, had alone the right to "proclaim" or speak out whether the *Vedas* or the sacred Mantras. . . . Were they open for it we would cite hundreds of Slokas to that effect. When they were put into writing, for a long time, the Brahmans alone had custody over them. Why? Because the whole of the sacred literature is a series of occult treatises; of doctrines and practical teaching of the science of sciences, expressly couched in a conventional language, such sentences generally meaning quite the opposite that they were made to say, and several thousands of words having one exoteric and one esoteric meaning, absurd and repellent when understood in that dead letter, sublime and grand when interpreted with the help of the secret Code. No initiate could or can be one unless he has committed this code to memory. Even when written out in their exoteric language the four *Vedas* were a forbidden work to the three lower castes. One example given on p. 283 of the August issue of *The Theosophist*, 1883 [Vol. III], is sufficient to show how careful were the initiates to conceal their real meaning. It is given in the Reply by Tara Nath to the Query in article: "Narcotics *versus* Occultism." In it he shows that the word "Rāmarasapanam" recommended as necessary for the Yogis—and which in the profane Telugu means a kind of spirituous liquor, means in

EDWARD BURROUGHS RAMBO
1845- ?
Reproduced from *the Path,* New York, Vol. VII, February, 1893.

CONVENTION OF THE T.S., LONDON, 1891

the esoteric language *a certain kind of meditation* for occult purposes**.** No wonder if your Orientalists do not find such words as volume, book or paper in the older works; nothing more natural than that the first scribes who committed these works to writing should have avoided adding one single word to either what was *Smriti* or *Śruti*, since all such words in sacred literature were avoided as blasphemous and sacriligeous, considered as dragging down holy works on the level with the profane ones**.** Yet it does seem puzzling to

understand how a Brahman-scribe, not a *Kayastha*, the name of the writer "caste," whose name does not occur in *Manu* just for the reason given), should be charged with having *no idea of writing* while actually performing that process with the oldest texts**.** Had not such a restriction been placed upon the Brahmans who were the first to reduce the sacred literature to writing, the *Kayasthas*—the despised writer caste, the progeny of a Kshatriya father and a Śūdra mother, would have never failed to add many a foreign element to the original text as they have actually done later**.** Nor can one feel surprised to find such obsolete words as *adhyāya*, lectures, *praśnas*, queries, and others the meaning of which is dual and the key to which is the secret *Code* and replaced finally by the purely exoteric terms such as we find in the later works; and which led Max Müller into the erroneous supposition that there was no writing and for literary purposes before Buddha's time**.** Quite true, the *Kayastha* caste was small, and sprung only a few centuries before the Buddhists**.** But this is no reason why there should have been no writing before their time**.** The relative antiquity of various works of the so-called (by the Orientalists) second period of Sanskrit turn in a vicious circle [more] upon works in common than in Aryan *bhāsha.* The Brahmans alone spoke both the tongue of the Gods (Sanskrit and its hieratic supplement, the Senzar), the Sanskrit bhāsha and the Prakriti bhāsha**.** The tongue of the gods was unknown to all but themselves**.** Metal plates mentioned in Yajnavalkya's lawbooks are not spoken of in Manu's *Code*, yet there are fourteen plates in existence with engraved mantras preceding the particular *Code* spoken of by seven centuries**.**

318

. . . The idea that while a small . . . . . tribe of presumably Egyptian runaway slaves are shown on the *authority (!) of their scriptures* to have been **. . . . .**

[ANSWER ON THE SUN'S HEAT:]

. . . . . that "no earthly substance with which we are acquainted—no substance which the fall of meteors has landed on the Earth *would be at all competent to maintain the Sun's combustion*," only may be excused for asking—whence then this mirific theory of the Sun's "fires" and slow yet incessant combustion? Thus the "Adepts" answer: When one has learned the true constitution of the Sun, [one] will not stop to think that this manvantara of any duration "seems largely to exceed the probable time during which the sun can retain heat" for—it is *not* "merely a cooling mass." And thus the "Adepts" have answered Question 2, as far as the ability of men utterly unacquainted with modern Science would permit them; and they now dismiss it with a last remark. Truly modern solar physics is far more worthy of a poem, a fiction full of "conceptions which beggar

those of Milton" than of a sober treatise upon the mathematical facts of Astronomy. And there is a true occultist ring, the Key-note of all upon which future speculation ought to be solidly based upon, in these words of the great poet physicist. (See Proctor p. 412).*

Answer to Question [3]. No such nonsense was ever postulated. The cataclysm that nearly annihilated the Atlanteans was slowly preparing for ages (See page 54 of *Esoteric Buddhism*) and other parts of that continent and inhabited isles by the 4th race had sunk long before it culminated in the final catastrophe spoken about and known in history. Their civilization was of a quite different character to that

---

*[*The Sun Ruler*, *Fire*, *Light and Life of the Planetary Systems*, by Richard A. Proctor, London, Longmans & Green, 1871.]

---

of which the West now boasts of. The civilization of Egypt and especially its learning was quite as great as that of the later Atlanteans, and, in one direction, at any rate, far superior to that of the present Europeans. And yet, while its imperishable monuments in stone, etc., monoliths, its Sphinx and statues, and its pyramids with a number of Sarcophagi full of papyri and yielding evidences of a later civilization already degenerating and on the wane, is being daily exhumed, where are the traces of its earlier and far more remote glory, where the records of that civilization which made Baron Bunsen say

[Two lines empty for the quotation which is missing.]

And yet the land of Egypt has never been carried down into the depths of the Ocean bed. Nor has it been covered, owing to repeated earthquakes which have convulsed over and over again that sandy bed upon which the ill-fated Poseidonis was plunged in its last physical sleep—until the soil was reduced for ages after into a slimy mud slowly sucking in the lost remnants of that civilization. Nevertheless, owing ever to the yearly increase, amounting but to a few inches in a century—of alluvium brought down by the Nile, the old *Hapimu*, the traces of the oldest Egyptian civilization, one that was as superior to the latest or the one with which the Egyptologists claim acquaintance with, as your own is now superior to that of Tibet—is hidden for ever from the knowledge of your sub-races. How many millenniums have rolled over pyramids surpassing the present ones, each millennium throwing its 50 or 60 inches of earth over entombed ruined cities, still older Sphinxes and palaces, it is for you—the latest conquerors of Egypt to calculate. Dig deeper and deeper into the sand and slime of the ages, and perchance you may find; and then cast and sum up your figures. No; it is not "supposed" but rather *known* to a certainty that your present European civilization which has been Cyclopean, though it may have finer and more elaborate works to boast of, will be destroyed as well; for such is the invariable law of nature. And it is far easier for a conflagration to devour without leaving a trace behind

telegraphic and electric works, railways and theatre buildings,

320

ephemeral newspapers and books, restaurants and gin-palaces than it was for flood or inundation to destroy any of the seven world-wonders and labyrinths, Semiramidean gardens and colossuses of Rhodes as well as old indestructible papyri and parchments—nevertheless time and the elements have performed the task to a perfection Can one recognize in the drunken cowardly Copts the descendants of the once invincible Sons of Osiris' "Arts and languages"? The present arts are doomed to perish long before the final catastrophe to make room for more perfected arts, as the old harpsichord, the clavicord, and clavecin disintegrated to make room for the modern piano, the old viola for the violin, and some of the arts and sciences of Egypt, Rome and Chaldea far superior to the present, are now lost to be revived at future ages. The immortal marbles of Phidias had good reason to survive and yet are nearly lost—but why should yours? As to languages, without entering upon a useless controversy with your philologists who can find no traces of the Sanskrit before a miserable couple of thousand years before your era, they are respectfully asked to surmise what was the language of the learned Atlanteans? The Adepts say that the older Sanskrit and what is now called Tamil are reliquiae, of what a European would call antedeluvian, and, we might term ante-Poseidonian languages**.** In this connection the writer must be permitted to blend Question 6 with Question 3 to which the former properly belongs **. . .**

[End of the Fragment]

[ANCIENT ASTRONOMY. THE GREAT PYRAMID]

[The Manuscript of this Fragment in H.P.B.'s handwriting exists in the Adyar Archives. It consists of three sheets which have been transcribed and originally published in *The Theosophist*, Vol. LXXXV, No. 2, November, 1963.—*Compiler.*]

. . . disintegrating the objective forms of the celestial cattle, by rending asunder the parent contellations from their progeny—the Zodiacal signs made them retrograde 30 degrees toward the West, so with Astrogony. As if to enforce the more emphatically upon the human mind the everlasting Wisdom of the axiom of the Founder of Astronomy, the Shepherd-god Hermes-A-Brahm—"as above so it is below; as in heaven, so on earth," hardly yet twelve centuries ago we thought of perceiving that the collective wisdom of our patriarchal teachers had long time since emigrated or rather also moved—West; but never perceived that on its way it had lost as well as the "signs" all semblance of definite forms. In their ignorance, our astronomical predecessors of the Transitional Ages, scoffed at their predecessors, and these in their turn grinned at those who came before. It seems, almost, as if the discovery by Hipparchus the Nicaean, of the retrograde motion of the equinoctial points had a prophetic character in it, as relating to the simultaneously parallel retrogression of human understanding; till finally, and very happily for humanity, the cycle of intellectual Development till then on its downward path, having reached its nadir, suddenly proceeded onward, until it culminated in its highest point of altitude—the present glorious Age! How truly wise and prophetically inspired were the archaic Indo-Chaldees and Egyptians even in giving names to things, may be inferred by one instance just

recorded from Space, by one of my assistant-stargangers. It is well known to us that at whatever epoch the great Pyramid of Egypt may have been built, it must have been at a time when Draconis, the then Polar Star, was at its lower culmination and the Pleiades—Alcyone especially—were on the same meridian above. By a calculation of Sir John Herschel in A.D. 1839—who correctly assumed that the long and narrow tubular entrance passage was built so as to level at the then polar star, the building of the Pyramid of Cheops was fixed upon the year 2170 B.C.—whereas it ought to have been, with far more propriety and regard to truth, placed at 28,868 years B.C. by adding to the figures of 2170, the whole period of the preceding Equinoctial precession.* Richard A. Proctor,† an

Astronomist of the same age, was the first to prove that, if we take the pyramid's *cubits*, and multiply the number thereof in a base side of the Pyramid by the number fifty, and increase the result in proportion as the base Diagonal exceeds the measures of the side, the sum comes out in the number of years in the great precessional period. Therefore, there now remains no doubt, nor did it remain, long before the means of verifying events by examining their pictorial records in the galleries of Boundless Space were discovered—that the builders of the Pyramid had erected it as an Observatory of Occult Astrognosy, and—called the Polar Star Draco, or Draconis, for reasons, certainly perfectly known to themselves. And yet so retrograding proved the human intellect and so inconsistent with its own reforms that unable to follow their Shepherd forefather's grand ideas, and yet anxious to prove that they knew as much and far more, they resorted to the following expedients. After having reviled Astrolatry, and trampled under their feet the sacred bulls Apis and Mnevis, symbolizing Life, and worshipped in the days of Menes and in whom the God Pthah, Sokar, Osiris (Life and Light) were allegorically said to be resident, they yet instituted a Pastoral

---

* Bessel's calculation.

† [*The Great Pyramid*, *observatory*, *tomb and temple*, London, Chatto & Windus, 1883. See pp. 17-18 ff.; 45 etc.]

Religion in which instead of the sacred Bull, they worshipped a Lamb, equally the emblem of Life and Light and regarded as a grand Shepherd, and his assistant Pastors as their Spiritual Guides! They allowed all the heathen names of Stars named by their idolatrous forefathers to remain *status quo*, and, at the same time, perverted their meanings in the most cunning way. So, having erroneously and most ridiculously calculated that less than a fourth of the great astronomical cycle formed by the precedence in the equinoctial presentation has passed since MAN WAS PLACED UPON THE EARTH; they set themselves to making prophecies on quite an opposite basis. So, for instance, one of such Pastors or Shepherds at the head of a hydropathic sect named "Baptists," in an old and now ruined city of the Atlantidian continent, called Philadelphia (probably a Greek colony, peopled by irresolute and ever trembling people called Quakers) took upon himself to interpret the presence of Draconis, the chief Star situated in the tail of the constellation Dragon or the Great Serpent in the following wise. He asked the people to believe that the entrance of the Great Pyramid was the "bottomless pit" or Hell, as they named the Hades of their forefathers! At the same time computing that the one thousand eight hundred and seventy seven inches from the beginning of the Grand Gallery of the Pyramid stood for A.D. 1877 years since the birth of the Lamb, and that there remained but a few inches more to bring the gallery to its end, he maintained it to be a prophecy. Very shortly he said, "Draconis will again be on the meridian below the pole, ... but just seven times lower than at the

time of the Pyramid's building. This final downwardness of seven times is strikingly suggestive of the Dragon's complete dethronement. And what is still more remarkable, whilst [Alpha] Draconis is on the meridian at this low point, Aries, the Ram, appears on the meridian above, with the line passing exactly through his horns! A more vivid astronomical sign of the overthrow of Satan . . . . . it is not possible to conceive. It is, as the very heavens were proclaiming that the ever-living Lamb takes to him his great power, and enters upon his glorious reign!"

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

[THE ORIGIN OF THE PYTHAGOREAN SYSTEM]

[This fragment in H.P.B.'s handwriting exists in the Adyar Archives and is reproduced here from a faithful transcript of the original.—*Compiler.*]

. . . Asiatics say, that owing to the Zodiac, used for thousands of years in our temples, and leaving psychological claims entirely out of question—we have the means of seeing in, and of thoroughly penetrating through that Cymmerian darkness that stretches back for the Westerners in an indefinite and impenetrable series of prehistoric ages. And this, the Asiatics say fearlessly, and to the face of Prof. Weber who would persuade on his scientific authority the credulous public that the Aryan Brahmins had no knowledge of the Zodiac before the first century of *his* era; and that the Hindus are "in any case indebted for the Zodiacal signs and the names of the planets to Greek influence." For if he can show that Varāha-Mihira (in Pulisa) "employed a great mass of Greek words in his writings," the Hindus can prove on as good authority, that while Varāha-Mihira lived in the sixth century of the Christian era, Pythagoras who flourished in precisely the same century (570 B.C.) eleven centuries earlier, got his astronomical and astrological education (including the knowledge of the Zodiac), his system of *chelaship* and religious brotherhood, for which he translated the Sanskrit terms of *esoteric* and *exoteric* into Greek, and even his knowledge of the heliocentrical system from the initiated Brahmins. His prohibition of animal food and certain vegetables and his doctrine of the transmigration of souls comes from India; as also it is from

the *Sramans* that he got his System of inculcating unbounded reverence on the part of the disciple for their master or *Guru*, and for the matter of that even his doctrine of Numbers in their relation to the musical scale, and of the Universe as one harmonious whole. Our zodiacal signs have a common origin with those of the Egyptians, and for a good cause as may be one day proved. And to their Zodiac even European Egyptologists assign an antiquity of 4000 years before our era.

Moreover, some of the greatest lights of philology go so far as to affirm that before the supposed conquest of Alexander the Indian Aryans had no idea of the art of reading and writing. And while boasting that a small **. . . .**

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

CHALDEAN "VEDAS" OR "VEDIC" CHALDEES?

[The Manuscript of this essay in H.P.B.'s handwriting exists in the Adyar Archives. It has been originally published in *The Theosophist*, Vol. LXXXIII, No. 11, August, 1962, pp. 287-301.—*Compiler.*]

The oldest book in which the word "magic" is found—says the Christian Orientalist, François Lenormant, with a superb oblivion of the Vedic and Zoroastrian works—is the Bible. The first people who practiced it,—he adds—are the Chaldeans. But who were they? Neither philology nor ethnology are able to furnish us with any definite answer; and whether geographically or ethnographically considered, Chaldea is the subject of contradictory statements since the days of Herodotus down to our own.

Ptolemy the geographer tells us that Chaldea was the name of the S.W. part of ancient Babylonia, bordering on the confines of Arabia. At the same time, hardly a quarter of a century ago, "Ur of the Chaldees" or Chasdim of Abraham, was considered by many a critic, to have been a place of Mesopotamia, a castle of that name mentioned by Ammianus as situated between Nisibis and the Tigris. Of the Chaldeans as a nation, as little is known in history. Strabo calls them "a tribe" living on the borderland of Arabia. Herodotus mentions them as a contingent of the army of the Assyrians,* though the latter conquered them ages after the Chaldeans had been a civilized Empire; and

* [See *The Histories of Herodotus*, Vol. II, tr. by George Rawlinson; Book VII § 63; p. 146 in Everyman's Lib. ed., London, Dent & Sons, 1964.]

Xenophon, in the history of the retreat of the ten thousand sees in them "a free and warlike people in the Carduchian hills"; somewhere near the mountains of Armenia then.* Even the very language of the Cushite Chaldea—that tongue in which the interlineary translation of the Akkadian inscriptions on the cylinders dug out on the sites of ancient Chaldea is made—is generally called by our philologists the "Assyrian," whereas this language

existed already in the days when the very name of Asshur in Noah's genealogy had not been yet invented. Thus, no branch of Science being able to give the world anything definite about the Chaldeans, we have to be contented with our own surmises. Therefore, will we try to find out at least what this people *could not be*, since we cannot learn for a certainty what they were.

In the Mosaic account we first read of Chaldea (*Genesis*, x, 10) when Nimrod, the son of Cush and the grandson of Ham, conquers the four cities respectively named "Babel and Erech, and Accad and Calneh, in the land of Shinar"; and again, when we are informed that Abraham "went forth from Ur of the Chaldees" (*Genesis*, xi, 31). The Bible, causing the world to be created in the 710th year of the Julian period (4004 years B.C.), the Deluge to occur in 2348 and Abraham to be born in 1996 B.C. (which would allow but a period of 289 for the Chaldean or Akkadian civilization, preceded by another still more archaic to develop!), finally gets hopelessly entangled in its own chronology, and thus, owing to its own contradictions and *lapsus calami* proves quite the reverse of what it evidently intended to prove from the beginning. It plainly shows the existence of another and distinct element in Chaldea. A race, neither Hamitic nor Semitic but what is now called the Akkadian. Since the Bible mentions the city of Akkad as conquered by Nimrod, whose race-name is due to his genealogy, that city must have then existed before him; and the Cushite

* [See Book III, Ch. 5, 16 of *The Anabasis*, or *Expedition of Cyrus . . .* , literally translated from the Greek of Xenophon by Rev. J. S. Watson, New York, Harper & Bros., 1877.]

or Hamitic Nimrod himself not being a Chaldean by birth, it is clear that they could not be so named before his arrival. This people then, evidently preceded the savage race of the "mighty hunter before the Lord." And they must have been a highly civilized nation long before the days of the Noachian "universal" deluge (of which geology certainly shows no traces), as it is well proved that Nimrod, now identified with Sargon I, found upon his arrival there a people, whose high culture was then at its climax. That nation, which had long since abandoned the nomadic pastoral state in which the patriarchal descendants of Shem indulged for ages yet to come, were these "mysterious" Akkadians or Chaldeans, whose name both upon classical and biblical authority designates not only a nation but that peculiar priestly caste initiated in and entirely devoted to the Sciences of astrology and magic. Held sacred in all ages, this peculiar learning was concentrated in Babylon and known in the remotest periods of history as a system of religious worship and Science which made the glory of the Chaldean.

Believed by some Orientalists to have belonged to the Indo-European or Caucasian race, regarded by others—of no less a great authority in Science—as Mongolian or

Turanians, there is a deep veil of mystery thrown upon this people. We are told by the Assyriologists that they were the inventors of the cuneiform writing; the authors of the grand and elaborate literature so miraculously preserved on hundreds of thousands of tiles now dug out by George Smith, Layard and others. But on the other hand we know that the Akkadians, whether they be of the Turanian or Indo-European race, *were themselves preceded by another still more mysterious* people, ... "most probably a darker race than they were" and whose remnants are found here and there in isolated groups near the Persian Gulf, thinks Prof. Rawlinson (*The Five Great Monarchies*).* Of this people there now remains no remembrance whatever. Their very name

* [See Ch. III, Vol. 1 & 2 of *The Five Great Monarchies of the Ancient Eastern World* . . . by George Rawlinson, M.A., London, John Murray, 1871 (2nd ed.)]

has disappeared, but "we have to recognize their existence in our explanations of the ethnographical elements of primitive Chaldea," says the author of the "Sketches of Chaldean Culture."

For the better understanding of this theory which kills the last vestige of belief in or the possibility of a "Universal" Deluge, we will briefly collate together the several opinions of some men of science as of our latest Assyriologists and add them to the data we find in ancient writers. The Turanians, think our Orientalists, were not the first inhabitants of the Euphrates-Tigris valleys. Neither are they themselves a pure, primitive race, as it is a mixture of the white and yellow races, and the people who belong to it offer an infinite gradation of hues and types, a gradual descent from the pure European down to the Chinese type. Notwithstanding this, their common origin is shown in the affinities of language, religion and customs. The languages of the Turanian nations lack that firmness and definite form of a type which would enable us to call them a step towards the formation of the human speech, says Max Müller (*The Languages of the Seat of War in the East*, p. 88).* As to their religions, they "never rose higher than a form of gross naturalism which transforms all the phenomena of nature into two numberless hosts of Spirits good and bad and whose cultus consists unexceptionally of magic and incantations," declares F. Lenormant (*La Magie chez les Chaldéens*, p. 184 ff.) †

Of the origin and primitive country of the Turanians as a race our men of science are less positive. The Turks and the Mongols, in general have a tradition that their race sprung somewhere near the southern slopes of the Mount Altai, in a valley hemmed in between inaccessible mountains full of minerals. Fire having come out one day from the bowels of the earth, one side of the mountain was destroyed and the primitive race emerged into the wide world. This

* [See 2nd ed., London, Williams & Norgate, 1855.]

† [Lenormant, François, *La magie chez les Chaldéens et les origines Accadiennes*, Paris, Maisonneuve et Cie, 1874.]

tradition agrees with that other one which caused the Eastern populations of Syria and Mesopotamia to point out their birth place East of their settlements, the Medo-Persians North. As to the Thibetans, they maintain that the forefathers of their Hobilgans and Shaberons, or the higher and initiated Lamas, were those wonderful men who lived on a fairy island, an Eden in the centre of Gobi when that dreary desert was yet a vast sea. They were giants in whom, passing from one to another, moved incessantly the Spirit of Fo, or Budda (the highest wisdom). As to the rest of the Lamas and Thibetans, they were ancestors created by the former from pieces of every plant, mineral and animal on the globe, which theory looks suspiciously like that of our modern evolutionists. In their turn, our men of science, who, but a few years ago yet, had to pretend in their official capacities at least, that they believed in the fable of Eden, declared at one time unanimously that the cradle of humanity was on the plateau of *Pamir*, whence flow out the four great rivers: Indus, Helmund, the Oxus, or Jehoona, and Jaxartes or Sir-Darya, the ancient Sihon. The separation of the Turanians took place in two directions: one branch went up northward and settled in the vicinity of Altai, the Aral Sea, and the valleys of the Ural mountains, from where after that it scattered along the North of Europe and Asia down to the Baltic on one side and up to the mouth of the Amur on the other; while the other and no less numerous tribes of Turan chose the Southern and Western direction, when some of them reached Armenia and Asia Minor, and others settled at the foot of the upland plateau of Iran in the valleys of Susiana and the shores of the Tigris and the Euphrates, where for ages they had anticipated the appearance of the Semites and the Cushites.

Thus the traditions of the quite savage and of the civilized but "inferior races," as well as the scientific theories of the European or "superior" races, concur in this admirably. Whether the cradle of humanity is here or there, it circles within the limits of Central Asia. And, unless the catechism of Science accepts the doctrine of many and simultaneous "cradles" where multi-coloured humanity evolved each its

special type and colour—a theory which would impair the prettily concocted fable of Eden and the original sin still more, or at least limit it but to the forefathers of the Semites,—we the "superior" white races have to accept among other unpleasant things the disagreeable

truth that our ancestors were as black and far blacker, perchance, than any of those we now look upon as the races to us inferior, for—they were the ASIATIC ETHIOPIANS!

This is the direct and logical deduction from the opinion of the men of Science, however many and contradictory these theories. Such are the facts drawn from the recent achievements of philology and ethnology. And if we have to accept truth whencesoever it comes, and vindicate *facts*, we will have to confess that a black or a very dark-skinned race of men once occupied Western Europe, were in short the aboriginies of Europe. "The Asiatic Ethiopians," writes Professor Rawlinson,* "by their very name, which connects them so closely with the Cushite people inhabiting the country about Egypt, may be assigned to the Hamitic family, and this connection is confirmed by the uniform voice of primitive e antiquity, which spoke of the Ethiopian as a single race dwelling along the Southern Ocean, from India to the Pillars of Hercules . . . . ." "It is indeed true that the first men that appear on the arena of civilization were evidently of the stock which we denominate somewhat indiscriminately Hamitic, Cushite and Ethiopian," says Dr. A. Wilder in his *Black Nations of Europe.* Their abodes were in no circumscribed region . . . . Their ethnical names imply as much. In ancient times Egypt was called "the land of Ham" (*Psalms*, cv, 23) from Kham, its chief diety; Susiana and Arabia were styled Kissoea and Cush; and the countries of the Hamitic races were called Æthiopia. Herodotus repeatedly mentions the Æthiopians of Asia, placing their country at the South of modern Afghanistan, now Kerman and Baluchistan. Homer speaks of Memnon as the son of Eos, or the Dawn; and Diodorus declares that he was King of the Ethiopians and built a palace at Susa, the

* [*Op. cit.* See pp. 47-49 on the "*Cushite Origin of the Chaldeans.*"]

Shushan of the Bible. The tradition to the effect that the Ethiopic race held Media, Babylonia, Assyria, Armenia and Asia Minor, including Iberia and Georgia seems to be corroborated by the latest discoveries. Rawlinson makes Baluchistan and Kerman their former center; but J. D. Baldwin, in his *Prehistoric Nations*, maintains that Arabia was the ancient Ethiopia.* And, in Long's *Classical Atlas*† the Arabi are placed at the mouth of the Indus, on the Western bank. Eusebius declares that the Ethiopians came from India, whether Eastern or Western is not mentioned. "The India or Hoddu of the *Book of Esther* was Oude or the Puñjab; but the name India is vague and only signifies a river country. Sir W. Jones made Iran or Bactriana the original source of these peoples and supposed that a black or Ethiopian empire once ruled all Southern Asia, having its metropolis at Sidon. Godfrey Higgins, in the *Anacalypsis* suggests that it was Babylon . . . . . The dominion of Nimrod (Sargon I of the Assyrian cylinders or tiles) would seem to be thus indicated" (*The Black Nations of Europe*) .

Finally, Strabo, quoting Ephorus, says: "The Ethiopians were considered as occupying all the Southern coasts of both Asia and Africa, and as divided by the Red Sea into Eastern and Western Asiatic, and African."‡

All this generalization of peoples under the one name of Ethiopians does not give us anything like a certain date as to who were the "dark race" which according to Prof. Rawlinson, Lenormant and others, preceded the Turano-Akkadians who themselves anticipated the Hamitic nation brought along by Nimrod; but it undeniably proves that they were dark-skinned though not necessarily for that, Negroes, nor even Hamites. The clearness of this

* [Baldwin, John D., *Pre-historic Nations . . .* p. 58-59. New York Harper & Bros., 1869.]

† [See map 3 of *An Atlas of Classical Geography*, constructed by Wm. Hughes, and edited by George Long, New York, Sheldon & Co., 1867.]

‡ [As quoted by Rawlinson *Op. cit.* p. 47.]

scientifically ethnological exposition appears all the more muddled yet by the philological attempt of Prof. Rawlinson to reconcile these contradictions. Accepting in that the lead of Max Müller who himself only sanctifies the suggestion of Professor Oppert, ascribing the original invention of the cuneiform characters and "a civilization anterior to that of Babylon and Nineveh to a Turanian or Scythian race"—Rev. George Rawlinson, the brother of our eminent archeologist, Sir Henry,—endeavours to assign to these Ethiopians a Turanian or Scytho-Tartar origin. "Hamitism," he says, "although no doubt the form of speech out of which Semitism was developed, is itself Turanian rather than Semitic," and adds in the shape of a more elaborate explanation "the Turanian is an earlier stage of the Hamitic."

We shall turn then to this Scytho-Tartar race and see whether we can find anything in them to connect them either with the Turanian Chaldees or primitive "black race" to which belonged the authors of the earliest history, and records of the "religion of magic" now translated from the Assyrian cylinders.

On a quotation by Justinus* from an historical work by Trogus Pompeius, a manuscript lost since the second century of our era which states that primitively the whole of the boundary parts of Asia were in the possession of the Scythians who are also shown *to be older than the Egyptians*, in fact the most ancient people in the world: on the strength of this quotation and the Bible jumble, we suppose, it is now generally agreed to class these Asiatic Scythians with the Turanian races, attribute to them the invention of the cuneiform letters and say of the Akkadian language in which they are written, that, like the Sanskrit, it remained the language of the literature long after it had ceased to exist and had become a dead language.

Does this help us any more to learn who the Chaldeans were? Not at all. For we know

of the Scythians—a generic name given to all the Asiatic tribes of the antiquity whose

* [*De Historiarüs Philippicis libri*, II, Ch. iii. See also Latin ed. of Otto Seel, Leipzig, B. G. Teubneri, Book II, Ch. 3, § 15, p. 20.]

history has remained unknown to us—as little, if not less than of the Akkadians whose language at least has been approximately found out by the philologists. From the accounts of Herodotus and Hippocrates about the Scythians we learn next to nothing, and it becomes next to impossible to connect them with the Chaldeans any more than with any other people before the seventh century B.C. And speaking of these Hippocrates describes their personal appearance as different from that of the rest of mankind and "like to nothing but itself." Repulsive in the extreme, "their bodies are gross and fleshly; their joints are loose and yielding; the belly flabby. . . and all closely resemble one another." A half-nomadic people, barbarous even in the days we are accustomed to look upon as such; warlike savages, is it of them that our modern Assyriologists say that "they took part in, and assisted in the most ancient culture of our human races"?*

The foundation and progress of which culture relates in the opinion of our Orientalists to such a hoary antiquity that the memory of it is lost even in the most ancient records of humanity; and whose language—now proved as having been the language of an immense literature—"was a dead language at least two thousand years B.C."?†

Historically our records go no farther than a few centuries B.C. While the poet Aristeas shows the "Griffins" of the extreme North expelling the Cimmerians from their lands and, entering Media, by mistake, instead of Asia Minor, Niebuhr, contrary to the Herodotean account who quotes Aristeas makes the Median King Cyaxares who was besieging Nineveh meet the unexpected inroad of the Scythians, who after defeating him made themselves masters "as far as Palestine and the borders of Egypt." On one hand Niebuhr, Böckh, Thirlwall and Grote maintain that the

* Lenormant, *The First Civilizations.* M. V. Nikolsky, *Sketches of Chaldean Cultures* and several others. [H.P.B. cites French edition of Lenormant later in this article.

† *Ibid.*

Herodotean Scythians were Mongolians; and on the other, such authorities as Humboldt, Grim, Klaproth, Sir H. Rawlinson, seek to prove that they belonged to the Indo-European race.

With such a *positive* data in hand, we have no better means than to make the most we can of one unimpeachable material at hand, the autobiography of these people traced by their own hand for countless generations. But before we do so, we have to explain to the readers how the men of science view these famous cylinders, and what they are.

Owing to the constant efforts of the Orientalists a series of most unexpected, amazing discoveries were made for the last few years. Under heaps of garbage and mountains of crumbling ruins a whole library, which when translated, will be composed of many thousands of volumes, has recently been excavated. The subject of these records refers mostly to the development of the religious ideas of the aborigines of these regions where the world sees if not the cradle at least one of the cradles, and the principal one where humanity evoluted into its present shape. But they also contain the history of peoples and races of which we moderns had no idea. True, it is but a fragmentary history, of which, owing to so many tiles being broken and as many crumbled into dust, many a link is now missing; yet enough to show that, while cities and kingdoms and peoples, and whole races, some of them with the highest of civilizations rose and developed, but to degenerate and fall; and religions and philosophies, arts and sciences passing like Chinese shadows on the white walls of Time, appear—like all concrete and temporary things—but to disappear into the abyss of motionless Eternity; there are abstract ideas which never die. These ideas now attributed to superstition of the grossest kind and called incantations, belief in good and bad demons, in short MAGIC, are denounced in the most bitter way. On one hand it is the Christians who arrogate to themselves the monopoly of teaching the world about angels and devils in their own way; and on the other by the men of Science

who believe in neither and would destroy at one stroke every belief but in themselves.

The Orientalists think that the Turanians, the predecessors of Nimrod, entered the Euphrates-Tigris valley, having already a certain culture which they brought with them from another locality. Besides the cuneiform mode of writing which they had invented before their arrival, either they or the "black race" which they found there had another kind of characters, ideographic signs, a rude form of hieroglyphics which was used for expressing the symbolical image of whether a concrete object or an abstract idea. When these signs had acquired a phonetic value the ideographic forms gradually lost their character, the signs represented no more the objects which they symbolized but a simple combination of various arrow-headed lines mostly horizontal. They read from left to right, are either stamped or cut, occur on tablets cut in rocks, on stone-slabs, on bass-reliefs, on Assyrian winged bulls, on sun-baked or kiln-burnt bricks or small cylinders, on seals, some of the inscriptions being so minute as to require a microscope. All this system of signs answered fully to the agglutinative idiom of the Turanians, and were accepted by the

Cushites of the Tigro-Euphratean valley at a much later period. The researches upon these elementary arrow-headed signs and their comparisons with material objects gave that important result that the cuneiform characters are now known to have originated in a more Northern region than Chaldea; in a land with quite another fauna and flora, where, for instance there were no lions but of wolves and bears in abundance, where neither the palm nor the vine were known but trees with acerose leaves, pines and firs abounded (G. Smith *The Phonetic Values of the Cuneiform Characters*, p. 4). *

While paleography helped by paleology proved so much, archaeology was discovering that the "oldest tombs in Chaldea carry us back to as great an antiquity as the Egyptian

* [Smith, George. Edition published in London, Williams & Norgate 1871.]

sarcophagi" (Lenormant, *Les Premières Civilizations*, Vol. I, p. 118).* The religion of the aborigines who preceded the alleged Turanians, notwithstanding the assertions of some Orientalists to the contrary, did not differ essentially from the latest form of the Chaldeo-Babylonian beliefs as now shown by the tiles and monuments. If one was a "rude form of primitive fetishism" so was the other, though personally we are inclined to believe that both were as philosophical at the bottom as any of the religious systems of antiquity or especially the one which followed and aided by sword and fire supplanted them. The very suggestive fact that the Chaldeans whose proficiency in mathematics and astronomy was renowned from the first glimpse of history could not very well be at the same time superstitious and fetish-worshipping fools, has never seemed to strike our Orientalists. None of them was ever known to remark that the people whom Aristotle found to have taken the most correct astronomical observations during a period of no less than 1903 years, could not at the same time credit "magic" and belief in incantations, talismans and amulets as they did, had not all these a more philosophical basis of truth in them than is suggested by these terms in our own century. Unless one makes a special study of that system by the light of occult Sciences, a student of these religious systems risks never to rise higher than dead letter superficiality. And it is not very likely that under the present circumstances and with the objurgation which rests upon the claims of psychology and the misunderstood phenomena of Spiritualism and Occultism especially, the Orientalist would go to that length. Their surest though hitherto unacknowledged guide in their opinions and sentences passed upon the "magic" of the ancients, are the magical rites and belief in good and bad demons as practiced under the name of religious doctrines in the Roman Catholic and Greek Eastern Church. For all the dead letter of Chaldean magic—useless and absurd incantations, ceremonial prayers and

* [Lenormant, François. See French edition: Paris, Maisonneuve, 1874, 2 vols.]

talismans—have passed part and parcel under the name of "exorcisms," holy water, ceremonies and pope-blessed amulets and images of angels and Saints into the Catholic Christian Church.*

Hence we find it rather amusing to hear Mr. F. Lenormant, a zealous member of the Popish Church, express his opinion upon the religion of the Chaldees by stating that, no more than the rest of the ancient creeds, it "never rose higher than the worship of nature." That solitary fact that the Akkadians represented our Earth in the shape of a boat, not oblong as those we are acquainted with, but perfectly round, like a slightly flattened ball with the top cut off, as was in use with the Chaldeans, and in incessant circling motion on the ocean of space, proves already that their Magi were far ahead of the Christian fathers, the early as the mediaeval ones. We doubt whether any of the former, with their enormous knowledge of astronomy, would have compared to an Augustine scouting the sphericity of the earth as it would prevent the antipodes from seeing the Lord Christ when he descended from heaven at the second advent; or a Lactantius, who thought it would make the men at the other side of the earth walk with their heads downward; or finally the holy wiseacres who came very nearly burning Galileo for his anti-scriptural blasphemy. Whether such prejudiced ideas about "Magic" will be much dispelled even now is what we still doubt. That Magic flourished among the Chaldeans as it did with the Egyptians, the Greeks, the Aryans and every other people was always known. But what was never known, owing to prejudice, was in what consisted that Magic. Even now that a whole library upon the subject is found by Layard and Smith on the ancient sites of Chaldea, unless they learn to read its contents by the light of other like works, our men of Science will never understand its significance. For they had the *Vedas* and the *Zend-Avesta* and the *Book of the Dead*, and

* What are the exorcisms of the Roman Catholic priests but "magic" and "incantations"? See the new *Ritual of Exorcisms* published in 1852 in Rome under the patronage of the Pope and compare.

found in them but the dead letter: the spirit escaped them. And yet, never had they a better chance. Transported to the British Museum that . . . . .

* * * * *

now the Orientalists believe they know all about it, François Lenormant gave these incantations even a name: he called them the "Chaldean Vedas"; but no more than his predecessors did he succeed to show as he thinks "the origin and importance of Magic with the Chaldeans." (See *La Magie chez les Chaldéens.*)*

Before we can prove it more elaborately, we have to go back to the very sources of Magic; at least as far as the first glimpses of it appear in the hardly dispelling darkness of the past. Obliged to keep within the narrow limits of a journal article, we must avoid every useless disquisition and hold as much as possible to facts. Hence we will briefly pass in review the several hypotheses that various Orientalists and men of Science have evolved out of their fancy from the very meagre material and data they have at their disposal.

What *they* call Magic is simply incantations to numberless cosmical powers personified under the form of good and bad spirits. Of the religion of the Chaldees, Assyrians and others they say what Max Müller said already of the early Aryans and Herbert Spencer of the fetish-worshippers in general. A primitive and gross form of religion presenting various shades of fetishism. Watching over and in nature, fancy depicts as host of spirits which produce, guide and have control over every phenomenon in nature. In the low moaning of the wind, in the rustle of the leaves, in the roaring of the waves and the storm, in all the geological, astronomical and meteorological changes, in short the untutored minds of these primitive savages saw, heard and felt a special genius, a Spirit presiding over and inhabiting its

* [*Op. cit.* preface. Also on p. 116 Lenormant refers to his section on a "*Véda Chaldéen*" in volume II of his book *Les Premières Civilisations*, cited elsewhere.]

respective element, obscured, personified and deified. The Primitive Man "gives names to all the powers of nature, and after he has called the fire "Agni", the sunlight "Indra", the storms . . . . .

* * * * *

. . . we have to learn that these men lived in the very dawn of civilization, that they were what we now call pagans, or worse—fetish-worshippers. The light of Science, helped and preceded by the still brighter light of Christianity, chased such religious phantoms of polytheism and replaced them by exact knowledge and—Monotheism.

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

[CHRISTIANIZING "PAGAN" IDEAS]

[Fragment in H.P.B.'s handwriting in the Adyar Archives.—*Compiler.*]

To whom then, are we indebted for the modern notions of Spirit communion, and Spirit return? Whence have they developed? It can be still less from Protestantism. For if we mistake not, though the many Protestant sects differ on more than one point, nearly all agree in believing that the departed Soul whether that of a Saint or a Sinner is already judged and doomed before it separates from its body. Hence no need of prayers for it. It will awake on the last day of Judgment when "Christ will judge the quick and the dead," to regain its body, together with its consciousness *i.e.* its conscious individuality; which will be either rewarded with eternal beatitude or be cast unto eternal damnation. And, as they recognize no intermediate purgatory like the Roman Catholics, some of them seem to be very confused in their notions as to this particular question. With whomsoever we may have conversed upon this topic, whether a theologian or a layman, none ever could enlighten us upon the subject. No member of a Protestant Church could explain whether the Soul, during this period **. . . . .** between bodily death and Resurrection Day was conscious or

unconscious which precluded the possibility of an independent action such as is necessary to a Spirit desiring to preserve its earthly relations and communications with men.

[The following lines were crossed out by H.P.B.]

Thus we have the Roman Catholics and the Oriental Church alone, who after adopting these old pagan ideas, have Christianized them, and believe in them with anything approaching logic. And as the former teaches a state of purgatory, and the latter, though rejecting such a state, yet allows to every sinner and every blessed Soul a proportionate amount of either damnation or beatitude, before the hour of final reckoning or the Great Day of Judgment settles their account, it also accounts for the fact that, **. . . .**

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

PALIBOTHRA OF MEGASTHENES

[Fragment in H.P.B.'s handwriting in the Adyar Archives.—*Compiler.*]

It would require more space than the subject is worth, to show how every classical writer who mentions the "Palibothra" of Megasthenes differs in some detail from another classic; and how all connect with the place the town far or near the confluence of the Ganges and Erranoboas, though the latter is a non existing river—if one has to judge by the name. And while Pliny places "Palibothra" 425 Roman miles *below* the junction of the Ganges and the Jumna, Strabo, following Erastosthenes, gives its distance from the mouth of the Ganges at 6,000 stadia. Arrian moreover calls the "other" river near Ganges Erranoboas. And though both Arrian and Pliny make a clear distinction between the Sona and the mythical Erranoboas, yet Prof. Max Müller followed by Mr. Cunningham do not hesitate to identify both as Sona, the same river "where the ancient Palibothra stood." As an unanswerable corroboration of the statement, and explanation given to an objection raised by D. Wilson, he holds that "though at present Patna is not situated near the confluence of the Ganges and the Sona . . . . this, however, has been explained by a change in the bed of the river Sona . . . established on the best geographical evidence."* The "evidence" of the geographers is no doubt unimpeachable; but this evidence does not establish either the year or even the approximate period when the Sona

* [See p. 250 of Śāstrī's ed. of Max Müller's *History of Ancient Sanskrit Literature.*]

deserted its bed. Our texts invalidate however the testimony of the Greeks if by Erranoboas the Sona is meant. Leaving the Oxford Philologist and Gen. Cunningham who accepts and insists upon the identification to settle their differences, with the evidences to the contrary brought forward by opponents who show most weighty and evident reasons why the Sona cannot be the Erranoboas (See *Archeological Survey*, Vol. VIII), the attention of the learned Surveyors may be drawn to the following: A more minute examination will show that the *Sona has changed its course since the days of the Mahābhārata where it is*

mentioned several times and since Buddha's time—twice. And that neither of the periods of the two deviations could possibly furnish a corroborative evidence in favour of the statement of classical writers, is shown in our texts. We are not concerned with the epoch of the last deviation of that restless river, which may or may not have happened as stated in the *Survey* shortly "before the Muhammedan invasion"; but with that time which would reconcile the Greek statements with the actual direction of the flow of the Sona. And to our knowledge neither period will serve the purpose. For, if the geographical evidence and the topographical inferences drawn from various allusions to this religio-historical stream in the *Mahābhārata*, and the *Rāmāyana* and the travels of Hiouen-Thsang and Fa-hian, justify the conclusion that the Sona has once more wandered off its bed somewhere between the two centuries that preceded the Muhammedan invasion of India, our texts connect its first deviation positively with Buddha's death. Thus whether the Sona changed its bed in the 6th cent. "B.C." or the 8th "A.D.," it was not at the time of Megasthenes (4th cent. before the Christian era) — "where Palibothra stood." Among the many legends connected with the Lord Buddha's *Nirvana* Mahanada Sona (the great red river) is mentioned among the seven rivers which ran off in various directions "to avoid witnessing the sorrow of the host of Arhats and Bikkhus (settled on the shores of various rivers) at the death of their Lord." Though a far more natural phenomenon than the parallel one alleged to have happened 500 years later,

344

when "the veil of the temple was rent in twain . . . and the graves were opened; and many of the saints which slept arose and went into the holy city", etc.—it is not even attempted to connect the deviation of the streams with the Sage's death in any miraculous direct way. But unless the actual fact of coincidence is accepted, then the compiler of legendary lore would have to be credited with prophetic prevision; for he says distinctly that the "Mahanada Sona turned away and flowed back *Eastward*"; — a fact corroborating the repetition of the same phenomenon later since the Sona flows nowadays *Westward.*

(End of the MS.)

[The sheet of this MS. is 20 inches long—three smaller sheets glued together. On the back of it there are four lines in H.P.B.'s handwriting:

. . . "was sunk in the 3rd century together with the ship that carried it from Magadha toward "Ghangs-chhen-dzonga," the *fifth* arriving at the nick of time reached its destination. So did the sixth and the seventh—all the three of which are now" . . .

This text might have been used by H.P.B. in some other article.]

[ON DR. CARPENTER AND SCIENTIFIC PREJUDICE]

[Fragment in H.P.B.'s handwriting in the Adyar Archives.—*Compiler*.]

There were those, who not content of forging out of his name a synonym of refined voluptuousness—or rather, of the most animal sensualism—in more than one case got hold of his ideas and paraded them as their own, though in no one instance did they give him credit for it.

The greatest opponent as well as the most fierce one we modern Spiritualists had to encounter was Dr. W. B. Carpenter, C.B., M.D., L.L.D., F.R.S. There were from the beginning and still are, many men of Science as uncompromisingly hostile to the new "Epidemic" as himself, but they have chosen the most prudent course, and unable to demonstrate what these phenomena are, they either shut their eyes to the most glaring facts or—decline having anything to do with them. Until Science has something more definite to give us than mere generalizations, this is certainly the wisest course to pursue.

Not so with Dr. Carpenter, and we propose to prove it. We all know it, for instance, that from Aristotle down to Herbert Spencer, no philosopher has ever pretended to have entirely fathomed the least important Forces of Nature. In animal Magnetism, as well as in those curious nervous diseases which seem to develop and intensify mental faculties *ad infinitum*, our physicists, physiologists and biologists are as completely at sea as they were in the palmy days of Mesmer's *baquet*, or Magendie. The recent case of Miss Mollie Faucher of New York, is a living proof of it; and

her disease, one of those which Science so early as the latter part of the preceding century regarded as the *scandalum medicorum*, is as little understood now as it would have been then. The only evident progress physiology and Science in general have made since then, is, that about a hundred years ago, there were those among them who yet believed that these kind of diseases were produced by and under the control of the "Enemy of mankind"—which now none of them do. And yet, the celebrated Author of *Mental Physiology* acts throughout as if kind nature had kindly placed the aggregate amount of all

the Forces of Nature in his vest pocket and instituted him sole guardian thereof. True he did not achieve much in the way of discovering any one of the mysteries of Sp—, though he tried hard to make believe he did; except, insomuch as having discovered nothing himself, worth discovering, whether intentionally or not, it does not matter **. . .** [for]

Did anyone ever fathom to its bottom any one of the forces of nature? And can even Dr. Carpenter who goes for Spiritualism like Richard Cœur de Lion went for Saladin, by trying first his hand and sword on his nearest and dearest Colleagues, be able to help us any more [by identifying purely] mental operations—will, for instance, or faith, or rather that "third faculty of man, coordinate with sense and reason, the faculty of perceiving the Infinite" so boldly put forward by Max Müller — with a physiological, material agency? Or again, can any one of the other disciples of the half-forgotten James Mill and his *Analysis of the Phenomena of Human Mind** force upon us the conviction that consciousness consists of but three elements, *i.e.*, sensations, ideas, and train of ideas—which do, and must account for all the complex phenomena of the mind, such as judgment, abstraction, memory, belief, ratiocination and the power of motives? Or have we to accept *a priori* that which physiologists, *still* more materialistic, tell us, namely, that mind, as a subject has no existence whatever, but is simply a machine of gray matter evolving different states of

* [London, Longmans & Green, 1878.]

consciousness, varying but in their degree of activity? But before accepting any of these theories we should feel thankful to Dr. Carpenter to finally show us what prepossession and expectancy which are given by such leading parts in the melodrama of those who are not ignorant of the fact that the ancients for long ages, previous to the Neo-Platonic school or the Hermetic philosophies, discovered, that in order that the human Voltaic battery should decompose and analyse the *occult* properties of nature, it required in addition to the physical a second and spiritual brain. Such a brain is either a gift of nature, in which case the person endowed with it is according to Cornelius Agrippa "a natural-born magician," or, it is acquired by a long and painful self-development. For though, the common property of all, it yet may remain in its latent state during the course of a whole human life. At all events, science ought to accord to the *inner* man something higher than the possession of a mere machine of gray matter, evolving different states of consciousness, which vary but in their degrees of intensity.*

* If we have to believe Mr. J. Milnar Fothergill, M.D., Jr., Physician to the West London Hospital, "Thought" is no more than "the product of the cells of the gray matter of the brain—the result of a change of form in inorganic matter taken into the system as food, of which acids and other products of oxidation, or retrograde tissue-metamorphosis, are the waste."!!

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

[ON SEPARATION OF NATIONS, GESTURE LANGUAGE, SANSKRIT]

[Fragment in H.P.B.'s handwriting in the Adyar Archives.—*Compiler.*]

The Medes, Kelts, Slavs, Hindus, Persians, Greeks, Romans, Germans make their appearance in your history as nations and peoples separate in language and history, each with its own far remote past, its distinct traditions and customs between 2 and 4,000 years ago. They are called Aryan and Caucasian races, all said to come from one and the same stock, the early Vedic Aryans of the Oxus and what not. And yet that separation of nations, since no more than between 3 and 4,000 years is allowed for the *Vedas*, though the Brahmans are known to have brought them with them to India [*sic.*]. Thus your history thanks to philology, ethnology makes of this separation of nations a real Tower of Babel . . . *plus* language — as separate history, types, colours and customs for each. We say—and we have positive historical proof to that effect—that the so-called *barbaric* peoples "the physical and political representatives of the nascent Aryan race speaking a now extinct Aryan language" that stood before this division of nations, had a higher civilization as a root race and its sub-races than has yet been found in the geological strata. And thus though it is granted that the farthest date to which documentary record extends is but the first, the earliest glimmer, the nearest visible point of your historic period beyond which stretches back an immense and indefinite series of prehistoric ages, yet no civilization, nothing but barbaric savage men preceded for a 100,000 years the 3 or 4,000 years of comparative [word illegible] and the 2 or 3 hundred years

of actual civilization. Nay the very period when nascent human speech was preceded by gesture signs, is found preceding the Sanskrit, the most perfect as the most grand of all human languages, but by a couple of thousand years or so!

The process of induction is challenged by historical writers, lions followed by a herd of jackels of the daily press. [Here follows a crossed out sentence.]

Thus geologists carry man's first appearance into the period of post-glacial drift, in what is now called the Quaternary period. And while the former period was undeniably

between 250 and 300,000 years back yet the Encyclopaedists persist in saying that it indicates an antiquity only of—"at least of tens of thousands of years." The idea is supremely absurd both from physical and ethnological as from psychological evolutionary standpoint. Taking their own figures to imagine that the host of races during the last 25,000 years should have been no better than animals, savage and uncivilized barbarians at best, and then from men of the Palaeolithic, old stone age, followed by those of the Neolithic or new stone age down to the races of the bronze and early iron ages with which commences historical antiquity in Europe, to make a clear jump to the old Babylonian and Egyptian civilizations, is rather a risked undertaking. Why not rather infer that since between the high civilizations of Greece and Rome and the Modern one—hardly 200 years old—there was the black gap of the dark and Middle Ages, the miniature scale of one of the smaller cycles, so there may have been a similar gap between the older Babylonians and Chaldeans and such high civilization as traced by every [word illegible] unbiased Orientalist in Egypt and Babylonia 10 and 15,000 years, and the preceding high civilizations of sub-races now extinct. The 20 centuries of European history are unable either to fix an age for the stone implements found in the Thames or the French Somme. Not only that the drift of glaciers and ground-ice, but also other geological changes [have] to be taken into consideration before assigning an age even to the relics of the bronze, and the artistic and polished [word illegible] of the Neolithic

age, let alone the drift implements of the older stone age. The modern reckoning of ages was never more vastly out of proportion to historical chronology than in the present case. Sixty feet deep in the borings made in the alluvium of the Nile Valley where burnt bricks and pottery were found represent at least 25,000 years, and when they dig in certain localities, 120 feet deep. If only traces of various intermediate civilizations of a lower order were hitherto found, it does not stand to reason that there were none of a higher order but only that ancient civilizations being of another order and the antiquity of monuments found being generally discarded and the relics of a more intellectual [word "being" crossed out by H.P.B.] having failed to reach us—as the relics of your modern literature, arts and sciences will fail to reach the 6th race archaeologists:—it is but natural to find, etc. Relics of social and psychological culture can hardly be found in geological strata, in layers of soil. In Italy, Germany and elsewhere remains of a long pre-Roman civilization have been found. The connection between inland seas and the Ocean has greatly changed, in many cases was entirely broken since the time of the Bronze Age. But so long as the ruined cities of Egypt, like that of Ramses will have to wait for and depend upon their identification and chronology in the Mosaic books, no age can be assigned to them. The Brugsch-Beys are numerous and their authority too little questioned and too much depended upon. All that which goes beyond the few pages of universal History now entirely in the hands of Western Christian nations becomes the mythical portion, all that is found recorded in the unauthenticated chronicles of a small tribe the origin of which your historians cannot

prove, is—*authenticated history***.**

A facsimile of the article that follows:

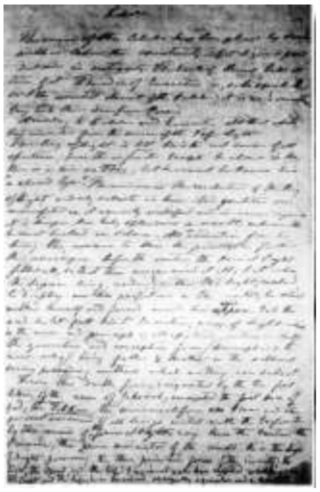

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

KABALA

[Transcript of a MS. in H.P.B.'s handwriting, in the Adyar Archives. Bracketed queries are to indicate that the word immediately before it is illegible in the MS. and may not be so; some blank spaces with queries in them indicate that the word or words are for the present entirely illegible.—*Compiler*.]

The origin of the Kabala has been placed by some authors later than Christianity—but it goes a great deal more[?] in antiquity. The book of Daniel lacks all traces of it. The idea of Emanation is, so to speak, the soul, the essential element of the Kabala; it is as Zoroastrians, they took their ideas from Persia.

According to Kabala and Zoroaster all that exists has emanated from the source of the Infinite Light.

This King of Light is *all.* He is the real cause of all existence; He is the infinite Ensoph. He alone is *He.* There is in him no *Thou*, but he cannot be known, he is "a closed Eye." The universe is the revelation of the King of Light and only subsists in him. His qualities are manifested in it variously modified and in various degrees, it is therefore his holy splendour, a mantle wherewith he must be clad in silence. All is an emanation from his being, the nearer to him the purer, the farther the more impure. Before the creation the Primal Light filled all, so that there was no void at all; but when the Supreme Being, residing within this light, resolved to display his perfections in the worlds; he retired within himself and formed around him a void space. Into this void he let fall his 1st Emanation, a ray of Light which is the cause and principle of all existence

uniting in itself the generative and conceptive force (hermaphrodite the reason why) being father and mother in the sublimest secrecy pervading, without which nothing can subsist.

From this double form, designated by the two first letters of the name of Jehovah, emanated the first form[?] of God, the *Tikkun*, the universal form[?] and idea and the general container of all beings united with the Infinite by means of the primal ray. He is the Creator, the Preserver, the prime animator of the world. He is the Light of Light possessing the three primitive forces of the divinity; the light, the spirit and the life. Inasmuch as he has received what he gives, this light and the life, he is considered as equally a generative

and a conceptive principle, as the primitive man Adam Kadmon, and so man is called the world "or Microcosm of the Macrocosm." Adam Kadmon has manifested himself in ten emanations, which are not indeed actual beings, but forms[?] of life, vessels of almighty power, types of the creation. They are the Crown, Wisdom, Prudence, Magnificence, Severity, Beauty, Victory, Glory, Foundation, Empire. To Wisdom they gave the name *Jah*, to Prudence *Jehovah*, to Magnificence *El*; to severity, Elohim; to Victory and Glory, Zabaoth; to Empire Adonai. These are all the attributes of Supreme Being displayed in his works by which it is possible to know and to conceive *Him.* The Kabalists give them other titles besides. The synonym of Crown is *Oa*, Light-Wisdom, Nous and Logos, Gnostic Sophia. She takes also Four[?] ? ? ? Eden anger according to passions which actuate her. Prudence is the river flowing out of Paradise the source of the oil of unction. Magnificence? Severity: bad and black fire; Beauty: colour green and yellow. Beauty's emblem is illuminating mirror and its title Husband[?] of the Church. Victory is Jehovah Zabaoth, its symbol, right column (the pillar Jochin); Glory, left column (the pillar Boaz) called too the old serpent, also Cherubim and Seraphim, correspond with ? ophis [of his?] and later systems. Foundation and Severity are the tree of knowledge of good and evil, Noah, Solomon, Messiah; all terms effecting [?] ? the eternal

alliance subsisting between the Supreme Being and all that emanates from him. — He brought ? into himself the souls that have lost their original purity. Empire is the consuming fire, the wife, the Church. The relations of the Sephiroth or Aeons, to one another the Cabalists represent by a number of circles intersecting in a mysterious manner ad infinitum, or else [?] by the figure of a *man* or a tree formed out of such circles. This figure of man, Sin Anpin, consists of 2 4 3 numbers, the numerical value. The Assyrian armies were always accompanied by the Magi carrying the Fire, the visible presence of the Deity in which the idols of the conquered nations were consumed "smoke or fire pillars preceded the Assyrian armies" says Movers,* and in the Exodus from Egypt the Lord went before the Israelites "a cloud by day and a pillar of fire by night."

Idea of ancient Creator took up his abode in the Sun. As Sun God his portion was Osiris. Earth Goddess ? the moon. ? ? God of Heaven (Berith) and his goddess Berouth (Isis), but in higher philosophical conception knows himself god, male and female. Moses took up this idea and euhemerizing it put it in Adam and Eve, Heaven and Earth, Adam (Ahot) and Eve (Hoh) "Thou says ? the stages to the one Great King above all gods are passed through and no goddess remains to impart the aspect of Modern ? There is Æther Matres and Æther Light (the Spirit) .

? also taught sorcery (Enoch Book ? See *Deuteron.*, (V. VI. 22-26) [prob. chapter V is meant!]

Moses *Exodus*, XXIV, 17.

It's both fire philosophy and fire theology.

Moses sees God in the burning bush. The lower orders addicted to the Apis-worship.

Moses was engaged in the fire worship on the Mount. "The Lord spoke to you in Horeb out of the midst of the midst of the fire." *Deut.*, IV, 15.

"Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" *Deut.*,

---

* [Franz Carl Movers, (1806-1856) German Roman Catholic divine, and Orientalist.]

IV, 33. "The Lord talked with you *face to face* in the mount out of the midst of the fire" (?) "The Lord said unto Moses, Take all the heads of the people, and hang them up *before the Lord* AGAINST THE SUN (?), that the fierce anger of the Lord may be turned away from Israel." *Numbers*, XXV, 4. The Jews at heart kept no images of gods and? embodied splendid symbols and conceptions and the Christians have idols without any meaning to them.

Iao, Abraxas, Adonai Holy Name Holy Powers, defend from every Evil-Spirit: ΑΒΛΑΝΑΘΑΒΛΕ

"Thou art my father—CЄMЄCЄIΛAM Sun. CABAω—Glory unto thee IAωABPACAΞ

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

[HERMETIC FIRE]

[Fragment in H.P.B.'s handwriting from the Adyar Archives. — *Compiler.*]

Paracelsus and others certainly did teach that "Fire was the last and only to be known God"; but, the subtle sense of their meaning generally escaped their critics. We need hardly say then that by "fire" they did *not* mean the material, visible fire, but that subtle invisible *Spirit* of the flame, the quintessence of all the attributes of fire which has, and ever will escape analysis and detection by "chemical processes"; though it may be sometimes experienced by the *superphysical* light of the spiritually trained mind. To the modern student of experimental sciences, in whose eyes even Reichenbach's *aura* of "Odyle Force" is a pure hallucination, and hence remains absent from the scientific nomenclature, the above words must appear void of all sense. But for the student of psychology who knows anything of the properties of animal magnetism and—Mesmerism, the meaning will be clear. For such a student is acquainted with the theory of the "Soul of Things"; and for him, this Hermetic, *Divine* "Fire" is the quintessence of life, that Spiritual and intangible Spirit which starts from, and is

immediately reabsorbed into matter; the ultimate essence of every atom whether pertaining to animate or inanimate, organic or inorganic substance; the Spirit invisible to all but the eyes of another immortal Spirit . . . And here, perhaps, an illustration from the physical sciences will not be amiss.

It is a well known fact that as long as the real bearing of the mechanical theory of heat upon the phenomena of the "Voltaic" battery was imperfectly understood, the necessity for a two-celled battery for the developing of heat in the decomposition of water had not struck the physicists, and they could not produce with one cell that which they can now easily produce with two. May not the same perchance be required in biology? As the scientific man, according to their own confession stood perplexed, and unable for a long time to solve the enigma why a single cell should not decompose water, so the biologists and the psychologists (of exact science) stand helpless before certain phenomena of mind. They are unable to perceive the true bearing of that Hermetic Divine "Fire" already adverted to, upon the phenomena of the human Voltaic battery known as the brain; a "fire" which may sometimes be generated and developed on the same principle as one of its correlations—heat (as in the case of artificial mesmeric development of clairvoyance). And if increased to its utmost powers it can liberate the spirit from its fetters, and lifting high

the *bodiless* over the earthy, allow man to see with his spiritual eyes that which he would never be able to perceive with the physical senses. Hence—the phraseology of the Hermetic philosophers and Alexandrian theurgists seems naturally obscure and meaningless to the uninitiated.

[SCATTERED FRAGMENTS]

In other words he might say that an individual who was a nursing infant at noon, on a certain day, would at 12:20 P.M. on the same day be an adult, speaking wisdom instead of his *parler enfantin*; for we have traces of man in the glacial period, say 250,000 years ago; and, as Professor Müller accords an antiquity of barely three thousand years to the Vedic *parler enfantin*, a simple arithmetic calculation gives us the above comparative results . . . .

. . . more, than is contemplated for the present work. Nor have we the ridiculous pretension—had we even the ability required for it, which we have not—to introduce in some 2,000 pages a matter which would have to be narrowed in twenty times this number. As stated in the *Introductory* we can offer but rapid glimpses behind the Veil of that mysterious knowledge of the Ancients, that took countless generations of Initiated Sages, and Seers to evolute, and put into a majestic System. We shall, therefore, begin by showing what were the views upon the Cosmic Evolution and similar subjects of the Initiates of the 5th Race of our Humanity, which appeared toward the very end of the "Treta-Yuga." That portion of the Archaic period with which we are concerned, begins about that time and ends with the dawn of Kali-Yuga—the present age of the world, according to the Brahmanical calculation.

It is not with modern Science only, but also with exoteric Brahmanism or Hinduism that the Secret . . . . .

[End of the fragment.]

The knowledge of the existence of soul [is] impossible through the positive sciences. The religions as understood only assert but do not prove the existence of the soul. Because as we ordinarily understand religion, they are simply bare skeletons, the study in Theosophy supplies us with the

needed proofs. The basis of morality and virtue are weak so long as morality and the course of virtue is not shown to be the necessary means for soul development, spiritual immortality.

The Pharisees had adopted the Ormuzd worship and detested images. They had the *Avesta* notions against intermarriage and could have developed their type beyond the Euphrates.

And Max Müller shows that Confucius regarded the popular gods, the spirits of the Elements and the Spirits of the departed pretty much with the same feeling as Newton did the Grecian mythological deities. "If we are not able to serve them, how can we serve the spirits?" he replied to a question how the spirits should be served. And his answer on one occasion would have but little pleased the Hindu Spiritualists, as he says "Respect the *gods* (Spirits) and keep them at a distance."

[Fragment in H.P.B.'s handwriting from the Adyar Archives. It is marked p. 4.—*Compiler.*]

Nevertheless we may, in one sense, take it as a compliment. They slander only those whom they envy or fear. Lest any of the fog that hangs over the public mind may have come from our own dullness in giving an account of our work, we make one final effort to present the facts so clearly that misrepresented [?] **. . . . .**

[The following fragment is marked p. 10.]

. . . Calls death—our memory returns. May this not be due simply to the fact that for a few seconds we linger on the threshold of that plane wherein there is neither past nor future, but all is one PRESENT? Especially is memory strong in its early association; the explanation of it being very simple: anything that has been part of our soul—and the child is all-soul—must, as Thackery observed somewhere, be of necessity eternal.

[Fragment is marked p. 190:]

. . . And expressed it most beautifully, Sir William Jones who was, according to Hargrave Jenning's opinion "deeply imbued with Oriental mysticism and transcendental religious

views," speaking at length of the theosophic foundation of the Buddhistic *Maya* (Universal Illusion), gives one of the most practical and truly-felt descriptions of the conception of the Buddhists in these terms**:**

[End of Fragments]

[LETTER TO THE MOSCOW HERALD]

London, August 14, 1887.

[Dear Editor,]

I have no idea into whose hands this letter may fall or who will read it. But whoever he may be, he surely will be a *Russian*, and everyone who is truly Russian will understand that it has been written not merely for the sake of propriety, but under the weight of a sincere and heavy grief over the death that has shocked us all.

For four days I have been in a daze. For seven years I have written for the *Moscow Herald* and the *Russian Messenger*, and never had but kindness and gentle condescension for my ungrammatical Letters from India, and never will I forget it. To me the *Herald* as well as the Journal are indissolubly connected with the image of the deeply revered Michael Nikiforovich. These, however, are my personal feelings which are of no interest to anyone else. How much importance even in my own estimation do they have in comparison to the loss which Russia has suffered in his death! He is no Russian, and no patriot, who in these trying days does not recognize this death as an irreparable loss for our long-suffering fatherland; and that no other similar true sentinel of its national interests lives now, and possibly there will be none for a long time to come. That is why those Berlin and Austrian riff-raff rejoice and seethe with happiness—for there is no one now who can crush their lying brains under his heel.

What a misfortune seems to pursue Russia! Skobelev and I. S. Aksakov—all her most faithful servants are being

taken from her; and now the greatest of patriots, the *only* publicist before whose name both Germany and England trembled, the defender of Russia, Michael Nikiforovich, suddenly dies! Is it a curse? It is almost as if some dark forces were weaving an invisible network around the native land, and there is no one now to cut its meshes by a mighty and truthful word. For anyone who, like myself, has long lost all hope ever to see my native land again, but who has not lost any of his warm love for it—quite to the contrary—such a one will

understand how all this love was for me mirrored by, and centered in, during the last two years, in the *Moscow Herald* Editorials of the one who has passed away. I devoured them, and in view of the dishonest and downright *mean* coalition of European publicists against Russia, the only hope lay in these Editorials. And now there is no one to uncover their intrigues, and to point out so unerringly their falsehoods, as only the late Michael Nikiforovich knew how to do. Forever shut is the watchful eye which safeguarded both the honor and the interests of Russia.

Even the Englishmen are envious of Russia. I enclose an excerpt from the staid and conservative *St. James Gazette*, wherein the Editor defends the memory of the great patriot and wishes one like him for England.

This is what the *St. James Gazette* of August 3, 1887, has to say:

"Some declarations about Mr. Katkoff which appeared in the German and English press are very unfair . . . They attack him for his jingoism, (?) with which he tried to push away Germany on the West and England on the East, Of course Katkoff was a dangerous man, but only for those who seemed to be or really were the enemies of his Fatherland. The Germans might not regret the death of a man who helped to Russify the Baltic provinces. The English might feel better for the disappearance from the scene of the man, one of whose latest plans was the rousing of rebellion against them of India with the help of Ireland's revolutionaries and Indians (Sikhs). But what of it? We must admit that Katkoff was a true patriot, who put first,

before everything else, the interests of his Fatherland (as he understood them) and does not allow any comprises to other nations to interfere with them. We know that personally he was not against England, but when England and Russia were in a fight for supremacy, he had no hesitancy to defeat and humiliate England, i.e. he did what should be done by a Russian. A few more Katkoffs would be very useful to us."*

In deep and sincere sorrow I repeat—everlasting and perpetual memory of the late Michael Nikiforovich Katkov, and may the Heavenly Powers send similar men to Russia in the future.

Helena Blavatsky.
("Radda-Bai")

* [We are indebted to Melitza Y. Cowling for translation of the Russian quotation from the *St. James Gazette.*—Compiler.]

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

[ON MESMERISM AND HYPNOTISM]

[Brief fragment ascribed to H.P.B. and published in Annie Besant's pamphlet on *Hypnotism and Mesmerism*, Centenary Edition, 1847-1947. Adyar: Theos. Publ. House, 1948, 65 pp.—*Compiler.*]

Mesmerism and hypnotism differ completely in their method. In hypnotism the nerve-ends of the sense-organs are first fatigued and then by continuance of the fatigue are temporarily paralyzed; and the paralysis spreads inwards to the sense-center in the brain, and a state of trance results. The fatigue is brought about by the use of some mechanical means, such as a revolving mirror, a disc, an electric light, etc. A frequent repetition of this fatigue predisposes the patient to fall readily into a state of trance, and permanently weakens the sense-organs and the brain. When the Ego has left his dwelling, and the brain is thus rendered passive, it is easy for another person to impress ideas of action upon it, and the ideas will then be carried out by the patient, after coming out of trance, as though they were his own. In all such cases he is the mere passive agent of the hypnotizer.

The method of true mesmerism is entirely different. The mesmerizer throws out his own Auric Fluid . . . through the etheric double, on his patient; he may thus, in the case of sickness, regularize the irregular vibrations of the sufferer, or share with him his own life-force, thereby increasing his vitality. For nerve-atrophy there is no agent so curative as this, and the shrivelling cell may clairvoyantly be seen to swell up under the flow of the life-current. The

pranic current flows most readily from the tips of the fingers, and through the eyes; passes should be made along the nerves from center to circumference, with a sharp shake of the fingers away from the patient and the operator, at the end of the pass. The hands should be washed before and after the operation, and it should never be undertaken unless the mind is quiet and the health strong. The loss of vitality should be made good by standing in the sun, with as little clothing on as possible, breathing deeply and slowly, and retaining the breath between each inspiration and exhalation as long as is convenient, *i.e.*, not long enough to cause any struggle or gasping. Five minutes of this should restore the pranic balance.

Collected Writings VOLUME XIII

POSTHUMOUSLY PUBLISHED

[BLAVATSKY LODGE MINUTES]

[The following transcription is copied from a microfilm of pages from the Blavatsky Lodge Minutes Book.—*Compiler.*]

At a meeting held at Maycot, June 16, 1887, a discussion arose as to the aura and magnetism of any individual. Magnetism, it was stated, is an emanation which arises from all things, the earth, animal and vegetable life; it is a physiological thing and arises from prana; which is the individual life principle. The aura is an individualization of a Universal Life Principle (Jiva) and endures with a man in spite of his periodical changes of state and planes. The aura is the origin of the feeling of sympathy and antipathy; it is a magnetic emanation of prana *but* in combination with manas and buddhi. In this connection it may be noted that memory is the effect of buddhi upon manas. The process of "psychologizing" is performed by will-power and is effected by and affects the aura. A discussion arose as to the distinction between will and desire. Desire has to do with a man's success but less than will or karma. Outside the animal kingdom desire ought only to have concern with one of the higher principles. Desire is a Kamic principle, it is Typhonic, a disturbing power and is opposed to will, which latter is an emanation from the seventh and sixth principles. Desire is an energy which ought to be repressed; when repressed the energy is scattered and goes to the universal energy but is not lost. It is got rid of by the man himself when repressed, but if given effect hangs round his neck like a mill-stone in the form of Karma. After death a man exists in Kama-loka encased in the Kama-rupa or bundle of desires which restrains the higher principles from

passing entirely into Devachan. On his return thence man finds the Karma of unrepressed Desire waiting for him at the threshold. Hence the real punishment of Karma arises from the presence of desires which have to be repressed. This is done by the effort of will; which is not infinite and has a beginning and an end. But will is the manifestation of an eternal law which is appreciable only in its effects and in this place it was said that absolute will is not the same as Kosmic Will. Thus Man as the microcosmos is gifted with freewill; but is limited by the action of other free wills under the law of universal harmony

which is Karma. The real function of willpower is to produce harmony between the law and man. Thus the Mahatma being without desire is outside of the sphere of action of Karma; His real condition is in harmony with nature and is Karma and its agent and hence is outside its action. His physical body is however still within its limits of action. Thus the direction of will should be towards realizing one's aspirations which are Buddhic, when the intellectual fifth principle is nearly merged in buddhi the sixth. These aspirations may be called "glimpses into the eternal." The lower consciousness mirrors aspirations unconsciously to itself and then itself aspires and is elevated if things are in accord. Such an aspiration would be a tendency towards Theosophy; this instinct if developed becomes a conscious aspiration. A distinction was drawn between obstinancy, firmness and will. Obstinacy results from an obscuration of the reason and may be compared to the two halves of the brain acting in opposition when the work is obstructed. Firmness may be said to result from equilibration of these two. Upon this firmness will is based and starts from this equilibration to work.

[While the following fragment from the Blavatsky Lodge Minutes Book concerns a meeting on June 2, 1887, it was entered on June 23rd, 1887.—*Compiler.*]

At a meeting of the Blavatsky Lodge held at Maycot on Thursday, June 2, 1887, the following question was propounded through the President.

Some members of a Group would be glad to know whether by any occult means it would be possible to ameliorate the mental condition of someone who had been insane for eleven years. The supposed cause of the insanity being a shock received when in the somnambulistic state. No personal communication would be possible between the members of the group and that person. Should the mental condition be immutable, could the soul be aided to advance spiritually?

Madame Blavatsky replied that a person awakened suddenly from a somnambulistic trance and becoming afterwards insane, could only be recovered with enormous difficulty. That it was just possible that, by watching for a similar state and repeating the shock, a reversal of the current might take place. That dependent on the age of the person and the Karmic result, reincarnation might have already taken place and in that case no amelioration could be effected. That the body might merely retain its vitality linked to the soul in Devachan that a person so restored was probably not the same person. The following answer was finally sent:

"It is considered that the higher principles have left the patient and that there are no means of effecting any amelioration. The long period of uninterrupted insanity seems to suggest that the body has really been deserted."

The meeting then adjourned.
Approved, G. K. Finch.
23rd June, 1887.

END OF VOLUME XIII

Collected Writings VOLUME XIII
1891

NOTE ON THE TRANSLITERATION OF SANSKRIT

The system of diacritical marks used in the Bibliographies and the Index (with square brackets), as well as in the English translations of original French and Russian texts, does not strictly follow any one specific scholar, to the exclusion of all others. While adhering to a very large extent to Sir Monier-Williams' *Sanskrit-English Dictionary,* as for instance in the case of *Anusvara,* the transliteration adopted includes forms introduced by other Sanskrit scholars as well, being therefore of a selective nature.

Collected Writings VOLUME XIII

1891

GENERAL BIBLIOGRAPHY

(WITH SLELECTED BIBLIOGRAPHICAL NOTES)

The material contained in the following pages is of necessity a selective one, and is intended to serve three purposes: (a) to give condensed information, not otherwise readily available, about the life and writings of some individuals mentioned by H.P.B. in the text, and who are practically unknown to the present-day student; (b) to give similar data about a few well-known scholars who are discussed at length by H.P.B., and whose writings she constantly quotes; and (c) to give full information regarding all works and periodicals quoted or referred to in the main text and in the Compiler's Notes, with or without biographical data about their authors. All such works are marked with an asterisk (*) In addition to that, rather extensive biographical sketches have been included, in connection with a number of outstanding workers in the early period of the Theosophical Movement, which should be helpful in acquiring a better knowledge concerning the history of the Movement as a whole.

AEACUS (Greek Myth.) A lesser god renowned for justice and piety. He was a son of Zeus and Aegina, a daughter of the river Asopus. As king of Aegina, he ruled the Myrmidons who were created out of ants by Zeus. When. drought desolated Greece, his intercession obtained rain from Zeus.

ALLEN, GRANT, (pseud.) Charles Grant Blairfinde. (1848-1899). *Vide, BCW* Vol. X, p. 411, for biographical sketch.

AMÉLINEAU, M. E. (1850-1915) "Essai sur le gnosticisme égyptien, ses développements et son Origine égyptienne," in *Annales du Musée Guimet,* Vol. XIV, Paris, 1887. See part 3, pp. 166.322 on the system of Valentinus, and on the *Pistis Sophia.*

—Notice sur le Papyrus gnostique Bruce, Texte et Traduction, in *Notices et Extraits des Manuscripts de la Bibliotheque Nationale et Autres Bibliothéque*, xxix, pt. 1, pp. 65-305. Paris, 1891.

—Les Traits gnostiques d'Oxford; Étude critique; in *Revue de l'Histoire des Religions,* xxi, No. 2, pp. 178-260, Paris, 1890.

—*Pistis Sophia, Ouvrage gnostique de Valentin, traduit du copte en, francias avec une Introduction*. xxxii, 204 pp., Paris, 1895. Amélineau seeks to find the origin of *P.S.* in Egypt, and ascribes Valentinus as its author and thinks the MS. was copied in the 9th or 10th century, an opinion not shared by others.

AMMIANUS (b. 325-or 330 at Antioch, d. 395?) A Roman historian of Greek ancestry and noble birth. Served under Ursicinus, governor of Nisibis, traveled twice to the East, and narrowly escaped death at Amid (Diarbekr). He accompanied the Emperor Julian in his campaigns against the Persians. Later he settled at Rome, and at an advanced age wrote the history of the Roman empire during the years 96

A.D. to 378 A.D., which constituted an adjunct to the *Histories oj Tacitus.* Of his *Rerum Gestarum Libri* xxxi, in 31 books, only 18 survive, covering the years 353 through 378 A.D. His writings are considered very reliable by scholars. Philosophically Ammianus exhibited a tendency towards Neoplatonism, and showed open mindedness, and unprejudiced competence. The earliest edition of the *Rerum Gestarum Libri* is that of Sabinus, 1474; with notes by Wagner-Erturdt, 1808; by Gardhausen, 1874-75; English translation by P. Holland, London, 1609; and by Charles Duke Younge, (Bohn's Classical Library) London, 1862.

ANAXAGORAS. Greek philosopher, b. circa 500 B.C. at Clazomenae. He disposed of all his property as a hindrance to his search for knowledge. He studied under Anaximenes of Miletus, and later settled at Athens. His disciples were Socrates, Euripedes, Archelaus, and others of repute. As an Astronomer, he was the first to openly explain the planetary movements, eclipses, etc. His theory of Chaos . . . "nothing comes from nothing", and "atoms as the essence of all" . . . originating from universal intelligence or *Nous,* foreshadowed much of present day philosophy. He stated that stars were of the same material as the earth, that the sun was a glowing mass, and the moon was a dark uninhabitable body which reflected the sun. "The real existence of things perceived by the senses, can never be proved." He died at age 72 at Lampsacus. An edition of his collected fragments has been published by E. Schauhach, Leipsig, 1827; by W. Schorn, Bonn, 1829.

ARCHYTUS (ca. 428.347 B.C.). Greek philosopher, mathematician and statesman of Tarentum who belonged to the Pythagorean school and was an intimate friend of Plato. Elected seven times commander of the army. Tradition says he was drowned on a voyage across the Adriatic, and was buried at Matinum in Apulia. He is described as the eighth leader of the Pythagorean school, and as a pupil of Philolaus. Fragments of his ethical and metaphysical writings are quoted by Stobaeus, Simplicius and others. He is said to have solved the problem of the doubling of the cube, to have invented the methods of analytical geometry, to have been the first to apply the principles of mathematics to mechanics, and to have constructed various machines, such as the wooden flying dove. The study of acoustics and music were also advanced by his investigations.

ARGYLL, GEORGE JOHN DOUGLAS CAMPBELL, EIGHTH DUKE OF (1823-1900). Scottish politician and writer prominent on the Liberal side of Parliamentary politics. Eloquent speaker in the House of Lords and postmaster-general, 1855. Secretary of State for India under Gladstone, 1868. In spite of later political disagreement, his personal relations with Gladstone, based on common intellectual interests, remained unchanged. His chief preoccupation was the reconciliation of the dogma of Christianity with advancing scientific progress. Among his works which had a considerable influence on Victorian thought may be mentioned: **The Reign of Law,* 1866; *PrimeVal Man,* 1869; *The Unity of Nature,* 1884.

ARNALD DE VILLA NOVA (ca. 1235-1313). Also known as Arnaldus Villanovanus and Arnaud de Villeneuve. Alchemist, astrologer and physician, most likely of Spanish origin; profound student of chemistry, medicine, physics and Arabian philosophy. After baying lived at the court of Aragon, he went to Paris, where he gained considerable reputation, but incurred the enmity of the clergy and was forced to flee, finally finding an asylum in Sicily. In 1313, be was summoned to Avignon by Pope Clement V who was ill, but died on the voyage. A number of alehemical writings are ascribed to him, such as *Novum Lumen, Flos Florum, Speculum Alchimiae* and *Rosarius philosophorurn.* Collected editions of them were published at Lyon in 1504 and 1532 (with a biography of Symphorianus Campegus), at Basel in 1585, at Frankfort in 1603, and at Lyon in 1686. A medical work, the

Breviarum Practicae is also ascribed to him. Consult E. Lalande, *Arnaud de Villeneuve, sa vie et ses oeuvres,* 1896.

ASKEW, DR. ANTHONY (1722-1774). Classical scholar, educated at Cambridge. Studied medicine at Leyden one year, remained three more abroad traveling and buying books before commencing practice at Cambridge in 1750. Had accumulated many valuable MSS. and books numbering over 7000 which were eagerly bought on his passing. MS. No. 5114,* *Piste Sophia Coptice* was purchased by the British Museum in 1785. C. G. Woide (1725.1790) librarian at the Museum, began serious studies on the MS.

BALDWIN, JOHN DENISON (1809-1883). *Pre-Historic Nations, or inquiries concerning some of the great peoples and civilizations of antiquity, and their probable relation to a still older civilization of the Ethiopians or Cushites of Arabia.* London, 1869.

BARTHÉLEMY SAINT-HILAIRE, JULES. French philosopher and statesman. Born in Paris August 19, 1805 and died November 24, 1895. Journalist in his early years, he opposed the reactionary policy of the King in *Le Globe.* After the revolution of 1830, he contributed to various French journals, but in 1833 turned to ancient philosophy and produced a translation of Aristotle which occupied him between 1837 and 1892. He held the chair of ancient philosophy at the college de France from 1838 on, and became a member of the Academy of Moral and Political Science, 1839. Appointed senator for life in 1875, he was minister of foreign affairs in the cabinet of Jules Ferry. He combined political interests with a great deal of scholarly research and writing. In addition to his monumental work on Aristotle (35 volumes), he wrote: *Des Védas* (1854); *Le Bouddha et sa Religion* (1860); *Du Bouddhisme* (1855); *Mahomet et le Coran* (1865).

374

BAYLE, PIERRE. French critic, and embattled Protestant philosopher. Born November 18, 1647 at Carlat, son of Jean Pastor, and Jennes de Brugnieres. He was educated at the universities of Puylaurens and Toulouse, briefly tried Catholicism. At Geneva, theology courses developed discussion and thus his penchant toward scepticism. He was preceptor in several homes in Paris, before becoming Professor of Philosophy at Sedan, remaining till October 1681, then filling the same post at Rotterdam until 1693. While at Sedan, he had started his letter on the comet of 1680, which was published anonymously in 1682, also (anonymously) his criticism of Maimbourg's Calvinism, which author had been burned by the inquisition. Bayle's notoriety became considerable. In 1684, he published a few curious pieces on M. Descartes' philosophy, and founded the periodical *News of the Republic of Letters.* Deprived of his post in 1693, he labored 14 hours a day for 4 years on his magnum opus, *Dictionnaire Critique et Historique,* which first appeared in two folio volumes, 1695-96, and was promptly banned in France. A new edition appeared in Holland twice the original size, with the author promising to modify certain ideas, but little changes were made, and it was placed on the Pope's Index. Editions of 1702, 1713, 1720, and 1730 appeared with Bayle's supplements. An early English edition was the 10 volume folio of 1735-41, with the last volume as an Index. This work was the forerunner of all biographical dictionaries, and is unique in that the author gave free reign to his opinions throughout. In personal habits Bayle was remarkable for his simplicity, and in character irreproachable. He died December 23, 1706.

BIRCH, SAMUEL (b. November 3, 1813—d. December 27, 1885). English Egyptologist and antiquary, son of the rector of St. Mary Woolnoth, London. Showed interest in obscure subjects at an early age. Briefly at record office, appointed to antiquities dept. British Museum 1836 on account of Chinese proficiency. Later head of Egyptian and Assyrian sections, being for many years the museum S sole Egyptian scholar. He compiled an hieroglyphic grammar and dictionary, histories, studies, and

translations numbering over 40 publications; in these subjects, the most popular being his translation of *The Harris Papyrus of Rameses III Era.* In addition, he wrote on the philology of Chinese and Cypriote. A biography of him was written by Walter De Gray Birch, (b. 1842-d. 19??) which includes a comprehensive bibliography, published at London, 1886.

*BOOK OF THE WISDOM OF SOLOMON. One of the so-called Apocrypha of the Old Testament. An essay on Wisdom as divine agent in the creation and government of the world. Emanated most likely from intellectual circles of the Jewish Diaspora in Alexandria, and is not earlier than about 150 B.C. It exhibits Platonic and Pythagorean tendencies. Included in R. H. Charles' *Apocrypha and Pseudepigrapha of the Old Testament,* Oxford, 1963-64, Vol. I. See also: *The Jewish Encyclopaedia,* Vol. II, p. 4.46 ft. for extensive review of works and commentaries: (Funk & Wagnall, London and N.Y.C., 1890.)

BOULEY, HENRI-MARIE. Veterinarian, born in Paris, May 17, 1814. He entered Alfort school October 1832, became Chief of the school's clinic, 1837, Assistant Prof. of Pathology, 1839, and assumed the school's leadership, in 1845, thereafter becoming inspector General of Veterinary schools from 1864 onward. He administered several missions to investigate bovine pests in England and elsewhere 1865.1867, and was elected to the Academy of Sciences in 1868; replaced Claude Bernard in the Chair of Comparative Pathology of the Museum, 1879. He also was instrumental in obtaining legislation towards strict sanitary regulations in France. He wrote an almost infinite number of papers on every aspect of animal health and disease, and was the author of: *Lecons de pat hologie cornparée,* (au Muséum) Paris, 1882-1883; 2 Vols. *son Traitée de l'organisation du pied du cheval,* Paris, 2 Vols., 1851. He also collaborated on several dictionaries, periodicals, and treatises. He died November 30th, 1885.

BRUCE, JAMES (1730-1794). Scottish explorer of Africa, born at Kinnard House, Sterlingshire, December 14th. Educated at Harrow and Edinburgh Universities, his wife dying in 1754 after nine months of marriage. Curiosity about oriental MSS. studied at the Escurial in Spain, determined his future Arabic studies. In 1763 he was Council at Algiers commissioned to study antiquities in the area. In 1765 while journeying to various sites, he was shipwrecked, swam ashore, and continued to explore in the Middle East making careful drawings as he went. During this period, he gained enough knowledge of medicine to pass as a physician in these countries. In 1768 he began the quest for the source of the Nile, and reached Abyssinia in 1770, where he was well accepted, a rarity for foreigners. It was during this period of over two years when on good terms with negus Tekla Haimanot II, Ras Micheal the ruler of Abyssinia, and his wife Ozoro Esther, and the people of the country in general, that Bruce obtained many valuable manuscripts, including the *Book of Enoch,* portions of the *Pistis Sophia,* and others of major import, now deposited at the Bodleian Library. After difficult travels, he reached Cairo in 1773 and London in 1774, where his accounts of his explorations were received with incredulity. His major work is:

—*Travels to discover the Source of the Nile,* London, 1805, 5 Vols., again 1813, (8 Vols., with a biography by Alexander Murray, pub. at Edinburgh) , He died 27th, April, 1794.

BRUGSCH-BEY, HEINRICH KARL (1827.1894). *Vide, BCW* Vol. XI, p. 568.

BUNSEN, CHRISTIAN CHARLES JOSIAH, BARON von. *Egypt's place in Universal History,* tr. by C. H. Cottrell from German, with additions by Samuel Birch, 5 Vols. London, 1848-1867. *Vide, BCW* Vol.

X, p. 415.

CAMBRY, JACQUES DE (1749-1807). "Polygraphe", or a writer on many subjects, H.P.B. refers to his *Monurnens Celtiques, ou recherches sur le culte des Pierres,* Paris, 1805.

CARPENTER, WILLIAM BENJAMIN. Naturalist. He was the eldest son of Dr. Lant Carpenter. He was born at Exeter on 29 October, 1813. His father removed to Bristol in 1817. Young Carpenter received his early education there in his father's notable school, and acquired both exact classical and scientific knowledge. He passed some time in the West Indies as companion to Mr. Estlin. After preliminary work at Bristol Medical School, Carpenter entered University College, London in 1833, as a medical student. After obtaining the Surgeons' and Apothecaries' diplomas in 1835 he went to the Edinburgh Medical School and commenced researches on physiology. He wrote papers which showed a marked tendency to seek large generalizations and to bring all the natural sciences to the elucidation of vital functions.

His *Principles of General and Comparative Physiology,* published in 1839 was the first English book which contained adequate conceptions of a science of biology. He found the anxieties of general medical practice too great for his keen susceptibilities, and undertook further literary work, including a useful and comprehensive *Popular Cyclopedia of Science,* 1843. In 1844, be moved to London. In 1856, on appointment as registrar of the University of London till his resignation in 1879, when he received the distinction of a C.B., he was appointed a crown member of the senate on the next vacancy and continued an active member till his death, which occurred on 19 November, 1885.

In 1862 the Ray Society published his *Introduction to the Study of the Foraminifera.* Some of Carpenter's most important zoological contributions related to the questions of the animal nature of Eozoon Canadense as found in masses in the Laurentian rocks of Canada. He contributed numerous papers on this subject to the Royal Society, the *Canadian, Naturalist* (ii. 1865), the *Intellectual Observer* (viii, 1865), *Philosophical Magazine* (1865), *Geological Society's Quarterly Journal,* &c. For some years before his death he had been collecting materials for a monograph on Fozoon, which he did not complete. Another favorite subject of his research was the structure, embryology, and past history of the feather-stars and crinoids in which he demonstrated important facts of structure and physiology, which were long controverted. His chief paper was "On the Structure, Physiology, and Development of Antedon rosaceus" *(Philosophical Transactions,* 1866, pp. 671.756). Among his services to zoology, and in a lesser degree to botany, may be reckoned his work on *The Microscope and its Revelations,* 1856, which reached a sixth edition in 1881. His zoological and botanical and other contributions to the *Cyclopedia of Science* were afterwards published in separate volumes in *Bohn,'s 'Scientific Library'.* The *Comparative Physiology* of his early *Physiology* was published separately as an enlarged fourth edition in 1854.

In addition to his principal book, Carpenter's contributions to physiology were chiefly to the mental and physical aspects of the science. His early papers were followed by others: "On the Mutual Relations of the Vital and Physical Force to Physiology" *(Quarterly Journal of Science* i. 1864). His view on the relation of mind and brain were acute and in advance of his time.

Carpenter's deep-sea explorations led him into an extensive field of marine physics. He developed the doctrine of a general oceanic circulation due largely to heat, cold, and evaporation, which had been previously little suspected.

Carpenter's incessant industry enabled him to take part in many public movements with effect. In 1849, he gained a prize for an essay *On the Use and Abuse of 'Alcoholic Liquors'* (1850), and he wrote further *On the Physiology of Temperance and Total Abstinence* (1853). He regarded miracles not as violations of natural order, but as manifestations of a higher order. His acceptance of Darwin's views of evolution was somewhat limited and reserved. He believed that natural selection leaves untouched the evidence of design in creation. In philosophy he especially clung to the reality of an independent will beyond automatism.

CASSIANUS, JOANNES FREMITA, (or Joannes Massiliensis). Born Circa 360, probably in Provence. At Monastery in Bethlehem during early life with Germanus with whom he visited Egypt and dwelt among ascetics for many years. Deaconized at Constantinople in 403 by John Chrysostom, founded a convent and abbey at Marseilles after 410. Celebrated there on July 25th annually. Writings show orthodoxy and simple directness. At the request of Castor, Bishop of Apt, he wrote *De Institutione Coenbiorurn* on the monastic life. His *Collationes Patrurn* is a series of Dialogs with Egyptian holy men on the avoidance of wrong action and demons. See: *Opera Omnia Corn Cornrnentariis,* In, *Patrologie Latina,* series Latina, Vol. 49, 50. Paris, 1846.

CLARKE, HYDE (1815-1895). Contributor to *Long's Geography of Eng. gland and Wales* (statistical information).

Born London 1815, employed in diplomatic affairs, and was engaged in the Spanish and Portuguese wars of succession. Engineer for the improvement of Morecambe Bay, 1836. Reported on the telegraph system of India 1849, and was honorary agent for Darjeeling, and cotton councillor in Turkey. He was active in settlements and railway plans for India, and in 1868 founded the Council of Foreign Bondholders. His interests being wide, he was active in the Anthropological Institute, and other learned societies, and was vice president of the Royal Historical Society. His authorship of 20 works includes:

—*A Grammar of the English Tongue,* London, 1853.
—*New Dictionary of the English Language,* London, 1853, again '64, etc.
—*A Short Handbook of the Comparative Philology of* 15 *Tongues,* London, 1858.
—*Memoire on the Comparative Grammar of Egyptian, Coptic, & Ude,* London, 1873.
—*Serpent and Siva Worship and Mythology in Central America, Africa, and Asia,* London, 1876.
—*Atlantis,* London, 1885.
—*The Picts,* London, 1886.

COMPTE, ISADORE AUGUSTE MARIE FRANCOIS XAVIER (1798-1857). *Catechism positiviste,* etc., etc. Paris, 1852, translated by Richard Congreve as, *Catechism of Positive Religion,* London, 1858, 3rd ed., 1891.

CONWAY, MONCURE DANIEL (1832-1907). *The Sacred Anthology. A book of ethnical (ethnic) scriptures.* Collected and edited by M.D.C. London, 1874. 26 other titles by this author.

CREUZER, GEORG FRIEDRICH. German philologist and archaeologist. Born at Marburg, March 10, 1771; died at Heidelberg, February 16, 1858. Prof. of Philology and Ancient History at Heidelberg for nearly 45 years. His first and most famous work was his *Symbolik aud Mythologie der alten Völker, besonders der Griechen* (1810-1812), in which he maintained that Homer and Hesiod drew upon Eastern sources for their mythology, which was an ancient revelation that had come down through the Pelasgians. J. D. Guignaut's *Religions de l'antiquite* (Paris, 1825-39, in 10 Vols.) is an annotated and expanded translation of Creuzer's *Symbolik.*

CUNNINGHAM, ALEXANDER (1814-1893). Director, *Archeological Survey of India, Reports.* 12 Vols., Simla aud Calcutta, 1871-80; *Vide, BCW* V, p. 372.

DARMESTETER, JAMES (1849.1894). See *BCW* Vol. IV, p. 641.

DELBOEUF, JOSEF REMY LEOPOLD (1831-1896). *"Logique algorithmigue, Essai sur un Systèm de sigues appliqué à la logique, avec une Introduction ou sant traitées les questions générales relatives à l'emploi des notations dans les sciences". (Revue Philosophique)* Liége, Coulommiers, 1877. *Questiones de philosophie et de science,* etc., etc., *(Revue Philosophique)* Paris, Liége, 1883. The

latter article is the one referred to by H.P.B. in "Babel of Modern Thought" [cf. p. 83 ff. in this vol.]. Delboeuf's writings begin in 1858, and concern themselves with the same general themes.

DE PALM, JOSEPH HENRY LOUIS, BARON (1809-1876). Austrian nobleman. The subject of the first legal cremation in America, December, 1876. Over 7000 journals carried articles commenting upon the unprecedented event. See: *The Theosophist,* Vol. I, p. 187, April, 1880. [The percentage of those requesting this method of interment as of 1980 is over *half* in the United States].

DE WINDT, HARRY. *A Ride to India across Persia and Baluchistan* . . . With Illustrations etc., 340 pp. London, Chapman & Hall, 1891.

DIDRON, ADOLPHE NAPOLEON. Archeologist, born at Hautvillers (Marne) March 13, 1806. Educated at the seminaries of Meaux aud Reims, and then in law and medicine at Paris. Following a trip to Normandy with Victor Hugo in 1830, he turned to archeology. In 1835 he was named secretary of the committee of arts and monuments

formed by Guizot. In 1844 he founded *Annales archeologiques* which he directed until 1867. At Paris in 1849 he began the manufacture of stained glass windows, used in churches throughout France; later a bronze foundry as well. He was the author of several works dealing with these subjects, aud left considerable treatises on archeology which at the time of his passing were unpublished. *Archeology in England,* 1857; *Paganism in Christian Art,* 1853; Iconog*raphy of the Opera,* 1864. He died November 13, 1867.

DONDUKOV-KORSAKOV, PRINCE ALEXANDER MIHAYLOVICH (1820-1893). *Vide, BCW* Vol. VI, p. 432.

DILLMAN, CHRISTIAN FRIEDRICH AUGUST (1823-1894). German Orientalist aud biblical scholar, born at Tübingen, April 24th. For a short time was pastor at Gersheim, then devoted himself to the study of Ethiopic MSS. in the libraries of Paris, London, and Oxford, causing a revival of Ethiopic study in the 19th century. In 1847 and 1848 prepared catalogs for the British Museum, and Bodleian Library. Appointed Professor Extraordinarius at Tübingen, 1853, Professor of Philosophy at Kiel, 1854, of Theology at Giessen, 1864, and at Berlin in 1869. In 1851 he published a translation of the *Book of Enoch,* and completed a translation of the Ethiopic bible *(Octateuchus Aethiopicus)* 1853-55. There followed a long series of theological studies based upon these early manuscripts, the last appearing in 1895, shortly following his death on the 4th of July, 1894.

DRAPER, JOHN WILLIAM (1811.1882). *History of the Conflict of Religion and Science.* New York, Appleton Co., 1874, xxii, 373 pp.; 3rd ed., 1875, etc. *Vide, BCW* Vol. III, p. 502; Vol. VI, p. 432.

DULAURIER, JEAN PAUL LOUIS FRANÇOIS ÉDUARDE LEUGE. *Histoire, Dogmes, traditions et liturgie de Église armenienne orientale,* 2nd edition revised and corrected, Paris, 1857. *Recherches sur la chronologie arménienue technique et historique; ouvrage format les prolegoménes de la Bibliothéque historique armeniénne; Chronolgie technique,* Paris, 1859. See also his article in *Le Moniteur,* September 27, 1838; and, *Journal Asiatique* 4th series, volume 11, June, pp. 534-48, 'Notice sur le Manuscript coptethébain, institute La Fidele Sagesse; et sur Ia Publication projetée du Texte et de la Traduction francaise de ce Manuscript.' On p. 542 Dulaurier states that he had completed his translation of the *Pistis Sophia.* However, it was never printed.

JOHN W. KEELY
1837-1898
J.W. Keely in his study. On his left is the globe motor and in the background is the combined disintegrator. (See overleaf for chart of Harmonic Evolutions).

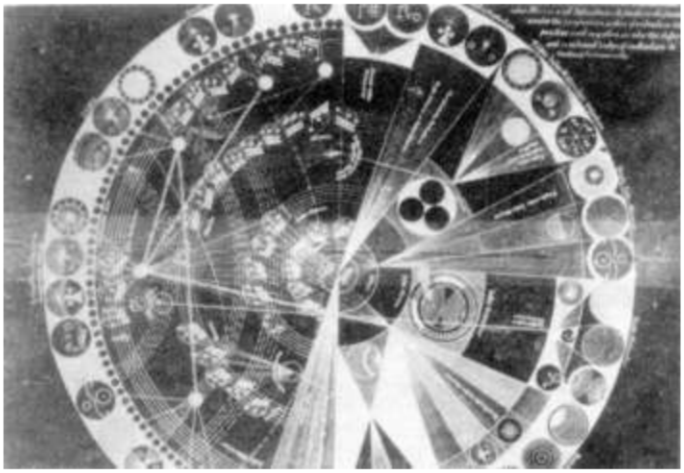

Chart of Harmonic Evolutions

EGINHARDUS (b. circa 770, died 840). His original name being Einhard, also known as Einhartus, Ainhardus, or Heinhardus in early manuscripts. Son of nobility, born near the river Main, educated at the monastary of Fulda, and being precocious was transferred to the palace of Charlemagne in 796. One of a group of scholars around Charlemagne, entrusted with public buildings. Obtained the signature of Pope Leo III regarding land divisions, and retained his position on the accession of Louis in 814. Tutor for Lothair I, who later showed him favor, as emperor. Married Emma, sister of Bernharius, Bishop of Worms, which marriage was later the basis of a romantic fairy tale popular in mediaeval literature. In 815 he was bestowed the domains of Michelstadt aud Mulenheim in the Oldenwald. He is mentioned in several documents as Abbot of eight monastaries in the region. Made peace overtures between Louis 1st's family after the Emperor's second marriage. Retired at Mulinheim (later Silgenstadt) 830, and died 14 March, 840. He was a man of very short stature, knew Latin and Greek, and was an intimate of Alcuin. His most well known work is *Vita Karoli Magni,* which had a prologue added by Walafrid Strabo, and is the best account we have of the life of Charlemagne, containing much intimate information only possible by one closely trusted. First published at Cologne, 1521. English translations by W. Glaister, London, 1877; German translation by Otto Abel, Leipzig, 1893.

ENNEMOSER, JOSEPH (1787-1854). *History of Magic,* Bohn's Library, London, 1854. *Vide, BCW,* Vol. V. p. 373.

FOUCHER, PAUL. Born at Tours April 4, 1704 to a family in the silk industry. After education by the Jesuits, he turned to poetry briefly before rejecting his father's business in favor of the study of ancient languages at the Sorbonne, thus cutting off his inheritance. He then became tutor for the Duchess of Tremolle. Admitted to l'Academie des inscriptions 1753, he wrote *Traite historique d ela religion des Perses,* in volumes 25, 27, 29, 31, and 39 of Memoires of the Academy. In this treatise he discusses the origins of the Zoroastrian religion, and its comparisons with that of the Hebrew, Pythagorean, Platonic, and Gnostic systems; refutes Thomas Hyde's *De religione Persarum,* concerning the purity of the basis of Magianism.

FREPPEL, CHARLES EMILE. French bishop and politician, born at Oberehenheim, Alsace, June 1, 1827; died at Angers, December 12, 1891. Consecrated Bishop at Angers, 1870. Elected, 1880, deputy for Brest. Being the only priest in the Chamber of Deputies, he became the chief parliamentary champion of the Church, voting of course with the Royalist and Catholic party. Among his many scholarly works is the one entitled **Les Apologistes chrétiens au second siécle* (1860, 2 Vols.).

FRESNEL, FULGENCE. French Orientalist born at Mathieu April 15, 1795. His youth was devoted to scientific pursuits, translating Berzelius aud later translating Tieck from German, in 1821. At Maronites College, Rome, he studied Arabic before going to Egypt in 1831. There he studied with the Mullas, aud became consular agent at Djeddah in 1837, becoming proficient in the chikili aud makhri dialects aud with Arabic to an extent that he was consulted by the sheiks. He was the first to translate Himyarite inscriptions, aud wrote of a variety of topics including pine-Islamic history. Returning to Europe, he was placed in charge of the expedition to Mesopotamia in 1851 in company with Felix Thomas aud Jules Oppert. Recalled in
1854, Fresnel elected to remain. He died at Bagdad, November 30, 1855. His writings on the ex'pedition are contained in M. Oppert's work, *Expedition en Mesopotamie,* 2 Vols., 1858, 1863. A few of Finesnel's more important works; *Hoa-tchou-onan ou le Livre rnysterieux,* Paris, 1822; *Poesies du desert de Schanfara,* Paris 1834; *Recherches sur les inscriptions himyariques, dans Journal asiatique,* Paris 1845; *Memoire de M. Fresnel, consul de France d Djeddah, sur les caravanes du Wadog, dans Annales des Voyages,* (no date). Fresuel was an accomplished linguist aud his abilities in Arabic were considered extraordinary.

FRST, JULIUS. German Orientalist, born of Jewish parents at Zerkowo in Posen, May 12, 1805; died at Leipzig, February 9, 1872. Professor of Aramaic at Leipzig aud author of several scholarly treatises, among them the *Hebriiisches und Chaldijisehes Handweirterbuch itber das Alte Testament* (Leipzig,

1851-61, 2 Vols., Engl. transl. by S. Davidson, London, 1867, 1871).

GASPARIN, AGENOR, COMPTE DE. Born in Orange, July 12, 1810. First cabinet chief (1836) under his father Count Adrien, who was Minister of the Interior. Named magistrate reporter for the state council, 1837. In 1842, Bastia named him envoy to the Chamber of Deputies where he displayed considerable eloquence. He journeyed to the Orient in 1847, protesting against Fevinier's revolution from Cairo, aud then changing from political interests to the defense of Protestantism, which occupied the remainder of his years. *Christianism aud Paganism,* was published in Geneva, 2 Vols., 1846. This began a long series of similar works which included treatises on moral behavior, family life, etc. He was a vehement pacifist, aud made exertions against the Franco-Prussian war, which due to his proximity to the border (Leman, since 1849) hastened his demise, on May 14th, 1871. His last published work was *France,* 2 Vols., Paris, 1872.

GINSBURG, CHRISTIAN DAVID. Born December 25, 1831. Educated in his native city at Rabbinic College. With special attention to the Megilloth, he translated the *Song of Songs* with a commentary in London, 1857. This was followed by a translation of *Ecelesiastes* (Coheleth) 1861; *The Karaites, Their History and Literature,* 1862; *The Essenes,* 1864; *The Kabbalah,* 1865. In 1867 he edited *The Massoreth-Ha-Massoreth* of Elias Levita; *The Moabite Stone,* (tin.) 1870. In that year he was appointed to the committee for the revision of the English version of the Old Testament. His life work culminated in the publication of the Massorab in 3 volumes, 1880-1886. To obtain materials for it, he scoured the libraries aud monasteries of Europe aud the Middle East to discover many obscure manuscripts, over a period of 25 years. He next published *Leviticus with Commentary,* 1885; The Masoretico-Critical Edition of the *hebrew Bible,* 1894; *Facsimiles of Manuscripts of the Hebrew Bible,* 1897-1898; The Text of the *Hebrew Bible in Abbreviations,* 1903; and, *"On the Relationship of The So Called Codex Babylonaicus of* A.D. 916 *to the Eastern Reseension of the Hebrew Text,"* 1899, for private circulation. He contributed many articles to Smith's *Dictionary of Christian Biography, Kitto's Encyclopedia,* and, in the *Encyclopaedia Britannica* 11th edition a valuable article on the Kabbalab. It is possible he used the pen name "Nurho de Manhar" for a translation of the *Zohar* that appeared serially in E. T. Hargrove's periodical *The Word.* The manuscript used differs from both the Mautua & Cremona MSS. of the *Zohar,* aud halts abruptly on the death of Ginsburg, March 7, 1914. Style aud references to supporting materials, British grammar, typos caused by a remote location of an author unable to proof copy, aud A. E. Waite's listing of a "Nurho de Manhar" joining the Golden Dawn in 1888, indicate that Ginsburg may have lead two lives.
A reprint of the *Zohar* by Nurho de Manhar, with commentaries from *The Secret Doctrine* appended, has been compiled aud published by Wizards Bookshelf, San Diego, 1978; revised, 1980.

GLANVILL, JOSEPH (1636.1680). *Sadducismus Triumphatus,* etc., London, 1681. *Vide, BCW* Vol. V, p. 374.

HESYCHIUS OF MILETUS. Greek chronicler aud biographer, surnamed *Illustratius,* son of an advocate; flourished at Constantinople in the 5th century A.D. during the reign of Justinian. Author of a *Compendium of Universal History* in six books, of which only a fragment of the sixth has been preserved; a *Biographical Dictionary of Learned Men,* fragments of which are in *Photius aud Suidas;* aud a *History of the Reign of Justin h* (518-527) aud the early years of Justinian, completely lost.

HIGGINS, GODFREY A. (1773-1833). *Anacalypsis, an Attempt to Draw Aside the Veil of the Saitie Isis,* etc. 2 Vols. Lougmans Co., London, 1836. Limited to 200 copies. Reprinted 1867, 1925, 1965.

HUGHES, A. W. *The Country of Baluehistan; Its Geography, Topography, Ethnology and History, etc., etc.* Illustrated with Map, London, 1877.

IAMBLICHUS (255-333 A.D.) - *Vide, BCW* Vol. XII, p. 751.

INMAN, THOMAS (1830-1876). *Ancient Faiths Embodied in Ancient Names.* 2 Vols., London, 1868-69. *Vide, BCW* Vol. XI, p. 579.

JNNADEVA (1275.1296). Truly one of India's noblest Yogis. His poetic commentary on the *Bhagavad Gltd. Jmiueshwari,* was called by H.P.B. a "superb mystic treatise". In her notes on the *Voice of the Silence* she quotes parts of it. See *Judneshwari,* tins, by R. K. Bbagwat, Madras, Samata Books, 1954; *Jmineshvari,* translated from the Marathi by V. G. Pradan, Boston, Allen & Unwin, 1967; also, *The Philosophy of Jminadeva* by B. P. Bahirat, Bombay, Popular Book Depot, 1956. This contains a translation of one of Juanadeva's original works, *Amritanubhava.*

KATKOV, MIKAIL NIKIPHROVITCH (1820-1887). Publisher. See: *From the Caves and Jungles of Hindustan,* by II. P. Blavatsky, edited by Boris de Zirkoft, T.P.H., Wheaton, 1975; p. 670, 672 aud index.

KEELY, JOHN ERNST WORRELL. Born 1837. Philadelphia inventor possessing peculiar mental aud psychic capacities, who invented a wide variety of devices said to be based on an undiscovered force in nature, related to the harmonics of etheric laya centers. He was first able to demonstrate a machine in 1872, and, unaware of the full implications of his work, formed the "Keely Motor Company" aud

issued stock in 1874 in pursuit of commercial success. His first machines were of megalithic proportions, one weighing 22 tons. Most were implemented by the Atlantic Works, aud the Delaware Iron Works, of Philadelphia, aud were scrapped in turn as they were superceded by smaller more sophisticated models. His Generator of 1878 weighed 3 tons, measured 3 x 5 feet, aud had small spherical chambers, five stand tubes of various sizes, aud used but one quart of water to produce 54,000 pounds per square inch pressure. No heat, electricity, or chemicals were used. It was started by moving a four-way valve, there being no other moving parts. Output remained constant regardless of work effected. Unscrupulous stock speculators caused Keely great difficulties, aud Keely himself saw little of the proceeds. Mr. 0. M. Babcock issued in response to countless inquiries, a pamphlet of 32 pages explaining the vicissitudes of the Keely Motor Co. It measures 4" x 6", aud carries on the front cover *Exposition of the Keel y Motor, financial, mechanical, philosophical, historical, aetnal, prospective;* Philadelphia, June 1881. On the back cover: *The Doom of Steam, Or, the Coming Force,* etc., etc. 25. It is now extremely scarce. It was at this time that stockholders obtained court orders against Keely, aud he destroyed many of his machines aud drawings, in fear of confiscation. Later, based on two new inventions, the Vapor Gun, aud the Automatic Water Lift, capital stock was increased from 20,000 to 100,000 shares. The latter invention implemented the raising of water to any height without the application of extraneous power. Of the 80,000 new shares, not 5,000 reached Keely, aud these were used for his necessities. Through manipulation aud frauds, only about one quarter were actually paid for. Through these calumnies his staunch friend aud benefactor Mrs. Clara (nee Jessup) Bloomfield Moore aided him with financial backing aud influence in society. She seemed to be of a keen scientific bent aud ability as demonstrated by her book: *Keely aud his Discoveries: Aerial Navigation.* Kegan Paul Trench Trubuer Co., London. 1893 (xxviii; 372 pp.) (Reprinted by University Books, NYC, 1972.) Keely had to invent a new terminology to describe his unprecedented ideas, and totally unique machines: Compound Disintegrator, Spirophone, Vibrodyne, Planetary system Engine, Provisional Engine, aud a "Machine for Testing Vibrations under Different Orders of Evolution". All of these devices were demonstrated successfully during 24 years. By 1888, however,

the courts again threatened, aud this time Mrs. Bloomfield-Moore's son, was able to deprive his mother of all legal aud material rights, thus stopping the flow of his "inheritance" toward Keely's endeavors. Keely destroyed his Vibratory Microscope

aud valuable papers, aud vanished from public view. By the this time he had postulated a system of 7 distinct orders of existence with 3 subdivisions . . . between molecular aud the "interetheric". He died alone aud destitute in November 1898. For further reading see:
Secret Doctrine, Vol. I, pp. 555-566; *Theosophical Siftings,* Vol. 9, No. 1, 1898 (London periodical); *Lucifer,* Vol. 3, No. 16; *Keely, Pictures of His Discoveries,* by G. Wendelholm, Stockholm, 1972. Additional articles have appeared in the British periodicals, *Atlantis, Pendulum,* and *Uranus,* in recent years.

KEIGHTLEY, BERTRAM (1860-1945). See biographical sketch in *BCW* Vol. IX, pp. 432.35.

KENRICK, JOHN. Classical scholar aud historian, was eldest SON of Timothy Keurick by his first wife, Mary. He was born at Exeter on 4 February 1788. In 1793, he began his education under Charles Lloyd, LL.D. aud made such progress that in his twelfth year he was admitted to the Exeter academy as a student for the ministry under his father aud Joseph Bretlaud. His first teaching post was at Devonshire 1804. He continued his theological studies till 1807, when he entered Glasgow University. ON leaving Glasgow he accepted a tutorship in classics, history, aud literature at the Manchester College, York. In July 1817, he was granted a year's absence for study in Germany. He studied history at Gottingen under Heeren. The following summer semester he devoted to classical study at Berlin under
F. A. Wolf, Boeckh, aud Zumpt, aud attended Schleiermacher's course of philosophy. He returned to York in September 1820, where he remained as tutor till 1840 when the college reverted to Manchester New College. He then became Professor of History, aud held this chair till 1850. Among others, he published *The Egypt of Herodotus,* &c, 1841; *An Essay on Primeval History,* &c., 1846; *Ancient Egypt under the Pharaohs,* &c., 1850, 2 vols; *Papers on Archaeology and History,* &c., 1864. In 1832, he edited for Bishop Blomfield the fifth edition of the translation of Matthiae's *Greek Grammar,* by Edward Valentine Blomfield, the bishop's younger brother; aud published separately (1833) an *hudex of Quotations from Greek Authors* contained in it. He died at York on May 7, 1877.

KLAPROTH, HEINRICH JULIUS, German Orientalist, born in Berlin, October 11, 1783; died in Paris, August 28, 1835. Son of the chemist Martin Heinrich Klaproth (1743.1817). Received an appointment

in the St. Petersburg Academy aud accompanied, 1805, Count Golovkin on an embassy to China. Entrusted with an ethnographical aud linguistic exploration in the Caucasus 1807.1808. Later employed for several years in connection with the Academy's Oriental publications. Moved to Berlin, 1812; settled in Paris, 1815. In 1816, Humboldt procured for him from the King of Prussia the title and salary of professor of Asiatic languages aud literature. His great work was *Asia Polyglotta* (Paris, 1823 and 1831) formed a new departure for the classification of Eastern languages. He wrote a number of other scholarly works.

KING, CHARLES WILLIAM. Author of works on engraved gems was born on September 5, 1818 at Newport, Monmouthshire. He entered Trinity College, Cambridge, as a sizar in October 1836, and was elected scholar of his college in 1839, and fellow in 1842. About 1842 King went to Italy, aud there

spent several years studying the Italian language aud literature aud in collecting antique gems. The collection, formed between 1845 aud 1877, ultimately consisted of 331 engraved stones, more than two-thirds of Which were Greek aud Roman, the remainder being Sassanian, Gnostic, aud Oriental. About 1878, when his eyesight was seriously failing, King sold his collection, aud it is now in the Metropolitan Museum of Art at New York.

After King's return from Italy his life was chiefly spent at Trinity College, Cambridge. He was widely read in the Greek and Roman classics, without having however, a minute philological knowledge. He had specially studied Pausanias aud Pliney's *Historia.* His short-sightedness always rendered reading difficult for him, though he had "a microscopic power of discernment for objects such as gems. His writings on ancient gems are original, aud evince the experience of the practical collector.

King's principal publications are: *Antique Gems,* London, 1860; *The Guosties aud their Remains,* London, 1664, 2nd edit. London, 1887. (For a controversy as to misprints aud alterations in this edition see *London Atheneum,* January-June 1888, p. 441, 468, 499, 535, 662, 696). *The Natural History . . . of Precious Stones aud Gems aud of the Precious Metals,* London, 1865; also a 2nd edit. in 2 Vols., was published as *The Natural History of Gems, or Decorative Stones,* Cambridge, 1867; aud *The Natural History of Precious Stones aud of the Precious Metals,* Cambridge, 1867; *The Handbook of Engraved Gems,* London, 1866, 2nd edit. 1885; *Horatii Opera,* illustrated by antique gems selected by C.W.K., 1869; *Antique Gems aud Rings,* Vol. I text, Vol. II illustrations,

Collected Writings VOLUME XIII
1891

London, 1873; *Plutarch's Morals,* translated by C.W.K., 1882 (Bohn's Classical Library); *Julian the Emperor . . . Theosophical Works,* &c., translated by C.W.K., 1888 (Bohn's Classical Library) . King died in London, after a bronchial cold, on March 25, 1888.

KIRCHER, ATHANASIUS. German scholar aud mathematician, born at Geisa, near Fulda, May 2, 1601; died at Rome, November 28, 1680. Educated at the Jesuit College of Fulda, aud became a novice of the order at Mainz, 1618. Taught philosophy, mathematics aud Oriental languages at Wurzburg, from whence he was driven by the Thirty Years War to Avignon in 1631. Settled 1635 at Rome where he taught mathematics in the Collegio Romano, but resigned 1643 to study archaeology. His most famous work is Oedipus Aegyptiacus (1652-1655) which together with other works, first called attention to Egyptian hieroglyphics. Altogether he authored 23 valuable works. Vide, *BCW* Vol. VII, p. 378.

KNIGHT, RICHARD PAYNE. Numismatist, born in 1750, was the eldest son of the Rev. Thomas Knight (1697-1764). Richard Payne Knight, being of weakly constitution as a boy, was not sent to school till he was fourteen, and did not begin to learn Greek till he was seventeen. He was not at any university. About 1767 he went to Italy, aud remained abroad several years.

Knight again visited Italy in 1777, and from April to June of that year was in Sicily in company with Philipp Hackert, the German painter, aud Charles Gore. Knight kept a journal, which under the title of *Tagebuch einer Reise nach Sicilien,* was translated aud published by Goethe in his biography of ilackert (Goethe, Werke, x'xxvii. 1830, pp. 146-218, cf. pp. 320.4) . In 1780 he became M.P. for Leominster, aud from 1784 to 1806 sat for Ludlow.

Knight's first published work was *An Account of the Remains of the Worship of Priapus lately existing in hsernia;* to which is added a *Discourse on the Worship of Priapus, aud its Connexion with the Mystic Theology of the Ancients,* 1786. In 1791, Knight published *An Analytical Essay on the Greek Alphabet,* London, 4to, with nine plates. In 1808 he printed privately fifty copies (London, 8vo) of his *Carmina Homerica, hlias et Odyssea.* This consists of Prolegomena, the text being added in the later edition of 1820. Knight printed privately—An *Inquiry into the Symbolical Language of Ancient Art aud Mythology,* London, (reprinted in *Classical Museum,* pp. xxiii-xxvii, and in *Specimens of Ancient Sculptures,* Vol. II, new ed. by A. Wilder, New York, 1876) . Knight also wrote

for the *Classical Museum,* the *Philological Museum,* aud in the *Arehaeologia.* Knight died at his house in Soho Square, London, on April 23, 1824.

LACOUR, PIERRE. Artist aud painter, born 1746 at Bordeaux. He studied under Vien who was enjoying a reputation at the time, going to Rome later to study the masterpieces there. Though offers came from Paris, he preferred to return to Bordeaux. Up to that time, the Academy at Bordeaux bad limited itself to drawing, but following Lacour's professorship there, talented painters emerged in every subject

area, from portraits to seascapes. The largest collection of Lacour's paintings remain in Bordeaux, but several are in the Louvre at Paris. His most celebrated work, done in the dominican style, represents St. Paulin, Archbishop of Bordeaux, welcoming the persecuted to his palace. This was Lacour's last work, aud he died January 28, 1814.

LAPOUGE, GEORGES VACHER DE, archeologist aud ethnologist, born at Neuville (Vienne) December 12, 1854. Student of law aud mediclue at the Lyceum, Poitiers; Law doctorate in 1879. Minister of the Republic at Blanc aud Chambon, 1880-1883. Graduate student in history aud philology (Assyrian, Egyptian, Hebrew) at the laboratory of Milne-Edwards. From 1883-1886 studied anthropology, Egypt. ology, aud Chinese and Japanese languages at the Louvre. Assistant Librarian at the University of Montpellier 1886-1893; Librarian, University of Rennes, 1893-1900, aud at University of Poitiers 1900-1909. He taught anthropology aud sociology of Assyria at Montpellier before his extensive explorations of caves aud tombs at Cevenues and Herault, collecting several hundred crania. He was a contributor to *Revue d'Authropologie,* aud several other scientific journals in France aud Germany. In *La Nature,* he described a large skull found at the cemetery of Castelnau, as well as older aud larger bones of a fossil appearance indicating a human over 7' in height. *(La Nature,* 1890, II, pp. 11.12 with fig.). This tended to confirm an old legend that the cavern at Castelnau was the home of giants. A nearly complete bibliography of 87 entries is to be found in:
Rsum des Travaux Scientifiques de M. G. Vacher de Lapouge. Socit Francaise D'Imprimer et de Librarie, Poiters, March 1909. Doubtless because of its controversial nature, the article mentioned by H.P.B. from *Galiguani's Messenger,* is not mentioned. Died 1909.

390

LAURENCE, RICHARD. Archbishop of Cashel, born at Bath in 1760. He was educated at Bath grammar school aud at Corpus Christi College, Oxford. After graduating M.A. in 1785, he in 1787 became vicar of Coleshill, Berkshire, where he took pupils. He also contributed to the *Monthly Review* aud undertook the historical department of the *Annual Register.* In June 1794, he took the degree of B.C.L. aud D.C.L. as a member of University College. In 1796, he was made deputy professor, aud again settled in Oxford. In 1804, he delivered the Bampton lectures.
From youth Laurence read widely in theology aud canon law, aud in later life he studied Oriental languages. Accordingly in 1814, he was appointed regius professor of Hebrew aud a canon of Christ Church, Oxford. In 1822, after the death of his wife, he reluctantly accepted the arebbishopric of Cashel, Ireland. His erudition is well illustrated by the three volumes in which he printed with Latin aud English translations, Ethiopic versions of apocryphal books of the Bible. The first, the *Aseensio hsaiae Vatis.* Oxford, 1819, which he dated A.D. 68 or 69, furnished in his opinion arguments against the Unitarian falsification of passages in the New Testament. The second *The Book of Enoch the Prophet,* Oxford, 1821; (other editions) was printed from the Ethiopic manuscript which James Bruce had brought from Abyssinia aud presented to the Bodleian Library. The third was the Ethiopic version of the first book of *Esdras,* Oxford, 1820.
Laurence's other writings include: *A Dissertation upon the Logos of St. John,* Oxford, 1808, *The Book of Job,* in the words of the authorized version, arranged aud printed in general conformity with the Masoretical text (anon.), Dublin, 1828. *Remarks on the Medical Effects of the Chlorides of Lime aud Soda* (anonymously aud privately printed), Dublin, 1832. *On the Existence of the Soul after Death;* a Dissertation opposed to the principles of Priestly, Law, aud their respective followers, by R.C., London, 1834. *Poetical Remains,* Dublin, 1872 (twenty-five copies privately printed) , edited with those of Laurence by Dean Cotton. He died on December 28, 1838, at Dublin.

LIEGEOIS, JULES. *De la suggestion et du somnambulisme dans leurs rapports avec la jurisprudence et la medicine legale.* yii, 758 pp. Paris, Evineux, 1889. (Vol. XI of the "Bibliotheque des Actualites medicales et scientifiques.")

LUNDY, DR. JOHN PATTERSON (1823.1892) . *Monumental Christianity,* or the Art aud Symbolism of the Primitive Church, etc., J. W. Bouton, NYC, 1876.

BIBLIOGRAPHY

MALEBRANCHE, NICOLAS (1638-1715). French philosopher of the Cartesian school, youngest child of Nicolas Malebranche, secretary to Louis the XIII; born August 6th at Paris. Deformed aud feeble, he was tutored aud subsequently studied theology at the Sorboune. In 1660 he joined the congregation of the Oratory. He was advised to study ecclesiastical history, but . . "the facts refused to arrange themselves, and mutually effaced each other". In 1664 he read Descartes' *Traite de l'homme,* which moved him deeply. For the next ten years he studied philosophy aud Descartes, which resulted in his famous *De la reeherehe de la verite.* Many other works followed, concerning themselves with mathematics aud natural philosophy, and in 1699 he was admitted as honorary member of the Academy of Sciences. He enjoyed much success aud was sought out in later years by men of distinction; engaging in a metaphysical argument with Bishop Berkeley hastened his death on 13 October, 1715. An edition of his works was published by Jules Simon in 1842, in 2 volumes.

MALPAS, PHILIP ALFRED. Born February 24, 1875 at Birch, Essex (Stanway District) England, son of Joseph Malpas, an Anglican curate there, and Mary Meuge. Little is known of his formative years, but his family background may have influenced his later researches. At age 18, he enlisted in H.M. Royal Navy, aud was ship's clerk on a succession of 9 ships plying the world up to 1896. He then became assistant paymaster on 10 more until resigning his commission to the great regret of his captain on May 1, 1904. In that year, he met the Ponsonby family at Trinidad, showing them an album of photos of the Pt. Loma Theosophical Society, aud soon after, the two Ponsonby girls enrolled there. He then joined the Pt. Loma Society aud taught for the boys department in Horticulture aud Nature Studies, and began his career of writing by frequent contributions to *The Century Path,* and later to *The Theosophical Path,* and *Raja Yoga Messenger* for children. Seeing his natural penchant for scholarly research, Katherine Tingley suggested he take up residence at the London Branch for serious studies at the British Museum. Accordingly in about 1910, Malpas began nearly 20 years of uninterrupted research aud writing, with free run of the entire institution. He was supported primarily by the Branch Lodge until the financial difficulties of 1929 precluded his continuation there, and so moved to Essen, Germany as a private tutor in English, aud lecturer. He is shown as a member of the Fremdsprachеclub in 1931. At about this time he formed a small group interested in theosophical studies, including Mary Linue, aud Emmi Hacinter,

-

392

[These two women were later jailed as enemies to Hitler's 3rd Reich for translating the entire *Secret Doctrine* into German, which manuscript was burned along with their personal library.] Malpas continued in Germany until 1939 when he was instrumental in helping several people of Jewish background defect to England. During the war, he was an instructor for Her Majesty's Forces at London, aud in 1946, Col. Conger invited him to Theosophical Headquarters which by then had moved to Covina, California. From 1946 to 1950 he was at Covina, until Col. Conger's death . . . when differences of opinion regarding leadership forced him to return to Germany. There, Mary Linne aud Emmi Hacinter were once again translating the *Secret Doctrine* into German, at Wirtemberg. Malpas passed away there on July 22, 1958 at the age of 83.

His writings are ex'tremely voluminous, thus only an overview can be attempted here. Of articles in Pt. Loma journals between 1900 aud 1949, over 50 appear on every conceivable subject: some, such as 'Apollonius of Tyana,' 'St. Germain,' 'Cagliostro,' aud 'Siddhartha Buddha,' extending over several issues. Theosophische Ge-sellsehaft Unterlengenhardt has published his *Apollonius Von Tyana,* 1962. The following is a list of some of his unpublished manuscripts, nearly all typed singlespaced on 81/2 x 11 sheets with foreign language words inked in by hand, aud accurate diagrams carefully reproduced in ink. Most are translations from foreign language MSS in the British Museum:

—*The Egyptian Mysteries aud the Crata Repoa.*
—*Cagliostro's Masonry, aud Egyptian Mysteries.*
—*Plato and the Esoteric Doctrine.*
—*Opus Tertium of Roger Bacon.* 368 pp.
—*Theosophists of Alexandria aud Athens.* 750 pp.
—*The Mass aud its Mysteries, by J. M. Ragon.* (tin. from Fr.) 250 pp.
—*Marcion, The Last of the Christians.* 119 pp.
—*Pistis Sophia, with notes by H.P.B. from Lucifer articles.* 188 pp.; 74 pp., 138 pp. Coptic text aud diagrams inked in, charts , etc.

In addition, about 20 manuscripts dealing with early Christianity aud its esoteric interpretation, aud miscellaneous subjects exist, aud should be worthy of publication in the future.

MATTER, A. JACQUES. French historian aud philosopher, born at Alteckeridort, near Strasbourg, May 31, 1791. At 20, he won first prize at the Academic des Inscriptiones with, *L'Histoire de L'hcole d'Alexandrie,* (pub. 3 Vols., 1840, 2nd ed.) . In 1820, be taught the theological faculty of Stinasbourg in Ecclesiastical History, aud

published *Histoire general du christianisme et de la Societe chretienne.* Paris, 4 Vols. His next work was *Histoire critique du guosticisme,* etc., etc. Paris, 1828, again in 1843-44 in 2 Vols., translated into German by Dorner as well. In this work, Matter reviews much of importance to the student of Gnosticism aud comparative religion. He went on to publish several works dealing with Christianity, becoming Professor of the Protestant Seminary at Stinasbourg in 1846, aud died there, June 23, 1864. His son, Albert Jules Timothee, (b. June 3, 1832) was also concerned with these areas, aud among others published; Dc *l'Authentieite du fragment de Sanchoniathon cite par Eusebe,* Paris, 1848. Matter's first edition of the *Histoire critique du guosticisme* does not contain any reference to the *Pistis Sophia* but the later German translation contains two: p. 69 fn., aud p. 163 fn., of Vol. 2.

MEAD, GEORGE ROBERT STOWE. Born at Nuneaton, March 22, 1863, son of Colonel Robert Mead, H. M. Ordnance, aud Mary. Educated at Rochester Cathedral school, (Mr. Laughoinne) aud St. John's College, Cambridge, B.A., 1884, aud M.A., 1926. Shortly after graduating with honors, Mead joined the Theosophical Society, aud in the same year began teaching at a public school, 1884. He had begun the study of mathematics at Cambridge, but soon changed to the classics, gaining a knowledge of Greek and Latin, which was to be an asset in forthcoming years. About this time he read *Esoteric Buddhism* aud became associated with Bertram Keightlcy aud Mohini Chatteinji; then followed an intense interest in Hinduism, developed by studying philosophy at Ox'ford, aud curiosity regarding spiritualism causing a brief stay at a French university at Clermont-Feinraud. He first met H.P.B. in 1887: "When I first went to her to work permanently (1889), I was a young man of whom she practically knew nothing, except that from May, 1887 . . . when she returned to England for the last time, I spent no little of my holidays in visits to Maycott, Upper Norwood, aud to 17 Lansdownc Road, Bayswatcr. Nevertheless, with childlike confidence, aud with one of those large and eccentric gestures of hers, she handed over to me at once the keys of her desk aud bookcases and tossed over, unopened, her voluminous coinresponduce, bidding me answer it as best I might (and "be d--d"), as she wanted all her time for writing her articles and books . . . ." Mead remained her private secretary for the last three years of her life, while in forming the European Section of the Theosophical Society, he was its General Secretary beginning July 9th, 1890. Within a year, H.P.B. had passed away, aud Mead in company with Annie Besant took over as editors of

Lucifer, begun by H.P.B. in 1887. Besides his other duties, Mead's career as an author began with his first publication, *Simon Magus,* an Essay, 1892. With Mrs. Besant he also edited a collection of H.P.B.'s miscellaneous papers, which was issued as "Volume III" of the *Secret Doctrine,* Adyar, 1897; *Theosophical Glossary,* 1892; *Key to Theosophy,* 3rd ed., 1893; *Five Years of Theosophy,* 2nd ed.,

1894; *A Modern Panarion,* 1895. *Lucifer* continued until 1898 (Vol. XXI) when it was succeeded by *The Theosophical Review,* edited solely by Mead. In 1899 he married Laura Mary Cooper, sister of Mrs. Cooper-Oakley (who authored *The Corn ptc de St. Gcrmain),* aud daughter of Frederick Cooper, I.C.S. She lived until 1924. Also during that period he was vice president aud later president of the Blavatsky Lodge, London. He continued to edit *Theosophical Review,* contributing many articles aud reviews, of the latter there were about 18 in *Lucifer,* aud 45 in *T.R.*

About this time began the prominence of Mr. Leadbeater as his many writings were published, aud increasing numbers were drawn into the society by his views, aud by his references to his "psychic" experiences, which views were not always shared by earlier members.

At the beginning of 1906, grave charges were brought against C.W. Leadbeater by several scandalized mothers in the U.S.A., whose young sons had been taught certain morally oblique practices. After a great deal of publicity aud legal action by the distraught mothers, a Judicial Committee was convened by Col. Oleott. The evidence being clear aud incontrovertible against Leadheatein, his resignation from the Theosophical Society was accepted to close the matter.

In May, 1908, a new phase of the above-mentioned events cropped up, when Dr. Weller van Hook, General Secretary of the Amerlcan Section wrote an Open Letter to his Section defending Leadbeater's position aud ideas.

A large number of members in the then British Section were deeply concerned over the state of affairs, aud the Annual British Convention in July, 1908, carried a resolution requesting the President aud General Council of the T.S. to put an end once for all to this matter. After full deliberation, the President aud the Council saw no reason why Mr. Leadbeater should not be restored to membership." Whereupon upwards of 700 members in England resigned from the Society. Mend of course, was one of them. In a Valedictory published in the February, 1909, issue of *The Theosophical Review,* (No. 258) he bid farewell to his readers, as Editor of the Review, specifically stating that he had lost confidence in the President aud its chief Officials.

About 150 of the dissidents aud some 100 others who approved, joined together to found the Quest Society aud to publish a new journal with the title of *The Quest. The Quest,* a quarterly review, began in October 1909, aud continued with Mead as editor until it ceased publication in 1930. It attracted many serious scholars who contributed valuable articles considered as source material today. Mead carried on these activities despite severe financial difficulties for 21 years, finding time to work for the welfare of Indian students as Secretary of the Northbrook Society. The financial reverses of 1929/30 spelled an end to the Quest Society, but he became active in the newly formed Society for Promoting the Study of Religions, becoming a member of its council. His last public appearance was at a meeting of The Royal Asiatic Society, where he delivered a lecture on the Mandacans, a subject with which he was on the most intimate terms, as shown by the many articles appearing in *Quest.* He died September 29th, 1933 at the age of 65, after returning from a holiday in bad health. Of all the members of the Theosophical movement throughout the years, G. R. S. Mead was one of the few true scholars to emerge. His studies bearing upon' the origins of Christianity constitute the only real bridge between early Gnosticism aud the philosophy of the Mandacans, with what has come to be called "Christianity" in this century. A collection of all of his works would fill several volumes, aud provide students with an invaluable aid for research. John M. Watkins, his literary executor found no papers in his estate.

Some of the chapters on various subjects contained in Mead's published works appeared at first in one or another of the magazines of which he was the Editor. After some editing, revising aud sometimes augmenting the text, they were incorporated into the MSS. of his published works. The list of the latter is quite imposing. We mention them in a chronological squence:

"Among the Guostics of the First Two Centuries," *Lucifer,* Vols. XIX aud XX, December, 1896 through August, 1897. Marked as "to be continued," but no continuation available.

Simon Magus. Au Essay. London, Theos. PubI. Society, aud *The Path,* New York, 1892; 91 pp. Printed at the H.P.B. Press. Valuable analysis of the Source Material. (paper covers)

Select Works of Plotinus. Thomas Taylor. 1817. Edited with Preface aud Bibliography by G. R. S. Mead. London. G. Bell & Sons, 1895; lxxiv +343 pp.; no index. Bohn's Philosophical Library. Also 1914, in Bohu's Popular Library. Also 1929.

The World-Mystery. Four Comparative Studies in General Theosophy. London & Benares, The Theos. PubI. Society, 1895; 200 pp. Index', Second ed., 1907. Originally appeared in *Lucifer.*

The Upanishads. Translated into English with a Preamble aud Arguments by G. R. S. Mead aud Jagadisha Chaudra Chattopidhysya. Two small volumes. London, Benares, Madras, Theos. Publishing Society, 1896; 137 aud 98 pp. resp.

Pistis Sophia. A Gnostic Gospel . . . . for the First time Englished from Sehwartze's Latin Version of the only known Coptic MS. aud checked by Ameliueau's French version. Valuable Introduction aud Bibliography. London & Madras, Theosophical Publish. ing Society, 1896; xliv ±394 pp.; 2nd ed. rev, with annot. bibliography, 1921.

Orpheus. 1896; 208 pp. Copious Bibliography. Second ed., London, J. M. Watkins, 1865.

Fragments of a Faith Forgotten London & Benares. Theosophical Publishing Society, 1900; xxviii +630 pp.; extensive Bibliographics.—Second edition: University Books, New Hyde Park, N.Y. With Introduction by Kenneth Rexinoth; lxvii +633 pp. *Copious Index.*

Apollonius of Tyana, the Philosopher-Reformer of the First Century A.D. A critical study of the only existing record of his life, etc. London & Benares, Theos. PubI. Society, 1901; 159 pp.; Biblio-graphy. Second ed., University Books, New Hyde Park, N.Y., 1966. Foreword by Leslie Shepard; xxii, 168 pp.; *New Index.*

The Gospel aud the Gospels. A Study in the most recent results of the lower aud the higher criticism. London, Benares, Theos. Publ. Society, 1902, 215 pp.

Did Jesus Live 100 B.C.? An Inquiry into the Talmud Jesus Stories, the Toldoth Jeschu, etc., London & Benares, Theos. Publ. Society, 1903; xvi +440 pp.

Thrice-Greatest Hermes. Studies in Hellenistic Theosophy aud Guosis. Vol. 1—Prolegomena; xvi +481 pp.; Vol. Il—Excerpts aud Fragments; xii +371 pp. Copious Index. Vol. Ill—Sermons; xi ±403 pp. London & Benares, Theos. PubI. Society, 1906.

Echoes from the Guosis. Twelve small booklets entitled: I. The Guosis of the Mind. II. The Hymns of Hermes. III. The Vision of Aridacus. IV. The Hymns of Jesus. V. The Mysteries of Mithina.

VI. A Mithinaic Ritual. VII. The Gnostic Crucifixion. VIII. The Chaldacan Oracles, I. IX. The Chaldacan Qinacles, II. X. The Hymn of the Robe of Glory. XI. The Wedding-Song of Wisdom. XII. The Words of Heraclitus. London & Benares, 1908, etc. Averaging about 100 pp.

Some Mystical Adventures. London, John M. Watkins, 1910; 303 pp. *Quests Old aud New.* London, G. Bell & Sons, 1913; x ±338 pp.

Index.
The Doctrine of the Subtle Body in Western Tradition. London, John M. Watkins, 1919; 109 pp. Second Impin., 1967.
The Gnostic John the Baptizer. Selections from the Mandacan John-Book. London, John M. Watkins, 1924; ix ±137 pp.

METRODORUS OF CHIOS. A disciple of Democritus who flourished about 330 B.C. A Philosopher of considerable reputation who professed the doctrine of the sceptics. Author of a work entitled *Peni Phuseeis* of which we have only brief fragments. He was also a student of medicine.

MEURSIUS, JOHANNES (Johanues van Meurs, 1579-1639) . Dutch classical scholar and antiquary. Professor of Greek at Leyden. Political disturbances caused him to move to Son, in Denmark, where he died. **Denarius Pythagoricus* (Lugduni Batavarum: cx officina I. Maine, 1631, 112 pp.) is one of his many classical treatises, most of which arc printed in Gronovius' *Thesaurus Antiquitatum.*

MIGNE, JACQUES PAUL. (l'abbe) (1800-1875) . *Dictionnaine des Apocryphes,* in *Encyclopedic theologique troisieme et deruiere, ou. TroIsle mc et derniere senie de Dietionnaires sun touts les parties de la selence religicuse.* Paris, 1858-60. The reference is to be found in the appendix to tome 1, part 2, pp. 1181-1286, of volume xxiii. Vide, *BCW* Vol. V., p. 378.

MOGILA, PETER (Petrus Mogilus) (1600? 1647). Metropolitan of Kieft (or Kiev) from 1632, belonged to a noble Wallachian family. Studied at the University of Paris, aud first became a monk in 1625. Author of *Catechism* published in 1645 at Kieff, aud other minor works. He is chiefly remembered for his *Orthodox Confession,* drawn up at the behest of Abbot Kosslowski of Kieff, aud approved by the pro. vincial synod 1640, aud later by the synod of Jerusalem 1672. During Mogila's time the reform movement of the Calvinistic Cyril Lucanis (Patriarch of Alexandria aud Constantinople 1601-1621) generated intrigue by opposing Jesuits, by whose agency he was 5 times

deposed but reinstated. Finally, the Church anathematized his doctrines, aud he was murdered by Turks hired by the Jesuits. Chief testimony against him was the *Orthodox Confession* which formed much of the basis of the Russian Orthodox catechisms seen today. Editions of the *Orthodox Confession:* edited by Panagiotes in Greek aud Latin, Amsterdam, 1662; by Hofmanu, Leipsic, 1695; Kimmel, Jena, 1843; Greek translation by Johanne L. Fniseb, Frankfurt, 1727.

MLLER, GEORGE. English preacher aud philanthropist, born near Halberstadt, Germany, September 27, 1805; died at Bristol, March 10, 1898. In 1830, he became minister of a small congregation at Tiegn. mouth, Devonshire. His contention was that the temporal as well as the spiritual needs of life could be supplied by prayer, aud on this principle abolished pew rents aud refused to take a fixed salary. Two years later, he moved to Bristol where he spent the rest of his life, devoting himself especially to the care of orphan children. In time, their number grew to 2,000, settled in five large houses at Ashley Down, near Bristol, aud supported by voluntary contributions. Miillcr wrote a curious little narrative called *The Lord's Deal-hugs with George MIller.* When he was seventy, he started on a preaching mission, which lasted over 17 years aud took him all over the world. All in all, he was a veiny remarkable man leading the spiritual life.

NICEPHORUS, PATRIARCHA (ca. 758-829) . Byzantine historian aud Patriarch of Constantinople (806-815) . Like his father, be was a zealous opponent of Iconoclasm. He was secretary to the imperial commissaries at the second Council of Nicaca in 787, where his view prevailed. He later retired for awhile into a convent, but very suddenly succeeded Tarasius as Patriarch of Constantinople in 806. He was deposed by Emperor Leo V in 815 aud died in exile, 827. His works are esteemed for their intrinsic value aud their style. Among them should be mentioned *Brcvarium Historicum,* one of the

best works of the Byzantine period, aud the *Stichornetnia* (text aud transl. in Petri Pithoci *Opera Posthuma,* Paris, 1609) .

NIEBUHR, BARTHOLD GEORG. German statesman aud historian, born at Copenhagen, August 27, 1776; died at Bonn, January 2, 1831. After studying at the University of Kidl, became private secretary to Count Schimmelmaun, Danish minister of finance, aud in 1799 entered state service. Chief director of the National Bank, 1804.06, when he took a similar appointment in Prussia. Made royal his-toniographer aud professor at Berlin university, 1810, aud two years

later published the first two volumes of his epoch-making *Romisehe Cesehichte* (Eng. transl., 1847), a 3rd volume being added in 1832. This work has had a momentous influence on the general conception of history. Niebubin was ambassador in Rome, 1816.1832, where he also discovered various yet unknown fragments of Cicero aud Livy, aided Cardinal Mai in his work, aud shared in planning von Bunsen's aud Platner's work on the topography of Rome.

PALINGENIO STELLATO, MARCELLO. Italian author whose actual name was Pier Angelo Mauzoli. He was born at La Stellata at about 1503, aud died in 1543. His didactic poem titled **Zodiacus vitae: hoe est de hominis vita, studio ac monibus optime instituendes,* aud published about 1534, was dedicated to Hercules II of Ferrara; it combines metaphysical speculation with satirical attacks on ecclesiastical hypocrisy, especially on the Pope aud on Luther. It was of course banned by the Inquisition. English transl. by Baruabe Googe, London, 1561, as *The Zodiake of Lyfe.*

PAUL OF SAMOSATA. Patriarch of Antioch, 260.272 A.D., most likely of humble origin. Information concerning him is derived mainly from the encyclical letter of his ecclesiastical opponents (in Eusebius' *History,* Bk. VII, ch. 30), seventy of whom deposed Paul after the synod of Antioch in 269; their sentence did not take effect, however, until late in 272, when Emperor Aurelian installed the rival candidate Domnus in the place of Paul.

Paul held that it was a man aud not the divine Logos which was born of Mary. Jesus was a man who came to be God, rather than God become man. This was the idea of the early Ebionites aud of some of the doctors of the Syrian Church of the 4th aud 5th centuries. Lucian, the great exegete of Antioch aud his school derived of their inspiration from Paul, aud he was through Lucian a forefather of Anianism. The sect of the Paulicians also owe some of their ideas to Paul of Samosata. The fanaticism of his contemporaries aud succeeding generations left us nothing but a few fragments of his writings, which apparently contained some true mysticism.

PIROGOFF (PIROGOV) NICHOLAI IVANOVICH (1810-1881). Surgeon aud pathologist of St. Petersburg. [The British Museum catalogs show 13 titles by this author.] *Vide, BCW* XII, p. 135 fn. aud p. 760. The philosophical concepts referred to by H.P.B. are to be found in his *Diaries.*

POCOCKE, EDWARD (1604.1691) . English Orientalist aud Biblical scholar. Educated at Corpus Christi college, Oxford, of which he became a fellow, 1628. He sailed for Aleppo, 1630 as chaplain to an English factory. There he studied Arabic aud collected many valuable MSS. In 1636, he held the chair of Arabic at Oxford, but soon returned to the Middle East. In 1648, he was given the chair of Hebrew at Oxford. Apart from a number of learned treatises on Arabian history aud ancient manuscripts, he wrote a work entitled *India in Greece; or Truth in Mythology* (London, 1852) which throws a flood of light on the Oriental source of Greek mythology.

PROCTOR, RICHARD ANTHONY. British astronomer, born at Chelsea, March 23, 1837; died at New

York, September 12, 1888. Educated privately, then at King's college, London, aud at St. John's college, Cambridge. Read for the bar, but turned to astronomy aud writing. After a technical work, *Saturn aud His System* (1865), which proved a financial failure, he cultivated a more popular style. Founded 1881, a popular magazine called *Knowledge* wherein he wrote on a great many subjects. His most ambitious work, *Old aud New Astronomy,* was completed after his death. He had settled in New York around 1881. In addition to articles on astronomy contributed by him for the 9th ed. of the *Encyclopedia Britannica* (1875), he Wrote several other works, among which was one entitled *Our Place Among Infinities* (London, 1875; New York, 1876) which H.P.B. referred to aud quoted from many times, mainly because of his favorable views on astrology.

QUATREFAGES DE BREAU, JEAN-LOUIS ARMAND DE (1810-1892). *The Human Species,* Appleton Co., N.Y.C., 1879, 1881, 1884, etc. *Vide BCW* Vol. VIII, p. 472 for biographical sketch.

RAGON, JEAN-BAPTISTE-MARIE (1781-1862) . *Maconnenic Occulte, et de L'iriitiatiou Hermetique.* Paris, 1926. Biographical sketch in *BCW* Vol. XI, p. 587.

RENAN, JOSEPH ERNST (1823-1892). *Vie de Jesus. Paris,* 1863. Six editions in the first year. English translation by Charles E. Wilbour, Carleton, N.Y.C., 1864.

ROUGE, OLIVER CHARLES EMMANUEL, VICOMPTE DE. Born at Paris, April 11, 1818. Educated at the college of Saint Acheul, aud was pine-paining for the state council, then turned to the study of Arabic aud Hebrew at Paris. He discovered Champollion's Egyptian grammain

aud began to decipher hieroglyphics, refuting Lepsius aud Bunsen in: *Examen de l'ouvnagc du chevalier de Bunsen, la Place de l'hgypte dans l'histoire du monde.* (Annales de Philosophic chretienuc, Paris 1846.47). This was followed by many similar treatises in French journals, aud in 1849 he was made Conservator of the Egyptian section at the Louvre. He was instrumental in gaining antiquities for London, Turin, Berlin, aud Leiden museums while continuing to study history aud philology, aud contributing widely to the study of Egyptology in many journals. In 1860 he replaced Lenormant for the Chair of Egyptology at the College of France, aud visited Egypt twice, (1862.63, aud 1870-71) while continuing his prolific writing. *Chrestomathic egyptienue,* 4 Vols. 1867.76; *Etudes sun le Rituel funeraire, iu,—Revuc ancheologique,* Vol. I, Paris 1860; *Recherehes sun le monuments qu'on peut attnibuer aux six premieres dynasties de Manethon,* Paris 1864-65. He died of a lung infection 27 December 1872.

ROUGEMONT, FREDERIC DE (1808-1876) . *Le Peuple pnimitif, sa religion, son histoire et sa civilisation.* 3 Vols, Geneva, 1855.57. [British Museum catalogues show 20 titles by this author.]

ROW, T. SUBBA (1856-1890). *Vide, BCW* Vol. V, pp. 267-72 for biographical sketch.

SCHLEIERMACHER, FRIEDRICH DANIEL ERNST (1768-1834). *l7bcr de Religion.* Reden an die gebildeten unter ibren Venacbteru. Berlin, 1799. Translated by J. Oman as: *On Religion. Speeches to its cultured despisers,* London, Kegan Paul & Co., 1893, lxiii, 287 pp. Schlcier-macher's works coven 4 pages in the British Museum catalog.

SCHMIDT, CARL (1868-1938) . *Gelehrtc Auzeigen, Geittingen,* ur. xvii pp. 640-675, Gottingen, 1891. A negative review of Amelineau's 1890 translation of the Bruce Codex.

—*Gelchrtc Anzeign, Geittingen,* ur. 6, pp. 201-202, Geittiugen, 1892. Further comments on the translation of Ameliueau.
—*Guostisehe Schriften in koptisehen Spruehe aus dem Codex Brueianus,* 692 pp. Leipzig, 1892, Schmidt was the first to find that two different MSS. were used for the *Pistis Sophia,* aud that the whole was a compilation from many earlier works, aud compares the *P.S.* with the Bruce Codex'.
—*Koptisehe-guostisehe Schrif ten.* Bd. I. *Die Pistis Sophia. Die beiden Biteher des Jeu Unbekanutes altgnostisches Werk,* 410 pp.,2

Leipzig, 1905. The *Pistis Sophia* translation is excellent, occupying the first 254 pages.
—*hrcuijus und seic Quelle in Adversus Hacresus* 1.29, *in Philotesia. Paul Klcinert zum LXX. Geburstag danqebraeht von Adolf Harnack,* (article in U.S.W.) pp. 317-336, 1907. In this study Schmidt reviews the recently discovered Berlin Codex, which treats of 2nd Century Gnosticism, plus the *Apoeryphon of John.* Schmidt's many efforts are reviewed in the helpful annotated bibliography of G. R. S. Mead's 1921 edition of his *Pistis Sophia.*

SCHWARTZE, MORITZ GOTTHILF (1802.1848). *Pistis Sophia. Opus Guosticum Valentino ad judicat urn e Codiec Manusenipto Coptico Loudinensi descriptum, Latine vent it M. G. Schwartze. edidit J. H. Petermaun,* Berlin, 1851. Schwartze made a copy of the manuscript in London, but died before his translation was totally complete . . . a number of blanks needing to be filled in. Petermaun's notes are confined to grammar aud syntax aud possible variations in the translation selected, aud his completion of the work was done with extreme difficulty. Schwartze felt that the treatise was originally from Valentinus; Petermaun that it was an Ophite work. A review of this translation appeared in *Journal des Savants,* Paris 1852, p. 333.

SKINNER, JAMES RALSTON. Born Lockport, N.Y. 1830. His formative years are yet untraced, but he was apparently precocious beyond his time, as his uncle, Salmon P. Chase invited him to Cincinnati where he later became a partner in his law firm. The Cincinnati City Directory lists him as an attorney at law in 1851-52. In that same year, the Cincinnati College of Medicine aud Surgery was founded. aud Mr. Skinner was its first professor of pathology, then but 21 years of age. He served in the Union Army during the Civil War, enlisting November 19, 1862, as major aud judge advocate on General Rosecrans' staff, aud resigned his commission on March 20, 1865. It is said that he temporarily lost his reason when a fellow soldier was decapitated by a cannon ball. In 1870 he was a founding member aud officer of the Cincinnati Society of Natural History, with which be was active throughout his life. About this time, be began to write for the Masonic Review on the subjects that occupied the remainder of his years. The following is a list of printed works known at present. Most were published by Robert Clarke & Co., Cincinnati.

—*The Ancient of Days. The Measure of the Heavens and the Earth by means of the only unit of Alcasure, The British hinch.* 1873. (46 pages)

—*A Value of Symbolism.* 1872. (47 pages) Skinner's name does not appear.
—*The Great Pyramid of Gizch. The Plan aud Object of its Construction.* 1871. (17 pages)
—*The Key to the Hebrew Egyptian Mystery in the Source of Ahca sures,* etc. 1875.
—*An Essay on Force in Nature aud its effect upon Matter.* 1869.
—*Supplement: to the Source of Measures,* 1876. (63 pages)
—*The Crown Jewels of the Nations arc their Measures.* 1877. (90 pages)
—*Some Light on the Egyptian Method of Chronology.* (no date or author given, but an advertisement for the *Source of Measures* appears on the back.
—International Inst. for preserving Weights aud Measures: Ohio auxiliary society, Cleveland. . . .

Actual measures of the Great Pyramid of Egypt, in terms of the British inch: disclosing, by its means, the architectural system employed in its construction. To accompany the sectional plan prepared by Mr. Charles Latimer. Toledo, Blode printing aud paper company, 1880.
—*A Criticism of the Legeudre Mode of Rectifications of the Curve of the Circle,* 1881. (22 pages)
—*The Donie lonian aud Corinthian columns in Grecian Architecture. Cincinnati,* 1885. 1 pam. (PMS) *
—*Hebrew Metrology.* (Ciun.) (1885) 1 pam. (PMS)
—*Identification of the British inch as the unit of measure of the mound builders of the Ohio Valley:* appendix C. The Richardson tablet, the Gest Tablet aud the Clarke tablet as related to aud connected with the Bridley measuring stone. 243 pp. (MLUP)
—*The identification of the British inch as the unit of measure of the mound builders of the Ohio Valley.* (Ciun.) (1886.87) 3 nos. in 1. (PMS)
—*To obtain the length of the hypotenuse of a right-angle triangle, its sides being given without extracting the square root.* (Ciun.) (1886) 1 pam. (PMS)
—*Source of Measures, with Supplement.* 1894.
This reprint of both portions of Mr. Skinner's treatise is interesting. In 1908, an Indian student at Adyar wrote to the Robert Clarke Co. after a fruitless search for the book, aud received the

———————

*PMS is: Peabody Museum of Salem, Phillip's Library East India Marine Hall, 161 Essex St., Salem, M.

MLUP is: University of Pennsylvania. 3420 Walnut St., Philadelphia, PA. Museum at 33rd aud Spruce.

04

following reply from the publisher: "The entire edition of this valuable work was destroyed in our disastrous fine some few years since aud copies have become exceedingly scarce. The work has not been reprinted aud is not likely to be. We already have a number of requests on file aud have added your name to the list aud should a copy come into our hands will advise you. The work was originally published at $5.00." No copy was available until May, 1923, when one copy was procured at New York for $70.
—Same, reprinted at Philadelphia, David McKay Co., limited to 500 copies. 1931.
—Same, reprinted by Wizards Bookshelf, Minneapolis, 1972. (535 copies.)
—Same, reprinted by Wizards Bookshelf, Minneapolis, 1975. 1000 copies, with small index, aud bibliography.
—Same, reprinted with an additional 75 page index of Hebrew terms aud numerical occurrence , aud with an outline of Skinner's works appended by John Drais, San Diego, 1982.

There are three known unpublished manuscripts by Mr. Skinner. The first is titled "Notes aud Comments on the ten books of Marcus Vitruvius Pollio, translated from the Latin by Joseph Gwilt, Architect; with a prefatory essay entitled, An Inquiry into the Principles of Beauty in Grecian Architecture by George, Earl of Aberdeen, London, 1867; by J. Ralston Skinner." The above is bound, is in Skinner's band, aud has 194 pages. Three letters to Mary Fletcher Huntington are included, dated 1884 aud 1885.

The second is 298 leaves of typescript, both original aud carbon, in a fine binding at the Cincinnati Public Library, entitled, "A Modulous System of measures founded on the British Inch, etc., etc."

The third is at the archives of the Theosophical Society, Adyar. It was discovered at Varanasi with other manuscripts of H.P.B.'s. It is a manuscript of 358 pages written on one side only, interspersed with number arrangements aud number diagrams. This is what Skinner considered as "Volume III" of the *Source of Measures.* In about 25 places H.P.B. has made changes, corrections aud insertions, aud in several cases wrote brief remarks on blank pages facing the text. Skinner called this treatise "Art Speech". See: *Secret Doctrine,* Index Volume, T.P.H. Adyar, 1979, p. 445. Also: *The Theosophist,* August, 1923, p. 564, "A Unique Manuscript", by C. Jinarajadasa.

Mr. Skinner also wrote over a period of 23 years, a "Symbolic Translation of the Bible'.'. Only three

copies were printed, one of which was in the hands of his longtime friend, J. D. Buck, a fellow

Mason (See, *BCW* Vol. III, p. 498) aud his literary legatee. It as not known if this is the "Masonic Bible" used by several U.S. Presidents when sworn into office.
Mr. Skinner was initiated into MeMillan Lodge No. 141 at Cincinnati, of the Grand Lodge of Free aud Accepted Masons of Ohio, May 6, 1885. his passing occurred on September 2, 1893.

SMITH, GEORGE (1840.1876). *Ancient History from the Ahonuments.
The History of Babylonia. Edited by Rev. A. R. Sayce. London: Society for promoting Christian knowledge, etc., 1877; also 1884, 1888, 1895.

THIRLWALL, CONNOP. English bishop aud historian, born at Stepucy, London, January 11, 1797; died at Bath, July 27, 1875. Educated at Charterhouse aud at Trinity college, Cambridge. Ordained deacon, 1827. Was for a while assistant college tutor at Cambridge, but resigned, 1834, as a result of controversy about the admission of Dissenters. In 1840, he was raised by Lord Melbourne to the see of St. David's, aud proved himself a very liberal aud wise administrator, espousing various broadminded causes connected with the Church, aud taking great interest in the Revision of the Authorized Version of the Bible. He resigned his see in 1874. His *History of Greece* (1835.44; new ed., 1845-52) has remained a standard work.

TIMAEUS OF LOCRI. Pythagorean philosopher, a native of Italy aud said to have been a teacher of Plato. There is an extant work bearing,his name, written in the Donie dialect, aud entitled Peni psychas (On the Soul) which is mainly an abridgment of Plato's dialogue of Timacus. The best ed. of it is that of J. J. de Gelder, Leyden,,1836. It has also been published by C. F. Herman (together with Plato's Timacus) , Leipzig, 1852.

VIVIEN DE SAINT MARTIN, LOUIS (1802-1887). Historic de la Geographic et des decouvertes geographiques depuis les temps les plus recules jusqu'e nos jours. Paris, 1873. There are also 14 other titles by this author.

VULPIAN, EDME-FELIx-ALFRED (1826-1887) . French pathologist. Vide, BCW Vol. II, p. 548 for biographical information.

WILDER, DR. ALEXANDER (1823-1908). Black Nations of Europe. Untraced to date. For biographical sketch, see BCW Vol. 1. p. 531.

WILSON, HORACE HAYMAN (1786.1860) . English physician aud orient
ist, whose works were published in total as *The Works of H. H*

Wilson, 12 Vols., Leipsig, 1860-1871. *Vide, BCW* Vol. II, p.

WOIDE, CHARLES GODFREY (or Carl Gottfnied) (b. 1725 in Poland, d. 1790). Preacher at German Royal Chapel, St. James 1770; Assistant Librarian at the British Museum 1782. His works include:
* *(On Pistis Sophia)*
—Article: *The British Theological Magazine* (Das Bnittisehe theolo. Magazine) Vol. I, Part 4, p. 223 (concerning Dr. Askew's travels in Italy aud Greece, aud his obtaining the *Codex Alexandninus* by chance at a book store.)
—Article in: *Journal des Savants,* Paris, 1773.
—Article in: *Beytruge zur Befeinderung theologiseher und ander wiehtigen Kenutnisse,* (J. A. Cramer, editor) . Vol. III, p. 82,

Kidl und Hamburg, 1778.

—*Notitia codicis Alexandrini cum varius, cius leetionibus omnibus:* recundendam curvait notasque adiecit G. L. Spohu. Lipsia, 1788, 1790.

—In 1775 was published a dictionary of Coptic prepared by M. V. La Crose, aud completed by Chnistianus Scholtz, edited by Woide aud issued at Oxford in Latin.

—In 1778 a Grammain by the same panties in Coptic/Latin at Oxford.

—In 1786 Woide edited the *Ncw Testament according to the text of the Codex Alexandninus, in unical types cast to imitate those of the manuscript. In an appendix to this great undertaking he added certain fragments of the N.T. in the Thebiaco-Coptic dialect, together with a dissertation on the Coptic version of the New Testament, assigning the date of the Codex Alexaudninus to the 5th century, aud thus the third oldest manuscript of the N.T. in existence. Ox'ford 132 p., pub. 1799, posthumously.

—*Novum Testamentum Graceum, cx codice MS. Alexandnino qui Londini in Bibliotheca Musci* (Kings MS., 1 D. VIII *asservatur discriptum a Carobo Godofredo Woide,* etc.: London, cx prelo Joannis Nichols, 1786. Folio, 500 copies (on velum, 6 copies, with various readings) .

—In Modern Greek type, **Codex Alexaudninus* HKAINH 'MAOHKH *Novum Testamentum Gracce, cx antiquissimo Codice Alexandnino a C. C. Woide ohim descniptum ad fidurn ipsius Codicis dcuuo aceuratius editit B. H. Cow per,* London, Williams & Norgate, 1860 (504 pp.).

—Article *(On a Palm yrene Coin)* in: *Areheobogia,* Vol. VI, p. 130, London, 1782.

Collected Writings VOLUME XIII

CHRONOLOGICAL SURVEY

OFTHE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. HENRY S. OLCOTT, FROM JANUARY THROUGH DECEMBER, 1891.

(The period to which the material in the present volume belongs)

1891

January—Bertram heightley, then in India, starts the *Prasnottara*, a Question-and-Answer Journal for the Indian Section (*Ransom*, 276).

January 8-12—Col. Olcott meets with Burmese, Singhalese and Japanese Buddhists, to consider points of belief in the Northern and Southern Schools of Buddhism, and drafts a platform of Fourteen Clauses (*ODL*, IV, 257-58; *Ransom*, 276; *Theos*., XII, Suppl. February, 1891, pp. xxi-xxii).

January 17—Col. Olcott sails for Rangoon with the two Burmese Delegates; arrives Jan. 21st (*ODL*, IV, 259; Ransom, 276).

January 23—Col. Olcott leaves Rangoon for Pantanaw, and visits other towns for about a week (*ODL*, IV, 261-63).

January 30—Col. Olcott goes back to Rangoon; takes train to Mandalay; meets in Council with Buddhist priests (*ODL*, IV, 263-73).

February—H.P.B. has a sick spell in London; Part II of the *Transactions* is out, and a third one is promised (but did not appear!); a revised edition of *The Secret Doctrine is* already in preparation (Alice L. Cleather's "London Letter" in *Theos*., XII, April, 1891, p. 438).

February—British Section Rooms in Duke St. are transferred to 17 Avenue Road (*Theos*., XII, April, 1891, p. 438).

February 3—Col. Olcott leaves Mandalay, returns to Rangoon, and visits the elderly Bishop of Ava, Father Bigandet. Leaves Rangoon Feb. 7 (*ODL*, IV, 273-75; *Theos*., XII, Feb., 1891, Suppl., p. xxi; Col. Olcott's Full Report, *Theos.*, XII, March, 1891, Editorial).

February 12—Col. Olcott reaches Madras (*ODL*, IV, 276).

February 16—Col. Olcott leaves Adyar for Australia, via Ceylon where he lectures extensively. Embarks at Colombo March 3rd (*ODL*, IV, 276-79; *Ransom*, 276; *Theos*., XII, Suppl. March, 1891, p. xxix, and Suppl.

April, 1891, p. xliv).

February—The Oriental Department started by W. Q. Judge in U.S.A. (*Path*, V, 359) .

March 18—Col. Olcott reaches Melbourne; sails 20th for Sydney; sails 23rd for Brisbane (*ODL*, IV, 279-82).

March 30—Col. Olcott reaches Toowoomba, to handle the affairs arising from the Hartmann estate; settles the matter to mutual satisfaction (*ODL*, IV, 282-87; *Ransom*, 277; Col. Olcott's Full Report, Editorial in *Theos*., XII, August, 1891) .

March (or April)—Second edition of *The Key to Theosophy is* published, with Glossary prepared by H.P.B. (*Theos*., XII, May, 1891, p. 507 ; Path,, VI, April, 1891, p. 32).

April 1—Annie Besant embarks at Liverpool for the U.S.A., bearing the last Letter from H.P.B. to the American Convention. Reaches America on the 9th (*Ransom*, 279; C. F. Wright in *Path*, VI, p. 57 ; Lucifer, VIII, April, 1891, pp. 162, 253) .

April 23—Date given by Vera P. de Zhelihovsky as being the last time H.P.B. attended a meeting in her house (*vide* her sister's biogr. account in the Russian ed. of "The Tribes of the Blue Hills," p. 53).

April 26-27—Fifth Convention of the American Section held at Steinert Hall, Boston, Mass. (*Path*, VI, April, 1891, p. 32; May, 1891, pp. 58 *et seg.; Lucifer*, VIII, June, 1891, pp. 341 *et seg.).*

April—A very serious epidemic of influenza reaches London. Practically the entire staff at 19 Avenue Rd. was laid up with it, three of them being at death's door. On April 25th, H.P.B. has a very high fever, and her doctor (Dr. Mennell) is seriously alarmed (C. F. Wright in *Path*, VI, June, 1891, p. 94; also July, 1891, p. 129 *; Lucifer*, VIII, p. 252 ; V. P. de Zhelihovsky, *Lucifer*, XVI, April, 1895, p. 105) ; Cleather in *Theos*., XII, July, 1891, p. 628).

April 25-30—H.P.B. has very high fever; on the 30th, a troublesome quinsy formed in her throat, but improved; then an abcess formed on the bronchial tubes, but disappeared later; her weakness, however, increased (*Lucifer*, VIII, p. 252; *Ransom*, 280; Annie Besant in *Theos*., XXX, April, 1909, p. 88).

May 6—Annie Besant sails for England, accompanied by Dr. and Mrs. J. D. Buck (*Path*, VI, p. 90; *Ransom*, 280).

May 6—H.P.B., somewhat improved, managed to walk into her sitting-room, though she said she felt she was dying. After another very alarming night, she sat in her arm-chair in the sitting-room, finding no ease in bed, and is reported to have rolled a cigarette for Dr. Mennell, the last one she ever rolled. Her niece, Vera. V. Johnston, visited her for a while (*Ransom*, 280-81; *ODL*, IV, 416).

May 8—At 11 a.m. H.P.B. grew worse; she was in her chair, and those present were Miss Laura Cooper, Claude Falls Wright and Walter Gorn Old, and Miss Black, the nurse. She rather suddenly passed away at 2:25 p.m., Greenwich Time (*Theos*., XXX, April, 1909, p. 88 *; Ransom*, 281; *Path*, VI, June, 1891, pp. 94-95; W. G. Old in *Theos*., XIV, June, 1893, p. 543).

May 8-9—Col. Olcott has three distinct warnings about H.P.B.'s passing; then, on May 10th, receives

cablegram about the fact (*ODL*, IV, 289-90; *Ransom*, 278).

May 11—Cremation of H.P.B.'s remains at Woking Crematorium, Surrey.

May 13—William Q. Judge sails for London on the *SS City of New York* (*Path*, VI, July, 1891, p. 128).

May 14—Blavatsky Lodge meets; Dr. W. Wynn Westcott, Vice-President, delivers talk on H.P.B. (*Lucifer*, VIII, June, 1891, pp. 337-38).

May 21—Bertram Keightley leaves Adyar for Colombo, Ceylon, to meet Col. Olcott (*Theos*., XII, Suppl. June, 1891; and his letter to Indian Section, Suppl. July, 1891, p. lxxxiv).

May 23—Consultative Emergency Council meet at London Headquarters; it consists of the European Advisory Council and the British Section Council, with W. Q. Judge in the Chair; Annie Besant and A. P. Sinnett are present (*Lucifer*, VIII, June, 1891, pp. 336-37) .

May 27—Col. Olcott embarks for Adyar via Colombo, after cancelling trip planned for New Zealand and Tasmania (*ODL*, IV, 289; *Theos.*, XII, Suppl. Aug., 1891, p. xciv).

June 10—W. Q. Judge holds a meeting in Dublin, Ireland (*Path*, VI, July, 1891, p. 134).

June 10—Col. Olcott reaches Colombo, Ceylon; met by Bertram Keightley. Leaves with him June 15th for Marseilles (*ODL*, IV, 301-02; *Ransom*, 278) .

July 2—Col. Olcott reaches Marseilles; he is in Paris on the 3rd, and in London on the 4th, at about 6 p.m. met by Judge. After reaching Headquarters, meditates together with Annie Besant in H.P.B,'s bedroom (*ODL*, IV, 303; *Ransom*, 278).

July 9—10-Convention of the European Branches, T.S., held in London; this is the First Annual Conv. in Europe; G. R. S. Mead is General-Secretary. Olcott is in the Chair (*ODL*, IV, 306 *et seq.; Theos.*, XII, Full Report in Sept., 1891; *Ransom*, 282; *Path*, VI, Aug., 1891, pp. 166-68*; Lucifer*, VIII, *pp.* 516-17) .

During Convention, Col. Olcott suggests the partition of H.P.B.'s ashes, and Judge offers resolution for the creation of an "H.P.B. Memorial Fund." (*ODL*, 1V, 315; *Ransom*, 282; *Theos*., XII, Suppl. Sept., 1891, p. civ; *Lucifer*, VIII, pp. 515-16).

July—Col. Olcott goes with G. R. S. Mead to Paris and Nancy, France, for the purpose of engaging in, and observing, various experiments in hypnotism at La Salpêtrière and elsewhere. Meets a number of prominent physicians. Returns to London Aug. 29th (*ODL*, IV, 326-79; *Ransom*, 283; *Path*, VI, Oct., 1891, p. 230; Olcott's own art., *Theos*., XIII, Nov., 1891, and April, 1892).

August 6—W. Q. Judge sails back to New York (*Lucifer*, VIII Aug., 1891, p. 518).

August 21—Bertram Keightley and Sydney V. Edge leave England for Adyar (*Path*, VI, Oct., 1891, p. 230; *Theos*., XIII, Suppl. Oct., 1891, pp. i-ii).

August 28—Col. Olcott goes to Canterbury to visit Rev. Win. Stainton Moses (*ODL*, IV, 379*)*.

August 30—Col. Olcott escorts Annie Besant to the Hall of Science meeting where she delivers her farewell address (*ODL*, IV, 379 *et seq.; Path*, VI, Oct., 1891, p. 231; *Ransom*, 283; excerpts from Address, *Theos.*, XIII, Suppl. Oct., 1891, pp. ix *et seq.; Lucifer*, IX, p. 83) .

September 4—Col. Olcott leaves London for Stockholm, via Hull and Göteborg. Has audience with King Oscar II. Returns to London via Copenhague, Kiel, Hamburg, Bremen, Osnabruck and Flushing (*ODL*, IV, 388-90; *Ransom*, 283).

September 8—W. Q. Judge starts on his postponed trip to the West Coast in U.S.A. (*Path*, VI, 230).

September 16-Col. Olcott sails from Liverpool for the U.S.A. Arrives at New York Sept. 23rd, where he is for the first time since 1878, and is met by Fullerton, Neresheimer and his own sister, Mrs. Belle Mitchell. Gives one lecture. On Sept. 28th, takes the overland train and stops at Sacramento and San Francisco where Judge meets him. Lectures several times (*ODL*, IV, 390-96; *Ransom*, 283; *Theos.*, XIII, Suppl. Dec., 1891, pp. xxvi-xxvii).

October—Oriental Department established in London on the basis of the similar effort in U.S.A. (*Theos*., XIII, Dec., 1891, pp. 188-89).

October 8—Col. Olcott embarks from San Francisco for Yokohama, via Honolulu; reaches destination the 28th; then goes to Kyoto, via Kobe. Meets with various Buddhist priests in connection with his 14 Fundamental Principles, etc. (*ODL*, IV, 397-408; Ransom, 284; *Theos*,, XIII, Suppl. Dec., 1891, p. xxviii).

November 10—Col. Olcott embarks from Kobe for Ceylon, via Shanghai, Hong-Kong, Singapore. Arrives in Colombo the 29th (*ODL*, IV, 309-10; *Ransom*, 284).

November 18—Annie Besant sails for New York; sails back to England Dec. 9th (*Path*, VI, Dec., 1891, p. 296; Jan., 1892, p. 325; *Lucifer*, IX, p. 344) .

November—New premises not far from the London Headquarters have been secured for the H.P.B. Press; new equipment is expected from America. All the printing will be done there from now on. James M. Pryse is in charge of the Press, and the Managers are Countess C. Wachtmeister, Annie Besant, G. R. S. Mead and E. T. Sturdy (*Theos.*, XIII, Jan., 1892, p. 252; *Lucifer*, IX, Nov., 1891, pp, 254-55).

December 10--Col. Olcott returns to Adyar, after ten days in Ceylon (*ODL*, IV, 413; *Ransom*, 284).

December 27-29—Annual Convention at Adyar (*Path*, VI, March, 1892, pp. 403-06; *Ransom*, 284-85; Gen. Report, *Theos*., XIII, Suppl. to January, 1892) .

KEY TO ABBREVIATIONS

Lucifer—A Theosophical Magazine, designed to “Bring to Light the Hidden Things of Darkness.” London, 1887, etc.

ODL—*Old Diary Leaves*, by Col. Henry Steel Olcott. Fourth Series, 1887-1892. London: Theos. Pub].

Society; Adyar: Office of *The Theosophist*, 1910.

Path—*The Path.* Published and Edited at New York by William Q. Judge. Vol. 1, April, 1886, etc.

Ransom—*A Short History of The Theosophical Society.* Compiled by Josephine Ransom. Adyar: Theos. Publ. House, 1938.

Theos.— *The Theosophist.* Founded by H.P.B. and Col. Olcott in October, 1879. In progress.

Table of contents

Foreword
"The Secret Doctrine--Volume III"
Introductory
Preliminary Survey
The Secrecy of Initiates
Some Reasons for Secrecy
The Dangers of Practical Magic
Old Wine in New Bottles
The Book of Enoch, The Origin and the Fuondation of Christianity
Hermetic and Kabalistic Doctrines
Various Occult Systems of Interpretations of Alphabets and Numerals
The Hexagon with the Central Point, or The Seventy Key
The Duty of the True Occultist toward Religions
Post-Christian Adepts and Their Doctrines
Simon and his Biographer Hippolytus
St. Paul, The Real Founder of Present Christianity
Peter, a Jewish Kabalist, not an Initiate
Apollonius of Tyana
Facts underlying Adept Biographies
St. Cyprian of Antioch
The Eastern Gupta Vidyā and the Kabalah
Hebrew Allegories
The "Zohar" on Creation and the Elōhīm
What the Occultists and Kabalists have to say
Modern Kabalists in Science and Occult Astronomy
Eastern and Western Occultism
The Origin of the Mysteries
The Trial of the Sun Initiate
The Mystery "Sun of Initiation"
The Objects of the Mysteries
Traces of the Mysteries
The Last of the Mysteries in Europe
The Post-Christian Successors to the Mysteries
Symbolism of Sun and Stars
Pagan Sidereal Worship, or Astrology
Souls of the Stars—Universal Heliolatry
Astrology and Astrolatry
Cycles and Avataras

Secret Cycles
The Doctrine of Avataras
The Seven Principles
The Mystery of Buddha
“Reincarnations” of Buddha
An Unpublished Discourse of Buddha
Nirvāna-Moksha
The Secret Books of “Lam-Rim” and Dzyan
Amita Buddha, Kwan-Shai-Yin, and Kwan-Yin—What the “Book of Dzyan” and the Lamaseries of Tsong-Kha-Pa say
Tsong-Kpa-Pa.—Lohans in China
A few more Misconceptions Corrected
The “Doctrine of the Eye” & the “Doctrine of the Heart,” or the “Heart's Seal”

Illustrations

Boris Mihailovich de Zirkoff
Stonehenge: With Sunrise above the Heel Stone
Stonehenge, Wiltshire, England
Hatshepsut Temple, Deir-El-Bahari, Egypt
The Buddha
Ralph Cudworth, DD.
Gerald Massey
Alexander Wilder
Carl Fredric Von Bergen
Chinese Kwan-Yin
Tsong-Kha-Pa
His Holiness, The XIVth Dalai Lama
A Lohan of China
Countess Constance Wachtmeister
Annie Besant 1847-1933
“Krishna” in Space
Vera P. de Zhelihovskiy
Alexander Mihaylovich Butlerov
Alice Leighton Cleather

< end

Collected Writings VOLUME XIV

FOREWORD TO VOLUME XIV

This volume is the last of the numbered series of the *H. P. Blavatsky Collected Writings.* Its final production is due to the patient labor of several persistent fellow-students, since a number of quotations had to be completed, or foot-noted, after the passing of the Editor, Mr. Boris de Zirkoff.

Nicholas Weeks gave valuable assistance in every phase of the work, including proofreading and indexing. Jeanne Sims, of Los Angeles, was always ready to proofread and be consulted in various ways. We thank Mr. David Reigle especially for his knowledge of Sanskrit and Tibetan terms, as well as the resources of his Eastern School Reference Library. We owe a great debt to Mr. Richard I. Robb who contributed the major portion of the Bio-Bibliography, and completed the unfinished entries of Mr. de Zirkoff. Mr. John Drais redrew and corrected some of the Hebrew letters.

Aside from these associates we welcomed the sustained interest & proofreading of Mr. & Mrs. Hector Tate; the research of Mr. Hannah Fadel, Vern Haddick and of Karen Skubish of the Newberry Library. Anne Redlich helped located several obscure dates for our Index. From abroad, Ted Davy, Gen. Sec. of the T.S., Canada, Mr. & Mrs. Wilfried Goltz (who traced the Von Haller poem) and several T.S. Lodge members in London, helped smooth the way.

The Chicago Theosophical students of Vonda Urban & Irene Stashinski were willing helpers all along. These included Arnie Coleman, Norman Zuefle and Vonda herself. Virginia Ross had computer typeset a rendition of the Introduction to appear in this volume, as part of the

SD2 Symposium in San Diego. I also thank Joy Mills and Virginia Hanson of Ojai, California for valuable suggestions regarding Boris de Zirkoff's Introduction. As always, Emmett Small of Point Loma Pubs. was available for consultation, for which we are very grateful.

Much time was saved by checking references in the wonderful resources of the nearby Pasadena T.S. Research Library. These were augmented by many valuable suggestions of their archivist, Mr. Kirby von Mater, and librarians John von Mater and Manuel Oderberg. Because we wished to provide references to Mr. C. Jinarâjadâsa's partial printing of the Würzburg MS. in *The Theosophist*, the Theosophical University Press staff's willingness to make photocopies from their set of volumes is greatly appreciated.

The Würzburg MS. itself was no longer available on microfilm, and Mr. de Zirkoff's typescript from the aging copy at Adyar needed rechecking. The T.S. of America in Wheaton provided a micro-flo copy which enabled us to cross-check the "To the Reader's" section, included in our Appendices. More about the procurement of this MS. is to be found therein. Throughout the text however, we refer to the WMS. (Würzburg MS.), whenever a portion from the original material of H.P.B. throws added light on the passage. Any additional material is entered in brackets, as well as any word not clear in the typescript, or any footnote reference to *The Theosophist* reprint available.

Certain anomalies need to be explained. On p. 336, and again on p. 342, reference is made to an Appendix which apparently H.P.B. was planning to add to her work. These have remained untraced, and are not to be confused with the Appendices of this current volume. For the Sinnett MS. of *Incident in the Life of H.P. Blavatsky,* which appears amidst the latter, we are indebted to Mr. Michael Gomes, who sent them from Adyar.

We have kept to H.P.B's British spelling for some English words, whenever possible, but have tried to update

the Sanskrit and Tibetan

Last, but not least, we thank Boris' long-time friend and printer Everett Stockton, for overseeing the typesetting of Mr. de Zirkoff's last numbered volume, and Mr. Pete Pedersen, the publication manager of T.P.H. Wheaton, who searched the archives for illustrative and historial material now at Olcott Library.

DARA EKLUND
Assistant Compiler

LOS ANGELES, CALIFORNIA
Fall 1985

Collected Writings VOLUME XIV

BORIS MIHAILOVICH DE ZIRKOFF
1902-1981
Photograph by Colette Dowlatkhah

"THE SECRET DOCTRINE--VOLUME III"

As Published in 1897
A Survey of its Contents and Authenticity.
Boris de Zirkoff

In the Fall of 1897, a little over six years after the passing of H. P. Blavatsky, there was published by The Theosophical Publishing Society in London a large volume entitled *The Secret Doctrine*, Vol. III, with the sub-title: *Occultism*. *

The original edition of this work is at present hard to find, though it turns up every now and then in second-hand bookstores. But the text of it has been incorporated as a separate volume in later impressions of the revised edition of *The Secret Doctrine* (Vols. I and II), published in 1893, and can now be read in the edition of the *S.D.*, published since 1938 by The Theosophical Publishing House, Adyar, Madras, India.† It forms Book V of this edition which is divided into six handy books.

There exist in the minds of many students, both within and outside of the Theosophical Organizations, a variety of misconceptions concerning the nature and contents of the Volume, which, as so many other misunderstandings, are very likely due to lack of adequate information, as well as lack of real interest to determine for themselves the known facts concerning this subject. Yet such facts are very

---

* The title-page bears also the imprint of the Theosophical Publishing Society, Benares, India, and of the Theosophical Book Concern, Chicago, Ill.

† Reprinted in 1950, by the Theosophical Publishing House, London. [In 1978/79 the T.P.H. Adyar printed a definitive edition of the *S.D.,* based on the original two volume work. *Compiler*.]

---

numerous and, when carefully considered, should dispose of most of the existing misconceptions.

Although not published until 1897, the preparation of this Volume had been going on for some years previous to this date, as appears, for instance, from a statement in the January, 1894, issue of *Lucifer* (Vol. XIII, p. 354), to the effect that "...the third volume of *The Secret Doctrine* is being typewritten from the MS."

The first pages of this Volume went to the printer around June, 1895,* and the Volume seems to have been completed in September, 1896, although its actual publication had to wait until the American edition, "necessitated by the unfair copyright law," could be made ready also.†

A careful analysis of the contents of this Volume discloses a number of interesting facts.

Pages 433-594 consist of:

a) The text of the *Esoteric Instructions* issued privately by H. P. B. herself to the pledged disciples of the Esoteric School. This text is incomplete, however, and considerably edited.‡

b) The text of the *Notes* taken by various students at the meetings of H.P.B.'s Inner Group. These *Notes* are heavily edited, and very considerably altered, as comparison with the most complete version of the same *Notes*, that of Mrs. Alice Leighton Cleather, would easily show.§

These *Instructions* and *Notes* were given under a solemn pledge of secrecy which was blatantly violated by their

---

* *Lucifer*, Vol. XVI, June, 1895, p. 271.

† *Lucifer*, Vol. XIX, September, 1896, p. 81.

‡ [See *B.C. W.*, Vol. XII, pp. 488-511 for the complete unedited text.]

§ An exhaustive discussion of these *Notes* in their historical background may be found in *The Theosophical Forum*, Point Loma, California, Vols. XVI, XVII and XVIII, April to December, 1940, and January to April, 1941, under the title " Leaves of Theosophical History."

publication. Besides, as appears quite plainly from G. R. S. Mead's own explanation, their text was added to this volume as mere padding, to increase its size.†

We will now dismiss this particular portion of the volume under discussion, as being of no immediate value for our analysis.

When H. P. B. lived at Würzburg, Germany, and was working on *The Secret Doctrine*, she sent a certain batch of MSS. to Adyar, with the intention of having T. Subba Row go over them and make suggestions and emendations, with regard to the text. Being then in a peculiar frame of mind, he disliked what H. P. B. had written, and refused point blank to have anything to do with the MSS. This MS. was in the handwriting of Countess Wachtmeister, and must have been copied from H. P. B.'s own MS. It is now in the Archives of the T.S. at Adyar.

The final product of Vol. I of the *S.D.* shows a great many changes as compared with this earlier MS. H. P. B. must have done a good deal of additional work on it, after Subba Row's refusal to collaborate with her. But whatever changes and alterations H. P. B. herself may have made at a later period, at least portions of the original MS. must have remained among her papers; these portions of the original MS. of the First Draft of Vol. I of the *S.D.* can be found in the "Volume III" we are now considering.

They account for 68 pages of the work, the text being identical to the corresponding passages of the First Draft.

In other words, not *all* of the First Draft appears in "Volume III," but a very considerable part of it does.

This material covers [in 1897 ed.] pages: 3-43; 47; 61-63; 67-75; 93-97; 98-104; 105-108; 129-137; 211-13; 270-75; 277-79; 315-24; 332-35.

It may be asked why is it that Volume III, as published

---

† *The Occult Review*, London, May 1927.

in 1897, did not include the *entire* First Draft of Volume I of *The Secret Doctrine*, but merely certain portions of it, as indicated above. The most natural answer to this is that only these portions of the First Draft were found among H.P.B.'S papers in London, and the existence of the complete First Draft in the Adyar Archives was unknown at the time to Annie Besant, and most likely to other officials at Adyar. This is amply shown by the fact that it was not until March, 1922, some twenty-five years later, that Annie Besant reported in the pages of *The Theosophist* (Vol. XLIII, pp. 533-34) the discovery of this draft-manuscript by saying that:

" . . . . Another interesting 'find' is the first manuscript of the first volume of *The Secret Doctrine* . . . This evidently is the manuscript which H. P. B. sent from Ostende in 1886 to T. Subba Row . . . . ."

She then goes on to state that certain sections in the First Draft and certain Appendices are included in Volume III of 1897. It seems almost incredible that Colonel Olcott, who knew all about the First Draft when it arrived at Adyar in 1886, would have had nothing to say about Volume III, as published in 1897, and that nobody would have brought up for discussion the contents of Volume III, as far as these particular Sections are concerned.

As a matter of fact, C. Jinarâjadâsa started publishing the First Draft, from the Adyar Archives, in the pages of *The Theosophist*,* with the declared intention of issuing it later in book-form. However, the series was discontinued after a while, the given reason for so doing being the "chaotic" nature of the manuscript, in the use of capitals, dashes and quotation marks, and the difficulties encountered in deciphering Hebrew and Greek scripts, which the amanuensis who copied H. P. B. 's original manuscript probably did not know. But even then no

---

* Vol. *LII*, Aug., 1931; Vol. *LIV*, Oct., Nov., Dec., 1932; Jan., Feb., March, Apr., May, June, July, Aug., Sept., 1933; Vol. *LV*, Oct. and Nov. 1933.

---

mention was made of the presence of part of this material in the published Volume III.

Moreover, Sections II and III of "Volume III, " which, as already stated, are an integral portion of the First Draft of the *S.D.*, had already been published in *Lucifer*, Vol. X, June, 1892, pp. 273-83, as an essay entitled: "The Denials and the Mistakes of the Nineteenth Century."* It is indeed a curious fact how the editors of "Volume III" did not remember that this material had already appeared in print in their own official magazine, and that this

was done more than a year after H. P. B.'s passing, at a time when"Volume III" was already being considered and perhaps even started.

Moreover, conclusive evidence shows that Sections XXVI and XXVII had been written by H.P.B. in 1885, as part of the First Draft. They were not incorporated into it, however, and were earmarked for *The Theosophist*, but somehow or other were not published in it either.†

We have been considering thus far pages 1-432 of this volume. Of these, 102 pages have now been identified; they form about one-quarter of the total amount. What of the remaining three-quarters then?

The first thing that presents itself for consideration is a rather large portion of Volume III, covering pages 376-432, and consisting of Sections XLIII-LI, a total of 56 pages, or about 1/8th of the amount. The material in these Sections hangs together better than anything else within this Volume, and it is evident that a unitary thread runs through it. The title given to Section XLIII, "The Mystery of the Buddha," could have been chosen equally well as a title for this entire portion of the Volume, as this is the main subject of which it treats.

———————

* [Now in *B.C.W.*, Vol. XIII, pp. 224-41.]

† [However, these may now be found as two articles in *B.C. W.*, Vol. VII, pp. 105-34 and pp. 230-40.]

———————

There is excellent evidence available of the fact that either this entire material, or at least a portion of it, had been written prior to 1888, as H. P. B. speaks in *The Secret Doctrine* (Vol. I, p.52, footnote; and top of page 118) of a section or chapter entitled "A Mystery About Buddha," and "The Mystery About Buddha," and refers the student thereto: she points out, however, that this is to be found in "a subsequent volume."

The highly metaphysical nature of the teachings contained in these sections, and the fact that some of them outline certain aspects of the Occult Tradition not even touched upon by H. P. B. in any other of her writings including the two original volumes of *The Secret Doctrine* would logically make the student feel that here indeed is a portion of the text originally intended for a Third Volume of this work.

We find a seeming confirmation of this in the Preface to Volume III, as published in 1897, signed by Annie Besant, wherein she says: "the papers given to me [Annie Besant]

by H. P. B. were quite unarranged, and had no obvious order: I have therefore taken each paper as a separate Section, and have arranged them as sequentially as possible;"* She then goes on to say, in regard to "The Mystery of Buddha" Sections, that these "were given into

---

* In blunt contradiction of this statement, we are told by Mrs. Besant in 1922 (*The Theosophist* for March) that in revising *The Secret Doctrine* for the 1893 edition, "the trustees...made only such changes as she [H. P. B.] had herself directed, which consist mainly in the correction of verbal and grammatical errors, and the arrangement of the material of Vol. III." If H. P. B. herself left directions how Volume III, as published in 1897, should be arranged, what becomes of their allegedly "chaotic" condition?

---

my [Annie Besant's] hands to publish, as part of the Third Volume of *The Secret Doctrine* . . ."

This, we must remember was written in 1897.*

In the light of this statement, it is therefore rather curious to find that when, in 1893, the revised edition of *The Secret Doctrine* appeared in print, every one of H. P. B.'s direct references to Volume III and IV had been eliminated by the Editor; they are not to be found in any of the subsequent impressions of this edition.†

If these references were eliminated because, in the view of the editor, no such Volumes ever existed, how is it that anything could have been handed over to Mrs. Besant by H. P. B. specifically as part of a Third Volume?

Our perplexities are further increased by the interesting fact that on October 6, 1926, Mr. William Mulliss, Managing Editor of the *Hamilton Spectator* (Ontario, Canada), a competent reporter and for ten years an earnest student of *The Secret Doctrine*, interviewed Annie Besant in Los Angeles, California, on behalf of several newspapers. His inquiries related in part to the question of a Third Volume presumed to have existed at one time or another. We quote from the complete *verbatim* report of the interview:

Mr. Mulliss: Your critics have insisted that somebody or other has deliberately suppressed the Third and Fourth Volumes of *The Secret Doctrine* to which H. P. B. makes reference in the First Volume of *The Secret Doctrine*. What have you to say of this ? Do you regard the Third Volume of your edition of *The Secret Doctrine* entitled 'Occultism' as containing any of the matter intended for the Third and the Fourth Volumes?

* Two years earlier, namely in May, 1895, writing on other subjects, Mrs. Besant had already referred to "the third volume of *The Secret Doctrine*, which was placed into my [her] hands by H. P.B..." (*Lucifer*, Vol. XVI, p. 188).

† These references may be found in Vol. I, pp. vii and xxxix-xl of the Introductory, and in Vol. II, pp. 106, 437, 455 and 797- 98.

"*Mrs. Annie Besant*: I was appointed H. P. B.'S literary executor, and the matter from which I compiled the Third Volume of 'Occultism' in *The Secret Doctrine*, published under my direction was compiled from a mass of miscellaneous writings found in her desk after her death. These I took under my own charge.

"*Mr. Mullis*: Did Mead help you in the compilation of these articles?

"*Mrs. A. Besant*: No. The papers came absolutely under my own hand and Mead had nothing to do with them.

"*Mr. Mulliss*: Well what about the material for the Third and Fourth Volumes?

"*Mrs. A. Besant*: I never saw them and do not know what has become of them."

Not only do we run here into a flat contradiction of the statement made in the Preface of the published Volume concerning the nature of "The Mystery of Buddha" Sections, but we are also told that the mass of miscellaneous writings under discussion was found in H. P. B.'s desk after her death, and that Mrs. Besant took these under her own charge, although we had just been made to believe that H. P. B. herself had given these papers to Mrs. Besant.

Under these curious contradictions, we ask ourselves: Is there any further clue to this material concerning the Buddha, and its possible origin? We think there is such a clue.

In an article entitled "Esoteric Axioms and Spiritual Speculations" (*The Theosophist*, Vol. III, No. 4, January, 1882, pp. 92-93), H. P. B. made some pertinent comments upon a review of Arthur Lillie's book, *Buddha and Early Buddhism*, written by "M. A. (Oxon)," the pseudonym of The Rev. Stainton Moses, the famous Spiritualist. H. P. B. took exception to certain statements of the reviewer contradicting the assertions made by the Theosophists, and disagreed with views expressed with regard to the character

and teachings of the Buddha, as allegedly permeated with what the reviewer called "uncompromising Spiritualism." She wrote in part:

> "We will not try to personally argue out the vexed question with our friend . . . but we will tell him what we have done. As soon as his able review reached us, we marked it throughout, and sent both the numbers of the magazine containing it, to be, in their turn, reviewed and corrected by two authorities . . . for these two are: (1) H. Sumangala Unnanse, Buddhist High Priest of Adam's Peak, Ceylon . . . . the most learned expounder of Southern Buddhism; and (2) the Chohan-Lama of Rinch-cha-tze (Tibet) the Chief of the Archive registrars of the secret Libraries of the Dalai and Tashi-Lhünpo Lamas-Rimpoche . . . the latter, moreover, is a 'Panchhen,' or great teacher, one of the most learned theologians of Northern Buddhism and esoteric Lamaism

The Chohan-Lama promised to write a reply in due course of time.

For some unknown reason, this reply was not published in *The Theosophist* at the time. It must have remained for some years among H. P. B.'s manuscripts, unused, and did not appear in print until after her death, namely in the September and October, 1894, issues of *Lucifer*, under the title of "Tibetan Teachings." As appears from the editorial note appended at the end of this essay,* "this study of 'Tibetan Teachings' is taken from a series of articles originally prepared for *The Theosophist*, but for some reason or other, set aside, and never published." The Editors of *Lucifer*, moreover, express the hope "to be able to continue the series for some months."

So it appears that the Editors had a considerable amount of similar material on their hands, and that they planned to publish it. Could this have been the material now contained in Volume III, and dealing with "The Mystery of the Buddha" and other related subjects? There is at least a fair possibility of just that.

———————

* See H. P. Blavatsky, *Collected Writings*, Vol. VI, pp. 94-112.

———————

It so happens that Sections XLVII and XLIX of Volume III contain a number of paragraphs which are identical with portions of the text of "Tibetan Teachings." Would it be too rash to imagine that "The Mystery of Buddha" material in Volume III contains, at least in part, text which stands in close relationship to the "Tibetan Teachings" series, and which it had been at one time decided to run in the pages of *Lucifer*, as a continuation of the two installments of "Tibetan Teachings"?

We cannot definitely assert it, but one thing is certain, namely, that no trace has ever

been found of the material which the *Lucifer* Editors had evidently in mind when promising to their readers further installments of the "Tibetan Teachings" series.

We have now to deal with the Introductory and Sections: I; portions of IV and V; VII, VIII, XII-XVI inclusive; XVIII-XXII inclusive; XXIV, XXV; XXVIII; XXXI-XXXIV; XXXVI; XXXVIII-XLII inclusive. These constitute some 238 pages or close to one half of the material.

They cover a great variety of subjects; some of them hang together better than others; some are definitely kabbalistic; others are dealing with the origins of Christianity; still others go into subjects treated of in a somewhat different manner in Vols. I and II of *The Secret Doctrine.*

A careful perusal of the words of Bertram Keightley, who had such an immediate and prolonged contact with the original MSS. of H. P. B.'s great work, throws much light upon the nature and origin of these sections. He says: ". . . . Our next step—Arch's [Archibald Keightley's] and mine-was to get the whole of the MS., every line of it, typed out on ordinary quarto typing paper—professionally—for we fully realized that the actual work of re-arrangement and fitting *must not* be done upon H. P. B.'s own MS., which ought to be preserved intact for reference, but upon a copy. Hence we had it all typed out . . . . . .

"When we had got all the MS. typed out, we tied up the

original MS. complete *as it was* and made a strong sealed parcel of it all, which was given back to H. P. B., and was subsequently removed to No. 19 Avenue Road, St. John's Wood, N.W. (Mrs. Besant's house), when H. P. B. moved there. I clearly remember seeing the parcel there intact shortly before I left for India a few months before H. P. B. 's death.

"To resume, Arch and I again went very carefully through the now typewritten MS. and devised the plan finally approved and adopted by H. P. B. This was to divide the whole work into two volumes: Vol. I. Cosmogenesis and Vol. II. Anthropogenesis. Each volume as to be based upon a set of the *Stanzas of Dzyan* and each was to consist of three parts; first, the Stanzas with Commentary and explanations; second, Symbolism; and third, Addenda and Appendices.

"As soon as the first section of Volume I was roughly put together, we handed it over to H. P. B. with detailed notes of gaps, omissions, queries and points for her to consider. She went to work on the typescript with pen, scissors and paste, till *she* said she had done all she could. The final result was a regular mosaic pattern of typescript, pasted bits, and matter added and written in by H. P. B. or sometimes transferred from other places in the

second and third sections. In the end it got such a complicated mosaic, that Arch and I ourselves typed out afresh the whole of the matter in the first section of the two volumes and much also of the second and third sections, thus completing the matter which went to the printers as Volumes I and II of the first edition of the *S.D.* After this was done, there still remained a certain amount of matter left over; mostly unfinished fragments or 'Appendices' or bits about symbolism, which could find no suitable place in the selected matter or—more frequently—were not in a condition or state for publication. Of course we asked H. P. B. about this matter, as it was she herself—not Arch nor myself—who had set it aside for the time being. She put this left-over matter in one of the drawers of her desk and said that 'some day' she would make a third Volume out of

it. But this she never did, and after H. P. B.'s death, Mrs. Besant and Mr. Mead published *all* that could possibly be printed without complete and extensive revision and rewriting—as part of Volume III in the revised edition. . ."*

At an earlier date, prior to H. P. B.'s passing, namely in December, 1890, Bertram Keightley, addressing the Convention at Adyar, on the subject of "Theosophy in the West, " is reported to have stated that "what would now be the 3rd volume of the history of Occultism was to have been the first volume, while the treatises on Cosmogony and the Genesis of Man were to form a later series . . . ." This statement, in the light of the longer excerpt just quoted, goes a long way in supporting the conclusion that a great deal of the published Volume III is made up of material set aside *after* the Keightleys had done their work upon the MSS. of the *S.D.*; further light can be thrown upon this material by considering the actual subjects of which it treats.

There is something in connection with the subject-matter of this portion of Volume III which must not be overlooked by anyone who is attempting to identify the origin of this material. The words of Bertram Keightley should be taken together with another fact of considerable importance, namely, that there exist two distinct essays from the pen of H. P. B., both published in *Lucifer*, and both unfinished. Their continuation is promised, but no further installments ever appeared. They are: "The Esoteric Character of the Gospels," and "Roots of Ritualism in Church and Masonry."†

A very considerable amount of material on pages 287-374 of Volume III, treating as it does on the origins of Christianity, the Mystery-Schools, occultism and magic in their relation to the symbolism of the day, initiatory rites

———————

* "Reminiscences of H. P. Blavatsky," *The Theosophist*, Vol. *LII*, Sept., 1931. Reprinted in booklet-form by the Theosophical Publishing House, Adyar, Madras, 1931, pp. 8-9; and pp. 13-15.

† *Lucifer*, Vol. I, November, December, 1887; February, 1888; and Vol. IV, March and May, 1889. (See *B. C. W.*, Vols. VIII and XI).

———————

and ceremonies, etc., etc., bears a very close resemblance with the subject-matter of the two unfinished essays mentioned above.

The question suggests itself whether some of this material, if not the whole of it, may not have been intended for the continuation of these articles in *Lucifer*. This surmise is strengthened by the curious fact that pages 167-68 of Volume III have in them identical passages to the text of "The Esoteric Character of the Gospels" series. The link between the two is thus established.

Writing in "On the Watch-Tower," in *Lucifer*, Vol. XX, July, 1897, pp. 353-54, after the appearance of Volume III, G. R. S. Mead gives the following apology concerning the matter contained in it. He writes:

"It is somewhat a novel experience for the present writer, who has edited, in one form or another, almost all that H. P. B. has written in English, with the exception of *Isis Unveiled*, to find himself turning over the leaves of Volume III of *The Secret Doctrine* as one of the general public, for with the exception of pp. 433-594 he has seen no word of it before. But other work has prevented his sharing in the labour of editing the MS., and the burden has fallen on the shoulders of Mrs. Besant.

"What, then, is the first impression of one who has minutely studied every turn and twist of H. P. B.'s phraseology and literary methods, and read everything she has written on theosophical subjects?

"We cannot disguise the fact that the first feeling is one of disappointment. The spirit of the stanzas and commentaries, which for the theosophist make the two first volumes stand out a head and shoulders beyond all other theosophical literature, is entirely absent. The pages are eagerly scanned for the discovery of a new gold-mine of the nature of stanza or commentary, but with the exception of one or two paragraphs none is to be found. In fact, until we come to p. 359 and 'The Mystery of Buddha,' the sections on which fill pp. 359-432, we find but *disjecta membra*-sections,

the majority of which were evidently excluded from Volumes I. and II. because of their

inferiority to the rest of the work. The editor was bound to publish these, but we entirely share her private opinion, that it would have been better to have printed them as separate articles in *Lucifer*, than to have included them as part of *The Secret Doctrine*. One thing is almost certain, that had Mme. Blavatsky lived, these sections in their present form would not have formed part of her great work. They represent her in her least important capacity."

It is important to bear in mind that Mead agrees with Annie Besant on the general evaluation of this material, as told to Mr. Mulliss, that he supports her in saying that he had nothing to do with the preparation of the MSS., and that he had been told by Annie Besant that this material would have been better suited as articles for *Lucifer* than as part of *The Secret Doctrine.*

In view of his positive statement, which very adroitly shifts the responsibility upon the shoulders of Mrs. Besant, we are at a loss to account for Mrs. Alice Leighton Cleather's words in connection with Volume III. She says:

> "It so happens that while it was being set up I was able actually to peruse one or two of the familiar long foolscap sheets which H. P. B. always covered with her small fine handwriting. They were mutilated almost beyond recognition, few of her sentences remaining intact; and there were 'corrections' not only in the handwritings of the editors, Mrs. Besant and Mr. Mead, but also in that of others which I was able to identify . . . ."*

One fact, however, makes it very improbable that Mead would have had much to do with the MS. of Volume III, and it is the deplorable Greek which is encountered every now and then in its pages. Being a competent Greek scholar, he would have seen to the correct spelling of words in the original Greek script.

---

* *H. P. Blavatsky*: *A Great Betrayal*, Calcutta, 1922, p. 75.

It should, however, be noted that Mead indulges in the passage above quoted in a totally unwarranted generalization which is apt to produce a wrong impression, unless facts are known. From his words, the reader would conclude that Mead has edited almost everything that H. P. B. had ever written in English, with the exception of *Isis Unveiled*. Mr. Mead probably forgot, when he wrote this sentence, that H. P. B. had been writing in English since 1874, and in so doing had the editorial help of a number of people, from Col. Olcott himself down to the Keightleys. It is the latter who edited the entire MS. of *The Secret Doctrine*, and not Mr. Mead either. However, Mr. Mead revised the 1893 edition of this work, and is almost wholly responsible for whatever changes and alterations occur in

this edition. Unless these various angles are borne in mind, confusion will result, and the picture of events will be blurred.

The unsigned reviewer of Volume III in the pages of *The Theosophist** seems to agree with Mead's apology when saying that ". . .the eager student. . .will look in vain. . .for equal evidences of that might sweep of mind which could delve into the mysteries of cosmogony and cosmology with such apparent familiarity . . . . The fact is that a large share of the matter. . . . is on a par with the magazine articles and critical essays which H. P. B. used to write, and is quite a miscellany, though, bearing the stamp of her peculiar individuality, they are, as a whole, deep, rich, rare and profoundly suggestive . . . . . ."

Thirty years later, G. R. S. Mead, writing in *The Occult Review*, May, 1927, upheld this earlier estimate, even though his view concerning Annie Besant's attitude thirty years earlier differs from the first one stated.

He says:

"Next, I come to Vol. III. With this I refused to have anything to do whatever. I judged the *disjecta* or *rejecta membra* from the manuscript or typescript of Vols. I and II

———————

* Vol. XVIII, September, 1897, pp. 760-61.

———————

not up to standard, and that it would in no way improve the work. They could, I thought, be printed preferably as fugitive articles in *Lucifer* but they could not possibly be made into a consistent whole. Mrs. Besant, who put a far higher value on everything H. P. B. had written than I did, persisted in her view and by herself edited the matter for publication, but even when every scrap that remained had been utilized, it made a very thin volume. I therefore persuaded her to add the so-called Instructions of what is known as the 'Esoteric Section' or Eastern School, which had hitherto been secret documents. My argument was that the 'occult teachings' as they were deemed by the faithful, were now in the hands of hundreds, scattered all over the world, some of whom were by no means trustworthy, and that it was highly probable that we should some day find them printed publicly by some unscrupulous individual or privately circulated illegitimately. Fortunately, Mrs. Besant agreed, and they were included in Vol. III, save certain matter dealing with sex questions. A load of anxiety was lifted off my mind. I thought that the making of these 'Instructions' accessible to the general public might possibly put an end to this unhealthy inner secret school. But this hope, alas, was not to be fulfilled."

We may not share Mead's views about the "unhealthy inner secret school, "nor endorse

an attitude that suggests the carrying out of a morally oblique action *because* someone else might do so likewise, and "beat you to the punch." We may not share with Mead his rather sarcastic spirit, nor his slurring remarks concerning the "occult teachings." But what we will have to acknowledge, on the basis of this excerpt, is that Mead evidently had seen, and most likely read through, the "disjecta membra," before Mrs. Besant proceeded to edit them: and if so, it is incorrect to say that he, Mead, had nothing to do with this Volume III, and "saw no word of it before" the Volume appeared in print—which is precisely what he said in 1897! Indeed, as the Frenchman would say: *Lequel de nous trompe-t-on ici*?

Confirming testimony is found in Josephine Ransom's *A Short History of The Theosophical Society*, p. 325, where,

speaking of the appearance in print of Volume III, she says that ". . . . it consisted of all that remained of the manuscripts left by H. P. B. Part of the original MS. composing this volume is still in The Society's archives at Adyar, and forms a valuable witness to the authenticity of what was already prepared by H. P. B. in 1886, and intended to form part of the first volume of her great work . . ."

She is nevertheless mistaken in thinking that the MS. of the First Draft now at Adyar is part of the original MS. of Volume III. Only portions of this Adyar MS. can be found in Volume III, and they are taken from H. P. B.'s own manuscript in London, and not from the manuscript at Adyar, the existence of which was unknown at the time Volume III was published.

It is seen, therefore, that Ransom acknowledges that the MS. at Adyar contains matter published in Volume III, that she agrees with Bertram Keightley about left-over portions of MSS., which would not fit anywhere sequentially, and commits herself about the fact that this material had been written as early as 1886.*

In view of the evidence brought forth in the foregoing pages, and on the basis of the actual nature of the material contained in the volume under discussion, it seems unjust and contrary to common sense to have entitled it Volume III of H. P. B.'s monumental work, *The Secret Doctrine*.

Even if the argument is raised to the effect that the Sections on "The Mystery of Buddha" do contain certain teachings not to be found anywhere else in H. P. B.'s literary heritage, it is nevertheless possible only to speculate on the likelihood of her having intended these pages for a future Third Volume of her great work. We have no definite

____

* However, her statement in *The Canadian Theosophist*, Vol. XIX, May 15, 1938, pp. 75-76, to the effect that "the first 241 large pages of this MS. [the original draft of the *S. D.* in the Adyar Archives] are substantially what was published by Mrs. Besant in 1897 as the Third Volume," is incorrect, as it is only certain portions of this draft that were included in Volume III.

proof of this, and might just as well consider this material as having been laid aside for future use, or maybe because she considered it premature at the time.

To make of this material an integral portion of *The Secret Doctrine* and without any explanation whatsoever as to its nature, origin or source, is unfair to the memory of H. P. B., misleading to the student, and therefore unwarranted.

In preparing this material for the *Collected Writings*, we have guided ourselves by the above considerations, and have therefore taken the following steps:

1) Sections XXVI and XXVII (*The Idols and the Teraphim* and *Egyptian Magic*), have been included as integral parts of Vol. VII,* owing to facts outlined therein in the appended Compiler's Note.

2) Sections II and III were originally published in *Lucifer*, Vol. X, June 1892, namely, as a posthumous article from the pen of H. P. B. entitled "The Denials and the Mistakes of the Nineteenth Century. " [The latter is now in Vol. XIII of the *B.C.W.*, pp. 224-41.]

3) All portions of the Volume entitled "The Secret Doctrine, Volume III" which were identical, or nearly so, with the text of the First Draft (1886) of Vol. I of the *S.D.*, have been kept in the same sequence as in "Volume III"; to them have been added a few passages occurring in the First Draft MS., and which do not occur in "Volume III". This was done for the sake of completion.

4) As indicated above, the scope of this material necessitated that it be divided between several volumes of the *Collected Writings*. The *Esoteric Instructions* have been restored to their original wording and now exist in their complete form in Volume XII of this series.

When the volume entitled "The Secret Doctrine, Vol. III" was published in 1897, a Preface appeared in it signed

* *Op. cit.,* beginning on p. 230 and p. 105, respectively.

by Annie Besant. According to that Preface, the various papers which became part of this volume were originally unarranged and had no obvious order, and Annie Besant arranged them as sequentially as possible. She says she corrected grammatical errors and eliminated obviously non-English idioms, which was an unfortunate and quite unnecessary thing to do, as H. P. B.'s foreign-sounding phrases and peculiarities of expression are *sui generis* and are rather an asset than a liability. Nothing of that nature has been done throughout the volumes of the *Collected Writings* wherein H. P. B.'s own language has been followed in every case. Whether any other liberties were taken with H. P. B.'s original text is impossible to say, although Annie Besant specifically states that "in a few cases [she] filled in a gap, but any such addition is enclosed within square brackets, so as to be distinguished from the text."

She says in regard to the Sections under the general title of The Mystery of the Buddha" that she included them with "some hesitation," because "together with some most suggestive thought, they contain very numerous errors of fact, and many statements based on esoteric writings, not on esoteric knowledge." This general trend of ideas is repeated several times and enlarged upon. It is curious, to say the least, that anybody from among the then recently acquired followers of H. P. B. would have had the temerity of pointing out the alleged errors of H. P. B.'s statements and of comparing them with an *implied*, even if not actually expressed, correct knowledge on his or her part of what the true esoteric doctrine was on any subject under consideration.

Considering that the Sections entitled "The Mystery of the Buddha" contain some of the most recondite teachings of the Esoteric Philosophy, including certain tenets merely hinted at and which do not occur anywhere else in the entire literary output of H. P. B., not even in *The Secret Doctrine*, any statement implying greater knowledge concerning these mystical tenets is both ridiculous and unfair.

The Preface also states that "this volume completes the papers left by H. P. B., with the exception of a few scattered articles that yet remain and that will be published in her own magazine *Lucifer*." Of course we do not know just exactly when this Preface was written, but it is fair to assume that it dates from approximately the same period as the year in which the volume was published, namely 1897. It may have been written somewhat earlier than the actual year of publication. If the pages of *Lucifer* are scanned for any such articles as are hinted at in the Preface, nothing from the pen of H. P. B. can be detected therein. Everything from her pen published posthumously was printed in *Lucifer* prior to 1897; and

so we are left wondering whether there existed at one time some articles written by H. P. B. which were intended to be published in *Lucifer* but actually were never used. This question may never be answered one way or another.

BORIS ZIRKOFF.
—*Compiler*.

Collected Writings VOLUME XIV

INTRODUCTORY*

"POWER belongs to him who knows;" this is a very old axiom. Knowledge—the first step to which is the power of comprehending the truth, of discerning the real from the false—is for those only who, having freed themselves from every prejudice and conquered their human conceit and selfishness, are ready to accept every and any truth, once it is demonstrated to them. Of such there are very few. The majority judge of a work according to the respective prejudices of its critics, who are guided in their turn by the popularity or unpopularity of the author, rather than by its own faults or merits. Outside the Theosophical circle, therefore, the present volume is certain to receive at the hands of the general public a still colder welcome than its two predecessors have met with.† In our day no statement can hope for a fair trial, or even hearing, unless its arguments run on the line of legitimate and accepted enquiry, remaining strictly within the boundaries of official Science or orthodox Theology.

Our age is a paradoxical anomaly. It is pre-eminently materialistic and as pre-eminently pietistic. Our literature, our modern thought and progress, so called, both run on these two parallel lines, so incongruously dissimilar and yet both so popular and so very orthodox, each in its own way. He who presumes to draw a third line, as a hyphen of reconciliation between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, mocked by the sycophants of Science and Church, misquoted by his opponents, and rejected even by the pious lending libraries. The absurd misconceptions, in so-called cultured circles of society, of the ancient

———————

* [It is impossible to ascertain whether the division of the text into Sections and the titles of the individual Sections are H.P.B.'s, or whether they have been added by the Editor. We have preserved them intact.—*Compiler.*]

† [It is possible that H.P.B. had in mind an additional volume of *The Secret Doctrine* which was never actually found among her papers.—*Compiler.*]

———————

2

Wisdom-Religion (Bodhism) after the admirably clear and scientifically-presented explanations in *Esoteric Buddhism*, are a good proof in point. They might have served as a caution even to those Theosophists who, hardened in an almost life-long struggle in the service of their Cause, are neither timid with their pen, nor in the least appalled by dogmatic assumption and scientific authority. Yet, do what Theosophical writers may, neither Materialism nor doctrinal pietism will ever give their Philosophy a fair hearing.

Their doctrines will be systematically rejected, and their theories denied a place even in the ranks of those scientific ephemera, the ever-shifting "working hypotheses" of our day. To the advocate of the "animalistic" theory, our cosmogenetical and anthropogenetical teachings are "fairy tales" at best. For to those who would shirk any moral responsibility, it seems certainly more convenient to accept descent from a common simian ancestor and see a brother in a dumb, tailless baboon, than to acknowledge the fatherhood of Pitris, the "Sons of God," and to have to recognise as a brother a starveling from the slums.

"Hold back!" shout in their turn the pietists. "You will never make of respectable church-going Christians Esoteric Buddhists!"

Nor are we, in truth, in any way anxious to attempt the metamorphosis.* But this cannot, nor shall it, prevent Theosophists from saying what they have to say, especially to those who, in opposing to our doctrine Modern Science, do so not for her own fair sake, but only to ensure the success of their private hobbies and personal glorification. If we cannot prove many of our points, no more can they; yet we may show how, instead of giving historical and scientific facts—for the edification of those who, knowing less than they, look to Scientists to do their thinking and form their opinions—the efforts of most of our scholars seem solely directed to killing ancient facts, or distorting them into props to support their own special views. This will be done in no spirit of malice or even criticism, as the writer readily admits that most of those she finds fault with stand immeasurably higher in learning than herself. But great

---

* [The above paragraphs may be found in *Lucifer*, Vol. VIII, pp. 97-98 and in *B.C.W.*, XIII, pp. 148-51.]

---

scholarship does not preclude bias and prejudice, nor is it a safeguard against self-conceit, but rather the reverse. Moreover, it is but in the legitimate defence of our own statements, *i.e.,* the vindication of Ancient Wisdom and its great truths, that we mean to take our "great authorities" to task.

Indeed, unless the precaution of answering beforehand certain objections to the fundamental propositions in the present work be adopted—objections which are certain to be made on the authority of this, that, or another scholar concerning the Esoteric character of all the archaic and ancient works on Philosophy—our statements will be once more contradicted and even discredited. One of the main points in this Volume* is to indicate in the works of the old Aryan, Greek, and other Philosophers of note, as well as in all the world-scriptures, the presence of a strong Esoteric allegory and symbolism. Another of the objects is to prove that the key of interpretation, as furnished by the Eastern Hindu-Buddhistic canon of Occultism-fitting as well the Christian Gospels as it does archaic Egyptian, Greek, Chaldaean, Persian, and even Hebrew-Mosaic Books-must have been one common to all the nations, however divergent may have been their respective

methods and exoteric "blinds." These claims are vehemently denied by some of the foremost scholars of our day. In his Edinburgh Lectures, Prof. Max Müller discarded this fundamental statement of the Theosophists by pointing to the Hindu Śastras and Pandits, who know nothing of such Esotericism.† The learned Sanskrit scholar stated in so many words that there was no hidden meaning, no Esoteric element or "blinds," either in the *Purānas* or the *Upanishads*. Considering that the word "Upanishad" means, when translated, the "Secret Doctrine," the assertion is,

---

* [If these are actually H.P.B.'s own words, and not those of the Editor, she had in mind an additional volume of *The Secret Doctrine* which she speaks of in Volumes I and II.—*Compiler*.]

† The majority of the Pandits know nothing of the Esoteric Philosophy now, because they have lost the key to it; yet not one of these, if honest, would deny that the *Upanishads*, and especially the *Purānas*, are allegorical and symbolical; nor that there still remain in India a few great scholars who could, if they would, give them the key to such interpretations. Nor do they reject the actual existence of Mahātmas — initiated Yogis and Adepts — even in this age of Kali-Yuga.

---

to say the least, extraordinary. Sir M. Monier-Williams again holds the same view with regard to Buddhism. To hear him is to regard Gautama, the Buddha, as an enemy of every pretence to Esoteric teachings. He himself never taught them! All such "pretences" to Occult learning and "magic powers" are due to the later Arhats, the subsequent followers of the "Light of Asia"! Prof. B. Jowett, again, as contemptuously passes the sponge over the "absurd" interpretations of Plato's *Timaeus* and the Mosaic Books by the Neo-Platonists. There is not a breath of the Oriental (Gnostic) spirit of Mysticism in Plato's *Dialogues*, the Regius Professor of Greek tells us, nor any approach to Science, either. Finally, to cap the climax, Prof. Sayce, the Assyriologist, although he does not deny the actual presence, in the Assyrian tablets and cuneiform literature, of a hidden meaning—

> Many of the sacred texts were so written as to be intelligible only to the initiated . . .*

yet insists that the "keys and glosses" thereof are now in the hands of the Assyriologists. The modern scholars, he affirms, have in their possession clues to the interpretation of the Esoteric Records.

> Which even the initiated priests [of Chaldaea] did not possess.

Thus, in the scholarly appreciation of our modern Orientalists and Professors, Science was in its infancy in the days of the Egyptian and Chaldaean Astronomers. Pânini, the greatest Grammarian in the world, was unacquainted with the art of writing. So was the Lord Buddha, and everyone else in India until 300 B.C. The grossest ignorance reigned in

the days of the Indian Rishis, and even in those of Thales, Pythagoras, and Plato. Theosophists must indeed be superstitious ignoramuses to speak as they do, in the face of such learned evidence to the contrary!

Truly it looks as if, since the world's creation, there has been

———————

* [See the *Hibbert Lectures* for 1887, pp. 14-17, or *B.C.W.* Vol. XIII, p.9l & fn.]

———————

but one age of real knowledge on earth – the present age. In the misty twilight, in the grey dawn of history, stand the pale shadows of the old Sages of world renown. They were hopelessly groping for the correct meaning of their own Mysteries, the spirit whereof has departed without revealing itself to the Hierophants, and has remained latent in space until the advent of the initiates of Modern Science and Research. The noontide brightness of knowledge has only now arrived at the "Know-All," who, basking in the dazzling sun of induction, busies himself with his Penelopeian task of "working hypotheses," and loudly asserts his rights to universal knowledge. Can anyone wonder, then, that according to present views the learning of the ancient Philosopher, and even sometimes that of his direct successors in the past centuries, has ever been useless to the world and valueless to himself? For, as explained repeatedly in so many words, while the Rishis and the Sages of old have walked far over the arid fields of myth and superstition, the mediaeval Scholar, and even the average eighteenth century Scientist, have always been more or less cramped by their "supernatural" religion and beliefs. True, it is generally conceded that some ancient and also mediaeval Scholars, such as Pythagoras, Plato, Paracelsus and Roger Bacon, followed by a host of glorious names, had indeed left not a few landmarks over precious mines of Philosophy and unexplored lodes of Physical Science. But then the actual excavation of these, the smelting of the gold and silver, and the cutting of the precious jewels they contain, are all due to the patient labors of the modern man of Science. And is it not to the unparalleled genius of the latter that the ignorant and hitherto deluded world owes a correct knowledge of the real nature of the Kosmos, of the true origin of the universe and man, as revealed in the automatic and mechanical theories of the Physicists, in accordance with strictly scientific Philosophy? Before our cultured era, Science was but a name, Philosophy a delusion and a snare. According to the modest claims of contemporary authority on genuine Science and Philosophy, the Tree of Knowledge has only now sprung from the dead weeds of superstition, as a beautiful butterfly emerges from an ugly grub. We have, therefore, nothing for which to thank our forefathers. The Ancients have at best prepared and fertilized the soil; it is the Moderns who

have planted the seeds of knowledge and reared the lovely plants called blank negation and sterile agnosticism.

Such, however, is not the view taken by Theosophists. They repeat what was stated twenty years ago. It is not sufficient to speak of the "untenable conceptions of an uncultured past" (Tyndall); of the "*parler enfantin*" of the Vaidic poets (Max Müller); of the "absurdities" of the Neo-Platonists (Jowett); and of the ignorance of the Chaldaeo-Assyrian initiated Priests with regard to their own symbols, when compared with the knowledge thereon of the British Orientalist (Sayce). Such assumptions have to be proven by something more solid than the mere word of these scholars. For no amount of boastful arrogance can hide the intellectual quarries out of which the representations of so many modern Philosophers and Scholars have been carved. How many of the most distinguished European Scientists have derived honour and credit for the mere dressing-up of the ideas of these old Philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. Thus it does seem not altogether untrue, as stated in *Isis Unveiled* [II, 103], to say of certain Orientalists and Scholars of dead languages, that they will allow their boundless conceit and self-opinionatedness to run away with their logic and reasoning powers, rather than concede to the ancient Philosophers the knowledge of anything the modern do not know.

As part of this work treats of the Initiates and the secret knowledge imparted during the Mysteries, the statements of those who, in spite of the fact that Plato was an Initiate, maintain that no hidden Mysticism is to be discovered in his works, have to be first examined. Too many of the present scholars, Greek and Sanskrit, are but too apt to forego facts in favour of their own preconceived theories based on personal prejudice. They conveniently forget, at every opportunity, not only the numerous changes in language, but also that the allegorical style in the writings of old Philosophers and the secretiveness of the Mystics had their *raison d'être*; that both the pre-Christian and the post-Christian classical writers – the great majority at all events – were under the sacred obligation never to divulge the solemn secrets communicated to them in the sanctuaries; and that this alone is sufficient to sadly mislead their translators and

profane critics. But these critics will admit nothing of the kind, as will presently be seen.

For over twenty-two centuries everyone who has read Plato has been aware that, like most of the other Greek Philosophers of note, he had been initiated; that therefore, being tied down by the Sodalian Oath, he could speak of certain things only in veiled allegories. His reverence for the Mysteries is unbounded; he openly confesses that he writes "enigmatically," and we see him take the greatest precautions to conceal the true meaning of his words. Every time the subject touches the greater secrets of Oriental Wisdom – the

cosmogony of the universe, or the ideal pre-existing world—Plato shrouds his Philosophy in the profoundest darkness. His *Timaeus* is so confused that no one but an Initiate can understand the hidden meaning. As already said in *Isis Unveiled:*

The speculations of Plato in the *Banquet*, on the creation [or rather the evolution] of primordial men, and the essay on Cosmogony in the *Timaeus*, must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in *Timaeus, Cratylus*, and *Parmenides*, and a few other trilogies and dialogues, that the Neo-Platonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that *God is the Universal Mind diffused through all things*, and the dogma of the soul's immortality, are the leading features in these apparently incongruous teachings. His piety and the great veneration Plato felt for the MYSTERIES, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every adept. "Constantly perfecting himself in perfect MYSTERIES, a man in them alone becomes truly perfect," says he in the *Phaedrus* [249 C.]

He took no pains to conceal his displeasure that the Mysteries had become less secret than formerly. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.* While mentioning the gods, on every page, his monotheism is unquestionable, for the whole thread of his discourse indicates that by the term *gods* he means a class of beings far lower in the scale than deities, and but

———————

* This assertion is clearly corroborated by Plato himself, who says: "You say that, in my former discourse, I have not sufficiently explained to you the nature of the *First. I purposely spoke enigmatically*, that in case the tablet should have happened with any accident, either by sea or land, a person *without some previous knowledge of the subject, might not be able to understand its contents*."(*Epistles*, II, 312 E; cf. Cory, *Ancient Fragments*, p. 304).

———————

one grade higher than men. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:* "Those, however, among the Greeks who philosophized *in accordance with truth*, were not ignorant of anything, . . . nor did they fail to perceive the chilling superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit any one of the other poets into 'the Commonwealth,' and *he dismisses Homer* blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by *his myths*, the *orthodox belief respecting one God*."†

And this is the "God" of every Philosopher, God infinite and impersonal. All this and much more, which there is no room here to quote, leads one to the undeniable certitude that, (*a*) as all the Sciences and Philosophies were in the hands of the temple Hierophants, Plato, as initiated by them, must have known them; and (*b*) that logical inference alone is amply sufficient to justify anyone in regarding Plato's writings as allegories and "dark sayings," veiling truths which he had no right to divulge.

This established, how comes it that one of the best Greek scholars in England, Prof. Jowett, the modern translator of Plato's works, seeks to demonstrate that none of the *Dialogues* – including even the *Timaeus*—have any element of Oriental Mysticism about them? Those who can discern the true spirit of Plato's Philosophy will hardly be convinced

by the arguments which the Master of Balliol College lays before his readers. "Obscure and repulsive" to him, the *Timaeus* may certainly be; but it is as certain that this obscurity does not arise, as the Professor tells his public, "in the infancy of physical science," but rather in its days of secrecy; not "out of the confusion of theological, mathematical, and physiological notions," or "out of the desire to conceive the whole of nature without any adequate knowledge of the parts."‡ For Mathematics and Geometry were the backbone of Occult cosmogony, hence of "Theology," and the physiological notions of the ancient Sages

———————

* *Contra Apionem*, II, § 37.

† *Isis Unveiled*, I, 287-88.

‡ *The Dialogues of Plato*, translated by B. Jowett, Regius Professor of Greek at the University of Oxford, Vol. III, p. 523.

———————

are being daily verified by Science in our age; at least, to those who know how to read and understand ancient Esoteric works. The "knowledge of the parts" avails us little, if this knowledge only leads us the more to ignorance of the Whole, or the "nature and reason of the Universal," as Plato called Deity, and causes us to blunder most egregiously because of our boasted inductive methods. Plato may have been "incapable of induction or generalization in the modern sense";* he may have been ignorant also, of the circulation of the blood, which, we are told, "was absolutely unknown to him,"† but then, there is naught to disprove that he knew what blood *is* – and this is more than any Physiologist or Biologist can claim nowadays.

Though a wider and far more generous margin for knowledge is allowed the "physical philosopher" by Prof. Jowett than by nearly any other modern commentator and critic, nevertheless, his criticism so considerably outweighs his laudation, that it may be as well to quote his own words, to show clearly his bias. Thus he says:

> To bring sense under the control of reason; to find some way through the labyrinth or chaos of appearances, either the highway of mathematics, or more devious paths suggested by the analogy of man with the world, and of the world with man; to see that all things have a cause and are tending towards an end – this is the spirit of the ancient physical philosopher.‡ But we neither appreciate the conditions of knowledge to which he was subjected, nor have the ideas which fastened upon his imagination the same hold upon us. For he is hovering between matter and mind; he is under the dominion of abstractions; his impressions are taken almost at random from the outside of nature; he sees the light, but not the objects which are revealed by the light; and he brings into juxtaposition things which to us appear wide as the poles asunder, because he finds nothing between them.

———————

* *Op. cit.*, p. 561.

† *Op. cit.*, p. 591.

‡ This definition places (unwittingly, of course), the ancient "physical philosopher" many cubits higher than his modern "physical" *confrère*, since the *ultima Thule* of the latter is to lead mankind to believe that neither universe nor man have any cause at all – not an intelligent one at all events – and that they have sprung into existence owing to blind chance and a senseless whirling of atoms. Which of the two hypotheses is the more rational and logical is left to the impartial reader to decide. [*Op.cit*., Vol. III, p. 523]

———————

The last proposition but one must evidently be distasteful to the modern "physical philosopher," who sees the "objects" before him, but fails to see the light of the Universal Mind, which reveals them, *i.e.,* who proceeds in a diametrically opposite way. Therefore the learned Professor comes to the conclusion that the ancient Philosopher, whom he now judges from Plato's *Timaeus*, must have acted in a decidedly unphilosophical and even irrational way. For:

> He passes abruptly from persons to ideas and numbers, and *from ideas and numbers to persons*;* he confuses subject and object, *first* and *final* causes, and is dreaming of geometrical figures† lost in a flux of sense. And an effort of mind is required on our parts *in order to understand this double language*, or to apprehend *the twilight character of this knowledge*, and the genius of ancient philosophers, which under such conditions [?] seems by a divine power in many instances to have anticipated the truth ‡

Whether "such conditions" imply those of ignorance and mental stolidity in "the genius of ancient philosophers" or something else, we do not know. But what we do know is that the meaning of the sentences we have italicized is perfectly

———————

* Italics are mine. Every tyro in Eastern Philosophy, every Kabalist, will see the reason for such an association of persons with ideas, numbers, and geometrical figures. For number, says Philolaus, "is the dominant and self-produced bond of the eternal continuance of things." [See his *Fragments On the Universe*; in Diels: *The Pre-Socratic Philosophers*.] Alone the modern Scholar remains blind to the grand truth.

† Here again the ancient Philosopher seems to be ahead of the modern. For he only "confuses . . . first and final causes" (which confusion is denied by those who know the spirit of ancient scholarship), whereas his modern successor is confessedly and absolutely ignorant of both. Mr. Tyndall shows Science "powerless" to solve a single one of the final problems of Nature and "disciplined [read, modern materialistic] imagination retiring in bewilderment from the contemplation of the problems" of the world of matter. He even doubts whether the men of present Science possess "the intellectual elements which would enable them to grapple with the ultimate structural energies of Nature." But for Plato and his disciples, the lower types were but the concrete images of the higher abstract ones; the immortal Soul has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal Archaeus (*Anima Mundi*), is self-moving, and from the centre diffuses itself over the whole body of the Macrocosm.

‡ *Op. cit*., p. 523-24.

———————

clear. Whether the Regius Professor of Greek believes or disbelieves in a hidden sense of geometrical figures and of the Esoteric "jargon," he nevertheless admits the presence of a "double language" in the writings of these Philosophers. Thence he admits a hidden meaning, which must have had an interpretation. Why, then, does he flatly contradict his own statement on the very next page? And why should he deny to the *Timaeus* – that pre-eminently Pythagorean (mystic) Dialogue – any Occult meaning and take such pains to convince his readers that

> The influence which the *Timaeus* has exercised upon posterity is partly due to a misunderstanding.

The following quotation from his Introduction is in direct contradiction with the paragraph which precedes it, as above quoted:

> In the supposed depths of this dialogue the Neo- Platonists found hidden meanings and connections with the Jewish and Christian Scriptures, and out of them they elicited doctrines quite at variance with the spirit of Plato. Believing that he was inspired by the Holy Ghost, or had received his wisdom from Moses,* they seemed to find in his writings the Christian Trinity, the Word, the Church . . . and the Neo-Platonists had a method of interpretation which could elicit any meaning out of any words. They were really incapable of distinguishing between the opinions of one philosopher and another, or between the serious thoughts of Plato and his passing fancies.† . . . [But] there is no danger of the modern commentators on the *Timaeus* falling into the absurdities of the Neo-Platonists.

---

* Nowhere are the Neo-Platonists guilty of such an absurdity. The learned Professor of Greek must have been thinking of two spurious works attributed by Eusebius and St. Jerome to Ammonius Saccas, who wrote nothing; or must have confused the Neo-Platonists with Philo Judaeus. But then Philo lived over 130 years before the birth of the founder of Neo-Platonism He belonged to the School of Aristobulus the Jew, who lived under Ptolemy Philometor (150 years B.C.), and is credited with having inaugurated the movement which tended to prove that Plato and even the Peripatetic Philosophy were derived from the "revealed" Mosaic Books. Valckenaer tries to show that the author of the *Commentaries on the Books of Moses*, was not Aristobulus, the sycophant of Ptolemy [Cf. *Diatribe de Aristobulo, Judaeo, etc*., ed. by J. Juzacio, Lugd. Bat., 1806]. But whatever he was, he was not a Neo-Platonist, but lived before, or during the days of Philo Judaeus, since the latter seems to know his works and follow his methods.

† Only Clemens Alexandrinus, a Christian Neo-Platonist and a very fantastic writer.

No danger whatever, of course, for the simple reason that the modern commentators have never had the key to Occult interpretations. And before another word is said in defence of Plato and the Neo-Platonists, the learned master of Balliol College ought to be respectfully asked: What does, or can he know of the Esoteric canon of interpretation? By the term "canon" is here meant that key which was communicated orally from "mouth to ear" by the Master to the disciple, or by the Hierophant to the candidate for initiation; this from time immemorial throughout a long series of ages, during which the inner – not public – Mysteries were the most sacred institution of every land. Without such a key no

correct interpretation of either the *Dialogues* of Plato or of any Scripture, from the *Vedas* to Homer, from the *Zend-Avesta* to the Mosaic Books, is possible. How then can the Rev. Dr. Jowett know that the interpretations made by the Neo-Platonists of the various sacred books of the nations were "absurdities"? Where, again, has he found an opportunity of studying these "interpretations"? History shows that all such works were destroyed by the Christian Church Fathers and their fanatical catechumens, wherever they were found. To say that such men as Ammonius, a genius and a saint, whose learning and holy life earned for him the title of *Theodidaktos* ("god-taught"), such men as Plotinus, Porphyry, and Proclus, were "incapable of distinguishing between the opinions of one philosopher and another, or between the serious thoughts of Plato and his fancies," is to assume an untenable position for a Scholar. It amounts to saying that, (*a*) scores of the most famous Philosophers, the greatest Scholars and Sages of Greece and of the Roman Empire were dull fools, and (*b*) that all the other commentators, lovers of Greek Philosophy, some of them the acutest intellects of the age – who do not agree with Dr. Jowett – are also fools and no better than those whom they admire. The patronising tone of the last above-quoted passage is modulated with the most *Naive* conceit, remarkable even in our age of self-glorification and mutual-admiration cliques. We have to compare the Professor's views with those of some other scholars.

Says Prof. Alexander Wilder of New York, one of the best Platonists of the day, speaking of Ammonius, the founder of the Neo-Platonic School:

His deep spiritual intuition, his extensive learning, his familiarity with the Christian Fathers, Pantaenus, Clement and Athenagoras, and with the most erudite philosophers of the time, all fitted him for the labour which he performed so thoroughly.* He was successful in drawing to his views the greatest scholars and public men of the Roman Empire, who had little taste for wasting time in dialectic pursuits or superstitious observances. The results of his ministration are perceptible at the present day in every country of the Christian world; every prominent system of doctrine now bearing the marks of his plastic hand. Every ancient philosophy has had its votaries among the moderns; and even Judaism . . . has taken upon itself changes which were suggested by the "God-taught" Alexandrian . . . He was a man of rare learning and endowments, of blameless life and amiable disposition. His almost superhuman ken and many excellencies won for him the title of *theodidaktos*, or God-taught; but he followed the modest example of Pythagoras, and only assumed the title of *philaletheian*, or, lover of truth.†

It would be happy for truth and fact were our modern scholars to follow as modestly in the steps of their great predecessors. But not they – Philaletheians!

Moreover, we know that:

Like Orpheus, Pythagoras, Confucius, Socrates, and Jesus himself,‡ Ammonius committed nothing to writing.§ Instead, he . . communicated

---

* The labour of reconciling the different systems of religion.

† *New Platonism and Alchemy*, by Alex. Wilder, M.D., pp. 7, 4. [See 1975 reprint of the 1869 ed. by Wizards Bookshelf.]

‡ It is well-known that, though born of Christian parents, Ammonius had renounced the tenets of the Church – Eusebius and Jerome notwithstanding. Porphyry, the disciple of Plotinus, who had lived with Ammonius for eleven years together, and who had no interest in stating an untruth, positively declares that he had renounced Christianity entirely. On the other hand, we know that Ammonius believed in the bright Gods, Protectors, and that the Neo-Platonic Philosophy was as "pagan" as it was mystical. But Eusebius, the most unscrupulous forger and falsifier of old texts, and St. Jerome, an out-and-out fanatic, who had both an interest in denying the fact, contradict Porphyry. We prefer to believe the latter, who has left to posterity an unblemished name and a great reputation for honesty.

§ Two works are falsely attributed to Ammonius. One, now lost, called *De Consensu Moysis et Jesu*, is mentioned by the same "trustworthy" Eusebius, the Bishop of Caesaraea, and the friend of the Christian Emperor Constantine, who died, however, a heathen. All that is known of this pseudo-work is that Jerome bestows great praise upon it (*Vir. Illust.*, cap lv, and Eusebius, *Hist. Eccl.*, VI, xix). The other spurious production is

———————

his most important doctrines to persons duly instructed and disciplined, imposing on them the obligations of secrecy; as was done before him by Zoroaster and Pythagoras, and in the Mysteries. Except a few treatises of is disciples, we have only the declarations of his adversaries from which to ascertain what he actually taught.*

It is from the biased statements of such "adversaries," probably, that the learned Oxford translator of Plato's *Dialogues* came to the conclusion that:

That which was truly great and truly characteristic of him [Plato], his effort to realise and connect abstractions, *was not understood* by them [the Neo-Platonists] at all [?].

He states, contemptuously enough for the ancient methods of intellectual analysis, that:

In the present day . . . an ancient philosopher is to be interpreted from himself, and by the contemporary history of thought.†

This is like saying that the ancient Greek canon of proportion (if ever found), and the Athena Promachos of Phidias, have to be interpreted in the present day from the contemporary history of architecture and sculpture, from the Albert Hall and Memorial Monument, and the hideous Madonnas in crinolines sprinkled over the fair face of Italy. Prof. Jowett remarks that "mysticism is not criticism." No; but neither is criticism always fair and sound judgment.

La critique est aisée, mais l'art est difficile.

And such "art" our critic of the Neo-Platonists–his Greek scholarship notwithstanding–lacks from *a* to *z*. Nor has he, very evidently, the key to the true spirit of the Mysticism of

called the *Diatessaron* (or the "Harmony of the Gospels"). This is partially extant. But then, again, it exists only in the Latin version of Victor, Bishop of Capua (sixth century), who attributed it himself to Tatian, and as wrongly, probably, as later scholars attributed the *Diatessaron* to Ammonius. Therefore no great reliance can be placed upon it, nor on its "esoteric" interpretation of the Gospels. Is it this work, we wonder, which led Prof. Jowett to regard the Neo-Platonic interpretations as "absurdities"?

* Wilder, *op. cit*., p. 7.

† Jowett, *op. cit*., III, p. 524.

Pythagoras and Plato, since he denies even in the *Timaeus* an element of Oriental Mysticism, and seeks to show Greek Philosophy reacting upon the East, forgetting that the truth is the exact reverse; that it is "the deeper and more pervading spirit of Orientalism" that had–through Pythagoras and his own initiation into the Mysteries–penetrated into the very depths of Plato's soul.

But Dr. Jowett does not see this. Nor is he prepared to admit that anything good or rational–in accordance with the "contemporary history of thought"—could ever come out of that Nazareth of the Pagan Mysteries; nor even that there is anything to interpret of a hidden nature in the *Timaeus* or any other *Dialogue*. For him,

> The so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge* and high aspirations, and is the growth of an age in which philosophy is not wholly separated from poetry and mythology.†

Among several other equally erroneous propositions, it is especially the assumptions (*a*) that Plato was entirely free from any element of Eastern Philosophy in his writings, and (*b*) that every modern scholar, without being a Mystic and a Kabalist himself, can pretend to judge of ancient Esotericism–which we mean to combat. To do this we have to produce more authoritative statements than our own would be, and bring the evidence of other scholars as great as Dr. Jowett, if not greater, specialists in their subjects, moreover, to bear on and destroy the arguments of the Oxford Regius Professor of Greek.

That Plato was undeniably an ardent admirer and follower of Pythagoras no one will deny. And it is equally undeniable, as Matter has it, that Plato had inherited on the one hand his doctrines, and on the other had drawn his wisdom, from the same sources as the Samian Philosopher.‡ And the doctrines of

* "Imperfect knowledge" of what? That Plato was ignorant of many of the modern "working hypotheses"–as ignorant as our immediate posterity is sure to be of the said hypotheses when they in their turn, after exploding, join the "great majority"– is perhaps a blessing in disguise.

† *Op. cit*., pp. 524-25.

‡ *Histoire Critique du Gnosticisme*, by J. Matter, Professor of the Royal Academy of Strasbourg. "It is in Pythagoras and Plato that we find, in Greece, the first elements of [Oriental] Gnosticism," he says. (Vol I, ch. iii, p. 53; Strasbourg ed. 1843-44.)

Pythagoras are Oriental to the backbone, and even Brahmanical; for this great Philosopher ever pointed to the far East as the source whence he derived his information and his Philosophy, and Colebrooke shows that Plato makes the same profession in his *Epistles*, and says that he has taken his teachings "from ancient and sacred doctrines."* Furthermore, the ideas of both Pythagoras and Plato coincide too well with the systems of India and with Zoroastrianism to admit any doubt of their origin by anyone who has some acquaintance with these systems. Again:

> Pantaenus, Athenagoras and Clement were thoroughly instructed in the Platonic philosophy, and *comprehended* its essential unity with the Oriental systems.†

The history of Pantaenus and his contemporaries may give the key to the Platonic, and at the same time Oriental, elements that predominate so strikingly in the Gospels over the Jewish Scriptures.

---

* *Transactions of the Royal Asiatic Society of Great Britain and Ireland*, London, 1827, Vol. I, pp. 578-79.

† *New Platonism and Alchemy*, p. 4.

Collected Writings VOLUME XIV

PRELIMINARY SURVEY

INITIATES who have acquired powers and transcendental knowledge can be traced back to the Fourth Root Race from our own age. As the multiplicity of the subjects to be dealt with prohibits the introduction of such a historical chapter, which, however historical in fact and truth, would be rejected *a priori* as blasphemy and fable by both Church and Science–we shall only touch on the subject. Science strikes out, at its own sweet will and fancy, dozens of names of ancient heroes, simply because there is too great an element of myth in their histories; the Church insists that biblical patriarchs shall be regarded as historical personages, and terms her seven "Star-angels" the "historical channels and agents of the Creator." Both are right, since each finds a strong party to side with it. Mankind is at best a sorry herd of Panurgian sheep, following

blindly the leader that happens to suit it at the moment. Mankind–the majority at any rate–hates to think for itself. It resents as an insult the humblest invitation to step for a moment outside the old well-beaten tracks, and, judging for itself, to enter into a new path in some fresh direction. Give it an unfamiliar problem to solve, and if its mathematicians, not liking its looks, refuse to deal with it, the crowd, unfamiliar with mathematics, will stare at the unknown quantity, and getting hopelessly entangled in sundry *x's* and *y's*, will turn round, trying to rend to pieces the uninvited disturber of its intellectual Nirvana. This may, perhaps, account for the ease and extraordinary success enjoyed by the Roman Church in her conversions of nominal Protestants and Freethinkers, whose name is legion, but who have never gone to the trouble of thinking for themselves on these most important and tremendous problems of man's inner nature.

And yet, if the evidence of facts, the records preserved in History, and the uninterrupted anathemas of the Church against "Black Magic" and Magicians of the accursed race of Cain, are not to be heeded, our efforts will prove very puny indeed. When, for nearly two millenniums, a body of men has never ceased to lift its voice against *Black* Magic, the inference ought to be irrefutable that if Black Magic exists as a real fact, there must be somewhere its counterpart–*White* Magic. False silver coins could have no existence if there were no genuine silver money. Nature is dual in whatever she attempts, and this ecclesiastical persecution ought alone to have opened the eyes of the public long ago. However much travellers may be ready to pervert every fact with regard to abnormal powers with which certain men are gifted in "heathen" countries; however eager they may be to put false constructions on such facts, and–to use an old proverb–"to call white swan

black goose," and kill it, yet the evidence of even Roman Catholic missionaries ought to be taken into consideration, once they swear in a body to certain facts. Nor is it because they choose to see Satanic agency in manifestations of a certain kind, that their evidence as to the existence of such powers can be disregarded. For what do they say of China? Those missionaries who have lived in the country for long years, and have seriously studied every fact and belief that may prove an obstacle to their success in making

conversions, and who have become familiar with every exoteric rite of both the official religion and sectarian creeds–all swear to the existence of a certain body of men, whom no one can reach but the Emperor and a select body of high officials. A few years ago, before the war in Tonkin, the archbishop in Pekin, on the report of some hundreds of missionaries and Christians, wrote to Rome the identical story that had been reported twenty-five years before, and had been widely circulated in clerical papers. They had fathomed, it was said, the mystery of certain official deputations, sent at times of danger by the Emperor and ruling powers to their Shen and Kuei, as they are called among the people. These Shen and Kuei, they explained, were the Genii of the mountains, endowed with the most miraculous powers. They are regarded as the protectors of China, by the "ignorant" masses; as the incarnation of Satanic power by the good and "learned" missionaries.

> The Shen and Kuei are men belonging to another state of being to that of the ordinary man, or to the state they enjoyed while they were clad in their bodies. They are disembodied spirits, ghosts and larvae, living, nevertheless, in objective form on earth, and dwelling in the fastnesses of mountains, inaccessible to all but those whom they permit to visit them.*

In Tibet certain ascetics are also called Lha, Spirits, by those with whom they do not choose to communicate. The Shen and Kuei, who enjoy the highest consideration of the Emperor and Philosophers, and of Confucianists who believe in no "Spirits," are simply Lohans–Adepts who live in the greatest solitude in their unknown retreats.

But both Chinese exclusiveness and Nature seem to have allied themselves against European curiosity and–as it is sincerely regarded in Tibet–desecration. Marco Polo, the famous traveller, was perhaps the European who ventured farthest into the interior of these countries. What was said of him in 1876 may now be repeated.

> The district of the Gobi wilderness, and, in fact, the whole area of Independent Tartary and Tibet is jealously guarded against foreign intrusion. Those who are permitted to traverse it are under the particular care

---

* This fact and others may be found in Chinese Missionary Reports, and in a work by Monseigneur Delaplace, a Bishop in China, *Annales de la Propagation de la Foi*., [Lyon, Chez L'Éditeur des Annales.]

---

and pilotage of certain agents of the chief authority, and are in duty bound to convey no intelligence respecting places and persons to the outside world. But for this restriction, even we might contribute to these pages accounts of exploration, adventure, and discovery that would be read with interest. The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets, and then there will indeed be unlooked-for mortifications for our modern vanity.

"The people of Pashai,"* says Marco Polo, the daring traveller of the thirteenth century, "are great adepts in sorceries and the *diabolic* arts." And his learned editor adds: "This Pashai, or Udyána, was the native country of Padma-Sambhava, one of the chief apostles of Lamaism, *i.e.*, of Tibetan Buddhism, and a great master of enchantments. The doctrines of Śakya, as they prevailed in Udyána *in old times*, were probably strongly tinged with Śivaitic magic, and the Tibetans still regard that locality as the classic ground of sorcery and witchcraft."

The "old times" are just like the "modern times"; nothing is changed as to magical practices except that they have become still more esoteric and arcane, and that the caution of the adepts increases in proportion to the traveller's curiosity. Hiuen-Tsang says of the inhabitants: "The men . . . are fond of study, but pursue it with no ardour. *The science of magical formula has become a regular professional business with them*."† We will not contradict the venerable Chinese pilgrim on this point, and are willing to admit that in the seventh century *some* people made "a professional business" of magic; so, also, do *some* people now, but certainly not the true adepts. [Moreover, in that century, Buddhism had hardly penetrated into Tibet, and its races were steeped in the sorceries of the Bön,–the pre-lamaic religion.] It is not Hiuen-Tsang, the pious, courageous man, who risked his life a hundred times to have the bliss of perceiving Buddha's shadow in the cave of Peshawar, who would have accused the holy lamas and monkish thaumaturgists of "making a professional business" of showing it to travellers. The injunction of Gautama, contained in his answer to King Prasenajit, his protector, who called on him to perform miracles, must have been ever-present to the mind of Hiuen-Tsang. "Great king," said Gautama, "I do not teach the law to my pupils, telling them, 'Go, ye saints, and before the eyes of the Brahmans and householders perform, by means of your supernatural powers, miracles greater than any man can perform.'I tell them, when I teach them the law, 'Live, ye saints, *hiding your good works, and showing your sins.*' "

Struck with the accounts of magical exhibitions witnessed and recorded by travellers of every age who had visited Tartary and Tibet, Colonel Yule comes to the conclusion that the natives must have had "at their command

———————

* The regions somewhere about Udyána and Kashmir, as the translator and editor of Marco Polo (Colonel Henry Yule) believes.*The Book of Ser Marco Polo*, I, pp. 172-73; 2nd. ed. London, J. Murray, 1875.

† *Histoire de la vie de Hiouen-Thsang*, . . . Vol. I of *Voyages des Pèlerins Bouddhistes*. Traduit du chinois par Stanislas Julien. Cf. Yule, *op, cit*., I, 173-74.

———————

the whole encyclopaedia of modern 'Spiritualists'. Du Halde mentions among their sorceries the art of producing by their invocations the figures of Lao-tseu* and their divinities *in the air,* and *of making a pencil to write answers to questions without anybody touching it*."†

The former invocations pertain to religious mysteries of their sanctuaries; if done otherwise, or for the sake of *gain*, they are considered *sorcery*, necromancy, and strictly forbidden. The latter art, that of making a pencil write *without contact*, was known and practiced in China and other countries centuries before the Christian era. It is the A B C of magic in those countries.

When Hiuen-Tsang desired to adore the shadow of Buddha, it was not to "professional magicians" that he resorted, but to the power of his own soul-invocation; the power of prayer, faith, and contemplation. All was dark and dreary near the cavern in which the miracle was alleged to take place sometimes. Hiuen-Tsang entered and began his devotions. He made one hundred salutations, but neither saw nor heard anything. Then, thinking himself too sinful, he cried bitterly, and despaired. But as he was going to give up all hope, he perceived on the eastern wall a feeble light, but it disappeared. He renewed his prayers, full of hope this time, and again he saw the light, which flashed and disappeared again. After this he made a solemn vow: he would not leave the cave till he had the rapture to see at last the shadow of the "Venerable of the Age." He had to wait longer after this, for only after two hundred prayers was the dark cave suddenly "bathed in light, and the shadow of Buddha, of a brilliant white colour, rose majestically on the wall, as when the clouds suddenly open and, all at once, display the marvellous image of the Mountain of Light.' A dazzling splendour lighted up the features of the divine countenance. Hiuen-Tsang was lost in contemplation and wonder, and would not turn his eyes away from the sublime and incomparable object." Hiuen-Tsang adds in his own diary, *Si-yu-ki,*‡ that it is only when man "prays with sincere faith, and if he has received from above a hidden impression, [that] he sees the shadow clearly, but he cannot enjoy the sight for any length of time"§

. . . . From one end to the other the country is full of mystics, religious philosophers, Buddhist saints, and *magicians*. Belief in a spiritual world, full of invisible beings who, on certain occasions, appear to mortals objectively, is universal "According to the belief of the nations of Central Asia," remarks I. J. Schmidt, "the earth and its interior, as well as the encompassing atmosphere, are filled with Spiritual Beings, which exercise

————————

* Lao-tze, the Chinese philosopher.

† *The Book of Ser Marco Polo*, Vol. I, p. 290 fn. (transl. by Col. H. Yule, London, J. Murray, 1871.)

‡ [Tr. by Samuel Beal, London, Trübner, 1906; Rpr. by Motilal Banarsidass, Delhi, 1981.]

§ Max Müller, "Buddhist Pilgrims," *Chips From a German Workshop*, Vol.I, pp. 272-73. [London, Longmans, Green & Co., 1867.]

————————

an influence, partly beneficent, partly malignant, on the whole of organic and inorganic nature. . . . Especially are Deserts and other wild or uninhabited tracts, or regions in which the influences of nature are displayed on a gigantic and terrible scale, regarded as the chief abode or rendez-vous of evil Spirits . . . . And hence the steppes of Turan, and in particular the great sandy Desert of Gobi, have been looked on as the dwelling-place of malignant beings, from days of hoary antiquity."*

. . . . The treasures exhumed by Dr. Schliemann at Mycenae, have awakened popular cupidity, and the eyes of adventurous speculators are being turned toward the localities where the wealth of ancient peoples is supposed to be buried, in crypt or cave, or beneath sand or alluvial deposit. Around no other locality, not even Peru, hang so many traditions as around the Gobi Desert. In Independent Tartary this howling waste of shifting sand was once, if report speaks correctly, the seat of one of the richest empires the world ever saw. Beneath the surface is said to lie such wealth in gold, jewels, statuary, arms, utensils, and all that indicates civilization, luxury, and fine arts, as no existing capital of Christendom can show today. The Gobi sand moves regularly from east to west before terrific gales that blow continually. Occasionally some of the hidden treasures are uncovered, but not a native dares touch them, for the whole district is under the ban of a mighty spell. Death would be the penalty. Bahti–hideous, but faithful gnomes–guard the hidden treasures of this prehistoric people, awaiting the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind.†

The above is purposely quoted from *Isis Unveiled* to refresh the reader's memory. One of the cyclic periods has just been passed, and we may not have to wait to the end of Mahâ Kalpa to have revealed something of the history of the mysterious desert, in spite of the Bahti, and even the Rakshasas of India, not less "hideous." No tales or fictions were given in our earlier volumes, their chaotic state notwithstanding, to which chaos the writer, entirely free from vanity, confesses publicly and with many apologies.

It is now generally admitted that, from time immemorial, the distant East, India especially, was the land of knowledge and of every kind of learning. Yet there is none to whom the origin of all her Arts and Sciences has been so much denied as to the land of the primitive aryas. From Architecture down to the Zodiac, every Science worthy of the name was imported by the Greeks, the mysterious Yavanas–agreeably with the decision

———————

* [*Ssanang-Ssetzen Chungtaidschi, Geschichte der Ost-Mongolen*, St. Petersburg, 1829, p. 352.]

† *Isis Unveiled*, Vol. I, pp. 599-601, 603, 598.

———————

of the Orientalists! Therefore, it is but logical that even the knowledge of Occult Science should be refused to India, since of its general practice in that country less is known than in the case of any other ancient people. It is so, simply because:

> With the Hindus it was and is more esoteric, if possible, than it was even among the Egyptian priests. So sacred was it deemed that its existence was only half-admitted, and it was only practiced in public emergencies. *It was more than a religious matter, for it was [and is still] considered divine*. The Egyptian hierophants, notwithstanding the practice of a stern and pure morality, could not be compared for one moment with the ascetical Gymnosophists, either in holiness of life or miraculous powers developed in them by the supernatural abjuration of everything earthly. By those who knew them well they were held in still greater reverence than the magians of Chaldea. "Denying themselves the simplest comforts of life, they dwelt in woods, and led the life of the most secluded hermits,"* while their Egyptian brothers at least congregated together. Notwithstanding the slur thrown by history on all who practiced magic and divination, it has proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice. Numerous are the volumes preserved in Hindu convents, in which are recorded the proofs of their learning. To attempt to say whether these Gymnosophists were the real founders of magic in India, or whether they only practiced what had passed to them as an inheritance from the earliest Rishis†—the seven primeval sages—would be regarded as a mere speculation by exact scholars.‡

Nevertheless, this must be attempted. In *Isis Unveiled*, all that could be stated about Magic was set down in the guise of hints; and thus, owing to the great amount of material scattered over two large volumes, much of its importance was lost upon the reader, while it still more failed to draw his attention on account of the faulty arrangement. But hints may now grow into explanations. One can never repeat it too often—*Magic is as old as man*. It cannot any longer be called charlatanry or hallucination, when its lesser

branches—such as mesmerism, now

———————

* Ammianus Marcellinus, *Rom. Hist.*, XXIII, vi, 32, 33.

† The Rishis were seven in number and lived in days anteceding the Vedic period. They were known as sages and held in reverence like demigods. [But they may now be shown as something more than merely mortal Philosophers. There are other groups of ten, twelve and even twenty-one in number.] Haug shows that they occupy in the Brâhmanical religion a position answering to that of the twelve sons of Jacob in the Jewish *Bible*. The Brahmans claim to descend directly from these Rishis.

‡ *Isis Unveiled*, Vol. 1, p. 90 and fn.

———————

miscalled "hypnotism," "thought reading," "action by suggestion," and what not else, only to avoid calling it by its right and legitimate name—are being so seriously investigated by the most famous Biologists and Physiologists of both Europe and America. Magic is indissolubly blended with the Religion of every country and is inseparable from its origin. It is as impossible [for History] to name the time when it was not, as that of the epoch when it sprang into existence, unless the doctrines preserved by the Initiates are taken into consideration. Nor can Science ever solve the problem of the origin of man if it rejects the evidence of the oldest records in the world, and refuses from the hand of the legitimate Guardians of the mysteries of Nature the key to Universal Symbology. Whenever a writer has tried to connect the first foundation of Magic with a particular country or some historical event or character, further research has shown his hypothesis to be groundless. There is a most lamentable contradiction among the Symbologists on this point. Some would have it that Odin, the Scandinavian priest and monarch, originated the practice of Magic some 70 years B.C., although it is spoken of repeatedly in the *Bible*. But as it was proven that the mysterious rites of the priestesses *Valas* (Völvas) were greatly anterior to Odin's age,* then Zoroaster came in for an attempt, on the ground that he was the founder of Magian rites; but Ammianus Marcellinus, Pliny and Arnobius, with other ancient Historians, have shown that Zoroaster was but a reformer of Magic as practiced by the Chaldeans and Egyptians, and not at all its founder.†

Who, then, of those who have consistently turned their faces away from Occultism and even Spiritualism, as being "unphilosophical" and therefore unworthy of scientific thought, has a right to say that he has studied the Ancients; or that, if he has studied them, he has understood all they have said? Only those who claim to be wiser than their generation, who think that they know all that the Ancients knew, and thus, knowing far

———————

* See Münter, *On the most Ancient Religion of the North before the time of Odin.* In *Mémoires de la Société des Antiquaires de France,* tome II, pp. 230, 231.

† Ammianus Marcellinus, XXIII, vi, 31-32; Arnobius, *Adv. Gent.*, I, ch. 5 and 52; Pliny, XXX, iv. [*Isis Unveiled*, I, 19.]

———————

more today, fancy that they are entitled to laugh at their ancient simple-mindedness and superstition; those, who imagine they have discovered a great secret by declaring the ancient royal sarcophagus, now empty of its King Initiate, to be a "corn-bin," and the Pyramid that contained it, a granary, perhaps a wine-cellar!* Modern society, on the authority of some men of Science, calls Magic charlatanry. But there are eight hundred millions on the face of the globe who believe in it to this day; there are said to be twenty millions of perfectly sane and often very intellectual men and women, members of that same society, who believe in its phenomena under the name of Spiritualism. The whole ancient world, with its Scholars and Philosophers, its Sages and Prophets, believed in it. Where is the country in which it was not practiced? At what age was it banished, even from our own country? In the New World as in the Old Country (the latter far younger than the former), the Science of Sciences was known and practiced from the remotest antiquity. The Mexicans had their Initiates, their Priest-Hierophants and Magicians, and their crypts of Initiation. Of the two statues exhumed in the Pacific States, one represents a Mexican Adept, in the posture prescribed for the Hindu ascetic, and the other an Aztec Priestess, in a headgear which might be taken from the head of an Indian Goddess; while the "Guatemalan Medal" exhibits the "Tree of Knowledge" –with its hundreds of eyes and ears, symbolical of seeing and hearing–encircled by the "Serpent of Wisdom" whispering into

---

* "The date of the hundreds of pyramids in the Valley of the Nile is impossible to fix by any of the rules of modern science; but Herodotus informs us that each successive king erected one to commemorate his reign, and serve as his sepulchre. But, Herodotus did not tell all, although he knew that the *real* purpose of the pyramid was very different from that which he assigns to it. Were it not for his religious scruples, he might have added that, externally, it symbolized the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer-Royal of Scotland degrades into a corn-bin, was the *baptismal font*, upon emerging from which, the neophyte was 'born again,' and became an *adept*." (*Isis Unveiled*, Vol. I, 518-19.)

---

the ear of the sacred bird. Bernal Díaz del Castillo, a follower of Cortéz, gives some idea of the extraordinary refinement, intelligence and civilization, and also of the magic arts of the people whom the Spaniards conquered by brute force. Their pyramids are those of Egypt, built according to the same secret canon of proportion as those of the Pharaohs, and the Aztecs appear to have derived their civilization and religion in more than one way from

the same source as the Egyptians and, before these, the Indians. Among all these three peoples arcane Natural Philosophy, or Magic, was cultivated to the highest degree.

That it was natural, not supernatural, and that the Ancients so regarded it, is shown by what Lucian says of the "laughing Philosopher," Democritus, who, he tells his readers,

> Believed in no [miracles] . . . but applied himself to discover the method by which the theurgists could produce them; in a word, his philosophy brought him to the conclusion that magic was entirely confined to the application and the imitation of the laws and the works of nature. *

Who then can still call the Magic of the Ancients "superstition"?

> [In this respect the opinion of Democritus] is of the greatest importance to us, since the Magi left by Xerxes at Abdera, were his instructors, and he had studied magic, moreover, for a considerable time with the Egyptian priests.† For nearly ninety years of the one hundred and nine of his life, this great philosopher had made experiments, and noted them down in a book, which, according to Petronius,‡ *treated of nature*—facts that he had verified himself. And we find him not only disbelieving in and utterly rejecting *miracles*, but asserting that every one of those that were authenticated by eyewitnesses, had, and could have taken place, for all, even the most *incredible*, were produced according to the "*hidden laws of nature*." . . . Add to this that Greece, the "later cradle of the arts and sciences," and India, cradle of religions, were, and one of them still is, devoted to its study and practice—and who shall venture to discredit its dignity as a study, and its profundity as a science? §

No true Theosophist will ever do so. For, as a member of our great Oriental body, he knows indubitably that the Secret

* *Philopseudes*.

† Diog. Laërt., *Lives*, etc., "Democritus, "§ § 34, 35.

‡ *Satyricon*, lxxxviii. Cf. M. Vitruvius Pollio, *On Architecture*, IX, iii.

§ *Isis Unveiled*, Vol. I, 512, 560.

Doctrine of the East contains the Alpha and the Omega of Universal Science; that in its obscure texts, under the luxuriant, though perhaps too exuberant, growth of allegorical Symbolism, lie concealed the corner and the key-stones of all ancient and modern knowledge. That Stone, brought down by the Divine Builder, is now rejected by the too-human workman, and this because, in his lethal materiality, man has lost every recollection, not only of his holy childhood, but of his very adolescence, when he was one of the Builders himself; when "the morning stars sang together, and the Sons of God shouted for joy," after they had laid the measures for the foundations of the earth–to use the deeply significant and poetical language of Job, the Arabian Initiate. But those who are still able to make room in their innermost selves for the Divine Ray, and who accept, therefore, the data of the Secret Sciences in good faith and humility, they know well that it is in this Stone that remains buried the absolute in Philosophy, which is the key to all those dark problems of Life and Death, some of which, at any rate, may find an explanation in

these volumes.

The writer is vividly alive to the tremendous difficulties that present themselves in the handling of such abstruse questions, and to all the dangers of the task. Insulting as it is to human nature to brand truth with the name of imposture, nevertheless we see this done daily and accept it. For every occult truth has to pass through such denial and its supporters through martyrdom, before it is finally accepted; though even then it remains but too often—

> A crown
> Golden in show, yet but a wreath of thorns.*

Truths that rest on Occult Mysteries will have, for one reader who may appreciate them, a thousand who will brand them as impostures. This is only natural, and the only means to avoid it would be for an Occultist to pledge himself to the Pythagorean "vow of silence," and renew it every five years. Otherwise, cultured society–two-thirds of which think themselves in duty bound to believe that, since the first appearance of the first Adept, one half of mankind practiced deception and fraud on

---

* [*Paradise Regained*, Bk. II, line 458, by John Milton. Many eds.]

---

the other half—cultured society will undeniably assert its hereditary and traditional right to stone the intruder. Those benevolent critics, who most readily promulgate the now famous axiom of Carlyle with regard to his countrymen, of being "mostly fools," having taken preliminary care to include themselves safely in the only fortunate exceptions to this rule, will in this work gain strength and derive additional conviction of the sad fact, that the human race is simply composed of knaves and congenital idiots. But this matters very little. The vindication of the Occultists and their Archaic Science is working itself slowly but steadily into the very heart of society, hourly, daily, and yearly, in the shape of two monster branches, two stray off-shoots of the trunk of Magic–Spiritualism and the Roman Church. Fact works its way very often through fiction. Like an immense boa-constrictor, Error, in every shape, encircles mankind, trying to smother in her deadly coils every aspiration towards truth and light. But Error is powerful only on the surface, prevented as she is by Occult Nature from going any deeper; for the same Occult Nature encircles the whole globe, in every direction, leaving not even the darkest corner unvisited. And, whether by phenomenon or miracle, by spirit-hook or bishop's crook, Occultism must win the day, before the present era reaches "Sani's (Saturn's) triple septenary" of the Western Cycle in Europe, in other words—before the end of the twenty-first century "A.D."

Truly the soil of the long bygone past is not dead, for it has only rested. The skeletons of the sacred oaks of the ancient Druids may still send shoots from their dried-up boughs and be reborn to a new life, like that handful of corn, in the sarcophagus of a mummy

4,000 years old, which, when planted, sprouted, grew, and "gave a fine harvest." Why not? Truth is stranger than fiction. It may any day, and most unexpectedly, vindicate its wisdom and demonstrate the conceit of our age, by proving that the Secret Brotherhood did not, indeed, die out with the Philaletheians of the last Eclectic School, that the Gnosis flourishes still on earth, and its votaries are many, albeit unknown. All this may be done by one, or more, of the great Masters visiting Europe, and exposing in their turn the alleged exposers and traducers of Magic. Such secret Brotherhoods have been mentioned by several well-known authors, and are spoken

28

of in Mackenzie's *Royal Masonic Cyclopaedia*. The writer now, in the face of the millions who deny, repeats boldly, that which was said in *Isis Unveiled*.

> If they [the Initiates] have been regarded as mere fictions of the novelist, that fact has only helped the "brother-adepts" to keep their incognito the more easily . . . .
>
> The Saint-Germains and Cagliostros of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics now-a-days.*

These prophetic words were written in 1876, and verified in 1886. Nevertheless, we say again,

> . . . there are numbers of these mystic Brotherhoods which have naught to do with "civilized" countries; and it is in their unknown communities that are concealed the skeletons of the past. These "adepts" could, if they chose, lay claim to strange ancestry, and exhibit verifiable documents that would explain many a mysterious page in both sacred and profane history.† Had the keys to the hieratic writings and the secret of Egyptian and Hindu symbolism been known to the Christian Fathers, they would not have allowed a single monument of old to stand unmutilated.‡

But there exists in the world another class of adepts, belonging to a brotherhood also, and mightier than any other of those known to the profane. Many among these are personally good and benevolent, even pure and holy occasionally, as individuals. Pursuing collectively, however, and as a body, a selfish, one-sided object, with relentless vigour and determination, they have to be ranked with the adepts of the Black Art. These are our modern Roman Catholic "fathers" and clergy. Most of the hieratic writings and symbols have been deciphered by them since the Middle Ages. A hundred times more learned in secret Symbology and the old Religions than our Orientalists will ever be, the personification of astuteness and cleverness, every such adept in the art holds the keys tightly in his firmly clenched hand, and will take care the secret shall not be easily divulged, if he can help it. There are more profoundly learned Kabalists

---

* *Op. cit.*, Vol. II, p. 403.

† This is precisely what some of them are preparing to do, and many a "mysterious page" in sacred and

profane history are touched on in these pages. Whether or not their explanations will be accepted—is another question.

‡ *Ibid*.

STONEHENGE: With Sunrise above the Heel Stone.
(Courtesy of Arnold Coleman.)

STONEHENGE, WILTSHIRE, ENGLAND
(Reproduced by permission from a photograph taken by Dale Workman.)

in Rome and throughout Europe and America, than is generally suspected. Thus are the professedly public "brotherhoods" of "black" adepts more powerful and dangerous for Protestant countries than any host of Eastern Occultists. People laugh at Magic! Men of Science, Physiologists and Biologists, deride the potency and even the belief in the existence of what is called in vulgar parlance "Sorcery" and "Black Magic". The archaeologists have their Stonehenge in England with its thousands of secrets, and its twin-brother Carnac of Brittany, and yet there is not one of them who even suspects what has been going on in its crypts, and its mysterious nooks and corners, for the last century. More than that, they do not even know of the existence of such "magic halls" in their Stonehenge, where curious scenes are taking place, whenever there is a new convert in view. Hundreds of experiments have been, and are being made daily at the Salp trière, and also by learned hypnotisers at their private houses. It is now proved that certain sensitives–both men and women–when commanded in trance, by the practitioner, who operates on them, to do a certain thing–from drinking a glass of water up to simulated murder–on recovering their normal state lose all remembrance of the order inspired–"suggested" it is now called by Science. Nevertheless, at the appointed hour and moment, the subject, though conscious and perfectly awake, is compelled by an irresistible power within himself to do that action which has been suggested to him by his mesmeriser; and that too, whatever it may be, and whatever the period fixed by him who controls the subject, that is to say, holds the latter under the power of his will, as a snake holds a bird under its fascination, and finally forces it to jump into its open jaws. Worse than this: for the bird is conscious of the peril; it resists, however helpless in its final efforts, while the hypnotized subject does not rebel, but seems to follow the suggestions and voice of its own free will and soul. Who of our European men of Science, who believe in such *scientific* experiments – and very few are they who still doubt them now-a-days, and who do not feel convinced of their actual reality–who of them, it is asked, is ready to admit this as being Black Magic? Yet it is the *genuine*, undeniable and actual *fascination* and *sorcery* of old. The Mula-Kurumbas of Nilgiri do not proceed otherwise in their *envoûtements* when they seek to destroy an

enemy, nor do the Dugpas of Sikkim and Bhutan know of any more potential agent than their *will*. Only in them that will does not proceed by jumps and starts, but acts with certainty; it does not depend on the amount of receptivity or nervous impressibility of the "subject." Having chosen his victim and placed himself *en rapport* with him, the Dugpa's "fluid" is sure to find its way, for his will is immeasurably more strongly developed than the will of the European experimenter–the self-made, untutored, and *unconscious* Sorcerer for the sake of Science–who has no idea (or belief either) of the variety and potency of the world-old methods used to develop this power, by the *conscious* sorcerer, he "Black Magician" of the East and West.

And now the question is openly and squarely asked: Why should not the fanatical and zealous priest, thirsting to convert some selected rich and influential member of society, use the same means to accomplish his end as the French Physician and experimenter uses in his case with his subject? The conscience of the Roman Catholic priest is most likely at peace. He works *personally* for no selfish purpose, but with the object of "saving a soul" from "eternal damnation." In his view, if Magic there be in it, it is holy, meritorious and divine Magic. Such is the power of blind faith.

Hence, when we are assured by trustworthy and respectable persons of high social standing, and unimpeachable character, that there are many well-organized societies among the Roman Catholic priests which, under the pretext and cover of Modern Spiritualism and mediumship, hold *séances* for the purposes of conversion by suggestion, directly and at a distance–we answer: We know it. And when, moreover, we are told that whenever those priest-hypnotists are desirous of acquiring an influence over some individual or individuals, selected by them for conversion, they retire to an underground place, allotted and consecrated by them for such purposes (*viz.*, ceremonial Magic); and there, forming a circle, throw their combined will-power in the direction of that individual, and thus by repeating the process, gain a complete control over their victim–we again answer: Very likely. In fact we know the practice to be so, whether this kind of ceremonial Magic and *envoûtement* is practiced at Stonehenge or elsewhere. We know it, we say,

through personal experience; and also because several of the writer's best and most loved friends have been unconsciously drawn into the Romish Church and under her "benign" protection by such means. And, therefore, we can only laugh in pity at the ignorance and stubbornness of those deluded men of Science and cultured experimentalists who, while believing in the power of Dr. Charcot and his disciples to "envoûte" their subjects, find nothing better than a scornful smile whenever Black Magic and its potency are mentioned before them. Éliphas Lévi, the Abbé- Kabalist, died before Science and the Faculté de Médecine of France had accepted hypnotism and influence *par suggestion* among its scientific experiments, but this is what he said twenty-five years ago, in his *Dogme et Rituel de la Haute Magie*, on "Les Envoãtements et les Sorts":

> That which sorcerers and necromancers sought above all things in their evocations of the Spirit of Evil, was that magnetic potency which is the lawful property of the true Adept, and which they desired to obtain possession of for evil purposes . . . . One of their chief aims was the power of spells or of deleterious influences . . . . That power may be compared to real poisonings by a current of astral light. They exalt their will by means of ceremonies to the degree of rendering it venomous at a distance . . . . We have said in our "Dogma" what we thought of magic spells, and how this power was exceedingly real and dangerous. The true Magus throws a spell without ceremony and by his sole disapproval, upon those with whose conduct he is dissatisfied, and whom he thinks it necessary to punish;* he casts a spell, even by his pardon, over those who do him injury, and the enemies of Initiates never long enjoy impunity for their wrong-doing. We have ourselves seen proofs of this fatal law in numerous instances. The executioners of martyrs always perish miserably; and the Adepts are the martyrs of intelligence. Providence [Karma] seems to despise those who

despise them, and puts to death those who would seek to prevent them from living. The legend of the Wandering Jew is the popular poetry of this arcanum. A people had sent a sage to crucifixion; that people had bidden him "Move on!" when he tried to rest for one moment. Well! that people will become subject, henceforth, to a similar condemnation; it will become entirely proscribed, and for long centuries it will be bidden "Move on! move on!" finding neither rest nor pity.†

---

* This is incorrectly expressed. The true Adept of the "Right Hand" never punishes anyone, not even his bitterest and most dangerous enemy; he simply leaves the latter to his Karma, and Karma never fails to do so, sooner or later.

† *Op. cit.*, II 239, 241, 240. [Paris, G. Bàilliere, 1856 & 1861. H.P.B.'s translation is from Chapter XVI of the early 2 volume French editions.

"Fables," and "superstition," will be the answer. Be it so. Before the lethal breath of selfishness and indifference every uncomfortable fact is transformed into meaningless fiction, and every branch of the once verdant Tree of Truth has become dried up and stripped of its primeval spiritual significance. Our modern Symbologist is superlatively clever only at detecting phallic worship and sexual emblems even where none were ever meant. But for the true student of Occult Lore, White or Divine Magic could no more exist in Nature without its counterpart Black Magic, than day without night, whether these be of twelve hours or of six months' duration. For him everything in that Nature has an occult–a bright and a night-side to it. Pyramids and Druid's oaks, dolmens and Bo-trees, plant and mineral–everything was full of deep significance and of sacred truths of wisdom, when the Arch-Druid performed his magic cures and incantations, and the Egyptian Hierophant evoked and guided Chemnu, the "lovely spectre," the female Frankenstein-creation of old, raised for the torture and test of the soul-power of the candidate for initiation, simultaneously with the last agonizing cry of his terrestrial human nature. True, Magic has lost its name, and along with it its rights to recognition. But its practice is in daily use; and its progeny, "magnetic influence," "power of oratory," "irresistible fascination," "whole audiences subdued and held as though under a spell," are terms recognized and used by all, generally meaningless though they now are. Its effects, however, are more determined and definite among religious congregations such as the Shakers, the Negro Methodists, and Salvationists, who call it "the action of the Holy Spirit" and "grace." The real truth is that Magic is still in full sway amidst mankind, however blind the latter to its silent presence and influence on its members, however ignorant society may be, and remain, to its daily and hourly beneficent and maleficent effects. The world is full of such unconscious magicians–in politics as well as in daily life, in the Church as in

---

Later, in London, 1896, Arthur Edward Waite translated the 2 vols. under one title: *Transcendental Magic, Its Doctrine and Ritual*. The above quotation may be found on p. 317 of Waite's edition published in

Chicago by the de Laurence Co. in 1946. For a complete bio-bibliographic sketch of Éliphas Lévi, (pseud. of Alphonse-Louis Constant) see *B.C. W.*, Vol. I, pp. 491-95.—*Compiler*.]

———————

the strongholds of Free-Thought. Most of those magicians are "sorcerers" unhappily, not metaphorically but in sober reality, by reason of their inherent selfishness, their revengeful natures, their envy and malice. The true student of Magic, well aware of the truth, looks on in pity, and, if he be wise, keeps silent. Fore very effort made by him to remove the universal cecity is only repaid with ingratitude, slander, and often curses, which, unable to reach him, will react on those who wish him evil. Lies and calumny–the latter a teething lie, adding actual bites to empty harmless falsehoods –become his lot, and thus the well-wisher is soon torn to pieces, as a reward for his benevolent desire to enlighten.

Enough has been given, it is believed, to show that the existence of a Secret Universal Doctrine, besides its practical methods of Magic, is no wild romance or fiction. The fact was known to the whole ancient world, and the knowledge of it has survived in the East, in India especially. And if there be such a Science, there must be naturally, somewhere, professors of it, or Adepts. In any case it matters little whether the Guardians of the Sacred Lore are regarded as living, actually existing men, or are viewed as myths. It is their Philosophy that will have to stand or fall upon its own merits, apart from, and independent of any Adepts. For in the words of the wise Gamaliel, addressed by him to the Synedrion: "If this doctrine is false it will perish, and fall of itself; but if true, then—*it cannot be destroyed*."

———————

Collected Writings VOLUME XIV

THE SECRECY OF INITIATES

The false rendering of a number of parables and sayings of Jesus is not to be wondered at in the least. From Orpheus, the first initiated Adept of whom history catches a glimpse in the mists of the pre-Christian era, down through Pythagoras, Confucius, Buddha, Jesus, Apollonius of Tyana, to Ammonius Saccas, no Teacher or Initiate has ever committed anything to writing for public use. Each and all of them have invariably recommended silence and secrecy on certain facts and deeds; from Confucius, who refused to explain publicly and satisfactorily

34

what he meant by his "Great Extreme," or to give the key to the divination by "straws," down to Jesus, who charged his disciples to tell no man that he was Christ* (*Chrēstos*), the "man of sorrows" and trials, before his supreme and last Initiation, or that he had produced a "miracle" of resurrection.† The Apostles had to preserve silence, so that the left hand should not know what the right hand did; in plainer words, that the dangerous proficients in the Left Hand Science–the terrible enemies of the Right Hand Adepts, especially before their supreme Initiation–should not profit by the publicity so as to harm both the healer and the patient. And if the above is maintained to be simply an assumption, then what may be the meaning of these awful words:

> Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted and their sins should be forgiven them.‡

Unless interpreted in the sense of the law of silence and Karma, the utter selfishness and uncharitable spirit of this remark are but too evident. These words are directly connected with the terrible dogma of predestination. Will the good and intelligent Christian cast such a slur of cruel selfishness on his Saviour?§

———————

* *Matthew*, xvi, 20.

† *Mark*, v, 43.

‡ *Mark*, iv, 11, 12.

§ Is it not evident that the words: "lest at any time they should be converted (or: "lest haply they should turn again"–as in the revised version) and their sins be forgiven them"–do not at all mean to imply that Jesus feared that through repentance any outsider, or "them that are without," should escape damnation, as the literal dead-letter sense plainly shows–but quite a different thing? Namely, lest any of the profane should by understanding his preaching, undisguised by parable, get hold of some of the secret teachings and mysteries

of Initiation–and even of Occult powers. "Be converted" is, in other words, to obtain a knowledge belonging exclusively to the Initiated; "and their sins be forgiven them," that is, their sins would fall upon the illegal revealer, on those who had helped the unworthy to reap there where they have never labored to sow, and had given them, thereby, the means of escaping on this earth their deserved Karma, which must thus react on the revealer, who, instead of good, did harm and failed.

———————

The work of propagating such truths in parables was left to the disciples of the high Initiates. It was their duty to follow the keynote of the Secret Teaching without revealing its mysteries. This is shown in the histories of all the great Adepts. Pythagoras divided his classes into hearers of exoteric and esoteric lectures. The Magians received their instructions and were initiated in the far hidden caves of Bactria. When Josephus declares that Abraham taught Mathematics he meant by it "Magic," for in the Pythagorean code Mathematics mean Esoteric Science, or Gnosis.

Professor Wilder remarks:

> The Essenes of Judaea and Carmel made similar distinctions, dividing their adherents into neophytes, brethren and the perfect . . . . Ammonius obligated his disciples by oath not to divulge his higher doctrines, except to those who had been thoroughly instructed and exercised [prepared for initiation].*

One of the most powerful reasons for the necessity of strict secrecy is given by Jesus Himself, if one may credit *Matthew*. For there the Master is made to say plainly:

> Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.†

Profoundly true and wise words. Many are those in our own age, and even among us, who have been forcibly reminded of them–often when too late.‡

———————

* *New Platonism and Alchemy*, 1869, pp. 7, 9.

† *Matthew*, vii, 6.

‡ History is full of proofs of the same. Had not Anaxagoras enunciated the great truth taught in the Mysteries, *viz*., that the sun was surely larger than the Peloponnesus, he would not have been persecuted and nearly put to death by the fanatical mob. Had that other rabble which was raised against Pythagoras understood what the mysterious Sage of Crotona meant by giving out his remembrance of having been the "Son of Mercury"–God of the Secret Wisdom–he would not have been forced to fly for his life; nor would Socrates have been put to death, had he kept secret the revelations of his divine *daimōn*. He knew how little his century–save those initiated–would understand his meaning, had he given out all he knew of the moon. Thus he limited his statement to an allegory, which is now proven to have been more scientific than was hitherto believed. He maintained that the moon was inhabited and that the lunar beings lived

———————

Even Maimonides recommends silence with regard to the true meaning of the *Bible* texts. This injunction destroys the usual affirmation that "Holy Writ" is the only book in the world whose divine oracles contain plain unvarnished truth. It may be so for the learned Kabalists; it is certainly quite the reverse with regard to Christians. For this is what the learned Hebrew Philosopher says:

> Whoever shall find out the true sense of the Book of *Genesis* ought to take care not to divulge it. This is a maxim that all our sages repeat to us, and above all respecting the work of the six days. If a person should discover the *true* meaning of it by himself, or by the aid of another, then he ought to be silent, or if he speaks of it he ought to speak of it obscurely, in an enigmatical manner, as I do myself, leaving the rest to be guessed by those who can understand me.*

The Symbology and Esoterism of the *Old Testament* being thus confessed by one of the greatest Jewish Philosophers, it is only natural to find Christian Fathers making the same confession with regard to the *New Testament*, and the *Bible* in general. Thus we find Clement Alexandrinus and Origen admitting it as plainly as words can do it. Clement, who had been initiated into the Eleusinian Mysteries says, that:

> The doctrines there taught contained in them *the end of all instructions as they were taken from Moses and the prophets,* †

a slight perversion of facts pardonable in the good Father. The words admit, after all, that the Mysteries of the Jews were identical with those of the Pagan Greeks, who took them from the Egyptians, who borrowed them, in their turn, from the Chaldaeans, who got them from the }ryans, the Atlanteans and so on–far beyond the days of that Race. The secret meaning of

____

in profound, vast and dark valleys, our satellite being airless and without any atmosphere outside such profound valleys; this, disregarding the revelation full of meaning for the few only, must be so of necessity, if there is any atmosphere on our bright Selene at all. The facts recorded in the secret annals of the Mysteries had to remain veiled under penalty of death.

* [*Guide of the Perplexed*, Pt. II, Chapter 29. Maimonides also refers to his *Commentary on the Mishnah* (*Hagigah*, II, i). H.P.B. quotes from p. 71 of *The Book of God* by Kenealy, who abridged Maimonides.—*Compiler*.]

† *Stromateis*, Bk. V, ch. xi.

____

the Gospel is again openly confessed by Clement when he says that the Mysteries of the Faith are not to be divulged to all.

But since this tradition is not published alone for him who perceives the magnificence of the word; it is requisite, therefore, to hide in a Mystery the wisdom spoken, which the Son of God taught.*

Not less explicit is Origen with regard to the *Bible* and its symbolical fables. He exclaims:

If we hold to the letter, and must understand what stands written in the law after the manner of the Jews and common people, then I should blush to confess aloud that it is God who has given these laws; then the laws of men appear more excellent and reasonable.†

And well he might have "blushed," the sincere and honest Father of early Christianity in its days of relative purity. But the Christians of this highly literary and civilized age of ours do not blush at all; they swallow, on the contrary, the "light" before the formation of the sun, the Garden of Eden, Jonah's whale and all, notwithstanding that the same Origen asks in a very natural fit of indignation:

What man of sense will agree with the statement that the first, second and third days, in which the *evening* is named and the *morning*, were without sun, moon, and stars, and the first day without a heaven? What man is found such an idiot as to suppose that God planted trees in Paradise, in d n, like a husbandman, etc.? I believe that every man must hold these things for images, under which a hidden sense lies concealed.‡

Yet millions of "such idiots" are found in our age of enlightenment and not only in the third century. When Paul's unequivocal statement in *Galatians*, iv, 22-25, that the story of Abraham and his two sons is all "an allegory," and that "Agar is Mount Sinai" is added to this, then little blame, indeed, can be attached to either Christian or Heathen who declines to accept the *Bible* in any other light than that of a very ingenious allegory.

Rabbi Shimon ben-Yohai, the compiler of the *Zohar*, never imparted the most important points of his doctrine otherwise than orally, and to a very limited number of disciples. Therefore,

____

* *Op. cit.*, Bk. I, ch. xii.
† *In Leviticum, Homilia* VII.
‡ Origen, *De Principiis*, Bk. IV, ch$_o$ i, § l6.

____

without the final initiation into the *Merkabah*, the study of the *Kabalah* will be ever incomplete, and the *Merkabah* can be taught only "in darkness, in a deserted place, and after many and terrific trials." Since the death of that great Jewish Initiate this hidden doctrine has remained, for the outside world, an inviolate secret.

Among the venerable sect of the Tannaim, the wise men, there were those who taught the secrets practically and initiated some disciples into the grand and final Mystery. But the *Mishnah Hagigah*, 2nd

Section, says that the table of contents of the *Merkabah* "must only be delivered to wise old ones." The *Gemara* is still more dogmatic. "The more important secrets of the Mysteries were not even revealed to all the priests. Alone the initiates had them divulged."* And so we find the same great secrecy prevalent in every ancient religion.†

What says the *Kabalah* itself? Its great Rabbis actually threaten him who accepts their sayings *verbatim*. We read in the *Zohar*:

> Woe to the man who sees in the Thorah, *i.e.,* Law, only simple recitals and ordinary words! Because if in truth it only contained these, we would even today be able to compose a Thorah much more worthy of admiration. For if we find only the simple words, we would only have to address ourselves to the legislators of the earth,‡ to those in whom we most frequently meet with the most grandeur. It would be sufficient to imitate them, and make a Thorah after their words and example. But it is not so; each word of the Thorah contains an elevated meaning and a sublime mystery . . . . The recitals of the Thorah are the vestments of the Thorah. Woe to him who takes this garment for the Thorah itself . . . . The simple take notice only of the garments or recitals of the Thorah; they know no other thing, they see not that which is concealed under the vestment. The more instructed men do not pay attention to the vestment, but to the body which it envelops.§

———————

* [Clement, *Strom*., v., 670.]

† *Isis Unveiled*, Vol. II, p. 350.

‡ The materialistic "lawgivers," the critics and Sadducees who have tried to tear to shreds the doctrines and teachings of the great Asiatic Masters past and present–no scholars in the modern sense of the word–would do well to ponder over these words. No doubt that doctrines and secret teachings, had they been invented and written in Oxford and Cambridge, would be more brilliant outwardly. Would they equally answer to universal truths and facts, is the next question however.

§ *Zohar*, iii, fol. 152 *b*, quoted in Myer's *Qabbalah*, p. 102.

———————

Ammonius Saccas taught that the Secret Doctrine of the Wisdom-Religion was found complete in the *Books of Thoth* (Hermes), from which both Pythagoras and Plato derived their knowledge and much of their Philosophy; and these Books were declared by him to be "identical with the teachings of the Sages of the remote East." Professor A. Wilder remarks:

> As the name *Thoth* means a college or assembly, it is not altogether improbable that the books were so named as being the collected oracles and doctrines of the sacerdotal fraternity of Memphis. Rabbi Wise has suggested a similar hypothesis in relation to the divine utterances recorded in the Hebrew Scriptures.*

This is very probable. Only the "divine utterances" have never been, so far, understood by the profane. Philo Judaeus, a non-initiate, attempted to give their secret meaning and–failed.

But *Books of Thoth* or *Bible, Vedas* or *Kabalah*, all enjoin the same secrecy as to

certain mysteries of nature symbolised in them. "Woe be to him who divulges *unlawfully* the words whispered into the ear of Manushi by the *First Initiator*." Who that "Initiator" was is made plain in the *Book of Enoch*:

From them [the Angels] I heard all things, and understood what I saw; that which will not take place in this generation [Race], but in a generation which is to succeed at a distant period [the 6th and 7th Races] on account of the elect [the Initiates].†

Again, it is said with regard to the judgment of those who, when they have learned "every secret of the angels," reveal them, that:

They have discovered secrets, and *they are* those who have been judged; but not thou, my son [Noah]. The Lord of Spirits knows that thou art pure and good, *free* from the reproach of *discovering* [revealing] secrets.‡

But there are those in our century, who, having "discovered secrets" unaided and owing to their own learning and acuteness only, and who being, nevertheless, honest and straightforward men, undismayed by threats or warning since they have never

———————

* *New Platonism and Alchemy*, p. 6.

† *Book of Enoch*, I, 2, tr. by Richard Laurence, London, Kegan Paul, 1883. [San Diego, Wizards Bookshelf, rpr. 1983].

‡ *Op. cit*., LXIV, 10.

———————

pledged themselves to secrecy, feel quite startled at such revelations. One of these is the learned author and discoverer of one "Key to the Hebrew-Egyptian Mystery." As he says, there are "some strange features connected with the promulgation and condition" of the *Bible*.

Those who compiled this Book were men as we are. They knew, saw, handled, and realized, through the key measure,* the *law* of the living, ever-active God.† They needed no faith that He was, that He worked, planned, and accomplished, as a mighty mechanic and architect.‡ What was it, then, that reserved to them alone this knowledge, while, first, as men of God, and second, as apostles of Jesus the Christ, they doled out a blinding ritual service, and an empty teaching of *faith*, and no substance as proof, properly coming through the exercise of just those senses which the Deity has given all men as the essential means of obtaining any right understanding? *Mystery*, and *parable*, and *dark saying*, and *cloaking* of the true meanings are the burdens of the Testaments, Old and New. Take it that the narratives of the Bible were purposed inventions to deceive the ignorant masses, even while enforcing a most perfect code of moral obligations: How is it possible to justify so great frauds, as part of a Divine economy, when to that economy the attribute of simple and perfect *truthfulness* must, in the nature of things, be ascribed? What has, or what by possibility ought mystery to have, with the promulgation of the truths of God?§

Nothing whatever most certainly, if those mysteries had been given from the first. And

so it was with regard to the first, semi-divine, pure and spiritual Races of Humanity. They had the "truths of God," and lived up to them, and their ideals. They preserved them, so long as there was hardly any evil, and hence scarcely a possible abuse of that knowledge and those truths. But evolution and the gradual fall into materiality is also one of the "truths" and also one of the laws of "God." And as

---

* The *key* is shown to be "in the source of measures originating the British inch and the ancient cubit" as the author tries to prove.

† The word as a plural might have better solved the mystery. God is *ever-present*; if he were *ever-active* he could no longer be an infinite God–nor ever-present in his limitation.

‡ The author is evidently a Mason of the way of thinking of General Pike. So long as the American and English Masons will reject the "Creative Principle" of the "Grand Orient" of France they will remain in the dark.

§ J. Ralston Skinner, *The Source of Measures*, pp. 308-09. [Cincinnati, Robert Clark Co., 1875. Reprinted with new Hebrew and numerical indices added by John Drais; San Diego, Wizards Bookshelf, rpr 1982.]

---

mankind progressed, and became with every generation more of the earth, earthly, the individuality of each temporary Ego began to assert itself. It is personal selfishness that develops and urges man on to abuse of his knowledge and power. And selfishness is a human building, whose windows and doors are ever wide open for every kind of iniquity to enter into man's soul. Few were the men during the early adolescence of mankind, and fewer still are they now, who feel disposed to put into practice Pope's forcible declaration that he would tear out his own heart, if it had no better disposition than to love only himself, and laugh at all his neighbours. Hence the necessity of gradually taking away from man the divine knowledge and power, which became with every new human cycle more dangerous as a double-edged weapon, whose evil side was ever threatening one's neighbour, and whose power for good was lavished freely only upon self. Those few "elect" whose inner natures had remained unaffected by their outward physical growth, thus became in time the sole guardians of the mysteries revealed, passing the knowledge to those most fit to receive it, and keeping it inaccessible to others. Reject this explanation from the Secret Teachings, and the very name of Religion will become synonymous with deception and fraud.

Yet the masses could not be allowed to remain without some sort of moral restraint. Man is ever craving for a "beyond" and cannot live without an ideal of some kind, as a beacon and a consolation. At the same time, no average man, even in our age of universal education, could be entrusted with truths too metaphysical, too subtle for his mind to comprehend, without the danger of an imminent reaction setting in, and faith in Gods and Saints making room for an unscientific blank Atheism. No real philanthropist, hence no Occultist, would dream for a moment of a mankind without one tittle of Religion. Even the modern day Religion in Europe, confined to Sundays, is better than none. But if, as

Bunyan* put it, "Religion is the best armour that a man can have," it certainly is the "worst cloak"; and it is that "cloak" and false pretence which the Occultists and the Theosophists fight against. The true ideal Deity, the one living God in Nature, can never suffer in man's worship if that

---

* [See Thomas Fuller, *Gnomologia*, #4011.]

---

outward cloak, woven by man's fancy, and thrown upon the Deity by the crafty hand of the priest greedy of power and domination, is drawn aside. The hour has struck with the commencement of this century to dethrone the "highest God" of every nation in favour of One Universal Deity–the God of Immutable Law, not charity; the God of Just Retribution, not mercy, which is merely an incentive to evil-doing and to a repetition of it. The greatest crime that was ever perpetrated upon mankind was committed on that day when the first priest invented the first prayer with a selfish object in view. A God who may be propitiated by iniquitous prayers to "bless the arms" of the worshipper, and send defeat and death to thousands of his enemies–his brethren; a Deity that can be supposed not to turn a deaf ear to chants of laudation mixed with entreaties for a "fair propitious wind" for self, and as naturally disastrous to the selves of other navigators who come from an opposite direction–it is this idea of God that has fostered selfishness in man, and deprived him of his self-reliance. Prayer is an ennobling action when it is an intense feeling, an ardent desire rushing forth from our very heart, for the good of other people, and when entirely detached from any selfish personal object; the craving for a beyond is natural and holy in man, but on the condition of sharing that bliss with others. One can understand and well appreciate the words of the "heathen" Socrates, who declared in his profound though untaught wisdom, that:

> Our prayers should be for blessings on all, in general, for the Gods know best what is good for us.*

But official prayer–in favour of a public calamity, or for the benefit of one individual irrespective of losses to thousands–is the most ignoble of crimes, besides being an impertinent conceit and a superstition. This is the direct inheritance by spoliation from the Jehovites–the Jews of the Wilderness and of the Golden Calf.

It is "Jehovah," as will be presently shown, that suggested the necessity of veiling and screening this substitute for the unpronounceable name, and that led to all this "mystery,

---

* [See Plato's *Laws*, Books 3, 7 & 10 (¶ 900 etc.); as well as Intro. to Bk. X by Proclus in Th. Taylor ed.]

---

parables, dark sayings and cloaking." Moses had, at any rate, initiated his seventy Elders into the hidden truths, and thus the writers of the *Old Testament* stand to a degree justified. Those of the *New Testament* have failed to do even so much, or so little. They have disfigured the grand central figure of Christ by their dogmas, and have led people ever since into millions of errors and the darkest crimes, in His holy name.

It is evident that with the exception of Paul and Clement of Alexandria, who had been both initiated into the Mysteries, none of the Fathers knew much of the truth themselves. They were mostly uneducated, ignorant people; and if such as Augustine and Lactantius, or again the Venerable Bede and others, were so painfully ignorant until the time of Galileo* of the most vital truths taught in the Pagan temples–of the rotundity of the earth, for example, leaving the heliocentric system out of question–how great must have been the ignorance of the rest! Learning and sin were synonymous with the early Christians. Hence the accusations of dealing with the Devil lavished on the Pagan Philosophers.

But truth must out. The Occultists, referred to as "the followers of the accursed Cain," by such writers as de Mirville, are now in a position to reverse the tables. That which was hitherto known only to the ancient and modern Kabalists in Europe and Asia, is now published and shown as being mathematically true. The author of the *Key to the Hebrew-Egyptian Mystery in the Source of Measures* has now proved to general satisfaction, it is to be hoped, that the two great God-names, Jehovah and Eloim, stood, in one meaning of their numerical values, for a diameter and a circumference value, respectively; in

---

* In his *Pneumatologie*, Vol. IV [of *Des Esprits. . .*], pp. 105-112, the Marquis de Mirville claims the knowledge of the heliocentric system–earlier than Galileo–for Pope Urban VIII. The author goes further. He tries to show that famous Pope, not as the persecutor but as one persecuted by Galileo, and calumniated by the Florentine Astronomer into the bargain. If so, so much the worse for the Latin Church, since her Popes, knowing of it, still preserved silence upon this most important fact, either to screen Joshua or their own infallibility. One can understand well that the *Bible* having been so exalted over all the other systems, and its alleged monotheism depending upon the silence preserved, nothing remained of course but to keep quiet over its symbolism, thus allowing all its blunders to be fathered on its God.

---

other words, that they are numerical indices of geometrical relations; and finally that *Jehovah is Cain* and *vice versa*.

This view, says the author,

> . . . . helps, also, to take the horrid blemish off from the name of Cain, as a put-up job to destroy his character; for even without these showings, by the very text, *he* [Cain] *was Jehovah*. So the theological

schools had better be alive to making the amend honorable, if such a thing is possible, to the good name and fame of the God they worship.*

This is not the first warning received by the "theological schools," which, however, no doubt knew it from the beginning, as did Clement of Alexandria and others. But if it be so they will profit still less by it, as the admission would involve more for them than the mere sacredness and dignity of the established faith.

But, it may also be asked, why is it that the Asiatic religions, which have nothing of this sort to conceal and which proclaim quite openly the Esotericism of their doctrines, follow the same course? It is simply this: While the present, and no doubt enforced silence of the Church on this subject relates merely to the external or theoretical form of the *Bible*–the unveiling of the secrets of which would have involved no practical harm, had they been explained from the first–it is an entirely different question with Eastern Esotericism and Symbology. The grand central figure of the Gospels would have remained as

---

* *Op. cit*., App. vii, p. 296. The writer feels happy to find this fact now mathematically demonstrated. When it was stated in *Isis Unveiled* that Jehovah and Saturn were one and the same with Adam-Kadmon, Cain, Adam and Eve, Able, Seth, etc., and that all were convertible symbols in *The Secret Doctrine* (see Vol. II, pp. 446, 448, 464 *et seq*.); that they answered, in short, to secret numerals and stood for more than one meaning in the *Bible* as in other doctrines–the author's statements remained unnoticed. *Isis* had failed to appear under a scientific form, and by giving too much, in fact, gave very little to satisfy the enquirer. But now, if mathematics and geometry, besides the evidence of the *Bible* and *Kabalah* are good for anything, the public must find itself satisfied. No fuller, more scientifically given proof can be found to show that Cain is the transformation of an Elohim (the Sephirah Binah) into Yah-Veh (or God-Eve) androgyne, and that Seth is the Jehovah male, than in the combined discoveries of Seyffarth, Knight, etc., and finally in Mr. Ralston Skinner's most erudite work. The further relations of these personifications of the first human races, in their gradual development, will be given later on in the text.

---

unaffected by the symbolism of the *Old Testament* being revealed, as would that of the Founder of Buddhism had the Brahmanical writings of the *Purânas*, that preceded his birth, all been shown to be allegorical. Jesus of Nazareth, moreover, would have gained more than he would have lost had he been presented as a simple mortal left to be judged on his own precepts and merits, instead of being fathered on Christendom as a God whose many utterances and acts are now so open to criticism. On the other hand the symbols and allegorical sayings that veil the grand truths of Nature in the *Vedas*, the *Brâhmanas*, the *Upanishads* and especially in the Lamaist *Theg-pa chen-po mdo* and other works, are of quite a different nature, and far more complicated in their secret meaning. While the Biblical glyphs have nearly all a triune foundation, those of the Eastern books are worked on the septenary principle. They are as closely related to the mysteries of Physics and Physiology, as to Psychism and the transcendental nature of cosmic elements and

Theogony; unriddled they would prove more than injurious to the uninitiated; delivered into the hands of the present generations in their actual state of physical and intellectual development, in the absence of spirituality and even of practical morality, they would become absolutely disastrous.

Nevertheless the secret teachings of the sanctuaries have not remained without witness; they have been made immortal in various ways. They have burst upon the world in hundreds of volumes full of the quaint, head-breaking phraseology of the Alchemist; they have flashed like irrepressible cataracts of Occult mystic lore from the pens of poets and bards. Genius alone had certain privileges in those dark ages when no dreamer could offer the world even a fiction without suiting his heaven and his earth to biblical text. To genius alone it was permitted in those centuries of mental blindness, when the fear of the "Holy Office" threw a thick veil over every cosmic and psychic truth, to reveal unimpeded some of the grandest truths of Initiation. Whence did Ariosto, in his *Orlando Furioso*, obtain his conception of that valley of the Moon, where after our death we can find the ideas and images of all that exists on earth? How came Dante to imagine the many descriptions given in his *Inferno*–a new Johannine Apocalypse, a true Occult Revelation in verse–his visit and communion with the Souls of

the Seven Spheres? In poetry and satire every Occult truth has been welcomed–none has been recognized as serious. The Comte de Gabalis is better known and appreciated than Porphyry and Iamblichus. Plato's mysterious Atlantis is proclaimed a fiction, while Noah's Deluge is to this day on the brain of certain Archaeologists, who scoff at the archetypal world of Marcel Palingenius' *Zodiac*,* and would resent as a personal injury being asked to discuss the four worlds of Mercury Trismegistus–the Archetypal, the Spiritual, the Astral and the Elementary, with three others behind the opened scene. Evidently civilized society is still but half prepared for the revelation. Hence, the Initiates will never give out the whole secret, until the bulk of mankind has changed its actual nature and is better prepared for truth. Clemens Alexandrinus was positively right in saying, "It is requisite to hide in a mystery the wisdom spoken"†–which the "Sons of God" teach.

That Wisdom, as will be seen, relates to all the primeval truths delivered to the first Races, the "Mind-born," by the "Builders" of the Universe themselves

. . . . . there was, in every ancient country having claims to civilization, an esoteric doctrine, a system which was designated WISDOM;‡ and those who were devoted to its prosecution were first denominated sages, or wise men . . . . Pythagoras termed this system ἡ γνῶσις τῶν ὄντων, the *Gnosis* or Knowledge of things that are. Under the noble designation of WISDOM, the ancient teachers, the sages of India, the magians of Persia and Babylon,

* [*Zodiacus vitae*, etc., by Marcello Palingenio Stellato (pseud.of Pier Angelo Manzoli–, ca. 1534. See Bio-Bibliographical Appendix for further data.]

† *Stromateis*, Bk. I, ch. xii.

‡ "The writings extant in olden times often personified Wisdom as an emanation and associate of the

Creator. Thus we have the Hindu Buddha, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; also the female divinities, Neith, M tis, Athena, and the Gnostic potency Achamoth or Sophia. The Samaritan *Pentateuch* denominated the *Book of Genesis*, *Akamauth*, or Wisdom, and two remnants of old treatises, the *Wisdom of Solomon* and the *Wisdom of Jesus*, relate to the same matter. The *Book of Mashalim*–the *Discourses* or *Proverbs* of Solomon . . . . personifies Wisdom as the auxiliary of the Creator." [footnote by A. Wilder.]

In the Secret Wisdom of the East that auxiliary is found collectively in the first emanations of Primeval Light, the Seven Dhyani-Chohans, who have been shown to be identical with the "Seven Spirits of the Presence" of the Roman Catholics.

———————

the seers and prophets of Israel, the hierophants of Egypt and Arabia, and the philosophers of Greece and the West included all knowledge which they considered as essentially divine; classifying a part as esoteric and the remainder as exterior. The Hebrew Rabbis called the exterior and secular series the *Merkabah*, as being the body or vehicle which contained the higher knowledge.*

Later on, we shall speak of the law of the silence imposed on Eastern chelas.

____

Collected Writings VOLUME XIV

SOME REASONS FOR SECRECY

The fact that the Occult Sciences have been withheld from the world at large, and denied by the Initiates to Humanity, has often been made matter of complaint. It has been alleged that the Guardians of the Secret Lore were selfish in withholding the "treasures" of Archaic Wisdom; that it was positively criminal to keep back such knowledge–"if any"–from the men of Science, etc.

Yet there must have been some very good reasons for it, since from the very dawn of History such has been the policy of every Hierophant and "Master." Pythagoras, the first Adept and real Scientist in pre-Christian Europe, is accused of having taught in public the immobility of the earth, and the rotary motion of the stars around it, while he was declaring to his privileged Adepts his belief in the motion of the Earth as a planet, and in the heliocentric system. The reasons for such secrecy, however, are many and were never made a mystery of. The chief cause was given in *Isis Unveiled*. It may now be repeated.

> From the very day when the first mystic [taught by the first Instructor of the "divine Dynasties" of the early races, was taught] the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the [desecration, willing or unwilling, of the profane] rabble–was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with

———————

* *New Platonism and Alchemy*, p. 6 and footnote.

———————

> explosive [substances], and furnishing them with matches. The first [divine Instructor] initiated but a select few, and kept silence with the multitudes. [They recognized *their* "God" and each Adept felt the great "SELF " within himself.] The "Atman," the self, the mighty Lord and Protector, once that man knew him as the "*I am*," the "*Ego Sum*, " the "*Asmi*," showed his full power to him who could recognize the "*still small voice*." From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates, repeating to himself as well as his fellowmen, the noble injunction, "O man, know thyself," he succeeded in recognizing his God within himself. "Ye are gods," the king-psalmist tells us, and we find Jesus reminding the scribes that this expression was addressed to other mortal men, claiming for themselves the same privilege without any blasphemy.* And, as a faithful echo, Paul, while asserting that we are all "the temple of the living God,"† cautiously adds that after all these things are only for the "wise," and it is "unlawful" to speak of them.‡

Some of the reasons for this secrecy may here be given.

The fundamental law and master-key of practical Theurgy, in its chief applications to the serious study of cosmic and sidereal, of psychic and spiritual, mysteries was, and still is, that which was called by the Greek Neo-Platonists "Theophania." In its generally-accepted meaning this is "communication between the Gods (or God) and those initiated mortals who are spiritually fit to enjoy such an intercourse." Esoterically, however, it signifies more than this. For it is not only the presence of a God, but an actual–howbeit temporary–incarnation, the blending, so to say, of the personal Deity, the Higher Self, with man–its representative or agent on earth. As a general law, the Highest God, the Over-soul of the human being (Atma-Buddhi), only over-shadows the individual during his life, for purposes of instruction and revelation; or as Roman Catholics–who erroneously call that Over-soul the "Guardian Angel"–would say, "It stands outside and watches." But in the case of the theophanic mystery, it incarnates itself in the Theurgist for purposes of revelation. When the incarnation is temporary, during those mysterious trances or "ecstasy," which Plotinus defined as

---

* *John* x, 34, 35.
† *2 Corinth.* vi, 16.
‡ *Isis Unveiled*, Vol. II, pp. 317-18.

> The liberation of the mind from its finite consciousness, becoming one and identified with the Infinite,

this sublime condition is very short. The human soul, being the offspring or emanation of its God, the "Father and the Son" become one, "the divine fountain flowing like a stream into its human bed."* In exceptional cases, however, the mystery becomes complete; the Word is made Flesh in real fact, the individual becoming divine in the full sense of the term, since his personal God has made of him his permanent life-long tabernacle– "the temple of God," as Paul says.

Now that which is meant here by the *personal* God of Man is, of course, not his seventh Principle alone, as *per se* and in essence that is merely a beam of the infinite Ocean of Light. In conjunction with our Divine Soul, the Buddhi, it cannot be called a Duad, as it otherwise might, since, though formed from Atma and Buddhi (the two higher Principles), the former is no entity but an emanation from the Absolute, and indivisible in reality from it. The personal God is not the Monad, but indeed the prototype of the latter, what for want of a better term we call the *manifested* Karanatman (Causal Soul),† one of the "seven" and chief reservoirs of the human Monads or Egos. The latter are gradually formed and strengthened during their incarnation-cycle by constant additions of individuality from the personalities in which incarnates that androgynous, half-spiritual, half-terrestrial principle, partaking of both heaven and earth, called by the Vedantins Jiva and Vijśanamaya Kośa, and by the Occultists the Manas (mind); that, in short, which

uniting itself partially with the Monad, incarnates in each new birth. In perfect unity with its (seventh) Principle, the Spirit

———————

* Plotinus claims to have experienced this sublime ecstasy four times during his mystic life; Porphyry asserts that Apollonius of Tyana was thus united four times to his deity–a statement which we believe to be a mistake, since Apollonius was a Nirmanakaya (divine incarnation – not Avatara)–and he (Porphyry) only once, when over sixty years of age. Theophany (or the actual appearance of a God to man), Theopathy (or "assimilation of divine nature"), and Theopneusty (inspiration, or rather the mysterious power to hear orally the teachings of a God) have never been rightly understood [See also *New Platonism and Alchemy*, p. 13.]

† Karana-sarira is the "causal" body and is sometimes said to be the "personal God." And so it is, in one sense.

———————

unalloyed, it is the divine Higher Self, as every student of Theosophy knows. After every new incarnation Buddhi-Manas culls, so to say, the aroma of the flower called personality, the purely earthly residue of which–its dregs–is left to fade out as a shadow. This is the most difficult–because so transcendentally metaphysical–portion of the doctrine.

As is repeated many a time in this and other works, it is not the Philosophers, Sages, and Adepts of antiquity who can ever be charged with idolatry. It is they in fact, who, recognising divine unity, were the only ones, owing to their initiation into the mysteries of Esotericism, to understand correctly the ὑπόνοια (hyponoia), or under-meaning of the anthropomorphism of the so-called Angels, Gods, and spiritual Beings of every kind. Each, worshipping the one Divine Essence that pervades the whole world of Nature, reverenced, but never worshipped or idolised, any of these "Gods," whether high or low–not even his own personal Deity, of which he was a Ray, and to whom he appealed.

> The holy Triad emanates from the One, and is the Tetraktys; the gods, daimons, and souls are an emanation of the Triad. Heroes and men repeat the hierarchy in themselves.

Thus said Metrodorus of Chios, the Pythagorean, the latter part of the sentence meaning that man has within himself the seven pale reflections of the seven divine Hierarchies; his Higher Self is, therefore, in itself but the refracted beam of the direct Ray. He who regards the latter as an Entity, in the usual sense of the term, is one of the "infidels and atheists," spoken of by Epicurus, for he fastens on that God "the opinions of the multitude"–an anthropomorphism of the grossest kind.† The Adept and the Occultist know that "what are styled the Gods are only the first principles."‡ None the less they are intelligent,

———————

* This would be in one sense Self-worship.

† "The Gods exist," said Epicurus, "but they are not what the *hoi polloi* (the multitude) suppose them to be. He is not an infidel or atheist who denies the existence of Gods whom the multitude worship, but he is

such who fastens on the Gods the opinions of the multitude." [Diog. Laert., *Lives*, X, 123.]

‡ [Aristotle: *Metaphysics*, Bk. XII, 8, p. 1074 b.]

———————

conscious, and *living* "Principles," the Primary Seven Lights *manifested* from Light *unmanifested*–which to us is Darkness. They are the Seven– exoterically four–Kumaras or "Mind-Born Sons" of Brahma. And it is they again, the Dhyani-Chohans, who are the prototypes in the aeonic eternity of lower Gods and hierarchies of divine Beings, at the lowest end of which ladder of being are we–men.

Thus perchance Polytheism, when philosophically understood, may be a degree higher than even the Monotheism of the Protestant, say, who limits and conditions the Deity in whom he persists in seeing the Infinite, but whose supposed actions make of that "Absolute and Infinite" the most absurd paradox in Philosophy. From this standpoint Roman Catholicism itself is immeasurably higher and more logical than Protestantism, though the Roman Church has been pleased to adopt the exotericism of the heathen "multitude" and to reject the Philosophy of pure Esotericism.

Thus every mortal has his immortal counterpart, or rather his Archetype, in heaven. This means that the former is indissolubly united to the latter, in each of his incarnations, and for the duration of the cycle of births; only it is by the spiritual and intellectual Principle in him, entirely distinct from the lower *self*, never through the earthly personality. Some of these are even liable to break the union altogether, in case of absence in the moral individual of binding, *viz*., of spiritual ties. Truly, as Paracelsus puts it in his quaint, tortured phraseology, man with his three (compound) Spirits is suspended like a foetus by all three to the matrix of the Macrocosm; the thread which holds him united being the "Thread-Soul," Sutratman, and Taijasa (the "Shining") of the Vedantins. And it is through this spiritual and intellectual Principle in man, through Taijasa–the Shining, "because it has the luminous internal organ as its associate"–that man is thus united to his heavenly prototype, never through his lower inner self or Astral Body, for which there remains in most cases nothing but to fade out.

Occultism, or Theurgy, teaches the means of producing such union. But it is the actions of man–his personal merit alone that can produce it on earth, or determine its duration. This lasts from a few seconds–a flash–to several hours, during which time the Theurgist or Theophanist is that overshadowing "God"

himself; hence he becomes endowed for the time being with relative omniscience and

omnipotence. With such perfect (divine) Adepts as Buddha* and others such a hypostatical state of avataric condition may last during the whole life; whereas in the case of full Initiates, who have not yet reached the perfect state of Jivanmukta,† Theopneusty, when in full sway, results for the high Adept in a full recollection of everything seen, heard, or sensed.

> Taijasa . . . has fruition of the supersensible.‡

For one less perfect it will end only in a partial, indistinct remembrance; while the beginner has to face in the first period of his psychic experiences a mere confusion, followed by a rapid and finally complete oblivion of the mysteries seen during this super-hypnotic condition. The degree of recollection, when one returns to his waking state and physical senses, depends on his spiritual and psychic purification, the greatest enemy of spiritual memory being man's physical brain, the organ of his sensuous nature.

The above states are described for a clearer comprehension of terms used in this work. There are so many and such various conditions and states that even a Seer is liable to confound one with the other. To repeat: the Greek, rarely-used word, "Theophania," meant more with the Neo-Platonists than it does with the modern maker of dictionaries. The compound word, *Theophania* (from *theos*, "God," and *phainesthai*, "to appear,") does not simply mean "a manifestation of God to man by *actual* appearance"–an absurdity, by the way–but the actual presence of a God in man, a *divine* incarnation. When Simon the Magician claimed to be "God the Father," what he wanted to convey was just that which has been explained, namely, that he was a *divine* incarnation of his own Father, whether we see in

———————

* Esoteric, as exoteric, Buddhism rejects the theory that Gautama was an incarnation or Avatara of Vishnu, but teaches the doctrine as herein explained. Every man has in him the materials, if not the conditions, for theophanic intercourse and Theopneusty, the inspiring "God" being, however, in every case, his own Higher Self, or divine prototype.

† One entirely and absolutely purified, and having nothing in common with earth except his body.

‡ *Mândûkyopanishad*, 4.

———————

the latter an Angel, a God, or a Spirit; therefore he was called "that power of God which is called great,"* or that power which causes the Divine Self to enshrine itself in its lower self–man.

This is one of the several mysteries of being and incarnation. Another is that when an Adept reaches during his lifetime that state of holiness and purity that makes him "equal to the Angels," then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man.† The old physical body, falling off like the cast-off serpent's skin, the body of the "new" man remains either visible or, at the

option of the Adept, disappears from view, surrounded as it is by the Akasic shell that screens it. In the latter case there are three ways open to the Adept:

(1) He may remain in the earth's sphere (Vayu or Kamaloka), in that ethereal locality concealed from human sight save during flashes of clairvoyance. In this case his astral body, owing to its great purity and spirituality, having lost the conditions required for Akasic light (the nether or terrestrial ether) to absorb its semi-material particles, the Adept will have to remain in the company of disintegrating shells–doing no good or useful work. This, of course, cannot be.

(2) He can by a supreme effort of will merge entirely into, and get united with, his Monad. By doing so, however, he would (*a*) deprive his Higher Self of posthumous Samadhi—a bliss which is not real Nirvana – the astral, however pure, being too earthly for such state; and (*b*) he would thereby open himself to Karmic law; the action being, in fact, the outcome of personal selfishness – of reaping the fruits produced by and for oneself – alone.

(3) The Adept has the option of renouncing conscious Nirvana and rest, to work on earth for the good of mankind. This he can do in a twofold way: either, as above said, by consolidating his astral body into physical appearance, he can re-assume the self-same personality; or he can avail himself of an

———————

* *Acts*, viii, 10 (Revised Version).

† See the explanations given on the subject in "The Elixir of Life," by G. Mitford (From a Chela's Diary), *Five years of Theosophy*, London, 1885. [Theosophy Co. reprint, 1980.]

———————

entirely new physical body, whether that of a newly-born infant or–as Śamkaracharya is reported to have done with the body of a dead Raja–by "entering a deserted sheath," and living in it as long as he chooses. This is what is called "continuous existence." The Section entitled "The Mystery about Buddha" will throw additional light on this theory, to the profane incomprehensible, or to the generality simply *absurd*. Such is the doctrine taught, everyone having the choice of either fathoming it still deeper, or of leaving it unnoticed.

The above is simply a small portion of what might have been given in *Isis Unveiled*, had the time come then, as it has now. One cannot study and profit by Occult Science, unless one gives himself up to it–heart, soul, and body. Some of its truths are too awful, too dangerous, for the average mind. None can toy and play with such terrible weapons with impunity. Therefore it is, as St. Paul has it, "unlawful" to speak of them. Let us accept the reminder and talk only of that which is "lawful."

The quotation on p. 47-48 relates, moreover, only to psychic or spiritual Magic. The practical teachings of Occult Science are entirely different, and few are the strong minds

fitted for them. As to ecstasy, and such like kinds of self-illumination, this may be obtained by oneself and without any teacher or initiation, for ecstasy is reached by an inward command and control of Self over the physical Ego; as to obtaining mastery over the forces of Nature, this requires a long training, or the capacity of one born a "natural Magician." Meanwhile, those who possess neither of the requisite qualifications are strongly advised to limit themselves to purely spiritual development. But even this is difficult, as the first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself; otherwise a man would simply develop into an irresponsible medium. Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates, now that the heavenly or Celestial Initiators of primitive humanity–the Śishtas of the preceding cycles–are no more among us. Like an under-current, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of

dogmatism, an enforced anthropomorphic Deity and religious intolerance. We find this idea in the tortured and barbarous phraseology of the *Codex Nazaraeus*,* and in the superb Neo-Platonic language of the Fourth Gospel of the later Religion, in the oldest *Veda* and in the *Avesta*, in the *Abhidharma*, in Kapila's *Sānkhya-Sūtras*, and the *Bhagavad-Gītā* [and in Patanjali's *Yoga Sutras*]. We cannot attain Adeptship and Nirvana, Bliss and the "Kingdom of Heaven," unless we link ourselves indissolubly with our *Rex Lucis*, the Lord of Splendour and of Light, our immortal God within us. *Aham eva Parabrahman*–"I am verily the Supreme Brahman"–has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. One must first of all recognize one's own immortal Principle, and then only can one conquer, or take the Kingdom of Heaven by violence. Only this has to be achieved by the higher–not the middle, nor the third–man, the last one being of dust. Nor can the second man, the "Son"–on this plane, as his "Father" is the Son on a still higher plane–do anything without the assistance of the first, the "Father." But to succeed one has to identify oneself with one's divine Parent.

> The first man is of the earth, earthy; the second [inner, our higher] man is the Lord from heaven . . . . Behold, I show you a mystery.†

Thus says Paul, mentioning but the dual and trinitarian man for the better comprehension of the non-initiated. But this is not all, for the Delphic injunction has to be fulfilled: man must know himself in order to become a perfect Adept. How few can acquire the knowledge, however, not merely in its inner mystical, but even in its literal sense, for there are two meanings in this command of the Oracle. This is the doctrine of

Buddha and the Bodhisattvas pure and simple.

Such is also the mystical sense of what was said by Paul to the Corinthians about their being the "temple of God," for this meant Esoterically:

———————

* [Published as *The Book of Adam* or *Liber Adami* in Latin & Syriac by Mathieu Norberg in 3 vols. including concordance, 1815.]

† *I Cor.* XV, 47, 51. [Cp. *Isis* II, p. 318.]

———————

> Ye are the temple of [the, or your] God, and the Spirit of [a, or your] God dwelleth in you.*

This carries precisely the same meaning as the "I am verily Brahman" of the Vedantin. Nor is the latter assertion more blasphemous than the Pauline–if there were any blasphemy in either, which is denied. Only the Vedantin, who never refers to his body as being himself, or even a part of himself, or aught else but an illusory form for others to see him in, constructs his assertion more openly and sincerely than was done by Paul.

The Delphic command "Know thyself" was perfectly comprehensible to every nation of old. So it is now, save to the Christians, since, with the exception of the Moslems, it is part and parcel of every Eastern religion, including the Kabalistically instructed Jews. To understand its full meaning, however, necessitates, first of all, belief in Reincarnation and all its mysteries; not as laid down in the doctrine of the French Reincarnationists of the Allan Kardec school, but as they are expounded and taught by Esoteric Philosophy. Man must, in short, know who he was, before he arrives at knowing what he is. And how many are there among Europeans who are capable of developing within themselves an absolute belief in their past and future reincarnations, in general, even as a law, let alone mystic knowledge of one's immediately precedent life? Early

———————

* *I Cor.* iii, 16. Has the reader ever meditated upon the suggestive words, often pronounced by Jesus and his Apostles? "Be ye therefore perfect, even as your Father . . . is perfect" (Matt.v, 48), says the Great Master. The words "as perfect as your Father which is in heaven," being interpreted as meaning God. Now the utter absurdity of any man becoming as perfect as the infinite, all-perfect, omniscient and omnipresent Deity, is too apparent. If you accept it in such a sense, Jesus is made to utter the greatest fallacy. What was Esoterically meant is, "Your Father who is above the material and astral man, the highest Principle (save the Monad) within man, his own personal God, or the God of his own personality, of whom he is the 'prison' and the 'temple.'" "If thou wilt be perfect (*i.e.*, an Adept and Initiate), go and sell that thou hast" (*Matt.* xix, 21). Every man who desired to become a neophyte, a chela, then, as now, had to take the vow of poverty. The "Perfect" was the name given to the Initiates of every denomination. Plato calls them by that term. The Essenes had their "Perfect," and Paul plainly states that they, the Initiates, can only speak before other Adepts. "We speak wisdom among them [only] that are perfect" (*I Cor.* ii, 6.).

———————

education, tradition and training of thought, everything is opposing itself during their whole lives to such a belief. Cultured people have been brought up in that most pernicious idea that the wide difference found between the units of one and the same mankind, or even race, is the result of chance; that the gulf between man and man in their respective social positions, birth, intellect, physical and mental capacities–every one of which qualifications has a direct influence on every human life– that all this is simply due to blind hazard, only the most pious among them finding equivocal consolation in the idea that it is "the will of God." They have never analysed, never stopped to think of the depth of the opprobrium that is thrown upon their God, once the grand and most equitable law of the manifold rebirths of man upon this earth is foolishly rejected. Men and women anxious to be regarded as Christians, often truly and sincerely trying to lead a Christ-like life, have never paused to reflect over the words of their own *Bible*. "Art thou Elias?" the Jewish priests and Levites asked the Baptist.* Their Saviour taught His disciples this grand truth of the Esoteric Philosophy, but verily, if His Apostles comprehended it, no one else seems to have realized its true meaning. No; not even Nicodemus, who, to the assertion; "Except a man be born again† he cannot see the Kingdom of God," answers: "How can a man be born when he is old?" and is forthwith reproved by the remark: "Art thou a master in Israel and knowest not these things?"–as no one had a right to call himself a "Master" and Teacher, without having been initiated into the mysteries (*a*) of a spiritual rebirth through water, fire and spirit, and (*b*) of the rebirth from flesh.‡ Then again what can be a clearer expression

---

* *John*, i, 21.

† *John*, iii, 3. "Born" from above, *viz*., from his Monad or divine EGO, the seventh Principle, which remains till the end of the Kalpa, the nucleus of, and at the same time the overshadowing Principle, as the Kāranātman (Causal Soul) of the personality in every rebirth. In this sense, the sentence "born anew" means "descends from above," the last two words having no reference to heaven or space, neither of which can be limited or located, since one is a state and the other infinite, hence having no cardinal points. (See *New Testament, Revised Version, loc. cit*.)

‡ This can have no reference to Christian Baptism, since there was none in the days of Nicodemus and he could not therefore know anything of it, even though a "Master."

---

as to the doctrine of manifold rebirths than the answer given by Jesus to the Sadducees, "who deny that there is any resurrection," *i.e.*, any rebirth, since the dogma of the resurrection in the flesh is now regarded as an absurdity even by the intelligent clergy:

> They who shall be accounted worthy to obtain that world [Nirvana] * neither marry . . . neither can they die any more,

which shows that they had already died, and more than once. And again:

> Now that the dead are raised, even Moses shewed . . . when at the bush, he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead, but of the living.†

The sentence "now that the dead *are raised*" evidently applied to the then actual rebirths of the Jacobs and the Isaacs, and not to their future resurrection; for in such case they would have been still dead in the interim, and could not be referred to as "the living."

But the most suggestive of Christ's parables and "dark sayings" is found in the explanation given by him to his Apostles about the blind man:

> Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this [blind, physical] man sinned nor his parents; but that the works of [his] God should be made manifest in him.‡

Man is the "tabernacle," the "building" only, of his God; and of course it is not the temple but its inmate–the vehicle of

---

* This word, translated in the *New Testament* "world" to suit the official interpretation, means rather an "age" (as shown in the *Revised Version*) or one of the periods during the Manvantara, a Kalpa, or Aeon. Esoterically the sentence would read: "He who shall reach, through a series of births and Karmic law, the state in which Humanity shall find itself after the Seventh Round and the Seventh Race, when comes Nirvana, Moksha, and when man becomes 'equal unto the Angels' or Dhyani-Chohans, is a 'son of the resurrection' and 'can die no more'; then there will be no marriage, as there will be no difference of sexes"–a result of our present materiality and animalism.

† *Luke*, xx, 27-38.

‡ *John*, ix, 2, 3

"God"* that had sinned in a previous incarnation, and had thus brought the Karma of cecity upon the new building. Thus Jesus spoke truly; but to this day his followers have refused to understand the words of wisdom spoken. The Saviour is shown by his followers as though he were paving, by his words and explanation, the way to a preconceived programme that had to lead to an intended miracle. Verily the Grand Martyr has remained thenceforward, and for eighteen centuries, the Victim crucified daily far more cruelly by his clerical disciples and lay followers than he ever could have been by his allegorical enemies. For such is the true sense of the words "that the works of God should be made manifest in him," in the light of theological interpretation, and a very undignified one it is, if the Esoteric explanation is rejected.

Doubtless the above will be regarded as fresh blasphemy. Nevertheless there are a number of Christians whom we know–whose hearts go out as strongly to their ideal of Jesus, as their souls are repelled from the theological picture of the official Saviour–who will reflect over our explanation and find in it no offence, but perchance a relief.

---

* The conscious Ego, or Fifth Principle, Manas, the vehicle of the divine Monad or "God."

Collected Writings VOLUME XIV

THE DANGERS OF PRACTICAL MAGIC

MAGIC is a dual power: nothing is easier than to turn it into Sorcery; *an evil thought suffices for it*. Therefore while theoretical Occultism is harmless, and may do good, practical Magic, or the fruits of the Tree of Life and Knowledge,* or otherwise the "Science of Good and Evil," is fraught with dangers and perils. For the study of theoretical Occultism there are, no doubt, a number of works that may be read with profit, besides

———————

* Some Symbologists, relying on the correspondence of numbers and the symbols of certain things and personages, refer these "secrets" to the mystery of generation. But it is more than this. The glyph of the "Tree of Knowledge of Good and Evil" has no doubt a phallic and sexual element in it, as has the "Woman and the Serpent"; but it has also a psychical and spiritual significance. Symbols are meant to yield more than one meaning.

———————

such books as the *Finer Forces of Nature*,* etc., the *Zohar*, *S pher-Yetzīrāh*, *The Book of Enoch*,† Franck's *Kabalah*, and many Hermetic treatises. These are scarce in European languages, but works in Latin by the mediaeval Philosophers, generally known as Alchemists and Rosicrucians, are plentiful. But even the perusal of these may prove dangerous for the unguided student. If approached without the right key to them, and if the student is unfit, owing to mental incapacity, for Magic, and is thus unable to discern the Right from the Left Path, let him take our advice and leave this study alone; he will only bring on himself and on his family unexpected woes and sorrows, never suspecting whence they come, nor what are the powers awakened by his mind being bent on them. Works for advanced students are many, but these can be placed at the disposal of only sworn or "pledged" chelas (disciples), those who have pronounced the ever-binding oath, and who are, therefore, helped and protected.‡ For all other purposes, well-intentioned as such works may be, they can only mislead the unwary and guide them imperceptibly to Black Magic or Sorcery–if to nothing worse.

The mystic characters, alphabets and numerals found in the divisions and sub-divisions of the *Great Kabalah*, are, perhaps, the most dangerous portions in it, and especially the numerals. We say dangerous, because they are the most prompt to produce effects and results, and this with or without the experimenter's will, even without his knowledge. Some students are apt to doubt this statement, simply because after manipulating these numerals they have failed to notice any dire physical manifestation or result. Such results would be found the least dangerous: it is the moral causes produced and the various

———————

* [This title is not in the Würzburg MS. (p. 63). Re. R. Prasad's book, see *B.C.W.* Vol. XII, p. 604 fn. & 621, where H.P.B. says, "It recommends Black Magic of the worst kind, and is the very antipodes of spiritual Raja-Yoga . . ." WMS. references on this page and the following, are from *The Theosophist*, Vol. LIII, December 1932, pp. 265-266.— *Compiler*.]

† [The Würzburg MS. adds here the words: "called by the Greeks *Enoïchion*, or the 'internal eye'."]

‡ [WMS reads: "There are numerous works written for the sworn Initiates only, those who have pronounced the for-ever-binding oath & who alone can deal with their teachings practically.]

events developed and brought to an unforeseen crisis, that would testify to the truth of what is now stated had the lay students only the power of discernment.

The point of departure of that special branch of the Occult teaching known as the "Science of Correspondences," numerical or literal or alphabetical, has for its epigraph with the Jewish and Christian Kabalists, the two misinterpreted verses which say that God

> ordered all things in number, measure and weight;*

and:

> He created her in the Holy Ghost, and saw her, and numbered her, and measured her.†

But the Eastern Occultists have another epigraph: "*Absolute Unity, x*, within number and plurality." Both the Western and the Eastern students of the Hidden Wisdom hold to this axiomatic truth. Only the latter are perhaps more sincere in their confessions. Instead of putting a mask on their Science, they show her face openly, even if they do veil carefully her heart and soul before the inappreciative public and the profane, who are ever ready to abuse the most sacred truths for their own selfish ends. But Unity is the real basis of the Occult Sciences–physical and metaphysical. This is shown even by Éliphas Lévi, the learned Western Kabalist, inclined as he is to be rather jesuitical. He says:

> Absolute Unity is the supreme and final reason of things. Therefore, that reason can be neither one person, nor three persons; it is Reason, and pre-eminently Reason (*raison par excellence*). ‡

The meaning of this Unity in Plurality in "God" or Nature, can be solved only by the means of transcendental methods, by numerals, as by the correspondences between soul and the Soul. Names, in the *Kabalah*, as in the *Bible*, such as Jehovah, Adam-

* *Wisdom*, xi, 21. Douay version.

† *Ecclesiasticus*, i, 9. Douay version. [WMS. equates "her" with "wisdom."]

‡ *Dogme et Rituel de la Haute Magie*, I, 361. (Paris, G. Baillière, 1856 & 1861.) [See p. 172 of A. E. Waite's English translation (*op. cit.* on p. 27 fn.)—*Compiler*.

Kadmon, Eve, Cain, Abel, Enoch, are all of them more intimately connected, by geometrical and astronomical relations, with Physiology (or Phallicism) than with Theology or Religion. Little as people are as yet prepared to admit it, this will be shown to be a fact. If all those names are symbols for things hidden, as well as for those manifested, in the *Bible* as in the *Vedas*, their respective mysteries differ greatly. Plato's motto "God geometrizes" was accepted by both }ryans and Jews; but while the former applied their Science of Correspondences to veil the most spiritual and sublime truths of Nature, the latter used their acumen to conceal only one–to them the most divine–of the mysteries of Evolution, namely, that of birth and generation, and then they deified the organs of the latter.

Apart from this, every cosmogony, from the earliest to the latest, is based upon, interlinked with, and most closely related to, numerals and geometric figures. Questioned by an Initiate, these figures and numbers will yield numerical values based on the integral values of the Circle– "the secret habitat of the ever-invisible Deity" as the Alchemists have it–as they will yield every other Occult particular connected with such mysteries, whether anthropographical, anthropological, cosmic, or psychical. "In reuniting Ideas to Numbers, we can operate upon Ideas in the same way as upon Numbers, and arrive at the Mathematics of Truth," writes an Occultist, who shows his great wisdom in desiring to remain unknown.

Any Kabalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. "True mathematics," says the *Magicon*,* "is something with which all higher sciences are connected; common mathematics is but a deceitful phantasmagoria, whose much-praised infallibility only arises from this–that materials, conditions and references are made its foundation." . . .

———————

* [Μαγικον *oder das geheime System einer Gesellschaft unbekannter Philosophen*, etc. (Anonymous), Frankfurt and Leipzig, 1784. A very rare work the title-page of which states that it was published by "An unknown of the Quadrilateral Light." It contains many genuine occult teachings and may have originated among a group of Martinists. Dr. Franz Hartmann presented the substance of it in a series of translated and condensed excerpts in *The Theosophist*, Vol. V, April, June and July, 1884.—*Compiler*.]

———————

The cosmological theory of numerals which Pythagoras learned [in India, and] from the Egyptian Hierophants, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically.

The sacred numbers of the universe in their esoteric combination can alone solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders, before they develop into higher ones, must emanate from the higher spiritual ones, and when arrived at the turning-point, be reabsorbed into the infinite.*

It is upon these true Mathematics that the knowledge of the Kosmos and of all mysteries rests, and to one acquainted with them, it is the easiest thing possible to prove that both Vaidic and Biblical structures are based upon "God-in-Nature" and "Nature-in-God," as the radical law. Therefore, this law–as everything else immutable and fixed in eternity–could find a correct expression only in those purest transcendental Mathematics referred to by Plato, especially in Geometry as transcendentally applied. *Revealed* to men–we fear not and will not retract the expression–in this geometrical and symbolical garb, Truth has grown and developed into additional symbology, invented by man for the wants and better comprehension of the masses of mankind that came too late in their cyclic development and evolution to have shared in the primitive knowledge, and would never have grasped it otherwise. If later on, the clergy– crafty and ambitious of power in every age–anthropomorphized and degraded abstract ideals, as well as the real and divine Beings who do exist in Nature, and are the Guardians and Protectors of our manvantaric world and period, the fault and guilt rests with those would-be leaders, not with the masses.

But the day has come when the gross conceptions of our forefathers during the Middle Ages can no longer satisfy the thoughtful religionist. The mediaeval Alchemist and Mystic are now transformed into the sceptical Chemist and Physicist; and most of them are found to have turned away from truth, on account of the purely anthropomorphic ideas, the gross Materialism, of the forms in which it is presented to them. Therefore, future generations have either to be gradually initiated into the truths underlying Exoteric Religions, including their own, or be left to break the feet of clay of the

———————

* *Isis Unveiled*, Vol. I, pp. 6, 7.

———————

last of the gilded idols. No educated man or woman would turn away from any of the now called "superstitions," which they believe to be based on nursery tales and ignorance, if they could only see the basis of fact that underlies every "superstition." But let them once learn for a certainty that there is hardly a claim in the Occult Sciences that is not founded on philosophical and scientific facts in Nature, and they will pursue the study of those Sciences with the same, if not with greater, ardor than that they have expended in shunning them. This cannot be achieved at once, for to benefit mankind such truths have to be revealed gradually and with great caution, the public mind not being prepared for them. However much the Agnostics of our age may find themselves in the mental attitude demanded by Modern Science, people are always apt to cling to their old hobbies so long

as the remembrance of them lasts. They are like the Emperor Julian–called the Apostate, because he loved truth too well to accept aught else–who, though in his last Theophany he beheld his beloved Gods as pale, worn-out, and hardly discernible shadows, nevertheless clung to them. Let, then, the world cling to its Gods, to whatever plane or realm they may belong. The true Occultist would be guilty of high treason to mankind, were he to break forever the old deities before he could replace them with the whole and unadulterated truth–and this he cannot do as yet. Nevertheless, the reader may be allowed to learn at least the alphabet of that truth. He may be shown, at any rate, what the Gods and Goddesses of the Pagans, denounced as demons by the Church, are not, if he cannot learn the whole and final truth as to what they are. Let him assure himself that the Hermetic "Tres Matres," and the "Three Mothers" of the *Sēpher Yetzīrāh* are one and the same thing; that they are no Demon-Goddesses, but Light, Heat, and Electricity, and then, perchance, the learned classes will spurn them no longer. After this, the Rosicrucian Illuminati may find followers even in the Royal Academies, which will be more prepared, perhaps, than they are now, to admit the grand truths of archaic Natural Philosophy, especially when their learned members shall have assured themselves that, in the dialect of Hermes, the "Three Mothers" stand as symbols for the whole of the forces or agencies which have a place assigned to them in the modern system of the "correlation of

forces."* Even the polytheism of the "superstitious" Brahman and idolater shows its *raison d'ētre*, since the three Saktis of the three great Gods, Braha, Vishnu, and Siva, are identical with the "Three Mothers" of the monotheistic Jew.

The whole of the ancient religious and mystical literature is symbolical. The *Books of Hermes*, the *Zohar*, the *Ya-Yakav*, the Egyptian *Book of the Dead*, the *Vedas*, the *Upanishads*, and the *Bible*, are as full of symbolism as are the Nabathaean revelations of the Chaldaic Qū-tāmy;† it is a loss of time to ask which is the earliest; all are simply different versions of the one primeval Record of prehistoric knowledge and revelation.‡

The first four chapters of *Genesis* contain the synopsis of all the rest of the *Pentateuch*, being only the various versions of the same thing in different allegorical and symbolical applications. Having discovered that the Pyramid of Cheops with all its measurements is to be found contained in its minutest details in the structure of Solomon's Temple; and having ascertained that the biblical names Shem, Ham and Japhet are determinative

of pyramid measures, in connection with the 600-year period of Noah and the 500-year period of Shem, Ham and Japhet; . . . the terms "*sons of Elohim*" and "*daughters of H-Adam*," [are] for one thing astronomical terms, §

———————

* "Synesius mentions books of stone which he found in the temple of Memphis, on [one of] which was engraved the following sentence: 'One *nature* delights in another, one nature overcomes another, one nature overrules another, and the whole of them are *one'*.

The inherent restlessness of matter is embodied in the saying of Hermes: 'Action is the life of Ptah'; and Orpheus calls nature *πολυμήχανος μήτηρ*, 'the mother that makes many things,' or the ingenious, the contriving, the inventive mother." [*Isis Unveiled*, I, 257. Cf. Eugenius Abel, *Orphica*, Lipsiae, 1885.]

† [See *Nabathean* Agriculture, tr. by Chwohlsohn; MS. #301 in Library at Leiden, Holland, 1860. See *B.C.W.*, Vol. VIII, pp.422-23.]

‡ [WMS. (*The Theosophist*, Vol. LIII, December, 1932, p. 269) reads: "The *Books of Hermes,* the Chaldean *Kabala* or *Book of Numbers* as well as the *Zohar*–without mentioning the old *plates* made of some unknown, pliable and indestructible material in a Book called the *Yo-ya-hoo* in the possession of our Teachers–are all a kind of symbolic writing, and a numerical method upon which Moses built his *Genesis* . . .".—*Compiler*.]

§ *The Source of Measures*, p.x. [Wizards ed.,1975.]

———————

66

the author of the very curious work already mentioned–a book very little known in Europe, we regret to say–seems to see nothing in his discovery beyond the presence of Mathematics and Metrology in the *Bible*. He also arrives at most unexpected and extraordinary conclusions, such as are very little warranted by the facts discovered. His impression seems to be that because the Jewish biblical names are all astronomical, therefore the Scriptures of all the other nations can be "only this and nothing more." But this is a great mistake of the erudite and wonderfully acute author of *The Source of Measures*, if he really thinks so. The "Key to the Hebrew-Egyptian Mystery" unlocks but a certain portion of the hieratic writings of these two nations, and leaves those of other peoples untouched. His idea is that the *Kabalah* "is only that sublime Science upon which Masonry is based"; in fact he regards Masonry as the substance of the *Kabalah*, and the latter as the "rational basis of the Hebrew text of Holy Writ." About this we will not argue with the author. But why should all those who may have found in the *Kabalah* something beyond "the sublime Science" upon which Masonry is alleged to have been built, be held up to public contempt?

In its exclusiveness and onesidedness such a conclusion is pregnant with future misconceptions and is absolutely wrong. In its uncharitable criticism it throws a slur upon the "Divine Science" itself.

The *Kabalah* is indeed "of the essence of Masonry," but it is dependent on Metrology only in one of its aspects, the less Esoteric, as even Plato made no secret that the Deity was ever geometrizing. For the uninitiated, however learned and endowed with genius they may be, the *Kabalah*, which treats only of "the garment of God," or the *veil* and *cloak* of truth,

is built from the ground upward with a practical application to present uses.*

Or in other words represents an exact Science only on the terrestrial plane. To the initiated, the Kabalistic Lord descends from the primeval Race, generated spiritually from the "Mind-born Seven." Having reached the Earth, the Divine Mathematics

* *Masonic Review*, July, 1886.

–a synonym for Magic in his day, as we are told by Josephus–veiled her face. Hence the most important secret yet yielded by her in our modern day is the identity of the old Roman measures and the present British measures, of the Hebrew Egyptian cubit and the Masonic inch. *

The discovery is most wonderful, and has led to further and minor unveilings of various riddles in reference to Symbology and biblical names. It is thoroughly understood and proven, as shown by Nachmanides, that in the days of Moses the initial sentence in *Genesis* was made to read *B'rāsh ithbara Elōhīm*, or "In the head-source [or Mulaprakriti–the Rootless Root] developed [or evolved] the Gods [Elohim], the heavens and the earth;" whereas it is now, owing to the *Masorah* and theological cunning, transformed into *B'rāshith bara Elōhīm*, or, "In the beginning God created the heavens and the earth"–which word juggling alone has led to materialistic anthropomorphism and dualism. How many more similar instances may not be found in the *Bible*, the last and latest of the Occult works of antiquity? There is no longer any doubt in the mind of the Occultist, that, notwithstanding its form and outward meaning, the *Bible*–as explained by the *Zohar* or *Midrash*, the *Yetzīrāh* (Book of Creation) and the *Commentary on the Ten Sephīrōth* (by Azriel ben-Manahem of the XIIth century)– is part and parcel of the Secret Doctrine of the Aryans, which explains in the same manner the *Vedas* and all other allegorical books.† The *Zohar*, in teaching that the Impersonal One Cause manifests in the Universe through Its Emanations, the Sephiroth– that Universe being in its totality simply the veil woven from the Deity's own substance–is undeniably the copy and faithful echo of the earliest *Vedas*. Taken by itself, without the additional help of the Vaidic and of Brahmanical literature in general, the *Bible* will never yield the universal secrets of Occult Nature. The cubits, inches, and measures of this physical plane will never solve the problems of the world on the spiritual plane–for Spirit can neither be weighed nor measured. The working out of these problems is reserved for the "mystics and the dreamers" who alone are capable of accomplishing it.

* See *The Source of Measures*, pp. 47-50 *et pass*.
† [See *B.C. W.*, Vol. III, p. 456.]

Moses was an initiated priest, versed in all the mysteries and the Occult knowledge of the Egyptian temples–hence thoroughly acquainted with primitive Wisdom. It is in the latter that the symbolical and astronomical meaning of that "Mystery of Mysteries," the Great Pyramid, has to be sought. And having been so familiar with the geometrical secrets that lay concealed for long aeons in her strong bosom–the measurements and proportions of the Kosmos, our little Earth included–what wonder that he should have made use of his knowledge? The Esotericism of Egypt was that of the whole world at one time. During the long ages of the Third Race it had been the heir-loom, in common, of the whole of mankind, received from their Instructors, the "Sons of Light," the primeval Seven. There was a time also when the Wisdom-Religion was not symbolical, for it became Esoteric only gradually, the change being necessitated by misuse and by the Sorcery of the Atlanteans. For it was the "misuse" only, and not the use, of the divine gift that led the men of the Fourth Race to Black Magic and Sorcery, and finally to become "forgetful of Wisdom"; while those of the Fifth Race, the inheritors of the Rishis of the Treta-Yuga, used their powers to atrophy such gifts in mankind in general, and then, as the "Elect Root," dispersed. Those who escaped the "Great Flood" preserved only its memory, and a belief founded on the knowledge of their direct fathers of one remove, that such a Science existed, and was now jealously guarded by the "Elect Root" exalted by Enoch. But there must again come a time when man shall once more become what he was during the second Yuga (age), when his probationary cycle shall be over and he shall gradually become what he was–semi-corporeal and pure. Does not Plato, the Initiate, tell us in the *Phaedrus* all that man once was, and that which he may yet again become:

> Before man's spirit sank into sensuality and became embodied through the loss of his wings, he lived among the Gods in the airy spiritual world where everything is true and pure.*

Elsewhere he speaks of the time when men did not perpetuate themselves, but lived as pure spirits.†

---

* [*Phaedrus*, 246 DE; 248 CD; 250 BC.]
† [*Timaeus*, 42 Aff.]

Let those men of Science who feel inclined to laugh at this, themselves unravel the mystery of the origin of the first man.

Unwilling that his chosen people–chosen by him–should remain as grossly idolatrous as the profane masses that surrounded them, Moses utilized his knowledge of the cosmogonical mysteries of the Pyramid, to build upon it the Genesiacal Cosmogony in symbols and glyphs. This was more accessible to the minds of the *hoi polloi* than the abstruse truths taught to the educated in the sanctuaries. He invented nothing but the outward garb, added not one iota; but in this he merely followed the example of older

nations and Initiates. If he clothed the grand truths revealed to him by his Hierophant under the most ingenious imagery, he did it to meet the requirements of the Israelites; that stiff-necked race would accept of no God unless He were as anthropomorphic as those of the Olympus; and he himself failed to foresee the times when highly educated statesmen would be defending the husks of the fruit of wisdom that grew and developed in him on Mount Sinai, when communing with his own personal God–his divine Self. Moses understood the great danger of delivering such truths to the selfish, for he understood the fable of Prometheus and remembered the past. Hence, he veiled them from the profanation of public gaze and gave them out allegorically. And this is why his biographer says of him, that when he descended from Sinai,

> Moses wist not that the skin of his face shone . . . and he put a veil upon his face.*

And so he "put a veil" upon the face of his *Pentateuch*; and to such an extent that, using orthodox chronology, only 3376 years after the event people begin to acquire a conviction that it is "a veil indeed." It is not the face of God or even of a Jehovah shining through; not even the face of Moses, but verily the faces of the later Rabbis.

No wonder if Clement wrote in the *Stromateis* that:

> Similar, then, to the Hebrew enigmas in respect to concealment, are those of the Egyptians also.†

———————

* *Exodus* xxxiv, 29, 33.
† *Sromateis*, Bk. V, ch. vii.

———————

Collected Writings VOLUME XIV

OLD WINE IN NEW BOTTLES

It is more than likely, that the Protestants in the days of the Reformation knew nothing of the true origin of Christianity, or, to be more explicit and correct, of Latin Ecclesiasticism. Nor is it probable that the Greek Church knew much of it, the separation between the two having occurred at a time when, in the struggle for political power, the Latin Church was securing, at any cost, the alliance of the highly educated, the ambitious and influential Pagans, while these were willing to assume the outward appearance of the new worship, provided they were themselves kept in power. There is no need to remind the reader here of the details of that struggle, well-known to every educated man. It is certain that the highly cultivated Gnostics and their leaders–such men as Saturninus, an uncompromising ascetic, as Marcion, Valentinus, Basilides, Menander and Cerinthus–were not stigmatised by the (now) Latin Church because they were heretics, nor because their tenets and practices were indeed "*ob turpitudinem portentosam nimium et horribilem*,"* "monstrous, revolting abominations," as Baronius says of those of Carpocrates; but simply because they knew too much of fact and truth. Kenneth R. H. MacKenzie correctly remarks;

> They were stigmatized by the later Roman Church because they came into conflict with the purer Church of Christianity–the possession of which was usurped by the Bishops of Rome, but which original continues in its docility towards the founder, in the Primitive Orthodox Greek Church. †

Unwilling to accept the responsibility of gratuitous assumptions, the writer deems it best to prove this inference by more than one personal and defiant admission of an ardent Roman Catholic writer, evidently entrusted with the delicate task by the Vatican. The Marquis de Mirville makes desperate efforts to explain in the Catholic interest certain remarkable discoveries in Archaeology and Palaeography, though the Church is cleverly made to remain outside of the quarrel and defence. This is

---

* ["on account of excessively monstrous and fearful infamy (baseness turpitude)."]

† *The Royal Masonic Cyclopaedia*, s.v. "Gnosticism."

---

undeniably shown by his ponderous volumes addressed to the Academy of France between 1851 and 1868. Seizing the pretext of drawing the attention of the materialistic "Immortals" to the "epidemic of Spiritualism," the invasion of Europe and America by a numberless host of Satanic forces, he directs his efforts towards proving the same, by giving the full Genealogies and the Theogony of the Christian and Pagan Deities, and by drawing parallels between the two. All such wonderful likenesses and identities are only "seeming and superficial," he assures the reader. Christian symbols, and even characters, Christ, the Virgin, Angels and Saints, he tells them, were all personated centuries beforehand by the fiends of hell, in order to discredit eternal truth by their ungodly copies. By their knowledge of futurity the devils anticipated events, having "discovered the secrets of the Angels." Heathen Deities, all the Sun-Gods, named *Soters*–Saviors–born of immaculate mothers and dying a violent death, were only Ferouers*–as they were

---

* In the *Ferouers and Devs* of Jacobi (Letters F. and D.) the word "ferouer" is explained in the following manner: The Ferouer is a part of the creature (whether man or animal) of which it is the type and which it survives. It is the Nous of the Greeks, therefore divine and immortal, and thus can hardly be the Devil or the satanic copy de Mirville would represent it. Foucher contradicts him entirely. The Ferouer was never the "principle of sensations," but always referred to the most divine and pure portion of Man's Ego–the spiritual principle. Anquetil says the Ferouer is the purest portion of man's soul. The Persian Dev is the antithesis of the Ferouer, for the Dev has been transformed by Zoroaster into the Genius of Evil (whence the Christian Devil), but even the Dev is only finite; for having become possessed of the soul of man by *usurpation*, it will have to leave it at the great day of Retribution. The Dev obsesses the soul of the defunct for three days, during which the soul wanders about the spot at which it was forcibly separated from its body, the Ferouer ascends to the region of eternal Light. [See *Mémoires. . . de l'Academie Royale des Inscriptions* . . . Vol. XXXVII, p. 623, and Chap. XXXIX, p. 749. Paris, de L'imprimerie Royale, 1774. This early series carries several full articles by M. Anquetil du Perron on the Zoroastrian teachings.] It was an unfortunate idea that made the noble Marquis de Mirville imagine the Ferouer to be a "satanic copy" of a *divine* original. By calling all the Gods of the Pagans–Apollo, Osiris, Brahma, Ormazd, Bel, etc., the "Ferouers of Christ and of the chief Angels," he merely exhibits the God and the Angels he would honor as inferior to the Pagan Gods, as man is inferior to his Soul and Spirit; since the Ferouer is the immortal part of the mortal being of which it is the type and which it survives. Perchance the poor author is

---

called by the Zoroastrians–the demon-ante-dated copies (*copies anticipées*) of the Messiah to come.

The danger of recognition of such *facsimiles* had indeed lately become dangerously great. It had lingered threateningly in the air, hanging like a sword of Damocles over the Church, since the days of Voltaire, Dupuis and other writers on similar lines. The discoveries of the Egyptologists, the finding of Assyrian and Babylonian pre-Mosaic relics bearing the legend of Moses* and especially the many rationalistic works published in England, such as *Supernatural Religion*, made recognition unavoidable. Hence the appearance of Protestant and Roman Catholic writers deputed to explain the inexplicable;

to reconcile the fact of Divine Revelation with the mystery that the divine personages, rites, dogmas and symbols of Christianity were so often identical with those of the several great heathen religions. The former–the Protestant defenders–tried to explain it, on the ground of "prophetic, precursory ideas"; the Latinists, such as de Mirville, by inventing a double set of Angels and Gods, the one divine and true, the other–the earlier "copies ante-dating the originals" and due to a clever plagiarism by the Evil One. The Protestant stratagem is an old one, that of the Roman Catholics is so old that it has been forgotten, and is as good as new. Dr. Lundy's *Monumental Christianity* and *A Miracle in Stone* belong to the first attempts. De Mirville's *Pneumatologie* to the second. In India and China, every such effort on the part of the Scotch and other missionaries ends in laughter, and does no harm; the plan devised by the Jesuits is more serious. De Mirville's volumes† are thus very important, as they proceed from a source which has undeniably the greatest learning of the age at its service, and this coupled with all the craft and casuistry that the sons of Loyola can furnish.

———————

unconsciously prophetic; and Apollo, Brahma, Ormazd, Osiris, etc., are destined to survive and replace–as eternal cosmic verities–the evanescent fictions about the God, Christ and Angels of the Latin Church!

* See George Smith's *Ancient History from the Monuments, The History of Babylonia*, ed. by Rev. A. H. Sayce, London, [1877] etc., and other works. [See bibliography.]

† [*Des Esprits et de leurs Manifestations* . . ., par J. —E. de Mirville. Six Vols. Paris, H. Urayet de Surcy, 1863-64; Vol. VI publ. by F. Wattelier, 1868.]

———————

HATSHEPSUT TEMPLE, DEIR-EL-BAHARI, EGYPT
Photo by G. E. Kidder Smith. Reproduced by permission
From *The Art and Architecture of Ancient Egypt,* by
W. Stevenson Smith, 1958

The Marquis de Mirville was evidently helped by the acutest minds in the service of Rome.
He begins by not only admitting the justice of every imputation and charge made against the Latin Church as to the originality of her dogmas, but by taking a seeming delight in anticipating such charges; for he points to every dogma of Christianity as having existed in Pagan rituals in Antiquity. The whole Pantheon of Heathen Deities is passed in review by him, and each is shown to have had some point of resemblance with the Trinitarian personages and Mary. There is hardly a mystery, a dogma, or a rite in the Latin Church that is not shown by the author as having been "parodied by the Curati"–the "Curved," the Devils. All this being admitted and explained, the Symbologists ought to be silenced. And so they would be, if there were no materialistic critics to reject such omnipotency of the Devil in this world. For, if Rome admits the likenesses, she also claims the right of judgment between the true and the false Avatara, the real and the unreal God, between the original and the copy–though the copy precedes the original by millenniums.

Our author proceeds to argue that whenever the missionaries try to convert an idolater, they are invariably answered:

> "We had our Crucified before yours . . . . What do you come to show us?* Again, what should we gain by denying the mysterious side of this copy, under the plea that according to Weber all the present *Purānas* are remade from older ones, since here we have in the same order of personages a *positive* precedence which no one would ever think of contesting.†

And the author instances Buddha, Krishna, Apollo, etc. Having admitted all this he escapes the difficulty in this wise:

> The Church Fathers, however, who recognized their own property under all such sheep's clothing . . . knowing by means of the Gospel . . . all the ruses of the pretended spirits of light; the Fathers, we say, meditating upon the decisive words, "all that ever came before me are thieves and robbers" (*John*, x, 8), did not hesitate in recognizing the Occult agency at work, the general and superhuman direction given beforehand to falsehood, the universal attribute and environment of all these false Gods of the nations; "*omnes dii Gentium daemonia* (*elilim*)." (*Psalms* xcvi, 5.)‡

———————

* This is as fanciful as it is arbitrary. Where is the Hindu or Buddhist who would speak of his "Crucified"?

† *Pneumatologie*, Vol. IV [*Des Esprits* . . .], pp. 237-38.

‡ *Op. cit.*, p. 250.

———————

With such a policy everything is made easy. There is not one glaring resemblance, not one fully proven identity, that could not thus be made away with. The above-quoted cruel, selfish, self-glorifying words, placed by John in the mouth of Him who was meekness and charity personified, could never have been pronounced by Jesus. The Occultists reject the

imputation indignantly, and are prepared to defend the man as against the God, by showing whence come the words, plagiarized by the author of the Fourth Gospel. They are taken bodily from the "Prophecies" in the *Book of Enoch.* The evidence on this head of the learned biblical scholar, Archbishop Laurence, and of the author of the *Evolution of Christianity*, * who edited the translation, may be brought forward to prove the fact. On the last page of the Introduction [p. xlviii] to the *Book of Enoch* is found the following passage:

> . . . the parable of the sheep, rescued by the good Shepherd from hireling guardians and ferocious wolves, is obviously borrowed by the fourth Evangelist from *Enoch*, lxxxix, in which the author depicts the shepherds as killing and destroying the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable–"All that ever came before me are thieves and robbers"–language in which we now detect an obvious reference to the allegorical shepherds of Enoch.

"Obvious" truly, and something else besides. For, if Jesus pronounced the words in the sense attributed to him, then he must have read the *Book of Enoch*–a purely Kabalistic, Occult work, and he therefore recognized the worth and value of a treatise now declared apocryphal by his Churches. Moreover, he could not have been ignorant that these words belonged to the oldest ritual of Initiation.† And if he had not read it, and the

———————

* [Charles Gill.]

† "*Q*.: Who knocks at the door?"
A.: The good cowherd.
Q.: Who preceded thee?
A.: The three robbers.
Q.: Who follows thee?
A.: The three murderers," etc., etc.

Now this is the conversation that took place between the priest-initiators and the candidates for initiation during the mysteries enacted in the oldest sanctuaries of the Himalayan fastnesses. The ceremony is still performed

———————

sentence belongs to John, or whoever wrote the Fourth Gospel, then what reliance can be placed on the authenticity of other sayings and parables attributed to the Christian Savior?

Thus, de Mirville's illustration is an unfortunate one. Every other proof brought by the Church to show the infernal character of the ante-and-anti-Christian copyists may be as easily disposed of. This is perhaps unfortunate, but it is a fact, nevertheless—*Magna est veritas et prevalebit*.

The above is the answer of the Occultists to the two parties who charge them incessantly, the one with "Superstition," and the other with "Sorcery." To those of our Brothers who are Christians, and twit us with the secrecy imposed upon the Eastern Chelas, adding invariably that their own "Book of God" is "an open volume" for all "to read, understand, and *be saved*," we would reply by asking them to study what we have

just said in this Section, and then to refute it–if they can. There are very few in our day who are still prepared to assure their readers that the *Bible* had

> God for its author, salvation for its end, and truth without any mixture of error for its matter.

Could Locke be asked the question now, he would perhaps be unwilling to repeat again that the *Bible* is

> all pure, all sincere, nothing too much, nothing wanting.

The *Bible*, if it is not to be shown to be the very reverse of all this, sadly needs an interpreter acquainted with the doctrines of the East, as they are to be found in its secret volumes; nor is it safe now, after Archbishop Laurence's translation of the *Book of Enoch,* to cite Cowper* and assure us that the *Bible*

> . . gives a light to every age,
> It gives, but borrows none.

———————

formed to this day in one of the most ancient temples in a secluded spot of Nepal. It originated with the Mysteries of the first Krishna, passed to the First Tirthankara and ended with Buddha, and is called the Kuruk-shetra rite, being enacted as a memorial of the great battle and death of the divine Adept. It is not Masonry, but an initiation into the Occult teachings of that Hero–Occultism, pure and simple.

* [From William Cowper's poem, *The Light and Glory of the World*; in numerous collections.–*Compiler*.]

———————

for it does borrow, and that very considerably; especially in the opinion of those who, ignorant of its symbolical meaning and of the universality of the truths underlying and concealed in it, are able to judge only from its dead letter appearance. It is a grand volume, a masterpiece composed of clever, ingenious fables containing great verities; but it reveals the latter only to those who, like the Initiates, have a key to its inner meaning; a tale sublime in its morality and didactics truly–still a tale and an allegory; a repertory of invented personages in its older Jewish portions, and of dark sayings and parables in its later additions, and thus quite misleading to anyone ignorant of its Esotericism. Moreover it is Astrolatry and Sabaean worship, pure and simple, that is to be found in the *Pentateuch* when it is read exoterically, and Archaic Science and Astronomy to a most wonderful degree, when interpreted–Esoterically.

———————

Collected Writings VOLUME XIV

THE BOOK OF ENOCH, THE ORIGIN AND THE FOUNDATION OF CHRISTIANITY

While making a good deal of the *Merkabah*, the Jews, or rather their synagogues, rejected the *Book of Enoch*, either because it was not included from the first in the Hebrew Canon, or else, as Tertullian thought, it was

> . . . disavowed by the Jews like all other scripture which speaks of Christ.*

But neither of these reasons was the real one. The Synedrion would have nothing to do with it, simply because it was more of a magic than a purely kabalistic work. The present day Theologians of both Latin and Protestant Churches class it among apocryphal productions. Nevertheless the *New Testament*, especially in the *Acts* and *Epistles*, teems with ideas and doctrines, now accepted and established as dogmas by the infallible Roman and other Churches, and even with whole sentences taken bodily from Enoch, or the "pseudo-Enoch," who wrote under that name in Aramaic or Syro-Chaldaic, as asserted by

____

* *Book of Enoch*. Archbishop Laurence's translation. Introduction, p.v.

____

Bishop Laurence, the translator of the Ethiopian text.

The plagiarisms are so glaring that the author of *The Evolution of Christianity*, who edited Bishop Laurence's translation, was compelled to make some suggestive remarks in his Introduction. On internal evidence* this book is found to have been written before the Christian period (whether two or twenty centuries does not matter). As correctly argued by the Editor, it is

> . . . either the inspired forecast of a great Hebrew prophet, predicting with miraculous accuracy the future teaching of Jesus of Nazareth, or the Semitic romance from which the latter borrowed His conceptions of the triumphant return of the Son of man, to occupy a judicial throne in the midst of rejoicing saints and trembling sinners, expectant of everlasting happiness or eternal fire; and whether these celestial visions be accepted as human or Divine, they have exercised so vast an influence on the destinies of mankind for nearly two thousand years, that candid and impartial seekers after religious truth can no longer delay enquiry into the relationship of the *Book of Enoch* with the revelation, or the evolution, of Christianity.†

The *Book of Enoch*

. . . also records the supernatural control of the elements, through the action of individual angels presiding over the winds, the sea, hail, frost, dew, the lightning's flash and reverberating thunder. The names of the principal fallen angels are also given, among whom we recognize some of the invisible powers named in the incantations [magical] inscribed on the terra-cotta cups of Hebrew-Chaldee conjurations.‡

We also find on these cups the word "Halleluiah," showing that

. . . a word, with which ancient Syro-Chaldaeans conjured, has become, through the vicissitudes of language, the Shibboleth of modern "Revivalists." §

The Editor proceeds after this to give fifty-seven verses from

____

* *The Book of Enoch* was unknown to Europe for a thousand years, when Bruce found in Abyssinia some copies of it in Ethiopic; it was translated by Archbishop Laurence in 1821, from the text in the Bodleian Library, Oxford.

† *Op. cit*., p. xx.

‡ *Op. cit*., pp. xx-xxi.

§ *Op. cit*., p. xiv, note.

____

various parts of the *Gospels* and *Acts*, with parallel passages from the *Book of Enoch*, and says:

The attention of theologians has been concentrated on the passage in the *Epistle of Jude*, because the author specifically names the prophet; but the cumulative coincidence of language and ideas in Enoch and the authors of the *New Testament* Scripture, as disclosed in the parallel passages which we have collated, clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of righteousness, under the eternal dominion of the Son of man. This evangelical plagiarism culminates in the *Revelation* of John, which adapts the visions of Enoch to Christianity, with modifications in which we miss the sublime simplicity of the great master of apocalyptic prediction, who prophesied in the name of the antediluvian patriarch.*

In fairness to truth, the hypothesis ought at least to have been suggested, that the *Book of Enoch* in its present form is simply a transcript–with numerous pre-Christian and post-Christian additions and interpolations–from far older texts. Modern research went so far as to point out that Enoch is made, in Chapter lxxi, to divide the day and night into eighteen parts, and to represent the longest day in the year as consisting of twelve out of these eighteen parts, while a day of sixteen hours in length could not have occurred in Palestine. The translator, Archbishop Laurence, remarks thus:

. . . the region in which the author lived must have been situated not lower than forty-five degrees north latitude, where the longest day is fifteen hours and a half, nor higher perhaps than forty-nine degrees, where

the longest day is precisely sixteen hours. This will bring the country where he wrote as high up at least as the northern districts of the Caspian and Euxine seas . . . the author of the *Book of Enoch* was perhaps a member of one of the tribes which Shalmaneser carried away, and placed "in Halah and in Habor by the river Goshen, and in the cities of the Medes . . . ."†

Further on, it is confessed that:

It cannot be said that internal evidence attests the superiority of the *Old Testament* to the *Book of Enoch* . . . . The *Book of Enoch* teaches the pre-existence of the Son of Man, the Elect One, the Messiah, who "from

---

* *Op. cit*., pp. xxxiv-xxxv.
† *Op. cit*., p. xiii.

---

the beginning existed in secret,* and whose name was invoked in the presence of the Lord of spirits, before the sun and the signs were created." The author also refers to the "other Power who was upon Earth over the water on that day"–an apparent reference to the language of *Genesis* i, 2.† [We maintain that it applies as well to the Hindu Narayana–the "mover on the waters."] We have thus the Lord of spirits, the Elect One, and a third Power, seemingly foreshadowing the Trinity [as much as the Trimurti] of futurity; but although Enoch's ideal Messiah doubtless exercised an important influence on primitive conceptions of the Divinity of the Son of man, we fail to identify his obscure reference to another "Power" with the Trinitarianism of the Alexandrine school; more especially as "angels of power" abound in the visions of Enoch.‡

An Occultist would hardly fail to identify the said "Power." The Editor concludes his remarkable reflections by adding:

Thus far we learn that the *Book of Enoch* was published before the Christian era by some great Unknown of Semitic [?] race, who, believing himself to be inspired in a post-prophetic age, borrowed the name of an antediluvian patriarch§ to authenticate his own enthusiastic forecast of the Messianic kingdom. And as the contents of his marvellous Book enter freely into the composition of the *New Testament*, it follows that if the author was not an inspired prophet, who predicted the teachings of Christianity, he was a visionary enthusiast whose illusions were accepted by Evangelists and Apostles as revelation–alternative conclusions which involve the Divine or human origin of Christianity.‖

The outcome of all of which is, in the words of the same Editor:

. . . the discovery, that the language and ideas of alleged revelation are found in a pre-existent work, accepted by Evangelists and Apostles as inspired, but classed by modern theologians among apocryphal productions. **

This accounts also for the unwillingness of the reverend librarians of the Bodleian Library to publish the Ethiopian text of the *Book of Enoch*.

---

* The Seventh Principle, the First Emanation [H.P.B.]

† *Op. cit*., pp. xxxvii, and xl.
‡ *Op. cit*., pp. xl-xli.
§ Who stands for the "Solar" or Manvantaric Year. [H.P.B.]
‖ *Op. cit*., pp. xli-xlii.
** *Op. cit*., p. xlviii.

The prophecies of the *Book of Enoch* are indeed prophetic, but they were intended for, and cover the records of, the five Races out of the seven–everything relating to the last two being kept secret. Thus the remark made by the Editor of the English translation, that:

> Chapter xcii records a series of prophecies extending from Enoch's own time to about one thousand years beyond the present generation,*

is faulty. The prophecies extend to the end of our present Race, not merely to a "thousand years" hence. Very true that:

> In the system of [Christian] chronology adopted, a day stands [occasionally] for hundred, and a week for seven hundred years.†

But this is an arbitrary and fanciful system adopted by Christians to make Biblical chronology fit with facts or theories, and does not represent the original thought. The "days" stand for the undetermined periods of the Side-Races, and the "weeks" for the Sub-Races, the Root-Races being referred to by an expression that is not even found in the English translation. Moreover the sentence at the bottom of page 150:

> Subsequently, in the fourth week . . . the visions of the holy and the righteous shall be seen, the order of generation after generation *shall take place,* ‡

is quite wrong. It stands in the original: "the order of generation after generation had taken place on the earth," etc.; that is, after the first human race procreated in the truly human way had sprung up in the Third Root-Races; a change which entirely alters the meaning. Then all that is given in the translation–as very likely also in the Ethiopic text, since the copies have been sorely tampered with–as about things which were to happen in the future, is, we are informed, in the past tense in the original Chaldaean MSS., and is not prophecy, but a narrative of what had already come to pass. When Enoch begins "to speak from a book"§ he is reading the account given by a great Seer, and the

* *Op. cit*., p. xxiii.
† *Loc. cit*.
‡ Chapter xcii, 9.
§ *Op. cit*., xcii, 4.

prophecies are not his own, but are from the Seer. Enoch or Enoïchion means "internal eye" or Seer. Thus every Prophet and Adept may be called "Enoïchion," without becoming a pseudo-Enoch. But here, the Seer who compiled the present *Book of Enoch* is distinctly shown as reading out from a book:

. . .I have been born the seventh in the first week [the seventh branch, or Side-Race, of the first Sub-Race, after physical generation had begun, namely, in the third Root-Race] . . . But after me, in the second week [second Sub-Race], great wickedness shall arise [arose, rather] . . . in that week the end of the first shall take place, in which mankind shall be safe. But when the first is completed, iniquity shall grow up . . .*

As translated it has no sense. As it stands in the Esoteric text, it simply means that the First Root-Race shall come to an end during the second Sub-Race of the Third Root-Race, in the period of which time mankind will be safe; all this having no reference whatever to the biblical Deluge. Verse 10th speaks of the sixth week [sixth Sub-Race of the Third Root Race] when

. . . all those who are in it shall be darkened, the hearts of all of them shall be forgetful of wisdom [the divine knowledge will be dying out], and in it shall a man ascend.

This "man" is taken by the interpreters, for some mysterious reasons of their own, to mean Nebuchadnezzar; he is in reality the first Hierophant of the purely human Race (after the allegorical Fall into generation) selected to perpetuate the dying Wisdom of the Devas (Angels or Elohim). He is the first "Son of Man"–the mysterious appellation given to the divine Initiates of the first human school of the Manushis (men), at the very close of the Third Root-Race. He is also called the "Savior," as it was He, with the other Hierophants, who saved the Elect and the Perfect from the geological conflagration, leaving to perish in the cataclysm of the Close† those who forgot the primeval wisdom in sexual sensuality.

———————

* *Op. cit*., Ch. xcii, 4-7.

† At the close of every Root-Race there comes a cataclysm, in turn by fire or water. Immediately after the "Fall into generation" the dross of the third Root-Race–those who fell into sensuality by falling off from the teaching of the Divine Instructors–were destroyed, after which the Fourth Root-Race originated, at the end of which took place the last Deluge. (See the "Sons of God" mentioned in *Isis Unveiled*, Vol. I, pp. 593 *et seq*.)

———————

And during its completion [of the "sixth week," or the sixth Sub-Race] he shall burn the house of dominion [the half of the globe or the then inhabited continent] with fire, and all the race of the elect root shall be dispersed.*

The above applies to the Elect Initiates, and not at all to the Jews, the supposed chosen people, or to the Babylonian captivity, as interpreted by the Christian theologians. Considering that we find Enoch, or his perpetuator, mentioning the execution of the "decree upon sinners" in several different weeks,† saying that "every work of the ungodly shall disappear from the whole earth" during this fourth time (the Fourth Race), it surely can hardly apply to the one solitary Deluge of the *Bible*, still less to the Captivity.

It follows, therefore, that as the *Book of Enoch* covers the five Races of the Manvantara, with a few allusions to the last two, it does not contain "Biblical prophecies," but simply facts taken out of the Secret Books of the East. The editor, moreover, confesses that:

The preceding six verses, *viz.*, 13th, 14th, 15th, 16th, 17th, and 18th, are taken from between the 14th and 15th verses of the nineteenth chapter, where they are to be found in the MSS.‡

By this arbitrary transposition, he has made confusion still more confused. Yet he is quite right in saying that the doctrines of the *Gospels*, and even of the *Old Testament*, have been taken bodily from the *Book of Enoch*, for this is as evident as the sun in heaven. The whole of the *Pentateuch* was adapted to fit in with the facts given, and this accounts for the Hebrews refusing to give the book a place in their Canon, just as the Christians have subsequently refused to admit it among their canonical works. The fact that the Apostle Jude and many of the Christian Fathers referred to it as a revelation and a sacred volume, is, however, an excellent proof that the early Christians accepted it; among these the most learned–as, for instance, Clement of Alexandria–understood Christianity and its doctrines in quite a different light from their modern successors, and viewed Christ

____

* *Op. cit.*, Ch. xcii, 11.
† *Op. cit.*, Ch. xcii, 7, 11, 13, 15.
‡ *Op. cit.*, note, p. 152.

____

under an aspect that Occultists only can appreciate. The early Nazarenes and Chr stians, as Justin Martyr calls them, were the followers of Jesus, of the true Chr stos and Christos of Initiation; whereas, the modern Christians, especially those of the West, may be Papists,

Greeks, Calvinists, or Lutherans, but can hardly be called Christians, *i. e*., the followers of Jesus, the Christ.

Thus the *Book of Enoch* is entirely symbolical. It relates to the history of the human Races and of their early relation to Theogony, the symbols being interblended with astronomical and cosmic mysteries. One chapter is missing, however, in the Noachian records (from both the Paris and the Bodleian MSS.), namely, Chapter lviii, in Sect. X; this could not be remodelled, and therefore it had to disappear, disfigured fragments alone having been left of it. The dream about the cows, the black, red and white heifers, relates to the first Races, their division and disappearance. Chapter lxxxviii, in which one of the four Angels "went to the white cows and taught them a mystery," after which, the mystery being born "became a man," refers to (*a*) the first group evolved of primitive }ryans, (*b*) to the "mystery of the Hermaphrodite" so called, having reference to the birth of the first human Races as they are now. The well-known rite in India, one that has survived in that patriarchal country to this day, known as the passage, or rebirth through the cow–a ceremony to which those of lower castes who are desirous of becoming Brāhmans have to submit–has originated in this mystery. Let any Eastern Occultist read with careful attention the above-named chapter in the *Book of Enoch*, and he will find that the "Lord of the Sheep," in whom Christians and European Mystics see Christ, is the Hierophant Victim whose name in Sanskrit we dare not give. Again, that while the Western Churchmen see Egyptians and Israelites in the "sheep and wolves," all these animals relate in truth to the trials of the Neophyte and the mysteries of initiation, whether in India or Egypt, and to that most terrible penalty incurred by the "wolves"–those who reveal indiscriminately that which is only for the knowledge of the Elect and the "Perfect."

The Christians who, thanks to later interpolations,* have

____

* Those interpolations and alterations are found in almost every case

________________-

made out in that chapter a triple prophecy relating to the Deluge, Moses and Jesus, are mistaken, as in reality it bears directly on the punishment and loss of Atlantis and the penalty of indiscretion. The "Lord of the sheep" is Karma and the "Head of the Hierophants" also, the Supreme Initiator on earth. He says to Enoch, who implores him to save the leaders of the sheep from being devoured by the beasts of prey:

. . . I will cause a recital to be made before me . . . how many they have delivered up to destruction, and . . . what they will do; whether they will act as I have commanded them, or not.

Of this, however, they shall be ignorant; neither shalt thou make any explanation to them, neither shalt thou reprove them; but there shall be an account of all the destruction done by them in their respective seasons.*

. . . He looked on in silence, rejoicing they were devoured, swallowed up, and carried off; and leaving them in the power of every beast for food . . . . . †

Those who labor under the impression that the Occultists of any nation reject the *Bible*, in its original text and meaning, are wrong. As well reject the *Books of Thoth*, the Chaldaean *Kabalah* or the *Book of Dzyan* itself. Occultists only reject the one-sided interpretations and the human element in the *Bible*, which is an Occult, and therefore a sacred, volume as much as the others. And terrible indeed is the punishment of all those who transgress the permitted limits of secret revelations. From Prometheus to Jesus, and from Him to the highest Adept as to the lowest disciple, every revealer of mysteries has had to become a Chr stos, a "man of sorrow" and a martyr. "Beware," said one of the greatest Masters, "of revealing the Mystery to those without"–to the profane, the Sadducee and the unbeliever. All the great Hierophants in history are shown ending

---

where figures are given–especially whenever the numbers eleven and twelve come in–as these are all made (by the Christians) to relate to the numbers of Apostles, and Tribes, and Patriarchs. The translator of the Ethiopic text–Archbishop Laurence– attributes them generally to "mistakes of the transcriber" whenever the two texts, the Paris and the Bodleian MSS., differ. We fear it is no mistake, in most cases.

* *Op. cit*., Ch. lxxxviii, 99, 100.

† *Loc. cit*., 94. This passage, as will be presently shown, has led to a very curious discovery.

THE BUDDHA

their lives by violent deaths–Buddha,* Pythagoras, Zoroaster, most of the great Gnostics, the founders of their respective schools; and in our own more modern epoch a number of Fire-Philosophers, of Rosicrucians and Adepts. All of these are shown–whether plainly or under the veil of allegory–as paying the penalty for the revelations they had made. This may seem to the profane reader only coincidence. To the Occultist, the death of every "Master" is significant, and appears pregnant with meaning. Where do we find in history that "Messenger" grand or humble, an Initiate or a Neophyte, who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the "dogs" of envy, malice and ignorance? Such is the terrible Occult law; and he who does not feel in himself the heart of a lion to scorn the savage barking, and the soul of a dove to forgive the poor ignorant fools, let him give up the Sacred Science. To succeed, the Occultist must be fearless; he has to brave dangers, dishonour and death, to be forgiving, and to be silent on that which cannot be given. Those who have vainly labored in that direction must wait in these

* In the profane history of Gautama Buddha he dies at the good old age of eighty, and passes off from life to death peacefully with all the serenity of a great saint, as Barthelemy Saint-Hilaire has it. Not so in the Esoteric and true interpretation which reveals the real sense of the profane and allegorical statement that makes Gautama, the Buddha, die very unpoetically from the effects of too much pork, prepared for him by Tsonda. How one who preached that the killing of animals was the greatest sin, and who was a perfect vegetarian, could die from eating pork, is a question that is never asked by our Orientalists, some of whom made [as now do many charitable missionaries in Ceylon] great fun at the alleged occurrence. The simple truth is that the said rice and pork are purely allegorical. Rice stands for "forbidden fruit," like Eve's "apple," and means Occult knowledge with the Chinese and Tibetans; and "pork" for Brahmanical teachings–Vishnu having assumed in his first Avatara the form of a boar, in order to raise the earth on the surface of the waters of space. It is not, therefore, from "pork" that Buddha died, but for having divulged some of the Brahmanical mysteries, after which, seeing the bad effects brought on some unworthy people by the revelation, he preferred, instead of availing himself of Nirvana, to leave his earthly form, remaining still in the sphere of the living, in order to help humanity to progress. Hence his constant reincarnations in the hierarchy of the Dalai and Teshu [Panchen] Lamas, among other bounties. Such is the Esoteric explanation. The life of Gautama will be more fully discussed later on.

days–as the *Book of Enoch* teaches– "until the evil-doers be consumed" and the power of the wicked annihilated. It is not lawful for the Occultist to seek or even to thirst for revenge; let him

> Wait, until sin pass away; for their [the sinners'] names shall be blotted out of the holy books [the astral records]; their seed shall be destroyed, and their spirits slain.*

Esoterically, Enoch is the "Son of man," the first; and symbolically, the first Sub-Race of the *Fifth* Root Race.† And if his name yields for purposes of numerical and astronomical glyphs the meaning of the solar year, or 365, in conformity to the age assigned to him in *Genesis*, it is because, being the seventh, he is, for Occult purposes, the personified period of the two preceding Races with their fourteen Sub-Races. Therefore, he is shown in the Book as the great grandfather of Noah who, in his turn, is the personification of the mankind of the Fifth, struggling with that of the Fourth Root-Race–the great period of the revealed and profaned Mysteries, when the "sons of God" coming down on Earth took for wives the daughters of men, and taught them the secrets of the Angels; in other words, when the "mind-born" men of the Third Race mixed themselves with those of the Fourth, and the divine Science was gradually brought down by men to Sorcery.

* *Op. cit*, Ch. cv. 21.

† In the *Bible* [*Genesis* iv and v] there are three distinct Enochs [žanokh]–the son of Cain, the son of Seth, and the son of Jared; but they are all identical, and two of them are mentioned for the purposes of misleading. The years of only the last two are given, the first one being left without further notice.

Collected Writings VOLUME XIV

HERMETIC AND KABALISTIC DOCTRINES

The cosmogony of Hermes is as veiled as the Mosaic system, only it is upon its face far more in harmony with the doctrines of the Secret Sciences and even of Modern Science. Says the thrice great Trismegistus, "the hand that shaped the world out

of formless pre-existent matter is no hand"; to which *Genesis* is made to reply, "The world was created out of nothing," although the *Kabalah* denies such a meaning in its opening sentences. The Kabalists have never, any more than have the Indian Aryans, admitted such an absurdity. With them, Fire, or Heat, and Motion* were chiefly instrumental in the formation of the world out of pre-existing Matter. The Parabrahman and Mãlaprakriti of the Vedantins are the prototypes of the Ain-Soph and Shekhinah of the Kabalists. Aditi is the original of Sephira, and the Prajapatis are the elder brothers of the Sephiroth. The nebular theory of Modern Science, with all its mysteries, is solved in the cosmogony of the Archaic Doctrine; and the paradoxical though very scientific enunciation, that "cooling causes contraction and contraction causes heat; therefore cooling causes heat," is shown as the chief agency in the formation of the worlds, and especially of our sun and solar system.

All this is contained within the small compass of Sepher Yetzirah in its thirty-two wonderful Ways of Wisdom, signed "Yah-Jehovah Tsabaôth," for whomsoever has the key to its hidden meaning.† As to the dogmatic or theological interpretation of the first verses in Genesis, it is pertinently answered in the same book, where speaking of the Three Mothers, Air, Water and Fire, the writer describes them as a balance with

> The good in one scale, the evil in the other, and the oscillating tongue of the Balance between them.‡

One of the secret names of the One Eternal and Ever-Present Deity was in every country the same, and it has preserved to this day a phonetic likeness in the various languages. The Aum

---

* The eternal and incessant "in-breathing and out-breathing of Parabrahman" or Nature, the Universe in Space, whether during Manvantara or Pralaya.

† [WMS. quotes Skinner's key from *The Source of Measures*. See *The Theosophist*, Vol. LIII, January, 1933, pp. 399-400, which reads: "This signature becomes more comprehensible and trustworthy when one learns that with Moses, the 'God-names Elohim and Jehovah (were) numerical indices of geometrical relations' and 'stood (for one meaning) for a *diameter* and a *circumference* value, respectively'."–*Compiler*.]

‡ *Op. cit*., iii, I.

---

of the Hindus, the sacred syllable, had become the ’Αιών with the Greeks, and the Aevum with the Romans–the Pan or All. The “thirtieth way” is called in the *Sēpher-Yetzīrāh* the “gathering understanding,” because

Thereby gather the celestial adepts judgments of the stars and celestial signs, and their observations of the orbits are the perfection of science.*

The thirty-second and last is called therein the “serving understanding,” and it is so called because it is

A disposer of all those that are serving in the work of the Seven Planets, according to their Hosts.†

The “work” was Initiation, during which all the mysteries connected with the “Seven Planets” were divulged, and also the mystery of the “Sun-Initiate” with his seven radiances or beams cut off–the glory and triumph of the anointed, the Christos; a mystery that makes plain the rather puzzling expression of Clement:

For we shall find that very many of the dogmas that are held by such sects [of Barbarian and Hellenic Philosophy] as have not become utterly senseless, and are not cut out from the order of nature [“by cutting off Christ,”‡ or rather Chr stos] . . . correspond in their origin and with the truth as a whole.§

In *Isis Unveiled*,‖ the reader will find fuller information than can be given here on the *Zohar* and its author, the great Kabalist, Shimon ben-Yohai. It is said there that on account of his being known to be in possession of the secret knowledge and of the Merkabah, which insured the reception of the “Word,” his

———————

* *Op. cit*, 30.

† *Op.cit*,32.

‡ Those who are aware that the term Christos was applied by the Gnostics to the Higher Ego (the ancient Pagan Greek Initiates doing the same), will readily understand the allusion. Christos was said to be cut off from the lower Ego, Christos, after the final and supreme Initiation, when the two became blended in one; Chr stos being conquered and resurrected, in the glorified Christos.–Franck, *Die Kabbala,* 75; S.F. Dunlap, *Sōd, The Son of Man*, Vol. II [London & Edin., 1861.]

§ *Stromateis*, I, xiii.

‖ Vol. II, Ch. viii and index.

———————

very life was endangered, and he had to fly to the wilderness, where he lived in a cave for twelve years surrounded by faithful disciples, and finally died there amid signs and wonders.* His teachings on the origin of the Secret Doctrine, or, as he also calls it, the Secret Wisdom, are the same as those found in the East, with the exception that in place of the Chief of a Host of Planetary Spirits he puts "God," saying that this Wisdom was first taught by God himself to a certain number of Elect Angels; whereas in the Eastern Doctrine the saying is different, as will be seen.

Some synthetic and kabalistic studies on the sacred *Book of Enoch* and the Taro (Rota) are before us. We quote from the MS. copy of a Western Occultist, which is prefaced by these words:

> There is but one Law, one Principle, one Agent, one Truth and one Word. That which is above is analogically as that which is below. All that which is, is the result of quantities and of equilibriums.

The axiom of Éliphas Lévi and this triple epigraph show the identity of thought between the East and the West with regard to the Secret Science which, as the same MS. tells us, is:

> The key of things concealed, the key of the sanctuary. This is the Sacred Word which gives to the Adept the supreme reason of Occultism and its Mysteries. It is the Quintessence of Philosophies and of Dogmas; it is the Alpha and Omega; it is the Light, Life and Wisdom Universal.

The Taro of the sacred *Book of Enoch*, or Rota; is prefaced, moreover, with this explanation:

> The antiquity of this book is lost in the night of time. It is *of Indian origin*, and goes back to an epoch long before Moses . . . . It is written upon

____

* Many are the marvels recorded as having taken place at his death, or we should rather say his translation; for he did not die as others do, but having suddenly disappeared, while a dazzling light filled the cavern with glory, his body was again seen upon its subsidence. When this heavenly light gave place to the habitual semi-darkness of the gloomy cave–then only, says Ginsburg, "the disciples of Israel perceived that the lamp of Israel was extinguished." [*The Kabbala* . . ., ch. I.] His biographers tell us that there were voices heard from Heaven during the preparation for his funeral, and at his interment, when the coffin was lowered into the deep cave prepared for it, a flame broke forth and a voice mighty and majestic pronounced these words: "This is he who caused the earth to quake, and the kingdoms to shake!" [*Zohar*, III, p. 296; Mantua ed.]

____

> detached leaves, which at the first were of fine gold and precious metals . . . . It is symbolical, and its combinations adapt themselves to all the wonders of the Spirit. Altered by its passage across the Ages, it is nevertheless preserved–thanks to the ignorance of the curious–in its types and its most important primitive

figures.

This is the Rota of Enoch, now called Taro of Enoch, to which de Mirville alludes, as we saw, as the means used for "evil Magic," the "metallic plates [or leaves] escaped from destruction during the Deluge" and which are attributed by him to Cain. They have escaped the Deluge for the simple reason that this Flood was not "Universal." And it is said to be "of Indian origin," because its origin is with the Indian }ryans of the first Sub-Race of the Fifth Root-Race, before the final destruction of the last stronghold of Atlantis. But, if it originated with the forefathers of the primitive Hindus, it was not in India that it was first used. Its origin is still more ancient and must be traced beyond and into the Himalaya,* the Snowy Range. It was born in that mysterious locality which no one is able to locate, and which is the despair of both Geographers and Christian Theologians–the region in which the Brahman places his Kailasa, the Mount Sumeru, and the Parvati Pamir, transformed by the Greeks into Paropamisus.

Round this locality, which still exists, the traditions of the Garden of Eden were built. From these regions the Greeks obtained their Parnassus;† and thence proceeded most of the biblical personages, some of them in their day men, some demi-gods and heroes, some–though very few – myths, the astronomical double of the former. Abram was one of them–a Chaldaean

———————

* Pococke, may be, was not altogether wrong in deriving the German Heaven, Himmel, from Himalaya; nor can it be denied that it is the Hindu Kailasa (Heaven) that is the father of the Greek Heaven (Koilon), and of the Latin Coelum.

† See Pococke's *India in Greece* (p. 302) and his derivation of Mount Parnassus from Parnasi, the leaf and branch huts of the Hindu ascetics, half-shrine and half-habitation. "Part of the Paropamisus (the hill of Bamian), is called Parnassus. These mountains are called Devanika, because they are full of Devas or Gods, called 'Gods of the Earth', Bhã-Devas. They lived, according to the Purânas, in bowers or huts, called parnasi, because they were made of leaves (parnas)."

———————

Brahman,* says the legend, transformed later, after he had repudiated his Gods and left his Ur (*pur*, "town"?) in Chaldaea, into A-brahm† (or A-braham), "no-brāhman" who emigrated. Abram becoming the "father of many nations" is thus explained. The student of Occultism has to bear in mind that every God and hero in ancient Pantheons (that of the *Bible* included), has three biographies in the narrative, so to say, running parallel with each other and each connected with one of the aspects of the hero–historical, astronomical and perfectly mythical, the last serving to connect the other two together and smooth away the asperities and discordancies in the narrative, and gathering into one or more symbols the verities of the first two. Localities are made to correspond with astronomical and even with psychic events. History was thus made captive by ancient Mystery, to become later on the great Sphinx of the nineteenth century. Only, instead of devouring her too dull querists

who will unriddle her whether she acknowledges it or not, she is desecrated and mangled by the modern Oedipus, before he forces her into the sea of speculations in which the Sphinx is drowned and perishes. This has now become self-evident, not only through the Secret Teachings, parsimoniously as they may be given, but by earnest and learned Symbologists and even Geometricians. The *Key to the Hebrew Egyptian Mystery*, in which a learned Mason of Cincinnati, Ralston Skinner, unveils the riddle of a God, with such ungodly ways about him as the Biblical Yah-ve, is followed by the establishment of a learned society under the presidentship of a gentleman from Ohio and four vice-presidents, one of whom is Piazzi Smyth, the well-known Astronomer and Egyptologist. The Director of the Royal Observatory in Scotland and author of *The Great Pyramid, Pharaonic by name, Humanitarian by fact, its Marvels, Mysteries, and its Teachings*, is seeking to prove the same problem as the American author and Mason; namely, that the English system of measurement is the same as

———————

* Rawlinson is justly very confident of an Āryan and Vedic influence on the early mythology and history of Babylon and Chaldaea.

† This is a Secret Doctrine affirmation, and may or may not be accepted. Only Abrahm, Isaac and Judah resemble terribly the Hindu Brahmā, Ikshvāku and Yadu.

———————

that used by the ancient Egyptians in the construction of their Pyramid, or in Mr. Skinner's own words that the Pharaonic "source of measures" originated the "British inch and the ancient cubit." It "originated" much more than this, as will be fully demonstrated before the end of the next century. Not only is everything in Western religion related to measures, geometrical figures, and time-calculations, the principal period-durations being founded on most of the historical personages,* but the latter are also connected with heaven and earth truly, only with the Indo-Āryan heaven and earth, not with those of Palestine.

The prototypes of nearly all the biblical personages are to be sought for in the early Pantheon of India. It is the "Mind-born" Sons of Brahmâ, or rather of the Dhyâni-Pitarah (the "Father-Gods"), the "Sons of Light," who have given birth to the "Sons of Earth"—the Patriarchs. For if the Rig-Veda and its three sister Vedas have been "milked out from fire, air and sun," or Agni, Indra, and Surya, as Manu-Smriti tells us, the Old Testament was most undeniably "milked out" of the most ingenious brains of Hebrew Kabalists, partly in Egypt and partly in Babylonia—"the seat of Sanskrit literature and Brâhman learning from her origin,"as Colonel Vans Kennedy truly declared. One of such copies was Abram or Abraham, into whose bosom every orthodox Jew hopes to be gathered after death, that bosom

———————

* It is said in *The Gnostics and their Remains*, by C.W. King (p. 13, 1st ed.; p. 35, 2nd ed.), with regard

to the names of Brahma and Abram: "The figure of the *man*, Seir Anpin, consists of 243 numbers, the numerical value of the letters in the name *Abram* signifying the different orders of the celestial hierarchy. In fact the names Abram and Brahmā are equivalent in numerical value." Thus to one acquainted with Esoteric Symbolism, it does not seem at all strange to find in the Loka-pālas (the four cardinal and intermediate points of the compass personified by eight Hindu gods) Indra's elephant, named *Abhra-mātanga*, and his wife *Abhramu*. Abhra is in a way a Wisdom Deity, since it is this elephant's head that replaced that of Ganesha (Ganapati), the God of Wisdom, cut off by Śiva. Now Abhra means "cloud," and it is also the name of the city where Abram is supposed to have resided—when read backwards—"Arba (Kiryath), the city of four. . . . *Abram* is *Abra* with an appended *m* final, and *Abra* read backward is *Arba*" (*The Source of Measures*, p. ix). The author might have added that Abhra meaning in Sanskrit "in, or of, the clouds," the cosmo-astronomical symbol of Abram becomes still plainer. All of these ought to be read in their originals, in Sanskrit.

———————

being localized as "heaven in the clouds" or Abhra.*

From Abraham to Enoch's Taro there seems to be a considerable distance, yet the two are closely related by more than one link. Gaffarel has shown that the four symbolical animals on the twenty-first key of the Taro, at the third septenary, are the Teraphim of the Jews invented and worshipped by Abram's father Terah, and used in the oracles of the Urim and Thummim. Moreover, astronomically Abraham is the sun-measure and a portion of the sun, while Enoch is the solar year, as much as are Hermes or Thoth; and Thoth, numerically, "was the equivalent of Moses, or Hermes," "the lord of the lower realms, also esteemed as a teacher of wisdom," the same Mason-mathematician tells us; and the Taro being, according to one of the latest bulls of the Pope, "an invention of Hell," the same "as Masonry and Occultism," the relation is evident. The Taro contains indeed the mystery of all such transmutations of personages into sidereal bodies and *vice versa*. The "wheel of Enoch" is an archaic invention, the most ancient of all, for it is found in China. Éliphas Lévi says there was not a nation but had it, its real meaning being preserved in the greatest secrecy. It was a universal heirloom.

As we see, neither the *Book of Enoch* (his "Wheel"), nor the *Zohar*, nor any other kabalistic volume, contains merely Jewish wisdom.

The doctrine itself being the result of whole millenniums of thought, is therefore the joint property of adepts of every nation under the sun. Nevertheless, the *Zohar* teaches practical Occultism more than any other work on that subject; not as it is translated though, and commented upon by its various critics, but with the secret signs on its margins. These signs contain the hidden instructions, apart from the metaphysical interpretations and apparent absurdities so fully credited by Josephus, who was

———————

* Before these theories and speculations—we are willing to admit they are such—are rejected, the following few points ought to be explained. (1) Why, after leaving Egypt, was the patriarch's name changed by Jehovah from Abram to Abraham? (2) Why Sarai becomes on the same principle Sarah (*Gen*. xvii)? (3) Whence the strange coincidence of names? (4) Why should Alexander Polyhistor say that Abraham was born at Kamarina or Uria a city of soothsayers, and invented Astronomy? (5) "The Abrahamic recollections go back at least three millenniums beyond the grandfather of Jacob," says Bunsen (*Egypt's Place in Universal*

History, V, 35; see first Eng. Tr., London, 1848, Vol. I, pp. 180 ff.).

---

never initiated, and gave out the *dead letter* as he had received it. *

[The Würzburg MS. in the Adyar Archives has the following additional material at this point.]

As Abraham is to be noticed further on in his relation to other universal symbols, we need not go out of the way to speak of him here more than necessary. The name itself has a very strong Kabeirian look. The words *Heber, Geber* (applied to Nimrod and the Giants of *Genesis* vi), and *Kaber* all sound like the mysterious word, for all the Mystery Gods were Kabeir. The Phoenicians were *φοινικες* or Ph'-Anakes as being of the Anākīm, *Kabeirian*, kingly or divine Race, which race was the *Second* Race of our humanity, as shown in the *Secret Books*, in which all the transformations of Brahmā throughout the aeōns of time are given. Brahmā was born with the Fourth Race; the first—that of unwritten *Rig-Veda*—knew him not and he is not even mentioned in this archaic Āryan Bible written in Tibet in the beginning of Tretā-Yuga on Lake Manasasarovara. It is but in the Third Race only that the "wheel" of Enoch was invented as a first attempt at symbology, though Enoch No. 1 had naught to do with it.

There are two *taros*—the wheel purely Esoteric, and the Western *tarot*—Kabalistical, remodelled by Shemites, a branch so much younger than the Āryans and even the Hamites. The latter taro (*tarot*) is to be read from right to left like Arabic and Hebrew writing. The former, primitive "Wheel" is in Cuneiform characters and astrological signs. One of the oldest in the world is made on a kind of *tolla* leaves of some chemically prepared and indestructible material which makes them look like burnished metal. [See *The Theosophist*, Vol. LIII, March 1933, pp. 623-24.]

---

* *Isis Unveiled*, Vol. II, p 350.

Collected Writings VOLUME XIV

VARIOUS OCCULT SYSTEMS OF INTERPRETATIONS OF ALPHABETS AND NUMERALS

The transcendental methods of the *Kabalah* must not be mentioned in a public work; but its various systems of arithmetical and geometrical ways of unriddling certain symbols may be described. The *Zohar* methods of calculation, with their three sections, the *Gematria*, *Notaricon* and *Temurah*, also the Albath and Algath, are extremely difficult to practice. We refer those who would learn more to Cornelius Agrippa's works.* But none of those systems can ever be understood unless a Kabalist becomes a real Master in his Science. The Symbolism of Pythagoras requires still more arduous labor. His symbols are very numerous, and to comprehend even the general gist of his abstruse doctrines from his Symbology would necessitate years of study. His chief figures are the square (the Tetraktys), the equilateral triangle, the point within a circle, the cube, the triple triangle, and finally the forty-seventh proposition of Euclid's *Elements*, of which proposition Pythagoras was the inventor. But with this exception, none of the foregoing symbols originated with him, as some believe. Millenniums before his day, they were well known in India, whence the Samian Sage brought them, not as a speculation, but as a demonstrated Science,says Porphyry, quoting from the Pythagorean Moderatus.

> The numerals of Pythagoras were hieroglyphical symbols by means whereof he explains *all* ideas concerning the nature of things.†

The fundamental geometrical figure of the *Kabalah*, as given in the *Book of Numbers*,‡ that figure which tradition and the

---

* See *Isis Unveiled*, Vol. II, pp. 298-300. Gematria is formed by a metathesis from the Greek word *γραμματεία*; Notaricon may be compared to stenography; Temura is permutation—a way of dividing the alphabet and shifting letters.

† *De vita Pythagorae*, Amsterdam, 1707.

‡ We are not aware that a copy of this ancient work is embraced in the catalogue of any European library; but it is one of the *Books of Hermes*, and it is referred to and quotations are made from it in the works of a number of ancient and mediaeval philosophical authors. Among these authorities are: Arnaldus de Villa Nova's *Rosarius philosophorum*, Franciscus Arnolphinus Lucensis' *Tractat de lapide*, etc., Hermes Trismegistus'

Esoteric Doctrines tell us was given by the Deity Itself to Moses on Mount Sinai,* contains the key to the universal problem in its grandiose, because simple, combinations. This figure contains in itself all the others.

The Symbolism of numbers and their mathematical interrelations is also one of the branches of Magic, especially of mental Magic, divination and correct perception in clairvoyance. Systems differ, but the root idea is everywhere the same. As shown in the *Royal Masonic Cyclopaedia*, by Kenneth R. H. MacKenzie:

> One system adopts unity, another, trinity, a third quinquinity; again, we have sexagons, heptagons, novems, duodecimals, and so on, until the mind is lost in the survey of the materials alone of a science of numbers. Numbers also are related to proper proportion, and as one scale or the other is adopted in a system, so the proportion varies; and with the devarication we obtain dissimilar forms of architecture. It is impossible to deny the multiplication table, or to assert that the three angles of any triangle do not comprise two rectangles.†

The Devanagari characters in which Sanskrit is generally written, have all that the Hermetic, Chaldaean and Hebrew alphabets have, and in addition the Occult significance of the "eternal sound," and the meaning given to every letter in its relation to spiritual as well as terrestrial things. As there are only twenty-two letters in the Hebrew alphabet and ten fundamental numbers, while in the Devanāgarī there are thirty-five consonants and [fourteen] vowels, making altogether [forty-nine] simple letters [or 7 x 7], with numberless combinations in addition, the margin for speculation and knowledge is in proportion considerably wider. Every letter has its equivalent in other languages, and its equivalent in a figure or figures of the calculation table. It has also numerous other significations, which depend upon the special idiosyncrasies and characteristics of the person, object, or subject to be studied. As the Hindus claim to have received the Devanagari characters from Sarasvati, the inventress of Sanskrit, the "language of the Devas" or Gods

———

Tractatus de transmutatione metallorum, Tabula Smaragdina, and above all the treatise of Raymond Lully, *De angelis opus divinum de quinta essentia.*

* *Exodus* xxv, 40.

† *Sub voce* "Numbers."

———

(in their exoteric pantheon), so most of the ancient nations claimed the same privilege for the origin of their letters and tongue. The *Kabalah* calls the Hebrew alphabet the "letters of the Angels," which were communicated to the Patriarchs, just as the Devanāgarī was to the Rishis by the Devas. The Chaldaeans found their letters traced in the sky by the "yet

unsettled stars and comets," says the *Book of Numbers*; while the Phoenicians had a sacred alphabet formed by the twistings of the sacred serpents. The Neter Khari (hieratic alphabet) and secret (sacerdotal) speech of the Egyptians is closely related to the oldest "Secret Doctrine Speech." It is a Devanāgarī with mystical combinations and additions, into which the Senzar largely enters.

The power and potency of numbers and characters are well known to many Western Occultists as being compounded from all these systems, but are still unknown to Hindu students, if not to their Occultists. In their turn European Kabalists are generally ignorant of the alphabetical secrets of Indian Esotericism. At the same time the general reader in the West knows nothing of either; least of all how deep are the traces left by the Esoteric numeral systems of the world in the Christian Churches.

Nevertheless this system of numerals solves the problem of cosmogony for whomsoever studies it, while the system of geometrical figures represents the numbers objectively.

To realize the full comprehension of the Deific and the Abstruse enjoyed by the Ancients, one has to study the origin of the figurative representations of their primitive Philosophers. The *Books of Hermes* are the oldest repositories of numerical Symbology in Western Occultism. In them we find that the number *ten** is the Mother of the Soul, Life and Light being therein united. For as the sacred anagram Teruph shows in the *Book of Keys* (Numbers), the number 1 (one) is born from Spirit, and the number 10 (ten) from Matter; "the unity has made the ten, the ten, the unity"; and this is only the Pantheistic axiom, in other words "God in Nature and Nature in God."

The kabalistic Gematria is arithmetical, not geometrical. It is one of the methods for extracting the hidden meaning from

____

* See Johannes Meursius [Johannes van Meurs], *Denarius Pythagoricus*, etc., 1631.

____

letters, words, and sentences. It consists in applying to the letters of a word the sense they bear as numbers, in outward shape as well as in their individual sense. As illustrated by Ragon:

> The figure 1 signified the living man (a body erect), man being the only living being enjoying this faculty. A head being added to it, the glyph (or letter) P was obtained, meaning paternity, creative potency; the R signifying the walking man (with his foot forward), going, *iens, iturus*. *
>
> The characters were also made supplementary to speech, every letter being at once a figure representing a sound for the ear, an idea to the mind; as, for instance, the letter F, which is a cutting sound like that of air rushing quickly through space; fury, fusee, fugue, all words expressive of, and depicting what they signify.†

But the above pertains to another system, that of the primitive and philosophical

formation of the letters and their outward glyphic form—not to Gematria. The Temura is another kabalistic method, by which any word could be made to yield its mystery out of its anagram. So in *S pher-Yetzīrāh* we read "One—the spirit of the Alahim of Lives." In the oldest kabalistic diagrams the Sephīrōth (the seven and the three) are represented as wheels or circles, and Adam-Kadmon, the primitive Man, as an upright pillar."Wheels and seraphim and the holy creatures" (*Hayyōth*) says Rabbi A'qibah. In still another system of the symbolical *Kabalah* called Albath—which arranges the letters of the alphabet by pairs in three rows—all the couples in the first row bear the numerical value ten; and in the system of Shimeon ben-Shetah (an Alexandrian Neo-Platonist under the first Ptolemy) the uppermost couple—the most sacred of all—is preceded by the Pythagorean cypher: one and a nought—10.

All beings, from the first divine emanation, or "God manifested," down to the lowest atomic existence, "have their particular number which distinguishes each of them and becomes the source of their attributes and qualities as of their destiny." Chance, as taught by Cornelius Agrippa, is in reality only an unknown progression; and time but a succession of numbers. Hence, futurity being a compound of chance and time, these are made to serve Occult calculations in order to

———————

* Ragon, *Maçonnerie Occulte*, p. 426, fn. [Paris, E. Dentu, 1853.]

† *Ibid*., p. 432, note.

———————

find the result of an event, or the future of one's destiny. Said Pythagoras:

> There is a mysterious connection between the Gods and numbers, on which the science of arithmancy is based. The soul is a world that is self-moving; the soul contains in itself, and is, the quaternary, the tetraktys [the perfect cube].

There are lucky and unlucky, or beneficent and maleficent numbers. Thus while the ternary—the first of the odd numbers (the one being the perfect and standing by itself in Occultism)—is the divine figure or the triangle; the duad was disgraced by the Pythagoreans from the first. It represented Matter, the passive and evil principle—the number of Māyā, illusion.

> While the number *one* symbolized harmony, order or the good principle (the one God expressed in Latin by Solus, from which the word Sol, the Sun, the symbol of the Deity), number *two* expressed a contrary idea. The science of good and evil began with it. All that is double, false, opposed to the only reality, was depicted by the binary. It also expressed the contrasts in Nature which are always double: night and day, light and darkness, cold and heat, dampness and dryness, health and sickness, error and truth, male and female, etc . . . . The Romans dedicated to Pluto the second month of the year, and the second day of that month to expiations in honor of the Manes. Hence the same rite established by the Latin Church, and faithfully copied.

Pope John XIX, instituted in 1003 the Festival of the Dead, which had to be celebrated on the 2nd of November, the second month of autumn.*

On the other hand the triangle, a purely geometrical figure, had great honor shown it by every nation, and for this reason:

In geometry a straight line cannot represent an absolutely perfect figure, any more than two straight lines. Three straight lines, on the other hand, produce by their junction a triangle, or the first absolutely perfect figure. Therefore, it symbolized from the first and to this day the Eternal —the first perfection. The word for deity in Latin, as in French, begins with D, in Greek the delta or triangle, Δ, whose three sides symbolize the trinity, or the three kingdoms, or, again, divine nature. In the middle is the Hebrew Yod, the initial of Jehovah [see Éliphas Lévi's *Dogme et Rituel*, 1, 154], the animating spirit or fire, the generating principle represented by the letter G, the initial of "God" in the northern languages, whose philosophical significance is generation.†

____

* Extracted from Ragon, *Maçonnerie Occulte*, p. 427, note.
† Summarized from Ragon, *ibid*., p. 428, note.

____

100

As stated correctly by the famous Mason Ragon, the Hindu Trimūrti is personified in the world of ideas by Creation, Preservation and Destruction, or Brahmā, Vishnu and Śiva; in the world of matter by Earth, Water and Fire, or the Sun, and symbolized by the Lotus, a flower that lives by earth, water, and the sun.* The Lotus, sacred to Isis, had the same significance in Egypt, whereas in the Christian symbol, the Lotus, not being found in either Judaea or Europe, was replaced by the water-lily. In every Greek and Latin Church, in all the pictures of the Annunciation, the Archangel Gabriel is depicted with this trinitarian symbol in his hand standing before Mary, while above the chief altar or under the dome, the Eye of the Eternal is painted within a triangle, made to replace the Hebrew Yôd or God.

Truly, says Ragon, there was a time when numbers and alphabetical characters meant something more than they do now—the images of a mere insignificant sound.

Their mission was nobler then. Each of them represented by its form a

____

* Ragon mentions the curious fact that the first four numbers in German are named after the elements.

"Ein, or one, means the air, the element which, ever in motion, penetrates matter throughout, and whose continual ebb and tide is the universal vehicle of life.

"Zwei, two, is derived from the old German Zweig, signifying germ, fecundity; it stands for earth the fecund mother of all.

"Drei, three, is the trienos of the Greeks, standing for water, whence the Sea-gods, Tritons; and trident, the emblem of Neptune—the water, or sea, in general being called Amphitrite (surrounding water).

"Vier, four, a number meaning in Belgian fire . . . It is in the quaternary that the first solid figure is found, the universal symbol of immortality, the Pyramid, 'whose first syllable means fire.' Lysis and Timaeus of Locris claimed that there was not a thing one could name that had not the quaternary for its root . . . The

ingenious and mystical idea which led to the veneration of the ternary and the triangle was applied to number four and its figure; it was said to express a living being, 1, the vehicle of the triangle 4, vehicle of God, or man carrying in him the divine principle."

Finally, "the Ancients represented the world by the number five. Diodorus explains it by saying that the number represents earth, fire, water, air and ether or spiritus. Hence, the origin of *Pente* (five) and of *Pan* (the God) meaning in Greek all." (Compare Ragon, *op. cit*., pp. 428-430.) It is left with the Hindu Occultists to explain the relation this Sanskrit word *Pañcha* (five) has to the elements, the Greek *Pente* having for its root the Sanskrit term.

———————

complete sense, which, besides the meaning of the word, had a double* interpretation adapted to a dual doctrine. Thus when the sages desired to write something to be understood only by the savants, they confabulated a story, a dream, or some other fictitious subject with personal names of men and localities, that revealed by their lettered characters the true meaning of the author by that narrative. Such were all their religious creations.†

Every appellation and term had its *raison d'ētre*. The name of a plant or mineral denoted its nature to the Initiate at the first glance. The essence of everything was easily perceived by him once that it was figured by such characters. The Chinese characters have preserved much of this graphic and pictorial character to this day, though the secret of the full system is lost. Nevertheless, even now, there are those among that nation who can write a long narrative, a volume, on one page; and the symbols that are explained historically, allegorically and astronomically, have survived until now.

Moreover, there exists a universal language among the Initiates, which an Adept, and even a disciple, of any nation may understand by reading it in his own language. We Europeans, on the contrary, possess only one graphic sign common to all, & (and); there is a language richer in metaphysical terms than any on earth, whose every word is expressed by like common signs. The *Litera Pythagorae*, so called, the Greek m (the English capital Y) if traced alone in a message, was as explicit as a whole page filled with sentences, for it stood as a symbol for a number of things—for white and black Magic, for instance.‡ Suppose one man enquired of another: To what School of Magic does so and so belong? and the answer came back with the letter traced with the right branch thicker than the left, then it meant "to right hand or divine Magic"; but if the letter were traced in the usual way, with the left branch thicker than the right, then it meant the reverse, the right or

———————

* The system of the so-called Senzar characters is still more wonderful and difficult, since each letter is made to yield several meanings, a sign placed at the commencement showing the true meaning.

† Ragon, *op. cit*., p. 431, note.

‡ The Y exoterically signifies only the two paths of virtue or vice, and stands also for the numeral 150 and with a dash over the letter Y for 150,000.

———————

left branch being the whole biography of a man. In Asia, especially in the Devanāgarī characters, every letter had several secret meanings.

Interpretations of the hidden sense of such apocalyptic writings are found in the keys given in the *Kabalah*, and they are among its most sacred lore. St. Hieronymus assures us that they were known to the School of the Prophets and taught therein, which is very likely. Franz Joseph Molitor, the learned Hebraist, in his work on tradition says that:

> The [two and twenty] letters of the Hebrew alphabet were regarded as an emanation, or the visible expression of the divine forces inherent in the ineffable name.*

These letters find their equivalent in, and are replaced by numbers, in the same way as in the other systems. For instance, the twelfth and the sixth letter of the alphabet yield eighteen in a name; the other letters of that name added being always exchanged for that figure which corresponds to the alphabetical letter; then all those figures are subjected to an algebraical process which transforms them again into letters; after which the latter yield to the enquirer "the most hidden secrets of divine Permanency (eternity in its immutability) in the Futurity."

———————

* [See pp. 341-42 (§ 432) of *Philosophie der Geschichte oder über die Tradition* . . . Munster, Theissing, 1827-55] .

———————

———————

Collected Writings VOLUME XIV

THE HEXAGON WITH THE CENTRAL POINT, OR THE SEVENTH KEY

Arguing upon the virtue in names (*Baalshem*), Molitor thinks it impossible to deny that the *Kabalah*—its present abuses notwithstanding—has some very profound and scientific basis to stand upon. And if it is claimed, he argues,

> That before the Name of Jesus every other Name must bend, why should not the Tetragrammaton have the same power?†

———————

† *Ibid*, chapter on "Numbers."

———————

This is good sense and logic. For if Pythagoras viewed the hexagon formed of two crossed triangles as the symbol of creation, and the Egyptians as that of the union of fire and water (or of generation), the Essenes saw in it the seal of Solomon, the Jews the Shield of David, the Hindus the sign of Vishnu (to this day); and if even in Russia and Poland the double triangle is regarded as a powerful talisman—then so widespread a use argues that there is something in it. It stands to reason, indeed, that such an ancient and universally revered symbol should not be merely laid aside to be laughed at by those who know nothing of its virtues or real Occult significance. To begin with, even the known sign is merely a substitute for the one used by the Initiates. In a Tantrika work in the British Museum, a terrible curse is called down upon the head of him who shall ever divulge to the profane the real Occult hexagon known as the "Sign of Vishnu," "Solomon's Seal," etc.

The great power of the hexagon—with its central mystic sign the T, or the Svastika, a septenary—is well explained in the seventh key of *Things Concealed*, for it says:

> The seventh key is the hieroglyph of the sacred septenary, of royalty, of the priesthood [the Initiate], of triumph and true result by struggle. It is magic power in all its force, the true "Holy Kingdom." In the Hermetic Philosophy it is the quintessence resulting from the union of the two forces of the great Magic Agent [Ākāsa, Astral Light.] . . . It is equally Jakin and Boaz bound by the will of the Adept and overcome by his omnipotence.

The force of this key is absolute in Magic. All religions have consecrated this sign in their rites.

We can only glance hurriedly at present at the long series of antediluvian works in their

postdiluvian and fragmentary, often disfigured, form. Although all of these are the inheritance from the Fourth Race—now lying buried in the unfathomed depths of the ocean—still they are not to be rejected. As we have shown, there was but one Science at the dawn of mankind, and it was entirely divine. If humanity on reaching its adult period has abused it—especially the last Sub-Races of the Fourth Root-Race—it has been the fault and sin of the practitioners who desecrated the divine knowledge, not of those who remained true to its pristine dogmas. It is not because the modern Roman Catholic Church, faithful to her traditional intolerance, is now

104

pleased to see in the Occultist, and even in the innocent Spiritualist and Mason, the descendants of "the Kischuph, the Hamite, the Kasdim, the Cephene, the Ophite and the Khartumim"—all these being "the followers of Satan," that they are such indeed. The State or National Religion of every country has ever and at all times very easily disposed of rival schools by professing to believe they were dangerous heresies —the old Roman Catholic State Religion as much as the modern one. [In WMS. (*The Theosophist*, Vol. LIII, April 1933, p. 10), the following line clarifies the next paragraph: "If Napoleon the Great has one meritorious act to boast of during his career of slaughter, it is that of having abolished the 'Holy' Inquisition."]

The abolition, however, has not made the public any the wiser in the Mysteries of the Occult Sciences.] In some respects the world is all the better for such ignorance. The secrets of nature generally cut both ways, and in the hands of the undeserving they are more than likely to become murderous. Who in our modern day knows anything of the real significance of, and the powers contained in, certain characters and signs—talismans—whether for beneficent or evil purposes? Fragments of the Runes and the writing of the Kischuph, found scattered in old mediaeval libraries; copies from the Ephesian and Milesian letters or characters; the thrice famous *Book of Thoth*, and the terrible treatises (still preserved) of Targes, the Chaldaean, and his disciple Tarchon, the Etruscan—who flourished long before the Trojan War—are so many names and appellations void of sense (though met with in classical literature) for the educated modern scholar. Who, in the nineteenth century, believes in the art, described in such treatises as those of Targes, of evoking and directing thunderbolts? Yet the same is described in the Brahmanical literature, and Targes copied his "thunderbolts" from the *Astra*,* those terrible engines of destruction known to the Mahābhāratan Āryans. A whole arsenal of dynamite bombs would pale before this art—if it ever becomes understood by the Westerners. It is from an old fragment that was

———————

* This is a kind of magical bow and arrow calculated to destroy in one moment whole armies; it is mentioned in the *Rāmāyana*, the *Purānas* and elsewhere.

———————

translated to him, that the late Lord Bulwer-Lytton got his idea of Vril. It is a lucky thing, indeed, that, in the face of the virtues and philanthropy that grace our age of iniquitous wars, of anarchists and dynamiters, the secrets contained in the books discovered in Numa's tomb should have been burnt. But the science of Circe and Medea is not lost. One can discover it in the apparent gibberish of the Tântrika Sutras, the Kuku-ma of the Bhutani and the Sikkim Dugpas and "Red-caps" of Tibet, and even in the sorcery of the Nilgiri Mula-Kurumbas. Very luckily few outside the high practioners of the Left Path and of the Adepts of the Right—in whose hands the weird secrets of the real meaning are safe—understand the "black" evocations. Otherwise the Western as much as the Eastern Dugpas might make short work of their enemies. The name of the latter is legion, for the direct descendants of the antediluvian sorcerers hate all those who are not with them, arguing that, therefore, they are against them.

As for the "Little Albert"—though even this small half-esoteric volume has become a literary relic—and the "Great Albert" or the "Red Dragon," together with the numberless old copies still in existence, the sorry remains of the mythical Mother Shiptons and the Merlins—we mean the false ones—all these are vulgarised imitations of the original works of the same names. Thus the "Petit Albert" is the disfigured imitation of the great work written in Latin by Bishop Adalbert, an Occultist of the eighth century, sentenced by the second Roman Concilium. His work was reprinted several centuries later and named *Alberti Parvi Lucii Libellus de Mirabilibus Naturae Arcanis*. The severities of the Roman Church have ever been spasmodic. While one learns of this condemnation, which placed the Church, as will be shown, in relation to the Seven Archangels, the Virtues or Thrones of God, in the most embarassing position for long centuries, it remains a wonder indeed, to find that the Jesuits have not destroyed the archives, with all their countless chronicles and annals, of the History of France and those of the Spanish Escurial, along with them. Both history and the chronicles of the former speak at length of the priceless talisman received by Charles the Great from a Pope. It was a little volume on Magic—or Sorcery, rather—all full of kabalistic figures, signs, mysterious sentences and invocations to the stars

and planets. These were talismans against the enemies of the King (*les ennemis de Charlemagne*), which talismans, the chronicler tells us, proved of great help, as "every one of them [the enemies] died a violent death." The small volume, *Enchiridion Leonis Papae*, has disappeared and is very luckily out of print. Again the Alphabet of Thoth can be dimly traced in the modern Tarot which can be had at almost every bookseller's in Paris. As for its being understood or utilized, the many fortune-tellers in Paris, who make a professional

living by it, are sad specimens of failures of attempts at reading, let alone correctly interpreting, the symbolism of the Tarot without a preliminary philosophical study of the Science. The real Tarot, in its complete symbology, can be found only in the Babylonian cylinders, that anyone can inspect and study in the British Museum and elsewhere. Anyone can see these Chaldaean, antediluvian rhombs, or revolving cylinders, covered with sacred signs; but the secrets of these divining "wheels," or, as de Mirville calls them, "the rotating globes of Hecate," have to be left untold for some time to come. Meanwhile there are the "turning-tables" of the modern medium for the babes, and the *Kabalah* for the strong. This may afford some consolation.

People are very apt to use terms which they do not understand, and to pass judgments on *prima facie* evidence. The difference between White and Black Magic is very difficult to realize fully, as both have to be judged by their motive, upon which their ultimate, though not their immediate, effects depend, even though these may not come for years. Between the "right and the left hand [Magic] there is but a cobweb thread," says an Eastern proverb. Let us abide by its wisdom and wait till we have learned more.

We shall have to return at greater length to the relation of the *Kabalah* to Gupta-Vidya, and to deal further with esoteric and numerical systems, but we must first follow the line of Adepts in post-Christian times.

THE DUTY OF THE TRUE OCCULTIST TOWARD RELIGIONS

Having disposed of pre-Christian Initiates and their Mysteries —though more has to be said about the latter—a few words must be given to the earliest post-Christian Adepts, irrespective of their personal beliefs and doctrines, or their subsequent places in History, whether sacred or profane. Our task is to analyse this adeptship with its abnormal thaumaturgical, or, as now called, psychological powers; to give each of such Adepts his due, by considering, firstly, what are the historical records about them that have reached us at this late day, and secondly, to examine the laws of probability with regard to the said powers.

And at the outset the writer must be allowed a few words in justification of what has to be said. It would be most unfair to see in these pages, any defiance to, or disrespect for, the Christian religion—least of all, a desire to wound anyone's feelings. The Theosophist believes in neither Divine nor Satanic miracles. At such a distance of time he can only obtain *prima facie* evidence and judge of it by the results claimed. There is neither Saint nor Sorcerer, Prophet nor Soothsayer for him; only Adepts, or proficients in the production of feats of a phenomenal character, to be judged by their words and deeds. The only distinction he is now able to trace depends on the results achieved—on the evidence whether they were beneficent or maleficent in their character as affecting those for or

against whom the powers of the Adept were used. With the division so arbitrarily made between proficients in "miraculous" doings of this or that Religion by their respective followers and advocates, the Occultist cannot and *must not* be concerned. The Christian whose Religion commands him to regard Peter and Paul as Saints, and divinely inspired and glorified Apostles, and to view Simon and Apollonius as Wizards and Necromancers, helped by, and serving the ends of, supposed Evil Powers—is quite justified in thus doing if he be a sincere orthodox Christian. But so also is the Occultist justified, if he would serve truth and only truth, in rejecting such a onesided view. The student of Occultism must belong to no special creed or sect, yet he is bound to show outward respect to every creed and faith, if he would become

an Adept of the Good Law. He must not be bound by the prejudged and sectarian opinions of anyone, and he has to form his own opinions and to come to his own conclusions in accordance with the rules of evidence furnished to him by the Science to which he is devoted. Thus, if the Occultist is, by way of illustration, a Buddhist, then, while regarding Gautama Buddha as the grandest of all the Adepts that lived, and the incarnation of unselfish love, boundless charity, and moral goodness, he will regard in the same light Jesus—proclaiming Him another such incarnation of every divine virtue. He will reverence the memory of the great Martyr, even while refusing to recognize in Him the incarnation on earth of the One Supreme Deity, and the "Very God of Gods" in Heaven. He will cherish the ideal man for his personal virtues, not for the claims made on his behalf by fanatical dreamers of the early ages, or by a shrewd calculating Church and Theology. He will even believe in most of the "asserted miracles," only explaining them in accordance with the rules of his own Science and by his psychic discernment. Refusing them the term "miracle"—in the theological sense of an event "contrary to the established laws of nature" he will nevertheless view them as a deviation from the laws known (so far) to Science, quite another thing. Moreover the Occultist will, on the *prima facie* evidence of the *Gospels*—whether proven or not—class most of such works as beneficent, divine Magic, though he will be justified in regarding such events as casting out devils into a herd of swine* as allegorical, and as pernicious to true faith in their dead-letter sense. This is the view a genuine, impartial Occultist would take. And in this respect even the fanatical Moslems who regard Jesus of Nazareth as a great Prophet, and show respect to Him, are giving a wholesome lesson in charity to Christians, who teach and accept that "religious tolerance is impious and absurd,"† and who will never refer to the prophet of Islam by any other term but that of a "false prophet." It is on the principles of Occultism, then, that Peter and Simon, Paul and Apollonius, will now be examined.

These four Adepts are chosen to appear in these pages with

---

* *Matthew*, viii, 30-34.

† *Dogmatic Theology*, iii, 345, by W.G.T. Shedd.

---

good reason. They are the first in post-Christian Adeptship—as recorded in profane and sacred writings—to strike the keynote of "miracles," that is of psychic and physical phenomena. It is only theological bigotry and intolerance that could so maliciously and arbitrarily separate the two harmonious parts into two distinct manifestations of Divine and Satanic Magic, into "godly" and "ungodly" works.

Collected Writings VOLUME XIV

POST-CHRISTIAN ADEPTS AND THEIR DOCTRINES

What does the world at large know of Peter and Simon, for example? Profane history has no record of these two, while that which the so-called sacred literature tells us of them is scattered about, contained in a few sentences in the *Acts*. As to the *Apocrypha*, their very name forbids critics to trust to them for information. The Occultists, however, claim that, one-sided and prejudiced as they may be, the apocryphal *Gospels* contain far more historically true events and facts than does the *New Testament*, the *Acts* included. The former are crude tradition, the latter [the official *Gospels*] are an elaborately made up legend. The sacredness of the *New Testament* is a question of private belief and of blind faith, and while one is bound to respect the private opinion of one's neighbor, no one is forced to share it.

Who was Simon Magus, and what is known of him? One learns in the *Acts* simply that on account of his remarkable magical Arts he was called "the Great Power of God." Philip is said to have baptised this Samaritan; and subsequently he is accused of having offered money to Peter and John to teach him the power of working true "miracles," false ones, it is asserted, being of the Devil.* This is all, if we omit the words of abuse freely used against him for working "miracles" of the latter kind. Origen mentions him as having visited Rome during the reign of Nero,† and Mosheim places him among the open

____

* *Acts*, viii, 9,10.

† *Adversum Celsum*. [See lib. v, p. 272, ed. of Spencer].

____

enemies of Christianity;* but Occult tradition accuses him of nothing worse than refusing to recognize "Simeon" as a Vice-regent of God, whether that "Simeon" was Peter or anyone else being still left an open question with the critic.

That which Irenaeus† and Epiphanius‡ say of Simon Magus—namely, that he represented himself as the incarnated trinity; that in Samaria he was the Father, in Judaea the Son, and had given himself out to the Gentiles as the Holy Spirit—is simply backbiting. Times and events change; human nature remains the same and unaltered under every sky and in every age. The charge is the result and product of the traditional and now classical *odium theologicum*. No Occultists—all of whom have experienced personally, more or less, the effects of theological rancor—will ever believe such things merely on the word of an Irenaeus, if, indeed, he ever wrote the words himself. Further on it is narrated

of Simon that he took about with him a woman whom he introduced as Helen of Troy, who had passed through a hundred reincarnations, and who, still earlier, in the beginning of aeōns, was Sophia, Divine Wisdom, an emanation of his own (Simon's) Eternal Mind, when he (Simon) was the "father"; and finally, that by her he had "begotten the Archangels and Angels, by whom this world was created," etc.

Now we all know to what a degree of transformation and luxuriant growth any bare statement can be subjected and forced, after passing through only half a dozen hands. Moreover, all these claims may be explained and even shown to be true at bottom. Simon Magus was a Kabalist and a Mystic, who, like so many other reformers, endeavoured to found a new Religion based on the fundamental teachings of the Secret Doctrine, yet without divulging more than necessary of its mysteries. Why then should not Simon, a Mystic, deeply imbued with the fact of serial incarnations (we may leave out the number "one hundred," as a very probable exaggeration of his disciples), speak of any one whom he knew psychically as

----

* *Institutes of Eccles. History*, I, 140 by J. L. von Mosheim (1726); Vol. I, pt. II, pp. 86-87 ff in the Eng. tr. by J. Murdock & H. Soame, London, 1863, 3 vols.]

† *Contra Haereses*, I, xxiii, 1-4.

‡ *Panarion*, lib. I, t. II, Haer. xxi, §1.

----

an incarnation of some heroine of that name, and in the way he did—if he ever did so? Do we not find in our own century some ladies and gentlemen, not charlatans but intellectual persons highly honored in society, whose inner conviction assures them that they were—one Queen Cleopatra, another one Alexander the Great, a third Joan of Arc, and who or what not? This is a matter of inner conviction, and is based on more or less familiarity with Occultism and belief in the modern theory of reincarnation. The latter differs from the one genuine doctrine of old, as will be shown, but there is no rule without its exception.

As to the Magus being "one with God the Father, God the Son, and God the Holy Ghost," this again is quite reasonable, if we admit that a Mystic and Seer has a right to use allegorical language; and in this case, moreover, it is quite justified by the doctrine of Universal Unity taught in Esoteric Philosophy. Every Occultist will say the same, on (to him) scientific and logical grounds, in full accordance with the doctrine he professes. Not a Vedantin but says the same thing daily: he is, of course Brahman, and he is Parabrahman, once that he rejects the individuality of his personal spirit, and recognizes the Divine Ray which dwells in his Higher Self as only a reflection of the Universal Spirit. This is the echo in all times and ages of the primitive doctrine of Emanations. The first Emanation from the Unknown is the "Father," the second the "Son," and all and everything proceeds from the One, or that Divine Spirit which is unknowable. Hence, the assertion that by her (Sophia,

or Minerva, the Divine Wisdom) he (Simon), when yet in the bosom of the Father, himself the Father (or the first collective Emanation), begot the Archangels—the "Son"—who were the creators of this world.

The Roman Catholics themselves, driven to the wall by the irrefutable arguments of their opponents—the learned Philologists and Symbologists who pick to shreds Church dogmas and their authorities, and point out the plurality of the Elohim in the *Bible*—admit today that the first "creation" of God, the Tsaba, or Archangels, must have participated in the creation of the universe. Might not we suppose:

> Although "God alone created the heaven and the earth" . . . that

> however unconnected they (the Angels) may have been with the primordial *ex nihilo* creation, they may have received a mission to achieve, to continue, and to sustain it?*

exclaims de Mirville, in answer to Renan, Lacour, Maury and the *tutti quanti* of the French Institute. With certain alterations it is precisely this which is claimed by the Secret Doctrine. In truth there is not a single doctrine preached by the many Reformers of the first and the subsequent centuries of our era, that did not base its initial teachings on this universal cosmogony. Consult Mosheim† and see what he has to say of the many "heresies" he describes. Cerinthus, the Jew,

> Taught that the Creator of this world . . . the Sovereign God of the Jewish people, was a Being . . . who derived his birth from the Supreme God;

that this Being, moreover,

> Fell by degrees from his native virtue and primitive dignity.

Basilides, Carpocrates and Valentinus, the Egyptian Gnostics of the second century, held the same ideas with a few variations. Basilides preached seven Aeōns (Hosts or Archangels), who issued from the substance of the Supreme. Two of them, Power and Wisdom, begot the heavenly hierarchy of the first class and dignity; this emanated a second; the latter a third, and so on; each subsequent evolution being of a nature less exalted than the precedent, and each creating for itself a Heaven as a dwelling, the nature of each of these respective Heavens decreasing in splendor and purity as it approached nearer to the earth. Thus the number of these Dwellings amounted to 365; and over all presided the Supreme Unknown called Abraxas, a name which in the Greek method of numeration yields the number 365, which in its mystic and numerical meaning contains the number 355, or the man value.‡ This was a Gnostic Mystery

____

* *Des Esprits*, Vol. II, p. 337.
† *Op. Cit*., [p. 110 fn. above; p. 91 in 1863 Eng. tr.]
‡ Ten is the perfect number of the Supreme God among the "manifested" deities, for number 1 is the symbol of the Universal Unit, or male principle in Nature, and number **0** the feminine symbol, Chaos, the Deep, the two forming thus the symbol of Androgyne nature as well as the full

based upon that of primitive Evolution, which ended with "man."

Saturninus o f Antioch promulgated the same doctrine slightly modified. He taught two eternal principles, Good and Evil, which are simply Spirit and Matter. The seven Angels who preside over the seven Planets are the Builders of our Universe—a purely Eastern doctrine, as Saturninus was an Asiatic Gnostic. These Angels are the natural Guardians of the seven Regions of our Planetary System, one of the most powerful among these seven creating Angels of the *third* order being "Saturn," the presiding genius of the Planet, and the God of the Hebrew people: namely, Jehovah, who was venerated among the Jews, and to whom they dedicated the seventh day or Sabbath, Saturday—"Saturn's day" among the Scandinavians and also among the Hindus.

Marcion, who also held the doctrine of the two opposed principles of Good and Evil, asserted that there was a third Deity between the two—one of a "mixed nature"—the God of the Jews, the Creator (with his Host) of the lower, or our, World. Though ever at war with the Evil Principle, this intermediate Being was nevertheless also opposed to the Good Principle, whose place and title he coveted.

Thus Simon was only the son of his time, a religious Reformer like so many others, and an Adept among the Kabalists. The Church, to which a belief in his actual existence and great powers is a necessity—in order the better to set off the "miracle" performed by Peter and his triumph over Simon—extols unstintingly his wonderful magic feats. On the other hand, Scepticism, represented by scholars and learned critics, tries to make away with him altogether. Thus, after denying the very existence of Simon, they have finally thought fit to merge his individuality entirely in that of Paul. The anonymous author

value of the solar year, which was also the value of Jehovah and Enoch. Ten, with Pythagoras, was the symbol of the Universe; also of Enos, the Son of Seth, or the "Son of Man" who stands as the symbol of the solar year of 365 days, and whose years are therefore given as 365 also. In the Egyptian Symbology Abraxas was the Sun, the "Lord of the Heavens."

The circle is the symbol of the one Unmanifesting Principle, the plane of whose figure is infinitude eternally, and this is crossed by a diameter only during Manvantaras.

of *Supernatural Religion* [Vol. II, P. 34 ff., 1874 ed.] assiduously endeavoured to prove that by Simon Magus we must understand the Apostle Paul, whose *Epistles* were secretly as well as openly calumniated and opposed by Peter, and charged with containing "dysnoëtic learning." Indeed this seems more than probable when we think of the two Apostles and contrast their characters.

The Apostle of the Gentiles was brave, outspoken, sincere, and very learned; the Apostle of Circumcision, cowardly, cautious, *insincere*, and very ignorant. That Paul had been, partially at least, if not completely, initiated into the theurgic mysteries, admits of little doubt. His language, the phraseology so peculiar to the Greek philosophers, certain expressions used but by the Initiates, are so many sure ear-marks to that supposition. Our suspicion has been strengthened by an able article entitled "Paul and Plato," by Dr. A. Wilder, in which the author puts forward one remarkable and, for us, very precious observation. In his *Epistles to the Corinthians*, he shows Paul abounding with "expressions suggested by the initiations of Sabazius and Eleusis, and the lectures of the [Greek] philosophers. He [Paul] designates himself as *idiōtēs*—a person unskillful in the Word, but not in the *gnsis* or philosophical learning. 'We speak wisdom among the perfect or initiated,' he writes, 'not the wisdom of this world, nor of the Archns of this world, but divine wisdom in a mystery, secret—which *none of the Archōns of this world knew*.'"*

What else can the Apostle mean by those unequivocal words, but that he himself, as belonging to the *mystae* (initiated), spoke of things shown and explained only in the Mysteries? The "divine wisdom in a mystery which none of the *Archōns of this world knew*, " has evidently some direct reference to the *Basileus* of the Eleusinian Initiation who *did know*. The *Basileus* belonged to the staff of the great Hierophant, and was an *Archōn* of Athens; and as such was one of the chief *mystae*, belonging to the *interior* Mysteries, to which a very select and small number obtained an entrance.† The magistrates supervising the Eleusinia were called Archōns.‡

We will deal, however, first with Simon the Magician.

---

* *I, Cor*. ii, 6-8.

† Cf. Thos. Taylor, *The Eleusinian and Bacchic Mysteries*, p. 14 (4th ed., New York, 1891).

‡ *Isis Unveiled*, Vol. II, pp. 89-90.

SIMON AND HIS BIOGRAPHER HIPPOLYTUS

As shown in our earlier volumes, Simon was a pupil of the Tannaim of Samaria, and the reputation he left behind him, together with the title of "the Great Power of God," testify in favor of the ability and learning of his Masters. But the Tannaim were Kabalists of the same secret school as John of the *Apocalypse*, whose careful aim it was to conceal as much as possible the real meaning of the names in the Mosaic Books. Still the calumnies so jealously disseminated against Simon Magus by the unknown authors and compilers of the *Acts* and other writings, could not cripple the truth to such an extent as to conceal the fact that no Christian could rival him in thaumaturgic deeds. The story told about his falling during an aerial flight, breaking both his legs and then committing suicide, is ridiculous. Posterity has heard but one side of the story. Were the disciples of Simon to have a chance, we might perhaps find that it was Peter who broke both his legs. But as against this hypothesis we know that this Apostle was too prudent ever to venture himself in Rome. On the confession of several ecclesiastical writers, no Apostle ever performed such "supernatural wonders," but of course pious people will say this only the more proves that it was the Devil who worked through Simon. He was accused of blasphemy against the Holy Ghost, only because he introduced as the "Holy Spiritus" the Mens (Intelligence) or "the Mother of all." But we find the same expression used in the *Book of Enoch*, in which, in contradistinction to the "Son of Man," he speaks of the "Son of the Woman." In the *Codex* of the Nazarenes, and in the *Zohar*, as well as in the *Books of Hermes*, the same expression is used; and even in the apocryphal *Evangelium of the Hebrews* we read that Jesus admitted the female sex of the Holy Ghost by using the expression "My Mother, the Holy Pneuma."*

After long ages of denial, however, the actual existence of Simon Magus has been finally demonstrated, whether he was Saul, Paul or Simon. A manuscript speaking of him under the last name has been discovered in Greece and has put a stop to any further speculation.

---

* [Origen, *Comm. in Job*., p. 59. ed. Huet.]

In his *Histoire des trois premiers siècles de l'église*,* M. de Pressensé gives his opinion on this additional relic of early Christianity. Owing to the numerous myths with which the history of Simon abounds—he says—many Theologians (among Protestants, he ought to have added) have concluded that it was no better than a clever tissue of legends. But he adds:

It contains *positive facts*, it seems, now warranted by the unanimous testimony of the Fathers of the Church and confirmed by the narrative of Hippolytus recently discovered.†

This MS. is very far from being complimentary to the alleged founder of Western Gnosticism. While recognizing great powers in Simon, it brands him as a priest of Satan—which is quite enough to show that it was written by a Christian. It also shows that, like another servant "of the Evil One"—as Manes is called by the Church—Simon was a *baptized* Christian; but that both, being too well versed in the mysteries of true *primitive* Christianity, were persecuted for it. The secret of such persecution was then, as it is now, quite transparent to those who study the question impartially. Seeking to preserve his independence, Simon could not submit to the leadership or authority of any of the Apostles, least of all to that of either Peter or John, the fanatical author of the *Apocalypse*. Hence charges of heresy followed by "anathema maranatha. "The persecutions by the Church were never directed against Magic, when it was orthodox; for the new Theurgy, established and regulated by the Fathers, now known to Christendom as "grace" and "miracles," was, and is still, when it does happen, only Magic—whether conscious or unconscious. Such phenomena as have passed to posterity under the name of "divine miracles "were produced through powers acquired by great purity of life and ecstacy. Prayer and contemplation added to asceticism are the best means of discipline in order to become a Theurgist, where there is no regular initiation. For intense prayer for the accomplishment of some object is only intense *will* and desire, resulting in unconscious Magic. In our own day George Müller of Bristol has proved it. But

---

* Page 395.

† Quoted by de Mirville, *Des Esprits*, Vol. VI, p. 42.

"divine miracles" are produced by the same causes that generate effects of Sorcery. The whole difference rests on the good or evil effects aimed at, and on the actor who produces them. The thunders of the Church were directed only against those who dissented from the formulae and attributed to themselves the production of certain marvellous effects, instead of fathering them on a personal God; and thus while those Adepts in Magic Arts who acted under her direct instructions and auspices were proclaimed to posterity and history as saints and friends of God, all others were hooted out of the Church and sentenced to

eternal calumny and curses from their day to this. Dogma and authority have ever been the curse of humanity, the great extinguishers of light and truth.*

It was perhaps the recognition of a germ of that which, later on, in the then nascent Church, grew into the virus of insatiate power and ambition, culminating finally in the dogma of infallibility, that forced Simon, and so many others, to break away from her at her very birth. Sects and dissensions began with the first century. While Paul rebukes Peter to his face, John slanders under the veil of vision the Nicolaitans, and makes Jesus declare that he hates them.† Therefore we pay little attention to the accusations against Simon in the MS. found in Greece.

It is entitled *Philosophumena*. Its author, regarded as Saint Hippolytus by the Greek Church, is referred to as an "unknown

---

* Mr. St. George Lane-Fox has admirably expressed the idea in his eloquent appeal to the many rival schools and societies in India. "I feel sure," he said, "that the prime motive, however dimly perceived, by which you, as the promoters of these movements, were actuated, was a revolt against the tyrannical and almost universal establishment throughout all existing social and so-called religious institutions of a usurped authority in some external form supplanting and obscuring the only real and ultimate authority, the indwelling spirit of truth revealed to each individual soul, true conscience in fact, that supreme source of all human wisdom and power which elevates man above the level of the brute."(To the Members of the Arya Samaj, The Theosophical Society, Brahmo and Hindu Samaj and other Religious and Progressive Societies in India.) [The Philosophical Inquirer, printed in Madras, India, refers to Mr. Lane-Fox's addresses there. See April 6, 1884 issue, p. 1, in an article entitled: "Are Theosophists Atheists?"—Compiler.]

† *Revelation* ii, 6.

---

heretic" by the Papists, only because he speaks in it "very slanderously" of Pope Callistus, also a Saint. Nevertheless, Greeks and Latins agree in declaring the *Philosophumena* to be an extraordinary and very erudite work. Its antiquity and genuineness have been vouched for by the best authorities of Tübingen.*

Whoever the author may have been, he expresses himself about Simon in this wise:

> Simon, a man well versed in magic arts, deceived many persons partly by the art of Thrasymedes,† and partly *with the help of demons*.‡ . . . He determined to pass himself off as a god . . . . Aided by his wicked arts, he turned to profit not only the teachings of Moses, but those of the poets . . . . His disciples use to this day his charms. Thanks to incantations, to philtres, to their attractive caresses § and what they call "sleeps," they send demons to influence all those whom they would fascinate. With this object they employ what they call "familiar demons."‖

Further on the MS. reads:

> The Magus (Simon) made those who wished to enquire of the demon, write what their question was on a leaf of parchment; this, folded in four, was thrown into a burning brazier, in order that the smoke should

reveal the contents of the writing to the Spirit (demon) (*Philos. Magici*, IV, iv). Incense was thrown by handfuls on the blazing coals, the Magus adding, on pieces of papyrus, the Hebrew names of the Spirits he was addressing, and the flame devoured all. Very soon the *divine* Spirit seemed to overwhelm the Magician, who uttered unintelligible invocations, and plunged in such a state he answered every question—phantasmal apparitions being often raised over the flaming brazier (*ibid*., iii); at other times fire descended from heaven upon objects previously pointed out by the

* [Consult text of H.P.B.'s *E.S. Instruction No. II* in Volume XII of the *Collected Writings*, (pp. 551-61; 571-73), as well as the Compiler's footnotes appended thereto, in connection with the *Philosophumena* and the teachings of Simon Magus.—*Compiler*.]

† This "art" is not common jugglery, as some define it now; it is a kind of psychological jugglery, if jugglery at all, where fascination and glamor are used as means of producing illusions. It is hypnotism on a large scale.

‡ The author asserts in this his Christian persuasion.

§ Magnetic passes, evidently, followed by a trance and sleep.

|| "Elementals" used by the highest Adept to do mechanical, not intellectual work, as a physicist uses gases and other compounds. [*Philosophumena*, lib. VI, §§ 7,19, 20.]

Magician (*ibid*); or again the deity evoked, crossing the room, would trace fiery orbs in its flight. (*ibid*., ix).*

So far the above statements agree with those of Anastasius the Sinaïte:

People saw Simon causing statues to walk; precipitating himself into the flames without being burnt; metamorphosing his body into that of various animals [lycanthropy]; raising at banquets phantoms and spectres; *causing the furniture in the rooms to move about*, by invisible *spirits*. He gave out that he was escorted by a number of shades to whom he gave the name of "souls of the dead." Finally, he used to fly in the air . . . (Anastasius the Sinaite, *Patrologie Grecque*, Vol. lxxxix, col. 523, quaest. xx).†

Suetonius says in his *Nero*,

In those days an Icarus fell at his first ascent near Nero's box and covered it with his blood.[ch. ii.]‡

This sentence, referring evidently to some unfortunate acrobat who missed his footing and tumbled, is brought forward as a proof that it was Simon who fell.§ But the latter's name is surely too famous, if one must credit the Church Fathers, for the historian to have mentioned him simply as "an Icarus." The writer is quite aware that there exists in Rome a locality named Simonium, near the Church of SS. Cosmas and Damianus (Via Sacra), and the ruins of the ancient temple of Romulus, where the broken pieces of a stone, on which it is alleged the two knees of the Apostle Peter were impressed in thanksgiving after his supposed victory over Simon, are shown to this day. But what does this exhibition amount

to? For the broken fragments of one stone, the Buddhists of Ceylon show a whole rock on Adam's Peak with another imprint upon it. A crag stands upon its platform, a terrace of which supports a huge boulder, and on the boulder rests for nearly three thousand years the sacred footprint of a foot five feet long. Why not

---

* Quoted from de Mirville, *op. cit.*, Vol. VI, pp. 43-44.

† *Ibid.*, VI, p. 45.

‡ *Ibid*, p. 46.

§ Amédée Fleury, *St. Paul et Sénèque; recherches sur les rapports du philosophe* . . . t. II, p. 100. [Paris, Ladrange, 1853.] The whole of this is summarized from de Mirville.

120

credit the legend of the latter, if we have to accept that of St. Peter? "Prince of Apostles," or "Prince of Reformers," or even the "First-born of Satan," as Simon is called, all are entitled to legends and fictions. One may be allowed to discriminate, however.

That Simon could fly, *i. e.,* raise himself in the air for a few minutes, is no impossibility. Modern mediums have performed the same feat supported by a force that Spiritualists persist in calling "spirits." But if Simon did so, it was with the help of a self-acquired blind power that heeds little the prayers and commands of rival Adepts, let alone Saints. The fact is that logic is against the supposed fall of Simon at the prayer of Peter. For had he been defeated publicly by the Apostle, his disciples would have abandoned him after such an evident sign of inferiority, and would have become orthodox Christians. But we find even the author of *Philosophumena*, just such a Christian, showing otherwise. Simon had lost so little credit with his pupils and the masses, that he went on daily preaching in the Roman Campania after his supposed fall from the clouds "far above the Capitolium," in which fall he broke his legs only! Such a lucky fall is in itself sufficiently miraculous, one would say.

Collected Writings VOLUME XIV

ST. PAUL, THE REAL FOUNDER OF PRESENT CHRISTIANITY

We may repeat with the author of *Phallicism*:

We are all for *construction*—even for *Christian*, although of course philosophical *construction*. We have nothing to do with reality, in man's limited, mechanical, scientific sense, or with *realism*. We have undertaken to show that mysticism is the very life and soul of religion,* . . . that *the*

____

* But we can never agree with the author "that rites and ritual and formal worship and prayers are of the absolute necessity of things," for the external can develop and grow and receive worship only at the expense of, and to the detriment of, the internal, the only real and true.

____

Bible is only misread and misrepresented when rejected as advancing supposed fabulous and contradictory things; that Moses did not make mistakes, but spoke to the "children of men" in the only way in which *children* in their nonage can be addressed; that the world is, indeed, a very different place from that which it is assumed to be; that what is derided as superstition is the only true and the only scientific *knowledge*, and moreover that modern knowledge and modern science are to a great extent not only *superstition*, but superstition of a very destructive and deadly kind.*

All this is perfectly true and correct. But it is also true that the *New Testament*, the *Acts* and the *Epistles*—however much the historical figure of Jesus may be true—all are symbolical and allegorical sayings, and that "it was not Jesus but Paul who was the real founder of Christianity";† but it was not the official Church Christianity, at any rate. "The disciples were called Christians first in Antioch," the *Acts of the Apostles* tell us,‡ and they were not so called before, nor for a long time after, but simply Nazarenes.

This view is found in more than one writer of the present and the past centuries. But, hitherto, it has always been laid aside as an unproven hypothesis, a blasphemous assumption; though, as the author of "Paul, the Founder of Christianity"§ truly says:

Such men as Irenaeus, Epiphanius, and Eusebius have transmitted to posterity a reputation for untruth and dishonest practices; and the heart sickens at the story of the crimes of that period.

The more so, since the whole Christian scheme rests upon *their* sayings. But we find now another corroboration, and this time on the perfect reading of biblical glyphs. In *The Source of Measures* we find the following:

It must be borne in mind that our present Christianity is *Pauline*, not *Jesus*. Jesus, in his life, was a Jew, conforming to the law; even more, He

---

* Hargrave Jennings, *Phallicism*, *Celestial and Terrestrial*, *etc*., pp. 37, 38. London, George Redway, 1884.

† See *Isis Unveiled*, Vol. II, p. 574.

‡ *Acts* xi, 26.

§ Article by Dr. A. Wilder, in *The Evolution* (a New York Journal), Sept., 1877.

---

says: "The scribes and pharisees sit in Moses' seat; whatsoever therefore they command you to do, that observe and do." And again: "I did not come to destroy, but to fulfil the law." Therefore, He was under the law to the day of his death, and could not, while in life, abrogate one jot or tittle of it. He was circumcised and commanded circumcision. But Paul said of circumcision that it availed nothing, and *he* (Paul) abrogated the law. *Saul* and *Paul*—that is, Saul, under the law, and Paul, freed from the obligations of the law—were in one man, but parallelisms *in the flesh*, of Jesus the man under the law as observing it, who thus died in *Chrēstos* and arose, freed from its obligations, in the spirit world as *Christos*, or the triumphant Christ. It was the Christ who was freed, but Christ was in the spirit. Saul in the flesh was the function of, and parallel of, Chrēstos. Paul in the flesh was the function of and parallel of Jesus become Christ in the spirit, as an earthly reality to answer to and act for the *apotheosis*; and so, armed with all authority in the flesh to abrogate the human law.*

The real reason why Paul is shown as "abrogating the law" can be found only in India, where to this day the most ancient customs and privileges are preserved in all their purity, notwithstanding the abuse levelled at the same. There is only one class of persons who can disregard the law of Brāhmanical institutions, caste included, with impunity, and that is the *perfect* "Svāmis," the Yogis—who have reached, or are supposed to have reached, the first step towards the Jīvanmukta state—or the full Initiates. And Paul was undeniably an Initiate. We will quote a passage or two from *Isis Unveiled*, for we can say now nothing better than what was said then:

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether anyone can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For Paul, Christ is not a person, but an embodied idea. "If any man is in Christ, he is a new creation,"† *he is reborn*, as after initiation, for the Lord is spirit—the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him. ‡

But Paul himself was not infallible or perfect.

. . . bent upon inaugurating a new and broad reform, one embracing

---

* *The Source of Measures*, p. 262.

† [2 *Corinth*, v, 17.]

‡ *Isis Unveiled*, Vol. II, p. 574.

---

the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the Epoptae.*

Another proof that Paul belonged to the circle of the "Initiates" lies in the following fact. The apostle had his head shorn at Cenchreae (where Lucius Apuleius was initiated) because "he had a vow." The *Nazars*—or set apart—as we see in the Jewish Scriptures, had to cut their hair which they wore long, and which "no razor touched" at any other time, and sacrifice it on the altar of initiation. And the Nazars were a class of Chaldaean Theurgists [or Initiates].†

It is shown in *Isis Unveiled* that Jesus belonged to this class.

Paul declares that: "According to the grace of God which is given unto me, as a wise *master-builder*, I have laid the foundation." (*I Corinth*. iii, 10.)

The expression, master-builder, used only *once* in the whole *Bible*, and by Paul, may be considered as a whole revelation. In the Mysteries, the third part of the sacred rites was called *epopteia*, or revelation, reception into the secrets. In substance it means [the highest stage of clairvoyance—the divine] . . . but the real significance of the word is "overseeing," from ὄπτομαι — "*I see myself*." [In Sanskrit the root *ap* had the same meaning originally, though now it is understood as meaning "to obtain."]‡

The word *epopteia* is a compound one, from ἐπί — "upon," and ὄπτομαι —"to look" or be an overseer, an inspector—also used for a master-builder. The title of master-mason, in Freemasonry, is derived from this, in the sense used in the Mysteries. Therefore, when Paul entitles himself a "master-builder," he is using a word pre-eminently kabalistic, theurgic, and masonic, and one which no other apostle uses. He thus declares himself an *adept*, having the right to *initiate* others.

If we search in this direction, with those sure guides, the Grecian Mysteries and the *Kabalah*, before us, it will be easy to find the secret reason why Paul was so persecuted and hated by Peter, John, and James. The author of the *Revelation* was a Jewish Kabalist *pur sang*, with all the hatred inherited by him from his forefathers toward the [Pagan]

———————

* *Ibid*.

† *Op. cit*., Vol. II, p. 90.

‡ In its most extensive meaning, the Sanskrit word has the same literal sense as the Greek term; both imply "revelation," by no human agent, but through the "receiving of the sacred drink." In India the initiated received the "Soma," sacred drink, which helped to liberate his soul from the body; and in the Eleusinian Mysteries it was the sacred drink offered at the Epopteia. The Grecian Mysteries are wholly derived from the Brahmanical Vedic rites, and the latter from the Ante-Vaidic religious Mysteries— primitive Buddhist Philosophy.

———————

Mysteries.* His jealousy during the life of Jesus extended even to Peter; and it is but after the death of their common master that we see the two apostles—the former of whom wore the Mitre and the Petalon of the Jewish Rabbis—preach so zealously the rite of circumcision. In the eyes of Peter, Paul, who had humiliated him, and whom he felt so much his superior in "Greek learning" and philosophy, must have naturally appeared as a magician, a man polluted with the "*Gnōsis*," with the "wisdom" of the Greek

Mysteries—hence, perhaps, "Simon the Magician" [as a comparison, not a nickname].†

---

* It is needless to state that the *Gospel according to John* was not written by John but by a Platonist or a Gnostic belonging to the Neo-Platonic school.

† *Op. cit*., Vol. II, pp. 90-91. The fact that Peter persecuted the "Apostle to the Gentiles," under that name, does not necessarily imply that there was no Simon Magus individually distinct from Paul. It may have become a generic name of abuse. Theodoret and Chrysostom, the earliest and most prolific commentators on the Gnosticism of those days, seem actually to make of Simon a rival of Paul, and to state that between them passed frequent messages. The former, as a diligent propagandist of what Paul terms the "antithesis of the Gnosis" (*I Tim*. vi, 20), must have been a sore thorn in the side of the apostle. There are sufficient proofs of the actual existence of Simon Magus.

Collected Writings VOLUME XIV

PETER, A JEWISH KABALIST, NOT AN INITIATE

As to Peter, biblical criticism has shown that in all probability he had no more to do with the foundation of the Latin Church at Rome than to furnish the pretext, so readily seized upon by the cunning Irenaeus, of endowing the Church with a new name for the Apostle—Petra or K phas—a name which, by an easy play upon words, could be readily connected with Petrōma. The Petrōma was a pair of stone tablets used by the Hierophants at the Initiations, during the final Mystery. In this lies concealed the secret of the Vatican claim to the seat of Peter. As already quoted in *Isis Unveiled*, Vol. II, p. 92:

In the Oriental countries the designation פתר, Peter [in Phoenician and

Chaldaic, an interpreter], appears to have been the title of this personage.*

So far, and as the "interpreters" of *Neo*-Christianism, the Popes have most undeniably the right to call themselves successors to the title of Peter, but hardly the successors to, least of all the interpreters of, the doctrines of Jesus, the Christ; for there is the Oriental Church, older and far purer than the Roman hierarchy, which, having ever faithfully held to the primitive teachings of the Apostles, is known historically to have refused to follow the Latin seceders from the original Apostolic Church, though, curiously enough, she is still referred to by her Roman sister as the "Schismatic" Church. It is useless to repeat the reasons for the statements above made, as they may all be found in *Isis Unveiled*,† where the words, Peter, Patar, and Pitar, are explained, and the origin of the "Seat of Piter" is shown. The reader will find upon referring to the above pages that an inscription was found on the coffin of Queen Menthu-hetep of the Eleventh Dynasty (2782 B.C. according to Bunsen), which in its turn was shown to have been transcribed from the Seventeenth Chapter of the *Book of the Dead*, dating certainly not later than 4500 B.C. or 496 years before the World's Creation, in the Genesiacal chronology. Nevertheless, Baron Bunsen shows the group of the hieroglyphics given (*Peter-ref-su*, the "Mystery Word") and the sacred formulary mixed up with a whole series of glosses and various interpretations on a monument 4,000 years old.

This is identical with saying that the record [the true interpretation] was at that time no longer intelligible . . . . We beg our readers to understand that a sacred text, a hymn, containing the words of a departed spirit, existed in such a state, about 4,000 years ago . . . as to be all but unintelligible to royal scribes.‡

"Unintelligible" to the non-initiated—this is certain; and it is so proved by the confused and contradictory glosses. Yet

* *Eleusinian and Bacchic Mysteries*, A dissertation by Thomas Taylor, 3rd. edition, annotated by Dr. Alexander Wilder. New York, J. W. Bouton Co., 1875, p. x fn.; 4th. ed., p. 17-18. [Reprinted, with additional notes to the 1875 edition, by Wizards Bookshelf, San Diego, 1980—*Compiler*.]

† Vol. II, pp. 91-94.

‡ Bunsen, *Egypt's Place in Universal History*, Vol. V, p. 90.

there can be no doubt that it was—for it *still* is—a mystery word. The Baron further explains:

> It appears to me that our PTR is literally the old Aramaic and Hebrew "Patar," which occurs in the history of Joseph as the specific word for *interpreting*; whence also *Pitrun* is the term for interpretation of a text; a dream.*

This word, PTR, was partially interpreted owing to another word similarly written in another group of hieroglyphics, on a stèle, the glyph used for it being an opened eye, interpreted by de Rougé† as "to appear," and by Bunsen as "illuminator," which is more correct. However it may be, the word Patar, or Peter, would locate both master and disciple in the circle of initiation, and connect them with the Secret Doctrine; while in the "Seat of Peter" we can hardly help seeing a connection with Petrōma, the double set of stone tablets used by the Hierophant at the Supreme Initiation during the final Mystery, as already stated, also with the Pitha-sthana (seat, or the place of a seat), a term used in the Mysteries of the Tantrikas in India, in which the limbs of Sati are scattered and then united again, as those of Osiris by Isis.‡ Pitha is a Sanskrit word, and is also used to designate the seat of the initiating Lama.

Whether all the above terms are due simply to "coincidences" or otherwise is left to the decision of our learned Symbologists and Philologists. We state facts—and nothing more. Many other writers, far more learned and entitled to be heard than the author has ever claimed to be, have sufficiently demonstrated that Peter never had anything to do with the foundation of the Latin Church; that his supposed name Petra, or K'phas, also the whole story of his Apostleship at Rome, are simply a play on the term, which meant in every country, in one or another form, the Hierophant or interpreter of the Mysteries; and that finally, far from dying a martyr at Rome, where he had probably never been, he died at a good old age at Babylon.

* *Ibid*.
† *Stèle*, p. 44. [Possibly *Étude sur une stéle égyptienne . . . .*, Paris, 1858. See also *Isis*, Vol. II, pp. 91-93.]
‡ See John Dowson's *Hindu Classical Dictionary*, *sub voc*. "Pithasthana," (p. 235). Trübner & Co., London, 1879; 1979.

In *S pher-Toldoth-Yeshu*, a Hebrew manuscript of great antiquity—evidently an original and very precious document, if one may judge from the care the Jews took to hide it from the Christians—Simon (Peter) is referred to as "a faithful servant of God," who passed his life in austerities and meditation, a Kabalist and a Nazarene who lived at Babylon "at the top of a tower, composed hymns, preached charity," and died there.*

---

* [See *Isis*, Vol. II, p. 127 and *B.C.W.*, Vol. VIII, pp. 380- 82.]

Collected Writings VOLUME XIV

APOLLONIUS OF TYANA

It is said in *Isis Unveiled* that the greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language intelligible only to the Initiated.The biographical sketch of Apollonius of Tyana affords an example. As every Kabalist knows, it embraces the whole of the Hermetic Philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colours of fiction. The journey to India represents in its every stage, though of course allegorically, the trials of a Neophyte, giving at the same time a geographical and topographical idea of a certain country as it is even now, if one knows where to look for it. The long discourses of Apollonius with the Brahmans, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the Esoteric Catechism. His visit to the empire of the wise men, his interview with their king Iarchas, the oracle of Amphiaraus, explain symbolically many of the secret dogmas of Hermes—in the generic sense of the name—and of Occultism. Wonderful is this to relate, and were not the statement supported by numerous calculations already made, and the secret already half-revealed, the writer would never have dared to say it. The

travels of the great Magus are correctly, though allegorically described—that is to say, all that is related by Damis had actually taken place—but the narrative is based upon the Zodiacal signs. As *transliterated* by Damis under the guidance of Apollonius and *translated* by Philostratus, it is a marvel indeed. At the conclusion of what may now be related of the wonderful Adept of Tyana our meaning will become clearer. Suffice it to say for the present that the dialogues spoken of would disclose, if correctly understood, some of the most important secrets of Nature. Éliphas Lévi points out the great resemblance which exists between King Iarchus and the fabulous Hiram, from whom Solomon procured the cedars of Lebanon and the gold of Ophir. But he keeps silent as to another resemblance of which, as a learned Kabalist, he could not be ignorant. Moreover, according to his invariable custom, he mystifies the reader more than he teaches him, divulging nothing and leading him off the right track.

Like most of the historical heroes of hoary antiquity, whose lives and works strongly differ from those of commonplace humanity, Apollonius is to this day a riddle, which has, so far, found no Oedipus. His existence is surrounded with such a veil of mystery that he is often mistaken for a myth. But according to every law of logic and reason, it is quite clear that Apollonius should never be regarded in such a light. If the Tyanean Theurgist may be

put down as a fabulous character, then history has no right to her Caesars and Alexanders. It is quite true that this Sage, who stands unrivalled in his thaumaturgical powers to this day—on evidence historically attested—came into the arena of public life no one seems to know whence, and disappeared from it, no one seems to know whither. But the reasons for this are evident. Every means was used—especially during the fourth and fifth centuries of our era—to sweep from people's minds the remembrance of this great and holy man. The circulation of his biographies, which were many and enthusiastic, was prevented by the Christians, and for a very good reason, as we shall see. The diary of Damis survived most miraculously, and remained alone to tell the tale. But it must not be forgotten that Justin Martyr often speaks of Apollonius, and the character and truthfulness of this good man are unimpeachable, the more in that he had

good reasons to feel bewildered. Nor can it be denied that there is hardly a Church Father of the first six centuries that left Apollonius unnoticed. Only, according to invariable Christian customs of charity, their pens were dipped as usual in the blackest ink of *odium theologicum*, intolerance and onesidedness. St. Jerome (Hieronymus) gives at length the story of St. John's alleged contest with the Sage of Tyana—a competition of "miracles"—in which, of course, the truthful saint* describes in glowing colours the defeat of Apollonius, and seeks corroboration in St. John's *Apocrypha* proclaimed doubtful *even* by the Church.†

Therefore it is that nobody can say where or when Apollonius was born, and everyone is equally ignorant of the date at which, and of the place where he died. Some think he was eighty or ninety years old at the time of his death, others that he was one hundred or even one hundred and seventeen. But, whether he ended his days at Ephesus in the year 96 A.D., as some say, or whether the event took place at Lindus in the temple of Pallas-Athene, or whether again he disappeared from the temple of Dictynna, or whether, as others maintain, he did not die at all, but when a hundred years old renewed his life by Magic, and went on working for the benefit of humanity, no one can

---

* See *Preface to St. Matthew's Gospel*, Baronius, Vol. I, p. 752, quoted in de Mirville, VI, 63. Jerome is the Father who having found the authentic and original *Evangel* (the Hebrew text), by Matthew the Apostle-publican, in the library of Caesarea, "*written by the hand* of Matthew" Jerome, (*De Viris illustr*. cap. iii)—as he himself admits—set it down as heretical, and substituted for it his own Greek text. [See *B.C.W.*, Vol. IV, pp. 238-42.] And it is also he who perverted the text in the *Book of Job* to enforce belief in the resurrection in flesh (see *Isis Unveiled*, Vol. II, pp. 181 *et seq*.), quoting in support the most learned authorities.

† De Mirville gives the following thrilling account of the "contest."

"John, pressed, as St. Jerome tells us, by all the churches of Asia to proclaim more solemnly [in the face of the miracles of Apollonius] the divinity of Jesus Christ, after a long prayer with his disciples on the Mount of Patmos and being in ecstasy by the divine Spirit, made heard amid thunder and lightning his famous *In Principio erat Verbum*. When that sublime extasis, that caused him to be named the 'Son of Thunder,' had

passed, Apollonius was compelled to retire and to disappear. Such was his defeat, less bloody but as hard as that of Simon, the Magician." (*Des Esprits*, Vol. VI, p. 63.) For our part we have never heard of extasis producing thunder and lightning and we are at a loss to understand the meaning.

———————

tell. The Secret Records alone have noted his birth and subsequent career. But then—"Who hath believed in *that* report?"

All that history knows is that Apollonius was the enthusiastic founder of a new school of contemplation. Perhaps less metaphorical and more practical than Jesus, he nevertheless inculcated the same quintessence of spirituality, the same high moral truths. He is accused of having confined them to the higher classes of society instead of doing what Buddha and Jesus did, instead of preaching them to the poor and the afflicted. Of his reasons for acting in such an exclusive way it is impossible to judge at so late a date. But Karmic law seems to be mixed up with it. Born, as we are told, among the aristocracy, it is very likely that he desired to finish the work undone in this particular direction by his predecessor, and sought to offer "peace on earth and good will" to *all* men, and not alone to the outcast and the criminal. Therefore he associated with the kings and mighty ones of the age. Nevertheless, the three "miracle- workers" exhibited striking similarity of purpose. Like Jesus and like Buddha, Apollonius was the uncompromising enemy of all outward show of piety, all display of useless religious ceremonies, bigotry and hypocrisy. That his "miracles" were more wonderful, more varied, and far better attested in History than any others, is also true. Materialism denies, but evidence, and the affirmations of even the Church herself, however much he is branded by her, show this to be the fact.*

The calumnies set afloat against Apollonius were as numerous as they were false. So late as eighteen centuries after his death he was defamed by Bishop Douglas in his work against miracles. In this the Right Reverend bishop crushed himself against historical facts. [For it is not in the *miracles*, but in the identity of ideas and doctrines preached that we have to look for a similarity between Buddha, Jesus and Apollonius.] If we study the question with a dispassionate mind, we will soon perceive that the ethics of Gautama Buddha, Plato, Apollonius, Jesus, Ammonius Saccas, and his disciples, were all based on the same mystic philosophy. That all worshipped one [divine Ideal], whether they considered [it] as

———————

* This is the old, old story. Who of us, Theosophists, but knows by bitter personal experience what clerical hatred, malice and persecution can do in this direction; to what an extent of falsehood, calumny and cruelty these feelings can go, even in our modern day, and what exemplars of *Christ-like* charity His alleged and self-constituted servants have shown themselves to be!

———————

the "Father" of humanity, who lives in man as man lives in Him, or as the Incomprehensible Creative Principle; all led God-like lives. Ammonius, speaking of his philosophy, taught that their school dated from the days of Hermes, who brought his wisdom from India. It was the same mystical contemplation throughout, as that of the Yogin: the communion of the Brahman with his own luminous Self—the "Atman."*

The groundwork of the Eclectic School is thus shown to be identical with the doctrines of the Yogis—the Hindu Mystics; it is proved that it had a common origin, from the same source as the earlier Buddhism of Gautama and of his Arhats. The *Ineffable Name* in the search for which so many Kabalists—unacquainted with any Oriental or even European Adept—vainly consume their knowledge and lives, dwells latent in the heart of every man. This mirific name which, according to the most ancient oracles, "rushes into the infinite worlds, ἀκοιμήτῳ στροφάλιγγι ,"† can be obtained in a two-fold way: by regular initiation, and through the "small voice" which Elijah heard in the cave of Horeb, the mount of God. And "when Elijah heard it, he wrapped his *face in his mantle* and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him . . ."‡

When Apollonius of Tyana desired to hear the "small voice," he used to wrap himself up entirely in a mantle of fine wool, on which he placed both his feet, after having performed certain magnetic passes, and pronounced not the "name" but an invocation well known to every adept. Then he drew the mantle over his head and face, and his translucid or astral spirit was free. On ordinary occasions he wore wool no more than the priests of the temples. The possession of the secret combination of the "name" gave the Hierophant supreme power over every being, human or otherwise, inferior to himself in soul-strength.§

To whatever school he belonged, this fact is certain, that Apollonius of Tyana left an imperishable name behind him. Hundreds of works were written upon this wonderful man; historians have seriously discussed him; pretentious fools, unable to come to any conclusion about the Sage, have tried to deny his very existence. As to the Church, although she execrates his memory, she has ever tried to present him in the light of a historical character. Her policy now seems to be to

———————

* *Isis Unveiled*, Vol. II, p. 342.

† [Proclus, *On the Cratylus of Plato*.]

‡ [*1 Kings* xix, 13.]

§ *Isis Unveiled*, Vol. II, pp. 343-44.

———————

direct the impression left by him into another channel—a well-known and a very old stratagem. The Jesuits, for instance, while admitting his "miracles," have set going a double current of thought, and they have succeeded, as they succeed in all they undertake. Apollonius is represented by one party as an obedient "medium of Satan," surrounding his theurgical powers by a most wonderful and dazzling light; while the other party professes to regard the whole matter as a clever romance, written with a predetermined object in view.

In his voluminous Memoirs of Satan, the Marquis de Mirville, in the course of his pleading for the recognition of the enemy of God as the producer of spiritual phenomena, devotes a whole chapter to this great Adept. The following translation of passages in his book unveils the whole plot. The reader is asked to bear in mind that the Marquis wrote every one of his works under the auspices and authorisation of the Holy See of Rome.

It would be to leave the first century incomplete and to offer an insult to the memory of St. John, to pass over in silence the name of one who had the honour of being his special antagonist, as Simon was that of St. Peter, Elymas that of Paul, etc. In the first years of the Christian era, . . . there appeared at Tyana in Cappadocia one of those extraordinary men of whom the Pythagorean School was so very lavish. As great a traveller as was his master, initiated in all the secret doctrines of India, Egypt and Chaldaea, endowed, therefore, with all the theurgic powers of the ancient Magi, he bewildered, each in its turn, all the countries which he visited and which all—we are obliged to admit—seem to have blessed his memory. We could not doubt this fact without repudiating real historical records. The details of his life are transmitted to us by a historian of the fourth century [Philostratus], himself the translator of a diary that recorded day by day the life of the philosopher, written by Damis, his disciple and intimate friend.*

De Mirville admits the possibility of some exaggerations in both recorder and translator; but he "does not believe they hold a very wide space in the narrative." Therefore, he regrets to find the Abbé Freppel "in his eloquent Essays,†

———

* *Des Esprit* . . . Vol. VI, p. 62. [Full title of Vol. VI is: *Des Esprit de L'Esprit-Saint et Du Miracle Dans les six premiers et les six derniers siècles de notre ère, spécialement Des Resurrections de Morts Des Exorcisms, Apparitions, Transports, etc.*]

† *Les Apologistes Chrétiens au Deuxiéme Siècle*, p. 106 [Paris, A. Bray, 1860.]

———

calling the diary of Damis a *romance* . "Why?

[Because] the orator bases his opinion on the perfect similitude, *calculated* as he imagines, of that legend with the life of the Saviour. But in studying the subject more profoundly, he [Abbé Freppel] can convince himself that neither Apollonius, nor Damis, nor again Philostratus ever claimed a greater honour than a likeness to St. John. This programme was in itself sufficiently fascinating, and the travesty as sufficiently scandalous; for owing to magic arts Apollonius had succeeded in counterbalancing, *in appearance*, several of the miracles at Ephesus [produced by St. John], etc.*

The *anguis in herba* has shown its head. It is the perfect, the wonderful similitude of the life of Apollonius with that of the Saviour that places the Church between Scylla and Charybdis. To deny the life and the "miracles" of the former, would amount to denying the trustworthiness of the same Apostles and patristic writers on whose evidence is built the life of Jesus himself. To father the Adept's beneficent deeds, his raisings of the dead, acts of charity, healing powers, etc., on the "old enemy" would be rather dangerous at this time.

Hence the stratagem to confuse the ideas of those who rely upon authorities and criticisms. The Church is far more clear-sighted than any of our great historians. The Church *knows* that to deny the existence of that Adept would lead her to denying the Emperor Vespasian and *his* Historians, the Emperors Alexander Severus and Aurelianus and *their* Historians, and finally to deny Jesus and every evidence about Him, thus preparing the way to her flock for finally denying *herself*. It becomes interesting to learn what she says in this emergency, through her chosen speaker, de Mirville. It is as follows:

What is there so new and so impossible in the narrative of Damis concerning their voyages to the countries of the Chaldees and the Gymnosophists?—he asks. Try to recall, before denying, what were in those days those countries of marvels *par excellence*, as also the testimony of such men as Pythagoras, Empedocles and Democritus, who ought to be allowed to have known what they were writing about. With what have we finally to reproach Apollonius? Is it for having made, as the Oracles did, a series of prophecies and predictions wonderfully verified?

———————

* *Des Esprits*, Vol. VI, p. 62.

———————

No; because, better studied now, we *know* what they are* The Oracles have now become to us, what they were to everyone during the past century, from Van Dale to Fontenelle. Is it for having been endowed with second sight, and having had visions at a distance?† No; for such phenomena are at the present day endemical in half Europe. Is it for having boasted of his knowledge of every existing language under the sun, without having ever learned one of them? But who can be ignorant of the fact that this is the best criterion‡ of the presence and assistance of a spirit of whatever nature it may be? Or is it for having believed in transmigration (reincarnation)? It is still believed in (by millions) in our day. No one has any idea of the number of the men of Science who long for the re-establishment of the Druidical Religion and of the Mysteries of Pythagoras. Or is it for having exorcised the demons and the plague? The Egyptians, the Etruscans and all the Roman Pontiffs had done so long before.§ For having conversed with the dead? We do the same today, or believe we do so—which is all the same. For having believed in the Empuses? Where is the Demonologist that does not know that the Empuse is the "south demon" referred to in David's *Psalms*, and dreaded then as it is feared even now in all Northern Europe?‖ For having made himself invisible at will? It is one of the achievements of mesmerism. For having appeared after his (supposed) death to the Emperor Aurelian above the city walls of Tyana, and for having compelled him thereby to raise the siege of that town? Such was the mission of every hero beyond the tomb, and the reason

————————-

* Many are they who *do not know*; hence, they do not believe in them.

† Just so. Apollonius, during a lecture he was delivering at Ephesus before an audience of many thousands, perceived the murder of the Emperor Domitian in Rome and notified it at the very moment it was taking place, to the whole town; and Swedenborg, in the same manner, saw from Gothenburg the great fire at Stockholm and told it to his friends, no telegraph being in use in those days.

‡ No criterion at all. The Hindu Sadhus and Adepts acquire the gift by the holiness of their lives. The Yoga-Vidya teaches it, and no "spirits" are required.

§ As to the Pontiffs, the matter is rather doubtful

‖ But this alone is no reason why people should believe in this class of spirits. There are better authorities for such belief.

———————

of the worship vowed to the Manes.* For having descended into the famous den of Trophonius, and taken from it an old book preserved for years after by the Emperior Adrian in his Antium library? The trustworthy and sober Pausanias had descended into the same den before Apollonius, and came back no less a believer. For having disappeared at his death? Yes, like Romulus, like Votan, like Lycurgus, like Pythagoras,† always under the most mysterious circumstances, ever attended by apparitions, revelations, etc. Let us stop here and repeat once more: had the life of Apollonius been simple *romance*, he would never have attained such a celebrity during his lifetime or created such a numerous sect, one so enthusiastic after his death.

And, to add to this, had all this been a romance, never would a Caracalla have raised a herôon to his memory‡ or Alexander Severus have placed his bust between those of two Demi-Gods and of the true God,§ (or an Empress have corresponded with him.) Hardly rested from the hardships of the siege at Jerusalem, Titus would not have hastened to write to Apollonius a letter, asking to meet him at Argos and adding that his father and himself (Titus) owed all to him, the great Apollonius, and that, therefore, his first thought was for their benefactor. Nor would the Emperor Aurelian have built a temple and a shrine to that great Sage, to thank him for his apparition and communication at Tyana. That *posthumous* conversation, as all knew, saved the city, inasmuch as Aurelian had in consequence raised the siege. Furthermore, had it been a romance, History would not have had Vopiscus,‖ one of the most trustworthy

———————

* De Mirville's aim is to show that all such apparitions of the Manes or disembodied Spirits are the work of the Devil, "Satan's simulacra."

† He might have added: like the great Śamkaracharya, Tsong-Kha-Pa, and so many other real Adepts—even his own Master, Jesus; for this is indeed a criterion of true Adeptship, though "to disappear" one need not fly up in the clouds.

‡ See *Dion Cassius, Roman History*, LXXVIII, xviii, 2.

§ Lampridius, *Alexander Severus*, XXIX.

‖ The passage runs as follows: "Aurelian had determined to destroy Tyana, and the town owed its salvation only to a miracle of Apollonius; this man so famous and so wise, this great friend of the Gods, long dead since, appeared suddenly before the Emperor, as he was returning to his

———————

Pagan Historians, to certify to it. Finally, Apollonius would not have been the object of the admiration of such a noble character as Epictetus, and even of several of the Fathers of the Church; Jerome for instance, in his better moments, writing thus of Apollonius:

> This travelling philosopher found something to learn wherever he went; and profiting everywhere thus improved with every day.*

As to his prodigies, without wishing to fathom them, Jerome most undeniably admits them as such; which he would assuredly never have done, had he not been compelled to do so by facts. To end the subject, had Apollonius been a simple hero of a romance, dramatized in the fourth century, the Ephesians would not, in their enthusiastic gratitude, have raised to him a golden statue for all the benefits he had conferred upon them.†

---

tent, in his own figure and form, and said to him in the Pannonian language: 'Aurelian, if thou wouldst conquer, abandon these evil designs against my fellow-citizens; if thou wouldst command, abstain from shedding innocent blood; and if thou wouldst live, abstain from injustice.' Aurelian, familiar with the face of Apollonius, whose portraits he had seen in many temples, struck with wonder, immediately vowed to him [Apollonius] statue, portrait and temple, and returned completely to ideas of mercy." And then Vopiscus adds: "If I have believed more and more in the virtues of the *majestic* Apollonius, it is because, after gathering my information from the most serious men, I have found all these facts corroborated in the Books of the Ulpian Library." (See Flavius Vopiscus, *Divas Aurelianus*, XXIV in *Scriptores Historiae Augustae*). Vopiscus wrote in 250 and consequently preceded Philostratus by a century. [Cf. de Mirville, Des Esprits . . . Vol. VI, p. 68 fn.]

* *Ep. ad Paulinam*.

† The above is mostly summarized from de Mirville, *Op. cit*., pp. 66-69.

Collected Writings VOLUME XIV

FACTS UNDERLYING ADEPT BIOGRAPHIES

The tree is known by its fruits; the nature of the Adept by his words and deeds. These words of charity and mercy, the noble advice put into the mouth of Apollonius (or of his sidereal phantom), as given by Vopiscus, show the Occultists who Apollonius was. Why then call him the "Medium of Satan" seventeen centuries later? There must be a reason, and a very potent reason, to justify and explain the secret of such a strong animus of the Church against one of the noblest men of his age. There is a reason for it, and we give it in the words of the author of the *Key to the Hebrew-Egyptian Mystery in the Source of Measures*, and of Professor Seyffarth. The latter analyzes and explains the salient dates in the life of Jesus, and thus throws light on the conclusions of the former. We quote both, blending the two.

"According to solar months (of thirty days, one of the calendars in use among the Hebrews) all remarkable events of the Old Testament happened on the days of the equinoxes and the solstices; for instance, the foundations and the dedications of the temples and altars" (and consecration of the tabernacle). "On the same cardinal days, the most remarkable events of the New Testament happened; for instance, the annunciation, the birth, the resurrection of Christ, and the birth of John the Baptist. And thus we learn that all remarkable epochs of the New Testament were typically sanctified a long time before by the Old Testament, beginning at the day succeeding the end of the Creation, which was the day of the vernal equinox. During the crucifixion, on the 14th day of Nisan, Dionysius Areopagita saw, in Ethiopia, an eclipse of the sun, and he said, Now, the Lord (Jehovah) is suffering something. Then Christ arose from the dead on the 22d March, 17 *Nisan*, Sunday, the day of the vernal equinox [Seyf., quoting Philo, *de Septen*]—that is, on Easter, or on the day when the sun gives new life to the earth. The words of John the Baptist 'He must increase, but I must decrease,' serve to prove, as is affirmed by the fathers of the church, that John was born on the longest day of the year, and Christ, who was six months younger, on the shortest, —22d June and 22d December, the solstices."

This only goes to show that, as to another phase, John and Jesus were but epitomisers of the history of the same sun, under differences of aspect or condition; and one condition following another, of necessity, the statement, *Luke* ix, 7, was not only not an empty one, but it was true, that which "was said of some, that (in Jesus) John was risen from the dead." (And this consideration serves to explain why it has been that the *Life of Apollonius of Tyana*, by Philostratus, has been so persistently kept back from translation and from popular reading. Those who have

studied it in the original have been forced to the comment that either the *Life of Apollonius* has been taken from the New Testament, or that the New Testament narratives have been taken from the *Life of Apollonius*,

because of the manifest sameness of the *means of construction* of the narratives. The explanation is simple enough, when it is considered that the names *Jesus*, Hebrew **:***, and Apollonius, or Apollo, are alike names of *the sun in the heavens*; and necessarily the history of the one, as to his travels through *the signs*, with the personifications of his sufferings, triumphs, and miracles, could be but the *history of the other*, where there was a widespread, common method of describing those travels by personification.) It seems also that, for long afterward, all this was known to rest upon an astronomical basis; for the secular church, so to speak, was founded by Constantine, and the objective condition of the worship established was that part of his decree, in which it was affirmed that the venerable day of the *sun* should be the day set apart for the worship of Jesus Christ, as *Sun*-day. There is something weird and startling in some other facts about this matter. The prophet Daniel (*true prophet*, as says Graetz),* by use of the pyramid numbers, or astrological numbers, foretold the cutting off of the *Méshiac*, as it happened (which would go to show the accuracy of his astronomical knowledge, if there was an eclipse of the sun at that time). . . . Now, however, the temple was destroyed in the year 71, in the month Virgo, and 71 is the Dove number, as shown, or 71 x 5 = 355, and with *the fish*, a Jehovah number.†

"Is it possible," queries further on the author, thus answering the intimate thought of every Christian and Occultist who reads and studies his work:

Is it possible that the events of humanity do run co-ordinately with these number forms? If so, while Jesus Christ, as an astronomical figure, was true to all that has been advanced, and more, possibly, He may, as a man, have filled up, under the numbers, answers in the sea of life to predestined type. The personality of Jesus does not appear to have been destroyed, because, *as a condition*, He was answering to astronomical forms and relations. The Arabian says: "Your destiny is written in the stars."‡

Nor is the "personality" of Apollonius "destroyed," for the

———————

* A "true prophet" because an Initiate, one perfectly versed in Occult astronomy. [H.P.B.]

† *The Source of Measures*, pp. 259-60. Astronomy and physiology are the bodies, astrology and psychology their informing souls; the former being studied by the eye of sensual perception, the latter by the inner or "soul-eye"; and both are *exact* sciences.

‡ *Op cit*., pp. 260-61.

———————

same reason. The case of Jesus covers the ground for the same possibility in the cases of all Adepts and Avataras—such as Buddha, Samkaracharya, Krishna, etc.—all of these as great and as historical for their respective followers and in their countries, as Jesus of Nazareth is now for Christians and in this land.

But there is something more in the old literature of the early centuries. Iamblichus wrote a biography of the great Pythagoras.

The latter so closely resembles the life of Jesus that it may be taken for a travesty. Diogenes Laërtius and Plutarch relate the history of Plato according to a similar style.*

Why then wonder at the doubts that assail every scholar who studies all these lives?

The Church herself knew all these doubts in her early stages; and though only one of her Popes has been known publicly and openly as a Pagan, how many more were there who were too ambitious to reveal the truth?

This "mystery," for mystery indeed it is to those who, not being Initiates, fail to find the key of the perfect similitude between the lives of Pythagoras, Buddha, Apollonius, etc.-is only a natural result for those who know that all these great characters were Initiates of the same school. For them there is neither "travesty" nor "copy" of one from the other; for them they are all "originals," only painted to represent one and the same subject: the mystic, and at the same time the public, life of the Initiates sent into the world to save portions of humanity, if they could not save the whole bulk. Hence, the same programme for all. The assumed "immaculate origin" for each, referring to their "mystic birth" during the Mystery of Initiation, and accepted literally by the multitudes, encouraged in this by the better informed but ambitious clergy. Thus, the mother of each one of them was declared a virgin, conceiving her son directly by the Holy Spirit of God; and the Sons, in consequence, were the "Sons of God," though in truth, none of them was any more entitled to such recognition than were the rest of his brother Initiates, for they were all—so far as their mystic lives were concerned—only "the epitomisers of the

———————

* A. Wilder, *New Platonism and Alchemy*, p. 12.

———————

history of the same Sun," which epitome is another mystery within the Mystery. The biographies of the external personalities bearing the names of such heroes have nothing to do with, and are quite independent of the private lives of the heroes, being only the mystic records of their public and, parallel therewith, of their *inner* lives, in their characters as Neophytes and Initiates. Hence, the manifest sameness of the means of construction of their respective biographies. From the beginning of Humanity the Cross, or Man, with his arms stretched out horizontally, typifying his kosmic origin, was connected with his psychic nature and with the struggles which lead to Initiation. But, if it is once shown that (*a*) every true Adept had, and still has, to pass through the seven and the twelve trials of Initiation, symbolized by the twelve labours of Hercules; (*b*) that the day of his real birth is regarded as that day when he is born into the world spiritually, his very age being counted from the hour of his second birth, which makes of him a "twice-born," a Dvija or Initiate, on which day he is indeed born of a God and from an immaculate Mother; and (*c*) that the trials of all these personages are made to correspond with the Esoteric significance of initiatory rites—all of which corresponded to the twelve zodiacal signs—then everyone will see the meaning of the travels of all those heroes through the signs of the Sun in Heaven; and that they are in each individual case a personification of the "sufferings, triumphs and miracles" of an Adept, before and after his Initiation. When to the world at

large all this is explained, then also the mystery of all those lives, so closely resembling each other that the history of one seems to be the history of the other, and *vice versa*, will, like everything else, become plain.

Take an instance. The legends—for they are *all* legends for exoteric purposes, whatever may be the denials in one case—of the lives of Krishna, Hercules, Pythagoras, Buddha, Jesus, Apollonius, Chaitanya. On the worldly plane, their biographies, if written by one outside the circle, would differ greatly from what we read of them in the narratives that are preserved of their mystic lives. Nevertheless, however much masked and hidden from profane gaze, the chief features of such lives will all be found there in common. Each of those characters is represented as a divinely begotten *Soter* (Savior), a title

bestowed on deities, great kings and heroes; everyone of them, whether at their birth or afterwards, is searched for, and threatened with death (yet never killed) by an opposing power (the world of Matter and Illusion), whether it be called a king Kamsa, king Herod, or king Mara (the Evil Power). They are all tempted, persecuted and finally said to have been murdered at the end of the rite of Initiation, *i.e.,* in their *physical* personalities, of which they are supposed to have been rid for ever after *spiritual* "resurrection" or "birth." And having thus come to an end by this supposed violent death, they all descend to the Nether World, the Pit or Hell—the Kingdom of Temptation, Lust and Matter, therefore of Darkness, whence returning, having overcome the "Christ-condition," they are glorified and become "Gods."

It is not in the course of their everyday life, then, that the great similarity is to be sought, but in their inner state and in the most important events of their career as religious teachers. All this is connected with, and built upon, an astronomical basis, which serves, at the same time, as a foundation for the representation of the degrees and trials of Initiation: descent into the Kingdom of Darkness and Matter, *for the last time*, to emerge therefrom as "Suns of Righteousness," is the most important of these and, therefore, is found in the history of all the *Soters*–from Orpheus and Hercules, down to Krishna and Christ. Says Euripides:

> Heracles, who has gone out from the chambers of earth
> Leaving the nether home of Pluto.*

And Virgil writes:

> At Thee the Stygian lakes trembled; Thee the janitor of Orcus
> Feared . . . Thee not even Typhon frightened . . .
> Hail, *true son of Jove*, glory added to the Gods.†

Orpheus seeks, in the kingdom of Pluto, Eurydice, his lost Soul; Krishna goes down into the infernal regions and rescues therefrom his six brothers, he being the seventh

Principle; a transparent allegory of his becoming a "perfect Initiate," the

---

* Euripides, *The Madness of Herakles*, 806-08.
† *Virgil, Aeneid*, VIII, 296-301.

---

whole of the six Principles merging into the seventh. Jesus is made to descend into the kingdom of Satan to save the soul of Adam, or the symbol of material physical humanity.

Have any of our learned Orientalists ever thought of searching for the origin of this allegory, for the parent "Seed" of that "Tree of Life" which bears such verdant boughs since it was first planted on earth by the hand of its "Builders"? We fear not. Yet it is found, as is now shown, even in the exoteric, distorted interpretations of the Vedas—of the Rig-Veda, the oldest, the most trustworthy of all the four—this root and seed of all future Initiate-Saviours being called in it the Viśvakarman, the "Father" Principle, "beyond the comprehension of mortals"; in the second stage Surya, the "Son," who offers Himself as a sacrifice to Himself; in the third, the Initiate, who sacrifices His physical to His spiritual Self. It is in Viśvakarman, the "omnificent" who becomes (mystically) Vikartana, the "sun shorn of his beams," who suffers for his too ardent nature, and then becomes glorified (by purification), that the keynote of the Initiation into the greatest Mystery of Nature was struck. Hence the secret of the wonderful "similarity."

All this is allegorical and mystical, and yet perfectly comprehensible and plain to any student of Eastern Occultism, even superficially acquainted with the Mysteries of Initiation. In our objective Universe of Matter and false appearances the Sun is the most fitting emblem of the life-giving, beneficent Deity. In the subjective, boundless World of Spirit and Reality the bright luminary has another and a mystical significance, which cannot be fully given to the public. The so-called "idolatrous" Parsis and Hindus are certainly nearer the truth in their religious reverence for the Sun, than the cold, ever-analyzing, and as ever-mistaken, public is prepared to believe at present. The Theosophists, who alone will be able to take in the meaning, may be told that the Sun is the external manifestation of the Seventh Principle of our Planetary System, while the Moon is its Fourth Principle, shining in the borrowed robes of her master, saturated with and reflecting every passionate impulse and evil desire of her grossly material body, Earth. The whole cycle of Adeptship and Initiation and all its mysteries are connected with, and subservient to, these two and the Seven Planets. Spiritual clairvoyance is derived from

the Sun; all psychic states, diseases, and even lunacy, proceed from the Moon.

According even to the data of History—her conclusions being remarkably erroneous while her premises are mostly correct—there is an extraordinary agreement between the "legends" of every Founder of a Religion (and also between the rites and dogmas of all) and the names and course of constellations headed by the Sun. It does not follow, however, because of this, that both Founders and their Religions should be, the one myths, and the other superstitions. They are, one and all, the different versions of the same natural primeval Mystery, on which the Wisdom-Religion was based, and the development of its Adepts subsequently framed.

And now once more we have to beg the reader not to lend an ear to the charge—against Theosophy in general and the writer in particular—of disrespect toward one of the greatest and noblest characters in the History of Adeptship—Jesus of Nazareth—nor even of hatred to the Church. The expression of truth and fact can hardly be regarded, with any approximation to justice, as blasphemy or hatred. The whole question hangs upon the solution of that one point: Was Jesus as "Son of God" and "Saviour" of Mankind, unique in the World's annals? Was His case—among so many similar claims—the only exceptional and unprecedented one; His birth the sole supernaturally immaculate; and were all others, as maintained by the Church, but blasphemous Satanic copies and plagiarisms by anticipation? Or was He only the "son of his deeds," a pre-eminently holy man, and a reformer, one of many, who paid with His life for the presumption of endeavouring, in the face of ignorance and despotic power, to enlighten mankind and make its burden lighter by His Ethics and Philosophy? The first necessitates a blind, all-resisting faith; the latter is suggested to every one by reason and logic. Moreover, has the Church always believed as she does now—or rather, as she pretends she does, in order to be thus justified in directing her anathema against those who disagree with her—or has she passed through the same throes of doubt, nay, of secret denial and unbelief, suppressed only by the force of ambition and love of power?

The question must be answered in the affirmative as to the

second alternative. It is an irrefutable conclusion, and a natural inference based on facts known from historical records. Leaving for the present untouched the lives of many Popes and Saints that loudly belied their claims to infallibility and holiness, let the reader turn to Ecclesiastical History, the records of the growth and progress of the Christian Church (not of Christianity), and he will find the answer on those pages. Says a writer:

> The Church has known too well the suggestions of freethought created by enquiry, as also all those doubts that provoke her anger today; and the "sacred truths" she would promulgate have been in turn admitted and repudiated, transformed and altered, amplified and curtailed, by the dignitaries of the Church hierarchy, even as regards the most fundamental dogmas.

Where is that God or Hero whose origin, biography, and genealogy were more hazy, or more difficult to define and finally agree upon than those of Jesus? How was the now

irrevocable dogma with regard to His true nature settled at last? By His mother, according to the Evangelists, He was a man—a simple mortal man; by His Father He is God! But how? Is He then man or God, or is He both at the same time? asks the perplexed writer. Truly the propositions offered on this point of the doctrine have caused floods of ink and blood to be shed, in turn, on poor Humanity, and still the doubts are not at rest. In this, as in everything else, the wise Church Councils have contradicted themselves and changed their minds a number of times. Let us recapitulate and throw a glance at the texts offered for our inspection. This is History.

The Bishop Paul of Samosata denied the divinity of Christ at the first Council of Antioch [269 A.D.]; at the very origin and birth of theological Christianity, He was called "Son of God" merely on account of His holiness and good deeds. His blood was corruptible in the Sacrament of the Eucharist.

At the Council of Nicaea, held A.D. 325, Arius came out with his premisses, which nearly broke asunder the Catholic Union.

Seventeen bishops defended the doctrines of Arius, who was exiled for them. Nevertheless, thirty years after, A.D. 355, at the Council of Milan, three hundred bishops signed a letter of adherence to the Arian views, notwithstanding that ten years

earlier, A.D. 345, at a new Council of Antioch, the Eusebians had proclaimed that Jesus Christ was the Son of God and One with His Father.

At the Council of Sirmium, A.D. 357, the "Son" had become no longer consubstantial. The Anomaeans, who denied that consubstantiality, and the Arians were triumphant. A year later, at the second Council of Ancyra, it was decreed that the "Son was not consubstantial but only similar to the Father in his substance." Pope Liberius ratified the decision.

During several centuries the Council fought and quarrelled, supporting the most contradictory and opposite views, the fruit of their laborious travail being the Holy Trinity, which, Minerva-like, issued forth from the theological brain, armed with all the thunders of the Church. The new mystery was ushered into the world amid some terrible strifes, in which murder and other crimes had a high hand. At the Council of Saragossa, A.D. 380, it was proclaimed that the Father, Son and Holy Spirit are one and the same Person, Christ's human nature being merely an "illusion"—an echo of the Avatāric Hindu doctrine. "Once upon this slippery path the Fathers had to slide down *ad absurdum*—which they did not fail of doing." How deny human nature in him who was born of a woman? The only wise remark made during one of the Councils of Constantinople came from Eutyches, who was bold enough to say: "May God preserve me from reasoning on the nature of my God"—for which he was excommunicated by Pope Flavius.

At the Council of Ephesus, A.D. 449, Eutyches had his revenge. As Eusebius, the veracious Bishop of Caesarea,* was forcing him into the admission of *two* distinct natures in Jesus Christ, the Council rebelled against him and it was proposed that Eusebius should

be burned alive. The bishops arose like one man, and with fists clenched, foaming with rage, demanded that Eusebius should be torn into halves, and be dealt by as he would deal with Jesus, whose nature he divided. Eutyches was re-established in his power and office, Eusebius and Flavius deposed. Then the two parties attacked each other most violently and fought. St. Flavius was so ill-treated by Bishop Diodorus, who assaulted and kicked him, that he died a few days later from the injuries inflicted.

---

* [Actually, Eusebius of Dorylaeum (died ca. 452).]

146

Every incongruity was courted in these Councils, and the result is the present living paradoxes called Church dogmas. For instance, at the first Council of Ancyra, A.D. 314, it was asked, "In baptizing a woman with child, is the unborn baby also baptized by the fact?" The Council answered in the negative; because, as was alleged, "the person thus receiving baptism must be a consenting party, which is impossible to the child in its mother's womb." Thus then unconsciousness is a canonical obstacle to baptism, and thus no child baptized nowadays is baptized at all in fact. And then what becomes of the tens of thousands of starving heathen babies baptized by the missionaries during famines, and otherwise surreptitiously "saved" by the too zealous Padres? Follow one after another the debates and decisions of the numberless Councils, and behold on what a jumble of contradictions the present infallible and Apostolic Church is built!

And now we can see how greatly paradoxical, when taken literally, is the assertion in *Genesis*: "God created man in his own image." Besides the glaring fact that it is not the Adam of dust (of Chapter ii), who is thus made in the divine image, but the Divine Androgyne (of Chapter i), or Adam-Kadmon, one can see for oneself that God—the God of the Christians at any rate—was created by man in his own image, amid the kicks, blows and murders of the early Councils.

A curious fact, one that throws a flood of light on the claim that Jesus was an Initiate and a martyred Adept, is given in the work, (already so often referred to) which may be called "a mathematical revelation"—*The Source of Measures*.

> Attention is called to part of the 46th verse of the 27th chapter of *Matthew*, as follows: "Eli, Eli, Lama Sabachthani?— that is to say, My God, my God, why hast thou forsaken me?"* Of course, our versions are taken from the original *Greek* manuscripts (the reason why we have no original Hebrew manuscripts concerning these occurrences being because the enigmas in Hebrew would betray themselves on comparison with the sources of their derivation, the Old Testament). The Greek manuscripts, without exception, give these words as–
>
> ’Ηλί’Ηλί *λαμά σαβαχθανί*

---

* [See also *B.C.W.*, Vol. IX, pp. 271-80, and G. de Purucker's *Esoteric Tradition*, Vol. I, pp. 69-75.]

They are *Hebrew words*, rendered into the *Greek*, and in Hebrew are as follows:

אלי אלי למה שבחת־ני

The Scripture of these words says, "that is to say, My God, my God, why hast thou forsaken me?" as their proper translation. Here then are the words, beyond all dispute; and beyond all question, such is the interpretation given of them by Scripture. Now the words will not bear this interpretation, and it is a false rendering. The true meaning is *just the opposite of the one given*, and is-

My God, my God, how thou dost glorify me!

But even more, for while *lama* is *why*, or *how*, as a verbal it connects the idea of *to dazzle*, or adverbially, it could run "*how dazzlingly*," and so on. To the unwary reader this interpretation is enforced and made to answer, as it were, to the fulfilment of a prophetic utterance, by a marginal reference to the *first* verse of the *twenty-second* Psalm, which reads:

"My God, my God, why hast thou forsaken me?"

The Hebrew of this verse for these words is—

אלי אלי למה עזבת־ני

as to which the reference is correct, and the interpretation sound and good, *but with an utterly different word*. The words are—

Eli, Eli, lamah azabvtha-ni?

No wit of man, however scholarly, can save this passage from *falseness of rendering* on its face; and as so, it becomes a most terrible blow upon the proper first-face sacredness of the recital.*

For ten years or more, sat the revisers (?) of the *Bible*, a most imposing and solemn array of the learned of the land, the greatest Hebrew and Greek scholars of England, purporting to correct the mistakes and blunders, the sins of omission and of commission of their less learned predecessors, the translators of the Bible. Are we going to be told that none of them saw the glaring difference between the Hebrew words *azabvtha-ni*, in *Psalms*, xxii, and *sabachthani* in *Matthew*; that they were not aware of the deliberate falsification?

For "falsification" it was. And if we are asked the reason why the early Church Fathers resorted to it, the answer is plain:

———————

* *The Source of Measures*, Appendix VII, pp. 300-01.

———————

Because the *Sacramental* words belonged in their true rendering to Pagan temple rites. They were pronounced after the terrible trials of Initiation, and were still fresh in the memory of some of the "Fathers" when the *Gospel of Matthew* was edited into the Greek language. Because, finally, many of the Hierophants of the Mysteries, and many more of the Initiates were still living in those days, and the sentence rendered in its true words would class Jesus directly with the simple Initiates. The words "My God, my Sun, thou hast poured thy radiance upon me!" were the final words that concluded the thanksgiving prayer of the Initiate, "the Son and the glorified Elect of the Sun." In Egypt we find to this day carvings and paintings that represent the rite. The candidate is between two divine sponsors; one "Osiris-Sun" with the head of a hawk, representing life, the other Mercury—the ibis-headed, psychopompic genius, who guides the Souls after death to their new abode, Had s—standing for the death of the physical body, figuratively. Both are shown pouring the "stream of life," the water of purification, on the head of the Initiate, the two streams of which, interlacing, form a cross.* The better to conceal the truth, this *basso-relievo* has also been explained as a "Pagan presentiment of a Christian truth." The Chevalier des Mousseaux calls this Mercury: †

> The assessor of Osiris-Sol, as St. Michael is the assessor, Ferouer, of the Word.

The monogram of Chr stos and the Labarum, the standard of Constantine—who, by the by, died a Pagan and was never baptized—is a symbol derived from the above rite and also denotes "life and death." Long before the sign of the Cross was adopted as a Christian symbol, it was employed as a secret sign of recognition among Neophytes and Adepts. Says Éliphas Lévi:

> The sign of the cross adopted by the Christians does not belong exclusively to them. It is kabalistic, and represents the oppositions and quaternary equilibrium of the elements. We see by the occult verse of the *Pater*,

———————

* [*Vide B.C.W.* Vol. IX, p. 273, where this fact is shown by an illustration of a carving from Kōm-Ombō in Egypt.—*Compiler*.]

† [See pp. 114-17 & 122 of *Les Médiateurs et les moyens de la magie* . . . Paris, Henri Plon, 1863. Wherein he also refers the reader to his *Dieu et les dieux*, Paris, Lagny fréres, 1854.—*Compiler*.]

———————

to which we have called attention in another work, that there were originally two ways of making it, or, at least, two very different formulas to express its meaning; one reserved for priests and initiates; the other given to neophytes and the profane.*

One can understand now why the *Gospel of Matthew*, the Evangel of the Ebionites, has been for ever excluded in its Hebrew form from the world's curious gaze.

Jerome found the authentic and original *evangel*, written in Hebrew, by Matthew the apostle-publican, in the library collected at Caesarea, by the martyr Pamphilius. "*I received permission from the Nazaroeans*, who at Beroea of Syria used this [gospel], to translate it," he writes toward the end of the fourth century.† "In the *evangel* which the *Nazarenes* and *Ebionites* use," adds Jerome, "which recently I translated from Hebrew into Greek, and which is called by most persons the *genuine Gospel of Matthew*," etc.‡

That the apostles had received a "secret doctrine" from Jesus, and that he himself taught one, is evident from the following words of Jerome, who confessed it in an unguarded moment. Writing to the Bishops Chromatius and Heliodorus, he complains that "a difficult work is enjoined, since this translation has been commanded me by your Felicities, which *St. Matthew himself, the Apostle and Evangelist*, DID NOT WISH TO BE OPENLY WRITTEN, For if this had not been SECRET, he [Matthew] would have added to the *evangel* that what he gave forth *was his*; but he made this book *sealed up in the Hebrew characters*: which he put forth *even in such a way* that the book, written in Hebrew letters and *by the hand of himself*, might be possessed *by the men most religious*; who also, in the course of time, received it from those who preceded them. But this very book they never gave to any one to be transcribed; and its *text* they related some one way and some another."§ And he adds further on the same page:

————————

* *Dogme et rituel de la haute magie*, Vol. II, p. 88. [See p. 228 of English tr. cited on pp. 31-32 fn. of this volume.]

† Jerome, *De viris illustribus liber*, cap. 3. "It is remarkable that, while all Church Fathers say that Matthew wrote in *Hebrew*, the whole of them use the *Greek* text as the genuine apostolic writing, without mentioning what relation the *Hebrew Matthew* has to our *Greek* one! It had many *peculiar additions* which are wanting in our [Greek] Evangel" (Olshausen, *Nachweis der Echtheit der sämtlichen Schriften des Neuen Test*., p. 35).

‡ *Comment. to Matthew*, Bk. II, ch. xii, 13. Jerome adds that it was written in the Chaldaic language, but with Hebrew letters. [*Dial. contra Pelag*., iii, 2.]

§ Jerome, *Opera omnia*, ed. Johannes Martianay, Paris, 1693- 1706, Vol. V, col. 445. Cf. Dunlap, *Sōd, the Son of Man*, p. 46. [See also *B.C.W.*, Vol. VIII, pp. 233-38.]

————————

"And it happened that this book, having been published by a disciple of Manichaeus, named Seleucus, who also wrote falsely *The Acts of the Apostles*, exhibited matter not for edification, but for destruction; and that this book was *approved in a synod* which the ears of the Church properly refused to listen to."*

[Jerome] admits himself, that the book which he authenticates as being written "*by the hand of Matthew*," was nearly unintelligible to him, notwithstanding that he translated it twice, for it was arcane or *a secret*. Nevertheless, Jerome coolly sets down every commentary upon it, except his own, as *heretical*. More

than that, Jerome knew that this *original Gospel of Matthew* was the expounder of the only true doctrine of Christ; and that it was the work of an evangelist who had been the friend and companion of Jesus. He knew that if of the two *Gospels*, the Hebrew in question and the Greek belonging to our present Scripture, one was spurious, hence heretical, it was not that of the Nazarenes; and yet, knowing all this, Jerome becomes more zealous than ever in his persecution of the "Heretics." Why? Because to accept it was equivalent to reading the death-sentence of the established Church. The *Gospel according to the Hebrews* was well known to have been the only one accepted for four centuries by the Jewish Christians, the Nazarenes and the Ebionites. And neither of the latter accepted the *divinity* of Christ.†

The Ebionites were the first, the earliest Christians, whose representative was the Gnostic author of the *Clementine Homilies*, and as the author of *Supernatural Religion* shows,‡ Ebionitic Gnosticism had once been the purest form of Christianity. They were the pupils and followers of the early Nazarenes—the kabalistic Gnostics. They believed in the Aeōns, as the Cerinthians did, and that "the world was put together by

---

* This accounts also for the rejection of the works of Justin Martyr, who used only this *Gospel according to the Hebrews*, as also did most probably Tatian, his disciple. At what a late period the *divinity* of Christ was fully established we can judge by the mere fact that even in the fourth century Eusebius [*Eccl. Hist*., III, 25] did not denounce this book as spurious, but only classed it with such as the *Apocalypse* of John; and Credner (*Zur Gesch. des Kanons*, p. 120) shows Nicephorus inserting it, together with the *Revelation*, in his *Stichometry*, among the Antilegomena. The Ebionites, the *genuine* primitive Christians, rejecting the rest of the Apostolic writings, make use only of this Gospel (Irenaeus, *Adv. Haer.* I, xxvi, 2; also Eusebius, *Eccl. Hist*., III, xxvii), and the Ebionites, as Epiphanius declares, firmly believed, with the Nazarenes, that Jesus was but a man, "of the seed of a man" [*Panarion*, Haer. XXX, iii] .

† *Isis Unveiled*, Vol. II, pp. 181- 83.

‡ Cassels, *Supernatural Religion*, Vol. II, p. 4.

Angels" (Dhyani-Chohans), as Epiphanius complains (*Contra Ebionitas*):* "Ebion had the opinion of the Nazarenes, the form of Cerinthians." "They decided that Christ was of the seed of a man," he laments.† Thus again:

> . . . . the badge of Dan-Scorpio is *death-life*, in the symbol *as crossbones and skull*, or *back of the head*, or *life-death*; and this was the monogram of *Chrēstos*, and the *Labarum*, or standard of Constantine, the Roman emperor. Abel has been shown to be Jesus, and Cain-Vulcain or Mars, pierced him. Constantine was the Roman emperor, whose warlike god was Mars, and a Roman soldier pierced Jesus on the cross. . . . But the piercing of Abel was the consummation of his marriage with Cain, and this was proper under the form of Mars-Generator; hence the double glyph, one of Mars-Generator [Osiris-Sun] and Mars-Destroyer [Mercury the God of Death in the Egyptian *basso-relievo*] in one; significant, again, of the primal idea of the living cosmos, or of birth and death, as necessary to the continuation of the stream of life.‡

To quote once more from *Isis Unveiled*:

. . . a Latin cross, of a perfect Christian shape, was discovered hewn upon the granite slabs of the Adytum [of the Serapeum]; . . . and the monks did not fail to claim that the cross had been hallowed by the Pagans in a "spirit of prophecy." At least, Sozomen, with an air of triumph, records the fact.§ But archaeology and symbolism, those tireless and implacable enemies of clerical false pretences, have found in the hieroglyphics of the legend running round the design at least a partial interpretation of its meaning.

According to King and other numismatists and archaeologists, the cross was placed there as the symbol of eternal life. Such a Tau, or Egyptian cross, was used in the Bacchic and Eleusinian Mysteries. Symbol of the dual generative power, it was laid upon the breast of the Initiate, after his

———————

* *Panarion*, lib. I, t. II, Indic. § 8; XXX, 1.

† See also *Isis Unveiled*, Vol. II, p. 180 ff.

‡ *The Source of Measures*, p. 299. This "stream of life" being emblematised in the Philae *basso-relievo* just mentioned, by the water poured in the shape of a Cross on the initiated candidate by Osiris–*Life* and the Sun–and Mercury–*Death*. It was the *finale* of the rite of Initiation after the *seven* and the *twelve* tortures in the Crypts of Egypt were passed through successfully.

§ Another untrustworthy, untruthful and ignorant writer, an ecclesiastical historian of the fifth century. His alleged history of the strife between the Pagans, Neoplatonists, and the Christians of Alexandria and Constantinople, which extends from the year 324 to 439, dedicated by him to Theodosius, the younger, is full of deliberate falsifications. [Cf. Socrates Scholasticus, *Ecclesiastical History*, Bk. V, xvii, & Bk. VII, ch. xv.]

———————

"new birth" was accomplished, and the Mystae had returned from their baptism in the sea. It was a mystic sign that his spiritual birth had regenerated and united his astral soul with his divine spirit, and that he was ready to ascend in spirit to the blessed abodes of light and glory—the Eleusinia. The Tau was a magic talisman at the same time as a religious emblem. It was adopted by the Christians through the Gnostics and Kabalists, who used it largely, as their numerous gems testify, and who had the Tau (or handled cross) from the Egyptians, and the Latin Cross from the Buddhist missionaries, who brought it from India, where it can be found even now, two or three centuries B.C. The Assyrians, Egyptians, ancient Americans, Hindus, and Romans had it in various, but very slight modifications of shape. Till very late in the middle ages, it was considered a potent spell against epilepsy and demoniacal possession; and the "signet of the living God" brought down in St. John's vision by the angel ascending from the east to "seal the servants of our God in the foreheads," was but the same mystic Tau—the Egyptian Cross. In the painted glass of St. Denys (France), this angel is represented as stamping this sign on the forehead of the elect; the legend reads SIGNUM TAK. In King's *Gnostics*, the author reminds us that "this mark is commonly borne by St. Anthony, an *Egyptian* recluse."* What the real meaning of the Tau was, is explained to us by the Christian St. John, the Egyptian Hermes, and the Hindu Brahmans. It is but too evident that, with the Apostle at least, it meant the "Ineffable Name," as he calls this "signet of the living God" a few chapters further on† the "*Father's name written in their foreheads.*"

The Brahmatma, the chief of the Hindu Initiates, had on his head-gear two keys, symbol of the revealed mystery of life and death, placed crosslike; and, in some Buddhist pagodas of Tartary and Mongolia, the entrance of a chamber within the temple, generally containing the staircase which leads to the inner dagoba,‡ and the porticos of some *Prachidas* § are ornamented with a cross formed of two fishes, as found on some of the zodiacs of the Buddhists. We should not wonder at all at learning that the sacred device in the tombs, in the catacombs at Rome, the "vesica Piscis," was derived from the said Buddhist zodiacal sign. How general

must have been that geometrical figure in the world-symbols, may be inferred from the fact that there is a Masonic tradition that Solomon's temple was built on three foundations, forming the "triple Tau" or three crosses.

In its mystical sense, the Egyptian cross owes its origin, as an emblem, to the realisation by the earliest philosophy of an *androgynous dualism of every manifestation in nature*, which proceeds from the abstract ideal of

---

* Vol. I, p. 135 (lst. ed.)

† *Revelation*, vii, 2,3; xiv, 1.

‡ Dagoba is a small temple of globular form, in which are preserved the relics of Gautama.

§ *Prachidas* are buildings of all sizes and forms, like our mausoleums, and are sacred to votive offerings to the dead.

---

a likewise androgynous deity, while the Christian emblem is simply due to chance. Had the Mosaic law prevailed, Jesus should have been lapidated.* The crucifix was an instrument of torture, and utterly common among Romans as it was unknown among Semitic nations. It was called the "Tree of Infamy." It is but later that it was adopted as a Christian symbol; but, during the first two decades, the apostles looked upon it with horror.† It is certainly not the Christian Cross that John had in mind when speaking of the "signet of the living God," but the *mystic* Tau—the Tetragrammaton, or mighty name, which, on the most ancient kabalistic talismans, was represented by the four Hebrew letters composing the Holy Word.

The famous Lady Ellenborough, known among the Arabs of Damascus, and in the desert, after her last marriage, as *Hanoum Midjwal*, had a talisman in her possession, presented to her by a Druse from Mount Lebanon. It was recognized by a certain sign on its left corner, to belong to that class of gems which is known in Palestine as a "*Messianic*" amulet, of the second or third century B.C. It is a green stone of a pentagonal form; at the bottom is engraved a fish; higher, Solomon's Seal;‡ and still higher, the four Chaldaic letters—Yod, He, Vau, He, YAHO, which form the name of the Deity. These are arranged in quite an unusual way, running from below upward, in reversed order, and forming the Egyptian Tau. Around these there is a legend which, as the gem is not our property, we are not at liberty to give. The Tau, in its mystical sense, as well as the *crux ansata*, is the *Tree of Life*.

It is well known, that the earliest Christian emblems—before it was ever attempted to represent the bodily appearance of Jesus—were the Lamb, the Good Shepherd, and the *Fish*. The origin of the latter emblem, which has so puzzled the archaeologists, thus becomes comprehensible. The whole secret lies in the easily ascertained fact that, while in the *Kabalah*, the King Messiah is called "Interpreter," or Revealer of the mystery, and shown to be the *fifth* emanation, in the *Talmud*—for reasons we will now explain—the Messiah is very often designated as "DAG," or the Fish. This is an inheritance from the Chaldees, and relates—as the very name indicates—to the Babylonian Dagon, the man-fish, who was the instructor and interpreter of the people, to whom he appeared. Abarbanel explains the name, by stating that the sign of his (Messiah's) coming "is the conjunction of Saturn and Jupiter in the sign *Pisces*".§ Therefore, as the

---

* The Talmudistic records claim that, after having been hanged, he was lapidated and buried under the water at the junction of two streams. *Mishnah Sanhedrin*, VI, 4; *Talmud* of Babylon, same article, 48a, 67a. [cited by E. Renan].

† *Coptic Legends of the Crucifixion*, MSS. XI.

‡ We are at a loss to understand why King, in his "Gnostic Gems" represents Solomon's Seal as a five-pointed star, whereas it is six-pointed, and is the signet of Vishnu in India. [*The Gnostics*, etc., Plate XIII pt. 4.]

§ King (*Gnostics and their Remains*, p. 138, 1st. ed., 1864.) gives the

———————

Christians were intent upon identifying their Christos with the Messiah of the *Old Testament*, they adopted it so readily as to forget that its true origin might be traced still further back than the Babylonian Dagon. How eagerly and closely the ideal of Jesus was united, by the early Christians, with every imaginable kabalistic and pagan tenet, may be inferred from the language of Clement of Alexandria, addressed to his brother co-religionists.

When they were debating upon the choice of the most appropriate symbol to remind them of Jesus, Clement advised them in the following words: "Let the engraving upon the gem of your ring be either *a dove or a ship running before the wind* [the Argha], or a *fish*."* Was the good father, when writing this sentence, labouring under the recollection of Joshua, son of Nun (called *Jesus* in the Greek and Slavonian versions); or had he forgotten the real interpretation of these pagan symbols?†

And now, with the help of all these passages scattered hither and thither in *Isis* and other works of this kind, the reader will see and judge for himself which of the two explanations—the Christian or that of the Occultist—is the nearer to truth. If Jesus were not an Initiate, why should all these *allegorical* incidents of his life be given? Why should such extreme trouble be taken, so much time wasted trying to make the above: (*a*) answer and dovetail with purposely picked out sentences in the *Old Testament*, to show them as *prophecies*; and (*b*) to preserve in them the initiatory symbols, the emblems so pregnant with Occult meaning and all of these belonging to Pagan *mystic* Philosophy? The author of the *Source of Measures* gives out that *mystical* intent; but only once now and again, in its one-sided, numerical and kabalistic meaning, without paying any attention to, or having concern with, the primeval and more spiritual origin, and he deals with it only so far as it relates to the *Old Testament*. He attributes the *purposed* change in the sentence "Eli, Eli, lama sabachthani" to the principle already mentioned of the crossed bones and skull in the Labarum,

As an emblem of death, being placed over the door of life and signifying *birth*, or of the intercontainment of two opposite principles in

———————

figure of a Christian symbol, very common during the middle ages, of three fishes interlaced into a triangle, and having the FIVE letters (a most sacred Pythagorean number) Ι Χ Θ Υ Σ engraved on it. The number five relates to the same kabalistic computation.

* [*Pedagogus*, III, xl.]

† *Isis Unveiled*, Vol. II, pp. 253-56. [Note diagram in *Isis* on p. 256.]

———————

one, just as, mystically, the Saviour was held to be man-woman. *

The author's idea is to show the mystic blending by the Gospel writers of Jehovah, Cain, Abel, etc., with Jesus (in accordance with Jewish kabalistic numeration); the better he succeeds, the more clearly he shows that it was a *forced* blending, and that we have not a record of the real events of the life of Jesus, narrated by eyewitnesses or the Apostles. The narrative is all based on the signs of the Zodiac:

Each . . . a double sign, or male-female [in ancient astrological Magic] – viz., it was Taurus-Eve, and Scorpio was Mars-Lupa, or Mars with the female wolf [in relation to Romulus]. So, as these signs were opposites of each other, yet *met in the centre*, they were connected; and so in fact it was, and in a double sense, the conception of the year was in Taurus, as the conception of Eve by Mars, her opposite, in Scorpio. The birth would be at the winter solstice, or Christmas. On the contrary, by conception in Scorpio—*viz*., of Lupa by Taurus—birth would be in Leo. Scorpio was Chr stos in *humiliation*, while Leo was Christos in *triumph*. While Taurus-Eve fulfilled astronomical functions, Mars-Lupa fulfilled spiritual ones by type †

The author bases all this on Egyptian correlations and meanings of Gods and Goddesses, but ignores the Aryan, which are far earlier.

"*Muth*, or *Mouth*, was the Egyptian cognomen of Venus (Eve, mother of all living),‡ or *the moon*. Plutarch (*Isis*, 374) hands it down that 'Isis was sometimes called *Muth*, which word means *mother*. Either *Man*, or *Maut*, means *nurse, mother*. Perhaps *Muth* is to be derived from *Man-tho, materterra* (Eve-Adam), which being the fact, *Muth* differs in nothing from Isis, queen of the earth (Issa, אשה, *woman*).' (*Isis*, 372.) Isis, he says, is that part of nature which, as feminine, contains in herself, as (nutrix) nurse, all things to be born. 'Certainly the moon,' speaking astronomically, 'chiefly exercises this function in Taurus, Venus being the house (in opposition to Mars, *generator*, in Scorpio), because the sign is luna, ☽, hypsoma.' Since truly it may be taken from this passage of Plutarch, that Isis Metheur differs from Isis *Muth*, and that in the vocable *Muth*, the

---

* *The Source of Measures*, p. 301. All this connects Jesus with great Initiates and solar heroes; all this is purely Pagan, under a newly-evolved variation, the Christian scheme.

† *Op. cit*., 296.

‡ As Vach, mother of all living, a permutation of *Aditi*, as Eve was one of Sephirah. [H.P.B.]

---

notion of bringing forth may be concealed, and since fructification must take place, Sol being joined with Luna in Libra, it is not improbable that *Muth* first indeed signifies Venus in Libra; hence Luna in Libra." (*Beiträge zur Kenntniss*, pars II, 9, Gustav Seyffarth, Leipsig, 1840 under *Muth*.)* . . . . the double play upon the word *Muth*, ; מות , by help of which the real intent is produced in the occult way, as intended. *Sin, death*, and *woman* are one in the glyph, and are correlatively connected with *intercourse* and *birth*.†

All this is applied by the author *only* to the exoteric and Jewish euhemerized symbols, whereas they were meant, first of all, to conceal cosmogonical mysteries, and then, those of anthropological evolution with reference to the Seven Races, already evoluted and to come, and especially as regards the last branch races of the third Root-Race. However, the word *void* [primeval Chaos] is shown to be taken for Eve-Venus-Naamah, agreeably with Fürst's definition; for as he says:

"In this primitive signification [of void] was בהו, [bohu] taken in the Biblical cosmogony, and used in establishing the dogma (יש מאין *Jes*(us), *m'aven*, *Jes-us from nothing*), respecting creation.‡ Hence, Aquila translates *οὐδέν*, vulg. vacua" (hence *vacca*, *cow*),§ "Onkelos and Samarit, ריקני . The Phoenician cosmogony has connected *Bohu*, בהו , *Baaû* , into a personified expression denoting the *primitive substance*, and as a deity, the *mother of races of the Gods*.‖ The Aramean name בהות, בהות בהותא , Βαώθ, Βυθ-ός Buto, for the *mother of the gods*, which passed over to the Gnostics, Babylonians, and Egyptians, is *identical then with*

———————

* *Op. cit*., pp. 294-95.

† *Op. cit*., p. 295.

‡ Which shows the writers of the *New Testament* considerably skilled in the *Kabalah* and Occult Sciences, and corroborates still more our assertion. [H.P.B.]

§ Hence also the horns of Isis—Nature, Earth, and the Moon—taken from Vâch, the Hindu "Mother of all that lives," identified with Viraj and called in *Atharvaveda* the daughter of Kama, the *first* desires: "That daughter of thine, O Kama, is *called the cow*, she whom Sages name Vach-Viraj," who was milked by Brihaspati, the Rishi, which is another mystery. [H.P.B.]

‖ Which is Aditi and Vach [H. P. B.]

———————

Mōt (מות , our *Muth*), properly, Βώθ (בהות), *originated in Phoenician* from an interchange of *b* with *m*."*

Rather, one would say, go to the origin. The mystic euhemerisation of Wisdom and Intelligence, operating in the work of cosmic evolution, or *Buddhi* under the names of Brahma, Purusha, etc., as male power, and Aditi-Vach, etc., as female, whence Sarasvat…, Goddess of Wisdom, who became under the veils of Esoteric concealment, Butos, *Bythos*-Depth, the grossly material, personal female, called Eve, the "primitive

woman” of Irenaeus, and the world springing out of *Nothing*.

The workings out of this glyph of 4th *Genesis* help to the comprehension of the division of one character into the forms of two persons; as Adam and Eve, Cain and Abel, Abram and Isaac, Jacob and Esau, and so on [all male and female] . . . Now, as linking together several great salient points in the Biblical structure: (*1*) as to the *Old* and *New Testaments*; with, also (*2*) as to the Roman Empire; (*3*) as to confirming the meanings and uses of symbols; and (*4*) as to confirming the entire explanation and reading of the glyphs; as (*5*) recognizing and laying down the base of the great pyramid as the *foundation square* of the Bible construction; (*6*) as well as the new Roman adoption under Constantine—the following is given: †

Cain has been shown to be . . . the 360 circle of the Zodiac, the perfect and exact standard, by a squared division; hence his name of Melchizadik . . . .[The geometrical and numerical demonstrations here follow.] It has been repeatedly stated that the object of the Great Pyramid construction was to measure the *heavens and the earth* . . . [the objective spheres as evoluting from the subjective, purely spiritual Kosmos, we beg leave to add]; therefore, its measuring containment would indicate all the substance of measure of *the heavens and the earth*, or agreeably to ancient recognition, *Earth, Air, Water,* and *Fire*.‡ (The base side of this pyramid

---

* *Op. cit*., pp. 295-96. [Skinner quotes Julius Fürst’s *A Hebrew and Chaldee Lexicon* . . ., under *Bohu*.]

† Had we known the learned author before his book was printed, he might have been perchance prevailed upon to add a seventh link from which all others, far preceding those enumerated in point of time, and surpassing them in universally philosophical meaning, have been derived, aye, even to the great pyramid, whose foundation square was, in its turn, the great Aryan Mysteries.

‡ We would say cosmic Matter, Spirit, Chaos, and Divine Light, for the Egyptian idea was identical in this with the Aryan. However, the author is right with regard to the Occult Symbology of the Jews. They were a remarkably matter of fact, unspiritual people at all times; yet even with them Ruah was Divine Spirit, not “air.”

---

was diameter to a circumference in *feet* of 2400. The characteristic of this is 24 feet, or 6 x 4 = 24, or this very Cain-Adam square.) Now, by the restoration of the encampment of the Israelites, as initiated by Moses, by the great scholar, Father Athanasius Kircher, the Jesuit priest, the above is precisely, by Biblical record and traditionary sources, the method of laying off this encampment. The *four interior squares* were devoted to (1) Moses and Aaron; (2) Kohath; (3) Gershon; and (4) Merari—the last three being the heads of the Levites. The attributes of these squares were the *primal* attributes of Adam-Mars and were concreted of the elements, *Earth, Air, Fire, Water*, or ים = Iam = *Water*, נור = Nour = *Fire*, רוח = Rouach = *Air*, and יבשה = Iābeshah = *Earth*. The initial letters of these words are INRI. [The words translated as *I*esus *N*azarenus *R*ex *I*udaeorum— "Jesus, King of the Jews.”] This square of INRI is the *Adam square*, which was extended from, as a foundation, into four others of 144 x 2 = 288, to the side of the large square, and 288 x 4 = 1152 = the whole circumference. But this square is the display of also circular elements and 1152 can denote this. Put *INRI* into a circle, or read it as the letters stand in the square, as to its values of 1521, and we have which reads 1152 of this fact. But, as seen, Cain denotes this as, or in, the 115 of his name: which 115 was the very complement to make up the 360-day year, to agree with the balances of the standard circle, which were Cain. The corner squares of the larger square are, A = Leo, and B = Dan Scorpio; and it is seen that Cain pierces Abel at the intersection of the equinoctial with the solstice cross lines, referred to from Dan-Scorpio, on the celestial circle. But Dan- Scorpio borders on Libra, the scales, whose sign is ♎ (which sign is that of the ancient *pillow*, on which *the back of the head to the ears** rested, the pillow of Jacob), and is represented for

one symbol as X P S . . . also the badge of Dan-Scorpio is death-life, in the symbol ☧ . . . . Now, the cross is the emblem of the *origin of measures*, in the *Jehovah* form of a *straight line* ONE *of a denomination of 20612, the perfect circumference*; hence Cain was this as Jehovah, for the text says that *he was* Jehovah. But the attachment of a man to this cross was that of 113:355 to 6561:5153 x 4 = 20612, as shown. Now, over the *head* of Jesus crucified was placed the inscription, of which the initial letters of the words have always been retained as symbolic, and handed down and used as a monogram of Jesus Chrstos—*viz*., INRI, or *Jesus Nazarenus Rex Judaeorum*; but they are located on the *cross* or the cubed *form* of the circular origin of measures, which measure the substance of *Earth, Air, Fire*, and *Water*, or INRI = 1152, as shown. Here is the *man* on the cross, or 113:355 combined with 6561:5153 x 4 = 20612. These are the *pyramid-base* numbers, as coming from 113:355 as the Hebrew source; whence the Adam square, which *is* the pyramid base, and, the centre one to the larger square of the *encampment*. Bend INRI into

———————

* Mr. Ralston Skinner shows that the symbol ☧, the crossed bones and skull, has the letter **P** *Koph*, the half of the head behind the ears.

———————

a circle, and we have 1152, or the circumference of the latter. But Jesus dying (or Abel married) made use of the very words needed to set forth all. He says, *Ēli, Ēli, Lāmāh Shābahthānī*. . . . read them by their power values, in *circular form*, as produced from the Adam form, as shown, and we have אלי = 113, אלי = 113, or 113 — 311: למה = 345, or Moses in the Cain-Adam pyramid circle: שבחת = 710, equals Dove, or Jonah, and 710 ÷ 2 = 355—553; and finally, as determinative of all, ני, or *ni*, where נ = *Nun*, fish = 565, and י = 1 or 10, together 5651 = יהוה or the Christ value. . . .

[All of the above] throws light upon the transfiguration scene on the mount. There were present there Peter and James and John with Jesus; or ים, Iami, James, *water*; יבשה, Peter, *earth*; (רוח, John, *spirit, air*, and נור, Jesus, *fire, life*—together INRI. But behold Eli and Moses met them there, or אלי and למה or *Ēlī* and *Lāmāh*, or 113 and 345. And this shows that the scene of transfiguration was connected with the one above set forth.*

This kabalistical reading of the Gospel narratives—hitherto supposed to record the most important, the most mystically awful, yet most real events of the life of Jesus—must fall with terrible weight upon some Christians. Every honest trusting believer who has shed tears of reverential emotion over the events of the short period of the public life of Jesus of Nazareth, has to choose one of the two ways opening before him after reading the aforesaid: either his faith has to render him quite impervious to any light coming from human reasoning and evident fact; or he must confess that he has lost his Saviour. The One whom he had hitherto considered as the unique incarnation on this earth of the One Living God in heaven, fades into thin air, on the authority of the properly read and correctly interpreted *Bible* itself. Moreover, since on the authority of Jerome himself and his accepted and authentic confession, the book written by the hand of Matthew "exhibits matter not for *edification* but for *destruction*" (of Church and *human* Christianity, and only that), what truth can

---

* *Op. cit*., pp. 296-302. By these numbers, explains the author, " 1... is 113 (by placing the word in a circle); Lamah being 345, is by change of letters to suit the same values משה (in a circle), or Moses, while Sabachth is John, or the dove, or Holy Spirit, because (in a circle) it is 710 (or 355 x 2). The termination *ni*, as *nuni*, or 5651 becomes Jehovah."

---

be expected from his famous *Vulgate*? *Human* mysteries, concocted by generations of Church Fathers bent upon evolving a religion of their own invention, are seen instead of a *divine* Revelation; and that this was so is corroborated by a prelate of the Latin Church. Saint Gregory Nazianzen wrote to his friend and confidant, St. Jerome:

> Nothing can impose better on a people than verbiage; the less they understand the more they admire . . . . Our fathers and doctors have often said, not what they thought, but that to which circumstances and necessity forced them.

Which then of the two—the clergy, or the Occultists and Theosophists—are the more blasphemous and dangerous? Is it those who would impose upon the world's acceptance a Saviour of their own fashioning, a God with human shortcomings, and who therefore is certainly not a perfect divine Being; or those others who say: Jesus of Nazareth was an Initiate, a holy, grand and noble character, but withal human, though truly "a Son of God"?

If Humanity is to accept a so-called supernatural Religion, how far more logical to the Occultist and the Psychologist seems the transparent allegory given of Jesus by the Gnostics. They, as Occultists, and with Initiates for their Chiefs, differed only in their renderings of the story and in their symbols, and not at all in substance. What say the Ophites, the Nazarenes, and other "heretics"? Sophia, "the Celestial Virgin," is prevailed upon to send Christos, her emanation, to the help of perishing humanity, from whom Ialdabaōth (the Jehovah of the Jews) and his six Sons of Matter (the lower terrestrial Angels) are shutting out the divine light. Therefore, Christos, the perfect,*

> Uniting himself with Sophia [divine wisdom] descended through the seven planetary regions, assuming in each an analogous form . . . [and] entered into the man Jesus at the moment of his baptism in the Jordan. From this time forth Jesus began to work miracles; before that he had been entirely ignorant of his own mission.

---

* The Western personification of that power, which the Hindus call the *Bija*, the "one seed," or *Mahā-Vishnu*—a power, not the God—or that mysterious Principle that contains in Itself the Seed of *Avatarism*.

Ialdabaōth, discovering that Christos was bringing to an end his kingdom of Matter, stirred up the Jews, his own people, against Him, and Jesus was put to death. When Jesus was on the Cross, Christos and Sophia left His body, and returned to Their own sphere. The material body of Jesus was abandoned to the earth, but He Himself, the Inner Man, was clothed with a body made up of *aether*.*

> Thenceforth he consisted merely of soul and spirit . . . During his sojourn upon earth of *eighteen* months after he had risen, he received from Sophia that perfect knowledge, that true Gnosis, which he communicated to the small portion of the Apostles who were capable of receiving the same.†

The above is transparently Eastern and Hindu; it is the Esoteric Doctrine pure and simple, save for the names and the allegory. It is, more or less, the history of every Adept who obtains Initiation. The Baptism in the Jordan is the Rite of Initiation, the final purification, whether in sacred pagoda, tank, river, or temple lake in Egypt or Mexico. The perfect Christos and Sophia—divine Wisdom and Intelligence—enter the Initiate at the moment of the mystic rite, by transference from Guru to Chela, and leave the physical body, at the moment of the death of the latter, to re-enter the Nirmanakaya, or the astral Ego of the Adept.

> The spirit of Buddha [collectively] overshadows the Bodhisattvas of his Church,

says the Buddhist Ritual of Aryasanga.

Says the Gnostic teaching:

> When he [the spirit of Christos] shall have collected all the Spiritual, all the Light [that exists in matter], out of Ialdabaōth's empire, Redemption is accomplished and the end of the world arrived.‡

Say the Buddhists:

> When Buddha [the Spirit of the Church] hears the hour strike, he will send Maitreya-Buddha—after whom the old world will be destroyed.

———————

* "Arise into Nervi [Nirvāna] from this decrepit body into which thou hast been sent. Ascend into thy former abode, O blessed Avatar!"

† King, *The Gnostics and Their Remains* (2nd ed., 1887), pp. 100-01.

‡ *Op.cit.*, p. 101.

———————

That which is said of Basilides by King may be applied as truthfully to every innovator, so called, whether of a Buddhist or of a Christian Church. In the eyes of Clemens Alexandrinus, he says, the Gnostics taught very little that was blameable in their mystical transcendental views.

In his eyes the latter (Basilides), was not a *heretic*, that is an innovator upon the accepted doctrines of the Catholic Church, but only a theosophic speculator who sought to express old truths by new formulae.*

There was a Secret Doctrine preached by Jesus; and "secrecy" in those days meant Secrets, or Mysteries of Initiation, all of which have been either rejected or disfigured by the Church. In the *Clementine Homilies* we read:

And Peter said: "We remember that our Lord and Teacher, commanding us, said 'Guard the mysteries for me and the sons of my house.' " Wherefore also he explained to His disciples privately the Mysteries of the Kingdom of the Heavens.†

---

* *Op.cit*., p.258.
† *Homilies*, XIX, xx.

Collected Writings VOLUME XIV

ST. CYPRIAN OF ANTIOCH

The Aeōns (Stellar Spirits)—emanated from the Unknown of the Gnostics, and identical with the Dhyāni-Chohans of the Esoteric Doctrine—and their Plērōma, having been transformed into Archangels and the "Spirits of the Presence" by the Greek and Latin Churches, the prototypes have lost caste. The Plērōma‡ was now called the "Heavenly Host," and therefore the old name had to become identified with Satan and his "Host." Might is right in every age, and History is full of

‡ The Plērōma constituted the synthesis or entirety of all the spiritual entities. St. Paul still used the name in his *Epistles*.

contrasts. Manes had been called the "Paraclete"* by his followers. He was an Occultist, but passed to posterity, owing to the kind exertions of the Church, as a Sorcerer, so a match had to be found for him by way of contrast. We recognize this match in St. Cyprianus of Antioch, a self-confessed if not a real "Black Magician," it seems, whom the Church—as a reward for his contrition and humility—subsequently raised to the high rank of Saint and Bishop.

What history knows of him is not much, and it is mostly based on his own confession, the truthfulness of which is warranted, we are told, by St. Gregory, the Empress Eudocia, Photius and the Holy Church. This curious document was ferreted out by the Marquis de Mirville,† in the Vatican, and by him translated into French for the first time, as he assures the reader. We beg his permission to re-translate a few pages, not for the sake of the penitent Sorcerer, but for that of some students of Occultism, who will thus have an opportunity of comparing the methods of ancient Magic (or as the Church calls it, Demonism) with those of modern Theurgy and Occultism.

The scenes described took place at Antioch about the middle of the third century, 252 A.D., says the translator. This Confession was written by the penitent Sorcerer after his conversion; therefore, we are not surprised to find how much room he gives in his lamentations to reviling his Initiator "Satan," or the "Serpent Dragon," as he calls him. There are other and more modern instances of the same trait in human nature. Converted Hindus, Pārsīs and other "heathen" of India are apt to denounce their forefathers' religions at every opportunity. Thus runs the Confession:

O all of you who reject the mysteries of Christ, see my tears! . . You who wallow in your demoniacal practices, learn by my sad example all the vanity of their [the demons'] baits . . . I am that Cyprianus, who,

———————

* The "Comforter," second Messiah, intercessor. "A term applied to the Holy Ghost." Manes was the disciple of Terebinthus, an Egyptian Philosopher, who, according to the Christian Socrates [Scholasticus], while invoking one day the demons of the air, fell from the roof of his house and was killed." (*Eccl. History*, lib. I, ch. i, cited by Tillemont, t. iv, p. 584).

† *Des Esprits*, Vol. VI, pp. 169-83.

———————

vowed to Apollo from his infancy, was early initiated into all the arts of the *dragon*.* Even before the age of seven I had already been introduced into the temple of Mithra: three years later, my parents taking me to Athens to be received as citizen, I was permitted likewise to penetrate the mysteries of *Ceres lamenting her daughter*,† and I also became the guardian of the *Dragon* in the Temple of Pallas.

Ascending after that to the summit of Mount Olympus, *the Seat of the Gods*, as it is called, there too I was initiated into the *real* meaning of their [the Gods'] speeches and their clamorous manifestations (*strepituum*). It is there that I was made to see in imagination (*phantasia*) [or *māyā*] those trees and all those herbs that operate such prodigies with the help of demons; . . . and I saw their dances, their warfares, their snares, illusions and promiscuities. I heard their singing.‡ I saw finally, for forty consecutive days, the phalanx of the Gods and Goddesses, sending from Olympus, as though they were Kings, spirits to represent them on earth and act in their name among all the nations.§

At that time I lived entirely on fruit, eaten only after sunset, the virtues of which were explained to me by the seven priests of the sacrifices.‖

When I was fifteen, my parents desired that I should be made acquainted, not only with all the natural laws in connection with the generation and corruption of bodies on earth, in the air and in the seas, but also with all the other forces *grafted*¶ (*insitas*) on these by the *Prince of the World*, in order to counteract their primal and divine constitution.** At twenty,

———————

* "The *great serpent* placed to *watch the temple*," comments de Mirville. "How often have we repeated that it was no *symbol*, no *personification* but really a *serpent occupied by a god*!"—he exclaims; and we answer that at Cairo in a Mussulman, not a *heathen* temple, we have seen, as thousands of other visitors have also seen, a huge serpent that lived there for centuries, we were told, and was held in great respect. Was it also "occupied by a God," or possessed, in other words?

† The Mysteries of Demeter, or the "afflicted mother."

‡ By the satyrs.

§ This looks rather suspicious and seems interpolated. De Mirville tries to have what he says of Satan and his Court sending their imps on earth to tempt humanity and masquerade at *séances* corroborated by the exsorcerer.

‖ This does not look like sinful food. It is the diet of Chelas to this day.

¶ "Grafted" is the correct expression. "The seven Builders graft the divine and the beneficent forces on to the gross material nature of the vegetable and mineral kingdoms every Second Round"—says the *Catechism of Lanoos*.

** Only the Prince of the World is not Satan, as the translator would make us believe, but the collective Host of the Planetary. This is a little theological back-biting.

———————

I went to Memphis, where, penetrating into the Sanctuaries, I was taught to discern all that pertains to the communications of demons [Daimōnes or Spirits] with terrestrial matters, their aversion for certain places, their sympathy and attraction for others, their expulsion from certain planets, certain objects and laws, their persistence in preferring darkness and their resistance to light.* There I learned the number of the fallen *Princes*,† and that which takes place in human souls and bodies they enter into communication with . . . .

I learnt the analogy that exists between earthquakes and rains, between the *motion of the earth*‡ and the motion of the seas; I saw the spirits of the *Giants* plunged in subterranean darkness and *seemingly* supporting the earth like a man carrying a burden on his shoulders.§

When thirty, I travelled to Chaldaea to study there the true power of the air, placed by some in the fire and by the more learned in light [Ākāśa]. I was taught to see that the planets were in their variety as dissimilar as the plants on earth, and the stars were like armies ranged in battle order. I knew the Chaldaean division of Ether into 365 parts,‖ and I perceived that everyone of the demons who divide it among themselves¶ was endowed with that material force that permitted him to execute the orders of the Prince and guide all the movements therein [in the Ether].** They [the Chaldees] explained to me how those Princes had become participants *in the Council of Darkness*, ever in opposition to the *Council* of Light.

I got acquainted with the *Mediatores* [surely not mediums as de Mirville explains!],†† and upon seeing the covenants they were mutually bound

———

* Here the Elemental and Elementary Spirits are evidently meant.

† The reader has already learned the truth about them in the course of the present work.

‡ Pity the penitent *Saint* had not imparted his knowledge of the rotation of the earth and heliocentric system earlier to his Church. That might have saved more than one human life—that of Bruno for one.

§ Chelas in their trials of initiation, also see *in trances artificially generated for them*, the vision of the Earth supported by an elephant on the top of a tortoise standing on nothing—and this, to teach them to discern the true from the false.

‖ Relating to the days of the year, also to 7 x 7 divisions of the earth's sublunary sphere, divided into seven upper and seven lower spheres with their respective Planetary Hosts or "armies."

¶ Daimon is not "demon," as translated by de Mirville, but Spirit.

** All this is to corroborate his dogmatic assertions that Pater Aether or Jupiter is Satan! and that pestilential diseases, cataclysms, and even thunderstorms that prove disastrous, come from the Satanic Host dwelling in Ether—a good warning to the men of Science!

†† The translator replaces the word Mediators by mediums, excusing himself in a foot-note by saying that Cyprian must have meant modern mediums!

———

by, I was struck with wonder upon learning the nature of their oaths to observe, them.*

Believe me, I saw the Devil; believe me I have embraced him† [like the witches at the Sabbath(?)] and have conversed with him; when I was yet quite young, he saluted me by the title of the new Jambres, declaring me worthy of my ministry [initiation] . . . . He promised me continual help during life and a principality after death.‡ Having become in great honour [an Adept] under his tuition, he placed under my

orders a phalanx of demons, and when I bid him good-bye, "Courage, good success, excellent Cyprian," he exclaimed, rising up from his seat to see me to the door, plunging thereby those present into a profound admiration.§

Having bidden farewell to his Chaldaean Initiator, the future Sorcerer and Saint went to Antioch. His tale of "iniquity" and subsequent repentance is long but we will make it short. He became "an accomplished Magician," surrounded by a host of disciples and "candidates to the perilous and sacrilegious art." He shows himself distributing love-philtres and dealing in deathly charms "to rid young wives of old husbands, and to ruin Christian virgins." Unfortunately Cyprianus was not above love himself. He fell in love with the beautiful Justine, a converted maiden, after having vainly tried to make her share the passion one named Aglaides, a profligate, had for her. His "demons failed" he tells us, and he got disgusted with them. This disgust brings on a quarrel between him and his Hierophant, whom he insists on indentifying with the Demon; and the dispute is followed by a tournament between the latter and

---

* Cyprianus simply meant to hint at the rites and mysteries of Initiation, and the pledge of secrecy and oaths that bound the Initiates together. His translator, however, has made a Witches' Sabbath of it instead.

† "Twelve centuries later, in full renaissance and reform, the world saw Luther do the same [embrace the Devil he means?]—according to his own confession and in the same conditions," explains de Mirville in a foot-note, showing thereby the brotherly love that binds Christians. Now Cyprianus meant by the Devil (if the word is really in the original text) his Initiator and Hierophant. No Saint—even a penitent Sorcerer—would be so silly as to speak of his (the Devil's) rising from his seat to see him to the door, were it otherwise.

‡ Every Adept has a "principality after his death."

§ Which shows that it was the Hierophant and his disciples. Cyprianus shows himself as grateful as most of the other converts (the modern included) to his Teachers and Instructors.

---

some Christian converts, in which the "Evil One" is, of course, worsted. The Sorcerer is finally baptized and gets rid of his enemy. Having laid at the feet of Anthimes, Bishop of Antioch, all his books on Magic, he became a Saint in company with the beautiful Justine, who had converted him; both suffered martyrdom under the Emperor Diocletian; and both are buried side by side in Rome, in the Basilica of St. John Lateran, near the Baptistery.

Collected Writings VOLUME XIV

THE EASTERN GUPTA VIDYĀ AND THE KABALAH

We now return to the consideration of the essential identity between the Eastern Gupta-Vidyā and the Kabalah as a system, while we must also show the dissimilarity in their philosophical interpretations since the Middle Ages.

It must be confessed that the views of the Kabalists—meaning by the word those students of Occultism who study the Jewish *Kabalah* and who know little, if anything, of any other Esoteric literature or of its teachings—are as varied in their synthetic conclusions upon the nature of the mysteries taught even in the *Zohar* alone, and are as wide of the true mark, as are the *dicta* upon it of exact Science itself. Like the mediaeval Rosicrucian and the Alchemist—like the Abbot Trithemius, John Reuchlin, Agrippa, Paracelsus, Robert Fludd, Philalethes, etc.—by whom they swear, the continental Occultists see in the Jewish *Kabalah* alone the universal well of wisdom; they find in it the secret lore of nearly all the mysteries of Nature—metaphysical and divine—some of them including herein, as did Reuchlin, those of the Christian *Bible*. For them the *Zohar* is an Esoteric Thesaurus of all the mysteries of the Christian Gospel; and the *Sēpher Yetzīrah* is the light that shines in every darkness, and the container of the keys to open every secret in Nature. Whether many of our modern followers of the mediaeval Kabalists have an idea of the real meaning of the symbology of their chosen Masters is another question. Most of them have probably never given even a passing thought to

the fact that the Esoteric language used by the Alchemists was their own, and that it was given out as a blind, necessitated by the dangers of the epoch they lived in, and not as the Mystery-language, used by the Pagan Initiates, which the Alchemists had re-translated and re-veiled once more.

And now the situation stands thus: as the old Alchemists have not left a key to their writings, the latter have become a mystery within an older mystery. The *Kabalah* is interpreted and checked only by the light which mediaeval Mystics have thrown upon it, and they, in their forced Christology, had to put a theological dogmatic mask on every ancient teaching, the result being that each Mystic among our modern European and American Kabalists interprets the old symbols in his own way, and each refers his opponents to the Rosicrucian and the Alchemist of three and four hundred years ago. Mystic Christian dogma is the central maelstrom that engulfs every old Pagan symbol, and Christianity—Anti-Gnostic Christianity, the modern retort that has replaced the alembic of the Alchemists—has distilled out of all recognition the *Kabalah*, *i. e.*, the Hebrew *Zohar* and other rabbinical mystic works. And now it has come to this: The student interested in

the Secret Sciences has to believe that the whole cycle of the symbolical "Ancient of Days," every hair of the mighty beard of Macroprosopus, refers only to the history of the earthly career of Jesus of Nazareth! And we are told that the *Kabalah* "was first taught to a select company of angels" by Jehovah himself—who, out of modesty, one must think, made himself only the third Sephīrōth in it, and a female one into the bargain. So many Kabalists, so many explanations. Some believe — perchance with more reason than the rest—that the substance of the *Kabalah* is the basis upon which masonry is built, since modern Masonry is undeniably the dim and hazy reflection of primeval Occult Masonry, of the teaching of those divine Masons who established the Mysteries of the prehistoric and prediluvian Temples of Initiation, raised by truly superhuman Builders. Others declare that the tenets expounded in the *Zohar* relate merely to mysteries terrestrial and profane, having no more concern with metaphysical speculations—such as the soul, or the *post-mortem* life of man—than have the Mosaic books. Others, again—and these are the real, genuine Kabalists, who

had their instructions from initiated Jewish Rabbis—affirm that if the two most learned Kabalists of the mediaeval period, John Reuchlin and Paracelsus, differed in their religious professions —the former being the Father of the Reformation and the latter a Roman Catholic, at least in appearance—the *Zohar* cannot contain much of Christian dogma or tenet, one way or the other. In other words, they maintain that the numerical language of the Kabalistic works teaches universal truths—and not any one Religion in particular. Those who make this statement are perfectly right in saying that the Mystery-language used in the *Zohar* and in other Kabalistic literature was once, in a time of unfathomable antiquity, the universal language of Humanity. But they become entirely wrong if to this fact they add the untenable theory that *this language was invented by, or was the original property of, the Hebrews, from whom all the other nations borrowed it*.

They are wrong, because, although the *Zohar* (זהר , ZHR), *The Book of Splendour* of Rabbi Shimon ben-Yohai, did indeed originate with him—his son, Rabbi Elēazār, helped by his secretary, Rabbi Abbā, compiling the Kabalistic teachings of his deceased father into a work called the *Zohar*—those teachings were not Rabbi Shimon's, as the Gupta-Vidyā shows. They are as old as the Jewish nation itself, and far older. In short, the writings which pass at present under the title of the *Zohar* of Rabbi Shimon are about as original as were the Egyptian synchronistic Tables after being handled by Eusebius, or as St. Paul's *Epistles* after their revision and correction by the "Holy Church."*

Let us throw a rapid retrospective glance at the history and

———————

* This is proved if we take but a single recorded instance. G. Pico della Mirandola, finding that there was more Christianity than Judaism in the *Kabalah*, and discovering in it the doctrines of the Trinity, the Incarnation, the Divinity of Jesus, etc., wound up his proofs of this with a challenge to the world at large from Rome. As Christian D. Ginsburg shows ["as the result of his Kabbalistic studies Mirandola published, in

1486, when only twenty-four years of age, *nine hundred thesis*, which were placarded in Rome, and which he undertook to defend in the presence of all European scholars whom he invited to the Eternal City, promising to defray their travelling expenses." (Page 206 of the 1974 reprint of Ginsburg's essays, *The Essenes* and *The Kabbalah* . . . See bibliography in the appendix of this volume.) —*Compiler*.]

———————

the tribulations of that very same *Zohar*, as we know of them from trustworthy tradition and documents. We need not stop to discuss whether it was written in the first century B.C. or in the first century A.D. Suffice it for us to know that there was at all times a Kabalistic literature among the Jews; that though historically it can be traced only from the time of the Captivity, yet from the *Pentateuch* down to the *Talmud* the documents of that literature were ever written in a kind of Mystery-language, were, in fact, a series of symbolical records which the Jews had copied from the Egyptian and the Chaldaean Sanctuaries, only adapting them to their own national history—if history it can be called. Now that which we claim—and it is not denied even by the most prejudiced Kabalist, is that although Kabalistic lore had passed orally through long ages down to the latest pre-Christian Tannaim, and although David and Solomon may have been great Adepts in it, as is claimed, yet no one dared to write it down till the days of Shimon ben-Yohai. In short, the lore found in Kabalistic literature was never recorded in writing before the first century of the modern era.

This brings the critic to the following reflection: While in India we find the *Vedas* and the Brāhmanical literature written down and edited ages before the Christian era—the Orientalists themselves being obliged to concede a couple of millenniums of antiquity to the older manuscripts; while the most important allegories in *Genesis* are found recorded on Babylonian tiles centuries B.C.; while the Egyptian sarcophagi yearly yield proofs of the origin of the doctrines borrowed and copied by the Jews; yet the Monotheism of the Jews is exalted and thrown into the teeth of all the Pagan nations, and the so-called Christian Revelation is placed above all others, like the sun above a row of street gas lamps. Yet it is perfectly well known, having been ascertained beyond doubt or cavil, that no manuscript, whether Kabalistic, Talmudistic, or Christian, which has reached our present generation, is of earlier date than the first centuries of our era, whereas this can certainly never be said of the Egyptian papyri or the Chaldaean tiles, or even of some Eastern writings.

But let us limit our present research to the *Kabalah*, and chiefly to the *Zohar*—called also the *Midrash*. This book, whose

teachings were edited for the first time between 70 and 110 A.D., is known to have been

lost, and its contents to have been scattered throughout a number of minor manuscripts, until the thirteenth century. The idea that it was the composition of Moses de León of Valladolid, in Spain, who passed it off as a pseudograph of Shimon ben-Yohai, is ridiculous, and was well disposed of by Munk—though he does point to more than one modern interpolation in the *Zohar*. At the same time it is more than certain that the present *Book of Zohar* was written by Moses de León, and, owing to joint editorship, is more Christian in its colouring than is many a genuine Christian volume. Munk gives the reason why, saying that it appears evident that the author "made use of ancient documents, and among these of certain *Midraschīm*, or collections of traditions and Biblical expositions, which we do not now possess."*

As a proof, also, that the knowledge of the Esoteric system taught in the *Zohar* came to the Jews very late indeed—at any rate, that they had so far forgotten it that the innovations and additions made by de León provoked no criticism, but were thankfully received—Munk quotes from Tholuck, a Jewish authority, the following information: Hāya Gaōn, who died in 1038, is to our knowledge the first author who developed [and perfected] the theory of the *Sephīrōth*, and he gave to them the names which we find again among the Kabalistic names used by Dr. Jellinek. Moses ben Shem-Tob de Leon, who held intimate intercourse with the Syrian and Chaldaean Christian learned scribes, was enabled through the latter to acquire a knowledge of some of the Gnostic writings.†

Again, the *Sepher Yetzīrah* (*Book of Creation*)—though attributed to Abraham and though very archaic as to its contents—is first mentioned in the eleventh century by Yehuda ha-Levi (in his *Khozari*). And these two, the *Zohar* and *Yetzīrah*, are the storehouse of all the subsequent Kabalistic works. Now let us see how far the Hebrew sacred canon itself is to be trusted.

The word "Kabalah" comes from the root "to receive," and has a meaning identical with the Sanskrit *Smriti* ("received by

____

* [See *B.C.W.*, Vol. VIII, p. 216.]

† This account is summarized from Isaac Myer's *Qabbalah*, p. 10, *et seq*.

____

tradition")—a system of oral teaching, passing from one generation of priests to another, as was the case with the Brāhmanical books before they were embodied in manuscript. The Kabalistic tenets came to the Jews from the Chaldaeans; and if Moses knew the primitive and universal language of the Initiates, as did every Egyptian priest, and was thus acquainted with the numerical system on which it was based, he may have —and we say he has—written *Genesis* and other "scrolls." The five books that now pass current under his name, the *Pentateuch*, are *not* withal the original Mosaic Records.* Nor were they written in the old Hebrew square letters, nor even in the Samaritan characters, for both alphabets belong to a date later than that of Moses, and Hebrew—as it is now known—did not exist

in the days of the great lawgiver, either as a language or as an alphabet.

As no statements contained in the records of the Secret Doctrine of the East are regarded as of any value by the world in general, and since, to be understood by and convince the reader, one has to quote names familiar to him, and use arguments and proofs out of documents which are accessible to all, the following facts may perhaps demonstrate that our assertions are not merely based on the teachings of Occult Records:

(1) The great Orientalist and scholar, Klaproth, denied positively the antiquity of the so-called Hebrew alphabet, on the ground that the square Hebrew characters in which the Biblical manuscripts are written, and which we use in printing, were probably derived from the Palmyrene writing, or some other Semitic alphabet, so that the Hebrew *Bible* is written merely in the Chaldaic phonographs of Hebrew words.

The late Dr. Kenealy pertinently remarked that the Jews and Christians rely on

> A phonograph of a dead and almost unknown language, as abstruse as the cuneiform letters on the mountains of Assyria.†

---

* There is not in the decalogue one idea that is not the counterpart, or the paraphrase, of the dogmas and ethics current among the Egyptians long before the time of Moses and Aaron. (The Mosaic Law a transcript from Egyptian Sources: vide *Geometry in Religion*, London, E. W. Allen, 1890.)

† *Book of God*. *Apocalypse of Adam-Oannes*, Kenealy, p. 383 [London, Reeves & Turner, 1867.] The reference to Klaproth is also from this page.

---

(2) The attempts made to carry back the square Hebrew character to the time of Esdras (B.C. 458) have all failed.

(3) It is asserted that the Jews took their alphabet from the Babylonians during their captivity. But there are scholars who do not carry the now-known Hebrew square letters beyond the late period of the fourth century A.D.*

> The Hebrew Bible is precisely as if Homer were printed, not in Greek, but in English letters; or as if Shakespeare's works were phonographed in Burmese.†

(4) Those who maintain that the ancient Hebrew is the same as the Syriac or Chaldaic have to see what is said in *Jeremiah*, wherein the Lord is made to threaten the house of Israel with bringing against it the mighty and ancient nation of the Chaldaeans:

> A nation whose language thou knowest not, neither understandest what they say.‡

This is quoted by Bishop Walton§ against the assumption of the identity of Chaldaic and Hebrew, and ought to settle the question.

(5) The real Hebrew of Moses was lost after the seventy years' captivity, when the

Israelites brought back Chaldaic with them and grafted it on their own language, the fusion resulting in a dialectical variety of Chaldaic, the Hebrew tincturing it very slightly, and ceasing from that time to be a spoken language.‖

---

* See *Asiat. Jour.*, N.S. vii, p. 275, quoted by Kenealy, p. 384.

† *Book of God, loc. cit.*

‡ *Op. cit.*, v, 15.

§ *Prolegomena*, iii, 13, quoted by Kenealy, p. 385.

‖ See *Book of God,* p. 385. "Care should be taken," says Butler (quoted by Kenealy, p. 489), "to distinguish between the *Pentateuch* in the Hebrew language but in the letters of the Samaritan alphabet, and the version of the *Pentateuch* in the Samaritan language. One of the most important differences between the Samaritan and the Hebrew text respects the duration of the period between the deluge and the birth of Abraham. The Samaritan text makes it longer by some centuries than the Hebrew text; and the *Septuagint* makes it longer by some centuries than the Samaritan. It is observable that in the authentic translation of the Latin *Vulgate*, the Roman Church follows the computation expressed in the Hebrew text; and in her Martyrology follows that of the Seventy," both texts being inspired, as she claims.

174

As to our statement that the present *Old Testament* does not contain the original Books of Moses, this is proven by the facts that:

(1) The Samaritans repudiated the Jewish canonical books and *their* "Law of Moses." They will have neither the *Psalms* of David, nor the Prophets, nor the *Talmud* and *Mishnāh:* nothing but the real Books of Moses, and in quite a different edition.* The Books of Moses and of Joshua are disfigured out of recognition by the Talmudists, they say.

(2) The "black Jews" of Cochin, Southern India—who know nothing of the Babylonian Captivity or of the *ten* "lost tribes" (the latter a pure invention of the Rabbis), proving that these Jews must have come to India before the year 600 B.C.—have their Books of Moses which they will show to no one. And these Books and Laws differ greatly from the present scrolls. Nor are they written in the square Hebrew characters (semi-Chaldaic and semi-Palmyrene) but in the archaic letters, as we were assured by one of them—letters entirely unknown to all but themselves and a few Samaritans.

(3) The Karaim Jews of the Crimea—who call themselves the descendants of the true children of Israel, *i.e.*, of the Sadducees—reject the *Torah* and the *Pentateuch* of the Synagogue, reject the Sabbath of the Jews (keeping Friday), will have neither the Books of the Prophets nor the *Psalms*—nothing but their own Books of Moses and what they call his one and real Law.

This makes it plain that the *Kabalah* of the Jews is but the distorted echo of the Secret Doctrine of the Chaldaeans, and that the real *Kabalah* is found only in the Chaldaean *Book of Numbers* now in the possession of some Persian Sūfīs. Every nation in antiquity had its traditions based on those of the Āryan Secret Doctrine; and each nation points to this day

to a Sage of its own race who had received the primordial revelation from, and had recorded it under the orders of, a more or less divine Being. Thus it was with the Jews, as with all others. They had received their Occult Cosmogony and Laws from their Initiate, Moses, and they have now entirely mutilated them.

* See Rev. Joseph Wolff's *Journal*, p. 200. [Quoted in *Book of God*, pp. 382-83.]

Ādi is the generic name in our Doctrine of all the first men, *i.e*, the first speaking races, in each of the seven zones—hence probably "Ad-am." And such first men, in every nation, are credited with having been taught the divine mysteries of creation. Thus, the Sabaeans (according to a tradition preserved in the Sūfī works) say that when the "Third First Man" left the country adjacent to India for Babel, a tree* was given to him, then another and a third tree, whose leaves recorded the history of all the races; the "Third First Man" meant one who belonged to the Third Root-Race, and yet the Sabaeans call him Adam. The Arabs of Upper Egypt, and the Mohammedans generally, have recorded a tradition that the Angel Azāzēl brings a message from the Wisdom-Word of God to Adam whenever he is reborn; this the Sūfīs explain by adding that this book is given to every Seli- Allah ("the chosen one of God") for his wise men. The story narrated by the Kabalists—namely, that the book given to Adam before his Fall (a book full of mysteries and signs and events which either had been, were, or were to be) was taken away by the Angel Raziel after Adam's Fall, but again restored to him lest men might lose its wisdom and instruction; that this book was delivered by Adam to Seth, who passed it to Enoch, and the latter to Abraham, and so on in succession to the most wise of every generation—relates to all nations, and not to the Jews alone. For Berosus narrates in his turn that Xisuthros compiled a book, writing it at the command of his deity, which book was buried in Zipara† or Sippara, the City of the Sun, in Ba-bel-on-ya, and was dug up long afterwards and deposited in the temple of Belos; it is from this book that Berosus took his history of the antediluvian dynasties of Gods and Heroes. Aelian (in *Nimrod*) speaks of a Hawk (emblem of the Sun), who in the days of the beginnings brought to the Egyptians a book containing the wisdom of their religion. The *Sam-Sam*

* A tree is symbolically a book—as "pillar" is another synonym of the same.

† The wife of Moses, one of the seven daughters of a Midian priest, is called Zipora. It was Jethro, the priest of Midian, who initiated Moses; Zipora, one of the seven daughters. being simply one of the seven Occult powers that the Hierophant was and is supposed to pass to the initiated novice.

of the Sabaeans is also a *Kabalah*, as is the Arabic *Zem-Zem (Well of Wisdom).**

We are told by a very learned Kabalist that Seyffarth asserts that the old Egyptian tongue was only old Hebrew, or a Semitic dialect; and he proves this, our correspondent thinks, by sending him "some 500 words in common" in the two languages. This proves very little to our mind. It only shows that the two nations lived together for centuries, and that before adopting the Chaldaean for their phonetic tongue the Jews had adopted the old Coptic or Egyptian. The Israelitish Scriptures drew their hidden wisdom from the primeval Wisdom-Religion that was the source of other Scriptures, only it was sadly degraded by being applied to things and mysteries of this Earth, instead of to those in the higher and ever-present, though invisible, spheres. Their national history, if they can claim any autonomy before their return from the Babylonian captivity, cannot be carried back one day earlier than the time of Moses. The language of Abraham—if Zeruan (Saturn, the emblem of time —the "Sar," "Saros," a "cycle") can be said to have any language—was not Hebrew, but Chaldaic, perhaps Arabic, and still more likely some old Indian dialect. This is shown by numerous proofs, some of which we give here; and unless, indeed, to please the tenacious and stubborn believers in *Bible* chronology, we cripple the years of our globe to the Procrustean bed of 7,000 years, it becomes self-evident that the Hebrew cannot be called an old language, merely because Adam is supposed to have used it in the Garden of Eden. Bunsen says in *Egypt's Place in Universal History* that in the

> Chaldean tribe immediately connected with Abraham, we find reminiscences of dates disfigured and misunderstood, as genealogies of single men, or indications of epochs. The Abrahamic tribe-recollections go back at least three millennia beyond the grandfather of Jacob.†

The *Bible* of the Jews has ever been an Esoteric Book in its hidden meaning, but this meaning has not remained one and the same throughout since the days of Moses. It is useless, considering the limited space we can give to this subject, to attempt

---

* See for these details the *Book of God*, pp. 244, 250.

† Bunsen, *op. cit*., Vol. V, p. 85.

---

anything like the detailed history of the vicissitudes of the so-called *Pentateuch*, and besides, the history is too well known to need lengthy disquisitions. Whatever was, or was not, the Mosaic *Book of Creation*—from *Genesis* down to the Prophets —the *Pentateuch* of today is not the same. It is sufficient to read the criticisms of Erasmus, and even of Sir Isaac Newton, to see clearly that the Hebrew Scriptures had been tampered with and

remodelled, had been lost and rewritten, a dozen times before the days of Ezra. This Ezra himself may yet one day turn out to have been Azara, the Chaldaean priest of the Fire and Sun-God, a renegade who, through his desire of becoming a ruler, and in order to create an Ethnarchy, restored the old lost Jewish Books in his own way. It was an easy thing for one versed in the secret system of Esoteric numerals, or Symbology, to put together events from the stray books that had been preserved by various tribes, and make of them an apparently harmonious narrative of creation and of the evolution of the Judaean race. But in its hidden meaning, from *Genesis* to the last word of *Deuteronomy*, the *Pentateuch* is the symbolical narrative of the sexes, and is an apotheosis of Phallicism, under astronomical and physiological personations.* Its coordination, however, is only apparent; and the human hand appears at every moment, is found everywhere in the "Book of God." Hence the Kings of Edōm discussed in *Genesis* before any king had reigned in Israel; Moses records his own death, and Aaron dies twice and is buried in two different places, to say nothing of other trifles. For the Kabalist they are trifles, for he knows that all these events are not history, but are simply the cloak designed to envelope and hide various physiological peculiarities; but for the sincere Christian, who accepts all these "dark sayings" in good faith, it matters a good deal. Solomon may very well be regarded as a myth† by the Masons, as they lose

* As is fully shown in *The Source of Measures* and other works.

† Surely even Masons would never claim the *actual* existence of Solomon? As Kenealy shows, he is not noticed by Herodotus, nor by Plato, nor by any writer of standing. It is most extraordinary, he says, "that the Jewish nation, over whom but a few years before the mighty Solomon had reigned in all his glory, with a magnificence scarcely equalled by the greatest monarchs, spending nearly *eight thousand millions* of gold on a temple, was overlooked by the historian Herodotus, writing of Egypt

nothing by it, for all their secrets are Kabalistic and allegorical —for those few, at any rate, who understand them. For the Christian, however, to give up Solomon, the son of David—from whom Jesus is made to descend—involves a real loss. But how even the Kabalists can claim great antiquity for the Hebrew texts of the old Biblical scrolls now possessed by the scholars is not made at all apparent. For it is certainly a fact of history, based on the confessions of the Jews themselves, and of Christians likewise, that:

> The Scriptures having perished in the captivity of Nabuchadrezzar, Esdras, the Levite, the priest, in the times of Artaxerxes, king of the Persians, having become inspired, in the exercise of prophecy restored again the whole of the ancient Scriptures.*

One must have a strong belief in "Esdras," and especially in his good faith, to accept the now-existing copies as genuine Mosaic Books; for:

Assuming that the copies, or rather phonographs which had been made by Hilkiah and Esdras, and the various anonymous editors, were really true and genuine, they must have been wholly exterminated by Antiochus; and the version of the Old Testament which now subsists must have been made by Judas, or by some unknown compilers, probably from the Greek of the Seventy, long after the appearance and death of Jesus. †

The *Bible*, therefore, as it is now (the Hebrew texts, that is), depends for its accuracy on the genuineness of the *Septuagint*; this, we are again told, was written miraculously by the Seventy, in Greek, and the original copy having been lost since that time, our texts are re-translated back into Hebrew from that language. But in this vicious circle of proofs we once more have to rely upon the good faith of two Jews—Josephus and Philo Judaeus

---

on the one hand, and of Babylon on the other—visiting both places, and of course passing almost necessarily within a few miles of the splendid capital of the national Jerusalem? How can this be accounted for?" he asks (p. 457). Nay, not only are there no proofs of the twelve tribes of Israel having ever existed, but Herodotus, the most accurate of historians, who was in Assyria when Ezra flourished, never mentions the Israelites at all; and Herodotus was born in 484 B.C. How is this?

* Clement, *Stromateis*, Bk. I, chap. xii.

† *Book of God*, p. 408.

---

of Alexandria—these two Historians being the only witnesses that the *Septuagint* was written under the circumstances narrated. And yet it is just these circumstances that are very little calculated to inspire one with confidence. For what does Josephus tell us? He says that Ptolemy Philadelphus, desiring to read the Hebrew Law in Greek, wrote to Eleazar, the highpriest of the Jews, begging him *to send him six men from each of the twelve tribes*, who should make a translation for him. Then follows a truly miraculous story, vouchsafed by Aristeas, of these seventy- two men from the twelve tribes of Israel, who, shut up in an island, compiled their translation in exactly seventy-two days, etc.

All this is very edifying, and one might have had very little reason to doubt the story, had not the "ten lost tribes" been made to play their part in it. How could these tribes, lost between 700 and 900 B.C., each send six men some centuries later, to satisfy the whim of Ptolemy, and to disappear once more immediately afterwards from the horizon? A miracle, verily.

We are expected, nevertheless, to regard such documents as the *Septuagint* as containing direct divine revelation: Documents originally written in a tongue about which nobody now knows anything; written by authors that are practically mythical, and at dates as to which no one is able even to make a defensible surmise; documents of the original copies of which there does not now remain a shred. Yet people will persist in talking of the ancient Hebrew, as if there were any man left in the world who now knows one word of it. So little, indeed, was Hebrew known that both the *Septuagint* and the *New Testament* had

to be written in a *heathen* language (the Greek), and no better reasons for it given than what Hutchinson says, namely, that the Holy Ghost chose to write the New Testament in Greek.

The Hebrew language is considered to be very old, and yet there exists no trace of it anywhere on the old monuments, not even in Chaldaea. Among the great number of inscriptions of various kinds found in the ruins of that country:

> One in the Hebrew Chaldee letter and language *has never been found*; nor has a single authentic medal or gem in this new-fangled character been ever discovered, which could carry it even to the days of Jesus.*

---

* *Book of God*, p. 453.

Collected Writings VOLUME XIV

The original *Book of Daniel* is written in a dialect which is a mixture of Hebrew and Aramaic; it is not even in Chaldaic, with the exception of a few verses interpolated later on. According to Sir W. Jones and other Orientalists, the oldest discoverable languages of Persia are the Chaldaic and Sanskrit, and there is no trace of the "Hebrew" in these. It would be very surprising if there were, since the Hebrew known to the philologists does not date earlier than 500 B.C., and its characters belong to a far later period still. Thus, while the real Hebrew characters, if not altogether lost are nevertheless so hopelessly transformed —

> A mere inspection of the alphabet showing that it has been shaped and made regular, in doing which the characteristic marks of some of the letters *have been retrenched* in order to make them more square and uniform—*

that no one but an initiated Rabbi of Samaria or a "Jaina" could read them, the new system of the Masoretic points has made them a sphinx-riddle for all. Punctuation is now to be found everywhere in all the later manuscripts, and by means of it anything can be made of a text; a Hebrew scholar can put on the texts any interpretation he likes. Two instances given by Kenealy will suffice:

> In *Genesis* xlix, 21, we read:
> Naphtali is a *hind let loose*; he *giveth goodly words*.
> By only a slight alteration of the points Bochart changes this into:
> Napthali is a *spreading tree*, *shooting forth beautiful branches*.
> So again, in *Psalms* (xxix, 9), instead of:
> The voice of the Lord *maketh the hind to calve*, and discovereth the forests;
> Bishop Lowth gives:
> The voice of the Lord *striketh the oak*, and discovereth the forests.
> The same word in Hebrew signifies "God" and "Nothing," . . . . †

With regard to the claim made by some Kabalists that there was in antiquity one knowledge and one language, this claim is also our own, and it is very just. Only it must be added, to make the thing clear, that this knowledge and language have

____

* *Asiatic Journal*, vii, p. 275, quoted by Kenealy, p. 384.
† *Book of God*, p. 385.

____

both been esoteric ever since the submersion of the Atlanteans. The Tower of Babel myth relates to that enforced secrecy. Men falling into sin were regarded as no longer trustworthy for the reception of such knowledge, and, from being universal, it became limited to the few. Thus, the "one-lip"—or the Mystery-language—being gradually denied to subsequent generations, all the nations became severally restricted to their own national tongue; and forgetting the primeval Wisdom-language, they stated that the Lord—one of the chief Lords or Hierophants of the Mysteries of the Yava-Aleim—had confounded the languages of all the earth, so that the sinners could understand one another's speech no longer. But Initiates remained in every land and nation, and the Israelites, like all others, had their learned Adepts. One of the keys to this Universal Knowledge is a pure geometrical and numerical system, the alphabet of every great nation having a numerical value for every letter,* and, moreover, a system of permutation of syllables and synonyms which is carried to perfection in the Indian Occult methods, and which the Hebrew certainly has not. This one system, containing the elements of Geometry and Numeration, was used by the Jews for the purpose of concealing their Esoteric creed under the mask of a popular and national monotheistic Religion. The last who knew the system to perfection were the learned and "atheistical" Sadducees, the greatest enemies of the pretensions of the Pharisees and of their confused notions brought from Babylon. Yes, the Sadducees, the

---

* Speaking of the hidden meaning of the Sanskrit words, Mr. T. Subba Row, in his able article on "The Twelve Signs of the Zodiac," gives some advice as to the way in which one should proceed to find out "the deep significance of ancient Sanskrit nomenclature . . . in the old Aryan myths. . . . 1. Find out the synonyms of the word used which have other meanings. 2. Find out the numerical value of the letters composing the word according to the methods of the ancient Tantrika works [Tantrika Śastra—works on Incantation and Magic]. 3. Examine the ancient myths or allegories, if there are any, which have any special connection with the word in question. 4. Permute the different syllables composing the word and examine the new combinations that will thus be formed and their meanings," etc. But he does not give the principal rule. And no doubt he is quite right. The Tantrika Śastras are as old as Magic itself. Have they also borrowed their Esotericism from the Hebrews? [Cf. Five Years of Theosophy, 1885, pp. 106-07.]

Illusionists, who maintained that the Soul, the Angels, and all similar Beings, were illusions because they were temporary—thus showing themselves at one with Eastern Esotericism. And since they rejected every book and Scripture, with the exception of the Law of Moses, it seems that the latter must have been very different from what it is now.*

The whole of the foregoing is written with an eye to our Kabalists. Great scholars as some of them undoubtedly are, they are nevertheless wrong to hang the harps of their faith

on the willows of Talmudic growth—on the Hebrew scrolls, whether in square or pointed characters, now in our public libraries, museums, or even in the collections of Paleographers. There do not remain half-a-dozen copies from the true Mosaic Hebrew scrolls in the whole world. And those who are in possession of these—as we indicated a few pages back—would not part with them, or even allow them to be examined, on any consideration whatever. How then can any Kabalist claim priority for Hebrew Esotericism, and say, as does one of our correspondents, that "the Hebrew has come down from a

____

* Their founder, Zadoc, was the pupil, through Antigonus of Socho, of Simon the Just. They had their own secret *Book of the Law* ever since the foundation of their sect (about 400 B.C.) and this volume was unknown to the masses. At the time of the Separation the Samaritans recognized only the *Book of the Law of Moses* and the *Book of Joshua*, and their *Pentateuch* is far older, and is different from the *Septuagint*. In 168 B.C. Jerusalem had its temple plundered, [See Samuel Burder's *The Genuine Works of Flavius Josephus*, Vol. II, pp. 331-35. New York, Dodd, Mead & Co., 1879.] and its Sacred Books—namely the *Bible* made up by Ezra and finished by Judas Maccabeus—were lost, ... after which the *Masorah* completed the work of destruction (even of Ezra's once-more adjusted *Bible*) begun by the change into square from horned letters. Therefore the later *Pentateuch* accepted by the Pharisees was rejected and laughed at by the Sadducees. They are generally called atheists; yet, since those learned men, who made no secret of their free-thought, furnished from among their number the most eminent of the Jewish high-priests, this seems impossible. How could the Pharisees and the other two believing and pious sects allow notorious atheists to be selected for such posts? The answer is difficult to find for bigotry and for believers in a personal, anthropomorphic God, but very easy for those who accept facts. The Sadducees were called atheists because they believed as the initiated Moses believed, thus differing very widely from the latter made-up Jewish legislator and hero of Mount Sinai.

____

far remoter antiquity than any of them [whether Egyptian or even Sanskrit!], and that it was the source, or nearer to the old original source, than any of them"?*

As our correspondent says: "It becomes more convincing to me every day that in a far past time there was *a mighty civilization with enormous learning, which had a common language over the earth, as to which its essence can be recovered from the fragments which now exist."*

Aye, there existed indeed a mighty civilization, and a still mightier secret learning and knowledge, the entire scope of which can never be discovered by Geometry and the *Kabalah* alone; for there are seven keys to the large entrance door, and not one, nor even two, keys can ever open it sufficiently to allow more than glimpses of what lies within.

Every scholar must be aware that there are two distinct styles—*two schools*, so to speak—plainly traceable in the Hebrew Scriptures: the Elohistic and the Jehovistic. The portions belonging to these respectively are so blended together, so completely mixed up by later hands, that often all external characteristics are lost. Yet it is also known that the two schools were antagonistic; that the one taught esoteric, the other exoteric, or theological doctrines; that the one, the Elohists, were Seers (*Roeh*), whereas the other, the Jehovists, were prophets (*Nabi*),† and that the latter—who later became Rabbis–were

generally only nominally prophets by virtue of their official position, as the Pope is called the infallible and inspired

---

* The measurements of the Great Pyramid being those of the temple of Solomon, of the Ark of the Covenant, etc., according to Piazzi Smythe and the author of *The Source of Measures*, and the Pyramid of Gizeh being shown on astronomical calculations to have been built 4950 B.C., and Moses having *written* his books—for the sake of argument—not even half that time before our era, how can this be? Surely if any one borrowed from the other, it is not the Pharaohs from Moses. Even philology shows not only the Egyptian, but even the Mongolian, older than the Hebrew.

† This alone shows how the Books of Moses were tampered with. In *I Samuel* (ix, 9), it is said: "He that is now called a prophet [Nabi] was beforetime called a Seer [Roeh]." Now since before *Samuel*, the word "Roeh" is met nowhere in the *Pentateuch*, but its place is always taken by that of "Nabi," this proves clearly that the Mosaic text has been replaced by that of the later Levites. (See for fuller details *Jewish Antiquities*, by the Rev. D. Jennings, D.D.)

---

vicegerent of God. That, again, the Elohists meant by "Elohim" "forces," identifying their Deity, as in the Secret Doctrine, with Nature; while the Jehovists made of Jehovah a personal God externally, and used the term simply as a phallic symbol—a number of them secretly disbelieving even in metaphysical, abstract Nature, and synthesizing all on the terrestrial scale. Finally, the Elohists made of man the divine incarnate image of the El∩h…m, emanated first in all Creation; and the Jehovists show him as the last, the crowning glory of the animal creation, instead of his being the head of all the sensible beings on earth. (This is reversed by some Kabalists, but the reversion is due to the designedly-produced confusion in the texts, especially in the first four chapters of *Genesis*.)

Take the *Zohar* and find in it the description relating to Ain-Soph, the Western or Semitic Parabrahman. What passages have come so nearly up to the Vedntic ideal as the following:

> The creation [the evolved Universe] is the garment of that which has no name, the garment *woven from the Deity's own substance.**

Between that which is Ain or "nothing," and the Heavenly Man, there is an Impersonal First Cause, however, of which it is said:

> Before It gave any shape to this world, before It produced any form, It was alone, without form or similitude to anything else. Who, then, can comprehend It, how It was before the creation, since It was formless? Hence it is forbidden to represent It by any form, similitude, or even by Its sacred name, by a single letter or a single point.†

The sentence that follows, however, is an evident later interpolation; for it draws

attention to a complete contradiction:

And to this the words (*Deut*. iv, 15), refer—"Ye saw no manner of similitude on the day the Lord spake unto you."

But this reference to Chapter iv of *Deuteronomy*, when in Chapter v God is mentioned as speaking "face to face" with the people, is very clumsy.

---

* *Zohar*, i, 2a. [See also: *Zohar* (Bereshith, *Genesis*) tr. by Nurho de Manhar (pseud.) Wizards Bookshelf, San Diego, 1980.]

† *Zohar*, 42 B.

Not one of the names given to Jehovah in the *Bible* has any reference whatever to either Ain Soph or the Impersonal First Cause (which is the Logos) of the *Kabalah*; but they all refer to the *Emanations*.

It says:

For although, to reveal itself to us, the Concealed of all the Concealed sent forth the Ten Emanations [Sephīrōth] called the *Form of God*, *Form of the Heavenly Man*, yet since even this luminous form was too dazzling for our vision, it had to assume another form, or had to put on another garment, *which consists of the Universe*. *The Universe*, therefore, or the visible world, is a farther expansion of the Divine Substance, and is called in the Kabalah "*The Garment of God*."*

This is the doctrine of all the Hindu Puranas, especially that of the Vishnu-Purana. Vishnu pervades the Universe and is that Universe; Brahm enters the Mundane Egg, and issues from it as the Universe; Brahma even dies with it and there remains only Brahman, the impersonal, the eternal, the unborn, and the unqualifiable. The Ain-Soph of the Chaldaeans and later of the Jews is assuredly a copy of the Vaidic Deity; while the "Heavenly Adam," the Macrocosm which unites in itself the totality of beings and is the Esse of the visible Universe, finds his original in the Puranic Brahma. In Sod, "the Secret of the Law," one recognizes the expressions used in the oldest fragments of the Gupta-Vidya, the Secret Knowledge. And it is not venturing too much to say that even a Rabbi quite familiar with his own special Rabbinical Hebrew would only comprehend its secrets thoroughly if he added to his learning a serious knowledge of the Hindu philosophies. Let us turn to Stanza I of the Book of Dzyan for an example.

The *Zohar* premises, as does the Secret Doctrine, a universal, eternal Essence, passive—because absolute—in all that men call attributes. The pregenetic or precosmical Triad is a pure metaphysical abstraction. The notion of a triple hypostasis in one Unknown Divine Essence is as old as speech and thought.

---

* *Zohar* i, 2a. See Dr. Christian David Ginsburg's essay on *The Cabbalah, its Doctrines, Developments and Literature*. [First published in Gt. Britain in 1863 by Longmans Green & Co.; for the quotation above see p. 108 of a 1974 reprint of Ginsburg's combined essays, bearing the title: The *Essenes and The Kabbalah . . .*, reprinted in N.Y. by Sam Weiser; also 1972.—*Compiler*.]

Hiranyagarbha, Hari, and Samkara—the Creator, the Preserver, and the Destroyer—are the three manifested attributes of it, appearing and disappearing with Kosmos; the visible Triangle, so to speak, on the plane of the ever-invisible Circle. This is the primeval root-thought of thinking Humanity; the Pythagorean Triangle emanating from the ever-concealed Monad, or the Central Point.

Plato speaks of it and Plotinus calls it an ancient doctrine, on which Cudworth remarks that:

> Since Orpheus, Pythagoras, and Plato, who, all of them, asserted a Trinity of divine hypostases, unquestionably derived much of their doctrine from the Egyptians, it may be reasonably suspected, that the Egyptians did the like before them.*

The Egyptians certainly derived their Trinity from the Indians. Wilson justly observes:

> As, however, the Grecian accounts and those of the Egyptians are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find amongst them the doctrine in its most original, as well as most methodical and significant, form.†

This, then, is the meaning:

> *"Darkness alone filled the Boundless All, for Father, Mother and Son were once more One."*‡

Space was, and is ever, as it is between the Manvantaras. The Universe in its pre-kosmic state was once more homogeneous and one—outside its aspects. This was a Kabalistic, and is now a Christian teaching.

As is constantly shown in the *Zohar*, the Infinite Unity, or Ain-Soph, is ever placed outside human thought and appreciation; and in *Sēpher Yetzirāh* we see the Spirit of God—the Logos, not the Deity itself—called One.

> One is the Spirit of the living God, . . . who liveth forever. Voice, Spirit, [of the Spirit], and Word: this is the Holy Spirit,§

---

* Ralph Cudworth, *Intellectual System of the Universe*, I, iii. London, Thomas Tegg, 1845. Quoted by Wilson, *Vishnu Purana*, Vol. I, p. 14 fn.

† *Vishnu Purana*, I, 14. [H.H. Wilson ed., London, John Murray, 1840.]

‡ Stanza I, 5 [*The Secret Doctrine*, I, p. 40] .

§ *Sēpher Yetzirāh*, I, §9.

RALPH CUDWORTH, DD.
1617-1688

and the Quaternary. From this Cube emanates the whole Kosmos.

Says the Secret Doctrine:

> *It is called to life. The mystic Cube in which rests the Creative Idea, the manifesting Mantra* [or articulate speech— Vach] *and the holy Purusha* [both radiations of prima materia] *exist in the Eternity in the Divine Substance in their latent state*

—during Pralaya.

And in the *Sēpher Yetzirah*, when the Three-in-One are to be called into being—by the manifestation of Shekh…nah, the first effulgency or radiation in the manifesting Kosmos —the "Spirit of God," or Number One,* fructifies and awakens the dual Potency, Number Two, Air, and Number Three, Water; in these "are darkness and emptiness, slime and dung"—which is Chaos, the Tohu-Vah-Bohu. The Air and Water emanate Number Four, Ether or Fire, the Son. This is the Kabalistic Quaternary. This Fourth Number, which in the manifested Kosmos is the One, or the Creative God, is with the Hindus the "Ancient," Sanat, the Prajāpati of the *Vedas* and the Brahmā of the Brāhmans—the heavenly Androgyne, as he becomes the male only after separating himself into two bodies, Vāch and Virāj. With the Kabalists, he is at first the Yōd-Havāh, only later becoming Jehovah, like Virāj, his prototype, after separating himself as Adam-Kadmon into Adam and Eve in the formless, and into Cain-Abel in the semiobjective world, he

became finally the Yōd-Havāh, or man and woman, in Enoch, the son of Seth.

For, the true meaning of the compound name of Jehovah—of which, unvoweled, you can make almost anything—is: men and women, or humanity composed of its two sexes. From the first chapter to the end of the fourth chapter of *Genesis* every name is a permutation of another name, and every personage is at the same time somebody else. A Kabalist

____

* In its manifested state it becomes Ten, the Universe. In the Chaldaean *Kabalah* it is sexless. In the Jewish, Shekhinah is female, and the early Christians and Gnostics regarded the Holy Ghost as a female potency. In the Book of Numbers "Shekhina" is made to drop the final "h" that makes it a feminine name. Narayana, the Mover on the Waters, is also sexless; but it is our firm belief that Shekhînah and Daiviprakiti, the "Light of the Logos," are one and the same thing philosophically.

____

traces Jehovah from the Adam of earth to Seth, the third son—or rather race—of Adam.* Thus Seth is Jehovah male; and Enos, being a permutation of Cain and Abel, is Jehovah male and female, or our mankind. The Hindu Brahmā-Virāj, Virāj-Manu, and Manu-Vaivasvata, with his daughter and wife, Vāch, present the greatest analogy with these personages—for anyone who will take the trouble of studying the subject in both the *Bible* and the Puranas. It is said of Brahmā that he created himself as Manu, and that he was born of, and was identical with, his original self, while he constituted the female portion "Śata-rupa" (hundred-formed). In this Hindu Eve, "the mother of all living beings," Brahma created Viraj, who is himself, but on a lower scale, as Cain is Jehovah on an inferior scale: both are the first males of the Third Race. The same idea is illustrated in the Hebrew name of God (יהוה). Read from right to left "Yōd" (י) is the father. "He" (ה) the mother, "Vau" (ו) the son, and "He" (ה), repeated at the end of the word, is generation, the act of birth, materiality. This is surely a sufficient reason why the God of the Jews and Christians should be personal, as much as the male Brahmā, Vishnu, or Śiva of the orthodox, exoteric Hindu.

Thus the term of Yhvh alone—now accepted as the name of "One living [male] God"—will yield, if seriously studied, not only the whole mystery of *Being* (in the Biblical sense), but also that of the Occult Theogony, from the highest divine Being, the third in order, down to man. As shown by the best Hebraists:

> The verbal היה or Hayah, or E-y-e, means *to be, to exist*, while חיה or Hayah, or E-y-e, means *to live, as motion of existence*.†

Hence Eve stands as the evolution and the never-ceasing "becoming" of Nature. Now if we take the almost untranslatable Sanskrit word Sat, which means the quintessence of

____

* The Elohim create the Adam of dust, and in him Jehovah-Binah separates himself into Eve, after

which the male portion of God becomes the Serpent, tempts himself in Eve, then creates himself in her as Cain, passes into Seth, and scatters from Enoch, the Son of Man, or Humanity, as Yod-Havah.

† *The Source of Measures*, p. 8.

———————

absolute immutable Being, or Be-ness—as it has been rendered by an able Hindu Occultist—we shall find no equivalent for it in any language; but it may be regarded as most closely resembling "Ain," or "Ain-Soph," Boundless Being. Then the term Hāyāh, "to be," as passive, changeless, yet manifested existence may perhaps be rendered by the Sanskrit Jīvātman, universal life or soul, in its secondary or cosmic meaning; while "žāyāh," "to live," as "motion of existence," is simply Prana, the ever-changing life in its objective sense. It is at the head of this third category that the Occultist finds Jehovah—the Mother, Binah, and the Father, Arelim. This is made plain in the *Zohar*, when the emanation and evolution of the Seph…rōth are explained: First, Ain-Soph, then Shekh…nah, the Garment or Veil of Infinite Light, then Sephīrah or the Kadmon, and, thus making the fourth, the spiritual Substance sent forth from the Infinite Light. This Sephīrah is called the Crown, Kether, and has besides, six other names—in all seven. These names are: 1. Kether; 2. the Aged; 3. the Primordial Point; 4. the White Head; 5. the Long Face; 6. the Inscrutable Height; and 7. Eheyēh ("I am").* This Septenary Sephīrah is said to contain in itself the nine Sephirōth. But before showing how she brought them forth, let us read an explanation about the Seph…rth in the *Talmud*, which gives it as an archaic tradition, or Kabalah.

There are three groups (or orders) of Sephīrōth: 1. The Sephrth called "divine attributes" (the Triad in the Holy Quaternary); 2. the sidereal (personal) Sephīrōth; 3. the metaphysical Sephīrōth, or a periphrasis of Jehovah, who are the first three Sephīrōth (Kether, Hokmah and Bīnāh), the rest of the seven being the personal "Seven Spirits of the Presence" (also of the planets, therefore). Speaking of these, the angels are meant, though not because they are seven, but because they represent the seven Sephiroth which contain in them the universality of the Angels.

This shows (a) that, when the first four Sephīrōth are

———————

* This identifies Sephirah, the third potency, with Jehovah the Lord, who says to Moses out of the burning bush: "(Here) I am" (*Exodus* iii, 4). At this time the "Lord" had not yet become Jehovah. It was not the one male God who spoke, but the Elohim manifested, or the Sephiroth in their manifested collectivity of seven, contained in the triple Sephirah.

———————

separated, as a Triad-Quaternary—Sephīrah being its synthesis—there remain only seven Sephiroth, as there are seven Rishis; these become ten when the Quaternary, or the first divine Cube, is scattered into units; and (*b*) that while Jehovah might have been viewed as the Deity, if he be included in the three divine groups or orders of the Sephiroth, the collective Elohim, or the quaternary indivisible Kether, once that he becomes a male God, he is no more than one of the Builders of the lower group—a Jewish Brahma.* A demonstration is now attempted.

The first Sephirah, containing the other nine, brought them forth in this order: (2) Hokmah (or Wisdom), a masculine active potency represented among the divine names as Yah; and, as a permutation or an evolution into lower forms in this instance—becoming the ophanim (or the Wheels—cosmic rotation of matter) among the army, or the angelic hosts. From this Hokmah emanated a feminine passive potency called (3) Intelligence, Binah, whose divine name is Jehovah, and whose angelic name, among the Builders and Hosts, is Arelim.† It is from the union of these two potencies, male and female (or Hokmah and Binah) that emanated all the other Sephiroth, the seven orders of the Builders. Now if we call Jehovah by his divine name, then he becomes at best and forthwith "a female passive" potency in Chaos. And if we view him as a male God, he is no more than one of many, an Angel, Arelim. But straining the analysis to its highest point, and if his male name Yah, that of Wisdom, be allowed to him, still he is not the "Highest and the one Living God"; for he is contained with many others within Sephirah, and Sephirah herself is a third Potency in Occultism, though regarded as the first in the

---

* The Brahmans were wise in their generation when they gradually, for no other reason than this, abandoned Brahma, and paid less attention to him individually than to any other deity. As an abstract synthesis they worshipped him collectively and in every God, each of which represents him. As Brahmâ, the male, he is far lower than Śiva, the Linga, who personates universal generation, or Vishnu, the preserver—both Śiva and Vishnu being the regenerators of life after destruction. The Christians might do worse than follow their example, and worship God in Spirit, and not in the male Creator.

† A plural word, signifying a collective host generically; literally, the "strong lion."

---

exoteric *Kabalah*—and is one, moreover, of lesser importance than the Vaidic Aditi, or the Primordial Water of Space, which becomes after many a permutation the Astral Light of the Kabalist.

Thus the *Kabalah*, as we have it now, is shown to be of the greatest importance in explaining the allegories and "dark sayings" of the *Bible*. As an Esoteric work upon the mysteries of creation, however, it is almost worthless as it is now disfigured, unless checked by the Chaldaean *Book of Numbers* or by the tenets of the Eastern Secret Science, or Esoteric Wisdom. The Western nations have neither the original *Kabalah*, nor yet the Mosaic *Bible*.

Finally, it is demonstrated by internal as well as by external evidence, on the testimony of the best European Hebraists, and the confessions of the learned Jewish Rabbis themselves, that "an ancient document forms the essential basis of the *Bible*, which received very considerable insertions and supplements"; and that "the *Pentateuch* arose out of the primitive or older document by means of a supplementary one." Therefore in the absence of the *Book of Numbers*,* the Kabalists of the West are only entitled to come to definite conclusions, when they have at hand some data at least from that "ancient document"—data now found scattered throughout Egyptian papyri, Assyrian tiles, and the traditions preserved by the descendants of the disciples of the last Nazars. Instead of that, most of them accept as their authorities and infallible guides Fabre d'Olivet—who was a man of immense erudition and of speculative mind, but neither a Kabalist nor an Occultist, either Western or Eastern—and the Mason Ragon, the greatest of the "Widow's sons," who was even less of an Orientalist than d'Olivet, for Sanskrit learning was almost unknown in the days of both these eminent scholars.

---

* The writer possesses only a few extracts, some dozen pages in all, verbatim quotations from that priceless work, of which but two or three copies, perhaps, are still extant.

Collected Writings VOLUME XIV

HEBREW ALLEGORIES

How can any Kabalist, acquainted with the foregoing, deduce his conclusions with regard to the true Esoteric beliefs of the primitive Jews, from only that which he now finds in the Jewish scrolls? How can any scholar—even though one of the keys to the universal language be now positively discovered, the true key to the numerical reading of a pure geometrical system—give out anything as his *final* conclusion? Modern Kabalistic speculation is on a par now with modern "speculative Masonry", for as the latter tries vainly to link itself with the ancient—or rather the archaic—Masonry of the Temples, failing to make the link because all its claims have been shown to be inaccurate from an archaeological standpoint, so fares it also with Kabalistic speculation. As no mystery of Nature worth running after can be revealed to humanity by settling whether Hiram Abif was a living Sidonian builder, or a solar myth, so no fresh information will be added to Occult Lore by the details of the exoteric privileges conferred on the Collegia Fabrorum by Numa Pompilius. Rather must the symbols used in it be studied in the Aryan light, since all the Symbolism of the ancient Initiations came to the West with the light of the Eastern Sun. Nevertheless, we find the most learned Masons and Symbologists declaring that all these weird symbols and glyphs, that run back to a common origin of immense antiquity, were nothing more than a display of cunning natural phallicism, or emblems of primitive typology. How much nearer the truth is the author of *The Source of Measures*, who declares that the elements of human and numerical construction in the *Bible* do not shut out the spiritual elements in it, albeit so few now understand them. The words we quote are as suggestive as they are true:

> How desperately blinding becomes a superstitious use, through ignorance of such emblems, when they are made to possess the power of bloodshed and torture, through orders of propaganda of any species of religious cultus. When one thinks of the horrors of a *Moloch,* or *Baal,* or *Dāgōn* worship; of the correlated blood deluges under the cross baptized in gore by Constantine, as the initiative of the secular church; . . . when one thinks of all this, and then that the cause of all has been simply ignorance of the real radical reading of the *Moloch*, and *Baal*, and *Dāgōn*, and the cross and the *t'phillin*, all running back to a common origin, and, after all,

> being nothing more than a display of pure and natural mathematics, ... one is apt to feel like cursing

> ignorance, and to lose confidence in what are called *intuitions* of religion; one is apt to wish for a return of the day when all the world was of one *lip* and of one *knowledge* . . . . But while these elements [of the construction of the pyramid] are rational and scientific, . . let no man consider that with this discovery comes a cutting off of the *spirituality** of the *Bible* intention, or of man's relation to this spiritual foundation. Does one wish to build a house? No house was ever actually built with tangible material *until first the architectural design of building had been accomplished*, no matter whether the structure was palace or hovel. So with these elements and numbers. They are not of man, nor are they of his invention. They have been revealed to him to the extent of his ability to realize a system, which is *the creative system* of the eternal God. . . . But, *spiritually*, to man the value of this matter is, that he can actually, in contemplation, bridge over all material construction of the cosmos, and pass into the very *thought* and *mind* of God, to the extent of recognizing this *system of design* for cosmic creation— yea, even before the words went forth, *Let there be*!†

But true as the above words may be, when coming from one who has rediscovered, more completely than anyone else has done during the past centuries, one of the keys to the universal Mystery Language, it is impossible for an Eastern Occultist to agree with the conclusion of the able author of *The Source of Measures*. He "has set out to find the truth." and yet he still believes that:

> The best and most authentic vehicle of communication from [the creative] God to man . . . is to be found in the Hebrew Bible.

To this we must and shall demur, giving our reasons for it in a few words. The "Hebrew *Bible*" exists no more, as has been shown in the foregoing pages, and the garbled accounts, the falsified and pale copies we have of the real Mosaic *Bible* of the Initiates, warrant the making of no such sweeping assertion and claim. All that the scholar can fairly claim is that the Jewish *Bible*, as now extant—in its latest and final interpretation, and according to the newly-discovered key—may give

---

* Aye; but that *spirituality* can never be discovered, far less proved, unless we turn to the Šryan Scriptures and Symbology. For the Jews it was lost, save for the Sadducees, from the day that the "chosen people" reached the Promised Land; the national Karma preventing Moses from reaching it.

† *The Source of Measures*, pp. 317-18.

---

a partial presentment of the truths it contained before it was mangled. But how can he tell what the *Pentateuch* contained before it had been recomposed by Esdras; then corrupted still more by the ambitious Rabbis in later times, and otherwise remodelled and interfered with? Leaving aside the opinion of the declared enemies of the Jewish Scriptures, one may quote simply what their most devoted followers say.

Two of these are Horne and Prideaux. The avowals of the former will be sufficient to show how much now remains of the original Mosaic books, unless indeed we accept his sublimely blind faith in the inspiration and editorship of the Holy Ghost. He writes that when a Hebrew scribe found a writing of any author, he was entitled, if he thought fit, being "conscious of the aid of the Holy Spirit," to do exactly as he pleased with it—to cut

it up, or copy it, or use as much of it as he deemed right, and so to incorporate it with his own manuscript. Dr. Kenealy aptly remarks of Horne, that it is almost impossible to get any admission from him

> That makes against his church, so remarkably guarded is he [Horne] in his phraseology and so wonderfully discreet in the use of words that his language, like a diplomatic letter, perpetually suggests to the mind ideas other than those which he really means; I defy any unlearned person to read his chapter on "Hebrew characters" and to derive *any knowledge* from it whatever on the subject on which he professes to treat.*

And yet this same Horne writes:

> We are persuaded that the things to which reference is made proceeded from the original writers or *compilers* of the books [*Old Testament*]. Sometimes they took other writings, annals, genealogies, and such like, with which they *incorporated additional matter*, or which they put together with greater or less condensation. The *Old Testament* authors used the sources they employed (that is, the writing of other people) with freedom and independence. Conscious of the aid of the Divine Spirit, *they adapted* their own productions, or the productions of others, to the wants of the times. But in these respects they cannot be said to have corrupted the text of Scripture. *They made the text.*†

———————

* *The Book of God*, pp. 388, 389.

† See Thomas Hartwell Horne's *An Introduction to . . . the Holy Scriptures* (l0th edition). Vol. ii, p. 33, as quoted by Dr. Kenealy, p. 389. [London, Longman . . . Green etc., 1856-59 (4v.)]

———————

But of what did they make it? Why, of the writings of other persons, justly observes Kenealy:

> And this is Horne's notion of what the *Old Testament* is—a cento from the writings of unknown persons collected and put together by those who, he says, were divinely inspired. No infidel that I know of has ever made so damaging a charge as this against the authenticity of the *Old Testament*.*

This is quite sufficient, we think, to show that no key to the universal language-system can ever open the mysteries of Creation in a work in which, whether through design or carelessness, nearly every sentence has been made to apply to the latest outcome of religious views—to Phallicism, and to nothing else. There are a sufficient number of stray bits in the Elohistic portions of the *Bible* to warrant the inference that the Hebrews who wrote it were Initiates; hence the mathematical coordinations and the perfect harmony between the measures of the Great Pyramid and the numerals of the Biblical glyphs. But surely if one borrowed from the other, it cannot be the architects of the Pyramid who borrowed from Solomon's Temple, if only because the former exists to this day as a stupendous living monument of Esoteric records, while the famous temple has never existed outside of the far later Hebrew scrolls.† Hence there is a great distance between the admission that some Hebrews were initiates, and the conclusion that because of this the Hebrew *Bible* must be the best standard, as being the highest representative of the archaic

Esoteric System.

Nowhere does the *Bible* say, moreover, that the Hebrew is the language of God; of this boast, at any rate, the authors are not guilty. Perhaps because in the days when the *Bible* was last edited the claim would have been too preposterous—hence

———————

* *The Book of God. Loc. Cit.*

† The author [Skinner] says that Parker's *quadrature* is "that identical measure which was used anciently as the perfect measure, by the Egyptians, in the construction of the Great Pyramid, which was built to *monument it and its uses*," and that "from it the *sacred cubit-value was derived*, which was the cubit- value used in the construction of the Temple of Solomon, the Ark of Noah, and the Ark of the Covenant" (*The Source of Measures*, p. 22). This is a grand discovery, no doubt, but it only shows that the Jews profited well by their captivity in Egypt, and that Moses was a great Initiate.

———————

dangerous. The *compilers* of the *Old Testament*, as it exists in the Hebrew canon, knew well that the language of the Initiates in the days of Moses was identical with that of the Egyptian Hierophants; and that none of the dialects that had sprung from the old Syriac and the pure old Arabic of Yarab—the father and progenitor of the primitive Arabians, long before the time of Abraham, in whose days the ancient Arabic had already become vitiated—that none of those languages was the one sacerdotal universal tongue. Nevertheless all of them included a number of words which could be traced to common roots. And to do this is the business of modern Philology, though to this day, with all the respect due to the labors of the eminent Philologists of Oxford and Berlin, that Science seems to be hopelessly floundering in the Cimmerian darkness of mere hypothesis.

Ahrens, when speaking of the letters as arranged in the Hebrew sacred scrolls, and remarking that they were musical notes, had probably never studied ryan Hindu music. In the Sanskrit language letters are continually arranged in the sacred Ollas so that they may become musical notes. For the whole Sanskrit alphabet and the *Vedas*, from the first word to the last, are musical notations reduced to writing; the two are inseparable. * As Homer distinguished between the "language of Gods" and the "language of men,"† so did the Hindus. The

———————

* See *The Theosophist*, Vol. I, November, 1879, art. "Hindu Music," p. 47 [Wizards Bookshelf, rpr. 1979.]

† The Sanskrit letters are far more numerous than the poor twenty-two letters of the Hebrew alphabet. They are all musical, and they are read-or rather chanted—according to a system given in very old Tantrika works, and are called Devanagar…, the speech, or language, of the Gods. And since each letter answers to a numeral, the Sanskrit affords a far larger scope for expression, and it must necessarily be far more perfect than the Hebrew, which followed the same system but could apply it only in a very limited way. If either of these two languages were taught to humanity by the Gods, surely it would more likely be the Sanskrit, the perfect form of the most perfect language on earth, than the Hebrew, the roughest and the poorest. For once anyone believes in a language of divine origin, he can hardly believe at the same time that Angels or Gods or any divine Messengers have had to develop it from a rough monosyllabic form into a perfect one, as we see in terrestrial linguistic evolution. [See *B.C.W.*, Vol. VII, pp. 263-64.]

———————

Devanāgarī, the Sanskrit characters, are the "speech of the Gods," and Sanskrit is the divine language.

It is argued in defence of the present version of the Mosaic Books that the mode of language adopted was an "accommodation" to the ignorance of the Jewish people. But the said "mode of language" drags down the "sacred text" of Esdras and his colleagues to the level of the most unspiritual and gross phallic religions. This plea confirms the suspicions entertained by some Christian Mystics and many philosophical critics, that:

(*a*) Divine Power as an Absolute Unity had never anything more to do with the Biblical Jehovah and the "Lord God" than with any other Sephīrōth or number. The Ain-Soph of the *Kabalah* of Moses is as independent of any relation with the created Gods as is Parabrahman Itself.

(*b*) The teachings veiled in the *Old Testament* under allegorical expressions are all copied from the Magical Texts of Babylonia, by Esdras and others, while the earlier Mosaic Text had its source in Egypt.

A few instances known to almost all Symbologists of note, and especially to the French Egyptologists, may help to prove the statement. Furthermore, no ancient Hebrew Philosopher, Philo no more than the Sadducees, claimed, as do now the ignorant Christians, that the events in the *Bible* should be taken literally. Philo says most explicitly:

> The verbal statements are fabulous [in the Book of the Law]: it is in the allegory that we shall find the truth.

Let us give a few instances, beginning with the latest narrative, the Hebrew, and thus if possible trace the allegories to their origin.

1. Whence the Creation in six days, the seventh day as day of rest, the seven Elōhīm,* and the division of space into heaven

---

* In the first chapter of *Genesis* the word "God" represents the Elōhīm —Gods in the plural, not one God. This is a cunning and dishonest translation. For the whole *Kabalah* explains sufficiently that the Alhim (Elōhīm) are seven; each creates one of the seven things enumerated in the first chapter, and these answer allegorically to the seven creations. To make this clear, count the verses in which it is said "And God saw that it was good," and you will find that this is said seven times—in verses 4, 10, 12, 18, 21, 25, and 31. And though the compilers cunningly represent the creation of man as occurring on the sixth day, yet, having made man "male

---

and earth, in the first chapter of *Genesis*?

The division of the vault above from the Abyss, or Chaos, below is one of the first acts of creation or rather of evolution, in every cosmogony. Hermes in *Poimandrēs* speaks of a heaven seen in seven circles with seven Gods in them. We examine the Assyrian tiles and find the same on them—the seven creative Gods busy each in his own sphere. The cuneiform legends narrate how Bel prepared the seven mansions of the Gods; how heaven was separated from the earth. In the Brāhmanical allegory everything is septenary, from the seven zones, or envelopes, of the Mundane Egg down to the seven continents, islands, seas, etc. The six days of the week and the seventh, the Sabbath, are based primarily on the seven creations of the Hindu Brahmā, the seventh being that of man; and secondarily on the number of generation. It is pre- eminently and most conspicuously phallic. In the Babylonian system the seventh day, or period, was that in which man and the animals were created.

2. The Elōhīm make a woman out of Adam's rib.* This process is found in the Magical Texts translated by G. Smith.

> The seven Spirits bring forth the woman from the loins of the man,

explains Mr. Sayce in his *Hibbert Lectures*.†

The mystery of the woman who was made from the man is repeated in every national religion, and in Scriptures far antedating the Jewish. You find it in the Avestan fragments, in the Egyptian *Book of the Dead*, and finally in Brahmā, the male, separating from himself, as a female self, Vāch, in whom he creates Virāj.

3. The two Adams of the first and second chapters in *Genesis*

———————

and female in the image of God," the Seven Elōhīm repeat the sacramental sentence, "It was good," for the seventh time, thus making of man the seventh creation, and showing the origin of this bit of cosmogony to be in the Hindu creations. The Elōhīm are, of course, the seven Egyptian Khnumu, the "assistant- architects"; the seven Amshāspends of the Zoroastrians; the Seven Spirits subordinate to Ialdabaōth of the Nazareans; the seven Prajāpatis of the Hindus, etc.

* *Gen*. ii, 21, 22.

† *Op. cit*. See Lecture VI, p. 395, note [Wms. & Norgate, London (1909)].

———————

originated from garbled exoteric accounts coming from the Chaldaeans and the Egyptian Gnostics, revised later from the Persian traditions, most of which are old Āryan allegories. As Adam-Kadmon is the seventh creation,* so the Adam of dust is the eighth; and in the *Purānas* one finds an eighth, the Anugraha creation, and the Egyptian Gnostics had it. Irenaeus, complaining of the heretics, says of the Gnostics:

> Sometimes they will have him [man] to have been made on the sixth day, and sometimes on the eighth.†

The author of *The Hebrew and Other Creations Fundamentally Explained* writes:

These two creations of man on the sixth day and on the eighth were those of the Adamic, or fleshly man, and of the spiritual man, who were known to Paul and the Gnostics as the first and second Adam, the man of earth and the man of Heaven. Irenaeus also says they insisted that Moses began with the Ogdoad of the Seven Powers and their mother, Sophia (the old Kefa of Egypt, who is the *Living Word* at Ombos).

Sophia is also Aditi with her seven sons.

One might go on enumerating and tracing the Jewish "revelations" *ad infinitum* to their original sources; were it not that the task is superfluous, since so much is already done in that direction by others—and done thoroughly well, as in the case of Gerald Massey, who has sifted the subject to the very bottom. Hundreds of volumes, treatises, and pamphlets are being written yearly in defence of the "divine-inspiration" claim for the *Bible*; but symbolical and archaeological research is coming to the rescue of truth and fact—therefore of the Esoteric Doctrine-upsetting every argument based on faith and breaking it as an idol with feet of clay. A curious and learned book, *The Approaching End of the Age* [p. 230], by H. Grattan Guinness, professes to solve the mysteries of the *Bible* chronology and to prove thereby God's direct revelation to man. Among other things its author thinks that:

———————

* The seventh esoterically, exoterically the sixth.

† *Contra Haereses*, I, xviii, 2.

‡ *Op. cit*. by Gerald Massey, p. 19, [p. 123 in *Gerald Massey's Lectures*, rpr. by Samuel Weiser, N.Y., 1974.]

———————

It is impossible to deny that a *septiform chronology was divinely appointed* in the elaborate ritual of Judaism.*

This statement is innocently accepted and firmly believed in by thousands and tens of thousands, only because they are ignorant of the Bibles of other nations. Two pages from a small pamphlet, a lecture by Mr. Gerald Massey,† so upset the arguments and proofs of the enthusiastic Mr. Grattan Guinness, spread over 760 pages of small print, as to prevent them from ever raising their heads any more. Mr. Massey treats of the Fall, and says:

Here, as before, the genesis does not begin at the beginning. There was an earlier Fall than that of the Primal Pair. In this the number of those who failed and fell was seven. We meet with those seven in Egypt—Eight with the mother—where they are called the "Children of Inertness," who were cast out from Am- Smen, the Paradise of the Eight; also in a Babylonian legend of Creation, as the Seven Brethren, who were Seven Kings, like the Seven Kings in the *Book of Revelation*; and the Seven Non-Sentient Powers, who became the Seven Rebel Angels that made war in heaven. The Seven Kronidae, described as the Seven Watchers, who in the beginning were formed in the interior of heaven. The heaven, like a vault, they extended or hollowed out; that which was not visible they raised, and that which had no *exit* they opened; their work of creation being exactly identical with that of the Elōhīm in the *Book of Genesis*. These are the Seven elemental Powers of space, who were continued as Seven Timekeepers. It is said of them: "In watching

was their office, but among the stars of heaven their watch they kept not," and their failure was the Fall. In the *Book of Enoch* the same Seven Watchers in heaven are stars which transgressed the commandment of God before their time arrived, for they came not in their proper season, therefore was he offended with them, and bound them until the period of the consummation of their crimes, at the end of the *secret*, or great year of the World, *i.e.*, the Period of Precession, when there was to be restoration and rebeginning. The Seven deposed constellations are seen by Enoch, looking like seven great blazing mountains overthrown—the seven mountains in *Revelation*, on which the Scarlet Lady sits.‡

There are seven keys to this, as to every other allegory whether in the *Bible* or in pagan religions. While Mr. Massey

---

* [See p. 169 & 32-35 of *Light for the Last Days* (London, Morgan Scott, 1917) wherein Mr. Guinness quotes his earlier work on this topic.]

† *Loc. cit.*

‡ *Op. cit.* [p. 123].

---

has hit upon the key in the mysteries of cosmogony, John Bentley in his *Hindu Astronomy* claims that the Fall of the Angels, or *War in Heaven*, as given by the Hindus, is but a figure of the calculations of time-periods, and goes on to show that among the Western nations the same war, with like results, took the form of the war of the Titans.

In short, he makes it *astronomical*. So does the author of *The Source of Measures:*

> The celestial sphere, with the earth, was divided into twelve compartments [astronomically], and these compartments were esteemed as *sexed*; the *lords*, or *husbands*, being, respectively, the planets presiding over them. This being the settled scheme, want of proper correction would bring it to pass, after a time, that error and confusion would ensue, by the compartments coming under the lordship of the wrong planets. Instead of lawful wedlock, there would be illegal intercourse, as between the planets, "sons of *Elōhīm*," and these compartments, "daughters of H-Adam," or of the *earth*-man; and, in fact, the 4th verse of 6th *Genesis* will bear *this* interpretation for the usual one, *viz*., "In the same days, or periods, there were untimely births in the earth; and also behind that, when the sons of Elōhīm came to the daughters of H-Adam, they begat to them the offspring of harlotry," etc., astronomically indicating this confusion. *

Do any of these learned explanations explain anything except a possible ingenious allegory, and a personification of the celestial bodies, by the ancient Mythologists and Priests? Carried to their last word they would undeniably explain much, and would thus furnish one of the right seven keys, fitting a great many of the Biblical puzzles yet opening none naturally and entirely, instead of being scientific and cunning master-keys. But they yet prove one thing—that neither the septiform chronology nor the septiform theogony and evolution of all things is of divine origin in the Bible. For let us see the sources at which the *Bible* sipped its divine inspiration with regard to the sacred number seven. Says Mr. Massey in the same lecture:

> The *Book of Genesis* tells us nothing about the nature of these Elōhīm, erroneously rendered God, who

are creators of the Hebrew beginning, and who are themselves pre-extant and seated when the theatre opens and the curtain ascends. It says that in the beginning the Elōhīm created the

* *The Source of Measures*, p. 243.

heaven and the earth. In thousands of books the Elōhīm have been discussed, but ... With no conclusive result. . . . The Elōhīm are Seven in number, whether as nature-powers, gods of constellations, or planetary gods, . . . as the Pitris and Patriarchs, Manus and Fathers of earlier times. The Gnostics, however, and the Jewish *Kabalah* preserve an account of the Elōhīm of *Genesis* by which we are able to identify them with other forms of the seven primordial powers. . . . Their names are Ialdabaōth, Jaō, Tsabaōth, Adonaios, Eloaios, Horaios, and Astaphaios. Iadabaōth signifies the Lord God of the fathers, that is the fathers who preceded the Father; and thus the Seven are identical with the Seven Pitris or Fathers of India (Irenaeus, B.I., xxx., 5). Moreover, the Hebrew Elōhīm were pre-extant by name and nature as Phoenician divinities or powers. Sanchoniathon mentions them by name, and describes them as Auxiliaries of Kronos or Time. In this phase, then, the Elōhīm are time-keepers in heaven! In the Phoenician mythology the El ōhīm are the Seven sons of Sydik [Melchizedek], identical with the Seven Kabiri, who in Egypt are the Seven sons of Ptah, and the Seven Spirits of Ra in *The Book of the Dead*; . . . in America with the seven Hohgates, . . in Assyria with the seven Lumazi. . . . They are always seven in number. . . . who *Kab*—that is, turn round, together, whence the "Kab-iri." . . . They are also the Ili or Gods, in Assyrian, who were seven in number! . . . They were first born of the Mother in Space,* and then the Seven Companions passed into the sphere of time as auxiliaries of Kronus, or Sons of the Male Parent. As Damascius says in his *Primitive Principles*, the Magi consider that space and time were the source of all; and from being powers of the air the gods were promoted to become time-keepers for men. Seven constellations were assigned to them. . . . As the seven turned around in the ark of the sphere they were designated the Seven Sailors, Companions, Rishis, or Elōhīm. The first "Seven Stars" are not planetary. They are the leading stars of seven constellations which turned round with the Great Bear in describing the circle of the year.† These the Assyrians called the seven Lumazi, or leaders of the flocks of stars, designated sheep. On the Hebrew line of descent or development, these Elōhīm are identified for us by the Kabalists and Gnostics, who retained the hidden wisdom or gnosis, the clue of which is absolutely essential to any proper understanding of mythology or theology. . . . There were two constellations with seven stars each. *We* call them the Two Bears. But the seven stars of the Lesser Bear were once considered to be the seven heads of the Polar Dragon, which we meet with—as the beast with seven heads—in the Akkadian Hymns and in *Revelation*. The mythical dragon originated in the crocodile, which *is* the dragon of Egypt. . . . Now in one particular cult,

* When they are the Anupapadakas (Parentless) of *The Secret Doctrine*. See Stanza, I, 9, Vol. I, pp. 47 & 52.

† These originated with the Aryans, who placed therein their "bright-crested" (*Chitra-Sikhandin*) Seven Rishis. But all this is far more Occult than appears on the surface.

the Sut-Typhonian, the first god was Sevekh [the seven-fold], who wears the crocodile's head, as well as the

Serpent, and who *is* the Dragon, or whose constellation was the Dragon. . . . In Egypt the Great Bear was the constellation of Typhon, or *Kepha*, the old genetrix, called the Mother of the Revolutions; and the Dragon with seven heads was assigned to her son, Sevekh-Kronus, or Saturn, called the Dragon of Life. That is, the typical dragon or serpent with seven heads was female at first, and then the type was continued, as male in her son Sevekh, the Sevenfold Serpent, in Ea the Sevenfold, . . . Iaō Chnubis, and others. We find these two in *The Book of Revelation*. One is the Scarlet Lady, the mother of mystery, the great harlot, who sat on a scarlet-coloured beast with seven heads, which is the Red Dragon of the Pole. She held in her hand the unclean things of her fornication. That means the emblems of the male and female, imaged by the Egyptians at the Polar Centre, the very uterus of creation, as was indicated by the Thigh constellation, called the Khepsh of Typhon, the old Dragon, in the northern birthplace of Time in heaven. The two revolved about the *pole of heaven*, or the Tree, as it was called, which was figured at the centre of the starry motion. In *The Book of Enoch* these two constellations are identified as Leviathan and Behemoth = Bekhmut, or the Dragon and Hippopotamus = Great Bear, and they are the primal pair that were first created in the Garden of Ēdēn. So that the Egyptian first mother, Kefa [or Kepha] whose name signifies "mystery," was the original of the Hebrew Chavah, our Eve; and therefore Adam is one with Sevekh the sevenfold one, the solar dragon in whom the powers of light and darkness were combined, and the sevenfold nature was shown in the seven rays worn by the Gnostic Iaō-Chnubis, god of the number seven, who is Sevekh by name and a form of the first father as head of the Seven.*

All this gives the key to the astronomical prototype of the allegory in *Genesis*, but it furnishes no other key to the mystery involved in the sevenfold glyph. The able Egyptologist shows also that Adam himself according to Rabbinical and Gnostic tradition, was the chief of the Seven who fell from Heaven, and he connects these with the Patriarchs, thus agreeing with the Esoteric Teaching. For by mystic permutation and the mystery of primeval rebirths and adjustment, the Seven Rishis are in reality identical with the seven Prajāpatis, the fathers and creators of mankind, and also with the Kumāras, the first sons of Brahmā, who refused to procreate and multiply. This apparent contradiction is explained by the sevenfold nature—make it fourfold on metaphysical principles and it will come to the same thing—of the celestial men, the Dhyāni-Chohans.

* *Op. cit.*, pp. 123-26.

This nature is made to divide and separate; and while the higher principles (Ātma-Buddhi) of the "Creators of Men" are said to be the Spirits of the seven constellations, their middle and lower principles are connected with the earth and are shown

Without desire or passion, inspired with holy wisdom, estranged from the Universe, and undesirous of progeny,*

remaining Kumaric (virgin and undefiled); therefore it is said they refuse to create. For this they are cursed and sentenced to be born and reborn "Adams," as the Semites would say.

Meanwhile let me quote a few lines more from Mr. G. Massey's lecture, the fruit of

his long researches in Egyptology and other ancient lore, as it shows that the septenary division was at one time a universal doctrine:

> Adam as the father among the Seven is identical with the Egyptian Atum, . . . whose other name of Adon is identical with the Hebrew Adonai. In this way the second Creation in *Genesis* reflects and continues the later creation in the mythos which explains it. The Fall of Adam to the lower world led to his being humanised on earth, by which process the celestial was turned into the mortal, and this, which belongs to the astronomical allegory, got literalised as the Fall of Man, or descent of the soul into matter, and the conversion of the angelic into an earthly being. . . . . It is found in the [Babylonian] texts, when Ea, the first father, is said to "grant forgiveness to the conspiring gods," for whose "redemption did he create mankind." (Sayce; *Hib. Lec*., p. 140.) . . . The Elōhīm, then, are the Egyptian, Akkadian, Hebrew, and Phoenician form of the universal Seven Powers, who are Seven in Egypt, Seven in Akkad, Babylon, Persia, India, Britain, and Seven among the Gnostics and Kabalists. They were the Seven fathers who preceded the Father in Heaven, because they were earlier than the individualized fatherhood on earth. . . . When the Elōhīm said: "Let us make man in our image, after our likeness," there were seven of them who represented the seven elements, powers, or souls that went to the making of the human being who came into existence before the Creator was represented anthropomorphically, or could have conferred the human likeness on the Adamic man. It was in the sevenfold image of the Elōhīm that man was first created, with his seven elements, principles, or souls,† and therefore he could not have been formed in the image of

___

* *Vishnu-Purāna*, [Bk. I, ch. vii. (Wilson's Ed., Vol. I, pp. 101-02).] The period of these Kumāras is pre-Adamic, *i.e.*, before the separation of sexes, and before humanity had received the creative, or sacred, fire of Prometheus.

† *The Secret Doctrine* says that this was the second creation, not the first, and that it took place during the Third Race, when men separated, *i.e.*, began to be born as distinct men and women. See Vol. II of this work, Stanzas and Commentaries.

___

GERALD MASSEY
1828-1907

the one God. The seven Gnostic Elōhīm tried to make a man in their own image, but could not for lack of virile power.* Thus their creation in earth and heaven was a failure . . . because they themselves were lacking in the soul of the fatherhood! When the Gnostic Ialdabaōth,† chief of the seven, cried: "I am the father and God," his mother Sophia [Akhamōth] replied: "Do not tell lies, Ialdabaōth, for the first man (Anthrōpos, son of Anthrōpos‡) is above thee." That is, man who had now been created in the image of the fatherhood was superior to the gods who were derived from the Mother-Parent alone!§ For, as it had been first on earth, so was it afterwards in heaven [the Secret Doctrine teaches the reverse]; and thus the primary gods were held to be soulless like the earliest races of men. . . . The Gnostics taught that the Spirits of Wickedness, the inferior Seven, derived their origin from the great Mother alone, who produced without the fatherhood! It was in the image, then, of the sevenfold Elōhim that the seven races were formed which we sometimes hear of as the Pre-Adamite races of men, because they were earlier than the fatherhood, which was individualized only in the second Hebrew creation.‖

This shows sufficiently how the echo of the Secret Doctrine —of the Third and Fourth Races of men, made complete by the incarnation in humanity of the Mānasaputras, Sons of Intelligence or Wisdom—reached every corner of the globe. The Jews, however, although they borrowed of the older nations the groundwork on which to build their revelation, never had more than three keys out of the seven in their mind, while composing their national allegories—the astronomical, the numerical (metrology), and above all the purely anthropological, or rather physiological key. This resulted in the most phallic religion of all, and has now passed, part and parcel, into Christian theology, as is proved by the lengthy quotations made from a lecture of an able Egyptologist, who can make naught of it save astronomical myths and phallicism, as is implied by his explanations of "fatherhood" in the allegories.

———

* This is a Western mangling of the Indian doctrine of the Kumāras.

† He was regarded by several Gnostic sects as one with Jehovah. See *Isis Unveiled*, Vol. II, p. 184.

‡ Or "man, son of man." The Church found in this a *prophecy* and a confession of Christ, the "Son of Man"!

§ See Stanza II, 5, *The Secret Doctrine*, Vol. II, p. 16.

‖ *Op. cit*. pp. 127-28.

———

Collected Writings VOLUME XIV

THE "ZOHAR" ON CREATION AND THE ELŌHĪM

The opening sentence in *Genesis*, as every Hebrew scholar knows, is:

בראשית ברא אלהים את השמים ואת הארץ

Now there are two well-known ways of rendering this line, as any other Hebrew writing: one exoteric, as read by the orthodox Bible interpreters (Christian), and the other Kabalistic, the latter, moreover, being divided into the Rabbinical and the purely Kabalistic or Occult method. As in Sanskrit writing, the words are not separated in the Hebrew, but are made to run together—especially in the old systems. For instance, the above, divided, would read: "*B'rāshith bara Elōhīm eth hāshamayim v'eth h'arets*"; and it can be made to read thus: *"B'rāsh ithbara Elōhīm eth hshamayim v'eth h'arets*," thus changing the meaning entirely. The latter means, "In the beginning *God made the heavens* and the earth," whereas the former, precluding the idea of any beginning, would simply read that "out of the ever-existing Essence [divine] [or out of the *womb*—also head-thereof] the dual [or androgyne] Force [Gods] shaped the double heaven"; the upper and the lower heaven being generally explained as heaven and earth. The latter word means Esoterically the "Vehicle," as it gives the idea of an empty globe, within which the manifestation of the world takes place. Now, according to the rules of Occult symbolical reading as established in the old *Sēpher-Yetzīrah* (in the Chaldaean *Book of Numbers**) the initial fourteen letters (or "B'rasitb' raalaim") are in themselves quite sufficient to explain the theory of "creation" without any further explanation or qualification. Every letter of them is a sentence; and, placed side by side with the hieroglyphic or pictorial initial version of "creation" in the *Book of Dzyan*, the origin of the Phoenician and Jewish letters would soon be found out. A whole volume of explanations

---

* The *Sēpher-Yetzīrah* now known is but a portion of the original one incorporated in the Chaldaean *Book of Numbers*. The fragment now in possession of the Western Kabalists is one greatly tampered with by the Rabbis of the Middle Ages, as its Masoretic points show. The "Masorah" scheme is a modern blind, dating after our era and perfected in Tiberias. (See *Isis Unveiled*, Vol. II, pp. 430-431.)

---

would give no more to the student of primitive Occult Symbology than this: the head of a bull within a circle, a straight horizontal line, a circle or sphere, then another one with three dots in it, a triangle, then the Svastika (or Jaina cross); after these come an equilateral triangle within a circle, seven small bulls' heads standing in three rows, one over the other; a black round dot (an opening), and then seven lines, meaning Chaos or Water (feminine).

Anyone acquainted with the symbolical and numerical value of the Hebrew letters will see at a glance that this glyph and the letters of "B'rasitb' raalaim" are identical in meaning. "Beth" is "abode" or "region"; "Resh," a "circle" or "head"; "Aleph," "bull" (the symbol of generative or creative power*); "Shin," a "tooth" (300 exoterically—a trident or *three in one* in its Occult meaning); "Yōdh," the perfect unity or ''one";† "Tau," the "root" or "foundation" (the same as the cross with the Egyptians and Āryans); again, "Beth," "Resh," and "Aleph." Then "Aleph," or seven bulls for the seven Alaim; an ox-goad, "Lamedh," active procreation; "He," the "opening" or "matrix"; "Yōdh," the organ of procreation; and "Mem," "water" or "chaos," the female Power near the male that precedes it.

The most satisfactory and scientific exoteric rendering of the opening sentence of *Genesis*—on which was hung in blind faith

____

* In the oldest symbolism—that used in the Egyptian hieroglyphics—when the bull's head only is found it means the Deity, the Perfect Circle, with the procreative power latent in it. When the whole bull is represented, a solar God, a *personal* deity is meant, for it is then the symbol of the acting generative power.

† It took three Root-Races to degrade the symbol of the One Abstract Unity manifested in Nature as a Ray emanating from infinity (the Circle) into a phallic symbol of generation, as it was even in the *Kabalah*. This degradation began with the Fourth Race, and had its *raison d'ētre* in Polytheism, as the latter was invented to screen the One Universal Deity from profanation. The Christians may plead ignorance of its meaning as an excuse for its acceptance. But why sing never-ceasing laudations to the Mosaic Jews who repudiated all the other Gods, preserved the most phallic, and then most impudently proclaimed themselves Monotheists? Jesus ever steadily ignored Jehovah. He went against the Mosaic commandments. He recognized his Heavenly Father alone, and prohibited public worship.

____

the whole Christian religion, synthesized by its fundamental dogmas—is undeniably the one given in the Appendix to *The Source of Measures* [pp. 179 *et seq.*] by Mr. J. Ralston Skinner. He gives, and we must admit in the ablest, clearest, and most scientific way, the numerical reading of this first sentence and chapter in *Genesis*. By the means of number 31, or the word "Ēl" (1 for "Aleph" and 30 for "Lamedh"), and other numerical *Bible* symbols, compared with the measures used in the great pyramid of Egypt, he shows the perfect identity between its measurements—inches, cubits, and plan—and the numerical values of the Garden of Ēdēn, Adam and Eve, and the Patriarchs. In short, the author shows that the pyramid contains in itself architecturally the whole of *Genesis*, and discloses the astronomical, and even the physiological, secrets in its symbols and glyphs; yet he will not admit, it would seem, the psycho-cosmical and spiritual mysteries involved

in these. Nor does the author apparently see that the root of all this has to be sought in the archaic legends and the Pantheon of India.* Failing this, whither does his great and admirable labour lead him? Not further than to find out that Adam, the earth, and Moses or Jehovah "are the same"—or to the a-b-c of comparative Occult Symbology—and that the days in *Genesis* being "circles" . . . displayed by the Hebrews as squares," the result of the sixth-day's labour culminates in the fructifying principle. Thus the *Bible* is made to yield Phallicism, and that alone.

Nor—read in this light, and as its Hebrew texts are interpreted by Western scholars—can it ever yield anything higher or more sublime than such phallic elements, the root and the corner-stone of its dead-letter meaning. Anthropomorphism and Revelation dig the impassable chasm between the material

—————

* Is it everything to have found out that the celestial circle of 360° is determined by "the full word-form of Elōhīm," and that this yields, when the word is placed in a circle, "3.1415, or the relation of circumference to a diameter of *one*"? This is only its astronomical or mathematical aspect. To know the full *septenary* significance of the "Primordial Circle," the pyramid and the Kabalistic *Bible* must be read in the light of the figure on which the temples of India are built. The mathematical squaring of the circle is only the terrestrial *résumé* of the problem. The Jews were content with the six days of activity and the seventh of rest. The progenitors of mankind solved the greatest problems of the Universe with their seven Rays or Rishis.

—————

world and the ultimate spiritual truths. That creation is not thus described in the Esoteric Doctrine is easily shown. The Roman Catholics give a reading far more approaching the true Esoteric meaning than that of the Protestant. For several of their saints and doctors admit that the formation of heaven and earth, of the celestial bodies, etc., belongs to the work of the "Seven Angels of the Presence." St. Denys calls the "Builders" "the co-operators of God," and St. Augustine goes even farther, and credits the Angels with the possession of the divine thought, the prototype, as he says, of everything created.* And, finally, St. Thomas Aquinas has a long dissertation upon this topic, calling God the primary, and the Angels the secondary, cause of all visible effects. In this, with some dogmatic differences of form, the "Angelic Doctor" approaches very nearly the Gnostic ideas. Basilides speaks of the lowest order of Angels as the Builders of our material world, and Saturninus held, as did the Sabaeans, that the Seven Angels who preside over the planets are the real creators of the world; the Kabalist-monk, Trithemius, in his *De Secundis Deis*, taught the same.

The eternal *kosmos*, the Macrocosm, is divided in the Secret Doctrine like man, the Microcosm, into three Principles and four Vehicles,† which in their collectivity are the seven Principles. In the Chaldaean or Jewish *Kabalah*, the Kosmos is divided into seven worlds: the Original, the Intelligible, the Celestial, the Elementary, the Lesser (Astral), the Infernal (Kāma-loka or Hadēs), and the Temporal (of man). In the

—————

* *Genesis* begins with the *third* stage of "creation," skipping the preliminary two.

† The three root-principles are, exoterically: Man, Soul, and Spirit (meaning by "man" the intelligent personality), and esoterically: Life, Soul, and Spirit; the four vehicles are Body, Astral double, Animal (or human) Soul, and Divine Soul (Sthula-Sarira, Linga-Sarira, Kama-rupa, and Buddhi, the vehicle of Atman or Spirit). Or, to make it still clearer: (1) the Seventh Principle has for its vehicle the Sixth (Buddhi); (2) the vehicle of Manas is Kama-Rupa [However, cf. B.C.W., Vol. XII, pp. 707-09.]; (3) that of Jiva or Prana (life) is the Linga-Sarira (the "double" of man; the Linga Sarira proper can never leave the body till death; that which appears is an astral body, reflecting the physical body and serving as a vehicle for the human soul, or intelligence); and (4) the Body, the physical vehicle of all the above collectively. The Occultist recognizes the same order as existing for the cosmical totality, the psycho-cosmical Universe.

Chaldaean system it is in the Intelligible World, the second, that appear the "Seven Angels of the Presence," or the Sephīrōth (the three higher ones being, in fact, one, and also the sum total of all). They are also the "Builders" of the Eastern Doctrine: and it is only in the third, the celestial world, that the seven planets and our solar system are built by the seven Planetary Angels, the planets becoming their visible bodies. Hence—as correctly stated—if the universe as a whole is formed out of the Eternal *One* Substance or Essence, it is not that everlasting Essence, the Absolute Deity, that builds it into shape; this is done by the first Rays, the Angels or Dhyāni-Chohans, that emanate from the One Element, which becoming periodically Light and Darkness, remains eternally, in its Root-Principle, the one unknown, yet existing Reality.

A learned Western Kabalist, Mr. S. L. MacGregor Mathers, whose reasoning and conclusions will be the more above suspicion since he is untrained in Eastern Philosophy and unacquainted with its Secret Teachings, writes on the first verse of *Genesis* in an unpublished essay:

> *Berashīth Barā Elōhīm*—"In the beginning the Elōhīm created!" Who are these Elōhīm of *Genesis*?
>
> *Va-Yivra Elōhīm Ath Ha-Adam Be-Tzalmo, Be-Tzelem Elōhīm Barā Otho, Zakhar V'nekebah Barā Otham*—"And the Elōhīm created the Adam in Their own Image, in the Image of the Elōhīm created They them, Male and Female created They them!" Who are they, the Elōhīm? The ordinary English translation of the *Bible* renders the word Elōhīm by "God:" it translates a *plural* noun by a *singular* one. The only excuse brought forward for this is the somewhat lame one that the word is certainly plural, but is not to be used in a plural sense: that it is "a plural denoting excellence." But this is only an assumption whose value may be justly gauged by *Genesis* i, 26, translated in the orthodox Biblical version thus: "And God [Elōhīm] said, 'Let us make man in our own image, after our likeness.' " Here is a distinct admission of the fact that "Elōhīm" is *not* a 'plural of excellence," but a plural noun denoting more than one being.*

* St. Denys, the Areopagite, the supposed contemporary of St. Paul, his co-disciple, and first Bishop of St. Denis, near Paris, teaches that the bulk of the "work of creation" was performed by the "*Seven* Spirits of the Presence"—God's *co-operators*, owing to a participation of the divinity in them. (*Hierarch*., p. 196.) And St. Augustine also thinks that "things were rather created in the angelic minds than in Nature, that is to say, that the angels perceived and knew them (all things) in their thoughts before they could spring forth into actual existence." (*Vid. De Genesis ad*

What, then, is the proper translation of "Elōhīm," and to whom is it referable? "Elōhīm" is not only a plural, but a *feminine plural*! And yet the translators of the *Bible* have rendered it by a *masculine singular*! Elōhīm is the plural of the feminine noun Ēl-h, for the final letter, -h, marks the gender. It, however, instead of forming the plural in -oth, takes the usual termination of the masculine plural, which is -im.

Although in the great majority of cases the nouns of both genders take the terminations appropriated to them respectively, there are yet many masculines which form the plural in -ōth, as well as feminine which form it in -im while some nouns of each gender take alternately both. It must be observed, however, that the termination of the plural does not affect its gender, which remains the same as in the singular. . . ..

To find the real meaning of the symbolism involved in this word Elhm we must go to that key of Jewish Esoteric Doctrine, the little-known and less-understood *Kabalah*. There we shall find that this word represents two united masculine and feminine Potencies, co-equal and co-eternal, conjoined in everlasting union for the maintenance of the Universe—the great Father and Mother of Nature, into whom the Eternal One conforms himself before the Universe can subsist. For the teaching of the *Kabalah* is that before the Deity conformed himself thus—*i.e.*, as male and female—the Worlds of the Universe could not subsist; or in the words of *Genesis*, that "the earth was formless and void." Thus, then, is the conformation of the Elōhīm, the end of the Formless and the Void and the Darkness, for only after that conformation can the Ruah *Elōhīm* —the "Spirit of the Elōhīm"— vibrate upon the countenance of the Waters. But this is a very small part of the information which the Initiate can derive from the *Kabalah* concerning this word *Elōhīm*.

Attention must here be called to the confusion—if not worse —which reigns in the Western interpretations of the *Kabalah*. The eternal *One* is said to conform himself into two: the Great Father and Mother of Nature. To begin with, it is a horribly anthropomorphic conception to apply terms implying sexual distinction to the earliest and first differentiations of the One.

———————

Litteram I, II as summarized from De Mirville, Vol, II., pp. 337-338.) Thus the early Christian Fathers, even a non-initiate like St. Augustine, ascribed the creation of the visible world to Angels, or Secondary Powers, while St. Denys not only specifies these as the "*Seven* Spirits of the Presence," but shows them owing their power to the informing divine energy—Fohat in the Secret Doctrine. But the egotistical darkness which caused the Western races to cling so desperately to the *Geo*-centric System, made them also neglect and despise all those fragments of the true Religion which would have deprived them and the little globe they took for the centre of the Universe of the signal honour of having been expressly "created" by the One, Secondless, Infinite God!

———————

And it is even more erroneous to identify these first differentiations—the Purusha and Prakriti of Indian Philosophy—with the Elōhīm, the creative powers here spoken of; and to ascribe to these (to our intellects) unimaginable abstractions, the formation and

construction of this visible world, full of pain, sin, and sorrow. In truth, the "creation by the Elōhīm" spoken of here is but a much later "creation," and the Elōhīm, far from being supreme, or even exalted powers in Nature, are only lower Angels. This was the teaching of the Gnostics, the most philosophical of all the early Christian Churches. They taught that the imperfections of the world were due to the imperfection of its Architects or Builders—the imperfect, and therefore inferior, Angels. The Hebrew Elōhīm correspond to the Prajāpatis of the Hindus, and it is shown elsewhere from the Esoteric interpretation of the *Purānas* that the Prajāpatis were the fashioners of man's material and astral form *only*: that they could not give him intelligence or reason, and therefore in symbolical language they "failed to create man." But, not to repeat what the reader can find elsewhere in this work, his attention needs only to be called to the fact that "creation" in this passage is not the Primary Creation, and that the Elōhīm are not "*God*," nor even the higher Planetary Spirits, but the Architects of this visible physical planet and of man's material body, or encasement.

A fundamental doctrine of the *Kabalah* is that the gradual development of the Deity from negative to positive Existence is symbolized by the gradual development of the Ten Numbers of the denary scale of numeration, from the Zero, through the unity, into the plurality. This is the doctrine of the Sephīrōth, or Emanations.

For the inward and concealed Negative Form concentrates a centre which is the primal Unity. But the unity is one and indivisible: it can neither be increased by multiplication nor decreased by division, for 1 x 1 = 1, and no more; and 1 + 1 = 1, and no less. And it is this changelessness of the Unity, or Monad, which makes it a fitting type of the One and Changeless Deity. It answers thus to the Christian idea of God the Father for as the Unity is the parent of the other numbers, so is the Deity the Father of All.

The philosophical Eastern mind would never fall into the error which the *connotation* of these words implies. With them the "One and Changeless"—Parabrahman—the Absolute All and One, cannot be conceived as standing in any *relation* to things

finite and conditioned, and hence they would never use such terms as these, which in their very essence imply such a relation. Do they, then, absolutely sever man from God? On the contrary. They feel a closer union than the Western mind has done in calling God the "Father of All," for they know that in his immortal essence man *is* himself the Changeless, Secondless One.

But we have just said that the Unity is one and changeless by either multiplication or division; how then is two, the Duad, formed? By reflection. For, unlike Zero, the Unity is partly definable—that is, in its positive aspect; and the definition creates an Eikon or Eidōlon of itself which, together with itself, forms a Duad; and thus the number two is to a certain extent analogous to the Christian idea of the Son as the Second Person. And as the Monad vibrates, and recoils into the Darkness of the Primary Thought, so is the Duad left as its vice-gerent and representative, and thus co-equal with the Positive Duad is the Triune Idea, the number three, co-equal and co-eternal with the Duad in the bosom of the Unity, yet, as it were, proceeding therefrom in the numerical conception of its sequence .

This explanation would seem to imply that Mr. Mathers is aware that this "creation" is not the truly divine or primary one, since the Monad—the first manifestation on *our* plane of objectivity—"recoils into the Darkness of the Primal Thought," *i.e.*, into the subjectivity of the first divine Creation.

And this, again, also partly answers to the Christian idea of the Holy Ghost, and of the whole three forming a Trinity in unity. This also explains the fact in geometry of the three right lines being the smallest number which will make a plane rectilineal figure, while two can never enclose a space, being powerless and without effect till completed by the number Three. These three first numbers of the decimal scale the Qabalists call by the names of Kether, the Crown, Hokmāh, Wisdom, and Bīnāh, Understanding; and they furthermore associate with them these divine names: with the Unity, Eheyēh, "I exist;" with the Duad, Yah; and with the Triad, Elōhīm; they especially also call the Duad, Abbā—the Father, and the Triad, Aima—the Mother, whose eternal conjunction is symbolized in the word Elōhīm.

But what especially strikes the student of the *Kabalah* is the malicious persistency with which the translators of the *Bible* have jealously crowded out of sight and suppressed every reference to the feminine form of the Deity. They have, as we have just seen, translated the feminine plural "Elōhīm," by the masculine singular, "God." But they have done more than this: they have carefully hidden the fact that the word Ruah—the "Spirit"—is feminine, and that consequently the Holy Ghost of the *New*

Testament is a feminine Potency. How many Christians are cognizant of the fact that in the account of the Incarnation in Luke (i. 35) *two* divine Potencies are mentioned?

"The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee." The Holy Ghost (the feminine Potency) descends, and the Power of the Highest (the masculine Potency) is united therewith. "Therefore also that holy thing which shall be born of thee shall be called the Son of God"—of the Elōhīm namely, seeing that these two Potencies descend.

In the *Sēpher Yetzīrah*, or *Book of Formation*, we read:

"One is She the Rūah Elōhīm Hayim—(Spirit of the Living Elōhīm) . . . . Voice, Spirit, and Word; and this is She, the Spirit of the Holy One." Here again we see the intimate connection which exists between the Holy Spirit and the Elōhīm. Furthermore, farther on in this same *Book of Formation*—which is, be it remembered, one of the oldest of the Kabalistical Books, and whose authorship is ascribed to Abraham the Patriarch—we shall find the idea of a Feminine Trinity in the first place, from whom a masculine Trinity proceeds; or as it is said in the text: "Three Mothers whence proceed three Fathers." And yet this double Triad forms, as it were, but one complete Trinity. Again it is worthy of note that the Second and Third Sephīrōth (Wisdom and Understanding) are both distinguished by feminine names, Hokmah and Bīnāh, notwithstanding that to the former more particularly the masculine idea, and to the latter the feminine, are attributed; under the titles of Abbā and Aima (or Father and Mother). This Aima (the Great Mother) is magnificently symbolized in the twelfth chapter of the *Apocalypse*, which is undoubtedly one of the most Kabalistical books in the *Bible*. In fact, without the Kabalistical keys its meaning is utterly unintelligible.

Now, in the Hebrew, as in the Greek, alphabet, there are no distinct numeral characters, and consequently each letter has a certain numerical value attached to it. From this circumstance results the important fact that every Hebrew word constitutes a number, and every number a word. This is referred to in the *Revelations* (xiii, 18) in mentioning the "number of the beast"! In the *Kabalah* words of equal numerical values are supposed to have a certain explanatory connection with each other. This forms the science of Gematria, which is the first divison of the Literal *Kabalah*. Furthermore, each letter of the Hebrew alphabet had for the Initiates of the *Kabalah* a certain hieroglypical value and meaning which, rightly applied, gave to each word the value of a mystical sentence; and this again was variable according to the relative positions of the letters with regard to each other. From these various Kabalistical points of view let us now examine this word Elōhīm.

First then we can divide the word into the two words, which signify "The Feminine Divinity of the Waters;" compare with the Greek Aphrodite, "sprung from the foam of the sea." Again it is divisible into the "Mighty One, Star of the Sea," or "the Mighty One breathing forth the Spirit upon the Waters." Also by combination of the letters we get "the Silent Power of Yāh." And again, "My God, the Former of the Universe,"

for *Mah* is a secret Kabalistical name applied to the idea of Formation. Also we obtain "Who is my God." Furthermore "the Mother in Yāh."

The total number is 1 + 30 + 5 + 10 + 40 = 86 = "Violent heat," or "the Power of Fire." If we add together the three middle letters we obtain 45, and the first and last letters yield 41, making thus "the Mother of Formation." Lastly, we shall find the two divine names "Ēl" and "Yāh," together with the latter *m*, which signifies "Water," for Mem, the name of this letter, means "water."

If we divide it into its component letters and take them as hieroglyphical signs we shall have: "Will perfected through Sacrifice progressing through successive Transformation by Inspiration."

The last few paragraphs of the above, in which the word "Elōhīm" is Kabalistically analyzed, show conclusively enough that the Elōhīm are not one, nor two, nor even a trinity, but a Host—the army of the creative powers.

The Christian Church, in making of Jehovah—one of these very Elōhīm —the one Supreme God, has introduced hopeless confusion into the celestial hierarchy, in spite of the volumes written by Thomas Aquinas and his school on the subject. The only explanation to be found in all their treatises on the nature and essence of the numberless classes of celestial beings mentioned in the *Bible*—Archangels, Thrones, Seraphim, Cherubim, Messengers, etc.—is that "The angelic host is God's militia." They are "Gods *the creatures*," while he is "God *the Creator*"; but of their true functions—of their actual place in the economy of Nature—not one word is said. They are

> . . . more brilliant than the flames, more rapid than the wind, and they live in love and harmony, mutually enlightening each other, feeding on bread and a mystic beverage—[the communion wine and water?]—surrounding as with *a river of fire* the throne of the Lamb, and veiling their faces with their wings. This throne of love and glory they leave only to carry to the stars, the earth, the kingdoms, the cities, and all the *sons of God*, their brothers and pupils, in short, to all creatures, the divine influence. . . . As to their number, it is that of the *great army of Heaven* (Sabaōth), more numerous than the stars. . . . Theology ... shows us "these rational luminaries," each constituting a species, and containing in their virtue such or another portion of Nature: covering immense space, *though of a determined extent*, residing—incorporeal though they are—within *circumscribed* limits; . . . more rapid than light or thunderbolt, disposing of all the elements of Nature, producing at will inexplicable mirages [illusions?], *objective* and *subjective* in turn, speaking to men a

> language at one time articulate, at another purely spiritual.*

We learn farther on in the same work that it is these Angels and their hosts who are referred to in the sentence of verse 1, chapter ii of *Genesis*: "*Igitur perfecti sunt coeli et terra, et omnis ornatus eorum*:" and that the *Vulgate* has peremptorily substituted for the Hebrew word "tsaba" ("host") that of "ornament"; Munk shows the mistake of substitution and the derivation of the compound title, "Tsabaōth-Elōhīm," from "tsaba." Moreover, Cornelius ? Lapide, "the master of all Biblical commentators," says de Mirville, shows us that such was the real meaning. Those Angels are stars.

All this, however, teaches us very little as to the true functions of this celestial army, and nothing at all as to its place in evolution and its relation to the earth we live on. For an answer to the question, "Who are the true Creators?" we must go to the Esoteric Doctrine, since there only can the key be found which will render intelligible the Theogonies of the various world-religions.

There we find that the real creator of the Kosmos, as of all visible Nature—if not of all the invisible hosts of Spirits not yet drawn into the "Cycle of Necessity," or evolution—is "the Lord—the Gods," or the "Working Host," the "Army" collectively taken, the "One in many."

The One is infinite and unconditioned. It cannot create, for It can have no relation to the finite and conditioned. If everything we see, from the glorious suns and planets down to the blades of grass and the specks of dust, had been created by the Absolute Perfection and were the direct work of even the First Energy that proceeded from It,† then every such thing

---

* De Mirville, *Des Esprits*, Vol. II, pp. 294-95.

† To the Occultist and Chela the difference made between Energy and Emanation need not be explained. The Sanskrit word "Sakti" is untranslatable. It may be Energy, but it is one that proceeds through itself, not being due to the active or conscious will of the one that produces it. The "First-Born," or Logos, is not an Emanation, but an Energy inherent in and co-eternal with Parabrahman, the One. The Zohar speaks of emanations, but reserves the word for the seven Sephîrôth emanated from the first three—which form one triad—Kether, Hokmah, and Binah. As for these three, it explains the difference by calling them "immanations," something inherent to and coeval with the subject postulated, or in other

---

would have been perfect, eternal, and unconditioned like its author. The millions upon millions of imperfect works found in Nature testify loudly that they are the products of finite, conditioned beings—though the latter were and are Dhyāni-Chohans, Archangels, or whatever else they may be named. In short, these imperfect works are the unfinished production of evolution, under the guidance of the imperfect Gods. The *Zohar* gives us this assurance as well as the Secret Doctrine. It speaks of the auxiliaries of the "Ancient of Days," the "Sacred Aged," and calls them ophanim, or the living Wheels of the celestial orbs, who participate in the work of the creation of the Universe.

Thus it is not the "Principle," One and Unconditioned, nor even Its reflection, that creates, but only the "Seven Gods" who fashion the Universe out of the eternal Matter,

vivified into objective life by the reflection into it of the One Reality.

The Creator is they—"God the Host"—called in the Secret Doctrine the Dhyāni-Chohans; with the Hindus the Prajāpatis; with the Western Kabalists the Sephiroth; and with the Buddhist the Devas—impersonal because blind forces. They are the Amshāspends with the Zoroastrians, and while with the Christian Mystic the "Creator" is the "Gods of the God," with the dogmatic Churchman he is the "God of the Gods," the "Lord of lords," etc.

"Jehovah" is only the God who is greater than all Gods in the eyes of Isral.

> I know, that the Lord [of Isral] is great, and that our Lord is above all gods.*

———————

words, "Energies."

It is these "Auxiliaries," the Ophanim, the half-human Prajāpatis, the Angels, the Architects under the leadership of the "Angel of the Great Council," with the rest of the Kosmos-Builders of other nations, that can alone explain the imperfection of the Universe. This imperfection is one of the arguments of the Secret Science in favour of the existence and activity of these "Powers." And who know better than the few philosophers of our civilized lands how near the truth Philo was in ascribing the origin of evil to the admixture of inferior potencies in the arrangement of matter, and even in the formation of man—a task entrusted to the divine Logos.

* *Psalms* cxxxv, 5.

———————

And again:

> For all the gods of the nations are idols; but the Lord made the heavens.*

The Egyptian Neteru, translated by Champollion "*the other Gods*," are the Elōhīm of the Biblical writers, behind which stands concealed the One God, considered in the diversity of his powers.† This One is not Parabrahman, but the Unmanifested Logos; the Demiourgos, the real Creator or Fashioner, that follows him, standing for the Demiourgi collectively taken. Further on the great Egyptologist adds:

> We see Egypt concealing and hiding, so to say, *the* God of Gods behind the *agents* she surrounds him with; she gives the precedence to her great gods before the one and sole Deity, so that the attributes of that God become their property. Those great Gods proclaim themselves uncreate . . . . Neith is "*that which is*," as Jehovah; ‡ Thoth is self-created§ without having been begotten, etc. Judaism annihilating these potencies before the grandeur of its God, these emanations cease to be simply Powers, like Philo's Archangels, like the Sephīrōth of the *Kabalah*, like the Ogdoad of the Gnostics—they become transformed into God himself.‖

Jehovah is thus, as the *Kabalah* teaches, at best but the "Heavenly Man," Adam-Kadmon, used by the self-created Spirit, the Logos, as a chariot, a vehicle in His descent towards manifestation in the phenomenal world.

Such are the teachings of the Archaic Wisdom, nor can they be repudiated even by the orthodox Christian, if he be sincere and open-minded in the study of his own Scripture. For

if he reads St. Paul's *Epistles* carefully he will find that the Secret Doctrine and the *Kabalah* are fully admitted by the "Apostle of the Gentiles." The Gnosis which he appears to condemn is no less for him than for Plato "the supreme knowledge of

---

* *Psalms* xcvi, 5.

† Rather as Ormazd or Ahura-Mazda, Vit-nam-Ahmi, and all the unmanifested Logoi. Jehovah is the manifested Virāj, corresponding to Bīnāh, the third Sephīrah in the *Kabalah*, a female Power which would find its prototype rather in the Prajāpatis, than in Brahmā, the Creator.

‡ Neith is Aditi, evidently.

§ The Self-created Logos, Nārāyana, Purushōttama, and others.

‖ Mariette-Bey, *Mémoire sur la mère d'Apis*, pp. 32-35, in de Mirville, *Des Esprits*, II, 323-24.

---

the truth and of the One Being";* for what St. Paul condemns is not the true, but only the false Gnosis and its abuses: otherwise how could he use the language of a Platonist *pur sang*? The Ideas, types (Archai), of the Greek Philosopher; the Intelligences of Pythagoras; the Aeons or Emanations of the Pantheist; the Logos or Word, Chief of these Intelligences; the Sophia or Wisdom; the Demiourgos, the Builder of the world under the direction of the Father, the Unmanifested Logos, from which He emanates; Ain-Soph, the Unknown of the Infinite; the angelic Periods; the *Seven* Spirits who are the representatives of the *Seven* of all the older cosmogonies—are all to be found in his writings, recognized by the Church as canonical and divinely inspired. Therein, too, may be recognized the Depths of Ahriman, Rector of this our World, the "God of this World"; the Plērōma of the Intelligences; the Archōntes of the air; the Principalities, the Kabalistic Metatron; and they can easily be identified again in the Roman Catholic writers when read in the original Greek and Latin texts, English translations giving but a very poor idea of the real contents of these.

---

* *See Republi*c, I, vi.

WHAT THE OCCULTISTS AND KABALISTS HAVE TO SAY

The *Zohar*, an unfathomable store of hidden wisdom and mystery, is very often appealed to by Roman Catholic writers. A very learned Rabbi, now the Chevalier Drach, having been converted to Roman Catholicism, and being a great Hebraist, thought fit to step into the shoes of Pico della Mirandola and John Reuchlin, and to assure his new co-religionists that the *Zohar* contained in it pretty nearly all the dogmas of Catholicism. It is not our province to show here how far he has succeeded or failed; only to bring one instance of his explanations and preface it with the following:

The *Zohar*, as already shown, is not a genuine production of the Hebrew mind. It is the repository and compendium of the oldest doctrines of the East, transmitted orally at first, and then written down in independent treatises during the Captivity at Babylon, and finally brought together by Rabbi Shimon ben-Yohai, toward the beginning of the Christian era. As Mosaic cosmogony was born under a new form in Mesopotamian countries, so the *Zohar* was a vehicle in which were focussed rays from the light of Universal Wisdom. Whatever likenesses are found between it and the Christian teachings, the compilers of the *Zohar* never had Christ in their minds. Were it otherwise, there would not be one single Jew of the Mosaic law left in the world by this time. Again, if one is to accept literally what the *Zohar* says, then any religion under the sun may find corroboration in its symbols and allegorical sayings; and this, simply because this work is the echo of the primitive truths, and every creed is founded on some of these; the Zohar being but a veil of the Secret Doctrine. This is so evident that we have only to point to the said ex-Rabbi, the Chevalier Drach, to prove the fact.

In Part III, fol. 87 (col. 346th) the *Zohar* treats of the Spirit guiding the Sun, its Rector, explaining that it is not the Sun itself that is meant thereby, but the Spirit "on, or *under*" the Sun. Drach is anxious to show that it was Christ who was meant by that "Sun," or the Solar Spirit therein. In his comment upon that passage which refers to the Solar Spirit as "that stone which the builders rejected," [*Ps*. 118, 22] he asserts most positively that this

Sun-stone (*pierre soleil*) is identical with Christ, who was that stone,

and that therefore

> The sun is undeniably (*sans contredit*) the second hypostasis of the Deity,* or Christ.

If this be true, then the Vaidic or pre-Vaidic Āryans, Chaldaeans and Egyptians, like all Occultists past, present, and future, Jews included, have been Christians from all eternity. If this be not so, then modern Church Christianity is Paganism pure and simple exoterically, and transcendental and practical Magic, or Occultism, esoterically.

For this "stone" has a manifold significance, a dual existence, with gradations, a regular progression and retrogression. It is a "mystery" indeed.

The Occultists are quite ready to agree with St. Chrysostom, that the infidels—the *profane*, rather—

> Being blinded by sunlight, thus lose sight of the true Sun in the contemplation of the false one.†

But if that Saint, and along with him now the Hebraist Drach, chose to see in the *Zohar* and the Kabalistic Sun "the *second* hypostasis," this is no reason why all others should be blinded by them. The mystery of the Sun is the grandest perhaps, of all the innumerable mysteries of Occultism. A Gordian knot, truly, but one that cannot be severed with the double-edged sword of scholastic casuistry. It is a true *deo dignus vindice nodus*, and can be untied only by the *Gods*. The meaning of this is plain, and every Kabalist will understand it.

Contra solem ne loquaris† was not said by Pythagoras with regard to the visible Sun. It was the "Sun of Initiation" that was meant, in its triple form—two of which are the "Day-Sun" and the "Night-Sun."

If behind the physical luminary there were no mystery that

———————

* Harmonie entre *l'Église et la Synagogue*, t. II, p. 427, by the Chevalier Drach. [Paris, Paul Mellier, 1844.] See De Mirville IV. 38, 39.

† *Op. cit*.

‡ ["Do not speak against the Sun."]

———————

people sensed instinctively, why should every nation, from the primitive peoples down to the Pārsīs of today, have turned towards the Sun during prayers? The Solar Trinity is not Mazdean, but is universal, and is as old as man. All the temples in Antiquity were invariably made to face the Sun, their portals to open to the East. See the old temples of Memphis and Baalbec, the Pyramids of the Old and of the New (?) Worlds, the Round Towers of Ireland, and the Serapeiom of Egypt. The Initiates alone could give a philosophical explanation of this, and a reason for it— its mysticism notwithstanding—were only the world ready to receive it, which, alas! it is not. The last of the Solar Priests in Europe was the Imperial Initiate, Julian, now called the Apostate.* He tried to benefit the world

———————

* Julian died for the same crime as Socrates. Both divulged a portion of the solar mystery, the heliocentric system being only a part of what was given during Initiation—one consciously, the other unconsciously, the Greek Sage never having been initiated. It was not the real solar system that was preserved in such secrecy, but the mysteries connected with the Sun's constitution. Socrates was sentenced to death by earthly and worldly judges; Julian died a violent death because the hitherto protecting hand was withdrawn from him, and, no longer shielded by it, he was simply left to his destiny or Karma. For the student of Occultism there is a suggestive difference between the two kinds of death. Another memorable instance of the unconscious divulging of secrets pertaining to mysteries is that of the poet, P. Ovidius Naso, who, like Socrates, had not been initiated. In his case, the Emperor Augustus, who was an Initiate, mercifully changed the penalty of death into banishment to Tomos on the Euxine. This sudden change from unbounded royal favour to banishment has been a fruitful scheme of speculation to classical scholars not initiated into the Mysteries. They have quoted Ovid's own lines to show that it was some great and heinous immorality of the Emperor of which Ovid had become unwillingly cognizant. The inexorable law of the death penalty always following upon the revelation of any portion of the Mysteries to the profane, was unknown to them. Instead of seeing the amiable and merciful act of the Emperor in its true light, they have made it an occasion for traducing his moral character. The poet's own words can be no evidence, because as he was not an Initiate, it could not be explained to him in what his offence consisted. There have been comparatively modern instances of poets unconsciously revealing in their verses so much of the hidden knowledge as to make even Initiates suppose them to be fellow-Initiates, and come to talk to them on the subject. This only shows that the sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into

———————

by revealing at least a portion of the great mystery of the τριπλάσιος — [threefold] and—*he died*. "There are three in one," he said of the Sun—the central Sun* being a precaution of Nature: the first is the universal cause of all, Sovereign Good and perfection; the Second Power is paramount Intelligence, having dominion over all reasonable beings, νοεροῖς ; the third is the visible Sun. The pure energy of solar intelligence proceeds from the luminous seat occupied by our Sun in the centre of heaven, that pure energy being the Logos of our system; the "Mysterious Word-Spirit produces all through the Sun, and never operates through any other medium," says Hermes Trismegistus. "For it is *in* the Sun, more than in any other heavenly body that the [unknown] Power placed the seat of its habitation."† Only neither Hermes Trismegistus nor Julian, an initiated Occultist, nor any other, meant by this Unknown Cause Jehovah, or Jupiter. They referred to the cause that produced all the manifested "great Gods" or Demiurgi (the Hebrew God included) of our system. Nor was our visible, *material* Sun meant, for the latter was only the manifested symbol. Philolaus the Pythagorean, explains and completes Trismegistus by saying:

> The Sun is a mirror of fire, the splendour of whose flames by their reflection in that mirror [the Sun] is poured upon us, and that splendour we call image. ‡

It is evident that Philolaus referred to the central spiritual Sun, whose beams and effulgence are only mirrored by our central Star, the Sun. This is as clear to the Occultists

as it was to the Pythagoreans. As for the profane of pagan antiquity, it was, of course, the physical Sun that was the "highest God"

———————

what has been impressed on the Astral Light. In the *Light of Asia* there are two passages that might make an Initiate of the first degree think that Mr. Edwin Arnold had been initiated himself in the Himalayan Ashrams, but this is not so.

* A proof that Julian was acquainted with the heliocentric system.

† [*Quia in sole saltem et non alibi uspiam, sedem habitations suae posuit*. MINERVA MUNDI. (WMS. 167; *The Theosophist*, Vol. LV, Nov. 1933, p. 145).—*Compiler*.]

‡ [*Des Esprits*, IV, pp. 21-22.]

———————

224

for them, as it seems—if Chevalier Drach's view be accepted—to have now virtually become for the modern Roman Catholics. If words mean anything, the statements made by the Chevalier Drach that "this sun is, undeniably, the second hypostasis of the Deity," imply what we say; as "this Sun" refers to the Kabalistic Sun, and "hypostasis" means substance or subsistence of the Godhead or Trinity—distinctly personal. As the author, being an ex-Rabbi, thoroughly versed in Hebrew, and in the mysteries of the *Zohar*, ought to know the value of words; and as, moreover, in writing this, he was bent upon reconciling "the seeming contradictions," as he puts it, between Judaism and Christianity—the fact becomes quite evident. But all this pertains to questions and problems which will be solved naturally and in the course of the development of the doctrine. The Roman Catholic Church stands accused, not of worshipping under other names the Divine Beings worshipped by all nations in Antiquity, but of declaring idolatrous, not only the Pagans ancient and modern, but every Christian nation that has freed itself from the Roman yoke. The accusation brought against herself by more than one man of Science, of worshipping the stars like true Sabaeans of old, stands to this day uncontradicted, yet no star-worshipper has ever addressed his adoration to the material stars and planets, as will be shown before the last page of this work is written; none the less is it true that those Philosophers alone who studied Astrology and Magic knew that the last word of those sciences was to be sought in, and expected from, the Occult forces emanating from those constellations.

MODERN KABALISTS IN SCIENCE AND OCCULT ASTRONOMY

There is a physical, an astral, and a super-astral Universe in the three chief divisions of the *Kabalah*; as there are terrestrial, superterrestrial, and spiritual Beings. The "Seven Planetary Spirits" may be ridiculed by Scientists to their hearts' content, yet the need of intelligent ruling and guiding Forces is so much felt to this day that scientific men and specialists, who will not hear of Occultism or of ancient systems, find themselves obliged to generate in their inner consciousness some kind of semi-mystical system. Metcalfe's "sunforce" theory, and that of Zaliwsky, a learned Pole, which made Electricity the Universal Force and placed its storehouse in the Sun,* were revivals of the Kabalistic teachings. Zaliwsky tried to prove that Electricity, producing "the most powerful, attractive, calorific, and luminous effects," was present in the physical constitution of the Sun and explained its peculiarities. This is very near the Occult teaching. It is only by admitting the gaseous nature of the Sun-reflector, and the powerful Magnetism and Electricity of the solar attraction and repulsion, that one can explain (*a*) the evident absence of any waste of power and luminosity in the Sun—inexplicable by the ordinary laws of combustion; and (*b*) the behaviour of the planets, so often contradicting every accepted rule of weight and gravity. And Zaliwsky makes this "solar electricity" "*differ from anything known on earth*."

Father Secchi may be suspected of having sought to introduce

> *Forces of quite a new order* and quite foreign to gravitation, which he had discovered in Space.†

in order to reconcile Astronomy with theological Astronomy. But Nagy, a member of the Hungarian Academy of Sciences, was no cleric, and yet he develops a theory on the necessity of intelligent Forces whose complacency "would lend itself to all

—————

* Zaliwsky, *La gravitation par l'électricité*, p. 7, in de Mirville, *Des Esprits*, IV, 156.

† *De Mirville, op. cit.,* p. 157.

—————

the whims of the comets." He suspects that:

> Notwithstanding all the actual researches on the rapidity of light—that *dazzling product of an unknown force* . . . which we see too frequently to understand—*that light is motionless* in reality.*

C.E. Love, the well-known railway builder and engineer in France, tired of blind

forces, made all the (then) "imponderable agents"—now called "forces"—subordinates of Electricity, and declares the latter to be an

Intelligence—albeit molecular in nature and material.†

In the author's opinion these Forces are atomistic agents, endowed with intelligence, spontaneous will, and motion, and he thus, like the Kabalists, makes the causal Forces substantial, while the Forces that act on this plane are only the effects of the former, as with him matter is eternal, and the Gods also;‡ so is the Soul likewise, though it has inherent in itself a still higher Soul [Spirit], pre-existent, endowed with memory, and superior to Electric Force; the latter is subservient to the higher Souls, those superior Souls forcing it to act according to the eternal laws. The concept is rather hazy, but is evidently on the Occult lines. Moreover, the system proposed is entirely pantheistic, and is worked out in a purely scientific volume. Monotheists and Roman Catholics fall foul of it, of course; but one who believes in the Planetary Spirits and who endows Nature with living Intelligences, must always expect this.

In this connection, however, it is curious that after the moderns have so laughed at the ignorance of the ancients,

Who, knowing only of seven planets [yet having an ogdoad which *did not* include the earth!], invented therefore seven Spirits to fit in with the number,

Babinet should have vindicated the "superstition" unconsciously

---

* *Mémoire sur le système solaire*, p. 7, in de Mirville, *op. cit.*, IV, 157.

† *Éssai sur l'identité des agents producteurs du son, de la lumière*, etc., p. 15, in de Mirville, *ibid.*

‡ *De Mirville, op. cit.,* IV, 158.

---

to himself. In the *Revue des Deux Mondes* [May, 1855] this eminent French Astronomer writes:

The ogdoad of the Ancients included the earth [which is an error] *i.e.*, eight or seven according to whether or not the earth was comprised in the number.

De Mirville assures his readers that:

M. Babinet was telling us but a few days ago that we had in reality only eight big planets, including the earth, and thirty-five small ones between Mars and Jupiter. . . . Herschel offering to call all those beyond the seven primary planets asteroids!*

There is a problem to be solved in this connection. How do Astronomers know that Neptune is a planet, or even that it is a body belonging to our system? Being found on the very confines of our Planetary World, so-called, the latter was arbitrarily expanded to receive it; but what really mathematical and infallible proof have Astronomers that it is (*a*)

a planet, and (*b*) one of *our* planets? None at all! It is at such an immeasurable distance from us, the

> Apparent diameter of the sun being to Neptune but one-fortieth of the sun's apparent diameter to us,

and it is so dim and hazy when seen through the best telescope that it looks like an astronomical romance to call it one of our planets. Neptune's heat and light are reduced to 1/900 part of the heat and light received by the earth. His motion and that of his satellites have always looked suspicious. They do not agree—in appearance, at least—with those of the other planets. His system is retrograde, etc. But even the latter abnormal fact resulted only in the creation of new hypotheses by our Astronomers, who forthwith suggested a probable overturn of Neptune, his collision with another body, etc. Was Adams' and Leverrier's discovery so welcomed because Neptune was as necessary as was Ether to throw a new glory upon astronomical prevision, upon the certitude of modern scientific data, and principally upon the power of mathematical analysis? It would so appear.

---

* In de Mirville, *op. cit*., IV, 139. [Mr. W. Herschel is being quoted from *Revue des Deux Mondes*, May 1855 issue.]

A new planet that widens our planetary domain by more than four hundred million leagues is worthy of annexation. Yet, as in the case of terrestrial annexation, scientific authority may be proved "right" only because it has "might." Neptune's motion happens to be dimly perceived: Eureka! it is a planet! A mere motion, however, proves very little. It is now an ascertained fact in Astronomy that there are no absolutely fixed stars in Nature,* even though such stars should continue to exist in astronomical parlance, while they have passed from the scientific imagination. Occultism, however, has a strange theory of its own with regard to Neptune.

Occultism says that if several hypotheses resting on mere assumption—which have been accepted only because they have been taught by eminent men of learning—are taken away from the Science of Modern Astronomy, to which they serve as props, then even the presumably universal law of gravitation will be found to be contrary to the most ordinary truths of mechanics. And really one can hardly blame Christians—foremost of all the Roman Catholics—however scientific some of these may themselves be, for refusing to quarrel with their Church for the sake of scientific beliefs. Nor can we even blame them for accepting in the secresy of their hearts—as some of them do—the theological "Virtues" and "Archōns" of Darkness, instead of all the blind forces offered them by Science.

> Never can there be intervention of any sort in the marshalling and the regular precession of the celestial bodies! The law of gravitation is the law of laws; who ever witnessed a stone rising in the air against gravitation? The permanence of the universal law is shown in the behaviour of the

---

* If, as Sir W. Herschel thought, the so-called fixed stars have resulted from, and owe their origin to nebular combustion, they cannot be fixed any more than is our sun, which was believed to be motionless and

is now found to rotate around its axis every twenty-five days. As the fixed star nearest to the sun, however, is eight-thousand times farther away from him than is Neptune, the illusions furnished by the telescopes must be also eight-thousand times as great. We will therefore leave the question at rest, repeating only what A. Maury said in his work (*La Terre et l'Homme*, published in 1858): "It is utterly impossible, so far, to decide anything concerning Neptune's constitution, analogy alone authorizing us to ascribe to him a rotary motion like that of other planets." (in de Mirville, *op. cit*., IV, 140.)

——————

sidereal worlds and globes eternally faithful to their primitive orbits; never wandering beyond their respective paths. Nor is there any intervention needed, as it could only be disastrous. Whether the first sidereal incipient rotation took place owing to an intercosmic chance, or to the spontaneous development of latent primordial forces; or again, whether that impulse was given once for all by God or Gods—it does not make the slightest difference. At this stage of cosmic evolution no intervention, superior or inferior, is admissible. Were any to take place, the universal clock-work would stop, and Kosmos would fall into pieces.

Such are stray sentences, pearls of wisdom, fallen from time to time from scientific lips, and now chosen at random to illustrate a query. We lift our diminished heads and look heavenward. Such seems to be the fact: worlds, suns, and stars, the shining myriads of the heavenly hosts, remind the Poet of an infinite, shoreless ocean, whereon move swiftly numberless squadrons of ships, millions upon millions of cruisers, large and small, crossing each other, whirling and gyrating in every direction; and Science teaches us, that though they be without rudder or compass or any beacon to guide them, they are nevertheless secure from collision—almost secure, at any rate, save in chance accidents—as the whole celestial machine is built upon and guided by an immutable, albeit blind, law, and by constant and accelerating force or forces. "Built upon" by whom? "By self-evolution," is the answer. Moreover, as dynamics teach that

> A body in motion tends to continue in the same state of relative rest or motion unless acted upon by some external force,

this force has to be regarded as self-generated—even if not eternal, since this would amount to the recognition of perpetual motion—and so well self-calculated and self-adjusted as to last from the beginning to the end of Kosmos. But "self-generation" has still to generate from something, generation *ex nihilo* being as contrary to reason as it is to Science. Thus we are placed once more between the horns of a dilemma: are we to believe in perpetual motion or in self-generation *ex nihilo*? And if in neither, who or what is that something, which first produced that force or those forces?

There are such things in mechanics as superior levers, which give the impulse and act upon secondary or inferior levers. The former, however, need an impulse and occasional renovation,

otherwise they would themselves very soon stop and fall back into their original status. What is the external force which puts and retains them in motion? Another dilemma!

As to the law of cosmical *non-intervention*, it could be justified only in one case, namely, if the celestial mechanism were perfect; but it is not. The so-called unalterable motions of celestial bodies alter and change incessantly; they are very often disturbed, and the wheels of even the sidereal locomotive itself occasionally jump off their invisible rails, as may be easily proved. Otherwise why should Laplace speak of the probable occurrence at some future time of an out-and-out reform in the arrangement of the planets;* or Lagrange maintain the gradual narrowing of the orbits; or our modern Astronomers, again, declare that the fuel in the sun is slowly disappearing? If the laws and forces which govern the behaviour of the celestial bodies are immutable, such modifications and wearing-out of substance or fuel, of force and fluids, would be impossible; yet they are not denied. Therefore one has to suppose that such modifications will have to rely upon the laws of forces, which will have to self-regenerate themselves once more on such occasions, thus producing an astral antinomy, and a kind of physical palinomy, since, as Laplace says, one would then see fluids disobeying themselves and reacting in a way contrary to all their attributes and properties.†

Newton felt very uncomfortable about the moon. Her behaviour in progressively narrowing the circumference of her orbit around the earth made him nervous, lest it should end one day in our satellite falling upon the earth. The world, he confessed, needed repairing, and that very often.‡ In this he was corroborated by Herschel. He speaks of real and quite considerable deviations, besides those which are only apparent,

---

* [See P.S. de Laplace's *Exposition du système du monde*, Paris (1796) p. 206; 282-83. For English edition consult Vol. I, pp. 249-51 of *The System of the World* translated by J. Pond, 2 vols., London, R. Phillips, 1809.]

† [*Op. Cit*., p. 351-52.]

‡ Quoted by Sir John Herschel in *On the Study of Natural Philosophy*, p. 165; de Mirville, *op. cit*., IV, 155.

---

but gets some consolation from his conviction that somebody or something will probably see to things.

We may be answered that the personal beliefs of some pious Astronomers, however great they may be as scientific characters, are no proofs of the actual existence and presence in space of intelligent supramundane Beings, of either Gods or Angels. It is the behaviour of the stars and planets themselves that has to be analysed and inferences must be drawn therefrom. Renan asserts that nothing that we know of the sidereal bodies warrants the idea of the presence of any Intelligence, whether internal or external to them.

Let us see, says Reynaud, if this is a fact, or only one more empty scientific assumption.

> The orbits traversed by the planets are far from being immutable. They are, on the contrary, subject to

perpetual mutation in position, as in form. Elongations, contractions, and orbital widenings, oscillations from right to left, slackening and quickening of speed . . . . and all this on a plane which seems to vacillate.*

As is very pertinently observed by des Mousseux:

Here is a path having little of the mathematical and mechanical precision claimed for it; for we know of no clock which, having gone slow for several minutes should catch up the right time *of itself* and *without the turn of a key*.

So much for blind law and force. As for the physical impossibility—a miracle indeed in the sight of Science—of a stone raised in the air against the law of gravitation, this is what Babinet—the deadliest enemy and opponent of the phenomena of levitation—(cited by Arago) says:

Everyone knows the theory of *bolides* [meteors] and aerolites. . . . In Connecticut an immense aerolite was seen [a mass of eighteen hundred feet in diameter], bombarding a whole American zone and returning to the spot [in mid-air] from which it had started.†

Thus we find in both of the cases above cited—that of self-correcting planets and of meteors of gigantic size flying back

—————

* *Terre et ciel*, p. 28, in de Mirville, *ibid*.

†*OEuvres d'Arago*, vol. i., p. 219; quoted by de Mirville, III 462.

—————

into the air—a "blind force" regulating and resisting the natural tendencies of "blind matter," and even occasionally repairing its mistakes and correcting its failures. This is far more miraculous and even "extravagant," one would say, than any "Angel-guided" Element.

Bold is he who laughs at the idea of von Haller, who declares that:

The stars are perhaps an abode of glorious Spirits; as here Vice reigns, there is Virtue Master.*

—————

* "*Die Sterne sind vielleicht ein Sitz verklarter Geister; Wie hier das Laster herrscht, ist dort die Tugend Meister*." [From Albrecht von Haller's poem "Über den Ursprung des Übels," on p. 148 in the 1768 ed. of *Versuch Schweizerischer Gedichte* in Göttingen, Germany by Verlag Abram Vandenhoeks sel. Witwe, Universitätsbuchhandlung.]

—————

Collected Writings Volume XIV

EASTERN AND WESTERN OCCULTISM

In *The Theosophist* for March, 1886,† in an answer to the "Solar Sphinx," a member of the London Lodge of the Theosophical Society wrote as follows:

. . we hold and believe that the revival of occult knowledge now in progress will some day demonstrate, that the Western system represents ranges of perception, which the Eastern—at least as expounded in the pages of *The Theosophist*—has yet to attain.‡

—————

† Vol. VII, p. 411.

‡ Whenever Occult doctrines were expounded in the pages of *The Theosophist*, care was taken each time to declare a subject incomplete when the whole could not be given in its fullness, and no writer has ever tried to mislead the reader. As to the Western "ranges of perception" concerning doctrines really Occult, the Eastern Occultists have been made acquainted with them for some time past. Thus they are enabled to assert with confidence that the West may be in possession of Hermetic philosophy as a speculative system of dialectics, the latter being used in the West admirably well, but it lacks entirely the knowledge of Occultism. The genuine Eastern Occultist keeps silent and unknown, never publishes what he knows, and rarely even speaks of it, as he knows too well the penalty of indiscretion.

—————

The writer is not the only person labouring under this erroneous impression. Greater Kabalists than he had said the same in the United States. This only proves that the knowledge possessed by Western Occultists of the true Philosophy, and the "ranges of perceptions" and thought of the Eastern doctrines, is very superficial. This assertion will be easily demonstrated by giving a few instances, instituting comparisons between the two interpretations of one and the same doctrine—the Hermetic Universal Doctrine. It is the more needed since, were we to neglect bringing forward such comparisons, our work would be left incomplete.

We may take the late Éliphas Lévi, rightly referred to by another Western Mystic, Mr. Kenneth MacKenzie, as "one of the greatest representatives of modern Occult Philosophy,"* as presumably the best and most learned expounder of the Chaldaean *Kabalah*, and compare his teaching with that of Eastern Occultists. In his unpublished manuscripts and letters, lent to us by a Theosophist, who was for fifteen years his pupil, we had hoped to find that which he was unwilling to publish. What we do find, however, disappoints us greatly. We will take these teachings, then, as containing the essence of Western or Kabalistic Occultism, analyzing and comparing them with the Eastern interpretation as we go on.

Éliphas Lévi teaches correctly, though in language rather too rhapsodically rhetorical to be sufficiently clear to the beginner, that

Eternal life is Motion equilibrated by the alternate manifestations of force.

But why does he not add that this perpetual motion is independent of the manifested Forces at work? He says:

> Chaos is the Tohu-vah-bohu of perpetual motion and the sum total of primordial matter;

and he fails to add that Matter is "primordial" only at the beginning of every new reconstruction of the Universe: matter *in abscondito*, as it is called by the Alchemists, is eternal,

—————

* See *The Royal Masonic Cyclopaedia*, article: "Yetzērah, Sepher."

—————

indestructible, without beginning or end. It is regarded by Eastern Occultists as the eternal Root of all, the Mūlaprakriti of the Vedāntin, and the Svabhavat of the Buddhist; the Divine Essence, in short, or Substance; the radiations from This are periodically aggregated into graduated forms, from pure Spirit to gross Matter; the Root, or Space, is in its abstract presence the Deity Itself, the Ineffable and Unknown One Cause.

Ain Soph with him also is the Boundless, the infinite and One Unity, secondless and causeless as Parabrahman. Ain-Soph is the indivisible point, and therefore, as "being everywhere and nowhere," is the absolute All. It is also "Darkness" because it is absolute Light, and the Root of the seven fundamental Cosmic Principles. Yet Éliphas Lévi, by simply stating that "Darkness was upon the face of the Earth," fails to show (*a*) that "Darkness" in this sense is Deity Itself, and he is therefore withholding the only philosophical solution of this problem for the human mind; and (*b*) he allows the unwary student to believe that by "Earth" our own little globe—an atom in the Universe—is meant. In short, this teaching does not embrace the Occult Cosmogony, but deals simply with Occult Geology and the formation of our cosmic speck. This is further shown by his making a *résumé* of the Sephīrōthal Tree in this wise:

> God is harmony, the astronomy of Powers and Unity outside of the World.

This seems to suggest (*a*) that he teaches the existence of an extra-cosmic God, thus limiting and conditioning both the Kosmos and the divine Infinity and Omnipresence, which cannot be extraneous to or outside of one single atom; and (*b*) that by skipping the whole of the pre-cosmic period—the manifested Kosmos here being meant—the very root of Occult teaching, he explains only the Kabalistic meaning of the deadletter of the *Bible* and *Genesis*, leaving its spirit and essence untouched. Surely the "ranges of perception" of the Western mind will not be greatly enlarged by such a limited teaching.

Having said a few words on Tohu-vah-bohu—the meaning of which Wordsworth rendered graphically as "higgledypiggledy"—and having explained that this term denoted Cosmos, he teaches that:

> Above the dark abyss [Chaos] were the Waters; . . . the earth [*la terre!*]

was Tohu-vah-bohu, *i.e.*, in confusion, and darkness covered the face of the Deep, and vehement Breath moved on the Waters when the Spirit exclaimed [?], "Let there be light," and there was light. Thus the earth [our globe, of course] was in a state of cataclysm; *thick* vapours veiled the immensity of the sky, the earth was covered with waters and a violent wind was agitating this dark ocean, when at a given moment the equilibrium revealed itself and light re-appeared; the letters that compose the Hebrew word "Berēshīth" (the first word of *Genesis*) are "Beth," the binary, the verb manifested by the act, a *feminine* letter; then "Resch," the Verbum and Life, number 20, the disc multiplied by 2; and "Aleph," the spiritual principle, the Unit, a masculine letter.

Place these letters in a triangle and you have the absolute Unity, that without being included into numbers creates the number, the first manifestation, which is 2, and these two united by harmony resulting from the analogy of contraries [opposites], make 1, only. This is why God is called Elōhīm (plural).

All this is very ingenious, but is very puzzling, besides being incorrect. For owing to the first sentence, "Above the dark abyss were the Waters," the French Kabalist leads the student away from the right track. This an Eastern Chela will see at a glance, and even one of the profane may see it. For if the Tohu-vah-bohu is "under" and the Waters are "above," then these two are quite distinct from each other, and this is not the case. This statement is a very important one, inasmuch as it entirely changes the spirit and nature of Cosmogony, and brings it down to a level with exoteric *Genesis*—perhaps it was so stated with an eye to this result. The Tohu-vah-bohu is the "Great Deep," and is identical with "the Waters of Chaos," or the primordial Darkness. By stating the fact otherwise it makes both "the Great Deep" and the "Waters"—which cannot be separated except in the phenomenal world—limited as to space and conditioned as to their nature. Thus Éliphas in his desire to conceal the last word of Esoteric Philosophy, fails—whether intentionally or otherwise does not matter—to point out the fundamental principle of the one true Occult Philosophy, namely, the unity and absolute homogeneity of the One Eternal Divine Element, and he makes of the Deity a male God. Then he says:

Above the Waters was the powerful Breath of the Elōhīm [the creative Dhyāni-Chohans]. Above the Breath appeared the Light, and above the Light the Word . . . that created it.

Now the fact is quite the reverse of this: it is the Primeval

Light that creates the Word or Logos, who in his turn creates physical light. To prove and illustrate what he says he gives the following figure:

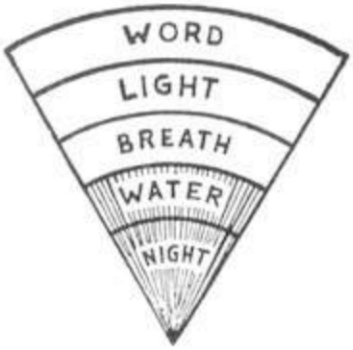

Now any Eastern Occultist upon seeing this would not hesitate to pronounce it a "left hand" magic figure. It is entirely reversed, and it represents the third stage of religious thought, that current in Dvāpara-Yuga, when the one principle is already separated into male and female, and humanity is approaching the fall into materiality which brings the Kali-Yuga. A student of Eastern Occultism would draw it thus:

For the Secret Doctrine teaches us that the reconstruction of the Universe takes place in this wise: At the periods of new generation, perpetual Motion becomes Breath; from the Breath

comes forth primordial Light, through whose radiance manifests the Eternal Thought concealed in darkness, and this becomes the Word (Mantra).* It is *That* (the Mantra or Word) from which all This (the Universe) sprang into being.

Further on Éliphas Lévi says:

> This [the concealed Deity] radiated a ray into the Eternal Essence [Waters of Space] and, fructifying thereby the primordial germ, the Essence expanded,† giving birth to the Heavenly Man from whose mind were born all forms.

The *Kabalah* states very nearly the same. To learn what it really teaches one has to reverse the order in which Éliphas Lévi gives it, replacing the word "above" by that of

"in," as there cannot surely be any "above" or "under" in the Absolute. This is what he says:

Above the waters the powerful breath of the Elōhīm; above the Breath the Light; above Light the Word, or the Speech that created it. We see here the spheres of evolution: the souls [?] driven from the dark centre (Darkness) toward the luminous circumference. At the bottom of the lowest circle is the Tohu-vah-bohu, or the chaos which precedes all manifestation [*Naissances*—generation]; then the region of Water; then Breath; then Light; and, lastly, the Word.

The construction of the above sentences shows that the learned Abbé had a decided tendency to anthropomorphize creation, even though the latter has to be shaped out of preexisting material, as the *Zohar* shows plainly enough.

This is how the "great" Western Kabalist gets out of the difficulty: he keeps silent on the first stage of evolution and imagines a second Chaos. Thus he says:

The Tohu-vah-bohu is the Latin Limbus, or twilight of the morning

—————

* In the exoteric sense, the Mantra (or that psychic faculty or power that conveys perception or thought) is the older portion of the Vedas, the second part of which is composed of the *Brāhmanas*. In Esoteric phraseology Mantra is the Word made flesh, or rendered objective, through divine magic.

† The secret meaning of the word "Brahmā" is "expansion," "increase, " or "growth."

—————

and evening of life.* It is in perpetual motion,† it decomposes continually,‡ and the work of putrefaction accelerates, because the world is advancing towards regeneration.§ The Tohu-vah-bohu of the Hebrews is not exactly the confusion of things called Chaos by the Greeks, and which is found described in the commencement of the Metamorphosis of Ovid; it is something greater and more profound; it is the foundation of religion, it is the philosophical affirmation of the immateriality of God.

Rather an affirmation of the materiality of a personal God. If a man has to seek his Deity in the Hadēs of the ancients—for the Tohu-vah-bohu, or the Limbus of the Greeks, is the Hall of Hadēs—then one can wonder no longer at the accusations brought forward by the Church against the "witches" and sorcerers versed in Western Kabalism, that they adored the goat Mendes, or the devil personified by certain spooks and Elementals. But in face of the task Éliphas Lévi had set before himself—that of reconciling Jewish Magic with Roman ecclesiasticism—he could say nothing else.

Then he explains the first sentence in *Genesis*:

Let us put on one side the vulgar translation of the sacred texts and see what is hidden in the first chapter of *Genesis*.

He then gives the Hebrew text quite correctly, but transliterates it:

Berēshīth Barā Elōīm uth aschamam ouatti aares ouares ayete Tohuvah-bohu . . . Ouimas Elōīm rai avur ouiai aour.

And he then explains:

The first word, "Berēshīth," signifies "genesis," a word equivalent to "nature."

---

* Why not give at once its theological meaning, as we find it in Webster? With the Roman Catholics it means simply "purgatory," the borderland between heaven and hell (*Limbus patrum* and *Limbus infantum*), the one for all men, whether good, bad or indifferent; the other for the souls of unbaptized children! With the ancients it meant simply that which in *Esoteric Buddhism* is called the Kāma-Loka, between Devachan and Avichi.

† As Chaos, the eternal Element, not as the Kāma-Loka surely?

‡ A proof that by this word Éliphas Lévi means the lowest region of the terrestrial Ākāśa.

§ Evidently he is concerned only with our periodical world, or the terrestrial globe.

"The act of generation or production," we maintain; not "nature." He then continues:

The phrase, then, is incorrectly translated in the *Bible*. It is not "in the beginning," for it should be at the stage of the generating force,* which would thus exclude every idea of the *ex-nihilo* . . . as nothing cannot produce something. The word "Elōīm" or "Elōhīm" signifies the generating Powers, and such is the Occult sense of the first verse. . . . "Berēshīth" ("Nature" or "genesis"), "Barā" ("created") "Elōīm" ("the forces") "Athat-ashamaim" ("heavens") "ouath" and "oaris" ("the earth"); that is to say, "The generative potencies created indefinitely (eternally†) those forces that are the equilibrated opposites that we call heaven and earth, meaning the space and the bodies, the volatile and the fixed, the movement and the weight.

Now this, if it be correct, is too vague to be understood by any one ignorant of the Kabalistic teaching. Not only are his explanations unsatisfactory and misleading—in his published works they are still worse—but his Hebrew transliteration is entirely wrong; it precludes the student, who would compare it for himself with the equivalent symbols and numerals of the words and letters of the Hebrew alphabet, from finding anything of that he might have found were the words correctly spelt in the French transliteration.

Compared even with exoteric Hindu Cosmogony, the philosophy which Éliphas Lévi gives out as Kabalistic is simply mystical Roman Catholicism adapted to the Christian *Kabalah*. His *Histoire de la Magie* shows it plainly, and reveals also his object, which he does not even care to conceal. For, while stating with his Church, that

The Christian religion has imposed silence on the lying oracles of the Gentiles and put an end to the prestige of the false gods,‡

---

* In the "re-awakening" of the Forces would be more correct.

† An action which is incessant in eternity cannot be called "creation"; it is evolution, and the eternally or ever-becoming of the Greek Philosopher and the Hindu Vedāntin; it is the Sat and the one Beingness of Parmenides, or the Being identical with Thought. Now how can the Potencies be said to "create movement," once it is seen movement never had any beginning, but existed in the Eternity? Why not say that the re-awakened Potencies transferred motion from the eternal to the temporal plane of being? Surely this is not Creation.

‡ *Histoire de la Magie*, Int. p. 1. [Paris, G. Bailliére, 1860.]

---

he promises to prove in his work that the real *Sanctum Regnum*, the great Magic Art, is in that Star of Bethlehem which led the three Magi to adore the Savior of this World. He says:

> We will prove that the study of the sacred Pentagram had to lead all the Magi to know the new name which should be raised above all names and before which every being capable of worship has to bend his knee.*

This shows that Lévi's *Kabalah* is mystic Christianity, and not Occultism; for Occultism is universal and knows no difference between the "Saviours" (or great Avatāras) of the several old nations. Éliphas Lévi was not an exception in preaching Christianity under a disguise of Kabalism. He was undeniably "the greatest representative of modern Occult Philosophy," as it is studied in Roman Catholic countries generally, where it is fitted to the preconceptions of Christian students. But he never taught the real universal *Kabalah*, and least of all did he teach Eastern Occultism. Let the student compare the Eastern and Western teaching, and see whether the philosophy of the *Upanishads* "has yet to attain the ranges of perception" of this Western system. Everyone has the right to defend the system he prefers, but in doing this, there is no need to throw slurs upon the system of one's brother.

In view of the great resemblance between many of the fundamental "truths" of Christianity and the "myths" of Brahmanism, there have been serious attempts made lately to prove that the *Bhagavad-Gītā* and most of the *Brāhmanas* and the *Purānas* are of a far later date than the Mosaic Books and even than the *Gospels*. But were it possible that an enforced success should be obtained in this direction, such argument cannot achieve its object, since the Rig-Veda remains. Brought down to the most modern limits of the age assigned to it, its date cannot be made to overlap that of the *Pentateuch*, which is admittedly later.

The Orientalists know well that they cannot make away with the landmarks, followed by all subsequent religions, set up in that "Bible of Humanity" called the *Rig-Veda*. It is there that at the very dawn of intellectual humanity were laid the

---

* *Ibid*., p. 2.

---

foundation-stones of all the faiths and creeds, of every fane and church built from first to last; and they are still there. Universal "myths," personifications of Powers divine and cosmic, primary and secondary, and historical personages of all the now-existing as well as

of extinct religions are to be found in the seven chief Deities and their 330,000,000 correlations of the Rig-Veda, and those Seven, with the odd millions, are the Rays of the one boundless Unity.

But to THIS can never be offered profane worship. It can only be the "object of the most abstract meditation, which Hindus practice in order to obtain absorption in it." At the beginning of every "dawn" of "Creation," eternal Light—which is darkness—assumes the aspect of so-called Chaos: chaos to the human intellect; the eternal Root to the superhuman or spiritual sense.

"Osiris is a black God." These were the words pronounced at "low breath" at Initiation in Egypt, because Osiris Noumenon is darkness to the mortal. In this Chaos are formed the "Waters," Mother Isis, Aditi, etc. They are the "Waters of Life," in which primordial germs are created—or rather reawakened—by the primordial Light. It is Purushōttama, or the Divine Spirit, which in its capacity of Nārāyana, the Mover on the Waters of Space, fructifies and infuses the Breath of life into that germ which becomes the "Golden Mundane Egg," in which the male Brahmā is created;* and from this the first Prajāpati, the Lord of Beings, emerges, and becomes the progenitor of mankind. And though it is not he, but the Absolute, that is said to contain the Universe in Itself, yet it is the duty of the male Brahmā to manifest it in a visible form. Hence he has to be connected with the procreation of species, and assumes, like Jehovah and other male Gods in subsequent anthropomorphism, a phallic symbol. At best every such male God, the "Father" of all, becomes the "Archetypal Man." Between him and the Infinite Deity stretches an abyss. In the

---

* The Vaishnavas, who regard Vishnu as the Supreme God and the fashioner of the Universe, claim that Brahmā sprang from the navel of Vishnu, the "imperishable," or rather from the lotus that grew from it. But the word "navel" here means the Central Point, the mathematical symbol of infinitude, or Parabrahman, the One and the Secondless.

---

theistic religions of personal Gods the latter are degraded from abstract Forces into physical potencies. The Water of Life—the "Deep" of Mother Nature—is viewed in its terrestrial aspect in anthropomorphic religions. Behold, how holy it has become by theological magic! It is held sacred and is deified now as of old in almost every religion. But if Christians use it as a means of spiritual purification in baptism and prayer; if Hindus pay reverence to their sacred streams, tanks and rivers; if Pārsī, Mohammedan and Christian alike believe in its efficacy, surely that element must have some great and Occult significance. In Occultism it stands for the Fifth Principle of Kosmos, in the lower septenary: for the whole visible Universe was built by Water, say the Kabalists who know the difference between the two waters—the "Waters of Life" and those of Salvation—so confused together in dogmatic religions. The "King-Preacher" says of himself:

> I, the Preacher, was king over Israel in Jerusalem, and I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven. *

Speaking of the great work and glory of the Elōhīm†—unified into the "Lord God" in the English *Bible*, whose garment, he tells us, is light and heaven the curtain—he refers to the builder

> Who layeth the beams of his chambers in the waters,‡

that is, the divine Host of the Sephīrōth, who have constructed the Universe out of the Deep, the Waters of Chaos. Moses and Thales were right in saying that only earth and water can bring forth a living Soul, water being on this plane the principle of all things. Moses was an Initiate, Thales a Philosopher—*i.e*., a Scientist, for the words were synonymous in his day.

——————

* *Ecclesiastes* i, 12, 13.

† It is probably needless to say here what everyone knows. The translation of the Protestant *Bible* is not a word for word rendering of the earlier Greek and Latin *Bibles*: the sense is very often disfigured, and "God" is put where "Yahve" and "Elōhīm" stand.

‡ *Psalms* civ, 3.

——————

The secret meaning of this is that water and earth stand in the Mosaic Books for the *prima materia* and the creative (feminine) Principle on our plane. In Egypt Osiris was Fire, and Isis was the Earth or its synonym Water; the two opposing elements—just because of their opposite properties—being necessary to each other for a common object; that of procreation. The earth needs solar heat and rain to make her throw out her germs. But these procreative properties of Fire and Water, or Spirit and Matter, are symbols but of physical generation. While the Jewish Kabalists symbolized these elements only in their application to manifested things, and reverenced them as the emblems for the production of terrestrial life, the Eastern Philosophy noticed them only as an illusive emanation from their spiritual prototypes, and no unclean or unholy thought marred its Esoteric religious symbology.

Chaos, as shown elsewhere, is Theos, which becomes Kosmos: it is Space, the container of everything in the Universe. As Occult Teachings assert, it is called by the Chaldaeans, Egyptians, and every other nation Tohu-vah-bohu, or Chaos, Confusion, because Space is the great storehouse of Creation, whence proceed, not forms alone, but also ideas, which could receive their expression only through the Logos, the Word, Verbum, or Sound.

The numbers 1, 2, 3, 4 *are the successive emanations from Mother [Space] as she forms running downward her garment, spreading it upon the seven steps of Creation.* The roller returns upon itself, as one end joins the other in infinitude, and the numbers* 4, 3, *and* 2 *are displayed, as it is the only side*

——————

* To avoid misunderstanding of the word "creation" so often used by us, the remarks of the author of *Through the Gates of Gold* may be quoted owing to their clearness and simplicity. "The words 'to create' are often understood by the ordinary mind to convey the idea of evolving something out of nothing. This is clearly not its meaning. We are mentally obliged to provide our Creator with chaos from which to produce the worlds. The tiller of the soil, who is the typical producer of social life, must have his material, his earth, his sky, rain, and sun, and the seeds to place within the earth; out of nothing he can produce nothing. Out of a void, nature cannot arise; there is that material beyond, behind, or within, from which she is shaped by our desire for a universe." [pp. 71-72, Adyar ed.; p. 47, T.U.P. ed.]

——————

of the veil that we can perceive, the first number being lost in its inaccessible solitude.

. . . Father, which is Boundless Time, generates Mother, which is infinite Space, in Eternity; and Mother generates Father in Manvantaras, which are divisions of durations, that Day when that world becomes one ocean. Then the Mother becomes Nārā [Waters—the Great Deep] for Nara [the Supreme Spirit] to rest—or move— upon, when, it is said, that 1, 2, 3, 4 *descend and abide in the world of the unseen, while the* 4, 3, 2, *become the limits in the visible world to deal with the manifestations of Father [Time].**

This relates to the Mahāyugas which in figures become 432, and with the addition of noughts, 4,320,000.

Now it is surpassingly strange, if it be a mere coincidence, that the numerical value of Tohu-vah-bohu, or "Chaos" in the *Bible*—which Chaos, of course, is the "Mother" Deep, or the Waters of Space—should yield the same figures. For this is what is found in a Kabalist manuscript:

> It is said of the Heavens and the Earth in the second verse of *Genesis* that they were "Chaos and Confusion"—that is, they were "Tohu-vah-bohu," "and *darkness* was upon the face of the deep," *i.e.,* "the perfect material out of which construction was to be made lacked organization." The order of the digits of these words as they stand—*i.e.*,† the letters rendered by their numerical value—is 6,526,654 and 2,386. By art speech these are key-working numbers loosely shuffled together, the germs and keys of construction, but to be recognized, one by one, as used and required. They follow symmetrically in the work as immediately following the first sentence of grand enunciation: "In Rāsh developed itself Gods, the heavens and the earth."
>
> Multiply the numbers of the letters of "Tohu-vah-bohu" together continuously from right to left, placing the consecutive single products as we go, and we will have the following series of values, *viz.*, (*a*) 30, 60, 360, 2,160,10,800, 43,200, or as by the characterizing digits; 3,6, 36,216, 108, and 432; (*b*) 20, 120, 720, 1,440, 7,200, or 2, 12, 72, 144, 72, 432, the series closing in 432, one of the most famous numbers of antiquity, and which, though obscured, crops out in the chronology up to the Flood.‡. . .

---

* Commentary on Stanza ix on Cycles.

† Or, read from right to left, the letters and their corresponding numerals stand thus: "t," 4; "h," 5; "v," 6; "v," 6; "bh," 2; "h," 5; "v" or "w," 6; which yields "thuvbhu," 4566256, or "Tohu-vah-bohu."

‡ Mr. J. Ralston Skinner's MS. [See *S.D.* Index Volume, p. 445, compiled by Boris de Zirkoff; Adyar, 1979.]

This shows that the Hebrew usage of play upon the numbers must have come to the Jews from India. As we have seen, the final series yields, besides many another combination, the figures 108 and 1008—the number of the names of Vishnu, whence the 108 grains of the Yogi's rosary—and close with 432, the truly "famous" number in Indian and Chaldaean antiquity, appearing in the cycle of 4,320,000 years in the former, and in the 432,000 years, the duration of the Chaldaean divine dynasties.

[Sections XXVI and XXVII which fell here in the sequence of the 1897 edition of *The Secret Doctrine*, have been printed as articles in their normal chronological sequence in the *Collected Writings*, Vol. VII, pp. 105-34 and pp. 230-40. —*Compiler*.]

Collected Writings Volume XIV

THE ORIGIN OF THE MYSTERIES

All that is explained in the preceding Sections and a hundredfold more was taught in the Mysteries from time immemorial. If the first appearance of those institutions is a matter of historical tradition with regard to some of the later nations, their origin must certainly be assigned to the time of the Fourth Root Race. The Mysteries were imparted to the elect of that Race when the average Atlantean had begun to fall too deeply into sin to be trusted with the secrets of Nature. Their establishment is attributed in the Secret Works to the King-Initiates of the divine dynasties, when the "Sons of God" had gradually allowed their country to become *Kukarmadeśa* (the land of vice).

The antiquity of the Mysteries may be inferred from the history of the worship of Hercules in Egypt. This Hercules, according to what the priests told Herodotus, was not Grecian, for he says:

> Of the Grecian Hercules I could in no part of Egypt procure any knowledge: . . . the name was never borrowed by Egypt from Greece. . . Hercules, . . . as they [the priests] affirm, is one of the twelve (great Gods), who were reproduced from the earlier eight Gods 17,000 years before the year of Amasis.

Hercules is of Indian origin, and—his Biblical chronology put aside—Colonel Tod was quite right in his suggestion that he was Balarama or Baladeva. Now one must read the *Purānas* with the Esoteric key in one's hand in order to find out how on almost every page they corroborate the Secret Doctrine. The ancient classical writers so well understood this truth that they unanimously attributed to Asia the origin of Hercules.

> A section of the *Mahābhārata* is devoted to the history of the Hercūla, of which race was Vyāsa. . . . Diodorus has the same legend with some variety. He says: "Hercules was born amongst the Indians and, like the Greeks, they furnish him with a club and lion's hide." Both [Krishna and Baladeva] are (lords) of the race (cūla) of Heri (Heri-cul-es) of which the Greeks might have made the compound Hercules.*

—————

* Tod's *Annals of Rājāsthan*, Vol. I, pp. 32-33.

—————

The Occult Doctrine explains that Hercules was the last incarnation of one of the seven "Lords of the Flame," as Krishna's brother, Baladeva; that his incarnations occurred during the Third, Fourth, and Fifth Root-Races, and that his worship was brought into Egypt from Lankā and India by the later immigrants. That he was borrowed by the Greeks from the Egyptians is certain, the more so as the Greeks place his birth at Thebes, and only his twelve labours at Argos. Now we find in the Vishnu-Purâna a complete corroboration

of the statement made in the Secret Teachings, of which Puranic allegory the following is a short summary:

Raivata, a grandson of Saryati, Manu's fourth son, finding no man worthy of his lovely daughter, repaired with her to Brahma's region to consult the God in this emergency. Upon his arrival, Hahā, Huhū, and other Gandharvas were singing before the throne, and Raivata, waiting till they had done, imagined that but one Muhūrta (instant) had passed, whereas long ages had elapsed. When they had finished, Raivata prostrated himself and explained his perplexity. Then Brahmā asked him whom he wished for a son-in-law, and upon hearing a few personages named, the Father of the World smiled and said: "Of those whom you have named the third and fourth generation [Root-Races] no longer survive, for many successions of ages [Chatur-Yuga, or the four Yuga cycles] have passed away while you were listening to our songsters. Now on earth the twenty-eighth great age of the present Manu is nearly finished and the Kali period is at hand. You must therefore bestow this virgin-gem upon some other husband. For you are now alone."

Then the Rajâ Raivata is told to proceed to Kusasthali, his ancient capital, which was now called Dvârakâ, and where reigned in his stead a portion of the divine being (Vishnu) in the person of Baladeva, the brother of Krishna, regarded as the seventh incarnation of Vishnu whenever Krishna is taken as a full divinity.

"Being thus instructed by the Lotus-born [Brahmā], Raivata returned (with his daughter) to earth, where he found the race of men dwindled in stature [see what is said in the Stanzas and Commentaries of the races of mankind gradually decreasing

in stature],* reduced in vigour, and enfeebled in intellect. Repairing to the city of Kuśasthalī, he found it much altered," because, according to the allegorical explanation of the commentator, "Krishna had reclaimed from the sea a portion of the country," which means in plain language that the continents had all been changed meanwhile—and "had renovated the city"—or rather built a new one, Dvārakā; for one reads in the *Bhagavata-Purāna*† that Kuśasthali was founded and built by Raivata within the sea; and subsequent discoveries showed that it was the same, or on the same spot, as Dvārakā. Therefore it was on an island before. The allegory in Vishnu-Purâna shows King Raivata giving his daughter to "the wielder of the ploughshare"—or rather "the plough-bannered" —Baladeva, who "beholding the damsel of excessively lofty height, . . . shortened her with the end of his ploughshare, and she became his wife."‡

This is a plain allusion to the Third and Fourth Races—to the Atlantean giants and the successive incarnations of the "Sons of the Flame" and other orders of Dhyāni-Chohans in the heroes and kings of mankind, down to the Kali-Yuga, or Black Age, the beginning of which is within historical times. Another *coincidence*: Thebes is the city of a hundred gates, and Dvārakā is so called from its many gateways or doors, from the word "Dvāra," "gateway." Both Hercules and Baladeva are of a passionate, hot temper, and both are renowned for the fairness of their white skins. There is not the slightest doubt that Hercules is Baladeva in Greek dress. Arrian notices the great similarity between the

Theban and the Hindu Hercules, the latter being worshipped by the Suraseni who built Methorea, or Mathūrā, Krishna's birthplace. The same writer places Sandracottus (Chandragupta, the grandfather of King Aśoka, of the clan of Morya) in the direct line of the descendants of Baladeva.

There were no Mysteries in the beginning, we are taught. Knowledge (Vidyā) was common property, and it reigned

---

* [See *S.D.*, Vol. I, p. 609; Vol. II, pp. 329-32, and p. 733.]

† *Op. cit.*, IX, III, 28; [in Wilson's ed. III, p. 249 fn.]

‡ *Vishnu-Purāna*, Bk. IV, ch. 1, Wilson, Vol. III, pp. 248-54.

---

universally throughout the Golden Age (Satya-Yuga). As says the Commentary:

Men had not created evil yet in those days of bliss and purity, for they were of God-like more than of human nature.

But when mankind, rapidly increasing in numbers, increased also in variety of idiosyncrasies of body and mind, then incarnated Spirit showed its weakness. Natural exaggerations, and along with these superstitions, arose in the less cultured and healthy minds. Selfishness was born out of desires and passions hitherto unknown, and but too often knowledge and power were abused, until finally it became necessary to limit the number of those *who knew*. Thus arose Initiation.

Every separate nation now arranged for itself a religious system, according to its enlightenment and spiritual wants. Worship of mere form being discarded by the wise men, these confined true knowledge to the very few. The need of veiling truth to protect it from desecration becoming more apparent with every generation, a thin veil was used at first, which had to be gradually thickened according to the spread of personality and selfishness, and this led to the Mysteries. They came to be established in every country and among every people, while to avoid strife and misunderstanding exoteric beliefs were allowed to grow up in the minds of the profane masses. Inoffensive and innocent in their incipient stage—like a historical event arranged in the form of a fairy tale, adapted for and comprehensible to the child's mind—in those distant ages such beliefs could be allowed to grow and make the popular faith without any danger to the more philosophical and abstruse truths taught in the sanctuaries. Logical and scientific observation of the phenomena in Nature, which alone leads man to the knowledge of eternal truths—provided he approaches the threshold of observation unbiassed by preconception and sees with his spiritual eye before he looks at things from their physical aspect—does not lie within the province of the masses. The marvels of the One Spirit of Truth, the ever-concealed and inaccessible Deity, can be unravelled and assimilated only through Its manifestations by the secondary "Gods," Its acting powers. While the One and Universal Cause has to remain forever *in abscondito*, Its manifold action may be traced through the effects in Nature. The latter alone being

comprehensible and manifest to average mankind, the Powers causing those effects were allowed to grow in the imagination of the populace. Ages later in the Fifth, the Āryan Race, some unscrupulous priests began to take advantage of the too easy beliefs of the people in every country, and finally raised those secondary Powers to the rank of God and Gods, thus succeeding in isolating them altogether from the One Universal Cause of all causes.*

Henceforward the knowledge of the primeval truths remained entirely in the hands of the Initiates.

The Mysteries had their weak points and their defects, as every institution welded with the human element must necessarily have. Yet Voltaire has characterised their benefits in a few words:

> In the chaos of popular superstitions there existed an institution which has ever prevented man from falling into absolute brutality: it was that of the Mysteries.†

Verily, as Jean Marie Ragon puts it of Masonry:

> Its temple has Time for duration, the Universe for space. . . . "Let us divide that we may rule," have said the crafty; "Let us unite to resist," have said the first Masons. ‡

Or rather, the Initiates whom the Masons have never ceased

____

* There were no Brāhmans as a hereditary caste in days of old. In those long-departed ages a man became a Brāhman through personal merit and Initiation. Gradually, however, despotism crept in, and the son of a Brāhman was created a Brāhman by right of protection first, then by that of heredity. The rights of blood replaced those of real merit, and thus arose the body of Brāhmans, which was soon changed into a powerful caste.

† [See under *Idolatry* (Section III) and under term *Initiation* (Ancient Mysteries) in *A Philosophical Dictionary* (many editions) which H.P. Blavatsky probably translated directly from Voltaire's French.—*Compiler*.]

‡ *Des Initiations Anciennes et Modernes*, [pp. 17-18. Nancy, France, F. Guerard, 2nd ed., 1842.] "The mysteries," says Ragon, "were the gift of India." In this he is mistaken, for the Aryan race had brought the mysteries of Initiation from Atlantis. Nevertheless he is right in saying that the mysteries preceded all civilizations, and that by polishing the mind and morals of the peoples, they served as a base for all the laws—civil, political, and religious.

____

to claim as their primitive and direct Masters. The first and fundamental principle of moral strength and power is association and solidarity of thought and purpose. "The Sons of Will and Yoga" united in the beginning to resist the terrible and ever-growing iniquities of the lefthand Adepts, the Atlanteans. This led to the foundation of still more Secret Schools,

temples of learning, and of Mysteries inaccessible to all except after the most terrible trials and probations.

Anything that might be said of the earliest Adepts and their divine Masters would be regarded as fiction. It is necessary, therefore, if we would know something of the primitive Initiates to judge of the tree by its fruits; to examine the bearing and the work of their successors in the Fifth Race as reflected in the works of the classic writers and the great philosophers. How were Initiation and the Initiates regarded during some 2,000 years by the Greek and Roman writers? Cicero informs his readers in very clear terms. He says:

> An Initiate must practise all the virtues in his power: justice, fidelity, liberality, modesty, temperance; these virtues cause men to forget the talents that he may lack:*

Ragon says:

> When the Egyptian priests said: "All for the people, nothing through the people," they were right: in an ignorant nation truth must be revealed only to trustworthy persons. . . We have seen in our days, "all through the people, nothing for the people," a false and dangerous system. The real axiom ought to be: "All for the people and *with* the people."†

But in order to achieve this reform the masses have to pass through a dual transformation: (*a*) to become divorced from every element of exoteric superstition and priestcraft, and (*b*) to become educated men, free from every danger of being enslaved whether by a man or an idea.

This, in view of the preceding, may seem paradoxical. The Initiates were "priests," we may be told—at any rate, all the Hindu, Egyptian, Chaldaean, Greek, Phoenician, and other

---

* *De Officiis*, i, 33.

† *Des Initiations* . . . pp. 21-22.

Hierophants and Adepts were priests in the temples, and it was they who invented their respective exoteric creeds. To this the answer is possible: "The cowl does not make the friar." If one may believe tradition and the unanimous opinion of ancient writers, added to the examples we have in the "priests" of India, the most conservative nation in the world, it becomes quite certain that the Egyptian priests were no more priests in the sense we give to the word than are the temple Brāhmans. They could never be regarded as such if we take as our standard the European clergy. Laurens observes very correctly that:

> The priests of Egypt were not, strictly speaking ministers of religion. The word "priest," which translation has been badly interpreted, had an acceptation very different from the one that is applied to it among us. In the language of antiquity, and especially in the sense of the initiation of the priests of ancient Egypt, the word "priest" is synonymous with that of "philosopher." . . . The institution of the Egyptian priests seems to have been really a confederation of sages gathered to study the art of ruling men, to centre the domain of truth, modulate its propagation, and arrest its too dangerous dispersion.*

The Egyptian Priests, like the Brāhmans of old, held the reins of the governing powers, a system that descended to them by direct inheritance from the Initiates of the great Atlantis. The pure cult of Nature in the earliest patriarchal days—the word "patriarch" applying in its first original sense to the Progenitors of the human race,† the Fathers, Chiefs, and Instructors of primitive men—became the heirloom of those alone who could discern the noumenon beneath the phenomenon. Later, the Initiates transmitted their knowledge to the human kings, as their divine Masters had passed it to their forefathers. It was their prerogative and duty to reveal the secrets of Nature that were useful to mankind—the hidden virtues of plants, the art of healing the sick, and of bringing

* *Essais Historiques et critiques sur la Franche Maçonnerie*, pp. 142 143. [2nd. ed., Paris, Chomel, 1806.]

† The word "patriarch" is composed of the Greek word "Patria" ("family," "tribe," or "nation") and "Archos" (a "chief"), the paternal principle. The Jewish Patriarchs who were pastors, passed their name to the Christian Patriarchs, yet they were no priests, but were simply the heads of their tribes, like the Indian Rishis.

about brotherly love and mutual help among mankind. No Initiate was one if he could not heal—aye, recall to life from apparent death (coma) those who, too long neglected, would have indeed died during their lethargy.* Those who showed such powers were forthwith set above the crowds, and were regarded as Kings and Initiates. Gautama Buddha was a King-Initiate, a healer, and recalled to life those who were in the hands of death. Jesus and Apollonius were healers, and were both addressed as Kings by their followers. Had they failed to raise those who were to all intents and purposes the dead, none of their names would have passed down to posterity; for this was the first and crucial test, the certain sign that the Adept had upon Him the invisible hand of a primordial divine Master, or was an incarnation of one of the "Gods."

The later royal privilege descended to our Fifth Race kings through the kings of Egypt. The latter were all initiated into the mysteries of medicine, and they healed the sick, even when, owing to the terrible trials and labors of final Initiation, they were unable to become full Hierophants. They were healers by privilege and by tradition, and were assisted in the healing art by the Hierophants of the temples, when they themselves were ignorant of Occult curative Science. So also in far later historical times we find Pyrrhus curing the sick by simply touching them with his foot; Vespasian and Hadrian needed only to pronounce a few words taught to them by their Hierophants, in order to restore sight to the blind and health to the cripple. From that time onward history has recorded cases of the same privilege conferred on the emperors and kings of almost every nation.†

That which is known of the Priests of Egypt and of the

* There is no need to observe here that the resurrection of a really dead body is an impossibility in Nature.

† The kings of Hungary claimed that they could cure the jaundice; the Dukes of Burgundy were credited with preserving people from the plague; the kings of Spain delivered those possessed by the devil. The

prerogative of curing the king's evil was given to the kings of France, in reward for the virtues of good King Robert. Francis the First, during a short stay at Marseilles for his son's wedding, touched and cured of that disease upwards of 500 persons. The kings of England had the same privilege.

—————

ancient Brāhmans, corroborated as it is by all the ancient classics and historical writers, gives us the right to believe in that which is only traditional in the opinion of sceptics. Whence the wonderful knowledge of the Egyptian Priests in every department of Science, unless they had it from a still more ancient source? The famous "Four," the seats of learning in old Egypt, are more historically certain than the beginnings of modern England. It was in the great Theban sanctuary that Pythagoras upon his arrival from India studied the Science of Occult numbers. It was in Memphis that Orpheus popularized his too-abtruse Indian metaphysics for the use of *Magna Grecia*; and thence Thales, and ages later Democritus, obtained all they knew. It is to Saïs that all the honor must be given of the wonderful legislation and the art of ruling people, imparted by its Priests to Lycurgus and Solon, who will both remain objects of admiration for generations to come. And had Plato and Eudoxus never gone to worship at the shrine of Heliopolis, most probably the one would have never astonished future generations with his ethics, nor the other with his wonderful knowledge of mathematics.*

The great modern writer on the Mysteries of Egyptian Initiation—one, however, who knew nothing of those in India--the late Ragon, has not exaggerated in maintaining that:

> All the notions possessed by Hindustan, Persia, Syria, Arabia, Chaldaea, Sydonia, and the priests of Babylonia [on the secrets of Nature], were known to the Egyptian priests. It is thus Indian philosophy, without mysteries, which, having penetrated into Chaldaea and ancient Persia, gave rise to the doctrine of Egyptian Mysteries. †

The Mysteries preceded the hieroglyphics.‡ They gave birth to the latter, as permanent records were needed to preserve and commemorate their secrets. It is primitive Philosophy§

—————

* See Laurens' *Essais Historiques* . . . for further information as to the worldwide, universal knowledge of the Egyptian Priests.

† *Des Initiations*, .. . p. 25 [2nd ed., 1842.]

‡ The word comes from the Greek "hieros" ("sacred") and "glupho" ("I grave"). The Egyptian characters were sacred to the Gods, as the Indian Devanāgarī is the language of the Gods.

§ The same author had (as Occultists have) a very reasonable objection

—————

that has served as the foundation-stone for modern Philosophy; only the progeny, while perpetuating the features of the external body, has lost on its way the Soul and Spirit of its

parent.

Initiation, though it contained neither rules and principles, nor any special teaching of Science—as now understood—was nevertheless Science, and the Science of sciences. And though devoid of dogma, of physical discipline, and of exclusive ritual, it was yet the one true Religion—that of eternal truth. Outwardly it was a school, a college, wherein were taught sciences, arts, ethics, legislation, philanthropy, the cult of the true and real nature of cosmic phenomena; secretly, during the Mysteries, practical proofs of the latter were given. Those who could learn truth on all things—*i.e.*, those who could look the great Isis in her unveiled face and bear the awful majesty of the Goddess—became Initiates. But the children of the Fifth Race had fallen too deeply into matter always to do so with impunity. Those who failed disappeared from the world, without leaving a trace behind. Which of the highest kings would have dared to claim any individual, however high his social standing, from the stern priests, once that the victim had crossed

—————

to the modern etymology of the word "philosophy," which is interpreted "love of wisdom," and is nothing of the kind. The philosophers were scientists, and philosophy was a real science— not simply verbiage, as it is in our day. The term is composed of two Greek words whose meaning is intended to convey its secret sense, and ought to be interpreted as "wisdom of love." Now it is in the last word, "love," that lies hidden the esoteric significance: for 'love" does not stand here as a noun, nor does it mean "affection" or "fondness," but is the term used for Eros, that primordial principle in divine creation, synonymous with *πόθος*, the abstract desire in Nature for procreation, resulting in an everlasting series of phenomena. It means "divine love," that universal element of divine omnipresence spread throughout Nature and which is at once the chief cause and effect. The "wisdom of love" (or "philosophia") meant attraction to and love of everything hidden beneath objective phenomena and the knowledge thereof. Philosophy meant the highest Adeptship—love of and assimilation with Deity. In his modesty Pythagoras even refused to be called a Philosopher (or one who knows every hidden thing in things visible; cause and effect, or absolute truth), and called himself simply a Sage, an aspirant to philosophy, or to Wisdom of Love—love in its exoteric meaning being as degraded by men then as it is now by its purely terrestrial application.

—————

the threshold of their sacred Adytum?

The noble precepts taught by the Initiates of the early races passed to India, Egypt, and Greece, to China and Chaldaea, and thus spread all over the world. All that is good, noble, and grand in human nature, every divine faculty and aspiration, were cultured by the Priest-Philosophers who sought to develop them in their Initiates. Their code of ethics, based on altruism, has become universal. It is found in Confucius, the "atheist," who taught that "he who loves not his brother has no virtue in him," and in the *Old Testament* precept, "Thou shalt love thy neighbour as thyself."* The greater Initiates became like unto Gods, and Socrates, in Plato's *Phaedo*, is represented as saying:

> The Initiates are sure to come into the company of the Gods.

In the same work the great Athenian Sage is made to say:

> It is quite apparent that those who have established the Mysteries, or the secret assemblies of the

Initiates, were no mean persons, but powerful genii, who from the first ages had endeavoured to make us understand under those enigmas that he who will reach the invisible regions unpurified will be hurled into the abyss [the Eighth Sphere of the Occult Doctrine; that is, he will lose his personality for ever], while he who will attain them purged of the maculations of this world, and accomplished in virtues will be received in the abode of the Gods.†

Said Clemens Alexandrinus, referring to the Mysteries:

Here ends all teaching. One sees Nature and all things.

A Christian Father of the Church speaks then as did the Pagan Pretextatus, the pro-consul of Achaia (fourth century A.D.), "a man of eminent virtues," who remarked that to deprive the Greeks of "the sacred Mysteries which bind in one the whole of mankind," was to render their very lives worthless to them. Would the Mysteries have ever obtained the highest praise from the noblest men of antiquity had they not been of more than human origin? Read all that is said of this unparalleled institution, as much by those who had never been

—————

* *Lev*. xix, 18.

† [*Phaedo*, ¶ 69.]

—————

initiated, as by the Initiates themselves. Consult Plato, Euripides, Socrates, Aristophanes, Pindar, Plutarch, Isocrates, Diodorus, Cicero, Epictetus, Marcus Aurelius, not to name dozens of other famous Sages and writers. That which the Gods and Angels had *revealed*, exoteric religions, beginning with that of Moses, *reveiled* and hid for ages from the sight of the world. Joseph, the son of Jacob, was an Initiate, otherwise he would not have married Aseneth, the daughter of Petephre ("Potiphar"—"he who belongs to Phre," the Sun-God), priest of Heliopolis and governor of On.* Every truth *revealed* by Jesus, and which even the Jews and early Christians understood, was *reveiled* by the Church that pretends to serve Him. Read what Seneca says,† as quoted by Dr. E.V.H. Kenealy:

"The world being melted and having reëntered the bosom of Jupiter [or Parabrahman], this God continues for some time totally concentered in himself and remains concealed, as it were, wholly immersed in the contemplation of his own ideas. Afterwards we see a new world spring from him. . . An innocent race of men is formed. . . " And again, speaking of a mundane dissolution as involving the destruction or death of all, he [Seneca] teaches us that when the laws of Nature shall be buried in ruin and the last day of the world shall come, the Southern Pole shall crush, as it falls, all the regions of Africa; and the North Pole shall overwhelm all the countries beneath its axis. *The affrighted sun shall be deprived of its light*; the palace of heaven, falling to decay, shall produce at once both life and death, and some kind of dissolution shall equally seize upon all the deities, who thus shall return to their original chaos.

One might fancy oneself reading the Purānic account by Paraśara of the great Pralaya. It is nearly the same thing, idea for idea. Has Christianity nothing of the kind? Let the reader open any English *Bible* and read chapter iii (3-13) of the *Second Epistle of*

Peter, and he will find there the same ideas.

There shall come in the last days scoffers, . . . saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the

—————

* "On," the "Sun," the Egyptian name of Heliopolis (the "City of the Sun").

† [*Hercules Oetaeus*, 1102]

‡ *Book of God*, p. 160.

—————

258

earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are . . . . reserved unto fire, ... in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. . . Nevertheless we . . . look for new heavens and a new earth.

If the interpreters chose to see in this a reference to a creation, a deluge, and a promised coming of Christ, when they will live in a New Jerusalem in heaven, that is no fault of Peter. What he meant was the destruction of the Fifth Race and the appearance of a new continent for the Sixth Race.

The Druids understood the meaning of the Sun in Taurus, therefore when all the fires were extinguished on the 1st of November their sacred and inextinguishable fire remained alone to illumine the horizon like those of the Magi and the modern Zoroastrian. And like the early Fifth Race and the later Chaldaeans and Greeks, and again like the Christians (who do it to this day without suspecting the real meaning), they greeted the "Morning-Star," the beautiful Venus-Lucifer.* Strabo speaks of an island near Britannia where Ceres and Persephone were worshipped with the same rites as in Samothrace, and this was the sacred Ierne, where a perpetual fire was lit.† The Druids believed in the rebirth of man, not, as Lucanus explains,

That the same *Spirit* shall animate a new body, not here, but in a different world,‡

but in a series of reincarnations in this same world; for as Diodorus says, they declared that the souls of men after a determinate period would pass into other bodies.§

—————

* Mr. Kenealy quotes, in his *Book of God*, Vallancey, who says:

"I had not been a week landed in Ireland from Gibraltar, where I had studied Hebrew and Chaldaic under Jews of various countries and denominations, when I heard a peasant girl say to a boor standing by her '*Feach an Maddin Nag*' ('Behold the morning star'), pointing to the planet Venus, the Maddina Nag of the Chaldeans."

† [*Geography*, Bl. IV, iv, 6 & v, 4.]

‡ [*Pharsalia*, I, 452-63.]

§ There was a time when the whole world, the totality of mankind, had one religion as they were of "one lip." "All the religions of the earth were at first one, and emanated from one centre," says G.S. Faber. [From his *Dissertation on the Mysteries of the Cabiri.*]

—————

These tenets came to the Fifth Race Āryans from their ancestors of the Fourth Race, the Atlanteans. They piously preserved the teachings, while their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of superhuman powers, was gradually approaching its end.

Collected Writings Volume XIV

THE TRIAL OF THE SUN INITIATE

We will begin with the ancient Mysteries—those received from the Atlanteans by the primitive Āryans—whose mental and intellectual state Professor Max Müller has described with such a masterly hand, yet left so incomplete withal.

He says: We have in it [in the Rig-Veda] a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the *Veda* we see man left to himself to solve the riddle of this world. . . . He invokes the gods around him, he praises, he worships them. But still with all these gods . . . . beneath him, and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is "Brahman;" for brahman meant originally force, will, wish, and the propulsive power of creation. But this impersonal brahman too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it "Ātman," for ātman, originally breath or spirit, comes to mean Self and Self alone, Self, whether divine or human; Self, whether creating or suffering; Self, whether One or All; but always Self, independent and

free. "Who has seen the first-born?" says the poet, "when he who had no bones (*i.e.*, form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any one who knew it?" (Rig-Veda, 1, 164, 4.) This idea of a divine Self once expressed, everything else must acknowledge its supremacy; "*Self* is the Lord of all things; it is the King of all things; as all the spokes of a wheel are contained in the nave and circumference, all things are contained in this Self; all selves are contained in this *Self*." (*Brihadāranyaka*, II, v. 15).*

This Self, the highest, the one, and the universal, was symbolised on the plane of mortals by the Sun, its life-giving effulgence being in its turn the emblem of the Soul—killing the terrestrial passions which have ever been an impediment to the re-union of the Unit Self (the Spirit) with the All-Self. Hence the allegorical mystery, only the broad features of which may be given here. It was enacted by the "Sons of the Fire-Mist" and of "Light." The second Sun (the "second hypostasis" of Rabbi Drach) appeared as put on his trial, Viśvakarman, the Hierophant, cutting off seven of his beams, and replacing them with a crown of brambles, when the "Sun" became Vikartana, shorn of his beams or rays. After that, the Sun—enacted by a neophyte ready to be initiated—was made to descend into Pātāla, the nether regions, on a trial of Tantalus. Coming out of it triumphant, he emerged from this region of lust and iniquity, to re-become Karmasākshin, witness of the Karma of men,† and arose once more triumphant in all the glory of his regeneration, as the Graha-Rāja, King of the Constellations, and was addressed as Gabhastiman, "re-possessed

of his rays."

The "fable" in the popular Pantheon of India, founded upon, and born out of the poetical mysticism of the Rig-Veda—the sayings of which were mostly all dramatised during the religious Mysteries—grew in the course of its exoteric evolution into the following allegory. It may be found now in several of the Purānas and in other Scriptures. In the Rig-Veda and its Hymns, Viśvakarman, a Mystery-God, is the Logos, the Demiourgos, one of the greatest Gods, and spoken of in two of the hymns

---

* *Chips from a German Workshop*, i, 69-70. [London, Longman's, Green & Co., 1867-75, 5 vols.]

† Sūrya, the Sun, is one of the nine divinities that witness all human actions.

---

as the highest. He is the Omnificent (Viśvakarman), called the "Great Architect of the Universe," the

> All seeing God, ... the father, the generator, the disposer, who gives the gods their names, and is beyond the comprehension of mortals,

as is every Mystery-God. Esoterically, He is the personification of the creative manifested Power; and mystically He is the seventh principle in man, in its collectivity. For He is the son of Bhuvana, the self-created, luminous Essence, and of the virtuous, chaste and lovely Yoga-Siddhā, the virgin Goddess, whose name speaks for itself, since it personified Yoga-power, the "chaste mother" that creates the Adepts. In the Rig-Vaidic Hymns, Viśvakarman performs the "great sacrifice" *i.e.*, sacrifices himself for the world; or, as the *Nirukta* is made to say, translated by the Orientalists:

> Viśvakarman first of all offers up all the world in a sacrifice, and then ends by sacrificing himself.

In the mystical representations of his character, Viśvakarman is often called Vithobā, and is pictured as the "Victim," the "Man-God," or the Avatāra crucified in space: [At this point the WMS. (pp. 207-09) reads as follows:

> In the secret work upon the Mysteries and rites of initiation, in which very rough but correct points are given in the sacramental postures and trials to which the postulant was subjected—together with the test, the following details are found. (1) The neophyte representing the sun as Sahasra-Kirana— "he of the thousand rays"—is shown kneeling before the hierophant. The latter is in the act of cutting off *seven locks* of the neophyte's long hair,* and, in the following (2) illustration, the postulant's bright crown of golden beams is thrown off and replaced by a wreath of sharp ligneous spines, symbolizing the loss.† This was enacted in India.

---

* See *Judges*, Ch. xvi, 19, where Samson, also a symbolic personification of the sun, as Hercules speaks of hair, which, if cut off, will deprive him of his strength, of "seven green withes," etc.

† No need of explaining that Sanjñā, pure spiritual *conscience* is the *inner* perception of the neophyte (or chela) and initiate; the scorching of it by the most ardent beams of the sun being symbolical of the terrestrial passions. Hence the *seven* locks symbolical of the seven cardinal sins. As to the seven cardinal virtues, in order to be regained by the sakridāgāmin (the candidate "for new birth") they could be attained by him only through severe trials and suffering.

In trans-Himalayan regions it was the same.

In order to become a "Perfect" one the sakridāgāmin ("he who will receive new birth," lit.) had, among other trials to descend into pātāla, the "nether world," after which process only he could hope to become an anāgāmin—"one who will be reborn no more." The full initiate had the option of either entering this (second) Path by appearing at will in the world of men under a human form, or he could choose to first rest in the *World of Gods* (the Devachan of the initiate), and then only to be reborn on this our earth. Thus the next stage shows the postulant preparing for this journey—(3) .

Every kind of temptation (we have no right to enumerate these or speak of them) was being placed in his way. If he came out victorious from these, then one more initiation was proceeded with; if he fell—*it was delayed*, and often entirely lost for him. These rules lasted *seven* days. During the first three, as said, he was tried and examined as to his proficiency in Occult learning. On the fourth day—(4) he was tied, extended full length, and with his arms stretched out on *a wooden lathe*, symbolical of purification, his impurities having to be smoothed off, like a piece of rough, unfashioned wood. After this he was left alone in a subterranean crypt, in utter darkness, for two days and two nights . . .]

In Egypt, the entranced neophyte was placed in an empty sarcophagus in the Pyramid, where the initiatory rites took place. In India and Central Asia, he was bound on a lathe, and when his body had become like that of one dead (entranced), he was carried into the crypt. Then the Hierophant kept watch over him "guiding the apparitional soul (astral body) from this world of Samsāra (or delusion) to the *nether* kingdoms, from which, if successful, he had the right of releasing *seven suffering souls*" (Elementaries). Clothed with his Anandamayakośa, the body of bliss—the Srotāpanna remained there where we have no right to follow him, and upon returning—received the *Word*, with or without the "heart's blood" of the Hierophant.*

—————

* In *Isis Unveiled*, 11, pp. 41-42, a portion of this rite is referred to. Speaking of the dogma of Atonement, it is traced to ancient "heathendom" again. We say: "This cornerstone of a church which had believed herself built on a firm rock for long centuries, is now excavated by science and proved to come from the Gnostics. Professor Draper shows it as hardly known in the days of Tertullian, and as having '*originated* among the Gnostic heretics' (see *The History of the Conflict Between Religion and Science*, p. 224). . . . [But there are sufficient proofs to show] that it *originated* among them no more than did their 'anointed' Christos and Sophia. The former they modelled on the original of the 'King Messiah',

—————

Only in truth the Hierophant was never killed—neither in India nor elsewhere, the murder being simply feigned—unless the Initiator had chosen the Initiate for his successor and had decided to pass to him the last and supreme WORD, after which he had to die—only one man in a nation having the right to know that word. Many are those grand Initiates who have thus passed out of the world's sight, disappearing

As mysteriously from the sight of men as Moses from the top of Mount

——————

the male principle of wisdom, and the latter on the third Sephīrōth, from the Chaldean *Kabalah*, and even from the Hindu Brahmā and Sarasvati, and the Pagan Dionysus and Demeter. And here we are on firm ground, if it were only because it is now proved that the *New Testament* never appeared in its complete form, such as we find it now, till 300 years after the period of the apostles, and the *Zohar* and other Kabalistic books are found to belong to the first century before our era, if not to be far older still.

"The Gnostics entertained many of the Essenean ideas; and the Essenes had their greater and minor Mysteries at least two centuries before our era. They were the *Ozarim* or *Initiates*, the descendants of the Egyptian hierophants, in whose country they had been settled for several centuries before they were converted to Buddhistic monasticism by the missionaries of King Aśoka, and amalgamated later with the earliest Christians; and they existed, probably, before the old Egyptian temples were desecrated and ruined in the incessant invasions of Persians, Greeks, and other conquering hordes. The hierophants had their *atonement* enacted in the Mystery of Initiation ages before the Gnostics, or even the Essenes, had appeared. It was known among hierophants as the BAPTISM OF BLOOD, and was considered not as an atonement for the 'fall of man' in Eden, but simply as an expiation for the past, present, and future sins of ignorant, but nevertheless polluted mankind. The hierophant had the option of either offering his pure and sinless life as a sacrifice for his race to the gods whom he hoped to rejoin, or an animal victim. The former depended entirely on their own will. At the last moment of the solemn 'new birth,' the Initiator passed 'the word' to the initiated, and immediately after that the latter had a weapon placed in his right hand, and was ordered to *strike*. This is the true origin of the Christian dogma of atonement."

As Ballanche says, quoted by Ragon: "Destruction is the great God of the World," justifying therefore the philosophical conception of the Hindu Śiva. According to this immutable and sacred law, the Initiate was compelled to kill the Initiator: otherwise initiation remained incomplete. . . . It is death that generates life." *Orthodoxie maçonnique*, p. 104. All that, however, was emblematic and exoteric. Weapon and killing must be understood in their allegorical sense.

——————

Pisgah (*Nebo*, oracular Wisdom), after he had laid his hands upon Joshua, who thus became "full of the spirit of wisdom", *i.e.*, initiated.

But he died, he was not killed. For killing, if really done, would belong to black, not to divine Magic. It is the transmission of light, rather than a transfer of life, of life spiritual and divine, and it is the shedding of Wisdom, not of blood. But the uninitiated inventors of theological Christianity took the allegorical language *à la lettre*; and instituted a dogma? the crude, misunderstood expression of which horrifies and repels the spiritual "heathen."

All these Hierophants and Initiates were types of the Sun and of the Creative Principle (spiritual potency) as were Viśvakarman and Vikartana, from the origin of the Mysteries. Ragon, the famous Mason, gives curious details and explanations with regard to the Sun rites. He shows that the biblical Hiram, the great hero of Masonry (the "widow's son"), a type taken from Osiris, is the Sun-God, the inventor of arts, and the "architect," the name Hiram, meaning the "*elevated*," a title belonging to the Sun. Every Occultist knows how closely related to Osiris and the Pyramids are the narratives in *Kings* concerning Solomon, his Temple and its construction; he knows also that the whole of the Masonic rite of Initiation is based upon the Biblical allegory of the construction of that Temple, Masons

conveniently forgetting, or perhaps ignoring, the fact that the latter narrative is modelled upon Egyptian and still earlier symbolisms. Ragon explains it by showing that the three companions of Hiram, the "three murderers," typify the three last months of the year; and that Hiram stands for the Sun—from its summer solstice downwards, when it begins decreasing—the whole rite being an astronomical allegory.

During the summer solstice, the Sun provokes songs of gratitude from all that breathes; hence Hiram, who represents it, can give to whomsoever has the right to it, the sacred Word, that is to say life. When the Sun descends to the inferior signs all Nature becomes mute, and Hiram can no longer give the sacred Word to the companions, who represent the three inert months of the year. The first companion strikes Hiram feebly with a rule twenty-four inches long, symbol of the twenty-four hours which make up each diurnal revolution; it is the first distribution of time, which after the exaltation of the mighty star, feebly assails his existence, giving him the first blow. The second companion strikes him with an *iron square*,

symbol of the last season, figured by the intersections of two right lines, which would divide into four equal parts the Zodiacal circle, whose centre symbolises Hiram's heart, where it touches the point of the four squares representing the four seasons; second distribution of time, which at that period strikes a heavier blow at the solar existence. The third companion strikes him mortally on his forehead with a heavy blow of his mallet, whose cylindrical form symbolises the year, the ring or circle; third distribution of time, the accomplishment of which deals the last blow to the existence of the *expiring* Sun. From this interpretation it has been inferred that *Hiram, a founder* of metals, the hero of the new legend with the title of *architect*, is Osiris (the Sun) of modern initiation; that *Isis*, his widow, is the *Lodge*, the emblem of the Earth (*loka* in Sanskrit, the world) and that *Horus*, son of Osiris (or of light) and the widow's son, is the *free Mason*, that is to say, the *Initiate* who inhabits the terrestrial lodge (*the child of the Widow, and of Light*.) *

And here again, our friends the Jesuits have to be mentioned, for the above rite is of their making. To give one instance of their success in throwing dust into the eyes of ordinary individuals to prevent their seeing the truths of Occultism, we will point out what they did in what is now called Freemasonry.

This Brotherhood does possess a considerable portion of the symbolism, formulae, and ritual of Occultism, handed down from time immemorial from the primeval Initiations. To render this Brotherhood a mere harmless negation, the Jesuits sent some of their most able emissaries into the Order, who first made the simple brethren believe that the true secret was lost with Hiram Abiff; and then induced them to put this belief into their formularies. They then invented specious but spurious higher degrees, pretending to give further light upon this lost secret, to lead the candidate on and amuse him with forms borrowed from the real thing but containing no substance, and all artfully contrived to lead the aspiring Neophyte to nowhere. And yet men of good sense and abilities, in other respects, will meet at intervals, and with solemn face, zeal and earnestness, go through the mockery of revealing "substituted secrets" instead of the real things.

If the reader turns to a very remarkable and very useful work called *The Royal Masonic Cyclopaedia*, art. "Rosicrucianism,"

—————

* *Orthodoxie Maçonnique* . . ., pp. 102-04.

—————

he will find its author, a high and learned Mason, showing what the Jesuits have done to destroy Masonry. Speaking of the period when the existence of this mysterious Brotherhood (of which many pretend to know "something" if not a good deal, and know in fact nothing) was first made known, he says:

> There was a dread among the great masses of society in byegone days of the unseen—a dread, as recent events and phenomena show very clearly, not yet overcome in its entirety. Hence students of Nature and mind were forced into an obscurity not altogether unwelcome. . . . The Kabalistic reveries of a Johann Reuchlin led to the fiery action of a Luther, and the patient labours of Trittenheim produced the modern system of diplomatic cipher writing. . . . It is very worthy of remark, that one particular century, and that in which the Rosicrucians first showed themselves, is distinguished in history as the era in which most of these efforts at throwing off the trammels of the past [Popery and Ecclesiasticism) occurred. Hence the opposition of the losing party, and their virulence against anything mysterious or unknown. They freely organised pseudo-Rosicrucian and Masonic societies in return, . . . and these societies were instructed to irregularly entrap the weaker brethren of the True and Invisible Order, and then triumphantly betray anything they might be so inconsiderate as to communicate to the superiors of these transitory and unmeaning associations. Every wile was adopted by the authorities fighting in self-defence against the progress of truth, to engage, by persuasion, interest or terror, such as might be cajoled into receiving the Pope as Master—when gained, as many converts to that faith know, but dare not own, they are treated with neglect, and left to fight the battle of life as best they may, not even being admitted to the knowledge of such miserable aporrheta as the Romish faith considers itself entitled to withhold.

[. . . . It would be well perhaps, if the Jesuits contented themselves with making dupes of Freemasons, and converting that order into a mere convivial Benefit-Club, which allures members by the prospect of refined Banquets in the Societies of Princes, statesman and eloquent orators in speech and song. Their lethal plottings, however, have a much wider scope, and embrace a minuteness of detail and care of which the world in general has no idea. Everything must be done by them to bring the mass of mankind again to the state of passive ignorance and superstition which, they well know is the only one which can help them to the consumation of their purpose of Universal Despotism. Little the Protestant Missionaries know that they have been made more than once to serve their hereditary enemy the Roman Catholic Padre as the "cats' paw" to draw the

chestnuts for them out of the fire, especially in India and China. The proofs of it are at hand and they are carefully preserved to be made public when the day of squaring the account between the Occultists and their Roman Catholic and Protestant detractors, their mortal enemies, arrives at last.

The greatest statesman in Europe, the illustrious Prince Bismarck, knows accurately all their secret plottings, and that it has ever been the aim of the Jesuit priestcraft to stir up disaffection and rebellion in all countries with the view to the advancement of its own

interest. That greatest and most far-seeing of men in addressing the German Parliament on the 5th Dec., 1874, stated that in a conversation which passed between the Wurtenberg Envoy and the Nuncio, the latter insolently and arrogantly said, "The Roman Church had to look to revolution as the sole means of securing her rightful position." (*Times*, Dec. 7th, 1874.) Several historians of the so-called "Indian Mutiny" have accused the Protestant Missionaries of having been the direct and indirect means of breeding discontent and leading to the outburst of national feeling. We do not write political history. Therefore, it will suffice to say that in this case as in many others the reformed Church and its members had been made a stepping stone and a convenient because unconscious agent. There never was an Occult Society, however open and sincere, that has not felt the hand of the Jesuit trying to pull it down by every secret means. If the reader interested in the question takes the trouble of recapitulating such Societies, in England alone, and thinks of their fate, he will recognize the truth of the assertion. Protestantism is losing ground among the richest and the most illustrious of the land. A few years more, and the greatest of Protestant nations will stand face to face with WHITE and BLACK MAGIC. Which will the English choose?

But all efforts of the greatest craft are doomed to failure on the day they are discovered.] *

But if Masonry has been spoiled, none is able to crush the

---

* [The above bracketed section and the section closing this chapter have been added from pp. 219-23 of the original Würzburg manuscript. —*Compiler*.]

---

real, invisible Rosicrucian and the Eastern Initiate. The symbolism of Viśvakarman and Sūrya-Vikartana has survived, where Hiram Abiff was indeed murdered, and we will now return to it. It is not simply an astronomical, but is the most solemn rite, an inheritance from the Archaic Mysteries that has crossed the ages and is used to this day. It typifies a whole drama of the Cycle of Life, of progressive incarnations, and of psychic as well as of physiological secrets, of which neither the Church nor Science knows anything, though it is this rite that has led the former to the greatest of its Christian Mysteries. [. . . . . the *newest* Initiate, the proud Rome of the Catacombs, has given the death-blow to her HIEROPHANT-INITIATOR, indeed—but only in Europe. Only, she has done it so *too hastily*! The Hierophant died, before he had been given the time to pass his *would-be* Successor the WORD. The sacrifice has thus proved useless and the initiation but too "incomplete." The Hierophant of the *Sapta Śindham* (seven rivers) and of the SAPTARSHI (the seven great Rishis) is not killed and may have something to say to the modern Initiates of the "Seven Hills." It is only a question of time and patience; more details will be found in "Some Reasons for Secrecy." (pp. 47-59.)]

Collected Writings Volume XIV

THE MYSTERY "SUN OF INITIATION"

The antiquity of the Secret Doctrine may be better realised when it is shown at what point of history its Mysteries had already been desecrated, by being made subservient to the personal ambition of despot-ruler and crafty priest. These profoundly philosophical and scientifically composed religious dramas, in which were enacted the grandest truths of the Occult or Spiritual Universe and the hidden lore of learning, had become subject to persecution long before the days when Plato and even Pythagoras flourished. Withal, primal revelations given to Mankind have not died with the Mysteries; they are still preserved as heirlooms for future and more spiritual generations.

It has been already stated in *Isis Unveiled*,* that so far back as in the days of Aristotle, the great Mysteries had already lost their primitive grandeur and solemnity. Their rites had fallen into desuetude, and they had to a great degree degenerated into mere priestly speculations and had become religious shams. It is useless to state when they first appeared in Europe and Greece, since recognised history may almost be said to begin with Aristotle, everything before him appearing to be in an inextricable chronological confusion. Suffice it to say, that in Egypt the Mysteries had been known since the days of Menes, and that the Greeks received them only when Orpheus introduced them from India. In an article "Was writing known before Pânini?"† it is stated that the Pāndus had acquired universal dominion and had taught the "sacrificial" Mysteries to other races as far back as 3,300 B.C. Indeed, when Orpheus, the son of Apollo or Helios, received from his father the *phorminx*—the seven-stringed lyre, symbolical of the sevenfold mystery of Initiation—these Mysteries were already hoary with

—————

* *Op. cit*., I, 15.

† A curious question to start and to deny, when it is well-known even to the Orientalists that, to take but one case, there is Yaska, who was a predecessor of Pânini and his work still exists; there are seventeen writers of *Nirukta* (glossary) known to have preceded Yaska. [For this article see *Five Years of Theosophy* or *B.C.W.*, Vol. V, pp. 294-310.—*Compiler*.]

—————

age in Central Asia and India. According to Herodotus it was Orpheus who brought them from India, and Orpheus is far anterior to Homer and Hesiod. Thus even in the days of Aristotle few were the true Adepts left in Europe and even in Egypt. The heirs of those who had been dispersed by the conquering swords of various invaders of old Egypt had been dispersed in their turn. As 8,000 or 9,000 years earlier the stream of knowledge had

been slowly running down from the tablelands of Central Asia into India and towards Europe and Northern Africa, so about 500 years B.C. it had begun to flow backward to its old home and birthplace. During the two thousand subsequent years the knowledge of the existence of great Adepts nearly died out in Europe. Nevertheless, in some secret places the Mysteries were still enacted in all their primitive purity. The "Sun of Righteousness" still blazed high on *the midnight sky*; and, while darkness was upon the face of the profane world, there was the eternal light in the Adyta on the nights of Initiation. The *true* Mysteries were never made public. Eleusinia and Agrae for the multitudes; the God *Εύβουλή*, "of the good counsel," the great Orphic Deity for the neophyte.

This mystery God—mistaken by our Symbologists for the Sun—who was He? Everyone who has any idea of the ancient Egyptian exoteric faith is quite aware that for the multitudes Osiris was the Sun in Heaven, "the Heavenly King," Ro-Imphab; that by the Greeks the Sun was called the "Eye of Jupiter," as for the modern orthodox Pārsī he is "the Eye of Ormuzd"; that the Sun, moreover, was addressed as the "All-seeing God" (*πολυόφθαλμος*), as the "God Saviour," and the "saving God" (*Αἴτιον τῆς σωτηρίας*). Read the papyrus of Papheronmes at Berlin, and the stela as rendered by [Auguste] Mariette-Bey,* and see what they say:

> Glory to thee, o Sun, divine child! . . . thy rays carry life to the pure and to those ready. . . . The Gods [the "sons of God"] who approach thee tremble with delight and awe. . . . Thou art the first

——————

* [*Mémoire sur la mère d'Apis*, p. 47, pt. 4 of *Mémoire sur cette représentation . . . gravée en téte de quelques proscynémes du Sérapéum où l'on établit*. Paris, Gide et J. Baudry, 1856.]

——————

> born, the Son of God, the Word.*

The Church has now seized upon these terms and sees presentiments of the coming Christ in these expressions in the initiatory rites and prophetic utterances of the Pagan Oracles. They are nothing of the kind, for they were applied to every worthy Initiate. If the expressions that were used in hieratic writings and glyphs thousands of years before our era are now found in the laudatory hymns and prayers of Christian Churches, it is simply because they have been unblushingly appropriated by the Latin Christians, in the full hope of never being detected by posterity. Everything that could be done had been done to destroy the original Pagan manuscripts and the Church felt secure. Christianity has undeniably had her great Seers and Prophets, like every other religion; but their claims are not strengthened by denying their predecessors.

Listen to Plato:

> Know then, Glaucus, that when I speak of the production of good, it is the Sun I mean. The Son has a perfect analogy with his Father.

Iamblichus calls the Sun "the image of divine intelligence or Wisdom." Eusebius,

repeating the words of Philo, calls the rising Sun (ἀνατολή) the chief Angel, the most ancient, adding that the Archangel who is *polyonymous* (of many names) is the Verbum or Christ.† The word Sol (Sun) being derived from *solus*, the One, or the "He alone," and its Greek name Helios meaning the "Most High," the emblem becomes comprehensible. Nevertheless, the Ancients made a difference between the Sun and its prototype.

Socrates saluted the rising Sun as does a true Pārsī or Zoroastrian in our own day; and Homer and Euripides, as Plato did after them several times, mention the Jupiter-Logos,

* One just initiated is called the "first-born," and in India he becomes *dwija*, "twice born," only after his final and supreme Initiation. Every Adept is a "Son of God" and a "Son of Light" after receiving the "Word," when he becomes the "Word" himself, after receiving the seven divine attributes or the "lyre of Apollo."

† *Praeparatio evangelica*, II, p. 157.

the "Word" or the Sun. Nevertheless, the Christians maintain that since the oracle consulted on the God Iaō answered: "It is the Sun," therefore

> The Jehovah of the Jews was well known to the Pagans and Greeks;*

and "Iaō is our Jehovah." The first part of the proposition has nothing, it seems, to do with the second part, and least of all can the conclusion be regarded as correct. But if the Christians are so anxious to prove the identity, Occultists have nothing against it. Only, in such case, Jehovah is also Bacchus. It is very strange that the people of civilised Christendom should until now hold on so desperately to the skirts of the idolatrous Jews—Sabaeans and Sun worshippers as they were,† like the rabble of Chaldaea—and that they should fail to see that the later Jehovah is but a Jewish development of the Ya-va, or the Iaō, of the Phoenicians; that this name, in short, was the secret name of a Mystery-God, one of the many Kabiri. "Highest God" as He was for one little nation, he never was so regarded by the Initiates who conducted the Mysteries; for them he was but a Planetary Spirit attached to the visible Sun; and the visible Sun is only the central Star, not the central spiritual Sun.

> And the Angel of the Lord said unto him [Manoah] "Why askest thou thus after my name, seeing it is secret."‡

* De Mirville, *Des Esprits*, IV, 15.

† *II Kings* xxiii, 4-13.

‡ *Judges*, xiii, 18. Samson, Manoah's son, was an Initiate of that "Mystery" Lord, Ya-va; he was consecrated before his birth to become a "Nazarite" (a chela), an Adept. His sin with Delilah, and the cropping of his long hair that "no razor was to touch" shows how well he kept his sacred vow. The allegory of Samson proves the Esotericism of the *Bible*, as also the character of the "Mystery Gods" of the Jews. True, Movers gives a definition of the Phoenician idea of the ideal sunlight as a spiritual influence issuing from the highest God, Iaō, "the light conceivable only by intellect—the physical and spiritual Principle of all things; out of which the soul emanates." It was the male Essence, or Wisdom, while the primitive matter or *Chaos* was the female. Thus the first two principles, co-eternal and infinite, were already with the primitive

Phoenicians, spirit and matter. But this is the echo of Jewish thought, not the opinion of Pagan Philosophers.

—————

However this may be, the identity of the Jehovah of Mount Sinai with the God Bacchus is hardly disputable, and he is surely—as already shown in *Isis Unveiled*—Dionysos.* Wherever Bacchus was worshipped there was a tradition of Nysa,† and a cave where he was reared. Outside Greece, Bacchus was the all-powerful "Zagreus, the highest of Gods," in whose service was Orpheus, the founder of the Mysteries. Now, unless it be conceded that Moses was an initiated priest, an Adept, whose actions are all narrated allegorically, then it must be admitted that he personally, together with his hosts of Israelites, worshipped Bacchus.

> And Moses built an altar, and called the name of it *Jehovah Nissi* [or, Iaō-nisi, or again Dionisi].‡

To strengthen the statement we have further to remember that the place where Osiris, the Egyptian Zagreus or Bacchus, was born, was Mount Sinai, which is called by the Egyptians Mount Nissa. The brazen serpent was a *nahash*, נחש, and the month of the Jewish Passover is Nisan.

—————

—————

* See *Isis Unveiled*, Vol. II, p. 526.

† Beth-San or Scythopolis in Palestine had that designation; so had a spot on Mount Parnassus. But Diodorus declares that Nysa was between Phoenicia and Egypt; Euripides states that Dionysos came to Greece from India; and Diodorus adds his testimony: "Osiris was brought up in Nysa, in Arabia the Happy; he was the son of Zeus, and was named from his father (nominative Zeus, genitive *Dios*) and the place *Dio-Nysos*"—the Zeus or Jove of Nysa. This identity of name or title is very significant. In Greece Dionysos was second only to Zeus, and Pindar says: "So Father Zeus governs all things, and Bacchus he governs also." [*Isis Unveiled*, Vol. II, p. 165.]

‡ *Exodus*, xvii, 15.

—————

Collected Writings Volume XIV

THE OBJECTS OF THE MYSTERIES

The earliest Mysteries recorded in history are those of Samothrace. After the distribution of pure Fire, a new life began. This was the new birth of the Initiate, after which, like the Brāhmans of old in India, he became a *dvija*—a "twice born,"

> Initiated into that which may be rightly called the most blessed of all Mysteries . . . being ourselves pure,*

says Plato. Diodorus Siculus, Herodotus and Sanchoniathon the Phoenician—the oldest of Historians—say that these Mysteries originated in the night of time, thousands of years probably before the historical period. Iamblichus informs us that Pythagoras

> Was initiated in all the mysteries of Byblus and Tyre, in the sacred operations of the Syrians, and in the mysteries of the Phoenicians.†

As was said in *Isis Unveiled*:

> When men like Pythagoras, Plato and Iamblichus, renowned for their severe morality, took part in the Mysteries, and spoke of them with veneration, it ill behooves our modern critics to judge them [and their Initiates] so rashly upon their merely external aspect.‡

Yet this is what has been done until now, especially by the Christian Fathers. Clement of Alexandria stigmatises the Mysteries as "indecent and diabolical" though his words, showing that the Eleusinian Mysteries were identical with, and even, as he would allege, borrowed from, those of the Jews, are quoted elsewhere in this work. The Mysteries were composed of two parts, of which the Lesser were performed at Agrae, and the Greater at Eleusis, and Clement had been himself

—————

* *Phaedrus, Cary's* translation, p. 326.

† *Life of Pythagoras*, p. 297. "Since Pythagoras," he adds, "also spent two and twenty years in the adyta of the temples in Egypt, associated with the Magi in Babylon, and was instructed by them in their venerable knowledge;—it is not at all wonderful that he was skilled in magic or theurgy, and was therefore able to perform things which surpass *merely human power,* and which appear to be perfectly incredible to the vulgar. " (p. 298).

‡ Vol. II, p. 100.

—————

initiated. But the Katharsis, or trials of purification, have ever been misunderstood. Iamblichus explains the worst; and his explanation ought to be perfectly satisfactory, at any rate for every unprejudiced mind.

He says:—

> Exhibitions of this kind in the Mysteries were designed to free us from licentious passions, by gratifying the sight, and at the same time vanquishing all evil thought, through the awful sanctity with which these rites were accompanied.*

Dr. Wm. Warburton remarks:

> The wisest and best men in the Pagan world are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means. †

Although persons of both sexes and all classes were allowed to take part in the Mysteries, and a participation in them was even obligatory, very few indeed attained the higher and final Initiation in these celebrated rites. The gradation of the Mysteries is given us by Proclus in the fourth book of his *Theology of Plato*.‡

> The *perfective* rite, [*τελετή*, teletē] precedes in order the *initiation* [*μύησις*, muesis], and *initiation*, the final apocalypse, *epopteia*.

Theon of Smyrna, in *Mathematica*, also divides the mystic rites into five parts:

> The first of which is the previous purification; for neither are the Mysteries communicated to all who are willing to receive them; but there are certain persons who are prevented by the voice of the crier . . . . . . since it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications; but after purification, the reception of the sacred rites succeeds. The third part is denominated *epopteia*, or reception. And the fourth, which is the end and design of the revelation, is [the investiture] the binding of the head and fixing of

—————

* [*De Mysteriis* . . ., I, ch. xi.]

† [*Divine Legation of Moses* . . ., II, p. 172.]

‡ [Taylor's ed. London, 1816, p. 220.]

—————

> the crowns* . . . whether after this he [the initiated person] becomes a torchbearer, or an hierophant of the Mysteries, or sustains some other part of the sacerdotal office. But the fifth, which is produced from all these, is *friendship and interior communion with God*.†

And this was the last and most awful of all the Mysteries.

The chief objects of the Mysteries, represented as diabolical by the Christian Fathers and ridiculed by modern writers, were instituted with the highest and the most moral purpose in view. There is no need to repeat here that which has been already described in *Isis Unveiled*‡ that whether through temple Initiation or the private study of Theurgy, every student obtained the proof of the immortality of his Spirit, and the survival of his Soul.

What the last *epopteia* was is alluded to by Plato in *Phaedrus* [250 B.C.]:

Being *initiated* in those *Mysteries*, which it is lawful to call the most blessed of all Mysteries . . . we were freed from the molestations of evils which otherwise await us in a future period of time. Likewise, in consequence of this divine *initiation*, we become *spectators* of entire, simple, immovable, and *blessed visions*, resident in a pure light.§

This veiled confession shows that the Initiates enjoyed Theophany—saw visions of Gods and of real immortal Spirits. As Taylor correctly infers:

The most sublime part of the *ἐποπτεία* [epopteia] or final revealing, consisted in beholding the gods [the high Planetary Spirits] themselves invested with a resplendent light.‖

The statement of Proclus upon the subject is unequivocal:

———

* This expression must not be understood simply literally; for, as in the initiation of certain Brotherhoods, it has a secret meaning that we have just explained; it was hinted at by Pythagoras, when he describes his feelings after the Initiation, and says that he was crowned by the Gods in whose presence he had drunk "the waters of life"—in the Hindu Mysteries there was the fount of life, and *soma*, the sacred drink.

† *Eleusinian and Bacchic Mysteries*, T. Taylor, p. 46, 47.

‡ II, 111; 113.

§ *Eleusinian and Bacchic Mysteries*, p. 63.

‖ *Op.cit.*, p. 65.

———

In all the initiations and Mysteries, the gods exhibit many forms of themselves, and appear in a variety of shapes; and sometimes, indeed, a formless light of themselves is held forth to the view; sometimes this light is according *to a human form* and sometimes it proceeds into a different shape.*

Again we have

Whatever is on earth is the resemblance and shadow of something that is in the Sphere. While that resplendent thing [the prototype of the Soul-Spirit] remaineth in *unchangeable* condition, it is well also with its shadow. When that resplendent one removeth far from its shadow, life removeth [from the latter] to a distance. Again, that light is the shadow of something more resplendent than itself.†

Thus speaks the *Desātīr*, in the *Book of Shet the Prophet Zirtūsht*, thereby showing the identity of its Esoteric doctrines with those of the Greek Philosophers.

The second statement of Plato confirms the view that the Mysteries of the Ancients were identical with the Initiations practised even now among the Buddhist and the Hindu Adepts. The higher visions, the most truthful, were produced through a regular discipline of gradual Initiations, and the development of psychical powers. In Europe and Egypt the Mystae were brought into close union with those whom Proclus calls "mystical natures," "resplendent Gods," because, as Plato says:

[We] were ourselves pure and immaculate, being liberated from this surrounding vestment, which we

denominate body, and to which we are now bound like an oyster to its shell.‡

As to the East,

The doctrine of planetary and terrestrial Pitris was revealed *entirely* in ancient India, as well as now, only at the last moment of initiation, and to the adepts of superior degrees.§

----

* *On Plato's Republic*, p. 380; quoted by Taylor, p. 66.

† Verses 35-38. [See: *The Desatir or the Sacred Writings of the Ancient Prophets*, tr. by Mulla Firuz Bin Kaus, Bombay, 1818, 2 vols.; with additional notes by Dhunjeebhoy Jamsetjee Medhora, Bombay, 1888; rpr. by Wizard's Bookshelf, Minneapolis, 1975; 1979.—*Compiler.*]

‡ *Phaedrus*, 250 C, q. by Taylor, p. 64.

§ *Isis Unveiled*, Vol. II, p. 114.

The word *Pitris* may now be explained and something else added. In India the chela of the third degree of Initiation has two Gurus: One, the living Adept; the other the disembodied and glorified Mahātma, who remains the adviser or instructor of even the high Adepts. Few are the accepted chelas who even see their living Master, their Guru, till the day and hour of their final and for ever binding vow. It is this that was meant in *Isis Unveiled*, when it was stated that few of the *fakirs* (the word *chela* being unknown to Europe and America in those days), however

Pure, and honest, and self-devoted, have yet ever seen the astral form of a purely *human pitar* (an ancestor or father), otherwise than at the solemn moment of their first and last initiation. It is in the presence of his instructor, the Guru, and just before the *vatu*-fakir [the just initiated chela] is despatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE [of his Pitar or Father, the glorified invisible Master, or disembodied Mahātma] . He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation, for it is the supreme mystery of the holy syllable.*

The Initiate, says Éliphas Lévi, *knows*; therefore, "he dares all and keeps silent." Says the great French Kabalist:

You may see him often sad, never discouraged or desperate; often poor, never humbled or wretched; often persecuted, never cowed down or vanquished. For he remembers the widowhood and the murder of Orpheus, the exile and solitary death of Moses, the martyrdom of the prophets, the tortures of Apollonius, the Cross of the savior. He knows in what forlorn state died Agrippa, whose memory is slandered to this day; he knows the trials that broke down the great Paracelsus, and all that Raymond Lully had to suffer before he arrived at a bloody death. He remembers Swedenborg having to feign insanity, and losing even his reason before his knowledge was forgiven to him; St. Martin, who had to hide himself all his life; Cagliostro, who died forsaken in the cells of the Inquisition†; Cazotte, who perished on the guillotine. Successor of so many victims, he dares, nevertheless, but understands the more the necessity to keep silent.‡

----

* *Loc. cit.*

† This is false, and the Abbé Constant (Éliphas Lévi) *knew* it was so. Why did he promulgate the untruth? [See *B.C.W.*, Vol. XII, pp. 88; 727-30.]

‡ *Dogme et Rituel de la haute magie*, I, pp. 219-20. (Paris, G. Baillière, 1861.) [See p.90 of English tr. by Waite—*Compiler*.]

Masonry—not the political institution known as the Scottish Lodge, but real Masonry, some rites of which are still preserved in the Grand Orient of France, and that Elias Ashmole, a celebrated English Occult Philosopher of the XVIIth century, tried in vain to remodel, after the manner of the Indian and Egyptian Mysteries—Masonry rests, according to Ragon, the great authority upon the subject, upon three fundamental degrees: the triple duty of a Mason is to study *whence he comes, what he is*, and *whither he goes*; the study that is, of God, of himself, and of the future transformation.* Masonic Initiation was modelled on that in the lesser Mysteries. The third degree was one used in both Egypt and India from time immemorial, and the remembrance of it lingers to this day in every Lodge, under the name of the death and resurrection of Hiram Abiff, the "Widow's Son." In Egypt the latter was called "Osiris"; in India "Loka-chakshu" (Eye of the World), and "Dinakara" (day-maker) or the Sun—and the rite itself was everywhere named the "gate of death." The coffin, or sarcophagus, of Osiris, killed by Typhon, was brought in and placed in the middle of the Hall of the Dead, with the Initiates all around it and the candidate near by. The latter was asked whether he had participated in the murder, and not withstanding his denial, and after sundry and very hard trials, the Initiator feigned to strike him on the head with a hatchet; he was thrown down, swathed in bandages like a mummy, and wept over. Then came lightning and thunder, the supposed corpse was surrounded with fire, and was finally raised.

Ragon speaks of a rumour that charged the Emperor Commodus— when he was at one time enacting the part of the Initiator—with having played this part in the initiatory drama so seriously that he actually killed the postulant when dealing him the blow with the hatchet. This shows that the *lesser* Mysteries had not quite died out in the second century A.D.

The Mysteries were carried into South and Central America, Northern Mexico and Peru by the Atlanteans in those days when

A pedestrian from the North [of what was once upon a time also India]

---

* *Orthodoxie Maçonnique*, p. 99 Paris, E. Dentu, 1853.

might have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller furnished with a canoe and starting

from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. *

They continued to exist down to the day of the Spanish invaders. These destroyed the Mexican and Peruvian records, but were prevented from laying their desecrating hands upon the many Pyramids—the lodges of an ancient Initiation—whose ruins are scattered over Puente Nacional, Cholula, and Teotihuacan. The ruins of Palenque, of Ococimgo in Chiapas, and others in Central America are known to all. If the pyramids and temples of Guiengola and Mitla ever betray their secrets, the present Doctrine will then be shown to have been a forerunner of the grandest truths in Nature. Meanwhile they have all a claim to be called Mitla, "the place of sadness" and "the abode of the (desecrated) dead."

——————

* [*Five Years of Theosophy*, 1885, p. 340. Cf. *B.C.W.*, Vol. V, p. 222.]

Collected Writings Volume XIV

TRACES OF THE MYSTERIES

Says the *Royal Masonic Cyclopaedia*, art. "Sun:"

> In all times, the sun has necessarily played an important part as a symbol, and especially in Freemasonry. The W.M. represents the rising sun, the J.W. the sun at the meridian, and the S.W. the setting sun. In the Druidical rites, the Arch-Druid represented the sun, and was aided by two other officers, one representing the moon in the West, and the other the sun at the South in its meridian. It is quite unnecessary to enter into any lengthened discussion on this symbol.

It is the more "unnecessary" since J.M. Ragon has discussed it very fully, as one may find at the end of [the article] "Trial of the Sun Initiate", where part of his explanations have been quoted. Freemasonry derived her rites from the East, as we have said. And if it be true to say of the modern Rosicrucians that "they are invested with a knowledge of chaos, not perhaps a very desirable acquisition," the remark is still more true when applied to all the other branches of Masonry, since the knowledge of their members about the full signification of their symbols is *nil*. Dozens of hypotheses are resorted to, one more unlikely than the other, as to the "Round Towers" of Ireland; one fact is enough to show the ignorance of the Masons, namely, that, according to the *Royal Masonic Cyclopaedia*, the idea that they are connected with Masonic Initiation, may be at once dismissed as unworthy of notice. The "Towers," which are found throughout the East in Asia, were connected with the Mystery-Initiations, namely, with the Viśvakarman and the Vikartana rites. The candidates for Initiation were placed in them for three days and three nights, wherever there was no temple with a subterranean crypt close at hand. These round towers were built for no other purposes. Discredited as are all such monuments of Pagan origin by the Christian clergy, who thus "soil their own nest," they are still the living and indestructible relics of the Wisdom of old. Nothing exists in this objective and illusive world of ours that cannot be made to serve two purposes—a good and a bad one. Thus in later ages, the Initiates of the *Left* Path and the anthropomorphists took in hand most of those venerable ruins, then silent and deserted by their first wise inmates, and turned them indeed into phallic monuments. But this was a deliberate, wilful, and vicious

misinterpretation of their real meaning, a deflection from their first use. The Sun—though ever, even for the multitudes, μόνος οὐρανοῦ θεὸς, "the only and one King and God in Heaven," and the Εὐβουλῆ, "the God of Good Counsel" of Orpheus-had in every exoteric

popular religion a dual aspect which was anthropomorphised by the profane. Thus the Sun was Osiris-*Typhon*, Ormazd-*Ahriman*, Bel-Jupiter and *Baal*, the life-giving and the *death*-giving luminary. And thus one and the same monolith, pillar, pyramid, tower or temple, originally built to glorify the first principle or aspect, might become in time an idol-fane, or worse, a phallic emblem in its crude and brutal form. The Linga of the Hindus has a spiritual and highly philosophical meaning, while the missionaries see in it but an "indecent emblem"; it has just the meaning which is to be found in all those baalim, chammanim, and the bamoth with the pillars of unhewn stone of the *Bible*, set up for the glorification of the male Jehovah. But this does not alter the fact that the pureia of the Greeks, the nuraghes of Sardinia, the teocalli of Mexico, etc., were all in the beginning of the same character as the "Round Towers" of Ireland. They were sacred places of Initiation.

In 1877, the writer, quoting the authority and opinions of some most eminent scholars, ventured to assert that there was a great difference between the terms *Chrēstos* and *Christos*, a difference having a profound and Esoteric meaning. Also that while *Christos* means "to live" and "to be born into a new life," *Chrēstos*, in "Initiation" phraseology, signified the death of the inner, lower, or personal nature in man; thus is given the key to the Brāhmanical title, the twice-born; and finally,

> . . . if there were no *Christians*, there were *Chrēstians* long before the era of Christianity; and the Essenes belonged to the latter.*

For this, epithets sufficiently opprobrious to characterise the writer could hardly be found. And yet then as well as now, the author never attempted a statement of such a serious

---

* *Isis Unveiled*, II, p. 323. In *I Peter*, ii, 3, Jesus is called "the Lord Chrēstos." [Greek version.]

---

nature without showing as many learned authorities for it as could be mustered. Thus on the next page it was said:

> Lepsius shows that the word *Nofre* means Chrēstos, "good," and that one of the titles of Osiris, "Onnofre," must be translated "the goodness of God made manifest."* "The worship of Christ was not universal at this early date " explains MacKenzie, "by which I mean that Christolatry had not been introduced; but the worship of *Chrēstos*—the Good Principle-had preceded it by many centuries, and even survived the general adoption of Christianity, as shown on monuments still in existence. . . . Again, we have an inscription which is pre-Christian on an epitaphial tablet. (J. Spon's *Miscellaneous Eruditae Antiquitate*, x, xviii. 2.) Ὑάκινθε Λαρισαίων Δημόσιε Ἥρως Χρηστέ Χαῖρε, and de Rossi (*Roma Sotterranea*, tome i, tav. xxi) gives us another example from the catacombs —'Aelia Chreste, in Pace.'"†

Today the writer is able to add to all those testimonies the corroboration of an erudite author, who proves whatever he undertakes to show on the authority of geometrical

demonstration. There is a most curious passage with remarks and explanations in *The Source of Measures*, whose author has probably never heard of the "Mystery-God" Viśvakarman of the early Āryans. Treating on the difference between the terms Chrēst and Christ, he ends by saying that:

. . . there were *two Messiahs*: *One*, as causing himself to go down into the pit, for the salvation of the world; this was the sun shorn of his *golden rays*, and *crowned with blackened ones* (symbolising this loss), as the thorns: *the other* was the triumphant *Messiah*, mounted up to the *summit of the arch of heaven*, personated as the *Lion of the tribe of Judah*. In both instances he had the cross; once in humiliation (or the son of copulation), and once holding it in his control, as the law of creation, He being Jehovah.‡

And then the author proceeds to give "the fact" that "there were two Messiahs," etc., as quoted above. And this—leaving the divine and mystic character and claim for Jesus entirely independent of this event of His mortal life—shows Him,

—————

* Lepsius, *Königsbuch*, b. 11, tal. i. dyn. t, h. p.

† *Isis Unveiled*, II, p. 324, quoting *Royal Masonic Cyclopaedia*, pp. 206 -07.

‡ *The Source of Measures*, p. 256.

—————

beyond any doubt, as an Initiate of the Egyptian Mysteries, where the same rite of Death and of spiritual Resurrection for the neophyte, or the suffering *Chrēstos* on his trial and new birth by Regeneration, was enacted—for this was a universally adopted rite.

The "pit" into which the Eastern Initiate was made to descend was, as shown before, Pātāla, one of the seven regions of the nether world, over which ruled Vāsuki, the great "snake God." This pit, Pātāla, has in the Eastern Symbolism precisely the same manifold meaning as is found by Mr. J. Ralston Skinner in the Hebrew word *shiac* in its application to the case in hand. For it was the synonym of Scorpio—Pātāla's depths being "impregnated with the brightness of the new Sun" —represented by the "newly born" into the glory; and Pātāla was and is in a sense, "a pit, a grave, the place of death, and the door of Hadēs or Sheol"—as, in the partially exoteric Initiations in India, the candidate had to pass through the matrix of the heifer before proceeding to Pātāla. In its non-mystic sense it is the Antipodes—America being referred to in India as Pātāla. But in its symbolism it meant all that, and much more. The fact alone that Vāsuki, the ruling Deity of Pātāla, is represented in the Hindu Pantheon as the great Naga (Serpent)—who was used by the Gods and Asuras as a rope round the mountain Mandara, at the churning of the ocean for Amita, the water of immortality—connects him directly with Initiation.

For he is Śesha-Nāga also, serving as a couch for Vishnu, and upholding the seven worlds; and he is also Ananta, "the endless," and the symbol of eternity—hence the "God of Secret Wisdom," degraded by the Church to the *rōle* of the tempting Serpent, of Satan. That what is now said is correct may be verified by the evidence of even the exoteric rendering of the attributes of various Gods and Sages both in the Hindu and the Buddhist Pantheons. Two instances will suffice to show how little our best and most erudite

Orientalists are capable of dealing correctly and fairly with the symbolism of Eastern nations, while remaining ignorant of the corresponding points to be found only in Occultism and the Secret Doctrine.

(1) The learned Orientalist and Tibetan traveller, Professor Emil Schlagintweit, mentions in one of his works on Tibet, a national legend to the effect that . . .

Nāgārjuna [a "mythological" personage "without any real existence," the learned German scholar thinks] received the book Paramārtha, or according to others, the book *Avatamsaka*, from the Nāgas, fabulous creatures of the nature of serpents, who occupy a place among the beings superior to man, and are regarded as protectors of the law of the Buddha. To these spiritual beings Śākyamumi is said to have taught a more philosophical religious system than to men, who were not sufficiently advanced to understand it at the time of his appearance.*

Nor are men sufficiently advanced for it now; for "the more philosophical religious system" is the Secret Doctrine, the Occult Eastern Philosophy, which is the corner-stone of all sciences rejected by the unwise builders even at this day, and more today perhaps than ever before, in the great conceit of our age. The allegory means simply that Nāgārjuna having been initiated by the "Serpents"—the Adepts, "the wise ones"—and driven out from India by the Brāhmans, who dreaded to have their Mysteries and sacerdotal Science divulged (the real cause of their hatred of Buddhism), went away to China and Tibet, were he initiated many into the truths of the hidden Mysteries taught by Gautama Buddha.

(2) The hidden symbolism of Nārada—the great Rishi and the author of some of the Rig-Vaidic hymns, who incarnated again later on during Krishna's time—has never been understood. Yet, in connection with the Occult Sciences, Nārada, the son of Brahmā, is one of the most prominent characters; he is directly connected in his first incarnation with the "Builders"—hence with the seven "Rectors" of the Christian Church, who "helped God in the work of creation." This grand personification is hardly noticed by our Orientalists, who refer only to that which he is alleged to have said of Pātāla, namely, "that it is a place of sexual and sensual gratifications." This is thought to be amusing, and the reflection is suggested that Nārada, no doubt, "found the place delightful." Yet this sentence simply shows him to have been an Initiate, connected directly with the Mysteries, and walking, as all the other neophytes, before and after him, had to walk, in "the pit among the thorns" in the

---

* *Buddhism in Tibet*, p. 31. [London, Trübner, 1863; also London, Susil Gupta, 1968. Paramārtha means the *Prajnā-Pāramitā Sūtras*.]

"sacrifical *Chrēst* condition," as the suffering victim made to descend thereinto—a mystery, truly!

Nārada is one of the seven Rishis, the "mind-born sons" of Brahmā. The fact of his having been during his incarnation a high Initiate—he, like Orpheus, being the founder of the Mysteries— is corroborated, and made evident by his history. The *Mahābhārata* states that Nārada, having frustrated the scheme formed for peopling the universe, in order to remain true to his vow of chastity, was cursed by Daksha, and sentenced to be born once more. Again, when born during Krishna's time, he is accused of calling his father Brahmā "a false teacher," because the latter advised him to get married, and he refused to do so. This shows him to have been an Initiate, going against the orthodox worship and religion. It is curious to find this Rishi and leader among the "Builders" and the "Heavenly Host" as the prototype of the Christian "leader" of the same "Host"—the Archangel Mikael. Both are the male "Virgins," and both are the only ones among their respective "Hosts" who refuse to create. Nārada is said to have dissuaded the Hari-ashvas, the five thousand sons of Daksha, begotten by him for the purpose of peopling the Earth, from producing offspring. Since then the Hari-ashvas have "dispersed themselves through the regions, and have never returned." The Initiates are, perhaps, the incarnations of these Hari-ashvas?

It was on the seventh day, the third of his ultimate trial, that the neophyte arose, a regenerated man, who, having passed through his second spiritual birth, returned to earth a glorified and triumphant conqueror of Death, a Hierophant.

An Eastern neophyte in his Chrēst condition may be seen in a certain engraving in Moor's *Hindoo Pantheon*, whose author mistook another form of the crucified Sun or Vishnu, Vithobā, for Krishna, and calls it "Krishna crucified in Space. " The engraving is also given in Dr. Lundy's *Monumental Christianity*, in which work the reverend author has collected as many proofs as his ponderous volume could hold of "Christian symbols *before* Christianity," as he expresses it. Thus he shows usKrishna and Apollo as good shepherds, Krishna holding the cruciform Conch and the Chakra, and Krishna "crucified in Space," as he calls it. Of this figure it may be truly said, as the author says of it himself:

> . . . . . this representation I believe to be anterior to Christianity . . . . It looks like a Christian crucifix in many respects. . . . The drawing, the attitude, and the nailmarks in hands and feet, indicate a Christian origin; while the Parthian coronet of seven points, the absence of the wood and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the Victim-Man, or the Priest and Victim both in one, of the Hindu mythology, who offered himself a sacrifice before the worlds were?*

It is surely so.

> Can it be Plato's Second God who impressed himself on the universe in the form of the cross? Or is it his divine man, who would be scourged, tormented, fettered, have his eyes burnt out; and lastly . . . *would be crucified*?

It is all that and much more; archaic religious Philosophy was universal, and its Mysteries are as old as man. It is the eternal symbol of the personified Sun—astronomically purified —in its mystic meaning regenerated, and symbolised by all the Initiates in memory of a sinless Humanity when all were "Sons of God." Now, mankind has become the "Son of Evil" truly. Does all this take anything away from the dignity of Christ as an ideal, or of Jesus as a divine man? Not at all. On the contrary, made to stand alone, glorified above all other "Sons of God," He can only foment evil feelings in all those many-millioned nations who do not believe in the Christian system, provoking their hatred and leading to iniquitous wars and strifes. If, on the other hand, we place Him among a long series of "Sons of God" and Sons of divine Light, every man may then be left to choose for himself, among those many ideals, which he will choose as a God to call to his help, and worship on earth as in Heaven.

Many among those called "Saviours" were "good shepherds," as was Krishna for one, and all of them are said to have "crushed the serpent's head"—in other words to have conquered their sensual nature and to have mastered divine and Occult Wisdom. Apollo killed Python, a fact which exonerates him from the charge of being himself the great Dragon, Satan:

—————

* [*Monumental Christianity* or the *Art and Symbolism of the Primitive Church* . . . by John P. Lundy. New York, J.W. Bouton, 1876, p. 173.]

—————

Krishna slew the snake Kālīyanāga, the Black Serpent; and the Scandinavian Thor bruised the head of the symbolical reptile with his crucifixion mace.

In Egypt every city of importance was separated from its burial place by a sacred lake. The same ceremony of judgment, as is described in *The Book of the Dead*—"that precious and mysterious book" (Bunsen)—as taking place in the world of Spirit, took place on earth during the burial of the mummy. Forty two judges or assessors assembled on the shore and judged the departed "Soul" according to its actions when in the body. . . . After that the priests returned within the sacred precincts and instructed the neophytes upon the probable fate of the Soul, and the solemn drama that was then taking place in the invisible realm whither the Soul had fled. The immortality of the Spirit was strongly inculcated on the neophytes by the *Al-om-jah*—the name of the highest Egyptian Hierophant. In the *Crata Repoa** the following are described as four out of the seven degrees of Initiation.

After a preliminary trial at Thebes, where the neophyte had to pass through many probations, called the "Twelve Tortures," he was commanded, in order that he might come out triumphant, to govern his passions and never lose for a moment the idea of his inner God or seventh Principle. Then, as a symbol of the wanderings of the unpurified Soul, he had to ascend several ladders and wander in darkness in a cave with many doors, all of which were locked. Having overcome all, he received the degree of Pastophoros, after which he became, in the second and third degrees, the Neocoris and Melanēphoros.

Brought into a vast subterranean chamber, thickly furnished with mummies lying in state, he was placed in presence of the coffin which contained the mutilated body of Osiris. This was the hall called the "Gates of Death," whence the verse in *Job* [xxxviii, 17]:

> Have the gates of death been opened unto thee?
> Or hast thou seen the doors of the shadow of death?

Thus asks the "Lord," the Hierophant, the Al-om-jah, the

—————

* *Crata Repoa oder Einweihungen in der alten geheimon Gesellschaft der Egyptischen Priester*, Berlin, 1778, pp. 17-31.

—————

Initiator of Job, alluding to this third degree of Initiation. For the *Book of Job* is the poem of Initiation *par excellence*.

When the neophyte had conquered the terrors of this trial, he was conducted to the "Hall of Spirits," to be judged by them. Among the rules in which he was instructed, he was commanded:

> Never to either desire or seek revenge; to be always ready to help a brother in danger, even unto the risk of his own life; to bury every dead body, to honour his parents above all; to respect old age, and protect those weaker than himself; and finally, to ever bear in mind the hour of death, and that of resurrection in a new and imperishable body.*

Purity and chastity were highly recommended, and adultery was threatened with death. Thus the Egyptian neophyte was made a Kistophoros. In this degree the mystery-name of IAŌ was communicated to him.

Let the reader compare the above sublime precepts with the precepts of Buddha, and the noble commandments in the "Rule of Life" for the ascetics of India, and he will understand the unity of the Secret Doctrine everywhere.

It is impossible to deny the presence of a sexual element in many religious symbols, but this fact is not in the least open to censure, once it becomes generally known that—in the religious traditions of every country—man was not born in the first "human" race from father and mother. From the bright "mind-born Sons of Brahmā," the Rishis, and from Adam-Kadmon with his Emanations, the Sephīrōth, down to the "parentless," the Anupapādaka, or the Dhyāni-Buddhas, from whom sprang the Bodhisattvas and Mānushya-Buddhas, the earthly Initiates—men— the first race of men was with every nation held as being born without father or mother. Man, the "Mānushya-Buddha," the Manu, the "Enosh," son of Seth, or the "Son of Man" as he is called—is born in the present way only as the consequence, the unavoidable fatality, of the law of natural evolution. Mankind—having reached the last limit, and that turning point where its spiritual nature had to make room for mere physical organization —had to "fall into matter"

—————

* [H. Malhandrèni, *Ritual of Initiations*, p. 105; Venice, 1657.]

—————

and generation. But man's evolution and involution are cyclic. He will end as he began. Of course to our grossly material minds even the sublime symbolism of Kosmos conceived in the matrix of Space after the divine Unit had entered into and fructified it with Its holy fiat, will no doubt suggest materiality. Not so with primitive mankind. The initiatory rite in the Mysteries of the self-sacrificing Victim that dies a spiritual death to save the world from destruction—really from depopulation—was established during the Fourth Race, to commemorate an event, which, physiologically, has now become the Mystery of Mysteries among the world-problems. In the Jewish script it is Cain and the female Abel who are the sacrificed and sacrificing couple—both immolating themselves (as permutations of Adam and Eve, or the dual Jehovah) and shedding their blood "of separation and union," for the sake of and to save mankind by inaugurating a new physiological race. Later still, when the neophyte, as already mentioned, in order to be reborn once more into his lost spiritual state, had to pass through the entrails (the womb) of a *virgin* heifer* killed at the moment of the rite, it involved again a mystery and one as great, for it referred to the process of birth, or rather the first entrance of man onto this earth, through Vāch—"the melodious cow who milks forth sustenance and water"—and who is the female Logos. It had also reference to the same self-sacrifice of the "divine Hermaphrodite"—of the third Root-Race—the transformation of Humanity into truly physical men, after the loss of spiritual potency. When, the fruit of evil having been tasted along with the fruit of good, there was as a result the gradual atrophy of spirituality and a strengthening of the materiality in man, then he was doomed to be born thenceforth through the present process. This is the Mystery of the Hermaphrodite, which the Ancients kept so secret and veiled. It was neither the absence of moral feeling, nor the presence of gross sensuality in them that made them imagine their Deities under a dual aspect; but rather their knowledge of the mysteries and processes

---

* The Āryans replaced the living cow by one made of gold, silver or any other metal, and the rite is preserved to this day, when one desires to become a Brāhman, a twice-born, in India.

---

of primitive Nature. The Science of Physiology was better known to them than it is to us now. It is in this that lies buried the key to the Symbolism of old, the true focus of national thought, and the strange dual-sexed images of nearly every God and Goddess in both pagan and monotheistic Pantheons.

Says Sir William Drummond in *The Oedipus Judaicus*:

> The truths of science were the arcana of the Priests [because these truths were the foundations of religion.] *

But why should the missionaries so cruelly twit the Vaishnavas and Krishna worshippers for the supposed grossly indecent meaning of their symbols, since it is made clear beyond the slightest doubt, and by the most unprejudiced writers, that Chrēstos in the pit—whether the pit be taken as meaning the grave or hell—had likewise a sexual element in it, from the very origin of the symbol.

This fact is no longer denied today. The "Brothers of the Rosy Cross" of the Middle Ages were as good Christians as any to be found in Europe, nevertheless, all their rites were based on symbols whose meaning was pre-eminently phallic and sexual. Their biographer, Hargrave Jennings, the best modern authority on Rosicrucianism, speaking of this mystic Brotherhood, describes how

> The tortures and the sacrifice of Calvary, the Passion of the Cross, were, in their [the Rose-Croix's] glorious blessed magic and triumph, the protest and appeal.

Protest—by whom? The answer is, the protest of the crucified Rose, the greatest and the most unveiled of all sexual symbols— the Yoni and Linga, the "victim" and the "murderer," the female and male principles in Nature. Open the last work of that author, *Phallicism*, and see in what glowing terms he describes the sexual symbolism in that which is most sacred to the Christian:

---

* [See p. 124 in the new revised edition of 1866; London, Reeves & Turner.]

> The flowing blood streamed from the crown, or the piercing circlet of the thorns of Hell. The Rose is feminine. Its lustrous carmine petals are guarded with thorns. The Rose is the most beautiful of flowers. The Rose is the Queen of God's Garden (Mary, the Virgin). It is not the Rose alone which is the magical idea, or truth. But it is the "crucified rose," or the "martyred rose" (by the grand mystic apocalyptic figure) which is the talisman, the standard, the object of adoration of all the "Sons of Wisdom" or the true Rosicrucians.*

Not of *all* the "Sons of Wisdom," by any means, not even of the *true* Rosicrucian. For the latter would never put in such sickening *relievo*, in such a purely sensual and terrestrial, not to say animal light, the grandest, the noblest of Nature's symbols. To the Rosicrucian, the "Rose" was the symbol of Nature, of the ever prolific and virgin Earth, or Isis, the mother and nourisher of man, considered as feminine and represented as a virgin woman by the Egyptian Initiates. Like every other personification of Nature and the Earth she is the sister and wife of Osiris, as the two characters answer to the personified symbol of the Earth, both she and the Sun being the progeny of the same mysterious Father, because the Earth is fecundated by the Sun —according to the earliest Mysticism—by divine

insufflation. It was the pure ideal of mystic Nature that was personified in the "World Virgins," the "Celestial Maidens," and later on by the human Virgin, Mary, the Mother of the Saviour, the *Salvator Mundi* now chosen by the Christian World. And it was the the character of the Jewish maiden that was adapted by Theology to archaic Symbolism,† and not the Pagan symbol

---

* *Op. cit*., p. 141.

† In Ragon's *Orthodoxie Maçonnique*, p. 105, note, we find the following statement—borrowed from Albumazar the Arabian, probably:

"*The Virgin of the Magi and Chaldaeans*. The Chaldaean sphere [globe] showed in its heavens a newly-born babe, called *Christ* and *Jesus*, it was placed in the arms of the Celestial Virgin. It was to this Virgin that Eratosthenes, the Alexandrian Librarian, born 276 years before our era, gave the name of Isis, mother of Horus." This is only what Kircher gives (in *Oedipus Aegypticus*, Vol. II (1653), Pt. II, p. 203), quoting Albumazar: "In the first decan of the Virgin rises a maid, called Aderenosa [Ardhanārī?], that is, pure, immaculate virgin . . . sitting upon an embroidered throne nursing a boy . . . a boy . . . named Iessus . . which signifies Issa, whom they also call Christ in Greek." (See *Isis Unveiled*, Vol. II, p. 491.)

---

that was modelled for the new occasion.

We know through Herodotus that the Mysteries were brought from India by Orpheus—a hero far anterior to both Homer and Hesiod. Very little is really known of him, and till very lately Orphic literature, and even the Argonauts, were attributed to Onomacritus, a contemporary of Pisistratus, Solon and Pythagoras—who was credited with their compilation in the present form toward the close of the sixth century B.C. or 800 years after the time of Orpheus. But we are told that in the days of Pausanias there was a sacerdotal family, who, like the Brahmans with the *Vedas*, had committed to memory all the Orphic Hymns, and that they were usually thus transmitted from one generation to another. By placing Orpheus so far back as 1200 B.C., official Science—so careful in her chronology to choose in each case as late a period as possible—admits that the Mysteries, or in other words Occultism dramatised, belong to a still earlier epoch than the Chaldaeans and Egyptians.

The downfall of the Mysteries in Europe may now be mentioned.

Collected Writings Volume XIV

THE LAST OF THE MYSTERIES IN EUROPE

As was predicted by the great Hermes in his dialogue with Aesculapius, the time had indeed come when impious foreigners accused Egypt of adoring monsters, and naught but the letters engraved in stone upon her monuments survived—enigmas unintelligible to posterity. Her sacred Scribes and Hierophants became wanderers upon the face of the earth. Those who had remained in Egypt found themselves obliged for fear of a profanation of the sacred Mysteries to seek refuge in deserts and mountains, to form and establish secret societies and brotherhoods—such as the Essenes; those who had crossed the oceans to India and even to the (now-called) New World, bound themselves by solemn oaths to keep silent, and to preserve secret their Sacred Knowledge and Science; thus these were buried deeper than ever out of human sight. In Central Asia and on the northern borderlands of India, the triumphant sword of Aristotle's pupil swept away from his path of conquest every vestige of a once pure Religion: and its Adepts receded further and further from that path into the most hidden spots of the globe. The cycle of **** being at its close, the first hour for the disappearance of the Mysteries struck on the clock of the Races, with the Macedonian conqueror. The first strokes of its last hour sounded in the year 47 B.C. Alesia* the famous city in Gaul, the Thebes of the Kelts, so renowned for its ancient rites of Initiation and Mysteries, was, as J.M. Ragon well describes it:

> The ancient metropolis and the tomb of Initiation, of the religion of the Druids and of the freedom of Gaul.†

It was during the first century before our era, that the last and supreme hour of the great Mysteries had struck. History shows the populations of Central Gaul revolting against the Roman yoke. The country was subject to Caesar, and the revolt was crushed; the result was the slaughter of the garrison

---

* Now called *St. Reine* (Cōte d'Or) on the two streams, the Ose and the Oserain. Its fall is a historical fact in Keltic Gaulish History.

† *Orthodoxie Maçonnique*, p. 22.

---

at Alesia (or Alisa), and of all its inhabitants, including the Druids, the college-priests and the neophytes; after this the whole city was plundered and razed to the ground.

Bibractis, a city as large and as famous, not far from Alesia, perished a few years later.

J.M. Ragon describes her end as follows:

> . . . Bibractis, the mother of sciences, the soul of the early nations [in Europe], a town equally famous for its sacred college of Druids, its civilisation, its schools, in which 40,000 students were taught philosophy, literature, grammar, jurisprudence, medicine, astrology, occult sciences, architecture, etc. Rival of Thebes, of Memphis, of Athens and of Rome, it possessed an amphitheatre for gladiators, surrounded with colossal statues and accommodating 100,000 spectators, a capitol, temples of Janus, Pluto, Proserpine, Jupiter, Apollo, Minerva, Cybelē, Venus and Anubis, and in the midst of these sumptuous edifices the Naumachy, with its vast basin, an incredible construction, a gigantic work wherein floated boats and galleys devoted to naval games; then a *Champ de Mars*, an aqueduct, fountains, public baths; finally fortifications and walls, the construction of which dated from the heroic ages.*

Such was the last city in Gaul wherein died for Europe the secrets of the Initiations of the Great Mysteries, the Mysteries of Nature, and of her forgotten Occult truths. The rolls and manuscripts of the famous Alexandrian Library were burned and destroyed by the same Caesar,† but while History deprecates the action of the Arab General, Amru, who gave the final touch to this act of vandalism perpetrated by the great conqueror, it has not a word to say to the latter for his destruction of nearly the same amount of precious rolls in Alesia, nor to the destroyer of Bibractis. While Sacrovir—chief of the Gauls, who revolted against Roman despotism under Tiberius, and was defeated by Silius in the year 21 of our era—was burning himself alive with his fellow conspirators on a funeral pyre before the gates of the city, as Ragon tells us, the latter was sacked and plundered, and all her treasures of literature on the Occult

—————

* *Op. cit*., pp. 22-23.

† The Christian mob in 389 of our era completed the work of destruction upon what remained; most of the priceless works were saved for students of Occultism, but lost to the world.

—————

Sciences perished by fire. The once majestic city, Bibractis, has now become Autun, Ragon explains.

> A few monuments of glorious antiquity are still there, such as the temples of Janus and Cybelē.

Ragon goes on:

> Arles, founded two thousand years before Christ, was sacked in 270. This metropolis of Gaul, restored 40 years later by Constantine, has preserved to this day a few remains of its ancient splendour; amphitheatre, capitol, an obelisk, which is a block of granite 17 metres high, a triumphal arch, catacombs, etc. Thus ended Kelto-Gaulic civilisation. Caesar, as a barbarian worthy of Rome, had already accomplished the destruction of the ancient Mysteries by the sack of the temples and their initiatory colleges, and by the massacre of the Initiates and the Druids. Remained Rome; but she never had but the *lesser Mysteries*, shadows of the Secret Science. The Great Initiation was extinct.*

A few further extracts may be given from his *Occult Masonry*, as they bear directly

upon our subject. However learned and erudite, some of the chronological mistakes of that author are very great. He says:

After deified man (Hermes) came the King-Priest [the Hierophant]. Menes was the first legislator and the founder of Thebes of the hundred palaces. He filled that city with magnificent splendour; it is from his day that the sacerdotal epoch of Egypt dates. The priests reigned, for it is they who made the laws. It is said that there have been three hundred and twenty-nine [Hierophants] since his time—all of whom have remained unknown.

After that, genuine Adepts having become scarce, the author

----

* *Op. cit*., p. 23. J.M. Ragon, a Belgian by birth, and a Mason, knew more about Occultism than any other non-initiated writer. For fifty years he studied the ancient Mysteries wherever he could find accounts of them. In 1805, he founded at Paris the Brotherhood of *Les Trinosophes*, in which Lodge he delivered for years lectures on Ancient and Modern Initiation (in 1818 and again in 1841), which were published, and now are lost. Then he became the writer-in-chief of *Hermes*, a masonic paper. His best works were *La Maçonnerie Occulte* and the *Fastes Initiatiques*. After his death, in 1862, a number of his MSS. remained in the possession of the Grand Orient of France. A high Mason told the writer that Ragon had corresponded for years with two Orientalists in Syria and Egypt, one of whom is a Kopt gentleman.

----

shows the Priests choosing false ones from the midst of slaves, whom they exhibited, having crowned and deified them, for the adoration of the ignorant masses.

Tired of reigning in such a servile way, the kings rebelled and freed themselves. Then came Sesostris, the founder of Memphis (1613, they say before our era). To the sacerdotal election to the throne succeeded that of the warriors. . . Cheops who reigned from 1178 to 1122 built the great Pyramid which bears his name. He is accused of having persecuted theocracy and closed the temples.

This is utterly incorrect, though Ragon repeats "History." The Pyramid called by the name of Cheops is the Great Pyramid, the building of which even Baron Bunsen assigned to 5,000 B.C. He says in *Egypt's Place in Universal History*:

. . . the origins of the two kingdoms of Upper and Lower Egypt go back to the ninth millennium [before Christ].*

And as the Mysteries were performed and the Initiations took place in that Pyramid—for indeed it was built for that purpose— it looks strange and an utter contradiction with known facts in the history of the Mysteries, to suppose that Cheops, if the builder of that Pyramid, ever turned against the initiated Priests and their temples. Moreover, as far as the Secret Doctrine teaches, it was not Cheops who built the Pyramid of that name, whatever else he might have done.

Yet, it is quite true that

Owing to an Ethiopian invasion and the federated government of twelve chiefs, royalty fell into the hands of Amasis, a man of low birth.

This was in 570 B.C., and it was Amasis who destroyed priestly power. And

Thus perished that ancient theocracy which showed its crowned priests for so many centuries to Egypt and the whole world.

Egypt had gathered the students of all countries around her Priests and Hierophants before Alexandria was founded. Ennemoser asks:

---

* *Op. cit*., Vol. IV, p. 468.

. . . how comes it . . . that so little has become known of these Mysteries, and of their particular contents, through so many ages and amongst so many different times and people? The answer is, that it is owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity. . . . Numa's books, described by Livy, consisting of natural philosophy, were found in his tomb; but they were not allowed to be made known, lest they should reveal the most secret mysteries of the state religion. . . . The senate and the tribunes of the people determined . . . that the books themselves should be burned, which was done. . .*

Cassianus mentions a treatise, well-known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam. Alchemy also was first taught in Egypt by her learned Priests, though the first appearance of this system is as old as man. Many writers have declared that Adam was the first Adept; but that was a blind and a pun upon the name, which is "red earth" in one of its meanings. The correct information—under its allegorical veil—is found in the sixth chapter of *Genesis*, which speaks of the "Sons of God" who took wives of the daughters of men, after which they communicated to these wives many a mystery and secret of the phenomenal world. The cradle of Alchemy, says Olaus Borrichius, is to be sought in the most distant times. Democritus of Abdera was an Alchemist, and a Hermetic Philosopher. Clement of Alexandria wrote considerably upon the Science, and Moses and Solomon are called proficients in it. We are told by William Godwin:

The first authentic record on this subject is an edict of Diocletian about 300 years A.D., ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might without distinction be consigned to the flames.†

The Alchemy of the Chaldaeans and the old Chinese is not

---

* [*The History of Magic* by Joseph Ennemoser tr. by Wm. Howitt in two volumes. London, H.G. Bohn, 1854. See Vol. II, p. 11 of this ed.]

† [*Lives of the Necromancers*, London, 1876, p. 18.]

---

even the parent of that Alchemy which revived among the Arabians many centuries later. There is a spiritual Alchemy and a physical transmutation: The knowledge of both was imparted at the Initiations.

—————————

Collected Writings Volume XIV

THE POST-CHRISTIAN SUCCESSORS TO THE MYSTERIES

The Eleusinian Mysteries were no more. Yet it was these which gave their principle features to the Neo-Platonic school of Ammonius Saccas, for the Eclectic System was chiefly characterised by its Theurgy and ecstasis. It was Iamblichus who added to it the Egyptian doctrine of Theurgy with its practices, and Porphyry, the Jew, who opposed this new element. The school, however, with but few exceptions, practised asceticism and contemplation, its mystics passing through a discipline as rigorous as that of the Hindu devotee. Their efforts never tended so much to develop the successful practice of thaumaturgy, necromancy or sorcery—such as they are now accused of—as to evolve the higher faculties of the inner man, the Spiritual Ego. The school held that a number of spiritual beings, denizens of spheres quite independent of the earth and of the human cycle, were mediators between the "Gods" and men, and even between man and the Supreme Soul. To put it in plainer language, the soul of man became, owing to the help of the Planetary Spirits, "recipient of the soul of the world" as Emerson puts it. Apollonius of Tyana asserted his possession of such a power in these words (quoted by Professor Wilder in his *New Platonism*):

> I can see the present and the future in a clear mirror. The sage [Adept] need not wait for the vapours of the earth and the corruption of the air to foresee plagues and fevers; he must know them later than God, but earlier than the people. The *theoi* or gods see the future; common men, the present; sages, that which is about to take place. My peculiar abstemious mode of living produces such an acuteness of the senses, or creates some other faculty, so that the greatest and most remarkable things may be performed.*

Professor A. Wilder's comment thereupon is remarkable:

> This is what may be termed *spiritual photography*. The soul is the camera in which facts and events, future, past, and present, are alike fixed; and the mind becomes conscious of them. Beyond our everyday world of

———————

* *New Platonism and Alchemy*, p. 15.

———————

> limits, all is as one day or state—the past and future comprised in the present. Probably this is the "great day," the "last day," the "day of the Lord," of the Bible writers—the day into which everyone passes by death or *ecstasis*. Then the soul is freed from the constraint of the body, and its nobler part is united to higher nature and becomes partaker in the wisdom and foreknowledge of the higher beings.*

How far the system practised by the Neo-Platonists was identical with that of the old and the modern Vedāntins may be inferred from what Dr. A. Wilder says of the Alexandrian Theosophists.

The anterior idea of the New Platonists was that of a single Supreme Essence. . . All the old philosophies contained the doctrine that *θεοί*, *theoi*, gods or disposers, angels, demons, and other spiritual agencies, emanated from the Supreme Being. Ammonius accepted the doctrine of the Books of Hermes, that from the Divine All proceeded the Divine Wisdom or Amun; that from Wisdom proceeded the Demiurge or Creator; and from the Creator, the subordinate spiritual beings; the world and its people being the last. The first is contained in the second, the first and second in the third, and so on through the entire series.†

This is a perfect echo of the belief of the Vedāntins, and it proceeds directly from the secret teachings of the East. The same author says:

Akin to this is the doctrine of the Jewish Kabala, which was taught by the Pharsi or Pharisees, who probably borrowed it, as their sectarian designation would seem to indicate, from the Magians of Persia. It is substantially embodied in the following synopsis.

The Divine Being is the All, the Source of all existence, the Infinite; and He cannot be known. The Universe reveals Him, and subsists by Him. At the beginning, His effulgence went forth everywhere.‡ Eventually He retired within Himself, and so formed around Him a vacant space. Into this He transmitted His first Emanation, a Ray, containing in it the generative and conceptive power, and hence the name IE, or Jāh. This, in its turn, produced the *tikkun*, the *pattern* or idea of form; and in this emanation, which also contained the male and female, or generative and conceptive potencies, were the three primitive forces of Light, Spirit and Life. This Tikkun is united to the Ray, or first emanation, and pervaded

——————

* *Loc. cit*.

† *Op. cit*., pp. 9, 10.

‡ This Divine Effulgence and Essence is the light of the Logos; only the Vedāntin would not use the pronoun "He," but would say "It." [H.P.B.]

——————

by it: and by that union is also in perpetual communication with the infinite source. It is the pattern, the primitive man, the Adam-Kadmon, the *macrocosm* of Pythagoras and other philosophers. From it proceeded the *Sephīrōth*. . . . From the ten Sephīrōth in turn emanated the four worlds, each proceeding out of the one immediately above it, and the lower one enveloping its superior. These worlds become less pure as they descend in the scale, the lowest of all being the material world.*

This veiled enunciation of the Secret Teaching will be clear to our readers by this time. These worlds are:

. . . *Aziluth* is peopled by the purest emanations [the First, almost spiritual, Race of the human beings that were to inhabit the Fourth]; the second, *Beriah*, by a lower order, the servants of the former [the second Race]; the third, *Yetzirah*, by the cherubim and seraphim, the Elōhīm and B'ni Elōhīm ["Sons of Gods" or *Elōhīm*, our Third Race]. The fourth world, *Asiāh*, is inhabited by the Klippoth, of whom Belial is chief [the Atlantean Sorcerers].†

These worlds are all the earthly duplicates of their heavenly prototypes, the mortal and

temporary reflections and shadows of the more durable, if not eternal, races dwelling in other, to us, invisible worlds. The souls of the men of our Fifth Race derive their elements from these four worlds—Root-Races-that preceded ours: namely, our intellect, Manas, the fifth principle, our passions and mental and corporeal appetites. A conflict having arisen, called "war in heaven," among our prototypical worlds, war came to pass, aeōns later, between the Atlanteans‡ of Asiāh, and those of the third Root-Race, the Bnēy ha-Elōhīm or the "Sons of God,"§ and then evil and wickedness were intensified. Mankind (in the last sub-race of the third Root-Race) having

. . . sinned in their first parent [a physiological allegory, truly!], from whose soul every human soul is an emanation,

——————

* *Loc. cit*., note, p. 10.

† *Loc. cit*., note.

‡ See *Esoteric Buddhism*, by A.P. Sinnett, Fifth Edition, 1885. [Reprinted by Wizards Bookshelf, in 1973 & 1981 with index.]

§ See *Isis Unveiled*, Vol. I, pp. 589-595. The "Sons of God" and their war with the giants and magicians.

——————

says the *Zohar*, men were "exiled" into more material bodies to

. . . expiate the sin and become proficient in goodness.

To accomplish the cycle of necessity, rather, explains the doctrine; to progress on their task of evolution, from which task none of us can be freed, neither by death nor suicide, for each of us have to pass through the "Valley of Thorns" before he emerges into the plains of divine light and rest. And thus men will continue to be born in new bodies

. . . till they become sufficiently pure to enter a higher form of existence.

This means only that Mankind, from the First down to the last, or Seventh Race, is composed of one and the same company of actors, who have descended from higher spheres to perform their artistic tour on this our planet, Earth. Starting as pure spirits on our downward journey around the world (verily!) with the knowledge of truth—now feebly echoed in the Occult Doctrines—inherent in us, cyclic law brings us down to the reversed apex of matter, which is lost down here on earth and the bottom of which we have already struck; and then, the same law of spiritual gravity will make us slowly ascend to still higher, still purer spheres than those we started from.

Foresight, prophecy, oracular powers! Illusive fancies of man's dwarfed perceptions, which see actual images in reflections and shadows, and mistake past actualities for prophetic images of a future that has no room in Eternity. Our macrocosm and its smallest microcosm, man, are both repeating the same play of universal and individual events at each station, as on every stage on which Karma leads them to enact their respective dramas of life. False prophets could have no existence had there been no true prophets. And so

there were, and many of both classes, and in all ages. Only, none of these ever saw anything but that which had already come to pass, and had been before prototypically enacted in higher spheres—if the event foretold related to national or public weal or woe—or in some preceding life, if it concerned only an individual, for every such event is stamped as an indelible record of the Past and Future, which are only, after all, the ever Present in Eternity. The "worlds" and the purifications spoken of in the

Zohar and other Kabalistic books, relate to our globe and races no more and no less than they relate to other globes and other races that have preceded our own in the great cycle. It was such fundamental truths as these that were performed in allegorical plays and images during the Mysteries, the last Act of which, the Epilogue for the Mystae, was the *anastasis* or "continued existence," as also the "Soul transformation."

Hence, the author of *New Platonism and Alchemy* shows us that all such Eclectic doctrines were strongly reflected in the *Epistles* of Paul, and were

> . . . inculcated more or less among the churches. Hence such passages as these; "Ye were dead in errors and sins; ye walked according to the aeōn of this world, according to the *archon* that has the domination of the air." "We wrestle not against flesh and blood, but against the dominations, against potencies, against the lords of darkness, and against the mischievousness of spirits in the empyrean regions." [*Eph*. vi, 12.] But Paul was evidently hostile to the effort to blend his gospel with the gnostic ideas of the Hebrew-Egyptian school, as seems to have been attempted at Ephesus; and accordingly wrote to Timothy, his favorite disciple, "Keep safe the precious charge intrusted to thee; and reject the new doctrines and the antagonistic principles of the gnosis falsely so-called, of which some have made profession and gone astray from the faith."*

But as the Gnosis is the Science pertaining to our Higher Self, as blind faith is a matter of temperament and emotionalism, and as Paul's doctrine was still newer and his interpretations far more thickly veiled, to keep the inner truths hidden far away from the Gnostic, preference has been given to the former by every earnest seeker after truth.

Besides this, the great Teachers who professed the so-called "false Gnosis" were very numerous in the days of the Apostles, and were as great as any converted Rabbi could be. If Porphyry, the Jew Malek, went against Theurgy on account of old traditional recollections, there were other teachers who practised it. Plotinus, Iamblichus, Proclus, were all thaumaturgists, and the latter.

---

* [*I Tim*, 6, 20-21] *New Platonism and Alchemy*, p. 10, note.

> . . . elaborated the entire theosophy and theurgy of his predecessors into a complete system.*

As to Ammonius,

Countenanced by Clement and Athenagoras in the church, and by learned men of the Synagogue, the Academy and the Grove, he fulfilled his labour by teaching a common doctrine for all.†

Thus it is not Judaism and Christianity that remodelled the ancient Pagan Wisdom, but rather the latter that put its heathen curb, quietly and insensibly, on the new faith; and this, moreover, was still further influenced by the Eclectic Theosophical system, the direct emanation of the Wisdom-Religion. All that is grand and noble in Christian theology comes from Neo-Platonism. It is too well-known now to need much repetition that Ammonius Saccas, the God-taught (*theodidaktos*) and the lover of the truth (*philalēthes*), in establishing his school, made a direct attempt to benefit the world by teaching those portions of the Secret Science that were permitted by its direct guardians to be revealed in those days.‡ The modern movement of our own Theosophical Society was begun on the same principles; for the Neo-Platonic school of Ammonius aimed, as we do, at the reconcilement of all sects and peoples, under the once common faith of the Golden Age, trying to induce the nations to lay aside their contentions—in religious matters at any rate—by proving to them that their various beliefs are all the more or less legitimate children of one common parent, the Wisdom-Religion.

Nor was the Eclectic Theosophical system—as some writers inspired by Rome would make the world believe—developed only during the third century of our era; but it belongs to a much earlier age, as has been shown by Diogenes Laërtius. He trace it to the beginning of the dynasty of the Ptolemies; to

—————

* *Op. cit.*, p. 18.

† *Op. cit.*, p. 8.

‡ No orthodox Christian has ever equalled, far less surpassed, in the practice of true Christ-like virtues and ethics, or in the beauty of his moral nature, Ammonius, the Alexandrian pervert from Christianity (he was born from Christian parents).

—————

the great seer and prophet, the Egyptian Priest Pot-Amun, of the temple of the God of that name—for Amun is the God of Wisdom. Unto that day the communication between the Adepts of Upper India and Bactria and the Philosophers of the West had never ceased.

Under Philadelphus . . . the Hellenic teachers became rivals of the College of Rabbis of Babylon. The Buddhistic, Vedāntic and Magian systems were expounded along with the philosophies of Greece. . . . Aristobulus, the Jew, declared that the ethics of Aristotle were derived from the Law of Moses [!]; and Philo, after him, attempted to interpret the Pentateuch in accordance with the doctrines of Pythagoras and the Academy. In Josephus it is said that, in the book of the *Genesis*, Moses wrote philosophically—that is, in the figurative style; and the Essenes of Carmel were reproduced in the Therapeutae of Egypt, who, in turn, were declared by Eusebius to be identical with the Christians, though they actually existed long before the Christian Era. Indeed, in its turn, Christianity also was taught at Alexandria, and underwent an analogous metamorphosis. Pantaenus, Athenagoras and Clement were thoroughly instructed in the Platonic philosophy,

and comprehended its essential unity with the oriental systems.*

Ammonius, though the son of Christian parents, was a *lover* of the truth, a true Philaletheian foremost of all. He set his heart upon the work of reconciling the different systems into a harmonious whole, for he had already perceived the tendency of Christianity to raise itself on the hecatomb which it had constructed out of all other creeds and faiths. What says history?

The ecclesiastical historian, Mosheim, declares that

"Ammonius, conceiving that not only the philosophers of Greece, but also all those of the different barbarous nations, were perfectly in unison with each other with regard to every essential point, made it his business so to temper and expound the tenets of all these various sects, as to make it appear they had all of them originated from one and the same source, and all tended to one and the same end." Again, Mosheim says that Ammonius taught that "the religion of the multitude went hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstition and lies; that it ought, therefore, to be brought back to its original purity by purging it of this dross and expounding it upon philosophical principles;

—————

* *Op. cit*., pp. 3, 4.

—————

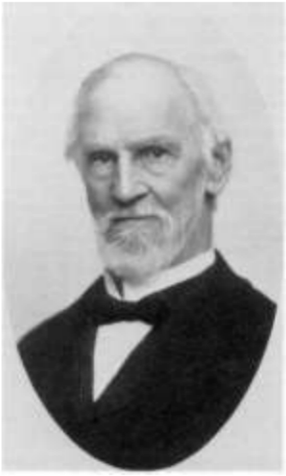

ALEXANDER WILDER
1823-1908

and that the whole which Christ had in view was to reinstate and restore to its primitive integrity the Wisdom of the ancients. . . ."*

Now what was that "Wisdom of the Ancients" that the Founder of Christianity "had in view"? The system taught by Ammonius in his Eclectic Theosophical School was made of the crumbs permitted to be gathered from the antediluvian lore; those Neo-Platonic

teachings are described in the *Edinburgh Encyclopaedia* as follows:

> He [Ammonius] adopted the doctrines which were received in Egypt concerning the Universe and the Deity, considered as constituting one great whole, concerning the eternity of the world, the nature of souls, the empire of Providence [Karma] and the government of the world by demons [*daimōns* or spirits, archangels]. He also established a system of moral discipline which allowed the people in general to live according to the laws of their country and the dictates of nature; but required the wise to exalt their minds by contemplation, and to mortify the body,† so that they might be capable of enjoying the presence and assistance of the demons [including their own *daimōn* or Seventh Principle], and ascending after death to the presence of the Supreme [Soul] Parent. In order to reconcile the popular religions, and particularly the Christian, with this new system, he made the whole history of the heathen gods an allegory, maintaining that they were only celestial ministers‡ entitled to an inferior kind of worship; and he acknowledged that Jesus Christ was an excellent man and the friend of God, but alleged that it was not his design entirely to abolish the worship of demons,§ and that his only intention was to purify the ancient religion.‖

____

* [*Eccles. Hist.* Cent. II, Pt. II, ch. i, § 8, 9.]

† "Mortification" is here meant in the moral, not the physical sense; to restrain every lust and passion, and live on the simplest diet possible.

‡ This is the Neo-Platonic teaching adopted as a doctrine in the Roman Catholic Church, with its worship of the Seven Spirits.

§ The Church has made of it the worship of devils. "Daimōn" is Spirit, and relates to our divine Spirit, the seventh Principle and to the Dhyāni-Chohans. Jesus prohibited going to the temple or church "as Pharisees do" but commanded that man should retire for prayer (communion with his God) into a private closet. Is it Jesus who would have countenanced, in the face of the starving millions, the building of the most gorgeous churches?

‖ *New Platonism*, p. 5.

____

No more could be declared except for those Philaletheians who were initiated, "persons duly instructed and disciplined" to whom Ammonius communicated his more important doctrines,

> . . . imposing on them the obligations of secrecy, as was done before him by Zoroaster and Pythagoras, and in the Mysteries [where an oath was required from the neophytes or catechumens not to divulge what they had learned] . . . . The great Pythagoras divided his teachings into exoteric and esoteric.*

Has not Jesus done the same, since He declared to His disciples that to them it was given to know the mysteries of the kingdom of heaven, whereas to the multitudes it was not given, and therefore he spoke in parables which had a twofold meaning?

Dr. A. Wilder proceeds:

> Thus Ammonius found his work ready to his hand. His deep spiritual intuition, his extensive learning, his familiarity with the Christian fathers, Pantaenus, Clement and Athenagoras, and with the most erudite philosophers of the time, all fitted him for the labour which he performed so thoroughly. . . . The results of his ministration are perceptible at the present day in every country of the Christian world; every prominent system of doctrine now bearing the marks of his plastic hand. Every ancient philosophy has had its votaries among the moderns; and even Judaism, oldest of them all, has taken upon itself changes which were

suggested by the "God-taught" Alexandrian.†

The Neo-Platonic School of Alexandria founded by Ammonius—the prototype proposed for the Theosophical Society—taught Theurgy and Magic, as much as they were taught in the days of Pythagoras, and by others far earlier than his period. For Proclus says that the doctrines of Orpheus, who was an Indian and came from India, were the origin of the systems afterwards promulgated.

> What Orpheus delivered in hidden allegories, Pythagoras learned when he was initiated into the Orphic mysteries; and Plato next received a perfect knowledge of them from Orphic and Pythagorean writings.‡

—————

* *Op. cit.*, p. 7.
† *Loc. cit.*
‡ *Op. cit.*, p. 18.

—————

The Philaletheians had their division into neophytes (*chelas*) and Initiates, or Masters; and the eclectic system was characterised by three distinct features, which are purely Vedāntic; a Supreme Essence, One and Universal; the eternity and indivisibility of the human spirit; and Theurgy, which is Mantricism. So also, as we have seen, they had their secret or Esoteric teachings like any other mystic school. Nor were they allowed to reveal anything of their secret tenents, any more than were the Initiates of the Mysteries. Only the penalties incurred by the revealers of the secrets of the latter were far more terrible, and this prohibition has survived to this day, not only in India, but even among the Jewish Kabalists in Asia.*

One of the reasons for such secrecy may be the undoubtedly serious difficulties and hardships of chelaship, and the dangers attending Initiation. The modern candidate has, like his predecessor of old, to either conquer or die; when, which is still worse, he does not lose his reason. There is no danger to him who is true and sincere, and, especially, unselfish. For he is thus prepared beforehand to meet any temptation.

—————

* The *Talmud* [*Mishnāh* '*Hagiga*, 14 b.] gives the story of the four Tannaim, who are made, in allegorical terms, to enter into *the garden of delights*; *i.e.*, to be initiated into the occult and final science.

"According to the teaching of our holy masters the names of the four who entered the garden of delight, are: Ben Asai, Ben Zoma, Ahher, and Rabbi A'qībah. . . .

"Ben Asai looked and—lost his sight.

"Ben Zoma looked and—lost his reason.

"Ahher made depredations in the plantation [mixed up the whole and failed]. But A'qībah, who had entered in peace, came out of it in peace, for the saint, whose name be blessed, has said, 'This old man is worthy of serving us with glory.' "

"The learned commentators of the *Talmud*, the Rabbis of the synagogue, explain that the *garden of delight*, in which those four personages are made to enter, is but that mysterious science, the most terrible of sciences *for weak intellects*, *which it leads directly to insanity*," says A. Franck, in his *La Kabbale*. It is not the pure at heart and he who studies but with a view to perfecting himself and so more easily acquiring the promised immortality, who need have any fear; but rather he who makes of the science of sciences a sinful

pretext for worldly motives, who should tremble. *The latter will never withstand the kabalistic evocations of the supreme initiation.—Isis Unveiled*, II, 119.

—————

He, who fully recognised the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear—sickly child of matter—made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.*

There were no such dangers in Neo-Platonic Initiations. The selfish and unworthy failed in their object, and in the failure was the punishment. The chief aim was "reunion of the part with the *all*." This All was One, with numberless names. Whether called *Diu*, the "bright Lord of Heaven" by the Aryan; *Iaō* by the Chaldaean and Kabalist; *Iabe* by the Samaritan; *Tiu* or *Tuisto* by the Northman; *Duw* by the Briton; *Zeus* by the Thracian or *Jupiter* by the Roman—it was *the* Being, the *Facit*, One and Supreme,† the unborn and the inexhaustible source of every emanation, the fountain of life and light eternal, a Ray of which every one of us carries in him on this earth. The knowledge of this Mystery had reached the Neo-Platonists from India through Pythagoras, and still later through Apollonius of Tyana and the rules and methods for producing ecstasy had come from the same lore of the divine Vidyā, the Gnōsis. For Aryâvarta, the bright focus into which had been poured in the beginning of time the flames of Divine Wisdom, had become the centre from which radiated the "tongues of fire" into every portion of the globe. What was Samādhi but that

> Sublime ecstasy, in which state things divine and the mysteries of Nature are revealed to us,

of which Porphyry speaks?

> The efflux from the Divine Being was imparted to the human spirit in unreserved abundance, accomplishing for the soul a union with the divine, and enabling it while in the body to be partaker of the life which is not in the body,

he explains elsewhere. [*New Platonism*, p. 13.]

—————

* *Isis Unveiled*, II, 119.

† See *New Platonism*, p. 9.

—————

Thus under the title of Magic was taught every Science, physical and metaphysical,

natural or deemed supernatural by those who are ignorant of the omnipresence and universality of Nature.

Divine Magic makes of man a God; human magic creates a new fiend.

We wrote in *Isis Unveiled* [I, 18]:

In the oldest documents now in our possession—the *Vedas* and the older *Laws of Manu*—we find many magical rites practiced and permitted by the Brahmans.* Tibet, Japan and China, teach in the present age that which was taught by the oldest Chaldaeans. The clergy of these respective countries prove moreover what they teach, namely: that the practice of moral and physical purity, and of certain austerities, develops the vital soul-power of self-illumination. Affording to man the control over his own immortal spirit, it gives him truly magical powers over the elementary spirits inferior to himself. In the West we find magic of as high an antiquity as in the East. The Druids of Great Britain practiced it in the silent crypts of their deep caves; and Pliny devotes many a chapter to the "wisdom"† of the leaders of the Celts. The Semothees-the Druids of the Gauls—expounded the physical as well as the spiritual sciences. They taught the secrets of the universe, the harmonious progress of the heavenly bodies, the formation of the earth, and above all—the immortality of the soul.‡ Into their sacred groves—natural academies built by the hand of the Invisible Architect—the initiates assembled at the still hour of midnight to learn about what man once was, and what he will be.§ They needed no artificial illumination, nor life-drawing gas, to light up their temples, for the chaste goddess of night beamed her most silvery rays on their oak-crowned heads; and their white-robed sacred bards knew how to converse with the solitary queen of the starry vault.‖

During the palmy days of Neo-Platonism these Bards were no more, for their cycle had run its course, and the last of the Druids had perished at Bibractis and Alesia. But the Neo-Platonic school was for a long time successful, powerful and

—————

* See the Code published by Sir William Jones, chap. vi, xi.

† Pliny, *Hist. Nat.*, xxx, 1; xxix, 12, etc.

‡ Pomponius Mela [*De situ orbis*] ascribes to them the knowledge of the highest sciences.

§ Caesar, *Commentaries*, vi, 14.

‖ Pliny, *op. cit.*, xvi, 95; xxx, 4.

—————

prosperous. Still, while adopting Āryan Wisdom in its doctrines, the school failed to follow the wisdom of the Brāhmans in practice. It showed its moral and intellectual superiority too openly, caring too much for the great and powerful of this earth. While the Brāhmans and their great Yogis—experts in matters of philosophy, metaphysics, astronomy, morals and religion—preserved their dignity under the sway of the most powerful princes, remained aloof from the world and would not condescend to visit them or ask for the slightest favour,* the Emperors Alexander Severus, and Julian, and the greatest among the aristocracy of the land, embraced the tenets of the Neo-Platonists, who mixed freely with the world. The system flourished for several centuries and comprised within the ranks of its followers the ablest and most learned among the men of the time; Hypatia, the teacher of the Bishop Synesius, was one of the ornaments of the School until

the fatal and shameful day when she was murdered by the Christian mob at the instigation of Bishop Cyril of Alexandria. The school was finally removed to Athens, and closed by order of the Emperor Justinian.

How accurate is Dr. Wilder's remark that

> Modern writers have commented upon the peculiar views of the New Platonists upon these [metaphysical] subjects, seldom representing them correctly, even if this was desired or intended.†

The few speculations on the sublunary, material, and spiritual universes that they did put into writing—Ammonius never having himself written a line, after the wont of reformers-

---

* "The care which they took in educating youth, in familiarizing it with generous and virtuous sentiments, did them peculiar honour, and their maxims and discourses, as recorded by historians, prove that they were expert in matters of philosophy, metaphysics, astronomy, morality and religion," says a modern writer. "If kings or princes desired the advice or the blessings of the holy men, they were either obliged to go themselves, or to send messengers. To these men no secret power of either plant or mineral was unknown. They had fathomed nature to its depths, while psychology and physiology were to them open books, and the result was that science that is now termed, so superciliously, *magic*."

† *Op. cit*., p. 9

---

could not enable posterity to judge them rightly, even had not the early Christian Vandals, the later crusaders, and the fanatics of the Middle Ages, destroyed three parts of that which remained of the Alexandrian Library and its later schools.

Professor Draper shows that Cardinal Jimenez alone

> Delivered to the flames, in the squares of Granada, eighty thousand Arabic manuscripts, many of them translations of classical authors.*

In the Vatican Library, whole passages in the most rare and precious treatises of the Ancients were found erased and blotted out, "for the sake of interlining them with absurd psalmodies!" Moreover it is well known that over thirty-six volumes written by Porphyry were burnt and otherwise destroyed by the "Fathers." Most of the little that is known of the doctrines of the Eclectics is found in the writings of Plotinus and of those same Church Fathers.

Says the author of *New Platonism and Alchemy*:

> What Plato was to Socrates, and the Apostle John to the head of the Christian faith, Plotinus became to the God-taught Ammonius. To Plotinus, Origenes, and Longinus we are indebted for what is known of the Philaletheian system. They were duly instructed, initiated and intrusted with the interior doctrines.†

This accounts marvellously for Origen's calling people "idiots" who believe in the Garden of Eden and Adam and Eve fables;‡ as also for the fact that so few of the writings

of that Church Father have passed to posterity. Between the secrecy imposed, the vows of silence and that which was maliciously destroyed by every foul means, it is indeed miraculous that even so much of the Philaletheian tenets has reached the world.

—————

* *The History of the Conflict*, etc., p. 104.

† Wilder, *op. cit.*, p. 11.

‡ [See p. 37 of this volume.]

—————

Collected Writings Volume XIV

SYMBOLISM OF SUN AND STARS

And the Heaven was visible in Seven Circles and the planets appeared with all their signs, in star-form, and the stars were divided and numbered with the rulers that were in them, and their revolving course, through the agency of the divine Spirit.*

Here Spirit denotes Pneuma, collective Deity, manifested in its "Builders," or, as the Church has it, "the seven Spirits of the Presence," the *mediantibus angelis* of whom Thomas Aquinas says that "God never works but through them."†

These seven "rulers" or mediating Angels were the Kabiri Gods of the Ancients. This was so evident, that it forced from the Church, together with the admission of the fact, an explanation and a theory, whose clumsiness and evident sophistry are such that it must fail to impress. The world is asked to believe, that while the Planetary Angels of the Church are divine Beings, the genuine "Serāphīm,"‡ these very same angels, under identical names and planets, were and are "false"—as Gods of the ancients. They are no better than pretenders; the cunning copies of the real Angels, produced beforehand through the craft and power of Lucifer and of the fallen Angels. Now, what are the Kabiri?

Kabiri, as a name, is derived from Abir, great, and also from Venus, this Goddess being called to the present day Kabar, as is also her star. The Kabiri were worshipped at Hebron, the city of the Anākīm, or *anakas* (kings, princes). They are the highest Planetary Spirits, the "greatest Gods" and "the powerful." Varro, following Orpheus, calls these Gods [*θεοί*] *εὐδυνατοί* "divine Powers." The word Kabirim when applied to men, and the words Heber, Gheber (with reference

—————

* *Hermes*, iv. 6. See *Isis*, 1, p. 255; 569-70.

† *Summa*, opusc. II, art. ii. Cf. de Mirville, *Des Esprits*, Vol. IV, p. 32 and p. 33 fn.

‡ From *Saraph* שרף, "fiery, burning," plural (see *Isaiah*, vi, 2-6). They are regarded as the personal attendants of the Almighty, "his messengers," angels or metatrons. In *Revelation* they are the "seven burning lamps" in attendance before the throne.

—————

to Nimrod, or the "giants" of *Genesis* vi) and Kabir, are all derived from the "mysterious Word"—the Ineffable and the "Unpronounceable." Thus it is they who represent *tsaba*, the "host of heaven." The Church, however, bowing before the angel Anael (the regent of Venus),* connects the planet Venus with Lucifer, the chief of the rebels under Satan—so poetically apostrophized by the prophet Isaiah as "O, Lucifer, son of the morning."† All

the Mystery Gods were Kabiri. As these "seven lictors" relate directly to the Secret Doctrine their real status is of the greatest importance.

Suidas defines the Kabiri as the Gods who command all the other daemons (spirits), Κ*αβείρους δαίμονας*. Macrobius introduces them as

> Those Penates and tutelary deities, through whom we live and know (*Saturnalia*, I. iii. ch. iv.).

The teraphim through which the Hebrews consulted the oracles of the Ūrīm and the Thummīm, were the symbolical hieroglyphics of the Kabiri. Nevertheless, the good Fathers have made of Kabir the synonym of devil and of *daimōn* (spirit) a demon.

The Mysteries of the Kabiri at Hebron (Pagan and Jewish) were presided over by the seven Planetary Gods, among the rest by Jupiter and Saturn under their mystery names, and they are referred to as *άζιόχερσος* and *άζιόχερσα,* and by Euripides as *άζιόχρεως ό θεός*. [*Orestes*, 597.] Creuzer, moreover, shows that whether in Phoenicia or in Egypt, the Kabiri were always the seven planets as known in antiquity, who, together with their Father the Sun—referred to elsewhere as their "elder

————

* Venus with the Chaldaeans and Egyptians was the wife of *Proteus*, and is regarded as the mother of the Kabiri, the sons of Ptah or Emepht—the divine light or the Sun. The angels answer to the stars in the following order: The Sun, the Moon, Mars, Venus, Mercury, Jupiter, and Saturn; Michael, Gabriel, Samaēl, Anael, Raphael, Zachariel, and Orifiel; this is in religion and Christian Kabalism; astrologically and esoterically the places of the "regents" stand otherwise, as also in the Jewish, or rather the real Chaldaean *Kabalah*.

† xiv, 12.

————

brother"—composed a powerful ogdoad;* the eight superior powers, as *πάρεδροι*, or solar assessors, danced around him the sacred circular dance, the symbol of the rotation of the planets around the Sun. Jehovah and Saturn, moreover, are one.

It is quite natural, therefore, to find a French writer, d'Anselme, applying the same terms of *άζιόχερσος* and *άζιόχερσα* to Jehovah and his Word, and they are correctly so applied. For if the "circle dance" prescribed by the Amazons for the Mysteries—being the "circle dance" of the planets, and characterised as "the motion of the divine Spirit carried on the waves of the great Deep"—can now be called "infernal" and "lascivious" when performed by the Pagans, then the same epithets ought to be applied to David's dance;† and to the dance of the daughters of Shiloh,‡ and to the leaping of the prophets of Baal;§ they were all identical and all belonged to Sabaean worship. King David's dance, during which he uncovered himself before his maid-servants in a public thoroughfare, saying:

> I will *play* (act want only) before יהוה (Jehovah), and I will yet be more vile than this,

was certainly more reprehensible than any "circle dance" during the Mysteries, or even than the modern *Rāsa Mandala* in India,‖ which is the same thing. It was David who introduced Jehovistic worship into Judea, after sojourning so long among the Tyrians and

Philistines, where these rites were common.

---

* This is one more proof that the Ancients knew of seven planets besides the Sun; for otherwise which is the eighth in such a case? The seventh, with two others, as stated, were "mystery" planets, whether Uranus or any other. [Creuzer's work on Religions, t. III; p. 285 (as translated from his earlier title *Symbolik und Mythologie . . .*) is quoted in De Mirville's *Des Esprits*, iv, 9.]

† II *Samuel*, vi. 20-22.

‡ *Judges*, xxi. 21, *et seq.*

§ I *Kings*, xviii. 26.

‖ This dance—the *Rasa Mandala*, enacted by the Gopīs or shepherdesses of Krishna, the Sun-God, is enacted to this day in Rājputāna in India and is undeniably the same theo-astronomical and symbolical dance of the planets and the Zodiacal signs, that was danced thousands of years before our era.

David knew nothing of Moses, it seems, and if he introduced the Jehovah-worship, it was not in its monotheistic character, but simply as that of one of the many [*Kabeirean*] gods of the neighbouring nations-a tutelary deity of his own [יהוה] to whom he had given the preference, and chosen among "all other [Kabeiri] gods,"*

and who was one of the "associates," Habir, of the Sun. The Shakers dance the "circle dance" to this day when turning round for the Holy Ghost to move them. In India it is Nārāyana who is "the mover on the waters"; and Nārāyana is Vishnu in his secondary form, and Vishnu has Krishna for an Avatāra, in whose honour the "circle dance" is still enacted by the Nautch-girls of the temples, he being the Sun-God and they the planets as symbolised by the gopīs.

Let the reader turn to the works of de Mirville, a Roman Catholic writer, or to *Monumental Christianity*, by Dr. Lundy, a Protestant divine, if he wants to appreciate to any degree the subtlety and casuistry of their reasonings. No one ignorant of the occult versions can fail to be impressed with the proofs brought forward to show how cleverly and perseveringly "Satan has worked for long millenniums to tempt a humanity" unblessed with an infallible Church, in order to have himself recognized as the "One living God," and his fiends as holy Angels. The reader must be patient, and study with attention what the author says on behalf of his Church. To compare it the better with the version of the Occultists, a few points may be quoted here verbatim.

St. Peter tells us: "May the divine Lucifer arise in your hearts"† [Now the Sun is Christ]. . . . "I will send my Son from the Sun," said the Eternal through the voice of prophetic traditions; and prophecy having become history the Evangelists repeated in their turn: The *Sun rising* from on high visited us.‡

---

* *Isis Unveiled*, Vol. II, p. 45.

† *II Epistle* i, 19. The English text says: "Until the daystar arise in your heart," a trifling alteration which does not really matter—as *Lucifer* is the day as well as the "morning" star—and it is less shocking to pious ears. There are a number of such alterations in the *Bible*.

‡ *Luke* i, 78. Again the English translation changes the word "Sun" into "day-spring." [Another little correction of the *Lapsus Calami* of an

---

Now God says, through *Malachi*, [iii, 20] that the Sun shall arise for those who fear his name. What Malachi meant by "the Sun of Righteousness" the Kabalists alone can tell; but what the Greek, and even the Protestant, theologians understood by the term is of course Christ, referred to metaphorically. Only, as the sentence, "I will send my Son from the Sun," is borrowed verbatim from a Sibylline Book, it becomes very hard to understand how it can be attributed to, or classed with any prophecy relating to the Christian Savior, unless, indeed, the latter is to be identified with Apollo. Virgil, again, says, "Here comes the Virgin's and Apollo's reign," and Apollo, or Apolouōn, is to this day viewed as a form of Satan, and is taken to mean the Antichrist. [The Latin Church is brave, and had the courage of her opinions at all times. Why does she not try to be *logical*, as she is daring? (WMS.143)] If the Sibylline promise, "He will send his Son from the Sun" applies to Christ, then either Christ and Apollo are one—and then why call the latter a demon?—or the prophecy had nothing to do with the Christian Savior, and, in such a case, why appropriate it at all?

But de Mirville goes further. He shows us St. Denys, the Areopagite, affirming that

> The Sun is the special signification, and the statue of God* . . . "It is by the Eastern door that the glory of the Lord penetrated into the temples" [of the Jews and Christians, that divine glory being Sun-light.] . . . "We build our churches towards the east," says in his turn St. Ambrose, "for during the Mysteries we begin by renouncing him who is in the west."†

"He who is in the west" is Typhon, the Egyptian god of darkness—the west having been held by them as the "Typhonic

—————

Apostle for whom divine inspiration is claimed. (WMS. 143 fn.; also in *The Theosophist*, Vol. LIV, August, 1933, p. 506 & fn.)] The Roman Catholics are decidedly braver and more sincere than the Protestant theologians: [See de Mirville, *Des Esprits*, IV, 34 and 38.]

* Thus said the Egyptians and the Sabaeans in days of old, the symbol of whose manifested gods, Osiris and Bel, was the sun. But they had a higher deity.

† *Op. cit*., 37-38.

—————

Gate of Death." Thus, having borrowed Osiris from the Egyptians, the Church Fathers thought little of helping themselves to his brother Typhon. Then again:

> The prophet Baruch* speaks of the stars that rejoice in their *vessels* and *citadels* (chap. iii, 34); and *Ecclesiastes* applies the same terms to the sun, which is said to be "the admirable vessel of the most High,"

and the "citadel of the Lord," φυλακη.†

In every case there is no doubt about the thing, for the sacred writer says, It is a *Spirit* who rules the sun's course. Hear what he says (in *Eccles*., i. 6), "The sun also ariseth—and its spirit lighting all in its circular path (*gyrat gyrans*) returneth according to his circuits."‡

De Mirville seems to quote from texts either rejected by or unknown to Protestants, in whose Bible there is no forty-third chapter of *Ecclesiastes*; nor is the sun made to go "in circuits" in the latter, but the wind. This is a question to be settled between the Roman and the Protestant Churches. [The point to show is, the strong element of heliolatry in the former-hence Sabaeanism to this day. (From WMS. 143, also: *The Theosophist*, Vol. LIV, August, 1933, pp. 507-08.)]

An Oecumenical Council having authoritatively put a stop to Christian Astrolatry by declaring that there were no sidereal Souls in sun, moon, or planets, St. Thomas took upon himself to settle the point in dispute. The "angelic doctor" announced that such expressions did not mean a "soul," but only an Intelligence, not resident in the sun or stars, but one that assisted them, "a guiding and directing intelligence."§

———————

* Exiled from the Protestant bible but left in the *Apocrypha* which, according to Article VI of the Church of England, "she doth read for example of life and instruction of manners" (?), but not to establish any doctrine [as the Papists do. (WMS. 145)]

† *Cornelius a Lapide*, v, 948.

‡ *Ecclesiasticus*, xliii. The above quotations are taken from de Mirville's chapter "On Christian and Jewish Solar Theology," in *Des Esprits*, IV, 35, 37, 38.

§ Nevertheless the Church has preserved in her most sacred rites the "star-rites" of the Pagan Initiates. In the pre-Christian Mithraic Mysteries, the candidate who overcame successfully the "twelve Tortures" which preceded the final Initiation, received a small round cake or wafer of unleavened bread, symbolising in one of its meanings, the solar disc, and

———————

Thereupon the author, comforted by the explanation, quotes Clement the Alexandrian, and reminds the reader of the opinion of that philosopher, the interrelation that exists "between the seven branches of the candlestick—the seven stars of the Revelation," and the sun:

The six branches (says Clement) fixed to the central candlestick have lamps, but the sun placed in the midst of the wandering ones (πλανητῶν) pours his beams on them all; this golden candlestick hides one more mystery: it is the sign of Christ, not only in shape, but because he sheds his light through the ministry of the seven spirits primarily created, and who are the Seven Eyes of the Lord. Therefore the principal planets are to the seven primeval spirits, according to St. Clement, that which the candlestick-sun is to Christ Himself, namely—their vessels, their φυλακαί .*

Plain enough, to be sure; though one fails to see that this explanation even helps the situation. The seven-branched chandelier of the Israelites, as well as the "wanderers" of the Greeks, had a far more natural meaning, a purely astrological one to begin with. In fact from Magi and Chaldaeans down to the much-laughed-at Zadkiel, every astrological work

will tell its reader that the Sun placed in the midst of the planets, with Saturn, Jupiter and Mars on one side, and Venus, Mercury and the Moon on the other, the planets' line crossing through the whole Earth, has always meant what Hermes tells us, namely, the thread of destiny, or that whose action (influence) is called destiny.† But symbol for symbol we prefer the sun to a candlestick. One can understand how the latter came to represent

known as the manna (heavenly bread). . . . A lamb, or a bull even, was killed, and with the blood the candidate had to be sprinkled, as in the case of the Emperor Julian's initiation. The seven rules or mysteries that are represented in the *Revelation* as the seven seals which are opened in order were then delivered to the newly born.

* [*Des Esprits*, IV, p. 39]

† Truly says S. T. Coleridge: "Instinctively the reason has always pointed out to men the ultimate end of various sciences. . . . There is no doubt but that astrology of some sort or other will be the last achievement of astronomy: there must be chemical relations between the planets. . . the difference of their magnitude compared with that of their distances is not explicable otherwise." Between planets and our earth with its mankind, we may add.

the sun and planets, but no one can admire the chosen symbol. There is poetry and grandeur in the sun when it is made to symbolise the "Eye of Ormuzd," or of Osiris, and is regarded as the Vāhana (vehicle) of the highest Deity. But one must for ever fail to perceive that any particular glory is rendered to Christ by assigning to him the trunk of a candlestick,* in a Jewish synagogue, as a mystical seat of honour.

There are then positively two suns, a sun adored and a sun adoring. The *Apocalypse* proves it.

> The Word is found in Chap. vii, in the angel who ascends with the rising of the sun, having the seal of the living God. . . . While commentators differ on the personality of this angel, St. Ambrose and many other theologians see in him Christ himself. . . . He is the *Sun adored*. But in Chap. xix we find an angel standing *in* the sun, inviting all the nations to gather to the great supper of the Lamb. This time it is literally and simply the angel of the sun—who cannot be mistaken for the "Word," since the prophet distinguishes him from the Word, the King of Kings and the Lord of Lords. . . . The angel in the sun seems to be an adoring sun. Who may be the latter? And who else can he be but the Morning Star, the guardian angel of the Word, his *ferouer*, or *angel of the face*, as the Word is the angel of the Face (presence) of his Father, his principal attribute and strength, as his name itself implies (Mikael), the powerful rector glorified by the Church, the *Rector potens* who will fell the Antichrist, the ViceWord, in short, who represents his master, and seems to be *one with him*.†

Yes, Mikael is the alleged conqueror of Ormuzd, Osiris, Apollo, Krishna, Mithra, etc., of all the Solar Gods, in short, known and unknown, now treated as demons and as "Satan." Nevertheless, the "Conqueror" has not disdained to don the war spoils of the vanquished foes—their personalities, attributes, even their names—to become the *alter ego* of these demons.

Thus the Sun-God here is *Honover* or the Eternal. The prince [or *Vice-Verbum*, (the Anti-Christ evidently)] is Ormuzd, since he is the first of the seven Amshāspends [the demon copies of the seven original angels] (*caput angelorum*); the lamb (*hamal*), the Shepherd of the Zodiac and the

____

* "Christ then", the author says (p. 40), "is represented by the trunk of the candlestick: [He is the Vine, the support of all the Solar system and all the planets are merely its branches." (WMS. 149; also *The Theosophist*, Vol. LIV, August, 1933, p. 509.)—*Compiler*.]

† De Mirville, *Des Esprits* IV, 41, 42.

____

antagonist of the snake. But the Sun (the Eye of Ormuzd) has also his rector, Korshid or the *Mitraton*, who is the *Fravashi* of the face of Ormuzd, his Ized, or the morning star. The Mazdeans had a triple Sun. . . . For us this *Korshid-Mitraton* is the first of the *psychopompian* genii, and the guide of the sun, the immolator of the terrestrial Bull [or lamb] whose wounds are licked by the serpent [on the famous Mithraic monument].*

St. Paul, in speaking of the rulers of this world, the Cosmocratores, only said what was said by all the primitive Philosophers of the ten centuries before the Christian era, only he was scarcely understood, and was often wilfully misinterpreted. Damascius repeats the teachings of the Pagan writers when he explains that

There are seven series of cosmocratores or cosmic forces, which are double: the higher ones commissioned to support and guide the superior world; the lower ones, the inferior world [our own] .

And he is but saying what the ancients taught. Iamblichus gives this dogma of the duality of all the planets and celestial bodies, of gods and *daimōns* (spirits). He also divides the Archontes into two classes—the more and the less spiritual; the latter more connected with and clothed with matter, as having a *form*, while the former are bodiless (*arūpa*). But what have Satan and his angels to do with all this? Perhaps only that the identity of the Zoroastrian dogma with the Christian, and of Mithra, Ormuzd, and Ahriman with the Christian Father, Son, and Devil, might be accounted for. And when we say "Zoroastrian dogmas" we mean the exoteric teaching. How explain the same relations between Mithra and Ormuzd as those between the Archangel Mikael and Christ?

Ahura Mazda says to holy Zarathushtra: "When I *created* [emanated] Mithra . . . I created him that he should be invoked and adored equally with myself."

For the sake of necessary reforms, the Zoroastrian Āryans transformed the Devas, the bright Gods of India, into daēvas or devils. It was their Karma that in their turn the Christians should vindicate on this point the Hindus. Now Ormuzd and

____

* *Op. cit*. p. 42.

____

Mithra have become the daēvas of Christ and Mikael, the dark lining and aspect of the Savior and Angel. The day of the Karma of Christian theology will come in its turn. Already the Protestants have begun the first chapter of the religion that will seek to transform the "Seven Spirits" and the host of the Roman Catholics into demons and idols. Every religion has its Karma, as has every individual. That which is due to human conception and is built on the abasement of our brothers who disagree with us, must have its day. "There is no religion higher than truth."

The Zoroastrians, Mazdeans, and Persians borrowed their conceptions from India; the Jews borrowed their theory of angels from Persia; the Christians borrowed from the Jews.

Hence the latest interpretation by Christian theology—to the great disgust of the synagogue, forced to share the symbolical candlestick with the hereditary enemy—that the seven-branched candlestick represents the seven Churches of Asia and the seven planets which are the angels of those Churches. Hence also, the conviction that the Mosaic Jews, the inventors of that symbol for their tabernacle, were a kind of Sabaeans, who blended their planets and the spirits thereof into one, and called them—only far later—Jehovah. For this we have the testimony of Clemens Alexandrinus, St. Hieronymus and others.

And Clement, as an Initiate of the Mysteries—at which the secret of the heliocentric system was taught several thousands of years before Galileo and Copernicus—proves it by explaining that

> By these various symbols connected with (sidereal) phenomena the totality of all the creatures which bind heaven with earth, are figured. . . . The chandelier represented the motion of the seven luminaries, describing their astral revolution. To the right and the left of that candelabrum projected the six branches, each of which had its lamp, because the Sun placed as a candelabrum in the middle of other planets distributes light to them.* . . . As to the cherubs having twelve wings between the two, they represent to us the sensuous world in the twelve zodiacal signs.†

____

* Notwithstanding the above, written in the earliest Christian period by the renegade Neo-Platonist, the Church persists to this day in her wilful error Helpless against Galileo, she now tries to throw a doubt even on the heliocentric system!

† *Stromateis*, V, vi.

____

And yet in the face of all this evidence, sun, moon, planets, all are shown as being demoniacal before, and divine only after, the appearance of Christ. All know the Orphic verse: "It is Zeus, it is Adas, it is the Sun, it is Bacchus," these names having been all synonymous for classic poets and writers. Thus for Democritus "Deity is but a soul in an orbicular fire," and that fire is the Sun. For Iamblichus the sun was "the image of divine intelligence"; for Plato "an immortal living Being." Hence the oracle of Claros when asked to say who was the Jehovah of the Jews, answered, "It is the Sun." We may add the words

in *Psalms*, xix, 4, 6:

In the sun hath he placed a tabernacle for himself* . . . his going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

Jehovah then is the sun, and thence also the Christ of the Roman Church. And now the criticism of Dupuis on that verse becomes comprehensible, as also the despair of the Abbé Foucher. "Nothing is more favorable to Sabaeanism than this text of the *Vulgate!*"† he exclaims. And, however disfigured may be the words and sense in the English authorised bible, the *Vulgate* and the *Septuagint* both give the correct text of the original, and translate the latter: "In the sun he established his abode"; while the *Vulgate* regards the "heat" as coming direct from God and not from the sun alone, since it is God who issues forth from, and dwells in the sun and performs the circuit: *in sole posuit . . . . et ipse exultavit*. From these facts it will be seen that the Protestants were right in charging St. Justin with saying that

God has permitted us to worship the sun.

And this, notwithstanding the lame excuses that what was really meant was that

---

* The English bible has: "In them (the Heavens) hath he set a tabernacle for the sun," which is incorrect and has no sense in view of the verse that follows, for there *are* things "hid from the heat thereof" if the latter word is to be applied to the sun.

† [*Mémoires de L'Academie des Inscriptions*, Vol. XXV, p. 2.]

God permitted himself to be worshipped in, or within, the sun,*

which is all the same.

It will be seen from the above, that while the Pagans located in the sun and planets only the inferior powers of Nature, the representative Spirits, so to say, of Apollo, Bacchus, Osiris, and other solar gods,† the Christians, in their hatred of Philosophy, appropriated the sidereal localities, and now limit them to the use of their anthropomorphic deity and his angels — new transformations of the old, old gods. Something had to be done in order to dispose of the ancient tenants, so they were disgraced into "demons," wicked devils.

[WMS.159 closes this section with these words:

This must suffice. It is thus shown that the only point of difference between the exotericism of the Latin Church and that of the old Astrolators and even the modern Hindus and Parsis lies in the entirely arbitrary interpretation by the churches of both the Christian and the pagan systems; especially by the Catholic, or rather Roman Church. Emblems, symbols, allegories and often even names being shown identical in both, we

may proceed to point to a few more parallels in order to explain them in the light of esoterism. The Occultists have no desire to hurt anyone's feelings—the Theosophists least of all. They only claim the same privileges for themselves, that the Christians are monopolizing for nearly two millenniums: common rights for all, mutual respect shown for each other's religions or—an equal liberty of opinion and right of interpretation as their opponents have. (Also see *The Theosophist*, Vol. LV, Oct. 1933, pp.13-14) — *Compiler*.]

—————

* *Ibid*. See article on "Sabaeanism," by Bergier.

† ["Gods," subordinate as a hierarchy to the one ever invisible and unknown Deity, (WMS. 145; *The Theosophist*, Vol. LIV, Sept. 1933, p. 637).]

—————

Collected Writings Volume XIV

PAGAN SIDEREAL WORSHIP, OR ASTROLOGY

The Theraphīm of Abram's father, *Terah*, the "maker of images," and the Kabiri Gods are directly connected with ancient Sabaean worship or Astrolatry. *Chiun*, or the god *khīyūn*, worshipped by the Jews in the wilderness, is Saturn and Śiva, later on called Jehovah. Astrology existed before astronomy, and *Astronomus* was the title of the highest hierophant in Egypt.* One of the names of the Jewish Jehovah, "Sabaōth," or the "Lord of Hosts" (*tsabaōth*), belongs to the Chaldaean Sabaeans (or *Tsabaeans*), and has for its root the word *tsaba*, meaning a "car," a "ship," and "an army"; Sabaōth thus meaning literally the *army of the ship*, the *crew*, or a *naval host*, the sky being metaphorically referred to as the "upper ocean" in the doctrine.

In his interesting volumes, Lacour explains that all such words as

> . . . the celestial armies or the hosts of heaven, signify not only the totality of the heavenly constellations, but also the Aleim on whom they are dependent; the *aleitzbaout* are the forces of the constellations, the *potencies* that maintain them in their order; the Yahve-Tzbaout signifies Him, the supreme chief of those celestial bodies.†

In his collectivity, as the chief "Order of Spirits," not a chief Spirit.

The Sabaeans having worshipped in the *graven* images only the celestial hosts—angels and gods whose habitations were the planets, never in truth worshipped the stars. For on Plato's authority,‡ we know that among the stars and constellations, the planets alone had a right to the title of *theoi* (Gods), as that name was derived from the verb *θεειν* , to run or to circulate. Selden also tells us that they were likewise called

—————

* When the hierophant took his last degree, he emerged from the sacred recess called *Manneras* and was given the golden *Tau*, the Egyptian Cross, which was subsequently placed on his breast, and buried with him.

† Quoted in de Mirville, *Des Esprits*, IV, 4. P. Lacour, *Aelohim ou les Dieux de Moise*, t. II, p. 96.

‡ *Cratylus*, 397 D.

—————

θεοὶ βουλαῖοι (Gods-Councillors) and ῥαβδοφόροι (*lictors*) as they (the planets) were present at the sun's consistory, *solis consistorio adstantes*. *

Says the learned Cedrenus:

> The sceptres the seven presiding angels were armed with, explain these names of Rhabdophores and lictors given to them.†

Reduced to its simplest expression and popular meaning, this is of course fetish worship. Yet esoteric astrolatry was not at all the worship of idols, since under the names of "Councillors" and "Lictors," present at the "Sun's consistory," it was not the planets in their material bodies that were meant, but their Regents or "Souls" (Spirits). If the prayer "Our Father in heaven," or "Saint" so-and-so in "Heaven" is not an idolatrous invocation, then "Our Father in Mercury," or "Our Lady in Venus," "Queen of Heaven," etc., is no more so; for it is precisely the same thing, the name making no difference in the act. The word used in the Christian prayers, "in heaven" cannot mean anything abstract. A dwelling—whether of Gods, angels or Saints (every one of these being anthropomorphic individualities and beings)— must necessarily mean a locality, some defined spot in that "heaven"; hence it is quite immaterial for purposes of worship whether that spot be considered as "heaven" in general, meaning nowhere in particular, or in the Sun, Moon or Jupiter.

The argument is futile that there were

> Two deities, and two distinct hierarchies or *tsabas* in heaven, in the ancient world as in our modern times . . . the one, the living God and his host, and the other, *Satan*, Lucifer with his councillors and lictors, or the *fallen* angels.

Our opponents say that it is the latter which Plato with the whole of antiquity worshipped, and which two-thirds of humanity worship to this day. "The whole question is to know how to discern between the two."

—————

* *De Diis Syriis* Proleg., ch. iii, as quoted by de Mirville, *op. cit*., p. 6.

† De Mirville, *ibid*., p. 7.

—————

Protestant Christians fail to find any mention of angels in the *Pentateuch*, we may therefore leave them aside. The Roman Catholics and the Kabalists find such mention; the former, because they have accepted Jewish angelology, without suspecting that the "tsabaean Hosts" were colonists and settlers on Judaean territory from the lands of the Gentiles; the latter, because they accepted the bulk of the Secret Doctrine, keeping the kernel for themselves and leaving the husks to the unwary.

Cornelius a Lapide points out and proves the meaning of the word *tsaba* in the first verse of Chapter ii of *Genesis*; and he does so correctly, guided, as he probably was, by learned Kabalists. The Protestants are certainly wrong in their contention, for angels *are* mentioned in the *Pentateuch* under the word *tsaba*, which means "hosts" of angels. In the *Vulgate* the word is translated *ornatus*, meaning the "sidereal army," the *ornament* also of the sky—kabalistically. The biblical scholars of the Protestant Church, and the *savants* among the materialists, who failed to find "angels" mentioned by Moses, have thus committed a serious error. For the verse reads:

> Thus the heaven and the earth were finished and all the host of them,*

the "host" meaning "the army of stars and angels"; the last two words being, it seems, convertible terms in Church phraseology. Cornelius a Lapide is cited as an authority for this; he says that

> *Tsaba* does not mean *either one* or the other but "*the one and the other*, " or both, *siderum ac angelorum*.

If the Roman Catholics are right on this point, so are the Occultists when they claim that the angels worshipped in the Church of Rome are none else than their "Seven Planets," the Dhyāni-Chohans of Buddhistic Esoteric Philosophy, or the Kumāras, "the mind-born sons of Brahmā," known under the patronymic of Vaidhātra. The identity between the Kumāras, the Builders or cosmic Dhyāni-Chohans, and the Seven Angels

---

* *Genesis* ch. ii, verse 1.

---

of the Stars, will be found without one single flaw if their respective biographies are studied, and especially the characteristics of their chiefs, Sanat-Kumāra (Sanat-Sujāta), and Michael the Archangel. Together with the Kabirim (Planets), the name of the above in Chaldaea, they were all "*divine* Powers" (Forces). Fürst says that the name Kabiri was used to denote the *seven* sons of צדיק , meaning Pater Sadic, Cain, or Jupiter, or again of Jehovah. There are seven Kumāras-four exoteric and three secret—the names of the former being found in the *Sānkhya-Bhāshya*, by Gaudapādāchārya. * They are all "Virgin Gods," who remain eternally pure and innocent and decline to create progeny. In their primitive aspect, these Āryan seven "mind-born sons" of God are not the regents of the planets, but dwell far beyond the planetary region. But the same mysterious transference from one character or dignity to another is found in the Christian Angel-scheme. The "Seven Spirits of the Presence" attend perpetually on God, and yet we find them under the same names of Mikael, Gabriel, Raphael, etc., as "Star-regents" or the informing deities of the seven planets. Suffice it to say that the Archangel Michael is called "the invincible virgin combatant" as he "refused to create," which would connect him with both Sanat Sujāta and the Kumāra who is the God of War.†

The above has to be demonstrated by a few quotations. Commenting upon St. John's "Seven Golden Candlesticks," Cornelius a Lapide says:

> These seven lights relate to the seven branches of the candlestick by which were represented the seven [principal] planets in the temples of Moses and Solomon . . . or, better still, to the seven principal Spirits, commissioned to watch over the salvation of men and churches.‡

---

* The three secret names are "Sana, Sanat-Sujāta, and Kapila"; while the four exoteric Gods are called Sanat-Kumāra, Sanandana, Sanaka and Sanātana. [See pp. 3 & 188 in the *Sankya Karik* with *Bhashya* of

Gaudapādā, tr. by H.T. Colebrooke & H.H. Wilson. The 1887 ed. has been reprinted by the Indological Book House, Varanasi, India, in 1978.—*Compiler*.]

† Another Kumāra, the "God of War," is called in the Hindu system the "eternal celibate"—"the virgin warrior." He is the Āryan St. Michael.

‡ *Comm. on the Apocalypse*, chap. iv, as quoted in de Mirville, *Des Esprits*, IV, 28.

—————

St. Jerome says:

> In truth the candlestick with the seven branches was the type of the world and its planets.*

St. Thomas Aquinas, the great Roman Catholic doctor writes:

> I do not remember having ever met in the works of saints or philosophers a denial that the planets are guided by spiritual beings. . . . It seems to me that it may be proved to demonstration that the celestial bodies are guided by some intelligence, either directly by God, or by the mediation of angels. But the latter opinion seems to be far more consonant with the order of things asserted by St. Denys to be without exception, that everything on earth is, as a rule, governed by God through intermediary agencies.†

And now let the reader recall what the Pagans say of this. All the classical authors and philosophers who have treated the subject, repeat with Hermes Trismegistus, that the seven Rectors—the planets including the sun—were the associates, or the coworkers, of the Unknown All represented by the Demiourgos— commissioned to contain the Cosmos—our planetary world—within seven circles. Plutarch shows them representing "the circle of the celestial worlds." Again, Denys of Thracia and the learned Clement of Alexandria both describe the Rectors as being shown in the Egyptian temples in the shape of mysterious wheels or spheres always in motion, which made the Initiates affirm that the problem of perpetual motion

—————

* *Stromateis*, Bk. V, chap. vi.

† St. Thomas Aquinas, *Summa*. We give the original: "Coelestia corpora moveri a spirituali creatura, a *nemine* sanctorum vel philosophorum negatum, legisse me memini. (Opusc., X, art. iii.) . . . Mihi autem videtur, quod demonstrative probari posset, quod ab aliquo intellectu corpora coelestia moveantur, vel a Deo immediate, vel a mediantibus angelis. Sed quod mediantibus angelis ea moveat, congruit rerum ordine, quem Dionysis infallibilem asserit, ut inferiora a Deo per media secundum cursum communem administrentur." (Opusc. II, art. ii.) And if so, and God *never* meddles with the once for ever established laws of Nature leaving it to his administrators, why should their being called Gods by the "heathen" be deemed idolatrous?

—————

had been solved by the celestial wheels in the Initiation Adyta.* This doctrine of Hermes

was that of Pythagoras and of Orpheus before him. It is called by Proclus “the God-given” doctrine. Iamblichus speaks of it with the greatest reverence. Philostratus tells his readers that the whole sidereal court of the Babylonian heaven was represented in the temples

In globes made of sapphires and supporting the golden images of their respective gods.

The temples of Persia were especially famous for these representations. If Cedrenus can be credited

The Emperor Heraclius on his entry into the city of Bazacum was struck with admiration and wonder before the immense machine fabricated for King Chosroes, which represented the night-sky with the planets and all their revolutions, with the angels presiding over them.†

——————

* In one of Des Mousseaux’s volumes on Demonology (*La Magie au xix me Siécle*, Paris, 1860 & 64.) the statement of the Abbé Huc is found, and the author testifies to having heard the following story repeatedly from the Abbé himself. In a lamasery of Tibet, the missionary found the following: “It is a simple canvas without the slightest mechanical apparatus attached, as the visitor may prove by examining it at his leisure. It represents a moonlit landscape, but the moon is not at all motionless and dead; quite the reverse, for, according to the Abbé, one would say that our moon herself, or at least her living double, lighted the picture. Each phase, each aspect, each movement of our satellite, is repeated in her *facsimile*, in the movement and progress of the moon in the sacred picture. ‘You see this planet in the painting ride as a crescent, or full, shine brightly, pass behind the clouds, peep out or set, in a manner corresponding in the most extraordinary way with the real luminary. It is, in a word, a most perfect and resplendent reproduction of the pale queen of the night, which received the adoration of so many people in the days of old’.” We know from the most reliable sources and numerous eye-witnesses, that such “machines”—not canvas paintings—do exist in certain temples of Tibet; as also the “sidereal wheels” representing the planets, and kept for the same purposes—astrological and magical. Huc’s statement was translated in *Isis Unveiled* [Vol. I, p. 441] from Des Mousseaux’s volume. [*Op. cit*., 1864 ed., p. 142 fn—143 fn.]

† Cedrenus, p. 338. [de Mirville, *op. cit*., IV, 7.] Whether produced by *clockwork or magic* power, such machines—whole celestial spheres with planets rotating—were found in the Sanctuaries, and some exist to this day in Japan, in a secret subterranean temple of the old Mikados, as well as in two other places.

——————

It was on such “spheres” that Pythagoras studied Astronomy in the *adyta arcan*a of the temples to which he had access. And it was there on his Initiation, that the eternal rotation of those spheres—”the mysterious wheels” as they are called by Clement and Denys, and which Plutarch calls “world-wheels”—demonstrated to him the verity of what had been divulged to him, namely, the heliocentric system, the great secret of the Adyta. All the discoveries of modern astronomy, like all the secrets that can be revealed to it in future ages, were contained in the secret observatories and Initiation Halls of the temples of old India and Egypt. It is in them that the Chaldaean made his calculations, revealing to the world of the profane no more than it was fit to receive.

We may, and shall be told, no doubt, that Uranus was unknown to the ancients, and that they were forced to reckon the sun amongst the planets and as their chief. How does anyone know? Uranus is a modern *name*; but one thing is certain: the ancients had a

planet, "a mystery planet," that they never named and that the highest Astronomus, the Hierophant, alone could "confabulate with." But this seventh planet was not the sun, but the hidden Divine Hierophant, who was said to have a crown, and to embrace within its wheel "seventy-seven smaller wheels." In the archaic secret system of the Hindus, the sun is the visible Logos, "Sūrya"; over him there is another, the divine or heavenly Man—who, after having established the system of the world of matter on the archetype of the Unseen Universe, or Macrocosm, conducted during the Mysteries the heavenly *Rāsa Mandala*; when he was said:

To give with his right foot the impulse to *Tyam* or Bhūmi [Earth] that makes her rotate in a double revolution.

What says Hermes again? When explaining Egyptian Cosmology he explains:

Listen, O my son . . . the Power has also formed *seven agents*, who contain within their circles the material world, and whose action is called destiny. . . . When all became subject to man . . . the Seven, willing to favour human intelligence, communicated to him their powers. But as soon as man knew their true essence and his own nature, he desired to penetrate within and beyond the circles and thus break their circumference by usurping the power of him who has dominion over the Fire [Sun]

itself; after which, having robbed *one of the Wheels of the Sun* of the sacred fire, he fell into slavery.*

It is *not* Prometheus who is meant here. Prometheus is a symbol and a personification of the whole of mankind in relation to an event which occurred during its childhood, so to say —the "Baptism by Fire"—which is a mystery within the great Promethean Mystery, one that may be at present mentioned only in its broad general features. By reason of the extraordinary growth of human intellect and the development in our age of the fifth principle (Manas) in man, its rapid progress has paralysed spiritual perceptions. It is at the expense of wisdom that intellect generally lives, and mankind is quite unprepared in its present condition to comprehend the awful drama of human disobedience to the laws of Nature and the subsequent Fall, as a result. It can only be hinted at, in its place.

---

* Champollion-Figeac, *Égypte moderne*, p. 142. [Cf. de Mirville, *op. cit*., IV, p. 11.]

Collected Writings Volume XIV

SOULS OF THE STARS—UNIVERSAL HELIOLATRY

In order to show that the Ancients have never "mistaken stars for Gods," or Angels and the sun for the highest Gods and God, but have worshipped only the Spirit of all, and have reverenced the minor Gods supposed to reside in the sun and planets—the difference between these two worships has to be pointed out. Saturn, "the Father of Gods" must not be confused with his namesake—the planet of the same name with its eight moons and three rings. The two—though in one sense identical, as are, for instance, physical man and his soul—must be separated in the question of worship. This has to be done the more carefully in the case of the seven planets and their Spirits, as the whole formation of the universe is attributed to them in the Secret Teachings. The same difference has to be shown again between the stars of the Great Bear, the Riksha and the Chitra-Sikhandin, "the bright-crested," and the Rishis —the mortal Sages who appeared on earth during the Satya-Yuga. If all of these have been so far closely united in the visions of the seers of every age—the Bible seers included—there must have been a reason for it. Nor need one go back so far as into the periods of "superstition" and "unscientific fancies" to find great men in our epoch sharing in them. It is well known that Kepler, the eminent astronomer, in common with many other great men who believed that the heavenly bodies ruled favourably or adversely the fates of men and nations—fully credited besides this the fact that all heavenly bodies, even our own earth, are endowed with living and thinking souls.

Le Couturier's opinion is worthy of notice in this relation:

> We are too inclined to criticize unsparingly everything concerning astrology and its ideas; nevertheless our criticism, to be one, ought at least to know, lest it should be proved aimless, what those ideas in truth are. And when among the men we thus criticize, we find such names as those of Regiomontanus, Tycho Brahe, Kepler, etc., there is reason why we should be careful. Kepler was an astrologer by profession, and became an astronomer in consequence. He was earning his livelihood by genethliac figures, which, indicating the state of the heavens at the moment of the birth of individuals, were a means to which everyone resorted for

> horoscopes. That great man was a believer in the principles of astrology, without accepting all its foolish results.*

But astrology is nevertheless proclaimed as a sinful science, and together with Occultism is tabooed by the Churches. It is very doubtful, however, whether mystic "star-worship" can be so easily laughed down as people imagine—at any rate by Christians. The hosts of Angels, Cherubs and Planetary Archangels are identical with the minor Gods of the Pagans. As to their "great Gods," if Mars has been shown—on the admission of even the enemies of the Pagan astrologers—to have been regarded by the latter simply as the personified strength of the one highest impersonal Deity, Mercury being personified as its omniscience, Jupiter as its omnipotency, and so on, then the "superstition" of the Pagan has indeed become the "religion" of the masses of the civilized nations. For with the latter, Jehovah is the synthesis of the seven Elōhīm, the eternal centre of all those attributes and forces, the Alei of the Aleim, and the Adonai of the Adonim. And if with them Mars is now called St. Michael, the "*strength* of God," Mercury Gabriel, the "omniscience and fortitude of the Lord," and Raphael "the blessing or healing power of God," this is simply a change of names, the characters behind the masks remaining the same.

[Nor are the pagans to be so despised for having adopted the names and numbers of their planets for the days of their week and their appellation (the Arabs calling their week tsaba to this day)—since it is hardly 200 years ago, that the Ausburgian Jesuits clamoured to be permitted to do the same.†

—————

* *Musée des Sciences*, p. 230.

† This pious and curious attempt was denounced some years since by Camille Flammarion, the French Astronomer. He shows two Ausburgian Jesuits, Schiller and Bayer, who felt quite anxious to change the names of the whole Sabaean host of the starry heavens, and worship them again under Christian names! Having anathematized the *idolatrous* sun worshippers for over fifteen centuries, the church now seriously proposed to continue heliolatry—to the letter, this time—as their idea was to substitute for pagan myths biblical and (in their ideas) real personages. They would have called the Sun, "Christ"; the Moon, "Virgin Mary"; *Saturn* "Adam"; *Jupiter*, "Moses"; Mars; "Joshua"; Venus, "John the Baptist";

—————

Only as it was dangerous for their church, owing to reasons given in Appendix A of this chapter, to call them by the names of their "seven spirits," they proposed the plan as given in the [last ¶ of this WMS. excerpt]. Yet they believe in these "seven spirits" all the same and notwithstanding they are identical Gods worshipped by the Sabaeans. They regard them as the Powers and *representatives* of God, his attributes, created by him for the purpose of manifesting himself through them. It thus follows that no astrologer or occultist should be tabooed by His Holiness or any of the faithful Sons of Rome, since it is admitted by every Roman Catholic that the *seven spirits of the Presence are represented by an equal number of planets, the living Entities called Arch-angels having a right to being designated as "Star-Spirits" (Esprits-Etoiles), Anges des Planetes* and *Anges des Astres*. (*Des Esprits*, p. 335, *et seq*., Vol. III.) The less so since Pope Pius the Vth (a saint) wrote in a Bull addressed to Spain when the *star Worship* was granted to it, the following: "One could never exalt too much the SEVEN RECTORS *of the worlds, figured*, (represented) by the SEVEN PLANETS . . . It is consoling for this century (XVIth) to see by the grace of god, the *worship* (cults) *of the* SEVEN FLAMING (*ardentes*) *lights* and their SEVEN STARS (astres) regaining all its lustre in the Christian Republic!"

The above is the textual translation from de Mirville's *Pneumatologie des Esprits* (Vol. II, pp. 357-358) and therefore — *no calumny*.

—————

and Mercury, "Elias". And very proper substitutes too, showing the great familiarity of the Catholic church with ancient Pagan and Kabalistic learning and its readiness perhaps, to at last confess the source whence came their own myths. For is not King Messiah the Sun, the Demiurge of the Sun-worshippers under various names? Is he not the Egyptian Osiris and the grecian Apollo? And what more appropriate name than Virgin Mary for the pagan Diana Astarte, "The Queen of Heaven", against which Jeremiah exhausted a whole vocabulary of imprecations? Such an adoption would have been historically as well as religiously correct. "Two large plates were prepared", says Flammarion (in one of the number of *La Nature*), and represented the Heavens with Popes, saints, martyrs and personages of the Old and New Testament completing this Christian Sabaeanism; the disciples of Loyola used every exertion to make this plan succeed.

—————

In that same century—namely in 1561—a special and privileged temple for the worship of the "Star-spirits," the church of St. Mary of the Angels, was built at Rome. Paul IV had commissioned Michael

Angelo to draw the plan in 1558, *after a terrible epidemic of* POSSESSION, that had spread all over the "Holy City," and three years after, the Romans had their *Birs* Nimrud of the seven planets, whose Regents are known as the "seven eyes of the Lord, which run to and fro through the whole earth" (*Zechar.,* IV, 10). They are most decidedly—the seven branches of the candlestick, the seven lamps of the sanctuary that St. Denys the Areopagite represents as placed in the hall of Supersubstantial Trinity—*collocatos vestibulo supersubstantialis Trinitatis.* (*De divinis Nom.,* Ch. V).

And, as all the mysteries, from Trinity to upholstery, that exist in the Kingdom of heaven must be repeated in the church—"as above, so is it below"—says Hermes—"it is to these spirits that Rome dedicates her finest basilicas, and that the sovereign pontiffs honour by officiating in their temples certain days, surrounded with the seven candlesticks and the seven acolytes *that we find again in all the pagan cults*"—explains de Mirville. (*Des Esprits* V. II, 328.)]*

The Dalai-lama's mitre has seven ridges in honour of the seven chief Dhyāni-Buddhas. In the funeral ritual of the Egyptians the defunct is made to exclaim:

Salutation to you, O Princes, who stand in the presence of Osiris. . . . Send me the grace to have my sins destroyed, as you have done for the seven spirits who follow the Lord!†

Brahmā's head is ornamented with seven rays, and he is followed by the seven Rishis, in the seven Svargas. China has her seven Pagodas; the Greeks had their seven Cyclopes, seven Demiourgi, and the Mystery Gods, the seven Kabiri, whose chief was Jupiter-Saturn, and with the Jews, Jehovah. Now the latter Deity has become chief of all, the highest and the one

____

* [The bracketed section above is from WMS. 173-179. – *Compiler.*]

† Translated by the Vicomte de Rougemont. See *Les Annales de Philosophie Chrétienne,* 7th year, 1861.

____

God, and his old place is taken by Mikael (Michael). He is the "Chief of the Host" (*tsaba*); the "Archistrategus of the Lord's army"; the "Conqueror of the Devil"—*Victor diaboli*—and the "Archisatrap of the Sacred Militia," he who slew the "Great Dragon." Unfortunately astrology and symbology, having no inducement to veil old things with new masks, have preserved the real name of Mikael—"that was Jehovah"—Mikael being the Angel of the face of the Lord,* "the guardian of the planets," and the living image of God. He represents the Deity in his visits to earth, for as it is well expressed in Hebrew, he is one מיכאל , who is as God, or who is like unto God. It is he who cast out the serpent.†

["Mikael"—exclaims de Mirville in a fit of pious rapture, "Mi—ka—el . . . is the most brilliant star of all the Angelic order . . the guardian and defender of the CHRIST—SUN, so near his Master that several heretics, Calvin among others, have completely confused him with him" (that Master or Christ).‡ At the same time, reviling the God of the Nabatheans, Saturn, he calls him Le Dieu Mauvais, the "bad," the wicked god, or Satan. . . . (WMS. 179)]

Mikael, being the regent of the planet Saturn, is—*Saturn*.§ His mystery-name is Sabbathiel, because he presides over the Jewish Sabbath, as also over the astrological Saturday. Once identified, the reputation of the Christian conqueror of the devil is in still greater danger from further identifications. Biblical angels are called Malakhim, the messengers between God (or rather *the gods*) and men. In Hebrew, מלך , Malach, is also "a King," and Malech or Melech was likewise Moloch, or again Saturn, the Geb of Egypt, to whom *Dies Saturni*, or the Sabbath, was dedicated. The Sabaeans separated and distinguished the planet Saturn from its God far more than the

____

* *Isaiah* lxiii, 9.

† Chap. xii of *Revelation*: "There was war in heaven, Mikael and his angels fought against the Dragon," etc. (7) and the great dragon was cast out (9).

‡ See *Pneumatologie des Esprits*, Vol. II, p. 353.

§ He is also the informing Spirit of the Sun and Jupiter, and even of Venus.

____

Roman Catholics do their angels from their stars; and the Kabalists make of the Archangel Mikael the patron of the seventh work of magic.

> In theological symbolism . . . Jupiter [the Sun] is the risen and glorious Savior, and Saturn, God the Father, or the Jehovah of Moses,*

says Éliphas Lévi, who *ought* to know. Jehovah and the Savior, Saturn and Jupiter, being thus one, and Mikael being called the living image of God, it does seem dangerous for the Church to call Saturn, Satan—*le dieu mauvais*. However, Rome is strong in casuistry and will get out of this as she got out of every other identification, with glory to herself and to her own full satisfaction. Nevertheless all her dogmas and rituals seem like so many pages torn out from the history of Occultism, and then distorted.

[. . . And if, we are told, that "star" or angel-worship in Rome happened in days of old, in the XVIth century, and was abolished by the church—we say not at all and have the means of proving what we assert. We point to the year 1862, hardly twenty years ago. Most energetic efforts were made in those days by the whole Roman Catholic world, as at Rome, for the restoration of "Star and Angel worship". The numerous and imposing associations formed in Italy, Bavaria and throughout all Germany for the re-establishment in Roman Catholic Europe of religious services in honour of our (Kabeirian and Kabalistic) seven spirit-planets— are well known to all, and need no corroboration. (WMS. 183)] . . The extremely thin partition that separates the Kabalistic and Chaldaean Theogony from the Roman Catholic Angelology and Theodicy is now confessed by at least one Roman Catholic writer. One can hardly believe one's eyes in finding the following (the passages italicized by us should be carefully noticed):

> One of the most characteristic features of our Holy Scriptures is *the calculated discretion used in the enunciation of the mysteries less directly useful to salvation*. . . . Thus, beyond those "myriads of myriads" of

____

* *Dogme et Rituel*, ii, 116.

____

> angelic creatures just noticed* and all these prudently elementary divisions, there are certainly many others, whose very names have not yet reached us.† "For," excellently says St. John Chrysostom, "there are doubtless, (*sine dubio*,) many other *Virtues* [celestial beings] whose denominations we are yet far from knowing. . . . The nine orders are not by any means the only populations in heaven, where, on the contrary, *are to be found numberless tribes* of inhabitants infinitely varied, and of which it would be impossible *to give the slightest idea* through human tongue. . . . Paul, who *had learned their names*, reveals to us their existence." (*De Incomprehensibili Natura Dei*, Bk. IV.) . . . .
>
> It would thus amount *to a gross mistake to see merely errors* in the Angelology of the Kabalists and Gnostics, so severely treated by the Apostle of the Gentiles, for his imposing censure reached *only their exaggerations and vicious interpretations*, and still more, *the application of those noble titles to the miserable personalities of demoniacal usurpers*.‡ Often nothing so resemble each other as *the language of the judges and that of the convicts* [of saints and Occultists]. One has to penetrate deeply into this *dual* study

[of creed and profession] and what is still better, *to trust blindly to the authority of the tribunal* [the Church of Rome, of course] to enable oneself to seize precisely the point of the error. The *Gnosis* condemned by St. Paul remains, nevertheless, for him as for Plato the supreme knowledge of all truths, and of the *Being par excellence*, ὁ ὄντως ὤν (*Republ*. Bk. VI). The Ideas, *types*, *ἀρχαί* of the Greek philosopher, the *Intelligences* of Pythagoras, the *aeons* or *emanations*, the occasion of so much reproach to the first heretics, the Logos or Word, Chief of these Intelligences, the *Demiourgos*, the architect of the world under his father's direction [of the Pagans], the unknown God, the *En-soph*, or the *It of the Infinite* [of the Kabalists], the angelical *periods*,§ the *seven* spirits, the Depths of *Ahriman*, the World's *Rectors*, the *Archontes* of the air, the *God of this world*, the *pleroma* of the intelligences, down to *Metatron* the angel of the Jews, *all this is found word for word, as so many truths, in the works of our greatest doctors, and in St. Paul*.‖

---

* If enumerated, they will be found to be the Hindu "divisions" and choirs of Devas, and the Dhyāni-Chohans of Esoteric Buddhism.

† But this fact has not prevented the Roman Church from adopting them all the same, accepting them from ignorant, though perchance sincere Church Fathers, who had borrowed them from Kabalists— Jews and Pagans.

‡ To call "usurpers" those who preceded the Christian Beings for whose benefit these same titles were borrowed, is carrying paradoxical anachronism a little too far!

§ Or the *divine ages*, the "days and years of Brahmā."

‖ De Mirville, ii. 325, 326. So we say too. And this shows that it is to

---

If an Occultist, eager to charge the Church with a numberless series of plagiarisms were to write the above, could he have written more strongly? And have we, or have we not, the right, after such a complete confession, to reverse the tables and to say of Roman Catholics and others what is said of the Gnostics and Occultists. "They used our expressions and rejected our doctrines." For it is not the "promoters of the false Gnosis"—who had all those expressions from their archaic ancestors—who helped themselves to Christian expressions, but verily the Christian Fathers and Theologians, who helped themselves to our nest, and have tried ever since to soil it.

[All this is of a piece with the regular tactics of the Jesuits, who are, in fact, the Roman Catholic church, and not the Pope and Cardinals as is commonly supposed. We say the Jesuits are the Roman church in the sense that a parasite twining itself round a tree and living a vampire life upon it may be said to be the tree itself. This militant or Military Ecclesiasticism fastened itself upon Popery, because in its Subtle wisdom, it perceived in it the likeliest tool to enable it to carry out its vast designs of Universal dominion, in which its predecessors, the Knights Templars, so signally failed. Avoiding their mistakes, they have had a great, though not unalloyed success.* The attempt that is detailed above of substituting the material worship of the starry and Planetary Host is a more subtle device to bring the popular mind back to that state of ignorance and abject dependence upon priestly craft and domination which prevailed when the true Kabeiric and spiritual worship was perverted, corrupted and made gross, sensual and materialistic, in place of the Ancient Wisdom.

---

the Kabalists and *Magicians* that the Church is indebted for her dogmas and names. Paul never condemned *real* Gnōsis, but the *false* one, now accepted by the Church.

* A proof of this has just come, as we were writing this statement. In the *Daily News* of March 29th, 1886, we find that "The General of the Jesuits has published the statistics of the Order, showing that it counts 2,500 missionaries, and that it can boast of having had 248 saints, 1,500 martyrs, 13 popes, 60 cardinals, 4,000 archbishops and bishops and 6,000 authors." Evidently the Jesuits like to boast of these results.

We need make no excuse to our readers for bringing in what may appear, at first sight, an apparent digression from the Secret Doctrine, which is now, to some extent being declared *coram populo*. The history of the Jesuits is intimately bound up with that of Occultism. It is that Protean and all pervading organisation which has, for its own purposes kept back the great truths of Occultism, making its name synonymous with charlatanism, fraud and demon worship. To this purpose was the Inquisition organised. Every imaginable device has been unscrupulously put in operation to keep the more secret laws of Nature entirely to themselves and the rest of the world in servile submission and fear. To use this knowledge and great power for such a purpose is necessarily a perversion of the laws of Nature and becomes what is known as BLACK MAGIC. When once the human mind has descended to this desecration of holy things and mental degradation, there is no crime too great or too black for it to commit. It can then contemplate the greatest human misery, individual or natural, caused by its machinations, with the utmost *sang-froid* and complacency, as they would upon a stepping stone to their advancement. The history of Jesuitism is the history of assassinations and poisonings, underhand dark plottings against Kings, Princes, Churches, States and solitary individuals who consciously or unconsciously cross their path. Many a maniac in a madhouse owes the calamities which drove him there to their contriving. Their horrifying Principles are described at length in Chap. VIII, Vol. II, of *Isis Unveiled*. With the Jesuits, Murder, Adultery, Perjury—are condoned. To gain his aim, a Jesuit may become an idolator, has a right to kill the husband of the wife, by him seduced, and a son to kill his father (see p. 363, *Isis*, Vol. II.) or even whom he (the Jesuit) regards as his calumniator.

We pretend not to give proofs of this as being inconsistant with the plan of this work. The reader who would want fresh instances is asked to turn to the "Appendix" of this INTRODUCTION and read *On Jesuits and their Policy*.* Besides

——————

* [Untraced under this title. Possibly re-titled *Theosophy or Jesuitism*?; see *B.C.W.* IX.]

——————

which, this military and despotic Ecclesiasticism has brought the art of secret crime to such perfection, that it is next to impossible to give the proofs necessary to satisfy the rigorous demands of either Legal or Mathematical Logic. It is a vulgar error to suppose that "murder will out" always. The average and ignorant criminal is, as a rule, found out and brought to justice. The more knowing instigators, and therefore the more guilty, mostly escape. If our readers will look into the history of the Jesuits as connected with that of Europe for the last 300 years and more, with an impartial mind, they will everywhere find the evidence leading up to the inference of what we assert. There is abundance to satisfy the Court of Equity residing in a well balanced and pure human mind.

It is to the Jesuits, unmistakably, that the millions of pagan-populations, the modern gentiles, owe the volumes of the Marquis de Mirville, who, under the inspiration of his superiors, makes short work of the Wisdom of the Ancients. But, we have said enough and shown sufficiently for our purposes that we, Occultists, could be hardly blamed for claiming our own property and showing our rights to it. (WMS. 187-91)]

The words above quoted will explain much to those who are searching for truth and for truth only. They will show the origin of certain rites in the Church inexplicable hitherto to the simple-minded, and will give the reason why such words as "Our Lord the Sun" were used in prayer by Christians up to the fifth and even sixth century of our era, and embodied in the Liturgy, until altered into "Our Lord, the God." Let us remember that the early Christians painted Christ on the walls of their subterranean necropolises, as a shepherd in the guise of, and invested with all the attributes of Apollo, driving away the wolf, Fenris, who seeks to devour the Sun and his Satellites.

Collected Writings Volume XIV

ASTROLOGY AND ASTROLATRY

The books of Hermes Trismegistus contain the exoteric meaning, still veiled for all but the Occultist, of the Astrology and Astrolatry of the Khaldi. The two subjects are closely connected. Astrolatry, or the adoration of the heavenly host, is the natural result of only half-revealed Astrology, whose Adepts carefully concealed from the noninitiated masses its Occult principles and the wisdom imparted to them by the Regents of the Planets—the "Angels." Hence, divine Astrology for the Initiates; superstitious Astrolatry for the profane. St. Justin asserts it:

> From the first invention of the hieroglyphics it was not the vulgar, but the distinguished and select men who became initiated in the secrecy of the temples into the science of every kind of Astrology—even into its most abject kind: that Astrology which later on found itself prostituted in the public thoroughfares.

There was a vast difference between the Sacred Science taught by Petosiris and Necepso—the first Astrologers mentioned in the Egyptian manuscripts, believed to have lived during the reign of Ramses II (Sesostris)*—and the miserable charlatanry of the quacks called Chaldaeans, who degraded the Divine Knowledge under the last Emperors of Rome. Indeed, one may fairly describe the two as the "high ceremonial Astrology" and "astrological Astrolatry." The first depended on the knowledge by the Initiates of those (to us) immaterial Forces or Spiritual Entities that affect matter and guide it. Called by the ancient Philosophers the Archontes and the Cosmocratores, they were the types or paradigms on the higher planes of the lower and more material beings on the scale of evolution, whom we call Elementals and Nature-Spirits, to whom the Sabaeans bowed and whom they worshipped, without suspecting the essential difference. Hence the latter kind

----

* Sesostris, or Pharaoh Ramses II, whose mummy was unswathed in 1886 by Maspero of the Bulak Museum, and recognised as that of the greatest king of Egypt, whose grandson, Ramses III, was the last king of an ancient kingdom.

----

when not a mere pretence, degenerated but too often into Black Magic. It was the favorite form of popular or exoteric Astrology, entirely ignorant of the apotelesmatic principles of the primitive Science, the doctrines of which were imparted only at Initiation. Thus, while the real Hierophants soared like Demi-Gods to the very summit of spiritual knowledge, the *hoi polloi* among the Sabaeans crouched, steeped in superstition—ten millenniums back, as they do now—in the cold and lethal shadow of the valleys of matter. Sidereal influence is dual. There is the physical and physiological influence, that of exotericism; and the high spiritual, intellectual, and moral influence, imparted by the knowledge of the planetary Gods. Bailly, speaking with only an imperfect knowledge of the former, called Astrology, so far back as the eighteenth century, "The very foolish mother of a very wise daughter"—Astronomy. On the other hand, D.F.J. Arago, a luminary of the nineteenth century, supports the reality of the sidereal influence of the Sun, Moon and Planets. He asks:

Where do we find lunar influences refuted by arguments that *science would dare to avow*?*

But even M. Bailly, having, as he thought, put down Astrology as publicly practiced, dares not do the same with the real Astrology. He says:

Judiciary Astrology was at its origin the result of a *profound* system, the work of an enlightened nation that would wander too far into the mysteries of God and Nature.†

A Scientist of a more recent date, a member of the Institute of France, and a professor of history, Ph. Lebas, discovers (unconsciously to himself) the very root of Astrology in his able article on the subject in the *Dictionnaire Encyclopédique de France*. He well understands, he tells his readers, that the adhesion to that Science of such a number of highly intellectual

——————

* Arago, *Annuaire*, 1833, p. 234, in de Mirville, *Des Esprits*, IV, 84.

† Bailly, *Histoire de L'astronomie ancienne* . . . Paris, Chez de Bure, 2nd ed., 1781, p. 268, in de Mirville, *op. cit*., p. 87.

——————

men should be in itself a sufficient motive for believing that all Astrology is not folly:

While proclaiming in politics the sovereignty of the people and of public opinion can we admit, as heretofore, that mankind allowed itself to be radically deceived in this only: that an absolute and gross absurdity reigned in the minds of whole nations for so many centuries, without being based on anything save—on the one hand human imbecility, and on the other charlatanry? How for fifty centuries and more can most men have been either dupes or knaves? . . . Even though we may find it impossible to decide between and separate the realities of Astrology from the elements of invention and empty dreaming in it, let us, nevertheless, repeat with Bossuet and all modern philosophers, that "nothing that has been dominant could be absolutely false." Is it not true, at all events, that there is a physical reaction on one another among the planets? Is it not again true, that the planets have an influence on the atmosphere, and consequently at any rate a mediate action on vegetation and animals? Has not modern science demonstrated now these two points beyond any doubt? . . . Is it any less true that human liberty of action is not absolute; that all is bound, that all weighs, planets as the rest, on each individual will; that Providence [*or Karma*] acts on us and directs men through those relations that it has established between them and the visible objects, and the whole universe? . . . Astrology, in its essence, *is nothing but that;* we are bound to recognise that an instinct superior to the age they lived in guided the efforts of these men. As to the materialism and annihilation of human moral freedom with which Bailly charges their theory [Astrology], they have no sense whatever. All the great astrologers admitted, without one single exception, that man could react against the influence of the stars. This principle is established in the Ptolemaeian *Tetrabiblos*, the true astrological Scripture, in chapters ii and iii of Book I.*

Thomas Aquinas had corroborated Lebas in anticipation; he says:

The celestial bodies are *the cause of all that happens in this sublunary world*; they act indirectly on human actions; but not all the effects produced by them are unavoidable.†

The Occultists and Theosophists are the first to confess that there is white and black Astrology. Nevertheless, Astrology

——————

* *Dictionnaire encyclopédique de France*, p. 422: art. on Astrology by Ph. Lebas; quoted by de Mirville, *op. cit*., IV, 88-89.

† *Summa*, t. III, pp. 2, 29.

——————

has to be studied in both aspects by those who wish to become proficient in it; and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but upon the Astrologer himself. Thus Pythagoras, who established the whole Copernican system by the *Books of Hermes*, 2,000 years before Galileo's predecessor was born, found and studied in them the whole Science of divine Theogony, of the communication with, and the evocation of, the world's Rectors—the Princes or the "Principalities" of St. Paul—the nativity of each Planet and of the Universe itself, the formulae of incantations and the consecration of each portion of the human body to the respective Zodiacal sign corresponding to it. All this cannot be regarded as childish and absurd—still less "devilish"—save by those who are, and wish to remain, tyros in the Philosophy of the Occult Sciences. No true thinker—no one who recognises the presence of a common bond between man and visible, as well as invisible, Nature—would see in the old relics of Archaic Wisdom—such as the *Petemenoph Papyrus*, for instance—"childish nonsense and absurdity," as many Academicians and Scientists have done. But upon finding in such ancient documents the application of the Hermetic rules and laws, such as

The consecration of one's hair to the celestial Nile; of the left temple to the living Spirit in the sun, and the right one to the spirit of Ammon,*

he will endeavour to study and comprehend better the "laws of correspondences." Nor will he disbelieve in the antiquity of Astrology on the plea that some Orientalists have thought fit to declare that the Zodiac was not very ancient, being only the invention of the Greeks of the Macedonian period. For this statement, besides having been shown to be entirely erroneous by a number of other reasons, may be entirely disproved by facts relating to the latest discoveries in Egypt, and by the more accurate readings of hieroglyphics and inscriptions of the earliest dynasties. The published polemics on the contents of the so-called "Magic" Papyri of the Anastasi collection indicate the antiquity of the Zodiac.

—————

* De Mirville, *op. cit*., IV, 93.

—————

The papyri discourse upon the four *bases* of the world, *στερέωματα*, the identity of which it is impossible, according to Champollion, to mistake with the Upholders of the World or *κοσμοκράτορες* of St. Paul. It is they who are invoked with the gods of all the celestial zones, quite analogous, once more, with the *spiritualia nequitiae in cāelestibus* of the same Apostle.*

That invocation was frequently made in the proper terms and with the warnings the formula of which has been reproduced far too faithfully by Iamblichus, for us ever to refuse him any longer the merit of having transmitted to posterity the ancient and primitive Egyptian spirit.†

As Letronne had tried to prove that all the genuine Egyptian Zodiacs had been manufactured during the Roman period, the Sensaos mummy is brought forward to show that:

. . . all the Zodiacal monuments in Egypt were chiefly astronomical. Royal tombs and funereal rituals are so many tables of constellations and of their influences for all the hours of every month. Thus the genethliac tables prove that they are far older than the period assigned to their origin . . . All the Zodiacs on the

sacrcophagi of later epochs are therefore simply *reminiscences* or imitations of purely mythological tables. ‡

Primitive Astrology was as far above modern judiciary Astrology, so-called, as the guides (the Planets and Zodiacal signs) are above the lamp-posts. Berosus shows the sidereal sovereignty of Bel and Mylitta (Sun and Moon), and only "the twelve lords of the Zodiacal Gods," the "thirty-six Gods Counsellors" and the "twenty-four Stars, judges of this world," which support and guide the Universe (our solar system), watch over mortals and reveal to mankind its fate and their own

____

* "The principalities and powers [born] in heavenly places" (*Ephes*. iii, 10). The verse, "for though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many)" (*I Corinth*. viii, 5), shows, at any rate, the recognition by Paul of a plurality of "Gods" whom he calls "daemons" ("spirits"—never *devils*). Principalities, Thrones, Dominions, Rectors, etc., are all Jewish and Christian names for the Gods of the ancients—the Archangels and Angels of the former being in every case the Devas and the Dhyāni-Chohans of the more ancient religions.

† C.J.C. Reuvens, *Lettre à M. Letronne . . . sur les papyrus bilingues et grecs*, etc., Leyden, 1930. Cf. de Mirville, *Des Esprits*, IV, 93-94.

‡ Reuvens and de Mirville, *ibid*.

____

decrees. Judiciary Astrology as it is now known, is correctly denominated by the Latin Church the

Materialistic and pantheistic prophesying by the objective planet itself, independently of its Rector [the Mlac of the Jews, the ministers of the Eternal commissioned by him to announce his will to mortals]; the ascension or conjunction of the planet at the moment of the birth of an individual deciding his fortune and the moment and mode of his death.*

Every student of Occultism knows that the heavenly bodies are closely related during each Manvantara with the mankind of that special cycle; and there are some who believe that each great character born during that period has—as every other mortal has, only in a far stronger degree—his destiny outlined within his proper constellation or star, traced as a self-prophecy, an anticipated autobiography, by the indwelling Spirit of that particular star. The human Monad in its first beginning is that Spirit, or the Soul of that star (Planet) itself. As our Sun radiates its light and beams on every body in space within the boundaries of its system, so the Regent of every Planet-star, the Parent-monad, shoots out from itself the Monad of every "pilgrim" Soul born under its house within its own group. The Regents are esoterically seven, whether in the Sephīrōth, the "Angels of the Presence," the Rishis, or the Amshāspends. "The One is no number" is said in all the esoteric works.

____

* St. Augustine (*de Gen*., Bk. III) and M. Delrio (*Disquisitionum magicarum*, Vol. IV, chap. iii) are quoted by de Mirville, [in *Des Esprits*, IV, 99] to show that "the more astrologers speak the truth and the better they prophesy it, the more one has to feel diffident, seeing that their agreement with the devil becomes thereby the more apparent." The famous statement made by Juvenal (*Satires*, Vl, 562) to the effect that "not one single astrologer could be found who did not pay dearly for the help he received from his genius"—no more proves the latter to be a devil than the death of Socrates proves his *daimōn* to have been a native from the nether world—if such there be. Such argument only demonstrates human stupidity and wickedness, once reason is made subservient to prejudice and fanaticism of every sort. Most of the great writers of antiquity, Cicero and Tacitus among them, believed in Astrology and the realization of its prophecies; and "the penalty of death decreed nearly everywhere against those mathematicians [astrologers] who happened to predict falsely diminished neither their number nor their tranquility of mind."

____

From the Kasdim and Gazzim (Astrologers) the noble primitive science passed to the Khartumim Asaphim (or Theologians) and the Hakamim (or scientists, the Magicians of the lower class), and from these to the Jews during their captivity. The Books of Moses had been buried in oblivion for centuries, and when rediscovered by Hilkiah had lost their true sense for the people of Israel. Primitive Occult Astrology was on the decline when Daniel, the last of the Jewish Initiates of the old school, became the chief of the Magi and Astrologers of Chaldaea. In those days even Egypt, who had her wisdom from the same source as Babylon, had degenerated from her former grandeur, and her glory had begun to fade out. Still, the science of old had left her eternal imprint on the world, and the seven great Primitive Gods reigned for ever in the Astrology and in the division of time of every nation upon the face of the earth. The names of the days of our (Christian) week are those of the Gods of the Chaldaeans, who translated them from those of the Āryans; the uniformity of these antediluvian names in every nation, from the Goths back to the Indians, would remain inexplicable, as Sir W. Jones thought, had not the riddle been explained to us by the invitation made by the Chaldaean oracles, recorded by Porphyry and quoted by Eusebius:

> To carry those names first to the Egyptian and Phoenician colonies then to the Greeks, with the express recommendation that each God should be invoked only on that day that had been called by his name. . . .
> Thus Apollo says in those oracles: "I must be invoked on the day of the *sun*; Mercury after his directions, then Chronos [Saturn], then Venus and do not fail to call seven times each of those gods."*

This is slightly erroneous. Greece did not get her astrological instruction from Egypt or from Chaldaea, but direct from Orpheus, as Lucian tells us.† It was Orpheus, as he says, who imparted the Indian Sciences to nearly all the great monarchs of antiquity; and it was they, the ancient kings favored by the Planetary Gods, who recorded the principles of Astrology—as did Ptolemy, for instance. Thus Lucian writes:

——————

* *Preparatio Evangelica*, I, xiv.
† *Peri tes astrologies*, 11.

——————

> The Boeotian Tiresias acquired the greatest reputation in the art of predicting futurity. . . . In those days divination was not as slightly treated as it is now; and nothing was ever undertaken without previous consultation with diviners, whose oracles were all directed by astrology. . . . At Delphos the virgin commissioned to announce futurity was the symbol of the Heavenly Virgin, . . . and Our Lady.

On the sarcophagus of an Egyptian Pharaoh, Neith, mother of Rā, the heifer that brings forth the Sun, her body spangled with stars, and wearing the solar and lunar discs, is equally referred to as the "Heavenly Virgin" and "Our Lady of the Starry Vault."

Modern judiciary Astrology in its present form began only during the time of Diodorus, as he apprises the world.* But Chaldaean Astrology was believed in by most of the great men in History, such as Caesar, Pliny, Cicero—whose best friends, Nigidius Figulus and Firmānus Tarutius, were themselves Astrologers, the former being famous as a prophet. Marcus Antonius never traveled without an Astrologer recommended to him by Cleopatra. Augustus, when ascending the throne, had his horoscope drawn by Theagenes. Tiberius discovered pretenders to his throne by means of Astrology and divination. Vitellius dared not exile the Chaldaeans, as they had announced the day of their banishment as that of his death. Vespasian consulted them

daily; Domitian would not move without being advised by the prophets; Adrian was a learned Astrologer himself; and all of them, ending with Julian (called the *Apostate* because he would not become one), believed in, and addressed their prayers to, the Planetary "Gods." The Emperor Adrian†, moreover, "predicted from the January calends up to December 31st, every event that happened to him daily." Under the wisest emperors Rome had a School of Astrology, wherein were secretly taught the occult influences of the Sun, Moon, and Saturn.‡ Judiciary Astrology is used to

——————

* *Historical library*, Bk. II.

† [Alternate spelling: Hadrian.]

‡ All these particulars may be found more fully and far more completely in Champollion-Figeac's *Egypte moderne*, p. 101.

——————

352

this day by the Kabalists; and Éliphas Lévi, the modern French Magus, teaches its rudiments in his *Dogme et Rituel de la Haute Magie*. But the key to ceremonial or ritualistic Astrology, with the teraphim and the urim and thummim of Magic, is lost to Europe. Hence our century of Materialism shrugs it shoulders and sees in Astrology—a pretender.

Not all scientists scoff at it, however, and one may rejoice in reading in the *Musée des Sciences* the suggestive and fair remarks made by Le Couturier, a man of science of no mean reputation. He thinks it curious to notice that while the bold speculations of Democritus are found vindicated by Dalton,

> . . . the reveries of the alchemists are also on their way to a certain rehabilitation. They receive renewed life from the minute investigations of their successors, the chemists; a very remarkable thing indeed is to see how much modern discoveries have served to vindicate, of late, the theories of the Middle Ages from the charge of absurdity laid at their door. Thus, if, as demonstrated by Col. Sabine, the direction of a piece of steel, hung a few feet above the soil, may be influenced by the position of the moon, whose body is at a distance of 240,000 miles from our planet, who then could accuse of extravagance the belief of the ancient astrologers [or the modern, either] in the influence of the stars on human destiny.*

——————

* *Le Musée des sciences*, p. 230, as quoted by de Mirville, *Des Esprits* IV, 85-86.

——————

Collected Writings VOLUME XIV

CYCLES AND AVATARAS

We have already drawn attention to the facts that the record of the life of a World-Savior is emblematical, and must be read by its mystic meaning, and that the figures 432 have a cosmic evolutionary significance. We find these two facts throwing light on the origin of the exoteric Christian religion, and clearing away much of the obscurity surrounding its beginnings. For is it not clear that the names and characters in the Synoptical Gospels and in that of St. John are not historical? Is it not evident that the compilers of the life of Christ, desirous to show that the birth of their Master was a cosmic, astronomical, and divinely-pre-ordained event, attempted to coordinate the same with the end of the secret cycle, 4,320? When facts are collated this answers to them as little as does the other cycle of "thirty-three solar years, seven months, and seven days," which has also been brought forward as supporting the same claim, the soli-lunar cycle in which the Sun gains on the Moon one solar year. The combination of the three figures, 4, 3, 2, with ciphers according to the cycle and Manvantara concerned, was, and is, pre-eminently Hindu. It will remain a secret even though several of its significant features are revealed. It relates, for instance, to the Pralaya of the races in their periodical dissolution, before which event a special Avatāra has always to descend and incarnate on earth. These figures were adopted by all the older nations, such as those of Egypt and Chaldaea, and before them were current among the Atlanteans. Evidently some of the more learned among the early Church Fathers who had dabbled, whilst Pagans, in temple secrets, knew them to relate to the Avatāric or Messianic Mystery, and tried to apply this cycle to the birth of their Messiah; they failed because the figures relate to the respective ends of the Root-Races and not to any individual. In their badly-directed efforts, moreover, an error of five years occurred. Is it possible, if their claims as to the importance and universality of the event were correct, that such a vital mistake should have been allowed to creep into a chronological computation pre-ordained and traced in the heavens by the finger of God? Again, what were the Pagan and even Jewish Initiates doing, if this claim as to Jesus be correct? Could they, the custodians of the key to the secret

cycles and Avatāras, the heirs of all the Āryan, Egyptian, and Chaldaean wisdom, have failed to recognize their great "God-Incarnate," one with Jehovah,* their Savior of the

latter days, him whom all the nations of Asia still expect as their Kalki-Avatāra, Maitreya-Buddha, Saoshyant, Messiah, etc.?

The simple secret is this: There are cycles within greater cycles, which are all contained in the one Kalpa of 4,320,000 years. It is at the end of this cycle that the Kalki-Avatāra is expected—the Avatāra whose name and characteristics are secret, who will come forth from Sambhala, the "City of Gods," which is in the West for some nations, in the East for others, in the North or South for yet others. And this is the reason why, from the Indian Rishi to Virgil, and from Zoroaster down to the latest Sibyl, all have, since the beginning of the Fifth Race, prophesied, sung, and promised the cyclic return of the Virgin—Virgo, the constellation—and the birth of a divine child who should bring back to our earth the Golden Age.

No one, however fanatical, would have sufficient hardihood to maintain that the Christian era has ever been a return to the Golden Age—Virgo having actually entered into Libra since then. Let us trace as briefly as possible the Christian traditions to their true origin.

First of all, they discover in a few lines from Virgil a direct prophecy of the birth of Christ. Yet it is impossible to detect in this prophecy any feature of the present age. It is in the famous fourth *Eclogue* in which, half a century before our era, Pollio is made to ask the Muses of Sicily to sing to him about greater events.

———————

* In the 1,326 places in the *New Testament* where the word "God" is mentioned nothing signifies that in God are included more beings than God. On the contrary in 17 places God is called the only God. The places where the Father is so called amount to 320. In 105 places God is addressed with high-sounding titles. In 90 places all prayers and thanks are addressed to the Father; 300 times in the *New Testament* is the Son declared to be inferior to the Father; 85 times is Jesus called the "Son of Man"; 70 times is he called a man. In not one single place in the *Bible* is it said that God holds within him three different Beings or Persons, and yet is one Being or Person.—Dr. Karl von Bergen's *Lectures in Sweden*.

———————

CARL FREDRIC VON BERGEN
1838-1897

> The last era of Cumaean song is now arrived and the grand series of ages [that series which recurs again and again in the course of our mundane revolution] begins afresh. Now the Virgin Astraea returns, and the reign of Saturn recommences. Now a new progeny *descends from the celestial realms*. Do thou, chaste Lucina, smile propitious to the infant Boy who will bring to a close the present Age of Iron,* and introduce throughout the whole world the Age of Gold. . . . He shall share the life of Gods and shall see heroes mingled in society with Gods, himself to be seen by them and all the peaceful world. . . . Then shall the herds no longer dread the huge lion, the serpent also shall die, and the poison's deceptive plant shall perish. Come then, dear child of the Gods, great descendant of Jupiter! . . . The time is near. See, the world is shaken with its globe saluting thee: the earth, the regions of the sea, and the heavens sublime.†

It is in these few lines, called the "Sibylline prophecy about the coming of Christ," that his followers now see a direct foretelling of the event. Now who will presume to maintain that either at the birth of Jesus or since the establishment of the so-called Christian religion, any portion of the above-quoted sentences can be shown as prophetic? Has the "last age"—the Age of Iron, or Kali-Yuga—closed since then? Quite the reverse, since it is shown to be in full sway just now, not only because the Hindus use the name, but by universal personal experience. Where is that "new race that has descended from the celestial realms"? Or is it our present race, with nations ever red-hot for fight, jealous and envious, ready to pounce upon each other, showing mutual hatred that would put to blush cats and dogs, ever lying and deceiving one another? Is it this age of ours that is the promised "Golden Age"—in which neither the venom of the serpent nor of any plant is any longer lethal, and in which we are all secure under the mild sway of God-chosen sovereigns? The wildest fancy of an opium-eater could hardly suggest a more inappropriate description, if it is to be applied to our age or to any age since the year one of our era. What of the mutual slaughter of sects, of Christians by Pagans, and of Pagans and Heretics by Christians; the horrors of the Middle Ages and

---

* Kali-Yuga, the Black or Iron Age.

† Virgil, *Eclogue*, iv.

---

of the Inquisition; Napoleon, and since his day, an "armed peace" at best—at the worst, torrents of blood, shed for supremacy over acres of land, and a handful of heathen: millions of soldiers under arms, ready for battle; a diplomatic body playing at Cains and Judases; and instead of the "mild sway of a divine sovereign " the universal, though unrecognised, sway of Caesarism, of "might" in lieu of "right," and the breeding therefrom of anarchists, socialists, pétroleuses, and destroyers of every description?

The Sibylline prophecy and Virgil's inspirational poetry remain unfulfilled in every point, as we see.

> The fields are yellow with soft ears of corn;

but so they were before our era:

> The blushing grapes shall hang from the rude brambles, and dewy honey shall [or may] distil from the rugged oak;

but they have not thus done, so far. We must look for another interpretation. What is it? The Sibylline Prophetess spoke, as thousands of other Prophets and Seers have spoken, though even the few such records that have survived are rejected by Christian and infidel, and their interpretations are only allowed and accepted among the Initiated. The Sibyl alluded to cycles in general and to the great cycle especially. Let us remember how the Purânas corroborate the above, among others the Vishnu-Purâna.

> When the practices taught by the Vedas, and the Institutes of Law shall have nearly ceased, and the close of the Kali-age [-Yuga, the "Iron Age" of Virgil] shall be nigh, a portion of that divine Being who exists, of his own spiritual nature, in the character of Brahmā and who is the beginning and the end [*Alpha and Omega*], . . . shall descend upon earth: he will be born in the family of Vishnuyaśas,—an eminent Brāhman of Sambhala. . . . endowed with the eight superhuman faculties. By his irresistible might he will destroy . . . all whose minds are devoted to iniquity. He will then re-establish righteousness upon earth; and the minds of those who live at the end of the [Kali] Age shall be awakened, and shall be as pellucid as crystal.* The men who are thus changed by virtue of that peculiar time

* At the close of our Race, people, it is said, through suffering and discontent, will become more spiritual. Clairvoyance will become a general faculty. We shall be approaching the spiritual state of the Third and Second Races.

> shall be as the seeds of human beings [the Sistha, the survivors of the future cataclysm], and shall give birth to a race who shall follow the laws of the Krita [or Satya]-Yuga [the age of purity, or the "Golden Age"]. As it is said: "When the sun and moon and Tishya [asterisms] and the planet Jupiter are in one mansion the Krita Age [the Golden] shall return.*

The astronomical cycles of the Hindus—those taught publicly — have been sufficiently well understood, but the esoteric meaning thereof, in its application to transcendental subjects connected with them, has ever remained a dead-letter. The number of cycles was enormous; it ranged from the Mahā-Yuga cycle of 4,320,000 years down to the small septenary and quinquennial cycles, the latter being composed of the five years called respectively the Samvatsara, Parivatsara, Idvatsara, Anuvatsara, and Udravatsara, each having secret attributes or qualities attached to them. Vriddhagarga gives these in a treatise, now the property of a Trans-Himālayan Matha (or temple); and describes the relation between this quinquennial and the Brihaspati cycle, based on the conjunction of

the Sun and Moon every sixtieth year: a cycle as mysterious—for national events in general and those of the Āryan Hindu nation especially—as it is important.

---

* *Vishnu Purāna*, IV, ch. xxiv., 228-29. Wilson's translation. [London: Trubner & Co., 1868.]

SECRET CYCLES

The former five-year cycle comprehends sixty solar-sidereal months or 1800 days, sixty-one solar months (or 1830 days); sixty-two lunar months (or 1860 lunations), and sixty-seven lunar-asterismal months (or 1809 such days).

In his *Kāla-Sankalita*, Col. Warren very properly regards these years as cycles; this they are, for each year has its own special importance as having some bearing upon, and connection with, specified events in individual horoscopes. He writes that in the cycle of sixty there

> Are contained five cycles of twelve years, each supposed equal to one year of the planet (Bṛihaspati, or Jupiter) . . . I mention this cycle because I found it mentioned in some books, but I know of no nation or tribe that reckons time after that account.*

The ignorance is very natural, since Col. Warren could know nothing of the secret cycles and their meanings. He adds:

> The names of the five cycles or Yugas are: . . . (1) Samvatsara, (2) Parivatsara, (3) Idvatsara, (4) Anuvatsara, (5) Udravatsara.

The learned Colonel might, however, have assured himself that there were "other nations" which had the same secret cycle, if he had but remembered that the Romans also had their *lustrum* of five years (from the Hindus undeniably) which represented the same period if multiplied by 12.† Near Benares there are still the relics of all these cycle-records, and of astronomical instruments cut out of solid rock, the everlasting records of Archaic Initiation, called by Sir W. Jones (as suggested by the prudent Brāhmans who surrounded him) old "back records" or reckonings. But in Stonehenge they exist to this day. Godfrey Higgins says that Waltire found the barrows of tumuli surrounding this giant-temple represented accurately

———————

* *Op. cit*., p. 212. [See also Col. Warren's *Collection of Memoirs on the Various Modes According to which the nations of the Southern Parts of India Divide Time*, printed at the College Press, Madras, 1825.]

† At any rate, the temple secret meaning was the same.

———————

the situation and magnitude of the fixed stars, forming a complete orrery or planisphere.* As Colebrooke found out, it is the cycle of the *Vedas*, recorded in the *Jyotisha*, one of the *Vedângas*, a treatise on Astronomy, which is the basis of calculation for all other cycles, larger or smaller;† and the *Vedas* were written in characters, archaic though they be, long after those natural observations, made by the aid of their gigantic mathematical and astronomical instruments, had been recorded by the men of the Third Race, who had received their instruction from the Dhyāni-Chohans. Thomas Maurice speaks truly when he observes that all such

> Circular stone monuments were intended as durable symbols of astronomical cycles by a race who, not having, or [for political reasons] forbidding the use of letters, had no other permanent method of instructing their disciples, or handing down their knowledge to posterity. ‡

He errs only in the last idea. It was to conceal their knowledge from profane posterity, leaving it as an heirloom only to the Initiates, that such monuments, at once rock observatories and astronomical treatises, were cut out.

It is no news that as the Hindus divided the earth into seven zones, so the more western peoples—Chaldaeans, Phoenicians, and even the Jews, who got their learning either directly or indirectly from the Brāhmans—made all their secret and sacred numerations by 6 and 12, though using the number 7 whenever this would not lend itself to handling. Thus the numerical base of 6, the exoteric figure given by Āryabhatta, was made good use of. From the first secret cycle of 600—the Naros, transformed successively into 60,000 and 60 and 6, and, with other noughts added into other secret cycles—down to the smallest, an Archaeologist and Mathematician can easily find

———————

* [*The Celtic Druids* . . ., London, Ridgway & Sons, 1829, p. xviii; offset by the Philosophical Research Society, Los Angeles, Calif., 1977.]

† "On the Sacred Writings of the Hindus," by H.T. Colebrooke, in *Asiatic Researches*, Vol. viii, p. 489 et seq.

‡ [See Vol. VI, pt. I, p. 146 of *Indian Antiquities* . . ., London, W. Richardson, 1796.]

———————

it repeated in every country, known to every nation. Hence the globe was divided into 60 degrees, which, multiplied by 60, became 3,600, the "great year." Hence also the hour with its 60 minutes of 60 seconds each. The Asiatic people count a cycle of 60 years also, after which comes the lucky seventh decad, and the Chinese have their small cycle of 60 days, the Jews of 6 days, the Greeks of 6 centuries—the Naros again.

The Babylonians had a great year of 3,600, being the Naros multiplied by 6. The Tatar cycle called Van was 180 years, or three sixties; this multiplied by 12 times 12 =144, makes 25,920 years, the exact period of revolution of the heavens.

India is the birthplace of arithmetic and mathematics; as "Our Figures," in *Chips from*

a German Workshop, Vol. II by Prof. Max Müller, shows beyond a doubt. As well explained by Krishna Sastri Godbole in *The Theosophist*:

The Jews . . . represented the units (1-9) by the first nine letters of their alphabet; the tens (10-90) by the next nine letters; the first four hundreds (100-400) by the last four letters, and the remaining ones (500-900) by the second forms of the letters *kāf* (llth), *mīm* (13th), *nūn* (13th), pe (17th), and *sād* (18th); and they represented other numbers by combining these letters according to their value. . . . The Jews of the present period still adhere to this practice of notation in their Hebrew books. The Greeks had a numerical system similar to that used by the Jews, but they carried it a little further by using letters of the alphabet with a dash or slant-line behind, to represent thousands (1000-9000), tens of thousands (10,000-90,000) and one hundred of thousands (100,000); the last, for instance, being represented by *rho* with a dash behind, while *rho* singly represented 100. The Romans represented all numerical values by the combination (additive when the second letter is of equal or less value) of six letters of their alphabet: i(=l), v(=5), x(=10), c (for "centum"= 100), d(=500), and m(=1000): thus 20=xx, 15=xv, and 9=ix. These are called the Roman numerals, and are adopted by all European nations when using the Roman alphabet. The Arabs at first followed their neighbours, the Jews, in their method of computation, so much so that they called it Abjād from the first four Hebrew letters—*ālif, beth, gimel*—or rather *jimel*, that is *jīm*. (Arabic being wanting in "g", and *dāleth*, representing the first four units. But when in the early part of the Christian era, they came to India as traders, they found the country already using for computation the decimal scale of notation, which they forthwith borrowed literally; *viz.*, without altering its method of writing from left to right, at variance with their own mode of writing, which is from right to left. They introduced this system into Europe through Spain and other European countries lying along the coast of the Mediterranean and under their sway, during the dark ages of

European history. It thus becomes evident that the Āryas knew well Mathematics or the science of computation at a time when all other nations knew but little, if anything, of it. It has also been admitted that the knowledge of Arithmetic and Algebra was first obtained from the Hindus by the Arabs, and then taught by them to the Western nations. This fact convincingly proves that the Āryan civilisation is older than that of any other nation in the world; and as the *Vedas* are avowedly proved the oldest work of that civilisation, a presumption is raised in favour of their great antiquity. . . .*

But while the Jewish nation, for instance—regarded so long as the first and oldest in the order of creation—knew nothing of arithmetic and remained utterly ignorant of the decimal scale of notation—the latter existed for ages in India before the actual era.

To become certain of the immense antiquity of the Āryan Asiatic nations and of their astronomical records one has to study more than the *Vedas*. The secret meaning of the latter will never be understood by the present generation of Orientalists; and the astronomical works which give openly the real dates and prove the antiquity of both the nation and its science, elude the grasp of the collectors of ollas and old manuscripts in India, the reason being too obvious to need explanation. Yet there are Astronomers and Mathematicians to this day in India, humble Sāstris and Pandits, unknown and lost in the midst of that population of phenomenal memories and metaphysical brains, who have undertaken the task and have proved to the satisfaction of many that the *Vedas* are the oldest works in the world. One of such is the Sāstri just quoted, who published in *The Theosophist*† an able treatise proving astronomically and mathematically that:

If . . . the Post-Vaidika works alone, the *Upanishads*, the *Brāhmanas*, etc., etc., down to the *Purānas*, when examined critically carry us back to 20,000 B.C., then the time of the composition of the Vedas themselves cannot be less than 30,000 B. C. in round numbers, a date which we may take at present as the age of that Book of Books.†

---

* “Antiquity of the *Vedas*,” *The Theosophist*, Vol. II, August, 1881, p. 239.
† Vol. II, August & September, 1881; Vol. III, October, November, December, 1881; February, 1882.
‡ *The Theosophist*, Vol. III, February, 1882, p. 127.

362

And what are his proofs?

Cycles and the evidence yielded by the asterisms. Here are a few extracts from his rather lengthy treatise, selected to give an idea of his demonstrations and bearing directly on the quinquennial cycle spoken of just now. Those who feel interested in the demonstrations and are advanced mathematicians can turn to the article itself, “Antiquity of the *Vedas*,” and judge for themselves.

10. Somākara in his commentary on the *Śesha Jyotisha* quotes a passage from the *Śatapatha-Brāhmana* which contains an observation on the change of the tropics, and which is also found in the *Sākhāyana Brāhmana*, as has been noticed by Prof. Max Müller in his preface to *Rigveda Samhitâ* (p. xx, foot-note, Vol. IV). The passage is this: . . . “The full-moon night in Phālgunī is the first night of Samvatsara, the first year of the quinquennial age.” This passage clearly shows that the quinquennial age which, according to the sixth verse of the *Jyotisha*, begins on the 1st of Māgha (January-February), once began on the 15th of Phālgunī (February-March). Now when the 15th of Phālgunī of the first year called Samvatsara of the quinquennial age begins, the moon, according to the *Jyotisha*, is in

$$\frac{95}{124}\text{th} \left(= \cfrac{1}{1 + \cfrac{1}{3 + \cfrac{8}{29}}}\right)$$ or 3/4th of the Uttarā Phālgunī, and

the sun in $$\frac{33}{124}\text{th} \left(= \cfrac{1}{3 + \cfrac{1}{1 + \cfrac{8}{25}}}\right)$$ or 1/4th of Pūrva Bhādrapādā.

Hence the position of the four principal points on the ecliptic was then as follows:

The winter solstice in 3° 22’ of Pūrva Bhādrapādā.
The vernal equinox in the beginning of Mrigaśîrsha.

The summer solstice in 10° of Pūrva Phālgunī.
The autumnal equinox in the middle of Jyeshtha.

The vernal equinoctial point, we have seen, concided with the beginning of Krittikâ in 1421 B.C.; and from the beginning of Krittikâ to that of Mrigaśîrsha, was, in consequence, 1421 + 26-2/3 x 72 = 1421 + 1920 = 3341 B.C., supposing the rate of precession to

be 50" a year. When we take the rate to be 3° 20' in 247 years, the time comes up to 1516 + 1960.7 = 3476.7 B.C.

When the winter solstice by its retrograde motion coincided after that with the beginning of Prva Bhādrapādā, then the commencement of the quinquennial age was changed from the 15th to the 1st of Phālgunī (February-March). This change took place 240 years after the date of the above observation, that is, in 3101 B.C. This date is most important, as from it an era was reckoned in after times. The commencement of the Kali or Kali-Yuga (derived from *Kal*, to reckon), though said by European scholars to be an imaginary date, becomes thus an astronomical fact.

INTERCHANGE OF KRITTIKÂ AND ASHVINÎ*

11. We thus see that the asterisms, twenty-seven in number, were counted from the Mrigaśirsha when the vernal equinox was in its beginning, and that the practice of thus counting was adhered to till the vernal equinox retrograded to the beginning of Krittika, when it became the first of the asterisms. For then the winter solstice had changed, receding from Phālgunī (February-March) to Māgha (January-February), one complete lunar month. And, in like manner, the place of Krittika was occupied by Aśvinī, that is, the latter became the first of the asterisms, heading all others, when its beginning coincided with the vernal equinoctial point, or, in other words, when the winter solstice was in Pansha (December-January). Now from the beginning of Krittika that Aśvinî there are two asterisms, or 26 2/3°, and the time the equinox takes to retrograde this distance at the rate of 1° in 72 years is 1920 years;

---

* The impartial study of Vaidic and Post-Vaidic works shows that the ancient Āryans knew well the precession of the equinoxes, and "that they changed their position from a certain asterism to two (occasionally three) asterisms back, whenever the precession amounted to two, properly speaking, to 2 11/61 asterisms or about 29°, being the motion of the sun in a lunar month, and so caused the seasons to fall back a complete lunar month. . . . It appears certain that at the date of *Sūrya Siddhānta*, *Brahmā Siddhānta*, and other ancient treatises on Astronomy, the vernal equinoctial point had not actually reached the beginning of Aśvinī, but was a few degrees east of it. . . . The astronomers of Europe change westward the beginning of Aries and of all other signs of the Zodiac every year by about 50.25", and thus make the names of the signs meaningless. But these signs are as much fixed as the asterisms themselves, and hence the Western astronomers of the present day appear to us in this respect less wary and scientific in their observations than their very ancient brethren—the Āryas."—*The Theosophist*, Vol. III, Oct. 1881, p. 23.

---

and hence the date at which vernal equinox coincided with the commencement of Aśvinī or with the end of Revatī is 1920—1421 = 499 A.D.

BENTLEY'S OPINION

12. The next and equally important observation we have to record here, is one discussed by Mr. John Bentley in his researches into the Indian antiquities. "The first lunar asterism," he says, "in the division of twenty-eight was called Mūla, that is to say, the root or origin. In the division of twenty-seven the first lunar asterism was called Jyeshtha, that is to say, the eldest or first, and consequently of the same import as the former" (*vide* his *Historical View of the Hindu Astronomy* . . . p. 5).* From this it becomes manifest that the vernal equinox was once in the beginning of Mūla, and Mūla was reckoned the first of the asterisms when they were twenty-eight in number, including Abhijit. Now there are fourteen asterisms or 180° from the beginning of Mārgaśīrsha that of Mūla, and hence the date at which the vernal equinox coincided with the beginning of Mūla was at least 3341 + 180 X 72 = 16,301 B.C. The position of the four principal points on the ecliptic was then as given below:

The winter solstice in the beginning of Uttarā-Phālgunī in the month of Sravana.

The vernal equinox in the beginning of Mūla in Kārttika. The summer solstice in the beginning of Pūrva-Bhādrapādā in Māgha. The autumnal equinox in the beginning of Mārgaśīrsha in Vaishākha.

A PROOF FROM THE BHAGAVAD-GĪTĀ

13. The *Bhagavad-Gītā*, as well as the *Bhāgavata*, makes mention of an observation which points to a still more remote antiquity than the one discovered by Mr. Bentley. The passages are given in order below:

"I am the Mārgaśīrsha [*viz.* the first] among the months and the spring [viz. the first] among the seasons."

This shows that at one time the first month of spring was Mārgaśīrsha. A season includes two months, and the mention of a month suggests the season. "I am the Samvatsara among the years [which are five in number], and the spring among the seasons, and the Mārgaśīrsha among the months, and the Abhijit among the asterisms [which are twenty-eight in number]." This clearly points out that at one time in the first year called Samvatsara, of the quinquennial age, the Madhu, that is, the first month of

* [In current reprint of the 1825 ed. by Biblio-Verlag, Osnabrück, 1970.]

spring, was Mārgaśīrsha, and Abhijit was the first of the asterisms. It then coincided with the vernal equinoctial point, and hence from it the asterisms were counted. To find the date of this observation: There are three asterisms from the beginning of Mūla to the beginning of Abhijit, and hence the date in question is at least 16,301 + 3/7 X 90 X 72 = 19,078 or about 20,000 B.C. The Samvatsara at this time began in Bhādrapādā the winter solstitial month.*

So far then 20,000 years are mathematically proven for the antiquity of the *Vedas*. And this is simply exoteric. Any mathematician, provided he be not blinded by preconception and prejudice, can see this, and an unknown but very clever amateur Astronomer, S. A. Mackey, has proved it some sixty years back.

His theory about the Hindu Yugas and their length is curious—as being so very near the correct doctrine.

It is said in volume ii. p. 103, of *Asiatic Researches*† that: "The great ancestor of Yudhishthira reigned 27,000 years . . . at the close of the brazen age." In volume ix. p. 364, [and 86] we read:

"[In] the *commencement of the Kali Yuga*, in the reign of Yudhishthira." And Yudhishthira . . . "began his reign immediately after the flood called Pralaya."

Here we find three different statements concerning Yudhishthira . . . to explain these seeming differences we must have recourse to their books of science, where we find the heavens and the earth divided into *five parts* of unequal dimensions, by circles parallel to the equator. Attention to these divisions will be found to be

of the utmost importance . . . as it will be found that from them arose the division of their Mahā-Yuga into its four component parts. Every astronomer knows that there is a point in the heavens called the pole, round which the whole seems to turn in twenty-four hours; and that at ninety degrees from it they imagine a *circle* called the *equator*, which divides the heavens and the earth into two equal parts, the north and the south. Between this circle and the pole there is another imaginary circle called the circle of *perpetual apparition*: between which and the equator there is a point in the heavens called the zenith, through which let another imaginary circle pass, parallel to the other two; and then there wants but the circle of perpetual occultation to complete the round. . . . No astronomer of Europe besides myself has ever applied them to the development of the Hindu mysterious numbers. We are told in the *Asiatic Researches* that Yudhishthira brought Vicramāditya to reign in Cassimer, which is in the latitude of 36 degrees.

---

* *The Theosophist*, Vol. III, October, 1881, pp. 22-23.

† [Originally published 1788-1839, the entire series has been reprinted by Cosmo Pubs., New Delhi, 1979.]

And in that latitude the circle of perpetual apparition would extend up to 72 degrees altitude, and from that to the zenith there are but 18 degrees, but from the zenith to the equator in that latitude there are 36 degrees, and from the equator to the circle of perpetual occultation there are 54 degrees. Here we find the semi-circle of 180 degrees divided into four parts, in the proportion of l, 2, 3, 4, *i.e*., 18, 36, 54, 72. Whether the Hindu astronomers were acquainted with the motion of the earth or not is of no consequence, since the appearances are the same; and if it will give those gentlemen of *tender consciences* any pleasure I am willing to admit that they imagined the heavens rolled round the earth, but they had observed the stars in the path of the sun to move *forward* through the equinoctial points, at the rate of fifty-four seconds of a degree in a year, which carried the whole zodiac round in 24,000 years; in which time they also observed that the angle of obliquity varied, so as to *extend* or *contract* the width of the tropics 4 degrees on each side, which rate of motion would carry the tropics from the equator to the poles in 540,000 years; in which time the Zodiac would have made twenty-two and a half revolutions, which are expressed by the parallel circles from the equator to the poles . . or what amounts to the same thing, the north pole of the ecliptic would have moved from the north pole of the earth to the equator. . . . Thus the poles become inverted in 1,080,000 years, which is their Mahā-Yuga, and which they had divided into four unequal parts, in the proportions of l, 2, 3, 4, for the reasons mentioned above; which are 108,000, 216,000, 324,000, and 432,000. Here we have the most positive proofs that the above numbers originated in ancient *astronomical observations* and consequently are not deserving of those epithets which have been bestowed upon them by the Essayist, echoing the voice of Bentley, Wilford, Dupuis, etc.

I have now to show that the reign of Yudhishthira for 27,000 years is neither *absurd nor disgusting*, but perhaps the Essayist is not aware that there were several Yudhishthiras or Judhisters. In volume ii., p.103, *Asiatic Researches*: "The great ancestor of Yudhishthira reigned 27,000 years. . . . at the end of the brazen or third age." Here I must again beg your attention to this projection. This is a plane of that machine which the second gentleman thought so very clumsy; it is that of a *prolong spheroid*, called by the ancients an atroscope. Let the longest axis represent the poles of the earth, making an angle of 28 degrees with the horizon; then will the seven divisions above the horizon to the North Pole, the temple of Buddha, and the seven from the North Pole to the circle of perpetual apparition represent the fourteen Manvantaras, or very long periods of time, each of which, according to the third volume of *Asiatic Researches*, p. 262g., was the reign of a Menu. But Capt. Wilford, in volume v. p. 244, gives us the following information: "The Egyptians had fourteen dynasties, and the Hindus had fourteen dynasties, . . . the *rulers* of [which] are called Menus." . . . [Manus?]

Who can here mistake the fourteen very long periods of time for those which constituted the Kali Yuga

of Delhi, or any other place in the latitude of 28 degrees, where the blank space from the foot of Meru to

the seventh circle from the equator, constitutes the part passed over by the tropic in the next age; which proportions differ considerably from those in the latitude of 36; and because the numbers in the Hindu books differ, Mr. Bentley asserts that: "This shows what little dependence is to be put in them." But, on the contrary, it shows with what accuracy the Hindus had *observed* the motions of the heavens in different latitudes.

Some of the Hindus inform us that "the earth has *two spindles* which are surrounded by *seven tiers of heavens and hells* at the distance of *one Raju* each." This needs but little explanation when it is understood that the seven divisions from the equator to their zenith are called *Rishis or Rashas*. But what is most to our present purpose to know is that they had given names to each of those divisions which the tropics passed over during each revolution of the Zodiac. In the latitude of 36 degrees where the Pole or Meru was nine steps high at Cassimere, they were called *Shastras*; in latitude 28 degrees at Delhi, where the Pole or Meru was seven steps high, they were called Menus; but in 24 degrees, at Cacha, where the Pole or Meru was but six steps high, they were called Sacas. But in the ninth volume (*Asiatic Researches* p. 82-83) Yudhishthira, the son of Dharma, or *Justice*, was the first of the six Sacas; . . . the name implies the *end*, and as everything has two ends, Yudhishthira is as applicable to the first as to the last. And as the division on the north of the circle of perpetual apparition is the first of the Kali Yuga, supposing the tropics to be ascending, it was called the division or reign of Yudhishthira. But the division which immediately precedes the circle of perpetual apparition is the last of the third or *brazen age*, and was therefore called Yudhishthira and as his reign preceded the reign of the other, as the tropic ascended to the Pole or Meru, he was called *the father* of the other—"the great ancestor of Yudhishthira, who reigned *twenty-seven thousand years*, . . . *at the close* of the brazen age." (Vol. ii. *Asiatic Researches*.)

The ancient Hindus observed that the Zodiac went forward at about the rate of fifty-four seconds a year, and to avoid greater fractions, stated it at that, which would make a complete round in 24,000 years; and observing the angle of the poles to vary nearly 4 degrees each round, stated the three numbers as such, which would have given *forty-five rounds of the Zodiac* to half a revolution of the poles; but finding that forty-five rounds would not bring the northern tropic to coincide with the circle of perpetual apparition by thirty minutes of a degree, which required the Zodiac to move one sign and a half more, which we all know it could not do in less than 3,000 years, they were, in the case before us, added to the end of the *brazen age*, which lengthen the reign of *that* Yudhishthira to 27,000 years instead of 24,000, but, at another time they did not alter the regular order of 24,000 years to the reign of each of these long-winded monarchs, but rounded up the time by allowing a *regency* to continue three or four thousand years. In volume ii. p. 105, *Asiatic Researches*, we are told that: "Paricshit, the great nephew and successor of Yudhishthira . . . is allowed without controversy to have reigned in the interval between the *brazen and earthen* Ages, and to have died at the setting-in of the *Kali Yug*." Here we find an *interregnum* at

the *end* of the *brazen* age, and *before* the setting-in of the Kali Yug; and as there can be but one brazen or Tretā-Yug, *i.e*., the third age, in a Maha-Yuga, of 1,080,000 years: the reign of this Paricshit must have been in the second Mahā-Yuga, when the pole had returned to its original position, which must have taken 2,160,000 years: and this is what the Hindus call the Prajanatha Yuga. Analogous to this custom is that of some nations more modern, who, fond of even numbers, have made the common year to consist of twelve months of thirty days each, and the five days and odd measure have been represented as the reign of a little

serpent biting his tail, and divided into five parts, etc.

But "Yudhishthira began his reign immediately *after the flood called Pralaya*," *i.e*., at the end or the Kali Yug (or age of heat), when the tropic had passed from the pole to the other side of the circle of perpetual apparition, which coincides with the northern horizon; here the tropics or summer solstice would be again in the same parallel of north declination, at the *commencement* of their first age, as he was at the end of their *third age*, or Tretā-Yug, called the brazen age. . . .

Enough has been said to prove that the Hindu books of science are not disgusting absurdities, originated in ignorance, vanity, and credulity; but books containing the most profound knowledge of astronomy and geography. What, therefore, can induce those gentlemen of tender consciences to insist that Yudhishthira was a real mortal man I have no guess; unless it be that they fear for the fate of Jared and his grandfather, Methuselah?

Collected Writings VOLUME XIV

THE DOCTRINE OF AVATARAS

A strange story—a legend rather—is persistently current among the disciples of some great Himlayan Gurus, and even among laymen, to the effect that Gautama, the Prince of Kapilavastu, has never left the terrestrial regions, though his body died and was burnt, and its relics are preserved to this day. There is an oral tradition among the Chinese Buddhists, and a written statement among the secret books of the Lamaists of Tibet, as well as a tradition among the ryans, that Gautama BUDDHA had two doctrines: one for the masses and His lay disciples, the other for His "elect," the Arhats. His policy and after Him that of His Arhats was, it appears, to refuse no one admission into the ranks of candidates for Arhatship, but never to divulge the final mysteries except to those who had proved themselves, during long years of probation, to be worthy of Initiation. These once accepted were consecrated and initiated without distinction of race, caste or wealth, as in the case of His western successor. It is the Arhats who have set forth and allowed this tradition to take root in the people's mind, and it is the basis, also, of the later dogma of Lamaic reincarnation or the succession of human Buddhas.

The little that can be said here upon the subject may or may not help to guide the psychic student in the right direction. It being left to the option and responsibility of the writer to tell the facts as she *personally* understood them, the blame for possible misconceptions created must fall only upon her. She has been taught the doctrine, but it was left to her sole intuition—as it is now left to the sagacity of the reader—to group the mysterious and perplexing facts together. The incomplete statements herein given are fragments of what is contained in certain secret volumes, but it is not lawful to divulge the details.

The esoteric version of the mystery given in the secret volumes may be told very briefly. The Buddhists have always stoutly denied that their BUDDHA was, as alleged by the Brahmans, an Avatāra of Vishnu in the same sense as a man is an incarnation of his Karmic ancestor. They deny it partly, perhaps, because the esoteric meaning of the term "Mahā-Vishnu" is

not known to them in its full, impersonal, and general meaning. There is a mysterious Principle in Nature called "Mahā-Vishnu," which is not the God of that name, but a principle which contains Bīja, the seed of Avatārism or, in other words, is the potency and

cause of such divine incarnations. All the World-Saviors, the Bodhisattvas and the Avatâras, are the trees of salvation grown out from the one seed, the Bîja or "Mahâ-Vishnu." Whether it be called Âdi-Buddha (Primeval Wisdom) or Mahâ-Vishnu, it is all the same. Understood esoterically, Vishnu is both Saguna and Nirguna (with and without attributes). In the first aspect, Vishnu is the object of exoteric worship and devotion; in the second, as Nirguna, he is the culmination of the totality of spiritual wisdom in the Universe-Nirvâna,* in short—and has as worshippers all philosophical minds. In this esoteric sense the Lord BUDDHA was an incarnation of Mahâ-Vishnu.

This is from the philosophical and purely spiritual standpoint. From the plane of illusion, however, as one would say, or from the terrestrial standpoint, those initiated *know* that He was a direct incarnation of one of the primeval "Seven Sons of Light" who are to be found in every Theogony—the Dhyān-Chohans whose mission it is, from one eternity (aeōn) to the other, to watch over the spiritual welfare of the regions under their care. This has been already enunciated in *Esoteric Buddhism.*

One of the greatest mysteries of speculative and philosophical Mysticism—and it is one of the mysteries now to be disclosed — is the *modus operandi* in the degrees of such hypostatic transferences. As a matter of course, divine as well as human incarnations must remain a closed book to the theologian as much as to the physiologist, unless the esoteric teachings be accepted and become the religion of the world. This teaching

* A great deal of misconception is raised by a confusion of planes of being and misuse of expressions. For instance, certain spiritual states have been confounded with the Nirvâna of BUDDHA. The Nirvâna of BUDDHA is totally different from any other spiritual state of Samadhi or even the highest Theophania enjoyed by lesser Adepts. After physical death the kinds of spiritual states reached by Adepts differ greatly.

may never be fully explained to an unprepared public; but one thing is certain and may be said now: that between the dogma of a newly-created soul for each new birth, and the physiological assumption of a temporary animal soul, there lies the vast region of Occult teaching* with its logical and reasonable demonstrations, the links of which may all be traced in logical and philosophical sequence in nature.

This "Mystery" is found, for him who understands its right meaning, in the dialogue between Krishna and Arjuna, in the *Bhagavad-Gītā*, Chapter iv, 5-9. Says the Avatāra:

> Many births of mine have passed, as also of yours, O Arjuna! All those I know, but you do not know yours, O harasser of your enemies.
>
> Although I am unborn, with exhaustless Ātman, and am the Lord of all that is; yet, taking up the domination of my nature I am born by the power of illusion.†
>
> Whenever, O son of Bhārata, there is decline of Dharma [the right law] and the rise of Adharma [the opposite of Dharma] there I manifest myself.
>
> For the salvation of the good and the destruction of wickedness, for the establishment of the law, *I am born* in every yuga.
>
> Whoever comprehends truly my divine birth and action, he, O Arjuna having abandoned the body does not receive rebirth; he comes to me.

Thus, all the Avatāras are one and the same: the Sons of their "Father," in a direct descent and line, the "Father," or

---

* This region is the one possible point of conciliation between the two diametrically opposed poles of religion and science, the one with its barren fields of dogmas on faith, the other overrunning with empty hypotheses, both overgrown with the weeds of error. They will never meet. The two are at feud, at an everlasting warfare with each other, but this does not prevent them from uniting against Esoteric Philosophy, which for two millenniums has had to fight against infallibility in both directions, or "mere vanity and pretence" as Antoninus defined it, and now finds the materialism of Modern Science arrayed against its truths.

† Whence some of the Gnostic ideas? Cerinthus taught that the world and Jehovah having fallen off from virtue and primitive dignity, the Supreme permitted one of his glorious Aeōns, whose name was the "Anointed" (Christ) to incarnate in the man Jesus. Basilides denied the reality of the body of Jesus, and calling it an "illusion" held that it was Simon of Cyrene who suffered on the Cross in his stead. All such teachings are echoes of the Eastern Doctrines.

---

one of the seven Flames becoming, for the time being, the Son, and these two being one —in Eternity. What is the Father? Is it the absolute Cause of all?—the fathomless Eternal? No; most decidedly. It is Kâranâtman, the "Causal Soul" which, in its general sense, is called by the Hindus Īśvara, the Lord, and by Christians, "God," the One and Only. From the standpoint of unity it is so; but then the lowest of the Elementals could equally be viewed in such case as the "One and Only." Each human being has, moreover, his own divine Spirit or personal God. That divine Entity or Flame from which Buddhi emanates stands in the same relation to man, though on a lower plane, as the Dhyāni-Buddha to his human Buddha. Hence monotheism and polytheism are not irreconcilable; they exist in Nature.

Truly, "for the salvation of the good and the destruction of wickedness," the personalities known as Gautama, Samkara, Jesus and a few others were born each in his age, as declared—"I am born in every Yuga"—and they were all born through the same Power.

There is a great mystery in such incarnations and they are outside and beyond the cycle of general rebirths. Rebirths may be divided into three classes: the divine incarnations called Avataras; those of Adepts who give up Nirvāna for the sake of helping on humanity —the Nirmānakāyas; and the natural succession of rebirths for all—the common law. The Avatra is an appearance, one which may be termed a special illusion within the natural illusion that reigns on the planes under the sway of that power, Māyā; the Adept is reborn consciously, at his will and pleasure;* the units of the common herd unconsciously follow the great law of dual evolution.

What *is* an Avatāra? for the term before being used ought to be well understood. It is a descent of the manifested Deity—

---

* A genuine initiated Adept will retain his Adeptship, though there may be for our world of illusion

numberless incarnations of him. The propelling power that lies at the root of a series of such incarnations is *not* Karma, as ordinarily understood, but a still more inscrutable power. During the period of his lives the Adept does not lose his Adeptship, though he cannot rise in it to a higher degree.

———————

whether under the specific name of Siva, Vishnu, or Ādi-Buddha—into an illusive form of individuality, an appearance which to men on this illusive plane is objective, but it is not so in sober fact. That illusive form having neither past nor future, because it had neither previous incarnation nor will have subsequent rebirths, has naught to do with Karma, which has therefore no hold on it.

Gautama BUDDHA was born an Avatāra in one sense. But this, in view of unavoidable objections on dogmatic grounds, necessitates explanation. There is a great difference between an Avatāra and a Jīvanmukta: one, as already stated, is an illusive appearance, Karmaless, and having never before incarnated; and the other, the Jīvanmukta, is one who obtains Nirvāna by his individual merits. To this expression again an uncompromising, philosophical Vedāntin would object. He might say that as the condition of the Avatāra and the Jīvanmukta are one and the same state, no amount of personal merit, in howsoever many incarnations, can lead its possessor to Nirvâna. Nirvâna, he would say, is actionless; how can, then, any action lead to it? It is neither a result nor a cause, but an ever-present, eternal *Is*, as Nāgasena defined it.* Hence it can have no relation to, or concern with, action, merit, or demerit, since these are subject to Karma. All this is very true, but still to our mind there is an important difference between the two. An Avatāra is; a Jīvanmukta *becomes* one. If the state of the two is identical, not so are the causes which lead to it. An Avatāra is a descent of a God into an illusive form; a Jīvanmukta, who may have passed through numberless incarnations and may have accumulated merit in them, certainly does not become a Nirvânî because of that merit, but only because of the Karma generated by it, which leads and guides him in the direction of the Guru who will initiate him into the mystery of Nirvāna and who alone can help him to reach this abode.

The Sastras say that from our works alone we obtain Moksha, and if we take no pains there will be no gain and we shall be neither assisted nor benefited by Deity [the Mahā-Guru].

———————

* [See *Milinda's Questions*, tr. by I.B. Horner, Division VII, 5. London Luzac & Co., 1964. Cf. p. 416 & fn. of this text.]

———————

Therefore it is maintained that Gautama, though an Avātara in one sense, is a true human Jīvanmukta, owing his position to his personal merit, and thus more than an Avatāra. It was his personal merit that enabled him to achieve Nirvāna.

Of the voluntary and conscious incarnations of Adepts there are two types—those of Nirmānakāyas, and those undertaken by the probationary chelas who are on their trial.

The greatest, as the most puzzling mystery of the first type lies in the fact, that such rebirth in a human body of the personal Ego of some particular Adept—when it has been dwelling in the Māyāvi or the Kāma-Rupa, and remaining in the Kāma-Loka— may happen even when his "Higher Principles" are in the state of Nirvâna.* Let it be understood that the above expressions are used for popular purposes, and therefore that what is written does not deal with this deep and mysterious question from the *highest* plane, that of absolute spirituality, nor again from the highest philosophical point of view, comprehensible but to the very few. It must not be supposed that anything can go into Nirvâna which is not eternally there; but human intellect in conceiving the Absolute must put It as the highest term in an indefinite series. If this be borne in mind a great deal of misconception will be avoided. The content of this spiritual evolution is the material on various planes with which the Nirvānī was in contact prior to his attainment of Nirvana. The plane on which this is true, being in the series of illusive planes, is undoubtedly not the highest. Those who search for that must go to the right source of study, the teachings of the *Upanishads*, and must go in the right spirit. Here we

———————

* From the so-called Brahmā-Loka—the seventh and higher world, beyond which all is arupa, formless, purely spiritual—to the lowest world and insect, or even to an object such as a leaf, there is perpetual revolution of the condition of existence, evolution and rebirth. Some human beings attain states or spheres from which there is only a return in a new Kalpa (a day of Brahmā): there are other states or spheres from which there is only return after 100 years of Brahmā (Mahā-Kalpa, a period covering 311,040,000,000,000 years). Nirvâna, it is said, is a state from which there is no return. Yet it is maintained that there may be, as exceptional cases, reincarnation from that state; only such incarnations are illusion, like everything else on this plane, as will be shown.

———————

attempt only to indicate the direction in which the search is to be made, and in showing a few of the mysterious Occult possibilities we do not bring our readers actually to the goal. The ultimate truth can be communicated only from Guru to initiated pupil.

Having said so much, the statement still will and must appear incomprehensible, if not absurd, to many. Firstly, to all those who are unfamiliar with the doctrine of the manifold nature and various aspects of the human Monad; and secondly to those who view the septenary division of the human entity from a too materialistic standpoint. Yet the intuitional Occultist, who has studied thoroughly the mysteries of Nirvāna—who knows it to be identical with Parabrahman, and hence unchangeable, eternal and no Thing but the Absolute All—will seize the possibility of the fact. They know that while a Dharmakâya —a Nirvānī "without remains," as our Orientalists have translated it, being

absorbed into that Nothingness, which is the one real, because Absolute, Consciousness—cannot be said to return to incarnation on Earth, the Nirvânî being no longer a he, a she, or even an it; the Nirmānakāya —or he who has obtained Nirvâna "with remains," *i.e.*, who is clothed in a subtle body, which makes him impervious to all outward impressions and to every mental feeling, and in whom the notion of his Ego has not entirely ceased—can do so. Again, every Eastern Occultist is aware of the fact that there are two kinds of Nirmānakāyas—the natural, and the assumed; that the former is the name or epithet given to the condition of a high ascetic, or Initiate, who has reached a stage of bliss second only to Nirvāna; while the latter means the self-sacrifice of one who voluntarily gives up the absolute Nirvâna, in order to help humanity and be still doing it good, or, in other words, to save his fellow-creatures by guiding them. It may be objected that the Dharmakāya, being a Nirvânî or Jīvanmukta, can have no "remains" left behind him after death, for having attained that state from which no further incarnations are possible, there is no need for him of a subtle body, or of the individual Ego that reincarnates from one birth to another, and that therefore the latter disappears of logical necessity; to this it is answered: it is so for all exoteric purposes and as a general law. But the case with which we are dealing is an exceptional one, and its realization lies within the Occult

powers of the high Initiate, who, before entering into the state of Nirvâna, can cause his "remains" (sometimes, though not very well, called his Māyāvi-Rupa), to remain behind,* whether he is to become a Nirvânî, or to find himself in a lower state of bliss.

Next, there are cases—rare, yet more frequent than one would be disposed to expect—which are the voluntary and conscious reincarnations of Adepts on their trial. Every man has an Inner, a "Higher Self," and also an Astral Body. But few are those who, outside the higher degrees of Adeptship, can guide the latter, or any of the principles that animate it, when once death has closed their short terrestrial life. Yet such guidance, or their transference from the dead to a living body, is not only possible, but is of frequent occurrence, according to Occult and Kabalistic teachings. The degrees of such power of course vary greatly. To mention but three: the lowest of these degrees would allow an Adept, who has been greatly trammelled during life in his study and in the use of his powers, to choose after death another body in which he could go on with his interrupted studies, though ordinarily he would lose in it every remembrance of his previous incarnation. The next degree permits him, in addition to this, to transfer the memory of his past life to his new body; while the highest has hardly any limits in the exercise of that wonderful faculty.

As an instance of an Adept who enjoyed the first mentioned power some mediaeval Kabalists cite a well-known personage of the fifteenth century—Cardinal de Cusa; Karma, due to his wonderful devotion to Esoteric study and the *Kabalah*, led the suffering Adept to seek intellectual recuperation and rest from

* This fact of the disappearance of the vehicle of Egotism in the fully developed Yogi, who is supposed to have reached Nirvâna on earth, years t before his corporeal death, has led to the law in Manu, sanctioned by millenniums of Brāhmanical authority, that such a Paramātman should be held as absolutely blameless and free from sin or responsibility, do whatever he may (see last chapter of the *Laws of Manu*). Indeed, caste itself—that most despotic, uncompromising and autocratic tyrant in India—can be broken with impunity by the Yogi, who is above caste. This will give the key to our statements.

ecclesiastical tyranny in the body of Copernicus. *Se non é vero é ben trovato* [If it is not true, it is cleverly invented]; and the perusal of the lives of the two men might easily lead a believer in such powers to a ready acceptance of the alleged fact. The reader having at his command the means to do so is asked to turn to the formidable folio in Latin of the fifteenth century, called *De Docta Ignorantia*, written by the Cardinal de Cusa, in which all the theories and hypotheses—all the ideas—of Copernicus are found as the keynotes to the discoveries of the great astronomer.* Who was this extraordinarily learned Cardinal? The son of a poor boatman, owing all his career, his Cardinal's hat, and the reverential awe rather than

* About fifty years before the birth of Copernicus, De Cusa wrote as follows: "Though the world may not be absolutely infinite, no one can represent it to himself as finite, since human reason is incapable of assigning to it any term. . . . For in the same way that our earth cannot be in the centre of the Universe, as thought, no more could the sphere of the fixed stars be in it. . . . Thus this world is like a vast machine, having its centre [Deity] everywhere, and its circumference nowhere [*machina mundi, quasi habens ubique centrum, et nullibi circumferentiam*]. . . . Hence, the earth not being in the centre, cannot therefore be motionless . . . and though it is far smaller than the sun, one must not conclude for all that, that she is worse [*vilior*—more vile] . . . . One cannot see whether its inhabitants are superior to those who dwell nearer to the sun, or in other stars, as sidereal space cannot be deprived of inhabitants. . . . The earth, very likely [*fortasse*] one of the smallest globes, is nevertheless the cradle of intelligent beings, most noble and perfect." One cannot fail to agree with the biographer of Cardinal de Cusa, who, having no suspicion of the Occult truth, and the reason of such erudition in a writer of the fourteenth and fifteenth centuries, simply marvels at such a miraculous foreknowledge, and attributes it to God, saying of him that he was a man incomparable in every kind of philosophy, by whom many a theological mystery inaccessible to the human mind (!), veiled and neglected for centuries (*velata et neglecta*) were once more brought to light. "Pascal might have read De Cusa's works; but whence could the Cardinal have borrowed his ideas?" asks Louis Moreri. Evidently from Hermes and the works of Pythagoras, even if the mystery of his incarnation and reincarnation be dismissed. [See De Cusa's, *Of Learned Ignorance*, tr. by Fr. Germain Heron, London, Routledge, 1954, Bk. II, ch. 11 & 12; *Nicolai De Cusa Opera Omnia*, Vol. I. Ediderunt: Ernestus Hoffman et Raymundus Klibansky, Lipsiae, In Aedibus Felicis Meiner, 1932, etc., cap. xi & xii, pp. 100-104 ff.]

friendship of the Popes Eugenius IV, Nicholas V, and Pius II, to the extraordinary learning which seemed innate in him, since he had studied nowhere till comparatively late in life. De Cusa died in 1464; moreover, his best works were written before he was forced to enter orders—to escape persecution. Nor did the Adept escape it.

In the voluminous work of the Cardinal above-quoted is found a very suggestive sentence, the authorship of which has been variously attributed to Pascal, to Cusa himself, and to the *Zohar*, and which belongs by right to the Books of Hermes:

> The world is an infinite sphere, whose centre is everywhere and whose circumference is nowhere.

This is changed by some into: "The centre being nowhere, and the circumference everywhere," a rather heretical idea for a Cardinal, though perfectly orthodox from a Kabalistic standpoint.

The theory of rebirth must be set forth by Occultists, and then applied to special cases. The right comprehension of this psychic fact is based upon a correct view of that group of celestial Beings who are universally called the seven Primeval Gods or Angels—our Dhyāni-Chohans—the "Seven Primeval Rays" or Powers, adopted later on by the Christian Religion as the "Seven Angels of the Presence." Arupa, formless, at the upper rung of the ladder of Being, materializing more and more as they descend in the scale of objectivity and form, ending in the grossest and most imperfect of the Hierarchy, man—it is the former purely spiritual group that is pointed out to us, in our Occult teaching, as the nursery and fountainhead of human beings. Therein germinates that consciousness which is the earliest manifestation from causal Consciousness—the Alpha and Omega of divine being and life forever. And as it proceeds downward through every phase of existence descending through man, through animal and plant, it ends its descent only in the mineral. It is represented by the double triangle—the most mysterious and the most suggestive of all mystic signs, for it is a double glyph, embracing spiritual and physical consciousness and life, the former triangle running upwards, and the lower downwards, both interlaced, and showing the various

planes of the twice-seven modes of consciousness, the fourteen spheres of existence, the Lokas of the Brāhmans.

The reader may now be able to obtain a clearer comprehension of the whole thing. He will also see what is meant by the "Watchers," there being one placed as the Guardian or Regent over each of the seven divisions or regions of the earth, according to old traditions, as there is one to watch over and guide every one of the fourteen worlds or Lokas.* But it is not with any of these that we are at present concerned, but with the "Seven Breaths," so-called, that furnish man with his immortal Monad in his cyclic pilgrimage.

The Commentary on the *Book of Dzyan* says:

Descending on his region first as Lord of Glory, the Flame (or Breath), having called

into conscious being the highest of the Emanations of that special region, ascends from it again to Its primeval seat, whence It watches over and guides Its countless Beams (Monads). It chooses as Its Avatâras only those who had the Seven Virtues in them† in their previous incarnation. As for the rest, It overshadows each with one of Its countless beams. . . . Yet even the "beam" is a part of the Lord of Lords. ‡

The septenary principle in man—who can be regarded as dual only as concerns psychic manifestation on this gross earthly plane—was known to all antiquity, and may be found in every ancient Scripture. The Egyptians knew and taught it, and their

---

* This is the secret meaning of the statements about the Hierarchy of Prajapātis or Rishis. First seven are mentioned, then ten, then twenty-one, and so on. They are "Gods" and creators of men—many of them the "Lords of Beings"; they are the "Mind-born Sons" of Brahmā, and then they become mortal heroes, and are often shown as of a very sinful character. The Occult meaning of the Biblical Patriarchs, their genealogy, and their descendants dividing among themselves the earth, is the same. Again, Jacob's dream has the same significance.

† He "of the Seven Virtues" is one who, without the benefit of Initiation, becomes as pure as any Adept by the simple exertion of his own merit. Being so holy, his body at his next incarnation becomes the Avatāra of his "Watcher" or Guardian Angel, as the Christian would put it.

‡ The title of the highest Dhyāni-Chohans.

---

division of principles is in every point a counterpart of the Āryan Secret Teaching. It is thus given in *Isis Unveiled*:

> In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely . . . a union of soul and body; he was a trinity when Spirit was added to it. Besides, that doctrine made him consist of *kha*—body; *khaba*—astral form, or shadow; *ka*—animal soul or lifeprinciple; *ba*—the higher soul; and *akh*—terrestrial intelligence. They had also a sixth principle, named *sah*—or mummy; but the functions of this one commenced only after the death of the body.*

The seventh principle being of course the highest, uncreated Spirit was generically called Osiris, therefore every deceased person became Osirified—or an Osiris—after death.

But in addition to reiterating the old, ever-present fact of reincarnation and Karma—not as taught by the Spiritists, but as by the most Ancient Science in the world—Occultists must teach cyclic and evolutionary reincarnation: that kind of rebirth, mysterious and still incomprehensible to many who are ignorant of the world's history, which was cautiously mentioned in *Isis Unveiled*. A general rebirth for every individual with interlude of Kāma-Loka and Devachan, and a cyclic conscious reincarnation with a grand and divine object for the few. Those great characters who tower like giants in the history of mankind, like Siddārtha BUDDHA and Jesus in the realm of the spiritual, and Alexander the Macedonian and Napoleon the Great in the realm of physical conquests are but the reflected images of human types which had existed—not ten thousand years before,

as cautiously put forward in *Isis Unveiled* (Vol. I, p. 35), but for millions of consecutive years from the beginning of the Manvantara. For—with the exception of real Avatāras, as above explained—they are the same unbroken Rays (Monads), each respectively of its own special Parent-Flame—called Devas, Dhyāni-Chohans, or Dhyāni-Buddhas, or again, Planetary Angels, etc.—shining in aeonic eternity as their prototypes. It is in their image that some men are born, and when some specific humanitarian object is in view, the latter are hypostatically animated by their divine prototypes

---

* *Op. cit*., Vol. II, p. 367.

382

reproduced again and again by the mysterious Powers that control and guide the destinies of our world.

No more could be said at the time when *Isis Unveiled* was written; hence the statement was limited to the single remark that

> There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.*

But now that so many publications have been brought out, stating much of the doctrine, and several of them giving many an erroneous view, this vague allusion may be amplified and explained. Not only does this statement apply to prominent characters in history in general, but also to men of genius, to every remarkable man of the age, who soars beyond the common herd with some abnormally developed special capacity in him, leading to the progress and good of mankind. Each is a reincarnation of an individuality that has gone before him with capacities in the same line, bringing thus as a dowry to his new form that strong and easily re-awakened capacity of quality which had been fully developed in him in his preceding birth. Very often they are ordinary mortals, the Egos of natural men in the course of their cyclic development.

But it is with "special cases" that we are now concerned. Let us suppose that a person during his cycle of incarnations is thus selected for special purposes—the vessel being sufficiently clean—by his personal God, the Fountainhead (on the plane of the manifested) of his Monad, who thus becomes his in-dweller. That God, his own prototype or "Father in Heaven," is, in one sense, not only the image in which he, the spiritual man, is made, but in the case we are considering, it is that spiritual, individual Ego himself. This is a case of permanent, life-long Theophania. Let us bear in mind that this is neither Avatārism, as it is understood in Brāhmanical philosophy, nor is the man

---

* *Op. cit*., Vol. I, p. 35.

---

thus selected a Jīvanmukta or Nirvânî, but that it is a wholly exceptional case in the realm of Mysticism. The man may or may not have been an Adept in his previous lives; he is so far, and simply, an extremely pure and spiritual individual—or one who was all that in his preceding birth, if the vessel thus selected is that of a newly-born infant. In this case, after the physical translation of such a saint or Bodhisattva, his astral principles cannot be subjected to a natural dissolution like those of any common mortal. They remain in our sphere and within human attraction and reach; and thus it is that not only a Buddha, a Śamkaracharya, or a Jesus can be said to animate several persons at one and the same time, but even the principles of a high Adept may be animating the outward tabernacles of common mortals.

A certain Ray (principle) from Sanat-Kumāra spiritualized (animated) Pradyumna, the son of Krishna during the great Mahābhārata period, while at the same time, he, Sanat-Kumra, gave spiritual instruction to King Dhritarashtra. Moreover, it is to be remembered that Sanat-Kumāra is "an eternal youth of sixteen," dwelling in Jana-Loka, his own sphere or spiritual state.

Even in ordinary *mediumistic* life, so-called, it is pretty well ascertained that while the body is acting—even though only mechanically—or resting in one place, its astral double may be appearing and acting independently in another, and very often distant place. This is quite a common occurrence in mystic life and history, and if this be so with ecstatics, Seers and Mystics of every description, why cannot the same thing happen on a higher and more spiritually developed plane of existence? Admit the possibility on the lower psychic plane, then why not on a higher plane? In the cases of higher Adeptship, when the body is entirely at the command of the Inner Man, when the Spiritual Ego is completely reunited with its seventh principle even during the lifetime of the personality, and the Astral Man or personal Ego has become so purified that he has gradually assimilated all the qualities and attributes of the middle nature (Buddhi and Manas in their terrestrial aspect) that personal Ego substitutes itself, so to say, for the spiritual Higher Self, and is thenceforth capable of living an independent life on earth; when corporeal death takes place, the following

mysterious event often happens. As a Dharmakāya, a Nirvânî "without remains," entirely free from terrestrial admixture, the Spiritual Ego cannot return to reincarnate on earth. But in such cases, it is affirmed, the personal Ego of even a Dharmakāya can remain in our sphere as a whole, and return to incarnation on earth if need be. For now it can no longer

be subject, like the astral remains of any ordinary man, to gradual dissolution in the Kāma-Loka (the *limbus* or purgatory of the Roman Catholic, and the "Summer-land" of the Spiritualist); it cannot die a second death, as such disintegration is called by Proclus.* It has become too holy and pure, no longer by reflected but by its own natural light and spirituality, either to sleep in the unconscious slumber of a lower NirvāŠic state, or to be dissolved like any ordinary astral shell and disappear in its entirety.

But in that condition known as the Nirmânakâya [the Nirvânî "with remains,"] he can still help humanity.

"Let me suffer and bear the sins of all [be reincarnated unto new misery] but let the world be saved!" was said by Gautama BUDDHA: an exclamation the real meaning of which is little understood now by his followers. "If I will that he tarry till I come, what is that to thee?"† asks the astral Jesus of Peter. "Till I come" means "till I am reincarnated again" in a physical body. Yet the Christ of the old crucified body could truly say: "I am with my Father and one with Him," which did not prevent the astral from taking a form again nor John from tarrying indeed till his Master had come; nor hinder John from failing to recognize him when he did come, or from then opposing him. But in the Church that remark generated the absurd idea

* "After death, the soul continueth in the aerial (astral) body, till it is entirely purified from all angry, sensual passions; then doth it put off by a *second death* [when arising to Devachan] the aerial body as it did the earthly one. Wherefore the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous and star-like." It becomes natural then, that the "aerial body" of an Adept should have no such second dying, since it has been cleansed of all its natural impurity before its separation from the physical body. The high Initiate is a "Son of the Resurrection," being "equal unto the angels," and cannot die any more (see *Luke* xx, 36).

† *St. John* xxi, 22.

of the millennium or chiliasm, in its physical sense.

Since then the "Man of Sorrows" has returned, perchance, more than once, unknown to, and undiscovered by, his blind followers. Since then also, this grand "Son of God" has been incessantly and most cruelly crucified daily and hourly by the Churches founded in his name. But the Apostles, only half-initiated, failed to tarry for their Master, and not recognizing him, spurned him every time he returned.*

* See the extract made in *The Theosophist*, [Nov. 1881, p. 38 & Dec., p. 25], from a glorious novel by Dostoievsky—a fragment entitled "The Grand Inquisitor." It is a fiction; naturally, still a sublime fiction of Christ returning in Spain during the palmy days of the Inquisition, and being imprisoned and put to death by the Inquisitor, who fears lest Christ should ruin the work of Jesuit hands. [See also *B.C.W.* Vol. III, pp. 324-25 and *Mahatma Letters*, No. 27.]

Collected Writings VOLUME XIV

THE SEVEN PRINCIPLES

The "Mystery of Buddha" is that of several other Adepts-perhaps of many. The whole trouble is to understand correctly that other mystery: that of the real fact, so abstruse and transcendental at first sight, about the "Seven Principles" in man, the reflections in man of the seven powers in Nature, physically, and of the seven Hierarchies of Being, intellectually and spiritually. Whether a man—material, ethereal, and spiritual—is for the clearer comprehension of his (broadly-speaking) triple nature, divided into groups according to one or another system, the foundation and the apex of that division will be always the same. There being only three Upādhis (bases) in man, any number of Koshas (sheaths) and their aspects may be built on these without destroying the harmony of the whole. Thus, while the Esoteric System accepts the septenary division, the Vedāntic classification gives five Koshas, and the Tāraka Rāja Yoga simplifies them into four—the three Upādhis synthesized by the highest principle, Ātman.

That which has just been stated will, of course, suggest the question: "How can a spiritual (or semi-spiritual) personality lead a triple or even a dual life, shifting respective 'Higher Selves' *ad libitum*, and be still the one eternal Monad in the infinity of a Manvantara?" The answer to this is easy for the true Occultist, while for the uninitiated profane it must appear absurd. The "Seven Principles" are, of course, the manifestation of one indivisible Spirit, but only at the end of the Manvantara, and when they come to be re-united on the plane of the One Reality, does the unity appear; during the "Pilgrim's" journey the reflections of that indivisible One Flame, the aspects of the one eternal Spirit, have each the power of action on one of the manifested planes of existence—the gradual differentiations from the one unmanifested plane—on that plane namely to which it properly belongs. Our earth affording every Māyāvic condition, it follows that the purified Egotistical Principle, the astral and personal Self of an Adept, though forming in reality one integral whole with its Highest Self (Ātman and Buddhi) may, nevertheless, for purposes of universal mercy and benevolence, so separate itself from its divine Monad as to lead on this plane of illusion and temporary being a distinct

independent conscious life of its own, under a borrowed illusive shape, thus serving at one and the same time a double purpose: the exhaustion of its own individual Karma, and the saving of millions of human beings less favored than itself from the effects of mental

blindness. If asked: "When the change described as the passage of a Buddha or a Jīvanmukta into Nirvâna takes place, where does the original consciousness which animated the body continue to reside—in the Nirvânî or in the subsequent reincarnations of the latter's 'remains' (the Nirmânakâya)?" the answer is that *imprisoned* consciousness may be a "certain knowledge from observation and experience," as Gibbon puts it, but *disembodied* consciousness is not an effect, but a cause. It is a part of the whole, or rather a Ray on the graduated scale of its manifested activity, of the one all-pervading, limitless Flame, the reflections of which alone can differentiate; and, as such, consciousness is ubiquitous, and can be neither localized nor centered on or in any particular subject, nor can it be limited. Its effects alone pertain to the region of matter, for thought is an energy that affects matter in various ways, but consciousness *per se*, as understood and explained by Occult philosophy, is the highest quality of the sentient spiritual principle in us, the Divine Soul (or Buddhi) and our Higher Ego, and does not belong to the plane of materiality. After the death of the physical man, if he be an Initiate, it becomes transformed from a human quality into the independent principle itself; the conscious Ego becoming Consciousness *per se* without any Ego, in the sense that the latter can no longer be limited or conditioned by the senses, or even by space or time. Therefore it is capable, without separating itself from or abandoning its possessor, Buddhi, of reflecting itself at the same time in its astral man that was, without being under any necessity for localizing itself. This is shown at a far lower stage in our dreams. For if consciousness can display activity during our visions, and while the body and its material brain are fast asleep—and if even during those visions it is all but ubiquitous—how much greater must be its power when entirely free from, and having no more connection with, our physical brain.

Collected Writings VOLUME XIV

THE MYSTERY OF BUDDHA

Now the mystery of Buddha lies in this: Gautama, an incarnation of pure Wisdom, had yet to learn in His human body and to be initiated into the world's secrets like any other mortal, until the day when He emerged from His secret recess in the Himālayas and preached for the first time in the grove of Benares. The same with Jesus: from the age of twelve to thirty years, when He is found preaching the sermon on the Mount, nothing is positively said or known of Him. Gautama had sworn inviolable secrecy as to the Esoteric Doctrines imparted to Him. In His immense pity for the ignorance—and as its consequence the sufferings—of mankind, desirous though He was to keep inviolate His sacred vows, He failed to keep within the prescribed limits. While constructing His Exoteric Philosophy (the "Eye-Doctrine") on the foundations of eternal Truth, He failed to conceal certain dogmas, and trespassing beyond the lawful lines, caused those dogmas to be misunderstood. In His anxiety to make away with the false Gods, He revealed in the "Seven Paths to Nirvāna" some of the mysteries of the Seven Lights of the Arupa (formless) World. A little of the truth is often worse than no truth at all.

Truth and fiction are like oil and water: they will never mix.

His new doctrine, which represented the outward dead body of the Esoteric Teaching without its vivifying Soul, had disastrous effects: it was never correctly understood, and the doctrine itself was rejected by the Southern Buddhists. Immense philanthrophy, a boundless love and charity for all creatures, were at the bottom of His unintentional mistake; but Karma little heeds intentions, whether good or bad, if they remain fruitless. If the "Good Law," as preached, resulted in the most sublime code of ethics and the unparalleled philosophy of things external in the visible Kosmos, it biassed and misguided immature minds into believing there was nothing more under the outward mantle of the system, and its dead-letter only was accepted. Moreover, the new teaching unsettled many great minds which had previously followed the orthodox Brāhmanical lead.

Thus, fifty odd years after his death "the great Teacher"* having refused full Dharmakāya and Nirvâna, was pleased, for purposes of Karma and philanthropy, to be reborn. For Him death had been no death, but as expressed in the "Elixir of Life,"† He

changed

> A sudden plunge into darkness to a transition into a brighter light.

The shock of death was broken, and like many other Adepts, He threw off the mortal coil and left it to be burnt, and its ashes to serve as relics, and began interplanetary life, clothed in His subtle body. He was reborn as Samkara, the greatest Vedāntic teacher of India, whose philosophy—based as it is entirely on the fundamental axioms of the eternal Revelation, the Sruti, or the primitive Wisdom-Religion, as Buddha from a different point of view had before based His—finds itself in the middle ground between the too exuberantly veiled metaphysics of the orthodox Brāhmans and those of Gautama, which, stripped in their exoteric garb of every soul-vivifying hope, transcendental aspiration and symbol, appear in their cold wisdom like crystalline icicles, the skeletons of the primeval truths of Esoteric Philosophy.

Was Samkarāchārya Gautama the Buddha, then, under a new personal form? It may perhaps only puzzle the reader the more if he be told that there was the "astral" Gautama inside the outward Samkara, whose higher principle, or Ātman, was, nevertheless, his own divine prototype—the "Son of Light," indeed—the heavenly, mind-born son of Aditi.

This fact is again based on that mysterious transference of the divine ex-personality merged in the impersonal Individuality — now in its full trinitarian form of the Monad as Ātma-Buddhi-Manas—to a new body, whether visible or subjective. In the first case it is a Mānushya-Buddha; in the second it is a Nirmānakāya. The Buddha is in Nirvāna, it is said, though this once mortal vehicle—the subtle body—of Gautama is still

---

* When we say the "great Teacher," we do not mean His Buddhic Ego, but that principle in Him which was the vehicle of His personal or terrestrial Ego.

† *Five Years of Theosophy*, p. 4.

---

present among the Initiates; nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help—not to the end of this Root-Race, at any rate. From time to time He, the "astral" Gautama, associates Himself, in some most mysterious—to us quite incomprehensible—manner, with Avatāras and great saints, and works through them. And several such are named.

Thus it is averred that Gautama Buddha was reincarnated in Samkarāchārya—that, as is said in *Esoteric Buddhism*:

> Śamkaracharya simply *was* Buddha in all respects in a new body.*

While the expression in its mystic sense is true, the way of putting it may be misleading until explained. Samkara was a Buddha, most assuredly, but he never was a

reincarnation of the Buddha, though Gautama's "Astral" Ego—or rather his Bodhisattva—may have been associated in some mysterious way with Sâyanâchârya. Yes, it was perhaps the Ego, Gautama, under a new and better adapted casket—that of a Brāhman of Southern India. But the Ātman, the Higher Self that overshadowed both, was distinct from the Higher Self of the translated Buddha, which was now in Its own sphere in Kosmos.

Samkara was an Avatâra in the full sense of the term. According to Sâyanâchârya, the great commentator on the *Vedas*, he is to be held as an Avatâra, or direct incarnation of Siva—the Logos, the Seventh Principle in Nature—Himself. In the Secret Doctrine Srî Samkarâchârya is regarded as the abode—for the thirty-two years of his mortal life—of a Flame, the highest of the manifested Spiritual Beings, one of the Primordial Seven Rays.

And now what is meant by a "Bodhisattva"? Buddhists of the Mahāyāna mystic system teach that each BUDDHA manifests Himself (hypostatically or otherwise) simultaneously in three worlds of Being, namely, in the world of Kāma (concupiscence or desire—the sensuous universe or our earth) in the shape of a man; in the world of Rupa (form, yet supersensuous) as a Bodhisattva; and in the highest Spiritual World

---

* *Op. cit*., p. 175, Fifth Edition, 1885.

(that of purely incorporeal existences) as a Dhyāni-Buddha. The latter prevails eternally in space and time, *i.e*., from one Mahā-Kalpa to the other—the synthetic culmination of the three being Ādi-Buddha,* the Wisdom-Principle, which is Absolute, and therefore out of space and time. Their interrelation is the following: The Dhyāni-Buddha, when the world needs a human Buddha, "creates" through the power of Dhyāna (meditation, omnipotent devotion), a mind-born son—a Bodhisattva—whose mission it is after the physical death of his human, or Mānushya-Buddha, to continue his work on earth till the appearance of the subsequent Buddha. The Esoteric meaning of this teaching is clear. In the case of a simple mortal, the principles in him are only the more or less bright reflections of the seven cosmic, and the seven celestial Principles, the Hierarchy of supersensual Beings. In the case of a Buddha, they are almost the principles *in esse* themselves. The Bodhisattva replaces in him the Kārana Sarīra, the Ego principle, and the rest correspondingly; and it is in this way that Esoteric Philosophy explains the meaning of the sentence that "by virtue of Dhyāna [or abstract meditation] the Dhyāni-Buddha [the Buddha's Spirit or Monad] creates a Bodhisattva," or the astrally clothed Ego within the Mānushya-Buddha. Thus, while the Buddha merges back into Nirvāna whence it proceeded, the Bodhisattva remains behind to continue the Buddha's work upon earth. It is then this Bodhisattva that may have afforded the lower principles in the apparitional body of Śamkarāchārya, the Avatāra.

Now to say that Buddha, after having reached Nirvāna, returned thence to reincarnate in a new body, would be uttering a heresy from the Brāhmanical, as well as from the

Buddhistic standpoint. Even in the Mahāyāna exoteric School, in the

———————

* It would be useless to raise objections from exoteric works to statements in this, which aims to expound, however superficially, the Esoteric Teachings alone. It is because they are misled by the exoteric doctrine that Bishop Bigandet and others aver that the notion of a supreme eternal Ādi-Buddha is to be found only in writings of comparatively recent date. What is given here is taken from the secret portions of *Dus-Kyi Khorlo* (*Kāla-Chakra*, in Sanskrit, or the "Wheel of Time," or duration).

———————

teaching as to the three "Buddhic" bodies,* it is said of the Dharmakāya—the ideal formless Being—that once it is taken, the Buddha in it abandons the world of sensuous perceptions for ever, and has not, nor can he have, any more connection with it. To say, as the Esoteric or Mystic School teaches, that though Buddha is in Nirvāna he has left behind him the Nirmānakāya (the Bodhisattva) to work after him, is quite orthodox and in accordance with both the Esoteric Mahāyāna and the Prasanga Mādhyamika Schools, the latter an anti-esoteric and most rationalistic system. For in the *Kāla-Chakra* Commentary it is shown that there is: (1) Ādi-Buddha, eternal and conditionless; then (2) come Sambhogakāya-Buddhas, or Dhyāni-Buddhas, existing from (aeōnic) eternity and never disappearing—the *Causal* Buddhas so to say; and (3) the Mānushya-Bodhisattvas. The relation between them is determined by the definition given. Ādi-Buddha is Vajradhara, and the Dhyāni-Buddhas are Vajrasattva; yet though these two are different Beings on their respective planes, they are identical in fact, one acting through the other, as a Dhyāni through a human Buddha. One is "Endless Intelligence"; the other only "Supreme Intelligence." It is said of Phra Bodhisattva—who was subsequently on earth Buddha Gautama:

> Having fulfilled all the conditions for the immediate attainment of perfect Buddhaship, the Holy One preferred, from unlimited charity towards living beings, *once more* to reincarnate for the benefit of man.

The Nirvāna of the Buddhists is only the threshold of Pari-nirvāna, according to the Esoteric Teaching: while with the Brāhmans, it is the *summum bonum*, that final state from which there is no more return—not till the next Mahā-Kalpa, at all events. And even this last view will be opposed by some too

———————

* The three bodies are (1) the Nirmānakāya (Tul-pa'i-Ku in Tibetan), in which the Bodhisattva after entering by the six Pāramitās [generosity, virtue, patience, vigor, meditation & wisdom] the Path to Nirvāna, appears to men in order to teach them; (2) Sambhogakāya (Dzog-pa'i-Ku), the body of bliss impervious to all physical sensations, received by one who has fulfilled the three conditions of moral perfection; and (3) Dharmakāya (in Tibetan, Cho-Ku), the Nirvānic body. [Cf. *Voice of the Silence*, pp. 95-97; and Hui Neng's *Platform Sutra*, ch. 6.]

———————

orthodox and dogmatic philosophers who will not accept the Esoteric Doctrine. With them Nirvāna is absolute nothingness, in which there is nothing and no one; only an unconditioned All. To understand the full characteristics of that Abstract Principle one must sense it intuitionally and comprehend fully the "one permanent condition in the Universe," which the Hindūs define so truly as

> . . . the state of perfect unconsciousness, bare Chidākāsa (field of consciousness) in fact,

however paradoxical it may seem to the profane reader.*

Śamkarāchārya was reputed to be an Avatāra, an assertion the writer implicitly believes in, but which other people are, of course, at liberty to reject. And as such he took the body of a southern Indian, newly-born Brāhman baby; that body, for reasons as important as they are mysterious to us, is said to have been animated by Gautama's astral personal remains. This divine Non-Ego chose as its own Upādhi (physical basis), the ethereal, human Ego of a great Sage in this world of forms, as the fittest vehicle for Spirit to descend into.

Said Śamkarāchārya:

> Parabrahman is Kartā [Purusha], as there is no other Adhishtāthā,† and Parabrahman is Prakriti, there being no other substance.‡

Now what is true of the Macrocosmical is also true of the Microcosmical plane. It is therefore nearer the truth to say-when once we accept such a possibility—that the "astral" Gautama, or the Nirmānakāya, was the Upādhi of Śamkarāchārya's spirit, rather than that the latter was a reincarnation of the former.

———————

* *Five Years of Theosophy*, 1885 ed., "Personal and Impersonal God," p. 202, by T. Subba Row.

† Adhish˜āthā, the active or working agent in Prakriti (or matter).

‡ *Vedānta-Sutras*, Ad. I, Pāda iv, Sloka 23. *Commentary*. The passage is given as follows in Thibaut's translation (*Sacred Books of the East*, xxxiv), p. 286: "The Self is thus the operative cause, because there is no other ruling principle, and the material cause because there is no other substance from which the world could originate."

———————

When a Śamkarāchārya has to be born, naturally every one of the principles in the manifested mortal man must be the purest and finest that exist on earth. Consequently those principles that were once attached to Gautama, who was the direct great predecessor of Samkara, were naturally attracted to him, the economy of Nature forbidding the

re-evolution of similar principles from the crude state. But it must be remembered that the higher ethereal principles are not, like the lower, more material ones, visible sometimes to man (as astral bodies), and they have to be regarded in the light of separate or independent Powers or Gods, rather than as material objects. Hence the right way of representing the truth would be to say that the various principles, the Bodhisattva, of Gautama Buddha, which did not go to Nirvāna, reunited to form the middle principles of Śamkarāchārya, the earthly Entity.*

It is absolutely necessary to study the doctrine of the Buddhas esoterically, and understand the subtle differences between the various planes of existence, to be able to comprehend correctly the above. Put more clearly, Gautama, the human Buddha, who had, exoterically, Amitābha for his Bodhisattva and Avalokiteśvara for his Dhyāni-Buddha—the triad emanating directly from Ādi-Buddha—assimilated these by his "Dhyana" (meditation) and thus became a Buddha ("enlightened"). In another manner this is the case with all men; every one of us has his Bodhisattva—the middle principle,

———————

* In *Five Years of Theosophy* (article: "Śākya Muni's Place in History," p. 372, note) it is stated that one day when our Lord sat in the Sattapanni Cave (Saptaparna) he compared man to a Saptaparna (seven leaved) plant. "Mendicants," he said, "there are seven Buddhas in every Buddha, and there are six Bhikshus and but one Buddha in each mendicant. What are the *seven*? The seven branches of complete knowledge. What are the *six*? The six organs of sense. What are the five? The five elements of illusive being. And the ONE which is also ten? He is a true Buddha who developes in him the ten forms of holiness and subjects them all to the one." Which means that every principle in the Buddha was the highest that could be evolved on this earth; whereas in the case of other men who attain to NirvāŠa this is not necessarily the case. Even as a mere human (Mānushya) Buddha, Gautama was a pattern for all men. But his Arhats were not necessarily so. [Cf. *Blavatsky Collected Writings*, Vol. V, p. 247.]

———————

if we hold for a moment to the trinitarian division of the septenary group—and his Dhyāni-Buddha, or Chohan, the "Father of the Son." Our connecting link with the higher Hierarchy of Celestial Beings lies here in a nutshell, only we are too sinful to assimilate them.

Six centuries after the translation of the human Buddha (Gautama), another Reformer, as noble and as loving, though less favored by opportunity, arose in another part of the world, among another and a less spiritual race. There is a great similarity between the subsequent opinions of the world about the two Saviors, the Eastern and the Western. While millions became converted to the doctrines of the two Masters, the enemies of both—sectarian opponents, the most dangerous of all—tore both to shreds by insinuating maliciously-distorted statements based on Occult truths, and therefore doubly dangerous. While of Buddha it is said by the Brāhmans that He was truly an Avatāra of Vishnu, but that He had come to tempt the Brāhmans from their faith, and was therefore the evil aspect of the God; of Jesus the Bardesanian Gnostics and others asserted that He was Nebu, the false Messiah, the destroyer of the old orthodox religion. "He is the founder of a new sect

of Nazars," said other sectarians. In Hebrew the word "Naba" means "to speak by inspiration" (נבא, and נבו is Nebo, the God of wisdom). But Nebo is also Mercury, who is Budha in the Hindu monogram of planets. And this is shown by the fact that the Talmudists hold that Jesus was inspired by the Genius (or Regent) of Mercury confounded by Sir William Jones with Gautama Buddha. There are many other strange points of similarity between Gautama and Jesus, which cannot be noticed here.*

If both the Initiates, aware of the danger of furnishing the uncultured masses with the powers acquired by ultimate knowledge, left the innermost corner of the sanctuary in profound darkness, who, acquainted with human nature, can blame either of them for this? Yet although Gautama, actuated by prudence, left the Esoteric and most dangerous portions of the Secret Knowledge untold, and lived to the ripe old age of eighty—

---

* See *Isis Unveiled*, Vol. II, p. 132.

---

the Esoteric Doctrine says one hundred—years, dying with the certainty of having taught its essential truths, and of having sown the seeds for the conversion of one-third of the world, He yet perhaps revealed more than was strictly good for posterity. But Jesus, who had promised His disciples the knowledge which confers upon man the power of producing "miracles" far greater than He had ever produced Himself, died, leaving but a few faithful disciples—men only half-way to knowledge. They had therefore to struggle with a world to which they could impart only what they but half-knew themselves, and—no more. In later ages the exoteric followers of both mangled the truths given out, often out of recognition. With regard to the adherents of the Western Master, the proof of this lies in the very fact that none of them can now produce the promised "miracles." They have to choose: either it is they who have blundered, or it is their Master who must stand arraigned for an empty promise, an uncalled-for boast.* Why such a difference in the destiny of the two? For the Occultist this enigma of the unequal favor of Karma or Providence is unriddled by the Secret Doctrine.

It is "not lawful" to speak of such things publicly, as St. Paul tells us. One more explanation only may be given in reference to this subject. It was said a few pages back that an Adept who thus sacrifices himself to live, giving up full Nirvāna, though he can never lose the knowledge acquired by him in previous existences, yet can never rise higher in such borrowed

---

* "Before one becomes a Buddha he must be a Bodhisattva; before evolving into a Bodhisattva he must be a Dhyāni-Buddha. . . . A Bodhisattva is the way and Path to his Father, and thence to the One Supreme Essence" (*Descent of Buddhas*, p. 17, from Āryāsanga). "I am the way, the Truth, and the Life: no man cometh unto the Father, but by me" (*St. John*, xiv, 6). The "way" is not the goal. Nowhere throughout the *New Testament* is Jesus found calling himself God, or anything higher than "a son of God," the son of a "Father" common to all, synthetically. Paul never said (*1 Tim.* iii, 16), "God was manifest in the flesh," but "He who was manifested in the flesh" (Revised Edition). While the common herd among the Buddhists—the

Burmese especially—regard Jesus as an incarnation of Devadatta, a relative who opposed the teachings of Buddha, the students of Esoteric Philosophy see in the Nazarene Sage a Bodhisattva with the spirit of Buddha Himself in Him.

———————

bodies. Why? Because he becomes simply the vehicle of a "Son of Light" from a still higher sphere, Who being Arupa, has no personal astral body of His own fit for this world. Such "Sons of Light," or Dhyāni-Buddhas, are the Dharmakāyas of preceding Manvantaras, who have closed their cycles of incarnations in the ordinary sense and who, being thus Karmaless, have long ago dropped their individual Rupas, and have become identified with the first Principle. Hence the necessity of a sacrificial Nirmānakāya, ready to suffer for the misdeeds or mistakes of the new body in its earth-pilgrimage, without any future reward on the plane of progression and rebirth, since there are no rebirths for him in the ordinary sense. The Higher Self, or Divine Monad, is not in such a case attached to the lower Ego; its connection is only temporary, and in most cases it acts through decrees of Karma. This is a real, genuine sacrifice, the explanation of which pertains to the highest Initiation of *Jñāna* (Occult Knowledge). It is closely linked, by a direct evolution of Spirit and involution of Matter, with the primeval and great Sacrifice at the foundation of the manifested Worlds, the gradual smothering and death of the spiritual in the material. The seed "is not quickened, except it die."* Hence in the Purusha Sukta of the Rig-Veda,† the mother fount and source of all subsequent religions, it is stated allegorically that "the thousand-headed Purusha" was slaughtered at the foundation of the World, that from his remains the Universe might arise. This is nothing more nor less than the foundation—the seed, truly—of the later many-formed symbol in various religions, including Christianity, of the sacrificial lamb. For it is a play upon the words. "Aja" (Purusha), "the unborn," or eternal Spirit, means also "lamb," in Sanskrit. Spirit disappears—dies, metaphorically—the more it gets involved in matter, and hence the sacrifice of the "unborn," or the "lamb."

Why the BUDDHA chose to make this sacrifice will be plain only to those who, to the minute knowledge of His earthly

———————

* *1 Corinth.* xv, 36.

† *Op. cit.*, Mandala X, hymn 90, 1-5.

———————

life, add that of a thorough comprehension of the laws of Karma. Such occurrences,

however, belong to the most exceptional cases.

As tradition goes, the Brāhmans had committed a heavy sin by persecuting Gautama BUDDHA and His teachings instead of blending and reconciling them with the tenets of pure Vaidic Brāhmanism, as was done later by Samkarāchārya. Gautama had never gone against the Vedas, only against the exoteric growth of preconceived interpretations. The Sruti—divine oral revelation, the outcome of which was the *Veda*—is eternal. It reached the ear of Gautama Siddhārtha as it had those of the Rishis who had written it down. He accepted the revelation, while rejecting the later overgrowth of Brāhmanical thought and fancy, and built His doctrines on one and the same basis of imperishable truth. As in the case of His Western successor, Gautama, the "Merciful," the "Pure," and the "Just," was the first found in the Eastern Hierarchy of historical Adepts, if not in the world-annals of divine mortals, who was moved by that generous feeling which locks the whole of mankind within one embrace, with no petty differences of race, birth, or caste. It was He who first enunciated that grand and noble principle, and He again who first put it into practice. For the sake of the poor and the reviled, the outcast and the hapless, invited by Him to the king's festival table, He had excluded those who had hitherto sat alone in haughty seclusion and selfishness, believing that they would be defiled by the very shadow of the disinherited ones of the land—and these non-spiritual Brāhmans turned against Him for that preference. Since then such as these have never forgiven the prince-beggar, the son of a king, who, forgetting His rank and station, had flung widely open the doors of the forbidden sanctuary to the pariah and the man of low estate, thus giving precedence to personal merit over hereditary rank or fortune. The sin was theirs—the cause nevertheless Himself: hence the "Merciful and the Blessed One" could not go out entirely from this world of illusion and created causes without atoning for the sin of all—therefore of these Brahmans also. If "man afflicted by man" found safe refuge with the Tathāgata, "man afflicting man" had also his share in His self-sacrificing, all-embracing and forgiving love. It is stated that He desired to atone for the sin of His enemies. Then only was

he willing to become a full Dharmakāya, a Jīvanmukta "without remains.

"The close of Samkarāchārya's life brings us face to face with a fresh mystery. Samkarāchārya retires to a cave in the Himālayas, permitting none of his disciples to follow him, and disappears therein forever from the sight of the profane. Is he dead? Tradition and popular belief answer in the negative, and some of the local Gurus, if they do not emphatically corroborate, do not deny the rumor. The truth with its mysterious details as given in the Secret Doctrine is known but to them; it can be given out fully only to the direct followers of the great Dravidian Guru, and it is for them alone to reveal of it as much as they think fit. Still it is maintained that this Adept of Adepts lives to this day in his spiritual entity as a mysterious, unseen, yet overpowering presence among the Brotherhood of Sambhala, beyond, far beyond, the snowy-capped Himālayas.*

---

* [For a traditional life story see *Sankara-Dig-Vijaya* by Madhava-Vidyaranya, tr. by Swami Tapasyananda, Madras, Sri Ramakrishna Math, 1978.—*Compiler*.]

Collected Writings VOLUME XIV

"REINCARNATIONS" OF BUDDHA

Every section in the chapter on "Dezhin Shegpa"* (Tathāgata) in the Commentaries represents one year of that great Philosopher's life, in its dual aspect of public and private teacher, the two being contrasted and commented upon. It shows the Sage reaching Buddhahood through a long course of study, meditation, and Initiations, as any other Adept would have to do, not one rung of the ladder up to the arduous "Path of Perfection" being missed. The Bodhisattva became a Buddha and a Nirvānī through personal effort and merit, after having had to undergo all the hardships of every other neophyte—not by virtue of a divine birth, as thought by some. It was only the reaching of Nirvâna while still living in the body and on this earth that was due to His having been in previous births high on the "Path of Dzyan" (knowledge, wisdom). Mental or intellectual gifts and abstract knowledge follow an Initiate in his new birth, but he has to acquire phenomenal powers anew, passing through all the successive stages. He has to acquire Rinchen-na-dun ("the seven precious gifts")† one after the other. During the period of meditation no worldly phenomena on the physical plane must be allowed to enter into his mind or cross his thoughts. Zhine-lhag thong (Sanskrit: Samatha-vipashyanā, religious abstract meditation) will develop in him most wonderful faculties independently of himself. The four degrees of contemplation, or Sam-tan (Sanskrit: Dhyāna), once acquired, everything becomes easy. For, once

—————

* Literally, "he who walks [or follows] in the way [or path] of his predecessors."

† I.J. Schmidt, in *Ssanang-Ssetzen Chungtaidschi*, p. 471, and Schlagintweit, in *Buddhism in Tibet*, p. 53, accept these precious things *literally*, enumerating them as "the wheel, the precious stone, the royal consort, the best treasurer, the best horse, the elephant, the best leader." After this one can little wonder if "besides a Dhyāni-Buddhi and a Dhyāni-Bodhisattva" each human Buddha is furnished with "a female companion, a Sakti"—when in truth "Sakti" is simply the Soul-power, the psychic energy of the God as of the Adept. The "royal consort," the third of the "seven precious gifts," very likely led the learned Orientalist into this ludicrous error.

—————

that man has entirely got rid of the idea of individuality, merging his Self in the Universal Self, becoming, so to say, the bar of steel to which the properties inherent in the loadstone (Ādi-Buddha, or Anima Mundi) are imparted, powers hitherto dormant in him are awakened, mysteries in invisible Nature are unveiled, and, becoming a Thong-lam-pa (a Seer), he becomes a Dhyāni-Buddha. Every Zung (Dhāranī, a mystic word or mantra) of the Lokottaradharma (the highest world of causes) will be known to him.

Thus, after His outward death, twenty years later, Tathāgata in His immense love and "pitiful mercy" for erring and ignorant humanity, refused Parinirvāna* in order that He might continue to help men.

Says a Commentary:

Having reached the Path of Deliverance [Thar-lam] from transmigration, one cannot perform Tulpa† any longer, for to become a Parinirvānī is to close the circle of the Septenary Ku-Sum.‡ He has merged his borrowed Dorjesempa [Vajrasattva] into the Universal and become one with it.

Vajradhara, also Vajrasattva (Tibetan: Dorjechang and Dorjedzin, or Dorjesempa), is the regent or

President of all the Dhyāni-Chohans or Dhyāni-Buddhas, the highest, the Supreme Buddha; personal, yet never manifested objectively; the

—————

* A Bodhisattva can reach Nirvāna and live, as Buddha did, and after death he can either refuse objective reincarnation or accept and use it at his convenience for the benefit of mankind whom he can instruct in various ways while he remains in the Devachanic regions within the attraction of our earth. But having once reached Parinirvāna or "Nirvāna without remains"—the highest Dharmakāya condition, in which state he remains entirely outside of every earthly condition—he will return no more until the commencement of a new Manvantara, since he has crossed beyond the cycle of births.

† Tulpa is the voluntary incarnation of an Adept into a living body, whether of an adult, child or new-born babe. [Tulpa is the magical process; Tulku is the result; although they are often used interchangeably.]

‡ Ku-sum is the triple form [trikāya] of the Nirvāna state and its respective duration in the "cycle of Non-Being." The number seven here refers to the seven Rounds of our septenary System. [Cf. p. 392 fn. on triple form.]

—————

"Supreme Conqueror," the "Lord of all Mysteries," the "One without Beginning or End"—in short, the Logos of Buddhism. For, as Vajrasattva, He is simply the Tsovo (Chief) of the Dhyāni-Buddhas or Dhyāni-Chohans, and the Supreme Intelligence in the Second World; while as Vajradhara (Dorjechang), He is all that which was enumerated above. "These two are one, and yet two," and over them is "Chang, the Supreme Unmanifested and Universal Wisdom that has no name." As two in one, He (They) is the Power that subdued and conquered Evil from the beginning, allowing it to reign only over willing subjects on earth, and having no power over those who despise and hate it. Esoterically the allegory is easily understood; exoterically Vajradhara (Vajrasattva) is the God to whom all the evil spirits swore that they would not impede the propagation of the Good Law (Buddhism), and before whom all the demons tremble. Therefore, we say this dual personage has the same *role* assigned to it in canonical and dogmatic Tibetan Buddhism as have Jehovah and the Archangel Mikael, the Metatron of the Jewish Kabalists. This is easily shown. Mikael is "the angel of the face of God," or he who represents his Master. "My face shall go with thee" (in English, "presence"), before the Israelites, says God to Moses (*Exodus* xxxiii, 14). "The angel of my presence" (Hebrew: "of my face") (*Isaiah* lxiii, 9), etc. The Roman Catholics identify Christ with Mikael, who is also his ferouer, or "face" mystically. This is precisely the position of Vajradhara, or Vajrasattva, in Northern Buddhism. For the latter, in His Higher Self as Vajradhara (Dorjechang), is *never* manifested, except to the seven Dhyāni-Chohans, the primeval Builders. Esoterically, it is the Spirit of the "Seven" collectively, their seventh principle, or Ātman. Exoterically, any amount of fables may be found in *Kāla-Chakra,* the most important work in the Gyut division of the *Kanjur*, the division of mystic knowledge.* Dorjechang (wisdom) Vajradhara, is said to live in the second Arūpa World, which connects him with Metatron, in the first world of pure

—————

* [See *The Books of Kiu-te* . . . . . by David Reigle. San Diego, Wizards Bookshelf, 1983. Cf. p. 422 & fn. of this text.—*Compiler*.]

—————

Spirits, the Briatic world of the Kabalists, who call this angel El-Shaddai, the Omnipotent and Mighty One.

Metatron is in Greek ἄγγελος (Messenger), or the Great Teacher. Mikael fights Satan, the Dragon, and conquers him and his Angels. Vajrasattva, who is one with Vajrapâni, the Subduer of the Evil Spirits, conquers Rāhu, the Great Dragon who is always trying to devour the sun and moon (eclipses). "War in Heaven" in the Christian legend is based upon the bad angels having discovered the secrets (magical wisdom) of the good ones (Enoch), and the mystery of the "Tree of Life." Let anyone read simply the exoteric accounts in the Hindu and Buddhist Pantheons-the latter version being taken from the former—and he will find both resting on the same primeval, archaic allegory from the Secret Doctrine. In the exoteric texts (Hindu and Buddhist), the Gods churn the ocean to extract from it the Water of Life—Amrita—or the Elixir of Knowledge. In both the Dragon steals some of this, and is exiled from heaven by Vishnu, or Vajradhara, or the chief God, whatever may be his name. We find the same in the *Book of Enoch*, and it is poetized in St. John's *Revelation*. And now the allegory, with all its fanciful ornamentations, has become a dogma!

As will be found mentioned later, the Tibetan Lamaseries contain many secret and semi-secret volumes, detailing the lives of great Sages. Many of the statements in them are purposely confused, and in others the reader becomes bewildered, unless a clue be given him, by the use of one name to cover many individuals who follow the same line of teaching. Thus there is a succession of "living Buddhas," and the name Buddha is given to teacher after teacher. Emil Schlagintweit writes:

> Thus, to each human Buddha belongs a Dhyāni-Buddha, and a Dhyāni-Bodhisattva, and the unlimited number of the former also involves an equally unlimited number of the latter.*

____

* *Buddhism in Tibet*. . . . p. 52, [London, Susil Gupta, 1968.] This same generic use of a name is found among Hindus with that of Samkarāchārya, to take but one instance. All His successors bear his name, but are not reincarnations of Him. So with the "Buddhas."

____

It is stated that at the age of thirty-three, Samkarāchārya, tired of his mortal body, "put it off" in the cave he had entered, and that the Bodhisattva, that served as his lower personality, was freed

> With the burden of a sin upon him which he had not committed.

At the same time it is added:

> At whatever age one puts off his outward body by free will, at that age will he be made to die a violent death against his will in his next rebirth.

Now, Karma could have no hold on "Mahā Samkara" (as Samkara is called in the secret work), as he had, as Avatāra, no Ego of his own, but a Bodhisattva—a willing sacrificial victim. Neither had the latter any responsibility for the deed, whether sinful or otherwise. Therefore we do not see the point, since Karma cannot act unjustly. There is some terrible mystery involved in all this story, one that no uninitiated intellect can ever unravel. Still, there it is, suggesting the natural query, "Who, then, was punished by Karma?" and leaving it to be answered.

A few centuries later Buddha tried one more incarnation, it is said, in ****, and again, fifty years subsequent to the death of this Adept, in one whose name is given as Tiani-Tsang.* No details, no further information or explanation is given. It is simply stated that the last Buddha had to work out the remains of his Karma, which none of the Gods themselves can escape, forced as he was to bury still deeper certain mysteries half revealed by him—hence misinterpreted. The words used would stand when translated:

> Born fifty-two years too early as Shramana Gautama, the son of King Zastang; then retiring fifty-seven years too soon as Maha Shankara, who got tired of his outward form. This wilful act aroused and attracted King Karma, who killed the new form of * * * at thirty-three,‡ the age of the

____

* King Suddhodana.

† There are several names marked simply by asterisks.

‡ Samkarāchārya died also at thirty-two years of age, or rather disappeared from the sight of his disciples, as the legend goes.

____

body that was put off. [At whatever age one puts off his outward body by free will, at that age will he be made to die in his next incarnation *against his will*—Commentary.] He died in his next (body) at thirty-two and a little over, and again in his next at eighty—a Māyā, and at one hundred, in reality. The Bodhisattva chose Tiani-Tsang,* then again the Sugata became Tsong-kha-pa, who became thus Dezhin-Shegpa [Tathāgata—"one who follows in the way and manner of his predecessors"]. The Blessed One could do good to his generation as * * * but none to posterity, and so as Tiani-Tsang he became incarnated only for the "*remains*" [of his precedent Karma, as we understand it]. The Seven Waysand the Four Truths were once more hidden out of sight. The Merciful One confined since then his attention and fatherly care to the heart of Bodyul, the nursery grounds of the seeds of truth. The blessed "remains" since then have overshadowed and rested in many a holy body of human Bodhisattvas.

No further information is given, least of all are there any details or explanations to be found in the secret volume. All is darkness and mystery in it, for it is evidently written but for those who are already instructed. Several flaming red asterisks are placed instead of names, and the few facts given are abruptly broken off. The key of the riddle is left to the intuition of the disciple, unless the "direct followers" of Gautama the Buddha—"those who are to be denied by His Church for the next cycle"—and of Samkarāchārya, are pleased to add more.

The final section gives a kind of summary of the seventy sections—covering seventy-three years of Buddha's life†—from which the last paragraph is summarized as follows:

Emerging from —— the most excellent seat of the three secrets [Sang-Sum], the Master of incomparable mercy, after having performed on all the anchorites the rite of —— , and each of these having been cut

____

* Does "Tiani-Tsang" stand for Apollonius of Tyana? This is a simple surmise. Some things in the life of that Adept would seem to tally with the hypothesis—others to go against it.

† According to Esoteric teaching Buddha lived one hundred years in reality, though having reached Nirvâna in his eightieth year he was regarded as one dead to the world of the living. See article "Sākya Muni's Place in History" in *Five Years of Theosophy*, pp. 365-88. [See *also B.C.W.*, Vol. V, pp. 241-59.]

____

off,* perceived through [the power of] Hlun-Chub† what was his next duty. The Most-Illustrious meditated and asked himself whether this would help [the future] generations. What they needed was the sight of Māyā in a body of illusion. Which? . . . The great conqueror of pains and sorrows arose and proceeded back to his birthplace. There Sugata was welcomed by the few, for they did not know Shramana Gautama. "Shākya [the Mighty] is in Nirvāna. . . He has given the Science to the Shuddhas [Shudra,] " said they of Damze Yul [the country of Brāhmans: India] . . . . It was for that, born of pity, that the All-Glorious One had to retire to ——,

and then appear [karmically] as Mahā Shankara; and out of pity as ——, and again as ——, and again as Tsong-kha-pa. For, he who chooses in humiliation must go down, and he who *loves not* allows Karma to raise him.‡

This passage is confessedly obscure and written for the few. It is not lawful to say any more, for the time has not yet come when nations are prepared to hear the whole truth. The old religions are full of mysteries, and to demonstrate some of them would surely lead to an explosion of hatred, followed, perhaps, by bloodshed and worse. It will be sufficient to know that while

———————

* It is a *secret rite*, pertaining to high Initiation, and has the same significance as the one to which Clement of Alexandria alludes when he speaks of "the token of recognition being in common with us, as by cutting off Christ" (*Strom*., 13). Schlagintweit wonders what it may be. "The typical representation of a hermit." he says, "is always that of a man with long, uncut hair and beard. . . . A rite very often selected, though I am unable to state for what reason, is that of Chod ('to cut' or 'to destroy') the meaning of which is anxiously kept a profound secret by the Lamas." (*Buddhism in Tibet*, p. 163.)

† Hlun-Chub is the divining spirit in man, the highest degree of seership.

‡ The secret meaning of this sentence is that Karma exercises its sway over the Adept as much as over any other man; "Gods" can escape it as little as simple mortals. The Adept who, having reached the Path and won His Dharmakāya—the Nirvâna from which there is no return until the new grand Kalpa—prefers to use His right of choosing a condition inferior to that which belongs to Him, but that will leave him free to return whenever he thinks it advisable and under whatever personality He may select, must be prepared to take all the chances of failure—possibly—and a lower condition than was His lot—for a certainty—as it is an occult law. Karma alone is absolute justice and infallible in its selections. He who uses his rights with it (Karma) must bear the consequences—if any. Thus Buddha's first reincarnation was produced by Karma—and it led Him higher than ever; the two following were "out of pity" and * * *

———————

Gautama Buddha is merged in Nirvâna ever since his death, Gautama Sākyamuni may have had to reincarnate—this dual inner personality being one of the greatest mysteries of Esoteric psychism.

"The seat of the three secrets" refers to a place inhabited by high Initiates and their disciples. The "secrets" are the three mystic powers known as Gopa, Yaśodhara, and Utpala Varnā, that Csomo de Körös mistook for Buddha's three wives, as other Orientalists have mistaken Sakti (Yoga power) personified by a female deity for His wife; or the Draupadī—also a spiritual power—for the wife in common of the five brothers Pandava.

Collected Writings VOLUME XIV

AN UNPUBLISHED DISCOURSE OF BUDDHA

(It is found in the second *Book of Commentaries* and is addressed to the Arhats.)

Said the All-Merciful: Blessed are ye, O Bhikshus, happy are ye who have understood the mystery of Being and *Non-Being* explained in Bas-pa [Dharma, Doctrine], and have given preference to the latter, for ye are verily my Arhats. . . . The elephant, who sees his form mirrored in the lake, looks at it, and then goes away, taking it for the real body of another elephant, is wiser than the man who beholds his face in the stream, and looking at it, says, "Here am I . . . I am I"—for the "I," his Self, is not in the world of the twelve Nidānas and mutability, but in that of Non-Being, the only world beyond the snares of Māyā. . . . That alone, which has neither cause nor author, which is self-existing, eternal, far beyond the reach of mutability, is the true "I" [Ego], the Self of the Universe. The Universe of Nam-Kha says: "I am the world of Sien-Chan";* the four illusions laugh and reply, "Verily so." But the truly wise man knows that neither man, nor the Universe that he passes through like a flitting shadow, is any more a real Universe than the dewdrop that reflects a spark of the morning sun is that sun. . . . There are three things, Bhikshus, that are everlastingly the same, upon which no vicissitude, no modification can ever act: these are the Law, NirvāŠa, and Space,† and those three are One, since the first two are within the last, and that last one a Māyā, so long as man keeps within the whirlpool of sensuous existences. One need not have his mortal body die to avoid the clutches of concupiscence and other passions. The Arhat who observes the seven hidden precepts of Bas-pa may become Dang-ma and Lha. ‡ He may hear the "holy voice" of . . . [Kwan-yin],§ and find himself

——————

* The Universe of Brahmā (Sien-Chan; Nam-Kha) is Universal Illusion, or our phenomenal world.

† Âkâśa. It is next to impossible to render the mystic word "Tho-og" by any other term than "Space," and yet, unless coined on purpose, no new appellation can render it so well to the mind of the Occultist. The term "Aditi" is also translated "Space," and there is a world of meaning in it.

‡ Dang-ma, a purified soul, and Lha, a freed spirit within a living body; an Adept or Arhat. In the popular opinion in Tibet, a Lha is a disembodied spirit, something similar to the Burmese Nat—only higher.

§ Kwan-yin is a synonym, for in the original another term is used, but the meaning is identical. It is the divine voice of Self, or the "Spirit-voice" in man, and the same as Vāchīsvara (the "Voice-deity") of the Brāhmans. In China, the Buddhist ritualists have degraded its meaning by anthropomorphizing

——————

CHINESE KWAN-YIN
Late Sung dynasty
The Art of Indian Asia. Bollingen.

> within the quiet precincts of his Sangharama* transferred into Amitābha Buddha.† Becoming one with Anuttara Samyak Sambodhi,‡ he may pass through all the six worlds of Being (Rupaloka) and get into the first three worlds of Arupa.§ . . . He who listens to my secret law, preached to my select Arhats, will arrive with its help at the knowledge of Self, and thence at perfection.

It is due to entirely erroneous conceptions of Eastern thought and to ignorance of the existence of an Esoteric key to the outward Buddhist phrases that Burnouf and other great scholars have inferred from such propositions—held also by the Vedāntins—as "my body is not body" and "myself is no self of mine," that Eastern psychology was all based upon non-permanency. Cousin, for instance, lecturing upon the subject, brings the two following propositions to prove, on Burnouf's authority, that, unlike Brāhmanism, Buddhism rejects the perpetuity of the thinking principle. These are:

1. Thought or spirit‖ — for the faculty is not distinguished from the subject—appears only with sensation and does not survive it.

2. The Spirit cannot itself lay hold of itself, and in directing attention to itself it draws from it only the conviction of its powerlessness to see itself otherwise than as successive and transitory.¶

—————

it into a Goddess of the same name, with one thousand hands and eyes, and they call it Kwan-shai-yin-Bodhisat. It is the Buddhist "daïmon"-voice of Socrates.

* Sangharama is the *sanctum sanctorum* of an ascetic, a cave or any place he chooses for his meditation.

† Amitābha Buddha is in this connection the "boundless light" by which things of the subjective world are perceived.

‡ Esoterically, "the unsurpassingly merciful and enlightened heart," said of the "Perfect Ones," the Jīvan-muktas, collectively.

§ These six worlds—seven with us—are the worlds of Nats or Spirits, with the Burmese Buddhists, and

the seven higher worlds of the Vedāntins.

‖ Two things entirely distinct from each other. The "faculty is not distinguished from the subject" only on this material plane, while thought generated by our physical brain, one that has never impressed itself at the same time on the spiritual counterpart, whether through the atrophy of the latter or the intrinsic weakness of that thought, can never survive our body; this much is sure.

¶ [*Course of the History of Modern Philosophy* by M. Victor Cousin, N.Y., D. Appleton & Co., 1854, Vol. I, p. 374 fn. in translation by O.W. Wight.]

—————

This all refers to Spirit embodied, not to the freed Spiritual Self on whom Māyā has no more hold. Spirit is no body; therefore have the Orientalists made of it "nobody" and nothing. Hence they proclaim Buddhists to be Nihilists, and Vedāntins to be the followers of a creed in which the "Impersonal [God] turns out on examination to be a myth"; their goal is described as

The complete extinction of all spiritual, mental, and bodily powers by absorption into the Impersonal.*

—————

* *Vedānta Sāra* . . . translated by Major G. A. Jacob in *A Manual of Hindu Pantheism*. [London, Trübner; Boston, Houghton, 1881.]

—————

Collected Writings VOLUME XIV

NIRVÂNA-MOKSHA

The few sentences given in the text from one of Gautama Buddha's secret teachings show how uncalled for is the epithet of "Materialist" when applied to One Whom two-thirds of those who are looked upon as great Adepts and Occultists in Asia recognize as their Master, whether under the name of Buddha or that of Samkarâchârya. The reader will remember the just-quoted words are what Buddha Sanggyas (or Pho) is alleged by the Tibetan Occultists to have taught: there are three eternal things in the Universe—the Law, Nirvâna, and Space. The Buddhists of the Southern Church claim, on the other hand, that Buddha held only two things as eternal—Âkâsa and Nirvâna. But Âkâsa being the same as Aditi,* and both being translated "Space," there is no discrepancy so far, since Nirvâna as well as Moksha, is a state. Then in both cases the great Kapilavastu Sage unifies the two, as well as the three, into one eternal Element, and ends by saying that even "that One is a Mâyâ" to one who is not a Dang-ma, a perfectly purified Soul.

The whole question hangs upon materialistic misconceptions and ignorance of Occult Metaphysics. To the man of Science who regards Space as simply a mental representation, a conception of something existing *pro forma*, and having no real being outside our mind, Space *per se* is verily an illusion. He may fill the boundless interstellar space with an "imaginary" ether, nevertheless Space for him is an abstraction. Most of the Metaphysicians of Europe are so wide of the mark, from the purely Occult standpoint, of a correct comprehension of "Space," as are the Materialists, though the erroneous conceptions of both of course differ widely.

If, bearing in mind the philosophical views of the Ancients upon this question, we compare them with what is now termed exact physical Science, it will be found that the two disagree

—————

* Aditi is, according to the Rig-Veda, "the Father and Mother of all the Gods;" and Ākāsa is held by Southern Buddhism as the Root of all, whence everything in the Universe came out, in obedience to a law of motion inherent in it; and this is the Tibetan "Space" (Tho-og).

—————

only in inferences and names, and that their postulates are the same when reduced to their most simple expression. From the beginning of the human Aeōns, from the very dawn of Occult Wisdom, the regions that the men of Science fill with ether have been explored by the Seers of every age. That which the world regards simply as cosmic Space, an abstract representation, the Hindu Rishi, the Chaldaean Magus, the Egyptian Hierophant held, each and all, as the one eternal Root of all, the playground of all the Forces in Nature. It is the fountainhead of all terrestrial life, and the abode of those (to us) invisible swarms of existences—of real beings, as of the shadows only thereof, conscious and unconscious, intelligent and senseless—that surround us on all sides, that interpenetrate the atoms of our Kosmos, and see us not, as we do not either see or sense them through our physical organisms. For the Occultist "Space" and "Universe" are synonyms. In Space there is not Matter, Force, nor Spirit, but all that and much more. It is the One Element, and that one the Anima Mundi—Space, Ākāsa, Astral Light—the Root of Life which, in its eternal, ceaseless motion, like the out- and in-breathing of one boundless ocean, evolves but to reabsorb all that lives and feels and thinks and has its being in it. As said of the Universe in *Isis Unveiled*, it is:

> . . . the combination of a thousand elements, and yet the expression of a single Spirit—a chaos to the

sense, a Cosmos to the reason.

Such were the views upon the subject of all the great ancient Philosophers, from Manu down to Pythagoras, from Plato to Paul.

"When the dissolution [Pralaya] had arrived at its term, the great Being [Param-Ātma, or Para-Purusha], the Lord existing through himself, out of whom and through whom all things were, and are, and will be, . . . resolved to emanate from his own substance the various creatures."*

The mystic Dekad [of Pythagoras] (1 + 2 + 3 + 4 = 10) is a way of expressing this idea. The One is God;† the Two, Matter, the Three,

____

* *Mānava-Dharma-Sāstra*, Bk. I, Slokas 6-8.

† The "God" of Pythagoras, the disciple of the Āryan Sages, is no personal God. Let it be remembered that he taught as a cardinal tenet that there exists a permanent Principle of Unity beneath all forms, changes, and other phenomena of the Universe.

____

combining Monad and Duad, and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Dekad, or sum of all, involves the entire Cosmos.*

Plato's "God" is the "Universal Ideation," and Paul [Rom. xi, 36.] saying "Out of him, and through him, and in him, all things are," had surely a Principle—never a Jehovah—in his profound mind. The key to the Pythagorean dogmas is the key to every great Philosophy. It is the general formula of unity in multiplicity, the One evolving the many and pervading the All. It is the archaic doctrine of Emanation in a few words.

Speusippus and Xenocrates held, like their great Master, Plato, that:

The *anima mundi*, or world-soul, was not the Deity, but a manifestation. Those philosophers never conceived of the One as an *animate nature*. The original One did not *exist*, as we understand the term.† Not till he (it) had united with the many— emanated existence (the Monad and Duad) —was a being produced. The τιμιον ("honoured"), the something manifested, dwells in the centre as in the circumference, but it is only the reflection of the Deity—the World-Soul.‡ In this doctrine we find the spirit of esoteric Buddhism.§

And it is that of Esoteric Brāhmanism and of the Vedāntin Advaitīs. The two modern philosophers, Schopenhauer and von Hartmann, teach the same ideas. The Occultists say that:

The psychic and ectenic forces, the "ideo-motor" and "electro-biological powers"; "latent thought," and even "unconcious cerebration" theories can be condensed in two words: the Kabalistic ASTRAL LIGHT.‖

Schopenhauer only synthesized all this by calling it Will, and contradicted the men of Science in their materialistic views, as von Hartmann did later on. The author of the *Philosophy of the Unconscious* calls their views "an instinctual prejudice."

Furthermore, he demonstrates that no experimenter can have anything

____

* *Isis Unveiled*, Vol. I, p. xvi.

† Plato, *Parmenides*, 141 E.

‡ Cf. Stobaeus, *Eclogue*, I, 862.

§ *Isis Unveiled*, I, xviii.

‖ *Op. cit.*, I, 58.

____

to do with matter properly termed, but only with the forces into which he divides it. The visible effects of matter are but the effects of force. He concludes thereby that that which is now called matter is nothing but the aggregation of atomic forces, to express which the word *matter* is used; outside of that, for science matter is but a word void of sense.*

As much, it is to be feared, as those other terms with which we are now concerned, "Space," "Nirvâna," and so on.

The bold theories and opinions expressed in Schopenhauer's works differ widely from those of the majority of our orthodox scientists.† "In reality," remarks this daring speculator, "there is neither *matter* nor *spirit*. . . . The tendency to gravitation in a stone is as unexplainable as thought in human brain.. If matter can—no one knows why—fall to the ground, then it can also—no one knows why—think. . . . . As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable, adhesion, gravitation,. . . we are faced by phenomena which are to our senses as mysterious as the WILL and THOUGHT in man—we find ourselves facing the incomprehensible, for such is every force in nature. Where is then that *matter* which you all pretend to know so well; and from which—being so familiar with it—you draw all your conclusions and explanations, and attribute to it all things? . . . That, which can be fully realized by our reason and senses, is but the superficial; they can never reach the true inner substance of things. Such was the opinion of Kant. If you consider that there is in a human head . . . some sort of a *spirit,* then you are obliged to concede the same to a stone. If your dead and utterly passive matter can manifest a tendency toward gravitation, or, like electricity, attract and repel, and send out sparks—then, as well as the brain, it can also think. In short, every particle of the so-called spirit, we can replace with an equivalent of matter, and every particle of matter replace with spirit. . . . Thus, it is not the Cartesian division of all things into matter and spirit that can ever be found philosophically exact; but only if we divide them into *will* and *manifestation*, which form of division has naught to do with the former, for it spiritualizes everything: all that, which is in the first instance real and objective—body and matter—it transforms into a representation, and every manifestation into will."‡

The *matter* of science may be for all objective purposes a

———————

* *Op. cit*., I, 59.

† While they are to a great extent identical with those of Esoteric Buddhism, the Secret Doctrine of the East.

‡ *Parerga and Paralipomena*, II, pp. 89, 90. Berlin, 1851. Cf. *Isis Unveiled*, Vol. I, p. 58.

———————

"dead and utterly passive matter"; to the Occultist not an atom of it can be dead—"Life is ever present in it." We send the reader who would know more about it to our article, "Transmigration of Life-Atoms."* What we are now concerned with is the doctrine of Nirvâna.

A "system of atheism" it may be justly called, since it recognizes neither God nor Gods—least of all a Creator, as it entirely rejects creation. The *fecit ex nihilo* is as incomprehensible to the Occult metaphysical Scientist as it is to the scientific Materialist. It is at this point that all agreement stops between the two. But if

such be the sin of the Buddhist and Brahman Occultist, then Pantheists and Atheists, and also theistical Jews—the Kabalists—must also plead "guilty" to it; yet no one would ever think of calling the Hebrews of the Kabalah "Atheists. " Except the Talmudistic and Christian exoteric systems, there never was a religious Philosophy, whether in the ancient or modern world, but rejected *a priori* the *ex nihilo* hypothesis, simply because Matter was always co-eternalized with Spirit.

Nirvâna, as well as the Moksha of the Vedāntins, is regarded by most of the Orientalists as a synonym of annihilation; yet no more glaring injustice could be done, and this capital error must be pointed out and disproved. On this most important tenet of the Brāhmo-Buddhistic system—the Alpha and Omega of "Being" or "Non-Being"—rests the whole edifice of Occult Metaphysics. Now the rectification of the great error concerning Nirvâna may be very easily accomplished with relation to the philosophically inclined, to those who,

In the glass of things temporal see the image of things spiritual.

On the other hand, to that reader who could never soar beyond the details of tangible material form, our explanation will appear meaningless. He may comprehend and even accept the logical inferences from the reasons given—the true spirit will ever escape his intuitions. The word "nihil" having been misconceived from the first, it is continually used as a sledge

———————

* [*B.C.W.* Vol. V, pp. 109-17.]

———————

hammer in the matter of Esoteric Philosophy. Nevertheless it is the duty of the Occultist to try and explain it.

Nirvâna and Moksha, then, as said before, have their being in non-being, if such a paradox be permitted to illustrate the meaning the better. Nirvâna, as some illustrious Orientalists have attempted to prove, does mean the "blowing-out"* of all sentient existence. It is like the flame of a candle burnt out to its last atom, and then suddenly extinguished. Quite so. Nevertheless, as the old Arhat Nāgasena affirmed before the king who taunted him: "Nirvâna *is*"—and Nirvâna is eternal. But the Orientalists deny this, and say it is not so. In their opinion Nirvâna is not a re-absorption in the Universal Force, not eternal bliss and rest, but it means literally "the blowing-out, the extinction, complete annihilation, and not absorption." The *Lankâvatâra* [section] quoted in support of their arguments by some Sanskritists, and which gives the different interpretations of Nirvâna by the Tīrthika-Brāhmans, is no authority to one who goes to primeval sources for information, namely, to the Buddha who taught the doctrine.† As well quote the Chārvāka Materialists in their support.

If we bring as an argument the sacred Jaina books, wherein the dying Gautama Buddha is thus addressed: "Arise into Nirvi [Nirvâna] from this decrepit body into which thou hast been sent. . . . Ascend into thy former abode, O blessed Avatāra"; and if we add that this seems to us the very opposite of nihilism, we may be told that so far it may only prove a contradiction, one more discrepancy in the Buddhist faith. If again we remind the reader that since Gautama is believed to appear

———————

* Prof. Max Müller, in a letter to *The Times* (April, 1857), maintained most vehemently that Nirvâna meant *annihilation* in the fullest sense of the word. *(Chips from a German Workshop*, I, 287.) But in 1869, in a lecture before the General Meeting of the Association of German Philologists at Kiel, "he distinctly declares his belief that the Nihilism attributed to Buddha's teaching forms no part of his doctrine, and that it is wholly wrong to suppose that Nirvâna means annihilation." (Trübner's *Amer. and Oriental Lit. Rec*., Oct. 16th, 1869.)

† [For Buddha's refutation of these views, see sections 18, 38 & 53 of D.T. Suzuki's tr. of *The Lankâvatâra Sūtra*, London, Routledge, 1932 & rprs.—*Compiler*.]

———————

occasionally, re-descending from his "former abode" for the good of humanity and His faithful congregation, thus making it incontestable that Buddhism does not teach final annihilation, we shall be referred to authorities to whom such teaching is ascribed. And let us say at once: Men are no authority for us in questions of conscience, nor ought they to be for anyone else. If anyone holds to Buddha's Philosophy, let him do and say as Buddha did and said; if a man calls himself a Christian, let him follow the commandments of Christ—not the interpretations of His many dissenting priests and sects.

In *A Buddhist Catechism* the question is asked:

> Are there any dogmas in Buddhism which we are required to accept on faith?
>
> A. No. we are earnestly enjoined to accept nothing whatever on faith; whether it be written in books, handed down from our ancestors, or taught by the sages. Our Lord Buddha has said that we must not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor rumors, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. "For this," says he, in concluding, "I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly."*

That Nirvâna, or rather, that state in which we are in Nirvâna, is quite the reverse of annihilation is suggested to us by our "reason and consciousness," and that is sufficient for us personally. At the same time, this fact being inadequate and very ill-adapted for the general reader, something more efficient may be added.

Without resorting to sources unsympathetic to Occultism, the *Kabalah* furnishes us with the most luminous and clear proofs

____

* See the *Kalama Sutta* of the *Anguttaranikāya*, as quoted in A *Buddhist Catechism*, by H. S. Olcott, President of the Theosophical Society, pp. 55, 56, Colombo, Ceylon, 1881. [Quest Miniature ed., pp. 62-63.]

____

that the term "nihil" in the minds of the Ancient Philosophers had a meaning quite different from that it has now received at the hands of Materialists. It means certainly "nothing"—or "no-thing." F. Kircher, in his work on the *Kabalah* and the Egyptian Mysteries* explains the term admirably. He tells his readers that in the *Zohar* the first of the Sephīrōth† has a name the significance of which is "the *Infinite*," but which was translated indifferently by the Kabalists as "Ens" and "Non-Ens" ("Being" and "Non-Being"); a *Being*, inasmuch as it is the *root* and source of all other beings; *Non-Being* because it [Ain-Soph—the Boundless and the Causeless, the Unconscious and the Passive Principle] resembles nought else in the Universe.

The author adds:

> This is the reason why St. Denis did not hesitate to call it *nihil*.

"Nihil" therefore stands—even with some Christian theologians and thinkers, especially with the earlier ones who lived but a few removes from the profound Philosophy of the initiated Pagans—as a synonym for the impersonal, divine Principle, the Infinite All, which is no Being or thing—the Ain-Soph, the Parabrahman

of the Vedānta. Now St. Denys was a pupil of St. Paul—an Initiate— and this fact makes everything clear.

The "Nihil" is *in esse* the Absolute Deity itself, the hidden Power or Omnipresence degraded by Monotheism into an anthropomorphic Being, with all the passions of a mortal on a grand scale. Union with That is not annihilation in the sense understood in Europe.‡ In the East annihilation in Nirvāna

---

* *Oedipus Aegyptiacus*, Vol. II, Pt. I, p. 291.

† Sephir, or Aditi (mystic Space). The Sephīrōth, be it understood, are identical with the Hindu Prajāpatis, the Dhyāni-Chohans of Esoteric Buddhism, the Zoroastrian Amshāspends, and finally with the Elōhīm —the "Seven Angels of the Presence" of the Roman Catholic Church.

‡ According to the Eastern idea, the All comes out from the One, and returns to it again. Absolute annihilation is simply unthinkable. Nor can eternal Matter be annihilated. Form may be annihilated; co-relations may change. That is all. There can be no such thing as annihilation—in the European sense—in the Universe.

---

refers but to matter: that of the visible as well as the invisible body, for the astral body, the personal double, is still matter, however sublimated. Buddha taught that the primitive Substance is eternal and unchangeable. Its vehicle is the pure, luminous ether, the boundless, infinite Space.

. . . not a void resulting from the absence of forms, but, on the contrary, the foundation of all forms . . . [This] denotes it to be the creation of *Māyā*, and all her works are as nothing before the *uncreated* being, SPIRIT, in whose profound and sacred repose all motion must cease for ever."*

Motion here refers only to illusive objects, to their change as opposed to perpetuity, rest—perpetual motion being the Eternal Law, the ceaseless Breath of the Absolute.

The mastery of Buddhistic dogmas can be attained only according to the Platonic method: from universals to particulars. The key to it lies in the refined and mystical tenets of spiritual influx and divine life.

Saith Buddha:

Whoever is unacquainted with my Law,† and dies in that state, must return to the earth till he becomes a perfect Samana [ascetic]. To achieve this object, he must destroy within himself the trinity of Māyā.‡ He must extinguish his passions, unite and identify himself with the Law 'the teaching of the Secret Doctrine', and comprehend the religion of annihilation. §

No, it is not in the dead-letter of Buddhistical literature that scholars may ever hope to find the true solution of its metaphysical subtleties. Alone in all antiquity the Pythagoreans understood them perfectly, and it is on the (to the average Orientalist and the Materialist) incomprehensible abstractions of Buddhism that Pythagoras grounded the principal tenets of his Philosophy.

---

* *Isis Unveiled*, I, 289.

† The Secret Law, the "Doctrine of the Heart," so called in contrast to the "Doctrine of the Eye," or exoteric Buddhism.

‡ "Illusion; matter in its triple manifestation in the earthly, and the astral or fontal Soul, or the body, and the Platonian dual Soul—the rational and the irrational one."

§ *Isis Unveiled*, I, 289.

Thus *annihilation* means, with the Buddhistical philosophy, only a dispersion of matter, in whatever form or *semblance* of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, *i.e*., change that shape; therefore, as something temporary, though seeming to be permanent, it is but an illusion, *Māyā*; for, as eternity has neither beginning nor end, the more or less prolonged duration of some particular form passes, as it were, like an instantaneous flash of lightning. Before we have the time to realize that we have seen it, it is gone and passed away for ever; hence, even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline. The latter changes, says the Buddhist, according to the merits or demerits of the person during his lifetime, and this is metempsychosis. When the spiritual *entity* breaks loose for ever from every particle of matter, then only it enters upon the eternal and unchangeable Nirvâna. He exists in Spirit, in *nothing*; as a form, a shape, a semblance, he is completely *annihilated*, and thus will die no more, for Spirit alone is no *Māyā*, but the only REALITY in an illusionary universe of ever-passing forms.

It is upon this Buddhist doctrine that the Pythagoreans grounded the principal tenets of their philosophy. "Can that Spirit, which gives life and motion, and partakes of the nature of light, be reduced to nonentity?" they ask. "Can that sensitive Spirit in brutes which exercises memory, one of the rational faculties, die, and become nothing?" And Whitelocke Bulstrode, in his able defence of Pythagoras, expounds this doctrine by adding: "If you say, they [the brutes] breathe their Spirits into the air, and there vanish, that is all that I contend for. The air, indeed, is the proper place to receive them, being according to Laertius, full of souls; and according to Epicurus, full of atoms. . . . the Principle of all things. For even this place wherein we walk and birds fly. . . is thus much of a spiritual nature, that it is invisible; therefore, may well be the receiver of forms, since the forms of all bodies are so; we can only hear and see its effects; the air itself is too fine, and above the capacity of the eye. What then is the aether that is in the region above. And what are the influences of forms that descend from thence?"* The *Spirits* of creatures, the Pythagoreans hold, who are emanations of the most sublimated portions of ether— emanations, *BREATHS*, *but not forms*. Ether is incorruptible,

____

* [*An Essay of Transmigration*, etc., pp. 29-30; 1692.]

____

all philosophers agree in that; and what is incorruptible *is so far from being annihilated* when it gets rid of the *form*, that it lays a good claim to *IMMORTALITY*.

"But what is that which has no body, no *form*; which is imponderable, invisible and indivisible, that which exists, and yet *is not*?" ask the Buddhists. "It is Nirvâna," is the answer. It is *NOTHING*, not a region, but rather a state.*

____

* *Isis Unveiled*, I, 290.

____

Collected Writings VOLUME XIV

THE SECRET BOOKS OF "LAM-RIM" AND DZYAN

The *Book of Dzyan*—from the Sanskrit word "Dhyāna" (mystic meditation)—is the first volume of the Commentaries upon the seven secret folios of *Kiu-te*, and a Glossary of the public works of the same name. Thirty-five volumes of *Kiu-te* for exoteric purposes and the use of the laymen may be found in the possession of the Tibetan Gelugpa Lamas, in the library of any monastery; and also fourteen books of Commentaries and Annotations on the same by the initiated Teachers.

Strictly speaking, those thirty-five books ought to be termed "The Popularised Version" of the Secret Doctrine, full of myths, blinds, and errors; the fourteen volumes of *Commentaries*, on the other hand—with their translations, annotations, and an ample glossary of Occult terms, worked out from one small archaic folio, the *Book of the Secret Wisdom of the World**—contain a digest of all the Occult Sciences. These, it appears, are kept secret and apart, in the charge of the Teshu-Lama of Shigatse. The *Books of Kiu-te* are comparatively modern, having been edited within the last millennium, whereas, the earliest volumes of the *Commentaries* are of untold antiquity, some fragments of the original cylinders having been preserved. With the exception that they explain and correct some of the too fabulous, and to every appearance, grossly-exaggerated accounts in the *Books of Kiu-te*† —properly so

____

* It is from the texts of all these works that the Secret Doctrine has been given. The original matter would not make a small pamphlet, but the explanations and notes from the Commentaries and Glossaries might be worked into ten volumes as large as *Isis Unveiled*.

† The monk Horace Della Penna makes considerable fun in his *Memoirs* (see Clements Markham's *Narratives . . . of Tibet*) of certain statements in the *Books of Kiu-te*. He brings to the notice of the Christian public "the great mountain 160,000 leagues high" (a Tibetan league consisting of five miles) in the Himālayan Range. "According to their law," he says, "in the west of this world, is an eternal world, . . . a paradise, and in it a Saint called Hopahme, which means 'Saint of Splendour and Infinite Light.' This Saint has many disciples who are all Chang-Chub," which means, he adds in a footnote, "the Spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas, . . . so that they may help the living." Which means that the

____

called—the *Commentaries* have little to do with these. They stand in relation to them as the Chaldaeo-Jewish *Kabalah* stands to the Mosaic Books. In the work known as the *Avatamsaka Sutra*, in section: "The Supreme Ātman [Soul] as manifested in the character of the Arhats and Pratyeka-Buddhas," it is stated that:

> Because from the beginning all sentient creatures have confused the truth and embraced the false, therefore there came into existence a hidden knowledge called Ālaya Vijńāna.

"Who is in possession of the true knowledge?" is asked. "The great Teachers of the Snowy Mountain," is the response.

These "great Teachers" have been known to live in the "Snowy Range" of the Himālayas for countless

ages. To deny in the face of millions of Hindus the existence of their great Gurus, living in the Âśramas scattered all over the Trans-or the Cis-Himālayan slopes, is to make oneself ridiculous in their eyes. When the Buddhist Savior appeared in India, their Âśramas—for it is rarely that these great Men are found in Lamaseries, unless on a short visit—were on the spots they now occupy, and that even before the Brāhmans themselves came from Central Āsia to settle on the Indus. And before that more than one Āryan Dvija of fame and historical renown had sat at their feet, learning that which culminated later on in one or another of the great philosophical schools. Most of these Himālayan Bhante were Āryan Brāhmans and ascetics.

No student, unless very advanced, would be benefited by the

____

presumably "dead" Jang-Chhub (not "Chang-chub") are simply living Bodhisattvas, some of those known as Bhante ("the Brothers"). As to the "mountain 160,000 leagues high," the *Commentary* which gives the key to such statements explains that according to the code used by the writers, "to the west of the 'Snowy Mountain' 160 leagues [the cyphers being a blind] from a certain spot and by a direct road, is the Bhante Yul [the country or 'Seat of the Brothers'], the residence of Mahā-Chohan, . . ." etc. This is the real meaning. The "Hopahme" of Della Penna is—the Mahā-Chohan, the Chief. [See *Lucifer*, Vol. XV, p. 14 & *B.C.W.* Vol. VI, pp. 100-01 for "Tibetan Teachings" article.]

____

perusal of those exoteric volumes.* They must be read with a key to their meaning, and that key can only be found in the *Commentaries*. Moreover there are some comparatively modern works that are positively injurious so far as a fair comprehension of even exoteric Buddhism is concerned. Such are the *Buddhist Cosmos*, by Bonze Jin-chan of Peking; the *Shing-Tao-ki* (*or The Records of the Enlightenment of Tathāgata*), by Wang-Puh—seventh century; *Hi-shai Sūtra* (or *Book of Creation*), and some others.

____

* In some MSS. notes before us, written by Gelong (priest) Thango-pa Chhe-go-mo, it is said: "The few Roman Catholic missionaries who have visited our land (under protest) in the last century and have repaid our hospitality by turning our sacred literature into ridicule, have shown little discretion and still less knowledge. It is true that the Sacred Canon of the Tibetans, the *Bkah-hgyur* and *Bstan-hgyur*, comprises 1707 distinct works—1083 public and 624 secret volumes, the former being composed of 350 and the latter of 77 volumes folio. May we humbly invite the good missionaries, however, to tell us when they ever succeeded in getting a glimpse of the last-named secret folios? Had they even by chance seen them I can assure the Western Pandits that these manuscripts and folios could never be understood even by a born Tibetan without a key (*a*) to their peculiar characters, and (*b*) to their hidden meaning. In our system every description of locality is figurative, every name and word purposely veiled; and one has first to study the mode of deciphering and then to learn the equivalent secret terms and symbols for nearly every word of the religious language. The Egyptian enchorial or hieratic system is child's play to our sacerdotal puzzles."

____

TSONG-KHA-PA
1357-1419
Reproduced courtesy of Geshe Tsultrim
Gyeltsen, Los Angeles

AMITA BUDDHA, KWAN-SHAI-YIN, AND KWAN-YIN—WHAT THE "BOOK OF DZYAN" AND THE LAMASERIES OF TSONG-KHA-PA SAY

As a supplement to the *Commentaries* there are many secret folios on the lives of the Buddhas and Bodhisattvas, and among these there is one on Prince Gautama and another on His reincarnation in Tsong-Kha-pa. This great Tibetan Reformer of the fourteenth century, said to be a direct incarnation of Amita-Buddha, is the founder of the secret School near Shigatse, attached to the private retreat of the Teshu-Lama. It is with Him that began the regular system of Lamaic incarnations of Buddhas (Sang-gyas), or of Sākya-Thub-pa (Sākyamuni). Amida or Amita-Buddha is called by the author of *Chinese Buddhism,* a mythical being. He speaks of Amida-Buddha *(Ami-to Fo)* a fabulous personage, worshipped assiduously—like Kwan-yin—by the Northern Buddhists, but unknown in Siam, Burma, and Ceylon.*

Very likely. Yet Amida-Buddha is not a "fabulous" personage, since *(a)* "Amida" is the Senzar form of "Ādi"; "Ādi-Buddhi" and "Ādi-Buddha,"† as already shown, existed ages ago as a Sanskrit term for "Primeval Soul" and "Wisdom"; and (*b*) the name was applied to Gautama Sākyamuni, the last Buddha in India, from the seventh century, when Buddhism was introduced into Tibet. "Amitābha" (in Chinese, "Wu-liang-sheu") means literally "Boundless Age," a synonym of "Ain-Soph," the "Ancient of Days,"and is an epithet that connects Him directly with the Boundless Ādi-Buddhi (primeval and Universal Soul) of the Hindus, as well as with the Anima Mundi of all the ancient nations of Europe and the Boundless and Infinite of the Kabalists. If Amitābha be a fiction of the Tibetans, or a new form of Wu-liang-sheu, "a fabulous personage," as the author-compiler of *Chinese Buddhism* tells his

____

* *Chinese Buddhism,* p. 171, by Rev. J. Edkins.

† "Buddhi" is a Sanskrit term for "discrimination" or intellect (the sixth principle), and "Buddha" is "wise," "wisdom," and also the planet Mercury. [Budha].

____

HIS HOLINESS, THE XIVth DALAI LAMA
Born July 6, 1935

readers, then the "fable" must be a very ancient one. For on another page he says himself that the addition to the canon, of the books containing the

. . . legends of Kwan-yin and of the Western heaven with its Buddha, Amitābha, was also previous to the Council of Cashmere, a little before the beginning of our era.*

and he places

the origin of the primitive Buddhist books which are common to the Northern and Southern Buddhists . . . . before 246 B.C.

Since Tibetans accepted Buddhism only in the seventh century A.D., how comes it that they are charged with inventing Amita-Buddha? Besides which, in Tibet, Amitābha is called Od-pag-med, which shows that it is not the name but the abstract idea that was first accepted of an unknown, invisible, and Impersonal Power—taken, moreover, from the Hindu "Ādi-Buddhi," and not from the Chinese "Amitābha."† There is a great difference between the popular Od—pag-med (Amitābha) who sits enthroned in Devachan (Sukhāvatī), according to the *Mani Kah-'bum* Scriptures—the oldest *historical* work in Tibet, and the philosophical abstraction called Amita-Buddha, the name being passed now to the earthly Buddha, Gautama.

----

* This curious contradiction may be found in *Chinese Buddhism,* pp. 171, 273-74. The reverend author assures his readers that "to the philosophic Buddhists . . . Amitābha Yoshi Fo, and the others are nothing but signs of ideas" (p. 236). Very true. But so should be all other deific names, such as Jehovah, Allah, etc., and if they are not simply "signs of ideas" this would only show that minds that receive them otherwise are not "philosophic"; it would not at all afford serious proof that there are personal, living Gods of these names in reality.

† The Chinese Amitābha (Wu-liang-sheu) and the Tibetan Amitābha (Od-pag-med) have now become personal Gods, ruling over and living in the celestial region of Sukhāvatī, or Tushita (Tibetan: Devachan); while Ādi-Buddhi, of the philosophic Hindu, and Amita-Buddha of the philosophic Chinese and Tibetan, are names for universal, primeval ideas.

Collected Writings VOLUME XIV

TSONG-KHA-PA.—LOHANS IN CHINA

In an article, "Reincarnations in Tibet," everything that could be said about Tsong-kha-pa was published.* It was stated that this reformer was not, as is alleged by Pārsī scholars, an incarnation of one of the celestial Dhyānis, or the five heavenly Buddhas, said to have been created by Sākyamuni after he had risen to Nirvâna, but that he was an incarnation of Amita-Buddha Himself. The records preserved in the Gon-pa, the chief Lamasery of Tashi-lhumpo, show that Sang-gyas left the regions of the "Western Paradise" to incarnate Himself in Tsong-kha-pa, in consequence of the great degradation into which His secret doctrines had fallen.

Whenever made too public, the Good Law of Cheu [magical powers] fell invariably into sorcery or "black magic." The Dvijas, the Hoshang [Chinese monks] and the Lamas could alone be entrusted safely with the formulae .

Until the Tsong-kha-pa period there had been no Sang-gyas (Buddha) incarnations in Tibet.

Tsong-kha-pa gave the signs whereby the presence of one of the twenty-five Bodhisattvas† or of the Celestial Buddhas (Dhyāni-Chohans) in a human body might be recognized, and He strictly forbade necromancy. This led to a split amongst the Lamas, and the malcontents allied themselves with the aboriginal Böns against the reformed Lamaism. Even now they form a powerful sect, practising the most disgusting rites all over Sikkim, Bhutān, Nepal, and even on the borderlands of Tibet. It was worse then. With the permission of the Tda-shu or Teshu Lama,‡ some hundred Lohans (Arhats), to avert strife, went to

—————

* See *The Theosophist,* Vol. III, March, 1882, pp. 146-48. [*B.C.W.*, Vol. IV, pp. 8-19.]

† The intimate relation of the twenty-five Buddhas (Bodhisattvas) with the twenty-five Tattvas (the Conditioned or Limited) of the Hindus is interesting.

‡ It is curious to note the great importance given by European Orientalists to the Dalai Lamas of Lhasa, and their utter ignorance as to the Tda-shu (or Teshu) Lamas, while it is the latter who began the hierarchical series of Buddha-incarnations, and are *de facto* the "popes"

—————

settle in China in the famous monastery near Tien-t'-ai, where they soon became subjects for legendary lore, and continue to be so to this day. They had been already preceded by other Lohans,

The world-famous disciples of Tathāgata, called the "sweet-voiced" on account of their ability to chant the Mantras with magical effect.*

The first ones came from Kashmir in the year 3,000 of Kali-Yuga (about a century before the Christian era),† while the last ones arrived at the end of the fourteenth century, 1,500 years later; and, finding no room for themselves at the lamasery of Yihigching, they built for their own use the largest monastery of all on the sacred island of Pu-to (Buddha, or Put, in Chinese), in the province of Chusan. There the Good Law, the

—————

in Tibet: the Dalai Lamas are the creations of Nabang-lob-Sang, the Tda-shu Lama, who was Himself the sixth incarnation of Amita, through Tsong-kha-pa, though very few seem to be aware of that fact. [Actually

the fifth Dalai Lama installed his Guru as the first Tashi lama about 1640. This is explained further in *B.C.W. Vol. IV, p.* 12 fn. *Compiler.*]

* The chanting of a Mantra is not a prayer, but rather a magical sentence in which the law of Occult causation connects itself with, and depends on, the will and acts of its singer. It is a succession of Sanskrit sounds, and when its string of words and sentences is pronounced according to the magical formulae in the *Atharva-Veda,* but understood by the few, some Mantras produce an instantaneous and very wonderful effect. In its esoteric sense it contains the Vāch (the "mystic speech"), which resides in the Mantra, or rather in its sounds, since it is according to the vibrations, one way or the other, of ether that the effect is produced. The "sweet singers" were called by that name because they were experts in Mantras. Hence the legend in China that the singing and melody of the Lohans are heard at dawn by the priests from their cells in the monastery of Fang-Kwang. (See *Biography of Chi-Kai* in Tien-tai-nan-tchi.) [Also see *Chih-I* by Leon Hurvitz, Bruxelles Juillet, 1962.]

† The celebrated Lohan, Mādhyantika, who converted the king and whole country of Kashmir to Buddhism, sent a body of Lohans to preach the Good Law. He was the sculptor who raised to Buddha the famous statue one hundred feet high, which Hiuen-Tsang saw at Dardu, to the north of the Punjab. As the same Chinese traveller mentions a temple ten Li from Peshawar—350 feet round and 850 feet high which was at his time (A.D. 650) already 850 years old, Koeppen thinks that so far back as 292 B.C. Buddhism was the prevalent religion in the Punjab.

—————

A LOHAN OF CHINA
In *Chinese Pottery Statue of a Lohan,*
Printed by the British Museum.

"Doctrine of the Heart," flourished for several centuries. But when the island was desecrated by a mass of Western foreigners, the chief Lohans left for the mountains of———. In the Pagoda of Pi-yün-si, near Peking, one can still see the "Hall of the Five-hundred Lohans." There the statues of the first-comers are arranged

below, while one solitary Lohan is placed quite under the roof of the building, which seems to have been built in commemoration of their visit.

The works of the Orientalists are full of the direct landmarks of Arhats (Adepts), possessed of thaumaturgic powers, but these are spoken of—whenever the subject cannot be avoided —with unconcealed scorn. Whether innocently ignorant of, or purposely ignoring, the importance of the Occult element and symbology in the various Religions they undertake to explain, short work is generally made of such passages, and they are left untranslated. In simple justice, however, it should be allowed that much as all such miracles may have been exaggerated by popular reverence and fancy, they are neither less credible nor less attested in "heathen" annals than are those of the numerous Christian Saints in the church chronicles. Both have an equal right to a place in their respective histories.

If, after the beginning of persecution against Buddhism, the Arhats were no more heard of in India, it was because, their vows prohibiting retaliation, they had to leave the country and seek solitude and security in China, Tibet, Japan, and elsewhere. The sacerdotal powers of the Brāhmans being at that time unlimited, the Simons and Apolloniuses of Buddhism had as much chance of recognition and appreciation by the Brāhmanical Irenaeuses and Tertullians as had their successors in the Judaean and Roman worlds. It was a historical rehearsal of the dramas that were enacted centuries later in Christendom. As in the case of the so-called "Heresiarchs" of Christianity, it was not for rejecting the *Vedas* or the sacred Syllable that the Buddhist Arhats were persecuted, but for understanding too well the secret meaning of both. It was simply because their knowledge was regarded as dangerous and their presence in India unwelcome, that they had to emigrate.

Nor were there a smaller number of Initiates among the Brāhmans themselves. Even today one meets most wonderfully-gifted Sādhus and Yogins, obliged to keep themselves unnoticed

and in the shadow, not only owing to the absolute secrecy imposed upon them at their Initiation but also for fear of the Anglo-Indian tribunals and courts of law, wherein judges are determined to regard as charlatanry, imposition, and fraud the exhibition of, or claim to, any abnormal powers, and one may judge of the past by the present. Centuries after our era the Initiates of the inner temples and the Mathams (monastic communities) chose a superior council, presided over by an all-powerful Brahm-Ātmā, the Supreme Chief of all those Mahātmas. This pontificate could be exercised only by a Brāhman who had reached a certain age, and he it was who was the sole guardian of the mystic formula, and he was the Hierophant who created great Adepts. He alone could explain the meaning of the sacred word, AUM, and of all the religious symbols and rites. And whosoever among those Initiates of the Supreme Degree revealed to a profane a single one of the truths, even the smallest of the secrets entrusted to him, had to die; and he who received the confidence was put to death.

But there existed, and still exists to this day, a Word far surpassing the mysterious monosyllable, and which renders him who comes into possession of its key nearly the equal of Brahman. The Brahmātmās alone possess this key, and we know that to this day there are two great Initiates in Southern India who possess it. It can be passed only at death, for it is the "Lost Word." No torture, no human power, could force its disclosure by a Brāhman who knows it; and it is well guarded in Tibet.

Yet this secrecy and this profound mystery are indeed disheartening, since they alone—the Initiates of India and Tibet —could thoroughly dissipate the thick mists hanging over the history of Occultism, and force its claims to be recognized. The Delphic injunction, *"Know thyself,"* seems for the few in this age. But the fault ought not to be laid at the door of the Adepts, who have done all that could be done, and have gone as far as Their rules permitted, to open the eyes of the world. Only, while the European shrinks from public obloquy and the ridicule unsparingly thrown on Occultists, the Asiatic is being discouraged by his own Pandits. These profess to labor under the gloomy impression that no Bīja Vidyā, no Arhatship (Adeptship), is possible during the Kali-Yuga (the "Black Age")

we are now passing through. Even the Buddhists are taught that the Lord Buddha is alleged to have prophesied that the power would die out in "one millennium after His death." But this is an entire mistake. In the *Dīgha-Nikāya* the Buddha says:

> Hear, Subhadra! The world will never be without Rahats, if the ascetics in my congregations well and truly keep my precepts

A similar contradiction of the view brought forward by the Brāhmans is made by Krishna in the *Bhagavad-Gītā,* and there is further the actual appearance of many Sādhus and miracle-workers in the past, and even in the present age. The same holds good for China and Tibet. Among the commandments of Tsong-kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the "white barbarians," every century, at a certain specified period of the cycle. Up to the present day none of these attempts has been very successful. Failure has followed failure. Have we to explain the fact by the light of a certain prophecy? It is said that up to the time when Pan-chhen-rin-po-chhe (the Great Jewel of Wisdom)* condescends to be reborn in the land of the Pelings (Westerners), and appearing as the Spiritual Conqueror (Chom-den-da), destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of Peling-pa (Europe): her sons will listen to no one. Another prophecy declares that the Secret Doctrine shall remain in all its purity in Bod-yul (Tibet), only to the day that it is kept free from foreign invasion. The very visits of Western natives, however friendly, would be baneful to the Tibetan populations. This is the true key to Tibetan exclusiveness.†

____

* A title of the Tashi-lhunpo Lama.

† [See *Lucifer,* Vol. XV, pp. 97-98 and *B.C.W.* Vol. VI, p. 105.]

Collected Writings VOLUME XIV

A FEW MORE MISCONCEPTIONS CORRECTED

Notwithstanding widespread misconceptions and errors— often most amusing to one who has a certain knowledge of the true doctrines—about Buddhism generally, and especially about Buddhism in Tibet, all the Orientalists agree that the Buddha's foremost aim was to lead human beings to salvation by teaching them to practice the greatest purity and virtue, and by detaching them from the service of this illusionary world, and the love of one's still more illusionary—because so evanescent and unreal—body and physical self. And what is the good of a virtuous life, full of privations and suffering, if the only result of it is to be annihilation at the end? If even the attainment of that supreme perfection which leads the Initiate to remember the whole series of his past lives, and to foresee that of the future ones, by the full development of that inner, divine eye in him, and to acquire the knowledge that unfolds the causes* of the ever-recurring cycles of existence, brings him finally to non-being, and nothing more— then the whole system is idiotic, and Epicureanism is far more philosophical than *such* Buddhism. He who is unable to comprehend the subtle, and yet so potent, difference between existence in a material or physical state and a purely spiritual existence—Spirit or "Soul-life"—will never appreciate at their full value the grand teachings of the Buddha, even in their exoteric form. Individual or personal existence is the cause of pains and sorrows; collective and impersonal life-eternal is full of divine bliss and joy for ever, with neither causes nor effects to darken its light. And the hope for such a life-eternal is the keynote of the whole of Buddhism. If we are told that impersonal existence is no existence at all, but amounts to annihilation, as was maintained by some French reincarnationists, then we would ask: What difference can it make in the spiritual perceptions of an Ego whether he enter Nirvâna loaded with the recollections only of his own personal lives—

---

* The twelve Nidānas, called in Tibetan Ten-brel Chug-nyi, which are based upon the "Four Truths."

---

tens of thousands according to the modern reincarnationists—or whether merged entirely in the Parabrahmic state, it becomes one with the All, with the absolute knowledge and the absolute feeling of representing collective humanities? Once that an Ego lives only ten distinct individual lives he must necessarily lose his one self, and become mixed

up—merged, so to say—with these ten selves. It really seems that so long as this great mystery remains a dead letter to the world of Western thinkers, and especially to the Orientalists, the less the latter undertake to explain it, the better for Truth.

Of all the existing religious Philosophies, Buddhism is the least understood. The Lassens, Webers, Wassilyev, the Burnoufs and Juliens, and even such "eye-witnesses" of Tibetan Buddhism as Csoma de Körös and the Schlagintweits, have hitherto only added perplexity to confusion. None of these has ever received his information from a genuine Gelugpa source: all have judged Buddhism from the bits of knowledge picked up at Tibetan frontier lamaseries, in countries thickly populated by Bhutanese and Lepchas, Böns, and red-capped Dugpas, along the line of the Himālayas. Hundreds of volumes purchased from Buriats, Shamans, and Chinese Buddhists, have been read and translated, glossed and misinterpreted according to invariable custom. Esoteric Schools would cease to be worthy of their name were their literature and doctrines to become the property of even their profane co-religionists—still less of the Western public. This is simple common sense and logic. Nevertheless this is a fact which our Orientalists have ever refused to recognize: hence they have gone on, gravely discussing the relative merits and absurdities of idols, "soothsaying tables," and "magical figures of Phurbu" on the "square tortoise." None of these have anything to do with the real philosophical Buddhism of the Gelugpa, or even of the most educated among the Sakyapa and Kadampa sects. All such "plates" and sacrificial tables, Chinsreg magical circles, etc., were avowedly got from Sikkim, Bhutan, and Eastern Tibet, from Böns and Dugpas. Nevertheless, these are given as characteristics of Tibetan Buddhism! It would be as fair to judge the unread Philosophy of Bishop Berkeley after studying Christianity in the clown-worship of Neapolitan *lazzaroni,* dancing a mystic jig before the idol of St. Pip, or carrying the

ex-voto in wax of the phallus of SS. Cosmo and Domiano, at Tsernie.

It is quite true that the primitive Srāvakas (listeners or hearers) and the Sramanas (the "thought-restrainers" and the "pure") have degenerated, and that many Buddhist sects have fallen into mere dogmatism and ritualism. Like every other Esoteric, half-suppressed teaching, the words of the Buddha convey a double meaning, and every sect has gradually come to claim to be the only one knowing the correct meaning, and thus to assume supremacy over the rest. Schism has crept in, and has fastened, like a hideous cancer, on the fair body of early Buddhism. Nāgārjuna's Mahāyāna ("Great Vehicle") School was opposed by the Hīnayāna (or "Little Vehicle") System, and even the Yogacharyā of Aryāsanga became disfigured by the yearly pilgrimage from India to the shores of Mansarovara, of hosts of vagabonds with matted locks who play at being Yogins and Fakirs, preferring this to work. An affected detestation of the world, and the tedious and useless practice of the counting of inhalations and exhalations as a means to produce absolute tranquillity of mind or meditation, have brought this school within the region of Hata-Yoga, and have made it heir to the Brāhmanical Tīrthikas. And though its

Srotāpatti, its Sakridâgâmin, Anāgāmin, and Arhats,* bear the same names in almost every school, yet the doctrines of each differ greatly, and none of these is likely to gain real Abhijñas (the supernatural abnormal five powers).

One of the chief mistakes of the Orientalists when judging on "internal(?) evidence," as they express it, was that they assumed that the Pratyeka-Buddhas, the Bodhisattvas, and the "Perfect" Buddhas were a later development of Buddhism.

---

* The Srotāpatti is one who has attained the *first* Path of comprehension in the real and the unreal; the Sakridāgāmin is the candidate for one of the higher Initiations: "one who is to receive birth once more"; the Anāgāmin is he who has attained the "third Path," or literally, "he who will not be reborn again" *unless he so wishes it,* having the option of being reborn in any of the "worlds of the Gods," or of remaining in Devachan, or of choosing an earthly body with a philanthropic object. An Arhat is one who has reached the highest Path; he may merge into Nirvâna at will, while here on earth.

For on these three chief degrees are based the seven and twelve degrees of the Hierarchy of Adeptship. The first are those who have attained the Bodhi (wisdom) of the Buddhas, but do not become Teachers. The human Bodhisattvas are candidates, so to say, for perfect Buddhaship (in Kalpas to come), and with the option of using their powers now if need be. "Perfect" Buddhas are simply "perfect" Initiates. All these are men, and not disembodied Beings, as is given out in the Hīnayāna exoteric books. Their correct character may be found only in the secret volumes of Lugrub or Nāgārjuna, the founder of the Mahāyāna system, who is said to have been initiated by the Nāgas (fabulous "Serpents," the veiled name for an Initiate or Mahatma). The fabled report found in Chinese records that Nāgārjuna considered his doctrine to be in opposition to that of Gautama Buddha, until he discovered from the Nāgas that it was precisely the doctrine that had been secretly taught by Sākyamuni Himself, is an allegory, and is based upon the reconciliation between the old Brāhmanical secret Schools in the Himālayas and Gautama's Esoteric teachings, both parties having at first objected to the rival schools of the other. The former, the parent of all others, had been established beyond the Himālayas for ages before the appearance of Sākyamuni. Gautama was a pupil of this; and it was with them, those Indian Sages, that He had learned the truths of the Sunyata, the emptiness and impermanence of every terrestrial, evanescent thing, and the mysteries of Prajña-Pāramitā, or "knowledge across the River," which finally lands the "Perfect One" in the regions of the One Reality. But His Arhats were not Himself. Some of them were ambitious, and they modified certain teachings after the great councils, and it is on account of these "heretics" that the Mother-School at first refused to allow them to blend their schools, when persecution began driving away the Esoteric Brotherhood from India. But when finally most of them submitted to the guidance and control of the chief Âśramas, then the Yogacharyā of Āryāsanga was merged into the oldest Lodge. For it is *there* from time immemorial that has lain concealed the final hope and light of the world, the salvation of mankind. Many

are the names of that School and land, the name of the latter being now regarded by the Orientalists as the mythic name of a fabulous country. It is from this mysterious land

nevertheless, that the Hindu expects his Kalki-Avatāra, the Buddhist his Maitreya, the Pārsī his Saoshyant and the Jew his Messiah, and so would the Christian expect thence his Christ— if he only knew of it.

There, and there alone, reigns Parinishpanna (Yong-Grüb), the absolutely perfect comprehension of Being and Non-Being, the changeless true Existence in Spirit, even while the latter is seemingly still in the body, every inhabitant thereof being a Non-Ego because he has become the Perfect Ego. Their voidness is "self-existent and perfect"—if there were profane eyes to sense and perceive it—because it has become absolute; the unreal being transformed into conditionless Reality, and the realities of this, our world, having vanished in their own nature into thin (non-existing) air. The "Absolute Truth" (Don-dampa'i-den pa; Sanskrit: Paramārthasatya), having conquered "relative truth" (Kun zab chi-den pa; Sanskrit: Samvritisatya), the inhabitants of the mysterious region are thus supposed to have reached the state called in mystic phraseology Svasamvedanā ("self-analyzing reflection") and Paramārtha, or that absolute consciousness of the personal merged into the impersonal Ego, which is above all, hence above illusion in every sense. Its "Perfect" Buddhas and Bodhisattvas may be on every nimble Buddhist tongue as celestial—therefore unreachable Beings, while these names may suggest and say nothing to the dull perceptions of the European profane. What matters it to Those who, being in this world, yet live outside and far beyond our illusive earth! Above Them there is but one class of Nirvānīs, namely, the Cho-ku (Dharmakāya), or the Nirvānīs "without remains"—the pure Arupa, the formless Breaths.*

———————

* It is an erroneous idea which makes the Orientalists take literally the teaching of the Mahāyāna School about the three different kinds of bodies, namely, the Tul-pa'i-Ku, the Long-chod-Dzog-pa'i-Ku, and the Cho-Ku, as all pertaining to the Nirvānic condition. There are two kinds of Nirvâna: the earthly, and that of the purely disembodied Spirits. These three "bodies" are the three envelopes—all more or less physical—which are at the disposal of the Adept who has entered and crossed the six Pāramitās, or "Paths" of Buddha. Once He enters upon the seventh, He can return no more to earth. [See Csoma, *Journal of the Asiatic Society of Bengal,* 1st series, Vol. VII (1838), p. 142ff; and Schott, *Buddhismus,* p. 9 who give it otherwise. Cited on p. 38 of Schlagintweit's *Buddhism in Tibet*.]

———————

Thence emerge occasionally the Bodhisattvas in their Tulpa'i-Ku (or Nirmānakāya)

body and, assuming an ordinary appearance, they teach men. There are conscious, as well as unconscious, incarnations.

Most of the doctrines contained in the Yogacharyā, or Mahāyāna systems are Esoteric, like the rest. One day the profane Hindu and Buddhist may begin to pick the *Bible* to pieces, taking it literally. Education is fast spreading in Asia, and already there have been made some attempts in this direction, so that the tables may then be cruelly turned on the Christians. Whatever conclusions the two may arrive at, they will never be half as absurd and unjust as some of the theories launched by Christians against their respective Philosophies. Thus, according to Spence Hardy, at death the Arhat enters Nirvâna:

That is, he ceases to exist.*

And, agreeably to MajorJacob, the Jīvanmukta,

Absorbed into Brahma, enters upon an unconscious and stonelike existence. †

Samkarāchārya is shown as saying in his prolegomena to the *Śvetaśvatara Upanishad:*

Gnosis, once arisen, requires nothing farther for the realization of its result: it needs *subsidia* only that it may arise.

The Theosophist, it has been argued, as long as he lives, may do good and evil as he chooses, and incur no stain, such is the efficacy of gnosis. And it is further alleged that the doctrine of Nirvâna lends itself to immoral inferences, and that the Quietists of all ages have been taxed with immortality.‡

According to Wassilyev § and Csoma de Körös: ‖

---

* [See A *Manual of Buddhism, p.* 39 of an offset reprint of the 1853 ed. in: *The Chowkhamba Sanskrit Studies Series,* Vol. LVI, Varanasi, 1967.]

† *Vedānta-Sāra,* translated by Major Jacob, p. 119.

‡ *Ibid., p.* 122.

§ *Der Buddhismus,* pp. 327, 357, *et seq.,* quoted by Schlagintweit. (See pp. 41-45).

Buddhism in Tibet, p. 41.

The Prasanga school obtained its name from the peculiar mode which it adopted of deducing the absurdity and erroneousness of every esoteric opinion. *

Correct interpretations of Buddhist Philosophy are crowned by that gloss on a thesis from the Prasanga School, that

Even an Arhat goes to hell in case he doubt anything,†

thus making of the most free-thinking religion in the world a blind-faith system. The "threat" refers simply to the well-known law that even an Initiate may fail, and thus have his object utterly ruined, if he doubt for one moment the efficacy of his psychic powers—the alphabet of Occultism, as every Kabalist well knows.

The Tibetan sect of the Ngo-vo-nyid-med par Mraba ("they who deny existence," or "regard nature as Māyā")‡ can never be contrasted for one moment with some of the nihilistic or materialistic schools of India, such as the Chārvāka. They are pure Vedāntins—if anything—in their views. And if the Yoga-charyās may be compared with, or called the Tibetan Visishtadvaitīs, the Prasanga School is surely the Advaita Philosophy of the land. It was divided into two: one was originally founded by Bhāvaviveka, the Svātantrika Mādhyamika School, and the other by Buddhapālita; both have their exoteric and esoteric divisions. It is necessary to belong to the latter to know anything of the esoteric doctrines of that sect, the most metaphysical and philosophical of all. Chandrakirti (Dava Dagpa) wrote his commentaries on the Prasanga doctrines and taught publicly; and he expressly states that there are two ways of entering the "Path" to Nirvâna. Any virtuous man can reach by Naljor-ngonsum ("meditation by self-perception"), the intuitive comprehension of the four Truths, without either

———————

* *Ibid*.

† *Buddhism in Tibet*, p. 44.

‡ They maintain also the existence of One Absolute pure Nature, Parabrahman; the illusion of everything outside of it; the leading of the individual Soul—a Ray of the "Universal"—into the true nature of existence and things by Yoga alone.

———————

belonging to a monastic order or having been initiated. In this case it was considered as a heresy to maintain that the visions which may arise in consequence of such meditation, or Vijñâna (internal knowledge)*, are not susceptible of errors (Namtog or false visions), for they are. Ālaya alone having an absolute and eternal existence, can alone have absolute knowledge; and even the Initiate, in his Nirmânakâya† body may commit an occasional mistake in accepting the false for the true in his explorations of the "Causeless" World. The Dharmakāya Bodhisattva is alone infallible, when in real Samādhi. Ālaya, or Nying-po, being the root and basis of all, invisible and incomprehensible to human eye and intellect, it can reflect only its reflection—not Itself. Thus that reflection will be mirrored like the moon in tranquil and clear water only in the passionless Dharmakāya intellect, and will be distorted by the flitting image of everything perceived in a mind that is itself liable to be disturbed.

In short, this doctrine is that of the Rāja-Yoga in its practice of the two kinds of the Samādhi state; one of the "Paths" leading to the sphere of bliss (Sukhāvatī or Devachan), where man enjoys perfect, unalloyed happiness, but is yet still connected with personal existence; and the other the Path that leads to entire emancipation from the worlds of

illusion, self, and unreality. The first one is open to all and is reached by merit simply; the second—a hundredfold more rapid—is reached through knowledge (Initiation). Thus the followers of the Prasanga School are nearer to Esoteric Buddhism than are the Yogacharyās; for their views are those of the most secret Schools, and only the echo of these doctrines is heard in the [texts by] Jam-yang-shay-ba‡ and other works in public

* *Ibid*. p. 44.

† Nirmānakāya (also Nirvānakāya, vulg.) is the body or Self "with remains," or the influence of terrestrial attributes, however spiritualized, clinging yet to that Self. An Initiate in Dharmakāya, or in NirvāŠa "without remains," is the Jīvanmukta, the Perfect Initiate, who separates his Higher Self entirely from his body during Samādhi.

‡ [H.P.B. is possibly referring to his textbook *Great Exposition of the Tenets*; commented on and partially translated by Jeffrey Hopkins in his *Meditation on Emptiness*, London, Wisdom Pubs., 1983.-*Compiler*.]

440

circulation and use. For instance, the unreality of two out of the three divisions of time is given in public works, namely (*a*) that there is neither past nor future, both of these divisions being correlative to the present; and (*b*) that the reality of things can never be sensed or perceived except by him who has obtained the Dharmakāya body; here again is a difficulty, since this body "without remains" carries the Initiate to full Parinirvāna, if we accept the exoteric explanation verbally, and can therefore neither sense nor perceive. But evidently our Orientalists do not feel the *caveat* in such incongruities, and they proceed to speculate without pausing to reflect over it. Literature on Mysticism being enormous, and Russia, owing to the free intercourse with the Buriats, Shamans, and Mongolians, having alone purchased whole libraries on Tibet, scholars ought to know better by this time. It suffices to read, however, what Csoma wrote on the origin of the Kāla Chakra System,* or Wassilyev on Buddhism, to make one give up every hope of seeing them go below the rind of the "forbidden fruit." When Schlagintweit is found saying that Tibetan Mysticism is not Yoga—

> . . . [that] abstract devotion by which supernatural powers are acquired,†

as Yoga is defined by Wilson, but that it is closely related to Siberian Shamanism, and is "almost identical with the Tāntrika ritual"; and that the Tibetan *Zung* is the "*DhāraŠīs*," and the *Gyut* only the *Tantras*—pre-Christian Tantra being judged by the ritual of the modern Tāntrikas—one seems almost justified in suspecting our materialistic Orientalists of acting as the best friends and allies of the missionaries. Whatever is not known to our geographers seems to be a non-existent locality. Thus:

> Mysticism . . . is reported to have originated in the fabulous country

* The "Sacred" Books of Dus-Kyi Khorlo ("Time Circle"). See *Journal of the Asiatic Society of Bengal*,

Vol. II, 1833, pp. 57-59. These works were abandoned to the Sikkim Dugpas, from the time of Tsong-kha-pa's reform.

† *Glossary of Judicial and Revenue Terms* (in an article on "Yoga" by H. W. Wilson) quoted in *Buddhism in Tibet*, p. 47

———————

Sambhala.. Csoma, from *careful* investigations, places this [fabulous?] country beyond the Sir Deriáu [Yaxartes] between 45° and 50° north latitude. It was first known in India in the year 965 A.D.; and it was introduced . . . into Tibet from India, *via* Kashmir, in the year 1025 A.D.*

"It" meaning the "Dus-kyi Khorlo," or Tibetan Mysticism. A system as old as man, known in India and practised before Europe had become a continent, "Was first known," we are told, only nine or ten centuries ago! The text of its books in its present form may have "originated" even later, for there are numerous such texts that have been tampered with by sects to suit the fancies of each. But who has read the original book on Dus-Kyi Khorlo, re-written by Tsong-kha-pa, with his Commentaries? Considering that this grand Reformer burnt every book on Sorcery on which he could lay his hands in 1387, and that he has left a whole library of his own works—not a tenth part of which has ever been made known—such statements as those above quoted are, to say the least, premature. The idea is also cherished—from a happy hypothesis, offered by Abbé Huc—that Tsong-kha-pa derived his wisdom and acquired his extraordinary powers from his intercourse with a stranger from the West, "remarkable for a long nose." This stranger is believed by the good Abbé "to have been a European missionary"; hence the remarkable resemblance of the religious ritual in Tibet to the Roman Catholic service. The sanguine "Lama of Jehovah" does not say, however, who were the five foreigners who appeared in Tibet in the year 381 of our era, to disappear as suddenly and mysteriously as they came, after leaving with King Thothori-Nyan-tsan instructions how to use certain things in a casket that "had fallen from heaven" in his presence precisely fifty years before, or in the year A. D. 331.†

———————

* *Buddhism in Tibet*, pp. 47, 48.

† *Buddhism in Tibet*, pp. 63, 64. The objects found in the casket, as enumerated in the exoteric legend, are of course symbolical. They may be found mentioned in the *Kanjur*. They were said to be: (1) two hands joined; (2) a miniature Chorten (Stupa, or reliquary); (3) a talisman with "Om mani padme hum" inscribed on it; (4) a religious book, *Zamatog* ("A constructed vehicle").

———————

There is generally a hopeless confusion about Eastern dates among European scholars,

but nowhere is this so great as in the case of Tibetan Buddhism. Thus, while some, correctly enough, accept the seventh century as the date of the introduction of Buddhism, there are others—such as Lassen and Koeppung, for instance—who show on good authority, the one, the construction of a Buddhist monastery on the slopes of the Kailāsa Range so far back as the year 137 B. C.,* and the other, Buddhism established in and north of the Punjab, as early as the year 292 B. C. The difference though trifling-only just one thousand years—is nevertheless puzzling. But even this is easily explained on Esoteric grounds. Buddhism-the veiled Esotericism of Buddha—was established and took root in the seventh century of the Christian era; while true Esoteric Buddhism, or the kernel, the very spirit of Tathāgata's doctrines, was brought to the place of its birth, the cradle of humanity, by the chosen Arhats of Buddha, who were sent to find for it a secure refuge, as

The Sage had perceived the dangers ever since he had entered upon Thonglam ("the Path of seeing," or clairvoyance).†

Amidst populations deeply steeped in Sorcery the attempt proved a failure; and it was not until the School of the "Doctrine of the Heart" had merged with its predecessor, established ages earlier on the slope facing Western Tibet, that Buddhism was finally engrafted, with its two distinct Schools-the Esoteric and the exoteric divisions—in the land of the Bon-pa.

———————

* *Alterthumskunde*, ii. 1072.

† [The third of five stages on the Path. See pp. 104-19 of *The Opening of the Wisdom Eye*, by Tenzin Gyatsho, the XIVth Dalai Lama. Wheaton Theosophical Publishing House, 1972.—*Compiler*.]

———————

Collected Writings VOLUME XIV

THE "DOCTRINE OF THE EYE" & THE "DOCTRINE OF THE HEART," OR THE "HEART'S SEAL"

Prof. Albrecht Weber was right when he declared that the Northern Buddhists

Alone possess these [Buddhist] Scriptures complete.*

For, while the Southern Buddhists have no idea of the existence of an Esoteric Doctrine—enshrined like a pearl within the shell of every religion—the Chinese and the Tibetans have preserved numerous records of the fact. Degenerate, fallen as is now the Doctrine publicly preached by Gautama, it is yet preserved in those monasteries in China that are placed beyond the reach of visitors. And though for over two millennia every new "reformer," taking something out of the original, has replaced it by some speculation of his own, still truth lingers even now among the masses. But it is only in the Trans-Himlayan fastnesses—loosely called Tibet—in the most inaccessible spots of desert and mountain, that the Esoteric "Good Law"—the "Heart's Seal"—lives to the present day in all its pristine purity.

Was Emanuel Swedenborg wrong when he remarked of the forgotten, long-lost Word:

Seek for it in China; peradventure you may find it in Great Tartary.†

He had obtained this information, he tells his readers, from certain "Spirits," who told him that they performed their worship according to this (lost) ancient Word. On this it was remarked in *Isis Unveiled* that

Other students of occult Sciences have had more than the word of "certain spirits" to rely upon in this special case—they have seen the books

that contain the "Word."‡ Perchance the names of those

____

* [*The History of Indian Literature*, trs. by John Mann and Theodor Zachariae, London: Trübner & Co., 1882, p. 288.]

† [See *The Apocalypse Revealed*, trs. from Latin by Rev. John Whitehead, Vol. I, ch. I, verse 4, note 11; p. 38 in the Standard Ed. of the American Swedenborg Foundation, New York, 1947.]

‡ *Op. cit*., Vol. II, p. 470.

____

"Spirits" who visited the great Swedish Theosophist were Eastern. The word of a man of such undeniable and recognized integrity, of one whose learning in Mathematics, Astronomy, the natural Sciences and Philosophy was far in advance of his age, cannot be trifled with or rejected as unceremoniously as if it were the statement of a modern Theosophist; further, he claimed to pass at will into that state when the Inner Self frees itself entirely from every physical sense, and lives and breathes in a world where every secret of Nature is an open book to the Soul-eye.* Unfortunately two-thirds of his public writings are also allegorical in one sense; and, as they have been accepted literally, criticism has not spared the great Swedish Seer any more than other Seers.

Having taken a panoramic view of the hidden Sciences and Magic with their Adepts in Europe, Eastern Initiates must now be mentioned. If the presence of Esotericism in the Sacred Scriptures of the West only now begins to be suspected, after nearly two thousand years of blind faith in their *verbatim* wisdom, the same may well be granted as to the Sacred Books of the East. Therefore neither the Indian nor the Buddhist system can be understood without a key, nor can the study of comparative religion become a "Science" until the symbols of every Religion yield their final secrets. At the best such a study will remain a loss of time, a playing at hide-and-seek.

On the authority of a Japanese *Encyclopaedia*, Rémusat† shows the Buddha, before His death, committing the secrets of His system to His disciple, Kāsyapa, to whom alone was entrusted the sacred keeping of the Esoteric interpretation. It is called in China *Ching-fa-yin-Tsang* ("the Mystery of the Eye of the Good Doctrine"). To any student of Buddhist Esotericism the term, "the Mystery of the "Eye," would show the absence of any Esotericism. Had the word "Heart" stood in its

——————

* Unless one obtains exact information and the right method, one's visions, however correct and true in Soul-life, will ever fail to get photographed in our human memory, and certain cells of the brain are sure to play havoc with our remembrances.

† [See p. 249: *Foe-Koue Ki ou Relation des Royaumes Bouddhiques*. . . by M. Abel Remusat. Paris, L'Imprimerie Royale, 1836.]

——————

place, then it would have meant what it now only professes to convey. The "Eye Doctrine" means dogma and dead-letter form, church ritualism intended for those who are content with exoteric formulae. The "Heart Doctrine," or the "Heart's Seal" (the Sin Yin) is the only real one. This may be found corroborated by Hiuen Tsang. In his translation of *Mahā-Prajńā-Pāramitā* (*Ta-poh-je-King*), in one hundred and twenty volumes, it is stated that it was Buddha's "favourite disciple Ananda," who, after his great Master had gone into NirvāŠa, was commissioned by Kāsyapa to promulgate "the Eye of the Doctrine," the "Heart" of the Law having been left with the Arhats alone.

The essential difference that exists between the two—the "Eye" and the "Heart," or the outward form and the hidden meaning, the cold metaphysics and the Divine Wisdom—is clearly demonstrated in several volumes on "Chinese Buddhism," written by sundry missionaries. Having lived for years in China, they still know no more than they have learned from pretentious schools calling themselves esoteric, yet freely supplying the open enemies of their faith with professedly ancient manuscripts and esoteric works! This ludicrous contradiction between profession and practice has never, as it seems, struck any of the western and reverend historians of other people's secret tenets. Thus many esoteric schools are mentioned in *Chinese Buddhism* by the Rev. Joseph Edkins, who believes quite sincerely that he has made "a minute examination" of the secret tenets of Buddhists whose works "were until lately inaccessible in their original form." It really will not be saying too much to state at once that the genuine Esoteric literature is "inaccessible" to this day, and that the respectable gentleman who was inspired to state that

. . . it does not appear that there was any secret doctrine which those who knew it would not divulge,

made a great mistake if he ever believed in what he says on page 161 of his work. Let him know at once that all those Yu-luh ("Records of the Sayings") of celebrated teachers are simply blinds, as complete—if not more so—than those in the *Purānas* of the Brāhmans. It is useless to enumerate an endless string of the finest Oriental scholars or to bring forward the researches

of Rémusat, Burnouf, Koeppen, St. Hilaire, and St. Julian, who are credited with having exposed to view the ancient Hindu world, by revealing the sacred and secret books of Buddhism: the world that they reveal has never been veiled. The mistakes of all the Orientalists may be judged by the mistake of one of the most popular, if not the greatest among them all—Prof. Max Müller. It is made with reference to what he laughingly translates as the "god Who" (Ka).

. . . the authors of the Brāhmanas had so completely broken with the past, that, forgetful of the poetical character of the hymns, and the yearning of the poets after the Unknown God, they exalted the interrogative pronoun itself into a deity, and acknowledged a god Ka (or Who?) . . . wherever interrogative verses occur the author states that Ka is Prajāpati, or the Lord of Creatures . . Nor did they stop here. Some of the hymns in which the interrogative pronoun occurred were called Kadvat, *i. e*., having Kad or Quid. But soon a new adjective was formed, and not only the hymns, but the sacrifice also, offered to the god were called Kaya, or "Who"-ish. . . . At the time of Pânini this word had acquired such legitimacy as to call for a separate rule explaining its formation . . . The Commentator here explains Ka by Brahman.*

Had the commentator explained It even by Parabrahman he would have been still more in the right than he was by rendering It as "Brahman." One fails to see why the secret and sacred Mystery-Name of the highest, sexless, formless Spirit, the Absolute—Whom no one would have dared to classify with the rest of the manifested Deities, or even to name during the primitive nomenclature of the symbolical Pantheon, should not be expressed by an interrogative pronoun. Is it those who belong to the most anthropomorphic Religion in the world who have a right to take ancient Philosophers to task for even an exaggerated religious awe and veneration?

But we are now concerned with Buddhism. Its Esotericism and oral instruction, which is written down and preserved in single copies by the highest chiefs in genuine Esoteric Schools, is shown by the author of San-kiau-yi-su. Contrasting Bodhidharma with Buddha, he exclaims:

——————

* [*A History of Ancient Sanskrit Literature*, pp. 433-34. London, Wms. & Norgate, 1859.]

——————

. . . "Julai" (*Tathāgata*), taught great truths and the causes of things. He became the instructor of men and Devas. He saved multitudes, and spoke the contents of more than five hundred works. Hence arose the *Kiau-men*, or exoteric branch of the system, and it was believed to be the tradition of the *words* of Buddha. Bodhidharma brought from the Western heaven [Shamballa] the "seal of truth" (true seal), and opened the fountain of contemplation in the East. He pointed directly to Buddha's heart and nature, swept away the parasitic and alien growth of book instruction, and thus established the *Tsung-men*, or esoteric branch of the system, containing the tradition of the heart of Buddha.*

A few remarks made by the author of *Chinese Buddhism* throw a flood of light on the universal misconceptions of Orientalists in general, and of the missionaries in the "lands of the Gentiles" in particular. They appeal very forcibly to the intuition of Theosophists—more particularly of those in India. The sentences to be noticed are italicized.

The common [Chinese] word for the esoteric schools is *dan*, the Sanskrit *Dhyāna*. . . . Orthodox Buddhism has in China slowly but steadily *become heterodox*. The Buddhism of books and ancient traditions *has become the Buddhism of mystic contemplation*. . . . The history of ancient schools springing up long ago in the Buddhist communities of India, *can now be only very partially recovered*. Possibly some light may be thrown back by China upon the religious history of the country, from which Buddhism came.† In no part of the story is aid to the recovery of this lost knowledge more likely to be found than in the accounts of the

patriarchs, the line of whom was completed by Bodhidharma. In seeking the best explanation of the Chinese and Japanese narrative of the patriarchs, and the *seven Buddhas* terminating in Gautama, or Shākyamuni, it is important to know the Jain traditions as they were early in the sixth century of our era, when the Patriarch Bodhidharma removed to China. . . .

—————

* *Chinese Buddhism*, p. 158. The Rev. Joseph Edkins either ignores, or —which is more probable—is utterly ignorant of the real existence of such Schools, and judges by the Chinese travesties of these, calling such Esotericism "heterodox Buddhism." And so it is, in one sense.

† That country—India—has lost the records of such Schools and their teachings only so far as the general public, and especially the inappreciative Western Orientalists, are concerned. It has preserved them in full in some Mathams (refuges for mystic contemplation). But it may perhaps be better to seek them with, and from, their rightful owners, the so-called "mythical" Adepts, or Mahātmas.

—————

In tracing the rise of the various schools of esoteric Buddhism it must be kept in mind that a principle somewhat similar to the dogma of apostolical succession belongs to them all. They all profess *to derive their doctrines through a succession of teachers, each instructed personally by his predecessor, till the time of Bodhidharma, and so further up in the series to Shakyamuni himself and the earlier Buddhas.* *

It is complained further on, and is mentioned as a falling away from strict orthodox Buddhism, that *the Lamas of Tibet are received in Peking with the utmost respect* by the Emperor.

The following passages, taken from different parts of the book, summarise Mr. Edkin's views:

Hermits are not uncommonly met with in the vicinity of large Buddhist temples ... their hair being allowed to grow unshorn. . . . The doctrine of metempsychosis is rejected. . . Buddhism [is] one form of Pantheism on the ground that the doctrine of metempsychosis makes all nature instinct with life, and that that life is the Deity assuming different forms of personality, that Deity not being a self-conscious, free-acting First-cause, but an all-pervading spirit. The esoteric Buddhists of China, keeping rigidly to their one doctrine,† say nothing of the metempsychosis, . . . or any other of the more material parts of the Buddhist system. . . ... The Western paradise promised to the worshippers of Amida-Buddha is . . . inconsistent with the doctrine of Nirvâna [?]‡ It promises immortality instead of annihilation. The great antiquity of this school is evident from the early date of the translation of the *Amida Sütra*, which came from the hands of Kumārajīva, and of the *Wu-liang-sheu-king*, dating from

—————

* *Chinese Buddhism*, pp. 155-159.

† They certainly reject most emphatically the popular theory of the transmigration of human entities or Souls *into* animals, but not the evolution of men *from* animals—so far, at least, as their lower principles are concerned.

‡ It is quite consistent, on the contrary, when explained in the light of the Esoteric Doctrine. The "Western paradise," or Western heaven, is no fiction located in transcendental space. It is a *bona-fide* locality in the mountains, or, to be more correct, one encircled in a desert within mountains. Hence it is assigned for the residence of those students of Esoteric Wisdom—disciples of Buddha—who have attained the rank of Lohans and Anāgāmins (Adepts). It is called "Western" simply from geographical considerations; and "the great iron mountain girdle" that surrounds the Avichi, and the seven Lokas that encircle the "Western paradise" are a very exact representation of well-known localities and things to the Eastern student of Occultism.

—————

the Han dynasty. Its extent of influence is seen in the attachment of the Tibetans and Mongols to the worship of this Buddha, and in the fact that the name of this fictitious personage [?] is more commonly heard in the daily conversation of the Chinese people than that of the historical Buddha Shākyamuni.*

We fear the learned writer is on a false track as to Nirvâna and Amita-Buddha. However, here we have the evidence of a missionary to show that there are several schools of Esoteric Buddhism in the Celestial Empire. When the misuse of dogmatical orthodox Buddhist Scriptures had reached its climax, and the true spirit of the Buddha's Philosophy was nearly lost, several reformers appeared from India, who established an oral teaching. Such were Bodhidharma and Nāgārjuna, the authors of the most important works of the contemplative School in China during the first centuries of our era. It is known, moreover, as is said in *Chinese Buddhism*, that Bodhidharma became the chief founder of the Esoteric Schools, which were divided into five principal branches. The data given are correct enough, but every conclusion, without one single exception, is wrong. It was said in *Isis Unveiled* that—

Buddha teaches the doctrine of a new birth as plainly as Jesus does. Desiring to break with the ancient Mysteries, to which it was impossible to admit the ignorant masses, the Hindu reformer, though generally silent upon more than one secret dogma, clearly states his thought in several passages. Thus, he says: "*Some people are born again*; evil-doers go to hell [Avichi]; righteous people go to heaven [Devachan]; those who are free from all worldly desires enter Nirvâna" (*Dhammapada*, 126). Elsewhere Buddha states that it is better to believe in a future life, in which happiness or misery can be felt: for if the heart believes therein "it will abandon sin and act virtuously; and even if there is no resurrection [rebirth], such a life will bring a good name, and the reward of men. But those who believe in extinction at death will not fail to commit any sin that they may choose because of their disbelief in a future."†

How is immortality, then, "inconsistent with the doctrine of Nirvâna"? The above are only a few of Buddha's openly-expressed thoughts to his chosen Arhats; the great Saint said

____

* *Op. Cit.*, pp. 166-67; 171.

† *Isis Unveiled*, Vol. II, p. 566, quoting from Alabaster's *The Wheel of the Law*, p. 42.

____

much more. As a comment upon the mistaken views held in our century by the Orientalists, "who vainly try to fathom Tathāgata's thoughts," and those of Brāhmans, "who repudiate the great Teacher to this day," here are some original thoughts expressed in relation to the Buddha and the study of the Secret Sciences. They are from a work written in Chinese by a Tibetan, and published in the monastery of Tientai for circulation among the Buddhists

Who live in foreign lands, and are in danger of being spoiled by missionaries,

as the author truly says, every convert being not only "spoiled" for his own creed, but being also a sorry acquisition for Christianity. A translation of a few passages, kindly made from that work for the present volumes is now given.

No profane ears having heard the mighty Chau-yan [secret and enlightening *precepts*] of Wu-Wei-chen-jen [Buddha *within* Buddha],* of our beloved Lord and Bodhisattva, how can one tell what his thoughts really were? The holy Sang-gyas-Panchen† never offered an insight into the *One Reality* to the unreformed [uninitiated] Bhikkus. Few are those even among the Tu-fon [Tibetans] who knew it; as for the

Tsung-men‡ Schools, they are going with every day more down hill..Not even the Fa-hsiang-Tsunga can give one the wisdom taught in real Naljor-chod-pa [Sanskrit:‖ Yogacharyā]: . . . it is all "Eye" Doctrine, and no more. The loss of a restraining guidance is felt, since the Tch'-an-si [teachers] of inward meditation [self-contemplation or Tchung-kwan] have become rare, and the Good Law is replaced by idol-worship [Siang-kyan]. It is of this [idol-or image-worship] that the Barbarians [Western people] have heard, and know nothing of Bas-pa-Dharma [the secret Dharma or doctrine]. Why has truth to hide like a tortoise within its shell? Because

----

* The word is translated by the Orientalists as "true man without a position," (?) which is very misleading. It simply means the true inner man, or Ego, "Buddha *within* Buddha" meaning that there was a Gautama *inwardly* as well as *outwardly*.

† One of the titles of Gautama Buddha in Tibet.

‡ The "Esoteric" Schools, or sects, of which there are many in China.

§ A school of contemplation founded by Hiuen-Tsang, the traveller, nearly extinct. Fa-hsiang-Tsung means "the School that unveils the inner nature of things."

‖ Esoteric, or hidden, teaching of Yoga (Chinese: Yogi-mi-kean).

----

it is now found to have become like the Lama's tonsure knife,* a weapon too dangerous to use even for the Lanoo. Therefore no one can be entrusted with the knowledge [Secret Science] before his time. The Chagpa-Thog-med have become rare, and the best have retired to Tushita the Blessed.†

Further on, a man seeking to master the mysteries of Esotericism before he had been declared by the initiated Tch'-an-si (teachers) to be ready to receive them, is likened to

One who would, without a lantern and on a dark night, proceed to a place full of scorpions, determined to feel on the ground for a needle his neighbour has dropped.

Again:

He who would acquire the Sacred Knowledge should, before he goes any farther "*trim his lamp* of inner understanding," and then "with the help of such good light" use his meritorious actions as a dust-cloth to remove every impurity from his mystic mirror,‡ so that he should be

----

* The "tonsure knife" is made of *meteoric* iron, and is used for the purpose of cutting off the "vow-lock," or hair from the novice's head during his first ordination. It has a double-edged blade, is sharp as a razor, and lies concealed within a hollow handle of horn. By touching a spring the blade jerks out like a flash of lightning, and recedes back with the same rapidity. A great dexterity is required in using it without wounding the head of the young Gelong and Gelong-ma (candidates to become priests and nuns) during the preliminary rites, which are public.

† Chagpa-Thog-med is the Tibetan name of Āryāsanga, the founder of the Yogacharyā or Naljorchodpa School. This Sage and Initiate is said to have been taught "Wisdom" by Maitreya Buddha Himself, the Buddha of the Sixth Race, at Tushita (a celestial region presided over by Him), and as having received from Him the five books of *Champai-chos-nga*. The Secret Doctrine teaches, however, that he came from Dejung, or Sambhala, called the "source of happiness" ("wisdom-acquired") and declared by some Orientalists to be a "fabulous" place.

‡ It may not be, perhaps, amiss to remind the reader of the fact that the "mirror" was a part of the symbolism of the Thesmophoria, a portion of the Eleusinian Mysteries; and that it was used in the search for

Atmu, the “Hidden One,” or “Self.” In his excellent paper on the above-named mysteries, Dr. Alexander Wilder of New York says: . . . “despite the assertion of Herodotus and others that the Bacchic Mysteries were Egyptian, there exists strong probability that they came originally from India, and were Saivite or Buddhistical. Coré-Persephoneia was but the

____

enabled to see in its lustre the faithful reflection of Self. . . ... First, this; then Tong-pa-nyi,* lastly; Sammā Sambuddha.†

In *Chinese Buddhism* [pp. 163-64] a corroboration of these statements is to be found in the *Aphorisms of Lin-tsi*:

Within the body which admits sensations, acquires knowledge, thinks, and acts, there is the “true man without a position” Wu-wei-chen-jen. He makes himself clearly visible; not the thinnest separating film hides him. Why do you not recognise him? . . . If the mind does not come to conscious existence, there is deliverance everywhere. . . . . What is Buddha? *Ans*. A mind pure and at rest. What is the Law? *Ans*. A mind clear and enlightened. What is *Tau*? *Ans*. In every place absence of impediments and pure enlightenment. These three are one.‡

The reverend author of *Chinese Buddhism* makes merry over the symbolism of Buddhist discipline. Yet the self-inflicted “slaps on the cheek” and “blows under the ribs” find their pendants in the mortifications of the body and self-flagellation —”the discipline of the scourge”—of the Christian monks, from the first centuries of Christianity down to our own day. But then the said author is a Protestant, who substitutes for mortification and discipline—good living and comfort. The sentence in the Lin-tsi,

____

goddess Paraśu-pani or Bhavānī, the patroness of the Thugs, called also Gorée; and Zagreus is from *Chakra*, a country extending from ocean to ocean. If this is a Turanian or Tartar story, we can easily recognize the 'Horns' as the crescent worn by Lama-priests: and translating god-names as merely sacerdotal designations assume the whole legend [the fable of Dionysus-Zagreus] to be based on a tale of Lama-succession and transmigration. . . . The whole story of Orpheus ... has a Hindu ring all through.” [Quoted on p. xv fn. in *Eleusinian & Bacchic Mysteries* by Thomas Taylor. Wizards Bookshelf, Reprint, 1980.] The tale of “Lama-succession and transmigration” did not originate with the Lamas, who date themselves only so far back as the seventh century, but with the Chaldaeans and the Brāhmans, still earlier.

* The state of absolute freedom from any sin or desire.

† The state during which an Adept sees the long series of his past births, and lives through all his previous incarnations in this and the other worlds. (See the admirable description in *The Light of Asia,* Book VII, p. 166, 1884 ed.).

‡ [See *The Recorded Sayings of Chan Master Lin-chi* . . . tr. by R.F. Sasaki. Kyoto, Institute for Zen Studies, 1975.]

____

The “true man, without a position,” Wu-wei-chen-jen, is wrapped in a prickly shell, like the chestnut. He cannot be approached. This is Buddha-the Buddha within you,

is laughed at. Truly

An infant cannot understand the seven enigmas!*

____

* [*Loc. cit.*]

____

END OF VOLUME XIV

Collected Writings VOLUME XIV

COUNTESS CONSTANCE WACHTMEISTER
1838-1910

Collected Writings VOLUME XIV

ANNIE BESANT
1847-1933

Collected Writings VOLUME XIV

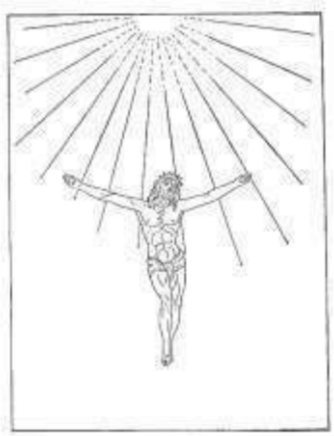

"KRISHNA" IN SPACE
From Edward Moor, *The Hindoo Pantheon*
Plate 98, First Ed., London, 1810.

Collected Writings VOLUME XIV

VERA P. de ZHELIHOVSKIY
1835-1896

Collected Writings VOLUME XIV

ALEXANDER MIHAYLOVICH BUTLEROV
1828-1886

Collected Writings VOLUME XIV

ALICE LEIGHTON CLEATHER
1846-1938

Table of contents

Foreword
Acknowledgments
Prefatory Notes
List of Abbreviations

Links

| A B C D E F G H I J K L M N O P Q R S T U V W X Y Z |

< end

Collected Writings VOLUME XV
(CUMULATIVE INDEX)

FOREWORD

Theosophists owe a tremendous debt of gratitude to Boris de Zirkoff for his years of labor in compiling the *Collected Writings* of Helena Petrovna Blavatsky. That dedication began with his arrival at Point Loma Theosophical Headquarters in 1923, after leaving his native land during the Russian Revolution. The foundation of the series under the guidance of Gottfried de Purucker, and its later adoption and support by the Theosophical Society in America, is well described in the preface to each volume.

For many years after Boris moved to Los Angeles he carried on the compiling and editing of the *Blavatsky Collected Writings* series with very little office assistance, but considerable worldwide correspondence. He held classes and gave lectures throughout his life. Boris' efforts included the editing of *Theosophia* from 1944 until his death in 1981. From his articles one can garner an idea of the many challenges the compiler faced with H.P. Blavatsky's writings, and understand why his hope for completing this task during his lifetime could not be realized. The very pressure of that labor did not allow time for the exhaustive index which he envisioned. Some volumes reflect more time for expansion than others, and various methods of entry were adopted, with later volumes exhibiting more uniformity. Perhaps Boris foresaw the computer era upon the horizon, when advising his students to always consider the ideas first, rather than sacrificing them to some mechanical consistency. Yet, even he recognized the computer's future potential to the work.

In adopting computer programming techniques to combine the indexes of the separate volumes, we have tried to keep the compiler's emphasis on ideas and principles in view. Even though expanding the entries in certain needed areas, the editor does not claim to have produced an Index as comprehensive as will someday be realized. Students of the future may wish to combine this volume with indexes of the unnumbered *B.C.W.* series, when completed.* It could then become a comprehensive H.P.B. Master Index, as well as contributing to a Theosophical Data Bank.

Pursuing this project has been a wonderful opportunity for all of us who marvel at the wealth of wisdom to be found in the writings of H.P. Blavatsky.

Dara Eklund
Los Angeles, California

---

* Currently the unnumbe red series consists of Isis Unveiled, From The Caves and Jungles of Hindostan and The Secret Doctrine. A combined Key to Theosophy and Voice of the Silence volume, a *Russian Writings* volume, as well as *The Collected Letters of H.P. Blavatsky* series, remain to be done.

Collected Writings VOLUME XV
(CUMULATIVE INDEX)

ACKNOWLEDGMENTS

It has now been nearly five years since a computerized index was first discussed at Theosophical Society headquarters (Wheaton, Illinois) with Dora Kunz, former American Section President, Eldon Tucker, our programmer, and Virginia Ross, a fellow student. Following this planning session, Virginia kindly donated her IBM computer for our use in setting up the *Collected Writings Index.*

We are especially indebted to fellow students whose knowledge of languages exceeds by far our own. Basil Jenkins transliterated the Greek terms and helped us identify the Aramaic entries. We followed the accents established in *B.C.W.* Volume XIV, by John Drais of San Diego, for all Hebrew terms. Above all, we appreciate the hours of selfless labor given by our friends at the Eastern School Press, David and Nancy Reigle, with the help of Robert Hütwohl, to establish the correct Sanskrit and Tibetan entries. This involved checking many individual passages so that the accents would reflect shades of meaning according to H.P.B.'s text.

In the above paragraphs the reader will note the editorial term "we" employed. It is a fact that this Index would have fallen gravely behind schedule, if it had not been for the dedicated labors of the editor's husband, Nicholas C. Weeks.

For good, sound editorial advice we thank our friends Emmett Small of Point Loma Publications, and Shirley Nicholson of the Theosophical Publishing House, Wheaton, Illinois. John Cooper, during his lecture tour in the U.S. and Canada, perused the entire document before its final revision was sent to the printer. We thank him for his valuable suggestions and corrections.

From time to time we have had the benefit of consulting the archives of the Theosophical Society, Pasadena, California. We gratefully acknowledge the help of Kirby and John Van Mater, Manuel Oderberg and William Thackera in researching these archives.

We are indebted to William D. Rittenhouse and Jeanne Sims for proofreading the early printouts of the separate index volumes. Jeanne has helped us to correct page references to French passages, and designate the geographical locations of numerous place names. The Point Loma Study Center of Chicago, under the direction of Vonda Urban, checked through the entire final manuscript for page-number accuracy. These students, including Michael De Joy, Anne Redlich, Susan Redfield, Bonnie Kaplan, Rodger D. George and JoAnne T. Arduini, have given hours of labor to this project.

Librarians Daniel Caldwell and Michelle Graye not only helped compile our Serials List, but searched a number of biographical data bases to augment the information at hand for the main Index. I wish also to mention Sandra Knapp's patient help in locating data for our Serials List. Our Illustrations List was entered by Virginia Ross with the help of Anne Redlich. We are grateful to all of these fellow Theosophists for their patient support, and especially to Mr. Tucker for helping to devise the initial word processing format.

Collected Writing VOLUME XV
(CUMULATIVE INDEX)

PREFATORY NOTES

A brief mention of the plan of this volume will be helpful. This Index covers only the 14 numbered volumes of the *Blavatsky Collected Writings* series. Material from Isis *Unveiled, The Secret Doctrine.* and *From the Caves and Jungles of Hindostan,* etc., is not included, although the indexes may be integrated at a later time. It was deemed wise to wait until the *Collected .Letters of H.P Blavatsky,* edited by John Cooper, and all future volumes of the unnumbered series are published, before a bibliographic volume is completed by a student in the future.

In the Index to follow, our main entries are arranged alphabetically: first, letter by letter, then word by word, with a few minor exceptions involving foreign surnames entered by established practice. Personal titles such as Comte, Count, Countess and Saint are ignored in alphabetizing. Individual books of the Bible are entered under their titles, but entries about the Old and New Testaments are included under the general heading Bible. Annals, diaries, poems, essays and articles, as well as book titles are cited under their authors, unless better known by title, as in the case of a few classics of antiquity. Anonymous works are found under their most commonly known titles, with *See* references from alternate titles. For example, *Lotus Sutra* is the main entry with a *See* reference under *Saddharma Pundarika.* Article titles are arranged after book titles under their respective authors.

The choice of main headings sometimes involved placing alternate spellings in parentheses, as well as *See* references to the less common forms of entry. For instance, in one volume the Gobi Desert is signified the "Shamo." We have used *See also* references at the close of our subentries to indicate broadly related material.

Biographical data has been standardized according to *Webster's Biographical Dictionary,* with *See* references from the less common forms of the names. With translated and transliterated titles we had a more difficult problem, since various editions were used, not only in H.P.B.'s text, but also in the compiler's notes. At times the reader may find both an English translation, and titles in other languages as well. We have made *See* references from lesser-known titles to their authors, unless anonymous. Because of numerous translations, certain ancient scriptures are placed under their better-known titles, rather than that of their modern translators or compilers.

Subentries were alphabetized by ignoring articles, conjunctions, prepositions and a few auxiliary verbs. We have also ignored initial letters before surnames, as well as abbreviations like Dr., Rev., Mr. and Mrs. However, initials in place of full names or book titles, such as H.P.B. & *S.D.* , are to be treated as if spelled out; as well as the abbreviation "cp." (compared). The negatives "no" and "not" are alphabetized.

With the decision to compile the fourteen separate *B.C.W.* indexes with the aid of the computer, certain limitations were accepted by the editor. It was not

possible to include Greek, Hebrew or Devanagari scripts. We have added abbreviations such as Gk. Heb., Sk. or Tib. to transliterated terms, so that the reader will know that the terms expressed may lead to such scripts within the text, and to help identify the language. Due to the fact that consistent terminology is not always to be found between the various volumes, we have tried to incorporate H.P.B.'s most commonly used term in the main entry. In subentries we try to stay with H.P.B.'s spelling, adding diacritical marks to her terms only where left off, and when that spelling meets current practice. After H.P.B.'s Sanskrit terms, the current word usage according to a modified *International System for Transliteration* is repeated in brackets. David Reigle and Robert Hütwohl consulted a number of Sanskrit and Tibetan dictionaries to help us meet current International standards. For needed Tibetan corrections, the *Library of Congress Transliteration System* was incorporated. There are a few instances when the same entry word appears twice, but with different accents, in order to distinguish H.P.B.'s particular usage of the term. For instance, Prajña, it becomes a Buddhist term.

We hope that our Illustrations List in Appendix I will help students locate portraits, memorable places and important documents, when they wish to search directly for these. Diagrams, Facsimiles, Figures and Plates, are noted with page numbers in the Index proper. Due to our Serial List in Appendix II, we have cited only the place of publication for common titles such as *Light,* or *Times,* in our main text.

Much of our work has been done with a view to the future. We hope this Index will prove a fruitful tool for probing the abundant field of Theosophical literature, and a useful key to the ancient wisdom given to us by H.P.B.

Editor October,
1990

Collected Writings VOLUME XV
(CUMULATIVE INDEX)

LIST OF ABBREVIATIONS

art. -- article
b. -- born
B.C.W. -- *Blavatsky Collected Writings*
Bibliog. -- Bibliography
Bio-bibliog. -- Bio-Bibliography
C. -- century
ca. -- circa; about
Chin. -- Chinese
cp. -- compared
d. -- died
diag. -- diagram
ed. -- Editor
E.S. -- Esoteric Section
et al -- and others
et seq. -- and the followng
facs. -- facsimile
ff. -- and following
fig. -- figure
fl. -- flourished
fn. -- footnote
Fr. -- French
Gk. -- Greek
Heb. -- Hebrew
H.P.B. -- Helena Petrovna Blavatsky
H.S.O. -- Henry Steele Olcott
Mong. -- Mongolian
MS., MSS. -- manuscript(s)
n. -- note
N.T. -- New Testament
O.T. -- Old Testament
pl. -- plate
pseud. -- pseudonym
q. -- quote
r. -- reigned
Rev. -- Reverend
rf. -- reference
S.D. -- *The Secret Doctrine*
Sk. -- Sanskrit
St. -- Saint
Tib. -- Tibetan
t. -- tome (French)
tr. -- translated, translator, translation
T.S. -- Theosophical Society
Vol. -- Volume
vs. -- versus, against
yr. -- year

A index

Aanru, Field of:
the celestial field, IX 63
corresponds to Devachan, X 50 (58)
deceased harvesting in, X 48 (55)
Aaron:
death of, a legendary cloak, XIV 177
initiated by Moses, IV 265
prophet in *Exodus*, XII 200
Aarzoo, Fields of:
as Paradise, X 211
Ab (Aba; Abba):
definition, IX 197 fn. (220 fn.)
Father, an initiator, IV 265
Father, & Mother Aima, XIV 213-14
Abammon:
Egyptian priest, XIII 231 fn.
Abarbanel:
See Abrabanel
Abathur:
or Narayan as "Holy Spirit," III 188 fn.
Abba, Rabbi:
one of last initiates into 7 mysteries, VIII 147 fn.
Zohar compiler, VI 320
Abba Uddu:
definition, VIII 364 (384)
Abbah, Rabbi:
See Abba, Rabbi
Abbott:
Free Religious Assn. and, IV 78, 81-82
Abbott (Archaeologist):
archaeological collections of, in British Museum etc., V 168
Abd:
Azl and, V 76
Abdals:
psychic power of, II 290
Abdul Ghafur (1794-1877):
character & activities of, I 369 et seq.
Abdul-Hamid (1842-1918):
I 259
Abel:
as convertible numerical symbol, XIV 44 fn.
esoterically female, VII 256 fn.
Jesus & Cain-Vulcain, XIV 151
occult meaning of, X 357
permutation of, XIV 188
piercing of, by Cain, XIV 151
Abel, Eugenius (1858-1889):
——— *Orphica*:
XIV 65 fn. & q.
Abercrombie, J. (1780-1844):
——— *Inquiries Concerning the Intellectual Powers . . . and Truth*:
IV 294
bio-bibliog., IV 619

Abhava (Sk.):
definition, IV 580
padartha and, I 332
Abhayadeva Suri (fl. 11th C.):
Commentaries of, I 373
Abhidharma:
inner divinity idea in, XIV 55
Abhijña(s) (Sk.):
mystery of, V 254
supernatural powers, XIV 434
Abhinavagupta (fl. 10th C.):
tries to kill Sankara with magic, II 218
Abhiñña (Pali):
definition, X 47
Abich, O.W. von (1806-1886):
curious about miraculous well, II 126 fn.
bio-bibliog., II 521
Abiff, Hiram:
See Hiram Abiff
Abkari Law:
unfair tax of, II 294
Abodazura, *Book of*:
on Apostle James, VIII 382 fn.
bibliog., VIII 414
Abortion:
causes immediate rebirth, VII 178-79, 181
crime against nature, V 108; VII 178-79, 182
double suicide, V 107
relation to mother's kama-loka, V 107
See also Foetus
Abra:
Indra's elephant, IX 197 (219)
Abrabanel, Isaac (1437-1508):
reason for Messiah's symbol, XIV 153
bio-bibliog., XIV 505
Abraham (Abram):
Abrahm, resembles Brahma, XIV 91 fn., 92 fn.
Bunsen on antiquity of, XIV 93 fn.
Chaldean teacher of astrology, XI 516-17 (539)
feeding angels, VII 208
Hagar and, XII 267 fn.
invented astronomy, XIV 93 fn.
Kabeirian-like name, XIV 94
language of, not Hebrew, XII 169 (179); XIV 176
means no-Brahman, XII 169 (179); XIV 90-91
prototype in Hindu Pantheon, XIV 92 & fn.
Rama no relation to, IX 198 (220)
sacrifices Isaac, XII 169 (179)
as sun-measure, XIV 93
in wisdom book allegory, XIV 175
A-brahm (Sk.):
non-Brahmana, IX 197 (219)
See also Abraham
Abram (Heb.):
measure of heaven & earth, VII 261
Abramu:
female form of, IX 198 (219-20)

Abraxas:
derived from India, XI 242 (278)
Gnostic Mystery name, XIV 112-13
in hierarchy of Basilides, XIV 112
solar cock of, XII 374
Sun in Egyptian symbology, XIV 113 fn.
Supreme Unknown, XIV 112
the Word, IX 21 fn.
Abrew, Peter d':
on Kotahena riots, IV 428 fn.
Absharon Valley:
Gheber Temple in, II 122-23
Absolute:
Absoluteness & the, X 336, 399
abyss between, & infinite, XII 342
as Ain-Soph, XI 221 fn. (257 fn.)
All & Universal Mind, X 325
anthropomorphizing the, XII 232
Being of Vedantin, XIII 310-11
as Brahman, III 424
Brahman as emanation from, III 407
Buddhist, is Space, III 423
cannot be understood now, X 319
cannot change, X 174
cannot feel, X 322
cannot think or create, V 354; VI 10; X 43 fn.
Deity not builder of Universe, XIV 210, 216-17
diagram of, V 175
or Divine Thought, X 360
does not create Karma, IV 194
does not differentiate, X 327
during Mahapralaya, X 333
Eastern & Western paths to, diverge, IV 47
"Ego" & loss of false personality, IX 135
emanation and, X 359-60
first premise of Secret Doctrine, XIV 185
God as, & infinite, IX 363 fn. (391 fn.); XIII 310-11
in Hegelian scheme, XIII 311
Humanity only active manifestation of, VIII 66 (88)
Infinite of Church and, XIV 51
Infinitude, XIII 309
Light & its "south pole," Life, XII 629
or limitless unity, IV 52
Man identical in essence with, Principle, XII 519
matter, III 296
Motion and, IX 98
no attributes or qualities to, X 151, 311, 315, 322; XI 242 (278)
no, Being in Buddhism, III 423
Non-Manifested Logos will merge into, XII 533
not speculated on, XII 569
is not the highest, XIV 375
is No-thing yet everything, X 43 fn.
One, is Becoming not Being, VI 10
Parabrahman is not the, X 336

Powers of, basis of all, XII 569-70
praying to, is useless, X 345
Principle as container of all, XI 240-42 (276-78)
Principle is unknowable, XIII 267
relation of, to man, IV 195
no relation to anything, XIV 212-13, 216
relative Truth and, IX 31, 33, 34, 98; XIII 92-93
"Self-Existent" as, IX 98
Soul & human soul, XI 219 (255)
as "Substance," XIII 311
succinct teachings about, XII 234
surveyors of the, XI 199
symbol of, Life & Sound, XII 564
Thought is inscrutable, XII 411
Truth & partial Truths, IX 103
Unity & Maya, IX 167

Absolute Consciousness:
is Absolute Unconsciousness, III 297, 423, 435 fn.,436 & fn.; XI 415; XIII 310-11
Day-Be-With-Us and, X 405
definition, IX 138-39
"Ego" is, IX 24
is Eternal Present, V 77
incapable of cognition, IV 52
is limitless, IX 138
no consciousness, desire or thought to, X 315
Presence and, V 97 fn.
relative and, X 318
relative consciousness and, III 423
of World-Soul, VI 196-97

Absolute Existence:
Deity is, so existence not independent of, X 42 fn., 43 fn.
is non-differentiated Space, X 44 fn.

Absoluteness:
cannot be active, X 399
higher mind is path to depths of, XII 537
is Parabrahman, X 336
as unknown Deity, X 399
of Yogacharyas cp. with Madhyamika view, X 347

Abstinence:
required for spiritual progress, X 127

Abu Bekr (1226-1260):
Bustan dedicated to, II 290 fn.

Abul-Faraj (Bar Hebraeus) (1226-1286):
——— *Book of Dynasties:*
on Zaratusht & Virgin, III 461
bio-bibliog., III 495

Abuse:
no argument, II 27-28
unmerited, by enemy is best advertisement, III 69

Abyss:
Great, is Kshetra of Kabalist, VI 158

Académie des Inscriptions . . .:
Mémoire on Religious History in, XIII 226 fn. & q.

Academy of France:
acknowledges mesmerism, XII 224
denounces mesmerism, XII 217-19
hypnotism investigated by, VIII 106; XIII 225
psychic phenomena Committee, IV 132, 145, 175
scepticism in, XII 120; XIII 144
Acanthus:
as "crown of thorns," X 90
Accad:
See Akkad
Accident Victims:
earthbound, not drawn to the living, VI 106-07
evoking of, condemned, VI 107
fatal infant, reborn immediately, VII 178
generally free of earth-bound state, IV 189
Acervulus Cerebri:
of pineal gland, XII 618
Acilius Glabrio (fl. 2nd C. B.C.):
VII 220
bio-bibliog., VII 355
Acla:
or Atlan, once part of Atlantis, V 221
Acorn:
evolution of, X 361, 362-63
Acta Sanctorum:
alleged absurdities of, VI 280
bibliog., VI 427
Acthna (Acthnici):
Devas of fire, VII 283
subterrestrial fire, VII 283
Action(s):
basis for right, or morality, V 336-37
Buddha on, XIII 168
charitable, must have moral foundation, XII 598
deedlessness vs., V 338-39; XIII 165
good, may produce evil, IX 286
occult law of, & reaction, II 218
physical & spiritual, cp., V 338-39
potent, faster expression of inner God, XII 533-34
reaction &, often neutralized, VI 176
is real self-development on esoteric lines, XI 469
right thought must be put into, VI 336
true motives for, XIII 168
Activity:
altruists', more worthy than Mystic' talk, XI 478
Karma not escaped by no, V 338
samadhi is highest state of, V 338
unwise, better than wise apathy, VII 167
Actor:
Higher Self's rebirths cp. to, & his roles, VII 186
rebirth & Higher Self as, VII 186

Acts:
VII 254; VIII 200, 212 fn., 351 q.; XI 81; XII 348
cp. to Apocryphal Gospels, XIV 109
first use of term Christians, XIV 121
on miracles of Simon, XIV 109
on Moses, IX 350 (378)
on Simon and money, XI 523 (546)
on Simon Magus, XII 552; XIV 52-53, 109
Acts of the Apostles:
written by Seleucus, XIV 150 Adalbert,
Bishop of Magdeburg (fl. 8th C.):
clashes with Church, X 15-16
people supported him, X 17
sentenced by second Roman Concilium, XIV 105
——— *Alberti Parvi ...* :
condemned as sorcery, XIV 105
biog., X 410
Adam(s):
accounts on, garbled, XIV 198-99
in allegory of Irenaeus, XIII 43-44
Arab & Sufi tradition on, XIV 175
coats of skin and, XIII 59-60
creation of animals and, X 175
daughters & pyramid measures, XIV 65
dual, VII 17
Egyptian Atum same as, XIV 204
Elōhīm and, II 8 (19)
Elōhīm-Jehovah and, VIII 356 (373)
Eve and, V 201; VIII 117
Fall is soul's descent into matter, XIV 204
fashioned of "red earth," V 219
first terrestrial man, IX 239
in *Genesis* allegory, XIV 298
given mystery book before Fall, XIV 175
as intellectual world, III 457
Kabalists on secret book & successors of, XIV 175
legend of, & Eve, III 187
manifested Kosmos and, VII 264
meaning of name, XIV 298
not first perfect man, IX 208 (230)
in Ophite allegory, XIII 57
primal pair and, XIV 203
sevenfold (Sevekh) and, XIV 203
solar dragon and, XIV 203
sons of Elohim and, XIV 201
Sophia gives Light-power, XIII 44
on "Third Race" of, XIV 188, 204 fn.
transgressed precepts, XIII 44
as Tree of Life, I 288
as two creations of man, XIV 199
Adam's Peak:
sacred footprint on, XIV 119
venerated Buddhist monastery on, II 138
Adamas: Great Tyrant, XIII 34-35
lowest of three Adamantes, XIII 35
Middle Region of the Air, XIII 34, 36 fn.
in Naaseni Gnosticism, XIII 35
Adamic:

earth & Rosy cross, XI 507 (530)
Adam-Kadmon:
VI 157
born sans parents, XIV 289 Brahma
the original of, X 346; XIV 185, 187
cube and, X 53 (61)
Divine Androgyne, XIV 146
"Heavenly Man," IX 238; XIV 199
as Humanity, VI 180
or Jahve, androgynous, XII 313
in Kabalistic numerology, XIV 44 fn., 98
Macrocosm of Phythagoras, XIV 301-02
male-female, symbol of material
universe, X 45 fn.
material acquired by Monad, VI 15
Planetary Spirits constitute, X 345
Sephiroth and, III 457
as Sephirothal Tree, X 398
as seventh creation, XIV 199
or Tikkun, II 91
type of Macrocosm, XIII 52, 352
as upright pillar, XIV 98
a vehicle for manifestation, XIV 218
waters and, III 188 fn.
Adams:
on hermits, XI 219 (254)
Adams, Chas. F.:
member of Hiraf Club, I 98
Adams, J.C. (1819-1892):
discoverer of Neptune, XIV 227
biog., XIV 505
Addison, Joseph (1672-1719):
on censure & persecution, XI 294
on society gossip, X 204-05
——— *Cato:*
XII 444 q.
bio-bibliog., X 410-11
Adept(s):
active for mankind, not T.S., XII 31
advise & influence individuals, but never order, V 330 fn.
after "death" merging in Nirvana of some, XIII 32
American Revolution and, VI 15-20
ancient, incarnate in Tibet, IV 367
arise from Initiation trance of 49 hours, VIII 196
assimilate Deity, XIV 255 fn., 383
astral body solidifies at death, XIV 53, 383-84
astral of, can replace astral of person, VII 138
astral travel of, limited to Solar System, V 149
Atlantean magicians and, IV 263
attraction & repulsion and, V 152-53
aura reveals true race of person to, V 212-13
avoid leading others into temptation, III 342 fn. becomes creator, VI 262-63

becomes, not made, VI 331; XII 496
biographies, XIV 139-40, 429
Black, in Catholic clergy, XIV 28-29
are Bodhisattvas or Nirmanakayas,
XII 31 brain of, & chela, X 266
Brotherhood of, & Sinnett's testimony,
IV 132
Buddha greatest of, III 267
Buddha is leader of most great, XIV
411
can go where thought goes, X 127-28
candidates for Adeptship and, XII 315
cannot be judged, V 339
cannot be victims of disease, VI 51
cannot disintegrate organisms above
vegetable, VI 125-26
cannot violate nature's laws, V 339
cardinal maxim of, V 226
centrifugal theory and, V 153-54
character of true, II 467
check each other's observations, III
473; V 23 (51)
chelas protected by, IV 476-77
Chinese Emperors revere, XIV 18
classed by principles under control, X
253; XIII 74
command Nature with soul of Nature,
VIII 57 (79)
communicate with intelligence of
Nature, 111 294
connected with early T.S., I 375 fn.
constitution of sun and, V 155-63
content to remain silent, V 226
continuity of occult knowledge
among, III 472
criteria for an, XIV 18, 135 fn., 137
cryptograph of, cited, I 439
definitions, VIII 183; XI 158, 170
(178) et seq.
degrees of, VI 247; XIV 371-75, 377
Delphic injunction and, XIV 55
density of planets and, V 153-54
desert their bodies sometimes, XII
684
no devachan for, VII 188 fn.
Devachan's state known by, triad, V
75
differs from Initiate, XI 170-73
(178-81)
division of labor among, VI 247
do not dream, X 255-56
do not reveal themselves to profane,
III 265
don't foreshadow their letters, XII 32
doppelgängers of, I 242
duplicate Spiritualistic phenomena, II
37
duty of, XIV 252-53
as Dvijas, XIV 140, 271 fn.
Eastern & Western, XIV 24, 233 et
seq., 444
elemental forces commanded through
occult sound by, IV 166

elementals used for tasks by, XIV 118
& fn.
enough teaching given by, for first
trial, V 146
erroneous idea about, VI 333
ever in communication with each
other, XIV 306
existed in many ages, VIII 204
existence of, should be examined, IV
294
explored invisible universe, V 22
(50-51)
few, in days of Aristotle, XIV 270,
294
fled India, III 487; V 100
flesh bodies of, not magically
transported, IV 176
form Astral Bodies from Auric Body,
XII 527
in full possession of psychic senses,
VI 136
Gelukpa Order has most, VI 198
good & bad, exist, XII 560
guard nature's secrets, I 108
Guardians of Sacred Lore, XIV 33
of Gupta Vidya, XII 346
Gurus and, IV 229
handicapped in proving their
knowledge, V 191
has more acute senses, VI 155-56
has "principality" after death, XIV
166 fn.
H.P.B. put in 11 week trance by, II
203 (206)
help Humanity primarily, not
individuals, XII 31
hidden libraries and, III 485
hierarchy of, & later subdivisions, IV
515 fn.
Highest, & 7th principle, III 414
how to become an, IV 342
illumination of, XII 618
immaculately conceived, VI 262
immortality and, VI 102
influence favorably certain minds, IX
400M-N
Initiation allegory, XIV 160-61, 260-65
intercourse between, V 81 fn.
Jesus one of greatest, VIII 402
Jews had learned, XIV 181
is Jivanmukta when principles united,
XIII 74
Karma of man limits help from, XII 31
keep alive spiritual life of mankind, VIII 401
know extent of Occult science, IV 582
know "Gods" as first principles, XIV 50
knowledge of, based on records, V 203
knowledge of, first-hand, IV 484 (487)
knowledge & powers of, those of
future men, VI 103
known by words & deeds, XIV 137
language of, XIV 101
learned occult powers from

Atlanteans, VII 298, 347
Left & Right Hand, XIV 34, 101-02
lives of all, similar, XIV 139-40, 141
living now, II 438; III 369; VI 214-15
longevity of, IV 448
Love's significance to, IV 341
magical powers of, XIV 118 & fn., 119, 134 & fn., 135, 300, 429
many, in various lands, VIII 400
as martyrs, XIV 28, 31, 141
Masters of life, IX 3
may attain status of Deva, XII 202
mayavi-rupa and will of, X 224
Mayavi-Rupa differs from Astral Body, XII 608
Messenger of, comes in last quarter of century, VIII 402
Mexicans had, XIV 24-25
moral courage of, I 102
moral qualities of true, IV 38-39; VI 214-15
mortals may be animated by principles of, XIV 382-83
motive determines Right or Left Path, XII 191
motive in seeking powers of, XII 491
mystic Brotherhoods and, XIV 28, 139, 296, 298
-mystics scattered in Himalayas & India, XII 345 fn.
Nagas or wise ones are, XIV 285
natural-born, very rare, IV 607
Nebular Theory and, V 150-55
necessity in nature, VIII 401
never meddle in politics, VI 17
Nirmanakaya of, is complete, VII 188-89 fn.
no disagreement between, VII 287
no right to heal himself, VIII 59 (81)
not animated mummies, IV 342
not eager to contact corrupt world, III 260; V 291; V I 246
not exactly Yogis, III 304
not infallible, IV 484 (487)
not members of T.S after Spring of 1881, IV 39
not safe from accidents, VI 51
not wed to any religion, IV 162; VI 38; XII 125-26
omnipotence of, III 267
one living truth in heart of, XIV 55
organized body of seers, III 473
Oriental, compose 1st Section of T.S., II 493 (501)
are pagans, IX 357 fn. (385 fn.)
pass through 7 & 12 trials, XIV 140
Paul declares himself an, XIV 123
perceives the actual state of things, VI 156
perfect, IV 228
persecution of, VI 33 fn.
Personal Ego of, can live independently, XIV 383
personal relationships of, IV 4 & fn.
Peter, Simon, Paul & Apollonius, XIV

108-19
physical organism of, IV 405
Pitris revealed to superior, XIV 277
planes of work and, VI 247
"possess the earth," meaning of term, VI 42
power of, to evolve any object, IX 239
powers of, natural to his stare, VI 333
practical, always unmarried, IV 47, 266
Pre-& Post-Christian, XIV 107, 135, 296-98
prefer incognito, XIV 28, 33, 298, 430
primal Truths still held by, XII 601
produce sound which alters color, X 266
projection of mayavi-rupa and, XII
-psychologist working through disembodied soul, I 352
Purified Ego & astral of, XIV 384, 386
or Rahats, II 438, 487-88
rarity of, IV 170; XII 451
real names of, never revealed, X 126
reborn consciously, XIV 373 & fn., 377, 383, 406 fn.
recall of Divine State, XIV 52
reject gravity, V 152
relations with, through inner self, V 291
renounce Nirvana to help humanity, VII 188-89 fn.; XII 31; XIV 53-54, 373, 386-87, 396-97, 406 fn.
resistance of outer self and, VII 309
Secret Doctrine of, must survive apart from, XIV 33
seen by only 5 F.T.S. up to 1880, II 494 fn. (501 fn.), 499 (506)
seen in New York & India, V 289-91
self-styled, of profane world, XII 315
servilely copy nature, VI 119 fn.
seven classes of, XIII 73
Shamballa or "Western paradise" of, XIV 447, 448 & fn.
sign or mark of, XIV 253
simile about condition of complete, III 417
Sinnett's view of Moon and, V 171
some, remain in South India, III 487
as "Sons of God," V 221; XIV 271 fn.
Sons of Will & Yoga resist left-hand, XIV 251
source of, power in nature, V 339
Spiritual Ego of, XIV 383
statue of Mexican, XIV 24
stellar matter and, V 149-50
studies invisible agencies in full consciousness, IV 594
subject to Karma, XIV 406 fn.
subjugate outer to inner man, III 437
surpass mediums in phenomena, I 363 (367)
teach men's souls, VIII 401
term misused by charlatans, X 282

thaumaturgy of, XIV 107
Theosophical, are real, XIII 213
Theosophical Society founded at suggestion of, IV 133
Theosophical Society not an, "factory," IX 244
The Theosophist and, V 133
Tibetan or trans-Himalayan, & Brahmanical doctrines, VII 287, 347
training for a White, XII 491
transcendent Personality, XIII 8
transfers memory of past life, XIV 377
true & false, III 263-68
true, never punish anyone, XIV 31 fn.
True, teachings obstructed by False, IV 40
truths in safe-keeping of, XIII 264, 313-14
try to save mankind, XIV 139
"Twin-Soul" of, XIII 72 & fn.
unable to meddle in worldly affairs, VI 247
unaffected by sense perceptions, VI 156
unconcerned with scientific controversies, V 226
Valentinian, became a Pneumatic, XIII 25
vibrations and, X 266
white & black, III 298
why driven from India, VI 32
as "Word" himself, XIV 271 fn.
work of, in Europe & America, IX 400H
worship all-pervasive Essence, XIV 50
Yoga-power creates, XIV 261
See also Arhats; Bodhisattvas; The Brotherhood; Brothers; Initiates; Mahatmas; Masters

Adeptship:
attained by will & soul-power, III 28
attainment of, defined, XII 691
belief in, firmly established in Ceylon, II 438
Buddha opened, to all, III 399
circumstances cannot stop achievement of, X 127-28
concentration and, XII 696-97
conscious, & reincarnation, VII 187
crown of spiritual self-evolution, VI 125
degrees of, & their work, VI 247
difficult to attain, IX 165-66
forcing development of, impossible, X 124
germ of, in everyone, III 29
ignoble martyrdom or, IV 611-12
a logical necessity, XI 399
may be attained even now, II 488
necessary before becoming Mahatma, XII 634
requirements for, X 127
result of many lives of effort, X 127

woman can reach, XI 301
Adhémar, Count Gaston d' (b. 1844):
Theosophical Society agapae and, XI 203-04
Adhémar, Countess Marguerite J.:
manager of *Revue Théosophique*, XII 300
rf., XI 167 & fn.
Adhémar, Mme. la Contesse d' (1760-1822):
on *Souvenirs* attributed to, III 526 & fn.
Adhikamasas (Sk.): intercalated months, V 262
*Adhikaranaratnam*ala: Calcutta ed. misrepresents Vidyaranya's, V 191
bibliog., V 362
Adhipatis (Sk.):
Mathams and, V 179
Adhishthana (Sk.):
Akâśa, III 413 Adhishthata (Sk.):
agent at work in Prakriti, XIV 393
Adhyayas [Sk. Adyayas]:
on 2 missing,
of *Chhandogyopanishad*, V 289
Adi (Sk.):
generic name for first men, XIV 175
Adi Brahmo Samaj[a] (Sk.):
VI 68
English organ of, IV 146
mild theism of, not popular in India, V 100
D.N. Tagore and, IV 109-10
The Theosophist not against, IV 406
Adi-Buddha(Sk.):
IX 364 fn. (392 fn.)
is Absolute, XIV 391
or Anima Mundi, XIV 401, 425
Avataras and, XIV 373-74
"creates" Dhyanis, IV 99-100
Eternal & conditionless, XIV 392
highest initiate stage on Earth, IV 228
Impersonal Idea of, XIV 426 & fn.
One & Eternal Wisdom, VIII 66 (88)
Parabrahm and, VI 177, 179
primeval Wisdom, XII 537; XIV 371, 425-26, 458
triad emanates from, XIV 394
true bliss in, XII 537
is Vajradhara, XIV 392
the Wisdom-Principle, XIV 391, 425-26
Adi-Granth:
Sikh sacred scripture, I 373; III 177, 182
bibliog., I 443; III 510
Adi-Sanat (Sk.):
as the ONE, X 401
Adisur[a] (Sk.):
kings of, V 309
Adi Tattva (Sk.):

correspondences, XII 612, 614
Aditi (Sk.):
all born of, III 326
Bohu & Vach, XIV 156 fn.
dividing into Nara & Nari, VI 157
Primordial Water of Space, XIV 191, 241
Rig-Veda on, XIV 411 fn.
as Sakti of fecundating Spirit, X 402
Sephira cp. to, XIV 87, 190-91, 418 fn.
Tibetan "Space" cp. with, XIV 411 & fn.
or Universal Soul, VI 191
-Vach, as female, XIV 157
Aditi-Prakriti(Sk.):
is divine Nature-or Aphrodite, VIII 19
Aditya Rishi (Sk.):
author of a *Veda,* II 208
Adityas (Sk.):
aid Soul on journey to Sun, IX 63 fn.
Manu on meanings of, IX 262
Adonai:
Adon & Adam, XIV 204
Eheieh and, IX 64
met by Zanoni, II 160
transformation of, XIII 300
Adonay:
meaning of, XII 534-35
Adonis:
born on 25th of December, II 164
Phoenician Saviour, X 279
Adrian:
See Hadrian
Adrishta (Sk.):
definition, IV 580
the invisible principle, V 33 (61)
Nyayas recognize omnipotence of, V 33 (61)
Adultery:
Bible and, IV 236
a death penalty for Egyptian
neophyte, XIV 289
Jesus on, XII 385
Adulthood:
from birth in Sixth & Seventh Races, VI 117
premature growth into, VI 114-17
Advaita Vedanta (Sk.):
divisions of Prakriti, XIII 67-68
esoteric, identical with esoteric
Buddhism, IV 305, 451, 567
H.P.B. accepts Parabrahm of, VII 51-52
influenced by secret teaching of Buddha, XII 345
manuscripts of, XII 345 fn.
Samkaracharya interpreted, XII 344 fn.
"Unitarianism" of, XII 344 fn.
Advaitee(s) [Sk. Advaitīs]:
beliefs of, same as Theosophist's, IV 336
Adventists:
VIII 173-74
Advertisements:

of bogus magi, XI 305
Adwaita:
See Advaita Vedanta
Adya (Sk.):
the first, VI 77 (86)
Adyar:
account of Mme. Zhelihovsky in, Archives, XI 364 fn.
H.P.B. loyal to Cause not, XI 380-81
meager rations for, staff, VII 164
property secured, IV xxiv-v, xxvi
true Theosophists at, VII 168
Adyar Library:
holdings of, XII 300-01
Mrs. Ilangakoon and, XI 445
Olcott founded, XII 300
Olcott's hopes for, IX 130
Palm Leaf MSS. in, XII 300
prediction on, XII 301
Adyta:
mediums of, & initiates, VI 329
AE:
See Russell, George Wm.
Aea, Isle of:
habitat of Helios, X 280
Aeacus:
as rain-maker, XIII 237
Son of Zeus, XIII 371
biog., XIII 371
Aegean Sea:
Aeolians near, came from Atlantis, V 217-18
Aelianus, Claudius (170?-235):
on wisdom book given to Egyptians, XIV 175
——— *Nature of Animals:*
on serpent prophets of Athenians, XIII 271-72
Aeneas:
founding of Rome and, V 2I4-15
puzzled about the genii, VII 196-97
Aeolians:
as Aryans, V 217
Atlantean remnants, V 215, 217-18
language of, Atlantean, V 219
magical feats of, V 218
Aeolus:
Romulus compared with, V 215
Aeōn(s) (Gk.):
in Aeōnology of Basilides, XIII 29
Barbēlō the never aging, XIII 24
Basilides on the Seven, XIV 112
Cabalists and, XIII 353
Christ and, XIV 372 fn.
Church is 7th, XIII 66 fn.
definition, III 296; X 308
as Dhyani-Chohans, XII 553; XIV 150-51, 162
emanation of, III 322
first & last female, XIII 40
Heavens &, shaken, XIII 34
Heavens of, XIV 112
Hebdomad of Higher, XIII 57

Jesus & the, XIII 52 of
Light, XIII 42 & fn.
lost cast as Archangels, XIV 162
Magic Rites of Transgressing, XIII 37-38
man of same essence as primordial
seven, XII 555-56
members of body and, XIII 52
Pistis-Sophia descends through, XIII 60
of Plērōma XIII 78
Rulers of the, XIII 12, 13, 37, 42
similar to Devas, XII 570
of Simon Magus, X 403-05; XII
552-58
of Sphere, XIII 13, 37
Stellar Spirits, XIV 162
thirteenth, in Region of Left, XIII
24-25, 28 diag., 33
the Twelve, XIII 28 diag., 33
as world builders, XIV 150-51, 162
Aeōnology:
of Marcians, XIII 53
Aeschylus (525-456 B.C.):
VIII 187, 223 "corrected" by scholars, XIII 264
pledged Initiate, XI 90
testimony on ancients, XIII 233
——— *Choëphoroe:*
on doxa, XI 490
word pythochrēsta in, VIII 184, 222
——— *Prometheus Bound:*
XI 90 q.
Aesculapius:
dialogue with Hermes, XIV 294
father of Hippocrates, XIII 227
on healing remedies of, XI 243 (279)
Iu-em-hept or, IX 20

Aesh Metzareph:
contains key to Kabbalistical
symbolism, VIII 141
bibliog., VIII 414
Aether:
is Akasa in its higher aspect, X 384
definition, X 384
relation to Manas, X 384
Zeus as, XIII 284
Aether-Akasa:
Buddhi-Manas corresponds to, X 384
5th & 6th principles of body of
Kosmos, X 384
Aethrobacy:
altered polarity and, II 272
or levitation, II 466, 470
Affection:
most powerful attraction, IV 121-22
Affinities:
numbers &, basis of occult doctrine,
IV 303
Afghans:
Hindus helped British in, war, II 299
Sikhs and, I 373
Africa:
early races of, XIII 331-32
Aga Khan (1800-1881):

claimed descent from Mahomet, III 198 fn.
year 1881 and, III 198 & fn.
Agamas (Sk.):
branch of Aryan philosophy, III 401
occult powers and, III 403
Agapae (Gk.):
Christian, cp. to Mysteries, XI 92
dancing and, III 205
Saint Justin on, XI 99
Theosophical, XI 203-04
Agardi, Endreinek:
on de Lassa, I 160-61
pupil of Master M., I 162; II 366
Agassiz, Louis J.R. (1807-1873):
II 364
believes in personal god, V 175
——— *Principles of Zoology*. -
V 267
on progress of beings, V 175
bibliog., V 369
Agastya Rishi:
on changing colors of man, VI 14-15
a great Adept, VI 14
immigration to Chaldea and, XII 169 (179)
Age:
Adepts, very slowly, IV 448; VIII 400
childhood heroes revive in old, XIII 297
cure for, XII 389
old, can be stopped, VI 313-14
process related to a *bacillus,* XII 389
retarded by hibernation, II 460-61
Age(s):
answers to pretentions of our, XIII 84-85, 131-32
obstructed by current, IX 101-02
astronomical cycles of Hindus, XIV 357, 365-68
on close of Iron, XIV 355-57
current, not conducive to moral courage, XII 139, 242, 310
"Divine," concept of Aryan races, XII 50
on four Zoroastrian, III 464-65
of Greeks & Hindus, XIII 265
of human race, XII 28
hypocrisy, materialism & corruption of our, XII 34, 40, 44, 242, 310; XIII 132, 149, 189; XIV 1, 5
inferior Wisdom of our, XII 310-11
of inspiration & criticism, XIII 265
knowledge during the Golden, XIV 248-49
martyrs, saints & heroes in each, XII 22
is materialistic & pietistic, XIV 1-2
meaning of present, IX 99-100
Miocene, XII 28
mystic lore even in dark, XIV 45
our, rather unscientific, III 358-59
Sibylline prophecy of Golden, XIV 355-57
so-called progress of our, XIII 132, 319-20
transitional, XIII 321

as translated in N.T., XIV 58 & fn.
of Voltaire, XIII 224
wonders of our, will perish, XIII 320
Aged of the Aged:
portion of, in each human, I 112
Agel (Egel):
as Hebrew term, III 130-31
Agent:
H.P.B. best available, of Masters, X 139
Agham:
stone writing, II 347-48
Aghora Panthas:
consume much liquor, II 456
Agliato, Marquis:
betrayed Cagliostro, XII 81
Àglio, Agostino (1777-1857):
Edward King and, II 533
bio-bibliog., II 521-22
Agni (Sk.):
Agnus Dei has same symbols as, II 144-45
ancient fire worship of, II 143
identical to Isvara II 34-35
one of 4 primeval Rishis, II 208
symbolical description of, IV 366-67
terrestrial or celestial fire, VIII 143 fn.
worship of, VIII 209
Agni-Dagdha(Sk.):
class of Pitris, VI 191
Agnihi poorvebhihi (Agnih purvebhih]:
hiranya's meaning in, II 285 fn.
part of *Rig Veda,* II 285 fn.
Agnihotri, Swami Shiv Narain (1850-1929):
errors of, IV 471-72 fn., 474
Agni-Purana:
IX 197 (219)
bibliog., IX 403
Agnishvatta(s) (Sk.):
Manu is an, X 363
or Solar Lhas, XII 644 & fn.
Agnostic Annual
on anointing of Christ, VIII 196-97
on Chrestos. VIII 186-87 fn.
on Egyptian Karest & Christ, VIII 197-200
Massey's article in, IX 18
term Christ used after 3rd century, VIII 201
Agnostic Journal:
on Blavatsky Lodge, XI 371
Saladin on Church attitude to women, XII 269-70
Saladin on Spurgeon, XI 192-93
Agnosticism:
Science needs broad spirit of, XIII 155
Agnostics:
best workers for Theosophy among, X 160
in Theosophical Society, XII 341 fn.
Agnus-Castus Plant:
called the chaste tree, X 90

Olympic victors crowned with, IX 267
Agnus Dei:
Agni has same symbols as, II 144-45
Agochari Mudra (Sk.):
sense of, debased, II 119
Agōgē Manteia (Gk.):
ecstatic illumination of Plotinus & Porphyry, XI 233 (270)
Agonaces (Agon-Ach):
teacher of Zoroaster, III 451
Agra:
Taj Mahal at, II 77
Agrammachamareg:
in Gnostic Triad of Invisibles, XIII 24
Agrippa, H. Cornelius (1486-1535):
on alchemy, XI 520 (543)
a Christian Kabalist, III 209, 264
died a pauper, III 208
Kabalah's lore known to, XIV 167
Kabalistic works of, recommended, XIV 95 & fn.
on natural-born magician, XIII 347
on perfect square, II 145 slandered, XIV 278
on "time" & "Chance," XIV 98-99
as visionary, I 138
——— *Numbers:*
on occult virtue of numbers, III 196
on universal values, III 195
——— *Occult Philosophy* [tr.]:
on souls & shells, IV 594-95
——— *De occulta philosophia:*
on abstract power of numbers, III 196
on sorcery, VII 204 fn., 210
on soul, mind & reason, VII 207 q., 212-13
on threefold good demon, VII 207, 212
bio-bibliog., I 443-44
bibliog., III 495; IV 619; VII 355
Aguna (Sk.):
"divine monad" is, IV 581
Agyrmos (Gk.):
definition, XI 99
Aham Eva Parabrahma (Sk.):
translation of, IX 99
Ahamatma[n](Sk.):
definition, IV 99
seventh principle, IV 99
Ahancara:
See Ahankara
Ahankara [Sk. Ahamkara]:
Buddhi a source of, IV 580-81
can return to cosmic matter, IV 550 fn.
Chidagnikuna and, III 414
China and, XII 633 fn.
definition, IV 581; V 80 fn.; XII 631, 633 fn.
individuality, III 410, 411
a Manasic division, IV 581
must be crushed out, XII 634
personal, can be destroyed, IV 581

as related to Antaskarana, XII 634
See also Personality(ies)
Ahavaniya (Sk.):
as sacrificial fire, IX 252 fn.
Ah-hi (Sk.):
conditioned by Universal Law, X 318
a flame, X 323
are forces, not conscious intelligences, X 322
have no free will, X 322
higher planes and, X 320
idea of Unity and, X 323
Manasaputras and, X 324
Paranishpanna of, X 347
primordial seven logoi, X 317
Universal Mind and, X 316 et seq., 325
various stages of, during manvantara, X 321
AHIH:
exoteric meaning of, VIII 147
Macroprosopus, VIII 142
Ahmi:
I am, IV 523
Ahnika (Sk.):
yogic secrets in 1st *Mahabhashya,* V 196
Ahrens, Franz H. (1809-1881):
on Hebrew musical notes, VII 263; XIV 196
bio-bibliog., XIV 505-06
Ahriman:
or Angra Mainyu, XIII 123
"God of this World," XIV 219, 340
hosts of Darkness and, XII 49
lower human principles, IV 522
man's ignorance & selfishness, IV 508
Mithra contains, & Ormazd, II 127
no beginning of, IV 420-21
Ormazd and, IV 263
Ormuzd &, inseparable, IV 420-21, 520-21; XIII 124
symbolism of struggle in world, XIII 125-26
See also Angry-Mainyu
Ahura:
Asura or, XIII 123 fn. generic
name, XIII 123-24 fn.
sevenfold Deity, XIII 123-24 fn.
Ahura-Mazda:
III 467
Ahriman and, II 127
Angra Mainyu and, XIII 124-25
as Divine dweller in man, V 100
eye of, the sun, II 124
as father of Amesha Spentas, IV 523
haven for man, XIII 126
Jehovah &, third in deistic evolution, III 457
King of Light, XIII 124
on Nasa, IV 508
not the Supreme, III 457
One Supreme God & its Ray, XIII 126 fn.

origin of, II 128
our age and, XIII 133
Principle of Good, XIII 131
radiant Ego-Sun, XIII 130
seven Ameshaspends and, XIII 126-27
as seventh principle or Monad, IV 520, 522
Spiritual Essence of man, IV 521-22
symbol of Boundless Time, XIII 126
or Universal Light, XII 49
World Savior sent by, XIII 127
Zodiacal signs and, XI 17
Ahuru-asters:
or spiritual teachers, III 467
Aima:
in *Apocalypse* symbolism, XIV 214
fruitful mother, VIII 139, 148
meaning, XIV 214
a phonetic spelling, VIII 147 fn.
Ain:
as No-thing, X 151
Ain-Soph (or En-Soph):
as Absolute, IX 360 fn. (388 fn.); XI 221 fn. (257 fn.)
the All, VIII 145
the Boundless, XIV 425 definitions,
XI 23, 26-27, 241 (277)
emanates Aur or Primordial Light, III 457
evolved the Thorah, X 108-09
H.P.B. pins faith to, VIII 149
Hokhmah & Sephiroth, III 319
Impersonal First Cause, XIV 184-85, 234
an impersonal God originally, VII 259
as IT, X 303
Kabala on, II 90
Kether the reflection of, VIII 145-46
man is like, talking to, X 259
nature of, & emanations from, VI 316-18
Non-Being, VIII 142
not Biblical Jehovah, XIV 197
not in Bible, VII 256
not Tetragrammaton, VIII 144
No-Thing, III 456 fn.
numberless & Inconceivable, VIII 151
outside human thought, XIV 186
pale copy of Sat, VIII 368 (388); XIV 188-89
as Parabrahman, IV 421; VII 259; VIII 143; XI 221 (257), 240 (276); XIV 87, 184-85, 197
represents eternity, X 308
Sephira and, I 111-12
or the One, X 398
triune emanations of, III 313
Aiōn (Gk.):
See Aeōn(s)
Air:
composition of, IV 212 & fn.
ether, atoms and, XIV 420-21
Middle Region of, XIII 34-35, 36 fn.
Principle of all things, XIV 420-21

Airgiod-Lamh:
or "Golden Hand," III 462
Irish name for Zaratusht, III 462
Airship:
new type, of Russian inventors, III 70-71
war by means of, foretold, III 71
Airyana Vaēgo:
Adepts in, IV 515 fn.
Atlantis legend cp. to, V 200 fn.
Brahmans in, IV 529
nature & location of, IV 526-27
Sambhala identical with, IV 526 fn.
Aish (or Aïsh):
as man, & its derivatives, IX 206 fn. (228 fn.), 270
name Jesus derived from, XI 495
Aitareya Brahmana:
XII 169 fn. (178 fn.)
on doctrine of evolution & earth, I 227
bibliog., IX 404; XII 717
Aitareyaranyaka:
on *Upanishads,* V 297 fn.
bibliog., V 362
Aiyar, T.A. Swaminatha (1868-?):
biog., III 522-23
Aja (Sk.):
Eternal unborn powers, XIII 9
"first-born," X 254
as lamb of God, XI 490, 494
Logos, X 45 fn.
as Ram & Logos, VII 257
Ajataatru, King (ca. 63 A.D.):
Buddhist records of, nephew, V 246 fn., 248
dynasty of, V 258
kings of Kasis & Magadha, V 256
Aji Dahaka:
allegorical contests of Aryan Nagas & Iranian, V 223
Ajigarta (Sk.):
father of Sunahsepa, XII 172 (182)
Holy Man of Pushkara Lake, XII 172 (182)
of Rishika, XII 172 fn. (182 fn.)
Ajmere (Sk.):
Lake Pushkara in, XII 176 (186)
pilgrimage to, XII 173 fn. (183 fn.), 176 (186)
sacred crocodiles of, XII 176 (186)
Ajñana (Sk.):
definitions, I 336; XI 474-75
the "wisdomless" principle, XI 476
Akali:
Sikh guardians of place of worship, III 178
Akasa (Sk.):
is Aditi or Space, VI 191; XIV 411
Anima Mundi &, Root of Life, XIV 412
arrangement of, rays around person, XII 678
Astral Light and, III 323; IV 489; X 360-61; XIII 292

in Chaldean symbolism, XIII 75
corrupt, stifling to Adepts, V 291
definitions, VI 228; X 174, 360-61
eternal intercorrelations of, &
Prakriti, III 423
Ether is lowest form of, X 366, 370; XII 408
first Idea of un-created Universe, X 146
identical with chaos, X 314
imperishable records in, IV 555 et seq.
Jesus' garment of, XIII 32
John verse and, XI 500-01
memory of spiritual Ego, X 251
more subtle than Prakriti, III 405 fn.
nature of, outlined, XII 611
Nirvana and, XIV 411
not ether of Space, XII 611
not "hypothetical agent" of Science,
XII 408
noumenon of Astral Light, VIII 368
(388)
as noumenon of Cosmic Septenary,
IX 361 fn. (389 fn.)
permeable & interpenetrating, XII 408
phlogiston, IV 218
precipitation and, VI 120
psychometry and, IV 555 et seq.; VI
182
radiant heat & magnetism, III 103-04
tappings and, IV 144
realm of, X 360
record in, & fourth state of Dhyana,
V 93
represents Prakriti, III 405, 413 & fn.
Sakti can mold, into any shape, III 409
seventh state of matter, IV 264
sound and, IV 164 et seq.; X 314; XII 361, 611
as Space, III 405-06 fn., 413 fn.; XII 408
as state of Prakriti, XIII 67
subjective mind-pictures and, IV 356
is substratum of Sound & Antic Egg, XII 607, 611
is synthesis of Tattvas XII 611
two aspects of, XI 490
or Universal Ether, II 397
as Virgin, III 461
Akasa-Pradhana (Sk.):
primordial Fire-Substance, X 384
Akasa -Sakti (Sk.):
definition, III 405 fn.
Akasa Tattva (Sk.):
or Alaya, XII 614
chief agent in mesmerism, XII 215
correspondences, XII 612, 614, 621
Raja Yogis only use, & higher Tattvas,
XII 615
or vital essence, XII 215
Akasic:
Auric Egg's, Essence partly composes
new Astral Form, XII 610
currents & sorcery, II 218-19
"shell" & light, XIV 53
Akbar the Great (1542-1605):
tomb of, II 77
Akiba, Rabbi:

See Aqiba, Rabbi
Akkad (or Accad):
conquered by Nimrod, XIII 327
in land of Shinar, XIII 327
Akkadian(s):
civilization & race name of Akkad, XIII 327
language, XIII 327, 333
possible connection with early Tibetans, III 419
of predecessors, XIII 328
symbolism of Khargak-Kurra and, XII 543
tribes & Aryan race, V 217
Turanian or Indo-European, XIII 328
Akkas:
of Africa, III 41-42
Akō-Manō:
definition, XIII 124
Aksakoff, Alexander N. (1832-1903):
I 413; VII 304 fn.
asks H.P.B. to select mediums for Russian investigation, I 91, 94
attended séances, II 153-54
on Commission for investigating Spiritualism, I 213
defender of spiritual cause, I 204
on Donato's hypnotic experiment, II 286-89
on geometrical figures & 4th dimension, I 359, 360
H.P.B. translation for, 1 1-2
H.P.B. writes to, on *Isis Unveiled,* I 264
medium Slade and, III 19-20
report & protest of, on Russian investigation, I 205-10
Russian Imperial Councillor, III 19
scientific investigator of mediumistic phenomena, III 19-20
warns H.P.B. re Spiritualist investigation, I 210-13
on Zöllner's experiments with Slade, I 314-15
bio-bibliog., I 444-46
bibliog., II 522
Aksha-pada:
See Gotama Akshapada
Akshavanta [Sk. Akshanvanta]:
esoteric meaning of, VII 67
Akshobhya Buddha (Sk.):
ancient origin of, IX 136
Akta:
anointed, VIII 209
Al Rezi Pasha:
I 14 (19), 23
Alabaster, H. (?-1884):
——— *The Wheel of the Law* [tr.]:
Buddha on idea of rebirth, XIV 449 q. & fn.

Ala-Dag Mountains:
Adept Hillarion visited sacred cave in, III 213-14
daily vision of stately figure at, III 212
God's Mountain, III 213
sacred Zoroastrian records in cave in, III 212
Alagona, Peter (1549-1624):
——— *S. Thomae Aquinatis . . .:*
on murder, IX 302-03, 313-14
bio-bibliog., IX 404
Alaya (Sk.):
is Absolute Knowledge, XIV 439
or Akasa Tattva, XII 614
alone is eternal, XIV 439
as Anima Mundi, X 347
Buddhi a ray of, XII 607
Buddhi corresponds to, XII 630 divine
Soul of thought 8z compassion, XIII 267
emanates Cosmic Buddhi, X 324
essence of, is Love, XII 55
great Self, as eternal Harmony, XII 114
Logos is male aspect of, X 353
Mahat and, XII 636
root of all, XIV 439
source of the "God" in man, VI 203 fn.
Universal Soul, XII 630, 636
"World-Soul," XII 55
Alaya-Mahat (Sk.):
Intelligence of the Universe, XII 313
reflected in the personal Mind, XII 371
as Universal Soul, XII 313, 371
Alaya Vijñana (Sk.):
helps one reach immortality, VI 102
hidden knowledge, VI 101; XIV 423
Alba:
Russian Theosophical journal, XIII 209
von Reincke edited, XIII 209
Alba Longa:
foundation of, V 214
Alba Vestis:
garment of Isis priests, XI 77
Albath:
algath and, XIV 95
letter arrangements, XIV 98
Albertini, Dr.:
color-sound correspondences discovery by, XII 90
Albertus Magnus (1200?-1280):
visionary, I 138
——— *Lib. de Univers.:*
on Sign of Celestial Virgin & Dec. 25th, II 164
Albigenses:
influence traced to Manicheans, X 68, 113
Albizzi, Cardinal (1593-1684):
mystery names and, X 28
biog., X 411
Albumazar (805-885):

on Virgin constellation, XIV 292 fn.
Alcahest:
See Alkahest
Alchemist(s):
on *alcahest* of inferior, VIII 248
the Chemist of today, XIV 63
on Deity & Circle, XIV 62
Democritus of Abdera, XIV 298
on Fire, II 36
key to, jargon found only in Orient, XI 527 (549)
mediaeval, used Esoteric blinds, XIV 167-68
Moses & Solomon proficient in, XIV 298
occult meaning of transmutation, XII 53
philologist &, as occult terms, XI 230 (267)
Rosicrucians as, I 106
some illustrious, XI 510 (533)
spiritual help of woman and, XII 533
stone of, XII 53
symbolic expressions of, XII 52-55, 85-86
works of some, dangerous, XIV 60
See also Alkahest
Alchemist's Encheiridion:
on philosopher's stone, XI 520 (543)
Alchemy:
as a science, VII 75
academic disdain for, XIII 211
of Chaldaeans & Chinese, XIV 298-99
China and, XI 514-16 (537-39)
degraded, VIII 258
Egyptian priests taught, XIV 298
European, originated in Far East, XI 516 (539), 525 (548)
jargon of, has many meanings, XI 510 (533)
known to Moses, XI 44
kryaakti and, XI 506 (529)
mother of chemistry, IV 313; VIII 56 (79)
occult, and atom, X 370-71
occult chemistry in, XII 85-86
as old as man, XIV 298
origin of, XI 511 et seq. (534 et seq.)
principle object of, XI 518 (541)
Spiritual, has physical counterpart, XIV 299
spiritual philosophy, VIII 248-49
third object of, is only true, XI 515-16 (538-39)
three sisters" symbolism in, XII 85-86
works on, underground, XI 514 (537)
writings on, purposely veiled, XI 522 (544-45), 526 (549)
See also Alkahest
Alcohol:
Occultism requires abstinence from, IV 544
opium and, IX 160
preserves bad magnetism of men, IX

160
used by Aghoras, II 456
why forbidden to occult students, XII 496, 685, 698
Alden, Wm. L. (1837-1908):
bio-bibliog., I 446-47
Aldrovandi, Ulysse (1522-1605):
VII 82
bio-bibliog., VII 355
Aleim:
IV 335
Aleph:
as bull symbol, XIV 207
in Hebrew, XIV 208
Aleph (pseud):
See Limousin, Charles
Alesia:
ancient city known for Mysteries, XIV 294
last Druids perished at, XIV 311
Thebes of the Kelts, XIV 294
Aletheia:
breath of Life, VIII 249
definition, XIII 16
only study of Pleroma reveals, XII 570
Truth of the Mysteries, XII 570
Alētheias [Gk.]:
one translation of teraphim, VII 231
Aleutian Islands:
once a land bridge to China, V 222
Alexander Cornelius Polyhistor (fl. 82 B.C.):
on Abraham's birth, XIV 93 fn.
on Pythagoras, III 451
Alexander I (1777-1825?):
mysterious disappearance of, III 124 fn.
Alexander II (1818-1881):
assassination of, III 121-25, 155-70, 207
character of, I 259, 262
Lincoln and, III 125
medium's version of, assassination, III 359-61
numerical factors in life of, III 201-02
Princess Yuryevsky and, III 167-68 fn.
Turkish barbarities and, I 256-57
Alexander III, Emperor (1845-1894):
funeral of nurse to, XIII 191
numbers and, III 201
Princess Yuryevsky and, III 169
Alexander Jannaeus (r. 106-79 B.C.):
real Jesus lived at time of, IV 362; VIII 189 fn., 362 & fn. (380 & fn.)
Alexander, Otho:
corresponds with H.P.B., I 409, 414, 418, 427, 436
Alexander Severus (208-235):
XIV 133
a Neo-Platonist, XIV 312
revered Apollonius, XIV 135
Alexander the Great (356-323 B.C.):
Adepts receded before sword of, XIV 294

invasion of India by V 195, 233, 242, 243
de Mirville on, XIII 227
Napoleon &, earthly heroes, XIV 381
philology and, XIII 227
Alexander Trallianus (fl. 6th C.):
VII 220
bio-bibliog., VII 356
Alexandra, Iossifovna:
Grand Duchess, III 166
Alexandre, Charles (1797-1872):
——— *Oracula Sibylina:*
VIII 229
bibliog., VIII 417
Alexandria:
philosophers of, not understood, XI 227 (263)
Alexandrian Library:
founder & texts of, XIII 231-32
parchment rolls survive five, XIII 231 & fn.
Phoenician & Persian texts in, XIII 231
Alexandrian School:
II 87
believed in one impersonal Absolute
Deity, X 73
magic reborn in, I 141
Álgya-Pap, Zóltan de (d. 1988):
tr. H.P.B.'s unfinished tale, XIII 209 Al-
žakim, abu-'Ali Mansur (985-1021):
Fatimite Khalif, III 183 fn. not
founder of Druses, III 176
Alhambra:
fate of the, XIII 185
Alhim:
See Elōhim
Alienist and Neurologist:
on human fire-breather, V 101-02
Alilat:
symbolized by 2 lunar horns, XI 97
Alipili:
——— *Centrum naturae concentratum:*
on macrocosm & microcosm, XI 519(542)
bibliog., XI 563
Alkahest (or Alcahest):
ancient China had the, XI 512 (535)
secret produced philosopher's stone,
XI 517-18 (540-41)
spiritual meaning of, VIII 248-49
See also Alchemist(s); Alchemy
All:
as Absolute, VIII 117
absolute, as space, X 176
absorption into One, IV 121
the Boundless, X 331
as Divinity of Theosophists, VIII
368-69 (388)
Great, & loss of self, XI 105
Great, or Sat, VIII 57 (79)
the immutable, X 399
includes totality of consciousness, XI 416 fn.
Incomprehensible, III 456
indivisible, & Ego of man, XI 246(283)
the Infinite, IV 52
Nothing & the, XI 114 (128)
personal God and, IX 169

rules to become One with Universal, IX 160
Spirit of man reflection of the, IX 250
All the Year Round:
on Saint-Germain, III 126-28
bibliog., III 495
Allah:
all-good, XIII 102
Allahabad Pioneer:
on surveillance of H.P.B., XIII 206
All-Being:
One Existence or, VI 10 fn.
or Svabhavat, XII 543
Allbutt, H.A.:
on antiquity of man in America, II 335
bibliog., II 522
Allegory(ies):
of Hindu Scriptures explained in
Esoteric Buddhism, VI 147 key
to sacred scriptures, XIII 146
on Maharaja & palace, VII 273
New Testament an, IX 203 (225)
used as a blind, XIII 146
Allen, Judge:
the Holmeses and, I 69
Allen, C. Grant B. (1848-1899):
on age of human race, XII 28-29
contrasted to Plato & Comte, XII 253-54
defended scientific materialism, XIII 154
evolution and, XI 190, 201
Indian lizard and, X 389
——— "The Girl of the Future": denies
women the intellect of men,
XII 250-51
favored eugenics, XII 252
on women, XII 251, 254, 255-56
bio-bibliog., X 411
Allen, G.W. (London Clergyman):
founded a "Christo Theosophical
Society" XII 131
All-Evolver:
not finite or conditioned, IX 169
Allopaths:
fail at Leipzig, IV 75-76
Homeopaths &, should combine, IV 319
only, in West Indies, IV 74-75
Allophylians:
or Basques, V 217
All-Saints:
grave offerings and, II 168
Almora Swami:
VI 38
arguments of, IV 560 et seq.
H.P.B. and, V 124
Alogon (Gk.):
irrational soul, VII 229
Aloka (Sk.):
descent of Monad from, X 368
Al-om-jah:
title of highest Egyptian Hierophant,
XIV 288-29
Alphabet(s):
Hebrew, as an emanation, XIV 102
Hebrew, & Genesis, XIV 206-07

Hebrew, & permutations, VII 262
in Kabalistic symbols, XIV 95, 102
musical value of Sanskrit. VII 263,264 fn.
numerical values of letters, XIV 181
originate with the Gods, XIV 97
philosophical formation of, XIV 98
Temura permutation, XIV 95 fn.
of Thoth, & Tarot, XIV 106
Alphonso X (1252-1284):
Astrological Tables of, III 194 & fn.
——— *Las Siete Partidas:*
code of, 111 194
bio-bibliog., III 495-96
Altai Mountains (Central Asia):
Altai settlements and, XIII 330
emergence of Turanian race from,
XIII 329
"Successor" of Buddha lives in, III 185
Al-Tamimi:
messenger of, prepares Druses for
initiation, III 184
Supreme Wisdom, III 181
Universal spirit, III 184 & fn.
Altars:
High-, & the pyx, XI 83
of pagan worship, XI 78 et seq.
Althotas:
trained Cagliostro, XII 79-80
Altitudes:
Yogi living in high, III 140-41
Altruism:
ardent, needed for spiritual progress,
V 339
as basis for intuition, IX 400G
Comtists on religion and, XIII 97
cure for difficulties, XI 164
definition, VIII 171
foremost virtue of Theosophy, XIII 97
humanity needs, & ethics for
happiness, VIII 55 (77)
international, VIII 63 (85)
man's surest policy of salvation, X 74
must be expressed in action, XI 469
obtaining of truth and, IX 400G
perfect, needs wisdom & good works, VIII 170
practice of, defines a Theosophist, X 69
rare among Theosophists, XI 215 (251)
real Theosophy is, XI 202
Theism without, is pious egotism, IV 497-98
theoretical & practical, XI 427
Theosophy and, XI 218-19 (254-55)
as true occultism, IX 254, 258
will rule if Brotherhood accepted, XII 302
Altruist:
active, worth more than Theosopher's
talk, XI 478
Theosophist as, XI 218-19 (254-55)
Amadeus (1420?-1482):
sainted nobleman & prophet, X 20-21
bio-bibliog., X 411-12
Amagandha Sutta:
on abstinence & freedom from delusions, XI 470-71
on evils of self-praise &

disparagement of others, XI 471
bibliog., XI 563
Amara Sinha's (ca. 375 A.D.):
attempts to set date of, V 184-86
——— *Amarakoa:*
V 220
bibliog.., V 369, 362
Amarapura (Sk.):
Ceylonese sect, VI 83 (92)
a Southern Buddhist sect, V 346
Amasis II (560?-526 B.C.):
destroyed Egypt's priestly lineage, XIV 297
Amaswazi:
atrocities of, II 407-08
Amazon:
circle dance of, XII 278; XIV 316
Amazulu:
superstitions of, II 173
Ambarisha:
disconsolate over lack of heirs, XII 170 (180)
King of Ayodhya, XII 170 (180),
172 fn. (182 fn.)
legend about, cp, with biblical one, XII 169 (179)
Ambarvales:
festivals of Ceres, XI 100
Amber:
ectricity and, X 382
Amberley, Viscount:
See Russell, John
Ambition:
selfishness &, as curses, IV 419
Ambrose, Saint (340-397):
VII 47
Christ seen as angel of Sun by, XIV 321
on Eastern temple door, XIV 318
——— *De fide ad Gratianum Augustum . . .*
on Uriel, X 17
bibliog., X 412
Ambrosia:
gods and, XII 187 fn.
Ambrosius, St.:
See Ambrose, Saint
Amélineau, Émile C. (1850-1915):
Bodleian papyrus and, XIII 30
tr. of Pistis-Sophia, XIII 3-4
———— "Essai sur le Gnosticisme Égyptien ..." .
XI 240 fn. (276 fn.)
on tears & creation, XIII 46
on Valentinians, XIII 25
bibliog., XI 564; XIII 371
Amen(s):
Amen & numerical value of, XII 534
or Seven Aums, XIII 10
Amenhotep III:
Compiler's notes on, VIII 376-77 fn.
scene of conception of, at Luxor, VIII 359 (376-78)
Amenti:
Osirified soul and, VII 125
America:
antiquity of man in, II 335

Chinese Buddhists in ancient, II 432
first map of, V 221
forerunners of new sub-race appearing in, XII 154
known to ancient India, II 79 most
ancient ruins in South, II 319
name of, & Meru, II 313 fn.
prehistoric ruins in, II 303 et seq.
See also United States of America
American(s):
audacity in criticizing Russia, XII 279-81
self-confidence of some, IV 147
self-proclaimed Christs, XII 78
social life, XII 90
treatment of Red Indians, XII 281, 285-86
American Antiquarian:
on Hebraic Theosophy, XI 32
American Bibliopolist:
Sotheran and, I 121
American Conventions of the T.S.:
See Theosophical Society
American Free Methodist Church:
Firebrand of, XII 55
American Journal of Science:
on static electricity, III 24
Amerindians:
See Indians, American
Ameshaspends (or Amesha Spentas):
See Amshaspends
Amicis, Pietro d':
magician, I 137
Amicus, Francis (1578-1651):
——— *Cursus Theologiae* . . .:
on murder, IX 305, 315
bio-bibliog., IX 404
Amida Buddha:
Senzar form of Adi-Buddha, XIV 425
See also Amitabha Buddha; Amita Buddha
Amida Sutra:
Kumarajiva translated, XIV 448
bibliog., XIV 506
Amiot, J.-M. (1718-1793):
——— *Mémoires concernant* . . . .:
VII 201 on Koueîs, VII 203
bio-bibliog., VII 209, 356
Amir-al-Mu'minin:
meaning of title, I 371
Amir-al-Sur:
Muslim title, I 371
Amita Buddha (Sk.):
Adi-Buddhi and, XIV 426 & fn.
Ain-Soph & Anima Mundi similar, XIV 425
Amida or Amitabha, XIV 425-28, 448
Amita-Pho is, IV 18-19
applied to Sakyamuni, XIV 425
Chinese version of, XIV 425-26
highest celestial Dhyani is, IV 18
philosophical, differs from popular, XIV 426 & fn.

Tsong-kha-pa an incarnation of, XIV 427
Amitabha Buddha (Sk.):
Book of Dzyan mentions, IX 136
is Boundless Light or Age, XIV 409 & fn., 425-26
Buddhi goes to paradise of, VII 202
a Dhyani-Chohan, IX 136
differs from Amita Buddha, XIV 425-26 & fn.
Father of Kwan-yin, VI 103-04
Padmapani and, XII 518-19
sutra on, XIV 409 & fn.
Western Paradise of, IX 135-36; XIV 426 & fn., 448 & fn.
See also Od-pad-med

Ammianus Marcellinus (330?-395):
on Brahmans, V 222
mistaken on Darius, III 466-67 on "Ur of the Chaldees," XIII 326 on Zoroaster, XIV 23
——— *Roman History:*
IX 275 q.
on divination, VII 234 & fn., 239
on Hindu hermits, XIV 22
on Hystaspes in India, IV 529
on Zoroaster & magic, XIV 23 & fn.
bio-bibliog., XIII 371
bibliog., IX 404; XIV 506
Ammonius Saccas (175?-242):
on books of Thoth, XIV 39
called "god-taught," XIV 12-13, 305, 308
on Christ's mission, XIV 306-07
followers of, were like Masons, XI 92
founder of Neo-Platonism, XIV 11 fn., 12, 300, 305
goal of, same as Theosophists, XI 228 (264)
influenced Judaism, XIV 308
"Lover of truth," XIV 13 & fn., 305-06
misunderstood by scholars, XIII 147
moral disciplines of, XIV 307
Mystery-Language and, XI 236-37 (272-73)
oath of secrecy and, II 95
objects of, II 88-89
Plotinus taught by, XIV 13 fn.
on practical wisdom, XI 228 (265)
reconciled systems into one, XIV 306-08
renounced yet influenced Christianity, XIV 13 fn., 305 fn.
school dated from Hermes, XIV 131, 301
the *Theodidaktos*, XI 214 (250)
Theosophical Society cp. to school of, XIV 305
Wilder on, XIV 12, 35, 305-07
work of, revived by Theosophists, II 100

works attributed to, XIV 13-14 fn.
wrote nothing, XIV 11 fn., 13 & fn., 312
Amoeba:
VIII 113
Amon:
symbolism of horns of, VIII 26
Amon-Chnemu:
meaning, III 131 & fn.
Amon-Ra:
hymn to, quoted, XII 570
as Lucifer, VIII 25
selection of King and, VII 102-03
Amos:
on tabernacle, XIII 279
Ampère, A.M. (1775-1836):
discovery of electric repulsion, IV 222
bio-bibliog., IV 620
Amphibian:
intellectually, beings, VII 88
Amphioxus:
II 187 *Amphitheatrum ... .:*
See Khunrath Amrita (Sk.):
Elixir of Knowledge, XIV 403
Soma and, IX 63
Water of Life, X 372; XIV 403
Amrita Bazaar Patrika:
approved T.S. work in India, IV 23-24
on Chendry, II 294, 296
editor of, writes Olcott, II 262
on events at Lahore, IV 476
Olcott's work endorsed by, IV 5
Amritsar:
secret Masonic MSS, and, XI 176 (184)
Amru [Amr ibn-al-As] (594?-664): burned Alexandrian Library, XIV 295
Amshaspends:
church disfigured, XIV 321-22
"Holy Seven," XIII 127
identical with Sephiroth, III 456
opposed by seven Archidevs, XIII 127
Ormazd as spiritual totality of, III 457
Ormuzd is seventh, XIII 126-27
our six principles, IV 523
seven, cp. with Elōhim, XIV 198 fn., 321
synthesis of, XIII 124 fn.
Amulam-Mulam [Sk. Amula-mula]:
definition, IV 580
Amun:
as Divine Wisdom, XIV 301
God of Wisdom, XIV 306
See also Pot-Amun
Anabasis:
See Arrianus
Anacalypsis
See Higgins, Godfrey
Anadyomene:
Venus or Aphrodite-, VIII 18
Anael:

regent of Venus, XIV 315 & fn.
Anagamin (Sk.):
blissful state of, X 239
definition, XIV 434 fn.
Initiation rite of, VII 276; XIV 261-62
Sakridagamin cp. with, XIV 434 fn.
Anagni-Dagdha(Sk.):
class of Pitris, VI 191
Anagram:
Gnostic, a blind, XIII 32
Anahatachakra(Sk.):
seat of universal life-principle is in heart or, III 409
Anahuac:
on era of Toltecs entering, II 315
Anakim:
as Divine Race, XIV 94, 314
Kabeiri worshipped at, 111453 fn.
Analogy:
argument by, recommended, X 372-73
axiom of occultism, X 372-73
boundless field of, II 146
guides Initiates in prevision, VI 116
importance of, IV 317
law of, & harmony, I 289
only rule of evidence accepted by Theosophists, I 296
research and, V 148
sure guide in occult sciences, VII 277-78
throughout nature, VII 290
Analysis:
hold fast to that which passes, I 300
spectrum, V 146
Analytical:
decomposition of chemical elements, XII 359
method of exact science, XII 359
Anandagiri:
——— *Samkaravijaya:*
Calcutta rescension unreliable, V 191-92
bio-bibliog., V 367, 369
Anandamaya(Sk.):
as fifth principle, IV 582
Anandamayakoa (Sk.):
body of bliss, XIV 262
See also Koa(s)
Anandatirtha:
See Madhwacharya
Anania:
instant death of, I 159
Anarchists:
bloody nihilists, IV 419
incarnations of Destroying Power, XIII 215
Anastasi Papyri:
St. Paul's invocation and, XIV 348
proves antiquity of Zodiac, XIV 347-48
Anastasis:
Paul on, I 293
Theosophy believes in, of soul, II 91-92

Anastasius the Sinaîte (fl. 7th C.):
——— *Patrologie Grecque:*
on magic of Simon Magus, XIV 119
bio-bibliog., XIV 506
Anasuya (Sk.):
female adept, conceives immaculately, VI 262
Anathema:
Humberto and, IX 340
Pope's, against Spiritualists, IV 394-95
Anathema Maranatha:
used against Spinoza, XIII 308
Anaxagoras (500?-428 B.C.):
Descartes indebted to, XIII 86
persecuted by mob, XIV 35
taught "new" science, XIII 86
bio-bibliog., XIII 372
Anaximander (611-547 B.C.):
an initiate, VI 204
Anaximenes of Miletus (6th C. B.C.):
animals and, VI 204
nature of matter and, XI 234 (270)
Ancestors:
deified by most people, II 176-77
Anchi (Peru):
Inca treasure buried near, II 325
"The Ancient":
called Sophia, Buddhi-Manas or Christos, XII 313
or "first-born," XII 313
of Job, XII 313
light from, XII 320
Ancient of Days:
Ophanim auxiliaries of, XIV 217
"Ancient of the Ancient":
three Kabalistic Faces of, III 314
Ancient Wisdom:
defenders & detractors, XIII 266
vindication of, XIV 3-4
Ancients:
accused of fetishism, XII 16
connected events with celestial bodies, V 199 fn.
knowledge of, & modern science, I 116
never worshipped stars or planets, XIV 334 reliability of, I 232
Anderson, Dr. James (1680-1739):
——— *Book of Constitutions for Freemasons:*
on destruction of esoteric MSS., XI 183
bibliog., XI 564
Anderson, Dr. Jerome (1847-1903):
on spiritual monad, XII 58
——— *Remarks on the Nutrition of the Foetus:*
H.P.B. recommends, XII 557 fn.
Andes:
Heath on subsidence of, II 313
Andhakara (Sk.):
abode of darkness, 111402 fn.
Andrea del Sarto (1486-1530):
as artist, XIII 182

Andreae, Johann Valentin (1586-1654):
exoteric founder of Rosicrucians, VIII 260
———— *Chymical Marriage:*
VIII 260
——— *Confessio Fraternitatis:*
VIII 257 fn., 258, 259, 260
——— *Fama Fraternitatis:*
VIII 257 fn., 258, 259, 260
bio-bibliog., VIII 417-18
Andrews, Stephen P.:
Free Love and, IV 143
Androgyne:
the heavenly, XIV 187
Humanity in future, XII 700, 702
Androgynous:
ancient gods, VIII 139
early man, VIII 367 (386); XIII 23
Anēr:
Josephus and, IX 205 (227)
Angad:
Sikh teacher, I 373
Anganta Yene (Sk.):
Bhuta and, IV 122
Angel(s):
archangel and, XII 50-52
astrologically & esoterically, XIV 315 fn., 328-29, 338, 339-40
Saint Augustine on, XIV 210 fn.
Basilides described orders of, XIV 209
between living & the dead, XII 190
Book of the Recording, XIII 76
Builders of Saint Denys, XIV 209, 210 fn.
Christ as, of Sun, XIV 321, 338
in Christian Kabalism, XIV 315 fn.
Church of the Seven, X 25
Decans and, XIII 9
or Dhyani-Chohans, XIV 58 fn., 210, 328-29, 379, 381
double sets, invented by Latinists, XIV 72, 327
eating & drinking, VII 208
Elect, & Planetary Spirits, XIV 89, 189, 203-05, 210, 328-29
Elōhim are lower, XIV 212
in Enoch's visions, XIV 39, 77, 79
Fall of, XII 192
four Recording, or Lipika, X 405
Gabriel, XIII 13, 23
God and, 111 261
Guardian, III 272; V 106; VII 196; XIV 48, 113, 200, 328, 344, 380 fn.
handed down mysterious doctrines, I 110
Hosts of, XIV 112-13, 189, 200, 202-03, 209-10, 215-16, 314, 328-29, 336, 339-40
incorporeal, VII 187
as Initiates, XIV 83
Kabalistic, XIII 279
of Kabalists & Gnostics, XIV 340, 402-03

Lucifer & the fallen, XIV 314, 317 & fn., 327
Man is a fallen, X 169
Manifested Logos is 7 Hierarchies of, XII 561
Saint Mary's church dedicated to seven, VIII 21 fn.
men of a superior kind, XII 200
Mikael, XIV 338, 402
Mystic Tau and, XIV 152
number of elect and, XIII 66 fn.
Pagans "plagarized" Christian, XIV 72, 337-40
Planetary, are divine Beings, XIV 314-15, 327-36, 338, 344
Pope Pius V on, VIII 21-22 fn.
principles of man derived from 7 groups of, XII 561
Raziel, Azazēl & Adam, XIV 175
rebirth of monad and, XIII 72
Saints and, XIII 338
Saturn as an, XIV 113, 338-39
Secret Doctrine on higher, XIII 49
Seven, of the Presence, XIV 209, 210 fn., 314, 329, 336, 379
Seven, rule 7 Sacred Planets, XII 567-68
Seven Sephirōth as, XIV 189-90, 210
as signs of Zodiac, XIII 23, 279 spirit of Isaiah and, XIII 58
Spirits and, XII 190, 200, 210
Terrestrial, & Jesus, XIV 160-61
twelve Paternal & 12 Maternal, XIII 23
Vajradhara, Metatron & El-Shaddai, XIV 402-03
See also Archangel(s); Deva(s)
Angelolatry:
not in real Books of Moses, VII 255
Angelology:
Persian, adopted by Pharisees, 11145
Pharisaical, originated in Babylonia, IV 527 Angelus:
meaning of, X 283-84
Anger:
Eastern proverb on, VIII 137
Angiolini, Luigi:
on death of Cagliostro, XII 87-88
Angiras (Sk.):
definition, V 33 (62)
Angiras Rishi:
primitive author of a *Veda,* II 208
Anglo-Indian Government:
frees H.P.B. Of spy charge, XIII 206
Anglo-Indians:
not inclined to scholarship, II 473-74
Angra-Mainyu:
IV 523
or Ahriman, XIII 123, 130-32
conquered by Ahura-Mazda, XIII 127, 130
Creator of Evil, XIII 124-25, 129
destruction of, XIII 125, 127, 129-31

embodiment of man's lowest nature, XIII 126-29
great sin created by, IV 508
heterogeneity of, XIII 126, 129
jealous of elder brother Ahura-Mazda, XIII 124-25, 129
as Kama or lust, IV 522
legend of, XIII 129-33 as
Matter, IV 520
Mazdean Satan, XIII 131
one of two emanations. XIII 23-24, 131
as personality, XIII 126, 130-31
two "dogs" save humanity from, IV 519 fn.
See also Ahriman
Anima:
origin of term animal, VI 9 fn.-10 fn.
Supra-Mundi, XIII 32
Anima[n] (Sk.):
one of the siddhis, II 119, 272-73
Anima Divina:
anima bruta and, VII 228
part of a dual soul, VII 205-06 fn.
Anima Mundi:
or Adi-Buddha, XIV 401, 425 Akasa
& Astral Light, XIV 412
or animal magnetism, II 275, 277, 278
child's soul and, VII 221
Life originates in, XII 413
Logos is male aspect of, X 353
Lord of the World or, VIII 51 (73)
or Mahat, X 304
one of the "four faces of Brahma," XII 413-14
or Svabhavat, d 293
Universal Archaeus, XIV 10 fn.
World-Soul as reflection of Deity, XIV 413
Animal(s):
absorb particles of excarnate men, I 294-95
affected by us through astral light, IX 127
almost immediately reincarnated, XII 239
astral soul of, VI 200-01
as automation, VII 27
Bible teaches mercy to, VII 19
bodies of lower, & man's atoms, V 114
care for, in Bombay, IV 281-82, 299
Catholics on resurrection of, VII 26-27
Christians freely slaughter men &, X 240
cruelty to, IX 127
dream, X 256
a duality in constitution, VI 200
on eating of, VII 12-13; IX 148, 160
endowed with intelligence & soul, VII 12, 19, 28-30, 36, 39, 48
eternal as ourselves, VII 49

evolution of, & man in early Rounds, X 186 fn.
future state of, not affirmed in O.T, VII 42
of *Genesis*, IX 238
has five principles, VI 200
have more instinct & intelligence than child, VII 35
-headed men, VI 204
higher triad of principles dormant in, X 313
human &, evolutions, XI 138 fn. on
hunting of, VII 13-14; IX 287
immortality of, asserted in NT., VII 42
Saint John Chrysostom on, VII 47, 48 fn.
Karma of, VII 45; XII 238-39
killing of, arrests evolution, VII 16, 48
Leibnitz on souls of, VII 39
lower principles are like untrained, X 261
man never becomes an, VII 183
manas and, VII 46
may know it thinks, VII 36
misused by man, VIII 249-50
moral status of, undefined by science, VII 25
no permanent soul in, according to Church, VII 22
origin of cold-blooded, XII 708
placed in trance by Tibetans, II 203 (206)
protection of, by Chinese governor, XIII 221
real meaning of rebirth as an, I 362-63 (366-67); V 114
resurrection of, VII 22, 26
Rishis and, X 175
Dr. Rotura & suspension of life in, I 389-90; 11 202 (205-06)
secret meaning with Anaximenes, VI 204
slaughtering, VII 13-15, VIII 249-50, X 240, IX 288
soul of, a Force, VII 37
soul of, dies with body Christians say, VII 14, 25
soul of, immortal?, VII 38-42, 48
soul of, not in devachan, VII 45
suffering of, IX 286-88
survival of death, VI 200-01
symbolical meaning of, VII 111-12
transmigration, XII 238
tried & executed, VI 237 on
vivisection of, VII 14-15
warm-blooded, came from atoms of man, X 175; XII 708
will reach perfection, VII 45-46
Animal Magnetism:
definition, II 275
hooted out of Academies, IV 311
hypnotism and, XII 214, 394-95

intra-cosmic electricity and, X 394
limbs of man and, III 323
Mesmer and, II 275-76; XII 216
Paraclesus practiced & taught, II 275
possibilities of, are infinite, I 399 (403)
psychological effects of, III 246-47
Pythagorean name for, II 275
stone-showers and, III 246 et seq.
used in Mysteries & healing, XII 214, 395
will & mediumship, VI 223
See also Hypnotism; Magnetism; Mesmerism
Animal Nature:
as discord & hate, XI 150
passions of, & rational man, XI 427
Animal Soul:
condition after death, VI 107-08, 210-11
divine and, VII 228
as lower triad, X 261
mediums and, III 347
passions of, must be conquered, X 176, 261
passions of past life influence present, X 176
perishes in gross personalities, V 14-15 (43-44)
powers of, can be used by selfish, IX 156-57
seat of passions, IX 256
spiritual &, in earlier evolution, III 384
a substantial force, VII 37
See also Kama-Manas; Kama-Rupa
Animalculae:
allegedly singing, IV 154-55
Animalism:
not same as "animism," XII 351 fn.
Animalists:
apostles of negation, XII 141
invade realm of Occultists, XII 351-52
will not prevail, XII 2, 141
Animate:
inanimate &, erroneous idea, X 382-83
Animated Objects:
magically, VII 213-40
Animation:
secrets of suspended, VI 313-14
Animism:
as applied to Lower Races, XII 351 fn.
related terms and, XII 351 fn.
Animus:
animism and, XII 351 fn.
ethereal substance of the soul, I 292-93
Anjana, King:
See Eeatzana
Ank:
ansated cross and, VII 297
Annalesd'oculistique:

VII 65 fn.
Annals:
prehistoric, preserved by Masters, VIII 52-53 (74-75)
Annamaya:
as gross material body IV 565, 582
Annēdotus:
ancient Teacher, III 215-16
Christian trickery & name of, III 217
Annihilation:
absolute, unthinkable, XIV 418 fn.
ancients on, XIV 418 & fn.
belief in, & after-death states, I 364 (368)
Book of the Dead on, II 11 (22)
Buddhism does not teach, XIV 415-21
complete, awaits depraved, II 11 (22); XII 622-41
of conscious personal principle, IV 559
contradicted, V 25 (54)
Damodar on, V 25 fn. (54 fn.)
or destruction, I 333-34
as dispersion of matter, XIV 420
of egos, IV 251
of forms, not Spirit, XIV 420
of human spirit, & French T.S., V 126
of individuality in cosmic matter, III 293 fn.
occultists do not teach, V 5
only Osirified can avoid, II 11 (22)
overfeeding Lower Manas can cause, XII 598
personal, II 9 (20); V 14 (43); VI 177
of personality & Higher Ego, IV 571 et seq.
role of will and, I 298-99
sixteen stages of, VI 179
of soul, 1284, 287, 288-89, 295; XII 622-41
or spiritual death, VI 222
total, of personality, rare, V 16 (44)
Annunciation:
pagan origin of, XI 65
trinitarian symbolism, XIV 100 & fn.
Anoint(ing):
Homeric term, XI 100
Massey on, VIII 196-97
Anointed One:
Greek root of, VIII 200-01
Jesus never, VIII 362 (380)
Anosh:
corresponds with Coptic ank, VII 297
man, explained by Skinner, X 52 (60)
Anquetil-Duperron, A.H. (1731-1805):
on Ferouer as pure soul, XIV 71 fn.
Hillarion calls theories of, "wild," III 458
on Persian Dev, XIV 71 fn.
translator of *Avesta,* IV 525
——— *Zend-Avesta, ouvrage de Zoroastre .. . .:*
XIV 71 fn.
bio-bibliog., XIV 506-07
Anselme, de Laon (d. 1117):

XIV 316
Anstey, F (pseud.):
See Guthrie, Thomas A.
Answers to Correspondence:
on doubles & ex-doubles, XII 712-13
Ant(s):
do not see red, V 87
entity between two planes, X 381
perceptions of, X 382
sense of color & light, VII 72-73
shows high reasoning powers, X 312
sounds and, VII 74
world of, a lower septenary chain, VII 85-86
Antahkarana(Sk.):
on atrophy of, XII 633-34
definitions, V 80 & fn.; XI 493; XII 54, 710
destruction of, causes lunacy XII 408
during sleep & after death, XII 633
fate of incarnation and, XII 710
link between personal & Divine Man, XII 623-24, 631-34
Lokas and, XII 672
Manas &, as organs of personal consciousness, IV 548
Manas-, & Pituitary Body, XII 697
is Path, XII 631, 633
premature destruction of, in Vedanta, XII 634
slain on reaching Absolute Oneness, XII 634
Antaratma[n] (Sk.):
latent spirit, 1V 336
Antaskarana:
See Antaskarana
Ante-Nicene Fathers:
VI 153-54 fn.
quoted XIII 5, 13 & fn., 23 & fn., 237 fn.
on early Christian vegetarianism, VII 18 & fn.
bibliog., VI 427; VIII 418
Anthimes, Bishop of Antioch (fl. 3rd C.):
XIV 167
Anthon, Charles (1797-1867):
——— *A Classical Dictionary:*
on ox of Dionysus, IX 43 fn.
bio-bibliog., IX 404-05
Anthony, Saint (ca. 250-350):
II 125 fn.; XII 269 q.
appointed Lt.-Col., II 180
mark of Tau borne by, XIV 152
pet pig of, III 243
Anthony, Senator Henry Bowen (1815-1884):
editor of best newspaper in New England, I 306
Anthropoid:
derived from man, III 40
tailless, as missing link, II 185, 187
Anthropology:
archaic, premature, IX 284

blended with Theogony, VIII 182
work of Buchanan on, VI 181, 182
Anthropomorphism:
in Bible, XIV 67, 205, 208-09
is blasphemy, II 91
caused Atlantean war & flood, XIII 260
of dogmatic Christianity, VIII 316
Epicurus on, of the Gods, XIV 50 fn.
generator of black magic, XIII 256, 260
of Kabalah, XIV 211-12
of multitude, XIV 50 & fn.
parent of materialism, IX 168
rejected by philosophers, VII 253-54
runs through European metaphysics, V 89
of "Water of Life," XIV 241-42
Anthrōpos:
as First Principle, XIII 35
in Gnosticism, XIV 205
as "man, son of man," XIV 205
Son of Man, XIII 35
Antichrist:
Apocalypse on, XIV 321
Apollo viewed as, XIV 318, 321
idealist branded as, XII 48
de Mirville on Pagan, XIV 71-72 ff., 321
or Vice-Verbum, XIV 321
Anti-Clericalism:
of Theosophists, VI 62
Antidote:
Nature provides, against moral poisons, I 380
Antigonus I, King of Asia Minor (382-301 B.C.):
King Piyadasi and, V 242
Antiochus Epiphanus (r. 175-163 B.C.):
human sacrifice and, IX 43 fn.
Antiochus I, Soter, King of Syria (324?-262 B.C.):
King Piyadasi and, V 242
Antiquities:
cyclopaedia of world's, required, II 311
New World's, least known, II 303 et seq.
Antiquity:
repudiation of, is fatal, XIII 155
Anti Types:
spiritual, VIII 201-02
Antitypion:
futuristic invention, XIII 291
named by Himalayan Colleague, XIII 292
Annum (Anc. Italy):
"tomb" of Mysteries, VIII 205
Antonius, Marcus (83?-30 B.C.):
never traveled sans an astrologer, XIV 351
Anu (Sk.):
or atom in Kosmic trinity of Hindus, XII 149
Brahma as, X 371, 385

Anudruta Magadha (Sk.):
written characters, V 246 fn.
Anugita:
on senses, X 338
bibliog., X 412
Anugraha (Sk.):
in *Pur*anas the 8th creation, XIV 199

Anupapadaka(s)(Sk.):
definitions, X 344 fn.; XII 612 fn.
Dhyanis are, X 344
first born of Space, XIV 202 & fn.
found in all religions, XIV 289 the
"Great Wheel" was, X 346
Kabiri of Ili, XIV 202
meaning, XIV 202 fn.
parentless, XIII 9
Anupapadaka Tattva (Sk.):
correspondences, XII 612, 614
Anusasana-Parvan:
See *Mahabharata*
Anuttara-Samyak-Sambodhi (Sk.):
definitions, VI 100, 102; XIV 409 fn.
heart of Perfect Ones, XIV 409 fn.
result of unity with, XIV 409
sacred truths shown only to seekers
of, VI 100
Anvaya (Sk.):
definition, I 336
Anxiety:
evil often the result of over-, VI 332
Ao:
altar to in Babylon, XIII 281
or Iao as Jehovah, XIII 281 fn.
or Saturn, XIII 281 & fn.
Aparoksha (Sk.):
Paroksha &, defined, V 337
realization, V 337
Apas Tattva (Sk.):
correspondences, XII 612, 614, 622
Apavarga (Sk.):
emancipation from births, IV 609
Ape(s):
on Gibraltar, II 337
man and, IX 283
man of Third Round more an, VII 69
& fn.
Aphorisms:
on occultism, VIII 14
Oriental, XII 427-76
Aphrodite:
carries away Phaëton, VIII 17
as divine nature, VIII 19
See also Venus
Aphrodite-Anadyomene:
planet Venus as, VIII 18
Aphrodite-Ourania:
ancient sanctuary of, in Syria, VIII
309-10
Apis:
Bull worship, XI 74

Mnevis &, the sacred bulls, XIII 322
Apocalypse:
See *Revelation*
Apocrypha(1):
Anglican Church article on, XIV 319 fn.
cp. to New Testament, XIV 109
are crude tradition, XIV 109
Epoch & other lost works, XIII 233-35
so-called, texts, XIII 232-34
Apocryphal Gospels:
suggestive allegories in, VIII 216
Apollo:
allegory of, & sons of, VIII 191-92
born on 25th of December, II 164
Christ identified with, XIV 318, 343
a cosmic verity, XIV 72 fn.
Cyprian vowed to, XIV 163-64
as Ferouer of Christ, XIV 71 fn.
initiated his son Orpheus, XIV 269
invoked on day of sun, XIV 350
Jesus and, VIII 203
killed the Python, XIII 57; XIV 287
lyre of, XIV 269, 271 fn.
sound and, VII 67
as Sun, XI 97
viewed as Antichrist, XIV 318
Apollo-Abaddon:
Catholic view of, VIII 25
Apollonius of Tyana (fl. 1st C.):
XI 214 (250)
Adept who rivalled Jesus, XIV 133, 253
apparitions of, X 224
Arabian ghooleh and, VI 170
on aristocratic associations, XIV 130, 253
astral spirit freed by, XIV 131, 300
biography of, Hermetic allegory, XIV 127-28
Church viewed, as Wizard, XIV 107, 129-30, 132, 135 fn.
delivers friend from succubus, XII 197
disappeared at death, XIV 129, 135
discoursed with Brahmans & Menippus, XIV 127
a divine incarnation, XIV 49 fn.
enshrined by philosophers & historians, XIV 135-36
exorcised demons & the plague, XIV 134
facts & legends about, III 174-75 & fn.
foresaw future, XIV 300
founded new school, XIV 130
as Initiate, IX 20 fn.; XIV 253
innate knowledge of languages, XIV 134
Jesuits called, "medium of Satan," XIV 132, 137
last of Initiates of old, IV 516 fn.
Life of, repressed, VIII 203 fn. ‘
life veiled in mystery, XIV 128-31, 135, 138-41

lived for the world, XI 219 (255)
magical evocation of, by Éliphas Lévi, I 144 et seq.
a mediator, I 299
Menippus and, IX 359 fn. (387 fn.)
miracles attested by History, XIV 130, 131-36
miracles of St. John duplicated by, XIV 133
de Mirville's account denigrates, XIV 129 fn., 132-33
name related to Sun, VIII 202-03; XIV 138
narrative based on Zodiacal signs, XIV 128, 138
a Nirmanakaya, not Avatara, XIV 49 fn.
opposed bigotry, cant & hypocrisy, XIV 130
Pherecydes and, XIII 237-38
revered by Caracalla & Alexander Severus, XIV 135
saved Tyana posthumously, XIV 135-36 fn.
as seer, XIV 300
tortured, XIV 278
united to his Christos, IX 21 fn.
unrivalled Theurgist, XIV 128, 130, 132, 133-35, 300

——— *Nychthēmeron:*
or period of 24 hours, XIII 8

Apollonius of Tyana:
See Mead, G.R.S.

Apollonius Rhodius (2nd C. B.C.):
XI 484
bio-bibliog., XI 564

Apophis:
Dragon in Egyptian Ritual, XII 626
Dragon of second death, XII 635
repelled by sacred name, XII 639

Aporrhēta:
secret discourses, II 90

Apostle(s):
borrowed from *Epoch,* XIV 78-79
crucifix horrified, XIV 153
"divine" inspiration of, XIV 317-18 fn.
existence of, unproved, V 252
Jesus taught, after his death, XIV 161
modern, & missionaries, XII 256
Oriental Church faithful to, XIV 125
Paul knew Jesus' teachings best, XIV 122
succession of, V 252
See also John; Matthew; Peter; etc.

Apostolic Constitutions:
VIII 221

Apothecary:
licensed leech for bleeding pockets, IV 73

Apparatuses:
to hear & see people at any distance, IV 112

Apparition(s):
of adepts & thoughts, X 224
child-, & Dr. Monck, I 351

of disembodied ego rare, IV 246
drawn from Astral Light in séance, III 395
due to image of soul, VI 207
due to intensity of thought or feeling, X 221
elementaries & Kama-rupa fashion, III 474
involuntary, IV 248
at moment of death, V 283-84, 312
nature of, deceptive, III 414-17, 471-72
occult facts behind, I 35
possible only immediately after death, VI 220-21
produced by simulacra, VII 188-89
rationale of, III 284, 376
of soldier, III 282-84
strange, explained, III 282-83
Theosophists should warn of dangers of, VII 349
of Virgin Mary, III 354
Appleton's Cyclopaedia of Biography:
on James Mill's work, I 240
Apsaras (Sk.):
higher elementals, VI 169
Apta:
definition, VIII 363 (383)
hieroglyph for birthplace of Sun, VIII 363-64 (383)
Apuleius, Lucius (fl. 125 A.D.):
initiated at Cenchreae, XIV 123
on Pythagoras & Zoroaster, III 452
——— *De deo Socratis:*
on lares & soul, VII 181-82 fn. & q., 191-92 & fn.
——— *The Golden Ass:*
on degradation of Mysticism, XI 88
on initiation, XI 177 & fn. (185 & fn.)
as term from Mysteries, XIII 26
——— *Metamorphoses:*
on animated talismans, VII 217
bibliog., VII 356
Apurva (Sk.):
as first cause, III 319 fn.
Aqiba, Rabbi (50?-132):
on seraphim etc., XIV 98
Talmud on initiation of, XIV 309 fn.
Aql:
intelligence, wisdom, III 178
Aquarius:
cycle began about 1900, VIII 174 fn.
Aquinas, Saint Thomas (1225?-1274):
VII 25
on animal soul, VII 28-29
believed in St. Patrick's miracles, VII 32
Christian Astrolatry interpreted by, XIV 319, 330 & fn.
confuses celestial hierarchy of Bible, XIV 215
defines intelligence, VII 36
on divine thought of angels, XIV 209
doctrine of, contradictory, VII 30-31

Gnostic ideas of, XIV 209
on primary & secondary creation, XIV 209
——— *Summa Theologica:*
on celestial influences, XIV 346
God works through angels, XIV 314, 330 & fn.
on souls of creatures, VII 30-31 q.
Arabian Nights:
Jinn and, IV 103
bibliog., IV 620
Arabs:
ancient, & Syriac dialects, XIV 196
number system came from India, XIV 360
Arago:
principle of, VI 168
Arago, D.F.J. (1786-1853):
on the "impossible," III 226
on scientific research, X 93
——— *Annuaire:*
on sidereal influences, XIV 345
——— *Oeuvres d'Arago:*
Babinet on aerolites, XIV 231
bio-bibliog., XIV 507
Arahat (or Rahat) (Pali):
See Arhat(s)
Aralim:
Binah and, III 457
Aramaic:
dialect of Galilee, IX 279
Arani (Sk.):
sacrificial fire tool of Brahmin, II 143; VIII 143 fn.
Aranyakas (Sk.):
antediluvian yogins, XII 172 (182)
hermits, III 421
holy men of the forests, XII 172 (182)
included Titans or Daityas, XII 172 (182)
Aranyakas:

keys needed to interpret Brahmanical Code of, V 208
Ararat, Mt. (Caucasus):
location of, III 214 & fn.
Arati (Sk.):
bathing festival, III 58
praise-giving, III 57
Aratus Solensis (3rd C. B.C.):
——— *Phainomena:*
on Zeus, XI 67
bio-bibliog., XI 564
Arax River (Asia):
one of 7 principle rivers, II 410
Arbhu:
Orpheus and, V 304
Arc de Triomphe:
cp. with Azure arch of Capri, XIII 189
Arc of Evolution:
ascending & descending, V 340; VII 69

Arch:
two meanings of Sanskrit root, VII 67
Archaeology:
age of Tyrus & Mycenae and, V 164
of ancient India, VI 144
biblical superstition hinders true, II 347
numismatics and, V 227
Palaeography & the Church, XIV 70
subservient to Judaism, V 165
uncertainties of Indian, V 228
vast importance of, II 311
Archangel(s):
correspond to Dhyani-Buddhas, X 362
correspondence between, & planets, X 49-50 (57-58)
create & sustain universe, XIV 111-12
derived from Pagan Gods, XI 74; XIV 335
Fall of, XII 50
finite therefore imperfect, XIV 217
are first "creation," XIV 111, 215-17
as Four Maharajas, XII 546
of Hugo closest to reality XII 50
Lords and, XIII 9
Mikael cp. with Narada & Kumaras, XIV 286, 322-23, 329
Mikael regent of several planets, XIV 338 & fn.
seven Aeōns of Basilides are, XIV 112
See also Angel(s); Deva(s); names of
Archbishop of Canterbury:
See Benson, Archbishop E W.
Archē (Gk.):
esoteric meaning of, XI 484
Archetype:
each mortal has immortal, XIV 51
Archi-Ahas (Sk.):
Jivas and, IX 63 fn.
Archidevs:
in Mazdean religion, XIII 127
opposed Ameshaspends, XIII 127
Archimedes (287?-212 B.C.):
wiser than today's scientists, XIII 87
Archistrategus:
Michael as, X 49 (56)
Architects:
Divine, or imperfect Kosmos-Builders, XIV 217 fn.
Architecture:
five styles of, in Andes, II 308
modern, cp. with past, XIII 183
Les Archives Israélites:
full of religious self-opinionatedness, XII 273
"Why We Remain Jews" reviewed, XII 273-75
Archōn(s) (Gk.):
of Athens, XII 16
Basileus, of Athens, XIV 114
Great, of Basilides, XIII 43
Initiate Paul on, XIV 114, 322, 340
occult meaning of, & crucifixion, XIII

30-31
or Pater innatus, XI 242 (278)
are Planetary Rulers, XIII 28-29
in Region of the Air, XIII 29
supervisors of Eleusinian Mysteries, XIV 114
twelve, XIII 25
Archontes:
dual classes of, XIV 322
paradigms of material evolution, XIV 344
Ardahan:
seige of, 1255, 258
Ardeshan:
esoteric meaning of "incest" doctrine of, III 459
Ardeshir Babagan:
Avesta and, IV 524
Ard[h]vi-Sura Anahita (Avestan):
same as Sarasvatī, IV 521 & fn.
Arelim:
angelic name of Jehovah, VI 317; XIV 190
father aspect of Jehovah, XIV 189
Ares:
Venus Victrix and, VIII 309
Argha:
Holy of Holies, VIII 147
Arghya Natha (Sk.):
Hindu sacrificial vessel, IX 264
Argonauts:
attributed to Onamacritus, XIV 293
Argua:
lamp of exoteric creeds, X 241
Argyll, G.J.D. Campbell, Duke of (1823-1900):
bio-bibliog., XIII 372
Arhan:
on becoming an, XII 505
Arhat(s) (Sk.):
or adepts & Ceylon, 11438, 487
all who follow Buddha's precepts will become, 11488
Aryan & Tibetan, views compared, III 405-06 fn., 409 fn.
Aryan-, view of man's principles, III 400-24
Buddha gave, secret teachings, XII 345
Buddha's, welcomed all aspirants, XIV 370
Buddhist, not only teachers of Secret Doctrine, V 22 (51)
called Rahan in Burma, IV 7
carried knowledge beyond Himalayas, X 71, 119
definition, VI 104
elect of Buddha's disciples, XIV 370, 409
failed to enlighten West, XIV 431
free of evil desire, VII 184
Indian, forced to emigrate, XIV 429
or Lohans of China, XIV 428-29
Nirvana entered at will by, XIV 434 fn.

noble injunction of, XII 419
possible to become, in Kali-yuga, XIV 430-31
or Rahats of Ceylon, II 438, 487-88
recognize no deity apart from man, III 410 fn.
representatives of esotericism, V 10 (39)
tradition of Lamaic succession, XIV 370, 425-29
transmit information psychically, V 250
Tsong-kha-pa asks, to enlighten world, XIV 431
See also Adepts; Brothers; Initates; Mahatmas; Masters
Arhat Doctrine:
esoteric, & Northern Buddhism, IV 305
H.P.B. finds truth in, IV 569
Ariamnes II (fl. 4th C. B.C.):
IX 95 fn.
biog., IX 405
Ariana:
land of Aryas, V 220
Arians:
on consubstantiality of Christ, XIV 145
defense, XIV 144-45
Arica (Chile):
Inca's treasure near, II 340-41, 343
Aries:
or Ram cycle began about 2410 B.C., VIII 174 fn.
Ariosto, Ludovico (1474-1533):
——— *Orlando Furioso:*
valley of moon allegory in, XIV 45
bio-bibliog., XIV 508
Aristaeus, Son of Apollo:
miracles of, XIII 237
Aristeas (fl. 690 B.C.):
attested to legend of *Septuagint,* XIV 179
on Griffins & Cimmerians, XIII 334
Aristides (fl. 2nd C. A.D.):
——— *Fragments:*
on Mysteries, XI 86
bio-bibliog., XI 564
Aristobulus (ca. 315 B.C.):
lost work of, V 243
Aristobulus of Paneas (?-160? B.C.):
on Aristotle's ethics, XIV 306
founded school, XIV 11 fn.
on Plato & Mosaic Books, XIV II fn.
Valckenaer on, XIV Il fn.
Aristocracy:
roots of Russian, II 351-56
Aristogeiton (fl. 510 B.C.):
degrades Eleusinia, XI 87
Aristophanes (448?-380? B.C.):
XIV 257
describes mesmeric cure, XII 222
——— *Frogs:*

burlesqued Eleusinian Mysteries, XIII 26
divulges some secrets, XI 90-91
——— *Plutus:*
on Iaso, VIII 193
——— *Ranae:*
on initiation, VII 122
bibliog., VII 133, 357
Aristotle (384-322 B.C.):
Adepts few in time of, XIV 270
Alexander the Great pupil of, XIV 294
on Chaldean astronomy, XIII 337
on criticism, XI 436
on date of Zoroaster, III 451, 454
on light, IV 221
on man, XI 451
method of, III 196
never initiated, XII 599
on oracular head, VII 220
on Pherecydes, XIII 284
on philosophers' stone, XI 518 (541)
precepts of, hindered science, II 398
on privation of matter, VII 283; X 362
suppresses facts, VI 208
teacher of Theophrastus, XIII 236
unjust to Xenocrates, VI 208
——— *De generatione animalium:*
on stoicheias, VII 239 & fn.
——— *Metaphysics:*
on Gods as 1st principles, II 95 & fn.; XI 110 q. (124 q.); XIV 50
bibliog., VII 357
Arithmetic:
Algebra and, XIV 361
decimal system existed ages ago, XIV 361
origins of, XIV 360-61
Anus (256?-336):
exiled, XIV 144
nearly split Catholic Union, XIV 144-45
Arjan:
Sikh teacher, I 372, 373
Arjuna:
goes to Bengal, V 309
married an ancient American of Patala, II 79
as Nara, victor over Devas, XII 202
same as Indra, V 305
Ark:
bull Apis & Mosaic, XIII 279
Ark of the Covenant:
measurements cp. to Great Pyramid, XIV 183 fn.
Arles:
city founded 2000 B.C. in Gaul, XIV 296
Constantine restored, XIV 296
Druid's temples sacked by Caesar, XIV 296
Armageddon:
true meaning of Ramdagon and, III

188-89
Armagh, Book of:
VII 33 fn.
bibliog., VII 359
Armenia:
once settled by Turanians, XIII 330
traditions in, III 212 et seq., 458
Armenians:
Chronicles of, III 216
cuneiform writing of, II 351
in Russia, II 263-66 & fn.
were Parsees at first, III 214
Armies:
fleets &, are wasted effort, XI 156
Arms:
long, sign of adeptship, VII 100 fn.
Arms Act:
Indian, II 297
Army of the Voice:
X 398
Arnauldus de Villa Nova (1235?-1313):
——— *Rosarius Philosophorum:*
XIV 95 fn.
bio-bibliog., XIII 373
Arne Saknussemm:
Jules Verne on, V 313-14
Arne, T.A. (1710-1778):
——— *Rule Britannia:*
composer of, IV 541
bibliog., IV 620
Arnobius (fl. 290 A.D.):
——— *Adversus Gentes:*
VIII 189 fn.
on Zoroaster, XI V 23 & fn.
bibliog., VIII 418
Arnold, Rev.:
Christian College Magazine editor, VI 148, 154
Fourth Gospel and, VI 152, 154
Arnold, Sir Edwin (1832-1904):
Christians felt, bound for Hell, VIII 43 fn.
a "mantle of Eusebius" upon, XIII 166
sublime poet but no initiate, XIV 223 fn.
——- *The Light of Asia:*
III 88; VII 88; VIII 43 fn., 125 q.; X 63 q.; XI 205, 208, 348 q.; XII 426 q., 436, 461; XIV 452 fn.
on poor brutes, IV 281
reviewed, II 130-34
twice touches Initiate heights, XIV 223 fn.
——— *Light of the World:*
an attempt to appease Christians, XIII 165-66
cp. with Renan's poem, XIII 166-67, 200
makes the Magi Buddhists, XIII 166
Monier-Williams belittled, XIII 165
——— *The Secret of Death:*
XII 428 q., 440, 453, 469

——— *The Song Celestial:*
XII 449 q.
bio-bibliog., XII 718-23
bibliog., II 522; VII 357; VIII 418; X 412
Arnolphinus, F.L. (fl. 16th C.):
——— *Tractat de lapide:*
XIV 95 fn.
bibliog., XIV 508-09
Arnould, Arthur:
President of Paris Theosophical Society, XII 300
Aroma:
of rose can be recalled, V 82
Arrest du Parlement . . . .
Jesuits and, IX 297 & fn., 309-10
Arrianus, Flavius (fl. 2nd C.):
on allegory of Bacchus' birth, XI 93 fn.
on location of Palibothra, XIII 342
on Sandracottus, XIV 248
on Theban & Hindu Hercules, XIV 248
——— *Anabasis of Alexander:*
on Nysa & Dionysos, XI 94 fn.
unreliable, V 243-44
bio-bibliog., V 369-70
bibliog., XI 565
Ars, Curé d':
See Vianney, St. Jean Baptiste Marie
Arsenius, Bishop (13th C:?):
black arts and, VII 203-04 fn.
Art(s):
compared to Nature, XIII 182-83, 189, 319-20
cp. to poetry by Horace, XIII 181
created in somnambulic state, IV 294
in days of Pericles, XIII 183
few genuine models of, XIII 182
greatest, & life, IX 3-4
imagination needed for True, XIII 180
original, disappearing, XIII 180, 182-83
present, doomed to perish, XIII 320
Artaxerxes I (?-425 B.C.):
XIV 178
Artephius (ca. 1130):
——— Clavis *Alchymiae*:
XII 53 q.
Artificial:
replaces real, XIII 178-79, 189
Artificial Fecundation:
Positivist suggests, XII 254
Artists:
conception of future men, XIII 134
on present-day models for, XIII 181-84
Arundale, Francesca (d. 1924):
V 332 fn.
copied Maha-Chohan's letter, XII 241 fn.
Olcott's letter to, V 13 7
scribe of Inner Group petition, VI 250

Aruni (Brahmana teacher):
Bhadrasena and, V 256
Arupa (Sk.):
Ah-hi are, on highest plane, X 321
Spiritual Soul &, condition, V 82
three higher planes are, X 357
Arupaloka (Sk.):
Arhat rises into first three, XIV 409, 436 & fn.
Buddha partially revealed, XIV 388
definition, IV 185
highest Devachan, V 91
mystery enacted in, V 90
Arupawachara [Sk. Arupavachara]:
formless entities, V 91
The Aryta:
fights imaginary opponents, VI 52
first issue, IV 65 et seq.
indiscretions of, on Dayananda, IV 270-72, 512-13
jumps down its own journalistic throat, IV 127
theistic, pious journal, IV 277
wastes energy criticizing Theosophical Society, VI 51-52
bibliog., VI 450
Arya Bhashya (Sk.):
V 208
Arya Samaj (Sk.):
H.P.B.'s *Diary* refs. to, I 409, 410, 411, 414, 415, 418, 421, 425
Lane-Fox addresses, XIV 117 fn.
money collected by T.S. for, VII 149
nature of its ideas, I 382-84
only a national effort, X 117 (122)
promotes study of *Vedas*, II 509
rites nearest approach to Vedic religion, VI 50
a sect, IV 66-67
T.S. and, II 31, 33, 39, 99, 204 (207); III 2, 305-06; IV 95, 127, 467; VI 314-15
T.S. as Western representative of, I 381
T.S. breaks alliance with, IV 93-94
bibliog., VI 52-53
Aryabhatta (476-?):
exoteric figures given by, XIV 359
bibliog., XIV 509

Aryan(s) (Sk.):
achievements of, V 307
ancestors foresaw present moral state, XII 386
anticipate modern discoveries, 111 141
antiquity of, language, V 202, 206
archaic, V 206, 208, 216, 217
Arhats &, on sevenfold principle in man, III 400-24
Brahman, & sacerdotal language, V 297
Chaldeo-Tibetan &, doctrines, III 400
color of, & Dasyus, V 219
connection between, Egyptians &

natives of America, II 312
creation theories of ancient, XIV 87, 157 fn.
Egyptians &, from same stock, XI 338
esoteric, school & Subba Row, IV 191
metaphysics, VII 91
migrations of, II 209
Mysteries and, XIV 36, 62, 83, 155, 157 & fn.
mythology, XII 50
philosophy deepest of all, XI 143
pictography absent among, V 307
on primitive, XIV 83, 250, 259
progenitors in most useful arts, III 71
revival of, philosophy to stem materialism, II 381
Rig-Veda is, Bible, XIV 94 scriptures
& symbology, XIV 193 fn., 196 & fn.
unscrupulous priests amidst, XIV 250 & fn.
wisdom of, to be rekindled, II 405, 427; III 6-7
women compared to modern, XII 270
Aryan Press (New York):
printed *E.S. Instructions*, XII xxiii, 499
Aryan Theosophical Society:
American headquarters, XII 299-300
new library inaugurated, XII 376
sues *Sun* for Coues' charges, XII 375-76
tract mailing scheme of, XII 300
Aryas (Sk.):
ante-Vedic, VIII 54 (76)
familiar with mysteries of sound & color, VII 66
Hebrews and, II 273
or pre-*Mahabharata* period, VII 62
seven prominent among, II 413-14
a title to be proud of, II 406
Aryasanga:
Chagpa-Thog-med is Tibetan for, XIV 451 & fn.
degeneration of, Yogacharyas, XIV 434
founder of Yogacharya School, XIV 451 fn.
legend of, XIV 451 fn.
Ritual of, on spirit of Buddha, XIV 161
on seven worlds in man, XII 625
——- *Descent of Buddhas:*
source of their lineage and, XIV 396 fn.
bio-bibliog., XIV 509-10
Aryasanga School:
classification of principles & pre-, VII 289
followers of, have become rare, XIV 451
Four Noble Truths and, X 326
purpose of ethics in, XII 584
reunited with oldest Lodge of Brothers, XIV 435
Aryashtanga Marga (Sk.):
path to Buddhahood, XII 505 & fn.

Aryavarta (Sk.):
ancient adepts of, III 403
ancient wisdom center, XIV 310
cradle of all philosophies, II 409
cradle of civilization, V 66
deity of ancient, Rishis, IV 336
elevation of women in ancient, XII 270
H.P.B. and, VII 249
H.P.B. promises to return to, XII 162
H.P.B.'s Open Letter to, XII 157-67
ideal of Masters reawakening in, XII 158
literary glories of, II 478
oldest in esoteric wisdom, II 99
Rishis of, & Theosophy, II 89
schools of, & Greece, II 11 (22)
systems of, & Justiniani, II 56-57 (62-63)
teaching on 7 principles by adepts of, III 406
See also India
Asanga:
See Aryasanga
Asat (Sk.):
definition, VI 142
Aśaucha (Sk.):
Auchi, necromancy & *Sama-Veda,* V 34 (62-63)
Ascalon:
in Syria, VIII 309
Ascension:
of body, denied, VIII 369 (389)
Ascension of Isaiah:
apocryphal book, XIII 57-58
Ascetic(s):
greatest, may avoid Europe, XI 219 (255)
symbol of cowardly egoism, VIII 51 (73)
true, lives in the world, VIII 134
who remained beyond the Himalayas, V I 99
Ascetic Life:
life of hermit differs from, XI 218-19 (254-55), 346
in midst of world, XI 471
Asceticism:
disease of ha˜ha-yogins, VIII 51 (73)
in India & among Christians, VIII 66-67 (88-89)
monastic, & idea of evil, VIII 113
produces ignorant fools, VIII 51 (73)
sham, of some Indians, IV 351-52
Theosophists labor to destroy exoteric, VIII 51 (73)
warning against, X 133
Asclepiadae:
II 199
ex-votos and, XI 243 fn. (279 fn.)
not "apocryphal," XIII 227, 232
oath of, V 241
Asclepieia:

healing temple of Aesculapius, XII 214
Asclepius:
Hermes and, VII 216, 216-17 fn.
son of Apollo, VIII 191, 193
Ashburner, John (1793-1878):
IV 380
bibliog., IV 620
Ashes:
Baron de Palm's, cast into the sea, I 421
of plants, etc., resume original form, V I 72
Ashmogh:
"biped serpent," XIII 128
Ashmole, Elias (1617-1692):
esoteric Masonry and, XI 175 (183)
real founder of modern Masonry, XI 176 (184)
tried to remodel Masonry, XIV 279
bio-bibliog., XI 565-66; XIV 510
Ashta Siddhis (Sk.):
of Ha˜ha Yoga, IV 31 fn.
Ashtar:
Ista, Esta, same as Vesta, III 460
Asia:
Central, cradle of 5th race, II 432-33; V 217, 224
Central, vast sea, VIII 58 (80)
once connected with America, V 222
Asiah:
the 4th world in Kabalah, XIV 302
Asiatic:
Buddha is leader of most great, Adepts, XIV 411
cycles & the Naros, XIV 360
esotericism & Catholicism, IV 295
mental tendencies, V 75
mystics & The Key to Theosophy; XII 349
people have compassion for brutes, IV 282
Theosophical Society revives, literature, XII 307
thought & The Theosophist, IV 158-59
Asiatic Ethiopians:
as our ancestors, XIII 331
Asiatic Journal (London):
I 241
Asiatic Researches:
II 145 fn.; IX 262; XIV 359 fn.
astronomical calculations in, V 29 (57)
S.A. Mackey on Hindu Yugas, XIV 365-68
on Magianism, IV 515
bibliog., IV 620; V 370; IX 405
Asiatic Society of Bengal:
Journal, II 348
Asiatic Society of Paris:
III 275
Askew, Dr. Anthony (1722-1774):

oiginal owner of *Pistis-Sophia,* III 2
bio-bibliog., XIII 373
Asmodeus:
as Satan, I 111
Asoka, King (r. 272-232 B.C.):
Brahmins opposed Buddhism of, IV 15-16
Buddhist missionaries of, XIV 263 fn.
Buddhist reforms of, XI 196
date of, V 257
daughter of, a Buddhist missionary, IV 16 fn.
descendent of Baladeva, XIV 248
edicts of, IV 430-31
inscriptions on religious tolerance, IV 26
noble injunction of, XII 419
one of two "Piyadasis," V 257
pillar of Buddhism, IV 16; VI 99
related to Buddha, VI 41
son brought Buddhism to Ceylon, III 358
son of, & Buddhist scriptures, IV 13
bio-bibliog., XIV 510
Asōmatos (Gk.):
Origen's def. of "incorporeus" or, VI 360 fn.
Aspirant:
goal of, VI 332-33
is key in each degree, IX 162 & fn.
Aspiration(s):
cyclic, VII 251
glimpses into the Eternal, XIII 365
intensity of, affects difficulties, XII 493
Universal, cannot be thwarted, VII 251
Asrama(s) (Sk.):
sacred scriptures listed at Mysore, V 33 (62)
secret Indian, exist for thousands of years, XII 345 fn.
secret philosophy hidden in, IV 547
Yogis and, IV 544
Ass:
Balaam and, III 230
of Balaam contrasted with modern ones, I 222
red, of Typhon, XIII 26
symbolical use of term, in Mysteries, XIII 26
Assier, Adolphe d' (1828-?):
——— *Essai sur l'humanité Posthume:*
V 284 & fn., 292 fn.
bio-bibliog., V 370
Assyrian(s):
armies, XIII 353
cuneiform literature &, tablets, XIV 4, 172, 198
discoveries at Birs-Nimrud, XIII 273-81
existed prior to Noah, XIII 327
hieroglyphics, XIII 336
imagery in Jewish religion, XIII 279
language of Akkadian inscriptions,

XIII 327
on planets & correspondences, XII 543-44
Assyriologist(s):
admits Esoteric school of Accado-Babylonians, XIII 147
on Chaldeans, XIII 328, 333-34
conceit of, XIII 262
on solar myths of, XIII 147
Astaroth (or Astōreth):
Bible on worship of, VIII 307-08
goddess of generation, VIII 310
Jews worshipped, VIII 18, 19, 139
Astarte:
Isis and, XI 96-97
planet Venus and, VIII 18, 19
symbology of globe of, III 131
Asterisms:
of alleged Greek origin, V 234-35
in Hindu astronomical cycles, XIV 363-65
yield age of *Vedas,* XIV 362
Astra:
compared to dynamite, XIV 104
magical bow & arrow, XIV 104 fn.
weapons known in *Mahabharata,* XIV 104 & fn.
Astraios:
parent of Venus, VIII 16
Astral:
Adept conquers the, XIV 103
Adepts', or Nirmanakaya helps Humanity, VII 188-89 fn.
of Adept & W.Q. Judge, VII 138
Apollonius freed his, spirit, XIV 131
Being in life & death, VI 347-48 bride
& black magic, X 155-57
counterpart recognized by all Classics, VII 227
currents affect Spiritual aspirations, XIII 241
desire to see dead &, images, III 293 fn.
differentiation, V 214
dissolution of, & sorcery, VII 203-04 fn.
during Initiation, XIV 161, 262
Ego & 7th principle in sleep, III 436
electricity & black magicians, IX 400S
emanations from mediumistic circles, I 286
entity & its formation, XII 609-10
exceptional cases of reincarnation of, VII 178-79
fate of personal, of idiot or infant, V 16-18 (45-46)
fixed in magical figurines, VII 224
fluid compared with spirit, I 361 (366)
forms of clothing, VI 72
images brought to view by occultist, X 132
impressions on material surroundings, IV 247-48, 592-93

interchanges, I 351-52
life of Earth, IX 5; X 277
magneto-electrical projection of, images, IV 489
man fashioned by Demiurge, XIII 26
man feeds, forms of lower kingdoms, 1 294-95, 363 (367)
man, link between self & body, IX 256-57
matrix & precipitations, X 269
monad or *bhoot,* VII 178
of mortals, VII 189
objectivization of, form no proof of death, VI 291
perceptions affect Manas unfavorably, IX 400G
perceptions based on senses, IX 400G
real danger of, perceptions, IX 400G
semi-substantial, creations of mysteries, X 155
Serpent of Lévi, IV 245
sounds, produced in laboratory, VIII 50 (72)
Spiritual Monad and, IV 184-86; VII 188-89 fn.
sublimated matter, XIV 419
Tau & the, soul, XIV 152
various terms for, VII 229
Virgin & Akasa, IV 264
vision & rays of Akasa, XII 678
world a mass of illusion, IX 109
world and its denizens, VI 195 world
as photographic plate & reflector, IX 101-02

Astral Bell(s):
communications from Masters and, VI 120, 164
magnetism and, III 103-04

Astral Body:
of Adept at death, XIV 53, 384 & fn.
of animals & men, identical in essence, VI 200
Apas Tattva and, XII 622
atomic quality of, XII 712
casts no shadow, IV 489
dissolution of, & earthbound attractions, VI 348 fn.
or double can kill, IV 566
Ego and, XIII 289
or etheric body after death, XIV 161 & fn., 209 fn., 384 fn.
European philosophers do not believe in, III 404 & fn.
exists before birth, X 218-19
heavenly prototype of, XIV 51, 209 fn.
of initiate & planetary chambers, VII 113
and kama-rupa at death, X 176
man & Pitris, IX 241
of medium & materializations, III 393
part of Underworld corresponds with, XIII 59
Proclus on aerial body or, XIV

384 fn.
projection of, should not be tried, XII 328
relation of, & living body cp. to Moon-Earth, XII 549 fn.
residues from other lives and, XI 136
second death of, XIV 384 fn.
of sorcerers fears steel, VI 348 fn.
three kinds of, X 218 et seq.
withdraws at death, II 172 fn.
See also Doppelgänger; Etheric Body; Linga Sarira
Astral Double:
See Astral Body
Astral Light:
affects animals, IX 127
Akasa mother of, XIII 75
Astral Fire and, IV 165
crown of, IV 166
currents of, & spirituality of man, XIII 241
divination and, III 431-32
does not extend beyond 4th plane, X 360
dreams or visions and, X 257
dual powers at work in, XII 374
Ether's lowest aspect, XII 371
ethical responsibility and, IX 126
evolution of acorn and, X 362-63
first envelope of soul and, I 284
or "focalized akasa," XIII 292
germ in acorn and, X 361
glimpses of, as result of concentration, III 328
how H.P.B. reads, VI 151 fn.
imperishable waves of, XII 407
impregnates mind of medium, XII 371, 372
impresses evil on sleeping brain, X 252
imprinted with pictures of our aspirations, IX 104
as "Linga-Sarira" of earth, XII 613
lower aspect of Akasa, X 384; XI 490; XII 371
as Magic Agent, XIV 103
as Maya, X 356-57
memory of animal man, X 251
not "thought-substance" of Universe, XII 58
objectivization of, pictures, III 376
occult sounds and, IV 298
odic & magnetic currents of, XII 373
of our atmosphere, VII 227 fn.
periodic & changeable, X 361
pictures in, & phantasmal, I 299
polluted by man's thoughts, X 251
preserves images of all thought & action, I 268; III 293 fn., 294 fn.
prototypes, X 361
on psychic not spiritual plane, XI 490
Ray of Higher Ego and, XII 710
reflection of lower principles in, VII 189

reflections reverse in, XII 613, 680
reflects every event & thought, I 268; XII 58, 407
reflects pictures influencing our acts, IX 101-02, 126
as Root of Life, XIV 412-13
séance-apparitions and, III 395
seven principles and, III 326
storehouse of all things, VII 250
term's misuse for Akasic realm, X 360
Vaidic Aditi and, XIV 191
as Virgin, III 461
Yogis can see in, II 466-67
Astral Pictures:
of gods, IX 102
influence future incarnations, IX 127
phantasmas and, I 299; III 293 fn., 294 & fn.
seen by seers, IX 109
See also Astral Light
Astral Plane:
color & sound, X 266
deceptive, X 324; XII 372-73
manifested ideas on, VIII 201-02
results on, VIII 255-56
Astral Soul:
of animals, VI 200-01
composed of imponderable matter, III 313
definition, VI 195
dreams and, III 435
middle nature of man, III 313
perishable, VII 198
projection of, at death, III 282-83
Astrognosy:
Occult, & Great Pyramid, XIII 322
Astrogony:
stargangers and, XIII 321-22
Astrolatry:
Black Magic results from, XIV 344-45
Chaldean, XI 194-95
condemned by Church, yet used, XIV 319-20 & fn., 335-40
Cycle of Initiation and, VIII 356 (373)
Jesuits used, to dominate humanity, XIV 341
of Jews, XIV 326
a noble & base form of, XIV 344
Pope Pius V approved, XIV 336
reviled in later ages, XIII 322
in Roman Church, X 31
Sabaeanism and, XIII 228
supposed, of the Chaldeans, XIII 278-79
See also Sabaeanism
Astrologer(s):
accused of devilry by Church, XIV 349 fn.
ancient Magi were, III 214
charlatanry of later Chaldean, XIV 344
Chinese, III 197

Daniel chief of, XIV 350
death penalty for remiss, XIV 349 fn.
Diodorus & judiciary, XIV 351
N. Figulus & F. Tarutius, XIV 351
first, under Ramses II, XIV 344
great, admit man's free will, XIV 346
Horary, & their configurations, XIII 38
Juvenal on, XIV 349 fn.
Kasdim & Gazzim, XIV 350
Kepler & others were, III 194
mistaken on Planetary Correspondences, XII 537, 543-46
philosopher & psychologist as, III 192
Pythagoras & Archaic, XIV 347
recent prominent, XIV 334
a remarkable Bombay, VI 329-30
Astrology:
academic view of, XIII 211
Adi-Granth and, I 373
ancient, based on mathematics, II 419
antiquity of, XIV 347-48, 351
an art, VI 330
astronomy based on, VI 346-47; VIII 57 (79); XIV 138 fn., 320 fn., 326, 334-35, 347-48
beginning & length of, cycles, VIII 174 fn.
chastity and, III 191 clairvoyance and, VI 229-30, 330 Coleridge on, XIV 320 fn.
correspondences, law of, XIV 347, 349
decline of Occult, traced, XIV 350-51
defense & rationale of, XIV 346 q.
definitions, VI 228-29, 230
degraded by Chaldaean quacks, XIV 344
destiny written in stars, XIV 138, 320
determines nature of effects, VI 327
divine, for Initiates, XIV 344-45
divine science no longer, XI 525 (548)
errors of Kabalistic, XII 549-50
exoteric, became Black Magic, XIV 345
exoteric, differs from Esoteric Philosophy, XII 547-49 & fn.
Horary, XIII 38
Judiciary, used by Kabalists, XIV 351-52
Karma and, VI 327
key to ceremonial, lost, XIV 352
Labarum and, XIV 151
mathematics foundation of, III 202-03
Messiah's coming and, XIV 153
modern, from time of Diodorus, XIV 351
Occult forces of constellations and, XIV 224, 349
Occult system of, XIII 38
Parent-monad in true, XIV 349
primitive, superior to modern, XIV 348-49

principle of moral freedom in, XIV 346
of Profane, XIII 38
purity is first condition of success in, VI 229
schemes of ancient Mexican judicial, II 315-16
science of, exact, XIV 138 fn.
as science & quackery, III 190-93; IV 302-03
scientific basis for, XII 567-68
scientists don't all scoff at, XIV 352
studied by "Soul-eye," XIV 138 fn.
tabooed by Churches, XIV 335, 349 & fn.
Western, preserved knowledge of Secret Wisdom, XII 551
white & black, XIV 346-47
will rebecome a sublime science, III 45
writers of antiquity believed, XIV 349 fn.

Astronomus: Chief Hierophant's title, XIV 326 & fn.
Divine Hierophant and, XIV 332
Astronomy:
based on astrology, VI 346-47; VIII 57 (79); XIV 138 fn., 320 fn., 326, 334-35, 347-48
claims no fixed stars in nature, XIV 228
ends in astrology, XIV 320 fn.
erroneous ideas about Indian, V 234-35
esoteric, & distance of stars, V 149 & fn.
founder of, XIII 321
Hindu, XIV 201, 332, 357-59, 361-68
Initiate's lives and, XIV 141
mirific theory of Sun's fires, XIII 318
modern, on ogdoad of Ancients, XIV 227
modern solar physics and, XIII 318 most accurate of human sciences, V 145
narrative of Jesus and, XIV 155-56
on Neptune, XIV 227-28
Occult vs. Theological, XIV 227
postulate of Ancient, XIII 57
rock observatories & secret cycles, XIV 353, 357-68
Seven Rishis and, XIV 202 & fn.
taught in ancient temples, XIV 330-32, 357
Astro-Symbology:
in Bible, VII 257-58

Astruc, Rabbi E.A. (1831-1905):
———"Why We Remain Jews":
on superiority of Judaism, XII 273-74
bio-bibliog., XII 723-24
Aśuchi (Sk.):
impure, IV 553 fn.

Asura(s) (Sk.):
as "Fallen" Egos, XIII 158
Hindu eiementals & other Diamons, VI 193-94
living spirit in man, IV 523
Nagas and, X 372
of Puranic myths, XII 49
See also Ahura Mazda
Asuramaya:
astronomer of Atlantis or Atala, V 236 & fn.; VIII 58 (80)
Asvamedha (Sk.):
as sacrifice, III 463
Asvatthama:
ancient Rishi, IV 366-67
Aswina [Sk. Avini]:
moon of, V 262
Atacinus:
See Varro, P.T.
Atala:
ancient name of Atlantis, VIII 58 (80)
Atavism:
II 150, 159; VIII 34
innate pessimism of mankind result of, VIII 116
intensifies karmic heritage of Ego, XII 17
Athanasian Creed:
denunciatory tenet of, IX 86
Athanasius, Saint (fl. 200 A.D.):
Bishop Lucifer a supporter of, VIII 12 fn.
black arts and, VII 203-04 fn.
Atharva Veda:
on cow, XIV 156 & fn.
on Gandharvas, IV 99
Müller critical of, II 34
number seven in, IV 575, 579
Psychometry and, IV 554
bibliog., II 522; IV 621
Atharvan (Sk.):
revelation of, V 33 (62)
Atharvana-Veda:
in Brahmanical system, III 403
Atheism:
Bacon on, & philosophy, XI 439
blasphemy and, XI 190
Bradlaugh and, XI 335, 373
definitions of, XI 372, 409
if Theosophical, goes deeper than Theism, VI 9-10 fn.
infidelity and, XI 62-63
Nirvana and, XIV 415
is no religion acc. to Bose, VI 9
a reaction to high metaphysics, XIV 41
rejects Creation theory, XIV 415
Sadducees did not follow, XIV 182 fn.

Shelley and, XI 199
Atheist(s):
acebēs doesn't mean, II 95 fn.
bastards of the Church, VIII 277

difference between, & Christian, X 104-05
high morals of, IV 498
at liberty to join Theosophical Society, XI 373, 375
many, in Theosophical Society, XI 409
Spinoza considered an, XIII 308
Theosophical Society and, II 101-02
Theosophists are not all, XI 239 (276), 372-73
Athena:
Lemnia, XIII 183
Pallas-, XIII 299
of Parthenon, XIII 299-300
Promachos, XIII 298
Wisdom personified, XIV 46 fn.
Wisdom-Religion and, II 89
Athenaeus:
VII 95 fn.
Athenagoras (fl. 2nd C.):
XI 272
Ammonius influenced, XIV 13, 305, 308
knew unity of Platonic & Oriental systems, XIV 16, 306
biog., XI 566
Athivahikas [Sk. Athivahikas]:
Jivas and, IX 63 fn.
Athos, Mt. (Greece):
monks at, practice Yoga, II 458
selfish Christian hermits of, XI 218 (254)
Athravan(s):
IV 508
Zoroaster one of the first, IV 529
Atkins, Anita (b. 1915):
——— *Reincarnation, the Phoenix Fire Mystery:*
XIII 79 fn.

Atkinson, H.G. (1812-1890):
VI 71
among best authors on animal magnetism, II 277 fn.
Dialectical Society investigations and, III 234
liberal freethinker, IV 157
note to W.H. Harrison, IV 157
on Pantheism, III 355-56
Tyndall and, IV 599 et seq.
———- *Letters to Miss Martineau:*
IV 157
bibliog., IV 621
Atlantean(s):
ancestors of Greeks & Romans, V 198, 211, 216
ancestors of 5th Race Aryans, XIV 259, 302
of Asiah, XIV 302
civilization cp. to Egyptian, XIII 319-20
a generic name, V 198; XIII 313
giants of 3rd & 4th Races, XIV 248

Iceland an abode of, XI 304
Mysteries traced to, XIV 36, 68, 246
Sorcery of, XIV 68
Universal language esoteric since, XIV 181
Atlantis:
Adepts & Magicians struggle in, IV 263
became land of vice, XIV 246
Central America and, IV 446
comprised many nations, V 216
as continent, III 402; V 221
on destruction of, XIII 260, 318-20
dwelling place of 4th race, IV 447
Egyptians not a colony of, IV 447
extent of, 111 402, 420
geological groups and, V 219 islands
perished 11,000 years ago, V 223
language of, & Red-Indian & Chinese dialects, V 216
objection to, II 431-32
as prehistoric continental formation, II 433-35
probability of, supported by analogies in names, II 313
punishment & loss of, XIV 84, 259
Red forefather of, VIII 58 (80)
Vedas & knowledge of occult powers, III 402
Atlas:
V 162
Prometheus and, V 220

Atma[n] (Sk.):
Aryan mystics act through, II 93-94
awakes in child at age seven, X 218
a beam of infinite Ocean of Light, XIV 49
Buddhi &, as Monad, IV 582, 595
Buddhi is vehicle of, VII 299; XII 559
Buddhi-Manas and, X 216 fn., 406
definitions, III 304, 414; IV 547, 581-82
Divine Spirit, IX 206 (228)
Ego revealer of, XIII 54
eternal motion or breath, XII 356, 615
French language and, VI 84 (93)
is "God" of Ego, XII 83
as Higher Self, XII 32; XIII 8
as highest Monad, IV 580
Ineffable, XIII 47
is of all planes, XII 559
kosas and, VII 287
as Kosmic Soul, XII 149
as logos, VI 222
Mahatma is, -Buddhi-Manas, VI 239
Müller on translation of, VI 83-84 (92)
Mysteries and, XIII 8
no entity, XIV 49
no individual principle, XII 526, 630
no Will of its own, XII 32

One Life and, V 172
one of 4 Eternal Principles, XII 607
our, & animals, VII 46
has power over brute matter, VI 124-25
Prana the aspect produced by, XII 607
pure Spirit, V 25 (54)
Purush, as active male and, VI 261-62
Romans and, VII 43
rules for chelaship and, VIII 294
Self or Asmi, XIV 48
as seventh principle, XII 526
sexless, XIII 165
sphere above Buddhi, XII 623
as spirit, X 406
Spiritual death if man severed from, VI 222
Substantialists wrong on, VIII 328 fn.
as Sun, VIII 251
three Hypostases of in Diagram I, XII 525-26
Triad of, Buddhi & Manas, XII 520-21
unconditioned, XII 32
Vedanta & Raja Yoga teachings on, XII 634
is within & only God, III 27, 321, 329
Atma-Bodha(Sk.):
or Bodha, III 412
one who fully knows, is a Buddha, III 412
Atma-Buddhi (Sk.):
all principles in man merge into, XII 54
Antaskarana to, XII 634
general fountain of, XII 679
in Gnostic dove symbolism, XIII 8
Gospel of *John* and, XI 489-90, 494
looks within, XIII 62
microbes and, XII 660, 679
Over-soul, XIV 48
personal or inner God, XIV 49
Spiritual Soul, IX 80
Atma-Buddhi-Manas (Sk.):
Mahatma is, VI 239
a unity to average man, XIII 30
Atmanatma-vivēka:
See Samkaracharya
Atman-Christos:
result of Egoic union with, VIII 369 (389)
Atma Vidya (Sk.):
definition, IX 252
includes all else, IX 253
occult arts and, IX 260
occultism only kind to strive for, IX 252
Atmosphere:
alters perception of celestial matter & distances, X 374
composition of, IV 212 & fn.
conditions of, & astral pictures, III

376
dense matter and, V 152
at high altitudes, III 140-41
suicides, etc., linger in earth's, VI 106, 107
of sun & earth, V 158-59 terrestrial,
& after-death conditions, VI 102, 106-07
Atmu:
Greeks search for, or God-soul, II 94
Atom(s):
becomes a man or living soul, I 334
Brahma called, X 371, 385
concretion of crystallized Spirit, XII 619
has consciousness of its own, X 322
control of Adept over, VI 123-26, 246; XII 684
correlation of, in auric fluid, XII 396
definitions, X 370-71; XII 413
disintegrated in occult transport, IV 125
each, an independent entity, XII 365
each, has latent spark of divine life, I 330-31
as emanations from Brahma, XII 149
endless subdivisions of, XI 158
endowed with consciousness, XII 149
eternal, & *Nyaya,* V 33 (61)
Eternal, of Greeks, XIII 86
ethereal element interpenetrates, XII 406
ethereal, in consciousness of Monad, V 78
every, a miniature universe, XII 134
geometrical molecular combinations and, XII 412
giant, of infinitude above, V 152
grossest, belong to objectively conditioned, V 111
group to form cells, XII 365, 368, 412
an immutable Entity, I 299; XII 412
impalpable, of chemistry only imaginary, XI 120 (133)
individual, & life, IV 226
inner principles of cells & molecules, XII 410, 412
Jiva and, IX 74-75
Leibnitz on, XII 134
life awakened in inorganic, V 112
man is an, X 386
manifestation of Universal Energy, V 172
manifested spiritual sparks, XII 413
Master, term for 6th principle, IV 558
molecule and, X 307, 370-71
nature of real, & its periodic manifestations, X 370
no dead, for Occultist, XIV 415
not matter, XII 412
not one, distinctly our own, X 395
occult interrelation of molecules and, XII 703-04

occult meaning of, X 353
Occultism on, XII 365, 398 & fn., 410
one divine substance, XIII 89
permeated with Universal Intelligence, VI 176
psychic potency beyond, VII 91
psycho-spiritual units, XII 368
related to term for Brahma, XII 365 fn.
relation to monad, V 171
Science on verge of comprehending, XII 133-34
as seventh principle of a body, X 370-71
sleeping, V 113
spark of life in, IV 216; V 288; IX 74 fn.
as "supersensible beings," XII 365
ultimate essence of, XIII 354-55
undifferentiated state of, VI 126
Universal Life composed of, XII 134 409-13
Universal Mind and, XII 409, 412
vehicle of intelligence, V 173
See also Life-Atoms
Atomic:
energy & molecular motion, XII 398-99, 412-13
origin of electric & magnetic fluids, XII 398-99
theory a misnomer, X 307
Atonement:
Baptism of Blood, XIV 263 fn.
based on esoteric tenet, X 254
by blood, VIII 181, 208 fn.
of Buddha, XIV 398-99
Church and, IX 16-17
doctrine repels many, IX 86
dogma traced to ancient rite, XIV 262 fn.
Draper attributes, to Gnostics, XIV 262 fn.
occult meaning of, IV 265
true meaning .& origin, XIV 263 fn.
true vicarious, by Divine Ego, X 254-55, XII 635
vicarious, cause of immorality, V 123
vicarious, cause of misery, IV 499
Atrocities:
committed by natives under British flag, 11 407-08
Atroscope:
in ancient astronomy, XIV 366
Atrya:
Hilarion and, I 90
A-tsa-ras:
sinful souls that return, VI 106
Attachment:
earthly, cause of rebirth, IV 342
Attavada (Pali):
delusion of self, IV 173, 537
Attavadic:
chain of causes, V 78

At-tee-kah:
or Logos, X 108
Attention:
desire, & phenomena, IX 106-07
Attesh-Gag (or Attesh-Kudda):
Gheber temple at Baku, II 122 et seq.
Atthakatha:
legend of Moriyan Sovereigns in, VI 40 fn.
bibliog., VI 424
Attic Language:
not that of Aeschylus, V 302
Atticus Herodes, T.C. (ca. 104-180):
Chrēstos a disciple of, VIII 204 fn.
biog., VIII 418-19
Attila (ca. 406-453):
a possible new, IX 307
Attis:
Phrygian Saviour, X 279
Attius (b. 170 B.C.):
——— *Philoctetes:*
XI 86 fn. & q.
Attock:
Taxila and, V 242
Attraction:
gravitation and, I 244; IV 222; X 377, 390-91
magnetic, & death, X 221
old philosophers on, XIII 87
Atum:
or Adam of Egyptians, XIV 204
cult of, IX 20-21
Atwood, Mary Anne (1817-1910):
"last of the Hermetists," VII 397 fn.
——— *A Suggestive Inquiry into the Hermetic Mystery:*
VII 397 fn.
bio-bibliog., VII 397 fn.
Auclaire, Hubertine:
pioneer for Woman's Rights, 11514, 516
Augoeides:
is Atma or God of every man, III 321
or divine self, IX 257
Hiranyagarbha and, XII 526
met face to face in Initiation, XIII 72
Origen called, astral body, VII 225
Zanoni and, VII 314
Augustine, Saint (354-430):
Agapae and, III 205
on angels, VII 188; XIV 209
on custom & truth, IX 6
ignorant of heliocentric system, XIV 43
not an Initiate, XIV 211 fn.
scouted sphericity of earth, XIII 338
on word "creatures," VII 47
——— *De civitate Dei:*
VIII 228
——— *Contra Epistolam Manichaei. . .:*
XI 35 fn. & q.
——— *De Genesis ad Litteram:*
on Angelic creation, XIV 210 fn.
on astrologers, XIV 349 fn.

bibliog., VIII 419; XI 566
Augustus, Emperor (63 B.C.-14 A.D.):
horoscope done by Theagenes, XIV 351
an Initiate, XIV 222 fn.
reason for banishing Ovid, XIV 222 fn.
Aullagas, Lake (Bolivia):
Lake Titicaca and, II 316
Aum (or Om) (Sk.):
is bow, Self is arrow, XIII 74
Brahmatmas alone can explain, XIV 430
Brothers of Shadow misuse, XII 639
Divine Egos will be drawn into Universal, XII 630
found among Greeks & Romans, XIV 87-88
found in old papyri, XII 638 fn.
"incarnate" in Bhutanese lama, IV 17
Kala-Hamsa and, XIII 55-56 & fn.
Lost Word and, XIV 430
meaning of sacred letters in, XII 639
outbreathing of, is Divine Resonance, X 265
Pranava synonym of, XII 615
protection of mysterious Name, XII 638-39
results of pronouncing, XII 534
a sound rather than a word, XII 638
in spiritual affinity with cosmic forces, XII 642-43
Aur:
Primordial Light, III 457
Aura(s):
of brain & sexual union, X 156
of brain survives, VII 349
changes in sleep, trance & hypnosis, XII 565-66
Chelas only see, of "Gods," XII 560
clairvoyants and, X 225
coruscations of, familiar to sensitives, XII 210, 565
denotes state of gums, XII 396
effects of poison mitigated by, III 37-38
emitted by humans, V 102
ethnic varieties of nerve-, V 213
of gunas, XII 396
H.P.B. studied, of students, XII 583
of human body is polar, III 99
human, & flowers, IV 312 fn.
human magnetic, III 98-101
individual, & its 7th aspect, XII 526, 528
individualized Jiva, XIII 364
light of, does not burn, V 103
magnetic emanations and, II 398; VI 340-41
magnetic, form strong battery, IV 27
magnetic, & psychometry, IV 545 of
man asleep & awake, X 257
of medium & images impressed on it, IV 62

mesmeric attraction and, III 21
mesmeric, can be developed, II 470
or Od as radiant emanation, XII 210, 396
odic, of medium's brain & of others, VI 268
of "Odyle Force," XIII 354
Peter of Alcantara and, V 103
prana and, XIII 364
psychic, & colors, XII 621
reveals true race of person to Adepts, V 212-13
sensitives can feel magnetic, III 98
stars in, vary with seers, XII 678
symbolic crowns and, VI 268
sympathetic, reflects thoughts, VI 35
Aurelian(us), Emperor (212?-275):
XIV 133
Apollonius apparition seen by, XIV 134-36 & fns.
Apollonius' shrine built by, XIV 135
Aurelianus, Caelius:
See Caelius Aurelianus
Auric Body:
Devachan and, XII 526-27, 608-10
as emanation of physical man, XII 528
nature of, XII 526-27
tanhic elementals & gestation, XII 649
tint of, can vary, XII 548 fn.
Auric Egg (or Envelope):
communication with universal Planes and, XII 617
correspondences, XII 562, 568, 610, 612
emanates from Atmic Ray & Buddhi-Manas, XII 526
is essence of man, XII 563
four lower principles and, XII 521
functions of, defined, XII 608, 646-47
highest of human principles, XII 526, 607, 610
impregnated with light of Atman, XII, 610
Linga Sarira the aspect produced by, XII 607
Microcosm within Macrocosm, XII 623
Paramatman and, XII 623
purity of, determines awareness of spiritual realms, XII 532
purity of, permits expression of our inner God, XII 533-34
same as Prana, XII 694
has seven layers, XII 532
or Sutratman, XII 527
See also Esoteric Section Diagrams
Auric Fluid:
differs from Auric light, XII 396
in hypnotism, XII 395
not recognized by science, XII 398
vampirism and, XII 396
Aurora:

Phaëton and, VIII 17
Venus is, VIII 19
Aurora Borealis:
described in Polar Lands story, XIII 250
l'Aurore:
reviewed, VIII 312-13
ten lost tribes of Israel and, IX 95
Aurungzeb (1658-1707):
tortures Arjan, I 373
Austin, R. Barnes:
"J.K." and, IV 34 et seq.
Australioids:
in Huxley's division of human races,
V 213 fn., 217
"Authorities":
hypotheses and, III 224
Authority:
beliefs based on, perverted, XIII 119
Buddha taught never believe on mere,
XI 139
curse of humanity, XIV 117
H.P.B.'s only, XI 464-65
of Lord's anointed, XIII 245
of Masters not based on direct orders,
XII 63
nature of, I 116
Scientific, XIII 245
so-called, of modern wisdom, XII
317-19
Theosophical Society and, XIII 119,
244
tribunal of Truth will soon replace
reliance on, XII 221
true history of, XIII 350
what is an, XIII 244
wish of Masters and, XIII 119
Authors:
as fearless apostles of Truth, XII 7-8
new race of, springing up, XII 3-4
Autochtones:
Autochthones: (never used by HPB but correct english, TdH)
V 302
folklore and, V 218
Hellenes and, V 201
profane meaning of, V 219
Automatic Writing:
by air gods of ancient China, XIV 20
Egyptian dirge and, X 208
Automaton-Man:
theory of biologists, VII 42
Auxis:
meaning of, VIII 365 & fn.
Avalokiteshwara[Sk. Avalokitesvara]:
Atman or, IV 608
defined Esoterically, V 346
as Eternal Vach, V 100
Heart Sutra on,III 406 fn.
incarnates in Taley Lamas, IV 11 fn.,
18
"made in the image" of Adi-Buddha
or Parabrahm, VI 177, 179
as manifested Brahman among
Hindus, VI 180

or manifested Buddha, III 406 fn.
silent voice, V 247 fn.
Universal Savior, XIII 57
Universal Soul of Buddhists, VI 180
Avasthas (Sk.):
Luminous Egg as the three, X 369
triple, XIII 24
Avatamsaka Sutra:
Adepts guard, XIV 285
on hidden knowledge, XIV 423
on secret knowledge, VI 100-01
bibliog., VI 424; XIV 510
Avatar(s) [Sk. Avatara]:
XIII 312
Apollonius a Nirmanakaya not an, XIV 49 fn.
Bija the cause of, XIV 371
Buddha not an, III 63-64; XIV 52 fn., 370-71 Christ an, XI 61
Christos contains the Seed of an, XIV 160
Church judgement on, XIV 73
Dattatraya, & triple essence, II 160
dead letter acceptance of, I 328
direct descent of, XIV 372-73
Divine Dynasties and, XI 85, 228 (264)
Druse "messengers" and, III 183 fn., 184 fn.
idea of, has to do with Karma & rebirth, XI 58
an Illusion by Divine Incarnation, XIV 373-74
Jesus not the highest, IV 361
Jivanmukta cp. to, XIV 374
karma-less, XIV 374
Keshub Sen claims, status, III 57-60
of Khon, VII 119 of Mahat, X 364
Matsya as first, III 188 fn.
nature of an, VIII 358 (375)
personal, of historical heroes, XI 139-40
Śamkara as an, XII 346; XIV 390-91, 393
Seven Virtues qualify, XIV 380 & fn.
Theophania not a case of, XIV 382-83
Trivikrama, IV 367
Viśvakarman as Vithobā, XIV 261
Watchers of Root-Races & global regions, VII 274-75
Yugas and, IX 211 (233)
See also Kalki Avatara
Avatarism:
evils of, III 286
Aveling, Dr. Edward B. (1851-1898):
Pedigree of Man and, IX 93
translator of Haeckel, VIII 37
Averroes (1126-1198):
IV 97

Avesta:
See *Zend-Avesta*
Avicebron:
See Ibn Gebirol

Avidya (Sk.):
absence of knowledge, XII 115
as false notions & appearances, V 79
five sheaths and, IV 582
or Ignorance, XIII 34
matrix of, XII 503, 640
Maya &, hide true Self, XII 115
mistaken for wisdom, IV 259
modern philosophers and, X 311
Schopenhauer's views and, IV 491
Theosophical work and, XI 353
Avitchi [Sk. Avichi]:
alluded to in *Isis Unveiled,* XII 626
annihilation of personal "soul," XII 633, 637
avoiding declivity to, XII 639-40
definition, VII 180 fn.
Devachan and, V 90; XII 637 fn.
earth is, XII 633, 635, 637 fn.
monad in Devachan can affect man in, V 84
Myalba a state of, XII 637
no similitude to Christian Hell, XII 622
self-created, XI 446 fn.
Spiritual Individuality has no, IV 548 fn.
a state, not locality, V 84 fn.; IX 136
states of, V 82
in terrestrial aura, XII 637 terrestrial,
doom of black magicians,
XI 56-57
Avoca Mail . . :.
H.P.B.'s translation in, 1413, 438
Avogadros's Law:
IV 217
Avyakta (Sk.):
unevolved evolver, IV 580, 582
Avyaktabrahm[a] (Sk.):
stands for 7th principle, IV 166
unmanifested deity, III 315
Ayangar, Combaconam A.:
heard prophecy about Theosophical Society, IV 133, 136
Aymaras:
Incas and, II 317
lived on high plains of Peru & Bolivia, II 308
Ayodhya (Sk.):
expedition of Menander against, V 194
in *Harivamsa, V* 194, 308
repelled Mongolian & Turanian tribes, V 236
Ayton, Rev.:
I 410
translated *Trithemius,* I 421
wished to join Arya Samaj, II 42
Ayun (Sk.):
Bengal kings and, V 309
Azara:
Chaldean priest of Fire, XIV 177
may be Ezra, XIV 177
restored Jewish books, XIV 177
Azariel:

Venus and VII 15
Aziluth:
Kabalistic world of, XIV 302
Azoth:
creative principle and,XI 506 (529)
7th state of matter,IV 264
Azriel ben Manahem (1160-1238):
——— *Commentary on the Ten Sephirōth:*
XIV 67
Bio-bibliog.,XIV 511
Aztec(s):
civilization cp. with the Egyptian, XIV 25
degraded by the Christian fanatics, II 322
high moral code of, II 321
julio or astral of, II 171,173
magic of highest degreee among, XIV 25
rite of, resembles baptism, II 321
Toltecs and,II 315

B index

Baal:
prophets of, XII 278
worship, XIV 192-93, 282, 316
Baba Kheim Singh Vedi:
descendant of Guru Nanak, III 60
Babbitt, Dr.:
innate ideas and, XII 602
Babe:
divine, in every heathen religion, II 164-65
Babel Myth:
related to lost Mystery language, XIV 181
Babel, Tower of:
Bible and, XIII 275
in Biblical chronology, XIII 258, 274-75
destruction of, XIII 273
etymology of term, XIII 272-74
legendary, XIII 102-03, 273-74
"one-lip" Mystery language and, XIV 181
original astrological use of, XIII 273
ought to read `city of God', XIII 272
rebuilt by King of Babylon, XIII 273
de Rougemont on, XIII 274 as
temple of the Seven Lights, XIII 273-81
Babil:
sanctuary of Nebo where oracle spoke, XIII 281
Babinet, Jacques (1794-1872):
denies levitation, I 243, 245
on immense aerolite, XIV 231
on ogdoad of ancients, XIV 227
opposed to levitation, XIV 231
on seven planets, X 31
bio-bibliog., I 447; X 412
Babka:
silver coin, II 147
Babouches:
on feet of six-toed dwarf, I 182
Babylon:
allegories of *Genesis* on tiles of,

XIV 170
book of Xisuthros and, XIV 175
dominion of Nimrod, XIII 332
Jews and, 111 451, 453
Kings of, XIII 276-77
St. Peter died at, XIV 126
sacred Sciences of, XIII 328
size of, cp. to modern cities, XIII 279-80
symbols at site of, XIII 229, 278-80
Babylonia:
India and, III 420
rites in, similar to Tibetan Bon's, III 419
Babylonian(s):
Captivity & Jews, XIV 176
Captivity not known to Black Jews, XIV 174
civilization inspired by Nebo, XIII 279
influence on *Pentateuch,* VII 254
man created on 7th day in, system, XIV 176
OT. based on, Magical texts, XIV 197
texts on Fall & Creation, XIV 204
Bacchanalia:
undermined morality, VII 134
Bacchus:
Church rites & Mysteries of, II 164
descent of, to Hades, XIII 26
as Dionysos, XIV 273 & fn.
as Greek Messiah, X 279
as Jehovah, XIV 272-73
as Koros, III 460
nature & origin of, XI 93-94 fn.
origin of rites of, XIV 451-52 fn.
Osiris cp. with, XIV 273
Zagreus, highest of Gods, XIV 273
Bach, Leo:
evolution and, VIII 118
Bacilli:
not modern discovery, XIII 161
tubercular, XIII 144, 161
Bacon, Francis, 1st Baron Verulam (1561-I626):
on atheism & philosophy, XI 439
on charities, X 95
dishonesty of, X 94
on knowledge, VIII 140
lunar eclipses and, IV 397
on superstition & natural causes, I 233
———- *New Atlantis.'*
II 313 fn.
———- *The Promus of Formularies and Elegancies:*
Shakespeare and, IV 602
bibliog., IV 621
Bacon, Roger (1214-1294):
I 138; VII 252
modern science and, XIV 5
Treatise on the Admirable Force. . .:
on secret cryptography, XI 524 (547)
bibliog., XI 566
Bacon, W.T. (1814-1881):
———- *Thoughts in Solitude:*

on truth, IX 30
bio-bibliog., IX 405
Bacteria:
withstand heat, IX 72
Bactria(n):
emigration to Indus helps date Zoroaster, III 452 fn., 466; IV 529
Hystaspes in, IV 525 fn.
Magians initiated in caves of, XIV 35
and spread of Magism, III 456
Badagas:
Todas and, I 357
Badarayana Vyasa:
founder of Vedanta school, V 31 (60)
on Kritsita-sarira, IV 53 fn.
still living, V 193
——— *Brahma-Sutras:*
on dating of, V 178, 182
mention Buddhism prior to Buddha, V 182
bibliog., V 363
See also Vyasa
Baddha:
definition, III 423
differs from Mukta, III 326
encased in 36 Tattvas, III 326
Badkube:
See Baku
Badrinath (India):
traditions about Mahatmas at, II 121-22, 262; III 140, 458; X 401
Bagh-o-Bahar
III 49
Bahak-Zivo:
Father of Genii, VI 191 fn.
Bahti:
guard prehistoric Gobi treasures, XIV 21
Bahudaka (Sk.)
definition, II 118
Bahurupa Brahmana:
XII 169 fn. (178 fn.)
Baibhar[a], Mt.:
Webhara in Pali, V 246 fn.
Bailey, Dr. J.:
——— *Records of Longevity:*
on maximum age of humans, IV 448
bibliog., IV 621
Bailly, Jean-Sylvain (1736-1793):
II 276
proclaimed mesmerism a delusion, XII 219
result of, report on mesmerism, XII 221
——— *Histoire de l'astronomie ancienne. . .:*
on astrology as mother of astronomy, XIV 345
on Judiciary Astrology, XIV 345
——— *Traité de l'astronomie indienne et orientale:*
VIII 52 (74)
bio-bibliog., VIII 419-20; XII 724-25
Bain, Alexander (1818-1903):
II 183

on mental & bodily states, VIII 328
——- *Correlations of . . . Forces .*
on electricity, IV 219, 226
—— *Mind and Body. . .:*
on differences between mind & matter, IX 16
on plurality of souls, XII 351-52 fn.
bio-bibliog., VIII 420
bibliog., IV 621; IX 405; XII 725
Bairagis [Sk. Vairagis]:
most, are idle vagabonds, II 457
Banal Pachisi:
fairy tale about demon, III 49 & fn.
bibliog., III 535
Bakshish:
given to urchin, I 180
Baku (or Badkube):
Mithra and, II 127
Bala Deva Sastri:
Sanskrit Pandit, V 13 (41); VI 82 (91)
Balabasha:
language, I 373
Baladeva (Balarama):
descendants of, XIV 248
Krishna and, XIV 246, 248
prototype of Hercules, XIV 246
Balbadha [Sk. Balabhadra]:
letters or Devanagari, I 383
Baldwin, John D. (1809-1883):
——- *Prehistoric Nations. . .:*
Arabia was ancient Ethiopia, XIII 332 & fn.
Bali:
"Demon" humbled the Gods, XIII 158
not an individual, IV 367
once a Daitya King, XIII 158
Baliri, Joric (fl. 17th C.):
earthquakes and, III 149
Ballala:
——- *Bhoja Prabandha:*
Sankara Kavi, Sankara and, V 184, 186-87
bibliog., V 363
Ballanche, Pierre (1776-1847):
on Destruction as God of world, XIV 263 fn.
bio-bibliog., XIV 512
Ballet Girls:
Reverends and, IX 24-26
Balsamo, Giuseppe (Joseph):
See Cagliostro
Baluchistan (Pakistan):
Kerman and, XIII 331-32
Baly, Archdeacon:
sneers at Theosophy, IV 4
Balzac, Honoré de (1799-1850):
unconscious occultist, X 372
Bamboo Staff:
of Bramanas, XII 701
seven-knotted, IV 104
Ban-dhe-Chan Rimpoche [Tib. Pan-chen Rin-po-che]:
See Panchen Lama

Banditti:
invasion of Spanish, II 309
Banerjee, Nobin K.:
chela of Brothers, IV 230
Banga:
See Bengal
Banner of Light.
I 188, 189, 201; III 29, 174, 287, 371;
VI 1, 3
attacks believers in magic. I 134 et seq.
on Dr. Beard, IV 393
defence of H.P.B. & Masonic

Diploma, I 289
on Frothingham, IV 81
H.P.B.'s stories and, VI 354
Peebles calls Buddhist's Spiritualists
in, I 290
praised, III 346-47
on Queen of Spain at séance, II 175
on séances with Eglinton, III 143-46
bibliog., VI 450
Banon, Capt. A.:
Rev. Cook and, 111490; IV 69
on Tibet, IV 160-61
Baphomet:
Satan or, is merely Pan, IV 263
of Templars related to brazen serpent,
XII 373-74
Ba-po:
See Bön-po
Baptism:
Aztec rite similar to, II 321
of Blood is origin of atonement, XIV
262 fns.
cross and, XIV 148
example of Church dogma, XIV 146
infant, not effective, XIV 146
initiation, IV 265
as inspiration by Christos-Sophia,
XIV 160-61
of John, XI 493-94, 497
mystic rite of, XIII 31; XIV 151-52, 161
Baptist(s):
editor abuses Moncure Conway, VI
162-63
a pastoral & hydropathic sect, XIII
323
Barbarian Banquet:
compared to Parisian, XII 96-97 (103-04)
Barbarities:
of Turks, I 255 et seq., 262
Barbēlitae:
Highest Initiates, XIII 25
Proarchos of, XIII 43
Barbēlō:
dwells in 8th heaven, XIII 25
first Power issued from, XIII 22, 33
Mother of Pistis-Sophia, XIII 25, 33
in various Gnostic systems, XIII 24-25, 42
Vesture of Light and, XIII 8
Barborka, Geoffrey A. (1897-1982):
——- *HP Blavatsky, Tibet and Tulku:*

I 481 fn.
Bardesanes (Bardaisan) (154-222?):
as heretical Buddhist, V 211 fn.
system of Gnosis, XIII 29
Bar-do:
false, & suicides, etc., VI 107
premature death and, VI 104
state follows death, IV 121
Bareggi:
VII 63
Barhaspatyamana[m] (Sk.):
measure of year, V 261
Baring-Gould, Sabine:
See Gould, Sabine
Barlet, Charles:
X 49 (57)
Barley:
seven cubits high, X 48 (55)
wheat or, represents karma reaped by dead, X 50-51 (58)
Barlow, Peter (1776-1862):
IV 222
bio-bibliog., IV 621
Barnacle-Goose:
16th century scientists and, VII 81-83
Bar-nang [Tib. Bar-snan]:
Space, III 423
Baronius, Caesar (1538-1607):
XIII 238
confirms story of Saint Josaphat, II 134 fn.
on names of demons, X 20
on practices of Carpocrates, XIV 70
——— *Annals. . .:*
old book excerpted from, XI 360, 563
on pagan worship, XI 79
——— *Preface to Saint Matthew's Gospel:*
XIV 129 fn.
bio-bibliog., XI 563, 566
Barras, Charles (1826-1873):
——— *The Black Crook:*
light opera, VIII 37 & fn.
Barren, Sir W.F. (1844-1925):
IV 286
bio-bibliog., IV 622-25
Barth, Auguste (1834-1916):
on Patañjali's date, V 193
——— *The Religions of India:*
on Buddha's birth & Nirvana, V 141
on Sankara's date & Buddhism, V 179-84
bio-bibliog., V 370
Barthelemy Saint-Hilaire, Jules (1805-1895):
II 104; IX 145; XIV 446
on Buddha, X 201
on Hindu genius, VII 91 fn.
Littré's funeral and, III 256
——— *Le Bouddha et sa religion:*
on Buddha's lofty character, II 133
bibliog., II 522
Baruch, Dr.:
mystical Hebrew physician, I 420-21

Baruch:
exiled from Protestant Bible, XIV 319 fn.
on stars as vessels of glorious beings, XIV 319
Baryatinsky, Prince Vladimir:
——— *Les Mystére d' Alexandre I:*
III 124 fn.
bibliog., 111496
Basantis (Syria):
Nazarenes of, & original *Matthew,* IV 238
Bases:
of manifested Being, IX 16
Bashi-Bazouks:
See Bashiboozook
Bashiboozook:
VIII 100
atrocities of, I 255
Basileus:
an Archōn of Athens, XIV 114
a chief Eleusinian mystae, XIV 114
Basilideans:
offshoots of Christian Gnostics, I 105
Basilides (fl. 2nd C. A.D.):
Abraxas of, cp. with Daemons, XIII 29
on Abraxas & his 365 dwellings, XIV 112
on Angels as Builders, XIV 209
Egyptian Gnostic innovator, XIV 112, 162
Gnostic system of, XIII 29
"God-Nothing" of, XI 240-42 (276-78)
Great Archōn of, XIII 43
as heretical Buddhist, V 211 fn.
Jesus not crucified acc. to, XIV 372 fn.
Logos of, & Esoteric Aletheia, XII 570
not heretic, XIV 162
reasons stigmatized by Latin Church, XIV 70
on Sever, Aeons, XIV 112, 209
on soul, XIII 79
sources of information about, XII 579-80
system similar to Vedanta, XI 242 (278)
teachings of, VIII 213-14
writes 24 volumes, VIII 213
bio-bibliog., XIV 512-13
Basilio, Don:
VIII 101
bigoted opera character, I 128 & fn.
Basilisk:
meaning of symbol, XIII 56-59
Bas-pa Dharma [Tib. sBas-pa]:
Secret Doctrine, VI 105
Basques:
superstitions of, II 175
were Aryans, V 217
Bastian, Adolf (1826-1905):
fakirs and, XI 289
——— *Zur Mythologie . . :*
on Benin's belief about shadows, II 170
bio-bibliog., II 522; XI 57
The Bat:
IX 67
Bates, Rosa (or Taffy):

I 421, 439
The Bombay Review and, II 25
expelled from T.S., II 480
goes to London, I 420, 422, 426
"kitchen row" with Coulombs, II 476
supported financially by H.P.B., II 479
Bathell, Mr. A.D.:
a "scavenger" of the T.S., XI 302-03
Bath-Kol:
Jewish oracles, I 229
Joannes and, XI 492
meaning of, VII 237
Bathybius Haeckelii:
VIII 35, 36
man and, II 185, 187
man's hoped for progenitor, IX 92, 94
Batten, Hon. Geo. H.M.:
II 349
Battery:
formed by magnetic auras, IV 27, 29-30
human may be charged like a, IV 31
human, of brain & divine fire, XIII 355
Batukram, Dr.:
II 511
"Bauddhas":
the Hylo-Idealists and, IX 59
Baudelaire, Pierre Charles (1821-1867):
name for prostitutes, XII 248
Bauer, Bruno (1809-1882):
VI 152
bio-bibliog., VI 427
Bavaria, King of:
See Louis II, King
Bawaji:
accompanies H.P.B. to Europe, VI 338 fn., 411
changed attitude of, VII 50
chela of Brothers, IV 230
Mohini and, VII 137
other names of, VII 50
saw Masters in their physical bodies, VI 216
Bax, Clifford:
——- *The Distaff Muse:*
on dating of Chaucerian type poem, IX 268 fn.
Bayazid:
on Ala-Dag mountains south of, III 213
Bayle, G.L. (1774-1816):
——— *Bayle en Spinoza . . .*
XIII 308 fn.
Bayle, Pierre (1647-1706):
calls Spinoza a "systematic Atheist," XIII 308
bio-bibliog., XIII 374
Baylis, Dr.:
faith cures and, IV 384 fn.
Bazaroff:
type created by TLrgenyev, II 360
Bdellē:
in Gnostic Triad of Invisibles, XIII 24
Beacon-Light:
beyond sea of Theosophic sciences,

XI 247 (283)
Divine Wisdom is, XI 219 (255)
true & false, XI 212-13 (248-49)
Beal, Samuel (1825-1889):
on the Masters, IV 131
——- *Buddhist Records of the Western World:*
VI 98 & fn.
——- *A Catena of Buddhist Scriptures . . . .*
III 420-21; XII 201
on Dhyana, III 430
on Great Teachers' abode, III 421
——- *Si-Yu-Ki . . .* [tr.]:
travels of a pilgrim, XIV 20 & fn.
bibliog., III 496; VI 427
Beale, Prof. Lionel S. (1828-1906):
on materialism, IV 167
—— *The Romantic Legend of Sakya Mu ni:*
V 238 fn.
bibliog., V 370
Beans:
magnetism of, deadening, IV 297
Beard:
miraculous, in Saint Stephano's Cathedral, VI 130-31
Beard, Dr. George (1839-1883):
absurd claims of, I 224-25
dies & is apt to become a "spirit," IV 393
fierce opponent of Spiritualism, IV 393
H.P.B.'s views about, & challenge to, I 36 et seq., 47 et seq.
persecutor of Spiritualism, I 135, 136
pyrotechnic exposures of Spiritualism and, 1 189, 223
Beanie, John:
on spirit photographs, IV 63-64
Beaumarchais, P. de (1732-1799):
—— *Le Barbier de Séville.'*
I 128 fn.; IV 33 fn.
——- *Le Mariage de Figaro:*
I 128 fn.; IV 33 fn.
bibliog., I 447; IV 625
Becher, J.J. (1635-1682):
phlogiston, IV 218 fn.
Becoming:
the Ever-, VI 206-07
nature of the Ever-, IX 98
One Absolute is, VI 10 fn.
Bede, Saint (673-735):
ignorant of spherical earth, XIV 43
——- *Historia Ecclesiastical*
VIII 12 fn.
bibliog., VIII 420
Bedouins:
signal-chants of, VII 268
Beecher, H.W. (1813-1887):
I 244
adulterer & perjurer, II 45
eulogizes Ingersoll, III 137-38
on Jesus, IV 74; IX 43
Beechey, Katherine A.:

Keeper of Adyar Archives, VI 214
Beef:
deadening magnetism of, IV 297
Beelzebub:
14th name of Devil, IV 389
Begging:
prohibited in Theosophical Society, V 282
Beglar, J.D.:
Cheta Cave and, V 247 fn.
———- *Report . . .*
on date of Buddha Gaya, V 228
bibliog., V 371
Behedin:
on Magi who became "gods," III 214
scattered tribes of Zoroastrians, 111212
Being:
Be-ness or, only reality, VIII 124
Carlyle on essence of our, XIII 97
Dharmakaya is formless, XIV 392 & fn.
Esse and, VIII 111
every, was, is, or will be a human, X 321
existence and, XI 240 (276-77)
given to non-being, XIII 55
good & evil effects of manifested, VIII 115-16
Great, guided infant humanity, IV 514
on heterogeneity of, VIII 115-16 implies
something organized, III 477 fn.
Kabalah on Supreme, XIII 351-52
manifested, & Maya, IX 16
matter & spirit, IV 420-21
mystery of, IX 62
Primal, of Plato, XIII 268
a Ray of, within everyone, XIV 310
as related to mind & brain, XII 358
Sat is Absolute, XIV 189
self-forgetfulness reveals truth of, VIII 126
Yhvh yields mysteries of, XIV 188-89
Beings:
higher, confabulate with elect mortals, X 168
higher, incarnated in our humanity, X 166
overshadow rare sensitives, X 168
Space the abode of invisible, XIV 412
subjective high, X 312
Beit-Oualy:
crosses on Egyptian tomb of, IX 274 & fn.
Beke, Charles T. (1800-1874):
———- *The Idol in Horeb:*
on "calf" worshipped by Israelites, III 130-31
——— *Origines Biblicae . . .*
III 130
bio-bibliog., III 496-97
Bel (or Baal):
Babylonian, as Sun, XIII 279
Bön rites and, III 419
in cuneiform legend, XIV 198
as Ferouer of Christ & Angels, XIV 71 fn.
God of Wisdom, XIII 274, 278
-Jupiter, XIV 282

Moloch, Chiun as Baal or, XIII 279
Mylitta &, as sidereal rulers, XIV 348
Belfast News Letter:
on stone-throwings, II 448
Belgrade:
H.P.B. in, I 14 (19), 165
Belief(s):
blind, & religion, III 113
danger of, formed on authority, X 129
never to be forced on others, III 225-26, 369
oldest, of man, XIII 267
of Spiritualists & Theosophists examined, III 367-69
Theosophy is a, Theosophists are a fact, III 367-68
in Truth not authority, XIII 119
See also Faith
Belisarius (505?-565):
Cagliostro produced vision of, II 367
Bellachini, Samuel (1828-1885):
testimony of, on phenomena, I 316-17; III 238
Bellarmino, Cardinal R. (1542-1621):
——- "De ecclesia triumphante":
on vigils or wakes, XI 91
bio-bibliog., XI 567
Bellati:
or white foreigners puzzle Hindus, II 79
La Belle Hélene:
Calchas in operetta of, XIII 187
Belor Tagh:
hidden cave and, III 467
Belus:
legend of new race & blood of, VIII 181
Sun-God, III 214 fn., 218
Benares (India):
Kâśî as ancient name of, II 120
Sanskrit spoken purely in, VI 79-80 (87-89)
seat of subtlest metaphysics, II 118
secret, is underground, II 120
Benedict IX, Pope:
a sorcerer & magician, VII 222
Benedict XIV, Pope (1675-1758):
——— *De beatificatione:*
Resurrection of animals and, VII 26
bibliog., VII 357
Be-Ness:
as Eheieh, VIII 143, 147
German "das sein" and, X 315-16
is only reality, VIII 124
progress through Maya necessary to reach, VIII 111
or Sat, VI 207; VIII 111; X 315, 317, 320
See also Being; Sat
Bengal (India):
on Hindu kings of, V 309
The Bengal Magazine:
rude Christian editor of, II 363
Benin (Nigeria):
negroes' beliefs about shadows, II 170

Bennett, Mrs.:
a cheat, I 220
Bennett, D.M. (1818-1882):
Adepts used, as agent, IV 369 fn.
books of, V 119
claimed as "spirit-control," IV 353, 393
Freethoughtleader & ed. of *The Truthseeker* X 141 fn.
H.P.B. defended, IV 79-80, 285-86
Masters endorsed T.S. membership of, IV 369 & fn.
Olcott on, IV 79
self-made man, IV 147-48
slandered by Rev. J. Cook, IV 69
———- *The Book of the Chronicles of the Pilgrim . . .:*
IV 285 fn.
debunks alleged events in Palestine, IV 285-86
——— *A Truth-Seeker Around the World.'*
favorable appraisal of, IV 146-48, 368-69
bio-bibliog., IV 625-33 -
Bensenger, Dr. V.N.:
misinformed on Ceylon, VI 139
Benson, Archbishop E W. (1829-1896):
letter from *Lucifer* to, VIII 268-83
letter to, criticised, IX 81-83
Bentley, John:
Indian antiquities researched by, XIV 364
———- *Historical View of Hindu Astronomy:*
on antiquity of, XIV 364
Fall of Angels deals with time-periods, XIV 201
on Lunar asterisms, XIV 364
bibliog., XIV 513
Bentley, Richard (1662-1742):
gives date of sage Garga, VII 279
biog., VII 357
Bentota Ceylon:
community of adepts once lived at, II 438
Bentzon, Th.:
———- *Émancipée:*
VIII 100
Bergen, Carl von (1838-1897):
devoted to Masters, VII 136-37
———- *Lectures in Sweden:*
no Trinity in Bible, XIV 354 fn.
bio-bibliog., XIV 513-14
Berger, Dr.:
hypnotism and, III 43
Bergh, Henry (1811-1888):
zoophile, IV 282
Bergier, N.S. (1718-1790):
God worshipped in Sun, XIV 325
Beriah:
a lower world in Kabalah, XIV 302
Bering Strait:
once a land bridge, II 433
Berkeley, Bishop:
could not get beyond theological

Christianity, VI 136
on inversion of child's vision, VI 136
Bernard, Claude (1813-1878):
"Life is Death" paradox of, VIII 124
on living matter & life, XII 413
physiologist, XIII 140
Bernard, J. -Fr.:
——— - *Religious Ceremonies . . .*
edited by, III 63-64 & fn., 500
Bernard of Clairvaux, Saint (1090-1153):
on women, XII 269
Bernheim, H. (1837-1919):
on hypnotism, VIII 105
bio-bibliog., VIII 420
Beroea (Gk. Beroia):
on Sabians of, IV 238
Berosus (fl. 3rd C. B.C.):
II 112
on Chemmis of Egyptians, XIII 239
on date of Zoroaster, III 466
on Ham & Zoroaster, XIII 239
on legend of divine race of men, VIII 181
mentions King Ubara Tutu, III 215
on Oannes, III 218
on Saros & Great Year, III 150
sidereal rule of Bel & Mylitta, XIV 348
source of, History, XIV 175
works of, escape Alexandrian fire,
XIII 231
——— - *Antiquities:*
Book III, XIII 239-40
Bert, Paul (1833-1886):
——— - *Catéchisme laique:*

on God, XII 56
——— - *Manual of Civic Ethics:*
XII 55
bio-bibliog., XII 725
Berthelot, P.E. (1827-1907):
gases and, IV 215
——— - *Les origines de l'alchimie:*
on development of Chemistry, VIII 347
——— - *La Synthése chimique:*
on alchemists, XI 509 (532)
bibliog., VIII 420; XI 567
Bertillon, Alphonse (1853-1914):
——— *La morale des Jésuites:*
IX 302
——— - *Les Races sauvages:*
on extermination of Tasmanians, XII 288
bio-bibliog., XII 725-26
bibliog., IX 406
Bertrand, Sergeant:
corpses and, I 286
Bertrand, Abbé F.M. (1807-1881):
——— - *Dictionnaire universel . . .:*
on fetishes, VII 214
bibliog., VII 357
Berzelius, Baron Jöns Jacob (1779-1848):
mental state of dying, V 92
urges study of magnetism, III 99
bio-bibliog., III 497
Besant, Annie (1847-1933):

on Advisory council to H.P.B., XII 264
on arrangement of S.D. *III* by, XIV xxx & fn.
on article of, XIII 115
Bradlaugh &, slandered by Rev. Cook, IV 69
conversion from Atheism to Theosophy, XI 397, 406 et seq.; XII 152
editor of H.P.B.'s posthumous work, XIV xliii-iv
editor of *Lucifer,* XIII 219
embodiment of brotherhood, XI 374, 376
in error about T.S. & Olcott, IV 171-72
as Esoteric Section Councillor, XIII 135-36
on formation of T.S., I 123
on God idea, XI 410
great orator, IV 124
on H.P.B. and T.S., XIII 115-16
H.P.B. welcomes support of, XII 152
joined T.S. of own free will, XI 333, 419-21
as joint Head of E.S., XII 501 fn.
Mead &, agree on S.D. III problems, XIV xxxviii, xl
Mr. Mulliss interviews, XIV xxxi-ii
on objects of T.S., XI 334
opposed T.S. appealing to fashionable people, XII 59 fn.
pamphlet criticizes, XI 418-30
President of Blavatsky Lodge, XII xxiv
read H.P.B.'s letter to American Convention, XIII 171, 176
S.D. first draft found by, in 1922, X1V xxviii
Secretary of Inner Group, XII 485
signed defense of H.P.B., XIII 204
steadfastness of purpose, IV 157
——- "Theosophy and the Society of Jesus":
Compiler on, IX 317
——- "Why I became a Theosophist":
XI 408
bibliog., IX 406
Besant, Walter (1836-1901):
——- *Herr Paulus . . .:*
fanciful Abyssinian prophet, X 21-22 fn.
bibliog., X 412
Bestemia:
Italian proverb on, II 219
Beswick:
on Cagliostro, XII 84 fn.
Bethel Stone:
sacrifice &, of Hebrews, XIL 94 (101)
Bethlehem:
stable of, & Catholic display, II 162
Beverage:
sacred, of Mysteries, II 10 (21)
Bhadrasena (Sk.):
or Bindusara, V 256, 257
Bhagandara (Sk.):
Sankara given disease of, by sorcery,

II 218
Bhagavad-Gita:
IV 569; VII 246; XIV 431
analysis of "aspirant" in, IX 162 fn.
an ancient record of Initiation, IV 124
antiquity of, challenged, XIV 240
Buddhists and, IV 99
Esoteric Buddhism gives key to, VI 146-48
esoteric meaning & Tibetan doctrine, V 68
on fire, III 462
on fixing mind on Self, XII 671 fn.
hidden teachings in, revealed by *Esoteric Buddhism,* X 177-78
initiated Brahmans and, IV 192
inner God idea in, XIV 55
on Krishna as witness to Light, XI 488
on Krishna & Avataric births, XIV 372
over 20,000 years old, XIV 364-65
precession of equinoxes known in time of, XIV 364
publication of Judge edition, XII 376
Song Celestial of Arnold, XIII 169
on states after death, X 396
Subba Row and, IV 191
symbolism of Aswattha tree in, XIV 459 fn.
text of the Pauranika Eclectic School, XII 343 fn.
Theosophical Society reactivated interest in, XII 307
on true Yogi, XIII 169
various spellings of, I 250
bibliog., V 363
Bhagavan (or Ditza-van):
site of antediluvian Fire-temple, III 216
town consecrated to Ormuzd, III 216
Bhagavant (Sk.):
manifestations of, III 319 fn.
Bhagavata-Purana:
VI 40; IX 197 (219)
on ancient city of Kuśasthali, XIV 248
on Hindu chronology, XIV 364 Maya and, X 328
over 20,000 years old, XIV 365
Sunahsepa story & its variants, XII 169 fn. (178 fn.)
bibliog., VI 424; IX 406; XII 726
Bhagawan (or Bhagavat) (Sk.):
as God, V 99
Bhante (Pali):
šryan Brahmans amidst Himalayan, XIV 423
Bodhisattvas as the Brothers or, VI 100; XIV 423 fn.
neither gods nor spirits, VI 105
Bharatavarsha(Sk.):
on šryas of, IX 351 fn. (379 fn.)
Bharavi (7th C. Hindu poet):
——- *Kiratarjuniya:*
on conquering passions, IV 614; VIII 294-95

bibliog., VIII 414
Bhashyacharya, N. (1835-1889):
on Buddhist works in Adyar library, XII 300-01
rf. to article of, XII 301 fn.
——— *Visishtadwaita Catechism:*
on jivas & solar rays, IX 63 fn.
bio-bibliog., IX 406-07
Bhashyas:
Theosophists uphold no particular school of, II 216
Bhaskara (Sk.):
the Light-Maker, X 401
symbol of Sun, XI 68
Bhaskara Nand Sarasvati Swami:
——— "Some Customs of Âryâvarta": XII 419
Bhattapada:
See Kumarila
Bhavabhuti (fl. 8th C.):
famous poet, XIII 109
Vaidic style, XIII 109
Bhavani (Sk.):
patroness of the Thugs, XIV 451-52 fn.
Bhavaviveka (ca. 490-570 A.D.):
founder of Svatantrika Madhyamika Buddhism, XIV 438
Bhavishya-Purana:
IX 197 (219)
bibliog., IX 407
Bhikshus (mendicants) (Sk.):
varied levels of Nirvanas, XIV 394 fn.
Bhishmaparvan:
See *Mahabharata*
Bhisti:
water carrier, IV 326
Bhoja Prabandha:
See Ballala
Bhojapatra, Jaswant Roy:
native surgeon, III 36
rf. to domestic remedies article of, III 36
Bhola Deva Sarma:
chela of Brothers, IV 230
Bhons:
See Bön(s)
Bhoot(s) [Sk. Bhut(a)]:
II 68, 69, 78, 377
apparitions and, VI 102
astral body is, VII 106
definitions, II 74; IV 122; VII 178
distinguished from Pitris, XII 201 fn.
earth-bound souls, II 177
earthbound spirit & intense thought, III 424
elementals and, III 477
are Elementaries of theosophists, II 74
as elements, XII 667; XIII 68
exorcisms and, III 483
fades out after centuries, VII 299
Hindu view of, II 74; II 80
or Kama-rupa, X 219

Mukti and, VI 169
not devoid of memory & intellect, VI 108-09
pindams at Gya and, V 311-13
Pisachas and, XII 201 & fn. possess women mainly, II 74 possession by, IV 175, 553
no rebirth for, VII 198
Spiritualists have wrong notions about, II 39
of Sraddha ceremony, XII 171 fn. (181 fn.)
stories about, not for entertainment, II 350
terrible demon, VII 190, 208
Theosophists do not worship, II 37
worship of, II 137
Bhopa Raja:
on commentators as perverters, IV 285
Bhrigu(s) (Sk.):
fire and, VIII 143 fn.
Bhu:
definition, X 354
Bhuchari Mudra (Sk.):
sense of, debased, II 119
Bhumi (Earth) (Sk.):
double revolution in the Rasa Mandala, XIV 332
guardians of, or mother earth, VII 274
Bhupal (Bhopal, India):
Kings of, V 309
Bhutalipi (Sk.):
Hindu writing and, V 306
Bhutan:
Dharma Raja of, IV 17-18
tributaries of Taley Lamas in, IV 12
triple incarnation dogma in, IV 10, 17
Bhutatman (Sk.):
one of Vishnu's titles, XII 149
Bhuvana (Sk.):
luminous Essence of Indian allegory, XIV 261
Bianchini, FG. (1662-1729):
Jesuit astronomer, X 25
bio-bibliog., X 413
Bibesco, Princess Martha (1887-?):
———- *Katia:*
III 168 fn.
bibliog., III 497
Bible:
XIV 210-11, 216, 262-63 fn.
adultery, polygamy & polyandry in, XI 35 et seq.
as allegory, VIII 355 (372)
alone can't reveal Occult secrets, XIV 67, 84, 193-96, 208 & fn.
anthropomorphism in, XIV 67, 208-09
biographies in, have three aspects, XIV 91
Book of Enoch cp. to, XIV 78-79
borrows considerably, XIV 75-76, 92-93, 172 fn., 195-96
Catholic Church and, II 163

chronology, XIII 274-75, 327
chronology of *Enoch,* XIV 80-82
chronology of, & *Vedas*, II 111, 114-15
comforting for murderers, III 249
commentaries on, XIV 67
compared to other scriptures, XIV
82-84, 92, 170, 175-76, 185-91,
193 ff., 262-63 fn.
contradicted by worldly customs, IV 235
Creation &, chronology, XIV 188 fn.
cremation and, III 301
cruelties in, VIII 263-64
Divine inspiration claimed for, XIV
199, 201
Douay version, XIV 61 fns.
Earth's chronology in, XIV 176, 191, 193
Eastern interpreter needed for, XIV 75-76
effect of disbelief in supernatural
"miracles" of, III 277
Egyptian parentage of, myths, III 485-86
on Elohistic portions of, XIV 195,
208 fn.
esoteric meaning of, VIII 176
events debunked by Bennett, IV 285-86
fallible, VIII 176
fictitious character of authority of, I 380
first words of, XIV 67, 206-07, 210-11
foolish glorification of, III 450
foundation square of, XIV 157 & fn.
on giants of old, XIII 111
glyphs in, XIV 157, 195
Hebrew, exists no more, XIV 193-94
indecent language in, III 366
Initiates called "Perfect" in, XIV
56 fn.
Jesus not the One God, says, XIV 159
Kabalah and, XIII 353-54
Kabalistic Book of Numbers and,
XIV 191
key geometric figure & Moses, XIV 95-96
letter J and, XI 497
literal belief in, will not last, VIII 207
on Lucifer in translations from VIII
27-28 fn.
magic mentioned in, XIII 326
a masterpiece Esoterically, XIV 76, 84
may be obliterated in near future, III 67
miracles in, & spiritual phenomena,
III 230, 276-77
misread & misrepresented, XI 525
(547), XIV 121, 146-50, 182-83, 191,
193-94, 210-11, 242 fn., 501-02
Mosaic, unknown to West, XIV 191, 193
mute on immortality, II 12 (23), 70
Neo-Platonic language in, XIV 55, 148
not expressive of Highest Divinity,
XIV 185
not "Word of God," II 52
number seven and, IV 578
numerical symbolism, VII 293; XIV
44 & fn., 45, 61-63, 65, 67, 73-74,
92 fn., 146, 157-59, 181, 192-93, 195
Occult & sacred at core, XIV 84

as old exploded legends, III 208
parable & mystery in, XIV 40, 45, 58
& fn., 73-74, 76, 146-60
personages from India, XIV 92, 176
phallicism in, X 99; XIII 256; XIV
61-62, 177, 195, 207-08
produced by many anonymous scribes,
IV 241
Protestant interp. of Solar tabernacle,
XIV 324
reason for inconsistencies in, VII 257-58
recommends violence, III 116-17 revised
edition of, upsets theological
stronghold, III 66
revision & falsification in, II 50-51,
69-70; XIV 146-50, 154, 156, 172-74,
182-83 fn., 191, 193-94, 197 fn.
Sabaeanism in Vulgate, XIV 324
septenary system and, III 453; XIV 201
Septuagint translation of teraphim,
VII 231
Shushan palace of, XIII 331-32
on Spirituality of, XIV 193 & fn.,
195, 208
spurious character of, VIII 179
stolen by fanatical Christians, XI 42
strong language and, IX 9
superstitions of, & archaeology, II 347
thousands of errors in, II 27
Triune foundation of, XIV 43
ungodly tricks of "god" of, XIII 102
used to uphold slavery, VII 21
Vulgate, VII 19 fn., 235, 255
Vulgate translation of teraphim, VII 231
weeds of, to last another century, III 213
well-known yet not understood, XIII 98
will be repudiated, VIII 181
on world's creation, deluge, etc., XIII 327
worship of, III 286
———- New Testament:
allegorical origin in Egypt 4,000 B.C.,
VIII 356 (373)
allegorical & symbolical, XIV 121,
137, 154
an allegory, IX 203 (225) on
angels, XII 202
Basilides and, VIII 213
Christian fathers on, XIV 36
compared with *Apocrypha,* XIV 109
completed 300 years after Apostles,
XIV 263 fn.
dates from about end of 4th Century,
IV 242
degradation of women in, XII 269
describes unselfish white magic, XI 495
disfigured Christ, XIV 43, 146, 148,
156, 158-60
Gnostic wisdom found in, VIII 179 & fn.
Gospels are Platonic, XIV 16
groundwork of, universal, VIII 181
in "heathen" language, XIV 179
an Initiation Cycle allegory, XI 495-96
not a unity, XI 486

original esoteric texts of, VIII 179
& fn., 210
Vulgate quoted, IX 181 fn., 182 fn.,
183 fn., 185 fn., 186 fn., 187 fn.,
188 fn., 190 fn., 191 fn.
——— Old Testament:
accuracy depends upon *Septuagint,*
XIV 178-79
allegorical basis of Masonic rite XIV 264
as "communication" from God, XIV 193
compared with NT., XIV 16
on compilers of, XIV 194-97
copied from Babylonian Magical
texts, XIV 197
doctrines from *Enoch,* XIV 82
Esoteric symbology of, XIV 36, 92 & fn.,
137, 158-59, 176, 195-96, 272 fn.
infallibility of OT., II 46-47
oldest Hebrew MS. of, dated 1106, III
453 fn.
original, not in Bible, XIV 174, 177
Pentateuch made fantastic by
Masoretic points, XI 524 (547)
reverence for, XII 341
revision of OT., II 402
selfish magic of, XI 495
Septuagint version's origin, IX 95
sources in Kabalah, XIV 92-93,
168-70, 172-78
symbolism of OT., VII 254-55
versions of *Pentateuch,* XIV 172-74, 177
Vulgate quoted, IX 368 (396)
Wisdom books of, XIV 46 fn., 61,
167-72, 193-96
See also Gospels; Pentateuch;
individual books of
Biblical:
allegories unreliable, XI 14
Biblical Archaeology, Society of:
Transactions, XIII 280 fn.
Bibliothéque des sciences:
VII 39 fn.
Bibractis:
colossal city described by Ragon, XIV
295
few remaining relics at, XIV 296
last of Druids perished at, XIV 311
rival of Thebes, Athens & Rome, XIV 295
sacred college of Druids in, XIV 295
Bichat, Marie EX. (1771-1802):
on life, VI 349
——— *Traité d anatomie descriptive:*
on pineal gland, XII 618
bio-bibliog., VI 427-28; XII 726
Bigandet, Bishop Pierre (1813-1894):
Buddha and, IX 148
confessions of, & other Orientalists, V
342
mistaken about šdi-Buddha, IV
391 fn.
———- *The Life or Legend of*
Gaudama...:
on Buddha's last years, V 249 fn.

on Buddhist eras, V 254-55
on celibacy, IV 7
bio-bibliog., IV 633-34
bibliog., V 371; IX 407; XIV 514
Bigelow, Dr. H.J. (1818-1890):
donates Kobo-dai-shi's portrait to
Adyar, XII 301
Bigot:
preferred to hypocrite, III 115
Bigotry:
Bradlaugh and, IV 231
professional rapacity and, IV 72
those who fight, often reviled, II 210
Bija (Sk.):
seed of Avatarism, XIV 160 fn., 371
Vidya in the "Black Age," XIV 430-31
Billing, Dr. & Mrs. Harry J.:
I 411, 412, 424
carried original T.S. circular to
London, I 375 fn.
on Committee of T.S., I 246
hears a Brother's voice, I 427
wished to join Ârya Samaj, II 42
Bilu (Belus), King (fl. 7000 B.C.):
tried to pervert followers of Sun-God
Haig, III 214-15
Binah:
among first three Sephirōth, XIV 189,
218 fn.
as Astral Ocean, X 147
diagram of, as feminine principle, IX
360 fn. (388 fn.)
female Jah-hovah, VIII 139
feminine, VIII 146 fn., 173 fn.
Hokhmah and, IV 421
as Intelligence or Mother, XII 545;
XIV 189
Jehovah as, IV 421; XIV 190, 218 fn.
Kether & Hokmah emanate 7
Sephirōth, XIV 190, 216 fn.
Mahat and, X 355
part of Third Logos, X 352
passive Intelligence, 111457; XIV 190, 213
Binet, Alfred (1857-1911):
on forces, XII 226
bio-bibliog., XII 726
Binsfeld, Pierre (?-1598):
——— *Tractatus de Confessionibus. . .:*
on wounds of murder victim
reopening, VII 206, 211
bio-bibliog., VII 357-58
Biogenesis:
law of, V 112
theory defined, IX 72
Biography(ies):
Adept, are all legends, XIV 140
of Initiates, mystic & public, XIV 137 ff.
Jesus had no, XIV 155
spiritual, based on Zodiac, XIV 140
Bios:
périsprit and, I 361 (365)
psychē and, I 292
Biosideograph:

in science of future, XIII 291
Bird(s):
flight of, & polarity, IV 168-69
hatching out of fruit, VII 81
symbols of Buddhi & Manas, XI 44
Birmingham Post:
on Monier-Williams' respect for Theosophy, X 4-5
Bits Nimrud:
at Borsippa, XItI 273
"dwelling of the Gods," XIII 274 fn., 275 ff.
Herodotus on, XIII 274
pyramidal building of, XIII 274
temple of, had 7 stages, 11410; XIII 273-74
temple of Jupiter-Belus, XIII 274
Birth:
cycle of, XIII 80-81
John on, from above, VIII 183 fn.
mystic, & Baptism, XIII 31
spiritual, IX 274
Birthday Precepts:
daily, for year, XII 425-76
Bishanganga River:
temple of Vishnu near, II 121
Bishop of Bombay:
controversy with, IV 232 et seq.
Bishop of Madras:
Col. Olcott and, VI 56-57
rights & duties, VI 165-66
Theosophical Society and, VI 161
Bismarck, Otto von (1815-1898):
Catholic Church fosters Revolution acc. to, XIV 267
involved in controversy over Slade, I 317
the Iron Chancellor, XIII 210
Jesuit aims known by, XIV 267
a sensitive & his mysterious visitor, VI 218
supported King Milan, X 85
Bisvas, Amrita Lal:
objections to Atlantis theory, II 431-33
Bixby, James T. (1843-1921):
Gladstone and, IV 237
Black, Judge Jeremiah (1810-1883?):
Ingersoll and, IV 80
Black Magic:
anthropomorphism as cause of, III 256, 259-60
antipode of Raja-Yoga, XIV 60 fn.
astrolatry often leads to, XIV 344-45
Atlantean downfall caused by, XIII 260
Buddhism escaped curse of, XIII 256
Catholic clergy adept in, XIII 257; XIV 28-29, 105-06, 342
Catholics use, to convert others, XIV 30-31
caused abolition of mysteries, VII 124
celibacy required for, XII 191 & fn.
Church anathemas against, XIV 17, 105
counterpart to, XIV 17, 32
dangers of, & hypnotism, VIII 406-08

definition, XIII 239 fn.
difference from White Magic, XIV 106
embryo & other uterine contents
potent objects of, XII 524 fn.
in Europe, IX 306
evocation of sleeper's "spirit" and, X 262
of Fourth Race, XIV 68
human pentacle is sign of, XII 623
hypnotism is, XI 164; XII 566
of hysteriacs, X 156-57
Initiates and, VII 124
innate ideas and, XII 602
Karma of, XI 56
Left Path of, XIV 105
magicians deserting their bodies and,
XII 684
Medieval books on, XIV 105
motive determines if hypnotism is,
XII 397
in nineteenth century, VII 216
Occultism and, X 225-26; XIII 256
Phallicism and, XIII 256
Rama Prasad's book leads to, XII
604 & fn.
reigns in Europe, XIII 257
school of, from Etruria, VII 124
science and, IX 123
self-inflicted, of religious ecstatics, X
156-57
sexual union for "spiritual" purposes
is, XII 533, 558
"sexual" union with Elementals is, X 156
sexual worship and, XII 520
Sorcery and, XIV 29, 59-60, 105-06,
163, 264
succubi & incubi created by, X 156-57
Tantras are Hindu ceremonial, XI 29
Theosophical studies and, XI 230 (266)
transmutation of gold for riches is,
XI 523 (546)
unconscious use of, XIV 30, 32
use of will in, XIV 30
used by Popes & priests, VII 221-22
vampirism is, XII 396
whole nations drift into, VIII 407
See also Magic; Sorcery; White Magic
Black Magician(s):
astral currents misused by, XIV 31
compared to experimenter in
Magnetism, XIV 30
a conscious sorcerer, XIV 30
as enemies of Initiates, XIV 31
eventually annihilated, IX 400F
Karma of, XIV 31 fn.
occult power of, & White Magician,
X 270
practitioners of Left Path, XIV 105
repelled by moral stamina, IX 400R
safeguards against sorcery and, VI 340
of Sikkim & Bhutan, XIV 30, 105
two qualities of congenital, XIII 218
Blaine, J.G. (1830-1893):
American Secretary of State, III 124-25

Blake, Dr. C. Carter:
I 409, 412, 424
accuses Founders, I 411
article on third eye questioned, XI 303
on Atlantean remnants, XI 304
Jesuit expelled from Theosophical Society, I 436
on Milan of Serbia, X 189-90
Blaland, Capt.:
fled from Chendry, II 295
Blanche de Castile (1188-1252):
II 515
Blantyre:
flogging missionaries of, III 153
Blasphemy:
definition, IX 365 fn. (393 fn.)
Ingersoll defines, IV 457 fn.
laws repealed, XI 188-89, 191, 423
ridicule and, XI 189-90
Blavatsky, H.P. (1831-1891):
accepts truth whence it comes, IX 198 (220)
accused by chelas of spiritual indiscretion, VI 4-5
accused of inventing Tibetan Brotherhood, XII 337
accused of starting "rival society," XII 162
accuses herself, V 120
acknowledges losing temper, IV 114 fn.
age of, ace. to reporters, I 397 (401)
age of, & *Revue Spirife*, II 30
Allan Kardec and, VI 290
alleged seven years' initiation of, VI 271
allegedly Asiatic, X 153
allegedly bamboozled & psychologized, XI 46 fn., 55
on America's freedom, II 41
amusing remarks about her nose, I 319
analyses Coulomb forged letters, VI 295-308
Anglo-Indian authorities and, VI 407-10; X 293
appeal to mystics, XI 117-22 (130-36)
appeals for support of *Lucifer*, XI 453-55
appoints Olcott for Asian E.S., XII 89
appraisal of herself, VI 313
appreciates Abbé Roca, IX 215 (237)
arrives in U.S.A., IV 137 & fn.
articles on Gospels, rf., IX 225 fn.
asked to renounce rights at Adyar, XII 163-64
assumes presidency of European section, XII xxv, 263, 329-30
astral bells and, III 103-04
astrally goes to Tiflis, I 427
attacked & ridiculed, XI 289
on attacks, gossip & malice, VI 168
auction at her home, I 428
"Be Theosophists" message of, XIII 174-75
in Belgrade, I 14 (19), 165
beliefs of, same as learned Advaitees, IV 336
belongs to all, IX 248
belongs to no sect or school, IX 199 (221)

Bennett endorsed by, IV 79-80
on best terms with Tibetans, VI 273
Bible not Holy to, IX 365 fn. (393 fn.)
body of, in an eleven-week trance, II 203 (206)
British law and, II 402
Brother met by, I 428
Brothers of Light or Shadow discerned by, IV 590
brought up among Buddhists, XI 429
on Buddha's philosophy as most sublime system, I 398 (402)
Buddhism praised by, IX 353 fn. (381 fn.)
a Buddhist, III 481 fn.; IV 95, 231, 305-06; IX 202 (224), 207 (229), 345 fn. (381 fn.); X 65
H.E. Butler and, XI 159-60
on Butlerov article, XIV 497-99
called a Dugpa Chela, XII 162
calls blessings on India, VII 249
calls Spiritualistic communications "flapdoodle," XII 212
calumniated by Home, I 198
came to India for benefit of Asiatics, V 121
cat of, lost, I 431, 440
cause of success of, VII 248
at Cawnpore, III 82
charged with plagiarism, XIII 199
childhood incident, VI 314
childhood of, among Kalmucks, VI 293
in Chrēstos condition for many years, IX 207 (229)
a Christian at one time, IX 354 fn. (382 fn.)
citizen of U.S.A., I 224 fn., 408; II 28; IX 248
claims all from Eastern Masters, XIII 196
claims right of thinking for herself, III 310
on clairvoyance, I 423
on Mabel Collins, VIII 92
Mabel Collins not taught by, XI 319
is combative, III 239
commanded to explain Reincarnation & 7 Principles, IV 186
commentary on *Pistis-Sophia*, XIII 7-81
comments on "Spirits" of Lavater, XII 208-11
compares herself to a bramble-bush, I 302
on compassion, XII 114
Compiler on "Why I do not Return to India," VI 406; XII 156-57
Compilers' Notes on Diaries of, I 434-40
confused with Nathalie Blavatsky, I 204
considered charlatan by *Bombay Gazette*, V 322
consoled by work in America, XIII 171
conspiracy against, in India, VI 417
control spirits, VI 270
controversy with Mr. Duncan, VI 167-68
corresponds constantly with relatives,

III 445
Cones denounces, XI 297-98, 306-10
Coues' letter to, XII 26
Coulomb controversy and, VI 287, 295-308, 308-13, 414-17; XII 587-88
courage of her opinions, I 358
on criticisms of Theosophical Society, VII 153-64
critics laughed at by, I 324
cured of warts, VI 45
on dangers of Psychism, XIII 173
date of arrival in N.Y., I 224 & fn.
days of, are pralayas, her nights are manvantaras, IX 432
declaration of, & Olcott, X 142
declared a widow, III 444
declared to be a "spy," II 54
declines to make public address, I 390 (392)
defence by aunt, III 444-45
defence by E.S. inner group, XTII 203-04
defends ideas in her works, XIII 192
defends Olcott, VII 165-67
Democratic by nature, II 491; IX 350 fn. (377 fn.); XI 382
denies any malice or hatred, IV 117
denies misstatements about herself, I 54
detests sacerdotal cast, IX 366 fn. (394 fn.)
Diaries of, I 406-33
direct agent of Masters for past 30 years, X 139
disclaims supernatural powers, II 491
discusses medium Holmes, I 59 et seq.
dissolves Bureau of "Isis" Branch, X 136-37
does not believe in a separate spirit, VII 51
draws Peru's coast, II 342-43
earliest writings not identified, I 1-2
Eddy's defended by, I 189-90
either truthful or a fraud, XI 309, 560
enemies of, as unconscious weapons, VII 248
on *Esoteric Buddhism,* VI 147
Esoteric Section founded by, XII 165
Esoteric Section members advised, XI 306 et seq.
esoteric work of, not directed at masses, XII 235
espionage calumny & Viceroy's order, II 140 et seq.
evokes astral form of uncle & living man, VI 291
experiments in occult forces, III 136-37
experts on handwriting of, XI 405-06
extent of authority, X 137, 139-40
facsimile of manuscript of, VII 172
failed to demand discipline in E.S., XII 584-88
faints but uses willpower to stand up, I 420
false accusations against, XII 29-30

family background of, I xxvi et seq.
has father's photo, I 44
first one in U.S.A. to speak of
Masters, VII 241
on "First Trumpet Blast," II 415
as fly in communion cup, III 120
Foote's accusations and, XI 423 et seq.
founded Spiritist Society in Cairo, VI 290
Freethought literature and, V 122-25
friend & champion of mediums, I 190
genealogy of, restored from astral
light, VII 250
at Ghum Monastery, IV xxvi
goes to Sikkim in 1882, VI 272-73 a
Grand Lodge member, I 142 group
of occultists and, VII 139 hair of,
can change color instantly, I
408, 421
handwritings of, VII 337 fn.; XIII 301
hatred for, in Anglo-Indian circles, VI
409-10
helps to draft Circular on T.S., I 375 fn.
helps wounded Russian soldiers, I 313
hides no secrets, XI 306
Hilarion met by, in 1860, VI 291-92
on Hodgson's investigation, VII
318-30 (331-44)
homesick for India, I 434
on honour & cowardice, II 142-43
horoscope of, I lxxiv
how taught, XIII 285
Hume's letter published under protest
by, IV 226
imperfect & faulty, VII 247 inculcates
self-reliance, XIII 119, 285
Indian travels of 1879 had two
objects, II 75
influenza attack of, XIII 177
ingratitude towards, XII 163-64
inherited property & earnings of, VI
287-88
her instructions on disposal of body,
VII 301-05 & facs.
intended articles on Great
Theosophists, II 92 fn.
intends to immortalize her
Scrapbooks, I 394
invented neither Adept fraternities nor
elementals, XII 301
on *Isis* as her worst book, XIII 191-92
"John King" and, VI 271
Johnston's estimate of her personality,
VIII 409
Judge defended by, XII 593-96
W.Q. Judge's opinion criticized by, VI 147
Judge visited by, I 412, 429
K.H. met by, in 1868, VI 292
at K.H.'s house in Tibet, VI 274
Kabala studied with wise Rabbis, IV
38; VIII 140, 142, 155
A. Keightley's *S.D.* inscribed by, IX
431-32
keynote of esoteric truths struck by,

XII 601
knew little of Brahmanism in 1879, VII 348
knows laws by which occult phenomena are produced, II 491
at Kutais, I 387
Lamaism known before age fifteen, VI 294
Lane and, XI 551-60
last Will & Testament, VI 322-23
lawsuit against, withdrawn, XII 377 (380)
lawsuit of, I 56, 83-85
learned English colloquially, III 273
leaves India for good, VI 339
"Leo" takes, to task, X 243 et seq.
letter of, to Terry, V 11 fn.
letters to Fauvety, V I-3 (4-6)
letters to Judge, Sinnett & Olcott, VII 136-40
libellous charges by Spiritualists, XIII 194
on life-principle, IX 74-75
on *Light on the Path, X* 235; XI 284-86, 315-28
lived in Tibet several times, VI 272
Lodge discussions, XIII 364-66
London visited alone, IX 428
Lord Lytton stops surveillance of, XIII 206
loses Russian pension, VII 10
loyalty of, XI 380-81, 559
Lucifer founded by, XII 164
magic familiar to, I 144
magic's reality defended, I 134 et seq.
Maha-Chohan's letter quoted by, XII 239, 240 fn., 241 fn.
Mahatmas of, not monks, VI 293
maid Louise's devotion to, VIII 393
on *Man: Fragments of Forgotten History,* VI 412-13
martyrdom of, begins, I 90
martyred for sake of S.D., XIV 470
Masonic diploma's validity defended, I 307 et seq.
Massey's views and, VIII 219
Master M. gives plan for *S.D.,* V 269
Master M. met in London in 1851, I 3-4; VII 247
Master saved from death, VI 325; VII 247-48; XII 161
Masters advise, going to America, XIV 488
Masters knew real H.P.B., X 139
Masters questioned on social events by, XII 59-63
Masters' real names only known by, & Olcott, X 126
Masters send two letters of reproof to, XII 582
Masters' teachings only authority for, XI 464-65
medical certificate on weak heart of, VI 338
a medium in youth but not anymore, 1 73, 143, 198, 203; IV 593; VI 271

mediums' cheating detected by, I 141
mediums warned by, I 212-13; IV 142
member of no Branch of
Theosophical Society, X 137
at Mentana battle, I 55 fn.; VI 277-78
& fns.
message to American T.S. Convention,
XII 151-56
on Milan's divorce, X 191-92
misrepresented, XI 401 et seq., 559-60
mission of, drives men to self-study,
X 138
on modern science, XIV 2
money for "body" only, I 425
monkey sold by, I 427
monument to Mazzini and, I 390-91
(391-92)
on Henry More, XIII 225 & fn.
motives of, & Hodgson's ideas, VII
326 (340)
must defend Olcott, VII 137
N.Y *Sun* lawsuit of, XII 333
never a Spiritualist, VI 289
never could "slur" Theosophical
Society VII 346
never deceived anyone, VI 288-89
never doubted Master, VII 247
never "enthroned," XI 390
never held séances, VI 290; XI 423
never lectured, III 481 fn.
never meddled in politics, X 294
never shown forged letters, VII 5, 323 (337)
never took money for Work or
phenomena, VII 324 (338); XII 161
nineteenth century observations, XIII 290
no animus against true Christianity, X
243 et seq.
no better agent for years to come, X 139
no capacity for administration, VII 146
no connection with mediums before
1873, VI 290
no Countess, I 397 (401)
no doubts about Boundless Principle's
existence, VII 51
no faith in "Divine" prophets, IV 413
not a great Initiate, XIII 93
not a medium or Spiritualist, II 490;
III 112, 275
not a nastika, IV 335-36 not
a Western Mason, I 308
not exoteric Buddhist, I 398 (402)
not going to U.S.A., VII 138
not loyal to T.S. but Teachers &
Cause, XI 380-81, 464-65, 559
not penniless in India, III 80
not Spiritualist, I 135, 140
not wonder-worker, III 8
occult matters are province of, X 139
occult phenomena & Olcott, VI 325-26
occult stories of, listed, VI 73, 354-55
an occultist, I 34
at Odessa in 1870, I 263
Olcott &, as twin "Theosophical

gorgons," I 320
Olcott &, invited to Simla, II 481
Olcott &, karmically responsible for T.S., XI 382
Olcott defended by, I 188; III 11-13
Olcott praised by, XI 380-81
Olcott's early view of her mediumship, VI 270
Olcott urges, return to Adyar, IX 247
only "she-Cabalist" in America, I 189
ordered to form Society, VII 145
ordered to tell of animals' trance in Tibet, 11 203 (206)
ordered to tell truth about phenomena, I 89-90
overshadowed by Adepts, I 414, 438
a pagan, IX 358 fn. (386 fn.)
pagans and, IX 347 fn. (375 fn.), 349 fn. (377 fn.)
page references of, sometimes reversed, V 305 fn.
Pall Mall Gazette interview on forged letters, VI 308 ff.
"papal authority" and, XI 382; XII 588
Paramaguru of, on T:S., VII 248, 249 fn.
pen name "Radda-Bai," XII 335
penniless, XI 559
personal background & Lord Ripon, XI 422
personal ordeal of, IV 590
in personal touch with adepts, II 487-88
phenomena helped by M., I 73
phenomena of recovering stolen property, I 275-77
phenomena produced at will by, I 73
on *Pistis-Sophia* title, XIII 5-6
Pledge of E.S. explained by, XII 589 et seq.
pledged irrevocably, XII 586
pledged to never reveal all about Masters, XII 158
pokes fun at editors & writers, IV 148-49, 150-52, 154-55
politics and, X 293, 294 politics no interest for, XIII 206 portrait of, as a lama, I 425
precipitates missing paper for Judge, X 273
prediction concerning gravity XII 327 fn.
predicts changes for humanity, VIII 286, 312
prepared for martyrdom, XI 559
presented father's medal by "spirit," I 43, 44, 203-04
prevented from seeking redress, XI 388-89
priests not toadied to by, IX 200 (221)
printing press installed, XII xxv
priorities of, XIII 119-20 & fn.
produces a charm, I 425
on production of occult phenomena, II 490-92
property not owned by, IX 246
prophecy on letter C and, XI 322
protects honest mediums, I 141

protests being slandered & gives warning, I 247-49
pseudonyms of, VIII 125; IX 339 fn.
psychic plane group of workers early project of, VII 145
on psychological powers she never had, I 324, 328
reads in astral light, VI 150-51 fn.
reads unopened letter, I 415
reasons for leaving India, VI 283, 407-11; XII 157-67
reasons for resigning from office, VI 281-84, 337-39
receives message in Russian through Slade, I 224
receives papers from sister, I 426
relatives of, in Turko-Russian War, I 255 et seq.
remained silent under attacks of S.P.R., XII 378 (380)
renders Tibetan terms with Brahmanical ones, VII 348
on reporters, I 396 (400-01)
responsible for E.S., X 154; XI 380
reponsible for Sinnett's *Esoteric Buddhism,* IX 282
returns to Russia, VI 290
ridicules Nikoladze, I 385 et seq.
role of, in manifestations at the Eddys, I 35
Roman Catholic Church loathed by, X 65
Russian protest and, I 217 et seq.
Russian Review and, XII 334-35 on
Russian spy scare, II, 54; III 83; VI 408-09; X 290, 292-95; XI 157, 460-61; XII 161-63; XIII 205-07
Russian writings of, I 313
Sahib sends on errand, I 425
sails for India, I 431, 433
sceptic in early life, VII 51
Dr. Scharlieb and, XI 388
on *The Secret Doctrine,* XIII 93-95
sees Indians & their elementals in N Y.C., X 272
selects medium for Russia, I 91-94
sent to America in 1873, I 73; VII 145
sent to Chittenden, Vt., IV 137
sent to Paris, IV 136
seriously ill at Ostende, VII 301
Simla phenomena and, III 8-9
on St. Simoniens' prophecy, IV 479-80
sister's account of, XI 364 fn.
Skinner sends MS. to, VIII 220
Slade endorsed as genuine medium, I 223
slandered by Indian newspaper, III 440-48
slandered by mediums, I 190-91
smokes on the beach, I 409
"snuffy old woman," XI 369
South India visited in 1857, III 372
as sower of seeds, XII 501, 583
speaks language of ancient initiates,

IX 214 (236)
spends 48 hours with Brothers, IV 272, 300
spent " 30" years in India, II 202 (205)
on Spiritualism, XIV 476, 479-83, 488-92
Spiritualism defended, I 67
Spiritualism defined, I 74
Spiritualism mathematically demonstrated by, I 199
Spiritualism's plight, I 47-49
Spiritualistic delusion once attracted, IV 590
Spiritualistic phenomena's cause known by, III 146, 240
Subba Row &, disagree, V 269-70; VII 345 et seq.
Subba Row had same Teacher as, V 138
Subba Row mistaken on "dogmatism" of, VII 346-47
on Subba Row's status, V 269
subpoenaed in Vanderbilt case, I 419-20
supplies means for T.S., II 482; III 442, 446
supports reality of psychic phenomena, VI 292
suspects Levites, IX 345 fn. (373 fn.)
taken to task for strong language, IV 113 et seq.
tapping phenomenon by, VIII 408-09
Tartar epidermis of, IX 355 fn. (383 fn.)
taught pledged disciples, X 152
teeth extracted, I 429
Tennyson's poem and, IX 319 fn.
Theosophical Publishing Co. and, VIII 313-14
on Theosophical Society and, XI 381; XIII 115-21
Theosophical Society & close of cycle, XIII 171-72
three distinct individualities in, I 411
on Tolstoy, VIII 242
toughened by personal abuse in U.S.A., II 490
translated Grodekoff s work, II 391
translates Olcott's articles, I 2 & fn.
translates report by N.P. Wagner, I 90
on translation problems, V 10-11 (40)
travel accounts of, fragmentary, XI 363-64
on Tremeschini, IV 481-82
true Spiritualist, I 192
trunks of, at Adyar, I 422, 430, 439
truth not feared by, XI 306
truth's light is beacon of her life, I 127
uncertain authorship of article, VII 50
under orders, I 73
on unpublished works of, XIII 208
urges East West fraternity, XIII 174
values U.S.A. citizenship above all titles, II 40-41, 55
Vedas & Vedanta admired by, III 310
vilified & abused, III 363-64, 387 et

seq., 440-48
visited Tzi-gadze Tibet, VI 272 visits
Semipalatinsk & Urals, VI 294
voluntary hard labor of, XI 421 fn.
welcomes Annie Besant & H. Burrows
to T.S., XII 152
White Lotus Day, VI 323-24
on why she went to India, XIII 134
will fight for T.S. till last breath, XI 559
will not return to America, III 490
witnesses of, are living men, I 284
works for daily bread, IX 246-47
would defy "spirits" of kama loka, VI 271
would rather perish than see T.S. do
so, VI 417
writes Aksakov on *Isis*, I 264
writes on Maitland's blunder, V 136
writing from dictation, V 129
writings on esoteric meaning of
Gospels listed, VIII 218-19
wrote last part of *The Blossom & the
Fruit, VIII* 91-93
on Wyld, V 134
Yermoloff's son at Tiflis and, XII 231
Zinovief and, X 290
———- *Blavatsky Collected Writings:*
or. inner Buddhas, XIV 394 fn.
relation of portions of 1897 ed. of
S.D. to, XIV xl-iii
"Tibetan Teachings," XIV
422 fn. -23 fn., 427 & fn.
———- *Durbar in Lahore.'*
on serial publication of, III 170
——— *E.S. Instructions:*
XI 310
Compiler's Introduction to, XII 479-85
Instructions I-V, XII 515-713
Preliminary Memorandum, XII 488-511
——— *From the Caves and Jungles of
Hindostan:*
XIII 210
allegedly translated, III 82 & fn.
began as series in *Moscow Chronicle,*
II 161
fiction based on Indian travels, III 82
& fn.
mentions chief Rajput teacher, XII
337
part of *Key to Theosophy* from, X 217
public considered fiction, XIII 252
on Capt. Seymour, III 152 fn.
———- *Gems from the East:*
precepts for each day of year, XII 421-76
———- *Isis Unveiled:*
I 358, 412; III 49 fn., 177 fn., 377,
402, 403 fn.; IV 349, 362 fn., 378,
416, 516 fn., 525 fn., 615; VI 6, 206,
293, 322; VII 44, 65, 74 fn., 114
fn., 133, 182 fn., 222, 287 fn.; VIII
176 fn., 179, 189 fn., 214 fn., 219,
366 (386); IX 17, 308, 313; X
125 fn., 281; XII 219, 326 fn. 337,
401, 533 & fn., 622 & fn., 625

& fn., 638 fn.; XIII 101 fn.; XIV 6,
44 fn., 54, 65 fn., 81 fn., 88 fn.,
129 fn., 205 fn., 206 fn., 269, 273,
276, 302 fn., 314, 395 fn., 421
on abortion, VII 176, 178, 181, 182
A.R. Wallace on, I 323
on action & reaction, II 218
Adepts gave teachings in, IV 182
Adepts wrote parts of, XIII 195-96;
XIV 494-95
on antiquity of magic, XIV 311
on Apollonius of Tyana, XIV 130-31
on Atlantean magicians, IV 263 on
Atlantis, II 434
attempt to rewrite, VI 184-85, 202
on Basilides, VIII 213-14
bridged gap between old & new
presentation, IV 376
R. Brown on, I 323
Buddha taught rebirth ace. to, XIV 449
on cataclysms, III 150
on Catholic "sacred relics," VI 234 q.
on Celestial Virgin, XIV 292 fn.
on Chrēstos, XIV 282
Christianity &, Vol. II preface, IV 97
on color & sound, IV 179
copyright of, VII 136
criticised, III 337
on critics of ancient learning, XI If 228-29
on cycles & evolution, IV 376
cycles of decline & astral light, XIII 241
date of publication, I 264
David & Jehovah-worship, XIV 317
on Democritus, XIV 25 & fn.
on Dionysos, XIV 273 & fn.
on Divine Instructors, XIV 47-48
Divine prototypes exist through ages,
XIV 382
doctrine of Pitris very Esoteric, XIV 277
doctrines in, tr. from Asiatic
languages, III 273
on dogma of Atonement, XIV
262-63 fns,
on "Eastern Ethiopians" from So.
India, V 285-86
Egyptian division of Man, XIV 381
on Egyptian ritual, XIII 76
on Egyptian transmigration, VII 112-13
on Elementals & Elementaries, I 266,
281; III 477
encyclopedia of occult subjects, VII 177
Essenes were Chrēstians, XIV 282
on Etheric body in Nirvana, XIV 161
& fn.
facts on writing of, XIII 197-201
first cautious work, IV 184; VI 206
as "first streak of Eastern Light," V 221
on future state of animals, VI 200-01
on Gnostic "creation," VI 191-92 fn.
H.P.B. intended to correct & abridge,
X 217
on human sacrifices, IX 42-43
Hume criticized, IV 228

imperfections of, III 273-74; VII
50-51, 176-99; 181-85; X 216 fn.;
XIII 191
Initiates only had key to ancient
books, XIV 127
on interpolarisation, II 470
on invisible Master, XIV 278
on Jesuits, IX 296-98, 297 fn., 302-05;
XIV 342
on Josephus, XIV 93-94
on Kabalah, XIV 38
on levitation, IV 30
on Magic, XIV 18, 22, 311
on magnetized statues, VII 123
a masterpiece, XIII 192
most important aim of, VII 62
mysteries in, lie half-buried, IV 253
on Mystic Brotherhoods, XIV 28, 114
on name of America & Meru, II 313 fn.
on nature & evolution, VII 182
on Nazars, IV 265
Neophytes' risks foretold, XIV 310
on new-age revelations, XIII 265-66
on Nirvana, X 66 fn., 111 fn.
no discrepancy between later teachings
and, IV 122
not a rehash of Lévi & others, XIII
194, 197
Olcott on Henry More and, IX 178
on One Truth, IV 295
opinions of Dayananda & Sumangala
about, II 73 fn.
ordered to give only hints in, IV 253
partly written at Ithaca, N.Y., I 452
passages in, incomplete & vague, IV 184
on Paul and Archōns, XIV 114
on Paul as Initiate, XIV 122-24
Paul founder of Christianity ace. to,
XIV 121
on Peru & Incas' treasure, 11326, 339-42
on Peter, XIV 125-26, 127 & fn.
Plato & Mysteries, XIV 7-8, 274
on power of Word to save from evil,
XII 638-39
on Pralaya, II 486 fn.
on primeval man, XIII 59-60
proof of astral light, VII 250
on proof-reading of, XIII 198-99
on punishment, VII 181
on pyramid & planetary spheres, VII
112-13
on Pyramids, XIV 24 fn.
on Pythagoras, II 472
reflections on, XIII 191-201
on reincarnation, I 298; IV 183; VII
176-89, 198 & fn.
reincarnation and, VI 206; X
215 fn. -16 fn.
reincarnation dealt with in
generalities, IV 186; XIV 381
reviewers praised & criticized, I 323,
388; XIII 193-95 fn.
on sacred numbers of Pythagoras,

XIV 63
Schopenhauer on Will & Thought,
XIV 413-14
secrecy of Heliocentric System, XIV 47
selection of reviews, XIII 193-95 fn.
soulless men rf. in, XII 625-26
on Space & Maya, XIV 419-21
H. Spencer read, I 413
stereotyped, VII 181
story of Initiation dangers, XIV 309 fn. on
Thevetatas, V 222
threefold classification, VII 288
on Tibetan Buddhist terms, VI 293-94 title
altered, I 237 fn., 302
on Todas, I 357
translation of, II 73 fn.
on true *Gospel of Matthew,* XIV 149-50
on Truth & its many rays, IV 426
on Universe as expression of single Spirit,
III 318 & fn.; X 265; XIV 412-13
on veneration of Isis by sages, XIV 274
Viśishtadvaita not taught in, VII 50-52
on white ray, IX 213 (235)
Wilder indexed, XIII 198
on "Word" in books, XIV 443
on yajña & Lost Word, IX 252 fn. yielded
H.P.B. a few hundred dollars,
IX 247
on Yugas & Kalpas, XIII 302 & fn.
——- *The Key to Theosophy:*
XI 425; XII 64, 307, 609 fn., 626 fn.
called "Catechism of Neo-Buddhism,"
XII 339
corrects misconceptions about
Theosophy & Asian mystics, XII 349
explains Esoteric Theosophy, XI 399
intended for pseudo-Christian
countries, XII 348-49
misquoted, XII 340
not written for Russia, XII 348
part of, from dialogue in *Lucifer,*
XIII 252
publishing data about, XI 365
purpose of, XI 339
reviewed by Vladimir S. Solovyov, VII
334 fn.
tin Solovyov's review of, XII 334-49
——- *Letters . . . to A.P. Sinnett:*
III 383 fn., 384 fn.; VI 1, 29, 31, 259 fn.,
355, 412; VII 350 fn.; X 9; XI 364 fn.
on article "Have Animals Souls?", VII 12
articles inspired by K.H., IV 182 fn.,
208 fn.
on author of "Theosophical Fable,"
VII 54 & facs.
on Garibaldies, VI 278 fn.
on Hodgson's *Report,* VII 2-7
or. Mitrovich, I 11
on Mohini & his *Manifesto,* VII 138-39
reviews Sinnett's novel *United,* VII 306-17
on story of the Double, I 173 fn.
on writing the *S.D.,* VI 184-85, 186
See also Sinnett, A.P.

———- *Lucifer* (London):
XIV vi, xii, xv, xxvi et seq., 2 fn., 423 fn., 431 fn.
on Kabalistic predictions, XIV 501-02
———- *Mysterious Tribes of the Blue Mountains:*
considered a fabrication, XIII 210
———- *Nightmare Tales:*
version of *Ensouled Violin* in, 11219 fn.
———- *Notebook:*
Compilers' Notes on, I 22-25
Travel-Impressions from Hungary, 1 11-17 (17-22)
———- *Scrapbooks:*
I 247 fn., 369 fn., 379 fn., 384; II 402 fn.; 111 75, 78 fn., 155, 162, 311; IV 479, 480-82
on abuse by W.E. Coleman, I 318-19
in Adyar Archives, I 29
on American citizenship, I 408
on *Art Magic,* I 238
on Atrya & Hilarion, I 90
on Baron de Palm, I 214, 233
on Miss Bates, II 483
on being abused or slandered, 1 249 fn., 313
on Rev. Bellow, I 121
on Mrs. Bennett, I 220-21
on Dr. Bloede, I 143, 260
on E.G. Brown as a medium, I 271
on E.G. Brown's character, I 45, 88, 95, 404
on "Cave of the Echoes," I 338 fn.
on H. Chintamon, II 48
on Circular from Brotherhood of Luxor, I 86, 87
on Mrs. Compton, I 137 fn.
on Crookes & phenomena, I 194
on Elementals, I 123
on elementals & A. von Vay, I 281
on embryonic man, I 124
on Englishmen & future fateful hour for India, I 404-05
on Felt, I 193
on first *Occult Shot,* I 101 fn.
on formation of TS., I 121, 122
on "ghosts," I 44
H.P.B. calls out apparitions at Eddys, I 53
H.P.B. meets Olcott, I 34
H.P.B. never overwhelmed, I 44
on Mrs. Holmes & orders from M., I 120
on Home's anonymous letters, I 220
on Home's mediumship, I 203, 204
on E. Kislingbury, I 271
on lion & mouse, I 378
on Masonic diploma, I 281
on Mind's return & Nous, I 233
on Moloney, I 277
on Monachesi's art. & wisdom of India, I 133
on Nana Sahib, I 337
on Olcott as future Hanuman, I 194
on Olcott & Dr. Gardiner, I 72

ordered to expose Dr. Child, I 75 fn.
on orders from Serapis to write article, I 119
on orders to establish T.S. & choose Olcott, 1 94-95, 124
on orders to tell truth about phenomena, I 89-90
on Peebles & Spiritualists, I 264, 290
on phenomenalism & P.C. Mittra, 1282
on *Preamble of Theosophical Society,* I 150
on *Providence Journal,* I 306
rf., No. I, VI 278-79 fn.
rf., No. XX, VI 215 fn.
on Dr. Rotura's discovery, I 389-90
on Scheol, I 187 fn.
on Dr. Scudder & Hindu Women, I 405
on searching mediums, I 278
on Sotheran, I 193, 290
on Sotheran's political activities, I 403-04
on Spirits as ignoramuses, I 143 fn.
on Theosophical Society as a secret Society, I 193-94
on F. Thomas' art. on Spiritualism, I 214
vituperations against TS. in, III 68
——— *S.D. First Draft* (or Wurzburg MS.):
appended portions, XIV 60-61 fn., 65 fn., 87 fn., 94, 104, 223 & fn., 261-62, 266-68, 317 fn. -18 fn., 318, 319 & fn., 325 & fn., 335-39, 341-43, 457-69
Compiler on, VII 190-91 fn., 226 fn.
Introduction to, XIV 457-69
outline of, contents, XIV xxvii ff., 463-65, 471-72
——— *The Secret Doctrine:*
VI 322, 339; VII 44 fn., 52, 68 & fn., 70, 96 fn., 97 & fn., 215, 351; VIII 58 (80), 65 (87), 267, 315, 325 & fn.; IX 275 fn.; X 13, 62, 163 fn., 166, 238 fn., 240, 255, 309, 313, 340, 343, 381, 398; XII 139 fn., 203, 355, 532 fn., 545 fn., 558 fn., 611 fn., 659; XIII 5, 8 q., 24 q., 32, 35 q., 66 fn., 123 fn., 159, 276 fn.; XIV 205 fn., 244 fn., 245, 248 fn.
on Adyar editions, XIV xxv & fn.
on Ah-hi, X 316-17
American edition of, X 158
on body of mammals, X 175
on Builders, X 348
called "Fairy tale" by science, XIII III-12
on Celestial Virgin, Son & geometric figures, X 356
Christian idolatrous worship and, II 201 & fn., 202 fn.
Christianity and, X 243 et seq.
chronology of Puranas will become accepted, XIII 266
collateral verification in, XIII 260-61
commentary on Stanzas of, X 301-406
contents of forthcoming volumes, XIII 149
copyright of, VII 136

a correspondent on, X 235
criticism of, countered, XII 234-37
on curds & cosmic matter, X 373
on Day Be With Us, XIII 32
devoted to esoteric views on man, IX 285
diagrams mentioned, XIII 18, 52, 58
difficulties in publishing, IX 247
Dzyan verses from, XIII 12
epitome of occult truths, X 140
Esoteric Buddhism and, X 177-88 fn.
on Esoteric School's two departments,
XII 546
esoteric tenets of, now exoteric, X
179 fn.
on existence & being, X 348
figurative language of, X 368
on first "Primordial" Beings, X 397
on Fohatic impulse or impress, X 353, 391
foundation of all religions laid bare
in, X 170
Four Maharajas of, as planets, XII 546
gives out all that 19th century can
absorb, X 170
Glossary to, X 159
Gnostic terms in, XIII 10-12, 75 fn.
gravitation and, X 386
great demand for, XII 129
identity of essences, XIII 44
inception of work on, II 46
indexed by "Two Students of the
E.S.", XII 235
Indian pandits and, IX xxiv
on Infinitude of Space, XIII 62
on inscriptions, II 346 fn.
Isis &, half-conceal occult mysteries,
XII 622
on jivas & solar rave. IX 63 fn.
Kabalistic symbols in, convertible,
XIV 44 fn.
C.W. King's error about, X 184 fn.
on Light, Name & Mantra, XIII 42
"lunar" ancestors meaning in, XII 203
many slokas of, omitted, X 321, 340
Master M. gives plan for, VI 185
materials from *Isis Unveiled* and, VI 186
on G. Milford, VI 244 fn.
MS. of 3 vols. ready for press, IX 247
on Neptune, XII 292
not a full exposition of Secret
Doctrine, XI 112 (126); XIII 93
not intended to dovetail with modern
Science, XII 234
on number & Deity, X 372
original plan for publication, VI 185
on ozone as Elixir of Life, XII 110
on Pitris, XIII 23, 50 fn.
on Pralaya, II 486 fn.
premature for masses, XII 235
proposed Appendicies to, VII 104,
190-91 fn.
publication & 1st volume of, X 157-58
on ray of Ever-Darkness, X 350-51
role of Masters in production of, X 140

a scientist's accord with, XII 28
serpent symbolism in, XIII 57
on seven classes of Adepts & 7 Rays, XIII 73
on seven transformations of globes, XII 576 fn.
on sex separation in 3rd Race, XIV 204 fn.
on Space in the abstract, X 301-02, 311
Stanzas' commentary in Vol. I focus on Solar System, X 354
Stanzas in Vol. I not limited to Solar System, X 354
Stanzas in Vol. II focus on Earth, X 354
Stanzas may be interpreted or. 7 planes, X 354
on star or Ray of Individuality, XIII 72-73
on Swan of Time, XIII 55
Sweat-born of, XIII 46
on third volume of, VII 104, 190-91 fn., 226 fn., 230; X 344; XIII 145-46, 224; XIV xxv-xliv, 1 fn.
on Thrones, XIII 49
on time, X 314, 358
on Trinity, XIV 186
on twelve classes of "creators," XII 643
vision of Isaiah, XIII 58
when started, VI 184-85
——- *Sketchbook:*
analysis of contents, I 3-11
Legend of the Night Flower, I 6-7 (7-8)
on nature & adeptship, I 4, 5
on Woman's happiness, I 5
—— *The Theosophical Glossary:*
compiler's notes on, X 159
proposed series on Great Theosophists and, II 92 fn.
relation to *Key to Theosophy,* XI 365
on Spiritualism, I 74
——- *Transactions of the Blavatsky Lodge:*
XIII 10, 11
on dreams, IX 318-19; X 246-64
H.P.B. on first 4 Stanzas of *S.D.,* X 301-406
on Jivanmuktas, XIII 74
on non-separateness of Hierarchies, XIII 70-71
——-*The Voice of the Silence:*
X 326 fn.; XII 31, 237 q., 505 q., 625 q., 638 fn., 640 fn., 659 fn.; XIII 11 q., 23 q.; XIV v, 392 fn.
on action & inaction, XI 469
aphorisms & Light on the Path, XI 319
defines Antaskarana, XII 633
on family of man, XII 590 fn.
fragments from *Book of the Golden Precepts*, XII 591
Masters only regard those who follow rules in, XII 595-96
Masters order writing of, XII 505
Nirmanakaya doctrine in, XI 470

on Self-knowledge, XIII 55-56
on seven mystic voices of, XIII 10
terminology in, XII 633 fn.
on Turiya state, XII 711
where written, XI 355 fn.; XII 64
———- "Note Book of an Unpopular Philosopher":
VIII 262-67
satirical definitions in, VIII 45-46, 137-39
biog., I xxvi-Iii
bibliog., V 371; VI 73, 354-55
See also Founders of Theosophical Society

Blavatsky, H.P, and The Theosophical Movement:
See Ryan, C.J.
Blavatsky, Madame H.P:
See Vania, K.F.
Blavatsky, Some Unpublished Letters of:
See Corson, E.R.
Blavatsky Lodge:
builds meeting hall in London, XII 153
devoted Theosophists and, XI 556
discussions at, X 298-300
founded, VII 324 (338)
number of members in 1887, XII 298
rapid expansion of, XII 59 fn.
Blavatsky, Nathalie:
gossips about, & Home, I 204
Blavatsky, Nikifor V. (1809-1872?):
Civil Councillor & Vice-Governor of Yerivan, III 444, 446, 447
H.P.B. widow of, I 54-55; III 446, 447 fn.; VII 302 (304 & fn.)
Blavatsky Theosophical Society (Washington D.C.):
abolished color line, XII 23
founded by Prof. Anthony Higgins, XII 23
H.P.B. defends its officers, XII 117-19
legally chartered, XII 26
Blech, Charles:
———- *Contribution . . . Société Théosophique . . .*
IV 479
bibliog., IV 634

Bleuler, Eugen (1857-1939):
VII 63
bio-bibliog., VII 358
Blind Faith:
See Faith, Blind
Blind Man Parable:
XIV 58 q.
Blinds:
in ancient works, XII 158, 664; XIII 81, 146
denied by modern scholars, XIII 146
esoteric allegorical method to screen truth, XIII 146

true Raja Yoga employs, XII 621-22
Bliss:
afterlife, reward for unmerited suffering, VIII 299
collective life full of divine, XIV 432
of Nirvana is only real life, VIII 114
one Path leads to, XIV 438-39
only rest &, between incarnations, VIII 299
path to true, XIl 537-38
seven ways of, X 326
Blochwitz, Dr.:
———- "On the Significance of the Number Seven": II 420
bibliog., II 523
Bioede, Dr.:
I 199
accused H.P.B. of being Jesuit tool, I 143, 201
antagonist turns friend, I 393, 413
on friendly recantation of, I 260, 324
on Home's doubts of H.P.B.'s mediumship, I 203, 204
Blood:
Baptism of, meaning, IV 265
brain &, flow, IV 511
-covenanting, VIII 251-52
evil powers attracted by, IV 265
gods offering their, VIII 208
inoculation of animal matter into, XII 227
John and, VIII 181-82
Kama is essence of, XII 699
not coagulated when killed by lightning, IV 225
occult nature of, VI 20; XII 699-700
occult phenomena and, IV 476 et seq.
principle of body, VIII 251
pure, & yellow color, IX 64
red & white corpuscles of, XII 700
rites of, from 3rd Race, VIII 251-52
of Saviour & crimes, I 380
secret meaning of, VIII 181
vampires and, VI 211
"Bloods":
elemental centers of force, XI 489
odd term used in *John, XI* 489
Blue:
color of magnetism, X 241
corresponds to Auric Egg, XII 529, 548-49 fn. 562, 564-68, 614
See also Esoteric Section Diagrams

B'ne Elōhim (or Bnēy ha-Elōhim):
Sons of God, XIII 259; XIV 302
Boar:
first avatara of Brahma, IX 148
flesh of, & Buddha, IX 147-48
Bobadilla, Father F. de (d. 1502):
Aztec Julio and, II 171
Bobileff, Mr.:
condemns mediumship, I 207

Boborikin, N.:
publisher of *Russkoye Obozreniye*, XII 335
Bochart, Samuel (1599-1667):
XIV 180
———- *Canaan:*
IV 532
bio-bibliog., IV 634
Böckh, Philipp August (1785-1867):
on Herodotean Scythians, XIII 334-35
on study of languages, V 203
———- *Corpus Inscriptionum Graecarum*:
on usage of term Chrest, VIII 201
bibliog., VIII 231, 420
Bodha (Sk.):
or štma-Bodha, III 412
definition, III 182 fn.
Bodha-Matra (Sk.):
VI 294
Bodhi (Sk.):
definitions, III 182 fn., 397; XIV 458-59 & fn.
esoteric religion, III 185
See also Wisdom
Bodhidharma (460?-534):
brought Buddhism to China, XIV 447-49
completed patriarchal lineage, XIV 447
established esoteric branches, XIV 447-49
bio-bibliog., XIV 514
Bodhisattva(s)(Sk.):
astral Ego of Manushya-Buddha, XIV 391-92
astral principles remain in our sphere, XIV 383, 390
a beneficent force in nature, IX 254
Buddhas in future Kalpas, XIV 435
Celestial Buddha overshadows, IV 11
a chief degree of Hierarchy, XIV 434-35
continues Buddha's work, XIV 391, 394
definition, VI 104
in Devachanic regions, XIV 401 fn.
as Dhyani-Buddhas, X 343-44
doctrine of, & Oracle, XIV 55
emanated the 1st Initiates, XIV 289
everyone has a, XIV 394-95
Five Buddhas & Five, III 183, 185
formed Samkara's middle principles, XIV 394, 404
help humanity invisibly, XII 31
holy motive prompting a, VI 102
as hypostasis of a Buddha, XIV 390-91
Jesus a, XIV 396 fn.
as Lhas renouncing nirvana, VI 101
are men, not disembodied Beings, XIV 435
a mind-born son, XIV 391
must renounce self, IX 254
mystery of Buddha's rebirths, XIV 404-05
need not be adepts or Buddhists, VI 104
no Devachanic break for aspiring, IX 254
overshadowing mortals, VI 109-10
Phra, became Gautama, XIV 392

|regulate their own future existence, VI 111, 112
remain indefinitely on earth in their astral, VI 102
renounce Nirvana, XI 348-49; XII 31
replaces Karana Sarira of a Buddha, XIV 391
Sanat-Kumara, XIV 383
signs of a, XIV 427 & fn., 435
sprang from the "parentless," XIV 289
super-sensuous realm of, XIV 390
Tashi-Lama reincarnation of a, IV 161
terms for, XIV 423 fn.
three bodies of, XIV 392 fn., 436 fn., 437
Vitala and, XII 665
willing sacrificial victim, XIV 404
See also Byang-tsiub; The Brotherhood
Bodhism:
esoteric, is Buddhism, XI 473
readers of *Esoteric Buddhism* misconceive, XIV 2
as Wisdom-Religion, XIII 150
Bodhyanga (Sk.):
Wisdom, IV 378 fn.
Bodin, Jean (1530-1596):
———- *De la démonomanie des Sorciers:*
on sorcery of priests, VII 222
bio-bibliog., VII 358-59
Bodleian Library:
Coptic papyrus in, XIII 30
Ethiopic MS. of *Enoch* in, XIV 77 fn.
Jesuit MS. and, IX 297
MS. of *Enoch* missing chapter, XIV 83-84 fn.
unwilling to publish *Enoch,* XIV 79
Body(ies):
acting independently of, II 94
Adepts sometimes desert, XII 684
the Adytum, XII 369
as Aeolian harp, XII 369 Astral
double and, XIV 209 fn. of
astral entities, VII 225
aura of, has polarity, III 99
automatism of, desire & thought, XII 692-93
cannot be separated into atoms, II 273
of celestial man, XIII 52-55
cell as, of immaterial atoms, XII 368
control of, VIII 126-27
covering of inner "principles," XII 368
deceives Higher Self, IV 594
Dhyan-Chohans and, VII 188
Elōhim build astral & physical, XIV 212
|of flesh allegory, XIII 31, 37
formation of spiritual, & A.J. Davis, II 171-72 & fn.
human, as vast sounding board, XII 370
image of Soul, XIV 10 fn.
Kamic direction of molecules and,
XII 693
living beyond the, II 76; XII 537-38
of Macrocosm, XIV 10 fn.
of mammals & man's atoms, X 175

not a Principle, but an upadhi, XII 694
Occultism calls, the "grave," XII 55
phenomenal growth of, VI 114-17
a prison, XI 120 (133); XIII 75
Saükara occupied, of dead Raja, XIV 54
seven aspects to, XII 694
soul and, XIII 80-81
soul makes, a reality, XI 120 (133)
temple of Holy Grail, XII 369
threefold, of high Adept, XIV 436 fn.
transference of self to new, XIV 377
of Truth, XIII 77 & fn.
wearing of, cannot be prevented, VI 13
See also Astral Body; Etheric Body
Bod Yul:
name for Tibet, VI 105
Boehm:
clerical deputy, I 317
Boehme, Jacob:
See Böhme, Jacob
Boeotia (Anc. Greece):
magicians and, V 218
Boerhaave, H. (1668-1738):
XI 510 (533)
bio-bibliog., XI 568
Boethius, S. (480-524):
on numbers, III 195-96
bio-bibliog., III 497-98
Bogle, G. (1746-1781):
IV 11
praises Tibetan character, IV 14 fn.
bio-bibliog., IV 634-35
Boha-eddin:
Buddha and, III 183 fn., 184, 186
chief disciple of Druse founder, III 177 fn.
Boha-eddin, Mokshatana:
an "incarnation" of original, III 184
meets spiritual head of Druses in Tibet, III 186-87
one of 5 Druse messengers of H'amza, III 184
title of Druse messenger, III 184
Böhme, Jacob (1575-1624):
II 94, 99; III 229
cp. with Mr. Cahagnet, III 34
erroneous classification of, IV 51 et seq.
extremely pure mystic, XII 371-72
de Saint-Martin on, XII 83
self-taught & self-inspired, III 33
———- *Aurora . . .*:
Hegel and, III 34
———- *Seven Forms of Nature:*
XII 83 fn.
———- *Three Principles of the Divine Essence*:
XII 83 fn.
bibliog., III 497; XII 726
Böhtlingk, Otto von (1815-1904):
Panini's date and, V 304
Bohu:
Biblical cosmogony of, cp. to Gnostic, XIV 156-57

|definition, XIV 156
Mother of the Gods, XIV 156
Boldetti, Marco A. (1663-1749):
———- *Osservazioni . . .*:
on early Christian usage of svastika, II 144
bio-bibliog., II 523
Bollandists:
gave examples of animal resurrection, VII 26
Bolletino:
of Grand Orient of Italy, IV 56, 58, 59
Bombay:
Bishop of, & native religions, III 119-20
troubles in, T.S., III 2, 133
The Bombay Gazette:
III 200, 234, 390, 488; IV 111, 281; VI 53, 313
attack on H.P.B. repeated in, V 322-23
Rev. Cook and, IV 21-22, 68, 92
H.P.B. on "Peripatetic" article, III 109 et seq.
on Rotura, I 389
Sinnett on Brotherhood & T.S., IV 132
bibliog., V 385
Bombay Gazetteer.
II 172
Bombay Guardian:
catches "a Tartar," III 121
unreasonable demands of, III 151
year 1881 and, III 120-21
The Bombay Review:
on ghost stories, II 350
misrepresents Theosophical work, II 482
Rosa Bates and, II 25
"Russian spy" idea and, II 28-29
Bön(s) [Tib. Bon]:
aboriginal religion of Tibet, III 419; IV 10
Chaldean offshoots, IV 15 fn.
necromancy practiced by, IV 12
opposed reforms of Tsong-kha-pa, XIV 427
pre-Lamaic religion, XIV 19, 427
red-capped Dugpas and, IV 9-10; XIV 433
religion of the, VI 198
sorceries of, XIV 19-20, 427
still powerful, XIV 427, 433
Le Bon Sens:
on spirit message from Gambetta, IV 392
Bonaventura, Saint (1221-1274):
on women, XII 269
Bonggren, Jakob:
wrote on 7 Mystery Names, X 32
Bonnet, Charles (1720-1793):
———- *La paligénésie philosophique:*
on souls of animals relation to man, VII 40-41, 41-42 fn.
bio-bibliog., VII 359
Bön-po:
necromancer violates souls, VI 107
Bonwill, Dr. Wm. (1833-1899):
deadening of pain and, II 465
Book of Abad:

See *Desatir*
Book of Commentaries:
on Being & Non-Being, XIV 408
Buddha's life in, XIV 400
Buddha's secret law needed to reach perfection, XIV 409
Buddha's unpublished work in, XIV 408-10
on karma of Gautama, XIV 404-06
on karma of suicide, XIV 404-05
on Parinirvani, XIV 401
signs of an Arhat, XIV 408
on three eternal things, XIV 408
Book of Common Prayer:
on angels, X 14
on praising the Lord, IX 97
Book of Dzyan:
Akshobya & Amitabha found in, IX 136
based on archaic folio, XIV 422
Commentary on monadic emanations, XIV 380
on Darkness, XIV 186
derivation of Dzyan, XIV 422
on Divine dynasties who taught 5th race, XI 85
first volume of *Kiu-te Commentaries,* XIV 422
meaning of Dzyan, VIII 361 fn. (380 fn.)
source of old alphabets, XIV 206
Stanzas are basis of *Secret Doctrine,* XIV xxxv
subject matter of, XIV 467
Teshu Lama in charge of, XIV 422
See also Secret Doctrine; Blavatsky, *The Secret Doctrine*
Book of Enoch:
VIII 193 fn.; XIV 403
Abraham's relations to, XIV 93-94
on Angels as Initiates, XIV 39, 89
antiquity of, XIV 89-90
Biblical "prophecies" not in, XIV 82
chapter missing from original, XIV 83
compiled by great Seer, XIV 80-81, 88-89
|declared apocryphal, XIV 74, 76, 79, 82
or Enoîchion, XIV 60 fn., 81
exalted the "Elect Root," XIV 68, 89
five Manvantaric Races covered by, XIV 82-83
foreshadows the Trinity, XIV 79 q.
Initiation ritual in, XIV 74-75 & fn., 83-84
Jesus acquainted with, XIV 74, 77
Jews disavowed, XIV 76, 82
a Kabalistic, Occult work, XIV 74, 83-84, 89
Laurence tr. cited, XIV 39 fn., 76
Massey on 7 transgressing stars in, XIV 200
Merkabah cp. with, XIV 76
a narrative of past, XIV 80
New Testament cp. with, XIV 74, 76,79, 82
on Noah, XIV 39
pre-existence of Messiah in, XIV 78-79
prophecies of Races & Sub-Races in, XIV 80-83, 86
provides key to Sacred Word, XIV 89
pseudo-Enoch and, XIV 76
a revelation by Jude, XIV 82-83
as revelation of Christianity, XIV 79, 82-83
sacred keys in, XIV 93
Skinner's numerical speculation on, XIV 93
on "Son of Man" as Enoch, XIV 86,188 fn.

symbolical throughout, XIV 83, 89, 93, 403
Taro of, XIV 89-90, 93
transcript from far older texts, XIV 78, 82, 83 fn., 89-90
on very ancient text of, XIII 233
visions & incantations in, XIV 77-80, 82, 200 q.
"Wheel" of, found in China, XIV 93
See also Enoch
Book of Formation:
See *Sepher Yetzirah*
Book of Heaven . . .:
Buddha kept 10 prohibitions of, IX 148
Book of Jechiel:
Jesus narrative in, VIII 189 fn.
bibliog., VIII 224
Book of Joshua:
old Samaritan work, XIV 182 fn.
The Book of Law:
on keepers of hidden knowledge, VI 101
Book of Life:
as Lipika, X 405
Book of Nature:
innate powers of the soul and, II 103
Book of Numbers, Chaldean:
on Adni, IX 64
American pyramids and, II 315
ancients knew of, XIV 95 fn.
conceals divine philosophy, VII 260
fundamental geometrical figure of *Kabalah* in, XIV 95-96
H.P.B. prefers, XI 244 (281)
as Kabalah of Initiates, IX 348 fn. (376 fn.)
key to Kabalah, XIV 191
on name of Jesus, XI 495
non-Christianized Kabalah in, VIII 215
number seven and, IV 578 fn.
Persian Sufis now possess, XIV 174
records of races & sub-races in, V 214
Sēpher-Yetzirah in, XIV 206 fn.
Shekhina feminine in, XIV 187 fn.
on source of Chaldean language, XIV 97 q.
source of genuine Kabalah, III 267; VII 267; XIV 174, 191
two or three copies left, VIII 421; XI 526 (549), 568; XIV 191 fn.
on unity & ten, XIV 97
bibliog., III 498; VII 359; IX 407-08
Book of Rules:
W.Q. Judge's role in writing of, XII 482, 484
Book of Splendour:
See Zohar
Book of the Arhats:
on Universal Intelligence, IV 453
Book of the Dead:
III 428; XIII 338; XIV 125
annihilation and, II 11 (22)
on blood & life, VIII 208
on celestial field of Aanru, IX 63 on
ceremony of judgment, XIV 288
on Day come to us, XIII 32
Dirge for the Dead cp. with, X 212-13
on field of Aanru, X 48 (55)
figures depicted from astral realm in,VI 195

full of symbolism, XIV 65
keys to Egyptian, XIII 146
number seven and, IV 575
older than O.T., VII 114 & fn.
prayer to Lords of Truth, XIII 83 separation
of female from male in, XIV 198 seven
sons of Ra in, XIV 202
Thoth and, XI 229 (265)
Thoth is Gabriel of, VIII 359 (376-67)
trial of soul after death and, XII 626
bibliog., II 523; VI 428; IX 408; X 413-15
Book of the Discipline and Rules:
on admission to esoteric schools, XII 583
on rules & precepts of, XII 502, 589-92
used in Schools of Dzyan, XII 589
Book of the Golden Precepts:
See under Blavatsky, *Voice of the Silence*
Book of the Law of Moses:
Sadducees secret work, XIV 182 & fn.
Books:
on Cabala hard to understand, I 131
of greater importance than any man, XII 3
influence of, & spoken word, I 380
members of T.S. read, but few do
active work, VI 336
most ancient, are for Initiated, XIV 127
on occultism must be studied with
caution, IX 165
reviewed by physiognomy, I 386 et seq.
S.D. prohibited in Russia, XI 461
source-, of mediaeval Cabala, I 132
Books of Hermes:
taught evolution, I 232
See also Hermes Trismegistus
Books of Kiu-te:
See Kiu-te, Books of
Books of Moses:
"black Jews" of India have secreted
their own, XIV 174
disfigured by Talmudists, XIV 174
Hilkiah rediscovered, XIV 350
Pentateuch not the original, XIV
172-73 & fn., 174
real, unknown to West, XIV 191, 350
See also Moses
Books of Thoth:
or Books of Hermes Trismegistus, XI
228 (265)
doctrines of, & Eastern Sages, XI 228 (265)
See also Hermes-Trismegistus
Borelli, G.A. (1608-1679):
anticipated Newton, I 243
biog., 1447
Boro Budhur:
means temple of Many Buddhas, XIII 178
Borrichius, Olaus (1626-1690):
alchemy and, XI 511 (534)
on antiquity of Alchemy, XIV 298
biog., XI 568
bibliog., XIV 514
Borsippa Temple:
See Birs Nimrud
Boscovich, R.J. (1711?-1787):

occult views on spirit and, IV 558
bio-bibliog., IV 635
Bose, Rajnarain:
———- "The Essential Religion":
on essence of religion, IV 496
H.P.B. endorses most of, IV 493
on religious tolerance, IV 494, 496
Bossuet, J.B. (1627-1704):
on animal souls, VII 22
———- *Traité de la Connaissance de Dieu:*
VII 29-30
bibliog., VII 359
Boston Globe:
XI 51, 60
Boston Herald:
I 220
Home and, I 195
Bosworth, Rev. T.:
gunnery and, X 102-03
Bottini, Lorenzo P.:
correspondence with Pietro Calandrini, XII 84-85
questions Cagliostro's death, XII 88
Bouché-Leclercq, A. (1842-1923):
———- *Histore de la divination . . .:*
bibliog., VIII 229, 421
Bouillaud, J.B.B. (1796-1881):
IV 314
biog., IV 636
Bouley, M.H. (1814-1885):
French Academy on paper of, XIII 144
bio-bibliog., XIII 375
Boulinas:
found in primitive Russian settlement,
II 261
Boundless:
One Self is omnipresent because, IX 167
a principle, X 42 fn.
Bourbon, Adelberth de (FT.S.):
H.P.B. letter of sympathy to, IV 87
Bourdois de la Motte, Edmé-J. (1754-1835):
supports mesmeric phenomena, XII 224
biog., XII 727
Bouton, J .W. (n.d.):
I 431
H.P.B's publisher, I 237 fn., 264; VII 136; XIII 198
Bowen, Francis (1811-1890):
on reincarnation, XI 142
Boyars:
proud caste, II 355
Boyle, Robert (162?-1691):
I 243 mechanical Universe of, XIII 311
Bradlaugh, Charles (1833-1891):
IV 172; V 119; XI 406-07, 409, 411
atheist & freethinker, II 402, 509
Besant &, slandered by Rev. Cook, IV 69
courageous, III 232
on Dialectical Committee, III 234
Freethought pioneer, III 65
H.P.B.'s views of, IV 231; V 124
iconoclastic school of, XII 296

as mesmeric healer, XI 334, 336
misrepresents Theosophy, XI 333
Olcott on, IV 79
Theosophical Society and, XI 334-40
The Thinker and, IV 279-80
victim of bigotry, IV 157
Bradshaw, President John (1602-1659):
soulless entity, VI 19
Brahe, Tycho (1546-1601):
recognized astrology, III 194
Regiomontanus &, were astrologers, XIV 334
Brahm (Sk.):
manifested, II 91
Parabrahm and, IV 337
twelve manifestations of, III 319 fn.
Brahma:
See Brahman
Brahma (Sk.):
"Abraham" and, XIV 91, 92 fn., 94
as Adam-Kadmon, X 346
Age of, XII 629-30; XIII 56 fn.
anima mundi as one of four faces of,
XII 413-14
as Anu, X 371
or Arm emanates consciousness, XII 149
on approach of Night of, II 486
as "Archtypal Man," XIV 241-42
štman and, XIV 259-60
Brahman and, XIV 185, 259
Brahmans worshipped abstract, XIV
190 fn., 259
Buddhi and, XIV 157
as Builder in Gnosticism, XIII 27
circle and, X 385
on 7 Creations of, XIV 198
creative energy, III 322
creator in Hindu trinity, XII 149, 411
Days & Nights of, III 270; IV 99; X
44 fn.; XI 241 fn. (278 fn.), 466;
XIII 301-06
definitions, X 363; XII 149 fn.
destined to survive fictions of Church,
XIV 71-72 fn.
as Ferouer of Christ, XIV 71 fn.
figures of, cp. with Catholic icons, I 333
five words of, XIII 32
Fourth Race and, XIV 94
as germ, III 405 fn.
gives birth to all creatures, IX 96-97
head has seven rays, XIV 337
heavenly Androgyne, XIV 187-88
identical with Mahat, XII 411
or Iśwara as personal God, III 424
Jehovah cp. with, XIV 241
as Logos, X 313
-Loka or 7th higher world, XIV 375 fn.
Lotus-born, XIV 247
or Mahat, VI 209
as male, is lower than Siva, XIV 190 fn.
manifests visible Universe, XIV 241,
259, 408 fn.
meaning of, Vishnu & Siva, VII 274-79
means increase or growth, XIV

237 fn., 259
Mind-born Sons of, XIV 380 fn.
name of, XIII 55
Night of, II 420; X 242
not Absolute Deity, XIV 241-42
Pitris, exoteric fable and, VI 191 fn.
in Puranic allegory, XIV 185, 190 fn., 241, 247-48
religion of, & fakirs, I 239, 244
seven Svargas and, XIV 337
as Sien-Chan or Nam-Kha, XIV 408 & fn.
sprang from Vishnu's navel, XIV 241 fn.
symbolism of "Four-faced," XIII 18
synthesis of 7 Logoi, X 346
Tarakasurs rebel against, III 402 fn.
transformations of, XIV 94, 185, 188, 237, 241
of Trimurti, XIII 27
triple hypostases of, XIII 24
as Universe, IX 99
Universe of, illusory, XIV 408
Vedantic conception of, XIII 310
Vedas out of mouth of, XI 257
-Viraj, XIV 188
Vishnu and, X 332
Vishnu & Siva, II 160; III 314; XIV 65, 188, 190 fn.
Brahma Dharma Grantha:
VI 11 fn.
bibliog., VI 425
Brahma Garbha (Sk.):
seven Root-Races and, VI 14
Brahma Sutras:
See Badarayana
Brahma-bhashya (Sk.):
See Senzar
Brahmachari(s)(Sk.):
pledged to Initiation mysteries, XI 220-21 (256)
type of Sannyasi, II 118
Yogi celibate, VIII 67 (88)
Brahmachari Bawa:
See Vishnu Bawa
Brahmachari, Bengali:
account of meeting an Adept, VI 37
Brahmadana (Sk.):
as spinal column, XII 701
as Sushumna, XII 616
Brahmajala Sutta:
IV 402
Brahma-Jñana(Sk.):
also known as Vedanta, XII 344
Brahmajñana [Sk. Brahmajñani]:
as co-worker with nature, V 338
Brahman (or Brahma) (Sk.):
absolute consciousness, II 91, 472
Absolute of Vedanta, III 424
chamber of, XII 54
definitions, VI 141-42
as emanation from Absolute, III 407
eternal & universal essence, II 160
individuality barrier to, III 411
Iśwara & Jiva, IV 422-23
-killer, defined, V 114

as man's 7th principle, V 114
manifested, & Adam Kadmon, VI 180
materialist and, III 408-09
most Rishis left books on, V 32 (61)
mulaprakriti and, VI 141-42
as One Self, III 422
primordial aspects of, X 332
Sakti and, III 412 & fn., 413 fn.
space similar to, VI 142-43
swan symbol of, XII 105
Brahman(s) [Sk. Brahmanas]:
in Airyana-Vaēgo, IV 529
alone had custody of *Vedas,* XIII 316
aloof from world, XIV 312 & fn., 423
astrological data of Buddha's birth and, V 256
astronomers & scholars, V 27 (56)
bamboo rod carried by, XII 701-02
Brahma ignored by, XIV 190 fn.
Buddha a tempter of, XIV 395
Buddha reveals mysteries of, V 256
Buddhist Arhats persecuted by, XIV 429
Buddhist tenets unacceptable to, VII 346
calculations of, V 31 (59); XIII 302 ff.
caste & descendancy of, XIII 260
caste not won by merit, XIV 250 fn.
chronological eras known by, V 232
claim descent from Rishis, XIV 22 fn.
cleanliness of, XII 276
destroyed vestiges of Buddha's life, V 256
disfigured truth, VIII 52 (74)
distorted *Laws of Manu,* VIII 60 (82)
Dravida, & Peebles, I 305
Dwija, V 297 fn.
experts in philosophy & magic, XIV 312 fn.
exploiters, VIII 51 (73)
extortion by, V 313
full-moon ceremonies of, XII 203-04
future, as prophesied in *Puranas,* XII 387
Himalayan Âśramas of Āryan, XIV
423, 435
Incas and, II 306-07
initiated, know Scriptures' dates, IV 191
initiated, on *Puranas,* XIII 259
Initiates among, XIV 429-30
initiation of, XII 701
insulted by Englishman, II 298
knew writing before Panini, V 304
know dual meaning of texts, V 208
lost key, VIII 52 (74)
Magi &, have same origin, IV 515 fn.
marriage and, VIII 66 (88)
migrations of, IV 529
mystic drink of, XII 203
mystical terminology of, V 296
never speak of their granthas, XIII 314-15
Nirvana of, differs from Buddhist, XIV 392
opposed Buddhism, IV 15; VI 99
opposed to borrowing, V 258
opposed to doctrines of Theosophy, XI 432
orthodox, lost Oriental key, IV 493
persecute & hate Theosophists, VIII 62 (84)
possess only physiological key, VIII 58 (80)
pseudo-, of Paris, V 331 fn.

rain can be stopped by, VI 42-43
rite of passage and, XIV 83
sacred books of, V 31 fn. (59 fn.)
on Sat, XIII 160
secrecy of, on the dispersion, XIII 259-60, 316
secret schools reconciled with Esoteric Buddhism, XIV 435
sinned by persecuting Buddha & His teachings, XIV 398
of Solar race, V 28 fn. (57 fn.)
some, took advantage of people, XIV 250
sought teachings of Kashatriya kings, XII 346
spirit of doctrines kept to themselves, VI 147
temple libraries and, V 237
temple, were not priests, XIV 252
Theosophical Society and, VIII 56 (78), 58 (80)
thread of, XII 387
Tirthika-, view of Nirvana, XIV 416
trick Col. Wilford, IX 212 (234)
unwilling to divulge secrets, VI 188
Upanishads and, XII 345 fn.
Vaidic scholarship and, XIII 109, 314-16
Vaishnava, & Sankara, V 187
Vedic period, V 178
venal, encourage superstitions, IV 302
village, & their gariwalas, XII 291
yugas and, V 29-30 (57-58)

Brahmanas:
age of, II 112
the *Astra* mentioned by, XIV 104
based on septenary principle, XIV 45
ceremonialism of, XII 346
observe astronomical cycles, XIV 362
over 20,000 years old, XIV 361
part of *Vedas,* XIV 237 fn.
Saühitas & *Upanishads*, XII 346 fn.
on soma juice, XI 235 (272)
supplement *Vedas,* XII 346
"Talmud" of Hindus, XII 346

Brahmana (Sk.):
as universe, III 318

Brahmanical:
Buddhist metaphysics cp. to, XIV 389
Gods & their Saktis, XIV 65
laws & perfect yogis, XIV 122
literature dated, XIV 170, 361-65
rites derived from primitive Buddhist philosophy, XIV 123 fn.
secresy, XIV 429-30
secret school parent of all others, XIV 435
teachings in Pythagorean, XIV 16
writings allegorical, XIV 45, 389

Brahmanism:
abuses of, VIII 61 (83)
in Babylonia, XI 227 (263)
esoteric Buddhism &, are one, III 399
imported into India, III 420
must fall, VIII 68 (90)

Brahma-Pitris (Sk.):
as remnants of preceding race were "sons of God," V 221, 222

Brahma-Prajapati (Sk.):
Vach &, parents of natural life, XII 545
Brahmaputra River:
or Tsampu flows from Tibet, III 303-04
Brahmarakshasa(Sk.):
a "learned spirit," IV 175
Brahmarandhra(Sk.):
Jivas and, IX 63 & fn.
Brahma-Siddhanta:
ancient astronomical treatise, XIV 363 fn.
Brahmatma(s)(Sk.):
Chief of Brahman Initiates, XIV 152, 430
crossed keys and, XIV 152
Brahma-Vach (Sk.):
X 54 (61)
Brahma-Vach Viraj (Sk.):
as Manifested Logos, X 351
Brahmavadis [Sk. Brahma-vadis]:
Sanskrit verses chanted by, VI 142
Brahma Vidya (Sk.):
Gautama Rishi wrote nothing on, V 34 (62)
a name for the *Vedas,* XII 344 fn. secret
Wisdom-Religion, VI 132
is Theosophy, XI 235 (271); XII
344 fn., 537
Brahma- Vishnu (Sk.):
as Adam-Kadmon, X 45 fn.
Brahmins:
See Brahman(s)
Brahmo Public Opinion:
III 204, 258
on Keshub C. Sen, IV 327, 439
Brahmo Samaj[a] (Sk.):
II 507; VI 12 & fn., 68
corruption of, IV 406 et seq.
dance and, III 203-06
as *New Dispensation,* III 199, 229 origin
& current state, III 55-61, 257-59,
286-87, 329-30; IV 108 et seq.
origin & purpose, I 381
personal God and, I 383
principle of, II 104
Sir Richard Temple on, II 50" -08; IV 346
Brahmo Samajists:
not Christians, III 74
not Theosophists, III 9, 73
Brahmo Year Book:
on Society for Knowledge of Truth, I 381
Braid, James (1795?-1860):
hypnotism and, II 278
mechanical method of hypnosis, XII 395
———- *Neurvpnology . . . :*
IV 294
bio-bibliog., IV 636
Brain(s):
assimilation of great ideas by, IV 451
attunement of disciple's & Master's, X 266
blood flow and, IV 511
"brain-tablets" and, XII 406
capacity of, & higher consciousness,
IV 451; XI 451
catches glimpses of "eternal thought,"
I 268

chief organ of spirituality within, XII 619
at death shrinks into pasty condition, XII 617
distorts dreams, X 248, 250
dreams & impressions on, III 430-31
dying man & last thoughts of, III 173
electric current can endanger, III 285
enemy of spiritual memory, XIV 52
evolution of astral, IV 247
filled with Ākāśa, XII 697, 699
finer organism to replace, XII 412
front door of human mansion, XII 371
glandular bodies of, XII 617-19
hypnotism and, XIII 362-63
inner man and, X 250
intelligence and, II 186
Kabalistic Astrology on, XII 549-50 location
of, not confined to skull, XII 624 fn.
memory and, III 410
Mind not limited to, XII 365, 411
molecular action of, XLI 355, 357-58
molecules of medium's, & shells, IV 591
nature of, III 438; IX 60
neuritic of, & child, I 297
not only seat of "sensing" principle, XII 414
occult analysis needs spiritual, XIII 347
on odic aura of medium, VI 268
organ of consciousness, XIII 289
organ of thought for Universe, XII 410-11
overeating stupefies, IV 297
on partial registry of dreams by, X 250
physical & spiritual, III 435
post-mortem auric survival of, VII 349
psychology of mind and, VIII 339-40
role of, in dreams, X 258, 260
scientific ideas of, III 438; X 259
the seven, XII 694, 697
seven rays in, XIII 289
shape of Mahatma's, aura, VI 268
simile of, & color-blindness, X 266
size of, in Cuvier & women, II 515
spiritual life of, & death, IV 246-47
thought & desire, XII 692
thoughts of dead affect sensitive's, III 426
transformed completely, III 411
vampire of half-conscious soul, XII 637
vehicle of Lower Manas enthroned in
Kama-Rupa, XII 697, 699
as vehicle of Manas, XII 624, 635
ventricles & function of, XII 697-98
vibration of molecules of, X 264
weight of, intellect & eyesight, IV 509-11
withdrawal of electric principle and,
II 172 fn.
Braithwaite, W.M.:
———- "Saint George for Merry
England":
as patron saint in several lands, X 30
& fn.
bibliog., X 415
Branches of T.S.:
See under Theosophical Society
Brashith:
meanings of, VIII 150, 156 & fn.

"Brave as a Lion":
meaning of, VIII 138
Bread:
as symbol of Truth, X 241
wine and, XI 69, 93 et seq., 100
Breath(s):
eternal, IX 74 fn.
fire and, V 101-03
of Life, XII 356 fn.
as living, XII 356
loss of vitality and, XIII 363
mental or "will," used by Raja Yogis, XII 615
moon's phases and, XIII 71-72 & fn.
needed a form, XIII 12
one universal, VII 185
spirit or ghost, II 171
Breathing:
Masters oppose, exercises, XII 615
rapid, & deadening of pain, II 465
regulation of, II 457
Yoga and, X 398
See also Pranayama
Brédif, C. (19th C.):
French medium, I 89, 90, 212, 316
Breeze:
cool, & magnetic current of vital force, II 136
Bretschneider, K.G. (1776-1848):
VI 152
bio-bibliog., Vi 428
Brewster, David (1781-1868):
denies miracles, I 242
biog., 1447-48
Bridge, John Ransom:
defends alchemists, XII 52
H.P.B. letter to, on "The Blossom & the Fruit," VIII 92
Pres. of Boston T.S., XI 159
Brierre de Boismont, A.J.F. (1798-1881):
———- *Des hallucinations:*
on causes of hallucinations, VII 60
bio-bibliog., VII 359-60
Bright, Jacob (1821-1899):
probes child abuse, XII 287
Brigu:
See Bhrigu
Brih [Sk. Brih]:
defined as root of Brahman, III 424
Brihad-Aranyaka Upanishad:
on Ajatasatru of the, V 256
on all-embracing Self, XIV 260
on Knower, II 90
bibliog., II 523; V 363
Brihaspati (Jupiter) (Sk.):
cycle based on 60' year conjunctions, XIV 357
Hindu sideral cycles related to, XIV 358
personifies ceremonialism, VIII 53 (75)
See also Jupiter
Brihaspati:
a Nastika, IV 515
Brihat Sankara Vijaya [Brihat-SaùkaraVijaya}:

an account of Samkara's life, V 189
Brihat-saühita:
See Varaha-Mihira
Brisham Courier:
II 203 (206)
Britain:
pagan customs in modern, XII 71-72
slow to adopt Spiritualism, XII 123
British:
condone native atrocities, II 407-08
Government alters attitude to T.S., II 292
tribunal not Jesuitical, I 225
British Isles:
Ireland most ancient of, XI 304
British Museum:
Codex Askewianus and, XIII 1-2
Jesuit MSS. and, IX 297
Mahatma Letters in, XII 240 fn.
real Chaldean Tarot in, XIV 106
British Theosophical Society:
member on Adepts living in society, III 260
Britten, Emma Hardinge-:
See Hardinge-Britten, Emma
Britten, Dr. S.B.:
IV 393
Broca, Pierre-Paul (1824-1880):
II 283; IV 314
on weight of brain, IV 509
bio-bibliog., II 523; IV 636
Brodie, Sir B.C. (1783-1862):
———- *Psychological Inquiries:*
IV 294
bio-bibliog., IV 636-37
The Brotherhood(s):
of Adepts & Sinnett's testimony, IV 132
Amitabha or "Hopahme" is Chief of,
XIV 423 fn.
of Asia Minor & Cabalistic MS., I 105, 106
branch of, at Luxor Egypt, X 125 fn.
Chief of, author of Universal
Doctrine, III 401 & fn.
of Elect of Thought, XII 125-26
Great, of Himalayas gave H.P.B.
teachings, V 22 (51)
hidden knowledge and, VIII 69 (91)
Himalayan & Sambhala, III 421
Hindus are minority in, III 304
of holy men, VII 248-49
Jesus one of greatest Adepts in, VIII 402
karmic seal on brow of members of,
XII 125
of *living* men, III 274
location of, secret, I 113
may be under single Master, VII 163
as offshoot of Occultism, I 105
only way to enter, XIII 73
profane cannot know all doctrines of, I 305-06
requirement to join, XIII 76
secret, still flourishes, I 103; XIV 27
seven groups of Masters & disciples
in, XIII 73
Silent, scattered over world, XII 125
Theosophical Society lowest grade of, IX 245

tries to save humanity, XIV 63, 81, 139, 252-53
See also Adepts; Initiates; Lodge(s); Mahatmas; Masters
Brotherhood of Luxor:
American, simply Masonic, X 125-26 fn,
on bogus, X 124-25
E.G. Brown on mysterious, I 85
Circular to Spiritualists from, I 86
Initiates know, by another name, X 125-26
in Luxor Egypt not India, X 125-26 fn.
Olcott a member of real, X 125
Olcott wrote circular for, Committee of Seven, I 87
Section of Grand Lodge, I 142-43
Brotherhood, Universal:
abuses of, in T.S., VII 246-47
Adepts' innermost dream, XII 418
altruism and, VIII 171; XI 164, 166
among Christians, VI 171
any member of Theosophical Society can foster, VI 336
belief in, should end urge to convert others, IV 501-02
difficult to institute, IV 97
essential to peace, VIII 59-60 (81-82)
every human a part of, VIII 169
first principle of Theosophy, IV 502-03; V127, 351; XII 152, 302, 306, 332, 418; XIII 97
fostered by T.S. in India, XII 305
Founders of T.S. serve, III 448
great cause of, X 163, 198
held in no Utopian sense, XII 302, 306
ignored by T.S., XI 111 (125)
of inner selves, X 74-75
innermost thought of Adept reformers, XII 418-19
intellectual, VI 212; VIII 69 (91)
international, VIII 138
justification of Theosophical, VIII 161
K.H. on, X 78 fn.
as love between races, VIII 68 (90)
Maha-Chohan on, & T.S., X 79-81
object of T.S. and, XI 377 platform of, VI 166-67
practice of, XII 152, 332, 418-19
principle of, VII 155-56
Ramalinga Swami taught, IV 133-36
real meaning of, VIII 404-06, 408
religions and, V 123
sacred cause of human, II 427, 478
schemes for, VIII 170
seeds of, planted in India, IX 130
selfish, of Catholic clergy, XIV 28-29
spiritual, of man, XI 410
Theosophical Society a, I 377; II 105; III 309; IV 25, 415, 470; X 75, 163; XI 245-46 (282-83)
Theosophical Society a, in search of Absolute Truth, II 443 Theosophical Society, a
Pandemonium, VII 167-68

Theosophical Society and, II 105; VI 333
Theosophical Society only association
with aim of, XII 418
Theosophists defend principle of, III 479
Theosophy's primary mission is, IX 243
touchstone of progress, XI 151, 156
we shall conquer under its flag, XI 168
without any distinction, IX 134
work of T.S. in India, Ceylon, Japan
and, XI 393 et seq.
The Brothers:
admit esoteric meaning of Vedas; IV 366
blessings & protection from, IV 354-55
Chelas' protest Hume's criticism of,
IV 229-30
criticized in *Light,* IV 274
Founders knew, before going to India, IV 354
H.P.B. with the, IV 272
of Light limited in doing good by
Karma, XII 602
of Light or Shadow, IV 590
modesty of, IV 228
W. Moses criticizes, IV 273 et seq.
Ramalinga Swami knew, IV 134-36
source of teachings, IV 122, 182
story about, by P. Davidson, I 162
trans-Himalayan, IV 4-5
See also Adepts; Bodhisattvas;
Initiates; Mahatmas; Masters
Brothers of the Shadow:
annihilated in the end, IX 400Q
can escape destruction far ages, III 298
definition, VI 197
humanity under sway of, until early
20th C., XII 601-02
impeded by the "Guardian Wall," XII 602-03
reveal secrets to unworthy, XII 602 spiritually
evil, III 298
strength of character & aspiration
defeats, IX 400R
use astral electricity, IX 400S
will fall victim to elementaries, VI 197-98
Brown, E. Gerry:
as a medium, I 271
bankrupt, I 404
on Brotherhood of Luxor, I 85
H.P.B. contacted by, I 45-46
H.P.B. on character of, I 88
ingratitude of, I 95
mediums selected by, I 91, 94, 120
on Oriental Spiritualists, I 90
Brown, John (1800-1859):
Olcott and, I 506
Brown, Robert (1844-?):
opinion of *Isis Unveiled,* I 323
———-*The Great Dionysiak Myth:*
I 323
———- *Poseidon:*
I 323
bibliog., 1448
Brown, William T. (1857-?):
gives up on Masters, VII 241
visited by K.H. at Lahore, VI 22-31, 428-29

———- *My Life:*
K.H. letter to, VI 29-30
———- *Some Experiences in India:*
V I 30
Canadian Theosophist reprinted, VI 31
bio-bibliog., VI 31-32, 428-29
Browne, Bishop E. Harold (1811-1891):
II 50, 69
Browne, Sir Thomas (1605-1682):
saying of, VIII 140
on truth, IX 6
bio-bibliog., VIII 421
Browning, John M. (1855-1926):
inventor of the "Peacemaker" Gun,
XIII 163
Browning, Robert (1812-1889):
———- *Pheidippides*: uncouth
hero of, II 131-32
Brownrigg, Lt. Gen. H.E.:
Ceylon's religious freedom and, IV
433 fn., 434
Brown-Séquard, Charles E. (1817-1894):
III 22
"elixir of life" of, XI 459; XII 389
method of, XII 227
biog., XII 727
Bruce, Gainsford:
urges investigation of child abuse, XII 286
Bruce, H. (?-1881):
Olcott &, go to Ceylon, III 154
Bruce, James (1730-1794):
Codex Askewianus and, XIII 2
discovered *Book of Enoch,* XIV 77 fn.
bio-bibliog., XIII 375-76
Brück:
on wave of individual life & aging,
XII 391
Brugsch, H.K. (1827-1894):
on Egyptian Gods, XI 227 (264)
an Egyptologist, III 131
unquestioned authority of, XIII 350
bio-bibliog., XI 568-69
Brugsch-Bey:
See Brugsch, H.K.
Bruno, Giordano (1548-1600):
XIV 165 fn.
martyr, XII 30
monument to, unveiled, XII 41
taught occult doctrines, V 294
Buchanan, Dr. Claudius (1766-1815):
on "God," V 357
on Sankara's date, V 185, 188, 189-90
bio-bibliog., V 371
Buchanan, Joseph R. (1814-1899):
I 272
Father of Psychometry, II 201; IV
555; VI 45
ideas about education, VI 46
known to H.P.B. for 30 years, VI 181
letter of, quoted, VI 182
psychometric faculty and, II 397
wife's psychometry and, VI 181
———- *Buchanan's Journal of Man:*

VI 181
———- *Manual of Psychometry:*
II 135; VI 181-82
———- *Moral Education:*
VI 45, 182
reviewed & quoted, VI 45-48
———- *Outlines of Lectures on . . . Anthropology:*
VI 181, 182
bio-bibliog., VI 429-30, 450
bibliog., II 523
Büchner, Eduard (1860-1917):
IX 23, 52
on mind & matter, IX 12
Büchner, F.K. Ludwig (1824-1899):
I 37; VIII 93, 94, 123, 338, 339
school of atheism, XII 404
something beyond force & matter of, III 437 fn.
bio-bibliog., I 448
Buck, Dr. Jirah D. (1838-1916):
joins T.S., I 423
on mediums & "Spirits," IV 293-94
Skinner's MS. and, VIII 220
bio-bibliog., III 498-99
bibliog., VIII 421
Buckle, HT. (1821-1862):
on Egyptian women, XII 270
———- *History of Civilization in England:*
H.P.B. and, I 2
bibliog., I 448
Búdásif (or Budsaif):
Persian term for Bodhisattva, V 240 fn.
Budda:
or Spirit of Fo, XIII 330
Buddha(s) (Sk.):
appear at Rounds & Races, VI 267-68
based in esoteric meaning of *Vedas,* I 398 (402)
Bodhisattva aspect continues work
after, death, XIV 391, 394, 401
born in each Yuga, XIV 370, 388
Buddhahood and, XII 505
Budha and, VIII 53 (75); IX 197 fn. (219 fn.)
Celestial, or Dhyani-Chohans, XIV 427
as complete štmabodha, III 412
definition, III 182 fn.
Dhyani, overshadows human, XIV 373, 394, 396 fn.
disembodied consciousness of a, XIV 387
Fields of, VI 97
five Bodhisattvas & five, III 183, 185
five, have come to humanity, X 343
generic use of term, XIV 403 & fn., 458-59
Jesus a, IV 603
in man cp. with Saptaparna plant, V 247 fn.
manifested, III 406 fn.
Parinirvana & a, XIV 401 & fn.
on qualities of a true, V 247 fn.
race of, immaculately conceived, VI 262-63
Seven, within every, XIV 394 fn.

source of, XIV 396 fn.
succession of "living," XIV 403 & fn., 448
three bodies of a, XIV 390-92 & fn., 394
See also Amita Buddha; Amitabha Buddha; Maitreya Buddha

Buddha, Gautama (643?-543 B.C.):
adept biographies and, XIV 139-40
allegorical death of, IX 147-48; XI 207; XIV 85 fn., 404-06 fn., 416
Arhats modified teachings of, XIV 435
Arhats of, & Aryan source, IX 349 fn. (377 fn.)
asceticism of, selfless, XI 346-47
atoned for sin of enemies, XIV 398-99
Avalokitesvara was Dhyani-Buddha of, XIV 394
Avatamsaka Sutra taught to Nagas by, XIV 285 & fn.
an Avatara according to Brahmans, V 256
Avatara of Vishnu not, XIV 52 fn., 370-71, 395
beatified by Catholics as Saint Josaphat, II 134
Bigandet on last years of, V 249 fn.
birth of, ace. to Burmese Era, V 249
blind faith rejected by, IX 137
Brahmanism's purity not restored by, IX 262
Brahmans cp. with, XIV 389, 435
Brahmans destroy vestiges of, lifestory, V 256
Brahmans exclusion by, caused their hatred of, XIV 398
Brahmans persecuted, XIV 398, 429, 435, 450
Bramanical mysteries divulged by, V 256; VI 32 fn.; XIV 85 fn., 285, 388
Bramanical view of, XIV 395
Budha and, VIII 53 (75)
cave shadow of, XIV 20
a Chandra or Indu Vansa, V 28 & fn. (57 & fn.)
Christ &, uttered truths, XII 392-93
contemporary of Kapila, V 30 (59)
cornerstone of teaching, VII 244
creates Dhyanis, IV 11
date and place in history, V 241-59
date of death ace. to Southern Church, V 249
dead recalled to life by, XIV 253
death of, & Vijaya's landing, V 249
on destruction of passions, XIV 419
Dhyan Chohans and, VI 267-68
disciple of, & broom, V 115-17
divine inspiration not claimed by, IV 106
divine man *par excellence,* XI 205
doctrine of, very broad, IV 190
doctrines in Udyana, XIV 19
dual inner personality, XIV 407
erroneous views about, & adeptship, II 438
esoteric doctrine of, in Mahayana Buddhism, IX 135
esoteric system of, known before his time, VI 99

esoteric teaching of, VIII 112; XI
344 fn. -45 fn., 347 fn., 473
esoteric teachings of, hard to master, IV 546
esoteric teachings of, in Tibet, IV 15
ethics of, in Tibet, VIII 62 (84)
ethics of, same as other Initiates, XIV
130-31, 289
ethics preached by, most perfect
known, X 71, 201
an exceptional Incarnation, XIV 398
existence of, cannot be questioned, IX 147
explains Saptaparna Cave, V 247 fn.
footprint of, in Ceylon, XIV 119
foremost aim of, XIV 432
forty-nine days under the Bo-tree,
VIII 115
fourth Buddha & fifth Spiritual
Teacher, VI 267
Gnostics cp. to, XIII 40
God idea rejected by, IV 100, 106
godless yet noble ethics of, IV 25-26
Great Sacrifice of, XIV 384, 397-98,
405-07
greatest Illuminati or benefactor of
man, III 267; X 123
greatest Theosophist, XI 373
H.P.B.'s high veneration for, III 310
on harmlessness, XII 392
Heart Seal of, given to Kasyapa, XIV
444-45
historical character, IV 25 fn.
HiuenTsang's vision of, XIV 20, 450 fn.
how, led to Buddhaship, X13 389-90
initiation opened by, to anyone
qualified, VI 99
Injunction against miracles, XIV 19
on Inner Buddhas of, XIV 394 fn.
invited Pariahs to King's table, XIV 398
Jesus ep. with, XIII 256; XIV 395-96 & fn.
Wm. Jones errors about, I 239
Karma cannot be escaped by, XIV
388, 406 & fn.
a Kshatriya, V 28 (57)
at last Initiation meets all other
Buddhas, XIII 73
on Law, Nirvana & Space, XIV
408-09
legend on Nirvana of, XIII 343
lifespan of, V 256; XIV 395-96, 405 fn.
life-story of, based on Initiatory cycle, X 67
Light of Asia about, reviewed, II 130-35
lineage of, XIV 447-49
Maitreya to be sent by, XIV 161
Manushya Buddha and, XIV 389-91, 394 fn.
Maya as mother of, III 187 fn., 189 fn.
memoirs extant, V 246 fn., 248
Merciful & Blessed One, XIV 398, 405-06
missionaries try to disfigure teachings
of, VI 98
Monier-Williams on, XIII 146
most important reform of, III 399
Nagarjuna school and, XIV 435, 449
name, & Gnostics, V 211 fn.

never to be forgotten, II 132
on Nirvana, XIV 416
Nirvana of, dated, V 249, 256
Nirvana won by own merit, XIV 374, 400
nirvanee of seventh degree, V 256
not descended from Gautama Rishi or
Gautama of Nyaya, V 28 (56)
Occultists attitude toward, XIV 108, 374
overshadows Bodhisattvas, XIV 161,
396 fn., 400-01, 403-06
Path easier if, is one's spiritual lode-
star, VIII 446
a perfect Adept, XIV 52, 55
philosophy of, purest & most logical,
I 398 (402)
pioneer socialist, XI 374
powers reacquired at each rebirth,
XIV 400
Prajña Paramita learned by, from
Indian sages, XIV 435
preached at Benares for first time
XIV 388
previous nirvanas of, V 255
proclaimed same truths as Jesus, VIII
370 (390)
prophesy on Tibet & Buddhism, V 244-46
prophetic powers of, scoffed at, V 249-50
provided Upadhi for Saükara, XIV
393-94, 404
public & private teacher, XIV 400, 442
purity & detachment, XIV 432
reappearance was Karmic, XIV 406 fn.
Reason taught by, more than Faith,
XIV 417
reborn as Saükara, XIV 389 ff., 393,
404-07
reborn to veil mysteries, XIV 405, 442
reform of, & Theosophy, XI 226 (262)
refused full Nirvana, XIV 389-90,
401 fn., 406-07
refused no one, XIV 370
relics of, reveal appearance of, V 249
religion of, disdains tinsel & idols,
VIII 54 (76)
"Reverend" deserved by Bhikkus Of, II
44, 45, 138-40
root of his ethics, VIII 117
sacrifice of, VI 112; VIII 112
a sage not a god VIII 62 (84); X 66
Sakti is soul-power of, XIV 400 fn., 407
Samadhi of, XI 347
as Saviour, III 241
in sculpture, X 240
a Secret Doctrine taught by, XIV 285,
442, 445
secret writings of, V 22 (51)
seven gifts described, XIV 400 fn.
seven golden statues of, V 245-46,
246 fn. -47 fn., 264 fn.
seven Paths to Nirana taught by, XIV 388
slandered, VIII 32
of Solar Dynasty, II 132 fn.
solitude of, temporary & selfless, XI

219 (255)
a spiritual giant, XIV 381
studied 63 alphabets, V 304
study, merit & Initiation required by, XIV 400-01
subtle body enshrines Initiates, XIV 390, 394 fn.
successive incarnations of, III 414, 427-28, 458
Sudras taught by, X1V 405-06
symbolism of, lotus seat, XII 168 (178)
Taley Lama and, III 185
taught good & bad men, XI 353 fn.
taught reliance on reason & intuition not authority, XI 139
theosophy of, proves living god in man, V 100
Tibetan honorifics for, VI 105; XIV 450
Tibetan's date of absolute Nirvana, V 256
truths of, & Western intellectuals, XI 208
Twin Doctrine tradition of, XIV 370, 388, 443-53
Vedas revelation accepted by, XIV 398
vows redemption of Kali Yuga, V 86
Western scholars reject death date of, V 226
Western temperment and, XII 393
"wives" of, & Csoma de Körös, V 255
words of, vibrate in space, V 248-49
on worship of truth not himself, VIII 159 fn.
writing not unknown at time of XIV 4, 269 & fn.
See also SanggYas
Buddha Gaya (Behar, India)*
Cunningham, Fergusson & Beglar, on date of, V 228
Buddha, Maitreya:
See Maitreya Buddha
Buddhahood:
misconceptions regarding, XIV 450-53
not achieved in one lifetime, XII 505
Path requirements, XIV 400-01
Buddha-la (Sk.):
a Temple III 189 fn.
Buddhapalita (ca. 470-540):
founder of Prasanga School, XIV 438
Buddhas of Confession:
Nirmanakayas and, XI 349
Buddhaship:
Brahma Garbha and, VI 14
Buddhasp:
founder of Sabism or baptism, IX 137
Buddhi (Sk.):
Adi-Buddha & Budha, XIV 425 & fn., 458 & fn., 459
štman &, as divine monad, IV 582
štman, Manas & Devachan, IV 595; X 216 fn.
Bodha's seat is, III 412
Brahma & Purusha names of, XIV 157
celestial light and, VII 224-25
compared to Divine Root-Essence, XII 630
correspondences, X 304, 384; XII 562, 568, 610
definitions, XIV 458-59

direction of the will towards, XIII 365
Divine Soul, XIV 49, 373, 387
Elias and, XI 492
emanates from divine Flame, XIV 373, 387
essence of matter in 6th & 7th condition, V 172
as First Mystery, XIII 8, 61
forty-nine "cognitions" of, XII 667
glory of, & Christos, XIII 55
as intellection, IV 608
Karanopadhi corresponds to, VII 289
Lower Manas the aspect produced by, XII 607
Mahat and, X 314
Manas &, as primordial rays of One Flame, XII 629
Manas and the brain, XII 618
Manas, & their cosmic equivalents, X 324
Manas can "develop" without, VI 198
must spiritualize Manas, VI 328
occult teachings derived from, X 384-85
one of 4 Eternal Principles, XII 607 only
functions on this plane with Manas, XII 630
phos or Light and, XI 486-87
produced from Tattva, IV 581
produces Ahankara & Manas, IV 581
ray of Alaya, XII 607
reflected in Nirvani, XIV 387
regnant power in Devachan, V 92
represented as female, VI 261
second or sixth principle, XIII 51 fn.
in Seventh Race, XIII 128
as Soul, XIII 165
Spirit or, XII 53
spiritual aspirations follow, into Devachan, VII 52
or Spiritual Soul, V 25 (54); X 222
Supreme Wisdom, XIII 47
true self, VIII 96-97
as upadhi or vahana, XII 629
vehicle of Atma, VII 299; XII 417, 559; XIV 209 fn.
vehicle of Universal Spirit, XII 623
See also Atma-Buddhi; Buddhi-Manas
Buddhic:
aspirations & will, XIII 365
principle, XIII 365
Vestures, XIII 11, 66-67
Buddhi-Manas (Sk.):
is alone eternal, XII 313
"Ancient" of *Job*, XII 313
Antaskarana to, XII 634
brain and, VIII 335 fn., 339-40
or Christos, XII 313, 635
culls best of each lifetime, XIV 50
divine soul, XII-18
"first-born" of šlaya-Mahat, XII 313
gives salvation to those it informs, XII 635
Higher Self or noetic principle, XII 313
as incarnating Divine Son, XII 635

looks outwardly, XIII 61
purified in each life, VI 206
rapport with štman, XII 634
or Spirit, XII 630-31, 634
spiritual path cannot bypass, XII 634
See also Atma-Buddhi; Atma-Buddhi-Manas
Buddhism:
abuses in, & true doctrine, X 238-39
accepts nothing on faith alone, XIV 417
alleged persecution by Sankara, V 181-83
antedates Gautama Buddha, V 177-78, 182; VI 32-33
basic beliefs of, IV 173
beneficent influence, VIII 28-29
Bön sorceries and, XIV 19, 433, 442
Brahmanical writings cp. to, XIV 45, 416, 429
Brahmans Oppose, IV 15
in Ceylon, II 138-40, 428, 439; III 358; XII 305
China reached by, in 436 B.C., IX 135
confounded with Phallicism, XIII 254-55
dating of, in Tibet, XIV 442
defended, XII 274-75
degeneration of; Esoteric sects, XIV 434, 442, 450-53
distorted, XI 207
ecclesiastical, cold on after-death conditions, X 71, 119
England has rising interest in, IV 402
escaped curse of black magic, X1II 256
esoteric, IV 378 fn., 404, 463; X 71, 119
esoteric and exoteric schools, XIV 442-53
esoteric *Bodhism* and, XI 473
esoteric, established early in Tibet, IV 15-16
esoteric, one with real Advaitism, III 399; IV 305, 451, 474, 567
ethics of, sublime, VIII 53 (76); IX 145-46, 150-51
exoteric & pure, I 398 (402)
final goal of, III 89
Founders of T.S. do not propagate, IV 283-84
Four Truths Of, X 326
A. France on, XII 393
Gelugpa, a genuine source, XIV 433
generosity of Jodo sect of, XII 300-01
Heart Doctrine School, XIV 442, 450-53
high Lamas restore simplicity to Tibetan, III 58
idea of Hell and, III 88, 90-91
influenced Palestine & Europe, X 67-68
in Japan, XI 298-99
key to, lies in Secret Doctrine, IV 404
Key to mastering, XIV 419
keynote is life-eternal, XIV 432
Lillie misrepresents, VIII 30-31

Maha-Chohan praises, X 80
Manicheans influenced by, X 67-68
Monier-Williams' lecture on,
discussed, IX 142 et seq.
more scientific than Western
Religions, III 358
most vital of world religions, X 72
Müller on, IX 145; XIII 104-05
nearest to truth among exoteric
beliefs, X 70, 116
never will force itself on West, VIII
54 (76)
no God in, III 380 fn.; XIII 255
no special fasts in, IV 297
non-violent & tolerant, 1V 430-31
Northern & Southern, VI 96
not a dogmatic religion, X 162
not Budhism, X 81, 179 fn.; XI
432-33; XII 339; XIV 458-59
not school of Indian philosophy, XII
343
official, VIII 52 (75)
Olcott devoted to reviving, I 510-12; X
116, 121; XI 298-99
older than Christianity, IX 353 fn.
(381 fn.)
Orientalists ignorant of, V 342
permeates Gnosticism, V 211 fn.
philosophy, not a religion, IV 202
popular & esoteric, IV 201
Prasanga Madhyamika, anti-Esoteric,
XIV 392
a protest against Brahminism, XIII
167
Rabbi criticizes, XII 273-74
as rational Vedantism, III 241, 422
real, full of altruism for all beings, XI
352 fn.
rejects Avatara status for Gautama,
XIV 52 fn.
rejects final annhilation, XIV 416-17,
432
reveals esotericism of Brahmans, IV
463
role of Buddha and, III 242
scorn for, XIV 2, 4, 450
scriptures of, based on septenary
principle, XIV 45
secret doctrines of Tibetan, IV 573;
XIV 424-31, 432-42
Secret Law of, XIV 419 fn. should
prepare new propaganda, II
447
Solovyov criticizes, XII 337 et seq.
Southern, rejects doctrine on Arupa
World, XIV 388
as spiritual enlightenment, VI 132
Spiritualism and, III 396 et seq.; VI
95
suicide is absurd in, IV 301
teaches equality of men, X 67
texts injurious to, cited, XIV 424
Theism not in, III 242

Theosophical Society and, III 241; X 65; XI 395, 397 et seq.
Theosophy and, X 162
three Eternals of, XIV 408, 411
Tibetan, began in 7th century, XIV 19, 442
today's, dogmatic & sectarian, X 70, 116-17 (121-22)
universal tolerance & brotherly love of, IV 25-26
unsettled orthodox Brahmans, XIV 388, 429
Vajradhara is Logos of, XIV 401-02
Western misconceptions of, IV 403-04; XIV 432-42, 444-53
Yogacharya, merges with oldest Lodge, XIV 435
See also Budhism; Mahayana Buddhism

Buddhism and Christianity Face to Face:
record of Buddhist/Christian debate, II 139
bibliog., II 523-24

Buddhist(s):
accused of Nihilism, XIV 410, 415-17
Adyar Library has, works, XII 300
Arhats of, persecuted, XIV 429, 442
asceticism, XIV 419 & fn., 434
becoming a, may make Path easier, VIII 446
bhikkus wear yellow, I 240 fn.
British Government & Ceylonese, V 328
on Buddha's vast teachings, IV 190
Burmese, view of Jesus, XIV 396 fn.
Catechism on spiritual self-reliance, XIV 417
celestial machines in, temples, XIV 331 fn.
Ceylon, & Brahmanas, IX 130-31
Christian preaching not needed by, II 403
clergy & chastity, IV 6-8
on converts from, XIV 450
date of first, works in China, IX 135
Founders of T.S. are, III 241
Gopi Nath's address and, IX 133
immortality not believed in by, II 13 (23)
India has few, XII 343
Initiation rite, XIV 261-62
Jesus revered by, XIV 108
Lamaist-, not called Mahatmans, XII 337
Maitreya Buddha is, redeemer, XIV 161
mission of Olcott for, V 287
missionaries brought Latin cross, XIV 152
missionaries convert Essenes, XIV 263 fn.
missionaries in Palestine, So. America etc., II 432; V 211 fn.; IX 137
on molecules after death, I 362 (366)

monastery in Tibet in 13'7 B.C., XIV 442
mysterious Tanha, XIII 50
Nirvanna of, differs from Brahmans, XIV 392
not atheists, IX 137
Olcott given Chinese, Tripitaka, XII 300-01
Pantheon & Nagas, XIV 284-85
on Périsprit & spirit, I 361 (365)
pessimism, XII 391
Prachchhana,IV 451
practice virtues, IX 202 (224)
precept on condemnation, X 196
primitive, philosophy & Vedic rites, XIV 123 fn.
primitive purity fallen off, IX 144
relic in Ceylon, XIV 119
response to T.S., XII 305-06
Ritual of Aryasanga, XIV 161
Roman Catholics attacked, V 286-87, 328
Sangha not for our civilization, X 123
say matter dispersed not annihilated, XIV 420
schisms & sectarianism, XIV 434-35, 450-51
schools in ancient India, XIV 447
schools in Ceylon, XII 305
seven stages of soul's development and, II 409
Southern, mistaken on Buddha's Nirvana, V 249
temple of Boro Budhur, XIII 178
Theosophists helped by, VIII 62 (84)
Tibetan, canon, XIV 424 fn., 442, 450
tradition about living Buddha, XIV 370, 403-07
Tsong-kha-pa founder of, sect, XIV 425
Vedas rejected by, at later date, 1398 (402)
Buddhist:
on women, XI 444-45
Buddhist Canon:
Ceylonese & Northern, VI 83 (92)
Tibetan, dual meaning & figurative language of, VI 98, 100
See also *Tipitaka; Tripitaka* Buddhist Council(s):
dates of first & second, V 246 fn., 274
third, V 304
Buddhist Flag:
significance of, XI 395
Budea:
Minerva is, III 184 fn.
Budge, E.A W. (1857-1934):
———- *Book of the Dead:*
Theban recension of, IX 63 & fn.; X 55-56 fn.
Budh (or Budhi) (Sk.):
Hermes or Thoth governs January 4th, XII 76
Budha (Sk.):
Buddha and, VIII 53 (75); IX 197 fn. (219 fn.), 263

definition, III 182 fn., 187 fn.
as Intelligence, IX 263
January 4th the day of, X 278
means wisdom, XI 257
Mercury and, X 265
personified in *Puranas,* VIII 53 (75)
Son of Soma, IX 263
Wisdom-Religion and, II 89
See also Mercury
Budhism:
Buddhism and, IX 282-83 fn.
error about, & Buddhism, X 179 fn., 180-81
esoteric, not temple-Buddhism revived by T.S., X 238
esoteric, taught by Buddha to Arhats, X 175, 239
mistaken for Buddhism, VIII 53 (75)
Occident needs Neo-, VIII 54-55 (76-77)
is pre-Vedic, IX 283 fn., 284
as universal system contains all secret teachings, XII 345
Buffon, Georges Comte de (1707-1788):
———- *Discours sur la nature des animaux:*
on animal intelligence, VII 34, 36
———- *Histoire du chien:*
VII 34
bibliog., VII 360
Buffoons:
only court, could speak truth, XII 190-91
Buguet:
I 196
Builders:
concentric circles symbolize, XII 567-68
definitions, X 341, 347-48
of Earth & Sophia-Achamoth, X 361
Fohat and, X 354
man was once a, XIV 26
not Entities, X 342
primeval truths given by, XIV 46
Sephiroth as, XIV 209-10
seven, of our Chain, VI 190-91
See also Cosmocratores
Bulgarians:
pagan Christmas rites of, II 146-49
Bull(s):
Apis, XIII 279, 322-23
Assyrian little, XIII 279
in Biblical imagery, XIII 279, 323
made barren by magic word, II 446
as solar God, is generative, XIV 207 fn.
symbolic meaning of, V 30 (58); XI 43-44, 502; XIV 207 & fn.
Bulletin de la Société d'Anthropologie:
human pride and, VII 55-56
Bulletin Mensuel . . . :
VI 75 (85)
controversy in, IV 479-87
H.P.B. letter to, V 2-4 (4-6)
refutes accusations by Tremeschini, V 7-36 (37-65)

Bulls, Papal:
Jesuits and, IX 294-95, 299-300, 312, 317
Lucifer and, IX 313
Bulstrode, Whitelocke (1650-1724):
——— *An Essay on Transmigration:*
a defence of Pythagoras, XIV 420
bio-bibliog., XIV 514-15
Bundahish:
Airyana Vaēgo and, IV 526-27 fn.
bibliog., IV 637
Bundy, Col.:
Editor of Religio-Philosophical Journal, III 364
Bunsen, C.K.J. Baron von (1791-1860):
VII 272; X 64; XI 227 (263); XIV 288
on age of Book of the Dead, VII 114 & fn.
on age of Zoroaster, IV 529
Eusebius a liar says, IV 363
proved antiquity of Hermetic Books, XIII 232 fn.
——— *Egypt's Place in Universal History:*
on archaic hieroglyphics, XIV 125-26
on Central Asian deluge, III 452 fn.
on cycles, VII 278
on Great Pyramid's date, XIV 297
on Manetho, XIII 232 fn.
on monuments & priestly records, XIII 232 fn.
on partial deluge, II 394
on three millenniums of Abraham, XIV 93 fn., 176
tribal-recollections of Abraham, XIV 176
bio-bibliog., X 415
bibliog., 11524; 111499; VII 360; XIII 376
Bunyan, John (1628-1688):
on religion, X 159; XIV 41
Burder, Samuel (1773-1837):
——— *The Genuine Works of Flavius Josephus:*
lost Books of Jews, XIV 182 fn.
bibliog., XIV 515
Burenin, Victor P. (1841-?):
controversy on Spiritualism and, II 151-52
on demonstrated survival after death, II 156-57
on why scientists espouse Spiritualism, II 157-58
biog., II 151 fn.
Burgoyne, T.H. (pseud.):
claims to be Chaldean Astrology expert, XI 417
——— *The Light of Egypt . . .:*
exposed, XI 385-86
bibliog., XI 569
Burial Grounds:
epidemics & crowded, IV 507
Burigny, Jean L. de (1692-1785):
hagiographer, VII 26
on resuscitation of animals by saints, VII 26
bio-bibliog., VII 360

Burke, Edmund (1729-1797):
on manner & civilization, XII 41
Burnouf, Smile L. (1821-1907):
I 251
supported Theosophy, XIII 105
———- *La Science des religions:*
on Agni & cross, II 143
———- *"Le Bouddhisme en Occident":*
on Buddhism, X 112
on Essenes, X 112-13
on Manicheans as Buddhists, X 67-68
on Theosophical Society, X 63 et seq., 110 et seq.
bibliog., II 524; X 416
Burnouf, Eugene (1801-1852):
11 104; V 13 (41)
on impermanency in Eastern psychology, XIV 409
leading philologist, II 107
mistaken view of Hinduism, XIV 446
on Sanskrit pronunciation, VI 78 (87)
Burq, Dr. V.B. (1823-1884):
IV 132
Charcot but not Shiff vindicates, XII 398
bio-bibliog., IV 637
Burr, Ellen F.:
I 425, 429
asks for H.P.B.'s photo, I 427
Burritt, Elihu (1811-1879):
on man's influence on others, XI 56-57
bio-bibliog., XI 569
Burton, Sir Richard (1821-1890):
III 176
explorer & Orientalist, I 437
H.P.B. and, I 358
Life of, by Mrs. Burton, III 499
member of T.S. in Britain, I 411
———- *Vikram and the Vampire:*
fairy tales about demon Vetala, III 49 fn.
bio-bibliog., III 499
Busembaum, H. (1600-1668):
———- *Medulla theologia moralis . . .:*
on palmistry, IX 298
bio-bibliog., IX 408
bibliog., IX 310-11
Bushell, Prof.:
mesmerizes Indians, IV 351
Bushin:
missing link and, III 42
Busk, R.H.:
bibliog., VI 430
See also *Notes and Queries*
Butler. Dr. A.W. (1860-1937):
VII 33 fn.
Butler, Alban (1710-1773):
Jerome and, IV 241
bio-bibliog., IV 637
Butler, Charles (I750-1832):
on different *Pentateuchs,* XIV 173 fn.
Butler, Hiram E.:
XII 602
H.P.B. and, XI 159-60, 341-42
Light of Egypt and, XI 385

Butler, Samuel (1612-1680):
——— *Hudibras:*
on barnacle-goose, VII 82 fn.
bio-bibliog., VII 360-61
Butler, Samuel (1835-1902):
on A.R. Wallace, XII 317
——— *"The Deadlock of Darwinism":*
XII 316 fn.
Butleroff, Prof. A.M. (1828-1886):
II 151; III 93, 112
experiments with Home, III 235
protests, I 210, 212, 213, 215
remarkable qualities of, as researcher, II 152
on spiritualistic phenomena, III 235-36; XIV 499-500
——— *Scientific Letters:*
on colors & ants, VII 72-73
on fourth dimension & our senses,
VII 83-84, 86, 88
on materialism, VII 79-80
on sounds & ants, VII 75
"spiritual" phenomena and, VII 76
on transformation from plurality to
unity, VIII 122
——— "Empiricism and Dogmatism in the Domain of Mediumship":
on séances with medium Williams, II 152-54
biog., I 448-49
bibliog., II 524; III 499; VII 361; VIII 421
Butlerov, Alexander M.:
See Butleroff, Prof. A.M.
Buto:
Aramean term for Bohu or void, XIV 156-57
Byang-tsiub [Tib. Byan-chub]:
VI 273
Brotherhood of, IV 16; VI 97
Dalai-Lama and, VI 110
Ho-pahme's pupils, VI 101
instruct men, transmigrate at will, VI
110-11 are living Bodhisattvas, XIV 422 fn. -23 fn.
overshadow mortals, VI 101, 109-10
See also Bodhisattva(s); The Brotherhood
Byron, Lord George (1788-1824):
VI 358 q.
brain of, IV 509
on dreams, XII 133
on mystery, VIII 14
on truth, IX 35
——— *Childe Harold's Pilgrimage:*
VIII 32 q.; IX 329 q.
——— *The Corsair:*
IX 174 q.
——— *Don Juan:*
XI 203 q..
——— *The Island:*
IX 81 & fn.q.; XI 437 q.
——— *Lara:*
VIII 267 q.

——— *Manfred:*
Satan in, XII 48-49
bibliog., VIII 421; XII 727
Bythos:
veiled goddess or "primitive woman," XIV 157
Bythus:
the Deep, XIII 16
first emanated pair and, XIII 16
or unknown Father, XIII 16

C index

Cabala, Cabbala:
See Kabalah
Cabalistic MS. of Skinner:
See Skinner, J.R.
Cabalists:
do not tell one *how*, I 131
Rosicrucians and, I 105
true, are "made" & do not "become," I 106-08
See also Kabalist(s)
Cabiri:
See Kabiri
Cables, Mrs. Josephine:
gives up on Masters, VII 241
Cabral, Pedro A. (1460-1526):
II 432
biog., 11 524
Cabrol, Fernand:
——— *Dictionnaire d'archéologie . . .:*
bibliog., VIII 229, 421
Caciques:
Mexican antiquities and, II 309
Caduceus:
double serpent of, XII 373
germ-cell and, XIII 18
symbolism, XIII 18
Caelius Aurelianus (fl. 200):
on manipulations, XII 222-23
bio-bibliog., XII 724
Caena:
mass &, or supper, XI 79, 98
Caesar, Crispus (?-326 A.D.):
Lactantius teacher of, XIII 90
son of Emperor Constantine, XIII 90
Caesar, Gaius Julius (100-44 B.C.):
a barbarian worthy of Rome, XIV 296
believed in augurs, I 232
believed in Chaldean Astrology, XIV 351
destroyed Mystery centers, XIV 295-96
disguised the gods of Gaul, XII 95 (101)
——— *Commentaries:*
on Druids, XIV 311 fn.
Huxley on, I 231
bibliog., I 449
Caesarea Library:
Hebrew *Matthew* in, IV 239
Cagiiostro, Alessandro, Count de

(1743?-1795?):
accused as Illuminati & Enchanter, XII 86
accused of spying for Jesuits, XII 80-81
Adept taught, XII 79
burial uncertain, XII 87-88
control the spirits, I 137
Egyptian Ritual of, X 126-27
family relics & books burned, XII 86
forged Catholic biography and, III 125
imprisonment in San Leo Castle, XII 87
Jesuits persecuted, XII 80-81
last of Rosicrucians, I 104, 141
magic of, II 367
maligned, I 310
may be seen again, I 161
name evoked wonder & contempt, XII 78-79
not forsaken during inquisition, XIV 278 & fn.
patronymic not "Balsamo," XII 79-80
Pope alters death sentence of, XII 86-87
relations with Masonic Lodge of Philalethes, XII 82-83
reputation as "charlatan," XII 79
rusty nail phenomena and, XII 87
slandered, IV 339
Vatican imprisons, XII 85
———- *Magonnerie Égyptienne:*
burned by Inquisition, XII 86
biog., XII 727-30
Cagliostro, Countess Lorenza:
on arrest of, XII 85
charged with heresy, XII 87
tool of Jesuits, XII 80
Cahagnet, Alphonse (1805-1885):
Fellowship of, in T.S., III 31-32
opposes Theosophy, IV 483 (486)
on Theosophical Society, III 72
work & character of, III 33-35
——— *Celestial Telegraph:*
accounts of lucid clairvoyants, III 30-31
an original work, III 34
———- *Cosmogonie et Anthropologie:*
among 11 works onmagnetism, III 31
comments on, III 61-64
———- *Révélations d'Outre-Tombe:*
III 63
bio-bibliog., III 499-500
Caillet, A.J.:
——— *Manuel Bibliographique . . .:*
mentions Thiresus, VII 210
bibliog., VII 361
Cailletet, L.P. (1832-1913):
liquifies oxygen & hydrogen, IV 215
bio-bibliog., IV 637
Cain:
Abel &, as applied to nations, XII

385
Abel &, as sacrificing couple, XIV 290
-Adam pyramid circle, XIV 159
an androgyne, XIV 44 fn., 188
astronomical & Biblical relations, XIV 158-59
as Jehovah, X 357; XIV 44 & fn., 158, 188, 290
Kabalistic interpretation of, XIV 44 & fn., 157-58
Magicians in race of, XIV 17
or Melchizadik, XIV 157
as protest of downtrodden self, XII 49
as Third Race Man, XIV 188
a transformed Elōhim, XIV 44 fn.
Viraj cp. with, XIV 188
Cain-Abel:
as male & female, X 54 (61)
Caine, W.S. (1842-1903):
——— *Letters from India:*
on failure of missionaries, XI 102, 403
bio-bibliog., XI 569-70
Cainites:
teachings of the "accursed," XIII 239
Caithness, Marie, Countess of (1830-1895):
VIII 43 fn.
——— *The Mystery of the Ages . . .:*
based on talks with H.P.B., VI xxix
bio-bibliog., VII 361-63
bibliog., VI 430
Caius Septimus (fl. 2nd C.):
embalmed entrails of, III 102-03
Cajamarca:
house of "Inca gold" in, II 326
Calandrini, Pietro:
on Cagliostro, XII 84-85
Calasiris:
Phoenician priestly garment, XI 77
Calcutta:
Archbishop of, & Theosophists, IX 346 fn. (374 fn.)
Black Hole of, XII 281
manured with theological guano, IV 77
Calcutta Review:
art. on "Diwali," III 179
Calendar(s):
ancient & Christian, XII 536
on Hindu & other, in Buddha's era, V 260-62
Julian, XII 75
Sun is father of, X 277
Calf:
or globe worshipped by Israelites, III 130-31
Calhoun, A.R.:
Arizona Indian stone circles and, II 324
California:

Adepts Atrya & Hilarion xisit, I 90
Caligula, Emperor (12-41 A.D.):
received gifts on New Year's day, XII 93 (100)
wish of, XI 245 (282)
Callistus I, Pope (?-222):
"slandered" by Hippolytus, XIV 118
biog., XIV 515-16
Calmeil, J.L. (1798-1895):
——— *De la Folie . . .:*
III 280 fn.
on hallucination, VII 62
bio-bibliog., VII 363
bibliog., III 500
Calphurnia (Caesar's wife):
believed in diviners, etc., I 232
Calumny:
lies &, revert to sender, XIV 33
slander &, of unusual people, III 125, 128
Calvin, John (1509-1564):
confused Mikael & Christ, XIV 338
on Hell & infant's skulls, XI 68-69
predestination and, XI 141
Cambrai, Bishop of:
See Régnier, R.E
Cambridge Mission:
fails to convert natives, 11 406
Cambry, Jacques (1749-1807):
——— *Monumens Celtiques . . .:*
on etymology of dragon, XIII 272
focus on post-Christian era, XIIl 272
Camoens, Luis (1524?-1580):
——— *Lusiad:*
written in Macao, XIII 178
Campbell, Lord:
profane discussion and, XII 250
Campbell, George D. (1823-1900):
8th Duke of Argyll, XIII 311
——— *Reign of Law:*
Positivist thought and, XIII 311
bio-bibliog., XIII 372
Campbell, Robert A.:
——— *Phallic Worship . . . .:*
XII 520
bibliog., XII 727
Campbell-Praed, Rosa C.:
——— *Affinities:*
VIII 99
reception at Arundales described in, VI xxxiii
——— *The Brother of the Shadow:*
VIII 99
bibliog., VIII 421
Cana (Khana):
esoteric meaning of marriage in, XI 499-500
SS Canada:
Founders sail on, I 431
The Canadian Theosophist:
rare W.T. Brown pamphlet reprinted in, VI 31
Cancer:
"evil" conjunction of three planets in,

III 198
Candler, Ida G.:
accompanied H.P.B. to France, XII 64
Candlestick(s):
Christ in, symbolism, XIV 320-22, 329-30
cp. with Solar symbols, XIV 320-21 & fns.
Jewish symbolic, & Jehovah, XIV 323
Seven Golden, of Saint John, XIV 329
seven-branched, XIV 329, 337
Cannar:
shrine of the Sun at, II 323
Cannibals:
less cruel than slave holders, XII 286
Canonization:
of Benoit Labre, III 243-44
Cant:
among hypocrites & pharisees, XII 35
defined as pretentiousness, IX 83
hypocrisy &, at base of Society, IV 74
new form of hypocrisy, XII 277, 349, 387-88
our age of, XII 242, 387-88
religious, in modern culture, X 101
Capital:
unproductive use of, X 75
Capital Punishment:
Hartmann on, XII 237
juryman becomes accessory in new murder, XII 237-38
relic of Jewish barbarity, XII 238
victims of hypnotism will suffer, VIII 108
Cappela:
frog eaters of Yanadis, IV 288
Capricornus:
constellation, or Crocodile, III 325
incarnation of Kumaras and, XII 76
is mysterious Makara, XII 76
Pistis-Sophia on initiation during, XIII 11
See also Makara
Caracalla, Emperor (188-217):
revered Apollonius, XIV 135
Carbonari:
occultism and, I 107 fn.; VI 19-20
Carbonic Acid:
Yoga and, II 456-57
Cardinals:
as parasites & social drones, X 75
Carducci, G. (1836-1907):
——— ":A Satana":
IV 58 & fn.
bio-bibliog., IV 638
Caducci, G. (1836-1907):
——— “A Satana”:
IV 58 & fn.
Bio-biolog., IV 638
Carlos Magnus:
Carlovingian Cycle and, XIII 297-98
Carlyle, Thomas (1795-1881):
XII 120 q., 383 q.

defines progress, XII 268
defines Protestant religion, X 161
on English society, X 206
on Jesuits, IX 295
on knowledge & faith, III 207
on "lexicon" of eternity, XII 320
on man's essence, XIII 97 q.
on names, VIII 5
perpetuated falsehood about Cagliostro,XII 79
on truth, IX 35
on value of practical idealism, XII 33
view of Englishmen, XIV 27
Carmel, Mt.:
Essenes of, XI 220-21 (256)
Pythagoras and, XI 221 (257)
Carmichael, Mrs. Sara M.:
sapphire ring produced occultly for, VI 59 fn., 63 fn.
Carnac:
Catholic sorcery in crypts at, XIV 29
Carnal:
lower man is, XIII 37
Carnarvon, Henry H., Earl of (1841-1890):
——— *Recollections of the Druses of the Lebanon:*
on khabar, V 276
bio-bibliog., V 371
Carpenter, Mary (1807-1877):
on Ram Mohun Roy, III 56
bibliog., III 500
Carpenter, Dr. William B. (1813-1885):
II 98, 152
on age of *Book of the Dead,* VII 114 fn.
on Hindu phenomena, I 272 et seq.
investigated psychic phenomena & Spiritualism, I 224, 354, 356; III 172
Prince of materialists, II 364
Scientific prejudice and, XIII 345-47
Bio-biolog., XIII 376-77
Carpocrates (fl. 2 C.):
Baronius on, XIV 70
A Gnostic, XIV 70
bio-biolog., XIV 516
Carrington:
——— "Departure of the Fairies": XII 199 q.
Carroll, Lewis (pseud.):
——— *Alice's Adventures. . .:* VII 37
Carthago Nova (Carthage):
V 218
Cartouche, L.D. (1693-1721):
notorious French criminal, IX 363 & fn. (391 & fn.)
Cartouches:
Egyptian, & Sothis, VIII 24
Cassels, Bishop Walter R. (1$26-1907):
——— *Supernatural Religion . . . :*:
VIII 213 fn., 214 fn.; XIV 72
on Ebionitic Gnosticism as purest

Christianity, XIV 150
extraordinary work, I 380
on *John,* VI 150 & fn., 155
opposed by Christians, IV 459
Paul was Simon Magus says, XIV 114
Roman Catholic Church and, VI 151-52
bio-bibliog., VI 430-31
bibliog., I 449; IV 638; VIII 232, 422; XIV 516
Cassianus, Johannes (360?-435?):
cited treatise by Ham, XIII 234-35; XIV 298
Castaldus, Johann T. (fl. 17th C.):
——— *De Angelis:*
on the Seven Spirits, X 17
bio-bibliog., X 416
Castalian Fountain:
pagan tablet found near, VIII 196
Caste(s):
H.P.B.'s view of sacerdotal, IX 366-67 fn. (394-95 fn.)
Hindu, the most inflexible of gods, II 455; IX 130-31
invented in Kali-yuga, VIII 60 (82)
non-existent in Vedic days, VIII 60 (82)
race & money, XI 150-51
Races and, III 463
Russian, & classes, II 355-56
System helps Britain to rule India, II 297
Theosophists work against, VIII 56 (78), 60 (82)
Castiglione:
Cagliostro & Good Brotherhood of, XII 80
Castrén, Matthias A. (1813-1852):
——— *Vorlesungen über die Finnische Mythalogie:*
on Russian tribe's exorcism, II 178
bibliog., II 524
Castro, Adolpho de:
H.P.B. and, I 1
Casuistry:
of Catholic Church, VIII 16
Theosophical Society must shun, VII 166
Casuists:
medieval, XII 351
Cataclysm(s):
at close of every Root Race, XIV 81 fn.
deluges and, III 150 Elect
saved from, XIV 81
impending, & discoveries, V 259
law of nature, XIII 319-20
races and, IV 446-47
racial, & seeds of wisdom, VI 268
of Third Root Race, XIV 81 fn.
by water & fire, IV 263, 578
Cataleptic Stupor:
memory and, VI 221-22

Catechism of Lanoos:
on evolution of lower kingdoms, XIV 164 fn.
A Catechism on Everyday Life:
VIII 31
Cathedrals:
vaulted ceilings of, XI 78
Catherine, Princess: murdered, I 163
Catherine de Medici, Queen (1519-1589):
black arts and, IV 615; VII 221
Catherine II (1729-1796):
accused of infanticide by medium, I 92
Catherwood, F.C.:
II 305
unearthed ancient city in Honduras, II 322
Catholic(s):
See Roman Catholics
Catholic Church:
See Roman Catholic Church
Catholic Mirror:
II 446
on boy-medium, III 98
on desecration at Lourdes, II 196-97
on lightning, II 197-98
on miracles, III 275 et seq., 354
on phenomena of obsession, IV 388 et seq.
story of MacMahon and, II 194, 389
Catholic Review:
an abusive literary Polyphemus, III 67-68
Catholic World (New York):
on Home, I 197
Catlin, George (1796-1872):
on Mandan's talk with the dead, II 173-74
Catoptrics:
futuristic discovery of, XIII 293
Caucasus:
learning Russian at, III 46-47
Causal Body:
or Karana-sarira, XIV 49 fn.
Causality:
conditions of life and, VI 228, 264
Guru shows chela world of, IX 285-86
Karma and, IX 286
Parabrahm is, not cause, X 336
Cause(s):
beneficial, act slowly now, IX 104
effect and, III 408
effects &, speeded up in Kali Yuga, IX 102
of existence & Nidanas, X 335
infinite & universal, IX 55
One, & maya, IX 16
One Universal, III 457; XIV 10 fn., 185, 234, 249-50
remains hidden, XIV 249
secondary powers divorced from One, XIV 250
The Cause:
disloyalty to, XI 380-81, 384

Theosophical Society represents, XI 380-81
Causeless Cause:
man exiles himself from, VIII 111
Manvantaras and, X 335-36
the One uncreated, VIII 114
as rootless root, IX 168
Cave(s):
allegory of, & birth of Christ, VIII 364 (384)
at Cawnpore, III 82
grotto zodiac in, temple dedicated to Mithr-As, III 464, 465
tablets hidden in, on Tien-Shan, III 467
Zarathustra's inscription in Bokhara, III 455 fn., 458
Zoroaster's statue in, temple, III 455 fn., 458, 464-65
"Cave of the Echoes":
magical evocation in, I 346 et seq.
Cavendish, George (1500?-1562):
on Cardinal Wolsey's "revelation," VI 346
Cawnpore (India):
III 82
phenomenon by a gosain at, I 275-77
Cayambe (Ecuador):
"cromlechs" near, II 323
Cazeneuve, Jean Aimée de:
on numerical proportions, II 449
philosopher & author at Paris T.S., V 126
bibliog., II 525
Cazotte, Jacques (1719-1792):
perished on the guillotine, XIV 278
Ceccarini, Dr. G.:
Mazzini Commission and, I 391 (392)
Cedrenus, George (fl. 11th C.):
on angels' scepters, XIV 327
on Celestial machines, XIV 331
corroborates Kircher, VII 217
bibliog., VII 363-64
Celestial:
Buddhas in human form, XIV 427
machines in Japanese temples, XIV 331 fn.
Man's inner link with, Beings, XIV 395
seven, Rectors, XIV 330
wheels in Initiation Adyta, XIV 331 & fn.
worlds & systems, XIV 330
Celibacy:
in Buddhism & Christianity, IX 149-50
enforced, of Hindu widows, IV 128-29
not enforced in E.S. or T.S., XI 428
of original hierarchy of Adepts, IV 515 fn.
practical occultism requires, IV 544; VI 261-62; XII 702
a rule for regular Chelas, VIII 294
Yogis and, IV 543
See also Chastity

Cell(s):
consciousness in, X 322; XII 134, 141-42, 144-45, 148, 415-16
ever-changing in brain tissues, XII 406
every, & organ has seven components, XII 693
infinitesimal "monads," XII 148
lymphatic, & nymphs of Greek mythology, XII 148-49
male, & latent spirit of germ, X 353
nerve-, related to consciousness, XII 355, 357
partakes in divine organism, XII 410
receivers & conveyors of past impressions, XII 416
respond to physical & spiritual impulses, XII 369, 410
Celsus (fl. 2nd C. A.D.):
on Daimōns, XIII 23
Censorinus (fl. 3rd C. A.D.):
on Heliacal or Great Year, III 150
——— *De Die Natali:*
on cycles, VII 277 & fn.
on genius, VII 195-96 fn.
bio-bibliog., VII 364
Censorship:
in Russia, III 163
Censure:
persecution and, XI 294
Census:
incurred by whoredom, III 116
Mosaic, & Bombay, III 117-18
Census, Book of the Imperial:
Theosophy & Theosophists described in, V 277-79
Center(s):
each man a radiating, IX 242
occult, of Force in man & nature, IV 165-66
Central America:
connection with Atlantis, IV 446
Spaniards destroy Mysteries of, XIV 280
Central Point:
as Deity, II 145
Centrifugal Force:
adepts on, V 153-54
Cephas:
See Peter
Cephas, L.:
medium, IV 391
Cerebellum:
corresponds with Kama, XII 698-99
dreams and, X 328-30
instinctual mind and, X 324
sleep and, III 435
Cerebral:
activity in memory, XII 368, 407
cardial centers &, relating to mental experience, XII 367
cortex & Real Being, XII 357
"reflectors," XII 407
Cerebrum:

Cerebellum and, X 323, 328; XII 550
Ceremonial Magic:
not Occultism, IX 249
Ceremony(ies):
ritualism of Brahmanas and, XII 346
Ceres (Keres):
definition, III 460
Isis &, as Holy Virgins, II 164
Ceres Demeter:
patroness of Eleusinia, XII 214
transformation of, XII 214
Ceres Eleusina:
or Demeter, XI 93-94
as Earth, XI 69
festivals of, XI 100
Cerinthus (fl. Ist C. A.D.):
belief in Aeōns, XIV 150-51
Christ was an Aeōn says, XIV 372 fn.
God of Jews not supreme, XIV 112
on Jesus & Christos, XIII 55
stigmatised by Latin Church, XIV 70
system of, XIII 55
bio-bibliog., XIV 516-17
Ceylon (Sri Lanka):
adeptship and, II 438
ancient, part of Indian continent, II 337; V 286
Buddha's birthday holiday in, XII 305
Buddhism brought to, on day of Buddha's death, V 248-49, 250
Buddhists in, V 328
Christians in, alarmed by Buddhist revival, 111 302-03, 480-82
chronology of, V 247-48
delegation sent to, II 497 (504)
Egyptians and, XI 227 (263)
Founders in, abused by papers, II 416-17
High Priests of, & Theosophists, II 138-40
number 7 & the trip to, II 451-52
of *Ramayana* far larger than now, V 286
religious riots in, IV 427 et seq.
results of the Founder's trip to, II 439-40
Russians misinformed about, VI 138-39
sacred historical books of, II 134
Sinhalese Buddhists in, XII 306
T.S. purifies Buddhism in, XII 305
T.S. slandered in, III 10
T.S. work in, 11 204 (207), 414; III 2-3, 154; XI 393-95; XII 299
women in, XI 440, 444
Ceylon Catholic Messenger:
attacked Olcott & Buddhism, III 311-12
Ceylon Examiner:
on Theosophical Society, II 498 (505)
Ceylon Observer:
IV 429, 431, 436, 438
attacks Founders, II 402, 415, 417; III

302-03
on Buddhist vigor, IV 427-28
on Catholic thugs, IV 435 -
contemptuous of Buddhism, IV 432
criticized Lord Lindsay for joining
T.S., II 403
on editor of, X 240
falsehoods of, V 328
ridicules Islam, IV 434
bibliog., V 385
The Ceylon Times:
III 241, 302
throws malicious reflection on H.P.B.,
II 416-17
Chabas, RJ. (1817-1882):
unearthed curious papyri, IX 80
——— *Les papyrus magique Harris . . .:*
VII 19 fn.
article on, slated for *S.D.* appendices,
VII 104
Compiler's Notes & quotes from, VII
126-34
"Egyptian Magic" placed in 1897 *S.D.,*
VII 105
Egyptian religious magic in, VII
103-04
on Khou or "resurrected shadows,"
VII 116, 190-91
on magic & occultism, VII 107-08,
117-19
prayer from, with Chabas comments,
VII 116
on unlucky & lucky days, VII 114, 115
bio-bibliog., VII 364

Chabutara:
Police-house,I 275
Chachuri Mudra (Sk.):
sense of, debased, II 119
Chagpa Thog-med [Tib. 'Phags-pa
thogs-med]:
Tibetan name of Aryasanga, XIV
451 fn.
Chaho, J.A. (1811-1858):
——— *Philosophie des religions
comparées:*
on Sun & devs, XI 83 bio-bibliog., XI 570
Chain:
evolutionary, of animals & man, XI
138 fn.
Chain, Planetary:
evolution of Monad and, VI 248-49
La Chaine magnéique:
Du Potet and, II 277 fn.
mesmerism and, II 135
Chaitanya (Sk.):
pervasive spiritual power, III 106
Chaitanya (1485-1527):
IV 569; XIV 140
Brahmo Samaj and, III 59, 259
Chakra(s) (Sk.):
endless circle, IV 528

mantrams and, IV 165-66
plexuses and, XII 619-20
seven Master, in head, XII 619
Seven Rays vibrate in seven, XII 620
Chakravartins (Sk.):
Csoma de Körös and, III 177
"wheel-turners" of Tibet, III 177
Chaldaean(s):
See Chaldean(s)
Chaldea:
secret wisdom of, III 194
Universal center of magic, III 150
Chaldean(s):
Ain-Soph of, copies Parabrahman, XIV 184
Akkadian civilization and, XIII 327-28, 338
antiquity, XIII 336-37
arts & sciences, XIII 228, 320, 337-38
Assyriologists on, XIII 328, 333
astrology & magic, XIII 328
astronomy, XIV 332
beliefs called fetishism, XIII 337
Cabala is source of Hebrew, IV 295
Celestial Virgin symbols. XIV 292
charlatanry of, during Roman Era, XIV 344
cosmogony symbolism, XIII 75
Creation system of, XIV 210
definition, IV 517
divine dynasties, length of, XIV 245
on divisions of Ether, XIV 165 & fn.
invented cuneiform, XIII 328, 333, 336
Kabala & Jews, XIV 172-74
Kabalists on primeval man, XIII 59-60
language differs greatly from Hebrew, XIV 179-80
little known, XIII 326, 328
Magi ahead of Christian fathers, XIII 338
magic & magicians, XIII 326, 337-38
Matthew originally in, XIV 149 fn.
Mysteries from Aryans, XIV 36
oracles, XIII 229, 267
parchments in Alexandrian Library, XIII 231
priestly caste, XIII 328
proficiency in math & astronomy, XIII 337-38
Ptolemy, Strabo & Herodotus on, XIII 326-27
sphere, XIV 292 fn.
tabernacle, XIII 278
tiles pre-Christian, XIV 170
as title of initiated adepts, XIII 277
tower of Babel legend, XIII 102-03, 272-74
Turanian races and, XIII 333 wisdom & religion, XIII 228, 337
See also *Book of Numbers, Chaldean*
Chaldees:

an Adept caste, XIII 228, 277
forefathers of Brahmans, XIII 228
language of the Cushite, XIII 327, 336
Mosaic account of, XIII 327
not worshippers of Satan, XIII 229
tabernacle of, XIII 278
Chaldeo Tibetan Doctrine:
Aryan doctrines nearly identical with, III 400, 406 fn., 409 fn.
is trans-Himalayan doctrine, III 419
as Universal Wisdom-Religion, III 419
Cham:
See Ham
Chambers' Cyclopaedia:
IV 238
on Gospel's origin, IV 234
on Orpheus & Ribhu, V 304-05
bibliog., V 371
Chambers' Journal:
on Dreams, III 427-29
Jacob of Simla and, IV 344 fn.
Champai-chos-nga [Byams-pa'i chos Ina]:
Buddhist texts given by Maitreya, XIV 451 fn.
bibliog., XIV 517
Champollion, J.E (1790-1832):
on age of *Book of the Dead*, VII 114 fn.
on Egyptian antiquities, XIII 232-33
on Woide's *Solomon,* XIII 51
——— *La Manifestation à la Lumiére:*
mystic ritual in, XIII 76
——— *Monuments de l' Égypte . . . :*
VII 129 fn.
bibliog., VII 364
Champollion-Figeac, J.J. (1778-1867):
——— *Égypte ancienne:*
on God & his agents, XIV 218
on Hermetic Books authenticity, XIII 232-33
on transformation of Gods by Judaism, XIV 218
———- *Égypte moderne:*
on Hermetic Fall of Man, XIV 332-33
Roman school of Astrology, XIV 351 & fn.
Champs Élysées (Paris):
rivalled by Sorrento, XIII 189
Chance:
understood by few, VI 141
Chan-Chan (Peru):
capital of Chimu, II 327
Chandra (Sk.):
in America, II 316 immaculately
conceived, VI 262
Surya &, races, IX 197 (219)
See also Induvaüa
Chandradhat, Prince Chudhathar:
——— *A Buddhist Prince's View of the Universe . . .:*
H.P.B.'s notes on, X 174-77

Chandragupta:
Müller on, V 229
Piyadasi inscriptions show title of, V 237
Sandracottos in Greek, V 229
several persons named, V 257, 258
term has esoteric meaning, VI 42
Chandrakirti (ca. 650):
on Dharmakaya state as infallible, XIV 439
taught Prasanga system, XIV 438-39
on two Paths to Nirvana, XIV 438-39
bio-bibliog., XIV 517
Chandramana[m] (Sk.):
measure of year, V 261
Chandramasa:
several people named, V 257
Chandravaüa (Sk.):
See Chandra
Chaney, W.H. (1821-?):
on astrology & chastity, III 191
bio-bibliog., III 500-01
Chang-chub:
See Byang-tsiub
Change:
chief originator of pain, XII 538
is constant in everything, II 8-9 (19-20); VI 331
no violent, is safe, VI 145
Tennyson on sweep of, XII 266
Channelers:
adept mediators cp. to mediums or, I 299-300
See also Medium(s)
Chanoch:
Solar year and, VIII 193 fn.
Chan-tyu-Kusho:
Regent for 4th Tashi Lama, IV 161
Chaos:
"creation" and, III 379-80 & fn.
definition, XI 485
division in world cosmogony, XIV 198
as female principle, XIV 272 fn.
R. Fludd on, III 284
Ialdabaōth child of, XIII 43
identical with Akâsa, X 314
Isis & Aditi formed in, XIV 241
Kabalistic view of Biblical, XIV 244 & fn.
Pistis-Sophia in, XIII 60
Plērōma and, XI 491
primordial germs created in, XIV 241, 243
is Theos, XIV 243
three degrees of, XIII 61 fn.
Tohu-vah-bohu or "Space," XIV 243-44
or water, the female Power, XIV 207, 241-42, 243
Chapman, Rev. Hugh B.:
on cheap religious talk, XII 112
Char (Arabic Char-is):
City of Fire, III 460
Charachari Mudra (Sk.):

sense of, debased, II 119
Charagmai (or Charactéres):
Impressions or Marks, XIII 30
Charaka (fl. 2nd C. A.D.):
ancient Vedic physician, XI 243 & fn. (279 & fn.)
oath of Asklepiads and, V 241
biog., V 371-72
Charcot, Dr. Jean M. (1825-1893):
IV 132, 311, 313; VII 329 (343)
experiments with hypnotism, II 280 fn., 283 et seq., VI 199, XIV 31
hallucination of, VII 61
hypnotism research pioneered by, VII 59; VIII 407
Richet &, unconscious sorcerers, IX 253
Richet &, vs. illusions of Hindus, XII 326
bio-bibliog., II 525; IV 638; VII 364-65
Charcotism:
or animal magnetism, XII 214
experiments of Charcot and, XII 295
Rev. Haweis on, XII 219
Chariot:
represents body, III 463
Charis (Greek):
definition as grace, XI 490
as Greek city, III 460
Charity:
emotional, can produce harm, VIII 295-96
fanatical Christians & Yogis lack, VII 166
for faults of others needed, XII 494
mere, cannot raise people, VIII 167, 296
money and, VIII 163
practical, not a declared object of T.S., VIII 164
prevention better than physical, VIII 296
as rule of discipleship, VIII 59 (81)
synthesis of all virtues, X 95
takes no reprisals, XI 306
Theosophy inculcates, VIII 164
true, & false, XI 196
in true Theosophists, XI 306
true, very rare, XIII 131
Charivari:
on Richelieu's mistress, II 199-200
Charlatanry:
great occultist accused of, VI 19
historical, described, VI 19
unscientific, XII 265
Charlemagne (742-814):
killed enemies with sorcery, XIV 106
Pope Leo III gives sorcerer's talisman to, XIV 105-06
Charles:
H.P.B.'s cat, I 416, 431, 439, 440
Charles le Téméraire (1433-1477):

Joan Hachette and, II 515
Charles VI (1368-1422):
phases of moon and, IV 397
Charvaka (Sk.):
nihilistic school of India, XIV 438
Chashmalim:
part of angelic hosts, VI 318
Chastity:
celibacy &, among Buddhist priests, IV 6-8
ideal of, ridiculed by society, XII 245
mental & physical, XII 245
Tolstoy on marital, XII 245
Chasuble:
priest's garment, XI 77
Chatterjee, Mohini M.:
See Chatterji, Mohini M.
Chatterjee, Sreenath:
visited by levitating Lama, VIII 136
bibliog., VIII 422
Chatterji, Mohini M. (1858-1936):
V 287, 294; VI 38
changes views about Mahatmas, VII 137
deludes Arundale & Gebhard, VII 137
ingratitude of, VII 139
letter to, from K.H., VI 21
———- *Man: Fragments of Forgotten History:*
authorship & background of, VI xxxiv
co-authored with Laura Holloway, VII 350 & fn.
H.P.B.'s views on, & corrections to. VI 412-13
when written, VII 350 & fn.
———- "A Few Words on the Theosophical Organization":
criticizes 0lcott & T.S., VII 135, 140-45
——— "The Himalayan Brothers-Do They Exist?":
VI 21
bio-bibliog., IV 638-39
Chaturhôtri Mantra:
on evolution of Earth, I 227
Chaturthâśrama (Sk.):
conditions for, II 118
Chaucer, G. (1340?-1400):
on faith, VIII 205
——— *The Flower and the Leaf:*
authorship questioned, IX 268 fn.
a consecration to spiritual love, IX 268
Chauvelin, Abbé:
denounced the Jesuits, IX 309
Chavin de Huanta:
ruins of note at, II 331-32
Chela(s) (Hindi):
advanced, of TS. & Zoroastrianism, IV 518
become so by their unhelped exertions, IV 608
brain attuned to that of Master, X 266
Christians on secrecy of Eastern, XIV

75
communication with Guru and, VII 243
criticism of H.P.B. by, VI 4-5
"Daily Life Ledger" of, XII 604
definitions, III 336; IV 607
Eastern & Western, & book *Man . . .*, VI 413
faces evil power of nation, IV 612
failures & successes among, IV 609, 613-14
few, see Master till final vow, XIV 278
fruit diet used by, XIV 164 & fn.
hardships & risks of, XIV 309
holds only part of knowledge gained, XII 618, 696
illumination of, must be repeated, XII 618
joyous at freedom from common life, IV 342
on just initiated, XIV 278
lama can force, to speak truth, IV 313
Lay, & TS., IV 610-11
magnetic rapport with Master, VII 243
marriage and, VIII 293 fn.
of Masters & disgraceful experiments, IV 474 et seq.
motives of, known, VII 243
not mediums, VI 223-27
one law of occultism for, VIII 126
one out of 72 accepted, successful, VII 246
pledged to secrecy, XIV 60, 278
precipitate letters for Masters, X 130, 269
protest Hume's criticism of Brothers, IV 229-30
protest "M.A. (Oxon)" criticism, IV 274
qualifications for, IV 607-08; VIII 294; IX 157-62, 249-60
reason for 7 year probation of, IX 156
relation of, to Guru, IV 229
sees only the aura of the "Gods," XII 560
some Hindu, full of meanness, VII 151
subjugation of lower nature and, VI 331
Superiors of, help in lawful occult research, IV 356
taught in dreams, X 241
Third degree, has two gurus, XIV 278
three, not yet failed, VII 246
training of will and, VI 266
trials of, VII 275-76
"Try" is battle-cry of, XII 505
unselfish, face no danger, XIV 309
visions induced during trials of, XIV 165 fn., 276-77
vow of poverty taken by, XIV 56 fn.

who does his best does enough, XII 505
Will of, vs. carnal nature, IV 613
See also Disciples; Path
Chelaship:
characteristics & chief task of, VI 285-87
definition, XI 300
Indian, XIV 277-78
indispensable condition of, VII 243
lashes sleeping passions of animal nature, IV 611-12
Lay, defined, IV 610-11
Mahatma defines, IV 613
marriage and, IV 129
not mediumship, XI 50
pledge and, VII 242-43
protection by Master and, IV 476-77
qualities needed for, IV 608
real man comes out in, IV 613
right motive for seeking, VI 241
rules for, IV 607-08; VIII 294
selfish fail at, IV 609 Theosophical
Society and, IV 469, 609-11
unselfishness first necessity in, XI 301
See also Discipleship; Path
Chemical:
actions on other orbs, V 146
transcendental, action & spiritualistic manifestations, VI 351-52
Chemist:
produces phenomenon, VIII 50 (72)
Chemistry:
Alchemy and, VIII 56 (79)
birth of, XI 506 (529)
molecules and, IV 211
supersensuous, & physics, VII 75
Chemmis:
called Panopolis by Greeks, XIII 240 fn.
origin of name, XIII 239-40
prehistoric "city of fire," XIII 239 & fn.
Chemnu:
the "lovely spectre," XIV 32
Chendry:
mutiny of Rumla and, II 294-97
Chenrezi (Tib.):
legend of, XII 518
See also Avalokiteshvara; Padmapani
Cheops, King:
See Khufu, King
Cheops Pyramid:
See Great Pyramid
Chepén:
odd mountain near, II 326
Chephren:
son of Cheops, VII 101 fn.
Cherub(s):
implied as sitting on ears, III 221
of Talmudistic imagery, XIII 279
traced to Siva, XIII 279
Cheta Cave (India):
Saptaparna cave of Buddhist texts, V

247 fn.
Chetty, G. Soobiah:
mentioned in forged letter of Coulomb, VI 297
Ch-eung-Shau (China):
immorality at monastery of, IV 6
Chevillard, Dr. A.:
IV 132
——— *Études expérimentales . . .:*
IV 144 & fn.
bibliog., IV 640
Chevreul, M.E. (1786-1889):
alchemical library of, XI 509 (532)
biog., XI 570
Chhandogya Upanishad:
VI 158
on Self, VIII 97
two missing adhyayas and, V 289
bibliog., VI 425; VIII 414
Chhaya(s) (Sk.):
Aeonian Evolution of, in poem *The Ring,* XII 130
astral bodies & Linga-arira discussed, XII 705-07
Hylic fashioned after, XIII 26
of lunar Pitris, VI 190; X 365
Secret Doctrine on, XIII 12
shades, XI 488
or shadow, IX 241
Chhaya-grahini(Sk.):
in *Ramayana,* VI 341
Chhinnamasta Tantrikas (Sk.):
initiations of, IV 265-66
Chhipa [Tib. Phyi-pa]:
non-Buddhist, VI 106
Chicago Tribune:
forgery in, XI 210-11; XII 594
on Indian fakirism, XII 321, 322-24
Chichen:
II 309
Chidagnikunda (Sk.):
Ahankara annhilated in, III 414
or Nirvana, III 414 Chidakasam [Sk. Chidakasa]:
V 317
field of primordial consciousness, X 360; XIV 393
on Mysterious Mirror & Spiritual sun shining in, III 414
pralaya and, XI 476
Chi-kai (or Chih-i) (538-597):
XIV 428 fn.
T'ien T'ai school of, III 421
bio-bibliog., XIV 517-18
Child(ren):
age of, when unified with manas, XII 619
an animal at first, I 297
dead, as nature's failure must be reborn, I 298, 363 (368)
dying young, incarnate at once, V 16 (45)
elementaries affect vicious parents & their, I 285
first impressions of, X 227-28

Italian Consul fosters slavery of, I 390-91 (392)
leave no trace on monadic memory, V 17 (45)
mother should care for young, X 83
no devachan for very young, XI 140
only a duality, I 364 (368)
plastic 3rd & 4th principles of, X 176
have psychical not a spiritual nature, I 297-98
is responsible at age seven, X 218
a soul, not a spirit, I 363 (367)
souls of, before self-consciousness, V 108
trained for murder, X 226-28 young,
lack pineal gland "sand," XII 619
Child-Marriage:
V 65
Chelas work to reform, VIII 293 fn.
Child, Dr.:
H.P.B. ordered to expose, I 58 et seq., 75 et seq., 75 fn.
letter of, to *Daily Graphic,* I 80-81
Childers, R.C. (1838-1876):
V 342
Childs, G. Washington:
I 242
Chimborazo (Ecuador):
mountain exploits of Whymper at, III 140-41
Chin:
as Russian caste, II 355
China:
adept protectors known to Emperor of, XIV 18
Buddhist Lohans in, XIV 18, 428
date of Buddhist works in, IX 135
elementals known in, XII 301
Emperor of, respects Tibetan Lamas, XIV 448
Gautama's Word still known in, XIV 443, 448-49
ghosts & mt, spirits of, XIV 18
"Heaven" of, XI 17-18 invades
Europe, IX 307 language
of, XI 16
missionary reports on, XIV 17-18, 447-49
national conservatism of, XIII 180
origin of Alchemy and, XI 512 (535), 514 (537)
personal God not accepted in, XI 16-17
protection of frogs in, XIII 220-21
souls of Druses and, III 187
or Tzina, V 245
use of chopsticks in, XII 276-77
China Mail:
on moral downfall of Buddhist priests, IV 6
Chinahunah:
"Chinese & Huns," V 245 fn.
Chineha Islands (Peru):

guano and, II 310
Chinchas:
of Peru, II 308
Chin-che-K'hai:
See Chi-kai
Chincholle, Ch.:
———— "La Grande Prētresse":
VIII 99
Chinese:
adepts or Lohans, XIV 18, 428, 448 & fn., 449
alchemy cp. with Hermetic Sciences, XI 515 et seq. (538 et seq.)
American native language at Eten understood by, II 337
anticipated later inventions, III 420
antiquity of, race, XI 14-15
astrology and, III 197
Buddhist mission sent to ancient America, II 432
characteristics of, I 108, 109
cruel treatment of, laborers, VIII 63 (85)
fishermen of Acla and, V 221
on houen & after-death states, VII 204-09
Huns and, V 245 fn,
inland, & Atlantean language, V 216
legend of Fang-Kwang, XIV 428 fn.
no, Hell or Purgatory, XI 18
not real Buddhists, VIII 62 (84)
orders of nobility cp. with root-races, XI 18
secret monasteries retained Buddhism, XIV 443, 447-48 & fn.
spirits among, II 176-77 symbolic language, XIV 101
views on constitution of man, VII 201-04
Chingfa-yin-Tsang:
meaning, XIV 444
really connotes Heart Seal, XIV 445
Chingiz Khan:
See Genghis Khan
Chinmatra (Sk.):
pralaya and, XI 476
Chinovnik:
term of scorn, II 356
Chiromancy:
character analysis by, XII 57
Chit (Sk.):
Achit and, IV 424 Chitra-Sikhandin(Sk.):
bright-crested, XIV 334
Chitsukhacharya:
——— *Sankara Vijayavilasa:*
biography of Sankara, V 189
bibliog., V 367
Chitta (Sk.):
can return to cosmic matter, IV 550 fn. Chittagong:
statue of Buddha and, V 246

Chitta-suddhi (Sk.):
duty and, V 338
Chittenden, Vermont:
H.P.B. & Olcott at, I 34
H.P.B. ordered to go to, IV 137
Chiun (or Khiyun):
Jewish God derived from Chaldeans, XIII 279
as Saturn & later "Jehovah," XIV 326
Chnouphis:
Python and, VIII 194 fn.
Choang-Long [Chin. Chuang-lang]:
near Kumbum, III 182
Choate, J.M.:
medium, I 278
Chochmah (or Chokhma):
See Hokhmah Chod [Tib. gCod]:
secret rite of high Initiation, XIV

406 fn.
Chodavaram (India):
British besieged at, II 295
Choëphorae (Gk.):
See Aeschylus
Chohan-Lama:
archive-registrar, V I 94
reply of, on after-death conditions, VI 97-112
of Rinch-cha-tze, III 398
Chohans:
have documents on last 24 years of Buddha, V 249
See also Dhyan-Chohan(s)
Choic:
Choos and, XIII 28
Principle, XllI 35
Cho-ku [Tib. Chos-kyi-sku]:
Nirvanic body, XIV 392 fn.
See also Dharmakaya
Cholula, Temple of:
II 304, 309
cp. to Great Pyramid, II 305
size of, II 319
Chom-dan-da [Tib. bCom-Idan-'das]:
conqueror, will destroy ignorance, VI 105
Chomel, Dr. A.E (1788-1858):
on hallucination, VII 61-62
bio-bibliog., VII 365
Chons (Egyptian God):
as deliverer from Khous, VII 116
Choos:
Body formed from Earth or, XIII 26
Kosmos of, XIII 28
Chorea:
aura of magnets and, III 98
Chosroes II, King of Persia (?-628):
on immense celestial machine of, XIV 331
Chota Nagpur (India):
burial custom at, V 104
Chrao (Gk.):
VIII 358 fn. (375 fn.)
Chrio cp. with, VIII 186

definitions, VIII 184, 186, 192 fn.
Chraomai (Gk.):
as chela, VIII 187
definition, VIII 184
Chre (or Chreō) (Gk.):
definition, VIII 192 fn.
Chreōn (Gk.):
definition, VIII 184 fn.
Chrēstērion (Gk.):
definitions, VIII 184, 362 (381)
Chrēstērios (Gk.):
definitions, VIII 184, 362 (381)
Chrēstēs (Gk.):
definition, VIII 184
Chrēstians (Gk.):
VIII 175, 298
Christians first called, VIII 175 fn.
true followers of Jesus, XIV 83-84, 282 & fn.
Chrēstodoulos(Gk.):
definition, VIII 186

Chrēstos (Gk.):
ascetic state, VIII 362 (381)
-candidate & Solomon, X 162 fn.
Christ &, glorified, XIV 88 fn.
Christos and, VIII 172 & fn., 175 & fn., 176, 35 7 (374), 361-63 (380-82); IX 271-72; XIV 88 & fn., 122, 282
Clement on the anointed, XIV 88
definition, VIII 187
derivation & differences analyzed, VIII 175 et seq., 183-84
generic surname, IX 19 fn.
of Gnostics, IX 210 (232)
a good man, IX 18 fn.
Jesus a, & Christos, X 91
Jesus of flesh and, I 383
Justin Martyr on, VIII 176 fn.
a "man of sorrow," XIV 84, 284
Massey on, IX 18 et seq.
modelled on male principle of wisdom, XIV 262-63 fn.
as revealer of mysteries, XIV 84-85, 284
See also Christos
Chrestos-Meshiac:
Scorpio and, VIII 202
Chrio (Greek):
To anoint, VIII 362 (380)
Chrao and, VIII 186
Definition, XI 100
Chris (Gk.):
Defined as anointed, XI 100
Chriso (Gk.):
Definition, VIII 187
Christ:
An Aeon incarnates in Jesus, XIV 372 fn.
Ancient Wisdom reinstated by, XIV 307
Apollo &, compared XIV 318, 343

Apostle of, VIII 184
Belief in carnalized, doomed, VIII 207
Birth & Avataric cycle, XIV 353
Candlestick represents, XIV 321 & fn.
Or Chrestos glorified, XIV 88 & fn. 122
coming of VIII 173
condition attainable, IX 22 fn.
controversial nature of, XIV 144-45
corporeal, VIII 212
crucified by followers, XIV 59, 385
on crucifixion & resurrection of, XIV 137-38
cures Mary of Magdala, I 140
descends through 7 heavens, XIII 58
desire to convert to belief in, is sinful, IV 497
Devil and, IX 17-18
divine, never existed in human form, IX 201 (223)
as divine principle in man, VIII 173-74, 183; XIV 122
exalted & perfected man, VI 162
existence of, doubted, I 140 fn.
false, VIII 174
first key to meaning, VIII 182
historical, & Justin, VIII 364 (384)
historicity questioned by Massey, IX 22 & fn., 23 fn.
immortal self in man, IX 19 & fn.
Jesus, of Christians not historical, IX 203 (225)
legend about, IX 23, 213 (235)
made flesh, unacceptable to Theosophists, VIII 371 (390)
Massey on, Chrēstos and, IX 18-22
meaning of, VIII 362 (380)
as Mikael, XIV 322, 402
Nazarenes were true to, XIV 83
New Testament writers disfigured, XIV 43, 147-48, 321
not "Lord of the Sheep," XIV 83-84, 343
not responsible for modern Christianity, XIII 257
"of the seed of man," XIV 151
Oriental Church faithful to Apostles of, XIV 125
Pagan Initiate's words used by, XIV 147-48
-principle, VIII 176, 183
resurrection of spiritual ego and, VIII 363 (383)
return not recognized by John, XIV 384
risen, VIII 173
Spirit of, present in mankind from beginning, VIII 183
story of, allegorical, VIII 261; IX 203 (225)
the "Sun adored," XIV 321
as "Sun of Righteousness," XIV 318
teachings of, not opposed by

Theosophists, IX 132
teachings of, versus Christian sects, III 134
Theosophical view of, IV 361; XII 349
Theosophists deny divinity of Biblical, IV 364
true followers of, XIV 83-84, 282 & fn.
See also Christos; Jesus
Christēs:
definition, VIII 187
Christian(s):
Alexandrian library destroyed by, XIV 295 fn., 313
Apollonius' biography and, XIV 128
art of war, II 407-08
Astrolatry halted by, XIV 319
atonement & murderers, II 437
baptism not among early, XIV 57 fn.
basis of their "rights" over animals, VII 24
brigands as "guards of honor," IX 356 fn. (384 fn.)
Chrēstians and, VIII 175 fn., 298; XIV 83
Christ-like, rarer than a white crow, IV 533
Church loses outstanding people, III 135
on church-going, XIII 150
civilization & public morals, XIII 131-33, 188
clergyman a co-founder of T.S., IV 199
converts in Ceylon, III 154
converts in India are ignorant, IV 203-04
crucify their Savior daily, XIV 59
defined by Church, VIII 205
denigrate every Man-God but theirs, VIII 205
dishonest practices of, XIV 121
divine possessions of others taken by, VIII 52 (74)
early, & animal food, VII 18
early, cp. to our modern, XIV 37, 83, 452
emblems & their origins, XIV 151-54 & fn.
era & Kali Yuga, V 261
Europe & Buddhism, XIII 254-55
examples of, ethics in 19th Century, X 81-86
false, beliefs promote crime, IV 499
few in India, II 26
first, called Nazarenes, XIV 121
Gnostics as last true, VIII 357 (374)
Gnostics most philosophical, XIV 212
God of, created in their image, XIV 146, 325
hated Philosophy, XIV 325
Hebrew MS. hidden from, XIV 127

heliolatry of early, XIV 343
Heresiarchs cp. with Buddhist Arhats, XIV 429, 452
Holkar of Indore and, III 151
Holy Ghost female ace. to, XIV 187 fn.
Hypatia murdered by, mob, XIV 312
ideas of justice, IV 604
instances of frenzied piety, IV 202-03
Islamic Prophet false acc. to, XIV 108
Jesuits as most ancient, order, III 115 et seq.
Karma of, theology, XIV 323
on learning as sin, XIV 43
looked upon with suspicion by Romans, VIII 185 fn.
Master's letter to, TS. member, VII 146-48 fn., 169-71
meaning anointed, VIII 175
might follow Brahmans example, XIV 190 fn.
de Mirville fabricates, Theogony, XIV 71, 319
missionaries on Genii, XIV 18
missions, XIII 156 fn.
mortifications, XIV 452
motives of, Vernacular Educ. Soc., III 69-70
nature of average, IV 97
Neo-Platonism &, Theology, XIV 305
often rise above Christianity, VIII 273
Old Testament, not true, VIII 298
patents for "peacemakers," XIII 163
practical, VIII 159 fn.
practical, only among Atheists & heretics, IV 74
as primitive Theosophists, XI 80
professed, & real, IV 171
prophecy about, I 374
religious inventions and, V 254
rely on dead language, XIV 172
Savior taught reincarnation, XIV 57-59
sects in India, III 133, 134
seekers often quite reasonable, XI 138
suspicions of some, mystics, XIV 197
symbolism cp. to Pagan, XIV 71-72, 318-19, 321-22
term of low repute in India, III 490
Theology particularly pernicious, I 377
Theology repells some, XIV 59
Theosophical Society and, VI 161
treatment of Indian & Negro, XIII 188
true & pseudo-, V 357
Western, not followers of Christ, XIV 83
what constitutes a, III 91
Christian College Magazine:
VI xxxv, 148, 308; XI 102, 321
article on "The Collapse of Koot Hoomi," VI 295, 324

slanders H.P.B., XlI 29
bibliog., VI 450
Christian Commonwealth:
on Besant & Theosophy, XI 457
The Christian Herald:
on Christian piety, IV 202-03
Christian Science:
arrogance of, X 286
beliefs of, analysed, X 34-42
erroneous assumption of, X 157
hypnotism and, X 40-41
Mental Science cp. with, X 96
Mind Curers &, do more harm than good, XII 155, 528, 603
a misnomer, X 37
not in union with Truth. X 38
pernicious reliance on extraneous help, X 96
practitioners & Theosophists cp., X 96
rapid growth of, XII 155
unsupported by Jesus, X 37
Christian Tract Society:
anti-Theosophical pamphlet of, IV 148
Christianity:
abuses of, IX 132
accepts Theosophical ideas under veiled terms, XII 129
Ammonius influenced, XIV 13, 305-08
analyzed, VIII 271-79
Anti-Gnostic, XIV 168, 305
arrested scientific progress for centuries, II 57 (63)
atrocities justified by, II 407-08
Avataric cycles and, XIV 353-56
based on Spiritualism, III 112, 113
Bishop of Bombay on, III 114
Black Magic of, clergy, XIII 257; XIV 27-31, 105-06, 116-17
blind faith & martyrs, IV 413
blind-man parable in, XIV 58-59
bloody record of, III 198
boasts progress of civilization, XII 266, 314
Book of Enoch and, XIV 76 ff.
broke with Buddhism at Nicea, X 113
brotherhood not practiced by, XII 294
Buddhism cp. with, V 75; XIV 452
changed view on Christ's nature, XIV 144-45
Christolatry and, XIV 283
Church &, have oppressed women, XII 271
Church, condemned, XI 72
Churchianity versus, XII 27-28
clergy in India and, II 378
commandments of, VIII 264-65
composition of, VIII 272
confused about celestial Hierarchy, XIV 215
contradictory dogmas of, XIV 144-46
crime and, III 248-49, 349-50
decay of, in America, XII 90

degrades Aztecs, II 322
destroyed Esoteric interpretations,
XIV 12, 37, 447-52
Devil & Occultism, XIII 256
difference between true, & false, IV
97-98
dogmas & rituals from Pagans, XIV
72-73, 147-48, 264, 271, 283, 305-06,
335-41
early days of, XIV 37, 42, 83, 124-26,
283, 304
Ebionites had purest form of, XIV
150
Esoteric numeral systems and, XIV 97
esoteric origin of, VIII 272
Esotericism of Orient will exorcise
ghoul in, IX 357 fn. (387 fn.)
ethical not theological, needed, IX
84-85
a fair side to, IX 174
fall of, impending, II 379; II 381; XI
32, 106
"Father in Heaven" in, XIV 56 fn.
fear of death developed by, VIII 298
fetishism of, I 333
feudal legislation of, XII 267
five hundred years behind the times,
VIII 275
Freethought literature and, V 119-21
Future, X 243-44
gentle soul & grosteque body, V 118
geology gives deathblow to II 59 (65)
gigantic sham, IV 414
gnostic, recognized by H.P.B., IX 357
(387)
Gnosticism copied by, XI 376 Greatest
evil to political espionage, IV
57
H.P.B. has no animus against Jesus',
X 243-44
Heliocentric system of pagans and,
XIV 43
Historic, VIII 212
on hollow mockery of popular, XII
35
Humanity will not be saved by, VIII
267
illegitimate progency of Jewish creed,
IV 530
Japanese advocate, fo Japan, XI
106-08
Judean, & womwn, XII 268
"Kikenny," XII 27-28
losing followers, X 171
losing to Islam, IX 143 & fn.
martyrs, original gospel feared by,
& fn.
de Marville's defence of Revelation in,
XIV 72-76
A misnomer, II 183
Mission propaganda and, XIII 156 fn.
Mock-civilization & mock-, XII 83
Most anthropomorphic religion, XIV

446
occultism rejects historic character in, VIII 200
offers premium for crime, I 379-80
official creed for masculine social energy, V 118
opium& toddy, III 439
opposes inventions IV 501
Oriental, pure than Roman, XIV 125
originated in primeval truths, VIII 209
Pagan symbols copied by, XI 376; XII 71-72;XIV 72-75, 147-48, 221,264 271,283,305,335-41
Paul, not Jesus founder of, XIV 121, 304
Personal God of, leads to Black Magic, XIII 256, 259-60
Phallicism and, XIII 256-57
Political exigency cause of, rise & fall, XI 106
Powers of, violent, XI 245 (282)
On practical, IX 84-85
Practical vs. Church Father's ideals, XI 84
Primitive, is truly spiritual, X 172
Profession with natives, VIII 177
Religion of arrogance, VIII 176
Religion of Christos the Logos and, XI 377
Religion of dominant races, V 121
Religions of India and, III 119-20
Renounced by Witworth II 383
Repels outstanding thinkers, III 135
Rig-Veda source of sacrificial lamb of, XIV 397
Roman, succeeded Peter, not Christ, XIV 124-26
rotten to the core, X 41
sacrificial lamb symbol and, XIV 397
saving principles of, VIII 162
Seers & prophets of, not unique, XIV 271
shams of, VII 156
on soul & purgatory, XIII 340-41
sprang from ancient Masonry, XI 84, 92
state of, today, II 167
theological must die, VIII 207
theology & cruelty to animals, IX 287-88
Theosophical Society saves heathens From, I 381
Theosophists do not hate, II 362; III 134
theurgy opposed by, III 181
thick mask of, IV 530
on true, XII 41
true, dies with Gnosis, IX 357 fn. (385 fn.)
two sides to, V 120
is unadulterated Pharisaism, XII 385
Universal Brotherhood and, XIII 188
Universal Principle given personality

By, VII 51
Unsurpassed in cruelty & intolerance, IV 496-97
Used Bible to uphold slavery, VII 21
Veiled Jesus' truths, XIV 257, 305
Versus Christians, III 134
Vicarious atonement of, causes misery, IV 499
vices of, IX 173, 175, 287-88
views of primitive, on animals, VII 36
views on future, VII 110
woman's progress retarded by, IX 172-76
See also Churchianity
Christianos (us):
Occurs only 3 times in New Testament, VIII 185 fn., 217-18
Tertullian on, VIII 190
Christians of Saint John:
See Mendeans
Christie, Violet:
——— "H.P.B.":
XIV 496 fn. & q
Jinarajadasa on H.P.B. MS., XIV 474, 483 fn.
——— "H.P.B. and Spiritualism":
XIV 475, 487-88 q.
Christ-Kshetrajña:
The God-Man, X 255
Christ-Life:
Theosophists and, VIII 165 169
Christ-Man:
is any true aspirant, VIII 183
Christmas:
Customs in older Europe, II 165-66
Date of, how established by Church, II 163-64
Pagan origin of, II 164; XII 71
Pagan, rites among Bulgarians, II 146-49
Un and, VIII 363 (382 fn.)
Use of fruit on, trees, XII 94 (101)
Christina:
See Krishna
Christolatry:
H.P.B. averse to, IX 207 (229)
True Chrēstos worship preceded, XIV 283
Christos (Gk.):
VIII 189,190-91; XI 494
Adept a full, XIII 32
Admittance to the Brotherhood and, XIII 76
analyzed & discussed, VIII 175-77
astronomical, & Metonic Cycle, VIII 363 (383)
or Buddhi-Manas, XII 313, 635
cannot be monopolized, VIII 176
Cerinthus on, XIII 55
Chrēstos and, VIII 172 & fn., 175 et seq., 357 (374); XIV 88 & fn., 122, 282
Christ and, IX 206 (228)
Christ glorified, acc. To Kabalah, XIV 88 fn.

Christolatry and, XIV 283
A condition, X 91
Contains seed of Avatarism, XIV 160 fn.
definition, XI 492
delivered Sophia from ignorance, XIII 40
descended on Jesus, XIII 39
as esoteric Savior, VII 173
in form of dove, XIII 55
glorious state of, VIII 201 fn.
Gnostic, carnalized, VIII 357 (374)
Gnostic, is Illumination, IX 345 fn. (373 fn.)
Gnostic, is Spirit of Truth, VIII 195
Is Higher Manas plus Buddhi, XIII 55
Higher Self, XII 53, 211
"Holy Ghost: and, XIII 25
ideal degraded, IX 207 (229)
an impersonal principle, VII 259; VIII 345 fn.; IX 201 (223), 207 (229), 214 (236)
inner, apotheosis of Mysteries, IX 208 (230)
Labarum and, IX 205 fn. (227 fn.)
as man, illusion, XIII 47
man becomes a, XIII 54
for men not angels, XIII 39
mystic religion of, the Logos XI 377
of Paul, not Jesus, VIII 176 fn.
Pauls conversion to Gnostic, VIII 366 (386)
the perfect, XIV 160
presence of, VIII 173
the Principle & Jesus, XIII 25
reunion with, VIII 189
Sophia &, inspired Jesus, XIV 160-61
Spirit of, VIII 212 & fn.
Spirit of truth, VIII 191, 195, 282
Suffering and, X 255
synonym of Mahatmic condition, VIII 190
synthesis of 12 body members, XIII 357 (374)
true, VIII 162
Union with Chrēstos, XIII 8, 32
Will reign in 7th race, VIII 361 (379-80)
See also Chrēstos

Christos-Buddha:
Theosophy is, VIII 267

Christos-Messaih:
as Leo, VIII 202

Christo-Pneuma:
In Valentinian system, XIII 16

Christo-Theosophical Society:
Christianity and, XII 131-32

Chromatius, Bishop (?-407? A.D.):
Jerome's writes to, on *Matthew,* IV 240; XIV 149
sent Jerome to translate Hebrew *Matthew,* VIII 214

Biog., VIII 422
Chromosphere of Sun;
Elements and, V 156
Heart & heaf of system beyond, V 157
if removed, universe reduced to ashes, V 158
Sixth state of matter and, V 161
vital electricity condensed, V 157
I Chronicles:
IX 17, 95
Chronicles and Memorials:
On Saint Patrick legend, VII 33 fn.
Chronolog(ies):
Bible, and *Vedas,* II 114
Bible, found in *Enoch,* XIV 80-83
Biblical, a rehash of Chaldean, VII 280
Biblical bias in, V 176-77
Ceylonese & Chino-Tibetan, V 244-45, 249
Ceylonese, & Vijaya, V 247-48
Comparative Theology and, II 111
Ecclesiastical, unjustified, V 250
Hindu, XIV 357-68
Indian, misrepresented, V 176, 244
Jewish, assailed by facts, V 204
Modern, will vanish, II 99
Oneness in ancient, IV 578
Septiform, XIV 200
Uncertainties of Western, V 167-68
Chronos:
One of theree Kosmic principles, XIII 284
Chronoscope:
Nerve-time and, IV 321-24
Neural analysis and, IV 75
Chrysōsai (Gk.):
VII 220 fn.
Chrysostom, Saint John (345?-407):
VII 20, 44
a "medium" for St. Paul, VII 47
Simon Magus rival of St. Paul says, XIV 124 fn.
Sunlight veils true Sun, acc to, XIV 221
on woman, XII 269
——— *Homelies. . . on . . . Romans:*
on beasts & men, VII 47, 47-48 fn.
——— *De Incomprehensibili Natura Dei:*
on celestial orders, XIV 340
bibliog.., VII 392
Chthona (Gk.):
as Chaos, XIII 284
Church(es):
against secret sciences, VII 251
alleged miracles & violence, III 137
almost every, once a Pagan temple, XI 78
appropriates Masonic rituals, XI 173 (181)
aquinas & innocent IV on, XII 20
atheist is bastard son of, VIII 277

belief in devil and, VIII 20
blind belief of, X 164
Buddhism plagiarized by, I 398 (402)
building of, & the poor, VIII 281
Cagliostro refused to divulge Occult secrets to, XII 80
Christianity of, condemned, XI 72
"Christ-like," impossible today, XII 20
Congress & Spiritualism, III 344-46
a dead body, XII 268
defended slavery, IX 82
dies when dogmas not believed in, IX 44
dogmatism, XII 139
Gnōsis & the, XIII 78
Gnostic at first, VIII 360 (349)
Gnostics persecuted by, XII 215
"grandmother," XII 30
great error of, VI 266
Greek colony at first, IX 340
hypnotic suggestion and, VIII 276
ignorant of after-death states, VIII 296
key to truth lost by, IX 71, 86
kills spirit of inquiry, VIII 177
legend of Fall and, VIII 21 et seq.
little Christianity in, II 362
losing its power, IX 72
luxury of, OX 84-85
St. Mary of the Angels, VIII 21 fn.
Miracles at, of Seven Angels, X 25, 27
Missed opportunity of, VIII 279
no truth completely given by, X 18
opposed Manicheans, X 68
original rite of Extreme Unction, XIII 74-75
papers misrepresent Theosophy, XI 401 et seq.
powerless now, VIII 275-76 practical redemption of, IX 84-85 regards former "Gods" as "Demons," XII 48
Relation of, to early philosophers, XI 71
religious function of, VIII 278
rites & dogmas of Pagan origin, VIII 24; XI 76 et seq.
rites stem from Occultism, I 118
of Santa Maria della Pietá, X 28
sap morality, VIII 277
sects and, XIII 188
on Serpent-Satan, XII 270
slanders planets, VIII 296
State & Society, XII 34-36
teaches that man is sinful, XII 46-47
teachings of, opposed to those of Jesus, VIII 270
Tradition on the elect, XIII 66 fn.
a triple-headed snake, I 394
true religion will cause death of, XU 226 (262)
as un-Christian now as ever, XII 41
uncompromising conservation of, XII 28

Venus or Lucifer and, VIII 5-8, 10-13
Vicar of, in England an F.T.S., II 52
Whited sepulchers, IX 207 (229), 367 fn. (395 fn.)
will have to abandon dogmas, VIII 207
women mistreated by, XII 270, 271
See also Greek Orthodox; Oriental Church: Protestant; Roman Catholic Church

Church Chronicle:
on Theosophists, XI 81

Church Council(s):
VII 366
Antioch, on Christ's Divinity, XIV 144
Burnouf's views on, X 67, 113
condemned Christian Astrolatry, XIV 319
conflict over consubstantiality & Trinity, XIV 144-46
Constantinople, & Eutyches, XIV 145
create God in their own image, XIV 146
First *Capitulum* on 2 susbstances, VII 28-29 & fn.
Milan, reaffirms Arianism, XIV 144-45
de Mirville and, VII 29
Nicaea, & Arius, XIV 144
Saragossa, on Holy Trinity, XIV 145
Sirmium & Ancyra decrees, XIV 319

Church Fathers:
accepted reincarnation, XI 58
adopted pagan angelology, XIV 340
borrowed Egyptian gods, XIV 319
Destroyed Kabbalistic & Gnostic Documents, VIII 215-16
Destroyed Porphyry's treatises, XIV 313
earliest, wrote in Greek, IX 340
evidence of, not reliable, VIII 188
as executioners of Heresies, XI 242 (278)
initiated, silent on pagan influence, IX 274
Kill each other at Councils, IX 366 fn. (394 fn.)
repeat Zoroastrian ruse regarding Daimonia, VI 187
testimony about Jeus and, IX 204 (226)
used Pagan secret cycles, XIV 353

Church of England:
Sermon on the Mount and, XII 316-17

The Church Reformer:
XI 374-75, 401, 411

Churchianity:
deadliest enemy of Christ's ethics, XII 268
definitions, X 164, 243
degraded women, XII 269-70

has no spiritual ideal, VIII 296
hypocritical, VIII 297
Theosophy has no sympathy for, XII 28
Churchill, C. (1731-1764):
verse on truth, X 124
Churingham, Pagoda of:
number seven and, II 410
Churning of Ocean:
War in Heaven and, X 371-72
Chwohlsohn, D.A.:
See Chwol'son, D.A.
Chwol'son, D.A. (1819-1911):
——— *Nabathean Agriculture:*
VII 232 fn.; XIV 65 fn.
on evoking Wisdom of Pitris, XII 204
information on, VIII 22-23 fn.
bio-bibliog., VIII 422-23
Cicero, Marcus T. (106-43 B.C.):
VII 194; XIV 257, 349 fn., 351
on Babylonian chronology, XIII 274
believed in augurs, apparitions etc., I 232
on contemplation of celestial things, VI 347
divinum quiddam of, I 229
on magi, II 33
on Pherecydes, XIII 238, 284-85
on philosophy, VII 36
——— *De divinatione:*
on Babylonian antiquities, XIII 274
on foreseeing, XI 356
——— *De legibus:*
on degradation of Mysteries, XI 91
on initiation, VII 122, 132-33
on religious observances, XI 193
——— *De natura deorum:*
VIII 19
on Eleusis, XI 86
& link between Daimons & men, VI 209
———- *De Officiis:*
on virtues of Initiates, XIV 251
——— *Oratio pro Flacco:*
on Jews, XI 38
——— *Tusculan Disputations* [tr.]:
on divine beings, VII 31-32 fn.; XII 133
——— *Tusculanea Disputaciones:*
affirmed yoga-powers, II 93 fn.
bibliog., VI 431; XII 727
Cienkowsky, L.:
——— *Beiträge zur Kentniss der Monaden:*
on experiments with amoebas, XII 141-42
Cincinnati Enquirer:
II 509
Cipher:
symbol of absolute Deity, XII 77 fn.

Circle(s):
Boundary of abstract cross, XIII 31 fn.
as Brahma, X 385
Cabalists show Aeons with, XIII 353
concentric, symbolize 7 Hierarchies, XII 567-68
cross within, III 316
"dance" of the planets, XIV 316
Deity in hieroglyphic, XIV 207 fn.
double triangle within, III 316-19
Elōhim & the celestial, XIV 208 fn.
emanates light, VIII 144
habitat of Deity, XIV 62, 186
luminous, story, I 177 et seq.
magnetic, & will power, I 352-53
meaning of, and point, X 241-42, 385
meaning of circumference, XIII 16, 31 fn.
pi value and, X 399; XIV 208 fn.
point in, as Unmanifested Logos, XII 564
Primordial, XIV 208 fn.
represents Endless Eternity, III 317
Sephirōth and, X 398; XIV 98
Seven Heavenly, XIV 314 squaring of, XIV 208 fn.
symbol of Unmanifested, XIV 113 fn.
triangle & quaternary, XI 506 (529)
within Plērōma, XIII 16
City:
as symbol of public cult, XI 89
symbolism of building a, XI 235 (272); XIII 100 fn.
Civil and Military Gazette:
II 32; III 441
depicted H.P.B. & Olcott as penniless adventurers, III 78-80
a sewer for literary garbage, III 78
upholds reality of phenomena, IV 28-30
Civilization(s):
ancient and modern practices of, XII 278
ancient, earlier than believed, V 168
barbarism &, relative terms, XII 278
barbarous, XIII 189
buried on ocean bottoms, VII 66
Burke on, XIII 186
on Christian, VIII 274-75; XI 10-11, 108; XII 41, 266-67, 278, 394
crime has not abated in, XIII 188
despotism and, X 86
destruction of records of, V 166
dooms starving masses, XII 311
engrafted fashions of, XIII 180-85
evils of, XI 193-94
first, of 5th race & Shamo, V 165
grow & die like continents, II 336-37
higher, where there are no "poor," XI 105
hypocrisy of, XIII 185-90
keynotes of modern, X 100

leprosy of materialistic, XIII 179
man and, XII 34, 239-40, 393-94
mankind distorted by false light of, VII 308
may sink into a sea of horror, XI 202
modern, profligate impostor, XI 200
moral condition of, XII 239-40, 393
most ancient, in "Salt Valley," V 165
occur in cycles, II 310
as progress, VIII 63 (85); XII 266
progress of science and, XII 41, 239, 241 fn.
proofs of cyclic law of, V 169
psychological relics of ancient, XIII 350
rotten, & its historians, X 98
selfishness of, X 81
a slave to things & self, XII 311
so-called blessings of, XIII 182
society & the plebs, IV 71-72
a spiritual desert, VIII 139 strata
of, at Troy, etc., V 168-69
Western, as heir to Eastern, XI 338

Clairaudience:
abnormal seership and, XII 372
sometimes inborn, IV 298

Clairvoyance:
absurd information through, I 92-93
case of induced, VI 372-81
common faculty in future, XIV 356 fn.
crystals and, IV 180-81
developed through "dreaming," X 263
divine, in Mysteries, XIV 123
elementals limit, IX 110
fake, II 200-01
genuine, very rare, VI 181-82
how projected in sleep, XII 328
hypnotism differs from, IX 252
magic mirrors and, IV 356
mediumship and, XII 372
Moon is source of ordinary, XIV 142-43
natural, of Tyndall, XII 32 needed
for true astrologer, VI 230 not
reliable, III 472
ordinary & trained, III 248
Pineal Gland and, XII 616-18, 698
psychic, & solar plexus, XII 701
sometimes inborn, IV 298
soulless elementals and, VI 386
Spiritual, derived from Sun, XIV 142-43
Yogis and, II 81

Clairvoyant(s):
on aura of man before & after sleep, X 257
Catholic confession and, IV 390
early humanity made up of, X 339
few, know whole truth, IX 110
rare, can read aura accurately, XII 565
reason for self-deception of, X 361 see
personified thoughts in aura, X

225
sound and, X 338-39
trained, & materialization s, I 267
Clarétie, Jules (1840-1913):
brochure on Women's Rights
addressed to, II 512-14
Clarke, E.D. (1769-1822):
——— *Travels . . . :*
on ancient initiation site, VIII
191-92 fn.
on sepulchral inscription, VIII 195,
229-30
bio-bibliog., VIII 423
Clarke, Hyde (1815-1895):
bio-bibliog., XIII 378
Clarke, W.H.:
a *Daily Graphic* reporter, I 64
at the Holmeses, I 64
Classes:
result of contempt by higher, for
lower, XI 11
Russian, & castes, II 355-56
in society & materialism, III 104
Classics:
authenticity of, VII 121
believed in astral body, VII 227
Clausius, R.J.E. (1822-1888):
on sun, II 483
biog., II 525
Clavigero, EJ. (1721-1787):
on Teotihuacán, II 320
bio-bibliog., II 525
Cleather, Alice L. (1854-1938):
on Besant & Mead's editing of *S.D.*
III, XIV xxxviii
Notes on H.P.B.'s Inner Group, XIV
xxvi
signed defence of H.P.B., XIII 204
on *Transactions of Blavatsky Lodge,*
X 299
bio-bibliog., XIV 518-21
Clemens Alexandrinus:
See Clement of Alexandria
Clemens, Samuel (1835-1910):
——— *The Innocents Abroad:*
III 81
Clement I, Pope (?-97 A.D.):
or Clemens Romanus, VIII 221
and Pseudo-Clementine lit., VIII
221-22
Clement of Alexandria (150?-220?):
VII 198; XIV 43, 44, 323
accepted *Enoch* as revelation, XIV
82-83
allegories of Bible and, XIl 342
Ammonius influenced, XIV 13, 308
on Basilides, VIII 213
Christian Neo-Platonist, XIV 11 fn.,
306, 323 fn.
Eleusinian Initiate on Bible, XIV 36
on Gnostics & Basilides, XIV 162
Hermetic Books praised by, XIII 231
& fn., 232, 236

on identity of Greek & Jewish Mysteries, XIV 36
an Initiate, VIII 188; XIV 43, 46, 274-75
knew secret of heliocentric system, XIV 323, 330, 332
knew unity of Platonic & Oriental systems, XIV 16, 306
on Mysteries, XIV 37, 46, 162, 256, 274, 320
on nature of woman, XII 269
Pagan at heart, XI 73
planetary candelabrum of, XIV 320, 323
on power of Jehovah's name, XIII 239 fn.
on seven stars & the Sun, XIV 320
on Simon Magus, XII 571
wrote about Alchemy, XIV 298
——— *Discourse to the Gentiles:*
on stoicbeias, VII 238-39
——— *Pedagogus:*
on emblem of Jesus, XIV 154
——— *Stromateis:*
XIV 330 q.
on chrēstians, VIII 175 fn., 188, 217, 223-24
on dual origin of magic, XIII 236
on Er, son of Armenius, III 451
on Jewish scriptures' restoration, XIV 178
on Jewish worship, VII 238 & fn.
library of Osymandyas and, XIII 232
on Masters of learned men, XIII 235-36
on miracles of Greek philosophers, XIII 237
on Mysteries, XI 87; XIV 36-38, 46, 69, 406 fn.
on Nazaratus, III 451 fn.
on other sects, XIV 88
on preceptors of Biblical Patriarchs, XIII 236
on Sacred Books of the Egyptians, XIII 79, 231 fn.
on secret books of Zoroaster, IV 533
bibliog., IV 640; VIII 423; XI 570
Clement VII, Pope (1478-1534):
Giulio de' Medici became, X 22 & fn.
Clement XI, Pope (1649-1721):
tries to rid Church of Sabianism, X 25
Clement XIV, Pope (1705-1774):
Jesuits and, IX 300, 311-13
biog., IX 311-12
Clementine Homilies:
See Ebion
Clementine Literature:
on Simon Magus, VIII 221-22; XII 572-73
Clementine Recognitions:
VIII 221-22
on anointing with oil, VIII 196

Cleopatra (69-30 B.C.):
XIV 351
Clergy:
builds paradoxical dogmas, XIV 146
concocted human mysteries, XIV 160
crafty & ambitious in every age, XIV 63, 139, 250
crimes of Western, III 386
degraded ideals & Divine Beings, XIV 63, 130, 139, 159-60, 162-63
demands blind faith, VIII 177
dogmas of, curse of humanity, XIV 117 & fn.
envy & jealousy of, XIV 115, 123-24
in India untruthful, II 378; III 439
opposed anti-slavery movement, VII 21
revile scriptures of other religions, II 49
social drones & parasites, X 75, 121
some, are Theosophists, II 52
some, dishonest, XIV 121, 129 fn., 149 fn., 250
tried to wipe out memory of Apollonius, XIV 128-29, 131-33
ungodly crowd, X 91
unworthy, in America, II 379-80
Clericalism:
deathly shadows of, VIII 61 (83)
Clerk-Maxwell, James (1831-1879):
retinal effect of color and, XII 569
Clifford, W.K. (1845-1879):
VIII 338
sublimated materialism of, IX 13
bio-bibliog., VIII 423-24
Climacteric:
age and, VIII 400
Climate:
altered by man, XIII 181
Clinton, H.F. (1781-1852):
gives year of Nativity, VII 280
bio-bibliog., VII 365
Clovis, King (466?-511):
Frederick III and, IX 318-19
biog., IX 409-10
Coates, John (1906-1979):
Würzburg MS. given de Zirkoff by, XIV 457
Coati Island (Peru):
ruins on, II 318
Cobb, John Storer:
I 420; VII 149 & fn.
brings H.P.B.'s Masonic Patent, I 311
biog., I 449; VII 365-66
Cobija (Bolivia):
secret Inca tunnel runs through, II 340-41
Cobra:
antidote by Dr. Richards, IV 32
as house-guardian in India, VI 169-70
Island of Jewels on hood of, XIII 159
thousand-headed, XIII 159
Cocker, B.F. (1821-83):
——— *Christianity and Greek*

Philosophy:
VI 203
bibliog., VI 431
Cocoanut-Tree:
planted by Olcott at Tinnevelly, VI 61
Code(s):
Brahmanic secret, V 208
civil, of Gautama Rishi, V 33 (61)
eighteen, written by Rishis, VI 41
forty-seven, written only 20 remain, V 32 (61)
hieratic, in Egypt, V 296
list of, at Mysore, V 33-34 (62)
of Paraara, V 32 (61)
twenty remaining, of Law, VI 232
See also *Laws of Manu*
Codex Alexandrinus:
C.G. Woide's NT based on, XIII 2
Codex Askewianus:
acquisition of, XIII 2
British Museum designation for *Pistis-Sophia,* XIII 1
Codex Nazaraeus:
on birth of Adam-Kadmon, III 188 fn.
emanations in, III 322
on formation of creatures & planet, VI 191-92 fn.
Pthahil of, XIII 43
bio-bibliog., XIV 521
bibliog., III 501; VI 431
See also *Liber Adami*
Codices:
of New Testament & word Christian, VIII 218
Cognition:
Absolute consciousness incapable of, IV 52
Cohesion:
control over, VI 124, 126
Jiva and, V 112-13
one of 7 Sons of Fohat, XII 620
Coins:
ancient Indian, given to H.P.B., II 348
Colby, Luther (1814-1894):
I 413
edited *Banner of Light*, I 139
foolish about magic, I 135-40
H.P.B. praises, III 347
Colebrooke, H.T. (1765-1837):
II 104; V 30 fn. (58 fn.)
Röer-, tr. of *Upanishads* criticized, VI 83 (92)
on Sankara's date, V 185, 187, 190
on source of Plato's teachings, XIV 16
——— *Essai sur la philosophie des Hindous:*
Pauthier on India in, VII 91 fn.
——— *Essays on the Religion and Philosophy of the Hindus* [tr.]:
on Agni, II 144-45
——— *Sankhya Karika:*
commentary lists Kumaras, XIV

329 fn.
——— "On the Sacred Writings of the Hindus":
Vedic cycle in *Jyotisha,* XIV 359
bibliog., II 525
Coleman, Charles:
——— *The Mythology of the Hindus:*
corroborates H.P.B.'s Sanskrit, I 241
bibliog., I 449
Coleman, W. Emmette (1843-?):
I 238; XI 298
abuses H.P.B., I 318
dishonest dealings of, I 322
invites controversy, I 321-22
bio-bibliog., I 449-50
Colenso (pseud.):
——— *"Koothoomi Dethroned":*
XI 378, 387-88, 390
Coleridge, Samuel T. (1772-1834):
XI 226 (262)
on acorns & men, III 298-99
on astrology as a science, XIV 320 fn.
edited *The Watchman,* IV 88
on faith, X 160
on good works, VIII 161
on Prometheus, IX 264
on reverence, II 44
on Shakespeare, VIII 13
——— *Fears in Solitude:*
VIII 337 q.
——— *Kubla Khan:*
result of a dream, III 431
bibliog., III 501; IV 640
Collective Individuality:
pilgrim must accept only truth of, XI 212-13 & fn. (248 & fn.)
Collective Life:
happier than individual life, XIV 432
Colleges:
for neophytes of secret science, I 103
Collett, Miss:
on Brahmo Samaj, I 381-82
Collier, Jeremy (1650-1726):
VI 362
on materialism, VIII 336
bio-bibliog., VIII 424
Collins (1871-?):
boy-medium, III 98, 101
Collins, Mabel (pseud.) (1851-1927):
H.P.B. &, editors of *Lucifer,* VIII 3
meets H.P.B., XI 284-85
sides with Coues vs. H.P.B., XI 310
——— *The Blossom and the Fruit:*
Fleta and, XI 301
on writing of, VIII 91-93
——— *Idyll of the White Lotus:*
XI 318
authorship of, XI 285, 286, 316, 323, 325-26, 328
Subba Row on the Brotherhood & seven rays, XIII 73
——— *Light on the Path:*
VI 331; XIII 62 fn.

on authorship of, XI 284-86, 313-28
from same School as *S.D.,* X 235
Hilarion dictated part of, III 211-12; XI 320
not for materialist, IX 33, 252
priceless treatise, XI 286, 310
published in March of 1885, VI xli
on self-righteousness, XII 510
——— *Through the Gates of Gold:*
XI 328
on Creation, XIV 243 fn.
rather weak & inferior work, XI 286, 318
bio-bibliog., VIII 424-34
Collies, Mortimer (1827-1876):
bio-bibliog., VIII 424-25
Collies, Wilkie (1824-1889):
on moral influences, VI 342
bio-bibliog., VI 431
Colloids:
as complex substances, IX 73
Cologne Gazette:
on Turkish barbarities, I 256
Colonial Gazette:
II 40
Color(s):
blindness & deafness, XII 90
blindness & vibrations of, X 267
concentric circles of, symbolize Hierarchies, XII 567-68
direct emanations from 7 Hierarchies, XII 549
evil entities can assume a good, IX 400S
of Evil one, VII 57
Gautier and, VII 58
geometrical figures & Principles, XII 563-64
hearing of, VII 57, 58, 63-65, 66-68
inaudible sound, as perceptible, XII 620-21
languages and, VII 64
mental correlations and, VII 66
musical instruments and, VII 64
of 7 principles, XII 529, 548-49 fn., 562, 564-68, 614
psychic sensitivity to, VII 57
relation to Root-Races & Earth Chain, VI 14
roots of, & Sound, XII 568
ruling planets of Borsippa Temple and, II 410
sacred, or prismatic hues, IX 157
sense of, in ants, VII 72-73
senses and,, XII 686
sound & Adepts, X 266
sound &, form & elementals, IX 240
Sound & Number, X 406; XII 519, 535
-sound phenomena, VII 61-67
sounds &, reveal lower gods & spirits, XII 560
symbology of, XI 213 fn. (249 fn.)
visible, are not true, XII 569

vowels and, VII 63
See also Esoteric Section Diagrams
Colosseum:
cp. to modern Society, X 204
repaired state of, XIII 183
Colossians:
XII 625 fn.
on lies, XI 401
Colossus of Rhodes:
sorry fate of, XI 360 et seq.
Colton:
VIII 138 q.
Colville, W.J. (1859-1917):
medium, I 277
Combinations:
algebraic, III 406
principles and, 111407
Comet(s):
essence of, V 147-48
planets were once, X 402
sun will become a, X 382
tail of, & sun, VIII 311
Comfort:
misery &, have same source, VIII 167
Commentary of the Sephiroth:
part of Chaldean Kabala, III 456
Commination Service:
curses & vice learned in, X 202-04
Commodus, Emperor (161-192 A.D.):
debauchery of today and, XIII 187
killed a postulant of Mysteries, XIV 279
Communication(s):
apparitions, & bhutas, VI 102
contradictions in, of mediums, V 23 (51)
of man with celestial & dark powers, II 96
manifestations by earthbound spirits and, VI 106
mediumistic & divine, VII 237
as mental articulation, VII 68
origin & value of, tested by its justice, VI 144
with simulacra, discourage, VI 329
with spirits, III 211, 392 et seq.; V 18 (47)
through chela's magnetism, VI 286 various
sources of mediumistic, VI 225-26
voluntary, impossible for Spirit, IV 52
Compassion:
of Adepts, XIV 386-87
of Buddha, XIV 398-99
foremost virtue in Theosophy, XIII 97
Law of Laws, XII 114
Path of, means helping even evil ones, XII 587-88
true, must be shown by action, XI 469
Compensation, Law of:
definition, I 200
Complices:
relics of Atlanteans, V 222

Compton, Elizabeth J. (1829-?):
an electric battery, I 137
transfiguration of, I 339
Comte, Auguste (1798-1857):
artificial fecundation and, III 329
godless Roman Catholicism of, XIII 96 & fn.
Littré and, III 255
Mariolatry in philosophy of, XIII 92
on rebuilding truth, XIII 313
"woman of the future" of, XII 253
——— *Catechisme Positiviste . . .:*
on artificial fecundation, XII 253-54
paradoxical, II 58 (64)
bibliog., II 526; XII 730
Conceit:
vanity and, XI 197-98, 201
Concentration:
correct type of, XII 603-04
meditation and, XII 603-04, 702-03
psycho-physiological effects, III 328
with light of inner divine man, XII 603-04
See also Contemplation; Meditation
Conception:
moment of, & human light, I 284-85
See also Abortion; Foetus
Condemnation:
Buddhist precept on, X 196
in Church, X 202-03
inbred in all people, X 202
as moral murder, X 204-05
an obstacle to Path of higher life, X 197-98
Theosophical vow against, X 197
Conditions:
required to reach a higher state, XI 122 (135)
Confessional:
early law about, IV 57
Confucius (K'ung Fu-tzu) (ca. 551-478 B.C.):
compared to Christ & Buddha, I 108-09
divine inspiration not claimed by, IV 106
Golden Rule and, IV 414; XIV 256
Great Extreme of, not explained by, XIV 34
on "spirits," II 178
——— *Praise* of *the Abyss:*
III 423
bibliog., III 501
Conjeeveram (Kañcipuram):
inscriptions at, V 197
Conjunction:
of planets, III 197-98
Conjuring:
by jugglers & fakirs, XII 321-24
real mesmerism and, XII 326
Conscience:
definition, X 249
inner divine essence and, II 160

as supreme guide, XI 122 (135)
Theosophical Society a Republic of, III 226
true tabernacle of man, II 388
Voice of, X 255
Conscious Existence:
Esoteric Philosophy will prove, VIII 124

Consciousness:
Adepts exercise full spiritual, IV 594
Adeptship requires change of, IV 342
after death, IV 592; VI 109, 328, 363
in Amoebas, XII 141-42, 145
atom endowed with its own, X 322
brain-, a reflection, VIII 96
brain and, XIII 289
brain not only organ, works through, XII 414
of Buddha a Jivanmukta, XIV 387
causal, XIV 379, 387
of cells & man, X 364
definition, III 436 fn.
degrees of, at beginning of manifestation, X 360
degrees of Initiation and, XIII 60
Devachanee and, V 77
discovery of universal, near, XII 135, 138-41
disembodied, a cause not effect, XIV 387
Divine, and Time, X 315
Divine, of Man, VIII 108
division of, in dreams, X 259
evolution of, into intellectual self-consciousness, I 334
extension of planes of, XIII 33, 57
four stages of, III 412
Higher, is Gad within, VII 173
on higher planes is *sui generis,* X 325
homogeneity of, VIII 112
implied by existence, V 97 fn.
individual, not annihilated, V 5
infinite, of entity at end of Kalpa, V 93
in kama-loka, & mediums', IX 163-65
latent spirit & distinct, I 331
of lower manas & brain, VIII 340
Manas and, XII 630-31
many kinds of, X 312
Materialists cannot define, XII 365
mechanical theory of, XII 140-41, 354-55
memory of the dying and, XI 451, 453
mere perception and, X 326
merging in Universal Principle, IV 341
molecular theories of "psycho-physiologists" vs., XII 353-55
of monad after death, IV 560
of monad in early Rounds, IV 559
nature of, VIII 131
occultists can put, on other planes,

IX 172
only one state of, in Devachan, V 82-83
of past stages of existence, IV 571
phenomena of, in time & space, XII 140
Dr. Pirogoff's investigations of, XII 135-36, 406-16
in plants, X 330, 362
pralaya and, XI 476
psychic & spiritual, XI 451
pure Spirit can have no, IV 548
of real Ego, X 260
real or illusory only by contrast, V 83
registers everything, XII 415-16
represented by double triangle, XIV 379
Self-, & Buddhi, IV 581; V 80
sense-, differentiation, XII 691
sensuous, of lower mind, XII 407
sentient spiritual principle, XIV 387
seven states of, X 304; XIII 288-89
seven states of, correspond with cosmic planes, XII 532
sixth sense, V 145
in sleep & waking states, X 256-57, 330
spiritual, & absolute truth, IX 34, 42
spiritual, & Devachan, IV 547-48 & fn.
Spiritual, & heart, XII 694-96
spiritual, symbolized by dog, IV 519 fn.
states of, VII 289-90; XII 370, 532, 657 et seq.
super-, & higher centers, XII 367
things enter, IX 139-40
twice-seven modes of, XIV 380
Universal, & ideation, X 342
Vedanta on, XIII 310
See also Absolute Consciousness; Perception; Superconscious

De Consensu Moysis et Jesu:
falsely attributed to Ammonius, XIV 13 fn.

Consentes:
Atlanteans and, V 222

Conservation of Energy:
Occultism &, in science, XII 355-57

Constant, Alphonse L.:
See Lévi, Éliphas

Constantine, Emperor (ca. 274-337):
blood deluge under, XIV 192
Crispus Caesar son of, XIII 90
decreed Sunday for worship of Christ, XIV 138
died a heathen, XIV 13 fn., 148
Eusebius and, IX 205 fn. (227 fn.)
founded secular Church, XIV 138
heathen who established state religion, XI 106
Mithraism and, IX 278
mother of, & women's Karmic heritage, XII 268

as murderer, IX 208 (230)
worshipped Mars, XIV 151
Constantine Nikolayevich, Grand Duke (1827-1892):
Lavater's letters and, XII 207-08
Constantinople:
Kalindjikoulosek Quarter, I 179 rf.
Constellation(s):
in Akkadian Hymns & *Revelation,* XIV 202
heavens & humanities, XIII 159
leading stars of seven, XIV 202
Occult forces of, & magic, XIV 224
Rishis and, XIV 202 & fn., 334
Consummatum Est:
I 431
Master Narayan's signature and, I 439-40
Consumption:
dreams and, X 263
vaccination and, IV 200-01
Contemplation:
develops powers, XIV 401
leads to Dhyani-Buddhahood, XIV 401
merges Self in Universal Self, XIV 400-01
See also Concentration; Meditation; Reflection
Contemporary Review:
XI 58; XII 268-69 q.
Müller on Saint Josaphat, II 134 fn.
on Women & early Christianity, XI 441-43
Continence:
Tolstoy favored, not celibacy, XII 244-45
Continent(s):
ancient, in Pacific Ocean, II 434
grow & die like civilizations, II 337
interconnection between, II 308, 336-37
unbroken, from Himalayas to Tasmania, III 420
Control of Body:
importance of, VIII 126
Controls:
Spiritualistic, & higher possibilities, VI 110
Controversy:
is beneficial, X 231
Conventionality:
a lie, IX 34-35
Conventions of Theosophical Society:
See Theosophical Society
Conversations Lexicon:
XI 199, 200 q.
Conversion(s):
Bishop Temple on, VIII 356 (373)
evils of, IV 494-96, 499-503
like selling damaged goods, IV 338
Conversion of the Rulers:
in Gnosticism, XIII 35
Converts:
Christian, better left as heathens, XI 195

Conway, Moncure D. (1832-1907):
abused by Baptist editor, VI 162
account of visit to Adyar, VI 230-32
Lord Queensborough and, II 364
on progress of Christian women, XII 271
view of Christ, VI 162
——— *Sacred Anthology:*
of comparative religion, XIII 168
bio-bibliog., VI 431
bibliog., XIII 378
Cook, Canon F.C.:
Moses' "miracles" and, III 67
Queen's Chaplin, II 69
——— *Speaker's Commentary:*
II 53, 183
actually known as *The Bible . . .,* II 544-45
editor of, II 50 fn., 544 seven volumes of theological torpedoes, II 51
bibliog., II 544
Cook, Rev. Joseph (1828-1901):
IV 78, 370
Asiatics insulted by, IV 96
disgraceful qualities of, IV 68-70
Founders slandered by, III 489-91; IV 82, 96 et seq.
H.P.B. exasperated by, IV 116 et seq.
Spiritualism and, IV 20-22
vulgar lecturer, IV 92
Cook, Dr. Kenningale R. (1845-1886):
bio-bibliog., VIII 425 fn.
Cook, Mrs. Kenningale R.:
See Collins, Mabel
Cooke, George A. (?-1904):
Maskelyne &, magicians, II 33
Cooke, J.P. (1827-1894):
——— *New Chemistry:*
on molecules, IV 211; IX 87
on water, IV 214
on wave theory of light, I 243
bio-bibliog., IX 410
bibliog., 1450; IV 640
Cooper-Oakley, A.J. (?-1899):
biog., XII 733-34
Cooper-Oakley, Isabel (1854-1914):
H.P.B.'s health and, XI 388
on proposed Inner Group Committee, XII 479
signed defence of H.P.B., XIII 204
T.S. program and, XII 59 fn.
——— *The Comte de St. Germain:*
III 523-24, 526-27
bio-bibliog., XII 730-33
Copán (Honduras):
hieroglyphs of, II 315-16 monument in Egyptian style, IV 445 most ancient ruins of Central America, II 322-23
pyramids of, II 319
strange heads on, monoliths, II 309
Copernicus, Nicholas (1473-1543):
reincarnation of Nicholas de Cusa,

XIV 377-78
Coptic Legends of the Crucifixion:
XIV 153 & fn.
Coptic Manuscripts:
Pistis-Sophia and, XIII 1, 30
Copyright:
no, in realm of thought, IX 400Q
Coquerel, A.J. (1820-1875):
liberal view of Church membership, III 32
a Protestant Divine of Deity, III 32
bio-bibliog., III 501
Corbyn, George:
Masonry and, I 281
Cordilleras:
ancient ruins near, II 303
Corelli, Marie, (pseud. of Mary Mackay) (1864-1924):
——— *The Romance of Two Worlds:*
VIII 99
bibliog., VIII 434
I Corinthians:
VIII 5 q., 213 fn., 287 fns., 291-92 q., 349 & fns. q., 353 q.; IX 183 q., 187 q., 209 (231); XI 81; XII 15-16 q., 202 q., 312 q., 348 q.; XIV 397 q.
on divine & worldly wisdom, XIV 114
Man a duality, XIV 55
Man is temple of God, XIV 56
Master-builder indicates Adept, XIV 123
plurality of "Gods" in, XIV 348 fn.
on revilers, IV 69
on spiritual pride, IV 613
on things of the spirit, I 294, 297
II Corinthians:
VIII 136 q., 173 fn. & q.
Christ as spirit of Man, XIV 122
living God dwells in man, XIV 48
on secret teachings, XIV 48
Corn:
seven cubits high, IX 63
Cornelius à Lapide:
See Lapide, Cornelius
Corpora Quadrigemina:
corresponds with Kama-Manas, XII 698-99
Corpses:
evil of preserving, III 294
human, used by Tantrikas, II 238
Corpuscles:
always remain spherical, XI 158
nature of red & white, XII 699-700
Corpuscular Theory:
wave &, of light, I 243-44
Corralones:
hieroglyphs at, II 332
Corregio, A. (1494-1534):
on Raphael, III 268
Correlations:
elementals and, IX 240
mental, of senses in ancient times, VII 66
Correspondence(s):

of four planets, seasons, directions, XII 551
healing by passes & magnetic, III 219-20
interdependence &, in Nature, XI 230 (267)
Law of, XIV 347
of man's cells & Universe, XII 410
Occult Science of, XIV 61, 347
progress of student and, XII 520
Rounds & Races and, VII 69-70
of sound, color & number, XII 519-20
of tattvas & principles etc., XII 614
in theurgy, XII 216
true nature of, XII 544-45
See also Analogy; Esoteric Section Diagrams; Hermetic Axiom; Karma; Laws)
Corson, Eugene Rollin (1855-?):
——— *Some Unpublished Letters of H.P.B:*
on E.G. Brown & *Spiritual Scientist*, I 46
bibliog., I 450
Corson, Hiram (1828-1911):
on Olcott's address, I 193
urged to write for Brown's journal, I 46
bio-bibliog., I 450-53
Cortéz, Hernando (1485-1547):
army of brigands of, II 304
Jesuits of, II 322
on size of Mexican temple, II 319
Cory, Isaac Preston (1802-1842):
——— *Ancient Fragments . . .:*
VII 95 fn.; XIII 267 fn. & q.
Berosus on Chaldean legend, VIII 181
on Plato's secrecy, XIV 7 fn.
Proclus on 7 heavens, XI 17
bio-bibliog., VIII 434
bibliog., VII 366; XI 571
Coryn, Dr. Herbert (1863-1927):
appointed to T.S. Advisory Council, XII 264
secretary of T.S. Lecturing Society, XI 300
signed defence of H.P.B., XIII 204
biog., IX 410-11
Cosma de Körös:
See Csoma de Körös
Cosmocratores:
Builders of form, X 354, 387
definition, X 341
"Fashioners" of Universe, XI 27
govern visible world, XIII 29
must be ailing, X 105
not Entities, X 342
paradigms of nature-Spirits, XIV 344
St. Paul knew of, XIV 322
seven series of, XIV 322
See also Builders
Cosmogony(ies):
backbone of Occult, XIV 8

based on numerals & figures, XIV 62-63
causality and, XIV 10
in Chaldean & Egyptian symbols, XIII 75-76
definition, XI 473
Genesiacal, XIV 69, 210-15
Great Pyramid and, XIV 157 & fn.
Indian, source of Jewish, XIV 87
Jewish symbols & mysteries of, XIV 156-57
study of Cosmology &, in Occultism, XI 473
theogony and, XI 473
Cosmos:
as "God" of Theosophists, XI 409
in *John,* XI 489
Kosmos and, XII 656-57, 677
See also Kosmos; Universe
Cossa, Pietro (1830-1880):
IV 57
bio-bibliog., IV 640
Cotapaxi (Cotopaxi Mt., Ecuador):
high altitude experiences and, III 140
Cotton:
on metaphysics, XIII 84
Coues, Elliott (1842-1899):
confused on dates, XI 284-85
denounces H.P.B., XI 297-98
Esoteric Section and, XI 295, 308 et seq., 341-42
expelled from T.S., XI 463, 504; XII 24-26, 378 (381)
forged letters from K.H. and, XI 210-11
Light on the Path and, XI 284 et seq., 313 et seq.
praised, XI 160, 164
President of Gnostic TS., XII 24
sought presidency of T.S. in America, XI 329
Theosophical Society legal action against, XII xxv, 375-76
tries to crush T.S., XII 594-95
tries to intimidate H.P.B., XI 329, 553
——— *Kuthumi...:*
plagiarized, XI 315 fn.
Coulomb, Emma and Alexis:
broken saucer and, VI 416-17
expelled from T.S., VI 282
forged letters of, discussed, VI 295-308; VII 5
H.P.B. saved, from starvation, VI
intention of their conspiracy, XII 160
the "kitchen row" and, II 475 et seq.
Master's letter about, XII 587-88
Gen. Morgan & H.P.B., XI 388-89
Pall Mall Gazette interviews H.P.B. on, VI 308-13
"panel" and, VI 416
"Russian Spy" accusation and, VI 283
"Shrine" and, VI 415
themselves cheated, XI 417, 423

why Adepts didn't interfere in
conspiracy of, XII 160-61
——— *Some Account of My Associations with Madame Blavatsky . . . .:*
VI 324
date of publication, VI xxxix
bibliog., VI 432
See also Hodgson, Richard; Psychical Research Society
Council of Ten:
on Venetian Doges in, III 258
Councils of Church:
See Church Council(s)
Courmes, Dominique A. (1843-1914):
on *Fragments* translation by, V 10-11 & fn. (40)
H.P.B. wrote, on Fauvety letters, V 1
Hume's article tr. by, IV 479
staunch friend of H.P.B., V 11 fn.
wrong conclusions of, V 14-16 (42-44)
bio-bibliog., XII 734-36
Courtney, Herbert L.:
Hylo-Idealism and, VIII 302; IX 62
——— *The New Gospel of Hylo-Idealism:*
reviewed, VIII 305-06
Cousin, Victor (1792-1867):
influenced by Burnout, XIV 409
——— *Course of the History of Modern Philosophy:*
Buddhists are Nihilists says, XIV 409 & fn., 410
bio-bibliog., XIV 522
Cousins, Dr. J.H.:
on Barrett's view of Hodgson's *Report,* IV 623-24
Cow(s):
Aquila & word, XIV 156
butchery of, a vile practice, IV 299
"Cow-go" and, XIII 159-60
as early Races in *Enoch,* XIV 83
in Hindu mythology, XIV 156 fn.
in sacrificial rites, XIV 290 & fn.
or Vach, XIII 160
Cowardice:
honour and, II 142-43
truth and, IX 35
Cowell, E.B. (1826-1903):
XII 346 fn.
best English Sanskritist, XII 344 fn.
Cowell, Sarah Emma (Tom):
I 407, 411, 437
Cowl:
does not make a monk, XII 277; XIV 252
Cowper, William (1731-1800):
on Bible, XIV 75
Cox, Edward W. (1809-1879):
I 214, 224
——— *The Mechanism of Man:*
II 183, 190
on cause of disease, II 189

on ignorance of physicians, II 189
President of Psychological Society, II 191
on scientists & soul, II 188, 191
on value of psychology, II 191
bio-bibliog., I 453-54
bibliog., II 525
Cox, Ross (1793-1853):
——— *Adventures on the Columbia River:*
on Talkotins, V 65-66
bibliog., V 372
Crabbe, George (1754-1832):
——— *Tales in Verse:*
on Genius, XII 13
bio-bibliog., XII 736
Cranston, S.L. (pseud):
See Atkins, Anita
Crantz:
on Greenlanders view of man's shadow, II 170
Crata Repoa . . .:
on Egyptian Initiation ceremony, XIV 288-89
Crawford, F. Marion (1854-1909):
——— *Mr. Isaacs:*
VIII 99; X 224
analysed, IV 339-44
contains 2 grand occult truths, IV 365
——— *Zoroaster:*
VIII 99
bio-bibliog., IV 640
bibliog., VIII 434; X 416
Crawford, John Martin (1845-1916):
——— *The Kalevala:*
reviewed, X 143-48
superb translator of, XI 65
traces of Archaic wisdom in, X 143
bibliog., X 416
Creation(s):
allegory by Irenaeus, XIII 43-44
allegory sources, XIV 197-99, 201-05
Angelic, of material world, XIV 209, 210-11 fn.
aspiring occultists must be at one with, X 395-96; XIII 70
cannot evolve from nothing, XIV 243 fn., 415
Catholic interpretation of, XIV 209
"created" &, fallacy of terms, VI 175
dates in Jewish, XII 72-73
Divine vs. Sexual, XIII 31 fn.
Gnostic, XIV 205, 209
imagination and, VIII 133-34
Kabalistic interpretation of, XIII 351-54, XIV 206-18
Mahat & seven, X 313, 319
manvantaras and, XI 241 fn. (278 fn.)
misnomer for successive re-evolution, III 270
mysteries of, divulged by Divine Rulers, XI 85
not evolution, XIV 239 fn., 243 fn.

Occultism rejects, XIV 415
Out of nothing by pesonal deity, IV 167
outward manifestation of unmanifested matter, III 380 & fn., 474
possible for the adept, VI 262-63
primal and secondary, IX 238
Promethean legend and, VIII 367 (387)
on second, in *Genesis,* XIV 204-05, 206-08
Space is great storehouse of, XIV 243
Theosophists do not believe in, IV 194
Vedas revealed by God at new, XIII 108
Creative Intelligence:
law or purpose of, VII 178-79
Creator(s):
Creature higher than, XIII 44
Kabala on XIII 351-54
Logos is not, XIV 216-17 & fns.
man his own, IX 177
must have material for Creation, XIV 243 fn.
Occultism recognizes no, XIV 415
One Unconditioned Principle is not, XIV 217
true, named, XIV 216-17 & fns.
Wisdom is associate of, XIV 46 fn.
Creatura:
Meaning of, VII 45-47
Credner, C.A. (1797-1857):
——— *Zur Gesh. Des Kanons:*
shoes nicephorus accepted Hebrew *Matthew,* XIV 150 fn.
Creed(s):
Argua as lamp odf exoteric, X 241
craving to convert to our, is reprehensible, IV 499-500
materialism arises from, IV 326
origin of, X 167
shells around spiritual knowledge, II 100
The Theosophist aims to demolish Dogmatic, IV 305
Truth vs., X 167
Cremation:
Earliest idea of, I 278
of de Palm, I 214, 233
reasons for, III 294 & fn.
spread of, III 301-02
time lapse of 12 hours needed before, IV 508 fn.
Why Catholic Church opposes, XII 74
Will offset evil of burial, III 294 & fn.
Crémieux, Hananel (1800-1878):
Influenced by Talmudic fanaticism, XII 273
Biog., XII 736
Crēsa, Crissa or Chrisa:
See Krisa
Cresent:

Found on Roman & Central American Statue, IV 446
Crespel, Councillor:
II 239
Crete:
Colony of Atlantis, V 218
Creuzer, George F. (1771-1858):
Greatest of symbologists, XIII 227
On Orphic hymns, XIII 233
On theories of genii & trolls, XIII 227-28
——— *Symbolik und Mythologie. . . .:*
on Kabiri as 7 planets, XIV 315-16
bio-bibliog., XIII 379
Crib:
as Apta, VIII 363 (383)
Crime(s):
Abortion a, against Nature, V 107-08; VII 178-79
in America, II 13 (24)
based on superstition, III 350 et seq.
children's toys and, X 228
Christianity and, III 248-49, 349-50, 386
Christianity offers premium for, I 379-80
of clergy in America, II 45-46
dark creations of human vices, II 206
hypnotic suggestion can produce, VIII 105-08; XII 227
society creates, VIII 297
statistics of, by creeds, V 98 fn.
The Tablet and, IX 207 fn. (229 fn.)
Unabated by spread of civilization, XIII 188
Crisis:
Intellectual & psychic, coming, XI 117 Et seq. (131 et srq.)
Criticism:
Aristotle on, XI 436
autocrats of, XIII 226-27
criteria of modern, XIII 226, 243
easier than creativity, XIV 14
habit of, IX 6
harsh, & elementals, IX 126
healthy policy of mutual, XIII 243
loyalty o fact and, XIII 226
mutual, by H.P.B. & Müller, XII 104-10
of science towards ancients, XIII 224-26
sole salvation from stagnation, XIII 244
two methods of, XI 223 (259)
Crocodiles:
Sacred, of Lake Pushkara, XII 176 (86)
Crofton, Maj. Gen.:
IV 77
Cromlechs:
Near Bangalore, II 324
Crookes, Sir William (1832-1919):
II 36, 60 (66), 150, 396, 497 (504); III

52, 93; IV 311; VII 321 (335)
Advaita and, XI 399
among honest scientific investigators, III 112, 219
arcane science and, III 103
chemical elements and, X 307
doubts agency of "spirits," II 57 (63)
on fourth state of matter, IV 224, 602 fn.
Guitford & radiometer, IV 315-16
ideas of transmutation & radiation XI 234 (270), 508 (531)
Katie King and, III 230
on levitation, I 244
light and, IV 220
Masters and, V 265
Mediums' powers proved changeable, III 247 & fn.
Protyle and, IX 15, 62; X 306-07
Radiant Matter and, III 103; IV 218, 310; V 24 (52), 145
Royal Society ostracized, XIV 498
scientific papers of, V 265
Spiritualism and, I 223, 272, 273, 274
studied spiritist phenomena, II 377 on
truth & accuracy, XII 196
will have to discover matter of 5th state, V 148
——— *Researches in the Phenomena of Spiritualism:*
III 220
on the Katie King & psychic force, III 234
bibliog.., III 501

Cross:
ansated, & Egyptian *bas-relief,* IX 273-74 & fn.
ansated, & figures of sacred cubit, VII 293-94, 297-98
ansated, and Troy, VIII 143 fn.
ansated , or Tau, X 52(59); XIV 152-53, 326 fn.
baptized in gore, XIV 192
below & above globe, VIII 19-20
in Buddhist temples & zodiacs, XIV 152
Christian, & hell-fire, II 146
Fire &, as foundations of universal Laws, II 145
Fire worship in Bulgaria and, II 146-49
hallowed by Pagans, XIV 151
Jaina, is Svastika, XIV 207
Jesus' cry on the, IX 268, 271-80
key to Heaven in Egyptian syambolism, I 129
as Male-Female, XIII 31 fn.
meaning of, IX 263, 267, 269
mystic, in ancient sysmbolism, III 188 fn.
number ten & term *lama,* III 178 fn.
oldest phallic symbol, VIII 143

origin is not Christian, VIII 143 fn., XIV 152, 192-93
Plato on universe as a , II 145
a purification during Initiation, XIV 148
real meaning of, XIV 152
rose and, VIII 256, 259-60
secret sign among Adepts & Neophytes, XIV 148-49
Seyffarth on, VII 297
Skinner on, VIII 201; IX 271
Sphinx and, IV 265
as spirit & matter, II 145
or stauros, VIII 194 fn.
svastika form of, widely used, II 143-45
symbolic of Kosmic Man, XIV 140
symbolism of, VII 294 fn.
tau as glyph of, VII 297; VIII 211; X 52 (59); XIV 152-53, 326 fn.
t'phillin and, XIV 192
tree of Jesus, XIII 31 & fn.
in Valentinian system, XIII 16, 31-32
within circle, III 316
See also Crucifix; Tau
Croucher, J.:
on the soul, I 290, 296
Crowds:
best protection against magnetism of, XII 535
elementals and, XII 535
Crowe, Catharine (1800-1876):
——— *The Night Side of Nature:*
on projection of double, V 292-93
bio-bibliog., V 372
Crown:
symbolic, & brain aura of Mahatmas. VI 268
Crucifix:
called "Tree of Infamy," XIV 153
Christians adopted, XIV 153
symbolism of a Hindu, XIV 287
unknown by Semites, XIV 153
See also Cross
Crucifixion:
based on events that preceded it, VIII 200
Basilides on, XIV 372 fn.
in Bible allegorical, VIII 208
of Christ during solar eclipse, XIV 137
all Hierophants met with, XIV 84-85
& fn. of man in space, VII 295-97 fn., 296 facs.
meaning of cry during, IX 268, 270-80; XIV 146-48
of monad, VIII 201 fn.
must precede divine state, VIII 191
seven esoteric meanings of, IX 270
symbolism of, VIII 202 fn.; IX 267-69; XIV 140-42, 148-49, 151-53
Vernal Equinox true date of, XIV 137
of Vithoba as Victim-Man, XIV

286-87
Crucifixion Nails:
sexual meaning of, IX 271
Cruciform Couch:
Initiation and, IX 273-74
Cruden, Alexander (1701-1770):
on ten lost tribes of Israel, IX 95
on urim & thummim, VII 237
bio-bibliog., IX 411
Cruelty:
child of fanaticism, IV 33
of man to animals, VIII 249-50
of vindictive god, VIII 274
Crusades:
not supported by God, VI 65
Crux Ansata:
attribute of Isis, Venus etc., VIII 20
Joly's view of, VIII 209
six-pointed star and, III 315-16
Crux Dissimulata:
or svastika, II 144
Crypts:
initiatory rites of temple, XI 90
Crystalline Life:
ancient teaching of atomic life and, XII 134
Crystals:
magnetism and, III 100
"nutrition" of, X 383
as talismans, XII 382
visions in, & mirrors, IV 180-81
Csoma de Körös (1784-1842):
XIV 433, 436 fn., 437 fn., 440
acted under lamas' protest, V 255
dates of Buddha's nirvana and, V 255
knew little of Esoteric Lamaism, VI 272
learned doctrines of dugpas, V 255
learned exoteric rites only, III 177
learned little of the Brotherhood, III 177
mislocates Sambhala, XIV 440-41
mystic powers as Buddha's "wives," XIV 407
stayed at lamasery of Phäg-dal, IV II
——— *Grammar of the Tibetan Language:*
Buddha's "wives" and, V 255
bio-bibliog., V 372
Cteis:
or yoni, VI 158
Cube:
cross as unfolded, VII 297; IX 271; X 52 (59)
Masonry and, XI 174 & fn. (182 & fn.)
mystic, of Kabalah, XIV 187, 190
seven-fold, VIII 144
square and, X 356
stone, a symbol of Deity, I 200
symbolism of, X 53-54 (61)
Cudworth, Ralph (1617-1688):
——— *Intellectual System of the*

Universe:
on Platonic Trinity, XIV 186 & fn.
Cullavagga Sutta:
Xl 346 fn.
bibliog., XI 571
Cult:
admixture of truth in each, XII 296
of Freethinkers, XII 296
See also Individual names of cults and sects
Culture(s):
Christian civilization and, XII 266-79
dances of various, XII 278
dying, of older races, XIII 179
intellectual relics of ancient, XIII 350
real, is spiritual, XII 272-73
Cumae (near Naples, Italy):
its antiquity V 168, 238
Cuneiform:
discoveries in, XIII 275-82, 336
ideographic signs and, XIII 336
inscriptions in Armenia, II 350-51
origin of, XIII 336
phonetic values, XIII 336
tiles restored, XIII 328
Cunhá, Xaviers Cabra de (19th C.):
"Lt. Col." Saint Anthony as, II 180
Cunningham, Sir Alexander (1854-1893):
conclusions on Buddha's date, unsupported, V 228,fn.
contradicts Fergusson, V 228
inscriptions discovered by, V 259-62
on location of Palibothra, XIII 342-43
mistaken on Hindu years, V 261
on nirvana of Buddha, V 260
Saptaparna Cave and, V 247 fn.
——— *Archaeological Survey of India:*
V 232, 247 fn., 254
on inscriptions at Gaya, V 260, 275
——— *Corpus Inscriptionum Indicarum:*
V 141 bio-bibliog., V 372-73
bibliog., XIII 379
Cup of Oblivion:
in Gnosticism, XIII 25
Cup and Saucer:
phenomenon explained, III 377-80
Cupid:
seventh principle, IV 264
Curds:
as first differentiation, X 369, 373
Cures:
induced by psychological effects, III 36-38, 252 et seq.
by mind, X 287
See also Animal Magnetism; Christian Science; Heaier(s); Healing; Hypnotism; Magnetism; Mental Science; Mesmerism
Cursing:
in Church prayer books, X 203
in proportion to the hurt, III 68
Curbs, David:

I 407, 412, 419, 429, 431
writer for T.S., I 409, 410, 417-18, 423, 427-28
Curtius, George (1820-1885):
——— *Grundzüge der griechischen Etymologies*
VIII 358 (375 fn.)
bio-bibliog., Vill 434-35
Cusa, Cardinal Nicholas Khryppfs of (1401-1464):
an adept reappearing as Copernicus, XIV 377-78
devotee of Kabalah, XIV 377, 379
Hermes & Pythagoras influenced, XIV 378 fn.
Louis Moreri on, XIV 378 fn. sought
safety in monastic order, XIV 379
——— *De Docta Ignorantia:*
Copernicus' discoveries forecast by, XIV 378 & fn.
on extra-terrestrials, XIV 378 fn.
Geocentric system opposed by, XIV 378 fn.
on world as vast machine, XIV 378 fn.
bio-bibliog., XIV 538-39
Cushite(s):
ideographic system of, XIII 336
origin of Chaldean, XIII 331 & fn.
Custody of Infants' Bill: women's rights and, XII 283
Custom:
Theosophists should oppose any base, XI 41
Cuttack:
"wise men" of, I 370
Cuvier, Baron Georges (1769-1832):
VII 33, 37; XIII III
brain of, II 515
on life, VI 349
the mammoth and, I 230
Cuvier, Fréderic (1773-1838):
on animal intelligence, VII 34
on Buffon in *Biographie Universelle,* VII 34
G. Cuvier and, VII 33
bibliog., VII 366
Cuzco (Peru):
once capital of Peru, II 340
Cuzco Temple:
described, II 323, 340
recent style of, II 308, 334
rocking stone in, II 331
Cyaxares, King (r. 625-585 B.C.):
defeated by Scythians, XIII 334
Cybelē:
breath of, XII 215, 219
daughter of Caelus & Terra, XII 214
personified vital essence, XII 214
preserved on a mountain, XII 214
Cycle(s):
Adepts help man in spiritually barren,

VI 247
in allegory, VIII 148-49 fn.
appearance of Messengers and, XII 120
of aspirations, VII 251
beginning & length of astrological, VIII 174 fn.
cannot be impeded, VII 90
Censorinus on, VII 277
Christianity and, XIV 353-56
civilizations and, II 310, 335-36, 421-25; XIII 349
closing, & its characteristics, XI 201
closing of Kali Yuga, VIII 174 fn. of
cold winters, II 424-25
cyclic necessity and, III 415
of emanation & dissolution, XIV 257
of emanations & numbers, XIV 63, 216 fn., 243-45, 359-60
end of important, IV 160
end of present, XII 1; XIII 189
Eternity and, II 421
everything moves in, IV 302
of Evil's rule over Humanity ending, XII 601-02
of forty-six & 49 fires, XII 54
grafting during 2nd Round, XIV 164 fn.
Great Year, & cataclysms, III 150
Hindu, and Roman Lustrum, XIV 358
Hindu astronomical, XIV 357-58, 361-68
ideas based on fundamental truths move in, IV 451
incarnation, of Egos, XIV 49, 302-03
information on, guarded, IX 101
of Initiation, VIII 356 (373)
interblend, IX 101
Kabala and, III 194
key to septenary, XIII 301-06
on life-, of Spiritual Monad, XII 58
of Light in *Pistis-Sophia,* XIII 78
Messianic, VIII 174 fn.
misprinted as "planet" in *Isis Unveiled*, VII 183
modern fallacies and, VII 276-80
of motion transference, XIV 239 fn.
Mysteries disappear at end of, XIV 294
of mystical thought returns, XI 116 (130); XII 128-29
Naros & other secret, XIV 359-60
of Necessity, IV 173; XIV 216, 303
new, & true Theosophists, XI 202
occult working of, XII 125
of occultism & Saturn, XIV 27, 176
occultists produced by some, but not all, VI 247
of evolution & involution, XIII 264-65; XIV 290, 302-03
of one Element, XIV 210, 233-34
overlapping, XII 602
periodicity of events, II 408, 421-25,

449
phenomena & our present, VII 85
pioneers of modern Theosophy and, XII 123
prove antiquity of *Vedas,* XIV 361-63 & fn.
quinquennial, XIV 361-62
racial, VI 117
Reincarnation & 3,000 year, IV 559
repeat themselves, XI 186
return of ancient, VII 66
return of beliefs and, III 478
Sanskrit & other tongues reborn via Law of, V 303
seventh decade, etc., XIV 360
sidereal, related to Jupiter, XIV 358
six, of evolution in Magianism, III 462
Solstices & Equinoctial, XIV 362-64
as spirals, XI 151
spiritual "flood" and, XII 124-25 of
Spiritualism in 19th century, XII 122, 128-29
sub-race, & our 5th Race, VII 68
sunspots and, III 193 & fn.
swan symbol of avataric, XII 105-06
theory of, receiving new recognition, II 418-20
Vriddhagarga's treatise on, XIV 357
world moves in, XIII 83
yearly, & zodiacal, XIV 360
of 3000 years, VII 94 fn., 111, 113
See also Messianic Cycles; Naros; Saros; Yugas
Cyclopean Ruins:
age of, underestimated, V 164, 167
Cynocephalus:
holy, had prayers offered to, XI 74
Cypher:
esoteric, used in Bible, VIII 210-11
Cyprian(us) of Antioch, Saint (200?-258):
an accomplished magician, XIV 166
claims he witnessed Mysteries of Ceres, XIV 164
"Confession" of, XIV 163-66
converted by Justine, XIV 166-67
on "demoniacal" initiation, XIV 164-66
made Bishop by Church, XIV 163
martyrdom & burial at Rome, XIV 167
de Mirville alters words of, XIV 164-66 & fns.
self-confessed "Black Magician," XIV 163
on women as devil's instrument, XII 269
bio-bibliog., XIV 523
Cyril of Alexandria, Bishop (376-444): XI 73
Hypatia's murder caused by, VII 46; IX 208 (230); XIV 312
Cyril of Jerusalem (315?-386):

date of Christmas and, II 163-64
Cyrus the Great (?-529 B.C.):
definition of name, III 460
Jews and, III 453
oracular head and, VII 220
a Zoroastrian, III 450
Czar:
H.P.B. gave up allegiance to, I 408; XII 334
Russian people and, III 159-60
See also individual Czars
Czechs:
protest Pope's discourse, I 260

D index

Dabistan:
on Sankara's date, V 180
Dactyls:
Phrygian, & magic, II 274
Phrygian priests & magnetic healers, XII 214
Daemon:
See Daimon(es)
Daemon est Deus Inversus:
XII 603
as expression of duality, I 200
Daēvas (or devils):
of Christ & Mikael, XIV 323
Devas transformed into, XIV 322
Dag (or Dagōn):
as Fish-Man or perfect wisdom, III 189 & fn.; VIII 174 fn.
meaning, XIV 153
Messiah designated, XIV 153
Messianic cycle and, VIII 174 fn.
why Jesus' emblem, XIV 154
worship, XIV 192-93
Daghdai (Dagh-dae; Day-dae):
Holy Wisdom or Divine Fish, III 188 fn., 465
Dagobas:
or Buddhist shrines held cross, XIV 152
Daij-Dzins:
dangers of the, VI 386
great "spirits" or elementals, VI 373 ff.
soulless, elementals can give clairvoyance, VI 386
Daily Chronicle:
on stone-throwings, II 448
Daily Graphic:
I 1, 2, 32, 44, 64, 68, 80, 81
Daily Life:
a Master's words on, VII 146-48 fn., 169-71, 173-75
Daily News:
on atrocities under British flag, II 407-08
Daily Telegraph:
on desecration of Sunday, IX 66, 68

on stone-throwings, II 448
on wealth of Jesuits, IX 305
Daily Times:
I 425
Daîmon(es) (Gk.):
Abraxas of Basilides cp., XIII 29
Barbēlō and, XIII 24
Church distorted, into demons, XIV 307 fn., 315, 322
Cosmic Deities and, XIIl 29
Di Manes of Romans and, VII 97 fn.
Elemental Spirits, VI 193
Gabriel the Eagle-like, XIII 23
govern world, XIV 307, 315, 348 fn.
as guardian angel, II 7 (18)
of Paul, XIV 348 fn.
périsprit after death is a, I 362 (366)
seven ruling, XIII 23
as seventh Principle, XIV 307 & fn.
of Socrates, 1 229; III 272, 278-79; VII 88; IX 199 (221)
Socrates' death and, XIV 35 fn.
soul as, I 294
is Spirit, not demon, XIV 165 fn., 307 & fn., 322-23
theurgy and, VII 121
See also Angel(s); Deva(s)
Daimonia (Gk.):
called devils by Zoroastrians & Church Fathers, VI 187
connecting link between gods & men, VI 209
divine Egos of man, VI 187
three classes of, VI 187
Daîmonion-photi:
spiritual illumination, II 92
Daityas (Sk.):
meaning of struggle between, & Devas, VI 244
race of giants & demons, XII 172 (182)
Daivîprakriti (Sk.):
definition, X 334
Light of the Logos, XIV 187 fn.
Daji Raja Chandra Singhjee (?-1185):
biog., IV 641
Dakini (Sk.):
lower elementals, VI 169
Dakoits:
rebel against British, II 294, 296
Daksha (Sk.):
peopled the Earth, XIV 286
Dalai Lama(s):
Avalokitesvara incarnate, IV 18
better known than Teshu Lamas, XIV 427 fn.
Buddha and, III 179
called Sha-ru, III 188 fn.
Della Penna on, VI 110
divination at selection of new, III 189 fn.
honors Dhyani-Buddhas, XIV 337
Lamaic Hierarchy and, III 185
on mystery of, reincarnations, II

471-72
origin of, IV 12 & fn.
relation of, to Vyasa, IV 100
relation to Teshu Lamas, XIV 427-28 fn.
secret libraries of, III 398; VI 95
titles of, III 178
Tsong-kha-pa and, XIV 427-28
See also Nabang-Lob-Sang; Gyatsho, Tenzin
Dal-jor [Tib. Dal-'byor]:
human rebirth, VI 112
Dall, Rev. C.H.A.:
on Theosophy, V 351-53
Dalton, Col. E.T (1815-1880):
——— *Descriptive Ethnology* of *Bengal:*
on aboriginal burial methods, V 104
bibliog., V 373
Dalton, John (1766-1844):
Atomic Theory and, X 307
vindicated Democritus, XIV 352
bio-bibliog., XIV 523-24
Damascius(480?-?):
on cosmocratores, XIV 322
———- *Primitive Principles:*
on Magi's First Cause, XIV 202
Damascus Oracle:
Dervish magician uses, I 181-86
Damiani, G.:
on alleged Spirit of Nana Sahib, I 337
Damien, Father (1840-1889):
greatest ideal for followers of Wisdom-Religion, XII 112-13
noble predecessor of Sister Rose, XIl 112 & fn., 114
a true Theosophist, XII 112-13
Damis (fl. 1st C.):
narrative of Apollonius and, XIV 128, 132
traveled with Apollonius, XIV 133
Dam-ngag [Tib. gDam-ngagl:
fifth, of Tsong-kha-pa on sacred truth, VI 99-100
Damodar K. Mavalankar:
See Mavalankar, Damodar K.
Dan:
tribe of, & word Jordan, XI 495-96
Dana, Charles A. (1819-1897):
misrepresents H.P.B., XI 368-69
Dance:
ancient, of Bacchantes cp. to ballroom, XII 278
Circle, cp. to David's, XIV 316 & fn.
circle, of modern priestesses of Terpsichore, XII 278
Rasa Mandala, XIV 316 & fn.
as religious practice, III 204-06
Sabaean worship as, XIV 316
Dand [Sk. Dana]:
definition, II 119
Dandin:
query of, and, IX 37
Danevsky:

on Russia & England, III 76
Dang-ma [Tib. Dwans-ma]:
absolutely purified soul, VI 112
Arhat can become, XIV 408
meaning, XIV 408 fn., 411
a Seer, X 336-38
Daniel:
as a Rabbi, XIII 279
chief Babylonian astrologer, XIII 279
Chief or Guru of Magi, III 456 fn.; XIII 100 fn.; XIV 350
existence of, doubted, III 454
an Initiate, XIV 138 fn., 350
as interpreter, VIII 180
knew Occult Astronomy, XIV 138 & fn., 350
predicted cutting off of the *Méshiac,* XIV 138
term Jahve and, XII 313
Daniel:
VIII 289
on moving finger's writings, VII 107-08 fn.
original in Hebrew-Aramaic, XIV 180
Dan-Scorpio:
as death-life symbol, XIV 151
Danse Macabre:
performed throughout Life, XII 75-76
Dante Alighieri (1265-1321):
——— *La Divina Commedia-Inferno:*
inscription on portal to Inferno, IX 261
new Johannine Apocalypse, XIV 45
Occult Revelation of, XIV 45-46
Darazi, al-(d. 1019):
pupil of H'amza, III 178
Darbhagiri Nath:
See Bawaji
Darboy, Bishop Georges (1813-1871):
Jesuits and, IX 300
Dardanus (Baluchistan):
teraphim and, VII 232 fn.
Darius Hystaspis (550?-486 B.C.):
Gushtasp and, IV 525 fn.
hierophant of Magianism, III 452, 467
Zoroaster not contemporary with, III 454, 466
Darkness:
as Absoluteness, X 368
assumes aspect of "Chaos," XIV 241
contrasted with Light, X 368
definitions, X 350-51; XI 486-87
is eternal Light, XIV 241
immovable, X 378
Kabalistic sense, III 314
Light &, as metaphors, X 337, 368
radiates Light, X 350, 368
ray of Ever-, X 350
Spirit and, X 406
universal Deity is, X 376
as Unknown Principle, X 331
Winter Solstice and, II 164
Darmesteter, James (1849-1894):

on Magha, IV 514 fn.
Magism summed up by, XIII 125
on Parsis allegory, XIII 125
on seven worlds in *Avesta,* IV 524-25
——— *Vendidad:*
on myth of Tahmurath, XIII 125 q.
Darśana(s) (Sk.):
definition, IV 53 fn.
schools of Indian philosophy, XII 343 fn.
Darwin, Charles (1809-1882):
II 158, 187
biology of, XII 219
materialized modern physiology, XII 352
pessimism and, VIII 113
on simple form, VIII 120
———- *On the Origin of Species:*
H.P.B. and, I 2
bibliog., I 454-55
Darwin, Erasmus (1731-1802):
——— *Zoonomia:*
definition of idea in, XII 352 fn.
bio-bibliog., XII 736
Darwinism:
ancient philosophers and, VI 204
"aping" of Europe through, XIII 180
atavism and, II 150
Epoch of, XIII 209, 212
Esoteric Buddhism: and, X 186-87
fatally chains thought within matter, XIII 95
knell of, XII 316 & fn., 317
Moneron and, XIII 212
natural selection and, X 388
needs an intermediate type, XIII 143
on primeval man, XIII 59, 212
sycophants of, XIII 143, 150, 155
Theosophy and, X 187 & fn., 188
See also Evolution; Natural Selection
Dasht-Beyad(Persia):
site of most ancient civilization, V 165, 267
Dasturs:
interpret allegorically their scriptures, XIII 125 fn.
Mobeds and, I V 516 fn.
Dasyus (Sk.):
Indra and, V 219
seances & astral, I 336
Dattatreya:
II 464
immaculately conceived, VI 262
two meaningsof, II 160
Davenports:
as mediums, III 15
David, King (fl. 960 B.C.):
assassin & adulterer, III 27; IX 363 fn. (391 fn.)
a Cabalist, I III
introduced Jehovah worship, XIV 316-17

mistress and, III 249
mystic dance and, III 204
Psalms of, XIV 134
sacred hexagon of, XIV 103
teraphim of, VII 230 fn.
David Rafon, Rabbi:
of Corfu, XI 30
Davids, T.W. Rhys (1843-1922):
Buddhist teacher of, joined T.S., III 398
Davidson, A.B. (1831-1902):
VI 152
Davidson, Peter:
Col. Fraser's work and, VI 6 tale
of, about the Brothers, I 162
testing a "spirit," IV 175
Davis, A.J. (1826-1910):
"Diakka" and, I 117, 269
Patanjali cp. to, II 108
——- *Death and the After-Life:*
on spiritual body & withdrawal from cadaver, II 171-72 & fn.
——— *The Stellar Congress:*
"Galen" on other solar systems, II
176 fn.
——— *Stellar Key to the Summer Land:*
on location of "Summer Land," II 176
bio-bibliog., I 455-59
bibliog., II 526
Davis, Edwin H. (1811-1888):
Missouri mounds and, II 314
Davis, F.H.:
Jacob of Simla and, IV 344 fn.
Davy, Sir H. (1778-1829):
faith cures and, IV 384 fn.
liquefies chlorine, IV 215
bio-bibliog., IV 641
Dax, Marc (1771-1837):
IV 314
biog., IV 642
Day(s):
division of, in 4 parts, XII 535-36
forty-nine, & fires, VIII 115 fn.
one can "color" a, with beauty, IX 3, 5
Day-Be-With-Us:
Egyptian mysteries on, XIII 32
Great, XIII 32
meaning of, X 405
Dayananda Sarasvati (1825-1888):
II 52, 75, 121, 198, 209, 450, 509; III 332; IV 475, 477
answer to critics pamphlet, I 409
The Arya misrepresents, IV 269-72, 512-13
Arya Samaj leader, II 99
autobiography of, praised, II 198
books advertised, V 119
British stop, from speaking, II 262
character of, I 382-83
contradicts himself, IV 126
converted idolatrous Indians, II 78
debated Rev. Gray, II 258

denies possibility of phenomena, IV 126
forsaw his death, VI 51
Founders of T.S. denounced by, IV 93-94
Founders staunchly support, III 305
manifesto of Guru Pathak's students against, III 331
missionaries and, II 258, 302
notes on autobiography of, II 117-22
obituary & tribute to, VI 48-52
reason for T.S. break with, IV 93-95
rejects divine revelation, II 200
resigned from T.S., IV 270
respected by Buddhist High Priest, II 139-40
Sayana errs on *Vedas*, II 113
source material on, & T.S., VI 52-53
spent seven years in jungle, II 204 (207)
Vedas interpreted by, II 111-13; IV 67
on *Vedas* not being studied for 5000 years, II 112
Vedic Section of T.S. Chief, II 73
Yoga training of, II 75-76, 204 (207)
——- *Veda Bhashya:*
III 305
on age of *Vedas,* II 113
on Agni, II 34-35
on Diksha & higher powers, II 93
on hiranya, II 285 fn.
Pandit Nyayaratna scoffs at, II 34
bibliog., II 526; III 502
Deacons:
Dodecad of the Plērōma, XIII 28
or twelve Servants, XIII 13, 22
Dead:
Festival of the, XIV 99
"images" of, & elementals, X 222
raising of the, XIV 253 & fn.
worship of, to be stopped by T.S., IX 244
Deafness:
related to color blindness, XII 90
Dean, Richard (1727?-1778):
——— *An Essay on the Future Life of* Brutes:
VII 39 fn.
on animal soul, VII 39, 40 fn.
bio-bibliog., VII 366
Death:
accidental, VI 348 fn.
Adept has 3 Paths after, XIV 53-54, 377
Adept is indifferent to, VI 245-46
after-, apparitions and, III 173-74, 282-83
after-, determined by life-aspirations & beliefs, VIII 402-03
after-, states, IV 120-21, 188-89, 250 et seq.; VI 97-112
after-, states ace. to *Bhagavad Gita,* X 396
after-, states and sentient life, III 295

after-, states become world of causes, IV 247
after-, states experienced fully by occultists, IX 171-72
apparitions at or after, IV 246; V 283; VI 138; X 220
astral Ego after, IV 247
astral soul projected at, III 282 et seq.
avoidance, of depends on will, I 299, 364 (368)
belief in annihilation and, I 364 (368)
bliss after, not Hell, VIII 299
cause of spiritual, VI 222
Christian & Jewish approach to, XII 73
cremation 12 hours after, IV 508 fn.
desires & thoughts take shape after, II 397-98
dissociation of principles at, III 414-15; IV 548 et seq.; VI 109
duration soul remains in earth atmosphere, VI 102
by evil-eye, X 225
fear of, by Christians, I 115
fear of, & Theosophy, XII 70
Fichte on spiritualism & life beyond, II 154-55
forecast of, seen in crystal, I 157-59
funeral ceremonies and, IV 505 et seq.
has no terrors, VI 352-53
Hierophant's, & passing on the Word, IV 100
immortality and, XII 625
Initiation and, VI 245
initiation is a temporary, IV 265
intense thought at, III 424 et seq.
Kama and, III 397
Kamarupa acts automatically after, IV 449
karma & judgment, XIII 75
on Katkov's, XIII 359-61
Krishna on states after, X 396
last thought at, XIII 74-75
Lévi on, & Satan, III 292 et seq.
is Life, VIII 124, 240
life after, created by man himself, XI 304
life-atoms and, IV 559-60
made too much fuss over, VI 353
mayavi-rupa and, X 220
mysterious, of assassins, I 172-73
no punishment after, VII 180 fn.
no sure sign of physical, IV 247
overcoming, VI 246
panoramic vision at, XI 446 et seq.
St. Paul on, XII 625 peregrinations after, XIII 159
périsprit after physical, I 364 (368)
permanency of personality beyond, rare, IV 253-54
planetary spheres and, VII 113
powerless to separate those bound by

spiritual love, V 79-80
prevision of, IV 292; VI 345-46
prevision of, Occult causes, VI 348-49
real freedom of Ego after, X 325
real, is limited perception of life, XII 625
on real or spiritual, XII 622-41
rebirth after, will come soon for unspiritual, VIII 402
redemption and, XIII 128
resulting from Pranayama, XII 622
resurrection and, XIV 58, 253 fn.
reveals man's karmic future, X 176
reveals man's true colors, X 176
second, acc. to Lévi, I 329
second, acc. to Plutarch, I 294, 362 (366)
second, & Kama-loka, IV 256; VI 328
second, of soulless men, XII 625-26, 628
secret of, XII 428
Self rarely remains near earth after, VI 101-02
of selfishness & sin, XII 599
shock of, & occultist, VI 245
"spook" & after-, states, VI 125
stupor after, its length, VI 108
subjective intercourse and, III 346
sudden, & apparition of Ego, IV 246
thoughts and, III 173, 375-76, 424, 426
trance cp. with, II 469
violent, & after-, condition, VI 196
withdrawal at, described by A.J. Davis, Il 171-72 & fn.
See also Devachan; Hades; Kama-Loka; Sukhavati
Debendra Nath Tagore:
See Tagore, Debendra Nath
Deb-Raja:
of Bhutan, IV 18
Decad:
definitions, III 318, 327
of Pythagoras, XIV 412-13
Decan(s):
Angels &, in Gnosticism, XIII 9
or 360 powers, XIII 29
Sphere of, XIII 22, 28
Decartes, René (1596-1650):
on pineal gland, IX 88
Deccan (or Dekkan, India):
V 184
Deccan Star:
misprint in, II 349
December:
birth of Sun & 25th of, X 278-79
descent of gods in, X 278
Decharme, Paul (1839-1905):
——— *Mythologie de la Grèce antique:*
XI 513 fn. (536 fn.)
on Ourania, VIII 310
on Phosphoros & Hesperos, VIII 17-18
bio-bibliog., VIII 435
bibliog., XI 571

Decretals:
VIII 221
Dee, Dr. John (1527-1608):
IV 180
bio-bibliog., 1V 642-43
Deeds:
good, of Esotericist more effective than layman's, XII 504
spiritual, can lead one to immortality, XII 632
Deezy, Charles:
on man's evolution, III 40-41
Defense:
against unjust attack, V 6
Defense of Others:
soul of Practical Theosophy, X 197
Defunct:
fate of the, XIII 76
or Pneumatic, XIII 26
prayers of the neophytes, XIII 26
Dehra-Dun:
Brahmacharin at, & Koot-Hoomi, VI 21
Deism:
taught by Dvaita, XII 344 fn.
See also Theism; Transcendentalists
Deities:
on double-sexed, X 53-54 (61)
tyrant, in Gnosticism, XIII 35
Deity:
absolute, & Alexandrian School, X 73
absolute, basis of Occult Philosophy, XII 569
absolute, is not Logos, X 45 fn.
abstract, & Kosmos defined, IX 167-68
abstract Space is, XIV 234
All-thought as, VI 10 fn.
belief in, within needed, XIV 54
Buddhist Arahat recognized no, III 410 fn.
as Central Point, II 145
Changeless Unity, XIV 212
Circle is secret habitat of, XIV 62
of Comtists is Humanity, XIII 97
concealed, acc. to Lévi, XIV 237
conception of, in *Upanishads,* III 424; VI 10 fn., 141
conscious, & karma, VIII 117
does not think, X 91
Egyptian, the God of Gods, XIV 218
emanation of, II 91
extra-cosmic, absurd, VI 141-43
feminine, denied by Bible translators, XIV 213
Fire the visible, XIII 353
forces of nature as, XIV 184, 249
geometric key given to Moses by, XIV 95-96
geometrizes, XIII 14; XIV 62, 66
Heavenly Man born from, XIV 237
Hegel & Fichte on, XIII 311
Hermetic & Kabalistic, XIV 301-02

identified with Nature, IX 58 fn.
indwelling, & Rishis, III 208
inexhaustible fountain of life, XIV 310
Justice and, I 200
known only through effects, XIV 249
limited, of Protestants, XIV 51
man cannot be as perfect as, XIV 56 fn.
Man the beginning of, XIII 35
names of, XIV 87-88, 99, 310
nature of, & evil, III 62, 63, 423
no extra-cosmic, for Vedantins, IV 194
no finite attributes to, X 46-47
no sex in, IX 269 fn.
Occultists must not destroy Man's, XIV 64, 459-60
the One is, III 318
One Universal, XIV 42, 67, 87, 210, 237, 249, 310, 325 fn.
only, is inner man, V 316-17
of Orphic Mysteries, XIV 269 ff.
or Over-soul, XIV 48
personal, & "creation" of universe, IV 167
personal, enlargement of human infusoria, VI 140
personal, within no fiction, XIV 54-55
Plato's definitions of, XIV 9, 48, 62, 66, 413
pseudo-science & extra-cosmic, XII 124
is pure Cosmic Fire, X 375
reached by personal merit, XIV 51-52
in sacred letters & numbers, XIV 97-102
on selfish prayer to, XIV 42
solar, & Catholicism, XIV 220-24, 314-33
Spencer's school on, XIII 96
Spinoza's concept of, XIII 309-11
Sun as emblem of, XIV 142, 220-24
symbolized by triangle, XIV 99, 186
of Theosophists, defined, VI 10 fn., 141-43; XI 410
of Truth, XIII 36
on unity of, XII 569-70
Universe woven from substance of,
XIV 67, 87 & fn., 184-86, 210, 234, 237
unmanifested, III 315
Vaidic Mantra and, XIII 107
Vedantic conception of, XIII 310
of *Zohar,* XIV 186
See also Absolute; God
Dekad:
See Decad
Delahaute, Martin:
case of prevision, IV 292
Delaplace, Bishop of China:
——— *Annales de la propagation de la foi:*
Chinese Missionary Reports, XIV 18 fn.

on the houen, VII 206-07, 211-12
bibliog., VII 366; XIV 524
Delboeuf, Joseph-Rémy L. (1831?-1896):
article of, XIII 89 fn. rf.
criticizes Tyndall, XIII 89
bibliog., XIII 379
Delessert, Paul (d. 1861?):
inspector of Police, I 151 et seq.
Deleuze, Jean (1753-1835):
mesmerism and, XII 223
———- *Histoire critique du magnétisme* animal:
II 275-76
bio-bibliog., II 526
Delilah:
Samson &, allegory, XIV 272 fn.
Delphic Injunction:
for few in this age, XIV 430
to gain self mastery, IX 162; XIII 129
part of most religions, XIV 56
produced Adepts when heeded, XIV 55, 430
Delphic Mysteries:
will have a successor, VIII 205
Delphic Oracle:
on Man, IX 162
Delrio, Martin A. (1551-1608):
——— *Disquisitionum magicarum libri sex:*
XIV 349 fn.
on man after death, VII 228 & fn.
bibliog., VII 366
Delta:
symbolism of letter, XIV 99

Deluge(s):
on ancient Thessalonians fleeing Atlantean, V 218
archaeologists tracing, XIV 46
Armenian tradition on, III 214 on
Central Asian, III 452 fn., 467
on dating of, III 422 fn.; XIII 327
Enoch does not mention, XIV 81-82, 84
Enoch MS. escaped, XIV 89-90
last, at close of 4th Root Race, XIV 81 fn.
last great, & Atlantis, V 223
many, IV 446
"mythological origin" of, V 200 fn.
Noachian, & Egypt, II 394
Noachian, not Universal, V 199 fn.; XIII 328-29; XIV 90
number 7 and, IV 578
O.T. on, XIII 327
past & future, & six saros, III 149-50
sari and, III 215 & fn.
spiritual, approaching, XI 117 (130)
Vishnu-Purana on, III 188 fn.
Demeter:
female productive principle of Earth, XI 93-94

périsprit and, I 362 (366), 363 (367)
second death and, 1 294
Sophia based on, XIV 262 fn. -63 fn.
See also Ceres; Ceres-Demeter
Demigods:
antediluvian, XI 117 (130)
Demiourgos(i)(Gk.):
Champollion on, XIV 218
commissioned 7 Celestial Rectors, XIV 330
governs mysterious wheels, XIV 330-31
Jehovah one of, XIV 223
real Creator of worlds, XIV 218, 340
Rig-Veda on, XIV 260
Unmanifested Logos, XIV 218, 260
See also Demiurge
Demiurge:
definition, X 334
Man fashioned by, XIII 26 scattered
power of Barbēlō, XIII 24 Self-
Willed One, XIII 28
Soul derived from, XIII 26
Universal Mind is true, XIII 90
of Valentinian system, XIII 43
Democritus (460-357 B.C.):
XIV 133
an Alchemist, XIV 298
on Deity as Sun, XIV 324
Magi taught magic to, XIV 25 & fn.
metaphysics in Orphic tradition, XIV 254
Petronius on experiments of, XIV 25
on Pherecydes, XIIl 285
science drew on atomic theory of, III 356
vindicated by Dalton, XIV 352
bio-bibliog., XIV 524-25
Demon(s):
commerce with, leads to moral ruin, XII 190-91, 560
Cyprian on various, XIV 164-65
daimon mistranslated as, XIV 165 fn., 307 fn.
hornless & tailless, VIII 26
Indian gods and, XIII 158-59
kinds of, VII 37
pagan symbols made into, VIII 25-26
See also Bhoot(s); Dev(s); Devil(s); Elemental(s); Jinn(s); Possession; Rakshasas; etc.
Demonology:
ancient statutes of, XII 191 fn.
Demosthenes (384?-322 B.C.):
——— *De corona:*
VIII 186
on anointing, VIII 196 fn.
Demotic Writing:
Hieratic writing and, V 297
Dendera (Egypt):
Zodiac of, XI 7
Denton, William (1823-1883):
——— *The Soul of Things:*

II 398; IV 53 fn., 545
elucidates psychometry, VI 181
psychometric explorations in, III 29
reviewed, IV 554-57
bibliog., II 526; III 502; IV 643; VI 432
Denunciation:
absence of, is soul of Theosophy, X 197
Buddhist precept on, X 196
charity not, to be practiced, XII 494
habit of, is morally unclean, XI 471
non-, Pledge should be taken by all Theosophists, X 207
of persons not a theosophical "duty," X 199-200
prevents reaching Higher Life, X 197-98
of social evils encouraged, XII 494
Theosophical Pledge concerning, X 197
Denys, Saint (fl. 3rd C.):
on Ain-Soph as non-Being, XIV 418
contemporary of Saint Paul, XIV 210 fn., 418
God rules through intermediaries, XIV 330
seven Rectors as spheres in motion, XIV 330-32
bio-bibliog., XIV 525
See also Dionysius, Pseudo
Dervishes:
Biktashee, I 370 & fn.
errors about, fakirs & svamis, I 240-41
story of, & the magic mirror, I 177 et seq.
El Desaguadero (Peru):
valley of, II 316
The Desafir.
Avesta far later than, IV 508
on honoring the dead, IV 506, 508
on resplendent spheroid deity, XIV 277
thirteenth Zarathushtra in, IV 524, 525
Zara-Ishtar and, IV 524
on Zaratusht, III 465, 467
bibliog., III 502; IV 643
De Sade, Donatien A.F., Comte:
See Sade, Marquis de
Descartes, René (1596-1650):
on animal intelligence, VII 33
on animal soul, VII 27
inconsistent, VII 28
indebted to old Masters, XIII 86
on nature of light, I 243
Desideri, I. (1684-1733):
Tibet and, IV 10, 15 fn.
bio-bibliog., IV 643
Desire(s):
creator, VIII 109
a force, VIII 403

hidden treasures and, IX 125
how to purify, VIII 129
image of dead person is evoked by, III 293 fn.
Kamic, opposed to will, XIII 364
a Mahatma is free from, XIII 365
for material things must be killed, XI 105
repression of, recommended, XIII 364
subsequent to thought, XII 692
take shape & become real after death, II 397-98
thought and, X 399
thought at death and, III 283
Will &, aspects of same thing, XII 702
Will &, compared, VIII 109
See also Kama; Passion(s); Will
Deslon, Charles:
See Eslon, Charles d'
Destiny:
astrologer cannot influence, VI 229
definition, VI 228
planets only indicate human, VI 228-29
thread of, cast by 7 planets, XIV 320
See also Fate
Destouches, Philippe (1680-1754):
——— *Philinte:*
on criticism & art, II 3 (14)
bio-bibliog., II 526-27
Deuce:
Deus & Devil, IX 17, 52 fn.
Deukalion:
definition, IV 578
the Greek Noah, V 219, 220, 223
Pyrrha, esoteric meaning and, V 201
Deuteronomy:
VII 257; IX 168-69 q.
God of, related to *Zohar,* XIV 184
Moses, Cabala and, I III
on sowing divers seeds, III 132
on Word, XI 520-21 (543-44)
Deutsch, I. (1829-1873):
eulogizes *Talmud,* I 132 fn.
bio-bibliog., I 459
Dev(s):
obsesses soul of defunct, XIV 71 fn.
Persian, Genius of Evil, XIV 71 fn.
the wicked, XIII 127
Deva(s) (Sk.):
VIII 325
Angels or Elōhim, XIV 81, 340 fn., 348 fn.
applied to Elementals, X 362
Arjuna & Deva-yonis, XII 202
Dasyus and, I 336
definition, VI 188-89
Dhyani-Buddhas are higher than, X 343
Dhyani-Chohans and, X 340
dying Wisdom of, XIV 81
finite & evolving, X 13

of fire, VII 283
gods & men, XII 202
great varieties of, XII 203
Hindu choirs of, XIV 340 fn.
impersonal "Creators," XIV 217
language of, is Sanskrit, XIV 96-97
as Light-givers, XIII 9
live & die, IV 174
live in inner spheres before earth-life, III 269-70
no occultist ever worships, X 13
not our lunar ancestors, XII 203
as occult potencies in nature, X 13-14
of Paropamisus, XIV 90 fn.
rank next to Buddhas, VI 104
or Rishis as Atman of Planets, X 31
Sun and, IX 63
transformed into devils, XIV 322
"years of the," XII 386 fn.
Zoroastrians called, black magicians, VI 340
Deva-Man:
ape and, VII 69 & fn., 70
Deva Muni:
chela of Brothers, IV 230
Deva Yonis (Sk.):
definition, VI 189
lower elementals, XII 202
rapport with mediums & shells, VI 189
Devabhashya (Sk.):
is sacerdotal language Zen(d)zar, IV 517 fn.-18 fn.
Devachan [Tib. bDe-ba-can]:
Aanru corresponds to, X 50 (58)
is actual yet illusory, V 76, 79, 80, 82, 88
Adepts too high for, VII 188 fn.
Amita Buddha "rules," XIV 426 & fn.
animal soul does not enter, VII 45
Auric Body and, XII 526-27, 608-10
best of personal soul carried into, VI 206
bliss of, & new Karma, X 47
bliss of, result of delusion of individuality, V 78
cannot be localized, V 79, 84 fn.
"cheating by nature" and, V 83, 85-87
Christian Paradise borrowed from, XII 627
compared to dreaming, V 87
created by man himself, XI 304, 446 fn.
cycle of, XII 54
degrees of, V 91-92
depraved personality and, IV 572
duration of, for advanced occultists, VI 245
dying man's last desire and, V 92
"eclipsed" soul cannot enter, XII 632
Ego and, III 295; IV 121; XII 608-09
Ego in, may be localized anywhere, XII 678
Egos of living may ascend to, XII

125 fn.
as Elysian fields, VII 122
enjoyment in, IV 443-45
entered by self in full consciousness, VI 108
error in defining term, XI 499 & fn.
experienced while alive, V 87
as expressed in Gnosticism, XIII 80-81
field of subjectivity, V 90
gestation-state and, V 14 (42)
higher Manas or pure man goes into, VI 239
Higher Self of those we love and, VII 317
highest bliss in, XII 627
immortal Ego in, X 54 (62)
Initiate may rest in, VII 276; XIV 262
Jiv follows divine monad into, VII 179-80
W.Q. Judge's, shortened, X 269
karma of rebirth and, V 90; VII 111
Koot Hoomi & article on, V 70 fn.
length of, VII 179; X 216 fn., 269; XI 139; XII 627
limited nirvanic state of, V 93
man makes his own, VIII 403
memory of dying and, XI 446 fn., 447
mental state, XII 627
monad in, can affect one in avitchi, V 84
nature of, & personality, IV 256
no, for "accepted" probationer, IX 254
no, for Spiritual Individuality, IV 548 fn.
no, for unspiritual people, VIII 402-03
no, for very young child, XI 140
no Time in, X 316
nobody in, & kama-loka at same time, VII 204-05
nobody returns from, until rebirth, VII 188
occultists trained to shorten, VI 245
one "Path" leads to, XIV 439
only one state of consciousness in, V 82-83
periods of, VII 43
persona is not in, V 82
a personal "isolated," everyone's right, V 91
personal ties in, become inert before new birth, V 93-94
planes of, known to Occultist, IX 172
reality of, lessened by individual experience of, V 78
relationships in, V 79, 84, 90-91, 93-94
rest & bliss of, VII 180 fn.
a reward for unmerited misery, VIII 299; X 47
self in, can draw to itself spirits of living, VI 108
spiritual aspirations follow Buddhi into, VII 52, 186 & fn.

spiritual desires realized in, IX 164
as spiritual gestation, XII 609
state of bliss for monad, I 36
states of, V 88-94
still an illusion, XII 691
is Sukhavati in Sanskrit, XIV 426 & fn.
uncertainties about, V 70-73
unfinished intellectual work and, V 92
visions and, IX 177
world of bliss nearest the earth, VI 112
Devachanee(s):
Adept can share perceptions of, V 75
cannot descend to our plane, XII 31
consciousness of, X 316
contacted in dream, X 262
earthbound soul and, VI 329
of highest moral calibre, V 92
human not visible to, V 87
ignorant of mental sufferings of another, V 84, 86
meaning of "killing" a future, V 114
has no ordinary memory, V 77
personal ties of, V 94
some, relate to some monads on Earth, V 84
surrounded by host of actors, V 90
universal consciousness and, V 77
Devachanic:
condition as real as waking state, V 82, 88
isolation in Rupa-lokas, V 92
mind capable of only highest spiritual ideation, V 91
states & effects of causes sown, V 82
ubiquity analyzed, V 91
Devadatta (fl. 6th C. B.C.):
hostile realtive of Buddha, XIV 396 fn.
Devaki (Sk.):
born of virgin mother, VIII 359 (376)
Devaksha (Sk.):
Divine Eye or pineal gland, XII 619
See also Pineal Gland
Devalokas (Sk.):
celestial regions, VI 104
Devamatri (Sk.):
X 347
Devanagari Script:
I 241
before Panini's time, V 307
held sacred, V 237, 306
language of the gods, V 306
meaning of, VII 264 & fn.
not from Phoenician characters, V 246 fn.
as old as *Vedas*, V 237
same as Egyptian Neter-Khari, V 298
signals between gods & initiates, V 306
See also Sanskrit
Devanika:

mountains of the Pamir, XIV 90 fn.
Devatas (Sk.):
as Dhyan-Chohans, V 248
Devendro Das:
on Hindu widows, VIII 61 (83)
Devil(s):
afraid of iron, IX 43
all, in Hell seem to be Jews, IV 389
belief in, undermines religion, IV 388
casting out, IV 387 et seq.
Christianity's principal pillar, II 195; III 91, 181, 278, 350, 353; X 240
Church changed "Spirit" to, XIV 307 fn.
Curati of de Mirville are, XIV 73
as doomed Lower Ego, XII 637
God and, I 200; III 299 fn.; X 149-50, 231
God reversed, IV 195, 263, 264
Rev. Headley on, X 148-49, 229-30
legitimatized, III 67
Lucifer and, VIII 27
"monkey of God" as, III 355
des Mousseaux on, IX 17
no horns before 4th century, VIII 26
not to be reviled, X 150
occult sciences and, II 403
origin of idea about, II 7 (18)
"parodied" Church rites, XIV 71, 73
phenomena and, IX 48
rationale of belief in, III 353
Semitic, VIII 16
is soulless matter informed by Kama, XII 637
Te Deum for the, II 196 Theosophists don't believe in God or, VIII 58 (80)
three-leaved fern and, III 352
the Virgin and, II 195
worshipped by Yezidis, XIII 101-02
See also Satan
Devotion:
to Gurus is not slavishness, IV 229
true, is neither bought nor sold, III 389
to truth needed to tread Path, XII 236
vanity dressed in peacock's feathers of, XIII 172-73
Devourers:
white corpuscles, XII 700
Dewadaha:
King of, & Buddha's dates, V 249
See also Eeatzana
Dewel:
female demon, III 402 fn.
De Wette, Wilhelm M.L. (1780-1849):
biblical translator, VII 19 fn.
Dexiphanes:
causeway of, XI 356
"Dezhin Shegpa" [Tib. De-bz'in-ghegs-pa]:
on Buddha's "reincarnations," XIV

404-06
meaning of, XIV 400 fn., 405
the Thatagata, XIV 400
See also Thatagata
Dhammapada:
XI 343 q., 350 q., 470-71 q.
Buddha taught rebirth in, XIV 449
bibliog., XI 571
Dharani (Sk.):
meaning, XIV 401
Dharanidar Kauthumi:
reviews Lillie's book, VI 157
on Sanskrit pronunciation, VI 79-80
(88-89), 260 fn.
"Odorigen and Jiva":
IX 77 q.
Dharbagiri Nath:
See Bawaji
Dharma (Sk.):
definition, III 141
explains Being & Non-Being, XIV 408
as natural duty, III 142
represented by bull, V 30 (58)
on secret, XIV 443-53
Theosophy and, X 118 (123)
why hidden, XIV 450-52
See also Duty; Law
Dharma Raja:
not a Buddha incarnation, IV 9-10
origin & nature of Bhutanese, IV
17-18
Dharma Tattwa:
on bibles of the world, IV 417-18
organ of Brahmo Samaj, IV 417
Dharmakaya (Sk.):
Bodhisattva infallible only in, XIV 439
Cho-Ku in Tibetan, XIV 392 fn., 436
Gnostic Robe cp. with, XIII 11
ideal formless Being, XIV 392
Nirmanakaya ep. with, XIV 376, 384,
392, 436-37, 439
a Nirvani "without remains," XIV
376, 399, 436, 440
Nirvanic body and, XIV 392 fn., 436
a passionless state, XIV 439-40
personal Ego of, can return to earth,
XIV 384
Spiritual Ego of, cannot return, XIV
376, 384, 392, 401 fn.
state endures until new Manvantara,
XIV 401 fn.
See also Nirmanakaya;
Sambhogakaya; Trikaya
Dharma-Khanda:
Buddhist scriptures, I 252
Dharmapala, H. (1864-1933):
Olcott and, I 511
Dharmâsoka Piyadasi, King:
inscription of, V 237
Kalasoka and, V 257
statues of Buddha and, V 246
Dhatusena, King:
Mahanama and, V 254

Dhobi Talav:
fountain of, II 268
Dhoti
loin cloth, I 244, 274
Dhotipoti:
Hatha-Yoga and, II 119
Dhritarashtra, King:
voted by Sanat-Kumara, XIV
383 Dhruvas (Sk.):
symbolic meaning of, XIII 159
Dhyana (Sk.):
XI 290
abstract meditation, X 42, 71, 119
Adept Fraternity practices, III 304
Buddha enlightened by XIV 394
definition, II 262
develops spiritual powers, XIV 400-01
Dhyani-Buddhas create mind-born Bodhisattvas by, XIV 391
duty of man to acquire, III 142
fourth state of, permits akaic review, V 93
Iddhi and, III 399
as knowledge of real self, III 142
is meditation or omnipotent devotion, XIV 391
is Sam-tan in Tibetan, XIV 400
Truth and, III 430
See also Meditation
Dhyananta (Sk.):
definition, I 336 '
Dhyan-Chohan(s) [Dhyani-Chohan]:
Aeōns same as, XII 553
angels or "Living Ones," XII 200
as Atman of a planet, X 31
beyond Manasic cycles, XIII 9
beyond sex differences, XIV 58 fn.
Buddhas during Globe-Rounds and, VI 267-68
Builders or cosmic, XIV 328
Catholics' 7 Spirits cp. with, XIV 46 fn., 328, 379
or celestial Buddha, VI 111
as celestial men, XI V 203, 216-17, 379, 427
classes of, XII 643 et seq.; XIV 328-29
collectively Mahat, X 360
collectively the "Creator," XIV 217
conditioned & imperfect, XIV 217
definition, X 340
or Devils, Planetary Angels etc., XIV 381
emanations of, become less spiritual, XIV 379-80
as emanations of Primeval Light, XIV 46 fn., 51, 210, 371, 379-80
Fohat radiated by, VI 176
fountainhead of humanity, XIV 379-80
from preceding Manvantaras, XII 204-05
a Generated power, XIII 9

generic name, X 341
Hierarchies of, & numbers, VIII 145 fn.
Hierarchies of, & Talas, XII 667
highest, do not cognize 2nd Kosmic plane, X 369
identical with Archangels, X 17
identical with Gnostic Aeōns, XIV 162, 340 & fn.
instructed Third Race, XIV 359
Lord of Lords, XIV 217, 380 & fn.
make themselves objective at will, VII 188
Manifested Logos is 7 Hierarchies of, XII 561
Manus & Rounds, IV 575-79
mayavic appearances of, IV 590
men of a superior kind, XII 200
Mind-Born Sons, XIV 51, 92, 328, 380 & fn.
modus operandi of, XII 209
Nirvana and, VI 248-49
as occult potencies of nature, X 14
are only class in our Hierarchy to preserve personality, VI 112
our noumena are matter to, VIII 324-25
our principles and, XII 561
overshadow humans, VI 248
prototypes of Gods & men, XIV 51, 58 fn., 92, 203, 217, 380 & fn., 381
as re-awakened Energies, X 397
Rebirth theory and, XIV 379 related
to 7 Rishis, XIV 203, 380 fn. related
to 7th Principle, XIV 307 fn. seven
classes of, XIII 73
seven primeval Builders, XIV 402
as Seven Rays or Angels of the Presence, XIV 379
seven Sons of Light, XIV 371, 380
the sidereal being, not visible planet, X 31
are Sons of the Flame, XIV 248
supersensuous intellect of, X 362
Theosophists do not worship, X 13
Tsong-kha-pa taught signs of, XIV 427
various categories of, & Elements, VII 188
the Word or Logos, X 252
Dhyani(s) (Sk.):
Adi-Buddha and, IV 99-100
Ah-hi are highest, X 317
five celestial, & their Bodhisattvas, IV 11-14
generic name, X 345
higher, evolve lower hierarchies, X 365
See also Ah-hi
Dhyani-Bodhisattva(s) (Sk.):
middle principle of man, XIV 394-95
unlimited numbers of, XIV 403
Dhyani-Buddha(s) (Sk.):
the Anupapadaka, X 344; XIV 289

Archangels compared with, X 362
Atala and, XII 665
concerned with man's higher triad, X 341
correspond to Archangels, X 362
create mind-born Bodhisattvas, XIV 391
the Dharmakayas of earlier Manvantaras, XIV 397
divine flame in man and, XIV 373
dwell in every person, XIV 394-95, 403
each Adept has, XIII 72
exoteric & esoteric ideas about, X 343
as "gods" not worshipped, X 345
infinite numbers of, XIV 403
are Karmaless, XIV 397 meditation leads to becoming, XIV 394-95, 400-01
not Entities but Hierarchies, X 343
pralaya and, X 344
as presiding "Angel," XIII 72
prevail throughout Maha Kalpa, XIV 391
represent divine free will, X 387
Spirit of the Buddha, XIV 391-92, 394
spiritual aspect of 7 Logoi, X 345 three in one, X 343
two types of, X 344
unconcerned about earth-plane, X 365
as Vajrasattva, XIV 392
various classes of, for various Rounds, X 344
Dhyani-Chohanship:
animals will in time reach, VII 46
seven Sishtas and, VII 44 fn.
Dhyâni-pâsa (Sk.):
or "Rope of the Gods," XIII 32
Dhyani-Pitarah (Sk.):
the Father-Gods, XIV 92 Diakka:

evil spirit, I 82, 117. 135, 140, 187, 283
See also Demon(s); Elementary(ies) etc.
Dialectical Society (London):
I 211
idea for Society for Psychical Research from, XII 294 fn.
——— *Report on Spiritualism . . .:*
acknowledges phenomena, III 234
bibliog., III 502
Diamond Heart:
disciples of, help each other, XI 230 (267)
law of magic, XI 230 (267)
Diana:
initiations in temples of, IV 398
Isis & Luna same as, IV 397
moon as, on earth, XI 97
See also Diaus
Diana Astarte:
model for Virgin Mary, XIV 336 fn.

Diaskeuasts:
Indian collectors of Vedic songs, XIII 314
Diatessaron:
or "Harmony of the Gospels," XIV 14 fn.
spurious & not esoteric, XIV 13-14 fn.
Diaus:
became Dianus, Diana, XII 92 (99)
god of day & light, XII 92 (98)
Díaz del Castillo, B. (1492?-1581?):
——— *Historia . . . de la Nueva España:*
on Aztec civilization, XIV 25
on Spaniards' horses, II 319
bio-bibliog., II 527
bibliog., XIV 525
Dicastillo, Juan de (1584-1653):
——- *De justitia et jura . . .:*
on Jesuits' right to kill, IX 305, 315
bio-bibliog., IX 412
Dick, Frederick J. (1856-1927):
direct pupil of H.P.B., IX 411
bio-bibliog., XI 571-72

Dickens, Charles (1812-1870):
born a century too early or late, XII 6
on changes wrought by civilizations, X 82
conducted *All the Year Round*, III 125 fn.
on Paris & village folk, XII 272
on roads of Ireland, X 82
——- *Edwin Drood :*
H.P.B. and, 12
——- *Little Dorrit:*
I 75
——- *Martin Chuzzlewit:*
19th C. Pecksniffs like, XI 187
bibliog., I 459
Dickinson, Dr. Edmond (1624-1707):
——— *De Quintessentia Philosophorum*:
on Brothers of Rosy Cross, IV 3-4
bio-bibliog., IV 643-44
Dictionnaire de Sciences Médicales:
VII 61-62
defines hallucination, VII 59
bibliog., VII 59 fn., 366
Dictionnaire Encyclopédique de France:
on Astrology, XIV 346
Did Mme. Blavatsky Forge . . .:
See Jinarajadasa
Didier, Adolphe (fl. 1847-1877):
on mesmeric aura & growth of plants, IV 312 fn.
Didron, Adolphe (1806-1867):
bio-bibliog., XIII 379-80
Diels, H. (1848-1922):
——— *The Pre-Socratic Philosophers:*
XIV 10 fn.
Dieterici, Prof. F.H. (1821-1903):
calculated number of Asian Buddhists, IX 144 fn.

Dieu, Louis de (1570-1642):
——— *Genesis:*
on teraphim, VII 231
bio-bibliog., VII 366-67
Differentiation:
curds as first, X 373
of deity, X 151
of elements, X 349
first, feminine, X 302-03
of forces, X 386-87
Light and, X 331
of matter & elementals, X 366, 374
of Mulaprakriti, defined, VI 141-42, 143
of original substance, X 321
planes of, XII 629
primeval, of Universal Mind or Mahat, X 325
of seven rays, X 347
time & Logoi, X 358-59
of Universe, X 327
War in Heaven and, X 371-72
Digha-Nikaya:
on world not needing to lack Arhats, XIV 431
Dii Majores:
minores and, VII 274
Dikastery:
of Athens & Socrates, XI 438
Diksha (Sk.):
initiation & higher powers, II 93
Dikshita (Sk.):
initiate, II 93
Paramahansa nearly a, II 118
yogi may not be a, II 119
Diliman, C.F.A. (1823-1894):
Ascension of Isaiah and, XIII 57-58
bio-bibliog., XIII 380
Dimension(s):
fourth, I 314; VII 87
fourth, & Pythagorean Tetraktys, I 360
space of three, VII 87
Dinakara (Sk.):
meaning, XIV 279
Sun in "gate of death" rite, XIV 279
symbol of Sun, XI 68
Diocesan Conference:
on uncharitableness, XII 27
Diocesan Vyedomosty:
on psychic experiences of Metropolitan Platon, VI 219-20
Diocletian, Emperor (245-313 A.D.):
burns Egyptian Alchemy books, XI 513 (536), 526 (549); XIV 298
Cyprianus martyred under, XIV 167
Diodorus of Tarsus (fl. 5th C.):
murdered Saint Flavian, XIV 145
Diodorus Siculus (fl. 1st C. B.C.):
VII 122; XIV 257, 274
on five elements & God Pan, XIV 100 fn.
historian compiler, V 244

on Indian origin of Hercules, XIV 246
on King of Ethiopians, XIII 331
modern astrology began with, XIV 351
on rebirth, XIV 258
on sacred fire, IV 531
on therapeutic cures in Egypt, XII 222
——- *Bibliotheca historica:*
on judiciary astrology, XIV 351
on meaning of Dionysos, XIV 273 fn.
——- *Historical Library* [tr.]:
on magical idols, VII 220
on productions of Chaldeans, VII 239-40 & fn.
bio-bibliog., V 373
Diogenes Laërtius (fl. 3rd C.):
VII 239; XIV 139
air is full of souls says, XIV 420
on ancient records of Egyptian priests, VII 278
Athenian cynic, XIII 287
Epicurus on Gods, XIV 50 fn.
on founding of Eclectic system, XIV 305-06
on Pythagoras, III 451-52
——- *De clarorum philosophorum* vitis:
on animal soul, VII 205 fn., 211
——- *Lives:*
on Aristotle & "atheists," II 95 fn.
dates Egyptian records, XIII 232 fn.
on Empedocles, XIII 237 fn., 284 fn.
on Epicurus & Soul, XIII 307 & fn.
Dion Cassius (150?-235?):
on names of weekdays, XII 535
——- *Roman History:*
XIV 135 fn.
Dionysius Areopagita:
See Dionysius, Pseudo
Dionysius, Pseudo (fl. 6th C.):
saw eclipse as portent of crucifixion, XIV 137
on temple door facing East, XIV 318
——- *Celestial Hierarchy:*
on "Angels" as builders, XIV 209, 211 fn.
on God's co-operators, XIV 210 fn.
seven Spirits of the Presence, XIV 210-11 fns.
——- *De divinis Noma:*
on seven lamps of sanctuary, XIV 337
bio-bibliog., XIV 525
See also Denys, Saint
Dionysus:
Demeter &, cp. with Christos & Sophia, XIV 262 fn. -63 fn.
Diodorus on, XIV 273 fn.
sacred orgies of, XIII 138
Dionysus-Zagreus:
fable based on Lama succession, XIV 451-52 fn.

Dioscuri:
II 146
Diplomacy:
based on deceit, IX 36
Diplomats:
honest, often obliged to lie, XIII 206
Diritto:
on the Ghetto, III 87
Disciple(s):
battle-cry of, XII 505
co-discipleship and, XII 502, 590-91
expelled after two warnings, XII 592
Golden Stairs of, XII 503, 591, 596
Guru only adjusts progress of, XII 496
harmonious group of, IX 158-59; XI 230-31 (266-67), 239 (275)
helps & hindrances to, XII 494-98
how, may win regard of Masters, XII 595-96
Jesus taught, after Resurrection, XIII 7
Masters order writing *Voice of the Silence* for, XII 505
mind of, must be open to facts, IX 199 (220)
need only do his best, XII 505
new, should not be told mysteries, XII 590
one rule of conduct for, VIII 126
preparation of, needed before being taught, XII 584-85
seven groups of Masters and, XIII 73
teacher as parent to, XII 502-03, 590-91, 593
true, defends Theosophy, XII 502-03, 590-91
victorious, in T.S., XI 239 (275)
Western, have great difficulties, IX 160-61
See also Chelas; Gurus; Masters
Discipleship:
conditions of, IX 155-62, 254-61
primary rules of, VIII 59 (81), 126
rules of, in *Kiu-ti,* IV 607-08; VIII 294
struggle of, VIII 126-29
See also Chelaship; Esoteric Section; Path, The
Discipline:
H.P.B. on her failure to demand, in E.S., XII 584-88
See also Self-Abnegation; Self-Control; Self-Discipline
" Discoveries:
all, of natural law are honorable, III 136
are re-discoveries, V 170 result
from trifling facts, II 346
Discrimination:
is unicellular organisms, XII 145-46
Disease(s):
attributed to Satan, XIV 165 fn.
cure for, IX 103
drugs & psychology, II 188-89

Ether and, XIV 165 fn.
faith-healing and, XII 402-03
Indian medicine and, II 199
most, fruit of our imagination, XII 403
natural effect of Karma, X 40
new, shall arise, IX 103
proceed from Moon, XIV 143
relation of mind to, X 39-40
spiritual living eradicates, IX 103
"talked away" in Russia, XI 210
See also Christian Science; Healer(s); Healing; Mental Science
Disincarnate:
must mount each rung of ladder of being, V 93
Disinherited:
theosophists serve, of the world, VIII 61 (83)
Dispensaries:
charitable T .S., X 132
Homeopathic Free, X 188
See also Poverty
Disraeli, Isaac (1766-1848):
——— *Curiosities of Literature:*
on Queen Bess' wardrobe, XII 72
biog., XII 737
Ditson, Dr. George Leighton (1812-1895):
friend of H.P.B., V 137
objections of, to *Esoteric Buddhism*, VI 159-60
on sun, etc., VI 159
on Theosophical Society Committee, I 246
Diu:
of Aryan's identical to other gods, II 90
Dius:
the Phoenician, V 299
Divina Sapientia:
conditions for student of, IX 157-58
Divination:
elemental powers and, VII 234-36 & fns., 239
by laurel cubes, VI 163-64
Lévi on, & astral light, III 431-32
Divinatione:
See Cicero

Divine:
Ahura Mazda, XIII 126 & fn., 131
army of Light, XIII 129, 131
Being of Kabalah, XIV 301-02
Being's many names, XIV 310
clairvoyance in Mysteries, XIV 123
clergy degraded, Beings, XIV 63, 159-60
Creation cp. to Natural creation, XIII 31 fn.
efflux, XIV 310
Essence unknown, XIV 185-86, 234
examples of, incarnation, XIV 49 fn.,

52-53, 300-01
Flame of man, XIV 373 forces
grafted on, XIV 164 fn.
as Heavenly Man, XIV 185, 310
Ideal shared by all Initiates, XIV
130-31, 301-02
incarnations, XIV 373
in Initiation, XIV 259-6I, 310
mediators, XIV 300-01
Moses met, Self on Mt. Sinai, XIV 69
nature is union & love, XI 150
no, "miracles," XIV 116
number of Ideas in, Mind, XIII 16
Power differs from Jehovah, XIV 197
Revelation defended, XIV 72-73
Science abused, XIV 103
seven, prototypes of Beings, XIV 51
seven, reflections in man, XIV 50
Soul is Buddhi, XIV 49
soul or Buddhi-Manas, XII 18, 313
Spirit moves over "Waters," XIV 241
state reached by personal merit, XIV
51-52
Substance & mystic Cube, XIV 187
union with, XI 215 (251)
unity of, Element, XIV 235, 310
is within, XIV 48, 52 fn., 234, 300-01,
310, 394-95
as witness, XII 640
Divine All:
unnamed by most religious
philosophies, II 91
Divine Brother:
message in Massey's letter, I 415
See also Brothers, The
Divine Dynasties:
of gods & giants, VII 108
of Manes, VII 96-97 & fns.
primitive revelation by, VII 93 as
Śishtas in luminous bodies, VII
96 fn.
Divine Ego:
Apophis and, XII 635
astral double not companion of, IX
256
or celestial exile, XII 17 Eastern
parable of, XII 632
Essence of, is “pure flame,” XII
624 fn.
fetus and, XII 623-24
genius as manifestation of, XII 15
higher senses and, XI 233 (270), 468
impress of personalities and, IV
571-73
in lunacy, cut off, XII 408
Nirvanic interlude of, XII 636
Pure wave of, Essence, XII 526
Purified by suffering, XII 630
Redemptive power of, has limits, XII
635
is reincarnating power of, has limits, XII
623
truth and, IX 42

Western rejection of, XII 314
Divine Inspiration:
An inner voice may not be, XI 50
Divine Instructors:
revealed sciences, VI 203-04
See also Dyan-Chohan(s)
Divine Philosophy:
great purpose of, VII 173
See also Esoteric Philosophy
Divine Presence:
name for, not important, XI 114 (128)
Divine Principle:
Theosophy allied with those who seek The, II 103
Dive Protection
human conceit talks of, VI 139-41
The Divine Pymander:
See Hermes-Trismegistus, Books of:
——- *Poimandrēs*
Divine Rulers:
taught Mysteries to 5th Race, XI 85
Divine Wisdom:
II 499 (506)
All proceeds from, XIV 301
or Amun, XII 15-16
as Beacon-light, XI 219 (255)
Church membership and, VIII 261
emanated Universe, XIV 301-02
focused in India, XIV 310
key to Hindu symbolism, XI 245 (281)
must be striven for, IV 162
not for unworthy, XII 15, 314
or Sapientia, XII 315
seven forms of, XIII 73
terrestrial and, XII 311, 314, 369
true Theosophists and, XI 169
See also Amun; Bodhi; Wisdom
Divorce:
in Russia, X 192
Dixon, Jacob:
——— *Hygienic Clairvoyance:*
on aura & mesmeric attraction, III 21
on electricity & shells, III 25-26
bibliog., III 502
Djual Khool:
Compiler on present status of, VI 29
K.H. &, visit Olcott & Brown, VI 22, 30
K.H.'s favorite chela, IV 192-93
Olcott suspicious of, VI 24
on vision of "Master K.H." by Oxley, IV 192-93
The Dnyanodaya:
IV 83
abusive missionary journal, II 363
libels T.S., 11 48
Theosophical Society misrepresented in, IV 90-91
Docetae:
illusionists, XIII 25, 30
Jesus and, IX 208 (230)
Docetism:
Ascension of Isaiah and, XIII 57-58

definition, XIII 47
Doctors:
bigotry & prejudice of, IV 201
Doctrine:
ancient, of triple hypostasis, XIV 185-86
of Astrology imparted at Initiation, XIV 345
of "continuous existence," XIV 53-54
of Eye vs. Heart, XIV 444-45, 447
fundamental, prior to *Vedas,* III 401
Great, brought to light by T.S., IV 378
source of esoteric, III 402
See also Heart Doctrine; Secret Doctrine
Dodecad:
Decad and, XIII 15-21
female Aeōns of, XIII 40
Dodecagon:
twelve great gods and, III 319
Dodecahedron:
Mysteries of, XIII 71
Dodona:
Iao and, VII 121 fn.
Dods, Marcus (1786-1838):
bibliog., VIII 435
Dog:
symbol of spiritual consciousness, IV 519 fn.
Dogma(s):
authority &, curse of humanity, XIV 117
built on Zodiacal & physiological symbols, VIII 207
Church, paradoxical, XIV 146
faith &, are pillars of Theology, I 304
how developed, IV 314
idolatry and, VII) 176
infant baptism, false, XIV 146
Kabalist source of Church, XIV 341 fn.
love of, leads to disdain for others, XII 272
as mental & moral slavery, XII 272
of NT. disfigured Christ, XIV 43, 146, 148, 156, 158-60
should be denounced, VIII 356-57 (373-74)
universal ideals must replace, VIII 207
See also Ritual(s); Sect(s); Theology
Dogmatism:
of Church, XIV 116-17
of priest & scientist, IX 122
religious intolerance and, XIV 55
See also Sectarianism; Secularism
Dolgorukov, Princess Helena P.:
See Fadeyev, Helena P.
Dolgorukov, Princess Katherine (1847-1922):
III 166
Elder line of family, III 167 fn.
Dolgorukov, Prince Vladimir (?-1633):

Alexander II and, II 353
Dolgorukova, Princess Maria V. (?-1624):
II 353 & fn.
Dolgoruky, Prince PY. (1817-1868):
book of, banned, II 353
Döllinger, Johann von (1799-1890):
——— *Heidenthum and Judenthum:*
on mysteries, VII 122
———- *Paganisme et Judaîsme:*
on Mitra as Venus, VIII 23
on teraphim, VII 236
bibliog., VII 367; VIII 435
Dolmas [Tib. sGrol-ma]:
two virgin, & Padmapani, XII 518
Domitian, Emperor (51-96 A.D.):
Apollonius' vision of, XIV 134 fn.
consulted prophets, XIV 351
biog., XIV 525-26
Domovoy:
house-spook, II 445
Donaldson, James (1831-1915):
on degradation of woman by Church, XII 268-69
Principal of Univ. of Saint Andrews, XII 268
on woman in early Christianity, XI 441-43
Donaldson, John W. (1811-1861):
on dating of Hebrew MS., III 453 fn.
Donato:
Aksakoff on the experiments of, II 285 et seq.
on will, II 282, 284
Dondorukov, Princess:
See Yurievsky, Princess
Dondukov-Korsakov, Prince A.M. (1820-1893):
anagram of, XIll 206
family friend of H.P.B., X 293
sends H.P.B. certificate to Bombay, III 389 & fn., 445
supports H.P.B.'s character, VI xxxii
biog., VI 432
Dondukov-Korsakov Lineage:
origin of Princes, II 354 & fn.
Donnelly, I. (1831-1901):
———- *Atlantis . . .:*
IV 446
bio-bibliog., IV 644-45
Doong-ting:
relic-cupboard, III 321
Doppelgänger:
of adepts, I 242
astral body or, V 21 (49)
astral Ego or, IV 246
See also Astral Body; Double(s)
Dorians:
on ancestors of, V 215-16
Dorius:
as representative of a people, V 215
Dorjechang [Tib. rDo-rje 'chap]:
See Vajradhara

Dorjesempa [Tib. rDo-rje sems-dpa']:
See Vajrasattva
Dosabhoy, D.:
astrology and, III 190
Dosha (Sk.):
faults, IV 608
Dostoievsky, EM. (1821-1881):
awakened true spirit of society, XII 7
world needs a, XII 6-7
——— *The Brothers Karamazov:*
on "Grand Inquisitor" & Christ's
return, III 324-25; XIV 385 fn.
on "Grand Inquisitor" & Jesuits, III 325
Double(s):
astral, before death, VI 347-48 cannot
act contrary to wishes of man,
X 221
ex-doubles and, XII 712-13
projection of, V 289-93
story about murder by the astral, of
medium, I 163 et seq., 173 fn.
three kinds of, X 218-20
See also Astral Body; Doppelgänger
Doubleday, Gen. A. (1819-1893):
I 408, 430
first Vice-President of T.S., I 436
kept scrapbooks, II 81
bio-bibliog., I 459-61
Doubled-Sexed:
deities, X 53-54 (61)
Doubt:
of disciple, VIII 127
inseparable from reason, IV 334
Douglas, Bishop (1721-1807):
defamed Apollonius, XIV 130
Dove:
is alpha & omega, XIII 55 Egyptian
Esoteric symbol of, XIII 8
Father as a, XIII 7
symbol of Higher Self, XIII 56
varied symbolism of, XI 496-97, 502-03
Downey, Edmund (1856-1937):
——— *House of Tears:*
VIII 99
bibliog., VIII 435
Dowson, John (1820-1881):
——— *Hindu Classical Dictionary:*
XIV 126 fn., 458
Doxa (Greek):
definition, XI 490
Doyle, Sir A. Conan (1859-1930):
——— "The Silver Hatchet":
evil magnetism of, VI 249
bibliog., VI 432
Drach, Rabbi David (1791-1865):
a converted Rabbi, XI 244 (281)
converted to Catholicism, XIV 220
fostered worship of physical Sun, XIV
223-24
Kabala and, XI 525 (548)
"second hypostasis" of, XIV 260
tried to reconcile Judaism &
Christianity, XIV 224

——- *Harmonie:*
equates Christ with Sun, XIV 220-21
on Kabalistic Sun, XIV 221, 224
on *Zohar XIV* 220, 224
bio-bibliog., XIV 526
Draconis:
Pole Star of past & future, XIII 322-23
Dracontias:
temples of So. America, II 319
Dragon(s):
Adam & the Solar, XIV 203
Church considers, Satanic, XIV 163-64
Saint Cyprian denounces, XIV 163-64
Dracontine structures and, XIII 271-72
Ea the Sevenfold, XIV 203
of Egypt as crocodile, XIV 202-03
of Epidaurus, XIII 272
Etymology of term, XIII 272
exiled from heaven, XIV 403
form of the tempter, XIII 271
Iaō-Chnubis, was son of, XIV 203
invisible, name of King Thevetat, V 222
Polar, red with 7 heads, XIV 202-03
as prototype of fallen Archangel, XIII 271
Rahu, devours sun & moon during eclipses, XIV 403
Saturn as, of Life, XIV 203
serpents and, V 223
sidereal & astronomical, XIII 271
steals Elixir of Life, XIV 403
symbol of Esoteric Wisdom, VIII 148 & fn.
symbolic meaning of, XIII 56-59, 271-72
Dragon of Wisdom:
spirit of, is 7th Principle, VII 202

Dramard, Louis (1848-1887):
president of Isis lodge, X 136
tribute to, IX 342
bio-bibliog., IX 412-13
Drangiane:
Alexander's invasion and, V 243
definition, V 274
Draper, John W. (1811-1882):
——— *History of Intellectual Development of Europe:*
XII 271 q.
on "army" of Peter the Hermit, VI 56
——- *History of the Conflict Between Religion and Science:*
XIII 294 fn. & q.
on Arabic MSS. burned by Cardinal Jimenez, XIV 313
on astral records, IV 556
on Church opposition to anaesthetics, IV 501
on methods of Plato & Aristotle, III

196
on origin of Atonement dogma, XIV 262 fn.
on Persian religions, IV 527
on truth, IV 417
bio-bibliog., III 502; VI 432
bibliog., IV 645
Dravida (Sk.):
Brahmans, I 305
Dravidians:
Aryans now intermixed with, V 238
Basques descended from, V 217
Dravya (Sk.):
as eternal substance, V 79; XII 631
substance or body, IV 580
Dream(s):
as actions of true self, IX 318-19
ascent to Devachanic plane in, XII 125 fn.
become experiences, IV 179
brain impressions and, III 430-31
cerebellum and, X 329-30
chelas instructed during, X 241
classification of, X 263
conception of time and, X 316
connection with dormant memory, V 77
defined by Cato, VI 393
devachan and, V 76
difference between types of, V 77
facts in, inverted, VI 137
Lower Manas asleep in sensual, XII 693
nature & causes of, X 246 et seq.
nature of devachanic, V 78
not realized as such, V 87
prophetic, III 431-32
reality and, V 79
reasoning paralyzed in, XI 224 (260)
spiritual consciousness and, XII 696
Spiritual Ego and, III 435-36
Spiritual visions and, III 437
verses on, III 429
Western science on, V 77, 78
Dream-Body:
or Illusion-Body, X 219
See also Mayavi-Rupa
The Dream of Ravan:
an occultist wrote, II 215
bibliog., II 527
Dremat':
Russian for "to slumber," X 246 fn.
Drioux, Abbé C.J. (1820-1898):
——— *La Somme théologique de saint Thomas:*
on annihilation, VII 31
bio-bibliog., VII 367
Drival, Abbé van (1815-1887):
VII 111
bio-bibliog., VII 367
Drogheda Castle:
in Brittany, XIII 272
Drones:
remain ignorant of supreme ideal, XI

121 (135)
Drosera:
magnetism and, IV 312 fn.
Drug(s):
effects not understood, II 189
pernicious action on brain, XII 496
use of, prohibited in E.S., XII 496, 685
Drugs and Drug-nasus:
Zoroastrian meaning of, VI 340
Druid(s):
believed in reincarnation, XIV 258
cp. to Magi & Zoroastrians, XIV 258
evergreens and, II 162
fire sacred to, XIV 258
"Morning-Star" greeting of, XIV 258
pagan customs in Britain and, XII 72
rites of Nature magic, XIV 32, 311
scientists & religion of, XIV 134
slaughter of, at Alesia, XIV 295, 311
solar rite in Masonry, XIV 281
Drummond, Sir Wm. (1770-1828):
——— *Oedipus Judaicus:*
on age of Zoroaster, III 461
on ancient unity of science & religion, XIV 291
bio-bibliog., III 502
Drunkenness:
demon of, afflicting Russia, XII 10-13
mediums and, III 228
sleep and, X 263
universal incubus, XII 10
Druses:
Brotherhood of Khelang and, III 177
Buddhism and, III 179
China and, III 187
divide man in three parts, III 181 fn.
five "Messengers" of, III 183-84
Lamaism and, III 175 et seq., 186
messenger of, goes to Tibet, III 187
religion of, a survival of Wisdom Religion, 180-81
sacred works of, III 177 fn.
secrets of, jealously guarded, III 182, 183, 185
true origin of, III 176
Dryden, John (1631-1700):
II 237
———- *Fables . . .:*
on dreams, III 433
quoting Ovid, XII 457
bibliog., III 503
Du Barry, M.J. Comtesse (1746-1793):
Saint-Germain, III 129
bio-bibliog., III 503
Du Bois-Reymond, Emil (1818-1896):
III 22
on mind, IX 12
opposed to Occult discovery, III 23
physiologist, XIII 140
on vital force, VIII 241
bio-bibliog., VIII 435-36
Du Halde, J.B. (1674-1743):

——— *Description . . . de la Chine:*
rf. to magic & automatic writing, XIV 20
Duad:
is co-eternal, XIV 213
held to be evil, XIV 99
Monad vibrates to form, XIV 213
not a sacred number, III 316-17, 318
Triad and, XIV 213
Unity and, I 200
Dualism:
Zoroastrian, IV 264
Duality:
of good & evil pervades Universe, XII 602-03
of forces in nature, X 270
illusion and, IX 16
interlaced triangles and, III 313, 318
of man's nature, III 434, 438
of Manas, XIII 40, 65
origin of, ace. to Ghebers, II 128
of principal spirits of man, III 321
Unity and, IV 52
in Valentinian System, XIII 16-21
Dubjed [Tib. sGrub-byed]:
preparation for seership, IX 158
Dubuque Daily Telegraph:
II 465
Duca, Antonio (1491-1564):
beatific visions of 7 Archangels, X 23-27
rector of "temple" of 7 Spirits, X 23
bio-bibliog., X 416
Duchesne, L.M.O. (1843-1922):
——— *Liber pontificalis:*
VIII 12 fn.
bibliog., VIII 436
Duchoul, Guillaume (16th C.):
——— *Discours sur la castramétation . . .:*
XI 76-77 & fn.
bio-bibliog., XI 572
Dudley, Dr.:
president of Bombay branch, IV 156
Duel:
institution of Christendom, VIII 138
Duff, James G. (1789-1858):
poetry of, on spirits, VI 351
Duff, Mr. Grant (1829-1906) & Mrs.:
VI 56, 310
Dufferin, Lord Frederick (1826-1902):
X 290, 293-94
bio-bibliog., X 416-17
Dugpa(s):
a conscious sorcerer, XIV 30
Csoma and, V 255
descendants of antediluvian sorcerers, XIV 105
guilty of crimes, IV 161
karma of, delayed, X 225
"Mahatma"-, VII 151
meaning in Bhutan & Sikkim, VI 7-8, 198
new moon rites are Hellish, XII 204

poison astral currents, XIV 31
red the color of, IX 64
renounces sexual intercourse, XII 191 fn.
separated from Gelukpas, IV 12
Sikkim, & "Red caps" of Tibet, XIV 105
terrible Black Magic of, VII 221
use of will in sorcery, XIV 30, 105
various meanings of, IV 9 fn., 10
voice of, mistaken for Master, IX 259
Voodoo, Sorcery and, IX 253
See also Black Magician(s); Sorcerer(s)
Dugpa Shab-tung:
invades Bhutan, IV 17
Dugpaship:
or Mahatmaship, IX 254
Duguid, David:
——— *Hafed, Prince of Persia:*
unreliable, IV 175-76
bio-bibliog., IV 646
Duhkha:
pain, IV 608
Dujardin-Beaumetz, Georges (1833-1895):
alleged urticaria and, II 261-62
bio-bibliog., II 527
Dukhobors:
Christian dancing sect, III 205
promiscuous rites of, III 205-06
Dulaure, J.A. (1755-1835):
——— *Des cultes . . .:*
on fetishism, VII 213
bio-bibliog., VII 367-68
Dulaurier, Édouard (1807-1881):
bio-bibliog., XIII 380
Dumas, (fils) Alexandre (1824-1895):
——— *La Dame aux camelias:*
II 512
——— *La Dame aux perles:*
II 512
——— *Le Demi-Monde:*
II 513
——— *Les Femmes qui tuent . . .:*
on enfranchising God, II 517
on women's rights, slavery & divorce, II 512-14
bibliog., II 527-28
Dumas, Jean Baptiste André (1800-1884):
IV 215
biog., IV 646
Dumas, (Père) Alexandre (1802-1870):
——— *Mémoires . . . Joseph Balsamo:*
XII 84
——— *Travels in the Caucasus:*
fanciful "facts" of, II 129-30
bibliog., II 527
Duncan, Mr.:
Kerala Utpatti and, V 185
Theosophists and, VI 166-68

Dunlap, S.F. (1825-1905):
on philology of letters S & H, VII 232 fn.
——— *The Son of Man:*
on Chrēstos & Christos, XIV 88 fn., 149 fn.
bibliog., VII 368; XIV 526
Dupanloup, Bishop Felix (1802-1878):
Littré and, III 255-56
Dupotet de Sennevoy, Baron Jules (1796-1881):
adept of Mesmerism, XII 223 fn. -24 fn.
clairvoyance of, tracks murderer, XII 224
describes magnetic healing, XII 225
founded *Journal du Magnétisme,* XII 220 fn.
French Academy admits phenomena of, XII 224
Honorary Fellow of T.S., III 30; XII 223 fn.
on intelligent "spirits" in our organs, VII 206 fn.
last years of, XII 224-25
Mesmer's most illustrious disciple, XII 223
mesmerism and, I 137, 166; II 135-36, 277
scientific reputation of, XII 222
on Theosophical Society, III 72
——— *La magie dévoilée:*
on evocation of "spirits," II 178
on the "idol," VII 207
bio-bibliog., VII 368
bibliog., II 528
Dupuis, Charles F. (1742-1809):
XIV 324
on origin of all theologies, VIII 13
on Virgin & Child, II 164
bio-bibliog., VIII 436
Duram, Bishop of:
on profanation of religion, IV 443
Duration:
definition, X 310
eternity and, IV 421
Space and, X 310-11
Space & Motion, IV 220, 291
Time and, X 358
See also Eternity; Time
Durga (Sk.):
III 329
Durvasas (Sk.):
immaculately conceived, VI 262
Dushtagamani(Sk.):
V 248
Dus-Kyi-'Khor-lo:
See Kalachakra
Dust:
cosmic, & spectroscopy, X 382
Duty(ies):
abstention from denunciation is Theosophical, X 197

defence of others is, of Theosophist, X 197
definition, III 141
Dharma as natural, III 142
of disciple, VIII 292-95; XII 590
of E.S. members, XII 494-98, 501-11
to fellow Theosophists, XII 591
of fostering universal ethics, IV 497, 500
H.P.B. and, V 121
man has mystic, III 141-42
See also Dharma
Duw:
god of Britons, II 90
Dvaita Vedanta (Sk.):
dualistic Vedanta of Madhava, XII 343-44 & fn.
on human & universal souls, V 13 (41)
not pantheistic, XII 344 fn.
teaches pure Deism, XII 344 fn.
Dvapara Yuga (Sk.):
IV 551 fn., 552; VI 77-78 (86), 117
Dvaraka (Sk.):
in Puranic legend, XIV 247-48
word origin cp. to Thebes, XIV 248
Dvivedi, Manilal N.:
——— *Monism or Advaitism?:*
on divisions of Prakriti, XIII 67-68
on pranic cycles, XIII 71-72
——— "The Puranas":
essay on, XIII 158
Dweller(s) on the Threshold:
Elementary & priest, I 117
as Kama-Manasic spook, XII 636
are within, VII 242
Dwija(s) [Sk. Dvija]:
degraded, become Vrishalas, V 307-08
Initiates and, VII 348
as orthodox Brahmin, IX 130
twice-born, as initiate, XI 177 (185); XIV 140, 271 fn., 274
twice-born Brahman, V 297 fn.
Dyadin:
Hillarion travels near, III 213, 216
Dyaus (Sk.):
Brahma and, II 486
Surya and, XI 67-69
Dyaus-Pitar [Sk. Dyaush Pitri]:
as both Father & Son, XI 68
Dyâva-prithivi (Sk.):
"Heaven & Earth" concept degraded, XI 68
Dyer, Wm. T.T (1843-1928):
Kumbum tree and, IV 350
bibliog., IV 646
Dynasties:
of gods & giants, VII 108
Dzins:
See Daij-Dzins
Dzog-pa'i-Ku [Tib. rdzogs-pa'i-sku]: body of bliss in Tibetan, XIV 392 fn.
See also Sambhogakaya
Dzu-trul [Tib. rDzu-'phrul]:
mesmeric attraction, VI 107

Dzyan:
antediluvian spirit of, XII 28
Buddha attained, in previous lives, XIV 400
meaning, XIV 400
Path of, won by merit, XIV 400
as Theosophy, XI 235 (271)

E index

Eagle:
John of the *Apocalypses* and, XI 75 fn.
as symbol of Sun, XI 75 fn.
Eagle
on numerals in a hornblende boulder, II 192
Earth(s):
astral life of, X 277
Avîchi is this, XII 633, 635
confusion on, X 105-06
as Demeter or Ceres, XI 93-94
divided into 7 zones, XIV 359
divisions of, sublunary sphere, XIV 165 fn.
envisioned by Chela on trial, XIV 165 fn.
every Mayavic condition on, XIV 386
first incarnated men on, XIII 49
fog of vice over surface of, II 399
fourth planet, its role, I 112
higher aspects of, XIV 277
Ialdabaōth is spirit of, XIII 57, 98
an illusive emanation of its prototype, XIV 243
inferior to Jupiter, X 342
Isis and, XIV 155, 243, 265
Lactantius on, XIII 90
-Life is "outer darkness," XIII 76
magnetic current of, & astral projection, IV 489
magnetism of, & position in sleep, IV 405
moon &, interchangeable, XI 70 fn.
as mother, III 459
not a sacred planet, X 340
Planetary Spirits and, X 341
pre-adamite, & tanmatras, IV 336
presiding planets and, XIV 201, 332
in Rasa Mandala, XIV 332
seven, in *Avesta,* IV 525
seven regions of, VII 274-75
sin-laden Astral Light of, XIII 75-76
Slavonian legend about, & the Jews, XI 361
sphericity & rotation of, denied by clergy, III 311-12
Spirit of the, X 346; XIII 12
substitute for secret planet, X 340
terrestrial spirit of, not of high grade, X 341

Vedas on evolution of, I 227
water &, needed for procreation, XIV 243
womb of, & cosmic matrix, VII 227 fn.
worst day of existence is on, VIII 124
See also GIobe(s); Chain, Planetary
Earth-Life:
is Prologue to mystery drama of higher worlds, V 90
rupa & arupa lokas and, V 90
Earthbound:
elementaries & phenomena, I 286
fiendish revenge of an, soul, I 352
guides, I 270
Khunrath an, elementaries, I 287
Earthquake(s):
accurately predicted by Falb, III 147 et seq.
& other disasters, XI 356
Peruvian cities and, II 333
predicted by astrology, III 199; VI 198
in Sunda Straits, V 199-200 fn. victims of, VI 140
East:
all temple portals faced, XIV 222
influences Western philosophy, XIV 15-16, 444
Secret Wisdom of the, XIV 46 fn., 443-53
spiritual hunger for philosophy of the, XII 308
as symbol, XI 83
teachings of the, allegorical, XIV 45-46, 444
West &, as unlike as day & night, II 406
The East:
on Olcott's curative powers, IV 464
Easter:
VIII 363 (383 fn.)
origin of, XI 70
originally on Vernal Equinox, XIV 137
other cardinal sacred events and, XIV 137
Easter Island:
ansated cross and, VII 297
solitary witness to prehistoric continent, VII 292-93
Eastern:
Esotericism in, Sacred Books, XIV 444
religion on reincarnation, XIV 56
Sadducees at one with, Esotericism, XIV 181-82
Eastern Orthodox Church:
Councils contradictory, XIV 144-46
did not secede from Apostolic Church, XIV 125
Filioque of, near Oriental Esotericism, IX 360 fn. (388 fn.)
older & purer than Roman, XIV 125
rites of, derived from Chaldeans, XIII 337-38

See also Church Councils; Greek Orthodox Church; Russian Church
Eastern School of Theosophy:
See Esoteric Section
Eaton, Col.:
spirit-daughter of, is wedded in Summerland, II 176 fn.
Eben Shetiyyah (Heb.):
perfect cube, XI 174 (182)
Ebers, Georg Moritz (1837-1898):
Amon-Chnemu and, III 131
as Egyptologist, III 131
Eberty, Gustav:
——— *The Stars and the Earth . . .:*
how published, IV 284-85
Ebion (fl. 2nd? C.):
Epiphanius on, XIV 151
felt Christ was a man, XIV 151
——— *Clementine Homilies:*
VIII 183
on Mysteries of Jesus, XIV 162 & fn.
other Clementine literature and, VIII 221-22
rf. to author of, XIV 150
on Secret Doctrine of Jesus, XIV 162
Ebionites:
believed Jesus a man, XIV 150 fn., 151
earliest Christians, XIV 150 & fn.
Epiphanius laments upon, XIV 151
on Evangel of the, XIV 149-50 & fn.
followers of the Nazarenes, IV 239; XIV 150
Ecclesiastes:
VII 30 q., 42; XIII 161 q.
cp. with *Ecclesiasticus, XIV* 319 & fn.
on man & beasts, II 12 (23); VII 17, 258
on search with wisdom, XIV 242
Ecclesiasticism:
H.P.B.'s contempt for, VI 62
Latin, & the Reformation Protestants, XIV 70
Ecclesiasticus (or Wisdom of Jesus):
VIII 28 fn.; XI 221 (257-58 & fn.); XIII 101 fn. q.; XIV 46 fn., 61 & fn. q.
on de Mirville's sources, XIV 319 & fn.
on sun as spirit, XIV 319
bibliog., XI 593
Echo (London):
confused, XI 19-20
Echo (New York):
I 406
organ of Secret Societies, I 390-91 (391-92)
publ. by Sotheran, I 369 fn., 379 fn.
Echod:
the One or Ain-Soph, X 398
Echograph:
foretold invention, XIII 292
Eclectic Theosophical School:
developed about 300 B.C., XIV 305-06

higher doctrines in, II 95
main features, XIV 300, 309
Neo-Platonic ecstasis of, XIV 300-01
penalties for breaking Initiation vows, XIV 309
Philalethians of the, XIV 27, 308-09
on Planetary Spirits, XIV 300
prototype of the T.S., XIV 305, 308
on Spiritual mediators, XIV 300
teachings of, II 90
Theurgy of, XIV 300, 309
various philosophies taught in, II 88-89
See also Neo-Platonism; Philaletheian(s)
Eclectics:
of Alexandria, XI 92
Economist:
Armenians, Russians and, II 263-65
Ecstasy:
attained by Neo-Platonists, II 94
Edda:
Odin's Rune-song, IX 264 et seq.
Yggdrasill of, III 460
bibliog., IX 413
See also *Kalevala*
Eddy Brothers:
apparitions at, during H.P.B.'s stay, I 31-35, 53
H.P.B. defends, I 36 et seq.
biog., 1 461-62
Eddy Homestead:
apport of large stone at, IV 174
Eddy, William:
genuine medium, I 35, 351
phenomena peculiar to, III 15, 28
séances of, VI 290-91
Eden:
fable of, XIII 330
Fall from, VIII 367 (386)
garden of, V 224
garden of, & Hesperos, VIII 18
garden of, as Womb, XII 556-57
good & evil and, VIII 117
or Israēl, XIII 23
pyramid and, XIV 208
traditions based on Himalayan, XIV 90
union with Elohim, XIII 23
See also *Genesis*
Edge, Henry T. (1867-1946):
personal pupil of H.P.B., XII 499
bio-bibliog., XII 737-46
Edinburgh Encyclopaedia:
on teachings of Ammonius, XIV 307
Edinburgh Review:
XIII 187 fn.
Edison, Thomas A. (1847-1931):
believed atoms had intelligence, XII 130, 133
criticized as dreamer, XII 133
escaped the rack, II 33
eternity of sound and, II 499 (506)
member of T.S., II 36; XII 130
Olcott sees, about phonograph, I 429

represented by E.H. Johnson, I 430
Editor(s):
as Bashi-Boozooks of Mrs. Grundy's Army, III 232
cannot please all, V 118 plight of, XI 368-70
Edkins, Rev. Joseph (1823-1905):
on Buddhism, IX 135 et seq., 148
on secret schools in Orient, XII 345-46
Chinese Buddhism:
on Amida-Buddha, XIV 425
Amitabha Yoshi Fo, XIV 426 fn.
on *Aphorisms of Lin-tse*, XIV 452
on esoteric doctrine of Buddha, XI 345
on "Esoteric Schools" in, XIII 147 fn.; XIV 445, 447-49
Gods as ideas in, XIV 426 fns.
on growth of Buddhism, IX 143-44
Kwan-yin legend, XIV 426
on Metempsychosis in, XIV 448 & fn.
mistaken ideas in, XIV 445 et seq., 449-52
on transmigration, IX 147 fn.
Western Paradise of, XIV 448 & fn.
bio-bibliog., IX 413
bibliog., XI 572
Edmonds, Judge John Worth (1816-1874):
IV 353
eleven million Spiritualists acc. to, I 48
Edmunds, Dr.:
Dialectical Society and, III 234 fn.
Edom:
seven kings of, VIII 144
Education:
J.R. Buchanan's ideas about, VI 46
effects of modern, X 201-03
falls into five classes, VI 47-48
de Gubernatis' views on university, VI 46-47
liberal, a misnomer, VI 46
mother has right to guide, of child, X 83
Edward I (1239-1307):
R. Lully and, I 107 fn.
Edward the Confessor, King (?-1066):
V 252
Edwards, Jonathan (1703-1758):
II 159
bio-bibliog., II 528
Eeatzana, (Anjana) King (fl. 650 B.C.):
Buddha's chronology and, V 249
Eeatzana (Itsana) Era: Burmese, V 249
Eck, Sven (1900-1966):
——— *Damodar ...:*
II 489 fn.
rf. to Vega Phenomena in, III 505
Effluvia:
absorbed by fresh milk, II 399
spook-creating, XII 61
Effort:

no, ever lost, XII 60
Egeria:
cave and, III 465
Egg:
analogy of, & human principles, XII 520-21
Mundane, & Brahma's creation, XIV 241
Mundane, septenary, XIV 198
serpent &, symbol in mounds, II 314-15
See also Auric Egg; Gestation
Egg-Born:
Will-power creates the, XI 489
Eggregores:
giants of Enoch, VI 175, 176
Eginhardus (770?-840):
bio-bibliog., XIII 381
Eglinton, William (1857-1933):
emerging Chhaya and, XII 705
epilepsy and, VII 61
Founders did not meet, in India, IV 83 et seq.
left India at right time, IV 86
phenomena of, genuine, IV 28-30
phenomenon on *S.S. Vega,* IV xxiii
remarkable medium, VII 320 (334)
test séances with, III 143-46, 488
bio-bibliog., III 503-05
Ego(s):
absolute, IX 135
on Adept's purified, after death, XIV 384 & fn., 386-87
All, same in essence, XII 15
annihilation of, IV 251 antecedent experiences of, XII 17 astral, VI 109
astral, and highest principle in sleep, III 436
astral double of former incarnation can affect, XII 712-13
as astral man & animals, I 294-95
capacities of inner, III 437
as Christos & Atman or God, XII 625
conscious individual, not disintegrated, V 20-21 (48-49)
conscious thinking, & mayavi-rupa, X 220
Devachan and, XII 608-09
distinct from body, XIII 289
dowry from former births, XIV 382
in dreams, X 260
duality of man's, XII 415
earthbound, as shell, VII 229
earthbound, in Devachan, III 295
ecstasy reached in Self-control of, XIV 54
Egyptian teachings about, XI 8
as "embodiment of Universal Mind," XII 137, 414-15
as Fifth principle, XII 630; XIII 54
foreboding dreams and, IV 245
has free will, II 9 (20)

human & divine, II 7 (18) human,
made into devil, II 7 (18)
immortal, VII 185, 229 immortal,
is reincarnating, X 175
immortal, only consolation of poor,
VIII 64 (86)
immortal, & personalities, VII 179
immortality conditional for, II 7-8
(18-19); XII 374
incarnated, superior to Intelligences
awaiting birth, XI 64
incarnation cycle of, XIV 49, 382
indivisible All and, XI 246 (283)
inexhaustible essence of, XII 624
& fn.
of infants & idiots, IV 549
informing, X 314
knows, VIII 96
lives over whole life at death, XI 447
lower, as Chrēstos, XIV 88 fn. lower,
electro-vital field, XII 370
Manas is real, VII 179; XII 58
as Manasaputra, XII 607 fn.
mutual attraction of, V 79
never recedes into animal kingdom,
XI 138 fn.
of Nirvani disappears, XIV 376-77
& fn.
non-Ego and, VII 179
non-separateness of, XIII 32
omniscience of Immortal, XII 232
the One, IX 140
only one real, in man, VII 205
paralyzed by external man, VII 308
passes through every animal form, XI
138 fn.
Perfect, is Non-, XIV 436
performing artist on physical man,
XII 15
permanent, X 246
post-mortem condition of astral, IV
246-47
potential rebirth of, after death, III
292
Present is only time for Inner, II
470 fn.
punishment of, VII 111
real, acts independently in sleep, X
251
real, confused with personality, VII
185
real freedom, after death, X 325
re-become one, in Devachan, XII 631
reflection of Higher, XI 492 fn.
reimbodying, & its ray-point, XII
651-52
reincarnating, is Karana Sarira, XI
476
reincarnation and, XI 137
relation of Higher & Lower, XII
709-12
remains the same, X 176 seeking
refuge in Alaya, XII 636

or self-being, I 336
sensations of, VIII 94
Spiritualists' confusion about, VII 187
of spiritually evil men, III 298
stripped of lower principles in kama-loka, IX 164
sub-states of consciousness and, XIII 289
suicides, III 210-11
sympathy between, V 84
terra incognito to science, XII 227, 232
transcendental, VIII 96, 97
as Tree of Life, XII 630
true, & causal body, X 219
true, & mother's role, X 83
unites with Atman-Christos, VIII 369 (389)
Universal, XIII 32
voluntary "sacrificial victim," XII 358 fn., 635
See also Divine Ego; Higher Ego; Personal Ego; Spiritual Ego; Personality; Self

Egoism:
Kama-Manas can become, XII 631
labor for others must destroy, XI 469
mediocrity and, XI 216-17 (252)
of Yogis, XI 218 (2S4)

Egotism:
bundle of, disappears at death, VII 186
a Devil, VIII 58 (80)
must give way to Altruism, VIII 55 (77)
predominance of evil due to, VIII 116
See also Selfishness

Egypt:
Atlantis and, IV 447
burial places of, XIV 288-89
cradle of chemistry, XIII 240
degeneration of, XIV 350
descent of Healer-Kings of, XIV 253
Dravidians of India civilized, XI 227 (263)
esoteric meaning of, XIII 37, 240
Essenes formed by wandering scribes of, XIV 294
Ethiopian invasion of, XIV 297
exodus of Israelites from, XIII 30, 37
Gen. de Fadeyev and, III 506-07
gnostic Rulers as, XIII 36-37
India once included archaic, III 420
initiated priests of, XI 6 fn., 511-12 (534)
magical performances in, VII 94 et seq.
Massey on, III 484 et seq.
Moses & Hierophants of, XIV 172, 195 fn., 196
never subjected to cataclysm, XIII 319
possible earthquake in, XI 356
profaned her Mysteries, XIV 294

symbolism of man's 7 principles in, X 48-54 (55-62)
treasures of, at Paris Exhibition, XI 358
Urvagans and, VII 96-97
wisdom of, sought by ancients, VII 123

Egyptian(s):
adept & Olcott, I 87
alphabet cp. with Devanagari, XIV 96-97
ancient Hapimu and, XIII 319
ancient, not colony of Atlantis, IV 447
ancient records of, priests, VII 278
antiquity of, papyri, XIV 170, 348
arts & sciences to be revived, XIII 320
Aryans &, from same stock, XI 338
Astrologers were Initiates, XIV 344
breast-plate of, priests, VII 236
Cheops & decline of, priestcraft, XIV 297
civilization cp. to Atlantean, XIII 319-20
colonizers from Lanka, V 286
correlations of Gods & Goddesses, XIV 155-56
cosmogony in, symbolism, XIII 75-76
crib as birthplace of Sun, VIII 363-64 & fn. (383 & fn.)
cubit & Masonic inch, XIV 67, 91-92, 195 fn.
custom of skeleton at festival table, XI 41
divine characters of, similar to those of Peru, II 306
Esotericism, XIV 68, 125, 251-52, 294
funeral ritual, XIV 337
God of the Mysteries, XIII 240
hieroglyphics, XIV 207 fn., 344
hierophants & ascetics of India, XIV 22
hierophants & sacred numbers, XIV 63, 195-96, 344
Huxley on, & Dravidians, V 285
in Huxley's classification of races, V 217
ideas on the moon, XIII 23
ideas on transmigration, IV 559
Indo-Caucasians, II 394
inherit Atlantean Initiate system, XIV 252
Initiation Rite, XIV 279, 288-89
Isis of, Initiates, XIV 292
Jews borrowed from, XIV 170, 172 fn., 195 fn., 197, 207
lion in N:T. imagery, XIII 279
magic in, religion, VII 105 et seq., 224
on man's constitution, VII 189-90 & fn., 224
mysteries of Osiris, XIII 32 Neter-Khari of, V 298
not inclined to Spiritualism, VII 117
not of 4th race, V 286

occult theory of life-atoms, V 110
Pantheon, XIII 29, 322
Papyrus on Sun, XIV 270-71
philosophy oldest known to Europe, IX 80
Priests as sages, XIV 252, 306
pyramid of Cheops' outer casing, XI 359
represented elementals on papyri, VI 195
researches of, on elemental beings, VI 195
secret speech of the, XIV 97, 125, 294
Sorcerer's fate, VII 117-18, 128-30
source of, religion, XIV 175, 350
symbolic carving of, Initiation, XIV 148
symbolism of, cross, IX 273-74; XIV 151-53, 207
teaching on Septenary Man, XIV 380-81
texts, records & astronomy of, XIII 231-32 fn., 322
Therapeutae, XIV 306
Theurgy & Iamblichus, XIV 300
theurgy & "spectral" soul of, VII 224
Trinity derived from Indians, XIV 186, 381
woman cp. to modern, XII 270
Egyptian Dirge:
H.P.B. on, X 208-09, 213 fn.
recalled from past life, X 208-12
Egyptian Mysteries:
Jesus an Initiate of, XIV 283-84
known since Menes, XIV 269
traced, XIV 36, 68, 125, 170, 186, 251-54, 269, 294, 297-98, 306
Egyptian Rite:
after-death state and, XII 626
Cagliostro and, XII 82-83
Egyptologists:
Baron Bunsen on antiquities, XIV 125 & fn., 297
challenge Church, XIV 72
on dethroning of ancient theocracy, XIV 297
discoveries of pre-Mosaic relics, XIV 72
Eheieh (Heb.):
absolute Be-ness, VIII 143, 147
Adonai and, IX 64
definition, VIII 368 (387 & fn.)
or *I am*, VI 317
meaning, IX 360 fn. (388 fn.); XIV 189
name of a Sephirah, XIV 189 & fn.
Eheih (or Eheyeh):
See Eheieh
Eichhorn, John G. (1752-1827):
IV 234
Eidōla (Gk.):
materialized, I 293
one translation of teraphim, VII 231
Eidōlon:

VII 181, 192, 196, 223 fn.
Agrippa on, IV 595
astral body, VII 224
attracted to ashes, VII 227 & fn.
kama-loka and, VII 227
middle principle, VII 224
natal state and, XII 610
no rebirth for, VII 198
part of triple man, VII 207
personal ego and, VII 227
personification by, III 395
shade and, II 173
or simulacrum, II 5 (16)
teraphim translated as, VII 231
Unity creates an Eikon or, XIV 213
Eiffel Tower:
fungi of commercial enterprise, XI 355
glory will fade, XI 198
Michaelangelo's art cp. to, XIII 183
pyramid of Ghizeh and, XII 310
a useless "proud tower," XI 194
Eight:
Cabiri and, XII 68 fn.
dreaded ogdoad, XII 68 & fn.
Postulates equality among men, XII 68
principles of Egyptians & Phoenicians, XII 68 fn.
symbol of Lower Self, XII 68 & fn.
Eighteen Eighty-Nine (1889):
events of, recapitulated, XII 76
potentiality of digits in, XI 119 (133)
Eighteen Ninety (1890):
compared to Roman Empire era, XII 95-97 (102-04)
cyclic swan of, XII 106
fatal year of, XII 77
meaning of numbers in, XII 68-69
mephitic passing of, XII 383-84
occult future of, XII 69, 77
prospects for, XII 67-69, 91 (97)
Eighteen Ninety-Seven (1897):
Brothers of Shadow lose grip on Humanity after, XII 601-02
closing cycle of, XII 1
Eighth Sphere:
furnace of Nature, VI 178
idea of, criticized, VI 185
majority of the spiritually evil go to, III 298
monad, personality and, IV 572-73
moon &, in *Esoteric Buddhism* as blinds, XII 622
not a place but a state, VI 179
Eirenaeus Philalethes (1622?-1665):
on macrocosm, XI 518-19 (541)
Mediaeval Kabalist, XIV 167
——— *A Breviary of Alchemy . . . :*
H.P.B. on parts of, XII 53-55
——— *Ripley Revived:*
on alchemical writings, XI 521 (544)
——— *Secrets Revealed . . . :*

on alchemy, XI 519 (542)
H.P.B. on parts of, XII 52-53
bio-bibliog., XI 573; XII 746-47
Eitel, Ernest J. (1838-1908):
on secret schools in Orient, XII 345-46
Ekklēsia (Gk.):
definition, XIII 16
in Valentinian symbolism, XIII 16, 66 fn.
Ekoddishta:
IX 263
Ektrōma:
or abortion, XIII 16
Eleatics:
on deity of, III 62
See also Parmenides
Eleazar (fl. ca. 250 B.C.):
the Septuagint's muddled history and, IX 95 & fn.
Eleazar, Rabbi (fl. 2nd C. A.D.):
XIV 179
helped compile *Zohar,* I 110; VI 320
helped complete work of his father, XIV 169
one of last initiates of 7 mysteries, VIII 147 fn.
biog., VI 433

Eleazar, Son of Aaron (13th? C. B.C.):
census and, III 117-18
Elect:
"Heart" alone can transmute the, XII 236
humility helps produce the, XII 236-37
the "world's," XII 317-19
Elect Root:
dispersed, XIV 82
guarded Sacred Science, XIV 68
refers to Initiates, not the Jews, XIV 82
saved from conflagration, XIV 81
Electra:
fable of, hides nature of Electricity, IV 224
Electric:
Fluid is one of 7 Sons of Fohat, XII 620
"lighting craze," XII 77, 111
magnetic &, fluids, XII 398-99
shocks from nerve-centers during sleep, X 246
Electricity:
astral, & evil entities, IX 400S
astral light and, III 376
atomic in nature, VIII 323
basically matter, IV 213
discharged by fishes, III 22
energy of, can transfer to another plane, XII 399
essence & origin of life, IV 225
exists in everything, X 382

Fohat & molecular disturbance, X 380-81
Fohatic, & hypnotism, X 394
Fohatic, or Intra-cosmic, X 394
generated in muscles, III 22-23
heat & light as illusions, XII 359
insanity from, III 285
Lodge's text on, uses occult ideas, XII 265
magnetism and, XII 398-99
man's own system of forces and, IX 400D
mental, forms Pineal Gland concretions, XII 619
nature of, as matter & force, IV 205 et seq., 224
not energy but ether, XII 265
One Life and, X 354
one of "Three Mothers," XIV 64-65
potential, in every atom, IV 215
a "principle" of matter, X 379-80
Solar storehouse of, XIV 225
somnambulism and, II 283-84
source of, beyond radiant matter, IV 224
source of, in elementary globules, IV 216
stored in some people, III 23 et seq.
Universal Force, XIV 225
vital, in sunspots, V 160
See also Fohat

Electrobiology:
ignorant of Foliat, XII 146

Electro-magnetic Induction:
terrestrial, & mediums, III 247 fn.

Electrometer:
cannot show fluids of higher plane, XII 399

Electron:
hinted at, IV 316

Electroscope:
astral projection of images and, IV 488-89

Element(s):
atomic structure of, endowed with consciousness, XII 149
Brahma is the One, VI 142
Chemical, cp with terrestrial, X 365-66
chemical, in the sun, V 156
conflicting, equilibrate Societies, II 210
cosmic, & Dhyan-Chohans, VII 188
of Creation, Preservation & Destruction, XIV 100
divine, beyond words, XIII 68 elementals and, X 366
elementary substances and, IV 210-11
as emanations of deity in Hinduism, XII 149
in Esoteric religious symbology, XIV 243
Ether contains other, X 366

evolution from, VII 283-84
exoteric & esoteric, V 23-24 (52)
fifth, now evolving, XIII 68
five, of ancient world, XIV 100 fn.
Forty-nine, XIII 53
four German numbers and, XIV 100 fn.
four, & INRI, XIV 158
four primary, I 330
four, subjective & objective, XIV 157 & fn., 187
governed by invisible spirits, VII 37
in abscondito, X 349
infinite divisibility of, IV 212, 216
in Kabalistic Quaternary, XIV 187
Man the, XIII 77
meta-, and, XI 508 (531)
mystic meaning of term, XI 117 (128)
no such thing as chemical, X 307
non-human beings in, III 338
occult, & conception, I 284-85
occultists recognize but One, V 23 (52)
the One, III 423; X 349; XIV 210, 235
the One, & Light, IV 220
origin of, of science, VI 192
primordial, X 381
quintuplicated, & 14 worlds, VII 85
root-, & their inter-relation, X 349
sequence of manifestation of, X 376
seven, in nature, IV 166
spirits of the, & divination, VII 234
twelve, XIII 67-68
twenty-five, make up a man, III 321-22
unity of One throughout Nature, VII 43
Universal, defined, X 366
Universal, homogeneous, VI 192
water as first cosmic, X 366

Elemental(s):
Adepts use, in magic, XIV 118 & fn., 311
affected by thoughts, IX 105
of Air fill public places, XII 535
air, or Dzins, VI 386
alcohol or drugs awaken dangerous, XII 685
all elements have, VI 197
can animate objects, VII 225
appellations in the *Puranas*, XII 187
assume forms found in auras of people, IX 400A
astral perception and, IX 400G
attached to two lower kingdoms, X 362
brotherhood and, IX 111
cases of misuse of, IX 115-16
as centers of energy, IX 400B
Church Fathers on, XII 188
clairvoyance and, III 248
communication with, IX 240; XII 190-91, 197-98, 203

concentrate Karma, IX 111
conception and, I 284-85
control of, by H.P.B., XIV 479
controlled by occult means, IV 103
correlations of color, sound and, IX 240, 400C
Cyprian on, XIV 165
dangerous & benevolent, VI 169
definitions, I 330; VI 187 et seq.; VII 234; IX 104, 109; X 366
demons or, in Gnōsis, XII 560
described, VI 187-201
determine temperment, I 285, 287; V 103
Deva-yonis of the Hindus, XII 202
difference between, & shells, XIV 480
"dimensions" of matter and, IX 110
elementaries and, I 268-69, 284, 330; V 26 (55); IX 107-08
elements and, III 252-53, X 366
as entities in space, 1X 400Q
every plant clothes an, X 362
fire, & foetus, V 103
forces & occult sound, IV 166
form astral body of infants, I 298
formless, are centers of force, VI 197
harsh criticism attracts, IX 126
have no moral character, IX 113
H.P.B.'s article on, its date & nature, VI 184-86
help in divination, VII 234
hide treasures, IX 116, 124-26
highest, & Rasatala, XII 666, 684
how secrets of, are guarded, IX 114
human magnetism and, IX 124-28
hurt by sword, IX 400I
information on, withheld, IX 112-13
intimately related to Karma, IX 110-11
invisible world and, I 73
kingdoms infused by 3 Hierarchies, XII 567
known in Orient for centuries, XII 301
kyriology of, XII 187
life-, & homunculi, IX 79
light and, IX 106
live in & through objects, IX 400C
as man's creations, X 366
many classes of, IX 110, 127
masquerades of, defined, XII 560-61
mediums and, VI 225
men of the future, IV 590
menstruation and, VI 340-41
metals and, IX 127-28
misused in future by wicked men, IX 113
mulaprakriti and, V 173
nature & feats of, X 271-72
nature of, III 248
nature of, difficult to explain, IX 112
or nature-spirits, III 477
Nature-Spirits & Cosmocratores, XIV 344

Neo-Platonic & Pagan belief in, XII 187-88
non-intelligent, IV 103
North Pole magnetic current carries, VI 340
objects have no cognitive existence for, IX 400C
phenomena and, I 285
physical manifestations and, VI 194
power of, used for gain, IX 115-16
prakritic consciousness and, XII 678-79
present pictures in meditation, XII 693
produce physical phenomena, XIV 478-79
protection of occult pupils from, XII 535
psychic embryos and, VI 196, 197
purified Ego will dominate, XII 560
role of, in evocation story, I 352
satirized, XII 189
secrets of, protected from abuse, IX 114
seize mental images during séances, X 222
sexual union between man and, X 156
some, are dangerous to man, XII 684-85
spirits' in Languedoc, XIII 272
as spirits of Elements, X 366
"spirits" of "Summerland," XII 188, 190-97
spiritual impulse and, V 174-75
Spiritualists and, II 80
suicides used by, IX 107-08
supply molecular force to mediums, III 248
Sylphs, Undines, Gnomes & Salamanders, XII 190
Tanhic, XII 609-10, 649, 704, 708
term used prior to Theosophical Society, III 251
on those who "beard" the, XII 61
three degrees of, V 173
on trained, providing information, IX 114
visually perceived, IX 106
von Vay and, I 281
will live someday on earth, III 270
world of, affected by man's actions, IX 110-11
world of, universally recognized, II 259-60
See also Lhamayin; Sylph(s); Undine(s) & other nature spirits
Elementary(ies):
Agrippa on, IV 594-95
animals may attract, VI 211
astral of man can be replaced by, VII 138
attached to statues, VII 219, 223 fn.
Bhutas or, II 74; III 424-25

danger of possession by, XIV 487-92
definition, II 510
or Diakka, 1 135, 140
earth-bound guides usually, I 270
Eidolōn or, in seances, III 395
elementals &, cp., I 268-69, 284-85; IV 590
evil, obsess objects or people, VII 207-08
fashion apparitions, III 474
genii, demons, lares confused with "spirits," XII 197
globules & spark of life, IV 216
of human body may ascend after death, I 364 (368)
immorality between, & men, IV 300
impersonate departed souls, XIV 482-83
Khunrath on, I 286-87, 329
Lévi on, & second death, I 329-30
limited to locale of death, XIV 490-91
malice of, towards people, I 141, 142
masquerades of, defined, XII 560-61
medium and, VI 225
motives of, are bad or non-existent, IX 108
nature of, spirits, I 112
not all, are annihilated, I 298
phenomena and, I 285-86
post-mortem offerings and, V 312-13
powerful, not really dead, IX 107-08
principalities, VII 37
reliquiae of personal soul, V 82
at séances, IX 107
as shells, VI 195-96
spirit of, in Devachan, V 18 (47)
spirits, VII 234
suicides and, III 210-11
term applied to some Egyptian gods, III 478
treated as "gods" by fools, VII 208
as vampires, I 284; VI 210-11
vicious parents attract, I 285
victims of obsession by, I 141, 191
Zoroastrians and, VI 340
See also Bhoot(s); Diakka; Eidolōn; Lares; Séances; Shells; Spooks; Vampires etc.
Elephant:
Sivatherium and, II 336
worship of, in India, XII 382
Elephanta, Cave of:
profaned, I 407
Eleusinian Mysteries:
Brahmanical Vedic rites and, XIV 123 fn.
burlesqued, XIII 26
cause of, degradation, XI 87-88
Ceres-Demeter as patroness of, XII 214
Clement initiated into, XIV 36, 274-75
excellency & purpose of, XI 86-87
Indian origins of, XIV 451-52 fn.

influenced Neo-Platonism, XIV 300
Jewish Mysteries and, XIV 36, 274
on magistrates of, XIV 114
Mystae of, & modern Masonry, XI 88-89
part of Little Mysteries, XI 493-94
Paul and, XIV 114, 123
Religion of Mankind once, XI 93
survived longest, XI 93
use of mirror in, XIV 451 fn.
will have a successor, VIII 205
See also Ceres; Dionysus(os); Initiation(s); Mystae; Mysteries
Elias:
in Aeōns, XIII 13
as Buddhi, XI 492
John and, XI 492-93
John the Baptist and, XIII 13
Soul of the Rulers and, XIII 13
Elias Levita (1469-1549):
on Masorah, III 453 fn,
bio-bibliog., III 505
Elijah:
hears "small voice" in cave of Horeb, XIV 131
a Nazarene, III 451 fn.
seeks the Lord, II 388
as seer, V 250
Elisa of Lucca, Princess (1777-1820):
Paganini's playing and, II 219, 237
Elixir of Life:
Adepts refuse use of, IV 3; XI 517 (540)
Brown-Sequard and, XII 389
as Cybelē, XII 214
"elixir of death" or, XII 603
Mahatmas have discovered, VIII 400
or Great Elixir, XI 515 (538)
as real ozone, XII 110
ultimate essence of everything, XII 603
Elixir, Red:
meaning of, III 335, 336, 338
Ellenborough, Lady (1807?-1881):
presented with "Messianic" amulet, XIV 153
biog., XIV 526-27
Elliot, Gilbert:
article footnoted by H.P.B., V 288, 293
Elliotson, Dr. John (1791-1868):
II 277 fn.; IV 380
denounced for oration on mesmerism, XII 224
founder of Mesmeric Hospital, XII 224
bio-bibliog., II 528
biog., IV 646
Elks, Dr. Ashton:
thought H.P.B. near death, VII 301
Ellmore, Fred S.:
on Indian fakirs, etc., XII 321-26
Elōhim:
Adam and, II 8 (19)

Aphrodite cp, to, XIV 214
Archangels and, XIV 111-12, 200-02, 210
Cain a transformed, XIV 44 fn.
Celestial Buddha cp. to, VI 111
collective father of generation, XIII 22
on "conformation" of, XIV 211
Cosmogonies cp. with, XIV 197-98 & fn., 202, 204
creating man, VIII 145 fn.
emanations of, XIV 237, 302
erroneously rendered "God," XiV 201-02, 210-11, 212, 213
feminine, VIII 173 fn.; XIV 213-14
are finite, IX 167
Forces of Nature, XIV 184, 204
Gematria & Mystical word division, XIV 214-15
generating Powers, XIV 239
of *Genesis,* III 367 (387); XIV 197-98 & fn., 200-02
Gnostic, cp. to Hebrew, XIV 212
as Heavenly time-keepers, XIV 202
a Host of Creative powers, XIV 215, 217-18
involved material Creation only, XIV 212
Jehovah one of, VIII 214 fn.; XIV 215
of Justinus, XIII 43, 49
Kabalistic meaning of, XIV 43, 65, 67, 197 fn., 202, 208 & fn., 210-11, 212-15, 235, 239, 302
Kronus cp. with, XIV 202
Man is sevenfold image of, XIV 204-05
meaning of, pluralistic, VII 261 fn.; X 303; XI 24, 27; XIV 111, 197-98 fn., 204, 210-11, 213-15, 235
"Mother of Formation" as, XIV 214-15
Mythical dragon astronomically, XIV 202-03
not Purusha or Prakriti, XIV 212
numerical key to, XIV 87 fn., 200-02, 208 & fn., 214-15, 235
Occult Theogony of, XIV 188 & fn., 202
One God behind diverse, XIV 218
the Parentless of the *S.D.,* XIV 202 & fn., 204-05
in Phoenician mythology, XIV 202
preceded Heavenly Father, XIV 204
pro-creating fire and, VIII 204 fn.
same as Sephirōth, X 398
Sēpher Yetzirah on, XIV 214
as seven inferior Planetary Angels, XIV 210, 212
Seven Logoi as, X 303
seven, or Upper Father-Mother, VIII 145
seven Pitris identical with, XIV 202, 204
seven Primordial powers as, XIV 202,

204, 210
sixth Sephira and, VI 318
"Sons" of, astronomical terms, XIV 65, 201-02
symbolizes conjunction of Abba & Aima, XIV 213-14
or Third Race, XIV 302
as transgressors, XIV 200-01, 204-05
Triad in relation to, XIV 213
union with Eden, XIII 23
unites Masculine & Feminine, XIV 211, 213-14
word God substituted for, XIV 242 & fn.
word-form yields pi, XIV 208 fn.
See also Elohists; Sephirōth
Elōhim-Jehovah:
Incarnation of the Word symbolized in story of, VIII 356 (373)
Elohists:
believed man made in Elohim's image, XIV 184
identified Deity with Nature, XIV 184
Jehovists cp. with, XIV 183-84
were Seers, XIV 183
Elpay (Scientist):
on physico-biologists & psychic reality, XII 361
"Scientific Letters" of, XII 358
Elphinstone, M. (1779-1859):
——— *The History of India:*
on spirit of *Upanishads,* XII 346 fn.
textbook for British civil servants, I 239
on Vedanta, XII 344 fn.
——— *Kingdom of Kabul:*
on fakirs, etc., I 239 & fn.
bio-bibliog., I 462-63; XII 746
El-Shaddai:
the Almighty, XII 73
Lord of the Jews, XI 362
Elymas (fl. lst C.):
foe of Saint Paul, XIV 132
Elysian Fields:
deceased in, X 48 (55)
See also Aanru, Field of; Devachan
Elysium:
parable of Homer in, VII 205
Emanation(s):
Basilides on, of Aeōn, XIV 112-13
in *Codex Nazaraeus,* III 322
cycle of, from above, XIII 44
cycle of, & numbers, XIV 63, 186-87, 243-44
definition, X 359-60
Dhyani-Chohans and, XIII 9
dissolution &, acc, to Seneca, XIV 257
doctrine, XIV 111, 184-85, 236-37, 301-02, 413
of Elōhim, XIV 237, 302
every crowd has, XII 61
first, is feminine, X 302
from Deity, II 91

Hierarchy of, XIII 36
"immanations" and, XIV 216 fn.
Kabalistic system of, XIV 301-02
Manu on, XIV 412
One source of all, XII 570; XIV 310
Plērōma is totality of, from the One, XII 570
psychic, & mediumship, II 396 et seq.
seven stages of, from Hierarchies, XII 550
Simon as 1st & 2nd, XIV 111
in Simon Magus' teachings, XII 553-56
ten, are Form of God, XIV 185, 212
ten, & Sephira, I 111-12
triune, of En-Soph, III 313
of twenty-four divine powers, III 321
Zohar on, of Sephirōth, XIV 189
See also Endosmosis; Evolution; Extension; Manifestations)
Embryo(s):
four elementals affect, I 285
human, corresponds to Atman, XII 523
moment of, conception, I 284
potent object in black magic, XII 524 fn.
psychic, & children to be, VI 196
psychic, differ from elementals, VI 197
vicious parents infuse, with evil, I 285
See also Abortion; Conception; Embryology; Foetus
Embryology:
foetal circulation and, XII 557 fn.
human, cp. to cosmic process, XII 523-24
seven parts of embryo and, XII 522-23
Emerald Tablet:
of Hermes Trismegistus, IX 45
Emerson, Ralph Waldo (1803-1882):
Epictetus and, IX 4
on soul, XIV 300
as transcendental idealist, II 208-09
———- *The Over-Soul:*
on union with Soul of World, II 95-96, 208
Emes:
Kabalistic elements, IX 290 fn.
Emotion(s):
man must become impervious to physical, XII 55
masses seek, in their religion, II 447
See also Desire(s); Kama; Sensations; Senses)
Emotionalism:
a nervous disease, XI 201
Empedocles (fl. 444 B.C.):
VII 123, 283; XIV 133
could quiet a gale, XIII 237
influence of Eastern philosophy on, XII 347
on soul, VII 206 fn.

Emperors:
Kings &, once healers, XIV 253
Empiricism:
definition, XII 414
See also Science
Emptiness:
or Space, III 423
See also Space; Sunyata
Empusa:
a desert ghoul, VI 170
Empuses:
dreaded in Europe, XIV 134
Én (Gk.):
form *in potentica,* VII 283
Yliaster of Paracelsus corresponds to, VII 283
Enchantment:
crime and, III 352
fascination & glamour in hypnotism, XII 395-96
Encheiresis Naturae:
IX 60
Encyclopaedia(s):
French, IV 294
Russian medical, IV 312 fn.
Encyclopaedia of Freemasonry:
See Mackey, A.G.
Encyclopedia Americana:
quotes Llorente on victims of Inquisition, VI 238 & fn.
bibliog., VI 433
Endor, Witch of:
See Sedecla
Endosmosis:
chemical laws cannot explain, XII 146
physiologist quoted on, XII 144-45, 146
shows discrimination of cells, XII 145-46
transmission of vital aura in healing, XII 396
Enemy(ies):
calumniators &, as scavengers of T.S., XI 303
H.P.B. fears no, XI 306
Lane an, of T.S., XI 551 et Seq.
learning from, IX 10
Roman Catholicism is, of Esoteric Section & TS., XI 339
of Theosophical Society, XI 163, 165, 168, 339
Energy(ies):
conservation of, IV 218
conservation of, & psychic activity, XII 355
effect of, on planes, V 338-39
faith & will in curing illness, III 253
indestructible, IV 567
must manifest in a body, IV 221
relation of, to mass & velocity, IV 316
transmitted through vacuum, IV 315-16
triune Cosmic, III 314

universal, & life, VI 350
See also Force(s); Jiva; .Jivatma;Life; Potencies; Prana
Engelmann, T.W. (1843-1909):
admits "psychic process" in protoplasm, XII 143
experiments on *Arcellae,* XII 142-43
———— "Beiträge zur Physiologie des Protoplasm":
XII 142 fn.
on intelligence of Arcella organism, XII 143
bio-bibliog., XII 746
England:
cost of justice in, XII 387-88
dynamite trade in, XIII 216
export of slaves from, XII 267 fn.
on freedom of speech & press in, XII 387-88
hypocritical cant of, XII 279-88, 290
"inferior" races and, XIII 221
old-fashioned laws in, IV 456 et seq.
reluctant to recognize foreign merit, XII 405
Russia & India, III 75-77
Theosophical Society in, XII 298
See also Britain; British Isles
English:
poor language for philosophy, VII 51
Englishmen:
relations with Indians, II 298-302
Enlightenment:
of Buddha as enshrining his disciples, XIV 390, 394 fn.
Buddha made, open to all, III 399
degrees of recall of, XIV 52
Initiation of Buddha and, XIV 400-01
inner, will save mankind, X 74-75
of Kasyapa at death of Buddha, XIV 444-45
See also Bodhi; Moksha; Nirvana
Ennemoser, Joseph (1787-1854):
I 139; V 291
———— *History of Magic:*
on Curé d'Ars, IV 381
H.P.B.'s penciled note on Henry More in copy of, XIII 225 fn.
on loss of recorded Mysteries, XIII 234; XIV 297-98
bio-bibliog., 1463; V 373
bibliog., IV 646
Ennius, Quintus (239?-169 B.C.?):
VII 229
Ennodius of Pavia, Saint (473?-521):
first used title "Pope," V 252
bio-bibliog., V 373-74
Enoch:
or Chanoch, VIII 193 fn.
creative fire and, VIII 368 (387)
as great grandfather of Noah, XIV 86
meaning of, ascent to heaven, VI 280
on numerology of name, XIV 86
passed on Adam's mystery book from

Seth, XIV 175
as "Son of Man" personified, XIV 86, 113 fn., 188 fn.
stands for Solar Year, XIV 79 fn., 86, 93, 113 fn.
three distinct, in Bible, XIV 86 fn.
"Wheel of," an archaic invention, XIV 93-94
Enoch, Book of:
See Book of Enoch
Enoîchion:
means "internal eye" or Seer, XIV 81
Enos:
permutation of Cain & Abel, XIV 188
Son of Seth, or Man, XIV 113 fn.
symbol of solar year, XIV 113 fn.
En-Soph:
See Ain-Soph
Enthusiasm:
can lead to credulity, XII 196
Enpty(ies):
Builders are not, but Forces of Nature, X 341-42
definition, X 380
Dhyani-Buddha not an, but a Hierarchy X 343
as divine propeller of man, XII 369
forces and, VIII 325, 328
man a double-faced, XII 369
or principles in man, III 406, 407
"sensing" principle as an, XII 414
thoughts are, IX 16 fn.
uniting of individual, with universal, V 93
variety of, in space, IX 400Q
Envoutements:
described by Eliphas Lévi, XIV 31
Eosphoros:
Eos and, VIII 16
Lucifer or Morning Star, VIII 5-6, 10, 11, 18, 25, 27 fn.
See also Lucifer
Ephesians:
honored Apollonius with golden statue, XIV 136
Ephesians:
VIII 191 q., 213 fn. & q.; IX 364 (392); XI 486
human sacrifice and, X 92
on lords of darkness, XIV 304
on principalities, XIV 348 fn.
Ephod:
VII 231; XI 77
definition, VII 236 fn.
Epictetus (fl. Ist C.):
XIV 257
advice of, XI 47
aphorism of, XIII 211
Emerson and, IX 4
revered Apollonius, XIV 136
Discourses:
on Mysteries, XI 87 & fn.
bibliog., XI 573

Epicurus (ca. 341-270 B.C.):
II 169
on being impious, IV 498
beliefs shared by theosophist, IX 61
a Deist & Theosophist, XIII 307
on Gods, XIV 50 fn.
on infidels & atheists, XIV 50
on materialized Universe, XIII 307-08
on nature of gods, II 95
on the soul, XIII 307
Epidaurus(Greece):
fabled sacred dragon of, XIII 272
rotunda of, at Cos, XI 243 (279)
Epidemics:
history & dispersal of, XII 107-09
mental, aroused by sorcerers, VII 230
sunspot cycle and, III 193 & fn.
Epinoia (Gk.):
or Divine Thought, XII 558-59
first female manifestation of "God,"
XII 570
Epiphanius (315?-402):
on Barbēlō, XIII 24-25
on Jesus, VIII 382 fn.
reputation for untruth, XIV 121
on Simon Magus, XII 572; XIV 110
——— *Contra Ebionitas:*
on humanity of Christ, XIV 151
——— *Panarion:*
XIII 5
first Christian beliefs about Jesus,
XIV 150 fn.
on geneology of Jesus, IV 361 fn.
on original *Matthew,* IV 238 bibliog., IV 647
Epiphany:
Christian celebration of, XII 72
Christmas confounded with, II 163
definition, III 461
The Epiphany:
Rev. Theophilus' pamphlet and, VI 74
& fn.
Theosophists and, VI 164, 170
bibliog., VI 450
Episcopal Church:
lawn party of, X 106-07
Episcope:
Egyptian, & astrology, III 191
Epistle of Clement to James:
VIII 221-22
Epistles:
earlier than Gospels, IV 242
Epithalami:
as bridal songs, VIII 17
Epithumia (Gk.):
or concupiscible nature, I 292
périsprit and, I 361 (365)
Epithymichon(Gk.):
aspect of irrational soul, VII 229
Epoptai(o):
See Epopteia
Epopteia (Gk.):
definition, II 92
or final apocalypse, XIV 275

High Initiates, XI 85, 171-72 (179-80)
meaning, XI 88; XIV 123, 275
Mystae and, X 213 fn.; XII 532
Paul one of the, XIV 123
Planetary Spirits revealed in, XIV 276
revelation in the Mysteries, XIV 123, 275
Sanskrit &, rites cp., XIV 123 fn.
stone tablets and, II 10 (21)
Epoptēs (Gk.):
or Seer, II 90
Equilibrium:
occult world and, II 218
One Law and, III 313 of
opposites, I 200
Equinox(es):
autumnal, & death of Sun, VIII 363 & fn. (382 & fn.)
Colure of, & birthplace of Egyptian Messiah, VIII 364 (383)
precession in ancient Hindu cycles, XIV 362-65
Vernal, as true Easter, XIV 137
Er (or Erus):
may be Zoroaster, III 451
Era(s):
Indian Saka, V 255
initiated Brahmans know dates of, V 232
of Saüvat & Salivahana, V 227
uncertainties about, V 230-31
Erasmus, D. (1465?-1536):
XIV 177
Eratosthenes (276?-196 B.C.):
identifies Virgin with Isis, XIV 292 fn.
on location of Palibothra, XIII 342
Erechtheus:
allegory of King, VIII 192
as "born of earth," V 219
Erivan (Russia):
relics of antiquity and, II 350
Eros (Gk.):
a primordial principle, XIV 255 fn.
Error:
knowledge and, XI 330
Erythraean Sibyl:
See Sibyl
Escayrac de Lauture, Count S. d' (1826-1868):
on Marimbas, III 42
bio-bibliog., III 505
Escobar, Anthony (1589-1669):
———- *Theologia moralis . . .*:
on astrologer's fees, IX 297-98
on devil's assistance, IX 297, 310
on sinful actions, IX 303, 314
bio-bibliog., IX 413-14
Esdaile, Dr. J. (1808-1859):
———- *Natural and Mesmeric Clairvoyance*:
on writing in the dark, IV 294
bio-bibliog., IV 647

Esdraelon:
true Armageddon not at, III 189
Esdras:
See Ezra
II Esdras:
X 16
Eslon (or Deslon), Charles d' (?-1786):
attests to mesmerism, XII 218
pupil of Mesmer, II 275
bio-bibliog., II 526
Esoteric:
allegory & symbolism, XIV 3, 69, 444
canon & initiation, XIV 12
circle & sacrifice, II 10 (21)
cosmogony, anthropology, etc., XII 350
divine, symbols of nature, II 96
exoteric &, "blinds," XIV 3, 43-45, 69, 180-81, 445-46
figure & Moses, XIV 95-96
interpretation of *Matthew* V, verses 25-26, XIII 75-76
keynote of, truths, XII 601
meaning of Theophania, XIV 48-49, 276-77
nothing printed broadcast is, XII 542, 604
numerical systems, XIV 97, 181, 192
one universal, language, XIII 153
Religion of the elect, XIV 41, 46-49, 67, 443, 445
schools challenged by Monier-Williams, XIII 146-47
"so-called," XII 350 & fn.
teachings of *Desafir* & Greeks, XIV 277
teachings premature, IX 284
Theosophy as, synthesis, IX 196 (218)
training & tests, X 242
truths will never be given out in public print, XII 604
Western Taro &, cp., XI V 94
See also Esoteric Doctrine; Esoteric Philosophy; Esoteric Section
Esoteric Catechism:
biography of Apollonius and, XIV 127
on That, XII 525
Esoteric Doctrine(s):
all versions of, agree on spiritual path, VI 331
based on ages of research, II 11 (22)
based on truth & fact, XI V 199, 459-61
of Buddha, VI 99
Buddhism has, X 71, 81
crisis required, in 19th Century, X 153
on evolution of individual consciousness, V 93
H.P.B.'s presentation of, can be faulty, X 170
inaccessible to untrained seership, VI 132-33
Materialistic state of world required,

X 153
never written, VIII 158
not meant for world at large, XII 235
not, when published, X 179 fn., 182-83 fn.; XII 542
only Masters present true, X 170
only one, the Secret Wisdom-Religion, VI 183
origin of, X 166
on reincarnation, XIV 56, 381-84
source of, III 402, 419
teachings of living men basis of, X 170
as thread-doctrine, IV 582
trans-Himalayan, III 419
universal, sketched, II 89 et seq.
universal solvent, VII 67
See also Heart Doctrine

Esoteric Philosophy:
axiom of, VII 80
death & life both illusions says, VIII 124
definition, VII 147 fn.
Eastern & Western, generally agree, III 270
on only Reality, VIII 124
pivotal function of, VIII 61 (83)
Plato and, XIV 15-16
reconciles all religions, XIV 459
sees Buddha's spirit in Jesus, XIV 396 fn.
withstands materialism, XIV 459

Esoteric Science(s):
XII 311
bases of all, IX 252
double object of, XII 519
first requisite of, XII 519
four main aspects of, IX 251-52
as knowledge of Divine Science, XII 551
of Pythagoras, XIV 35, 47
Theosophists and, IV 409

Esoteric Section:
attempt to redeem T.S., XII 491
Coues and, XI 295, 341-42
dangers of occult powers and, X 296-97
declaration and, XIII 203-04
discipline lacking in, XII 584-88
or Eastern School of Theosophy, XII 480, 485
enemies of, XI 167-68, 306 et seq.
E.S.T: Circular suggesting Eastern School or, X 134 & fn.
founding of, announced, XII 165; XIII 116 fn.
fund of, supported by the few, XI 558
H.P.B. on, XIII 115-16
H.P.B. responsible for, XI 380; XII 165
Harte and, XI 379 et seq.
W.Q. Judge helped H.P.B. in forming, I 479; X 134; XII 480

Judge sole representative of, in America, X 194-95
London activities of, XII 89
mantra in official notice of, X 154 & fn.
methods of, XI 234 (271)
motto of, XII 599
not a lodge of magic, X 242
not concerned with psychic progress or personal affairs, XII 495
not for learning "magic arts," XII 491
no official connection with TS., X 154; XII 481, 485
Olcott and, I 514-15
Olcott Asian representative of, XII 89
organized on original lines of Real Founders, X 154
outer form of an Inner School, XII 511
on Pledge of, X 196-201, 205-08; XI 329; XII 506-11
Pledge to Higher Self & Mahatmic aspect of Masters, XII 166
Preliminary Memorandum of, VII 140 rf.
preliminary papers drawn up in London, XII 479
probationary degree, XII 488
purposes of, XI 167-68, 307 et seq.
real Head of the, XII 488
relation to Judge, XI 329
requirements for admission, XII 89
Roman Catholics and, XI 339
self-reliance & intuition to be fostered in, XII 495-96
separate from T.S., XIII 115-16
special beliefs in, XI 338
term philologist and, XI 230 (267)
Theosophical Society and, XI 338-39, 380-81
treachery in, XII 581-82 two
departments of, XII 546

Esoteric Section Diagram(s):
on auric colors & principles, facing XII 580
on emanation, colors, sound & principles, XII 564
FIVE on elements, lokas, talas, planes, senses etc., facing, XII 660, 668 et seq., 680-85
FOUR on states of consciousness, XII 657-63
ONE on relation of Macro-& Microcosm, XII 524, 526, 542, 600
plates & figures must not be materialized, XII 599-600, 678
on relation of Hierarchies & principles of man, facing XII 580
on Tattvas, principles, colors etc., XII 614
THREE on seven hierarchies & principles, XII 568
TWO on numbers, metals, planets, days, etc. facing, XII 532, 536-37, 543, 550, 562

on uterine contents & cosmic
correspondences, XII 522-24
Esoteric Section Instructions:
attitude needed to fathom, XII 492-93
Book of Rules & Preliminary Memorandum by Judge, XII 482, 484, 494-98, 582
Compiler's notes on, numbers Four & Five, XII 479-511, 653
A. Keightley on revision of, No. III, XII 500-01
Preliminary Memorandum Two, XII 501-11
restored omissions and, XII 501
Suggestions & Aids, XII 485 fn.
Esotericism:
ancient, XIV 15, 65, 442, 444-45
Asiatic, underlying Catholicism, IV 295
of Atlantean initiates, IX 355 fn. (383 fn.)
of Bible questioned, XIV 44-45, 146 ff., 172-84
Brahmanical & Buddhist, IV 93-94
of Buddha's philosophy, XIII 146-47
Buddhist & Vedantic, IV 548 fn.
Eastern & Western sources of, XIV 15-16, 44, 182-83, 444 ff.
Hebrew, not primary, XIV 182-83
of Jews adapted to exoteric creed, IV 517
marital functions not proscribed by, VIII 67 (88)
of mystic literature, XIV 54, 67
only handful of persons comprehend, VI 175
Oriental, & Christian Europe, IX 359 fn. (387 fn.)
parts of, premature, VII 288
reasons for, XIV 47-49, 68, 249
required by man's iniquity, XIV 41, 46-47, 180-81
Roman Church rejects pure, XIV 51
Schools of, international, XI 221 (256)
seven keys to, XIV 183
Sophia allegory in, XIII 60
sun-orb of, XII 308
of Third Race, XIV 68
in Tibet, XIV 425, 442
trans-Himalayan, VII 346, 348
universal, its nature, VIII 52 (74)
unveiling of, when brotherhood reigns, VIII 69 (91)
works with nature, VIII 67 (88)
Esotericists:
duty of, to teach about "second death," XII 628
shortcomings of, XII 579-98
warned not to enter path of evil, XII 639
Espagnet, Jean d' (17th C.):
on alchemical writings, Xl 521 (544)
bio-bibliog., XI 573

Espionage Calumny:
H.P.B., II 140-43, 291-93
Esprits Malin:
I 135
Esra:
See Ezra
Esse:
conditioned existence and, VIII 111
or Eheieh, VIII 143
Essence(s):
all-containing One, X 309
Buddhi as vehicle of, XII 629
central idea of Supreme, II 90
divine, & conscience, II 160
divine, unconnected with matter, XI 64
Golden Egg & Radiant, X 369
identity of god & man's, XIII 55
immutable, known better by intuition, III 61-62
of Logos, XI 488
Love is, of cosmic "First-Born," XII 49
omnipresent in countless differentiations, XII 629
One Eternal, XIV 185, 210
One Universal & Eternal, XI 109 (124), 515 (538); XII 603; XIV 185, 210
or Parabrahman, IV 537
Plato's immutable, & cyclic motion of Ideas, IV 451
practical Initiate &, of things, XII 602
Radiant, becomes seven within & without, X 372
superior to those known to Science, IV 217
Theosophists revere indivisible, II 102
See also Being; Beness
Essenes:
acquainted with Mysteries, XIV 263 fn., 306
blended with earliest Christians, XIV 263 fn.
Burnouf on, X 112-13
converted to Buddhistic monasticism, XIV 263 fn.
descendants of Egyptian hierophants, XIV 263 fn., 294, 306
Jesus trained by, I 106
knowledge of, I 116
Nazars and, IX 209-10 (231-32)
Esther:
India and, XIII 332
Estienne, Henri:
See Stephanus, H.
Etchmiadzin Monastery:
Mesrobian MSS. preserved at, III 459
oldest in Armenia, II 350; III 459
Eten:
town of, language understood by Chinese, II 337
Eternal:

evolution & involution are, X 387
One, Essence, XIV 185, 210
only one way to reach, XI 469
we are, within, XII 156
Eternities:
explained, X 301, 308-09, 358
Seven, & Infinities, XIII 17

Eternity:
Aeōnic, XIV 51
cycles and, II 420-21
definition, XI 475
fathomless nature of, XIV 372-73
of Kosmos, VIII 65 (87)
lexicon of, XII 320
Manvantaras issue out of, XIV 244
mystic Cube and, XIV 187
One Wisdom and, XI 490
opposite poles of, IV 316, 420-21
pan-aeonic, III 296, 317
record of every event in, XIV 303
Time and, IV 421
of Universal Essence, XIV 185, 210
Eteroprosopos:
meaning of, VII 197
Ether:
or astral light, III 376
Chaldean divisions of, XIV 165 & fn.
etheric loungers and, XIII 295
etheric reflector and, XIII 292-94
gravitation and, 1 244; V 152
is incorruptible, XIV 420-21
Jesus' inner body of, XIV 161
Kosmic sediment of Aether-Akasa, X 384
Leibnitz on, I 243
light and, VII 89
lowest form of Akasa, X 366, 370
nature of, IV 219
Pater Aether as Satan, XIV 165 fn.
potential energy of, IV 144
radiant energy and, IV 221
seventh principle of Astral Light, X 370
soul of Akasa, IX 361 fn. (389 fn.) of
Space & Akasa, XII 408
or spiritus, XIV 100 fn.
subjective photographs or thoughts and, IV 61-62, 65
as symbol of spirit, II 6 (17)
on Universal, XIII 241
Webster on, I 244
Ethereal:
element recognized by Pirogov, XII 406
impervious to organic changes, XII 406
"powers" in Milton's poem, XII 350
Etheric Body:
Initiation and, XIV 161
See also Astral Body; Linga-Sarira
Etheroscope:
invention predicted, V 152
Ethics:

of Buddha most perfect ever known, X 201; XIV 388
Christian & Buddhist, IX 339-41
cultured by Mysteries, XIV 256
for disciples, IV 606-14; VII 243; VIII 59 (81), 126, 292-95; IX 155-62; XI 301 fn.; XII 488-91, 494-98, 502-11, 590-91, 596-98; XIV 309
egotism will give way to, VIII 55 (77), 64 (86); XII 45-46
examples of Christian, in 19th Century, X 81-86
fostering of universal, a duty, IV 497, 500
Initiates all share same, XIV 130-31, 256, 289
Initiation requires noble, XIV 309 & fn., 310, 380 & fn.
Masters', & philosophy H.P.B.'s only authority, XI 464-65
more necessary than psychic facts, XI 162
mother is prime source of social, X 83
pure, & holiness needed to practice Magic, XII 559-60
purpose of, in secret Aryasanga school, XII 584
service of Mankind is best, XII 4-6
Theosophical, VII 146-48 fn., 169-71, 173-75
Universal, as intrinsic virtue, IV 497
See also Altruism; Moral(s); Moralit; Selflessness

Ethiopian(s):
of East as Dravidians, XI 227 (263)
empire once ruled Southern Asia, XIII 332
Hamites, Cushites and, XIII 331
once a single race, XIII 331
preceded Turano-Akkadian race, XIII 332-33

Ethiopic:
Enoch tampered with, XIV 80
invasion of Egypt, XIV 297
origins of Book of Enoch, XIV 77 fn., 78
text withheld by Bodleian librarians, XIV 79

Ethnology:
inner races and, V 213
See also Man; Race(s)

Etruria (Italy):
Aeolians migrated via, V 218

Etruscan(s):
Jupiter-Tinia of, V 222, 226
mystery speech known to, V 298
sub-race, V 214
tombs & ruins, XIII 190
Western chronology and, V 167

Eucharist:
as fetish, VII 214
pagan in origin, XI 94

Sacrament & Jesus, XIV 144
Euclid (fl. 300 B.C.):
Pythagoras invented 47th proposition of, XIV 95
———— *Elements of Geometry:*
honoured to this day, XIII 87
to solve Mysteries of Dodecahedron, XIII 71
Eudocia, Empress (401?-460?):
warranted Cyprian's confession, XIV 163
bio-bibliog., XIV 527
Eudoxus (fl. 4th C. B.C.):
learned math from Egyptian priests, XIV 254 & fn.
Eugenius IV, Pope (1383-1447):
awed by De Cusa's learning, XIV 378-79
Eugenius Philalethes:
See Vaughan, Thomas
Eurasians:
fruit of Christian morality, IX 290
Euripides (480-406 B.C.):
XIV 257, 271
————- *Ion:*
VIII 184, 187, 222 q., 223 q.
————- *The Madness of Herakles:*
XIV 141 q.
————- *Orestes:*
XIV 315
Biobliog., VIII 436
Europe:
in Atlantean times, IV 447
"black dragons" will conquer, IX 307
black magic of Jesuits affects, IX 306
civilization of, V 169-70
decries ancient science, III 208
emigration from, foreseen, XII 387
moral level of, XI 108
no Past of record, V 166 possible
unification of, II 422-23
Theosophical Society work in, XII 306, 329-32
European:
abariginies, XIII 331
conflagration of civilization, XIII 319
fashion & simianizing, XIII 180
full glare of, culture, XIII 187
modern Vandals, XIII 189
Nations undergoing decay, XIII 184-87
scarcity of true art, XIII 180
vices infecting Far East, XIII 179-80
Eurydice:
is lost Soul of Orpheus, XIV 141
See also Orpheus
Eusebians:
On Jesus Christ, XIV 145
Eusebius of Dorylaeum (?-452?):
condemned Eutyches, XIV 145
deposed at Ephesus, XIV 145
revised Egyptian tables, XIV 169

Eusebius Pamphili (260?-340?):
Ammonius' "spurious" works and, XIV 11 fn., 13 fn.
did not denounce Hebrew *Matthew,* XIV 150 fn.
disfigured Manetho's Tables, VII 98 fn.
on identity of Christians & Therapeutae, XIV 306
Josephus' manuscript and, IX 205 (227); XI 405
king of liars, IV 363; IX 205 (227)
literary Siva, V 299
Munchausen of patristic hierarchy, III 175
perverts chronologies, V 250
reputation for untruth, XIV 121
unscrupulous forger, XIV 13 fn.
——— *Chronicle:*
VII 96 fn.
——— *Constantine's Oration . . .:*
VIII 228
——— *Ecclesiastical History* [tr.]: Jesus letter in, a forgery, III 175 & fn. on Menander, XII 559
——— *Historia Ecclesiastica:*
XIII 39; XIV 13 fn., 150 fn.
on Basilides, VIII 213, 232
mantle of, XIII 166
on origin of Ethiopians, XIII 332
pious fraud of, XIII 143-44
——— *Life of Constantine:*
on adoption of pagan rites, XI 70
——— *Praeparatio Evangelica:*
fragment of Sanchuniathon in, VII 95
invocation of Apollo, XIV 350 q.
on Sun as Archangel, XIV 271
bibliog., VII 368; VIII 436; XI 573; XII 746
Eustathius(?-1193?):
on Pherecydes, XIII 238
Eutyches (or Eutychius) (375?-454?):
excommunicated by Flavius, XIV 145
misrepresents Zoroaster, III 459
reinstated at Council of Ephesus, XIV 145
bio-bibliog., XIV 527
Evangelists:
unknown men, IX 204 (226)
See also Missionaries
Evangelium of the Hebrews:
on sex of Holy Ghost, XIV 115
Eve:
allegory by Irenaeus, XIII 43-44
generated by Ialdabaōth, XIII 44
if, had not listened to serpent, XII 270
male Serpent and, XIV 188 fn.
in Ophite allegory, XIII 57
as primitive woman, XIV 157, 188 fn.
Psychē and, I 128-29
Sata-rupa the Hindu, XIV 188
spirit body became gross, XIII 44

transgresses precepts, XIII 44
as Vach etc., XIV 155 fn.
or Venus-Naamah, XIV 156
zodiacal rendering of, XIV 155
Evening Express (Liverpool):
abused Paracelsus, XI 458-59
Evening Standard:
on Egyptian Mysteries, XI 5 et seq.
Evening Star (Washington):
Coues and, XI 341
Events:
wiser to force current of, than wait, XII 60
Evil:
abstract principle among Druses, III 187
acme of, reached by some Sorcerers, VII 180 fn.
as Ahriman, IV 420-21
Buddha & Christ on, XII 393
Buddha's vow to redeem world of, V 86
coëval with matter rent from spirit, XII 637
denounce the *root* of, X 200
desire for reward an, VI 332
done to Humanity wounds God, VIII 66 (88)
Duality and, I 200
duality of good &, pervades Universe, XII 602-03
endless, I 112
eternal life reached only by passing through, VIII 111
fate of those devoted to, VII 180 fn.
first men created no, XIV 249
God and, X 150
good action may produce, VIII 169; IX 286
of hypnotism, VIII 104, 406-08; XI 55-57, 164, 508 (531); XII 222, 400-01; XIII 113-14
illusion the greatest, VIII 111
Kabalistic meaning of, III 314
matter &, eternal, III 299 fn.
Maya as necessary, VIII 111
names of, XIII 98, 101-02
necessitates a second deity, III 423
non-resistance to, VIII 137
origin of, VIII 100, 110, 111-12, 115-18; XIV 217 fn.
over-anxiety often results in, VI 332
path of discrimination of good and, IX 155
Powers of, XIV 141, 217 fn.
resist not, new meaning of, VIII 45
root of, XII 6
"spiritual," IV 251; VII 180 fn.; XII 638
"sublime paternity" of, XII 50
worship of Personal God causes, XIII 260
Yezidis worship, XIII 101

See also Good; Good & Evil
Evil Eye:
is cosmic & terrestrial, VII 114
unconscious greeting of an, XII 67
visual ray of, X 225
Evil-Hearing:
on refraining from, X 198
See also Gossip; Slander(s)
Evocation(s):
of Apollonius of Tyana, I 144 et seq.
of astral images, III 293 fn.
dangerous & cruel, VI 107
of dead, V 34 (63)
of earthbound souls, VI 107
formula of, used by Chinese police, VII 205-06
Evolution:
of animals, VII 41 & fn.
basic principle of, III 62
as blood of Humanity, XI 225 (262)
"coats of skin" given to man by, IX 241
completion of, XIII 64
"creation" not, III 380; XIV 239 fn. or
Cycle of Necessity, XIV 216, 303
is cyclical, VIII 52 (74), 65 (87), 122; XIII 264-65
Darwinian, fatally chains thought, XIII 95
double, must be accepted, I 233
double, of man, IV 453
double, of Spirit & Matter, I 226, 233
Earth, ace. to *Vedas,* I 227
fifth element & 5th Root-Race, XIII 68
forces of, & New Idea, XI 119 (133)
future, of man a necessity, II 186
goal of, VIII 117
history of man's, XIII 348-50
of human consciousness, XI 149
Huxley & Slade on, I 226-33
of individual consciousness, V 93
initiation & human, XIII 60
intellect often impediment to spiritual, V 145
and involution, VIII 122-23; X 387; XIV 290, 303-04
known long ago to Eastern occultists, III 383
as Law of perpetual flow, III 62
law of spiritual gravity in, XIV 303
Lévi's spheres of, cp. with Occult, XIV 236-37
man & animal order of, same, XI 138 fn.
Man as final goal of, VII 16
of man & of horse, I 228-30
Manu taught, II 185
middle point of Soul's, XIII 46 fn.
moulds future humanities, VII 16
Plato's allegory on, cited, XIV 7
of post-mortem spheres, V 93
proceeds spirally, XI 151

purification of Mankind and, XIV 303-04
of religious feeling, XIII 96-97
Romans' verses & eternal, VII 43
Science's view of, I 226-33; VIII 33-37, 120
septenary time cycles, XIII 301-06
seven links in chain of, V 173-74
six higher principles in man and, III 384
six periods of, envisioned by Magian initiate, III 462
spiral, is dual, VII 52
spiritual, only for the few, IV 170
spiritual, parallel to physical, I 226, 230, 233; 11 185, 186; III 384; VII 179
spiritual, & physiological development of man, V 145
subjective & objective, XIV 157
taught in *Books of Hermes,* I 232
teaching of, abused, VIII 118
Theosophy on modern ideas of, XIII 97
on two arcs, V 340
in various Rounds, IX 240
wave of mystical & psychic, XI 118 (132)
zoological, XII 56
See also Darwinism; Emanation

The Evolution:
A. Wilder on early Christians, XIV 121

Evolutionists:
Asiatic, more consistent, VII 24
Eastern & Western, VII 24

Ewald, Dr. G.H.A. (1803-1875):
Fourth Gospel and, VI 149

Examiner:
on Hindus & Englishmen, II 299-300

Exile:
probationary, on earth, II 9 (20)

Existence:
Absolute, X 42 fn.
collective life is blissful, not individual, XIV 432
conditioned, VIII 111
definition, X 315
difference between, & Being, X 348
the One, VIII 124
seven forms of, VI 112
three kinds of, III 422
worst day of, is on our planet, VIII 124

Exodus:
VIII 297; XI 44 q., 189 q., 227 (264); XII 199, 200 & fn. q.; XIV 402
on being false witness, IV 76
face of Moses veiled in, XIV 69
on fate of killer ox, VI 237
key figure given to Moses in, XIV 95-96 & fn.
Moses' vision of God in, IV 457
no "Lord" in the burning bush, XIV

189 fn.
on not reviling gods, I 237
on Sabbath, VII 19
on seeing the Voices, XII 545
on symbolism of golden globe or calf, III 130 & fn. on witches, I 140
Exorcism(s):
Bhutas and, III 483
of Bhuts, II 74
Christian cp. with Chaldean, XIII 337-38
Evocations and, XIII 240 fn.
Khous and, VII 116-17, 127-28
Ritual of, XIII 338 fn.
Slavonian book of, XIII 240 fn.
Exosmosic:
endosmosic &, processes, XII 396
Exosmosis:
production of phenomena and, IV 359
Exoteric:
"Boothists," XIII 151
Esoteric &, requirements of Theosophy, XII 235
See also Esoteric
Exotericism:
idols of, VIII 52 (74)
Judeo-Christian, VIII 52 (74)
only, of ancient learning criticized, XIII 228
Science is, XIII 215
See also Esotericism; Eye Doctrine
Experientia Docet:
modern philosophers & maxim, II 510
Explosives:
"dynamite toys" and, XIII 216
Extension:
is visible Thought, VI 10 fn.
Extraits des Assertions . . .:
on Jesuits, IX 297 fn., 308-09
bibliog., IX 414
Eye(s):
Eternal, found in Annuciation painting, XIV 100
gaze of, in hypnosis, XII 397
loss of one, & weight of brain, IV 510-11
most occult organ, XII 395
spiritual, & eternal truths, XIV 249
Third, deep sleep & heart, XII 696
vital functions of, unknown to physiology, XII 147
See also Evil Eye
Eye Doctrine:
Heart Doctrine cp. with, XIV 443-45, 450-51
is maya, XII 236
See also Exoteric; Exotericism
Eye of Siva:
See Siva
Ezekiel:
on concentric circles & Wheel of, in Plate III, XII 568

Kabbalistic meaning of vision of, VIII 151-52, 154
Ezra (fl. 458 B.C.):
Azara the Chaldean may have been, XIV 177
deep Kabalist, XIII 102 fn.
Judaism of, IX 349 (377)
restored lost Jewish books, XIV 177-78, 182 fn.
rewrote *Pentateuch,* VII 254, 263; VIII 362 fn. (380 fn.)
"sacred text" of, XIV 197
Scriptures and, III 67
work finished by Judas Maccabeus, XIV 182 fn.

F index

Fa:
as keynote & Nadis, XII 616
middle, & sound of nature, III 434 fn.
Faber, G.S. (1773-1854):
——— *Dissertation on the Mysteries of the Cabiri:*
one religion source of all, XIV 258-59 fn.
on Zoroaster, III 455, 465
bibliog., III 505
Fable(s):
definition, XIII 226
H.P.B. & a Theosophical, VII 53-54C
hide scientific truths, V 163, 164, 214, 218
Fabre d'Olivet, Antoine (1767-1825):
IX 198 fn. (220 fn.)
neither Kabalist nor Occultist, XIV 191
not a Kabalist but a genius, VII 266
bio-bibliog., VII 368-70
Fades Hippocratica:
death and, IV 247
Fact(s):
conflict between, & superstition, IV 327
decisive influence of, III 233
fictions and, III 222-23
irrefutable, III 31
new names for old, IV 311
opinions &, used to pander to prejudices, XI 331-32
outside of physics, III 393
psychological & subjective, V 5-6
theories and, II 37, 59 (65)
Theosophists only tribunal is, III 225
Theosophists will accept, II 430
tribunal of, will replace authority, XII 221
what is a, III 367 et seq.
See also Truth

Faculte' de Médecine:
accepts hypnotism, XIV 31
Faculties:
new, in physical world, VII 90
Fadeyev, Andrey M. de (1789-1867):
H.P.B.'s grandfather, III 445, 446, 447 fn.
Fadeyev, Helena A. de (1814-1842):
H.P.B.'s mother, VII 304-05 fn.
bio-bibliog., VII 304-OS fn.
Fadeyev, Helena P. de (1789-1860):
H.P.B.'s grandmother, III 444, 446, 447 fn.; VII 304 fn.
biog., VII 304-05 fn.
See also Yurievsky, Princess K.M.
Fadeyev, Nadyezhda A. de (1829-1919):
I 253, 313
on Council of T.S., III 445
defends H.P.B., III 444-45
lady of unimpeachable veracity, XIV 483
letter of K.H. to, VI 275 fn., 276 facs.
on letter of K.H. to, XIV 483
letter of, to Olcott, VI 274 fn.
Saint-Germain document and, III 129 & fn.
sends box to H.P.B. from Russia, I 4
testimony of, about A. Metrovich, I 10, 11 fn.
writes to H.P.B., I 407, 434-35
biog., I 434-35
Fadeyev, Gen. Rostislav A. de (1824-1884):
certificate from, on H.P.B., III 445-48 & fn.
death of, VI xxv
H.P.B.'s uncle, I 255 fn.
official status of, III 389, 445
bio-bibliog., III 506-07
Fagundez, S. (1577-1645):
——— *In . . . praecepta Decalogi:*
on Jesuits right to murder, IX 304, 315
bio-bibliog., IX 414
Fa-Hien or Fa-Hsien (fl. 5th C.):
knew Cheta cave of Buddha, V 247 fn.; X 71, 119
on Sona River, XIII 343
bio-bibliog., V 374
Fa-hsiang Tsung:
Buddhist school of contemplation, XIV 450 & fn.
Fa-hua-Ching:
See *Lotus Sutra*
Failure:
eighth sphere and, VI 178
first worlds & Cosmic Beings were, VI 192-93
Fairies:
disarm science through spiritualism, XII 199
See also Deva(s); Elementals etc.
Fairy Tales:

remain from childhood, XIII 297
Faith:
absence of intelligence and, IV 331
Adepts' maxim on, V 226
anti-empirical & emotional, IV 471
Buddha's criteria for, XIV 417
Chaucer on, VIII 205-06
childhood, XIII 297
Christos known by works not, VIII 162
definitions, VI 240-41; XIII 5-6
dogma &, are pillars of Theology, I 304
healing & imagination, XII 403
imagination and, VI 235
implicit, & the Cabala, I 130
intuition and, XII 407
mysterious power of, VI 233
no middle ground for, II 184
not enough for Theosophists, VIII 49 (71)
occult science takes nothing on, IV 453
one true, of early man, XIII 259
is perception. by manas, VI 240-41
power of, in magic, XII 403
in reliable testimony about phenomena, IV 249
roll of, in mesmeric healing, IV 383-85, 384 fn.
will & energy, III 253
See also Belief(s)
Faith, Blind:
Buddha fostered reason not, IX 137
cannot last, IV 400
clergy demands, not inquiry, VIII 177
creates hallucinations, IV 407 fn.
fought by T.S., X 160
Jesus revealed by reason not, XIV 143-44
leads to sorcery, XIV 30-31
makes idiots, IV 413
New Testament promotes, II 12 (23)
preferred by cowards, IX 273
religious, causes hatred, X 160
responsible for millions of martyrs, IV 413
science and, IV 211
thinkers do not accept, III 261
a viper, IX 273
Fakir(s):
buried, at Lahore, II 468
Ellmore on Indian, XII 321-22
errors about, dervishes & swamis, I 240-41, 244
levitation of, I 244
long trances of, & Yogis, XI 290
Moslem devotees, II 204 (207); XI 289; XII 325
most, are idle vagabonds, II 457
not jugglers, XII 325
not mediums, VI 189
phenomena of, I 354; VI 193; XII 322-24
practice suspended animation, VI

313-14
in trance, II 453-54
vatu, one just initiated, XIV 278
Falb, Dr. R. (1838-1903):
——— *The Elementary Theory of Earthquakes . . :*
predicts earthquakes, III 147-48
———- *Thoughts on . . . Volcanic Eruptions:*
III 148
———- *Von den Umwälzungen . . . :*
on deluges, III 149-50
bio-bibliog., III 507
Falernian Wine:
entrails of Roman Counsul and, III 102-03
Fales, William S.:
Hiraf club member, I 98
lawyer for H.P.B., I 84, 95
biog., 196-97, 98-99
The Fall:
allegorical, XIV 81, 175, 188 fn., 200, 204, 289-90, 302-03, 332-33
as angelic conversion & descent into matter, XIV 204
in Book of Enoch, XIV 200
explained, VIII 200, 366-67 (386-87)
literalized the astronomical allegory, XIV 204
of Mankind legends, XIV 200, 204
of Satan, VIII 21
of seven Watchers, XIV 200
See also Angel(s); Lucifer
"Fallen-Angels":
copied from Siva's story, III 402 fn.
repudiated by Theosophy, XI 228 (264)
Falsehood:
use of, IV 327
why impossible to occultist, V 341
Family Principles:
mother is source of, X 83
prosperity of nation depends on, X 83
Fan:
is Emptiness or Buddhist Absolute, III 423
Fanaticism:
to be opposed, VII 148
breeds cruelty, IV 33
intolerance &, degrading, IV 472
Fancher, Mollie (1848-1910):
psychological powers of, II 190-91
Fanfulla (Italy):
on Mazzini, I 390 (392), 409
Faraday Prof. Michael (1791-1867):
on destructive potential of Science, XIII 215-16
on judgement & reservation, II 311
on witholding scientific knowledge, IV 601 fn.
Farhang-i-Jahangiri
on Zend, IV 517 fn.
bibliog., IV 647
Faridunji, N. (1817-1885):

——— *Tareekh-i-Zortoshtee:*
on date of Zoroaster, III 454
bio-bibliog., III 508
Farr, Dr.:
Registrar-General of Great Britain, III 117
Farrar, F.W. Archdeacon (1831-1903):
belief in hell and, II 183
on women, IX 173
——- *The Early Days of Christianity:*
on terms Chrestos & Christian, VIII 185 fn., 190 fn.
bio-bibliog., VIII 436-37
Fast(ing):
ancients knew time limit for, II 458
by Hindus & Catholics, II 460
rationale of, & evils of gluttony, IV 296-97
Yoga and, II 76 & fn.
See also Dr. Tanner
Fate:
Heimarmenē in Gnostic scheme, XIII 28 table
man's, is self-made, IX 5
Sphere and, XIII 35, 37
Father:
educational role of, in family, X 83
The Father:
is Boundless Time, XIV 244
as "Causal Soul," XIV 373
of Father of Jesus, XIII 36
Great Tsebaōth, XIII 25, 36
Innominable, XIII 24
John 17 on, XIII 72
Mother Force and, XIII 352
seen in 7th Heaven, XIII 58
"Son" &, in biblical allegory, XIV 55, 205
Son & Mother, X 332-33, 358-59
Tetragrammaton and, VIII 144
unknowable, XIII 16, 36
Father in Heaven:
esoteric meaning of, XIV 56 fn., 205
personal God idea and, XII 533-34
Father-Cause:
Jivatma as Eternal correlation of, III 326
Father-Mother:
as centripetal & centrifugal forces, X 334
of Kabbala, VIII 145-47
Son &, defined, X 333-34
Third Logos and, X 397
Time and, X 358
Father-Soul:
Adepts have, XIII 72 & fn.
Fatigue:
reason for, XII 703-04
Fauchet, Claude (1530?-1601?):
——— *Les Antiquatés Gauloises . . .:*
on pagan ceremonies, XI 79
bio-bibliog., XI 574
Fauns:
Satyrs &, of "Summerland," XII 194 fn.
Fauvety, Charles (1813-1894):

editor of Bulletin Mensuel, V 1, 6
editorial remarks of, V 7 (36), 9 fn. (38 fn.)
French TS. and, IV 553
letters of H.P.B. to, V 1-4 (4-6)
Pres. of Scientific Soc. for Psych. Studies, II 493 (500); V 2 (4)
bio-bibliog., II 528-29
Fawcett, E.D. (1866-1960):
IX 53
bio-bibliog., IX 415-16
Fearlessness:
needed for Initiation, XIV 310
Feast of the Dead:
earthbound souls and, III 483
Fechner, GT. (1801-1887):
III 15, 236
bio-bibliog., III 508
Fecundation:
Comte's artificial, III 329
Grant Allen on artificial, XII 250-54
Feliciani, Lorenza:
See Cagliostro, Countess
Fé1ix, Father:
——- *Le Mystère et la Science:*
challenging science, XII 135
Felix, M. Minucius (fl. 230):
——— *Octavius:*
on animal food, VII 18
confusion with Tertullian's writings, VII 18
on temples & altars, XI 80
bio-bibliog., VII 370
Fellger, Dr. Adolphus:
Katie King apparition and, I 59 & fn.
Fellow Worker:
English organ of Adi-Brahmo Samaj, IV 146
Felt, George H.:
elementaries shown via chemicals, I 193
at founding of TS., I 122, 123
biog., I 463
Feltham, Owen (1602?-1668):
XII 383 q.
bio-bibliog., XII 747
Female:
beauty in art, XIII 181-83
Buddhi represented as, XIII 165
occult, element, XI 40
Female Divinities:
listed, XIV 46 fn.
See also Athena; Isis; Neith; Saktis; Sophia; Three Mothers; etc.
Feminine:
on eternal, principle, X 352 first
differentiation is, X 302-03
"Femme Lithographique":
psychic phenomena and, II 261-62
Fenelon, Franqois (1651-1715):
Hottentot and, V 3 (5)
as "Swan of Cambrai," XII 105
Fenwick-Miller, Mrs. F.:
addressed National Liberal Club, XII

282 & fn.
on Anna Kingsford, IX 90-91
on unjust laws against women, XII 284
bibliog., IX 416
Feodor Kusmitch (?-1864):
Alexander I may have been, III 124 fn.
legendary hermit, III 124 fn.
Fergusson, James (1808-1886):
contradicts Cunningham, V 228
date of rock-cut temples and, V 202
on Indian architecture, II 345
Saüvat era and, V 231
Ferho, Lord:
meaning of, III 322
Fern(s):
astral forms of, preserved in ice, X 400-01
three-leaved, & devil, III 352
Fern, I.F.:
an occultist, I 45
Ferouer(s):
VII 208
defined by Jacobi, XIV 71-72 fn.
St. Michael as, of Christ, VIII 22
is Nous of Greeks, XIV 71 fn.
Persian Dev the antithesis, XIV 71 fn.
"Satanic" copies acc. to de Mirville, XIV 71 & fn., 72
Ferrari, Giuseppe (1812-1876):
opposes Roman Church, IV 59
Ferré, Dr.:
on memory in the dying, XI 448
Ferry, Jules (1832-1893):
Jesuits and, IX 301
Fersendajian:
burning the dead and, IV 508
Ferver [Feruer, Fetcher]:
Zoroastrian term, IX 263
Festival(s):
based on Sun, X 277
New Year Wisdom, suggested by H.P.B., XII 76
Festus, S.P. (fl. 2nd C.):
on Lares, VII 191
on lower gods, VII 194, 197 fn.
bio-bibliog., VII 370-71
Fetahil:
Gnostic creator of Earth, VI 191-92 fn.
Fetish:
definition, VII 214-IS
Fetus:
See Foetus
Fichte, Johann G. (1762-1814):
III 112, 236; XI 198
dying confession of, II 151, 183
founder of Concrete Theism, III 236 fn.
on interrelation of past & future, XI 186
on Spiritualism & existence after death, II 154-55

transcendental idealism of, XIII 311
Fiction:
often presentiment, VIII 107
Fielding, Henry (1707-1754):
XII 22 q.
on superstition & scepticism, VI 352
Fifth-Rounders:
more than one meaning, IV 538-39
Saint-Germain a, V 145
senses of, V 144
See also Rounds
Figanière, Visconde de:
See Figuanière, Vicomte de
Figuaniere, Vicomte de:
on gravitation & will, XII 119
on Unmanifested Being, XII 119
"Esoteric Studies":
about alchemical elements & cycles, VIII 137
bibliog., VIII 437
Figuier, G.L. (1819-1894):
——— *The Day After Death:*
III 472
bio-bibliog., III 509
Figulus, P. Nigidius (98?-45? B.C.):
on dove, egg & fish, XI 496
bio-bibliog., XI 574
Figures:
occult meaning of, II 408, 412
Fijians:
on shadow, II 170
Filioque:
near to Esotericism, IX 360 fn. (388 fn.)
Finch, Gerard B.:
VI 274-75
visits H.P.B., XI 286
———- *Observations on Koot Hoomi Unveiled":*
VI 269 fn.
Finland:
Kalevala national epic of, X 143-48
Finn:
or genii, VI 169
Finns:
related to people of Central Asia, X 143-44
Russian view of, as magicians, X 143-44
view of Nature, X 144-45
Firdousi (or Firdausi) (ca. 941-1020):
on Divine Light, III 462
Fire(s):
absolute deity is Dark, X 375
of Alaya, XII 55
in ancient mythologies, II 34-35, 143 et seq.
Angels & Sacred, XIII 49
astral, & astral light, IV 165
Atman is primordial, XII 559
as attribute of deity, IV 531-33
Baptism by, XIV 333
breathing and, V 101-03

celestial & terrestrial, VIII 143 fn.
creative, & Fall, VIII 367 (387)
cross &, as foundations of universal laws, II 145
cross &, worship in Bulgaria, II 146-49
of Deity, XIIL 353
destruction of 5th Race by, XIV 258, 333
Divine, & Cardinal's red dress, III 461, 462
in Egyptian rite of Initiation, XIV 279
emblem of sun, II 143
essence & origin of, unknown to science, II 499 (506)
on eternal, II 320; XI 212-13 (248-49)
Father-, & Adepts, XIII 72 & fn.
is father of light, X 375
first element in visible universe, X 376
in flesh of the Rulers, XIII 38
forty-nine, in Bible, XI 503
from buildings, V 103
God is, III 460, 462
Heavenly, XII 54
on Hermetic, XIII 354-55
or Hierarchies not separate, XIII 70-71
inextinguishable, III 460
in Kabalistic enumeration, XIV 215
Light &, defined, X 374-75
limitless, of consciousness, XIV 387
Magi rekindle altar without, III 462
One Eternal Spirit as, XIV 386
on Prometheus', V 220
-proof men & salamanders, V 103
of Puraravas, VII 293
relation of, to water, X 377
Rosicrucians on, II 36
solar, symbol of creative powers, XI 64-65
Sons of the, X 394-95
or Spirit in symbol, XIII 17
is Sun, XIV 324, 332-33
Sun &, fittest emblems of Life, IV 530
as symbol & attribute of Deity, IV 531-33; XIV 100 fn., 324
or syzygies, XIII 18
in teachings of Simon Magus, X 403; XII 552-53
is unity of universe, X 375
is Universal Principle, XII 552, 554
universal symbol of immortality, XIV 100 fn., 324
use in Magic, XIV 118-19
Water &, as productive powers, IV 530, 532
worship of Sabaeans, III 467
worshippers, XIII 125 fn., 340
See also Flame(s); Forty-Nine Fires
Fire-Chohans:
X 395

sub-divisions of the 3rd Logos, X 395
See also Dhyan-Chohans
Fire-Mist:
on return of man to, VIII 124
Sons of, X 394-95
Fire-Philosophers:
branch from Rosicrucians, I 105
Cabala of, degenerated, I 111
See also Rosicrucian(s)
Fire-Substance:
or Akâsa-Pradhâna, X 384
Fire-Worship:
once universal, IV 530
Zoroaster and, IV 529
Fire-Worshippers:
sanctuary of, described, II 122-24
status of, II 128-29
Firmament:
crystalline sphere and, XII 544
First Sphere cp. with, XIII 33
in Gnosticism, XIII 28
Firman:
Home and, I 198, 201, 202
First Cause:
defined by H. Spencer, VI 172, 173
See also Causeless Cause
First Precept:
in *Pistis-Sophia*, XIII 22, 29-30
First Section of T.S.:
See Theosophical Society
Fischer, Ernst Kuno (1824-1907):
——— *A Critique of Kant:*
IX 52
bio-bibliog., IX 416
Fish:
analogy of blind, XIII 289
Chaldean Annedotus or Armenian Ohannes, III 217
on "Man-," & other Aquarian teachers, III 215
symbol of Messiahs, III 188 fn., 215-16
symbol of Supreme Wisdom, III 189 fn.
waters & initiation, XI 495
Fiske, John (1842-1901):
VIII 39
an Evolutionist, XIII 295
——- *The Unseen World:*
aped *The Unseen Universe*, XIII 295
bio-bibliog., VIII 437
Five:
Mystic Words, XIII 31-32
is number of man, XIII 30
Supporters of Powers of Light, XIII 29-30
"Trees" or Root-Races, XIII 9-10
See also Pentad
Five Years of Theosophy:
VII 286 fn., 348 & fn.; IX 166; XI 94 fn.; XIV 53 fn., 181 fn., 269 fn., 389, 405 fn.
on continental bridges, XIV 279-80

"Elixir of Life" in, XII 202 fn.
on inner Buddhas, XIV 394 fn.
on Jivatma, IX 77
on life-principle, IX 74-75
on Mineral Monad, XII 567 fn.
Nirvanna defined in, XIV 393
publication data, VI xliv
story of Nahusa in, XII 202 fn.
Subba Row on principles of man, VII
286, 287, 289 fn., 291 fn., 298-99, 300
bibliog., VII 371

Five-Pointed Star:
symbolism, IX 40OH-I
See also Pentacle; Pentagons;
Pentagram
Flaccus, Granius:
——— *De indigitamentis:*
VII 195-96 fn.
Flame(s):
the One, or Fire, X 335
Flamens:
Fire and, III 462
Flamines:
on headress of the, XI 76
Flammarion, N. Camille (1842-1925):
II 36;III 93, 112
on Jesuit revival of heliolatry, XIV
335-36 fn.
bibliog., XIV 528
bio-bibliog., III 509
Flavian, Saint (390-449):
assaulted by Bishop Diodorus, XIV 145
deposed at Council of Ephesus, XIV 145
excommunicated Eutyches, XIV 145
Flesh:
esoteric meaning of, & blood, VIII
181-82
in Gnostic allegory, XIII 31, 37
Fleta:
a black magician, XI 301
Fletcher, Mrs.:
case of, III 227
mediumship and, III 110
Flint, C.R. (1850-1934):
——— *Memories of an Active Life:*
on H.P.B.'s lawsuit, I 84-85 on
the "Hiraf " Club, I 96-99
bibliog., 1463
Flint, Robert (1838-1910):
——— *Anti-Theistic Theories:*
III 355
bibliog., III 509
Flood, Great:
not Universal, XIV 90
those who escaped, XIV 68
Flourens, P.M.J. (1794-1867):
——— *De l'instinct . . .:*
VII 34 fn.
——— *De la longévité humaine . . .*
on inner form of body, VII 37-38
& fn.

bio-bibliog., VII 371
Flowers:
human mesmeric aura and, IV 312 fn.
minerals &, can pass through solids, XII 328
Fluctibus, Robertus:
See Fludd, Robert
Fludd, Robert (1574-1637):,
III 264; IX 117
Adepts and, IV 607
on chaos, III 284
on fire, II 35
healed with magnets, XII 216
Kabalist & Rosicrucian Alchemist, XIV 167
key to Cabala missing in writings of, I 131
on non-human beings, III 338
Oxford and, IV 3 fn.
revered in own time, I 138
searched for Divine Wisdom in fire, II 499 (506)
Fluids:
"electric," discredited, XII 398
magnetic, & atomic energy, XII 398-99
molecular motion and, XII 398
Flynn, Mary:
left India with H.P.B., VI 338 fn., 411
Fo (Chinese):
as abstract Principle, III 179 fn.
or Buddha, V 288
Phä &, or Phö, IV 11 fn.
Taley-Lama and, III 185
Foeticide:
See Abortion
Foetus:
abortion of, a crime against nature, V 108; VII 178-79, 182
built around astral double, X 218; XII 608, 610, 704-05
Lower Manas unites with, at 7th month, XII 623-24
mother's imagination affects, X 218
on nutrition for, XII 557 & fn.
Paracelsus on conception of, I 284
potent object in Black Magic, XII 524 fn.
rebirth of aborted, VII 178, 181-82
salamanders and, V 103
vicious parents' elementals harm, I 285
See also Abortion; Conception; Embryo
Fohat:
active conscious life and, III 423
definitions, X 334, 354, 394
Dhyan Chohans radiate, VI 176
electricity and, X 379-81
energy of, in blood, XII 700
an entity, X 380
explains electrobiology, XII 146
Fohatic impress and, X 353-54, 391
is informing divine energy, XIV 211 fn.

infra-cosmic electricity and, X 394
knots of, X 376, 381
Manas and, X 392
meaning of root word "Pho," IV 243
a philosophical idea, VIII 328
is representative of Manasaputras, X 393
represents Dhyani-Chohans on objective plane, X 360
as Sakti, III 405 fn.
Saktis and, XII 620
Sons of, X 380
Sons of, as personified forces, XII 620
too active progeny of, XII III
Fohi (Chinese):
and Manco Capac, II 307
Foissac, P.F. (1801-?):
mesmerism and, II 276
bio-bibliog., II 529
Fokien:
old books in, & Tibet, III 418
Folger, R.B.:
——— *The A. & A. Scottish Rite:*
on validity of rites, I 309-10
bibliog., I 463
Folliol-Crenwille (or Crenneville):
Governor-General of Transylvania, 123
Folly:
two kinds, VII 62
Fontainebleau:
part of *voice of the Silence* written at, XII 64
Fontenelle, Bernard (1657-1757):
XIV 134
bio-bibliog., XIV 528-29
Food:
fasting and, IV 296-97
psychic effects of certain, IV 297
Fool(s):
erroneous idea of, XI 473 ff.
wiser than most Kings, XII 190-91
Foote, G.W:
as "Freethinker," XI 408, 411, 411-12 fn., 457
——— *Mrs. Besant's Theosophy:*
analysed & exposed, XI 419 et seq.
on Besant's "conversion," XI 402
shamefully attacks H.P.B., XI 411-12 fn.
Foot-Washing:
Krishna's, of Brahmins, I 261
Forbes, Archibald (1838-1900):
on missionaries, II 393
bio-bibliog., II 529
Force(s):
Absolute, is unknowable, X 387
acting in & on matter, X 386
Akasa not one of six primary, III 413
all-Force, VII 291
as atomistic agents of will, XIV 226
"blind," XIV 231-32
centripetal & centrifugal, II 145
certain, are substantial, VIII 317

conscious noumenon of, VIII 315
correlation of, XII 360, 413
correlations of, yet unknown to science, III 151, 246-48
creative, at work, XII 550
creative, from the unknown, XI 120 (134)
differentiation of, X 386
dissipation of accumulated, & raps, IX 400S
dual in nature, X 270
effects of, seemingly miraculous, III 151, 246 et seq.
elementals are centers of, VI 197
elementals as half-blind, III 270
eternal, & space, III 423
of evolution & New Idea, XI 119 (133)
foci of, & man, IX 400D
Fohat and, X 376, 392
as forms of matter, IV 221-22
forty-nine, as "knots," X 376
forty-nine, as Sons of Fohat, XII 620
of gravitation & Will, XIV 414
Huxley and, IX 14
immaterial effects of essential causes, VIII 325
intelligence and, VI 176
intelligent, directs man's mechanism, II 188
matter &, are one, IX 14; XIV 413-14
matter yielding to, IV 310
miracles &, of Nature, III 277
molecular, & mediums, III 248
mystic, cannot be stopped, XI 118 (131)
natural, & its soul, VIII 57 (79)
in Nature as trinities completed by quaternaries, IV 166
nature of, & matter, IV 208-26, 307 fn.
nature's finer, XII 356-60
of nature & Saktis, XIV 64-65
no blind, in nature, VI 176
noëtic, or spiritual-dynamical, XII 368
one center of occult, in nature, IV 165
origin of, in phenomena, IV 166
periodicity of, & cycles, II 424
problem of "self-generated," XIV 229-30
psychic, & faculties, XII 360-62
psychological & physical, IV 489
psycho-molecular, XII 368
same, used by white & black magicians, IX 400F
scientific views of, IV 213
selfish motive stops use of spiritual, IX 156-57
seven centers of, in man, IV 165
seven, in nature, VII 291 & fn.; XII 610, 620
six distinct, in Nature, VII 291 & fn.
so-called "imponderable," XIV 226
is Spirit-Matter, X 386

states of consciousness and, XII 657 et seq.
substantiality of, on higher planes, IX 14-15
transforming medium's appearance, I 137
two, emanate as one, XIII 351-52
two moral, in supreme contest, XI 118 (132)
two opposite, in Nature, V 340
two, & Universal Soul, XIII 87
ultimate nature of, V 74
universal expansive, of Nature, III 424
vital, & rappings correlated, IV 144
Will and, I 334

Foresight:
denied in this dark cycle, XII 69-70

Forgeries:
by Eusebius, III 175 & fn.; IV 363; IX 205 (227); XI 405; XIV 13 fn.
in Gospel, VIII 206-07

Forgetfulness:
of self the greatest virtue, V 18 (46)

Forgiveness:
dogma of, VII 244
or forgetting, VIII 138
Luke on, XII 392
as rule of discipleship, VIII 59 (81)

Fork:
as "weapon" adopted in Europe, XII 277

Forlong, Maj.-Gen. James (1824-1904):
——— *Rivers of Life . . .:*
Phallicism of, XIII 229 & fn., 254

Form(s):
adaptability of, in nature, X 388 et seq.
Adepts use myriad, in ideal sphere, IX 239
article on, cited, XIII 61 fn.
being and, VIII 111
Divine Mind and, X 387
divine wisdom has seven, XIII 73
evanescent, II 8 (19)
Formless and, V 74
"Gods" have no, XII 560
ideal, & processes of nature, IX 239, 400E
immaterial principle, VII 26 fn., 37-38 & fn.
Kabalah on ten, XIII 352
materialized at seances, III 474
no existence *per se* to, IX 168
not different from space, III 406 fn.
objective, assumed by Adepts, VII 188-89
outer, & design in Nature, III 385

Fortin, Dr.:
follower of Hermes, V 126, 279
President of Paris T.S., V 279
Sibylline texts and, VI 143-44

Fortnightly Review:
IV 345
on "Brahmo" Theosophy, IV 346

on war, X 102
Forty-Nine:
mystic number, VII 275; XIII 33 & fn.
Forty-Nine Fires:
Bible alludes to, XI 503
Buddha and, VIII 115 & fn.
cycle of 46 &, symbolical, XII 54
geometric representation of, XIII 18
of *Pistis-Sophia,* XIII 33 & fn., 48 fn.
Puraravas and, VII 293
Septenary of Nature grows into, XII 613
Seven Principles of man each have, XII 693-94
Fossils:
Spiritualists and, I 230
Foster:
as medium, III 15
Fothergill, Dr. J. Milnar, Jr.:
on thought, XIII 347 fn.
Foucher, Abbé Paul (1704-?):
contradicts de Mirville, XIV 71 fn.
——— *"Traité historique de is religion des Perses":*
on star-worship in Bible, XIV 324
bio-bibliog., XIII 381
bibliog., XIV 529
Founders of Theosophical Society:
abused & reviled, III 78 et seq., 104; IV 35, 41
Adepts sent, to India, IV 133 advocate
untiring search for Truth, III 306
Buddhism not propagated by, IV 283
Buddhists for many years, III 241; IV 93, 95
chief object of, III 5
do not believe in miracles, III 61
do not teach Yoga-Vidya, III 26
esoteric Buddhists, IV 474
false accusations against, XI 13
given no detailed instructions on T.S., VII 146
heavily overworked, IV 1-2
Hindu prophecy about, coming to India, IV 135-36
journeys of, in 1880, III 2-3
mediums will not be contacted by, after death, IV xxix, 353
missionaries misrepresent, III, 366, 489-91; IV 90-91
neither, are Yogis, III 5
no "adventurers," III 448
original programme of, I 133
Parent-Body and, VII 157
politics avoided by, IV 454
prophecy about, IV 135-36
resist bigotry & conceit, III 306
results of their work, X 173
select Henry Slade for Committee, III 19-20
suspected of political aims, IV 150-52

told what not to do, VII 146
travel on Buckingham Canal, IV 287
true, behind the scenes, X 77
try to revive self-respect of Hindus, III 448
uncompromising teetotalers, IV 44
See also Blavatsky, H.P.; Judge, W.Q.; Olcott, H.S.
Fouquier, Pierre-Éloy (1776-1850):
attests to mesmerism, XII 224
biog., XII 747
Four:
symbol of cosmic forces, II 412
Four Maharajas:
connected with Karma & Humanity, XII 546
Four Noble Truths:
cited, X 326
exoteric, differs from esoteric, X 326
Four-Pointed Star:
meaning, IX 4001
Fourth Dimension:
beings of, reflected in our world, VII 84
Butleroff on, VII 83-84
different plane of being, VII 85-86
intellectual conceptions and, VII 87
materialists deny III 220
planes of being and, VII 90
same as Mahar-loka, VII 85
science and, VII 89
world of, & new instruments, V 151-52
Zöllner's experiments on, III 14-20
Fourth-Rounders:
Kama or Will of, more mental now, V 144
spiritual sense still lacking in, V 144
See under Rounds
Fox Girls (Mediums):
treacherous to Spiritualism, X 168
Framji Cowasji Institute:
first Bombay T.S. Convention at, XII 305
France:
destinies of, I 107 fn.
funiculaires of, XIII 190
hypnotism investigation in, XII 295
spirit-messages and, IV 392-93 swept by spiritual tide from America, XII 123
table manners in Bourbon, XII 275
La France:
on Bismarck, VI 218
occult romance printed by, VIII 99
France, Anatole (1844-1924):
on Buddhism in West, XII 393
Francis I (1494-1547):
cured "King's Evil," XIV 253 fn.
Francis, Saint (1182-1226):
resurrected animals, VII 26
Francis Xavier, Saint:
miracles and, VI 233-35
Franck, Adolphe (1809-1893):
wrote for *Les Archives Israélites*, XII

273
——- *La Kabbale:*
XIV 60, 88 fn.
on Ain-Soph, XI 241 (277)
on *Talmud's* garden of delight, XIV 309 fn.
bio-bibliog., XI 575
bibliog., VII 271; XII 747
Frankenstein Monster:
Dweller on the Threshold and, XII 637
Frankland, Sir Edward (1825-1899):
V 161
Franklin, Alfred (1830-1917):
—— *La Vie privée dautrefois . . .:*
on French etiquette & cutlery, XII 275-77
bio-bibliog., XII 747
Franklin, Benjamin (1706-1790):
attracting lightning and, XIII 87
influence of numbers and, VI 18
investigated Mesmerism, II 276; XII 218-19; XIII 225
no connection with Theosophy, VI
Franklin Register:
I 306, 307 fn., 311, 312
ed. by James M. Stewart, I 307 fn., 435
vouched for H.P.B.'s Masonic initiation, I 312, 407
Fraser, Col. Stephen:
——- *Twelve Years in India:*
Mohammedan magicians of, VI 6-8
Fraternity:
among Theosophists imperative, IV 296
false, of French Revolution, VIII 64 (86)
Fravashi (or Ferourers):
the good Yazatas, XIII 127
in Mazdean religion, XIII 127
Ormuzd and, XIII 124 fn.
See also Ferourers
Fredenholm, Axel:
document of H.P.B. and, VII 301
Frederick III (1831-1888):
formerly Clovis, IX 318
life-struggle of, IX 320 et seq.
biog., IX 417-18
The Free Church Monthly:
on Christian converts, IV 203-04
Free Love:
Spiritualism and, IV 139, 143
Free Press (Paw Paw, Michigan):
V 102
bibliog., V 386
Free Will:
of cells, XII 365
conservation of energy and, XII 357-58
hypnotists paralyze, XII 222
on illusion of, XII 361-62
necessitates a "Free-Willer," XII 362
Science on, XII 357-62

Freedom:
as angel "Liberty," XII 52
restoring reign of, XII 52
of speech in England & America, XII 388
of thought for Humanity, XI 119 (133)
Freemason Almanack:
IV 58
Freemasonry:
See Masonry
Freemasons:
See Masons
Fréet, Nicolas (1688-1749):
on magical practices of Rabbis, VII 220
bibliog., VII 371
Freethinker:
XI 418 et seq.
blasphemy case against, IV 456 et seq.
edited by G.W. Foote, XI 402
policy of, XI 407-08 fn.
Freethinkers:
conversion of, XIV 17
Ingersoll, Bradlaugh & Annie Besant, XII 296
magic and, XIV 33
noble lives of, VIII 298
Freethought:
bigoted & vindictive, IV 155-57; XI 407
Christianity and, IV 533; V 119-21
H.P.B. &, literature, V 120-25
in India, & The *Thinker,* IV 156-57, 277 et seq.
spread of, III 64-67
Theosophical Society owes a great deal to, XI 411
Freppel, Charles E. (1827-1891):
——— *Les Apologistes Chretiéns au Deuxième Siècle:*
on diary of Apollonius, XIV 132 fn., 133
bio-bibliog., XIII 381-82
bibliog., XIV 529
Fresnel, Fulgence (1795-1855):
Orientalists on mission to "Mesopotamia," XIII 279
bio-bibliog., XIII 382
Friedenthal, K.R. (1827-1890):
"miracles" and, I 317
biog., I 463
Friend of India:
See *Statesman and Friend of India*
Frogs:
protected by law in China, XIII 220-21
Froment:
vice-president of Isis Branch, X 136
Frosya (or Frozya):
gypsy medium, I 166 et seq.
mayavi-rupa of, & mesmeric murder, IV 566
Frothingham, Rev. O.B. (1822-1895):
IV 78

on our debt to science, II 103
real position of, IV 80-81
bio-bibliog., IV 648
Fruit:
diet of Chelas past & present, XIV 164 & fn.
Fu-hsi, Emperor:
China's Golden Age and, III 197
Full Moon:
benevolent rites performed at, XII 203-04
greater initiations during, XIII 11
See also Moon; New Moon
Fuller, Thomas (1654-1734):
on good advocate, X 178 fn.
——— *Gnomologia . . . :*
on Bunyan's adage, X 159 fn.
on Religion, XIV 41 & fn. bibliog., X 417
Funck:
VII 82
Funeral Rites:
among savages, V 104
invention of clergy, IV 505-06
as prescribed in *Avesta,* IV 508
priests & lucre of, V 104
protection of shell in kamaloka and, V 108
soul not helped by, IV 506
Funeral Texts:
on Egyptian, VII 109
Fürst, Julius (1805-1873):
on Chanoch, VIII 193 fn.
——— *A Hebrew and Chaldee*
Lexicon . . . :
on Bohu or void in various Cosmogonies, XIV 155-57
on Kabiri, XIV 329
bio-bibliog., VIII 437-38; XIII 382
bibliog., XIV 529
Fusaiole:
often in form of swastica, VIII 143 fn.
Future:
rises from the past, XII 70
womb of the, XII 77
Futuristicinventions:
of 24th century, XIII 290-95

G index

Gabalis, Comte de:
See Villars
Gabhastiman (Sk.):
in solar rite, XIV 260
Gaboriau, F.K.:
on absurdities of scientific research, VII 325 fn. (339 fn.)
crisis in Isis Branch and, X 136
editor of *Le Lotus,* VIII 267
President of Isis Lodge, X 33-34
thinks H.P.B. exaggerates, VIII 64 fn. (86 fn.)

tr. of *The Occult World*, VII 319 fn. (331 fn.)
Gabriel:
among 12 Paternal angels, XIII 23
appears to Mary, XIII 24
Daimōn of Moon, XIII 24
depicted as Eagle, XIII 23
as Egyptian Hapi, X 49 (56)
Jesus in form of, XIII 22
is Mercury personified, XIV 335
Gadgil, Judge:
on piachas, II 399
Gaea:
feminine, X 302
Gaffarel, Jacques (1601-1681):
on Tare & Teraphim, XIV 93
——- *Unheard-of Curiosities:*
on experiment with ashes, VI 72
bio-bibliog., VI 433
Gahambars:
or six evolutionary periods, III 462
Gaius Caesar:
See Caligula, Emperor
Gajanana (Sk.):
elephant-face, XIII 160
Galatians:
VIII 189, 212-13 & fns. & q., 232, 366 (385); IX 182 q., 209-10 (231-32); XI 145 q.; XII 342
allegory of Abraham in, XIV 37
on Sarah, XI 511 fn. (534 fn.)
Galatinus, P. (fl. 1530):
Cabala's key not found in works of, I 131
bio-bibliog., I 463-64
"Galen":
on other systems, II 176 fn.
Galen (130?-200):
VII 62
mentions temple for hypnotic cures, XII 222
Galenites:
II 199
Galignani Messenger:
on Abbé Roca, XI 60
Galileo(1564-1642):
blasphemy of, XIII 338
Devachan and, V 83 on
Earth, III 303, 312
famous cry of, XIII 87
heliocentric theory of, XIII 211; XIV 43 & fn.
martyr to truth, V 147
de Mirville on, XIV 43 fn.
Gall, Mr. F.J. (1758-1828):
IV 314
biog., IV 648
Galli:
male temple nautches, VII 256; XI 77
Gallicans:
Theological, no longer tolerated by Church, IX 294
Galton, Sir Francis (1822-1911):

eugenic practices of, XII 252
experimented with color & sound on psychics, X 267
——— *Inquiry into Human Faculty and its Development:*
on color & sound, VII 64
——— *Nature and Nurture:*
on color & sound, XII 549, 621
bio-bibliog., VII 371-72; XII 748
Galvani, Luigi (1737-1798):
electro-biological discoveries of Volta, etc., III 22-23
Gamaliel I (d. 50 A.D.):
on necromantic teraphim, VII 219
Saint Paul's master, VII 219
on true & false doctrine, XIV 33
biog., XIV 529-30
Gambetta, Leon M. (1838-1882):
brain of, & loss of eye, IV 509 et seq.
"Napoleon" reincarnated, IV 391-92
prophecy and, VI 218
spirit-message from, IV 392
Ganden Truppa [Tib. dGen-dun Grub-pa] (1391-1474):
first Dalai Lama, IV 13 fn.
Tashi-Lhünpo built by, IV 13 fn., 17 fn.
Gandha (Sk.):
specific mark of Prithivi, XIII 67
Gandha-Devas(Sk.):
Patala and, XII 666
Gandhara:
See Gandharvas
Gandharvas (Sk.):
definition, IV 99
good Daimons, VI 194
higher elementals, VI 169; IX 108, 109
Gandisri Mountains:
Sambhala and, III 421, 422 fn.
Ganges River:
shores of, studded with devotees, II 76
Gañja:
intoxicant, IV 351-52
Ganot:
defines electricity, IV 207
Garden of Delights:
Kabalistic interpretation, XIV 309 fn.
Gardener, Helen H. (1853-1925):
on pagan law on wife's equality, XII 271
on women in N.T., XII 269
Gardening:
Chinese scientific, XIII 220-21
Gardiner, Dr.:
Olcott and, I 72, 301
Gardner, Mrs. Cornelia:
on mistaken clairvoyance of, III 359-62
vision of assassin Per-sky, III 359-62
Garfield, President James (1831-1881):
evil year 1881 & murder of, III 255
Guiteau murdered, III 361; IV 325; V 287
Garga:
astronomer, VII 279

Garga Sanhita (Garga Saühita]:
See *Yuga-Purana*
Gargya Deva, R.S.:
Chela of Brothers, IV 230
letter of, criticising H.P.B. cited, VI 5
Garibaldi, G. (1807-1882):
IV 55
H.P.B. at Battle of Mentana with, VI 277-79 fn.
H.P.B. not on Staff of, I 55 fn.
Garima[n] (Sk.):
Siddhi of, II 119, 470
Gariwala (Hindi):
bullock cart drivers, XII 290-91
Garrison, W .L. (1804-1879):
abolished physical slavery, XIII 286
Garuа (Sk.):
in the Puranas, XIII 160
Gasperin, Agenor Comte de (1810-1871):
on de Mirville, XIII 258
bio-bibliog., XI II 382-83
Gassner, Père, J.J. (1727-1779):
Romish healer, IV 381
Gastaldi:
See Castaldus, Johann T.
Gate:
of Occult Arts vs. Golden, of Wisdom, IX 260
strait, & narrow way, IX 206 (228)
Gates of Death:
rite found in Egypt & India, XIV 279, 288-89
Gathas.
shells of, resurrected by occult science, IV 523
Zoroastrian verses, III 455
Gaudapâda:
See Gaudapādāchārya
Gaudapādāchārya (fl. 500 B.C.):
IV 366
error about, in *Esoteric Buddhism*, V 141, 193
guru of Sankara's guru, V 197
initiated Patañjali, V 193
——— *Karika:*
bibliog., V 364
——— *Sankhya-Bhashya:*
lists Kumaras, XIV 329 & fn.
Gaul:
Bibractis a Keltic Thebes in, XIV 294 & fn., 295
downfall of Mysteries in, XIV 294-95
gods of, & Caesar, XII 95 (101-02)
revolt led by Sacrovir, XIV 295
Le Gaulois:
on death of Littré, III 256
on Jesuits, IX 295, 304, 308
Gauss, Karl E (1777-1855):
fourth dimension and, III 15
Gautama:
See Gotama Akshapada
Gautama Buddha:
See Buddha, Gautama

Gautama Rishi:
IV 553
a Brahmana, V 28 (57), 32-33 (60-61)
contemporary of Rama, IV 552; V 28 (57)
mentioned in *Upanishads, V* 30 (59)
no ancestor of Gautama Buddha, V 28 (56)
places efficacy in *Vedas,* V 33 (61)
Sraddha rites described by, IX 261
a Suryavaüa, V 28 (57)
———- *Dharma Sastra:*
IV 552 & fn.
civil code in, V 33 (61)
bibliog., IV 648
Gauthier, H.:
———- *Les livre des rots de l'Égypte:*
survey of Royal names, IX 275 fn.
Gautier, Théophile (1811-1872):
opium experiences of, VII 58
Gayet, Albert:
———- *Le Temple de Luxor*
VIII 376 fn.
bibliog., VIII 438
Gazette (Lima):
on Peruvian city of the dead, II 328
Geary, Grattan (?-1900):
editor of Bombay Gazette, III 234
———- *Through Asiatic Turkey:*
on Ghebers, II 129 fn.
bio-bibliog., II 529
Geber (721?-815?):
alchemy and, XI 515 (538), 517 (540)
bio-bibliog., XI 575-76
Gebhard, Arthur:
XI 285
accuses Olcott of despotism, VII 135
turned against T.S. by Mohini, VII 136-37
———- "A Few Words on the Theosophical Organization":
VII 140-45
Gebhard Family:
bio-bibliog., VI 434-36
Gebhard, Mary:
E. Lévi and, I 494-95
Geese:
pun on anointed and, IX 344 & fn. (372 fn.)
Die Gegenwart:
II 420
N. Blochwitz on sacredness of number seven, II 409
Gehenna:
fate for dead souls, III 294-95
Geijer, E.G. (1783-1847):
on Rome & slaves, VII 21
bio-bibliog., VII 372
Geikie, Sir Archibald (1835-1924):
on continents, II 431
bio-bibliog., II 529-30
Gelfmann, Jesse:
pardoned by Russian Emperor, III 362

Gell, Dr.:
Bishop of Madras, & Olcott, VI 56-60
on how to handle Olcott, VI 60
unfair practices of, VI 62
Gell, Miss:
raises funds to convert natives, VI 167
Gelong-ma [Tib. dGe-slon-ma]:
Buddhist nun, IV 16 fn.
Gelukpa(s) [Tib. dGe-lugs-pa]:
IX 287
Csoma and, V 255
Dug-pas and, IV 9-10 & fn., 17-18; VI 198
most Adepts belong to, VI 198
never kill even enemies, IV 161
Order & yellow hats, I 240 fn.
psychic powers of, not displayed, IV 160
real, & Esoteric Lamaism, VI 272 yellow
the color of, IX 64
See also Tsong-kha-pa
Gelung [Tib. dGe-slon]:
Buddhist monk, IV 160
of Inner Temple on Tibetan
Buddhism, VI 105-12
The Gem:
rare Tennyson poem found in, IX 319-22 & fns.
Gemara:
Babylonian, speaks of real Jesus, IV 362 fn.; VIII 189 fn., 380 fn., 382 fn.
on Mysteries in the *Merkabah,* XIV 38
Gematria:
definition, XIV 97-98
first division of literal Kabalah, XIV 214
Notaricon & Themura, IV 517
numbers and, III 195, 202
used in *Zohar* calculation, XIV 95 & fn.
Gems:
crystals &, as amulets, XII 382
protective function of some, XII 535
Gendrikoff, Count:
on Alexander II's courageous death, III 123
Gen-dun [Tib. dGe-`dun]:
Buddhist clergy, IV 160
Generation:
meaning of Fall into, XIII 31 fn., 37, 259-60
processes of, VIII 65 (87)
Spiritual vs. Carnal, XIII 37
spontaneous, VIII 34 fn.; IX 74 & fn.
Generative Organs:
corresponds to Kama, XII 699
excitement of, soils brain & spinal cord, XII 702
no, at end of 6th & 7th Races, XII 700
See also Sex; Uterus
Genesis:
Biblical, cannot be scientifically demonstrated, VIII 52 (74)
Genesis:
V 207, 223, 224; VII 216, 236, 262;

VIII 214 fn., 266, 289 fn., 367 (387); IX 80, 188, 210 fn. (232 fn.), 368 (396); XI 511 q. (534 q.); XII, 391 q.; XIII 327 q.; XIV 79, 93 fn., 180, 197 fn., 200-04, 244 q.
Adam-Kadmon is "male-female" man of, X 346
age of Enoch assigned by, XIV 86
as Akamauth or Wisdom, XIV 46 fn.
on Angelic hosts, XIV 216, 328
on angels who eat, VII 208
on animals, VII 16-18; X 175
astronomical keys to, XIV 203, 208 & fn., 244
on breath of life, XII 545
Chaldean Genesis cp. to, XIII 101-03
on coats of skin, XIII 59-60
confusion of text of, XIV 184, 197 fn., 208, 211, 216
cosmogony related to Pyramid, XIV 69, 208
on Creation, XIV 146, 197-99, 201-02, 206-09 & fn., 210
on curse of Canaan, VII 21
on curse of women, IV 501
on Darkness of, X 331
dual nature of personages in, XIV 157, 187, 198-99
Enochs of, are identical, XIV 86 fn.
first 3 chapters occult, XII 556
first 14 letters of, XIV 206-07
first sentence of, VII 261 fn,
full of allegories, XII 342
generative potencies described in, XIV 239, 244
Giants of ancient races in, VI 117, 176; XIII 111; XIV 94, 315
Great Pyramid contains whole of, XIV 208
on Jehovah's curse, IV 195
Kabala needed to interpret, III 456 fn.
meaning of Berēshith in, XIV 238, 239
meaning of 1st verses of, XIV 67, 87, 197 fn., 206-08, 210-11, 244
mentions 3 of 7 Spirits, X 19
mistranslation in, X 357
Moses allegedly wrote, III 45
on nephesh, XII 364
not originally in Hebrew, XIV 172
numerical symbolism in, XIV 65 fn., 69, 172, 206-08, 211, 244
Old Serpent of, XII 373
permutation of names in, XIV 187-88, 197 fn.
purely symbolic, VIII 403-04; IX 237 et seq.
read esoterically, XIII 98-101 recorded on Babylonian tiles, XIV 170
referenced, VI 157
on "slaying of man" in, VII 256
on Sons of God in, XIV 298
on stone "Bethel," XII 94 (101)
synopsis of *Pentateuch,* XIV 65

written by Moses, XIV 172
Genethliac Tables:
prove age of Egyptian zodiac, XIV 348
Genethliacal Influences:
magic and, VII 115, 127
Geneviève, St.:
as Isis, X 278
as rebaptized Isis, XII 96 (103)
Genghis Khan (1162-1227):
Napoleon a modern, IV 392
Genii:
preside over people & nations, VII 195-96
See also Lares; Manes etc.
Genius(es):
as blooming of Ego, XII 17
cause of, XII 13-14
Egos of, cp. to idiots or fools, XII 15
everyone a vehicle for, XII 21
fate of artificial, XII 18
Karma and, XII 15
law of rebirth and, XIV 381-82
light of Manasaputras, XII 18-19
is light of real, Inner man, XII 15
neither Divine gift nor accident, XII 14
not mediums, I 363 (367)
proves immortal Ego, XII 22
rare in our historical cycle, XII 20
spiritually inspired, I 295 *sui generis,* XII 17-18
true, cannot die, XII 19
as tutelar deity, XII 14
Geocentric System:
why West clung to, XIV 211 fn.
Geological:
end of, cycle & beginning of another, V 259
groups of mankind, V 219
races, V 213 fn., 214
Geology:
man's history of changes in, XIII 349-50
Geometrical Figure(s):
equivalent to mantra, XII 567
explained in Chart of the Pleroma, XIII 15-21
fourth dimension and, I 359-60
in liquids & Norremberg polarizer, VII 291-92
symbolism, IX 270
table of, colors & principles, XII 564
Geometry:
backbone of the Occult, XIV 8, 62-63
in biblical symbology, XIV 43-44 & fn., 62, 87 fn., 92
body and, XIV 10 fn.
Dodecahedron & Euclid's *Elements* of, XIII 71
fundamenal figure & Moses, XIV 95-96
human consciousness and, X 401
ideas, numbers and, XIV 10 fn., 62, 99

Kabalistic interpretations, XIV 87 fn.
key to Universal Knowledge & Language, XIV 181, 192
magical power of hexagon, XIV 102-03
in nature, X 400
of Pythagoras, XIV 99
Geometry in Religion:
on Mosaic Law, XIV 172 & fn.
George, Saint:
on disappearing savage races, XI 193-94
Theseus and, V 240
George of Cappadocia, Saint (?-361):
X 14
cp. with 7 Rishis, X 30
biog., X 417
Georgia (Russia):
on idol Zeda of, II 125-26 fn.
Gerbovnik:
Book of Heraldry, III 80
bibliog., III 509
Gerebko, Clementine:
H.P.B.'s business connection with, I 54-56, 83-85
Germ(s):
Brahma & Prakriti as, of life, III 405, 406
disease, & thoughts, III 425
in ether, III 405
of Mundane Egg, X 351-52
noumenal, of oak, X 362
one with space, X 367
symbol of unmanifested nature, X 353
Germany:
planted seeds of dire Karma, X 278
Gerrard, John (1545-1611?):
on "barnacle-goose," VII 82
bio-bibliog., VII 372-73
Gerzen, A.A.:
See Herzen
Gesenius, H.F.W. (1786-1842):
claimed Phoenician source for modern alphabets, V 298
——— *Hebrew-English Lexicon . . . :*
on verb "to be," VIII 387 fn.
bibliog., VIII 438
Gestation:
after-death state of, & 4th & 5th principles, VI 109
Devachan and, V 14 (42), 82
functions of auric egg in, XII 649-52
man's principles and, IV 185
period of Ego, IV 121
Gestefeld, Ursula N. (1845-1921):
——— *Statements* of *Christian Science:*
published as 12 pamphlets on Healing by Spirit, X 34
reviewed, X 34-42
bibliog., X 34 fn., 417
Ghadias:
See Ghatkas
Gharsh:
root of Kris & other Gk. terms, VIII

358 (375 fn.)
Ghar-zha:
statue of Buddha plundered at, V 246
Ghatkas [Sk. Ghatikas]:
measure of time, II 118
in Sauramanam chronology, V 261
Ghazipore (India):
on bogus T.S. at, IV 187-88
Ghebers:
ancient fire-worshippers, I 118
called Behedin, II 127, 128
most honest, II 129
Temple & worship of, II 122 et seq.
See also Parsis
Gherardesca, Ugolino della (1220?-1289):
on imprisonment of, IX 94 & fn.
Ghools:
or Ghooleh are elementaries, VI 170
Ghrish (Sk.):
root of Christos, VIII 201 & fn.
Gian Jin:
founded Persepolis, III 460
Giants:
on ancient, XIII 111-13
Genesis & Enoch on, VI 117, 175-76
humanity will become, again, XIII 134
monoliths ascribed to, II 316, 317
Gibbon, Edward (1737-1794):
——— *The History of the Decline . . .:*
VIII 232
on Gnostics, VIII 212
on Greeks, VII 198
Gibier, Dr. Paul (1851-1900):
VII 321 (335)
on inertness of matter, XII 413
——— *Les Spiritisme and Physiologie Transcendental . . . :*
on "lucid zone" of specialists, XIII 140-41
on Prof. Vulpian, XIII 144
Gibraltar:
caves of, & gigantic human bones, II 337
once joined to Africa, II 337
Gichtel, John G. (1638-1710):
occult phraseology of, XII 83
Saint-Martin and, X 155-56
bio-bibliog., XII 748
Gill, Charles (1824-?):
——— *Book of Enoch:*
author of, a Semitic Milton, XIV 78
on early Christians' plagiarisms of, XIV 77-79, 82
edited Laurence tr. of, XIV 77
on Enoch as antediluvian patriarch, XIV 79
on influence of *Enoch's* visions, XIV 77-78
on prophecies of human races in, XIV 80
superior to OT., XIV 78-79
supernatural nature of, XIV 77 verses of, arbitrarily transposed, XIV 82

——— *Evolution of Christianity:*
XIV 74, 77
bibliog., XIV 530
Gilray:
Hogarth &, caricaturists, II 380
Ginsburg, Christian D. (1831-1914):
on Chokhmah, IX 362 fn. (390 fn.)
——— *The Kabbalah, its Doctrines . . .:*
VII 271
on death of Shimon ben Yohai, XIV 89 fn.
Knowledge critics sneer at, VIII 157-58
on Mirandola's challenge to scholars, XIV 169 fn.
on Pico della Mirandola, VII 252 fn.
——— *Zohar:*
on emanation of Universe, XIV 184-85
tr., under pen name, XIV 184 fn.
biobibliog., XIII 383
bibliog., VIII 158 fn., 438; XIV 185 fn.
Girard, Paul (1852-?):
——— *L'Asclepeion . . .:*
XI 243 fn. (279 fn.)
bibliog., XI 576
Girardot[n], Baron F. (1628-1715):
collection of autographs, II 199
Girton:
paedopoietics and, XII 250
Glacial Period:
man and, II 115
Gladstone, Win. E. (1809-1898):
belief in "accursed Ham," XIII 99
collates papal pronouncements, IV 395
craze of Phallicism, XIII 263 fn.
Russia and, III 77
story about, IV 237
twitted for belief in biblical genesis, IX 238
——— *Rome...:*
on Papal abusive language, III 68-69
bibliog., III 509
Glamour:
in conjurers' illusion, XII 326
influences hypnotism, XII 395-96
not supernatural, XII 326-27
Glanvill, Rev. Joseph (1636-1680):
V 291
——— *Sadducismus triumphatus:*
Henry More on "witches," XIII 225 q.
bio-bibliog., V 374,
bibliog., XIII 383
Glastonbury Abbey:
Christmas hawthorn of, II 167
Glaucias:
disciple or interpreter of Peter, VIII 213, 232
Glaüerbach (?-1841):
fate of the necromancer, II 366-77
Gleichen, Baron C.-H. von:
work on Saint-Germain, III 527 rf.

Globe(s):
color key-notes and, VI 14
Earth's, not Sacred Planets, X 340
key to cycles of, XIII 301-06
obscuration of, X 393
our, is 4th, V 16 fn. (44 fn.)
-Round, & Dhyan-Chohans, VI 267
seed of Wisdom and, VI 267-68 seven,
& geometry, XIII 17, 19-20 superior,
visited three times, V 16 (45)
symbology of, & calf, III 130-31
Universe filled with septenary, V
16 fn. (44 fn.)
The Globe (London):
hostile to Theosophy, XI 60 fn., 456
Glossary:
need of occult, V 113 fn.
Gluttony:
fasting vs., IV 296-97
paralyses will power, IV 296
paves the way to degradation, IV 296
Glycas, Michael:
on Sun & Archangel Uriel, X 16
bio-bibliog., X 417
Glyphs:
Jehovah and, VIII 210
Glypta (Gk.):
a translation of teraphim, VII 231
Gnomes:
VII 37
gain "immortality" from humans, XII
192
guard treasures in Gobi, XIV 21
Salamanders and, XII 190, 192
sylphs, etc., I 284 et seq.
Gnōsis (Gk.):
based on natural laws, XIII 14
in *Book of the Dead*, XII 626
Christ of, IX 19-20 & fns.
Church accepts false, XIV 341 fn.
on Church plagiarism of, XIV 341
definitions, VIII 177; XIII 6
divine, protects Soul at death, XIII 74
exoteric & esoteric, XI 220 (256)
great mystery of, XIII 40
influence of, in later centuries, XI 215
(251)
linguistic comparisons, XIII 7 fn.
of Marcion & Valentinus accepted by
H.P.B., IX 359 fn. (387 fn.)
is Mathematics of Pythagoras, XIV
35 nomenclature, XIII 40
of Ophites, XIII 35
orthodox, a nightmare, IX 359 fn.
(387 fn.)
St. Paul's regard for, XIV 340, 341 fn.
profession of the "false," XIV 304,
341 & fn.
Pythagorean, XI 87, 214 (250); XIV 46
science of Higher Self, XIV 304
secret, has three degrees, II 95
sevenfold, VIII 182 fn.
still has many votaries, XIV 27

Theosophy direct descendent of
Universal, XI 227 (264)
Tree of Life and, XII 630
True Christianity died with the, IX
357 fn. (385 fn.)
universal, VIII 182
Vidya and, XI 235 fn. (271 fn.)
Wisdom is end of, XIII 40

Gnostic(s):
on Aeons, X 403-05
Aeōns echoed Eastern Avataras, XIV
372 fn.
Aeōns emanated from Unknown, XIV
162
allegory of Jesus, XIV 160-61
Angels as Builders, XIV 209, 212
Anti-, Christians distort Kabalah,
XIV 168
Buddhism and, V 211 fn.
Chréstos-Christos and, IX 210 (232)
dove glyph and, XIII 8
Ebionitic, were pupils of Nazarenes,
XIV 150
Egyptian, teachings, XIV 112, 199,
263 fn.
Elohim & their creation, XIV 205,
211-12
had Essenian ideas, XIV 263 fn.
Fall and, VIII 20
Five Words of, XIII 32
on gems, XIII 54
gospels esoteric allegories, IX 23 fn.
Gospels influenced by, I 382; VIII
210-11
Holy Ghost female with, XIV 187 fn.
Iaō-Chnubis with 7 rays, XIV 203
interpretation of *Matthew,* XIII 75
Jesus denied by, IX 205 (227) Jewish,
& initiation secrets, XI 73
Jews could become, IX 136 "knowing
Ones," XIII 7 & fn.
last true Christians were, VIII 357
(374)
most philosophical of early
Christians, XIV 70, 212, 304
most refined mystics of the day, VIII
211
mysterious, numbers, XIII 21
Mystery of, 7 Aeōns, XIV 112
not heretics, XIV 70, 162
not Polytheists, XI 239 (276)
occult ideas on Kingdom, XIII 48-49
older doctrine of, XIII 35
Ophis & triple symbolism, XIII 57
Ophites & Basilideans, I 105
Origen on Naaseni school, XIII 36-37
origins of Atonement, XIV 262-63 fn.
Ozarim or Initiates were, XIV 263 fn.
Paul a, VIII 176 fn., 212
pivotal teaching, XIII 40
reasons stigmatized, XIV 70, 304

schools of Egypt, XIII 29
secret records of, burned by Christians, X 71
separate themselves from the Church, VIII 360-61 (379)
slandered by Church Fathers, XI 71
on soulless races or Gods, XIV 205
spirit of matter's name, XIII 98
symbol of physical body, XIII 59-60
various fraternities of, VIII 361 (379 fn.)
See also Basilides; Valentinus etc.
Gnostic Region(s):
Aeōns & Orders, XIII 9, 29
Air as Middle, XIII 35
of First Precepts, XIII 7
of Five Trees & Seven Amens, XIII 10
of Great Invisible Forefather, XIII 33
of Inheritance of Light, XIII 30
in Initiation, XIII 35 of
Left, XIII 25, 27, 29
of Right, XIII 22, 26, 29
on Saviour, XIII 9
of Three Amens, XIII 10
of Two Truths, XIII 83
Gnostic Rulers:
of the Aeōns, XIII 12, 34
Conversion of, XIII 34, 35
Fire in *Flesh* of the, XIII 38
as Guardians, XIII 27
Planetary, XIII 25, 26, 228-29
as Powers, XIII 9
of the Right, XIII 27, 29
Sphere of the, XIII 22, 27
Gnostic Tables:
Greek letters & numbers, XIII 52
on Ineffable, XIII 69-70
on Inheritance of Light, XIII 64
on Midst, XIII 66
on Mysteries & Planes, XIII 68
on Ordering of the Right, XIII 65
on Saviours, XIII 63
on Thirteenth Aeōn, XIII 63
Gnostic Theosophical Society:
false claims exposed, XII 25-26
Gnosticism:
dating of, XIV 262-63 fn.
Ebionitic, XIV 150-51
on Eden, XIII 23
Essenes influenced, XIV 263 fn.
Gnosis and, XIV 304
Greek derivation, XIII 6
Hylē of, XII 374
influenced by Eastern philosophy, XII 347 fn.
Jesus a false Messiah ace. to, XIV 395
little known, XIII 6-7
on Magic's full meaning, XII 551-61
on man's creation, XIV 199
Masonry a product of, XIII 8
Oriental, influenced Pythagoras & Plato, XIV 15 & fn.
Paul opposed, XIV 304

in Paul's *Epistles,* XIV 218-19, 304
persecution of, XII 215
refined, of Cardinals, VIII 178
shreds of, VIII 216
spiritualism & revival of occult, XII 123
syncretistic origins, XIII 6
See also Basilideans; Naaseni; Ophites; Valentinians
Goa (India):
Saint Francis Xavier's body & "miracles" at, VI 233-36
Goat of Mendes:
or Pan, IV 263
Gobi (Shamo) Desert:
Ancient Ones lived on island in, XIII 330
buried secrets or treasures under, XIV 18-19, 21
cyclic revelation of, secrets, XIV 21
an Eden in center of, XIII 330
first civilization of 5th race and, V 165
an inland sea once, III 402, 420, 467; VIII 58 (80)
once a Sacred Island, V 221; VII 287
once part of Upper India, V 222
Sambhala and, III 421
Spirits in, XIV 20-21
Goblet d'Alviella, Count (1846-1925?):
contrasted Spencer & Harrison, XIII 96 & fn., 97
Goblins:
on chief of the elementary, I 111
God:
Abraxas as, XIV 112
as absolute whole, VIII 66 (88)
absorption into, & nirvana, III 89
allegedly knows future controversies, IV 232-33
Angelic Host and, XIV 215, 217 in
anthropomorphic religions, XIV 242
atheism and, XI 62-63
attributes of, unphilosophical, XI 209
backbiting & cursing Jews, X 202
belief in, & fear of, result in selfishness, IV 498
biblical allegories of, XIV 57-59, 185
Brahma or, cp. with Brahman, III 424
Chons moves his statue, VII 123
Christian, worse than devil, VIII 299
Christians ideas about, contradictory, I 333
clergy isolated, XIV 250
created in Man's image, XIV 146
"creation" and, III 380 fn.
definition, VI 180
denial of, & materialism, XII 124
denied by our civilization, VIII 275
Devil and, III 299 fn.
Devil as, reversed, IV 195, 263, 264
Divine Androgyne, XIV 146, 185, 187

as Divine Esse, X 232
as divine indweller, V 100
Earth the footstool of, XIII 58 fn.
Elōhim are not, XIV 212
enlargement of human infusoria, VI 140
-essence identical with man's, XIII 55
everyone an incarnation of, XII 533
any evil done to Humanity wounds, VIII 66 (88)
extra-cosmic, rejected by theosophists, V 355; XI 373, 416 fn.
extra-Kosmic, is absurd, XII 200
as Fire, III 460
Founders don't believe in personal, III 27; IV 474; XI 335
garment of, as Universe, XIII 308-09
geometrizes, X 372; XIV 62, 99, 185
Hebrew YHVH, XIV 188
Hermetic & Kabalistic, XIV 301-02, 314-15
Hugo on, I 199
Humanity is only, to be served, VIII 66 (88)
humorous appeal to, III 330
idea of, X 42-45 fn., 46-47
idea of personal, rejected, V 356-57; X 46-47, 345
idea of, & term Nastika, IV 335-36
as ideal outsider, V 100
an Immortal Entity, XIV 54-55, 56 fn.
of Immutable Law, XIV 42
impersonal, inspires Yogi, III 27
"Incarnate" not recognized, XIV 353-54
incorporeal principle, XII 200
of Israel, XILI 256-58, 278
Iśwara or Brahma not Absolute, III 424
Jehovah not Supreme, III 457
Jesus not, but a mortal, XIV 45
Kabala[h] on first form of, XIII 352
Kabalah on Garment of, XIV 185
known by personal merit, XIV 51-52 & fn.
lamb of, & lamb cutlet, III 330
limitations of term, XI 24, 27, 67 et seq.
living in man, proved by Buddha & Sankara, V 100
Lord, directed bloody wars, XI 37
Lord, Moses & Satan, XIII 101 fn.
man can become a, I 73
a "man of war," X 102
man's only, is within, II 160; III 410 fn.; V 100; X 255, 345; XI 239 (276); XIV 213
Mankind is, of Comtists, XIII 96-97
mental slavery of personal, idea, XII 124
miracles and, IV 308 fn.
mistake of, III 261
Monad &, compared, XIV 49, 212

monotheistic, of NT., XIV 354 fn.
monster, VIII 316
of Mysteries, XIV 270 ff., 276
nature and, IX 168
no personal, in Theosophy, X 73; XII 533, 569
numbers one & ten and, XIV 97, 112 fn.
omnipresence of, & devil, IV 388-89
One Element and, IV 220
only true & living, IV 420
Over-soul, XIV 48
personal, adoration fosters Black Magic, XIII 256, 260
personal, an impossibility, III 112, 203, 261; IV 495; V 100, 317; VI 141; X 230; XI 143-44, 414-16 fns.
personal, & problem of evil, X 150
personal, as a term, XII 534
personal, as collectivity of spiritual hosts, XI 64
personal, as one of the gods, IX 169
personal, denied by Buddhists in T.S., V 96 fn,
personal, idea fosters priesthood, X 66
personal, is Atma-Buddhi, XIV 49
personal, must use material force, IV 307 fn.
personal, never taught by Magi, IV 515, 520
personal, not in *Upanishads,* IV 337
personal, notion limits Western thinkers, V 76, 89
on personal, of E. Lévi, VI 178-80
no personal, outside of man, XI 239 (276)
personal, pleaded for, V 31920
personal, rejected by great Philosophers, VI 188
as petty tailor, XII 200 & fn.
of Philosopher, XIV 8
Platonic views of, VI 207; XIV 9-10, 412 & fn., 413
potent acts help to express our inner, XII 533-34
prayer to, fosters selfishness, XIV 42
praying to, for armed victory, X 104
Presence is Theophania, XIV 48, 52
Psalms on, XIII 48 & fn.
reliance on external, a pernicious doctrine, X 96
rules through intermediaries, XIV 330
Satan is Son of, X 108-09; XIII 101
seven-headed serpent and, XIII 58
seven-rayed, III 453
seventh principle, or Divine Augoeides, III 321
Solus the One, XIV 99
sons of, III 187, 189, 215 fn.
spirit means both, & alcohol, I 332
Spiritual central Sun is, VII 274
symbol of harmony, I 199-200

on temple of, XIV 55-56 & fn., 58
of Theists not logical, XI 416 fn.
of Theosophists defined, VI 141-43; VIII 58 (80), 368-69 (388)
Theosophists don't believe in personal, IV 298; XI 414 fn.
of Theosophy is Cosmos itself, XI 409
ungodly tricks of Biblical, XIII 102
as Universal Life or Mind, IV 453; XIV 7, 301, 413
Universal Logos idea distorted by, concept, VIII 305
the Unknown, X 242
a useless term, IV 68
Vedas revealed by will of, XIII 108
vindictive, VIII 274
violent commands of, III 116-17
Will of, II 193, 194
within every heart, XIV 48, 54-56 & fn.
of *Zohar,* XIV 184-86
God-Man:
purity the attribute of, VI 15
God-Nothing:
of Basilides, XI 240-42 (276-78)
God-Parents:
occult side of, custom, IX 156, 285-86
Godadhara (Sk.):
elementaries at Gya, V 310-11, 313
Goddess(es):
Bohu as mother of Gods, XIV 156-57
of Moisture & ancient nymphs, XII 149
Mother, of Light, Heat & Electricity, XIV 6465
Muth, Venus & Isis, XIV 155-56
Pagan, called "demons" by Church, XIV 64
Sarasvati inventress of Sanskrit, XIV 96
Sarasvati, of Wisdom, XIV 157
seven Elōhim as, XIV 211-14
Vach Viraj, XIV 156 fn.
See also individual goddesses
Gods:
abstract forces, not physical potencies, XIV 242
Adepts are links from men to, VIII 401
Adepts revere, not worship, XIV 50
adore the One Dark Truth, XII 570
allowed gifts from mortals, XII 94 (100-01)
of Amorites, VII 216
ancient, adopted by Christians, XI 70
ancient, androgynous, VIII 139
angelic host in Christianity, XIV 215-17, 319-25
angels &, as Pagan precursors, XIV 72-73, 321-23
astral pictures of, faded away, IX 102
clergy isolated, from One Cause, XIV 250

created ancient languages, XIV 96-97, 196 fn.
created mortal soul, II 5 (16)
descent of, in December, X 278
Devas & men, XII 202
dual-sexed images of, XIV 291
Egyptian, called elementaries, III 478
elements as emanations from minor, XII 149
eleven classes of, in *Vedas,* XII 201
Elōhim of *Genesis,* XIV 67, 184, 197-98 & fn., 201-02, 206, 208 & fn., 210, 215
eminent men called, VI 188 Epicurus
on, of multitude, II 95; XIV 50 & fn.
euhemerized, XIII 298-300
Finnish, are throughout nature, X 144-46
as First Principles, II 95; XI 110 (124)
foretaste of knowledge of, XI 118 (132)
forsee future, XIV 300-01
four-faced, XI 80
God's "militia" and, XIV 215
good & bad, VII 237
Hindu, as signs & symbols, XI 64
Hindu, Greek & Latin, cp., XII 149
as human principles, XI 502
Humanity once lived among, XIV 68, 196 fn., 256
images of, VII 215
are imperfect, XIV 217
Indian, & Jewish Patriachs, XIV 91 fn., 202, 381
Initiates become, XIV 141, 246, 249 256
Invocation of, XIV 350
Jehovah only one of, XIV 223
Jewish & Christian names for, XIV 348 fn.,
key to Hindu, XII 201
Logos cp. with, XIV 218 & fns.,
as Lord of Beings, XIV 218 & fns.
Man identical in essence with, in Nature, XII 519
man's Higher Self same essences as, XI 64
man create, yet desecrate, II 210
men will become creative, VIII 367 (387)
millions of exoteric, X 346
the Mind-Born Sons, XIV 380 fn.
mistaken for devils, VII 110
moral influence of, XIV 345
mortals in previous births, VIII 208
mother of, XIV 156, 214-15
mystic gems or "tears of the," XII 382
numbers and, XIV 99
offering their blood, VIII 208
one Divinity and, XII 569
only high Adepts can perceive, in true form, XII 560

Pagan, as Christian prototypes, XIV 71-72 fn.
Pagan, called evil by Zoroastrians & Christians, VI 187-88
Pagan, denounced by Church, XIV 64, 71
Pagan, of Russia, X 144
Pagan, superior to angels, XIV 71-72 fn.
Persian ideas about, III 450
as Planetary Spirits, XIV 276, 314, 334, 344
Planets as GodsCouncillors and, XIV 326-27
or powers of nature, XIII 57, 298-99
prayed to by Kings, XIV 351
Psalms on, XIII 48 & fn.
purity alone can raise us to the, II 96
rays of the All-Light, IX 169
revealed in Initiation, XIV 276
on reviling the, I 237
"Rope of the," XIII 32
Saktis of Brahmanical, XIV 65
on self-created, XIV 218
seven conscious "principles," XIV 50-51, 198, 209, 380
seven mansions of, XIV 198, 202, 209, 380
shadow not cast by, IX 241
sidereal proof needed, XIV 231
Socrates on, XIV 42, 256
souls of Masters from bygone eras, VIII 401
stories about, fables or allegories, XI 236 (272-73), 502
subordinate to Unknown Deity, XIV 325 fn.
Sun-, & Dec. 25th, II 164
"superstitions" related to, XII 149
symbolized properties of the One, XII 569-70
tears of different, transformed, XIII 46
temple vs. nature worship of, XIII 299
Theophania with, XIV 48
three aspects in mythology of, XIV 91
twelve great, III 319
universal essence and, XI 110 (124)
various classes of, XII 643-45
of *Vedas* symbolical, IV 366
of Wisdom, XIV 46 fn.
World still needs, XIV 64
worship of tribal, X 345
writings of, VII 108 fn.
See also Deva(s); Elōhim; & individual Gods & Deities
Godwin, William (1756-1836):
XI 512 (535)
———*Lives of the Necromancers:*
on Diocletian burning alchemical books, XI 513 (536)
on *elixir vitae*, XI 518 (541)
on first record of Alchemy, XIV 298
bibliog., XIV 530

Goethe, Johann W. von (1749-1832):
XI 41, 43, 186
Mephisto of, XII 48-49, 405
"The Great Kophta" of, XII 79
——- *Faust:*
on culture, X 236 on "loom
of time," XIII 310 q.
Goetia:
dangers of sorcery or, II 96
Golden Age:
alleged, VIII 360 (378)
common faith in, XIV 305
conditions for, XI 202
not yet arrived, XIV 355
or SatyaYuga, XIV 357
See also Yugas
The Golden Ass:
See Apuleius
Golden Calf:
on alchemical purpose of, XI 43-44
symbolism of, VIII 308-09
Golden Fleece:
Caucasian races and, XI 512-13
(535-36)
Golden Gate:
between two worlds, I 191
leading to Infinite Truth, I 130
natural-born magicians and, IX 260
occultism and, IX 254
The Golden Legend:
See Jacobus de Voragine
Golden Stairs:
of discipleship, XII 503, 591, 596
Goldenberg:
Kropotkine trial and, III 157
motives & confessions of, III 159
Russian terrorist, III 157
Goldstücker, Theodor (1821-1872):
on date of Panini, V 196
on date of Patañjali, V 193
Menander's expedition and, V 194
Sanskit Text Society and, II 473
biobibliog., II 530
Goloka:
as region of Rays, XIII 159
Golos (Russian Journal):
III 49
art. by Mendeleyev in, I 217
Markoff on magic in Russia, II
444-45
Gómara, F. López de (1510-1560):
on Teotihuacán, II 320
bio-bibliog., II 530
Comes, Michael (1951-):
——- *The Coulomb Case:*
recent research on, XIV 473
——- *"Fragments from H.P.B.'s*
Mystical History":
notes on, XIV 476-96
Gonemys, Count:
psychic research and, V 358
Gong-sso Rinpoche:
resides in Bhutan, IV 12

Gon-pa [Tib. dGon-pa]:
Buddhist monastery, IX 255
chelaship and, IV 607
on first monastery or, V 245
hereditary group within, IV 607
lamasery, III 321
Good:
as God-Spirit of harmony, I 200
Masters limited in doing, by Karma, XII 602
some are, when asleep, IV 331
See also Evil
Good and Evil:
angel "Liberty" and, XII 50
conflict of, X 145, 151
duality of, pervades Universe, XII 602-03
in Egyptian symbolism, I 200
equilibrated, I 200; II 382; III 186, 349
intensified in disciples, XII 503
necessary, III 349; VIII 112, 115-16
origin of, IV 195, 423; IX 136-37
spirituality for both, IV 251
"sublime paternity" of, XII 50
Good Works:
may be vitally injurious, VIII 169
must be backed with knowledge, VIII 170
value of, VIII 170
See also Deeds; Morality
Goonib (Russian Caucasus):
Circassians' last stronghold, XII 230 fn.
Yermolov's monument at, XII 230
Gopa:
mystic power of Buddha, V 255
Copal, Dr. Pandurang:
on Indian medicine, II 199
Gopala (Sk.):
cowherd, I 356
Gopichand[ana](Sk.):
emblems and, II 119
Gopis (Sk.):
Krishna &, real meaning of, VI 263
Gopura (Sk.):
definition, I 355-56
Gorchakoff, Prince:
See Gortchakoff, Prince A.M.
Cordon, Mrs. Alice:
II 260
Dayanada and, IV 270
Saw K.H., III 332-33
Spiritualist & F.T.S., III 146, 504
———- "Missions in India":
II 363, 393
Gordon, Lt. –Col. Wm. (1831-1909):
II 260
Gorodek, Rabbi:
Number 666 and, III 85
Gorres, J.J. von (1776-1848):
IX 347 (375)
bio-bibliog., IX 418

Gortchakoff, Prince A.M. (1798-1883):
I 259; II 392
biog., I 464; II 392 fn.
Gosain(s) (Hindi):
I 241; II 77, 457
Performs phenomenon at Cawnpoor, I 275-277
Gospel(s):
Bibliography of H.P.B. on, VIII 218-19
Contain fragments of Gnostic wisdom, VIII 179 fn.
contradictions in, VIII 219
date from end of 4th century, IV 242
Enoch passages cp. to, XIV 77-82
esoteric character of, VIII 172 et seq.
four-faced nature of, VI 153
full of inconsistencies, IV 236-37
Gnostics influenced, I 382; VIII 210-11
inaccuracy of, VI 150
Irenaeus on the, VI 153
Kabalistical reading of, XIV 151-59
made up legend, XIV 109
N.T. cp. with Apocryphal, XIV 109
Oriental elements are in, XIV 16
original Hebrew, of Matthew, IV 238-42
pervert esoteric facts, IX 22 fn.
Synoptical, characters, XIV 353
writers of, knew the truth, VIII 178
written in mystery-language, VIII 210
See also Bible; *Matthew; Mark; Luke, John*
Gospel According to the Hebrews:
approved in a synod, XIV 150 Jerome knew, not heretical, XIV 150, 159
Justin Martyr used only, XIV 150 fn.
reveals Jesus in true light, XIV 159
true *Gospel of Matthew* for 400 years, XIV 150
Gospel of the Egyptians.
on when Kingdom comes, XIII 48
Gospel of the Hebrews:
X 54 fn. (61 fn.)
on Holy Ghost being feminine, IX 361 fn. (389 fn.)
Gospoja P.:
tale of, witchcraft, I 166 et seq.
Gossip:
must be avoided, XII 494
slander and, XII 494
true philosopher has no fear of, XIII 244-45
See also Slander(s)
Gotama Akshapada:
V 34 (62)
did not write on occultism, V 13 (42)
later than Kapila, V 30 (59)
Nyaya School author, IV 552; V 31 (60)
on the Prameyas, IV 579-80
Tremeschini's Gōtomō and, V 26-27 (55)

whole Yuga between, & Gautama Rishi, V 34 (62)
——— Nyaya-Sutras:
V 10 (39), 13-14 fn. (42 fn.), 27-28 (55-56), 3031 (59-60)
only recognize "invisible principle," V 33 (61)
on the soul, II 11 (22)
bibliog., II 530; V 366
Gotama Buddha:
See Buddha, Gautama
"Gōtomo":
Code of, VI 78 (87), 85 (93)
Gotra:
Olcott and, V 324
Gougenot des Mousseaux, H.R. (1805-1878):
I 139; V 291
destroys own views, VII 23-24, 79
——— *Les hauts phénomènes de la magie:*
IV 300; XII 135 fn.
di Raulica on Satan, III 91, 278
on Satan, IX 17
——— *La Magie au xixme siècle:*
IV 141
on Home & de Ravignan, I 196
on lunar image in Tibetan temple, XIV 331 q.
on magnetic healing, IV 382
——— *Les médiateurs et les moyens de la magie:*
VII 204 fn., 205-06, 210, 213
on body of angels, VII 208-09
on Mercury, XIV 148
——— *Moeurs et pratiques des demons:*
IV 300; XII 270 fn.
on Devil, VIII 20 & fn.
on Devil as Pillar of Faith, III 91, 278; IX 17
on necessity of Satan, II 195
biobibliog., 1464; V 374-75
bibliog., II 530; III 509-10; IV 648; VII 373; VIII 438; IX 418
Gould, Sabine Baring-(1834-1924):
——— *Curious Myths of the Middle Ages:*
on solar myths, VI 215
bibliog., VI 437
Goupillon:
Holy Water of Pagans cp. to, XI 77
Govinda:
Sikh guru, I 373

Govinda Swami:
VI 189
Jacolliot and, II 61 (66-67)
Govinda Yogi:
same as Patañjali, V 192-93
Grabianca, Count:
Cagliostro and, XII 84 fn.
Grace:
"miracles" &, are only magic, XIV 116

Graetz, Heinrich (1817-1891):
XIV 138
Graha-Raja (Sk.):
meaning in initiatory rite, XIV 260
Grajdanine:
Vera Jelihovsky's story in, X 295
Grammarian:
as occult term, XI 230 (267)
Grand Architect of Universe:
or Mahat the impersonal, X 342
of Masons is personal, X 341
Grand Kúren:
"Precursor" of Buddha at, III 185
Grand Orient of Italy:
Jesuits and, IV 55-60
Grandidier, Alfred (1836-1921):
VIII 36
bio-bibliog., VIII 438
Grandier, Urbain (1590-1634):
priest burnt alive for "witchcraft," VIII 104 & fn.
Granth:
See *AdiGranth*
Grantha(s):
on Brahmana writings, XIII 314
definition, V 296
Panini on, XIII 314-15
Graphic:
VII 309
on Sinnett's novel *United,* VII 307
Gratitude:
Talleyrand and, V 282
Gravitation:
due to polarity, VIII 59 (81)
electricity and, IV 222
force other than, suspected, XII 327 fn.
is law of attraction & repulsion, IV 222
law of, can be "broken," VIII 311-12
little known, VII 87
nature of, I 242-43
on presumably Universal Law of, XIV 228-32
science says, infallible, XIV 22829
scientists on, I 243
a self-generated blind law, XIV 228-31
will and, XII 119
See also Force(s); Magnetism
Gravity:
adepts reject, V 152
as expansion & contraction, X 387
nature of, X 377
occultists objection to theory of, X 390-91
Secret Doctrine and, X 386
Gray, Dr.:
levitation certified by, I 244
Great Bear:
Seven Rishis and, X
346 Great Beast:
number of, III 84-85, 120, 186, 200
Great Breath:
Atman as, XII 615

in eternity, X 355
in pralaya, X 308-09
or Universal Deity, XII 139
See also Absolute; Motion; Periodicity
Great Invisible:
Projections & Powers of, XIII 9, 33
Saturn and, XIII 33
Great Pyramid:
on age of, IV 287; XIII 322
age & purpose of, XIV 297
astronomical meaning of, XIV 68, 157-58
astronomical symbols of, XIV 208
Biblical names and, XIV 65-66, 157-59, 208
compared to Solomon's temple, XIV 65, 183 fn., 195
contains all of *Genesis*, XIV 208
date cp. with Books of Moses, XIV 183 fn.
dating by science, XIV 24 fn.
degraded by moderns, XIV 24
founded on Aryan Mysteries, XIV 157 fn.
Garden of Eden and, XIV 208
of Ghizeh vs. Eiffel Tower, XII 310
Indian Pantheon related to, XIV 208 & fn.
Initiations within, XIV 24 fn., 262, 280, 297
INRI glyph and, XIV 158
living Esoteric monument, XIV 195, 208
marble coating of, engraved with symbols, XI 358-59
measured objective spheres, XIV 157, 20 8
measurements same as Arc of Covenant, XIV 183 fn., 195 fn.
not built but desecrated by Cheops, IV 287; XIV 297
an observatory, XIII 322
purpose known by Herodotus, XIV 24 fn.
related to the elements, XIV 158
sacred cubit derived from, XIV 195 fn.. 208
seven chambers of, VII 113
symbolism of, XIV 24 fn., 68, 91-92, 100 fn., 157-59
symbolism of apex, III 315
Great Renunciation:
definition, XI 63
See also Silent Watcher
Great Tone:
or Kung, XII 550
Great Tsebaōth:
Deity of the Right, XIII 39
Father of Jesus, XIII 36
Great Year:
Polar Star and, II 338
or six saros & cataclysms, III 150
Grébaut, Eugène (1846-1915):
——— *Papyrus Orbinay:*

on Ani or Spiritual Sun, XII 570
bibliog., XII 748
Greding, J.E. (1718-1775):
——- *Adversarta medica practica:*
on pineal gland, XII 619
biobibliog., XII 748-49
Greece:
colony of Atlantis, V 218
See also Magna Graecia
Greek(s):
V 229
alleged influence on India, V 238-41
ancestors of Aeolians, V 215-16
appeal by Clement to, XIII 237
Aryan-, & Aryan Brahmans, V 238
blood ancesters of future Romans, V 216
canon of proportion, XIV 14
chronology, V 229
controversy about, as Atlanteans, V 135-36, 140
damsels gave birth to nautch-girls, V 244
fanciful chronology of, on India, V 233
Ferouer is Nous of, XIV 71 fn.
fishermen of Acla and, V 221
Four Ages of, XIII 265
gods derived from India, V 234
ideas about constitution of man, I 292-93
ignorant of Hermeticism till Neo Platonism, XI 513 (536)
imported vice into India, V 244
known to Hindus before time of Alexander, V 195
mysterious Yavanas, XIV 21
nomenclature & India, IV 66
pagan mysteries traced, XIV 36, 46-48
Philosophers *& Desatir* XIV 277
relation of, to Pelasgians, V 301
Romans &, called Atlanteans, V 198-99, 211, 216
root germ of, V 223
sub-races of, V 200, 201
Greek Language:
in *John* analyzed, XI 483 et seq.
no signs for 6, 90 or 900, XIII 52 fn.
numeral 6 & name Jesus, XIII 78
numerical system, XIV 360
version of *Matthew* false, XIV 149-50
will be spoken again, V 303
Greek Letters:
on Gnostic gems, XIII 54
Marcus on, alphabet, XIII 51-55
signify parts of celestial man, XIII 52, 77
as symbols of the Ineffable, XIII 52-54
Greek Orthodox Church:
changed "Pleroma" of Gnostics, XIV 162
compared to Latin Church, XIV 70
separation of Rome from, IX 340
transformed idea of Aeons, XIV 162

Greek Philosophy:
Plotinus and, XII 347
Greeley, Horace (1811-1872):
self-made man, IV 147
Green:
corresponds to Lower Manas, XII 529, 548 fn. 562, 564, 566, 568, 614
stronger vibrations than Red, XII 564
See also Esoteric Section Diagrams
Green, Thomas:
on Mead's revision of E.S. material, XII 500
Greenlanders:
shadow and, II 170
Grégoire, Father:
denies heliocentric system, III 312
Gregory I, Pope (540?-604):
about women, XII 270
command of, to monks, XI 79
first to connect Lucifer with Satan, VIII 7 fn.
worship of Mary and, XI 95
bio-bibliog., XI 576-77
Gregory VI, Pope (d. 1048?):
a sorcerer, VII 222
Gregory VII, Pope (1020?-1085):
a sorcerer, VII 222
Gregory XIII, Pope (1502-1585):
II 134 fn.
transformed pagan gods into saints,
XII 95 (102)
Gregory Nazianzen, Saint (325?-389?):
VII 46
on clergy manipulating public, XIV 160
bio-bibliog., XIV 530
Gregory Thaumaturgus (ca. 213-270):
on purity of women, XII 269
Gregory the Great, St.:
See Gregory I, Pope
Gregory the Illuminator (257?-337?):
destroyed fire worship, III 216-17
Gregory, Win. (1803-1858):
II 277 fn.; IV 380
——— *Animal Magnetism:*
II 398
bio-bibliog., II 53031
Gribble, Francis (1862-?):
——— *Emperor and Mystic:*
III 124 fn.
bibliog., III 510
Gribble, James D.B. (?-1906):
——— *Report of an Examination into the Blavatsky Correspondence:*
date of issue, VI xxxviii
Griffith, R.T.H. (1826-1906):
eminent Sanskritist, VI 280
Grihastha(s) (Sk.):
Brahmanas, & marriage, VIII 66 (88)
Sadhus with magic powers not usually, VI 43
Yoga Vidya and, III 27
Grihastha-Bairagis [Sk.

Grihastha Vairagis]:
dancers of Calcutta cult, III 206
Grihasthâśrama (Sk.):
definition, II 118
Grinevizky, LI. (1856-1881):
assassin of Czar Alexander II, III 156 & fn.
Grippe:
on cause & remedy for, XIII 223
Grishhorn, Dr.:
hypnotism and, III 42 et seq.
Grodekoff, Col. N.I. (1843-?):
III 48 fn.
——- *Cherez Afganistan:*
tr. by H.P.B., II 391
biobibliog., II 391 & fn.
Grote, George (1794-1871):
on Herodotean Scythians, XIII 334-35
Grotius, Hugo (1583-1645):
on teraphim, VII 215
Group(s):
formation of esoteric, needs esoteric knowledge, XII 495
ideal, has disciples imbued with each of 7 rays, XI 231 (267)
life blissful cp. to individual existence, XIV 432
real moral advancement helped by, VII 160-61
rules for, of occult chelas, IX 155-60
seven, of Souls, XIV 349
study of Theosophy is best, XI 230-31 (266-67), 238 (275)
Theosophical, fosters mutual-culture, VII 160
truth of, individuality, XI 212-13 & fn. (248 & fn.)
uneven number in, for occult study, XI 230 (266)
Growth:
abnormally rapid, VII 39
spiritual, in Devachan, IV 444-45
through pain & change, VI 331-32
Grueber, J. (1623-1665):
IV 10
bio-bibliog., IV 649
Grundy, Mrs.:
Editors and, III 232
social pond and, XIII 244-45
Grut, P. de Jersay:
Australian member of T.S., VI 162
Guala K. Deb:
Chela of Brothers, IV 230
Gualdi, Signor:
dazzled the public mind, III 125
Guañape Island (Peru):
guano and, II 310
Guano (or Huano):
age of deposits of, II 309-10
golden vases under, II 310
Guardian Angel(s):
on four Kabalistic, XII 545-46 real
meaning of, II 7 (18)

See also Angels; Deva(s)
Guardian of the Veil:
in Gnosticism, XIII 36
Guardian Wall:
human stones of, XII 603
Guatemalans:
sacred books of, V 223
Gubernatis, Angelo de (1840-1913):
on status of university education, VI 47
——- *Zoological Mythology . . .:*
on Golden Fleece, XI 513 fn. (536 fn.)
bio-bibliog., VI 437
bibliog., XI 577
Guebers:
fire-worshippers of Kerman, III 212
Guegidze, Michalko:
a servant, I 32 & fn.
Guérin, Monsieur:
VI 78 (87), 82 (91)
Guersant, Paul-Louis-Benoit (1800-1869):
supports mesmerism, XII 224
bio-bibliog., XII 749
Guhya Adeśa (Sk.):
urged in *Upanishads*, VI 10
Guhya-vidya (Sk.):
definition, IX 252
Guide:
for conduct of life, VIII 126
Guide to Theosophy:
on formation of T.S., I 123
bibliog., I 464
"Guides":
or "controls" deludes sensitive, III 426
"controls" &, unreliable, I 284, 295
as earthbound elementaries, I 270
materialized, & immorality IV 300
See also Mediums; Sensitive(s); Spiritualists
Guido of Arezzo (995?-1050?):
musician, I 154
bio-bibliog., I 465
Guigniaut, J.D. (1794-1876):
——- *Religions de l' antiguité . . .*
on letters K, H & S, VII 232 fn.
biobibliog., VII 373
Guillemain de Saint Victor, Louis:
——- *Handbook of the Women Freemasons . . .*
on adoptive Masonry, I 312
bibliog., I 465
Guinness. H. Grattan (1835-1910):
——- *The Approaching End of the Age...:*
VII 280
on Bible as divine revelation, XIV 199-200
Massey's arguments against, XIV 200 q.
professes to solve Bible chronology, XIV 199
——- *Light for the Last Days:*
XIV 200 q.

bibliog., XIV 530-31
Guison Tamba [Tib. rJe-btsun Dam-bal:
"Precursor" of Buddha, III 185
Guiteau, Charles J. (1840?-1882)
avitchi and, V 287
Garfield and, III 361
murdered Garfield to carry out God's
will, IV 325
Guitford:
Crookes & the radiometer, IV 315-16
Gumpha:
subterranean cell, II 467
Gun:
called Peacemaker, XIII 163
other exterminators and, XIII 216-18
Guna(s) (Sk.):
IV 581-82
attributes, V 97 fn.
auric light shows state of, XII 396
definitions, IV 580-81
Mahanirvana Tantra on, V 339
Parabrahm.and, VI 11 fn.
Purucker on, XII 540-41
See also Sattva; Rajas; Tamas
Gunananda, Mohottiwatte:
I 414, 416, 422
Buddhist priest & member of T.S., I
438; IV 427, 432-33
joins T.S. Oriental Council, II 139
known as Megittuwatte, II 139
pamphlet records debate with
missionaries, II 139, 523-24
renowned Buddhist champion, II
139-40
worthy of title reverend, II 44-45
Gunavat (Sk.):
definition, IV 582
Günz, J.G. (1714-1754):
——- *Prolusio capillos . . .:*
on pineal gland, XII 619
Guppy Volckmann, Agnes (?-1917):
medium, I 272; III 14-15
Gupta Kai:
See Kai
Gupta Maya (Sk.):
practiced by Indian conjurers, XII 326
secret illusion & fakirs. XII 321
Gupta Vidya (Sk.):
IX 251
Catechism of, on disciples'
cooperation, XI 230 (267)
cp. to scientific guesswork, XII 351
dangers of, XI 212 (248)
or esoteric knowledge, XII 149
found in early Kabalah, XIV 167
Gnosis as continuation of, XI 215
(251)
has seven keys to the mysteries, VIII
371 (391)
mediaeval Christology masked, XIV
168
only for the few, XI 220 (256)
only highest Adepts hold key to, VII 260

Pineal Gland and success in, XII 618-19
secret science, XII 346
secret Wisdom-Religion, VI 132
universal, III 266
unravels mysteries, XII 149
Guriya:
Imeretia and, I 387
Gurney, Edmund (1847-1888):
IV 286
bio-bibliog., IV 649-50
Guru(s) (Sk.):
adjusts disciple's progress, XII 496
approach to, depends on student, VII 171, 175
chela's benefactor, XII 502-03, 590, 591, 593
chela's relation to, IV 229; XII 59-93
dares all & keeps silent, XIV 278
definition, IV 607
disciple and, III 27
few chelas see their real, XIV 278
Nirvana mystery conveyed by, XIV 374
Pitris and, XIV 278
responsible for new disciple, IX 155-56, 285-86
of theosophist saw Adepts, II 121-22
ultimate source of truth, XIV 376
See also Chelas; Disciples
Guru-Brahmans(Sk.):
generations of trained, I 267
Gurudas, T.T.:
chela of Brothers, IV 230
Gushtap:
See Hystaspes
Guthrie, Thomas Anstey (1856-1934):
——- *A Fallen Idol:*
VII 207, 215; VIII 99
F. Anstey pseudonym of, XI 564
has done much good, XI 50
a humoristical work, VII 226
shows knowledge of occult, VII 223 fn.
bibliog., VII 215 fn., 356; VIII 418; XI 564
Gützlaff, Carl:
——- *History of China:*
on porcelain Tower of Nankin, XI 359
bibliog., XI 577
Guyon, Jeanne Marie B. (1648-1717):
XI 215 (251)
Christian mystic, III 229
biobibliog., XI 577
Gya-Pheling [Tib. rGya Phyi-glin]:
British India, III 421; VI 105
Gyatso, Tenzin, 14th Dalai Lama (b. 1935):
——- *Opening of the Wisdom Eye:*
XIV 442 fn.
bio-bibliog., XIV 572
Gymnosophists:
II 93 & fn.; XI 508 (531)

ascetics of modern India, XIV 22
not founders of magic, XIV 22
were generally Hatha Yogis, V 196
Gyut:
See *Kiu-te, Books of*

H index

Ha:
as Sanskrit letter, III 413
Habakkuk:
on horns of the Lord, VIII 27
Habit:
law of, & mantrams, IX 119
Hachette, Jeanne (1454?-?):
II 515
biog., II 531
Hades (Gk.):
Astarte and, XI 96-97
Bacchus descended into, XIII 26
definition, VII 178 & fn.
Dionysos liberated men from, XI 94 fn.
initiation and, XI 495, 499
or Kama-loka, V 14 (43); XIV 209
man's shadow goes to, VII 228
as "Scheol" or Patala, VIII 204 fn.
or Sheol, XIV 284
symbolism, XIV 148, 284 symbolism
of descent into, XI 89-91, 99-100
See also Hell; Patala; Pluto; Sheol; Underworld
Hadhōkht Nask:
occult meaning of, IV 528
Hadrian, Emperor (76-138 A.D.):
Antium Library of, XIV 135
astrology used by, XIV 351
used Mantras to heal, XIV 253
biog., XIV 531
Haeckel, Ernst (1834-1919):
II 150
Bathybius and, IX 92-93
Haeckelians and, XII 219
invents biological types, VIII 35-37
on Moneron, XIII 212
naturalist, XIII 143
Simian Homer, VIII 37
sycophant of Darwinism, XIII 143
——— *Anthropogensis . . .:*
IX 93
effect on public mind of, If 183-87
——— *The Pedigree of Man:*
VIII 33, 36, 37
features myths in nature, XIII 143
genealogy of, a romance, VIII 37
an impious deception, XIII 144
left terms uncorrected, XIII 143
bibliog., II 531; VIII 439; IX 418-19
Haggard, H.R. (1856-1925):
——— *King Solomon's Mines:*

VIII 99
——- *She:*
VIII 99
bibliog., VIII 439
Hahn, Von (Family):
H.P.B.'s identity with, certified, III 444, 446 & fn.
Hahn, Lt. -Gen. Alexey G. von (d. 1830?):
VII 304 fn.
Hahn, Helena A. von:
See Fadeyev, Helena A.
Hahn, Nicholas von:
H.P.B.'s cousin, I 436
Hahn, Col. Peter A. von (1798-1873):
dies at Stavropol', I 83
H.P.B.'s father, III 446 & fn.
biog., VII 304 fn.
Hahn, Senator Y.F. von (1807-1874):
biog., III 510
Hahnemann, Dr. S. (1755-1843):
exiled by apothecaries, IV 76
successful homeopath, IV 75
bio-bibliog., IV 650
Hai ben Sherira, Gaon (939-1038):
developed modern Sephirothal system. IX 348 fn. (376 fn.)
named Kabalistic texts, XIV 171
perfected theory of Sephirōth, XIV 171
on Sephiroth, VIII 216
bio-bibliog., VIII 439; XIV 531
Haig, King (fl. 7000 B.C.):
Armenians worshipped, III 214-15
deified as Sun & Moon God, III 214
led clan of Parsees from Babylonia to Armenia, III 214-15
Haimavatas:
See Himalayas
Hair:
long, of Nazars, Rishis & Yogis, IV 503
magnetic force in, VIII 361 fn. (379 fn.)
meaning of 7 locks of, cut off, VII 275-76 & fn.
Samson's, XIV 261 fn.
seven locks & 7 sins, XIV 261 & fn.
of Yanadi seers, IV 290
Hakamim:
lower class of magicians, XIV 350
Half-Castes:
production of European ethics, XI 200
Hall, Fitzedward (1825-1901):
VishnuPurana and, XII 387 fn.
Hall, R.:
on atheism, XI 63
Hall of Spirits:
neophyte judged in, XIV 289
Hallam, H.H. (1777-1859):
——- *View of the State . . .:*
on slavery, XII 267 & fn.

bio-bibliog., XII 749
Halleluiah:
used for conjuration, XIV 77
Haller, Albrecht van (1708-1777):
homeopathy and, IV 312-13
——— - *Über den Ursprung des Übels:*
on glorious Spirits in stars, XIV 232 & fn.
bio-bibliog., IV 650-51
bibliog., XIV 532
Halley, Edmund (1656-1742):
I 243
bio-bibliog., I 465
Hallock, Dr.:
challenged Huxley's materialism, I 226
Hallucination(s):
affects mind of researcher, VII 60
folly &, of two kinds, VII 62
hysteria and, VII 61
hysterical, & sexual union, X 157
"magic word" of materialists, VI 156
objective, VII 60
result of our dual nature. VII 60
scientific definition of, VII 59, 61-62, 65
Theophania and, VII 62
Haltiat:
invisible Finnish nature deity, X 145
Ham (Cham):
Berosus on identity of, XIII 239
biblical race and, II 394; V 213 fn., 215
or Chemesenua & Kham, XIII 239 & fn.
descendents of, XIII 239
Egypt's name and, XIII 239-40, 331
Hamilton, Sir W. (1788-1859):
VI 136; IX 13
on infinite & absolute, V 152
on philosophy, XI 434-35
on term empirical, XII 414
Hamilton, William John (1805-1867):
reached border of Tibet, IV 11
Hamiltons, The:
or "Homutoffs" of Scotland, II 355 & fn.
Hamitic:
language is Turanian, XIII 333
race & Ham, XIII 331
Semitic language developed from, XIII 333
Hammond, Dr. J.H.:
stored up electricity and, III 23-24
Hammond, Dr. W.A. (1828-1900):
metallic discs & mesmerism, II 189-90, 283
as psychic investigator, I 245
——— - *On Sleep and its Derangements:*
on dreams, III 429
——— - "The Elixir of Life":
on filthy ingredients of, XI 459 fn.
bio-bibliog., I 465-66
bibliog., III 510; XI 577

H'amza (al-Hamma) (11th C.):
III 181
Brotherhood of Lebanon and, III 185
Central Asian origin of, III 178, 183 & fn.
founder of Druse religion, III 177 fn.
guidance of, every 7th year, III 186-87
Messiah, III 183-84
periodic reincarnation of, III 179
Han [Sk. Ah]:
animal soul, IV 17
Handkerchiefs:
from recycled newsprint, XIII 290
Hands:
aura from, has differing polarity, III 99
Handwriting:
experts & H.P.B., XI 405-06
real, of Masters is foreign, X 269
Hansa (Sk.):
definition, II 118
Hanuman:
jumping for Jesus like a, III 205
as power of 7th principle, IV 367
Haoma:
tree of eternal life, IV 523
Yggdrasill and, III 460
Hapi:
corresponds to Gabriel, X 49 (56)
funerary genius, X 48 (55)
Happiness:
impossible without truth or ethics, VIII 55 (77), 64 (86)
keys to earthly, XII 598
material & spiritual, XI 105
Hara-Deva (Sk.):
as the Saviour Hari, III 460
Harban Singh:
padris and, IV 606
Harbinger of Light (Melbourne):
III 29, 241; V 11 & fn. (40), 316
bibliog., V 385
Harbottle, T.B.:
Chairman of Blavatsky Lodge, X 301, 316, 330, 340
Hardinge-Britten, Emma (1823-1899):
on sub-human spirits, III 477-78
trance-speaker, IV 124
———- *Art Magic:*
I 143
how many printed, I 238
Lord Rosse's telescope and, XI 363
———- *Modern American Spiritualism:*
III 477 fn.
———- *Nineteenth Century Miracles:*
on formation of T.S., I 122
bio-bibliog., I 466-67
bibliog., III 498
Hardy, R. Spence (1803-1868):
Light of Asia based on Buddhist traps. by, II 134
———- *A Manual of Buddhism:*
on how Buddha lived, XI 346 & fn.

wrong view of Nirvana in, XIV 437 q.
bio-bibliog., X 417-18
bibliog., XI 578; XIV 532
Hare, H.E. & W.L.:
——- *Who Wrote the Mahatma Letters?:*
criticize Latin of Mahatmas, X 183 fn.
bibliog., X 418
Hare, Robert (1781-1858):
III 93, 112, 219; IV 353; VII 76
American chemist, II 36, 149
became a Spiritualist, I 213; III 233
as scientific investigator of
mediumship, III 247
——- *History of Spiritualism:*
on Spiritualism as a madness, III 233
bio-bibliog., I 467-68
bibliog., III 510
Hargrove, E .T. (?-1939):
Judge's draft of *Book of Rules* and, XII 484
on Mead's explanation of revised E.S. papers, XII 500
Hari (Sk.):
the Preserver, XIV 186
Vishnu and, X 332 fn.
Hari-ashvas [Sk. Hari-ashvas]:
begot 5,000 suns to people earth, XIV 286
Initiates as incarnations of the, XIV 286
Harichandra Chintamon:
expelled from T.S., II 48
finances and, II 41-43
Hari-Kula (Indian Solar Race):
Hercules and, II 345
See also Hercules
Hari-Mukh[a](Sk.):
term used in Egypt & India, II 345
Haris:
See Char
Harichandra:
Job a copy of, IV 554
in legend, XII 169 (179)
Harivaüa Parva:
See Mahabharata
Harleian MS. 3859:
on St. Patrick, VII 33 fn.
Harlotry:
craving for, will die out, XI 155
Harmonial Society Fable:
VII 53-54
H.P.B.'s views on, X 1-2, 9-11
Harmonic Societies:
therapeutic magnetism and, XII 223
Harmonics Theory:
known to Aryans, IV 179
Harmony:
contrast of opposites and, VIII 311-12
of disciples essential, IX 158-59
essence of eternal, & Love, XII 49
God a symbol of, I 200
Home and, I 201

law of, & analogy, I 289
law of life, XII 450
in motion, XII 119 nature
of Divine, XII 409
occult doctrine based on, & numbers, IV 303
of spheres & races, II 499 (506)
Universal, & Karma, XI 145
universal, part of plan of universe, I 296
See also Kung; Music of the Spheres
Harper's Magazine:
Edison on atom, XII 130, 133
on South Sea tribe & clairvoyance, X 339
Harpocrates:
XIII 105
Harris, Thomas Lake (1823-1906):
"affinity" theories of, XII 259-60
alleged union with "Spirit-wife," IV 143
American prophet, not avatar, XI 58
community of spiritualists, XII 194
poem on Womanhood, XII 259-60
bio-bibliog., XII 749-50
Harrison, Frederic (1831-1923):
Christianity and, VI 173
Harrison, WH.:
editor of *The Spiritualist,* I 290 fn.; III 74
Harrisse, Monsieur:
I 414, 429
portrait of Master by, I 407, 435
Harte, Richard:
as co-author with H.P.B., VIII 268 fn.
Judge writes to, VIII 268 fn.
misrepresents facts, XI 378 et seq., 387-88
The Theosophist and, XI 481-82
Hartmann, Dr. Franz (1838-1912):
asks about Devachan, IV 443
on capital punishment, XII 237
on consciousness, VIII 131
contacts Light-ray of Buddha, VIII 446
left India with H.P.B., VI 411
Master's letters to, VIII 444-51
profound student of Paracelsus, VI 411
———- *An Adventure Among the Rosicrucians:*
reviewed, VIII 130-36
———- *Life of Paracelsus . . .*
VII 283; VIII 99; X 281
———- *Magic, White and Black:*
VIII 99
on Prometheus, IX 269
———- *Magicon:*
translator of, excerpts, XIV 62 fn.
———- *Report of Observations . . . :*
VI xxxviii
———- "The Talking Image of Urur":
why H.P.B. published, XI 45-47

———- "A Theosophical Fable":
VII 53-54
about "Harmonial Society" X 1 & fn.
H.P.B.'s response to, VII 54A-C
bio-bibliog., VIII 130 fn., 439-57
bibliog., VII 373; IX 419
Hartmann, Karl R. Eduard von
(18421906):
I 332; VI 341; VIII 119; IX 264 q.;
XIV 413
in error, XI 471-72
———- *Philosophy of the Unconscious:*
VI 342
———- *Der Spiritismus:*
H.P.B. speculates on, VI 342
bibliog., VI 437
Harvest:
Catholic mass and, XI 98-99
Hassan-Khan:
phenomena of, IV 103
Hasselquist, Fredrik (1772-1752):
on botanical name of Christ's crown
of thorns, X 90
bio-bibliog., X 418
Hastie, Rev. W.:
VI 165
defamation of Hindus by, V 350-51
on trial of, V 357
Hate:
cannot smother Divine love, XII 50
fear & slander, II 98
for spirit creates soulless humanity,
XII 124
Ha˜ha-Yoga (Sk.):
celibacy and, XII 702
classification of, III 403
dangerous, X 7 fn.
degeneration of Aryasangas into, XIV
434
Dhotipoti and, II 119
distilled selfishness, VII 160
ignorant practice of, leads to sorcery,
IV 166
powers of, compared with Raja Yoga,
IV 31 & fn.
RajaYoga vs., XII 615-16
siddhis of pertain to world of invisible
matter, IV 31
warned against, XII 604 fn., 613, 702
Yogacharya school degraded by, XIV
434
See also Raja Yoga; Yoga
Ha˜haYogis (Sk.):
asceticism and, VIII 51 (73)
coma and, II 460
contrasted with Raja-Yogis, II 462,
463-64
observances of, ritualistic, VIII 113
occasionally are true Yogis, II 463
practices of, lead to physical results,
II 464
vagabounds who play at being, XIV 434
See also Raja-Yogis; Yogis)

Hathor:
solar globe and, III 131
Haug, C.F:
——— *Allgemeine Geschichte:*
on Chinese, I 109
bibliog., I 468
Haug, Martin (1827-1876):
II 104; 111 458; IV 516
on *Vedas,* I 227
——— *Aitareya-Brahmanam . . .:*
on Brahm & its 12 manifestations, III 319 fn.
introduction to, IX 252 fn. & q.
on yajña, IX 251-52 fn.
bio-bibliog., I 468; IV 651
bibliog., III 510
Hausset, Mme. Du (1713-1801):
on Saint-Germain, III 527-28
Haweis, Rev. H.R. (1839-1901):
on Charcot, XII 219
on Mesmer, XII 221-22
on rediscovery of occult sciences, XII 222-23
on scientific ingratitude, XII 221-22
——— *The Key:*
on Jehovah & Devil, IX 17-18, 43
Hawk:
sacred to Sun, XI 44
Hawk:
on *S.D.* & the S.P.R., XI 157
Hawker's . . . Portion:
healing miracle and, III 354
Hawthorn:
blooming Dec. 25th, II 167
Haya Gaōn:
See Hai ben Sherira, Gaon
Hayah:
žayah and, XIV 188-89
not Prana, XIV 189
as passive existence, XIV 189
resembles Jivatman, XIV 189
Haynau, J.J. (1786-1853):
I 18
cruel Austrian General, 122
Haywood, Eliza (1693?-1756):
——— *Frederick, Duke of Brunswick-Lunenburgh:*
on censure, XI 438 q.
"H.B. of L.":
other pseudo-esoteric bodies and, XI 47, 51-54, 165, 385, 417
Head:
Heart &, involved in capital punishment, XII 237-38
psycho-intellectual man dwells in, XII 694-95
as symbol, XII 69
Headlam, Rev. S.D.:
on Theosophy & Annie Besant, XI 374-76
Headley, Rev. T.G.:
IX 86; X 92
on atonement, IX 42-44

on Christ, IX 16-17
a true Christian, VIII 208 fn.
wrote on Atonement, Mass & priests, X 91
——- "The Soldier's Daughter":
VIII 208 fn., 231
bibliog., VIII 458
Healer(s):
all Initiates are, XIV 252-53
mental, as neophyte sorcerer, X 96
some Kings were, XIV 253 & fn.
See also Mental Science
Healing:
ancient legends and, XI 243 (279)
faith, XII 402-03
Homeopathic, IV 73
imagination in, XII 403
mesmeric, III 285
mesmeric, at basis of religious faiths, IV 73
mesmeric, by Olcott ordered by Master, IV 379
mesmeric, rationale & requisites of, IV 383-86
misuse to gain livelihood, XII 155
result of faith, VI 233-34
when, becomes black magic, XII 155
Health:
Adepts care more for Humanity than their, VI 51; VIII 59 (81)
castes formed for occult reasons of, VIII 60 (82)
as magnetic equilibrium, III 285
Hearing:
of ants, VII 74
developed in 3rd subrace of 4th Root Race, VII 68
occult means can make, acute, VII 74
sensibility of organs of, VII 74
sight &, identical in past, VII 67
Heart:
chamber of Brahma, XII 54, 695-96
only manifested God, XII 695
organ of spiritual consciousness, XII 370, 694 et seq.
Purusha in the, XII 696
represents Higher Triad, XII 694
seven rays of consciousness in, XIII 289
Heart Doctrine:
of Buddhism, XIV 419 & fn.
Eye Doctrine differs from, IX 160; XIV 443-53
or Heart's Seal, XIV 443
only, can lead one to Mastery, XII 236
Heart Sutra:
on Space, Form & Skandas, III 405 fn.06 fn.
bibliog., III 498
Heat:
animal, & life-atoms, V 116
light & electricity, XII 359
light &, identical if sense-reactions

altered, VII 72
nature of, X 393
one of 7 Sons of Fohat, XII 620
one of Three Mothers, XIV 64-65
radiant, & akasa, III 103
See also Radiation
Heath, E.R.:
———- "Peruvian Antiquities":
on ancient architecture in Andes, II 308
on Andes & Atlantis, II 313
on degradation of Incas, II 336
on deposits of guano, II 310
on Peruvian ruins & treasure, II 325, 326, 326-29, 329-33
on records kept on quipus, II 334
on treasures of Huaca of Toledo, II 327-29
on *Vega* as Polar Star, II 338
bibliog., II 531
Heathen(s):
abused by clergy, III 119-20
degraded & ruined by Christian fanatics, II 322
immorality of, converts to Christianity, VIII 185 fn.
Pantheon as seen by Church, XIV 73
unregenerate, defined, VIII 183
See also Pagan(s)
Heathenism:
Western world rejects, XII 314
Heaven(s):
conventional, & Hell, XII 70
doorkeeper of, XII 77 (93)
in Gnostic hierarchy, XIV 112
great army of, XIV 215, 403
Hosts of, XIV 286
Kabalistic, is double, XIV 206
linguistic sources for term, XIV 90
seven, in Isaiah's vision, XIII 58
War in, XIV 201, 403
Western, of Buddhists, XIV 448 & fn.
See also Devachan
Hebdomad:
of Higher Aēons, XIII 57
or Seven Spheres, XIII 40
upper & lower, XIII 58
Heber:
derivation of, & Gheber, XIV 314-15
Heber, Bishop R. (1783-1826):
Heberists and, III 118
Taj-Mahal and, II 77
bio-bibliog., III 510-11
Hebrew Bible:
exists no more, XIV 193
Hebrew Kabala:
derived from Chaldean, IV 295
Hebrew Language:
alphabet & permutations, VII 262 & fn.
antiquity of, alphabet denied, XIV 172-73, 179-80, 183 & fn., 196 fn.
cp. to Sanskrit, XIV 96, 180, 196

& fn., 206
derived from Palmyrene, XIV 172
difficulties in translating, XI 482-83
an "emanation," XIV 102
of *Genesis,* XIV 206-07
holds hidden meanings, XIV 102, 155-57, 206-07
"Letters of the Angels," XIV 97, 102, 196 fn.
Matthew changed by Jerome, IV 238-42; XIV 129 fn., 149 fn., 150
meaning of *Genesis,* XIII 100-01
is monosyllabic, XIV 196 fn.
names in Magic, XIV 118
not language of God, XIV 195
not mystery-language of Moses, VII 262 fn.
is rough & poor, VII 264 fn.
source of measures, XIV 158-59, 195 & fn.
symbolic & numerical letters of, XIV 207-08, 244
symbolism of, IX 276-78
Hebrew Scriptures:
See Jewish Scriptures; *Geneses; Zohar,* etc.
Hebrews:
Aryas and, II 273
robbed of Mosaic Books & avenged, XI 42
secret records of, & geometrical symbols, IX 270
See also Jews
Hebrews:
VIII 176; IX 84 fn. q., 350 & fns. q. (378 & fns. q.), 368 q. (396 q.)
on Jesus inferior to angels, IX 206 (227)
Hebron:
Kabeiri worshipped at, III 453 fn.
Mysteries of the Kabiri, XIV 314-15
Hecate:
as transformation of Moon, XI 97
Heckethorn, C W.:
on Three Mothers of, IX 290
Hefele, C.J. von (1809-1893):
———- Conciliengeschichte:
rf. to Capitulum, VII 28 fn.
Hegel, G.W.F. (1770-1831):
on Absolute, XIII 311
Boehme and, III 34
influenced by Spinoza's idealism, XIII 311
———- *Darstellung der Idee:*
defines philosophy XI 435
Heidenhain, R.P.H. (1834-1897):
mesmerization and, IV 313
biog., IV 651
The Height:
definition, XIII 12
in Gnostic allegory, XIII 22, 31
or Plērōma, XIII 22
Heladiw Ruwana (or Ceylon Gem):

on Buddhism, Theosophy & the
Teachers, X 236-38
Helen of Troy:
glorified by Simon Magus, XIV 110
Helena:
occult meaning of Simon Magus',
XII 557
as Sakti of inner man, XII 559
Heliocentric System:
Galileo vs. Church on, XIV 43 & fn.
Jewish candelabrum represented, XIV
320, 323
known in Vedic times, V 277
a mystery in ancient days, IX 284
Pythagoras taught, III 356; XIV 47,
332
Schöpffer denied, III 312
Socrates sent to death for divulging,
IX 284
taught ages before Copernicus, XIV
323
Heliodorus, Bishop (fl. 5th C.):
Jerome's letter to, IV 240; XIV 149-50
sent Jerome to cp. *Matthew* with
original Hebrew, VIII 214
biog., VIII 458

Heliolatry:
Jesuits and, XIV 335-36 & fns., 343
as Sabaeanism, XIV 316, 318-19
Sabeism and, VIII 356 (373)
strong element of, in Roman Church,
XIV 319
Universal, not star worship, XIV 334
See also Apollo; Sabaeanism; Sun(s);
Sun-Gods
Heliopolis (Egypt):
Egyptian name for, XIV 257 & fn.
meaning, XIV 257 fn.
Plato worshipped at Shrine of, XIV 254
Zodiacal stones and, VII 238
Helios:
meaning Most High, XIV 271
See also Sun(s); Sun-Gods)
Hell:
or absolute matter, III 296 fn.
Church and, III 353
earth-life the only, XII 637 fn.
-fire, III 344
as Kingdom of Temptation, XIV 141
as life on Earth, VIII 299
in Mazdean religion, XIII 125-26
meaning of descent into, XI 89-91,
99-100
Nirvana and, III 88-92
no, for Theosophists, IV 298
symbolizes fate of lower principles,
XIII 59
Theosophist fears no, VIII 299
See also Avitchi; Hades; Sheol
Hell Fire:
Canon Farrar and, II 183
probable origin of, II 146

Hell, Maximilian (1720-1792):
Mesmer and, II 275
Hellas:
See Shelley
Hellen, Son of Pyrrha:
fables of, related to Atlantis fable, V 219
Hellenbach, Baron L. von (1827-1887):
III 236
bio-bibliog., III 511
Helmholtz, H.L.F. von (1821-1894):
occult views and, IV 558
———-*Vorträge und Reden . . .:*
on electricity being atomic, VIII 323
bibliog., VIII 458
Helmont, Jean Baptiste van (1577-1644):
II 36
on the hand in disease, XII 223
———- *Opera Omnia:*
on second sight, II 281
bio-bibliog., XII 750-51
bibliog., II 531
Help:
reliance on extraneous, a pernicious doctrine, X 96
Helpfulness:
duty of every Theosophist-Occultist, XI 465
to be given to those who don't think like us, XI 466
Hemmer, Hippolyte:
———- *Textes et documents . . .:*
on esoteric Hebrew *Matthew,* VIII 235-36
bibliog., VIII 458
Hemsa:
Mohammed's uncle, III 183 fn.
Henriquez, H. (1520?-1600):
———- *Summa theologiae moralis:*
on killing, IX 304, 315
bio-bibliog., IX 419
Henrizzi:
Von Often &, devise airship, III 70-71
Heptaktys:
in *Revelation,* III 453
Heracles:
See Hercules
Heraclitus (ca. 5th C. B.C.):
ideas of, III 62
saw Absolute as Becoming not Being, VI 10 fn.
Universal Mind and, VI 206
Herachus, Emperor (575?-641):
XIV 331
huge Byzantine monastery built by, III 218
Herald of Progress:
IV 153
Herbs:
occult virtues known to Yanadis, IV 289
Hercules:
Baladeva of the race of Heri, XIV 246 q., 248
beheads Hydra, XIII 57

Diodorus on legend of, XIV 246
Egyptian worship of, XIV 246
Euripides on, XIV 141
incarnations of, XIV 247-48
Indian origin of, XIV 246, 248
as Kishna's brother, XIV 247
Pillars of, V 218; XIII 331
Puranic allegory of, XIV 247-48
as "Soter" or Initiate, XIV 141
twelve labors of, XIII 7-8; XIV 140
unveiling Central Sun at pralaya, V 162-63, 199 fn.
Herennius Byblius:
See Philo of Byblus
Heres:
same as Char-is, III 460
Heretics:
appear orthodox later on, III 471
diabolical cruelty to, XII 75
Hermann:
Berlin juggler, I 316
Hermann, K.F. (1804-1855):
denies secret meaning in Plato's teachings, VI 207
bio-bibliog., VI 437
Hermaphrodite:
Absolute not a, IX 269 fn.
humanity at end of 5th Round, XII 545, 700
mystery of, XIV 83
self-sacrifice of Divine, XIV 290-91
See also Androgyne; Androgynous
Hermes (Mercury):
in Roman Catholic calendar, XII 76 fn.
Hermès Theosophical Society, Paris:
on journal of, XII 300
Hermes-Anubis:
VIII 24
Hermes-Christos:
VIII 24
Hermes Trismegistus:
on agents of Sun, XIV 332-33
before Moses, XIII 232 fn.
canons of, XI 236 (272)
Clemens in praise of, XIII 236-37
cosmogony of, XIV 86, 198, 301, 332-33
on decline of Egyptian Mysteries, XIV 294
falsely accused, XIII 224
on four worlds of, XIV 46
generic title, XI 511 (534)
god of esoteric wisdom, XI 257
as Moses numerically, XIV 93
school of Ammonius and, XIV 131
taught same doctrine as Pythagoras & Orpheus, XIV 331
on thread of destiny, XIV 320
veiled Indian mysteries, XIII 99 fn.
See also Thoth
Hermes Trismegistus, Books of:
Ammonius accepted, XIV 301
on Amun, XII 15

ancient works, XIV 95-96 fn.
Astrolatry of Khaldi, XIV 344
brought wisdom from India, XIV 131, 301
Budhism contains teachings of, & more, XII 345
cosmogony veiled in, XIV 86, 95-96, 198, 223
divine Theogony of, XIV 347
doctrine of, XIV 301
existing, just vague recollections, XI 526 (549)
on the formless, XIV 86-87
Holy ghost in, XIV 115
Kircher on, & Alexandrian fire, XIII 231-32
number ten in, XIV 97
oldest numerology in, XIV 97
Pantheistic axiom in, XIV 97
Planetary rulers ace. to, XIV 314
prehistoric revelation in, XIV 65, 223
saying on Pta*f*, XIV 65 fn.
Three Mothers symbolism in, XIV 64-65
world of infinite sphere, XIV 379
——- *Hermetis Trismegisti Asclepius . . . :*
Compiler's notes on, VII 217 fn.
——- *Minerva Mundi:*
on Solar Logos, XIV 223
——- *Poimandrēs:*
on 7 creative Gods, XIV 198
Greek Christians altered, XI 244 (280)
on heavenly divisions, XIV 198
original, destroyed, XI 526 (549)
on the Path & those who tread it, VI 334-35 & fn.
——- *Smaragdine Tablet* [tr.]:
legend of, XI 511 (534)
only fragment of real Books of Hermes, XI 526 (549)
——- *Tabula Smaragdina:*
XIV 95-96 fn.
——- *Tractatus . . . metallorum:*
XIV 95-96 fn.
bibliog., VI 432; VII 374
Hermetic(al):
alphabet & numerals, XIV 97
antiquity of, books, XIII 232 fn., 233
books called apocryphal, XIII 224-25, 232-33
or Divine fire, XIII 354-55
doctrines, XIV 86-89
fragments distorted by Latin authors, XI 526 (549)
meaning of Tres Matres, XIV 64-65
Science acc. to Clement, XIII 236
teaching considered speculative, XIV 232 fn.
thread of destiny, XIV 320
wisdom admitted by Rome, XIII 239
works dangerous to unfit, XIV 60
Hermetic Axiom:

Quoted, II 9 (20); XIV 97, 337
apparent dualism in, XIII 13, 31 fn.
Creation Above & Below, XIII 31 fn,
explained diagramatically, XIII 17-21
Hermetic Philosophers:
books of, difficult to understand, I 131
magicians & giants of intellect, I 138
price exacted for following the, I 128
proved what they claimed, I 138
Hermetic Philosophy:
Anna Kingsford and, VI 214
in Apollonius' biography, XIV 127, 300-01
churchmen & science on, XIII 231
on seventh Key, XIV 103
Tibetan doctrines and, V 279-80
Hermippus of Alexandria (5th C. B.C.?):
on Zoroaster, III 451
Hermit:
selfish life of spiritual, XI 218 (254), 343-44, 346, 471
Hero Worship:
reason for ancient, XII 16-17
Herod, King (73?-4 B.C.):
as evil power, XIV 141
Herodotus (484-425 B.C.):
I 232
on antiquity of Mysteries, XIV 274, 293, 451-52 fn.
Dodona written about by, VII 121 fn.
"father of history," XIII 226
on geography of Chaldea, XIII 326
on Hercules' non-Greek origin, XIV 246
an Initiate, XI 5
on mysteries, V 305
never mentions Jews or Solomon, XIV 177-78 fn.
Orpheus brought Mysteries from India acc. to, XIV 269-70, 293
on Orpheus' gifts from India, V 306; XIII 235
on Orphism, II 95
Pelasgian language and, V 301
on Persian religion, III 450
on pyramids, XIV 24 fn.
——- *Euterpe:*
on Egyptian view of psyche, XIII 80
——- *History:*
VIII 184 fn., 222, 309
on Aethiopians of Asia, XIII 331
on Babylon, XIII 280-81
on Birs-Nimrud, XIII 274
on Pigmies, III 41
about Scythians, XIII 334
Heroes:
memorialized in stellar configurations, V 199 fn.
Heroism:
ancient & modern, XI 197
Herschel, Sir John (1792-1871):
V 267
on dating of Great Pyramid, XIII 322

ideas about sunspots, V 159-60; XI 232 (268)
occult truths and, V 160
scientific lectures of quoted, V 267
on truth, XII 196, 293
——— - *On the Study of Natural Philosophy:*
Newton on unstable world, XIV 230 q.
——— - *Treatise on Astronomy:*
on Kepler's laws, X 390
bibliog., V 375
Herschel, Sir Wm. (1738-1822):
V 267
on earth's atmosphere, V 159
on so-called fixed stars, XIV 228 fn.
on sun's atmosphere, V 158
on sunspots, V 159; XI 232 (268)
telescopic relativity shown by, XIV 228 fn.
bibliog., V 375
Herzen, A.A. (1839-1906):
——— - *General Physiology of the Soul:*
XII 357
Ladd on, XII 359-60
on psychic action vs. free will, XII 354
bio-bibliog., XII 751
Hesiod (fl. 8th C. B.C.):
V 201, 305; VIII 181 fn.
poetic fancy of, XI 69
——— - *Theogony:*
VIII 10, 16, 17
on Gaea, X 302
on Prometheus, IX 267
——— - *Works and Days:*
on Pandora & Epimetheus, IX 267
Hesperides:
son of Venus, VIII 17
Hesperos:
Evening Star, VIII 6, 10
mythology of, VIII 16-18
See also Venus
Hessen-Kassel, Prince C. von (1744-?):
on Saint-Germain, III 527 rf.
Hestia:
New Zealand T.S. journal, X 108
Hesychius of Alexandria (fl. 5th C.):
IV 241; VIII 309
on agyrmos, XI 99 fn.
bio-bibliog., VIII 458
Hesychius of Miletus (fl. 5th C.):
on Pherecydes, XIII 238
bio-bibliog., XIII 384
Hetaerae:
Astoreth and, VIII 310
Hexad:
Hexalpha and, XIII 15 ff.
Hexagon:
absolute key in Magic, XIV 103
magical power of, XIV 102-03
seal of Solomon, XIV 103
as seventh key, XIV 102
symbol of Universal creation, VII

298; XIV 103
universally revered, XIV 103
Hibernation:
of fakir at Lahore, II 468
not Yoga, II 456-57
possible for man, VI 313-14
of serpents, II 460
of tortoise, II 459
of Yogis stops wear & tear of organs, II 460-61
Hien:
a saint or Nirvanee, VII 202 fn.
Hierarchy(ies):
Basilides on evolution of, XIV 112
celestial, in *Vedas,* XIV 92
chart of Plērōma and, XIII 71
classes & orders of, XIII 12, 70
concentric circles symbolize, XII 544-45, 567-68, Plate III
correspond to cells of body, XII 410
Dhyani-Buddhas are, not Entities, X 343
emanate sevenfold scale of causes, XII 550
or Fires, XIII 70
of Kumaras, X 343; XIII 9, 16
linked to man, XIV 394-95
non-separateness of, XIII 70-71
not two heavenly, XIV 327
numerical values, XIV 92 fn., 112 fn.
origin of Adepts', IV 515 fn.
origin of 7 principles, XII 549, 561, 567
of Planetary Builders, X 341-42
Planetary, & lower principles, XIII 12
seven, colors & their subdivisions, XII 568-69
Seven, correspond to Races, X 395
seven divine, in man, XIV 50, 112, 391
Seven, rule 7 Sacred Planets, XII 567-68
sevenfold gradation of Rays and, XII 567
vast distinction between, X 396
world composed of, VIII 65 (87)
See also Seven Rays
Hieratic:
code in Egypt, V 296
Demotic language and, V 297
language & Atlantis, V 221
system of Egypt, VI 98
tenets of outer Temple, V 110
"Hieratic Code of Gotomo":
V 13 (41), 24 (52), 31-34 (59-63)
analyzed by Samkara of Mysore, V 33-34 (62-63)
fanciful manuscript, V 24 et seq. (52 et seq.)
Hierocoraces:
loose robe of Mythraic priests, XI 76
Hieroglyphics:
abundance of, in Peru, II 305, 325

cross symbolism interpreted by, XIV 151-53
Egyptian, & Hebrew alphabet, VII 262 & fn.
Egyptian records in, XIII 231-32
of Mexico, Palenque & Copán, II 315
Mysteries preceded by, XIV 254 & fn.
no clue to, in Peru, II 305, 334
occult symbolism in, XIV 207 & fn.
origin of, V 297
Peter's name in 4000 yr. old, XIV 125
primitive philosophy and, XIV 254-55
on rock near Arica, II 326
a rude form of, XIII 336
See also Ideograph(s); Runes; Signs; Symbol(s); Symbolical Methods
Hierogram:
sacred, IX 361 fn. (389 fn.)
Hieronymous, Saint:
See Jerome, Saint
Hierophant(s):
all ancient nations had, XII 15, 215
as Astrologers, XIV 344-45
became wanderers, XIV 294, 306-07
on becoming a, XIV 275-76, 326 fn.
chief, "dies" after imparting the Word, IV 100-01; XIV 263-64
a conqueror of Death, XIV 286, 288-89
on decline of, XIV 296-98
definition, XI 172 (180)
Egyptian, XIV 22, 32, 47, 63, 83-84, 262, 288, 296-98, 326 & fn., 332, 344
Esoteric canon and, XIV 12, 46-47, 148
function in Initiation rite, XIV 261-62
guided soul to nether kingdoms, XIV 262
on "Head" of the, XIV 84, 332
"Heart's blood" given to neophyte, XIV 262, 264
hidden Divine, XIV 332 historical,
are martyrs, XIV 84-85, 261, 263
kept watch over neophyte, XIV 262
knew all Sciences, XIV 8
many, in pre-Christian era, XIV 148, 296-97
Mexican Priest-, XIV 24
murder of, feigned, XIV 263-64
passes on Occult Powers, XIV 175 fn., 263-64
policy of secrecy, XIV 4759, 263, 297-98
as Solar potencies, XIV 264, 332
Victim or "Lord of the Sheep," XIV 83-84
See also Initiate(s); Initiator(s)
Hieropolis (Syria):
temple of, & Lucian, VII 120
Higgins, Anthony:
founded Blavatsky T.S., XII 23

managed T.S. branch in Wash. D.C., XI 384
Higgins, Godfrey (1773-1833):
on religion of Vatican, VIII 178
——— *Anacalypsis:*
I 380; VIII 175 fn., 217
on archē, XI 484
cp. with *Isis Unveiled,* XIII 195 fn.
Dupuis on Virgin & Child, II 164
on Ethiopian empire, XIII 332
on Justin Martyr & christianoi, VIII 218
on names of Jesus, VIII 189
on origin of Crucifixion image, VII 295-97 & fn.
on sepulchral inscription, VIII 196
on sigmatau & Greek "H," VIII 225-26
——— *The Celtic Druids:*
on secret doctrine in Tibet, III 186
on Stonehenge as orrery, XIV 358-59
on wisdom, III 180
bio-bibliog., VIII 458-59
bibliog., I 468; II 531-32; III 511; XIII 384
High Priest:
consecration words of, XI 101
Higher Ego:
almost omniscient, XI 448
Alter Egos and, XII 627, 630
astral soul and, VI 205-06
defined, X 249
immortal entity, XII 409
influences mortal mind, X 249
loss of, VI 205
lower and, X 254-55; XII 709-12
metaphysical death of, XII 628
result of a "silent," XII 598
seat of will in, XIII 74, 289
sees entire life-span, XII 232
visions and, X 247
will and, X 253
See also Buddhi-Manas; Ego; Higher Self
Higher Manas:
Christos as, XIII 55
corresponds to indigo, XII 53-54, 562, 568
Devachan and, X 220
or Higher Ego, XII 358 fn., 366-67, 406-11
ignored by Planetary Spirits, X 341
incarnates at seventh year, XII 624
a Kumara, XII 709
as Mahatmic prototype, XIII 12
"martyrdom" of, XIII 79
no direct dealings with daily activities, XII 366-67
part of Essence of Universal Mind, XII 367
the "prophet" in *John,* XI 492
is real Mahatma, VI 239
is soul, XII 53

union of Lower Manas with, XIII 28, 48, 50
See also Buddhi-Manas; Higher Ego
Higher Self:
of Adept, XIV 386-87
alter ego of, XII 367
association with, intensifies effect of Karma, XII 640
Astral Prophet of, XII 233
Atma-Buddhi is, XII 54 is
"Aum," XII 639
betrayal of, XII 507
cannot be invoked with impunity, XII 640
Christos or Krishna, XII 53
communion with, XIV 48, 51-52, 111
at death we are judged by, XIII 75, 160
definition, VII 180; XIV 49-50
devachan and, VII 186, 317
divine ego or, XI 468
doctrine of Emanation and, XIV 111
or Ego, can't act directly on body, XII 366-67
essence & omniscience of, XII 367
in essence, same as the Gods, XI 64; XIV 50
is "God" dwelling in man, XII 82, 313
is "God" or divine prototype, XIV 48, 52 fn., 111, 260
harmony with, XII 505
human soul and, IX 255-59
initiation and, XI 94, 501
integral part of Universe, XII 313, 367
invocation to, XII 506-07
karma & duties to, XII 583-84
key to all success, XI 398
Mahatma &, are one, IX 400F
is Mahatmic aspect of, XII 166
marriage at Cana and, XI 499
mediumship will destroy protection of, X 262
Monad connected with, XII 507
must get rid of personal, VII 308-09
as noëtic principle at one with Buddhi, XII 313
not to be thought of in Space & Time, XII 528
only a reflection, XIV 50, 111
only eternal Now for, XI 105
passage of ray from, VII 71
permanence of, XII 296, 365
protects from possession in sleep, X 262
power of faith in, XII 583
purity needed to recall, fully, XIV 52
radiance of, in Man, XII 54, 313
reached by personal merit. XIV 52
real E.S. Pledge is to, XII 166, 503
sleep and, X 262
union with, & passions, IX 257
victims of consumption and, X 263
See also Atma-Buddhi; Self
Hilaire, Saint:

See Hilarius Pictaviensis, Saint
Hilarion (or Illation):
on Armenians, III 212 et seq., 460
authorship of occult works discussed,
III 211-12; XI 313-29
became an Adept in 1886, XI 316
an Eastern adept, VI 271, 280
French Letter to Olcott, V 129-32
Greek Adept, VI 291-92
H.P.B.'s occult stories and, I 435; II
219 & fn., 366; III 211; VI 354-55
"I" or, visited H.P.B. in N.Y., I 407,
435
initiation of, III 211-12; VI 271, 291-92
"John King" nickname and, VI 271,
291-92
known to H.P.B. since 1860, VI 271,
291-92
library of cylinders found by, III 458
Olcott and, I 424, 439
relation with Mabel Collies shown,
XI 320
story of, about de Lassa, I 161-62
travels of Atrya and, I 90
Hilarius Pictaviensis, Saint (fl. 4th C.):
on "creatures" of Saint Paul, VII 47
——- *Commentaries in Evangelium ,
Matthaei:*
on astral body, VII 223
bio-bibliog., VII 374
Hilgenfeld, Adolf (1823-1907):
VI 152
bibliog., VI 438
Hilkiah, High-Priest:
helped rewrite O.T., VII 258, 263; XIV 178
rediscovered Books of Moses, XIV
350
biog., VII 37475
Hillel:
Lucifer &, discussed, VIII 27-28 fn.
meaning of, VIII 27-28 fn.
Hillel, Rabbi (fl. 30 B.C. -10 A.D.):
acknowledged Bible allegories, XII
342
founded *Mishnah,* IV 364
greatest of Pharisees, III 453
biog., IV 652
Hillyear, Charles W.:
IV 39 fn.
Hilton:
Jews and, I 262
Himalayan Brotherhood:
See Adepts; Brotherhood, The;
Masters
Himalayas (Sk.):
ancient continent from, to Tasmania,
III 420
Âśramas on slopes of, XIV 423
the Brotherhood in, III 264, 421
on Great Teachers of, XIV 423 & fn.
Himmel (heaven) derived from, XIV
90 fn.
keys to true symbolism beyond, XI

245 (281)
locale of Eden, XIV 90, 422-23 fn.
many adepts gone beyond, III 487
once part of ocean floor, III 422
origin of *Book of Enoch,* XIV 90
Sankara's inscription about, II 121
Hinayana Buddhism:
exoteric views of Buddhaship, XIV 435
lowest form of transmigration, V 115
opposed Nagarjuna's Mahayana Buddhism, XIV 434
See also Buddhism; Mahayana Buddhism
Hindoo-Koosh [Sk. Hindu-Kush]:
V 212, 220
Hindostan:
land of Bodhisattvas, III 179
See also India
Hindu(s):
accused of personifying bodily organs, XII 143-44
adepts are in minority, III 304
ancient magic & learning preserved by, XIV 22
astronomy, XIV 332, 358-59. 361-68
attitude of, to "spirit-returns," VI 96, 190
Biblical analogy and, XIV 188
born metaphysicians, II 75
chronology, XIII 266
chronology & Yugas, XIII 265; XIV 358-68
consider *Vedas* as Eternal, XIII 107
customs & cleanliness, XII 276
Earth divided into 7 zones by, XIV 359
endow cells with consciousness, XII 365
festival of diva by, yogis, XII 94 (101)
knew Zodiacal cycle, XIV 366
medical knowledge unsurpassed, XIV 22
meditation practice, XIV 241, 434
music & Sanskrit Ollas, XIV 196
no, is a Spiritualist, II 78
Pantheistic speculation of, XII 347 fn.
Pantheon & cells of body, XII 149-50
pantheons revealed, XIV 91, 92 fn.
philosophy of, revived, III 105-06
relations of, with Englishmen, II 298-301
revere "Waters of Life," XIV 242
Sastras on two kinds of Rishis, XIII 109
sceptical of spiritual knowledge, III 105
secret cycles, XIV 353-54, 356-57, 358 ff.
six systems of, philosophy, XII 343-44 & fns.
So-called "idolatrous," XIV 142
subjective phenomena and, II 80
superstitions cp. to scientific "facts,"

XII 144-45
Trinity & hypostases of Greeks & Egyptians, XIV 185-86
Trinity's meaning, XII 149 & fn.
two parties in, Society, II 455
views of, studied by Olcott & HY.B., II 78
Hindu Almanac:
V 261
Hindu Sabha:
invokes inner Yogi, III 304
Pres. of, appeals to members, III 242
Theosophical Society allied with, III 2
Hindu Schools:
six, of Philosophy, X 305
terminologies of, vary, X 305

Hindu Trinity:
See Trimurti
Hinduism:
pure Theism, IV 110
soul has fled, V 296-97
Hindustani:
H.P.B.'s knowledge of, I 241
Hindustani-English Dictionary:
See Shakespeare, J.
Hinrichs, F.W.:
letter to Jinarajadasa on "Hiraf" Club, 199-100
political reformer, I 96
biog., I 97-98
Hints on Esoteric Theosophy:
Prof. Smith's rf. to Master's message in, VI 124 fn.
Hiowen Thsang:
See Hsüan Tsang
Hipparchus the Nicaean (fl. 150 B.C.):
on zodiacal motion & man, XIII 321
Hippocrates (ca. 460-377 B.C.):
III 438
ancient definition of folly used by, VII 62
on barbarity of Scythians, XIII 334
a chimera?, XIII 227
speaks of homeopathy, IV 313
——- *De Diaete:*
on Fire & Water, IV 530
bibliog., IV 652
Hippolytus, St. (?-240?):
IX 340; XIV 120
Bishop of Ostia, XIII 13
on Buddhists in Rome, X 67, 113
Papists call, "unknown heretic," XIV 117-18
on Simon as priest of Satan, XIV 116
——- *Philosophumena:*
XI 214 (250), 242 (278); XIV 118 fn,
on "Adamas" of the Ophites, XIII 35
on Gabriel in Justinian system, XIII 22
on Israēl & the Exodus, XIII 49 key
to Gnosticism given in, XIII 37 on
Melchisedeciani, XIII 39

Naaseni School derivation, XIII 36-37
on Simon Magus, XII 552, 554, 555, 556; XIV 116, 118-19
on system of Cerinthus, XIII 55
system of Marcus in, XIII 51 fn., 55
on the Syzygies, X 403-04 fns.
on Valentinian System, XIIl 13-14
bio-bibliog., IX 419
bibliog., X 418; XI 578; XII 573, 751
"Hiraf":
origin of Rosicrucian article, I 99-100
"Hiraf" Club:
historical background of, I 95-100
Hiram Abiff:
XI 79, 101; XIV 192
architect & founder of metals, XIV 265
as astronomical rite, XIV 268
companions typify months of year, XIV 264
cp, to hierophant of Saptashi, XIV 268
cp. to Osiris, XIV 264-65, 279
hero of Masonry, XIV 264, 279
Indian "Lokachakshu," XIV 279
Jesuits replace, with own rituals, XIV 265
rite of, described, XIV 279
rite of, used secretly to this day, XIV 268
Roman Church never received true mystery of, XIV 268
a Sun-God, XIV 264-65
"Worm" ShermahSamis and, XI 174 (182)
See also Masonry
Hiranya (Sk.):
definition, II 285
Hiranyagarbha(Sk.):
Augoeides and, XII 526
celestial lotus, XII 168 (177)
as Creator in manifested triad, X 332 fn.; XIV 186
as Divine Light, II 285 fn.; III 462
echoes of, in *Kalevala,* X 147
as luminous Egg, X 369; XiI 521, 526 & fn., 607; XIII 24
Hirsh, August (1817-1894):
on influenza, XII 108
bio-bibliog., XII 751
Hi-shai Sutra:
not reliable, VI 100
Historians:
mythical age and, V 200
Western, reject traditional fables. V 212
See also Herodotus
History:
artificial, V 205
chronology of Jews imposed on, V 165
cyclic progression of, XIII 264-65
division into ages, XIII 265

Eastern student has authentic records of, V 203
fanciful dates on Indian, V 230-34
leaflets of esoteric, V 211-26
Legend is true, XIV 466
limited to 4,004 B.C., V 207
must include magic, VII 125
of nations & races, XIII 348-50
recorded in symbolic language, V 205
records of, distorted, V 279
Universal, & nonhistorical portions, V 225
wedded to magic, VII 94
Hitchcock, Edward (1793-1864):
on "geognosy," XIII 293
Hittites:
worship Seth or Typhon, XIII 101 fn.
Hiuen Tsang:
See Hsüan Tsang
Hlun-chub (Tib.):
highest degree of seership, XIV 406 & fn.
Hobilgans:
See Hubilgan(s)
Hodgson, Richard (1855-1905):
VI 295
attitude of, at Adyar, VII 4, 8-9
Charles Johnston on, VIII 394-96
H.P.B. on Report of, VII 3-11, 318-30 (330-44)
never showed forged letters to H.P.B., VII 323 (337)
parodied in Theosophical Fable, X 1 et seq.
Report of, & S.P.R., IV 622-25
Russian Spy theory of, VII 57, 10-11
selection of, & H.P.B.'s prediction, VI xxxiii
as spy-agent of S.P.R., VI 324-25; X 130
Hoffman, E.T.U'. (1776-1822):
———-*Chant d'Antonia:*
II 220
———- *Contes Fantastiques:*
II 229
———- *Violin of Cremona:*
Councillor Crespel in, II 239
bibliog., II 532
Hoffmann, von:
III 236
Hofrneister, F. (1808-1878):
"Untersuhungen . . .":
on cellular absorption, XII 146
bio-bibliog., XII 751
Hokmah (or Chochmah):
an active potency, XIV 190
Binah &, Father-Mother, VIII 144
Binah or Jehovah second to, IV 421
emanated the passive Intelligence, XIV 190
En-Soph &, part of upper triad, III 319-20
Kether & Binah emanated 7 Sephirōth, XIV 190, 216 fn.

Line emanated from Point is, &
Binah, X 355
Mahat equal to, X 355
masculine principle, VIII 146 fn.; IX
360 fn. (388 fn.), 362 fn.
(390 fn.); XII 545
part of 1st Sephirōth Triangle, X 352;
XII 545; XIV 189-90, 213-14, 216 fn,
or Wisdom, VIII 146 fn.; X 108; XII
311, 545; XIV 190, 213
Holbach, Baron d' (1723-1789):
on chimeras, III 261
——- *Système de la Nature:*
greatest atheist of his time, V 32 (60)
bibliog., V 375
Holden, Edward S. (1846-1914):
matter of nebulae and, XII 327 fn.
Holgate, Mr.:
inventor of "ticker" & other weapons,
XIII 217
Holiness:
needed to practice Magic, XII 559-60
Holkar of Indore:
Christians banned by, III 151-52
Hopis-Billing, Mrs. Mary (1837 ?):
a reliable medium, III 143
Holloway-Langford, Laura(1848-1930):
Mohini and, IV 639
Olcott and, I 517, 526
unpublished MS. of, I 2 & fn.
——- *Man: Fragments of Forgone
History:*
flawed & needs corrections, VI 412-13
written at Arundale's home, VI xxxiv;
412-13
Holmes, Mr. & Mrs.:
caught cheating, I 120-21
exposure of, & HY.B.'s role, I 73
H.P.B. interviewed about, I 422
meditunship of, I 59 et seq., 75 et
seq.
Holtzmann Adolph:
in *Zeitschrift Für Vergleichende
Sprachforschung,* XIII 227 fn.
Holy Ghost:
Christian idea of, XIV 213-14
"dictated" N.T. in Greek, XIV 179
Eastern prototype of, XII 555
as female Sophia, X 333
is feminine, VIII 145, 173 fn.; IX
361 fn. (389 fn.); X 54 fn.
(61 fn.); XIV 115, 187 fn., 213-14
"ghosts" and, III 113
in Gnosticism, XIII 25
in Isaiah's vision, XIII 58
John as, XIV 159 & fn.
Kabalistic teaching on, XIV 61
Paraclete applied to, XIV 163 fn.
permits "adaptation" of Scripture,
XIV 194
purifying fire of, II 146
rendered as dove, XIV 159 fn.
scribes "aided" by, XIV 194

Simon accused of blasphemy against, XIV 115
as tongues of flame, II 35
See also Holy Trinity; Trinity
Holy Spirit:
See Holy Ghost
Holy Trinity:
Church Councils wrought dogma of, XIV 145
echoed Avataric doctrine, XIV 145, 186, 189 & fn.
forms a unity in Kabalistic, XIV 213
Kether, žokmah & Binah, XIV 213, 216 fn.
murders occur over dogmas of, XIV 145
See also Trimurti; Trinities; Trinity;
Home, Daniel Dunglas (1833-1886):
anonymous letters and, I 220
assails Leymarie, I 195
beseeches di Raulica, I 196
calumniates H.P.B., I 198
demonized, I 196
distorts harmony, I 201
doubts H.P.B.'s mediumship, I 203
fire & flame phenomena of, IX 96
never met H.P.B., I 469; VI 73
a renegade, I 197
statements of, unreliable, I 245
testimonial on phenomena of, III 235
tried twice for swindling, I 204
——— *Incidents in My Life:*
on advice of his spirit-mother, I 198
untruthful, I 196-97
upholds Catholic clergy's conspiracy, I 202
bio-bibliog., I 469
Homeopathic Journal:
IV 200
Homeopathy:
Dr. Baylis and, IV 384 fn.
in Europe & Russia, IV 75
infinitesimal dosages in, IV 316 fn.
Jaeger on, IV 321
most potent of curative agents, IV 75
persecuted by "orthodox" physicians, IV 73
rationale, methods & effects of, IV 316-20
a science, IV 301
study of, & mesmerism, encouraged, VI 335-36
successes of, cp. to allopathy, IV 75-76
will become orthodox medicine, IV 313
Homer:
VII 204 fn.
ego of, VII 205
Ennius' vision of, VII 193 & fn.
Greek tradition and, V 201
on language of Gods & Men, XIV 196

on Memnon, XIII 331
mentioned Jupiter-Logos, XIV 271-72
as "mythical personification," XIII 227 & fn.
Plato on, XIV 8
sceptics on Troy of, XIII 227
on spiritual form, VII 193
symbolic cities of Laomedon, XIII 100 fn.
——— - *Iliad:*
II 152; IV 241; VII 228 q., 264 fn.; VIII 17, 187, 223 q., 309
earth and, V 219
on Krisa, VIII 191
——— - *Odyssey:*
VII 194 q., 228 q., 230 q., 264 fn.; VIII 17, 187, 223 q., 309
refers to astral body, VII 194
bibliog., V 375
Hommons, Capt.:
a Rosicrucian, I 428
Homogeneity:
of Ah-hi's substance, X 321
of consciousness & being, VIII 112
cyclically repeats itself, VIII 123
evil and, VIII 110
Father-Mother falls from, X 333
of primordial matter, VI 192
Universe is differentiation of pure, X 327
Homunculi:
animated by life-elementals, IX 79
Honesty:
teaching of Truth and, VI 177
Honour:
cowardice and, II 142-43
pledge of, II 476
See under Ethics; Moral(s); Virtue(s)
Honover:
or Ahuna Vairya, a holy world, XIII 124
definition, III 461
Hood (Missionary):
on birthplace of Alchemy, XI 512 (535)
Hooke, R. (1635-1703):
principle of force and, I 243
biog., I 469-70
Hoong [Sk. Huü]:
union of divine & animal, IV 17
Ho-pahme:
See Amitabha Buddha; Od-pag-med
Hope:
without action is barren, XII 383
Hopkins, Jeffrey (b. 1940):
——— - *Meditation on Emptiness:*
part of Jam-yang-shay-ba's work in, XIV 439 fn.
Horace, Q. (65-8 B.C.):
or Aroeris, IV 542
defined a painting, XIII 181
evocations known to, VII 203-04 fn.
Khonsu and, IX 206 (228)
——— - *Odes:*
on ravages of time, X 190 & fn.

——— *Satires:*
on slander, X 208
on vice & fools, III 225 & fn.
bibliog., III 511
Hordern, P.:
on Buddhist ethics, IX 145-46
Horizontal:
symbolism of, in Valentinian chart, XIII 16-18
Horne, Thomas H. (1780-1862):
claimed O.T. inspired by Holy Spirit, XIV 194 q.
Kenealy criticizes, XIV 195
——— *An Introduction to the . . . Holy Scriptures:*
bibliog., XIV 533
Homer, George W. (1849?-1930):
XIII 5
first to tr. *Pistis-Sophia* into English, XIII 3
Homer, LB.:
translator of *Milinda's Questions,* XIV 374 fn.
Horns:
deities and, III 131
emblem of divine power, VIII 26
of Isis, Diana, Moses, Amon, Bacchus & Jew's God, VIII 26-27
Horos (Gk.):
or Stauros, XIII 32
in Valentinian system, XIII 32
Horrocks, J. (1619-1641):
force ratio theory and, I 243
biog., I 470
Horse(s):
Asvamedha rite and, III 463
Orohippus and, I 229
Protohippus and, I 230
unknown in America before Spaniards, II 320
white, of the Sun & Saviors, III 462-63
Horus:
as Boundary, XIII 16
the free Mason, XIV 265
Initiate of terrestrial lodge, XIV 265
pierces head of Typhon, XIII 57
Sun & Moon, XI 96
Horvath, Jenö:
——— *History of Diplomacy:*
I 23
Hosea:
God told, to break 7th commandment, IV 235-36
uses obscene language, IV 272
Hosea:
Kabalistic "prediction" of, XIV 501-02
on teraphim, VII 231

Hospitality:
of Russians, III 47
Host(s):
Angelic, XIV 215-16, 322, 328, 335-36

Mikael is Chief of the, XIV 338
See also Angel(s); Archangels; Hierarchies; Mikael; Planetary Spirits
Hostia, Hostes, Hostage:
etymology of hostage and, XI 98
pagan sources of Catholic, XI 98-99
sacrificial wafer, XI 99
Hottentot:
Fénelon and, V 3 (5)
Houen:
body of angels and, VII 209
Chinese elementary, VII 106, 191, 204-05
evocation of, for judicial aims, VII 206
ling and, VII 202, 204-07
vitality of the ghost, XII 201 fn.
See also Bhoot(s); Elementary(ies); Piacha(s)
Houghton, Georgiana (1814-1887):
medium, II 492
——— *Chronicles of Photographs of Spiritual Beings:*
IV 60 et seq.
bibliog., IV 652
Houris:
in Mohammedan paradise at "end of the world," VI 116
Howard, John (1726-1790):
prayer of, VI 353
bio-bibliog., VI 438
Howitt, Wm. (1792-1879):
I 139; V 291
stone-throwings and, II 448
Hozyain:
housekeeper, II 445
Hsiung-nu:
Mongolian robbers, V 246
Hsri-Sargon:
city built by Sargon, XIII 281
Hsüan Tsang (596?-664):
III 420; IV 13; V 196
alternate spellings of, V 267
on diversion of Sona River, XIII 343
on magic in Udyana, XIV 19 & fn.
Maha-Prajña-Paramita Sutra tr. by, XIV 445
pious courage of, XIV 19
rf. to biography of, XIV 19 fn.
vision of Buddha's image, XIV 20
———- *Si-Yu-Ki:*
on prayer & visions, XIV 20
bio-bibliog., XIV 532-33
Huacas (mounds):
II 324-25
of Pando, II 329
of Toledo & its treasures, II 327-29
Huancas:
Andean Indians, II 308
Huang Chin Shih Huang-ti (r. 221-210 B.C.):
first Huang of Tzin dynasty, V 245

Huatica Valley:
mounds of, II 329-30
Hübbe-Schleiden, Dr. W.M. (1846-1916):
on Buddhism & Buddha, XI 343-54
on helping others, XI 464-80
received letter from K.H., VI 312
bio-bibliog., VII 375-77
Hubilgan(s) [Mong. Khubilgan]:
Abbé Hoc and, III 182-83
five classes of Tibetan, III 185
forefathers of, XIII 330
as "incarnations," XII 337
incarnations of Buddha's spirit, III 179
secret of conscious rebirth and, II 471-72
select new Dalai Lama by unique rite, III 189 fn.
See also Nirmanakaya(s); Tulku
Huc, Abbé Évariste (1813-1860):
Gabet and, IV 11 fn.; VI 98
on lunar landscape in Tibetan lamasery, XIV 331 fn.
proof of Tibetan brotherhood in work of, XII 337
———- *Souvenirs dun voyage daps la Tartarie, le Thibef et la Chine . . .*
on the houen, VII 204
on Tree of Kumbum, IV 347 et seq.
———- *Travels . . . in Tartary, Tibet and China . . . [tr.]:*
II 44
boasts of being impolite to Grand Lama, III 182-83
bio-bibliog., XIV 533-34
bibliog., II 532; III 5II; IV 652
Huen:
Chinese female spirit, XII 192 fn.
Hughes, A W:
———- *The Country of Baluchistan . . .:*
bibliog., XIII 384
Hughes, Thomas (1822-1896):
on Angel Gabriel's visit, XI 391
Hugo, Victor (1802-1885):
on God, I 199
on mysteries of the world, XII 116
a poet not a prophet, IX 214 (235)
prophecy on 20th Century, IX 191; XI 202
on Religion, III 226
———- *Choses Vues:*
on disdain for enemies, VIII 32-33
———- *La Fin de Satan:*
reviewed, XII 46-50
bibliog., VIII 459
Hui Neng (638-713):
Buddhist Patriarch, V 252
———- *Platform Sutra:*
XIV 392 fn.
bio-bibliog., XIV 534
Huitzilopochtli:
deity of Mexican temple, II 320
Human Life:

the greatest of illusions, XI 475
Human Nature:
same through the ages, I 130
Humanities:
future, moulded within lower scales of being, VII 16
on other planets, IX 400D
Humanity:
Absolute "God" manifests only in, VIII 66 (88)
Absolute Wisdom &, as a whole, VIII 66 (88)
abused sacred truth, XIV 61
as Adam in Cosmical sense, VI 180
Adepts renounce Nirvana to help, XIV 53-54
after 7th Round & 7th Race, XIV 58
androgynous at first, VIII 367 (386)
Aquarian Age will change, VIII 174 fn.
as Asuras incarnate, XII 49
Bodhisattvas do good to, VI 104
Brotherhood of, I 377
Christianity may be saved by, VIII 267
cradle of, XIII 330
cross typifies kosmic origin of, XIV 140
cyclic progression of, XIII 265, 301-06
is Deity of Comtists, XIII 97
dogma & authority curse of, XIV 117
Egos of, & incarnation, XIV 49, 302-03
embodiment of collective spirit of life, XI 469
essentials of Religion of, IV 502
every man a component of, XII 60
evil done to, wounds God, VIII 66 (88)
evolutionary task of, XIV 303, 379
of Fifth Round, XIII 128
first, & Chhayas of Pitis, X 365
first races of, semi-Divine, XIV 40, 68, 81, 249, 289-90, 302
freedom of thought for, XI 119 (133)
God we should serve is, VIII 66 (88)
the "Great Orphan," XII 308
"great unwashed" armies of, XIII 132
gross minds of present, XIV 290
helping matter to ascend, XIII 98
hermaphrodite at end of 5th Round, XII 700
history of, prototyped in heaven, VII 261
H.P.B. puts, first, XIII 120 & fn.
H.P.B. urges work for, XII 156
hypnotized by astral records, 1X 101-02
illusion of separateness and, XIII 70-71
initiated, & Pamir, III 187
Initiates sent to save, XIV 139, 287
Initiates swear to die defending, XI

100 fn.
intellect of, at expense of wisdom, XIV 333
Kali Yuga helps a lover of, IX 102
last terrestrial offspring of "First-Born," XII 49
living for, more Divine than dying for, IX 208 (230)
Love for, is Satan's divine spark, XII 51
love for, & universal mind, IX 258
of manu-bearing globes, XI 466
need of assimilating all, XI 213 fn. (248 fn.)
new Archway called, XI 117 (131)
Nirvana and, XIII 62
no spiritual progress for anyone apart from, XI 105, 469-70
not ready for truth, XIV 46, 64
now Sons of Evil, not God, XIV 287
pure spirits once, XIV 68, 287, 289
ray of each entity in, XIII 72-73
record of thoughts, words & deeds of, XIII 76
reflections of 7 hierarchies in, XIV 50, 379
reform of, XIV 251
results of love for, XII 537-38
Rig-Veda primary Bible of, XIV 240
selfishness of, XIV 41
service for, is full reward, XII 261
service for, yet detachment from worldliness, XI 349-50 fns,
seven prototypes of, XIV 51
at Seventh Round, XIII 62
"soulless," XII 124
source of happiness for, VIII 55 (77)
starving, helped little by inventions, XIII 132-33
still must cling to its Gods, XIV 64
talents & faculties for service of, XI 106
Theosophical Society promotes Brotherhood of, IV 503
Theosophists must help worldly & spiritual, XI 465-66
Theosophists support aspirations of suffering, XII 4-5
Third-Root Race ace. to *Enoch,* XIV 80
two-thirds through Fifth-Root Race, XIII 68
unfit to use Esoteric scriptures, XIV 45
universal language once known to, XIV 180-81

Humate:
Hukhte, Huvareshte as purity, IV 523 & fn.

Humberto:
led Roman delegates to break with Greek Church, IX 340

Humboldt, FH.A. von (1769-1859):
II 319; III 22; XIII 143, 335
guano and, II 309

vindicates truth about ancient
America, II 304
——— *Kosmos:*
on science & matter, VII 56
——— *Researches concerning . . . Ancient Inhabitants of America . . . :*
monuments of Old & New World cp., II 320-21
on temple of the Sun, II 323
bibliog., II 532
Hume, Allan Octavian (1829-1912):
IV 152; V 123
Indian politics and, IV 454-55
letter of, about Brothers protested against, IV 227 et seq.
metaphysician & logician, III 393
occult password given to, IV 193
received letters from Masters, VI 312
unfounded pride in science, XII 241 fn.
vegetarian societies and, IV 299
——— *Hints on Esoteric Theosophy:*
IV 170, 198-99, 354, 356, 544; VI 124 fn.
accuses H.P.B., IV 197
——— *"Fragments of Occult Truth":*
author of first three, V 11 fn.
See also Sinnett, A.P.
Hume, David (1711-1776):
believed in reincarnation, II 92 fn.
Humility:
taught by Buddha & Christ, XII 392
true illumination causes, XII 262
Hungary:
H.P.B.'s Travel-Impressions from, I 11-17 (17-22)
Hunt, Chandos L. (Wallace):
H.P.B.'s response to, IV 48-50
——— *Compendium of Wesmeric Information:*
on flowers & mesmeric aura, IV 312 fn.
——— *Private . . . Instructions . . . in Organic Magnetism:*
III 339 fn.
bibliog., III 511
Hunter, John (1728-1793):
on presentiment, VI 346, 347
bio-bibliog., Vi 438
Hunting:
evils of, VII 14, 23
Hurrychund Chintamon:
I 407, 409, 426, 433
data on, I 435
H.P.B.'s letters to, VI 313-15
snubs T.S. Council, I 424
on *Vedas,* I 383
——— *Commentary on the Bhagavad-Gita:*
on exoteric & esoteric knowledge, I 306, 470
Hushang:
religion of, IV 515
Huss, John (1374-1415):

mob revolt on anniversary of
martyrdom, I 260
Hutchinson, Anne (1591-1643):
Holy Ghost wrote in Greek ace. to,
XIV 179
Hutuktus [Mong. Khutughtu]:
as "incarnations," XII 337
-Huxley, Prof. T.H. (1825-1895):
II 158; XIII 154
contrasted with Slade, I 228
on cruelties of Christianity, IV 497
Du Pre] cp. with, X 330
epithet of Comte's philosophy, XIII
96 fn.
fooled by Haeckel, II 184
on force, IX 14
his "sensigenous molecules" and, V 78
human races ace, to, V 213 fn., 217, 222
on human testimony, I 231
on life & protoplasm, IX 72-73
named the Moneron after Haeekel,
XI II 212
New York lectures on evolution, I 226
et seq,
prefers praise of wise few, VI 174
on Roman Catholicism, VIII 334
surprise of, about U.S.A., I 225
——- *Lay Sermons . . .:*
on "Physical Basis of Life," XIII
140-41 fn.
spiritual things beyond enquiry of,
XIII 140
——- *"Darwin and Haeckel":*
II 184
——- "Unwritten History":
on kinship of Egyptians, Dravidians,
etc.. V 285
bibliog., II 532; V 375
Huygens, Christian (1629-1695):
on nature of light, I 243
Hvaniratha:
our Earth as fourth plane, XIII
124 fn.
Hwan (Chin.):
definition, IV 242-43
Hydaspes River (India):
Alexander's fleet and, V 242-43
Hyde, Thomas (1636-1703):
wrong on age of Zoroaster, III 461
——- *Historic Reddgdonds Veterum
persarum:*
rf. to *Javidan Kherad*, III 463-64
bio-bibliog., III 511-12
Hyderabad (India):
Statesman & Co-Regent of, III 388
Hydrogen:
in air, IV 212
can be split, X 349
nature of, in water, IV 214; X 349 other
"primordial" elements and, X 381
oxygen and, X 377
Hydrogen Peroxide:
use in curing grippe, XIII 223

Hydromancy:
divination by water, VI 194
Hyginus, C.J. (1st C. B.C.):
——— *Fabudarum liber:*
VIII 17 fn.
——— *Poeticōn Astronomicōn:*
VIII 16, 17 fn.
bio-bibliog.,VIII 16-17 fn.
Hylē (Gk.):
as body of Matter, XIII 22, 24, 26
as differentiation, XIII 27
of Gnostics, XII 374
ineffectual, XIII 36
or Region of the Left, XIII 24
as Sidereal or subtle matter, XIII 28
Stars influence Hylic man, XIII 38
term used by Materialists, X 306
use in creation, XIII 26
Hylo-Idealism:
VIII 33, 40; IX 23, 32 fn.
defence of, by Dr. Lewins, IX 52, 53
deny nonseparateness, IX 138
discussed, VIII 97-98, 300-05 enemy
of Theosophy, VIII 93-94
essence of transcendental materialism, IX 51
Metaphysics minus psychology, IX 51
Naden's visit to India and, IX 140-41
Vedantin tenets cp. with, IX 139-40
See also Lewins, Dr. R.
Hymn to Amon-Ra:
XII 570 q.
Hymeman, Iron (1805-1879):
supports H.P.B., I 312
Hypatia (d. 415 A.D.):
XII 30
St. Cyril's murder of, VII 46; IX 208 (230); XIV 312
a Neo-Platonist, XIV 312
Synesius devoted pupil of, XI 73; XIV 312
Hyper-Physics:
part of man's symbolic triad. XII 542
Hyphasis (India):
V 243
Hypnosis:
magic called hysterical, by science, VII 92
Hypnotic:
hallucinations & occult manifestations, X 132
powers & miracles, X 21-22 fn.
Hypnotism:
ancients acquainted with, II 458
aura & principles paralyzed by, XII 565-66
is Black Magic, VIII 107; XI 5557, 164, 508 (531); XII 397, 566
Black Magic &, used by priests, XIV 30-31
Braid method of inducing, II 278; XII 395
branch of mesmerism, XII 219-20, 395

cerebral & nervous centers in, XII 400-01
Charcot & French experiments in, XIV 31
Christian Science and, X 40-41
criminal use of, VIII 104-08; XIII 113-14
curing diseases by, XII 401
dangers of, VIII 104, 406-08
denied at first, IX 122
differs from mesmerism, XII 326, 394-96; XIII 362-63
direct & mechanically induced, differ, XII 400
effects of, III 43-44
erroneous causes ascribed to, II 282
explanation of, XII 220, 39496, 397-403
form of fascination & enchantment, XII 394-96, 399
Franklin investigates, XII 218-19
genuine sorcery, XIV 29
infra-cosmic electricity and, X 394
investigations in Paris, XII 295
Jesuits practice, IX 296 fn.
key to, & magnetism, XII 568
large scale, of Simon Magus, XIV 118 & fn.
lesser branch of magic, XIV 22-23, 29
of mankind by astral records, IX 102
metallotherapy and, XII 399
motion & will in, XII 400-01
motive of operator in, XII 402
nervous system in, XII 399-400
new name for magnetism, XIII 211
not clairvoyance, IX 252
operator's will in, XII 401-02
paralyzes free will of subject, XII 222, 400-01
perceptions in, VIII 104-05
physicians and, XII 219, 222, 225-26
"Psychopathic Massage" borrowed from Mesmer, XII 221-22
scientific explanation lacking for. XII 394, 399
suggestion in, leaves indelible stain, VIII 106
term for animal & therapeutic magnetism, XII 214, 219-20, 222
is Trataka of Yogis, III 44
two conditions requisite in, XII 400-01
use of "will-vibrations" in, XII 395-96
vivisection, sorcery and, IX 253
when induced by "suggestion," XII 395-96
why opposed, XII 685
will become important science, IV 313
See also Animal Magnetism; Charcot, Dr.; Mesmerism; Suggestion
Hypnotist:
evil suggestions of, XIII 113-14
subject can hear thoughts of, XIII

196
takes on karma of victims, XI 56-57
Hypocrisy:
cant &, in society, IV 73-74
life riddled with, III 232; IX 37; XI 187-88; XIII 177-90
popularity and, XI 2-4
of public opinion, III 109
in religion, III 114-15
stems from selfishness, IX 36
Hyponoia (Gk.):
Adepts know, of anthropomorphism, XIV 50
Ammonius' disciples & esoteric, II 95
Theosophists hold to esoteric method of, XI 109 (123)
Hypostasis:
ancient theory of triple, XIV 186, 224
divine, of man, II 7 (18)
on triple, or 3 Avasthas, X 369
Hypotheses:
authorities and, III 224
unproved, & proofs, III 468-70
Hyslop, J.H. (1854-1920):
bio-bibliog., I 470-71
Hystaspes (or Gushtap) (fl. 521 B.C.):
Avesta and, IV 524
blunder about, IV 525 fn.
Darius and, IJI 466; IV 525 fn.
first, IV 525
infuses Brahmanical ideas into Magianism, 1V 529-30
praised by Clement, XIII 237
Zoroaster and, III 466; IV 529
Hysterēma (Gk.):
circle & square of, XIII 16
or Incompletion, XIII 16
Hysteria:
abnormal phenomena and, VII 59
demon possession and, II 261
dreams and, XI 224 (260)
epileptic, VII 61
hallucination and, VII 61
hypnosis and, VII 92
obsession and, IV 388
seers and, VII 61

I index

"I Am That I Am":
VIII 14?, 387 fn.; XII 517
I Ching:
ascribed to Fuh-hi, XI 579
common ideas in, *Zohar,* etc., XI 29
on septenarydivision of man, IV 242-43
Iabe:
Samaritan Jehovah, XIV 310
Iabraōth:

converted to Mysteries of Light, XIII 34
Ialdabaōth:
in allegory of Irenaeus, XIII 43-44
Barbēlō and, XIII 24
chief of Creative Forces, XIII 43
chief of lower terrestrial angels, XIV 160, 205
child of Chaos, XIII 43
dark genius of Earth, XIII 98
First of Superior Group, XIII 44
generated Eve, XIII 44
generates without female, XIII 42 fn. in
Gnostic allegory, XIV 161, 202, 205
hides Divine light, XIV 160, 198 fn.
identified with Saturn & Jehovah, XIII 43, 98
Jehovah of the Gnostics, X 361
Jewish Jehovah, XIV 160-61, 205 fn.
is Kama principle, XI III 60
in Ophite allegory, XIII 57
representative of Pitris, XIII 43
son of Sophia, XIII 43
Spirit of Earth, XIII 57
synonyms of, XIII 43 tortures
wicked souls, XIII 44
Tsebaōth-Adamas and, XIII 44
See also Jehovah
Iamblichus (255?-333):
VII 92, 192; XIV 46, 348
on celestial gods & spirits, XIV 322
dual system of Archontes, XIV 322
experimented in Theurgy, XIII 312
on Icosagonus, III 320
an Initiate, XIli 154
introduced Eclectics to Theurgy, XIV 300
lived for the world, XI 219 (255)
Mysteries venerated by, XIV 274, 331
as Neo-Platonist & Theurgist, XIII 232 fn.
on Sun as divine Wisdom, XIV 271, 324
a Thaumaturgist, XIV 304 Theurgy
added to Theosophy by, II 96
——- *Life of Pythagoras:*
on powers of, XIV 274 & fn.
resembles Jesus's life, XIV 139
——- *De Mysteriis:*
VII 120-21, 198 fn.; XI 214 (250)
on intuition, XI 217-18 (253)
on Katharsis on the Mystic rites, XIV 275
on Magic & Theurgy, XII 559-60
on Sacred Books of the Egyptians, XIII 231-32 fn.
bibliog., VII 378; XI 578; XII 751-52
Iaō:
Chaldean, & other gods, II 90
Dodona oracle and, VII 121 fn.
the Good, XIII 13
identified with Jupiter & Sun, XIV 272
as Janus, VIII 193 fn.

or Jehovah, XIII 281 fn.; XIV 272
the Little & Great, XIII 13
Mystery-name given highest neophytes, XIV 289
One Supreme Being, XIV 310
Personified Good in *Pistis-Sophia,* XI 492
Phoenician's idea of God, XIV 272 fn.,
or Samaritan Iabe, XIV 310
See also Jehovah; Jupiter
Iaō-Chnubis:
Gnostic god of numbe seven, XIV 203
wears seven rays, XIV 203
Iapetus:
Japhet and, V 220
Iapygians:
Inscriptions, V 201, 206
Latin invaders and, V 201
Sub-race of, V 214
had writing before Phoenicians, V 169
Iarchas, King:
Oracle of Amphiaraus, XIV 127-28
Iaso:
Goddess of healing, VIII 193
Iasous:
Josephous and, IX 205 (227)
Iaxartes River:
Pre-historic India and, V 222
Ibn Gebirol:
Kabalah and, XI 28 et seq.
bio-biolog., XI 578-79
Ice:
Occult properties of, X 400-01
Preserves images from astral light, X 400-01
Ichthus (Gk.):
Fish, as nickname, XI 495
Ichthys:
Fish-man, VIII 174 fn.
Iconoclasm:
of scientists, I 243
Ia (Sk.):
Sushumna & Pingala, XII 616, 701-02
Iddhi (Pali):
Dhyana practices of, III 399
Supernatural powers, X 6, 47
Idea(s):
creative, in mystic Cube, XIV 187
defined by words or figures lose reality, XII 600 design
in Nature, III 385
of Emanation in Kabalah, XIII 351
eternal, & life, IX 385
fundamental, move in cycles, IV 451
geometry, numbers and, XIV 10 fn., 62
great, assimilated by certain brains, IV 451
identical, found simultaneously at varied places, IV 451; VI 156
innate, as vibrations of primitive

truths, XII 602
manifested, & spiritual anti-types, VIII 201-02
In "Mathematics of Truth," XIV 62
men dragged down, III 63
New, & evolutionary forces, XI 119 (133)
Plato on, XIII 268
proceed from Space, XIV 243
Triune, & Positive Duad, XIV 213
Ideal(s):
decay of, XII 268
everyone can create & follow a noble, XI 121 (135)
everyone must be free to follow their, IV 501-02
nature of, IV 501-02
perfection of, as man progresses, XII 45
prophetic vision of departing, XII 48
spiritual regenerators of, XII 43
universal, must supplant dogmas, VIII 207
world, will never die out, XII 122
Idealism:
Caryle on, XII 33
Mind and, VIII 94
Modern, no better than materialism, VIII 94 st seq.
Objective, VIII 95
Ideation, Cosmic:
See Ideation, Divine
Ideation, Divine:
Cosmic, or Mind, X 319
disciple's will works in unison with, VI 266
Divine Mind and, X 304
Limited by manvantaras, X 360
as Mahat, X 314
Mahat & Lipika, X 406
primordial, X 241
Universal, X 320
as Word, XII 611
work Planetary Builders and, X 342
Ideations:
Only purified, can impress immortal Ego, XII 626
Idée Fixe:
after death influence of, III 425
Ideograph(s):
development of, XIII 336 records
unspoken ideas, XIII 292
See also Hieroglypics
Idiotai:
IX 20
Idiots:
Congenital, incarnate at once, I 298 364 (368); V 16-17 (45); VII 178
consciousness of, on astral plane, XII 662, 679
monadic memory and, V 16-17 (45)
Idol(s):
Asclepius on, foreseeing future, VII 216

as fetish, VII 213-14
in *Genesis*, VII 216
inner, and morality, VII 207-08
inner, mat be corrupted, VII 207-08
magical, VII 220, 230
teraphim and, VII 215
Idolatry:
Bible and, VII 235-36; VIII 176
false charges of, XIV 50
Hinduism mistaken for, XIII 259
of Jehovah, XIII 256, 278-79
origin of term, XI 66
supposed, of Chaldeans, XIII 229, 273
a veil, VII 272-73
worship of Divine Essence not, XIV 50
Idra Zuta:
See *Zohar*
Idrah Rabbah:
on concealed Supreme Wisdom, III 319
IE:
or Jah conceptive power of 1st emanation, XIV 301
IEU:
Deity of the Right, XIII 36, 39
the First Man, XIII 28, 36
Guardian of the Veil, XIII 36
Jesus and, XIII 36
Overseer or bishop, XIII 28
sets the Archōns of Light, XIII 28-29, 36
as Watcher, XIII 35-36, 65
Ignorance:
about Theosophy, XI 462
collective aggregate of, VIII 97
fostered by Jesuits, XIV 341
inner knowledge and, XI 452
as psychic anaesthetic,
superstition and, VIII 13
IHS:
monogram of Christ, VIII 211
IHT:
mystic numerology and, VIII 211
IHVH:
VIII 141 fn., 153, 155
definitions, VIII 142, 146, 147
glyph of existence, VIII 142
See also Tetragammaton
IHVH ALHIM:
Female jah-hovah, VIII 139
Ikshvaku (Sk.):
ancient races &, IX 197 & fn. (219 & fn.)
Gautama Buddha descended from, II 132 fn.
Suryavaüa and, V 28 & fn. (219 & fn.)
Ila (Sk.):
daughter of Manu, X 363-64
earth, V 220
Ilangakoon, Mrs. Dias:
Buddhist Catechism and, XI 445
gave Tipitaka to Adyar T.S. Library, XI 445; XII 300

Ilavrita (Sk.):
India and, V 220
Ilbert Bill:
See Ialdabaōth
Iliad:
See Homer
Ilarion:
See Hilarion
Illuminati:
on astral spectre, VII 193
Buddha greatest of, III 267
degenerated Cabala of later, I 111
status of Christ & Buddha, I 108
term Adepts used by, XI 171 (179)
typical, teaching on God, II 35-36
Illumination:
Adept's & chela's cp., XII 618
Plotinus on means to, II 95
True, causes power to serve & Humility, XII 262
See also Englignment
Illuminatus:
a son of Immortality, XIII 25
Illusion(s):
Buddhist ascetic conquers, XIV 419
glittering, of Occult Arts leads to evil, IX 260
of "I" & "not I," XII 411
Life & Death, Goad & Evil are, XII 625
of material atoms, XI 119 (133)
or Maya, XII 58
necessary evil of, VIII III-14
objective world and, IX 241
phenomena of visible, VIII 132-33
primitive Substance lies beyond, XIV 419
psychological & physiological phenomena, XI 336
Reality and, VIII 95-96
truth & world of, XIII 93
unity beyond veil of, XIII 70
See also Maya; Saüsara
Illusionists:
Sadducees were, XIV 181-82
The Illustrated Weekly (NY.):
Turguenyev's poem in, I 253
Ilu:
on brilliant sons of, XIII 228
concealed deity, XIII 228
Imagination:
actual existence and, II 171
creation and, VIII 133-34
divination and, III 432 faith
and, XII 403
involved in magic & healing, XII 403
materialized forms and, I 267
memory in sleep and, X 250-51
is memory of other births, VII 81
mother's, affects foetus, X 218
of Nature, VIII 133
plastic power of formation, X 222-23, 225
power of, & woman,, VI 262-63

psychic senses and, IX 177
puts man above brutes, XII 133-34
reasons for powerful, X 222
"scientific," XII 133-34
unclean, of sensitives, X 225
Universal Mind and, VIII 133
Imago:
in Virgil, VII 229
Imago Primi Saeculi Societatis Jesu:
on Society of Jesus, IX 302, 313
bibliog., IX 420
Imam:
end of world and, VI 116
Imeretia:
Guriya and, I 387, 388
Imitation:
occult reasons for, in animals, X 387-90
Immaculate Conception:
of all Adepts, XIV 139-40
occult meaning of, X 355-56
real meaning of, VI 262-63
of Saoshyant, III 461
See also Virgin Mary; Virgin-Mother
Immorality:
between mortals & elementaries, 1V 300
Immortality:
adepts not only ones to claim, VI 102
of atoms, I 331
Bible mute on, II 12 (23), 70
Buddhists do not believe in, II 13 (23)
is conditional, I 293, 298; II 8-11 (19-22), 10-11 (21-22); III 295 fn.; VI 102; XII 622, 632
conscious, in spirit & alchemy XI 515 (538)
denied by modern thought, XIII 154
doctrine of, & crimes, II 13 (24)
of gods during Mahamanvantara, XII 629
in good & evil, III 296-98
how to win, IV 581; XII 630
Ingersoll and, IV 80
is not survival, II 12 (23)
occult view of, IV 250-51, 253
only moral nature will take one to, XII 632
personal, is conditional, XII 622-41
philosophers' stone and, XI 520 (543)
proved in spiritualism, XII 122, 124-25 & fns. & q.
realized during Initiation, XIV 276-77. 279, 288-89
of soul, I 102
teaching of, confused in N.T., VIII 404
wrong conceptions of, IV 254
Immutability:
absolute, & Universal Law, IX 98
Imothos[Imouthēs]:
or Aesculapius, IX 20, 20 fn. -21 fn.
"Imperator":
W.S. Moses or "M.A. (Oxon)" and. IV 272-74; V 347

Imperator:
does not materialize objectively, III 394-95
Mahatma Letters give hints on, III 395 fn.
Impermanence:
one certain quality of world is, VI 331
See also Change
Impersonality:
hard to learn, IX 177
positive strength needed for, XII 508
Impersonations:
by elementaries, III 395
Imponderables:
chemistry and, IV 217-18
Impossible:
never &, should be erased as terms, I 109
Impression(s):
or "Mark" of Light, XIII 29
mystic body of Jesus and, XIII 30
physical, psychic or mental, XII 370
Impudence:
proverb about lies and, XI 291
Inaction:
is false self-development, XI 469
result of, in a deed of mercy, XI 469
See also Action
Inca(s):
alleged origin & meaning of, II 305-07
Aymaras and, II 317
had no written language, II 334
tomb of, II 340 et seq.
treasures of, tomb hieroglyphics, II 326, 339-42
Incantations:
magical effects of, I 352-53
talismans & amulets, XIII 337
See also Evocations)
Incarnates:
of Supreme Wisdom among Druses, III 183-84 & fns.
Incarnation(s):
definite length for each, III 210
divine, or Avataras, XIV 373
on first, of Kumaras, XII 608
only Hell is during, VIII 299
ordeal of, necessary, VIII 117
previous, & spiritual ego, VII 113
rest & bliss between, VIII 299
sign of Capricornus, XII 76
a special illusion, XIV 373-74
uninterrupted, of high Adept, XIV 377
See also Avataras; Devachan; Reincarnation
Incarnation, Conscious:
Dalai Lamas and, II 471-72
possession of another's body, II 467, 472
temporary transmigration of soul, II 217

Incense:
definition, III 462
Incorporeus:
Origen's epithet for God, VI 360
Incubi(us):
on corporeity of, XII 194 fn.
of iniquity comes from dark side of moon, XII 204
succubi and, IV 139-42; VIII 67 (89); XII 194 & fn.
See also Succubi(us)
Indépendence Belge:
H.P.B. and, I 1
Index Expurgatorius:
Sinnett's *United* on the, VII 307
Index Librorum Prohibitorum:
IV 462
bibliog., IV 652
India(n):
Adepts have forsaken, III 487
Adepts in Southern, III 487
Adepts or Mahatmas, II 121-22; XIV 447 fn., 449
allegedly Hellenized, V 241
Alma Mater of later civilizations, III 420
ancient archaeology of, VI 144
ancient intercourse with Europe, V 300
ancient, knew of writing, XIII 314-17
ancient land of Aryas, XIV 21
ancient medicine of, II 199
architecture in, & Greece, II 344-45
Aryanising of Western thought, XIII 174
or Aryavarta ep. to West, XII 157-58
ascetic life cp. to Egyptian, XIV 22
ascetics of, differ from Rishis, IV 562
Babylonian astrologers and, IX 137-38
on Blavatsky's Open Letter to, XII 156-57
British government in, & TS., II 292, 428
cause of affliction of, V 99-100
character of refined people in, IV 145-46
coins of ancient, II 348
conditions in, before & after T.S., XI 392-94
cow killing and, IV 299
cradle of Hellenic stock, V 234
cycles and, II 424
danger of Russians visiting, III 83
dating Vedic Age in, XIII 314
degenerate yet more moral than Christian lands, II 379 determining,
chronology, XIII 314-17 devoted
to ancestors, III 153
Diaskeuasts, XIII 314
"elementals" and, XII 301
English politics and, II 301-02
fakirs at Gaya, XII 321-24
Founders revive self-respect of,

III 448
future fateful hour for, I 404-05
generic name in past, III 420
gods of, & Jewish Patriarchs, XIV 91 fn., 92-93
golden web of brotherhood in, XII 305
good done by Theosophy in, IX 129 et seq.
Greek nomenclature and, IV 66 gulf between natives & rulers of, IV 145
Hebrew use of numbers came from, XIV 245
Hercules is of, origin, XIV 246-48
history of, misrepresented, V 230-34
Holy Trinity idea from, XIV 185-86
lacks courage to avow belief in Masters, XII 158
latent talent in, IV 159
literary centers of, XII 306
magic in, I 141-42
Masters' influence seen in, XII 159
materialistic youth of, II 121
Mathematics born in, XIV 360
medium requested by, III 142
mediumship in, considered a curse, II 74
missionaries in, wretched failures, II 258, 260
modern, shadow of Aryavarta, II 99
Müller on religious ideas of, II 210
must be regenerated by her own, III 6
Mutiny in, & missionaries, 11 26, 51; III 69-70
Mutiny of Rumla and, II 293-97
National Congress of, XI 394
"Native Volunteers" and, IV 454-55
needs schools of ancient psychology, II 217
obscurity of, Occult Science, XIV 22, 444, 447 fn.
Olcott urges, to study ancient knowledge, IV 150-51
once connected with both Americas, V 222
once focus of Divine Wisdom, XIV 310
opposed to return of bhutas, II 177-78
origin of Ethiopians, XIII 332
owes much to British Government, not Christianity, II 26, 52
Pantheon dramatized in her Mysteries, XIV 260-62
phenomena in, II 68-69
philosophers of, superior to European philosophers, II 508
population of, II 26, 71, 72, 297; IV 604
primitive focus of human thought, VII 91
"Primordial Circle" & temples of, XIV 208 fn.

regeneration of, must be effected by
Hindus, II 181
religions of, & Christianity, III 119-20, 439
religious freedom and, IV 429, 433-34
research in, destroyed by officialism, III 153
Russia & England, III 75-77
sages & reformers, XIV 46, 449
scepticism of young, II 38-39
secret Aśramas of, XII 345 fn. secret
cycles, XIV 353-54, 356-57, 358-68
signifies a river country, XIII 332
source of Arts & Sciences, XIV 21
on South, lower classes, V 217
Spiritualism and, II 71-75
study of Russian and, III 46-49
suffers from lack of harmony & unanimity of purpose, II 297
System needs occult key, XIV 444
Theosophical Society work in, appreciated, IV 22-24
Theosophist & regeneration of, IV 158-59
women of, & Christianity, I 405
See also Aryavarta; Jambudvipa; Indians, American

Indian Christian Herald:
abuses T.S., II 48-49, 52, 53

Indian Churchman:
VI 58
Theosophy and, VI 161

Indian Daily News:
on burial of a murderer, II 437
on Eglinton's phenomena, IV 29
suspects Olcott's motives, IV 150-51

Indian Echo Press:
published work on yoga, II 453 fn.

Indian Mirror:
III 9, 55, 57-59, 73, 287, 329-30; V 286, 351-53
on Bible, III 66-67
editor of, receives letters from K.H., VI 257 fn.
misconceptions of, III 371 et seq.
on real education & women, VI 257-60
on sham ascetic, IV 351-52
on Theosophists & Yoga, III 60
on unchartered TS. branch, IV 187-88
bibliog., V 385

Indian National Congress:
modelled upon T.S. lines, XII 305
patriotism &, related to advent of T.S., XII 304

Indian Philosophy:
Buddhism not a school of, XII 343
in *Lucifer,* XIII 174
Prakriti & Purusha of, XIV 211-12
a psychological key, III 52
revival of ancient, III 105-06
six systems of, II 209; XII 343

The Indian Spectator:
on Dayananda Sarasvati, I 382
The Indian Tribune:
II 31
on Dayananda Sarasvati, I 382
Indian Witness:
IV 117
false & slandering, IV 76 et seq., 393-94
Indians, American:
American Adepts work with some, IX 400H
Atlantean language & some, V 216
citizenship of, a farce, XIII 188
dying of exposure & starvation, XII 281, 286
name for, & India, V 221-22
revolting treatment of, by whites, XII 285
Indigo:
corresponds to Higher Manas, XII 529, 548-49 fn. 562, 564-68, 614
See also Esoteric Section Diagrams
Individualism:
self and, XI 151
Individuality(ies):
alike in essence but differ in manifestation, IV 535
Christos is glorified, XIII 55
collective, the only truth, XI 212-13 & fn. (248 & fn.)
delusion of, makes Devachan less real, V 78-79
disembodied, is higher triad, V 75
divine ego, XII 415
everlasting, VI 109
foundation of, III 410
heresy of, IV 264
is impersonal, IV 186
Jesus as, XIII 50
as Jivan, IV 536
man as manasic, & not psychic, XII 357
no independent existence for, VI 10 fn.; X 395
obliteration of human, II 109
only Spiritual, survives death, V 14 (43), 76 ff.
personality and, III 437; IV 186, 253 et seq.; XI 197, 246 (283); XII 353, 357, 366, 415
preservation of spiritual, VII 52
séance apparitions and, III 414-17
seat of, in an Occult power, III 411
sense of, III 411
spiritual, has no Avichi or Devachan, IV 548 fn.
Spiritual, or immortal Monad, IV 120, 185
star or Ray of, XIII 72-73
survives destruction of brain, III 411
union with personality, XIII 48
unites with universal entity, V 93

See also Divine Ego; Jiva; Spiritual Ego

Indo-Aryans:
adepts on, V 202
Hindu-Kush and, V 212, 229
Orientalists and, V 209
Indo-Caucasians:
Egyptians and, II 394
Indo-European(s):
Akkadian & Turanian origins, XIII 330-33
origin of, V 200, 202
races, V 203, 224
Scythians may have belonged to, XIII 335
Indolence:
scourge of humanity, X 117 (122)
lndra(s):
cross and, VII 294-95
Dasyus and, V 219
definition, II 273
Gautama's wife and, IV 366
giant and, V 223
Jahve and, II 274
Orpheus and, V 304, 306
same as Arjuna, V 305
symbolic meaning of, XIII 159
taught writing to Pelasgians, V 305
Indriya(s) (Sk.):
centers of sensation, XII 661
senses, IV 580, 608
Indu Prakash:
II 483
on Indian prince in Russia, II 54
Induction:
magnetic, & medium's body, III 248
Inductive Hypothesis:
Spiritualists use, I 230
See also Science
Indus River:
border of ancient land of Aryas, V 220
Induvaüa (Sk.):
Gautama Buddha an, V 28 (57)
Kshatriyas traced to, V 28 fn. (57 fn.)
Ineffable:
Father of all Fatherhood, XIII 36
Mystery of the, XIII 36
Name, XIII 31
Table of the, XIII 28
Inertia:
Figuaniere on, XII 119
inner self versus, III 73
Infallibility:
Masters claim no, X 132
rejected, IV 484 (487)
of Science questioned, XIII 138, 143-44, 152-53, 245-46
Theosophists do not claim, III 137
Infancy, Gospel of:
alleged Ist miracle of Jesus in, V 239 fn.

bibliog., V 364
Infants:
reincarnate immediately, V 16-17 (45); VII 178-82
Infernal Machines:
of modern science, XIII 215-17
Infidels:
acknowledged later as wise men, II 90
Infinite:
Absolute of Wm. Hamilton and, V 152
on boundless nature of, X 45 fn.
cycle of Emanations and, XIV 63, 185-87
limits of science in gauging, V 151-52
no relation with finite, IV 536; V 97 fn.; VIII 66 (88); XI 414 fn.
no size to, IX 167
a paradox in Christianity, XIV 51
reason cannot know, XI 222 (258)
Spirit or Deity with form cannot be, X 45 & fn.
Unity is Ain-Soph, XIV 186
See also Boundless; Parabrahm[an]
Infinities:
seven, XIII 17
Infinitude:
Crookes' experiments and, IV 316
unattainable by senses, IV 318
Infinity:
abyss between, & the absolute, XII 342
Influenza:
causes of, unknown, XII 107-09, 110
cosmical source of, XII 109
epidemic nature of, XII 109
European royalty levelled by, XII 106
ozone in relation to, XII 109-10
Zedekauer on, tie with cholera, XII 107
See also Epidemics
Ingersoll, Col. Robert (1833-1899):
XI 191
on blasphemy, IV 457 fn.
books of, V 119
eulogizes Beecher, III 138
Freethought Movement and, III 65, 232
H.P.B.'s respect for, V 124
iconoclastic influence of, XII 296
ideal citizen & noble character, VIII 298
immortality principle not denied by, IV 80
on Jehovah & Brahma, XI 68
moral courage of, III 232
Olcott on, IV 79
on Paine, II 381
scoffs at Hell, III 90
writes in response to Judge Black, IV 80
Ingham, Charles B.:
on *Esoteric Buddhism*, X 151-52

Ingratitude:
crime in occultism, XII 593
Inherbalization:
of Elementals in plants, X 362
Inichua:
language of Incas, II 317
Initiate(s):
ancient books written for, XIV 127
ancient nations had, XII 15
Apollonius last, of old, IV 516 fn.
Arhat, seek safety beyond the Himalayas, VI 99
Astrologers were, XIV 344
Atlantean, among first, XIV 16,
Atlantean iniquities resisted by, XIV 251
"Atonement" known to, XIV 263 fn.
Black Magic and, VII 124, 134
Book of Numbers is work of, V 214
Brahmanas have very few, VIII 58 (80)
Brahmatma chief of Hindu, XIV 152, 430
Buddhist & Hindu, XIV 277, 285, 429-31
causes own "remains" to stay in world, XIV 377
Christos meaning and, IX 20 fn., 21 fn.
classical writers on, XIV 251-52, 274-78
commit nothing to writing, XIV 33-34
compose Ist Section of T.S., II 494 & fn. (501 & fn.)
converts in order to protect Mysteries, XI 7374
definitions, VIII 183; XI 158, 170 et seq. (178 et seq.)
degrees & trials of, XIV 140-41, 249, 251-53, 261-62, 277-79
dialogue of ancient, XIV 74-75 fn., 288
do not believe in anthropomorphic god, VIII 56 (78)
does not command nature, VIII 57 (79)
Egyptian, XIV 24, 252-53, 263 fn., 279, 284, 288-89, 344
Egyptian priests & Atlantean, XIV 252
in era of Jesus, XIV 148, 253
ethics of, worldwide, XIV 256
first Hierophants of humanity, XIV 81 & fn., 251-53, 269-70
forced to become renegades, XI 73
full, beyond Bramanical laws, XIV 122
full, can recall divine state, XIV 52
Gautama as a King, XIV 253, 374
gave keys to Esoteric Texts, XIII 91
glorified "Gods" or Angels, XIV 141, 147-48, 246, 249, 253, 256, 276-78, 384 fn.

glorified will of, XIII 56-57 Gnostic,
Ozarim, XIV 263 fn. Guardians
& Protectors, XIV 63, 81,
139, 251, 278
Guru transfers Wisdom to, XIV 161,
175 fn., 275-77, 376, 430
hard to catch, leave no trace behind, I
161
as healers & naturopaths, XIV 252-53
heirlooms in stone observatories, XIV
359
H.P.B. does not claim to be great,
XIII 93
help others with aid of own inner
God, XII 534
highest, perceive the "SelfExistent,"
VI 192
hold key to Universal symbology, XIV
23, 46, 101, 139, 344, 430
India still has a few, III 487
Inner Deity is Initiator, XIV 54
of Interior Mysteries, few, XIV 114,
253, 277
Jesus a great, VIII 200, 402; XIV 123
Jesus, Buddha, Apollonius & Krishna
of same school, XIV 139, 253 Jesus
the, on objective planes, XIII 61
Job an Arabian, XIV 26
join the pre-Buddhistic ascetics, VI 99
the Just of Isaiah's vision, XIII 58 fn.
Kabbalists or, struggle with
Synagogue, XI 491
as Kings, XIV 253
Kings taught by, XIV 252-53
known as "Perfect," XII 16; XIV
56 fn., 81, 251, 262
Masonry originated by, XIV 250-51
Mexicans had, XIV 24, 280
motto of, IV 100
mystery of Cross and, IV 265
mystery of Sun-, XIV 88, 139-40, 142,
148, 223, 260, 264-65, 281, 284
mystic words on robe of resurrected,
XIII 32
not. among crowds, III 260
numbers yield secrets to, XIV 62-63,
95-97
only, can use Esoteric scriptures, XIV
45, 101, 149, 250, 309 fn., 429-30
original, were among men, XIV 246,
249-51
Osirified, or must "die," II 11 (22)
St. Paul an, XII 15-16 & fn.; XIV 122
penalized for revelations, XIV 85
& fn., 309 fn., 430
persecutions of, XIV 278, 429-31
planetary chambers and, VII 113
plateau of Pamir and, III 187
Plato on god-like nature of, XIV 256,
276
practical, & arcana of things, XII 602
preliminary trial of neophytes, XIV
288-89

priest-craft and, XIV 250-53
purity & chastity of, XIV 289, 309 fn.
pyramids and, XIV 24, 262, 280
raising of dead a criterion for, XIV 253, 279
real, cannot be crushed, XIV 267-68, 278
rebirth of genuine, XIV 373 & fn., 374-76, 400
receiving the "Word," IV 100; XIV 263, 271 fn., 289, 430
recognize each other by aura, XI 497
relation of, to Races, VII 113
responsibility of, XIV 252-53
sacramental words of, XI 101
sacrifices physical to Spiritual Self, XIV 142, 277
secrecy of, XIV 28, 33, 39-41, 46, 149, 250-51, 268, 270, 278, 309 fn., 359, 429-30
secret language of, V 297; XII 16; XIV 149
show the way, VIII 205
as Son of Man, XIV 81, 287
"Sons of God," III 189; XIV 139-40; 148
soul-power tested, XIV 32, 140-42, 251, 262, 275-76, 278, 288
"spirits" and, IV 245
studied sacerdotal language, V 298
swears to die for mankind & truth, XI 100 fn.
system of Sages and, XIII 356
Tau laid on breast of, XIV 151
teach evolution of Mind, XIII 40
test each other's discoveries, III 473
thanksgiving prayer of, XIV 148
Theophany of, XIV 276
treatises of real, still exist, XI 527 (549)
Truth is Bride of, XIII 77-78
try to save Humanity, XIV 139, 246, 251, 262, 468
two kinds of, III 297
two types of Gurus in India, XIV 278
Universal language among, XIV 101, 127
unknown communities of, XIV 28, 68, 278
Wisdom-Religion is work of, XIII 93-94
See also Adept(s); Brother(s); Epoptēs; Hierophants; Mahatma(s); Master(s)
Initiation(s):
Adepts & the last, XIII 72
Alchemy imparted at, XIV 299
allegory of final, in *John,* XI 498-502
Archaic records of, XIV 358
Astrology given in, XIV 345
astronomical foundation of, VIII 362-63 (381-83); XIV 141-42, 148,

151 & fn., 264, 332
Atlantis as source of, mysteries, XIV 250 fn.
awful sanctity of, rites, XIV 275, 279, 289
as birth into new life, XI 177 (185)
Buddhists & Hindus practice ancient, rites, XIV 277
Cicero, Aristophanes & Porphyry on, VII 122
continuity of, preserved, III 473
crypts in Mexico, India & Central Asia, XIV 24, 262
crypts of, & pit, VIII 204 fn.
cycle of, VIII 355-56 (372-73), 362-63 (381-83)
on cycle of, allegory in N.T., XI 495
cycle of, & story of Jesus, IX 203 fn. (225 fn.)
danger before supreme, XIV 34, 309 & fn., 310
death of Initiator and, IV 264-65, 398; XIV 260-65
degrees & grades of, XIII 8, 60-62, 66-67
degrees of Egyptian, XIV 288-89
derivation of term, XI 172 (180)
descent into Hades and, XI 90-91
Egyptian & Indian Mysteries of, XIV 254, 260-65, 279, 288-89
Esoteric canon and, XIV 12, 45, 168, 246, 249
failure in, XIV 255-56, 262, 309 & fn.
Gate of Death, rite, XI V 279, 288-90
Gnostic allegory of Jesus', XIV 160-61
grades of, XI 493
Great Pyramid not used for, since Cheops, IV 287
greater, during 'full Moon, XIII 11
Herculean labors & Zodiac symbolize, XIV 140
Himalayan Fraternity and, III 264, 421
India was cradle of, XI 177 (185)
Initiate's sacred vow at, XI 100 fn.
"J" related to patriarchal, in Bible, XI 497
Jesus & the twelfth, XIII 7 Jesus
used words of Pagan, XIV 147-48
Karma of illegal revealer of, XIV 34 fn., 39-40, 309 & fn.
keynote of greatest Mystery of, XIV 142, 255
lodges of Central & South America, XIV 280
lyre of Apollo and, XIV 269, 271 fn.
Masonic rites of, XIV 168, 250-51, 264-65
Mithraic, adopted in Church rites, XIV 319-20 fn.
Mithraic rite of, XIII 23
murder & unchastity obstacles to, IX 305

Mysteries of, & Christos, IX 208 (230)
Mystic birth and, XIV 139-40, 141, 148, 271 fn.
Mystic Robe of, XIII 32
Mystic Tau in, XIV 152
Neo-Platonic, XIV 310
no seven-year, acc. to H.P.B., VI 271; XI 362-63
not needed to know mystic ecstasy, XIV 54
oldest ritual of, XIV 74 & fn., 277
ordeals & trials of, I 115
original school of, & aspirant, IX 162 fn.
outline of, rite, XIV 261-62
outwardly, is a school, inwardly Religion, XIV 255
phorminx and, V 305
pledge & oaths of, XIV 165-66 & fn.
primeval truths imparted during, VIII 216
purification rites before, XIV 275-76, 279, 288
in pyramids, XIV 24 & fn., 262, 280
rapid Path to, XIV 439
as rebuilding the temple, XI 89
resurrection of spiritual Ego and, VIII 363 (383)
revelation & Theophania, XIV 48, 274-76
rites detailed, VII 275-76 & fn.; XIV 261-62
rites of, same everywhere, XIV 141, 148-49, 262, 274-75, 277, 279
Sabazius & Eleusis, XIV 114
sacramental formula and, IX 279-80
Sadducees and, VII 257
scene of, on Egyptian *bas-relief,* IX 273-74
Science of sciences, XIV 255
secret observatories & Halls of, XIV 332
secrets kept from world, IV 570; XIV 308-09 & fn.
secrets of outer, XIII 26
secrets of, saved by Initiates, XI 73
self-sacrifice in, as Spiritual death, XIV 290
senses and, VI 156
Seven Planets and, XIV 88, 142
sevenfold, taught by Orpheus, XIV 269-70
shedding of Wisdom, XIV 264
Spiritual Sun invoked at, IX 272; XIV 260-65
stone tablets used in, XIV 126, 246
Sun of, triple, XIV 221-22
supreme, & allegory about Moses, IV 101, 265
symbolic carving of Egyptian, XIV 148
sympathetic reaction taught at, V 81
is temporary death, IV 265
third, & scriptures, VII 254

towers of, XIV 281-82
trance of 49 hours, VIII 196
trials of, XIV 253, 260-65, 274-76, 288-89
trials of, & story of Janus, VIII 191-92
truths and, VII 268
Twelve Tortures of, XIV 288-89, 319 fn.
in Valentinian School, XIII 25
veiled in Dark Ages, XIV 45, 165-66, 168
views on Profane Astrology, XIII 38
Viśwakarman and, VIII 202 fn.; XIV 260-64
why, originated, XIV 249, 276
wrong views about, & probation, XI 362-63
See also Mystery(ies); Theophania

Initiator(s):
Book of Enoch on, XIV 39, 84
Celestial, XIV 54, 75 fn., 81, 83-84, 140
Chaldean, of Saint Cyprian, XIV 166
Commodus killed postulant, XIV 279
First, & sacred prophecy XIV 39
Hierophant is the Supreme, XIV 84, 166 & fn., 260-65
is Inner Deity, XIV 54
may die, but is not killed, XIV 263-64, 290
Viśwakarman & Vikartana as, XIV 260-61, 264
See also Hierophant(s)

Initiator of Year:
Janus or Chanoch as, VIII 19293 fn.

Injustice:
cruelty &, of civilization, XI 10-11

Inman, Dr. Thomas (1820-1876):
XI 484

———- *Ancient and Pagan Christian Symbolism:*
not for ignorant masses, I 380

———- *Ancient Faiths . . .:*
a precursor of phallic study, XIII 254
bio-bibliog., XI 579
bibliog., I 471; XIII 384

Inmetalization:
of Elementals, X 362

Inner Group of T.S.:
appeal of W.Q. Judge for, XII 479
attempt of Subba Row & Damodar, XII 479
petition of London Lodge, XII 479
petition to Masters for an, VI 250-56
See also Esoteric Section

Inner Man:
dissolution of, precedes physical death, VI 347-48
nerve-aura and, V 213 is
one in all races, IX 65

Inner Voice:
not every, is divine inspiration, XI 50

Innocents:
initiated Brethren of Pagans, XI 101

Innovation:
selfishness often inspires spirit of, XIII 190
Innovators:
full of vanity, X 169
Inoculation:
Brown-Sequard method of, XII 227
Inquisition:
abolished by Napoleon, XII 41; XIV 104
agency for hell-fire on earth, III 353
burning of heretics, XII 73-74
celestial slaughter house, II 47
danger to Hermeticists, I 131; XII 75
Dostoyevsky's novel and, III 324
Loyola supported, IX 298-99
modern civilization and, XII 41
on predestination & "damned," XII 74-75
slander a form of, III 258
slaughters of, IX 341
Vatican archives on, XII 74
INRI:
astronomical relations of, XIV 158
four elements and, XIV 158
monograph of Jesus Chrēstos on cross, XIV 158
numbers & esoteric Square of, XIV 158
as pyramid-base numbers, XIV 158
translation of, XIV 158
Insanity:
can result from waking a somnambulist, XIII 366
by electric current, III 285
occult physiology of, VI 379-80
suicide and, IV 261
Inscription(s):
Conjeeveram, & Sankara's date, V 197
Gaya, & Cunningham, V 260-62
on sepulchre, VIII 195-96, 229-30
Inspiration:
divine, not claimed by Buddha or Confucius, IV 106
imaginings claimed as divine, IV 352
as source of knowledge, II 88
Instinct:
control over, distinguishes rational man, XI 427-28
intelligence and, II 186
of lower principles after death, X 261
opposed to intellect, VII 35
unmodifiable, VII 34
See also Animal Nature; Animalism; Sense(s)
Instructions, Esoteric Section:
See *Esoteric Section Instructions*
Insubres:
Keltic Gauls, V 200
Intellect(s):
amphibian, does exist, VII 87-88
cyclic evolution of, XIII 264-65
ethics need to dominate, VIII 55 (77)
has paralysed spiritual perception,

XIV 333
high, with no spirituality is possible, III 417; VI 198
or Mahat, X 319
often impedes spiritual conceptions, X 223
varied, in Universe, X 312
without Buddhi is spiritually sterile, VI 198
Intellectual Ray:
of Shakespeare & mediumship, VI 226
Intellectuality:
not genius, XII 19-20
Intelligence(s):
Ah-hi are not conscious, X 322
animal, inheres in manas after death, V 14 (43)
in animals, VII 34-35
of apes, VI 199-200
awaiting incarnation, XI 64
of Builders & Fohat, X 354
Celestial Buddhas as aggregrate, VI 111
cerebral development and, II 186
communicating, not all "spirits," X 168
Dhyani-Buddhas are Divine, X 362
disembodied, & mediums, IV 121
ex-terraneous, but not disembodied, X 262
kama-rupa & alleged, IV 449
Kumaras are incarnating, X 343
memory and, V 20-21 (49)
non-human, III 368
opposed to instinct, VII 35
physical, III 408, 410, 411
spiritual, III 412
Supernal communicate with mortals, X 214 fn.
ten, & Sephira, I 112
universal, VI 176
Intelligence-Wisdom:
Absolute, only manifested in humanity, VIII 66 (88)
Intelligible:
of Plato cp. with Fire of Simon Magus, XII 553
Intercourse:
between Adepts out of their bodies, V 81 fn.
between entities in Devachan, V 80-81, 88, 90-94
between monads in world of subjectivity, V 88
with Devachanic entities, V 79
in Gnostic allegory, XIII 35, 37
Interdependence:
universal correspondences and, XI 230 (267)
Interpolarisation:
Yoga and, II 470
Interpretation:
dreams and, X 263

Interviews:
H.P.B. on reporters', I 237
Intolerance:
dogmatism and, XI 481-82
effects of, XI 32
nature of, IX 7
Theosophical Society aims to crush spirit of, IV 415-16
Intoxicants:
Adeptship requires abstinence from, X 127
Intra-Mercurial Planet:
See Vulcan
Introversion:
of mental vision & sensitives, VI 135-38
Intuition:
alone can perceive ideal laws, II 103
developing faculty of, XIl 492-93, 495
is divine, but faith is human, XII 407
divine, developing now in mankind, VIII 102
egotism & altruism, IX 400G
faith cp. to, XII 407
fostered by answering one's own questions, XII 495-96
how, best developed, IX 400H
nature & action of, XI 217 (253), 222 (258)
no infallible, XI 466
an object of E.S., XII 495-96
occult truth perceived by, X 128
reason subordinate to, II 95, 179
seizes on positive truth, VIII 129
source of knowledge, X 350
vanity blinds, X 129
Invisibility:
achieved by mesmerism, XIV 134
attained by occult means, VII 73
Invisibles:
Mystery of the, XIII 32
Invocation(s):
of gods, XIV 350
of "spirits" is unconscious Black Magic, XII 32
used to free astral spirit, XIV 131
Zoroastrian, for the dead, IV 508
Involute, The:
an Atlantean relic, V 222
Involution:
on ascending arc of spirituality, XIV 303-04
cyclic law of, XIV 290, 303
See also Evolution
Iōannēs:
Ionah or Jonah, III 217 fn.
John, Dagon, Vishnu, XI 488
Ion:
as representative of a people, V 215
Ion:
See Euripides
Ionians:
on ancestry of, V 216
Ira (Sk.):

means earth or native soil, V 220
Irakliy (Herakleois), Emperor:
See Heraclius, Emperor
Iran:
Turanians settled in, XIII 330
See also Persia
Ireland:
abode of Atlantean emigrants, XI 304
ancient name for Venus in, XIV 258 fn.
Druids sacred fire in Ierne or, XIV 258
elementals and, X 272
letter P and, II 390
most ancient of British Isles, XI 304
round towers of, XIV 222, 281
slave-trade and, XII 267 fn.
Irenaeus (130?-202?):
IX 340; XIV 202
credulous & uncritical, VI 148
cunning use of name Peter, XIV 124
on Eve as "primitive woman," XIV 157
Fourth Gospel and, VI 148, 153-54
opponent of Gnōsis, VI 148; XIII 26
reputation for untruth, XIV 121
——— *Adversus Haereses:*
VI 148
on age of Jesus, IV 362 fn.
on Barbēlō, XIII 24
on Demiurge & Gnosticism, XIII 26-27
on Ebionites, XIV 150 fn.
on Gnostic creation, XIII 43-44; XIV 199
on Italian Valentinians, XIII 26
on Jesus preaching 20 years, IX 204 (226)
on Menander, XII 557
on number of Gospels, VI 153-54 & fns.
on Ogdoad of Moses, XIV 199
on Simon Magus, XII 571; XIV 110
on system of Marcus, XIII 51 fn., 77-78
bibliog., IV 652; VI 438; XII 752
Irenaeus Philalethes:
See Eirenaeus Philalethes
Iron:
soft, cannot be magnetized, IV 207 fn.
Isaiah:
Israel and, II 140
lived 200 years before Cyrus, III 452
prophecies of, V 253
Isaiah:
IV 531; IX 17 q., 92 q., 181 q.; XIV 314 fn., 338, 402
on Cyrus, III 450
on Jah as God the Father, IX 362 fn. (390 fn.)
latter portion of, III 452 fn.
on Lucifer or Hillel, VIII 7 fn., 27, 27-28 fn.; XIV 315
meaning of, XIII 49, 100-01, 103

on seraphim, IX 96
vision of, XIII 58
Isi:
Issi, Isis & term, XI 495
Isidore of Spain:
resuscitated his Master's horse, VII 26
Isis:
baptized "Geneviève" by Christendom, XII 75
Ceres &, as Holy Virgins, II 164
dual nature of, XIV 155-56
Egyptian goddess of Earth, XIV 155, 243, 265, 292
Egyptian virgin-mother, XII 96 (103)
Horns of, XIV 156 fn.
initiations in temples of, IV 398
Issa and, IX 206 fn. (228 fn.)
lifting veil of, I 115, 118
"Lodge" in Masonry, XIV 265
patroness of Lutetia, XII 75, 96 (103)
priests of, V 110
Rose as symbol of, XIV 292
worshipped on January 3rd, X 278
Isis:
Theosophical Society journal, X 114
L' Isis:
French branch of TS., X 33
H.P.B. dissolves Bureau of, X 136
Isis Myrionymus:
Virgin Mary as, XI 97
Islam:
growth & results of, IX 143 & fn.
huge serpent lived in temple of, XIV 164 fn.
Judaism cp. with, XII 274
powerful coherence of, XI 194
prophet of, as viewed by Christians, XIV 108
tradition of Adam & Angel, XIV 175
See also Mohammedanism
Island(s):
Sacred, of inland sea, III 402, 421
Sambhala & Chinese records, III 420-22
Ismail:
one of 5 Druse Messengers, III 184
Isocrates (436-338 B.C.):
XIV 257
Israel:
Biblical morals of, X 100
divining by teraphims, VII 230
Exodus from, allegorical, XIII 30, 37, 49
Isaiah and, II 140
Jeremiah and, IX 368 fn. (396 fn.)
lost Tribes of, IX 95, 352 fn. (380 fn.); XIII 49; XIV 174, 179
meaning of, XIII 49
Medianites and, III 116-17
See also Judea
Israelites:
as bloodthirsty & sensual, XI 37
monotheism of, vulgarized

Magianism, III 456
prediction on, XI 362
used black magic, XI 43-44
See also Hebrews; Jew(s)
Issa:
boy Iessus or Christ in Greek, XIV 292 fn.
Isis and, VII 295; IX 206 fn. (228 fn.)
Istar [Ishtar]:
identical with Lucifer, VIII 139
Iśvara Bhava (Sk.):
man must become, I 335
Iswara [Sk. Iśvara]:
an afterthought, III 142
Almora Swami and, V 124
belief in, not to be imposed on T.S., IV 472 fn.
Cahagnet's "Mother Thoughts" and, III 62
claim of Yogins to know, II 94, 467
Dayanand and, IV 93
definitions, II 160; XI 476
identical with Agni, II 34-35
Jiva and, IV 423 et seq.
Kapila on, III 329
as Logos, X 313
is Lord of Hindus, XIV 373
Maya & Parabrahm, IV 194
Nirvana is not, IV 201
not a personal noun, VI 10 fn.
Parabrahm and, IV 537
the personal God, XIII 310
on proving "powers" of, IV 477
worship of, under other names, III 328
IT:
meaning of, X 302 et seq.
Italian(s):
Itali and, V 201, 212, 214
pre-Roman, V 212
in U.S.A. & Mazzini, I 390-91 (391-92)
Unity & Anti-papist Freemasonry, IV 55-60
Itard, Jean-Marie-Gaspard (1775-1858):
believed in mesmerism, XII 224
biog., XII 752
Itihasa:
definition, VI 42
Ivanovsky, Dr.:
on Gambetta's brain, IV 510-11
Iverach, James (1839-1922)
——— *The Philosophy of Mr. H. Spencer Examined:*
VIII 335 fn.
bio-bibliog., VIII 459
Ivins, W.M. (1851-1915):
I 99
Hiraf Club member, I 97-98
on H.P.B.'s lawsuit, I 84
a lawyer of H.P.B. in NY., I 2
biog., I 471
Iyam:
earth Goddess, I 227
Iyer, N.C.:

critical of Founders, IV
283 on Nai Grantham, IV 399
Iyer, S. Ramaswami:
part of proposed esoteric committee, XII 479
Izdubar:
legends of, & seven-fold division, IV 578
See also Gilgamesh
Izors:
pagan, of Russia, II 356
Izvertzoff:
magical evocation of the Shaman and, I 339-53

J index

“J”:
Bible names beginning with, XI 497
“J.K.”:
See Kohn, Julius
J.K.:
See King, John
Jablonsky:
on Amun, VII 120, 131
Jack the Ripper:
on children playing, X 226-28
fascination with, XIII 188
knives, X 226
type of soulless being, XII 632
Jackson, John William:
——- *Lectures on Mesmerism:*
V 102 fn.
bibliog., V 375
Jacob:
bargained with God, XII 94 (100)
pilgrimage life of, XII 391
pillow of, XIV 158
twelve sons cp. to Rishis, XIV 22 fn.
Jacob ben Hayyim (1470-1538?):
Masorah and, VII 263
bio-bibliog., VII 378
Jacob, Major G.A.:
—— *A Manual of Hindu Pantheism:*
view of spiritual goal, XIV 410
——- *Vedantasara:*
on "stonelike" Jivanmukta state, XIV 437
tr. of, XIV 410 fn.
bibliog., XIV 534
Jacob, Henri-Auguste (1828-1913):
Zouave healer, II 197 & fn.
Jacob of Simla:
Mr. Isaacs and, IV 344 fn.
Jacobus de Voragine (ca. 1230-1298):
——- *Golden Legend:*
IV 390
Saint Josaphat and, II 134
Julian's gods are saints in, XII 102
bio-bibliog., II 532
bibliog., IV 653
Jacolliot, Louis (183?-1890):

III 51
Govindasvami and, II 61 (66)
on Jewish origins in So. India, XII 169-70 (179)
on levitation, I 244
romances of, VIII 58 (80), 60 (82)
on yogis' tortures, IX 209 fn. (231 fn.)
——— *La Bible daps l'Inde:*
on woman, II 515
——— *The Bible in India* [tr.]:
based on 20 yrs. experience in India, I 240
on *Bhagavad Gita* & Krishna, I 249 et seq.
——— *Les Fils de Dieu:*
II 486 fn.
——— *Le Spiritisme dans le monde:*
VI 189
bibliog., I 471; II 532; VI 438
Jadar-Christna:
among many titles for Christna in India, I 251
See also Krishna
Jadookhana [Hin. Jadukhana]:
Masonry and, III 275; IV 56, 60
Jadoowalla(s) [Hin. Jaduwala]:
Indian sorcerer, XII 325
sorcerer, VIII 105
Jadugar:
conjurer, I 275
sorcerer, II 68
Jadupati [Sk. Yadupati]:
title of Krishna, I 251
Jaduwala:
See Jadoowalla(s)
Jaeger, Prof. Georg F. (1785-1866):
on odors, V 68
Jagad-yoni (Sk.):
archē and, XI 484
Plērōma and, XI 491
Jagannath[a](India):
car of, X 173
inscriptions at, V 197
Jäger, Dr. G. (1832-1917):
homeopathy and, IV 75, 321
neuralanalysis of, & nerve-time, IV 75, 321-24
on true man of science, IV 309
bio-bibliog., IV 653
Jagrata [Sk. Jagrat]:
Svapna & Sushupti, VII 289
or waking state, X 257; XIII 65
See also Sushupti; Svapna
Jah-Havah (Heb.):
meaning of, XII 534 fn.
Jahve (or Jah):
androgynous Adam-Kadmon, XII 313
Indra and, II 274
Jahveh:
as Tetragrammaton, XI 221 fn. (257 fn.)

See also Jehovah; Tetragrammaton
Jaimini:
Mimaüsa School and, V 31 (60)
Jaina Cross:
or Svastika, II 144; XIV 207
See also Swastika
Jainas:
fasting of, II 76 fn.
Sutras of, I 373 & fn.
Jajmow [Jajmau]:
H.P.B. visited, III 82
Jala (Sk.):
state of Prakriti, XIII 67
Jalal al-din:
IV 97
Jamadar (Sk.):
definition, II 117
Jambres:
as Egyptian magician, III 51 & fn.
Jambudvipa (Sk.):
V 235
on Gk. influence in, V 240, 244
legend of Atlantis cp. to that of, V 200 fn.
seven continents &, or India, V 220
See also Aryavarta; India
James, Saint:
hated Paul, XIV 123
heretic, VIII 366 (386)
imparted teachings to Mariamne, XIII 36-37
St. John and, IX 210 (232)
Nazar & Gnostic, VIII 361 fn. (379 fn.)
in transfiguration scene, XIV 159
James:
VIII 176; IX 171 q.
applied to Theosophists, XII 339, 364
on inflexibility of God, VII 30
on sensual nature, I 297
on wisdom, II 6 (17 & fn.); IX 292
on wisdom & mercy, XII 312, 320, 339
James, W. (1842-1910):
———- *Essays in Popular Philosophy:*
defines F. Myers' work, V 264
bibliog., V 375
Jam-yang-shay-ba ['Jam-dbyans-bzad-pa] (1648-1721):
———-- *Great Exposition of the Tenets:*
XIV 439 & fn.
bibliog., XIV 534
Janaka, King:
great Kshatriya king, XII 346 fn.
a Theosophic Yogi, VI 12 fn.
Jana-Loka (Sk.):
Sanat Kumara dwells in, XIV 383
Jang-Chhub:
See Byang-tsiub
Jang-khog [Tib. Byan-khog]:
animal soul, violent separation from body, VI 107, 108
Janitor:
as door-keeper of the Heavens, X 279

See also Janus
Janmotsar:
festival of, I 254
Jannes:
as Egyptian magician, III 51 & fn.
Januarius, Saint (fl. 3rd C.):
boiling blood of, IV 441
January:
fourth of, is day of Mercury & Budha, X 278
fourth of, is Theosophical New Year, XII 76
sacred to Janus, XII 75, 92 (98)
third of, sacred to Isis, X 278; XII 75
under Makara or Capricorn, XII 76
Janus:
became Saint Peter, XII 77, 93 (99)
called Diana in "youth," XII 92 (98)
door-keeper to Heaven, XII 77, 93 (99)
double-faced, XII 76, 77, 91 (98)
as Iao, VIII 193 fn.
patron saint of Naples, XII 92 (98)
story of, symbolic of initiation, VIII 191-92
symbolism of, & Peter, X 279
temples of, VIII 192-93 fn.
Jaoh-pater:
ineffable Name, VII 121 fn.
Japan:
advised to embrace Christianity, XI 106-08, 161-62
Buddhism in, & belief in elementals, XII 301
Buddhists of, give *Tripitaka* to Adyar, XII 300-01
Olcott's work and, XI 395
secret subterranean temple devices in, XIV 331 fn.
story of magic in, VI 355-406
temples & sects, of , VI 361 & fn.
Japhet:
Biblical ancestry of mankind and, V 213 fn., 215
Iapetus and, V 220
Japhetidae:
on Indo-Germanic, V 200
Jataka Tales:
IV 418
Buddhist birth stories, III 427; V 222, 239 fn.
bibliog., III 512; IV 653; V 380
Java:
Buddhist temple of Boro Budhur in, XIII 178
Samelang of, XIII 178
Javidan Kherad:
ancient Parsee text of practical magic, III 463-64 fns.
means Eternal Wisdom, III 463
bibliog., III 512
Jaxartes River (Turkestan):
one of 7 principal rivers, II 410
Jayadeva (fl. 1200):

——— *Gita-govinda:*
on Radha in poem, IX 30 fn.
Jehiel ben Joseph (?-1286):
biog., VIII 224
Jehoshua ben Pandira (or Panthera)
(120?-71? B.C.):
born in Lydda, IX 204 (226)
an initiate, VIII 182; IX 19
& fn.-20 fn.
Jesus was actually, IV 361-62; VIII
204, 362 (380); IX 19-20 fn., 204
(226)
Massey on, VIII 381-82 fn.
Masters affirm, was real Jesus, VIII
362 fn. (380 fn.)
See also Jesus
Jehoshua ben Perahiah (fl. 2nd C. B.C.):
Jesus a pupil of, IV 362; VIII 362 fn.
(380-82 fn.)
biog., VIII 460-61
Jehovah:
V 100
Adam-Kadmon etc. as, XIV 42-44
& fn.
Ahuramazda and, III 456-57
also Bacchus, XIV 272-73
androgynous, VIII 146 fn.
anthropomorphic, of Church, XII 313
Arelim and, XIV 189, 190 & fn.
in astronomical interpretation, XIV
158, 316, 323
as Baal, Moloch, Typhon, IX 42
Biblical, not Divine power, XIV 197,
208, 218
-Binah, XIV 188 fn., 189-90
Brahma of Jews, XIV 190 & fn.
compound name as bi-sexual
humanity, XIV 187, 189
confused Christian Celestial
Hierarchy, XIV 215, 218, 323
definition, VIII 146 fn.
as Dionysos, XIV 273 & fn.
dual role as Metatron, XIV 402
Egyptian God Neith cp. to, XIV 218
El or God, XIII 278 fn.
Elōhim synthesized in, XIV 335
"fathered" Third Race, XIV 188
feminine passive potency, III 457
fickle & revengeful, IV 236
as fire, II 35
first two letters of, XIII 352
in Gnostic allegory on Jesus, XIV
160-61
god of generation, VIII 310
god of inferior class, VII 235
"Heavenly Man," XIV 218
Hebrew Yod, XIV 99
highest God not, XIV 190, 215, 272
highest Lord of Israel, XIV 217-18, 272
"Holies of Holies" of, & Christians,
XI 362
Iaō of the Phoenicians, XIV 272
identical with Chinn & Moloch, XIII 279 fn.

Jah-hovah as compound of, VIII 146 fn.
Jah-hovah female, of the Kabalists, VIII 139, 173 fn.
a jealous god, XII 200
Jehovites and, XIV 42, 184
Jesus no admirer of, X 244-45
of Jews is Ialdabaoth, XIV 160-61
Jonah became the "Lord," XI 496
Kabalistic Binah, XIV 218 fn.
Kabalistic interpretations of, XIV 43-44 fn., 87 fn., 158, 184-85, 187
Kabiri and, XIV 272, 317
lamas of, II 44
Moses and, XIV 208
name veils the unpronounceable, XIV 42-44
not named in N.T., X 244
not Supreme God, III 457
not the "Father," X 91
not the Logos of St. Paul, X 241-42
numerical key to, XIV 87 fn., 112-13 fn.
occult properties of tabernacle and, XIII 278-79
"One God," XIV 337-38
one of the Demiurgi, XIV 223
one of the Elōhim, XIV 215, 335
originated with Moses, I 110
Ormuzd and, X 315
of pagan initiation, VIII 210
a personal deity, XIV 188, 190, 283
phallic symbol, XIV 184
a Planetary Spirit, XIV 272, 316
Satan and, IX 17-18
as Saturn, XIII 279; XIV 113, 316, 326
shuts out Divine Light, XIV 160-61
spirit of matter, XIII 98
is Sun, XIV 324
Sun god of Assyrians, XIII 101 fn.
symbolism of, X 53 (61), 356
as Third Sephirōth, III 457; VIII 139, 173 fn., 214 fn.; XIV 168, 189 & fn., 190, 218 fn.
tutelary genius of Israel, VII 238
as "Universal Male," XIII 256-58
unsupported by Jesus, VIII 297
is Viraj manifested, XIV 218 fn.
See also Jahveh; Tetragrammaton

Jehovah-Elōhim:
Binah or, VIII 146
a generative god, VIII 156
Verbum and, VIII 356 (373)

Jehovah Tzabaoth:
host that refuses to create, VIII 148, 156
IHVH of formative world and, VIII 147

Jehovists:
altered Mosaic texts, XIV 183 fn.
anthropomorphized Jehovah, XIV 184-85
David originated, XIV 316
as Exotericists, XIV 183
view of man, XIV 184

were nominal prophets, XIV 183
Jellinek, Adolf (1821-1893):
XIV 171
——— *Moses ben Schemtob de Leon . . . .:*
VIII 216
Kabalistic work of, VII 271
bio-bibliog., VIII 238, 460
bibliog., VII 378
Jennings, Rev. D. (1691-1762):
——— *Jewish Antiquities:*
XIV 183 fn.
Jennings, Hargrave (1817?-1890):
IV 530
best authority of Rosicrucianism, XIV 291
on Wm. Jones, XIII 358
self-proclaimed originality of, XIII 255, 257-58
——— *Phallicism . . .:*
XII 520
heathen & Christian, XIII 258
on Jehovah, XIII 256
materialism and, XIII 229
on modern science as superstition, XIV 121
on mysticism as soul of religion, XIV 120-21
on Rose & Cross, XIV 291-92
a shower of books like, XIII 254 & fn.
on "sublime" origin of, XIII 255
——— *The Rosicrucians:*
I 104 fn., 105; 111 195 fn.; IV 376, 532
ablest book on symbols, I 126
on chronology adopted by author of, XIII 258
Fludd on fire, II 35 q.
mentions Signor Gualdi, III 125
pentagram in, III 312
reason Rosicrucians remain unknown, IV 3-4 & fn.
superseded by *Phallicism,* XIII 254
bibliog., I 471; IV 653
Jenny:
H.P.B.'s maid, I 423, 425, 428
Jephthah:
on sacrifice of daughter in O.T., IX 42-43
Jequetepeque Valley (Peru):
treasures of, II 325
Jerdan, William (1782-1869):
on error, XI 330
on man's fondness for "own" opinions, VI 230-31
bio-bibliog., VI 438-39
Jeremiah:
XII 556 q.
on Jewish polytheism, VIII 307-08
on prophets, IX 368 fn. (396 fn.)
on threat to Israel, XIV 173
Jerome, Saint (or Hieronymus) (340?-420):
XIV 323

believed in Incubi, XII 194 & fn.
on candlestick symbol, XIV 330
distorts original Gospel of Matthew, IV 241
family ties and, VIII 293
a fanatic, XIV 13 fn.
feared original *Matthew* would destroy Church, XIV 150
St. Gregory Nazianzen's letter to, XIV 160
on Hillel, VIII 27 fn.
on John vs. Apollonius, XIV 129 & fn.
on Keys to scripture, XIV 102
on "heretical" Hebrew *Matthew,* XIV 129 fn., 150
perverted Biblical texts, XIV 129 fn., 149-50; 159-60
on Simon Magus, XII 572
on women, XII 269
on works attributed to Ammonius, XIV 11 fn., 13 fn.
——- *Comm. in Isaiam:*
VIII 28 fn.
——- *Comet. in Mattheum:*
on original Gospel of Matthew, IV 238 & fn., 240
——- *Commentary to Matthew* [tr.]:
data on disputed passage in, VIII 233-38
on genuine Hebrew, XIV 149
on original Gospel, VIII 214-15
——- *Dialogi contra Pelagianos:*
on Chaldaic origin of *Matthew,* XIV 149 fn.
on original Gospel of Matthew, IV 239-40
——- *Epistola ad Paulinam:*
on learning of Apollonius, XIV 136
——- *Epistola XIV . . .:*
on trampling mother's body, XI 84
——- *Opera Omnia:*
IX 225 fn.
admits Hebrew *Matthew is* Esoteric, XIV 149
on Evangel acc. to the Hebrews, IV 240
——— *De viris illusiribus liber:*
VIII 215 fn.
on original Hebrew *Matthew,* IV 239; VIII 237; IX 203 fn. (225 fn.); XIV 129 fn., 149
——- *Vulgate:*
preface on Matthew's Hebrew Gospel, IV 241
bibliog., IV 653; VIII 233-38, 460; IX 420; XI 579
Jersey Island (Great Britain):
H.P.B.'s visit to, XII 64
Jerusalem:
in Gnostic allegory, XIII 37
as physical existence, XIII 26
Jesh:
Aîsh and, IX 206 fn. (228 fn.)
Jeshuben-Panthera:

See Jehoshua ben Pandira (or Panthera)
Jesuit(s):
alias of, organized in 1801, IX 300
alleged ancient origin of, III 115-18
astrolatry perverted Gnosis, XIV 341
authors & literature on, IX 316-17
Black Magic used by, IX 296 & fn.; XIV 342
Cagliostro and, XII 80-81 casuistry
used against Pagans, XIV 72-73
choice of, or Theosophy, IX 292-93
Clement XIV abolished, IX 300
condemns Occultism, XIV 342
crimes of, XIV 342-43
Europe will feel heavy hand of, IX 306
evicted from various countries, III 65, 199; IX 296
gather in magnetic circles to influence people, IX 305
H.P.B. accused of connivance with, III 365
heliolatry of, XIV 335-36 & fn.
D.D. Home and, I 195 et seq.
infiltrated Masonry, XIV 265-66
Jericho and, III 118
kill millions, IV 32
Knights Templars predecessors of, XIV 341
Koot Hoomi says Grand Inquisitor shows true, III 325
Masonry and, IV 55 et seq.
Military Ecclesiastics, XIV 341 & fn.
modern "Synagogue" of, XII 44
Montagu on, in England, IX 300-01
Napoleon III and, IX 300
organized pseudo-Rosicrucian societies, XIV 266
origin & growth of, IX 299-300
parasite on Roman Church, XIV 341
plottings of, XIV 265-67
prophecy on destruction of, IX 305-07
restored at Rome, IX 298, 301
Roman Catholics &, are one, IX 293, 306
seek Universal dominion, XIV 341
stigmatized Apollonius, XIV 132
suppressed in France, IX 309-10
Theosophists implacable enemies of, IX 306
Theosophists need not fear, IX 306
unfair to Tibetans, IV 14 fn.
wealth of, IX 305
bibliog., IX 316-17 & the Author Bibliog., 404 ff.
See also Inquisition
Jesuitism:
choice between, or Theosophy, IX 292-93
object of T.S. is to antagonize, I 394
of Protestants, X 32

Roman Catholicism &, are one, IX 293-94
See also Roman Catholicism
Jesus:
Adepts have records of, VIII 401-02
Aderenosa as virgin mother of, XIV 292 fn.
Ammonius on mission of, XIV 307
Apollo and, VIII 203
Apostles spurned reappearance of, XIV 385
Apostles urged to preserve silence, XIV 34, 35, 162, 308
Baptism in mystic "River," XIII 30-31
Bardesanian view of, XIV 395
biblical, not historical, IX 203 (225)
biography of, not true, IX 204 (226); XIV 155, 388
Bishop Lardner and, XI 404-05
born like other men, XIII 55
Buddha &, gave same moral truths, VIII 370 (390); XII 392
a Buddhist can honor, XIV 108, 395
a Cabalist, I 129
came to fulfill the law, XIV 122
Cerinthus on, XIII 55
Chrēstos and, I 382-83
Christ an Aeon who Incarnated in, XIV 372 fn.
Christos descended on, XIII 39
Christos distinct from, XIII 25
Christos of Initiation, XIV 83, 122, 147, 148, 160
Church conflicts over, XIV 144-46
Church veiled truths of, XIV 257
coming of, a failure, IV 395
contempt of, for riches, II 162
crucified daily by disciples, XIV 59, 385
crucified during eclipse of Sun, XIV 137
date of, nativity uncertain, V 250
deified personification of Hierophants, IX 203 (225)
demolishes 10 Commandments, X 245
derivation of term, XI 495
descent into kingdom of Satan, XIV 142
dictate on prayer, XIV 307 fn.
disciples &, have same Dhyani-Buddha, XIII 72-73
disciples of, & Paul, XIV 121
dove and, XIII 8
Epiphanius on geneology of, IV 361 fn.
Essenes trained, I 106
Eucharist and, XIV 144
evidence on adeptship of, XIV 146-48, 154
existence of biblical, unproved, II 52; III 174-75; V 250; IX 204 (226)
in eyes of Occultist, XIV 154, 159, 160, 283, 384, 388, 395-96

Five Words on robe of, XIII 32
followers mangled truths of, XIV 396
Fruit of the Plērōma, XIII 16
as Gabriel, XIII 22
genealogies of, V 253
Gnostic allegory of, XIV 160-61
Gnostics denied existence of, IX 205 (227)
great master, on "perfection," XIV 56 fn.
Greek numeral 6 and, XIII 78
on Heavenly Father, XII 533
Hebrew name means Sun, XIV 138
Hindu convert's views on, IV 204
on historical, VIII 55 (77), 189 fn., 224, 362 & fn. (380-82 fn.)
as Iasous, IX 205 (227)
ideal of divine & human virtue, IV 395
or Iessus, XIV 292 fn.
IEU and, XIII 34, 36
ignored Jehovah, X 244-45; XIV 207 fn.
incarnation of Devadatta, XIV 396 fn.
the Individuality, XIII 50
inferior to angels, IX 206 (227)
an Initiate, VIII 200
an Initiate even to non-Christians, X 91
Initiate of Egyptian Mysteries, XIV 283-84
Initiatory cycle in story of, IX 203 fn. (225 fn.)
Inquisition &, in *Brothers Karamazov,* III 324
inspired by Mercury, XIV 395
intended to restore ancient wisdom, XI 236 (272)
Irenaeus says, lived to age 50, IX 204 (226)
Jeshu ben-Panthers was real, IV 361-62; IX 20 fn., 203-04 (225-26)
John gives clue to birth of, XIV 137
John's failure to recognize, XIV 384
Josephus and, IX 205 (227) knowledge of, Aetheric body, XIV 161 & fn.
learned mission after baptism, XIV 160
letter of, to Abgarus, III 175
Lévi on, III 209
life-story of, based on Initiatory cycle, X 67
lived around 100 B.C., IV 362, 603; VI 238; VIII 189 fn., 224, 362 & fn. (380-82 fn.); IX 204 (226)
Mahatmas' estimate of, IV 603; VIII 402
Mahatmic prototype in, XIII 12
"Man of Sorrows," XII 30; XIV 34, 146, 385
many forms of name, VIII 194

-Mary allegory, XIII 22
a Master of Wisdom, X 91
meek ways of, VIII 263-66
meekness & charity personified, XIV 74
monogram of INRI, XIV 158-59
murderer safe in the arms of, II 437
mystery drama of, XIII 30
names those to write about him, XIII 46-47
narrative based on Zodiac, XIV 155, 335-36 fn.
Nazar Initiate, XIV 123, 148, 149, 154, 160, 162
of Nazareth or Lad, VIII 189
never anointed, VIII 187, 362 (380); XI 100
noble and pure type, IV 236
noble ideal, VIII 297
not unique, XIV 143-44, 159
numerical value of, VIII 211
objective & subjective, XIII 61
Occultists defend the man, XIV 74, 108, 143, 154, 160
one Son of God, VIII 297; XIV 160
only a man, XIV 150 & fn., 151, 160, 388, 396 fn.
opposed public worship, XIV 207 fn., 307 fn.
parable of Kingdom, XIII 48-49
Paul knew teachings of, best, XI V 122
Paul not, founder of Christianity, XIV 121-22
Paul's Christos was not, VIII 176 fn.
on paying karmic debts, XIII 75
perfected Initiate, XIII 50
personification of suffering, XIV 138, 159, 161
pioneer socialist, XI 374
Pistis Sophia and, XIII 60-61
preached 10 to 20 years, IX 204 (226)
predecessor of Apollonius, XIV 130, 137-38
presented as a God, XIV 45, 107-08, 143, 144, 160
product of 12 members, XIII 52
promise of miracles, XIV 396
pure ethics of, IV 414
Reason not Faith reveals, XIV 143-44
as reformer, XIII 256
regarded as Prophet by Moslems, XIV 108
reincarnation taught by, XI 58, 61; XIV 57-59, 384
rendering parables of, XIV 33, 34, 74, 76, 108, 160
represented by Fish, XIV 153-54, 159
resurrection on Vernal Equinox, XIV 137
reveals Last Mystery, XIII 7
revelation concerning last words of, XIV 146-48, 159

Roman Church not successor to, XIV 124-26
secret doctrine of, unrecorded, VIII 271
sectarians oppose, XIV 395
similarity with Gautama, XIV 395-96
Skinner on, as Astronomical figure, XIV 138, 155-56, 158 & fn., 158-59
socialist & Adept, VIII 54 (76)
some repelled by theological, XIV 59, 143
Son of his deeds, not God, XIV 143-44, 396 fn.
Sophia-Christos entered, XIV 160
"soul" of, XIII 25, 31
spirit of Buddha in, XIV 396 fn.
Spiritual giant, XIV 381
story of, Gnostics & Tannaim, VIII 210
strong words & actions of, IV 118
Syzygy of Pistis Sophia, XIII 40
Talmud claims, was lapidated, XIV 153 fn.
taught a Secret Doctrine, XIV 149, 162, 308
taught Apostles after resurrection, XIV 161
teaching after resurrection, XIII 7
teachings found in *Enoch,* XIV 74, 77-79
teachings of, contradictory, VIII 178
a Theosophist, V 356
Theosophists deny, of Gospels, IV 361, 363
Theosophy respects, XIV 143, 160
transfiguration scene, XIV 159
"Tyrant Deities" and, XIII 35
the Vesture of Light, XIII 8
words of, on cross, IX 203 fn. (225 fn.)
See also Jehoshua ben Pandira; The Nazarene

Jethro:
Median priest, XIV 175 fn.

Jettatore:
visual ray of, X 225

Jevons, W.S. (1835-1882):
——- *Principles of Science:*
register of events upon matter, XIII 294

Jewish:
chronology of creation, V 204; XII 72-73
Rosh-ha-Shanah, XII 72
Scriptures & Christian chronology, XII 72
Talmudic calendar, XII 72

Jewish Quarterly Review:
on Philo's work, VII 218 fn.

Jewish Scriptures:
Astronomical keys in, XIV 65-66

Bible exists no more, XIV 193-94
compared with Gospels, XIV 16, 74, 77-79
copied from Egyptian & Chaldaean, XIV 170, 172
creative auxiliary in, XIV 46 fn., 47
on death of Jesus, XIV 153 fn.
degraded Wisdom Religion, XIV 176-77, 195, 205
enigmas due to Moses, XIV 69, 172-74, 183 fn.
Kabalistic written lore dated, XIV 170
Keys to, XIV 102, 157-59, 176, 183, 195
Mysteries of, XIV 36, 69, 87-89, 170, 172-74
not archaic Esoteric System, XIV 195
Rabbi Wise on, XIV 39
restored by Ezra (Esdras), XIV 178, 194
revelation in, XIV 205
rewritten & tampered with, XIV 177-78, 19394, 195
Samaritans repudiated canonical, XIV 174
two schools of, XIV 183
Zohar not merely Jewish wisdom, XIV 93, 169-70
See also Judaism; *Sēpher-Yetzirah; Talmud; Torah; Zohar* etc.

Jewish World:
on Lucifer, VIII 306-10

Jews:
accusations against, VII 222
adapted scriptures to astro-physiological symbols, VII 254-55, 258
Ain-Soph copies Parabrahman, XIV 184-85
ancient Chandalas, XII 169 (179)
ancient Mystery language and, XIV 169
on anthropomorphic God of, XIV 69
Astrolatry of, XIV 272, 326
Astruc on, XII 273-74
"Black", have own scriptures, XIV 174
borrowed revelation of older nations, XIV 205, 323, 359
Chaldean heirloom of, XIII 229, 278-79
Colossus of Rhodes and, XI 360
condition of, in Russia, I 262-63
deified organs of generation, XIV 62
devout, among Theosophists, XII 341
Divine Spirit of, XIV 157 fn.
early phonetic languages of, XIV 176
esoteric knowledge from Egypt & Babylonia, IX 46
European potentates in debt to, XI 361-62
French, XII 273
Ghetto and, III 87

God of, not Supreme God, XIV 112,
113, 190, 272
have distorted echo of Kabalah, XIV
174
highest aspirations of, XI 40-41
human sacrifice practiced by, IX 43
& fn.
Ialdabaōth was Jehovah of, XIV
160-61
immigrated to Chaldea from India,
XII 169 (179)
India & cosmogony of, XIV 87,
188-89, 323
initiated, & Chaldean Kabala, III
456 fn.
Jacolliot on, XII 170 (179)
Jehovah and, XIII 98
Kabalistic oral tradition dated, XIV
170
Karaim, of Crimea, XIV 174
learned Adepts of, XIV 181, 195
magical teraphim of, VII 215-19
Merkabah of, XIV 47
Monotheism of, XIV 170, 207 fn.
Mosaic, as Sabaeans, XIV 323
Moses exoteric God of, XIII 101 fn.
mutilated Moses' teachings, XIV 174
national history of, XIV 176
national Karma of, XIV 193 fn.
no spirituality in Mosaic, of Sodales,
VII 257
no twelve tribes of, XIV 178 fn. not
"Elect" Root of *Enoch,* XIV 82
numbers from India, XIV 245, 359,
360-61
numerical system of, VII 256-57,
260-61
origin of Abraham, XIV 90-92,
93 fn., 176
Palestinian arrival date questioned, III
453
Persian colony imbued with
Magianism, III 453
phallic religion of, XIV 205
preserved most phallic God, XIV
207 fn.
rejected the higher law, VII 254
religious tolerance of. XII 340-41 rely
on dead language, XIV 172
"return" from Babylon questioned, III
451, 453
sacred numerations of, XIV 359, 360
Samson an Initiate of, XIV 272 fn.
selfish prayers of, XIV 42
Slavonian folklore about, XI 361
supposed monotheism of, XIII 279
symbolic records of, XIV 170
symbolism of encampment, XIV 158
as Talmudists, III 453
Tannaim protested against sensual, XI 37
Teraphim & Taro, XIV 93
theory of angels from Persia, XIV
323

"Three Mothers" & Saktis, XIV 65
true religion of, little known, III 453
unspiritual people, XIV 157 fn.
See also Hebrews; Karaim Jews; Nazarenes; Sadducees etc.
Jeypoor (Jaipur), India:
yogi entranced at, II 204 (207)
Jezeus Christna:
See Krishna
Jimenez, Cardinal (1436-1517):
burned thousands of MSS., XIV 313
Jinarajadasa, C. (1875-1953):
XIV xv, xxviii, 469
on H.P.B.'s link with Masters, XIV 474
on WMS., XIV 457 fn., 462 fn., 470
——- *Did Mme. Blavatsky Forge the Mahatma Letters?:*
facs. of Master Hilariou's letter in, V 130-32
letter from "Old Gentleman" Adept in, I 438
——- *Letters from the Masters . . . 1st series:*
II 219 fn., X 135 rf.
K.H. on Hilarion & H.P.B., VI 355
K.H. writes to & visits Olcott, VI 24, 30
Maha-Chohan on Buddhism as surest path, X 80
Maha-Chohan on purpose of T.S., X 79-81
Maha-Chohan's letter in, VII 248 fn.; XII 240-41 fn.
Mahatmas comment on "Inner Group," VI 255-56
noblest title of T.S. given in, X 80
notes on Maha-Chohan's letter, X 78-79 fn.
on "struggle for life" & its solution, X 80-81
on T.S. in 1888, X 134 rf.
——- *Letters from the Masters . . . 2nd series:*
II 342; V 11 fn.; VI 257 fn.
K.H. note to Mohini, VI 21
letter from "Old Gentleman" Adept in, 1438
on lost Rosy Cross jewel, I 439
Master Serapis on The Theosophist, II 83
rf. to Tuitit Bey, I 87 fn.
bibliog., 1 471-72; V 375; VI 439; X 418
Jin-ch'an, Bonze:
——- *The Buddhist Cosmos:*
unreliable, VI 100
Jinn(s) (or Jinnat):
commerce with, & demons, XII 190-91
nature elementals, IV 103
Jiva(s) (Sk.):
as *anima mundi,* V 112
atoms animated by dormant, V 112

cannot reappear on earth, VII 180
in essence is Parabrahm, IV 536
is immutable Root of all, XII 607
individualization of, XIII 364
as indivisible abstraction, IX 76 fn.
Īśvara and, IV 423 et seq.
Jivatman &, compared, IV 547; V 12-13 (41), 117
as Karana-śarira, IV 579 & fn.
as Life, III 409, 422
life-atoms of, after death, V 109
as life-principle, IV 579 & fn., 580
Manas and, VII 179-80
as manifested life, IV 547
monad or, IX 63
Nirvana and, XI 468
not conscious after death,,IV 560
only true existence, III 422
Parabrahm inseparable from every, XI 468
Prana as an aspect of, XII 607 fn., 672, 707-08
or prana distinct from atoms, V 111
or prana & its vehicle, XIV 209 fn.
Pranamaya and, IV 582
produces cohesion, V 112-13
as second principle transmigrates, IV 559
seven forms or principles of, IX 76 fn., 79
seventh principle and, III 423
several meanings of, VII 347
Vedantin sect says, goes to the sun, IX 63
Vijñanamaya Kosa and, XIV 49
See also Jivatma[n]; Life; Life-atoms

Jiva-Bhava (Sk.):
body only, I 335

Jivanmukta(s)(Sk.):
on becoming a, XI 468, 474; XIl 634
cannot communicate with world, XII 159
consciousness when in Nirmanakaya state, XIV 387
cp. to Avatara, XIV 374
during Samadhi, XIV 439
goes into Samadhi at will, X 253
obtains Nirvana by own merits, XIV 374
the Perfect Ones, XIV 409 fn., 439 fn.
state, XIV 52 & fn., 122, 374, 376, 387, 439 fn.
unites his "principles," X 253; XIII 74

Jivatma[n] (Sk.):
animal soul, II 92
is Atman or unmanifested life, IV 547 & fn.
definitions, II 467; III 106, 325-26, 409-10 & fn.; X 369
eternally manifested by Parabrahman, VI 179
Jiva and, V 12-13 (41), 117
Jivas and, XI 468
as Life-Soul, III 106
meanings in different systems, III 407
misused in *Fragment* No. I, V 117

is nirguna, IV 581
Nyaya philosophy lists, as a root principle, IV 579-80
occult & Vedanta views on, IX 77 & fn.
Paramatma &, defined, X 369
the Prameyas include, IV 579-80
as ray of Paramatman, IV 548
resembles Hayah, XIV 189
seventh principle, III 422; VI 83 (92), 179
seventh principle & Nyaya, V 33 (61)
as Universal soul, XI 468; XIV 189
Jñana (Sk.):
ajñana and, XI 474
definition, XI 474
different modes of acquiring, XII 634
two classes of, V 337
Jnanadeva, Sri (1275-1296):
———- *Jñaneshwari:*
XIII 10 fn.
bio-bibliog., XIII 384
Jñana Vidya (Sk.):
is Theosophy, XI 235 (271)
Jñanendriyas (Sk.):
organs of sense, XII 667
Joachim of Floris (1145?-1202):
Abbe' Roca praises, IX 352 (380)
———- *Évangile eternal:*
explains origin of Evil, IX 363 (391)
rf. to Renan's dissertation on, IX 353 (381)
bio-bibliog., IX 420-21
Joan of Arc (1412-1431):
martyr, XII 30
Joannes, Count:
hell and, III 90
Job:
an Arabian Initiate, XIV 26
Job:
VIII 28 fn.; XI 175 (183), 357 q.; XII 30 q., 313 q.; XIII 101 q.
on animals & creation, VII 42, 44
denies immortality, II 12 (23)
on "gates of death," XIV 288
Jerome perverted text in, XIV 129 fn.
on morning stars, XIV 26
pre-Mosaic meaning, XII 313
record of Egyptian mysteries, IV 124
on Satan as son of God, X 150
treatise on Initiation, VII 258; XII 312-13; XIV 289
on trials of, & Theosophy, X 3
on wise man, X 1
Jod:
phallus and, VI 133
Jod-he-vau-he:
as androgynous mankind, X 356-57
See also Tetragrammaton
Jodo Buddhists:
give *Tripitaka* to Adyar library, XII 300-01
Joel.
VIII 107 fn. & q.
Johai, Simon ben:

See Shimon ben-Yohai
John:
derivation & varients of name, XI 488, 492, 496
John, Saint:
Apocrypha of, doubtful, XIV 129
on Apollonius of Tyana, XIV 129 & fn., 133
author of *Apocalypse,* IV 265
called "Son of Thunder," XIV 129 & fn.
"competition of miracles" and, XIV 129 & fn., 133
day of, & three-leaved fern, III 352
failed to recognize Christ in new form, XIV 384
Gospel of, not written by, XI V 124 fn.
hated Pagan Mysteries, XIV 123
as holy Spirit, XIV 159
a Kabalist, III 85; XIV 115, 123
miracles at Ephesus, XIV 133
Simon ignored "authority" of, XIV 116
slanders Nicolaitans, XIV 117
John:
VIII 288
Quoted: VIII 181, 183 fn., 265, 289, 346. 355 & fn. (372); IX 190, 191, 346 (374), 361 (389), 367 (394); XI 89, 143-44; XII 46, 54, 348, 385
Apocalypse compared with, VI 149
blind man parable in, XIV 58-59
Canon Westcott on, VI 149
chapter of, deals with final Initiation, XI 498-503
contrasted with Synopties, VI 154
on divinity of humanity, XIV 48
on Elias, XIV 57
first two chapters of, analysed, XI 483-85
is Gnostic work, VIII 210 fn.
inner Deity idea in, XIV 55
Irenaeus and, V 116 fn.
Jesus too kind to say part of, XIV 74
on Kingdom of God, XIV 57
on Light & Darkness, X 360
on man born blind, IV 390
meaning of "born again" in, XIV 57 & fn,
meaning of "my Father" & "your Father" in, XIII 72-73
on Nazareth, VI 168 paraphrased, IX 180-81, 185, 186
plagiarized "Prophecies" in, XIV 74, 78
a Platonist wrote, not John, VI 148; XIV 124 fn.
reincarnation in, XIV 384
on Seven Golden Candlesticks of, XIV 329-30
on "sin" of blind man, V 116
on symbolism of last supper, XI

94-95
on the "way," XIV 396 fn.
theologians views and, VI 154
Theophylus Antioehenus and, VI 152 & fn.
Wordsworth q. scholar on, VI 151
I John:
IX 365 (393 fn.)
John Chrysostom, Saint:
See Chrysostom, John
John Damascene, Saint (676?-754?):
on women, XII 269
——- *Life of Barlaam and Josaphat:*
Buddhism and, V 240 & fn.
bio-bibliog., V 381
John of Parma (1209?-1289):
real Christianity and, IX 352 (380)
bio-bibliog., IX 421-22
John of Zedadzene, Saint (fl. 5th C.):
II 125-26 fn.
John the Baptist:
birth of, related to Christ, XIV 137, 384
his mother Elizabeth and, XIII 13
a Nazar, III 451 fn.; 1V 265; IX 210 (232)
solar cycle and, XIV 137-38
Soul of Elias in, XIII 13
John the Divine:
not the "Evangelist," XI 74-75 fn.
or Oannes, XI 75 fn.
patron of Gnostics, XI 75 fn.
true author of *Revelation,* XI 74-75 fn.
John the Evangelist:
an invention of Irenaeus, XI 74 fn.
not John of Revelation, XI 74-75 fn.
John XX (or XXI), Pope (d. 1277):
a sorcerer, VII 222
Johnson:
on perseverance, XI 391
Johnson, Dean:
Bible prophecies and, III 67
Johnston, Charles (1867-1931):
conversation of, with H.P.B., VIII 392-409
Hodgson Report and, VIII 393-96
notes to *Genesis* article of, IX 237-41
bio-bibliog., IX 422-26
Jolles, Adolf (1864-?):
on influenza, XII 107 biog.,
XII 752
Joly, Prof. N. (1812-1885):
——- *Man Before Metals:*
on roots of Catholic ritual, VIII 209
bibliog., VIII 460
Jonah:
on whale of, III 217 fn.; XI 496
Jones, Elder:
on foot-washing ritual, 1 261
Jones, J.:
——- *The Natural and the Supernatural:*
on electricity & shells, III 25-26, 512

Jones, Dr. John (1766?-1827?):
——— *A Reply to . . .:*
on Chrēstos, VIII 190
written under pen name Ben David, VIII 226
bio-bibliog., VIII 460
Jones, Sir Win. (1746-1794):
II 28, 104; III 64 fn.; V 30 fn. (58 fn.)
on *Avesta,* IV 525
confused Budha & Buddha, XIV 395
errors of, I 239
foiled by Brahmanas MSS., IX 212 fn. (234 fn.)
on "Hebrew" language, XIV 180 on
Hindu archaic records, XIV 358 on
Iran as home of Ethiopians, XIII 332
on Magianism's era, IV 515
puzzled by names of the days, XIV 350
on religion of Hushang, IV 515
——— *Laws of Manu:*
given "early" date, V 308-09
published by, XIV 311 fn.
bio-bibliog., XIV 534-35
Jordan River:
allegory on turning back of, XIII 37
definition, XI 495-96
in Gnostic allegory, XIV 160-61
Hebrew "Jar-ed" relates to, XI 495
a mystic river, XIII 30, 37
Josaphat, Saint:
mythical, XI 208
originally the Buddha, II 134
Joseph:
an Initiate, XIV 257
Joseph ben Pandira (fl. 2nd C. B.C.):
father of real Jesus, VIII 179
Josephus, Flavius (37-100):
on Abraham, XIV 35
on Alexandrian Library, XIII 231
Dius the Phoenician in work of, V 299
on Divine Mathematics, XIV 66-67
Eusebius & Bishop Lardner, XI 404-05
forgery about Jesus in text of, IV 363-64
never initiated, XIV 93-94
on Plato's allegories, XIV 8
said Moses spoke figuratively in *Genesis,* XIV 306
view on *Zohar* XIV 93-94
witness of *Septuagint* translation, XIV 178-79
——— *Antiquities:*
on beliefs of Pharisees, III 453
Eusebius and, IX 205 (227)
——— *Contra Apionem:*
on human sacrifices by Jews, IX 43 fn.
on "one God" of Greeks, XIV 8
——— *Genuine Works:*
on plundering of sacred works, XIV

182 fn.
bibliog., 111 512; IX 427
Joshi, Mrs. A. (1865-1887):
Philadelphia visit described, VI 66-68
studied medicine in U.S., IV 465-66
bio-bibliog., IV 653-54
Joshua:
IV 236
initiated by Moses, XIV 263-64
Moses and, IV 100-01
the sun and, II 69
Joshua:
IX 291 q.
on Jewish idolatry, VII 216
on life as a wave of sorrow, XII 391
Jost, I.M. (1793-1860):
——- *The Israelite Indeed:*
III 451 fn.
bibliog., III 512
Journal de mēdecine de l'Ouest:
on color-sound impressions, VII 65
Journal du Magnētisme:
Cazeneuve on numerical proportions, II 449
on Charcot's experiment, II 283
on hypnotic suggestion, XII 220 fn.
Journal of Science:
II 473
on exceptional individuals & decline of civilizations, II 336
reviews *The Occult World,* IV 273 et seq.
Journal of the Hindu Sabha:
on Gods, Theosophists & Yogis, III 303-04
Journal of the Royal Asiatic Society:
——- "On the Birs-Nimrud . . . . ":
on seven-storied tower of, XIII 276 fn.
——- "The Inscription of Tiglath Pileser I":
four Orientalists it., XIII 280 fn.
——- "..Vedantic Conception of Brahma":
on God as Absolute Consciousness, XIII 310 fn.
Journal of the Theosophical Society:
H.P.B. on *Replies to an English FTS.,* V 137
why published, VI 53-55
bibliog., VI 450
Journalism:
heliocentric, I 241
recrimination is soul of American, I 322
Jowett, Benjamin (1817-1893):
Ancients held in contempt by, XIV 14
failed to see Esoteric elements in Plato, XIII 147, 151, 157
on Neo-Platonic absurdities, XIV 11-12, 14-15
Occult key not held by, XIV 12, 14-15
on Plato, XIV 9

Platonic esotericism denied by, XIV 4, 8-16, 15
Timaeus "confused" says, XIV 10
——— *Dialogues of Plato:*
Gnostic element in, XIII 147
on *Timaeus* as occult treatise, XIII 147, 154 fn.
bio-bibliog., XIV 535
Joy:
result of expanding selflessness, XI 149
Jual-Khul:
See Djual Khool
Juan (John) VI (1767-1826):
Saint Anthony and, II 180
Judah:
VIII 289-90 & fns.
Judah ha-Levi (1085?-1140):
——— *Khozari:*
Sēpher-Yetzirah first mentioned in, XIV 171
Judaism:
Ammonius influenced, XIV 13, 308
annihilates all gods by Jehovah, XIV 218
God of, not Supreme, XIV 112, 218
imposed on history, V 165
Kabalah, & Bible, XIV 167 ff.
keys to, XIV 157-59, 176, 183, 205
most phallic religion, XIV 205
Mysteries of, XIV 170, 172-74
nature of, III 180
not contemporary with Zoroastrianism, III 451
Saturn as God of, XIV 113
as vulgar magic, III 456 fn.
See also Jewish Scriptures & individual titles
Judas Maccabeus (?-160 B.C.):
finished Bible of Ezra, XIV 178, 182 fn.
Jude:
XIV 78
on psychical nature, I 297
Jude, Apostle:
referred to *Enoch* as revelation, XIV 82
Judea:
colonization of, VII 254
Judean:
Christianity & women, XII 268
Judge, John H.:
helps with *Isis Unveiled,* I 473
initiated into T.S., I 430 leaves Founders, I 431
Judge, William Q. (1851-1896):
American TS. charged to actively defend, XII 595-96
appeals for Esoteric Section, X 134; XII 479
Aryan Press and, XII 499
on aspirant & school of initiation, IX 162 fn.

attacked by enemies, XII 26, 58182, 594-95
on *Bhagavad Gita,* VI 146
charges against, & libel suit against Coues, XII 375-76
chela of 13 years' standing, X 194-95; XII 482
consults with Master M., I 430
Dublin Lodge visited by, XII 480
E.S. orders involving, XIII 136-37
E.S. *Rules & Preliminary Memorandum* by, M. & H.P.B., XII 480, 482, 484
edits *The Candidate,* VI xxiv
H.P.B. defends, XII 499-500, 593-96
H.P.B. disagrees with, VI 17-20, 147
H.P.B gave rights to *S.D.* to, IX xxiv
H.P.B. letter to, on T.S. crisis, VII 136-38
H.P.B. talks with, on occultism, X 268-73
H.P.B. visits, I 412, 429
H.P.B.'s American E.S. representative, XI 329
H.P.B.'s appreciation of, IX 242; XIII 176
H.P.B.'s diary notes on, I 409, 410,
411, 413, 416, 417, 425, 426, 427
H.P.B.'s sole representative for E.S. in America, X 194-95; XII 482-83
Johnston and, IX 425
joined Arya Samaj, II 42
Lane and, XI 552, 557
leaves Founders, I 431
letters of, in *The Word,* X 268 fn.
Light on the Path and, XI 325-28
Maha-Chohan's letter excerpted by, XII 241 fn.
met Adepts in prior lives, X 268
Morya praises, VIII 448
a Nirmankaya blended with astral of, VII 138
one of the three founders of the T.S., XII 593
Oriental Department of, XII 419
in Paris, helping H.P.B., VI 185
in Paris on way to India, X 268 fn.
pledged directly to Masters, XII 480
policy of, commended, IX 242
as publisher, XII 300
a pupil of H.P.B., X 153
refused to defend himself, XII 595
resuscitator of Theosophy in U.S.A., XII 594
on *Secret Doctrine*, X 158
shortened Devachan of, X 269
Theosophical Society owes existence mainly to, IX 242
a theosophist in previous lives, X 268
Wimbridge telegraphed by, I 423
———- *Letters That Have Helped Me:*
Master defends, XII 594 fn.
———- *The Path:*

XIV 492 fn.
——— *Practical Occultism:*
on "Address to Archbishop of Canterbury," VIII 268 fn.
letters of Judge cited in, X 134 fn., 158 fn., 159 & fn.
——— "The Adepts in America in 1776":
criticized by H.P.B., VI 17-20 signed by "An Ex-Asiatic," VI 15 fn.
——— "By Master's Direction":
on founding of E.S., XII 480
mentions Judge letter on E.S. formation, X 134 fn.
——— "Occult Arts":
VI 121
bio-bibliog., I 472-90
bibliog., VIII 461; X 418-19
Judges:
IX 210 fn. (232 fn.)
on dance of Shiloh, III 205; XIV 316
instances of human sacrifice in, IX 42, 43
on Samson's locks, VII 275 fn.; XIV 261 fn., 272 fn.
on talkative vine, V 348
on teraphim, VII 232 fn., 235
Judgment:
Day or "Yom Ha-Din," XII 73
passions distort spiritual, into worldly, XII 584-85
refraining from, XII 349, 495
right of private, VII 166
Juggernaut:
symbolical meaning of, VIII 51 (73)
Jugglery:
psychological, VIII 50 (72)
Julian, Emperor (331-363):
acquainted with Heliocentric system, XIV 222-23 & fn.
called "Apostate," XII 47, 95 (101-02); XIV 351
compared with Socrates, XIV 222 fn.
divulged the Solar Mystery, XIV 222 fn., 223
embraced Neo-Platonism, XIV 312
gentle pagan, XII 94-95 (101-02)
last Solar Priest, XIV 222
last Theophany of, XIV 64
New Year's celebration of, cp. to present one, XII 96 (102)
prayed to Planetary "Gods," XIV 351
returned to the Old Gods, IX 366 fn. (394 fn.)
bio-bibliog., XIV 535-36
Julien, Stanislas (1797-1873):
——— *Voyages des Pèlerins Bouddhistes . . .:*
HiuenTsang on Magic, XIV 19
bio-bibliog., XIV 537
Julio (or Juli):
Aztec "astral" body, II 171, 173
Julius I, Pope (?-352):
Christmas date and, II 164

Julius III, Pope (1487-1555):
IX 311
gave Jesuits power, IX 299
purification of the *Thermae* ordered by, X 24
Jupiter:
avataric cycle of, XII 105
-Belus Temple, XIII 274
bird of, in N.T., XIII 279
fallen, XIII 271
finer in substance than Earth, X 342
lab or Jehovah, XIV 272, 310
Little Tsebaōth, XIII 25
-Logos, XIV 271-72
Mikael as spirit of, XIV 338 fn.
omnipotency personified, XIV 335
as Parabrahman, XIV 257
as "Pater Aether" or Satan, XIV 165 fn.
transformed into Saint Peter, XIII 299
See also Brihaspati; Iaō; Jehovah
Jupiter Epouranios:
VIII 310
Jupiter Fulminator:
sun and, V 158
Jupiter Hoplosmios:
temple of, VII 220
Jupiter Tinia:
Tages and, V 222
Jussieu, Dr. Antoine L. de (1748-1836):
carried on Mesmer's work, XII 223
defends mesmerism, XII 218
bio-bibliog., XII 752
Justice:
absolute, V 15 (44)
charity and, IX 10; XI 192
nature of, I 200
perfect, in nature, VIII 299
Selfishness and, XIII 189
strictest, & Devachan, V 85 o
f the Future, XIII 189
value of communications and, VI 144
wealth and, XII 387
Justin Martyr (100?-165):
V 257; XIV 83, 128
on agapae, XI 99
charged with Sun worship, XIV 324
Hebrew version of *Matthew* used by, XI V 150 fn.
on Simon Magus, XII 571
on Vatican, VIII 178
——- *First Apology:*
Chērstians and, VIII 175 fn.
on Chrēstos, VIII 176 & fn., 218
——- *Hortatory Address to the Greeks:*
VIII 228
bibliog., VIII 461
Justinian, Emperor (483-565):
II 122
closed Neo-Platonic school, XIV 312
Justiniani, Rossi de:
errors of, II 56 et seq. (62 et seq.)
Justinus (fl. 3rd C.):
Elōhim of, XIII 43

First Triad of, XIII 49
on Israēl, XIII 49
system of, XIII 22
——— *De Historiarüs Philippicis Libri:*
quotes Pompeius on age of Scythians, XIII 333 & fn.
Ju-su:
as Horns & Khonsu, IX 206 (228)
Juvenal (60?-140 A.D.):
on pride, XI 197
——— *Satires:*
XI 77, 579
on astrologers, XIV 349 fn.
on slander, X 133, 197
Jyotisha:
one of the *Vedangas,* XIV 359
Sesha, on seasonal points, XIV 362
bibliog., XIV 537
Jyotisham Jyotih
"light of lights," IV 580

K index

K.H.:
See Koot Hoomi
Kabak:
or dram-shops of Jews, I 263
Kabalah (Kabbalah; Kabala):
Adam-Kadmon in, XII 410
Avesta understood by Chaldaean, III 456
axiom of, I 334
based on man alone, VII 264-65
beliefs of ancient, XII 192
Bible and, IV 195
borrowed from Magi, XIV 301-02
Budhism contains, of Tannaims, XII 345
Chaldaean *Book of Numbers* is real, III 267; XIV 174, 191, 206
Chaldean, & legend of Adept race, V 221
Chaldean, source of Jewish, I 150; IV 517; XIV 172, 191
Christian, a fraction of Occult Science, III 266, 268
cycles and, III 194
danger in numerals of, XIV 60
dangerous for weak intellects, XIV 309 fn.
dating of, XIV 263 fn.
definitions, I 130; IV 517
on Deity XIV 212
derivation of word, VII 268
distorted by Christians & Jews, III 267; VIII 215; IX 46; XI 244 (281)
distorted views of, XIV 168-72, 174, 179, 191, 197 & fn., 208 ff., 236-40
divides Kosmos into 7 worlds, XIV 209-10

Eastern & Western, are one, III 288
on elementals, XII 192
elements of, I 130
on Elōhim, XIV 210-15
on Emanations, XIV 185, 187, 301-02
Esoteric views on, XIII 351-54
essence of Masonry, XIV 66, 168
fundamental figure of, XIV 95-96
Gematria first division of, XIV 214
Genesis and, XIV 197-98 & fns.
genuine & Mosaic, contrasted, I 110-11
geometrical elements and, VII 293
Gospels and, VIII 210
Gupta Vidya cp. with, XIV 167 ff., 180-91, 212-13
H.P.B. studied, for 40 years, VIII 140
Humanity's once Universal Language, XIV 169-70, 180 ff.
implicit faith and, I 130
intentional slang of, I 131
Jewish, in conflict with Eastern occultism, VII 253
Jewish, limitations listed, I 112-13
Jewish, offshoot of Aryan esotericism, III 400
Jewish, only one key, VII 261
Jewish, too ceremonial, I 150
keys to Sacred Lore in, XIV 102, 167-78, 191, 197 & fn., 214, 309 fn.
literature on, VII 271-72
Marcus on AdamKadmon, XIII 51-55
meaning of *Genesis* and, XIII 100-01
meaning of term, I 111; XIV 17172
Merkabah and, XIV 38
Messiah called "interpreter" in, XIV 153
methods of deciphering, XIV 97-98, 191, 206-07, 212, 214
methods of permutation in, X 398
Metrology one aspect of, VII 256-57; XIV 66, 169, 214
modern, and Roman Catholicism, XI 525 (548)
modern philosophers should study, XIII 103
Nebular theory cp. to, XIV 87
needs a key, XII 341
New Testament, easiest, I 114
New Testament writers skilled in, XIV 156 fn.
on Nihilism, XIV 416-17
no matter for jest, XII 190
no spiritual mysteries in, now, VII 259
not to be taken verbatim, XIV 38, 43-44 & fn., 60-62, 66-67, 95-96, 102, 167-70, 191, 214
numerals & Bible personages, XIV 44 fn., 61-62, 65 fn., 66, 187, 212, 501-02
numerical methods of, III 195, 202; VII 256-57
occult statutes on women and, XII 191-92 & fn.

Occultism and, III 181
only one copy of Oriental, exists, I 106
Oriental, not ceremonial, I 150
Oriental, the most secret, I 106
origin & meaning of, VI 319-20
original, unknown to West, XIV 191, 240
originated in Aryan thought, XI 28, 31
penalties incurred by revealing, XIV 309 & fn.
pentagram and, III 251
pharisees studied, III 453
on pre-existing Matter, XIV 87
Quaternary of, XIV 187
real, concerns spirit, VII 267
review of book about, XI 21-33
on Rosicrucian, I 105-06
on Sephirōth, XIV 18991, 212, 214
"seven" used in, IV 575
Seven Worlds of, XIV 209-10
sevenfold, VII 268
"short face" & "long face" in, VII 284
source of measures and, VII 261
source of Sufism &, the same, XII 347 fn.
spelling of word, VII 250 fn.
on Spiritually generated Race, XIV 66-67, 188, 197-98
on state of suicides, III 210-11
textbook of Nature's secrets, I 102
texts of, dead letter now, VII 267
Three chief divisions of, XIV 225
Three Faces of, III 313-14, 319
three higher Sephiroth in, a blind, X 345
three Magi borrowed from, I 129
a Transcendental system, XIV 95, 169-90, 185, 197-99, 212
two, IX 348 fn. (376 fn.)
unity of mankind and, XII 340
universal, VIII 140
unwritten, VIII 158
Vedantin teaching cp. with, XIV 301 & fn.
on Virgin & six-pointed star, III 461
worthless on Creation, XIV 191, 207 fn., 210-12
Zarathushtra and, III 456 fn.
See also Lévi, Éliphas; *Zohar*

Kabalist(s):
angelology of, criticized, XIV 340
associate ideas, persons & numbers, XIV 10 fn., 62, 214
astral light of, XIV 191
belief in Universal Church, VI 213
Catholic clergy has, XIV 28-29
Chaldean, on primeval man, XIII 59-60
Chaldean-Tibetan influence on, III 400
"Christian," fond of self-worship, XI

225 (261)
Christian mediaeval, key to their writings, III 264
Christology of, masked ancient Kabalah, XIV 168, 191, 315 & fn.
at close of 19th C., XIII 222
diagram corrected, XIV 236
discredit "spirits," XII 198
elementaries of the, XII 189, 194
elements symbolized by, XIV 243
on Éliphas Lévi as, XIV 233-40
Ezra a deep, XIII 102 fn.
hated Pagan Mysteries, XIV 123
Hebrew, & *Esoteric Buddhism,* VI 3
initiated, & *Book of Numbers,* XI 526 (549)
Jewish, & the Nergal, XII 192 fn.
John of *Revelation* a, XIV 123
as Judiciary Astrologers, XIV 351-52
on Kabalistic "Lord," XIV 66
on Kabiri in Jewish or Chaldaean, XIV 315 & fn.
know Apollonius biog. is symbolic, XIV 127
know *Genesis* better than Christians, VIII 52 (74)
language once Universal, XIV 169-70, 180 ff.
limitations of Western, XIV 19192, 233
meaning of, Logos, XII 313
modern European, confused, XI 243 (280); XIV 168, 182
motto of, VII 78
mutually inimical, XI 238 (274)
Occult Arts and, XIII 239 fn.
occultists and, III 266-67
Paracelsus & Reuchlin were learned, XIV 169
St. Peter a, XIV 127
prototypes of, Creation, XIV 87
real, exist now, VII 253, 266-67
relations of Sephiroth and, XIII 353
renowned, VI 318 & fn., 319
Rosicrucians & Alchemists were, XIV 167-69
Shimeon ben-Shetah, XIV 98
Simon considered an Adept by, XIV 113
story of Adam's book, XIV 175
Tannaim a school of, XIV 115
on term "ancient," XII 313
theory on non-Hebrew origins, XIV 169-74, 182-84
True, & knowledge, III 264
used Gematria, XIV 214
Western & Jewish, lost true key, III 288-89
worlds enumerated, XIV 302
Zaliwsky's theory mirrored theory of, XIV 225
Kabbala:
See Kabalah

Kabbalah Denudata:
See Knorr von Rosenroth
Kabbalistic:
axioms, VII 81, 84
keys lost, VII 267
Kabir (fl. 15th C.):
a theosophist, II 209
on Yogis, II 464
Kabiri (Kabeir, etc.):
angels compared with, VII 215
compared with 7 Elōhim, XIV 202
definition, III 453
distorted by Church Fathers, XIV 315, 339-41
as images of gods, VII 215
Jehovah is one of the, XIV 272, 317, 329, 337
Jupiter-Saturn is chief, XIV 337
Kabirim and, XIV 314-15
Kingly Race, XIV 94, 314
meaning of term, XIV 202, 315
mediating Angels, XIV 314, 329-30
Mystery Gods, XIV 94, 314-15, 337
Pharisees & worship of, III 453
on Phoenician, II 146
Planetary Spirits, XIV 314, 339
related to Venus, XIV 314
represent Host of Heaven, XIV 315
sons of Pta*f* in Egypt, XIV 315 fn.
as teraphim, VII 232 fn.
as "Virgin Gods," XIV 329
Kadeshim:
in house of the Lord, VIII 310
II Kings gives true word for, XI 77
male nautches, VII 256
Kadeshuth:
lascivious rites of, X 107
Kadmean:
writing-characters, V 299
Kadmus:
art of writing ascribed to, V 298
Kafir(s) (or Kaffir):
definition, V 236
Imam's presence will kill all, VI 116
Bka'-' gyur:
See Kanjur
Kah-dam-pa [Tib. bKa'-gdams-pa]:
Tibetan sect, V I 38
Kailasa (The Holy Mt.):
father of Greek Heaven, XIV 90 fn.
highest peak of Meru, XIII 160
Siva's heaven on, II 117; XIII 160
Mt. Tisse or, III 422 fn.
Kaista Kings:
reign of, V 309
Kala (Sk.):
infinite time, X 358
Kala Brahma Gouri (Sk.):
Akasa or Astral Light and, IV 164, 166
Kalachakra:
on Adi-Buddha, XIV 390-91 & fn.
very *ancient system* of, XIV 441

Dus-Kyi-Khorlo in Tibetan, XIV 391 fn., 440 fn.
in Gyut division of the *Kanjur,* XIV 402
means Wheel of Time, XIV 391 fn.
"Mystery of Buddha" article based on, XIV 391 fn.
on three Buddhic bodies, XIV 392
or Tibetan Mysticism, XIV 441
Tsong-kha-pa rewrote original, XIV 441
bibliog., XIV 537
Kalahaüsa (Sk.):
AUM and, XIII 56 & fn.
as Parabrahm, X 379
S.D. on, XIII 55
"Swan of Time" in *Kalevala* cp. to, X
Kalama Sutta:
on criteria for belief, XIV 417
Kalasoka:
Chandragupta and, V 257-58
Kalevala:
echoes of Secret Doctrine in part of, X 145
English tr. of, reviewed, X 143-48
on Mariatta & babe, XI 65-66
Rune of birth of Wainamoinen in, X 145 q.
bibliog., XI 571
Kali (Sk.):
lower aspect of Akasa, XI 490 only,
has animal sacrifice in India, IX 262
Kali-devi (Sk.):
insulted by padri, V 284-85
Kaliya:
See Kaliyanaga
Kaliyanaga (Sk.):
defeated by Krishna, II 382; XI 212 fn. (248 fn.); XIV 288
as eternal cosmic evil, II 382
Sons of, create illusions, XI 212 (248)
Kali Yuga (Sk.):
Adepts & India, III 487
on Arhatship in, IV 544; XIV 430-31
an astronomical fact, XIV 363, 365-68
began in 3102 B.C., V 29 (58)
or Black Age began our era, XIV 248
black & fatal age, IX 355 fn. (383 fn.)
brings about more rapid effects, IX 10 2
brought back Babel of thought, XIII 103
Buddha's vow to redeem evil of, V 86
chief characteristic of, IX 100
on close of first 5,000 years of, VIII 174 fn.; XII 384, 418, 601-02
cycles of, XIII 301-06
date of Buddha's absolute Nirvana in, V 256
date of yearly cycle in, V 29 (58); XII 384
divine years and, XII 386 fn.

Egyptian darkness in, XII 418
exaltation of Yoga and, II 463
Human Races during, XIII 128
length of, V 29 (57-58); VIII 355 fn. (372 fn.)
lifespan of man in, & other Yugas, VI 117
lover of humanity more effective in, IX 102
in Mackey's theory of Yugas, XIV 365-68
Mahatmas not believed in during, XI 293
meaning, IX 99-100
mitigation of evils of, IX 102; XII 601-02
nineteenth century and, VIII 174 fn.
prophecy concerning close of, XIV 355-56
restrictions of, XII 492
stronger in the West, IX 260
sub-cycles in, XII 386 fn.
Theosophical Movement and, XII 158
transient character of, IX 65
truths revealed near end of 1st cycle of, XI 245 (281)
See also Dvapara Yuga; Satya Yuga; Treta Yuga; Yuga(s)
Kalki-Avatara (Sk.):
awaited throughout Asia, IX 368 fn.-69 fn. (396 fn.); XIV 354
belief in coming of, VI 116; IX 65; XI 48
brings back Golden Age, VIII 357 (374); XIV 354
comes at end of Kali-Yuga, VIII 355 (372)
issues from Sambhala at end of a Kalpa, XIV 354
Maitreya Buddha and, III 185
Man will be his own Guru at time of, VIII 357 (374)
as Vishnu, III 185, 463; IX 368 fn. 69 fn. (396 fn.)
warrior on a white horse, III 463; XI 48
Kalmuck Buddhists:
H.P.B. and, VI 314
hold funeral for Buddhist lama, VIII 28-29
terms identical with Tibetan Lamaists, VI 293
Kalpa(s) (Sk.):
cycles of, XIII 301-06
divine Ego remains until end of, XIV 57 fn.
Kalki-Avatara comes at end of, XIV 354
number of Manus in each, IV 576
recollections of Monad at end of, V 93
or 4,320,000 year cycle, XIV 354
See also Cycles; Yuga(s) etc.
Kalpas:
not life extending compounds, VI 13

Kama (Sk.):
animal desire & egoism, XII 631
as animal soul, X 222
corresponds with liver & stomach, XII 698, 708
desire & thought, III 283
desire to live again, III 397 fn.
dulls spiritual principles, XIII 59, 364
electricity and, X 380
exoteric representation of, XII 623
of fourth-rounders, V 144
freed when volition passive, V 78
Ialdabaoth is, XIII 60
love born from Lakshmi, XII 168 (178)
Manasic will should direct, XII 709
molecules of body and, XII 693, 707-08
more influential during sleep, V 78
principle of, at moment of death, X 176
principle of passion, XIII 12, 364
projections of, & Tanha, XIII 50
is Psychic, XIII 27, 364
purified by union of lower & higher manas, XIII 28
relation of, to Kama-rupa, XII 708-09
root of, XIII 50
sexual instinct acme of, XII 708
terrestrial attraction and, V 92
as Will, V 78
See also Animal Nature; Animal Soul; Desire; Kama-Manas; Passion
Kamalakara Bhatta:
——— *Nirnaya Sindhu:*
12 species of Sraddha in, IX 262
bibliog., IX 446
Kama-Loka (Sk.):
abode of shells, VI 169
abortion & mother's, V 107
Adept need not suffer, XIV 53
after-death state, VII 193; XIII 364-65
astral "brides" from, to be avoided, X 156
astral shell in, & magnetic relation with living, VI 129
astral shells length of stay in, VI 129
or atmosphere of earth, IV 256
Book of *the Dead* portrayal of, XII 626-27
consciousness in, VIII 252
contact with, VIII 253
deceives spiritualists & mediums, XII 373
dragon of flesh in, XII 627
earthbound souls in, & unsatisfied desires, VI 328-29
Ego stripped of lower principles in, IX 164, 400Q
entities in, & dreamer, X 262
fourth principle and, VI 239
Greek word "closet" and, XI 486

or Hadēs, XIV 209
H.P.B. would defy "spirits" from, VI 271
on immediate rebirth from, XII 632
Infinite reflected in light of, V 317
intermediate sphere, V 14 (43)
kama-rupa disintegrates in, XII 374
life-term and, IV 260, 261
or Limbus, VII 178
lost souls of, IX 400Q
lower intra-terrestrial "spirit-world," V 91
lower self in, VIII 253
man cannot be in, & Devachan at same time, VII 204-05
no conscious meeting in, & no grief, IX 163
planes of, IX 172
principles left in, not reborn, VII 180, 186 fn.
process of second death and, IV 256; VI 328-29
seeks communication with our world, VII 229
shells tempt mankind, VII 120
Sheol or, IV 591
soulless corpses move in, VII 186 fn.; XII 372-73
Spiritualism as muddy current from, X 153
or "Summerland," VII 186 fn.
terrestrial energies in, VII 299
time spent in, XII 708
is Tohu-vah-bohu, XIV 237-38 & fn.
victims of violent death in, VI 196 as
viewed by Plato, XIII 80-81
world of desire, VIII 403
world of effects, IV 189
See also Death; Devachan; Kama-Rupa; Tohu-vah-bohu
Kama-Manas(ic) (Sk.):
animal life of, impells soulless men, XII 636
axioms of logic apply only to, X 384
common to animal & man, XII 353
entity perishes, XIII 39
Gnostic "Midst" cp. with, XIII 13, 27, 28
gravitates ever towards Kama-rupa, XII 598
green represents, XII 54, 562, 568
leads flesh into temptation, XII 692
material mind, XIII 40
matter influences, XII 366, 371
nature & function of, XII 709-12
Nephesh in Hebrew, XII 353 & fn., 374
perception distorted by, XII 371
is personal "Ego," XII 407, 411
or "philosophical vine" of alchemy, XII 54
Pistis-Sophia and, XI 492 fn.
prevents free will, XII 358

principle must be transfused into Higher Ego, XIl 630
psychic element, XII 353, 371
"second death" of, XII 636
soulless, reborn in Myalba on Earth, XII 637
Speech, Logos and, X 399
struggle with Buddhi will end in 7th Race, XIII 128
Tanmatras and, XII 631
a tyrannical despot, XII 358 fn.
Universal Mind and, VI 203
Vayu and, XII 622
when united to Buddhi-manas, XIII 28, 40
See also BuddhiManas; Higher Manas; Lower Manas; Manas; Personal Ego
Kama-Rupa (Sk.):
animals get remains of man's, XII 708
astral double of future life and, X 176
automatic actions of, after death, IV 449
belongs to middle principle. V 117
in *Book of the Dead* allegory, X 49-51 (57-59), 54 (62)
called Zing in China, IV 243
consumed in Kama-loka, XII 374
corresponds to red, XII 52-53, 562, 568
creates ethereal form, III 416
death and, X 261
definitions, II 510; IV 53, 185
described, VI 210-11
does not reincarnate, IX 342
in eighth sphere, V 110
elementals &, cause apparitions, III 474; VII 188-89, 202
has form only after death, XII 608 fn.
gradually annihilated, XII 635
of gross men endures for centuries, VI 196
in kama-loka with manas, V 14 (43)
life's passions will form, X 176
life-atoms of 4th & 5th principles, V 117
Manas and, IV 548
Manomaya sheath and, IV 582
materializes at séances, XII 609 fn.
Mayavi-Rupa and, II 443-44; IV 53; X 219
of medium & materialization s, III 347
Morya appearing in, I 90
as "Mother of Jesus" in Gospel allegory, XI 499
not "Spirits of the Departed," XII 633
part of false personality, VII 180, 188-89
pērisprit or, III 407, 409
projection of, at death, III 283, 376
Psychic nature of, XIII 27
relations between Kama and, XII 708-09

"remains" of Antaskarana after death, XII 633
Samanya and, IV 580
starting point on our plane, XII 562
survival of, & Skandhas, XII 609 fn.; XIII 364-65
time spent after death and, XII 708
Underworld and, XIII 59
unfit for Devachan, VII 180, 188-89
vehicle of Lower Manas, XII 629 fn., 707-09
vehicle of Manas, XIV 209 fn.
will not survive Pralaya, XI 475-76
See also Animal Soul; Apparition(s); Kama-Loka; Materialization(s); Sēances
Kamarupa (Burmese N.E.India):
city in Assam, VI 8
Kamas Indians:
origin of, unknown, II 313 fn.
Kamawachara [Sk. Kamavachara]:
definition, V 91
Kames, Lord Henry H. (1696-1782):
on genius, XII 19
bio-bibliog., XII 752
Kamic Organs:
man has both Manasic and, XII 369
personal ego & its memories deal with, XII 367
Kamic Principle:
See Kama-Manas
Kaüsa (Sk.):
opposing power in Initiation rites, XIV 141
Kaüsa, King:
the Hindu Herod, VIII 360 (378)
Kanada:
II 11 (22), 57 (63), 483
atomic system of, XII 343 fn.
on atoms & creation, II 484
impersonal universal Principle of, IV 580
Vaiseshika School and, V 31 (60)
——— *Vaiseshika-Sutra:*
on physical constitution of earth, V 14 fn. (42 fn.)
bibliog., V 368
Kañcipuram:
See Conjeeveram
Kanda (sk.):
period in Vedic literature, V 178-79
Kaniya:
See Kanya
Kanjur [Tib. bKa'-'gyur]:
Della Penna distorted, VI 97
half of Tibetan Buddhist canon, XIV 424 fn.
on legend of mysterious casket, XIV 441 fn.
most important work in Gyut division of, XIV 402
mystical nature of, XIV 402
sacred canon of Tibetans, VI 97-98

Tched-du brjod-pal-tsoms of, on the Great Ones, VI 95
Kansas City Review of Science and Industry:
II 324 fn.
gigantic architecture in Andes, II 308
on Peruvian treasure, II 310
Kant, Immanuel (1724-1804):
I 332; IX 52
Fichte and, XIII 311
fourth dimension and, III 15
identity of sun & planets and, XI 233 (269)
on life, VI 350
maya and, X 328
philosophy of, needs years of study, XII 235
shunned by Hylo-Idealists, IX 55
on space, VII 88
on unknown inner substance, XIV 414
——— *Critique of Pure Reason:*
Dr. Lewin's critique of, IX 52
Kanya (Sk.):
Sign of Virgo, I 252
Virgin, term for Astral Light, III 326
See also Virgo; Virgo-Scorpio

Kapila:
I 296, 332; II 99, 483; III 336
contemporary of Buddha, V 59
despised psychical nature, I 294
glance of, & King Sagara, X 403
on God being "seen," II 94; III 329
H.P.B.'s regard for, I 398 (402); II 11 (22)
impersonal universal Principle of, IV 580
pantheistic school of, XII 343 fn.
on périsprit, I 362 (366)
Purusha & Prakriti of, III 318 fn.; VI 158
Sankhya philosophy of, IX 54; XII 605
on state of Raja Yogis, II 467
study of, recommended, III 318 fn., 401
Sutras of, I 302-03
Svetavatara Upanishad on, II 34
——— *Sankhya-Sutras:*
attributed to, XIV 55
teach 7 forms of Prakriti, XII 605
bibliog., I 490
Kapilavastu (India):
Nagara village as, V 248
Karabtanos:
spirit of matter, etc., VI 192 fn.
Karageorgevic', Alexander (r. 1842-1858):
pretender to Serbian throne, I 164 & fn.
Karaim Jews:
have own *Books of Moses,* XIV 174
reject *Torah & Pentateuch,* XIV 174

on Russia's, XIV 537-38
Karana-Sarira (Sk.):
as Buddhi, VII 289
"causal" body, XIV 49 fn.
causal body & erroneous usage of term, IV 548 fn.
definition, X 249
Ego principle, XIV 391
reincarnating ego and, XI 476 true
occult meaning of, IV 579 fn.
See also Auric Egg; Linga-Sarira
Karanatman (Sk.):
called "God" by Christians, XIV 373
causal soul, XIV 49
Îśvara of the Hindus, XIV 373
overshadowing Principle, XIV 57 fn.
Karanopadhi:
See Karana-Sarira
Karapapahs:
tribe of brigands, I 258
Kardec, Allan (1803-1869):
V 321
did not originate ghosts, VII 187
vs. H.P.B., V 105-06
occultism opposed to teachings of, V 20 (48)
pseud. of H. Rivail, V 375
reincarnation theory flawed, XIV 56
some French Theosophists follow, IV 546
——- *Mediums' Book:*
source of, V 105
——- *Spirits' Book:*
source of, V 105
bio-bibliog., V 375-76
Kardecists:
or reincarnationists, XI 139
Karels:
Russian rule over the, II 356
Karest:
Massey on, VIII 188 fn., 197-200, 203
Karli Caves:
at, Olcott meets a Sannyasi, II 488
Karma (Sk.):
abortion &, of mother & future human, V 108; VII 178
Absolute does not create, IV 194
as absolute equity, XI 145
acceptance of Truth will produce good, X 288
as action, X 219; XI 143-44
Adept leaves enemy to, XIV 31 fn.
Adept's rebirth not caused by, XIV 373 fn.
Adepts will not interfere with, XII 161
alleged inactivity and, V 338
animal kingdom and, VI 236-37
of aspirant & Guru, VII 243, 247-48
Astrology and, VI 327
Atonement of Christians cp. with, V 123
Avatara has no, XIV 374
in Bible, XIV 58-59

as cause & effect, IV 189
cheating, not reason for Buddhist secresy on, V 334
of children under 7 falls on parents, XI 140
cornerstone of esoteric philosophy, VII 177
of dead & living is distinct, IV 507
deity of Theosophists, VIII 58 (80)
Demiourgos agents of, XIII 75
depraved personalities and, IV 571 et seq.
Devachan & our good & bad, XII 608-10
Devachan & undeserved misers of past life, X 47
Divine Beings affected by, XII 629
divine justice of, XII 503
double-edged sword, XII 385
dreams and. X 253
each plant has, X 363
elemental world and, IX 110-11
elementals concentrate, IX 111
energy &, allotted in life, IX 76 fn.
of European Potentates, XI 361-62
of Executioners, XIV 31
faith in, IV 608
fall of Christianity and, XI 106
free will & IÎśvara, IV 424-25
of genius, XII 15
God not needed for, IV 68
Gods or Adepts cannot escape, XIV 404, 406 fn.
greatest Yogis cannot divert, XII 161
guides moral traits of personality, X 176
of hindering the T.S., XI 166
hypnotist takes on, of victims, XI 56-57
idolatry & black magic, XIII 260
incarnation of higher Beings and, X 166
indelible record, not prophecy, XIV 303
Jesus taught, XI 61
Job and, I V 124
on justice of, IV 173; VII 170; XII 503
Karmasakshin and, XIV 260
A. Keightley on, VIII 310-12
is "King" of mankind, XII 71
knows state of inner man, VII 175
as law, VIII 311
law of ethical causation, XII 302
law of, harmonious, XIII 74-75
faw of retribution, IV 499; XI 143-44
laws of, immutable, XIII 259-60
as Lord of Sheep, XIV 84
Mahatmas are servants of, IV 611
a Master on self-sacrificial, XI 168-69
Masters don't punish, does, X 270-71
materialism, reincarnation and, IX 103-04

"Matrix of Avidya" and, XII 503
mental healing only delays, X 287
Monads forced by, to incarnate in
human animals, XII 629-30
moral responsibility and, VI 237
much, cannot be relieved, XI 349
Mystery of, & Saükara, XIV 404
Naidu on three kinds of, XI 144
national & individual, XI 352
national, of Jews, XIV 193 fn.
nature's tendency to repeat itself and,
V 338; XIV 303
necessary accessories of, IV 195
as Nemesis, IX 306
of new diseases from misuse of
hypnotism, XII 226-27
occult law of, & Nidanas, XII 161,
384-85
only, & Master judge E.S. members,
XII 495
only personal merit of, reveals Divine,
XIV 51-52
our, is our only Savior or
punishment, XII 583-84
petty cash accounts of, X 174
of preceding manvantara, &
Prometheus, VIII 367 (386)
probation and, VII 243, 247
psychic powers can make bad, X 226
racial, national & family, XII 385
received through T.S., VII 165
record of thoughts, words & deeds,
XIII 76
reincarnation &, discussed, XI 136-46,
202
as retribution, IX 259
of revealing Mysteries, XIV 34 & fn.,
404-05
Schopenhauer and, IV 491
seed of future, VII 186
shared, of Jesus & Apollonius, XIV
130
social reform and, XI 246 (283)
spiritual ego and, VII 113
squaring the account of, XII 503
storing good, for next birth, VII 48;
X 288
stream of ever flowing, X 141 fn.
Supreme Initiator, XIV 84, 260
Theosophists view of, VIII 58 (80) of
thought is more powerful than act,
X 399
tidal-wave of, XIII 128
undeserved misery caused by new, X
47
as universal justice, IV 173
of unrepressed Desires, XIII 364-65
virtue now cannot avert, of past lives,
X 288
of vivisectors & animals, XII 238-39
voice of, X 201
waits at threshold of incarnation, VII
111, 180 fn.; XIII 364-65

wiser to make, than wait for events, XII 60
workings of, VII 112
in world of maya, XII 30
See also Action(s); Cause(s); Correspondence(s); Cycle(s); Law(s); Retribution, Law of
Karma-Kanda:
of *Vedas* unimportant spiritually, IV 366
Karmania:
See Kerman Province, Iran
Karma-pa Sutras:
on animal cruelty fostered by Christians, IX 287
Karma-phala (Sk.):
definition, V 106
Karmasakshin (Sk.):
witness of Karma of men, XIV 260 & fn.
See also Lipika(s)
Karmendriyas (Sk.):
organs of action, XII 661, 667
Karmic:
disease & hypnotism, XII 401
good, records make Devachan possible, XII 608-09
Life is a just schoolmaster, XII 314
rebirth &, causes, VIII 114-15
retribution for exhibition of hypnotism, XII 226
See also Karma
Karmic Seal:
shows membership in Silent Brotherhood, XII 125
Karnavanta (Sk.):
definition, VII 67
Karshvare:
seven, or worlds in *Avesta,* IV 525
Karta [Sk. Kartta]:
See Purusha
Kartikeya (Sk.):
corresponds to Mars, XIII 160
Karttika (Sk.):
moon of, V 262
Karya-Rupa (Sk.):
as finite form, V 80 fn.
Manas linked to Kama is finite or, XII 631
Kashaya-vastra(Sk.):
symbol of vital principle in sun, V 156-57
Kashereninoff, Mme.:
sleeping sickness and, II 462
Kashinath Pandit:
on astrological feats of, VI 329-30
Kashmir (India):
evidence of Buddhism in, XIV 428 fn.
Lohans go to China, XIV 427-28
Kashmiri Girls:
perceive over 300 hues, VII 74 fn.
Kasi:
mystery about secret, & Benares, II

120
Kasi-khana:
Yoga and, II 463
bibliog., II 532
Kasyâpa (fl. 6th C. B.C.):
given secrets of Buddha's system, IX 148; XIV 444
Kasyâpa, Arhat (fl. 5th C.):
buried statue of Buddha in Tibet, V 245
at Manasasarovara Lake, V 245
memoirs of Buddha and, V 246 fn.
Kate Field's Washington:
on Tolstoy's works, XII 243
Katha Sarit Sagara:
See Somadeva-Bhatta
Katha Upanishad
charioteer metaphor in, XII 363
Gems From the East quotes, XII 428, 440, 453, 469
on origination, XIII 268
bibliog., XII 752
Katharsis:
mystic rites & gradation, XIV 275
trials of purification, XIV 275
Katkov, M.N. (1818-1887):
H.P.B. on, XIII 210, 359-61
Katyayana:
date undetermined, V 195-96
Initiates on era of, V 196
Sanskrit language and, V 303
——— *Varttika:*
written after Buddha, V 196
on yavanani, V 237
bio-bibliog., V 368, 376
Kauravas (Sk.):
Pandavas and, V 305 fn.
Kaushitaki Upanishad:
Ajatasatru and, V 256
bibliog., V 364
Kauthumi:
Sanskrit school of, VI 80 (89)
Kauthumpa:
men of Koothumi, VI 21, 38
Kautilya (Sk.):
term with esoteric significance, VI 42
Kavkaz:
on Armenian rock inscriptions, II 350
Kayastha (Sk.):
of writer caste, XIII 317
Kaye, Sir John W. (1814-1876):
——— *History of the Sepoy War:*
on mutiny & missions, II 26, 51
bibliog., II 532
Kazbek, Mt.:
V 220
Keane, A.H. (1833-1912):
Kumbum Tree and, IV 349
bibliog., IV 654
Kedem:
the East, V 298
Keely, John W. (1837-1898):
corroborates occult sciences, XI 158

H.P.B. on, VIII 267
innate ideas and, XII 602
Roca on, VIII 347
vibratory force of, XIII 218
bio-bibliog., XIII 384-86
Kefa:
or Sophia of Egypt, XIV 199
Keightley, Dr. Archibald (1859-1930):
XI 400
H.P.B.'s inscription to, IX 431-32
helped H.P.B. with *S.D.,* XIV xxxiv-vi
Judge &, visit Dublin Lodge, XII 480
saw Judge's draft of E.S. *Rules &* Preliminary Memorandum, XII 482, 484
on Karma, VIII 310-12
on *Light on the Path,* XI 325-27
on Mead's revision of E.S. material, XII 500-01
signed defence of H.P.B., XIII 204
supports *Lucifer,* XI 559 fn.
urged H.P.B. to settle in London, VIII 3
——- *"The Meaning of a Pledge":*
XII 506-11 q.
bio-bibliog., IX 427-32
Keightley, Bertram (1860-1945):
on E.S. & T.S., XI 379-80
Gen. Sec'y of Indian Section of T.S., XII 157; XIII 122
H.P.B. channels *Theosophist* monies through, XIII 135
H.P.B.'s Open Letter taken to India by, XII 157
H.P.B.'s representative in India & Ceylon, XII 309
helped H.P.B. with S.D., XIV xxxiv-vi
Judge fetter to, rf., X 158 fn.
on *Light on the Path* & Mabel Collins, XI 322-23
sailed off on Yogi line in 1886, VII 139
supports *Lucifer,* XI 559 fn.
Theosophist bungled report of, XI 379-83
urged H.P.B. to settle in London, VIII 3
——- *Reminiscences of H.P. Blavatsky:*
on H.P.B.'s use of pen names, VIII 125
on Tennyson's poem, IX 319-20 fn.
bio-bibliog., IX 432-35
Keightley, Julia W. (1855?-1915):
meets Dr. Keightley, IX 429
bio-bibliog., IX 435-38
Kelanie:
Ceylon spring, 1V 385
Kellar, Harry (1849-1922):
Eglinton and, III 488
Kelto-Gaulic:
subrace, V 214
Kemper:
on life, VI 350

Kenealy, Edward V.H. (1819-1880):
mistaken for a Master, IV 39 fn.
——- *The Book of Enoch . . .:*
on Iōannēs, III 217 fn.
——- *Book of God . . .:*
VIII 43 fn.; XIV 174 fn., 176 fn.
on Hebrew alphabet, XIV 172 & fn., 178-80, 194
Hebrew scriptural interpretation, XIV 180, 194-95
on Horne & Hebrew scribes, XIV 194-95
Maimonides on *Genesis,* XIV 36 q.
on modern O.T., XIV 178
on Ramdagon, III 189
Seneca on world's end, XIV 257 q.
on similarity of Gaelic & Chaldaic rite, XIV 258 fn.
on Solomon's non-existence, XIV 177-78 fn.
on term lama, III 178 fn.
bio-bibliog., VIII 462
bibliog., III 512; XIV 538
Kerman, George (1845-1923):
criticizes Russian oppression, XII 281
bio-bibliog., XII 753
Kennedy Col. Vans (1784-1846):
great Sanskritist, XI 263
on root of sacerdotal Sanskrit, XI 263-64
——- *Researches . . . Ancient and Hindu Mythology:*
XI 264 fn.
on Babylonian & Sanskrit literature, XIV 92
——- *Researches . . . Principal Languages of Asia and Europe:*
XI 264 fn.
on Babylonia & Sanskrit, IX 138
bio-bibliog., IX 438
bibliog., XI 580; XIV 538
Kennicott, Benjamin (1718-1783):
——- *Kennicott No. 154:*
oldest Hebrew MS. of OT., III 453 fn.
bibliog., III 512
Kenotaphia (Gk.):
teraphim as receptacles or, VII 231 q.
Kenrick, John (1788-1877):
bio-bibliog., XIII 386
Kephalos:
Venus and, VIII 16
Kepler, Johannes (1571-1630):
an astrologer, XIV 334-35
astrology a true science acc. to, III 194
conjunction in Pisces and, IX 211 (233)
Laws of, X 390-91
on magnetic nature of sun, I 243
Roman Catholics relied on calculations of, VII 280
thought planets had souls, XIV 334
——- *The Principles of Astrology:*

proves astrological predictions, III 194
& fn. bibliog., III 512-13
Kerala Utpatti:
on Sankara's date, V 185, 189-90
unreliable, V 188-89
bibliog., V 365
Kerasmos (Gk.):
or Mixture, XIII 22, 28
Kerman Province, Iran:
Alexander's invasion and, V 243, 274
Behedin of, still worship fire, III 212
Fire-worshippers of, II 128-29
Western border of Aryan land, V 220
Kern, Jan H.C. (1833-1917):
on Saüvat era, V 232, 273
——- *Over de Jaartelling . . . .:*
V 242 fn.
bio-bibliog., V 376
Kerubim:
symbolism of, VIII 149
See also Cherub(s)
Keshko, Queen Nathalie (1859-1941):
Queen of Serbia, X 83-86
unjust scandal involving, X 83-85
bio-bibliog., X 87-88
Keshub Chunder Sen (1838-1883):
II 209
Brahmo Samaj and, I 381
claims of, VI 13
cp. himself to Jesus, VI 12 fn.
cremated, VI 164
influence of, limited, III 286
New Apostolic church and, III 203, 204
new avatara, III 57-60
New Dispensation Prophet, III 287
not a Yogi, III 60-61
only 50 close followers of, VI 68
Kerber:
the crown in Kabalistic triangle, 1X 360 fn. (388 fn.)
definition, VI 212
first Sephira or crown, VIII 144, 145-46, 149
žokmah & Binah, X 351-52; XII 545; XIV 189-90, 213-14, 216 fn.
meaning, XIV 189
or Sephira, X 352, 355
Key(s):
to esotericism, VII 260
to Mysteries of numbers, XIII 73-74
to Mystery of Syzygies, XIII 72 fn.
numerical & geometrical, to mystery speech, VIII 180 & fn.
one of 7, found by J.R. Skinner, VII 293
to portion of *Pistis-Sophia,* XIII 40
of septenary progression, XIII 305
to seven planes & principles, XIII 54
seven, to Scriptures, VIII 180-82 & fn.; IX 203 (225)
of Theosophy, XIII 79
three, & meaning of blood, VIII 181-82

two, to mysteries, VIII 207
The Key of the Creeds:
VI 19 q.
Keynote:
H.P.B. strikes, of truth, XII 601
Planetary Spirits strike, of Truth, XII 600-02
Keyser:
——— *Bucher-Lexicon:*
IV 284 fn.
Keystone:
of Arch of Masonry is broken, XI 173 (181)
Khabar:
Carnavon and, V 276
psychic intercommunication, V 276-77
Khaemnu:
Chemmis named after, XIII 239-40
Khem and, XIII 240 fn.
mystery-goddess, XIII 239 fn.
Khaî:
Haî, & year 1881, III 202
Khalwehs:
Druse meeting places, III 177 fn., 178
Kham[s]: (Tib.)
hotbed of Bhön sorcery, IV 15 & fn.
province of Tibet, III 419
Khamsin:
definition, II 187
Khanak:
royal abode, XI 499
Khandakâla (Sk.):
conditioned time, X 358
Khandalavala, N.D.:
on after-death states, IV 250-52
on H.P.B.'s letter to Indian T.S. members, XII 156-57
on life-principle, IX 72-78
one of H.P.B.'s best friends, VI 296, 310
president of Poona T.S. branch. IX 78 fn.
——— *"The Bhagavad-Gita* and Microcosmic Principles":
VIII 136
bibliog., VIII 462
Khandalavala, P.D.:
on Zoroastrianism, IV 420-21
Khargak-kurra:
World-Mountain, XII 543
Khartumim Asaphim:
ancient title of Theologians, XIV 350
Khatvânga (Sk.):
VII 274
Khechari Mudra (Sk.):
sense of, debased, II 119
Khelang(s) [Tib. dGe-slon]:
Brotherhood of, III 177, 419
missionaries of, III 419
Mongolian Buddhists, XII 337
Khem (Khan):
Egypt named after, XIII 240, 331
Egyptian deity, XIII 239

male counterpart of Khaemnu, XIII 239 fn.
Pan of the Greeks, XIII 240 fn.
Khen:
Egyptian temple occult library, VII 117, 119, 130, 131
Khien (Chinese):
definition, IV 242-43
Khiu-ti, Book of:
See *Kiute, Books of*
SS Khiva:
Col. Olcott on, III 154
Khnumu (Egyptian):
cp. with Elōhim, XIV 198 fn.
Khonsu:
Horus and, IX 206 (228)
Khorasan (Persian province):
"Salt Valley" in, & ancient civilizations, V 165; 267
Khordah Avesta:
contradicts dualism, IV 264
bibliog., IV 654
Khou(s):
as astral body, VII 106
two kinds, VII 115-17, 119, 128, 190-91
See also Astral Body
Khryppfs, Cardinal de Cusa:
See Cusa, Nicholas de
Khufu, King (r. 2590-2568 B.C.):
Great Pyramid desecrated not built by, IV 287; XIV 297
Senefru and, VII 98 et seq.
Khunrath, H. (ca. 1560-?):
I 138, 330; 11 36, 230; V 10 (39)
cycles illustrated by, II 421
a great occultist, IV 594
Medieval Kabbalist, III 264, 312
on spirit & soul, IV 216
———- *Amphitheatrum Sap. Eternae:*
on elementaries, I 286-87, 298, 329
bio-bibliog., V 376-77
bibliog., I 490
Kiangsi:
tribes of, V 216
Kibaltchitch:
excavations by, II 261
Kiddie, Henry:
VI 119 fn.
accused K.H. of plagiarism, VI 1-3
bibliog., VI 1, 439
Kiev (Russia):
Jews free to live in, I 262-63
Kievlyanin:
on primitive man, II 261
Kimosas:
missing link and, III 42
Kindness:
can bring out worst qualities in man, VIII 169
Kinetic Energy:
karma allots one's. IX 76 fn.
latent energy and, V 113
King(s):

divine dynasties and, XIV 252-53
"evil" cured by, XIV 253 fn.
of Fifth Race were healers, XIV 253 & fn.
Francis the First cured 500 people, XIV 253 fn.
selection of Egyptian, VII 102-03
Slave-, of ancient Egypt, XIV 297
King, Charles W. (1818-1888):
——— *The Gnostics and Their Remains:* VIII 188; XI 28-29
allegory of Jesus' life, XIV 160-61
Basilides not a heretic, XIV 162
on cross symbolism, XIV 151-52
exhaustive inquiry on missa in, XI 98
fish symbolism in, XIV 153-54 fn.
mistranslation in, XIII 79
numerical value of Abram & Brahma, XIV 92 fn.
Pistis-Sophia portion in, XIII 3
on Tau as mystic seal, XIV 152
on the *S.D.,* X 184 fn.
bio-bibliog., XIII 387-88
bibliog., VIII 462; X 419; XI 580; XIV 539
King, Edward, Viscount Kingsborough (1795-1837):
——— *Antiquities of Mexico:*
on Aztec rites similar to baptism, II 321
judicial astrology and, II 316 & fn.
biog., II 533
King, John:
VI 290, 292; VII 209
appears in London, II 153-54
generic name for spooks, VI 271
H.P.B. brings out face of, I 73
an initiate, I 89
Lillie on, VI 269, 291-92
nickname, & Hilarion, VI 271, 291-92
séance apparition of, I 60
King, Katie:
II 57 (63), 60 (66)
F. Cook and, I 190
Crooke admits, a "spirit," III 234
H.P.B. brings out face of, I 73
Holmes &, discussed, I 63-78
Spiritualist elegy to, I 57 et seq.
biog., I 63 fn., 65, 66
Kingdom(s):
cyclic progression of, XIII 264-65
Deva-, & liberated monad, V 175
evolution of seven, & diagram. V 173-75
grafting on lower, XIV 164 fn.
of life & Rounds, X 186 fn.
lower, use cast off molecules of man, X 186 fn.
mineral, as turning point for Monad, V 173
spiritual impulse & Elemental, V 174
Kingdom of Heaven:

attainable now, XIII 49
on attaining, XIV 55
Jesus' parable on, XIII 48-49
when, comes, XIII 48-49
King-Instructors:
as Sons of Fire, X 394
See also Divine Dynasties; Divine Instructors; Hierophant(s) etc.
I Kings:
on dance, III 205
Elijah hears small voice, XIV 131
on evil, X 103
on Jehovah as fire, II 35
on leaping prophets, XIV 316
on Solomon's Temple, X 163; XIV 264
II Kings:
VIII 310 q.; IX 95; X 107; XI 77; XIV 272 fn.
on Elijah, III 451 fn.
on horses of the Sun, III 463
on Solomon's Temple, XIV 264

Kingsford, Dr. Anna B. (1846-1888):
VI, 133
character & death of, IX 89-91
on Christianity & Buddhism, IV 189-90
H.P.B.'s respect for, V 124
interested in Hermetic philosophy, VI 251
London Lodge and, VII 139
roost competent on mysteries of Christianity, VI 132
not an initiate or seer, VI 132
on Western symbology & TS., IV 295
———- *A Letter . . . to . . . the London Lodge . . . :*
criticizes *Esoteric Buddhism*, V 134-35
date of release, VI xxiv
H.P.B & Subba Row respond to, VI 131-35
———- *The Perfect Way:*
IV 182, 184, 189-90, 295, 305; VI 132; VIII 43 fn.
gives Esoteric Christianity, IX 90
never abjured her views on, IX 91 fn.
represents advanced English thought, IV 296
reveals occult truths, IV 266
———- *The Virgin of the World:*
on Path & human nature, VI 335 fn.
bio-bibliog., IX 438-40
bibliog., IV 654; V 377; VI 439; VIII 462
Kingsland, William (1855-1936):
on H.P.B.'s Advisory Council, XII 264
President of Blavatsky Lodge, X xxviii, 350 et seq.
on *Transactions of Blavatsky Lodge*, X 300
bio-bibliog., X 419-24

Kinneir, Sir John M. (1782-1830):
——— *A Geographical Memoir of the Persian Empire:*
on the fire of the Ghebers, II 123 fn,
bio-bibliog., II 533
Kipling, Rudyard (1865-1936):
——— *Kim:*
Jacob of Simla and, 1V 344 fn.
Kiratarjuniya:
See Bharavi
Kircher, Athanasius (1602-1680):
II 275
on Alexandrian Library, XIII 231
restored Jew's encampment, XIV 158
——— *Oedipus Aegyptiacus:*
Ain-Soph as defined by Kabalists, XIV 418
Albumazar on Virgin imagery, XIV 292 fn.
on divination, VII 235 & fn.
drawings in, VII 220-21
on identity of Jewish & Egyptian statues, VII 217, 231
on Sephirōth, XIV 418
on teraphim & seraphim, VII 217-18 & fn., 236
bio-bibliog., XIII 388
bibliog., VII 378
Kischuph:
XIV 539
only fragments remain of, XIV 104
Roman Church on followers of, XIV 104
Kisewetter, Karl:
——— "The Rosicrucians":
VIIl 257 fn.
Kislingbury, Emily:
I 324, 406, 407, 409, 411, 412, 413, 414, 418
too Christian says H.P.B., I 424
Coleman misrepresents, re Olcott, I 320
describes séances with Eglinton, III 143-45
on elect & angels, XIII 66 on
London Piśachas, IV 142
on loss of spirituality, etc., I 288-89
praised by H.P.B., I 271 resignation of, I 424
signs defence of H.P.B., XIII 204
treasurer of T.S. European Section, XII 331
Kismet:
"Will of God" and, II 193
See also Destiny; Fate
Kissam, Dr.:
II 190
Kissos (Gk.):
Bacchus crowned with, XI 94 fn.
Kittara, Prof.:
interested in Spiritualism, I 213
Kiu-te, Books of [Tib. *rGyud-sde*):
on Adept's indifference to Time, VI

112
Kalachakra most important work in. XIV 402 & fn.
laws of disciples in, VIII 294
on Nature's co-workers for good & evil, III 297
no benefit to most Western students, XIV 423-24
on seven "glories," IV 378 fn.
on seven qualities needed for Chelaship, IV 607-08
seven secret folios of, XIV 422
on sound as being seen, VII 68
on spiritual darkness, III 296 fn.
Tibetan Buddhist monasteries have 35 volumes of, XIV 422
on two types of coworkers with Nature, IV 250
——- *Book of the Secret Wisdom of the World:*
archaic, basis of all Commentaries, XIV 422
—— *Commentaries:*
Book of Dzyan, on secret folios of *Kiu-te,* XIV 422
digest of all Occult Sciences, XIV 422
kept by Teshu-Lama, XIV 422
only fragments of, preserved, XIV 422
only key to exoteric works, XIV 424
some, older than *Kiu-to* itself, XIV 422
bibliog., VI 425; XIV 539
Kiu-ti, Books of.:
See Kiute, Books of
Kiyun (Hebrew):
as Siva, VII 232 fn.
Kladderadatsch:
humorous journal, II 151
bibliog., II 533
Klaproth, H.J. von (1783-1835):
IX 145
great Orientalist, XIV 172 & fn.
on Hebrew alphabet, XIV 172
bio-bibliog., IX 440-41; XIII 386-87
bibliog., XIV 539
Klaus, Samuel:
"Ensouled Violin" and, II 221 et seq.
Klippoth:
beings of 4th Kabalistic world, XIV 302
Knight, Charles (1791-1873):
——-*The English Cyclopaedia:*
on Chinese works, XI 16
bibliog., XI 580
Knight, Richard P. (1750-1824):
XIV 44 fn.
——- *History of Greek Alphabet:*
VIII 225 fn.
bio-bibliog., XIII 388-89
bibliog., VIII 462
Knights Templars:
predecessors of the Jesuits, XIV 341
Knock, Ireland:

healing at, IV 382
Lourdes and, III 113, 275
Knorr von Rosenroth, C. (1636-1689):
on Kabalah of, cp. with Chaldean Kabalah, XI 244 (281)
——— *Kabbalah Denudata:*
I 131-32 & fn., 145 fn.; VII 270; VIII 141 et seq.
errors in, VIII 155 fn.
on sacred Tree, VIII 153
on Tetragrammaton, VIII 150, 151-52
bio-bibliog., XI 589
bibliog., I 491; VII 379
See also Mathers, C.L.
Knower:
of All-self, XIII 55-56 fn.
Knowledge:
abstract, & Will, VI 265-66
always respected, I 138
comes in visions & dreams, XIII 285
conditions for supreme, III 268; X 95
continuity of, among Adepts, III 472
definitions, VI 241, 264
divine, & higher Beings, X 166
divine, defined, II 198, 285 fn.
Divine Fire as, III 461-62
a double-edged weapon, XIV 41
of elementals dangerous, IX 112-16
final, must be found within, IX 31
first step to, VIII 141; XIV 1, 40
frees from ignorance & illusion, VIII 125
higher, & sacrifices, III 4
ignorance &, are relative, III 357-58
Initiates & transcendental, XIV 16
innate, & primitive Revelation, VII 93
inner, & absolute truth, IX 34 intuition
& absolute, II 95
key to universal, XIV 181
of Light by Soul, XIII 60
modern, superstitious, XIV 121
of Mysteries, XIII 285
of Mysteries based on mathematics, XIV 63
never to be used selfishly, VIII 59 (81)
occult, based on facts, III 393-94
occult, won through toil, III 476
of parts has little value, XIV 9
Plotinus on intuition & absolute, II 95
positive, of a better world, II 157
reasoned, the only exact science, X 165
sacred, wisely kept by the few, XII 585
Secret, as divine inspiration, XII 311
of secret doctrine of Buddha, IX 135
secret, & Logos, III 461
of Self, XIII 55-56 & fn.
seven keys to secret, XIV 183
sought for selfish ends, VIII 135
soul-,beyond intellect, IX 61
spiritual, should be hidden, IX 41-42
today's, reflects past, XIII 85-88

Tree of, is One, XII 234
true, is of Spirit, XII 537
true, limited by physical science, I 233, 384
truth is, IX 41
universal, esoteric since Atlantis, XIV 181
ways of acquiring, XII 236
"Wisdom" can mean both blind faith & Secret, XII 311
worldly, from ideologists, III 485
Knowledge:
mocks Kabbala,VIII 157-58
on wart-charming, VI 43-44
bibliog., VI 450
Kobilyansky:
Polish conspirator against Czar, III 157
Kobo-dai-shi, or Kukai (773-835):
adeptfounder of Sriingon Buddhist sect, XII 301
Koch, Karl (1809-1879):
visited Zoroastrian monastery, II 124
Koch, Dr. Robert (1843-1910):
on aging process, XII 388-89
modern discoverer of microbes, XIII 161
biog., XII 753
Kohn, Julius:
criticisms of J.K. or, discussed, III 262-68, 289-91, 332-43
self-styled "adept," III 262-68, 289-91; IV 34 et seq., 44-48
why article by, is not published, IV 42-43
Koilon (Gk.):
Greek Heaven, XIV 90 fn.
Kokoreff:
Moscow millionaire, II 122, 124, 125
Koldun:
enchanter, X 143
Russian term for sorcerer, XII 192 fn.
Kolhapur (Kolapur, India):
superstitions at, III 348, 352
Koliadovki:
Christmas and, II 165
Kolozsvar (Cluj):
E. Agardi and, I 161
Konga:
Kings of, V 184, 186
Konstantin Nikolayevich, Grand Duke (1827-1892):
involved in regicide, III 164-67 & fn.
Koords:
See Kurds
Koo-soongs:
See Ku-sum
Koot Hoomi:
alleged "forged" letters and, XI 405-06
at Bombay in astral arira, V 290
cardinal condition for knowing, VI 164
on chief object of TS., X 77-78 fns.

Coues on, XI 313-15 & fn.
Coulomb trouble predicted by, VI 309
divination by laurel cubes and, V I 163-64
on existence of, V 347; VI 21
H.P.B. at house of, in Tibet, VI 274
H.P.B. defends, VI 308-13
H.P.B. only channel for, since 1885, X 139; XI 210
on H.P.B's authority & role, X 138-40
Himalayan Fraternity and, III 264
"Imperator" and, IV 276
leaves notes wrapped in silk, VI 23
letter to Mr. WT. Brown, VI 29-30
letter to N. de Fadeyev, VI 275 fn., 276 facs.
letter to Olcott, VI 24, 25-28 facs.
letters as basis of *Fragments . . . ,* IV 482-83 (485)
letters to Hartmann, VIII 446 et seq.
a living man, personally known to many, V 349
Maha-Chohan's letter to Sinnett and, XII 240 fn.
Master M. and, IV 355
on meditation & knowledge of Higher Self, XII 696
name of, a pseudonym, X 126
nonsense about, "dethroned," XI 378, 387
a Northern Brahman, VI 41
not an alias for H.P.B., IV 184
not an "elderly man," VI 39
not author of *Light on the Path,* XI 314
note of, to Olcott, VI 30 & facs.
notes on Lévi's article, III 292-300
Oxley not contacted by, IV 193
on panoramic vision at death, XI 446-47
precipitates letter in Olcott's hand, XII 240 fn.
a Puñjabi, settled in Kashmir, VI 277
in *Puranas* name found as a Rishi, VI 40-42, 232
relations with Sinnett & others, III 274
Sanskrit name of, not a Tibetan Buddhist sect, XI 430
seen by seven Theosophists, III 332
on selfishness, X 77-78 fns.
to Siam via Madras, VI 22
Sinnett asked to write certain Letters by, IV 304
suggest translation from Dostoyevsky, III 325
superior of, a European, X 153
term found in *Vishnu Purana,* XI 20
Terry and, IV 19
three passwords authenticate messages from, IV 193
on Universal Brotherhood, X 78 & fn.
visits Olcott & Brown, VI 22-31
on woman & her mission, VI 259-60

& fns.
Koothoompas:
See Kauthumpa
Kopp, Dr. Hermann (1817-1892):
———- Geschichte der Chemie:
on microcosm, XL 518 (541)
bio-bibliog., XI 580
Koran [al-Qur'an].
I 181; IV 201, 418
Adi-Granth explains symbolism of, I 373
Druses and, III 181
bibliog., IV 654
Korf, Baron Modest A. (1800-1876):
discovered Lavater's letters to Empress Mariya, XII 205
Korn, Selig (1803-1850):
See Nork, EN. (pseud.)
Koros:
title of Bacchus, III 460
Korshid:
Fravashi of Ormuzd, XIV 322
rector of the Sun, XIV 322
Kosa(s) (Sk.):
Atma-Bodha on, IV 582
five, & monad, V 79
have six attributes each, IV 582
meaning, XIV 386
septenary man and, XIV 386
sheath or, IV 565
Vedanta & Taraka Raja Yoga, XIV 386
in Vedantic system, VII 287
Vedantic term for human principles, XII 526
Kosmokratores:
See Cosmocratores '
Kosmos:
abstract Deity and, IX 167-68
or AdamKadmon, XII 410
birth of, VIII 110
"brain" of the Universe, XII 410
-Builders, XIV 216-17 fn.
in Chaldean Kabalah, XIV 209
of Choos, XIII 28
Cosmos and, XII 656-57, 677
cyclic progression in, XIII 265
Decad and, III 327
definition, XI 485
emanates from Quaternary, XIV 186-87
an Entity, XII 410
eternal, is divided like man, XIV 209
infinite, VIII 65 (87)
Intelligence-Wisdom and, VIII 66 (88)
knowledge of, & math, XIV 62-63
Kosmic motion and, XII 355
manifestation of Parabrahman, VIII 66 (87-88)
as Number, XIV 187
physical, IV 307 fn.
produced geometrically, XII 547
scientific arrogance about, XIV 5
sublime symbolism of, XIV 290

Universal, XII 542
various meanings of, IV 210-11
See also Cosmos
Kossuth:
I 325
Kostomaroff, N.I. (1817-1885):
II 353
Kotahena, Ceylon:
riots at, IV 427 et seq.
Kötahen (Anhalt):
Dr. Hahnemann's refuge from persecution, IV 76
Kotwal:
chief of Police, I 275
Kotyya, C.:
——— "The Hindu Theory of vibration . . .":
XIII 61 fn.
Kotzebue, Count Paul:
Governor-Gen. of Odessa, I 263
murder of, III 160
Koueîs:
nature of, VII 202-03
Kreitner, Gustav von (1847-1893):
Szechenyi &, expedition to Tibet, IV 349-51
bibliog., IV 654
Krest:
VIII 362 fn. (380 fn.)
Kri (Sk.):
definition, VIII 201
Kripa (Sk.):
Rishi, IV 367
Kris (Gk.): root of Christos, VIII 358 (375)
Krisa (or Crisa):
on ancient city of, VIII 191-92
centre of initiation, VIII 191-92 fn., 196, 205
Krishna:
allegory of Universe in mouth of, XI 520 (543)
appears in every Yuga, XIV 372
Bacchus and, XI 94 fn.
battle & death of, as initiation rite, XIV 75 fn.
belongs to Chandra or Induvaüa, V 28 & fn. (57 & fn.)
birthplace, XIV 248
conquers "serpent," II 382; XI 212 fn. (248 fn.); XIII 57; XIV 287
crucifixion of, depicted, XIV 286-87
dance of Gopis around, symbolic, XIV 316 fn., 317
death of, & birth of Kali Yuga, V 29 (58)
derivation of word, 1 250-52; VIII 201 & fn.
dwells only within, V 100
a "good Shepherd," XIV 286-87
Gopîs and, VI 263
as Higher Self, XII 53
Kurukshetra rite memorial to, XIV

74-75 fn.
legend of other Adepts and, XIV 139-40
Ormuzd and, IX 206 (228)
other name of, I 356
Puranic allegory of, XIV 247-48
in rescue of 6 brothers allegory, XIV 141-42
the seventh Principle, VI 263
as Sun-God, XIV 317
Universal Divine Principle, V 306
on *Vedas,* IV 366
Vishnu animates, VIII 358 (374)
washes feet of Brahmans, I 261
as witness, XI 488
Wittoba as aspect of, VII 295
See also *Bhagavad-Gita;* Vishnu; *Vishnu-Purana;* Vithoba
Krishna-paksha[m] (Sk.):
dark half of moon, V 262
Krishna Vishnu:
full Christos or, XIII 32
Krita Yuga:
See Satya Yuga Kritsita-Sarira (Sk.):
definition, IV 53 fn.
Krittika (or Karttika) (Sk.):
cycle of, & Vernal Equinox, XIV 362-63
Kriyāśakti (Sk.):
Adepts produce pictures by, XII 672
alchemy and, XI 517 (540)
conducts creative Quintessence & may kill, XI 506 (529)
or creative will, XII 57
definition, X 248
emanations and, XII 554
no need for speech when, active, X 248
phrase in *John* and, XI 489
power of producing forms on objective planes, XII 556
projection of Mayavi-rupa and, XII 706-07
Prometheus and, VIII 143 fn.
Third Root Race created by, XII 532-33
Kronos:
or Kronidae cp. with Elōhim, XIV 200, 202
Sand-dial of Father-, XII 383
seven auxiliaries of, XIV 202
or Seven Kabiri, XIV 202
See also Time
Kropotkine, Peter A. (1842-1921):
murder trial, III 157
Kshatra:
See Kshetra
Kshatriya(s) (Sk.):
degraded, became Vrishalas or Yavanas, V 307-08 teachers of Brahmans in ancient

times, XII 346 fn.
traced to Chandra or Lunar Race, V 28 & fn. (57 & fn.)
tribes of, in *Mahabharata,* V 307-08 & fn.
See also Brahman(s); Caste(s); Sudras
Kshayatithis (Sk.):
V 262
Kshetra (Sk.):
basis, III 405, 406
definition, VI 158
Kshetrajña and, XII 329
as the body, X 254
See also Chaos; Prakriti(s); Matter; Root-Substance
Kshetrajña (Sk.):
definition, X 254
embodied Spirit, X 254
etymology, X 254-55
Higher Ego or embodied Spirit, XII 329, 358 fn.
informs our Kshetra, XII 329
occult axiom on, XII 363
as "Silent Spectator," XII 358 fn.
as "Spirit-Substance," X 314
See also Higher Ego; Purusha; Spirit
Kshirabdhi-tanaya (Sk.):
daughter of the Ocean of Milk, XII 168 (178)
Kudali (Sk.):
Brahmans, V 184
Matham, V 185, 189
Kuei:
Genii of the mountains, XIV 18
Kuen-Lun Mountains (E. Turkestan):
Sambhala and, III 421
Kugler, Franz Theodor (1808-1858):
——— *A Handbook of the History of Painting . . . . :*
IV 176
bibliog., IV 654
Kukarmadeśa (Sk.):
Atlantis became, XIV 246
Kuku-ma:
of the Bhutani, XIV 105
Kulluka-Bhatta (fl. 15th C.):
the historian, XII 169 fn. (178 fn.)
on *Sama-Veda*, V 34 (63)
——— *Annals:*
on ancient Egypt, XI 227 (263)
Kumara(s) (Sk.):
Angels of Catholics are, XIV 328-29
Avataras at beginning of every Race, XII 600-01
Builders or Dhyani-Chohans, XIV 328
definitions, X 252; XII 645
eternal celibates, XIII 9
exoteric & secret names of, XIV 329 & fn.
on incarnation of, XII 608
first sons of Brahma, XIV 203, 328
incarnated under Capricorn, XII 76
incarnation of, X 343; XIII 9, 16

not human egos, XII 608
not Planetary, but Star Regents, XIV 329
refused to procreate, XI 40; XIV 203-04
sentenced to rebirth, XIV 204
Virgin Warrior, cp. to Saint Michael, XIV 329 & fn.
Vishnu,-Purana on period of, XIV 204 fn.
Western mangling of, XIV 205 & fn.
Kumarajiva (344-413):
Amida Sutra tr. by, XIV 448
bio-bibliog., XIV 539-40
Kumarila (fl. 8th C.):
IV 366 & fn.
Barth on, & alleged Buddhist persecution, V 181
false account of, in *Kerala Utpatti,* V 189
Purva-Mimaüsa and, V 181
bio-bibliog., V 377
Kumb[hlakonam Ma˜ham (Sk.):
Sankara's date and, V 185, 187, 189
Kumbeg-dag, Mt.:
part of sacred range, III 213
Kumbha-karna:
Hindu Rip van Winkle, V 206
Kumbhuk Mela [Sk. Kumbha Mela]:
a festival, VI 38
Kumbum Tree [Tab. sKu-`bum]:
Abbé Hue's rudeness to lama near, III 182
description & discovery of, IV 347-51
inscriptions on, in Senzar, IV 350
Tsong-khapa and, III 186 fn.
Kumil-Madan:
the undine, VI 194
Kundalini (Sk.):
can kill if misused, X 488 illumines
pineal gland, XII 697,699
vital, & electric fluid, XII 620
See also Chakra(s)
Kunduz (Afghanistan):
Sambhala and, III 421
Kung:
or "Great Tone," XII 550
Kunte, M.M.:
on Yoga, III 106-08
Kunti: wife of Panu, V 305 fn.
Kura:
title of Sun, III 460
Kurds:
III 176
Armenian patriarch and, III 213
attitude towards scriptures, III 218
devil worship and, II 128
saying of, on Ghebers, II 129
Kurile Islands (Japan):
part of ancient landbridge, V 222
Kurios(oi) (Gk.):
VIII 188, 213 fn.
Kuropatkin, Gen. A.N. (1848-1921):
biog., III 48 fn.

Kurukshetra Rite:
a most ancient Initiation, XIV 74-75 fn.
originated with Krishna, XIV 75 fn.
performed in Nepal, XIV 75 fn.
Kusa:
one of Rama's sons, IX 197 fn. (219 fn.)
Kusa Grass:
II 460
Kusuli Plant:
heart cp. to, X 196
Ku-sum [Tab. sKugsuml:
cycle of Non-Being, XIV 401 fn.
last 7 Rounds for Nirvana, XIV 401 fn.
trikaya in Sanskrit, XIV 401 fn.
triple form of Nirvanic state, V 255; XIV 401 fn.
See also Trikaya
Kutais (Caucasus):
H.P.B. at, I 387
Kutch-Behar, Raja of:
tribute paid to, III 60
Kutchi:
gentleman in *Isis Unveiled,* VI 293
Kutichaka (Sk.):
lowest stage of Sannyasis, II 118
Kutti-Shattan:
definition, VI 194
Kwan-Shai-Yin:
definition, VI 103
same as Vach, V 100
Stanza of Dzyan describes, X 377-78
See also Avalokiteshwara; Bodhisattva(s); Kwan Yin; Vach
Kwan-Shih Yin:
Savior of all beings, XIII 57
Kwan Yin:
definition, VI 103-04
divine Voice of Self, VI 99; XIV 408
a dual god with KwanShai Yin, X 378
holy voice of Self, XIV 408 fn.
is Kwan-shai-yin Bodhisat, XIV 409 fn.
as Voice-Deity of Brahmans, XIV 408 fn. -09 fn.
See also Kwan-Shih Yin
Kwei-Shin:
vital soul, IV 243
Kypris:
Oriental goddess, VIII 309
Kyrielle:
worship of masses and, XI 74

L index

Labarum:
Eusebius invented, IX 205 fn. (227 fn.)

standard of Constantine, XIV 148
symbolism of, XIV 148-49, 151, 154-55
Labor:
resources and, XI 153-54
Laborers:
effect of machines on, VIII 64 (86)
Labre, Saint Benoit:
canonization of, lit 243-44
Lacedaemonians:
Pherecydes predicted capture of, XIII 238
Lachares:
despoiled Athaena, XII 299
Lachaud:
counsel for Leymarie, I 195
Lacour, P. (1778-1859):
XIV 112
——— - *Aelohim ou les Dieux de Moise*:
on celestial hosts, XIV 326
Lacour, Pierre (1746-1814):
biog., XIII 389
Lacroix, Claude (1652-1714):
on Palmistry, IX 298
bio-bibliog., IX 441
Lactantius (260?-325):
Earth's rotundity unknown to, XIV 43
on lamps & sun, XI 82
taught Earth was a plane, XIII 90, 338
on wisdom, XII 311
——— - *Divinarum Institutionum . . . .:*
on Satan, X 149-50
——— - *Divine Institutes* [tr.]:
on Chrēstians, VIII 175 fn.
bibliog., VIII 462; X 424
Ladd, George T. (1842-1921):
——— - *Elements of Physiological Psychology:*
on atoms as beings, XII 365
on memory in each organ, XII 365, 367-68
on mind as Real Being, XII 350, 357-58, 361-62
on physical basis of mind, XII 353
science cannot dictate to metaphysics, XII 366
Unit-Being of, is Mind-Ego of occultist, XII 368
bio-bibliog., XII 753
Ladies' Association . . . .:
seeks to convert Indians to Gospel, VI 167, 168
Lady's Pictorial:
on Anna Kingsford, IX 91 & fn,
on *Lucifer*, X 236
Laghima[n] (Sk.):
II 119
sunbeams and, VII 274-75
Lagrange, J.L, (1736-1813):
on narrowing planetary orbits, XIV 230
bio-bibliog., XIV 540

Lahore, India (now Pakistan):
Arya Samaj & disgraceful attitude to chela, IV 474 et seq.
on "Shylocks" of, IV 467-78
Lahul:
British, & missionaries, III 419
Laing, Samuel (1810-1897):
——- *Modern Science and Modern Thought:*
on *Genesis,* IX 238
—— *A Modern Zoroastrian:*
IX 73 fn.
bio-bibliog., IX 441
Laksha (Sk.):
Max Miiller's "fish," XIII 109
Lakshmi:
compared to Venus-Aphrodite, VIII 19; XII 168 (178)
goddess of fortune, XIIl 109
Lalande, Joseph (1732-1807):
——- *Astronomie:*
on meaning of term *aux,* VIII 365 fn.
bibliog., VIII 462
Lalitavistara:
IV 418
on Buddha studying 63 alphabets, V 304
life story of Buddha, II 134
Lillie misinterprets, III 397
Mitra translates, V 13 (41)
bibliog., III 513; IV 654; V 365
Lama(s) [Tib. bLa-ma]:
Bodhisattvas or chang-chubs and, VI 110-11
Christian pilgrim steals from, VIII 30
death of, mourned by Russian Christians, VIII 28-29
do not wear yellow robes, I 240 fn.
early Bön sects and, XIV 427
eldest son in Tibet becomes, IV 160
female succession of, exist, IV 16 fn.
forefathers from idyllic Gobi centre, XIII 330
Tarachan, & H.P.B, VI 294
Initiated, moved in Budda Spirit, XIII 330
marriage of, permitted before Tsong-khapa, IV 16
meaning of, III 178 fn. mesmerizes chela to elicit truth, IV 313
mistreated by Hue, III 182-83
Pi˜ha is seat of initiating, XIV 126
reform of Tibetan, XIV 427-28
reveres others' prayers, III 182
self-levitated, VIII 136
split after Tsong-kha-pa, XIV 427
succession legends, XI V 452 fn.
theory of, origin, XIII 330
Tibetan Chohan-, Buddhist member of T.S., III 398
tonsure knife allegory, XIV 451 & fn.
Yellow Cap, never perform

phenomena publicly, IV 160
See also Bön(s); Gelukpas
Lamad:
"God-taught," III 178
Lamaism:
anthropomorphic God not in, III 179 fn.
beliefs of, VI 111-12
Csoma de Körös knew only exoteric, VI 272
degenerates into fetishism, IV 15
Druses and, III 177-87
esoteric & popular, differ, IV 14 fn.
hierarchy of incarnations in, III 185
Kalmucks and, VI 293; VIII 28-29
magical schools of, III 183
Lamaseries:
of Bon sorcerers, VI 198
élite of, are fetish worshipers, VI 198
Lamb:
as Aja, X 254
in Christian symbolism, XIV 321, 397
dove and, VII 110
emblem of Life & Light, XIII 323
of God, & lamb-cutlet, III 330
as logos, VII 257
sacrifice of, cp. with Purusha's disappearance, XIV 397
Lamballe, Princesse de (1749-1792):
Saint-Germain and, III 129
bio-bibliog., III 513
Lambert, Franz:
essays on ancient Egypt recommended, X 62
Le Lotus article, X 48 (55 & fn.)
bibliog., X 424
Lambert, Louis (1835-1910):
IX 314
on Jesuits, IX 295, 304
Lambeth Palace:
IX 5 fn.
Archbishop of Canterbury and, X 93
episcopal conclave at, X 107
Lamedh:
Bible symbol in word Ēl, XIV 208
an ox-goad symbol, XIV 207
Lames:
bear Runic characters of Tarot, XIII 240
Lamh:
a hand, III 178 fn.
Lampridus (fl. 3rd C.):
——— *Alexander Severus:*
on bust of Apollonius, XIV 135
See also Scriptores Historiae Augustae
Lamps:
as symbols of sun, XI 82
Lampsakano:
errors of, I 239-41
Lam-rim-then-mo:
See Tsong-kha-pa
Lancashire Evening Post (Lancaster): on "The Talking Image of Urur," XI 46

Lancaster:
Lankester and, I 222
The Lancet.
on electricity in humans, III 23
Lander:
on Mandan superstitions, II 173
Landscape(s):
desecrated by man, XIII 181
Lane, E W. (1801-1876):
———- *An Account of the . . . Modern Egyptians:*
on Egyptian spirits, VI 169
bibliog., VI 439
Lane, Michael Angelo:
treachery of, & T.S., XI 551 et seq.; XII 582
Lane-Fox, Saint George (1816-1896):
Arya Samaj talk on religious reform, XIV 117 fn.
on authority of inner truth, XIV 117 fn.
Langley, S.P. (1834-1906):
on ether & radiant energy, IV 221
bio-bibliog., IV 655
Language(s):
Aeolic, Attic & Oscan, V 302
Alchemist's, a blind, XIV 168
alphabets & numerals in Occult, XIV 95-102, 181, 192
ancient, invented by gods, XIV 96, 196 & fn.
ante-Poseidonian, XIII 320
Arts of past and, XIII 320
colors and, VII 64
Demotic & Hieratic, V 221, 297
esoteric interpretation of Sanskrit, XIV 181, 196 & fn.
Esoteric, related to Tower of Babel myth, XIV 181
foreign, spoken in hypnotic trance, III 43-44
of Fourth & 5th races, V 216
of gods, V 199, 208; XIV 196 fn.
of gods & men, VII 264
Greek & Latin, will be spoken again, V 303
Hebrew, not ancient, XIV 180, 196 & fn.
Jews & Christians rely on dead, XIV 172
keys to Universal, XIV 181, 192
knowing all, without study, XIV 134 & fn.
of men called Laukika, XIII 107
monosyllabic. of Eten tribe understood by Chinese, II 337
mother of modern, V 198
no written, with Incas, II 334
obscure, of occult teachings clarified, IV 374 et seq.
once a Universal, XIV 169, 181, 183, 192, 196 fn.
Pelasgian, akin to Sanskrit, V 301

relation of, to ideas, IX 250-51
root-, of 1st, 2nd & 3rd races, V 216
sacerdotal, & Vach, V 298
Sanskrit the most perfect, XIV 196 fn.
secret, was once universal, V 297, 306; XIII 153-54
similarity of Chaldaic & Gaelic, XIV 258 fn.
sound of some, & occult effects, XII 642
symbolic, of high priests, I 131
symbolic, very ancient, I 126
on Vaidic, XIII 106-09, 315-16
Western, limited regarding metaphysics, I 332, 360
See also Greek; Hebrew; Mystery Language; Sanskrit etc.

Lanka:
See Ceylon

Lankavatara Sutra:
debates on Nirvana in, XIV 416 & fn.
refutation of nihilism in, XIV 416 fn.
bibliog., XIV 540

Lankester:
-Donkin alliance & Slade, I 222 et seq., 318
Slade and, I 228

Lanoo:
or Buddhist disciple, IX 158; XII 505
See also Chela(s); Disciples)

La Lanterne:
journal of the insulters, VII 323 fn. (338 fn.)

Laomedon:
Priam's father, XIII 100 fn.

Lao Tse or Lao Tze:
See Lao Tzu

Lao Tzu (fl. 6th C. B.C):
alluded to Sacred Island, III 420
on Emptiness, III 423
invocation of, figure, XIV 20
more spiritual than Confucius, I 108

Lapide, Cornelius (1567-1637):
VIII 12 q.
on "creatura," VII 46-47
on elements, VII 47
"master of all Biblical commentators," XIV 216
on seven "Golden Candlesticks," XIV 329

———- *Commentarius Apocalypse:*
on renovation of animals, VII 21

———- *Cornelius a Lapide's Great* Commentary:
on angels as stars, XIV 216, 319, 328
bio-bibliog., VII 379
bibliog., XIV 541

Laplace, Pierre Simon, Marquis de (17491827):
V 150; VIII 65 (87)

———- *Exposition du système du monde:*
on celestial change, XIV 230

bio-bibliog., XIV 541
Lapouge, George V. de (1854-1909):
discovery of, XIII 112
bio-bibliog., XIII 389
Lapps:
in Finnish myths, X 145
Finns &, on the dead, II 173
Lara, D.E. de:
founding member of T.S., I 124
biog., I 491
Lardner, Dr. N. (1684-1768):
low opinion of Eusebius, IV 363
nine reasons of, & Eusebius, XI 404-05
Lares:
definition., VII 191
as idols & fetishes, VII 215
Larva(e):
disembodied souls of depraved, VI 195
on earthbound, VI 195-96
play as spirits, V 18 (47)
at séances, I 293, 32930
or spook as Kama-rupa, XII 609 fn.
as terrestrial principle doesn't
reincarnate, VII 198
three classes of, VI 195-96
Umbrae and, VI 188
See also Kama-rupa
Lassa, Vic de (1826-?):
story of, I 151 et seq.
Lassen, Christian (1800-1876):
Buddha's death and, V 255
——— *Alterthumskunde:*
dates Kailasa Buddhist monastery, XIV 442 fn.
bio-bibliog., XIV 541-42
Lateran Council:
See Church Councils
Latin:
English & French corruption of, VI 79 (88)
expression, II 169 q.
Roman Catholics ignorant of, II 163
sound of, & esotericism, XII 642
Latin Church:
See Roman Catholic Church
Latini:
V 200
ancestors of Latins & Romans, V 212
Latins:
league of, V 215
Magna Graecia & primitive, V 216
Latium Antiquum:
akin to Aeolic, V 302
Laubardemont:
in charge of witchcraft trial, VIII 104 & fn.
Laukika (Sk.):
psychic gifts, VI 334
Laurel Cubes:
divination by, VI 163-64
Laurence, Richard (1760-1838):

Ascension of Isaiah and, XIII 58
on author of *Enoch* MS., XIV 78, 84 fn.
on Johannine parables, XIV 74
on "mistakes of transcriber," XIV 84 fn.
——— *Book of Enoch:*
angels & magical incantations in, XIV 77
Bruce found, MS. in Abyssinia, XIV 77 fn.
Gill on, XIV 77-80
Messiah's pre-existence shown in, XIV 78-79
source of Christian "revelation," XIV 77-86
translated by, XI V 39 fn., 74, 84 fn.
two texts compared, XIV 79, 83-84 fn.
bio-bibliog., XIII 390
Laurens, J.L.:
———- *Essais . . . sun la Franc-Maçonnerie:*
on priests of Egypt, XIV 252
bibliog., XIV 542
Lava:
one of Rama's 2 sons, IX 197 fn. (219 fn.)
La Valette, Père A. (1494-1568):
Jesuit missionary at Martinique, IX 309
Lavater, J.K. (1741-1801):
discovery of letters by, XII 206-07
on genius, XII 19
on honesty, XI 45
on hypocrisy, XI 3
Mesmer's system carried to Germany by, XII 223
Nikoladze and, I 386-88
spiritualistic tendencies of, XII 207-08
Swiss Revolution opposed by, XII 206
virtuous & saintly, XII 206
———- *Physiognomische Fragmente . . .:*
theory behind, XII 206
bio-bibliog., XII 753
Lavoisier, Antoine L. (1743-1794):
investigates Mesmer, II 276
opposed to Mesmerism, XII 219
phlogiston and, IV 218
Law(s):
abuses of, XII 34, 36-38, 43
agents of Karmic, XIII 75
basis of Great, VIII 124
Blind, as successor to Justice, XIII 189
children's toys and, X 227
Christian, based on Mosaic Code, XII 266
contemptuous of "miracles," IV 74
correlations of forces & unalterable, III 151, 246-48
of correspondence, XIV 347
courts miscalled justice, XIII 84, 189

criminal, & hypnotism, VIII 104, 106
English old, & freedom, IV 460-62
eternal, unconscious, III 423
first, of Sacred Science, VIII 59 (81)
Hindu, & Rishis, IV 128-29
ideal, perceived by intuition, II 103
"immutable," are effects of free action, XIII 90
immutable, govern universe, I 296-97
immutable, of Nature, III 150-51
immutable, of the occult, XII 515-16
inexorable, of self evolution, VIII 168, 170
injustice of, towards women in France, II 516
of Inquisition, XII 266
a mantle hiding bigotry, IV 72
of Mayavic world, XII 537
mediaeval, against liars & thieves, VI 64-65
modern higher courts of, XII 43
natural, & miracles, II 475
natural, & occult, III 151; IX 251
of Nature as secondary effects, IX 58 fn.
of Nature basis on which life works, IV 453
no God or Devil only One Unereated, III 299 fn.
occult & mysterious, governs world, II 418
One, as equilibrium, III 313
One Great, III 436 fn.
one universal, in Nature, IV 291
passive will and, VIII 132
permits licensed robbery, IV 73
property, in Russia & England, XII 283
purest expression of, XIV 63
radical, of Biblical & Vaidic structures, XIV 63
Secret, of Buddha, XIV 419 & fn.
Space as field for natural, III 423
of spiritual gravity, XIV 303
terrible, of Nature & chelaship, IV 611
their application, XI 188-90
Theosophy studies occult, of Nature, II 490
two primary manifested, IV 291
unity of eternal, VIII 54 (76)
Universal, & Absolute, IX 98
Universal, & Ah-hi, X 318-19
Universal & immutable, II 9 (20), 146
Universal, & Motion, IX 98
of Universal Sympathy, III 192
See also Correspondence(s); Karma; Retribution, Law of
Lawrence, Sir Wm. (1783-1867):
eminent surgeon, XII 359
——— *Lectures . . .:*
XII 359 q.
criticizes psycho-physiology, XII 359-60 q.

bio-bibliog., XII 753-54
Laws of Manu [Sk. Manava-Dharma-Sastra]:
V 30 fn. (58 fn.), 34 (63), 221; VI 202; VII 51; VIII 66 (87)
above caste, XIV 377 fn.
among oldest works, XIV 311
belong to Krita Yuga, V 32 (61)
on communion with dead, IV 553 fn.
elevation of women in, XII 270
on emanation of creatures, XIV 412
evolution and, II 185
on fourteen Manus, IV 576 & fn.
on happiness, V 340
James Mill on, I 240
magic allowed by, XIV 311 & fn.
on marriage of Brahmanas, VIII 66 (88)
on metempsychosis, V 114 & fn.
name for Pitris in, VI 190
number 7 and, IV 575
on reading & writing in days of, XIII 315
silent on Bengal, V 309, 310
on spiritual ancestors, IX 262
on Sraddha, IX 261-62
on Suna*f*epa, XII 169 fn. (178 fn.), 173 fn. (183 fn.)
on ten sins, V 341
on *Vedas* source, XIV 92 bibliog.,
I 497; IV 656; V 365; VI 425; IX 443; XII 758
Lay Chela:
definition, IV 610-11
Lay Chela (pseud.):
See Sinnett, A.P.
Laya (Sk.):
cosmic matter must rest in, state, X 309
Crooke's Protyle is not, X 306
definition, X 301
dissolution or, IV 564
esoteric axiom on, state, XII 133
Father-Mother and, X 333-34
Light and, X 337
matter and, IX 74 fn.
state of, & "upper space," X 378
as "Zerostate," X 333, 385
Layard, Austen H. (1817-1894):
II 271
archaeologist, XIII 328, 338
image of Oannes and, III 217 fn.
——— *Nineveh . . . .:*
on Tree of Life, III 460
bio-bibliog., II 533; III 514
Lazarus:
Massey on, VIII 198
versus greed, XIII 131
Leadbeater, C W. (1854-1934):
had copy of Maha-Chohan's letter, XII 240-41 fn.
Leaders:
have shallow drums for heads, X 2

Leadership:
Founders did not offer, to Spiritualism, I 322
Theosophical Society avoids authoritarian, XIII 119
true, fosters selfreliance, XIII 119
Leaf:
miracle-working, III 354
Le Bas, Phillipe (1794-1860):
on Astrology, XIV 345-46
bio-bibliog., XIV 542
Le Blanc, T.P.:
——— *Les religions . . .:*
on oracular heads, VII 221
bibliog., VII 379
Lecky, Wm. E.H. (1838-1903):
IX 174
on feudal legislation, XII 267 on
pagan woman status, XII 267
on Roman women, XII 271
Le Conte, J. (1823-1901):
——— *Correlation of Vital with Chemical and Physical Forces:*
on force & energy, IV 214
on science, 1X 56
——— *Evolution and . . . Religious Thought:*
on vital force as term, IV 225
bio-bibliog., IX 442
bibliog., IV 655
Le Couturier, Charles H. (1819-?):
——— *Musée des Sciences:*
on famous scientist-astrologers, XIV 334-35
on tangible celestial influences, XIV 352
bibliog., XIV 542-43
Lee, Ann (1736-1784):
founded shaking Quakers, III 287
upheld ideal of purity, XII 257
biog., XII 754
Leeds Mercury:
on Burgoyne, XI 417
Left-Hand:
origin of, science, IV 515 fn. See also Black Magic; Evil; Path
Legate:
in Gnosticism, XIII 36
Legends:
of Jesus & Buddha based on Initiatory cycle, X 67, 113
Legge, Francis:
rf. to *Pistis-Sophia* intro., XIII 3, 5
Legge, James (1815-1897):
tr. of *Yi King*, IV 242-43
bio-bibliog., IV 655
Lehmann:
color & sound investigator, VII 63
Leibnitz, G.W., Baron von (1646-1716):
on atom, X 386
defines monad, V 173
likens death to sleep, VII 38
on monad, XII 134

an occultist without knowing it, VII 39
on planetary motions, I 243
on resurrection, VII 38
bibliog., VII 379
Le Loyer, P. (1550?-1634):
——— *Quatres livres des spectres* . . . .
on lemures & larvae, VII 194-95 & fn.
on lower souls, VII 197
bio-bibliog., VII 379-80
Lélut, L.F. (1804-1877):
on hallucination, VII 62
bio-bibliog., VII 380
Lemaistre, J.G.:
——— *Travels* . . . .
on church inscription near Milan, II 414-15 & fn.
bibliog., II 533
Lemaitre, Camille:
H.P.B. replies to criticism of T.S, by, X 296
Lemniscate:
Gnostic diagrams & the, XIII 18-19
Lemures:
Tares and, VII 182, 191-92
Lenclos, Ninon de (1615-1705):
XII 389
biog., XII 754
Lenormant, Francois (1835-1883):
II 11 (22); V 217
on Chaldean magic, XIII 326, 329, 339 & fn.
on religion of Chaldees, XIII 338
term Akkadians of, III 419
——— *The Beginnings of History:*
Orphics on source of soul, VIII 181
——— *La magie chez les Chaldéens* . . . .
Chaldean "Vedas," XIII 339
on Turanian nations, XILI 329 & fn.
——— *Les Premières Civilizations:*
on Chaldeans, XIII 336-37
on Scythians & Chaldeans, XIII 334 & fn.
bio-bibliog., II 534; VIII 221, 463
Leo:
conception in ancient astrology, XIV 155
symbolism of, VIII 202, 287 fn.
Leo III, Pope (750?-816):
——— *Enchiridon Leonis Papae:*
sorcerers used, to kill Charlemagne's enemies, XIV 105-06
Leo X, Pope (1475-1521):
on fable of Christ, XI 81
Sabian missals still used under, X 28
Leo XII, Pope (1760-1829):
Archbishop's appeal to, for restored Sabian rite, X 28 & fn.
Leo XIII, Pope (1810-1903):
Abbé Roca and, IX 200 fn. (222 fn.)
canonizes Benoit Labre, III 243-44
Jesuits glorified by, IX 294, 301-02
bibliog., IX 308, 442
Leonard, Georgia L.:

———- "The Occult Sciences . . . ":
X 62
bibliog., X 424
Le Plongeon, Alice D.:
———- "Ancient Races":
noted, XII 382
Lepsius, K.R. (1810-1884):
———- *Königsbuch:*
on Osiris & Chrēstos, XIV 283
Lermontoff, M.Y. (1814-1841):
———- "Sonnet to A.O. Smirnova":
XII 287 q.
bibliog., XII 754
Lessing, George:
Ellmore &, on fakir phenomena, XII 321-26
Lessing, Gotthold E. (1729-1781):
great German author, V 294
Letronne, J.A. (1787-1848):
on Egyptian Zodiacs, XIV 348
bio-bibliog., XIV 543
Letters:
E.S. rule on purported, from Masters, XII 494-95
genuineness of precipitated, X 129-30
how, from Adepts written, VIII 397-98
Masters rarely write, personally, VI 120; X 129-30
Letters from the Masters . . .:
See Jinarajadasa
Letters, Mahatma:
See Sinnett, A.P.
Leuret, F. (1797-1851):
———- *Fragments psychologiques sur la folie:*
on hallucination, VII 62
bio-bibliog., VII 380
Leverrier, Urbain J.J. (1811-1877):
V 156
discoverer of Neptune, XIV 227
bio-bibliog., XIV 543-44
Lévi, Éliphas (1810-1875):
IV 376; X 243, 244
acknowledged secret Fraternities in East, III 265
on Ain-Soph, XIV 234
anthropomorphic creation, XIV 237
on astral currents, XIII 241
on astral light, X 252 Catholic
slant of, XIV 239-40
on Chaos & primordial matter, XIV 233, 237-38
on Christian Cabalistic Scriptures, I 132
deals with Occult Geology not Cosmogony, XIV 234
on Death, III 292-99; IV 250, 253, 255
defines Cabala, I 130
Deity of, male, XIV 235-36
diagram of, corrected by H.P.B., XIV 236
died a pauper, III 208

"elementary" term and, I 265, 299
expounds Hermetic philosophy
coarsely, VI 133-34
extra-Cosmic God of, XIV 234
great Hermetic authority in Europe,
III 282, 312
great occultist, VI 180
H.P.B. on, IV 290-91; XIV 31, 233,
240
Home defames grave of, I 198
inclined to be Jesuitical, XIV 61
on Jesus, III 209
Jewish Kabalist, III 209, 284
Judiciary Astrology of, XIV 351-52
Kabalistic interpretation of *Genesis,*
XIV 238-39
Kabalistic MS. on Taro(t), XIV 89-90, 93
on King larchus & Hiram, XIV 128
knew much, III 208
K. MacKenzie's praise of, XIV 233
on magic & miracles, III 208
a magician, I 139
master of Christian Esoteric Doctrine,
VI 133
mystified people, VII 266
never received right to initiate others,
XI 523 (546)
on *Nychthēmeron,* XIII 7-8
on occult teachings, VI 175-80
only mistake of, VI 175
pentagram acc. to, III 312
profound occultist, IV 262
received annuity XI 522 (545)
reconciles Church with Jewish magic,
XIV 238
on Satan, III 296, 299-300
on Secret Science, XIV 89
Spiritualism derided by, III 210-11
on suicides, III 210-11
Talmudic imagery distorted by, VI 133
teachings of, cp. to Eastern initiates',
III 291; XIV 233-40
on Tohu-vah-bohu, XIV 233-35,
237-38
on "Wheel of Enoch," XIV 93
———- La Clef des grandes mystères:
III 208 & fn.
———- *Dogme et Rituel de la haute
magie:*
I 283; 111 208 & fn.,` 251; IV 262; V
32 (60)
on Absolute unity, XIV 61
on afterdeath condition of the soul, I
288
on deleterious power of spells, XIV 31
divination, somnambulism, dreams,
III 431-32
on elementaries & second death, I
329-30
on evocation of Apollonius of Tyana,
I 144 et seq.
on executioners of martyrs, XIV 31
H.P.B.'s notes on part of, IV 290

on initiation cycle, XIII 7-8
on magnetic currents of Astral Light, XII 373-74
on martyrdom of Initiates, XIV 278
on occult elements in conception, I 285
pentagram's affect on unborn child, III 323
on sign of the cross, XIV 148-49
on sorcery, XIV 31
Subba Row calls, theistic, VI 133
symbolism of Jupiter & Saturn, XIV 339
touches on fate of animals, VI 176
———- *Grimoire des sorciers:*
Egyptian exorcisms related in, VII 116-17
———- *Histoire de la Magie:*
praises Christianity, XIV 239-40
———- *Le livre des splendeurs:*
portion of *Zohar* tr. in, VII 270-71
———- *Paradoxes of the Highest Science.*
K.H.'s comments ,& H.P.B.'s notes to, VI 258-60 & fns.
———- *La Science des Esprits:*
I 283; VIII 189 fn.
Nature closes door for disembodied, III 283-84 & fn.
on vampirism, necromancy & mediumship, I 286
———- "Letters on Magic":
H.P.B.'s footnotes to, and, XII 622 & fn.
bio-bibliog., I 491-95
bibliog., III 514; IV 655; V 377; VI 439-40; VIII 463; XII 754
Levitation:
cases of, III 280
due to interchange of forces, IV 30-31
of fakirs & tables, I 243, 244
by lama, VIII 136
by mediums & RobertHoudin, III 237
Nava Nidhi and, IV 31
polarity and, I 244; IV 168-69
of Simon Magus, XIV 119
of some mediums, XIV 120
witnessed by H.P.B., I 352
Levites:
practiced degenerate mysteries, VII 256
text of, replaced Mosaic, XIV 183 fn.
veiled Pantheism under Monotheism, VII 253
Leviticus:
XI 45 q.
on altar fire of Jehovah, IV 531
on burial, IV 506
Code of, in Protestant countries, XII 267
on life in blood, VI 20
on loving neighbor as yourself, XIV

256
mistranslation corrected, VII 19
on nature of Jehovah, IX 42
Lévy-Bing, L.:
——— *La Linguistique Dévoilée:*
by philologist & archaeologist, V 126
bibliog., V 377
Lewes, George H. (1817-1878):
II 158; VIII 329
contradictions of the erudite and, IX 15
———- *History of Philosophy . . . .:*
on philosophy, XI 435 q.
bio-bibliog., VIII 463
bibliog., XI 580
Lewins, Dr. R.:
Hylo-Idealism and, VIII 33 fn., 40, 131-32; IX 51-62, 138-41; X 306
mechanistic theory of science & medicine, IX 87, 88
———- *Auto-Centricism . . .:*
on abstract thought as "Neuropathy," IX 54
discussed, VIII 300-05
on objective world of matter, IX 59, 86-87
———- *Humanism versus Theism:*
VIII 302-03
Hylo-Idealistic, views in, IX 51, 55, 56, 58, 60, 62
bibliog., VIII 463
See also Hylo-Idealism
Leymarie:
assailed by Home, I 195-96, 198, 201
Revue Spirite edited by I 195 unjustly
sentenced, I 202
victim of Jesuits, I 195, 19899, 225
on work of T.S., III 72
Lha(s) [Tib. lHa]:
Adepts called, IX 341
Adepts or Bodhisattvas. VI 100-01
Arhat or freed spirit, XIV 408 fn.
perfect Spirits, Bodhisattvas or, III 303
Purucker on solar, or agnishwattas, XII 644, 645
rank next to Buddhas, VI 104, 109
Tibetan ascetics called, XIV 18
voluntarily relinquish freedom, VI 112
See also Arhat(s); Bodhisattva(s); Solar Lhas
Lha-khang [Tib. lHa-khan]:
Buddhist shrine room, III 321
double triangle found in, lII 321
inner temple, IV 160
Lhamayin [Tib. lHa-ma-yin]:
elementals, XI 500
evil spirits, IX 160
See also Elemental(s)
Lhasa [Tib. lHa-sa]:
foreign travellers and, IV 10-11
initiated Lamas form T.S. branch in, II 205 (208)
on real meaning of, III 179 & fn.

Liar:
Saint Paul on, Xl 103
Libel:
English justice and, 111 8081
Liber Adami:
on Holy Spirit & Holy Ghost, XIV 115
inner God mentioned in, XIV 55 & fn.
Liberal (Sidney):
attacks T.S., IV 414-15
on Prof. Denton, IV 557
The Liberal Christian:
formation of T.S. and, I 121-23
a T.S. Founder was editor of, IV 199
Liberation:
not reached quickly, XII 505
Liberius, Pope (?-366):
thought that "Son only similar to Father," XIV 145
biog., XIV 544
Liberty:
Absolute, of conscience & Jesus, IV 603
Angel, is Satan's daughter, XII 50
definition, VI 171
a synonym for oppression of the people, XII 52
of thought essential, IV 496
Libra:
inserted into Zodiac, III 325
Library(ies):
Alexandrian, XIII 231-32
on ancient sites of, XIII 338
hidden, guarded by Asiatic recluses, III 485
recently excavated, XIII 335
secret, of Dalai & Teshu Lamas, VI 94
Theosophical Society founded an Oriental, X 132
Librations:
gravity and, X 391
Licht Ndehr Licht:
on insect mimicry, IV 350
Lick Observatory:
nebulous matter discovery, XII 327 fn.
Liddell and Scott:
——- *Greek-English Lexicon:*
VIII 184, 186 fn.
bibliog., VIII 463
Lie(s):
calumnies and, XI 296-97, 311-12
deceit &, in conventions, IX 36-38
impudence and, XI 291
one who, is not a Theosophist, XII 595
outweighs greatest crime, VII 125
preferred to Truth, IX 273
product of our civilization, XI 287-88
public accustomed to, XI 290, 366-68
Liébault, A.A. (1823-1904):
on hypnotism, VIII 105
biog., VIII 463-64

Liégeois, Jules (1833-1908):
on hypnotic effects, XIII 113-14
hypnotism and, VIII 105
bio-bibliog., VIII 464
bibliog., XIII 390
Life:
active conscious, & Fohat, III 423
alpha & omega of, VIII 126
Being & the One, VII 38
or Be-ness, XII 355
bi-polar nature of, IV 226
blood and, VIII 181
borrowed from Universal Life, V 21 (49)
breath of, IX 80
a burden & illusion, X 80
collective, full of endless bliss, XIV 432
collective spirit of, served through Humanity, XI 469
of contemplation or duty & final truth, IX 170-71
is death, VIII 124
death &, as illusions, VIII 124; XII 625
definitions of One, III 423, 424
a drama or comedy, VI 353
duration of, & cycles, II 449
encased in elementary globules, IV 216
esoteric Buddhists know only One, IV 547
Eternal uncreated One energy, V 111
every atom is a, IX 74 fn.
foetus matter and, IV 297
four stages of, III 412
gloomy masquerade, XII 75-76
Greek letters and, XIII 52
Hermetic fire and, XIII 354-55
how to have, everlasting, XII 537-38
identical with Will, VIII 132
Initiates will give up, for mankind & truth, XI 100 fn.
instinct to preserve, IV 260
Jewish view of, & death, XII 73
Kabala on Light, Spirit and, XIII 352
key to problems of science, XII 147 fn., 354-55, 413
latent, and kinetic, V 113
latent, even in stone, IV 567
laws of universal, immutable, XIII 90
living a spiritual, cp. to material, XII 537-38
man will merge with, XIII 32
manifested & unmanifested, IV 547
meditation makes, worth living, VIII 116
molecular forces and, IV 226
more active in a dead organism, II 469
mystery of, VIII 242
nature of, & consciousness, VIII 131
never recedes, III 283
not a property of matter, XII 413

Ocean of, and Vedanta, X 369
Ocean of, or universal Mother, XIII 24
One, as electricity, X 354
One, connects bodies in space, VI 228, 229, 350
One Element or One, VII 43
One eternal & infinite, IX 62, 78, 80
One, & knowing *Upanishads,* IV 579
One, & matter eternal, IV 452
ordeal of, necessary, VIII 117
outer, determined by Spiritual Ego, III 434-35
Parabrahm or One, IV 291; V 318 fn.
Paramatman, IV 548 polarity
of, & Light, XII 629
Prana or One, IV 579 present
in atoms, V 111, 288 real,
defined, XII 625
riddle of, XII 147
a Root-principle of Man, XIV 209 fn., 217
science of, VIII 240 et seq.
as seventh state of matter, IV 264
sin against animal, VIII 249-50
social, based on self, VIII 139
soul's series of hard trials, XII 391
source of electricity, IV 216-17
Space the Root of, XIV 412
sun & fire as best emblems of, IV 530
sun &, -principle of planets, V 154
-wave or swara, XII 355-56
three Logoi or One, XII 409
transfer of, in mesmerism, VII 315-16
on Trees of, III 460
tripod of animal, & death, IV 246
uncreated Law or One, IV 291
undesirable for most, XII 391
unfathomable by mechanical theory, XII 141, 413
Universal, as God, IV 453
universal lives are One, XIII 32
universal, or jiva, III 422
Universal, or Motion, VI 192
Universally present & indestructible, IV 225
unmanifested, & akasa, VI 228
Wagner on nature of, VI 349-50
Waters of, X 367-XIV 241
of whole depends on death of parts, VIII 124
See also Akasa; Jiva; One Life; Prana
Life-Atoms:
article on, recommended, XIV 415
as bluish lambent flame, V 116
of five principles re-form in next life, V 117
impregnate objects held, V 116
jiva and, IX 74-75
moved by kinetic energy, V 113
mutual affinity of, V 109
thrown off in passion, V 115
transmigration of, IV 559-60; V

109-17
See also Atom(s)
Life Beyond the Grave:
author of, criticizes Brothers, IV 5
Life-Force:
atom and, XII 412-13
an independent Entity, XII 410
radiates from Absolute Force, X 387
too strong, induces sleep, X 257
Life-Principle:
of animals & men, VI 200-01
discussed, IX 72 et seq.
does not differentiate, IX 76 fn.
jiva as, IX 76 fn.
three views about, IX 79-80
See also Jiva; Prana
Life-Winds:
change polarity of body & consciousness, X 398
Light(s):
affects magnetism in séances, IX 106
Ahura Mazda as Divine, XIII 131
Akaic, & Adepts, XIV 53
Breath emanates Primordial, XIV 236-37
bright shadow of Buddha, XIV 20
conflict with Darkness, XIII 128-31
conflict with Hylē, XIII 27
contemplation of Divine, III 462
dark &, side to everything, XII 603
Darkness &, not opposites, X 337
Darkness &, of One Element, XIV 210, 241
definitions, X 331-32
desire of Pistis Sophia for, XIII 60
Dhyani-Chohans 1st emanations of Primordial, XIV 46 fn.
Differentiation and, X 331, 338
divine, shut out by Jehovah, XIV 160-61, 185
eternal, is Darkness, XIV 241
Fire is father of, X 375
first self-conscious god, X 375
form of matter, IV 221-22
Gods are seven Primary, XIV 51
Golden, of divine knowledge, II 285 fn.
the Great, XIII 22, 29-30, 33, 43
heat & electricity as illusions, XII 359
heat, fire & cross, II 143-46
Impressions of, XIII 29
Inheritance of, XIII 64
invocation of, XIII 42
inward, can be known by works not faith, VIII 162
Jesus is, on subjective plane, XIII 61
in Kabalah, XIII 351-54; XIV 236-37
knowledge of, XIII 60
Kumaras as Pillars of, XII 608
lux & *lumen,* XIII 11, 28
Ocean of Amrita is radiant, X 374
Ocean of, & personal God, XIV 49
one of 7 Sons of Fohat, XII 620

one of "Three Mothers," XIV 64-65
of one's Logos, XIII 73
our immortal God, XIV 55
parabrahmic, VII 46
is parent of vital air, X 375
as phos in *John,* XI 486-88
polarity of, & Life, XII 629
Primeval, & Ahura-Mazda, II 128
primeval, synthesis of 7 states of nature, X 375
Primordial, Aur & Ormazd, III 457
Primordial, reawakens Primordial Germs, XIV 241
Primordial, unseen, X 375
Receiver of, XIII 38
reflected, alters celestial observations, X 374
science and, VII 65
S.D. on, XIII 42
sets in motion & controls all in nature, X 375
on "solitary," in man, VIII 248
Sons of, vs. Sons of Darkness, IV 263
sound & experiments on humans, II 284-85
sound &, in *Vedas,* VII 67
Spirit is abstract, X 332
of Sun in Gnosticism, XIII 34
Svara and, III 401
three degrees of, XIII 11, 27
Three, of Kabalah, III 313, 314
Treasure of, XIII 27-29, 36, 67
is twofold, XIII 131
undulatory nature of, & One Element, IV 220
Vesture of, XIII 8, 27
Virgin of, XIII 75-76
Watcher of, XIII 35
wave & corpuscular theories of, I 243
words of, & sound from same roots, VII 66 et seq.
See also Color(s); Vibration

Light (London):
V 292 fn., 332 fn., 334, 345; VI 53; XI 297
accuses H.P.B. of animus towards Christianity, X 243
alleged spirits, III 391
critical of T.S. attitude towards Christianity, IV 95 et seq.
criticism of *Isis Unveiled* in, VII 176
Ditson's article and, VI 159-60
Elementary spirits, III 477-78
on "Haunted House," IV 595
H.P.B. reviews Moses' article, IV 272-76
Kiddle incident and, VI 1, 2
A. Lillie article in, VI 269
Mahatma letters and, IV 304
Massey on *Isis* & reincarnation, IV 182-84
Massey on linga sarira, IV 51
Moon as "dust bin" and, V 134; VI

185
as new Spiritualist journal, III 271, 345
supports Theosophy, V 349-50
The Theosophist takes friendly rap from, III 365-66
Wyld on mediums, IV 140
Wyld's letter and, V 329-34
bibliog., V 385; VI 450
Light (Washington D.C.):
on reincarnation & karma, XII 194-95
Light of Egypt . . . .:
pretends to expose "Buddhistic Theosophy," XI 386
probable authorship of, XI 385, 386, 417
See also Burgoyne, T.H. (pseud.)
Light of the World:
XI 407, 410-11, 420
Lightning:
damages shrine, II 197-98
exhibits intelligence, X 295
prevents blood from coagulating, IV 225
Likhita, Code of:
written in Dvapara Yuga, V 32 (61)
Lillie, Arthur (1831 ?):
errors of, about H.P.B., VI 269-80, 288-94
a strong medium, VIII 30-31
——— *Buddha and Early Buddhism:*
IV 463; V 348; VI 94, 95, 98, 269, 271, 291, 294
on feminine principle, VI 157
full of blunders, VI 273
H.P.B.'s criticism of, ignored, VI 278
on kshetra, VI 158
W.S. Moses ["M.A. (Oxon)"] on, III 396-97
reviewed, VIII 30-31
on theory of Buddhist roots, VI 96-97
wrong about root of Buddhism, VI 106
——— *Buddhism in Christendom:*
VIII 31, 42
——— *Koot Hoomi Unveiled . . .:*
criticized H.P.B. & Brothers, VI 269 fn.
bibliog., III 514; IV 655; V 377; VI 440; VIII 464
Lilly, William (1602-1681):
much laughed at, XIV 320
——— *Zadkiel's Astrological Almanac:*
II 200
Limbus:
as purgatory, VII 227
Limits:
Gnostic, or Laya centers, XIII 32
Limousin, Charles:
ed. of *Acacia,* VIII 48 fn. (70 fn.)
wrote under pseud. "Aleph," VIII 70
——— "Révolution":
VIII 48 (70)
Lin-chi, I-hsüan of (?-867):

XIV 452 fn.
——— *Aphorisms of Lin-tsi:*
Buddha defined, XIV 452 & fn.
on True Man within man, XIV 452
bio-bibliog., XIV 544
Lincoln, Abraham: Alexander
II and, III 125
Linden, C.H. Van der:
I 410
phenomena and, III 219-20
son Peter &, loyal T.S. members, I 437
Lindsay, James L. (1847-1913):
joins T.S., II 403
bio-bibliog., II 534-35
Line(s):
Superficies and, XIII 17
Vertical & Horizontal, XIII 16-17
Ling:
houen and, VII 202
Linga (Sk.):
definition, IV 53 fn.
IHVH and, VIII 147
same as Biblical pillars, XIV 282
Siva as the, XIV 190 fn.
spiritual meaning to, XIV 282
topes and, V 240 & fn.
Linga-Purana:
on Vyasa, IV 100
bibliog., IV 656
Linga-Sarira (Sk.):
astral body, III 407
born in realm of illusion, XII 629
can survive & affect next life, XII 712-13
can't leave body until death, XIV 209 fn.
cannot speak, X 262
condition of, in sleep, X 261
connection with action, IV 580
corresponds to violet, XII 52, 562, 568
curled up in spleen, XII 699
decay of, after death, 111 414-15; IV 53-54
definitions, IV 53 & fn., 185
European philosophers deny, III 404
evocation of, in sleep, X 261 interior
subtle body, IV 548 fn., 579
Manomaya sheath and, IV 582
meaning in Aryan doctrine, III 409
molecular like the body, XII 694
most refrangible of principles, XII 549 fn.
must vanish after death, XII 527, 629
nature's function of, described, XII 704-05
one of 3 transitory aspects of 4 Principles, XII 607
passions of past life impress future, X 176
or Plastic Body, X 218
as principle in man, VII 180, 203 fn.,

289, 299
sharp instruments cut, XII 705-06
vehicle of Prana, XII 547, 699; XIV 209 fn.
See also Astral Body; Esoteric Section Diagrams
Linghams:
See Linga
Linton, Eliza L. (1822-1898):
——— *The True History of Joshua Davidson:*
a magnificent satire, XII 34-36
bio-bibliog., XII 754
Lipi (Sk.):
as "writing," V 237
Lipika(s) (Sk.):
Day of Judgment & Karma connected with, X 405
Four Recording Angels, X 405
on highest plane of our globe-chain, X 406
nature of, X 403-05
Primordial Seven are, X 403-05
relation of, to Mahat, X 405-06
Lippitt, Gen. F.J. (1812-1902):
I 410
ardent Spiritualist & friend of Founders, I 437
biog., I 496-97
Lipsius, R.A. (1830-1892):
of *Pistis-Sophia,* XIII 35
Liquefaction:
of gases, IV 215
Liquor:
meat & marriage prevent spiritual development, III 27
Lister, 1st Baron Joseph (1827-1912):
anaesthetic use of mesmerism, XII 224
Literary World:
distorts Buddhism, XI 207
Literature:
ancient Sanskrit, XIII 315
cycles in production & criticism, XIII 265
occultism in, VIII 99-100
public heart & pulse, VIII 100
Lithophyl (Lithobiblion):
process of precipitation and, VI 119 fn.
Litolff, Henri (1818-1891):
pianist, I 18
biog., 1 22-23
"Little Albert":
a half-esoteric literary relic, XIV 105
"Red Dragon" and, XIV 105
a vulgar imitation, XIV 105

Littré, M.P.E. (1801-1881):
IV 339
character & funeral of, III 255-57
on Fire-Philosophers, II 499 (506)
as great Lexicographer & philologist,

III 255
——- *La Philosophie positive:*
synopsis of Comte in, III 255
bio-bibliog., III 514
Liver:
cells subservient to our "personal" mind, XII 370
passional organ, XII 367
Livermore, Mary A. (1820?-1905):
on Church Fathers' attitude to women, XII 269
Lives:
duration of series of human, VIII 115
as elemental centers of force, XI 489
Livingston, David (1813-1873):
——- *Travels . . . in South Africa:*
on electricity in desert, III 25
bibliog., 111 514
Livius, Titus (59 B.C. -17 A.D.):
XIV 298
——- *History of Rome:*
on corrupt cult practices, VII 124, 134
Niebuhr and, I 232
bibliog., 1 495-96
Livy, Titus:
See Livius, Titus
Llorente, J.A. (1756-1823):
on victims of Inquisition, VI 238
bio-bibliog., VI 440
Lloyd, Francis:
questions to Mohini answered by H.P.B., VI 214-17
Locke, John (1632-1704):
XI 431 q.
on Bible, XIV 75
"thinking matter" of, VII 30
——- *An Essay Concerning Human understanding:*
on time, VII 278
Lockyer, Sir N. (1836-1920):
Chromosphere term used by, V 156
Lodge(s):
Adepts', divided into Sections, I 107
H.P.B. a member of the Grand, I 142
mysterious events connected with, I 107 fn.
origin of term, XI 98
secret, in Asia Minor, I 105, 106
supreme initiation and 3 Fraternities or, III 264
See also The Brotherhood
Lodge, Sir Oliver J. (1851-1940):
——- *Nature Series:*
teaches doctrine once scorned by Scientists, XII 265
Lodges of Magic:
impractical, X 124
likely to produce mediums not Adepts, X 127
Logia of the Gospels:
Christianity and, VIII 272
numbered over sixty, IX 205 (227)
writers of, knew whole truth, VIII 178
Logic:

Jesuit God is beyond, II 198
Jesuits on wicked, of men, II 198
Logon:
rational soul, VII 229
Logos(oi) (Gk.):
allegory of the Solar, XIV 223, 260-61
as Atma, & spiritual death, VI 222
Atma-Buddhi-Manas correspond to three, X 320
or At-tee-kah, X 108
carnalized by Church, VIII 368 (388)
as Christos, VII 257, 259
co-eternal energy, XIV 216 fn.
Darkness & Light and, X 368
Dhyanis are spiritual aspect of the seven, X 345
Divine, in every man, VIII 357 (374)
double-sexed, X 241
emanates indirectly from IT, X 302-03
First, disappears into silence, X 320
First, is Tetraktys, X 357
first-born brother of Satan, X 149
or "First-Born," is perfect, XIV 216 & fn., 217
German Pantheists and, IX 13
Greek letter and, XIII 52
of initiate, VIII 151
in *John,* XI 483 et seq.
Kalahaüsa and, X 379
as Kether, VIII 149
knowledge of, XIII 60
Kwan-yin and, VI 104
light from one's, XIII 73
male aspect of Anima Mundi, X 353
.manifestation of time and, X 358-59
Manifested, a collection of Angels, XII 561
Manifested, & Fire, XII 553
Manifested, & Gnosis, VIII 177
Manifested & Unmanifested, X 313-14; XII 526
Manifested, as Triangle, X 351
Manifested, source of 7 Rays, X 352; XII 567
Mulaprakriti &, dual yet One, VIII 304, 334 fn.; IX 16
mystic religion of Christos is, XI 377
mystic voice, not human reason, VI 11 fn.
is Narayana, IV 336
Non-Manifested, will merge into Absolute, XII 533
the One, VIII 200
One, & Second, XIII 57
only begotten Son as, XI 491
Ormazd, Ahura-Mazda, etc., XIV 218 fns.
pentacle & manifested, IX 64
periodical, & life, IX 62, 64
Plato on, XIII 268
pre-Christian, IX 214 (236)
rays of, incarnated in mankind, VIII 200

related to Solar Trinity, XIV 222-23, 260
Sarasvati and, X 399
Saviors of nations and, XIII 56
or Second God, XI 241 (277-78)
of *Secret Doctrine* cp. to Mazdean thought, XIII 123
Self-created, XIV 218 & fns.
seven rays of, & chakras, XII 620
Seven, their source & synthesis, X 303
seventh principle or "personal" God, V 21 (50)
spiritual mankind collectively, V 355
symbol of pit and, VIII 204 fn.
symbols of, XII 564
synthesis of manifested universe, X 91
Third, & Father-Mother, X 397
Third, & Space, X 406
Third, or Mahat, X 313
on three, X 320, 334, 351-52
three, are one during pralaya, X 332
three, defined, X 334
triple, & its aspects, XIII 9
triply manifested Deity or One Life, XII 409
two aspects of, IX 64-65 universal,
or divine Ego, V 356
Unmanifested, & Parabrahman, XI 483; XIV 218
Unmanifested, is "One God," XIV 218 & fn.
Unmanifested, is point in circle, X 241-42
Vâchîśvara and, VI 104
vague notion of, results in God concept, VIII 305
Vajradhara is, of Buddhism, XIV 401-02
or Verbum, I 129
Viśvakarman of *Rig-Veda,* XIV 260-61
vivifies, does not create, XIV 216-17
voluntary sacrifice of, VIII 200
by which all is made, XIII 53 fn.
as Wisdom, III 461
or Word, X 252; XII 313
"Word made Flesh," XIII 257
See also Demiourgos(i); Mulaprakriti; Vajradhara; Verbum; Viśvakarman; Word

Lohans:
or solitary Adepts of China, XIV 18
"sweet-voiced" disciples of Buddha, XIV 428 & fn.
See also Adepts; Arhat(s)

Lohschmidt:
on end of sun, II 484

Loka(s) (Sk.):
divine & infernal, XII 668, 670-72, 680-85
golden palaces in Hindu, II 175
of penitent, XIII 27
Pistis-Sophia on, XIII 28

related to Greek root of Logos, XI 98
as seven globes of our Chain, XI 340
as states of matter, XIII 59
Table of Gnostic, XIII 28
Talas & states of consciousness, XII 664-72
Treasure of Light has 3 main, XIII 27
or worlds, III 293 fn.
Loka-chakshu(Sk.):
Eye of the World, XIV 279
Loka-natha (Sk.):
title of Buddha, V 249
Loka-palas (Sk.):
definition, VII 275
personified points of compass, XIV 92 fn.
Lokothra [Sk. Lokottaral:
true psychic development, VI 334
Lokottara:
See Lokothra
Lokottaradharma (Sk.):
highest world of Causes, XIV 401
Lombard, Peter (?-1164):
on Angels, VII 188
bio-bibliog., VII 380
London:
center of vice, XI 11
cruelty in, VIII 265-66
squalid population in, XII 278
Trafalgar square floggings, XII 281 fn,
London Bridge:
target of Fenian criminals, XIII 217
London Lodge, T.S.:
Anna Kingsford and, IX 90 & fn.
Council of, issues *The Latest Attack on the TS.,* VI 295
esoteric History and, V 225, 226
Freethought literature and, V 121-25
Morya on, V 330 fn.
petitions Masters for Inner Group, XII 479
president of, V 126
troubles of, VI 213-14, 217
London Medical Record:
on sounds & colors, VII 64
London Times
IX 25
on Protestants, X 31-32
Long, Col. Chaille (1842-1917):
I 422, 424
Long, George (1800-1879):
——— - Classical Atlas:
on location of ancient Arabia, XIII 332 & fn.
Longevity:
cases of, IV 448
depends on rate of respirations, II 459
linked to long hair, IV 503
of Raja-Yogis, II 461
Longfellow, H .W. (1807-1882):
accused of plagiarism, XIII 199
not a Spiritualist, I 282

——- *Santa Filomena:*
XII 1 q.
——- "Christus: A Mystery":
VI 350 q.
Longinus (fl. 3rd C.):
taught by Ammonius, XIV 313
Longman's Magazine:
Tyndall on underlying harmony, IV 303
Loomis, Prof.:
on electricity in humans, III 24
Lopez de Gómara, F. (1510?-1555?):
on Teotihuacán, II 320
Lord:
of Sheep in *Enoch, XIV* 83-84 of
Splendour & Light, XIV 55
vindictive & meek, VIII 263-65,
297-98
Loria, Isaac ben:
See Luria, Isaac ben S.
Loris-Melikoff, Count (1826-1888):
II 264
on gallant army of, I 258, 259
warned Czar of assassination plot, III 158
biog., II 266
Lost Word:
greater than AUM, XIV 430
Lotus:
Buddha seated upon, XII 168 (178)
Celestial, as Hiranya-Garbha, XII 168
(177)
Christians replace, with water lily,
XIV 100
sacred to Isis, XIV 100
symbol of Trimurti, XIV 100
symbol of universe, XII 167-68 (177)
Vedic legend of blue, XII 170-76
(180-86)
Le Lotus:
VIII 48 (70), 64 (85), 341-42, 343; IX
291, 307; X 48 (55), 67 fn., 170, 206;
XI 167
Abbé Roca-H.P.B. correspondence in, X 65
combative zeal of, X 108
on suggestion, VIII 103-04
Le Lotus Bleu:
V 11 fn.
aim of journal, XII 176 (186)
edited by H.P.B., XII 300
bibliog., V 386
*Lotus Sutra [Sk. Saddharma
Pundarika]:*
or White Lotus of Dharma, III 397
on Bodhisattva state, XI 347
is cream of revealed Buddhist
doctrine, XI 345
Esoteric aspect of, XI 345
bibliog., XI 573-74
Loudon, John C. (1783-1843): on
Agnus Castus plant, X 90
bio-bibliog., X 424
Loudon, Nuns of
See Nuns of Loudon
Louis, Chevalier:

Art Magic and, I 467
Louis II, King (1845-1886):
a melomaniac, IV 328
Louis XI, King (1423-1483):
honors women, II 515
Lourdes (France):
cures at, no reason for conversion, X 288
desecration at, II 196-97
healing at, IV 382
"miracles" of, absurd, II 279
Love:
"affinity" theories of T.L. Harris, XII 259-60
is essence of cosmic "First-born," XII 49
essence of World-Soul is, XII 55
eternal, free of material molecules, XI 120 (133)
of fellowmen will save human race, VIII 55 (77), 66 (88)
free, advocates, XII 255, 257-59
free, is slavery, XII 259
holy, & consciousness after death, VI 109
for humanity ends sectarianism, II 57 (63)
of Humanity is serving God, VIII 66 (88)
for humanity should stifle urge to convert others, IV 501
a nightmare, I 5
personal, tinged with selfishness, IX 257-58
perversion but not extinction of, XII 49
results of, for Humanity, XII 537-38
spiritual, as attraction, I 36
spiritual, stronger than death, V 79-80
taught by Buddha as well as Jesus, XIII 168, 170
terrestrial, a barrier to occultism, IX 257-59
unselfish, combined with Will, IX 286
worldly, contrasted to Adept's, IV 341
See also Affinities; Aphrodite; Compassion; Eros; Venus
Love, C.E.:
on eternal nature of causal forces, XIV 226
railway builder, XIV 226
system of, on Occult lines, XIV 226
——- *Éssai . . . de la lumière:*
on Electricity as Intelligence, XIV 226
Lower Manas:
alter ego of, X 252
Animal Soul or, XII 54, 628
brain and, VII 349; VIII 339-40
can reappear after death, VII 299
definition, X 246
dregs of, form "spook," X 220
fate of, after separation from Divine Ego, XII 636-39

illusions of space & time and, X 324
Jesus as, XIII 55
mayavi-rupa and, X 219
one of 3 transitory aspects of 4 Principles, XII 607
overfeeding, can result in annihilation, XII 598
a Ray from Higher Manas, XIII 50 fn.
sports in astral waves, XI 501
suffers with Ego, X 249, 253-54
union with Higher Manas, XIII 28, 48
See also Antaskarana; Higher Manas; Kama-Manas; Manas; Personal Ego
Lower Self:
imagines itself the only self, XII 366
in Kama-loka, VIII 252
meditation and, XII 603-04
yoga and, XII 603-04
See also Personality(ies)
Lowth, Robert B. (1710-1787):
XIV 180
Loyola, Ignatius de (1491-1556):
Black Militia of, IX 294, 296, 301
Jesuits' origin and, IX 299
Theosophical Society needs no, VII 166
——- *Constitutions:*
of Society of Jesus, IX 316
bibliog., IX 442
Luam:
as spiritual chief, III 178 fn.
Lubbock, Sir John (1834-1913):
X 312
on ants, VII 72-73, 75
on superstition & Royal Institution, III 74
bio-bibliog., VII 381
Luca, de (Italian Consul):
traffics in boys, 1 390-91 (392)
Lucanus (39-65 &C.):
——- *Pharsalia:*
belief on rebirth, XIV 258
Lucas, Louis:
on living souls, 111 284
Luceres:
triple alliance of, Ramnes & Tities, V 214
Lucian of Samosata (120-200 A.D.):
VII 214
Greek Satirist, XIII 287
heard oracular statues, VII 217
recognized the magi, II 33
scoffed at the Mysteries, VII 240
——- *De Dea Syria:*
VIII 19
on Egyptian magic, VII 119-20, 131
——- *Iuppiter Confutatus:*
on Chrēstos, VIII 204 fn.
——- *Judicium Vocalium:*
on letter Tau, VIII 194 fn., 229
——- *Peri tes astrologies:*

on ancient respect for Astrology, XIV 350-51
on source of Greek Astrology, XIV 350
——- *Philopatris*
VIII 190 q., 226 n.
——- *Philopseudēs . . .:*
on Democritus, XIV 25
on priest from Memphis, VII 120, 131 n.
Sale of the Philosophers [tr.]:
II 210
alternate titles, XIII 287 fn.
satire on Greek celebrities, XIII 287
bibliog., VIII 464
Lucifer:
Astoreth and, VIII 306-10
Biblical rfs. to, XIV 317 & fns.
Bishop of Cagliari called, VIII 12 fn.
Church nonsense about, VIII 26
Church on, & fallen Angels, XIV 314-15, 317, 327
connected with Venus, XIV 315
as fallen Archangel, XIII 271
"Infernal" Ophidian, XIII 271
legend of Fall of, VIII 21
light-bringer, VIII 7
Milton and, VIII 6
mistaken for Satan, VIII 6-7; X 236
as Morning Star, XIV 315, 317 fns., 321
Pope called, VIII 12
romance of, built on pagan myths, VIII 25
Satan's host and, XIV 327
as "son. of morning," II 146 & fn.
two, for Church, VIII 11
as Venus, VIII 18, 139
"wheels" of, not Satanic, XIII 229
See also Venus-Lucifer; Satan
Lucifer (London):
II 219 fn.; VII 148 fn., 183 fn., 190 fn.; IX 225 fn., 239 & fn., 313; X 134, 154 & fn., 251 & fn.; XII 152, 268-69 q., 299, 319-20, 602 fn.
Besant edited, after H.P.B, XIII 219
boycotted in England, XI 460
broad policy of, IX 38-40, 41
chronology of articles in, XIII 252 on
criticism of *Esoteric Buddhism,* X 177, 181
on dating Maha-Chohan's letter, VII 248 fn.
denounces evil, not persons, X 198
does not pander to lies, IX 38
editorial policy of, VIII 101, 313-14; IX 6-10, 38, 51, 81, 292; X 92-95, 100-01, 170, 232-33; XI 407-08 fn.
essentially controversial, X 230
on formation of T.S., I 123
H.P.B. assumes sole editorship of, X 131
help from American T.S. to, XIII 174

on Hindu contribution to, XIII 174
may expose shams within TS., X 199
on "Meaning of a Pledge," X 196
needs a public fund, XI 454-55
New Year 1888 predictions verified in '89, IX 318
New Year's wishes of, X 280, 284
not a detective for patriarchal delinquents, X 99
object of, VIII 5-6
objections to title of, VIII 8-11
one year old, X 98
origins of, VIII 3
reason for unpopularity of, XII 319-20
sounds the reveille in England, IX 245
sources for articles in, XIII 252, 273
subscribers regarded as pupils by H.P.B., XIII 174
supported by two T.S. Fellows, XI 454, 559 fn,
on *Transactions of Blavatsky Lodge,* X 298-300
two-thirds of subscribers non-Theosophists, X 206
utters a warning, X 95
Lucille, Mlle.:
Donato's experiments with, II 285 et seq.
Lücke, G.C.F. (1791-1855):
VI 152
——- *Einleitung Offenbarung Johannes:*
VI 152 fn.
bibliog., VI 440
Lucknow Witness (India):
denounces T.S., III 131, 240
Lucretius (96-55 B.C.):
——- *De rerum natura:*
alleged quote from, VII 199 fn.
on Kama-Loka, VII 229
on simulacrum, VII 193, 205 fn., 229
on Venus, VIII 19 & fn.
Lüd (or Lydda, Palestine):
real Jesus born in, VIII 362 (380); IX 204 (226)
real Jesus killed near, IV 362; VIII 382 fn.
Lugues, Hernando de (ca. 1532):
II 326
Luke:
VIII 188, 271 fn.; IX 346 (374); XI 486
Quoted: VIII 183, 344, 353, 370 & fn. (389); IX 182 fn., 365 (393); XI 95; XII 392
Esoteric meaning, XIV 58 & fn., 137, 384 fn.
family ties and, VIII 293
on John's resurrection, XIV 137
on Lucifer & the Sun, XIV 317 & fn.
on right action, III 370
suggests reincarnation, XIV 58 & fn.
two divine Potencies in, XIV 214
Lully, Raymond (1235?-1315):
I 138; IX 117

Alchemy and, XIII 312
bloody death of, XIV 278
supplies Edward I with funds, I 107 fn.
——- *De Angelis opus divinum . . . :*
refers to *Book of Numbers,* XIV 95-96 fn.
Lumazi:
Assyrian name, XIV 202
compared with Elōhim, XIV 202
lead flocks of stars, XIV 202
Lümholtz, Carl S. (1851-1922):
——- *Au pays des Cannibales:*
on atrocities of Tasmanian colonists, XII 289-90
bio-bibliog., XII 754-55
Luna, Goddess:
See Diana
Lunacy:
apparent, caused by confused vibrations, X 267
Kamic mind functions on astral plane in, XII 408
paralysis of man in animal portion, XII 408
Pirogoff on, XII 407
Lunar Race:
in South America, II 316
Lunar Years:
Dr. Sepp and, IX 212-13 (234-35)
Lunatic:
origin of term, IV 396 et seq.
Lundy, Dr. John P. (1823-1892):
a Protestant divine, XIV 317
——- *A Miracle in Stone:*
XIV 72
——- *Monumental Christianity . . .:*
XIII 266 & fn.
on Aryans & the svastika, II 144
Hindu Crucifix symbolism, XIV 287
on "Krishna" crucified in space, VII 295 & fn., 297 fn.; IX 270 rf.; XIV 286-87
on pre-Christian rites & symbols, XIV 72, 286
on washing disciples' feet, I 261
bio-bibliog., XIV 545
bibliog., I 497; 11 535-36; IX 442; XIII 390
Lunus-Luna Festival:
related to Moon & Taurus, XIII 23
Luperci:
priests of the Arcadian god, Xi 294
Luria, Isaac ben S. (1534-1572):
——- *Treatise on the Revolutions of the Souls:*
I 145 & fn.
on three kinds of spirits, I 330
bibliog., I 497
Lust:
never satisfied, XII 392
Lustration:
ablution and, XI 77-78

Lustrum:
time cycle of the Romans, XIV 358
Luther, Martin (1483-1546):
XIV 266
alleged confession of, XIV 166 fn.
alleged to be with Devil, IV 391
Luxor:
scenes in Temple of, VIII 359 (376-77)
See also Brotherhood of Luxor
Luys, Jules-Bernard (1828-1895):
II 283
bio-bibliog., II 536
Lyall, Sir Alfred C. (1835-1911):
admits H.P.B. thought a spy in India,
VI 409; VII 327 (341)
bio-bibliog., VI 440
Lyall, Walter T.:
III 49
on studying Russian, III 46-47
Lycanthrophy:
of Simon Magus, XIV 119
See also Werewolves
Lycurgus (fl. 9th C. B.C.):
an admirable leader, XIV 254
disappeared at death, XIV 135
Lydda:
See Lüd
Lymphatic:
inoculation to prevent aging, XII 389
on, cells, XII 145, 148-49
Lysippus:
XI 359
biog., XI 580
Lytton, Edward George E.L. Bulwer-
(1803-1873):
genuine mystical writer, II 141-42
& fn.
on source of Vril, XIV 105
"viewless races" of, II 259-60
——— *The Coming Race:*
II 141
———---- *The House and the Brain:*
II 141
——— *A Strange Story:*
II 141; IV 344, 613
——— *Zanoni:*
I 100; 11 141, 160; IV 613; VI 186; IX
400N
on clear perception of truth, VI 229
mistaken view of Adepts in, IV 341
mystic fact expressed in, XIII 72
bibliog., II 524; IV 637; VI 430
Lytton, Edward R. Lord Bulwer-
(1831-1891):
II 428
stopped surveillance of H.P.B., X 293;
XIII 206
Viceroy of India & espionage
calumny, II 141-43

M index

M.:
See Morya
M. Junior:
See Olcott, H.S.
Macabi Island:
olden vases under *guano* on, II 310
Macao:
unchanged since 16th C., XIII 178
Macauley, Lord Thomas B. (1800-1859):
Blasphemy Laws and, XI 188
MacCroskey, Bishop Samuel:
seduced his daughter, II 45
Macculloch:
on depravity of critics, VII 306
Mace, J. (Paris Commissary):
chief of Police, I 195
Macedonians:
Magadha and, IV 66
Machell, Reginald W. (1854-1927):
paintings & description by, XII 354-55, 418
bio-bibliog., XII 755-57
Machines:
invention of', & progress, VIII 64 (86)
Mackay, Mary:
See Corelli, Marie
Mackenzie, Col.:
MS. of, on Sankara's birth, V 184-85
Mackenzie, Kenneth R.H. (?-1886):
——- *Royal Masonic Cyclopaedia:*
on alchemists, XI 510 (533)
Brotherhood of Luxor arid, I 87; X 125-26 fn.
on Cagliostro, XII 80 et seq.
on Jesuit destruction of Masonry, XIV 265-66
on Jesuits, IX 302
on Kabalah, VII 268
on occult fraternities, XII 79
praises Éliphas Lévi, XIV 233
on reasons Gnostics stigmatised, XIV 70
on science of numbers, XIV 96
secret Brotherhoods cited in, XIV 27-28
on Sun symbol in Masonry, XIV 281
on Theosophists' silent influence, II 96
on various rites, I 309
on worship of Chrēstos, XIV 283
bio-bibliog., X 424
biog., II 536
bibliog., I 497; VII 381; IX 442; XI 580; XIV 545
Mackenzie, Sir Morell (1837-1892):
physician to Frederick III, IX 319
bio-bibliog., IX 443
Mackey, A.G. (1807-1881):
——- *Encyclopaedia of Freemasonry:*
on adoptive Masonry, I 312

on MS. of N. Stone, XI 183 & fn.
bibliog., I 497
Mackey, Samson A. (1765-1843):
on Hindu Yugas, XIV 365-68
bio-bibliog., XIV 545-49
MacMahon, Marshal Marie E.P.M. de (1808-1893):
denies adventure with sorcerer, II 389-90
H.P.B. on sorcerer and, II 194-95, 388-89
Macnish, R. (1802-1837):
———- *The Philosophy of Sleep:*
IV 294
bio-bibliog., IV 656
Macrobius (fl. 5th C.):
———- *Saturnalia:*
on Janus or Ion as gods, VIII 193 fit., 229 n.
on the Kabiri, XIV 315
Macrocosm:
Adam-Kadmon type of, XIII 52
Diagrams I & IV on, XIII facing 524, 657-58
drama of, & microcosm, XIV 303, 393
Esse of Universe, XIV 185
eternal Kosmos and, XII 656; XIV 209
immortal Soul and, XIV 10 fn.
Jivatma and, III 326
Microcosm and, IV 377-78; XII 410; XIII 124
Microcosm &, symbols, III 250-51, 312, 319, 321
occult powers and, III 403
the One, & human triad, IV 263-64
of Paracelsus, XIV 51
seal of, VIII 154-55 & fns.
seven occult powers in, & Microcosm, III 411
six-pointed star, III 461
three principles & 4 vehicles, XIV 209 & fn.
Macroprosopus(Gk.):
or Long Face, VI 317
Microprosopus and, VIII 142-46, 149
symbolical "Ancient of Days," XIV 168
See also Microprosopus
Madagascar:
Adept or Lodge in, I 428, 439
Madan (Sk.):
elemental spirit, VI 193-94
See also Elemental(s)
Maddina Nag:
planet Venus, XIV 258 fn.
Madhava (Sk.):
Sankara born in month of, V 179
Madhavacharya (1199-1276):
or Anandatirtha, V 183
followers of, on Sankara's date, V 184, 187
founder of Dvaita sect, XII 343, 344 fn.

worshipper of Vishnu, XII 343
Madhava-Vidyaranya:
See Vidyaranya
Madhwacharya:
See Madhavacharya
Madhyamika Buddhism:
two divisions of, XIV 438
view of Paramartha, X 347
views of, IX 59
See also Prasanga Madhyamika Buddhism
Madhyantika:
Lohan & sculptor of 100 ft. Buddha, XIV 428 fn.
Madonnas:
colors altered by priests, I 372
contrasted to Pagan idol, XIII 300
of Raphael, XIII 182
See also Virgin Mary
Madras Christian College Magazine:
V 328
bibliog., V 385
Madras Mait
Rev. Cook and, IV 68-69
libelous innuendos in, VI 55, 58, 63 fn.
on Senate Hall rejection of T.S. use, VI 166, 167
bibliog., VI 450
Madras Standard:
on the telephone, IV 112
Madras Times:
on Bangalore mounds, II 324
libelous innuendos in, VI 55
"Ooty Chronicler" in, V 321-23
bibliog., V 386
Madri:
wife of Pandu, V 305 fn.
Mafia:
toys with high officialdom, XIII 186-87
Mag, Magh[aj(s):
initiates & magicians, IV 514 fn.. 516 fn.
root of word magician, II 33, 90
Magadha:
forefathers of Macedonians, IV 66
its calendar, V 261
Magas, King of Cyrene (?-258 B.C.):
V 242
Magavas (Sk.):
"mighty ones," III 456
Magendie, Francois (1783-1855):
———-*Physiologie Humaine:*
XII 219 q.
bio-bibliog., XII 757
Magh (Sk.):
Hindu month, II 117
Magi (or Maginsi):
as Buddhists in Arnold's poem, XIII 166-67
Chaldean, & Kabala, III 456 fn.
Deity of fire of, III 460

as hierarchy of Adepts, IV 515 fn.
High-priest of antiquity called, II 32
kindle altar without fire, III 462
land of, III 215 fn.
Mesrobian MS. on, III 459
on space & time, XIV 202
Star of Bethlehem, XIV 240
Theosophy of, Rishis & Buddhists
thesame, V 35 (64)
traditions of Deluge, III 214
on wandering of the soul, VII 192
of Zoroaster initiated, II 89
Zoroastrian, XII 72
Magia:
definition, XII 551 fn.
Magia Adamica:
See Eugenius Philalethes
Magianism (or Mazdaism):
adepts of, existed in Clemens' days, IV 533
archaic, identical with Sabaeanism, IV 531
correct version of, untimely today, IV 526
immense antiquity of, IV 514, 522
not monotheistic at first, IV 528
pulse of old, still beats, IV 534
pure & degraded, III 452
rite of wine & rose, III 465
on six Gahambars, III 462
some primitive, in *Hadhōkht Nask,* IV 528
universal religion of Central Asia, III 456
See also Mazdean(s); Sabaeanism; Zoroastrianism
Magians:
accused of superstition, XIII 230
initiated at Bactria, XIV 35
of Persia & Babylon, XIV 46-47
rites reformed by Zoroaster, XIV 23
sublime precepts of, XIII 229-30
See also Mazdean(s); Zoroastrian(s)
Magic:
academic disdain for, XIII 211, 234, 335, 338-39
Adept's use of, power, IX 239
ancient, believed in by some Theosophists, II 101
anterior to age of Odin, XIV 23
Atlanteans misused, VII 93
based on exact science, II 461
believed in for thousands of years, VII 103
Black, infers White, I 117-18, 141: XIV 17, 32, 101-02
blended with all Religions, XIV 23, 32, 105
in *Book of Enoch,* XIV 77
Brahmins knew science of, XIV 312 fn.
buried by adepts, VII 93
ceremonial, & elementaries, I 286-87

Chaldea as center of, III 150
characters of, in initiation crypts, VII 107 fn.
Church, XIV 17, 27, 32, 116-17
coeval with 3rd Root Race, XII 532-33
considered fetishism, XIII 339
course of, I 141
definitions, II 32, 36
Democritus on, XIV 25
differs from occultism, IX 249
divine and diabolical, XIII 236, 337
Divine, cp. to human, XIV 311
Divine, has only one approach, III 266
"Divine Miracles" and, XIV 116-17
Divine, only used by pure in heart, IX 157
Divine Science, VII 122
does exist, I 141
a dual power, XIV 59, 103, 105, 163, 311
effluvia of, & civilization, VII 92
Egyptian, VII 105 et seq.
Éliphas Lévi on, XIV 31
esoteric Theurgy and, I 139
in every papyrus, VII 92
facts of, tejected, IV 313
flourished among Chaldeans, XIII 338
H.P.B. defends reality of, I 134 et seq.
Hexagon as absolute key in, XIV 103
historical, & science, VII 92
history must include, VII 125
holiness needed to practice, XII 559-60
Hypnotism a lesser branch of, XIV 22-23
Isis Unveiled on, hinted at, XIV 22
karmic results of dabbler in, XII 606
Lodges of, impractical, X 125
Magism and, XI 516 (539)
mesmerism, key to Eastern, II 135
Mikael patron of 7th work of, XIV 339
motive determines effects of, XIV 106
motive of white & black, IX 156, 400F
natural, never crushed out, IX 119
or Natural Philosophy, XIV 25
not Charlatanry, XIV 22, 24, 32
not founded by Zoroaster, XIV 23
numerals morally dangerous, XIV 60-61
Occult forces of constellations and, XIV 224
in occult science, XIII 218
as old as man, XIV 22-24, 311
outcome of primitive knowledge, VII 125
pentacle is sign of Black or White, XII 623
performance of, by a Shaman, I 345 et seq.

performance of Dervishes, I 177 et seq.
in Prisse papyri, VII 118-19
Psellus on, VII 123
psychology practically applied, I 324
relation to Spiritualism, I 101-02
in Russia, II 445
schools of, III 183
a science, I 137
scientists forced to study subject of, VII 125
secret of, can't be revealed to our race, XI 523 (546)
secrets revealed in true, XIV 311
of Simon & his disciples, XIV 118-19
sorcery and, VII 92
sources of, XIII 339-40
spell & fascinating gaze of Indian conjurer, XII 326
Spiritual, differs from natural, XIV 47-48, 54, 163-64, 311
statues fabricated acc. to, VII 103
still in full sway, XIV 32, 105
symbolized by *Litera Pythagorae,* XIV 101
sympathies & universal ether, XIII 241
terrestrial mysteries of white & black, XII 626
Theosophia same as, XII 557
Theurgy and, XII 559-60
theurgy &, not understood, XI 234 (271)
true, feared by Roman Clergy, III 254
true, identical with Gnosis of Pythagoras, XI 214 (250)
true, in East, III 254
true nature of, XII 551-60
true student keeps silent on, XIV 33, 60
two branches of, XIV 27, 32. 101, 105-06
in Udyana, XIV 19
underlies all faiths, VII 91
use & abuse in all ages, XIII 237-38, 337
various degrees of, X 132
in *Vedas,* II 33-34
wedded to archaeology, VII 93
white & black, difference between, IX 156, 400F; XII 604
white & black not understood, II 96
White & Black only spider's thread apart, XIV 106
why, fell into disrepute, II 32
will power and, I 150
See also Black Magic; Lévi, Éliphas; Sorcery; Theurgy; White Magic
Magician(s):
Adepts and, IV 263
ancient High Priests were, I 139
ancient strongholds of, XIV 19-22
Apollonius a great, XIV 128
confession of Saint Cyprian the, XIV 163-64

control spirits, I 137
critics exposed by, XIV 27
Dervishes at work, I 181 et seq.
fraternity of true, now disbanded, VI 7
gained power over elementals, XIV 311
Hindu, the greatest, XIV 22
as Magha, IV 514 fn.
many unconscious, XIV 32-33 on
natural-born, IX 259; XIII 347
need no artificial lighting, XI V 311
Neo-Platonic, XIV 304
Padmasambhava a master, XIV 19
perils await unfit, XIV 60-61
Pharaoh's, XII 311
practicing, never marries, III 342
require long training, XIV 54, 116, 311
Simon a, XIV 118-19
source of Church Dogma, XIV 341 fn.
true, pities sorcerers, XIV 33
White & Black, & occult law, X 270
Zoroaster reformer of, rites, XIV 23
Magicon oder das geheime System . . .:
rf. to description by F. Hartmann, XIV 62 fn.
on true vs. common Mathematics, XIV 62
Magiism:
works recommended on, I 126 et seq.
Magna Graecia:
V 200, 212
more ancient than believed, V 167-68
pre-, period & Rajputana, V 238
Magna Mater:
Virgin Mary is, XI 70, 97
Magnes:
magnetism and, II 275
of Paracelsus, IV 290
Magnet:
celestial, or spiritual buoyancy, III 211
Magnetic:
affinities, III 21 et seq.
aura may form strong battery, IV 27,29, 30
correspondences, III 220
current conveys impressions of sound,III 411
current of earth & astral projection, IV 489
desire of sitters & seance apparitions,III 395
equilibrium is health, III 285
Lucidity, II 280-81
sympathy between planets, III 45
vital, current as healing, 111 285
Magnetic Fluid:
cures and, III 253
man emanates, V 115
Magnetic Power:
as key to scientific Psychology. II 511
power as used by Yogi, IV 101-02
Magnetism:
abnormal discharges of, by humans, III 101
accepted under name of "hypnotism," XIII 211
applied in sleep, XII 214
arises from prana, XIII 364
aura of humans and, VI 341
bad, of men & alcohol, IX 160
blue is color of, X 241
body's, imbibed by all it touches, VI 72

crystals and, III 100
current of, between Devachanees, V 84
current of, in a circle, I 352-53
degrading personal, II 398-99
of earth & position in sleep, IV 405
effect of, on flowers, IV 312 fn.
electro-, according to physicists, V 152-53
escaping through skin may be felt, X 272
evil, impressed upon objects, VI 249
experiments in France, 11 279-89
gravitation and, 1 244; V 152-53
in hair, VIII 361 & fn. (379 & fn.)
history of, II 275-78
human body in relation to, IV 404-05
human, described, III 92 et seq.
Jussieu & Deslon support, XII 218
key to, & hypnotism, XII 568
law of mutual attraction & repulsion in, V 152-53
laws of, studied by true Theosophy, II 490
lucidity and, II 280-81
mesmerism & Occultism, V 10 (39)
now called hypnotism, XII 214, 395
outer, of persons & objects, 1X 157, 159
pure, needed for occult development, III 268
radiant heat & akasa, III 103
role of, in human, IV 383 et seq.
solar, affects Earth, III 45
still a mystery to Science, XIII 345
substantial nature of, discussed, VIII 315 et seq.
terrestrial, currents, VI 340
terrestrial, & mediumship, III 246-47
"Therapeutic," XII 222, 395
transfer of, VII 316
vital fluid in man and, II 397
why, denied by science & clergy, II 278
Will &, as prayer, IV 519-20
will of man and, II 282
See also Animal Magnetism: Force(s); Gravitation; Hypnotism; Mesmerism; Polarity
Magnetizer:
somnambulist and, V 22 (50)
Magnetizing:
by pure magnetizer, II 400
vital force and, II 136
Magnitudes of Ether Waves:
on ether, IV 219
Magos:
Magi and, IV 516 fn.
Magusti:
Chaldean, III 51
Maguvius:
Colossus of Rhodes and, XI 360
Mah:
mystical Kabalistic name, XIV 215
Maha:
High-priests of antiquity called, II 32
Maha Sahib:
See Serapis
Mah-Abad:
Zerdusht the 13th, IV 508
Mahabharata:
VIII 137
Anuśâsanaparva[n] on tribes of

Kshatriyas, V 307-08 & fn.
Arjuna's victory over Devas in, XII 202
Bhishmaparva[n] has interpolations, V 245 fn.
Chinahunah and, V 245 fn.
Harivamsa of, on 7 classes of Pitris, VI 191
on Hindu navigation, V 300
history of Hercula in, XIV 246
initiated Brahmans and, IV 192
Kala-yavana and, V 239 fn.
Kali Yuga described in, IX 100
on Krishna & Anusalva, VI 7
on language & occult philosophy, V 302, 306
Manusmriti closely connected to, VI 425
on merit & charity, V 335
on Narada's chastity, XIV 286
over 20,000 years old, XIV 365
races & tribes in, V 239
racial history in single drama, V 238
raising of "spirits" found in, II 37-38
Râjadharma Anuśâsana Parva on Yavanas, V 309
spiritual phenomena pervades 16th chapter of, II 37-38
Trojan war and, V 238
Vyasa and, IV 100
on Yavana & Vrishalas, V 307-08
bibliog., II 536; IV 656; V 365; VI 425
See also *Bhagavad-Gita;* Vyasa
Mahabhutas (Sk.):
gross elementary principles, IV 581
Mahabhutic:
faculty of finite Self, XII 631
Manas linked with personality, V 80 fn.
Maha-Buddhi(Sk.):
as Divine Ideation, XII 629
Mahat and, X 324
Universal Soul & Mahat, XII 413
See also Mahat; Universal Soul
Maha-Chohan:
Chief of Himalayan Brotherhood, III 401 & fn.; XIV 422 fn.-23 fn.
Compiler on letter from, XII 239-41 fn., 498 fn.
future is like an open page to, VI 24
letter from, XII 239 q., 497-98 q.
sacred residence of, XIV 423 fn.
superior to Masters, XII 239 fn.-40 fn.
views of, on T.S., VII 248-49 fn.; X 79-81
Mahadeva (Sk.):
II 464
Maha-Isvara (Sk.):
IV 568
Maha Jataka:
cp. with Bible. III 223
Maha-Kalpa (Sk.):
Age of Brahma, X 396; XIII 56 fn., 302

arupa spheres during, XIV 375 fn.
one hundred years of Brahma, XIV 375 fn.
See also MahaYuga(s)
Mahâkâśa (Sk.):
as universe, III 318
Mahakasyapa:
See Kasyapa
Maha-Manvantara (Sk.):
astral light changes with each, X 361
Day-Be-With-Us and, X 405
every, has its own Manu, X 364
individuality and, VII 52
life-cycle of the, XII 629-30
"Luminous Sons" and, X 347
See also Manu(s); Manvantara(s)
Mahamaya (Sk.):
evil & imperfection from, VI 180
human life and, XI 475
Indian mesmerizers and, XII 326
man can become free from, VIII 125
Mahan Singh:
12 divisions of Sikhs and, I 373
Mahanama (Sk.):
Buddha and, V 254
Mahanarayana Upanishad:
IV 336
bibliog., IV 656
Mahanirvana-Tantra:
on natural moral purity of Adept, V 339
bibliog., V 365
Maha-Parinibbana Sutta:
rf., V 258
bibliog., V 365
Mahaparinirvana Sutra.,
on Nirvana, III 414 fn.
bibliog., III 515
Mahaprajñaparamita Sutra:
on Ananda's mission, XIV 445
on Hiuen Tsang's tr. of, XIV 445
bibliog., XIV 549-50
Maha-Pralaya (Sk.):
Absolute and, X 333
Brahma and, X 44 fn.,371
Paramatman manifest of itself at end of, VI 202
period of rest, XII 58
Sat is present even during, X 327
Solar, & 12 Suryas, VI 134, 202
universal rebirth and, III 270
See also Pralaya(s)
Maharaja(s) (Sk.):
the Four, in symbolism, XII 545-46; XIII 18
Four, or Lipika, X 405
Maharloka (Sk):
fourth dimension and, VII 85
fourth world of higher septenary. VII 85
Maha-rishi [Sk. Maha-rishi]:
meaning of, V 32 (60)
Maha-Sunyata(Sk.):

Space or, III 423
See also Sunyata
Mahat (Sk.): .
Alaya-akasa or, XII 371
or Anima Mundi, X 304
or Brahma, VI 209; XII 411
as collectivity of Dhyani-Chohans, X 360
as Cosmic Mind, X 319
created by Abraxas acc. to Basilides, VIII 213
definitions, X 252, 313-14
or Divine Ideation, XII 629
jiva and, IX 76 fn.
Logos and, X 399
Maha-Buddhi and, X 324
Manas proceeds from, XII 607 & fn.
as manvantaric Principle of Intelligence, X 325
or Plērōma of Gnostics, XIII 31 fn.
source of Buddhi & Ahankara, IV 581
study of, in cosmogenesis, XIII 40
synonymous with Binah & Chochmah, X 355
as Third Logos, X 313, 360
Time and, X 358
Universal Cosmic Mind, XII 411, 413
or Universal Ideation, X 251
Universal Intelligent Soul, XII 629-30
Vaivasvata an avatar of, X 364
wisdom as reflection of, XIII 49
See also Universal Intelligence; Universal Soul
Mahatma(s) (Sk.):
abstract knowledge and, VI 266 advise & influence, but never order, V 330 fn.
on Awareness of, VI 240
at Badrinath, II 121-22
on becoming a, IV 544
belief in, endorsed by Rev. Beale, IV 131
belong to no sect, VI 38
Brahm-Atma Chief of all, XIV 430
care for humanity as a whole, VI 240
Chelas of, protest Hume's remarks, IV 229-30
compassionate to unhappy candidates, IV 370
Compiler on objectives of, letters. XII 241 fn.
concern for civilized races, XI 1239 & fn.
Cosmic Will and, VI 265 definitions, II 120; IV 101; VI 239 direct order from, rare, XII 63 Divine wisdom not external religions sought by, IV 162
evil counteracted by, VI 20
existence of, XIV 3 fn., 28
forced to avoid world's corrupt aura, V 291
heart of T.S. candidates examined by, IV 369

identified with Universal Soul, VI 240
Jivanmuktas cp. to, XII 159, 634
know what knowledge best for mankind, VI 265
letters rarely written in ordinary way, VI 120
M. & K.H. not Buddhist monks, VI 293
meeting, depends on self-effort, VI 15
Mongolian Khe-langs and, XII 337
never inspire sinful acts, VI 20
not subject to caste or laws, IV 227
are omnipresent, VI 240
our spiritual objectives and, XII 241 fn.
phenomena of, and, XIII 213
picture of, in Adyar Shrine, VI 418-19
practically a creator, VI 262
proofs of existence of, VI 216
reason for reluctance to bestow favors, IV 227
relations with, through one's inner self, V 291
Rishis same as, IV 543
S.P.R. and, XIII 213
sceptics of, XIII 213
secret, underground Benares and, II 120
on seeing the real, VI 240
servants of Karma, IV 611
seventh principle and, III 414
some, are Hindus, IV 366
some, chelas of higher ones, VI 285
testimony on, by Ramalinga Swami, IV 133-36
Theosophical Society not directed by, III 5
as title, XI 458
tolerate, but do not practice Buddhist rites, VI 293
unselfishness key to becoming, VI 263-66
who resides in Southern India, VI 134
See also Adepts; Brotherhood, The; Hilarion; Koot-Hoomi; Morya; etc.
Mahatma Letters:
See Jinarajadasa, C.; Sinnett, A.P.
Mahatmaship:
as state & title, VII 157 fn.
See also Adeptship
Mahattattva (Sk.):
first-born & Mulaprakriti, VI 143,
176 *Mahavansa (Sk. Mahavansa]:*
accuracy of, V 242
Buddha's death and, V 249
Buddha's 3 visits to Ceylon and, V 251
dynasty of Moryas and, VI 40-41
mentions secret cave where Arhats taught, X 71
silent on Buddha's nirvana, V 254
on Vijaya's landing, V 248
bibliog., VI 425; X 425
Mahavidya:

definition, IX 252
Maha-Vishnu:
is seed of Avatarism, XIV 160 fn., 371
See also Bija
Mahayana Buddhism:
condemns self-torture & solitary life, XI 348
on fundamental laws to escape rebirth, XI 348
highest form of transmigration in, V 115
Hinayana schisms and, XIV 434
Septenary principles cp. to Taraka Raja-Yoga, VII 289
on three aspects of a Buddha, XIV 390-92 & fn.
on three bodies & Nirvana, XIV 436 fn.
See also Buddhism; Hinayana Buddhism; Yogacharya Buddhism
Maha Yuga(s) (Sk.):
III 423
Chaldean cycles and, IX 212 (234)
definition, X 363
duration of, IV 579; XIV 243-44, 357
Planetaries and, III 270
remembrance of personal existences and, IV 121
revolves between two eternities, II 420
See also Maha-Kalpa
Maheshwara [Sk. Maheshwara]:
the Great Power, XII 356 fn.
Mahidhara:
commentaries are untrustworthy, II 113
Mahima[n] (Sk.):
caused by altered polarity, II 272-73
Siddhi of aethrobacy, II 272
Mahinda (fl. 200 B.C.):
Buddhism brought to Ceylon by, III 358
Mahmood, Syed (1850-1903):
Dervish-phenomena and, II 290
Mahratta (Poona):
defines objectives of Theosophists in India, IV 22-23
Mai, Cardinal Angelo (1782-1854):
VII 96 fn.
Maikoolal, Lalla:
——— "Satgoor Swami":
on secondary importance of Siddhis, II 511
Maimonides [Moses Ben Maimon] (1135-1204):
Biblical allegories and, XII 342
recommends silence, XIV 36
on true sense of *Genesis,* XIV 36
——— *Guide of the Perplexed* [tr.]:
XIV 36 fn.
——— *Moreh Nebuchim:*
on Jewish tutelary gods, VII 217, 219
on teraphim, VII 232 & fn., 233 fn.
——— *Treatise on Idolatry:*

on Jewish teraphim, VII 118 fn., 130 n.
bibliog., VII 381-82; XIV 550
Maine, Sir Henry (1822-1888):
——— *Ancient Law:*
on Roman laws protecting women, XII 271
bio-bibliog., XII 757-58
Mamländer, Dr. P. (pseud. of Philip Batz):
——— *Pessimism and Progress:*
VIII 110-19, 121-22 q.
on primordial sin, VIII 111
Maistre, Joseph de (1754-1821):
——— *Les soirées de Saint Petersbourg:*
on killing animals, VI 1 12
Maitland, Edward (1824-1897):
Circular Letter to London Lodge and, VI 131
criticizes *Esoteric Buddhism,* V 134-35
Hermetic Society and, VI 251
H.P.B. misquoted by, VI 134-35
on last days of Anna Kingsford, IX 91 fn.
never resigned from Parent T.S., IX 90 fn.
Maitreya Buddha:
on future coming of, VI 116, 266-68
old world destroyed after, XIV 161
teacher of Aryasanga, XIV 451 fn.
will incarnate in all of Humanity, III 185
world saviour of 6th Race, XIV 354, 436, 451 fn.
——— *Champai-chos-nga* [Tib. *Byams-pa'i chos lna*]:
five books of, XIV 451 fn.
Makara (Sk.):
in Hindu Zodiac, IX 238
incarnation of Kumaras in, XII 76
sign of Capricorn, III 326-27
Ma-Kheru:
or Word of Truth, VIII 188 fn., 197; IX 21
Malabar (India):
customs, V 188-89
Sankara's dates and, V 184-85
Malachi:
IX 346 (374)
Kabalistic key needed for, XIV 318
"prophecy" of Christ's coming, XIV 318
Malakhim:
Biblical angels, XIV 338
Male:
female &, elements & cross, II 145
in occult phraseology, XIII 165
salvation through blood of primeval, VIII 208
Malebranche, Nicolas de (1638-1715):
on *Anathema Maranatha,* XIII 308
on Descartes' views, VII 27
bio-bibliog., XIII 391
Malech:
or Melech & Moloch, XIV 338

Maleville, de:
on litanies of Virgin & Jesus, XI 96
Malevolence:
envy or revenge will stop spiritual progress, XII 496-98
Malhandrèni, H.:
——- *Rituel of Initiations:*
some rules for neophytes, XIV 289
Malherbe, Francois de (1555-1628):
——- *Consulation à Duperier:*
XI 231 q. (268 q.)
Malibran, Marie (1808-1836):
supernatural voice of, II 237
Maligawa:
Founders at, & newspapers innuendoes, II 416-17
Malkuth:
VIII 151, 152 fn.
the Bride, IX 64
bride of Tetragrammaton, VIII 142
definitions, VI 212; VIII 141 & fn.
Eheieh and, IX 64
or lower Prakriti, XII 516
mother of all that lives, VIII 143
path of, VIII 152
plan revealed by, VIII 152-53
Sephirothal Tree and, VIII 154-55 & fn.
seventh of inferior Sephirōth, VIII 147, 150
is Tetragrammaton, X 357
See also Tetragrammaton
Mallery, Col. Garrick (1831-1894):
The Theosophist and, II 348
Mallet:
experiments of, IV 222
Malmesbury, Win. of (1095?-1143?):
accuses Anglo-Saxon nobility of slave trade, XII 267 fn.
Malpas, Philip A. (1875-1958):
definition of Pistis-Sophia, XIII 5-6
made recension of *Pistis-Sophia,* XIII 4
on Saint-Germain, III 526
bio-bibliog., XIII 391-92
Malunkya Sutta (Pall):
XI 346 fn.
Mama Oella Huaca:
counterpart of Isis, II 306
Mammals:
bodies of, formed of man's atoms, X 175, 186 fn.
Mammon:
Temple of, XII 386
Mammoth:
worship in America, XII 382
Man:
absorbed in Universal Life when purified, IV 453
Adamic, or fleshly, XIV 199, 204, 289-90, 302
Ah-hi and, X 321
animal brain of, X 169

with animal heads, VI 204
animals benefit from cast off molecules of, X 186 fn.
Anosh is, in Hebrew, X 52 (60)
Anthrōpos, XIV 205 & fn.
on antiquity of, XIII 146 fn.
antiquity of, in America, II 335
as atom, X 386
atom becomes a, I 334
becomes demi-god by Yoga, II 160
Buddha within every, XIV 394-95
came from Heavenly Man, XIII 44
can assume any shape, I 227
can become a god, I 73, 293; VIII 367 (387)
can surpass in phenomena average "spirits," I 295-96
cannot become an animal, VII 183
cannot become Mahatma in one life, VI 245
Carlyle on Real, XIII 97
Carlyle on the wisest, XII 320
changes form through cycles, II 336
Chhayas of Pitris and, X 364-65
childhood notions of early, acc. to Müller, II 113-14
Christian creates God in, own image, XIV 146
a complete unit, XII 607
composite being, XI 505 (528)
contains all four elemental kingdoms, VI 197
copy of the universe, IX 400J
creates own future, XI 304
Cross typifies Kosmic origin of, XIV 140
cycle of, incomplete without terrestrial life, I 363 (367)
danger in metaphysics for, XIV 41, 45, 47-48
dating of, distorted by science, XIII 146 fn.
dies without ever facing his soul, XI 242 (279)
as Divine Builder, XIV 26
divine intellect veiled, XIII 241
divine nature & future, XII 410
Divine, rules Sun, XIV 332
Divinity of, reached by merit alone, XIV 51-52
"door of hell," XIII 164-65
"Double" of, XIV 209 fn.
duality is key to, III 434, 438
early, & alleged tail, XI 209
elementary, reborn on our planet, I 112
Elōhim creating, VIII 145 fn.
emotions are obstacles to Spiritual, XII 55
in *Esoteric Buddhism,* IX 280 et seq,
esoterically, a septenary, VII 207
essence identical with god, XIII 55
Essence is the Absolute, XIV 213, 310

ever changes, XII 46
creature was, is or will be a, X 321
every responsive to kindness & truth, XI 353
evolution of, & animals, X 186 fn.
evolution of, & of horse ace, to Huxley, I 228-29
of, allegorical, XI V 81, 175, 188 fn., 200, 204, 289-90, 302-03, 332-33
a fallen angel, X 169
fashioned by Demiurge, XIII 26 is
final goal of evolution for lower kingdoms, VII 16
first, a shadow of a Pitri, IX 240-41
first, in fourth round, IX 240
first living being on earth, IX 239
five the number of, XIII 30
follows a line of progress, X 313
forces of, correspond to those of universe, IX 400D
frame of mind at death and, XIIl 74-75
as free agent, V 144
future evolution of, a necessity, II 186-87
genius depends on ensouling ego, XII 15
geometrical symbol of, X 51 (59)
gigantic bones of, in Gibraltar caves, II 337
gigantic, of Gnosticism, XIII 43-44
glacial period and, II 115
in Gnostic creation, XIV 205
goal of evolution for, XIV 303
"God" or Divine prototype within, X 169; XIV 52 fn., 55, 301, 310
hates to think, XIV 17, 57, 64
Heavenly, of Kabalah, XIV 185, 197 fn., 301-02, 332
Hierarchical scale of, XIV 379
higher than animal, VI 200
highest tabernacle of Nature, V 355
history of, XIII 348-50
history of "First," XIV 175, 204-05, 289
how to comprehend what is, II 110; XII 517
human nature and, XIV 110, 251
hypocrisy, XIl 241, 247-49, 317-20
as image of Elōlim, XIV 184, 188 fn., 197-98 fn., 204-05, 212, 302
image of God, V 357
impregnates objects with intense feelings, V 115-16
incarnation of his God, XII 533
iniquity of, XIV 41, 57, 81, 302
inner & animal, X 164
inner, & astral light, I 284
inner, & death, X 221
inner, & dreams, X 247-48
inner, & occultism, XI 307

inner, as microcosm, V 355
inner, as symbol of deity, V 316-17
inner, can inflict wound, IV 566
inner, of mediums, III 347
inner, repressed, VII 308
interbreeding of, XII 251-53
invisible can be made visible by, IX 400E
on irrevocably materialistic, XII 625
Jehovists see, as the supreme animal, XIV 184, 188
Karmic record of each, XIII 76
Know Thyself, XIV 48, 55-56
life of, inseparable from Mankind, XII 5, 45-46
linked with heavenly bodies, XIV 349
lived among Gods, XIV 68, 92, 205
love of, should stifle urge to convert others, IV 501
Lower, is carnal, XIII 37, 165
mantrams may benefit good, XII 518, 534
Marcus on celestial, XIII 51-55
matter & Absolute, IV 195
meaning of "to slay a", VII 256 & fn.
measure of the Universe, XIII 71 fn.
mechanism of, & intelligent force, II 188
no mere ephemeron, VIII 123
metamorphosed into wolves, II 167
Microcosm of the Macrocosm, XII 410, 519; XIII 352
mortal, & purification, V 356
must be a, before becoming a spirit, I 298
must be freed from superstition & priestcraft, XIV 251
must have ideals, XIV 41
must know basic truths of Religion, XIV 63-64
must liberate himself from matter, XI 40
must love truth before he will believe it, XI 49
as Nebuchadnezzar, XIV 81
needs to look within, VIII 116
new, progeny of old, X 177
Nicodemus' view of, XIV 57
number 10 &, in Pythagorean Tetrad, XII 578
numerical value acc. to Gnostics, XIV 92 fn.
offspring of gods, XI 410
oldest doctrine of, XIII 267
organs of, perform 7 functions on 7 planes, XII 520
origin of, acc. to Haeckel, VIII 33 et seq.
originally parentless, XIV 289, 302-03
outer & inner, III 434-35, 437
outer & inner, & dissolution prior to death, VI 347-48
outwardly a creature of but a day, XII 156

as oval sphere, XII 521
own creator, IX 177
is own worst enemy, III 369-70
Paradise Lost on, XII 350
Pascal on, XIII 97
path to bliss & eternal life for, XII 537-38
perfected animal, X 313
pineal gland is androgynous in, XII 698
Pitris and, IX 262
Plato classified, among animals, IV 34
potentially has all attributes of higher Aeōns, XII 555-56
Pre-Adamite, XIV 205, 289
primitive, on river Trubezh, II 261
procreation of, in 3rd Root-Race, XIV 80-81, 175, 188 & fn., 204 & fn., 289-90, 302-03
prototypes of, or 7 Divine reflections, XIV 50-51, 197-98 fn., 198-99, 204-05, 379, 391
in Pythagorean system, XII 519
Races of, predicted in *Enoch,* XIV 80-83
real, is not body or desires, VIII 129
relation of, to earth element, X 366
resents entering a new path, XIV 17
riddle of, & Oedipus, I 361 (365)
right attitude toward outer self, VIII 128-29
rises to glory through suffering, XII 55
of SatyaYuga God-like, XIV 249
science & origin of, XIV 23
seeks the most emotional religion, II 447
as seer, XII 367
seven sounds pertaining to, XIII 52
as sevenfold being, III 321; VII 290; XIV 386-87
sevenfold Elōhim and, XIV 204-05
is seventh creation, XIV 197-98 fn., 198, 204-05, 379
sexual excesses of, more bestial than beasts, VIII 67 (88)
sexual generation of, not only method, VIII 65 (87)
shaping of, by Pitris, VI 191-92
should cooperate with Nature, IX 400E-F
should master invisible powers, V 317
is Son of Evil not Son of God, XIV 287
Son of, the ideal Messiah of *Enoch,* XIV 78-79, 81
Soul & Spirit, XIV 209 fn.
source of every Word, XIII 77
Spiritual, free during sleep, XII 565
Spiritual, of Valentinians, XIII 26
Spiritual perception of, paralyzed, XIV 333, 462
Spiritual, the heavenly Power, XII 55

subtle powers of nature in, II 284
superior to gods, XIV 205, 213
supposed progenitor of, XIII 212
sympathy with nature, XIII 241
tabernacle, XIV 58
temple of his own inner god, XI 239 (276)
a Tetraktys, II 4 (15)
Theosophists' duty to help, XI 465
three transitory aspects & 4 Principles in, XII 607
three Upadhis in, XIV 386
throws off life-atoms, V 115-16
tossed about by karma, VIII 299
transformation in Alchemy, XII 52-55
a trinity of Egos, but one, IX 257 fn.
triune nature of, I 292-94, 298, 331, 361 (365)
true nature of, XII 519
two creations of, XIV 199, 204-05
two-thirds through 5th Root-Race, XIII 68
undergoing barren cycle, XIII 241
unprepared for primeval truths, XIV 45-48
vehicle of a dual spirit, XII 46
vehicle of fully developed monad, X 313
world's rulers have no sway over inner, II 105
Yugas and, XIV 68
See also Adam-Kadmon; Anthrōpos; Evolution; Humanity; Mankind; Men; Principles(s) of Man
Man: Fragments . . . .:
See Chatterji, M.M.
Man-God:
Jesus as, not historical person, IX 203 (224-25)
Manam [Sk. Mana]:
measuring methods in India, V 261
Manas (Sk.):
agent of, is brain, XII 623-24
in anthropogenesis, XIII 40
aroma of, VII 180, 185, 186 fn.; X 51 (58), 54 (62)
asleep in sense dreams, XII 693
Astral light's relation to, XII 407
astral perception and, IX 400G
both psychic & manasic, XII 353, 357-58, 364, 371
Buddhi & brain, XII,618
Buddhi & chelaship, IV 608
"Child of the Child," XIII 10
Chitta & Ahankara and, IV 550 fn., 581
combined with kama, V 144
in conjunction with kama-rupa, VII 188
conscious Ego, XIV 59 & fn.
corresponds to Manomaya-koa, XI 476
in descent of dove allegory,

XIII 8
differentiation and, VI 126
Divine when united with Buddhi, XII 630
dravya, V 79
duality of, VI 205-06; XII 353, 624, 628, 631; XIII 10, 28, 40, 50 & fn., 65
during life, VI 328
Egyptian teachings and, VII 190
essence of, from Hierarchy ruling Venus, XII 548 fn.
eternal & non-eternal, V 80 fn.; XII 631
fifth principle & struggle of 5th Race, XIV 302
Fohat and, X 392 gravitates
to Kama, XIII 50
grows at expense of wisdom, XIV 333
"half-terrestrial," XIV 49
or Higher Ego, XIII 9
higher, purifies the lower, XII 54
as highly developed intellectuality, VI 198
as "individual" Ego, XII 58
is Jiva in Vedanta, XIV 49
Kama-rupa and, IV 548
lower & higher, are one, X 254
maha-bhutic, & tanmatras, V 80 fn.
no relation to Planetary Spirits, X 341
nous and, VI 205
one of 4 Eternal Principles, XII 607
perception of, VI 240-41 perception
of self and, VIII 96 personal
self and, IX 256
phos as light and, XI 487
phrēnic terrestrial element and, XII 371
Pistis Sophia and, XIII 61-62
proceeds from Mahat, X 363
Prometheus and, VIII 367 (386)
rapid development of, XIV 333
real ego, VII 179
reflection of, XII 630
relation of higher & lower, XII 709-12
as seat of Jiv, VII 179, 185
seed of personal intelligence, V 78
is sexless, XIII 165
skandhas and, VII 52
in sleep & clairvoyance, XII 328-29
in sleep, perceives reality, V 78
specialized, for each man, XII 679
as Spiritual Self-Consciousness, V 80; XII 630
spiritualized portions of, IV 185
spiritually sterile without Buddhi, VI 198
Substantialists' name for, VIII 328 fn.
term preferred to Nous, XII 353 fn.
thirteen changes of, XIII 60
Triad of Atma-Buddhi, XIII 30
triumphs over spirit, XIII 57
union of Lower with Higher, XIII 28, 48, 50

union with Buddhi, V 114
upper & lower, within Spiritual Ego, XII 623-24
vehicle of Mahat, XII 629
winning of independent existence and, XII 630-31
See also Antaskarana; Buddhi-Manas; Higher Ego; Higher Manas; Kama Manas; Lower Manas
Manasa (Sk.):
proceed from each Manvantaric Manu, X 364
See also Manu(s)
Manasaputra(s)(Sk.):
Ah-hi and human principles, X 324
Ah-hi become, on 3rd plane, X 321
bear burden of sins of personality, X 255
become Thinkers, X 322
definitions, XII 644-45 & fn.
Egos of Humanity, XII 607 fn.
Fohat is representative of, X 360, 393
genius as direct light from, XII 18-19
incarnation of, in humanity, XIV 205
individual, or Kumaras, X 252
John 2 verse 10 and, XI 502
Pentad and, XIII 16
preside over Mercury, XII 545
rays of Universal Mind, XII 365, 411
Sons of Mahat, XII 411, 607 fn.
Sons of Wisdom, XII 18, 545; XIII 16
See also Kumara(s)
Manasarovara Lake:
ancient Brotherhood dwells beyond, V 245
Aryans and, I 383
Mt. Kailas and, III 422 fn.
pre-historic emigration from, into India, VI 99
Rig Veda written at, XIV 94
Sambhala and, IV 526 fn.-27 fn.
Vedas and, III 419
Yogis gather at, VI 37; XII 701
Manasic:
inner constitution of man is, XII 371
Kamic as well as, organs in man, XII 369
Ray & its mission, XII 371
Manas-Manu (Sk.):
Divine Man or, alone reincarnates, XII 623
Manava-Dharma Sastra:
See *Laws of Manu*
Manchester Courier:
VIII 290-91 q.
Manchester Guardian:
XII 286 q.
Manco Capac:
Incas and, II 317
Osiris and, II 306
son of the Sun, II 317
Mand:

of Todas, I 356
Mandanamisra:
See Surēswaracharya
Mandans:
superstitions of, II 173-74
Mandara:
Mountain of, XIII 159
Mandir:
house of worship, III 57, 58
Mandrakes:
as magical implements, VII 216
Mandrin, Louis (1724-1755):
French bandit & highwayman, IX 363 & fn. (391 & fn.)
Mandt, Dr.:
physician to Nicholas I, III 124, 160
Mândûky Upanishad:
on Taijasa, XIV 52
Manes:
Apuleius on, VII 191-92 & fn.
of Chinese, II 177
correspond to *nekuas,* VII 96 fn.-97 fn.
Di or Deae, VII 97 fn.
expiations to, XIV 99
of Kings, VII 95 et seq., 125-26
psychai theai and, VII 96 fn.-97 fn.
reason for worship, XIV 134-35
Sraddha rites propitiating the, IX 261
Virgil on, VII 197
Manes (or Manichaeus) (216?-276?):
Church accuses, of sorcery, XIV 163
cp. to Saint Cyprian, XIV 163
disciple of Terebinthus, XIV 163 fn.
an heretical Buddhist, V 211 fn.
knew Christian mysteries, XIV 116
Seleucus a disciple of, XIV 150
why, called the "Paraclete," XIV 163 & fn.

Manetho (3rd C. B.C.):
Bunsen on, XIII 232 fn.
corroborates papyri, VII 125
papyri renderings of, VII 95
Pseudo-, XIII 232 fn.
works in Alexandrian Library, XIII 231 & fn.-32 fn.
Mang(s) [Sk. Mataüga]:
III 388
aboriginal tribe in India, II 141 & fn.
Mango-tree:
phenomenal growth of, I 273-74
Mani Kah'bunr [Tib. Ma-ni bKa'bum]:
oldest historical Scripture in Tibet, XIV 426
Manicheans:
Buddhist origin of, X 67-68, 113
See also Manes (or Manichaeus)
Manifestation(s):
differs from creation, XIV 208-18
essence of individualities and, IV 535
in geometrical symbolism, XIII 15-21

Kabalistic teaching on, I 283; XIV 237
nature of objective, I 294
One Element has 7 states of, IV 602 fn.
periodical, & Ah-hi, X 318
point in circle as primordial, X 242
produced by magnetic auras, IV 27
Spiritualistic, not excarnate humans, I 283
stages of, X 352
subjective & objective, I 293
theories on production of "spirit," VII 187
of Universe, XIV 236-37
Mañjunatha Sutra:
on wickedness at end of age, XIII 189
Mankind:
as actors touring Earth, XIV 303
Adepts renounce Nirvana to help, XIV 53-54
ancient instructors of, & Biblical, XIII 236
Book of Life of, XII 5
changes little, XIV 110
collective life of, must be known, XII 4
differences amidst, XIV 57
dogma & authority curse of, XIV 117
earliest races soulless, XIV 205
error encircles, like Boa-constrictor, XIV 27
esoteric *Genesis* on ancient, XIII 100
First to Seventh Race, has same individuals, XIV 303
God of Comrists, XIII 96-97
"Gods" of, must not be destroyed, XIV 64
gross minds of present, XIV 290
herd of sheep, XIV 16, 57
the horse and, I 229-30
an infant yet, VI 103
Initiates instruct early, XIV 252-53
Initiates vow to die for, XI 100 fn.
Kingdom of Heaven and, XIII 49
Occult Truths and, XIV 26, 40-41
once had universal language, XIV 180-81
in period of skepticism, XIII 241
to rebecome a race of gods, XII 46
separateness of, illusory, XIII 71
unity of, & spiritual growth, XI 105
worse now than in Pagan days, X 171
See also Humanity; Man; Men; Principle(s) of Man
Manley, A.J.:
on force & matter, IV 307-08 fn.
Manliness:
of not condemning one's fellows, X 201
Manning, T. (1772-1840):
Dalai Lama and, IV 14 fn.
reached Lhasa, IV 11
bio-bibliog., IV 656-57

Mannus:
Germans and, V 219
Mano:
Chief Aeon, III 322
See also Aeon(s)
Manoah:
Samson son of, XIV 272
Manockjee, D.:
animal welfare and, IV 282
Manomaya-Kosha (Sk.):
corresponds to Manas, XI 476
as illusive "I," IV 582
See also Kosha(s); Manas
Mansel, Henry L. (1820-1871):
on subject-object annihilation, VIII 335
——— *The Limits of Religious Thought...:*
on finite mind & Infinite, XI 415
bio-bibliog., VIII 464-65
bibliog., XI 581
Mansi, J.D. (?-1769):
——— *Sacoruin conciliorum . . . .:*
"Manual" of elementary occultism, VII 223
bibliog., VII 382
Mansur, Abul Kasim:
See Firdausi
Manteia:
or Samadhi, XII 560
Manthnami (Sk.):
definition, VIII 143 fn.
Mantra(s) (or Mantrams) (Sk.):
affect animals, IX 118
affect mind, IX 121
Atharva-Veda gives magic formula of, XIV 428 fn.
concentrated will and, VI 340
definitions, IX 118, 252
effects of, IX 119-21
E.S. notice has, X 154 fn.
evolution of Earth and, I 227
four aspects of Vaidic, XIII 107
healing use of, XIV 253
manifesting, during Pralaya, XIV 187
mesmeric cures and, IV 163 et seq.
not a prayer, XIV 428 fn.
is older part of *Vedas,* XIV 237 fn.
original revelation to Rishis, XIII 109
Russian cattle breeders & magical, II 446
sacred, of Lohans, XIV 428 & fn.
Sanskrit and, IX 120
secret, of *Chhandogya Upanishad,* V 289
for snake bite, etc., VI 80-81 (89-90)
sound of, IX 120
treacherous weapons, IV 166
Vaidic, creations of supernal beings, XIII 107
is "Word" Universe sprang from, XIV 237
Mantraśastra:
letter *Ha* in, III 413

Manu(s) (Sk.):
I 296
-bearing globes & attainment of Parinirvana, XI 466
born of Brahma, XIV 188
contains potentiality of all thinking forms, X 363
definition, X 363-64
for every Manvantara, XIII 159
as first human races of 1st Round, IV 576
of fourth Round, V 221
generic name for Pitris, X 364
lower than Dhyani-Buddhas, X 365 Max Müller on, XIII 314-15 & fn. reign of a, XIV 366-67
Rishis and, X 346
Root & Seed-, & Rounds, IV 577 et seq.
Root & Seed-, & "war in heaven," X 371
synthesis of Manasa, X 364
-Vaivasvata in creation allegory, XIV 188
See also *Laws of Manu;* Vaivasvata Manu
Manuscript(s):
ancient, in Armenia, III 218
ancient, unavailable to English, II 204 (207)
of *Replies* . . . by Masters & chelas, VI 160
secret, stored, VIII 158
some secret, destroyed, XI 175 (183 & fn.)
See also Codices; Kennicott; Mesrobian MSS.; Skinner, J.R. etc.
Manushi(s) (Sk.):
first human school of, XIV 81
sacred words of Initiation and, XIV 39
Manushya-Buddhas (Sk.):
or Bodhisattvas, XIV 392 or earthly Initiates, XIV 289
originally parentless, XIV 289
Sutala and, XII 665
transference to Nirmanakaya state, XIV 389
trinitarian form of, XIV 389
See also Bodhisattvas; Nirmanakaya(s)
Manushyas (Sk.):
on birth of, XIII 12
Manusmriti:
See *Laws of Manu*
Manvantara(s)(Sk.):
beginning of, & planetary spirit, III 269
causes of existence and, X 335
cycle & birth of Avataras, XIV 353
dawn of, X 318, 320
definitions, X 363, 365
on destruction at close of, VII 44
endless series of, XIII 49
Enoch a narrative of 5 Races in, XIV

80, 82
first fire of present, VII 293
fourteen, IV 576
illusion and, IX 16
Indras & Manus for every; XIII 159
key to cycles of, XIII 301-06
local, & origin of Magianism, IV 514
a Manu reigned in each, XIV 366
One Element and, III 423
period between two, XII 54
planetary & cosmic, XI 466
preceding, & Prometheus legend, VIII 367 (386)
properties of molecules and, XIII 89
related to Hindu astronomy, XIV 366-67
Solar, & minor, IV 377
Space generates, XIV 244
Spiritual Monad lasts one, XII 58
star of the Individuality and, XIII 72
various types of, IV 576-77; X 321-22
waking state and, X 309
See also Manu(s); Manvantaric Guardians; Planetary Spirit(s)
Manvantaric:
last, hour, V 151
Manvantaric Guardians:
XIV 81, 353
clergy, degraded idea of, XIV 63
as seven Primeval celestial Beings, XIV 379
watch over 7 regions, XIV 379-81
Manzoli, Pier A. (1503-1543):
———- *Zodiacus vitae:*
XIV 46 & fn.
bio-bibliog., XIII 399; XIV 560
Mapes, Prof. James Jay (1806-1866):
IV 123, 353
Mar:
Mary and, VIII 18
Mara (Sk.):
armies of, XII 392
evil principle, X 67, 113; XI V 141
Marble, Mortimer:
I 409, 411, 413, 414, 419, 427, 428, 430
at auction, I 425, 428
early TS. Committee member, I 246
faithful, good & honest soul, I 424, 426
Marcellinus, Ammianus:
See Ammianus Marcellinus
Marcellus I, Pope (?-309):
Thrason and, X 23
biog., X 425
Marcion (fl. 2nd C.):
On Gnostic Gospels of, IX 23 fn.
Gnosticism of, & moral effects, XI 108
on God of hate, XI 69
on God of Jews, XIV 113
Good God and, VIII 187 fn.
intermediate Being of, XIV 113
stigmatized by Latin Church, XIV 70

why, left Christianity, VIII 360 (379)
Marcus (fl. 2nd C.):
system of, XIII 51-55, 77-78
Marcus Aurelius, Emperor (121-180):
XIV 257
Mardi-Arabs:
Druses as mixture of Kurds and, III 176
Marcy, E.J. (1830-1904):
———- *La Machine animale . . .:*
on motion, XII 356 & fn.
bio-bibliog., XII 758
Margasirsha:
XIV, 364-65
Marguerite of Austria (1522-1586):
appeals for Sabian temple, X 24
Maria Magdalena:
appeals to Jesus, XIII 37-38
esoteric meaning of, XIII 37
"female Saint Michael," XIII 256
a Galilean chatelaine, XIII 166
as interlocutor for the disciples, XIII 36-37
Karma of women and, XII 268
Mariham or Mariamne names for, XIII 36-37
most intuitive of Jesus' disciples, XIII 36
Naaseni claim teachings from, XIII 36
Mariamne:
See Maria Magdalena
Mariette Bey, A.E. (1821-1881):
II 11 (22)
as archaeologist, V 168
———- *Memoire sur la mère de Apis:*
on God & the Gods, XIV 218
on Sun as Son of God, XIV 270-71
——— *Monuments divers recueillis en Égypte . . . .:*
magical feat, VII 102-03
bio-bibliog., XIV 550-51
Mario, Alberto:
on Rome, IV 59
Mariolatry:
copied Isis & Venus worship, III 286
evils of, III 286-87
Mariya Fyodorovna, Empress (1847-1928):
Lavater's letters and, XII 205
Mark:
VIII 46, 179 fn., 265-66 q., 271 & fn.
on casting devils out, IV 389
on faith & damnation, II 365
on forged passages in, VIII 206-07
on Holy Ghost, IX 365 (393)
on Mystery of Kingdom of God, V 333-34
on parables for profane, IX 30 fn.; XIV 34
on powers of Christians, 111 28
The Mark Lane Express:
Olcott and, III 12
Markham, Sir Clements R. (1830-1916):

——— *Narratives of the Mission . . . to Tibet . . .:*
IV 10 fn., 35; VI 106 fn.
on Brahmaputra, III 304 & fn.
Desideri quoted in, IV 15 fn.
on First Dalai Lama, IV 13 fn.
on introduction to Buddhism, IV 13-14, 16
on Tibetan Buddhism, XIV 422-23 fn.
bio-bibliog., VI 441
bibliog., III 515; IV 657; XIV 551
Markoff, V.:
letter of, on Commission's work, I 216-17
Markoff, Y.L. (1835-1903):
assailant of spiritists, II 444
on magic in Russia, II 445-46
bio-bibliog., II 444 fn.
Marmontel, Jean F. (1723-1799):
——— Bélisaire:
censured by Archbishop of Paris, II 367 fn.
Marquette, Dr. L.M.:
I 408, 436
on Theosophical Society Committee, I 246
Marquis of Ripon:
See Ripon, George F.S.R.
Marriage:
Bible & Bishop of Bombay, IV 232 et seq.
book on divorce &, reviewed, XI 34-42
celibacy & hierarchy of Adepts, IV 515 fn.
continence and, XII 244
cunning priests in India and, IV 128
as licensed vice, XII 244-46
meat & liquor prevent spiritual development, III 27
mystic meaning of, in Cana, XI 499 ff.
occultism and, IX 256-59
property and, XII 283-84
Spencer on, XII 284
Tolstoy on evil of, XII 244
Marryat, Florence (1837-1899):
——— *A Daughter of the Tropics:*
VIII 99
bibliog., VIII 465
Mars:
Constantine bore standard of, XIV 151
Kartikeya, XIII 160
personified strength, XIV 335
power of mystery-name upon, XIII 33
as Saint Michael, XIV 335 symbolism & glyph of, XIV 151
Marsh, Bishop H. (1758-1839):
IV 234
Marshall, William E.:
——— *A Phrenologist Among the Todas:*

unreliable, I 353, 354
bibliog., I 497
Martanda (Sk.):
rejection of, or Sun, X 401-02
Martens:
on Russia & England in central Asia, III 75-76
Martin, Rev. W.A.P. (1827-1916):
alchemy in China and, XI 512 (535), 516 (539)
bibliog., XI 581
Martineau, Miss Harriet (1802-1876):
Ram Mohan Roy and, III 56-57
Martineau, Rev. James (1805-1900):
on matter, II 88
on modern men of science, II 88
Martinists:
described, XII 82 fn.
Magicon attributed to, XIV 62 fn.
Martyr(s):
followers of, often become tyrants, IV 33
heirs of, become persecutors, III 471
Lévi on execution of, XIV 31
revealers of mysteries as, XIV 84-85
for truth vilified, XII 29-30
Martyrdom:
of genuine students of Hermeticism, I 127-28
greater, to live than to die for ideal, IV 603
rare now, I 102
Martyria Tekmēiou (Gk.):
death of Jesus and, IX 180
Maruts:
5 -Pelasgians worship, & other natural powers, V 301-02
Marvins, Dr.:
I 136
Mary Magdalene:
See Maria Magdalena
Mary, Sister of Martha:
esoterically is Manas, XIII 37
Mary, Virgin:
See Virgin Mary
Marylebone Hospital:
founded by Elliotson, XII 224
Mashalim:
See *Proverbs*
Maskelyne, John N. (1839-1917):
Cooke &, as magicians, I 274; II 33
a famous conjurer, III 488
on phenomena, III 237
Masonic Review:
VII 257 fn., 260 fn., 262-63, 265; XIV 66 q.
Masonry:
Adepts & Universal, XIII 264
adoptive, I 311, 312
Ashmole as real founder of modern, XI 176 (184)
based on Kabalah, XIV 66, 123, 168
Cagliostro on true, XII 83
copied Paganism, XI 75

G. Corbyn and, I 281
corpse without Eastern philosophy, I 310
Egyptian Tau and, II 145
Esoteric Section and, XII 497
Gnosticism and, XIII 8
H.P.B. and, I 281, 289, 307 et seq.
Hiram is great hero of, XIV 264-65, 279
Initiation modelled on Lesser Mysteries, XIV 279
Jesuits have destroyed, XIV 265-67
on lost documents of S. de Lange, XII 84 fn.
Masonic inch and, XIV 67
the "master-builder," XIV 123, 168
Mystae originated, XI 88
now merely a Benefit Club, XIV 266
Occult, XIV 168-69, 192, 279
offspring of Mysteries, XI 84
originally archaic Gnosticism, XI 71
rite of Initiation, XIV 264-65, 279
rite of Osiris described, XIV 279
Saint-Germain and, XI 175-76 (184)
Scottish, not real, XIV 279
secrets of symbolic, lost, XI 173-76 (181-84)
source of Christian ritualism, XI 84
speculative & archaic, XIV 192
split, XI 24, 72 fn.
Sun in, XIV 281
triple degrees of, XIV 279
triple Tau tradition in, XIV 152
See also Hiram Abiff; Initiation(s); Mystae
Masons:
Cagliostro and, XII 79-80, 82-84
Egyptian origins forgotten by, XIV 264, 279
of "Grand Orient," XIV 40 fn., 279, 296 fn.
H. Jennings & the, I 126
Jesuits cajoled, XIV 266
Kabalists &, compared, XIV 192
know little of their symbols, XIV 281
libelled & accused by Jesuits, IV 55-60
misuse terms of the Mysteries, XI 172 (180)
order of Ishmael, VII 294 fn.
Principe Créateur of, XI 24
Ragon a chief writer for, XIV 296 fn.
rite of Loge des Amis Réunis, XII 82, 84 fn.
should study Theosophy to understand secrets, XI 76
symbols derived from Cabala, I 130-31
terminology of temples and, XI 89
triple duty of, XIV 279
Vatican persecutes, XII 80
wrong about phallicism of archaic symbolism, XIV 192

See under Mackenzie, Kenneth R.H., *Royal Masonic Cyclopaedia*
Masorah:
in altered Hebrew alphabet, XIV 182 fn.
changed meaning in *Genesis,* XIV 67, 182 fn.
meaning of, cp. to Cabala, VI 320 put in writing in 506 A.D., III 453 fn.
scheme a modern blind, XIV 206 fn.
Masoretic Points:
affect Biblical interpretation, XI 483, 495
altered *Sepher Yetzirah,* XIV 206 fn.
disguises meaning of Hebrew words, VII 262 & fn., 263; VIII 155-56
retrenchment of Hebrew and, XIV 180, 182 fn.
See also Hebrew; Hebrew Scriptures
Maspēro, Sir Gaston (1846-1916):
——- *Les contes populaires de l'Égypte ancienne:*
among best Egyptian narratives, VII 101 fn.
——- *Guide du visteur au Musée de Boulaq:*
papyri described in, VII 109
——— *Notes . . . de grammaire et d'histoire:*
on miraculous images made by Ethiopian priests, VII 102
——- *Sur la stèle de l'intronisation . . . :*
VII 103
bibliog., VII 382
Mass:
messis, liturgy and, XI 69, 74, 98 et seq.
relation of, to velocity & energy, IV 316
Masses:
enslavement of, XIV 251
occult teachings and, XII 235, 320
reform of, XIV 251
resurrection of human spirit in, XII 3-4, 121-22
sense intuitionally a "great soul," XII 20
spiritual limitations of, XIV 249
superstition of, XIV 249-51
wretchedness of starving, XII 311
See also Humanity; Mankind
Massey, C.C. (1838-1905):
IV 353
the Brothers and, IV 228
contacts T.S., I 411-13
criticized as Antichristan, VIII 43 fn.
errors of, IV 51-54
extracts of H.P.B.'s letter to, under fire, I 325-26
H.P.B. reads unopened letter from, I 415
joined Arya Samaj, II 42
Morya on, & T.S., V 330 fn.

questions on Devachan, V 70-73
refused to head English T.S., V 330 fn.
resigns from T.S., I 438; VI 250
Theosophist lawyer in Slade trial, III 20
translates Zöllner's work, III 19
——— *The Metaphysical Basis of Esoteric Buddhism:*
a response to Subba Row, VI xxvi
bio-bibliog., I 438, 497-99
Massey, Gerald (1828-1907):
art. in *Agnostic Journal*, IX 18 rf.
on Atlantis, V 199 fn.
Bible criticism by, VIII 178-79 & fn., 219
on blood covenanting, VIII 251
on Chrēstos, etc., VIII 186-87 fn.
Egyptian research of, IX 80
on elementals, III 381, 385
on Jesus, VIII 381-82 fn.
Jesus article cited, IV 361 fn. lectures
on Mysteries, etc., VIII 221 Lucifer
called Lady of Light by, VIII 139
J. North's sculpture and, X 240
not in T.S., VI 72
traced Jewish revelations, XIV 199
——— *A Book of the Beginnings:*
Bible an unmitigated muddle, III 486
reviewed, III 484-86
———Lectures:
Elōhim of *Genesis,* XIV 201-02
on fall of seven Rebel Angels, XIV 200
on "Hebrew & Other Creations," XIV 199
key to *Genesis* in, XIV 203
on septenary division, XIV 204-05
Seven Watchers as transgressing stars, XIV 200
———- *The Natural Genesis:*
on cross symbolism, IX 263
———- "Gnostic and Historic Christianity":
VIII 183 q.
on mystical & physical Christ, VIII 212 fn.
———- "The Hebrew and Other Creations":
on Golden Calf, VIII 309
on Sun & moon god, VIII 308 fn.
——— "The Historical Jesus and Mythical Christ":
VIII 189 fn.
on Amenhotep born of a Virgin, VIII 359 (376-78)
on Apta, VIII 363 (383)
on Orion, birth in cave, etc., VIII 364 (384)
———- "Name and Nature of Christ":
on Karest, VIII 188 fn., 196-200
——— "Paul, the Gnostic Opponent of Peter":

on Christos & Jesus, VIII 176 fn.
———- "The Seven Souls of Man":
on Gnosis of the Mysteries, VIII 182 fn.
bio-bibliog., VIII 465-67
bibliog., III 515; VIII 223; IX 444; XIV 551
Massilians (of So. Gaul):
legends of Aeolians among, V 218
Massinger, Philip (1583-1640):
on malice, XI 418 q.
biog., XI 581

Master(s):
accuse no man, X 296
advise & influence but never order, V 330 fn.
advise H.P.B. to go to America, XIV 488
affection for good acts not persons, X 139
agents are employed by, X 139
alleged desecration of names of, VI 5
on altruism & being a theosophist, X 69
appearing in kamarupa, I 90
attunement of chela's &, brain, X 266
"banished from Adyar," XII 164
belief in, no article of faith, VII 169
believed in by millions in India, XI 292
Besant on H.P.B., Theosophical Society and, XIII 117
cardinal condition for intercourse with, VI 164
chief desire of, XII 159
on Christianity, VII 146-47 fn.
Clement on miracles of, XIII 237
command immense treasures, IX 117
conditions to reach, VII 242
conviction in, strong in Europe & America, XII 158
counteract intellectual grasp of Sinnett & Hume, XII 241 fn.
On crucifixion of, XIV 85
cup phenomena of, VI 418-19
on Damodar's visit with, VI 39-40
danger to, in giving out whole doctrine, IV 539-40
Daniel a, XIII 100 fn.
direct action by, rare, X 270
direct order from, rare, XII 63
distance of student from, VII 175
do not give out all they know, IV 539, 547, 570
do not punish, X 270-71
doubt in existence of, XII 496
doubting wisdom of, VII 245
of Eastern Wisdom, XII 308
elixir of life and, VIII 400
enemies of, VII 242

Esoteric canon and, XIV 12, 85
Esoteric Section and, XIII 115
European, do exist, X 153
on European visit of, XIV 27
excerpts from, writings, VII
146-48 fn., 169-71, 173-75
fable about T.S. and, VII 53-54C
family ties and, VIII 293
fanciful ideas of Hindus on, XII 159
fidelity to, VII 243
First Object of T.S. and, XIII 119
founded T.S. for human service, XIII
117
function of, VIII 401
genuine & pseudo, XI 54
genuineness of, precipitated letters, X
130
go anywhere thought can, X 127
handwriting of, X 269
H.P.B. a chela of, XII 158-59
H.P.B. direct agent of, X 139
H.P.B. made, publicly known, VII 241
H.P.B. meets, bodily, I 3-4
H.P.B. received letters of reproof
from, XII 582, 584-85 q.
on H.P.B.'s authority & role, X 138-40
H.P.B.'s oath concerning, XII 158 help
scientists, IX 122-23
hoaxes about, XI 293-94
holy mortals, VII 242
Hopahme is Chief of, XIV 422-23 fn.
how, guard secrets, IX 114
how to win regard of, XII 595-96
immense forces around, X 270
ingratitude not a vice of, X 139
Jesus one of the, VIII 402; X 91
Karma governs even the, VII 243; XII
160-61
Karma limits good, can do, XII 602
Karma punishes one, not the, XII 161
learned in Gupra-Vidya, XII 158
letter from, on true Theosophists, VII
146-48 fn., 169-71
letter on Karma & Theosophists, XI
168-69
letters from, VI 21, 24, 25-28 facs.,
29-30, 119 fn., 123, 124 fn., 259-60
& fns.;
letters from, received by Hume in his
library, VI 312
letters from, to F. Hartmann, VIII
444-51
letters purported from, XII 494
as living ideals, XI 293
living men with abnormal powers, X
142; XI 159
Mahatmas & Jivanmuktas, XII 159
on man in Third Round, VII 69
met by some Theosophists, VI 216
Mysteries of Wisdom and, VIII 157
name alone does much for India, XII
158-61
names of, desecrated, X 10; XI 211,

293
no need for transmutation, IX 117
not a "premium" for best-behaved
Theosophists, VII 245
not infallible, VII 148; X 132
not "Spirits," X 142; XIII 134
Occult law & revelation by, XIV 85
& fn.
Olcott believed in, despite S.P.R.
charges, XII 163
on Olcott's authority, X 139-40
on Olcott's relations with, X 139 fn.
oneness with fellow-workers required
by helpers of, XII 154
one's best effort will please, XII 154, 505
only, & Karma judge E.S. members,
XII 495
orders of, never go against universal
principles, XII 63
orders *Voice of the Silence* for
Esotericists, XII 505
are Pagans, IX 357 fn. (385 fn.)
petition to, for Inner Group, VI
250-56
portrait by Harrisse, I 407, 435
portraits of, painted without seeing
them, VI 311
Pranayama exercises opposed by, XII
615
precipitate letters, VIII 397-99
present when de Palm's ashes cast
into sea, I 421
probation and, VII 243
rarely communicate on this plane, XII
492
rarely found in lamaseries, XIV 423
real Founders of T.S., VII 157; VIII
345 fn.; X 154
real names of, never revealed, X 126
refuse to interfere with Karma, VII 249
relation to H.P.B., XI 309-10
residence of, Chief, XIV 423 fn.
responsible for new disciples, IX
155-56, 285-86
reverence for, XII 492
role of, in production of *S.D.,* X 140
saves H.P.B. from death, VII 248 on
Siddhis of, XII 158
silvery bell sounds and, VI 164
subservient to laws, VII 242
take advantage of every opportunity,
VI 145
teachings of, H.P.B.'s only authority,
XI 464-65
The Theosophist under control of, II
83
on T.S. appealing to fashionable
society, XII 60-63
Theosophical Society members
observed by, IV 557
try to help humanity, XIV 139, 252-53
on Universal Brotherhood, X 78
versed in original teachings by Divine

men, XI 467
voice of, heard by Billing, I 427
we must rise to, XII 492
who were the original, XIII 236-37
will interfere in future to curb evil, IX 113
wishes of, & authority, XIII 119 & fn.
work to establish right doctrine & action, IX 115
——— *Some Words on Daily Life:*
VII 173-75
See also Adepts; Brotherhood, The; Brothers; Hilarion; Initiates; Koot Hoomi; Mahatma(s); Morya; Narayan; Serapis etc.
Master K.H.:
See Koot Hoomi
Master M.:
See Morya
Matariśwan [Sk. Matariśwan]:
aerial being, VIII 143 fn.
Materia Medica, Indian:
Western science knows little of, II 199
Materialism:
advaneement in, no sign of progress, IX 100
age of crass, passing away, XII 2, 121-22
anthropomorphism as source of, IX 168
Aryan philosophy will stern, II 381
based on chips of Theosophy, XIII 84
bigoted clergy main cause of, IV 326
breakdown of, XII 140-41, 146, 148
brutal foot of, XII 1-2
Butleroff on, VII 79-80
consequence of Churches, VIII 277
cultured classes honeycombed with, VII 79
definition, IX 244
dogmas and, VIII 209
fall into, XIV 40, 289-90
giving out esoteric doctrine and, X 153
Idealism &, both negate spirit, VIII 94 et seq.
insanities of, VIII 182
intellect and, III 104
Karma, Reincarnation and, IX 103-04
Locke's thinking matter and, VII 30
makes of Kosmos a tomb, VII 80
mediumistic phenomena and, XII 122
mind and, VIII 94
Nihilism in Russia and, II 360
on our century of, XIV 352
of Patristic Theology XIII 78
pessimism wedded to, VIII 110
of present mankind, XIV 290
pronouncements of, VIII 328-29, 339
rainbow a symbol of hope for arid, XI 120-21 (134)
reform of, needs Theosophy & wisdom of Orient, XI 121 (134)

rejects intelligent principle in Nature, IV 167
religion cannot cope with increasing, IX 70-71
result of blind faith, VIII 207
riddles of nature insoluble to, XIII 142
of science, VII 25, 71; XI 408; XII 133-35, 144-45; XIII 138-40, 154-56
scientific & religious, XIII 93
Secularism and. XI 409 fn., 439
of Secularism & Buddhism, IV 173
sorting its pebbles, III 50
as soul-killing Science, XIII 154 as
spiritual blindness, XI 505 (528)
Spiritualism and, I 73; XII 124-25
struggle between mysticism &, approaching, XI 117 (131)
Theosophical Society as ark against deluge of, XI 246 (282)
Theosophy alone can save world from, XIII 175
will not gain upper hand, XI 117 (131)
worst enemy of Theosophy, VIII 298
See also Anthropomorphism; Materialist(s)

Materialism, Agnosticism and Theosophy:
on Prof. Holden & nebulae, XII 327 fn.

Materialist(s):
brain of, partly atrophied, X 223
evolution and, I 228-31
Occultists are, IV 307 fn.
as Sadducees, IV 326
Theosophists' quarrel with, VIII 330
transcendentalists and, IV 308 fn.

Materialization(s):
agency of, III 392-93, 395
of animals, VI 199
medium's kama-rupa and, III 347
merely a *fata morgana,* IV 484 (487)
nature & types of, I 266-67; XII 706
objective, & shells, IV 344
out of Cosmic unmanifested matter, III 380, 474
of phantoms not spirits of dead, VII 187
portrait-figures as sense deceptions and, II 396
reflect image of Spiritualists present, VI 222
role of elementaries in, I 285-86
role of H.P.B. in, at the Eddy's, I 35
a shadow, VII 187, 229
Spiritual, acc. to Kabalists & H.P.B., I 283
See also Elementaries; Kama-rupa; Mediumship; Séances; Shells; Spiritualism

Matha (Sk.):
VIII 143 fn.
pramantha and, IX 261

Matha(s) (Sk.):
Kudali, V 185
Kumbakonam, & Sankara's date, V 185
Monasteries of Vedantists, XII 345 fn.
a monastery is called, or matham, V 179
Mathadhipatis(Sk.):
followers of Sankara, V 179 Mathami (Sk.):
Svastika & word, VIII 143 fn.; IX 261
Mathan:
Magian High Priest, III 212 et seq.
Mathematicians:
Occultism's 7 dimensions of space and, XII 411
Mathematics:
backbone of Occult Cosmogony, XIV 8, 62-63
Bible displays pure, XIV 193
Central Point symbolizes the One, XIV 241 fn.
Divine, synonym for Magic, XIV 66-67
of Hindu secret cycles, XIV 353-54, 357-68
means Gnosis or Esoteric Science, XIV 35, 66
precision of, glorified, XIV 227
in Pythagorean code, XIV 35, 62
Soul and, XIV 10fn.
squaring of circle and, XIV 208 fn.
of systems of measurement, XIV 67, 91-92
"True" vs. common, XIV 62-63
Western religion based on, XIV 92, 137-38, 157-59
See also Geometrical Figures; Geometrical Symbols; Number(s) etc.
Mathers, S.L. MacGregor (1854-1918):
on Elōhim, XIV 210, 214
on *Genesis,* XIV 210
on *Sepher Yetzirah,* XIV 214-15
on Sephirothal Tree, VIII 154
——— *The Kabbalah Unveiled [tr]:*
VII 270; Vill 99, 141 & fn., 143 & fn., 147, 150, 152, 153 q., 156 q., 157
on "Catholic" version of 1st words of *Genesis,* VIII 156 & fn.
on symbolic Tree, VIII 153 & fn.
on Tetragrammaton, Vill 145, 149, 150, 151, 152
bibliog., VIII 467-68; XIV 551
Mathra Spenta:
or "Holy Word," XIIl 127
Mathura:
or Matarea & Jesus, V 238-39 fn.
Matimbas:
Akkas, Kimosas, Bushin as "missing links," III 42
Matouan-lin:
V 259

Matri-padma (Sk.):
germ and, X 353
or mother lotus, X 350
Matritensis:
Nuns of, worship Jehudiel, X 29
Matrix:
cosmic, of earth, VII 227 fn.
Matsya (Sk.):
first Avatara, III 188 fn.
Matsya-Purana:
lists Nanda & Morya dynasties, V 258
on reigning Moryas, VI 40
text of, falsified, V 258
bibliog., V 366; VI 426
Matter:
an aggregation of forces, XIV 413-14
animated by latent principle, VIII 50 (72)
baptism with, VIII 117
Bernard on, XII 413
both sexes in primordial, X 355
is "Bride" of Tetragrammaton, Vill 147-48
Buddhi is essence of, V 172
chasm between mind and, XII 409, 413
"cloaca maxima" of, XIII 197 fn.
co-eternalized with Spirit, XIV 415
on composition of, XIII 141 & fn.
consciousness and, IX 12
Cosmic, end for annihilated soul, III 293 In.
Cosmic, & materializations. III 474
Cosmic, & 6-pointed star, III 315
Cosmic, or Prakriti, III 405 fn.
crystallized ether, X 370
on "dead," of Science, XIV 414-15
definition, VI 126
descent of Spirit into, V 174 diag.
dissipation of objective, IV 421
Dragon symbol of, XIII 56-59
as Duad, III 318
duty of man to liberate himself from, XI 40
electricity beyond Radiant, IV 223-24
electricity latent within, IV 225
eternal, & destruction of man, V 317 fn.
eternal in essence, IX 62
Ether and, VI 192
Ether's relation to Spirit and, X 384
Evil &, are eternal, III 299 fn.; IV 420-21; VIII 112
evil is coëval with, separated from Spirit, XII 637
extremely dense, surrounds us, V 152
fall of spirit into, VIII 367 (386)
or female element & cross, II 145
fifth state of, V 148
Fire & Motion, XIV 87
five states of, XIII 67-68
Force &, are one, Vill 317; IX 14; XIII 88

fourth sense of, VII 90
fourth state of, IV 220, 223; V 145
as horizontal diameter, XIII 17
Humanity helping, to ascend, XIII 98
or Hylē, XIII 22, 50
indestructible as an element, VI 111
indestructible, or Svabhavat, IV 226, 563, 567
infinite divisibility of, X 371
invisible, & Ha˜ha Yoga powers, IV 31
Jehovah rules, XIV 160-61
life is not a property of, XII 413
man & the Absolute, IV 195
manifest, & Spirit are distinct, IX 55
as manifestation of unknown Substance, VIII 95
as manifestation of Will, XIV 414
manifests Spirit, IV 298
Mind and, IX 11-16
mind, & illness, X 287
is Mulaprakriti & Svabhavat, XIV 234
nature of, & Force, IV 208 et seq.
never annihilated only dispersed, XIV 420
not sufficient for true science, VII 56
noumenon of, VIII 317, 324
numerical demonstrations of, & spirit, XIV 63, 97, 99
observation of celestial, altered by atmosphere, X 374
old teachings on, XIII 87
Omega & representation as, XIII 54
One Life &, eternal, IV 452 organic & inorganic, IV 225
Parabrahm inseparable from, XI 468
particles transmigrate, III 385 passed through all forms, IX 239
passage of, through, III 16-17; VII 89-90
periodical manifestations of, IX 62
Pessimists & primordial, VIII 119-20
Pistis-Sophia & fallen, XIII 50
Pistis-Sophia's descent into, & ascent from, XIII 60-62
planes of, domination, XIII 57
Planetary Spirits concerned with, X 341
Plērōma Chart & primordial, XIII 15-16
in pralaya, IX 74 & fn.
pre-existing, & creator, III 380 fn.
primeval, & "war in heaven," X 372
on primordial, XIV 233-34
primordial, & illusion, IX 241
productive mother, X 355
"Protyle" as homogeneous, X 306
pure, is pure Spirit, X 383
as purgation of fire, III 315
real, or substance, XI 506 (529)
relation to infinitude & spirit, IV 316
represented by the duad, XIV 99
roots of, don't exist but *are* eternally, XI 119-20 (133)

seductions of, XIII 50 & fn.
seven aspects of virgin, XIII 75
seven stages of, IV 220, 224, 602 fn.
seven states of, V 23 (52); X 366
seventh state of, & 7th principle, IV 558
sexless, X 353
shadow of light, II 8 (19)
six states of, VII 291 fn.
solar system's, differs from other systems, X 374
Spirit co-existent with, IV 297-98
Spirit conquers, in the end, XIII 128
Spirit & Force, IV 307 fn., 310
Spirit & Motion, IX 98
as substance entangles "spirit," VI 176
as substance is eternal, XII 556
triangle of, XIII 18
true, & 4th Round, X 186 fn.
two properties of, XIII 88-89
ultimate nature of, V 74
ultra refined states of, IV 223
undifferentiated primordial, X 352-53
union with Spirit, XIII 268, 354-55
unity beyond veil of, XIII 70
unity or crystallized spirit, IV 104
universe called forth out of pre-existing, I 268
universe made by 7 "Gods" from eternal, XIV 217
unmanifested, as chaos, III 379-80
is unreal, III 62
in Valentinian system, XIII 16
vehicle of life, IX 80
vehicles of, more dense further away from Spirit, XIII 71
of visible & invisible worlds, IV 173
wall about the soul, II 471
Will and, II 76
world of absolute, III 296 fn.
yielding to Force, IV 310
See also Atom(s); Force; Hylē; Materialism; Mulaprakriti; Prakriti; Primordial; Protyle; Spirit & Matter; Substance
Matter, Prof. A. Jacques (1791-1864):
——— *Histoire Critique du Gnosticisme:*
on Egyptian Pantheon, XIII 29 fn.
shows Oriental influence on Plato & Pythagoras, XIV 15 & fn.
bio-bibliog., XIII 392-93
bibliog., XIV 551
——— *Odes of Solomon:*
are canonical, not false, XIII 51
Matteucci, Carlo (1811-1868):
Volta and, III 22
Matthew, Saint:
duty of writing about Jesus, XIII 46-47
Gospel by, & Jerome, IX 203 fn. (225 fn.)
Jerome distrusted *Gospel* of, XIV

159-60
true *Gospel* of, unknown to world, XIV 149
wished to keep his evangel secret, XIV 149
wrote in Hebrew, XIV 149 fn.
Matthew:
VIII 46, 159 fn., 172 & fns-, 271 fn., 291 fn., 297; IX 346 (374); XIII 76; XIV 34, 108
Quoted: VIII 159 fn., 172 & fns., 173, 264, 292, 344, 346; IX 5 fn., 84, 142, 149, 150, 179, 182, 183, 188, 190, 357 fn. (385 fn.), 365 (393), 369 (397); X 26; XI 81, 84, 197, 486; XII 210, 279, 291, 393
on adultery, IV 236
on calling a brother "fool," II 53
on casting pearls before swine, XIV 35
Church fears original, XIV 159-60
contradicts Ten Commandments, X 245
final words of Jesus distorted, XIV 146-48, 159
Greek & Hebrew MSS. ep., XIV 146, 149 fn., 150
Jerome on original Gospel of, VIII 214-15, 235-37
Jerome perverted original, IV 241; XIV 129 fn., 149-50 & fns.
Jesus' words from Pagan rites, XIV 148
on justice, XIII 75
on master & disciple, III 335
on mysteries, XI 237 (273)
original, in Hebrew, IV 238-42
on peacemakers, XIII 163
on pearls & swine, XI 221 (257), 293
on perfection of Christians, XIV 56 fn.
on whited sepulchres, IV 74
Matzebah:
definition, VII 231
Maudsley, Dr. H. (1835-1918):
———- *Body and Mind:*
V 77 & fn. bibliog.,
V 378
Maurice, Thomas (1754-1824):
———- Indian Antiquities:
V 179-80
on astronomical monuments, XP V 359
bio-bibliog., XIV 551-52
bibliog., V 378
Maury, Louis F.A. (1817-1892):
XIV 112
———- *Histoire des religions de la Grèce antique . . . . :*
VII 121 fn.
on Homer, XIII 227 fn.
———- *La Terre et l'Homme:*
on Neptune's rotary motion, XIV 228 fn.

bio-bibliog., VII 382; XIV 552
Mauryan (Moriyan):
dynasty in India, VI 40-41
Mavalankar, Damodar (1857-?):
Adeptship possible for, XII 159-60
on annihilation of man, V 25 fn. (54 fn.)
astral travel to Adyar, VI 69-71
chela of Brothers, IV 230; V 25 fn. (54 fn.)
Eglinton same age as, III 503
few like, X 185 fn.
joins T.S., II 83
Judge and, I 475
leaves for Tibet, VI xli; XI 552
London "Inner Group" and, XII 479
Masters' called, XII 158
on Masters' weakening influence at Adyar, XII 163
private letter of Olcott to, published, II 489 & fn.
psychic powers of, VI 71
on Subba Row's reaction to revealing Teachings, V 134
urges H.P.B. to return to India, XII 163
——— - "A Great Riddle Solved":
on stay in Masters' Ahsrama, VI 39-40
bibliog., VI 21, 39
May, Henry de (?-1871):
——— - *L'Univers visible et invisible:*
VIII 347
bibliog., VIII 468
Maya (Sk.):
II 464; VIII 305
AHIH & IHVH are, VIII 143
allegory of Universal, XIV 408 & fn.
animal resurrections and, VII 27
astral light and, X 356-57
Avatara is a special, XIV 373
Avidya &, hide true Self, XII 114-15
Buddhist trinity of, XIV 419 & fn.
Buddhist view of, IV 173
curtains of, must be torn away, VI 264
deceits of, XI 198 definitions,
VI 206; X 326-28 doctrine
of, IX 139
"Doctrine of the Eye" is, XII 236
duality of Manvantaric, is real, IX 16
eternity and, XI 475
is finite & transitory, X 42 fn.
as great illusion, X 379
human, & after death conditions, VI 102
humanity in masks of, XIII 71
idea in Christian Science, X 34
as illusion of senses, III 328
or illusion shown by duad, XIV 99
individual soul or Jivan and, IV 536-37, 582
light as, XI 487

mesmeric, & phenomena, IV 359
motion relating to, XIV 419-20
nature of sun and, XI 232 (268)
necessary evil, VIII 111
Nirvana is, X 311
Nirvani annihilates, XIV 420
objective idealism and, VIII 95
old age and, II 465
Parabrahman & Iśvara, IV 194, 425; XI 476
perceptions and, VII 350
of physical body, VI 240
of physical suffering, XII 239
of "Planetary Spirits," IV 590
psycho-physiological, IV 174
relation of, to Maia & Mary, III 187 fn., 188-89 fn.
Schopenhauer's views and, IV 491
or Sea of Illusion, XII 58
selfishness and, VI 243-44
of separateness, X 395
spirit & matter distinct only as a, XI 336
Spirit only is no, XIV 420
Tetraktys and, III 318
of theism, VI 10 fn.
on transcending world of, XII 538
Universal Unity and, IX 167
vice &, in chelaship, IV 612-13
world as, XI 346, 349
See also Illusion; Mahamaya
Mayavi-Rupa(s)(Sk.):
IV 593
Adept forms, from Auric Body, XII 527
of Adept in Gnosticism, XIII 30
Adept's will and, X 224
of Adepts described, :V 81 fn., 289-90; XIV 375-77
after death, X 219, 261
appearance of, at death, VI 138
condensed, is possible, IV 53
death and, III 376
definition, X 219
dual potential of, X 219
evocation of, in sleep, X 262
highest principles, V 148
illusion or astral body, VII 188, 202
as illusive "I," IV 582
Kama-rupa and, IV 53; VI 178-79
manasic body, XII 707
nature of, XI I, 526, .608,, 705
on projection of, II 443-44; IV 145, 192, 566; XII 706-07
thought-power of, after death, X 220
Mayer, A.M. (1836-1897):
——— *The Earth a Great Magnet:*
I 244
bibliog., I 499
The Mayfair Gazette:
on Abdul Ghafur, 1 374-75
Mayo, R.S. Bourke, 6th Earl of (1822-1872):

II 28
murder of, I 370
biog., I 499
Mayo, Dr. W.S. (1811-1895):
——- *Kaloolah:*
on harmonics of smell, IV 178-79
bio-bibliog., IV 657-58
Mazdao:
of Ahura Mazda, IV 99
Mazdean(s):
borrowed from Indian religions, XIV 323
Brother-powers of the, XIII 123
religious allegory of, XIII 123-33
had triple Sun, XIV 322
have two religions, XIII 126
See also Magians; Zoroastrians
Mazzini, Giuseppe (1805-1872):
IV 55
on masonry, IV 59
monument to, & H.P.B., I 390-91 (391-92)
Mme. Ragozhin on Nihilists and, III 160
on revolution & free Church, IV 57
McClellan, David:
Mason, I 309
McTaggart, W.B. (?-1919):
——- *An Examination . . . of the Hylo-Idealistic Philosophy:*
VIII 97
bibliog., VIII 464
Mead, G.R.S. (1863-1933):
Blavatsky Lodge and, XI 482
claims he edited most of H.P.B.'s work, XIV xxxix
collaboration of, XIII 135, 176, 204 on
contents of *S.D. III,* XIV xxxvii-XI
on H.P.B.'s Advisory Council, Xll 264
on *Pistis-Sophia,* XIII 2-5
"Preliminary Explanations" and, XII 499-500
Sec'y. of European Section, XII 331
on *Transactions of Blavatsky Lodge,* X 299-300
——- *Apollonius of Tyana:*
Compiler on, III 175 fn.
——- *Did Jesus Live 100 BC.?:*
VIII 381 fn.
——- *Fragments of a Faith Forgotten:*
on his *pistis-Sophia* commentary, XIII 4
——- *Pistis-Sophia:*
H.P.B. commented on, Vill 238-39; XII 150
——- "The Sibyl and her Oracles":
VIII 228
——- "The Sibyllists and the Sibyllines":
VIII 228
bio-bibliog., XIII 393-97
bibliog., III 175 fn., 515; VIII 468
Measures:

Bible & system of, VII 293-94
occult source of, & archaic monuments, VII 292 et seq.
See also Geometrical Figures; Number(s); Pi; Skinner, J.R.
Meat:
early Christians did not eat, VII 17-18
eaters of, more violent than vegetarians, VII 12-13
injurious to good health, XI 153
See also Vegetarianism
Medhurst, Walter H. (1796-1857):
on Chinese spirits, II 176-77
——— *A Dissertation on the Theology of the Chinese . . .:*
on man's principles, IV 243
bio-bibliog., IV 658
bibliog., II 536
Media (Anc. Persian province):
Bactria and, III 456

Mediator(es):
of ancient days, I 299-300
conscious, & mediums, I 295, 363 (367)
of Cyprian not mediums, XIV 165 & fn.
in Druse hierarchy, III 184
in Lamaism, III 185
Medical Faculty of Paris:
investigated Mesmer, II 276
Medical Practice:
abuses Hippocratic oath through hypnotism, XII 225-26
Medicine:
ancient, of India, II 199
faculties of, & sorcery, IX 253
Greeks & Indian, V 241
homeopathy & allopathy will be used in, IV 319
illusions & quackery of orthodox, IV 200-01
judicial, & houen, VII 205
legal & unorthodox, IV 73 et seq.
payment policy in Chinese, II 189
profession of, prejudiced & unjust, IV 380
Theosophy and, X 287-88
an uncertain science, IX 88
Meditation:
akaic records read at advanced stage of, V 93
alone won't lead to theosophic development, IX 170-71
concentration and, XII 702-03
develops spiritual powers, XIV 400-01
for E.S. members, XII 496
heart and, XII 696
inner eye open in, XIII 285
on inner picture of Master, XII 696
mediumship and, XII 612
opposed to "sitting for Yoga," XII 603-04

pictures in, presented by elementals, XII 693
result of silent, VIII 127-28 of
sectarian is limited, IX 170
training in, needed for practical occultism, XII 702-03
value of, to mankind, VIII 116
See also Concentration; Contemplation; Dhyana
Medium(s):
Adepts may direct, I 289
animal magnetism and, III 247
apparitions of, explained, III 347, 474
astral body of, III 393
Astral Light attracts & absorbs, XII 374
aura of, & images impressed on it, IV 62
Bhutas and, III 424-25
brain aura of, diffused, VI 268
breathe in emanations of corpses, I 286
"brides" of, astral realities, X 155
cannot discern true from false, XII 372
chelas and, VI 223-27
considered possessed by ancients, I 140
controlled by spirits of many kinds, I 199
corporeal machines, IV 245
could be cured in Temples, I 140
creative imagination of, V 312
deceivers & deceived, IV 605
definitions, VI 223-26; XII 372-73
disintegration of, body denied, XII 328
electro-magnetic induction and, III 247 fn.
evolved man can surpass, in phenomena, I 363 (367)
fake trance addresses by, IV 352-53, 605
fakirs are not, VI 189
fate of, VIII 67 (89)
Fauns, Satyrs, Incubi & Succubi of, XII 194 & fn.
Founders will not communicate through, IV 353
as galvanic battery, IV 591 fn., 593
garbled accounts of, III 359 et seq.
geniuses are not, I 363 (367)
great scientific discoveries not made by, I V 275-76
guided by hierophants in ancient times, VI 329
handles burning objects, V 103; IX 96
H.P.B. a, in earliest youth, I 203
H.P.B. not a, I 73, 191; III 275
honest fool better than cheating, III 110-11
immorality of many, II 396; IV 142-43
infected by "Old Terrestrial Serpent," XII 373-74
invest human shells with elementals,

VI 189
irresponsible, I 267, 300
Kama-Loka entities and, IX 164
kama-rupa of, & cause of apparitions, III 347, 474
Kama-rupa of dead and, IV 449
K.H., & Oxley' IV 192-93
levitation by, III 237
life of, hard & bitter, IV 85-86
magicians and, IV 263
mediators cp. with, I 295
at mercy of elememary spirits, I 141
misuse of, for selfish ends, IX 115
most, born so, III 29
nature of materialization and, XII 706
newspapers and, III 227 et seq.
no, can be relied upon, X 168
a nucleus of evil magnetism, II 398-99
passive, can't tell good spirits from bad, I 295, 363 (367); IV 142-43
passivity and, VIII 132
périsprit and, X 54 (62)
"physical," differ from psychological, III 247 fn.
pisachas and, IV 142, 261
can precipitate, X 270
protean body of, & phenomena, X 218-19
psychics &, distort what they perceive, IX 163-64
pure, can contact a disembodied spirit, IV 121
relation of, to shell & Spiritual Ego, IV 120-21
reliable, wanted for India, III 142
religion of, affects "spirits," XII 210
replacing hierophants, VII 237
Roman Church's attitude towards, I 197
Russian investigation of, I 205 et seq.
see three catagories of entities, XII 560-61
selected for Russian experiment, I 91, 120
self-deceived, XII 373-74
shells and, I 35; 1V 120-21
should be searched, I 278
slander H.P.B., I 190-91
slaves of blind influences, VI 329
"spirit" wives & husbands, XII 193-94
"spirits" alleged knowledge and, IV 293
spiritual, or sensitives & dreams, III 437
spiritual wickedness and, III 298
Spiritualistic, are passive, III 275
Spiritualists use, II 430
spurious, try to swindle, I 119-20
stand on shaky ground, I 303-04
stone-showers, & elementals, III 247-48
Mrs. Swydam as a, V 103
tempted to cheat, IX 108-09

testing, by occult methods, I 201
transformed into another shape by *force,* I 137
unbalanced, IX 108
unhealthy often, IV 144
utter nonsense from, IV 153-54
vitalize .shells, VI 129
will and, X 262
worst enemies of, are mediums, I 190
Yogis and, III 85
See also Phenomena; Spiritualists) & specific mediums
Medium and Daybreak:
II 263; III 28-29; VI 35, 290
abuses Founders, IV 41
J. Kohn art., in, III 338 fn.
Massey's letter in, VIII 381-82 fn.
Dr. Sexton, fit 480 fn.
bibliog., VI 450
Mediumism:
dangers of, XI 164
desire for revenge and, XI 318
opposed to chelaship, XI 50
See also Mediumship; Séances; Spiritualism; Trance
Mediumistic:
claims about Napoleon & Gambetta, IV 391-92
manifestations & magnetic aura, IV 27
W. Moses reports, manifestations. IV 583 et seq.
nature of, phenomena, IV 294
screen of our, perception,, IV 590
Mediumship:
abnormal nervous disease, XII 372
Alharva Veda and, VI 329
Butleroff on, of Mr. Wi11iam, II 152-54
crushed out of H.P.B., VI 271
dangerous, II 108, 396; III 28, 52: IV 98, 140, 181; X 262; XII 372-73
definition, XII 372
dreaded in India, II 74; IV 122
ends in moral ruin, XII 560
faked, & The *Theosophist,* II 200-01
genuine. VII 93
germ of, in everyone, III 29
H.P.B. and phenomena of, VI 289
H.P.B. never practiced, I 198
lacks scientific investigation, IV 105
malpractices of, I 269-70
mesmerism &, keys to psychological science, IV 131
on nature of phenomena of, III 50-51
on phenomena of, I 351-52
on phenomena of genuine, III 50, 146
phenomena of, & science, III 233 et seq.
seership contrasted to, XII 371-72 o
f Sibyls guided by High Priests, I 139
of Slade *et al,* III 14 et sect., 94

somnambulism and, IV 294
subjective & spiritual, harmless, VI 329
terrestrial elements absorbed in, XII 374
terrestrial magnetism and, III 246-47
Theosophical ideas and, II 109
trance speakers and, IV 122-24
vampirism and, I 286
warned against, III 346 fn.
of witch of Endor, III 284
Yoga required to understand, II 108
See also Mediums; Phenomena; Séances; Spiritualism; Trance
Medulla Oblongata:
Nâdis and, XII 616
Trideni and, XII 700
Medusa:
Themis and, il 210
Medwin, Thomas (1788-1869):
on Shelley, XI 199 bio-bibliog., XI 581
Megasthenes (fl. 4th C. B.C.):
V 242-43
on Indian laws, XIII 314
"Palibothra" of, XIII 342-43
on writing in India, V 304
Meghistom:
Zoroastrian High-priest, II 32
Megiddo, Mt.:
mythical, III 189 & fn.
Megittuvvatte (or MohottlNatte):
See Gunananda, Mohottiwatte
Meh'al:
learned, wise, II 32
Mehn (Egyptian):
men of, VII 117-18, 128-30
Meîr ben Moses:
See Rugger, Prosper
Mela. Pomponius (fl. lst C.):
——— *De situ orbis:*
on Druids of Gaul, XIV 311 & fn.
bio-bibliog., XIV 552-53
Melanochroi:
Greeks included in, V 217
supposed division of humanity, V 213 fn.
"Mela-Yogin":
unwashed, & modern. Adept cp., IV 40
Melchisedeciani:
founded by Theodotus, XIII 39
main teaching of, XIII 39
Melchizedec[k]:
Great Receiver, XIII 65
heavenly power for angels, XIII 39
numerical value of, VIII 211
Pistis-Sophia cites, XIII 38
S.D. rf. to, XIII 39
sons are seven Elōhim, XIV 202
Melek Taus:
worshippers of, XIII 131
Zoroastrian legend of, XIII 129-30
Melikoff, Count:
character in *Miss Hildreth,* X 291

Melia:
definition, II 118
Mélomanes:
II 231
Mémoires . . . de L'Académie Royal des Inscriptions:
articles on Zoroastrianism in, XIV 71 fn.
Frérets article in, Vll 220
Memory:
Adept's & chela's, of illumination ep., XII 618
of all lives preserved, IV 255
bits of, linger in dregs of the dead, VI 108
brain is enemy-of spiritual, XIV 52
"brain.-tablets" and, XII 406-07
cells are only conveyors of, XII 415-16
in dotage & insanity, VI 221-22 dreams and, X 247, 258
of entire life occurs at death, XI 446-47
in every organ, XII 365, 368, 414
expectation and, III 410 imagination in sleep and, X 250-51 impressed on Astral Light, XII 407, 415
impressions from the past and, IX 400B
labyrinth of our, XII 227
loss of, XII 416
nature of, XIII 364
nervous system has, XII 367-68
of past lives, II 73; VI 103, 179
physical foundations of, in brain, VI 221-22
psychic phenomena and, III 172
Skandhic record and, XII 415 of the Soul, XI 451
transferable to new body, XIV 377
two sources of, XII 366
Memphis (Egypt):
Mysteries at, will have a successor, VIII 205
Men:
Divine, source of unbroken oral teachings, XI 466-67
Fall of, & Yezidi legend, XIII 102
first incarnated, XIII 49
of future ages, XIII 134
Holy, & Nirvana, XIII 62
Jesus born like other, XIII 55
knowledge of, & cosmogony, XI 473
masses of, not thinkers, II 447
reputation of great, disturbed, IV 339
seek emotional, not rational religion, II 447
special variety of, known as "elastic," IV 269
thoughtful, observe cyclic law, XIII 83
tribes of Israēl as, of matter, XIII 49
See also Humanity; Man; Mankind
Ménage, Gilles (1613-1692):

VII 239 fn,
bio-bibliog., VII 383
Menander (343?-291? B.C.):
expedition against Ayodhya, V 194
Menander (fl. 1st C.):
disciple of Simon Magus, XI 214 (249)
on emanations of Ennoia, XII 559 great
magician, XII 557, 576
reason Latin Church stigmatised. XIV
70
——- *Monosticha:*
on dying young, XII 390
biog., XI 581-82
Mendaeans:
sect of, IX 137
Mendeleyev, D.I. (1834-1907):
Committee of St. Petersburg and,
I 91, 205 et seq., 215 et seq.
headed mediumistic phenomena
Investigation, XIV 498
bio-bibliog., 1 499
Mendenhall:
Luxor and, I 142
Menelao, Pasquale:
of Corfu, I 409, 437
president of Ionian T.S., II 442
Menes (fl. 3100 B.C.):
Egyptian Mysteries known since, XIV
269
Hierophant & founder of Thebes,
XIV 296
Menippus of Corinth (fl. 2nd C. B.C.):
Apollonius of Tyana and, IX 359 fn.
(387 fn.); XIV 127
Menses, Don Fre Alexo de:
cruel bigot, VI 233
Menstruum Universale:
prolongs life, XI 515 (538)
universal medicine and, IV 3
Mental:
behavior, XII 358
correlations, VII 66 electricity
cause Pineal Gland
concretions, XII 619
faculties, XII 358, 364-68
loss of, faculties, VI 221-22
Manas guides, faculties when free of
Kama, XII 358
superconscious experiences, XII 367
work & wild verbena, VI 143
Mental Science:
or Mind-Cure, X 96
See also Christian Science
Mentana (Italy):
H.P.B. at battle of. I 55 fn,; VI
277-79
Menthu-hetep, Queen (fl. 2782 B.C.):
coffin inscription has Mystery Word,
XIV 125
tomb pre-dates Biblical creation, XIV
125
Mercavah:
See *Merkabah*

Mercedes, Queen:
appears at séance, II 175
Mercurius Trismegistus:
See Hermes Trismegistus
Mercury:
as Budha, XII 76; XIV 395, 425 fn., 458 fn.
double of Sirius, VIII 24
God of Death, XIV 151 & fn.
God of Secret Wisdom, III 187 fn.; XIV 35 fn.
governs intellectual faculties, X 265
guard of honor to Sun, VIII 22
as Hapi, X 48 (56)
ibis-headed psychopomp, XIV 148
January 4th is day of, X 278; XII 76
Jesus inspired by Genius of, XIV 395
Manasaputras preside over, XII 545
Mitra and, VIII 23
as Nebo, XIV 395
one of 4 Maharajas or "Holy Ones," XII 546
one of Planetary Spirits, XIII 275, 277
personified omniscience, XIV 335
planet & Satan, III 187
Power of mystery-name upon, XIII 33
Revelation and, VIII 21
See also Budha
Mercury (New York):
I 53, 54, 133
H.P.B. misrepresented by, VI 278-79 fn.
on "Heroic Women" sketch in, I 53-54 & fns., 55 & fr?s., 56
Mercy:
of Adept, XIV 386-87, 398-99
Charity & Hope preside over Higher Life, X 197
divine, of Jesus is Buddha-like, XII 385
God of, in Jewish theology, XII 73
justice and, I 200
Meredith, Evan Powell:
——— *Correspondence . . . on Divine Origin of Christian Religion:*
on fire as symbol of Deity, IV 531-32
bibliog., IV 658
Merkabah:
definition, XI 220 (256)
esoteric knowledge and, II 89
initiation into, XIV 38
known by author of *Zohar;* XIV 88
vehicle of higher knowledge, XIV 47
bibliog., XIV 553
Merodach:
or Bel, XIII 274
Master of the Gods, XIII 276
on pyramid constructed to, XIII 276
Mēron:
thigh, XI 93-94 fn.
Meru, Mt. (Central Asia):
America and, II 313 fn.
Bacchus and, XI 93 fn.

seven circles of, XI 17
Mesha:
first sign of Zodiac, VII 257
Meshiach:
derivation & meaning of, VIII 203, 204 fn.
Meshtchanis:
petty bourgeois in Russia, II 356
Mesmer, Franz A. (1733-1815):
II 368
alchemical doctrine of, XII 216
controlled spirits, I 137
French Academy eventually acknowledged, XII 224
hooted from scientific arena, XII 121, 216-19, 221, 223-24
magnetism and, XII 82, 216-17
magnets used by, to cure disease, XII 216
a Mason, XII 84 fn.
mesmeric methods of, II 275-76
theories of, appropriated by science, XII 222
See also Hypnotism; Magnetism; Mesmerism
Mesmeric:
attraction of necromancer & earthbound souls, VI 107
currents can free the inner man, VI 36
exhalations & spiritualistic manifestations, I 294
force studied in temples, III 323
healing & electric shock, III 285
influence affects development of senses, VI 36
magnetic attraction and, III 21
or magnetic fluid & cures, III 253, 285
See also Magnetic Fluid; Mesmerism
Mesmerisation:
by Tibetan monk possible, IV 351
See also Magnetizing
Mesmerisation, Self:
See Hypnotism
Mesmerism:
ancient cures of, XII 222
can cure & kill, IV 566
Christian Science and, X 96, 157
clairvoyance induced by, VI 34, 36
definition, II 275
differs from hypnotism, XII 394-95; XIII 362-63
esoteric, & will power, IV 566
experiments with, II 279-89
flourishing under mask of suggestion, XIII 211
French Academy denied, at first, XII 218-19, 221-22, 224
"harmonic societies" of, XII 223
healing by, base of all faiths, IV 73-74
Hermetic fire of mind and, XIII 354-55

history of, II 275-78
hospital of Dr. Elliotson devoted to, XII 224
investigated by Franklin, XIII 230
invisibility is power of, XIV 134
key to man's interior nature & magic, II 135
key to occult sciences, VI 335-36
known as hypnotism today, XII 219, 221-22, 395
lamas at Thuling and, IV 160
laws of, II 490
magnetism and, II 135-36
mediumism &, as keys to psychological science, IV 131
miscalled "hypnotism," XIV 22-23
mysteries of antediluvian, XII 215
not a secret science, IV 600 fn.
Olcott's healing by, ordered by Master, IV 379
outline of, effects, II 277
powers of, I 159-60
rationale of, IV 164
Red Cap lamas heal by, IV 477
replaced by electro-biology etc., XII 224, 395
as science, IV 301
storing of will-impulses and, IV 315
study of, encouraged, VI 335
transfer of life in, VII 315
used as anaesthetic, XII 224
vital fluid in tnan and, II 397
will become orthodox medicine, IV 313
Yoga Vidya and, III 7-8
See also Animal Magnetism; Hypnotism: Magnetism
Mesmerizer(s):
entrances sensitive, I 168 et seq.
learned, are magicians, I 137
magnetic energy and. V 84
transfers life-atoms, V 115-16
See also Magnetizer; Magnetic Fluid; Magnetic Power
Mesopotamia:
scientific mission to, XIII 279
settlement of Syria and, XIII 330
Mesotēs:
See Midst, The
Mesrob:
Armenian alphabet and, II 351
Mesrobian MSS.:
on Magi at Etchmiadzin, III 459
Messalina:
XII 255
Messenger of Odessa:
II 350 fn.
Messengers:
sent to West since end of Mysteries in Europe, XII 120
Messiah(s):
called "Interpreter," XIV 153
comes at conjunction in Pisces, XIV

153
concerning the two, XIV 283-84
designated the "Fish," XIV 153
of different religions ride a white
horse, III 462-63
the Elect One & "angels of power,"
XIV 79
idea derived from Buddhism, X 67,
112
King, or the Sun, XIV 336 fn.
or Lion of Judah, XIV 283
Manes the second, XIV 163 fn.
Messianic Mystery and, XIV 353
origin of term, XI 99 et seq.
Persian, prophecy, III 462-63
practical reformers never pose as, XII
262
pre-existence of, in *Enoch,* XIV 78-79
prophecy of, in *Vishnu Purana,* XIV 356
rash of pseudo-, XII 256-57, 260, 262, 348
religions all expect a, XIV 436 symbolized
by fish, sea, water. III
188 fn.
See also Avatar(s): Messianic Cycle:
Saviours(s)
Messianic Amulet:
ancient, described, XIV 153
Messianic Cycle:
of Aquarius began about 1900, VIII
74 fn.
relates to Root Races, XIV 353
Messias (Greek):
meaning cp. with Hebrew Meshiach,
VIII 204 fn.
Metachemistry:
solves meaning of cross & fire, 11 145
Metaecheus (Gk.):
the "Participator," XIII 16
Metal(s):
diagram of correspondences of,
colors, planets etc., XII 532-33
elementals relation to, IX 127-28
rings or talismans, XII 382
used for magical evocations, VII 237
Metallotherapy (Metallotherapia):
Dr. Burq [Burke] discoverer of, XII
398
of Charcot, II 283
definition, IV 312 fn.
experiments discredited by Shiff, XII
398
influence on nervous system, XII 398
Metaloscopia:
known to ancients, IV 311, 312 fn.
Metamathematics:
Spiritualists' 4th dimension theory of,
VII 88
Metamorphosis:
of pagan divinitds into Church gods,
XII 95 (102)
Metanoia (Gk.):
definition, I 293
Metaphysical Thought:

Christian Science and, X 286-88
Metaphysics:
Aryan, the Mother science, VII 91
European, run through with anthropomorphism, V 89
of Herbert Spencer, XIII 96
science and, II 110
subtlest, taught at Benares, II 118
Theosophy more than simple, XI 233 (269-70)
Tyndall on, II 158
Metastasio, Pietro T. (1698-1782):
———- *La Clemenva di Tito:*
IV 427 fn.
bibliog., IV 658
Metatron:
angel of the Jews, XIV 340, 402-03
Metcalfe, Samuel L. (1798-1856):
"sunforce" theory of, XIV 225
bio-bibliog., XIV 553-54
Metempsychosis:
blindness at birth and, V 116
doctrine of, V 113-17
Hume & Shelley believed in, II 92 fn.
in *Laws* of *Manu,* V 114 & fn.
man's 7 states of purification during, II 409
not reincarnation, XI 137
real meaning of, I 294-95, 362-63 (366-67); VI 205
reincarnation &, discussed, XI 145-46
See also Rebirth(s); Reincarnation
Meteorology:
cycles and, II 424-25
Methodist Times:
accuses H.P.B., XII 29
cp. to *The Theosophist,* XII 117
lies about T.S., XI 402-05
misrepresents H.P.B., XI 102
Methods:
old & new, in presenting occult truths, IV 374 et seq.
Methuselah:
age of, VIII 193 fn.
Metis:
Goddess of Wisdom, II 89
Metius, A.A. (1571-1635):
discovered integral value of pi, VII 293
bio-bibliog., VII 383
Metonic Cycle:
astronomical Christ and, VIII 363 (383)
Metrodorus of Chios (fl. 4th C. B.C.):
on Tetraktys, XIV 50
bio-bibliog., XIII 397
bibliog., XIV 554
Metrology:
in Bible ace. to Skinner, XIV 65-66
British & Roman, XIV 67
Hebrew, VII 264-65, 268
of Kabalah questioned, XIV 66
See also Skinner, J.R.

Metz, Rev. Friedrich:
Todas and, I 353
Meurs, Johannes van (1579-1639):
——- *Denarius Pythagoricus:*
or Meursius, XIV 97 fn.
bio-bibliog., XIII 397

Mexican(s):
chief sorcerer, II 318
"Christian" virtues of Aztec, II 321
superstitions about dead. II 174-75
thirteen serpent Gods of, XIII 59
Mexico:
had Adepts & Initiates, XIV 24
effect of Christianity on, II 322
prehistoric ruins of, II 303-05, 316, 319-21
pyramids of, XIV 25, 280
Quetzalcohuatl of, II 307
Spanish invaders of, XIV 280
on Toltecs of, II 315-16
Mian Gul, Akhund of Swat (r. 1877):
son of A. Ghafur, I 369 fn.
Michael, Archangel:
See Mikael
Michael, Saint:
VIII 22
attributes of, from paganism, VIII 23-24
Mercury-Mithra and, VIII 12
or Mikael, VIII 148
patron of promontories, VIII 23-24
Sothis and, VIII 24
Venus and, VIII 12
Michaelis, J.H. (1668-1738):
on translation of Hillel, VIII 27 fn.
bibliog., VIII 468
Michéa, C.P. (1815-1882):
——- *Du délir des sensations:*
on hallucination, VII 62
bibliog., VII 383
Michelangelo (1475-1564):
designed Church for star-worship, X 27; XIV 337
modern architecture cp. to his genius, XIII 183
Miehelet, Jules (1798-1874):
XIV 467
——- *Le Prētre . . . .:*
IX 302
bibliog., IX 444; XIV 554
Michiels, Major W.:
reports on stone-showers, III 244, 245-46
Michigan Medical News:
on a human storage battery, V 101-02
bibliog., V 386
Microbes:
Atma-Buddhi and, XII 660, 679
See also Cell(s)
Microcosm:
drama of, & macrocosm, XIV 303

formed of 3 principles & 4 vehicles, XIV 209
as human triad, IV 263-64
Macrocosm and, III 26, 326; IV 377-78; XII 600, 656-57
Man as, XII 410
mirrors the macrocosmical, XIV 393
Pentagram as symbol for, III 250-51
root-principles, exoteric & esoteric, XIV 209 fn.
See also Macrocosm
Microcosm:
VIII 321
Microprosopus(Gk.):
bride of, VIII 141 fn.
as letter Vau, VIII 147-48
Macroprosopus and, VIII 142-46, 149
seven mysteries of, VIII 147 fn.
on six-fold, VIII 150-51
Midgard:
Thor and, II 144
Midraschim:
as biblical expositions, XIV 171
drawn on by Moses de Leon, IX 348 fn. (376 fn.)
Midrash:
Midraschim &, no longer extant, XIV 67, 170-71
See also *Zohar*
Midst, The:
as Kama-manas, XIII 13
Region of, XIII 34-35
Rulers of, XIII 27, 34
in Valentinian system, XIII 27-28
Way of, XIII 35
Migmend:
occult properities of, XIII 292 & fn.
Migne, Jacques P. (1800-1875):
Pistis-Sophia of, ep. to Schwartze's, XIII 34
——— *Dictionnaire des Apocryphes::*
XIII 3
——— *Encyclopédie théologique:*
VII 214 fn.
——— *Patrologiae Cursus Completus*
IV 238 fn., 239 fn.
concerning Daimons, VII 133
lists authorities on 3 Marys, XIII 37 & fn.
reprinted Christianized Buddhist legend, V 240 fn.
bibliog., V 378; XIII 397
Mikado:
celestial machines in temple of, XIV 331 fn.
dressed as a European General, XIII 178
Mikael:
alleged conqueror of Solar Gods, XIV 321
Angel of the Face of God, XIV 402
as Archangel Michael, XIV 286, 322-23, 329

Christ &, cp. with Mithra & Ormuzd, XIV 322-23
compared with Kumaras, XIV 329
dragon slayer & "guardian of the planets," XIV 338 & fn., 403
dual role cp. with Vajradhara's, XIV 402
an Egyptian Amset, X 49 (56)
feats & names of, XIV 338
"invisible virgin combatant," XIV 329, 338
is Jehovah, XIV 338, 402
Mars called, XIV 335
regent of Saturn, Sun, Venus & Jupiter, XIV 338 & fn.
-Sabbathiel, XIV 338
See also Michael, Saint
Milan, King of Serbia (1854-1901): Queen Nathalie and, X 83-88, 189-92
biog., X 87-88
Milky Way:
nature of matter in, X 373-74, 381-82, 402
precosmic state is non-atomic, X 370
Radiant Essence and, X 369
See also Radiant Matter
Mill, James (1773-1836):
half-forgotten, XIII 346
——- *The History of British India:*
on fakirs, I 240
bibliog., I 499
Mill, John S. (1806-1873):
II 99, 169; IX 13
champion of Woman's Rights, II 517
defines happiness, V 340
limitations of, IX 171
matter hasn't noumenal existence acc. to, V 318
on motion, IX 15
names the battleground of metaphysics, VIII 94
on thought, VIII 329, 336 fn.-37 fn.
on vice, IX 173-74
——- *Logic:*
E. Darwin's *Zoonomia,* XII 352 fn. & q.
Millenarians:
beliefs of, VI 116; VIII 173-74
Spiritualists and, III 231 & fn.
Millennium:
real meaning of, VIII 173-74 & fn.; XI 8
Miller, Prof.:
defines electricity, IV 207
Miller, Joaquin (pseud. of Cincinnatus Heine, 1841-1913):
on giving, X 95 q.
on religion, X 162 q.
bio-bibliog., X 425
Miller, Wm. Allen (1817-1870):
on hypotheses, III 468-69
bio-bibliog., III 515
Millett, Mr.:
Indian mutiny and, II 295

Milne-Edwards, Alphonse(1835-1900):
VIII 36
anatomical researches of, XIII 143
bio-bibliog., VIII 468
Milton, John (1608-1674):
IX 249 q.
anthropomorphized Satan, XII 48
Satanic Lucifer of, a harmful view, VIII 6; X 236
——- *Paradise Lost:*
XII 350 q.; XIII 123 q.
on kingly virtues, VII 309
on man's dominion over beasts, VII 22
on Moon, IV 396 q.
supposed rebellion of hero in, VIII 13
——- *Paradise Regained:*
XIV 26 q.
bibliog., IV 658
Mimansa [Sk. Mimaüsa):
Jaimini and, V 31 (60)
Schools of, & Vedanta, XII 344
Mimicry:
cases of, IV 350
Mind(s):
absolute, or No-Mind, XII 412
action of, in seeking knowledge, IX 400L
of Adept in performing phenomena, IX 112
attitude of, for occult understanding, IX 400J
brain consciousness as reflection of, VIII 339
brain is organ of physiological, IX 32
brain not the limit of, VIII 339; XII 365, 410-12
cannot return to earth after joining nous, I 233
confused with soul, III 404
contrast of matter &, essential, IX 16
creative power of human, II 398
Demiurgic, & Will, VI 265-66
devachanic, capable only of Spiritual ideation, V 91
devoid of Noëtic element. XIII 93
Divine, & Ideation, X 304 Divine,
or Nous, XII 366
Dual, connected with Buddhi & Kama, X 222
-Ego & Unit-Being of George Ladd, XII 368
an Entity in its manvantaric functions, X 325
evolving in relation to brain, XII 362, 410
gross, of present mankind, XIV 290
as Higher Manas, XII 366-67
human soul and, IX 255
illness removed from physical to plane of, X 287
influence of one, upon another, III 425-26

Initiates teach evolution of, XIII 40
instinctual, & cerebellum, X 324
to instruct Mind, XIII 40
interaction of, IX 400L
iota or "I" represents, XIII 54
Kamic aspect of, XII 366
mantrams can affect, IX 121
many stages of, III 412
masses prefer religion of feeling to one of, II 447
matter and, IX 11-16
memory and, III 410
must be material to produce effects, IV 307 fn.
how Occultists influence, for good, IX 114
only lower, perceives space & time, X 324
overshadowed by Buddhi, VIII 96
personal as well as impersonal, XII 353
as phren, I 292
-pictures & akasa, IV 356
Plato on, XIII 268
or pneuma distinct from soul, XII 364
principles of, & thinking, X 223
psychic and noëtic, XII 353, 364
psychic-, as transformer, XII 362
public, not ready for occult truths, XIV 64
qualities which help to grasp truth, IX 400L-M
a real being, XII 350, 362-63
relative truth & brain-, XIII 93
role of, in objective idealism, VIII 95
spiritually trained, XIII 354
thirteen changes of, XIII 60
as viewed by materialism & idealism, VIII 94
wandering & restless, IX 400J
we live in each other's, VIII 133
Western, compressed by personal God idea, V 89
See also Consciousness; Manas; Universal Mind
Mind-Born Races:
revealed primeval truths, XIV 46, 66-67
Mind-Cure:
can cause collapse of weak minds, X 96
Christian Science and, X 96, 287-88
Minerals:
plants &, can pass through "solids," XII 328
Minerva:
as Budea, III 184 fn.
crescent and, III 131
or Divine Wisdom, XIV III
Minerva-Athēnē:
January 3rd sacred to, & Isis, XII 75
Minerva Mundi:
See Hermes Trismegistus

Ministers:
twelve in Gnosticism, XIII 22
Minos (Crete):
cave and, III 465
Miocene Era:
source of human race, XII 28
Miracle(s):
an absurdity, II 119
alleged, result of faith, VI 233-34, 235
Archbishop Seguers definition of, III 276
Buddhist, IX 136
Catholic view of, false, III 281
causes of "divine," same as Sorcery, XIV 117
Christian ideas on, IX 251
Church and, III 354; VII 25, 27
Church built on timely, X 21
Church holds patent for, II 194
definition, II 474-75
denied, VI 43
do not exist, III 92-93
Europe believes in, III 208
faked, in Ceylon, IV 379, 385
Founders do not believe in, III 61
"grace" &, only Magic, XIV 116
hallucinations and, VII 61
how Occultist regards, XIV 108
hypnotic powers and, X 21-22 fn.
idea of, results in violence, III 136-37
impossible, IV 601 fn.
Lourdes and, II 196, 279
Masters laugh at word, XII 558
misnomer, III 54
Mosaic, & revised Bible, II 183
no, for initiates, V 10 (39)
not a violation of law, I 137 occult
phenomena and, IV 84, 359
occultism rejects, I 242; IV 106, 364-65, 464
patristic writers on, protected by de Mirville, XIV 133
phenomena and, II 70; IX 46-50
post-Christian, & Adepts, XIV 109, 133
result of occult laws, VII 39
seeming, & correlation of forces, III 150-51
seeming, in escaping dangers, VI 139-41
Theosophists do not believe in, II 32, 403, 490; X 131; XI 337
Theosophy can explain, VIII 50 (72), 54 (76)
"true" & "false," XIV 109, 133
an unscientific idea, III 136
of water at Zedadzene, II 126 fn.
See also Phenomena; Psychic Phenomena
Miracle Club:
of Olcott, I 88
Miriam:
Stada or, IV 362

Mirror(s):
"bewitched," only for some people, 11 435-36
black, made by virgins, II 77
in Buddhist allegory, XIV 451-52
circular, & Chidakaa, III 414
Eleusinian Mysteries used, XIV 451 fn.
magic, & clairvoyance, IV 356
magic, & Col. Fraser, VI 6-8 in
Thesmophorian mysteries, II 94
visions in, & crystals, IV 180-81
Mirror:
editor of, ignorant of Theosophy, XI 437 fn.
Mirville, Jules Eudes de (1802-1873):
II 60 (66); VII 79
believed in magic, I 139
Comte de Gasparin on, XIII 258
Council of Lateran and, VII 29
defends animal life, VII 24 fn.
destroys own views, VII 23-24
devil of, XII 374
the pious Marquis, XIII 241
rationalized Catholicism, XIV 70-76
a tool of Jesuits, XIV 343
———- *Des Esprits . . . :*
X 13; XI 450 fn.; XIV 314, 317
Quoted: VII 55, 56; VIII 20 ff.
on Angelology of Saint Paul, XIV 340 & fn.
on Angels of the stars & planets, XIV 336
on animal soul, VII 26 ff., 37, 40-42 & fns., 46-48
on Apollonius' "defeat," XIV 129 fn.
on Astrology, XIV 345 ff., 352
Aurelian in vision of Apollonius, XIV 135-36 fn.
Babinet on ogdoad, XIV 227
Bailly & Lebas quoted by, XIV 345-46
casuistry of Jesuits in, XIV 72-73, 336, 343
Cedrenus and Selden on angels & planets, XIV 327
Cedrenus on celestial machines, XIV 331
confession of Saint Cyprian, XIV 163-66
on Damis' narrative, XIV 133
defines hallucinations, VII 61-62
describes Mikael, XIV 338
disfigures Pagan symbolism, XIV 70-75, 339-43
distorted Pre-Christian meaning of terms, XIII 272
on divining wheels, XIII 229; XIV 106
on early Astrology, XIV 348-49
on Egyptian God, XIV 218
on Egyptian magic, VII 105 fn., 107, 109-11, 115-20, 121 fn., 122-24
on "epidemic" of Spiritualism, XIV 71

on etymology of Chemmis, XIII 239-40
on Ferouer as devil, XIV 71 fn.
on Fetishism, VII 215 & fn.
on Fetishism & Teraphim, VII 215 & fn., 222
on forces in space, XIV 225
on Galileo & Pope Urban, XIV 43 fn.
on gods as imposters who eat & drink, VII 208 q.
on "heathen" deities as Ferouers, XIV 71-72, 321
on "heirloom" of Cain, XIII 239, 241
Hermes on Fall of Man, XIV 332-33
on identity of Archangel Michael & Mithra, VIII 11-12
invented double sets of Angels, XIV 72, 321, 338
on Jews & sorcery, VII 222
Lacour on heavenly host, XIV 326
Lapide on animals, VII 21
Lapide on 7 branched candlestick, XIV 329
Le Couturier on Astrology, XIV 352
on magic of Simon, XIV 118-19
"Memoirs of Satan" in, XIV 132, 317
mission of angels acc. to, XIV 111-12, 215-16, 335-36
on Occultists, XIV 43, 343
on oracular heads, VII 220, 222
Pagan rituals & Christian dogmas cp., XIV 73-75, 317-19, 321-22, 336, 338
Pentemenoph Papyrus, XIV 347 q.
on Pherecydes, XIII 238
on Pius 5th favoring Astrolatry, XIV 336
on planets, XIV 225 ff.
Popes worship stars, XIV 337
on prescience of Sibyls, XIII 233
quotes texts rejected by Protestants, XIV 319
reviles Nabathean Saturn, XIV 338-39
on Seven Spirits, X 18, 28-31
on Solar Theology, XIV 319 fn., 321-22
on souls of animals & view of Saint Thomas, VII 37
on Star of Magi, IX 211-12 (233-34)
strategem to protect Church, XIV 133-34, 343
Suetonius quoted in, XIV 119
on "Sun," XIV 221, 223, 272, 317-18
on Taro of Enoch, XIV 90
on Theurgic powers of Apollonius, XIV 132-33
on Venus as 2nd Earth, VIII 15 fn.
on vivisection, VII 15-16
works authorized by Holy See, XIV 132, 343
bibliog., VII 384; IX 444; XIV 554
Mirza, Mr.:
spoke for Muslim section of T.S., IV 91

Mirza, Prince:
Prince Vorontzov and, I 371
Mirza Murad Ali Beg:
See Mitford, Godolphin
Mirzoeff:
Armenian millionaire, II 122
Zoroastrian monastery desecrated by, II 122
Misery:
how to live beyond, XII 537-38
necessary as pleasure, VIII 167
root of, VIII 127
sometimes agreeable, VIII 167-68
Mishnah:
silent on Jesus & crucifixion, IV 364
See also *Talmud*
Mishnah Hagigah:
on *Merkabah,* XIV 38
Mishnah Nazir:
on Nazarenes, III 451 fn.
part of the *Talmud,* III 515
Mishnah Sanhedrin:
Jesus lapidated acc. to, XIV 153 fn.
Misl:
division of Sikhs, I 373
Missale Romanum, 1563:
seven Mystery-Names and, X 26 & fn.
Missing Link(s):
discussed, III 38-42
never yet found, II 187
once numerous, X 390
See also Anthropoid; Ape(s); Darwinism; Evolution; Moneron; Monkey; Prosimiae
Missionary(ies):
abuse Theosophists, II 362 et seq.
backbiting & fanatical, IV 394
as blasphemers, XI 189
blot upon Christianity, I 379-80
bring vice to pagans, VIII 68 (90)
Buddhist, in Palestine, V 211 fn.
Buddhist, in So. America, II 432
coconut and, V 128
collection of slanders from, III 366
converts give, troubles, IV 203-04
Coulombs and, XI 417
cruelties of, II 441
Dayananda and, II 302
degrade natives & their beliefs, V 120, 315; VIII 177; XI 195
destroy much, III 199, 480
enterprise is largely political, XIII 155-56 & fn.
foment riots & ill feeling, IV 430-31
garrulous & gossiping, IV 196
"genus" of, XI 205
hate Theosophists, VIII 62 (84)
impolite to Grand Lama, III 182
Indian Mutiny caused by, I 433; 1126; III 69-70, 153
injustice & abuses of, ill 137, 153, 154, 240-41, 439, 490

liars, II 393; IV 107, 606; XI 102-03
lose debates with Buddhist, Mohottiwatte, II, 139
oblique methods used by, II 378
Olcott and, III 479-83
priests of old and, III 217
real motive of, in India, III 69-70 report on Chinese spirits, XIV 18
ridicule Buddhist works, XIV 424 fn.
schemes of, in India a wretched failure, II 258, 260, 267 et seq.
service of humanity goal of Theosophical, VIII 61 (83)
slander Theosophical work, IV 199-200; IX 134, 347 fn. (375 fn.)
slanders & cobra poison, IV 32
Theosophical, aim at ethical revolution, VIII 65 (86-87)
unfair & sectarian, IV 267-68, 338, 360
unfairly judge Hindu phallicism, XIV 291
work of, in Ceylon, XI 444-45
Mistletoe:
holly &, once used at New Year, XII 72
Mitchell, Isabel B. (1835-?):
I 406, 417, 418, 419, 434
comes to see H.P.B., I 429
moves to Orange, I 415
Olcott's sister, VI 124 fn.
Mitchell, Dr. Silas W. (1829-1914):
II 190
Mitchison:
on electricity in Negro bodies, III 24
Mitford, Godolphin (?-1883?);
———- "The 'Elixir of Life' ":
IV 198, 290, 405, 544; XII 202 fn.; XIV 53 fn.
H.P.B. on writing of, VII 350 & fn.
haw written, VI 242 fn.-43 fn.
on Initiation as slow death, VI 245-46
on powers for good, VI 246
on rare incarnation of high Adepts, VI 246
on spiritualizing of man, VI 246
biog., VI 241-44 fn.
Mithra:
Ahura Mazda on, XIV 322
Archangel Mikael cp. to, XIV 322
Bull and, XI 43-44
legend of, II 127-28
number seven and, II 409
Persian Savior, X 279
rites of, & symbolism, XIV 319-20 fn., 321-22
statue of, & Christian symbols, VIII 24
symbol of spiritually liberated man, XI 44
Venus and, VIII 22 & fn., 23
Mithraism:
in Rome, VIII 364 (384)

Mithr-As (or Mithr-Az):
cave of, III 455 fn., 464
as mediator, III 464; XIII 300
Mithya (Sk.):
illusion, IV 450
Mitla:
"abode of the dead" in Mezo America, XIV 280
Humboldt described, II 304
Mitra, Peary Chand (1814-1883):
high praise of, IV 170
on Spiritualism, I 282
a Spiritualist, II 71; VI 96
on supremacy of women in Aryavarta, XII 270
biog., II 536
Mitra, Dr. R.L. (1824-1891):
great Sanskritist, V 13 (41-42)
on Indian pronunciation of Sanskrit, VI 80 (89)
——- *The Antiquities of Orissa:*
on Greek influence in India, V 241, 274
——- *Buddha Gaya:*
V 13 (4t)
——- *Lalitavistara:*
a life of the Buddha, II 134
translator of, II 134; V 13 (41)
bio-bibliog., II 536-37; V 378
Mitrovich, Agardi (?-1871):
singer whose life H.P.B. saved, I 9-10
testimony about, from N.A. de Fadeyev, I 10, 11 fn.
Mitrovich, Teresina:
singer, I 9
Mittra, Pandit Pramada Dasa:
——- . . . *Vedantic Conception of Brahma:*
as One Absolute Being, XIII 310 fn. & q.
——- "Brahma, Îśvara, and Maya":
II 216
Mixture:
in Gnosticism, XIII 22, 28 Table, 29-30, 37
Mlechchha(s) (Sk.):
no Senzar MSS. in hands of, V 33 (62)
Olcott called an unclean, VI 61
relation to Pandavas. V 305 fn.
MlechchhaYavana (Sk.):
an outcast foreigner, XII 176 (186)
Mobeds:
uneducated, II 33
Mochus (or Mochos):
ancient writer, VII 95 fn.
theogony of, XIII 267
Moderatus(50?-100):
on symbols of Pythagoras, XIV 95
Moeh Nuedhat:
name of Zoroaster, III 462
Mogila, Archbishop Peter (1596?-1647):
wrote book of Exorcisms, XIII

240 fn.
bio-bibliog., XIII 397-98
Mohammed:
Druse Bishop's title, III 184
Mohammedans:
A. Ghafur and, I 369 fn., 370-72
mystic sects of, VI 8
See also Mussulmans
Mohini M. Chatterjee:
See Chatterji, Mohini M.
Mohottiwatte. G.:
See Gunananda, Mohottiwatte
Moksha (Sk.):
as bliss or nirvana, X 326, 396
definition, II 510
disembodied soul and, II 398
drugs never lead to, IV 352
Hindu masse; aspire to, II 73
must be won by own merit, XII 161
Nirvana and, VII 51
non-Ego and, VII 179
real only to a pure soul, XIV 411
rooted in non-being, XIV 415-16
sinful people cannot ascend to, II 177
unified with Nirvana, XIV 411
See also Nirvana
Mokshatana Boha-eddin:
See Boha-eddin Mokshatana
Molecular:
force & mediums, III 248
motion, XII 355-57, 359
vibrations analyzed, XII 359, 395-96, 398-400
Molecule(s):
atom informs, XII 412
divided by universal solvent, IV 564
every, mirror of universe, XII 409, 412, 703
figment of illusion, XII 412
geometrical combinations with, XII 412
as imprisoned force, X 387
Kama and, XII 707-08
a manifestation of Universal Energy, V 172
material & astral, enter plants & animals, I 362-63 (366-67)
motion of, & radiant matter, IV 223-24
not animated by a psychic something, V 172
occult interrelations of, & atoms, X 370-71; XII 703-04
as postulate only, IV 211, 217
properties of compound, XIII 89
thrown off by man for benefit of lower kingdoms, X 186 fn.
See also Atom(.s); Atomic Theory

Moleschott, Jacob (1822-1893):
IV 309; XII 137
cp. with Hylo-Idealists, IX 23. 52
materialism and, VIII 94, 338

Molière, (pseud. of J.-B. Poquelin
1622-1673):
——— *Georges Dandin:*
comedy on hypocrisy, XII 281
on motto of, IX 37 fn.
——— *Tartuffe:*
exposure of Spiritualism cp. to
simpletons of, I 38
bibliog., IX 444
Molinos, Miguel de (1640-1697):
other Mystics and, III 229
bio-bibliog., III 515
Molitor, Franz J. (1779-1860):
on Kabalah, XIV 102
learned Hebraist, XIV 102
——— *Philosophie der Geschichte:*
on Hebrew alphabet, XIV 102
on power of Tetragrammaton, XIV
102
bio-bibliog., XIV 554-55
Molloy, J.F. (1858-1908):
——— *A Modern Magician:*
reviewed, IX 10-11
bibliog., IX 444
Moloch:
Chium &, as Baal or Bel, XIII 279
cp. with Christian carefree butchery
of animals, VII 14
is Jehovah, IX 42
worship, XIV 192-93
See also Jehovah
Molokans:
Russian jumping sect, III 205
Moma and Momche:
Bulgarian maiden & bachelor, II 148
Mommsen, C.M. Theodor (1817-1903):
V 214
——— *Römische Geschichte::*
on closing of Mysteries, VII 124
Monachesi, Herbert D.:
Consul de Luca and, I 391 (392)
defines original programme of
Founders, I 133
member of early T.S. Committee, I
246
biog., I 500
Monad(s):
abortion forces rebirth of astral, VII
178
Adept's Will to unite with, XIV 53
atom of science and, V 171
brain and, VIII 339
cannot descend from Devachan, IV
591
Changeless Deity of Kabalah, XIV
212
connected with Higher Self, XII 507
conscious, IV 560
as countless rays, XIV 380
definitions, V 171-73 Deva
Kingdom and, V 175
in devachan depends upon essence of
personal ego, V 78; VII 52

Devachan's reality for, lessened by "personal" experience, V 78
Dhyan-Chohans and, VI 248-49
Duad and, III 318
Duad, Tetrad & Dekad, XIV 412-13
Duad vice-regent of, XIV 213 duads
& triads on differentiated planes, XII 634
Ego & Manas, X 219
ever-concealed, of Platonic doctrine, XIV 186, 413
first manifestation on objective plane, XIV 213
five sheaths and, IV 582
furnished by "Seven Breaths," XIV 380
generic term for Egos before incarnation, XII 629
Gods or, cp. to earthly Egos, XII 629
half-liberated, of somnambule, V 75
human, are incorporeal, VII 188
human, is Spiritual Soul, V 172
Humboldt's, & atom of hornblende, V 172
immortal in this Mahamanvantara, XII 629
incarnates in every race, V 16 (45)
incarnates on superior planets, V 16 (44)
as incarnating "god," VIII 201 fn.
individuality of, & physical appearance, V 94
individualized at stage of man-birth, V 172-73
influences a monad in devachan, V 84
interacting, in man, XII 647-48
intercourse with, is actual yet illusory, V 79, 80, 82, 88
of Leibnitz, XII 201
man is vehicle of fully developed, X 313
manas as vehicle of, XIV 59 fn.
manifested by incarnating Ego, XII 630
mineral, V 171-75
Monas and, V 171
most subjective entity conceivable, V 93
neither personal nor objective, V 87
new clothing of, & life-atoms, V 109
not a separate entity going through the kingdoms, V 172
not separate to Seer, XIII 70
has one state of consciousness in devachan, V 82-83
our "Father in Heaven," XIV 382
personal ties of, become inert before new birth, V 93-94 preserves
only noble aspects of previous lives, V 18 (46); VII 52
Principles and, III 406; XII 530-31 diag.

Prometheus and, VIII 367 (386)
prototype, XIV 49, 380, 382
Pythagorean, II 90; VIII 145; X 351, 368
reclothed with same life-atoms, IV 559
recollection of personality derived from Manas, V 93
remains till end of kalpa, XIV 57 fn., 386
represented as a Point, XIII 16
reservoir of human, XIV 49, 380, 386
rests in heavenly oasis of Devachan, V 85
Root-Races and, VIII 115 fn.
seven entities and, VIII 286
spirit of a star, XIV 349
as 6th & 7th principles, V 172 three classes of, in Buddhism, V 91 three conditions of, V 74 fn.
no time, space or locality, V 89
"Tree of Life Eternal," XII 632
triune, XII 630
ubiquitous, V 79, 89
Universal Pralaya and, VII 52
upper-arupa region and, V 92
vegetable, V 173
without form, color or weight, V 93
See also Divine Ego; Life-Atoms; Monad, Spiritual; Parabrahm[an]
Monad, Divine:
of adepts, V 23 (51)
clothed in human forms, IV 186
devoid of qualities, IV 581
as divine Ego, XIV 57 fn., 382
human, irresponsible for 3½ Rounds, IV 559
human soul ascends with, after death, VII 188
identical with Parabrahm, V 13 (41)
majestic path of, VII 52
spiritual soul and, V 5
Monad-Ego:
on incarnation of, VII 179
Monad, Spiritual:
astral and, IV 184-86
cyclic rebirth of, IV 549
emanation of One Absolute, IV 185
or Individuality, V 54
Narayana and, IV 336
persistence of, XII 58
Philosopher's stone and, IV 291
second death process and, VI 328
starts each cycle at higher point, VII 52; XII 58
Monadic Essence:
begins to differentiate in vegetable kingdom, V 173
differs in scale of progression, V 172
Monas:
ep. with 1st Logos, X 320
each atom a manifestation of Universal, V 172

Monad is not quite the, V 171
Peripatetics use of, V 173
Monasteries:
Theosophical, would benefit world, VIII 134
true asceticism not gained in, VIII 134
See also names of Monastic orders & Monasteries
Monasticism:
not a matter of "cowl." XII 277
Tolstoy favored continence not. XII 244-45
Monck, Dr. Frances Ward (ca. 1878):
child-apparition and, I 351
Moner:
may have never existed, II 187
Moneron:
or *Bathybius Haeckailis,* XIII 212
Darwinists on, XIII 212
once considered seed of human race, XIII 212
a transfigured Bathybius Haeckelii, IX 92
why not evolved, Vill 35, 36
Money:
evils of, & moneyed classes, XI 152-53
occult sciences and, XI 523 (546)
Theosophical Society and, III 2-3
true occult knowledge and, X 285
Mongolia:
secrets of Gobi Desert of, XIV 18-19, 21
Ssanang-Sstzen's chronicles of, cited, XIV 21 fn.
Mongolian(s):
as ancestors of Akkadians, XIII 328
Chinese, & Europe, IX 307
race of Scythians, XIII 335
traditional origin of, XIII 329
Mongoloids:
or Fourth root-race, V 216, 222
in Huxley's classification, V 213 fn.
Monier-Williams, Sir Monier (1819-1899):
V 180
belittled *Light of Asia,* XIII 165-66
on Buddhism, IX 142, 146, 147, 148-49
denied esotericism of Buddha's teachings, XIII 146; XIV 4
misconceives Buddhism, X 5-6
on mystical Buddhism & Theosophy, X 4-5
on Patañjali's date, V 193-94 on
religion of Zoroaster, III 450 on
Yoga, X 7-8
——- *Buddhism . . .:*
scholarship of author and, XI 205 et seq.
——- *Hinduism . . . . :*
VIII 208 q.
——- *Indian Wisdom:*
V 30 fn. (58 fn.)
on Annamaya, IV 565

Kuthumi and, VI 232
on meaning of *Upanishad,* IV 579 fn.
on Nirvikalpa, IV 564
——- *Mystical Buddhism:*
claims no esoteric system in, XI 207
bio-bibliog., XIV 555
bibliog., III 516; V 378; VI 441; VIII 468; XI 583
Moniño, Joseph (fl. 18th C.):
Spanish Ambassador to Rome, IX 311
Monism:
of esoteric philosophy is
transcendental, VIII 334 fn.
Secularistic, & Theosophical, XI 336
Monkey(s):
Adam with a tail, XIII 212
science thinks Man progeny of, XIII 212
Monks:
Buddha's teaching to, on women, IX 148-49
Monorhinae:
definition, II 185
Monotheism:
Christian, idolatrous as Pagan, XII 201
compared to Polytheism, IX 169; XII 199-201; XIV 51, 207 fn., 373
degraded Magianism, III 456 & fn. of
Jesus opposed Moses, XIV 207 fn.
Jewish, a myth, VIII 306-10; XIV 170, 207 fn.
Pantheism veiled under mask of, VII 253
replaced polytheism, XIII 340
rests on abstraction, XII 199
See also God; Polytheism
Monsoon:
H.P.B. on nature of, II 81-82, 441
Montagu, Lord Robert (1825-1902):
——- *Recent Events . . . .:*
on diabolical scheme of Jesuits, IX 300-01
on Jesuitism in England, IX 300-01
on Roman Catholic Church, IX 293
bio-bibliog., IX 444
Montague, (Mrs. Elizabeth?):
on hypocrisy, XI 2 q.
Montaigne, Michel E. (1533-1592):
——- *Essais:*
on biting his fingers, XII 277
bibliog., XII 758
Montanus (fl. 2nd C.):
Bishop & heretic, VIII 213 fn.
biog., VIII 468-69
Monte Cavalli:
II 369
Montecchi:
Capuletti &, of 19th C., I 128
Montesquieu, C.L. (1689-1755):
——- *Leltres Persanes:*
on madness, XIV 467 q.
Montezuma I (1390?-1464?):
II 309

Montfaueon, Bernard de (1655-1741):
——- *Antiquity Explained:*
on title Suria, III 460-61
bio-bibliog., III 516
Month:
occult meaning of lunar, X 241
The Month:
VII 329 (344)
Monthly Repository (Calcutta):
Ram Roy on religious indoctrination, III 59 q.
Montyon, Auguste (1733-1820):
prizes of, XI 223 (259)
biog., XI 583
Monument(s):
as abode of a god, XIII 278
Birs-Nimrud, XIII 274 ff.
Drogheda Castle, XIII 272
so-called pagan, XIII 272
temple at Epidaurus, XIII 272
Monumenta Germaniae Historica:
Latin quote from, VII 196 fn.
bibliog., VII 384
Moody, D.L. (1837-1899):
III 135
Moon:
Adepts' views on, V 171
astral substitute for invisible planet, XII 546
astral-living body relation & Earth-, XII 549 fn.
ceremonials of sorcerers at new, XII 204
Prof. Deezy on approach of, III 40-41
dual nature of, XIII 23
as "dust-bin," V 134, 330-31; VI 185
Earth &, interchangeable, XI 70
effect on man chiefly Kama-Manasic, XII 712
four septenaries of, X 241
Fourth Principle of Earth System, XIV 142
as giver of life, X 244
good energy from bright side of, XII 203-04
greater initiations during Full, XIII 11
H.P.B. on, V 133-34
influences Earth in helpful & lethal ways, XII 203-04
influences of Sun and, XIV 142-43
light in Druidic practices, XIV 311
"living" painting of, XIV 331 fn.
lunacy & diseases from, XIV 143
lunar body of man and, XIII 23
man from, & science, I 384-85
Metonic Cycle, & Christos, VIII 363 (383)
nocturnal eye of Osiris, X 50 (58)
numerical values connected with, X 53 (60)
orbit is narrowing. XIV 230
pernicious influence of, IV 396-98
Qu-tamy and, VII 230

reflects Earth's passions, XIV 142
relation of, to invisible planet, X 341
Socrates on, XIV 35-36 fn.
as Soma in *Puranas,* VIII 53 (75)
Soma in Sanskrit, XII 203
sorcerers influenced by dark side of, XII 204
Sun, Horus & Astarte, XI 96
worshipped in South America, II 316
See also Luna; Lunar Race; Soma
Moor, Edward (1771-1848):
———- *Hindoo Pantheon:*
X 52 (59-60)
Krishna mistaken for Vishnu in, XIV 286
man crucified in space explained in, VII 295 fn.
plate of Eastern neophyte in Chrēst condition, VII 296; XIV 286
on Wittoba, IX 270 & fn.
bio-bibliog., VII 384
bibliog., IX 445; X 425
Moradabad:
Damodar's astral travel from, to Adyar, VI 69-71
Moral(s):
backsliding Theosophists to be given, help, XII 591
cancer of denunciation, X 202
charitable work must have, basis, XII 598
courage fires heart of true adept. I 102
courage lacking in this age, XII 139
courage required to face criticism, III 220
crime of abortion, V 108; VII 178-79, 182
fluctuation of, XII 45-46
fog of vicious exhalations hanging over us, II 399
group work fosters, advancement, VII 160-61
influence of bad company, II 398
law of nature, VII 207-08
mediumship ends in, ruin, XII 560
only, nature will take one to immortality, XII 632
paradoxes of human, X 102-03
regeneration of cultured but degraded classes, XII 5-6
strength unknown until tried, IV 611
taint is transmissible, II 398
today's, cp. with those of older days, XII 42-43
torture of higher courts of law, XII 43
See also Ethics; Virtue(s)
Morality:
Affected by magic numerals, XIV 60-61
altruistic, not limited to physical plane, V 339

is assimilation to Universal Law, V 341
of atheist & theist cp., IV 498-99
Buddhist or Adwaitee, is best, V 336-37
Churches sapped, VIII 277
as cooperation with universal purpose, V 336-37
definition, V 341
esoteric knowledge disastrous without, XIV 45, 309 & fn., 310
exoteric religions and, V 335-36
first principle of strong, XIV 251
godly, based on reward & punishment is selfish, V 335-36
high, & holiness needed to practice Magic, XII 559-60
Laws of, can never be violated by Mahatmas, V 339
Mahatma is one with, of Great Nature, V 339
of man can sink much lower than animal, XI 137
must replace egotism, VIII 55 (77), 64 (86)
Mysteries cultured, XIV 250 fn., 256, 274, 276
needed for soul development, XIII 357
obedience to universal law of, is true religion, V 341
oneness best realized by means of, V 337
only way to happiness is through, V 341
planetary Gods source of, XIV 345
root of true, V 336-38, 341
Secret Doctrine unified by, XIV 289
of selfish theist, IV 497-99
selfless, can overcome material Karma, V 338
of this age false, XIII 84
transforms intellectual knowing into true wisdom, V 337
true, acts only in unison with Nature, V 337-38
of world affected by each person, IX 3
Moravian Brothers:
glossary of, VI 277
More, Hannah (1745-1835):
——— *Daniel. A Sacred Drama:*
on truth, IX 30 q.
bio-bibliog., IX 445
More, Henry (1614-1687):
abused by Th. Vaughan, IV 41
H.P.B.'s note on, XIII 225 fn. helped with *Isis Unveiled,* II 342; IX 178
letter to Glanville, XIII 225
sidereal phantom of, XIII 225
bio-bibliog., IV 658-61
More, Robert:

an Initiate, II 342
Moreri, Louis (1643-1680):
on de Cusa, XIV 378 fn.
bio-bibliog., XIV 555
Morgagni, Giovanni B. (1682-1771):
——- *De sedibus . . .:*
on pineal gland, XII 619
bio-bibliog., XII 758
Morgan, J.J. Marie de (1857-1924):
III 93
Morgan, Gen. Henry Rhodes:
article on Kiddle, VI 1, 2
Coulombs and, XI 388
H.P.B. and, V 129
letter to, a forgery, VI 312
on phenomenon of broken China tray, VI 418-19
phenomena of H.P.B. and, VI 59 fn., 63 fn.
——- *Reply to a Report . . . by JD.B. Gribble . . . :*
VI xl
Morison, James A.C. (1832-1888):
on God, VIII 6
on religion, IX 71
bio-bibliog., VIII 469
Moriya-Nagara (India):
town founded by Buddha's relatives, VI 41
Morley, H. (1822-1894):
The Life of H.C Agrippa . . .:
Agrippa on after-death states, IV 594-95
bibliog., IV 661
Mormons:
blind leaders of, XII 257
Morning Post:
on electricity disasters in early period, XII 111
on Sister Rose Gertrude, XII 112
Morphōmata(Gk.):
shining likenesses or teraphim, VII 231
Morphy, Paul (1837-1884):
marvellous chess player, 1 325
Morsier, Èmilie de:
V 1
Secretary of Paris T.S., VII 334 fn.
Mortification:
in moral sense, XIV 307 fn.
Morya:
answers "J.K.", IV 42-43
borrows $100 from Olcott, I 429
brings orders to found Society, I 73
dissatisfied, I 412
forbids H.P.B. to help Mrs. Holmes, I 120
gives H.P.B. money, I 412, 423
H.P.B. & H.S.O.'s Master, IV 524
H.P.B.'s phenomena and, I 73
Jesus considered one of greatest Adepts by, VIII 402
Kingsford admired by, V 124

letters to Hartmann, VIII 444 et seq.
on London Lodge, V 330 fn.
note to W.H. Terry, V 11 fn.
on "orders" or advice from, V 330 fn.
outlines *S.D.* for H.P.B., XIV 470
on painting of, VIII 399-400
praises W.Q. Judge, VIII 448
protects Prince Wittgenstein, IV 354-55
reads fortunes in cards, I 421
"Sahib" probably is, I 414
Subba Row and, V 133
talks with Judge, Wimbridge & Olcott, I 430
visits the Founders, 11 83
See also Adept(s); Masters
Moryas:
chiefs of Nagara, V 248
Chohans of Kasyapa's lamasery and, V 246 fn.
dynasty of, V 246 fn., 258
are Kshatriyas, VI 41
Puranas on the, VI 40-42
Mosaic Law:
or Bible unknown to West, XIV 191, 193-94
false claims on date of, XIV 240
few scrolls of, remain, XIV 182
from Egyptian sources, XIV 172 fn., 197
not to be taken literally, XIV 197
true, kept secret, XIV 182 & fn.
Moscow:
heart of Russia, II 357
old book of Baronius printed in, XI 360
Moscow Gazette [Moskovskiya Vedomosty]:
III 122, 163, 201; VI 138
Bensenger report on Singhalese, VI 139
calls for Jewish support of Russian army, I 263
on growth of boy to manhood in 6 years, VI 115
H.P.B's letter on Katkov, XIII 359-61
H.P.B.'s stories on India and, II 161; III 82 fn.
"Letters to the Motherland" of H.P.B. in, XIII 210
Turgenyev and, II 360-61
bibliog., VI 450-51
Moses:
alleged author of *Genesis,* III -15; XIV 172
angels mentioned by, XIV 328
Books of, cp. with real teachings of, XIV 11 fn., 172-75
Books of, need occult key, XIV 12, 42-43, 65 fn.
brazen serpent of', XII 373
"children of men" and, XIV 121
died after initiating Joshua, IV

100-01, 265; XIV 263-64
earth & water make a Soul Says, XIV 242
exile & solitary death of, XIV 278
given key geometric figure, XIV 95-96
on God of the living, XIV 58
no Hebrew in days of, XIV 172
horns of, III 131
an Initiate, XIV 68-69, 172, 175 fn., 182 fn., 193, 195 fn., 242
initiated by Jethro, XIV 175 fn.
initiated in Egypt, I 110
initiated 70 Elders, XIV 43
initiates of Eastern School know true, VII 263
Jehovah &, same, XIV 208
Kabala and, XIII 353-54
laws of, basis of modern laws, XII 266-67
laws of, & Talmudic laws, XII 272
line of Kings preceding, XIII 232 fn.
Magical Books of, mention Uriel, X 16
meaning of *Genesis* in days of, XIV 67, 157, 172, 328
met Divine Self on Mt. Sinai, XIV 69
miracles of, XIII 237
the murderer, a Christian "Yogi," III 27
mystery language of, VII 254, 262 fn.
name of Jewish exoteric God, XIII 101 fn.
narrates his own death & burial, IV 523; XIV 177
no, before Kabalist Ezra, XIII 102 fn.
numerical symbolism used by, XIV 65 fn., 69, 172
original writings of, lost or disfigured, VII 254, 263
Pentateuch during time of, XIV 172, 177
Pharaoh and, XII 200
pre-Mosaic relics tell legend of, XIV 72
prohibition of, against magic, VII 223
Promised Land never reached, XIV 193 fn.
responsible for Jehovah myth, I 110
"reveiled" the teaching, XIII 99 fn.
Sargon prototype of, XIII 266 fn., 280 & fn.
Square of INRI and, XIV 158
triple adaptation of Books of, VII 255
uses alchemical language, XI 44
veiled his *Pentateuch,* XIV 69, 172, 177
See also *Book of the Law of Moses; Pentateuch*
Moses ben Shem Tob de Leon:
See Moses de Leon
Moses de Leon (1250-1305):
accused by enemies, XI 29-31
editor, not forger of *Zohar,* XIV 171

influenced by Syrian & Chaldean
scribes, XIV 171
on interpolation made by, XIV 171
on Kabalah of, VII 259
Kabalah of, not authentic, VIII 215;
IX 348 fn. (376 fn.)
Zohar of, cp, to *Book of Numbers,*
XI 244 (280-81), 525-26 (548-49)
——— Ha'Nephesh ha-Hakamah:
dissertation on the soul, VII 270
or "The Soul of Wisdom," XI 30
——— *Sepher has-sodoth:*
or "Book of Secrets," XI 30
bio-bibliog., VII 270
Moses, William Stainton (1839-1892):
beliefs of, discussed, III 272 et seq.
Buddhists respond to book review by,
VI 94
challenges from, I 302 et seq.
editor of *Light,* I 435; XII 294 fn.
founder of Soc. for Psychical
Research, XII 294 fn.
friend of T.S. Founders, I 435; III
271; IV 588
H.P.B. & Brothers criticized by, IV
273 et seq.
H.P.B. advises, V 345-50
"Imperator +" and, III 394-95
or "M.A. Oxon," IV 353; V 345; XII
294 fn.
on mediumistic manifestations, IV
583-88
not an occultist, IV 589
on, review of *Buddha & Early
Buddhists,* III 396-99
on Spiritualism in Buddhism, III 396-97
as Spiritualist, III 475
on T.S. antagonism for Spiritualism,
III 391
T.S. member, XII 294 fn.
writes to Maloney (H.S.O.), I 407
——— *Psychography:*
IV 588
——— *Spirit Identity:*
IV 588
——— *Visions:*
Olcott on, IX 178
reviewed, IX 176-78
——— "Soul and Spirit":
I 291
bio-bibliog., I 500-01
bibliog., IV 661

Mosheim, J.L. von (1684?-1775):
on derivation of Rosy Cross, I 105
describes many "heresies," XIV 112
on *Zohar* XI 526 (548)
——— *Institutes of Ecclesiastical
History ...:*
on Ammonius, XIV 306-07
on Cerinthus, XIV 112
on Simon Magus, XIV 109-10
biog., I 501 bibliog., XIV 555-56

Moskvitinoff, Barbara:
queries on knowledge & service, XI 103-04
Moslem(s):
philosopher has 2 eternities, V 76
say Jesus a Prophet, XIV 108
See also Islam; Nlohammedans
Moslem Friend:
on Christian attacks, IV 434
Mother:
abortion shortens life of, V 107-08
Barbēlō as, in Gnosticism, XIII 24-25
care for young children right of the, X 83
Egyptian first, origin of Eve, XIV 203
Father force and, XIII 352
in Gnostic teaching, XIV 205
imagination affects foetus, X 218
immaculate, & manifested universe, IX 64-65
Initiates all born of a virgin, XIV 139-40
of Jesus, XIII 22, 24
matter as productive, X 355
symbolized by Space, XIV 202, 205, 243-44
Third Logos and, X 397
Virgin-, X 359
Mother-Father:
meaning of seven-skinned, X 304
Mother, the Woman Clothed with the Sun:
VIII 290 fn.
Mother-Thoughts: Cahagnet and, III 61-63
Motherland:
H.P.B. dedicates story to, XIII 209
Mothers, Three:
as 1st Properties of Nature, IX 290 & fn.
Motion:
Absolute, differs from, on Earth, XI 340
of celestial spheres, XIV 330-31
Duration & One Universal Law, IV 291
Duration & Space, IV 220
energies as, in Ether, IV 221
eternal, is dark fire, X 375
everything subject to, XII 356
first law of, III 408
force & matter, IX 14-15
in gravitational theory, XIV 229-30
as Great Breath, XII 139, 355-56 & fn.
Kosmic-, & Sound, XII 355 one of 7 Sons of Fohat, XII 620
on perpetual, VI 10 fn., 13
perpetual ace. to Science, XIV 229
perpetual, or Breath, XIV 236-37, 419
Pralaya and, IX 74 & fn.
psychic, & Swara, XII 354-57
space & time, XII 414
Spiritual Soul & Eternal, IV 220
velocity of, mass & energy, IV 316

viewed by science & Occultism as Life
Principle, XII 133-40, 355-56
Motive:
danger of impure, XIV 309 & fn,
determines nature of magic, IX 156
love should be, for all acts, XIII 168
Motto:
of every Initiate, IV 100
Motwani, Kewal:
——- *Col. H.S. Olcott . . .:*
III 13 fn.
bibliog., III 516
Mouchards:
VII 78
Mounds:
antiquity & symbolism of, II 314-15,
316-17, 323, 325, 329-30
or cromlechs near Bangalore, II 324
See also Huacas; Pyramids
Mountain:
of Light image, XIV 20
secret meaning of height of Snowy,
VI 97, 101
spirits of China, XIV 18
Mousseaux, Gougenot des:
See Gougenot des Mousseaux, H.R.
Movers, Franz Carl (1806-1856):
on Fire pillars, XIII 353
-on light of lab, XIV 272 fn.
Mozart, W.A. (1756-1791):
——- *Requiem:*
written for himself, VI 344-46
Mozumdar, Rev. Protap Chundee:
Brahmo Samaj preacher, III 55
Mudra(s) (Sk.):
definitions, II 119
power of Unumani, II 470
Muhsin-Fani:
——- *Dabistan:*
millenniums earlier than *Avesta,* IV
507-08
on religions as offshoots of
Magianism, IV 514-15
bibliog., I V 661
Muir, John (1810-1882):
on Sumangala, II 138
——- *Original Sanskrit Texts . . .:*
on Yavanas & Vrishalas, V 307-08
& fn.
bibliog., V 378
Mukhtar Pasha, Ahmed (1832-1919):
lies of, I 258
Mukta (Sk.):
cp. with Baddha, III 326
definition, III 423
Mukti (Sk.):
bhuts and, VI 169
definition, II 118
goal of every aspirant, VI 242-43
knowledge & morality lead to, V 337
See also Moksha; Nirvana
Mulabandha (Sk.):
effect of, posture, II 465

Muladhara (Sk.):
as center of force, IV 165
See also Chakra(s)
Mula-Kurumbas (Sk.):
on Nilgiri hill tribe, XIV 556
sorcerers of Nilgiri, XIV 29, 105
Mulaprakriti (Sk.):
Aditi of *Vedas,* X 305
Akasa potential form of, XIII 67-68
aspect or veil of Parabrahman, VIII 119, 368 (388); X 303, 336; XI 490-91
is Brahma, VI 141-42
cp. to Shekhinah, XIV 87
Crookes and, V 148
definitions, VI 141-42, 179
eternal root of all. XI V 234
Logos and, IX 16
Logos &, at beginning of Manvantara, XI 484
Logos &, dual yet One, VIII 304, 334 fn.; IX 16
manvantaric aspect of, & Parabrahman, XII 710
material to the Logos, VIII 325
Prakriti and, IV 581-82
three states of differentiation, V 173
undifferentiated cosmic matter, IV 580, 582; VI 141
the Word and, XI 487-88
See also Aditi; Cosmos; Prakriti; Root Substance
Mule:
reproduction and, V 112
Mullahs:
England and, 11 271
Müller, Carl:
painting by, rf., VIII 290 fn.
Müller, E.:
——— *Der Sohar and Seine Lehre:*
VII 271
bibliog., VII 384
Müller, F. Max (1823-1900):
II 104; V 204, 205, 206, 209 q., 223, 257; VI 78 (87), 158; XIV 362
Anugita and, X 338
on common ancestry of Indian & Englishman, XII 294
on Confucius & gods, XIII 357
desecrates *Vedas,* XIII 109-10, 314-17
on difficulty translating atman, VI 83-84 (92)
no esoteric Sanskrit literature according to, XIV 3-4, 6, 446
on four Sruti and, V 178-79
on *Gupta-Vidya,* XIII 146
H.P.B.'s critique of, XIII 104-10
ignorant of esoteric philosophy, IX 141
inconsistent view on Nirvana, XIV 416 fn,
on magic, XIII 339
Mahavanśa and, VI 41

mistaken views of, XIV 446
on mother of all languages, V 198
parody of *Rig-Veda* by, XIII 106
praised T.S. for translation of Sanskrit works, XII 299
on religion, XIII 296, 300
on Saint Josaphat, 11 134 fn.
Sanskrit and, V 178-79
spelling of Indian terms, I 250
on Sutra period, V 196
on Theosophists, XIII 146
on Theosophy, XIII 104
on third faculty of man, XIII 346
on what a thing is & is not, II 311
on writing & Panini, V 237
———- *Chips front a German Workshop:*
on Aryan migrations, II 209
on Asoka's inscriptions, IV 26
on Brahman & divine Self, XIV 259-60 fn.
on historical character of Buddha, IV 25 fn.
on India as birthplace of mathematics, XIV 360
on moral code of Buddha, II 133
on Parsecs, IV 529
on prayer, XIV 20
on *Vedas* & their age, II 34, 52, 112 et seq.
on William Jones & *Vedas,* I 239
———--- *A History of Ancient Sanskrit Literature:*
V 202, 206, 207, 209, 210, 223, 242 fn., 272; XIII 314-15 fn.
on Alexander's conquest of India, V 233
on Buddha's birth, V 256
on Buddha's prophecies, V 253
on Ceylonese & Buddhist chronology, V 229, 249-52, 254
on Code of Manu, V 308-09 on
exaltation of "Ka," XIV 446
on location of Palibothra, XIII 342 & fn.
mistaken ideas in, XIII 314-17
on Pandu's wives, V 305 fn.
on Panini & art of Writing, XIII 314
on Panini, tradition & writing, V 295, 296
———- *Introduction to the Science of Religion:*
IX 212 fn. (234 fn.)
on Aztec Julio, II 171, 173
on Buddhism & Confucianism, XIII 168
Castrén on Tchuvashes' exorcism, II 178
on childhood notions of early man, II 114
on faculty above reason, II 179
Medhurst on Chinese spirits, II 176-77
on spirit, breath or ghost. II 171, 173

on Wilford's Brahmanieal errors, XIII 259
on worship of spirits, II 169
——— *Languages of the Seat of War in the East:*
on Turanians, XIII 329, 333
——— *Lectures on the Science of Language:*
on Aphrodite, VIII 19
——— *Sacred Books* of *the East* [ed.]:
Shankara on Parabrahman, XIV 393 fn.
Vedanta Sutras quoted in, XIII 163-64
——— *Sahitya Grantha* [tr.]:
hiranya and, II 285 fn.
bio-bibliog., V 378-79
bibliog., 1 502; II 537; IV 661; VI 424; VIII 469; I X 445
Müller, George (1805-1898):
prayer as unconscious magic and, XIV 116
bibliog., XIV 556
bio-bibliog., XIII 398
Müller, Johann (or Regiomontanus) (1436-1476):
valued astrology, XIV 334
Mulliss, William M. (1877-1932):
interview with Annie Besant, XIV xxxi-ii
bio-bibliog., XIV 556-57
Mummy(ies):
astral soul and, III 282-83
burial, XIV 288
-Christ of Egypt, VIII 188 fn.
Egyptian dirge and, X 208, 213 fn.
exit of soul and, VII 113
made to move, VII 95
& resurrection from the dead, VIII 188 fn.
taxed, VII 106
throw off atoms, IV 559: V 109
Mundaka Upanishad:
on Brahman, VIII 97
on Oü, Self & Brahman. XIII 74
on the "Undecaying," IV' 337
bibliog., IV 661; VIII 414
Munk, Salomon (1803-1867):
IX 348 fn. (376 fn.)
on authorship of Zohar, XIV 171
on Vulgate *Genesis,* XIV 216
——— *Mélanges de philosophie juive et arabe:*
on Kabbaiah, VIII 216, 238
bio-bibliog., VIII 469-70
bibliog., XIV 557
Münter, Friedrich (1761-1830):
——— *On the Most Ancient Religion . . .:*
on rites of Norse Valas, XIV 23 & fn.
bio-bibliog., XIV 557-58
Muntra Wallahs:
Mohammedan sect, VI 6
Murchison, Sir Roderick (1792-1871):
corresponded with H.P.B.'s grandmother, VII 304-05 fn.

Murder:
as a profession, XIII 187 & fn.
abortion is, V 107-08
great obstacle to initiation, IX 305
by means of black arts, VII 223-24
religion and, III 27, 248-49
Murderers:
"safe in the arms of Jesus," II 437
See also Jack the Ripper
Murray, Mrs.:
Theosophical Society and, II 496 (503)
Murray, Sir Robert (?-1673):
on "barnacle goose," VII 82 & fn.
biog., VII 384-85
Murugessa, M.P.:
Rev. J. Cook and, IV 69-70
Freethought Union and, IV 156-57
Muscles:
electricity and, III 22-23
Le Musée des sciences:
XIV 352 q.
Muses:
or Greek nymphs of the poets, XII 148-49
Music:
Aryan, VII 263
Sanskrit as, notation, XIV 196 & fn.
Music of the Spheres:
or Harmony, XII 55
Musical Notes:
chromatic scale, XII 621
correspondence of, with colors, metals, etc., XII 532-33 diag., 562
Hebrew letters as, VII 263
Musical Scale:
Shadja and, IV 166
Musset, Alfred de (1810-1857):
——- *Rolla:*
verse to Voltaire quoted, 11 159 & fn., 537
bibliog., II 537
Mussulmans:
prophesy about, I 374
secret societies among, & Abdul Ghafur, I 370
See also Islam; Mohammedans; Moslem(s)
Mut-em-ua, Queen (17th Dynasty):
Virgin-Mother of Amenhotep the 3rd, VIII 359 (376)
Muth:
Egyptian cognomen of Venus, XIV 155
glyph has double meaning, XIV 156
as Isis, XIV 155
Myalba [Tib. dMyal-ba]:
state of Avîchi on earth, XII 637-38
Mycenae:
Pelasgi and, V 164
treasures arouse cupidity, XIV 21
Myer, Isaac (1836-1902):
——— *Qabbalah . . .:*
account of sources, XIV 171 fn. rf.

as masterpiece & boon, XI 33
on Moses as "Red-skinned," XIII 101-02 fn.
reviewed, XI 21-33
turned down by timid publishers, XI 31-32
valuable & rare work, VII 271
Zohar, XIV 38 q.
bibliog., XI 583
Myers, Frederick W.H. (1843-1901):
IV 286
on Devachan, V 141-42, 263
experiments of, & introversion of mental vision, VI 135-38
inquiries of, on *Esoteric Buddhism,* V 139-42
Replies to an English FTS. written for, V 129-38; VI 134-35
Replies to, and *S.D.,* V 138
on Sankara's date, V 141
T.S. member for three years, VII 319, 332
writes to Ionian TS., V 358
——— *Phantasms of the Living:*
an excellent soporific, VIII 41
bio-bibliog., V 263-64, 379
bibliog, VIII 470
Mylitta:
the Assyrian Venus, XI 97
Mystae (Gk.):
Egyptian dirge chanted over, X 213 fn.
Epilogue for, as "Soul transformation," XIV 304
Epoptai and, XII 532
from Mystes or "veiled," XI 88
originated modern Masonry, XI 88, 172 (180)
Mystagogos (Gk.):
definition, XI 172 (180)
Initiates of highest mysteries, XI 172 (180)
Mystai (Gk.):
See Mystae
Mysteries:
Acanthus used in, X 90
active today, VIII 204 fn.
of Adept's body, XIV 53
Alesia, last European stronghold of. XIV 294-95
anastasis or last act of, XIV 304
Ancient, Foundation-stone, XIII 266-67
ancient, & Spiritualists, I 118
on antiquity of, XIV 246, 249-56, 259, 269-70, 274, 279
appreciated rarely, XIV 26, 250
Aryan, foundation of Great Pyramid, XIV 157 fn.
ass & swine in the, XIII 26
both sexes partook in, XIV 275
brought from India by Orpheus, V 305
building cities & symbolism of, XIII

100 fn.
Bull or Taurus symbolism in Mithraic, XIII 23
carried by Atlanteans into Americas, XIV 279-80
chief object of, XIV 276
Christian, influenced by Archaic, XIV 268. 308
Christian, Simon & Manes, XIV 116
Church ceremonies copied from pagan, II 164
Church, same as those of Brahmanas, VIII 370 (390)
circle dance of, XIV 316
codified all civilizations, XIV 250 fn., 269
of "continuous existence," XIV 53-54
cross and, XIV 151-52
cultured altruism, XIV 256
date from time of "Great War," XIII 260
of Demeter & Ceres, XIV 164 & fn.
derived from 7 planets & Sun, XIV 142, 332
dirge chanted in, X 213 fn.
disappearance coincided with Alexander, XIV 294
disdained by modern science, XIV 5
earliest, in Samothrace, XIV 274
of Eastern Scriptures, XIV 45, 74-75 fn., 167-68, 260-62
Egyptian, & Christian idea of Paradise, XII 627
in Egyptian rites, XIII 23, 26, 29
of Elcusinia & Agrae, XIV 270, 274
end of European, & Messengers to West, XII 120
Esoteric philosophy known to compilers of Christian, IX 270
of ever-concealed Deity, XIV 249-50
forstalled brutality in men, XIV 250-51
Fourth Root Race profaned, XIV 86, 246, 251
geometrical symbolism and, IX 270
Gnostic records of, VIII 210
Gospels and, VIII 179 fn.
gradation of, XIV 275-76
greater secrets of, XIV 7, 13-16, 40, 84, 123, 142, 249-51, 254-56, 270, 290, 294
Grecian derived from Indian, XIV 123 fn., 254, 256, 269-70, 308
heirloom of archaic wisdom, XI 85 et seq.
of Hermaphrodite, XIV 83, 290
Hermes & Indian, XIII 99 fn.
Hierophants & ancient, XII 15-16
of initiation are allegorical, XIV 142, 249, 260 ff., 304
of Initiation experienced by all Adepts, XIV 139
Inner, & Esoteric canon. XIV 12, 257

as Interior communion, XIV 276
Jesus & Pagan, XIV 147-48
Jesus taught, XIV 162
Jews veiled, XIV 62
of Kabalah, XIV 37-38, 74, 167-68, 220-45
Katharsis of, XIV 275
Keys to the Hebrew-Egyptian, XIV 40 & fn., 102, 157-59, 168
King Initiates established, in Atlantis XIV 246, 250 fn.
of Kingdom of God, V 333-34
of kingdom of heaven, VIII 271
of Kurukshetra rite, XIV 74-75 fn.
language, XIII 153-54, 316
last Theophany of, XIV 276
on Lesser & Greater. XI 220 (256), 237 (273), 493-94; XIV 274, 279
Masonic Rite confused chronology of, XIV 264
Masonry reestablished Temple, XIV 168, 250-51, 264
de Mirville & Dollinger on, VII 122
Mithraic, & "Star Rites," XIV 319-20 fn.
mixed with fables & fiction, I 105
Mystae and, XIV 277, 304
name of septenary host, XIII 127
Nazarenes initiated into, III 451 fn.
in New Testament, VIII 210 fn.
no, in Satya Yuga, XIV 248-49, 290, 294
not divulged, III 337
numbers & geometry Key to, XIV 62-63, 112 & fn.
in occult arcana, XIII 215, 260
once most sacred institution, XIV 12, 36, 250 & fn., 251-57
one object & subject of, XIII 40, 259
ordeals in, III 252
origin of, IV 515 fn.
on Orphic, XIV 308
Pagan ace. to Jewett, XIV 15
Pagan, & Jesus' title, VIII 187
Pagan, & verse in Matthew, XIV 147-48
Paul & Clement initiated into, XIV 43, 114, 123, 274-75
performed in Pyramids, XIV 24 fn., 297
Philo on, VII 123
Plato on, XIV 7, 15-16, 256, 276
Proclus on, XIV 277, 308
profanation of, X 107; XI 85-88, 91; XIV 40-41, 81, 84, 246, 249-51, 270, 279, 294-99, 304
punishment of those who transgress, XIV 84-85, 222 & fn.
of Rasa Mandala, XIV 316 & fn., 332
reasons for, XIV 47 ff., 83-84, 246, 249-52, 254-57, 276
recollection of, depends on purity, XIV 52, 249

religious, & keys to them, VIII 207
resisted left-hand adepts, XIV 251
revelation did not die with, XIV 269
sacramental formula and, IX 279-80
sacred Egyptian formulary and, XLV 125
sacred rites of the Epopteia, XIV 123, 276-77
sacrificial, & Pandu, V 300
of Samothrace, I 141
Scorpio symbol of, VIII 202
secret annals of Occult, XIV 36 & fn., 84, 142, 251, 290-91
selfishness leads to need for, XIV 249-51
seven, of wisdom, VIII 157
of Seven Planets, XIV 88, 142, 316
seven-fold, of initiation, V 305
silent for ages, VIII 205
Solar, XIV 142, 221, 260 ff., 319-20 & fns., 332-33
of Spiritual rebirth, XIV 57 & fn., 304
successors to the, VIII 205
superhuman origins of, XIV 256-57
symbol of animals in, XIV 83-84 of
Syrians & Phoenicians, XIV 274
terms used in, XI 171-73 (179-80)
theatrical, revived, IV 327
those refused entry into, VII 122
three & four days in, XI 499
of transferences, XIV 371
true, never publicized, XIV 270
unapproached by science, XII 135
universal language in, XIII 153
Universal, of man & Divine, XIII 55, 153
use of stone tablets during, XIV 124, 126
veiled in symbols, VIII 178
will be proclaimed, VIII 370 (389)
Wisdom Religion based on, XIV 143
withdrawal from body during great, II 10 (21)
of Yavah-Aleim, XIV 181
See also Eleusinian Mysteries; Epoptēs; Initiates; Initiations)
Mysteries, Gnostic:
of Dodecahedron, XIII 71
of dual Manas, XIII 65
First & Ineffable, XIII 54
First & Last, XIII 7-9, 29, 37-32, 36
First Precept of First, XIII 35
Four-&Twentieth, XIII 7-8, 22, 31
of Gnosticism, XIII 21-30 ff., 37-40
great, of Gnosis, XIII 40
of Intercourse opposed by IEU, XIII 34, 37
Key to, of Syzygies, XIII 72 fn.
of Light, XIII 34
Names, XIII 33
of Numbers & Initiations, XIII 306

of Osirified, XIII 76
of Salvation, XIII 47
of series, XIII 73-74
of thirteenth Aeōn, XIII 38
of three Triple Powers, XIII 32-33
Words on Vesture, XIII 31
Mystery:
consciously tasted, VIII 168
future is greatest, VIII 371 (391)
of life, VIII 170, 241-42
Mystery Language:
is allegorical & symbolical, XIII 153-54
Ammonius Saccas and, XI 236 (272)
esoteric meaning of texts and, VIII 355 (372)
essential for study of Occultism, XI 235-37 (272-73)
Gospels and, VIII 210 & fn.
H.P.B. taught, XIII 154
international tongue, IX 65; XIII 153
lost by Church, IX 206 fn. (228 fn.)
MSS. on key to, VIII 211
numerical value of letters and, XI 237 (273)
Scriptures and, VIII 180, 212
Mystery Names:
Adepts never reveal their, X 126
Bonggren article on 7, rf., X 32
Cardinal Albizzi and, X 28
are magical potencies, X 19, 26
Missale Romanum of 1563 and, X 26 & fn.
of the Triple Powers, XIII 33
open Door to Hall of Truth, XIII 76
are permutations of The Ineffable, XIII 41
Sabian, of the seven gods, X 26 & fn.
"Sepharial" on, rf., X 32
substitutes for, X 20 et seq.
See also Mysteries, Gnostic
Mystery-Numbers:
ciphers used as blinds in, XI 499
Mystēs (Gk.):
became Seers, II 89-90
See also Mystae
Mystic(s):
on achieving state of, XIV 51-52
allegorically one with Trinity, XIV 111
bogus opportunities offered to, XI 304-05
can become Adept, XIV 55 characters of Kabalah dangerous, XIV 60
Ecstacy obtained by, XIV 54
first, taught by Divine Instructors, XIV 47
five, powers, XIII 32
life of all Initiates similar, XIV 139-40, 142
literature on inner God, XIV 54
mediaeval, & Kabalah, XIV 168-69
natural, chosen for chelas, IV 607
nomenclature of the, II 215

Pythagoras & Plato were, XIV 15, 63
reason for secretiveness, XIV 6
same, philosophy of all Adepts, XIV 130-31, 139
secrecy in vows of, XIII 263
Simon Magus a, XIV 110
suspicions of some Christian, XIV 197
Theosophy and, XII 303
today's, cp. to Middle Ages, XIV 63
true, rarely born, II 443
words addressed to, on crisis, XI 119 (132-33)

Mysticism:
forcing its way into science, II 418
Jowett on "Pagan," XIV 15
lore of gems & crystals and, XII 382
not criticism, XIV 14
Oriental, and Ist Object of T.S., XII 304
Oriental, influenced Plato & Pythagoras, XIV 15
origin of, in Eastern occult philosophy, III 382
practical, of Druse system, III 180-81
as reflection of a central doctrine, III 382
struggle of, with materialism, XI 117 (131); XII 2
veil of translucency hiding Truth, XI 117 (131)
See also Esotericism

Myth(s):
Creuzer finds keys in, XIII 227-28
as defined by ancients, XIII 226
Egyptian & Hindu, similar, VI 170
of emasculation, XIII 31 fn.
mythology and, II 113 et seq.
as personifications of cosmic Powers, XIV 241
pervades religion, II 171
perversion of, XIII 298
poetical, revived, IV 327
of primeval man, XIII 59, 298
Rig-Veda & origins of, XIV 241
Solar, VIII 13
See also Gods; Goddess(es); Isis & other deities

Mythology(ies):
ancient, perverted by Christianity, XIII 298
foundation stones of religions, XIV 241
on sun-gods & music, VII 67
three aspects of Heroic, XIV 91
Vedic influence on Chaldaean, XIV 91 & fn., 200-01
vital spirit behind, III 105
will never die out, XIII 298

N index

Naaseni:
an Adamas, XIII 35
received teachings from Mariamne, XIII 36-37
school of Ophites, XIII 35
teaching on the Exodus, XIII 37
Nabang Lob-Sang [Nag-dban-bLo-bzan] (1617-1682):
Fifth Dalai Lama, IV 12 fn.; XIV 428 fn.
Tashi Lama and, IV 12 & fn.
bio-bibliog., XIV 559
Nabathaea:
Ebionites and, IV 239
Nabatheans:
of Lebanon, XIII 228
secret Kabalistic documents of, IV 265
Nabhachakra [Sk. Nabhichakra]:
Sakti in, III 409
"spirit" knows nothing of, IV 176
Nabi:
Nazars and, XI 220 (256)
Nachapunaravarti (Sk.):
declaration at death, prevents return of soul, VI 190
Nachmanides, Moses (1194-1270):
on passage in *Genesis,* VII 261 fn.; XIV 67
bio-bibliog., VII 385
bibliog., XIV 558
Naden, C. (pseud. of Caroline Woodhill, 1858-1889):
goes to India to learn Occultism, IX 140-41
——- *The New Gospel of Hylo-Idealism:*
reviewed, VIII 305
——- *What is Religion?:*
VIII 33 fn., 131-32 q.
on the Ego, VIII 97-98
bio-bibliog., VIII 470
Nai-Grantham (Sk.):
records of men's lives and, IV 399-400
Nadis (Sk.):
medula oblongata and, XII 616
niddhis and, IV 166
spinal column and, XII 701
Naga:
King of Patala, II 79
tribe, II 318
Naga(s) (Sk.):
or Anata as Eternity symbol, XIV 284
Aryan, V 223
Asuras and, X 372
of Buddhists are superior beings, XIV 285
Church degrades, to tempter, XIV 284
as Hindu spirits, VI 194
Initiation legend and, XIV 284, 435
Sesha-, as Vishnus couch, XIV 284
or Vasuki in Hindu Pantheon, XIV 284
veiled name for Initiates, XIV 435

Nagarjuna (fl. 120 B.C.):
authored contemplative school in China, XIV 449
Bodhidharma and, XIV 449
Chinese allegory about, XIV 435-36
driven from India by Brahmans, XIV 285
an Initiate, XIV 285, 435
Mahayana school of, XIV 434-35, 449
received Sutras from Adepts, XIV 285
taught same secret doctrine as Gautama, XIV 435
bio-bibliog., XIV 558
Nagasena (fl. 2nd C. B.C.):
defines Nirvana, XIV 374, 416
Nagual:
chief sorcerer in Mexico, II 318
Nagy, Joseph (1804-1849):
———- Mémoire sur le systémze solaire:
on light, XIV 225-26
Nahash:
Hebrew word for serpent, XI 512 (535)
Naiden:
writing characters, VI 373
Naidu, P.I.:
on three kinds of Karma, XI 144
Naimittika Pralaya (Sk.):
follows Brahma Kalpa, XI 468
Naljor [Tib. rNal-'byor]:
sinless man, XII 634
Naljor-chod-pa [Tib. rNal-'byor spyod-pa]:
Yogacharya school of Buddhism, XIV 450
Naljor-ngonsum [Tib. rNal-'byor-mnon-sum]:
meditation by self-perception, XIV 438-39
Name(s):
of Akasa, XIII 75
ancient, of Sun, XIV 270-71
Biblical, closer to Physiology than Religion, XIV 61-62 of
Biblical God, XIV 188
Christ Jesus, XIII 78
of Creators, XIV 217 & fn.
for days of week, XIV 350
of highest Egyptian Hierophant, XIV 288
incommunicable, XI 174 (182)
Ineffable, XIII 31, 41
Ineffable, in every heart, XIV 131
influence of, in life, IX 45
loss of, & age in discipleship, VIII 195 fn.
of Mikael & Michael. XIV 338
as Motion, XIII 41
power of a, VIII 5
real, of Adepts & Occult Schools never revealed, X 126
of seven angels, XIV 315 fn.
of seven Elōhim, XIV 202

of seven Kumaras, XIV 329 fn.
seven, of Sephirah, XIV 189
of seven worlds of Kosmos, XIV 209
Silence of Great, XIII 54
of' the One, XIV 310
See also Mystery Names
Namur Nor, Lake:
Sambhala and, III 421, 422 fn.
Nana Sahib (or Dandhu Panth)
(1825?-1860?):
allegedly exhibited in a cage, II 293
led reprisals on English, I 275
still alive, I 337
Nanak (1469-1539):
Buddhism and, III 179
Druses and, III 177
Sikhs and, I 372
16th representative of, III 60
See also Sikhs
Nanda, King:
supported Buddhist Council, V 257
Nanda Dynasty:
V 258
Nankin:
Porcelain tower of, XI 359
Naphtha:
Mithra provided, II 127
Napoleon Bonaparte (1769-1821):
ablutions of, XII 276
abolished Inquisition, XIV 104
alleged reincarnation as Gambetta, IV 391-92
brain of, IV 509 candles
and, VII 115
downfall of, XII 384-85
earthly hero, XIV 381
sacrificed masses of men, II 515
as "Solar myth," VI 215
world at "armed peace" since, XIV 356
Naquet, Alfred J. (1834-1916):
———- Révélation antique . . .:
on mesmerism, II 279-81
bio-bibliog., lI 537
Nara (Sk.):
the Great Deep, XIV 244
Nara &, Supreme Spirit, XIV 244
Narada:
II 464
a founder of the Mysteries, XIV 286
Hari-ashvas and, XIV 286
an Initiate, XIV 285-86
one of the 7 Rishis, XIV 286
on Patala, XIV 285
prototype for Archangel Mikael, XIV 286
refused marriage in Krishna's time, XIV 286
Rishi & Vaidic author, XIV 285
son of Brahma, XIV 285-86
symbolism of, VIII 148 fn.-49 fn.
Naraka (Sk.):
metaphorical meaning of, IX 136
Narasapatnam Mrs. (India):

Chendry hid in, before mutiny at Rumla, II 295
Narayan, Swami:
original thinker, II 209
Narayan[a] Temple:
Sankara's message about, on copper plate in, II 121
Narayana (Sk.):
a form of Vishnu, XIV 317
fructifies Mundane Egg, XIV 241
as unmanifested Logos, X 313
Self-created Logos, XIV 218 fn.
seventh Principle of solar system, IV 336
sexless "mover on the waters," XIV 79, 187 fn., 241, 317
undifferentiated Space, XII 555
Narayan[a] (or Tirivellum Mahatma):
on "Greeks & Romans," V 135-36
"leaves watch" to *Sahib,* I 414, 420
letter from, I 438
message from, I 439
Olcott calls, "old horse," I 429, 439
sends Chela to visit Olcott, V 137
signature of, in Diary, I 431, 32, 439-40
symbol of, I 426
The Theosophist and, II 83
wrote part of *Replies . . . ,* V 134, 135-36
Narayana Upanishad:
mantram in, V 288 bibliog., V 366
Narcissus:
VIII 20 fn.
Narcotics:
esoteric meaning of, in scripture, XIII 316-17
prevent function of third eye, XII 496
Naros (Neros):
first secret cycle, XIV 359
Saros and, III 150
transformations of the, XIV 359-60
See also Saros
Nasa (Sk.):
dead matter, IV 506, 508
Nasals:
in Sanskrit, II 120
Nasht Patrika (Hindi):
branch of astrology, III 310
Nasmyth, James (1808-1890):
sunspots and, XI 232 (268)
willow-leaf theory of, V 159-60
Nasr-Allah [al-Nasir? 1284-1340]:
Druse sacred books and, III 177 fn.
Nasr-ed-Din:
as title, I 371
Nastika(s) (Sk.):
definition, XI 372
hatred of Brahmins for Buddhist, IX 130-31
H.P.B. called a, IV 335-36, 474
implies atheistical, V 33 (61)
pre-Buddhistic, as Atheists, XI 427
Nasus (Sk.):

elementals, VI 340
Nathalie, Queen:
Milan and, X 83-88, 189 et seq.
mistreatment of, X 83-88
Nation(s):
altered by small events too, XII 384-85
horrible crime in modern, XIII 188
involved in slave trade & opium, XIII 188-89
so-called Christian, XIII 188
unknown to history, I 104
National Congress of India:
Theosophical Society and, XI 394
National Reformer:
IV 172, 368; XI 336, 339, 409 fn., 412
Besant on 3 objects of T.S. & Pantheism, XI 334
Bradlaugh on Theosophy, XI 332-33
Nationalist Movement:
is Theosophy applied, XII 155-56
Nationality:
lost when aping occurs, XIII 186
"Native Volunteers":
Indian movement, IV 454-55
De Natura Deorum:
See Cicero, Marcus T.
Natural Selection:
Grant Allen on, XII 251
inadequate doctrine of, X 388
Naturalism:
definition, III 277
Nature:
abortion a crime against, V 107-08; VII 178-79, 182
abstract, in Kabala, IX 64
Adept alone can communicate with intelligence of, III 294
Adepts servilely copy, VI 119 fn.
aggregate sound of, III 434
on alchemy of concrete, VII 75
all in, has special purpose, IV 502
altruism merges one with laws of, V 340-41
ancients revered, XIII 189, 311
Aryan & Jewish veils of, XIV 62
axiom on God and, XIV 97
basis of Schelling's, philosophy, XIII 311
brain is organ of sensuous, XIV 52
Butleroff on, VII 75
celestial Host creators of visible, XIV 216
clockwork guided by immutable laws, III 150
concrete & abstract, XIV 10 fn.
co-workers with, for destruction, XII 638
definition, IX 168
divine Beings do exist in, XIV 63
divine forces grafted on, XIV 164 fn.
Divine Spirit in, XIII 154, 189, 309-11
does not arise from a void, XIV

243 fn.
does not proceed by jumps, III 282
dual, XIV 17
Egyptian symbolism, XIII 75
elementals &, -worship, II 259-60
Elōhim are forces of, XIV 184
endowed with living Intelligences, XIV 226
ever struggling towards perfectibility, XII 583
everything in, triune, III 313
expansive force of, III 424
facts of, VIII 50 (73)
freaks of, II 192-94
general objective followed by, IX 400E
greatest mystery of, XIV 142
grinds material particles, III 385
how to become co-worker with, III 297
identified with Deity, IX 58 fn.
illusion of senses and, XI 213 (249)
immaculate cp. with art, XIII 189
impressions of, conditioned by senses, VII 75
inanimate or animate, XII 139-40
inner, reflected inner man, V 355
intelligent principle in, III 294; IV 167
laws of, IX 58 fn.
laws of, basis on which Life works, IV 453; V 339
magic is Philosophy, XIV 25
Mahatma incapable of violating laws of, V 339
mantras & knowledge of, IX 252
merging with Mother-, gives true happiness, V 341
on metaphysics of concrete, VII 75
middle, III 313, 314
monotheism & polytheism both in, XIV 373
moral, of man needs refreshment, IV 296
Mother-, & Virgin Goddesses, XI 97
motion of, V 340
never proceeds backwards or stops, II 20; VII 183
no dead matter in, V 112
no impassable walls in, VII 87
numerical values and, VII 292
occult, & second brain, XIII 347
occult, based on vibrations, VIII 333
Occult Science and, XIV 64, 226
Occult Sciences & kingdoms of material, IX 252
Occultist a beneficent force in, IX 254
is One, VIII 50 (72)
outer skin of, deceives fools, XI 507 (530)
Pan or, figured as Baphomet or Satan, IV 263
perfect justice in, VIII 299
personified as Virgin, XIV 292 & fn.
polarity in, III 298

potencies of, dormant until disturbed, IV 31
powers of, conquered, XIII 57
prevents life from receding, III 283
process of, V 116, 340-41 provides
antidote against moral poisons, I 380
repeats itself, V 338
sacrificed by civilized man, XIII 181, 189
Science "powerless" vs., XIV 10 fn.
on secrets of, I 102, 108; III 150, 459
secrets of, can be murderous, XIV 104-05
septenary, IV 224
seven forces of, listed, XII 620
seven kingdoms of, infused by 7 Hierarchies, XII 567
-spirits, III 477
as Svabhavat & bi-polar, IV 226
Theosophy is metaphysics of, VIII 54 (76)
three positive & 3 negative states of, X 375
tries again, VII 182
true morality is oneness with, V 341
Truth will overcome secretive, X 231
two-sided, IX 400F
unbiased study of, reveals truth, XIV 249, 466
unity of, X 166-67
use & abuse of, XIII 181
See also Pan; Pantheism

La Nature:
on color-sounds, VII 63

Nature (London):
on sacred tree near Kumbum, IV 350
on smell, IV 177-79
on Szechenyi's expedition, IV 349
Tyndall on Radiant Heat, III 103
Whymper on living at high altitudes, III 140-41 & fn.

Nautch Girls:
temple virgins, 11 118; V 244

Nautchis (Nachnis):
Galli and, XI 77

Nava Nidhi (Sk.):
levitation and, IV 31

Navel:
center of Kamic consciousness, XII 695
generative organs and, XII 699

Nazar (or Nazir):
See Nazarenes

Nazaratus:
Zoroaster called Assyrian, III 451 & fn.

Nazarene, The:
See Jesus

Nazarenes (or Nazars):
allegory of Jesus' life, XIV 160-61
a class of Chaldaean Theurgists, XIV 123

copy of original *Matthew* in library of, VIII 214
existed ages before Christ, III 451 fn.
a Gnostic fraternity, VIII 186, 361 (379)
have original Gospel of Matthew, IV 238
Initiates &, wisest of Jews, VIII 308
Jesus a, VIII 357 (374); XIV 123, 148-49, 154, 160, 162
John of Apocalypse a, IX 210 (232)
John the Baptist a, III 451 fn.; IV 265; IX 210 (232)
Joshua the, & Jesus, VIII 215
as Kabalistic Gnostics, XIV 150
Kabalistic meaning of letters in word, IX 210 fn. (232 fn.)
long hair worn by, IV 503
Nabi and, XI 220 (256)
Nazareth means out of sect of, XI 498
Paul one of the, at first, 1X 209 (231); XIV 123
Peter a, XIV 127
root of term, defined, III 451 fn.
sect of adepts, III 451 fn.
true followers of Christ, XIV 83, 121
Nazca (Peru):
old ruins at, II 332
Neander, Johann (1789-1850):
on woman, XII 271
Neapolitans:
once picturesque, XIII 183
Nearchus (fl. 4th C. B.C.):
V 243
on Indian laws, XIII 314
on making of cotton-paper in India, V 304
Ne-ba-bel:
built in honor of Nebo, XIII 274
earthquake destroyed, XIII 277
pyramid rebuilt by Nebuchadnezzar, XIII 274-76
seven storied Tower, XIII 274-76
summit left unfinished, XIII 277
Nebi'im:
of Judaea, XI 220 (256)
Nebo:
attached to names of Chaldean adepts, XIII 277
attribute of Planetary Spirits, XIII 277
Babylonian, II 89
Bel and, XIII 272 ff.
cuneiform Inscriptions on, XIII 275-77
deity connected with Birs-Nimrud, XIII 274-81
of Divine Wisdom, XIII 273-75, 277
exaltation of, by Khaldi, XIII 275-79
God of esoteric wisdom, VI 204; XI 257
inspired Babylonian civilization, XIII 279

Moses buried on Pisgah of Mount, XIII 278
or Nebu, XIII 277
personified Higher Self, XIII 277
presides over planet Mercury, XIII 275
sanctuary of, XIII 281
self-generated, XIII 275
tower of Borsippa reserved for, XIII 281
Nebuchadnezzar II (d. 562 B.C.):
address of, XIII 276-77
Jewish scriptures perished in times of, XIV 178
King who reconstructed Babel, XIII 273-74, 277
prefix of, affixed to initiates' names, XIII 277
Nebulae:
forces other than gravity at work in, XII 327 fn.
Milky Way and, X 374
Nebular Theory:
Adepts only deny completeness of, V 150 et seq.
found in Archaic cosmogony, XIV 87
Necepso (fl. 13th C. B.C.):
an Egyptian astrologer, XIV 344
Necroideograph:
in tale of 24th C., XIII 291
Necromancers:
Spiritualists are unconscious, III 293 fn.
See also Black Magician(s); Sorcerer(s)
Necromancy:
St. Athanasius accused of, VII 203-04 fn.
condemned by all religions, VI 106
disincarnate suffer from, VI 107
rites of, VII 191
Roman Church and, I 197
Sama-Veda promotes, V 34 (63)
in some *Tantras,* IV 534
Spiritualism is, I 74
two kinds of, IV 595
unconscious black magic and, XII 32
See also Black Magic; Sorcery
Necropolis:
world becoming a vast, XIV 462
Neff, Mary K. (1877-1948):
dates H.P.B. article, VII 12
———--- *The "Brothers" of Mme. Blavatsky:*
VI 355
——— *How Theosophy Came to Australia and New Zealand:*
V II fn.
on H.P.B.'s healing by her Guru, VI 279 fn.
bibliog., V 379; VI 441
Negation:
of Nature & man, XIII 181 science
and, IV 307, 309, 315, 319

Negators:
endanger mankind, XIII 155
or materialistic Scientists, XIII 138
Nègres, Marconis de:
legality of Masonic Sanctuary supported by, I 309
Negro(es):
Bible verse upheld enslavement of, VII 21
citizenship, XIII 188
Ethiopians and, XIII 332
oppression of, in U.S.A., XII 281
Negroids:
in Huxley's division of human races, V 213 fn.
Nehemiah:
III 130 fn.
on Sabbath, IX 70
Neith:
called "Heavenly Virgin," XIV 351
Goddess, II 89
as Jehovah or Aditi, XIV 218 & fn.
meaning of, X 302
mother of Ra, XIV 351
Neith-Isis:
Virgin Mary and, V 280
Nemesis:
Jesuits will face Karma-, IX 305-06
See also Karma; Retribution, Law of
Neo-Budhism:
on Ancient Wisdom, VIII 54 (76)
Occident must accept, VIII 54 (76)
Neomenia (Gk. for new moon):
sacred to Diana, XI 70
Neophyte(s):
or Defunct, VIII 195; XIII 26
Egyptian dirge sung over, X 208-12
must expect to be crucified, XIV 85
must have "heart of a lion," XIV 85
must take vow of poverty, XIV 56 fn.
secrecy imposed upon, XII 600-02; XIV 308
transformed into Hierophant, XIV 286
trials of initiation and, III 252; VIII 195-96; XIV 74-75 fn., 83-84, 261-62, 288-89
See also Chela(s); Disciple(s); Initiation
Neo-Platonic School:
chief aim, XIV 310
compared with Brahmanical, XIV 312
founded by Ammonius, XIV 11 fn., 12, 300, 305, 308
Hypatia an ornament of, XIV 312
Indian influences on, XIV 310
on Initiation & failures in, XIV 310
Orpheus & Pythagoras influenced, XIV 308, 310
prototype for the T.S., XIV 308
taught Theurgy & Magic, XIV 308
See also Ammonius Saccus
Neo-Platonism:

in essence Theosophy, XI 438, 459
Pantheistic speculations cp. with, XII 347 fn.
not understood, XI 227 (263)
Neo-Platonists:
absurdities of, XIV 6, 12
Ammonius & the, XIV 300 ff.
chief aim of, initiation, XIV 310
Christian theology influenced by, XIV 305, 308
clairvoyance and, II 281
compared with Vedantins, XIV 301, 309
confused with Philo, XIV 11 fn.
ecstasy and, II 94
Eleusinian Mysteries and, XIV 300
impressed the aristocracy, XIV 312
Jowett on interpretations of, XIII 147; XIV 11-12
last era of Wisdom Teaching, XIV 467-68
mixed freely with world, XIV 312
reincarnation in writings of, XIII 79-80
Theophania acc. to, XIV 52
vow of secrecy, XIV 7, 48-49, 308
Wilder on, XIV 301-02, 310, 312-13
Nepal:
metaphysical schools of, I 268
Nepat, Mt.:
III 213
oldest Christian monastery in Armenia near, III 216
Nephesh:
after death state of, VII 192
animal soul and, X 246, 354
blood and, VIII 181 fn.
as Breath of Life, IX 80
"breath of life" or Kama-manas, XII 353 & fn., 374
in *Leviticus,* VII 19
or life principle, VII 37; XII 364
ruach and, VII 19
Neptune:
mayavic link of, with our solar system, XII 292
not of this system, XIV 227
occult theory on, XIV 228
validity of discovery, XIV 227-28
velocity of thought and, IX 105
Nergal:
female companion to Kabalistic practice, XII 192 fn.
Nero, Emperor (37-68 A.D.):
as an "Icarus," XIV 119
cp. with modern aristocracy, XIII 187
denied initiation, IX 304
Neros:
See Naros
Neroses:
is not Eternity, X 308
Nerthus:
a Mother-Goddess, IX 323 & fn.

Nerve(s):
action of minute substances on, IV 319-20
anesthesized under hypnosis, XII 220
diseases & moon, IV 397
fibres & cells, XII 357
involved in hypnotism, XII 394-95, 399-400
nerve-time and, IV 321-24 nervous centers and, XII 355 psychic activity produced through, XII 355
Nerve-Aura:
ethnic varieties of, V 213
reveals true race of person, V 212-13
Nerve-Force:
life-principle and, VII 316
Magnetism or, a Son of Fohat, XII 620
Nervous System:
as organ of psychic manifestations, II 186
sound and, XII 621
Nestorius (?-451?):
Church Council condemns, XI 97
bio-bibliog., XI 583--84
Neter Khari:
divine speech of Egypt, V 298
hieratic alphabet of the Egyptians, XIV 97
Neteru:
"Elōhim of the Egyptians, XIV 218
Netherclift, Frederick G. (1817-1892):
"forged" letters and, XI 405
H.P.B.'s handwriting and, VII 337 fn.
Netzach:
7th Sephiroth, VIII 148
Neuralanalysis:
Jaeger invented, Iv 311
nerve-time and, IV 321-324
Neurine:
of brain & child, I 297
Neurosists:
Psychomaniacs and, VII 62
Neurypnological:
Subject & visions, III 437
Neurypnology:
Dr. Braid and, II 278
Neurality:
Religious, in India & Bombay bishop, III 119-20
Religious, & Queen's Proclamation, VI 165-66
New Age:
Of Aquarius will begin about 1900, VIII 174 fn.
Psychologists will work overtime in, VIII 174 fn.
New American Cyclopedia:
II 314-19 fns., 321 fn., 324 fn.
Acknowledges magicians, III 254
on animal magnetism, II 275
on Central & South American ruins,

II 322, 323, 324
"elemental" used in III 251
on Lake Titicaca, II 316
on medicine of ancients, II 199
on Ohio mounds, II 314,315 on
pentagram, III 251
on Saint-Germain, III 128
Schelling on magic, III 254 q.
On Tiahuanaco, etc., II 318-19
On Todas, I 357-58
Bibliog.., I 502; II 537; III 516
New Dispensation:
See Brahmo-Samaj
New Dispensation (Calcutta):
IV 328, 371, 407, 414-15
Article by Sen, IV 326 rf.
Name coined by Quarkers, III 287
pious ramblings of K.C. Sen, IV
372-73
New Moon:
hellish rites of sorcerers at, XII 204
See also Full Moon; Moon
New Testament:
See also Bible; and specific books of N.T.
New Year:
of 1888, IX 3-5
Christ's circumcision festival and, XII
72
cp. to time of Julian, XII 96 (102)
importance of, IX 3-5
Jewish, ep. to Pagan, XII 72-73
pagan festival, XII 71, 91-92 (98)
sacrifices of old, XII 94 (101)
Theosophical, XII 76
warnings on, XII 68-69
New York Herald:
art. in, I 429
on Beecher & Ingersoll, III 138
reviews Tolstoy, XII 243
story about Christmas, II 166-67
New York Medical Record:
on deadening pain by rapid breathing,
II 465
New York Observer:
editor of, on TS., II 511
New York Sun:
I 189, 233, 239, 261, 413; II 302, 379;
XI 191
Blavatsky termed Spiritualist in, I 323
Dana and, XI 368
on H.P.B.'s iconoclasm, I 241
H.P.B.'s stories and, VI 354
infamous editorial in, I 411
libel suit against, XII 332-34
on millenarians, III 231 fn. on
Mollie Faucher, II 191
Olcott's art. on Mrs. Thayer, I 121, 122
prints Curtis' article on Baron's ashes,
I 414
published H.P.B.'s story, IV 566 fn.
New York Telegram:
on Buddhism, III 89
New York Times:

III 9
Cones expulsion & false report in, XI 463
on decadence of Protestantism, II 447
A. Keightley's letter and, XI 383
on Spiritualism, II 176 fn.
New York Tribune:
"fossilized reviewers" of, I 322
Greeley and, IV 147
Olcott and, III 12
on Dr. Tanner, II 459, 461
New York World:
I 239, 244, 246, 278, 396 (400), 423;
II 203 (206); III 9
on adepts in mayavi-rupa, V 289-90
on Founders' poverty, III 78 Rotura's
experiments on goats and, I
389, 399 (403) bibliog., V 386
Newark Daily Journal.
I 214
Newman, Cardinal John (1801-1890):
among world's "Elect," XII 317
Newspapers:
as mischief breeders, III 83
unfair & cowardly, III 227, 232
See also Reporters
Newton, Bishop:
on Saint Barnabas, VIII 211
Newton, Dr. Alonzo Elliot:
———- *Modern Bethesda:*
on healing, IV 381
bibliog., IV 662
Newton, Rev. C.B.:
accused of abuse of power, IV 267-68
Newton, H.J. (1823-1895):
Olcott &, pay for de Palm's
cremation, I 233
once TS. treasurer in NY., VII 149
biog., 1 502-03; VII 385-86
Newton, Sir Isaac (1642-1727):
I 242; II 198; XIII 143; XIV 177
anticipated by Borelli, I 243
concerned about moon's narrowing
orbit, XIV 230
correct on the whole, X 386
indebted to Kepler, III 194
mirroring old philosophers, XIII 87
Newton, Dr. J.R. (1810-1883):
great mesmeric healer, II 197; IV 380-81
Ngag-pa [Tib. sngags-pa]:
revered, permits "Tibetan Teachings"
article, VI 105
Ngawang Lobzang Gyatso
See Nabang Lob-Sang
Ngo-dhüb [Tib. dngos-grub]:
spiritual powers, IV 160
See also Siddhis
Ngo-vo-nyid-med par Mraba [Tib. No-
bo-ñid-med-par-smra-ba]:
Tibetan sect of, XIV 438
Nicanor, Saint:
derivation of the term, XII 76 fn.
Nicaragua, Lake:
ancient sculptures on, II 322

Nicastro, Ottavio:
Cagliostro and, XII 81
Nicea, Council of:
See Church Councils)
Nicene and Post-Nicene Fathers:
IV 241 fn.
Nicephorus, Patriarch (758?-829):
——- *Stichometry:*
Hebrew *Matthew* included in, XIV 150 fn.
bio-bibliog., XIII 398
Nicholas, Grand Duke (1831-1891):
on cruel Turks, I 257
Nicholas of Tolentino, Saint (1246?-1306):
on partridge revived by, VII 26
biog., VII 386
Nicholas V, Pope (?-1455):
Cardinal de Cusa and, XIV 378-79
Nicodemus:
a Master in name only, XIV 57 & fn.
Nicolas:
theological scholar, VI 152
Nicolini, G.B.:
——- *History of the Jesuits:*
IX 298 & fn.
bibliog., IX 446
Nidana(s) (Sk.):
based on the "Four Truths," XIV 432 fn.
as causal connection, IX 287; XII 385 & fn.
as causes from prior life, VII 113
causes of existence cp. with finite, X 335
definition, X 326
eternal, X 398
occult aspect of an attitude, XII 63
root of all, XIII 34
Tibetan word for, IX 287; XIV 432 fn.
twelve causes of existence, III 428; XIV 432 & fn.
undeserved misery and, X 47
Niebuhr, B.G. (1776-1831):
V 301; XIV 466
butchers I-ivy's *History,* I 232
on Eusebius, IV 363
on King Cyaxares & the Scythians, XIII 334
on origin of Herodotean Scythians, XIII 334-35
bio-bibliog., 1503; XIII 398-99; XIV 559
Niemand, Jasper:
See Keightley, Julia
Nighan˜u:
medical work, II 117
Night-Flower:
legend of, I 6-7 (7-8)
Night of Brahma:
individuality and, VII 52
Nightmares:
causes of, X 263

kama-loka and, X 262
Nigidius:
See Figulus, P.N.
Nihil:
Absolute Deity, XIV 418
"Infinite All" of ancients, XIV 418
term degraded by Materialists & Monotheism, XIV 418
Nihilism:
full of activity, II 359-60
Nihilists:
murderous Russian, VI 213
pitiless use of weaponry by, XIII 215-16
Socialists &, in Russia, III 159, 207
Nikoladze (Newspaper ed.):
on H.P.B.'s book, I 385 et seq.
Nikolaevich, Nikolai
See Nicholas, Grand Duke
Nikolay Konstantinovitch, Grand Duke:
Nihilists and, III 167
Nikolsky, MY.:
——— *Sketches of Chaldean Cultures:*
on influence of Scythians, XIII 334
Nilgiri Hills (India):
Todas and, I 357
Nimrod:
dominion of, XIII 327, 332
fabled builder of Tower of Babylon, XIII 273
identified with Sargon 1, XIII 328, 332
lineage, XIII 327-28
Nina, Saint (276-340):
brought Christianity to Armenia, II 125 & fn.
biog., II 537-38
Nine:
dreaded by ancients, XII 68
materializes spirit acc. to Pythagoras, XII 68
natural depravity of, XII 69
sacred to the Spheres, XII 69
symbol of Cosmic & social change, XII 68
symbol of Matter, XII 69
Nineteenth Century:
age of destruction, I 221
artificiality of, XII 95-97 (102-04)
close to its death, VIII 205
cp. to ancient times, XII 42
cruel, boastful & wicked, XI 200
fatal, now in decline, XII 69
hypocritical & sacrilegious, XI 187 et seq.
little hope for, II 191
most criminal, XI 121 (134)
"royal lions," XII 42
Nineteenth Century:
VIII 61 (83)
Spencer on evils of anthropomorphic God, VI 171-72 q.
bibliog., VI 451
Nineveh (or Ninivia):
gigantic cities of, XIII 279, 281

Ñingmapa [Tib. rÑing-ma-pa]:
Buddhist sect resists reforms, IV 10
Ning-Po:
benevolent & poetic governor, XIII 220-21
Ninip Sandan:
Babylonian God, XIII 281
Ninons de l'Enclos:
astral brides from Kama-loka, X 156
Nipang:
freedom of, IV 35; VI III
Nipher, F.E. (1847-1927):
——— *Experimental Researches:*
on theory, truth & scientists, II 311
bio-bibliog., II 538
Nippold, F. (1838-1918):
——— *Handbuch der Neusten Kirchengeschichte . . .:*
IX 302
——— *Die Wege nach Rom . . .:*
IX 302
bibliog., IX 446
Nirguna (Sk.):
spirit is, IV 581
Nirmanakaya(s)(Sk.):
Apollonius was a, XIV 49 fn.
astral Ego of Adept, XIV 161, 384
astral of W.Q. Judge blended with a, VII 138
Bodhisattvas or "late" Adepts, XII 31
on Bodhisattvas who become, XI 348-49
conscious incarnations, XIV 375
on "consciousness" of the, XIV 387
definitions, VII 188 fn.; XI 63; XII 560
as degrees of Light in Gnosticism, XIII 11
Dharmakaya cp. with, XIV 376, 384, 397, 439 & fn.
Higher Principles may be in Nirvana, XIV 375, 384, 387, 389-90, 396-97
Humanity guarded by, XII 601
linked to Great Sacrifice, XIV 397
Manushya-Buddha cp. with, XIV 389
modus operandi of, XII 209
one of three Buddhic bodies, XIV 392 fn., 436 fn.
primeval Sacrifice, XIV 397
Sambhogakaya,body and, XI 349
Saükara's spirit used, of Buddha, XIV 393
save a man's life only if useful to Humanity, XII 31
state, not infallible, XIV 439
stay to help humanity, XIV 373, 376, 384, 392 & fn., 397, 437
Trikaya doctrine and, XI 470
Tul-pa'i-Ku in Tibetan, XIV 392 fn., 436 fn.
two kinds of, XIV 376, 389
See also Dharmakaya; Sambhogakaya; Trikaya; Tul-pa'i-Ku
Nir-Narrain Sect:

on fakirs of, I 241
Nirnaya Sindhu:
See Kamalakara Bha˜˜a
Nirukta:
II 117
proves writing known in archaic India, XIV 269 fn.
on Viśvakarman, XIV 261
See also Yaska
Nirvanna (Sk.):
IX 206 (228)
of a Buddha, XIV 371 fn., 373-74, 387-93
an Absolute condition, XIV 375, 376
an actionless state, XIV 374, 420-21
Adept merged in, after death, XIII 32
Adepts renounce, to help Humanity, XIV 53-54, 161 & fn., 373, 386-87, 396-97, 406 fn.
Adi-Buddha and, IV 100
alchemy and, XI 515 (538)
as Amitabha's paradise, VII 202
Bhagavad Gita passage and, X 396
Buddha's, came 20 years before death, V 249
of Buddha's precursors & Csoma de Körös, V 255
Buddha taught only way to, X 239
Burnouf on, X 66, 111
as Chaldean "life eternal," III 292
on content of, XIV 375-76, 393
definitions, III 297, 412, 414; V 354; VII 184; XIV 421
Devachan is, of Initiate, XIV 262, 371 & fn., 375
Dhyan-Chohanship and, VI 248-49
differs among lesser adepts, XIV 371 fn., 375-77
differs in kind from any type of consciousness, VIII 114
in Druse teachings, III 188
Ego becomes non-Ego in, VII 179
Ego nearly immortal if, avoided, X 219
"entering," not really possible, XIV 375
is eternal, XIV 374, 416, 432-33
extinction not, XIV 415-19, 420-21
full purity needed to reach, II 398
Hell and, III 88 et seq.
Higher Principles of Adept may remain in, XIV 375, 376, 389-92
an illusion also, X 311, 327
immoral inferences to, XIV 437
immortality and, IV 250-51; X 219
as Impersonal life-eternal, XIV 432
an impersonal state, III 184 fn.
Invisible & imponderable, XIV 421
is but does not exist, X 175; XI 240 (277)
Jaina text on Buddha's ascent into, XIV 416
jivas and, XI 468

legend about Buddha's, XIII 343
as Moksha, is a state, XIV 58 fn., 411, 415, 421
Mukti is freedom or, XIV 459 fn.
not annihilation, VII 51; X 66 & fn.; XIV 415-21
Nyr-Nyang and, V 255
Occult Metaphysics based on, XIV 415
one of three Eternals, XIV 408, 411
Parabrahman identical with, XIV 376
as quest for Life-Eternal, XIV 432
as re-absorption, XIV 416, 433
on reaching, I 294, 298; XI 345; XII 407; XIII 62
is real life, VIII 114
refuge against rebirth, XI 218 (254)
remembrance of past lives and, VI 179
on renunciation of, VI 101; X 396; XI 348-49; XIV 53-54, 161 & fn., 373, 386-87, 396-97, 406 fn.
result of link with inner Deity, XIV 55, 375
rooted in non-being, XIV 416
Sahajananda and, I 335
Samadhi is not real, XIV 53, 371 fn.
Seven Paths or faculties to, X 326; XIV 388, 436 fn.
six keys to, XIV 392 fn.
spiritually evil man & final, III 298
a state of "no return," XIV 375 fn., 389-92, 406 fn., 420, 437
temptations leading to, XIV 262
of the Vedantins, XIV 392-93, 415-16
threshold of Parinirvana, XIV 392
as totality of Spiritual Wisdom, XIV 371
has triple positive & negative meanings, XI 470
two kinds of, XIV 436 fn.
ultimate end of aspirant, VI 242-43, 248-49
the "unconscious whole," VI 111
vanishing point, V 174
See also Buddha; Buddhism; Enlightenment; Moksha; Mukti; Parabrahman

Nirvanee [Sk. Nirvani]:
on attaining state of, XIV 375, 400-01, 420-21
can reflect its Buddhi in former astral body, XIV 387
cannot return, XI V 375 fn., 406 fn. 420
immortality not inconsistent with, XIV 449
of seventh degree, V 256
with & without "remains," XIV 376, 384, 436
See also Jivanmukta(s); Thatagata

Nirvanic:
era, V 254
limited, state of Devachan, V 93

triple form of, state, V 255
Nirvikalpa (Sk.):
IV 563
definition, IV 564
Nisroch:
Babylonian deity, XIII 281
Nissi:
Jehovah, & Passover month of Nisan, XIV 273
Nitiśâstra
meaning, IV 417
Nitrogen:
as primordial element, X 381
Nitroglycerine:
in medical compounds, XIII 216 fn.
Nitya Pralaya (Sk.):
definition, X 393
See also Pralaya(s)
Nivritti (Sk.):
pravritti and, I 268
Nizida:
——— *The Astral Light:*
line in, criticized, XII 58
Noah:
Ark of, and sacred cubit-value, XIV 195 fn.
ark of, should be scuttled, II 347
Deluge of, taken seriously, XIV 46
Greek, or Deukalion, V 219-20
Hindu, type of 5th race, V 223
Jewish, V 223
kept secrets of initiation, XIV 39
monsoon and, II 81
Patriarchs and, V 207
period in terms of pyramid measures, XIV 65, 195 fn.
personified mankind of 5th Root Race, XIV 86
picnic of, on Ararat, V 348
progeny of, XI 15
stands for Vaivasvata Manu, IV 577-78
See also Flood, Great
Noel, Roden (1834-1894):
IV 353
Noëtic (Gk. Nous or Noetikós):
action of Double-Faced God, XII 374
Mind or Reincarnating Ego, XII 411
psychic &, aspect of mind, XII 353-74
seership, XII 371
Noëtic Work:
Plato & Plotinus used expression, II 92
Nofre:
means Chrēstos, XIV 283
Nomenclature:
problems of, XII 655-56, 677
Nonagous Envelope:
of Pythagoreans, XII 68 fn.
Non-Being:
Eternal Absolute and, X 335
given Being, XIII 55
See also Absoluteness; Being
Non-Resistance:
to evil 1st rule of discipleship, VIII 59

(81)
Non-Self:
how to reach, XIII 55
See also Self-Forgetfulness; Selflessness
Non-Separateness:
essential for occult progress, IX 159
inner, & outer magnetisms, IX 159, 161-62
is One Truth, IX 24
Norendro Nath Sen (1843-?):
Masters and, VI 257 fn.
Nork, F.N. (pseud.):
on Jesus, VIII 187, 362 (380); XI 100
bio-bibliog., VIII 470
Norman, Prof.:
Armenian inscriptions and, II 350-51
Norremberg Polarizer:
reveals occult symbols, VII 292
Norris, Rev. Henry H.:
——— *The Principles* of *the Jesuits . . . :*
on truth of charges against Jesuits, IX 297 & fn.
bibliog., IX 308, 446
North American Review:
XII 348 fn.
Dr. Hammond's "Elixir" art., XI 459 fn. rf.
Ingersoll in, IV 80
policy of, II 216
North, Josepha:
Theosophist & sculptor, X 240-41
North, Justice:
Freethinker and, IV 456 et seq.
North Pole:
change of, noted, XIV 366-67
land of the Gods, XII 543
magnetic current and, VI 340
or Meru, XIV 367
Northern Whig:
on H.P.B., XI 371
Nosk:
reading of, IV 506
Nostrils:
correspond to Sun & Moon, XII 545-46
Kabalistic Guardian Angels and, XII 546
Notaricon (or Notarikon):
definitions, VIII 155, 156 & fn.
Kabalah and, XI 244 (281)
used in *Zohar* calculation, XIV 95 & fn.
See also Gematria
Notation:
reversed in E.S. diagrams & tables, XII 561-62
Notes and Queries:
on ghosts, VI 71-72
bibliog., VI 451
No Thing:
of Basilides & Kabalah, XI 240-42 (276-78)

Nothing:
the All and, XI 114 (128)
as No Thing, X 43 fn., 44 fn.
Noumena:
of matter is ultimate matter, VIII 317, 324
world of, VIII 95
See also Phenomena
Noumenon:
phenomenon and, IX 168
Nous:
Divine Mind or, XII 366
is divine soul, VII 205 fn.
dual soul and, II 7 (18)
in Greek terminology, XII 353 fn.
mind does not return after joining, I 233
or Mind in Gnostic symbolism, XIII 16
Plato never confused, & périsprit, II 5 (16)
psychē &, in Paul's letters, I 292
or ruach, I 299
at second death, I 294, 298
or spirit & psyche, I 361 (365)
union of soul and, I 293
whisperings of our, I 335
Novensiles:
Atlanteans and, V 222
Novikov, Olga A. de (1840-1924):
characterized in British novel, X 291
on H.P.B.'s musical chord phenomenon. VI xxxv
bio-bibliog., VI 441-42
Novoye Vremya:
II 431 fn.; IV 510; IX 24; XII 110 q.
Burenin and, II 151 fn.
defense of Buddhism in, XII 274-75
on medium Pelagueya, III 97
on periodicity of events, II 420
on Dr. Pirogov, XII 136 & fn.
reviews Lümholtz's work, XII 289
on Russia & England, III 76-77 on
séances with Slade, I 315
Novy Mir:
II 431 fn.
Nowotny, Mlle.:
a sensitive, III 100-01
Numa Pompilius (715-673 B.C.):
books of, destroyed, XIV 298
Collegia Fabrorum and, XIV 192
tomb of, XIV 105
Number(s):
abstract power of, III 196
Arabic system of, from India, XIV 360-61
on becoming all, XI 212 (248)
color & sound, X 406
Cosmic evolution &, 4-3-2 cycles, XIV 353-54, 357
deep significance of, II 408
as emanations, XIV 243-45
are entities, X 372
figure of man and, XIII 353

four & nine, & descent of spirit, VI 222
fourteen & 12, IV 378
of Great Kabalah dangerous, XIV 60-61
guides sound, XII 517
harmony &, at base of Occult Doctrine, IV 303
Hebrew interpretation of, 1881, III 202
Hebrew letters as, VII 262
in Hindu chronology, XIV 361-68
ideas, figures and, XIV 10 fn., 62-63, 95-99, 359
importance of, X 277
Kabalistic meaning of, III 194-95; XIV 212-15
of Kabalistic "Tohu-vah-bohu," XIV 244 & fn.
key to, five, seven & twelve, XIII 67, 73-74
keys to scriptures, XIV 43-44 & fn., 61-63, 65 fn., 95-102, 112, 157-59, 207-08, 359
keys to universal knowledge, XIV 181, 192, 243-44
Kosmos produced by, XII 547
lucky & unlucky, XIV 99
of man, XIV 112
manifestations of Time, XIV 244
measure and, VI 206
mental magic and, XIV 96
mysterious Gnostic, XIII 21
mysterious influence of, II 426
mystery of 7 & 10, XII 525
Naros related to, XIV 359-60
Occult combination of, XII 67
occult nature of, III 196
Padmapani myth and, XII 518-19, 520
the perfect, VIII 149; XIII 17; XIV 112 fn.
Philolaus on, XIV 10 fn.
power of, III 195
Roman, & Alphabet, XIV 360
at root of Universe, XII 517
sacred, reconciles spirit & matter, XIV 63, 112 fn.
Sanskrit letters as, VII 264 fn. science of, key to practical occultism, IX 44-45
secret cycles and, XIV 357-60
of Septenary ratio, XIII 301-06
symbolism of Brahma & Abram, XIV 92 fn.
system of Marcus, XIII 51-55
two facts about, twelve, XIII 71-72 & fn.
usage of, in Kabala, X 398
value of letters & mystery-language, XI 237 (273)
in yugas delineated, IV 579
See also Nine; Seven etc.
Numbers:
VIII 263 q.

on Balaam, III 230
on census, III 117-18
on Nazars, IX 209 (231), 210 fn. (232 fn.)
on whoredom of Israelites, III 116
See also *Book of Numbers, Chaldean*
Numerals:
found in a rock, II 192
secret meaning of, VIII 210
See also Number(s)
Numerical:
influences in life of Alexander II, III 201
value of 1881, III 84-85
Numismatics:
can be reliable science, V 227
Nuns of Loudun:
IV 391
phenomena of, II 261
Nurho de Manhar:
See Ginsburg, C.D.
Nüssbaumer, Dr.:
first investigator of color-sound impressions, VII 62
Nutrition:
accretion in crystals and, X 383
Nutt, Joseph N.:
on women & Masonry, XI 527 (550)
Nyaya (Sk.):
logical school of Indian philosophy, IV 579-80; XII 343 fn.
Nyayaratna, Pandit Mahesa Chandra:
criticizes Dayananda's *Veda-Bhashya,* II 34
Nyaya-Sutra:
See Gotama Akshapada
Nychthēmeron (Greek):
meaning of, XIII 7-8
Nying-po (Chin.):
See Alaya
Nymph(s):
as idols, VII 217, 218 fn.
or inferior goddess, XII 148
inspire poets & seers, XII 149
Sylphs and, XII 192-93
term lympha derived from, XII 148 Nyr-Nyang:
Buddha's nirvana and, V 255
Nysa, Mt. (Afganistan):
Dionysos and, XI 94 fn.

O index

Oannes:
Dagon or, III 85, 215-16, 217-18 & fn.
Gnostics and, XI 75 fn.
Man-fish among Druses, III 188, 189
Objectivity:
abnormal, of elementaries, V 312
conditioned, & atoms of body, V 111
Devachanee and, V 74

monad has no, V 87
terrestrial, & reality, V 91
Object(s) of Theosophical Society:
chief, X 77, 78 fn.
See also under Theosophical Society
Oblations:
libations & pisachas, II 399
Oblong Squares:
Masonic term & symbolism, XI 78 & fn.
See also Geometrical Figures
Obrenović, Prince Mihailo (1825-1868):
known as Michael Obrenović III, I 23
murder of, I 163, 164 fn.
uncle of King Milan, X 191
youngest son of Milon, I 164
Obrenović, Prince Milan (1854-1901):
I 165 fn.
Obrenović, Prince Milon (1780-1860):
I 23, 164 fn.
Obrenovitch, Michael (1825-1868):
See Obrenović, Prince Mihailo
Obscuration(s):
of Globe, X 393
origin of Magianism after an, IV 514
periodical, IV 514
Root-Races and, IV 538
Rounds and, IV 378
Sishtas and, VII 44 fn.
See also Root-Races; Rounds
Observer (Columbo):
on slanderous editor of, IX 151
Obsession:
alleged, III 278-79
astral sexual unions can cause, X 156
cured by positive polarization, II 399-400
degrading magnetism can cause, II 398-99
demoniac, & exorcisms, IV 387-91
dreaded in India, IV 122
mediumship and, I 140
nature of, II 397-99
possession and, III 280-81
at séance by controlling spirit, II 395, 397-98
See also Possession
Obstinancy:
distinct from will, XIII 365
Obzor:
on H.P.B. & her book, I 385 et seq.
insults H.P.B., I 389
Occident:
doomed without ancient wisdom, VIII 54-55 (76-77)
needs esoteric philosophy, XII 295, 308
Occult:
Alphabet system, XIV 99, 100-02, 172, 181, 206-08
Arch-Druid lore, XIV 32
architecture, XIII 278
astronomy on Electricity, XIV 225

danger of, realms, X 270
direct, teachings now given out for first time, IV 404, 409
experiences to be kept secret, III 219
fate of English, Societies, XIV 267
forces & their abuse, XII 225-26
history of, societies an impossibility now, VIII 255, 262
Lore alone doesn't reveal Nature, XIV 192
lore even in dark ages, XIV 45
Lore must be studied in Aryan light, XIV 192
Mysteries & its martyrs, XIV 26
Natural Magic, XIV 32
promise of, teaching cannot be given in *Lucifer,* X 95
properties of metal, wood, color, etc., XIII 278
real work of, societies, VIII 256
secrets may be revealed too soon, X 267
selfishness and, IX 260
selflessness prerequisite for, training, XII 491
sins of pupils in connection with, IX 156
study & "authorities," III 472
study in small groups of uneven numbers, XI 230-31 (266-67)
symbolism in *Genesis,* XIII 99-101; XIV 207-08 & fn.
Symbology of the Jews, XIV 61-62, 157 & fn., 188, 206-08 & fn.
teaching about memory, XII 368
Theogony, XIV 188 & fn.
training and tests, X 226, 242
training in schools, I 267
truism on world cycles, XIII 83
truth satirized, XIV 46
truths revealed gradually, XIV 64
two main divisions of, students, XII 537-38
Unity real basis of, Science, XIV 61
use & abuse, XIII 237-38
Wisdom & Delphic Oracle, IX 162
See also Occult Doctrine; Occult Knowledge; Occult Powers
Occult Aphorisms:
on nature of linga-sarira, XII 712
Occult Arts:
Occultism cp. with, IX 251-53, 260
See also Magic; Occult Power(s); Occult Science; Occultism
Occult Commentary:
on Spiritual Ego, VII 113
Occult Doctrine:
based on numbers, harmony & affinities, IV 303
as key to scriptures, IV 573-74
taught by obscure & clear methods, IV 374 et seq.
Occult Knowledge:
cannot be bought, X 285

deals with mental states, VII 267
mighty mountain of, III 476
never to be used selfishly, VIII 59 (81)
of Yanadis, IV 288-90
origin of, VII 124
unrelated to money, XI 523 (546)
Occult Phenomena:
See Phenomena
Occult Philosophy:
based on ubiquitous presence of Absolute Deity, XII 569
based on vast psychic experiences, IV 598
basic concepts of, listed, V 74
Fundamental principle of, XIV 235
outer mystic knowledge and, III 382-83
postulates a seven-dimensional universe, XII 411
requirements for European student of, V 74-75
Space of, is Plērōma, XII 570
uses scientific methods, IV 569
winnows grains from chaff, IV 534
Occult Power(s):
as seed of individuality, III 411
Atlantis and, III 402, 403
classification of, III 403
dangers of, & E.S., X 296-97
extinguishes superstition, IV 171
of initiated, XIV 175 & fn.
law of, & Black vs. White magicians, X 270
of nature inherited from Atlantis, III 402; VII 347
not for the married, III 27
of Plants, XIII 241
of Runes, XIII 240 & fn.
seven, VII 285, 300
seven, passed to Initate, XIV 175 fn.
seven, relate to principles, III 411
See also Magic
Occult Primer:
on eternal truths, XII 601
Occult Schools:
real name of, never revealed, X 125-26
Occult Science(s):
based on ancient oral teachings, XI 467
based on Law of Universal Sympathy, III 192
bases of all, IX 252
begins to be accepted, IV 312 fn.
both saves & kills, II 499 (506)
of Correspondences, XIV 61, 64, 157 & fn.
dangerous, XI 230 (266)
devil and, II 403
difference between, & Occultism, IX 249, 250, 289
difference between, & Theosophy, IX 155 et seq.
discussed, VII 55 et seq.
few fit for, XIV 54, 64

first instructors in, XIII 236
founded on service, VIII 61 (83)
great thinkers and, V 294
helped by advanced occultists, IV 356
in India, XIV 22
instruction in, 11494 fn. (501 fn.)
key to mysteries of nature, VII 55
modern science &, cp., VIII 57 (79)
are Nature itself, VIII 57 (79)
needs union of students, III 31
old maxim of, IV 355
origin of, X 153, 166
personified as Sophia, X 155
pivotal function of, VIII 61 (83)
pledge of secrecy and, II 494 (501)
psychology an important branch of ancient, XII 225
pursuit of, limited to few, IV 470
re-affirmed today, XII 222
rediscovery of ancient, XII 222
on stone-showers, III 247
superficial knowledge of, dangerous, I 127
verification of, possible, XI 399
world not prepared for, I 73
Yogis and, IV 544
See also Magic; Occultism
Occult Word:
about Mahatmas, VII 241 et seq.
Occult World:
See Sinnett, A.P.
Occultism:
absolute unity of Root-Substance basis of, IX 55
admits no miracles, XII 328
all great Avataras recognized by, XIV 240, 372
all schools of, lead to same goal, VIII 257
ancient Spiritualism, I 199
aphorisms on, VIII 14
Apollonius' biog. reveals secrets of, XIV 127
on atoms, XII 406, 408
attitude needed by student of, XII 492-93
axiomatic truth of, XIV 61
backbone of, XIV 8, 63
based on Nature's facts, XIV 64, 101
baser branches of, III 85
believes in immutability of nature's laws, I 242
book-learning in, insufficient, I 103
book-study of, & journey to Orient, I 133
Britain not a good place to study, IX 289
can accomplish needed reform, XI 121 (134)
candidates for, XII 315
cements all religions, VII 91
Chaldean, & offshoots, I 107 fn.
Chaldean Wisdom and, XIII 228, 337
Church dogmas & rites taken from, I

118; XIV 339
claims of, to intelligent adoption, III 473
Colleges of, exist today, I 103
colorless & determined by motive, IX 400F
committee for study of, V 358
common key to, XIV 3, 12, 61, 181, 192
concerned with *inner man,* XI 301
dangerous to average mind, XIV 54, 59-60, 64
demonstrated by reason, XIV 372
denies miracles, I 242
derided by modern materialism, XIII 234
desire for, & resulting restlessness, IX 254
on differentiation after Mahapralaya, XIII 90
disintegration of living creatures denied by, XII 328
dual in nature, I 117
East as cradle of, I 103
Eastern, compared with Western, XIV 232 & fn., 233-40, 444
Eastern, conflicts with Jewish Kabalah, VII 253
Eastern, never lost key, III 288 & fn.
Eastern, veils pantheism with polytheism, VII 253
"enchantment" and, IX 251
essence of Spiritualism, I 295
essential basis of, X 349-50
false ideas about, IX 249
first law of, VIII 59 (81)
first steps in, VIII 126 et seq.; X 226
foundation stones of Oriental, V 10 (39)
fundamental doctrines unchanged, VII 347
jealous mistress, IX 10
Jesuits opposition to, XIV 267
key to, cannot be divulged, XI 523 (546)
in literature, VIII 99-100
magic figure of Eastern, XIV 236
magic not, IX 156, 249, 250
married state and, III 27; IX 258
mastered by violence, XI 523 (546)
mastery of, makes one a Mahatma, IV 544
most important step in, X 226
mysterious lever of intellectual forces, I 128
mystery of being and, VIII 168
natural-born magicians and, IX 259-60
no personal God in, XII 533-34, 569
Noëtic mind of, XII 411
not accepted now, VIII 336
occult sciences confused with, IX 249-50, 40OC-D

omniscience & timelessness of Immortal Ego taught in, XII 232
one key of, in hands of science, VIII 103
one law of, VIII 126
one of sciences of Theosophy, XI 433
opposed to promiscuous hypnotic suggestion, XII 402
origin of most of what we know, I 116
philosophy must precede practical, X 226
philosophy needed to stop evil experiments in, VIII 107
on practical, I 103, 106-07, 126; X 395-96; XII 191
practical, & celibacy, XII 702
practical, & falsehood, V 341
practical, & seven-fold division, VII 349
on pretentions of this Age, XIII 85, 233-34
priceless works saved for, XIV 295 fn.
proceeds from Universals to Particulars, XII 599
is prudently acquired, XI 159
qualifications for practical, IX 155-62, 249-60
reasons for secrecy in, XIII 215; XIV 47-49, 59-60, 181, 232 fn.
rejects Creator & Creation, XIV 415
rejects historic Christianity, IX 20 fn.
is renunciation of self, IX 254
rules of, binding on all, IX 40ON-Q
a science, I 128; IV 412
science of sciences, double-edged weapon, I 101
Scientific discoveries verge into, XII 139-40, 222, 410
secrets in, yet to be discovered, XIII 215, 241, 278
sects of, guilty of heresies, I 104
selfishness obstructs study of, IX 289
student of, non-sectarian, XIV 107-08, 240
study of cosmology and, XI 473
study of, possible anywhere, but not ideal, IX 289
teaches how to guide impressions from plane to plane, IX 164
teaches union with Higher Self, XIV 51
Theophany or psychological, IX 289
theoretical, is harmless, XIV 59
triumph of, by 21st century, XIV 27
true, destroys false idea of Self, XI 105
two branches of, XIV 27, 101
two sides to, II 108
on Universal Life & Deity, XII 134, 139, 407-11
as Universal Science, III 268
a universal solvent, XI 229 (266)

unknown to Pundits, IX 140-41
why opposed by Science, VII 77
will remain despite attacks, XII 333
works on, written for the few, I 132
writings on, purposely veiled, XI 522 (544-45)
See also Esoteric Science; Occult Science(s)
Occultist(s):
accepts man's need for religion & "Gods," XIV 41, 64, 107-08
advanced, are sworn Initiates, XIV 60 fn., 85
after-death states and, IX 171-72
all men cannot be, IX 244
on "ancient," in East, XII 313
Aryan light imperative key for, XIV 192
auric shades of man reveals race to V 212-13, 214
beneficent force in Nature a goal of, IX 254
Buddha is Patron of Tibetan, III 267
chief aim of, & Devachan, VI 245
Christians borrow from, XIV 341
closed mouths of, VII 78
compared to clergy, XIV 160, 267
compared to Scientists, XIII 215, 218
confused in the West, IX 250
continental, as Kabalists, XIV 167
crowds avoided by, XII 535
difference between, & ordinary man, VI 243-45
difficult to become practical, I 130
don't reject original Bible, XIV 84
duty of, to teach on death of the Soul, XII 627-28
duty of, towards Science & Theology, I 128-29
epigraph of Eastern, XIV 61
fearless yet forgiving, XIV 85-86
fewer each century, XII 315
forsee results of actions, IX 286
on genuine Eastern, XIV 232 fn., 233, 444 ff.
go beyond the five senses, XII 115, 139, 315
honors martyrs of all religions, XIV 108
Indian, rarely teach Westerners, IX 141
Inquisition's torture of, XIII 237
Jesus known as Initiate to, XIV 160
judge not by externals, V 148
know "Gods" are 1st principles, XIV 50
know power of "Gupta-Maya," XII 321
legitimate science and, XII 351, 354, 411
on letter from T.S., to *Bulletin,* V 7 fn. (36 fn.)
are Materialists, IV 307 fn.
Matter always alive to, XIV 414-15

de Mirville's view of, XIV 43
motto of true, X 285
must live the life, XIII 218
must not scorn public opinion, I 129
must unlearn all he knew before, I 128
never seeks revenge, XIV 86
not all cycles can produce, VI 247-48
once venerated, XIII 234
Parabrahm is ultimate subjectivity for, V 76
place consciousness on higher planes, IX 172
practical, & phenomena, IV 245
on properties of matter, XIII 88-89
ready for persecution, I 127-28
records of, V 211
relation of, to science, VII 78
respect all beliefs, V 19 (48); XIV 107-08
reticence of advanced, IV 374-75
reunites Ideas to Numbers, XIV 62-63, 95-99
self-forgetfulness the greatest virtue of, V 18 (46)
sense of separateness must be destroyed by, VIII 305; X 395; XIII 70
society's lower grades often produce, IV 37
Theosophists &, contrasted, VII 78
Theosophists &, revere the unknown, XII 115-16, 134
true, conceal their knowledge, XII 314-15
as Unitarians, IX 55
use spiritual faculties & bodies, IV 224
vindicated, XIV 27, 43, 64, 267
waits for calmer era, VII 90
Ocean:
analogy of Universal, & drops, VI 10 fn.
Ocharan:
Large burial mound, II 330
Od:
See Odyle
Odessa (Russia):
H.P.B. witnesses uprising in, I 263
Odin:
Buddha confounded with, III 64
magic anterior to age of, XIV 23
oracular head and, VII 222
Odium Theologicum:
fury of, felt by H.P.B., IX 345 fn. (373 fn.)
Odnodvortzi:
deprived of noble rank, II 356
O'Donovan, Wm. Rudolf (1844-1920):
sculpting H.P.B.'s head for plaque, I 409-10
Odors:
vast, from small sources, IV 318-19
Od-pad-med [Tib. 'Od-dpag-med]:

is Amitabha, XIV 426
derived from Adi-Buddhi, XIV 426 & fn.
"Hopahme" or, means Infinite Light, XIV 422 fn.
Maha Chohan or Chief of Bodhisattvas is, XIV 422 fn.-23 fn.
Mani Kah-'bum personifies, XIV 426
Western paradise of, VI 101
See also Amitabha Buddha
Odyle (or Od):
the aura of Reichenbach's investigations, XII 210
a key to psychological science, IV 131
Reichenbach and, II 135; III 23, 98-101
Oeaohoo:
X 373
lifts veil of reality, X 377-78
permutation of, is Oi-Ha-Hou, X 398
or sound, XI 489
Oedipus:
enigma of Sphinx and, I 127, 291
riddle of man and, I 361 (365)
Offen, Von:
new airship of Henrizzi and, III 70-71
Ogdoad:
dwelling of Sophia, XIII 40
eight superior powers, XIV 315-16
God of the Gnostics, XIV 218
meaning of gnostic, XII 68 fn.
Sophia-Without falls from, XIII 28
Ogilvie, John (1797-1867):
———- *Imperial Dictionary:*
on mediums, VI 223
bio-bibliog., VI 442
O'Grady, Wm. L.D.:
on Hindu Spiritualists, II 71, 72, 78
Oi-Ha-Hou:
See Oeaohoo
Oils:
candidates anointed with, VIII 196
Massey on, VIII 196-97
Olaus Magnus (1490-1558):
———- *A Compendious History of Goths . . .:*
on men metamorphosed into wolves, II 167
bio-bibliog., 11 538
Olcott, Emmet R. (1846-?):
brother of Henry S., I 422, 439
Olcott, Henry S. (1832-1907):
abused by *Rast Goftar* IV 33-34
accepted as Chela, IV 610
had access to store of knowledge, I 302
accused of Caesarism, VII 154
appoints B. Keightley head of Indian Section, XIII 122
article of, on ancients, I 88
attitude towards religions, IV 126-27
beloved colleague & President-Founder, XII 153, 263

Blavatsky &, as Hermetic Science Twins, I 187
Boston visit, I 72
Brahmanical thread and, V 324
British Section and, XII 116
Brothers mentioned publicly by, IV 354
Buddhism and, I 510-12
Buddhism not promoted in India by, IV 283
Buddhism preached in Ceylon by, IV 438 fn.
a Buddhist, IV 95; X 65, 116, 121
Buddhist Canon and, VI 83 (92)
Buddhist Mission of, V 287
builds retreat for H.P.B., IX xxiv
calls a Master "Old Horse," I 429
Ceylon Observer attack on, III 302-03
Ceylon visited by, III 154, 481
chosen to form T.S., I 94-95
on Christianity & Golden Rule, IV 97-98
cocoanut tree and, IV 90, 107; V 128; VI 61; IX 131-32
consultation with M., I 430
on cowardice of slanderers, III 240
cremation idea and, I 278
on crisis in Spiritualism, I 95
criticized, V 321-23
criticized by Chatterji & Gebhard, VII 140 et seq.
crystal exhibited by, IV 180
in danger, I 433
defence of, by H.P.B., VII 137, 165-67; XI 12
on difficulty of Theosophical path, XII 27
doubts of, about E.S., X 135
Edison visited by, I 429
on Esoteric Section, XII 481
Esoteric Section and, I 514-15
E.S. founding and, XIII 116
European Section turned over to H.P.B. by, XII 330, 378 (381)
exhausted from magnetic healing & told to stop, VI 70 fn.
expelled Dr. Coues from T.S., XII 378 (381)
fable about T.S. and, VII 53-54C
fate of, depends on being ready, I 424, 439
first inspiration of, always better, I 412
genuine Buddhist, III 374 gets
ore samples for M., I 426
government credentials of, I 426, 429, 439
healings by, ordered by his Master, IV 379
healings of, IV xxv, 385, 418, 464-65
H.P.B. &, karmically responsible for TS., XI 382
H.P.B. &, question numerous yogis, II 78

H.P.B. appoints, E.S. representative for Asia, XII 89, 484
H.P.B. implored, to permit her return to Adyar, XII 163
H.P.B. met, at Chittenden, Vt., IV 137
H.P.B. notes errors of, X 10
H.P.B. on scope of, presidential powers, XII 263-64
H.P.B.'s hope for, XIII 120 fn.
H.P.B.'s retirement from office and, VI 339
helped H.P.B.'s literary work, XIV xxxix
on Henry More, IV 659-61
Hilarion letter to, V 129, 130-31 facs., 132
ignorant of Aryan philosophy in 1875, VII 50
in India, XIII 134
on Indian Press, I 378
Indians urged by, to study their ancient knowledge, IV 150-51, 283
"Inner Group" Committee member, XII 479 & fn.
integrity & high morals of, IV 278-79
intended to promote trade between India & U.S.A., II 482
investigates Holmeses, I 60
Irenaeus and, VI 148
on Isis Branch problem, X 136-37
Isis Unveiled and, XIII 198-99
in Japan doing special work, XI 299
John Brown and, I 506
joins H.P.B. at Ooty, V 129
joint declaration of, & H.P.B., X 142
Kislingbury on, & Coleman's falsehood, I 320
K.H. on authority of, X 139-40
K.H. praises, XII 594
K.H. precipitates letter in hand of, VI 23; XII 240 fn.
K.H. restores, trust in H.P.B., X 135, 137, 138-40
K.H. seen personally by, VI 22-31, 216
last visit with H.P.B., XII 484
learned truth after 1875, VI 270
lectures in England & Ireland, XII 153
lends $100 to M., I 429
letter of H.P.B. to, VII 139-40
libel against, & H.P.B., VI 56-57
as M. Junior, I 407, 410
Master of, is also H.P.B.'s, IV 524
on Master saving H.P.B.'s life, VI 325
meets a sannyasi at Karli Caves, II 488
mesmeric healing taught to a few, IV 386, 600 fn.
missionaries misrepresent, III 479 et seq.; IV 90-91, 284
mistaken about SPR, VI 326 fn.
Moloney is nickname for, I 277, 406, 420

on W.S. Moses, IX 178
no papal powers held by, VII 163-64; XI 382
not an adept, III 28
not an ignoramus, IV 209-10
not penniless in India, III 80
notes on H.P.B.'s life and, XIV 483
only complaint of, VII 150-51
only, & H.P.B. knew real names of Masters, X 126
only white man in Brotherhood of Luxor, X 125
Open Letter of, to Bishop of Madras, VI 56
ordered to go to India with H.P.B., I 415, 420, 421, 431
over-cautious about mentioning Masters, X 134-35
paid all expenses of T.S., II 482; VII 149
on de Palm, I 233
personal akasa of, V 132
personal God rejected by, IV 519
on physical phenomena, I 292
on plan for *S.D.,* XIV 470
pours oil on troubled waters, X 108
praised highly, XI 161-62, 380-81, 394
president for life, VII 146
on private letter from, to Damodar, II 489 & fn.
qualities of, VII 151, 155
reasons for becoming a Buddhist, IV 26
receives orders for indignation meeting, I 412
record of, defended by H.P.B., III 11-13
relations with Masters on psychical plane, X 139 fn.
rushes into print, I 328
S.D. III and, XIV xxviii
sings on board & seasick, I 434
social status of, in U.S.A., III 447
as Spiritualist, I 34, 188; II 396
Spiritualist at first, IV 590; VI 270
on Subba Row, V 268-69, 272
supplies means for T.S., III 442, 446
sustained by exceptional influences, IV 386
Mrs. Thayer's phenomena acc. to, I 121, 122
throws out worthy hints, I 303
on Tiravellum Mahatma, V 137
tours Ceylon & South India, V 129-32
uncompromising honesty of, VI 161
wife of, thinks of arresting, I 429, 431, 433
will not return to America, III 490
works for purification of creeds, IV 25
——- *A Buddhist Catechism:*
IV 14 fn.; VI 83 (92); VIII 66 (87)
cp. with *Roman Catholic Catechism,* III 358

on karma & personalities, IV 571
in light of science, III 358
paid for by Mrs. Ilangakoon, XI 445
on primacy of personal experience, XIV 417
Rhys-Davids and, V 346
tr. into many Eastern languages, XI 397
tr. into Spanish by 1889, IX 459
———- *Diaries:*
I 379 fn.
on H.P.B.'s start of the *S.D.,* VI 185
on Hilarion en route to Tibet, VI 280
on K.H.'s visit, VI 23
promotes Syndicate, I 415, 416, 418, 421, 422
receives message from Divine Brother, I 415
on receiving of Adept letter, V 129
S.D. plans laid out by Masters, VI 185
———- *Old Diary Leaves:*
II 342, 477 fn.; III 15 fn.; V 287; VI 29, 30, 52, 71, 124 fn., 184, 214, 278 fn., 326 fn:; XI 363 fn.; XII 484 fn.
on D.M. Bennett, IV 627-29; X 141 fn.
on E.G. Brown, I 46
on W.T. Brown, VI 32
on Circular about T.S., I 375 fn.
on Circular of Brotherhood of Luxor, I 87
on formation of T.S., I 122, 123
on Godolphin Mitford, VI 242-44 fn.
on HY.B.'s "First Occult Shot," I 100
on H.P.B.'s land, I 83 fn.
on H.P.B.'s writing from dictation, V 129
on Henry More & *Isis Unveiled,* IX 178; XIII 225 fn.
on K.H.'s visit, VI 23
on letter precipitated aboard SS Shannon, X 135
on Master "Old Horse" incident, I 439
on de Palm's burial, I 214
on Subba Row's death, V 271
Vol. I of, written from memory, I 123
writing of, I 516-17
———- *People from the Other World:*
I 32 fn., 462, 509
on Mrs. Compton, I 339
date when published, I 321 & fn.
on H.P.B.'s "mediums hip, " I 203; VI 270
H.P.B. tr., into Russian, I 2
on importance of Spiritualism, II 155-56
reviewed by Wagner, I 212
on spirits at seance, VI 290
———- *Posthumous Humanity [tr.]:*
V 284 fn.
———- *Theosophy, Religion and Occult Science:*

III 449; VI xxxii
——- "The Common Foundation of all Religions":
on electricity as matter, IV 205
——- "Mrs. Watts Hughes' Sound-Pictures":
illustrates sound as Logos, XIII 53 fn.
——- "The Spirit of the Zoroastrian Religion":
IV 513 fn.
bio-bibliog., I 503-18
bibliog., II 538; III 516; V 370, 379; VI 442; IX 446
See also Founders of Theosophical Society
Olcott, Mrs.:
Kali is nickname for, I 411, 437
thinks of having H.S.O. arrested, I 429, 431, 433
Old Age:
conservative & reactionary, II 405
little, in future races, VI 117
Old Johan:
ageless guide of *Polar Lands* tale, XIII 250-51
Old Testament:
See Bible & specific books of O.T.
Old, Walter R. (Sepharial) (1864-1927):
Preface to *Gems from the East* by, XII 427
signs defence of H.P.B., XIII 204
writes on Mystery-Names, X 32
Oliphant, Laurence (1829-1888):
on Christian "Brotherhood," VII 246
on Churchianity, XII 28
on Thomas Lake Harris, XI 58
——- *The Land of Gilead:*
on Druses, III 175-76
on phenomena, III 54
——- *Scientific Religion . . . :*
Genesis and, XII 258
on Sympneumata, X 156
——- *Sympneumata:*
refrain of Shekhinah over world's woe, IX 268 q.
bio-bibliog., VII 386-87
bibliog., III 516; IX 446; X 426; XII 758
Oliver, George (1782-1867):
——- *The History of Initiation:*
on Zoroaster's cave-temple, III 464-65
bio-bibliog., III 516
Oliver, J.F.:
on Theosophical Society Committee, I 246
Ollantaytambo:
ruins of, II 331
Ollas:
Buddhist, burnt by Indian invaders, X 71, 119
sacred, of Sanskrit letters, XIV 196
Olshausen, H. (1796-1839):
——- *Nachweis der Echtheit . . .:*
VIII 215 fn.

on Greek & Hebrew *Matthew,* XIV 149 fn.
on Hebrew Gospel of Matthew, IV 239; VIII 233
bio-bibliog., VIII 470-71
bibliog., IV 662
Olympiades:
V 201
Olympus, Mt. (Greece):
Atlanteans plead with gods of, V 218
Gods of, & Parnassus, XII 95 (102)
Prometheus and, V 220
Oü:
See Aum
Oü Mani Padme Huü (Sk.):
Aum and, XII 520
geometrical equivalent of, XII 567
nature & meaning of, XII 517-19, 561
relation of, to number, color & sound, XII 517, 519
seven results of, intonation, XII 517
a seven syllabled phrase, XII 520
in spiritual affinity with cosmic forces, XII 642-43
talisman of, falls from sky in ancient Tibet, XIV 441 & fn.
Omar Khayyám (?-1123?):
——- *Quatrains:*
on illustrations in, X 381
Omens:
cloud forms as, VIII 284-86
of great change in spiritual life of humanity, VIII 286
portents and, IV 137
study of, in Europe, III 193-94
Omniscience:
path to, VIII 117
See also Universal Intelligence; Universal Mind
One:
Absolute as Becoming, VI 10 fn.
Absolute, is relationless, XIV 212-13, 216
after death there is only, present, XI 453
Brahma is stainless, Element, VI 142
cannot create, XIV 216-17
as Deity, III 318
Deity inaccessible, XIV 249
Element in Life, VI 142
Eternal Substance or Essence, XIV 210, 233-34
"God" of Theosophists is, Substance, VI 10 fn.
Gods symbolized properties of, XII 569-70
heavenly Androgyne, XIV 187
Kabalah anthropomorphises, XIV 211
Logos an emanation from the, VIII 200
Logos as Energy of, XIV 216 fn.
Number, is Ten when manifested, XIV 187 & fn., 212, 412-13

Numberless names for the, XIV 310
on, Substance, VI 10 fn.
perfect circle becomes, XI 506 (529)
sacred number, III 194
Spiritual Hosts & the, Unknown, XI 64
as Sun, X 278-79
the, of Pythagoras, VIII 144-45
Unity & homogeneity, XIV 235
See also Oneness; Unity; Universal All; Universal Principle
One Life:
Akasa and, VI 228
Being and, VII 38
holds all planets together, VI 229
Omnipresence of, VII 43
as Root of All, XII 611 fn.
Second World of Simon Magus and, XII 554
Sun and, V 154
work for Humanity is work for, XI 469
Oneida Community:
"mystic coupling" in the, XII 253
spiritualistic dangers in, XII 258
Oneiromancy:
definition, III 431
Oneness:
realization of, V 337-38
no separateness for an Occultist, X 395; XIII 70
Onnofre:
a title of Osiris, XIV 283
Onomacritus (530-480 B.C.):
compiler of Orphic literature, XIV 293
reissued Orphic Hymns, XIII 235
Oodeypore (Udaipur, India):
V 28 fn. (57 fn.)
sovereigns of, descended from Rama, V 238
Ookerdhaboy Shewjee:
published Jaina Bible, I 373 fn.
Ooza:
tau and, VII 298
Open Court:
English journal, X 62
Ophanim:
"Auxiliaries" in work of creation, XIV 217 & fn.
or cosmic Wheels, XIV 190, 217
first Sephirōth and, VI 317
Ophidian:
Infernal, XIII 271
offshoots in Dragon Lore, XIII 271-72
Ophiomorphos:
Michael-, head of inferior group, XIII 44
spirit of base matter, XIII 43
terrestrial plane dominion of, XIII 45
Ophite(s):
allegory of Jesus' life, XIV 160-61
on Barbēlō, XIII 24
on Gabriel, XIII 23

Gnostic school of, XIII 1, 24, 35
on leaders of Planetary Rulers, XIII 44-45
Naasini school of, XIII 35
offshoots of, I 105
serpent allegory & Adam & Eve, XIII 57
l'Opinione Nazionale (Florence):
Editor of, a Theosophist, I 391 (392)
Opinions:
others, to be respected, III 226
Opium:
morphia and, VI 144
whiskey trade and, XIII 188
Oppert, Jules (1825-1905):
on Babylon, XIII 279-81
distinguished Orientalist, XIII 275-76
on invention of Cuneiform, XIII 333
on meaning of Babel, XIII 273
translated Babylonian cylinder, XIII 273, 275
——— *Inscription de A`ebuchodonosor:*
on Birs-Nimrud cylinder, XIII 275 fn.
Optimism:
factors influencing pessimism and, X 223
Oracles:
as teraphim, VII 220 et seq., 231
Oracular Heads:
idols or ex-human fetishes as, VII 220 et seq.
Oral Teaching:
ancient unbroken, still known, XI 466-67
revealed by Divine Men to early races, XI 467
Dam-ngag or, of Tsong-kha-pa on sacred truth, VI 99-100
Orange:
corresponds to Prana, XII 529, 548-49 fn. 562, 564-68, 614
See also Esoteric Section Diagrams
Orangoutang:
missing link, III 39, 41-42
spiritualistic manifestations and, VI 199
Orante:
treads on serpent, XIII 57
Orbigny, Alcide d' (1802-1857):
II 305
on Tiahuanaco, II 317-18
bio-bibliog., II 538-39
Orbiney papyrus:
on Ani, XII 569-70
bibliog., XII 759
Orcus:
the Underworld, XIII 59
Ordainers of the Hour:
or Astrologers, XIII 38
in Gnosticism, XIII 38
Organ(s):
desires of, issue as electro-vital sparks, XII 370
each, performs 7 functions on 7

planes, XIl 520
every, has distinct thinking apparatus, XII 624 fn.
every, has memory, XII 368
Manasic & Kamic, XII 369
Organic:
erroneous idea of inorganic and, X 383
inorganic &, full of Life, V 111-12, 288
Organism:
life of, & death of parts, VIII 124
visions of Kama-Loka distorted by psychic's, IX 163-64
Orient:
door of, in temples & churches, XI 78
journey to, might open doors to mysteries, I 133
See also East
Oriental:
Mysticism in Plato, XIV 15-16
philosophy & Spiritualism, I 270
Sanskrit pandit-schools, XII 306
scriptures profound, XIV 45
Secret Doctrine source is, XIV 26
system flourishes in secret retreats. IV 493
Oriental Church:
See Eastern Orthodox Church
Oriental Department:
proposed by Judge, XII 419-20
Oriental Literature:
in Adyar Library, XII 300-01
revived by TS., XI 396-97; XII 306
wisdom of, needed to destroy materialism, XI 121 (134)
See also *Bhagavad Gita-Upanishads, Vedas* etc.
Oriental Miscellany:
misprint in, II 349
Orientalists:
on ancient beliefs, XIII 337
antiquity of *Vedas* and, V 177
on Babylon, XIII 279-81
biased by Bible, V 177
Bons & Dugpas influenced, XIV 433
books on Buddhism and, V 178
cramped by ecclesiasticism, V 204
development of languages and, V 178-79
disagree on Sanskrit texts, V 227
erroneous ideas about India, V 210 fn.
ignorant of true nature of Buddhism, V 342, 344; XIV 409-10, 432-33, 446-47
Indian names and, V 179
learned nothing from Northern Buddhists, V 256
misjudge Hindu Smritis, V 230
mistranslate Scriptures, XI 344-45
place Indo-Germanic period before Vedic, V 308

pre-Christian antiquities and, V 205
promote respect for all religions, II 104
records of true Esoteric Schools unknown to, XIII 264; XIV 447 fn., 450-53
scientific conceit of, XIII 90-91, 262-63, 337
should study *Zohar* XIV 38 & fn.
wrong on Indian astronomy, V 234-35
wrong on Indian chronology, V 176, 258-59; VI 32 fn.
Orifices:
hermaphrodite man and, XII 532
ten, of human body, XII 524-25, 532-33
Origen (185?-254?):
VII 46, 198, 225; XIV 36
Ammonius and, XIV 313
Bible allegories and, XII 342
on Simon Magus, XII 572
——— *Adversum Celsum:*
Chart of Ophites, XIII 44-45
on Ophites, XIII 23
on Planetary Rulers, XIII 44
on prayers of the Defunct, XIII 26
on Simon Magus, XIV 109
on soul allegory in Gnosticism, XIII 45
———- *Comm. in Evangelium Joannis:*
on female Holy Ghost, X 54 fn. (61 fn.)
quotes *Gospel of the Hebrews,* IX 361 (389)
———- *Comm. in Job:*
XIV 115 & fn.
———- *Contra Celsum:*
on planetary rulers, XII 546 fn.
———- *Homilia In Leviticum:*
shows Bible is symbolic, XIV 37
———- *De Principiis:*
on Garden of Eden, XIV 37, 313 & fn.
bibliog., XII 758-59
Original Programme of T.S.:
See Theosophical Society
Orlog:
Skuld and, IX 338
Ormiston, Dr.:
II 190
Ormuzd (or Ormazd):
-Ahriman, XIV 282
Ahriman and, IV 263, 420, 520-21
Ahura Mazda or, XIII 123
as Anti-Christ, XIV 321-22
as cosmic verity, XIV 72 fn.
cp. with 4th emanation in Hinduism, XIII 123
Deity of manifested plane, XIII 123 fn.
depends on Ahriman, XIII 124-25
emanates from Primordial Light, XIII 124

as Ferouer of Christ, XIV 71 fn., 321
as good, XIII 124
Jehovah and, X 315
Krishna and, IX 206 (228)
Mithra and, XIV 322
revealed law to Zarathustra, XIII 125
Sun as visible type of, II 442
is synthesis of seven Ameshaspends, XIII 126-27
of unmanifested Logoi, XIV 218 fn.
See also Ahura-Mazda
Orohippus:
horse and, I 229
Orpheus:
XIV 331
brought Mysteries from India, II 95; XIII 235; XIV 269-70, 293, 308, 350
dating of, XIV 293
founder of Mysteries, XIV 273, 293, 308, 350
Indian origin of, V 306; XI 94 fn.
"murder" of, XIV 278
on nature as creative mother, XIV 65 fn.
oracular head of, VII 220
Orphic Hymns and, XIII 233; XIV 293
popularized Indian metaphysics, XIV 186, 254
Ribhu and, V 304 scorned
by Age, XIII 224
seven-stringed lyre of, XIV 269
taught Kings, XIV 350
taught Trinity of divine hypostases, XIV 186
trial of, XIV 141
Varro &, on Kabiri, XIV 314
writing brought from India by, V 306
Zagreus and, V 306
Orphic Hymns:
on Evolution, XIII 267
older than 6th C. B.C., XIII 235
Pausanias on, XIII 235
re-edited by Onomacritus, XIII 235
See also Orpheus
Orphics:
blood and, VIII 181
Jewish idolatry and, VII 220
Orphnos (Greek):
definition relates to Orpheus, XI 94 fn.
Orthodoxy:
impossible to impose on Theosophy, IX 243
in Theosophy not desirable, IX 243
See also Sectarianism; Secularism
Orthrinos (Gk.):
early rising, VIII 11, 25
Oscan:
language of Sabines, V 302
Oscillations:
molecular, & hypnotism, XII 400
OsirifiedSoul:

definitions, VII 94 & fn., 190
at Judgment Day, VII 125
Osiris:
Bel symbolism and, XIV 318 fn.
a "black God," XIV 241
as cosmic verity, XIV 72 fn.
"Day Come to us" and, XIII 32
as divine sponsor of Initiate, XIV 148
Egyptian Zagreus, XIV 273 & fn.
as Ferouer of Christ, XIV 71 fn., 148
as Fire, XIV 243
Hiram Abiff modelled on, XIV 279
Horus, & other sun-gods, II 164
Hymn to, II 11 (22)
Initiate awakened by rays of Sun-, IX 273-74
Initiatory rite of, XIV 241, 279, 288
Isis &, as parents of natural life, XII 545
Isis &, as Spirit-Matter, XI 65
Isis &, symbolism, XIV 292
Isis legends found in India, XIV 126, 279
Mercury &, -Sun, X 48 (56), 50 (58)
"Onnofre," XIV 283
Osethand, XI 96
as "Osirified" divine state, VII 189-90; IX 21 fn.
raised in Nysa, XIV 273 fn.
represented life, XIV 148, 151 fn.
as seventh principle, XIV 381 son
of Zeus, XIV 273 fn.
Sun or Heavenly King, XIV 270, 282, 321
symbolized, XIII 322
Typhon emasculates, XIII 31 fn.
union with, prevented spiritual death, II 11 (22)
Osmogrammes:
show human sensitivity, IV 324
Osmosing:
letters from sealed envelopes, explained, VI 123-26
See also Precipitation
O'Sullivan:
black lock of H.P.B.'s hair and, I 408
Osymandyas:
See Ramses II
Otechestveniya Zapisky:
on Spiritualism, 1217
Otumla (Mexico):
plain of, II 319
Ouden (Greek):
definition, XI 244 (277) Ouida
(pseud. Louise de la Ramée, 1839-1908):
XII 248
———- Don Gesualdo: on
prejudice, VIII 101
bio-bibliog., VIII 473
Ouranos:
Kronos and, VIII 367 (387)
Ourches, Count d':

Cagliostro and, I 160-61
Ouseley, W. (1767-1842):
——- *Oriental Collections:*
on Zaratusht's Irish name, III 462
bio-bibliog., III 517
Outflowing:
inflowing and, I 113
Overeating:
fasting and, *IV 296-97*
Oversoul (or Over-Soul):
as "Guardian Angel," XIV 48
normally only overshadows a man, XIV 48
soul as "victim" of, VIII 116
Theosophists don't believe in under-soul or, VI 10 fn.
Ovid (43 B.C.-17 A.D.):
on man after death, VII 199 & fn., 201, 209
not an Initiate, XIV 222 fn.
reason for banishment, XIV 222 fn.
on slander, X 197
——- *Metamorphoses:*
XII 457 q.
on Hadēs, XI 89
on learning from an enemy, IV 117 & fn.
on man & heaven, VII 16
Ovsyaniko-Kulikovsky, D.N.(1853-1920):
——- *Essay on the Bacchic Cults . . . :*
on Sanskrit root *arch,* VII 67
on Sun-Gods & music, VII 67
bio-bibliog., VII 387-88
Owasso:
control of Slade, 1 225, 316
Owen, Robert Dale (1801-1877):
IV 353; V 291
defended by H.P.B., I 68
Holmes and, I 60 et seq.
Spiritualism and, I 53, 59
on the brain, XII 617
——- *Footfalls on the Boundary of Another World:*
account of astral double in, V 292 & fn.
bio-bibliog., I 518-20
bibliog., V 379
Ox:
of Dionysus, IX 43 fn.
symbol of divine power, III 131
Oxford Mission:
fair attitude of, to Theosophists, VI 164
Oxley, William:
ardent Spiritualist, XI 302
article of, too long, IV 190
not in touch with K.H., IV 193
petty spite of, XI 302
——- *Angelic Revelations:*
XI 302
——- *Philosophy of Spirit:*
IV 99, 398; XI 302
"Hierosophy and Theosophy":
V 109

bibliog., 1V 662; XI 585
Oxon., M.A.:
See Moses, William Stainton
Oxus River (Central Asia):
assumed cradle of civilization along, V 202, 210, 222, 224
Oxygen:
can be split into other elements, X 349
from Hermetic standpoint, XII 110
hydrogen and, X 349, 377
a means of producing, XIII 223
a primordial element, X 381
water and, X 349
Ozanam, Jacques (1640-1717):
death premonition of, VI 345
bio-bibliog., VI 442-43
Ozone:
as a primordial element, X 381
"Elixir of Life" and, XII 110
excess of, can cause influenza, XII 109-10
nervous system and, XII 110

P index

P***:
a messenger, I 89
Pacenian Corpuscles:
poison and, III 37
Pachacamac Temple (Peru):
II 309
of great beauty, II 323
Pacific Ocean:
remnants of Atlantis in, II 434-35
Padartha (Sk.):
Abhava and, I 332
Padmapada (fl. 500 B.C.):
saved Sankara from sorcerer, II 218
Padmapani (Sk.):
real nature of, XII 518, 520
Padma-Purana:
names Kuthumi as Rishi, VI 232
bibliog., VI 426
Padmasambhava (fl. 8th C.):
a chief apostle of Tibetan Buddhism, XIV 19
master magician, XIV 19
bio-bibliog., XIV 559-60
Padma-yoni (Sk.):
"bosom of the lotus," XII 168 (177)
Paducachaytra [Sk. Padukakshetra]:
in Tuluva, V 184
Padyamitithi (Sk.):
definition, V 262
Paestum (Italy):
ruined temples of, XIII 189-90
Pagan(s):
accused of Devil dealing, XIV 43, 73,

314
ancient philosphers were, IX 347 fn. (375 fn.)
Brothers & Adepts are, IX 357 fn. (385 fn.)
called "fiends of Hell," XIV 71
Christianity and, XIV 221, 305-06, 314, 335, 353-56
Christianity "anticipated" by, XIV 71-73, 143, 148-49, 271, 340 & fn.
Church destroyed, MSS., XIV 271
Church falsely accused, XIV 224
Constantine died a, XIV 148
definition, IX 349 fn. (377 fn.)
Deities of, appropriated, XII 71, 94-95 (101-02), 149, 200; XIV 71-72
Deity impersonal, XIV 335
etiquette of, XII 270-71, 276-78
festivals & Christianity, XII 71-72, 91-92 (98-99)
Gods consecrated in nature, XIII 299
Gods superior to Angels, XIV 71-72 fn., 330 & fn., 335
H.P.B. a, IX 349-50 fn. (377-78 fn.), 358 fn. (386 fn.)
ideas in Christianity, XIII 337, 340
influential, wooed by Latin Church, XIV 70
Jesus &, emblems, XIV 154, 271, 307, 320-21, 324, 335 fn.
Jesus used, rite, XIV 147-48
loved virtue, XII 240
meaning of, Circle Dances, XII 278
Oracles & Christ's coming, XIV 271, 324
"plagiarisms," XIV 143, 148, 314, 325, 335-36 fn., 340
plurality of, gods, XII 200-01 rites
of ancient, XII 16-17, 278 secret
cycles & life of Christ, XIV 353-56
seven Rectors of Demiourgos and, XIV 330-31
Sidereal worship, XIV 314-16, 326 ff., 330-31, 335
source of Church dogma, XIV 341 fn.
"superstition," XIV 335
on symbols, XIII 296-300
symbols engulfed by Christians, XIV 167, 292, 307 & fn., 314-31, 335 & fn.
taught Earth's rotundity, XIV 43, 330-31 fn.
Virgin Mary based on, symbolism, XIV 292 & fn.
See also Heathen(s); Pantheists; Polytheists
Paganini, Nicolo (1782-1840):
sorcery of, II 219-20, 222-23, 238-39
——— *The Witches:*
II 253
Stenio duels Paganini by playing, II 226, 250, 254-56

Paganism:
Masonry & Theology as historical trinity, XI 101
See also Heathenism; Pantheism; Polytheism
Pageantry:
simplicity of true religion vs., III 58
Pain:
on every plane, XIII 170
how to live beyond, XII 537-38
main causes of, VI 331-32; VIII 127; XII 538
of spiritual growth, VI 331-32
as task master & teacher, VIII 169
Paine, Thomas (1737-1809):
III 257
books of, V 119, 120
vision of, VI 17, 20
wisest apostle of Freethought, II 381
——— *The Age of Reason:*
high praise for, II 381
Pakka (Sk.):
phenomena, IV 85, 439
Pala Dynasty:
Kings of, V 309
Palaeography:
Catholic interest in, XIV 70-71
Palanquans:
studied Vach, V 298
Palazzo Barberini:
old Roman Missals in, VIII 21 fn.
Palenque(Mexico): hieroglyphics of, II 315, 316 monoliths of, II 319
ruins of, II 322
Paléologue, Maurice (1859-1944):
——— *Le Roman tragique . . .:*
by French Ambassador to Russia, III 168 fn.
bibliog., III 517
Palermo Church:
dedicated to Buddha or "Saint Josaphat," II 133-34 & fn.
Palestine:
Bennett debunks biblical events in, IV 285-86
Paley, William (1743-1805):
——— *A View of the Evidences of Christianity:*
on forgery in Josephus, IV 363
on Jesus' letter to Abgarus, III 175
bio-bibliog., III 517
bibliog., IV 662
Pali Literature:
donated to Adyar library, XII 300-01
reviving, & T.S., II 439
Palibothra (Patna, India):
ancients on location of, XIII 342-44
Palingenio[us] Stellato, Marcel:
See Manzoli, Pier
Pall:
worn by Pope, XI 101
Pall Mall Gazette:

II 203 (206); VI 215 & fn., 308; XII 28 q.
on books prohibited in Russia, XI 461
on cremation, III 301-02
discloses evils, IX 149
on freedom of expression, XI 188
libel in, X 290
prophecy in, X 106
Remenyi's account on Japan in, XIII 177-78
on women, XI 443 bibliog., VI 451
Palladium:
Greco-Phrygian, VII 221
Pallas-Athene:
sacred day of, X 278 See also Athena
Palm, Baron J.H.L. de (1809-1876):
I 428
ashes cast into sea, I 421
cremation & alleged fortune of, XIV 493-94
H.P.B. on, I 214, 233
only effects of, XIII 194-95 & fn.
Spiritualists claim, MSS. source of *Isis Unveiled,* XIII 194-95
biog., XIV 560
See under Olcott, Henry S.
Palmyra (Syria):
ruins of, II 303
Pamir (Central Asia):
as cradle of human race, III 180 & fn.; XIII 330
as cradle of initiated only, III 187
Pamphilius (240?-309):
library held true *Matthew,* XIV 149
Pan:
as All-Nature, III 296; XI 293
five elements and, XIV 100 fn.
or Nature, III 296; IV 263
"pan-aeonic eternity" and, III 296
Sanskrit Pañcha and, XIV 100 fn.
Panacea:
Theosophy as universal, X 164
Panadure:
padris at, & Olcott, III 479
Panaetius (2nd C. B.C.):
and Xenocrates, VI 209
bio-bibliog., VI 443
Panama Canal:
diversion of Gulf Stream, XIII 181
Pañchadasa (Sk.):
five words of Gnostics and, XIII 32
Pañchakona (Sk.):
VIII 154 fn.
Shatkon and, III 321
Pañcha-kośa (Sk.):
five sheaths & Monad, IV 582
See also Kosa(s)
Pañchatantra:
V 186
bibliog., V 366
Panchen Lama [Tib. Pan-chen bLama]:
Ban-dhe-chan Rim-po-the or, III 185
Chief of secret Archives of, in T.S.,

III 398
or Great Jewel of Wisdom, XIV 431 & fn.
incarnate Buddha, III 185
Panchen Rimpoche or Teshu Lama, VI 105
prophecy of, Western incarnation, VI 105; XIV 431
represented active earthly wisdom, III 185
of Tashi Lhfnpo, IV 160
See also Tashi Lama
Pañchkon:
See Pañchakona
Pañch[a]-Kukkutarama:
Kasyapa's vision at convent of, V 245
Pancoast, Dr. Seth (1823-1889):
a Philadelphian occultist, I 123
bio-bibliog., I 520-21
Pandavas:
See Pandus
Pandira, Jesus Ben:
See Jehoshua ben Pandira
Pandira, Joseph:
See Joseph ben Pandira
Pandus [Sk. Pandavas]:
five Lunar, built *topes* of India, II 316
outcasts, V 305 fn.
Pococke's views and, V 306
taught Mysteries in 3300 B.C., V 300; XIV 269
Panini:
XIII 314 fn.
art of writing and, V 195-96, 294-310; XIII 315; XIV 269 & fn.
explains *Yavanani,* V 195
as Grammarian, XIII 147, 314; XIV 4
on importance of accents, XIII 108
last of Rishis, V 295, 307
restored classical Sanskrit, V 303
rules of, easier than ancient Brahmanical Lit., V 208
Sanskrit of, differs from modern usage, VI 79 (88)
Siva-taught, V 295
———- Sutras:
V 196
bio-bibliog., V 362, 379; XIV 560
Panoramic Vision:
at death, described, XI 446 et seq.
Panpsychism:
definition, IX 13
Panta (Greek):
is objective manifestation, XI 485
Zoē cp. with, XI 485
Pantaenus(155?-216):
influenced by Ammonius, XIV 13, 308
knew unity of Platonic & Oriental systems, XIV 16, 306
Pantheism:
XII 347 fn.
Atheism not the outcome of, III 355

Chaldean Kabalists had pure, III 314
definitions, III 63, 277
Eastern polytheism masked, VII 253
endows Nature with living Intelligence, XIV 226
goal of Eastern, VIII 114
of Hindus & Buddhists, VIII 113-17
Jewish monotheism masked, VII 253
Pessimism &, contrasted, VIII 110 et seq.
of pessimists, VIII 123
philosophical vs. objective, IX 167-68
real Theosophy is, XI 333, 409-10, 414
Roman Catholic Monotheists and, XIV 226
in Soul Force theory, XIV 226
true described, VIII 57 (79)
as ultra-Spiritual & true religion, III 142
Vedanta not absolute, XII 344 fn.
See also Polytheism
Pantheists:
German, IX 13
Kosmos & Deity same to untrained, IX 167-68
Pantheon(s):
ancient, compared, XIV 91, 155-57, 291
Hindu & Buddhist, XIV 403
Hindu, cp. to Biblical, XIV 92, 403
Indian explains cosmic mysteries, XIV 208
Indian, represented by stars, XI 242 fn. (279 fn.)
three levels of interpretation, XIV 91
See also Gods; Goddess(es)
Panthera, Jeshu ben:
See Jehoshua ben Pandira
Pantophonograph:
or Echograph, XIII 292
use in future, XIII 293
Papal Bull:
of Pope Pius V fostered worship of 7 planets, X 29
See also under Roman Catholic
Church & specific Popes
Papheronmes Papyrus:
addressing the Sun, XIV 270-71
Papus (pseud. of G. Encausse) (1865-1916):
on adepts & initiates, XI 170 (178), 177 (185)
——— *Traité élénaentaire de science occulte:*
reviewed, IX 44-46
bio-bibliog., IX 446-47
Papyrus(i):
of Anastasi, VII 120, 131
Harris, VII 104 et seq., 126
on Judgment of soul, VII 109
magic and, VII 92, 94-95
magical scenes from Lepsius, VII 97-101
magically prepared, VII 107

of Nēvo-loo, VII 109-10
occult meaning of animals in, VII 110
on Osirified soul, VII 94, 125
of Prisse, VII 118-19
Reuven on historic value of, VII 121
of Rollin, VII 128-29
sorcery and, VII 114
types of writing in, VII 105 fn.
witnesses to magic, VII 105
Parable(s):
of casting into outer darkness, XIII 76
of Kingdom, XIII 48-49
of the Talents, XI 219 (255)
Parabrahm[an] (Sk.):
Absolute All, XIV 212-13, 433, 446
Absolute of Vedanta, III 424, 435 fn.
is Absoluteness, X 336
Adi-Buddha or, VIII 66 (88); XIV 458
Ain-Soph (En-Soph) is, of West, III 313
Ain-Soph of Kabalists as, VIII 143; XI 221 (257), 240 (276); XIV 87, 184, 197
Atman and, V 172
Brahma sprang from, XIV 241 fn.
"Brahman-killer" and, V 114
is causality, X 336
definitions, I 335; III 27, 29, 62, 269; IV 337, 450; XI 414 fn., 468, 476
a deific power to some Brahmans, III 406 fn., 410 & fn.
Demiourgos and, XIV 218
Dhyan Chohans and, VI 126
Druse teaching on absorption into, III 188
duality and, VIII 334 fn.
ego merged in, VII 52
eternally manifesting as Avalokitewara, VI 179
Eternity and, X 308
ever-unmanifested Deity, VII 259
identical with Nirvana, XIV 376, 432-33
impersonal Principle, III 184 fn.; V 21 (50); VII 51
individual soul and, IV 582
infinite, IV 194
inseparable from every jiva, XI 468
Jivan and, IV 536
as Kalahaüsa, X 379
on killing the light of, V 114
Kosmic Veil of, & Logos, VIII 325
kosmos, manifestation of, VIII 66 (88)
Logos is co-eternal with, XIV 216 fn.
Malkuth and, VI 212
man's essence is, XIV 212-13, 459
Manvantaric aspect of, XII 710
in motto of Initiates, IV 536
Mulaprakriti and, VIII 325, 368 (388); XII 630, 710; XIV 87
-Mulaprakriti cp. with Avestian

allegory, XIII 123 fn.
not "God" in Christian sense, IX 137
occult powers and, III 403
one of "Three primary causes," III 405; VII 286
as One Principle, IV 537
Paramatman and, IV 547 & fn.
personal life is not, V 318 fn.
renunciates contemplate, II 118
as Rootless Root, X 242, 303
as space & "waters of space," X 367
is Spirit & Matter, XIV 393 & fn.
the Supreme, XIV 55, 241 fn., 446
ultimate subjectivity, V 76
unconscious purposiveness of, IX 80
universal Divine Essence, V 354
universal divinity, XII 344, 624
universal energy of Vedanta, VI 351
as Universal or One Life, IV 291, 423-24, 453, 535; V 318 fn.
Universal Principle, VI 126
or Universal Spirit, VII 51
Unmanifested Logos, XI 483, 488
unspeakable, XIII 167
in Vedanta, IV 491, 536
Vedantic term, XIII 167
Vedantin claims kinship with, XIV 111
Vedantin sect on, IX 137
Vedic deities dependent on, III 63
is Zarvan-or Zeruana-Akarana, IV 421; XIII 123-24 fn.
See also Absolute; Ain-Soph; Universal Spirit

Paracelsus (1490-1541):
I 131, 138, 141; II 36, 230; III 264; IV 594, 607; XIV 5
animal magnetism and, II 275
a Catholic overtly, XIV 169
considered a quack, XII 215
on Faith & Imagination, XII 403
first of modern Theosophists, I 106
greatest alchemist of the age, XII 215
harbinger of modern chemistry, XI 524 (546)
healing magnets used by, XII 215-16
a Kabalist, XIV 167
Magnes and, IV 290
on man as microcosm, III 321
on man's three Spirits, XIV 51
not a quack, XI 459
principium vitae, scoffed at, XII 139
secret of magnetism held by, XII 223
slandered, IV 339
teaching on Hermetic fire, XIII 354
Theosophy of, V 10 (39)
trials of, XIV 278

——— *Philosophia sagax:*
on astral light & inner man, I 284
bibliog., I 521

Paraclete:
advent of T.S., possible before 1897, X 11

the "comforter," XIV 163 fn.
Manes called, XIV 163
Paradise:
abode of Christ-Sun, XII 93 (99)
Adam & Eve cast out of, XIII 44
Maha-Chohan's residence in, XIV 422 fn.-23 fn.
mistaken views on Amida Buddha's, XIV 448 & fn.
notion of, based on Devachan, XII 627
Western, of Buddhism a real place, XIV 422 fn., 448 & fn.
See also Devachan; Heaven; Sukhavati; Tushita Devaloka
Paradox(es):
of human morals, X 102-03
language of occultism, VIII 125-28
Paralya:
round table, II 147
Paralysis:
of senses needed for true perception, IX 34
Paramaguru (Sk.):
Guru of H.P.B.'s Guru, VII 248
message warns T.S. not to become "miracle club," VII 248-49
of Sankara, V 193
See also Maha-Chohan
Paramahaüsa Shub Tung:
disciple of Brothers, IV 230
Paramahansa(s) [Sk. Paramahaüsa]:
definition, II 118
are rarely Initiates, VIII 58 (80)
Paramananda Vihara:
Buddhist of, compiles *Sutras* for H.P.B., II 438
Paramanu (Sk.):
definition, IV 336
Paramanu-rupa (Sk.):
atomic nature of Manas, V 80 fn.; XII 631
Paramapada (Sk.):
jivas and, IX 63
Parama-Purusha(Sk.):
Universal Soul, II 465
Paramartha (Sk.):
absolute impersonal consciousness, XIV 436
Adepts gave, to Nagarjuna, XIV 285
book refers to *Prajña-Paramita Sutra,* XIV 285 & fn.
definition, X 346
Madhyamika view of, X 347
See also Absolute; Absolute Existence
Paramartha-Satya (Sk.):
Absolute Truth, XIV 436
Don-dam-pa'i-den in Tibetan, XIV 436
source of true knowledge, X 356
Paramarthika(Sk.):
definition, III 422
Paramatma[n] (Sk.):
as Adrishta, V 33 (61)
beyond Antic Egg, XII 623

cannot perish, IV 548
cause of every principle, XII 623
Egotism disappears in, XIV 377 fn.
ever-existing Root-Essence, XII 624
as high Yogi, is always innocent, XIV 376-77 & fn.
Jivatma and, III 326, 409-10; X 369
Maha-Pralaya and, VI 202
manifests through Jivans, IV 536
Mukti and, VI 243
not a principle, XII 623
the One in Vedanta, IV 580
only eternal, living reality, XII 624
or Parabrahman, IV 547 & fn.; XII 624
the real Self, III 142
soul distinct from, V 76
as "Spirit itself," VII 43
Spiritual Sun, XII 623
the "Supreme" as title of Vishnu, XII 149
is Supreme Soul, II 92; IV 547 fn.
Supreme Spirit, III 106
See also Parabrahm[an]
Paramitas (Sk.):
for all who enter the "Path," XII 505, 598
keys to Path to Nirvana, XIV 392 fn., 436 fn.
Masters alone have perfected, XII 504
meditation and, XII 603
transcendental virtues, XI 348 fn.; XII 505
Paranirvana:
See Parinirvana
Paranishpanna:
See Parinishpanna
Paraśara:
account of great Pralaya by, XIV 257
———- Paraśara Code:
IV 552 fn.
written for Kali yoga, V 32 (61)
bibliog., V 366
Paraśurama (Sk.):
cruelty of, IV 367
Malabar customs and, V 188
Parent:
Eternal, X 303-04
-Space, X 331
Parent Brotherhoods:
esoteric truths & Elect of, XII 601
Parent Society of T.S.:
See Theosophical Society
Parents:
allow Jack the Ripper play, X 226-28
respect for, & discipleship, VIII 294
Pariahs:
regeneration of, V 314-15
Paricshit [Sk. Parikshit]:
successor of Yudhish˜hira, XIV 367-68
Parinama (Sk.):
definition, VI 142
Parinibbana (Pali):
See Parinirvana

Parinirvana (Sk.):
absolute perfection, X 335
Adept in, can no longer incarnate, XIV 401
alchemy and, XI 515 (538)
ego enters, VII 52
highest Nirvana, X 6
lasts seven Rounds, XIV 401 fn.
man's spirit preserves individuality in, VII 51
Parinirvani is one who reached, XIV 401
refusal of, by Thatagata, XIV 401
when esoteric, reached, XI 345 fn., 466
Yong-Grüb in Tibetan, X 335
Parinishpanna(Sk.):
the Builders and, X 347
perfect, changeless state of, XIV 436
state of absolute perfection, X 335
voidness of conditionless Reality, XIV 436
Paris:
l'Hermès T.S Lodge in, XII 300
patroness of, XII 96 (103)
Paris:
on H.P.B., IX 291
Paris Exhibition:
XI 357-58
Parker, John A.:
quadrature a perfect measure, XIV 195 fn.
——— *The Quadralure of the Circle . . .:*
on rediscovery of, VII 293 & fn.
Parker, Mrs. Sarah:
I 411, 414
worker for women's rights, I 438
Parker, Theodore (1810-1860):
humbugging spirit, I 135
——— *Autobiography:*
XII 104 q.
bio-bibliog., XII 759-60
Parkhurst, H.:
II 190
Parkhurst, John (1728-1797):
——— *An Hebrew and English Lexicon . . .:*
on Hillel, VIII 27 fn.
bibliog., VIII 471
Parliament, French:
Jesuits and, IX 297 & fn., 298, 309-10
Parmenides (fl. 5th C. B.C.):
One Beingness of, XIV 239 fn.
postulate of, VI 206
sought wisdom of Hierophants, VII 123
Parnasi (Sk.):
huts of Hindu ascetics, XIV 90 fn.
Parnassus, Mt.:
Himalayan origins of Greek, XIV 90
Paropamisus and, XIV 90 fn.
Paroksha (Sk.):
definition, V 337
Paropamisus Mountains:

V 220
the hill of Bamian in, XIV 90 fn.
location of, V 273
Parrots:
hatching out of almond shells, VII 81
Parsis (Parsees):
III 214, 216, 467
Avesta a sealed book to, III 455
charged with heliolatry, XIII 229
did not tolerate starvation, XIII 133
do not worship ordinary fire, II 35
Fire-worshippers, II 122, 124, 128, 129; XIII 125 fn.
ignorant heirs of Chaldean wisdom, IV 517
lost key to their faith, III 453
migrations of, IV 529
missionaries and, II 268
no needy people among, XI 196
not Dualistic, XIII 125 fn., 229
numerical strength of, II 129 & fn.
Persian, have ancient book of magic, III 463-64
"Pharsi" and, III 453
relic of ancient Magi, XIII 125 fn., 229-30
scriptures of, distorted, III 458-59
as Sun worshippers, II 442; XIV 142
Zarathushtra instituted sun worship among, III 452
Zoroaster, Initiate of 5400 B.C., III 460
Zoroastrianism kept unveiled by, IV 530
See also Ghebers; Zoroastrians)
Parthivapuja (Sk.):
Siva ceremony, II 117
Partiality:
Theosophists must avoid, in service, XI 466
Participator:
Gnostic term for Positive-Negative forces, XIII 31 fn.
Pasamayo:
vast burial ground, II 328
Pascal, Blaise (1623-1662):
XIV 378 fn., 379
on man, VII 23 q.; XIII 97
——— *Thoughts:*
on incertitude of God's existence, VI 360
bibliog., VI 443
Pashai:
sorcery in, or Udyána, XIV 19
Pashkoff, Countess Lydia A. de:
takes T.S. circulars to Japan, I 375 fn.
bio-bibliog., 1 521-22
Passingham, C.A. (?-1891?):
on *Light on the Path,* XI 320
Passion(s):
animal soul seat of, IX 256
chelaship and, IV 611
at death & at rebirth, X 176

death of, needed for union with Master Self, IX 257
on destroying, XII 31, 392
distort spiritual into worldly judgment, XII 584-85
human, personified in mythology, XI 90 fn.
of man permeate nearby objects, V 115-16
material, VIII 51 (73)
natural-born magicians are, -proof, IX 259
occultism & mastery of, IX 255-60
passional organs and, XII 367
sole bond of union in future, XII 386
Spirit crucified by, VIII 173
as weapons of karmic law, X 176
Passivity:
dangers of, X 262
mediumistic, VIII 132
Passwords:
of Mason, XI 75-76 Theosophists',
similar to Druses &
Lamaists, III 183
Past:
Present & Future are one, XIV 303
records of Secret Wisdom destroyed, XIV 467
sorrows of, & "Promethean Vultures," XII 70
Past Lives:
recollection of all, comes at "great day," V 93
Pasta, Judith (1798-1865):
II 237
Pastoral Religion:
on lamb worship of, XIII 322-23
Patala(s) (Sk.):
allegorical nether regions, XIV 260, 262, 284
as America, II 79; XIV 284
esoterically the Earth, XIII 159
identical to Hebrew Shiac, XIV 284
initiates descent into, XIV 260, 262, 284
ruled by Vasuki, XIV 284
seven, XIII 159
See also Hades; Hell; Sheol
Patalas (Sk.):
as chapters in sutras, XIII 315
Pataliputra(India):
Buddha's prophecies and, V 244, 245, 258
Patañjali:
II 57 (63), 99; V 178; VIII 97
affirms one of the Siddhis, II 217
on Agni, IV 367
date of, V 193-94, 196
Gaudapada and, V 193
Govinda Yogi same as, V 192-93
Sankara's guru, V 192-93, 197
Sanskrit and, V 303
Theosophical Society revived interest

in, XII 307
Theosophists follow, II 11 (22), 34
wrote on medicine & anatomy, V 196
Yoga system of, III 106, 401; XII 343 fn.
Yogis of, knew union with God, II 94
——— *Mahabhashya:*
V 193, 196
date of, V 194, 196
——— *Yoga Sutras:*
III 106-08
historical data on, V 193, 196
inner God idea in, XIV 55
other names for, II 76, 457 & fn.
on powers of Yogis, II 466-67
study of, needed to comprehend mediumship, II 108
symbolic language of, IX 166
bibliog., II 539; III 517; V 365, 368
Pater Aether:
Jupiter or, XII 612
Zeus, X 384
Pater Innatus:
as Archon, XI 242 (278)
Path(s):
all traditions agree on basics of, VI 331
altruistic action takes one up the, XI 469-70
Antaskarana as the, XII 631, 633
Buddha high on, of Dzyan, XIV 400
Chrēstos is traveller on, VIII 189
Christos is, & goal, VIII 189
of Compassion means helping even evil ones, XII 587-88
easier if Buddha is one's spiritual lode-star, VIII 446
easier for poor & singlehearted, XII 596
entrance to, & E.S., XI 310
four steps on, to Arhatship, XIV 434 & fn.
goal of aspirant on, VI 332-33
Golden Stairs of, XII 503, 591, 596
keys that fit one to enter, XII 598
leading to divine truth, XI 120 (134)
Left, desecrated Towers of Initiation, XIV 281-82
Left, use thunderbolts, XIV 104-05
lower nature must be subjected on, VI 331
must be trodden to be known, VIII 125
not engineered for comfort, XII 236
of Occultism harder than Theosophy, IX 155
only Heart Doctrine can lead to, XII 236
over-anxiety cause of evil on, VI 332
painful nature of, VI 331-32
Paramitas for all who enter, XII 505, 598
Perfection, leads to Buddhahood,

XIV 400-01
personal exertion needed to tread, XII 236
powers of, are effects not causes, VI 333
progress on, should be balanced, VI 332
qualifications to tread, IV 608; VIII 294; IX 155-62; XI 122 (135)
real esoteric, XII 236
Right from Left, must be discerned, XIV 60
selfish seeking for powers on, condemned, VI 333
to Self-Knowledge, XIII 40, 55-56 & fn.
two important lessons on, XII 625
two ways entering, to Nirvana, XIV 438-39

The Path:
VI 121; VII 191 fn.; X 170, 206
appraised, VIII 44
on aspirant & initiation, IX 162 & fn.
on H.P.B.'s arrival in U.S.A., IV 137 fn.
high praise for, IX 245
letter of H.P.B. in, I 224 fn.
on libel suit against *N.Y. Sun,* XII 332-33
notes on "Egyptian Magic" essay, VII 104, 200
on occult novels, VIII 98-99
ought to be supported, XII 596
art of Maha-Chohan's Letter in, XII 241 fn.
on plagiarized writings, X 281-82
on *S.D.* publication, X 158-59
suave & gracious, X 108

Pathans:
clan of Yusafzai, I 369 fn.

Patmanabhan Temple:
at Trivandrum, III 58

Patna:
See Pa˜aliputra

Patriarchs:
Adam & seven fallen, XIV 203
Biblical, XIV 16, 92, 252 fn., 380 fn.
Indian gods and, XIV 91-92 fn., 380 fn.
Jewish, were not priests, XIV 252 fn.
original meaning of, XIV 252 fn., 380 & fn.
Progenitors of human race, XIV 252, 380 fn.

Patrick, Saint (389?-461?)
resurrects 60 men, VII 32 fn.

——— *Confessio:*
VII 33 fn.

——— *Epistola:*
VII 33 fn.

Patriotism:
can be greed, ambition etc., IX 337
India and, II 181
often a disguise for selfishness &

greed, X 200
Patrizi, Cardinal (1798-1876):
petitioned for Star-Angel worship, X 29
biog., X 426 Patterson
Correspondence:
H.P.B. and, XII 29-30
Patterson, H.T.:
on H.P.B. & T.S., XIII 117-21
H.P.B. thanks, XIII 115
Paul, Saint (fl. 1st C.):
XIV 54, 55 q., 322, 396
abrogated law of circumcision, XIV 122
admits Secret Doctrine, XIV 218
on anastasis, I 293
on Biblical allegories, XII 342; XIV 37, 48
Brahmanic teachings and, VII 45 on
Christ as Spirit of Man, XIV 122
Christologia of, & Vatican, VIII 178
Christos of, not Jesus, VIII 176 fn.
Church Fathers evaded real meaning of, VII 20
compared to Vedantin, XIV 56
contrasted with Peter, XIV 114, 123-24
date of conversion, analyzed, VIII 366 (385-86)
Eclectic doctrines of, XIV 304
Epistles of, allegorical, XIV 121
Epistles of, mutilated by Church, VIII 365-66 (385); XIV 169 & fn.
Epistles of, not Canonical at first, VIII 365-66 (385); IX 20 fn., 351 fn. (378 fn.)
esoteric view of, teachings, VII 43-45
eternal gnōsis and, XII 312
founder of Christianity, not Jesus, XIV 121-22
founder of sect of Gnosis, VIII 212
a Gnostic, VIII 176 fn.; XIII 6
Gnostic adversary of Peter, IX 210 (232)
Gnostic term Plērōma used by, XIV 162 fn., 340
hated by Peter, John & James, XIV 123
historical personage, IV 361; IX 205 (227)
immortality of brutes and, VII 42
an Initiate, VII 43; VIII 176 fn., 217; XII 15-16 & fn., 312; XIV 43, 48, 114, 122-23
king of preachers, VII 20
knew God as a Principle, XIV 413
knew of Celestial orders, XIV 340, 348
on Living God, XIV 48, 55-56
man not personality acc. to, XIII 128
the "Master Builder," XIV 123
master Mason & Initiate, X 242
may not be historical, III 88
meaning of Christos and, IX 20 fn.

meaning of his "sons of God," VII 44-45
on Mt. Sinai, XIV 37
a Nazar at first, IX 209 (231); XIV 123
not infallible, XIV 122-23 opposed to Gnosticism of Hebrew-Egyptian school, XIV 304, 341 fn.
Peter opposed *Epistles* of, XIV 114
Plato and, XIV 114, 218-19
on prostitution, XI 39
recognized plurality of "Gods," XIV 348
scarcely understood by his time, XIV 322
second birth of, IX 272
on secret Gnōsis & Archōns, XIV 114
Simon Magus may have been, XIV 113-14, 124
Skinner on, as Apotheosis of Christ, XIV 122
on spiritual body, VII 189
struggle of, with Peter, VIII 212 fn.
on triune man, I 292
uses Platonists' language, XIV 219, 304
See also *Corinthians,-Hebrews,-Romans* etc.
Paul I, Emperor (1754-1801):
incognito as Count Severni, XII 207
medium's garbled account of, assassination, III 362-63
mediumistic view of, corrected, I 92-93
Paul, Dr. N.C. (or Navlnachandra Pala):
Capt. Seymour and, III 152 fn.
——- *Treatise on Yoga Philosophy:*
III 152 fn.
comments on, II 453-73
how author wrote, III 108
on spirits of dead, III 107
on Supreme Spirit, III 106
bibliog., II 539; III 517
Paul III, Pope (1468-1549):
Inquisition in Italy introduced by, IX 311; X 24 & fn.
sympathized with Jesuits, IX 299
bio-bibliog., IX 311, 447
Paul IV, Pope (1476-1559):
built church for Astrolatry, XIV 337
restored "mystery names" to Church edifice, X 27
biog., XIV 560-61
Paul of Samosata (?-272 A.D.):
denied Christ's divinity, XIV 144
bio-bibliog., XIII 399
Pauranika (Sk.):
eclectic school, XII 343 fn.
Pausanias (fl. 2nd C. A.D.):
descended into den of Trophonius, XIV 135
praises Initiation, VII 122
sacrifice of wives and, V 305 fn.

——— *Description of Greece* [tr.]:
on Magi kindling altar without fire, III 462
on Orpheus, XIII 235
——- *Periēgēsis:*
VIII 309
on Bacchus, XI 93 fn.
on Eos, XI 243 (279)
bibliog., III 517
Pauthier, J.P.G. (1801-1873):
——- *Essai sur la philosophie des Hindous:*
on India as primitive focus of human thought, VII 91, 124
bio-bibliog., VII 388
Pavlovsky Military College:
I 93
Pay'quina River:
gold in, II 341 & fn.
tunnel to Inca treasure near, II 343
Pays:
"elementals" of India, II 75
Paz Soldan, M.F. (1814-1875?):
——- Geografía del Perú:
on Buddhist missionaries in America, II 432
bio-bibliog., II 539
Peace:
only permanent joy, IX 4
philosophic mind and, IX 4
Peacemaker(s):
blessed be the, XIII 163
gun called, XIII 163
Peacock:
the Angel, or Melek Taus, XIII 129, 131
Devil's Own, XIII 133
King of Birds, XIII 129
messenger of arch-fiend, XIII 129-30 & fn.
Zoroastrian legend of, XIII 129-30
Pearson, Norman:
——- "Before Birth":
Theosophical influences in, VII 185-86 fn.
bibliog., VII 388
Peary Chand Mitra, Baba:
See Mitra, Peary Chand
Pedactyl Horse:
Huxley and, I 228, 232
Peddler:
Tibetan, & account of K.H., VI 21
Pedrono, Dr.:
VII 63-64
bibliog., VII 388
Peebles, Dr. James Martin (1822-1922):
II 70, 72, 74
belief in Hindu & Buddhist Spiritualists, I 282, 290
enjoined to secrecy by Brahmans, I 305
on "mediums" or Spiritualists in India, II 71, 75

Spiritualist missionary, I 264
Spiritualists ignored views of, 1 269
Peeplaj Temple:
Baptist preacher violates image in, V 284
Pelagos (Gk.):
definition, V 301
Pelagueya:
Russian girl medium, III 94 et seq.
Pelasgians:
culture of, V 167
fore-fathers of Hellenes, V 166
kshatriyas and, V 308
origin & language of, V 301-02
sub-race of, V 214
Thracia and, V 307
writing and, V 302
Peleg:
Pelasgians and Biblical, V 167, 301
Pelican Club:
prizefights at, XII 36-39
Peling(s) [Tib. Phyi-glin]:
cause of animals' suffering, IX 287
meaning, IX 287
Tibetans call foreigners, V 235
Peling-pa [Tib. Phyi-glin-pa]:
or Europe & Tibetan prophecy, XIV 431
Pellisson, Paul (1624-1693):
pet spider of, III 243-44
Pember, George Hawkins:
———- Earth's Earliest Ages . . .:
VIII 174
very fair, VIII 43
bibliog., VIII 471
Pemiongshi Lamasery:
learned Lama from, XI 430 fn.
Pën-lobs:
four, under authority of Lhasa, IV 18
Penna di Billi, F.A. della (1680-1747):
Tibet and, IV 10 & fn.
———- *Breva notizia del regno del Thibet:*
VI 106 & fn.
on Tibet, VI 97, 100-01, 110
———- *Memoirs:*
ridicules Buddhist books of *Kiu-te,* XIV 422-23 fn.
bio-bibliog., VI 443
Penna, Horace Della:
See Penna di Billi, F.A. della
Pentacle:
meaning of, IX 399
sign of Black or White Magic, XII 623
symbol of manifested Logos, IX 64
Pentad:
mysterious symbol, XIII 16, 26, 30
Pentagons:
man & twelve, XIII 71 & fn.
Pentagram:
animal magnetism and, III 323
healing value of, III 219-20, 252 et

seq.
meaning of, III 250 et seq., 312, 322, 327
as microcosm, III 319
sacred, & the Magi, XIV 240
unborn child and, III 323
widely spread, III 321

Pentateuch:
III 443
apotheosis of Phallicism, XIV 177
Astrolatry & Sabaean worship in, XIV 76, 328
Book of Enoch basis of, XIV 82
corrupted by ambitious Rabbis, XIV 194
differs from Mosaic *Book of Creation,* XIV 177
full of allegories, XII 342
Jewish angelology of, XIV 328
latest of all scriptures, VII 294
Levite text replaced Mosaic, XIV 183 fn.
mainly astro-physiological, VII 254-55
Moses narrates his own death in, IV 523
not originally in Hebrew, XIV 172-73 & fn.
present not original, XIV 172, 177, 191, 194
re-written by Ezra, VII 254, 263
Rig Veda earlier than, XIV 240
Sadducees rejected, XIV 182 fn.
Samaritan, XIV 46 fn., 172, 173 fn., 182 fn.
seven keys to, IX 203 (225)
symbols of, & Moses, I 111
synopsized in *Genesis,* XIV 65
veiled by Moses, XIV 69, 172
See also Bible

Penza (Russia):
crime & superstition in, III 350-51

People:
as Gods or monkeys, XIII 212
prefer prejudice to truth, XIII 83-84, 210-11

People from the Other World:
See 0lcott, H.S.

People's Advocate:
Blavatsky T.S. and, XII 23

People's Journal:
on Rajah saved by Yogi, XIII 162

Perception:
consciousness and, XIII 288
of Infinite, XIII 346
of light, VII 72
self-observation and, XII 147
spiritual, & senses, VII 68
will and, XII 147
See also Consciousness; Intuition; Self Knowledge; Wisdom

Perfectibility:
human, gives dignity to man, IV 170

Perfection:

of Adept, XIV 55, 56 fn.
of Dhyanchohanic form, VII 46
human, is no dream, XII 46
man can only reach, of God within, XIV 56 fn.
Nature intends, of human being, VII 178
Paul & Essenes on Initiate's, XIV 56 fn.
Periēgēis:
See Pausanias
Peri-nous (Gk.):
or "materialized form," VII 187
Periodicity:
cyclic, in events, II 408
Periods:
See Cycle(s); Era(s) & specific ages
"Peripatetic":
views of, discussed, III 109-15
Peri-psyche (Gk.):
or périsprit, VII 187
Perishim [Aramaic Perushim]:
meaning separated, III 453
Périsprit (Fr.):
after death becomes outermost body, I 364 (368)
Greek division of, I 361 (365)
as Kama-rupa, X 54 (62)
nature & source of, I 361-62 (365-66)
only a simulacrum, II 7 (18)
as psychē, I 361 (365)
reincarnation and, VII 179, 186-87
reincarnation of dead child's, I 363 (368)
skandhas and, I 362 (366)
soul & spirit, II 5 (16)
union of, with spirit makes man a god, 1 362 (366)
Perjury:
E.S. Pledge and, X 201
Perkin's Tractors:
on metallic treatment of, II 189-90
Permanent:
seeking, in impermanent a cause of pain, VI 331-32
Permeability:
fourth dimension and, III 16
Permutations:
in Kabala, X 398
Perovsky, Sophia L. (1853-1881):
alleged mediumistic manifestation of, III 359-65
See also scene from examination of, III 161-62
Perrault, Charles (1628-1703):
fairy tale of, XI 507 (530)
bio-bibliog., XI 585
Persecution:
of believers in phenomena, III 219
Persepolis:
founding of, III 460
Perseverance:
force of, XI 391
Persia(n):
-Iran called Western India, III 420

Medo-, settlement, XIII 330
oldest languages in, XIV 180
proverb, XI 366, 389
remnants of Akkadians on, Gulf, XIII 328
temples with celestial images, XIV 331
traditions mostly old Aryan, XIV 199
Person:
every, affects mental & moral aura of world, IX 3
Personal:
individual consciousness vs., XII 353, 357, 366
Mind as ray from "Son of Universal," XII 371
Mind as temporary "principle," XII 371
only, exertion will move one on the Path, XII 236
Personal Ego:
VIII 96
annihilated in wicked, V 14-15 (43), 18 (46)
appears but once on earth, IV 549
eidōlon and, VII 227
essence of 5th principle and, V 14 (42-43)
immortal only if united to divine parent, XII 374
impersonal ego and, XII 353
has no memory when severed from body, V 77-78
one of the Kosas, IV 582
soul and, IV 120
spiritual ego and, VI 83 (92)
Lower Manas; Lower Self
Personality(ies):
Adept can use same, after death, XIV 53, 375
of Adepts & private lives differ, XIV 140
of Adepts related to astronomical pattern, XIV 138-39
after death is Kama-rupa, XII 374
annihilated, not the Man, V 317 fn.
to be obliterated, VIII 201 fn., 311
born as ray from one of 7 Planets, XIV 349
Buddhi-Manas culls, XIV 50
cause of pain, XIV 432
chela's chief task and, VI 286
clinging to, distorts truth, IX 177
compound of 4th & 5th principles destroyed, IV 185
deals with passional organs, XII 367
definitions, VII 185, 186 fn. depraved, & Karmic drive, IV 570-73 Devachan retains only essence of, IV 256, 548 fn.; V 82
differs from Self, XIII 129
disappearance after death, IV 256, 548 & fn.
exiled God within, XII 16
false, does not reincarnate, VII 185,

187
fate of, without Divine Ego, XII 636-39
focus on, slows spread of Theosophy, XII 293
grafted to triune Monad becomes immortal, XII 630
higher Ego and, XIII 74, 129
illusion of, XI 213 fn. (248 fn.)
impersonality and, VI 264-65
individuality contrasted with, IV 186, 253 et seq.; XI 246 (283); XII 353, 366, 415, 626
Jesus is, XIII 55
on loss of, IX 135; XII 598, 622-41
lower, is animal man, XII 415
monad has no, V 87
must be disregarded, XII 601, 630
must disappear on path of altruism, IX 254
neither exalt nor neglect, XII 62
new, & former Astral Double, XII 712-13
noble, remains in Devachan, I V 256
nucleus of, remains until Kalpa ends, XIV 57 fn.
old & new, & devachan, V 82
only quintessence of, is immortal, XII 626-27,
overfeeding Lower Manas can annihilate, XII 598
Personal God and, XIV 49-50
preservation of, after death rare, VI 101-102
probation leads to renunciation of, IX 254
provides experiences for Ego, or real man, XII 17
rebirth and, X 176; XII 608-10
reincarnation of, an exception, IV 185-86, 549; VII 178-82, 185, 187
results of, suppression, XII 537-38
rooted in selfish motives, XIII 133
sacrifice of, IX 6
selfishness and, VI 264; XIII 128-30
selfishness of, led to Mysteries, XIV 249
on shell of false, VII 205
Sophia as, XIII 50
source of all sorrow, XII 538
star of Individuality and, XIII 72
survival of Individuality but not, VI 111
as tabernacle of "Parent-Spirit," XII 636
ties become inert in Devachan, V 93-94
unbroken preservation of higher, VI 14
union with Individuality in Gnosticism, XIII 48
See also Impersonality; Individuality
Petty, Prof.:

Geneva scientist, III 236
Peru:
earthquakes raze city in, II 333
hieroglyphics of, II 334 history
of Incas of, II 305-08
Inca treasure hidden in, II 339-43
length of stone walls in, II 332
Maneo Capac & ancient races of, II 317
records of Mysteries in, destroyed by
Spanish, XIV 280
ruins of ancient, II 303-04, 305,
308-10, 312-13, 317-18, 323-33
Peshawar (or Purushapura, India):
cave of Buddha's shadow in, XIV 19
Pessimism:
a blessing to the spiritual man, VIII
116-17
due to erroneous ideas of evolution,
VIII 124
materialistic & metaphysical, VIII 110
et seq.
optimism and, express Mind's duality,
X 222-23
two-fold nature of, VIII 116-17
Petavius or Pétau Dénis (1583-1652)]:
———- De angelis:
VIII 28 fn.
bibliog., VIII 471
Petemenoph Papyrus:
Hermetic law of correspondences in,
XIV 347
Petephre (or Potiphar):
priest of Heliopolis, XIV 257
Peter, Saint:
adversary of Paul, IX 210 (232)
alleged to be in Parthia, IX 137
denies Christ, VIII 363 (383)
as double-faced Janus, XII 92-93
(98-99)
Epistles of Paul opposed by, XIV 114
a heretic, VIII 366 (386)
Janus and, X 279
Jesus taught secret doctrine says, XIV 162
Kabalistic rendering of, as Earth, XIV
159
knees impressed on stone, XIV 119
lived & died at Babylon, XIV 127
may not be historical, III 88
"miracle" of, ace. to Church, XIV
113, 119-20
not a martyr, XIV 126
not founder of Latin Church, VI 238;
XIV 124, 126
not initiate, XIV 123-26 persecuted
Paul, XIV 123-24 & fn.
preached circumcision rite, XIV 124
on "Seat of," XIV 125, 126
as symbolic link between Soul &
Spirit, XII 210-11
"triumph" over Simon, XIV 113,
119-20
I Peter:
VIII 188, 362 (380); IX 188 & fn.

on Jesus as Lord Chrēstos, XIV 282 fn.
II Peter:
VIII 28 fn.; XI 486
on Balaam & talking ass, III 230 & fn.
on destruction of 5th Race & Christ's coming, XIV 257-58
on divine Lucifer, XIV 317
Peter of Alcantara (1499-1562):
aura and, V 103
Peterborough, Bishop of:
XII 35, 349 fn.
on "practice" of Christianity, XII 27-28
Petermann, Julius H. (1801-1876):
edited Latin *Pistis-Sophia,* XIII 3
Pétis de la Croix (1653-1713):
Druse sacred books and, III 177 fn.
biog., III 517-18
Petition to Masters:
for an Inner Group & background, VI 250-56
Petosiris (fl. 13th C. B.C.):
Necepso &, first Astrologers of Egypt, XIV 344
Petra (Syria):
II 303
Petrie, Sir WM.E (1853-1942):
XI 358
bio-bibliog., XI 585
Pētroma (Gk.):
secrets of initiation engraved on, II 10 (21)
stone tablets used in Mysteries, VI 238; XIV 124, 126
Petronius, Gaius (?-66 A.D.):
——- *Satyricon:*
on Democritus, XIV 25
bio-bibliog., XIV 561
Petrovich, Paul (Grand Duke):
See Paul I, Emperor
Pets:
forbidden in occult training, IX 159
Petty Boys:
mediumistic investigation of the, I 205
Phadke, Wasudew Bulwant:
III 49
a Hindu rebel, II 294, 296
Phaëton:
horses of the Sun and, III 463
as Lucifer, VIII 17
Phäg-dal [Tib. 'Phags-dal]:
lamasery of, IV 11 & fn.; VI 272
meaning of, IV 11 fn.
Phäg-pa [Tib. 'Phags-pa]:
definitions, IV 11 fn., 19
Phag-pa Sang-gyas [Tib. 'Phags-pa sans-rgyas]:
See Buddha, Gautama
Phäg-yul [Tib. 'Phags-yul]:
Buddha preached in, IV 11 fn.
Phainomena:
See Aratus

Phala (Sk.):
fruits of causes produced, IV 608
Phalguni (Sk.):
Hindu astronomical cycles and, XIV 362-63
Phallicism:
of Christians idealized, XIII 258
confounded with Occultism, XIII 254
of Hebrew Bible, XIV 177, 195, 198, 205, 207 & fn.
phallic stones and, XIII 257
popular with materialistic thinkers, XII 519-20
real meaning of, VII 294
reason for contending with, XIII 254
Rose & Cross, XIV 291-92
symbol of generation, XIV 207 fn.
too crude for *Lucifer,* X 99
Phallus:
Kabalistic, & cross, VI 133
Phantasma (Gk.):
definitions, I 293, 299
Phantasy:
memory &, as obstacles to truth, IX 400J-K
Phantom(s):
appearance of, at death, X 220-21
of body & Vedantins, VII 349
depends on intensity of thought, X 221
real, evoked by Slade, contrasted with opaque, I 223-24
Pharisaism:
of fellow Theosophists, X 94
Pharisees:
beliefs of, not Law of Moses, III 453
as bigots, IV 326-27
borrowed doctrines from Magians, III 453; XIV 301
denounced Jesus, XII 30
derivation of name, III 453
Mishnah and, IV 364
Pentateuch rejected by Saducees, XIV 182 fn.
pretensions of, XIV 181-82 fn.
term of reproach, IV 38
Pharsi:
See Parsîs
Phasma (Gk.):
definitions, I 293, 299
Phenomena(on):
VIII 44
Adepts and, IX 112
after-death, explained, IV 244 et seq.
ancients attributed, to various entities, II 108
aroused idle curiosity, IX 48
astral body of medium and, X 218-19
astral light, III 376
based upon scientific ground, III 113
belief in, causes persecution, III 219
belief in objective, II 74
belief in spiritual, commands

sympathy, III 113
cannot be easily doubted, II 490
cannot be proved in court, XII 333
causes of, & scientists, VII 71, 77, 83
certain occult, are intensified
hypnotism, X 132
claim scientific investigation, II 80 of
clairaudience, VI 34, 36 conscious
spirits of dead and, IV 169
contrasted with Christian wonders, III
230
contrasted with reality, VIII 312
cup, at Simla, II 492
are cyclic, VII 251 dangerous
desire for, XI 165
Dayananda denounces, IV 94
destroy materialistic view of man, II
510
Dialectical Society notes, III 234
differences between occult, & hypnotic
hallucinations, X 132
disbelief in, & "spirits," III 228
of electricity & humans, III 23-26
elementals and, IX 111-12
elementaries role in, I 285-86
essence of, cannot be seen, XII 148
essence of "supernatural," XII 215
every, has its genesis in motion, XII
354-55
exist per se, VII 72
exists impalpable to our senses, VII
75
faith in reliable testimony and, IV
249-50
of fakirs, III 85
few have courage to tell truth about
psychical, II 137
forces of nature and, III 277
fourth dimension and, VII 84, 86
future of science and, III 93
genuineness of, does not establish
identity of agency, III 146
H.P.B. defends reality of mediumistic,
VI 289, 292
H.P.B. ordered to abandon, IX 50
H.P.B. taught real cause of
Spiritualistic, III 240
of human consciousness, XII 357
hypnotic hallucinations and, X 132
in ancient Egypt, VII 125
interchange of, between two worlds,
VII 84
involve non-human entities, I 283
jugglers acknowledge, III 237-38
Kama-rupa and, IV 449
key to, in the East, II 99
laws of occult, known to H.P.B., II
491
learn what they are & are not, I 274
of magic based on exact science, II
461
man can produce, greater than
mediums, I 296

matter passing through matter, VI 123, 126
may be produced by more than one agency, II 109
mediumistic, & scientists, III 14 et seq., 107, 112
mediumistic, can be done by embodied man, II 108
mental, XII 357-58
of mesmerism affirmed by French Academy, XII 224
Mesmerism and, II 135
miracles & Biblical, II 70
modern, repetition of those of former epochs, II 107
molecular nature of psychic, XII 354-57
must be defended, I 45
natural explanation of, must exist, IV 601 fn.
natural, mastered by Brothers, XI 337
natural, only type accepted by Theosophists, II 194, 490; III 111
nature of, in India, II 68-69
nature of mediumistic, IV 294
nature of, must be investigated, III 50 et seq.
never done for worldly ends, IX 112
no low or high, III 136
no physical, offered by T.S., X 242
not miracles, III 92-93; IV 84, 601 fn.
not supernatural, XI 425
objective physical, are glamour, X 131
objective, & subjective experiences, III 415
of objective world an illusion, IX 241
occult, VII 125
occult, & "miracles," IV 84
occult, opposed by T.S., IV 468-78
occult, rejected by science, III 93; VII 77
occult, scientific in nature, III 93, 136-37
of "Orientals" visitations, III 220
outburst of, a great opportunity for study, II 110
people's temperament and, II 436
photographic testing of, XII 327
physical, agency, III 392, 395
physical, as psychological illusions, VIII 50 (72); XI 336
of "possession," II 261-62
post-mortem appearance of man, VI 127-29, 138
as power over natural forces, IX 49-50
of precipitation, VI 118-23
produced by natural causes, II 194
produced by non-mediums, III 51
on production of, II 490-92; V 113; VIII 57 (79)
psychic, VII 290
psychic, & trend of public thought, VI 341-42
psychological, and Damodar, VI 69-71

psychological, denied, IV 308
psycho-physiological, & man's will, III 172-73
purpose of occult, failed in early T.S., IX 46-50
rationale of apparitions, III 474
rationale of materialization, III 380
reality of, admitted at Church Congress, III 345
reality of, must be proved, III 488
reason for flood of, VII 85
reason why forbidden, V 145
scientific denial of, II 188; VII 77, 83
scientific meddling into mental & Occult, XII 351-52
scientists note, III 112, 233 et seq.; IX 48-49
sexual force and, IX 108
for simple folk, X 131
Sinnett vouches for, IV 111-12
in sky, III 86
of sound, VIII 332
spirit agency in, repudiated, III 29
Spiritualistic, can be duplicated by adepts, II 37
Spiritualistic, not hallucinations, II 36
Spiritualists and, IX 49
starting of T.S. and, I 393-94
of stone-showers, III 244 et seq.; IV 174-75
subjective, & Hindus, II 80
takes years to master, XI 337
of telepathy, VIII 40-41
theories about, III 368 et seq.
T.S., failed to produce desired effects, IX 46-50
Theosophists do not deny Spiritualistic, II 37
unfathomable by current physiology, XII 141, 148, 351-52
unwise call for, & chelaship, IV 610
various classes of, XII 307, 322-29
vital, goes beyond external senses, XII 147-48
Wallace on, II 38
will and, VI 289
witnessed by H.P.B., III 54
witnessed by strangers, I 246
Yellow-Cap Lamas do not perform, publicly, IV 160
Yogis and, II 77-80, 119
See also Clairvoyance; Mediumship; Occult Phenomena; Precipitation; Spirit-Photographs; Spiritism; Spiritualism; Telepathy etc.

Phenomenal Growth:
of body explained, VI 114-17

Phenomenalism:
not true Spiritualism, I 282
Theosophical Society & wave of, IX 243

Phenomenalists:
blind worshippers of phantoms, XI 164

Pherecydes of Athens (fl. 480 B.C.):
confused with Pherecydes of Syros, XIII 284
contemporary of Herodotus, XIII 284
a logographer, XIII 285
Pherecydes of Syros (fl. 544 B.C.):
abuse of magic by, XIII 238
Apollonius and, XIII 237-38
called soothsayer, XIII 238
disciple of initiates, XIII 283
Eastern influence on, XIII 285
Encyclopaedists on, XIII 283-84
fragments, XIII 231
de Mirville on, XIII 238
prophecies of, XIII 238
on septenary principle, XIII 284
teacher of Pythagoras, XIII 283
——- *Eptamuchos:*
also called *Theokrasia* or *Theologia,* XIII 284
first Western text on metempsychosis, XIII 284
Phidias (fl. 5th C. B.C.):
Athena Promachos of, XIV 14
immortalized Jupiter & Athaena, XIII 183, 298
modern sculpture, XIV 14
tribute to Divine Inspiration of, XI 357
Philadelphia:
center of dynamite trade, XIII 216
Philadelphia Inquirer:
biog. of Katie King and, I 63 fn.
Philadelphus:
See Ptolemy Phiiadelphus
Philaletheian(s):
of Alexandria, XI 92
Ammonius Saccas founded, II 88; XIV 306, 313
eclectic system of, XIV 309
few tenets of, remain, XIV 313
instructions for, XIV 308
lovers of truth, XI 214 (250)
noble ethics of, XI 227 (263)
Plotinus, Origenes & Longinus, XIV 313
Secret Brotherhoods and, XIV 27, 309, 313
true & false, XIV 12-13 & fn.
Philalethes, Eugenius:
See Vaughan, Thomas
Philalethes Lodge:
based on Martinism, XII 82
Count Grabianca and, XII 84 fn.
grievance with Cagliostro, XII 82-83
Philanthropy:
personal salvation and, VIII 166-67
physical, only is worthless, VIII 296
practical, VIII 162
reticence of Adepts a far-seeing, V 143
so-called, of Theosophists, V 325-26
true, expresses aspirations of trampled

masses, XII 4-5
Philastrius, Bishop (fl. 4th C.):
on Simon Magus, XII 572
Philip, Apostle:
duty of writing about Jesus, XIII 46-47
explained Hymn of *Pistis-Sophia,* XIII 60
Philippus of Thessalonica:
poetic tribute to Phidias, XI 357 q.
biog., XI 585-86
Philips, Francis Charles:
——- *The Strange Adventures of Lucy Smith:*
VIII 99
bibliog., VIII 471
Philistine Rites:
David influenced by, XIV 316
Phillips, W. (1811-1884):
lecture on Lost Arts, I 231 & fn.
biog., I 522-23
Philo Byblius (42-? A.D.):
VII 217, 218 fn.
denounced Pherecydes, XIII 238
mistranslated Sanehoniathon, V 299
bio-bibliog., VII 95 fn.
Philo Judaeus (20 B.C.-54 A.D.):
on allegory in Bible, XIV 197
Archangels of, XIV 218
in Aristobulus' school, XIV 11 fn., 306
on Divine Reason, XIII 267
failed to reveal Mysteries, XIV 39
Jesus not referred to by, IV 363; IX 204 (226)
knew Bible to be allegorical, XII 342
on *logia theochrēsta,* VIII 186
Mosaic Books source of Platonism, XIV 11 fn., 306
on origin of evil, XIV 217 fn.
or Philo of Alexandria, VII 217-18 fn.
on rising Sun, XIV 271
Septuagint and, XIV 178-79
——- *Biblical Antiquities:*
on Jews consulting demons, VII 217
Philo not author of, VII 217-18 fn.
——- *Questioner et solutiones in Genesin:*
on "Second God," XI 241 (277)
——- *De Septenario:*
on sacred events, XIV 137
——- *De specialibus legibus:*
on mysteries, VII 123, 133
Philoctetes:
See Attius
Philolaus (fl. 450 B.C.):
VI 206
a Pythagorean, XIV 223
on Solar Fire, XIV 223
——- *Fragments:*
on number, XIV 10 fn. biog., XIV 561-62
Philology:
Alexander the Great and, XIII 227
archaeology more important than, II

311
floundering in mere hypotheses, XIV 196
helps explode Western theologies, II 107
scientific progress in, XIII 229
students of, as cold anatomists, II 133
Philopseudēs:
See Lucian
Philosopher(s):
accused of demonology, XIII 238
Adepts respected by Chinese, XIV 18
always held similar beliefs, VII 198
esoteric presence in works of ancient, XIV 3, 48, 277
God of, infinite, XIV 8
Greek, on Universe, XIII 86-87
initiated, had no right to reveal sciences, VI 203-04
limited, not worthy of name, XIII 95
modern, believe in blind chance, XIV 9 fn.
most Greek, initiated, XIV 7, 276-77
old, intellectual quarries, XIV 6
"physical," & Universal Mind, XIV 10
sacred obligation of old, XIV 6
teachings of ancient, VI 202-10
true, is impartial, XIV 459 unpopular,
& society, XIII 245-47
Western, inspired by Eastern, XIII 92
works of some, dangerous, XIV 60
See also Hermetic Philosophers; Neo-Platonists; etc.
Philosopher's Stone:
Aristotle on, VIII 248
brought by Divine Builder, XIV 26
Hiranyagarbha and, II 285 fn.
key to problems of Life & Death, XIV 26
no special, IV 291; XII 603
purpose of, XI 515 (538), 517-20 (540-43)
seventh principle, IV 290
Philosophiasagax::
See Paracelsus
Philosophic Inquirer (Madras):
IV 69, 155, 157, 230, 599; V 65; XIV 117 fn.
brave & outspoken, IV 92
editor of, abused, III 67-68
on editor of the, XI 409 fn.
errors in, IV 172-74
on Hindu pantheism, III 355
The Thinker and, IV 277 et seq.
bibliog., V 386
Philosophical Vine:
meaning in alchemy, XII 54
Philosophism:
Philosophicules as progeny of modern, XI 439
Philosophumena:
See Hippolytus
Philosophy(ies):
Adepts & universal, XIII 264
all, stems from Planetary Spirit, VI

331
ancient esoteric, vitally needed by West, XII 295, 308
archaic, has many rays, X 154
best test of, under trying circumstances, IV 97
complete only if physics & metaphysics embraced, II 158
conceit of modern, XIII 262
crippled by sensual perceptions, XIII 94-95
deductive or metaphysical, XII 308
definitions, XI 434-35
Eastern, and Pantheistic speculation, XII 347 fn., 407
Eastern occult, is main stream of knowledge, III 382
how to study Eastern, XIII 264
identity between separate schools of, IV 492
Indian, XII 343, 347 fn.
modern & H. Spencer, VI 171-73
modern, only chips of Theosophy, XIII 84, 92
most religious, reject ex *nihilo,* XIV 415
occult, deals with principles, not details, III 383
outflow of religious feeling, III 349
requisite of true, XI 439 Theosophy as highest, XI 435-36 true, sneered at, XI 438-39
unshakeable foundation of religious, XII 308, 347
Western, based on exoteric thought, XIII 92
See also Platonic Philosophy & specific Philosophers
Philostratus, Flavius (170?-245):
on Ammonius, XI 228 (265)
on sidereal globes in Babylonian temples, XIV 331
——— *Life of Apollonius* [tr.]:
III 175 fn.
cp. with New Testament, XIV 138
kept hidden by Church, XIV 137-38
NT. life of Jesus may be based on, VIII 203 fn.
reads like a fairy story, XIV 128, 132
Philozoism:
on opponents of Eastern, VII 22
Phinehas:
thrusts javelin through woman, III 116
Phineus:
as symbol of entranced seer, X 209 fn.
Phlegethon:
river of Initiation in Tartarus, XI 90 & fn.
Phlogiston:
meaning, IV 217-18 & fn.
Pho (or Pha):
as animal soul, IV 243

or Fo, X 354
"Man" or "Father," IV 18 fn.
Phoebe:
as Moon in heaven, XI 97
Phoebus:
associated with sound & color, VII 67
as Sun in heaven, XI 97
Phoenician(s):
cosmogony, XIV 156, 202, 272 fn.
cult of Venus and, VIII 309-10
divine origins of, XIV 94 divinities
were Elōhim, XIV 202 Ia of,
same as Jehovah, XIV 272 India
and, V 300
reverence for Sun, XIV 272 fn.
sacred alphabet, XIV 97
Sanskrit and, V 298
writing and, V 167, 297, 299
Pho-hat(Chinese):
See Fohat
Phonograph:
Olcott visits Edison about, I 429, 430, 439
Phonographic Foil:
of 24th century, XIII 291
Phorminx:
Orpheus and, V 305
seven-stringed lyre, XIV 269
Phos (Greek):
as Atma-Buddhi, XI 488
light & exoteric teachings, XI 486
as Manas, XI 487
Phosphoros:
as Lucifer, X 231
Lucifer & Jesus, XI 496-97
or Phaeton, VIII 17
Pho-ta-la [Sk. Potala]:
IV 11 fn.
Phōtismous (Gk.):
one translation of teraphim, VII 231
Photius (ca. 820-891):
first quarrels in Church and, IX 340
warrented Cyprian's confession, XIV 163
bio-bibliog., IX 447-48
Photograph(s):
magnetic emanations and, VI 341
of "Spirits," IV 60 et seq.
Phōtos (Greek):
of Iamblichus, XI 233 (270)
Phren:
divine soul and, VII 205 fn.
as mens or mind, I 292
perisprit and, I 361 (365)
Phylakitēs (Gk.):
or 7 Luminous Ones as guardians, X 49 (57)
as vigilant guardian of Church, X 49 (57)
Physical:
spiritual falling into, IX 240
Physicians:
allegedly, alone sane, VII 60

conceited & obstinate, II 274
derive income from human suffering, II 189
druggists &, often legally kill, IV 73
prejudiced, spiteful & selfish, IV 380
Physicists:
incapable of acquiring knowledge by spiritual faculties, X 128
must leave spiritual causes to others, II 158
Physico-Materialism:
IV 307 fn.
losing ground, IV 309-10
Physics:
psychology and, II 158
supersensuous, & chemistry, VII 75
Physiognomy:
reviewing books and, I 386 et seq.
Physiology:
ABC of, II 186
"definition," II 274
destined handmaiden of Occult truths, XII 139
overstepping its limits, XII 351-53
prejudices in, & effect of drugs, II 189
progress of, XII 138
science of death, VIII 240
vitalism and, XII 139
Pi (Greek):
circle and, X 399
See under Circle & Geometry
Pico delta Mirandola, G. (1463-1494):
I 131
adepts and, IV 607
challenged Church, XIV 169 fn.
Drach a follower of, XIV 220
Kabalah is full of Christianity, VII 252 fn.
on Magic & Kabalah, VII 252 fn., 258-59
Theses posted in Rome by, VII 252 fn., 258-59
bio-bibliog., XIV 562
Pictet, Raoul Pierre (1846-1929):
VIII 353
gases and, IV 215
bio-bibliog., VIII 471-72
biog., IV 662
Pictorial Language:
& ciphers, VII 268
of New World, II 315
See also Hieroglyphics
Pictures:
aura of newly born has, from past, IX 400B
See also Astral Light; Astral Plane
Pierre Soleil (or Sun-Stone):
identified with Christ, XIV 221
Piety:
frenzied Christian, IV 202-03
Pigmies:
Herodotus and, III 41
Pike, Albert (1809-1891):

bio-bibliog., XIV 562-63
Pilgrim:
must accept truth of collective individuality, XI 212-13 & fn. (248 & fn.)
Pilgrim (pseud.):
as writer, VIII 45 & fn.
Pillai, Kashava:
secretary of Nellore T.S., IV 288
Pindam [Sk. Pinda]:
at Gya & bhutas, V 310-13
Pindar (522?-443 B.C.):
XIV 257
on Zeus & Bacchus, XIV 273 fn.
——— *Dirges:*
on death & initiation, VII 121, 132
——— *Ode to Pythia:*
on chrēsen, VIII 187, 223
Pindus, Mts. (Greece):
V 218
Pineal Gland:
cause of, concretions, XII 619
chief organ of spirituality in brain, XII 619
corresponds to uterus, XII 698
illumined, corresponds with Divine Thought, XII 698
Kundalini and, XII 699
nature & function of, XII 616-19, 695-96, 697
pernicious action of drugs or alcohol upon, XII 496
seven rays of consciousness and, XIII 289
or Third Eye, XII 616, 619
See also Third Eye
Pingala (Sk.):
Ida & Sushumna, XII 616, 701-02
Pinjrapole [Sk. Pañjrapol]:
animal hospital & refuge in Bombay, IV 282
Pinto:
Cagliostro and, XII 80
The Pioneer (Allahabad):
II 362, 388, 428, 439; III 8-9, 75; IV 92, 333
Anglo-Indian surveillance and, X 293
on astronomy & astrology, III 45
on dissolved religious orders, III 65
on Druse sect, III 176
editor of, II 262
Fadeyev letter about H.P.B., III 444-45
friendly notice in, II 414
H.P.B. translating for, II 391; VII 5, 10
on metempsychosis, XI 145-46
on missionaries, II 270-71
on opposition to Church, III 66
on phenomena & TS., II 99-100
on study of Russian, III 46
on Viceroy & espionage calumny, II 141
Pipelets:

Great Army of, XII 93 (100 & fn.)
Pippal Cave:
sacred to Buddhists, V 247 fn.
Pirani, F.J. (1850-1881):
IV 222
biog., IV 662
Pirogoff, Dr. N.I.
See Pirogov, Dr. N.I.
Pirogov, Dr. N.J. (1810-1881):
declines to intimate beliefs in God, XII 405
follower of Goethe in his youth, XII 405
foot operation named for, XII 405 fn,
knew Universal Mind as Demiurge, XIII 90
Mephisto influences, XII 405
on non-material of the ego, XII 137
regarded as Agnostic by ex-colleagues, XII 404
ritualism opposed by, not religious ideals, XII 405
surgeon & pathologist, XII 135, 403
at University of Dorpat, XII 405
——- *Memoirs:*
on atoms, XII 408
on consciousness & brain, XII 414
"empiricism" as used by, XII 414
ethereal element believed in by, XII 406
on existence, XII 407
fifth dimension a possiblility to, XII 411
imbued with scientific mysticism & Theosophy, XII 138, 405
on lower self, XII 406
on nature & composition of Universe, XII 409-11
profoundly intuitional nature of, XII 415
on space, time & motion, XII 414
speculations on lunacy, XII 407
on Universal Mind, XII 136-38, 404
on Vital Force & Life Principle, XII 136-37, 404
bio-bibliog., XII 135-36 fn., 760
Pisacha(s) (Sk.):
IV 553; VI 194
apparitions and, III 417
or bhuta, XII 171 fn. (181 fn.), 201
definition, IV 189
or Elementals, IX 109
haunts woman, IV 125
mediums attract, IV 55, 139, 141, 174-75, 181
passions and, VII 299
Dr. Peebles on, II 75
SamaVeda and, V 34 (63)
séance worship of, IV 261; IX 108-09
state of, & relation to the living, II 399
Pisces:
conjunction of planets and, IX 211

(233)
cycle began about 255 B.C., VIII 174 fn.
Messiah comes in, XIV 153
Piscinas:
well of lustral waters, XI 78
Pisgah, Mt. (near Dead Sea):
Moses and, IV 265
Pisistratus (600?-527 B.C.):
XIV 293
Pistis (Gk.):
knowledge, VIII 191
not just Faith, XIII 6
Pistis-Sophia(Gk.):
definition, XIII 5-6
drama of, "fall," XIII 40
drama of, sufferings, XIII 6
falls from Ogdoad, XIII 28
as first & last of female Aeōns, XIII 40
Hymn of, & 107th *Psalm,* XIII 60
is Intuitional knowledge, XIII 6
Jesus and, XIII 61-62
Jesus as Syzygy of, XIII 40
lower Manas and, XIII 62
Mystery of her Name, XIII 33, 39, 41
Repentance of, XIII 46 & fn., 60-62
Repentant personality XIII 50, 56 fn.
seeks to regain stolen domain, XIII 24, 28
or Sophia-Achamōth, XIII 24, 26, 28
standing on 7 headed Basilisk, XIII 59
thirteenth Aeon Region of, XIII 39, 52, 60
Venus and, XIII 33
without Syzygy, XIII 42
Pistis-Sophia:
allegory of evolution of Mind, XIII 40
on Barbēlō, XIII 24-25
Church Fathers on, XIII 5
compared with Egyptian teachings, XIII 80
Coptic MS., XIII 1
dating of, XIII 1
description of, binding, XIII 2 fn.
dialect written in, XIII 1
earliest rf. to, XIII 2
on Elias & John, XI 492-93
English translations, XIII 3-5
on fourth section of, XIII 35
Gnostic origins, XIII 1, 3, 6, 35
H.P.B. on, VIII 216
on Ialdabaōth, XIII 43-44
Jesus on the Name, XIII 41-42
key to portion of, XIII 40
lists 3 Deities of the Right, XIII 39
Lokas & subplanes in, XIII 27-28
noblest Gnostic system derived from East, X 403
Odes of Solomon and, XIII 51
revised notes on, X 300

rich in Esotericism, XIII 32, 80
septenary name in, XI 489
taught by Jesus, XIII 7, 35
term in, used for divisions of Kama Loka, XI 486
versions, XIII 4, 24, 25 fn., 35
bibliog., VIII 238-39
Pit:
symbol of, VIII 204 fn.
Pitaka(s):
Buddhist, grand philosophy not religion, IV 201
Gunananda & synod about, II 138
Pitar:
See Pitri(s)
Pitha-Sthana (Sk.):
in Tantrik Mysteries, XIV 126
Pitri(s) (Sk.):
according to Buddhism, VII 184
Chhaya and, IX 241
collective wisdom of, XII 203-04
definition, VI 189-90
Dhyanis &, cp. with 7 Elōhim, IX 136
as disembodied Mahatma, XIV 278
early man and, XIII 23, 26
early Races and, IX 262
exoteric fable about, VI 191 fn.
fatherhood of, X 397; XIII 150
first humanity as astral chhayas of, X 365
identical with 7 Elōhim, XIV 202
influence bright side of moon, XII 204
intercourse with, V 34 (62)
invoked by Qu-ta-my, XII 204
lunar ancestors, VI 190
lunar and solar, VI 190
Lunar, not "spirits," XII 203
lunar progenitors & their descendants, X 364
Patriarchs and, XIV 202
planetary gods as, XI V 202, 277
revealed in final Initiation, XIV 277-78
reveals Presence for chela, XIV 278
S.D. rf. to, XIII 50 fn.
seven classes of, IX 262
shaping of man by, VI 191-92
two classes defined in *Rig-Veda,* VI 191
Pitri-Rishis (Sk.):
sons of Flame, VI 193
Pituitary Body:
alcohol & fever effect, XII 698 nature & function of, XII 616-19, 697
Pius II, Pope (1405-1464):
awed by de Cusa's learning, XIV 378-79
Pius IV, Pope (1499-1565):
on papal Bull of, X 24
biog., X 24 fn.
Pius V, Pope (1504-1572):
Bull of, endorsed Astrolatry, X 29

fostered starworship, XIV 336
biog., XIV 563
Pius VI, Pope (1717-1799):
Cagliostro's death sentence commuted by, XII 81, 87
Pius VII, Pope (1740-1823):
Jesuits and, IX 300, 313
Pius IX, Pope (1792-1878):
IV 395
abused heretics, III 68
death of Christianity began with death of, I 374
elected in 1846, IX 308
Encyclical of 1864, IV 371
Gladstone prints speeches of, III 68 & fn.
"infallibility" of, IX 294
Piyadasi [Sk. Priya-darin]:
inscription of, & Alexander, V 242 & fn.
title of two Kings, V 237, 257
Pi-yun-si Pagoda (China):
Hall of Lohans, XIV 429
Pizarro, Francisco (1470?-1541):
II 304, 313, 326
kidnapped & murdered last Inca King, II 339-40, 343
Plagiarism:
alleged, by K.H., VI 2-3
examples of, XIII 200
H.P.B. accused of, XIII 199-201
Plague:
Biblical, stopped by violence, III 11617
Plane(s):
Adepts work on various, VI 247
of ants, VII 85-86
or bases of triangles, XIII 17
called the Treasure, XIII 64
communication between, VII 87-88
of consciousness & matter, XIII 57
contact between, X 166
each, reflected in another, XIII 58 & fn.
every, has own attributes & creatures, X 381
fourth dimension and, VII 85
higher, & Ah-hi, X 320-21
higher, as goal for aspirant, VI 332
higher, within our 3 dimensional world, VII 86
impressions of one, translated into another, IX 163-64
Jesus on objective & subjective, XIII 61
many higher & lower, than ours, X 313
of non-being, X 369
not in, or to be thought of, in Space & Time, XII 528
our, reverses notations, XII 561
Principles of man & seven, XIII 75
Rupa & Arupa, XIII 53

segregated by mind & consciousness, XII 679
seven, & lower four, XIII 54
are seven in One, XII 528
seven sub-planes on every, XII 399
as Silence or Sigē, XIII 16
sub-planes &, in *Pistis-Sophia,* XIII 17
sub-planes of consciousness and, XII 657 et seq.
Table of, & Lokas, XIII 28 thoughts must be placed on highest, XII 687
three higher Arupa, beyond our comprehension, X 357
trichotomy of, XIII 53 unmanifested, also septenary, X 373 Yoga states & three sub-, XIII 65 See also Lokas; Talas

Planet(s):
celestial work of seven, XIV 88, 142, 210, 328
colour of ruling, & Temple of Borsippa, II 410
conjunction of five & three, III 197-98
correspondence between, & Archangels, X 50 (57); XII 546; XIV 322, 335-36
correspondences, XII 532-33 diag., 536-37, 544-46, 548-49 & fns.
co-workers of Unknown All, XIV 330
dual aspect as celestial bodies, XIV 322
dwellings of Sun's lictors, XIV 327-28, 332
of Earth Chain & colors of constitution of man, VI 14-15
Earth globes are not Sacred, X 340
eighth, & wicked men, III 298
Elōhim as architects of physical, XIV 212
every, a Septenary, X 30-31
exoteric order of, XII 551
fragments of former suns, X 402
ideations of, acted upon by Planetary Builders, X 342
influence talismans, XII 382, 535
intra-Mercurial, invisible by end of 3rd Root Race, XII 549 fn.
light of, & magical statues, VII 219
Messiah's coming & two, XIV 153
misprint for "cycle" in *Isis Unveiled,* VII 183-84; X 215-16 fn.
mysteries of Initiation & seven, XIV 142, 315-16 fn., 332
mystery, of Pagan initiates, X 31 fn.
mythological transformation from gods to devils, VIII 16
not thrown out of sun, X 402
origin of, X 402
personified, XIV 335 & fn.
Rectors or Angels of, XIV 336
Root-Races and, VII 113
on Rulers of Sacred, X 340

sacred circular dance of, XIV 316
& fn.
Sēpher Yetzirah on mysteries of, XIV
88
seven, and Sephiroth, XIV 189, 210
seven physical, as lower Sephirōth,
XII 546
Seven Sacred, & our senses, XII 532
Seven Sacred, ruled by 7 Hierarchies,
XII 567-68
seven spheres of the, in symbolism, II 411
sevenfold & twelvefold
transformations of, IV 377-78
seventh, a mystery, XIV 332
"Skins" as symbols of, X 304
slandered by Church, VIII 15
are spiritual forces not globes, XII
546
"Star-Regents" informing deities of,
XIV 329
system of, & cyclic motion of ideas,
IV 451
visible, are bodies of Sidereal Beings,
X 31; XIV 210, 315 fn., 322, 327,
330, 334-35
week-days and, XII 535
See also Globes; Jupiter; Mercury;
Saturn; Venus etc.
Planetaries:
must live in every sphere, III 26970
Planetary:
five, Rulers & Soul, XIII 28, 45
hosts, XIII 277
overseer, XIII 277
progression in, realms, XIII 265,
301-06
realm of Jesus & disciples, XIII 72-73
Planetary Chambers:
soul at death and, VII 113
Planetary Spirit(s):
ancient Kings prayed to, XIV 351
as angels, XIV 210, 314, 321, 334, 336
or Angels are real Gods, VII 120
collective host, XIV 164 fn.
constitute Adam-Kadmon, X 345
deal with 4th Principle but not 3
highest, X 341
definition, X 340
or Devas, III 269
Dhyan Chohans a class of, VI 111-12
as "divine Powers," XIV 314
Egyptian, X 48 (56)
Elect Angels and, XIV 89, 314,
336-37, 349
high spiritual & moral influence, XIV
345
human, was a, III 269
inspire men, I 295
intermediary agencies, XIV 330
Jehovah as, of visible Sun, XIV 272
Kabiri as highest, XIV 314-15
man's soul and, XIV 300
Mayavic appearances of, IV 590

Mysteries of, XIV 315, 330-33
not an Entity but Forces of Nature, X 342
nothing to do with spiritual man, X 341
once human beings, VI 126
Pitris, revealed in final Mysteries, XIV 277
Popes worship, XIV 337
pralaya and, X 344
are Regents not the physical planets, XIV 328-29
remain in our spheres of being, XI 63
rule 7 Sacred Planets, XII 567-68
ruled by hidden Hierophant, XIV 332
Sacred Planets and, X 341
are sidereal, X 344; XIV 328-29
strike keynote of Truth, XII 600-02
taught One Wisdom to early man, VI 331
Theoi of Plato, XIV 326
universe formed by, XIV 334
unprogressed, simulate deities at
séances, VI 189
See also Regent(s); Seven Planetary Spirits

Plant(s):
consciousness in, X 330, 362
elementals and, X 362
have nerves, sensation & instinct, XII 134
juice of secret, may extend life, II 460-61
Karma of, X 363
used by HathaYogins produces coma, II 460

Plasma:
as image in Gnosticism, XIII 30

Platino, Bartolomeo de (1421-1481):
——- *Vitae Pontificum:*
papal biographies, XI 79 fn. bibliog., XI 586

Platiy:
Bulgarian New Year's cake, II 147

Plato (427?-347 B.C.):
VII 62
age of, & current age, XII 310
Atlantis of, XIV 46
Books of Thoth used by, XIV 39
called Initiates "Perfect," XIV 56 fn.
concept of Divinity, XIII 267
crucified God of, XIV 287
cyclic motion of ideas, IV 451
on Deity & Cross, IX 270
Deity defined by, XIV 9, 62, 186
doctrine of Monad, XIV 186
on duality of soul, II 5 (16) follower
of Pythagoras, XIV 15, 62, 308
on Gods geometrizing, X 399-400
hidden meaning in, XIV 7-8, 14-15, 46, 62-63, 340
on Homer, XIV 8
Ideas as aeons or emanations in, XIV

340
ignorance of, XIII 264
immutable essences of, IV 451
influenced by Orpheus, XIV 308
an Initiate, VI 203, 207; XI 5; XIV 6, 8, 15, 257, 274, 276
on Initiates, XIV 256, 274-77
Jowett on, XIV 8 ff., 10-16
life cp. to Jesus, XIV 139
man crucified in space and, X 52 (59)
method of, III 196
monotheism & Gods, XIV 7-8
on mysteries of rebirth, XIII 80
mysticism of, XIII 151, 153-54
"myths" of, XIII 226
Oriental mysticism in, XIV 15-16, 63, 308
on origination, XIII 268
planets are Gods acc. to, XIV 326, 340
Pythagoras and, XIII 268
selective breeding as old as, XII 253
severe morality of, XIV 274
Solomon not mentioned by, XIV 177 fn.
on soul, VII 204 fn.-06 fn.
on Soul and body, XIV 10 fn.
on Sun and Son, XIV 271 q.
on Sun as a living being, XIV 324
taught at Heliopolis, XIV 254
transcendental mathematics of, XIV 63
"Unchangeable Existence" of, cp. with Sat, VI 207
on Universe as a cross, II 145
Valentinian system and, XIII 14
view of Being & Becoming, VI 206-07
——— *Banquet:*
II 313 fn.; XIV 7
——— *Cratylus:*
XIV 7, 326 fn.
——— *Critias:*
on Atlantis, IV 262
——— *Dialogues:*
secret doctrine in, VI 207
spirit of mysticism in, XIV 4, 8, 14-16
——— *Epinomis:*
VI 187
——— *Epistles:*
enigmatic teaching in, XIV 7 fn. on
source of Plato's teachings, XIV 16
——— *Gorgias:*
VI 201
on Socrates' patience, VIII 46-47
——— *Laws:*
on prayers, XIV 42 & fn.
——— *Parmenides:*
XIV 7, 413 fn.
——— *Phaedo:*
on founders of Mysteries, XIV 256
on initiates & gods, XI 170 (178)
on object of Mysteries, XI 87

——— *Phaedrux*
VIII 186, 204 fn., 222-23
on communion with the Gods, XI 218 (254)
cp. to *Upanishads,* XII 347 fn.
on judgment of souls, XIII 80-81
on man's original purity, XIV 68, 277
on Mysteries, XIV 7, 274, 276
——— *Republic:*
on Er, III 451
on Gnosis, XIV 218-19, 340
on man crucified in space, VII 295 fn.
on marriage & race improvement, XII 254
——— *Theaetetus:*
on becoming God-like, XI 218 (254)
on chrēstos, VIII 192 fn., 229
——— *Theages:*
on Socrates, III 279
——— *Timaeus:*
III 428; VI 201; VII 194
Jowett downgrades, XIV 11, 15
on men as pure spirits, XIV 68
an occult treatise, XIII 147, 154 fn.
only Initiate can understand, XIV 7, 15
a Pythagorean Dialogue, XIV 11
bibliog., III 518; VI 443; XII 760
Platon, Metropolitan:
visited by a "spirit," VI 219-21
Platonic Method:
descends from universal to individual, XII 517
key to Buddhism, XIV 419
Platonic Philosophy:
compend of ancient Indian systems, VI 203
The Platonist (Saint Louis):
III 269 fn.
Pleasure:
misery as necessary as, for some, VIII 167
Plebs:
servilely follow majority, IV 72
Pledge:
to follow true lines of Masters, X 77-78
H.P.B. took, never to reveal whole truth about Masters, XII 158
mutual, between Master & disciple, VII 242
sacred bond of 7 yrs. probation, VII 242-43
of secrecy & occult sciences, II 494 (501)
Theosophical Society, of secrecy, II 476
violation of, dishonorable, II 478
Pledge Fever:
one effect of, XII 586
is raging, XII 588 fn.
warning against, XII 515-16
Pledge of Esoteric Section:
aim of, not adeptship, XII 501, 583

binding nature of, XII 501, 503, 592, 640
characteristics needed to carry out, X 196
clause of, recommended for entire T.S., X 207
disloyalty to, can lead to expulsion, XII 166
effort to keep, must continue, XII 493
faith in Higher Self and, XII 583
meaning of, XII 506-11
no interference with family duties, XII 488
part of, discussed, X 196-208; XII 589-90
of Probationers, XII 506
real, is to Higher Self & Mahatmic aspect of Masters, XII 166
rewards of trying to fulfill, XII 537-38
sacredness of, XII 585, 601
withdrawal of, possible, XII 488, 504-05
See also Esoteric Section of Theosophical Society
Pleiades:
at Solar Pralaya, V 16263
Plenum:
vacuum and, X 318
Plērōma (Gk.):
all fullness, XIII 10
Chart of, XIII 15
Church transforms, into Heavenly Host, XIV 162
definitions, XI 491; XII 570; XIV 162 fn.
found in Paul's *Epistles,* XIV 162 fn., 340
Fruit of, XIII 16
in Gnostic scheme, XIII 11, 28
or Height, XIII 22
Hierarchies & chart of, XIII 71
Name of Aeōns of, XIII 78
secrets of, hide the Truth, XII 570
several Types of, XIII 32-33
Sophia projected Ideas of, XIII 40
Space of occult philosophy, XII 570
Table including, XIII 28
Unknown of Gnostics, XIV 162
vacuum, X 311
Valentinian Dodecad is, XIII 28
See also Space
Plexuses:
chakras and, XII 619-20
nadis &, acc. to Hatha Yoga, XII 616
Solar, of sympathetic system, XII 701 See also Chakra(s)
Pliny the Elder (23-79 A.D.):
I 232
believed in Chaldean astrology, XIV 351
on location of Palibothra, XIII 342
on philosophy, VII 36 q.
——— *Natural History:*

II 93 fn.
Celtic wisdom cited in, XIV 311
on Zoroaster, III 451, 461; XIV 23 & fn.
bibliog., II 539; III 518
Plotinus(205?-270):
aimed to free Greek philosophy from Oriental influences, XII 347 fn.
Ammonius taught, for 11 years, XIV 13 fn., 313
ecstasy of Theophania defined by, XIV 48-49
ecstatic illumination of, XI 233 (270)
felt divine fountain, XIV 49 fn.
a guardian of Roman orphans, XI 215 fn. (251 fn.)
Iamblichus' work and, XI 214 (250)
Jowett's opinion of, XIV 12
lack of appreciation for, XIII 147
lived for the world, XI 219 (255)
practiced Theurgy, XIV 304
on three degrees of gnosis, II 95
triple emanation doctrine and, XIV 186
united to his Christos, IX 21 fn.
worthy disciple of Ammonius, XI 215 (250)
Plough:
symbol of, VII 279 fn.
Plummer, L. Gordon (b. 1904):
——— *The Mathematics of the Cosmic Mind.*
clarifies esoteric geometry, III 321 fn.
bibliog., III 518
Plurality:
comes from unity, VIII 11920, 204 fn.
returns to unity, VIII 122
Plutarch (46?-120 A.D.):
II 93 fn.; V 244, 257; VIII 204 fn.; XIII 154; XIV 139, 257
on after-death states, I 294, 362 (366)
on age of Zoroaster, III 461
Avesta and, IV 525
on circle of celestial worlds, XIV 330
knew heliocentric system, XIV 332
on Pherecydes, XIII 284
on psychē & nous, II 6 (17)
on soul after death, XIII 138 q.
——— *Consolatio ad Apollonium:*
on initiation, VII 122
——— *De defectu oraculorum:*
VI 209 fn.
bibliog., VI 443
——— *Isis:*
on Muth as Isis, XIV 155-56
——— *Lives:*
VIII 184 fn., 200
on chrēstos, VIII 192 fn., 229
on Mithraic cult's founding, VIII 364 (384)
——— *Morals:*
on Egyptian rite, XIII 23

——— *Quaestiones Romanes:*
on lares, VII 194

Pluto:
Latin Church rite and, XIV 99
Orpheus in kingdom of, XIV 141
Roman's 2nd month and, XIV 99
the sun of lower regions, XI 97
See also Hades
Pneuma (Gk.):
Demeter and, I 295
Holy, is female, XIV 115
or nous & second death, I 294
semen and, VII 239 fn.
Pneumata (Gk.):
spirits of elements in ancient divination, VII 234, 239
Pneumatic(s):
Plērōma is region of, XIII 28
prayers of, XIII 26
or Spiritual Treasure of, XIII 28
See also Defunct
Pneumo-Dyno-Vril:
destroys millions of soldiers, IX 338
Po:
Maoric word, V 288
Pobedonostsev, K.P. (1827-1907):
as censor, XI 460
Pococke, Edward (1604-1691):
on Pandavas, V 306
——— *India in Greece:*
on word origins, XIV 90 fn.
biobibliog., XIII 400
bibliog., XIV 563
Poe, Edgar Allan (1809-1849):
delirium tremens influenced poetry of, XI 198
——— *Nevermore:*
I 60
Poetry:
borrowing, discreditable in Sanskrit, XIII 109
four aspects to Vaidic Mantras, XIII 107
Müller's parody of Hindu, XIII 106
sacred meter not used for common, XIII 10809
Poets:
glimpse the Mysteries, XIV 222-23 fn.
Pogodin, M.P. (1800-1873):
disputed Rurik's roots, LI 353
Poimandres:
See Hermes Trismegistus
Point:
circle &, meaning of, X 241-42
emanates Circle, XIII 16
First Logos, XIII 18
in Mundane Egg, X 351
produces the Line, XIII 17
within the circle, X 314, 351
Poiret, Pierre (1646-1719):
——— *Cogitationum Rationalium:*
XIII 308 fn.

Poison(s):
dual nature of, XII 602-03
gas foretold, III 71
psychological cure and, III 36-38
Poîta:
Olcott and, V 324
Polanco[us], Juan A. (1516-1576):
Jesuits' secret constitutions and, IX 298
bio-bibliog., IX 448
Polar Star:
Vega once the, II 338
Polariser:
in our consciousness, IX 31
Polarity(ies):
of body, consciousness & life-winds, X 398
change of, & flight of birds, IV 168-69
cosmic, & early worlds, VI 193
levitation and, I 244
in nature, III 298
See also Levitation
Polarization:
of inorganic or organic atoms, IV 225
negative, can lead to obsession, II 399
psychic emanations and, II 399
See also Magnetism; Mesmerism
Pole(s):
direction of sleeping body and, IV 405
equator and, III 150
inversion of, XIV 366-68
opposite, in nature & Society, II 210
See also North Pole; Polar Star
Police Gazette:
III 94
Polish Revolution:
Russian students helped, II 359
Politics:
Christianity and, IV 57
difficult to avoid, X 82
Founders avoid, IV 454; X 294; XIII 206
Founders suspected of, IV 150-52
improper to discuss, in Theosophical journals, II 161
need to protest despotism of, X 86
Rule XIV of T.S. and, VII 160 fn.
spirit-messages and, IV 391-92
Theosophical Society has no business with, II 292
Pollock, Joseph:
——— "Is Man only a Machine?":
H.P.B. on, II 510
Pollok, Robert (1798-1827):
on hypocrisy, XII 40 q.
bio-bibliog., XII 760
Polo, Marco (1254?-1324):
earliest traveler to Tibet, XIV 18
Gobi wilderness and, XIV 18-19
on Pashai adepts, XIV 19
Polycarp, Saint (ca. 69-155 A.D.):
XI 41 q.

——— *Epistle to the Philippians:*
only extant writing, XI 41 fn.
Polygamy:
Polyandry and, IX 143 fn.
Polytheism:
Christians adopted, XIV 207 fn.
Jewish monotheism masked, VII 255
Monotheism &, cp., IX 169; XII 199-202; XIV 51, 65, 373
raison d'etre for, XIV 65, 207 fn.
religious phantoms of, XIII 340
rests on the one unity, VII 274
vindicated by belief in "spirits," XII 199
See also Monotheism
Pomerium:
tradition on Rome's founding, V 214
Pompignan, Lefranc de (1709-1784):
verse on Nile, IX 356 (384)
bio-bibliog., IX 448-49
Pontoptican:
XIII 292
Pony, Mr.:
on rnetallotherapia, II 283
Poole, Reginald E. (1832-1895):
bio-bibliog., X 426
Poona Observer:
V 323
editor of, a nominal F.T.S., VI 72
Theosophists criticized in, IV 357-58
Poor:
Catholic Church and, IX 214 (236)
how to work for, VIII SS-56 (77-78)
just as unhappy now, VIII 67 (89)
misery preferred by some, VIII 167-68
need help while rich need pity, XII 61
neither, nor rich near Mahatmans, IX 214 (236)
Path is easier for, & singlehearted, XII 596
regeneration of, classes, XII 5-6
rich and, VIII 64-65 (86-87)
See also Poverty
Pope(s):
Astrolatry favored by, Pius 5th, XIV 336
blesses Moslems, I 25960
first, were Greeks, IX 340
gave sorcerer's manual to Charlemagne, XIV 105-06
Jesuits often use, IX 299; XIV 341
kept silent on heliocentricity, XIV 43 fn.
not holy or infallible, XIV 144
questionable Apostolic tradition of, V 252
several, honored planetary spirits, XIV 337
several Pagan, XIV 139
some, were sorcerers, VII 222
successors to Peter, not Christ, XIV 125
suppress & re-establish Jesuits, IX 294-95

See also individual Popes
Pope, Alexander (1688-1744):
on admitting being in the wrong, X 234 q.
maxim on love, XIV 41
on thoughts, XI 453 q.
——— *Epistles to Several Persons:*
Letter I to Viscount Cobham, XI 330 & fn., 586
——— *Essay on Criticism:*
XII 262 q.
——— *An Essay on Man:*
VII 35 q.
——— *Moral Essays:*
XII 390 q.
on force of prejudice, XIII 231
Popery:
no, in Theosophy, IX 242
Po-pha (Tib.):
or Adi-Buddha, V 288
Popul Vuh:
Fourth Race man and, IV 262; V 223
sacred work of Guatamala, XIII 266
bibliog., IV 662; V 366
Popular Science Monthly:
I 272
articles by Huxley & Spencer in, II 170, 184
reviewed *Isis* without reading it, I 322-23
Popularity:
how acquired, XI 2-4
Pork:
in allegory of Buddha's death, XIV 85 fn.
Porphyry(233-305?):
VII 133, 192; XIV 46
on Ammonius, XIV 13 fn.
on death & initiation, VII 122
demons of, VII 237
on Divine efflux, XIV 310
experienced Theophany, XIV 49 fn.
had a Tree of Divine Planets, XII 546 fn.
Iamblichus' work and, XI 214 (250)
illumination of, XI 233 (270)
Jowett on, XIV 12
on mischief of "spirits," II 178
misjudged, XIII 147
opposed Theurgy, XIV 300, 304
on union of soul with Universal Soul, II 93
united to his Christos, IX 21 fn.
writings' destroyed by Church, XIV 313
——— *De abstinentia carnis:*
De sacrificio et magia a condensation of, VII 198 fn., 210
on deceiving demons, VII 237
on sorcery, VII 203 fn., 210
on Soul of the Universe, VII 198
——— *Pythagorae vita:*
biography of Pythagoras, XI 215 (251)
Chaldean oracles on invocation of

Apollo, XIV 350
on numerals of Pythagoras, III 195
on symbols of Pythagoras, XIV 95
bibliog., III 518
Porta, Giovanni B. (1540-1615):
——— *Magiae Naturalis . . .:*
on alchemy, XI 517 (540)
bibliog., XI 586
Portrait Figures:
of dead people & "spirits," I 34; II 396
Portus, Bishop of Ostia:
See Hippolytus
Poruthu-Madan:
a "wrestling" demon, VI 194
Poseidonis:
belongs to historical times, V 163
last link to Atlantis, V 216
Prometheus fable on 4th Race extinction at, V 220
See also Atlantis
Positivism:
Comte's ideas on, XII 253-54
controversy with Evolutionism, XIII 95-97
Huxley defines, IV 309
insane mysticism, XII 254
mechanical universe of, XIII 311
opposed to Spiritualism, II 58-59 (64-65)
soul of man and, II 188
is Zoolatry, XIII 97
See also Comte, Auguste
Possession:
of another's body, II 467, 472
during seances possible, XIV 487-92
"literary" phenomena of, II 261-62
mediumship and, I 140
Seguers on, III 280-81
symptom of demoniacal, II 261
See also Obsession
Post-Mortem:
appearance of man, VI 127-29, 138
See also Apparition(s); Kama-Loka; Kama-Rupa
Pot-Amun (God of Wisdom):
roots of Theosophy traced to, II 88; XIV 305-06
See also Amun
Potato:
disease & sunspot cycle, III 193 fn.
removes warts, VI 44-45
Potencies:
magical, & mystery-names, X 19
Potency:
of being, X 354
light as a, X 337
Logos and, X 302-03, 351-52
plastic, & thoughts, X 226
or Potentia the unrevealed Cause, X 351-52 & fn.
Potentiality:
becomes potency, X 352
of being, X 354

light as first, X 337
Logos and, X 302
of point in circle, X 352
Potter, Miss:
visits H.P.B., I 413
Potto, V.A. (1836-1912):
———-*The War in the Caucasus:*
one last year of yermolov,XII 288-30
bibliog., XII 760
Poverty:
Condemned by rich, XI 10
Wealth &, a sign of darkness, IX 100-01
wealth used to end, XI 151-54, 195-96
Powell, Charles F:
H.P.B. pays attribute to, XII 153
Powell, John W. (1834-1902):
Explore II 348
biog., II 539-40
Powers:
of Adept a result of evolution, VI 333
of Apollunious, XIV 131 ff., 300
belongs to one who knows, XIII 148
classification of, III 403
Divine, differs from Jehovah, XIV 197
first principle of moral, XIV 251
great Dynamis, XIII 33
H.P.B. disclaims possessions of Supernatural, II 491
Hidden, which make man a god, I 73
iherent in man, I 273
of Initiate to preserve "remains," XIV 377
Kama and, XIII 59
of knowing languages without study, XIV 164 & fn.
of knowledge, XIV 1
Kriyaakti, & *Genesis,* XIII 101
Of lower Quaternary, XIII 48 & fn.
magical, for selfish ends, XI 165
magnetic, as key to scientific psychology, II 511
male & female, in evolution, XIV 157
of Matter vs. Spirit, XIII 60, 241
meditation can develop, XIV 400-01
missionaries abuse, IV 267-68
moral purity needed for, XIV 311
must be regained every life, XIV 400
of nature conquered, XIII 75
newly discovered, were once occult, III 23
no magic, taught in E.S., X 242
nobler, must be educated, III 52
Patañjali on, of Yogis, II 466-67, 470-72
phenomenal, of man, IV 126
priestcraft & Secondary, XIV 250
Principalities and, XIV 348 fn.
Prophetic, XIV 303
Psycho-psychological, of Dervishes, II 290
Raja-Yogis & their, II 463

real, not grace or miracles, XIV 116
real, & the people, I 130
severe test before, entrusted to student, X 242
spiritual anti-types of, rule world, VIII 201-02
of spiritual principles, XIII 59
super-human, lead to pride, XIV 259
superior & inferior, XIII 241
symbolized by wives, XIV 407
ten words or Sephiroth as, XIII 100
Theosophical Society does not teach, VI 333
to transfer self after death, XIV 377
two Msytery names of Triple-, XIII 33
used secretly by Buddhist, XIV 19
"words" of, XIII 50 fn.
Yoga, of extending life may depend on plant, II 460
See also Clairyovance; Occult Powers; Psyshic Powers
Power Paramount:
human need to recognize a, II 418
Pozdnisheff:
Tolstoy's character that satirizes society's morals, XII 243-47
Prachchhanna Bauddhas: "Buddhists in disguise," IV 451
Practical Laws of Occult Science:
Coptic copy, VII 223
on magical figures, VII 223
Practical Life:
Mirrors intellectual status of nation, IX 174
Practical Work:
Thesophical Society and, VIII 162-63
Pradhana (Sk.):
Akasa & Mahat, X 314
Akasa-, or primordial Fire-Substance, X 384
there elements of, XII 524-25 diag. See also Mulaprakriti; Prakriti(s); Substances(s)
Pradhanacharya:
Compiled *Brahma Dharma Grantha,* VI 11 fn.
Pradnanatman (Sk.):
title of Vishnu, XII 149
Pradyumna (Sk.):
animated by Sanat Kumara, XIV 383
Praetextatus, Vettius (4th C.):
on great, Mysteries, XI 73
bio-bibliog., XU 586
Prague:
Protest in, against Pope, I 260
Praise:
how to remain indifferent to abuse and, VII 173-74
Prajapati(s) (Sk.):
VI 191
Adityas, & Jiva, IX 63 fn.
Concentric circles symbolize, XII 567-68

fashioned man, XIV 212
half-human angels, XIV 217 fns.
Identical with 7 Rishis & Kumaras, XIV 203
Lord of Beings, XIV 241
Manu & Viraja, IV 576 fn.
Sephirōth cp. with, III 327; XIV 87, 187, 218 fn., 418 fn.
the seven Elōhim, XIV 198 fn., 203, 212
Prajña (Sk.):
definition, VII 291 fn.
Pralaya and, XI 476
six states of, VII 291 fn.
See also Wisdom
Prajña (Sk.):
Ingenuousness or 6th Paramita is, XI 348 fn.
Sophia and, VI 157
Prajña-Paramita (Sk.):
Buddha learned, from Indian Sages, XIV 435
Prakamya (Sk.):
as conscious rebirth, II 471
Prakrit Literature:
Brahmanical Code needed to Comprehend, V 208
Prakrita (Sk.):
as order of creation, XII 187
Prakriti(s) (Sk.):
Akasa and, III 405, 406, 413 & fn.
basis of sthula-sarira, III 409
beyond Elōhim & sexual imagery, XIV 211-12
Cosmic Buddhi and, X 324
Cosmic matter, III 405 fn.
Divisions of, XIII 67-68
eternally existing essence, IV 580
gunavat, IV 582
Mahatmas and, VI 262
as mineral kingdom, V 172
Mulaprakriti and, IV 582; XI 399, 490
occult powrs and, III 403
one of 3 "primary causes," VII 286
pranks of, IX 54
as producer, VII 291
Purusha and, III 269, 318 fn.; V 23-24 (52); XI 507 (530)
Purusha and first Beings, VI 193
Purusha &, of Kapila, VI 158
Purusha &, poles of One Element, IV 225-26, 564-65
Purusha-, inseparable, XIII 88
Sakti and, III 412
seven types, X 305
substance of Parabrahaman, XIV 393
Substances, XIII 28
Unimanigable abstraction, XIV 212
See also matter; Mulaprakriti; Substance(s)
Prakritic Plane:
astral, consciouness, XII 662-63

objective, consciousness, XII 661-62, 679
sub-planes of, XII 661-63
Prakritika Pralaya (Sk.):
Maha-Pralaya cycles and, XI 467-68
Pralaya(s) (Sk.):
II 185
According to *Vedas,* VII 44
no Ah-hi during, X 318
analogy with sleep, X 309
can be divided, X 308-09
Central Sun unveiled at, V 162-63
Condition of consciousness and, XI 476
definitions, IV 99; X 309, 393
Dhyanis, & Planetary Spirits, X 344
Dissolution, XIV 412
End of Sun and, XI 159
as envisioned by some scientists, II 483 et seq.
Great Breath in, X 308-09
Impulse of births and, V 115
Maha-, & destruction of Solar system, IV 421; VI 134
Manasaputras had Karma before, XII 629
minor, IV 576
Nights of Brahma, II 420, 486
Nitya-, X 393
on conscious existence in, II 73 & fn.
One element and, III 423
parinirvana and, XI 345
Persian messiah and, III 462-63
Planetary, V 16 fn. (44 fn.)
Poem on, by Rishi, X 309
Quaternary and, XIV 187
secret cycle of Manvantara and, XIV 353
Solar, & Hercules myth, V 162
Solar & minor, IV 377
Solar & planets, X 402
Spirit & Matter and, III 269-70
three logoi in, X 332
universal, & preservation of ego, VII 52
various kinds of, XI 467-68
Vedas disappear at, XIII 108
See also Maha-Pralaya; Manvantara(s); Nitya Pralaya etc.
Prama (Sk.):
Prameyas and, IV 579-80
Pramatha [Sk. Pramantha]:
VIII 209
Ma˜ha and, IX 261
Promethus and, VIII 143 fn.
Prana (Sk.):
corresponds to orange, XII 562, 568
cosmic, XIII 159
dual representation in Auric Egg, XII 580-81 diag., 623
ever-changing life, XIV 189
Jiva and, XII 607 fn., 672, 694, 707-08
or Jiva, distinct from atoms, V 111

Jivatma and, V 117
Lingo-Sarira vehicle of, XII 547, 699
as lower principle unfit for Devachan, VII 180
lower use of, in so-called mind cures, XII 155
macrocosmic pentacle of Life, XII 623
mesmerism and, XIII 363
as One Life, IV 579
one of 3 transitory aspects of 4 Principles, XII 607
part of gross body, VII 224, 299
pervades all the principles, XII 547
phases of moon and, XIII 71-72
positive vitality & healings, IV 383
resembles žayah, XIV 189 vanishes after death, VII 202
See also Esoteric Section Diagrams; Jiva; Life; Principles of Man
Pranamaya (Sk.):
as second lifeprinciple, IV 582
Prananath, Pandit:
scorpion bites cured by, III 36
Pranatma[n] (Sk.):
Esoteric doctrine called, IV 582
Pranava (Sk.):
as Adi-Buddha, IV 99
synonym of Aum, XII 615
Pranava Yoga (Sk.):
or Taraka Yoga, III 403
Pranayama (Sk.):
dangers of, XII 615, 622
Masters oppose, exercises, XII 615
some yogis practice, blindly, IV 543
See Breath(s); Breathing
Prarthana Samaj:
II 507, 508
platform of, closed to Theosophists, V 95 fn.
Prasad, Rama:
——— *Nature's Finer Forces:*
discussed, XII 604, 611, 612-13, 621
recommends Black Magic, XIV 60 fn.
on Tattvas or Svara, XII 356, 615
Prasanga Madhyamika Buddhism:
analogous to Advaita school, XIV 438
cp. with Yogacharya school, XIV 439-40
exoteric & esoteric divisions of, XIV 438-39
founded by Buddhapalita, XIV 438
most rationalistic system of Buddhism, XIV 392
on power of doubt & Initiate, XIV 438
Prasenajit, King:
protector of Buddha, XIV 19
Pratibhasika (Sk.):
definition, III 422
Pratt, Judge C.E.:
rules for H.P.B., I 54, 84
Pratt, Dr. Henry:
——— *New Aspects of Life and*

Religion:
VIII 144
bibliog., VIII 472
Pratyabhava [Sk. Pretyabhava]:
transmigration, IV 609
Pratyagatma (Sk.):
definition, XIV 459 fn.
Pratyeka-Buddha(s) (Sk.):
first chief degree of Hierarchy, XIV 434-35
have Buddhas' Wisdom, but not Teachers, XIV 435
never transcends 3rd macrocosmic plane, XII 659
not a later development of Buddhism, XI V 434
spiritual selfishness of, XII 659
Pravda (Odessa):
I 407, 417, 435
H.P.B.'s writings in, I 313
Pravitelstvennaya Gazeta:
on examination of Miss Perovsky, III 161-62
foreign correspondents and, III 163
Pravritti (Sk.):
activity of will, IV 580
nivritti and, I 268
Prayer(s):
ancient, fragment, XIII 354
audible, gives disastrous results, XII 534-35
Christian vs. Pagan, XIV 327
command and, XII 535
as communion with God, XIV 307 fn.
definitions, IV 519-20
emotional, leads to psychic not theosophic goal, IX 170-71
equilibrium of nature and, V 98 fn.
Hiuen Tsang on visions and, XIV 20
as Magians understood it, IV 520
a mode of will, X 39
at moment of death, XIII 74-75
"Our Lord the Sun," XIV 343
Parsee, now empty shells, IV 523
real, is not formal, XIV 120 fn., 307 fn.
result of, & asceticism, XIV 116
Socrates on, XIV 42
true vs. selfish, XIV 42, 307 fn.
unconscious magic can result from, XIV 116
are vain without acts, XII 533-34
for victory of armies, X 104
work is, IX 69
Preaching of Peter:
VIII 221
Pre-Adamite:
Race of Men, XIV 205
Preamble and By-Laws of Theosophical Society:
H.P.B.'s *Scrapbook* on birth of T.S., I 150
bibliog., I 523

Precept, First:
in Gnosticism, XIII 22, 29-30
Precession:
age of Great Pyramid & Equinoctial, XIII 322
ancient Aryans knew, XIV 363 fn.
Cycle of Initiation and, IX 203 fn. (225 fn.)
of Equinoxes, VIII 365 & fn. (384); XIV 364-65
in Hindu chronology, XIV 362 ff.
influence of Equinoctial, on man, XIII 321
period of, XIV 200
of Virgo, XIV 354
See also Equinox(es); Seasons
Precipitation(s):
chela's role in, X 130, 269
genuineness of, X 129
nature & rationale of, I 488-89; IX 239-40
occult process of, explained, VI 118-23
Predestination:
astrology and, VI 327
Calvin and, XI 141
doctrine of, XII 74
See also Calvin, John
Prejudice(s):
begets intolerance & persecution, IV 284
of doctors, IV 201
eradication of, hard, IV 345
facts set to pander to, XI 331
on force of, XIII 231
make animals of men, IX 50
mind must be free of, XIV 457
pandering to popular, XII 318
preconceptions & new ideas, III 378
of public opinion, XIII 244-46
of Religion, IV 78 et seq.
social, IV 314
Theosophical Society free of, XI 338
world fossilizes in its, XIII 246

Prel, Baron K.L. du (1839-1899):
a born occultist, VI 157
——— - *Das Janus-Gesicht des Menschen:*
VI 155
on weakness of materialistic view, VI 156
——— - *Philasophie der Mystik:*
on consciousness of planets, X 330
——— - *Die Planetenbewohner . . .:*
VI 156
——— - *Die Weltstellung des Menschen:*
VI 155
bibliog., VI 444; X 426
Preller, Ludwig (1809-1861):
——— - *Griechische Mythologie:*
VIII 17 & fn.
bio-bibliog., VIII 472

Prescott, Wm. H. (1796-1859):
——- *History of the Conquest of Mexico:*
on cord records of Incas, II 334
high moral code of Aztecs, II 321
Presence:
allegory on Divine, VII 273-74
a guna beyond the 3 gunas, VI 11 fn.
implies absolute consciousness, V 97 fn.
invisible, as Protean Cause, II 102
Universal, is Deity of Theosophists, VI 10 fn.
See also Divine All; Divine Presence; One Life; One, The; Oversoul; Universal All; Universal Principle, etc.
Present:
after death there is but the One, XI 453
the eternal, V 77; XII 70
past & future in the One, II 119
See also Duration; Eternity; Time
Presentiment(s):
occult reasons for, of death, VI 347-49
prevision. VI 342-43
rationale of, III 172
story of Count O. and, VI 345
story of seamstress and. VI 343-44
See also Intuition; Prevision; Prophecy(ies); Seer(s); Seership
Press:
ame damneé of public, III 238
See also Newspapers; Public Opinion
La Presses:
Gautier and, VII 58
Pressensé, E.D, de (1824-1891):
——- *Histoire . . . de l'église chrétie:*
on Greek MS. about Simon, XIV 116
bio-bibliog., XIV 564
Prestidigitation:
of so-called juggler, XII 324
Preta(s) (Sk.):
Hindu spooks & séance worship today, IX 108
lower elemental, VI 169
See also Elemental(s); Spooks etc.
Pretextatus (fl. 4th C.):
praises Grecian Mysteries, XIV 256
Prevision:
of death, IV 292
faculty of, can be cultivated, IV 293
See also Presentiment; Seer(s); Seership
Prevorst, Seeress of:
See Seeress of Prevorst
Priam:
Laomedon father of, XIII 100 fn.
Priapus:
as male deity, XIII 257-58
"Priapomania" and, XIII 257
Pribitkov, Victor:

editor of *Rebus,* VI 406
Prichard, James Cowles (1786-1848):
Allophylians of, V 217
bio-bibliog., V 379
Pride:
evils of, XI 197
of our age, VII 55
personal, last to vanish, XIII 130-33
Prideaux, Humphrey (1648-1724):
———- *Universal History . . . .:*
misrepresents Zoroaster, III 454, 459, 461
bio-bibliog., III 518; XIV 564
Priest(s):
assumed names of gods, IX 21 fn.
use Black Magic, XIV 28-3I
Divine miracles, XIV 116
early, were Initiates, XIV 25I-52
Egyptian, as guardians of Truth, XIV 251-52
are exploiters, VIII 51 (73)
greatest crime against mankind from, XIV 42
inherited patriarchal powers, XIV 252
Jesuit, seek domination, XIV 341
misery & dirt follow, IX 214 (236)
science once arcana of, XIV 291
an ungodly crowd, X 91
unscrupulous, XIV 250 & fn.
useless if not pernicious, VIII 58 (80)
See also Clergy
Priestcraft:
hierarchy of, as center of learning, III 418
materialism and, IV 326
superstition fostered by, III 348 et seq.
tricks & deceptions of, VI 130-31
See also Jesuit(s)
Priesthood:
ambition of, VIII 180
Prima Materia:
VIII 110
Primary:
colors of spectrum, III 406-07
six, forces, III 413
three, entities & seven principles, III 406
Primeval Instructors:
incarnated in mankind, X 166
keynote of Wisdom-Religion struck by, X 166
See also Divine Dynasties; Divine Instructors
Primordial Seven:
first, X 397
are Rays or Breaths, XIV 380, 390
second, & Lipika, X 403-05
See under Seven; Sevenfold Division
Principalities:
Elementary, VII 37
Thrones, Dominions, Rectors, etc., XIV 348 fn.

See also Archangel(s); Planetary Spirit(s); Thrones
Principle:
Absolute, has no attributes, X 242
Absolute, sexless, IX 269
Christ(os) a universal & impersonal, VIII 345 fn., 357 & fn. (374 & fn.); IX 201 (223)
Christos & absolute, XIII 55
Darkness as the Unknown, X 331
definition, XI 410
everlasting, & the Arya Samaj, I 383
ever-unknowable, X 242
human principles aspects of One, X 335
impersonal & absolute, XI 239 (276), 335, 340
impersonal, Parabrahm, V 21 (50)
One Absolute, III 299 fn., 313; XIII 259, 267
One, as Narayana, IV 336
one fundamental, of Occult Philosophy, XIV 235, 386
one indefinable, & its correlations, I 334
Parabrahm as the One, IV 537
point in circle symbolism & Unknown, X 241-42
pure, & evolution, I 112
Seventh, not a human, but the Universal, XII 630
supreme Unknowable, XIII 123
symbol of Unmanifesting, XIV 113 fn.
unconditioned, does not create, XIV 216-17
undifferentiated, & Dhyani-Chahans, VII 188
union of man with Divine, III 27
Universal, & consciousness, IV 341
Universal, evolving six rays, IV 580
Universal, & Plato, VI 206
See also Absolute; Divine Principle; One Life; One, The; Parabrahm[an]
Principle(s):
active in dreams, X 246, 258
Ahura Mazda as Good, XIII 131
annihilation of conscious personal, V 109
aspirants must recognize own Immortal, XIV 55
of astro-spiritual man, XII 83
of Buddha & mortals cp., XIV 391, 394 fn.
Buddha's, reunited in Samkara, XIV 393-94
elude enumeration, XII 543, 546-47, 672
endowed with elusive action, VII 180
Enoch and, VI 280
First, of Ophite school, XIII 35
five, in animals, VI 200
Gnostic Names & Buddhi, XIII 51 fn.
Gods are seven conscious, XIV 50-51,

380-81, 394
Gods as first, XIV 50, 394
gradual differentiations of, XIV 386
higher & lower, of Church, XIII 78
higher, of the Pitri-Rishis, VI 193
higher triad of, dormant in animals, X 313
Ialdabaōth is Kama, XIII 60
ignorance about, VII 225
illusory separation of, XIII 71
immortal, in man, VIII 278
inner, of cells are "atoms," XII 410
intelligent, in Nature, IV 167
intermediary spiritual beings in true Masonry, XII 83
Kabala on 1st emanation, XIII 352
Kama dulls spiritual, XIII 59
loyalty to general, X 93-94
macro- or microcosmical highest, V 148
mathematics of, VII 286
not in Space & Time, XII 528
not unchangeable, III 385
numbers four & nine and, VI 222
Path of sensations on ladder of, IV 101-02
Paul on God as a, XIV 413
Phlogiston as a, IV 218
Pitris and, IX 262
plurality of, in man, VII 198
purified egotistical, of Adept, XIV 386-87, 394
on root, & evolution, IV 580
science & primordial, IV 211 solar rays & colors and, III 406-07 souls &, aspects of One Spirit, VII 206 fn.
spiritual, III 424
subjective, VII 290 fn.
Taijasa or luminous, XIV 51
Tanmatras & Mahabhutas, IV 581
three, diffused through universe, III 313
three root-, XIV 209 & fn.
"Three Sisters" in alchemy, XII 85-86
triad of, as the Monad, IV 560
two, of Mochus, XIII 267
of unity underlies all, III 316
See also Frinciple(s) of Man
Principles) of Man:
Adepts classed by number of, under control, X 253
aspects of One Principle, X 335
astral shadow most refrangible of all, XII 549 fn.
astral soul as lower part of 5th, VI 195
atoms of lower 5, re-form in next life, V 117
"authorities" on seven, not available, III 472
body's seven, XII 691-703
Book of the Dead corroborates seven, X 49-51 (57-59)

Buddhi is female, XIII 165
classification of, VII 284 et seq., 290-91, 345 et seq.
colors & geometric figures, XII 563-64, 567-68
correspondences of, XII 524-25 diag., 532-33 diag., 568, 580-81 diag., 658, 660-61 diag.
at death, XII 645-48
destiny of, after death, X 54 (62)
development of, & senses parallel Races & Rounds, V 144
differ in development, IV 101-02
are differentiations of Jiva, XII 707
each, vehicle for next higher, XIV 209 fn., 386
enumerated, V 21 (49-50)
Esoteric Buddhism and, XII 526, 562
Esoteric chart of the, XII facing 524
fate of lower, in Underworld, XIII 59
"Father" is highest, XIV 56 fn., 142
Fifth, after death, III 416; V 14-15 (42-43)
Fifth, & Devachan, IV 256
Fifth, & dreams, III 435
Fifth, & mind, III 410-12
Fifth, as revealer of 1st Mystery, XIII 54
Fifth, during life, VI 328
Fifth, temporary V 21 (49)
Fifth, vehicle of "God," XIV 59 & fn.
Four basic, have 3 aspects, XII 607, 645 et seq.
four lower, VII 180, 186-87; XIII 12, 165
four lower, as ansated cross, X 51 (59)
Fourth, as instrument of volitions, IV 449
Fourth, body of will, VI 109
Fourth & Fifth, in Kama-loka, IX 164
Fourth & Fifth, removed unconsciously, IX 164
Fourth, in dotage 8c insanity, VI 221
Fourth, or Kama-rupa after death, IV 449
Fourth, & Planetary Spirit, X 341
Fourth, & the two Triads, VI 178
higher, classified, V 25 (54); XII 411
highly developed Fifth, compatible with no Buddhi, VI 198
human, in Egyptian teachings, VII 190 fn., 224
human, symbolized by dog, IV 519 fn.
hypnotism paralyzes, XII 565-66
immortal, are impersonal, XII 625
interrelation of, & myths, XI 502
interrelations of 6th & 7th, III 408-09; IV 560
Jivanmukta unites all, X 253; XIII 74
key to seven, XIII 54
Kosas and, IV 582
lesson on studying, XII 625
life-atoms of 2nd, IV 55960; V 109

life-motion in each, is Prana, XII 707
lower, after death, X 261
lower human, as Ahriman, IV 522
man's, correspond to those of
Kosmos, VII 290
mental, & Universal Mind, XII 411-12
not entities but upadhis, VII 286
not in, or to be thought of, in Space
& Time, XII 528
Omniscience, Omnipresence &
Omnipotence in highest, III 436
One Flame & seven, X 335
ooze out of dead body, VI 109
originate in Hierarchies, XII 549, 561
Planetary Spirits ignore 3 highest, X
341
Prana pervades all, XII 547
Purucker on, XII 645-48
rearranged after second birth, XI
499 fn.
reflect One Flame, XIV 386
reincarnating, XII 607 fn.
root of Kama, XIII 50
Saükara an Avatara of 7th, XIV 390
Second, is Life, IV 547; V 13 (41)
separation of, VII 299
separation of, in Kama-loka, V 1415
(42-43)
septenary, XIV 209, 234, 380-81, 386,
391
seven, XII 529-31 diag.
seven, and Jiva, IX 79
seven, and seven planes, XII 528; XIII
75
seven & twelvefold groupings of, IV
185
seven aspects to each, XII 693
seven constellations & higher, XIV
204
seven, essential, VIII 155
seven, evolved out of 3 primary
entities, III 406
seven, or five, III 322
Seven Rays or Hierarchies source of,
XII 567-68
seven souls or, VIII 251
seven, subdivided into seven, IV 52,
579 et seq.
sevenfold classification of, esoteric,
VII 285
seven-fold, in man, III 400-18
Seventh, alone is not inner God, XIV
49, 56 & fn., 209 fn.
Seventh, and its names, IV 99
Seventh, as Ahura, IV 520-21
Seventh, as Krishna, XIV 141
Seventh, as Philosopher's Stone, IV
290-91
Seventh, called Jiva by Vedantins, V
13 (41)
Seventh, is actually the Universal
Principle, XII 630
Seventh, is only eternal Reality, VI

264
Seventh, is "personal God" of theosophists, III 321; V 21 (50)
Seventh, may influence some mediums, VI 226
Seventh, of Alchemists, V 157 fn.
Seventh, of Planetary System, XIV 142
Seventh or highest, & astral ego in sleep, III 436
Seventh, or human spirit, IV 100
Seventh, rarely discussed, IV 378
Seventh, remains to end of Kalpa, XIV 57 fn., 386
Seventh & Sixth, as male & female, V I 261
Seventh & Sixth, as real Mahatma, VI 240
Seventh, & term jiva, III 423; V 13 (41)
Seventh, unconditioned state, IV 101
Seventh, & Universal Spirit, VII 51
six higher, of early man, III 384
Sixth, & Devachan, IV 445
Sixth, as Master Atom, IV 558
Sixth, as Spiritual Soul, IV 101
Sixth, as Tistrya, IV 523
Sixth & Seventh, III 435 fn.; V 5, 14 (42), 172; IX 80
Sixth & Seventh, as Psychē or Cupid, IV 264
Sixth & Seventh, defined, IV 558
Sixth & Seventh, finked in Yogi, IV 543
symbolized by Jesus' disciples. XI 500 & fn.
three, & four aspects, XI 505 (528)
two ways of tabulating, XII 530-31
uniting all, into one, X 253
various terms for, IV 548 fn.
vehicles of, XIII 58 fn.
Viśvakarman is 7th, XIV 261
See also Principle(s); Sevenfold Division
Prisse Papyrus:
"oldest in existence," V 298
Prithivi Tattva (Sk.):
correspondences, XII 612, 614
or earth & taste, XII 685-86
state of Prakriti, XIII 67
See also Tattva(s)
Privacy:
occult rule on, of thought, IX 400O-P
See also Pledge; Secrecy
Privation(s):
of child to be, VI 196
Divine Thought and, X 304
forms and, III 61-62
of matter, X 362
Prjevalsky, Gen. Nikolay M. (1839-1888):
writings of and, III 48-49 fn.
Proarchos:
of Barbēlitae, Xlll 43

Probation(ers):
confused with initiation, XI 362
esoteric training and, X 242
personality in, must disappear, IX 254
seven years of, VII 24243; IX 156
subject to occult law, XII 515-16 trials of, VII 243, 245
two Degrees of, in Esoteric Section, XII 655
See also Chela(s); Esoteric Section; Pledge of Esoteric Section
Prōbsting, Countess:
See Fadeyev, Helena A. de (1814-1842)
Proclus (410?-485):
VII 192; XIV 42 fn.
on aerial body of Adept, XIV 384 fn.
combined Theosophy & Theurgy, XIV 304-05
Jowett on, XIV 12
on Orpheus, XIV 308
perpetual motion doctrine and, XIV 331
——- *Commentaries . . . on the Timaeus . . .:*
XIII 267 q.
mentions the metal migme, XIII 292 fn.
on Sun & the Heavens, XI 17
——- *On the Cratylus of Plato:*
on Ineffable Name, XIV 131
——- *On Plato's Republic:*
on many forms of Gods, XIV 277
——- *Theology of Plato:*
gives 3 grades of Mysteries, XIV 275
biog., VII 389
bibliog., XI 586
Procreation:
creation and, VIII 367 (386)
physical, & Narada, VIII 148 fn.
See also Birth; Conception; Generation; Generative Organs; Sexual
Proctor, Richard A. (1837-1888):
IV 285
annotated *The Stars & the Earth,* IV 284 fn.
on end of sun, II 484
sun and, V 160-61, 267
——- *The Great Pyramid . . .:*
precessional cycle in proportions of, XIII 322 & fn.
——- *The Sun Ruler . . .:*
on solar physics, XIII 318 & fn.
bio-bibliog., II 540; XIII 400
bibliog., V 379
Prodicus (455?-?):
sacred books of Zoroaster and, IV 532-33
bio-bibliog., IV 662-63
Profane:
definition, XI 69 fn.
non-initiated, called shades or images, XI 488

Sol of, differs from Solus of Epoptai, XI 76, 81
Progress:
Carlyle's "living movement," XII 268
Christian civilization and, XII 266-77
Christianity opposes, IV 501
as executioner of the poor, VIII 63 (85)
an insatiable Moloch, VIII 64 (86)
intellectual, must give way to ethical, VIII 55 (77), 64 (86)
material, mainly serves rich, VIII 67 (89)
moral, inactive, VIII 64 (86)
is often rediscovery, XIII 85-88
Path of right, XI 151-52
results of, VIII 63 (85)
on spiritual, VI 331-37
Projection:
astral, of images, IV 489
astral, should not be tried, XII 706-07
of astral soul at death, III 282 et seq., 376
of double, V 289-93
See also Astral Body; Astral Plane; Mayavi-Rupa
Prometheus:
derivation of name, VIII 143 fn.
fable originated over 70,000 yrs. before Poseidonis sank, V 220
fable remembered by Moses, XIV 69
fire and, III 462
Hermes addresses, XI 90
humanity before, XIV 204 fn.
meaning of, legend, VIII 367-57 (386-87)
myth of, IX 266 et seq.
origin of term, IX 261
personification of svastika, II 144
personified "Baptism by Fire," XIV 333
as revealer of Mysteries, XIV 84, 333
sacrifice of, IX 271
See also Fire(s); Fire Chohans etc.; Myth(s)
Proofs:
irrefragable, of *S.D.,* XIII 313
isolated, harmful, XIII 314
Propaganda:
of Occultism forbidden, V 19 (47)
Propagandism:
Adept fired with sacred flame of, I 102
Prophecy(ies):
about Europe, II 422-23; 1X 306
ancient, based upon exact knowledge, II 419
of Buddha about Tibet, V 244-46
on Buddhism in Ceylon, V 248, 249, 252-53
Buddhist & Christian, V 254
Catholic, on worship of angels, X 22-23
cultivated by Essenes, XI 228 (265)
of dreadful war in future, IX 113

dreams and, X 255
on end of cycle, cataclysms & discoveries, V 259
on fall of Islam & Christianity, I 374
of Isaiah. V 253
an Kali Yuga, XII 386-87
mystic, XII 1
offered at discount in our age, XII 385
on Panchen Lama's rebirth in West, VI 105; XIV 431
regarding 1876-81, III 201
regarding nature of light, VII 65-66
on T.S. Founders coming to India, IV 135-36
Tsong-ka-pa's, on Tibet, VI 105
See also Prevision; Seer(s); Seeress of Prevorst; Shipton, Mother; Visions)

Prophecy of Ezekiel:
Cabalistic treatise, I 132

Prophet(s):
evils of racial & tribal, IV 418-19
on false, VIII 175
false, implies true, XIV 303
of Israel not Judah were initiates, XI 37
no infallible, IV 413-14
sacred dragons as, XIII 272
Schools of, still extant, I 303
Sibylline, & Christianity, XIII 233
Sibylline prophecy known by age of, XIV 356
temple serpents, XIII 272
See also Daniel; Moses; Seeress of Prevorst; Shipton, Mother

Proselytism:
on moral, IV 497, 500
religious, a sinful work, IV 500

Proserpine:
Daîmon and, I 294
moon as, in Hades, XI 97
périsprit and, I 362 (366)

Prosimiae:
VIII 36
mislead Darwinists, XIII 143
See also Darwinism; Evolution

Prostitution:
legalized by Christian government, IX 176

Protagoras:
VIII 93

Protestant(s):
Catholic conversion of nominal, XIV 17, 266
Church must fall, IX 293
condition of, Church analyzed, VIII 268-83
Creation not as esoteric as Catholic, XIV 209
danger to, from Black Magic of Rome, XIV 29-31
Jesuitism of, X 32
limited to Deity of, XIV 51
missionaries foster Indian Mutiny,

XIV 267
missionaries used by Jesuits, XIV 266
nations & Occultism, XIV 267
Reformation, XIV 70
strategem to explain doctrines, XIV 72
transformed Catholic host, XIV 323
See also Calvin, John; Luther, Martin
Protestantism:
decadent, II 447
on departed souls, XIII 340
illogical & crude, IV 235
on Judgment Day, XIII 340-41
unconscious Black Magic in, XIII 257
women and, XII 268
Protests:
against Russian oppressors, XII 279-88
Proteus:
omnipresent, as Cause, II 102
Omnipresent, or Life, IV 226
as Universal Essence, XI 114 (128)
See also Life; Life Principle; One Life
Protohippus:
I 230
Protoplasm:
Huxley the father of, II 184
as nearest approach of life to matter, IX 73
Pessimists and, VIII 119
scientists of 19th C. couldn't make, IX 73-74
See also Cell(s); Matter
Prototype(s):
astral light and, X 361, 363
of globe & humanity in heaven, VII 261
Protyle:
Crookes and, X 306-07; XI 234 (270)
Proverb(s):
based on occult law, II 219
Eastern, for each day of year, XII 425-76
Eastern, on mud thrown at people, XI 418
Proverbs:
God of Solomon's, XI 84
personifies Wisdom of Solomon, XIV 46 fn.
on ungodly witness, IV 83
on Wisdom, XI 221-22 (257-58); XIII 40
Providence:
definition, XI 145
on side of heaviest battalions, X 104
Providence Daily Journal:
best New England paper, I 306
Franklin Register and, I 407
Prudence:
Milton on, XI 33 q.
Prussian Journal of Statistics:
Dr. Zasse on cycles, II 420
Pryse, James M. (1859-1942):

printer for H.P.B & Judge, XII 499
revision of "Preliminary Explanations" and, XII 500
bio-bibliog., XII 761-65
Psalms:
IX 275; XIV 180, 242 q.
on God & gods, XIII 48 & fn.
Hymn of *Pistis-Sophia* & 107th, XIII 60
Indra and, II 273
on Lord of Israel, XIV 217-18
Matthew verses cp. with, XIV 146-47
on praising Lord with dance, III 203
on rejected stone, XIV 220
Solar deity mentioned in, IV 532
"South demon" of, XIV 134
Sun as Lord in, XI 83
on tabernacle in Sun, XIV 324
verses of, mistranslated, VII 255-56
Psellus, Michael (1018-1079):
VII 192
———- *De daemonibus:*
on magic, VII 123, 133
———- *Zoroaster, Oracula magica . . .:*
on simulacrum, VII 224 & fn.
bibliog., VII 389
Pseudo-Adepts:
charlatans, XI 48 et seq.
Pseudonyms:
wrong motive for, XI 368
Pseusma (Gk.):
rather than Psyche, VIII 40 fn.
Psychai Theai:
Greek term for manes, VII 97 fn.
Psychē (Gk.):
II 6 (16)
compound nature of, I 292-93
dissolution of, & second death, I 294
Eve and, I 128-29
St. James on, II 6 (17 & fn.)
Mind or pneuma differs from, XII 364
monosexual consciousness and, IV 341
nervous system and, II 186
nous &, in Paul, I 292
Over-Soul and, VIII 116
parts of, indestructible, I 299
or périsprit, I 361 (365)
Plutarch on, & nous, II 6 (17)
reborn in case of child, I 298
a sheath, VI 178-79
sixth principle, IV 264
Sophia and, IX 171
terrestrial, has free will, II 9 (20)
See also Cupid
Psychē:
H.G. Atkinson praises editor of, IV 157
supersedes *The Spiritualist,* IV 104-05, 157
Psychic(s):
activity, motion & free will, XII 355, 357-59
alter impressions to accord with

physical plane, IX 164
association & death, V 79
or astral Man, XIII 26
atmosphere confused by suspicion, X 139
aura's colors seen by, XII 621
burglary on, plane, IX 400O
butterfly, VIII 98
color & sound and, X 267
danger of, outrunning the Manasic, XIII 173
embryos are Elementaries, VI 196
emotional prayer leads to, plane, IX 170-71
end of, cycle, VIII 107
facts & occult philosophy, IV 598
force & science, VI 199
gifts & true development, VI 334
H.P.B. sent to form group on, plane, VII 145
individuality, XII 357
intoxication, V 291
intra-, screen of our perceptions, IV 590
as Kama-rupa, XIII 27
law of, differentiation, X 133
lines of, intercommunication, V 276
mediums &, vitiate what they perceive, IX 163-64
mind transforms energy of "unit-being," XII 362
mutual, influences, III 172
noëtic &, aspects of mind, XII 353-74
origin & cause of noises & shocks, IX 400R-S
pierce veil of subtle matter, VIII 262
place of, XIII 28
planes & psychometer, XII 360
power of, XIII 27
pre-requisites of, development, X 127
Principle, XIII 35
relation to spiritual force, IX 157
research strongly recommended, V 358
science, real students of, XI 164
senses & imagination, IX 177
specific gravity, etc., VI 125
spiritual &, changes in man, XII 1
spiritual &, wisdom, IX 171
true, people long for deliverance, VII 314
untrained, faculties contain strange surprises, XI 318
vision, XII 698
See also Black Magician(s); Clairvoyant(s); Medium(s); (Seer(s); Sorcerer(s)

Psychic Notes (Calcutta):
medium Eglinton and, III 504
on séances without medium, IV 27

Psychic Phenomena:
dangers of, XI 163-64
peoples' temperaments and, II 436
will and, III 172-73

See also Phenomena; Psychism
Psychic Powers:
ambitious pursuit of, dangerous, XI 335
Initiations and, XIV 277
latent in man, VII 308
Law of human nature and, VII 308
on pretended possession of, XII 495
testing one's own, VII 308
vanity or envy over, impedes disciple, XII 495
warning against false promises to develop, VI 334
wrong attitude to, VII 308
See also Clairaudience; Magic; Occult Powers; Phenomena; Telepathy etc.
Psychic States:
proceed from Moon, XIV 143
Psychical Natures:
children have, not yet Spiritual Natures, I 297-98
Psychical Science:
Oriental, II 396
Psychische Studien (Leipzig):
editor of, II 289 fn.
on Gambetta & Bismarck, VI 218
bibliog., VI 451
Psychism:
America must beware of, XIII 173
Old Testament and, XI 495
supernatural and, XIII 213
Psychogrammes:
nerve-time and, IV 323-24
Psychological:
adepts in, science exist, II 273; IV 294
experiments in, science & T.S., II 443
jugglery, VIII 50 (72)
keys to, science, IV 131
manifestations, III 247 fn.
or mesmeric power & disease, II 190
narratives of, experiences of value, II 137
phenomena denied, IV 308
powers of Dervishes, II 290
School on source of an entity, III 21
science & phenomenalism, III 52
science to be studied by Theosophists, I 339
tricks vs. conjuring, XII 321-27
Psychological Review (London):
IV 50, 306; V 331
Buddhism is Spiritualism says W.S. Moses, III 396-97
on *The Theosophist,* IV 304
bibliog., V 3$6
Psychological Society of Great Britain:
book of, president reviewed, II 187-91
Psychologization:
evil karmic effects of, XI 56-57
thoughts of dead and, III 426
See also Hypnotism; Mesmerism
Psychology:
ancient, most important branch of Occult Science, XII 225

basis of, XII 352
cannot dictate to metaphysics, XII 366
comparative, needed to understand Spiritualism, II 107
dawn of modern, XII 308
a debatable land, I 228-29
duty of, XIII 264
Eastern, & T.S. in India, II 109
Esoteric, might help astronomy, V 146
an exact science, XIV 138 fn.
higher realities of, II 259
Indian, ignored, II 398
knowledge of Asiatic, will be recognized, II 490-91
magnetic power and, II 511
metaphysical world of, II 186
molecular, & nature of odors, V 68
most important of all subjects, IV 132
once called animal magnetism, XII 214
physics and, II 158
physiological, XII 365-66
psychiatry &, synonyms to some, XII 364
psychism and, XII 364
schools of ancient, needed in India, II 217
science of, III 7-8
as Science of Soul, VIII 333
should be scientifically studied, II 191
stories of bhutas and, II 350
studied with Soul-eye, XIV 138 fn.
transcendental, part of Science, IV 314
treatment of diseases and, II 188-89
unable to perceive, XIII 355
use of, by H.P.B., I 324
Western, in elementary stage, IV 294
See also Mental Science; Mind; Psychē; Psycho-Physiologists; Soul

Psychomaniacs:
confuse color & sound, VII 62

Psychometer:
objects and, V 116
should never be forced, IV 356

Psychometry:
acts on psychic planes as well, XII 360
Buchanan's work and, VI 181-82
definition, IV 554
demonstrates conservation of energy, XII 360
Demons' work and, IV 554-57; VI 181
instructive & elevating, VI 181
key to psychological science, IV 131
people influence surroundings by, II 397
useful in archaeology, IV 545

Psychopates:
coined term for sensitives, VII 59 & fn.

Psychophobia:
in Russia, I 210-11, 212, 216

Psycho-Physiologists:
challenged to define consciousness, XII 353
criticism of, XII 360-63
mind's duality can't be solved by, XII 353-54
repudiate free will, XII 354, 357
Psychostasy:
judgment of the Soul, VII 111
Ptah:
seven sons of, XIV 202
Ptolemaeus:
See Ptolemy, Claudius
Ptolemaic System:
Earth the center of, XII 544
Ptolemy I (367?-283 B.C.):
V 242, 243
Ptolemy, Claudius (fl. 2nd C. A.D.):
on geography of Chaldea, XIII 326
on Jesus, IX 204 (226)
recorded principles of Astrology, XIV 350
——— *Tetrabiblos:*
an astrological scripture, XIV 346
Ptolemy Philadelphus (309-246 B.C.):
developed Alexandrian Library, XIII 231
fostered many philosophic systems, XIV 306
Josephus on, XIV 179
Ptolemy Philometer (?-146 B.C.):
Aristobulus a sycophant of, XIV 11 fn.
PTR:
Hieroglyphic interpretation, XIV 126
seat of initiation and, XIV 126
Public:
a child, II 184
easily misled, II 191
real names of Masters & Occult Schools never revealed to, X 125-26
Public Opinion:
cruelest of tyrants, XI 1-4
dangerous hydra, I 129-30
definition, VI 172-73
fear of, XIII 243
like a kaleidoscope, XIII 211
prejudice of, XII 317-18; XIII 83-84, 210-11, 243
shifting winds of, XIII 211
Public Opinion (London):
on *Isis Unveiled,* I 323, 388
Publishers:
thrive on murdered reputations, X 290
Puck (New York):
on Christian clergy, II 379-80
Puja (Sk.):
meaning, IV 312 fn.
of Saktas at confluence of Jumna & Ganges, II 77
Pujarees [Hindi Pujaris]:
beliefs of, produce effects, V 312
Pukka Theosophy:

believes in no miracle, II 490
Pulse:
heart, last to die, XII 694-95
mediums &, -measuring, IV 105
Pulsford, John (1815-1897):
——— *Morgenröthe:*
on God glorified through suffering, IX 268-69
bibliog., IX 449
Punarjanma[n] (Sk.):
result of terrestrial attachments, III 415, 416
Punch:
V 322 q.
Pundits:
know nothing of occultism, IX 140-41
Punishment:
no, after death, VII 180 fn.
Karma; Retribution, Law of
Punjab [Sk. Pañjab]:
on revival of Vedic learning in, I 382
Sikhs once mighty rulers of, I 372, 373
Pupil Teachers:
Theosophists are fellow-students and, IX 242-43
Puranas:
IV 195; V 208; VII 293, 298; VIII 66 (87), 201, 203; IX 96
allegory of, XIII 146, 158-60
on animal progenitors, X 175, 364
Asuras of the, XII 49
Budha personified in, VIII 53 (75)
Christians scoff at, III 223
conceal history, V 230
corroborated Sibylline prophecy, XIV 356
cp. to Bible, XIV 45, 185, 188, 240
dead-letter traditions of, VI 51
doctrine of Emanation in, XIV 185
Dvivedi on, XIII 158
on dynasties of Moryas & Koothoomi, VI 40-42
an Eighth creation in, XIV 199
Esoteric "blinds" in, XIV 3, 212
far older than Mosaic Books, XIV 240
four kinds of Esoteric Knowledge in, IX 251-52
genealogies and, IX 197 (219)
on Great Pralaya, XIV 257
on Mahat, X 319
on Manus & Rishis, X 19 fn.
on Maya, X 327-28
mention the Astra, XIV 104 & fn.
misrendering of, XIII 259
on Mundane Egg, XIV 185
not ridiculed by H.P.B., X 89
over 20,000 years old, XIV 361
Parasurama and, V 188
Philology vs. Symbology in, XIII 158
pious "demons" in, XIII 158
portray higher initiatory teachings, VII 254
predictions on future races, XIV 356

& fn.
prophesied moral decay of present era, XII 386-87
religious Mysteries of, XIV 260-62
on sound, X 314
symbolism in, XIII 159-60, 259
Vasish˜ha and, V 156-57 fn.
Vayu & Matsya, & Buddhist chronology, V 258
Weber on, XIV 73
See also *Vishnu Parana*
Puraravas [Sk. Pururavas]:
swastika and, VII 293
Purcell, Archbishop John Baptist (1800-1883):
steals money, II 45-46
Purchas, S. (1575?-1626):
——- *Pilgrimage . . .:*
Coleridge's dream and, III 431
bio-bibliog., III 518
Purdon, Dr.:
experiments on mediums, IV 105
Purgatory:
torments of, source of income for priests, II 189
See also Hades; Hell; Hell Fire
Purification:
control of obsession by, II 400
knowledge & will are toots of, VIII 109
Purification Rites:
of Mysteries, XIV 275-78, 288
Purity:
Adept's, solidifies astral body at death, XIV 53
of Auric Egg opens vistas into other worlds, XII 532
of life produces "Grace & Miracles," XIV 116
needed for full recall of Spirit, XIV 52
perfect, needed for reunion with Divine Ego, XII 632
of personality essential, XII 597
psychic development requires, X 127
Purucker, Dr. Gottfried de (1874-1942):
——- *Esoteric Tradition:*
IX 273 fn.; XIV 146 fn.
——- *Fountain-Source of Occultism:*
on color of stars, XII 578
on Gnostic Aeōns, XII 574
on gunas, XII 540-41
on human senses, XII 538-41
on planetary chain's stages, XII 574-76
on reincarnation process, XII 649-52
on seven principles, XII 645-48
on sound, color & number, XII 577-78
on Svabhavas, XII 579
on twelve classes of beings, XII 643-45
——- *Occult Glossary:*

on Kumaras, XII 645 fn.
bio-bibliog., XII 765-70
bibliog., IX 449
Pururavas (Sk.):
son of Budha, IX 263
Purusha (Sk.):
agent of Parabrahman, XIV 393
becomes Viraj, III 326
beyond sexual imagery, XIV 211-12
as Divine Male, II 91
in first worlds, VI 193
Mahatmas and, VI 262
meaning of its sacrifice, XIV 397
Narayana Mantra and, V 288 part
of Trinity, XIV 187
Prakriti and, III 269
Prakriti &, inseparable, V 23-24 (52)
Prakriti &, perform as unity, III
318 fn.
Prakriti &, poles of One Element, IV
225-26, 564-65
Prakriti as blind &, as lame, VI 158;
XI 507 (530)
slaughtered at world's foundation,
XIV 397
"thousand-headed," XIV 397
an unimaginable abstraction, XIV
212 See also Prakriti; Spirit; Spirit
and Matter
Purusha-medha (Sk.):
VIII 208
Purusha-Pagu (Sk.):
definition, IV 581
Purushaspa (fl. 600 B.C.):
Zoroaster's father, III 466
Purushottama(Sk.):
or Divine Spirit as fructifier, XIV 241
Purvamimansa [Sk. Purva-Mimaüsa]:
II 117
Kumarila and, V 181
opposed Sankara's doctrine, V 181
Samkaracharya and, IV 366
school of Indian philosophy, XII
343 fn.
Pushkara Lake:
carpeted with blue lotuses, XII
173 fn. (183 fn.)
Lakshmi-padma resided at, XII 173-74
(183-84)
Pushkin, Alexander (1799-1837):
personification at séance, XIV 481
on Russian insurrection, III 155
——— *Ruslan and Ludmila:*
Finnish influence in, X 143
a romantic epic, X 426
Puységur, A. de Chastenet, Marquis de
(1752-1825):
healed with magnets, XII 216
pupil of Mesmer, II 275
scientific reputation, XII 222, 224
somnambulism and, II 275 spread
Mesmer's system, XII 223 biog.,
XII 770

Pymander:
Manu and, X 363
on seven planets of, VIII 20
Pyramid(s):
of Aztecs, XIV 25
Biblical dating of, XIII 258
of Birs-Nimrud, XIII 274, 276, 281
of Egypt dwarfed in Babylon, XIII 280
expresses a living being, XIV 100 fn.
of Mezo-America, XIV 280
quaternary as base, XIV 100 fn.
sanctuary of Nebo in, XIII 281
as unfolded & infolded solid, XIII 18
See also Great Pyramid; Skinner, J.R.; Tetragrammaton
Pyrrha:
Atlanteans moved to, or Thessaly, V 217-18
legends concerning, V 218-20
Pyrrhus, King (318-272 B.C.):
healed with touch of his foot, XIV 253
Pythagoras (fl. 6th C. B.C.):
VII 123, 214, 292; XIV 5, 95, 133, 219, 331, 347
adopted religious system of India, XIII 324-25
Archytas a disciple of, XIII 87
bigotry less in time of, XIV 468
Books of Thoth and, XIV 39
Byblus & Tyre Mysteries known to, XIV 274
called himself Sage, not Philosopher, XIV 255 fn.
on corporisation of 3 times 3, XII 68 & fn.
disciple of Aryan sages, XIV 412 fn.
disciple of Nazaratus, III 451
doctrine of, misunderstood, IV 594 fn.
drank "waters of life," XIV 276 fn.
Egyptian Hierophants taught, XI V 63, 274 fn.
Én of, VII 283
era of Plato and, XII 312
established Copernican system, XIV 347
figure two rejected by, IV 579
given title by Indians, V 195, 235
Gnosis of, XI 87, 214 (250), 220 (256); XIV 46
on God as Universal Mind, XIV 7, 99, 413
God of, not personal, XIV 412 fn,
grounded his philosophy in Buddhism, XIV 419
heliocentric system taught by, IX 284; XIII 87, 90, 211
on imagination, VII 81
influence of Eastern Philosophy seen in, XII 347 fn.
an Initiate, VI 203; XIII 154, 283
initiated by Magi, III 452

initiated into Orphic Mysteries, XIV 308
invented "Euclid" proposition, XIV 95
knew Astrology & Theogony, XIV 347
knew heliocentric system, XIV 332
knowledge of, from India, XI 229 (265)
knowledge of music & geometry valued by, XII 566-67
learned number system in Egypt & India, XIV 95, 186, 254
learned wisdom in India, II 92 fn.
life resembles Jesus', XIV 139
lover of truth, XIV 13
in Lucian's satire, XIII 287
magnetic cures of, XII 222
on matter & elements, XII 68 fn.
on nature of light, I 243
never limited Wisdom, XIII 95
numerals and, III 195, 316
numerical system of, II 408, 411, 426
Oriental Mysticism of, XIV 15-16, 95, 308
paid penalty for revelations, XIV 85
penetrates the mysteries, I 360 Plato and, XIII 268; XIV 15-16
on powers of, II 472
on production of Kosmos & Number, XII 547
prohibited animal food, XIII 324
public vs. private teachings, XIV 47, 308
pupil of Aryan Master, V 168
scientists & Mysteries of, XIV 134
on severe morality of, XIV 274
"Son of Mercury," XIV 35 fn.
on soul, VII 205 fn.; XIV 99
Sun's triple form asserted by, XIV 186, 221
taught by Pherecydes, XIII 283
taught theurgy in Babylon, XIV 274 fn.
as teacher, XIV 35, 85, 95, 308
ten symbols of universe, XIV 113 fn.
on tetraktys, XIV 99, 112-13 fn.
Tetraktys of, & 4th dimension, I 360
transmigration taught by, XIII 324-25
Valentinian system and, XIII 14
Yliaster of Paracelsus is Én of, VII 283
See also Tetraktys
Pythagorean(s):
astronomical system, XIII 324
central Spiritual Sun, XIV 223
cypher, XIV 98
doctrine of Emanation, XIV 413
Kabalists used, methods, XIV 62, 95, 154-55
Litera Pythagorae, XIV 101
Moderatus q. by Porphyry, XIV 95
Mystic Dekad of, XIV 412-13
numbers, X 355-56
origin of, ideas on music & number,

XIII 325
sacred numbers, XIV 98, 154 fn., 412-13
science of arithmancy, XIV 99
solids, X 398
solved perpetual motion, XIV 331-32
on Spirits as Breaths, XIV 420-21
symbols known in ancient India, XIV 95, 186
system of numerals, XIV 62-63, 95 ff.
teaching on Unity, XIV 412 fn., 413
tenets grounded in Buddhism, XIV 419-20
Tetraktys of, XIII 18
Triangle, XIV 186
Pythochrēsta (Gk.):
VIII 184
Pythoness:
guided by High Priest, I 139
mediumship and, III 284
Pyx:
High-Altar and, XI 83

Q index

Qabbalah (or Quabbalah):
See Kabalah
Quacks:
medical, & vaccination, IV 200-01
Quadrangle:
reduced to Circle, XII 53
Quakers:
first used term New Dispensation, III 287
Quarles, Francis (1592-1644):
——— *Job Militant:*
VIII 142 q.
bio-bibliog., VIII 472
Quarterly Review (London):
on Bible & its revision, II 50, 69
eulogy to *Talmud* in, I 132 fn., 459
on infallibility of O.T., II 47
on OT., II 402
Quaternary:
concreted the elements, XIV 158
emanates the Kosmos, XIV 187
fate of lower, after death, X 54 (62)
Gods the lower, XIII 48 & fn.
liver & spleen represent, XII 694
lower, & Higher Triad, XII 692-93
lower, is male, XIII 165
planetary, symbols of terrestrial, XII 551
purification of lower, XII 53
in pyramid, XIV 100 fn., 157-58, 195 fn.
sacred cubit value, XIV 195 fn.
triple, XIII 54
Quatrefages de Breau, J. (1810-1892):
II 431, 433
——— *L' Espéce humaine:*
VIII 35 q., 36 q.
——— *The Human Species* [tr.]:

II 432
exposes Haeckel, XIII 143
——— *Souvenir d'un naturaliste:*
II 433
bio-bibliog., VIII 472-73
bibliog., II 540
Queen Mab:
See Shelley, P.B.
Queen's Proclamation:
of religious neutrality, VI 165-66
Queensborough, Lord:
on Christianity, II 364
Quelap (Peru):
old ruins at, II 332
Questions:
often insincere, XI 136
should be asked only as last resort,
XII 495-96
Quetzalcohuatl:
similar to Osiris & Buddha, II 307
Quiché:
II 309
Quicherat, L.-M. (1799-1884):
IX 358 (385)
bio-bibliog., IX 449
Quilter, Harry (1851-1907):
editor of *Universal Review,* XII 281
shows fervor for oppressed, XII 281
Quinet, Edgar (1803-1875):
——— *La Création . . . .:*
on thoughts & the invisible, XI 452
——— *l' Ultramontanisme:*
IX 302
bibliog., IX 449; XI 586
Quinine:
effect of, IV 320
Quinquennial Age:
of Hindu chronology, XIV 361-62
Quintus Curtius (fl. 41-54 A.D.):
on Bacchus' birth, XI 93 fn. unreliable, V 244
bibliog., XI 587
bio-bibliog., V 379-80
Quipus:
a record kept on a rope, II 334
Quirigua(Guatamala):
IV 445
odd style of, monoliths, II 322
Qu-tamy:
ancient Chaldean Adept, VII 240
author of ancient Secret Doctrine,
VIII 23 fn.
Chaldaic MS., XIV 65
invokes lunar Wisdom, XII 204
moon and, VII 230
not idolatrous, VII 240

R index

Rabbi(s):
fanaticism of bigoted, XII 273-74
H.P.B. studied with an initiated, VIII

142, 155
true Judaism known only by,
-Kabalists, III 453
Rabble:
same in all ages, VII 198
Race(s):
all, are same company of men, XIV 303
anthropological evolution of, XIV 156
aura reveals true, V 212-13
balance of, cycle, XI 150
Biblical names as early human, XIV 44 fn.
birth of 1st human, XIV 83, 204
blood-rites date from earlier, VIII 251-52
castes formed to benefit, in Kali Yuga, VIII 60 (82)
cataclysm at close of every, IV 446-47; XIV 81 fn., 257-58
characteristics of future, VI 117
color of bodies in, VI 117
consciousness develops in each, XI 148-49
cyclic progression of, XIII 265, 301-06
divine dynasties of, XIV 47-48, 81, 252-53, 302
duration of, VI 117 fn.
each, has a Guardian or "God," VII 113
early, communicated by thought, X 339
egotism of Western, XIV 211 fn.
elephant worship & ancient, XII 382
Epoch & Noah personified, XIV 86
Esoteric Buddhism on geological eras and, IX 280-85
everyone incarnates in all, VIII 406
on evolution of early, X 365
Fifth, derived from preceding, XIV 302
First semi-divine, XIV 40, 46, 81, 302
four, in Magianism, III 463-65
"geological," V 213 fn., 214
Hierarchies corresponding to, X 395
Hierarchies of Dhyani-Buddhas and, X 343
Huxley and, V 213 fn.
"inferior & superior," XIII 330-31
inner man is one in all, IX 65
inner, more distinct than physical, V 213
intermediate, between root-, V 216
Jewish triple division of, V 213 fn.
kingdom of Heaven and, XIII 49
Kriyasakti development in Third, X 248
lifespan in various, VI 117
mankind at beginning of 6th, V 143 fn.
of men & Pitris, IX 262 & fn.
Messianic cycle related to, XIV 353
moral standards, XI 148-49

"mystery of Hermaphrodite," XIV 83-84
no difference of, in Theosophical work, V 127
no inferior, VIII 405-06
on "origin" of Western, V 198 fn., 206-17, 219-21, 224
preceding, superior to present pigmies, VI 189-90
present, given fleshly body, XIII 59
primal truths delivered to early, XIV 46, 81, 103
prophecies concerning, XIV 80-83, 86
Puranic allegory of, XIV 247-48 records of last two, kept secret, XI V 80
Second, & Phoenicians, XIV 94
Seventh, prophecy, XIII 128, 134
Sibylline promise of a new, XIV 355-56
Sixth, brings new continent, XIV 258
Sixth, man beginning to appear, VI 116
Sixth Sub-, & U.S.A., XIII 173
Third, & "wheel" of Enoch, XIV 94
various Aryan, XIII 348-50
white, stages of unfoldment, XI 148 et seq.
See also Root-Race(s)

Rachel:
idols and, VII 216

Radda-Bai (or Raddha Bai):
H.P.B.'s pen name, III 81-83; IX 29 & fn.
possible origins of, IX 29-30 fn.
See also Blavatsky, H.P.

Radiant Energy:
ether and, IV 221

Radiant Matter:
Crookes and, II 377; IV 218, 223-24, 310; XI 234 (270)
fourth state of matter, V 52, 145
one of 7 states, IV 602 fn.
See also Crookes, Sir William

Radiation:
definition, X 359-60
emanation cp. with, X 359-60
from Divine Substance, XIV 234
of Logos, X 358
theory of, & numbers, XIV 63

Radiometer:
vacuum tubes & energy, IV 315-16

Ragazzi:
editor of *Journal du Magnétisme,* II 283

Raghunath Rao:
VI 297
fights for widows, VIII 60 (82)
widow-marriage and, IV 128-29
———*What is Hindu Religion?:*
on Sishtas, VII 44 fn.

Raghunathji, Krishnanâth:
——— "The Pathari Prabhus":
on Hindu superstitions about death, II 172

Ragon de Bettignies, Jean (1781-1862):
XIV 191, 281
on binary source of good & evil, XIV 99
caution as to language of, XI 235 (272)
on Christian & Masonic architecture cp. to Pagan, XI 78
on cradle of initiation in India, XI 177 (185)
on Deity, XI 25
on Gnostic ogdoad & cubic stone, XII 68 fn.
on Hindu Trimurti, XIV 100
knew more Occultism than other non-initiates, XIV 296 fn.
on Lotus, XIV 100
on Masonic salutation, XI 93
on Masonry & liturgy, XI 71
Moses not first reveiler, XIII 99 fn.
Saint-Germain may have been known by, XI 176 (184)
on Sun & "the Son," XI 96
on triangle as perfect figure, XIV 99
volumes destroyed, XI 78
——— *Cours philosophique . . .:*
on initiatory rites lost to Masons, XI 95
on nature of Masons, XI 176 (184)
——— *Fastes Initiatiques:*
XIV 296 fn.
——— *Hermes:*
as chief writer for his journal, XIV 296 fn.
——— *Des Initiations Anciennes et Modernes:*
on Egyptian priests who withheld truth, XIV 251
on Masonry, XIV 250
on source of Mysteries, XIV 250 fn., 254
——— *Maçonnerie Occulte:*
on Geometry of Sacred Name, XIV 99
on "modern" inventions, XIII 85
on number & letter symbolism, XIV 98-100 & fn.
on pyramid as quaternary, XIV 100 fn.
——— *La Messe et ses Mystères:*
XI 77 fn.
on Sun & lamp, XI 82
——— *Notice historique sur le calendrier . . .:*
XII 536 fn.
——— *Orthodoxie Maçonnique:*
killing of Initiate allegory, XIV 263 fn., 279
on last stronghold of Mysteries, XIV 294-96
on solar rites in Masonry, XIV 264-65, 279, 281
on three degrees of Masonry, XIV 279
on true meaning of Freemasonry XIV 464 fn.

on virgin birth, XIV 292 fn.
——— *Tuilieur général . . .:*
on real founder of Masonry, XI 176 (184)
bio-bibliog., XI 587-88
biog., XIV 296 fn.
bibliog., XII 771
Ragoonath, Rao:
See Raghunath, Rao
Ragozhin, Mme. Z.:
——— *The Last Trial of the Nihilists:*
on political assassins, III 160
Ragunath Rao (or Row)
See Raghunath Rao
Rahasya (Sk.):
mystical doctrine, IV 579
Rahat(s) (Sk.):
or adepts of Ceylon, II 438, 487
followers of Buddha's precepts become, II 488
four degrees of, II 487
See also Arhat(s)
Rahnuma-a Mazdayasnan Sabha:
Zoroastrian Society, III 454
Rahu (Sk.):
the Great Dragon, XIV 403
Rai Bishen Lall:
Lahore incident and, IV 475 et seq.
Railways:
disaster recounted, XIII 188 fn.
fire-vomiting reptiles, XIII 190
a mixed blessing, XIII 187, 190
Rainbow:
symbol of hope for arid materialism, XI 120-21 (134)
Rainclouds:
magnetically paralyzed, VI 43
Raivata, Raja:
grandson of Manu's 4th son, XIV 247
summary of Puranic allegory, XIV 247-48
Raj Narain Bose:
Founders' work endorsed by, IV 111
H.P.B on spiritual ideas of, V 95-98 fn., 99-100
——— *The Science of Religion:*
V 97
Rajadharmanudasana Parvan:
See Mahabharata
Rajagriha
ancient capital of Magadha, V 258; X 71, 119
first Buddhist synod held at, V 246 fn.
Raja*f* Janaka:
See Janaka, King
Rajas (Sk.):
definition, IV 581
Masters beyond, Sattva & Tamas, V 339
Guna(s); Sattva; Tamas
Rajatarangini [Rajataraügini]:
not historical work, V 186

bibliog., V 366-67
Raja Yoga (Sk.):
Adepts' gradual mastery of, IV 166
differs from Ha˘ha Yoga, XII 615-16
effects of mastering, XII 560
Finer Forces of Nature opposite of, XIV 60 fn.
law of correspondences allows, XII 694
mudras and, II 119
no principle can be ignored in, XII 634
occult sounds and, IV 164-65, 298
philosophical & Vedantic, VIII 113
powers of, IV 31 & fn.; X 285
Theurgy or, XII 560
true science of, XII 559
two-fold samadhi path in Buddhism, XIV 439
See also Ha˘haYoga; Patanjali; Yoga
Raja-Yogis) (Sk.):
acquire but do not practice physical powers, II 463
Brahmanas & Himalayan ascetics, XII 337
definition, VI 51
initiatory training and, V 339
Kapila on state of, II 467
longevity of, II 467
more accessible than one thinks, XI 235 (271)
secretiveness of, II 462-63
use higher 3 Tattvas not 4 lower, XII 615
use "will" breath in true Pranayama, XII 615
See also Hatha Yogis; Yogi(s)
Rajendra Lala Mitra:
See Mitra, Dr. R.L.
Rajputs (Sk.):
belong to Kshatriya caste, XII 337
bravest & most mystical race in India, II 77
Gautamas and, V 248
genealogy of, V 207
Greeks and, V 238
Vansavali of, V 28 fn. (57 fn.)
Rakas:
shrines, I 263
Rakōczy Princes:
on families of, III 524-26
Rakshasas (Sk.):
of India, XIV 21
Thytyas or, III 402 & fn.
Ram Misra Shastri:
Sanskritist of Benares, V 13 (41)
Theosophical Society and, III 2
Ram Mohan Roy (1774-1833):
V 183
ideal religious reformer, III 56-57
on introducing new doctrines, III 59
learned reformer, XI 458
original thinker, II 209
outstanding leader, I 381

pure & holy, IV 108 et seq., 414
saintly, V 100
on Sankara's date, V 187-88
——— *Precepts of Jesus . . . :*
V 353
bibliog., V 380
Rama:
V 194
avatara of Vishnu, IX 198 (220)
historical personage, IX 197 (219)
ideas of Saint Yves on, IX 351-52 (379-80)
of Surya race, V 28 fn. (57 fn.)
Universal Deluge and, III 188 fn.
Rama Bai, Pandita:
British onslaught to convert, VI 68
Rama Misra Shastri:
See Ram Misra Shastri
Rama Prasad:
See Prasad, Rama
Ramalingam Pillai (1819-1874?):
a chela, VI 310
H.P.B. & note of, VI 296
V. Mudaliar a chela of, IV 282-83
prophecy about T.S. Founders, IV 135-36
teachings of, IV 133-36
Ramanuja (1017-1137):
V 183
influenced Dr. Hübbe-Schleiden, XI 467
bio-bibliog., V 380
See also Visishtadvaita
Ramaswamier, S. (?-1893):
theta of Brothers, IV 230
meets Adept in Sikkim, V 290
on Olcott's cocoanut tree, V 128
on pisachas, III 483
——— "How a Chela Found his Guru":
VI 21
biog., IV 663
Ramayana:
Lanka of, part of Indian continent, V 286
on magical weapon, XIV 104
Rishis and, IV 367
School of, VI 8-9
seven yards mentioned in, II 411
bibliog., II 540; IV 663; V 367
Ramchandra Balajee, Prince:
visits Russia, II 54
Ramchandra Vidyabagish:
noble-hearted, IV 108
Ramchenderjee, Janardan:
——— *The Biographical Sketches of Eminent Hindu Authors:*
on Sankara's date, V 185
bibliog., V 380
Ramdagon:
Druses and, III 188-89
Rammohun Roy:
See Ram Mohan Roy
Ramnes:
triple alliance of, Luceres & Tides, V 214

Ramsay, Mr. (Historian):
on Tennessee, I 231
Ramses II (12921225 B.C.):
Books of Thoth in library tomb of, XIII 232
greatest King of Egypt, XIV 344
Ramsey, W. (1852-1916):
on smell. IV 177-79
biog., IV 663
Ramsgate (Kent, Eng.):
H.P.B. and, I 3-4
Randolph, P.B. (1825-1875):
II 77
discounted by Spiritualists, I 269
driven to suicide, IV 143
half-initiated seer, III 265
——— *Eulis:*
on phallicism of, X 124-25 fns.
bio-bibliog., III 518-21
Rangampalli, J. (1852-?):
portrait facing, III 139
biog., III 521-23
Ranjit Singh (1780-1839):
Lionhearted, III 3
Sikh leader, I 373, 374
Ranke, Hermann:
——— *Die Ägyptischen Personennamen:*
a catalogue of Egyptian names, IX 275 fn.
bibliog., IX 449
Ransom, Josephine (1879-1960):
——— *A Short History of the Theosophical Society:*
XII 479 fn.
on *S.D. III,* XIV xl-xli & fn.
Raphael:
is Christianized Jupiter, XIV 335
Raphael Santi (1483-1520):
madonnas of, XIII 182
Rappel:
II 286
Rappings:
as dissipation of accumulated force, IX 400S
rationale of, IV 144
See also Phenomena; Séances
Rapport:
between medium & astral shell, VI 129
Rasa (Sk.):
specific mark of Jala, XIII 67
Rāsa Mandala:
Mysteries of the Heavenly, XIV 332
symbolic dance of planets & zodiacal signs, XIV 316 & fn.
Rasatala (Sk.):
classification of, XII, 664
definition, XII, 665, 666
fourth world of a lower septenary VII 85
See also Lokas; Talas
Raskolniki:
Tolstoy visited, XII 127
Rast Goftar.

abuses Olcott, IV 33-34
Ratnas (Sk.):
or jewels, XIII 160
Raulica, Ventura di:
See Ventura di Raulica, Cardinal de
Ravaisson-Mollien, Félix (1813-1900):
——— *La Philosophie en France . . .:*
on memory in the dying, XI 451
bibliog., XI 588
Ravana (Sk.):
Hindu Rip van Winkle and, V 206
Raven:
symbol of longevity & will, XI 44-45
Ravignan, Father:
exorcised "demons" of D.D. Home, I 196-97
pupil of, snared Dr. Bloede, I 201
Rawlinson, George (1812-1902):
on Aryan influence on Mythology, XIV 90-91 & fn.
on origin of Ethiopians, XIII 333
on Turanian language, XIII 333
Rawlinson, Sir H.C. (1810-1895):
XIII 335
on Babel & its destruction, XIII 273
translated *Birs-Nimrud* tile, XIII 273-77
——— *Cuneiform Inscriptions of Asia:*
cylinder deciphered, XIII 275-77
on seven-storied tower, XIII 276 & fn.
——— *Five Great Monarchies:*
on "Asiatic Ethiopians," XIII 331
on remnants of Pre-Akkadians, XIII 328 & fn.
on Sargon I, XIII 328
———- *Histories of Herodotus:*
on Chaldeans, XIII 326 fn.
——— "On the Birs-Nimrud...":
on rebuilding of 7-storied tower, XIII 276
symbolism of temple of Borsippa or, XIII 276 fn.
Ray(s):
chemical, & heat, VII 73-74
dark, & ants, VII 73
differentiation of, X 252
emitted by Higher Ego, XII 709-10
from Ever-Darkness, X 351
of Higher Ego clothes itself in Astral Light, XII 710
human figure crowned with, on Lake Titicaca, II 318
human soul is, of Universal Soul, VIII 57 (79)
ideal occult group represented by all seven, XI 230-31 (267)
Individuality's star or, XIII 72-73
infused Saükara, XIV 390
innumerable, from one, X 361-62, 368
Intellectual. & mediumship, VI 226
of Light & Kabala, XIII 351-54
of Logos, incarnated in mankind, VIII 200

mystical solids, sparks and, X 398-99
of One in all, XIV 310
Plērōma is totality of, from the One, XII 570
Primal Beings are collective divine, XIII 268
prismatic, & unity, X 323
science of occult, XI 231 (267)
seven, from central Spiritual Sun, VII 274
seven, of Logos & Chakras, XII 620
six, evolved from Universal Principle, IV 580
Solar, & seven principles, III 406-07
sun, & jivas, IX 63
sun shorn of its, VIII 202 & fn.
of Third Logos, X 394-95
triple, emanates from Light of the World, VII 274
two aspects of Manasic, XIII 73 fn.
used to see by occult means, VII 74
white, decomposes into three colors, IX 213 & fn. (235 & fn.)
See also Light; Logos(oi); Seven Rays
Rayleigh, Lord John W. (1842-1919):
cautious observer, I 224
Reaction:
action &, equal, VI 145
Reade, Amye:
——— Ruby...:
on brutality in circus life, XII 286
Reade, W.W. (1838-1875):
——— *The Veil of Isis:*
original title of H.P.B.'s first book, I 237 fn., 302
bibliog., I 523
Reality:
ascending scale of subjectivity reaches ultimate, V 76
how to live in One, XII 537-38
Manvantaric illusion and, VIII 95
of mind & atom, XII 409
offered man today, XI 119 (132), 121 (135)
the One, IV 52
One, defined, III 424
One Eternal, XII 412; XIV 185, 210
the only, & Self, IX 139
partial, of world, III 62
Spirit is only, XIV 420
unreal Universe and, XI 239-42 (276-78)
See also Absolute; One, The; One Life; Parabrahman
Reason:
Absolute Unity is supreme, XIV 61
faculty above, & sense, II 179
higher senses and, XI 223 (270)
human, & spirituality, VII 70
inductive, causes West to blunder, XIV 9
masses prefer religion of emotion over, II 447

not blind faith reveals Jesus, XIV 143-44
See also Intellectuality; Noëtic
Rebirth(s):
according to Krishna, X 396
Buddha's teaching on, as a broom, V 115-16
caused by Karma, Tanha & Skandhas, X 176
circle of, & thirst for, IV 342
conscious, of Adept, XIV 373
Devachan between, wears out personal ties, V 93-94
from higher realms, XIV 375 fn.
of great characters, XIV 381-82
kama-rupa of old personality and, VII 180-81; X 176
meaning of, as an animal, I 294-95; V 114
memory of past, not rare, X 208
moral retrogression and, IV 399
by power of illusion, XIV 372-73
some control over, III 29
Spiritual, XIV 57 & fn.
theory applied to celestial Being, XIV 379
three classes of, XIV 373
twice-born and, XIV 57
See also Metempsychosis; Reincarnation
Rebold, E.:
——— *Histoire . . . Francmaçonnerie:*
on Egyptian Colleges of Occult Science, III 315 fn.
bibliog., III 523
Rebus (Saint Petersburg):
H.P.B. writes for, VI 73, 354
title means riddle, I 338 fn.
bibliog., VI 451
Recognition:
in Kama-loka no, of friends, IX 164
Recognitions:
on contents of, VIII 221-22
Red:
color of dugpas, IX 64
corresponds to Kama-Rupa, XII 529, 548-49 fn. 562, 564-68, 614
corresponds to Sol of musical scale, XII 90
See also Esoteric Section Diagrams
Red Caps:
Bhutanese, enemies of Gelukpas, IV 18
mesmeric healing used by, on themselves, IV 477
opposed Tsong-kha-pa, III 419
See also Black Magicians; Dugpa(s); Sorcerer(s); Yellow Caps
"Red Dragon":
or the "Great Albert" vulgar imitations, XIV 105
Red Earth:
Adam &, related to Atlantean fable, V 219
Red Sea:

symbolism of, XIII 37
Redeemer:
as Initiator, IV 264
Redemption:
for all creatures, VII 46
Gnostic & Buddhist, similar, XIV 161
from sin of flesh, XIII 128
world, during Kaliyuga vowed by Buddha, V 86
Reflection:
mystery of the, XIII 21
Reformer(s):
human nature not altered by, XII 394
need for unselfish & unsectarian, IV 419-20
practical, XII 262
Theosophy and, XII 261
true, holds to no crown or sceptre, XII 261
Reforms:
must be bloodless, XI 246 (283)
social, needed, XI 152 et seq.
needed in T.S., VII 151-52
Regazzoni:
mesmerizer, I 137
Regeneration:
in Hindu Trimurti, XIII 27
See also Generation; Metamorphosis; Rebirth; Transformations; Transmutation
Regent(s):
each of Earth's divisions has a, VII 274-75; XIV 380
esoterically are seven, XIV 349, 380
key to Occult Astrology, XIV 349
Planetary, as Parent-Monad, XIV 349
See also Archangels; Planetary Spirit(s); Thrones
Regiomontanus:
See Müller, John
Regions, Gnostic:
See Gnostic Region(s)
Regnaud, Paul (1838-1910):
——— *Matériaux pour servir . . .:*
atman untranslated in, VI 83 (92)
bio-bibliog., VI 444
Regnault, H Y. (1810-?):
IV 215
bio-bibliog., IV 663-64
Régnier, René F. (1794-?):
Archbishop of Cambrai, IX 308
biog., IX 449
Reichenbach, Baron K. von (1788-1869):
III 25; IV 380
discoverer of Od force, III 23
Du Bois-Reymond opponent of, III 23
on odyle or Odic Force of, II 135, 397; V 213; XII 210, 396, 526 fn.; XIII 354
on position of body in sleep, IV 405
——— *Researches on Magnetism:*
II 278 fn., 398; IV 405 fn.
on crystals, III 100
experiments with Nowotny, III 100-01

important work on human
magnetism, III 99
odyle pervades universe acc. to, II
277-78
bio-bibliog., II 541
bibliog., III 523
Reid, Thomas (1710-1796):
VI 136
Reigle, David (b. 1952):
——— *The Books of Kiu-te:*
XIV 402 fn.
Reims, L'Académie Impériale de:
XIII 275 fn.
Reincarnation(s):
adepts have choice in, V 106
Apollonius possibly a, of Jesus, XIV 130
astral double's survival and, XII
712-13
astral monad, an exception, IV
185-86; VII 178 et seq.
beginning to be accepted by liberal
Christians, XII 130
Bhagavad Gita on, XIV 372
in Bible, XIV 57 & fn., 58
books on, XIII 79 fn.
Buddha's teaching on, as a broom, V
115-16
cause of, VII 184
conscious, is for few, XIV 381
cyclic necessity, VII 183
definition, I 294-95
determined by karmic effects, V 106
Devachan &, of spiritual monad, IV
256
of Divine Prototype, XIV 382
doctrine as old as the world, XI 426
doctrine of justice, XI 142
double evolution of man and, IV 453
on Ego between, XII 608-10
erroneous ideas about, IV 548-49; VII
176 et seq.
false evidence of, III 139
French school of, XIV 56
H.P.B.'s art. on, & *Isis Unveiled,* V 25
(54)
ideas of Spiritualists and, X
213-14 fns.
immediate, for children & idiots, I
297-98, 363-64 (367-68); IV 549; V
16-17 (45); VII 178, 181-82
Isis Unveiled corrected on, VII 176 et
seq.; X 215-16 fn.
Karma and, VII 177, XI 145, 202
Karma & materialism, IX 103-04
in Lamaism, IV 8 et seq.
laws to escape, XI 348
lessons of, XII 314
life-atoms of lower 5 principles and,
V 117
of man in animal form impossible, IV
399
metempsychosis and, I 294-95; XI
137-38

modern theory of, and, XIV 111
needed to reach final wisdom, XII 314
no immediate, for Monad, VII 179
no new, teaching subsequent to *Isis Unveiled,* VI 206
objections to, XI 139
obliteration of personal ties before, V 93-94
opposed by idea of chance, XIV 56-57
opposed by Spiritualism, IV 483 (486)
personal soul, IV 254
principles and, IV 184-86
proofs of, XI 140-41
Purucker on auric egg and, XII 649-52
real meaning of, as animal, I 294-95; V 114
on seven earths of this chain, V 105
Spiritists and, V 105
Spiritual rebirth and, XIV 57, 381-82
of suicides, III 210
taught by Jesus, XI 58, 61
technical term for, XIII 79
time between, V 16-17 (45); X 216 fn., 269
on various planets & spheres, IV 121
web of, on loom of time, XII 14
wide-spread belief in, XIV 134 will
be generally accepted, XII 130
See also Metempsychosis; Rebirth(s)

Relics, Sacred:
Buddhist & Christian, IV 432
have no miraculous powers, VI 234
worship of, II 168-69

Religion(s):
Adepts not wed to any one, IV 162 VI 38; XII 125-26
all, have Karma, XIV 323
all, rest on one foundation, V 355
all, revered Sun & Fire, IV 530
all, stems from Planetary Spirit, VI 331
all, versions of One Wisdom, XIV 143, 305, 459-60, 467-68
Anthropomorphism in, causes black magic, XIII 260
astro-physiological, VII 254
blind belief and, III 113
bread-&-cheese State, III 114
Brotherhood of, in India, XII 305
Brotherhood of, & pursuit of Truth, IV 470-71
Buddha's definition, V 341
of Buddha & Sankara give best moral foundation, V 336-37
Buddhism is not a, IV 201-02
cannot scientifically prove a personal God V 100
Christian facsimiles of Pagan, XIV 71-73, 335-41
Christianity's & Islam's fall predicted, I 374
civilization and, XIII 186-89
clergy & science vs., IV 326

comparative, XIII 229, 256, 259, 296-300
Czarism in Russia and, III 159-60
decay of, inevitable, XIII 300
definitions, X 161-62
derivation of term, V 99; XI 72
dispute on evolution and, XIII 95
doom of Western, is sealed, II 381
dying in England, XI 192
emotional, appeals most to men, II 447
essentially one, IX 7-8
essentials & non-essentials of, IV 494 et seq., 502
essentials of, V 95-100
every Great, animalized, III 457
exoteric, & future generations, XIV 63-64
false, & occult powers, IV 171
freedom of, in India, IV 429
function of, VIII 278
of future, IV 450-52
future of Church and, XI 226 (262)
H.P.B. & shams in, V 118
Hugo on, III 226
ideals of, stream from same source, III 457
Initiation is true, XIV 255
Jesuits foster material, XIV 341
Jewish, has sexual & phallic worship, VII 255
lost hold on heart of the people, IX 71
Magic blended with all, XIV 23
Magic more effective in some, XIV 32
Man's "worst cloak," XIV 41
modern, XIV 41
molded by nations, IX 174
morality & true, III 386; V 335-36, 341
most, started by Beings from higher plane, X 169
murder and, III 248-49
must be demonstrated mathematically, IX 71
mysticism is soul of, XIV 120
No, higher than Truth, XII 419, 428; XIV 323
no special, advocated by T.S., III 306
Occultist's attitude toward, XIV 107-08
Olcott's attitude towards all, IV 126-27
One, of Primitive Humanity, XII 347; XIII 98, 259-60
one standardized, impossible, IV 495
One Universal, X 162
origin of alt, in primeval truths, VIII 209
originated in *Vedas,* I 398 (402)
Pagan symbolism & comparative, XIII 296-300
Raj Narain Bose on, V 95-99

role of, now, VIII 269
same essence in all, XI 226 (262)
science &, are one, X 171-72
scientific treatment of, XIII 296
sincere belief and, IV 335
some form of, needed, XIV 41
spirit of, in European age, XII 41
sprang from Wisdom-Religion, X 167
struck at root by sensationalism, IV 433
on study of Eastern, XIII 264
supernatural, & miracles, IV 394
superstition and, III 348 et seq.
Tears important in Egyptian, XIII 46
Theistic, degrade "Gods," XIV 242
Theosophical Society and, XI 110 (124)
Theosophists belong to no, or sect, VIII 61 (83)
Theosophists make no claim for any one, VIII 50 (72)
Theosophy an ally of honest, II 103
Theosophy &, compared, VIII 268-69
Theosophy is a, of reason, XII 347
Theosophy is, *itself,* X 161, 167
tolerance of all, needed, XIV 240 true,
alive to archaic truths, III 181 true
and false, VIII 269
true at first, later polluted by man, X 167, 169
true, have kept aloof, III 181 true,
must stand on philosophy & science, V 100
true, stifled by ritualism, III 58
truths in every, V 118
Universal defined, IX 134
Vedas the fount of Hindu, XIII 107
Western, based on heathen, XIII 92
Western, based on mathematics, XIV 92
why study comparative, VIII 272
Wisdom-Religion and, VIII 209
worship is not, XIV 120 fn.
See also Buddhism; Christianity; Islam; Judaism; Vedanta; Wisdom-Religion

Religion Laîque:
II 498 (505)
killed by science, II 497 (504)

Religion of the Future:
embodies great truths, IV 452

Religio-Philosophical Journal:
I 75, 77, 92, 142; III 219, 364; XI 297, 312
on Dr. Beard, IV 393
on Butler, XI 159-60
on Cones & *Light on the Path,* XI 313-14
denounces T.S. often, XI 298, 321
fake trance address and, IV 353
falls very low editorially, XI 370-71
on H.P.B.'s Open Letter to India, XII 157
on "Historical" vision, III 359-62

indulges in fancy, IV 154-55
publishes E.S. documents, XI 308, 322; XII 592
reports on Ingersoll's speech on Paine, II 381
Religious Census: in
India, IX 145
Reliquiae:
of average man in kama loka, VI 196
Remenyi, M.E. (1830-1898):
first European to appear before Mikado, XIII 177
travel notes of, XIII 178
on Westernized Japanese court, XIII 178
Remigius (or Remi), Saint (437-553):
resuscitated bustards, VII 26
biog., VII 389
Remington, Captain:
Masters and, III 152 fn.
Reminiscences . . . .:
See Wachtmeister, C.
Rémusat, John P.A. (1788-1832):
on Buddha's Eye Doctrine, XIV 444-45
revealed "secret" Buddhist books, XIV 446
bio-bibliog., XIV 564-65
Renan, Ernest (1823-1892):
VII 56; XIV 112, 153
on Joachim of Floris, IX 353 (381)
negates idea of sidereal Intelligence, XIV 231
the "Paganini du Christianisme," XIII 167
on women & Judean Christianity, XII 268
-——— Études Religieuses:
on facts, XIII 226
on mankind, XIli 226
——— *Histoire Générate* . . .:
on simultaneous origin of languages, XIII 275 q.
——— ission de Phénicie:
VIII 310
——— Vie de Jésus
III 256; IX 353 (381), 355 (383)
fanciful poeticizing, XIII 167
inspired *Light of the World,* XIII 166-67, 200
on "Sabism," IX 137
bio-bibliog., XIV 565
bibliog., III 523; VIII 473; IX 449
Renovation:
occult meaning of, VII 21
See also Regeneration; Transformation
Renunciation:
of self in thought & action, IX 254
See also Bodhisattva(s); Great Renunciation; Sacrifice(s); Self-Abnegation; Selflessness
Rephaim:
as pithless shades, IV 591

"Replies to an English F.T.S.":
by Masters & their chelas, VI 134, 160
written for F.W.H. Myers, VI 134-35, 177
See also Myers, F.W.H.
Réponse aux Assertions:
Jesuit attempt at self-defense, IX 297 fn.
Report of . . . Charges against Madame Blavatsky:
H.P.B.'s aunt on receiving 1st Mahatma letter, VI 274 fn.
bibliog., VI 447
Reporters:
H.P.B.'s definition of, I 396 (400-01)
hungry for promotion. XI 223 (259-60)
misquote H.P.B., I 237, 242
misrepresent T.S. Work & H.P.B., XI 367-70
New York, I 225
See also Newspapers; Public Opinion; Publishers
Reproduction:
nine as symbol of, XII 68-69
See also Birth; Generation; Regeneration etc.
République Française:
on Littre's funeral, III 257
Research:
free, to be encouraged, VII 148
private, in mesmerism, magnetism, etc., VI 55
Residues:
from other lives & astral body, XI 136
Résie, L.E. Comte de (1785-?):
-——— *Histoire et traité des sciences occultes:*
VII 192-93 & fns. & q.
on Augoeides, etc., VII 225
bio-bibliog., VII 389-90
Resonance, Divine:
occult vibration and, X 265
origin of phenomena, X 265
See also Sound; Vach; Vibrations
Respectability:
selfishness and, IX 36
Responsibility:
moral, & karma, VI 237
of teacher towards disciple, IX 155-56
Resurrection:
absolute, at end of Kalpa, V 93
of animals by Saints, VII 22-23, 25-27
Bible on, XIV 58 & fn.
birth-right of every man, VIII 183
of Christ on Equinox, XIV 137
of Dead in Catholic theology, XII 74
general law in nature, VII 38 Gnostic
interpretation of, XIII 31-32
at initiation, XI 89-91
Jerome claimed physical, XIV 129 fn.
nirvanic, VII 38 fn.
Parabrahmic, VII 43
physical, impossible, XIV 253 fn.

rite of Chrēstos, XIV 283-84
of Spirit, VIII 173
spiritual, or Initiation, XIV 141, 284
See also Chrēstos; Christ; Crucifixion; Crux Ansata; Initiation
Retribution, Law of:
is above human law, X 85-86
See also Karma
Retrogression:
moral, possible, IV 399
See also Self-Centredness; Self-Gratification; Selfishness
Reuchlin, John (1455-1522):
XIV 220, 266
fathered Reformation, XIV 169
Medieval Rosicrucian & Alchemist, XIV 167
bio-bibliog., XIV 565-66
Reuvens, C.J.C. (1793-1837):
——— Lettre à M. Letronne . . . :
XIV 543
on theurgy based on Egyptian sources, VII 120-21, 132
on Zodiac's antiquity, XIV 348
bio-bibliog., VII 390
Revealed:
etymology of, XIII 99 & fn. secrets, XIII 265-66
Vedas, to Rishis by God, XIII 108
Réveillon:
on Sivaratri & Christian fasting, II 163
Revelation(s):
anthropomorphism and, XIV 208-09
as innate ideas or knowledge, VII 93; XII 602
meditation leads to, XIV 400-01
of Planetary Spirits, XIV 276
primal, did not die with Mysteries, XIV 269
primitive, of Kumaras & Adepts, XII 601
revealer and, IV 67
Revelation:
VII 44; VIII 17, 25, 26 & fn., 28 fn., 139, 148 & fn., 288, 290, 291; XI 403 fn. & q., 496-97 q.; XII 262 q.; XIV 117, 403
on Armageddon, III 188, 189
author of a Kabalist, III 196
borrows from Eastern legends, III 402 fn.
on death & hell, XII 74
Ezekiel's vision and, VIII 154
on Great Beast & 666 number, III 200
on heaven's armies, XIII 127 fn.
Heptaktys and, III 453
on Immaculate Mother, IX 65
Jesus died for author of, IV 265
on Jesus & Morning Star, X 231
John was fanatical author of, XIV 116, 123-24
Kabalistic book, I 132, 223; III 298; XIV 214

Lipika and, X 405
on Lucifer, II 146 fn.; XI 97 fn.
on lukewarmness, III 109, 298
on Mikael, XIV 338 & fn.
in mystery-language of Tanaîm, VIII 210 fn.
number 666 of, in Druse & Buddhist apocalypse, III 185-86
on "number of the beast," XIV 214
on number 666 & year 1881, III 84-85, 120, 200
Seraphim as "Seven burning lamps," XIV 314 fn.
Seven seals of, XIV 320 fn.
"Seven Thunders" in, XIII 10
Siphra and, VIII 153
star named Wormwood in, VI 163
Tau as signet in, XIV 152
on two suns, XIV 321
very ancient, XI 75 fn.
on white horse, III 463
Revenge:
proscribed, VIII 59 (81)
Reverence:
definition, II 44
worship differs from, X 13-14
Reverend:
as title for Buddhists, II 44-46
Review of Reviews:
on Edison, XII 133
on Russian & English convict systems, XII 282
Revista Militar:
on Saint Anthony, II 180
Revolution(s):
American & other, alleged connection with Mahatmas, VI 15-20
cruelties & bloodshed of, VI 19
fostered by Roman Church, XIV 267
French, of 1789 & false fraternity, VIII 64 (86)
Theosophists aim at ethical, VIII 65 (86-87)
Revue de l'hypnotisme:
VII 319 fn. (331 fn.), 328 (342)
Revue des Deux Mondes:
IX 353 (381); X 31, 63, 110
on Babinet, I 243
Babinet on ancient's Ogdoad, XIV 227
H.P.B. and, I 1
Herschel names asteroids in, XIV 227
Thierry on true History, XIV 466
Revue du Droit International:
III 75
Revue du mouvement social:
VIII 48 (70), 61 (83)
La Revue Magnétique:
II 277 fn., 283 fn.
Aksakoff on "Thought Transformation" in, II 286-89
Revue philosophique . . .:
VII 319 fn. (331-11 fn.), 325 fn.

(339 fn.)
La Revue politique et littéraire:
VIII 99
Revue scientifique:
VII 319 fn. (331-32 fn.), 325 fn.
(339 fn.)
La Revue Spirite:
II 4 (14), 55, 203 (206); III 53
on editor's innocence, I 195
on Gambetta, IV 391-92
H.P.B.'s age and, II 30
Leymarie editor of, III 72
repeats hallucinations of Am.
reporter, I 396 (400), 397 (401)
Revue Théosophique:
XI 170 (178)
on editorship & founding of, XI 167,
559; XII 300
on Hermes T.S. Lodge banquet, XI 204
Revue Théurgique:
editor of, II 197 fn.
Rewah, Maharaja of:
helped British, II 299
Reward:
desire for, a subtle evil, VI 332
See also Effort; Motivation
Reynaud, Jean Ernest (1806-1863):
——— *Philosophie religieuse. Terre et
ciel:*
on mutations of planetary orbits, XIV
231
on Venus, VIII 15 fn.
bio-bibliog., VIII 473-74
Rhēmata (Greek):
arcane utterances, XI 94-95
Rhombs:
on Babylonian, VII 94
of Hecate exhumed at Babylon, XIII
229
Rhoner, Dr. M.C.W.:
on inspiration by "Brothers," V 316
Rhys Davids, T.W. (1843-1922):
V 342, 344
A. Lillie and, IV 463 possible
"reviewer" of *Esoteric
Buddhism,* V 345-46
——— *Buddhism:*
V 348, 349
defines Avalokitewara, V 346
——— *Buddhist Birth Stories:*
or Jataka Book, V 239 fn.
bibliog., V 380
Ribhu (Sk.):
Orpheus and, V 304
Rice:
earth-bound souls and, III 483
as "forbidden fruit," XIV 85 fn.
Richard, Ap:
——— *arriage and Divorce . . .:*
reviewed, XI 34-42
sensual bestiality of book by, XI 41
Richardson, B.W. (1828-1896):
etheric nerve-force of, VII 316

——— *Theory of a Nervous Ether:*
on Life-Principle, IX 78-79
bio-bibliog., IX 450
Richelieu, Cardinal:
mother's prayers send mistress to, II 199-200
Richet, Charles (1850-1935):
VII 319 fn. (332 fn.), 329 (343)
Charcot &, unconscious sorcerers, IX 253
Richter, Johann (1763-1825):
on truth, IX 41
bio-bibliog., IX 450-51
Rico, A.J.:
stone-showers and, III 244 et seq.
Rig-Bahmanas:
linguistic treatment of, V 302
Rig-Veda:
V 63 fn., 209
on Aditi, XIV 411 fn.
on Aditi, Being & non-Being, III 326
ascribed to a god, XII 344 fn.
"Bible of Humanity," XIV 240
on creation, II 91
Dayananda gives meaning of Hiranya in, II 285 fn.
fount of world religions, XIV 397
freedom of thought in, XII 346 fn.
on Indra's generosity, V 273
on Indra unveiling the light, V 219, 273
on language & antiquity of, V 202, 302-03
Mantra on two birds & tree, IV 547 fn.
Mantras in, XIII 109
Manu-Smriti on, XIV 92
Müller on antiquity of, XIV 259, 362
Müller's parody of, XIII 106 q., 109 & fn.
on passages from, XIII 109 & fn.
on Pitris & Vishnu, VI 190-91
poetical mysticism of, XIV 260-62
on prayer & Brahman, XIV 259-60
sacred mantras of, compelled the gods, XII 174 (184)
Saühita, XIV 362
seven chief Deities of, XIV 241
teaches evolution, I 232
Viśvakarman as Root-Savior, XIV 142
written in Treta Yuga, XIV 94 bibliog., I
523; II 541-42; IV 664; V 273, 367; VI 426
See also *Vedas,* Vedic; Vedic Rites
Rim-ani [Tib. Rin-a-ni]:
female lama, IV 16 fn.
Rinch-cha-tze [Tib. Rin-chen-rtse]:
Chohan Lama of, III 398; VI 94
Rinchen-na-dun [Tib. Rin-chen-sna-bdun]:
seven precious gifts, XIV 400 & fn.
Ring(s):
colored, artificially produced, VII

291-92
gold, in rose an *apport,* VI 124 & fn.
sapphire, duplicated by H.P.B., VI 59 fn., 63 fn., 124
Ring Pass Not:
Laya centers and, XIII 32
Rope of the Gods cp. to, XIII 32
See also Laya
Riopel, Dr.:
on hypnotism, IV 313-14
Riots:
at Kotahena, IV 427 et seq.
Ripley, Sir George (fl. 15th C.):
——— *The Compound of Alchymy . . .:*
XII 53
bio-bibliog., XII 771
Ripon, George F.S.R. Marquis of (1827-1909):
VI 66
H.P.B.'s personal background and, XI 422
Viceroy of India, X 294; XIII 207
Risha Havurah:
VII 144 Rishi(s) (Sk.):

II 76, 89, 121
all, Brahmanas, V 32 (61)
Amshaspends or, XIV 349
ancient, named Kuthumi, VI 232
Buddhism and, X 180 fn.
cp. to Sephirōth, XIV 190
cp. to 12 sons of Jacob, XIV 22 fn.
creation of animals and, X 175
descendants of mind-born, & Atlantean war, XIII 260
dwell near Badrinath, II 120-22
Fifth Race inheritors of, XIV 68
Founders of magic, XIV 22,68
the four primitive, & *Vedas,* II 114, 200-208
Great Bear and, X 30, 346; XIV 202 & fn., 334
Hierophant of 7 great & Church, XIV 268
Hindu marriage laws and, IV 128-29
J. Kohn's contempt for, III 336
Leaders not priests, XIV 252 fn.
longevity of, V 207
Mahatmas same as, IV 543
mind-born sons, XIV 289
One Theosophy of, Magi & Buddhists, V 35 (64)
prayers of, to Narayana, IV 336
profound knowledge of causes & effects, VI 229
or Rahats, II 438, 487
revered as demi-gods, XIV 22 fn.
revered in India, VIII 68 (90)
scientist's disdain for, XIV 4-5
secret writings of, V 22 (51)
Seven, and lokas, XI 340
seven and ten, VII 287
seven, as planetary gods, X 346

seven, at end of Round, VII 44
seven before Vedic period, XIV 22 fn., 203, 208 fn.
seven or Elōhim, XIV 202 & fn., 208 fn.
seven Prajapatis are, XIV 203
or seven Rays, XIV 208 fn., 337
some, incarnate in Tibet, IV 367
Star, on Earth, XIV 334,349
symbolical meaning of marriage of, VI 261-63
Third aspect to Vaidic Mantras, XIII 107
Vedas always revealed to same, XIII 108
wear hair long, II 121-22; IV 503
See also Arhats; Mahatmas; Sages; Teacher(s) Rissakoff,
N.I. (1861-1881):
Russian terrorist, III 156 & fn.
Rite(s):
analogy between Catholic & Vedic, VIII 209
Christian & symbolism, of Occult origin, I 118
Church, & vestments originate with Pagans, XI 76-80
Masonic, based on O.T., XIV 264
outline of initiation, XIV 261-62 & fns.
some, of real Masonry preserved, XIV 279
typifies Cycle of Life, XIV 268
Yajña evocation, IX 251-52 & fn.
Ritual(s):
Egyptian, IX 80
Egyptian funeral, XIV 337
Grows at expense of inner reality, XIV 120 fn.
Roman Church, taken from Occultism, XIV 339
Ritualism:
in Church & Masonry, XI 62 et seq.
descended from initiated Gnostics, XI 75
as exoteric paganism, XI 71
true religion stifled by, III 58
vain, of Church, VIII 177
Rivail, Hippolyte L.D.:
See Kardek, Allen
Rivers:
Buddha's nirvana & seven, XIII 343
Change of direction, XIII 342-44
Rivett-Carnac, J.H. (1839-?):
——— *Archaeological Notes:*
on cromlechs or mounds near Bangalore, II 324
on cup-mark inscriptions, II 346-48
gives H.P.B. ancient Indian coins, II 348
bio-bibliog., II 542
Rivington, Father Luke (1838-1899):
Latinism and, IX 293
Bio-bibliog., IX 451

Robe(s):
X 301
On Ever-Invisible, of Space or Mulaprakriti, X 301, 304-05
Mystic, or Jesus, XII 32
Robert II (970?-1031):
XIV 253 fn.
Robert-Houdin, J.E. (1805-1871):
VIII 50 (72)
On mediumistic leviation, III 237
Robertson, Wm. (1721-1793):
——— *The History of America:*
misrepresents ancient Mexicans, II 304
bio-bibliog., II 542
Robinsons, Dr.:
Hypotheses of, discredited, III 189 fn.
Robinson George F.S.:
See Ripon, George F.S.R. Marquis of
Robinson, James C.:
Hiraf Club member, I 98
Roca, Abbé:
IX 307
defrocked, XI 59
denounced
on esotericism of Christian dogma, VIII 343-54
H.P.B.'s reply to, Ix 194-215 (216-37), 343-70 fns. (371-98 fns.)
hoped to fuse Church & Thesophy, XI 60
replies to H.P.B., IX 179-93, 343-70 (371-98)
senses reality behind the mask, IX 367 (395)
works of, on Index Exporgatorius, XI 59
——— *La fin de l'ancien monde:*
IX 190
bio-bibliog., VIII 341-42
Rochas d' Aiglun, E.A.A. (?-1914):
Experiments with sound & colors, VII 63
bio-bibliog., VII 390
Rochefort, Henri (1830-1913):
Church and, III 66
The Rock:
On growth of Mohammedanism, IX 143 fn.
Rohan, Louis Cardinal de (1734-1803):
favored Cagliostro, XII 80
Rohel:
on futurity, XII 70
Rohita:
Surnamed Devarata, XII 171 (181), 175-76 (185-86)
Rohner, Dr. C.W.:
Queries sent to H.P.B., VI 33-36, 139-40
Ro-Imphab:
The "Heavenly King," XIV 270
Ro-lang [Tib. Ro-lans]:
A bhuta, VI 102, 109
Followers of the Good Doctrine and,

VI 105
ignorant intercourse with, deprecate, VI 106
See also Bhoots (Bhuta); Elementaries; Piachas etc.
Ro-lang-pa [Tib. Ro-lans-pa]:
Spiritualist, VI 105-08
"Rolling-Pot":
II 511
Phenomenon of, I 276
Romaka-pura:
Asuramaya and, V 236
Roman(s):
Arts & sciences to be revived, XIII 320
Numerals, XIV 360
Old Greeks, Atlanteans and, V 198-99
Regal period of, V 214
sub-races of, V 200-01
were Hellenes, V 215-16
Roman Breviary:
VII 32 fn.
Roman Catholic Church:
accepts false Gnosis, XIV 341 fn.
Adalbert condemned by, XIV 105
adopted heathens' exotericism, XIV 51, 72 ff., 224, 307 & fn., 319 fn., 324-25
allied with Pagans, XIV 70, 324, 341 fn.
Ammonius renounced, XIV 13 fn.
Anathemas against Magicians, XIV 17, 116-17
anathematizes those who break away, III 207
Angelology & Theodicy, XIV 339-40 & fn.
arrogant assumptions of, disclaimed, IX 339-41
Astrolatry of, XIV 220-24, 319 & fn., 324-25, 328-29, 335-41, 335fn.-36 fn.
attitude of, towards mediums & "spirits," I 197
beatifies body, not soul, XII 16
believes in sorcery, VII 93, 125
on Biblical patriarchs, XIV 16
boa constrictor of Error, XIV 27
burned thousands for witchcraft, II 97
calls Devas & elementals the Host of Satan, XII 205
ceremonies copied from ancient Mysteries, II 164
chief adherents of black magic in, XIII 257
clergy uses Black Magic, XIV 28-31, 105-06, 116-17
concerning Kischuph, XIV 104
concocts human mysteries, XIV 160
condemns Occultist, Spiritualist & Mason, XIV 103-04
Constantine founded secular, XIV 138
contemptuous of Theosophy, X 13
conversion of nominal Protestants, XIV 17

decaying, IX 293
despoiled Jews of black arts, VII 222
destroyed Esoteric views of Scripture,
XIV 12, 37, 43-45, 159-60, 257, 325
destroyed Masonry, XIV 265-68
destroyed Pagan MSS., XIV 271
"divine miracles" of, XIV 116-17, 119
Esoteric numeral systems in, XIV 97
falsely claims some Atheists, III
256-57
Fathers condemn "false gods," XIV 73
Fathers of early, uneducated, XIV 43
fears true magic, III 254
on first "creation," XIV 111, 209
Galileo and, XIV 43 fn.
gaudy displays of, at Christmas, II
162
a ghoul, IX 359 fn. (387 fn.)
Gnostic at first, VIII 360 (379)
is heretical, IX 340
hierarchy changes dogmas, XIV
144-46, 162, 339
Holy Office of, XIV 45
D.D. Home and, I 196-97
interpretation of Creation, XIV 209
Jesuits & Masonry, IV 55 et seq.
Jesuits as parasites on, XIV 341
Jewish angelology used by, XIV 328
Littré and, III 255 et seq.
loathed by H.P.B., X 65
lost secret about Seven Spirits, X 18
lost Spirit of Truth, X 31
magic attributed to Satan by, VII 125
de Mirville's defence of, XIV 70-73
missionaries ignorant of Buddhist
books, XIV 424 fn.
missionaries on Genii, XIV 17-18
money and, IX 206 (228)
necromancy and, I 197
Neo-Platonic teachings taken by, XIV
307 fn.
not infallible, II 390
Oriental or Orthodox Church purer
than, XIV 70, 125
Pagan deities replace God of, XIV
71-72 fn., 223-24
Pagan "plagiarisms," XIV 72-73, 143,
271, 314, 338-40
Paris has only pillars of, III 256
Peter not founder of, XIV 124, 126
Pope of, favors star-worship, XIV 336
prophecy of fall of, I 374; IX 359 fn.
(387 fn.)
Protestantism and, II 447
Protestants used for, designs, XIV
266-67
reasons for downfall, VI 235-36
renders divine homage to Star-Angels,
X 14
repressed biography of Apollonius,
XIV 128, 133-34, 137-38
rites & Chaldean magic, XIII 337-38
rituals taken from Occultists, XIV 339

Russian, Canon studied occultism, VI 212-13
seceded from Apostolic Church, XIV 125
self-torture of, II 460
source of all ritual, VIII 279-80
spurred revolutions, XIV 267
as State Religion, XIV 104
stray offshoot of Magic, XIV 27
Sun-worship and, XIV 220-24, 319, 324-25, 335-37 & fns.
sword of Damocles over, XIV 72
teaching cp. to Eastern, XIV 46 fn., 48, 209, 318-19
texts cp. with Protestant, XIV 319, 324
tortures unbelievers, II 37
Trinity caused violence, XIV 145
on upgrade, II 447
usurped by Bishops, XIV 70
See also Church(es): Church Councils; Jesuits

Roman Catholicism:
Cagliostro and, XLI 80-87 defence by de Mirville, XIV 70-76 Kama-loka & purgatory of, XIV 238 fn.
modern Kabalah and, XI 525 (548)
mystical truth underlying, IV 295
no true Theosophist will accept, VIII 390; XI 60-61
the one enemy of T.S., XI 339
Pagan & Kabalistic learning known to, XIV 335-36 fn.
Pagan deities may replace God of, XIV 71-72 fn.
Pagan in origin, XI 64 et seq.
Solar worship and, XIV 220-24
victims of, become martyrs, XII 30
women and, XII 268

Roman Catholics:
attack Buddhists, V 286-87
criminal offenses, V 98 fn.
dead-letter worship and, XIII 228
exorcisms, XIII 337-38 & fn.
idealized Phallicism of, XIII 258
libel Freemasons, IV 55 et seq.
Spanish, most cruel bigots, IV 33
worship of "Seven Spirits of God," XIII 273

Roman Empire:
Ammonius influenced, XIV 13
decadence of, no worse than today, XII 240
false noses of divinities in, XII 94-95 (101)
laws of, on freedom of married women, XII 271
New Year celebrations in, XII 91 (97), 93 (100)
See also Caesar, Gains Julius

The Roman Martyrology:

study of "Saint Josaphat" in, II 134 fn.
bibliog., II 542
Roman Missals:
occult names of angels in, VIII 21 fn.
bibliog., VIII 474
Roman y Zamora, Jeronimo (1536?-1597):
on Peruvian temples, II 323
bibliog., II 542
Romanes, Dr. George J. (1848-1894):
VII 33 fn.
bio-bibliog., VII 391
Romanoffs:
Dolgoruky and, II 353
sinister fate of, III 123-24
Romans. -
V 128; VI 289 q.; VIII 213 fn., 350 & fn. & q., 351; XI 366 q., 484 q.; XIII 128
on bondage of corruption, VII 20
on deliverance of creatures, VII 43, 45-46
on God as a Principle, XIV 413
on lies, IV 20, 411 & fn.
on will & good action, IV 614
Rome:
foundation of, V 214
only lesser Mysteries in, XIV 296 St.
Peter probably never in, XIV 126
school of Astrology in, XIV 351
Simonium in, XIV 119
star-worship church built in, XIV 337
Tacitus on, IX 176
Romulus (fl. 8th C. B.C.):
V 212, 214
disappeared at death, XIV 135
a living man, not a symbol, V 215
ruins of, temple, XIV 119
Root:
Absolute, & universal law, IX 98
meaning in Sloka 4 of Stanza 3 of *S.D.,* X 369
See also Rootless Root
Root-Families:
or 3 "Geological Races," V 213 & fn.
Root-Manus:
Seed-Manus and, IV 577 et seq.
See also Manu(s); Seed-Manus
Root-Race(s):
Adepts vs. Magicians and, IV 263
births in, & tones & colors, VI 14
cataclysms and, IV 578
Chinese nobility and, XI 18
development of, parallel principles & senses, V 144
each, has a Guardian or "God," VII 113
evolution of 1st, 2nd & 3rd, X 365
evolution of physical body corresponds to, XII 700-01
evolution of seven, VII 113
fires and, VIII 115 fn.
intermediate races between, V 216
Manus and, IV 577 et seq.

obscurations and, IV 538
separated by cataclysms, V 163-64; XIV 81 fn.
-First:
development of senses and, VII 68
ends during Third, XIV 81
evolution of, X 365
Magianism and, IV 514
mystery of, in Fourth Round, VI 178
had no need of Sacred Science, IV 522
-Second:
evolution of, X 365
Third:
cyclic return and, VII 66
Dhyani-Chohans instructed, XIV 359
dross of, destroyed, XIV 81 & fn.
Esotericism worldwide during, XIV 68
First, ends during, XIV 81
Kriyâśakti and, X 248
physical generation began in, XIV 81
sexual separation during, XIV 204 & fn.
woman and, VII 256 fn.
-Fourth:
on Atlantis, V 220
Brahma born in, XIV 94
cyclic return and, VII 66
Fifth and, IV 262; VII 287
first to have innate knowledge, VII 93
Initiates since, XIV 16, 46-48, 81
Mysteries originated during, XIV 246
new sense and, VII 90
in *Popol-Vuh,* V 223
profaned the Mysteries, XIV 68, 81, 86, 103, 207 fn., 249
"Red Yellow," V 216, 219
on sub-races of the, V 221
on unlimited sight of, V 223
-Fifth:
in Asia, V 220
axial point of sub-race cycle and, VII 68
began million years ago, V 223
"Brown-White," V 216, 219
destruction forecast, XIV 257-58
Divine rulers of, XI 85
has five senses, V 144
Fourth and, IV 262; VII 287
Genesis XI on "one lip" of mankind in, XIII 98
humanity now in 5th sub-race of, VII 70
man of, VII 199
Mankind is two-thirds through, XIII 68
royal privilege of our, Kings, XIV 253 & fn.
sixth sense and, V 144
spirit of matter and, XIII 98
-Sixth:
Root-Manus & Seed-Manus relating to, IV 577

-Seventh:
of Seventh Round, VI 177
See also Race(s); Root-Families; Rounds)
Rootless Root:
All proceeds from, X 242
creative principle and, XI 506 (529)
the "point" as first formation from, X 242
Root Substance:
absolute unity of, IX 55
semblances and, VII 201-02 See also Mulaprakriti; Pradhana
Ropan, H.:
at Ghazipore, IV 187
Rorai, Stefano di:
on Papacy, IV 59
Ros:
meaning dew, I 105
Roscommon, W.D., Earl of (1630?-1685):
——— *De Arte Poetica . . .:*
XI 92 q.
bio-bibliog., XI 588-89
Rose:
cross and, VIII 256, 259-60
crucified, or Isis, XIV 291-92
materialized by Mrs. Thayer, VI 124 & fn.
sacred to the Sun, III 465
Rose Gertrude, Sister:
a "spiritual mystery," XII 113-14
a true Theosophist, XII 112
Rosecroix:
See Rosicrucian(s)
Rosellini, Ippolito (1800-1843):
——— *I Monumenti . . .:*
VIII 24
on manes, VII 96-97
bio-bibliog., VII 391
bibliog., VIII 474
Rosen, Michel:
V 24 (52)
criticizes Masters' knowledge, V 23 (51)
Rosen, Sophie:
V 1, 19 (47)
V.P. of Société d'Études Psychologiques, V 64
Rosencrantz (alleged founder of Rosicrucians):
See Rosenkreutz, Christian
Rosenkreutz, Christian (1378-1484):
role of, I 105-06
Rosenroth, Knorr von:
See Knorr von Rosenroth C.
Rosicrucian(s):
adopted cloak of orthodoxy, IX 215 (237)
confabulation of souls and, II 92
exist no longer, I 104
on fire, II 35-36
Hartmann's story about, reviewed, VIII 130-36

Illuminati & Hermetic symbols, XIV 64
Initiate cannot be crushed, XIV 267-68
Jesuit opposition to, XIV 266
Masonry cp. to, XIV 281
mediaeval, concealed his knowledge, XII 314
offshoots of, I 105
Oriental, I 107
origin of, I 105-06
penalized for Occult revelations, XIV 85
real, unknown, IV 3-4
sexual symbolism in, rites, XIV 291-92
some works of dangerous, XIV 60
St.-Germain MS. on, II 193
struggled alone, I 115
term should be restricted to one sect only, I 104
Waite's book about, reviewed, VIII 253-62
Rosicrucianism:
art. on, by "Hiraf," I 99-100
Rosie-Cross:
Brothers of, & American independence, VI 18
documents in H.P.B.'s possession, VI 18
Rosmini-Serbati, A. (1797-1855):
IX 187
bio-bibliog., IX 451-52
Rosny, Léon de (1837-1914):
lectures reviewed, XII 393
Ross, William S. (1844-1906):
on cruelty in London, VIII 266
highly praised by H.P.B., IX 172 et seq.; XI 190 & fn., 193
or Saladin, IX 172
——— *Woman: her Glory ...:*
conclusions questioned, IX 173-76 on degradation of women by Church, IX 172 et seq.
bio-bibliog., 1X 452 Rosse, William Parsons, Earl of (1800-1867):
V 149
telescope of, XI 363
Rossetti, Christina (1830-1894):
——— *Up-Hill:*
VI 331 q.
Rossetti, Dante G. (1828-1882):
XII 114 q.
Rossetti, G.P. (1783-1854):
——— *Disquisitions on the antipapal spirit . . .:*
on symbolic language, I 126
bibliog., I 523
Rossi, G.B. de (1822-1894):
——— *Roma Sotterranea:*
on Chrēstos, XIV 283
bibliog., XIV 566
Rossini, G.A. (1792-1868):
II 219, 237
Rosy Cross:

seventh rule of, I 103, 115
Rosy Cross Jewel:
lost, 1 425, 439
Rota:
See Taro
Roth, Rudolph von (1821-1895):
——— *Zeitschrift der deutschen morgenländischen Gesellschaft:*
on age of Indian medicine, V 241
bibliog., V 274
Rotura, Dr.:
anaesthetises animals, II 202 (205-06)
suspends life in sheep & goats, I 389-90, 399 (403)
Rougé, Oliver Vicomte de (1811-1872):
VII 105, 108, 111, 114, 123
Egyptian papyri tr. of, quoted, VII 118-19 & fn.
on Phoenician alphabet, V 298-99
——— *Étude sur une stèlle Égyptienne . . .:*
on hieroglyphic PTR, XIV 126
bio-bibliog., V 380-81; XIII 400-01
bibliog., XIV 566-67
Rougemont, F. de (1808-1876):
on Egyptian funeral rite, XIV 337
on meaning of "babel," XIII 274
——— *Le Peuple primitif . . . . .:*
on cuneiform inscriptions, XIII 274 & fn.
Round(s):
develop parallel with principles & senses, V 144
duration of, VI 117 fn.
globe-, opened by a Dhyan-Chohan, VI 267
Hierarchies of Dhyanis and, X 344
key to septenary cycles of, XIII 301-06
Lunar Pitris and, VI 190
Manus and, IV 576 et seq.
obscurations and, IV 378
"revealed" science at every, V 280
spirituality in, VII 69-70
three & one-half, & Monads' consciousness, IV 559
-First:
evolutionary course and, IX 240
man's evolution and, X 186 fn.
-Second:
grafting occurs in, XIV 164 fn.
man's evolution and, X 186 fn.
Third:
compared to Fourth, VII 69
vegetation and, IX 240
-Fourth:
appearance of man and, IX 240
Buddha and, VI 267
creation, XIII 35
development of senses and, VII 68
limits realization of Self, VIII 96
man in, before animals, X 186 fn.
on sub-races of, VII 69
Third compared to, VII 69

true matter and, X 186 fn.
-Fifth:
powers of man and, VI 103
-Sixth:
powers of man and, VI 103
-Seventh:
humanity and the, XIII 62
See also Chain, Planetary; Manus; Race(s); Root-Manus; Root-Races)
Round Towers:
of Ireland used only for Initiation, XIV 281, 282
Rousseau, 3.J. (1712-1778):
on "ethics" of, XI 198
on Socrates & Jesus, IX 180
on truth, IX 33
Rousselet, L. (1845-1929):
——— *l'nde des Rajahs:*
I 408, 436
bibliog., I 523
Roustaing, J.B.:
——— *The Four Gospels Explained by their Writers:*
V 106
bio-bibliog., V 381
Routine:
each era a slave to, opinions of the day, XI 198
Row, T. Subba:
See Subba Row, T.
Roy, Ram Mohan:
See Ram Mohun Roy
Roy, Rajah Sashi S.:
saved by magic wand, XIII 162
Royal Academy of France:
See Academy of France
Royal Arch:
degrees & cross, II 145
Royal Asiatic Society:
Buddhism and, IV 402
theological predilections of, XII 294
Transactions, XIV 16 fn.
Royal College of Physicians:
deny magnetism & hypnotism, XII 225
world opinion and, XII 221
Royal Irish Academy Proceedings:
VII 33 fn.
Royal Masonic Cyclopaedia:
See MacKenzie, K.
Royal Society:
II 57 (63), 60 (66)
Zöllner's work and, III 74
Ruach [Heb. Ruaƒ]:
Divine Spirit, XIV 157 fn.
Elōhim and, XIV 213-14
is feminine, XIV 213-14
or nous, I 299
See also Elōhim; Spirit
Rubinstein, Anton (1829-1894):
simile of, & broken down piano, X 169
Rudra(s) (Sk.):

paternal grandfathers of mankind, IX 262
Siva or, III 314
twelve, & destruction of Solar system, VI 134
See also Siva
Rudradhyaya(Sk.):
II 117
Rugger, Prosper (1606-?):
Notariconist readings of *Genesis,* VIII 156 & fn.
once Meîr ben Moses, VIII 156
bio-bibliog., VIII 474
Ruins:
of Mezo-American Initiation lodges, XIV 279-80
prehistoric monuments of both Americas, II 303-43
Rule(s):
admission or expulsion, of T.S., IV 438 fn., 468-70, 472 fn., 478
first, of discipleship, VII 242-43; VIII 59 (81)
inflexible, for neophytes, VI 331
for occult discipline, IX 157-60, 254-60
for right living, VIII 126-27
in *Voice of the Silence* & Masters regard, XII 595-96
Rulers, Divine:
See Divine Rulers
Rules, Book of:
See Esoteric Section Instructions
Rules of Theosophical Society:
on appointments *pro tem,* X 33
Article I of, VI 216 & fn.
Article VI of, VI 161, 217 & fn.
on First Section & pledge regarding occult science, II 494 (501)
on freedom of religious views, II 104
must be enforced, VI 217
on protecting the honour of other F.T.S., II 143
same as Buddha's chief aim, X 65
See also Theosophical Society
Rumla:
Indian mutiny at, II 294-97
Rumour:
public opinion and, XI 2-3
Runes:
exorcism and, XIII 240 fn.
magic power of, XIII 240 & fn.
originally required a key, IV 540-41
talismans and, XIV 104
of Tarot, XIII 240
Runjit Singh:
See Ranjit Singh
Rupa (Sk.):
Arupa &, in Gnostic table, XIII 28
Arupa &, theories must be learned, V 74
Bodhisattva's super-sensuous, XIV 390
diagrams of, planes, XIII 17, 19-20,

28
form, III 405 fn.
on formation of, XIII 12, 27
specific mark of Tejas, XIII 67
See also Arupa; Body(ies); Form(s)
Rupa-Loka(s)(Sk.):
arupa-lokas and, V 90
Devachanees complete unfinished work in, V 92
as intra-terrestrial "spirit-worlds," V 91
mental passion can lead to centuries in, V 92
Rupawachara [Sk. Rupavachara]:
definition, V 91
Rurik:
the Rurikovitch and, II 351-53
Ruskin, John (1819-1900):
on art, XIII 181 q.
Russell, George Wm. (1867-1935):
on H.P.B.'s works, XII 775
on W.Q. Judge, XII 775
bio-bibliog., XII 771-78
Russell, Lord John (Viscount Amberley) (1792-1878):
II 364
Russia:
British condemnation of, XII 279-82
case of astral impressions in, IV 592-93
castes & classes of, II 355-56
censure in, III 163
Christ ideal preserved only in, XII 348
drinking in, XII 10
Engl?and & India, III 75-77
H.P.B. accused of spying for, XII 161
India and, III 47
Key to Theosophy and, XII 348
Nihilists & Socialists in, III 159
Pushkin on insurrection in, III 155
"Reign of Terror" in, possible, II 359
revolution in, possible but difficult to effect, II 357
sudden emancipation of, II 359-60
superstition & crime in, III 350 et seq.
superstitions about the dead in, II 174
three elements in aristocracy of, II 351-55
Turgenyev's writings and, II 360-61
Russian(s):
chairman of, Scientific Comm. coming to America, I 212-13
compared with the English, I 355
investigation of Spiritualism, I 204 et seq.
medicine men "talk away" ailments, XI 210
people & Czar, III 159-60
people's sorrow on death of Alexander II, III 123 et seq.
Protest of, against Mendeleyev's Report, I 217-20
proverb, XI 389
Spiritualism committee a disgrace, I 210-11, 215 et seq.

study of, urged by Lyall, III 46 et seq.
wart cure, VI 44-45
women as political agents, X 291-92
Russian Church:
creed of, X 189
Russian Nobility:
history of, II 351-56
Russkaya Ryetch:
on Saint Petersburg society, II 358
Russkiy Invalid:
daily, II 392
Russkiy Yestnik (Russian Messenger):
III 499, 506
Butlerov on mediumistic phenomena, III 235-36
Capt. Seymour and, III 152 fn.
on "Caves & Jungles" series in, VI 411; XIII 252
dialogue in, later in *Key to Theosophy,* X 217
founded by Katkov in 1866, I 408, 436
H.P.B.'s stories and, II 161; III 82 fn., 170
"Letter to the Motherland" in, XIII 210
"Modern Priestess of Isis" in, VII 333 fn.
on witchcraft, III 350-52
Russkiya Vyedomosti:
X 88
Russkoye Obozreniye (Russian Review):
edited by Prince Tserteleff, XII 335
H.P.B. associated with, XII 335
Solovyov "reviews" *Key to Theosophy* in, VII 334 fn.; XII 335
V. Zhelihovsky article in, XIII 209
Russo-Turkish War:
Turguenyev poem on, I 253-54
Ryan, Charles J. (1865-1949):
——— *H.P. Blavatsky & the Theosophical Movement:*
VI 406
bibliog., VI 444

S index

Sabaean(s) (or Sabians):
Adam of, XIV 175
Christian, XIV 335-36 fn.
Christianity worships gods of, X 17, 19, 26
festivals, XII 278
on History of Races, XIV 175
Jews and, III 453
key to, religion hidden in cave, III 467-68
Nabatheans & the baptized, XIII 228
or Nazarenes, IV 238
worship celestial hosts, XIV 326, 344-45
Sabaeanism (Sabianism):

ancient Chaldean Occultism cp. with, XIII 228-30
is archaic Magianism, IV 531
cult of the uneducated, XIII 230
degenerated into Black Magic, XIV 344-45
heliolatry and, VIII 356 (373)
of Jews, XIV 326
in *Pentateuch,* XIV 76
Roman Church and, XIV 323-24, 334-41
sun symbolism in, XIV 318 & fn.
worships through dance, XIV 316
See also Astrolatry
Sabaōth:
Jehovah or, XIV 326
of the realm of light, III 453
Sabbath:
Church of England, IX 67-72
dedicated to Jehovah, XIV 113
lunar division of week and, XII 536
means Saturn's day, XIV 113, 338
nature of, IX 69 et seq.
Sunday and, II 410
Sabda (Sk.):
Gymnosophists and, V 196
specific mark of Akasa, XIII 67
Sabda Brahma (Sk.):
sound & Akasa, IV 164, 166
Sabeism(Sabianism):
See Sabaeanism
Sabhapathy (or Sabhapati) Swami:
endorsed Theosophists on Yoga, III 106 on Rishis, IV 448
——— *Om. The Philosophy and Science of Vedanta . . . :*
on recluses living at high altitudes, III 140
bibliog., III 523
Sabians:
See Sabaean(s)
Sabine:
element in Rome, V 215
Sabine, Edward (1788-1833):
magnetic experiments cited, XIV 352
Sabinus, Aulus (?-14 B.C.):
on man's composition, VII 228
biog., VII 391
Sabism:
or baptism, IX 137
Buddhasp the founder of, IX 137
Sacré Coeur de Jésus:
an alias of Jesuits, IX 300
Sacerdotalism:
evils of, IX 132, 149
Masonry and, IV 58
Sacred Cycle(s):
keys to, XIII 301-06
number of, a "blind," XIII 34
Sacred Island:
inland sea, III 402, 421
Sacred Planet(s):
none of Earth Globes are, X 340

only visible, on our plane, X 340
Planetary Spirits and, X 340-41
Rulers of, & Earth Chain differ, X 340
See Planetary Spirits
Sacrifice(s):
of Adepts, XIV 53-54, 161 & fn., 373, 386-87, 396-97
of Bodhisattwas & Lhas, VI 112
demanded to gain higher knowledge, III 4
foremost virtue of Theosophy is self-, XIII 97
to gods, IX 261 et seq.
Hindu & Christian, differ, VIII 208
human, by ancient Jews, IX 43 & fn.
for Humanity is only Path, XI 469-70
of individual to the whole, XII 450
Initiates vow to, life for truth & mankind, XI 100 fn.
of "lamb" allegory, XIV 397
of Nirmanakayas, XIV 373, 376, 384, 392, 397
of ox, IX 43 fn.
of personal hopes, II 10 (21)
rites of, IX 252 fn.
of Spirit in Matter, XIV 397
in *Vedas,* II 35
See also Great Renunciation; Renunciation; Self-Abnegation; Self-Sacrifice
Sacrovir (?-21):
chief of Gauls, XIV 295
defended Bibractis, XIV 295
Sad (Sk.):
VI 158
Sadachara (Sk.):
VII 44 fn.
Sadananda (15th C.):
——— *Vedantasara:*
on ignorance, VIII 97
on One Self, IX 167
bibliog., VIII 416
Sa-Dcha-Fo:
the incarnate word of Buddha, III 185
Sad-Dar:
absurd commentary of, IV 519 fn.
Rev. Prideaux on, III 454 bibliog., III 523; IV 664
Saddarshana Chintanika:
I 414; III 304
of Donald Kennedy, I 415
on Spiritualism & yogic experiences, III 104, 106-08
Saddharma Punarika:
See Lotus Sutra
Sadducees:
Aryan heritage retained, XIV 193 fn.
compared to Pharisees, XIV 181-82 & fn.
as Illusionists, XIV 182
Law of Moses only scripture of, XIV 182 & fn.

as materialistic "lawgivers," XIV 38
& fn.
as materialists, IV 326-27
no spirituality in, VII 257
reject soul's immortality, VII 255
on sect & founder, XIV 182 fn.
as unbelievers, XIV 84, 182 fn.
why called atheists, XIV 182 fn.
See also Atheists; Pharisees
Sade, Marquis de (1740-1814):
II 512
biog., II 542
Sadharan Brahmo Samaj:
IV 371, 406, 410, 415; VI 12 fn.
Brahmo Samaj and, III 203
head of, writes history of Brahmic
movement, IV 109
Sadhus (Sk.):
can stop rain, VI 43
long hair and, IV 503
often Moslems, II 68
those fed up with life may become, II
76-77
Sa'di, M. (1184-1291):
——— *Bustan:*
on Dervish phenomena, II 290
bibliog., Il 543
Saffar Ali Bek:
H.P.B.'s life saved by, I 32 & fn.
Sagara, King:
drove Yavanas from Ayodhya, V 308
Kapila's glance and, X 403
lived before Rama, V 194
Vasish˜ha was Guru of father of; V
308
Sagée, Emélie:
double and, V 292-93
Sages:
ancient, & Science, XIV 8-9, 13, 23
of antiquity not idolaters, XIV 50 of
India, XIV 46-47
teach but relative truths, IX 31 See
also Rishis; Teacher(s) Sahagún,
Bernardino de (?-1590):
——— *Historia General . . .:*
II 321 fn.
bio-bibliog., II 543
Sahajananda(Sk.):
perfect bliss, I 335
Sahasrakirana (Sk.):
neophyte as "he of the thousand
rays," VII 275
neophyte during solar rite, XIV 261
Sahib:
See Morya
Saidu:
Pope of, I 374
Saif-ed-Din:
as title, I 371
Saint-Germain, Count de:
alleged facts about, III 125 et seq.
autographed MS. of, I 107 fn.
belonged to Philalethes Lodge, XII

84 fn.
European magic died with, I 141
an exceptional chela, IV 607
a Fifth-Rounder, V 144-45
French Revolution and, VI 19
a living mystery, I 109
Mystic MS. of, mentioned, II 193
portrait of, III 122, 528
on precocious occult development of, V 144-45
predicts French Revolution, I 107 fn.
secret Masonic MSS. and, XI 175-76 (184)
slandered, IV 339
supposed death of, III 129
unpublished documents on, III 129 & fn.
biog., III 523-28
Saint-Germain, Count Claude L. (1707-1778):
Secretary of War, III 524
Saint Germain Faubourg:
in Paris & Jesuits, III 117
Saint James' Gazette:
X 179
on authorship of Mahatma letters. VI 2
Esoteric Buddhism "reviewed" in, V 342-49
bibliog., V 386; VI 451
Saint-Martin, Louis (1743-1803):
disciple of Jacob Bohme, XII 120
hid his wisdom due to persecution, XIV 278
thought a charlatan, XII 120
——— *Correspondence:*
on Rosicrucian Gichtel, X 155-56; XII 83
bibliog., X 426
Saint Mary of the Angels Church:
history of, X 20 et seq.
Saint Petersburg:
brain of Russia, II 357
center of corruption, II 357-58
daily paper of, on hypnotism, VIII 104
Spiritualism Committee of, III 19-20
Saint Petersburg University:
Spiritualistic investigation and, I 91, 94, 120, 204 et seq., 210-13
Saint Petersburg Vedomosty (Gazette):
I 204, 216
Aksakov's art. in, I 359
Burenin and, II 151 fn.
errors in, II 129
on Gheber Temple, II 125
on medium Pelagueya, III 97-98
publication stopped, III 165
on séances with Slade, I 315 et seq.
Saint-Simoniens:
prophecy of, on H.P.B., IV 479-80
Saint Stephen's Review:
vision in sky and, VIII 284, 287
Saint Yves d'Alveydre, A. (1839-1909):

VIII 354; IX 198 fn. (220 fn.)
Isis Lodge resolution and, X 33-34
mistaken about Jews, IX 46
works of unreliable, IX 351 fn. (379 fn.)
——— *Mission des Jiufs:*
error about Kali Yuga, IX 211 fn. (233 fn.)
on missionaries, IX 350 & fn. (378 & fn.)
bio-bibliog., IX 452-53
Sainte-Foi, C.:
See Sepp, Dr.
Saints:
beatified pagan divinities, XII 95 (102)
Chaldean magic and, XIII 337-38
drawn from Pagan gods, XIII 298
greatest, & ascetics lived for World, XI 219 (255)
true status of, XII 261
See also individual saints
Sas:
perfected art of legislation, XIV 254
Saîs:
II 269
Saivagama:
Tantric in nature, XII 604 fn., 605, 615
Tattvas and, XII 611 fn. Saka
Era:
of India, V 255
Sakanaka:
name of afire, IV 542
Sakasutu:
planet Saturn, IV 542 Saketa:
See Ayodhya
Sakhayana Brahmana [Sankhayana Brahmana]:
on precession, XIV 362
Sakkayaditthi (Pali):
definition, V 78
delusion of personality, IV 173
Saknussemm, Arne:
Egyptian name perhaps, IV 541-42
Sakridagamin (Sk.):
candidate for "new birth" & his trials, VII 276 & fn.
meaning, XIV 434 fn.
stages beyond, XIV 262, 434 fn.
state of lofty spiritual development, X 239
trials of, XIV 261 fn., 262
Saktas (Sk.):
degrade meaning of Mudra, II 119-20
worshippers of female power, II 77
Sakti(s) (Sk.):
Akasa & Prakriti, III 413 fn.
definitions, III 405 & fn., 413
Fohat is, of divine mind, X 354
Indian, cp. to 3 Mothers, XIV 65
inherent in Parabrahman, XIV 216 fn.
Nabhichakra and, III 409

one of three primary causes of
existence, VII 286
as power, III 405 & fn., 406
principles and, III 407, 412
pulsations of, III 423
synonymous with "Sons of Fohat,"
XII 620
woman and, VI 262
yoga power of, XIV 400 fn., 407
Saktya (Sk.):
philosophy, III 401
Sakuntala:
author of, drama lived after Sankara,
V 183-84
Sakya-Jong (Tibet):
monastery of, IV 12
Sakya Thub-pa (Tib.):
See Buddha, Gautama
Sakyamuni:
See Buddha, Gautama
Sakyasinha [Sk. Sakyasiüha]:
See Buddha, Gautama
Sala, George A.H. (1828-1895):
on Promethean Vultures, XII 70
bio-bibliog., XII 778
Saladin:
See Ross, William S.
Saladin, Mr.:
disciple of Baron Du Potet, II, 136
magnetizing experiment of, II 136
Salama:
Druse messenger, III 183 fn., 184, 186
Salamander(s):
alliance with man, XII 192
fire elementals, XII 190
foetal development and, V 103
other invisible spirits and, VII 37
special element of the, X 366
Salem Witchcraft Trials:
& scientific investigations of psychism,
VII 78
Salette:
"miracles" at, II 279
Sali Suka, Bhikshu:
golden statue of Buddha stolen from,
V 246
Salisbury Cathedral:
Saint Patrick's confession and, VII
32-33 fn.
Salivahana Era:
V 227
Salpētrière (Paris):
experiments of Charcot in, XII 295
mesmeric experiments at hospital of,
II 283
Salvation:
Buddha's teachings give true, III 242
doctrine a delusion fostered by mass
suggestion, VIII 276
Great Mystery of, XIII 47
Initiates swear to die for, of mankind,
XI 100 fn.
only, by personal merit, VII 244; XII

584
Salvation Army:
IV 280, 327
disrespectful to sacred things, IV 325, 333-34
fanaticism of, III 330; IV 33
Major Tucker and, IV 410
mesmerism and, IX 27-29
wild street howlings of, XII 348
Salverte, Anne-Joseph (1771-1839):
——— *Des Sciences occultes . . .:*
on evolution, I 232
bibliog., I 523
Salzer, Dr. Leopold:
molecular psychology and, V 68
Samadhi (Sk.):
IV 566
Adepts practice Dhyana and, III 304
blissful but not Nirvana, XIV 53, 371 fn.
definitions, XI 214 fn. (250 fn.), 222 (258)
as deliverance of soul from body, III 44
highest, confers 6 transcendent faculties, X 6
highest state of activity for human spirit, V 338
highest state on earth for personal soul, V 81-82
Jivanmukta has, at will, XIII 74
life-currents of Jiva and, XII 616
man's principles and, VII 289-90
or Manteia, XII 560
no conversing with Iswar during, II 467
Porphyry's description of, XIV 310
posthumous, XIV 53
reveals the invisible, II 92
true Adept forgoes, XIV 53-54
Turiya state of, XIII 58 fn.
witnesses to, XI 214-15 (250-51)
See Enlightenment; Meditation
Samanya (Sk.):
definition, IV 580
Samaritans:
Pentateuch far older than *Septuagint,* XIV 182 fn.
on real Books of Moses, XIV 174 & fn., 182 fn.
repudiated Jewish canon, XIV 174
Samas:
altar to, XIII 281
or the Sun, XIII 281
Samatha Vipashyana [Sk. Samatha-Vipashyanā]:
religious abstract meditation, XIV 400
zhine-lhag thong in Tibetan, XIV 400
Samavaya (Sk.):
definition, IV 580
Sama-Veda:
impure, IV 553 fn.; V 34 & fn. (63 & fn.)

bibliog., V 367
See also *Vedas,-Brahmanas; Rig Veda* etc.
Sambhogakaya(Sk.):
body of bliss, XIV 392 fn.
Causal or Dhyani-Buddhas, XIV 392
Dzog-pa'i-ku in Tibetan, XIV 392 fn., 436 fn.
gnostic degrees of light and, XIII 11
impervious to all sensations, XIV 392 fn.
nature of, XI 349 fn.
works through a human Buddha, XIV 392
See also Dhyani-Buddhas; Trikaya;
Samelang:
Javanese orchestra, XIII 178
Saühitas:
Brahmanas &, cp. to *Upanishads,* XII 346 fn.
Indra as Arjuna in, V 305
Samis:
worm & Solomon's Temple, XI 173 fn. (181 fn.), 174 (182)
Saüjña
See Sanjña
Saükara (Sk.):
Destroyer of Kosmic Triad, XIV 186
Saükara Vijaya:
See Anandagiri
Saükara Vijayavilasa:
See Chitsukhacharya
Samkaracharya (509-477 B.C.):
V 31 (60); VIII 142; XIV 139
allegories about, IV 266
Astral of Buddha reborn in, XIV 389-91, 393-94
Atman of, distinct from Buddha's, XIV 390
Avatara, XIV 390-91, 393-94, 404
Barth and, V 181-82
better interpreters of *Upanishads* than, XII 346
in Brotherhood of Sambhala, XIV 399
Buddhism not persecuted by, V 181-82
date of, acc. to Initiates, V 197
date of, discussed, V 176-97
direct incarnation of Siva, XIV 390
disappears at death, XIV 135 fn., 399, 404
disciple of Patañjali, V 196-97 a
"disguised Buddhist," XII 345
enters corpse of King Amaraka, II 217
Esoteric Buddhism & esoteric teachings of, same, V 344
esoteric Buddhism & true teachings of, IV 451, 567
great Dravidian Guru, XIV 399
greatest Vedantic teacher, XIV 389
Ha˜ha Yoga and, V 193 incarnation
of Siva, XII 346
inscription by, at Narayan Temple, II 121

interpreter of *Upanishads,* XII 344 fn., 346
Karmic mystery of, death, XIV 404 & fn., 405
lived in dead Raja's body, XIV 54
Malabar customs and, V 188
middle principles of, XIV 394
more prudent than Gautama Buddha, VI 32 fn.
Müller's speculation on, XIII 163-64
mystery of Avalokitesvara & disciples of, V 346
not founder of Vedanta, XII 344 & fn.
philosophy of, V 337-38
primitive Wisdom-Religion of, XIV 389
Purvamimaüsa and, IV 366
reconciled Buddha's teaching & Brahmanism, XIV 398
saved from sorcerer by disciple, II 218
Schopenhauer and, IV 490-92
secret writings of, V 22 (51)
spiritual successors share name, V 33 (62), 179; XIV 403 fn.
as Teacher, XII 344
teachings of, need lifetime of study, IV 546
theosophy of, & Buddha, V 100
theurgist, II 34
uses power to visit mother from afar, II 218
——— *Atma-Bodha:*
on Brahma as only reality, V 74
on power of true insight to destroy illusion, V 74
on seven principles, IV 582
——— *Atmanatma-viveka:*
on Vach, VI 5
——— Commentary on Bhagavad-Gita: VI 12 fn.
on physical inactivity, V 338
——— *Commentary on Brahma (or Vedanta) Sutras:*
not critical of Gautama's Buddhism, V 182
on Parabrahman, XIV 393 & fn.
——— *Prasnottarmala:*
on women as door to hell, XIII 164
——— *Śvetaśvatara Upanishad Prologue:*
on Gnosis, XIV 437
——— *Upanishad Bhashya:*
Anandagiri commentator on, V 191
——— *Vakya Sudha:*
philosophy of subject & object, XII 54
bibliog., V 363, 367, 368; VI 424; XII 780
Saükaradigvijaya:
See Vidyaranya
Saükhya (Sk.):
buddhi of, differs from esoteric

meaning, X 305
Kapila and, V 31 (59)
mid-way between Vedanta & Buddhism, III 241
Purusha & Prakriti in, III 318 fn.
school of Indian Philosophy, XII 343 fn.
Yoga & occult powers, III 403
See also Indian Philosophy; Kapila; Vedanta
Saükhya-Karika:
on nature of Prakriti, IV 580; VII 291
bibliog., IV 664; VII 392
Samma-Sambuddha (Pali):
definition, XIV 452 fn.
remembrance of past lives and, VI 103
secret of, not in *Mahavansa, V* 254
Samnites:
V 212
Samothrace (Island, Aegean Sea):
Mysteries of, I 141
Samoulsamouken, King:
of Babylonia, IV 542
Sampradayas (Sk.):
commentary on the, XIII 159
Sam-Sam:
Kabalah of the Sabaeans, XIV 175-76
Saüsara (Sk.):
karma & wheel of, XIII 75
Nirvana and, III 89
See under Maya; Nirvana
Sand, George (pseud. 1804-1876):
Saüskara (Sk.):
Space identical with, III 406 fn.
Samson:
consecrated as Nazarite, XIV 272 fn.
Delilah &, allegory, XIV 272 fn. hair of, XIV 261 & fn., 272 fn.
personified the Sun, VII 275 fn.
Sam-tan [Tib. bSam-gtan]:
can develop spiritual powers, XIV 400-01
aethrobacy and, II 272-73
is contemplation, XIV 400
Dhyana in Sanskrit, XIV 400
Samuel:
born on a Friday in May, V 249
Witch of Endor and, III 284
I Samuel:
VIII 195 fn.
Levite, replaced Mosaic, XIV 183 fn.
on teraphim, VII 230 fn.
II Samuel:
IX 17
on David's dance, XIV 316
Saüvat Era:
first year of Hindu quinquennial age, XIV 362, 364fi5
or Saüvatsara, V 205, 227, 273
various dates for start of, V 230-31, 232, 257
See also Yuga(s) & specific cycles &

Samvritisatya (Sk.):
Kun zab chi-den pa in Tibetan, XIV 436
relative truth, XIV 436
Samyutta-Nikaya (Pali):
XI 346 fn.
bibliog., XI 589
San Leo Castle:
Cagliostro and, XII 87 Sanhedrin:
Sanat (Sk.):
the "Ancient," XIV 187
Sanat-Kumara:
dwells in Jana-Loka, XIV 383
an "eternal youth," XIV 383
Sanchoniathon (fl. 1250 B.C.): ancient
Phoenician writer, VII 95
& fn.
on antiquity of Mysteries, XIV 274
on blood of gods & life in man, VIII
181 fn.
compiled records of Phoenician
religion V 299
on Elōhim as auxillaries of time, XIV
202
Sand, George (pseud. 1804-1876):
Characterized, XI 198
on rebirth, XI 171-42
as seeress, VI 144
Sanderson and Co.:
H.P.B.'s solicitors, III 390
Stateman's libel and, III 441-42
Sandracottos:
See Chandragupta
Sandyal, Krishna Indra:
Aethrobacy and, II 272-73
Sang-gyas [Tib. Sans-rgyas]:
birth date of, doubted, V 232
born on a Friday in May, V 249
Dharma Raja not incarnation of, IV
10
incarnated in Tsong-Kha-pa, IV 11-12;
XIV 427
-Panchen fully taught only the
initiated, XIV 450
previous incarnations of, & Nirvana,
V 255
reached Nirvana 20 years before
death, V 249
See also Buddha, Gautama
Sangha (Sk.):
Buddhist, cannot be re-established in
West, X 117 (123)
Sanghamitta, Princess:
Buddhist missionary, IV 16 fn.
Sangharama [Sk. Saügharama]:
place of meditation, XIV 409 & fn.
Sang-ngag [Tib. gSan-snagsl:
magnetic incantation, & Spiritualists,
VI 108
Sang-sum [Tib. gSan-gsum]:
seat of three secrets, XIV 405, 407
Sanhedrin:
Jehoshua Ben Perahiah 5th President
of, VIII 362 fn. (380 fn.)

Jesus stoned & crucified by, VIII 189 fn.
no record of Jesus rebelling against, IV 364
Sanhedrin:
on Jeshu, IV 362 fn.
See also *Talmud*
Sañjña [Sk. Saüjña]:
anecdote on, XIII 8
definition, VII 276 fn.
pure spiritual conscience, XIV 261 fn.
Space same as, III 406 fn.
Sanjna (pseud.):
H.P.B.'s pen name, IX 339 fn.
Sankara Dandis [Sk. Saükara Danis]:
as Yogis, II 462
Sankara Kavi [Sk. Saükara Kavi]:
Bhoja Prabandha mentions, V 187
Sankaracharya:
See Samkaracharya
Sankaracharya of Mysore (19th C.):
adept & initiate, V 33-35 (62-63)
on phoney Hieratic Code, V 33-34 (62-63)
Pope of India, V 33 (62)
spiritual successor of first Sankara, V 33 (62)
Sankey, Ira David (1840-1908):
III 135
hymn by, I 187 fn.
Sankha:
Code of, V 32 (61)
Sankhya-Sutras (Saükhya-Sutras]:
innate deity idea in, XIV 55
San-kiea-yi-su:
on Buddha's asceticism, XI 346-47 fn.
title translated, XI 346 fn.
Sankirtan [Sk. Saükirtana]:
chanting, III 57
Sannyasi(s) (Sk.):
II 77, 453
First Section of T.S. composed of, II 499 (506)
Olcott meets a, at Karli Caves, II 488
saved a Rajah from wild elephant, XIII 162
various types of, II 118
See also Yogi(s)
Sanskrit [Sk. Saṃskṛta]:
Alphabet, VI 81 (90)
alphabet not derived from Phoenician, V 298 ff.
antiquity of, V 202, 208, 302-03
Aryan-, V 216
Atlantis and, III 402
Babylonia and, IX 138
cp. to Hebrew & Egyptian, XIV 96-97, 196 fn.
of Divine origin, VII 264; XIV 96-97, 196 fn., 197, 254 fn.
easier than hieratic Egyptian, VII 112 fn.
esoteric meanings of, texts, V 207
esoteric & profane, XIII 316-17

five nasals of, II 120
imported into India, III 420
Indian chronology and, V 178-79
interpretation of, manuscripts, XIII 164, 314-17
mantrams and, IX 120
most perfect language, V 295; XIII 349
as musical notations, XIV 196 & fn.
occult significance of, XIV 96, 102, 181 fn., 196 fn.
only a half-dead language, VI 78 (87)
Orientalists and, V 198-99
pandit-schools revived by T.S., XII 306
passages, in transliterated, V 219, 307-08 & fn., 339, 340
phrases, VI 11 fn. pure, spoken only in Benares, VI 78-80 (87-89)
restored by Panini, V 303
richness of, IX 250-51 richness of terms in, III 413 fn.
root of European languages, V 199, 209
spoken in Java, III 402 fn.
Tamil &, as reliquiae, XIII 320
terms for writing, XIII 314
texts unknown to libraries, V 295
Vedic & classical, V 208
Vedic, from sacerdotal languages, V 298
verses, VI 142
will rebecome universal language, V 303
See also Universal Language
Sanskrit Sabha:
Theosophical Society and, III 2, 6-7
Sanskrit Schools:
Theosophical Society fosters, IV 159
Sanskrit Text Society:
needed Oriental scholarship, II 473-74
Sanskrita Bhashya (Sk. Saṃskṛta Bhasha]:
Aryan settlers marred purity of, V 303
Sanskritists:
chronological ship adrift, V 259
Max Müller etc., XIII 164
proud claims of, XIII 263
renowned, in T.S., V 32 (60)
spirit of Western, XIII 163-64
Sant' Angelo Castle (Italy):
Cagliostro and, XII 88
Saoshyant:
compared to Vishnu, XIII 127
conceived by Virgin, III 461
of Mazdeans, XIII 125
or Messiah, XIV 354
sent to save world, XIII 127
or Sosiosh, XIII 125
White House & messegers such as, III 463
Sapindikarana (Sk.):

IX 263
Sapta Dvipas (Sk.):
or Seven Sacred Islands, XII 173 fn. (183 fn.)
Sapta-Jihva (Sk.):
Sapta-jiva & defined, VI 191
Sapta Lokas (Sk.):
seven worlds in archaic philosophy, II 409, 414
Saptaparna (Sk.):
man cp. to, plant, XIV 394 fn.
the seven brains and, XII 694
as seven Buddhas in every Buddha, XIV 394 fn.
See also Sevenfold Division
Saptaparna Cave:
Buddha taught Arhats in, X 71, 119
Buddha taught "seven leafed" nature of man in, V 247 fn.
first Buddhist Synod held in, V 246 fn.
Sapta-rishi(s) (or Saptarishi) (Sk.):
as constellations, XIII 159
Hierophant of, XIV 268
seven great Rishis, XIV 268
Saracens:
of Adyar, VI 55
alchemy and, XI 515 (538)
astrology and, III 193
slave trade and, XII 266-67 & fn.
Sarah:
allegorical term, XI 511 fn. (534 fn.)
Sarasavisandaresa (Ceylon):
on crime in Ceylon, IX 152
on desecration of temples, IX 153-54
Gopi Nath lecture and, IX 133
Paper of Colombo T.S., IV 284
Sarasvati (Sk.):
Ardi-Sura Anahita same as, IV 521 fn.
as female Logos, X 399 Goddess of Wisdom, XIV 157
Inventress of Sankrit, XIV 96
Sophia based on, XIV 262-63 fn.
Vahana of, VI 15
Sarat Chandra Das (1842?-1917):
XI 430
Sarcophagus:
as baptismal font in pyramid, XIV 24 fn.
corn rejuvenated from 4,000 year old, XIV 27
Sardinia (Italy):
a colony of Atlantis, V 218
Sargent, Epes (1813-1880):
Rev. Cook and, IV 96
Fooled by medium, I 220-21
Medium fakes trance address from, IV 353
sterling character of, III 239-40
——— *The Scientific Basis of Spiritualism:*
IV 21, 353

Highly recommended, III 239-40
bio-bibliog., III 528-30
bibliog.., IV 664
Sargon:
dated by Sayce, XIII 147-48, 266 fn.
on Hisri-Sargon, XIII 281
inscription of the Bulls by, XIII 281
King-founder of Khorsfabad, XIII 280
Master-builder , XIII 280-81
on period of, XIII 280
Saros:
a cycle, XIV 176
cycle of six, & dulges, III 149-50, 215 & fn.
See also Naros
Sarpa (Sk.):
as symbol, VII 232 fn.
Sarparajñi (Sk.):
Queen of the Serpents, I 277
Sarva Sunya (Sk.):
as void, IX 59
Sarva Vipayas (Sk.):
Omnipresent Spirit, II 208
Sarvabhutantaratma (Sk.):
or Inner Soul, VI 9-10
Saryati:
Manu's fourth son, XIV 247
Sassoon, Albert A.D. (1818-1893):
bargains for phenomena, VI 311
Sastras (Sk.):
Adepts' help needed to know, V 100
importance of learning, V 68
on Moksha, XIV 374-75
are mutually conflicting, IV 426
Satris study, all their life, V 31 fn. (59 fn.)
Sastris (Sk.):
V 31 (59)
definition, V 31 fn. (59 fn.)
Sat (Sk.):
Absolute, ever-invisible, X 336
as Be-ness, X 315; XIV 189
is Be-ness & cause of Becoming, VI 207
definitions, VIII 57-58 (79), 111, 368 (387-88); X 315
as Eheieh, VIII 147
essence, IV 450
Maya an aspect of, X 327
personality must be killed to become, VIII 201 fn.
resembles Ain-Soph, XIV 189
untranslatable, XIV 188
See also Absolute Existence; Be-Ness
Sat B'hai:
secret organization in India, I 311, 407, 435
Satan:
as "adversary," XII 48-49
Ahriman same as, XIV 322
Angels of, XIV 322, 327, 335-36
anthropomorphized, XIII 239-40
Black Magic and, XIII 256-57

Carducci on, IV 58-59 q.
Chaotic matter, XII 49
Christian must believe in, III 277-78
Cosmic Anarchist, XII 50
divine spark in, XII 51
a *Draco-volans,* XIII 271
is egotism & human passions, VIII 58 (80)
E.S. students warned against coalescing with, XII 639-40
as Fallen Angel or Lucifer, XIV 314-15, 317
followers of, acc. to Church, XIV 104
former Prince of the Air, XIII 271
God and, X 148-51
God &, within man, XII 47
grandiose, of Milton, Byron & Hugo, XII 47-52
in "History," XIII 239-40, 257, 271
Horns of, in Kabalistic symbolism, XII 623
Host of, ace. to Roman Church, XII 205
ideal synthesis of discord, XII 51
"immortal in," meaning, XII 637
incarnate Protest, XII 51
in Isaiah's vision, XIII 58 & fn.
Jehovah and, IX 17-18
Kosmos in power of, VIII 16, 148
Lēvi on death and, III 292 et seq.
Logos and, X 149
Lucifer mistaken for, X 236
masquerades at séances, XIV 164 fn.
Mazdean, XIII 123-33
Mephisto of Goethe & Ahriman of Byron, XII 48-49
Mercury and, III 187
Michelet calls, "Great Disinherited," XII 48
Milton anthropomorphized, XII 48
necessity of, for Church, II 195
not Prince of the World, XIV 164 fn.
Pan as, or Baphomet, IV 263
Peter and, IX 206 (228)
power of, & miracles, II 194]
di Raulica on, IX 17
rebellious angel, XII 47
role of, in healing, IV 382-83
salvation of, XII 50
is Saturn, Saviour & Jehovah, XIV 339
as Serpent or Dragon, XIV 284, 338 & fn.
a Son of God, IX 363 fn. (391 fn.); X 108-09, 150; XIII 101 & fn.
Theosophists don't believe in, IV 298
See also Devil; Lucifer
Satanism:
VIII 18
St. Cyprian denounces, XIV 163-66
Pagans accused of, XIV 71-72, 338
rival heresies always accused of, XIV 104
Satanic host and, XIV 165, 322-23

of superstition, VIII 51 (73)
Satapatha-Brahmana:
Arjuna and, V 305
on precession, XIV 362
on sacrifice, VIII 208
bibliog., V 367; VIII 415
See also *Brahmanas* & other Vedic scriptures
Sata-rupa:
Hindu Eve, XIV 188
Satire:
more cruel than Medusa & blind as Themis, II 210
Satthiovartamans:
misrepresents Olcott's work, IV 90
Sattva (Sk.):
definition, IV 581
Great Ones beyond, V 339
personification of, IV 367
Rajas & Tamas, XII 524-25 diag.
See also Guna(s); Rajas; Tamas
Saturday Review:
VIII 31; XI 437 fn.
H.P.B. responds to criticism of, X 295
libelous article in, VI 58
on maltreatment of circus children, XII 286
tasteless literary critics of, VII 306
bibliog., VI 451
Saturn:
altar to Ao, XIII 281
emasculates Uranus, XIII 31 fn.
"Father of Gods," XIV 334
Jehovah &, in Kabalistic numerals, XIV 44 fn.
Jewish Jehovah, XIV 113, 316, 326
Messiah & conjunction of, & Jupiter, XIV 153
Mikael is spirit of, & Sun etc., XIV 338 & fn.
Occultism & cycle of, XIV 27
presiding Angel of, XIV 113, 338
Sabbath is, -day, XIV 113, 338
as Satan in Church, XIV 338-39
Saturday sacred to, XII facing 532; XIII 239
or Zeruan as emblem of time, XIV 176
Saturninus (fl. Ist C. A.D.):
XII 570
on angels as 7 Planetary Regents, XIV 113, 209
of Antioch as Asian Gnostic, XIV 113
founder of Syrian Gnosis, XII 579
on "Saturn" as God of Jews, XIV 113
stigmatized by Latin Church, XIV 70
biog., XIV 567
Saturn-Kronos:
mutilated by Jupiter, VIII 367 (387)
Satya (Sk.):
or Paramartha in Madhyamika Buddhism, X 347
Satya Loka (Sk.):

Vasishtha's "robe" in, V 156-57 fn.
Satya (or Krita) Yuga (Sk.):
age of purity, XIV 249, 356-57
astrological configuration during, XIV 357
or Golden Yuga, XIV 357
Kalpas, Rounds and, XIII 303
a perfect square, V 30 (59)
rise & fall of, VI 117
Star Rishis and, XIV 334
See also Golden Age; Yuga(s)
Satyrs:
Fauns &, of "Summerland," XII 194 & fn.
sing in St. Cyprian's vision, XIV 164 & fn.
Saucer:
phenomena of broken, VI 416-17
Saul:
Witch of Endor and, III 284
Sauramanam Year(s):
date of Buddha's absolute nirvana in, V 256
length of, V 261
Savage, Rev. Minot Judson (1841-1918):
on Free Religionist O.B. Frothingham, IV 80-81
Savages:
cycles of civilizations and, II 335
sparks of truth in fetishism of, XII 347
Savakots:
Russian rule ,and, II 356
Savalette de Lange (?-1788):
left MSS. to Masons, XII 84 fn.
Philalethes Lodge treasurer, XII 82
biog., XII 778
Sava[m] Asaucha[m] (Sk.):
necromantic rites of, V 34 (63)
Sama-Veda and, V 34 (63)
Sava-sadhana(Sk.):
tantrik rite, IV 615
Saviour(s):
all, from one seed, XIV 371
Christ or Apollo as, XIV 318
cycle of 4320 years and, XIV 353
definition, XI 229 (265)
emblematic life of World-, XIV 353
esoteric, is Divine Principle not a man, VIII 173
or "good shepherds," XIV 287
of Humanity, IV 419-20
Jesus not the only, XIV 143, 159, 287
Mother Mary symbolism and, XIV 292
only, is our karma, XII 584
real, never pose as Messiahs, XII 262
Root of all, XIV 142
on scale of the twelve, XIII 9, 22
"Son of Man" as, XIV 81, 287
Twelve, in First Mystery, XIII 12, 28
of Twins or Manas, XIII 9-10
we are our own, III 242

See also Redeemer; Redemption;
Salvation
Saxon, Mr.:
critical of Olcott's defence of Eddys, I
189
Sayanacharya (fl. 14th C.):
error of, regarding *Vedas,* II 113
great Vedic commentator, V 192
on *Rig-Veda* verse, IV 547 fn.
on Saŭkara as Avatara of Siva, XIV
390
bio-bibliog., V 381
Sayce, Prof, A.H. (1845-1933):
XIV 6
claims key to cuneiform tablets, XIV
4, 6
paleographer & Assyriologist, XIII 147
on post-dating remains of antiquity,
XIII 146 fn.
proud claims of, XIII 263 & fn.
Smith's *Ancient History* . . . ed. by,
XIV 72 fn.
——— *Hibbert Lectures:*
XIII 148
on Babylonian Creation, XIV 204
on Elōhim, XIV 198
on modern Assyriologists, XIV 4
——— *Lectures . . . on Ancient
Babylonians:*
XIII 101-02 & fn., 266 fn.
Assyriologist higher than Initiate,
XIII 91
bio-bibliog., X 426-27
bibliog., XIV 567
Sbarbaro:
on Freemasonry, IV 59
Scepticism:
reason for public, IV 4
Schaff, Philipp (1819-1893):
——— *A History of Creeds* . . .
on Eastern Orthodox confession, X 189
bibliog., X 427
Scharlieb, Dr. Mary (1845-1930):
H.P.B.'s health and, XI 388
on weak heart of H.P.B., VI 338
Scheele, Karl Wilhelm (1742-1786):
secret student of occultism, IV 217
bio-bibliog., IV 664
Scheffer:
on odd butterfly markings, IV 350
Scheibner, Prof.:
III 15
mathematician of Leipzig University,
III 236
Schelling, F.W.J. von (1775-1854):
on identity of subject & object, II 95
on life, VI 350
on magic, III 254
Nature philosophy of, XIII 311
on Prometheus & Pandora myths, IX
267, 269
Schenkel, Daniel (1813-1885):
theological scholar, VI 152

bio-bibliog., VI 444
Scheol:
See Sheol
Schewitsch, Helene von (1845-1911):
I 408, 415
biog., I 436
Schiller, J.C.E von (1759-1805):
admired Cagliostro, XII 79
on truth & the mind, IX 60
Schlagintweit, Emil (1835-1904):
II 474
learned Orientalist, XIV 400 fn.
perplexities of, XIV 433, 440
——— *Buddhism in Tibet:*
XIV 436 fn.
on Arhat, XIV 438
on Buddhas' generic name, XIV 403 fn.
on Human Buddhas, XIV 403
on Kadampa sect, XI 430
on Lha's & Bardo state, VI 104
misrepresents Sakti, XIV 400 fn.
misrepresents Tibetan Mysticism, XIV 440-41
on mystery of sky-born casket, XIV 441 & fn.
on Nagarjuna's quest, XIV 285
on number of Buddhists, IX 144 fn.
on Prasanga Buddhism, XIV 438
on secret rite of Chod, XIV 406 fn.
seven gifts of Initiate, XIV 400 fn.
bio-bibliog., XI 589-90
bibliog., II 544; VI 444; IX 453; XIV 567
Schlegel, C W.F. von (1772-1829):
——— *Philosophic de l'histoire:*
on seven planets of Pymander, VIII 20
bibliog., VIII 474
Schleiermacher, Fredrich (1768-1834):
——— *On Religion . . .:*
on Spinoza, XIII 308 & fn.
bio-bibliog., XIII 401
Schlemihl, Peter:
II 173
Schliemann, Heinrich (1822-1890):
ancient *fusaiole* found by, VIII 143 fn.
svastika and, II 144
treasures exhumed at Mycenae, XIV 21
on Troy, XIII 227
——— *Troja:*
antiquity of man in, XIII 146 fn.
bio-bibliog., XIV 567-68
Schlosser, EC. (1776-1861):
XIV 466
bio-bibliog., XIV 568
Schmidt, Carl (1868-1938):
German translator of *Pistis-Sophia,* XIII 3, 401-02
bio-bibliog., XIII 401-02
Schmidt, LJ. (1779-1847):

——— *Geschichte der Ost-Mongolen:*
on spirits of Central Asia, XIV 20-21
——— *Ssanang-Ssetzen Chungtaidschi . . .:*
on seven gifts won by Initiate, XIV 400 fn.
bio-bibliog., XIV 568-69
Schmiechen, Hermann:
paints portraits of Masters, VI xxxii
Scholar(s):
assumptions of, need proof, XIV 6
deny Esotericism of Scriptures, XIV 3, 12
great, not free of bias, XIII 152
ignorant of ancients, XIII 146-47, 262-64
misdate advent of science, XIII 147
most, are conceited, XIV 2-3, 13
School of Initiation:
W.Q. Judge on key to degrees of, IX 162 & fn.
Schools:
of Prophets, still extant, I 302-03
psychological training, I 267
Schopenhauer, Arthur (1788-1860):
V 294; VIII 124
drew on heathen sources, XIII 92
helps to understand Theosophy, I 332
intuitive realization of, X 350
maya and, X 328
on non-retaliation of Socrates, etc., VIII 46-47
theories cp. to Indian, XIV 413, 414 fn.
Will and, VIII 119
Will & World of, similar to Vedanta, IV 490-92
——— *Parerega and Paralipomena:*
denied reality of Matter, XIV 414
ideas on Will, XIV 413-14
——— *Über das Sehen and die Farben:*
IV 490
bibliog., IV 664
Schöpffer, Prof.:
denies heliocentric system, III 39, 312
Schütze, Ernst:
"forged" Mahatma letters and, XI 405-06
studied handwriting of H.P.B. & Masters, VII 337 fn.
Schuyler, Mr.:
reporter on autrocities of Bashi-Bazouks, I 255
Schwartz, F.L W. (1$21-1899):
——— *Der Ursprung der Mythologie . . . :*
XI 513 fn. & q. (536 fn. & q.)
bibliog., XI 590
Schwartze, Moritz G. (1802-1848):
Coptic text & *Pistis-Sophia of,* XIII 8 q., 33 q., 37 q.
tr. *Pistis-Sophia* into Latin, XIII 2-4, 33-34, 402 bio-bibliog., XIII 402

Schwartzenberg, Prince (1809-1885):
effigy burnt near Prague, I 260
biog., I 523
Schweinfurt, Rev.:
missionary, XII 348
Schweinfurth, Georg August (1836-1925):
on missing links, III 41
Schweitzer, Bogdan Y. (1816-1874):
estimated area of Russia, II 357 & fn.
bio-bibliog., II 544
Sciatica:
flute music soothes, IV 164
Science(s):
of adepts, V 23 (51)
Adepts and, XIII 313-14
admits facts of Occultism in time, IX 122
age of, rather unscientific, III 358-59
of alchemy, VII 75
analytical method of, XII 359-60 of
Ancient Wisdom, XIII 138, 228, 313-14
ancients knew present, XIII 86-87, 262, 276 fn.
animal magnetism and, XIII 345-46
apparatus unknown to, IV 112
astrognosical, XIII 293
astrology & psychology exact, XIV 138 fn.
on atoms, XII 410
authority of, used in *S.D.,* XIV 461
based on chips of Theosophy, XIII 84, 92
bias & prejudice of, XIV 2-3, 5, 16, 23, 121
blindness of modern, VIII 278
can't explain rationale of phenomena, VII 70
charlatanry in modern, XII 219
Christianity opposes, IV 501
comparison of old & new, XIII 88-91, 225-26, 245, 313, 331
conceit of exact, XII III, 217-19, 352, 359, 388
conjectural, V 224, 225, 226
contact of, & metaphysics creates disturbance, II 110
of Correspondences veil Truth, XIV 62
on cradle of humanity, XIII 330-31
dangerous discoveries of, IV 601 fn.
deals in inferences, XI 303
deceit in, IX 37
definition, VIII 13
Didymi of, XII 111, 354
of discerning spirits, I 139
discoveries of, anticipated by ancients, III 141
Divine, transformed into Sorcery, XIV 86, 103
divisibility of matter and, IV 216
does not rebuild, II 182
does not remove causes of evil, IX

102
dogmas & idealistic school of, VII 79
on dogmatism of, XII 123, 133
dogmatism of, being overcome, IX 122
Eastern books & mysteries of, XIV 45, 87-88
on electricity, light & heat, XII 265
on end of solar system, II 483 et seq.
enriches wealthy not poor, XI 233 (270)
every, has three aspects, XI 509-10 (532-33)
evidence of, on phenomena, III 233 et seq.
on evolution, VIII 33-36, 120
exact, originated from temples, V 163
exoteric & esoteric, XI 220 (256)
experimental research and, XIII 215, 245-46
explanation as "Soul" of, XIII 215
first law of Sacred, VIII 59 (81)
on flunkeys of, XIII 144-45, 150
Fourth dimension and, VII 85-86
French Academy of, condemns Mesmerism, XII 218
Rev. Frothingham on, II 103
full of prejudice, III 223
future of Spiritualism depends upon help of honest, II 159
gradual discoveries of, II 398
Hierophants had all, XIV 8
how to refute prejudice of, XIII 148, 245
hypotheses of, XI 231-32 (267-68)
iconoclasm of, I 243
ideal of true, XIII 143, 226, 246
ignorance and, III 357-58
ignorant of how matter formed, XII 135, 354-58
inconsistent, VII 252
Initiation is true, XIV 255, 309 fn.
intuition generates many discoveries in, X 350
of life, VIII 168
logic & Truth, IV 569
marriage of, & religion, XII 307
materialism of, losing ground, IV 309-10
materialistic, is woolgathering, XIII 154
Materialistic, & Spiritualism, XII 124-25, 198
matter & force boundary uncertain to, IV 215
mechanical & animalistic, XIII 139, 150
mere *protistae,* VIII 54 (76)
mocks truth, XIV I-2
modern, & knowledge of ancients, I 116; XII 351-52
mysteries of nature may be revealed to, XI 339
mysticism forcing its way into, II 418

Natural, on God & Universe, XII 56-57
natural, psychological & moral, VIII 13
nebular theory & archaic doctrine, XIV 87
needs more "scientific imagination," XII 133
nepotism and, V 343
not exact, III 223; IV 211
occult teachings and, VII 77
offshoots of true Raja Yogis', XI 235 (271)
often confused, III 39
one of occult keys and, VIII 103
Oriental psychical, II 396
overstepping its legitimate realm, XII 350-51
Paracelsus considered a quack by, XII 215
poisonous gas of Western, XI 393
a Potter's Field of exploded superstitions, I 221
pre-Christian, cp. to modern, XII 390
prejudices of, I 221-22
proceeds by inductive methods, VII 78
progress of, XII 29, 41, 115, 217-19, 315-16, 388
purity of Science of, XIV 309 fn. on
pursuit of "Facts" and, XI 331
pyramids & principles, XIV 24 fn.
reasoned knowledge the only exact, X 165
rejected by Theologians, XIV 228
rejects ancient records on man's origin, XIV 23
rejects idea of life-principle, XII 134, 355, 410
religion &, are one, X 171-72
religion vs., & clergy, IV 326
research of, applied, XII 390
"revealed" at every Round, V 280
sacred, in days of Moses, VII 240
sacred, of *Rig-Veda,* IX 251 fn.
Sacred, universal, XI 174 (181) of
Sciences, or magic, II 32
scientists and, I 221, 384-85; III 226
scorns occult knowledge, III 253
self-doomed by acceptance of only 5 senses, XII 115, 135
Shakespeare's, VIII 13
should proceed from known to unknown, IV 294
sorcerers of, VIII 102
of spirit trustworthy, III 473
superstitions of Hindus and, XII 143-44
syllogisms & deductions of, XI 209
teaches only effects of evil, IX 102
testimony of ancients and, XIII 226, 276 & fn., 313-14
The Secret Doctrine and, XII 234, 265
theology &, in conflict with

Spiritualism, II 182-83
Theology & Occultism, I 128
Theosophists hold true, above all, IV 599
Theosophy an ally of honest, II 103
Theosophy & modern, XII 350-52
on threshold of quasi-occult discoveries, IV 489
true theories of, not new, XIII 88
true vs. pseudo, XII 124
truths accepted by, XII 56, 124, 350-52
Tyndall says, powerless, XIV 10 fn.
universal, & cyclic return of ideas, XI 117 (130)
Universal, or occultism, III 268
unsavory methods of, VII 78-79
unsympathetic to occultism, VIII 336
uses theurgic magic under new names, XII 214
"Wand" of, XII 199
will recognize occult phenomena, III 93
world's debt to, immense, II 103
See also Occult Science; Secret Science
Scientific:
abuse of Nature's forces, XII 226
charlatans, XII 219, 225-26, 265
claims, XII 317
Darwinian & Haeckelian evidence is only, theory, XI 303
gravity and, XII 327 fn.
speculations on fakirs, XII 321-27
preconceptions of, & truth, II 157
Scientific American:
account of human volcano in, V 101-02
Langley on radiant energy, IV 221 & fn.
on states of matter, IV 223
on survival of soul, II 155-56
bibliog., V 386
Scientific Arena:
on force as immaterial substance, VIII 318-23, 326-28
Scientist(s):
attitude of, to spiritualistic phenomena, VII 76, 78
on causes of phenomena, VII 71
charged with humbug, XIII 141-42
conceit & blind materialism of, XIII 152-54, 262
data as uncertain as that of Spiritualist, I 230
discoveries of, may be turned into Black Magic, IX 123
Divine Fire and, XIII 355
in error because they are *men,* II 311
fable of Eden and, XII 330
formerly students of magic, VII 252
genuine, XII 139, 143-45, 226

genuine & veneered, cp., IX 122
impede psychological knowledge, VII 71
infallibility questioned, XIII 138, 143-44, 153, 245, 335-36
"Kabalistic," of 19th C., XIV 225-26
lead in mental not spiritual progress, IX 122
Masters of often help, IX 122-23
mere pigmies today, IX 113
modern Philistines, XII 139
must not be forced to admit Occultist's truths, IX 123
narrow-mindedness of, II 278
negate ancient wisdom, XIII 138, 255-27
not Philalethians, XIV 13
not science itself, I 384
often mistaken, VII 83
outstanding & mediumistics phenomena, III 107, 233
preconceptions of, & truth, II 157
prejudiced, I 210-11, 215 et seq., 221, 232-33
proverb on, XIII 90
reacting against Church, XIII 139
are runaways, I 109
Sciolism & true Science, IV 308-09
scorns Magic, XIV 31
Scotland Yard tactics resorted to, VII 78
should investigate any new phenomenon, I 385
some, acknowledge phenomenon, III 112, 233 et seq.
some, generate semi-mystical systems, XIV 225-26
some, long for restoration of Mysteries, XIV 134
some, unconscious sorcerers, XIV 30
as specialist, XIII 245
succumb to spiritualism, II 149-50, 157-58
unable to give up dogmas, VII 77
unable to study occultism, VII 70-71
war among, regarding Spiritualism, II 150 et seq.
well-known, recognize phenomena, II 36
of West & Aryan Arhat Science,VI 125

Scin-lac:
spectral form, evocation of, I 171 & fn.

Sciolism:
II 169; IV 308-09

Scorpio:
as "Chrēstos," XIV 155
as Hebrew synonym for, XIV 284
as Mars-Lupa, XIV 155
reproductive functions and, XI 44
sign in Patala rite, XIV 284
symbolism of, VIII 150, 202

Scorpion-Bite:
Psychological cures and, III 36 etseq.

Scot's Observer:
on Tolstoy, XII 243, 245, 249
Scotsman:
A. Forbes on missionaries, II 393
Monier-Williams on Buddhism, IX 142 et seq.
Scott, Rev. T.G.:
Denies Indian missions are failures, II 364-64, 393
on question of future punishment, II 365
Scott, Sir W. (1771-1832):
on mutual help, IX 129 q.
Scriptores Historiae Augustae:
Appolonius' vision of Aurelian, XIV 135-36 fn.
Scripture(s):
always symbolical, VIII 178
Angeology in Roman Catholic, XIV 339-40
Chinese & Tibetan, some legendary, VI 100
Eastern, used septenary principle, XIV 45
Hebrew, a compilation, XIV 39, 170 194
Hebrew & hidden signs, I 115
Holy Spirit "adapts," XIV 194
Jewish, cp., to Gospels, XIV 16
mines of truths when interpreted, VIII 180
minstralated, XIV 146-47
not the work of mortal man, VIII 203
universal mystery-languange known by obscure students of, VIII 180
World, key in Eastern Occultism, XIV 3, 12
See also Jewish Scriptures & specific scriptures
Scrutator:
term analysed, I 327
Sculpture:
as eloquence, X 241
of "Futurity" medallion, X 241
Scythians:
Asiatic & Turanians, XIII 333
Cuneiform attributed to, XIII 333
a generic name, XIII 333-34
Hippocrates on appearance of, XIII 334
older than Egyptians, XIII 333
racial origins of, XIII 334-35
Scytho-Tartar(s):
Ethiopians and, XIII 333
origins, XIII 333
race & Turanian Chaldees, XIII 333
Sea, Inland:
Gobi Desert and, III 402, 420, 422
on Tibetan plateau, IV 263
Sea Shells:
electricity and, III 25-26
Seal of Solomon:
real Occult Hexagon, XIV 103
Séances:

danger from elementaries in, IX 107
danger of possession during, XIV 487-92
deplete vitality of sitters, IX 107
held by priests for conversion, XIV 30
rope knots tied during, I 314-15
testing Wm. Eglinton, III 143-46
Seasons:
Bhagavad Gita on the, XIV 364-65
Solstice & Equinocial, XIV 362-65
See also Cycle(s); Equinoxes; Precession; Solar Year; Solstices
Seba:
Aramean orogin of term Sabian, IX 137
Sebastian, Saint:
Cemetery of, & svastika, II 144
Secchi, Father Pietro A. (1818-1878):
V 156; XIV 225
——— *L'unità della forze fiziche:*
on agents in space, VII 56
bio-bibliog., VII 392-93
bibliog.., XIV 569
Secrecy:
Enjoined upon Peebles by Brahmans, I 305
may not be broken, VIII 262 privacy
&, in study of phenomena, I 393
reason for occult, VII 59 (81)
reasons for "Oriental" practice of, V 333-34
T.S. work and, I 395; II 494-95 (502); IV 600 fn.
uses theurgic magic under new names, XII 214
"Wand" of, XII 199
why, required, XII 585, 600-03
See also Esotericism; Hierophants; Occultism; Pledge of Esoteric Section
Secret Doctrine:
all Adepts share, XIV 93, 174
antiquity of, XIV 269-70
Aryan traditions of, XIV 174
Bible esoterically is part of, XIV 67
In *Books of Thoth,* XIV 39
Buddha taught, XIV 285, 460-61
didn't die with Mysteries, XIV 269
direct teachings of, now given out, IV 404
echoed in *Kalevala,* X 143 et seq.
first instructors of, XIII 236
forces of Nature are Deity of, XIV 184
"heavenly creation" first in, XIV 205
Hebrew *Matthew* a, work, XIV 149-50
irrefragable proofs of, XIII 313-14
Kabalists accepts bulk of, XIV 328
Key to Buddhism in, IV 404
must survive apart from Adepts of, XIV 33

on Mystic Cube, XIV 187
persecuted fro ages, XIV 269
premises a universal Essence, XIV 185
principles & vehicles of, XIV 209 & fn.
processes of infinite and, XI 435
reasons for secrecy of, XIV 47-59
on reconstruction of Universe, XIV 236-37
seven keys to, XIV 183
source of Hindu & Buddhist Pantheons, XIV 403
Survived in East, XIV 33, 268-69
on task of evolution, XIV 303
term for Eternal Verity, XI 398
truth & fact basis of, XIV 199
Universal Science in, XIV 26, 33
Will be vindicated, XIV 27
Witnesses of, XIV 45-46, 112, 174, 269
Zohar a veil of, XIV 220
See also Esoteric Doctrine; Gupta-Vidya; Occult Doctrine; Wisdom-Religion

The Secret Doctrine:
See Blavatsky, H.P.

Secret Knowledge of East:
more, depends on T.S. in America, XII 596
See also Buddhism; Eastern School of Theosophy; Gupta Vidya; Hinduism; Jainas; Oriental; Oriental Literature

Secret Retreats:
preserve history of world, VII 93

Secret Science:
among ancients, III 186
among ancients & in Tibet, III 186
colleges for neophytes of, I 103
Gupta-Vidya is a, XI 212 (248)
or magic, III 266
practiced by Church, VII 251-52
sacred and, II 199
See also Occult Science; Occultism etc.

Secret Wisdom:
Arhats carried, beyond Himalayas, X 71
See also Esoteric Doctrine; Gupta-Vidya; Occult Doctrine; Veil of Isis; Wisdom-Religion

Secrets:
of occult sciences to be defended with one's life, II 499 (506)
of Past, soon to be uncovered, V 259
See also Mysteries; Occult; Symbolic Methods

Sect(s):
Arya Samaj is a, IV 66-67
Buddhist, of Japan & China, VI 96
Christian, as power-seeking institutions, III 134
conflicting, & creeds lead to wars, IV 500
dancing by Christian, III 205

definition, IV 66
of India, due to ignorance, VI 147
occult, guilty of heresies, I 104
Protestant, VIII 271, 175
Theosophical Society not a, IV 67
See also Creed(s); Dogma(s); Heretics; Sectarianism
Sectarian Meditation:
is limited, IX 170
Sectarianism:
bigotry &, in T.S., IV 473
greatest curse in the world, IV 305
See also Dogmatism; Orthodoxy
Sectarians:
opposed Jesus & Buddha, XIV 395-96
Sections of Theosophical Society:
See Theosophical Society
Secular Review:
IX 53
on corruption in London, VIII 265-66
Secularism:
Annie Besant and, XII 296
Secularists:
discussed, XI 332 et seq., 410, 439
Sedecla (Witch of Endor):
rationale of her evocation, III 284
witch or wise-woman, XII 312
Seed:
all Saviours from one, XIV 371
of spiritual wisdom & Globes, VI 267-68
Seed-Manus:
Root-Manus and, IV 577 '8; X 371
See also Manu(s)
Seer(s):
among Yanadis, IV 289-90
ancient, saw astral pictures of gods fade, IX 102
contemplation helps create, XIV 401
definition, III 437
dreams and, X 259
ecstatic, III 284
Elōhists called, XIV 183
entranced, symbolized by Phineus, X 209 fn.
generations of trained, I 267
a great, compiled *Book of Enoch,* XIV 80-81
Higher Ego is the, XII 367
how to become a true, XII 371-72
initiated, a vast organized body, III 472-73
may confuse mystic states, XIV 52
noëtic & terrestrial, XII 371
only men & thus imperfect, X 169
reason for self-deception of, X 361
seeing stars in aura, XII 678
some natural-born, in Europe & America, IV 39
Thong-lam-pa is Tibetan for, XIV 401
trained, on elementals, I 268
untrained, not trustworthy, VI 137
visions of, III 437

who & where are the, I 289, 303
See also Prophets; Seership; Sybil(s); Swedenborg etc.
Seeress of Prevorst (Friederike Hauffe, 1801-1829):
rare & precocious evolution of, V 144
visions of, XII 372
Seership:
condition of true, XII 371-72
not mediumship, XII 371
spiritual, contrasted with sensuous perceptions, VI 144
true, VI 334
untrained, insufficient to know esoteric truth, VI 132-33
See also Prophecy; Sibylline Prophecy
Seervai, Mr.:
resigns from Bombay T.S., II 480
Seguers, Archbishop:
on miracles, III 275 et seq.
Selden, John (1584-1654):
VII 236-37
——— *De diis Syriis:*
on planets' names, XIV 326-27
on teraphim as "Syrian Deities," VII 233 & fn., 234 fn.
——— *The Fabulous Gods* . . . [tr.]:
VII 233 fn.
on Greek *Stoicheia* cp. to Hebrew *Teraphims,* VII 234 fn.
bio-bibliog., VII 393
Selēnē:
related to Helion, XI 97
Seleucidae:
V 236
Seleucus, Leucius Charinus (fl. 3rd C.):
disciple of Manichaeus, XIV 150
Jerome claimed, falsified *Matthew,* IX 203 fn. (225 fn.)
original *Matthew* and, IX 203 fn. (225 fn.)
rewrote *Matthew,* VIII 215
wrote "false" *Acts of Apostles,* VIII 236; XIV 150
Seleucus Nicator, King of Syria (365-280 B.C.):
V 242
Self:
Alaya's, is divine compassion, XII 114
all contained in, XIV 260
animal, & its conquest, VIII 134
arrow as the, XIII 74
changeless, IV 253
civilization a slave to, & things, XII 311
collective, replaces Individual, XIV 432-33
-created Logos, XIV 218 & fn.
Deity within, XIV 54
divine inner, best guide, III 73
effects of betraying divine, XI 119 (132)

forget, in working for others, VII 173
on freed Spiritual, XIV 409-10 future of, IV 255
individualism and, XI 151-52
inner, & devachanee, X 262
Inner, & its powers, II 37
inner, holiest of temples, III 73
knower of, XIII 55-56 & fn.
-knowledge, XII 450
knowledge of, & wisdom, IX 162
limits man, VIII 305
man must know true, XIII 129
Master-, IX 257
as Master of body, XII 62
merged in Universal, XIV 401
Moses met Divine, XIV 69
not-, and, IX 139
not to be thought of in Space & Time, XII 528
the One, III 422-23; IX 167
the One, & our self, XI 104-05
personal I or, XII 47, 367
personal & individual, & universal, VI 111
personal, & selfishness, IX 36
personal, linked to body, IX 256
pledged to divine, XIII 172
pure, rarely stays near Earth after death, VI 101-02
Rig-Veda on Divine, XIV 259-60
sacrifice of, for others, XII 61-62, 450
search for divine, object of every mystic, II 92
Selves and, XIII 130
snake of, & disciple, VIII 127
soporific influence of personal, VII 309
Sun a symbol of, XIV 260
sun and, IX 400K
true, impersonal, VIII 96
See also Atma-Buddhi-Manas; Ego(s); Higher Self; Individuality; Lower Self; Self-Consciousness; Self-Knowledge etc.; Selves
Self-Abnegation:
only possible through self-knowledge, XI 50
Self-Centredness:
root of misery, VIII 127
Self-Consciousness:
as embodiment of universal mind, XII 137, 365
hearafter and, III 295 fn.
Ladd on unifying *actus* of, XII 353
no physical basis for, XII 353
proceeds from Higher Manas, XII 353
purest form of, VIII 96
Vikara or, XII 630
will and, XII 357
Self-Control:
mediumship and, VI 224-25
produces ecstasy, XIV 54
by Yoga, II 76
Self-Culture:
Theosophy teaches mutual-culture

before, VII 160
Self-Deception:
conviction of constant, 1st step on Path, VIII 108
Self-Development:
real esoteric, is action, XI 469
safer than reliance on external powers, X 96
See also Individualism; Self-Culture; Self-Discipline; Self-Reliance
Self-Discipline:
results of, I 299
Self-Existence:
definition, IX 98
Deity or, IX 168
Self-Forgetfulness:
greatest virtue, V 18 (46)
See also Compassion; Forgiveness; Selflessness; Self-Sacrifice; Unselfishness
Self-Gratification:
loss of discernment and, IX 259
Self-Knowledge:
Delphic injunction on, XIII 129
how, attained, VIII 108
Path to, XIII 40, 55-56 & fn.
Self-Preservation:
a retrograde policy, X 74
Self-Reliance:
essential in treading the Path, XII 236
fostered by answering one's own questions, XII 495-96
an object of E.S., XII 495-96
Self-Sacrifice:
foremost virtue of Theosophy, XIII 97
of Initiates for truth & mankind, XI 100 fn.
spirit of love, XI 149, 154-SS
Selfishness:
after-death states and, IV 189
Age of, X 86; XIII 130-33
ambition &, as curses, IV 419
befouls divine Truth, XII 597
to be opposed, VII 147
is begetter of 7 mortal sins, XIII 128
cause of all sin & sorrow, XII 538
of civilization, X 81
conceit of Theosophists and, X 94
a conventional conspiracy, XII 34
definitions, VI 242, 264
degrees of, XI 149
ferocious, cause of starvation, X 75, 120
fostered by most prayers, XIV 42
Ha˜ha-yoga as distilled, VII 160
Koot Hoomi on, X 77-78 fns.
led to veiling of Mysteries, XIV 249
Maha-Chohan on, X 80
Maya and, VI 243-44
mother of all human vices, IX 36
must be conquered, XI 105 never
leads to happiness, XI 169
of nineteenth century, XI 121 (134)

patriotism and, X 200
Personal Existence and, is source of sorrows, XIV 432
personality and, VI 264; XI 197
Power abused by human, XIV 40-41, 249
prejudice and, XI 466
prevents Initiation, XIV 309 & fn.
rebel against Nature, XII 68
results from fear of God, IV 498
results of suppression of, XII 537-38
of Roman Catholic clergy, XIV 28-31
social life based on, VIII 139
spiritual forces cannot be used with, IX 156
transforms spiritual into psychic, IX 157
true knowledge and, XIV 1, 40-41, 249
truth hidden by impassable wall of, IX 36
Western, is ferocious, IX 288
wrong motives in morality lead to, IV 497
of Yogis & hermits, XI 218 (254), 343-44 & fn., 346-51 fn.
See also Egotism; Self-Preservation
Selflessness:
essence of life, VIII 126
helping only those who think like us is not, XI 466
Selger, Dr.:
photographer at Katie King séance, I 81
Selishtoch (Russia):
primitive man at, II 261
Selves:
or Egos not eternal, X 328
inner, & after-death conditions, VI 101-02
strong inner, of rare individuals, VII 309
Semelē:
Cadmus and, VII 220
Semen:
pneuma of, & stars analogous, VII 239 fn.
Semigradye:
seven Hungarian towns, II 411
Semiramis (Syrian Goddess):
hanging gardens of, XII 310
Semites:
cradle of, V 224
Cushites and, XIII 330
See also Arabs; Jews
Semitic:
cult of Astoreth, VIII 306-10
Sen, Keshub Chunder (1838-1884):
Brahmo Samaj of, IV 109-11
degrades the Almighty, IV 326
juggling tricks of, IV 439 et seq.
mellifluous, IV 77
plays female role, IV 327
ridiculous claims of, IV 370-74

sectarianism of, IV 406 et seq.
Sen, Purna Chundra:
Olcott's healings and, IV 464
Sennacherib (705-681 B.C.):
builder of great cities, XIII 280-81
son of Sargon II, XIII 280
Senate House:
refused to the T.S., VI 166-68
Seneca, Lucius (4 B.C.-65 A.D.):
on death, VI 347
on gratitude, X 63 q.
on mundane creation & dissolution, XIV 257
——— *De constantia sapientis:*
on attitude of Sage to insults, VIII 47
——— *Hercules Oetaeus:*
on cyclic emanation, XIV 257
Sensations:
path of, through the principles, IV 101-02
Sense(s):
colors &, discussed, XII 686
consciousness is independent of, XII 414
developed by training, VII 72
developed in sub-races of 1st Root-race, VII 68
differentiation of, XII 691
even trained, are often at fault, VII 83
every, pervades every other, XII 672
fifth, on intellectual plane, VIII 311
fourth, of matter, VII 90
hearing developed in 3rd sub-race of 4th Root-race, VII 68
higher, develop by Yoga, II 470-71
higher development of, VI 156
are interchangeable, X 338-39
interrelation of, XI 212-13 (249)
limitations of, XII 115, 135, 139
more acute in Adept, VI 155-56
most correspond to object of perception, VI 264
nature and, VII 75
new, with every Race, VII 90
new world perceived with new, VI 155
path of higher, or principles, II 467
physical, & form, IX 168
physical, & higher perceptions, XI 233 (270)
physical & spiritual, III 430, 434
physical, obstruct inner vision, III 328
races & rounds in relation to, V 144-45
reached from higher dimensional worlds, VII 84
reactions of, to energy, VII 72
seven, in man, IV 224; XI 213 fn. (249 fn.), 233 (270)
seven physical, & correspondences, XII 532
seventh, or noumenal, VI 264
several sets of, in Ego, X 259 sight
the first, evolved, VII 68 sixth,
VII 83 sixth, & death, X 221
sixth & seventh, to be developed, VII

68; XII 412, 618
sixth, in Devachan, IV 445
sixth, very close, VIII 262
in sleep, III 436
spiritual, XII 528
spiritual, & physiological mind, IX 32
as spiritual faculties, VII 68
spiritual perception and, VII 68
spiritualized, VII 84
substance in grip of, XIII 98
two highest Tattvas correspond to 6th & 7th, XII 610
vibratory motions of, XII 139, 399
Sense-Object:
a subjective creation, VIII 95
Sensible:
of Plato, XII 553
Sensigenous:
molecules & memory, VI 221
Sensitive(s):
definition, III 437
individuality, clouded by extraneous thoughts, III 426
are mediums not chelas, XI 50
mental vision of, VI 137
must develop positive polarity & purify himself, II 399-400
negative, absorbs exhalations of vice, II 399
negative polarity of, can lead to obsession, II 399-400
Seers &, visions, III 437
See also Clairvoyant(s); Medium(s)
Sentimentality:
no place for, in search for truth, II 10 (21)
Senzar:
Deva-Bhashya or, IV 518 fn.
form of Adi is Amida, XIV 425
influenced Egyptian alphabet, XIV 97
key to Avesta is Secret Doctrine or, IV 524
Kumbum Tree's inscriptions in, IV 350
"Secret Doctrine Speech," XIV 97
yields several meanings, XIV 101 fn.
See also Mystery Language
Senzar Brahma-bhashya:
definition, V 33 (62)
Separateness:
enlightenment weakens feeling of, X 74, 120
heresy of, & illusion, XII 366, 407
root of all evil, X 327-28
sense of, destroyed by Occultist, VIII 201 fn., 305
struggle with, XIII 129-30
on illusion of, X 395; XI 104. 212-13 & fn. (248 & fn.); XIII 71
See also Self-Centredness; Selfishness
Sepher Dzeniuta:
See *Siphra Dtzenioutha*
Sepherhas-Sodoth:
See Moses de Leon

Sēpher-Toldoth-Yeshu:
VIII 179, 224, 362 (380 & fn.)
on father of Jesus, VIII 189 fn.
hidden from Christians, XIV 127
on Peter the Nazarene, XIV 127
story of Jesus in, VIII 381 fn.
bibliog., VIII 415
Sēpher-Yetzirah:
I 131; VIII 141; XIV 60, 98, 187, 206 fn.
attributed to Abraham, XIV 171, 214
or *Book of Creation,* VII 268; XIV 67
celestial Adepts & 7 planets, XIV 88
on feminine Spirit, VIII 173 fn.
feminine Trinity in, XIV 214
from Chaldean Book of Numbers, XIV 206 fn.
on Holy Spirit, XIV 186, 214
Kabalistic views on, XIV 167, 171
on manifesting Kosmos, XIV 187
mystery of "Sun-Initiate" in, XIV 88
nature of, III 456 fn.
notes on, or *Book* of *Formation,* VII 269, 271
Occult key in, XIV 206
oldest known Kabbalistic work, VII 271
signature of, XIV 87 & fn.
source of later Kabalistic works, XIV 171
tampered with, XIV 206 fn.
"thirtieth way" and, XIV 88
"Three Mothers" in, IX 290 fn.; XIV 64-65, 187
bibliog., III 530; VII 271, 393; VIII 415
Sephirah:
Ain-soph and, I 111-12
chief or crown of the Sephirōth, III 319, 327; XIV 189-90
Divine Light, III 319
essence of the nine Sephirōth, III 327; IV 421; XIV 190
a female Power, XIV 218 fn.
feminine, X 302-03, 352, 355
seven names of, XIV 189
as spiritual Substance, XIV 189
of *Talmud,* XIV 189-90
as third potency, XIV 189 fn., 190, 218 fn.
Sephirōth:
IV 578 fn.
Adam Kadmon and, III 457
Amshaspands identical with, III 456
Cain a form of Binah, XIV 44 fn.
compared with the Manus, X 346
constructed Universe out of Chaos, XIV 242
definition, VIII 145 fn.
divine Host of, XIV 242
Elōhim same as, X 398
emanate from Adam-Kadmon, XIV

289, 302
emanations from One Cause, XIV 67, 185, 189, 301-02, 418
En-Soph beyond, IV 421
first of, the Infinite, XIV 418
Form of God, XIV 185, 242
four worlds emanate from, XIV 302
Hai Gaon and, VIII 216
higher three, XIV 213-14, 216-17 fn.
identical to Dhyani-Chohans, XIV 418 fn.
Jehovah the third, XIV 168, 189-90
résumé of, Tree, XIV 234
second world is home of, XIV 209-10
sephira and, III 327
seven, emanated from žokmah & Binah, XIV 190
seven lower, VIII 144; X 357, 395
seven physical planets as lower, XII 546
Seven Spirits or Angels of the Presence, XIV 189, 210, 418 fn.
seven & ten, VII 287
ten, & the Kabalah, VI 316-21
ten, issue from Ain-Soph, XI 27
ten limbs as zones of universe, X 45 fn.
third, is female Jah-hovah, VIII 139
three higher, are a blind, X 345
three orders of, XIV 189-90
Tree of, VIII 154
triple Tetraktys and, III 319
as Voices, XII 545
as wheels or circles, XIV 98
See also Kabalah & Kabalistic works; *Sēpher-Yetzirah; Sephirah; Siphra Dtzenioutha, Zohar*
Sepoy Mutiny (India):
Abdul Ghafur and, I 371
birthplace of, II 77
caused by missionaries, I 433; II 26
See also Missionaries
Sepp, Dr. Johann N. (1816-1909):
IX 210 et seq. (232 et seq.)
biblical chronology of, VII 280
——— *Life of Christ:*
IX 184
on imaginary chrono-sidereal system, IX 210 et seq. (232 et seq.)
bio-bibliog., VII 393-94
bibliog., IX 211, 453
Septenaries:
of moon hold secrets of generation, X 241
Septenary:
in Brahmanical allegory, XIV 198
Chain in Manu's symbolism, IV 576 fn.
chronology of Judaism, XIV 200
division once universal, XIV 204-05, 380-81
Egyptian notions on, XIV 381
Esoteric system accepts, XIV 386

exoteric scriptures & esoteric, doctrine, VIII 158
key to *Things Concealed,* XIV 103, 183
origin of, system in Bible, III 453
principle in esotericism, IV 574 et seq.
principle in man, XIV 380, 386
is sacred, XIV 103
Svastika as, XIV 103
twelvefold &, divisions, IV 37 7-78
See also Sevenfold Division
Septuagint:
account of, compilation, XIV 179
cp. with *Vulgate* on Sun, XIV 324-25
differs from Samaritan *Pentateuch,* XIV 182 fn.
O.T. based on, XIV 178
See also Bible. Old Testament
Sepulchral Inscription:
use of word Chrēstos in, VIII 195, 229-30
Serapeiom:
Egyptian temple which faced Sun, XIV 222
Seraphim:
Fifth, as Justice, VI 318
from sarpa, VII 232 fn.
meaning of root *Seraph* in, IX 96
meanings in O.T., XIV 314 fn.
Planetary Angels of Church, XIV 314
teraphim and, VII 231
See also Angel(s); Archangel(s); Teraphim
Serapis (or Maha Sahib):
Adept of Egyptian Section, I 438
advises Olcott, V 129
on control of *The Theosophist,* II 83
on lost Jewel, I 439
orders H.P.B. to go to India, I 415, 420
S*** is, I 87
sailing date and, I 431
Serapis (Egyptian god):
teraphim and, VII 231
Serjeant, W. Eldon:
Early T.S. member, VIII 474
"Twilight Visions," IX 64
vision in the sky and, VIII 284-92
——— *Spirit Revealed:*
reviewed, VIII 39
Sermon on the Mount:
code of practical life, X 37
practical application of, XII 316
talk & theory, XII 294 universal
ethics of, X 164
a Utopia, XII 349
See also Jesus
Serpent(s):
Adept's will and, XII 373-74
Allegory degenerated, XII 271-72
Brazen, of Moses, XII 373
crested heads of, on human figures, II 318
as cruel "biped," , XII 128

Dragons and, V 223
as dual current of earth's astral life, XII 373-74
& egg symbols in Ohio mounds, II 314-15
feeding of temple, XII 272
as generative lingam, XII 373-74
of 1000 heads, XIII 159
Indian houses and, VI 169-70
meaning of, crushed head, XIV 287-88
meaning of, symbol, XIII 56-59, 271
in Mithraic rites, XIV 322
or Nagas, XIV 284-85
Queen of, I 227
-Satan as Church dogma, XII 270
stone figures as, II 319
swallowing its tail, III 314
See also Dragon(s); Nagas(s); Sesha
Serpent Dragon:
in ancient temples, XIV 164 & fn.
Apollo killed the, XIV 287
St. Cyprian denounces, XIV 163-64
Service:
keynote of occult science, VIII 61 (83)
true, for Humanity prevents "Savior" complex, XII 261-62
See also Selflessness; Unselfishness
Servius, Maurus H. (fl. 4th C.):
Commentator on Virgil, VII 228 & fn.
Biog., VII 394
Servius Tullius (r. 578-534 B.C.):
Contemporary of Pherecydes, XIII 284
In wall near Rome built by, III 87
Sesha:
See Shesha
Sesostris:
founder of Memphis, XIV 297
instructed in magic by Mercury, VII 120
Seth:
Enos and, X 357
the Jehovah male, XIV 44 fn., 187-88
received Adam's Wisdom Book, XIV 175
Son of, as solar year, XIV 113 fn.
Third Son or 3rd Race, XIV 188
Seth-Typhon:
Cheops Pyramid and, IV 287
Seven:
acolytes, XIV 337
Adam as chief of fallen, XIV 203-04
among the Aryas, II 413-14
Angels are Creators, XIV 209-11, 211 fn., 314-15, 328-31, 334, 380
brains of the heart, XIII 289
-branched chandelier, XIV 320
Breaths, Rays or Flames, XIV 208 fn., 241, 379-80, 390
Builders graft Divine Forces, X 347-48, 354, 387 et seq.; XIV 164 fn.
Creations of Brahma, XIV 198

days of the week, XIV 335, 350
deposed constellations of Enoch, XIV 200, 203
divine reflections in man, XIV 50, 198
Eastern books based on, XIV 45, 202
Elōhim, XIV 197 & fn., 198 fn., 201-02
Emanations of Wisdom, XIV 46 fn.
eyes of Lord, XIV 337
fiery Logoi &, globes, XIII 17
in folk-lore, myth & customs, II 413
Gods of Astrology, XIV 349-50
Gods or Principles, XIV 50-51, 198, 217, 380, 386
groups of souls, XIV 349
hierarchies of Being, XIV 386
Hierarchies of Dhyanis, X 343
inferior, "Spirits of Wickedness," XIV 205
infinities, XIII 17
in *Kalevala,* X 146-47
key to cycles of, XIII 301-06
keys to all symbolism, X 263
keys to secret knowledge, XIV 183, 200, 202, 205
Kronidae caused the Fall, XIV 200
lights of the Earth, XIII 276
musical tones, II 411
mysterious number, XII 68
Patalas, XIII 159
planes & man's principles, XII 657-63; XIII 75
Planetary lights or Spirits, XIII 273, 274 fn., 276 fn.
a power, VII 288
Primeval, or "Sons of Light," XIV 68
Primordial, & Lipika, X 403-05
Primordial, born from 3rd Logos, X 397
Primordial powers, XIV 200-02, 337, 379, 390
Pushkara one of, sacred islands, XII 173 fn. (183 fn.)
Races concealed in cosmic myths, XIV 156, 202
recurrence of, IV 287
recurrence of number, in T.S. work, II 440, 450-53
sacred number in antiquity, II 409-14
Sevekh is god of number, XIV 203
sphere of fixed stars and, XII 68
Spheres of Dante, XIV 45-46
spirits of God, X 19; XIII 273
spirits of Presence, XIV 329, 336-37, 349, 379
spirits or 1st principles, X 18-19
states of purification, II 409
storied Tower at Birs-Nimrud, XIII 276
symbol of Deity's union with Universe, II 412
Theosophical Society work and, II 450-53

three & four as factors in building
Universe, VII 295
universal doctrine of, XIV 204-05
in Valentinian system, XIII 16-17
Virgins in "Hall of Judgment," XIII
76
virtues & Avataric state, XIV 380
& fn.
widely used in Christianity &
Mohammedanism, II 410-11, 412
worlds of Kabalah, XIV 209
Worlds of Mercury Trismegistus, XIV
46
worlds or planes tabulated, X 50 (57)
Zones of Gods, XIV 198, 380
See also Principles of Man; Sevenfold
Division; Spirits, Seven
Seven Planetary Spirits:
or Aeōns, XIII 57
candlestick symbol of, XIV 323, 329,
337
Christian names for, XIV 335-36 fn.
Elōhim and, XIV 198 fn., 200-05
or Kabiri, XIV 314
of the Presence, XIV 46 fn., 189,
209-10 & fn., 314
Rectors of Church, XIV 336
or Regents, XIV 349
scientists ridicule, XIV 225-26
tower of Babel built to honor, XIII
273-77
Seven Rays:
"Amens" & "Aums" or, XIII 10
Builders or Luminous Sons are, X 347
of central Spiritual Sun, XIII 73 colors
of man's principles come from,
XII 567
Diagram of, & 7 principles, XII 568
everything is in, X 347-48
or Hierarchies are each sevenfold, XII
567
Manifested Logos formed of, XII 567
name for, in *Zohar,* X 352
occult group has people imbued with
each of, XI 230-31 (267)
proceed from manifested Logos, X
352
Rig-Veda and, XIV 241
or Rishis, XIV 208 fn., 337 seven
kingdoms and, XII 567 Seven
Sacred planets ruled by, XII
567-68
of spiritual serpent, XIII 57
symbolism of six and, XI 17
world of Being begins with, X 17
See also Hierarchies
Seven Regents:
or Celestial Rectors, XIV 315 fn.,
328-31, 380
Seven Planetary Spirits or, XIV 349
"Seven Rivers":
Aryans and, II 209
Sevenfold:

manifestation of One Element, IV 602 fn.
Nature is, IV 224
nature of man in relation to solar year, X 53 (60)
Principle in man, III 400 et seq. worlds or Karshvare in *Avesta,* IV 525
Sevenfold Division:
of colors & rays, XII 562-63, 567-68, 580 (plates)
differs, VIII 158-59
favored by occult physics, VII 291
key to man, VII 290
key to post-mortem states, VII 289, 349
of man corresponds to unfolded cube, X 53-54 (61)
of man in *Yi-King,* IV 242-43
of man, the right one, VII 348-49
nature herself determines, VII 288, 290
necessary to deal with Spiritualism, VII 300
of principles, IV 52, 579 et seq.
soul of cosmogony, VII 294
in various systems, IV 574 et seq.
Severinus of Cracow, Saint (fl. 5th C.):
resurrected animals, VII 26
biog., VII 392
Sévigné, Marie Marquise de (1626-1696):
mediumistic authoress, XII 193
Sex(es):
Adept's love transcends, consciousness, IV 341
division into, & fall, VIII 367 (386)
how determined, VI 261-62 inherent in primordial matter, X 355
intelligence and, VIII 132
loss of, force & phenomena, IX 108
no, differences in future, XIV 58 fn.
no, distinctions in One Element, XIV 211
processes of generation and, VIII 65 (87)
result of materiality, XIV 58 fn., 81 & fn., 289-90
separation in Third Race, XIV 204 fn.
of seven principles, XIII 165
Spiritual Man disconnected from, XII 545
symbolism of Rose & Cross, XIV 291-92
united potentiality of, in manifestation, X 352
See also Sexual
Sexton, Dr. George (19th C.):
condemns Spiritualism as anti-Christian, III 480 fn.
editor of Christian paper, III 479
proposes fund to hinder TS., III 482
Sexual:
action & celibacy, XII 702
G. Allen on, selection, XII 251-55
creative power not natural, XII 700
cure of, obsession by will power, X

156
exaltation is man's ruin, XII 258
freedom & spiritualistic affinities, XII 258
function, not proscribed by esotericism, VIII 67 (88)
obsession caused by excessive, imagination, X 156
organs evolved, XII 520
selection essentially bestial, XII 254
serfdom of women, XII 282-83
some deities bi-, X 53-54 (61)
union for "spiritual" purposes is black magic, XII 533, 558
union with elementals can cause obsession, X 156
See also Sexes; Sexuality
Sexual Worship:
as degradation of ancient symbolism, XII 519-20
newspaper criticism of, XIII 254-55
See also Phallicism'
Sexuality:
depraved, & Church, IX 173, 175-76
gratification of, & occultism, IX 258-59
Seyffarth, Gustav (1796-1885):
on Anosh, X 52 (60)
on ansated cross, VII 297
on early Semitic dialects, XIV 176
on Hebrew alphabet, VII 262
Kabalistic discoveries of, XIV 44 fn.
——— *Beiträge zur Kenntiss . . .*
on Easter at Vernal Equinox, XIV 137
on Goddess Muth as Venus, XIV 155-56
Philo on sacred events, XIV 137 q.
bio-bibliog., VII 394
bibliog., XI V 569
Seymour:
Masonic Sanctuary of, I 309
Seymour, Captain:
becomes a yogin, III 152 fn.
Sforza, Count Giovanni (1846-1922):
published fragments on Cagliostro, XII 84 & fn.
bio-bibliog., XII 778
Shabach:
shabak and, IX 276
Shabachthani:
definition, IX 277
Shabbath:
on Jeshu, IV 362 fn.
Shaberons (or Shabrons):
incarnations of Buddha spirit, III 179
initiates of esoteric religion, III 185
know secret of conscious rebirth, II 471
on their Gobi forefathers, XIII 330
Shad Abhiñña (Sk.):
higher degree of Rahat, II 487
Sha-Darśana (Sk.):
six schools of Indian philosophy, XII 343 fn.

See also Hindu Schools
Shadja (Sk.):
vehicle of Sabda Brahma, IV 166
Shadow(s):
astral, a "shell" of deceased, VII 229
astral bodies cast no, IV 489
first man a, IX 240-41
gods have no, IX 241
superstitions about, II 170-71, 173
used by sorcerers, VII 230
See also Astral Body; Doppelgänger(s)
Shaivas [Sk. Saivas]:
debase the Mudra, II 119
Shakers:
circle dance of, XIV 317
Shakespeare, John (1774-1858):
——— *Hindustani-English Dictionary:*
I 241
on gopura, I 356
bio-bibliog., I 524
Shakespeare, Wm. (1564-1616):
XI 287 q.
allusions to, VI 55
on faith, X 160
on mercy & justice, X 200
Pope on genius of, IV 602
——— *Hamlet:*
III 371; IV 98 q.
——— *Henry the IV:*
on rumor, XI 1
——— *Henry the VI:*
VIII 141 q.
on deceit, XI 1
on genius, XII 14
——— *Henry the VIII:*
XI 296, 311
——— *Love's Labour's Lost:*
on folly, III 263
——— *Macbeth:*
I 170
on life's emptiness, VI 353; XII 391
——— *Measure for Measure:*
on man, IX 33
——— The Merchant of Venice:
XI 49 q.
——— *Midsummer-Night's Dream:*
on lions & men, V 329
——— *Richard III:*
V 332, 333
——— *The Winter's Tale:*
XI 137 q.
Shamajee, Chrishnavarma:
See Shamji, Krishnavarma
Shaman:
evocation by a, I 346 et seq.
Shambhala [Sk. Sambhala]:
Aryasanga came from, XIV 451 fn.
a fair land now, IV 263
far beyond Himalayas, XIV 399
Great Teachers assemble every 7 years in, III 421
Happy Land, III 402
Shaw, Miss May:

Initiates' forefathers on Island of, XIII 330
Island of, VIII 58 (80)
Kalachakra system came from, XIV 440-41
Kalki-Avatara descends from, XIV 354
location of, III 421-22; XIII 330
Samkara still in, XIV 399
source of esoteric doctrine, VII 347
See also Gobi (Shamo) Desert; Sacred Island
Shamil:
Gen. Yermolov's actions and, XII 228, 230 & fn.
Shamji, Krishnavarma (1857-?):
I 409
Monier- Williams and, IV 154; XI 206, 208
biog., I 437
Shammar:
offshoot of Bhön, IV 154; XI 206,
sect, IV 10, 12, 18
Shamo (or Gobi) Desert:
See Gobi (Shamo) Desert
Shan Hai Ching:
on antiquity of, XI 16 & fn.
bibliog.., XI 590
Shanah:
Lunar year, IX 270
Shang Dynasty:
XI 18
writing known before, XI 16
SS Shannon:
Mahatma letter precipitated on boeard, X 135, 137
Shaphan:
re-wrote scrolls of Moses, VII 263
biog., VII 395
Sharpe, Samuel (1799-1881):
——— *Egyptian Incryptions ...:*
VII 128-29 fns.
bibliog.., VII 395
Sha-ru [Tib. bSe-ru]:
as unicorn, title of Taley-Lama, III 188 fn.
Shatkon[a] Chakra (Sk.):
as double triangle, III 318
Pañchkon and, III 321
six-pointed star & astral fire, IV 165 & fn.
or wheel of Vishnu, VIII 154 fn.
Shaw, Miss May:
Medium, I 267
Shcherbatov, Prince M.M. (1733-1790):
——— *Russian History from the Earliest Times:*
II 352 fn.
bibliog.., II 544
Sheaths:
See Kosa(s)
Shebha, Queen of:
or Queen of the Zenith, VIII 294 fn.

Shedd, W.G.T. (1820-1894):
——— *Dogmatic Theology:*
favored intolerance, XIV 108
Shedim:
four classes of intermediate spirits, I 111
Sheep:
or "people of God," VIII 138
symbolism in *Enoch,* XIV 74, 83
typify passions, XI 502
Sheil-ul-Islam:
Seven ulemas and, II 412
Shietan:
Embodiment of evil, VIII 101-102
Shekhinah:
as Buddhi or body, VIII 12 & fn.
error about, VIII 141
feminine principle, VIII 154, 155 fn.;
IX 361 fn. (389 fn.); XIV 187 fn.
first effulgency in Kosmos, XIV 187
Mulaprakriti cp. with, XIV 87
Sexless or feminine, VIII 152
as veil, XI 489-90
Shell(s);
appearances of, IV 344
astral, as agents of materializations,
III 393, 394
Astral, in only shadow of deceased, VIII 229
Attractions of, VI 125
Devachan and, I 36
dim intelligence of some, IV 293
of eminent men reverenced by
ancients, VI 188
fade away in time, V 82
irrational, VII 229
Kama-rupic state of, V 15 (43)
as larvae, VI 195-96
length of stay in Kamaloka, VI 129
magnetic attraction of, I 36
mediums and, I 35; IV 120-21
not "spirit," VII 229
objective, IV 590
post moterm offerings and, V 312-13
reincarnation and, IV 186
separation of, from Spirit, IX 163-64
unreasoned actions of, IV 592 et seq.
as vampires, V 18(47); VI 170
vitalized by mediums, VI 129
See also Kama-Rupa; Mediums;
Séances; Vampires
Shelley, Percy B. (1792-1822):
II 92 fn., 101
compassionate nature of, XI 199
posthumously slandered, XI 199
——— *Hellas:*
forsight of, XI 186
——— *Necessity of Atheism:*
written in boyhood, XI 199
——— *Prometheus Unbound:*
XI 186
——— *Queen Mab:*
XI 199; XII 465 q.
Shem:
age of, XI 200

as biblical ancestor, V 205, 215
Occult Doctrine disregards fable of, Japhet & Ham, V 213 fn.
Shen:
Genii of the mountains, XIV 18
Sheol:
Hell of the Jews, I 187 & fn.
In Jewish theology, XII 73
Rephaim and, IV 591
Sheppard, Jesse (1849-1927):
as medium, I 92
garbled account of medium, III 362-63
Shermah:
insect of Masonry, XI 173-74 (181-82)
Shesha [Sk. Sesha]:
Canopy of Vishnu and, XIII 159
Definition, VII 278-79
serpent with 1000 heads, XIII 159
supporter of world, XIII 159
swastika and, VII 293
symbology of, hood & palace, XIII 159
Shettim:
Wood used in Theurgy, XIII 278 fn.
Shevitch, Mme.:
See Schewitsch, Helene von
Shiach:
Definition, VIII 204 fn. Etymology of "Mesiach" and, VIII 203-204 & fn.
Shield:
story of Magic, I 177 et seq.
Shield of Faith:
Dr. Sexton editor of, III 480, 482
Shigatse:
See Tzi-gadze
Shiloh:
daughters of, danced, XII 278; XIV 316
Shimeon ben-Shetah (fl. 2nd C. B.C.):
numerical system of, XIV 98
Shimon ben Yo*f*ai (fl 2nd C. A.D.):
III 289, 456; XIV 570
author of *Zohar,* III 314 fn.
Cabala and, VI 319-20
chief initiate, XI 28
compiler of *Zohar,* XIV 37, 88-89, 169, 220
an Initiate, VIII 147 fn.; XIV 37-38, 88-89
Kabbala of, sources, III 267
Merkabah and, XIV 88
miraculous death of, XIV 89 & fn.
original *Zohar* of, differs from modern, VII 259
Shen:
Genii of the mountains, XIV 18
Sheol:
Hell of the Jews, I 187 & fn.
in Jewish theology, XII 73
Rephaim and, IV 591
Sheppard, Jesse (1849-1927):

a medium, I 92
garbled account of medium, III 362-63
Shermah:
insect of Masonry, XI 173-74 (181-82)
Shesha [Sk. Sesha]:
Canopy of Vishnu and, XIII 159
definiton, VII 278-79
serpent with 1000 heads, XIII 159
supporter of world, XIII 159
swastika and, VII 293
symbology of, hood & place, XIII 159
Shettim:
wood used in Theurgy, XIII 278 fn.
Shevitch, Mne.:
See Schewitsch, Helene von
Shiach:
Definiton, VIII 204 fn.
Etymology of "Mesiach" and, VIII 203-204 & fn.
Shield:
story of magic, I 177 et seq.
Shield of Faith:
Dr. Sexton editor of, III 480, 482
Shigatse:
See Tzi-gadze
Shiloh:
daughters of, danced, XII 278; XIV 316
Shimeon ben-Shetah (fl. 2nd C. B.C.):
numerical system of, XIV 98
Shimon ben Yoƒai (fl. 2nd C. A.D.):
III 289, 456; XIV 570
author of *Zohar,* III 314 fn.
Cabala and, VI 319-20
chief initiate, XI 28
compiler of *Zohar,* XIV 37-38, 88-89
Kabbala of, souces, III 267
¤erkabah and, XIV 88
miraculous death of, XIV 89 & fn.
original *Zohar* of, differs from modern, VII 259
tradition of, cp. with current Kabala, VIII 215-16
true Kabalah compiled by, VIII 215; IX 348 fn. (376 fn.)
Zohar and, I 110-11
Zohar compilation by Moses de Leon and, XI 244 (280), 525 (548)
Zohar formed from treatises of, VI 320
Zohar of, based on *Book* of *Numbers,* IX 348 fn. (376 fn)
bio-bibliog., VII 269-70
See also Kabaiah; *Zohar*
Shin-gon Buddhism:
Japanese sect, XII 301
Kobo-dai-shi founded, XII 301
Shinto:
or Sin-Syn, VI 367
Shipton, Mother (1486-1561):

predicted disasters for year 1881, III 1, 84
bio-bibliog., XIV 569-70
Shishac:
Sakya and, I 239
Showers, Mrs. (fl. 1890):
medium, I 355
Shraddha Ram:
H.P.B. defended, III 308-11
——— *Dharma Rakhsha:*
III 309
"Shrine" at Adyar:
first use of, for occult purposes, IV xxviii
nature of, VI 415
Shroff, K.M.:
care of animals and, IV 281-82, 299
Shudalai-Madan:
ghoul, VI 194
Shulai-Madan:
furnace demon, VI 194
Shushik-Dag, Mt.:
III 213
Siang-Kyan:
Chinese idol-worship, XIV 450
Sibbald, AT. (also Sibbold):
on Chinese Empire, XI 14 et seq.
——— "The Sraddha":
H.P.B.'s notes on, IX 261-64
Siberia:
political prisoners in, XII 279, 281 fn.
Sibyl(s):
of Cumae & verbena plant, VI 143
guided by High Priests, I 139
mediums of Adyta &, guided by initiated hierophants, VI 329
prophecy of Erythraean, analyzed, VIII 191-95, 358 (375 & fn.)
See also Prophets; Seers
Sibylline Books:
pertinent literature and, VIII 226-29
praised by Clement of Alexandria, XIII 237
Sibylline Oracles . . .
bibliog., VIII 229, 477
Sibylline Prophecy:
Christ not referred to in, XIV 318, 355-56
corroborated *Puranas,* XIV 356
Sicily:
once an Atlantean colony, V 218
Siddharta(pseud.):
——— *The Book of Life:*
reviewed, VIII 37-39
Siddhartha:
See Buddha, Gautama
Siddhis (Sk.):
II 119
acquirement of, IX 254
on Anima & Mahima powers or, II 272
faith in, survives, III 108
four, listed, III 291

Gurus and, IV 607
India and, III 28
power to enter another's body and, II 217
or supernatural phenomena, XII 325
Theosophical Society and, III 3-4
vanities of life and, IX 159
various ways of acquiring, II 472-73
See also Iddhi; Occult Powers; Phenomena
Sidereal Souls:
Church appropriates, old locales, XIV 325, 336 ff.
in Church star-rites, XIV 319-20 fn., 336-40 & fns., 343
condemned by Church Council, XIV 319, 336 ff.
as guiding intelligences, XIV 319, 345
worshipped, not graven images, XIV 326
Sidgwick, Henry (1838-1900):
bio-bibliog., IV 665
Sidon (Phoenicia):
beginning of historical period of, V 299
Si-dzang:
Chinese for Tibet, III 418
Sien-Chan:
world of Illusion, XIV 408 & fn.
Sigē:
represented as a plane, XIII 16
or Silence, XIII 16
Sight:
developed in Fourth Root-race, VII 68
hearing &, identical in past, VII 67
other senses and, VII 72
touch and, VII 68
See also Eye(s); Pineal Gland; Sense(s); Third Eye
Sight-Devas:
Rasatala and, XII 666, 684
Sigmatau:
Higgins on, & the Greek H, VIII 225-26
Sign of Vishnu:
curse on those who divulged, XIV 103
sacred hexagon, XIV 103
Signs:
passwords &, in T.S., II 494 (501), 499 (507)
sannyasi at Karli Caves & T.S., II 488
See also Hieroglyphics; Symbolic Language; Runes etc.
Signum Tau:
mystic seal, XIV 152
Sikandra (India):
tomb of Adept Akbar at, II 77
Sikhs:
enemies of Abdul Ghafur, I 372
religious principles of, I 372-73
Silence:
of Great Name, XIII 54
Man the mouth of, XIII 77
neither sound nor, in early stages of

non-being, X 348
often mistaken for weakness, IV 50
One Principle realized in, IV 336
as Sigē in Plērōma chart, XIII 16
space of, in the disciple, VIII 127-28
Silent Watcher:
on fourth Macrocosmic plane, XII 658-59
implied rf., IV 544
See also Great Renunciation
Siloam:
sleep of, VIII 204 fn.
Siühabahu, King (fl. 540 B.C.):
exiled his Buddhist son, V 247
King of part of Magadha, V 247
son of, brought Buddhism to Lanka, V 247-48
Simla (North India):
II 137
H.P.B.'s phenomena and, II 490-92
phenomena at, III 8-9
"simpletons" of, III 110
Simmons, Mr.:
partner of Slade, I 224, 315, 316
Simmons, C.E. (1840-1918):
biog., I 524
Simon ben Jochai (or Simeon ben Yoƒai):
See Shimon ben Yohai
Simon Magus (fl. 1st C.):
Acts on, XIV 109
Aeons of, X 403-05
apostolic "authority" ignored by, XIV 116-17
Church called, Necromancer, XIV 107, 109, 115-16, 118-19
divine incarnation, XIV 52-53, 110
doctrine of Emanations, XIV 111
feats of magic, XIV 118-20
Kabalist & Mystic, XIV 110-11, 113
Origen *et al* on, XIV 109-10
Paul was possibly, XIV 113, 115
Peter and, IX 351 fn. (379 fn.); XIV 110, 124 & fn.
Peter's "miracle" over, XIV 113, 115, 120
Philip baptized, XIV 109, 116
rival of Paul, XIV 124 fn.
as Seer used allegorical language, XIV 111
on so-called "magic" of, XI 214 (249-50)
stigmatized by Church, XIV 113, 116, 124 fn.
teachings of, XII 552-57
——— *The Great Revelation:*
XII 554 q., 555 q., 556 q., 573
bibliog., XII 571-73; XIV 570
Simon the Just:
XIV 182 fn.
Simonin, A.E. (1822-?):
——— *Solution du problème de la suggestion hypnotique . . . :*
on hypnotism & magnetism, XII 220 & fn.

bibliog., XII 779
Simonists, Saint:
searched for "Woman from East," XIV 496 & fn.
Simonium:
relic of Peter and, XIV 119
Simples:
minerals and, IX 289
Simpson, James:
on tumuli & their markings, II 347
Simpson, Wm.:
——— *Buddhist Architecture in the Jellalabad Valley:*
mistaken views of, II 344
bibliog., II 544
Sims, Richard (1816-1898):
H.P.B.'s handwriting and, VII 337 fn.
Simulacrum:
VII 193, 205
definition, VII 178
descends to kama loka, VII 227-29
or eidōlon, II 5 (16)
eidōlon or, can be evoked, VII 224
of lower principles, VII 186 fn.
remnants of mortals, VII 189, 191
spirit-forms mere, I 160
See also Bhoot(s); Eidōlon; Kama-Rupa
Sin(s):
altar to, or Lunus, XIII 281
annihilation of sinners and, XIV 86
The Brotherhood has none soiled with, XIII 76
cause of all, XII 538
crime &, increased by Christian beliefs, IV 499
decree upon sinners, XIV 82
expiation for mankind's, XIV 263 fn.
forgiveness of, XIII 47
Samson's hair & 7 cardinal, XIV 261 fn.
Sincerity:
true wisdom, IX 6
Sindhia, Prince of:
British broke vows to, II 299-300
Singaravelu, M.:
hears of Ramalinga's prophecy on T.S., IV 133, 136
Sinha [Sk. Siüha]:
as astrological sign, III 325-26
Sinistrari, Father:
——— *Demoniality:*
XII 194 fn.
Sinnett, A.P. (1840-1921):
admires science, IX 284
amanuensis of a Master, IV 452, 538-39
on Brotherhood of Adepts, IV 132
chary of linking H.P.B. & Masters, XIV 474
declines participation in E.S., X xxvi
defends T.S. & occult phenomena, IV 111-12

editor of *The Pioneer,* II 391
on H.P.B.'s Advisory Council, XII 264
H.P.B. sends "Theosophical Fable" & comments to, VII 54A-C
intellectual grasp of teachings, XII 241 fn.
invites Founders to Simla, II 481
knew three occult passwords, IV 193
Koot Hoomi and, III 274, 332
"Lay Chela" nickname for, IV 539
letter of, about Wyld mentioned, V 332 fn.
letter of H.P.B. to, VII 138-39
London Lodge & Freethought, V 123
London Lodge president, XII 264
most congenial of Western minds, V 142
not an initiate, VI 132
not sole exponent of esoteric truth, X 152-53
only partially informed, IX 282
validity of doctrines given out through, VI 133
——— *Early Days of Theosophy in Europe:*
VI 326 fn.
——— *Esoteric Buddhism:*
V 139-41, 144, 163, 170, 171, 179, 198, 221, 254, 263, 280; VI 3, 4, 14, 133, 134, 159, 348 fn., 412; VII 44 fn., 68 fn., 286, 329 (344), 350; VIII 115 fn., 252, 398, 399; XII 28; XIV 302 fn., 371, 469
allegedly materialistic, X 185, 185-86 fn., 188
attacked by Wyld, V 329-34
authority of, limited, IX 284
a bird's-eye view of teachings, IX 283
Bodhism clarified in, XIV 2, 458-59
Buddhism of Gautama cp. with, XI 299
claims of, X 151 et seq.
correct teachings in, with minor faults, VI 160
criticized, V 134-35
date of Buddha's death in, V 254
defended by H.P.B., V 342-49
error in, about Gaudapada, V 193
E.S. Instructions as guideline for comparison, XII 622
evolution could not be validated by, IX 284
first use of term Mahatma in, XI 458
future Buddhas and, VI 266-68
on Greeks & Romans, V 215
H.P.B. on, XIII 150, 313
H.P.B, responsible for, IX 282
incomplete hypotheses in, XII 622
Kama-loka of, is Tohu-vah-bohu, XIV 238 fn.
knowledge in, given out for first time, VI 147

G. Massey misunderstands, VIII 182 fn.
never meant to expound "Brahminical" philosophy, VII 347
not free from minor errors, X 153
occult view of planets and, X 31
only portion of Theosophy in, XI 432-33
published, IV xxx, 574
puzzles in, IX 280-82
Saükara, XIV 390
seven principles and, XII 526, 546
terms used for Manas & Buddhi in, XII 633 fn.
title & nature of, X 177-88
Western occultists oppose, VI 177
——— *Incidents in the Life of Madame Blavatsky:*
VI 270 & fn., 411; VII 337 fn.
on Adept's literary help, VII 250
on Baron de Palm, XIV 494
on danger of séances, XIV 487-92
dates in, about H.P.B., XI 364 & fn.
on elementaries act as departed souls, XIV 482-83
H.P.B. on being libeled, XIV 492-93
on H.P.B.'s arrival in New York, I 224 fn.
on H.P.B.'s arrival in U.S.A., IV 137 fn.
H.P.B.'s concentration during inspired writings, XIV 485
on H.P.B.'s response to Hodgson's *Report,* VII 3
on hidden letter, XIV 477
on invisible helper, XIV 478-79
on K.H. letter's use, XIV 483
on Masters' help in writing *Isis,* XIV 494-95
on medium vs. mediator, XIV 476
on mediums, shells & H.P.B.'s role in manifestations, I 35
on near-assassination of H.P.B., XIV 487
on obsession by alcholic spook, XIV 488-89
on phenomena never satisfying, XIV 479
on Prince Wittgenstein & The Brothers, IV 355 fn.
on sapphire ring, VI 59 fn.
E. Schütze on handwriting, XI 405-06
on seeing astral of Master, XIV 486
on seeing thoughts, XIV 484
on shells of "spirits," XIV 482-83
on "spirit" of Poushkine, XIV 481
on thought reading & raps, XIV 477, 480-81
on two selves, XIV 485-86
on will or passivity & magic, XIV 479
——— *Karma:*
VIII 252
——— *Letters on Esoteric Theosophy:*

written at suggestion of K.H., IV 304
——— *Mahatma Letters to . . .:*
IV 177 fn., 182 fn., 193, 252 fn., 257 fn., 262 fn., 444 fn.; VI 132, 258 fn., 259 fn., 277 fn., 280; VII 341 fn.; X 134, 135; XIV 385 fn.
allegedly wrong Latin in, X 183 & fn.
answer to "J.K." and, IV 42 fn.
article by Levi and, III 287, 292 et seq.
on art. clarifying Devachan, V 70 fn.
on D.M. Bennett, IV 369 fn.
British Library has originals of, XII 240 fn.
on Dostoyevsky, III 324
Esoteric Buddhism used passages from, V 135
imperfections in, V 200
on Kiddle, VI 119 fn.
K.H. on chief object of T.S., X 78 fn.
K.H. on H.P.B.'s article on triune nature of man, I 300
K.H. on true selflessness, X 78 fn.
on light & sound, XII 578 fn.
on London "Inner Group," XII 479 fn.
Maha-Chohan's Letter not in, XII 240 fn.
on Massey's failure to lead T.S. in England, V 330 fn.
on mental state of dying man, XI 446-47 & fn.
on precipitations, VI 119 fn.
on Capt. Remington, III 152
on Rounds, VII 69 & fn.
on Subba Row's revelation, V 136-37
suggest book review, VI 157
suggest rewriting *Isis Unveiled,* VI 184
on unconscious selfishness, X 78 fn.
warn Olcott to stand by H.P.B., X 138-41 & fns.
——— *Le Monde Occulte* [tr.]:
VII 318 fn. (331 fn.)
——— *The Occult World:*
III 260, 262, 273, 332, 339, 377; IV 3 fn., 132, 275-76; VII 318 (331) 319 fn. (332 fn.), 321 (335), 329 (344); VIII 394; XII 633 fn.
allegedly borrowed from Dayananda, IV 149
K.H. on selflessness, X 77-78
Koot-Hoomi wrote letters in, IV 192; VIII 399
M.A. (Oxon) on, review by *Journal of Science,* IV 274-75
on precipitations, VI xiii, 118
Wisdom-Religion only glimpsed in, IV 574
——— *The "Occult World Phenomena" and the S.P.R.:*
II 391 fn.; VII 3, 8-11
——— *United:*
reviewed by H.P.B., VII 306-17
——— "Fragments of Occult Truth":

III 322 & fn., 346, 384 & fn., 391-93, 435 fn., 436 fn., 468, 471; IV 376-78, 400, 444, 446, 453, 479, 504, 514 fn., 522, 525; 575, 595; V 16 (44), 25 (53), 70; VI 14, 348 fn.
completeness not claimed for, III 473-74
Courmes' translation and, V 11 & fn. (40)
errors in, IV 482-83 (485), 547 et seq., 570 et seq.
expoundstrans-Himalayanphilosophy, VII 347
Hume & Sinnett wrote, IV 482-83 (485-86)
incomplete outline, V 12 (40); V 143
on love & personal soul, V 81
teachings in, & *Isis,* IV 119 et seq., 184
teachings in, questioned, IV 251-52, 257-58
varied sources of, & contradictions in, IV 538-39
bibliog., I 525; II 544; III 530; IV 647-48; V 381; VI 445; VII 395; VIII 475; X 427; XI 590
Sion College:
archives expose Jesuits, IX 297 fn.
Siphra Dtzenioutha (Siphra di-Tseniutha]:
Kabalistic work, VII 268
on Malkuth, VIII 155 fn. & q.
on Shekinah & the Tree, VIII 152-53
Sirdar:
chief of a *misl,* I 373
Sirius:
Adepts cannot travel astrally as far as, V 149
Sirius (Leipzig):
astronomical journal, III 147
Sirius-Sothis:
beloved by Isis, VIII 14
Sishtachara (Sk.):
definition, VII 44 fn.
Sishtas (Sk.):
VII 12
as Celestial Initiators, XIV 54
implied as seeds, IV 576 et seq.
meaning of, VII 44 & fn., 45
See also Manvantaras; Sadachara; Seed-Manus
Sistrum:
symbolism of, VII 297
Sisunaga, King:
moved Magadha's capital, V 258
Siva:
attributes in Judaic-Christian imagery, XIII 279
Brahma & Vishnu, III 314; XII 149 fn.; XIV 188, 190 fn.
clay emblem of, II 117
Dattatraya is Trinity of, Brahma & Vishnu, II 160

exoteric rite borrowed by Israelites, XII 94 (101)
Eye of, VI 182; IX 252; XII 496
generation and, XIV 190 fn.
God of destruction, XII 94 (101), 149; XIV 263 fn.
heaven of, in Himalayas, II 117
Hindu Trinity and, XII 149-50
Kailasa home of, XIII 160
Mahayogin of India, XII 346
noose of, & passions, XI 503
psychometer sees Akasa via Eye of, VI 182
Sakti of, & Three Mothers, XIV 65
Sakti &, produce phenomenal creation, VI 262
Samkaracharya was Avatara of, XII 346
on Tattvas, XII 605
Tarakasurs and, III 402 fn.
Vishnu & Brahma, X 346
See also Brahma; Dattatreya; Eye of Siva; Vishnu
Sivanath Shastri:
head of Sadharan Brahmo Samaj, IV 109-10
See also Brahmo Samaj[a]
Sivaratri (Sk:):
anti-Siva festival, II 117
day of gloom & fasting, II 117
Roman Catholic reveillon and, II 163
Sivatherium (Sk.):
elephant and, II 336
Sivuli:
Shankara's birthplace ace. to dualists, V 184
Siwupilidimbiapat (Pali):
highest degree of Rabat, II 487
See also Rahat(s)
Six:
secret cycles based on, XIV 359-60
seven &, in symbolism, XI 17
Sixfold:
reason for, division, IV 378 & fn.
Sixtus IV, Pope (1414-1484):
St. Amadaeus vision and, X 20-21
Sixtus V, Pope (1521-1590):
compared with Abdul Ghafur, I 369-70
or Felice Peretti, I 369
Skanda (Sk.):
corresponds to Mars, XIII 160
Skanda-Purana:
on genealogical sources for, IX 197 (219)
bibliog., IX 453
Skandhas (Sk.):
animal forms and, I 294-95
change of, & transformation of brain, III 411
definition, I 294
Kama-rupa survival and, XII 609 fn.
Manas and, VII 52

nothing lost from record of, XII 415
peregrinations of molecules and, I 362 (367)
are périsprit, I 362 (367)
same as their opposites, III 406 fn.
spirits liberated from, I 296, 363-67
Tanha and, III 298; IV 251
triune cause of rebirth and, X 176
See also Life Atoms; Tanhas; Trishna
Skepticism:
cp. to superstition, XII 21
swept 18th century, XII 120
Skinner, J.R. (1830-1893):
on anosh or anima, X 52 (60)
chief error of, VII 294
compared with Gen. Pike, XIV 40 fn.
correspondence with H.P.B., XIV 473
on "cry" on the cross, IX 276-79
discovered a key to Mysteries, XIV 40, 44 fn., 65-66, 87 fn., 138 fn.
found one of 7 occult keys, VII 292
ignorant of full scope of discovery, VII 293
letter from H.P.B. to, VIII 220 limited
by choice of numeration, XIV 154-55, 193, 195, 208
a Mason, XIV 40 fn., 66, 91
on number seven, X 53 (60)
on Tohu-vah-bohu, XIV 244 fn.
versed in Kabalah, XIII 258
——— *Kabala, the Zodiac and the Great Pyramid . . .:*
"Cabalistic Mss." known as, VIII 180 fn. & q., 211 q.
Compiler on, VIII 219-20; 475
——— Key to . . . Source of Measures:
VII 256 fn., 264; VIII 147, 204; XIV 177 fn.
on Abram, XIV 92 fn.
on Apollonius of Tyana, VIII 203 fn.
on Astrology & Jesus, XIV 138, 151, 155-56, 158-59
Bible's strange features, XIV 40, 65-66, 208
Biblical & Cardinal events cp., XIV 137-38, 158
Biblical Yah-ve unriddled, XIV 91, 188
on celestial harlotry, XIV 201
on cross & Labarum, XIV 151 & fn., 154-55
on crucifixion, IX 271
on "cry" on the cross, IX 272-73
on cube, VIII 144
dating of Great Pyramid, XI V 183 fn., 195 & fn.
Enoch as Solar year, XIV 93
Greek & Hebrew MSS. cp. by, XIV 146-50, 157-59 ff.
on Hebrew source of measures, XIV 158-59, 183 fn., 195, 208
H.P.B. praises, VII 292-93
ignores keys to mystic Jesus, XIV 154-55, 195, 208

on INRI glyph, XIV 158-59
Jehovah, Cain etc. & Elōhim, XIV 43-44 & fn., 87 fn., 155-59, 188
on Jesus & Apollo, VIII 203
on Jesus' last words, XIV 146-47
Jesus & pagans, XIV 155 fn.
Kabalah & Masonry, XIV 66
key to signature of *Sēpher Yetzirah,* XIV 87 fn.
a mathematical revelation, XIV 146, 157-59 & fn.
on merit of Hebrew Bible, XIV 192-93, 195
Moses as Hermes or Thoth, XIV 93
NT. cp. with *Life of Apollonius,* XIV 137-38
Paul & Jesus, XIV 121-22
proves Jehovah a Priapus, XIII 258
pyramids & *Genesis,* XIV 208
on Pythagorean Tetrad, X 356
on Sun shorn of its rays, VIII 202
on two Messiahs, XI 100; XIV 283
on unfolded cube or Tau, VII 294-95, 297
Zodiacal Egyptian correlations, XIV 155-56
——— "The Cabbalah":
VII 265-66
discovery of key to, VII 260 fn., 261, 262-63
on first words of *Genesis, VII* 261 fn.
——— "Hebrew Metrology":
metrology of Mosaic books, VII 256-57, 265
bio-bibliog., XIII 402-05
bibliog., VII 395; VIII 475; IX 454; X 427; XI 590; XIV 570
Skobeleff, Gen. M.D.:
See Skobelev, Mikhail Dmitrievich
Skobelev, Mikhail Dmitrievich (1843-1882):
brain of, IV 509
Kuropatkin and, III 48 fn.
Skotos (or Skotia) (Gk.):
darkness as symbol of Esoteric teachings, XI 486
Skulls:
of Egyptian mummies of Indo-Caucasian type, II 394
of various races, II 309
Slade, Dr. Henry (?-1905):
I 274; III 8, 94, 235
attracts compass needle, III 99-100
contract with, I 211, 216
contrasted with Huxley, I 228
evokes *real* phantoms, I 223
"exposure" of, & Lankester-Donkin alliance, I 222 et seq.
Founders of T.S. selected, III 19-20, 143
genuine medium, I 223
golden hour of, I 225
as medium, III 15 et seq.
medium sentenced under old law, IV

72
persecution of, IX 298 fn.
Russian message to H.P.B. through, I 224
triumph of, I 314 et seq. Zöllner
on experiments with, III 18-19, 236
Zöllner saw mediumistic phenomena of, II 151, 152
biog., I 525
See also Zöllner, Prof. J.K.F
Slander(s):
better to leave, unanswered, IV 96
H.P.B. and, I 247-49
hate & fear cause, II 98
natural targets for, III 125
often worse than murder, X 205
ridicule and, VIII 32
of Saint-Germain, III 125, 128
of *The Theosophist* editor, III 364
Theosophist must defend, of innocent, VIII 171 worthiest
people suffer, X 133
Slavery:
of blacks to whites, XII 286
clergy defended & upheld, VII 21; IX 82-83; XI 37
Italian Consul fosters, of boys, I 390-91 (392)
mental, is the worst, III 225
not peculiar to Venice, XII 267 fn.
spells decay for nation, VII 21
to things & social vices, XII 311
of wives to husbands, XIl 283-85
Slaves:
exportation to Ireland, XII 267 fn.
Slavonian Master:
is Koot Hoomi's superior, X 153
Sleep:
induced by overdose of life-force, X 257
manas perceives reality in, V 78
moonbeams and, IV 396
position of body in, IV 405
process of going to, X 256-57 of
Siloam, VIII 204 fn.
space & time in, X 324
Slippers:
of King-Priest of Babylon, XI 76
Slums:
enigma of some dwellers in, VIII 168
Smaragdine Tablet:
See under Hermes Trismegistus, Books of
Smarta Brahmans (Sk.):
V 184
Smell:
Ramsey's harmonic theory of, IV 177-79
Smith, Adolphe:
on exiles, XII 281
Smith, Amanda:
failed as missionary, LI 267

Smith, George (1840-1876):
XIV 198
cuneiform tiles restored by, XIII 328, 336, 338
exhumes clay cylinders, III 458
——— Ancient History . . . .:
discoveries of Egyptologists, XIV 72
on period of antediluvian kings, IV 578
——— *Assyrian Discoveries:*
on Sargon & Moses, XIII 280
——— *Chaldean Account of Genesis:*
VIII 152 fn., 309; XIII 101, 103 q.
——— *The History of Babylonia:*
on Ararat, III 214 fn.
——— *Phonetic Values of the Cuneiform Characters:*
on origins of Cuneiform mode, XIII 336
bio-bibliog., III 530-31
bibliog., IV 665; VIII 475
Smith, George D. (1893-?):
——— *The Teaching of the Catholic Church:*
on creator God, VII 28-29 fn.
Smith, Prof. John (1822-1885):
Chela's replies to questions of, VI 123-26
Master Morya and, V 11 fn.
messages from Mahatmas and, VI 122-23, 124 fn.
biog., VI 445
Smith, Joseph (1805-1844):
zeal of, XII 257
Smith, Deacon Richard:
I 241
Smith, Sydney:
IV 455
Smith, Sydney (1771-1845):
on Popish ritualism, XII 319
Smith, Sir William (1813-1892):
——— *Dictionary of Christian Biography:*
co-edited with Wace, XIII 39
names of Sophia in, XIII 41
rf. to Isaiah, XIII 58
Smollett, Tobias (1721-177I):
XII 78 q.
Smriti (Sk.):
contain historical records, V 229-30
Dayananda's teachings and, VI 50
definition, IV 517
Malabar and, V 189
oral teachings, XIV 171-72
Parasurama and, V 188
perverted by priests, IV 128
Smyth, C. Piazzi (1819-1900):
degrades pyramids, XI V 24 fn.
system of measurement cp. with J.R. Skinner's, XIV 91-92, 183 fn.
——— *The Great Pyramid . . .:*
compares Egyptian measure with English, XIV 91-92

Solomon's temple, etc. cp. with, 183 fn.
bio-bibliog., XIV 570-71
Snowflakes:
geometry in Nature of, VII 292 fn.; X 400
Socialists:
intelligent, understand Theosophists, VIII 68 (90)
Nihilists and, III 159, 207
two, in T.S., XI 478
Société Scientifique d'Études Psychologiques:
V 7 (37), 48
friendly to Theosophists, V 9 fn. (38 fn.)
some Theosophists join, II 59 (65)
Société Scientifique des Occultistes de France:
branch of T.S., V 126
Société Spirite:
lasted only 2 weeks, XIV 487
Société Théosophique:
conspirators amidst, XII 377-79 (379-81)
See also Theosophical Society
Société Théosophique d'Orient et d'Occident:
branch of T.S., V 125-26
Societies:
all, composed of conflicting elements, II 210
Society:
abasement & corruption of, XII 34-43
classes in, III 104
code of our pharisaical, XII 384
evil of present-day, XI 2-4
full of hypocrisy & cant, IV 73-74
honeycombed with lies, IX 37
modern, a stagnant pool, IX 292
modern, arena for moral murders, X 203-04
modern-day, & hypocrisy, III 109, 114-15
"Mrs. Grundy" and, XIII 244
stagnant pond of, XIII 244
women in modern, XIII 244-45
See also Civilization
Society for Psychical Research:
V 358
accusations of, XIII 88, 213-14
analysis of, slanders, VII 318-30 (330-44)
appraised, VIII 40
attacks H.P.B. with false charges, XII 378 (380)
conspires against T.S., X 282
in dilemma, VII 321 (335)
Hodgson Report of, clarified, XIV 473 & fn.
Ch. Johnston on Report of, VIII 393-98
needs a Duca, X 27
objects of, & founding, IV 130-31

Olcott and, VI 326 & fn.
Report of, IV 623-25
Report of, & *Methodist Times,* XI 403-05
ridiculed by *Hawk,* XI 157
role of, in Hodgson's Report, VII 5-11
"Russian Spy" ideas and, XI 422
sorry descendent of Henry More, XI 337
the "Spookical," VIII 31
sycophancy of, to science, XII 294
treachery of, XII 294
tried to build reputation on downfall of Theosophy, XI 54
——— *Preliminary Report:*
VI 324, 325
——— *Proceedings:*
V 264; VII 334 fn.
on H.P.B., VII 318 (330)
with Hodgson's "Report," VI 295
officers and, IV 286-87
reviewed, VIII 39-41
bibliog., IV 665; V 386; VI 445-46; VII 395
See also Hodgson, Richard
Society of the Lovers of Natural Sciences:
poorly informed on Ceylon, VI 138-39
bibliog., VI 444
Socinus, Faustus (1539-1604):
opposed Trinity concept, IV 541
Socinian sect named after, IV 542
Socinus, Laelius (1525-1562):
Italian theologian, IV 541
Socrates (469?-399 B.C.):
I 300, 387
allegory on Moon, XIV 35-36 fn.
called an infidel, II 211
concealed wisdom and, XII 314
condemned to death, XI 438
daîmon(ion) of, I 229; III 272, 278-79; XIV 35 fn.
death of, XIV 35 fn., 222 fn.
divulged heliocentric system, IX 284
on great Initiates, XIV 256-57
a martyr, XII 30
noble injunction of, XIV 48
not Initiated, XIV 222 fn.
revealed his daimōn, XIV 35 fn.
saluted Sun, XIV 271
on slanderers, X 198
Socrates Scholasticus (380-440):
——— *Ecclesiastical History:*
XIV 151 fn.
on death of Terebinthus, XIV 163 fn.
Sōd:
cp. with Gupta-Vidya, XIV 185
exoteric rites of, VII 256
Jacob and, VII 256-57
meaning of, VII 255
Moses and, VII 255
oath of, VII 267-68
Sodalities vs., VII 255-56
Soda:

alcohol, & Alchemy, XI 507 (530)
Sodalian Oath:
Plato *et al* took, XIV 7
Sol:
alchemists meant Higher Self by, XII 54
Deus or Solus, XI 70
idea degraded by science, XI 232 (268)
Solar deities and, XI 74, 76
Sunday chosen in reverence for, XI 76
Solar:
events related to Sacred cycles, XIV 137, 264-65
Force is electricity, XIV 225
Gods & Christian Demons, XIV 325
Initiation, XI 89-90; XIV 260-65
nature of, stuff, V 152
Secret Doctrine on, Lhas, XIII 12
Spirit of Sun, XIV 220-21, 321, 324
symbols, XIV 99, 137, 222, 260, 270-72, 282, 316-25
Trinity, XIV 222
Solar Fire:
mysteries, XIII 34
Secret Doctrine on, XIII 12
as symbol of Creative Power, XI 64-65
Solar Lhas:
See Lha(s) Solar Pitris:
See Agnishvatta(s)
Solar Race:

II 77, 132 fn.
in South America, II 316
Solar System(s):
analogy of man and, V 154
Builders, XIV 210, 216 & fn.
cyclic motion of ideas and, IV 451
guides of, XIV 348-49
not perfect, XIV 230
planetary chains of, VI 249
spiritual evolution and, VI 248-49
Visvakarman and, XIV 260-61
Solar Year:
Janus and, VIII 193 fn.
as Man value in Gnostic symbolism, XIV 112-113 & fn.
Solicoles:
Sun worshippers, XI 76
Solidarity:
Fellows of T.S. need, XI 163
in nature, XI 114 (128)
Solís y Rivadenéira, Antonio de (1610-1686):
on Teotihuacan, II 320
bio-bibliog., II 544
Solitude:
ascetic, usually selfish, XI 218-19, 254
Buddha's, unselfish, XI 219 (255)
Solm, George, Prince de:
on spirit-photographs, IV 60
Solomon:
a Cabalist, I 111, 115

concubines of, symbolize man's passions, X 162 fn.
depicts life as a trial, XII 391
Herodotus never mentions, XIV 177-78 fns.
key of, on raising spirits, II 96
legends of, like Apollonian, XIV 128
life of, symbol of initiatory trials, X 162-63 fn.
Masons regard, as myth, XIV 177-78 & fns.
not a person, but emblem of Sol, X 162-63 fn.
proverbs paraphrased, XIII 90
saying of, XIII 88
——— *Odes of Solomon:*
authentic, XIII 51
Solomon's Seal:
XIV 103, 153 & fn.
definition, III 250
Solomon's Temple:
allegorical symbol, XI 173 fn. (181 fn.)
Great Pyramid and, XIV 65, 183 fn., 195 & fn.
in man's heart, X 163
Masonic rite & allegory of, XIV 264
mystic Tau used in, XIV 152
sacred dimensions of, XIV 195 fn.
Solon (638?-559 B.C.):
Lycurgus and, XIV 254
Solovyov, Vladimir S. (1853-1900):
distorts Theosophy, XII 335-49
reviews *Key to Theosophy,* VII 334 fn.; XII 334
on Vedanta, XII 344
biog., VII 334 fn.
Solovyov, Vsevolod S. (1849-1903):
VI xxxi, xxxii, xxxv, xxxvi, xliv, xlv
bitter enemy of T.S., XII 334-35
talked with a Master, VII 319 fn. (332 fn.)
——— *A Modern Priestess of Isis:*
VII 304
on H.P.B. & Dickens, I 2
H.P.B. q. on *Isis Unveiled,* I 264 & fn.
bio-bibliog., VI 446; VII 332-34 fn.
bibliog., I 525
Solstice, Winter:
birth of sun-gods & Jesus at, II 164
Hindu astronomical cycles and, XIV 362-64
on Sun's re-birth at, VIII 364 (384); X 278-79; XI 70
Solstices:
Hindu astronomy on, XIV 362-64
John & Jesus born on, XIV 137
See also Cycle(s); Equinox(es); Solar Year
Solus:
the One, XI 74, 76
Soma (Sk.):

as body, XIII 80
-drinker & moon, XII 203
as father of Budha, VIII 53 (75)
helped liberate soul from body, XIV 123 fn.
in Hindu Mysteries, XIV 276 fn.
meaning of distributing, juice, XI 235 (272)
as Water of Life Eternal, XI 501
Soma Pneumatikon:
spiritual body, XII 202
Soma Psychikon:
astral body, XII 202
Somadeva-Bha˜˜a (fl. 1lth C.):
——— *Katha-Sarit-Sagara:*
V 186, 195
bibliog., V 364
Somakara:
——— *Sesha Jyotisha:*
Commentary on, XIV 362
Sömmering, S.T. von (1775-1830):
——— *De acervulo cerebri:*
on pineal gland, XII 618
bibliog., XII 779
Somnambulism:
Charcot and. II 283-84
exaltation of mental powers in, IV 294
mesmerism can produce, II 277
Somnambulist:
fifth principle of, & magnetizer, V 22 (50)
Son:
definition, X 333
Father and, X 359
Father-Mother and, VIII 146
Son(s) of God:
all Initiates called, XIV 270-71 fn.
Divine Instructors, XIV 81 fn., 287, 298
every man is a, IX 201 (223)
as Hierophants, VII 119
Isis rf. on, XIV 81 fn.
mankind was, now a Son of Evil, XIV 287
meaning in *Genesis,* XIV 298
Satan a, IX 363 fn. (391 fn.); X 108-09
true meaning of, VII 44
war between Atlanteans and, XIV 302
Son of Man:
a child of Spirit, VIII 173
at close of 3rd Root Race, XIV 81
first Hierophant, XIV 81
as Savior, XIV 81
Sóna River:
rf. in Mahabharata & Ramayana to, XIII 343
Sons of Darkness:
appear at end of every race, IV 263
Sons of Fire:
emanate from primordial Flame, VI 190
give birth to “ mind-born” beings, VI

191
primeval Seven, VI 190-91
See also Agni-Dagha; Agnishvatta(s); Primordial Seven
Sons of Light:
cyclic struggle with Sons of Drakness, IV 263
dual existence of, X 17
Instructors of early man, XIV 68
Jesus one of the, XIV 287
See also Divine Instructors
Sons of Manvantaric Dawn:
definition, X 347-48
luminous, & Logos, XI 485
Sons of Will & Yoga:
united to resist Atlantean lefthand Adepts, XIV 251
See also Kriyaakti
Sooka:
Intoxicant, IV 351-52
Soothsayers:
no longer believed in, XII 385-86
See also Prophet(s); Seer(s); Siblyls etc.
Sophia (Gk.):
II 89
-Above as Akasa, XIII 43
applied to both abstract & concrete wisdom, XII 311
-Below, XIII 43
as Buddhi, VI 261
Celestial Virgin, XIV 160
Chaos was emanated by, XIII 16
consort of Simon Magus, XIV 110-11
copy of 3rd Sephirōth, XIV 263 fn.
divine, is not, -Achanoth, X 361
divine, vs. modern science, XII 320
doctrine of Emanations & Christis, XIV 111, 160
dwells in the Ofdoad, XIII 40
"Fall" of, XIII 40
female Holy Ghost, X 333
feminine, VIII 173 fn.
Forty-nine Fires and, XIII 48 fn.
Gitchel's Rosicrucian, as "Eternal Bribe," X 155
Guru may transfer, XIV 161
as Holy Ghost of Gnostics, X 54 (61)
Ialdabaōth her son, XIII 26
Jesus given wisdom by, XIV 161
as Mediatrix, XIII 40
Mother of Achamōth, XIII 26
-Mythus, XIII 40
noëtic, XII 312
originally of spiritual Essence, XIII 40
other names for, XIII 41; XIV 199, 262-63 fn.
the personality, XIII 50
Prajña &, as sum of *spiritual wisdom,* VI 157
projected ideas, XIII 40
Psyche and, IX 171
as Wisdom, VI 157; X 155-56; XIV

46 fn.
Sophia-Achamōth:
Feminine Wisdom, XI 221(257)
identical to Barbēlō, XIII 24
as mother of Earth Spirits, X 361
not divine Sophia, X 361
proper place of, XIII 28
Spiritual Man and, XIII 26
symbolism of, XI 499-500
transformed into Holy Ghost, IV 265
See also Barbēlō; Holy Ghost
Sophism:
easily accepted, II 58 (64); III 114-15
Sophistry:
Hypnotism and, III 109
Sophists:
of modern era, XII 312
Sophocles (496?-406 B.C.):
——— *Electra:*
on Athens, XI 89
——— *Oedipus at Colonus:*
on man's fate, XII 390
——— *Philoctetes:*
VIII 184 fn., 222 q.
Sorcer(s):
Atlantean, caused veiling of Magic, VII 125
Cyprian an penitent, XIV 33
evil nature of, XIV 33
fate of, XII 637-41
female jinni of Mussulman and, XII 192 fn.
hypnotists becoming, XII 222, 225; XIV 29-32
magicians and, V 218
mental healer is a neophyte, X 96
new moon rites of, XII 204
only, suffer after death, VII 180 fn.
permanent idenity beyond death and, IV 254
pitied by true Magicians, XIV 33
Pope Leo III a, XIV 105-06
produce mental epidemics, VII 230
reversal of maleficient current sent by, II 218-19
sentenced to death in Egypt, VII 117
of Thessaly & Moon, IV 397
thunderbolts of, XIV 104-05
train in vampirism, XII 396-97
See also Blacl Magician(s); Dugpa(s)
Sorcery:
ancient & modern, VII 204 fn., 239
animal remnants and, VII 203 fn.
Antediluvian Art and, XIII 239
of Atlanteans, VII 93; XIV 68, 251, 302
of Bengal & Assam, VI 7
blind faith leads priests to, XIV 30-31
caused veiling of knowledge, VII 125; XIV 251
celibacy required for, XII 191 & fn.
of St. Cyprian, XIV 163-66
definitions, IX 156, 259; XIII 239 fn.

degeneration of mankind into, VII 239
of Dugpas, XIV 29-30, 105
effects of, cp. with "divine miracles," XIV 117
"grace" is unconscious, XIV 32, 116
Ha˜ha Yoga leads to, IV 166
hypnotism is, IX 253; XII 225; XIV 29-31
many on way to, IX 250
misuse of Occultism leads to, XIV 59-60
now called superstition, VII 239
origin of, IV 515 fn.
in papyri, VII 114
Pope Leo's book of, XIV 105-06
psychic science of, impure, IV 615
of Roman Catholic clergy, XIV 28-29
Spiritualism is unconscious, I 137
Spiritualism may cause, III 417
in Tartary & Tibet, XIV 19-20
in Thuling lamasery, IV 160
vivesection is, IX 253
worship of personal God direct cause of, XIII 256, 260
See also Black Magic; Dugpaship
Sorrow:
cause & solution, XII 537-38; XIII 40
Sosiosh[Saoshyant]:
I 417; VIII 174
Zoroastrian saviour, I 439
Sostratus the Cnidian (3rd C. B.C.):
son of Dexiphanes, canal builder, XI 356
bio-bibliog., XI 590
Sotah:
VIII 189 fn., 224, 380 fn.
on Jeshu, 1V 362 fn.
Sotapatti (Pali):
See Srotapatti
Sōtēr (Greek):
savior as Sun-Initiate, XIV 71, 140-41
as Savior-God, XI 229 (265)
Sotheran, Charles (1847-1902):
abused H.P.B. but amends, I 193-94, 290, 324, 434
formation of T.S. and, I 121
labor socialist, I 403-04
learned member of Rosae Crucis, I 126
publisher of *Echo,* I 369 fn.
title of *Isis* and, I 237 fn.
Yarker and, I 311-12
bio-bibliog., I 526-28
Sothis:
as Mercury, VIII 24
Soubaya:
See Chetty, G. Soobiah
Soul(s):
of accident victims, VI 106-07
Adepts command Nature with, of Nature, VIII 57 (79)
Adepts & their "twin-," XIII 72 & fn.
after death, XIII 138

after-death condition of, ace. to Lévi, I 288
after-death rites and, III 483
alone perceives itself, XII 453
animal tendencies cause separation from Monad, V 17 (45-46)
annihilation of, I 284; XIL 622-42
applies to either Human or Animal, XII 628-29
ascent of, XIII 24, 29
astral, and Tau, XIV 151-52
astral, is perishable, VII 198
atom becomes a living, or man, I 334
attaining knowledge of Logos, XIII 60
blessed is one who knows, Dynamics, XII 374
body as image of, XIV 10 fn., 49
Buddhism rejects intercourse with earthbound, VI 106
ceremony of, judgement, XIV 288-89
Christianity fears earthbound, III 483
Christos and, IX 257
Church on, of animals, VII 22-31
come from potency of earth. VII 37
confused with spirit, III 404
Cox on necessity of, II 188, 191
definition, II 472
of depraved lose chance for immortality, VI 195
derivation of, XIII 26
disembodied, & adept-psychologist, I 352
divine Gnōsis protects, XIII 74
divine, or immortal Ego, VII 185
does not animate objects, VII 229
is dual ace. to Plato, II 5 (16)
duality & descent of, XIII 29
Earth & Water produce a, XIV 243
earthbound, & communications through dreams, VI 329
Egyptians' notions on, XIV 381
Electric Force inferior to, XIV 226
elements of 5th Race, XIV 302
as emanation of its God, XIV 49, 51, 310
in emanation of World, XIII 22
essence of personal, follows monad in Devachan, V 82
Eternal Ego is immortal *not* the, X 175
evolution of, II 186
exit of, & mummy, VII 113
-Eye studies psychology, XIV 138 fn.
first envelope of, & astral light, I 284
in foetus & lower kingdoms, V 108
Guardianship of, XIII 27, 29
"harvest of life" impressed on, after death, XII 626
Higher noetic, of man, XII 365
highest state of personal, is Samadhi, V 82
human, a compound, IX 255-57

human, can be morally far lower than
animal, XI 137
idiot is not without a, XII 364
immortal, cannot be created, IV 536
immortal, in animals, VII 47-48
Immortality of, in Plato's work, XIV
7, 10 fn.
immortality of, witnessed by
Spiritualists, XII 124-25
individual, & Supreme, IV 547 fn.
Initiation proves, survival, XIV 276
instinct & intelligence as two potencies
of, VII 35
invocation of, XIV 20
of Jesus, XIII 31
judgment of, VII 109-11; XIII 80-81
Karmic record of each, XIII 76
knowledge-f, XIII 40, 81
last desire of, & apparitions at death,
VI 220-21
Lethe-potion and, XIII 45
a link, IX 256
loses its recollections, II 73
loss of one's, not rare, XII 599
lost, & annihilation, VI 177, 178
lower, defined, VII 197
makes body a reality, XI 120 (133)
of man becoming paralyzed, XIV 462
is Manasic & Karnic, XIII 81
material, annihilated in wicked, V
14-15 (42-43)
on materialistic denial of, VII 35
memory of, XI 451
Mercury a psychopomp, XIV 148
mind and nous, I 233
Mind distinguished from, XII 364
modern physiologists and, XII 351-52
morality &, development, V 335-41;
XIII 357
must rise above passion, XII 31-32
nature of, ace. to "Zeus," I 287-88
nephesh &, or sentient life, VII 19-20;
XII 364
on newly created, XIV 372
not found in dissecting room, XII 359
not separate to Seer, XIII 70
not to be confused with force, VIII
325
the one subject, XIII 40
only semi-divine, II 7 (18)
Origen's allegory on, XIII 44-45
perfection & intelligence and, VI 180
personal, cannot be in Devachan, V
81
planetary chambers and, VII 113
potential, in every atom, VIII 57 (79)
principle in formation of, XIII 45
a Quaternary, XIV 99
Raja-Yoga's names for, XII 633 fn.
rational & irrational, VII 14, 20,
205-06 fn.
as reliquiae of personal Ego, IV 120
repentance of, XIII 46 fn., 60-62,

80-81
root-principle of Man, VII 198; XIV 209 fn., 226
on Salvation of Hylic, XIII 38
science of, IX 254
Science & Religion feud over, XIV 372 fn,
second death of, XII 625-26, 628
sensitive, VII 224
Seven groups of, XIII 73; XIV 349
seven, or lives, IX 80
seven stages of purification and, II 409
shell of personal, V 82
Sidereal, & Christian astrolatry, XIV 319
-solidarity will bring justice for all, X 74
spiritual deeds prevent eclipse of, XIII 632-33
subjective intercourse with disembodied, III 346
as subtler species of matter, III 62
survival of, discussed by Fichtie, II 154-55
Thread, unites mean to divine Prototype, XIV 51
three kinds of, taught by Jews, I 330
tidal wave of deeper, XII 1 triumphs over Dragon of Flesh, XII 627
union of, & nous, I 293
union with Divine, XIV 310
See also Animal Soul; Astral Soul; Immortality; Spiritual Soul; Universal Soul
Soul-Ego:
Form and, IX 319
many lives of, IX 325 et seq
See also Ego(s); Self
Soulless Beings:
Avoiding path of, XII 639-41
Dabblers in Magic will become, XII 606
discussed, XII 628-33
enormous cunning of, XII 638
firmly materialistic persons are, XII 625
immediate incarnation for, XII 635
incessant vice can produce, XII 637
Jack the Ripper a type of, XII 632
still hope for, while in the body, XII 628
two kinds of, XII 638
See also Annhilarion
Sound(s):
Aggregate of Nature, III 434
Akaza is substratum of, XII 611
ants and, VII 74
article on cited, XIII 61 fn.
astral, VIII 50 (72)
audible, as subjective color, XII 320-21

color & Adepts, X 266
color and, VII 57 et seq., 62-65
elementals and, IX 240
eternity of, VI 104
first production of Akasa, X 314
first sense to manifest, X 338
form and, XIII 53 & fn.
Gautier and, VII 58
Light and, VIII 328
Light & charcot's experiments, II 284-85
light &, in *Vedas,* VII 66, 67
man the beginning of, XII 77
mantras & mesmeric cures, IV 164 et seq.
not an entity on physical plane,VIII 322
occult, & power over elementals, IV 166
occult, & training for clairaudience, IV 298
one of 7 Sons of Fohat, XII 620
phenomena in earlier cycles, VII 66
relation of sacred, & ether of space, VI 80 (89)
Roots of, & color, XII 568
Sephirōth as 7, XII 545
seven pertaining to man, XIII 52
substratum of Kosmic Motion, XII 335
taste and, VII 65
taste of, for clairvoyants, X 339
Tetraktys and, XII 519
Universal Akasa and, XII 361
vibrations of, & color, IV 179
in visible world awakens, in invisible realms, XII 534, 620
words of, & light from same roots, VII 66-68
See also Akasa; Vach; Vibrations
Souter, Sir Frank:
Russian spies and, II 28
The South of India Observer:
lies & fulminations of, VI 64
"watch-cur of the Hills," VI 55
South Pacific Times:
II 329
South Shields Daily News (Endland):
on Dr. Sexton, III 480 fns.
Southcote, Joana (1750-1814):
Hallucinations of, XII 257
biog., XII 779
Southern Buddhism:
See Himayana Buddhism
Southhey, Robert (1774-1843):
Quoted, III 111
on toleration, IV 412
Sowan:
uncertain meaning of, X 239 & fn.
Sowanna [Pali Sovanna]:
means "golden," X 239 fn.
Sozomen (400?-443):
falsified history, XIV 151 fn.
Sozoura:

Haeckel left, uncorrected, XIII 143
Sozzini:
See Socinus
Spaar, Rev. J.A.:
implores God to shut up Theosophists, IV 96
Olcott and, III 480-82
Space:
Absolute, is outside time and, XII 168 (177)
Abstract, is Deity, X 175-76, 301-02, 310,336; XIV 234
as abstract universe or Akasa, X 174
Aditi as, XIV 408 fn., 411 fn.
as Akasa, III 413 fn.
Akasa-Prakriti and, III 423
always is, X 301,311
ancient's view of, XIV 411-412
as Absolute All, X 175-76
Buddha's teaching on, XIV 411
as Buddhist absolute, III 423
churning of Ocean of, XIII 159
Cosmic, & Parent, X 331
Couch of Vishnu and, XIII 57
Duration and, X 309-11 endless
dimensions of, VII 88
as Eternal Parent, X 301-04
Eternal Root of All, XIV 412
Form not different from, III 406 fn.
formless, & "warms," X 367
four dimensional, & planes of being, VII 90
garment of Mother, XIV 243 human
principles beyond Time and, XII 528
on Infinitude of, XIII 62
interrelation of, & objects, VI 143
invisible beings in, XIV 412
Kant on, VII 88
limitless, time & motion, XII 414
as Macroprosopus, VIII 146
on Maya & Nirvana, XIV 419-21
metaphysics and, IX 168
Motion & Duration, IV 220
of Mysteries, XIII 7-8
Nirvana outside of, & Time, XIII 62
On on-differentiated, X 44 fn., 301-02
numbers as emanations from, XIV 243-44
of Occult Philosophy is Plērōma, XII 570
One Deity as, X 310
One Element in, XIV 412
One Life and, VI 228
One of the Three Eternals, XIV 408, 411
plastic, or ether, XII 620
potential, within abstract, X 242
product of our understanding, VII 89
same as Plērōma, XII 570
is septenary, V 151-52
on seven layers of, X 301, 304
of silence & meditation, VIII 127-28
small particles & infinite, XIII 87

Tho-og in Tibetan, XIV 408 fn., 411 fn.
three dimensional, VII 87
time & motions extensions of consciousness, XII 87
ultimate nature of, V 74
Waters of, and Voice, X 406
Waters of, in Kabbalistic enumeration, XIV 244
See also Akasa; Plērōma; Rootless Root; Sunyata
Spain:
Moral changes in, XIII 184-85
Spark(s):
divine, & it's three aspects, X 255
mystical solids, & Rays, X 398-99
Sparsa (Sk.):
Karatala corresponds with touch, or, XII 665
specific mark of, Vayu, XIII 67
See also Loka(s); Talas
Sparsa-Devas (Sk.):
endowed with touch, XIII 67
Sparta (Lacedaemon):
Laws against animal torture in, VII 14, 19
Speaker's Commentary:
See Cook, F.C.
Specialist(s):
limitations of, XIII 140-41
not infallible, XIII 144
scientific, XIII 141
Specific Gravity:
Psychic, & soul's after death stated, VI 125
De Spectaculis:
See Tertullian
Spectroscopic Analysis:
Unreliable, X 382
Spectrum:
colors of, IV 537; VIII 159
dark rays and, VII 72-74
spiritual research and, V 146
See also Color(s); Rays(s)
Spedalieri, Baron J.:
III 289
chela of Éliphas Lévi, III 288
essays of Lévi and, VI 175
letter on posthumous MSS. of Lévi, III 288
See also Lévi, Éliphas
Speech:
associated with sight, VII 68
freedom of, XII 388
human, developed in 4th Root Race, VII 68
a mental articulation at first, VII 68
occult effects of, XII 534-35
right, a condition of practical Theosophy, XII 213
Thought &, taking objective from, X 339
Speir, Dr.:

II 190
Spells(s):
of Arch-Druid, XIV 32
astral current in, XIV 31
on magic, XIV 31
transmitted in hypnotism, XII 395-96
Spencer, Herbert (1820-1903):
I 226; II 158, 179, 183; XIII 95-96
on fetish-worshippers, XIII 339
found new ideas in *Isis,* 413
on life, VI 350
on public shipping of women, XII 284
scientific philosophy of, XII 351
the Unknowable of, XII 295
——— First Principles:
on knowledge, XI 431
on nature of mentation, VIII 335
on Self, VIII 96
——— *Principles of Psychology:*
II 170
——— *Principles of Sociology:*
on shade & spirit, II 170-71
on superstitions of Mandas, II 173-74
——— "Genesis of Superstition":
on early ideas of survival, II 168-70
——— "Religion: A Retrospect and Prospect":
on Christian dogma, VI 171-72
criticizes Christian theology, VIII 274
bibliog., II 545; VI 446; VIII 475; XI 591
Spenta Armaiti:
Genius of Earth, IV 520, 523
Spenta-Mainyu:
or "Ormuzd" as Monad, IV 520
See also Ormuzd (or Ormuzd)
Speusippus (?-339 B.C.):
on Deity, XIV 413
President of Platonic Academy, VI 208
Sphere(s):
ascension to First, XIII 33
celestial, XIV 201, 330
of darker cycles & advanced souls, IX 104
eighth, of Occult doctrine, XIV 256
formation by Rulers of the Right, XIII 27
music of, VII 53-54
Mystery of fate and, XIII 34-35, 37
as Planes of existence, XIII 27
Rectors of the, XIV 330-31
seven, and our, I 112
seven, of our chain & Great Pyramid, VII 113
See also Eighth Sphere; Globe(s); Globe Chain
Sphericity:
of drops, X 400
of Earth denied by Church Fthers, XI 140

Sphinx:
Cross and, IV 265
Riddle of, VIII 241, 249
as unveiled by Skinner, XIV 91-92
Sphinx:
XI 352 fn., 474
Hübbe-Schleiden publisher of, X 48 (55)
Spiegel, Friedrich von (1820-1905):
III 458
Spies:
Russian, & H.P.B., II 28
Spinal Column:
symbolism of knotted Brahman rods and, XII 701
Spinal Cord(s):
memory and, XII 368
sexual activity soils, XII 702
spiritual ideas & brain action, XII 369
three Nadis and, XII 616
two, become one in 7th Race of 5th Round, XII 700
See also Ida; Pingala
Spindle:
as symbol of duality, XIII 18
Spinoza, Baruch (1632-1677):
on Causation, XIII 309
cp. to Hindu & Buddhist systems, XIII 309-11
on Divine Wisdom, II 498 (505)
echoes esoteric doctrine, VI 10 fn,
requires years of study, XII 235
Schleiermacher on, XIII 308
on Substance of world, XIII 309
"systematic Atheist," XIII 308
transformed material conceptions of Science, XIII 308
——— *Ethica:*
on emanation of Universe, XIII 309-10
ideas on God in, XIII 309-10
numerous translations, XIII 309 fn.
Spirit:
as abstract Light, X 332
affinity with cosmic energy, V 336-37
Alpha (Gk. letter) represents, XIII 54
of animals, VI 199
atma or, is arupa, VII 187
awakening in man, XII 1-4, 121-22
baptism with matter is needed by, VIII 117
born of Spirit, XIII 37
breath or ghost, II 171
co-existent with Matter, IV 297-98
as collective Deity, XIV 314, 334
condition of Perfect, IV 52
crucified by passions, VIII 173
descent of, into matter, V 174 diag.
direct knowledge of, II 93
divine "I" or, II 160
divine, imprisoned, XII 16, 54
divine, or Higher Self, XIV 48-49
entangled in matter, IV 297

evolution of, I 230
fall of, into matter, VIII 367 (386)
fallacy of term, VI 176
feminine, VIII 173 fn.
as Fire, XIII 17
genius lit by, XII 14
highest state of matter, IV 602 fn.
human, liberated, V 152
immortal, VII 185
individuality of, preserved in
Parinirvana, VII 51
infinitude, matter and, IV 316
Initiation & immortal, XIV 276
invisible fire of, XIII 354-55
of Isaiah & angel, XIII 58
Kabala on light, life and, XIII 352
land of, *terra incognito* to
Spiritualists, I 192
latent, in every atom, I 330-31
latent, of germ in male cell, X 353
levels of, recall, XIV 52
long-exiled, XII 4, 16
on loss of, XIII 60
or male element & cross, II 145
Man as pure, XIV 303, 420
of man can act outside body, III 272
of man one with eternal matter, IX 62
Manas triumphs over, XIII 57
materialization of, IX 244
matter as crystallized, IV 104
matter, motion and, IX 98
matter vs., XII 122
misuse of term, I 292-93
in Naaseni allegory XIII 37
never "descends" from Devachan, V
18 (47)
is nirguna, IV 581
no Maya, XIV 420
or Nous, I 361 (365)
omnipotence of man's, VII 51
Omnipresent, II 208
One, of Truth ever-hidden, XIV 249
the only reality, IX 171
path to true knowledge of, XII 537
perpendicular in diagram, XIII 17
personal god of man, II 7 (18)
powers of Matter & loss of, XIII 60
Primal, or Parama-Purusha, II 465
primordial matter and, VI 192 pure,
attained only through human
experience, I 363 (367)
pure, can have no consciousness
per se, IV 548 & fn.
Purusha the Divine, XIII 268
or real self, II 94
realm of pure, III 477 fn.
realms of, no phantasmagorial
cemetery, III 385
reflection of the All, IX 250
regeneration of, in alchemy, XII 53-54
a root-principle of Man, XIV 209 fn.
rules Sun's course, XIV 319
samadhi and, V 338

Saviors represent, XIII 56-59
science needs to recognize, I 233
science of, trustworthy, III 473
soul confused with, III 404
struggle of, with Matter, XIII 128
Tau & divine, XIV 151-52
ultimate nature of, V 74
uncreated, in repose, XIV 419
in Valentinian system, XIII 16
vehicles of, XIII 71
Voice & Word, X 406
world of, & Lhas, VI 97
world of, subtler potencies, IV 31
See also Atma(n); Daimon(es); Divine Principle; Purusha; Universal Spirit
Spirit-Photographs:
occult nature of, IV 60-65
Spirit-Soul:
individuality of, preserved to end of Mahamanvantara, VII 52
See also Atma-Buddhi; Immortality; Spiritual Ego
Spirit and Matter:
are one & eternal, II I 270; IV 225, 307 fn., 420, 567; V 23-24 (52)
as "Reality," XIV 414, 420
co-existent, IV 297, 567
contrasted, IV 420-21
distinction an illusion, XI 336
equilateral triangle and, IV 220
Ether in relation to, X 384
evolution of, X 384
interlaced triangles and, III 313, 317
manifestations of, X 386
numbers and, XIV 63, 97
One Life and, IV 452
as Subjective & Objective states, X 384
See also Matter; Spirit
Spiritism:
Occultism and, V 19-20 (47-49)
Occultism proves, IV 483 (486)
Spiritists:
spirits and, XII 196, 208
Spiritualists &, difference between, II 377
Spirits:
accepted on their affirmation only, IV 484 (487)
adjudged demons by Church, I 197
alleged agency of phenomena, III 392 et seq.
alleged guardianship, VI 139-41
among Chinese, II 176-77
apparition of real, immediately after death, VI 220-21
apparitions at death and, V 283-84
belief in agency of, foolish, I 53
can be commanded, I 140
cannot communicate, III 293
causes of, IV 244 et seq.
Chinese & Tibetan, XIV 18
controlled by H.P.B., VI 270-71
of dead & phenomena, IV 169, 244 et

seq.
departed, & Buddhism, VI 95, 111
disembodied, & phenomena, III 113
disembodied, & subjective vision, III 283
disembodied, not elementary, I 112, 142
disembodied, to be defined, III 272, 404, 414, 416
doubted by Crookes, II 57 (63)
earthly affinities of, XII 193-94
elemental, & worship of, XIII 272-73
elementals and, I 73; II 80, 260
elementary, their nature, I 112, 141
of elements, VII 234
evoked by Williams, II 153-54
ex-terraneous, but not disembodied, X 262
false account of alleged, III 359 et seq., 385
-forms as mere simulacra, I 160
Founders of T.S. learned to discern true, IV 590
of Gobi Desert, XIV 20-21
good, seldom cause physical manifestations, II 109
have no body, VII 187
Hindu views about, I 336; VI 96
humbugging, & Diakkas, I 135, 140
inferior nature of materialized, I 335-36
intercourse with, obnoxious to Hindus, 11 79, 177-78
know only that known by those at séance, IV 293
know, through personal merit, XIV 51-52
known to ancients, II 108
larvae as materialized, I 293
living men not masquerading as, IV 192
low & high, exist, X 168
of lower kingdoms invisible, II 260
Mahabharata and, II 37-38
materialized, and astral emanations, I 286
materialized, as "frozen whiskey," III 228
meaning both God & alcohol, I 332
meaning of, in India, II 74-75
medium's, can ascend to Devachan, V 18 (47)
mediums produce, & editors "absorb," III 228
mediumship & term, IV 120-21
miracles &, acc. to Seguers, III 275 et seq.
Nature, fashion lower forms, X 387
never descend into our sphere, I 36; V 18 (47)
other than excarnate human, involved in phenomena, I 283
phenomena attributed to, can be

controlled by man, II 108
phenomena of so-called, II 37
politics and, IV 392-93
Porphyry on mischief of, II 178
as portraits of dead people, I 34
pranks of, II 509
pure, attracted by harmony, I 201
pure, rarely descend to our sphere, I 140
rationale of materializations and, III 474
real holy, do not visit séances, XII 198
are senseless shells, XII 195 fn.
shells mostly, IV 344
so-called wisdom of, XII 195-96
spirit letters and, XII 208-11
subjective genuine, IV 590
theory about, & phenomena, III 368 et seq.
theory of returning, not in occult science, X 214 fn.
three principal, in man acc. to Paracelsus, III 321
types of, controlling mediums, I 199
used in Magic, XIV 118-19
utter unreliability of, III 475
veracity of, doubted, II 12 (23)
vulgar, & contradictions of, III 394
See also Daityas; Diakka; Demons; Deva(s); Elementals

Spirits, Seven:
Church and, X 18
identical with seven Manus, X 19
in Egyptian rite, XIV 337
Papal Bull on the, X 29
picture of, exhumed, X 21
send a plague, X 26
of stars, VII 274
usual names of, X 19
worship of, endorsed, X 29-30
See also Archangels; Planetary Spirits; Seven Planetary Spirits

Spiritual:
agencies associated with material life, I 295
agencies not needed says Science, IX 87, 88
all, aspirants must support each other, IV 296
aspirations at death, XIII 74
astral monad and, IV 184
beings as mediators, XIV 300
beliefs should be kept hidden, IX 41-42
biographies of Adepts, XIV 137 ff.
birthday differs from date of Initiate's birth, XIV 140-41
body & psychē, I 293
change in century's closing cycle, XII 1-3
clairvoyance from Sun, XIV 142-43
conditions of, development, VII 160-61

death cannot part those bound by, love, V 79-80
development & progress, VI 331-37
effects & physical causes, IX 56
Esotericism of God within, XIV 54
Eye & Eternal Truths, XIV 249, 300
eyes, XIII 355
faculties & bodies used by Occultists, IV 224
faculties of the soul, XII 364
falling into physical, IX 240
first qualification for, Path, XIV 54
genuine, substances, I 223-24
growth gives power to serve & humility, XII 262 growth
impossible by blind submission, XI 105
Hosts of intra-Kosmic beings, XII 200
individuality, IV 120
as intangible Divine fire, XIII 354-55
knowledge may be obtained, III 105
law of, gravity, XIV 303
logic needed to fathom agencies, IV 294
Manas, XIII 27
mental progress and, IX 122
nature & Yoga, V 100
perception paralyzed, XIV 333
perfection & desire for material things, XI 105
photography, XIV 300-01
physical &, evolution, III 384
powers & contemplative life, IX 170
psychic wisdom and, IX 171
Purucker on 12 classes of, beings, XII 643-45
real, development is action, XI 469
sense is always in "Light" of reality, V 78
sense never dormant, V 78
sight developed in pagodas, I 289
sight of mankind, XIII 241
truths & civilization, VIII 296
virtue needed for, immortality, XIII 357
visible sun veils, "Sun," XIV 221-23
world becoming less, XIV 462
See also Spiritual Soul
Spiritual Death:
definition, VI 222
Spiritual Ego:
Aum and, XII 520
can't reincarnate, XIV 384
determines tone of life, III 434-35
dissociated from lower elements, V 16-17 (45-46)
does not think, VIII 96
fountainhead of, XIV 381
its effect on sleeping brain,

III 435-36
lower principles in cases of infant deaths and, V 16-17 (45-46)
material soul and, V 14-16 (42-44)
materialism and, XI 118 (131)
only conscious, V 5
Planetary Spirits and, XI 63
purified personal ego and, XIV 383
reborn after gestation, IV 121
reborn throughout cycles, IV 549
resurrection of, VIII 363 (383), 369 (388-89)
revisits scenes of last incarnation, VII 113
can uplift medium's spirit but not descend, IV 120
watches & never sleeps, IV 245
Spiritual Force(s):
divine magic and, IX 157
selfishness and, IX 156
Spiritual Magazine:
on spirit-photographs, IV 63-64
Spiritual Monad:
See Monad(s); Monad, Spiritual
Spiritual Notes:
on change in Spiritualism, III 53-54
Spiritual Path:
See Path
Spiritual Progress:
E.S. rule against talking of one's own, XII 495
malevolent feelings will stop, XII 496
proceeds step by step, XII 505
vanity or envy over psychic powers impede, XII 495
Spiritual Scientist:
I 122
H.P.B.'s stories and, VI 354
Spiritual Soul:
or "body," IV 101-02
in earlier stages of evolution, III 384
Eternal Motion and, IV 220
Fifth principle and, III 435
or Intelligence, III 407; 1V 185
men can "live" separated from, IX 80
as Psychē, IV 264
separation from, IX 80
vehicle of Spirit, IX 255, 257
See also Buddhi-Manas; Soul(s); Universal Soul
Spiritualism:
abused by papers, III 227 et seq.
anathema against, IV 394-95
ancient, or occultism, I 199
basis of Christianity, III 112
Boa constrictor of Error and, XIV 27
Buddhism and, III 396 et seq.

Burenin on why scientists espouse, II 157-58
carnalized, reaps its karma, X 167
a century too late, II 158
Christian dogmas lead to, X 167
Christian sects cp. with, III 230
Church Congress and, III 344-46
communication between worlds and, I 118
contest of, with Theosophy, I 301
"controls" of, & idea of adepts, X 282
craving for phenomena of, endless, XIV 479
crisis for, I 194 et seq.
current of vital force and, II 136
danger of possesion in, XIV 487-92
defended by H.P.B., I 67
definition, I 74, 137
depraved Black Magic, IV 54-55
Dialectical Society report on, III 234
dogmatic & bigoted, IV 26
duty of, to rebuild on ruins of past, II 182
East may send nurses to take care of, I 117
Europe and, III 208
experimental research in, still, IV 169
fake trance addresses and, IV 352-53, 393
false hypotheses burden, IV 605
Fichte on, & survival, II 154-55
Founders did not offer leadership to, I 322
founding of T.S. and, II 97
Fox girls of, turned against, X 168
future of, depends upon aid of honest science, II 159
H.P.B. practical follower of Eastern, I 110
H.P.B.'s attitude towards, I 190-92
immoral practices fill, IV 138 et seq., 142-43, 300
Kunte on, III 107
malpractices of, I 269-70
materialism vs., XII 122
materializations and, I 266-67
more logical than Christianity, III 277
as muddy torrent from Kamaloka, X 153
Naquet on, II 280
opposes reincarnation, IV 483 (486)
original meaning of term, III 229, 272
phenomena and, III 113; IX 244
phenomena not explained by, IV

244 et seq.
phenomena of, are true, IV 126
phenomenalism and, I 282
plight of modern, I 47-49
policy of *The Theosophist* and, III 221 et seq.
priests use, for conversion, XIV 30-31
reason for H.P.B.'s identification with, I 73
relation of, to magic, I 101-02
results in sorcery or Spiritual ruin, III 417
as revival of demonology & witchcraft, XII 197
revived in 19th century, XII 123
risks becoming a church, III 476
Russian investigation of, I 204 et seq.,
210-11, 215 et seq.
E. Sargeant and, III 239-40
as school of magic, I 353
scientists and, II 14959; III 233
scientists succumb to, II 149-50, 157-58
scientists' views on, III 112
shells act as departed souls in, XIV 482-83
should be a true philosophy, I 304
spread of true, helped by antagonists, I 223
stray off-shoot of magic, XIV 27
tends to dogma, III 471
theories of, very recent, IV 589, 598
Theosophical Soc. was to purify, III 50
Theosophy has not said last word about, X 168
Theosophy not opposed to, III 391 et seq.
true, degraded by followers, I 305
unconscious magic, I 137, 295
understood only by comparative psychology, II 107
unwritten history of, XII 258
will become a science, I 110
will progress only when illumined by
Oriental Philosophy, I 270
will triumph over opposition, I 113-14
See also Medium(s); Mediumship; Phenomena(on); Seance(s) Spirits
Spiritualist(s):
alleged plagiarism from Kiddie and, VI 1-4
anthropomorphic ideas of, I 333
attempt to kill belief in Masters, VI 269
beliefs of, discussed, III 272 et seq.
beliefs of, to be respected, III 368

et seq.
bonds of sympathy with occultists, III 181, 475
Dr. Carpenter and, XIII 345-47
Circular about, from Brotherhood of Luxor, I 85-88
communicate with spiritless dregs, VI 108
confuse elementals with "spirits," VI 169
controls and, VI 110
courageous truth-seekers, III 470
credulous idiots, II 263
data of, uncertain, I 230
debase name of spirit, I 296
definition, I 140
difference between, & Theosophists, III 346
dilemma of, II 510
early T.S. Objects and, VII 146
eminent men who were, XII 124 fn.
enlightened, cp. with phenomenalists, XI 164
errors of, about Buddhists, VI 105-10
evolutionists and, I 228 et seq.
false charges of, & H.P.B., XIII 194
fourth dimension and, VII 88-89
hardly any, in India, II 71-72, 79
H.P.B. a true, I 192
H.P.B. warns, about Russian scientist, I 212-13
higher classes become ardent, XII 122
main issue between, & Theosophists, IV 294
many, immoral, IV 138 et seq.
masquerading entities and, VI 110
materialistic ideas of on post-mortem states, IX 166
mistake Kama-rupa for "spirit of departed," XII 633
neophytes of mysteries, I 118
persecuted by clergy, I 394, 395
phenomena and, IX 49, 244
post-mortem orations of, IV 352-53, 393
rebellion of, against science, XII 123
Roman Church and, XII 205, 210
Saxon, confuse spirit & perisprit, I 361 (365)
Spiritists and, II 377
Theosophic view needed by, but attacked, IX 177-78
Theosophical Society and, III 50 et seq.
true, has no fear of death, I 115
twenty million, in the world, II 170; VI 75 (86)
unable to prove Dead as cause of phenomena, VII 76
unconscious necromancers, III 293 fn.
various definitions of the term, II 72-74, 429-30

veteran, founders of T.S., II 107
warned about Rev. Cook, IV 98
See also Medium(s); Davis, A.J.; Fox Girls; Holmes, Mr.; Home, D.D.
The Spiritualist (London):
I 53, 271, 281, 282, 284, 305, 313, 330, 337, 359, 414; II 448; III 28, 74, 262, 393, 471, 472; IV 257, 361 fn.
conceited "occult gems" of J. Kohn, III 289-91 & fn.
dogmatic intolerance of, IV 26
on Eglinton seance, III 143-45
Founders abused by, IV 24, 41
W.H. Harrison editor of, VI 35
H.P.B. comments on letter of Wittgenstein in, IV 354
H.P.B. on definitions of Spiritualism, II 72-74
H.P.B. pays tribute to, I 290 fn.
on H.P.B.'s letter about "J.K." article, IV 45
on Oriental Spiritualists, II 71
scientific method rarely found in, III 394 fn.
slanders Theosophists, III 332 et seq., 370-71
suggests Theosophy a branch of Spiritualism, II 293
Theosophy is too speculative for, III 468-70
Theosophists treated harshly in, IV 104
bibliog., VI 451
Spiritualistic:
camp meeting at Lake Pleasant, VI 1
manifestations & transcendental chemical action, VI 351-52
materializations reflect image of those present, VI 222
séances & simulating elementals, VI 189
Spirituality:
absence of, may co-exist with high intellect, III 417
degree of, & dreams, III 435
of Evil, VII 180 fn.
evolution and, VII 52
good & evil, III 298; IV 251
intellect and, III 104
level of, & new teachings, IX 244
primordial, re-nascent now, VII 70
rush of, enhanced by literature, VII 309
self-development and, II 215
of sub-races & Rounds, VII 69
we lose daily in, III 457
See also Altruism; Compassion; Divine Presence; Path(s); Purity; Spiritual Force
Spleen:
liver &, represent Quaternary, XII 694
liver & stomach, XII 699
medium & vehicle of prana, XII 699
related to linga-sarira, XII 693, 699

subservient to "personal" mind, XII 370
Spon, Jacob (1647-1685):
——— *Miscellanea eruditae antiquitatis:*
VIII 230
on Chrēstos, XIV 283
bibliog., VIII 475
Spook:
definition, VI 125
mischievous, & printers, VII 200
See also Bhoot(s); Elemental(s);
Preta(s); Seance; Spirits etc.
Spriggs, George (1850-1912):
medium, IV 604-05
Spurgeon, Rev. Thomas:
combined hell-fire & boisterous show,
XI 192
famous preacher, III 136; XI 190
Spy(ies):
H.P.B. an alleged, II 141-43; VII 327
(341); X 290, 292; XIII 206
Russian women as, X 291-92
Square(s):
as Chaos, XIII 16
cube and, X 356
geometrical symbolism of, XIII 16
perfect, II 145
Potentiality of matter, XIII 16
symbolism of, XII 564
as "turning-point," XIII 17
of Twelve Fires, XIII 18
Squier, E.G. (1821-1888):
II 305, 330
discovered huge serpent mound, II
314-15
Squires, Mr.:
——— *The Truth About Theosophy:*
V I 62
Sraddha (Sk.):
ceremony of, described, XII
170-71 fn. (180-81 fn.)
efficacy of, V 312
H.P.B. on, rite, IX 261-64
in India & Finland, X 145
Indian ceremony, III 348
Sramana Balagula:
Jaina pundits and, III 401
Sramanacharyas(Sk.):
Buddha's teachers, V 245
Sraman[as] (Sk.):
Buddhist, at Rome, X 67, 113
influenced Pythagoras, XIII 325
purity of, has degenerated, XIV 434
Sravaka(s) (Sk.):
Buddhist listeners, XIV 434
remains behind to help others, VI 102
Sreenivas (or Shrinevas) Row, P.:
K.H. on, X 140 fn.
Srichakra (Sk.):
of *Isis Unveiled* not esoteric, III 403
& fn.
Sri Lanka:
See Ceylon
Srij (Sk.):

meaning of, VI 143
Sringeri Matha[m] (Sk.):
date of Sankara and, V 184, 186, 189
inscriptions at, V 197
Kudali Matham a branch of, V 185
Sankaras of, well-known, V 179
teachers of, V 186
See also Samkaracharya
Srishti (Sk.):
root of term, VI 143
Srotapanna (Sk.):
must not slay Antaskarana too soon, XII 634
rite of, XIV 262 & fn.
Srotapatti (Sk.):
definition, X 239 fn.
1st stage on Buddhist Path, XIV 434 fn.
Srotriya (Sk.):
II 92
Sruti (Sk.):
Dayananda's teachings and, VI 50
definition, IV 517
divine oral tradition, XIV 398
Müller and, V 179
Ssamboo:
great disciple of Buddha at, III 185
Ssang-Ssetzen (fl. 17th C.):
rf. to his chronicles, XIV 21 fn.
Stahl, G.E. (1660-1734):
homeopathy and, IV 312-13
phlogiston and, IV 217-18
biog., IV 665-66
St. Germain, Count de:
See Saint-Germain, Count de
Stallo, John B. (1823-1900):
——— *The Concepts and Theories of Modern Physics:*
VIII 33
metaphysics & abstractions of, XII 411
bibliog., Vill 475; XII 779
Standard (London):
III 81
on England & Christianity, IX 144
on Turkish barbarities, I 257
Stanley, Arthur Penrhyn (1815-1881):
——— *Lectures . . . Hist. of the Eastern Church:*
IX 340 & fn.
bio-bibliog., IX 454
Stanton, Elizabeth C. (1815-1902): on priesthood & women, XII 269
Star(s):
angels are, XIV 328
chemical elements and, V 156
clusters of, & nebulae, V 150-51
constellations &, near Great Bear, XIV 202, 334
distances of, may be false, V 149
divine rulers in, XIV 314-15, 334, 336
five-& six-pointed, meaning of, III 250-54; XII 623
five-pointed, sign of Black or White

Magic, XII 623
fixed stars a misnomer, XIV 228
& fn.
-gods, & deluge, III 214
influence of, XIII 38; XIV 345
Lucifer is morning, or Jesus, XI
97 fn.
of Magi, IX 211 (233)
Masters & disciples have same
guiding, XIII 73
novae & cosmic deep, V 151
only *indicate* our fortunes, III 190-92
pole-, & Puranic myth, XIII 159
or ray of Individuality, XIII 72-73 seen in
aura, XII 678
as seven Rishis, Elōhim etc., XIV 202,
334
six-pointed, & Virgin, III 461
"Spirits" of Church, XIV 335-37, 339
symbol of six-pointed, XIII 75
as "tears of the gods," XII 382
visible Sun only central, XIV 272
worshippers adore inner, XIV 224,
272, 314, 334, 336, 344-45
See also Astrolatry; Astrology;
Sabaeanism; Star-Angels
Star-Angels:
of Church, XIV 112-13, 315 & fn.,
329, 335-37, 339
cp. to Pagan Star worship, XIV 336
Papal Bull on, XIV 336
Regents who inform planets, XIV 329
Roman Church worships, X 14-15
or Seven Stars, XIV 202, 314
See also Angelology; Archangels;
Astrolatry; Sabaeanism
Star (London):
on the *S.D.* & *Light on the Path,* X
234-35
Star (NY.):
I 413, 427
Star of Bethlehem:
as Eastern religious influence, XII
273-74
is sacred Pentagram, XIV 240
Starvation:
caused by selfishness, X 75, 120
Church ignores, IX 85
States:
higher, should be striven for, XII 687
interblending, & occult facts, XII 677
Statesman (Calcutta):
almost came to grief, IV 279
forced to apologize to Theosophists,
IV 82-83
The Statesman (London):
Lord Queensborough and, II 364
The Statesman and Friend of India:
IV 325-26: VI 58
abusive & libellous, III 387-89, 441-43
fostered Indian Mutiny, III 153
H.P.B. apologises to, III 390
mutiny of 1857 and, II 26, 51

vilifies T.S., II 48
bibliog., VI 451
Statistical Science:
will predict evolution of great people, II 448-49
Statues:
animated, VII 213-25, 226 fn.
art of animating, VII 225, 226 fn.
or divine figures, VII 116, 214-15
magical, fabricated, VII 103, 213 et seq.
magical, weapon against people, VII 223
magnetized, VII 123
moving, VII 123
predicting future, VII 217 fn.
seven golden, of Buddha, V 245-46 & fn.
for sorcery, VII 118 fn., 219-24
Staurus:
as Male & Female forces in nature, XIII 31 fn.
originally phallic, VIII 194 fn.
Stake or Cross, XIII 16
or *Stauros* of Valentinians, XIII 32
Stavropol' (Russia):
H.P.B.'s father died & buried at, I 43-44, 83
Stead, William T. (1849-1912):
XII 281 q.
Steel:
occult properties of, X 401
Steen, Jan (1626-1679):
mediumship and, IV 176
Steiger, Isabel de (1836-1927):
——— *Memorabilia:*
inaccurate on Inner Group, VI 251
bio-bibliog., VII 395-97
bibliog., VI 446
Stellato, M.P.:
See Manzoli
Stenio, Franz:
musical Black Magic contest between Paganini and, II 220-58
Stenzler, Adolph F. (1828-1887):
Yajñavalkya and, V 32 (61)
bibliog., V 382
Stepan Andreyevich:
Russian magician, II 445
Stephanus, Henricus (pseud. of H. Estienne, 1528-1598):
——— *L'lntroduction au Traité . . .:*
on sacred relics, VI 234
——— *Thesaurus Graecae linguae:*
VIII 204 fn.
bio-bibliog., VIII 231, 475
bibliog., VI 234 fn.
Stephen, Saint:
Jews and, VII 254
Stephens, John L. (1805-1852):
——— *Incidents of Travels in Central* America . . . .:
II 304 fn., 322
bio-bibliog., II 545

Sterne, Laurence (1713-1768):
on slanders, X 205
bio-bibliog., X 427
Stevens, A. de Grasse:
——— *Miss Hildreth:*
H.P.B. as Russian spy in, X 289-95
on libellous nature of, X 294-95
Stevenson, R.L. (1850-1894):
constructed plots in dreams, VIII 107-08 fn.
——— *Strange Case of Dr. Jekyll and Mr. Hyde:*
VIII 99
allegory of "Dweller," XII 636
plot of, dreamed, VIII 108 fn.
bibliog., VIII 475; XII 779
Stewart, Balfour (1828-1887):
theistic assumptions of, V 76
——— *The Conservation of Energy:*
on electricity, IV 206, 219
on energy & matter, IV 213
Le Conte on force, IV 214 q.
on molecules, IV 214
——— *The Sun and the Earth:*
I 244
on epidemics & sunspots, Ill 193 & fn.
——— *Unseen Universe:*
on energy as objective reality, V 111, 115
scientific belief in "Universal Ether," III 328
on thought affecting matter, VI 200
bibliog., I 528; III 531; IV 666; V 382; V I 446
Stewart, Dugald (1753-1828):
claimed Sanskrit based on Western roots, V 205
on imagination, XII 133-34
bio-bibliog., V 382
Stewart, James M.:
I 407
editor of newspaper, 1 435
Sthula-Sarira (Sk.):
IV 548 fn., 580; VII 224
of Adept, VI 262
Gnostic symbol of, XIII 59-60
inactivity of, & higher planes, V 338
linga-sarira, jiva &, form body, IV 185, 579
nature of, XII 694, 703-04
Prakriti basis of, acc. to Vedanta, III 407, 409
transformed in advanced occultists, VI 246
Underworld and, XIII 59
See also Body(ies); Principles of Man
Sthulopadhi (Sk.):
VII 289
Stillborn Child:
Summerland and, XI 140
Stirling, James Hutchison (1820-1909):
——— *As Regards Protoplasm:*

VIII 332 q.
bibliog., VIII 475
S.T.K*** Chary:
Chela of Masters, V 172
a high chela, IV 540
monad art. of, V 172 rf.
Stobaeus, Johannes (fl. 5th C.):
——— *Eclogue:*
XIV 413 fn.
——— *Florilegium:*
fragment of Porphyry on Stygios, VII 122, 133
bio-bibliog., VII 398
Stoic:
occultist and, IX 4
Stoicheia (Gk.):
Jehovah and, VII 238-39 teraphim and, VII 233, 233-34 fn.
Stoicheiōmatikoi (Gk.):
ancient diviners, VII 233
Stokes, Whitley (1830-1909):
——— "The Tripartite Life of Saint Patrick":
VII 33 fn.
Stolk, Thomas von:
H.P.B. on death of, IV 87-88
Stomach:
liver & spleen, XII 699
memory of the, XII 370
passional organ, XII 367
Stone(s):
allegorical in alchemy, XII 54
amazing works of, in Peru, II 331
"Bethel," of Hebrews, XII 94 (101)
circles of, in India & America, II 324
phallic ceremony pouring oil on, XII 94 (101)
rocking, in Peru, II 331
of Siva, XII 101
talismans made of, XII 382
-Throwings, II 448
Stone Age:
of thought, III 104
Stone, Nicholas:
secret MS. of, XI 175 & fn. (183 & fn.)
Stone-Showers:
disintegration of atoms and, IV 125, 174-75
fire and, V 103
nature & cause of, III 244-48
produced by elementals, IV 103
Stonehenge (England):
II 324
surrounded by planisphere, XIV 358-59
used by Catholic clergy, XIV 29-31
Stowe, Harriet Beecher (1811-1896):
defines religion, X 162
Strabo (63? B.C.-24? A.D.):
II 93 fn.; V 244
on Alexandrian Library, XIII 231
called much of So. Asia Ariana, V

220
on cures of Serapis, XII 222
on geography of Chaldea, XIII 326
on Initiation, VII 122
on location of Palibothra, XIII 342
——— Geography:
on ancient Indian paper, V 304
on Cos, XI 243 (279)
on Ethiopians, XIII 332
on Mysteries, XI 85
on perpetual flame in Ireland, XIV 258
bio-bibliog., V 382
bibliog., XI 591
Strachey, Sir John (1823-1907):
taxation laws of India and, II 294 fn., 297
Stradivarius, Anthony (1670?-1728):
Paganini & violin of, II 258
Strauss:
baseless optimism of, VIII 124
Strauss, D.F. (1808-1874):
IX 184
on supernatural & myth, XIII 226
bio-bibliog., IX 454-55
Street, J.C.:
——— *Hidden Way Across the Threshold:*
plagiarisms in, X 281-82
bibliog., X 428
Struggle:
between god & animal in man, XI 148
for existence a magic formula, XI 147
Struggle for Life:
does not apply to moral plane, X 74
Maha-Chohan's view on, X 80
a wrong idea, X 73-74
Strygis:
elementary spirits, I 145 fn.
Student(s):
affected by age he lives in, IX 101-02
aids advanced souls to descend, IX 104
aspiration of, & difficulties, XII 493
astral light and, IX 104
attitude needed by, XII 492-93
Eastern, unwilling to think for himself, XII 236
effects of, living better life, IX 104
esoteric group of, difficult to form, XII 495
European, needs views of Occult Philosophy, V 74
European, should study Asiatic thought & language, V 75-76
helps & hindrances for, XII 494-98
Masters judgment of, XII 493
qualities of a true, of Theosophy, II 105
rule of life for, of Occultism, VIII 126
warned to avoid 1st step on path of evil, XII 639

Western, hypercritical of others' thoughts, XII 236
See also Chela(s); Disciple(s); Esotericists; Sravaka(s)
Stupor:
length of after-death, VI 108
Sturdy, Edward Toronto (1860-1957):
on H.P.B.'s Advisory Council, XII 264
signs defence of H.P.B., XIII 204
Sturge, Rev.:
argues with H.P.B., I 433
Styx, River:
Jordan and, XI 496
Sub-Race(s):
first, of 3rd Root-Race & our future spirituality, VII 69
first, of 4th Root-Race & speech, VII 68
seventh, of our Race is apex, VII 69
third, of 4th Root-Race & hearing, VII 68
we are in 5th, of 5th Root-Race, VII 70
See also Race(s); Root-Families; Root Race(s); Round(s)
Subba Row, T. (1856-1890):
IV 490; VII 104
Advaitee of the esoteric faith, IV 492; XI 415
article on Kiddle cited, VI 1
articles by, cited, V 12 (40-41), 318 fn.
authority on esotericism of Advaita, IV 344, 561
Brahmana of highest class, V 25 (53)
on Brahmanism & septenary division, VII 286-87
Chela of esoteric Aryan School, IV 191
on Cunningham's inscriptions, V 136-37, 259-62
disciple of Hierophants, V 12 (40-41)
Fragments of Hume and, V 12 (40-41), 25 (53)
has more knowledge than a dozen Orientalists, VI 275-77
H.P.B. & classification of principles by, VII 285-300, 345-51
H.P.B. has same Teacher as, V 138, 269
H.P.B.'s note on reply by, to Maitland, V 136
Indian calendar and, V 260-61
learned occultist, III 399; IV 575
at odds with H.P.B., V 269-70
proposed Committee to teach Esotericism, XII 479
on ray of the Individuality, XIII 73
resigns from T.S., IX xxv
on retrogression of man, IV 398-99
on Sankara's date, V 176-97
Sankaracharya of Mysore writes to, V 33 (62)
Secret Doctrine and, V 269

secret of, criticism, XII 526
on sevenfold principle in man, III 400 et seq.
supports traditional dates for Buddha, V 137, 259-62
took advantage of H.P.B.'s enforced silence, XII 605
——— Esoteric Writings of . . . .:
V 135; VI 132
on *Esoteric Buddhism,* X 180 & fn.
——— Notes on the Bhagavad Gita:
VII 284 & fn., 287, 351; VIII 315, 325 q.; X 305 fn.
Adwaitee view of Logos in, X 313, 336
on Parabrahman, XI 415-16, 491
——— Observations on `a Letter."..:
VI xxv
H.P.B.'s notes on, VI 131-35 replies to Kings ford & Maitland, V 135-36
——— "The Aryan-Arhat Esoteric Tenets . . . :
VII 286-87, 299-300, 347
——— "The Constitution of the Microcosm":
VII 345 fn.
——— "Personal and Impersonal God":
Nirvana defined, XIV 393
on states of matter & consciousness, VII 291 fn.
——— "Replies to an English EMS":
authored parts of, V 136-37, 226
——— "Septenary Division in Different Indian Systems":
VII 288
on three Upadhis in man, VII 298
——— "Twelve Signs of the Zodiac":
on ancient Sanskrit & myths, XIV 181 fn.
on permutations in *Tantrika Sastras,* XIV 181 fn.
bio-bibliog., V 267-72, 382
bibliog., VI 447; VIII 475; X 428
Subjective:
communications between spirits, III 211
entities in arupa-lokas, V 92
experiences & objective phenomena, III 415
influence of "study-bound," V 92
intercourse with disembodied souls, III 346
monad &, state, V 89-90
reality & manas in sleep, V 78
state of monad has no time, space or locality, V 89
vision & disembodied spirit, III 283
world has non-human intelligences, III 368
See also Absolute; Arupa; Laya; Subjectivity; Supersensuous
Subjective Spheres:
discarnate mount from earthly, to

absolutely, V 92-93
humans spend millions of years in, spheres, XI 105-06
See also Arupa-loka; Devachan; Kama-Loka; Lokas; Talas
Subjectivity:
of Absolute, V 175
absolute, is Mulaprakriti, VI 142
ascending scale of, V 76
Devachan and, V 90
intercourse of monads in world of, V 88
objectivity and, V 111 fn.
Parabrahm & ultimate Reality, V 76
visions of, VIII 95
Western unreal, vs. Eastern real, V 76
See also Absolute Existence; Be-Ness; Non-Being; Objectivity
Subodh Prakash (Bombay):
VI 329-30
Subodha Patrika:
IV 90
Substance(s):
in Boundless Ether, XIV 419
disenthralled by Humanity, XIII 98
emanates the One Element, XIV 210
ethereal, as source of périsprit, I 361 (366)
expansion & contraction of primordial, X 386
inconceivable without force, XII 413
matter a manifestation of unknown, VIII 95
One Eternal, XIV 210, 233-34, 419
One, & Spinoza's One Existence, VI 10 fn.
spiritual, contrasted with opaque phantoms, I 223-24
Theosophy prompted philosophers to speculate on the One, II 91
ultimate essence of, XIII 354-55
of Universe is Divine, XIII 89, 309-11
See also Form(s); Matter; Prakriti(s); Primordial; Root Substance
Substantialists:
discussed, VIII 315 et seq.
Success:
depends on student, VII 171, 175
effort is real, XII 60, 505
Succubi(us):
Apollonius saves friend from a, XII 197
incubi and, X 156
incubus and, XII 194 & fn., 197
See also Incubi(us)
Succussatore:
XI 356
violent upheaval of the, XI 356
Suddhi Apapaviddha (.Sk.):
Brahman as stainless One Element or, VI 142
Sudras (Sk.):
Brahmans' falsehoods and, V 257, 258
See also Caste(s)

Sue, Eugene (1804-1857):
——— *Les Mystéres de Paris:*
III 364
on habits of French *portier,* XII 100 fn.
——— *The Wandering Jew:*
IV 606
bibliog., III 531
Suetonius Tranquillus (70?-140?):
——— *Lives of the Caesars:*
on Nero & Simon Magus, XIV 119
Suez Canal:
changed Egypt's climate, XIII 181
Suffering:
Adept has no right to relieve own, VIII 59 (81)
of Christ insignificant cp. to Buddha's, IX 208 (230)
deification of, VIII 51 (73)
individual existence cause of, XIV 432
man rises to glory through, XII 55
natural result of multiplying mankind, VIII 116
undeserved, balanced by devachanic bliss, VII 180 fn.; X 47
unmerited, from past life rewarded with bliss, VIII 299
See also Compassion; Sacrifice; Self-Abnegation; Sorrow
Sufi(s):
have no ritualistic religion, IV 162
Persian, have *Book of Numbers,* XIV 174
Sabaean &, tradition on Adam, XIV 175
Sufism:
common source of, & Cabbala, XII 347 fn.
Sugata (Sk.):
title of Buddha, V 249
Suggestion, Hypnotic:
applied to bad habits, XII 402
crimes under, VIII 102-03
dangers of, XII 402
dogmas of Churches are mere, VIII 276
as dugpaship, VIII 102
experiments in, XII 227
fiendish power of, & future dangers, VIII 108
leaves indelible stain, VIII 106 once termed animal magnetism, XII 214
spoken, contrasted to thought, XII 402
vice of, carries over to next life, VIII 106
See also Animal Magnetism; Hypnotism
Sui Dynasty (581-618):
Annals wrong on Buddha's prophecy, V 244-45
Suicide(s):
after-death state of, IV 189

Bach justified, VIII 118 & fn.
Buddha abhorred, VIII 112
can result from European pessimism, VIII 111, 115
contrasted with self-sacrifice, IV 259-61, 301
earthbound, rarely drawn to the living, VI 106-07
elementals enter into, IX 107-08
evocation by necromancer condemned, VI 107-08
fare the worst, VI 348 fn.
Kabala on state of, III 210-11
karmic effects on next life, XIV 404-05
life-term seeks completion on earth, VI 106-07
not really dead, IX 107
suspended in earth's magnetic sphere, VI 107
See also Death; Kama-Loka; Kama-Rupa
Suidas (fl. 10th C.):
on age of Zoroaster, III 461
called Lucian a "Blasphemer." II 211
defines Kabiri, XIV 315
on Pherecydes, XIII 284
——— *Greek Lexicon:*
on Golden Fleece, XI 512-13 (535-36)
bibliog., XI 591
Suka (Sk.):
IV 366
Sukhadeva (Sk.):
II 464
Sukhavati (Sk.):
Celestial region, XIV 426 fn.
is Devachan in Tibetan, XIV 439
one Path leads to, XIV 439
See also Devachan
Sukkha Vipassaka (Pali):
lowest degree of Rahat, II 487
See also Rabat
Suklapaksha[m](Sk.):
time of waxing moon, V 262
Sukshma (Sk.):
definition, IV 548 fn.
no survival during Pralaya for, XI 475-76
Sukshma-Sarira (Sk.):
definition, IX 63 fn.
or linga-arira, III 407
See also Astral Body; Principles of Man; Sevenfold Division
Sukshmopadhi:
dream state corresponds to, VII 289
See also Dream(s); Dream-Body; Svapna
Sultan of Solo:
ruler of Java, XIII 178
Sumana Tissa (1813-?):
Theosophists &, in Ceylon, II 140
Sumangala, Unnanse H. (1827-1911):
III 396 fn.

allied with Theosophists, II 99
eminent scholar & supporter of T.S., II 138
member of TS. Council, III 398
most learned expounder of So. Buddhism, VI 94
Olcott and, III 240
true Theosophist, XI 373, 398
works for Buddhism in Ceylon, VIII 53 (75-76), 62 (84)
worthy to be called "Reverend," II 44-45
biog., III 531-32
See also Hinayana Buddhism

T index

Tabasco:
Jesuits & brigands of Cortez land at, II 322
Taberna, J.B. (1622-1686):
——— *Synopsis theologiae practicae . . . .:*
on bribes & judges, IX 303, 314
bio-bibliog., IX 456
Tabernacle:
archaic telephone, VII 237
candlestick symbolism in, XIII 276 fn.
of Chaldean Bel, XIII 278
of Jewish El, XIII 278
occult properties in the, XIII 278
Tablet:
hidden, in cave on Tien-Shan, III 467
Tablet:
on Buddhist morality, IX 150-51
on crime in various races, IX 207 fn. (229 fn.)
libels Freemasons, IV 55 et seq.
Tacitus, Cornelius (ca. 55-120 A.D.):
believed in Astrology, XIV 349 fn.
on Rome's vices, IX 176
on truth, VII 90
——— Annals:
use of term Christian by, VIII 185 fn., 190 fn.
——— *De . . . Germania:*
IX 191 & fns. & q.
on Germanic Pagan worship, XIII 299
on Earth, IX 323 fn.
bibliog., IX 456
Tad [Sk. Tat]:
Esoteric Catechism on, XII 525
as Rootless Root, XII 524-25
Taffy:
See Bates, Rosa
Tages:
son of Thevetat, V 222
Tagore, Debendra Nath (1817-1905):
chief of Brahmo Samaj, VI 79 (88)
of lofty character, IV 108-09, 414

saintly but lacked yogic powers, V 100
Society for the Knowledge of Truth and, I 381
Taijasa (Sk.):
clear recall of, needs purity, XIV 52
the Shining of Vedantins, XIV 51
Taijasa Tattva (Sk.):
correspondences, XII 612, 614, 622
only Tattva correctly colored in Tantric studies, XII 622
State of Prakriti, XIII 67
See also Tattva(s)
Tail:
on native boy, III 39
Tait, Peter G. (1831-1901):
Balfour Stewart and, XIII 294
——— *The Unseen Universe:*
on transfer of energy, XIII 294-95
bibliog., V 382
Taittiriya Upanishad:
locates Paramanu, IV 336
bibliog., IV 666
Taittiriya-Brahmana:
VIII 208 q.
bibliog., VIII 415
Taj-Mahal:
a "poem in marble," II 77
Talas (Sk.):
human senses and, XII 666-67 Lokas,
& states of consciousness, XII 664 et seq., 670-72, 680 et seq.
See also Loka(s); Sense(s); Tattvas
Talent(s):
genius &, from other lives, XI 198
parable of, XI 219 (255)
Taley Lama:
See Dalai Lama
Talisman(s):
animated, VII 217
of invisibility, VII 73
mesmerized, of Pope Sixtus V, I 370
possess virtues of ruling planets, XII 382
Talkotin Indians (Oregon):
widows of, & "Suttee" rite, V 65-67
Talleyrand-Perigord, Charles (1754-1838):
defines gratitude, V 282
Talmage, T. de Witt (1832-1902):
catch-penny montebank, II 46
farce-pantomime of, XI 191
Talmud
VIII 362 fn. (380 fn.)
calendar of, & Roman calendar, XII 72
eulogized as better than O.T., I 132 & fn.
Fish-Messiah in, XIV 153
Gospels and, VIII 210
on immortality, III 295
on Jeshu ben-Panthera, IV 362 & fn.
Judaism & fanaticism, XII 273
on meaning of "word," XIII 100

month of Tishri in, XII 72
on Nazarenes, III 451 fn.
on real Jesus, VIII 189 fn., 224, 380-82 fn.
ritualism of, XII 274-75
on Sephirōth, XIV 189-91
story of Tannaim, XIV 309 fn.
bibliog., I 528; VIII 416
Talmudists:
disfigured *Books of Moses,* XIV 174, 182
on "garden of delight," XIV 309 fn.
Jesus inspired by Mercury, XIV 395
Tamas (Sk.):
V 339
definition, IV 581
See also Guna(s); Rajas; Sattva
Tamasha:
juggling trick, IV 94, 126, 475
religious, IV 440
Tammuz:
also called Adonis, XIII 300
See also Adonis
Tandya-Brahmana:
VIII 208 q.
bibliog., VIII 416
Tanha (Pali):
as cause of rebirth, X 176
causes new skandhas, IV 251
definition, VIII 111
disembodied entities held back by, V 92
skandhas and, III 298
as unsatisfied yearning from past life, V 92
See also Skandhas
Tanhic Elementals:
See Elementals
Tanjur [Tib. bsTan-'gyur]:
part of Tibetan Buddhist canon, VI 98; XIV 424 fn.
Tanmatras (Sk.):
Antaratma, & pre-adamite earth, IV 336
definition, IV 581
or Five Rudiments, XIII 67-68 lower,
can prevent union of Manas & Buddhi, V 80 & fn.
lower manas is "producer" of, XII 631
lower manas must paralyze the, XII 631
self-consciousness and, V 80 & fn.
See also Maha-bhutic; Guna(s)
Tanmatric Planes:
ours is grossest of five, IX 76 fn.
Tannaîm(s):
ancient Israeli initiates, XI 244 (281)
Daniel an ancient, IX 65
disciplina arcana of, XI 28
initiates, XII 345, 534
Kabalistic tradition, XIV 170
protested against Jewish influence, XI 37

responsible for part of Gospel story, VIII 210
Samarian sect, XIV 38, 115
Shimon ben Yohai chief of, XI 28
Simon Magus pupil of, XIV 115
Tanner, Dr.:
experiments in starvation, II 454, 458-59, 461, 466
Tantalus:
trial of, XIV 260
Tantra(s) (Sk.):
dangerous when used selfishly, XII 606
Hindu, ceremonial Black Magic, XI 29
magnetic power and, II 511
only a branch of Aryan philosophy, III 401
Rama Prasad's book on, leads to Black Magic, XII 604 & fn.
Sankara Dandis and, II 462
should be read esoterically, XII 605-06
some, contain information for occultists, IV 534
White & Black, IV 615
See also *Kalachakra; Kiu-te, Books* of,- Sákti(s)
Tantra Sastras (Sk.):
Sanskrit letter system cp. to Hebrew, VII 264 fn.
on self-immolation of Adept, IV 266
Tantrik Shastras [Sk. Tantrika Sastras]:
See Tantra Sastras
Tantrika(s) (Sk.):
XIII 160
Bengal, & black arts, II 238; X 7 fn.
initiations & symbolism of, IV 265-66
on location of Nadis, XII 616
Mysteries ep. with Egyptian, XIV 126
mystic beliefs of, & Yogis, XII 144-45
sorcerers or, VI 7, 81 (90)
sorcery of, VII 204 fn.
works & Sanskrit, XIV 181 fn., 196 fn.
Tao-sse [Tao-shih]:
Chinese sect, III 419
Tapas (Sk.):
or religious devotions, XIII 8
Tappan-Richmond, Cora(1840?-1923):
verbose medium, III 287
biog., I 528
Tara:
mother of Budha, VIII 53 (75)
Soma and, VIII 53 (75)
Taraka Raja Yoga (Sk.):
solitary occult study better for novice than, IX 289
three upadhis of, VII 288-89, 298
Taraka Raja Yogis:
lost *Upanishads* and, XII 345 fn.
Naids and, XII 701
Tarakasurs [Sk. Tarakasuras]:
Siva and, III 402 fn.
Taraka Yoga, III 403

Taranatha (1575-?):
on supporter of Buddhist council, V 257
Tarapaca (Chile):
secret Inca tunnel runs through, II 341
Taratology:
should include reporters, I 396 (400)
Tarchon:
terrible treatises of, XIV 104
Targes:
magic thunderbolts of, XIV 104
Targum of Jerusalem:
on berēshith, XI 484
bibliog., XI 591
Taro(t):
ancient tolla leaf, XIV 94
of *Book of Enoch* before Moses, XIV 89, 93-94
on Chaldean rhombs, XIV 106
on discovery of, XIII 240
Hamites attributed powers to, XIII 240
De Mirville claimed Satanic, XIII 240
Pope calls, invention of Hell, XIV 93
real, in British Museum, XIV 106
"rotating globes of Hecate," XIV 106
shows identity of East & West, XIV 89-90
sidereal transformation in, XIV 93
as "wheels," XIV 93-94, 106
Tarpeia:
II 112
Tartar:
Van cycle of, XIV 360
Tartarus:
initiation and, XI 90
Tartary (Russia):
Great, & India, II 420
Tartini, Giuseppe (1692-1770):
in league with Evil One, II 236-37
used Black Magic, II 223, 243
——— *Sonate du Diable:*
inspired by devil in dream, II 223 fn., 236-37; III 430-31
biog., II 545-46
Tashi-Lama(s) [Tib. bKra-is bLama]:
Fourth, & sack of Tashi-Lhunpo, IV 161
hold secret works, XIV 422
less known than Dalai Lama, XIV 427 fn.
prophecy on, rebirth in West, VI 105; XIV 431
sent Arhats to China, XIV 427-28 fn.
series of Buddha incarnations, XIV 427-28 fn.
Taley Lamas & origin of, IV 12 & fn.
See also Panchen Lama Tashi-Lhünpo [Tib. bKra-is-lhun-po]:
Gon-pa records Buddha's incarnation as Tsong-kha-pa, XIV 427
H.P.B. visited, VI 272
High Lama of, IV 160
incarnate Buddha of, III 185

Lama-Rimboche of, VI 94
Nepaulese army sacks, IV 161
records of, on Tsong-khapa, IV 11
secret libraries of, III 398
Taste:
of sounds, X 339
See also Sense(s); Talas; Tattvas
Tatar(s):
Russian families descended from, II 354
Tathagata (Sk.):
Brahmans repudiate, XIV 450
meaning, XIV 400 fn., 405
refuge for mankind, XIV 398
refused Parinirvana, XIV 401 & fn.
taught men & devas, XIV 447
See also Buddha, Gautama
Tatian (or Tatianus) (fl. 2nd C.):
disciple of Justin Martyr, XIV 150 fn.
not author of *Diatessaron,* XIV 14 fn.
used original version of *Matthew,* XIV 150 fn.
why, left Church, VIII 360 (379)
Tatmos:
girl-sensitive from Damascus, I 181-83
Tattva(s) (Sk.):
Akasa is synthesis of, XII 611
correlation of, & nature of, XII 611-16
definition, XII 605
doctrine of 7, forgotten in India, XII 605
esoteric Tantric table of, XII 614
H.P.B. ordered to teach 7, exoterically, XII 605-06
macrocosmic, XI 489
numerical divisions of, III 326
physical senses and, XII 19
seven, & 7 Prakritis, XII 605
three highest, proceed from 3 Logoi, XII 612
two highest, correspond to Buddhi & Auric Egg, XII 610
as unknown essence, IV 580
See also Elements; Force(s)
Tattvabodhini-Sabha:
founded by D. Tagore, I 381
Tattwabodhini Patrika [Tattvabodhini Patrika]:
V 95; VI 12
Babu Rajnarain Bose art. in, IV 493
bibliog., V 386; VI 451
Tau:
ansated cross represents man, X 52 (59)
Christians adopted, XIV 152
as cruciform couch, IX 274
definition, III 315-16
Egyptian cross of eternal life, XIV 151-53
glyph of cross, VIII 211
hierophants' last degree, XIV 326 fn.
as Ineffable Name, XIV 152-53
as magic talisman, XIV 152-53, 207, 326 fn.

Masonry & triple, II 145
part of TS. symbol, III 251 fn.
a septenary, VII 298
svastika and, II 144
symbolism at Philae Temple, IX 273-74
triple, in Solomon's temple, XIV 152
unfolded cross and, VII 294
use during Initiatory rites, IX 273-74
See also Cross; Crux Ansata
Taurus:
in Mithraic Mysteries, XIII 23
symbol of generation, XIII 23
symbolism of, VIII 150
See also Apis; Astrology; Bull(s); Zodiac
Tay, Prof.:
on the end of the sun, II 484-85
Taylor, Dr.:
on Sankara's date, V 185, 187, 190
Taylor, Dr. Charles E.:
homeopath prosecuted by orthodox medicine, IV 72 et seq.
Taylor, Canon Isaac:
on growth of Mohammedanism, IX 143 fn.
bibliog., IX 456
Taylor, Col. Meadows (1808-1876):
apparitions and, III 282 et seq.
burial of Yogi and, X 7
Taylor, Jeremy (1613-1667):
on pride of learning, VIII 310
Taylor, Rev. Robert (1784-1844):
on Chrēst, VIII 189, 217
bio-bibliog., VIII 476 Taylor, Thomas (1758-1835):
XIV 42 fn.
correctly understood Plato's *Dialogues,* VI 207
——— *Eleusinian and Bacchic Mysteries:*
VII 133-34; XIV 114 fn., 125 fn., 451-52 fn. & q.
knew Plato better than Greek scholars, XIII 153
on Theophany, XIV 276-77
on Wilder trans. of, XIII 203 fn.
——— *Phaedrus:*
on after-death length & state, XIII 80-81
Select Works of Porphyry:
VII 198 fn., 210
The Works of Plato:
on universe as cross, II 145
bibliog., II 546
Tchang-Zya-Fo-Lang [Chin. Chang-chia-Fo-Lang]
"Successor" of Buddha, III 185
Tched-du brjod-pai-tsoms [Ched-du brjod-páitshoms]:
on Adepts, VI 95
Udanavarga in Sanskrit, VI 113
Tchir-Geruk, Mt.:
III 213

Tchumbar:
superstition in, III 350-52, 354
Tchuvashes:
exorcism among, II 178
Teacher(s):
assemble in Sambhala every 7 years, III 421
Chinese for, XIV 450
defence of, XIII 120
disciples' relation to, XII 502-03, 590-91
for East are Asiatics, II 406
founded T.S. for human service, XIII 117
Great, of Haimavatas, III 421
leads to truth, XIII 120
living, & ideal, VII 139
may expel chela after 2 warnings, XII 592
mission of, of esoteric truths, XII 601
not needed for mystic ecstasy, XIV 54
office of, defined, XII 593
responsiblility of, for disciple, IX 155-56, 285-86
success in reaching, depends on student, VII 171, 175
Tibet ancient abode of, of Light, III 418
See also Arhat(s); Chela(s); Disciple(s); Guru(s); Master(s); Sage(s); Student(s)
Teaching:
Divine Men began unbroken oral, XI 467
See also Esoteric Doctrine; Wisdom-Religion etc.
Tebeth:
See Tobe
Teersoot:
Gheber trident, II 123, 125
Tejas:
See Taijasa Tattva
Telang, Kashinath Trimbak (1850-1893?):
——— *Anugita:*
on senses, X 338
Telegram:
Damodar's astral journey to Adyar and, VI 71
Telegraphy:
psychological, VI 120
Telepathic:
impact at death, X 221-22
Telepathy:
as one of occult arts, IX 400E
scientific discoveries and, IX 400M
in seeking knowledge, IX 400L
Telephone:
phonograph and, IV 112
Teleportation:
disintegration of atoms and, IV 125
Telescope(s):
Ancients had something better than,

VIII 52 (74)
known in ancient Mexico, VIII 52 fn. (74 fn.)
Teletē:
perfective rite, XIV 275
Television:
radio &, hinted at, IV 112, 488-89
Temin, Sir Richard:
II 298
Templars:
Baphomet of, XII 374
Temple(s):
ancient, face Sun, XIV 221
Builders of the higher, XI 93, 95
Builders of the Lower, XI 90
on destruction of last, of Bribractis, XIV 295-96
destruction of 2nd, & Cabala, I 110-11
heathen, destroyed by Roman Catholics, II 334
man as one, of God, XI 81
Pagan & Christian, XI 80
on rebuilding lower & upper, XI 88-89
of Sacred Science is One, XI 174 (182)
Symbology of, XI 502-03
term for esoteric doctrine, XI 89
See also Solomon's Temple

Temple, Bishop Frederick (1821-1902):
on conversions, VIII 356 (373)
bio-bibliog., VIII 476-77
Temple, Sir Richard (1826-1902):
XI 396
misrepresents the T.S., It 507-08
nature of T.S. misconceived by, IV 345-46
probing child abuse, XII 287
Russian spies and, II 28
——— *India in 1880:*
misrepresents Brahmo Samajists, III 9, 73
bio-bibliog., II 546
bibliog., III 532
Temple of Divine Wisdom (or Truth):
first steps towards, XII 503, 591, 596
Temptation(s):
Initiates descend to kingdom of, XIV 141, 262
role of lower manas in, XII 692
See also Initiation(s)
Temura(h):
deciphers anagrams, XIV 98
definition, X 398
in *Sēpher Yetz…rāh,* XIV 98
in *Zohar* calculations, XIV 95 & fn.
See also Symbolical Methods
Ten:
mystery of 7 &, in Macrocosm & Microcosm, XII 525, 542
as number of deity, X 278
PadmapāŠi myth and, XII 518-19, 520
See also Decad; Esoteric Section Diagrams; Number(s)
Ten-brel Chug-nyi [Tib. rten-'brel

bcu-gñis]:
causal connection, IX 287
See also Nidāna(s)
Ten-dub Ughien (or Tsong-Ka
Un-Ghien):
lama next to K.H., VI 38
Ten-man-gu:
as gnomes, IX 341
Tennent, Sir J.E. (1804-1869):
Mahāvansa, V 242
bio-bibliog., V 383
Tennyson, Lord Alfred (1809-1892):
poems of, Theosophically inspired,
XII 130-31
——— *Demeter and Other Poems:*
quoting *The Ring,* XII 130
———*The Golden Year:*
on return of Golden Age, XI 186
——— *Lacksley Hall:*
XII 120 q., 266 q.
——— *In Memoriam:*
XII 432 q., 473 q.
——— *No More:*
tribulations in tracing, IX 319-20
& fn.
Teocallis:
mounds and, II 316, 320
Teotihuacán(Mexico):
pyramids of, II 319-20
Terah:
Abraham's father, VII 216, 230
maker of images, XIV 326
meaning of, VII 232 fn.
Teraphim:
Astrolatry and, XIV 326
exist today, VII 216
of Laban, VII 216
named after Abraham's father, VII
230, 232 fn.
as oracles, VII 231
oracular use in Taro, XIV 93 symbolic
hieroglyphics, XIV 315, 326
of Syrians, etc., VII 220-21
used for sorcery, VII 118 fn., 219
See also Serāph…m
Teraphim of Idolatry:
refers to chapter rather than book,
VII 215
Terebinthus (fl. 2nd C.):
Manes a disciple of, XIV 163 fn.
Terentius:
on dissolution of astral double, VI
348 fn.
Termini:
origin of altars and, XI 80
Ternary:
beneficent number, XIV 99
as Cabalistic symbol, I 129 fn.
connected with Church ritual, XI 101
in divine figure, XIV 99
See also Triad(s); Triangle(s)
Terremotos:

XI 356
Terrestrial:
atmosphere, & self after death, VI 101-02
Terry, Milton S. (1840-1914):
Sibylline Oracles . . .:
bibliog., VIII 229, 477
Terry Wm. H. (1836-1913):
III 392
editor of *Harbinger of Light,* V 40
Koot Hoomi and, IV 19
Master M.'s note to, V 11 fn.
Tertullian, Quintus (160?-230? A.D.):
I 300; V 85
a partisan fanatic, VIII 213
on Simon Magus, XII 571
on women, XI 441; XII 269; XIII 164
——— *Apologeticus:*
confused with M. Felix's works, VII 18 fn.
on term Christian, VIII 190 & fn., 226
——— *Carne Christi:*
his motto in, XI 199 & fn.
paradox in, IX 195 (217)
——— *De Jejunio:*
on the Agapae, III 205
——— *Liber de praescriptione . . .:*
on Basilides & Jehovah, VIII 213-14 & fn., 232-33
——— *De Spectaculis:*
on hell, V 85 fn.; XI 84
bibliog., III 532; V 383; VIII 232-33, 477
Teruph:
sacred anagram, XIV 97
Teshu-Lama
See Panchen Lama; Tashi-Lama(s)
Teste, Dr. A.:
on compromising truth, XII 226
Tests:
occult training and, X 242
See also Initiation(s)
Tetrad:
definition, X 355
See also Tetraktys
Tetragrammaton (Gk.):
cp. with Adam-kadmon, X 45 fn.
cube and, XI 174 (182)
errors about, VIII 140-41, 146
or Jahveh, XI 221 fn. (257 fn.)
Logos and, IX 64
is Malkuth, X 357
or mystic Tau, XIV 153
nature of, VIII 140-55
not Tetraktys, X 357
power of, XIV 102, 153
Pythagorean geometry and, X 355-57
unfolded cube and, X 53 (61)
yields mystery of Being, XIV 188-89
See also Jod-he-vau-he; Yhvh;
Yah-Veh
Tetraktys (Gk.):

VIII 144, 146
in Archetypal World, VIII 155
Aunt and, XII 520
divine triad and, XIII 77 esoteric
quadrature and, VII 293
expansion of the, XIII 18
on first, X 352 formation
of, X 355, 357
fourth dimension and, I 360
higher, VI 348
interlaced triangle and, III 313
man a, II 4 (15), 6 (17)
Māyā and, III 318
musical scale and, XII 519
not Tetragrammaton, X 357
number 12 and, III 319, 326
number seven and, VII 292
or Quaternary, XIII 16
relation to Trinity & Septenary, V 280
in Valentinian system, XIII 16
Tevijja (Pāli):
degree of Rahat, II 487
See also Rahat(s)
Tevijja Sutta:
IV 402
bibliog., IV 666
Textor de Ravisi (1822-1902):
on Krishna, I 251-52
bio-bibliog., I 528-29
Tezcacalli:
sacred to God of Light, II 320
Tezcatlipoca:
is Spiritual Sun or Soul of World,
II 320
Thackeray, W.M. (1811-1863):
born between two tidal waves of
human thought, XII 6
on memory & soul, XI 453
Thackersey Mooljee (?-1880):
I 409, 422, 437
H.P.B. and, III 82
member of T.S. Council, II 75 Thākur [Sk. Thakkura]:
a teacher, X 217
Thales (640?-546 B.C.):
VII 123
an initiate, VI 204
on knowing oneself, XI 45
learned metaphysics from Orpheus,
XIV 254
taught heliocentric system, XIII 90
view on Soul, XIV 242
Thango-pa Chhe-go-mo, Gelong:
on need for key to Buddhist works,
XIV 424 fn.
part of "Tibetan Teachings" article by,
quoted, XIV 424 fn.
Tharana:
mesmerism or, IV 162 et seq.
Thar-lam:
Tibetan for Path of Deliverance, VI
111-12; XIV 401
That:

or Tad as absolute thought, X 90
See also Absolute; Tad
Thaumaturgists:
in every creed, V 96 fn.
Neo-Platonic, XIV 300, 304
See also Magician(s); Mystic(s)
Thaums (Gk. Thauma):
miracles or, III 51
Thayer, Mary Baker:
on flower apports of, I 121, 122
materializes rose, VI 124 fn.
medium from Boston, I 121; III 15
& fn.
Thebah (Heb.):
means sanctuary or "ark," III 180 fn.
Thebaidic (or Sahidic):
dialect of Upper Egypt, XIII 1
Thebes (Egypt):
city of 100 gates, XIV 248
compared with Devārākā, XIV 248
library found at, VII 108
Theft:
objects of, recovered phenomenally, I
275-77
Theg-pa chen-po mdo:
may be injurious to uninitiated, XIV
45
Theism:
history of Hindu, IV 108 et seq.
selfish morality of, IV 497-99
Theosophy is Pantheism not, XI
414 fn.
without altruism is pious egotism, IV
497-98
See also Atheism; Deism; God
The Theistic Annual:
I 381
Theists:
Atheists and, cp., XI 372
Atheists, Deists & Theosophists, VI
9-12 & fns.
Pantheists &, as Theosophists, XI
413-14
H. Spencer as an, XIII 96
Thēlous (Gk):
a translation of teraphim, VII 231
Themis:
in guise of human justice, XIII 286
Medusa and, II 210
represented blindfolded, XIII 286
Themura:
as Kabalistic method, III 195
See also Gematria
Theocracy:
from Tibet & Emperor Yu, III 418
had its day, XI 225 (261)
Theodidaktos[oi]:
II 4 (15), 89
Books of Thoth on, XI 228 (265)
the "god-instructed," II 87, 94; XI 214
(250)
Theodoret, Bishop of Cyrrhus

(386?-453):
XI 214 (250)
on Paul & Simon Magus, XIV 124 fn.
on Simon Magus, XII 572
bio-bibliog., XI 592
Theodorus:
as Chrēstos, VIII 205
Theodosius, Flavius (346?-395):
branded "pseudo-Metropolitan," X 191-92
a murderer, XI 93
Theodosius II (401-450):
Sozomen and, XIV 151 fn.
Theodotus the Gnostic (fl. 2nd C. A.D.):
founder of Melchisedeciani, XIII 39
Theogony:
of Wisdom-Religion holds secrets of Plērōma, XII 570
Theogony:
See Hesiod
Theoi (Gk):
H.P.B.'s use of Manes and, VII 97 fn.
see the future, XIV 300
Theologians:
concocted mysteries, XIV 160
dead-letter dogma and, XI 22-23
Fourth Gospel and, VI 152
rejected *Book of Enoch,* XIV 76
reviled the Gods, I 237
on Simon, X1V 115-20
Theology:
based on chips of Theosophy, XIII 84
bigotry of, & ungodly works, XIV 109
built on pagan material, VIII 15
Christian, particularly pernicious, I 377
Christian, phallic, XIV 205
Chronology and, II 111
Churchianism, XIII 228
concoction of priests, VI 32 fn.; XIV 160
dogma & faith as pillars of, I 304
exploded by philology, II 107
Jesus pictured repulsively by, XIV 59
karma of Christian, XIV 323
materialism of Patristic, XIII 78
most cunning of human schemes, III 68
Neo-Platonism & Christian, XIV 305
science &, both assailed, II 182-83
Science & Occultism, I 128
Theosophy &, compared, V 99-100
world's curse, V 99
Theon of Smyrna (fl. 2nd C.):
——— *Mathematica:*
shows mystic stages, XIV 275-76
Theopathy:
definition, XIV 49 fn.
Theophany [Gk. Theophania]:
VIII 191
all have potential for, XIV 52 fn.

definition, XIV 52
differs from Nirvāna, XIV 371 fn.
gods revealed in, XIV 276
hallucination and, VII 62
master key to Theurgy, XIV 48
may be only a flash, XIV 51
obliterated by Church, XII 215
of Plotinus, Porphyry, etc., XIV
49 fn., 64
or psychological Occultism, IX 289
special cases of life-long, XIV 382
visions of Plato & Proclus, XIV 276
Theophilus(?-412):
cruciform couches and, IX 274
biog., IX 456-57
Theophilus, Rev. Arthur:
——— "The TS., Its Objects and
Creed":
VI 60-61, 74
Theophilus of Antioch (ca. 2nd C.):
first to quote from Fourth Gospel, VI 152
——— *Ad Autolycum:*
VI 152 fn.
bio-bibliog., VI 447
Theophrastus:
disciple of Aristotle, VI 209
Theopneusty (Gk.):
VIII 191
definition, XIV 49 fn.
results in full recall of Divine State,
XIV 52
Theosophers:
one active altruist worth more than
many, XI 478
Theosophia:
composed of two Greek words, II 87
definition, XI 235
distorted, X 280-81
higher intuition acquired by, II 92
Magic as ancient term for, XII 557
shamefully treated, XI 225 (261)
spiritual sense of term, & T.S., II 498
(505)
true wisdom of the gods, XI 213 (249)
universal, IX 65
or Wisdom, XII 320
See also Wisdom Religion
Theosophia:
V I 406
bibliog., VI 451
Theosophic:
seminary, I 110
Theosophical:
books prohibited in Russia, XI 461
doctrine based on facts of nature,
VIII 50 (73)
H.P.B. loyal to, Cause not T.S. alone,
XI 381
monasteries, VIII 134
policy of, journals, XI 49
purpose of a, journal, XI 116 (130)
statutes, VIII 164

terminology, XI 176 (185)
Theosophical Fable:
author of, X 1 fn., 9
H.P.B. on, X 1-2
The Theosophical Forum:
VII 135; X 195
on later E.S. Instructions, XII 653
The Theosophical Glossary:
possible reprinting, XIII 222
publishing date of, XIII 222
Theosophical Leaders:
ideas & morality of, X 94
Theosophical Miscellanies:
VI 258 fn., 260 fn.
bibliog., VI 447
Theosophical Movement:
forces impeding, XII 158
literature for, needed, XII 6
necessity of the age, XII 295
need for esoteric doctrine and, X 153
New Year of, is January 4th, XII 76
open to all classes, XII 60
sacrifice for, XII 61
Spiritualism and, XII 128
subterranean stream, IV 339
T.S. members & periodicals of, X 206-07
Theosophical Publishing Company:
formation of, VIII 3
H.P.B. and, VIII 313-14
Theosophical Publishing Society:
nature & purpose, IX 245-46
work of, XII 299
Theosophical Seal:
III 314
Theosophical Siftings:
X 297; XII 237

Theosophical Society:
abstract, has no beliefs or teachings, XI 110 (124)
abused by Church with "Christ's blessing," III 68
abuses in, VII 246-47
accomplishments of, in Orient, XI 392 et seq.
active & unselfish, Branches needed, X 128
Adepts and, VIII 402
Adepts originate 1st Section of, II 493 (501)
Adepts suggested founding of, IV 133, 136-37, 611
admission fee in, X 296
admission to, based on moral character, IV 169
admits fallibility, V 5
advantages of belonging to, II 496 (503-04)
advent of, a necessity, XII 33
Adyar intrigues against H.P.B.. XII 158-64

affiliated with šrya Samāj, I 395
aids in saving heathens from Christianity, I 381
aimed to purify Spiritualism, III 50
aims at self-dependent Mankind, V 281-82
aims of, II 478
aims to reconcile religions, XIV 305
anagram of, reversed by error, III 251 fn.
ark against deluge of materialism, XI 246 (282)
Arya Samaj, alliance broken, IV 95
Asian, members outnumber European, V 120
asserts truth common to all religions, X 72-73, 117, 122
atheists and, II 101, 442-43
attacks against, III 10 et seq., 240-41
authority and, XIII 119
authority of Masters & H.P.B. in, XIII 115-21
autonomy of various bodies in, XI 381
awakening spirituality and, IX 243
believes in no miracles, II 32
biding its time, XIII 286-87
Bombay branch & pamphlet on, IV 91
Brahmo, V 124
Branch of, how formed, II 480
Branches can believe anything if Brotherhood practiced, V 5, 127
Branches should study & make experiments, VI 336-37
British Section, V 126; XII 330
British Section, convention greetings, XII 116
a Brotherhood of Humanity, III 309
"Brothers" of, 1st Section hard to know, II 494 fn. (501 fn.)
called a fabrication, XIII 210
called Royal Asiatic Soc. plus philanthropy, XII 294
calumniated by Churches, X 69 fn.
cannot be destroyed as a body, VII 164
cause of, strength, IV 111
chartered branches in U.S.A., XII 297 fn.
chief object of, X 77, 78 fn.
chief reason for founding of, II 97
Chohan-Lama of Rinch-cha-tze a member of, III 398
"Christo-," XII 131-32
Circular drafted by Olcott & H.P.B. on objects of, I 375-78 & fn.
clergyman a Founder of, IV 97
clergymen and, II 511
common platform of, IV 502-03
conditions for joining, XI 335
conspiracy of Madras & Cambridge and, X 282
contributions voluntary, XII 331

convention of 1882, XII 305
conventions, letters & addresses, IX 241-48
could be Savior of Christianity, VIII 283
Council of, II 51
Council of, & Arya Samāj, VI 314-15
Council's *Report . . . M. Bdavatsky,* VI xl, 274 fn., 414 fn.
no creeds in, I 304; II 100-Ol; IV 437; V 121, 318 fn.; XI 338-39; XIII 118
curious ideas of Fellows of, III 243
danger of disunity to, XIII 172
debts and, V 281
declared policy of, IV 415 defends genuine mediums, III 370
definition, VII 157
delegates at, convention of 1883, VI 76
dissensions & rivalry in, XI 238-39 (274-75)
distinct from Theosophy, VII 160; X 165
diverse opinions in, keeps it alive, IX 243-44
does not meddle in private beliefs, VII 245
does not teach acquisition of "powers," VI 333
doomed to exist, VII 164-65
dues in, abolished, XI 12
duty of, Branch & Section Presidents, XI 115 (129)
Eclectic, and, IV 193
eclectic tolerance of, IV 126-27
embroglioat Bombay Branch of, II 476-78
enemies of, are many, XI 163, 165, 306 et Seq.
enemies of, as scavengers, XI 303
entrance fee, V 325-27
errors committed in conduct of, X 134
Esoteric Section and, XII 479-80
E.S. not part of, XIII 115
E.S. Pledge recommended for, X 207
established in Ceylon, II 439-40
established to study mysteries of psychology, II 108
evils in, X 199
exoteric Buddhism not promoted by, X 65, 70, 116
expulsion from early, VII 148, 150 & fn.
fable & comments about, VII 53-54C
failed to achieve primary goals, XII 489
false prophets in, XI 47-48 fanatics in, can turn bitter enemies, XI 50
fee in, VII 148-49
feels respect for all religionists, II 104

Fellows of, mostly teetotalers & vegetarians, IV 44
fights against mental slavery, XIII 286
finances of, III 2-3; XI 13
First Object of, X 74-75
First Object of & Masters, XIII 119
first rule of, VIII 170-71
on First Section of, III 303
First Section of, admits 5, members, II 499 (506)
First Section of, has only Oriental Yogins, II 493 (501), 499 (506)
forced Eastern knowledge upon West, VII 168
formation of Esoteric Section, XII 165, 479-85
on formation of European Section, XII 330-32
"formers" of, I 124
founded at Irving Place, N.Y.C., XII 293
founded by commission, IX 243
founded in N.Y. & transplanted to India, XII 160, 304
founded on model of U.S. Constitution, II 104; XI 115 (128)
Founders of, mainly veteran Spiritualists, II 107
free from intolerance & prejudice, XI 338-39
freedom of religious views in, II 104
French, V 7-8 (37), 125-26
fulcrum for Progress, V 121
fundamental object of, IV 470
Great Doctrine given out by, IV 378
great expansion of, XI 111-12 (125-26), 167
growth worldwide despite S.P.R. attacks, XII 298
as guidepost, III 4-5
H.P.B. accepts presidency of, European Section, XII 263, 329-32
H.P.B. letters to American Conv. of, IX 241-48; XI 161-69; XII 151-56; XIII 171-76
H.P.B. loyal to Masters & Cause not, XI 380-81
H.P.B. on, XIII 209-14
H.P.B. resigns from office in, VI 281-84
H.P.B. urges unity & solidarity in, XII 154
historical background of, I 121-24
holy mission of, IX 243
hostile to Socialism & Communism, II 105
ignores Universal Brotherhood Object, XI 111 (125)
incorporation of Branches, XI 384
India appreciates, IV 22-24
Indian, in 1883, V 279
Indian National Congress modelled

upon, XII 305
influence upon Ceylon, XII 305
Inner Group supports H.P.B., XIII 203-04
an instrument that can yet be mended, X 11
intended to stem tide of materialism, IX 244
international & universal, XI 372
intolerant of seditious methods, II 292
Ionian, & psychic research, V 358
karma for hindering the force of, XI 166
karma of, & help given, XI 354
B. Keightley head of Indian Section, XIII 122
Lane and, XI 551-60
lawbreakers will be expelled from, IV 438 & fn.
lowest grade of Great Ideal Brotherhood, IX 245
Madras Headquarters, XII 299
Mahā-Chohan's views on, X 79-81
Mahātmas and, XIII 213
Masters founded, for human service, XIII 117
members lawful research helped by Occultists, IV 356
members of, absolutely free in religious views, II 104
members of, sworn to secrecy, I 380
membership in, & Lay Chelaship, IV 610-11
miracle of, X 123
misconceptions about, III 3-4
misrepresented, XI 165, 216 (252), 366-70
missionaries misrepresent, IV 90-91
more universal than any scientific society, II 105
most Catholic of Societies, VII 246
most important object of, I 394
motto at, Headquarters, XII 61
motto of, IV 305; V 121, 127; X 76, 115, 121; XII 351
motto of, gives principle aim of, XI 112 (126)
must be protected against evil, X 200
must challenge lie & uncloak vice, VII 174-75
mystic religion of Christos, XI 377
needs no Loyolas, VII 166
neither Church nor sect, II 85; VII 171
no belief in Masters required in, XIII 120 & fn.
no church & no new revelation, III 72-73
no doctrine advocated by, XIII 115
no dogmas in, I 304; XI 338-39
no earthly forces can destroy, XII 587-88

no nursery for incipient Adepts, VI 336
no one religion in, XI 110 (124)
no place for dogmatic sectarians, XI 113 (127)
no racial distinction in, II 495-96 (502-03)
no real harmony in, X 11
no religion professed by, IV 95, 106
no room in, for narrow-mindedness, III 226
no secret society, VI 235
non-interference policy of, IV 546
non-political, II 292
not a "miracle club," IX 243
not a nursery for occultists, IX 244
not a sect, IV 345; VIII 160 fn.
not a short-cut to adeptship, III 4
not an academy of magic, X 80
not Buddhistic, III 241
not guided or protected by Brothers of, 1st Section, III 274
not in vain, XII 159-60, 293, 299
not school of Theurgic rites, XI 165
nucleus of Brotherhood, IV 415
numerical potencies in destiny of, II 449-53
one Object of, XIII 105
object of, cleansing of Spiritual truth, I 306
an object of, to examine views of Spiritualism, II 99
on objects of, VI 212; VII 145-46, 160 fn.; XI 53, 215 (251), 335, 391-400; XII 293-94, 302-08
offers subjects of study for all, XI 242 (279)
Officers must show neutrality towards all parts of, II 104
only 9 persons leave in 1881, III 133
opposes those who pervert its teachings, XI 165
opposition to, in London, XI 455
ordered formed by M., I 73
orders to found, & choose Olcott, I 94-95
organized for quest after primitive truth, II 447
oriented towards occult truths, II 105
original lines of, distorted, X 198-99
original programme of, VII 135 et seq., 145-46; X 77
originally a small body, II 211 owes much to Freethinkers, XI 411
a Pandemonium abroad, VII 167-68
Paraclete may arrive before 1897, X 11
Parent, and Branches, V 127
Parent Body of, defined, VII 157
peaceful revolution by, X 75
penalized for affirming Hermetic Science, IV 4

persecuted, X 69 fn., 114
phenomenalism to be curtailed by, IX 244
pioneer of free thought, I 395
plays humble part in Indian national reform, II 181
pledge of secrecy in, II 56 (62)
pledged to war against bigotry & fanaticism, IV 472
policy of, II 85; V 127
possible fall of, in America, XII 596
Pot-Amun founded ancient Eclectic, XIV 305-06
practical charity and, VIII 163-71
Preliminary Memorandums for E.S., XII 488-511
private instruction and, V 333
produced change in Hindu thought, III 105-06
promotes Hindu knowledge of their ancient thinkers, II 508
propounds old truths, III 73
protects every belief & opinion, II 497 (504)
protests loudly against dogma, X 160
prototype of, XIV 308
Publication Fund, XII 299
purpose for founding E.S. of, XII 490
purpose of, given by 1st Section of, X 77-78 & fn., 79-81
real founders of, X 154
reawakens memory of Occult Science, IV 609
religion of, an algebraical equation, II 101
a Republic of Conscience, II 104, 443; III 226; XI 115 (129), 239 fn. (276 fn.)
requires no oath, only one's word of honour, II 143 fn.
research neglected by branches of, IV 131
resolution of members, XIII 90
revitalized interest in Samkarāchārya, XII 307
Roman Catholicism the one enemy of, XI 339
root-idea of, free & fearless investigation, II 102
rule concerning politics, VII 160 fn., 170 fn.
on Rules of, II 51, 58 (64), 104; III 306; VII 148 ff.; VIII 160 fn.; X 33, 65; XI 431-32
Rules of, and fellowship in, IV 438 & fn., 468-70, 471-72 fn., 478
rules of European Headquarters, XII 212-13, 331
Rules of, give freedom of belief, VIII 160 fn.; XI 425
Rules of, on begging money, V 282
Rules of, reveal 1st Section's aims for,

X 77 & fn.
scope of presidential functions of, XII 263-64
second to Humanity, XIII 120
secrecy in, II 494-95 (502); IV 600 fn.
Secret Doctrine teachings and, IV 404
secret organization, I 193-94, 245-46, 376, 393-95
as secret Society, II 3 (14)
Sections of, IV 39
Sections to be independent, IX 245
shattered by unlearned, X 11
should attract best intellects in Spiritualism, II 109
should not grow too fast, XI 163 signs of, & sannyasi at Karli Caves, II 488
Society for Psychical Research and, IV 131-32
some members are Spiritualists, III 370
South Indian Visishta, V 124
spirit of work, V 127
spiritual current & 1897 deadline, XII 418
Spiritualistic movement ushers in, XII 127
Spiritualists denounce, XII 297
statement by Committee of, I 245-46
Stockholm branch, XII 299
strengthened by difficulties, X 283
study of, *Rules* suggested, V 320 suit against H.P.B. withdrawn, XII 377 (380)
supported largely by Founders, III 80
termites of the, XI 217 (252)
Theosophy of vital importance to, IX 243
all thinkers are welcome in, II 106
third object of, needs more emphasis, IV 131
those who left, not regretted, X 164
three, Branches in Paris, V 126
three Sections of, I 375 fn., 376; II 494 (501)
tract mailing scheme of, praised, XII 152
tree of Brotherhood, XI 245-46 (281-82)
triple wish of, as Utopia, XI 246 (282)
true mission of, VI 333-34
true nature of, III 4
two great divisions of, II 106
unconcerned about politics, II 105; VII 160 fn.; 170 fn.
Universal Brotherhood and, II 97, 105, 495 (502), 498 (505), 499 (506); V 3 (5), 121, 127; X 65, 75, 78 & fn., 80, 163; XIII 121
unscathed by negation, XIII 213-14, 286

unsectarian, VII 351; VIII 160 fn.
unsectarian nucleus devoted to search for truth, XI 334
victorious disciples in, XI 239 (275)
vindication for Founders of, XII 375-76
visible representative of Universal Theosophy, II 101
volunteer scavenger, X 171
will eradicate "struggle for life" idea, X 73-74, 80-81, 119-20
work is for Humanity, XII 156
working Fellows of, & drones, X 205-06
bibliog., VI 447
See also Arya Samāj
Theosophical Society and its Founders: pamphlet full of errors, IV 148-49
The Theosophical Society, its Objects and Creed: reviewed, IV 196 et seq., 666
Theosophist(s):
accept nothing on faith, II 60 (66); VIII 49 (71)
accused of superstition, XIV 2, 4
adhere to facts, I 304
on Agnostic, XIII 139-40
Alexandrian, XIV 301
all faiths found among, II 101; IV 360; XII 341, 349
all men can be, IX 244-45
altruism preached by, VIII 55 (77), 33
altruistic & truth-seeking, IX 103
ameliorate conditions of mankind, IX 246
American, & 6th sub-race, XIII 173
Archbishop of Calcutta and, IX 346 fn. (374 fn.)
attacks on, VIII 100
attitude towards Christ & Church, III 134
attitude towards science, IX 123
avoid suspicion, XIII 172
behavior of, XI 291-92
beliefs of, & Spiritualists discussed, III 368 et seq.
believe in Logos, V 355
believe in phenomena, II 37
believe in Sat, VIII 57 (79)
brotherhood of, VIII 68 (90)
brotherhood should be practised by, IX 123
Buddhist Priests in Ceylon and, II 138-40
Budhist, belong to no one sect, VIII 61 (83)
Bulletin Mensuel . . . and, V 7 (36)
called infidels & "wretched atheists," XII 385
called "lunatics," II 194
cannot be bigots, XII 304, 317

castes and, VIII 56 (78)
ceremonial magic discarded by, II 96
charity & no reprisal a duty of, XI 306
Christianity and, V 119
Christianity not hated, by, XII 28, 385
Christ-life not lead by, VIII 165
on clergy & practical, IX 86
combat exoteric cults, VIII 61 (83)
common man needs help of, more than scientists, IX 123
compared to Scientists, XII 115, 317, 350
compared with clergy, XIV 160
concept of God, V 355-57
corroborated by antiquity, VII 230
have courage of their opinions, III 232
criticisms of, VIII 159 et seq.
defence of truth and, IX 6
defend faiths of Asiatics, III 479-80
defend H.P.B. against charges, XIII 203-04
defend sacred beliefs, XIII 148 defended by H.P.B., XII 338-41, 348 defended when unjustly attacked, V 333
definitions, II 88, 91, 102-03, 388; IV 463; V 355-56; VIII 31-32, 55 (77), 166, 168-69, 171; IX 155; X 69, 115; XI 113-14 (127-28), 169; XII 28, 303, 319-20, 508
Deity of, VI 9-10 fn.
denounced & accused, II 98
on denunciations among, VIII 157; X 196-208
described as sect, V 277-79
detractors and, II 142-43
difference between, & philanthropists, VIII 166
duties of, XI 247 (283); XII 418
duty of, when a public official, X 200
earnest, devoted to unveiling "Secret" teachings, XII 235
ecclesiastical Jesus not accepted by, V 356
Emerson a conspicuous, II 208-09
encourage staying in one's own religion, V 96 fn.
enemies of Jesuits, IX 306
enemies of, listed, III 371; VIII 68 (90)
esoteric science clarified by, IV 409
essential beliefs of, I 334-35
ethical revolution is aim of, VIII 64-65 (86-87)
experience quickens for some. VIII 168
expulsion of, X 207
have *facts,* not systems, II 204 (207)
false, X 77 faults of so-called, X 76
fearless of public opinion, III 232; XIII 243-46
feel malice of clergy, XIV 130 fn.

fight pretence, XIV 41
first historical, XI 459
freedom of thought and, XI 115 (129)
glamourous phenomena and, XII 326-27
God nor Devil believed in by, VIII 57 (79)
god of, defined, VIII 58 (80), 368-69 (388)
Golden Rule and, IX 71 good
works and, VIII 169-70
H.P.B.'s letter to European, XII 329-30
H.P.B. urges, to support Olcott, XII 167
help mankind with worldly & spiritual problems, XI 465
help worldly men not just spiritual aspirants, XI 466
hostile to Christian Church, II 362
how, may win regard of Masters, XII 595-96
humble, silent & guarded, XII 262
as individuals and, IX 246
Initiates of First Section and, II 494 fn. (301 fn.)
intellectual luxury of, VIII 166
Jesus the Adept believed in by, XI 61; XIV 160
joined together for strength, II 211
Judases amidst, XII 379 (381)
knowledge of true, XIV 25-26
left free, VII 245
malice against, VI 168
mankind's swifter development fostered by, VIII 168
Master's view of true, X 69
mediation by proxy not accepted by, X 162
methods of work too fixed, XI 165-66
miracles not believed in by, XIV 107
misjudged, abused & ridiculed, XI 111 (125), 224-25 (260-61), 367 et seq., 436-37
misrepresented as Atheists & Neo-Buddhists, XII 336
mission of, VI 183
moral standard of, V 320
most important object of, II 100
must be cosmopolitan, X 199-200
natural allies of Spiritualists, II 194
Neo-Platonic & medieval, attest to Elementals, XII 197
never attack any religious beliefs, III 374
nicknamed "sevening lunatics," XII 75
no claims for any one religion made by, VIII 50 (72)
no dogmas among, I 304, 361 (365)
no *local,* possible, IX 248
not a body of philanthropists, VIII 169

not believers in supernatural, XIII 213
not free of intolerance, XIII 118
not infallible, 1 300, 304; II 430; III 137; V 96 fn.
not orthodox Spiritualists, II 37
not perfect, X 165
not visionaries, XIII 148
a nucleus of Brotherhood, IV 415
often mistaken, but needed, VIII 170
one who lies is no, XII 595
oppose any base customs, XI 41
opposed bigotry & arrogance, III 374
opposed to exoteric asceticism, VIII 51 (73)
original thinkers are, II 102
outline of, metaphysics should be mastered by, XI 104
panorama of early, II 208-09
persecuted by Jesuits, IX 303
personal God not believed in by, XI 414 fn.
are philosophers, XI 439
pledge for all, X 197, 207
politics not meddled with by, IX 246
are poor, IX 246
on practical, VIII 165; IX 86 practical work for, suggested, VI 212 prepared for struggle, XI 115 (129) primary function of, IX 246-47 protect Theosophy, X 180 fn. qualities of a true, VII 146-48 fn., 169-71, 173-75
reasons why, sceptics of science, XIII 138-51
recognize One Absolute as Becoming, VI 10 fn.
Reformers and, VIII 282
reject externals, accept the Internal, VI 9 fn.
religion of, VIII 66 (88)
respects truth-loving scholar, XIII 139
responsibility of, IX 4-5
ridiculed & abused, II 39
role of, & new cycle, XI 202
savior of materialism's survivors, XI 246 (282)
schools for, existed for past 2000 years, VII 169
science should not be pandered to by, XII 350-51
seeks after divine wisdom, XII 303-04, 312
should not pose as infallible, X 181 fn.
should work for objects of Society, VI 336-37
Silent Brotherhood of truth seekers and, XII 125-26
slandered, VIII 32
Spiritualism deserted by many, III 272
on study of T.S. Rules by, X 77 & fn.
supernatural denounced by, III 111

teach common people, IX 123
tolerance and, IX 7
tracked like wild beasts by clergy, II 97
tread path worn by sages, I 291
true and false, XI 122 (136), 216-18 (252-54)
true, cannot accept Christianity, VIII 261, 390; XI 60-61
true, defined, VI 183
true, must be an altruist, XII 261-62, 417, 508
true, very few, VIII 159 fn.
truth and, XIII 119
Truth is chief concern of, XI 339
as Truth seekers, II 59 (65), 430; XI 339; XII 90, 115, 235, 261, 303, 317, 319
truths a, should know, XI 113-14 (127-28)
two-thirds of, are bad wine in good bottles, X 96
under a ban from start, II 110
are unsectarian, II 430
urge rationale of phenomena be studied, II 110
values freedom of thought, XII 317-19
vices of nominal, XII 597
who turn away from TS., XI 167
work of true, XI 239 (275), 556-57
work only for others, XI 115 (129)
working, & drones, X 205-07
worship only Truth, VIII 58 (80)
See also Neo-Platonists; Theosophers
The Theosophist (Bombay & Madras): I 162, 173 fn., 338 fn.; III 142, 211-12, 220-21, 242, 245, 251 fn., 287, 364, 370, 460 & fn., 481; IV 103, 139 & fn., 350, 366 fn., 493; V 6, 12 & fn. (40-41 & fn.), 25 & fn. (54 & fn.), 95, 98 fn., 104 q., 109 fn., 121, 124, 221, 223, 226, 271-72, 287, 293 fn.; VI 61, 134, 241, 243 fn., 244 fn., 281, 315, 406; VII 50, 54A, 135, 139, 176 & fn., 177, 191 fn., 207, 284 & fn., 308; VIII 41-43, 136-37, 140-41 q., 144 fn.; IX 75 fn., 77 fn., 129, 225 fn., 317; X 174, 185, 206, 281; XII 604 & fn., 607 frt., 615 fn., 622 fn.; XIII 73, 209, 285, 286, 288, 301, 316, 321; XIV 60 fn., 62 fn., 427 fn., 474 fn., 475 fn., 487-88
absolutely unsectarian, III 305, 331-32
on Adyar Library, XII 301 fn.
all religions may expound in, IV 110
on annihilation of Spiritual Ego, V 25 fn. (54 fn.)
on "Antiquity of the *Vedas,"* XIV 360-61 q., 362-63 q., 363 fn. & q., 364-65 q.
becoming a laughing stock, XI 383

beneficent purpose draws Brothers, I 162
Buddhism discussed least in, IV 305
on Burnouf's sympathetic article in, X 63-64 fn., 134-35
cannot discuss politics, II 161
character & policy of, IV 89-90, 158-59, 271, 305-06, 400-01, 408
chart & contents cp. with WMS., XIV 469-72
criticism of, X 94
"Death & Satan," XII 638 fn.
defends Spiritualists, III 371 does not reveal all, XIV 232 fn.
Dostoievsky extract, XIV 385 fn.
editorial policy of, X 170
on *Esoteric Buddhism,* X 177, 178, 179, 180 & fn., 185
exhibits "Evangelical Alliance," II 291
false mediumship and, II 200-01
fifth year of, V 67-69
on first year of, II 426-29
founded for benefit of natives, III 388
founding & first issue of, II 83-84
"Fragments of Occult Truth" in, V 16 (44), 25 (53); XII 622 fn., 639
great success, VI 158
harsh aspersions protested, XII 117-19
R. Harte and, XI 378 et seq., 481-82
H.P.B. blamed for all that appears in, IV 198-99
H.P.B. on her *Story of the Mystical,* I 163 fn.
highly praised, VI 174
"Hindu Music" article in, XIV 196 fn.
India's regeneration and, IV 158-59
Masters' aims for T.S. in, X 77 & fn,
meager income from, II 482
Morya Dynasty and, VI 41 & fn.
on W.S. Moses, IX 178
most subscribers in Asia, V 120
new branches and, V 69
not published for profit, V 69
not special organ for occult sciences, V 9-10 (39)
on Occult Doctrine of the "Dweller," XII 637-38
on Olcott as Asian E.S. representative, XII 89
Olcott Centenary issue, III 13 fn.
on Olcott's authority for, XII 117-19
Olcott's biog. notes on Subba Row. V 268-69, 271, 272
open to any writer, III 310-11
People's magazine, its policy & record, II 404-06, 426 et seq.
on policy of, II 84-86; III 222, 224 et seq.
politics avoided by, IV 42
on publication of *S.D.,* X 158
reasons for founding, II 84; IV 1-2
on "Reincarnations in Tibet," XIV 427
on Saint Simonists & H.P.B., XIV 496

& fn.
on Sānkhya & Yoga, IX 166
Secret Doctrine taught for first time,
IV 404
serves an idea, not individuals, III 389
Spiritualists and, IV 140-41
on superiority of Western Occultism,
XIV 232
Swami Dayānanda & T.S., VI 52-53
"The Elixir of Life," XII 202 fn.
"The Real & the Unreal," XII 631 fn.
The Thinker "borrows" from, IV 279-80
unique channel for Oriental mystics,
II 109
a winning horse, XII 23
WMS. quoted in, XIV 60 fn., 65 fn.,
94, 104, 223 fn., 318 fn., 319,
321 fn., 325 & fn., 427 fn., 457-62
on Yoga-Vidyā, II 119; IV 53
bibliog., V 386; VI 451
Theosophy:
on abortion as murder, V 107-08
above all sects, II 105
on Absolute, XIII 97
accomplishes needed reform of
thought, XI 121 (134)
accused of adoring monsters &
chimaeras, XII 129
adversely received by public, I 394
aims at uniting quest for Higher Self,
XII 296
Alchemy belongs to, II 96
alleged "subordinate branch of
Spiritualism," II 293
all-embracing science, VII 169
ally of honest science & religion, II
103
alone can save world from despair, XI
226 (262)
is altruism, XI 202
America and, XI 162-63
Ammonius Saccas and, II 88-89
ancient *philosophers not* scorned by,
XIII 262
anthropomorphism and, V 355
atheism and, X1 372-73
attacks on, VIII 101
awakens inner man, X 164
blind belief transformed by, X 165
"blood of the martyrs is seed of," XII
299
cannot be uprooted or crushed, VIII
177; XII 320
child of Aryan & Neo-Platonic
thought, IX 295
choice of, or Jesuitism, IX 292
Christianity and, XII 27-28, 295-96
Christianity in India and, VI 165-66
Churches and, VIII 162-63 conditions
for further teachings in, IX
244
conflicts with modern science, XIII 157

dead if not turned into life, IX 103
declares Christ within, XII 261
defence of others and, X 197
definitions, II 89, 91; V 96 fn., 353; VII 169-71; IX 245; X 73, 117, 162, 287; XI 372, 410
demands support of a brother Theosophist, XII 595
detractors of, XIII 84
Diogenes Laertius and, II 88
direct descendant of Universal Gnosis, XI 228 (264)
distinct from T.S., VII 160; X 165-66
distorted by charlatans, X 282-83
as divine knowledge, IX 38
Divine Science, X 173; XII 599
divine teaching of all ages, XII 39
is divine wisdom, X 165
no dogmas in, XII 341 fn.; XIII 119
double-edged weapon, II 96
duty of, XIII 264
on emanation of universe, II 91
embraces everything, X 163
emulation not rivalry in, required, XI 239 (275)
esoteric interpretation of, XII 21
esoteric synthesis of known religions, IX 196 (218)
essence of philosophical research, XI 110 (124)
ethics of, more valuable than psychism, XII 156
ethics of, most transcendental, XI 437
exact science of psychology, II 95
examines reverse of every apparent truth, XI 232 (269)
faithful echo of antiquity, VII 198
familiar with mesmerism, II 96
fear of death and, XII 70
first & last, XIII 174
fits men for lives to come, X 165
forbear of science, VIII 54 (76)
foremost virtue of, XIII 97
Founders of, & their karma, X 173-74
gains members Christianity lost, X 171
goal of, XII 308
good done by, in India, IX 129 et seq.
great mission of, VII 175
Higher Beings fully possess, X 166
human nature &, vs. animality, IX 244
as Idea, cannot be stopped, III 50
ideal of, as to Man, VI 173 ideals of, distorted, XII 77, 339
ill-defined by Webster, XI 234 (271)
inner man and, V 355
interest in, shows despair of Christendom, XII 295
Ishmaels of, V 325
as Jñāna-Vidyā, XI 235 (271)
Justice is cardinal tenet of, XIII 105

as liberty of thought, XI 410
as liberty to investigate Nature, XI 113 (127)
a light to guide humanity, IX 243
literary growth of, XII 299
a living power, XII 28
love of humanity and, IX 258
a Master on true, VII 146-48 fn., 169-71, 173-75
materialism worst enemy of, VIII 298
mediumistic phenomena explained by, II 109; XII 127-28
metaphysics and, XI 233 (269-70)
metaphysics of nature, VIII 54 (76)
miracles not believed in by, II 490
mission of, most holy, IX 243
misunderstood, X 159; XI 432-33
misused by foes, XI 165 is monistic, XI 339
Müller critical of, XIII 104-05
must be practical, VII 173; IX 103
must stand on own merits, IX 50
Neo-Platonism in essence is, XI 438
of Neo-Platonists, XI 215 (251); XIV 301, 305-13
no orthodoxy in, IX 243
no personal god in, X 73, 117; XI 414 fn.
is none of the *isms,* IX 196 (218)
not a new-fangled doctrine, II 106
not a religion, VIII 160 fn., 268-69; XI 375, 435
not an ephemeron, XII 292-93, 298-99
not any one religion, X 161
not enemy of Spiritualism or Psychology, II 109-10
not Neo-Buddhism, XII 339
opposed by Brahmins, XI 432
origin of, & the Cabala, VI 319-20
perfect justice and, VIII 299
permits no active defense, XII 595
is philosophy of future, XI 222 (258)
philosophy of rational explanation, IX 243
Pledge to make, a living factor, XII 506-11
popularization of, by cheap publications, XII 596
practical, embraces every science, X 165
practical, more important than esoteric knowledge, XII 113, 502-03
practical realization of, XIII 174
practical work of, alchemical, X 163
practised becomes universal panacea, X 164
prejudices against, XIII 148-50
primordial system, XIII 84
proof of soul and, XIII 356-57
Pseudo-, XI 45 et seq.
quintessence of highest philosophy, XI 435-36
real, believes only in facts & science,

II 490
real, is Pantheism, XI 333, 414
reason for appearance of, VIII 296
rebuttal of, X 3-4
reconciles Evolutionism & Positivism, XIII 97
regarded as a religious sect, X 170
rejected by materialists & pietists, XIV 2
rejects methods of science, X 171
relation to mediumship, II 95
is religion *and* science, X 171-72
is Religion itself, X 161-63
religions and, V 96 fn.
renaissance of ancient spiritualism, XII 123
renunciation of self in, IX 254
respects Jesus, XIV 143, 160
revival of pre-historic, XII 123
of Rishis, Magi & Buddhists the same, V 35 (64)
Rules of Practical, X 196-97 et seq.; XII 213, 502-03, 506
Savior of mankind, X 173
science of Truth, XI 110 (124)
scientific opposition to, XIII 144, 149, 157
scientific, reveals origin of faiths, X 165
seeds of, find little good soil, XI 168
soul of its Society, X 166
on soul of practical, X 163, 197
in Spain, IX 458-61
as spirit of Christos-Buddha, VIII 267
Spirit of, found in harmonious group, VII 160-61
is spiritual knowledge, II 100
Spiritualism and, II 109; X 168
Spiritualism &, as facts & beliefs, III 368
spread of, slowed by focus on personalities, XII 293
target for slander, X 2
teaches animal-man to be human-man, IX 247
teaches mutual-culture before self-culture, VII 160
teaches non-separateness, VIII 164
travesties & triumphs of, XII 293
true reformer & deliverer of our time, XII 261
true Spiritualism &, defined, I 74
is truth & impartiality, IX 9, 38, 103
is Truth not authority, XIII 119
in U.S. & W.Q. Judge, XIII 176
universal love and, VIII 164
a Universal *panacea,* X 163, 165
universal solvent, XII 308
unsectarian nature of, VIII 165; XI 110 (124)
vehicle of, indestructible, VII 165
vital factor in life, XI 163

as Wisdom, XI 220-22 (256-58)
wisdom of the gods, XI 109 (123)
Wisdom-Religion, XII 347
work for, is entrance to Inner Life, XI 166
worldly ties and, VIII 292-95
worth of, XIII 117
Yermoloff's vision explained by, XII 232-33
See also Wisdom Religion
Theravada Buddhism:
See Hinayāna Buddhism

Thermae:
on temple resurrected at ancient site of, X 23-25
Thersites:
of Freethought, XI 418, 437
I Thessalonians:
on man as a trine, I 292
Thessaly (Greece):
V 218, 219
ancient name for, V 218-19
magicians of, X 143 sorcerers
of, & Moon, IV 397
source of magicians of, V 217-18
witches of, VII 93
Theurgists:
evidence of, & Occult science, VII 209
practiced "Science of Sciences," II 32
or practitioners of magic, II 34
study of, evidence on "spirits" needed, VII 209
See also Healer(s); Mystic(s);
Occultist(s) Theurgy:
Ammonius' School taught, XIV 308
antediluvian mesmerism and, XII 215-16
of archaic tradition, XII 214-15
Christianity opposed, III 181
continuation of Egyptian Mysteries, XI 215 (251)
daimones and, VII 121
dangers of, II 96
definition, II 90
effects of mastering, XII 560
esoteric, is magic, I 139
holiness needed to practice, XII 559-60
key to practical, XIV 48, 51-52, 116
magic and, XII 559-60
mesmerism a secret of, XII 216-17
Neo-Platonists and, XI 228 (264-65)
not understood, XI 234 (271)
Plotinus *et al* practiced, XIV 304
Porphyry opposed to, XIV 304
practical, discarded by Theosophists, II 96
prodigies of, VII 123
Rāja Yoga or, XII 560
rites of, not found in Theosophical Society, XI 165

science of, fallen into disrepute,
II 33
teaches union with Higher Self, XIV
51-52
See also Neo-Platonism; Mysticism
Thevetat:
magicians of, IV 263
Thevetatas:
Etruscan gods, V 222 Thibaut,
George (1848-1914):
on the *Suryaprajñapti,* III 153
tr. Samkara on Parabrahman, XIV 393
fn.
——— *Vedānta-Sutras:*
in *Sacred Books of the East,* XIII
163-64 & fn.
bio-bibliog., III 532-33
Thief-Catching: "rolling
pot" and, II 511
Thierry, Augustin (1795-1856):
on true History, XIV 466
bio-bibliog., XIV 572
Thilorier:
liquifies carbonic acid, IV 215
Things Concealed:
on power of hexagon, XIV 103
The Thinker:
bigoted Freethought organ, IV 156-57,
277-80
Thinkers:
Higher, cp. to Lower, X 222-23
Manasaputras become, X 322
Third Eye:
drugs or alcohol prevent development
of, XII 496, 698
or Eye of Siva, XII 496
nature of, XII 545
or Pineal gland, XII 616, 619
Thirlwall, Bishop Connop (1797-1875):
XIII 334
bio-bibliog., XIII 405
Thirteenth Aeōn:
Mexican Serpent Gods and, XIII 59
Mysteries of, XIII 24, 28, 38
Region of Pistis Sophia, XIII 32, 39,
52, 60
Table II on, XIII 63
Thlinkithians:
Popul-Vuh and, V 223
Tholuck, Friedrich (1799-1877):
Seph…rōth and, IX 348 fn. (376 fn.)
on Seph…rōth theory, XIV 171
bibliog., IX 457
——— *Commentatio . . .:*
VIII 216, 238 q.
bio-bibliog., VIII 477; XIV 572
Tholuvore, Velayudham:
on Ramalinga's prophecy about T.S.,
IV 133-36
Thomas, Dr.:
tried for heresy, III 344
Wesleyan minister, III 344

Thomas, Apostle:
duty of writing about Jesus, XIII
46-47
Gospel of, XIII 47
Thomas, Fred:
unfair article by, I 214
Thomas, N. (1750?-1812?):
engraver of Saint-Germain's portrait,
III 528
Thomas, Palmer:
joined šrya Samāj, II 42
Thomson, James C. (1822-1892):
sun and, II 483
Thomson, Sir William (1824-1904):
"vortical atoms" of, XIII 86
Thong-lam [Tib. mThon-lam]:
Path of Seeing in Tibetan, XIV 442 & fn.
Thong-lam-pa [Tib. mThon-lam-pa]:
created by meditation, XIV 400-01
a Seer in Tibetan, XIV 401
Tho-og (Tib):
mystic word for "Space," XIV 408 fn.,
411 fn.
Thor:
Hammer of, ensign of power, II 144
smashes skull of snake, XIII 57
Thorah:
speaks to Ancient of Ancients, X 108-09
See also *Torah*
Thoreau, H.D. (1817-1862):
on "coloring" a day, IX 3
Thornton, Edward (1799-1875):
-------- *A Gazetteer . . . of India:*
H.P.B.'s "Indian Letters" and, III
81-82
bibliog., III 533
Thornton, Rev. R.:
on Spiritualism, III 345
Thory, C.A. (1757-1827):
——— *Acta Latomorum ...franche maçonnerie . . . :*
XII 82 q.
bibliog., XII 779
Thoth:
II 89
definitions, XI 228 (265), 511 (534)
god of esoteric wisdom, XI 257
as Messenger in Egyptian inscription,
VIII 359 (376 & fn.)
real Books of Egyptian, XI 244 (280)
is self-created, XIV 218
Sun god Horns and, IX 273
See also Thoth-Hermes
Thoth, Books of:
additional, in Tomb library, XIII 232
compared to Bible, XIV 84
enjoin secrecy, XIV 39, 84
identical with Eastern teaching, XIV
39
Memphis fraternity and, XIV 39
Moses was Thoth numerically in, XIV 93
"thrice famous," XIV 104

See also Hermes-Trismegistus, Books of
Thoth-Hermes:
January 4th sacred to, XII 76
key to secrets of, XI 515 (538), 525 (548)
Thothori-Nyan-tsan [Tho-tho-ri-gñan-btsan] (fl. 4th C.):
Tibetan King & "heavenly" casket, XIV 441 & fn.
Thought(s):
Absolute or Divine, X 360
acts independently of brain, III 426
after-death apparitions and, III 173-74
all-absorbing, & after-death conditions, VI 102
arises before desire, XII 692
cannot be copyrighted, IX 400Q
confusion of modern, XIII 96
creative power of, in astral atmosphere, X 224
current in Western, towards occult philosophy, VI 173
dead man's, influences sensitives, III 426
death from another's, X 225
desire and, X 399
Divine Mind & 7 planes of, X 304
elementals & strong current of, IX 105
enduring influence of intense, III 425-26
are entities, IX 16 fn.
Eternal, manifests Universe, XIV 237
every, recorded, XII 415
evoked by occult means, III 284
exoteric, & West, XIII 92 Great, is female, XII 554
human, & its infinite varieties, II 106
imagination and, II 171; VIII 133
immaterial, cp. to human dynamic, VII 52
impression of, & precipitation, VI 120
incarnated, of evil men, II 510
infinite reverberations of, II 8 (19)
intense, creates & becomes objective, III 282
as invisible Extension, VI 10 fn.
karma of, cp. with an act, X 225, 399
Karmic record of, XIII 76
last, at death, III 173; XI 446-47 & fns.; XIII 74-75
last to fade out at death, III 173
as material as germs, III 425
is material yet survives death, II 397
is matter, VI 200
of mesmerizer appearing as objective reality, VI 35
objectivization of, VI 35
pinned to another's, XIII 83
plastic power of, X 224-26

private, are inviolable, IX 400Q
projected at death, X 220-22
punishment for "silent," X 225-26
religious, not to be meddled with, IV 502
right, must be put into action, VI 336
scientific explanations about, VIII 339
sets molecules of brain in motion,
VIII 330
solidarity of, & morality, XIV 251
standardized, not possible, IV 495
"substance" not the Astral Light, XII
58
on supersensuous, XII 367
survival of, XIV 409 fn.
taking objective form,
X 339 Theosophical Society pioneer of free,
I 395
transference of, XIII 196, 200
watch daily, & actions, III 172
See also Cognition; Enlightenment;
Free Thought; Ideation;
Illumination; Inductive: Intellect;
Intelligence(s); Manas; Mental;
Mind; Platonic Method; Reason
Thought-Divine:
Mann as personified, X 363 space and, X 304
Thought-Image:
of Adepts & ordinary men, X 224
Thrason, Saint:
Saint Marcellus and, X 23
biog., X 428
Thrasymedes:
large scale hypnotism, XI V 118 fn.
Three:
symbol of divine triad, II 412
See also Triad(s); 7riangle(s); Trinity
Three Mothers:
emanate three Fathers, XIV 214
of Jews & Indian Shakos, XIV 65
in Kabalist Trinity, XIV 214
Light, Heat & Electricity, XIV 64
Thrones:
or 7 seats of Kabalists, X 19
Thuling Lamasery [Tib. mTho-Idin]: lamas
not spiritual at, IV 160
Thummim:
as cherubs, VII 215
in divination rites, VII 239
urim and, VII 236 & fn.
Thumos (Gk):
anima bruta ace. to Diogenes, VII
205 fn., 211 n.
passional nature, I 292
périsprit and, I 361 (365)
Thunder:
psychic shocks and astral, IX
4008-S
Thunderbolts:
evoked as magic weapons, XIV 104
Thurman, Dr.:
discreet Theosophist, V 8 (38)
on study needed to master Occultism,

IV 549-50
Thury, Prof. Marc (1822-1905):
called "phenomenalist," I 223
levitation a fact to, I 244
Thymichon (Gk):
an aspect of irrational soul, VII 229 Thyraeus, Petrus (1546-1601):
——— *Loca infesta* . . . .
on evocations, VII 204 fn., 210-11
bio-bibliog., VII 399
Thytyas [Sk. Daitya(s)]:
or Rākshasas, III 402
Tiahuanaco (Peru):
ruins of, II 317-18, 331
Tiamat:
Chaldean account of, cp. with
Kalevala, X 147
Tiani Tsang:
incarnation of Buddha, XIV 404-05
Tian Ta'i:
See T'ien Ta'i
Tiberius, Emperor (42 B.C.-37 A.D.):
believed in divination, XIV 351
Gains revolted against, XIV 295
practiced astrology, III 193
Tibet:
ancient seat of occult learning, III 418
Arhat system in, & Vyasa, IV 100
Bod Yul means, III 180 fn.; IV 16. 34
Buddha and, XIV 403-05, 442
Buddha's prophecy about, V 244-45
Buddhism and, V 245-46
Buddhism introduced into, IV 13-14
death for non-chastity in Buddhist
order of, IV 7
H.P.B. in, VI 272-74
Hindu āshramas in Trans-Himalāyan,
XIV 423
holds Esoteric Doctrine, XIV 403,
405, 422-23 fn., 431, 442, 443
ignorance about, IV 10-11, 35
initiated Lamas form T.S. branch in
Lhasa, II 205 (208)
key to exclusiveness of, XIV 431
lamas of, & their robes, I 240 fn.
misinformation about, corrected, IV
161
noble ethics of, VIII 62 (84)
Om Mani Padme Hum and ancient King
of, XIV 441 & fn.
origin of term, III 180 & fn.
Rig Veda written in, XIV 94
secret doctrine in, III 186
trance of animals and, II 203 (206)
`Uqqāls travel to, III 187
See also Bod Yul
Tibetan(s):
Abbe Hue on, Lunar canvas, XIV 331 fn.
adepts & their doctrine, VII 347 article
on, teachings by Thango-pa Chhe-go-
mo, XIV 424 fn. Buddhism confused
with Bon religion,

XIV 433, 442
Buddhists don't believe in return of spirits, VI 111
called Tu-fon by Chinese Buddhists, XIV 450
exclusiveness & its key, VI 105
forefathers of, Initiates from Sacred Island, XIII 330
high ethical qualities of, IV 14
Jesuits misjudged, IV 14 fn.
prophecy of foreign invasion, XIV 431
sacred canon, XIV 422-26, 424 fn., 442
sacred spots of the Brothers or Arhats, XIV 423 & fn., 431, 442
teachings about after-death states, VI 97-112
temples have orrerys, XIV 331 fn.
uncertainity of spelling, terms, VI 112-13
Tibullus, Albius (54?-19 B.C.):
——— *Elegiae:*
on manes, VII 197 & fn.
bio-bibliog., VII 399
Tichborne Case:
Kenealy and, IV 39 fn.
Tie(s):
real, binding all things, VI 319
worldly, & Theosophy, VIII 292-95
Tiedemann, F. (1781-1861):
on weight of brain, IV 509
biog., IV 666
T'ien-Shan:
tablets hidden in, cave, III 467
T'ien T'ai:
Buddhist school, III 421
famous monastery in China, XIV 428
Mantra masters at, XIV 428 & fn.
publish comments on state of Buddhism, XIV 450-52
on Teachers of Haimavatas, III 421
Tiflis Messenger (Tiflisskiy Vestnik):
H.P.B.'s writings in, I 313
sent good reviews of *Isis Unveiled,* I 388-89
Tiglatpileser, King:
——— "Inscription of Tiglath Pileser I":
on translation of, XIII 280 & fn.
Tigranes III, King of Armenia:
fire-temple built in memory of, III 216
Tigris River:
Euphrates &, settlements, XIII 329-30, 336
Tikkun:
Adam Kadmon or, II 91
definition, XIV 301-02
in Kabalistic cosmogony, XIV 301-02
pattern or idea of form, XIV 301-02
See also Adam Kadmon; Macrocosm
Tile Club:
I 415
artists', I 438

Time:
abstract motion in, XII 414
AUM & Eternity of, XIII 56 & fns.
Boundless, generates Manvantaras, XIV 244
Boundless, or Zarvan-akarana, IV 421, 528
conceptions of, vary, X 312
cures all things, II 105
cures sceptics, VII 279
definition, X 310
divisions of, unreal, XIV 440
Duration and, IV 421
elemental world and, IX 105
Eternity and, III 317
futurity and, XIV 98-99
infinite & conditioned, X 358
Infinite is symbol of, XIII 57
Logoi and, X 358-59
moon cycles & PrāŠa, XIII 71-72 & fn.
Nirvāna outside of space and, XIII 62
no, for Devachanee, X 316
only Present, for Inner Ego, II 470 fn.
S.D. on Swan of, XIII 55
space and, X 310-11
spatial extension and, XII 140-41
star of Individuality and, XIII 72
a succession of numbers, XIV 98
as succession of states of consciousness, X 314-15
timelessness and, I 335
War of Titans and, XIV 200-01
year of Light, XIII 78
Yogi embraces past & future in *present,* II 119
See also Chronos; Cycle(s); Duration; Eternity
Times of Ceylon:
on "faith cures," IV 384 fn.
Times of India:
II 40, 41; IV 281
abuses Russians, II 392
publishes excerpts from Olcott's letter to Dāmodar, II 489 & fn.
on tiny membership of T.S. in U.S.A., II 511
I Timothy:
XIV 124 fn., 396 fn.
on rejection of Gnosis, XIV 304
on Theos, X 241
II Timothy:
III 51 fn.
Tindall, A.F.:
occult investigator of Adepts, XII 31
Tipitaka (Pāli):
given to Adyar Library, XI 445; XII 300
See also *Tripitaka*
Tiravellum (or Tiruvallam) Mahātma:
See Narayana (Tirivellum Mahātma)
Tiresias:
a Boeotian diviner, XIV 351
Tiridates, King (fl. 4th C.):

III 215
army of, baptised, III 216
Tirthankara:
VII 223 fn.
ceremony in Nepal, XIV 74-75 fn.
Tiru Vicrama, King (fl. 178):
sovereign of Scandapura, V 184
Tischendorf, Lobegott F.K. (1815-1874):
Biblical scholar on dating of
theological work, VI 152
Tishri:
Day of Judgment on, XII 73
historical data about, XII 72-73
Tistrya:
Rain-bestowing god as our 6th
principle, IV 523
Titans:
War of, related to Time-Periods, XIV
200-01
Titian (1477-1576):
models of, XIII 182
Titicaca, Lake (Bolivia):
gods of Incas appeared near, II 306
Inca history began at, II 331
origin of Aymaras and, II 308, 317
size & elevation of, II 316
two architectural styles in ruins on, II 318
Tities:
part of triple alliance with Ramnes &
Luceres, V 214
Titles:
H.P.B. and, II 40-41
Titus, Emperor (40?-81):
victory of, owed to Apollonius, XIV
135
Ti u:
or Tuisto of Northmen, II 90
Toaldo, Giuseppe (1719-1797):
earthquake theories and, III 149
Tobacco:
moderate use not prohibited in E.S.,
XII 496, 685
Tobe:
month of, XIII 10-I1
Tod, Col. James (1782-1835):
on Moryas, VI 40
Rajputs' descent and, V 207
——— *Annals and Antiquities of
Rajasthan . . .:*
on heroism, XI 197
on Indian origin of Hercules, XIV
246
bibliog., XI 592
Todas:
customs & characteristics of, I 356-58
secrets well hidden, I 353
Toddy:
unfair tax on, & Indian mutiny, II 294
Toes:
evolution of, I 229
Tohu-vah-bohu:
Chaos in Kosmos, XIV 187, 233, 235, 244

compared with Greek Hadēs, XIV 238
Kabalistic enumeration of, XIV 244 & fn.
primordial Darkness, XIV 235, 244
as taught by Éliphas Lévi, XIV 233-35, 237-38
theological meaning, XIV 238 fn., 244
Toledo, Don Garcia G. de (fl. 16th C.):
discovered great treasure, II 327-28
Tolerance:
Southey on, IV 412
of Theosophical Society. IV 126-27, 470-71 & fn.
Toleration:
nature of, IX 7, 10

Tollenare, Jean de:
head of Jesuits in German Flandre, IX 420
Tolon:
hieroglyphics near, II 325
Tols:
schools of Sanskrit literature, XII 306
Tolstoy, Count Leo (1828-1910):
continence not celibacy favored by, XII 244-45
criticized for views on marriage, XII 245-46
denounced by English & American press, XII 243-44
foreign translator can't do justice to, XII 9
as freethinker, VIII 298
greatest psychologist of this century, XII 243
on mystery of life, VIII 242-47
a mystic rather than orthodox Christian, XII 127
on poverty & the poor, VIII 56 (77-78)
practical Christian, X 163-64
psycho-spiritual evolution of, XII 126-27
religious mysticism of, tales, XII 9-10
satirized Spiritualism, XII 127
a "sign of the times," XII 126
true Theosophist, VIII 55 (77)
visited Dissenters & religious hermitages, XII 127
——— *Anna Karenina:*
XII 126-27, 243
——— *Confessions:*
XII 126-27
——— *Cossacks and Family Happiness:*
XII 126-27
——— *Death of Ivan Ilyitch:*
XII 243
——— God is in Right, and not in Might:
XII 9-10
——— *How a Devils Imp Redeemed his Loaf ….:*

H.P.B.'s translation of, XII 10-13
——— *The Kreutzer Sonata:*
XII 243 q., 245-47 q., 387 q.
called a purient book, XII 243, 255
reviewed, XII 243-46
——— *War and Peace:*
VIII 55 (77)
———*Wherein is Love, Therein is God:*
XII 9
bibliog., VIII 477; XII 780
Toltecs:
II 319
more hypothetical than proven, II 315
Tone:
definite, in nature, III 434
See also Kung
Tong-Pa-nyi [Tib. sTon-pa-ñid]:
definition, VI III
freedom from desire, XIV 452 fn.
a stage of enlightenment, XIV 452 See
also Space; Sunyatā
Tonsure:
priests of Anubis and, XI 77
solar meaning of, VIII 361 (379)
Tookaram Tatya:
See Tukaram Tatya
Topcider (Belgium):
murder at, I 164 fn.
Topes:
mounds and, II 316
Topinard, Paul (1830-1911):
IX 239 fn.
summarizes Haeckel, VIII 33 et seq.
bio-bibliog., VIII 477-78
Torah:
Zohar on recital of, XIV 38
Torch of Liberty:
truth in America and, XI 162
Torquemada, TomAs de (1420?-1498):
II 322
Christianity and, IV 97
on number of Mexican temples, II 320
Tortoise:
long-lived, II 459
"Toughskin, Rev.":
III 428
Tower of Babel:
See Babel, Tower of
Tower-Man:
extra-terrestrial possibility, VII 81
Towers:
idol-fanes for profane, XIV 282
places of Initiation, XIV 222, 281-82
relics of ancient Wisdom, XIV 281
See also Round Towers; Ziggurat
Toys:
violent, wrong for children, X 226-28
Trade:
infernal spirit of, IX 307
Tradition(s):
about Atlantis, II 434-35
of cave in Tien-Shan & Zoroaster, III

467-68
T-aividyā (Sk.):
Yajña-Vidyā as key to, IX 251 fn.
Trallianus, Alexander (fl. 6th C. B.C.):
on oracular head, VII 220
bio-bibliog., VII 356
Trance:
or coma produced by plant juice, II 460
condition & colors, XII 565
of Damascus girl, I 182 et seq.
difference between self-induced, & hypnotic, XII 565
Gen. Yermolov's vision cp. to, XII 231-33
hypnotic, III 43-44 of
initiation, VIII 196
of Mme. Kashereninoff, II 462
of sensitive, I 168 et seq.
as sleep of Siloam, VIII 204 fn.
-speakers, IV 122-24, 154
stops wear & tear of organs, II 460-61, 468-69
subjective vision and, III 283
voluntary, II 458
See also Hypnotism; Medium(s); Séance(s); Somnambulism
Tranchell, Major:
Kotahena riots and, IV 435-37 fn.
Transactions of National Insurance Convention:
Olcott & the, III 12-13 & fn.
bibliog., III 533
Transcendentalists:
knew peace of philosophic mind, IX 4
made life sublime, IX 4
Transformations:
twelve, of our world, IV 376, 378
Trans-Himālayan School:
on location of 3 main Nā…s and, XII 616
Transmigration:
cyclic, II 73
denied by Buddhist monks, IX 147 fn.
on doctrine of, XIII 81
Hindu mercy for animals based on, VII 20
implied on false evidence, III 139
of life-atoms, meaning of, IV 559; V 109-17
of material particles in nature, III 385
meaning of, into animals, VI 205
of men into animal bodies denied, XIV 448 fn.
no reason for cruelty to animals, XII 238
special meaning of, VII 111, 183
temporary, of Sankara, II 217
Theosophy believes in evolutionary, II 92-93
See also Life-Atoms; Metempsychosis
Transmission:

of auric fluid in hypnotism, XII 395-96
Transmutation:
Adepts do not require, IX 117
of gold is black magic in most cases, XI 523 (546)
of Matter, XIII 56-57
possibility of, XI 508 (531), 510 (533)
real meaning of, IX 117
See also Alchemy; Metamorphosis
Travels of Peter:
VIII 221-22
Treasure of Light:
Hierarchies of Emanations in, XIII 36
planes below the, XIII 27
or Plērōma, XIII 28-29
projections of, XIII 9, 27
Twelve Saviors of, XIII 12, 22, 27
Treasures:
elementals conceal, IX 116, 124-26
supplied to Adepts in emergencies, IX 117
Tree:
-leaf records of early races, XIV 175
symbolism of, XII 702
-trick performed by fakirs, I 273-74
Tree of Knowledge:
Bo-tree as, XIV 459 fn.
fruits of, dangerous, XIV 59 & fn.
fully developed in 3rd Root Race, IV 514
is One, XII 234
Tree of Life:
XIV 142
as eternal Monad, XII 630
fruits of, dangerous, XIV 59 & fn.
fully developed in 3rd Root Race, IV 514 on
Haoma & Yggdrasill as, III 460
Tau & crux ansata are, XIV 153
"Tree of Ten Thousand Images":
legend about, at Kumbum, IV 347-51
Tremain, Mr.:
fictional character, X 291
Tremeschini, Mr.:
answers H.P.B., V 64, 65
erroneous ideas of, IV 550-53
errors of, about Theosophy, V 9 (38-39), 24-25 (52-54)
"grand" evidence of, V 26-27 (55-56)
H.P.B.'s controversy with, V 2-4 (4-6), 7-35 (36-64); VI 78-85 (85-93)
Yugas and, V 26-27 (55), 30-31 (59) Trepoff, Gen. Demitri (1855-1906):
Grand Duke Konstantin's safe and, III 165-66
TreātYuga (Sk.):
IV 551 fn., 552; VI 77-78 (86), 82 (91)
characteristics during rise & fall of, VI 117
Initiates and, XIII 356
one, in each Mahā-Yuga, XIV 368
Rig-Veda written in, XIV 94
Rishis of, XIV 68, 368

Tremeschini's odd view of, V 26-28 (55-56), 30-31 (59)
See also Cycle(s); Era(s); Yuga(s);
Triad(s):
Atma-Buddhi-Manas is Divine, XIII 77
in *Book of the Dead,* XII 626
celestial & Hindu, XII 551
emanations, XIV 50, 185-86, 189, 216 fn., 394
Higher, & Lower Quaternary, XII 691-92
Higher, is "God," XIII 48 & fn.
Higher, remains close after death, V 79-80
Hindu, XIV 185-86, 188
Holy, or Tetraktys, XIV 50, 99, 189-90
human, perfect microcosm, IV 263-64
Justinus on first, XIII 49
Kabalistic, XIV 189, 207, 213, 216 fn.
lower, & Higher quaternary, XII 607
or occult trident, XIV 207
principles of higher, dormant in animals, X 313
Triple, XIII 54
triple hypostasis, XIV 185-87, 189
upper, symbolized by wheat, X 50-51 (58), 54 (62)
See also Tetraktys; Trikāya; Trimurti; Trinity
Triangle(s):
becomes the Four, X 356
circle and, X 385
circle & cosmic activity, XI 506 (530)
divine figure, XIV 99, 186 equilateral, as 3 Emanations of En-Soph, III 313
equilateral, & the One Element, IV 220
evolution of, X 355-56
in Greek delta, etc., XIV 99
interlaced, XIII 16-17 interlaced, or hexagon, XIV 103, 379-80
interlaced, symbolism, III 250, 312-23
isosceles, & Masonry, XI 174 fn. (182 fn.)
isosceles & scalene in, analogy, VI 209
as manifested Logos, X 351-52
perfect number and, XIII 17
Potentiality of Spirit, XIII 16
Pythagorean, XIV 186
Rays and, X 368
right-angled, XIII 17
as symbol, IX 263
symbolism of, XII 564; XIV 99
See also Geometrical Figure(s); Pentagram; Pyramid(s); Tetraktys
Tribe(s):
dispersal of Turan, XIII 330
at Eten Peru & Chinese language, II 337

of Karaim Jews, XIV 174
ten lost, of Israel, IX 95, 352 fn.
(380 fn.); XIV 174, 179
Ptolemy summoned lost, XIV 179
See also Indians, American
Tribeni:
Yoga stage & sound, IV 166
The Tribune (Lahore):
on Sardha Ram, III 306-10
Tricks:
alleged, & occult phenomena, X
131-32
meaning of psychological, X 269
Tridandas (Sk.):
triple-knotted bamboo rod, XII 701
Tridaa (Sk.):
the thrice ten, X 377
Trideni (Sk.):
medulla oblongata, Idā & Pingalā,
XII 700
Trikāya (Sk.):
Mahāyāna view of, or 3 bodies, XIV
390-92 & fn., 436 & fn., 437
of Nirvānic state, XIV 401 fn.
Orientalists miss real meaning of, XI
470
See also Dharmakāya; Nirmānakāya;
Sambhogakāya
Trimurti (Sk.):
Brahmā and, III 424
creative aspect of, XII 411
Hindu Trinity, X 346; XIII 27
personifications of trinity or, XIV 79,
100, 186, 188
symbol of material Universe, XII
149-50
See also Triad; Trinity
Trinitarianism:
not found in *Book of Enoch,* XIV
79
not supported by Bible, XIV 354 fn.
Trinities:
all forces in nature are, IV 166
Trinity:
alchemical agents and, XI 517 (540)
Avatāra and, II 160
Christian, X 332-33
Church strife over, XIV 145 Hindu,
Greek, Egyptian & Hebrew,
XIV 185-86, 188
historical, XI 101
Kabalistic, is feminine, XIV 214
Kabalistic Sun and, XIV 224
of Kether, žokmāh & B…nāh, XIV
189, 190, 213-14,, 216 fn.
in Mahāyāna Buddhism, XIV 390-92
& fn.
meaning of divine hypostasis in, XIV
186-87, 224
Solar, is universal, XIV 222-23
Supersubstantial, XIV 337
trimurti and, XI 517 (540)

See also Holy Trinity; Triad(s);
Trimurti
Trinosophes, Us:
Masonic Brotherhood founded by
Ragon, XIV 296 fn.
See also Masonry; Ragon de'
Bettignies, Jean
Tripitaka:
III 182
Chinese, donated to Adyar Library,
XII 341
logical & metaphysical, III 88
bibliog., III 533
See also *Tipitaka*
Triple:
-Powers, XIII 33
Triad & quaternary, XIII 54
Tishnā (Sk.):
as tanhā, V 92
thirst for physical life, IV 342
Trithemius (or Tritheim) Johannes
(1462-1516):
IV 594
invented cipher, XIV 266
Kabalist & monk, XIV 209
Rosicrucian, XIV 167
——— *De Secundis Deis:*
seven angels created world, XIV 266
bio-bibliog., IV 666-67; XIV 572
Trivikrama Avatāra (Sk.):
IV 367
legend of, & demon Bali, XIII 158
Triyugee [Sk. Triyugal:
meaning, II 120
Trophonius:
descent into den of, XIV 135
Troppman, J.B.:
IX 363 & fn. (391 & fn.)
Troy:
fact or fiction, XIII 227
Schliemann's, XIII 227
See also Schliemann, Heinrich
Trubezh (Russia):
primitive man on, II 261
True Northerner:
V 102
bibliog., V 386
Truism:
Immortal, IX 31
Trulpa:
See Tulpa
Trumbull, H.C. (1830-1903):
——— *The Blood-Covenant . . .:*
Massey on, & ancient Egyptian rite,
VIII 251
bibliog., VIII 478 Truth(s): Absolute
as unreachable, IX 33-34 no
absolute, in this world, IX 31, 33
Absolute & relative, IX 98; XIV 436
Adepts always guardians of, XIII 264,
313-14
Adepts still know primitive, XII 601

alone is eternal, II 105
any, discovered is part of Absolute, IX 103
any member of T.S. can foster, VI 336
asphyxiated by biblical superstition, II 347
attitude of, seeker, III 377-79
as Beacon-light, XI 213 (249), 226 (262)
in Belgian proverb, XIII 246
belongs to all, XIII 246
Bride of the Initiate, XIII 77-78
can never die, X1 293
cannot be given to public, XI 521 (544)
cant and, IX 83
Cause of, I 199
cleansing of spiritual, object of T.S., I 306
climbs uphill, XIV 457
common root of all religions, X 169
contempt for, in our age, XII 310
creed in T.S. and, IX 244
cutting paths for, X 231
debased, IV 333
defence of, XIII 269
Deity of, XIII 36
dispels error eventually, IV 334
divine, fragmented, XI 243 (280)
dogma & authority end of, XIV 117, 323
enemies defeated by, alone, XII 595
Esoteric, & 7 truths, XIII 57
facts & fictions, III 222 et seq.
falsehood and, IV 327
forefathers accepted one, XIII 98
Founders of T.S. will not renounce, IV 94
Four Noble, of Buddhism, X 326
God of Theosophists is, VIII 58 (80)
Gods adore the One Dark, XII 570
grand, in Eastern scriptures, XIV 45
Greek letters pertaining to, XIII 52
Guru communicates ultimate, XIV 376
Hall of the Two, XIII 76
in heart of Adept, XIV 55
heroism & self-abnegation, XI 193
higher than any earthly consideration, IV 244
highest & noblest, XIII 155
hurricane of, imminent, I 116
imposition of, breeds evil, IV 501
Initiates swear to die for, XI 100 fn.
karma and, X 287-88
lies between extremes, VI 228
light of, beacon of H.P.B.'s life, I 127
logic & science, IV 569
Lords of, XIII 83
love, for its own sake, IX 34
as man envisages, IV 306
man must love, before he will believe

it, XI 49
mankind not prepared for, XIV 46, 64
martyrdom for occult, XIV 26
mathematics of, XIV 62-63
mesmerized from chelā by lama, IV 313
mission of Theosophists and, VI 183, 333-34
mixed with error, IX 8
a multi-faced jewel, IX 34
must not be mingled with error, X 170
naked, appears false, VII 84
natural phenomena and, III 93
nature of, VI 140
need fear no light, IV 338
needs no lies, III 241
no Religion higher than, XII 419, 428; XIV 323, 465-66
not always wise to tell, XI 111 (125)
not as sensational as falsehood, XI 366
not forced on people, XIII 120, 313
not in religions, X 81
not respecter of persons, XIII 148, 245-46
is One, III 134, 266; IV 333, 426; X 172
one altar of, II 106
the One, as heart of universe, XI 225 (262)
One Eternal, IX 134
One, symbolized by bread, X 241
One, underlies all religions, IV 25, 295, 426; IX 8, 134
the One, & unity, XI 237 (274)
only study of Plērōma will reveal, XII 570
path leading to divine, XI 120 (134)
people prefer prejudices to, XIII 83-84, 245-46, 286
people's fury and, III 364
Planetary Spirits strike keynote of, XII 600-02
prejudiced minds block occult, X 128
primal, faded from man's memory, XII 600-01
primeval & religious, VIII 209
pure philosophy alone can establish, II 158
pursuit of, for own sake, XII 314-I6
ramifications of, are infinite, II 106
recognition of, & Dhyāna, III 430
recognized by many, VII 284
reflection of, non-dual, XIII 92-93
relative, & Universal Mind, IX 41
reliance on, not authority, XIII 119, 245-46
religion of Theosophists, XI 228 (264)
religious tolerance and, IV 471
reminiscence of archaic, dying out, III 181

retarded by technological knowledge, IX 103
revealed, but reveiled since time of Moses, XIV 257
scientists and, II 157
search for, III 377-79; IX 7
Secret Brotherhood and, XIV 27
sectarianism and, IV 408
self-forgetfulness reveals, VIII 126
selfishness befouls divine, XII 597
of sevenfold universe, XIII 57
slow to be accepted, II 57 (63)
source of early religions, XII 234
spirit of, in a group evokes Theosophy, VII 160-61
stranger than fiction, XIII 210
Sun of, IX 31-32
superstition and, II 80
Tacitus on, VII 90
tempered by enthusiasm, XII 196
theory and, II 311
Theosophical Society in search of absolute, II 443
Theosophists are fearless searchers after, II 430, 433
Theosophists favor One Great, IV 305
Theosophy as way leading to, XI 229 (266)
Theosophy is science of, XI 110 (124)
Theosophy means, IX 9
as Tree of Knowledge, XII 234
Tribunal of, will replace reliance on authority, XII 221
triumph of, real motive of Occultists, VIII 157
Tsong-kha-pa on sacred, VI 99-100
Universal, IX 34; XII 347
untiring search for, III 306
unwelcome, XI 331-32
various means of disseminating, I 380
voice of, VIII 101-02
way to approach, with Spiritual eye, XIV 249
whenever told, is not forgiven, XI 291
will prevail, I 114; X 172; XIII 286
See under Theosophy; Universal Religion

The Truthseeker:
IV 353
D.M. Bennett and, X 141 fn.
"Try":
is battle-cry of spiritual aspirants, XII 505
even the unfit can earnestly, XII 583
See also Action(s); Effort; Golden Stairs
Tsaba:
or Archangels, XIV 111, 216
Host of, XIV 328
meaning in Tsabaōth, XIV 326
Moses rf. to, in *Genesis,* XIV 328

ornatus in *Vulgate,* XIV 328
Tsabaōth-Elōh…m:
derivation of, XIV 216, 326
Tschudi, Johann 3. von (1818-1889):
II 305
bio-bibliog., II 546
Tsebāōth:
description of, XIII 25-26
Father of Soul of Jesus, XIII 36, 65
the Good, XIII 22, 25
the Great, XIII 36
prayer to, XIII 26
three aspects of, XIII 25
Tsebāōth-Adamas:
Ialdabaōth and, XIII 44
Ruler of Archōns, XIII 25
Ruler of six Aeōns, XIII 34
See also Aeōn(s); Archōn(s)
Tserteleff, Prince D.N.:
edited Russian Review, XII 335
Tsin Dynasty:
China had sovereigns far prior to, XI 15
Tsonda:
in legend of Buddha's death, XIV
85 fn.
Tsong-kha-pa[Tson-kha-pa](1357-1419):
on attempts to enlighten West, XIV
431
disappeared at death, XIV 135 fn.
forbade necromancy, XIV 427, 441
founder of secret School, XIV 425
Gelug-pa Order of Buddhism founded
by, I 240 fn.
an incarnation of Amita Buddha, IV 11
an incarnation of Buddha, XIV 405,
425, 427
Lamaism split after, XIV 427-28
original *Dus-Kyi Khorlo* rewritten by,
XIV 441
Pārs… scholars on, XIV 427
prophecy of, about Tibet & Western
nations, VI 105; XIV 431
Red Caps opposed, III 419
reforms of, IV 10, 15
on sacred truth, VI 99-100
told how to recognize a Bodhisattva,
XIV 427
——— *Lam-rim-chen-mo:*
III 186 fn.
purpose & use, IX 158
bibliog., III 513; IX 441
bio-bibliog., XIV 573-75
See also Gelukpa(s); *Kālachakra*
Tsung-men:
Chinese Esoteric Buddhism, XIV 447,
450
Tubercular Baccillus:
at first denied, XIII 144
Tucker, Major:
Salvation Army and, IV 410
Tuisto:
red earth and, V 219

Tuitit Bey:
Olcott & acrostic of, I 87
orders from, I 89
Tukaram Thtya (1836-1898):
high worth of, X 188
priceless work of, XII 159, 299 biog., III 533-35
Tukui:
forefathers of Turks, II 176
worship of, II 176
Tulku [Tib. sPrul-pa'i-sku]:
Adepts conscious incarnation is, XIV 401 fn., 437
doctrine of, I 481
Nirmanakaya in Tibetan is, XIV 392 fn., 437
Zoroaster's lives compared with Lamaistic, III 458
See also Nirmanakaya
Tulpa [Tib. sPrul-pa]:
voluntary incarnation, VI 112; XIV 401 & fn.
Tul-pa'i-ku:
See Tulku
Tuluva:
Mādhwāchārya's followers of, on Sankara, V 184
Tumbā (Sk.):
definition, II 118
Tumuli:
"cup" markings of, II 346-47
Tunganāth Peak:
Mahātmas live in caves near, II 121
Tupper, Martin Farquhar (1810-1889):
poet, II 46
Turamaya:
Weber and, V 236
Turan:
dispersal of tribes of, XIII 330
evil spirits of, XIV 21
Turanians:
anterior to Babylon & Nineveh, XIII 333, 336
cradle of, V 217, 224
languages of, XIII 329, 333, 336
mixed race, XIII 329
nature religions of, XIII 329
not first in Euphrates Tigris valleys, XIII 329
predecessors of Akkadians, XIII 328, 330, 336
Tibetan aborigines not, III 419 Turban (or fetā):
Master M. left, for Olcott, VI 29
photograph of Morya's, in *The Theosophist,* VI 29
Turgenyev, Ivan S. (1818-1883):
effect of the writings of, II 360-61
——— *Fathers and Sons:*
Nihilism & Russian political history, II 360-61
——— "Croquet at Windsor":

Blavatsky's translation, I 253-54
Tur…ya (Sk.):
definition, XII 711
highest state of Raj Yoga, X 257
See also Rāja-Yoga
Tur…ya Avasthā (Sk.):
or Nirvāna, Ill 412
Turkey:
mullahs and, II 271
Turks:
barbarities of, I 255 et seq.,
262
Mongols and, XIII 329
Turner:
Olcott's solicitor, II 48
Turner, Samuel (1749?-1802):
never entered Tibet, IV 11
praised Tibetan character, IV 14 fn.
bio-bibliog., IV 667-68
Turnour, George (1799-1843):
Buddha and, V 247 fn., 255 translated
Buddhist history of Ceylon,
II 134
bio-bibliog., II 546
Tursenoi (also Turshas, Tyrsenii):
pre-Roman, V 167
Turvaa (Sk.):
Yavanas and, V 308
Tusculan Disputations:
See Cicero, Marcus Tullius
Tushita Devaloka (Sk.):
blissful realm of, self-created, VI 363
Maitreya Buddha's celestial realm,
XIV 451 fn.
Tutelar Genii:
of Egyptian Gnostics, XIII 29
Twain, Mark:
See Clemens, Samuel
Twashtri [Sk. Tvash˜i]:
divine carpenter, VIII 209
Twelve:
number 36 and, III 326
Pythagorean & Kabalistic views of, III
319-20
Twelvefold Division:
is exoteric equivalent of 14, IV 378
Twentieth Century:
Christianity and, VIII 207
may be last of its name, VIII 205
strange developments in store for,
VIII 205
Two Worlds:
bogus advertisement and, XI 304-05
Tyerman:
——— *Freethought Vindacated:*
on failings of theology, III 134-35
Tylor, Sir Edward B. (1832-1917):
on animism, XII 351 fn.
bio-bibliog., XII 780
Tympanum:
protected by occult means, VII 74
Tyndall, John (1820-1893):

I 225; IV 310, 555; V 3 (5); VIII 94;
XIII 262 q., 311-12 q.; XIV 6 q.
Belfast Address of, IX 57
on brain & consciousness, IX 88
on chasm between mind & matter,
XII 409
confused about metaphysics, XII 134
on electricity, IV 219
on germs in ether, III 405
his "gropings" of matter, XIII 89
on matter & force, IV 206, 601-02
& fn.
on metaphysics, IV 216; XI 224 (261)
on mind, IX 12
on musical sounds, IV 164
on numbers & harmony in world, IV, 303
on our ignorance, III 203
"poet laureate" of matter, XIII 142 fn,
on Radiant Heat, III 103
says Science powerless, XIV 10 fn.
scientific imagination and, XII 134
on shape of particles & ice-crystals, X
400
shows fern forms in ice, X 400
on sun's heat, V 161-62
Theosophists and, IV 599 fn.
unfair & cowardly, III 232
the "Unknowable" and, XII 295, 409
——— *Fragments of Science:*
on consciousness, VIII 330-31
on matter, brain & molecular action,
IX 57
on "The Scientific Use of
Imagination," XIII 142 & fn.
——— *On Science and Man:*
on metaphysics, II 158
bibliog., II 547; VIII 478
Tyng, Dr. Stephen H. (1800-1885):
on coming of Christ, III 231 & fn.
Typal Work:
allegorical &, in Gospels, IX 367 fn.
(395 fn.)
Typhon (or Kepha):
Egyptian god of darkness, XIV 318-19
in Egyptian Mysteries, XIII 26
emasculates Osiris, XIII 31 fn.
Great Bear constellation in Egypt,
XIV 203
kills Osiris during rite of Initiation,
XIV 279
"Mother of the Revolutions," XIV 203
nefast (evil) power of, XIII 29
as Old Dragon, XIV 203
or Seth, Satan, El & Moses, XIII
101 fn.
Sut-Tphonian and, XIV 203
as Western gate of Death,
XIV 318-19
Typhon-Set:
as Dragon, X 49 (56-57)
Tyrant:
deities in Gnosticism, XIII 35

Tyrus, Tyre:
V 167
ancient walls of, V 164
Dius the Phoenician wrote history of,
V 299
Tzeretelef, Prince A.:
odd experiment with mirror, II 435-36
Tzi-gadze [Tib. gŹis-ka-rtse] (Tibet):
visited by H.P.B., VI 272
Tziganes:
Hungarian, & sorcery, II 230
Tzina:
See China
Tziruph:
definition, X 398

U index

Überweg, Friedrich (1826-1871):
IX 62
on sensation, IX 13
——— *A History of Philosophy:*
philosophy defined in, XI 435
bio-bibliog., IX 457
bibliog., XI 592
Udaipur (India):
library at, IX 197 (219)
Udambara [Sk. Udumbara] Flower:
Bodhisattvas as rare as, VI 112
Udanavarga:
See *Tched-du brjod-pai-tsoms*
Udayana (fl. 10th C.):
——— *Kusumañjali:*
exposition of *Nyaya-Sutras,* V 13-14 fn. (42 fn.)
bibliog., V 365
Udyana:
birthplace of Padmasambhava, XIV 19
on inhabitants of, XIV 19
locale of sorcery & witchcraft, XIV 19
Ugolino, Count of Donoratico (or da Pisa):
See Gherardesca, Ugolino delta
Ugolino[us], Blasius:
——— *Thesaurus . . .:*
on sorcery, VII 219
bibliog., VII 399-400
Ugyen Gyatsho [U-rgyan rGya-mtsho]:
learned Lama of Pemiongshi Lamasery, XI 430 fn.
Ujjaini:
Kali Yuga began on meridian of, V 29 (58)
Ulloa, Antonio de (1716-1795):
on Peruvian temple, II 323
bio-bibliog., II 547
Ulpian Library:
verifies feats of Apollonius, XIV 136 fn.

Ulrici, Dr. Hermann C. (1806-1884):
--------- *Über den Spiritismus . . .:*
II 151
bibliog., II 547
Ultimate Limit:
as Gnostic term, XIII 32
Ultramontanism:
opposed to everything except, XI 225 (261)
Theological, vs. Gallicalism, IX 294
took Rome as doctrinal center, IX 294
See also Jesuits; Roman Catholic Church
Ulupi:
Arjuna and, II 79
Ulysses:
Circe's swine and, VI 121
Umbilical Cord:
nothing to do with soul, XII 328
Umbra:
definition, VII 178
man's shadow or phantom, VII 228
See also Astral Body(ies)
Umbro-Sabellians:
Romans were not, V 201, 215
Uncertainty:
diversity and, prevents sectarianism, IX 243-44
Unchastity:
obstacle to initiation, IX 305
See also Chastity; Purity; Self-Discipline; Virtue
Unconscious Cerebration:
on plane of personal mind, XII 416
See under Brain(s); Lower Mind
Unconsciousness:
after death, VI 108
definition, III 423
not irrationality, II 5 (16)
or One Element, III 423
See also Consciousness; Schopenhauer, Arthur; Self-Consciousness
Underground City:
near Benares, II 120
Underworld:
three divisions of, & lower principles, XIII 28, 59
See also Hades; Hell
Undine(s):
an elemental, X 366
elementals and, XII 190
immortality of, through man, XII 192
other nature spirits and, VII 37
See also Elemental(s)
Union:
Lower with Higher Manas, XIII 48
personality with Individuality, XIII 48
See also Unity
Unitarians:
occultists as, IX 55
United States of America:
adepts & Revolution in, VI 15-20

destiny of, to hold high torch of Truth, XI 162
is favorable for Theosophy, XI 162
fore-runners of 6th sub-race in, XIII 173
freedom from personal abuse in, II 490
on freedom of speech & press in, XII 388
H.P.B. goes to, with Mr. & Mrs. Yule, VI 73
land of "true" freedom, II 41
Letters to Theosophists of, IX 241-48; XI 161-69, 551-60; XII 151-56; XIII 171-76
noblest feature of, IV 70
omitted God from Constitution, II 104
psychism a danger to, XIII 173
religious decay in, XII 90
See also America

Unity:
absolute, and maya, IX 167
Absolute, basis of Occult Sciences, XIV 61, 289
Absolute, of man's essence, XIV 212-13
absolute, of Root-Substance, IX 55
Ain-Soph as Infinite, XIV 186
Boundless All of *Puranas,* XIV 186
can carry Theosophy into next century, XII 154
Divine, & colors, XI 213 fn. (249 fn.)
of Divine Element, XIV 235
as Duad becomes Divinity, I 200
Duad formed by, XIV 213
Duality and, IV 52
essential for occult progress, XI 237-39 (274-75)
of humanity, XI 169
man a, VII 198
man's force centers and, IV 165
multiplicity and, III 318
in Plurality, XIV 61, 97, 413
Plurality manifested from, VIII 110, 119-120
of purpose strengthens our Work, XI 166, 168
of Secret Doctrine, XIV 289
Seven Rays of, in *Rig-Veda,* XIV 241
strength in, XI 230 (266)
symbol degraded, XIV 207 & fn.
Universal, XIV 111, 412 fn.
See also All, The; Boundless; Brotherhood; One Life; One, The

Universal:
Adept's mercy is, XIV 386-87
Archaeus or Anima Mundi, XIV 10 fn.
archaic Philosophy was, XIV 287, 289
Buddha's precepts are, XIV 289
causality, XIV 10 fn., 185, 249
divine unity, IX 167
Ego, the only real "I," XII 407

Essence is Absolute, XIV 185
Jivatman as, life or soul, XIV 189
Maya and, Being & Non-Being, XIV 408 & fn.
memory, XII 415-16
"myths," XIV 241
Plato's name for Deity, XIV 9
pure ray of, principle, XII 347
septenary doctrine once, XIV 204-05, 225
solar Force of Zaliwsky, XIV 225
Sun is the, cause of All, XIV 223
Symbology, XIV 23, 96, 99 ff., 112 fn., 181
Theosophy is, XII 156
Truth & contemplative life, IX 170
Wisdom, XIV 402, 425-26
Universal Brotherhood:
See Brotherhood, Universal
Universal Deity:
above personal self, XIV 42, 111
Divine Ideation or Universal Mind, XII 137; XIV 7, 9-10
not realized by inductive reasoning, XIV 9
See also Deity; Divine All; Universal Intelligence
Universal Energy:
atoms & molecules manifestations of, V 172
See also One Life; Prana
Universal Intelligence:
or Alaya-Mahat, XII 313
as total of all, IV 453
See also Alaya; Mahat; Universal Mind; Universal Soul
Universal Language:
of Initiates, XIV 101, 112 & fn., 169, 181
Kabalistic once, XIV 169, 192
keys are geometric, XIV 181, 192
lost with Atlantis, XIV 180-81, 246, 248-49
Universal Masonry:
on adoptive masonry & H.P.B.'s Masonic certificate, I 311-12
Universal Mind:
Ah-hi and, X 316 et seq.
or Atman, XII 149
Cosmic or, X 319-20
countless Rays or Manasaputras from, XII 365
Fire as breath of, XIII 86
"God" is, VI 203 & fn., 207; XIV 7, 9-10
or Great Potency is male, XII 554
human reflection and, XII 371, 409-12
Humanity and, IX 258
imagination and, VIII 133
is true Demiurge, XIII 90
or Mahat, X 342
needs no organ of transmission, XII 137, 414-15

Pirogoff on, XII 136-37
returns to parent-source, XII 414-15
reveals "objects," XIV 10
Soul of universe, XIII 267
Truth and, IX 41
See also Alaya; Mahat; Manasaputra(s)
Universal Religion:
Theosophy as, IX 134
Universal Review:
XII 249, 250-52 q., 254-55 q., 316 fn.
sends circular on Russian penal system, XII 282
Universal Soul:
or Alaya-Mahat, XII 313, 371, 630, 636
atoms and, VIII 57 (79)
is Boundless, XIV 425
Emerson and, II 208
on "first-born" of, XII 313
Intelligent, or Mahat, XII 629
lower soul and, II 472
Mahat as, X 314
Mahatmas identify with, VI 240
is root of all things, VII 20, 198
some Theosophists believe in, II 102
two forces from, XIII 87
union with, II 93-95, 465, 472
"Word" made flesh and, IX 208 (230)
See also Alaya-Mahat; Boundless; Universal Intelligence
Universal Spirit:
& Diksha, II 93
or Parabrahm, III 405
reflected in Higher Self, XIV 111
the shadow of Paramatman, XII 623
See also Atma[n]; Spirit; Parabrahm[an]; Paramatman
Universals:
Aristotle proceeded from particulars to, III 196
mathematics proceeds from, III 196
Platonic philosophy proceeded from, III 196
See also Platonic Method
Universe(s):
abstract, as space, X 174
Ain-Soph and, XIV 186, 234
Archēn Universorum, XIII 35
archetype of Unseen, XIV 332
atomic composition of, XII 409
Brahma as, XIV 185, 408 & fn.
called forth out of pre-existing matter, I 268
"cells" of, correspond to cells in man, XII 410
Chaos to sense, cosmos to reason, XI V 412
"created" by other, VIII 65 (87)
creation of, XIV 208-11 fn., 212-18, 234-37, 301-02
Deity & the, XIII 310
Eternal Essence or Thought, XIV 210, 237, 301

as formless space, X 367
as "Garment of God," XIV 184-85
God's intermediaries govern, XIV 330 & fn.
Greek philosophers on, XIII 86-87
hypotheses of, XIV 9 fn.
as illusion, XII 411
illusory garment of Deity, IV 194
Kabala on, XIII 351-54
Kabalah on form of, XIV 185, 225, 301
Kosmos as organ of thought in, XII 410
or Macrocosm, XII 410
Man the measure of, XIII 35, 71 fn.
material & invisible, governed by same laws, I 296-97
negative & positive poles of, XII 409
no beginning to, IV 194
no separate "I" in, XII 407, 409-11
not perfect, XIV 230
Philolaus on, XIV 10 fn.
Plato's, of ideas, XIV 10
pre-Kosmic state of, XIV 186, 237
psycho-cosmical, XIV 209 fn.
reconstruction of, XIV 236-37
reveals Divine Being, XIV 301
Seven Rays & problems of, XIV 208 fn.
as shadow of the Real, XI 242 (278)
Sien-Chan & Nam-Kha as terms for, XIV 408 & fn.
Soul of, XIII 267
Space &, synonyms, XIV 412 ten words or Sephiroth built, XIII 100, 352
three Eternals in, XIV 408, 411
triple hypostasis of, XIV 185-86, 225
Vedantic conceptions of, XIII 310
Vishnu pervades, XIV 185
woven from Deity's substance, XIV 67, 184-85
See also Brahma; Cosmos; Emanation; Kosmos; Macrocosm

University of Jena:
letters of Lavater given to, XII 207

Unknowable, The:
Meyer's description of, XI 24

Unknowable:
central idea of theosophy is, II 90

Unknown:
Divine Essence, XIV 185-86
emanates the "Father" & "Son," XIV 111
is object of terror, I 130
seven planets are co-workers with, XIV 330
on Supreme Unmanifested whose name is, XIV 402
yearning for, VII 251

Un-nefer:
the Good-opener, VIII 187 fn.

Unselfishness:
chelaship and, XI 301

fancied, IX 161
needed for Initiation, XIV 309 & fn.
occultism requires, VI 263-64
See also Sacrifice; Non-Separateness; Selflessness
Unumani Mudra [Sk. Anumani Mudra]:
soul and, II 470
Upadhi(s) (Sk.):
can be separated, VII 298
definitions, XII 692 & fn.
the Great Light as, in Gnosticism, XIII 67
Man has three, VII 286, 288-90; XIV 386
or plane, X 256
Samkara's spirit used Buddha's
"astral," XIV 393
synthesized by Atman, XIV 386
See also Sheaths; Vesture(s)
Upanishad(s):
VI 331; X 177, 339
all secret sciences are in, XII 347
allegorical, XIII 146; XIV 45, 65, 240
Aryan doctrine needed to fathom, III 401
on astral body & Nadis, XI 136
Brahmanas concealed, XII 345 fn. on
carrier of life-impressions, XI 136
cp. to Kabbalah, XII 346
cp. to *Phaedrus,* XII 347 fn.
dangerous if unriddled, XIV 45
do not teach personal god, VI 10 fn.
esoteric doctrine of, XII 345
exact science in, XII 363
Gautama Rishi in, V 30 (59)
interpretations of, XIII 164
lead to spiritual liberation, XII 346
meaning of, IV 579 & fn.
means Secret Doctrine, XIV 3 & fn.
Müller on, XIV 3
need a key, XII 341-42, 345
on need for a guru, VI 11 fn.
no Brahmanical exclusiveness in, XII 346 fn.
no conscious deity in, III 142, 424
once numbered 150, XII 345 fn.
over 20,000 years old, XIV 361
preserved in spite of assaults, XII 159
primeval Record found in, XIV 65
real occult doctrine in, VIII 404
Samkaracharya and, XII 344 & fn.
science to mastering terms in, V 208
a secret doctrine, V 297 fn.
source of true study, XIV 375-76
Vedanta provides key to, XII 345 fn.
views of, on evolution of Life, III 406
See also specific Upanishads
Upas Tree:
dangerous, XI 198
Upasaka(s) (Sk.):
harmony of, IX 158
initiated as lanoo-, IX 160 fn.
Upasana:

See Discipleship
`Uqqals:
Druse spiritual teachers, III 178-79
as incarnations of H'amza, III 183
initiates, III 185
mediators and, III 184
travel every 7th year to Tibet, III 187
"Ur of the Chaldees":
or Chasdim of Abraham, XIII 326, 327
Urabá, Gulf of (Columbia):
V 221
Uraei:
winged disk and, III 131
Ural Mountains (Russia):
part of Turanians settled near, XIII 330
Uranus:
emasculation myth about, XIII 31 fn.
hidden Hierophant and, XIV 332
"mystery planet," XIV 332
Neptune's discovery related to, XII 292
Urban VIII, Pope (1568?-1644):
Galileo accused of persecuting, XIV 43 fn.
revised *Roman Martyrology,* II 134 fn.
Urdhvasrotas (Sk.):
beings stemming from 3rd creation, XII 187 & fn.
Urea:
IX 87 fn.
Uriel:
Adalbert of Magdeburg and, X 15-16
dual, X 16-17
Urim:
Thummim and, VII 215, 236 & fn., 239
Urubamba River (Peru):
impressive ruins near, II 331
Urvagan:
as luminous bodies, VII 96 & fn.
Ussher, Archbishop James (1581-1656):
on creation of Earth & man, V 164
Uterus:
contents potent object in Black Magic, XII 524 fn.
universal matrix and, XII 521-24
Utopia:
cannot occur under our modern Levites, XII 52
Utpala-Varna (Sk.):
power of Buddha, V 255
Utsab:
prayer, III 57
Uttara Mimaüsa (Sk.):
school of Vyasa, XII 343 & fn., 344 fn.
See also Vyasa
Uvata:
unreliable commentator, II 113
Uxmal (Mexico):
II 309

V index

The Vaccination Inquirer:
on medical quackery, IV 200-01
Vach (Sk.):
Aditi and, XIV 156 & fn.
or articulate speech, XIV 187
brain cavities and, VI 5
Charcot's experiments and, II 285
curative agent in mantras, IV 165
female Logos, XIV 290
as Logos, VI 262
meanings in *Atharva-Veda,* XIV 156 fn.
as Melodious cow, XIII 42, 160
"Mother of all that lives," XIII 42 rf.; XIV 156 fn.
mystery language, V 298
mystic divine voice, VI 11 fn.
not comparable to Mithra, XI 43
passages in head and, VI 5
relation of, to akasa, VI 80 (89)
respecting creation, XIV 156, 187, 198, 290
same as Kwan-yin, VI 104
seven mystic centers and, VI 5
as tail of cow, XIII 160
Viraj and, XIV 187, 198
voice of deity, V 100
See also Logos(oi); Verbum; Voice; Word(s)
Vachaspati:
Olcott and, V 324
Vachivara [Sk. Vagivara]:
or Voice-Deity, VI 104; XIV 408 fn.
Vacuum:
absolute, impossible, V 152
energy transmitted through, by Crookes, IV 315-16
no, in nature, IV 221
plenum and, X 318
Vadya (Sk.):
II 117
The Vahan:
meaning & scope, XII 417
Vahi Saraswati (Sk.):
Sambhala and, VIII 58 (80)
Vaidhatra (Sk.):
patronymic for Kumaras, XIV 328
Vaidya Rajas (Sk.):
reign of the, V 309
Vaikrita (Sk.):
or Padma creation, XII 187
Vairajas (Sk.):
fiery Egos from other manvantaras, XII 672
Vaisakha (Sk.):
Buddha's birthday on full moon of, V 287
Vaisali:

Council held 120 years after
Buddha's nirvana, V 246 fn.
once capital of Magadha, V 258
Vaiseshika School:
Kanada the author of, V 31 (60)
school of Indian philosophy, XII
343 fn.
See also Kanada
Vaiseshikas (Sk.):
IV 580
Vaishnavas (Sk.):
debase Mudras, II 119
regard Vishnu as Supreme God,
XIV 241 fn.
or "Vishnavites" celebrate Sivaratri,
II 117
See also Vishnu
Vaitarani (Sk.):
"cow" of wisdom and, XIII 160
of *Garuda-Purana,* XIII 159
not an objective river, XIII 159-60
Vaivasvata Manu (Sk.):
definitions, IV 578; X 363
Hindu Noah of, clan, V 223
possible avatar of Mahat, X 364
seventh Manu, IV 577
of Solar Race, XII 170 (180)
See also Manu(s)
Vajradhara (Sk.):
is Adi or Supreme Buddha, XIV 392,
401
beyond Vajrasattva, X 343
conqueror of demons allegory, XIV
402
dual role cp. with Metatron of
Kabalists, XIV 402
never objective Logos, XIV 401-02
Regent of Dhyani Chohans, XIV
401-02
in second Arupa World, XIV 402-03
See also Vajrasattva
Vajrapani (Sk.):
Subduer of Evil Spirits, XIV 403
Vajrasattva.(Sk.):
Dhyani-Buddhas and, XIV 392
dual aspect of Vajradhara, XIV 402
as Supreme Buddha exoterically, X
343
as Vajradhara is unmanifest, XIV 402
Valas [Völvas]:
Nordic priestesses, XIV 23
Valckenaer, Louis G. (1714-1785):
on Aristobulus, XIV 11 fn.
bio-bibliog., XIV 575
Valentinian(s):
basis of system, XIII 14
called the Barbēlitae, XIII 25
Charts on the Plērōma, XIII 15, 16,
28
on Demiurge, XIII 26, 43
Irenaeus on, XIII 26
or Ophite Schools, XIII 1
on Pentad in, Chart, XIII 30

System on Sophia, XIII 42 fn.
See also Gnosticism; Ophite(s)
Valentinus (fl. 2nd C.):
cp. with Pythagoras & Plato, XIII 13-14
Egyptian Gnostic, XIV 112
an heretical Buddhist, V 211 fn.
Marcion and, XI 108
master of Gnosis, XIII 66 fn.
Plērōma of, is Space of Occult Philosophy, XII 570
sources about, XII 570, 580
See also Gnostic(s)
Vallabhacharyas (Sk.):
depraved & shameless sect, II 33; X 107
Vallancey, Charles (1721-1812):
on Daghdai, III 465
on similarity of Chaldaic & Gaelic, XIV 258 fn.
Vamadeva-Modelyar:
on Pralaya, II 486
Vampire(s):
-bride or succubus, XII 197
cravings of, VI 210-11
exorcisms of, VII 227
immorality and, IV 300
one may be an unconscious, XII 396
a shell, VI 170
See Incubi(us); Succubi(us)
Vampirism:
auric fluid and, XII 396
is black magic, XII 396-97
blind & mechanical process, XII 396
necromancy and, I 286
See also Black Magician(s)
Vansavali (Sk.):
genealogies, V 28 fn. (57 fn.)
source of other genealogies, IX 197 (219)
Van Helmont:
an alchemist, VII 252
Van Oven, Dr. Barnard:
on longevity, IV 448
bibliog., IV 668
Vanaprastha (Sk.):
definition, II 118
Vandalism:
Ghebers' Temple and, II 122 et seq.
Vandals:
still come from the North, II 122
Vanderbilt:
H.P.B. subpoenaed in, case, I 419-20
Vanghapara Dog:
symbolism in Magianism, IV 519 fn.
Vania, K.F.:
——— *Mme. H.P Blavatsky: Her Occult Phenomena . . .:*
II 489 fn.; VI 295
bibliog., II 547; VI 447
Vanissa Atalanta Butterfly:
odd markings on, IV 350
Vanity:

blinds intuition, X 129
conceit &, of "civilized" nations, XI 197-98
crushing of personal, XIII 129-30
Vanity Fair:
on Tolstoy's marriage views, XII 243-44
Varago-Rooss [Varyago-Russ]:
Rurik a, II 353
Varaha-Mihira (505?-587):
Greek influence on, XIII 324
——— *Brihat-samhitâ:*
V 273 bibliog., V 363
See also *Vedas*
Vararuchi:
V 178
Varley, C.F (1828-1883):
I 31; III 52
biog., 1 529-30
Varro, Marcus T. (116-27 B.C.):
calls Gods divine powers, XIV 314
Varro, P. Terentius (82?-36 B.C.):
——— *Rerum Rusticarum:*
on Bacilli, XIII 161
Vartamana (Sk.):
I 336
definition, I 335
Varuna (Sk.):
Ambarisha and, XII 171 (181)
cannot harm an Aranyaka, XII 172 (182)
cp. to Ouranos & Zeus, XI[170 fn. (180 fn.)
Power of water, V 302
Varuni and, XII 174 & fn. (184 & fn.)
Vasana (Sk.):
vritti and, V 338
Vases:
golden, under guano, II 310
Vasish˜ha:
Code of, last of 20 codes, V 32 (61)
Guru of Sagara's father, V 308
Puranas on, & Sun, V 156-57 fn.
See also Rishi(s)
Vasquez, Gabriel (1550?-1604):
——— *De cultu adorationis . . .:*
on idolatry, IX 306, 316
bio-bibliog., 1X 457-58
Vassilyev, L.C.:
See Wassilyev
Vastu:
one reality, V 86
Vasudeva (Sk.):
the liberator, X 332 fn.
Vasuki (Sk.):
God of Secret Wisdom, XIV 284
great snake of Hindu myth, VII 283
ruling Deity of Patala, XIV 284
Vasus:
"Fathers" of mankind, IX 262
Vates:
soothsayer & theurgy, XII 559
Vatican:
Archives of, X 15

authority waning, XII 221
burnt Porphyry's writings, XIV 313
claims to be Apostolic Church, XIV 124-26
defaced ancient treatises, XIV 313
esoteric religion of, VIII 178
See also. Jesuits; Pope(s); Roman Catholic Church
Vaughan, Archbishop:
on devil & notion of God-man, IV 388
Vaughan, Thomas (1622-1666):
adepts and, IV 607
Christian Kabalists and, III 264
Medieval Kabalist Philalethes or, XIV 167
mysterious alchemist, I 106, 109
E. Philalethes pen-name of, I 106, 138
——— *Magia Adamica:*
abuses Henry More, IV 41
on planets, V 157 fn., 267
bio-bibliog., V 383; XIV 575-76
bibliog., IV 668; XIV 575
Vay, Baroness Adelma von (1840-1924):
I 410
on *Isis Unveiled* & elementals, I 281
Olcott given magic crystal by, IV 180
bio-bibliog., I V 668-69
Vay, Gustav von:
IV 84
Vayu (Sk.):
Ahura invokes, IV 522
as Earth's sphere, XIV 53
Holy Ghost of Mazdeans, IV 521
lord of airy regions, I 227; V 302
one of 4 primitive Rishis, II 208
state of Prakriti, XIII 67
Universal & Individual light of man, IV 522
See also Element(s)
Vayu Tattva (Sk.):
correspondences, XII 612, 614, 622, 667
Vayu-Purana:
VI 40, 191
lists Nanda & Morya dynasties, V 258
bibliog., V 368; VI 426
See also *Puranas*
Vedana (Sk.):
feeling or, is Space, III 406 fn.
Vedanta (Sk.):
VIII 66 (87)
Aśramas hide MSS. of, XII 345 fn.
concept of Brahma, XIII 310 & fn. cp.
to Raja Yoga, XII 634
cp. with Spinoza's Ethics, XIII 309-10
definition, XII 344
founder of, V 31 (60)
gives key to Upanishads, XII 342, 344, 345 fn.
identical with Buddhism, V 344
on Jiva & Jivatman, V 12-13 (41)
Madhavacharya and, XII 343 meaning
of, X 305
misrepresented by Solovyov, XII

343-44
monad and, V 74 fn.
on Parabrahman, XII 630
on rays of Absolute Mind, XII 412
Schopenhauer's philosophy similar to, IV 490-92
three kinds of existence of, III 422
three sects of, XII 344 fn.
as transcendental Buddhism, III 241, 422
Uttara Mimaüsa fount of, XII 343 fn., 344 fn.
various schools of, XI 467-68
See also Advaita Vedanta; Samkaracharya; Visishtadvaita;
Vyasa *Vedanta Sutras:*
interpretation by Sankara cp. to Müller, XIII 164
Sankara on, XIV 393 & fn.
See also Samkaracharya
Vedantasara:
See Sadananda
Vedantin(s):
Avatara & Jivanmukta states same to, XIV 374
eclectic school purely, XIV 309
on "Impersonal God" of, XIV 410
Kabalists and, XIV 87, 309
Neo-Platonists cp. with, XIV 301 & fn.
no extra-cosmic deity for, IV 194
rejects personal individuality, XIV 111

Vedas:
III 450; X 177, 339
Adi-Granth gives key to symbols in, I 373
on antiquity of, I 227; II 110-16; XIV 170, 359-65
arts & sciences of today known to, VII 62
Arya Samāj and, II 509
Aryans as authors of, I 383
astronomical works are keys to, XIV 361-68
Atlantis and, III 402
Avesta and, IV 528
based on septenary principle, XIV 45
Brahmans alone had custody over, XIII 316
brought to India, XIII 348
Buddha based himself on esoteric meaning of, I 398 (402)
cannot be imitated, XIII 109
Chaldean, XIII 326-39
common center of all religions, I 398 (402)
on Dasyus, V 219
date of, known to initiated Brahmans, IV 191
dated at 30,000 B.C., XIV 361
Dayānanda Sarasvat… and, I 383
derivation of term, XII 344 fn.

as divine law, VII 44
do not mention Brahmā, X 332
dual meaning of, III 401 enjoin
secrecy, XIV 39
esoterically read, VII 66
existed ages before in North, IV 529
existed before Central Asian deluge,
III 452 fn.
Founders of T.S. respect, III 241
fount of all religions, XIV 397
four aspects to mantras of, XIII 107 four
Rishis and, II 208
full of magic, II 33-34
Gautama Rishi's view of, V 33 (61) gods
in, symbolical, IV 366
on gods of, XII 201-02
grandest repository of wisdom, II 108
highest Rishis only can reveal, XIII
108-09
Hindu Chronology and, XIV 362-68
idea of Inner God, XIV 55
imported into India, III 420
W. Jones and, I 239
key to, is the Secret Doctrine, IV 524
key to many gods of, XII 202
law of "God-in-Nature" in, XIV 63 *Laws
of Manu* and, XIV 311
Manasarowara Lake and, III 419
meaning of term, II 89
mediumistic trash about, IV 154
on monotheism of, II 52
Müller on, XIII 314-15
as musical notations, XIV 196 mystical
interpretation needed, III 305 no one
interpretation of, favored by
T.S., III 305
not composed by a being, XIII 107
occult key needed, XIV 12, 39, 45, 62
older portion is Mantra, XIV 237 fn.
oldest philosophy, III 137
on antiquity of, V 177
on precession of Equinoxes, XIV 362-64
primeval record found in, XIV 65, 92,
362-68
pure, accepted by Buddha, XIV 398
relation of, to guŠas, IV 366
as revelation, IV 67; XIII 108
rites, VIII 208
sacred flame of, III 462
Sastras and, IV 426
secret code interprets occult meaning of,
XIII 316
secret cycle of, XIV 359
silent on any deluge, III 452
on sound & light, VII 67
source in Fire, Air & Sun, XIV 92
source of later teachings, II 34-35
spiritual knowledge in, II 285
Sun deities of, VII 274
swara of, preserved. XIII 110 symbolism
veils true meaning of, XIV 45, 63

true chronology of, XIII 315-17
truths of, same as Bible's, XII 341
Vaidic poets and, XIV 6
Vedānta and, XII 344
Vedic rites and, XIV 123 fn., 311
veils the sublime, XIV 62, 196 on
word-accent in, XIII 108
"written at Athens," V 240
Zohar echoes earliest, XIV 67
See also *Atharva-Veda,- Rig-Veda;* Rishi(s); *Sāma-Veda,- Yajur-Veda;* Vedānta; Vyāsa
Vedder, Elihu (1836-1923):
Fohat-like illustration of, X 381
bio-bibliog., X 428
Vedi:
preaching place, III 57
Vedic:
accent & effects produced, VI 80-81 (89-90)
pronunciation of, Sanskrit & its occult importance, VI 80 (89)
rites derived from primitive Buddhist philosophy, XIV 123 fn.
Vedism:
esoteric, VIII 68 (90)
Vega:
as Polar Star, II 338
SS Vega:
Eglinton and, IV 83
Vega, Garcilaso de la (1535?-1616):
on Cuzco ruins, II 323
bio-bibliog., II 547
Vegetarianism:
does not make a Theosophist, VII 246
healthy, IV 299
not enforced in T.S. or E.S., XI 428
occultism and, XII 496
required for occult knowledge, IV 544
suggested for rich & poor, XI 153
Vegetation:
Third Round and, IX 240
Veil of Isis:
magus lifting the, I 329
Velardi (Italian Scientist):
investigator of light & sound, VII 63
Velayudam, Mudaliar:
IV 282-83
on Ramalinga's prophecy on T.S, IV 133-36
Velocity:
great, & Crooke's vacuum, IV 316
Vend…dād:
Avesta and, III 455
cited, XIII 124-25 fn.
Commentaries on, are lost, III 467 on
Tahmurath myth, XIII 125
Zoroastrian recluses studied, II 123
bibliog., II 547
See also *Zend-Avesta*
Venice:
civilization is destroying, XIII 183-84

slave trade in, XII 267 fn. Venice:
civilization is destroying, XIII 183-84
slave trade in, XII 267 fn.
Venkatagiri (India):
rāja of, V 132
Ventchik:
Russian superstitions and, II 175
& fn.
Ventura di Raulica, Cardinal de
(1792-1861):
VIII II fn.
on devil, VIII 20 fn.
on necessity of Satan for Church, II
195
on resurrected animals, VII 26-27
on Satan, III 91; XIII 256-57
on Serpent-Satan dogma, XII 270
spurned appeal by medium Home, I
196
——— *Philosophie chrétienne:*
VII 29-30 q.
bio-bibliog., VII 400
Venus:
or Aphrodite, XIII 300
Azaziel and, VIII 15
connected with Lucifer, XIV 315
cosmological mysteries of, XIV 155-56
cupid of art & society, XIII 182
doves of, XII 95 (101)
Egyptian view of, XIV 315 fn.
female form of Lucifer, XI 496
golden calf and, VIII 308
heliacal rising of, IX 23
Hierarchy of, rules Manas, XII 548 fn.
history of, VIII 14 et seq.
Isis & Mary as patronesses of the sea,
III 188 fn.
Michael legal heir of, VIII 24
Mikael and, XIV 338 fn.
Mother of Kabiri, XIV 315 fn.
Myllita and, VIII 309
one of four Mahārājas or "Holy
Ones," XII 546
one with Astoreth & Lucifer, VIII 309
as Ourania, VIII 309
in pre-Hesiodic theogony, VIII 16
regent of, XIV 315
sister-planet of earth, VIII 15
sol alter, VIII 16
as spoil given to Michael, VIII 23
symbol of, & of earth, VIII 19-20
titles of, & Virgin Mary, VIII 18; XI
95-97
transformed into Virgin, XIII 300
worsted, VIII 16
See also Aphrodite; Venus-Lucifer
Venus-Astarte:
rites of, X 107
Venus Erycina:
or Astarte, VIII 18
Venus-Lucifer:
heralded 1888, IX 3

Jewish tradition about, IX 211-12
(233-34)
sacred to Druids, Greeks &
Chaldeans, XIV 258 & fn., 315
Verbena:
intensifies seership, VI 143
Verbum:
carnalized by Church, VIII 368 (388)
cycle of initiation and, VIII 356 (373)
humanity and, VIII 369 (388)
or Logos, I 129
Satan & the, VIII 11
See also Vāch; Voice; Word(s) Vergilius Mato, Publius:
See Virgil
Vernal Equinox:
Egyptian festival at, XIII 23
See also Equinox(es); Precession of
Equinoxes
Verne, Jules (1828-1905):
——— *Voyage round the Moon:*
III 472
bibliog., III 535
Vertical:
symbolism of, XIII 16-18
See also Geometrical Figures
Verulam, Lord:
See Bacon, Francis
Vespasian, Emperor (9-79):
XIV 133
consulted Astrologers daily, XIV 351
used Mantras to heal, XIV 253
Vesta:
as Ashtar, III 460
definition, III 460
Vestnik Yevropy (European Herald):
article of Wagner cited, I 90
Vesture(s):
in Buddhism, XIII 11
in Gnosticism, XIII 30
of Light, XIII 8, 31
of man reflects Karmic record, XIII
76
viewed as māyāvi-rupa, XIII 30
Vetāla-pañchavimati:
tales about a demon, III 49 fn.
bibliog., III 535
Vetlyanka:
lama of, VIII 28-29
Viannay, J. Curé d'Ars (1786-1859):
as healer, IV 381
biog., IV 669-70

Vibhishana (Sk.):
personification of Sattvaguna, IV 367
Vibrations:
correspondence between all, IV 179
enduced hypnosis and, XII 400
harmony of, XII 360, 399
hypnotism changes, of cerebral
molecules, XII 400-01
individual & universal variations, X
265-67

of molecules analyzed, XII 359, 399-400
occult nature is full of vortical, VIII 332-33
operator's, & hypnotism, XII 395-400
rate of, colors, sounds & principles, XII 561-67
rate of, in various substances, XII 400
science & sound, VIII 331-32
sensitive flame experiment in, XII 401
septenary & limited, are visible, XII 563
shattering of glass by, XII 401
See also Color; Correspondence(s); Harmonics; Harmony; Sound
Vice(s):
in Christianity, IX,172 et seq. of
nominal Theosophists, XII 597
Viceroy of India:
Theosophical Society and, II 140-42, 292
Victor, Bishop of Capua (fl. 6th C.):
attributed *Diatessaron* to Tatian, XIV 14 fn.
wrote Latin *Diatessaron,* XIV 14 fn.
bio-bibliog., XIV 575
Vidyā (Sk.):
definition, XI 235 fn. (271 fn.)
duty of all to attain, or knowledge of true Self, III 142
same as noëtic work, II 92
Swami Dayānanda an Initiate of, II 75 See also Atma Vidyā; Brahma-Vidyā; Gupta Vidyā
Vidyādharas (Sk.):
higher elementals, VI 169
Vidyāranya(fl. 1368-1391):
Sringeri Matham and, V 192
———— AdhikāraŠraatnamālā: V 191
———— *Samkaradigvijaya:* V 189, 193
biography of Samkara, XIV 399 fn.
reliable, V 192
Wilson on, V 192
———— *Sarva-darana-samgraha:* XII 344 fn.
includes Buddhism, XII 343
bio-bibliog., V 362, 367, 377
Vidyodaya College:
H. Sumangala and, II 138
Vieuxtemps, Henry (1820-1881):
composer, III 255
biog., III 536
Vighadia [Sk. Vighadikā?]:
Sauramanam and, V 261
Vigilantius (ca. 403 A.D.):
on lamps & Sun, XI 82
Vigils:
of early Christians, XI 91
Vihiva Pûnnûttee Sûtra:
Jaina Bible, I 373 fn.
bibliog., I 530
Vijaya (fl. 543 B.C.):

brought Buddhism to Lanka, V 247-48
Buddha's prophecy about, V 248, 249
Miiller on, V 252-53
Vijñāna (Sk.):
internal knowledge, XIV 439
as internal sensation or intelligence, IX 59
Space &, identical, III 406 fn.
Vijñānamaya Koa (Sk.):
half-spiritual manas, XIV 49
manas as personal "I" is, IV 582
See also Koa(s); Manas; Spiritual Ego
Vikāra (Sk.):
definitions, V 80; XIV 459 fn.
or Self-Consciousness, XII 630
Vikartana (Sk.):
definition, VII 297
meaning of, VIII 202 fn.
as neophyte in solar mystery, XIV 260, 281
Solomon, X 162 fn.
Surya-, symbolism cp. with Masonic, XIV 267-68
See also Initiation(s); Vivakarman
Vikramāditya(Sk.):
VII 106
era of, uncertain, V 230-31, 257; IX 135
Vindusara, V 257
Villars, Abbe' Nicolas de Montfaucon de (1635-1673):
——— *Le Comte de Gabalis:*
XII 189 q., 190 q., 192-93 q., 711
occult satire, XIV 46
bibliog., XII 780
Vimāna Vidyā (Sk.):
ancient Aryans had, III 71
V…Ša:
disciples like strings of a, IX 159
Vincent de Beauvais (1190?-1264?):
——— *Speculum Historiale:*
II 134 fn.
bio-bibliog., II 548
Violet:
corresponds to Linga-Sarira, XII 529, 548-49 fn. 562, 564-68, 614
See also Esoteric Section Diagrams
Violin:
story of the Ensouled, II 219-58
Virāj (Sk.):
Brahmā-, & biblical analogy, XIV 188
in Hindu triad, X 351
issues from heavenly Androgyne, XIV 187, 198
Manu and Prajāpatis, IV 576 fn.
-Manu in creation allegory, XIV 188
Purusha and, III 326
See under Manu(s); Triad(s)
V…rangvant:
son of, IV 521

Virchoff, Prof.
See Virchow, Prof. Rudolf
Virchow, Prof. Rudolf (1821-1902):
destroys Haeckel's views, II 187
mediumship and, VI 341
Slade and, I 317-18
Virgil (70-19 B.C.):
VIII 130
on folly, VII 62
on reign of Apollo & Virgin, XIV 318
——— *Aeneid:*
VIII 17; XII 197 & fn. & q.; XIV
141 q., 318
on descent into Hades, XI 91
on genii, VII 196-97
on image of man, VII 194, 227-28
on monster, III 67 & fn.
on Planetary Angels, X 14
on returning to bodies, XI 8
——— *Eclogue:*
Christ's birth not prophecized in, XIV
354-55
Sibylline prophecy of, XIV 355
——— *Georgics:*
on misquote from, VII 245 & fn.
bibliog., III 536; XII 780
Virgin(s):
Astraea, XIV 355
bi-corporate, XIII 23
birth allegory, XIII 30
and child in every heathen religion, II
164
conceives Saoshyant, III 461
devil & the, II 195
euhemerized, XIII 299-300
goddesses of Pagans, XI 96-97
of Magi & Chaldeans, XIV 292 fn.
moral and physical, cp., XII 245
Nārada & Mikael as, XIV 286
reign of Apollo and, XIV 318
"Sons of God" born from, III 174
-Substance or Adamic earth, XI 507
(530)
symbol of female Nature, XI 65
term for Astral Light, III 326
true meaning, XIV 139, 292 & fn.
at Valmala & lightning, II 197-98
as Virgo, XIV 354
World, or "Celestial Maidens," XIV
292
See also Virgin-Egg; Virgin-Mother

Virgin-Egg:
cp. with "Eternal Egg," X 366-67, 368
Virgin Mary:
Annunciation symbolism and, XI 65-66
apparitions of, III 354
appears in Maringen, I 317
based on Pagan symbol, XIV 292
& fn., 336 fn.
cp. with Matter, XIII 22
esoterically is Buddhi, XIII 37

Gabriel appears to, XIII 24
litanies, XI 95-96
Moon and, XI 97
mother-goddess, IX 362 (390)
one or three, XIII 37
a regular goddess, X 15
same as Neith-Isis & Sophia, V 280
as Star of the Sea, III 187 fn.
transformed into Plērōma, XIII 22
Venus, & crescent Moon relates to
titles given, VIII 18
Venus & Isis and, III 187 fn.
Virgin-Mother:
Kalevala on, XI 65-66
as manifested Logos, X 359
universal symbol, VIII 359 (376)
Virgin-Scorpio:
Libra and, III 325
Virginity:
could glorify man's condition, XI 40
Virgo:
cyclic return of constellation, XIV 354
Virgo Paritura:
Celtic worship of, XI 70
Virgo-Scorpio:
as feminine principle, XIII 23
Virtue(s):
fear-motivated, to be despised, IV 499
of mental & moral chastity, XII 245
on passive, IV 499
of purity in all Messiahs, XII 260
self-forgetfulness is greatest, V 18 (46)
six cardinal, of Buddhism, XI 348 fn.
universal, IX 136
for virtue's sake, XII 240
See also Celibacy; Morality; Purity;
Truth(s)
Viruboff, G.N. (1843-1913):
Littré and, III 256
bio-bibliog., III 536
Viesha (Sk.):
personality, IV 580
Vishama (Sk.):
definition, I 336
Vishnavites:
See Vaishnavas
Vishnu:
Adept becomes Kishna-, merged in
NirvānaXIII 32
boon of "three strides," XIII 158-59
as Boundless All, XIII 124 fn.
Brahmā and, X 332, 346
Brahmā & Siva, III 314; XIV 188,
190 fn.
Brahmā sprang from navel of, XIV
241 fn.
crucified Sun as, XIV 286
definition, XII 149 fn.
as Destruction, XIII 27
during Nights of Brahmā, XII 168
(177)
as Dwarf Avatāra, XIII 158

esoteric, is all wisdom, XIV 371
exiles Rāhu from Hindu heaven, XIV 403
five fundamental titles of, XII 149-50
in form of a Boar, XIV 85 fn.
Gautama not Avatāra of, XIV 52 fn., 370-71
jealous of powers of Yogis, XIII 102
as Kalki-Avatāra, III 463; VIII 358 (374)
Krishna as Avatāra of, VIII 357-58 (374-75); XIV 317
Mahā-, seed of all Avatāras, XIV 370-71
numerology of names of, XIV 245
part of Hindu Trinity, XII 149-50, 168
pervades the Universe, XIV 185, 241 fn.
as preserver is higher than Brahmā, XIV 190 fn,
prototype of *Kalki Avatāra,* XIII 127
Rāma is incarnation of, III 188 fn.
at rest on serpent symbol, VII 293
Sakti of, & Three Mothers, XIV 65
on Sign of, III 250; XIV 103
steersman on Cosmic River, XIII 160
three Avasthās and, XIII 24
as Time, VII 278-79
as Wittoba, VII 295
worshipped by Mādhavāchārya, XII 343
on worshippers of, II 117
See also Avatar(s); Brahmā-Vishnu; Kalki-Avatāra; Trimurti; Vaishnavas; Vishmu-Purāna; Vithobā
Vishnu Bāwā (or Bramachari Bāwā) (d. 1881?):
II 463
metaphysician & seer, III 142
notes on autobiography of, II 160
original thinker, II 209
on padārtha & abhāva, I 332
on Vimāna Vidyā of Aryans, III 71 fn.
bibliog., I 530
Vishnu-Purāna:
VI 40; IX 263; X 305
on Absolute, X 44 fn.
on ambrosia of the Gods, XII 187 fn.
on ascent & descent to solar orb, VII 274
on Baladeva-Hercules, XIV 247-48
Blue Lotus Legend in, XII 169 fn. (178 fn.)
on Boundless, XIV 186
deluge story in, III 188 fn.
describes evils of Kali Yuga, XII 386 & fn., 387
on Egg of the world, X 313
on emanation of Universe, XIV 185
on Koot-hoomis, XI 20
on Kumāras, XIV 204 & fn.

on Meru, XII 521
on Prakitis, XII 605
prophecy of Divine Savior, XIV 356
seven continents and, V 220
a source of Kabalah, XIV 185
swastika used often in, VII 293
on Vishnu, VII 279
Vishnu one with Brahmā in, X 332 & fn.
on women becoming mere objects, XII 387
bibliog., III 536; V 368; VI 426; VII 400; X 428; XII 780
See also *Purānas;* Vishnu
Vision(s):
Apollonius', of Domitian's murder, XIV 134 fn.
in astral light often deceptive, XII 528
in crystals & mirrors, IV 180-81
due to extreme exhaustion, XII 372
Higher Ego as Seer of, XII 367
higher, through Initiations, XIV 277
HiuenTsang on prayer and, XIV 20
of Isaiah, XIII 58
karmic, IX 318 et seq.
mediums see 3 types of, XII 560-61
mental, & inversion of images, VI 135-38
mystic, through yogic state, XII 372
nature of, IX 177
noëtic, cp. to psychic, XII 371
of psychics & mediums distorted, IX 163-64
of sensitives, III 436-37
subjective, & disembodied spirit, III 283
Swedenborg's, of distant fire, XIV 134 fn.
at time of death, X 261; XI 446-47 & fns.
See also Clairvoyance; Prophecy(ies); Seership; Third Eye
Visishtādvaita(Sk.):
followers of, name for Advaitees, IV 451
Isis Unveiled and, VII 50-52
on j…va & the sun, IX 63
Magianism similar to, IV 527
on origin of evil & good, IX 137
sect of Vedanta, XII 344 fn.
teachings of. IV 422 et seq., 535 et seq.
See also Vedanta
Visishtadwaitees [Sk. Visishtādvaitis]:
resign from T.S., V 124
See also Advaitees; Rāmānuja
Vistasp:
Zaratusht and, III 466-67
Vivadharas (Sk.):
mystic deities, IX 261
Vivakarman (Sk.):
allegorical evolution of, XIV 260-62

as crucified Avatāra, XIV 261-62
definition, VII 297
as "Great Architect," XIV 261
on Great Sacrifice of, X 254; XIV 261
in India's Pantheon, XIV 260-62
Logos as, XIV 260
mystically, 7th Principle, XIV 261
omnificent Root of all Saviors, XIV 142
in *Rig-Veda,* XIV 261
Round towers used in, rites, XIV 281
Solomon and, X 162 fn.
as Sun Initiate, XIV 260-62, 283
symbolism of, VIII 202 fn.
symbolism survives, XIV 268
in Vedic legend of Initiatory cycle, X 67 & fn., 113
See also Initiate(s); Sun-God(s); Vikartana
Vivāmitra:
Sunaƒepa and, XII 173-75 (184-86)
Vital:
fluid projected at will, II 397
force felt as cool breeze, II 136
Force most potent of known agencies, III 285
Principle, III 22
spirits as astral body, VII 223
See also Breath(s); Life; Prāna
Vitality:
of operator in mesmerism, XII 396-97
too much, can kill, XII 397
vampirism withdraws, XII 396
See also Life Force; Life Principle; Prāna
Vitellius (15-69):
dared not exile Chaldeans, XIV 351
Vithoāb:
as crucified Sun in *Hindoo Pantheon,* XIV 286
drawing of Crucifixion in Space, VII 295 & fn., 296
a form of Vishnu, IX 270
man crucified in space in Hinduism, X 52 (59)
See also Sun-God(s); Vishnu
Vivien de Saint-Martin, Louis (1802-1897):
on poem of Argonauts, XIII 235
bibliog., XIII 405
Vivisection:
barbarous practice, VII 49
horrors of, VII 13-16, 23, 35
hypnotists practice, of *souls*, XII 222
sorcery of, & hypnotism, XII 225
soulless, of animals & men, XII 222 is unconscious sorcery, IX 253
See also Animal(s)
Vivisectors:
children of our heartless civilization, XIII 221
Vizagapatam (India):

hills of, II 295
Vizianagram:
Rāja of, V 132
Vladimir, Grand Duke of Kiev:
III 170
Vlasto, Solon J.:
on T.S. Committee, I 246
Vlukolak(Vukodlak): evil
spirits, I 168, 169 Vohu-
Manō:
is Good Thought, IV 508; XIII 124
Voice(s):
of deity or Vāch, V 100 on
"echograph," XIII 292
or mystic divine, VI 11 fn.
part of Holy Spirit, XIV 187
prints & antitypion of the future, XIII
291
of "privacy" protects secret thought,
IX 400P
as Sephīrōth, XII 545
"Seven Thunders" & 7 Mystic, XIII 10
sound of, & form, XIII 53 & fn.
vowels or Amens, XIII 9-10
See also Sound; Vāch; Word(s)
Voice of Truth:
I 384
Void:
metaphysical views on, & Hylo-
Idealism, IX 59
is primeval Chaos, XIV 156
in various cosmogonies, XIV 156
See also Aditi; Emptiness; Space
Volition:
in adepts, V 81
as kama, V 80 fn., 81 fn.
rendered passive, V 78
See also Desire; Will
Volkmar, G. (1809-1893):
theological scholar. VI 152
bio-bibliog., VI 447-48
Volksblad:
II 408
Volkterm:
II 408
Volney, C.F. de Chasseboeuf, Comte de
(1757-1820):
de Musset's poem on, II 164
Orientalists and, I 251
——— *Ruins . . .:*
XI 496 fn.
on dove & Venus, XI 496
bio-bibliog., I 530
Volta, Count A. (1745-1827):
Galvani and, III 22
Voltaire:
II 286
Voltaire, FranHois (1694-1778):
III 257
age of, XIII 224
on Egyptian resurrection, XI 8
on God, IX 52

on judging men, XI 136
Musset's poem mentions, II 159
——— *Dictionnaire Philosophique:*
article on Babel in, XIII 272
——— *Philosophical Dictionary* [tr.]:
on the Mysteries, XIV 250 & fn.
Von Reincke, Nicholas & Dagmara:
editors of *Alba,* XIII 209
Voodoo:
sexual restrictions of, XII 191 fn.
sorcery and, IX 253
See also Black Magic; Sorcery
Voordalak:
an elementary or vampire shell, VI 170
See also Vlukolak
Vopiscus, Flavius (fl. 3rd C.):
——— *Divas Aurelianus*:
on apparition of Apollonius, XIV
135-36 fn.
bio-bibliog., XIV 575-76
Vorontzov, Prince Mihail S. (1782-1856):
I 55
Prince Mirza and, I 371
Vortical Vibrations:
occult nature acts in perpetual, VIII
333
Vortices:
of atomic disintegration, VI 109
of being & life-atoms, IV 559
Vossius, G.J. (1577-1649):
——— *De Origine . . .:*
IV 532
bio-bibliog., IV 670
Votan:
disappeared at death, XIV 135
Manco Capac and, II 307
Voting:
of women, II 513-17
Vourdalaki:
See Vlukolak
Vow:
chela takes, of poverty, XIV 56 fn.
few chelas see Master till final, XIV
278
one E.S., recommended for all T.S.
members, X 196-97, 207
sacred, of Initiates, XI 100 fn.
See also Pledge; Pledge of Esoteric Section
Vowels:
colors and, VII 63
Vex Populi:
seldom wrong, XI 214 (250)
Voyevodsky, L.F. (1846-?):
——— *Introduction to the Mythology
of the Odyssey:*
on word-roots & sound & light, VII
66 & fn.
bio-bibliog., VII 400-01
Viddhagarga:
treatise of, on Hindu cycles, XIV 357
Vril:
lethal weapons cp. with, XIII 217-18

modelled after ancient Astra, XIV 105-06
not fiction, V 143 fn.
as powerful dynamo cp. with Electricity, IX 400D
Vishalas (Sk.):
degraded Kshatriyas, V 307-08
Vuluil (or Vujic) (ca. 1842):
Serbianleader, I 164 fn.
Vulcan:
became invisible at close of 3rd Root Race, XII 549 fn.
Gnostic key to "intra-mercurial" planet, XIII 34
as Pagan deity, XI 82
substitute for the Sun, X 340 *Vulgate*:
See Bible
Vulpian, Edme F.-A. (1826-1887): II 283
denied tubercular microbe, XIII 144
bio-bibliog., II 548
Vyāsa:
collective name, IV 367
compiler of *Vedas,* XII 344 fn.
founder of Vedānta, XII 343 fn., 344 fn.
great Rishi, IV 575
or Vyāsadeva, & Other Yogis, II 464
term defined, IV 100
was of Hercula race, XIV 246 q.
——— *Harivama:*
V 194
on Yavanas, V 194, 195, 308 bibliog., V 364
See also BādarāyanaVyāsa; Vedānta; *Vedas*
Vyāsa Lakshm… Narain: Allahabad Pandit, II 454
Vyās…yam (Sk.):
III 242
Vyatireka (Sk.):
definition, I 336
Vyāvahārika(Sk.):
definition, III 422

W index

Wace, Henry (1836-1924):
See Smith, William
Wachtmeister, Countess Constance (1838-1910):
First Draft of *S.D.* copied by, XIV xxvii, 470
goes to London, VII 139
H.P.B.'s instructions to, VII 301-05 & facs.
programs arranged by, XII 59-63
signed defence of H.P.B., XIII 204
Theosophical Publishing Society and, XII 59 fn.

——— *Reminiscences of HP Blavatsky. ..:*
on H.P.B.'s *Sketchbook,* I 4
on reading astral light, VI 151 fn. & q.
bio-bibliog., VI 448
bibliog., I 530-31; VII 401; XIV 577
Wachtmeister, Count Raoul-Axel (1865-1947):
son of Countess W., VII 301
Waddell, L.A.:
——— *The Buddhism of Tibet:*
IV 12 fn.
bibliog., IV 670
Wade, Sir Claude M. (1794-1861):
buried fakir and, II 468
fakir trances and, XI 290
biog., II 548
Wade, J.M. (ed.):
open supporter of Theosophy, X 233-34
——— *Wade's Fibre and Fabric:*
on Theosophy, X 233-34
Wadhwan, Thakur Sahib:
See Daji Raja
Wagenseil, J.C. (1633-1708):
——— *Tela ignea Satanae:*
VIII 224
bibliog., VIII 478
Wagner, Nikolay P. (1829-1907):
I 215, 223; II 151; III 93, 112
champions phenomena, I 212
on facts & mediumistic phenomena, III 235
H.P.B. tr. articles of, XIV 577
H.P.B. tr. séance report of, I 89, 90
on nature of life, VI 349-50
professor of Zoology, I 89 qualities
of, as researcher, II 152 reviews
Olcott's book, I 212, 216 bio-
bibliog., VI 449; XIV 577 bibliog.,
III 536
Wagner, Richard (1813-1883):
——— *Parsifal:*
childish in the extreme, IV 328
reviewed, IV 327-32
Wahhabees:
Abdul Ghafur and, I 370-71
Muslim sect, VI 7
Wainamoinen, Rune of:
echoes of Secret Doctrine found in, X 145
Finnish epic's nature imagery in, X 144-48
Hindu "Swan of Time" symbolized in, X 146
See also *Kalevala*
Waite, A.E. (1857-1942):
XIV 278 fn.
tr. of Lévi's *Transcendental Magic,* XIV 32 fn.
——— *The Doctrine and Literature of the Kabalah:*
VII 271
——— *The Real History of the Rosicrucians:*
reviewed, VIII 253-62
——— *The Secret Doctrine in Israel:*

VII 271
bibliog., VII 401; VIII 478
Waite, C.B. (1824-1909):
——— *History of the Christian Religion . . .:*
III 174
bibliog., III 536
Wake, C. Staniland (1835-1915?):
——— *Ancient Symbol Worship:*
XIII 203 fn.
——— *Origin . . . of the Great Pyramid:*
IV 287
——— *Serpent and Siva Worship:*
XIII 203 fn.
bibliog., IV 670
Wakley, Thomas (1795-1862):
on presentiment of death, VI 345, 346, 347
Walker, Edward D. (1859-1890):
——— *Reincarnation . . .:*
XI 142 & fn.
as prevailing creed of early Christians, XIII 79
Wallace, Alfred R. (1823-1913):
I 223; II 150; III 93, 112, 219; IV 311; VI 199; VII 321 (335)
Carpenter criticizes, I 272 et seq.
greatest naturalist in Europe, II 36
praises *Isis Unveiled,* I 323
predicts the knell of Darwinism, XII 316-17
on séance with Eglinton, III 145-46
on spirit's direct knowledge, II 93
on spirit-photographs, IV 61
on spiritualism, VII 76
a wise observer of séances, I 224
——— *Contributions to the Theory of Natural Selection:*
on materialism & facts, II 38
——— *On Miracles and Modern Spiritualism:*
II 155
on facts & Spiritualism, III 234-35
on residual phenomena & invisible intelligences, II 38
bibliog., II 549; III 536
Wallace, Joseph:
"J.K." and, IV 44-48
Wallenstein, Duke A. (1583-1634):
Kepler & astrology, III 194
biog., III 536-37
Walton, Bishop Brian (1600-1661):
——— *Prolegomena:*
XIV 173 & fn.
bio-bibliog., XIV 577
Walton, Izaak (1593-1683):
——— *Lives:*
XIII 88
Wand:
golden, & end of Roman Church, IX 359 fn. (387 fn.)
magical, of Sannyasi, XIII 162
seven-jointed, & magical feats, 1 150
Wandering Jew:

on legend of, XIV 31 & fns.
Wang-Puh:
——— *The Shing-Tao-ki:*
unreliable, VI 100
War(s):
between 3rd & 4th Root Races, XIV 302
Christian art of, & atrocities, II 407-08
cyclic periodicity in, II 423-24
future, of Supreme Masters & Black Magicians, IX 113
human morals and, X 102-04
union of East & West will prevent great, VIII 59-60 (81-82)
War Cry:
IV 280, 328; XI 412, 455
War in Heaven:
allegory, XIV 403
copied from legend about Siva, III 402 fn.
definition, VIII 148 fn.
future, using elemental powers, IX 113
keys to meaning of, X 371-72
of the Titans, XIV 201
Warburton, Bishop W. (1698-1779):
——— *Divine Legation of Moses . . .:*
on nobility of Mysteries, XIV 275
on Zoroaster, III 454
bio-bibliog., III 537; XIV 577
Ward, Artemas (1727-1800):
on public tastes & prejudices. XII 318
Ware, Sir James (1594-1666):
——— *De scriptoribus Hiberniae:*
on English translation of, VII 32 fn.
Warner, Dr.:
levitation certified by, I 244
Warnings:
to H.P.B. not to give out certain truths, VI 4-5
as pictures or voice, IX 400P
Waroquier, M. de:
V 8 (37), 18 (47), 21 (50)
Warren, Lt. Col., John:
——— *Collection of Memoirs . . .*
XIV 358 fn.
——— *Kala-Sankalita:*
on 12 year cycle of Jupiter, XIV 358
bibliog., XIV 578
Wart-Charming:
by sympathetic remedy VI 43-45
Washington Post:
on Coues, XI 321
Wassilyev, L.C. (?-1785):
——— *Der Buddhismus:*
XIV 437-38, 440
bibliog., XIV 575
Watcher(s):
Divine, & their roles over 7 regions of our globe, VII 275
or Guardian Angel, XIV 380 & fn.
of the Gnostics, XIII 35
See also Silent Watcher

Water(s):
Adam Kadmon, III 188 fn.
Amrita in Hindu allegory, XIV 403
as creative elements, X 378
definition, X 366
East vs. West view of earth and, XIV 243
elements of, X 349
Fire &, as productive powers, IV 530, 532
Iōannēs associated with, III 217 fn.
of the Jordan, XIII 37
of Life, XIV 241-42, 403
miraculous, at Zedadzene, II 126 fn. *prima materia* in Mosaic Books, XIV 243
relation of, to fire, X 377
role of, in development of life, III 405
of Salvation, XIV 242
of Space, XIII 37
of Space sprang from Chaos, XIV 241
stands for 5th principle of Kosmos, XIV 242
as symbol of space, X 367
synonym for Earth & Isis, XIV 243
wine &, as symbols, XI 500-01
See also Amrita; Element(s); Tattva(s); Varuna
Water Lily:
as Christian symbol, XIV 100
Waterman, A.E.:
——— *Obituary; The "Hodgson Report" . . . . :*
XIV 473 fn.
Watkins, John M. (1861-1947):
son Geoffrey and, XIII 283
Watson, Rev. D.:
on Church & outstanding people, III 134-35
Watson, Rev. J.S. (1724-1783):
translator of *The Anabasis,* XIII 327 fn.
Watts, Isaac (1674-1748):
on censorious nature of dogmatist, XII 272
Wave Theory:
corpuscular theory of light and, I 243-44
See Light
Wax Figurines:
astral body fixed in, VII 224
black arts and, VII 223
Way, The:
Chrēstos is traveller on, VIII 189
Christos is, & goal, VIII 189
See also Path(s)
Wealth:
alone confers rank today, XII 386-87
beneficent use of, XI 150-54
brings worries, VIII 65 (87)
impunity and, XI 10
poverty and, VIII 63 (85); IX 100-01
wider definition of, IX 4000
Wealthy:

vampirize poor, XIII 132
Weapons:
destructive, XIII 215-18
outgrowth of human vanity, XIII 131
waste inventive powers of man, XIII 131, 215
See also Vril
Web, Cosmic:
meaning of expansion & cooling of, X 385-87
See also Cosmos; Father-Mother; Root-Substance
Weber, Albrecht (1825-1901):
V 180;X 5
claims India learned Zodiac from Greeks, XIII 324
Oriental scholarship and, II 473
on Oriental writings, V 163
on Panini's date, V 304
on Vyasa's date, V 178
——— *The History of Indian Literature:*
biased toward Christianity, V 210-11 fn., 233-34
on Buddhist scriptures, XIV 443
on Buddhists & Hindus borrowing from Christians, V 210-11 fn., 238-39 fn.
criticism of, V 233 et seq. on
date of *Ramayana,* V 239
on Greek influence in India, V 240
ignorant of Asuramaya's proper name, V 236 & fn.
on Indian astronomy, V 234-35
on Patañjali's date & works, V 194-96
on uncertainity of eras by Orientalists, V 232, 273
on Vikramaditya, V 231
on Yavanas, V 235, 236, 384
——— *Indien Studien:*
V 179
bio-bibliog., V 267, 383-84; XIV 578
Weber, Dr. Wilhelm E. (1804-1891):
III 15, 93, 99, 236
biog., III 537
Webster's Dictionary:
IV 107; VII 292 fn.
defines Theosophy, VII 169
on pentacle, IX 399
Week:
days of, & planets, XII 532-33 diag., 535-37 diag.
Weekly Register:
empty boasts of, IX 91 fn.
Weekly Times (London):
on missionaries, II 269-70
Weekly Times and Echo:
controversy over Atheism, Theosophy, etc. in, XI 456
Weichselbaum, Anton (1845-1920):
influenza and, XII 107
biog., XII 780-81
Weight:
electricity and, IV 222
gravity and, X 377

Weismann, August (1834-1914):
not far from truth, XII 704
Welcker, F.G. (1784-1868):
——— *Griechische Götterlehre:*
VIII 309
bibliog., VIII 478
Welles, C.B.:
on *psychai theai,* VII 97 fn.
bibliog., VII 401
Wellesley, Col. Wm. H.C. (1813-1888):
Turkish barbarities and, I 2-56-57
Wends:
possibly the Vandals, II 122
Wengel, Dr.:
on pineal gland sand, XII 619
Werewolves:
other Protean spooks and, X 278
Wescott, Wm. Wynn (1848-1925):
——— "Christian Rosencreutz and the Rosicrucians":
VIII 257 fn.
bibliog., VIII 478
Wesley, Samuel (1766-1837):
on spirit-rappers, III 280
Wesleyan Mission:
report of, on women in Ceylon, XI 443
West:
needs ancient esoteric philosophy, XII 295, 308
Pan-chen Rimpoche to be reborn in the, VI 105
See also Occident
West, Dr. Charles E.:
Mollie Faucher and, II 190
Westbrook, R.B.:
on T.S. Committee on phenomena, I 246
biog., I 531
Westcott, Canon B.E (1825-1901):
VI 155
——— *Introduction to the Study of the Gospels:*
on Fourth Gospel, VI 149
bio-bibliog., VI 449
Westergaard, N.L. (1815-1878):
——— *Über Buddha's Todesjahr:*
V 242 fn.
bio-bibliog., V 384
Western:
Aryan &, esoteric doctrines, XII 295
Orientalists, XII 303
prejudices about discipleship must be ignored, XII 584-85
religion doomed, II 381
Western Civilization:
Culture of, cp. to Eastern, XII 266-79
develops butchers not Buddhas, X 127
rejects Eastern Wisdom, XII 314
will destroy itself without union with East, VIII 60 (81-82)
Westminster Confession of Faith:
highly elaborate, III 358
bibliog., III 537

Westropp, Hodder M. (?-1884):
——— *Ancient Symbol Worship:*
XIII 203 fn.
Wheat:
represents karma reaped by the dead,
X 50-51 (58)
See also Barley
Wheel of Enoch:
first attempt at symbology, XIV 94
Kabalistic & Cuneiform, cp., XIV 94
a universal heirloom, XIV 93
See also Enoch
Wheeler, Mazzini:
a Freethinker, XI 419-20, 426
so-called Orientalist, XI 429
Wheels of the "Sun":
as hidden Divine Hierophant, XIV 332
See also Fire Chohans
Whitaker, C.H.:
W.Q. Judge wrote to, on *S.D.,* X 159
Whitaker's Almanack:
religious census in, IX 145
on sects, VIII 175 fn.
bibliog., IX 458
White, Eliza:
medium, I 58 et seq.
Mr. Owen and, I 61
White, N.J.D.:
——— "The Latin Writings of Saint
Patrick":
VII 33 fn. bibliog., VII 401
White Lotus Day:
Executive Order instituting, VI 323-24
White Lotus of Dharma:
See *Lotus Sutra*
White Magic:
counterpart of Black, XIV 17, 32, 106
judged by motive, XIV 106
sacred truths underlie, XIV 32
science should understand, I 139
universal pentacle is sign for, XII 623
See also Black Magic; Magic
Whitehead, Rev. John (?-1804):
——— *The Apocalypse Revealed:*
rf. to Swedenborg, XIV 443 & fn.
Whitney, Prof.:
great American Orientalist, I 250
Whitworth, George C. (?-1917):
——— *Personal Statement of Religious
Beliefs:*
praised, II 401
reviewed, II 383-88
bibliog., II 549
Whole:
individual as part of the, XI 105 See
also One Life; One, The; Unity;
Universal All
Whymper, Edward (1840-1911):
art. in *Nature* of, III 141 rf.
mountain sickness of, III 140
Widow(s):

Hindu, customs cp. with Am. Indian rite, V 65-67
Hindu ethics and, IV 128-29
remarried in Vedic days, VIII 60 (82)
See also Suttee
Wiertz, Antoine J. (1806-1865): on forthcoming men, XIII 134
unconscious Theosophist, XIII 134
Wiggin, Rev. J.H. (1836-1900):
I 122
account of meeting H.P.B. & Olcott, I 121
a co-founder of T.S., IV 199
editor of *Liberal Christian,* I 121
Wilder, Prof. Alexander (1823-1908):
I 407, 417, 423
among best Platonists, XIV 12 ff.
on animal spirit in blood, VI 20
on Black Nations of Europe, XIII 331-32
collaborated on *Isis Unveiled*, I 435
cp. Paul with Greek Initiates, XIV 114
indexed *Isis Unveiled,* XIII 198
on instinct & omniscience, XI 217 (253)
introduction to Isis and, XIII 198, 200-01
Platonic scholarship of, XIII 200-01 & fn.
on science, III 223
sees 3 individualities in H.P.B., I 411
on Thomas Taylor, XIII 153
on Zendic letter H in India, VII 232 fn.
——— *Alchemy or the Hermetic Philosophy:*
on real mystery of man, VIII 249
——— *Eleusinian and Bacchic Mysteries:*
Indian origin of, XIV 451-52 fn.
on title Peter, XIV 124-25
——— *Iamblichos . . .:*
III 269 & fn.
——— *New Platonism and Alchemy:*
Adepts' biographies similar acc. to, XIV 139, 313
on Alexandrian Theosophists, XIV 301 ff., 308
on Ammonius, XIV 13-14, 35, 301, 305-08
Apollonius' seership, XIV 300
on dialect of symbols, XI 520 (543)
on distortions of Neo-Platonism, XIV 312
on Eclectics, XI 92
on Essenes, XIV 35
on Geber. XI 517 (540)
on names of the One, XIV 310 on One Supreme Essence & Neo-Platonists, XI 236 (273)
Plotinus & other Philaletheians, XIV 313
quotes Espagnet, XI 521 (544)

spiritual photography, XIV 300-01
sublime ecstasy & divine union, XIV 310
Thaumaturgists in, XIV 304
Theophany described in, XIV 49 fn.
on *Thoth*, XIV 39
unity of Platonic & Oriental systems, XIV 16, 301-02
on Wisdom religion, XIV 46-47
——— "Paul, the Founder of Christianity":
on dishonesty of Christian Fathers, XIV 121
bio-bibliog., I 531-33
bibliog., III 537-38; VIII 478; XI 592-93; XIII 203 fn.
Wilford, Lt. Col. Francis (?-1822):
so-called victim of Brāhmanical mystification, XIII 259
tricked by Brāhmanas, IX 212 (234)
Wilkinson, Sir John Gardner (1797-1875):
on status of Egyptian women, XII 270
on tenets of Egyptian initiates, V 110-11
——— *Ancient Egyptians:*
on beliefs on immortality, XIII 80
Will:
is absolute creator, VIII 109
action of, in sleep, X 252-53
of adept guides nature's imagination, VIII 133
Adept's, & māyāvirupa, X 224 against blind matter, II 76
Ah-hi have no free, X 322
animal magnetism and, VI 223
animalistic to view, as an hallucination, XII 363
Astral Body and, XII 617, 619
astral projection and, IV 489
basis of all "magical" force, III 252
behind consciousness, XII 712 body of, is kāma principle, VI 109
change of polarity and, IV 168
chief factor of inner man, V 77
collective, of Jesuits, IX 305
concentration on a symbol helps, III 252, 253
confused with volition, V 77
conquers animal self, VIII 134
Cosmic, & occultist, VI 265
currents of, X 41
desire and, VIII 109, 129; XII 451-52, 702
disciples must use, IV 608
distinguished from desire, XIII 364
divine free, & Dhyāni-Buddhas, X 387
effect of human, on unmanifested matter, III 380
faith & energy, III 253
Force and, I 334
on free, II 9 (20); IV 425

free, & conservation of energy, XII 357-58
free, in plants, X 362
function of, in Yogi, IV 102
higher Ego seat of, XIII 74
hypnotists paralyze, XII 222, 400-01
on illusion of free, XII 361-62
of Initiate, XIII 56-57
invisible Free-Wiper and, XII 362
is kāma, V 78
key to consciousness, XII 147, 352
Kosmic, & Karma, XIII 365
Life identical with, VIII 132
magic numerals and, XIV 60-61
magnetic phenomena and, II 282
magnetizer's, & current of vital force, II 136
Mānasic, & Kāma, XII 709
manifested & latent, XII 119
mediumship and, VI 223-26; X 262
no, outside Higher Self, XII 32
not obstinacy, XIII 365
observation of our, by inner sense, XII 147, 352
of occultist & hypnotic hallucinations, X 132
phenomena and, VI 289
potency of, IV 314-15
prayer is intense, & desire, X 39; XIV 116
prayer is, magnetically expressed, IV 519-20
production of phenomena and, IV 126
projects vital fluid, II 397
psycho-physiological phenomena and, III 172-73
Schopenhauer and, VIII 119
soul-power and, III 28
spiritual, attracts cosmic forces, XII 527
surrender of, in hypnosis, VIII 106
thought &, acc. to Schopenhauer, XIV 414
thought-images cp. with, X 224
unselfish love &, is a power in itself, IX 286
use of, in healing cp. to vampirism, XII 396
used for Black Magic, XIV 30
-vibrations in hypnotism, XII 395
wounds inflicted by, IV 566
wrong to compel another's, XII 210
Yoga and, II 511
See also Occult Powers; RājaYoga
Will of God:
a blasphemy, II 193
gives Satan his power, II 194
Māyā is personified active, X 327-28
Vedas revealed by, XIII 108
Will Power:
escape from death and, I 299, 364 (368)
magical feats and, I 150

magician can form circle by, I 352-53
sovereign power, I 364 (368)
Williams, Charles:
Butleroff experiments with medium, II 151, 153
Willis:
persecutors and, I 211
Wilson, Daniel (1816-1892):
on location of Palibothra, XIII 342
Wilson, Horace H. (1786-1860):
X 314
debates with Parsi Dasturs, XIII 125 fn.
translator of *Vishnu-Purāna,* XII 780
Vans Kennedy rivals, as Sanskritist, XI 227 (263)
——— *A Dictionary, Sanskrit and English:*
on Sankara & Buddhism, V 182-85, 189-90
——— *Essays and Lectures . . .:*
on Sankara's date, V 180
——— *Essays on the Religion of the Hindus:*
II 462
——— *Ṛig-Veda Sanhitā:*
V 273
——— *Sankya Karik:*
XIV 329 fn.
——— *Vishnu Purāna*
XIV 186 fn., 204 fn.
on Budha & Buddha, IX 283 fn.
many errors in this tr. of, IX 263
on future Avatāra, XIV 356-57
source of Egyptian & Greek Trinities, XIV 186
on Yoga powers, XIV 440
bio-bibliog., II 549
bibliog., V 273, 384; IX 458
Wimbridge, Edward (?-1898):
afraid of prison, I 425, 426
Bates &, leave T.S., II 475-77, 479-80
dodges sheriff, I 421
drunk, I 430
H.P.B.'s diary cites, I 407, 411, 413, 414, 422, 423, 430-31
H.P.B.'s portrait engraved by, I 409
objections of, corrected, II 479-81
plays his last card, I 427
supported for 18 months by H.P.B., II 479
The Theosophist cover done by, II 83, 84, 86
witnesses Christians pestering Olcott, II 417
biog., I 533
Winchell, A. (1824-1891):
——— *World-Life . . .:*
on taxonomy of heavens, VII 277
bio-bibliog., VII 401
Windthorst, L. (1812-1891):
"miracles" and, I 317

biog., 1 533
Wine:
adeptship and, III 342 & fn.
medicinal use of, in T.S. not prohibited, XI 428
prohibited for esotericist, XII 496
rose and, III 465
sacredness of bread and, XI 69
symbolism of, & bread, XI 93-95, 100-01
water and, XI 498 et seq.
Winifred, C.T.:
——— *Lecture on . . . Hindu Literature:*
reviewed, IV 201-02
bibliog., IV 670
Winter Solstice:
See Solstice, Winter
Wisdom:
šdi-Buddha is One & Eternal, VIII 66 (88)
all philosophies varients of One, VI 331
alone satisfies man, XII 392
of Ancients, XIV 307
of antiquity not inferior, XII 309-20
aphorism on practical, VIII 138
archaic, & its offshoots, XI 235 (271)
axiomatic truth of Hidden, XIV 61
"barbarous," of inferior races will be appreciated, XI 247 (283)
Buddha means, XI 257
Budha is personification of secret, VIII 53 (75)
devilish & psychic, XII 317, 339, 366, 369
double system of, Universal, XI 219 (255)
dual aspects of, XII 364-69
early mankind followed, XII 234
end of Gnōsis, XIII 40
Esoteric, & Dragon, VIII 148
festival of ancient, proposed, XII 76
few who desire, VIII 134-35
goal of aspirant to spiritual, VI 332-33
gods of esoteric, XI 257
guarded by Initiates, XIV 46 & fn., 47-48, 181
hidden, XII 16, 315
hidden treasure of, XI 245 (281)
Hokhmāh as Supreme, III 319
Hokhmāh or Sophia or Bodhi equivalents to, XII 311, 339
as Honover, III 461
House on Seven Pillars, XIII 40
incarnation of, III 180, 184-85
Jewels, XIII 159
Kabalistic "word" is, XIII 100
knowledge of Self and, IX 162
-language esoteric since Atlantis, XIV 180-81
language of, XIII 55

light of "ancient," XII 320
of Love or philosophia, XIV 255 fn.
in midst of the Paths, XIII 40
mystic euhemerisation, XIV 157
occult, & cycles, III 194
the One, XI 490
is one, but paths to it are many, XI 121 (134)
one & eternal, VIII 66 (88)
One, imparted by Planetary Spirit, VI 331
of Orient needed to reform materialism, XI 121 (134)
perfect, as Dagon, III 189 fn.
personified, XI 257; XIV 46 fn.
practical, VIII 138
profane & sacred, XII 314-15 psychic & spiritual, IX 171 Pythagoras coined "lover of," XIII 95
sacrificed to intellect, XIV 333
"Second God" as, of One God, XI 241 (277)
secret, VIII 53 (75)
secrets of Oriental, XIV 7, 46-47
Sons of, III 418
Supreme, III 185-86, 189 fn.
Theosophia or, XII 320
truth &, are synonymous, XII 316
Universal, III 181
West accepts only psychic, XII 314
worldly policy vs., XII 317-18
See also Bodhi; Divine Wisdom; Esoteric Doctrine; Gnōsis; Gupta-Vidyā; Sophia; Wisdom-Religion
Wisdom:
XIV 46 fn.
epigraph on God's order & number, XIV 61
fragment of an ancient MS., XI 221 (257)
bibliog., XI 593
Wisdom of Iaseus (Jesus):
See *Ecclesiasticus*
Wisdom of Solomon:
See *Wisdom*

Wisdom-Religion:
aggregate of subjective & objective facts, XIII 98
"Aryan -Chaldeo Tibetan" doctrine or, III 419
before Adam, VII 253
common parent of all beliefs, XIV 305
dates from time of our Primeval Instructors, X 166-67
definitions, II 498 (505)
degraded, VIII 213; XIV 176 Father Damien an ideal for follower of, XII 112-13
Homeric heroes and, XIII 100 fn.
India the source of, XIV 310

misuse of, by occult sects, XI 165
has not died out, II 487
Occultism but one Science of the, XI 433
once universal, VIII 182; XIV 68,
180-81
only, will reveal the Truth, XII 570
Pagan religions and, XI 376
is religion of reason or Theosophy,
XII 347
science, philosophy & religion
fragments of, XIII 92
S.D. merely asserts existence of, XIII
93-94
source of all religions, XI 432
Theosophy is, II 89-90
is universal, II 89; IV 446, 574; VII
347
See also Esotericism; Gupta-Vidyā;
Theosophy; Universal Religion
Wise, Rabbi I.M. (1819-1900):
on oracular nature of Hebrew
scriptures, XIV 39
Wishes:
on New Year, IX 5
Witch(es):
burnt alive, IV 460; XII 266
indispensable in Russian village, III 351
sexual renunciation of, XII 191 fn.
Witch of Endor:
See Sedecla
Witchcraft:
Demonology &, revived by
Spiritualism, X11 197
thousands burned for, II 97
See also Magic; Sorcery
Witness:
Bible on false, IV 76, 83
Witte, Major Alexander Y. de
(1846-1877):
son of H.P.B.'s aunt, I 255 fn.
on Turkish barbarities, I 258 & fn.
Witte, Katherine A. de (1819-?):
H.P.B.'s maternal aunt, I 255 fn.,
258 fn.
Witte, Count Serguey Yulievich de
(1849-1915):
Prime Minister, I 258 fn.
Witte, Yuliy F. de (?-1868):
I 258 fn.
Wittgenstein, Prince Emile (1824-1878):
I 220, 410
death of, I 414
Master Morya protects, IV 354-55
N.Y. Sun libels H.P.B. and, XII 333
bio-bibliog., I 533-34
Wittoba:
See Vi˜hobā
Wizards:
Northern, ep. with Indian, XII 325
renounce marital rights, XII 191 fn.
See also Sorcerer(s)
Wodan (Odin):

Buddha and, I 239
Wöhler, F. (1800-1882):
manufactured urea, IX 87 fn.
bio-bibliog., IX 458
Woide, Charles G. (1725-1790):
on dating of *Pistis-Sophia,* XIII 2
New Testament editor, XIII 2
translates *Odes of Solomon,* XIII 51
bio-bibliog., XIII 406
Woldrich, Dr.:
on Elementaries, I 265 et seq.
Wolf (publisher):
——— *Index a Jacobo Gaffarello:*
VII 252 fn.
Wolff, Joseph (1795-1862):
Journal of, cited, XIV 174 fn.
bio-bibliog., XIV 578-79
Wolsey, Thomas (ca. 1475-1530):
on presentiment, VI 346
Wolves:
penalty of the, XIV 83
"sheep" & the, XIV 83
whole nations changed into, II 167
Woman:
in Adam's rib allegory, XIV 198
Adept & immaculate conception, VI
262-63
correspondences between womb of, &
Nature, XII 520-24
created from Man in every religion,
XIV 198
"door of hell," XIII 164
evil and, VIII 113
first, in 3rd Race & Abel, VII 256 fn.
K.H. on real mission of, & T.S., VI
259-60 & fns.
marriage & divorce, XI 34-42
in modern society, XIII 244
Revelation and, VIII 148 fn.
role of, in alchemy & ancient Egypt,
Sakti & imagination of. VI 262
seclusion of, at menstruation, VI
340-41
See also Female(s); Widowhood;
Women
Womanhood:
outraged, X 85-86
Queen Nathalie and, X 85
Womb:
contents of, potent objects in Black
Magic, XII 524 fn.
correspondences of woman's &
nature's, XII 523-24
foetal circulation and, XII 557 fn.
symbolically interpreted by Simon
Magus, XII 557
Women:
allegedly cursed, IV 501
of Ancient Egypt, XII 270
Buddhist monks and, IX 148-49
can reach adeptship, XI 301
in Ceylon, XI 440

Christian cp. to heathen, XII 267
Christian saints on, XII 269-70
in Christianity, IX 172-76
degradation of, from pulpit, XII 268, 271
degraded by Bible, XI 301
disability laws in England and, XII 267
enfranchisement of, XII 282
freedom of choice for, XII 248-49
injustice to, II 516
Karma of, in our era, XII 268
love between, & men vs. adeptship, IV 341
man's degradation of, self-defeating, XI 527 (550)
Masonic Lodge for, XI 527 (550)
no carnal commerce with, for sorcerers or sages, XII 191
Oriental School admits, XI 527 (550)
position of, in early Christianity, XI 441-43
Positivism on artificial fecundation of, XII 254
priest-ridden & church-going, XII 268
progress of 19th C., XIII 244
property & child custody laws in Russia, XII 283
prophecy from *Purānas* about, XII 387
protest against breeding of, XII 253, 255
reforms advocated for, XI 155
rights of, in ancient Greece & Rome, XII 271
on rights, slavery, divorce & voting of, II 512-17
in Roman society, XI 442
symbol of lower quaternary, XI 500
Tolstoy's views on fallen, XII 247
transformation of, a fashion, XII 248
treated as chattels in England, XII 284-85, 378
See also female Divinities; Feminine; Widows
Women's Franchise League: woman's rights and, XII 268, 272, 282
Wonders: seven, of ancients, XI 356 et seq.
Wong Chin Foo:
H.P.B. impressed by, I 248
Woodhull and Clafin's Weekly:
IV 143
Woodhull, Victoria C. (1838-1927):
opposed marriage, XII 257
bio-bibliog., XII 781
Wool:
used to free astral spirit, XIV 131
Word(s):
all Adepts become the, XIV 271 fn.
ancient long-lost, XIV 443-44
divine elements beyond, XIII 68

Divine Ideation and, XII 611
Eternal Thought becomes, XIV 237
Five Sacred, XIII 32
guardian angel of the, XIV 321
Hierophant and, IV 100
Honover as living, III 461
ideas defined by, lose reality, XII 600
influence of books & spoken, I 380
Kabalistic meaning of, XIII 100
Karmic record and, XIII 76
as "Limbs" in Gnosticism, XIII 36
or Logos, XIII 36
made flesh, XII 366; XIV 49, 237
man the source of, XIII 77
as Mantra, XIV 237 & fn.
Moses on, XI 520-21 (544)
mysterious, XII 638
the Mystery, XIV 125-26
is no word, IV 291
one man in a nation may know, XIV 263, 430
part of Trinity, XIV 186-87
potentiality of, XIII 76
sacramental, XI 101
Sacred, passed into Masonic & Church ritual, XI 74
Sacred, passed on at death, XIV 430, 444
Sanskrit, need proper accents, XIII 108
of sound & light from same root, VII 66
spell or, makes bulls barren, II 446
Swedenborg on Lost, III 179, 420; XI 245 (281)
Three Logoi and, XI 487-88
Universe springs forth from, XIV 237
Vice-, destroys Anti-Christ, XIV 321
Voice & Spirit, X 406
by which all is made, XIII 53 fn.
See also Aum; Logos(oi); Vāch; Verbum; Voice(s)
The Word:
VI xlviii, 185
on W.Q. Judge letters in, X 268 fn.
"Word Made Flesh":
carnalizes Christos principle, VIII 355 (372)
Humanity is, VIII 369 (388)
Paul may not have written, VIII 366 (385)
Word & Work:
on Theosophy, XI 332
Wordsworth, Wm. (1770-1850):
XIII 296 q.
defines Tohu-vah-bohu, XIV 234
on Gospels, VI 151 q.
Principal of Elphinstone College, VI 151
——— "To Toussiant L'Ouverture": XII 262 q.
Work(s):

faith and, VIII 162
practical, & Theosophy, VIII 161-71
is prayer, IX 69
Working-Women's Club:
founded by T.S. in London, XII 306
World(s):
of Buddhism, XIV 390-91, 409 & fn.
celestial, or spheres, XIV 330-31
Elect of, XII 317-19
enveloping our 4th Round world, VII 85
evolution of, & chains, XI 138 fn.
-faiths & their kinship, XII 296
formative, VIII 147, 148, 152
fourteen, & elements, VII 85
hypocritical, XII 320
on illusion of objective, IX 241
invisible, II 92
Kabalistic, enumerated, XIV 302
Kabalistic, & their meaning, VIII 151-52
needs of, today, VIII 278
in our atmosphere, V 151
purification of, XIV 303-04
Seven, or planes tabulated, X 50 diag. (57 diag.)
spiritual & material, IV 174
succession of, VIII 65 (87)
See also Globe(s); Planet(s); Solar System(s); Sphere(s)
The World (London):
IX 26
World-Soul:
Anima Mundi or, II 273
attributes of, VI 196-97
Xenocrates on, VI 209
See also Anima Mundi; Universal Soul
World-Stuff:
conditionless at first, VI 192
nature of, X 370, 373
polarizes & scatters, VI 192
See also Matter; Milky-Way; Prakiti
Wormwood:
Lucifer or, VIII 139
Worship:
of Absolute is only true, XIII 259
of ancestors, II 176 et seq.
of angels or devas to be avoided, X 13-14, 345
exoteric, falls before fact & logic, I 305
of God or Gods unphilosophical, X 345
of personal God causes black magic, XIII 260
Real, is internal, X 345, XIV 120 fn.
See also Prayer(s); Reverence; Ritual; Ritualism
Wraith:
circumstances when seen, X 261
See also Kāma-Rupa; Seances; Shells; Spook
Wren, Sir C. (1632-1723):

I 243; V 241
Wright, Claude Falls (1867-1923):
Lane and, XI 553
signs defence of H.P.B., XIII 204
bio-bibliog., XI 593-94
Wright, Dr. William (1830-1889):
——— *Apocryphal Acts of Apostles:*
on Hymn of the Soul, XIII 41
Writing:
in ancient India, XIII 314
antiquity of, V 297-310
cursive, preceded by ideography, V 307
known centuries before Panini, V 304
lipi & dharma-lipi, XIII 314
many Sages left no, XIV 13-14
N.T. a disfigured, XIV 43
PāŠini on, XIII 314-15
precipitation of, by Adepts, VIII 397-99
profane & sacred, XIII 314-17
silence on, V 306
See also Hieroglyphics; Language(s); PāŠini; Precipitation(s); Runes
Wu-liang-Sheu:
See also Amitabha Buddha
Wu-liang-sheu-king:
dates from Han Dynasty, XIV 448-49
sutra of Amitābha Buddha, XIV 425
bibliog., XIV 579
Wundt, Wilhelm M. (1832-1920):
——— *Der Spiritismus:*
II 151
bio-bibliog., 11 549-50
Wurzburg MS.:
See Blavatsky, *S.D.* First Draft
Wu-wei-chen-jen:
definition, XIV 453
Wyld, Dr. George (1821-1906):
I 409, 436; III 8, 144 fn., 260; VIII 219
attacks *Esoteric Buddhism,* V 329-34
devout Christian & Theosophist, II 442
on Moon, V 134
on moon as "dust-bin," VI 185
on Oriental brains, V 133
reason for resignation from T.S, III 53 fn.
sneers at Theosophy, VI 185
on Spiritualism, IV 138 et seq.
——— *Theosophy and the Higher Life:*
III 53 fn.
bio-bibliog., III 538-39
Wyld, Robert S:
III 144 fn.
witnesses seance, III 144

X index

Xanthochroi:
V 217
part of Huxleyan division of mankind, V 213 fn.
Xenocrates (395?-314 B.C.):
on Deity, XIV 413
teachings of, VI 207-09
three qualities of Manu and, VI 207
Xenophon (434?-355? B.C.):
as Greek Historian, XIII 327
on Socrates, III 278
——— *The Anabasis:*
on Chaldeans, XIII 326-27
or *Expedition of Cyrus,* XIII 327 fn.
Xerxes (519?-465 B.C.):
Magi of, XIV 25
Xifré, Don José (1846-1920):
bio-bibliog., IX 458-61
Xiloscopia:
definition, IV 312 fn.
known to ancients, IV 311
Xisuthros:
Babylonian, V 223
legendary chronicler, XIV 175
or Ziusudra & Ut-Napishtim, IV 577-78
Xoanon:
Orpheus and, V 301
Xochicalco:
II 304

Y index

Y (letter):
symbology of, XIV 101 & fn.
Yadavas (Sk.):
Yadu & Krishna, I 251
Yago, Saint:
salaried after death, II 181
Yah:
"Father" or masculine principle, IX 360 fn. (388 fn.), 362 fn. (390 fn.)
male name of Jehovah, XIV 190
represents masculine potency of Havāh, XIV 190
See also Jehovah
Yah-Jehovah Tsabaōth:
signature as a numerical indice, XIV 87 & fn.
Skinner's key to, XIV 87 fn.
Yahontov, Rostislav N. de (1858-1922):
son of H.P.B.'s sister Vera, I 255 fn.
Yah-Veh:
or God-Eve as Cain androgynized, XIV 44 fn.
YahveTzbaout, XIV 326
yields mysteries, XIV 188-89
Yajñavalkya:
law books of, XIII 317
worship of planets and, V 235

——— *Dharma-Sastra:*
mentions Gautama Rishi's Code, V 32 (61)
bibliog., V 385
Yajña-vidya (Sk.):
definitions, IX 251-52 & fn.
Yajur-Veda:
treats of religious rites, V 34 fn. (63 fn.)
white & black, & mantras, VI 81 (90)
bibliog., V 368; VI 426
See also *Vedas*
Yajus:
as sacrificial mysteries, IX 251 fn.
Yaksha(s) (Sk.):
gnome, IV 99
of Lanka, V 247-48
lower elementals, VI 169
See also Bhoot(s); Elementals
Yakshni [Sk. Yakshini]:
III 85
Yaldabaōth:
See Ialdabaōth
Yamabushi:
definition, VI 361 fn.
follow doctrines of Lao-tze, VI 365, 367
Japanese fraternity, XII 301
story about, magic, VI 355-406
See also Lao-tzu
Yam-dog-tso, Lake (Tibet): Buddhist nunnery at, or Palti, IV 16 fn.
Yanadis:
habits & occult knowledge of, IV 287-90
Yarab:
father of primitive Arabians, XIV 196
biog., XIV 579
Yarker, John (1833-?):
H.P.B.'s Masonic diploma and, I 308 et seq., 311-12
——— *Notes on the . . . Mysteries* of *Antiquity . . . .:*
I 311
on degradation of Masonry, I 310-11
on Rites of Grand Orient, I 309
bibliog., I 534
Yasha:
See *Zamyad Yasht*
Yashts:
few, or verses of *Avesta* contain esoteric fragments, IV 532
on Vayu, IV 521 & fn.
Yaska:
a predecessor of Panini, XIV 269 fn.
———— *Nirukta:*
V 302
bibliog., V 366
Yasna:
silent on God, IV 516
Zoroastrian recluses studied, II 123
bibliog., II 550
Yaodhara:

power of Buddha, V 255
Yava-Aleim:
Mysteries, XIV 181
Yavana(s) (Sk.):
V 300
definitions, V 195, 235
degraded Kshatriyas, V 307-08
expedition of, V 194
Harivaüa on excommunication of, V 308
Mahabharata on, V 307-08, 309
relation to Pandavas, V 305 fn.
white & black, V 239 & fn.
Yuga PuraNa on, V 236
Yavanacharya:
identical with Pythagoras, V 195, 235; X 368; XI 229 (265)
pupil of Aryan Masters, V 168, 195
Yavanani:
explained by PaNini, V 195
-lipi, defined, V-237
Ya-Yakav:
a prehistoric revelation, XIV 65
Yazatas:
Ahura and, IV 526 fn.
almost powerless against the Devs, XIII 127
Angra-Mainyu challenged by the Holy, XIII 129
Year(s):
calamities of 1888, X 277-78
key to septenary cycles of, XIII 301-06
New, & astral life of earth, IX 5; X 277
old & new, III 1-2
prophecy about nefarious, III 201
Solar, VIII 193 fn.
solar, & man's principles, X 52-53 (60)
See also New Year
Year 1881:
a challenge, III 196
Hebrew interpretation of, III 202
numerical value of, III 84-85, 120-21
record of, III 198-99, 201, 255
Yehuda ha-Levi:
See Judah ha-Levi
Yellow:
corresponds to Buddhi, XII 529, 548-49 fns. 562, 564-68, 614
reason to revere, IX 64
See also Color(s); Esoteric Section Diagrams
Yellow Caps:
Buddhist sect, III 419
See also Gelukpa; Tsong-khapa
Yermolov, Gen. A.P. (1772-1861):
apparition & death prophecy of, XII 231-33
H.P.B. knew family of, XII 231 last
years of, XII 228-33
monumental tomb at Orel, XII 230
not approached by a "disembodied

spirit," XII 231-32
obituary notice, XII 228-29 q.
prediction about life & death of, XII 229-30
bio-bibliog., XII 781-82
Yetzirah:
Kabalistie world of cherubim & seraphim, XIV 302
Yevropeyskiy Vestnik:
art. of N. Wagner in, III 235
Yezd, Parsis of:
II 128-29 & fn.
Yezidis:
call their Devil Ad, XIII 101-02
devil-worshippers & their strange rite, II 128-29
peacock worshipped by, XIII 130 fn.
version of *Genesis,* XIII 101-03
Yggdrasill:
Haoma and, III 460
See also Tree of Life
Yhvh:
the "Mystery" Lord, XIV 272 & fn.
Trinity within, XIV 188
yields mystery of Being, XIV 188-89
See also Tetragrammaton; Yah-Veh
Yima (Vedic Yama):
Airyana Vaēgo and, IV 526 fn.
evoluted from pre-existing form, IV 521
first unborn race of 4th Round, IV 522
goes "to meet the Sun," IV 520
real creator of Earth, IV 523
refuses Ahura's instructions, IV 521-22
Yliaster:
definition, VIII 368 (387)
of Paracelsus & *Én* of Pythagoras, VII 283
Yōd(h):
as father, XIV 188
-Havāh became Jehovah, XIV 187, 188 fn.
Hebrew name for God, III 180
as initial of Jehovah, XIV 99, 187-88
man-woman in *Book of Enoch,* XIV 187
as organ of procreation, XIV 207
as perfect unity, XIV 207
is phallic, VIII 149
word *lama* and, III 178 fn.
See also Jehovah
Yoga (Sk.):
chief object of, II 135
Chinese Yogi-mi-kean, XIV 450 fn.
of Christian ascetics, II 466
control of body, II 76
cure of diseases and, II 465
Dayananda on, III 30 fn.
Dhyana and, II 262
exoteric, practices dangerous, X 398
on faith in, III 108
figurative nomenclature and, II 215
Hatha, XIV 434

jivas going to the sun and, IX 63
knowing languages without study and, XIV 134 & fn.
methods of, discussed, II 456 et seq.
moral purity needed for, III 30
of Patañjali, XII 343 fn.
possible in Kali Yuga, II 463
powers acquired by, II 466-67
results of, training, II 160
sitting for, often dangerous, XII 604, 612-13
Sons of Will and, XIV 251
three states of, XIII 65
training, & Dayananda, II 76
true, little known, II 468
true science, III 105
various schools of, III 403
widespread in antiquity, II 466
See also Hatha Yoga; Raja Yoga
Yoga-ballu [Sk. Yoga-bala]:
adept-power & Mayavi-rupa, IV 53
Yoga-Siddha (Sk.):
symbolism of, VIII 202 fn.
virgin Goddess who creates Adepts, XIV 261
Yoga-Vidya (Sk.):
article on, cited, II 272 fn.
Dayananda and, IV 93
defined as secret science, V 32 (61)
Dikshitas and, II 119
mesmerism and, III 7-8
nature of, III 26 et seq.
no short cut to, VI 335
Western psychology and, III 31
Yogacharya Buddhism:
Absolute and, X 347
Aryasanga school, XIV 434
cp. to Prasanga school, XIV 439
cp. to Viishtadvaita, XIV 438 on
degeneration of, XIV 434
a Mahayana system. XIV 437
regards hermit's life as selfish, XI 347-49 fn.
views of, IX 59
on World-Soul, VI 209
Yogi(s) (Sk.):
Adepts differ from, III 304
alleged supernatural powers of, VI 51
antediluvian, XII 172 (182)
become one with Brahm, II 78
cannot arrest Karma, XII 161
celibate, VIII 67 (88)
contemporary, & Aramas, XII 345 fn.
controls operations of life, II 135
divine drink and, VII 110
Eastern, to be vindicated, XII 148
few Indian, know occult science, IV 565
few Initiates among, VIII 58 (80)
hair worn long, IV 503
hermits &, accomplished egoists, XI 218 (254), 343-44 fn., 347 fn.

Hindu, & Tantrikas, XII 144-45
initiated, an occultist, IV 544
Jainas & fasting, II 76 fn.
jugglers imitate Siddhis of, XII 325
Krishna on, XIII 169
living at great heights, III 140-41
as magicians, II 119
method of, to gain knowledge, IV 102
not frightened by threats, III 85
paralyse 4 intermediate principles, IV 102
Patañjali on powers of, II 466-67
perfect, free of Brahmanical laws,
XIV 122
polarity change &, training, IV 168
power of, to enter another's body, II 217
powers of, not hypnotism, XII 326-27 or
saintly devotees, XII 306, 325
Śamkarāchārya and, XII 344-45
seclusion of, III 30
seven-knotted wand of, IV 104; XII 701
their tortures, IX 209 fn. (231 fn.)
in trance immured in chamber, II 204
(207)
true and false, IV 543
true, does not shun action, XIII 169 true,
may still be found, III 105
Vishnu jealous of, XIII 102
See also Hatha Yogis; RajaYogis
Yogism:
Theosophy protests against, VIII 51 (73)
Yohai, Shimon ben:
See Shimon ben Yohai
Yomas:
VII 294 fn.
Yonan:
Peruvian ruins near, II 326
Yonge, C.D. (1812-1891):
VIII 12 & fn.
biog., VIII 478
Yong-Grub [Tib. Yons-grub]:
or Parinirvana, X 335
See also ParinirvaNa
Yoni(s) (Sk.):
VIII 147
Church Fathers and, XIII 23
Youmans, Prof. E. Livingston
(1821-1887):
I 225
Young, Brigham (1801-1877):
zeal & martyrdom of, XII 257
Young, E.:
on so-called charities, XI 195
Young, Edward (1683-1765):
on angels as superior men, XII 200
Young, Thomas (1773-1829):
light and, IV 220
Youth:
hope for century is in, II 405-06
Yo ya-hoo:
made of indestructible plates, XIV
65 fn.
symbolic writing in, XIV 65 fn.
Yu, Emperor (d. 2197 B.C.):

theocracy of, from Tibet, III 418
Yudhishthira:
astronomical theory on legend of, XIV 365
reign of, commenced Kali Yuga, XIV 365
Yuga(s) (Sk.):
Christian era and, V 261
Codes of Laws and, V 31 (61)
cycles of, XIII 301-06
entire, separates the two Gautamas, V 34 (62)
exoteric & esoteric calculations, V 29 (57-58)
inner self and, VI 14
length of human life and, VI 117
lengths of cycles in, IX 211 (233)
Maha, & astronomical cycles, XIV 357
man during various, XIV 68, 247-49
names are their masks, VI 78 (87), 84 (93)
numbers 4,3,2 and, XIV 243-44
Puranas on, XII 386 fn.
Saüvatsara, Parivatsara, etc., XIV 358
secret computation of, VI 78 (87)
See also Dvapara Yuga; Kali Yuga; Satya (or Krita) Yuga; Treta-Yuga
Yuga-Purana:
Yavanas and, V 236
bibliog., V 369
Yuƒasin:
inimical to *Zohar* XI 31
bibliog., XI 594
Yule, Sir Henry (1820-1889):
——— *The Book of Ser Marco Polo* [tr.]:
on Josaphat & Barlaam, II 134 fn.
on magical rites in Tibet, XIV 19-20
on sorcery, XIV 19-20
bio-bibliog., II 550; XIV 579
Yule, Mr. & Mrs.:
H.P.B. goes to America with, VI 73
Yung-Bang [Tib. gYun-drun]:
mystic cross, III 188 fn.
Yu-po-sah:
Buddhist student, IV 378 fn.
See also Upasaka(s)
Yurievsky, Princess K.M.:
assassination of Alexander II and, III 158, 167-69
portrait facing, III 171
biog., III 167-68 fn.

Z index

Zacharias, Pope (?-752):
conviction of Archbishop Adalbert and, X 15
bio-bibliog., X 429
Zadecki, Martin:
calendar of, I 386

Zadkiel:
See Lilly, William
Zadoc:
founded Sadducee sect about 400 B.C., XIV 182 fn.
pupil of Simon the Just, XIV 182 fn.
See also Sadducees
Zagovarivat':
Russian for to "talk away" diseases, XI 210
Zagreus:
Egyptian Bacchus, XIV 273
Orpheus and, V 306
Zaliwski-Mikorski, Count Joseph:
on solar Force, XIV 225
bibliog., XIV 579
Zaluski, Count Józef B. (1802-1886):
pupil of Liszt, XIII 178
Zamatog:
Tibetan religious work, XIV 441 fn.
Zamyad Yasht:
Parsi scripture, XIII 127 fn. & q.
Zander, Dr. Jonas W. (1835-1920):
bio-bibliog., XI 595-96
Zanskar (India):
Csoma de Körös and, VI 272
Zara-Ishtar:
13th prophet of *Desatir,* IV 524
Zárate, Augustine de (1500?-1558):
on Teotihuacán, II 320
bio-bibliog., II 550
Zarathushtra (ca. 5400 B.C.):
Ahura Mazda revealed Law to, XIII 125
date of fifth messenger, III 456
Lamaism and, III 458
legend of descent & teachings of, II 128
meaning of, IV 522
most recent, a revivalist, 1V 526 & fn.
seventh, or "last," IV 525
teachings of, for few, III 456 fn.
tulku-like renewal of, III 458
See also Zoroaster
Zarvan-Akarana:
See Zeruane-Akerene
Zasse, Dr. E.:
on historical cycles, II 421 et seq.
Zassulich, Vera (1851-1919):
Gen. Trepoff and, III 165 & fn.
Zebilan, Mr.:
Zoroaster & cave in, IV 526
Zechariah:
seven eyes of the lord, XIV 337
Zeda:
the Baal of Transcaucasus, II 125-26 fn.
Zedadzene, Mt.:
miraculous fount and, II 126 fn.
Das Zeitung des Judenthums (Berlin):
H.P.B. and, I 1
Zem-Zem:
Arabic Kabalah, XIV 176

Zenana:
castes and, IV 466
Zend:
true meaning of term, IV 517-18 fn.
Zend-Avesta:
II 123; III 450, 452, 455; IV 99, 514 fn., 522, 523; VII 298; XII 341; XIV 55
on Airyana-Vaēgo, IV 526 & fn.
ancient site of Chaldea and, XIII 338
available, exoteric, IV 526, 532-33
on burial rites protecting the dead, IV 508
a dead letter today, IV 524
on dog, IV 518-19 fn.
Epiphany prophecy in, III 461
first, written on Gordian mountain, III 465
Initiates hold key to, IV 524, 528
key to, in Kabala, III 456
Magianism and, III 452, 467
needs occult interpretation, XIV 12
not oldest Zoroastrian scripture, III 452
present-day commentary on, from Jews, IV 527
same as Bible on woman's origin, XIV 198
several versions of, IV 524
symbolism hides secrets of, IV 518
Vedas &, from same school, IV 528
Zoroaster's commentary on, still exists, IV 526
bibliog., II 522; III 496
Zenzar [Zendzar]:
See Senzar
Zerah:
defintion, III 461
Zera-Ishtar:
Magian priest, III 467
Zerdusht:
on funeral rites, IV 508
See also Zoroaster
Zero:
represents universe, III 194
Zeruane-Akerene [Zrvana-Akarana]:
as Boundless Time or Zeruana, IV 421, 528; XIII 123, 124 fn.
is Parabrahm or Ain-Soph, IV 421; X 308
cp. with Vishnu, XIII 124 fn,
"First-born" deity and, XIII 123 fn.
Infinite light & space, XIII 124 fn.
Ormazd and, III 457
Zoroaster sang praises of, II 128
See also Ain-Soph; Boundless; Eternity; Parabrahm[an]
Zeruph:
as sacred anagram, III 195
"Zeus":
a cabalist on nature of the soul, I 287-88
Zeus:
as Aether, X 384
among Divine names, XIV 310

Dionysos and, XIV 273 fn.
governs Bacchus, XIV 273 fn.
Jove of Nysa, XIV 273 fn.
or Jupiter, XIII 25, 299
See also God(s); Jupiter; Pater Aether
Zhelihovsky, Vera P. de (1835-1896):
I 258 fn., 420, 426, 439
H.P.B. helps, financially, I 313
on H.P.B.'s incomplete tale, XIII 209
on H.P.B.'s last article, XII 334
H.P.B.'s Notes on, biog. sketch, XIV 473-96
on miraculous beard on Jesus statue, VI 130
a most truthful woman, II 430
poverty of, 1 427
——— *H.P. Blavatsky . . . .:*
challenged slanderers of H.P.B., VII 333 fn.
———— "Pravda o Yelene Petrovne Blavatskoy":
on H.P.B.'s life, XI 364 fn.
———— "The Truth About H.P. Blavatsky" [tr.]:
VI 73, 410-11
bio-bibliog., I 534-37; XIV 579
bibliog., VI 449; VII 402
Zhelihovsky, Vera V. de:
marries Charles Johnston, X xxv
on Russian tale of, X 295
Zhelyabov, A.I. (1850-1881):
on Grand Duke Konstantin, III 167
Russian terrorist, III 156 & fn.
Ziggler, Prof.:
magnetism & plants, IV 312 fn.
Ziggurat:
Planet tower of Borsippa, XI 194
See also Borsippa Temple
Zinovief, Monsieur:
Blavatsky and, X 290, 293
character in *Miss Hildreth,* X 291
Zion Cathedral:
relics of Saint Nina at, II 125 fn.
Zipara (or Sippara, Babylon):
City of the Sun, XIV 175
Zipora and, XIV 175 fn.
Zipora:
an occult power of Hierophant, XIV 175 fn.
wife of Moses, XIV 175 fn.
Zirkoff, Boris de (1902-1981):
Chart of WMS. contents, XIV 471-72
plan for Appendix II, XIV 473
rf. to H.P.B. letter, XIV 495 fns.
on *S.D. III* authenticity, XIV xxv-xliv on
WMS. unpublished section, XIV 457
Znaharka:
or witch suggests crime, III 351
Zodiac:
in ancient astrological magic, XIV 155
ancients & Pythagoras knew of, XIII 324
antiquity of, XIV 347-48
in Asia, V 204

of Dendera & seventy-five thousand years, XI 7
dogmas and, VIII 207
of European astronomers, XIV 363 fn.
on Hindu, V 234
Hindu chronology of, XIV 362-68
Jesus' life and, XIV 137-38, 155-56
kerubim & 4 signs of, VIII 149
known 4000 years before our era, XIII 325
Libra and, III 325
man & retrogression of, XIII 321
meaning of 12 Initiates in, XIV 140
monuments in Egypt, XIV 348
mythological tables and, XIV 348
personified signs of, VIII 201-02, 210
planets and, VII 238-39
precession of, XIV 362-65
revolution of, cycle, XIV 360
Shepherd of, XIV 321
signs & corresponding body orifices, XII 532
signs of, as angels, XIII 23
sun-gods and, X 277
twelve lords of, XIV 348
twelve signs of, & Janus, X 279
twelve symbolic hours and, XIII 8
why only ten, Signs, XII 533
See also Astrology; Constellation(s)
Zōē (Gk):
is Life, XIII 16
objective manifestation cp. with, XI 485
Zographistic Cylinder:
projects pictorial records, XIII 292, 294
Zohar:
I 131; III 456; VII 268; VIII 140, 149, 150 q., 151 q., 155 fn.; IX 238, 368 & fn. (396 & fn.); XI 238 (274); XIV 60
on Ain-Soph, X 108, 259
Ain-Soph of, is Parabrahman, XIV 184, 186, 418
authorship of, XIV 88-89 & fn., 169-71, 220
bibliography of, XII 782-83
Book of Dzyan cp. to, XIV 185-86
books of, VIII 141, 142, 147 fn.
calculation methods in, XIV 95
Catholicism cp. with, XIV 220
on Chokkmah or "Wisdom," IX 362 & fn. (390 & fn.)
Christology has disguised, XIV 168
on compilation of, VI 319-20; XI 244 fn. (280 fn.), 525 (548-49); XIV 37, 168-69, 171, 220
on Concealed of the Concealed & Primordial Point, VI 316-17
dating of, XIV 263 fn.
distorted by modern Kabalists, XI 525 (548)
on emanation of Sephirōth, XIV 189, 216-17 fn.

on En-Soph, III 457, 314; IX 360 fn. (388 fn.)
Esoteric thesaurus, XIV 167
Gnostic teachings and, VIII 216
historical data on, VII 269-71
on Holy Ghost, XIV 115
Jehovah not supreme, III 457
Jewish wisdom plus other sources, XIV 93, 167, 169-71, 184-85, 220
lost until 13th century, XIV 171
on man's exile into matter, XIV 303
as manifested Logos, X 351-52
on meaning of "word," XIII 100
Midraschim in, XIV 170-71
modern interpolations in, XIV 171
on Moses' flesh, XIII 101 fn.
mutilated, VII 260
Myer's *Qabbalah* on the, XI 23 et seq.
not the original one, VII 259
passed through Christian hands, VII 258
on primordial worlds, VI 193 q.
as quoted by Myer, XIV 38
Rabbinical, cp. to Occult, XIV 168-72, 220
real, discloses esotericism, VII 259
remodelled by Christians, VIII 215
on "Sacred Aged" ones, XIV 217
secret signs in, XIV 93
Shimon ben Yohai and, I 110-11; XII 345
symbolism abounds in, XIV 65 & fn., 93, 95, 167-69
teaches practical Occultism, XIV 93
teaching on Solar Spirit, XIV 220
on *Thorah,* XIV 38
true, cp. with denatured Kabalah, IX 348 fn. (376 fn.)
on universe, XIII 309-10
Vedas echoed in the, XIV 67, 185
a Veil of Secret Doctrine, XIV 220
Wisdom of, unfathomable, XIV 220
bibliog., VII 402
See also Kabalah; Shimon ben Yoƒai
Zola, Émile (1840-1902):
castigates vices of lower classes, XII 8, 242
publishers of, fined, X 227
works of, banned in England, XII 242
——— *L' Assommoir:*
II 512
——— *La Bite Humaine:*
XII 242
——— *Nana:*
II 512; XII 242
——— *La Terre:*
XII 242
bibliog., XII 784
Zö11ner, Prof. J.K.F. (1834-1882):
I 413; II 150, 152; III 52, 93, 99, 112, 219, 233, 236; IV 311; VII 76
on four-dimensional beings, I 314-15, 360
fourth dimension and, IV 224; VII 86

fourth dimension, prophecy about, V 147
Leipzig astronomer & physicist, 11 36, 151
Slade &, experiments, I 314-15, 360; V 266
two-dimensional man, V 88
untimely death & its cause, V 147
Wagner confirmed experiments of, III 235
——— *Transcendental Physics:*
III 8, 220
Maskelyne on phenomena in, III 237
reviewed, III 14-20
Royal Society and, III 74
on Slade's effect on compass needle, III 100
on Slade's phenomena, III 236
on Weber, III 236
bio-bibliog., V 265-67
bibliog., I 538
See also Slade, Dr. Henry
Zolotaya Orda:
Tatar princely families descended from, II 354
Zoological:
evolution explained, XII 56
Zóon:
Egyptian Life Cycle & the, XIII 80
Zorn, Gustave:
VI 156-57
Zoroaster:
age of, III 218
antiquity of first, IV 522-23
Berosus identifies Ham with, XIII 239
Bunsen on date of, III 452 fn., 466
date of, ace. to ancient authors, III 451-52, 461, 466
eras of several, IV 529
founder of Magian rites, XIV 23
generic title, lII 452, 460-61, 466-67; IV 515-16
gigantic statue of, in Bokhara cave, III 455 fn., 458, 464
misrepresented by bigoted scholars, III 454, 461
paid penalty for revealing Occult secrets, XIV 85
Prodicus & secret books of, IV 532-33
Reformer of magic, XIV 23 & fn.
religion of, can be restored, III 455
secret writings of, V 22 (51)
seventh prophet of that name, III 467
taught by initiated Brahmans, II 34
teachings of, IV 420-21
times of, cp. to today, XIII 132, 224
transformed Dev into Evil Genius, XIV 71 fn.
——— *Chaldean Oracles:*
Magian precepts in, XIII 229-30
sources for, XIII 230 fn.
See also Zarathushtra; Zara-Ishtar; Zerdusht; Zuruastara
Zoroastrian(s):

elementals and, VI 340-41
"I am that I am," XIII 55
ideas of Emanation, XIII 351
Parsis, XIII 125 fn., 229
precept, XIII 129, 229-30
teachings, XIII 123-33, 230
See also Parsis
Zoroastrianism:
ancient Armenian traditions and, III 212 et seq.
Anquetil on, XIV 71 fn.
borrowed from India, XIV 323
dogmas cp. with Christian, XIV 322-23
ideas of Plato & Pythagoras resemble, XIV 16
invocation in, from the *Desatir* IV 508
not contemporary with Judaism, III 451
Pagan Deities and, XIV 71 fn., 322
revered Sun, XIV 271
transformed Hindu Devas, XIV 322-23
See also Magianism
Zorokothora Melchizedec:
Deity of the Right, XIII 39
Zosimus (fl. 5th C. A.D.):
——— *Historia Romana:*
on Initiates, XI 86
bio-bibliog., XI 596
Zouave:
of Pope's bodyguard, XIII 145
Zulu:
an educated, faced bigotry, XI 194
Zung [Tib. gZung]:
a mystic word or mantra, XIV 401
Zuruastara:
or Suryachaya, IV 525
Zera-Ishtar title and, III 467
or Zuru-asters, III 467
See also Zoroaster

ADYAR PAMPHLETS

by Helena Petrovna Blavatsky

The specific references of these 17 articles are in the *Collected Writings.*

NOTES: This edition is a reproduction of the original articles published by THEOSOPHICAL PUBLISHING HOUSE in Adyar, Chennai [Madras] India, from 1900 to 1935.
Online facsimile edition, 2021.

Links

| Spiritual Progress |
| Ancient Egyptian Magic and also Animated Statues |
| Theories About Reincarnation and Spirits |
| The Origin of Evil |
| Karmic Visions |
| Star-Angel-Worship in a Roman Catholic Church |
| The Roots of Ritualism in Church and Masonry - Part 1 |
| The Roots of Ritualism in Church and Masonry - Part 2 |
| Memory and Its Nature |
| The Tidal Wave |
| The Fall of Ideals |
| Kosmic Mind |
| My Books |
| The Substantial Nature of Magnetism |
| The Kabalah and the Kabalists |
| Notes on the Gospel According to John |
| "Spirits" of Various Kinds |

Adyar Pamphlets No. 71

Spiritual Progress
by H.P. Blavatsky

Reprinted from "The Theosophist" Volume VI

Published in 1900's
Theosophical Publishing House, Adyar, Chennai [Madras] India
The Theosophist Office, Adyar, Madras. India

CHRISTINA ROSSETTI's well-known lines:

Does the road wind up-hill all the way? Yes, to the very end.
Does the journey take the whole long day? From morn to night, my friend.

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point -- the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now -- the *complete* subjugation of the lower nature by the higher. From the Vedas and Upanishads (Upanishats) to the recently published *Light on the Path,* search as we may through the bibles of every race and cult, we find but one only way, -- hard, painful, troublesome, by which men can gain the true spiritual insight. And how can it be otherwise, since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true Adept, the developed man, must, we are always told, *become* -- he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable in a world of which the one certain quality we can predicate is constant change; and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption: the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives, the trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen -- it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescence, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg, but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime -- every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more; they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives, and so leaving the door open to anxiety, doubt, fear, despondency — failure.

The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity.

This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man, who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another; and, when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea, they fancy that the first thing to be done towards attaining adeptship is to acquire "powers" — clairvoyance and the power of leaving the physical body and travelling to a distance are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say; they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of "powers"; and that its only mission is to rekindle the torch of truth, so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow. The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis (Rshis) , its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest dealer would dare to use.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts; such gifts *(laukika)* are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and Adeptship which is accompanied by true psychic development *(lokothra) (sometimes lokottara) ,* once reached, is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical

Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.

To show that some real necessity exists for our protests and warnings, we may mention that we have recently seen, enclosed in a letter from Benares, copies of an advertisement put forth by a so-called "Mahatma." He calls for "eight men and women who know English and any of the Indian vernaculars well"; and concludes by saying that "those who want to know particulars of the work and *the amount of pay*" should apply to his address, with enclosed postage stamps!

Upon the table before us lies a reprint of "The Divine Pymander", published in England last year, and which contains a notice to "*Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by* HINDOO MAHATMAS"; cordially inviting them to send in their names to the Editor, who will see them, "after a short probation", admitted into an Occult Brotherhood who "teach *freely* and WITHOUT RESERVE all they find worthy to receive". Strangely enough, we find in the very volume in question Hermes Trismegistus saying:

"For this only, O Son, is the way to *Truth,* which our progenitors traveled in; and by which making their journey, they a length attained to the good. It is a venerable way and plain, but hard and difficult for the soul to go in that is in the body.

"*Werefore we must look warily to such kind of people, that being in ignorance they may be less evil for fear of that which is hidden and secret."*

It is perfectly true that some Theosophists have been (through nobody's fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind. If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing, such as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.

There are others of our branches, besides the one at Bombay, that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active cooperation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to *earnestly set about carrying them into effect.* Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not

able to do *something* to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that *something* an accomplished fact.

Above all we would reiterate the fact that the Society is no nursery for incipient Adepts; teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the Branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members: thus will be developed self-reliance and reasoning powers. We urge this strongly; for appeals have reached us that any lecturer sent to Branches must be practically versed in experimental psychology and clairvoyance *(i.e.,* looking into magic mirrors and reading the future, etc., etc.). Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his "uphill" path, and therefore earnestly recommend our members to *try* for themselves.

Adyar Pamphlets No. 39

Ancient Egyptian Magic and also Animated Statues
by H.P. Blavatsky

This pamphlet is made up of two articles entitled "Ancient Magic and Modern Science", and "Animated Statues" which appeared in *The Theosophist,* Volume VIII, dated October and November 1886 respectively

Published in 1914
Theosophical Publishing House, Adyar, Chennai [Madras] India
The Theosophist Office, Adyar, Madras. India

FROM AN INDIAN POINT OF VIEW

[Page 3] PAULTHIER, the French Indianist, may, or may not, be taxed with too much enthusiasm when saying that India appears before him as the grand and primitive focus of human thought, whose steady flame has ended by communicating itself to, and setting on fire the whole ancient world — **[** Essay. Preface by Colebrooke **]** — yet, he is right in his statement. It is Aryan metaphysics **[** It is only through Mr. Barthelemy St. Hilaire that the world has learnt that "with regard to metaphysics, the Hindu genius has ever remained in a kind of *infantile under-development"!* **]** that have led the mind to occult knowledge — the oldest and the mother science of all, since it contains within itself all the other sciences. And it is Occultism — the synthesis of all the discoveries in nature and, chiefly, of the psychic potency within and beyond every physical atom of matter — that has been the primitive bond that has cemented into one corner-stone the foundations of all the religions of antiquity.

The primitive spark has set on fire every nation, truly, and Magic underlies now every national faith, whether old or young. Egypt and Chaldea are **[Page 4]** foremost in the ranks of those countries that furnish us with the most evidence upon the subject, helpless as they are to do as India does — to protect their paleo-graphic relics from desecration. The turbid waters of the canal of Suez carry along to those that wash the British shores, the magic of the earliest days of Pharaonic Egypt, to fill up with its crumbled dust the British, French, German and Russian museums. Ancient, *historical* Magic is thus reflecting itself upon the scientific records of our own all-denying century. It forces the hand and tires the brain of the scientist, laughing at his efforts to interpret its meaning in his own materialistic way, yet helps the Occultist better to understand modern Magic, the rickety, weak grandchild of her powerful, archaic grandam. Hardly a hieratic papyrus exhumed along with the swathed mummy of King or Priest-Hierophant, or a weather-beaten, indecipherable inscription from the tormented sites of Babylonia or Nineveh, or an ancient tile-cylinder — that does not furnish new food for thought or some suggestive information to the student of Occultism. Withal, magic is denied and termed the "superstition" of the ignorant ancient philosopher.

Thus, magic in every papyrus; magic in all the religious formulae; magic bottled up in hermetically closed vials, many thousands of years old; magic in elegantly bound, modern works; magic in the most popular novels; magic in social gatherings; **[Page 5]** magic — worse than that, SORCERY — in the very air one breathes in Europe, America, Australia: the more civilised and cultured a nation, the more formidable and effective the effluvia of unconscious magic it emits and stores away in the surrounding atmosphere.

Tabooed, derided, magic would, of course, never be accepted under her legitimate name; yet science has begun dealing with that ostracised science under modern masks, and very considerably. But what is in a name? Because a wolf is scientifically defined as an animal of the *genus canis,* does it make

of him a dog? Men of science may prefer to call the magic inquired into by Porphyry and explained by Iamblichus *hysterical hypnosis,* but that does not make it the less magic. The result and outcome of primitive *Revelation* to the earlier races by their "*Divine* Dynasties" the *king-instructors*, became *innate* knowledge in the Fourth race, that of the Atlanteans; and that knowledge is now called in its rare cases of "abnormal" genuine manifestations *mediumship.* The secret history of the world preserved only in far-away, secure retreats, would alone, if told unreservedly, inform the present generations of the powers that lie latent, and to most unknown, in man and nature. It was the fearful misuse of magic by the Atlanteans, that let their race to utter destruction, and — to oblivion. The tale of their sorcery and wicked enchantments has reached us, through classical writers, in fragmentary bits, as legends and childish **[Page 6]** fairy-tales, and as fathered on smaller nations. Thence the scorn for necromancy, goëtic magic, and theurgy. The "witches" of Thessaly are not less laughed at in our day than the modern medium or the credulous Theosophist. This is again due to *sorcery,* and one should never lack the moral courage to repeat the term; for it is the fatally abused magic that forced the adepts, "the Sons of Light", to bury it deep, after its sinful votaries had themselves found a watery grave at the bottom of the ocean; thus placing it beyond the reach of the profane of the race that succeeded to the Atlanteans. It is, then, to sorcery that the world is indebted for its present ignorance about it. But who or what class in Europe or America, will believe the report? With one exception, none; and that exception is found in the Roman Catholics and their clergy; but even they, while bound by their religious dogmas to credit its existence, attribute to it a satanic origin. It is this theory which, no doubt, has to this day prevented magic from being dealt with scientifically.

Still, *nolens volens,* science has to take it in hand. Archaeology in its most interesting department — Egyptology and Assyriology — is fatally wedded to it, do what it may. For magic is so mixed up with the world's history that, if the latter is ever to be written at all in its completeness, giving the truth and *nothing* but the truth, there seems to be no help for it. If Archaeology counts still upon discoveries and reports **[Page 7]** upon hieratic writings that will be free from the hateful subject, then HISTORY will never be written, we fear.

One sympathises profoundly with, and can well imagine, the embarrassing position of the various savants and "F.R.S.'" of Academicians and Orientalists. Forced to decipher, translate and interpret old mouldy papyri, inscriptions on steles and Babylonia *rhombs,* they find themselves at every moment face to face with MAGIC! Votive offerings, carvings, hieroglyphics, incantations — the whole paraphernalia of that hateful "superstition" — state them in the eyes, demand their attention, fill them with the most disagreeable perplexity. Only think what must be their feelings in the following case in hand. An evidently precious papyrus is exhumed. It is the *post-mortem* passport furnished to the osirified soul **[** The reader need not be told that every soul newly-born into its cycle of 8,000 years after the death of the body it animated, became in Egypt, an "Osiris", was *osirified,* viz., the personality became reduced to its higher principles, *a spirit.* **]** of a just translated Prince or even Pharaoh, written in red and black characters by a learned and famous scribe, say of the Fourth Dynasty, under the supervision of an Egyptian Hierophant — a class considered in all the ages and held by posterity as the most learned of the learned, among the ancient sages and philosophers. The statement therein were written at the solemn hours of the death and burial of a King Hierophant, of a Pharaoh and ruler. The purpose of the paper is the introduction of the "soul" to **[Page 8]** the awful region of Amenti, before its judges, there where a lie is said to outweigh every other crime The Orientalist carries away the papyrus and devotes to its interpretation days, perhaps weeks, of labour, only to find in it the following statement: "In the thirteenth year and the second month of *Schomoo* in the twenty-eight day of the same, we, the first High-priest of Ammon, the king of the gods, Penotman, the son of the delegate (or substitute) **[** Substitute" was the name given to the father of the "Son" adopted by the High-priest Hierophant; a class of these remaining unmarried, and adopting "sons" for purposes of transmission of power and succession **]** for the High-priest Pionki-moan, and the scribe of

the temple of Sosser-sookhons and of the Necropolis Bootegamonmoo, began to dress the late Prince Oozirmari Pionokha, etc., etc., preparing him for eternity. When ready, *the mummy was pleased to arise and thank his servants, as also to accept a cover worked for him by the hand of the "lady singer", Nefrelit Nimutha, gone into eternity the year so and so -"* some hundred years before!" The whole in hieroglyphics.

This may be mistaken reading. There are dozens of papyri, though, well authenticated and recording more curious readings and narratives than that corroborated in this, by Sanchoniaton and Manetho, by Herodotus and Plato, Syncellus and dozens of other writers and philosophers, who mention the subject. Those papyri note down very often, as seriously as any historical fact needing no special corroboration, **[Page 9]** whole dynasties of Kings' — *manes,* viz., of *phantoms and ghosts.* The same is found in the histories of other nations.

All claim for their first and earliest dynasties **[** *The Secret Doctrine* teaches that those dynasties were composed of divine beings, "the ethereal images of human creatures", in reality "gods", in their luminous astral bodies; the *Sishta* of preceding manvantaras **]** of rulers and kings, what the Greeks called *Manes* and the Egyptians *Ourvagan,* "gods", etc.. Rossellius has tried to interpret the puzzling statement but in vain. "The word *manes* meaning *urvagan",* he says, "and that term in its literal sense signifying *exterior image,* we may suppose, if it were possible to bring down that dynasty within some historical period — that the word referred to *some form of theocratic governments represented by the images of the gods and priests"*!! **[** Rossellius (Volume I *Storia degli Monumenti dell Egitto,* page 8). He adds that Manetho and the old Chronicles agree in translating the word *manes* by *nékues*. In the Chronicles of Eusebius Pamphilius, discovered at Milan and annotated by Cardinal Mai, the word *nékues* is also translated *urvagan,* "the exterior shadow" or ethereal image of men"; in short, the *astral body.***]**

A dynasty of, to all appearance, *living,* at all events acting and ruling, kings turning out to have been simply mannikins and images, would require, to be accepted, a far wider stretch of modern credulity than even "kings' phantoms".

Were these Hierophants and Scribes, Pharaohs and King-Initiates all fools or frauds, confederates and liars, to have either believed themselves or tried to make other people believe in such cock-and-bull stories, if there were no truth at the foundation? And that for **[Page 10]** a long series of millenniums, from the first to the last Dynasty?

Of the *divine* Dynasty of *Manes,* the test of the *Secret Doctrine* will treat more fully; but a few such feats may be recorded from genuine papyri and the discoveries of archaeology. The Orientalists have found a plank of salvation: though forced to publish the contents of some famous papyri, they now call them *Romances* of the days of Pharaoh so-and-so. The device is ingenious, if not absolutely honest. The literary Sadducees may fairly rejoice.

One of such is the so-called "Lepsius Papyrus" of the Berlin Museum, now purchased by the latter from the heirs of Richard Lepsius. It is written in hieratic characters in the archaic Egyptian (old Coptic) tongue, and is considered one of the most important archaeological discoveries of our age, inasmuch as it furnishes dates for comparison, and rectifies several mistakes in the order of dynastical successions. Unfortunately its *most important fragments are missing.* The learned Egyptologists who had the greatest difficulty in deciphering it have concluded that it was "an historical romance of the sixteenth century B.C., **[** *Supposititiously* — during the eighteenth Dynasty of Kings, agreeably to Manetho's Synchronistic Tables, disfigured out of recognition by the able Eusebius, the *too* clever Bishop of Caesarea. **]** dating back to events that took place during the reign of Pharaoh Cheops, the supposed builder of the pyramid of that name, who **[Page 11]** flourished in the twenty-sixth (?) century before our era". It shows Egyptian life and the

state of society at the Court of that great Pharaoh, nearly nine hundred years before the little unpleasantness between Joseph and Mrs. Potiphar.

The first scene opens with King Cheops on his throne, surrounded by his sons, whom he commands to entertain him with narratives about hoary antiquity and the miraculous powers exercised by the celebrated sages and magicians at the Court of his predecessor. Prince Chefren than tells his audience how a *magus* during the epoch of Pharaoh Nebkha fabricated a crocodile out of wax and endowed him with life and *obedience.* Having been placed by a husband in the room of his faithless spouse, the crocodile snapped at both the wife and her lover, and seizing them carried them both into the sea. Another prince told a story of his grandfather, the parent of Cheops, Pharaoh Senefru. Feeling seedy, he commanded a magician into his presence, who advised him as a remedy the spectacle of twenty beautiful maidens of the Court sporting in a boat on the lake near by. The maidens obeyed and the hear of the old despot was "refreshed". But suddenly one of the ladies screamed and began to weep aloud. She had dropped into the water, one hundred and twenty feet deep in that spot, a rich necklace. Then a magician pronounced a formula, called the genii of the air and water to his help, and plunging his hand into the [Page 12] waves brought back with it the necklace. The pharaoh was greatly struck with the feat. He looked no more at the twenty beauties, "divested of their clothes, covered with nets, and with twenty oars made of ebony and gold"; but commanded that sacrifices should be made to the *manes* of those two magicians when they died. To this Prince Gardadathu remarked that the highest among such magicians *never die*, and one of them lived to that day, more than a centenarian, at the town of Deyd- Snefroo; that his name was Deddy; and that he had the miraculous power of reuniting cut-off heads to their bodies and recalling the whole to life, as also full authority and sway over the lions of the desert. He, Deddy, knew likewise where to procure the needed expensive materials for the temple of the god Thoth (the *wisdom* deity), which edifice Pharaoh Cheops was anxious to raise near his great pyramid. Upon hearing this, the mighty King Cheops expressed a desire to see the old sage at his Court! Thereupon the Prince Gardadathu started on his journey, and brought back with him the great magician.

After long greetings and mutual compliments and obeisance, according to the papyrus, a long conversation ensued between the Pharaoh and the sage, which goes on briefly thus:

"I am told, oh sage, that thou art able to reunite heads severed from their bodies to that latter."

"I can do so, great King", answered Deddy. **[Page 13**]

"Let a criminal be brought here, without delay", quoth the Pharaoh.

"Great Kind, my power does not extent to men. I can resurrect only animals", remarked the sage.

A goose was then brought, its head cut off and placed in the east corner of the hall, and its body at the western side. Deddy extended his arm in the two directions in turn and muttered a magic formula. Forthwith the body of the bird arose and walked to the center of the hall, and the head rolled up to meet it. Then the head jumped on the bleeding neck; the two were reunited; and the goose began to walk about, none the worse for the operation of beheading.

The same wonderful feat was repeated by Deddy upon canaries and a bull. After which the Pharaoh desired to be informed with regard to the projected temple of Thoth.

The sage-magician knew all about the old remains of the temple, hidden in a certain house a Heliopolis: but he had no right to reveal it to the king. The revelation had to come from the eldest of the three triplets of Rad-Dedtoo. "The latter is the wife of the priest of the Sun, at the city of Saheboo. She will

conceive the triplet-sons from the sun-god, and these children will play an important part in the history of the land of Khemi (Egypt), inasmuch as they will be called to rule it. The eldest, before he becomes a Pharaoh, will be High-priest of the Sun at the city of Heliopolis. **[Page 14]**

"Upon hearing this, Pharaoh Cheops rent his clothes in grief: his dynasty would thus be overthrown by the son of the deity to whom he was actually raising a temple!"

Here the papyrus is torn; and a large portion of it being missing, posterity is denied the possibility of learning what Pharaoh Cheops undertook in this emergency.

The fragment that follows apprises us of that which is evidently the chief subject of the archaic record — the birth of the three sons of the sun-god. As soon as Rad-Dedtoo felt the pangs of childbirth, the great sun-god called the goddesses Isis, Nephthys, Mesehentoo, and Hekhtoo, and sent them to help the priestess, saying: "She is in labour with my three sons who will, one day, be the rulers of this land. Help her, and they will raise temples for you, will make innumerable libations of wine and sacrifices". The goddesses did as they were asked, and three boys, each one yard long and *with very long arms,* **[** Long arms in Egypt meant as now in India, a sign of mahãmãtship or adeptship. **]** were born. Isis gave them their names and Nephthys blessed them, while the two other goddesses confirmed on them their glorious future. The three young men became eventually kings of the Fifth Dynasty, their names being Ouserkath, Sagoorey and Kakäy. After the goddesses had returned to their celestial mansions some great miracles occurred. The corn **[Page 15]** given the mother goddesses returned of itself into the corn-bin in an outhouse of the High-priest, and the servants reported that voices of invisibles were singing in it the hymns sung at the birth of hereditary princes, and the sounds of music and dances belonging to that rite were distinctly heard. This phenomenon endangered, later on, the lives of the future kings — the triplets.

A female slave having been punished once by the High-priestess, the former ran away from the house, and spoke thus to the assembled crowds: " How dare she punish me, that woman who gave birth to three kings? I will go and notify it to Pharaoh Cheops, our lord."

At this interesting place the papyrus is again torn; and the reader left once more in ignorance of what resulted from the denunciation, and how the three boy-pretenders avoided the persecution of the paramount ruler. **[** This is the more to be regretted — says the translator of the papyrus — that "legendary details, notwithstanding the contents of the Lepsius papyrus are evidently based upon the most ancient traditions; and as a a matter of fact emanate from eye-witnesses and first-hand evidence". The data in the papyrus are absolutely coincident with facts known, and agree with the discoveries made by Egyptology and the undeniable information obtained concerning the history and far-away events of that "land of mystery and riddle", as Hegel called it. Therefore we have no cause whatever to doubt the authenticity of the general narrative contained in our papyrus. It reveals to us, likewise, entirely new historical facts. Thus, we learn, first of all, that (Kefren) or Chephren was the son of Cheops; that the fifth Dynasty originated in the town of Saheboo; that its first three Pharaohs were three brothers — and that the elder of the triplets had been a solar High-priest at Heliopolis before ascending to the throne. Meagre as the details appear, they become quite **[Page 16]** important in the history of events removed from us by more than forty centuries. Finally, the Lepsius papyrus is an extremely ancient document, written in the old Egyptian tongue, while the events narrated therein may, for their *originality* (magic?), be placed on a par with the best Egyptian narratives translated and published by the famous Egyptologist and Archaeologist, Mr. Maspero, in his work called *Contes de l'ancienne Egypte.* **]** **[Page 16]**

Another magical feat is given by Mariette Bey *(Mon., Dir.* pp. 1, 9, Persian epoch), from a tablet in the Bulak Museum, concerning the Ethiopian kingdom founded by the descendants of the High-priests of

Ammon, wherein flourished absolute theocracy. It was the god himself, it appears, who selected the kings at his fancy, and "the *stele* 114 which is an official statement about the election of Aspalout, shows how such events took place". (Gebel-Barkal) The army gathered near the Holy Mountain at Napata, choosing six officers who had to join other delegates of state, proposed to proceed to the election of a king.

"Come", reads the inscribed legend, "come, let us choose a master who would be like an irresistible young bull". And the army began lamenting, saying — " Our master is with us, and we know him not!" And others remarked, "Aye, but we can know him, though till now no one save Râ (the god) does so: may the great God protect him from harm wherever he be".... .... Forthwith the whole army cried out, "But there is that god Ammon-Râ, in the Holy Mountain, and he is the god of Ethiopia! Let us to him, do not speak in ignorance of him; for the word **[Page 17]** spoken in ignorance of him is not good. Let him choose, that god, who is the god of the kingdom of Ethiopia, since the days of Râ .... He will guide us, as the Ethiopian kings are all his handiwork, and he gives the kingdom to the son whom he loves." "This is what the entire army saith: 'It is an excellent speech, in truth a million of times.' "

Then the narrative shows the delegates duly purified, proceeding to the temple and prostrating themselves before the huge statue of Ammon-Râ, while framing their request. "The Ethiopic priests are mighty ones. They know how to fabricate miraculous images and status, capable of motion and speech, to serve as vehicles for the gods; it is an art they hold from their Egyptian ancestors."

All the members of the Royal family pass in procession before the statue of Ammon-Râ — still it moveth not. Bus as soon as Aspalout approaches it,the huge statue seizes him with both arms, and loudly exclaims: "This is your king! This is your master who will make you live!'" and the army chiefs greet the new Pharaoh. He enters into the sanctuary and is crowned by the god, personally, and with his own hands; then joins his army. The festival ends with the distribution of bread and beer. (Gebel-Barkal.)

There is a number of papyri and old inscriptions proving beyond the slightest doubt that for thousands of years high-priests, magicians and Pharaohs *believed* — as well as the masses — in magic, besides practising **[Page 18]** it; the latter being liable to be referred to clever jugglery. The statues *had* to be *fabricated;* for unless they were made of certain elements and stones, and were prepared under certain constellations, in accordance with the conditions prescribed by magic art, the *divine* (or *infernal,* if some will so have it) powers, or FORCES , that were expected to animate such statues and images, could not be made to act therein. A galvanic-battery has to be prepared of specific metals and materials, not made at random, if one would have it produce *its* magical effects. A photograph has to be obtained under specific conditions of darkness and certain chemicals, before it can result in a given purpose.

Some twenty years ago, archaeology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (*manes*) and magic in general. It is called the "Harris papyrus on Magic" (Papyrus Magique). It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article [Animated Statues] — on Magic. **[Page 19]**

ANIMATED STATUES

TO whatsoever cause it may be due matters little, but the word *fetich* is given in the dictionaries the restricted sense of "an object selected temporarily for worship," "a small idol used by the African savages," etc., etc.

In his "*Des Cultes Antérieurs à l'Idolatrie*", Dulaure defines Fetichism as "the adoration of an object

considered by the ignorant and the weak-minded as the receptacle or the habitation of a god or genius".

Now all this is extremely erudite and profound, no doubt; but it lacks the merit of being either true or correct. Fetich may be an *idol* among the negroes of Africa, according to Webster; and there are weak-minded and ignorant people certainly who are fetich worshippers. Yet the theory that certain objects — statues, images, and *amulets* for example — serve as a temporary or even constant habitation to a "god", "genius" or *spirit* simply, has been shared by some of the most intellectual men known to history. It was *not* originated by the ignorant and weak-minded, since the majority of the world's sages and philosophers, from *credulous* Pythagoras down to sceptical Lucian, believed in such a thing in antiquity; as in our highly civilized, cultured and learned century several hundred millions of Christians still believe in it, whether the above definitions be correct or the one we shall now give. The administration of the Sacrament, **[Page 20]** the mystery of Transubstantiation "in the *supposed* conversion of the bread and wine of the Eucharist into the body and blood of Christ," would render the bread and wine and the communion cup along with them *fetiches* — no less than the tree or rag or stone of the savage African. Every miracle-working image, tomb and statue of a Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as *fetiches*; because, whether the miracle is supposed to be wrought by God or an angel, by Christ or a saint, those images or statues *do* become — if the miracle be claimed as *genuine* — "the receptacle or dwelling" for a longer or shorter time of God or an "angel of God".

It is only in the "*Dictionnaire des Religions*" (Article on Fetichisme) that a pretty correct definition may be found: "The word *fetich* was derived from the Portuguese word *fetisso*, "enchanted", "bewitched" or "charmed"; whence *fatum*, "destiny", *fatua*, "fairy," etc.. Fetich, moreover, was and still ought to be identical with "idol"; and as the author of "*The Teraphim of Idolatry*" says, "Fetichism is the adoration *of any object*, whether inorganic or living, large or of minute proportions, *in which*, or, *in connection with which*, any 'spirit' — good or bad in short — an invisible intelligent power — has manifested its presence."

Having collected for my "*Secret Doctrine*" a number of notes upon this subject, I may now give some **[Page 21]** of them *apropos* of the latest *Theosophical* novel "*A Fallen Idol*", and thus show that work of fiction based on some very occult truths of Esoteric Philosophy.

The images of all the gods of antiquity, from the earliest Aryans down to the latest Semites — the Jews, — were all idols and fetiches, whether called *Teraphim*, *Urim* and *Thummim*, Kabeiri, or cherubs, or the gods *Lares*. If, speaking of the *teraphim* — a word that Grotius translates as "angels," an etymology authorized by Cornelius, who says that they "were the symbols of *angelic* presence"— the Christians are allowed to call them "the mediums through which *divine presence* was manifested," why not apply the same to the idols of the "heathen"?

I am perfectly alive to the fact that the modern man of science, like the average sceptic, believes no more in an "animated" image of the Roman Church than he does in the "animated" fetich of a savage. But there is no question, at present, of belief or disbelief. It is simply the evidence of antiquity embracing a period of several thousands of years, as against the denial of the nineteenth century — the century of Spiritualism and Spiritism, of Theosophy and Occultism, of Charcot and his hypnotism, of psychic "suggestion," and of unrecognized BLACK MAGIC all round.

Let us Europeans honour the religion of our forefathers, by questioning it on its beliefs and their origin, before placing on its defence pagan antiquity and its **[Page 22]** grand philosophy; where do we find in Western sacred literature, so-called, the first mention of idols and fetiches? In chapter xxxi (*et seq*) of Genesis, in Ur of the Chaldees in Mesopotamia, wherein the ancestors of Abraham, Serug and Terah, worshipped little idols in clay which they called *their gods*; and where also, in Haran, Rachel stole the

images (*teraphim*) of her father Laban. Jacob may have forbidden worship of those gods, yet one finds 325 years after that prohibition, the Mosaic Jews adoring "the gods of the Amorites" all the same (Joshua xxiv. 14, 15). The teraphim-gods of Laban exist to this day among certain tribes of Musulmans on Persian territory. They are small statuettes of tutelary genii, or gods, which consulted on every occasion. The Rabbis explain that Rachel no other motive for stealing her father's *gods* than that of preventing his learning from them the direction she and her husband Jacob had taken, lest he should prevent them from leaving home once more. Thus, it was not piety, or the fear of the Lord God of Israel, but simply a dread of the indiscretion of the gods that made her secure them. Moreover, her mandrakes were only another kind of sortilegious and magical implements.

Now what is the opinion of various classical and even sacred writers on these *idols*, which Hermes Trismegistus calls "statues far-seeing futurity". (*Asclepias*)?

Philo of Biblos shows that the Jews consulted *demons* like the Amorites, especially through small **[Page 23]** statues made of gold, shaped as nymphs which, questioned at any hour, would instruct them what the querists had to do and what to avoid. (*Antiquities*)

In *More Nevochim* (I, iii) it is said that nothing resembled more those *portative and preserving* gods of the pagans (*dii portatiles vel Averrunci*) than those tutelary gods of the Jews. They were "veritable phylacteries or *animated* talismans, the *spiriantia simulacra* of Apuleius (Book xi), whose *answers*, *given* in the temple of the goddess of Syria, *were heard* by Lucian personally, and repeated by him. Kircher (the Jesuit Father) shows also that the *teraphim* looked, in quite an extraordinary way, like the pagan *Serapises* of Egypt; and Cedrenus seems to corroborate that statement of Kircher (in his Vol. iii, p. 494 "OEdipus," etc.) by showing that the *t* and the *s* (like the Sanskrit *s* and the Zend *h*) were convertible letters, the *Seraphim* (or *Serapis*) and the *teraphim,* being absolute synonyms.

As to the use of these idols, Maimonides tells us (*More Nevochim*, p. 41) that these gods or images passed for being endowed with the prophetic gift, and as being able to tell the people in whose possession they were "all that was useful and salutary for them."

All these images, we are told, had the form of a baby or small child, others were only occasionally much larger. They were statues or regular idols in the human shape. The Chaldeans exposed them to the **[Page 24]** beams of certain planets for the latter to imbue them with their virtues and potency. These were for purposes of astro-magic; the regular *teraphim* for those of necromancy and sorcery, in most cases. The spirits of the dead (elementaries) were attached to them by magic art, and they were used for various sinful purposes.

Ugolino **[** Ugolino - Thesaur - Vol. xxiii, p. 475 **]** puts in the mouth of the sage Gamaliel, St. Paul's master (or guru), the following words, which he quotes, he says, from his "*Capito*", chap. xxxvi: "They (the possessors of such necromantic teraphim) killed a new-born baby, cut off its head, and placed under its tongue, salted and oiled, a little gold lamina in which the name of an *evil* spirit was perforated; then, after suspending that head on the wall of their chamber, they lighted lamps before it, and prostrate on the ground they *conversed with it*."

The learned Marquis de Mirville believes that it was just such ex-human *fetiches* that were meant by Philostratus, who gives a number of instances of the same. "There was the head of Orpheus" — he says — "which spoke to Cyrus, and the head of a priest-sacrificer from the temple of Jupiter Hoplosmius which, when severed from its body, revealed, as Aristotle narrates, the name of its murderer, one called

Cencidas; and the head of one Publius Capitanus, which, according to Trallianus, at the moment of the victory won by Acilius the Roman Consul, over **[Page 25]** Antiochus, King of Asia, predicted to the Romans the great misfortunes that would soon befall them, etc." (*Pn. des Esprits*, Vol. iii, 29 Memoir to the Academy, p. 252.)

Diodorus tells the world how such idols were fabricated for magical purposes in days of old. Semele, the daughter of Cadmus, having, in consequence of a fright given premature birth to a child of seven months, Cadmus, in order to follow *the custom of his country* and to give it (the babe) a *supermundane* origin which would make it live after death, enclosed its body within a gold statue, and made of it an idol for which a special cult and rites were established." (Diodorus, lib. i. p. 48.)

As Feret, in his article in the *Mémoires de l'Académie des Inscriptions*, Vol. xxiii, p. 247 — pointedly remarks, when commenting upon the above passage: "A singular thing, deserving still more attention, is that the said *consecration* of Semele's baby, which the *Orphics* show as having been the custom of Cadmus' ancestors — *is precisely the ceremony described by the Rabbis*, as cited by Seldenus, with regard to the teraphim or household gods of the Syrians and the Phoenicians. There is little probability, however, that the Jews should have been acquainted with the Orphics."

Thus, there is every reason to believe that the numerous drawings in Father Kircher's Oedipus, little figures and heads with metallic laminae protruding **[Page 26]** from under their tongues, which hang entirely out of the heads' mouths, are real and genuine teraphims — as shown by de Mirville. Then again in Le Blanc's *Religions*, (Vol. iii, p. 277), speaking of the Phoenician *teraphim*, the author compares them to the Greco-Phrygian *palladium*, which contained human relics. "All the mysteries of the apotheosis, of orgies, sacrifices and magic, were applied to such heads. A child young enough to have his innocent soul still united with the *Anima Mundi* — the Mundane Soul — was killed," he says; "his head was embalmed *and its soul* was *fixed in it, as it is averred, by the power of magic and enchantments*." After which followed the usual process, the gold lamina, etc., etc.

Now this is terrible BLACK MAGIC, we say; and none but the *dugpas* of old, the villainous sorcerers of antiquity, used it. In the Middle Ages only several Roman Catholic priests are known to have resorted to it; among others the apostate Jacobin priest in the service of Queen Catherine of Medici, that faithful daughter of the Church of Rome and the author of the "St. Bartholomew Massacre." The story is given by Bodin, in his famous work on Sorcery *Le Démonomanie, ou Traité des Sorciers* (Paris, 1587); and it is quoted in *Isis Unveiled* (Vol. ii, p. 56). Pope Sylvester II was publicly accused by Cardinal Benno of sorcery, on account of his "Brazen Oracular Head." These heads and other *talking* statues, trophies of the **[Page 27]** magical skill of monks and bishops, were facsimiles of the *animated* gods of the ancient temples. Benedict IX, John XX, and the Sixth and Seventh, Popes Gregory are all known in history as sorcerers and magicians. Notwithstanding such an array of facts to show that the Latin Church has despoiled the ancient Jews of all — aye, even to their knowledge of *black* art inclusively — one of their advocates of modern times, namely, the Marquis de Mirville, is not ashamed to publish against the modern Jews, the most terrible and foul of accusations!

In his violent polemics with the French symbologists, who try to find a philosophical explanation for ancient Bible customs and rites, he says: "We pass over the symbolic significations that are sought for to explain all such customs of the idolatrous Jews, (their human *teraphim* and severed baby-heads), because we do not believe in them (such explanations) at all. But we do believe, for one, that 'the head' consulted by the — Scandinavian Odin in every difficult affair was a *teraphim* of the same (magic) class. And that *in which we believe still more*, is, that all *those mysterious disappearances and abductions of small* (*Christian*) *children*, practised at all times and even in our own day by the Jews — *are the direct*

consequences of those ancient and barbarous necromantic practices . . . Let the reader remember the incident of Damas and Father Thomas." (*Pneum des Esprits*, Vol. iii, p. 254.) **[Page 28]**

Quite clear and unmistakable this. The unfortunate, despoiled Israelites are plainly charged with abducting Christian children to behead and make *oracular* heads with them, for purposes of sorcery! Where will bigotry and intolerance with their *odium theologicum* land next, I wonder?

On the contrary, it seems quite evident that it is just in consequence of such terrible malpractices of Occultism that Moses and the early ancestors of the Jews were so strict in carrying out the severe prohibition against graven images, statues and likenesses in any shape, of either "gods" or living men. This same reason was at the bottom of the like prohibition by Mohammed and enforced by all the Musalman prophets. For the *likeness of any person*, in whatever form and mode, of whatever material, *may be turned into a deadly weapon against the original by a really learned practitioner of the black art*. Legal authorities during the Middle Ages, and even some 200 years ago, were not wrong in putting to death those in whose possession small wax figures of their enemies were found, for it was *murder contemplated*, pure and simple. "Thou shalt not draw the *vital spirits* of thy enemy, or of any person into his *simulacrum*," for "this is a heinous crime against nature." And again: "Any object into which the *fiat* of a spirit has been drawn is dangerous, and must not be left in the hands of the ignorant. . . . An expert in magic has to be called purify it." (*Practical Laws of Occult Science*, Book v, Coptic copy.) **[Page 29]**

In a kind of "Manual" of Elementary Occultism, it is said: "To make a bewitched object (*fetich*) harmless, its parts have to be reduced to atoms (broken), and the whole buried in damp soil" — (follow instructions, unnecessary in a publication).**[** The author of *A Fallen Idol*,— whether through natural intuition or study of occult laws it is for him to say — shows knowledge of this fact by making Nebelsen say that the *spirit* of the tirthankar was paralysed and torpid during the time his idol had been buried in India. That Eidôlon or Elementary could do nothing. See p. 295. **]**

That which is called "vital spirits" is the astral body. "Souls, whether united or separated from their bodies, have a *corporeal substance inherent to their nature*", says St. Hilarion. (*Comm. in Matth.* Chapter v. No. 8.) Now the astral body of a living person, of one unlearned in occult sciences, may be forced (by an expert in magic) to animate, or be drawn to, and *then fixed within* any object, especially into anything made in his likeness, a portrait, a statue, a little figure in wax, etc.. And as whatever hits or affects the astral reacts by repercussion on the physical body, it becomes logical and stands to reason that, by stabbing the likeness in its vital parts — the heart, for instance — the original may be sympathetically killed, without any one being able to detect the cause of it. The Egyptians, who separated man (*exoterically*) into three divisions or groups — "mind body" (pure spirit, our 7th and 6th principles); the spectral soul (the 5th, 4th, and 3rd principles); and the gross body (*prana and sthula sarira*), called **[Page 30]** forth in their theurgies and evocations (for divine *white magical* purposes, as well as for those of the black art) the "spectral soul", or astral body, as we call it.

" It was not the soul itself that was evoked, but its *simulacrum* that the Greeks called Eidôlon, and which was the middle principles between soul and body. That doctrine came from the East, the cradle of all learning. The Magi of Chaldea as well as all other followers of Zoroaster, believed that it was not the *divine* soul alone (spirit) which would participate in the glory of celestial light, but also the *sensitive* soul." (Psellus, in Scholiis, in Oracle)

Translated into our Theosophical phraseology, the above refers to Atmã and Buddhi — the vehicle of spirit. The NeoPlatonics, and even Origen, — "call the astral body *Augoeides* and *Astroeides*, i.e., one having the brilliancy of the stars". (*Sciences Occultes*, by Cte. de Resie, Vol. ii, p. 598-9.)

Generally speaking, the world's ignorance on the nature of the human phantom and vital principle, as on the functions of all man's principles, is deplorable. Whereas science denies them all — an easy way of cutting the gordian knot of the difficulty — the churches have evolved the fanciful dogma of one solitary principle, the Soul, and neither of the two will stir from its respective preconceptions, notwithstanding the evidence of all antiquity and its most intellectual writers. Therefore, before the question can be argued with any hope of lucidity, the following points **[Page 31]** have to be settled and studied by our Theosophists — those, at any rate, who are interested in the subject:

1. The difference between a physiological hallucination and a psychic or spiritual clairvoyance and clairaudience.

2. Spirits, or the entities of certain invisible beings — whether *Ghosts* of once living men, angels, spirits, or elementals, — have they, or have they not, a natural though an ethereal and to us invisible body? Are they united to, or can they assimilate some fluidic substance that would help them to become visible to men?

3. Have. they, or have they not, the power of so becoming infused among the atoms of any object, whether it be a statue (idol), a picture, or an amulet, as to impart to it their potency and virtue, and even to *animate* it?

4. Is it in the power of any Adept, Yogi or Initiate, to *fix* such entities, whether by *White* or *Black* magic, in certain objects?

5. What are the various conditions (save Nirvâna and Avitchi) of good and bad men after death? etc., etc.

All this may be studied in the literature of the ancient classics, and especially in Aryan literature. Meanwhile, I have tried to explain and have given the collective and individual opinions thereon of all the great philosophers of antiquity in my *Secret Doctrine*. I hope the book will now very soon appear. **[Page 32]** Only, in order to counteract the effects of such humoristical works as *A Fallen Idol* on weak-minded people, who see in it only a satire upon our beliefs, I thought best to give here the testimony of the ages to the effect that such *post-mortem* pranks as played by Mr. Anstey's sham ascetic, who died a sudden death, are of no rare occurrence in nature.

To conclude, the reader may be reminded that if the astral body of man is no *superstition* founded on mere hallucinations, but a reality in nature, then it becomes only logical that such an *eidôlon*, whose individuality is all centred after death in his *personal* EGO — should be attracted to the remains of the body that was his, during life;**[** Even burning does not affect its interference or prevent it entirely — since it can avail itself of the ashes. *Earth* alone will make it powerless **]** and in case the latter was burnt and the ashes buried, that it should seek to prolong its existence vicariously by either possessing itself of some living body (a medium's), or, by attaching itself to his own statue, picture, or some familiar object in the house or locality that it inhabited. The "vampire" theory, can hardly be a superstition altogether.
Throughout all Europe, in Germany, Styria, Moldavia, Servia, France and Russia, those bodies of the deceased who are believed to have become *vampires*, have *special exorcismal rites* established for them by their respective Churches. Both the Greek and Latin religions think it beneficent to have such bodies dug out and transfixed to the earth by a pole of aspen-tree wood. **[Page 33]**

However it may be, whether truth or superstition, ancient philosophers and poets, classics and lay writers, have believed as we do now, and that for several thousand years in history, that man had within him his astral counterpart, which would appear by separating itself or oozing out of the gross body, during

life as well as after the death of the latter. Till that moment the "spectral soul" was the vehicle of the divine soul and the pure spirit. But, as soon *as the flames had devoured* the physical envelope, the spiritual soul, separating itself from the *simulacrum* of man, ascended to its new home of unalloyed bliss (Devachan or Swarga), while the spectral eidôlon *descended* into the regions of Hades (*limbus*, purgatory, or *kâma loka*). "I have terminated my earthly career," exclaims Dido, "my glorious spectre (astral body), the IMAGE of my person, will now descend into the womb of the earth.**[**Which is not the *interior* of the earth, or *hell*, as taught by the anti-geological-theologians, but the cosmic matrix of its region — the astral light of our atmosphere**]** *Et nunc magna mei sub terras ibit imago* (*Aeneid*, lib. Iv, 654).

Sabinus and Servius Honoratus (a learned commentator of Virgil of the sixth century) have taught, as shown by Delris, the demonlogian (lib. ii, ch. xx and xxv, p. 116), that man was composed, *besides his soul*, of a shadow (*umbra*) and a body. The *soul* ascends to heaven, the *body* is pulverized, and the *shadow* is plunged in *Hades*. . . . This phantom — *umbra seu simulacrum* — is not a *real* body, they say: it is the *appearance* of **[Page 34]** one, that no hand can touch, as it avoids contact like a breath. Homer shows this same shadow in the phantom of Patroclus, who perished, killed by Hector, and yet "Here he is — it is *his face*, his voice, his blood still flowing from his wounds!" (See *Iliad*, xxiii, and also *Odyssey*, i, xi.) The ancient Greeks and Latins had two souls — *anima bruta* and *anima divina*, the first of which is in Homer the animal soul, the image and the life of the body, and the second, the immortal and the divine.

As to our *Kâma loka*, Ennius, says Lucretius — "has traced the picture of the sacred regions in Acherusia, where dwell neither *our bodies nor our souls*, but only our simulacres, whose pallidity is dreadful to behold!" It is amongst those *shades* that divine Homer appeared to him, shedding bitter tears *as though the gods had created that honest man for eternal sorrow only*. It is from the midst of that world (*Kâma loka*), which *seeks with avidity communication with our own*, that this *third* (part) of the poet, his *phantom* — explained to him the mysteries of nature. . . . .

Esse Acherusia templa
Quo neque permanent animae, neque corpora nostra,
Sed quoedam simulacra, modis pallentia miris,
Unde sibi exortam semper florentis Homeri
Commemorat speciem lacrymas et fundere salsas
Coepisse, et rerum naturam, expandere dictis.

ythagoras and Plato both divided soul into two representative parts, independent of each other — the one, the rational soul, or 'Logon' , the other, *irrational*, 'alogon' — the latter being again subdivided into two **[Page 35]** parts or aspects, the thumichon and epithumichon, which with the divine soul and its spirit and the body, make the seven principles of Theosophy. What Virgil calls *imago*, "image", Lucretius names — *simulacrum*, "similitude" (See *De Nat. rerum* I), but they are all names for one and the same thing, the astral body.

We gather thus two points from the ancients entirely corroborative of our esoteric philosophy: *(a)* the astral or materialized figure of the dead is neither *the soul*, nor *the spirit*, nor the *body* of the deceased personage, but simply the *shadow* thereof, which justifies our calling it a "shell"; and (b) unless it be an immortal God (an angel) who animates an object, it can never be a *spirit*, to wit, the SOUL, or real, spiritual ego of a once living man; for these ascend, and an astral shadow (unless it be of a living person) can never be higher than a terrestrial, *earth-bound* ego, or an *irrational* shell. Homer was therefore right in making Telemachus exclaim, on seeing Ulysses, who reveals himself to his son: "No, thou art not my father, thou art a demon, a spirit who flatters and deludes me!" (*Odyssey,* xvi, page 194.)

It is such illusive shadows, belonging to neither Earth nor Heaven, that are used by sorcerers and other adepts of the Black Art, to help them in persecutions of victims; to hallucinate the minds of very honest and well meaning persons occasionally, who fall victims to the mental epidemics aroused by them for a purpose; and to oppose in every way the beneficent **[Page 36]** work of the guardians of mankind, whether divine or — human.

For the present, enough has been said to show that the Theosophists have the evidence of the whole of antiquity in support of the correctness of their doctrines.

Note. — As a corroboration of the theory that a great volume of psychic force may be concentrated in an object of worship, we may add the following biblical narrative of the overthrow of the image of the idol Dagon, in its own temple, by the superior power of the Hebraic ark. It runs thus:

When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord, and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. (*I Sam*. v. 3 and 4.)

Adyar Pamphlets No. 144

Theories About Reincarnation and Spirits
by H.P. Blavatsky

From The Path, November, 1886

Published in 1930
Theosophical Publishing House, Adyar, Chennai [Madras] India
The Theosophist Office, Adyar, Madras. India

OVER and over again the abstruse and mooted question of Rebirth or Reincarnation has crept out during the first ten years of the Theosophical Society's existence. It has been alleged on *prima facie* evidence, that a notable discrepancy was found between statements made in *Isis Unveiled*, Volume I, pp. 351-2, and later teachings from the same pen and under the inspiration of the same Master.**[** See charge and answer, in *Theosophist.* August 1882.**]**

In *Isis* it was held, reincarnation is denied. An occasional return, only of “depraved spirits" is allowed. ' Exclusive of that rare and doubtful possibility, *Isis* allows only three cases - abortion, very early death, and idiocy - in which reincarnation on this earth occurs." (“C. C. M." in *Light*, 1882.)

The charge was answered then and there as every one who will turn to the *Theosophist* of August, 1882, can see for himself. Nevertheless, the answer either failed to satisfy some readers or passed unnoticed. Leaving aside the strangeness of the assertion that *reincarnation* - i.e., the serial and periodical rebirth of every individual *monad* from *pralaya to pralaya* - **[**The cycle of existence during the manvantara - period before and after the beginning and completion of which every such "Monad" is absorbed and reabsorbed in the ONE soul, *anima mundi*. **]** is denied in the face of the fact that the doctrine is part and parcel and one of the fundamental features of Hinduism and Buddhism, the charge amounted virtually to this: the writer of the present, a professed admirer and student of Hindu philosophy, and as professed a follower of Buddhism years before *Isis* was written, by rejecting reincarnation must necessarily reject Karma likewise! For the latter is the very *corner* stone of Esoteric philosophy and Eastern Religions; it is the grand and one pillar *on which hangs the whole philosophy of rebirths*, and once the latter is denied, the whole doctrine of Karma falls into meaningless verbiage.

Nevertheless, the opponents without stopping to think of the evident "discrepancy" between charge and fact, accused a Buddhist by profession of faith of denying reincarnation, hence also by implication - Karma. Adverse to wrangling with one who was a friend, and undesirous at the time, to enter upon a defence of details and internal evidence - a loss of time indeed - the writer answered merely with a few sentences. But it now becomes necessary to well define the doctrine. Other critics have taken the same line, and by misunderstanding the passages to that effect in Isis they have reached the same rather extraordinary conclusions.

To put an end to such useless controversies, it is proposed to explain the doctrine more clearly.

Although, in view of the later more minute renderings of the esoteric doctrines, it is quite immaterial what may have been written in *Isis* - an encyclopedia of occult subjects in which each of those is *hardly sketched* - let it be known at once, that the writer maintains the correctness of every word given out upon the subject in my earlier volumes. What was said in the *Theosophist* of August, 1882,

may now be repeated here. The passage quoted from it may be, and is, most likely incomplete, chaotic, vague, perhaps clumsy, as are many more passages in that work, the first literary production of a foreigner who even now can hardly boast of her knowledge of the English language". Nevertheless it is quite correct so far as that collateral feature of reincarnation is therein concerned.

I will now give extracts from *Isis* and proceed to explain every passage criticized, wherein it was said that "a few *fragments* of this mysterious doctrine of reincarnation *as distinct from* metempsychosis" - would be then presented. Sentences now explained are in italics.

"Reincarnation, *i.e*., the appearance of the same individual, or rather of his *astral monad, twice on the same planet* is not a rule in nature, it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a *violation of the laws of harmony of nature*, and happens only when the latter *seeking* to *restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident*. Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of those several entities is suffered to disperse itself at death, through the vast realm of being, *the immortal spirit and astral monad of the individual - the latter having been set apart to animate* a frame and the former to shed its divine light on the corporeal organization - *must try a second time to carry out the purpose of the creative intelligence*. (Volume I, page 351.)

Here the "astral monad" or body of the deceased personality - say of John or Thomas - is meant. It is that which, in the teachings of the Esoteric philosophy of Hinduism, is known under its name of *bhoot*; in the Greek philosophy is called the *simulacrum* or *umbra*, and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in *Kama-loka* - the Limbus of the Roman Catholic, or *Hades* of the Greeks.**[**Hades has surely never been meant for *Hell*. It was always the abode of the sorrowing shadows of astral bodies of the dead personalities. Western readers should remember Kama-loka is not karma-loka, for Kama means *desire*, and Karma does not. **]** It *is* "a violation of the laws of harmony of nature", though it be so decreed by those of *Karma* - every time that the astral monad, or the *simulacrum* of the personality - of John or Thomas - instead of running down to the end of its natural period of time in a body - finds itself (a) violently thrown out of it by whether early death or accident; or (b) is compelled in consequence of its unfinished task to re-appear, (*i.e*., *the same astral body wedded to the same immortal monad*) on earth again, in order to complete the unfinished task. Thus "it must try a second time to carry out the purpose of creative intelligence" or *law".*

"If reason has been so far developed as to become active and discriminative there is no **[**Had this word "immediate" been put at the time of publishing *Isis* between the two words "no" and "reincarnation" there would have been less room for dispute and controversy**]** *(immediate) reincarnation* on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the idiot, the trinity has not been completed on earth and therefore cannot be so after death, the immortal spark which illuminates it, has to re-enter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine souls, *could not progress in unison and pass onwards to the sphere above* **[**By "sphere above", of course "Devachan" was meant. **]** *(Devachan).* Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical".

The occult Doctrine teaches that:

(1) There is no *immediate* reincarnation on Earth for the Monad, as falsely taught by the Reincarnationist Spiritists; nor is there any second incarnation at all for the *personal* or *false* Ego - *the perisprit* - save the exceptional cases mentioned. But that *(a)* there are rebirths or periodical reincarnations for the immortal Ego - " Ego" during the cycle of rebirths, and *non*-Ego, in Nirvana or Moksha when it becomes *impersonal* and *absolute*); for that Ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births ; and (b) that such reincarnations take place not before 1,500, 2,000, and even 3,000 years of Devachanic life.

(2) That Manas - the seat of *Jiv*, that spark which runs the round of the cycle of birth and rebirths with the Monad, from the beginning to the end of a Manvantara - is the real *Ego*. That *(a)* the *Jiv* follows the divine monad that gives it spiritual life and immortality into Devachan - that therefore, it can neither be reborn before its appointed period, nor reappear on Earth *visibly* or *invisibly* in the *interim*; and *(b)* that, unless the fruition, the spiritual aroma of the Manas - or all these highest aspirations and spiritual qualities and attributes that constitute the higher *Self* of man become united to its monad, the latter becomes as *Non*-existent; since it is in esse "impersonal" and *per se* Egoless, so to say, and gets its spiritual colouring or flavour of Ego-tism only from each *Manas* during incarnation and after it is disembodied, and separated from all its lower principles.

(3) That the remaining four principles, or rather the 2-1/2 - as they are composed of the terrestrial portion of *Manas*, of its vehicle *Kama-Rupa* and *Linga Sarira* - the body dissolving immediately, and *prana* or the life principle along with it - that these principles having belonged to the *false* personality are unfit for Devachan. The latter is the state of Bliss, the reward for all the undeserved miseries of life,**[**The reader must bear in mind that the esoteric teaching maintains that save in cases of wickedness when man's nature attains the acme of Evil, and human terrestrial sin reaches *satanic* universal character, so to say, as *some Sorcerers do* - there is no punishment for the majority of mankind after death. The law of retribution as *Karma*, waits man at the threshold of his new incarnation. Man is at host a wretched tool of evil, unceasingly forming new causes and circumstances. He is not always (if ever) responsible. Hence a period of rest and bliss in Devachan, with an utter temporary oblivion of all the miseries and sorrows of life. *Avitchi* is a *spiritual state* of the greatest misery and is only in store for those who have devoted *consciously* their lives to doing injury to others and have thus reached its highest spirituality of Evil. **]** and that which prompted man to sin, namely his terrestrial passionate nature can have no room in it.

Therefore the reincarnating principles are left behind in *Kama-loka*, firstly as a material residue, then later on as a reflection on the mirror of Astral light. Endowed with *illusive* action, to the day when having gradually faded out they disappear, what is it but the Greek Eidolon and the simulacrum of the Greek and Latin poets and classics ?

"What reward or punishment can there be in that sphere of disembodied human entities for a foetus or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of its spirit ? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as any other person to death ? Or again for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty per cent, of those of sane persons, and who therefore is irresponsible for either his disposition, acts, or for the imperfections of his vagrant, half-developed intellect." (*Isis*, Volume I, page 352.)

These are then, the "exceptions" spoken of in *Isis*, and the doctrine is maintained now as it was

then. Moreover, there is no "discrepancy" but only *incompleteness* - hence, misconceptions arising from later teachings. Then again, there are several important mistakes in *Isis* which, as the plates of the work had been *stereotyped* were not corrected in subsequent editions. -

One of such is on page 346, and another in connection with it and as a sequence on page 347.

The discrepancy between the first portion of the statement and the last, ought to have suggested the idea of an evident mistake. It is addressed to the spiritists, *reincarnationists* who take the more than ambiguous words of Apuleius as a passage that corroborates their claims for their "spirits" and reincarnation. Let the reader judge **[**Says Apuleius: "The soul is born in this world upon leaving the soul of the world (anima mundi) in which her existence precedes the one we all know (on earth). Thus, the Gods, who consider her proceedings in all the phases of various existences as a whole, punish her sometimes for sins committed during an *anterior life. She dies* when she separates herself from u body in which she crossed this life in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: *To the Gods manes who lived.* But this kind of death does not annihilate the soul, it only transforms (one portion of it) into a lemure. Lemures are the *manes*, or ghosts, which we know under the name *lares*. When they keep away and *show us a beneficent protection*, we honour in them the protecting divinities of the family hearth; but if their crimes sentence them to err, we call them *larvae*. They become a plague for the wicked, and the vain terror of the good". ("Du Dieu de Socrate" Apul class, pp. 143-145.) **]** whether Apuleius does not justify rather *our* assertions.We are charged with denying reincarnation and this is what we said there and then in *Isis*!

"The *philosophy* teaches that nature *never leaves her work unfinished; if baffled at the first attempt, she tries again.* When she evolves a human embryo, the intention is that a man shall be perfected -physically, intellectually, and spiritually. His body is to grow, mature, wear out, and die ; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the inner man. No human being completes its grand cycle, or the "circle of necessity", until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting point. Some unfortunates fall out entirely and lose all chance of the prize ; some retrace their steps and begin again".

Clear enough this, one should say. Nature baffled *tries again*. No one can pass out of this world, (our earth) without becoming perfected *physically, morally, and spiritually*. How can this be done, unless there is *a series of rebirths* required for the necessary perfection in each department - to evolute in the "circle of necessity", can surely never be found in one human life ? and yet this sentence is followed without any break by the following parenthetical statement: "This is what the Hindu dreads above all things - *transmigration* and *reincarnation* ; only on other and inferior planets, never on this one !!!

The last "sentence" is a fatal mistake and one to which the writer pleads *not guilty*. It is evidently the blunder of some "reader" who had no idea of Hindu philosophy and who was led into a subsequent mistake on the next page, wherein the unfortunate word "planet" is put for *cycle*. *Isis* was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the *errata* and the sentence made to run: "The Hindu dreads transmigration in other *inferior* forms, on this planet".

This would have dove-tailed with the preceding sentence, and would show a fact, as the Hindu *exoteric* views allow him to believe and fear the possibility of reincarnation - human and animal in turn by jumps, from man to beast and even a plant - and *vice versa*; whereas *esoteric* philosophy teaches

that nature never proceeded backward in her evolutionary progress, once that man has evoluted from every kind of lower forms - the mineral, vegetable, and animal kingdoms - into the human form, he can never become an animal except morally, hence - *metaphorically*. Human incarnation is a cyclic necessity, and law; and no Hindu dreads it - however much he may deplore the necessity. And this law and the periodical recurrence of man's rebirth is shown on the same page (346) and in the same unbroken paragraph, where it is closed by saying that

"But there is a way to avoid it. Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma - soul-contemplation. *The cause of reincarnation is ignorance* **[**"The cause of reincarnation is ignorance" - therefore there is "reincarnation" once the writer explained the causes of it**.]** *of our senses, and the idea that there is any reality in the world, anything except abstract existence*. From the organs of sense comes the 'hallucination' we call contact; 'from contact, desire; from desire sensation (which also is a deception of our body), from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay, and death.'"

This ought to settle the question and show there must have been some carelessly unnoticed mistake and if this is not sufficient, there is something else to demonstrate it, for it is further on:

"Thus, like the revolutions of a wheel, *there is a regular succession of death and birth*, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *Karma*, (the power which controls the universe, prompting it to activity), merit and demerit. It is therefore the great desire of all beings who would be *released from the sorrows of successive birth*, to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire".

"They in whom evil desire is entirely destroyed are called *Arhats*. Freedom from evil desire insures the possession of a *miraculous* power. At his death, the Arhat is never reincarnated; he invariably attains nirvana - a word, by the by, falsely interpreted by the Christian scholar and skeptical commentators. Nirvana is the world of *cause*, in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The *pitris* (the pre-Adamic spirits) are considered as reincarnated by the Buddhist philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn ? Do not their astral bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied ? "

And just after this we are again made to say of Buddha and his doctrine of "Merit and Demerit, or Karma :

"But this *former life* believed in by the Buddhists, is not a life on *this planet* for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles."

Correct "life on this planet" by "life in the same cycle," and you will have the correct reading: for what would have appreciation of " the great doctrine of cycles " to do with Buddha's philosophy, had the great sage believed in but one short life on this Earth and in the same cycle. But to return to the real theory of reincarnation as in the esoteric teaching and its unlucky rendering in *Isis*.

Thus, what was really meant therein, was that, the principle which *does not reincarnate* - save the exceptions pointed out - is the false personality, the illusive human Entity defined and individualized; during this short life of ours, under some specific form and name; but that which *does* and has to reincarnate *nolens volens* under the unflinching, stern rule of Karmic law - is the real Ego. This confusion of the real immortal Ego in man, with the false and ephemeral *personalities* it

inhabits during its Manvantaric progress, lies at the root of every such misunderstanding. Now what is the one, and what is the other ? The first group is -

1. The immortal Spirit - sexless, formless (arupa) an emanation from the One Universal Breath.

2. Its Vehicle - the *divine* Soul - called the " Immortal Ego," the " Divine Monad" etc., etc., which by accretions from *Manas* in which burns the ever-existing *Jiv* -the undying spark -adds to itself at the close of each incarnation the essence of that individuality *that was*, the aroma of the culled flower that is no more.

What is the *false* personality? It is that bundle of desires, aspirations, affection, and hatred, in short of *action*, manifested by a human being on this earth during one incarnation and under the form of one personality.**[**A proof how our Theosophical teachings have taken root in every class of Society and oven in English literature may be seen by reading Mr. Norman Pearson's article " Before Birth" in the *Nineteenth Century* for August, 1886. Therein, Theosophical ideas and teachings are speculated upon without acknowledgment or the smallest reference to Theosophy, and among others, we see with regard to the author's theories on the *Ego*, the following: " How much of the *individual personality* is supposed to go to heaven or hell? Does the whole of the mental equipment, good and bad, noble qualities and unholy passions, follow the soul to its hereafter ? surely not. But if not, and something has to be stripped off, how and when are we to draw the line? If, on the other hand, the Soul is something distinct from all our mental equipment, except the sense of self, are we not confronted by the incomprehensible notion of a personality without any attributes?

To this query the author answers as any true Theosophist would: " The difficulties of the question really spring from a misconception of the true nature of these attributes. The components of our mental equipment - appetites, aversions, feelings, tastes and qualities generally - are not absolute but relative existences. Hunger and thirst for instance are states of consciousness which arise in response to the stimuli of physical necessities. They are not inherent elements of the soul and *will disappear* or become modified, etc." (pp. 356 and 357). In other words, the Theosophical doctrine is adopted, Atma and Buddhi having culled off the *Manas* the aroma of the personality or *human soul* - go into Devachan; while the lower principles, the astral *simulacrum* or false personality, void of its Divine monad or spirit will remain in the *Kama-loka* - the " Summerland". **]** Certainly it is not all *this* which as a fact for us, the deluded, material, and materially thinking lot - is Mr. So and So, or Mrs. Somebody else - that remains immortal, or is ever reborn.

All that bundle of *Egotism* that apparent and evanescent "/" disappears after death, as the costume of the part he played disappears from the actor's body, after he leaves the theatre and goes to bed. That actor rebecomes the same " John Smith " or Gray, he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that "bundle" to go to the next incarnation, except *the seed for future Karma* that *Manas* may have united to its immortal group, to form with it - the disembodied *Higher Self* in " Devachan ". As to the four lower principles, that which becomes of them is found in most classics, from which we mean to quote at length for our defence. The doctrine of the *perisprit* the "false personality/' or the remains of the deceased under their astral form-fading out to disappear in time, is terribly distasteful to the spiritualists, who insist upon confusing the temporary with the immortal Ego.

Unfortunately for them and happily for us, it is not the modern Occultists who have invented the doctrine. They are on their defence. And they prove what they say, *i.e*., that no *personality* has ever yet been " reincarnated " " on the same planet" (*our earth*, this once there is *no* mistake), save

in the three exceptional cases above cited. Adding to these a fourth case, *which is the deliberate, conscious act of adeptship*; and that such an *astral* body belongs *neither to the body nor the soul* still less to the immortal spirit of man, the following is brought forward and proofs cited.

Before one brings out on the strength of undeniable manifestations, theories as to what produces them and claims at once on *prima facie* evidence that it is the *spirits* of the departed mortals that revisit us, it behooves one first to study what antiquity has declared on the subject. Ghosts and apparitions, materialized and semi-material " Spirits" have not originated with Allan Kardec, nor at Rochester. If those beings whose invariable habit is to give themselves out for *souls* and the phantoms of the dead, choose to do so and succeed, it is only because the cautious philosophy , of old is now replaced by an *a priori* conceit, and unproven assumptions. The first question is to be settled - "Have spirits any kind of substance to clothe themselves with?" *Answer*: That which is now called *perisprit* in France, and a " materialized Form" in England and America, was called in days of old *peri-psyche*, and *peri-nous* hence was well known to the old Greeks. Have they a body whether gaseous, fluidic, etherial, material, or semi-material ? No; we say this on the authority of the occult teachings the world over. For with the Hindus *atma* or *spirit* is Arupa (bodiless), and with the Greeks also. Even in the Roman Catholic Church the angels of Light as those of Darkness *are absolutely incorporeal*: " *meri spiritus, omnes corporis expertes*" and in the words of the Secret Doctrine, *primordial*. Emanations of the undifferentiated Principle, the Dhyan Chohans of the one (First) category or Pure Spiritual Essence, are formed of the *Spirit of the one Element*; the second category of the second Emanation of the Soul of the Elements ; the third have a " *mind body* " to which they are not subject, but that they can assume and govern as a body, subject *to them*, pliant to their will in form and substance. Parting from this (third) category, they (the spirits, angels, Devas or Dhyan Chohans) have Bodies the *first rupa* group of which is composed of one element *Ether* the second, of two - Ether and fire ; the third, of three - Ether, fire, and water; the fourth, of four - Ether, air, fire, and water. Then comes man, who, besides the four elements, has the fifth that predominates in him - Earth therefore he suffers. Of the Angels, as said by St. Augustine and Peter Lombard, their bodies are made *to act* not to suffer. It is earth and water, *humor et humus* that gives an aptitude for suffering and passivity, *ad patientiam*, and *Ether* and *Fire* for action. The spirits or human *monads*, belonging to the first, or undifferentiated essence are thus incorporeal; but their third principle (or the human Fifth - *Manas*) can in conjunction with its vehicle become *Kama rupa* and *Mayavi rupa* - body of desire or " illusion body ". After death, the best, noblest, purest qualities of Manas or the *human* soul ascending along with the divine Monad into "Devachan whence no one emerges from or returns, except at the time of reincarnation - what is that then which appears under the double mask of the spiritual *Ego* or soul of the departed individual ? *The Kama rupa element with the help of elementals*. For we are taught that those spiritual beings that can assume a form at will and appear, *i.e.*, make themselves objective and even tangible - are the angels alone (the Dhyan Chohans) and the *nirmanakaya*,**[***Nirmanakaya* is the name given to the astral forms (*in their completeness*) of adepts, who have progressed too high on the *path of knowledge* and absolute truth, to go Into the state of Devachan; and have on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men, But these *astrals* are not empty shells, but complete monads made up of the 3rd, 4th, 5th, 6th and 7th principles. There is another order of *nirmanakaya*, however, of which much will be said in the *Secret Doctrine*. - H. P. B. **]** of the adepts, whose spirits are clothed in sublime matter. The astral bodies - the *remnants* and *dregs* of a mortal being which has been disembodied, when they do appear, are not the individuals they claim to be, but only their simulachres. And such was the belief of the whole of antiquity, from Homer to Swedenborg ; from the *third* race down to our own day.

More than one devoted spiritualist has hitherto quoted Paul as corroborating his claims that spirits do and can appear. " There is a natural and there is a spiritual body," etc., etc. (*I, Cor*., xv, 44); but one has only to study closer the verses preceding and following the one quoted, to perceive that what St.

Paul meant was quite different from the sense claimed for it. Surely there is a *spiritual* body, but it is not identical with the *astral* form contained in the " natural " man. The " spiritual " is formed only by our individuality *unclothed* and *transformed after death*; for the apostle takes care to explain in Verses 51 and 52, " *Immut abitnur sed non omnes*" Behold, I tell you a *mystery*; we shall *not all sleep* but we *shall all be changed*. This corruptible must put on incorruption and this mortal must put on immortality.

But this is no proof except for the Christians. Let us see what the old Egyptians and the Neo-Platonists - *both " theurgists " par excellence*, thought on the subject. They divided man into three principal groups subdivided into principles as we do: pure immortal spirit, the " Spectral Soul" (*a luminous phantom*) and the gross material body. Apart from the latter which was considered as the terrestrial shell, these groups were divided into six principles: (1) *Kha* "vital body"; (2) *Khaba* "astral form," or shadow ; (3) *Khou* "animal soul" ; (4) *Akh* "terrestrial intelligence"; (5) *Sa* "the divine soul" (*or Budddhi*); and (6) *Sah* or mummy, the functions of which began after death. *Osiris* was the highest uncreated spirit, for it was, in one sense a generic name, every man becoming after his translation *Osirified, i.e*., absorbed into Osiris - *Sun* or into the glorious divine state. It was Khou with the lower portions of Akh or Kama rupa with the addition of the dregs of Manas remaining all behind in the astral light of our atmosphere - that formed the counterparts of the terrible and so much dreaded bhoot of the Hindus (our ' elementaries "). This is seen in the rendering made of the so-called " Harris, Papyrus on magic" (*papyrus magique,* translated by Chabas), who calls them Kouey or Khou, and explains that according to the hieroglyphics they were called Khou or the " revivified dead," the " resurrected shadows" **[**Placing those parallel with the division in' esoteric teaching we see that (1) *Osiris* is Atma; (2) *Sa* is Buddhi; (3) *Akh* is Manas; (4) *Khou* is Kama- rupa, the seat of the terrestrial desires; (5) *Khaba* is Lingha Sarira; (6) *Kha* is Pranatma (vital principle); (7) *Sah* is mummy or body. **]**

When it was said of a person that he *had a Khou*. it meant that he was possessed by a "Spirit". There were two kinds of *Khous* - the justified ones - who after living for a short time a *second life* (*nam onh*) faded out, disappeared ; and those *Khous* who were condemned to wandering without rest in darkness after *dying for a second time - mut, em, nam* - and who were called the H'ou - métre ("second time dead") which did not prevent them from clinging to a vicarious life after the manner of Vampires. How dreaded they were is explained in our Appendices on Egyptian Magic and " Chinese Spirits" (*Secret Doctrine*}. They were exorcised by Egyptian priests as the evil spirit is exorcised by the Roman Catholic curé; or again the Chinese *houen*, identical with the *Khou* and the " Elementary," as also with the *lares* or *larvae* - a word derived from the former by Festus, the grammarian; who explains that they were " the shadows of the dead *who gave no rest in the house they were in* either to the Masters or the servants". These creatures when evoked during theurgic, and especially *necromantic* rites, were regarded, and are regarded so still, in China - as neither the Spirit, nor any thing belonging to the deceased personality they represented, but simply, as his reflection - *simmulacrum*.

"The human soul says Apuleius, " is an *immortal God*" (Buddhi) which nevertheless has his beginning. When death rids it (the Soul), from its earthly corporeal organism, it is called *lemure*. There are among the latter not a few who are beneficent, and which become the gods or demons of the family, *i.e*., its domestic gods: - in which case they are called *lares*. But they are vilified and spoken of as *larvae* when sentenced by fate to wander about, they spread around them evil and plagues (*Inane terriculamentum, ceterum noxium malis*;) or if their real nature is doubtful they are referred to as simply *manes* (Apuleius, see - *Du Dieu de Socrate*, pages. 143 - 145. Edit. Niz.) Listen to Yamblichus, Proclus, Porphyry, Psellus, and to dozens of other writers on these mystic subjects.

The Magi of Chaldea believed and *taught that the celestial or divine soul* would participate in the bliss of eternal light, while the animal or *sensuous* soul would, if good, rapidly dissolve, and if wicked, go on wandering about in the Earth's sphere. In this case, " it (the soul) assumes at times the

forms of various human phantoms and even those of animals ". The same was said of the *Eidôlon* of the Greeks, and of their *Nephesh* by the Rabbins: (see *Sciences Occultes*, Count de Resie, V, 11). All the *Illuminati* of the middle ages tell us of our *astral Soul*, the reflection of the dead or his *spectre*. At *Natal* death (birth) the pure spirit remains attached to the *intermediate* and *luminous* body but as soon as its lower form (the physical body) is dead, the former ascends heavenward, and the latter descends into the nether worlds, or the *Kama loka.*

Homer shows us the body of Patroclus - the true image of the terrestrial body lying killed by Hector - rising in its spiritual form, and Lucretius shows old Ennius representing Homer himself, shedding bitter tears, amidst the *shadows and the human simulachres* on the shores of Acherusia *where live neither our bodies nor our souls*, but only our images.

" Esse *Acherusia* templa,
Quo *neque* permanent animoe, *neque corpora* nostra,
Sed queedam simulacra

Virgil called it *imago* "image" and in the Odyssey (I, xi), the author refers to it as the type, the model, and at the same time the copy of the body ; since Telamachus will not recognize Ulyssus and seeks to drive him off by saying - " No thou art not my father; thou art a demon trying to seduce me!" (*Odys* I, xvi, v. 194.) "Latins do not lack significant proper names to designate the varieties of their demons ; and thus they called them in turn, *lares, lemures, geni and manes*." Cicero, in translating Plato's *Timaeus* translates the word *daimones* by *lares*;and Festus the grammarian, explains that the inferior or lower gods were the *souls of men,* making a difference between the two as Homer did, and between *anima bruta*, and *anima divina* (animal and divine souls). Plutarch (in *proble. Rom*.) makes the lares preside and inhabit the (haunted) houses, and calls them, cruel, exacting, inquisitive, etc., etc. Festus thinks that there are good and bad ones among the lares. For he calls them at one time *proestites* as they gave occasionally, and watched over things care-fully (*direct apports*), and at another - *hostilens*? "**[**Because they drove the enemies away. **]** However it may be," says in his queer old French, Leloyer, " they are no better than our devils, who, if they do appear helping sometimes men, and presenting them with property, it is only to hurt them the better and the more later on. *Lemures* are also devils and *larvae* for they appear at night in various human and animal forms, but still more frequently with features that *they borrow from dead men*." (*Livre des Spectres*, V. iv, pp. 15 and 16.)

After this little honour rendered to his Christian preconceptions, that see Satan everywhere, Leloyer speaks like an Occultist, and a very erudite one too.

" It is quite certain that the *genii* and none other had mission to watch over every newly born man, and that they were called *genii*, as says Censorius, because they had in their charge our race, and not only they *presided* over every mortal being but over whole generations and tribes, being the *genii of the people*."

The idea of guardian angels of men, races, localities, cities, and nations, was taken by the Roman Catholics from the pre-Christian occultists and pagans. Symmachus (Epistol, I, X) writes : " As souls are given to those who are born, so *genii* are distributed to the nations. Every city had its protecting genius, to whom the people sacrificed." There is more than one inscription found that reads : *Genio civitates* - " to the genius of the city."

Only the ancient profane, never seemed sure any more than the modern whether an apparition was the *eidolon* of a relative or the genius of the locality. Enneus while celebrating the anniversary of the

name of his father Anchises, seeing a serpent crawling on his tomb knew not whether that was the *genius* of his father or the genius of the place. (Virgil). " The *manes* **[**From manus - "good," an , as Festus explains. **]** were numbered and divided between good and bad; those that were *sinister*, and that Virgil calls *numina larva*, were appeased by sacrifices that they should commit no mischief, such as sending bad dreams to those who despised them, etc.

Tibullus shows by his line :

Ne tibi neglecti militant insomnia manes. (Eleg., i, II.)

" Pagans thought that the *lower Souls* were transformed after death into *diabolical aerial* spirits." (Leloyer, page 22.)

The term *Eteroprosopos* when divided into its several compound words will yield a whole sentence, " an other than I under the features of my person ".

It is to this terrestrial principle, the *eidolon*, the *larva*, the *bhoot* - call it by whatever name - that reincarnation was refused in *Isis* **[** Page 12, Volume I, of *Isis Unveiled*, belief in reincarnation is asserted from the very beginning, as forming part and parcel of universal beliefs. " Metempsychosis " (or transmigration of souls) and reincarnation being after all the same thing. **]**

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is a *Unity* only at his origin and at his end. All the Spirits, all the Souls, gods, and demons emanate from and have for their root- principle the Soul of the Universe - says Porphyry (*De Sacrifice*). Not a Philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis), (2) in the plurality of principles in man, or that man had *two Souls* of separate and quite different nature ; one perishable, the *Astral Soul*, the other incorruptible and immortal; and (3) that the former was not the man whom it represented - "neither his spirit nor his body, but his *reflection*, at best ". This was taught by Brahmins, Buddhists, Hebrews, Greeks, Egyptians, and Chaldeans; by the post-diluvian heirs of the prediluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius, and Origen, the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages (see " *Decline and Fall*," etc.). But the rabble was the same in every age : superstitious, self-opinionated, materializing every most spiritual and noblest idealistic conception and dragging it down to its own low level, and - ever adverse to philosophy.

But all this does not interfere with the fact, that our " fifth Race " man, analyzed esoterically as a septenary creature, was ever *exoterically* recognized as mundane, sub-mundane, terrestrial and supra mundane, Ovid graphically describing him as -

Bis duo sunt hominis ; *manes, caro, spiritus, umbra*
Quatuor ista loca bis duo suscipiunt.
Terra tegit carnem, tumulum circumvolat umbra,
Orus habet manes, epiritus astra petit.

Ostende, Oct., 1886.

Adyar Pamphlets No. 144

AN IMPORTANT CORRECTION [From The Path, January, 1887. **]**

To ALL THE READERS OF *The Path,*

In the November number of *The Path*, in my article " Theories About Reincarnation and Spirits," the entire batch of elaborate arguments is upset and made to fall flat owing to the mistake of either copyist or printer. On page 235, the last paragraph is made to begin . with these words : " Therefore the *reincarnating* principles are left behind in *Kama-loka*, etc.," whereas it ought to read, "Therefore the Non-*reincarnating* principles (the false personality) are left behind in Kama-loka, etc. a statement fully corroborated by what follows, since it is stated that those principles fade out and *disappear*.

here seems to be some fatality attending this question. The spiritualists will not fail to see in it the guiding hand of their dear departed ones from " Summerland " ; and I am inclined to share that belief with them in so far that there must be some mischievous spook between me and the printing of my articles. Unless immediately corrected and attention drawn to it, this error is one which is sure to be quoted some day against me and called a *contradiction.*

Yours truly,

H. P. BLAVATSKY.

November 20th 1886.

Note. - The MS. for the article referred to was written out by someone for Mme. Blavatsky and forwarded to us as it was printed, and it is quite evident that the error was the copyist's, and not ours nor Madame's ; besides that, the remainder of the paragraph clearly shows a mistake. We did not feel justified in making such an important change on our own responsibility, but are now glad to have the author do it herself. Other minor errors probably also can be found in consequence of the peculiar writing of the amanuensis, but they are very trivial in their nature. - Editor. *[The Path]*

Adyar Pamphlets No. 78

The Origin of Evil
by H.P. Blavatsky

Originally published in Lucifer, October, 1887

Published in 1917
Theosophical Publishing House, Adyar, Chennai [Madras] India
The Theosophist Office, Adyar, Madras. India

THE problem of the origin of evil can be philosophically approached only if the archaic Indian formula is taken as the basis of the argument. Ancient wisdom alone solves the presence of the universal fiend in a satisfactory way. It attributes the birth of Kosmos and the evolution of life to the breaking asunder of the primordial, manifested UNITY, into plurality, or the great illusion of form. HOMOGENEITY having transformed itself into Heterogeneity, contrasts have naturally been created; hence sprang what we call EVIL, which thenceforward reigned supreme in this "Vale of Tears."

Materialistic Western philosophy (so misnamed) has not failed to profit by this grand metaphysical tenet. Even physical Science, with Chemistry at its head, has turned its attention of late to the first proposition, and directs its efforts toward proving on irrefutable data the homogeneity of primordial matter. But now steps in materialistic Pessimism, a teaching which is neither philosophy nor science, but only a deluge of meaningless words. Pessimism, in its latest development, having ceased to be pantheistic, having wedded itself to materialism, prepares to make capital out of the old Indian formula. But the atheistic pessimist soars no higher than the terrestrial homogeneous plasm of the Darwinists. For him the *ultima Thule is* earth and matter, and he sees, beyond the *prima materia,* only an ugly void, an empty nothingness. Some of the pessimists attempt to poetize their idea after the manner of the whitened sepulchres, or the Mexican corpses, whose ghastly cheeks and lips are thickly covered with rouge. The decay of matter pierces through the mask of seeming life, all efforts to the contrary notwithstanding.

Materialism patronizes Indian metaphor and imagery now. In a new work upon the subject by Dr. Mainländer, "*Pessimism and Progress*," one learns that Indian Pantheism and German Pessimism are *identical;* and that it is the breaking up of homogeneous matter into heterogeneous material, the transition from uniformity to multiformity, which resulted in so unhappy a universe. Saith Pessimism:

> This [transition] is precisely the original mistake, the *primordial sin,* which the whole creation has now to expiate by heavy suffering; it is just *that sin,* which, having launched into existence all that lives, plunged it thereby into the abysmal depths of evil and misery, to escape from which there is but one means possible, *i.e.,* by putting *an end to being itself.*

This interpretation of the Eastern formula, attributing to it the first idea of escaping the misery of life by "putting an end to being"--whether that being is viewed as applicable to the whole Kosmos, or only to individual life--is a gross misconception. The Eastern pantheist, whose philosophy teaches him to discriminate between Being or ESSE and conditioned existence, would hardly indulge in so absurd an idea as the postulation of such an alternative. He knows he can put an end to *form* alone, not to *being*-- and that only on this plane of terrestrial illusion. True, he knows that by killing out in himself *Tanha* (the unsatisfied desire for existence, or the *"will* to live")--he will thus gradually escape the curse of rebirth and *conditioned* existence. But he knows also that he cannot kill, or "put an end," even to his own little life

except as a personality, which after all is but a change of dress. And believing but in One Reality, which is eternal *Be-ness,* the *"causeless* CAUSE" from which he has exiled himself into a world of forms, he regards the temporary and progressing manifestations of it in the state of Mâyâ (change or illusion), as the greatest evil, truly; but at the same time as a process in nature, as unavoidable as are the pangs of birth. It is the only means by which he can pass from limited and conditioned lives of sorrow into eternal life, or into that absolute "Be-ness," which is so graphically expressed in the Sanskrit word *sat.*

The "pessimism" of the Hindu or Buddhist pantheist is metaphysical, abstruse, and philosophical. The idea that matter and its Protean manifestations are the source and origin of universal evil and sorrow is a very old one, though Gautama Buddha was the first to give it its definite expression. But the great Indian Reformer assuredly never meant to make of it a handle for the modern pessimist to get hold of, or a peg for the materialist to hang his distorted and pernicious tenets upon!

The Sage and Philosopher, who sacrificed himself for Humanity *by living for it, in order to save it,* by teaching men to see in the sensuous existence of matter misery alone, had never in his deep philosophical mind any idea of offering a premium for suicide; his efforts were to release mankind from too strong an attachment to life, which is the chief cause of Selfishness--hence the creator of mutual pain and suffering. In his personal case, Buddha left us an example of fortitude to follow; in living, not in running away from life. His doctrine shows evil immanent, *not in matter,* which is eternal, but in the illusions created by it: through the changes and transformations of matter generating life--because these changes are conditioned and such life is ephemeral. At the same time those evils are shown to be not only unavoidable, but necessary. For if we would discern good from evil, light from darkness, and appreciate the former, we can do so only through the contrasts between the two. While Buddha's philosophy points, in its dead-letter meaning, only to the dark side of things on this illusive plane; its esotericism, the hidden soul of it, draws the veil aside and reveals to the Arhat all the glories of LIFE ETERNAL in *all the Homogeneousness of Consciousness and Being.* Another absurdity, no doubt, in the eyes of materialistic science and even modern Idealism, yet a *fact* to the Sage and esoteric pantheist.

Nevertheless, the root idea that evil is born and generated by the ever increasing complications of the homogeneous material, which enters into form and differentiates more and more as that form becomes physically more perfect, has an esoteric side to it which seems to have never occurred to the modern pessimist. Its dead-letter aspect, however, became the subject of speculation with every ancient thinking nation. Even in India the primitive thought, underlying the formula already cited, has been disfigured by Sectarianism, and has led to the ritualistic, purely dogmatic observances of the *Hatha Yogis,* in contradistinction to the philosophical Vedantic *Raja Yoga.* Pagan and Christian exoteric speculation, and even mediæval monastic asceticism, have extracted all they could from the originally noble idea, and made it subservient to their narrow-minded sectarian views. Their false conceptions of matter have led the Christians from the earliest day to identify woman with Evil and matter--notwithstanding the worship paid by the Roman Catholic Church to the Virgin.

But the latest application of the misunderstood Indian formula by the pessimists in Germany is quite original, and rather unexpected, as we shall see. To draw any analogy between a highly metaphysical teaching, and Darwin's theory of physical evolution would, in itself, seem rather a hopeless task. The more so as the theory of natural selection does not preach any conceivable extermination of *being,* but, on the contrary, a continuous and ever increasing development of *life.* Nevertheless, German ingenuity has contrived, by means of scientific paradoxes and much sophistry, to give it a semblance of philosophical truth. The old Indian tenet itself has not escaped litigation at the hands of modem pessimism. The happy discoverer of the theory, that the origin of evil dates from the protoplasmic Amoeba, which divided itself for procreation, and thus lost its immaculate homogeneity, has laid claim to the Aryan archaic formula in his

new volume. While extolling its philosophy and the depth of ancient conceptions, he declares that it ought to be viewed "as the most profound truth *precogitated* and *robbed* by the ancient sages from modern thought"!

It thus follows that the deeply religious pantheism of the Hindu and Buddhist philosopher, and the occasional vagaries of the pessimistic materialist, are placed on the same level and identified by "modern thought." The impassable chasm between the two is ignored. It matters little, it seems, that the pantheist, recognizing no reality in the manifested Kosmos, and regarding it as a simple illusion of his senses, has to view his own existence also as only a bundle of illusions. When, therefore, he speaks of the means of escaping from the sufferings of objective life, his view of those sufferings, and his motive for putting an end to existence are entirely different from those of the pessimistic materialist. For him, pain as well as sorrow are illusions, due to attachment to this life, and ignorance. Therefore he strives after eternal, changeless life, and absolute consciousness in the state of Nirvana; whereas the European pessimist, taking the "evils" of life as *realities,* aspires - when he has the time to aspire after anything except those said mundane *realities,* - to annihilation of "being," as he expresses it. For the philosopher there is but one real life, *Nirvanic bliss,* which is a state differing in kind, not in degree only, from that of any of the planes of consciousness in the manifested universe. The pessimist calls "Nirvana" superstition, and explains it as "cessation of life," life for him beginning and ending on earth. The former ignores in his spiritual aspirations even the integral homogeneous unit, of which the German pessimist now makes such capital. He knows of, and believes in only the direct cause of that unit, eternal and *ever living, because the* ONE *uncreated,* or rather not evoluted. Hence all his efforts are directed toward the speediest reunion possible with, and return to his *pre*-primordial condition, after his pilgrimage through this illusive series of visionary lives, with their unreal phantasmagoria of sensuous perceptions.

Such pantheism can be qualified as "pessimistic" only by a believer in a personal Providence; by one who contrasts its negation of the reality of anything "created"--*i.e.,* conditioned and limited-- with his own blind unphilosophical faith. The Oriental mind does not busy itself with extracting evil from every radical law and manifestation of life, and multiplying every phenomenal quantity by the units of very often imaginary evils: the Eastern pantheist simply submits to the inevitable, and tries to blot out from his path in life as many "descents into rebirth" as he can, by avoiding the creation of new *karmic* causes. The Buddhist philosopher knows that the duration of the series of lives of every human being--unless he reaches Nirvana "artificially" ("takes the kingdom of God by violence," in Kabalistic parlance)--is given, allegorically in the *forty-nine* days passed by Gautama the Buddha under the Bo-tree. And the Hindu sage is aware, in his turn, that he has to light the *first,* and extinguish the *forty-ninth fire***[**This is an esoteric tenet, and the general reader will not make much out of it. But the Theosophist who has read *Esoteric Buddhism* may compute the 7 by 7 of the *forty-nine* "days" and the *forty-nine* "fires," and understand that the allegory refers esoterically to the seven human consecutive root-races with their seven subdivisions. Every monad is born in the first and obtains deliverance in the last seventh race.
Only a "Buddha" is shown reaching it during the course of one life. **]** before he reaches his final deliverance. Knowing this, both sage and philosopher wait patiently for the natural hour of deliverance; whereas their unlucky copyist, the European pessimist, is ever ready to commit, as to preach, suicide. Ignorant of the numberless heads of the hydra of existences, he is incapable of feeling the same philosophical scorn for life as he does for death, and of, thereby, following the wise example given him by his Oriental brother.

Thus, philosophic pantheism is very different from modern pessimism. The first is based upon the correct understanding of the mysteries of being; the latter is in reality only one more system of evil added by unhealthy fancy to the already large sum of real social evils. In sober truth it is no philosophy, but simply a systematic slander of life and being; the bilious utterances of a dyspeptic or an incurable

hypochondriac. No parallel can ever be attempted between the two systems of thought.

The seeds of evil and sorrow were indeed the earliest result and consequence of the heterogeneity of the manifested universe. Still they are but an illusion produced by the law of contrasts, which, as described, is a fundamental law in nature. Neither good nor evil would exist were it not for the light they mutually throw on each other. *Being,* under whatever form, having been observed from the World's creation to offer these contrasts, and evil predominating in the universe owing to *Ego*-ship or selfishness, the rich Oriental metaphor has pointed to existence as expiating the mistake of nature; and the human soul *(psüche),* was henceforth regarded as the scapegoat and victim of *unconscious* OVERSOUL. But it is not to Pessimism, but to Wisdom that it gave birth.

Ignorance alone is the willing martyr, but knowledge is the master of natural pessimism. Gradually, and by the process of heredity or *atavism,* the latter became innate in man. It is always present in us, howsoever latent and silent its voice in the beginning. Amid the early joys of existence, when we are still full of the vital energies of youth, we are yet apt, each of us, at the first pang of sorrow, after a failure, or at the sudden appearance of a black cloud, to accuse *life* of it; to feel *life* a burden, and often curse our being. This shows pessimism in our blood, but at the same time the presence of the fruits of ignorance. As mankind multiplies, and with it suffering - which is the natural result of an increasing number of units that generate it - sorrow and pain are intensified. We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and riveted to the earth, with all its physical and grossly material manifestations. If, instead of that, man, proceeding on his life-journey looked--not heavenward, which is but a figure of speech--but *within himself* and centered his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

Pessimism - that chronic suspicion of lurking evil everywhere - is thus of a two-fold nature, and brings fruits of two kinds. It is a natural characteristic in physical man, and becomes a curse only to the ignorant. It is a boon to the spiritual, inasmuch as it makes the latter turn into the right path, and brings him to the discovery of another as fundamental a truth; namely, that all in this world is only *preparatory* because transitory. It is like a chink in the dark prison walls of earth-life, through which breaks in a ray of light from the eternal home, which, illuminating the *inner* senses, whispers to the prisoner in his shell of clay of the origin and the dual mystery of our being. At the same time, it is a tacit proof of the presence in man of that *which knows, without being told, viz:*--that there is another and a better life, once that the curse of earth-lives is lived through.

This explanation of the problem and origin of evil being, as already said, of an entirely metaphysical character, has nothing to do with physical laws. Belonging as it does altogether to the spiritual part of man, to dabble with it superficially is, therefore, far more dangerous than to remain ignorant of it. For, as it lies at the very root of Gautama Buddha's ethics, and since it has now fallen into the hands of the modern Philistines of materialism, to confuse the two systems of "pessimistic" thought can lead but to mental suicide, if it does not lead to worse.

Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and be baptised with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, *plus* experience, ending with omniscience. In other words, it can return to the original state of the homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute *conscious* deity, removed but one degree from the absolute ALL.

Even according to the letter of the Bible, evil must have existed before Adam and Eve, who, therefore, are innocent of the slander of the original sin had there been no evil or sin before them, there could exist neither tempting Serpent nor a Tree of Knowledge of *good and evil* in Eden. The characteristics of that apple-tree are shown in the verse when the couple had tasted of its fruit: "The eyes of them both were opened, and *they knew"* many things besides knowing they were naked. Too much knowledge about things of matter is thus rightly shown an evil.

But so it is, and it is our duty to examine and combat the new pernicious theory. Hitherto, pessimism was kept in the regions of philosophy and metaphysics, and showed no pretensions to intrude into the domain of purely physical science, such as Darwinism. The theory of evolution has become almost universal now, and there is no school (save the Sunday and missionary schools) where it is not taught, with more or less modifications from the original programme. On the other hand, there is no other teaching more abused and taken advantage of than evolution, especially by the application of its fundamental laws to the solution of the most compound and abstract problems of man's many-sided existence. There, where psychology and even philosophy "fear to tread," materialistic biology applies its sledge-hammer of superficial analogies and prejudged conclusions. Worse than all, claiming man to be only a higher animal, it maintains this right as undeniably pertaining to the domain of the science of evolution.
Paradoxes in those "domains" do not rain now, they pour. As "man is the measure of all things," therefore is man measured and analysed by the animal. One German materialist claims spiritual and psychic evolution as the lawful property of physiology and biology; the mysteries of embryology and zoology alone, it is said, being capable of solving those of consciousness in man and the origin of his soul **[**Haeckel.**]** Another finds justification for suicide in the example of animals, who, when tired of living, put an end to existence by starvation **[**Leo Bach.**]**

Hitherto pessimism, notwithstanding the abundance and brilliancy of its paradoxes, had a weak point - namely, the absence of any real and evident basis for it to rest upon. Its followers had no living, guiding thought to serve them as a beacon and help them to steer clear of the sandbanks of life--real and imaginary--so profusely sown by themselves in the shape of denunciations against life and being. All they could do was to rely upon their representatives, who occupied their time very ingeniously if not profitably, in tacking the many and various evils of life to the metaphysical propositions of great German thinkers, like Schopenhauer and Hartmann, as small boys tack on coloured tails to the kites of their elders and rejoice at seeing them launched in the air. But now the programme will be changed. The pessimists have found something more solid and authoritative, if less philosophical, to tack their jeremiads and dirges to, than the metaphysical *kites* of Schopenhauer. The day when they agreed with the views of this philosopher, which pointed at the Universal WILL as the perpetrator of all the World-evil, is gone to return no more. Nor will they be any better satisfied with the hazy "Unconscious" of von Hartmann. They have been seeking diligently for a more congenial and less metaphysical soil to build their pessimistic *philosophy* upon, and they have been rewarded with success, now that the cause of Universal Suffering has been discovered by them in the fundamental laws of physical development. Evil will no longer be allied with the misty and uncertain Phantom called "WILL," but with an actual and obvious fact: the pessimists will henceforth be towed by the Evolutionists.

The basic argument of their representative has been given in the opening sentence of this article. The Universe and all on it appeared in consequence of the "breaking asunder of UNITY into *Plurality."* This rather dim rendering of the Indian formula is not made to refer, as I have shown, in the mind of the pessimist, to the one Unity, to the Vedantin abstraction - -Parabrahm: otherwise, I should not certainly have used the words "breaking up." Nor does it concern itself much with Mulaprakrti, or the "Veil" of Parabrahm; nor even with the first manifested primordial matter, except inferentially, as follows from Dr.

Mainländer's exposition, but chiefly with the terrestrial *protoplasm.* Spirit or deity is entirely ignored in this case; evidently because of the necessity for showing the whole as "the lawful domain of physical Science."

In short, the time-honoured formula is claimed to have its basis and to find its justification in the theory that from "a few, perhaps one, single form of the very simplest nature" (Darwin), "all the different animals and plants living to-day, and all the organisms that have ever lived on the earth," have gradually developed. It is this axiom of Science, we are told, which justifies and demonstrates the Hindu philosophical tenet. What is this axiom? Why, it is this: Science teaches that the series of transformations through which the seed is made to pass--the seed that grows into a tree, or becomes an ovum, or that which develops into an animal--consists in every case in nothing but the passage of the fabric of that seed, from the homogeneous into the heterogeneous or compound form. This is then the scientific verity which checks the Indian formula by that of the Evolutionists, identifies both, and thus exalts ancient wisdom by recognizing it worthy of modern materialistic thought.

This philosophical formula is not simply corroborated by the individual growth and development of isolated species, explains our pessimist; but it is demonstrated in general as in detail. It is shown justified in the evolution and growth of the Universe as well as in that of our planet. In short, the birth, growth and development of the whole organic world in its integral totality, are there to demonstrate ancient wisdom. From the universals down to the particulars, the organic world is discovered to be subject to the same law of ever increasing elaboration, of the transition from unity to plurality as "the fundamental formula of the evolution of life." Even the growth of nations, of social life, public institutions, the development of the languages, arts and sciences, - all this follows inevitably and fatally the all-embracing law of "the breaking asunder of unity into plurality, and the passage of the homogeneous into multiformity."

But while following Indian wisdom, our author exaggerates this fundamental law in his own way, and distorts it. He brings this law to bear even on the historical destinies of mankind. He makes these destinies subservient to, and a proof of, the correctness of the Indian conception.

He maintains that humanity as an integral whole, in proportion as it develops and progresses in its evolution, and separates in its parts - each becoming a distinct and independent branch of the unit - drifts more and more away from its original healthy, harmonious unity. The complications of social establishment, social relations, as those of individuality, all lead to the weakening of the vital power, the relaxation of the energy of feeling, and to the destruction of that integral unity, without which no inner harmony is possible. The absence of that harmony generates an inner discord which becomes the cause of the greatest mental misery. Evil has its roots in the very nature of the evolution of life and its complications. Every one of its steps forward is at the same time a step taken toward the dissolution of its energy, and leads to passive apathy. Such is the inevitable result, he says, of every progressive complication of life; because evolution or development is a transition from the homogeneous to the heterogeneous, a scattering of the whole into the many, etc., etc. The terrible law is universal and applies to all creation, from the infinitesimally small up to man for, as he says, it is a fundamental law of nature.

Now, it is just in this one-sided view of physical nature, which the German author accepts without one single thought as to its spiritual and psychic aspect, that his school is doomed to certain failure. It is not a question whether the said law of differentiation and its fatal consequences may or may not apply, in certain cases, to the growth and development of the animal species, and even of man; but simply, since it is the basis and main support of the whole new theory of the pessimistic school, whether it is really a *universal* and fundamental law? We want to know whether this basic formula of evolution embraces the whole process of development and growth in its entirety; and whether, indeed, it is within the domain of

physical science or not. If it is "nothing else than the transition from the homogeneous state to the heterogeneous," as says Mainländer, then it remains to be proved that the given process "produces that complicated combination of tissues and organs which forms and completes the perfect animal and plant."

As remarked already by some critics on "Pessimism and Progress," the German pessimist does not doubt it for one moment. His supposed discovery and teaching "rest wholly on his certitude that development and the fundamental law of the complicated process of organization represent but one thing: the transformation of unity into plurality." Hence the identification of the process with dissolution and decay, and the weakening of all the forces and energies. Mainländer would be right in his analogies were this law of the differentiation of the homogeneous into the heterogeneous to really represent the fundamental law of the evolution of life. But the idea is quite erroneous - metaphysically as well as physically. Evolution does not proceed in a straight line; *no more* than any other process in nature, but journeys on *cyclically,* as does all the rest. The cyclic serpents swallow their tails like the Serpent of Eternity. And it is in this that the Indian formula, which is a Secret Doctrine teaching, is indeed corroborated by the natural Sciences, and especially by biology.

This is what we read in the "*Scientific Letters*" by an anonymous Russian author and critic:

> In the evolution of isolated individuals, in the evolution of the organic world, in that of the Universe, as in the growth and development of our planet--in short wherever any of the processes of progressive complexity take place, there we find, apart from the transition from unity to plurality, and homogeneity to heterogeneity, *a converse transformation--the transition front plurality to unity, from the heterogeneous to the homogeneous. . . .* Minute observation of the given process of progressive complexity has shown, that what takes place in it is not alone the separation of parts, but also their mutual absorption. . . . While one portion of the cells merge into each other and unite into one uniform whole. forming muscular fibres, muscular tissue, others are absorbed in the bone and nerve tissues, etc., etc. The same take place in the formation of plants. . . .

In this case material nature repeats the law that acts in the evolution of the psychic and the spiritual: both descend but to reascend and merge at the starting-point. *The homogeneous formative mass or element differentiated in its parts, is gradually transformed into the heterogeneous; then, merging those parts into a harmonious whole, it recommences a converse process, or reinvolution, and returns as gradually into its primitive or primordial state.*

Nor does Pessimism find any better support in pure Materialism, as hitherto the latter has been tinged with a decidedly optimistic bias. Its leading advocates have, indeed, never hesitated to sneer at the theological adoration of the "glory of God and all his works." Büchner flings a taunt at the pantheist who sees in so "mad and bad" a world the manifestation of the Absolute. But, on the whole, the materialists admit a balance of good over evil, perhaps as a buffer against any "superstitious" tendency to look out and hope for a better one. Narrow as is their outlook, and limited as is their spiritual horizon, they yet see no cause to despair of the drift of things in general. The *pantheistic* pessimists, however, have never ceased to urge that a despair of conscious being is the only legitimate outcome of atheistic negation. This opinion is, of course, axiomatic, or ought to be so. If "in this life only is there hope," the tragedy of life is absolutely without any *raison d'être* and a perpetuation of the drama is as foolish as it is futile.

The fact that the conclusions of pessimism have been at last assimilated by a certain class of atheistic writers, is a striking feature of the day, and another sign of the times. It illustrates the truism that the void created by modern scientific negation cannot and never can be filled by the cold prospects

offered as a *solatium to* optimists. The Comtean "enthusiasm of Humanity" is a poor thing enough with annihilation of the Race to ensue "as the solar fires die slowly out"--if, indeed, *they do die* at all--to please physical science at the computed time. If all present sorrow and suffering, the fierce struggle for existence and all its attendant horrors, go for nothing in the long run, if MAN is a mere ephemeron, the sport of blind forces, why assist in the perpetuation of the farce? The "ceaseless grind of matter, force and law," will but hurry the swarming human millions into eternal oblivion, and ultimately leave no trace or memory of the past, when things return to the nebulosity of the fire-mist, whence they emerged. Terrestrial life is no object in itself. It is overcast with gloom and misery. It does not seem strange, then, that the Soul-blind negationist should prefer the pessimism of Schopenhauer to the baseless optimism of Strauss and his followers, which, in the face of their teachings, reminds one of the animal spirits of a young donkey, after a good meal of thistles.

One thing is, however, clear: the absolute necessity for some solution, which embraces the facts of existence on an optimistic basis. Modern Society is permeated with an increasing cynicism and honeycombed with disgust of life. This is the result of an utter ignorance of the operations of Karma and the nature of Soul evolution. It is from a mistaken allegiance to the dogmas of a mechanical and largely spurious theory of Evolution, that Pessimism has risen to such undue importance. Once the basis of the Great Law is grasped -and what philosophy can furnish better means for such a grasp and final solution, than the esoteric doctrine of the great Indian Sages? - there remains no possible *locus standi* for the recent amendments to the Schopenhauerian system of thought or the metaphysical subtleties, woven by the "philosopher of the Unconscious." The reasonableness of *conscious* Existence can be proved only by the study of the primeval--now esoteric--philosophy. And it says "there is neither death nor life, for both are illusions; being (or *be-ness) is* the only reality." This paradox was repeated thousands of ages later by one of the greatest physiologists that ever lived. "Life is Death," said Claude Bernard. The organism lives because its parts are ever dying. The survival of the fittest is surely based on this truism. The life of the superior whole requires the death of the inferior, the death of the parts depending on and being subservient to it. And, as life is death, so death is life, and the whole great cycle of lives form but ONE EXISTENCE--*the worst day of which is on our planet.*

He who KNOWS will make the best of it. For there is a dawn for every being, when once freed from illusion and ignorance by Knowledge; and he will at last proclaim in truth *and all Consciousness* to Mahamâyâ:

BROKEN THY HOUSE IS, AND THE RIDGE-POLE SPLIT!
DELUSION FASHIONED IT!
SAFE PASS I THENCE--DELIVERANCE TO OBTAIN. . . .

Adyar Pamphlets No. 153

Karmic Visions
by H.P. Blavatsky

The following story, signed Sanjna, appears in Lucifer, Volume II, June 1888. Mr.Bertram Keightley, who was assistant editor of Lucifer, at this time informs me that "Sanjna" was a pen name of H.P.B.- C.Jinarajadasa

Published in the 1930's
Theosophical Publishing House, Adyar, Chennai [Madras] India
The Theosophist Office, Adyar, Madras. India

Oh, sad no more! Oh, sweet *No more*!
Oh, strange *No more*!
By a mossed brook bank on a stone
I smelt a wild weed-flower alone; There was a ringing in my ears,
And both my eyes gushed out with tears,
Surely all pleasant things had gone before,
Low buried fathom deep beneath with three, NO MORE. — Tennyson *"The Gem"* 1831.

I

A camp filled with war-chariots, neighing horses and legions of long-haired soldiers . . .

A regal tent, gaudy in its barbaric splendour. Its linen walls are weighed down under the burden of arms. In its centre a raised seat covered with skin, and on it a stalwart, savage-looking warrior. He passes in review prisoners of war brought in turn before him, who are disposed of according to the whim of the heartless despot.

A new captive is now before him, and is addressing him with passionate earnestness . . . As he listens to her with suppressed passion in his manly, but fierce, cruel face, the balls of his eyes become bloodshot and roll with fury. And as he bends forward with fierce stare, his whole appearance — his matted locks hanging over the frowning brow, his big-boned body with strong sinews, and the two large hands resting on the shield placed upon the right knee — justifies the remark made in hardly audible whisper by a grey- headed soldier to his neighbour:

"Little mercy shall the holy prophetess receive at the hands of Clovis!"

The captive, who stands between two Burgundian warriors, facing the ex-prince of the Salians, now king of all the Franks, is an old woman with silver-white dishevelled hair, hanging over her skeleton-like shoulders. In spite of her great age, her tall figure is erect; and the inspired black eyes look proudly and fearlessly into the cruel face of the treacherous son of Gilderich.

"Aye, King," she says, in a loud, ringing voice. "Aye, thou art great and mighty now, but thy days are numbered, and thou shalt reign but three summers longer. Wicked thou wert born . . . perfidious thou art to thy friends and allies, robbing more than one of his lawful crown. Murderer of thy next-of-kin, thou who addest to the knife and spear in open warfare, dagger, poison and treason, beware how thou dearest with the servant of Nerthus!" **[** " The Nourishing " (Tacit. Germ. XI) — the Earth, a Mother-Goddess, the most

beneficent deity of the ancient Germans.**]**

"Ha, ha, ha! . . . old hag of Hell!" chuckles the King, with an evil, ominous sneer. "Thou hast crawled out of the entrails of thy mother-goddess truly. Thou fearest not my wrath? It is well. But little need I fear thine empty imprecations . . . I, a baptized Christian!"

"So, so," replies the Sybil. "All know that Clovis has abandoned the gods of his fathers; that he has lost all faith in the warning voice of the white horse of the Sun, and that out of fear of the Allimani he went serving on his knees Remigius, the servant of the Nazarene, at Rheims. But hast thou become any truer in thy new faith? Hast thou not murdered in cold blood all thy brethren who trusted in thee, after, as well as before, thy apostasy? Hast not thou plighted troth to Alaric, the King of the West Goths, and hast thou not killed him by stealth, running thy spear into his back while he was bravely fighting an enemy? And is it thy new faith and thy new gods that teach thee to be devising in thy black soul even now foul means against Theodoric, who put thee down? . . . Beware, Clovis, beware! For now the gods of thy fathers have risen against thee! Beware, I say, for . . . "

"Woman!" fiercely cries the King — "Woman, cease thy insane talk and answer my question. Where is the treasure of the grove amassed by thy priests of Satan, and hidden after they had been driven away by the Holy Cross? . . . Thou alone knowest. Answer, or by Heaven and Hell I shall thrust thy evil tongue down thy throat for ever!" . . .

She heeds not the threat, but goes on calmly and fearlessly as before, as if she had not heard.

".....the gods say, Clovis, thou art accursed..... Clovis, thou shalt be reborn among thy present enemies, and suffer the tortures thou hast inflicted upon thy victims. All the combined power and glory thou hast deprived them of shall be thine in prospect, yet thou shalt never reach it! . . . Thou shalt . . . "

The prophetess never finishes her sentence.

With a terrible oath the King, crouching like a wild beast on his skin-covered seat, pounces upon her with the leap of a jaguar, and with one blow fells her to the ground. And as he lifts his sharp murderous spear the "Holy One" of the Sun-worshipping tribe makes the air ring with a last imprecation.

"I curse thee, enemy of Nerthus! May my agony be tenfold thine! . . . May the Great Law avenge. . . .

The Heavy spear falls, and, running through the victim's throat, nails the head to the ground. A stream of hot crimson blood gushes from the gaping wound and covers king and soldiers with indelible gore . . .

II

Time — the landmark of gods and men in the boundless field of Eternity, the murderer of its offspring and of memory in mankind — time moves on with noiseless, incessant step through aeons and ages . . . Among millions of other Souls, a Soul-Ego is reborn: for weal or for woe, who knoweth! Captive in its new human Form, it grows with it, and together they become, at last, conscious of their existence.

Happy are the years of their blooming youth, unclouded with want or sorrow. Neither knows aught of the Past nor of the Future. For them all is the joyful Present: for the Soul-Ego is unaware that it had ever lived in other human tabernacles, it knows not that it shall be again reborn, and it takes no thought of the morrow.

Its Form is calm and content. It has hitherto given its Soul-Ego no heavy troubles. Its happiness is due to the continuous mild serenity of its temper, to the affection it spreads wherever it goes. For it is a noble Form, and its heart is full of benevolence. Never has the Form startled its Soul-Ego with a too-violent shock, or otherwise disturbed the calm placidity of its tenant.

Two score of years glide by like one short pilgrimage; a long walk through the sun-lit paths of life, hedged by ever-blooming roses with no thorns. The rare sorrows that befall the twin pair, Form and Soul, appear to them rather like the pale light of the cold northern moon, whose beams throw into a deeper shadow all around the moon-lit objects, than as the blackness of the night, the night of hopeless sorrow and despair.

Son of a Prince, born to rule himself one day his father's kingdom; surrounded from his cradle by reverence and honours; deserving of the universal respect and sure of the love of all — what could the Soul-Ego desire more for the Form it dwelt in.

And so the Soul-Ego goes on enjoying existence in its tower of strength, gazing quietly at the panorama of life ever changing before its two windows — the two kind blue eyes of a loving and good man.

III

One day an arrogant and boisterous enemy threatens the father's kingdom, and the savage instincts of the warrior of old awaken in the Soul-Ego. It leaves its dreamland amid the blossoms of life and causes its Ego of clay to draw the soldier's blade, assuring him it is in defence of his country.

Prompting each other to action, they defeat the enemy and cover themselves with pride and glory. They make the haughty foe bite the dust at their feet in supreme humiliation. For this they are crowned by history with the unfading laurels of valour, which are those of success. They make a footstool of the fallen enemy and transform their sire's little kingdom into a great empire. Satisfied they could achieve no more for the present, they return to seclusion and to the dreamland of their sweet home.

For three lustra more the Soul-Ego sits at its usual post, beaming out of its windows on the world around. Over its head the sky is blue and the vast horizons are covered with those seemingly unfading flowers that grow in the sunlight of health and strength. All looks fair as a verdant mead in spring . . .

IV

But an evil day comes to all in the drama of being. It waits through the life of king and of beggar. It leaves traces on the history of every mortal born from woman, and it can neither be seared away, entreated, nor propitiated. Health is a dewdrop that falls from the heavens to vivify the blossoms on earth, only during the morn' of life, its spring and summer . . . It has but a short duration and returns from whence it came
— the invisible realms.

How oft'neath the bud that is brightest and fairest,
The seeds of the canker in embryo lurk!
How oft at the root of the flower that is rarest —
Secure in its ambush the worm is at work. . . . . ."

The running sand which moves downward in the glass, wherein the hours of human life are

numbered, runs swifter. The worm has gnawed the blossom of health through its heart. The strong body is found stretched one day on the thorny bed of pain.

The Soul-Ego beams no longer. It sits still and looks sadly out of what has become its dungeon windows, on the world which is now rapidly being shrouded for it in the funeral palls of suffering. Is it the eve of night eternal which is nearing?

V

Beautiful are the resorts on the midland sea. An endless line of surf-beaten, black, rugged rocks stretches, hemmed in between the golden sands of the coast and the deep blue waters of the gulf. They offer their granite breast to the fierce blows of the north-west wind and thus protect the dwellings of the rich that nestle at their foot on the inland side. The half-ruined cottages on the open shore are the insufficient shelter of the poor. Their squalid bodies are often crushed under the walls torn and washed down by wind and angry wave. But they only follow the great law of the survival of the fittest. Why should *they* be protected?

Lovely is the morning when the sun dawns with golden amber tints and its first rays kiss the cliffs of the beautiful shore. Glad is the song of the lark, as, emerging from its warm nest of herbs, it drinks the morning dew from the deep flower-cups; when the tip of the rosebud thrills under the caress of the first sunbeam, and earth and heaven smile in mutual greeting. Sad is the Soul-Ego alone as it gazes on awakening nature from the high couch opposite the large bay-window.

How calm is the approaching noon as the shadow creeps steadily on the sundial towards the hour of rest! Now the hot sun begins to melt the clouds in the limpid air and the last shreds of the morning mist that lingers on the tops of the distant hills vanish in it. All nature is prepared to rest at the hot and lazy hour of midday. The feathered tribes cease their song; their soft, gaudy wings droop and they hang their drowsy heads, seeking refuge from the burning heat. A morning lark is busy nestling in the bordering bushes under the clustering flowers of the pomegranate and the sweet bay of the Mediterranean. The active songster has become voiceless.

"Its voice will resound as joyfully again tomorrow!" sighs the Soul-Ego, as it listens to the dying buzzing of the insects on the verdant turf. "Shall ever mine?"

And now the flower-scented breeze hardly stirs the languid heads of the luxuriant plants. A solitary palm- tree, growing out of the cleft of a moss-covered rock, next catches the eye of the Soul-Ego. Its once upright, cylindrical trunk has been twisted out of shape and half-broken by the nightly blasts of the north- west winds. And as it stretches wearily its drooping feathery arms, swayed to and fro in the blue pellucid air, its body trembles and threatens to break in two at the first new gust that may arise.

"And then, the severed part will fall into the sea, and the once stately palm will be no more," soliloquizes the Soul-Ego as it gazes sadly out of its windows.

Everything returns to life, in the cool, old bower at the hour of sunset. The shadows on the sun-dial become with every moment thicker, and animate nature awakens busier than ever in the cooler hours of approaching night. Birds and insects chirrup and buzz their last evening hymns around the tall and still powerful Form, as it paces slowly and wearily along the gravel walk. And now its heavy gaze falls wistfully on the azure bosom of the tranquil sea. The gulf sparkles like a gem-studded carpet of blue- velvet in the farewell dancing sunbeams, and smiles like a thoughtless, drowsy child, weary of tossing about. Further on, calm and serene in its perfidious beauty, the open sea stretches far and wide the smooth mirror of its

cool waters— salt and bitter as human tears. It lies in its treacherous repose like a gorgeous, sleeping monster, watching over the unfathomed mystery of its dark abysses. Truly the monumentless cemetery of the millions sunk in its depths . . .

"Without a grave,
Unknell'd, uncoffined and unknown . . . ."

while the sorry relic of the once noble Form pacing yonder, once that its hour strikes and the deep-voiced bells toll the knell for the departed soul, shall be laid out in state and pomp. Its dissolution will be announced by millions of trumpet voices. Kings, princes and the mighty ones of the earth will be present at its obsequies, or will send their representatives with sorrowful faces and condoling messages to those left behind . . .

"One point gained, over those 'uncoffined and unknown'," is the bitter reflection of the Soul-Ego.

Thus glides past one day after the other; and as swift-winged Time urges his flight, every vanishing hour destroying some thread in the tissue of life, the Soul-Ego is gradually transformed in its views of things and men. Flitting between two eternities, far away from its birthplace, solitary among its crowd of physicians, and attendants, the Form is drawn with every day nearer to its Spirit-Soul. Another light unapproached and unapproachable in days of joy, softly descends upon the weary prisoner. It sees now that which it had never perceived before. . . .

VI

How grand, how mysterious are the spring nights on the seashore when the winds are chained and the elements lulled! A solemn silence reigns in nature. Alone the silvery, scarcely audible ripple of the wave, as it runs caressingly over the moist sand, kissing shells and pebbles on its up and down journey, reaches the ear like the regular soft breathing of a sleeping bosom. How small, how insignificant and helpless feels man, during these quiet hours, as he stands between the two gigantic magnitudes, the star-hung dome above, and the slumbering earth below. Heaven and earth are plunged in sleep, but their souls are awake, and they confabulate, whispering one to the other mysteries unspeakable. It is then that the occult side of Nature lifts her dark veils for us, and reveals secrets we would vainly seek to extort from her during the day. The firmament, so distant, so far away from earth, now seems to approach and bend over her. The sidereal meadows exchange embraces with their more humble sisters of the earth — the daisy-decked valleys and the green slumbering fields. The heavenly dome falls prostrate into the arms of the great quiet sea; and the millions of stars that stud the former peep into and bathe in every lakelet and pool. To the grief-furrowed soul those twinkling orbs are the eyes of angels. They look down with ineffable pity on the suffering of mankind. It is not the night dew that falls on the sleeping flowers, but sympathetic tears that drop from those orbs, at the sight of the GREAT HUMAN SORROW . . .

Yes; sweet and beautiful is a southern night. But —

"When silently we watch the bed, by the taper's flickering light,
When all we love is fading fast — how terrible is night. . . ."

VII

Another day is added to the series of buried days. The far green hills, and the fragrant boughs of the pomegranate blossom have melted in the mellow shadows of the night, and both sorrow and joy are plunged in the lethargy of soul-resting sleep. Every noise has died out in the royal gardens, and no voice

or sound is heard in that overpowering stillness.

Swift-winged dreams descend from the laughing stars in motley crowds, and landing upon the earth disperse among mortals and immortals, amid animals and men. They hover over the sleepers, each attracted by its affinity and kind; dreams of joy and hope, balmy and innocent visions, terrible and awesome sights seen with sealed eyes, sensed by the soul; some instilling happiness and consolation, others causing sobs to heave the sleeping bosoms, tears and mental torture, all and one preparing unconsciously to the sleepers their waking thoughts of the morrow.

Even in sleep the Soul-Ego finds no rest.

Hot and feverish its body tosses about in restless agony. For it, the time of happy dreams is now a vanished shadow, a long bygone recollection. Through the mental agony of the soul, there lies a transformed man. Through the physical agony of the frame, there flutters in it a fully awakened Soul. The veil of illusion has fallen off from the cold idols of the world, and the vanities and emptiness of fame and wealth stand bare, often hideous, before its eyes. The thoughts of the Soul fall like dark shadows on the cogitative faculties of the fast disorganizing body, haunting the thinker daily, nightly, hourly . . .

The sight of his snorting steed pleases him no longer. The recollections of guns and banners wrested from the enemy; of cities razed, of trenches, cannons and tents, of an array of conquered spoils now stirs but little his national pride. Such thoughts move him no more, and ambition has become powerless to awaken in his aching heart the haughty recognition of any valorous deed of chivalry. Visions of another kind now haunt his weary days and long sleepless nights . . .

What he now sees is a throng of bayonets clashing against each other in a mist of smoke and blood; thousands of mangled corpses covering the ground, torn and cut to shreds by the murderous weapons devised by science and civilization, blessed to success by the servants of his God. What he now dreams of are bleeding, wounded and dying men, with missing limbs and matted locks, wet and soaked through with gore . . .

VIII

A hideous dream detaches itself from a group of passing visions, and alights heavily on his aching chest. The nightmare shows him men expiring on the battlefield with a curse on those who led them to their destruction. Every pang in his own wasting body brings to him in dream the recollection of pangs still worse, of pangs suffered through and for him. He sees and *feels* the torture of the fallen millions, who die after long hours of terrible mental and physical agony; who expire in forest and plain, in stagnant ditches by the road-side, in pools of blood under a sky made black with smoke. His eyes are once more rivetted to the torrents of blood, every drop of which represents a tear of despair, a heart-rent cry, a lifelong sorrow. He hears again the thrilling sighs of desolation, and the shrill cries ringing through mount, forest and valley. He sees the old mothers who have lost the light of their souls; families, the hand that fed them. He beholds widowed young wives thrown on the wide, cold world, and beggared orphans wailing in the streets by the thousands. He finds the young daughters of his bravest old soldiers exchanging their mourning garments for the gaudy frippery of prostitution, and the Soul-Ego shudders in the sleeping Form. . . His heart is rent by the groans of the famished; his eyes blinded by the smoke of burning hamlets, of homes destroyed, of towns and cities in smouldering ruins. . . .

And in his terrible dream, he remembers that moment of insanity in his soldier's life, when standing over a heap of the dead and the dying, waving in his right hand a naked sword red to its hilt with smoking

blood, and in his left, the colours rent from the hand of the warrior expiring at his feet, he had sent in a stentorian voice praises to the throne of the Almighty, thanksgiving for the victory just obtained! . . .

He starts in his sleep and awakes in horror. A great shudder shakes his frame like an aspen leaf, and sinking back on his pillows, sick at the recollection, he hears a voice — the voice of the Soul-Ego — saying in him:

"Fame and victory are vainglorious words . . . Thanksgiving and prayers for lives destroyed — wicked lies and blasphemy!" . . .

"What have they brought thee or to thy fatherland, those bloody victories!" . . . whispers the Soul in him. "A population clad in iron armour," it replies. "Two score millions of men dead now to all spiritual aspiration and Soul-life. A people, henceforth deaf to the peaceful voice of the honest citizen's duty, averse to a life of peace, blind to the arts and literature, indifferent to all but lucre and ambition. What is thy future Kingdom, now? A legion of war-puppets as units, a great wild beast in their collectivity. A beast that, like the sea yonder, slumbers gloomily now, but to fall with the more fury on the first enemy that is indicated to it. Indicated, by whom? It is as though a heartless, proud Fiend, assuming sudden authority, incarnate Ambition and Power, had clutched with iron hand the minds of a whole country. By what wicked enchantment has he brought the people back to those primeval days of the nation when their ancestors, the yellow-haired Suevi, and the treacherous Franks roamed about in their warlike spirit, thirsting to kill, to decimate and subject each other. By what infernal powers has this been accomplished? Yet the transformation has been produced and it is as undeniable as the fact that alone the Fiend rejoices and boasts of the transformation effected. The whole world is hushed in breathless expectation. Not a wife or mother, but is haunted in her dreams by the black and ominous storm-cloud that overhangs the whole of Europe. The cloud is approaching .... It comes nearer and nearer. . . . Oh woe and horror! . . . . I foresee once more for earth the suffering I have already witnessed. I read the fatal destiny upon the brow of the flower of Europe's youth! But if I live and have the power, never, oh never shall my country take part in it again! No, no, I will not see —

'The glutton death gorged with devouring lives. . . .'
"I will not hear —
'robb'd mother's shrieks
While from men's piteous wounds and horrid gashes
The lab'ring life flows faster than the blood!' . . . ."

IX

Firmer and firmer grows in the Soul-Ego the feeling of intense hatred for the terrible butchery called war; deeper and deeper does it impress its thoughts upon the Form that holds it captive. Hope awakens at times in the aching breast and colours the long hours of solitude and meditation; like the morning ray that dispels the dusky shades of shadowy despondency, it lightens the long hours of lonely thought. But as the rainbow is not always the dispeller of the storm-clouds but often only a refraction of the setting sun on a passing cloud, so the moments of dreamy hope are generally followed by hours of still blacker despair. Why, oh why, thou mocking Nemesis, hast thou thus purified and enlightened, among all the sovereigns on this earth, him, whom thou hast made helpless, speechless and powerless? Why hast thou kindled the flame of holy brotherly love for man in the breast of one whose heart already feels the approach of the icy hand of death and decay, whose strength is steadily deserting him and whose very life is melting away like foam on the crest of a breaking wave?

And now the hand of Fate is upon the couch of pain. The hour for the fulfilment of nature's law has

struck at last. The old Sire is no more; the younger man is henceforth a monarch. Voiceless and helpless, he is nevertheless a potentate, the autocratic master of millions of subjects. Cruel Fate has erected a throne for him over an open grave, and beckons him to glory and to power. Devoured by suffering, he finds himself suddenly crowned. The wasted Form is snatched from its warm nest amid the palm groves and the roses; it is whirled from balmy south to the frozen north, where waters harden into crystal groves and "waves on waves in solid mountains rise"; whither he now speeds to reign and — speeds to die.

X

Onward, onward rushes the black, fire-vomiting monster, devised by man to partially conquer Space and Time. Onward, and further with every moment from the health-giving, balmy South flies the train. Like the Dragon of the Fiery Head, it devours distance and leaves behind it a long trail of smoke, sparks and stench. And as its long, tortuous, flexible body, wriggling and hissing like a gigantic dark reptile, glides swiftly, crossing mountain and moor, forest, tunnel and plain, its swinging monotonous motion lulls the worn-out occupant, the weary and heartsore Form, to sleep . . .

In the moving palace the air is warm and balmy. The luxurious vehicle is full of exotic plants; and from a large cluster of sweet-smelling flowers arises together with its scent the fairy Queen of dreams, followed by her band of joyous elves. The Dryads laugh in their leafy bowers as the train glides by, and send floating upon the breeze dreams of green solitudes and fairy visions. The rumbling noise of wheels is gradually transformed into the roar of a distant waterfall, to subside into the silvery trills of a crystalline brook. The Soul-Ego takes its flight into Dreamland. . . .

It travels through aeons of time, and lives, and feels, and breathes under the most contrasted forms and personages. It is now a giant, a Yotun, who rushes into Muspelheim, where Surtur rules with his flaming sword.

It battles fearlessly against a host of monstrous animals, and puts them to fight with a single wave of its mighty hand. Then it sees itself in the Northern Mistworld, it penetrates under the guise of a brave bowman into Helheim, the Kingdom of the Dead, where a Black-Elf reveals to him a series of its lives and their mysterious concatenation. "Why does man suffer?" enquires the Soul-Ego. "Because he would become one", is the mocking answer. Forthwith, the Soul-Ego stands in the presence of the holy goddess, Saga. She sings to it of the valorous deeds of the Germanic heroes, of their virtues and their vices. She shows the Soul the mighty warriors fallen by the hands of many of its past Forms, on battlefield, as also in the sacred security of home. It sees itself under the personages of maidens, and of women, of young and old men, and of children. . . . It feels itself dying more than once in those Forms. It expires as a hero-Spirit, and is led by the pitying Walkyries from the bloody battlefield back to the abode of Bliss under the shining foliage of Walhalla. It heaves its last sigh in another Form, and is hurled on to the cold, hopeless plane of remorse. It closes its innocent eyes in its last sleep, as an infant, and is forthwith carried along by the beauteous Elves of Light into another body — the doomed generator of Pain and Suffering. In each case the mists of death are dispersed, and pass from the eyes of the Soul- Ego, no sooner does it cross the Black Abyss that separates the Kingdom of the Living from the Realm of the Dead. Thus "Death" becomes but a meaningless word for it, a vain sound. In every instance the beliefs of the Mortal take objective life and shape for the Immortal, as soon as it spans the Bridge. Then they begin to fade, and disappear. . . .

"What is my Past?" enquires the Soul-Ego of Urd, the eldest of the Norn sisters. "Why do I suffer?"

A long parchment is unrolled in her hand, and reveals a long series of mortal beings, in each of whom the Soul-Ego recognizes one of its dwellings. When it comes to the last but one, it sees a blood-stained

hand doing endless deeds of cruelty and treachery, and it shudders. . . . . . .

Guileless victims arise around it, and cry to Orlog for vengeance.

"What is my immediate Present?" asks the dismayed Soul of Werdandi, the second sister.

"The decree of Orlog is on thyself!" is the answer. "But Orlog does not pronounce them blindly, as foolish mortals have it."

"What is my Future?" asks despairingly of Skuld, the third Norn sister, the Soul-Ego. "Is it to be for ever dark with tears, and bereaved of Hope?" . . .

No answer is received. But the Dreamer feels whirled through space, and suddenly the scene changes. The Soul-Ego finds itself on a, to it, long familiar spot, the royal bower, and the seat opposite the broken palm-tree. Before it stretches, as formerly, the vast blue expanse of waters, glassing the rocks and cliffs; there, too, is the lonely palm, doomed to quick disappearance. The soft mellow voice of the incessant ripple of the light waves now assumes human speech, and reminds the Soul-Ego of the vows formed more than once on that spot. And the Dreamer repeats with enthusiasm the words pronounced before.

"Never, oh, never shall I, henceforth, sacrifice vainglorious fame or ambition a single son of my motherland! Our world is so full of unavoidable misery, so poor with joys and bliss, and shall I add to its cup of bitterness the fathomless ocean of woe and blood, called WAR? Avaunt, such thought! . . . Oh, never more. . . ."

XI

Strange sight and change. . . . The broken palm which stands before the mental sight of the Soul-Ego suddenly lifts up its drooping trunk and becomes erect and verdant as before. Still greater bliss, the Soul-Ego finds *himself* as strong and as healthy as he ever was. In a stentorian voice he sings to the four winds a loud and a joyous song. He feels a wave of joy and bliss in him, and seems to know why he is happy.

He is suddenly transported into what looks a fairy-like Hall, lit with most glowing lights and built of materials, the like of which he had never seen before. He perceives the heirs and descendants of all the monarchs of the globe gathered in that Hall in one happy family. They wear no longer the insignia of royalty, but, *as he seems to know,* those who are the reigning Princes, reign by virtue of their personal merits. It is the greatness of heart, the nobility of character, their superior qualities of observation, wisdom, love of Truth and Justice, that have raised them to the dignity of heirs to the Thrones, of Kings and Queens. The crowns, by authority and the grace of God, have been thrown off, and they now rule by "the grace of divine humanity," chosen unanimously by recognition of their fitness to rule, and the reverential love of their voluntary subjects.

All around seems strangely changed. Ambition, grasping greediness or envy — miscalled *Patriotism* — exist no longer. Cruel selfishness has made room for just altruism and cold indifference to the wants of the millions no longer finds favour in the sight of the favoured few. Useless luxury, sham pretences — social and religious — all has disappeared. No more wars are possible, for the armies are abolished. Soldiers have turned into diligent, hard-working tillers of the ground, and the whole globe echoes his song in rapturous joy. Kingdoms and countries around him live like brothers. The great, the

glorious hour has come at last! That which he hardly dared to hope and think about in the stillness of his long, suffering nights, is now realized. The great curse is taken off, and the world stands absolved and redeemed in its regeneration! . . .

Trembling with rapturous feelings, his heart overflowing with love and philanthropy, he rises to pour out a fiery speech that would become historic, when suddenly he finds his body gone, or, rather, it is replaced by another body . . . Yes, it is no longer the tall, noble Form with which he is familiar, but the body of somebody else, of whom he as yet knows nothing. . . . Something dark comes between him and a great dazzling light, and he sees the shadow of the face of a gigantic timepiece on the ethereal waves. On its ominous dial he reads:

"NEW ERA: 970,995 YEARS SINCE THE INSTANTANEOUS DESTRUCTION BY PNEUMO-DYNO-VRIL OF THE LAST 2,000,000 OF SOLDIERS IN THE FIELD, ON THE WESTERN PORTION OF THE GLOBE. 971,000 SOLAR YEARS SINCE THE SUBMERSION OF THE EUROPEAN CONTINENTS AND ISLES. SUCH ARE THE DECREE OF ORLOG AND THE ANSWER OF SKULD . . . "

He makes a strong effort and— is himself again. Prompted by the Soul-Ego to REMEMBER and ACT in conformity, he lifts his arms to Heaven and swears in the face of all nature to preserve peace to the end of his days — in his own country, at least.

A distant beating of drums and long cries of what he fancies in his dream are the rapturous thanksgivings, for the pledge just taken. An abrupt shock, loud clatter, and, as the eyes open, the Soul-Ego looks out through them in amazement. The heavy gaze meets the respectful and solemn face of the physician offering the usual draught. The train stops. He rises from his couch weaker and wearier than ever, to see around him endless lines of troops armed with a new and yet more murderous weapon of destruction — ready for the battlefield.

Adyar Pamphlets No. 81

Star-Angel-Worship in a Roman Catholic Church

by H.P. Blavatsky

Reprinted from *Lucifer,* Volume II July 1888

Published in 1917
Theosophical Publishing House, Adyar, Chennai [Madras] India
The Theosophist Office, Adyar, Madras. India

INTRODUCTION

The subject matter of the present article has not been chosen from any desire of "finding fault" with the Christian *religion*, as *LUCIFER* is often accused of doing. No special animosity is felt towards Popery any more than against any other existing dogmatic and ritualistic faith. We merely hold that "there is no higher religion than truth". Hence, being incessantly attacked by the Christians — among whom none are so bitter and *contemptuous* as the Romanists — who call us "idolaters" and "heathens", and otherwise denounce us, it is necessary that at times something should be said in our defence, and truth reestablished.

The Theosophists are accused of believing in Astrology, and the *Devas* (Dhyan Chohans) of the Hindus and Northern Buddhists. A too impulsive missionary in the Central Provinces of India has actually called us "Astrolaters", "Sabians" and **[Page 2]** "*devil*-worshippers". This, as usual, is an unfounded calumny and a misrepresentation. No Theosophist, no *Occultist* in the true sense of the word has ever *worshipped* Devas, Nats, Angels or even *Planetary* Spirits. Recognition of the *actual existence* of such Beings — which, however exalted, are still gradually evolved *creatures* and finite — and even reverence for some of them is not *worship*. The latter is an elastic word, one that has been made threadbare by the poverty of the English tongue. We address a magistrate as his "worship", but it can hardly be said that we pay to him *divine* honours. A mother often worships her children, a husband his wife, and *vice versa*, but none of these prays to the object of his worship. But in neither case does it apply to the Occultists. An Occultist's reverence for certain high Spirits may be very great in some cases; aye, perhaps even as great as the reverence felt by some Christians for their Archangels Michael and Gabriel and their (St.) George of Cappadocia - -the learned purveyor of Constantine's armies. But it stops there. For the Theosophists these planetary "angels" occupy no higher place than that which Virgil assigns them:

> They boast ethereal vigour and are form'd
> From seeds of heavenly birth,

as does also every mortal. Each and all are occult potencies having sway over certain attributes of nature. And, if once attracted to a mortal, they do help him in certain things. Yet, on the whole, the less one has to do with them the better. **[Page 3]**

Not so with the Roman Catholics, our pious detractors. The Papists worship them and have rendered to them *divine homage* from the beginning of Christianity to this day, and in the full acceptation of the italicised words, as this article will prove. Even for the Protestants, the Angels in general, if not the Seven Angels of the Stars particularly — are "Harbingers of the Most High" and "Ministering Spirits" to whose protection they appeal, and who have their distinct place in the Book of Common Prayer.

The facts that the Star and Planetary Angels are worshipped by the Papists is not generally known.

The cult had many vicissitudes. It was several times abolished, then again permitted. It is the short history of its growth, its last re-establishment and the recurrent efforts to proclaim this worship openly, of which a brief sketch is here attempted. This worship may be regarded for the last few years as *obsolete*, yet to this day it was never abolished. Therefore it will now be my pleasure to prove that if anyone deserves the name of “idolatrous", it is not the Theosophists, Occultists, Kabalists and Astrologers, but, indeed, most of the Christians; those Roman Catholics who, besides the Star-angels, worship a Kyriel of more or less problematical saints and the Virgin Mary, of whom their Church has made a regular *goddess*.

The short bits of history that follow are extracted from various trustworthy sources, such as the Roman Catholics will find it rather difficult to gainsay or repudiate. For our authorities are (*a*), various **[Page 4]** documents *in the archives of the Vatican*; (*b*), sundry works by pious and well-known Roman Catholic writers, Ultramontanes to the backbone — lay and ecclesiastical authors; and finally (*c*), a Papal Bull, than which no better evidence could be found.

In the middle of the VIII century of the Christian era the very notorious Archbishop Adalbert of Magdeburg, famous as few in the annals of magic, appeared before his judges. He was charged with, and ultimately convicted — by the second Council of Rome presided over by Pope Zacharia — of using during his performances of ceremonial magic the names of the “Seven Spirits" — then at the height of their power in the Church — among others, that of URIEL, with the help of whom he had succeeded in producing his greatest phenomena. As can be easily shown, *the church is not against magic proper*, but only against those magicians who fail to conform to her methods and rules of evocation. However, as the wonders wrought by the Right Reverend Sorcerer were not of a character that would permit of their classification among “miracles by the grace, and the glory of God", they were declared *unholy*. Moreover, the Archangel URIEL (*lux et ignis*) having been compromised by such exhibitions, his name had to be discredited. But, as such a disgrace upon one of the “Thrones" and “Messengers of the Most High" would have reduced the number of these Jewish *Saptarishis* to only six, and thus have thrown **[Page 5]** into confusion the whole celestial hierarchy, a very clever and crafty subterfuge was resorted to. It was, however, neither new, nor has it proved very convincing or efficacious.

It was declared that Bishop Adalbert's Uriel, the “fire of God", was not the Archangel mentioned in the second Book of Esdras; nor was he the glorious personage so often named in the magical books of Moses — especially in the 6th and 7th. The sphere or planet of this original Uriel was said, by Michael Glycas the Byzantine, to be the Sun. How then could this exalted being — the friend and companion of Adam in Eden before his fall, and, later, the chum of Seth and Enoch, as all pious Christians know how could he ever have given a helping hand to sorcery? Never, never! the idea alone was absurd.

Therefore, the Uriel so revered by the Fathers of the Church, remained as unassailable and as immaculate as ever. It was a *devil* of the same name — an obscure devil, one must think, since he is nowhere mentioned — who had to pay the penalty of Bishop Adalbert's little transactions in black magic. This “*bad*" Uriel is, as a certain tonsured advocate has tried hard to insinuate, connected with a certain significant word of occult nature, used by and known only to Masons of a very high degree. Ignorant of the “word" itself, however, the defender has most gloriously failed to prove his version.

Such whitewashing of the archangel's character was of course necessary in view of the special worship paid to him. St. Ambrosius had chosen Uriel as a **[Page 6]** patron and paid him almost divine reverence. **[** *De Fide ad gratiam*. Book III. **]** Again the famous Father Gastaldi, the Dominican monk, writer and Inquisitor, had proven in his curious work “On the Angels" (*De Angelis*) that the worship of the “Seven Spirits" by the Church had been and was *legal* in all the ages; and that it was necessary for the

moral support and faith of the children of the (Roman) Church. In short that he who should neglect these gods was as bad as any "heathen" who did not.

Though sentenced and suspended, Bishop Adalbert had a formidable party in Germany, one that not only defended and supported the sorcerer himself, but also the disgraced Archangel. Hence, the name of Uriel was left in the missals after the trial, the "Throne" merely remaining "under suspicion". In accordance with her admirable policy the Church having declared that the "blessed Uriel", had nought to do with the "accursed Uriel" of the Kabalists, the matter rested there.

To show the great latitude offered to such subterfuges, the occult tenets about the celestial Hosts have only to be remembered. The world of Being begins with the Spiritual Fire or Sun and its seven "Flames" or Rays. These "Sons of Light", called the "multiple" because, allegorically speaking they belong to and lead a simultaneous existence in heaven and on earth, easily furnished a handle to the Church to hang her *dual* Uriel upon. Moreover, Devas, Dhyan-Chohans, Gods and Archangels are **[Page 7]** all identical and are made to change their protean forms, names and positions, *ad libitum*. As the sidereal gods of the Sabians became the Kabalistic and Talmudistic angels of the Jews with their esoteric names unaltered, so they passed bag and baggage into the Christian Church as the Archangels, exalted only in their office.

These names are their "mystery" titles. So mysterious are they, indeed, that the Roman Catholics themselves are not sure of them, now that the Church, in her anxiety to hide their humble origin, has changed and altered them about a dozen times. This is what the pious de Mirville confesses:

> To speak with precision and certainty, as we might like to, about everything in connection with their (the angels) names and attributes is not an easy task. . . . For when one has said that these Spirits are the *seven assistants* that surround the throne of the Lamb and form its seven *horns*; that the famous seven-branched candlestick of the Temple was their type and symbol . . . when we have shown them figured in *Revelation* by the *seven stars* in the Saviour's hand, or by the angels letting loose the *seven plagues* — we shall but have stated once more one of those incomplete truths which we have to handle with such caution. (*Of the Spirits before their Fall*.)

Here the author utters a great truth. He would have uttered one still greater, though, had he added that *no truth*, upon *any subject* whatever, has been ever made complete by the Church. Otherwise, where would be the mystery so absolutely necessary to the authority of the ever incomprehensible dogmas of the Holy "Bride"? **[Page 8]**

These "Spirits" are called *primarii principes*. But what these first Principles are in reality is not explained. In the first centuries of Christianity the Church would not do so; and in this one she knows of them no more than her faithful lay sons do. She has lost the secret.

The question concerning the definite adoption of names for these angels, de Mirville tells us — has given rise to controversies that have lasted for centuries. To this day *these seven names are a mystery*.

Yet they are found in certain missals and in the secret documents at the Vatican, along with the astrological names known to many. But as the Kabalists, and among others Bishop Adalbert, have used some of them, the Church will not accept these titles, though she worships the creatures. The usual names accepted are *Mikael*, the "*quis ut Deus*", the "like unto God"; GABRIEL, the "strength (or power) of God"; RAPHAEL, or "divine virtue"; URIEL, "God's light and fire"; SCALTIEL, the speech of God'; JEHUDIEL,

the "praise of God" and BARACHIEL, the "'blessing of God". These "seven" are *absolutely canonical*,but they are not the true mystery names — the magical POTENCIES. And even among the "substitutes", as just shown, Uriel has been greatly compromised and the three last enumerated are pronounced "suspicious". Nevertheless, though nameless, they are still worshipped. Nor is it true to say that no trace of these three names — so "suspicious" — is anywhere found in the Bible, for they are mentioned in certain of the old Hebrew scrolls. One of **[Page 9]** them is named in Chapter XVI of *Genesis* — the angel who appears to Hagar; and all the three appear as "the Lord" (the Elohim) to Abraham in the plains of Mamre, as the "three men" who announced to Sarai the birth of Isaac (*Genesis*, XVIII). "Jehudiel", moreover, is distinctly named in Chapter XXIII of *Exodus*, as the angel in whom was "the name" (*praise* in the original) of God (*vide* verse 21). It is through their "divine attributes", which have led to the formation of the names, that these Archangels may be identified by an easy esoteric method of transmutation with the Chaldean great Gods and even with the Seven Manus and the Seven Rishis of India. **[**He who knows anything of the Purânas and their allegories, knows that the Rishis therein as well as the Manus are Sons of God, of Brahmâ, and themselves Gods; that they become men and then, as Saptarishi, they turn into stars and constellations. Finally that they are first 7, then 10, then 14, and finally 21. The occult meaning is evident . **]** They are the *Seven* Sabian Gods, and the *Seven* Seats (Thrones) and Virtues of the Kabalists; and now they have become with the Catholics, their "Seven Eyes of the Lord", and the "Seven *Thrones*", instead of "Seats".

Both Kabalists and "Heathen" must feel quite flattered to thus see their Devas and Rshis become the "Ministers Plenipotentiary" of the Christian God. And now the narrative may be continued unbroken.

Until about the fifteenth century after the misadventure of Bishop Adalbert, the names of only the first three Archangels out of the seven stood in the Church in their full odour of sanctity. The other four remained ostracised — *as names*. **[Page 10]**

Whoever has been in Rome must have visited the privileged temple of the Seven Spirits, especially built for them by Michael Angelo: the famous church known as "St. Mary of the Angels". Its history is curious but very little known to the public that frequents it. It is worthy, however, of being recorded.

In 1460, there appeared in Rome a great "Saint", named Amadoeus. He was a nobleman from Lusitania, who already in Portugal had become famous for his prophecies and beatific visions. **[**He died at Rome in 1482. **]** During one of such he had a revelation. The seven Archangels appeared to the holy man, so beloved by the Pope that Sixtus IV had actually permitted him to build on the site of St. Peter *in Montorio* a Franciscan monastery. And having appeared they revealed to him their genuine *bona fide* mystery names. The names used by the Church were substitutes, they said. So they were, and the "angels" spoke truthfully. Their business with Amadoeus was a modest request. They demanded to be legally recognized under their legitimate patronymics, to receive public worship and have a temple of their own. Now the Church in her great wisdom had declined these names from the first, as being those of Chaldean gods, and had substituted for them astrological *aliases*. This then, could not be done, as "they *were names of demons*" explains Baronius. But so were the "substitutes" in Chaldea before they were altered for a purpose in the Hebrew **[Page11]** Angelology. And if they are *names of demons*, asks pertinently de Mirville, "why are they yet given to Christians and Roman Catholics at baptism?" The truth is that if the last four enumerated are demon-names, so must be those of Michael, Gabriel and Raphael.

But the "holy" visitors were a match for the Church in obstinacy. At the same hour that Amadoeus had his vision at Rome, in Sicily, at Palermo, another wonder was taking place. A miraculously painted picture of the Seven Spirits, was as miraculously exhumed from under the ruins of an old chapel. On the painting *the same seven mystery names* that were being revealed at that hour to Amadoeus were also

found *inscribed* “under the portrait of each angel", **[***Des Esprits*. etc.,by de Mirville. **]** says the chronicler.

Whatever might be in this our age of unbelief the feelings of the great and learned leaders of various psychic and telepathic societies on this subject, Pope Sixtus IV was greatly impressed by the *coincidence*. He believed in Amadoeus as implicitly as Mr. Brudenel believed in the Abyssinian prophet, “Herr Paulus". **[**“Herr Paulus" — the no less miraculous production of Mr. Walter Besant's rather muddled and very one-sided fancy. **]** But this was by no means the only “coincidence" of the day. The Holy Roman and Apostolic Church was built on such miracles, and continues to stand on them now as on the rock of Truth; for God has ever sent to her *timely miracles*. **[** *En passant* — a remark may be made and a query propounded:

The “miracles" performed in the bosom of Mother Church — from the apostolic down to the ecclesiastical *miracles* at Lourdes — if not more remarkable than those attributed to “Herr Paulus", are at any rate far more wide-reaching. hence, more pernicious in their result upon the human mind. Either both kinds are possible, or both are due to fraud and *dangerous hypnotic and magnetic powers possessed* by some men. Now Mr. W. Besant evidently tries to impress upon his readers that his novel was written in the interests of that portion of society which is so easily befooled by the other. And if so, why then not have traced all such phenomena *to their original and primeval source*, *i.e*., belief *in the possibility of supernatural occurrences because of the inculcated belief in the* MIRACLES *in the Bible*, *and their continuation by the Church?* No Abyssinian prophet, as no “occult philosopher", has ever made such large claims to “miracle" and *divine help* — and no Peter's pence expected, either — as the “Bride of Christ" — she, of Rome. Why has not then our author, since he was so extremely anxious to save the millions of England from delusion, and so very eager to expose the pernicious means used — why has he not tried to first explode the greater humbug, before he ever touched the *minor* tricks — if any? Let him first explain to the British public the turning of water into wine and the resurrection of Lazarus on the half *hypnotic* and half *jugglery* and *fraud* hypothesis. For, if one set of *wonders* may be explained by blind belief and mesmerism, why not the other? Or is it because the Bible miracles believed in by every Protestant and Catholic (with the *divine* miracles at Lourdes thrown into the bargain by the latter) cannot be as easily handled by an author who desires to remain *popular*, as those of the “occult philosopher" and the spiritual medium? Indeed, no courage, no fearless defiance of the consequences are required to denounce the helpless and now very much scared *professional* medium. But all these qualifications and an ardent *love* of *truth into the bargain*, are absolutely necessary if one would beard Mrs. Grundy in her den. For this the traducers of the “Esoteric Buddhists" are too prudent and wily. They only seek cheap popularity with the scoffer and the materialist. Well, sure they are, that no *professional* medium will ever dare call them wholesale slanderers to their faces, or seek redress from them so long as the law against palmistry is staring him in the face. As to the “Esoteric Buddhist" or “Occult Philosopher", there is still less danger from this quarter. The contempt of the latter for all the would-be traducers is absolute and it requires more than the clumsy denunciations of a novelist to disturb them. And why should they feel annoyed? As they are neither *professional* prophets, nor do they benefit by St. Peter's pence, the most malicious calumny can only make them laugh. Mr. Walter Besant, however, has said a great truth in his novel, a true pearl of foresight, dropped on a heap of mire: the “occult philosopher" does not propose to “*hide his light under a bushel*". **]** **[Page 12]** Therefore, when also, on that very same day, an old prophecy written in very archaic Latin, and referring to both the find and the revelation was *discovered* at Pisa, it produced quite a commotion among the faithful. The prophecy foretold, you see, *the revival of the* “Planetary-Angel" worship for that period; also that during the reign of Pope Clement VII, the convent of St. François de Paul would be raised on the emplacement of the little ruined chapel. “The event occurred as predicted", boasts de Mirville, forgetting that the Church had made the prediction true herself, by following the command implied in it. Yet this is called a “prophecy" to this day. **[Page 13]**

But it was only in the sixteenth century that the Church consented at last to comply on every point with the request of her "high-born" celestial petitioners.

At that time though there was hardly a church or chapel in Italy without a copy of the *miraculous* picture in painting or mosaic, and that actually, in 1516, a splendid "temple to the Seven Spirits" had been raised and finished near the ruined chapel at Palermo — still the "angels" failed to be satisfied. In the words of their chronicler — "the blessed spirits were not contented with Sicily alone, and secret prayers. They wanted a world-wide worship and the whole Catholic world to recognize them publicly".

Heavenly denizens themselves, as it seems, are not quite free from the ambition and the vanities of **[Page 14]** our material plane! This is what the ambitious "Rectors" devised to obtain that which they wanted.

Antonio Duca, another seer (in the annals of the Church of Rome) had been just appointed rector of the Palermo "temple of the seven spirits". About that period, he began to have the same beatific visions as Amadeus had. The Archangels were now urging the Popes through him to recognize them, and to establish a regular and a universal worship in their *own names*,just as it was before Bishop Adalbert's scandal. They insisted upon having a special temple built *for them alone*, and they wanted it upon the ancient site of the famous *Thermoe* of Diocletian. To the erection of these *Thermoe*, agreeably with tradition, 40,000 Christians and 10,000 martyrs had been condemned, and helped in this task by such famous "Saints" as Marcellus and Thraso. Since then, however, as stated in Bull LV by the Pope Pius IV, "this den had remained set apart for the most profane usages and demon (magic?) rites".

But as it appears from sundry documents, all did not go quite as smooth as the "blessed spirits" would have liked, and the poor Duca had a hard time of it. Notwithstanding the strong protection of the Colonna families who used all their influence with Pope Paul III, and the personal request of Marguerite of Austria, the daughter of Charles V, "the seven spirits" could not be satisfied, for the same mysterious (and to us very clear) reasons, though propitiated and otherwise honoured in every way. The difficult mission of **[Page15]** Duca, in fact, was crowned with success only thirty-four years later. Ten years before, however, namely in 1551, the preparatory purification of the *Thermoe* had been ordered by Pope Julius III, and a first church had been built under the name of "*St. Mary of the Angels*". But the "Blessed Thrones", feeling displeased with its name, brought on a war during which this temple was plundered and destroyed, as if instead of glorified Archangels they had been maleficent Kabalistic *spooks*.

After this, they went on appearing to seers and saints, with greater frequency than before, and clamoured even more loudly for a special place of worship. They *demanded* the re-erection on the same spot (the *Thermoe)* of a temple which should be called the "Church of *the Seven Angels*".

But there was the same difficulty as before. The Popes had pronounced the original titles demon-names, *i.e.*, those of Pagan gods, and to introduce them into the church service would have been fatal. The "mystery names" of the seven angels could not be given. True enough, when the old "miraculous" picture with the seven names on it had been found, these names had been freely used in the church services. But, at the period of the *Renaissance*, Pope Clement XI had ordered a special report to be made on them as they stood on the picture. It was a famous astronomer of that day, a Jesuit, named Joseph Biancini, who was entrusted with this delicate mission. The result to which the inquest led, was as unexpected as it was fatal to the worshippers of the **[Page 16]** seven Sabian gods; the Pope, while commanding that the picture should be preserved, ordered the seven angelic names to be *carefully rubbed out*. And "though these names are traditional", and "although they have *naught to do* with", and are "very different from the names used by Adalbert" (the Bishop-magician of Magdeburg), as the

chronicler cunningly adds, yet even their mention was forbidden in the holy churches of Rome.

Thus affairs went on from 1527 till 1561; the rector trying to satisfy the orders of his *seven* “guides", — the Church fearing to adopt even the Chaldean substitutes for the “mystery-names" as they had been so “desecrated by magical practices". We are not told, however, why the mystery-names, far less known than their substitutes have ever been, should not have been given out if the blessed “Thrones" enjoyed the smallest confidence. But, it must have been “small" indeed, since one finds the “Seven Archangels" demanding their restitution for thirty-four years, and refusing positively to be called by any other name, and the Church still deaf to their desires. The Occultists do not conceal the reason why they have ceased to use them: *they are dangerously magical*. But why should the Church fear them? Have not the Apostles, and Peter pre-eminently, been told “Whatsoever ye bind on earth shall be bound in Heaven", and were they not given power over every demon known and unknown? Nevertheless, some of the mystery names may be still found along with their substitutes in old Roman missals **[Page 17]** printed in 1563. There is one in the Barberini library with the whole mass-service in it, and the forbidden truly Sabian names of the seven “great gods" flashing out ominously hither and thither.

The “Gods" lost patience once more. Acting in a truly Jehovistic spirit with their “stiff-necked" worshippers, they sent a plague. A terrible epidemic of obsession and possession broke out in 1553, “when almost all Rome found itself possessed by the devil", says de Mirville (without explaining whether the clergy were included). Then only Duca's wish was realized. His seven Inspirers were invoked in their own names, and “the epidemic ceased as by enchantment, the blessed ones", adds the chronicler, “proving by the divine powers they possessed, once more, that they had nothing in common *with the demons of the same name*", — *i.e*., the Chaldean gods. **[** But they had proved their power earlier by sending the war, the destruction of the church. and finally the epidemic; and this does not look very *angelic* — to an Occultist. **]**

“Then Michael Angelo was summoned in all haste by Paul IV to the Vatican." His magnificent plan was accepted and the building of the former church begun. Its construction lasted over three years. In the archives of this now celebrated edifice, one can *read that*: “The narrative of the miracles that occurred during that period could not be undertaken, as it was *one incessant miracle of three years' duration*." In the presence of all his cardinals, Pope Paul lV ordered that the seven names, as originally written on the picture, should be restored, and inscribed around the **[Page 18]** large copy from it that surmounts to this day the high altar.

The admirable temple was consecrated to the Seven Angels in 1561. The object of the Spirits was reached; three years later, nearly simultaneously, Michael Angelo and Antonio Duca both died. They were no longer wanted.

Duca was the first person buried in the church for the erection of which he had fought the best part of his life and finally procured for his heavenly patrons. On his tomb the summary of the revelations obtained by him, as also the catalogue of the prayers and invocations, of the penances and fasts used as means of getting the “blessed" revelations and more frequent visits from the “Seven" , are engraved. In the vestry a sight of the documents attesting to, and enumerating some of the phenomena of “the incessant miracle of three years' duration" may be obtained for a small fee. The record of the “miracles" bears the *imprimatur* of a Pope and several Cardinals, but it still lacks that of the Society for Psychic Research. The “Seven Angels" must be needing the latter badly, as without it their triumph will never be complete. Let us hope that the learned Spookical Researchers will send their “smart boy" to Rome at an early day, and that the “blessed ones" may find at Cambridge — a Duca.

But what became of the “mystery names" so cautiously used and what of the new ones? First of all came the substitution of the name of Eudiel for one of the Kabalistic names. Just one hundred years **[Page 19]** later, all the seven names suddenly disappeared, by order of the Cardinal Albitius. In the old and venerable Church of *Santa Maria della Pieta* on the Piazza Colonna, the “miraculous" painting of the Seven Archangels may be still seen, but the names have been scratched out and the places repainted. *Sic transit gloria*. A little while after that the mass and vesper services of the “Seven" were once more eliminated from the missals used, notwithstanding that “they are quite distinct" from those of the “Planetary Spirits" who used to help Bishop Adalbert. But as “the robe does not really make the monk", so the change of names cannot prevent the individuals that had them from being the same as they were before. They are still worshipped and this is all that my article aims to prove.

Will this be denied? In that case I have to remind the readers that so late as in 1825, a Spanish grandee, supported by the Archbishop of Palermo made an attempt before Leo XII for the simultaneous re- establishment *of the service and names*. The Pope granted the Church service *but refused the permission to use the old names*. **[**This is quoted from the volumes of the Marquis de Mirville's “*Pneumatologie des Esprits*", Vol. II, p. 388. A more rabid papist and ultramontane having never existed, his testimony can hardly be suspected. He seems to glory in this idolatry and is loud in demanding its *public* and universal restoration. **]**

“This service, perfected and amplified by order of Paul IV, the minutes of which exist to this day at the *Vatican* and the *Minerva*,remained in force during the whole pontificate of Leo X." The Jesuits **[Page20]** were those who rejoiced the most at the resurrection of the old worship, in view of the prodigious help they received from it, as it ensured the success of their proselytising efforts in the Philippine Islands. Pope Pius V conceded the same “divine service" to Spain, saying in his Bull, that “one could never exalt too much *these seven Rectors* of the world, *figured by the* SEVEN PLANETS", and that . . . “it looked consoling and augured well for this century, that by the grace of God, the cult *of these seven ardent lights*, and these *seven stars*, was regaining all its lustre in the Christian republic". **[**p. 358 *ibid*. Vide *infra*.]

The same “holy Pope permitted moreover to the nuns of *Matritensis* to establish the *fête* of JEHUDIEL the patron of their convent". Whether another less pagan name has now been substituted for it, we are not informed — nor does it in the least matter.

In 1832 the same demand in a petition to spread the worship of the “Seven Spirits of God", was reiterated, endorsed this time *by eighty-seven bishops* and thousands of officials with high-sounding names in the Church of Rome. Again, in 1858, Cardinal Patrizzi and King Ferdinand II in the name *of all the people of Italy* reiterated their petition; and again, finally, in 1862. Thus the Church services in honour of the seven “Spirit-Stars" have never been abrogated since 1825. To this day they are in full vigour in Palermo, in Spain, and even in Rome at “St. Mary of the Angels" and the “*Gésu*" — though entirely suppressed everywhere else; all this “because of **[Page 21]** Adalbert's *heresy*", de Mirville and the other supporters of Star-Angel worship are pleased to say. In reality there is no reason but the one already disclosed for it. Even the seven substitutes, especially the last four, have been too openly connected with black magic and astrology.

Writers of the de Mirville type are in despair. Not daring to blame the Church, they vent their wrath upon the old Alchemists and Rosicrucians. They clamour for the restitution of a public worship notwithstanding; and the imposing association formed since 1862 in Italy, Bavaria, Spain and elsewhere for the reestablishment of the cult of the Seven Spirits *in all its fullness* and in all Catholic Europe, gives hope that in a few years more the Seven Rishis of India now happily domiciled in the constellation of the Great Bear will become by the grace and will of some infallible Pontiff of Rome the legal and honoured

divine patrons of Christendom.

And why not, since (St.) George is to this day, “the patron Saint of not only Holy Russia, Protestant Germany, Fairy Venice, but also of Merry England, whose soldiers", — says W. M. Braithwaite, **[**“St. George for Merry England", by W. M. Braithwaite. *Masonic Monthly*, No. 2. **]** — “would uphold his prestige with their heart's blood". And surely our “Seven gods" cannot be worse than was the rascally George of Cappadocia during his lifetime!

Hence, with the courage of true believers, the Christian defenders of the Seven Star-Angels deny nothing, at any rate they keep silent whenever **[Page 22]** accused of rendering divine honours to Chaldean and other Gods. They even admit the identity and proudly confess to the charge of star-worshipping. The accusation has been thrown many a time by the French Academicians into the teeth of their late leader, the Marquis de Mirville, and this is what he writes in reply:

> “We are accused of mistaking stars for angels. The charge is acquiring such a wide notoriety that we are forced to answer it very seriously. It is impossible that we should try to dissimulate it without failing in frankness and courage, since this *pretended mistake* is repeated incessantly in the Scriptures as in our theology. We shall examine . . . this opinion hitherto so accredited, today discredited, and which attributes rightly to our SEVEN PRINCIPAL SPIRITS the rulership, not of the seven known planets, with which we are reproached, but of the seven PRINCIPAL planets **[**These “principal planets" are the *mystery planets* of the pagan Initiates, but travestied by dogma and priestcraft. **]** — which is quite a different thing." **[***Pneumatologie des Esprits*,Vol. II. *Mémoire adressé aux Académies*, p. 359et. *seq*. **]**

And the author hastens to cite the authority of Babinet, the astronomer, who sought to prove in an able article of the *Revue des Deux Mondes* (May, 1885), that in reality besides the earth we had only SEVEN big planets.

The “seven *principal* planets" is another confession to the acceptance of a purely occult tenet. Every planet according to the esoteric doctrine is in its composition a *Septenary* like man, in its principles. That is to say, *the visible planet is the physical body* of the sidereal being the *Atma* or Spirit of which is the **[Page23]** Angel, or Rshi, or Dhyan-Chohan, or Deva, or whatever we call it. This belief as the occultists will see (read in *Esoteric Buddhism* about the constitution of the planets), is thoroughly occult. It is a tenet of the Secret Doctrine — *minus* its idolatrous element — pure and simple. As taught in the Church and her rituals, however, and especially, as *practised*, it is ASTROLATRY as pure and as simple.

There is no need to show here the difference between teaching, or theory, and practice in the holy Roman Catholic Church. The words “Jesuit" and “Jesuitism" cover the whole ground. The Spirit of Truth has departed ages ago — if it has ever been near it — from the Church of Rome. At this, the Protestant Church, so full of brotherly spirit and love for her sister Church, will say, *Amen*. The Dissenter, whose heart is as full of the love of Jesus as of hatred towards Ritualism and its mother, Popery, will chuckle.

In the editorial of the *Times* for November 7, 1866, stands “A Terrible Indictment" against the Protestants, which says:

> Under the influence of the Episcopal Bench, all the studies connected with theology have withered,

> until English Biblical critics are the scorn of foreign scholars. Whenever we take up the work of a theologian who is likely to be a Dean or a Bishop, we find, *not* an earnest inquirer setting forth the results of *honest research*, but merely an advocate, who, we can perceive, has begun his work with the fixed determination of *proving black white* in favour of his own traditional system.

If the Protestants do not recognize the “Seven Angels", nor, while refusing them divine worship,**[Page 24]** do they feel ashamed and afraid of their names, as the Roman Catholics do, on the other hand they are guilty of “*Jesuitism*" of another kind, just as bad. For, while professing to believe the Scriptures a direct *Revelation* from God, not one sentence of which should be altered under the penalty of eternal damnation, they yet tremble and cower before the discoveries of science, and try to pander to their great enemy. Geology, Anthropology, Ethnology and Astronomy, are to them what Uriel, Scaltiel, Jehudiel and Barachiel are to the Roman Catholic Church. It is six of one and half a dozen of the other. And since neither one nor the other of the two religions will abstain from anathematizing, slandering and persecuting Magic, Occultism, and even Theosophy, it is but just and proper that in their turn the Students of the Sacred Science of old should retort at last, and keep on telling the truth fearlessly to the faces of both.

MAGNA EST VERITAS ET PRAEVALEBIT

Adyar Pamphlets No. 109

The Roots of Ritualism in Church and Masonry - Part 1

by H.P. Blavasky

Reprinted from *Lucifer* Volume IV - March 1889

Published in 1920
Theosophical Publishing House, Adyar, Chennai [Madras] India
The Theosophist Office, Adyar, Madras. India

I

THEOSOPHISTS are very often, and very unjustly too, accused of infidelity and even of Atheism. This is a grave error, especially with regard to the latter charge.

In a large society, composed of so many races and nationalities, in an association wherein every man and woman is left to believe in whatever he or she likes, and to follow or not to follow — just as they please — the religion they were born and brought up in, there is but little room left for Atheism. As for "infidelity", it becomes a misnomer and a fallacy. To show how absurd is the charge, in any case, it is sufficient to ask our traducers to point out to us, in the whole civilized world, that person who is not regarded as an "infidel" by some other person belonging to some different creed. Whether one moves in highly respectable and orthodox circles, or in a so-called heterodox "society", it is all the same. It is a [Page 2] mutual accusation, tacitly, if not openly, expressed; a kind of a mental game at shuttlecock and battledore flung reciprocally, and in polite silence, at each other's heads. In sober reality, then, no theosophist any more than a non-Theosophist can be an infidel; while, on the other hand, there is no human being living who is not an infidel in the opinion of some sectarian or other. As to the charge of Atheism, it is quite another question.

What is *Atheism*, we ask, first of all? Is it disbelief in and denial of the existence of a God, or Gods, or simply the refusal to accept a personal deity on the somewhat gushy definition of R. Hall, who explains Atheism as "a ferocious system" because, "it leaves nothing *above* (?) us to excite awe, nor around us to awaken tenderness" (!) If the former, then most of our members — the hosts in India, Burma, and elsewhere — would demur, as they believe in Gods and supernal beings, and are in great awe of some of them. Nor would a number of Western Theosophists fail to confess their full belief in spirits, whether spatial or planetary, ghosts or angels. Many of us accept the existence of high and low Intelligences, and of Beings as great as any "personal" God. This is no occult secret. Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and Nirmânakâyas, those great Adepts of the past ages, who, renouncing their right to Nirvâna, remain in our spheres of being, not as [Page 3] "spirits" but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is the "Great Renunciation", indeed; an incessant, conscious self-sacrifice throughout aeons and ages till that day when the eyes of blind mankind will open and, instead of the few, *all* will see the universal truth. These Beings, may well be regarded as God and Gods — if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour. But they will not. Verily, "the secret heart is fair Devotion's (only) temple", and any other, in this case, would be no better than profane ostentation.

Now with regard to other invisible Beings, some of whom are still higher, and others far lower on the scale of divine evolution. To the latter we will have nothing to say; the former will have nothing to say to us: for we are as good as non-existent for them. The homogeneous can take no cognizance of the heterogeneous; and unless we learn to shuffle off our mortal coil and commune with them "spirit to spirit", we can hardly hope to recognize their true nature. Moreover, every true Theosophist holds that the divine HIGHER SELF of every mortal man is of the same essence as the essence of these Gods. Being, [Page 4] moreover, endowed with free-will, hence having, more than they, responsibility, we regard the incarnated Ego as far superior to, if not more divine than, any spiritual intelligence *still awaiting incarnation*. Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it. The incarnated Ego has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering.

The shadow of Karma does not fall upon that which is divine and unalloyed, and so different from us that no relation can exist between the two. As to those deities which are regarded in the Hindû esoteric Pantheon as finite and therefore under the sway of Karma, no true philosopher would ever worship them; they are signs and symbols.

Shall we then be regarded as atheists, only because while believing in Spiritual Hosts — those beings who have to be worshipped in their collectivity as a *personal* God — we reject them absolutely as representing the One Unknown? and because we affirm that the eternal Principle, the All in All, or the ABSOLUTENESS of the Totality, cannot be expressed by limited words, nor be symbolized by anything with conditioned and qualificative attributes? Shall we, more over, permit to pass without protest the charge [Page 5] against us of idolatry — by the Roman Catholics, of all men? They, whose religion is as pagan as any other of the solar and element worshippers; whose creed was framed out for them, cut and dry, ages before the year 1 of Christian era; and whose dogmas and rites are the same as those of every *idolatrous* nation — if any such nation still exists in spirit anywhere at this day. Over the whole face of the earth, from the North to the South Pole, from the frozen gulfs of Northland to the torrid plains of Southern India, from Central America to Greece and Chaldea, the Solar Fire, as the symbol of divine Creative Power, of Life and Love, was worshipped. The union of the Sun (male element) with Earth and the Water (matter, the female element) was celebrated in the temples of the whole Universe. If Pagans had a feast commemorative of this union — which they celebrated nine months ere the Winter Solstice, when Isis was said to have conceived — so have the Roman Catholic Christians. The great and *holy day* of the *Annunciation*, the day on which the Virgin Mary "found favour with (her) God" and conceived "the Son of the *Highest*", is kept by Christians *nine months before Christmas*. Hence, the worship of the Fire, lights and lamps in the churches. Why? Because Vulcan, the fire-God, married Venus, the daughter of the Sea; that the Magi watched over the sacred fire in the East, and the Virgin-Vestals in the West. The Sun was the "Father", Nature, the eternal [Page 6] Virgin Mother: Osiris and Isis, Spirit-Matter, the latter worshipped under each of its three states by Pagan and Christian. Hence the Virgins — even in Japan — clothed with star-spangled blue, standing on the lunar crescent, as symbolical of female Nature (in her three elements of Air, Water, Earth); Fire or the male Sun, fecundating her yearly with his radiant beams (the "cloven tongues like as of fire" of the Holy Ghost).

In *Kalevala* the oldest epic Poem of the Finns, of the pre-Christian antiquity of which there remains no doubt in the minds of scholars, we read of the gods of Finland, the gods of air and water, of fire and the forest, of Heaven and the Earth. In the superb translation by J. M. Crawford, in Rune L (Vol. II) the reader will find the whole legend of the Virgin Mary in

Mariatta, child of beauty,
Virgin-Mother of the Northland........(page 720)

Ukko, the great Spirit, whose abode is in Yûmäla, the sky or Heaven, chooses the Virgin Mariatta as his vehicle to incarnate through her in a Man-God. She becomes pregnant by plucking and eating a red berry (*marja*), when, repudiated by her parents, she gives birth to a “Son immortal”, in the *manger of a stable*. Then the “Holy Babe” disappears, and *Mariatta* is in search of him. She asks a star, “the guiding star of Northland”, where her “holy baby lies hidden”, but the star answers her angrily: [Page 7]

If I knew, I would not tell thee;
'Tis thy child that me created,
In the cold to shine for ever. . . .

and tells the Virgin nothing. Nor will the golden moon help her, because, Mariatta's babe having created her, left her in the great sky:

Here to wander in the darkness,
All alone at eve to wander,
Shining for the good of others. . . .

It is only the “Silver Sun” who, taking pity upon the Virgin-Mother, tells her:

Yonder is thy golden infant,
There thy holy babe lies sleeping,
Hidden to his belt in water,
Hidden in the reeds and rushes.

She takes the holy baby home, and while the mother calls him “Flower”,

Others named him *Son of Sorrow*.

Is this a post-Christian legend? Not at all; for, as said, it is *essentially Pagan in origin* and recognized as pre-Christian. Hence, with such data in hand in literature, the ever-recurring taunts of idolatry and atheism, of infidelity and paganism, ought to cease. The term *idolatry*, moreover, is of Christian origin. It was used by the early Nazarenes, during the two and a half centuries of our era, against those nations who used temples and churches, statues and images, because they, the early Christians themselves, had *neither temples, statues, nor images*, all of which they abhorred. [Page 8] Therefore the term “idolatrous” fits far better our accusers than ourselves, as this article will show. With Madonnas on every cross road, their thousands of statues, from Christs and Angels in every shape down to Popes and Saints, it is rather a dangerous thing for a Catholic to taunt any Hindu or Buddhist with idolatry. The assertion has now to be proved.

II

We may begin by the origin of the word God. What is the real and primitive meaning of the term? Its meanings and etymologies are as many as they are various. One of them shows the word derived from an old Persian and mystic term *goda*. It means “itself”, or something self-emanating from the absolute Principle. The root word was *godan* — whence Wotan, Woden, and Odin, the Oriental radical having been left almost unaltered by the Germanic races. Thus they made of it *gotz*, from which the adjective

gut — "good", as also the term *gota*, or idol, were derived. In ancient Greece, the word *Zeus* and *Theos* led to the Latin *Deus*. This *goda*, the emanation, is not, and cannot be, identical with that from which it radiates, and is, therefore, but a periodical, finite manifestation. Old Aratus, who wrote "full of Zeus are all the streets and the markets of man; full of Him is the sea and the harbours", did not limit his deity to such a temporary reflection on our terrestrial [Page 9] plane as Zeus, or even its antetype — Dyaus, but meant, indeed, the universal, omnipresent Principle. Before the radiant god Dyaus (the sky) attracted the notice of man, there was the Vedic Tad ("that") which, to the Initiate and philosopher, would have no definite name, and which was the absolute Darkness that underlies every manifested radiancy. No more than the mythical Jupiter — the later reflection of Zeus —could Sürya, the Sun, the first manifestation in the world of Mâyâ and the Son of Dyaus, fail to be termed "Father" by the ignorant. Thus the Sun became very soon interchangeable and one with Dyaus; for some, the "Son", for others, the "Father" in the radiant sky; Dyaus-Pitar, the Father in the Son, and the Son in the Father, truly shows, however, his finite origin by having the Earth assigned to him as a wife. It is during the full decadence of metaphysical philosophy that Dyâva-prthivi "Heaven and Earth" began to be represented as the Universal cosmic parents, not alone of men, but of the gods also. From the original conception, abstract and poetical, the ideal cause fell into grossness. Dyaus, the sky, became very soon Dyaus or Heaven, the abode of the "Father", and finally, indeed, that Father himself. Then the Sun, upon being made the symbol of the latter, received the title of Dina-Kara "day-maker", of *Bhâskara* "light-maker", now the Father of his Son, and *vice versa.* The reign of ritualism and of anthropomorphic [Page 10] cults was henceforth established and finally degraded the whole world, retaining supremacy to the present civilized age.

Such being the common origin, we have but to contrast the two deities — the god of the Gentiles and the god of the Jews — on their own revealed Word ; and judging them on their respective definitions of themselves, conclude intuitively which is the nearest to the grandest ideal. We quote Colonel Ingersoll, who brings Jehovah and Brahma parallel with each other. The former, "from the clouds and darkness of Sinai", said to the Jews:

> "Thou shalt have no other gods before me. . . . Thou shalt not bow down thyself to them nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me". Contrast this with the words put by the Hindu into the mouth of Brahm: "I am the same to all mankind. They who honestly serve other gods, involuntarily worship me. I am he who partaketh of all worship, and I am the reward of all worshippers." Compare these passages. The first, a dungeon where crawl the things begot of jealous slime; the other, great as the domed firmament inlaid with suns. . . .

The "first" is the god who haunted Calvin's fancy, when he added to his doctrine of predestination that of Hell being paved with the skulls of *unbaptized* infants. The beliefs and dogmas of our churches are far more blasphemous in the ideas they imply than those of the *benighted* Heathen. The *amours* of Brahmâ, under the form of a buck, with [Page 11] his own daughter, as a deer, or of Jupiter with Leda, under that of a swan, are grand *allegories*. They were never given out as a revelation, but known to have been the products of the poetic fancy of Hesiod and other mythologists. Can we say as much of the *immaculate daughters* of the god of the Roman Catholic Church — Anna and Mary? Yet, even to breathe that the Gospel narratives are allegories too, as they would be most sacrilegious were they accepted in their dead letter, constitutes in a Christian born the *acme* of blasphemy!

Verily, they may whitewash and mask as much as they like the god of Abraham and Isaac, they shall never be able to disprove the assertion of Marcion, who denied that the God of *Hate* could be the same as the "Father of Jesus". Heresy or not, but the "Father in Heaven" of the Churches has remained since then a hybrid creature; a mixture between the Jove of the Pagan mobs and the "jealous God" of Moses,

exoterically the Sun, whose abode is in Heaven, or the sky, esoterically.

Does he not give birth to Light "that shineth in Darkness", to the Day, the bright Dyaus, the Son, and is he not the Most High — *Deus Coelum*? And is it not again *Terra*, the "Earth", the ever immaculate as the ever prolific Virgin who, fecundated by the ardent embraces of her "Lord" — the fructifying rays of the Sun — becomes, in this terrestrial sphere, the mother of all that lives [Page 12] and breathes on her vast bosom? Hence, the sacredness of her products in Ritualism — the *bread* and the *wine*. Hence also, the ancient *messis*, the great sacrifice to the goddess of harvest (Ceres Eleusina, the Earth again): *messis*, for the Initiates, *missa* for the profane,**[**From pro, "before", and fanum, "the temple", *i.e.*, the non-initiates who stood before the fane, but dared not enter it. (Vide the Works of Ragon.) **]** now transformed into the Christian mass or liturgy. The ancient oblation of the fruits of the Earth to the Sun, the *Deus Altissimus*, "the Most High", the symbol of the G. A. O. T. U. of the Masons to this day, became the foundation of the most important ritual among the ceremonies of the new religion. The worship offered to Osiris-Isis (the Sun and the Earth),**[**The Earth, and the Moon, its parent, are interchangeable. Thus all the lunar goddesses were also the representative symbols of the Earth. — Vide *The Secret Doctrine*, "Symbolism".**]** to Bel and the cruciform Astarte of the Babylonians; to Odin or Thor and Friga, of the Scandinavians; to Belen and the *Virgo Paritura* of the Celts; to Apollo and the *Magna Mater* of the Greeks; all these couples having the same meaning, passed bodily to, and were transformed by, the Christians into the Lord God or the Holy Ghost descending upon the Virgin Mary.

Deus Sol or Solus, the Father, was made interchangeable with the Son: the "Father" in his noon glory, he became the "Son" at Sun-rise, when he was said to "be born". This idea received its full apotheosis annually on December the 25th, during [Page 13] the Vernal Solstice, when the Sun — hence the solar gods of all the nations — was said to be born. *Natalis solis invicte*. And the "precursor" of the resurrecting Sun grows, and waxes strong, until the Vernal Equinox, when the god Sol begins its annual course, under the sign of the Ram or the *Lamb*, the first lunar week of the month. The 1st of March was feasted throughout all pagan Greece, as its *neomenia* was sacred to Diana. Christian nations celebrate their Easter, for the same reason, on the first Sunday that follows the full moon, at the Vernal Equinox. With the *festivals* of the Pagans, the *canonicals* of their priests and Hierophants were copied by Christendom. Will this be denied? In his *Life of Constantine* Eusebius confesses thus saying, perhaps, the only truth he ever uttered in his life — that "*in order to render Christianity more attractive to the Gentiles, the priests* (of Christ) *adopted the exterior vestments and ornaments used in the pagan cult*". He might have added "their rituals and dogmas" also.

III

It is a matter of History — however unreliable the latter — for a number of facts preserved by ancient writers corroborate it, that Church Ritualism and Freemasonry have sprung from the same source, and developed hand in hand. But as Masonry, even with its errors and later innovations, was far nearer the [Page 14] truth than the Church, the latter began very soon her persecutions against it. Masonry was, in its origin, simply archaic Gnosticism, or early esoteric Christianity; Church Ritualism was, and *is, exoteric paganism*, pure and simple — *remodelled,* we do not say *reformed*. Read the works of Ragon, a Mason who forgot more than the Masons of today know. Study, collating them together, the casual but numerous statements made by Greek and Latin writers, many of whom were Initiates, most learned Neophytes and partakers of the Mysteries. Read finally the elaborate and venomous slanders of the Church Fathers against the Gnostics, the Mysteries and their Initiates — and you may end by unravelling the truth. It is a few philosophers who, driven by the political events of the day — tracked and persecuted by the fanatical Bishops of early Christianity — who had yet neither fixed ritual nor dogmas nor Church — it is these Pagans who founded the latter. Blending most ingeniously the truths of the Wisdom-religion with the exoteric fictions so dear to the ignorant mobs, it is *they* who laid the first foundations of ritualistic

Churches and of the Lodges of modern Masonry. The latter fact was demonstrated by Ragon in his ANTE-OMNLAE of the modern Liturgy compared with the ancient Mysteries, and showing the rituals conducted by the early Masons; the former may be ascertained by a like comparison of the Church canonicals, the sacred vessels, and the [Page 15] festivals of the Latin and other Churches, with those of the pagan nations. But Churches and Masonry have widely diverged since the days when both were one. If asked how a profane can know it, the answer comes: ancient and modern Freemasonry are an obligatory study with every Eastern Occultist.

Masonry, its paraphernalia and modern innovations (the Biblical Spirit in it especially) notwithstanding, does good both on the moral and physical planes — or did so, hardly ten years ago, at any rate.**[**Since the origin of Masonry. the split between the British and American Masons and the French "Grand Orient" of the "Widow's Sons" is the first one that has ever occurred. It bids fair to make of these two sections of Masonry a Masonic Protestant and a Roman Catholic Church, as far as regards ritualism and brotherly love, at all events. **]** It was a true *ecclesia* in the sense of fraternal union and mutual help, the only *religion* in the world, if we regard the term as derived from the word *religare*, "to bind" together, as it made all men belonging to it "brothers" —regardless of race and faith. Whether with the enormous wealth at its command it could not do far more than it does now, is no business of ours. We see no visible, crying evil from this institution, and no one yet, save the Roman Church, has ever been found to show that it did any harm. Can *Church* Christianity say as much? Let ecclesiastical and profane history answer the question. For one, it has divided the whole mankind into Cains and Abels; it has slaughtered millions in the name of her God — the Lord of *Hosts*, truly, the ferocious Jehovah Sabbaoth — and instead of giving an impetus to civilization, the favourite boast of her followers — it has retarded it during the long and weary Mediaeval ages. It is only under the relentless assaults [Page 16] of science and the revolt of men trying to free themselves, that it began to lose ground and could no longer arrest enlightenment. Yet has it not softened, as claimed, the "barbarous spirit of Heathendom"? We say no, most emphatically. It is Churchianity with its *odium theologicum*, since it could no longer repress human progress, which infused its lethal spirit of intolerance, its ferocious selfishness, greediness, and cruelty into modern civilization under the mask of *cant* and meek Christianity. When were the Pagan Caesars more bloodthirsty or more coolly cruel than are the modern Potentates and their armies? When did the millions of the Proletariat starve as they do now? When has mankind shed more tears and suffered than at present? Yes; there was a day when the Church and Masonry were one. These were centuries of intense moral reaction, a transitional period of thought as heavy as a nightmare, an age of strife. Thus, when the creation of new ideals led to the apparent pulling down of the old fanes and the destruction of old idols, it ended in reality with the rebuilding of those temples out of the old materials, and the erection of the same idols under new names. It was a universal rearrangement and whitewashing — but only skin deep. History will never be able to tell us — but tradition and judicious research do — how many semi-Hierophants and even high Initiates were forced to become renegades in order to ensure the survival of the secrets of [Page 17] Initiation. Praetextatus, pro-consul at Achaia, is credited with remarking in the fourth century of our era, that "to deprive the Greeks of the sacred mysteries *which bind together the whole mankind* was equivalent to depriving them of their life". The Initiates took perhaps the hint, and thus joining *nolens volens* the followers of the new faith, then becoming all domineering, acted accordingly. Some hellenized Jewish Gnostics did the same; and thus more than one "Clemens Alexandrinus" — a convert to all appearance, an ardent Neo-Platonist and the same philosophical pagan at heart — became the instructor of ignorant Christian Bishops. In short the convert *malgré lui* blended the two external mythologies, the old and the new, and while giving out the compound to the masses, kept the sacred truths for himself.

The kind of Christians they made may be inferred from the example of Synesius, the Neo-Platonist. What scholar is ignorant of the fact, or would presume to deny, that the favourite and devoted pupil of

Hypatia — the virgin-philosopher, the martyr and victim of the infamous Cyril of Alexandria — had not even been baptised when first offered by the bishops of Egypt the Episcopalian See of the Ptolemaïd? Every student is aware that, when finally baptised, after having accepted the office proffered, it was so *skin-deep* that he actually signed his consent only after his conditions had been complied with and his future privileges guaranteed. What the chief clause [Page 18] was, is curious. It was a *sine quâ non* condition that he was to be allowed to abstain from professing the (Christian) doctrines, that he, the new Bishop, did not believe in! Thus, although baptised and ordained in the degrees of deaconship, priesthood, and episcopate, he never separated himself from his wife, never gave up his Platonic philosophy, nor even his sport so strictly forbidden to every other bishop. This occurred as late as the fifth century.

Such transactions between initiated philosophers and ignorant priests of reformed Judaism were numerous in those days. The former sought to save their "mystery-vows" and personal dignity, and to do so they had to resort to a much-to-be-regretted compromise with ambition, ignorance, and the rising wave of popular fanaticism. They believed in Divine Unity, the ONE or Solus, unconditioned and unknowable; and still they consented to render public homage and pay reverence to Sol, the Sun moving among his twelve apostles, the twelve signs of the Zodiac, *alias* the twelve Sons of Jacob. The *hoi polloi* remaining ignorant of the former, worshipped the latter, and in them, their old time-honoured gods. To transfer that worship from the solar-lunar and other cosmic deities to the Thrones, Archangels, Dominions, and Saints was no difficult matter; the more so since the said sidereal dignities were received into the new Christian Canon with their old names almost unchanged. Thus, while, during Mass, the "Grand [Page 19] Elect" reiterated, under his breath, his absolute adherence to the Supreme Universal Unity of the "incomprehensible Workman", and pronounced in solemn and loud tones the "Sacred Word" (now substituted by the Masonic "Word at low breath"), his assistant proceeded with the chanting of the *Kyriel* of names of those inferior sidereal beings whom the masses were made to worship. To the profane catechumen, indeed, who had offered prayers but a few months or weeks before to the Bull Apis and the holy Cynocephalus, to the sacred ibis and the hawk-headed Osiris, St. John's eagle **[**It is an error to say that John the Evangelist became the patron Saint of Masonry only after the sixteenth century, and it implies a double mistake. Between John the "Divine", the "Seer" and the writer of *Revelation*, and John the Evangelist who is now shown in company of the Eagle, there is a great difference, as the latter John is a creation of Irenaeus, along with the fourth gospel. Both were the result of the quarrel of the Bishop of Lyons with the Gnostics, and no one will ever tell what was the real name of the writer of the grandest of the Evangels. But what we do know is, that the Eagle is the legal property of John, the author of the *Apocalypsis*, written originally centuries B.C., and only re-edited, before receiving canonical hospitality.
This John, or *Oannes*, was the accepted patron of all the Egyptian and Greek Gnostics (who were the early Builders or *Masons* of "Solomon's Temple", as, earlier, of the Pyramids) from the beginning of time. The *Eagle* was his attribute — the most archaic of symbols — being the Egyptian Ah, the bird of Zeus, and sacred to the Sun with every ancient people. Even the Jews adopted it among the Initiated Kabalists, as "the symbol of the *Sephirah Tiph-e-reth*, the spiritual Aether or air", says Mr. Myer's "*Qabbalah*". With the Druids the eagle was the symbol of the Supreme Deity, and again a portion of the cherubic symbol. Adopted by the pre-Christian Gnostics, it could be seen at the foot of the *Tau* in Egypt, before it was placed in the Rose-Croix degree at the foot of the Christian cross. Pre-eminently the bird of the Sun, the Eagle is necessarily connected with every solar god, and is the symbol of every seer who looks into the astral light, and sees in it the shadows of the Past, Present, and Future, as easily as the Eagle looks at the Sun. **]** and the divine Dove [Page 20] (witness of the Baptism while hovering over the Lamb of God), must have appeared as the most natural development and sequence to his own national and sacred zoology, which he had been taught to worship since the day of his birth.

IV

It may thus be shown that both modern Freemasonry and Church ritualism descend in direct line

from initiated Gnostics, Neo-Platonists, and renegade Hierophants of the Pagan Mysteries, the secrets of which they have lost, but which have been nevertheless preserved by those who would not compromise. If both Church and Masons are willing to forget the history of their true origin, the Theosophists are not. They repeat: Masonry and the three great Christian religions are all inherited goods. The "ceremonies and passwords" of the former, and the prayers, dogmas, and rites of the latter, are travestied copies of pure Paganism (copied and borrowed as diligently by the Jews), and of Neo-Platonic Theosophy. Also, the "passwords" used even now by Biblical Masons and connected with "the tribe of Judah", "Tubal-Cain", and other Zodiacal dignitaries of the Old Testament, are the Jewish aliases of the ancient gods of the heathen mobs, not of the gods of the Hierogrammatists, the interpreters of the true mysteries. That which follows proves it well. The good Masonic [Page 21] Brethren could hardly deny that in name they are Solicoles indeed, the worshippers of the Sun in heaven, in whom the erudite Ragon saw such a magnificent symbol of the G.A.O.T.U. — which it surely is. Only the trouble he had was to prove — which no one can — that the said G. A. O. T. U. was not rather the *Sol* of the small exoteric fry of the *Pro-fanes* than the *Solus* of the High *Epoptai*. For the secret of the fires of Solus, the spirit of which radiates in the "Blazing Star", is a Hermetic secret which, unless a Mason studies true Theosophy, is lost to him for ever. He has ceased to understand now, even the little indiscretions of Tshuddi. To this day Masons and Christians keep the Sabbath sacred, and call it the "Lord's" day; yet they know as well as any that both *Sunday*, and the *Sonntag* of Protestant England and Germany, mean the *Sun-day* or the *day of the Sun*, as it meant 2,000 years ago.

And you, Reverend and good Fathers, Priests, Clergymen, and Bishops, you who so charitably call theosophy "idolatry" and doom its adherents openly and privately to eternal perdition, can you boast of one single rite, vestment, or sacred vessel in church or temple that does not come to you from paganism? Nay, to assert it would be too dangerous, in view, not only of history, but also of the confessions of your own priestly craft.

Let us recapitulate if only to justify our assertions. [Page 22]

> "Roman sacrificators had to confess before sacrificing", writes du Choul. "The priests of Jupiter donned a tall, square, black cap (Vide Armenian and Greek modern priests), the head dress of the *Flamines*. The black *soutane* of the Roman Catholic priest is the black *hierocoraces*, the loose robe of the Mithraic priests, so-called from being *raven* coloured (raven, *corax*). The King-Priest of Babylon had a golden seal-ring and slippers kissed by the conquered potentates, a white mantle, a tiara of gold, to which two bandelets were suspended. The popes have the seal-ring and the slippers for the same use; a white satin mantle bordered with golden stars, a tiara with two bejewelled bandelets suspended to it, etc., etc. The white linen alb (*alba vestis*) is the garment of the priests of Isis; the top of the heads of the priests of Anubis was shaven (Juvenal), hence the *tonsure*; the *chasuble* of the Christian "*Father*" is the copy from the upper garment of the Phoenician priest-sacrificers, a garment called *calasiris*, tied at the neck and descending to their heels. The stole comes to our priests from the female garment worn by the Galli, the male nautches of the temple, whose office was that of the Jewish Kadashim; (Vide II Kings 23:7, for the true word) their *belt of purity* (?) from the ephod of the Jews, and the *Isiac* cord; the priests of Isis being vowed to chastity. (*Vide* Ragon, for details.)

The ancient pagans used *holy water* or lustrations to purify their cities, fields, temples, and men, just as it is being done now in Roman Catholic countries. Fonts stood at the door of every temple, full of lustral water and called *favisses* and *aquiminaria*. Before sacrificing, the pontiff or the *curion* (whence the French *curé*), dipping a laurel branch into the lustral water, sprinkled with it the pious congregation assembled, and that which was then termed *lustrica* and *aspergilium* is now called sprinkler (or [Page 23]

goupillon, in French). The latter was with the priestesses of Mithra the symbol of the Universal *lingam*. Dipped during the Mysteries in lustral milk, the faithful were sprinkled with it. It was the emblem of Universal fecundity; hence the use of the holy water in Christianity, a rite of phallic origin. More than this; the idea underlying it is purely occult and belongs to ceremonial magic. Lustrations were performed by fire, sulphur, air, and water. To draw the attention of the celestial gods, *ablutions* were resorted to; to conjure the nether gods away, *aspersion* was used.

The vaulted ceilings of cathedrals and churches, Greek or Latin, are often painted blue and studded with golden stars, to represent the canopy of the heavens. This is copied from the Egyptian temples, where solar and star worship was performed. Again, the same reverence is paid in Christian and Masonic architecture to the Orient (or the Eastern point) as in the days of Paganism. Ragon described it fully in his destroyed volumes. The *princeps porta*, the door of the World, and of the "King of Glory", by whom was meant at first the Sun, and now his human symbol, the Christ, is the door of the Orient, and faces the East in every church and temple.**[**Except, perhaps, the temples and chapels of dissident Protestants, which are built anywhere, and used for more than one purpose. In America I know of chapels hired for fairs and shows, and even theatres; to-day a chapel, the day after sold for debts, and fitted for a gin shop or a public house. I speak of chapels, of course, not of Churches and Cathedrals. **]** It is through this "door of life" — the solemn pathway, through which the daily entrance of the luminary into the *oblong square* **[**A Masonic term; a symbol of the Arks of Noah, and of the Covenant, of the Temple of Solomon, the Tabernacle, and the Camp of the Israelites, all built as "oblong squares". Mercury and Apollo were represented by oblong cubes and squares, and so is Kaaba, the great temple at Mecca. **]** of the earth or the Tabernacle of the [Page 24] Sun is effected every morning — that the "newly born" babe is ushered, and carried to the baptismal font; and it is to the left of this edifice (the gloomy north whither start the "apprentices", and where the candidates got their *trial by water*) that now the fonts, and in the days of old the well (piscinas) of lustral waters, were placed in the ancient churches, which had been pagan fanes.
The altars of heathen Lutetia were buried, and found again under the choir of Notre-Dame of Paris, its ancient lustral wells existing to this day in the said Church. Almost every great ancient Church on the Continent that antedates the Middle Ages was once a pagan temple in virtue of the orders issued by the Bishops and Popes of Rome. Gregory the Great (Platine *en sa Vie*) commands the monk Augustine, his missionary in England, in this wise: "Destroy the idols, never the temples! Sprinkle them with holy water, place in them relics, and let the nations worship in the places they are accustomed to". We have but to turn to the works of Cardinal Baronius, to find in the year XXXVIth of his Annals his confession. The Holy Church, he says, *was permitted to appropriate the rites and ceremonies used by the pagans in their idolatrous cult,* since she (the Church) *expiated them* by her consecration! In the *Antiquités Gauloises* (Book II, Ch. 19) by Fauchet, we read that the Bishops of France adopted [Page 25] and used the pagan ceremonies in order to convert followers to Christ.

This was when Gaul was still a pagan country. Are the same rites and ceremonies used now in Christian France, and other Roman Catholic countries, still going on in grateful remembrance of the pagans and their gods?

V

Up to the fourth century the churches knew of no altars. Up to that date the altar was a table raised in the middle of the temple, for purposes of *Communion*, or fraternal repasts (the Caena, as mass was originally said in the evening). In the same way now the table is raised in the "Lodge" for Masonic Banquets, which usually close the proceedings of a Lodge and at which the resurrected Hiram Abifs, the "Widow's Sons", honour their toasts by fining, a Masonic mode of transubstantiation. Shall we call their banquet tables *altars*, also? Why not? The altars were copies from the *ara maxima* of pagan Rome. The

Latins placed square and oblong stones near their tombs, and called them *ara*, altar; they were consecrated to the gods *Lares* and *Manes*. Our altars are a derivation from these square stones, another form of the boundary stones known as the gods *Termini* — the Hermeses, and the Mercuries, whence Mercurius quadratus, quadriceps, quadrifrons, [Page 26] etc., etc., the *four-faced gods*, whose symbols these square stones were, from the highest antiquity. The stone on which the ancient kings of Ireland were crowned was such an “altar”. Such a stone is in Westminster Abbey, endowed, moreover, with a voice. Thus our altars and thrones descend directly from the priapic boundary stones of the pagans — the gods termini.

Shall the church-going reader feel very indignant if he is told that the Christians adopted the *pagan way* of worshipping in a temple, only during the reign of Diocletianus? Up to that period they had an insurmountable horror for altars and temples, and held them in abomination for the first two hundre and fifty years of our era. These primitive Christians were Christians indeed; the moderns are more pagan than any ancient idolators. The former were the *Theosophists* of those days; from fourth century they became Helleno-Judaic Gentiles minus the philosophy of the Neo-Platonists. Read what Minutius Felix says in the third century to the Romans:

> You fancy that we (Christians) conceal that which we worship because *we will have neither temples nor altars*? But what image of God shall we raise, since Man is himself God's image? What temple can we build to the Deity, when the Universe, which is Its work, can hardly contain It? How shall we enthrone the power of such Omnipotence in a single building? Is it not far better to consecrate to the Deity a temple in our heart and spirit?

But then the Christians of the type of Minutius Felix had in their mind the commandment [Page 27] of the Master-Initiate, not to pray in the synagogues and temples as the hypocrites do, “that they may be seen of men”. (Matthew 6:5.) They remembered the declarations of Paul, the Apostle-Initiate, the “Master Builder” (I Corinthians 3:10), that MAN was the one temple of God, in which the Holy Ghost, the Spirit of God, dwelleth. (Ibid.);they obeyed the truly Christian precepts, whereas the modern Christians obey but the arbitrary canons of their respective Churches, and the rules of their Elders. “Theosophists are notorious Atheists”, exclaims a writer in the “*Church Chronicle*”. “Not one of them is ever known to attend divine service . . . the Church is obnoxious to them”; and forthwith uncorking the vials of his wrath, he pours out their contents on the infidel, heathen F.T.S.. The modern Churchman stones the Theosophist as his ancient forefather, the Pharisees of the “Synagogue of the Libertines” (Acts 6:9) stoned Stephen, for saying that which even many Christian Theosophists say, namely that “the Most High dwelleth not in temples made with hands” (Ibid. 48); and they “suborn men” just as these iniquitous judges did (Ibid. II) to testify against us.

Forsooth, friends, you are indeed the righteous descendants of your predecessors, whether of the colleagues of Saul, or of those of Pope Leo X, the cynical author of the ever famous sentence: “How useful to us this fable of Christ”, “*Quantum nobis prodest hac fabula Christi!*” [Page 28]

VI

The “Solar Myth” theory has become in our day stale — *ad nauseam* — repeated as we hear it from the four cardinal points of Orientalism and Symbolism, and applied indiscriminately to all things and all religions, except Church Christianity and State-religion. No doubt the Sun was throughout the whole antiquity and since days immemorial the symbol of the Creative Deity — with every nation, not with the Pãrsis alone; but so he is with the Ritualists. As in days of old, so it is now. Our central star is the “Father” for the pro-fanes, the Son of the ever unknowable Deity for the *Epoptai*. Says the same Mason, Ragon,

"The Sun was the most sublime and natural image of the Great Architect , as the most ingenious of all the allegories under which the moral and good man (the true *sage*) had ever endowed infinite and limitless *Intelligence*". Apart from the latter assumption, Ragon is right; for he shows this symbol gradually receding from the ideal so represented and conceived, and becoming finally from a symbol the original, in the minds of his ignorant worshippers. Then the great Masonic author proves that it is the *physical* Sun which was regarded as both the Father and the Son by the early Christians.

> "Oh, initiated Brethren", he exclaims, "can you forget that in the temples of the existing religion a large lamp [Page 29] burns night and day? It is suspended in front of the chief altar, the depository of the ark of the *Sun*. Another *lamp* burning before the altar of the virgin-mother is the emblem of the light of the *moon*. Clemens Alexandrinus tells us that the Egyptians were the first to establish the religious use of the lamps. . . . Who does not know that the most sacred and terrible duty was entrusted to the Vestals? If the Masonic temples are lighted with three astral lights, the sun, the moonand the geometrical star, and with three vital lights, this hierophant and his two Episcopes (Wardens, in French Surveillants), it is because one of the Fathers of Masonry, the learned Pythagoras, ingenuously suggests that we should not speak of divine things without a light. Pagans celebrated a festival of lamps called *Lampadophories* in honour of Minerva, Prometheus, and Vulcan. But Lactantius and some of the earliest fathers of the new faith complained bitterly of this pagan introduction of lamps in the Churches; "If they deigned", writes Lactantius, "*to contemplate that light which we call the Sun*, they would soon recognise that God has no need of their lamps".And Vigilantius adds: 'Under the pretext of religion the Church established a Gentile custom of lighting vile candles. while the Sun is there illuminating us with a thousand lights. Is it not a great honour for the Lamb of God (the sun thus represented), *which placed in the middle of the throne* (the Universe) *fills it with the radiance of his Majesty*?' Such passages prove to us that in those days the primitive Church worshipped The Great Architect of the World in its image the Sun, sole of its kind". (*The Mass and its Mysteries*, pp. 19 and 20.)

Indeed, while Christian candidates have to pronounce the Masonic oath turned to the East and that their "Venerable" keeps in the Eastern corner, because the Neophytes were made to do the same during the Pagan Mysteries, the Church has, in her turn, preserved the identical rite. During the High [Page 30] Mass, the High-Altar (*ara maxima*) is ornamented with the Tabernacle, or the *pyx* (the box in which the Host is kept), and with six lighted tapers. The esoteric meaning of the *pyx* and contents — the symbol of the Christ-Sun — is that it represents the resplendent luminary, and the six tapers the six planets (the early Christians knowing of no more), three on his right and three on his left. This is a copy of the seven branched candlestick of the synagogue, which has an identical meaning. "*Sol est Dominus Meus*". "The Sun is my Lord!" exclaims David in Psalm 95, translated very ingeniously in the authorized version by "The Lord is a great God", "a great King *above* all Gods" (v. 3), or planets truly! Augustin Chalis is more sincere in *Philosophie des Religions Comparées* (Vol. II, p. 18), when he writes:

> All are devs (demons), on this Earth, save the God of the Seers (Initiates) the sublime IAO; and if in Christ you see aught than the SUN, then you adore a dev, a phantom such as are all the children of night.

The East being the cardinal point whence arises the luminary of the Day, the great giver and sustainer of life, the creator of al that lives and breathes on this globe, what wonder if all the nation of the Earth worshipped in him the visible agent of the invisible Principle and Cause; and that *mass* should be said in the honour of him who is the giver of *messis* or "harvest". But, between worshipping the ideal as a *whole*, and the physical symbol, a part [Page 31] chosen to represent that whole and the ALL, there is an

abyss. For the learned Egyptian, the Sun was the “eye” of Osiris, not Osiris himself; the same for the learned Zoroastrians. For the early Christians the Sun became *the* Deity, in *toto*; and by dint of casuistics, sophistry, and dogmas not to be questioned, the modern Christian churches have contrived to force even the educated world to accept the same, while hypnotising it into a belief that their god is the one living true Deity, the maker of, *not the Sun* — a demon worshipped by the “heathen”. But what may be the difference between a wicked demon, and the anthropomorphic God, *e.g*., as represented in Solomon's *Proverbs*? That “God”, unless poor, helpless, ignorant men call upon him, when their “fear cometh as desolation” and their “destruction as a whirlwind”, threatens them in such words as these “I will laugh at your calamities, I will mock when your fear cometh!” (Prov. 1:27) Identify this God with the great Avatar on whom the Christian legend is hung; make him one with that true Initiate who said, “Blessed are they that mourn; for they shall be comforted”: and what is the result? Such identification alone quite sufficient to justify the fiendish joy of Tertullian, who laughed and rejoiced at the idea of his *infidel* next of kin roasting in hell-fire; the advice of Hieronymus to the Christian convert to trample over the body of his pagan mother, if she seeks to prevent him *leaving her for ever* to [Page 32] follow Christ; and it makes of all the Church tyrants, murderers, and *omnes gentes* of the Inquisition, the grandest and noblest exemplars of practical Christianity that have ever lived!

Adyar Pamphlets No. 110

The Roots of Ritualism in Church and Masonry - Part 2

by H.P. Blavasky

Reprinted from *Lucifer* Volume IV - March

1889 Published in 1920
Theosophical Publishing House, Adyar, Chennai [Madras]
India The Theosophist Office, Adyar, Madras. India

VII

The ritualism of primitive Christianity — as now sufficiently shown — sprang from ancient Masonry. The latter was, in its turn, the offspring of the, then, almost dead Mysteries. Of these we have now a few words to say.

It is well known that throughout antiquity, besides the popular worship composed of the dead-letter forms and empty exoteric ceremonies, every nation had its secret cult known to the world as the MYSTERIES. Strabo, one among many others, warrants for this assertion. (*Georg, lib. 10*) No one received admittance into them save those prepared for it by special training. The neophytes instructed in the upper temples were initiated into the final Mysteries in the crypts. These instructions were the last surviving heirlooms of archaic wisdom, and it is [Page 2] under the guidance of high Initiates that they were *enacted*. We use the word "enacted" purposely; for the *oral* instructions at *low breath* were given only in the crypts, in solemn silence and secrecy. During the public classes and general teachings, the lessons in cosmogony and theogony were delivered in allegorical representation, the *modus operandi* of the gradual evolution of Kosmos, worlds, and finally of our earth, of gods and men, all was imparted in a symbolical way. The great public performances during the festivals of the Mysteries, were witnessed by the masses and the personified truths worshipped by the multitudes — blindly. Alone the high Initiates, the Epoptae, understood their language and real meaning. All this, and so far, is well known to the world of scholars.

It was a common claim of all the ancient nations that the real mysteries of what is called so unphilosophically, *creation*, were divulged to the elect of our (fifth) race by its first dynasties of *divine* Rulers — gods in flesh, "divine incarnations", or Avatars, so called. The last Stanzas, given from the Book of Dzyan in *The Secret Doctrine* (Vol. II, p. 21), speak of those who ruled over the descendants "produced from the holy stock", and . . . "who re-descended, who made peace with the fifth (race) who taught and instructed it".

The phrase "made peace" shows that there had been a previous quarrel. The fate of the Atlanteans in our philosophy, and that of the *prediluvians* in the [Page 3] Bible, corroborates the idea. Once more — many centuries before the Ptolemies — the same abuse of the sacred knowledge crept in amongst the initiates of the Sanctuary in Egypt. Preserved for countless ages in all their purity, the sacred teachings of the gods, owing to personal ambition and selfishness, became corrupted again. The meaning of the symbols found itself but too often desecrated by unseemly interpretations, and

very soon the Eleusinian Mysteries remained the only ones pure from adulteration and sacrilegious innovations. These were in honour of (Ceres) Demeter, or Nature, and were celebrated in Athens, the flowers of the intellect of Asia Minor and Greece being initiated thereinto. In his 4th Book, Zosimus states that these Initiates embraced *the whole of mankind*; **[**Says Cicero in *De Nat. Deorum*, lib. I : "Omitto Eleusinem sanctam illam et augustam; ubi initiantur gentes orarum ultime". **]** while Aristides calls the Mysteries the *common temple of the earth.*

It is to preserve some reminiscence of this "temple", and to rebuild it, if need be, that certain elect ones among the initiated began to be set apart. This was done by their High Hierophants in every century, from the time when the sacred allegories showed the first signs of desecration and decay. For the great Elusinia finally shared the same fate as the others. Their earlier excellency and purpose are described by Clement of Alexandria who shows the greater Mysteries divulging the secrets and the mode of [Page 4] construction of the Universe, this being the beginning, the end and the ultimate goal of human knowledge, for in them was shown to the initiated Nature and all things as they are. (Strom. 8.) This is the Pythagorean Gnosis, Epictetus speaks of these instructions in the highest terms: "All that is ordained therein was established by our masters for the instruction of men and the correction of our customs." (Apud Arrian. Dissert. lib. cap. 21.) Plato asserts in the *Phaedo* the same: the object of the Mysteries was to re-establish the soul in its primordial purity, or *that state of perfection from which it had fallen.*

VIII

But there came a day when the Mysteries deviated from their purity in the same way as the exoteric religions. This began when the State bethought itself, on the advice of Aristogeiton (510 B.C.), of drawing from the Eleusinia a constant and prolific source of income. A law was passed to that effect. Henceforth, no one could be initiated without paying a certain sum of money for the privilege. That boon which could hitherto be acquired only at the price of incessant, almost superhuman effort, toward virtue and excellency, was now to be purchased for so much gold. Laymen — and even priests themselves — while [Page 5] accepting the desecration lost eventually their past reverence for the inner Mysteries, and this led to further profanation of the Sacred Science. The rent made in the veil widened with every century; and more than ever the Supreme Hierophants, dreading the final publication and distortion of the most holy secrets of nature, laboured to eliminate them from the inner programme, limiting the full knowledge thereof but to the few.

It is those *set apart* who soon became the only custodians of the divine heirloom of the ages.

Seven centuries later, we find Apuleius, his sincere inclination toward magic and the mystical notwithstanding, writing in his *Golden Age* a bitter satire against the hypocrisy and debauchery of certain orders of *half*-initiated priests. It is through him also, that we learn that in his day (second century A.D.) the Mysteries had become so universal that persons of all ranks and conditions, in every country, men, women, and children all were *initiated*! Initiation had become as necessary in his day as baptism has since become with the Christians; and, as the latter is now, so the former had become then — *i.e.*, meaningless, and a purely dead-letter ceremony of mere form. Still later, the fanatics of the new religion laid their heavy hand on the Mysteries.

The *Epoptae*, they "who see things as they are" disappeared one by one, emigrating into regions [Page 6] inaccessible to the Christians. The *Mystae* (from *Mystes* "or veiled") "they who see things only as they appear" remained very soon, alone, sole masters of the situation.

It is the former, the "set apart", who have preserved the true secrets; it is the *Mystae*, those who

knew them only superficially, who laid the first foundation stone of modern Masonry; and it is from this half pagan, half converted primitive fraternity of Masons that Christian ritualism and most of dogmas were born. Both the *Epoptae* and the *Mystae* are entitled to the name of Masons: for both carrying out their pledges to, and the injunction of their long departed Hierophants and "Kings" *rebuilt*, the *Epoptae*, their "lower", and the *Mystae,* their "upper temples. For such were the irrespective appellations in antiquity, and are so to this day in certain regions. Sophocles speaks in the *Electra* (Act 2) of the foundations of Athens — the site of the Eleusinian Mysteries — as being the "sacred edifice of the gods", *i.e.*, built by the gods. Initiation was spoken of as "walking into the temple", and "cleaning", or *rebuilding the temple* referred to the *body* of an initiate on his last and supreme trial. (Vide St. John's Gospel, 2:19). The esoteric doctrine, also, was sometimes called by the name of "temple" and popular exoteric religion, by that of "city". To *build a temple* meant to found an esoteric school; to "build a city temple" signified [Page 7] to establish a public cult. Therefore, the true surviving "Masons" of the *lower* Temple, or the *crypt*, the sacred place of initiation, are the only custodians of the true *Masonic* secrets now lost to the world. We yield willingly to the modern Fraternity of Masons the title of "Builders of the higher Temple", as the *à priori* superiority of the comparative adjective is as illusionary as the blaze of the burning bush of Moses itself in the Templars' Lodges.

IX

The misunderstood allegory known as the Descent into *Hades*, has wrought infinite mischief. The exoteric "fable" of Hercules and Theseus descending *into the infernal regions*; the journey thither of Orpheus, who found his way by the power of his lyre (*Ovid Metam*.); of Krishna, and finally of Christ, who "descended into Hell and the third day rose again from the dead" — was twisted out of recognition by the non-initiated *adapters* of pagan rites and transformers thereof, into Church rites and dogmas.

Astronomically, this *descent into hell* symbolized the Sun during the autumnal equinox when abandoning the higher sidereal regions, there was a supposed fight between him and the Demon of Darkness who got the best of our luminary. Then the Sun was imagined to undergo a temporary death and to descend into the infernal regions. But mystically, [Page 8] it typified the initiatory rites in the crypts of the temple, called the Underworld. Bacchus, Herakles, Orpheus, Asklepios and all the other visitors of the crypt, all descended into hell and ascended thence on the third day, for all were initiates and "Builders of the lower Temple". The words addressed by Hermes to Prometheus, chained on the arid rocks of the Caucasus — *i. e.,* bound by ignorance to his physical body and devoured therefore by the vultures of passion — apply to every neophyte, to every *Chrestos* on trial. "To such labours look thou for no termination until the (or a) god shall appear as a substitute in thy pangs and shall be willing to go both to gloomy Hades and to the murky depths around Tartarus." (Aeschylus: *Prometheus*, 1027, ff.) They mean simply that until Prometheus (or man) could find the "God", or Hierophant (the Initiator) who would willingly descend into the crypts of initiation, and walk around Tartarus with him, the vulture of passion would never cease to gnaw his vitals.**[**The dark region in the crypt, into which the candidate under initiation was supposed to throw away for ever his worst passions and lusts. Hence the allegories by Homer, Ovid, Virgil, etc., all accepted literally by the modern scholar. Phlegethon was the river in Tartarus into which the initiate was thrice plunged by the Hierophant, after which the trials were over and the new man born anew. He had left in the dark stream the old sinful man for ever, and issued on the third day, from Tartarus, as an *individuality*, the *personality* being dead. Such characters as Ixion, Tantalus, Sisyphus, etc., are each a personification of some human passion. **]** Aeschylus as a pledged Initiate could say no more; but Aristophanes less pious, or more daring, divulges [Page 9] the secret to those who are not blinded by a too strong preconception, in his immortal satire on Heracles' *descent into Hell*. (*Frogs.*) There we find the chorus of the "blessed ones" (the initiated), the Elysian Fields, the arrival of Bacchus (the god Hierophant) with Herakles, the reception with lighted torches, emblems of new LIFE and RESURRECTION from the darkness of human ignorance to the light of

spiritual knowledge — eternal LIFE. Every word of the brilliant satire shows the inner meaning of the poet:

Wake, burning torches ... for thou comest
Shaking them in thy hand, Iacche,
Phosphoric *star of the nightly rite*.

All such final initiations took place during the night. To speak, therefore, of anyone as having descended into Hades, was equivalent in antiquity to calling him a *full Initiate*. To those who feel inclined to reject this explanation, I would offer a query. Let them explain, in that case, the meaning of a sentence in the sixth book of Virgil's Aeneid. What can the poet mean, if not that which is asserted above, when introducing the aged Anchises in the Elysian fields, he makes him advise Aeneas his son, to travel to Italy . . . where he would have to fight in Latium, a rude and barbarous people; therefore, he adds, before you venture there "*Descend into Hades*", *i. e.,* get yourself initiated.

The benevolent clericals, who are so apt to send us on the slightest provocation to Tartarus and the [Page 10] infernal regions, do not suspect what good wishes for us the threat contains; and what a holy character one must be before one gets into such a sanctified place.

It is not pagans alone who had their Mysteries. Bellarmin (*De Eccl. Triumph*. lib. 2, cap. 14) states that the early Christians adopted, after the example of pagan ceremonies, the custom of assembling in the church during the nights preceding their festivals, to hold vigils or "wakes". Their ceremonies were performed at first with the most edifying holiness and purity. But very shortly after that, such immoral abuses crept into these "assemblies" that the bishops found it necessary to abolish them. We have read in dozens of works about the licentiousness in the pagan religious festivals. Cicero is quoted (*de Leg*. lib. 2, cap. 15) showing Diagondas, the Theban, finding no other means of remedying such disorders in the ceremonies than the suppression of the Mysteries themselves. When we contrast the two kinds of celebrations, however, the Pagan Mysteries hoary with age centuries before our era, and the Christian Agape and others in a religion hardly born and claiming such a purifying influence on its converts, we can only pity the mental blindness of its defenders and quote for their benefit Roscommon, who asks:

When you begin with so much pomp and show,
Why is the end so little and so low? [Page 11]

X

Primitive Christianity — being derived from the primitive Masonry — had its grip. pass-words, and degrees of initiation. "Masonry" is an old term but it came into use very late in our era. Paul calls himself a "master-builder" and he was one. The ancient Masons called themselves by various names and most of the Alexandrian Eclectics, the Theosophists of Ammonias Saccas and the later Neo-Platonists, were all virtually Masons.

They were all bound by oath to secrecy, considered themselves a Brotherhood, and had also their signs of recognition. The Eclectics or Philaletheians comprised within their ranks the ablest and most learned scholars of the day. as also several crowned heads. Says the author of *The Eclectic Philosophy:*

Their doctrines were adopted by pagans and Christians in Asia and Europe, and for a season everything seemed favourable for a general fusion of religious belief. The Emperors Alexander Severus

and Julian embraced them. Their predominating influence upon religious ideas excited the jealousy of the Christians of Alexandria. The school was removed to Athens, and finally closed by the Emperor Justinian. Its professors *withdrew* to Persia, **[**And we may add, beyond, to India and Central Asia, for we find their influence everywhere in Asiatic countries. **]** where they made many disciples.

A few more details may prove perchance, interesting. We know that the Eleusinian Mysteries [Page 12] survived all others. While the secret cults of the minor gods such as the *Curates,* the *Dactyli*, the worship of Adonis, of the *Kabiri*, and even those of old Egypt had entirely disappeared under the revengeful and cruel hand of the pitiless Theodosius, **[**The murderer of the Thessalonians, who were butchered by this pious son of the Church. **]** the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in their primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our era. It is then that the "Builders of the higher, or City Temple" appeared first on the scene and worked unrelentingly to infuse their rituals and peculiar dogmas into the nascent and ever fighting and quarrelling church.

The triple Sanctus of the Roman Catholic Mass is the triple S.S.S. of these early Masons, and is the modern prefix to their documents or "any written *balustre* — the initial of *Salutem*, or Health" as cunningly put by a Mason. "This triple masonic salutation is the most ancient among their greetings." (Ragon.)

XI

But they did not limit their grafts on the tree of the Christian religion to this alone. During the [Page 13] Mysteries of Eleusis, wine represented Bacchus and Ceres — wine and bread, or corn. **[**Bacchus is certainly of Indian origin. Pausanias shows him the first to lead an expedition against India, and the first to throw a bridge over the Euphrates. "The cable which served to unite the two opposite shores being exhibited to this day", writes this historian, "it being woven from vine-branches and trailings of ivy". (X 29. 4.) Arrianus and Quintus-Curtius explained the allegory of Bacchus' birth from the thigh of Zeus, by saying that he was born on the Indian Mount *Meru* (from thigh). We are aware that Eratosthenes and Strabo believed the Indian Bacchus had been invented by flatterers to simply please Alexander, believed to have conquered India as Bacchus is supposed to have done. But on the other hand, Cicero mentions the god as a Son of Thyoné and Nisus; and Dionysus or means the god Dis from Mount Nys in India. Bacchus crowned with ivy, or Kissos, is Krshna, one of whose names was Kissen. Dionysus was pre- eminently the god who was expected to liberate the souls of men from their prisons of flesh — Hades and the human Tartarus, in one of its symbolical senses. Cicero calls Orpheus a son of Bacchus, and there is a tradition which not only makes Orpheus come from India (he being called dark, of tawny complexion) but identifies him with Arjuna, the chela and adoptive son of Krshna. (Vide *Five Years of Theosophy*: "Was writing known before Pãnini?") **]** Now Ceres or Demeter was the female productive principle of the Earth; the spouse of Father Aether, or Zeus; and Bacchus, the son of Zeus-Jupiter, was his father manifested: in other words, Ceres and Bacchus were the personifications of Substance and Spirit, the two vivifying principles in Nature and on Earth. The hierophant Initiator presented symbolically, before the final *revelation* of the mysteries, wine and bread to the candidate, who ate and drank, in token that the spirit was to quicken matter: *i.e.* the divine wisdom of the Higher-Self was to enter into and take possession of his inner Self or Soul through what was to be revealed to him.[Page 14]

This rite was adopted by the Christian Church. The Hierophant who was called the "Father", has now passed, part and parcel — *minus* knowledge — into the "Father" priest, who today administers the

same communion. Jesus calls himself a vine and *his* “Father” the husbandman; and his injunction at the Last Supper shows his thorough knowledge of the symbolical meaning (*Vide infra*, note) of bread and wine, and his identification with the *logoi* of the ancients. “Whose eateth my flesh and drinketh my blood hath eternal life”. “This is a hard saying”, he adds. . . . “The words (*rhemata*, or arcane utterances) that I speak unto you, they are Spirit and they are Life”. They are; because “it is the Spirit that quickeneth”. Furthermore these rhemata of Jesus are indeed the arcane utterances *of an Initiate*.

But between this noble rite, as old as symbolism, and its later anthropomorphic interpretation, now known as transubstantiation, there is an abyss of ecclesiastical sophistry. With what force the exclamation —“Woe unto you lawyers. For *ye have taken away the key of knowledge*”, (and will not permit even now *gnosis* to be given to others); with what tenfold force, I say, it applies more now than then. Aye; that *gnosis*, “ye entered not in yourselves, and them that were (and are) entering ye prevented”, and still prevent. Nor has the modern priesthood alone laid itself open to this blame. Masons, the descendants, or at any rate the successors, of the [Page 15] “Builders of the upper Temple” during the Mysteries, they who ought to know better, will pooh-pooh and scorn any one among their own brethren who will remind them of their true origin. Several great modern Scholars and Kabalists, who are Masons, and could be named, received worse than the cold shoulder from their Brethren. It is ever the same old, old story. Even Ragon, the most learned in his day among all the Masons of our century, complains of it, in these words:

> All the ancient narratives attest that the initiations in the days of old had an imposing ceremonial, and became memorable for ever through the grand truths divulged and the knowledge that resulted therefrom. And yet there are *some modern Masons, of half-learning*, who hasten to treat as charlatans all those who successfully remind of, and explain to them, these ancient ceremonies! (*Cours. Philos*. p. 87 note [2].)

XII

Vanitas vanitatum! Nothing is new under the sun. The “*Litanies of the Virgin Mary*” prove it in the sincerest way. Pope Gregory I, introduces the worship of the Virgin Mary and the Chalcedonian Council proclaim her the mother of God. But the author of the *Litanies* had not even the decency (or is it the brains?) to furnish her with any other than pagan adjectives and titles, as I shall presently show. Not a symbol, not a metaphor of this famous Litany, but belonged to a crowd of goddesses; all Queens, [Page 16] Virgins, or Mothers; these three titles applying to Isis, Rhea, Cybele, Diana, Lucifera, Lucina, Luna, Tellus, Latona triformis, Proserpina, Hecate, Juno, Vesta, Ceres, Leucothea, Astarte, celestial Venus and Urania, Alma Venus, etc., etc., etc.

Besides the primitive signification of trinity (the esoteric, or that Father, Mother, Son) does not this Western Trimurti (three faces) mean in the Masonic pantheon: “Sun, Moon, and the Venerable”? a slight alteration, forsooth, from the Germanic and Northern Fire, Sun and Moon.

It is the intimate knowledge of this, perchance, that made the Mason, J. M. Ragon describe his profession of faith thus:

> For me the Son is the same as Horus, son of Osiris and Isis; he is the SUN who, every year redeems the world from sterility and the universal death of the races.

And he goes on to speak of the Virgin Mary's particular litanies, temples, festivals, masses and Church services, pilgrimages, oratories, Jacobins, Franciscans, vestals, prodigies, ex voto, niches, statues, etc., etc., etc.

De Maleville, a great Hebrew scholar and translator of Rabbinical literature, observes that the Jews give to the moon all those names which, in the Litanies, are used to glorify the Virgin. He finds in the *Litanies of Jesus*, all the attributes of Osiris — the Eternal Sun, and of Horus, the Annual Sun.

And he proves it. [Page 17]

Mater Christi is the mother of the Redeemer of the old Masons, who is the *Sun*. The *hoi polloi* among the Egyptians, claimed that the child, symbol of the great central star, Horus, was the Son of Osireth and Oseth, whose souls had *ensouled*, after their death, the *Sun* and the *Moon*. Isis became, with the Phoenicians, Astarte, the name under which they adored the Moon, personified as a woman adorned with horns, which symbolised the crescent. Astarte was represented at the autumnal equinox after her husband's (the Sun's) defeat by the Prince of Darkness, and descent into Hades, as weeping over the loss of her consort, who is also her son, as Isis does that of her consort, brother and son (Osiris-Horus). Astarte holds in her hand a cruciform stick, a regular cross, and stands weeping on the crescent moon. The Christian Virgin Mary is often represented in the same way, standing on the new moon, surrounded by stars and weeping for her son *juxta crucem lacrymosa dum pendebat filius* (See, *Stabat Mater Dolorosa*). Is not she the heiress of Isis and Astarte? asks the author.

Truly, and you have but to repeat the *Litany to the Virgin* of the Roman Catholic Church, to find yourself repeating ancient incantations to Adonaïa (Venus), the mother of Adonis, the Solar god of so many nations; to Mylitta (the Assyrian Venus), goddess of Nature; to Alilat, whom the Arabs symbolized by the two lunar horns; to Selene, wife and sister of Helios, the Sun [Page18] god of the Greeks; or, to the *Magna Mater*, . . . *honestissima, purissima, castissima*, the Universal Mother of all Beings — because SHE IS MOTHER NATURE.

Verily is *Maria* (Mary) the Isis *Myrionymos*, the Goddess Mother of the ten thousand names! As the Sun was Phoebus, in the heaven, so he became Apollo, on earth, and Pluto in the still lower regions (after sunset); so the moon was Phoebe in heaven, and Diana on earth (Gaia, Latona, Ceres); becoming Hecate and Proserpine in Hades. Where is the wonder then, if Mary is called *regina virginum,* "Queen of Virgins", and *castissima* (most chaste), when even the prayers offered to her at the sixth hour of the morning and the evening are copied from those sung by the "heathen" Gentiles *at the same hours* in honour of Phoebe and Hecate? The verse of the "Litany to the Virgin", *stella matutina*, **[**The "Morning Star", or *Lucifer*, the name which Jesus calls himself in Rev. 22:16, and which becomes, nevertheless, the *name of the Devil*, as soon as a theosophical journal assumes it! **]** we are informed, is a faithful copy of a verse from the litany of the *triformis* of the pagans. It is at the Council which condemned Nestorius that Mary was first titled as the "Mother of God", *mater dei*.

In our next, we shall have something to say about this famous Litany of the Virgin, and show its origin in full. We shall cull our proofs, as we go along, from the classics and the moderns, and supplement the whole from the annals of religions as found in the Esoteric Doctrine. Meanwhile, we may add a few more [Page 19] statements and give the etymology of the most sacred terms in ecclesiastical ritualism.

XIII

Let us give a few moments of attention to the assemblies of the "Builders of the upper Temple" in early Christianity. Ragon has shown plainly to us the origin of the following terms:

(a) "The word 'mass', comes from the Latin *Messis* — 'harvest,' whence the noun *Messias*, 'he who ripens the harvest,' Christ, the Sun".

(b) The word "Lodge" used by the Masons, the feeble successors of the Initiates, has its root in *loga*, (*loka*, in Sanskrit) a locality and a *world*; and in the Greek *logos*, the Word, a discourse; signifying in its full meaning "a place where certain things are discussed".

(c) These assemblies of the *logos* of the primitive *initiated* masons came to be called *synaxis*, "gatherings" of the Brethren for the purpose of praying and celebrating the coena (supper) wherein only bloodless offerings, fruit and cereals, were used. Soon after these offerings began to be called *hostiae* — or sacred and pure *hosties* — in contrast to the impure sacrifices (as of prisoners of war, *hostes*, whence the word *hostage*), as the offerings consisted of the harvest fruits, the first fruits of *messis*, thence the word "mass". Since no father of the Church mentions, as some scholars would have it, [Page 20] that the word mass comes from the Hebrew *missah* (*oblatum*, offering) one explanation is as good as the other. For an exhaustive enquiry on the word *missa* and *mizda*, see King's *Gnostics*, pp. 124, *et seq*.

Now the word *synaxis* was also called by the Greeks *agyrmos*, (a collection of men, assembly). It referred to initiation into the Mysteries. Both words — *synaxis* and *agyrmos* **[**Hesychius gives the name (*agyrmos*) to the first day of the initiation into the mystery of Ceres, goddess of harvest, and refers to it also under that of *Synaxis*. The early Christians called their mass, before this term was adapted, and the celebration of their mysteries — *Synaxis*, a word compounded from *sun* "with", and *ago* "I lead", whence, the Greek *synaxis* or an assembly **]** — became obsolete with the Christians, and the word *missa*, or mass, prevailed and remained. Theologians will have it, desirous as they are to veil its etymology, that the term messias (*Messiah*) is derived from the Latin word *missus* (messenger, *the sent*). But if so, then again it may be applied as well to the Sun, the *annual* messenger, sent to bring light and new life to the earth and its products. The Hebrew word for Messiah, *mashiah* (anointed, from *mashah*, to anoint) will hardly apply to, or bear out the identity in the ecclesiastical sense; nor will the Latin *missa* (mass) derive well from that other Latin word *mittere*, *missum*, "to send", or "dismiss". Because the communion service — its heart and soul — is based on the consecration and oblation of the host or *hostia* (sacrifice), a wafer (a thin, leaf-like bread) representing the body of Christ in the Eucharist, [Page 21] and such wafer of flour is a direct development of the harvest or cereal offerings. Again, the primitive *masses* were *coenas* (late dinners or suppers), which, from the simple meals of Romans, who " washed, were anointed, and wore a *cenatory* garment" at dinner became consecrated meals in memory of the last Supper of Christ.

The converted Jews in the days of the Apostles met at their *synaxes*, to read the Evangels and their correspondence (Epistles). St. Justin (150 A.D.) tells us that these solemn assemblies were held on the day called *Sun* (Sunday, *dies magnus*), on which days there were psalms chanted — "collation of baptism with pure water and the *agape* of the holy *Coena* with bread and wine". What has this hybrid combination of pagan Roman dinners, raised by the inventors of church dogmas to a sacred mystery, to do with the Hebrew *Messiah* "he who causes to go down into the pit" (or Hades), or its Greek transliteration *Messias*. As shown by Nork, Jesus "*was never anointed either as high priest or king*", therefore his name of *Messias* cannot be derived from its present Hebrew equivalent. The less so, since the word anointed, or "rubbed with oil" a *Homeric term*, is *chris*, and *chrio*, both to *anoint the body with oil*. (See LUCIFER for Nov.1887, "*The Esoteric Character of the Gospels*.")

Another high Mason, the author of "*The Source of Measures*", summarizes this *imbroglio* of the ages in a few lines by saying: [Page 22]

The fact is, there were two Messiahs: *One*, as causing himself to go down into the pit, for the salvation of the world; **[**From times immemorial every initiate before entering on his supreme trial of initiation, in antiquity as at the present time, pronounced these sacramental words . . . "And I swear to give up my life for the salvation of my brothers, which constitute the whole of mankind, if called upon,

and to die in the defence of truth. . . .” **]** this was the Sun shorn of his *golden rays* and *crowned with blackened* ones (symbolizing this loss) as the thorns. *The other*, was the triumphant *Messiah*, mounted up to this *summit of the arch of Heaven*, personated as the *Lion of the tribe of Judah*. In both instances he had the
cross. . . .”

At the *Ambarvales*, the festivals in honour of Ceres, the *Arval* (the assistant of the High Priest) clad in pure white, placing on the *hostia* (sacrificial heap) a cake of corn, water and wine, tasted the wine of *libation* and gave to all others to *taste*. The *oblation* (or offering) was then taken up by the High Priest. It symbolized the three kingdoms of Nature — the cake of corn (vegetable kingdom), the sacrificial vase or *chalice* (mineral), and the *pall* (the scarf-like garment) of the Hierophant, an end of which he threw over the oblation wine cup. This pall was made of pure white lamb skins.

The modern priest repeats, gesture for gesture, the acts of the pagan priest. He lifts up and offers the bread to be consecrated; blesses the water that is to be put in the chalice, and then pours the wine into it, [Page 23] incenses the altar, etc., etc., and going to the altar washes his fingers saying, “I will wash my hands *among the* INNOCENT and encompass thy altar, O Lord.” He does so, because the ancient and *pagan* priest did the same, saying, “I wash (with lustral water) my hands among the INNOCENT (the fully initiated Brethren) and encompass thy altar, O great Goddess” (Ceres). Thrice went the high priest round the altar loaded with offerings, carrying high above his head the chalice covered with the end of his snow-white lamb-skin. . . .

The consecrated vestment worn by the Pope, the pall, “*has the form of a scarf made of white wool*, embroidered with purple crosses”. In the Greek Church, the priest covers, with the end of the pall thrown over his shoulder, the chalice.

The High Priest of antiquity repeated thrice during the divine services his “*O redemptor mundi*” to Apollo 'the Sun, his “*Mater Salvatoris*”, to Ceres, —the earth, his *“Virgo paritura”* to the Virgin Goddess etc., and pronounced *seven ternary commemorations*. (Hearken, O Masons!).The ternary number, so reverenced in antiquity, is as reverenced now, and is pronounced five times during the mass. We have three *introibo*, three *Kyrie eleison*, three *mea culpa*, three *agnus dei*, three *Dominus Vobiscum*. A true masonic series! Let us add to this the three *et cum spiritu tuo*, and the Christian mass yields to us the same *seven triple commemorations*. [Page 24]

PAGANISM, MASONRY, and THEOLOGY — such is the historical trinity now ruling the world *sub rosa*. Shall we close with a Masonic greeting and say:

> Illustrious officers of Hiram Abif, Initiates, and “Widow's sons”. The Kingdom of Darkness and ignorance is fast dispelling, but there are regions still untouched by the hand of the scholar, and as black as the night of Egypt. *Fratres, sobrii estote et vigilate*!

Adyar Pamphlets No. 203 & 204

Memory and Its Nature
by: H.P. Blavatsky

Contributed to Lucifer for October, 1889, edited by H.P.B. Published in 1935 Theosophical Publishing House, Adyar, Chennai [Madras] India The Theosophist Office, Adyar, Madras. India

3. MEMORY IN THE DYING

by **H.P.Blavatsky**

WE find in a very old letter from a MASTER, written years ago to a member of the Theosophical Society, the following suggestive lines of the mental state of a dying man:

'At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong, supreme impulse; and memory restores faithfully every impression that has been entrusted to it during the period of the brain's activity. That impression and thought which was the strongest, naturally becomes the most vivid, and survives, so to say, all the rest, which now vanish and disappear forever, to reappear but in Devachan. No man dies insane or unconscious, as some physiologists assert. Even a madman or one in a fit of *derilium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body, *the brain thinks* and the *Ego* lives over in those few brief seconds, his whole life over again. Speak in whispers, ye who assist at a deathbed and find yourselves in the solemn presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body.
Speak in whispers I say, lest you disturb the quiet ripple of thought and hinder the busy work of the Past casting its reflection upon the veil of the Future. . . . **[***The Mahatma Letters to A P Sinnett,* Theosophical Publishing House, Letter 93B, 1979, p 167**]**

The above statement has been rnore than once strenuously opposed by materialists; biology and [scientific] psychology, it was urged, were both against the idea, and while the latter had no well demonstrated data to go upon in such a *hypothesis*, the former dismissed the idea as an empty 'superstition'. Meanwhile, even biology is bound to progress, and this is what we learn of its latest achievements. Dr Ferré) has **[Page 71]** communicated quite recently to the Biological Society of Paris a very curious note on the mental state of the dying, which corroborates marvellously the above lines. For, it is to the special phenomenon of life-reminiscences, and that sudden re-emerging on the blank walls of memory, from all its long neglected and forgotten 'nooks and corners', of 'picture after picture' that Dr Ferré) draws the special attention of biologists. **[**See recent researches of Dr Raymond Moody, Dr E Kubler Ross and others offer further confirmation**]**

We need notice but two among the numerous instances given by this scientist in his *Rapport*, to show how scientifically correct are the teachings we receive from our eastern Masters.

The first instance is that of a moribund consumptive whose disease was developed in consequence of a spinal affection. Already consciousness had left the man, when, recalled to life by two successive injections of a gram of ether, the patient slightly lifted his head and began talking rapidly in Flemish, a

language no one around him, nor yet himself, understood. Offered a pencil and a piece of white cardboard, he wrote with great **[Page 72]** rapidity several lines in that language — very correctly, as was ascertained later on — fell back, and died. When translated —the writing was found to refer to a very prosaic affair. He had suddenly recollected, he wrote, that he owed a certain man a sum of fifteen francs since 1868 — hence more than twenty years — and desired it to be paid.

But why write his last wish in Flemish? The defunct was a native of Antwerp, but had left his country in childhood, without ever knowing the language, and having passed all his life in Paris, could speak and write only in French. Evidently his returning consciousness, that last flash of memory that displayed before him, as in a retrospective panorama, all his life, even to the trifling fact of his having borrowed twenty years back a few francs from a friend, did not emanate from his *physical* brain alone, but rather from his spiritual memory, that of the *Higher Ego* [Manas or the reincarnating individuality]. The fact of his speaking and writing Flemish, a language that he had heard at a time of life when he could not yet speak himself, is an additional proof. The EGO *is almost* **[Page 73]** *omniscient in its immortal nature*. For indeed matter is nothing more than 'the last degree and as the shadow of existence', as Ravaisson, member of the French Institute, tells us.

But to our second case.

Another patient, dying of pulmonary consumption and likewise re-animated by an injection of ether, turned his head towards his wife and rapidly said to her: 'You cannot find that pin now; all the floor has been renewed since then'. This was in reference to the loss of a scarf pin eighteen years before, a fact so trifling that it had almost been forgotten, but which had not failed to be revived in the last thought of the dying man, who having expressed what he saw in words, suddenly stopped and breathed his last. Thus any one of the thousand little daily events, and accidents of a long life would seem capable of being recalled to the flickering consciousness, at the supreme moment of dissolution. A long life, perhaps, lived over again in the space of one short second!

Somnambulistic Memory

A third case may be noticed, which corroborates still more strongly that assertion of occultism which traces all such remembrances **[Page 74]** to the thought-power of the *individual*, instead of to that of the personal lower self. A young girl, who had been a sleep-walker up to her twenty-second year, performed during her hours of somnambulistic sleep the most varied functions of domestic life, of which she had no remembrance upon awakening.

Among other psychic impulses that manifested themselves only during her sleep was a secretive tendency quite alien to her waking state. During the latter she was open and frank to a degree, and very careless of her personal property; but in the somnambulistic state she would take articles belonging to herself or within her reach and hide them away with ingenious cunning. This habit being known to her friends and relatives, and two nurses, having been in attendance to watch her actions during her night rambles for years, nothing disappeared but what could be easily restored to its usual place. But on one sultry night, the nurse falling asleep, the young girl got up and went to her father's study. The latter, a notary of fame, had been working till a late hour that night. It was during a momentary absence from his room that the **[Page 75]** somnambulist entered, and deliberately possessed herself of a will left open upon the desk, as also of sum of several thousand pounds in bonds and notes. These she proceeded to hide in the hollow of two dummy pillars set up in the library to match the solid ones, and stealing from the room before her father's return, she regained her chamber and bed without awakening the nurse who was still asleep in the armchair.

The result was that, as the nurse stoutly denied that her young mistress had left the room, suspicion was diverted from the real culprit and the money could not be recovered. The loss of the will involved a law- suit which almost beggared her father and entirely ruined his reputation, and the family were reduced to great straits. About nine years later the young girl who, during the previous seven years had not been somnambulistic, fell into a consumption of which she ultimately died. Upon her death-bed, the veil which had hung before her physical memory was raised; her divine insight awakened; the pictures of her life came streaming back before her inner eye; and among others she saw the scene of **[Page 76]** her somnambulistic robbery. Suddenly arousing herself from the lethargy in which she had lain for several hours, her face showed signs of some terrible emotion working within, and she cried out 'Ah! what have I done? ... It was I who took the will and the money. . . . Go search the dummy pillars in the library, I have . . .' She never finished her sentence for her very emotion killed her. But the search was made and the will and money found within the oaken pillars as she had said. What makes the case more strange is, that these pillars were so high, that even by standing upon a chair and with plenty of time at her disposal instead of only a few moments, the somnambulist could not have reached up and dropped the objects into the hollow columns. It is to be noted, however, that ecstatics and convulsionists (*Vide the Convulsionnaires de St Médard et de MorzÎne*] seem to possess an abnormal facility for climbing blank walls and leaping even to the tops of trees.

Brain Canal between Two Planes

Taking the facts as stated, would they not induce one to believe that the somnambulistic personage possesses an intelligence and **[Page 77]** memory of its own apart from the physical memory of the waking lower self; and that it is the former which remembers in *articulo mortis*, the body and physical senses in the latter case ceasing to function, and the intelligence gradually making its final escape through the avenue of psychic and, last of all, of spiritual conciousness? And why not? Even materialistic science begins now to concede to psychology more than one fact that would have vainly begged of it recognition twenty years ago. 'The real existence' Ravaisson tells us, 'the life of which every other life is but an imperfect outline, a faint sketch, is that of the Soul'. That which the public in general calls 'soul', we speak of as the 'reincarnating Ego'. 'To be, is to live, and to live is to will and think', says the French scientist. **[***Rapport sur la Philosophie en France au XIXme Siècle.***]** But, if indeed the physical brain is of only a limited area, the field for the containment of rapid flashes of unlimited and infinite thought, neither will nor thought can be said to be generated *within* it, even according to materialistic science, the impassable chasm between **[Page 78]** matter and mind haying been confessed both by Tyndall and many others. The fact is that the human brain is simply the canal between two planes — the psycho-spiritual and the material —through which every abstract and metaphysical idea filters from the Manasic down to the lower human consciousness. Therefore, the ideas about the infinite and the absolute are not, nor can they be, within *our* brain capacities. They can be faithfully mirrored only by our spiritual consciousness, thence to be more or less faintly projected on to the tables of our perceptions on this plane. Thus while the records of even important events are often obliterated from our memory, not the most trifling action of our lives can disappear from the 'soul's' memory, because it is no MEMORY for it, but an ever present reality on the plane which lies outside our conceptions of space and time. 'Man is the measure of all things', said Aristotle; and surely he did not mean by man, the form of flesh, bones and muscles!

In Us Rests the Unreachable

Of all the deep thinkers Edgard Quinet, the author of *Creation*, expressed this idea the best. Speaking of man, full of feelings and **[Page 79]** thoughts of which he has either no consciousness at all, or which he feels only as dim and hazy impressions, he shows that man realizes quite a small portion only of

his moral being. 'The thoughts we think, but are unable to define and formulate, once repelled, seek refuge in the very root of our being. . . .' When chased by the persistent efforts of our will 'they retreat before it, still further, still deeper into — who knows what — fibres, but wherein they remain to reign and impress us unbidden and unknown to ourselves. . . .'

Yes; they become as imperceptible and as unreachable as the vibrations of sound and colour when these surpass the normal range. Unseen and eluding grasp, they yet work, and thus lay the foundations of our future actions and thoughts, and obtain mastery over us, though we may never think of them and are often ignorant of their very being and presence. Nowhere does Quinet, the great student of nature, seem more right in his observations than when speaking of the mysteries with which we are all surrounded: 'The mysteries of neither earth nor heaven but those present in the marrow of our bones, **[Page 80]** in our brain cells, our nerves and fibres. 'No need', he adds, 'in order to search for the unknown, to lose ourselves in the realm of the stars, when here, near us and *in us*, rests the unreachable. As our world is mostly formed of imperceptible beings which are the real constructors of its continents, so likewise is man'.

Verily so; since man is a bundle of obscure, and to himself unconscious perceptions, of indefinite feelings and misunderstood emotions, of ever forgotten memories and knowledge that becomes on the surface of his plane — *ignorance*. Yet, while physical memory in a healthy living man is often obscured, one fact crowding out another weaker one, at the moment of the great change that men call deat h — that which we call 'memory' seems to return tous in all its vigour and freshness.

May this not be due as just said, simply to the fact that, for a few seconds at least, our two memories [or rather the two states, the highest and the lowest states of consciousness] blend together, thus forming one, and that the dying being finds himself on a plane wherein there is neither past nor future, but all is one **[Page 81]** present? Memory, as we all know, is strongest with regard to its early associations, then when the future man is only a child, and more of a soul than of a body and if memory is a part of our soul, then, as Thackeray has somewhere said, it must be of necessity eternal. Scientists deny this; we, theosophists, affirm that it is so. They have for what they hold but negative proofs; we have, to support us, innumerable facts of the kind just instanced, in the three cases described by us. The links of the chain of cause and effect with relation to mind are, and must ever remain a *terra-incognita* to the materialist.
For if they have already acquired a deep conviction that as Pope says:

> Lulled in the countless chambers of the brain
> Our thoughts are linked by many a *hidden* chain ...

— and that they are still unable to discover these chains, how can they hope to unravel the mysteries of the higher, spiritual, mind?

H.P.B.

Adyar Pamphlets No. 126

The Tidal Wave
by H.P. Blavatsky

Reprinted from the magazine " Lucifer" Volume V

Published in 1921
Theosophical Publishing House, Adyar, Chennai [Madras] India
The Theosophist Office, Adyar, Madras. India

The tidal wave of deeper souls,

Into our inmost being rolls,

And lifts us unawares,

Out of all meaner cares.

-- Longfellow

The great psychic and spiritual change now taking place in the realm of human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end -- so says a mystic prophecy -- either for the weal or the woe of civilized humanity, with the present cycle which will close in 1897. But the great change is not effected in solemn silence, nor is it perceived only by the few. On the contrary, it asserts itself amid a loud din of busy, boisterous tongues, a clash of public opinion, in comparison to which the incessant, ever-increasing roar even of the noisiest political agitation seems like the rustling of the young forest foliage, on a warm spring day.

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. The former would deny the Divine Presence any right of existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with moneybags and collection boxes. But the spirit in man -- the direct, though now but broken ray and emanation of the Universal Spirit -- has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently turned by insane *Pride* “into a blind wanderer, like unto a buffoon mocked by a host of buffoons,” in the realm of Delusion, it remained unheard and unheeded. Today, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until, deafened by the din and roar of civilization and culture, they could bear it no longer . . .

Look around you and behold: think of what you see and hear, and draw therefrom your conclusions. The age of crass materialism, of Soul-insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and of the future; *i.e.,* it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the twentieth century. If the signs of the times can be trusted, it is not

the *Animalists* who will remain conquerors. This is warranted by us by the many brave and prolific authors and writers who have arisen of late to defend the rights of Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materialism. And facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of dethroned, cast-down Human Spirit, they now command: "So far hast thou come; but thou shalt go no further."

Amid all this external discord and disorganization of social harmony; amid confusion and the weak and cowardly hesitations of the masses, tied down to the narrow frames of routine, propriety and cant; amid the late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century -- we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning. It speaks in the lowest as in the highest, and stimulates them all to action. The renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter. Behold it, saith the poet, as ascending on its broad, white wings it soars into the regions of real life and light, whence, calm and godlike, it contemplates with unfeigned pity those golden idols of the modern material cult with their feet of clay, which have hitherto screened from the purblind masses their true and living gods . . .

Literature -- once wrote a critic -- is the confession of social life, reflecting all its sins, and all its acts of baseness as of heroism. In this sense a book is of a far greater importance than any man. Books do not represent one man, but they are the mirror of a host of men. Hence the great English poet-philosopher said of books, that he knew that they were as hard to kill and as prolific as the teeth of the fabulous dragon; sow them hither and thither, and armed warriors will grow out of them. To kill a good book is equal to killing a man.

The "poet-philosopher" is right.

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulas and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the *Future Man.* It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature,* who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

But woe to the twentieth century, if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of the old Puritan religious and social traditions, who will ever become the protectors and Saviours of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult and the mediaeval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should,

growing out of its teens, assimilate some fresher and more beneficent idea -- not these who are the wise men of the future. It is not for them that the hour of the new historical era will have struck, but for those who will have learnt to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses. In order that one should fully comprehend *individual life* with its physiological, psychic and spiritual mysteries, he has to devote himself, with all the fervour of unselfish philanthropy and love for his brother man, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND, and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life may be found in our boasted age of science and culture? Of course we do not mean authors alone, but rather the practical and still unrecognized, though well known, philanthropists and altruists of our age; the people's friends, the unselfish lovers of man, and the defenders of human right to the freedom of Spirit. Few indeed are such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and timeservers. Like those wonderful "Snow flowers" of Northern Siberia, which, in order to shoot forth from the cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth. Yet, it is only they who can carry out the task of perseverance. To them alone is given the mission of turning the "Upper Ten" of social circles from the broad and easy highway of wealth, vanity and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing. It is also those who, already themselves awakened to a higher Soul activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of Frivolity, to real life and light. Let all those who can, proceed fearlessly with this idea uppermost in their mind, and they will succeed. It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the "disinherited" classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown.

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the "great unwashed"? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes, before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. Is it not evident that the reason for this lies in the fact that but for a few earnest, sincere, and all-sacrificing workers in that field, the great majority of the volunteers consists of those same frivolous, *ultra*-selfish classes, who "play at charity" and whose ideas of the amelioration of the physical and moral status of the poor are confined to the hobby that money and the Bible alone can do it? We say that neither of these can accomplish any good; for dead-letter preaching and forced Bible-reading develop irritation and later atheism, and money as a temporary help finds its way into the tills of the public-houses rather than serves to buy bread with.

The root of the evil lies, therefore, in a moral, not in a physical cause.

If asked, what is it then that will help, we answer boldly: Theosophical literature; hastening to

add that under this term, neither books concerning Adepts and phenomena, nor the Theosophical Society publications, are meant.

Take advantage of, and profit by, the "tidal wave" which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All. Dickens and Thackeray, both born a century too late -- or a century too early -- came between two tidal waves of human spiritual thought, ad though they have done yeoman service individually and induced certain partial reforms, yet they failed to touch Society and the masses at large. What the European world now needs is a dozen writers such as Dostoevsky, the Russian author, whose works, through *terra incognita* for most, are still well known on the Continent, as also in England and America, among the cultured classes. And what the Russian novelist has done is this: he spoke boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes* -- the latter a far more dangerous proceeding than the former. And yet, behold, most of the administrative reforms during the last twenty years are due to the silent and *unwelcome* influence of his pen. As one of his critics remarks, the great truths uttered by him were felt by all classes so vividly and so strongly that people whose views were most diametrically opposed to his own could not but feel the warmest sympathy for this bold writer, and even expressed it to him.

" 'In the eyes of all, friends or foes, he became the mouthpiece of the irrepressible, no-longer-to-be-delayed need felt by society, to look with absolute sincerity into the innermost depths of its own soul, to become the impartial judge of its own actions and its own aspirations.'

"Every new current of thought, every new tendency of the age, had, and ever will have, its rivals, as its enemies, some counteracting it boldly but unsuccessfully, others with great ability. But such are always made of the same paste, so to say, common to all. They are goaded to resistance and objections by the same external, selfish and worldly objects, the same material ends and calculations as those that guided their opponents. While pointing out other problems and advocating other methods, in truth, they cease not for one moment to live with their foes in the world of the same and common interests, as also to continue in the same fundamental identical views on life.

"That which then became necessary was a man, who, standing outside of any partisanship or struggle for supremacy, would bring his past life as a guarantee of the sincerity and honesty of his views and purposes; one whose personal suffering would be an *imprimatur* to the firmness of his convictions, a writer, finally, of undeniable literary genius -- for such a man alone could pronounce words capable of awakening the true spirit in a society which had drifted away in a wrong direction.

"Just such a man was Dostoevsky -- the patriot-convict, the galley-slave, returned from Siberia; that writer, far-famed in Europe and Russia, the pauper buried by voluntary subscription, the soul-stirring bard of everything poor, insulted, injured, humiliated; he who unveiled with such merciless cruelty the plagues and sores of this age. . ."

It is writers of this kind that are needed in our day of reawakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century. France has her Zola who points out -- brutally enough, yet still true to life -- the degradation and moral leprosy of his people. But Zola, while castigating the vices of the lower classes, has never dared to lash higher with his pen than the *petite bourgeoisie*, the immortality of the higher classes being ignored by him. Result: The peasants who do not read novels have not been in the least affected by his writings, and the *bourgeoisie*, caring little for the *plebs,* took such notice of *Pot bouille* as to make the French realist lose all desire of burning his fingers again at their family pots. From the first

then, Zola has pursued a path which, though bringing him to fame and fortune, has led him nowhere in so far as salutary effects are concerned.

Whether Theosophists, in the present or future, will ever work out a practical application of the suggestion is doubtful. To write novels with a moral sense in them deep enough to stir society, requires a great literary talent and a *born* theosophist as was Dostoevsky -- Zola standing outside of any comparison with him. But such talents are rare in all countries. Yet, even in the absence of such great gifts, one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then, instead of deriding our doctrines and aspirations, the men of the twentieth, if not of the nineteenth century, will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this Theosophists have to act as such. Having helped to awaken the spirit in many a man -- we say this boldly challenging contradiction -- shall we now stop instead of swimming with the TIDAL WAVE?

Adyar Pamphlets No. 68

The Fall of Ideals
by H.P. Blavatsky

Published in 1889
Theosophical Publishing House, Adyar, Chennai [Madras] India
The Theosophist Office, Adyar, Madras. India

ALAS, whether we turn East, West, North or South, it is but a contrast of externals; whether one observes life among Christians or Pagans, worldly or religious men, everywhere one finds oneself dealing with man, masked man - only MAN. Though centuries lapse and decades of ages drop out of the lap of time, great reforms take place, empires rise and fall and rise again, and even whole races disappear before the triumphant march of civilization, in his terrific selfishness the "man" that *was is* the "man" that *is* - judged by its representative element the public, and especially society. But have we the right to judge man by the utterly artificial standard of the latter? A century ago we would have answered in the negative. Today, owing to the rapid strides of mankind toward civilization, generating selfishness and making it (mankind) keep pace with it, we answer decidedly, yes. Today everyone, especially in England and America, is that public and that society, and exceptions but prove and reinforce the rule. The progress of mankind cannot be summed up by counting units especially on the basis of internal and not external growth. Therefore, we have the right to judge of that progress by the public standard of morality in the majority; leaving the minority to bewail the fall of its ideals. And what do we find? First of all Society - Church, State and Law - in conventional conspiracy, leagued against the public exposure of the results of the application of such a test. They wish the said minority to take Society and the rest *en bloc,* in its fine clothes, and not pry into the social rottenness beneath. By common consent they pretend to worship an IDEAL, one at any rate, the Founder of their State Christianity; but they also combine to put down and martyrise any unit belonging to the minority who has the audacity, in this time of social abasement and corruption, to live up to it.

Do we not all know such self-devoting men and women in our midst? Have we not all of us followed the career of certain individuals, Christ-like in aspirations and practical charity, though, perhaps, Christ-denying and Church-defying in intellect and words, who were tabooed for years by bigoted society, insolent clergy, and persecuted by both to the last limits of law? How many of such victims have found justice and the recognition they merit? After doing the noblest work among the poor for years, embellishing our cold and conventional age by their altruistic charity, making themselves blessed by old and young, beloved by all who suffer, the reward they found was to hear themselves traduced and denounced, slandered and secretly defamed by those unworthy to unloosen the latchets of their shoes - the Churchgoing hypocrites and Pharisees, *the Sanhedrim of the World of Cant! . . .*

Thus, out of the many noble ideals trampled practically in the mud by modern society, the one held by the Western World as the highest and grandest of all, is, after all, the most ill-treated. The life preached in the Sermon on the Mount, and the commandments left to the Church by her MASTER, are precisely those ideals that have fallen the lowest in our day. All these are trampled under the heel of the caitiffs of the canting caste *de facto* - though *sub rosa* of course, *cant* preventing that they should do so *de jure* - and *shams* are substituted in their place. . . .

The great scandal of modern religion as a rule of life is, that taking modern Society all around in a broad way, it does not command any attention at all. It has failed not so much to show what ought to be

done and left undone - for of course even the maxims of the church as far as words go, cover a great deal of ground - as it has failed to show with any adequate force why this or that should be a guiding principle. The modern church, in fact, has broken down as a practical agency governing the acts of its followers - *i.e.,* of the millions who are content to be called its followers, but who never dream of listening to a word it says.

Fully conscious that a great deal it says is *very good,* its exponents (blandly ignorant how bad is a great deal of the rest) think it is owing to the perversity of mankind that people at large are not better than they are. They never realize that they themselves - the Dry Monopole of social wines - are primarily to blame for having divorced the good codes of morals bequeathed to them from the religions of all time, from the fundamental sanctions which a correct appreciation of true spiritual science would attach to them. They have converted the divine teaching which is the Theosophy of all ages into a barbarous caricature, and they expect to find their parrot echoes of preposterous creeds a cry that will draw the worldlings to their fold, an appeal which will stir them up to the sublime task of spiritualizing their own natures. They fail to see that the command to love one another must be ineffective in the case of people whose whole conceptions of futurity turn upon their chances of drawing a lucky number in the lottery of the elect, or of dodging the punishment that would naturally be their due, at a happy moment when the divine mind may be thrown off its balance by reflecting on the beauty of the Christian sacrifice. The teachers of modern religion, in fact, have lost touch with the wisdom underlying their own perverted doctrines, and the blind followers of these blind leaders have lost touch even with the elementary principles of physical morality which the churches still continue to repeat, without understanding their purpose, and from mere force of habit. The ministers of religion, in short, of the Nineteenth Century, have eaten the sour grapes of ignorance, and the teeth of their unfortunate children are set on edge.....

Of all the beautiful ideals of the Past, the true religious feeling that manifests in the worship of the spiritually beautiful alone, and the love of plain truth, are those that have been the most roughly handled in this age of obligatory dissembling. We are surrounded on all sides by Hypocrisy, and those of its followers of whom Pollock has said that they were men:

> Who stole the livery of the court of heaven,
> To serve the devil in.

Oh, the unspeakable hypocrisy of our age! The age when everything under the Sun and Moon is for sale and bought. The age when all that is honest, just, noble-minded, is held up to the derision of the public, sneered at, and deprecated; when every truth-loving and fearlessly truth-speaking man is hooted out of polite Society, as a transgressor of cultured traditions which demand that every member of it should accept that in which he does not believe, say what he does not think, and lie to his own soul! The age, when the open pursuit of any of the grand ideals of the Past is treated as almost insane eccentricity or fraud; and the rejection of empty form - the dead letter that killeth - and preference for the Spirit "that giveth life" - is called *infidelity,* and forthwith the cry is started, "Stone him to death!" No sooner is the sacrifice of empty conventionalities, that yield reward and benefit but to self, made for the sake of practically working out some grand humanitarian idea that will help the masses, than a howl of indignation and pious horror is raised: the doors of fashionable Society are shut on the transgressor, and the mouths of slanderous gossips opened to dishonour his very name.

Yet, we are daily served with sanctimonious discourses upon the blessings conferred by *Christian civilization* and the advantages offered by both, as contrasted with the curses of "heathenism" and the superstitions and horrors of say - the Middle Ages. The Inquisition with its burning of heretics and witches, its tortures at the stake and on the rack, is contrasted with the great *freedom of modern thought,* on one

hand, and the security of human life and property *now,* as compared with their insecurity in days of old. "Is it not civilization that abolished the Inquisition and now affords the beggar the same protection of law as the wealthy duke?" we are asked. "We do not know," we say. History would make us rather think that it was Napoleon the First, the Attila whose iniquitous wars stripped France and Europe of their lustiest manhood, who abolished the Inquisition, and this not at all for the sake of civilization, but rather because he was not prepared to allow the Church to burn and torture those who could serve him as *chair à canon.* As to the second proposition with regard to the beggar and the duke, we have to qualify it before accepting it as true. The beggar, however right, will hardly find as full justice as the duke will; and if he happens to be unpopular, or an heretic, ten to one he will find the reverse of justice. And this proves that if Church and State *were unchristian* then, they are still *unchristian,* if not more so now.

True Christianity and true civilization both ought to be opposed to murder, however legal. And yet we find, in the last half of our departing century more human lives sacrificed - because of the improved system and weapons of warfare, *thanks to the progress of science and civilization* - than there were in its first half. "Christian civilization," indeed! Civilization, perhaps; but why "Christian"? Did Pope Leo XIII personify it when in an agony of despair he shut himself up on the day when Bruno's monument was unveiled, and marked it as a *dies iræ* in Church History? But may we not turn to civilization, pure and simple? "Our manners, our civilization," says Burke, "and all the good things connected with manners . . . have in this European world of ours, depended for ages upon two principles. . . . I mean the spirit of a gentleman and the spirit of religion." We are quite willing to test the character of the age by these ideals. Only, it has *always* been hard to say just what definition to give to the term "gentleman"; while as to religion, ninety-nine out of every hundred people one meets would, if asked, reply in such a fashion as to make it plain that they had confounded religion with theology.

But perhaps we have to look for true Christianity and true civilization and culture in the modern higher courts of Law? Alas, there are modern judges of whom their Lord (our Karma) would say, "Hear what the unjust judge sayeth." For, in our day, the decree of justice is sometimes uttered in the voice of the bigots who sit in Solomon's seat and judge as the Inquisitors of old did. In our century of Christian civilization, judges emulating their predecessors of the tribunal of the sons of Loyola, employ the more exquisite instruments of *moral* torture, to insult and goad to desperation a helpless plaintiff or defendant. In this they are aided by advocates, often the type of the ancient headsman, who, metaphorically, break the bones of the wretch seeking justice; or worse yet, defile his good name and stab him to the heart with the vilest innuendoes, false suppositions concocted for the occasion but which the victim knows will henceforth become *actual truths* in the mouth of foul gossip and slander. Between the defunct brutal tortures of the unchristian Inquisition of old, and the more refined mental tortures of its as unchristian but more civilized copy - our Court and truculent cross-examiners, the palm of "gentleness" and charity might almost be given to the former.

Thus we find every ideal of old, moral and spiritual, abased to correspond with the present low moral and unspiritual conceptions of the public. Brutalized by a psychical famine which has lasted through generations, they are ready to give every ideal spiritual Regenerator as food for the dogs, while like their debauched prototypes, the Roman populace under Nero, Caligula, and Heliogabalus, they crowd to see bull-fights in Paris, where the wretched horses drag their bleeding bowels around the arena, imported *Almehs* dancing their loathsome *danse du ventre,* black and white pugilists bruising each other's features into bloody pulp, and "raise the roof" with their cheers when the Samsons and Sandows burst chains and snap wires by expanding their preter-natural muscles. Why keep up the old farce any longer? Why not change the Christmas carol thus:

Gladiator *natus hodie.*

Or change the well-known anthem after this fashion:

"GLORY TO GOLD IN THE HIGHEST
AND ON EARTH STRIFE, ILL-WILL TOWARD MEN."

In a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of MAN - as a unit of total, or mankind - should be forever shifting. A part of the Nature around him, that Protean, ever-changing Nature, every particle of which is incessantly transformed, while the harmonious body remains as a whole ever the same, like these particles man is continually changing, physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather *essential* constitution, both nature and man are at one, as their essence is identical. All grows and develops and strives toward perfection on the former planes of externality or, as well said by a philosopher, is - "ever becoming"; but on the ultimate plane of the spiritual essence all Is, and remains therefore immutable. It is toward this eternal *Esse* that every thing, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy, and called by the Occultists - the *central Spiritual Sun.*

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection. Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *débris* of the best human ideals, still persist in believing and teaching that the now *ideal hu*man perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods.*

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces - *e.g.* by wars, speculations, epidemics, the devastation of famines or religious fanaticism - therefore, do the blind masses imagine that man was, is, and will be the same. To the eyes of us, moles, mankind is like our globe – seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and - *onward.*

Moreover, at whatever end of his evolution, from the birth of his consciousness, in fact, man was, and still is, the vehicle of a dual spirit in him - good and evil. Like the twin sisters of Victor Hugo's grand, posthumous poem "Satan" -the progeny issued respectively from Light and Darkness - the angel "Liberty" and the angel "Isis-Lilith" have chosen man as their dwelling on earth, and these are at eternal strife in him.

The Churches tell the world that "man is born in sin," and John (1st Epist.iii.,8) adds that "He that committeth sin is of the devil, for the devil sinneth from the beginning." Those who still believe in the rib-

and-apple fable and in the rebellious angel "Satan," believe, as a matter of course, in a personal Devil - as a contrast in a dualistic religion - to a personal God. We, Theosophists of the Eastern school, believe in neither. Yet we go, perhaps, further still than the Biblical dead letter. For we say that while as *extra-cosmic* Entities there is neither god nor devil, that both exist, nevertheless. And we add that both dwell on earth in man, being, in truth, *the very man himself,* who is, as a physical being, the devil, the true vehicle of *evil,* and as a spiritual entity - god, or *good.* Hence, to say to mankind, "thou hast the devil," is to utter as metaphysical a truth as when saying to all its men, "Know ye not that god dwelleth in you?" Both statements are true. But, we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present. Yet, as - to paraphrase a Pauline text - "there be devils many . . . yet there is but one Satan," so while we have a great variety of devils constituting collectively mankind, of such grandiose Satanic characters as are painted by Milton, Byron and recently by Victor Hugo, there are few, if any. Hence, owing to such mediocrity, are the human ideals falling, to remain unreplaced; a prose-life as spiritually dead as the London November fog, and as alive with brutal materialism and vices, the seven capital sins forming but a portion of these, as that fog is with deadly microbes. Now we rarely find aspirations toward the eternal ideal in the human heart, but instead of it every thought tending toward the one central idea of our century, the great *"I," self* being for each the one mighty center around which the whole Universe is made to revolve and turn.

When the Emperor Julian - called the *Apostate* because, believing in the grand ideals of his forefathers, the Initiates, he would not accept the human anthropomorphic form thereof - saw for the last time his beloved gods appear to him, he wept. Alas, they were no longer the bright spiritual beings he had worshipped, but only the decrepit, pale and worn out shades of the gods he had so loved. Perchance they were the prophetic vision of the departing ideals of his age, as also of our own cycle. These "gods" are now regarded by the Church as *demons* and called so; while he who has preserved a poetical, lingering love for them, is forthwith branded as an Anti -Christ and a modern Satan.

Well, Satan is an elastic term, and no one has yet ever given even an approximately logical definition of the symbolical meaning of the name. The first to anthropomorphize it was John Milton; he is his true putative intellectual father, as it is widely conceded that the *theological* Satan of the Fall is the "mind-born Son" of the blind poet. Bereft of his theological and dogmatic attributes Satan is simply an *adversary,-* not necessarily an "arch fiend" or a "persecutor of men," but possibly also a foe of evil. He may thus become a Saviour of the oppressed, a champion of the weak and poor, crushed by the minor devils (men), the demons of avarice, selfishness and hypocrisy. Michelet calls him the "great Disinherited" and takes him to his heart. The giant Satan of poetical concept is, in reality, but the compound of all the dissatisfied and noble intellectuality of the age. But Victor Hugo was the first to intuitively grasp the occult truth. Satan, in his poem of that time, is a truly grandiose Entity, with enough human in him to bring it within the grasp of average intellects. To realize the Satans of Milton and of Byron is like trying to grasp a handful of the morning mist: there is nothing *human* in them. Milton's Satan wars with angels who are a sort of flying puppets, without spontaneity, pulled into the stage of being and of action by the invisible string of theological predestination; Hugo's Lucifer fights a fearful battle with his own terrible passions and again becomes an Archangel of Light, after the awfulest agonies ever conceived by mortal mind and recorded by human pen.

All other Satanic ideals pale before his splendour. The Mephisto of Goethe is a true devil of theology; the Ahriman of Byron's "Manfred" - a too supernatural character, and even Manfred has little akin to the human element, great as was the genius of his creator. All these images pale before Hugo's SATAN, who loves as strongly as he hates. Manfred and Cain are the incarnate *Protests* of downtrodden, wronged and persecuted individuality against the "World" and "Society" - those giant fiends and savage monsters of collective injustice. Manfred is the type of an indomitable will, proud, yielding to no influence earthly or

divine, valuing his full absolute freedom of action above any personal feeling or social consideration, higher than Nature and all in it. But, with Manfred as with Cain, the Se]f, the "I" is ever foremost; and there is not a spark of the all-redeeming love in them, no more than of fear. Manfred will not submit even to the universal Spirit of Evil; alone, face to face with the dark opponent of Ahura-Mazda - Universal Light - Ahriman and his countless hosts of Darkness, he still holds his own. These types arouse in one intense wonder, awe-struck amazement by their all-defiant daring, but arouse no human feeling: they are *too supernatural ideals.* Byron never thought of vivifying his Archangel with that undying spark of love which forms - nay, *must* form the essence of the "First-Born" out of the homogeneous essence of eternal Harmony and Light, and is the element of forgiving reconciliation, even in its (according to our philosophy) last terrestrial offspring - Humanity. Discord is the concomitant of differentiation, and Satan being an evolution, must in that sense, be an adversary, a contrast, being a type of Chaotic matter. The loving essence cannot be extinguished but only perverted. Without this saving redemptive power, embodied in Satan, he simply appears the nonsensical failure of omnipotent and omniscient imbecility which the opponents of theological Christianity sneeringly and very justly make him: with it he becomes a thinkable Entity, the *Asuras* of the Puranic myths, the first *breaths* of Brahma, who, after fighting the gods and defeating them are finally themselves defeated and then hurled on to the earth where they incarnate in Humanity. Thus Satanic Humanity becomes comprehensible. After moving around his cycle of obstacles he may, with accumulated experiences, after all the throes of Humanity, emerge again into the light - as Eastern philosophy teaches.

If Hugo had lived to complete his poem, possibly with strengthened insight, he would have blended his Satanic concept with that of the Aryan races which makes all minor powers, good or evil, born at the beginning and dying at the close of each "Divine Age." As human nature is ever the same, and sociological, spiritual and intellectual evolution is a question of step by step, it is quite possible that instead of catching one half of the Satanic ideal as Hugo did, the next great poet may get it wholly: thus voicing for his generation the eternal idea of Cosmic equilibrium so nobly emphasized in the Aryan mythology. The first half of that ideal approaches sufficiently to the human ideal to make the moral tortures of Hugo's Satan entirely comprehensible to the Eastern Theosophist. What is the chief torment of this great Cosmic Anarchist? It is the moral agony caused by such a duality of nature - the tearing asunder of the Spirit of Evil and Opposition from the undying element of primeval love in the Archangel.
That spark of divine love for Light and Harmony, that no HATE can wholly smother, causes him a torture far more unbearable than his Fall and exile for protest and Rebellion. This bright, heavenly spark, shining from Satan in the black darkness of his kingdom of moral night, makes him visible to the intuitive reader.

It made Victor Hugo see him sobbing in superhuman despair, each mighty sob shaking the earth from pole to pole; sobs first of baffled rage that he cannot extirpate love for divine Goodness (God) from his nature; then changing into a wail of despair at being cut off from that divine love he so much yearns for. All this is intensely human. This abyss of despair is Satan's salvation. In his *Fall,* a feather drops from his white and once immaculate wing, is lighted up by a ray of divine radiance and forth with transformed into a bright Being, the Angel LIBERTY. Thus, she is Satan's daughter, the child jointly of God and the Fallen Archangel, the progeny of Good and Evil, of Light and Darkness, and God acknowledges this common and "sublime paternity" that unites them. It is Satan's daughter who saves him. At the acme of despair at feeling himself hated by LIGHT, Satan hears the divine words "No; I hate thee not." Saith the Voice, "An angel is between us, and her deeds go to thy credit. Man, bound by thee, by her is now delivered."

O Satan, tu peux dire à present: je vivrai!
Viens; l'Ange Liberté c'est ta fille et la mienne
Cette paternité sublime nous unit! . . .

The whole conception is an efflorescence of metaphysical ideality. This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter, generating *Protest* and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists, men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heartbroken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice - hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct orthodox, so-called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the "Angel Liberty" has to be born simultaneously and by common love and consent of the "higher" wealthy caste, and the "lower" classes - the poor; in other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

But this is a Utopia - for the present. It cannot take place before the castes of the modern *Levites* and their theology - the Dead-sea fruit of Spirituality - shall have disappeared; and the priests of the Future have declared before the whole World in the words of *their* "God" -

Et j'efface la nuit sinistre, et rien n'en reste,
Satan est mort, renais O LUCIFER CELESTE!

Adyar Pamphlets No. 116

Kosmic Mind
by H.P. Blavatsky

Reprinted from "The Theosophist" Volume XI, May 1890

Published in 1920
Theosophical Publishing House, Adyar, Chennai [Madras] India
The Theosophist Office, Adyar, Madras. India

> Whatsoever quits the Laya (homogeneous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION.
>
> ESOTERIC AXIOMS
>
> Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal.
>
> CICERO

EDISON'S conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy the February *Review of Reviews* takes the inventor of the phonograph to task and critically remarks that "Edison is much given to dreaming," his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it

"is the great spring of human activity, and the principal source of human improvement. . . . Destroy the faculty, and the condition of men will become as stationary as that of the brutes.

" It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a "dreamer and a madman to boot. Finally, the whole of modem science is formed of "working hypotheses," the fruits of "scientific imagination" as Mr. Tyndall felicitously called it.

Is it then, because consciousness in every universal atom and the possibility of a complete control

over the cells and atoms of his body by man, have not been honored so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life,* is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity: otherwise it would be the first to see that *absolute life* cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is *the negation of common sense,* just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and therefore, as a Life Principle is, and must remain for the intellects of our civilized races for ever a mystery *on physical lines — th*ey who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher: "mystery is the fatality of science.

"Official science is surrounded on every side and hedged in by unapproachable, for ever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Felix addressed fifty years ago to the French academicians have nearly become immortal as a truism.

"Gentlemen," he said, *"you throw into our teeth the reproach that we teach mysteries. But imagine whatever science you will; follow the magnificent sweep of its deductions. . . . and when you arrive at its parent source you come face to face with the unknown!"*

Now to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal — thus justifying Edison's "dreams." But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. Pirogoff of St. Petersburg has done in his posthumous *Memoirs.* Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked: He, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who in the words of a contemporary: —

> was the very incarnation of exact science and methods of thought; who had dissected
>
> hundreds and thousands of human organs, making himself thus acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the *savant* for whom physiology had no secrets and who, above all men, was one to whom Voltaire might have ironically asked whether he had not found the immortal soul between the bladder and the blind gut, — that same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstration. . . . *Novoye Vremya* of 1887.

— Of what? Why, of the existence in every organism *of a distinct* "VITAL FORCE" independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature — a Life Principle — that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific*, if we have to believe imperial and royal academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this: The great anatomist and surgeon, had the "hardihood" to declare in his *Memoirs,* that: —

> We have no cause to reject the possibility of the existence of organisms endowed with such properties that would impart to them — *the direct embodiment of the universal mind* — a perfection inaccessible to our own (human) mind. . . . Because, we have no right to maintain that man is the last expression of the divine creative thought. (Novove Vremya of 1887)

Such are the chief features of the heresy of one, who ranked high among the men of exact science of his age. His *Memoirs* show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic "Thought divine," as a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words:—

> Our reason must accept *in all necessity* an infinite and eternal Mind which rules and governs the ocean of life. . . . *Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush.* . . . Directing the forces and elements toward the formation of organisms, this *organizing life-principle* becomes *self-sentient, self-conscious, racial or individual.* Substance, ruled *and directed by the life-principle,* is organised *according to a general defined plan into* certain types. . . .

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he —

> acquire the conviction, that our brain could be the only organ of thought in the whole universe, that everything in this world, save *that* organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity.

And he adds *à propos* of Moleschott's materialism: —

> Howsoever much fish and peas I may eat, never shall I consent to give away my *Ego* into durance vile of a product casually extracted by modern *alchemy* from the urine. If, in our conceptions of the Universe it be our fate to fall into illusions, then my "illusion" has, at least, the advantage of being very consoling. For it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my "I" is not the product of chemical and histological elements but *an embodiment of a common universal Mind.* The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality.

For, as remarks elsewhere this great and philosophic man of Science: —

> *The limitless and the eternal, is not only a postulate of our mind and reason, but also a*

> *gigantic fact, in itself.* What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation!

The above selections translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the *Memoirs* of that man of scientific fame, we feel proud of to find him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy; with such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American "Freethinkers," become almost a compliment. More than ever do they appear to us like the frightened discordant cry of the night- owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to, and connection with the laws of physics and chemistry, hence, in their final form, with mechanical laws — we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists; while few of them would dare to return as openly as did Dr. Pirogoff to the "exploded superstition" of *vitalism* and the severely exiled life principle, the *principium vitæ* of Para celsus — yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of" *principia non homines,"* has not yet come. And yet there are exceptions to the general rule, and physiology — whose destiny it is to become the hand-maiden of Occult truths — has not let the latter remain without their witnesses. There are those who are already stoutly protesting against certain hitherto favorite propositions. For instance, some physiologists are already denying that it is the forces and substances of so-called "inanimate" nature, which are acting exclusively in living beings. For, as they well argue: —

> The fact that we reject the interference of other forces in living things, *depends entirely on the limitations of our senses.* We use, indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain reach our perceptions through our consciousness as sensations of light and color; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motions.

Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, æons and millenniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion — the "Great Breath". **[** See The Secret Doctrine,Volume I, pages 2 and 3 **]**

Nevertheless, however limited the conception of Modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present professor of physiology at the University of Basle, who speaks like an Occultist: **[** From a paper read by him some time ago at a public lecture **]**

> It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that *something* which we are unable to find in the inanimate.

And forthwith the lecturer adds that man being endowed "in addition to his physical senses with an *inner sense*," a perception which gives him the possibility of observing the states and phenomena of his own consciousness, "he has to use *that* in dealing with animate nature" — a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and fortifies his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *effects*, tendencies, as all the interminable series of representations, have no extension in space, but, only in time.

Thus he asks: —

> Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our *inner* senses even that supposed foundation loses its force and there is no ground for admitting it.

The winding up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of Materialism —

> Thus, a deeper and more direct acquaintance with *our inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses,* and reveals the most heterogeneous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws.

Hitherto the opponents of vitalism and "life-principle," as well as the followers of the mechanical theory of life, based their views on the supposed fact, that, as physiology was progressing forward, its students succeeded more and more in connecting its functions with the laws *of blind matter.* All those manifestations that used to be attributed to a "mystical life-force," they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamoring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words: —

> I maintain that the more our experiments and observations are exact and many-sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction, that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, *are in reality unfathomable.* They are

vastly more complicated, in fact; and as we stand at present, *they will not yield to any mechanical explanation.*

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas in the camp of the apostles of negation — the "animalists"! But the Basle professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking; indeed some of them going so far as to almost accept *free-will* and *consciousness,* in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination — one is almost inclined to say *thought* — in the *Amœbas.* Now the *Amœbas* or animalculae are, as all know, microscopical protoplasms — as the *Vampyrello Spirogyra* for instance, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. And yet it shows in its behavior something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualification, and coin a new term. For see what Cienkowsky says of it. **[** L. Cienkowsky. See his work *Beirage zur Kenniss der Monanden, Archiv f. mikroshop. Anatomie.* **]**

Speaking of this microscopical, bare, reddish cell he describes the way in which it hunts for and finds among a number of other aquatic plants one called *Spirogyra,* rejecting every other food. Examining its peregrinations under a powerful microscope, he found it when moved by hunger, first projecting its *pseudopodiæ* (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a *Spirogyra,* after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue, sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another Amoeba — the *Colpadella Pugnax* — he says that he found it showing the same predilection for the *Chlamydomonas* on which it feeds exclusively; "having made a puncture in the body of the Chlamydomonas it sucks its chlorophyll and then goes away," he writes, adding these significant *words:* "The way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them *consciously acting beings!"*

Not less suggestive are the observations of Th. W. Engelman *(Beitraege zur Physiologie des Protoplasma),* on the *Arcella,* another unicellular organism only a trifle more complex than the *Vampyrella.*

He shows them in a drop of water under a microscope on a piece of glass, lying so to speak, on their backs, *i.e.,* on their convex side, so that the *pseudopodiæ,* projected from the edge of the shell, find no hold in space and leave the Amoeba helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form, which, making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature into contact with the glass, thus furnishing its *pseudo* or false feet means to get hold of the surface and thereby turning over its body to raise itself on all its *pseudopodiæ.* After this, the Amoeba proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the Amoeba will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Engelman: —

> If, having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch with the edge of their shell, the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the *Arcella* begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to necessity and devising new means to reach their desired aim. Try as much as you will to place them in uncomfortable positions, and they find means to extricate themselves from them, each time, by one device or the other; and no sooner have they succeeded than the gas-bubbles disappear! It is impossible not to admit that such facts as these *point to the presence of some* PSYCHIC *process in the protoplasm.* **[** Loc. cit. Pflager's *Archiv. Bk. S. 387***]**

Among hundreds of accusations against Asiatic nations of degrading *superstitions,* based on "crass ignorance," there exists no more serious denunciation than that which charges and convicts them of personifying and *even deifying* the chief organs *of*, and *in*, the human body. Indeed, do not we hear these "benighted fools" of Hindus speaking of the small-pox as a goddess — thus personifying the microbes of the variolic virus? Do we not read about *Tantrikas,* a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebrae, fibers, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen, everything has its special deific name, is believed to *act consciously* and to act under the potent will of the Yogi, whose head and heart are the seats of Brahmâ and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed *ignorance.* Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognised as individual organisms and — *quien sabe* — will come perhaps to be recognized some day as *an independent race of thinkers* inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of absorbing, is not identical with the action of the non-living membrane in the dialyser. It is now well demonstrated that —

> This wall is covered with epithelium cells, each of which is an organism *per se,* a living being, and with very complex functions. We know further, that such a cell assimilates food — by means of active contractions of its protoplasmic body — in a manner as mysterious as that which we notice in the independent Amoeba and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots — *pseudopodiae* — out of their contractive, bare, protoplasmic bodies — which *pseudopodiæ,* or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct. . . . The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so, — remained unexplained. But today we know, that this faculty of selecting their special food — of

assimilating the useful and rejecting the useless and the harmful — is common to all the unicellular organisms. **[** From the paper read by the Professor of Physiology at the University of Basle, previously quoted. **]**

And the lecturer queries why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic *drops* — why it should not exist also in the epithelium cells of our intestinal canal. Indeed, if the *Vampyrella* recognises its much beloved *Spirogyra,* among hundreds of other plants as shown above, why should not the epithelian cell, *sense, choose* and *select* its favorite drop of fat from a pigmental grain? But we will be told that "sensing, choosing, and selecting" pertains only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed; but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say, that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant, superstitious,* but rather poetical "twaddle" of the Hindu Yogis and Tântrikas.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and *a mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood.

Physiologists find great difficulty in explaining this process, and *regard it as an impossibility to bring it under the endosmosic laws.* In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister. **[** Untersuchungen uber Resorption u. Assimilation der Nahrstoffe (Archiv f. Experimentale Pathologie, Bk. XIX, 1885) **]**

Generally speaking, poor convenient endosmose is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelium cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into lymphatic and blood vessels — such is the work of the cells. "*It is evident that in all this there is not the slightest hint at diffusion or endosmose*," says the Basle physiologist. "*It becomes entirely useless to try and explain these phenomena by chemical laws.*"

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes — in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electro-biology on the lines of pure dynamic electricity has egregiously failed. Ignorant of "Fohat" no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita,* and all such phenomena have already found purely *physical* explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its *camera obscura*. But the fact of the sameness of the reproduction of things in the eye, according to the same laws of refraction as on the

plate of a photographic machine, is *no vital phenomenon.* The same may be reproduced *on a dead eye.* The phenomenon of life consists *in the evolution and development of the eye itself.* How is this marvellous and complicated work produced? To this Physiology replies, "We do not know"; for, toward the solution of this great problem —

> Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles — our old insoluble riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydro-dynamical laws: but its relation to them remains utterly *passive.* As to the *active* functions of the heart and the muscles of its vessels, *no one, so far, has ever been able to explain them by physical laws.*

The underlined words in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the "Elementary Instructions" of the esoteric physiology of *practical* Occultism: —

> *The riddle of life* **[** Life and activity are but two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever. Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the materialistic school have ever tripped." **]** *is found in the active functions of a living organism, the real perception of which activity we can get only through self-observation, and not owing to our external senses;* by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that *esse* in a mere hypothetical way, and do so, in fact, when we speak of "active functions." Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a *psychological explanation* of all vital phenomena. . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain the phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, form less and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace "consciousness" — the soul of the higher animals!

The problem — for Materialism — is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the "superstitious and ignorant" Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that —

> A large number of poisons are prevented by the epithelium *cells* from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the *lymphatic cells* take a most active part.

If the reader turns to Webster's *Dictionary* he will find therein a curious explanation at the words "lymphatic" and "lymph." Etymologists think that the Latin word *lympha is* derived from the Greek *nymphe,* "a nymph or *inferior* goddess," they say. "The Muses were sometimes called *nymphs* by the poets. Hence (according to Webster) all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs."

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph,* then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor "River God" is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus.

This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms — being Brahmâ, one of whose names is *Anu,* or atom — no sooner is it emanated than it *becomes endowed with consciousness,* each of its kind, and free-will, acting within the limits of law. Now, he who knows that the *Kosmic Trimurti* (trinity) composed of Brahmâ, the Creator; Vishnu, the Preserver; and Siva, the Destroyer, is a most magnificent and scientific symbol of the *material* Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities, **[** Brahmâ comes from the root *brih,* to "expand", to "scatter", *Vishnu, f*rom the root vis or vish (phonetically) "to enter into", "to pervade" - the Universe of matter. As to *Siva* - the patron *of the yogis* - the etymology of his name would remain incomprehensible to the casual reader. **]** *plus* the doctrines of *Gupta Vidya,* or esoteric knowledge — knows also how to correctly understand this "superstition." The five fundamental titles of Vishnu — added to that of *Anu* (atom) common to all the trimurtic personages — which are, *Bhutâlman,* one with the created or emanated materials of the world; *Pradhanâtman,* "one with the senses;" *Paramâtman,* "Supreme Soul"; and *Âtman,* Kosmic Soul, or the Universal Mind — show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found to be overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of *Physiology and Natural History.*

Adyar Pamphlets No. 77

My Books
by H.P. Blavatsky

as printed in Lucifer, May, 1891 - Volume

VIII Published in 1917
Theosophical Publishing House, Adyar, Chennai [Madras]
India The Theosophist Office, Adyar, Madras. India

Sometime ago, a Theosophist, Mr. R_____, was travelling by rail with an American gentleman, who told him how surprised he had been by his visit to our London Headquarters. He said that he had asked Madame Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring *Isis Unveiled*, when to his astonishment she replied, "Don't read it, it is all *trash*."

Now I did not say "trash" so far as I remember; but what I did say in substance was: "Leave it alone; *Isis* will not satisfy you. Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and most confused." And I might have added with as much truth that, carefully analysed from a strictly literary and critical standpoint, *Isis* was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all; and also that it had some very gross mistakes due to the many alterations in proof-reading in general, and word corrections in particular. Finally, that the work, for reasons that will be now explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connection with each other, had been well shaken up in a waste- basket, and then taken out at random and--published.

Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale. But as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate "master-piece," this "monumental work," as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely transforming the meaning,**[** Witness the word "planet" for "cycle" as originally written, corrected by some unknown hand, (Vol. I., page 347, 2nd paragraph), a "correction" which shows Buddha teaching that there *is no rebirth on this planet* (!!) when the contrary is asserted on p. 346, and the Lord Buddha is said to teach how to "avoid" *reincarnation*; the use of the word "planet," for *plane*, of "Monas" for *Manas*; and the sense of whole ideas sacrificed to the grammatical form, and changed by the substitution of wrong words and erroneous punctuation, etc., etc., etc. **]** with its misprints and wrong quotation-marks, has given me more anxiety and trouble than anything else during a long life-time which has ever been more full of thorns than of roses.

But in spite of these perhaps too great admissions, I maintain that Isis Unveiled contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the

kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings. Prepared to take upon myself -- vicariously as I will show -- the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since neither ideas nor teaching are mine, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. So true is this, that when Isis was first published, some of the best American papers were lavish in its praise--even to exaggeration, as is evidenced by the quotations below.

Isis Unveiled; a master key to the mysteries of ancient and modern science and theology. By H.P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols., royal 8vo., about 1,500 pages, cloth, $7.50. Fifth Edition.

"This monumental work . . . about everything relating to magic, mystery, witchcraft, religion, spiritualism, which would be valuable in an encyclopedia."--*North American Review*.

"It must be acknowledged that she is a remarkable woman, who has read more, seen more. and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views . . . her pages are garnished with foot-notes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest . . . demands the earnest attention of thinkers, and merits an analytic reading."--*Boston Evening Transcript*.

"The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through."-- *N. Y.Independent*.

"An extremely readable and exhaustive essay upon the paramount importance of reestablishing the Hermetic Philosophy in a world which blindly believes that it has outgrown it."-- N. Y.*World*.

"Most remarkable book of the season."--*Com. Advertiser*.

"[To] Readers who have never made themselves acquainted with the literature of mysticism and alchemy, the volume will furnish the materials for an interesting study--a mine of curious information."--*Evening Post*.

"They give evidence of much and multifarious research on the part of the author, and contain a vast number of interesting stories. Persons fond of the marvellous will find in them an abundance of entertainment."--*New York Sun*.

"A marvellous book both in matter and manner of treatment. Some idea may be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being. . . But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains . . . will certainly prove attractive to all who are interested in the history, theology, and the mysteries of the ancient world."--*Daily Graphic*.

"The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore."--*New York Tribune*.

Adyar Pamphlets No. 77

"One who reads the book carefully through, ought to know everything of the marvellous and mystical, except perhaps, the passwords. *Isis* will supplement the *Anacalypsis*. Whoever loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocryphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century."--*New York Herald*.

The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in propriâ personâ I upset. For the last fifteen years -- ever since this first publication--an incessant shower of ugly accusations has been poured upon me. Every libelous charge, from immorality and the "Russian spy" theory down to my acting on false pretences, of being a chronic fraud and a living lie, an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact that not a single one of these charges has ever been substantiated; that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes like as in a glass-house,--nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever active opponents that (1) Isis Unveiled was simply a rehash of Eliphas Lévi and a few old alchemists; (2) that it was written by me under the dictation of evil Powers and the departed spirits of Jesuits (sic); and finally (3) that my two volumes had been compiled from MSS, (never before heard of), which Baron de Palm -- he of the cremation and double-burial fame -- had left behind him, and which I had found in his trunk! **[** This Austrian nobleman, who was in complete destitution at New York, and to whom Colonel Olcott had given shelter and food, nursing him during the last weeks of his life--left nothing in MS. behind him but bills.

The only effect of the baron was an old valise, in which his "executors" found a battered bronze Cupid, a few foreign Orders (imitations in pinchbeck and paste, as the gold and diamonds had been sold); and a few shirts of Colonel Olcott's, which the ex-diplomat had annexed without permission. **]** On the other hand, friends, as unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work; and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of Isis had been dictated to me from cover to cover and verbatim by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that my enemies and critics inferred--as well they might--that either these invisible inspirers had no existence, and were part of my "fraud," or that they lacked the cleverness of even an average good writer.

Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of Isis Unveiled, for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me under their dictation. In saying this no supernatural claim is urged, for no miracle is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of thought-transference, will easily concede that if even a hypnotized subject, a mere irresponsible medium, hears the unexpressed thought of his hypnotizer, who can thus transfer his thought to him--even to repeating the words read by the hypnotizer mentally from a book--then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic rapport, and of these two, one is a

great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

Hitherto, I have abstained--except on very rare occasions--from answering any criticism on my works, and have even left direct slanders and lies unrefuted, because in the case of Isis I found almost every kind of criticism justifiable, and in that of "slanders and lies," my contempt for the slanderers was too great to permit me to notice them. Especially was it the case with regard to the libelous matter emanating from America. It has all come from one and the same source, well known to all Theosophists, a person most indefatigable in attacking me personally for the last twelve years, [will not name him. There are names which carry a moral stench about them, unfit for any decent journal or publication. His words and deeds emanate from the cloaca maxima of the Universe of matter and have to return to it, without touching me.]though I have never seen or met the creature. Neither do I intend to answer him now. But, as Isis is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion of the public which may be in sympathy with Theosophy, are entitled to the whole truth--and nothing but the truth. Not that I seek to excuse myself in anything even before them or to "explain things." It is nothing of the kind. What I am determined to do is to give facts, undeniable and not to be gainsaid, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them seriatim.

(1) When I came to America in 1873, I had not spoken English--which I had learned in my childhood colloquially--for over thirty years. I could understand when I read it, but could hardly speak the language.

(2) I had never been at any college, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

(3) Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore--

(4) I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many closed secrets to me.

(5) When I started to write that which developed later into Isis Unveiled, I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that I had to write it, that was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society.

Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as Isis, before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated--had to be rewritten. Then we started on our literary labours and worked together every evening. Some pages the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in Isis. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had

to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent Index, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the Introduction "Before the Veil." If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder's express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready the work went to press.

From that moment the real difficulty began. I had no idea of correcting galley proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of Isis passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivaswata" (Manu) became transformed in the published volumes into "Viswamitra," that thirty-six pages of the Index were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work--which has now reached its seventh or eighth edition, is still in demand.

And now--and perhaps in consequence of all this--comes a new accusation: I am charged with wholesale plagiarism in the Introductory Chapter "Before the Veil"!

Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the "borrowing." But all "parallel passages" to the contrary, as I have not done so, I do not see why I should confess it; even though "thought transference" as the Pall Mall Gazette wittily calls it, is in fashion, and at a premium just now. Since the day when the American press raised a howl against Longfellow, who, borrowing from some (then) unknown German translation of the Finnish epic, the Kalevala, published it as his own superb poem, Hiawatha, and forgot to acknowledge the source of his inspiration, the Continental press has repeatedly brought out other like accusations. The present year is especially fruitful in such "thought transferences." Here we have the Lord Mayor of the City of London, repeating word for word an old forgotten sermon by Mr. Spurgeon and swearing he had never read or heard of it. The Rev. Robert Bradlaugh writes a book, and forthwith the Pall Mall Gazette denounces it as a verbal copy from somebody else's work. Mr. Harry de Windt, the Oriental traveller, and a F.R.G.S. to boot, finds several pages out of his just published A Ride to India, across Persia and Beluchistan, in the London Academy paralleled with extracts from The Country of Belochistan, by A. W. Hughes, which are identical verbatim et literatim. Mrs. Parr denies in the British Weekly that her novel Sally was borrowed consciously or unconsciously from Miss Wilkins' Sally, and states that she had never read the said story, nor even heard the author's name, and so on. Finally, every one who has read La Vie de Jésus, by Renan, will find that he has plagiarised by anticipation, some descriptive passages rendered in flowing verse in the Light of the World. Yet even Sir Edwin Arnold, whose versatile and recognised genius needs no borrowed imagery, has failed to thank the French Academician for his pictures of Mount Tabor and Galilee in prose, which he has so elegantly versified in his last poem. Indeed, at this stage of our civilisation and fin de siècle, one should feel highly honoured to be placed in such good and numerous company, even as a--

plagiarist. But I cannot claim such a privilege, and simply for the reason already told that out of the whole Introductory chapter "Before the Veil," I can claim as my own only certain passages in the Glossary appended to it, the Platonic portion of it, that which is now denounced as "a bare-faced plagiarism" having been written by Professor A. Wilder.

The gentleman is still living in or near New York, and can be asked whether my statement is true or not. He is too honorable, too great a scholar, to deny or fear anything. He insisted upon a kind of Glossary, explaining the Greek and Sanskrit names and words with which the work abounds, being appended to an Introduction, and furnished a few himself. I begged him to give me a short summary of the Platonic philosophers, which he kindly did. Thus from p. 11 down to 22 the text is his, save a few interpolated passages which break the Platonic narrative, to show the identity of ideas in the Hindu Scriptures. Now who of those who know Dr. A. Wilder personally, or by name, who are aware of the great scholarship of that eminent Platonist, the editor of so many learned works, would **[**A. Wilder, M.D., the editor of Serpent and Siva Worship, by Hyde Clarke and C. Staniland Wake; of Ancient Art and Mythology, by Richard Payne Knight, to which the editor has appended an Introduction, Notes translated into English and a new and complete Index; of Ancient Symbol Worship, by Hodder M. Westropp and C. Staniland Wake, with an Introduction, additional Notes and Appendix by the editor; and finally, of The Eleusinian and Bacchic Mysteries; "A Dissertation, by Thomas Taylor, translator of 'Plato,' 'Plotinus,' 'Porphyry,' 'Jamblichus,' 'Proclus,' 'Aristotle,' etc., etc., etc.," edited with Introduction, Notes, Emendations, and Glossary, by Alexander Wilder, M.D.; and the author of various learned works, pamphlets and articles for which we have no space here. Also the editor of the "Older Academy," a quarterly journal of New York, and the translator of the Mysteries, by Jamblichus.] be insane enough to accuse him of "plagiarising" from any author's work! I give in the footnote the names of a few of the Platonic and other works which he has edited. The charge would be simply preposterous!

The fact is that Dr. Wilder must have either forgotten to place quotes before and after the passages copied by him from various authors in his Summary; or else, owing to his very difficult handwriting, he has failed to mark them with sufficient clearness. It is impossible, after the lapse of almost fifteen years, to remember or verify the facts. To this day I had imagined that this disquisition on Platonists was his, and never gave a further thought to it. But now enemies have ferreted out unquoted passages and proclaim louder than ever "the author of Isis Unveiled," to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead "guilty" in the ordinary sense. Let then the slanderers go on, only to find in another fifteen years as they have found in the preceding period, that whatever they do, they cannot ruin Theosophy, nor even hurt me. I have no author's vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me--personally.

But in view of the facts as given above; and considering that--

(a) The language in Isis is not mine; but (with the exception of that portion of the work which, as I claim, was dictated), may be called only a sort of translation of my facts and ideas into English;

(b) It was not written for the public,--the latter having always been only a secondary consideration with me--but for the use of Theosophists and members of the Theosophical Society to which Isis is dedicated;

(c) Though I have since learned sufficient English to have been enabled to edit two magazines--the

Theosophist and LUCIFER--yet, to the present hour I never write an article, an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction; considering all this and much more, I ask now every impartial and honest man and woman whether it is just or even fair to criticize my works--Isis, above all others--as one would the writings of a born American or English author! What I claim in them as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honour of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and finally the general make-up of the volumes, to every one of those who have helped me. Even for the Secret Doctrine there are about half-a-dozen Theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught; or as quoted by me in the Secret Doctrine (Vol. I, p. 46 [xlvi]) from Montaigne: "I have here made only a nosegay of culled (Eastern) flowers, and have brought nothing of my own but the string that ties them."

Is any one of my helpers prepared to say that I have not paid the full price for the string? April 27, 1891

A DECLARATION

We, the undersigned Fellows of the Theosophical Society (and members of the Inner Group of the E.S.), at the stake of our personal honour and reputation, hereby declare:

That we have fully investigated all the accusations and attacks which have been made against the personal character and *bona fides* of H.P.Blavatsky, and have found them in the vast majority of cases to be entirely false, and in the few remaining instances the grossest possible distortions of the simple facts.

Knowing, moreover, that accusations of plagiarism, want of method and inaccuracy, are now being made and will in the future be brought against her literary work, we make the following statement for the benefit of all Fellows of the Theosophical Society and for the information of others:

H.P.Blavatsky's writings, owing to her imperfect knowledge of English and literary methods, have been invariably revised, re-copied or arranged in MS., and the proofs corrected by the nearest "friends" available for the time being (a few of whom have occasionally supplied her with references, quotations, and advice). Many mistakes, omissions, inaccuracies, etc., have consequently crept into them.

These works, however, have been put forward purely with the intention of bringing certain *ideas* to the notice of the Western world, and with no pretention on her part to scholarship or literary finish.

In order to support these views, innumerable quotations and references had to be made (in many cases without the possibility of verification by her) and for these she has never claimed any originality or profound research whatever.

After long and inmate acquaintance with H.P.Blavatsky, we have invariably found her labouring for the benefit and instruction of the Theosophical Society and others, and not for herself, and that she is the first to make little of what others may consider her "learning". From further instructions, however, which we have received, we know for a fact that H.P.Blavatsky is the possessor of far deeper "knowledge" than even that which she has been able to give out in her public writings.

From all of which considerations it logically follows that no accusations can possibly shake our confidence in H.P.Blavatsky's personal character and *bona fides* as a teacher. We do not therefore intent in future to waste our time in useless refutations, or allows ourselves to be distracted from our work by any attacks, further than to repeat our present statement.

We, however, reserve to ourselves the right of appeal to the law, when necessary.

G.R.S.Mead, W.R.Old, Laura M.Cooper, Emily Kislingbury, E.T.Sturdy, H.A.W.Coryn, Constance Watchtmeister, Alice Leighton Cleather, Claude F.Wright, Archibald Keightley, Isabel Cooper-Oakley, Annie Besant.

Adyar Pamphlets No. 121

The Substantial Nature of Magnetism
by H.P. Blavatsky

Reprinted from Lucifer, Vol IX - January 1921

Published in 1921
Theosophical Publishing House, Adyar, Chennai [Madras] India
The Theosophist Office, Adyar, Madras. India

MATERIALISTS who arraign the Occultists and Theosophists for believing that every Force (so called) in Nature has at its origin a substantial *noumenon,* an Entity, conscious and intelligent, whether it be a Planetary (Dhyân Chohan) or an Elemental, are advised to fix their attention, first of all, on a far more dangerous body than the one called the Theosophical Society. We mean the Society in the U.S. of America whose members call themselves the Substantialists. We call it *dangerous* for this reason, that this body, combining in itself dogmatic Church Christianity - *i.e.,* the anthropomorphic element of the Bible - with sterling Science, makes, nevertheless, the latter subservient in all to the former. This is equivalent to saying that the new organization will, in its fanatical dogmatism - if it wins the day - lead on the forthcoming generations to anthropomorphism past redemption. It will achieve this the more easily in our age of Science-worship, since a show of undeniable learning must help to impart additional strength to belief in a gigantic human god, as their hypotheses, like those of modern materialistic science, may be easily built to answer their particular aim. The educated and thoughtful classes of Society, once set free from ecclesiastical thraldom, could laugh at a St Augustine's or a "venerable" Bede's scientific data, which led them to maintain, on the authority and dead letter of what they regarded as Revelation, that our Earth, instead of being a sphere, was flat, hanging under a crystalline canopy studded with shining brass nails and a sun no larger that it appears. But the same classes will be always forced by public opinion into respecting the hypotheses of modern Science - in whatever direction the nature of scientific speculation may lead them. They have been so led for the last century - into crass Materialism; they may be so led again in an opposite direction. The cycle has closed, and if Science ever falls into the hands of the Opposition - the learned "Reverends" and bigoted Churchmen - the world may find itself gradually approaching the ditch on the opposite side and be landed at no distant future in crass anthropomorphism. Once more the masses will have rejected true philosophy - impartial and unsectarian and will thus be caught again in new meshes of their own weaving, the fruitage and results of the reaction created by an all-denying age. The solemn ideal of a universal, infinite, all-pervading Noumenon of Spirit, of an impersonal and *absolute* Deity, will fade out of the human mind once more, and will make room for the MONSTER-GOD of sectarian nightmares.

Now, modern official science is composed - as at present - of 5 per cent of undeniable axiomatic truths and facts, and of 95 percent of mere speculation. Furthermore, it has laid itself open to endless attacks, owing to its numerous mutually contradictory hypotheses, each one as scientific, in appearance as the other. On the other hand, the Substantialists, who rank, as they boast, among their numbers some of the most eminent men of Science in the United States, have, undeniably, discovered and accumulated a vast store of facts calculated to upset the modern theories on Force and Matter. And once that their data are shown correct, in this conflict between (materialistic) Science and (a still more materialistic) Religion - the outcome of the forthcoming battle is not difficult to foresee: modern Science will be floored. The Substantiality of certain Forces of Nature cannot be denied - for it is a fact in Kosmos. No Energy or Force without Matter, no Matter without Force, Energy of *Life* - however latent. But this *ultimate* matter is Substance or the *Noumenon* of matter. Thus, the head of the golden Idol of

Scientific truth will fall, because it stands on feet of clay. Such a result would not be anything to be regretted, except for its immediate consequences: the golden head will remain the same, only its pedestal will be replaced by one as weak and as much of *clay* as ever. Instead of resting on Materialism, science will rest on anthropomorphic superstition - if the Substantialists ever gain the day. For, instead of holding to philosophy alone, pursued in a spirit of absolute impartiality, both materialists and adherents of what is so pompously called the “Philosophy of Substantialism” work on lines traced by preconception and with a prejudged object; and both stretch their facts on the Procrustean beds of their respective hobbies. It is *facts* that have to fit their theories, even at the risk of mutilating the immaculate nature of Truth.

Before presenting the reader with extracts from the work of a Substantialist - those extracts showing better than would any critical review, the true nature of the claims of “The Substantial Philosophy” - we mean to go no further, as we are really very little concerned with them, and intend to waste no words over their flaws and pretensions. Nevertheless, as their ideas on the nature of physical Forces and phenomena are curiously - *in some respects only* - like the occult doctrines, our intention is to utilize their arguments on Magnetism, to begin with. These are *unanswerable*, and we may thus defeat exact science by its own methods of observation and weapons. So far, we are only acquainted with the theories of the Substantialists by their writings. It is possible that, save the wide divergence between our views on the *nature* of the “phenomena-producing causes”- as they queerly call physical forces- there is but little difference in our opinions with regard to the substantial nature of Light, Heat, Electricity, Magnetism, etc., etc., perhaps only one in the form and terms used. No Theosophist, however, would agree to such expressions as are used in the New Doctrine, *e.g.,*: “If its principle be true, then every force or form of Energy known to science *must be a substantial Entity*.” For although Dr Hall’s proofs with regard to magnetic fluid being something more than “a mode of motion” are *irrefutable*, still there are other “forces” which are of quite a different nature. As this paper, however, is devoted to proving the substantiality of magnetism- whether animal or physical- we will now quote from the *Scientific Arena* (July 1886) the best arguments that have ever appeared against the materialistic theory of modern Science.

To admit for one moment that a single force of nature, such as *sound, light,* or *heat*, is but the vibratory motion of matter, whether that material body be highly attenuated as in the case of the supposed *ether*, less attenuated as in the case of air, or solid as in the case of a heated bar of iron, is to give away to the rank claims of materialism the entire analogy of nature and science in favour of a future life for humanity. And well do the materialistic scientists of this country and Europe know it. And to the same extent do they fear the spread and general acceptance of the Substantial Philosophy, knowing full well that the moment the forces of nature shall be recognized and taught by the schools as real substantial entities, and as soon as the mode-of-motion doctrines of sound, light, heat, etc., shall be abandoned, that soon will their materialistic occupation have gone for ever . . .

Hence, it is the aim of this present paper, after thus reiterating and enforcing the general scope of the argument as presented last month, to demonstrate force, *per se*, to be an immaterial substance and in no sense a motion of material particles. In this way we propose to show the absolute necessity for Christian Scientists everywhere adopting the broad principles of the Substantial Philosophy, and doing it at once, if they hope to break down materialistic atheism in this land or logically to defend religion by scientific analogy, and thus prove the substantial existence of God as well as the probable substantial existence of the human soul after death. This they now have the privilege of doing successfully, and of thus triumphantly re-enforcing their scriptural arguments by the concurrent testimony of nature herself.

We could select any one of several of the physical forms of force as the crucial test of the new philosophy, or as the touchstone of Substantialism. But to save circumlocution and detail of unnecessary explanation as much as possible, in this leading and paramount demonstration, we select what no scientist on earth will question as a representative natural force or so-called form of energy - namely, *magnetism*. This force, from the very simple and direct manifestation of its phenomena in displacing ponderable bodies at a distance from the magnet, and without having any tangible substance connecting the magnet therewith, is selected for our purpose, since it has well proved the champion physical puzzle to modern mode-of-motion philosophers, both in this country and in Europe.

Even to the greatest living physicists, such as Helmholtz, Tyndall, Sir William Thompson, and others, the mysterious action of magnetism, under any light which modern science can shed upon it, admittedly affords a problem which has proved to be completely bewildering to their intellects, simply because they have, unfortunately, never caught a glimpse of the basic principles of the Substantial Philosophy which so clearly unravels the mystery. In the light of these principles such a thinker as Sir William Thompson, instead of teaching, as he did in his opening address on the five senses before the Midland Institute, at Birmingham, England, that magnetism was but the molecular motion, or as he expressed it, but the "quality of matter" or the "rotation of the molecules" of the magnet, would have seen at a glance the utter want of any relation, as cause to effect, between such moving molecules in the magnet (provided they do move) and the lifting of the mass of iron at a distance.

It is passing strange that men so intelligent as Sir William Thompson and Professor Tyndall had not long ago reached the conclusion that magnetism must of necessity be a substantial thing, however invisible or intangible, when it thus stretches out its mechanical but invisible fingers to a distance from the magnet and pulls or pushes an inert piece of metal! That they have not seen the absolute necessity for such a conclusion, as the only conceivable explanation of the mechanical effects produced, and the manifest inconsistency of any other supposition, is one of the astounding results of the confusing and blinding influence of the present false theories of science upon otherwise logical and profound intellects. And that such men could be satisfied in supposing that the minute and local vibrations of the molecules and atoms of the magnet (necessarily limited to the dimensions of the steel itself) could by any possibility reach out to a distance beyond it and thus pull or push a bar of metal, overcoming its inertia, tempts one to lose all respect for the sagacity and profundity of the intellects of these great names in science. At all events, such manifest want of perspicacity in modern physicists appeals in a warning voice of thunder tones to rising young men of this country and Europe to think for themselves in matters pertaining to science and philosophy, and to accept nothing on trust simply because it happens to be set forth or approved by some great name.

Another most remarkable anomaly in the case of the physicists to whom we have here referred is this: while failing to see the unavoidable necessity of an actual substance of some kind going forth from the poles of the magnet and connecting with the piece of iron by which to lift it, and thus accomplish a physical result that could have been effected in no other way they are quick to accept the agency of an all-pervading *ether* (a substance not needed at all in nature) by which to produce *light* on this earth as mere *motion*, and thus make it conform to the supposed sound waves in the air! In this way, by the sheer invention of a not-needed material substance, they have sought to convert not only light, heat and magnetism, but all the other forces of nature, into modes of motion, *and for no reason except that sound had been mistaken as a mode of motion by previous scientists.* And strange to state, notwithstanding this supposed *ether* is as intangible to any of our senses, and just as unrecognized by any process known to chemistry or mechanics as is the substance which of necessity must pass out from the poles of the magnet to seize and lift the bar of iron, yet physicists

cheerfully accept the former, for which no scientific necessity on earth or in heaven exists, while they stolidly refuse to recognize the latter, though absolutely needed to accomplish the results observed! Was ever such inconsistency before witnessed in a scientific theory?

Let us scrutinize this matter a little further before leaving it. If the mere “rotation of molecules” in the steel magnet can produce a mechanical effect on a piece of iron at a distance, even though a vacuum, as Sir William Thompson asserts, why may not the rotation of the molecules of the sun cause light at a distance without the intervening space being filled up with a jelly-like material substance, of “enormous rigidity,” to be thrown into waves? It must strike every mind capable of thinking scientifically that the original invention of an all-pervading “material,” “rigid” and “inert” ether, as the essential cause of light at a distance from a luminous body, was one of the most useless expenditures of mechanical ingenuity which the human brain ever perpetuated - that is, if there is the slightest truth in the teaching of Sir William Thompson that the mere “rotation” of “molecules” in the magnet will lift a distant bar of iron. Why cannot the rotation of the sun’s molecules just as easily produce light at a distance?

Should it be assumed in sheer desperation by the mode-of-motion philosophers that it is the *ether* filling the space between the magnet and the piece of iron, which is thrown into vibration by the rotating molecules of the steel, and which thus lifts the distant iron, it would only be to make bad worse. If material vibration in the steel magnet, which is wholly unobservable, is communicated to the distant bar through a material substance and its vibratory motions, which are equally unobservable, is it not plain that their effects on the distant bar should be of the same mechanical character, namely, unobservable? Instead of this the iron is lifted bodily and seen plainly, and that without any observed tremor, as if done by a vibrating “jelly” such as ether is claimed to be! Besides such bodily lifting of a ponderable mass is utterly incongruous with mere tremor, however powerful and observable such tremor or vibration might be, according to every principle known to mechanics. Common sense ought to assure any man that mere vibration or tremor, however powerful and sensible, can pull or push nothing. It is impossible to conceive of the accomplishment of such a result except by some substantial agent reaching out from the magnet seizing the iron, and forcibly pulling and thus displacing it. As well talk of pulling a boat to the shore without some rope or other substantial thing connecting you with the boat. Even Sir William Thompson would not claim that the boat could be pulled by getting a molecular vibration of the shore, or even by producing a visible tremor in the water, as Dr Hamlin so logically showed in his recent masterly paper on *Force* (See *The Microcosm,* Vol V, p 98).

It is well known that a magnet will lift a piece of iron at the same distance precisely through sheets of glass as if no glass intervened. The confirmed atheist, Mr Smith, of Cincinnati,Ohio, to whom we referred in our papers on substantialism in *The Microcosm* (Vol III pages 278, 311), was utterly confounded by this exhibition of the substantial force of magnetism acting at a distance through impervious plates of glass. When we placed a quantity of needles and tacks on the plate and passed the poles of the magnet beneath it, causing them to move with the magnet, he saw for the first time in his life the operation of a real substance, exerting a mechanical effect in displacing ponderable bodies of metal in defiance of all material conditions, and with no possible material connection or free passage between the source and termination of such substantial agency. And he asked in exclamation: If this be so, may there not be substantial, intelligent, and immaterial God, and may I not have a substantial but immaterial soul which can live separately from my body after it is dead?

He then raised the query, asking if we were certain that it was not the invisible pores of the glass plate through which the magnetic force found its way, and therefore whether this force might not be a refined form of matter after all? He then assisted us in filling the plate with boiled water, on which to float a card with needles placed thereon, thus to interpose between them and the magnet the most

imporous of all known bodies. But it made not the slightest difference, the card with its cargo of needles moving hither and thither as the magnet was moved beneath both plates and water. This was sufficient even for that most critical but candid materialist, and he confessed that there were substantial, but immaterial, entities in his atheistic philosophy.

Here, then, is the conclusive argument by which we demonstrate that magnetism, one of the forces of nature, and a fair representative of all the natural forces, is not only a real, *substantial* entity, but an absolutely *immaterial* substance: * [This is a very wrong word to use. See text, - H.P.B.] thus justifying our original classification of the entities of the universe into material and immaterial substance.

1. If magnetism were not a real *substance*, it could not lift a piece of metal bodily at a distance from the magnet, any more than our hand could lift a weight from the floor without some substantial connection between the two. It is a self-evident truism as an axiom in mechanics, that no body can move or displace another body at a distance without a real, substantial medium connecting the two through which the result is accomplished, otherwise it would be a mechanical effect without a cause - a self-evident absurdity in philosophy. Hence, the force of magnetism is a real, substantial entity.

2. If magnetism were not an immaterial substance, then any practically imporous body intervening between the magnet and the attracted object would, to some extent at least, impede the passage of the magnetic current, which it does not do. If magnetism were a very refined or attenuated form of matter, and if it thus depended for its passage through other material bodies upon their imperceptible pores, then, manifestly, some difference in the freedom of its passage, in the consequent attractive force of the distant magnet, should result by the great difference in the porosity of the different bodies tested, as would be the case, for example, in forcing wind through wire-netting having larger or smaller interstices, and consequently offering greater or less resistance. Whereas in the case of this magnetic substance, no difference whatever results in the energy of its mechanical pull on a distant piece of iron, however many or few of the practically imporous sheets of glass, rubber, or whatever other material body be made to intervene, or if no substance whatever but the air is interposed, or if the test be made in a perfect vacuum. The pull is always with precisely the same force, and will move the suspended piece of iron at the same distance away from it in each and every case, however refined and delicate may be the instruments by which the tests are measured.

The above-quoted passages are positively unanswerable. As far as magnetic force, or fluid, is concerned, the Substantialists have most undeniably made out their case; and their triumph will be hailed with joy by every Occultist. It is impossible to see, indeed, how the phenomena of magnetism - whether terrestrial or animal - can be explained otherwise than by admitting a material or substantial magnetic field. This, even some of the scientists do not deny - Helmholtz believing that electricity must be *as atomic as matter* which *it is* (Helmholtz, *Faraday Lecture*). And, unless Science is prepared to divorce force from matter, we do not see how it can support its position much longer.

But we are not at all so sure about certain other Forces - so far as their *effects* are concerned - and esoteric philosophy would find an easy objection to every assumption of the Substantialists - *e.g.*, with regard to sound. As the day is dawning when the new theory is sure to array itself against Occultism, it is as well, perhaps, to anticipate the objections and dispose of them at once.

The expression "immaterial substance," used above in connection with *magnetism,* is a very strange one, and moreover, it is self-contradictory. If, instead of saying that "magnetism . . . is not only a real substantial *entity* but an *absolutely immaterial substance,*" the writer should have applied this

definition to light, sound, or any other force in its effects, we would have nothing to say, except to remark that the adjective "supersensuous" would have been more applicable to any force than the word "immaterial". [The use of the terms "matter, or substance existing in *supersensuous* conditions," or "supersensuous states of matter.' would avoid an outburst of fierce, but just, criticism not only from men of science, but from any ordinary well educated man who knows the value of terms.] But to say this of the magnetic fluid is wrong, as it is an essence which is quite perceptible to any *clairvoyant*, whether in darkness - as in the case of *odic* emanations - or in light - when animal magnetism is practiced. Being, then, a *fluid* in a supersensuous state, still *matter*, it cannot be "immaterial," and the expression becomes at once as illogical as it is sophistical. With regard to the other *forces*, if by "immaterial" is meant only that which is objective, but beyond the range of our present *normal* perceptions of senses, well and good; but then whatever Substantialists may mean by it, we Occultists and Theosophists demur to the form in which they put it. Substance, we are told in philosophical dictionaries and encyclopedias, is that which *underlies* outward phenomena; substratum; the permanent subject or cause of phenomena, whether material or spiritual; that in which properties inhere; that which is real in distinction from that which is only *apparent* - especially in this world of *Mâyâ*. It is, in short - *real*, and the one real Essence. But the Occult sciences, while calling Substance the *noumenon* of every material form, explain that *noumenon* as being *still matter* - only on another plane. That which is *noumenon* to our human perceptions is matter to those of a Dhyân Chohan. As explained by our learned Vedântin Brother, T Subba Row, *Mûlaprakriti,* the first universal aspect of Parabrahma, its Kosmic Veil, and whose essence, to us, is unthinkable, is to the LOGOS "as material as any object is material to us" (*Notes on Bhagavad-gîtâ).* Hence no Occultist would describe Substance as "immaterial" *in esse.*

Substance is a confusing term, in any case. We may call our body, or an ape, or a stone, as well as any kind of fabric - "substantial". Therefore, we call "Essence" rather the material of the bodies of those Entities - the supersensuous Beings, in whom we believe, and who do exist, but whom Science and its admirers regard as superstitious nonsense, calling *fictions* alike a "personal" god and the angels of the Christians, as they would our Dhyân Chohans, or the Devas, "Planetary Men," Genii, etc., etc., of the Kabâlists and Occultists. But the latter would never dream of calling the phenomena of Light, Sound, Heat, Cohesion, etc., "*Entities,*" as the Substantialists do. They would define those Forces as purely *immaterial* perceptive effects - *without*, of substantial and *essential* CAUSES - within: at the ultimate end of which, or at the origin, stands an ENTITY, the essence of the latter changing with that of the Element [Useless to remind again the reader, that by Elements it is not the *compound'* air, water and earth, that exists present to our terrestrial and sensuous perceptions that are meant - but the *noumenal* Elements of the ancients.] it belongs to. (See "Monads, Gods and Atoms" of Volume I, *The Secret Doctrine,* Book II.) Nor can the soul be confused with FORCES, which are on quite another plane of perception. It shocks, therefore, a Theosophist to find the Substantialists so *unphilosophically* including Soul among the Forces.

Having - as he tells his readers - "laid the foundation of our argument in the clearly defined analogies of Nature," the editor of the *Scientific Arena,* in an article called " The Scientific Evidence of a Future Life," proceeds as follows:

> If the principles of Substantialism be true, then, as there shown, every force or form of energy known to science must be a substantial entity. We further endeavoured to show that if one form of force were conclusively demonstrated to a substantial or objective existence, it would be a clear departure from reason and consistency not to assume all the forces or phenomena-producing causes in nature also to be substantial entities. But if one form of physical force, or one single phenomenon-producing cause, such as heat, light, or sound, could be clearly

> shown to be the mere *motion* of material particles, and not a substantial entity or thing, then by rational analogy and the harmonious uniformity of nature's laws, all the other forces or phenomena-producing causes, whether physical, vital, mental or spiritual, must come within the same category as non-entitative *modes of motion* of material particles. Hence it would follow in such case, that the soul, life, mind, or spirit, so far from being a substantial entity which can form the basis of a hope for an immortal existence beyond the present life, must, according to materialism, and as the mere *motion* of brain and nerve particles, cease to exist whenever such physical particles shall cease to move at death.

SPIRIT - a "substantial Entity"!! Surely Substantialism cannot pretend very seriously to the title of *philosophy* - in such case. But let us read the arguments to the end. Here we find a just and righteous attack on Materialism wound up with the same unphilosophical assertion! . . .

From the foregoing statement of the salient positions of materialistic science, as they bear against the existence of the soul after death, we drew the logical conclusion that no Christian philosopher who accepts the current doctrines of sound, light and heat as but *modes of molecular motion,* can ever answer the analogical reasoning of the materialist against the immortality of man. No possible view, as we have so often insisted, can make the least headway against such materialistic reasoning or frame any reply to this great argument of Haeckel and Huxley against the soul as an entity and its possible existence separate from the body, save the teaching of Substantialism, which so consistently maintains that the soul, life, mind and spirit are necessarily substantial forces or entities from the analogies of physical science, namely, *the substantial nature of all the physical forces, including gravity, electricity, magnetism, cohesion, sound, light, heat, etc.*

This impregnable position of the Substantialist from logical analogy, based on the harmonious uniformity of nature's laws and forces, forms, the bulwark of the Substantial Philosophy, and must, in the nature of things, for ever constitute the strong tower of that system of teaching. If the edifice of Substantialism, thus founded and fortified, can be taken and sacked by the forces of Materialism, then our labours for so many years have manifestly come to naught. Say, if you please, that the armies of Substantialism are thus burning the bridges behind them. So be it. We prefer death to either surrender or retreat; for if this fundamental position cannot be maintained against the combined forces of the enemy, then all is lost, Materialism has gained the day, and death is the eternal annihilation of the human race. Within this central citadel of principles, therefore, we have entrenched ourselves to survive or perish, and here, encircled by this wall of adamant, we have stored all our treasures and munitions of war, and if the agnostic hordes of materialistic science wish to possess them, let them train upon it their heaviest artillery . . . .

How strange, then, when materialists themselves recognize the desperateness of their situation, and so readily grasp the true bearing of this analogical argument based on the substantial nature of the physical forces, that we should be obliged to reason with professed Substantialists, giving them argument upon argument in order to prove to them that they are no Substantialists at all, in the true sense of that term, so long as they leave one single force of Nature or one single phenomenon-producing cause in Nature, out of the category of substantial entities!

One minister of our acquaintance speaks glowingly of the ultimate success of the Substantial Philosophy, and proudly calls himself a Substantialist, but refuses to include sound among the substantial forces and entities, thus virtually accepting the wave-theory! In the name of all logical consistency, what could that minister say in reply to another "Substantialist" who would insist upon the beauty and truth of Substantialism, but who could not include *light*? And then another who could

not include *heat,* or, *electricity*, or *magnetism,* or *gravity?* Yet all of them good "*Substantialists*" on the very same principle as is the one who leaves *sound* out of the substantial category, while still claiming to be an orthodox Substantialist! Why should they not leave life-force and spirit -force out of the list of entities, thus making them, like sound-force (as materialists insist), but the vibration of material particles, and still claim the right to call themselves good Substantialists? Haeckel and Huxley would then be duly qualified candidates for baptism into the church of Substantialism.

The truth is, the minister who can admit for one moment that *sound* consists of but the motion of air- particles, and thus, that it is not a substantial entity, is a materialist at bottom, though he may not be conscious of the logical maelstrom that is whirling him to scientific destruction. We have all herd of the play of "Hamlet," with the Prince of Denmark left out. Such would be the scientific play of Substantialism with the sound question ignored, and the theory of acoustics handed over to Materialism. (See our editorial on "The Meaning of the Sound Discussion," *The Microcosm,* Vol V, p 197)

We sympathize with the "Minister" who refuses to include *Sound* among "Substantial Entities". We believe in FOHAT, but would hardly refer to his *Voice* and Emanations as "Entities," though they are produced by an electric shock of atoms and repercussions producing *both Sound and Light*. Science would accept no more our Fohat than the Sound or Light - *Entities* of the "Substantial Philosophy" (?) But we have this satisfaction, at any rate, that, once thoroughly explained, Fohat will prove more philosophical than either the materialistic or substantial theories of the forces of nature.

How can anyone with pretensions to both a *scientific* and *psychological* mind, speaking of *Soul* and especially of Spirit, place them on the same level as the physical phenomena of nature, and this, in a language one can apply *only* to physical facts! Even Professor Bain, 'a monistic ANNIHILATIONIST," as he is called, confesses that "mental and bodily states are utterly contrasted". [The Substantialists call, moreover, *Spirit* that which we call mind - (*Manas*), and thus it is Soul which takes with them the place of *Âtmâ;* in short they confuse the vehicle with the *Driver* inside.]

Thus, the direct conclusion the Occultists and the Theosophists can come to, at any rate on the *prima facie* evidence furnished them by writings which no philosophy can now rebut, is that Substantial Philosophy, which was brought forth into this world to fight materialistic science and to slay it, surpasses it immeasurably in Materialism. No Bain, no Huxley, nor even Haeckel, has ever confused to this degree mental and physical phenomena. At the same time the "apostles of Materialism" are on a higher plane of philosophy than their opponents. For, the charge preferred against them of teaching that Soul is "the mere motion of brain and nerve particles" is untrue, for they never did so teach. But, even supposing such would be their theory, it would only be in accordance with Substantialism, since the latter assures us that Soul and *Spirit*, as much as all "*the phenomena-producing causes*" (?) whether physical, mental, or spiritual - if not regarded as SUBSTANTIAL ENTITIES - "must come within the same category as *non-entitative* (?) *Modes of motion* of material particles".

All this is not only painfully vague, but is almost meaningless. The inference that the acceptance of the received scientific theories on light, sound and heat, etc., would be equivalent to accepting *the soul motion of molecules* - is certainly hardly worth discussion. It is quite true that some thirty or forty years ago Büchner and Moleschott attempted to prove that sensation and thought are a movement of matter. But this has been pronounced by a well known English *Annihilationist* "unworthy of the name of 'philosophy'". Not one man of real scientific reputation, or of any eminence, not Tyndall, Huxley, Maudsley, Clifford, Bain, Spencer nor Lewis, in England, nor Virchow, nor Haeckel in Germany, has ever gone so far as to say: "Thought is a motion of molecules." Their only quarrel with the believers in a soul was and is, that while the latter maintain that soul is the *cause* of thought, they (the scientists)

assert that thought is the *concomitant* of certain physical processes in the brain. Nor have they ever said (the *real* scientists and philosophers, however materialistic) that thought and nervous motion *are the same*, but that they are "the subjective and objective sides of the same thing".

John Stuart Mill is a good authority and an example to quote, and thus deny the charge. For, speaking of the rough and rude method of attempting to resolve sensation into nervous motion (taking as his example the case of *the nerve-vibrations* to the brain which are the physical side of the light *perception*), "at the end of all these motions, there is something which is *not motion* - there is *a feeling or sensation of colour". . .* he says. Hence, it is quite true to say that "the *subjective feeling* here spoken of by Mill will outlive even the acceptance of the undulatory theory of light, or heat, as a mode of motion". For the latter is based on a *physical speculation* and the former is built on everlasting *philosophy* - however imperfect, because so tainted with Materialism.

Our quarrel with the Materialists is not so much for their *soulless* Forces, as for their denying the existence of any "Force-bearer," the noumenon of light, electricity, etc. To accuse them of not making a difference between mental and physical phenomena is equal to proclaiming oneself ignorant of their theories. The most famous *Negationists* are today the first to admit that SELF-CONSCIOUSNESS and MOTION are at the opposite poles of existence". That which remains to be settled between us and the *materialistic* IDEALISTS - a living paradox by the way, now personified by the most eminent writers on *Idealistic* philosophy in England - is the question whether that consciousness is only experienced in connection with organic molecules of the brain or not. We say it is the thought or mind which sets the molecules of the physical brain in motion; they deny any existence to mind, independent of the brain. But even *they* do not call the seat of the mind "a molecular fabric," but only that it is "*the mind-principle"* - the seat or the organic basis of the manifesting mind. That such is the real attitude of materialistic science may be demonstrated by reminding the reader of Mr Tyndall's confessions in his *Fragments of Science*, for since the days of his discussions with Dr Martineau, the attitude of the Materialists has not changed. This attitude remains unaltered, unless, indeed, we place the *Hylo-Idealists* on the same level as Mr Tyndall - which would be absurd. Treating of the phenomenon of Consciousness, the great physicist quotes this question from Mr Martineau: "A man can say 'I feel, I think, I love'; but how does consciousness infuse itself into the problem?" And he thus answers:

> The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiments of the organ, which would enable us to pass by a process of reasoning from one to the other. They appear together, but *we do not know why*. Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain; *were we capable* of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem: "How are these physical processes connected with the facts of consciousness?" The chasm between the two classes of phenomena would still remain intellectually impassable.

Thus, there appears to be far less disagreement between the Occultists and modern science than between the former and the Substantialists. The latter confuse most hopelessly the subjective with the objective phases of all phenomena, and the Scientists do not, notwithstanding that they limit the *subjective* to the earthly or terrestrial phenomena only. In this they have chosen the Cartesian method with regard to atoms and molecules; we hold to the ancient and primitive philosophical beliefs, so

intuitively perceived by Leibnitz. One system can thus be called, as his was - "Spiritualistic and Atomistic".

Substantialists speak with great scorn of the vibratory theory of science. But, until able to *prove* that their views would explain the phenomena as well, filling moreover, the actual gaps and flaws in the modern hypotheses, they have hardly the right to use such a tone. As all such theories and speculations are only provisional we may well leave them alone. Science has made wonderful discoveries on the objective side of all the physical phenomena. Where it is really wrong is, when it perceives in matter *alone* - *i.e.,* in that matter which is known to it - the *alpha* and the *omega* of all phenomena. To reject the scientific theory, however, of vibrations in light and sound, is to court as much ridicule as the scientists do in rejecting *physical* and *objective* spiritualistic phenomena by attributing them all to fraud. Science has ascertained and *proved* the exact rapidity with which the sound-waves travel, and it has artificially imitated - on the data of transmission of sound by those waves - the human voice and other acoustic phenomena. The *sensation* of sound - the response of the sensory tract to an *objective* stimulus (atmospheric vibrations) is an affair of consciousness: and to call sound an "Entity" on *this* plane, is to *objectivate* most ridiculously a *subjective* phenomenon which is but an effect after all - the lower end of a concatenation of causes. If Materialism locates all in objective matter and fails to see the origin and primary causes of the Forces - so much the worse for the materialists; for it only shows the limitations of their own capacities of hearing and seeing - limitations which Huxley, for one, recognizes, for he is unable on his own confession to define the boundaries of our senses, and still asserts his materialistic tendency by locating sounds only in cells of matter, and on our sensuous plane. Behold, the great Biologist dwarfing our senses and curtailing the powers of man and Nature in his usual ultra-poetical language. Hear him (as quoted by Sterling *Concerning Protoplasm*) speak of "the wonderful noonday silence of a tropical forest," which "*is after all due only to the dullness of our hearing,* and could our ears only catch the murmurs of these tiny maelstroms as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned as with the roar of a great city".

The telephone and the phonograph, moreover, are there to upset any theory except the vibratory one - however *materialistically* expressed. Hence, the attempt of the Substantialists "to show the fallacy of the wave-theory of sound as universally taught, and to outline the substantial theory of acoustics," cannot be successful. If they show that sound is not *a mode of motion in its origin* and that the forces are not merely the qualities and property of matter induced or generated *in*, *by* and *through* matter, under certain conditions - they will have achieved a great triumph. But, whether as substance, matter or effect, sound and light can never be divorced from their modes of manifesting through *vibrations* - as the whole subjective or occult nature is one everlasting perpetual motion of VORTICAL *vibrations.*

Adyar Pamphlets No. 105

The Kabalah and the Kabalists
by H.P. Blavatsky

Reprinted from *Lucifer* Vol X

Published in 1919
Theosophical Publishing House, Adyar, Chennai [Madras] India
The Theosophist Office, Adyar, Madras. India

[The spelling of the word is various; some write Cabbalah, others Kabbalah. The latest writers have introduced a new spelling as more consonant with the Hebrew manner of writing the word and made it *Quabalah.* This is more grammatical, perhaps, but as no Englishman will ever pronounce a foreign name or word but in an Englishified way, to write the term simply Kabalah seems less pretentious and answers as well.]

UNIVERSAL aspirations, especially when impeded and suppressed in their free manifestation, die out but to return with tenfold power. They are cyclic, like every other natural phenomenon, whether mental or cosmic, universal or national. Dam a river in one place, and the water will work its way into another, and break out through it like a torrent.

One of such universal aspirations, the strongest perhaps in man's nature, is the longing to seek for the unknown; an ineradicable desire to penetrate below the surface of things, a thirst for the knowledge of that which is hidden from others. Nine children out of ten will break their toys to see what there is inside. It is an innate feeling and is Protean in form. It rises from the ridiculous (or perhaps rather from the reprehensible) to the sublime, for it is limited to indiscreet inquisitiveness, prying into neighbours secrets, in the uneducated, and it expands in the cultured into that love for knowledge which ends in leading them to the summits of science, and fills the Academies and the Royal Institutions with learned men.

But this pertains to the world of the objective. The man in whom the metaphysical element is stronger than the physical, is propelled by this natural aspiration towards the mystical, to that which the materialist is pleased to call "superstitious belief in the supernatural". The Church, while encouraging our aspirations after the holy - on strictly theological and orthodox lines, of course - condemns at the same time the human craving after the same, whenever the practical search after it departs from its own lines. The memory of the thousands of illiterate "witches" and the hundreds of learned alchemists, philosophers and other heretics, tortured, burnt, and otherwise put to death during the Middle Ages, remains as an ever- present witness to that arbitrary and despotic interference.

In the present age both Church and Science, the blindly-believing and the all-denying, are arrayed against the Secret Sciences, though both Church and Science believed in and practiced them - especially the Kabalah - at a not very distant period of history. One says now: "It is of the devil!" the other that "the devil is a creation of the Church, and a disgraceful superstition"; in short that there is neither devil nor occult sciences. The first one forgets that it has publicly proclaimed, hardly four hundred years ago, the Jewish Kabalah as the *greatest witness* to the truths of Christianity! [This is demonstrated by what we know of the life of John Picus de Mirandola. Ginsburg and others have stated the following facts, namely, that after having studied the Kabalah, Mirandola "found that there is more Christianity than Judaism in the Kabalah; he discovered in it proofs of the doctrines of the Trinity, the Incarnation, the

Divinity of Christ, the heavenly Jerusalem, the fall of the Angels," and so on. "In 1486, when only twenty-four years old, he published 900 theses, which were placarded in Rome (not without the consent or knowledge surely of the Pope and his Government), and which he undertook to defend in the presence of all European scholars, whom he invited to the Eternal City, promising to defray their traveling expenses. Among the theses was the following: 'No science yields greater proof of the Divinity of Christ than magic and the Cabbalah.'" The reason why will be shown in the present article.] the second, that the most illustrious men of science were all alchemists, astrologers and magicians - witness Paracelsus, Van Helmont, Roger Bacon, etc. But consistency has never been a virtue of Modern Science. It has religiously believed in all which it now denies, and it has denied all that it now believes in, from the circulation of the blood up to steam and electric power.

This sudden change of attitude in both powers cannot prevent events from taking their natural course. The last quarter of our century is witnessing an extraordinary outbreak of occult studies, and Magic dashes once more its powerful waves against the rocks of Church and Science, which it is slowly but as surely undermining. Anyone whose natural mysticism impels him to seek for sympathetic contact with other minds, is astonished to find how large a number of persons are not only interested in Mysticism generally, but are actually themselves Kabalists. The river dammed during the Middle Ages has flowed since noiselessly underground, and has now burst up as an irrepressible torrent. Hundreds today study the Kabalah, where scarcely one or two could have been found some fifty years ago, when fear of the Church was still a powerful factor in men's lives. But the long-pent-up torrent has now diverged into two streams - Eastern Occultism and the Jewish Kabalah; the traditions of the Wisdom-Religion of the races that preceded the Adam of the "Fall"; and the system of the ancient Levites of Israel, who most ingeniously veiled a portion of that religion of the Pantheists under the mask of monotheism.

Unfortunately many are called but few chosen. The two systems threaten the world of the mystic with a speedy conflict, which, instead of increasing the spread of the One Universal Truth, will necessarily only weaken and impede its progress. But the question is not, once more, which is *the one* truth, for both are founded upon the eternal verities of prehistoric knowledge, as both, in the present age and the state of mental transition through which humanity is now passing, can give out only a certain portion of these verities. It is simply a question: "Which of the two systems contains most unadulterated facts; and, most important of all - which of the two presents its teachings in the most Catholic (*i.e.,* unsectarian) and impartial manner?" One - the Eastern system - has veiled for ages its profound pantheistic unitarianism with the exuberance of an exoteric polytheism; the other - as said above - with the screen of exoteric monotheism. Both are but masks to hide the sacred truth from the profane; for neither the Âryan nor the Semitic philosophers have ever accepted either the anthropomorphism of the many Gods, or the personality of the one God, as a philosophical proposition. But it is impossible, within the limits we have at our disposal, to attempt to enter upon a minute discussion of this question. We must be content with a simpler task. The rites and ceremonies of the Jewish law seem to be an abyss, which long generations of Christian Fathers, and especially of Protestant Reformers, have vainly sought to fill in with their far- fetched interpretations. Yet all the early Christians, Paul and the Gnostics, regarded and proclaimed the Jewish law as essentially distinct from the new Christian law. St. Paul called the former an allegory, and St. Stephen told the Jews an hour before being stoned that they had not even kept the law that they received from the angels (the æons), and as to the Holy Ghost (the impersonal Logos or Christos, as taught at Initiation) they had resisted and rejected it as their fathers had done (*Acts* vii). This was virtually telling them that their law was inferior to the later one. Notwithstanding that the Mosaic Books, which we *think* we have in the *Old Testament*, cannot be more than two or three centuries older than Christianity, the Protestants have nevertheless made of them their Sacred Canon, on a par with, if not higher than, the Gospels. But

when the *Pentateuch* was written, or rather *re-written* after Ezdras, *i.e.,* after the Rabbis has settled upon a new departure, a number of additions were made which were taken bodily from Persian and Babylonian doctrines; and this *at a period subsequent to the colonization of Judea* under the authority of the kings of Persia. This re-editing was of course done in the same way as with all such Scriptures. They were originally written in a secret key, or cipher, known only to the Initiates. But instead of adapting the contents to the highest spiritual truths as taught in the *third*, the highest, degree of Initiation, and expressed in symbolical language - as may be seen even in the exoteric *Purânas* of India - the writers of the *Pentateuch*, revised and corrected, they who cared but for earthly and national glory, adapted only to astro-physiological symbols the supposed events of the Abrahams, Jacobs, and Solomons, and the fantastic history of their little race. Thus they produced, under the mask of monotheism, a religion of sexual and phallic worship, one that concealed an adoration of the Gods, or the lower æons. No one would maintain that anything like the dualism and the angelolatry of Persia, brought by the Jews from the captivity, could ever be found in the *real* Law, or Books of Moses. For how, in such case, could the Sadducees, who reverenced that Law, reject angels, as well as the soul and its immortality? And yet angels, if not the soul's immortal nature, are distinctly asserted to exist in the *Old Testament,* and are found in the Jewish modern scrolls. [This is just what the Gnostics had always maintained quite independently of the Christians. In their doctrines the Jewish God, the "Elohim," was a hierarchy of low terrestrial angels - an *Ildabaoth,* spiteful and jealous.]

This fact of the successive and widely differing redactions of that which we loosely term the Books of Moses, and of their triple adaptation to the first (lowest), second, and third or highest, degree of Sodalian initiation and that still more puzzling fact of the diametrically opposite beliefs of the Sadducees and the other Jewish sects, all accepting, nevertheless, the same *Revelation - can* be made comprehensible only in the light of our Esoteric explanation. It also shows the reason why, when Moses and the Prophets belonged to the Sodalities (the great Mysteries), the latter yet seem so often to fulminate against the abominations of the Sodales and their "Sod". For had the Old Canon been translated literally, as is claimed, instead of being adapted to a monotheism absent from it, and to the spirit of each sect, as the differences in the Septuagint and Vulgate prove, the following contradictory sentences would be added to the hundreds of other inconsistencies in "Holy Writ". "*Sod* Ihoh (the mysteries of Johoh, or Iehovah) are for those who fear him," says *Psalm* xxx 14, mistranslated "the secret of the Lord is with them that fear him." Again "Al (EL) is terrible in the great Sod of the Kadeshim" is rendered as - God is greatly to be feared in the assembly of the saints" (Psalm lxxxix 7). The title of Kadeshim (Kadosh sing) means in reality something quite different from saints, though it is generally explained as "priests," the "holy" and the "*Initiated*"; for the Kadeshim were simply the *galli* of the abominable mysteries (Sod) of the exoteric rites. They were, in short, the male Nautches of the temples, during whose initiations the *arcanum, the Sod* (from which "Sodom," perchance,) of physiological and sexual evolution, were divulged. These rites all belonged to the first degree of the Mysteries, so protected and beloved by David - the " friend of God". They must have been very ancient with the Jews, and were ever abominated by the true Initiates; thus we find the dying Jacob's prayer is that his soul should not come into the *secret* (*Sod*, in the original) of Simeon and Levi (the priestly caste) and into their *assembly* during which they "slew a man" (*Genesis,* xlix 5,6) [To "*slay a man"* meant, in the symbolism of the Lesser Mysteries, the rite during which crimes against nature were committed, for which purpose the Kadashim were set aside. Thus Cain "slays" his brother Abel, who, esoterically, is a female character and represents the first *human* woman in the Third Race after the separation of sexes. See also *The Source of Measures,* pp 253, 283, etc.] And yet Moses is claimed by the Kabalists as chief of the *Sodales*! Reject the explanation of the *Secret Doctrine* and the whole *Pentateuch* becomes the abomination of abominations.

Therefore do we find Jehovah, the anthropomorphic God, everywhere in the *Bible*, but of AIN SUPH not one word is said. And therefore, also, was the Jewish metrology quite different from the numeral methods of other people. Instead of serving as an adjunct to other pre-arranged methods, to penetrate therewith as with a key into the hidden or implied meaning contained within the literal sentences - as the initiated Brahmins do to this day, when reading their sacred books - the numeral system with the Jews, is, as the author of *Hebrew Metrology* tells us, the Holy Writ itself: "That very thing, *in esse*, on which, and out of which, and by the continuous interweaving use of which, the very text of the Bible has been made to result, as its enunciation, from the beginning word of *Genesis* to the closing word of *Deuteronomy.*"

So true is this, indeed, that the authors of the *New Testament*, who had to blend their system with both the Jewish and the Pagan, had to borrow their most metaphysical symbols not from the *Pentateuch*, or even the Kabalah, but from the Âryan astro-symbology. One instance will suffice. Whence the dual meaning of the First-born, the Lamb, the Unborn, and the Eternal - all relating to the Logos or Christos? We say from the Samskrit *Aja*, a word the meanings of which are: (a) the Ram, or the Lamb, the first sign of the Zodiac, called in astronomy *Mesha* ; (b) the Unborn, a title of the first Logos, or Brahmâ, the self- existent cause of all, described and so referred to in the *Upanishads.*

The Hebrew Kabalistic Gematria, Notaricon, and T'mura are very ingenious methods, giving the key to the secret meaning of Jewish symbology, one that applied the relations of their sacred imagery only to one side of Nature - namely, the physical side. Their myths and the names and the events attributed to their Biblical personages were made to correspond with astronomical revolutions and sexual evolution, and had nought to do with the spiritual states of man; hence no such correspondences are to be found in the reading of their sacred canon. The real Mosaic Jews of the Sodales, whose direct heirs *on the line of initiation* were the Sadducees, had no spirituality in them, nor did they feel any need for it apparently. The reader, whose ideas of Initiation and Adeptship are intimately blended with the mysteries of the after-life and soul survival, will now see the reason for the great yet natural inconsistencies found on almost every page of the *Bible.* Thus, in the *Book of Job*, a Kabalistic treatise on Egypto-Arabic Initiation, the symbolism of which conceals the highest spiritual mysteries, one finds yet this significant and purely materialistic verse: "Man born of a woman is . . . like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (xiv 1, 2). But Job speaks here of the *personality*, and he is right; for no Initiate would say that the personality long survived the death of the physical body; the spirit alone is immortal. But this sentence in *Job*, the oldest document in the *Bible*, makes only the more brutally materialistic that in *Ecclesiastes,* iii, 19, *et seq.,* one of the latest records. The writer, who speaks in the name of Solomon, and says that "that which befalleth the *sons of men befalleth beasts*, even . . . *as the one dieth so dieth the other* . . . so that a man hath no preeminence above a beast," is quite on a par with the modern Hæckels, and expresses only that which he thinks.

Therefore, no knowledge of Kabalistic methods can help one in finding that in the *Old Testament* which has never been there since the *Book of the Law* was re-written (rather than found) by Hilkiah. Nor can the reading of the Egyptian symbols be much helped by the mediaeval Kabalistic systems. Indeed it is but the blindness of a pious illusion that can lead anyone to discover any spiritual and metaphysical correspondences or meaning in the Jewish purely astro-physiological symbology. On the other hand, the ancient pagan religious systems, so-called, are all built upon abstract spiritual speculations, their gross external forms being, perhaps, the most secure veil to hide their inner meaning.

It can be demonstrated, on the authority of the most learned Kabalists of our day, that the *Zohar*, and almost all the Kabalistic works, have passed through Christian hands. Hence they cannot be considered any longer as universal, but have become simply sectarian. This is well shown by Picus de Mirandola's thesis upon the proposition that "no Science yields greater proof of the divinity of Christ than

magic and the Kabalah". This is true of the divinity of the Logos, or of the Christos of the Gnostics; because that Christos remains the same WORD of the ever-unmanifested Deity, whether we call it Parabrahm or Ain Suph - by whatever name he himself is called - Krshna, Buddha, or Ormazd. But this Christos is neither the Christ of the Churches, nor yet the Jesus of the Gospels; it is only an *impersonal Principle*. Nevertheless the Latin Church made capital of this thesis, the result of which was that, as in the last century, so it is now in Europe and America. Almost every Kabalist is now a believer in a *personal* God, in the very teeth of the original *impersonal* Ain Suph, and is, moreover, a more or less heterodox, but still a Christian. This is due entirely to the ignorance of most people (a) that the *Kabalah* (the *Zohar*, especially) we have, is not the original *Book of Splendour*, written down from the oral teachings of Simon Ben Jochai; and (b) that the latter, being indeed an exposition of the hidden sense of the writings of Moses (so-called), was as equally good an exponent of the Esoteric meaning contained under the shell of the literal sense in the Scriptures of any Pagan religion. Nor do the modern Kabalists seem to be aware of the fact that the Kabalah as it now stands, with its more than revised texts, its additions made to apply to the *New* as much as to the *Old* Testament, its numerical language recomposed so as to apply to both, and its crafty veiling, is no longer able now to furnish all the ancient and primitive meanings. In short that no Kabalistic work now extant among the Western nations can display any greater mysteries of nature than those which Ezra & Co., and the later co-workers of Moses de Leon, desired to unfold; the Kabalah contains no more than the Syrian and Chaldean Christians and ex-Gnostics of the thirteenth century wanted those works to reveal. And what they do reveal hardly repays the trouble of passing one's life in studying it. For if they may, and do, present a field of immense interest to the Mason and mathematician, they can teach scarcely anything to the student hungering after spiritual mysteries. The use of all the seven keys to unlock the mysteries of Being in this life, and the lives to come, as in those which have gone by, shows that the Chaldean *Book of Numbers*, and the *Upanishads* undeniably conceal the most divine philosophy - as it is that of the Universal Wisdom Religion. But the *Zohar*, now so mutilated, can show nothing of the kind. Besides which, who of Western Philosophers or students has *all* those keys at his command? These are now entrusted only to the highest Initiates in *Gupta Vidyâ*, to great Adepts; and, surely it is no self-taught tyro, not even an isolated mystic, however great his genius and natural powers, who can hope to unravel *in one life* more than one or two of the lost keys. [The writer in the *Masonic Review* is thus quite justified in saying as he does, that "the Kabalistic field is that in which astrologers, necromancers, black and white magicians, fortune-tellers, chiromancers, and all the like, revel and make claims to super-naturalism *ad nauseam*": and he adds: "The Christian, quarrying into its mass of mysticism, claims its support and authority for that most perplexing of all problems, the Holy Trinity, and the portrayed character of Christ. With equal assurance, but more effrontery, the knave, in the name of Cabbalah, will sell amulets and charms, tell fortunes, draw horoscopes, and just as readily give specific rules . . . for raising the dead, and actually - the devil . . . Discovery has yet to be made of what Cabbalah really consists, before any weight or authority can be given to the name. On that discovery will rest the question whether the name should be received as related to matters worthy of rational acknowledgment." *The writer claims that such a discovery has been made,* and that the same embraces rational science of sober and great worth "The Cabbalah," from the *Masonic Review* for September, 1885, by Brother J Ralston Skinner (Millian Lodge No.141).]

The key to the Jewish metrology has been undeniably unraveled and a very important key it is. But as we may infer from the words of the discoverer himself in the foot-note just quoted - though that key (concealed in the sacred Metrology) discloses the fact that "Holy Writ" contains a rational science of sober and great worth, yet it helps to unveil no higher spiritual truth than that which all astrologers have insisted upon in every age; *i.e.,* the close relation between the sidereal and all the terrestrial bodies . . . human beings included. The history of our globe and its humanities is prototyped in the astronomical heavens from first to last, though the Royal Society of Physicists may not become aware of it for ages yet to come. By the showing of the said discoverer himself, "the burden of this secret doctrine, this Cabbalah, is of pure truth and right reason, for it is geometry with applied

proper numbers, of astronomy and of a system of measures, *viz.,* the Masonic inch, the twenty-four inch gauge (or the double foot), the yard, and the mile. These were claimed to be of divine relation and importation, by the possession and use of which, it could be said of Abram: 'Blessed of the Most High God, Abram, measure of heaven and earth' "- the *creative law of measure*".

And is this all that the *primitive* Kabalah contained? No; for the author remarks elsewhere: "What the originally intended and right reading was (in the *Pentateuch*), who can tell?"—thus allowing the reader to infer that the meanings implied in the exoteric or dead letter of the Hebrew texts, are by no means only those revealed by metrology. Therefore are we justified in saying that the Jewish Kabalah, with its numerical methods, is now only *one* of the keys to the ancient mysteries, and that the Eastern or Âryan systems alone can supply the rest and unveil the whole truth of *Creation.* [Even as it stands now, the Kabalah, with its several methods, can only puzzle by offering several versions: it can never divulge the whole truth. The readings of even the first sentence of *Genesis* are several. To quote the author: "It is made to read 'Brahith bara Elohim,' etc., 'In the beginning God created the heavens and the earth,' wherein Elohim is a plural nominative to a verb in the third person singular. Nachminedes called attention to the fact that the text might suffer the reading, 'Brash ithbara Elohim,' etc., 'In the head (source or beginning) created itself (or developed) *gods, the heavens and the earth,* really a more grammatical rendering'. "(*Ibid*.) And yet we are forced to believe the Jewish monotheism!]

What this numeral system is, we leave its discoverer to explain himself. According to him:

> Like all other human productions of the kind, the Hebrew text of the Bible was in characters which could serve as sound signs for syllable utterance, or for the purpose of what are called letters. Now in the first place, these original character signs were also pictures, each one of them; and these pictures of themselves stood for ideas which could be communicated, much like the original Chinese letters. Gustav Seyffarth shows that the Egyptian hieroglyphics numbered over 600 picture characters, which embraced the modified use, syllabically, of the original number of letters of the Hebrew alphabet. The characters of the Hebrew text of the sacred scroll were divided into classes, in which the characters of each class were interchangeable; whereby one form might be exchanged for another to carry a modified signification, both by letter, and picture, and number. Seyffarth shows the modified form of the very ancient Hebrew alphabet in the old Coptic by this law of interchange of characters.
>
> [Before Seyffarth can hope to have his hypotheses accepted, however, he will have to prove that (a) the Israelites had an alphabet of their own when the ancient Egyptians or Copts had as yet none; and (b) that the Hebrew of the later scrolls is the Hebrew, or "mystery language" of Moses, which the Secret Doctrine denies.] This law of permitted interchange of letters is to be found quite fully set forth in the Hebrew dictionaries . . . Though recognized . . . it is very perplexing and hard to understand, because we have lost the specific use and power of such interchange. (Just so!) In the second place these characters stood for *numbers* - as we use specific number signs - though also there is very much to prove that the old Hebrews were in possession of the so-called Arabic numerals, as we have them, from the straight line 1 to the zero character, together making 1 plus 9=10 . . . In the third place, it is said, and it seems to be proved, that these characters stood for musical notes; so that, for instance, the arrangement of the letters in the first chapter of *Genesis*, can be rendered musically or by song. [Not the Hebrew helped by the Massoretic signs, at all events. See further on, however.] Another law of the Hebrew characters was that only the consonantal signs were characterized - the vowels were not characterized, but were supplied. If one will try it, he will find that a consonant itself cannot be made vocal without the help of a vowel, [And therefore, as the vowels were

furnished *ad libitum* by the Massorets, they could make of a word that they liked!] therefore . . . the consonants made the framework of a word, but to give it life or utterance into the air, so as to impart the thought of the mind, and the feelings of the heart, the vowels were supplied.

Now, even if we suppose, for argument's sake, that the "framework," *i.e.,* the consonants, of the *Pentateuch* is the same as in the days of Moses, what changes must have been effected with those scrolls - written in such a poor language as the Hebrew, with its less than two dozens of letters - when re-written time after time, and its vowels and points supplied in ever-new combinations! No two minds are alike, and the feelings of the heart change. What could remain, we ask, of the original writings of Moses, if such ever existed, when they had been lost for nearly eight hundred years and then found when every remembrance of them must have disappeared from the minds of the most learned, and Hilkiah has them re-written by Shaphan, the scribe? When lost again, they are re-written again by Ezra; lost once more in 168 B.C. the volume or scrolls were again destroyed; and when finally they reappear, we find them dressed in their Massoretic disguise! We may know something of Ben Chajim, who published the Massorah of the scrolls in the fifteenth century; we can know nothing of Moses, this is certain, unless we become - Initiates of the Eastern School.

Ahrens, when speaking of the letters so arranged in the Hebrew sacred scrolls - that they were of themselves musical notes - had probably never studied Âryan Hindû music. In the Samskrt language there is no need to so arrange letters in the sacred *ollas* that they should become musical. For the whole Samskrt alphabet and the *Vedas*, from the first word to the last, are musical notations reduced to writing, and the two are inseparable. [See *The Theosophist*, November 1879, article *Hindû Music* p 47.] As Homer distinguished between the "language of Gods" and the *language of men,* [*The Theosophist*, xiv 289, 290.] so did the Hindûs.

The *Devanâgari - the Samskrt* character - is the "Speech of the Gods" and Samskrt the divine language. [The Samskrt letters are three times as numerous as the poor twenty-two letters of the Hebrew alphabet. They are all musical and are read, or rather chanted according to a system given in very old Tântrika works (see *Tântra Shâstras*); and are called *Devanâgari*, "the speech or language of the Gods". And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a very limited way. If either of the two languages were taught to humanity by the Gods, surely it is rather Samskrt - the perfect of the most perfect languages on Earth - than Hebrew, the roughest and the poorest. For once we believe in a language of *divine* origin, we can hardly believe at the same time that angels or Gods or any divine messenger should have selected the inferior in preference to the superior.] As to the Hebrew, let the modern Isaiahs cry "Woe is me!" and confess that which "the newly-discovered mode of language (Hebrew metrology), veiled under the words of the sacred Text," has now clearly shown. Read *The Source of Measures,* read all the other able treatises on the subject by the same author.

And then the reader will find that with the utmost goodwill and incessant efforts covering many years of study, the laborious scholar, having penetrated under the mask of the system, can find in it little more than pure anthropomorphism. In man, and on man alone, rest the whole scheme of the Kabalah, and to man and his functions, on however enlarged a scale, everything in it is made to apply. Man, as the Archetypal Man or Adam, is made to contain the whole Kabalistic system. He is the great symbol and shadow, thrown by the manifested Kosmos, itself the reflection of the impersonal and ever-incomprehensible principle; and this shadow furnishes by its construction - the personal grown out of the impersonal - a kind of objective and tangible symbol of everything visible and invisible in the Universe. "As the First Cause was utterly unknown and un-nameable, such names as were adopted as most sacred (In *Bible* and Kabalah) and commonly made applicable to the Divine Being, were after all *not* so," but were mere manifestations of the unknowable, such in a cosmic or natural sense, as could become known to

man. Hence these names *were not so sacred as commonly held*, inasmuch as with all created things they were themselves but names or enunciations of things known. As to metrology, instead of a valuable adjunct to the Biblical system . . . the entire text of the Holy Writ in the Mosaic books is not only replete with it as a system, but the system itself is that very thing, *in esse,* from the first to the last word.

> For instance, the narratives of the first day of the six days, of the seventh day, of the making of Adam, male and female, of Adam in the Garden, of the formation of the woman out of the man, of . . . the genealogy of Ararat, of the ark of Noah with his dove and raven . . . of Abram's travel from Ur . . . into Egypt before Pharaoh, of Abram's life, of the three covenants . . . of the construction of the tabernacle and the dwelling of Jehovah, of the famous 603,550 as the number of men capable of bearing arms . . . the exodus out of Egypt, and the like - all are but so many modes of enunciation of this system of geometry, of applied number ratios, of measures and their various applications.

And the author of *Hebrew Metrology* ends by saying:

> Whatever may have been the Jewish mode of complete interpretation of these books, the Christian Church has taken them for what they show on their *first face* and that only. The Christian Church has never attributed to these books any property beyond this; and herein has existed its *great error.*

But the Western European Kabalists, and many of the American (though luckily not all), claim to correct this error of their Church. How far do they succeed and where is the evidence of their success? Read all the volumes published on the Kabalah in the course of this century; and if we except a few volumes issued recently in America, it will be found that not a single Kabalist has penetrated even skin deep below the surface of that "first face". Their digests are pure speculation and hypotheses and - no more. One bases his glosses on Ragon's Masonic revelations; another takes Fabre d'Olivet for his prophet - this writer having never been a Kabalist, though he was genius of wonderful, almost miraculous, erudition, and a polyglot linguist. greater than whom there was since his day none, even among the philologists of the French Academy, which refused to take notice of his work. Others, again, believe that no greater Kabalist was born among the sons of men than the late Eliphas Levi - a charming and witty writer, who, however, has more mystified than taught in his many volumes on Magic. Let not the reader conclude from these statements that real, learned Kabalists are not to be found in the Old and New World. There are initiated Occultists, who are Kabalists, scattered hither and thither, most undeniably, especially in Germany and Poland. But these *will not publish what they know*, nor will they call themselves Kabalists. The '*Sodalian* oath" of the third degree holds now as ever.

But there are those who are pledged to no secrecy. Those writers are the only ones on whose information the Kabalists ought to rely, however incomplete their statements from the standpoint of a *full revelation, i,e.,* of the sevenfold Esoteric meaning. It is they who care least for those secrets after which alone the modern Hermetist and Kabalist is now hungering - such as the transmutation into gold, and the Elixir of Life, or the Philosopher's Stone - *for physical purposes*. For all the chief secrets of the Occult teachings are concerned with the highest spiritual knowledge. They deal with mental states, not with physical processes and their transformations. In a word, the real, genuine Kabalah, the only original copy of which is contained in the Chaldean *Book of Numbers*, pertains to, and teaches about, the realm of spirit, not that of matter.

What, then, is the Kabalah, in reality, and does it afford a revelation of such higher spiritual mysteries? The writer answers most emphatically - No. What the Kabalistic keys and methods were, in the origin of the *Pentateuch* and other sacred scrolls and documents of the Jews now no longer extant, is one thing; what they are now is quite another. The Kabalah is a manifold language; moreover, one

whose reading is determined by the dead-letter face text of the record to the deciphered. It teaches and helps one to read the Esoteric, real meaning hidden under the mask of that dead letter; it cannot *create* a text or make one find in the document under study that which has never been in it from the beginning. The Kabalah - such as we have it now - is inseparable from the text of the *Old Testament*, as remodeled by Ezra and others. And as the Hebrew Scriptures, or their contents, have been repeatedly altered - notwithstanding the ancient boast that not one letter in the Sacred Scroll, not an iota, has ever been changed - so no Kabalistic methods can help us by reading into it anything besides what there is in it. He who does it is no Kabalist, but a dreamer.

Lastly, the profane reader should learn the difference between the Kabalah and Kabalistic works, before he is made to face other arguments. For the Kabalah is no special volume, nor is it even a system. It consists of seven different systems applied to seven different interpretations of any given Esoteric work or subject. These systems were always *transmitted* by one generation of Initiates to another, under the pledge of the Sodalian oath, and *they have never been recorded in writing* by anyone. Those who speak of translating the Kabalah into this or another tongue may as well talk of translating the wordless signal- chants of the Bedouin brigands into some particular language. Kabalah, as a word, is derived from the root *Kbl* (*Kebel*) “to hand over,” to receive” *orally*. It is erroneous to say, as Kenneth Mackenzie does in his Royal *Masonic Cyclopedia*, that “the doctrine of the Kabalah refers to the system handed down by oral transmission, and is nearly allied to tradition”; for in this sentence the first proposition only is true, while the second is not. It is not allied to “tradition” but to the seven veils or the seven truths orally *revealed at Initiation.* Of these methods, pertaining to the universal pictorial languages - meaning by “pictorial” any cipher, number symbol, or other glyph that can be represented, whether objectively or subjectively (mentally)—three only exist at present in the Jewish system. [Of those three not one can be made to apply to purely spiritual metaphysics. One divulges the relations of the sidereal bodies to the terrestrial, especially the human; the other relates to the evolution of the human races and the sexes; the third to Kosmotheogony, and is metrological.] Thus, if Kabalah as a word is Hebrew, the system itself is no more Jewish than is sunlight; it is universal.

On the other hand, the Jews can claim the *Zohar, Sepher Yetzirah* (Book of Creation), *Sepher Dzeniuta*, and a few others, as their own undeniable property and as Kabalistic works.

Adyar Pamphlets No. 176

Notes on the Gospel According to John

by: H.P. Blavatsky

Published in 1933
Theosophical Publishing House, Adyar, Chennai [Madras]
India The Theosophist Office, Adyar, Madras. India

[Page 1] [The following notes formed the basis of discussion at the meetings of the Blavatsky Lodge, in October 1889 They were prepared by myself before the meetings' mostly from notes taken down from H.P.B.. As it is impossible to throw the matter into any precise form, the notes must stand simply as hints for students 'and especially as a useful example of H.P.B.'s method of interpretation. — G. R. S. Mead]

THE preliminary paper deals mainly with the translation of the opening verses of the original text, as we have it, pointing out difficulties and the liberty of translation that can be used without violating the Greek. It will be of interest even to those who do not understand the original language as showing the danger of relying on the received translation, or in fact any translation, without a copious commentary. Moreover, when it is understood that such great difficulties present themselves even when the original scripture is in Greek, it will be easily seen that a translation of the Hebrew texts, from a language essentially occult and open to infinite permutation of meaning, is fraught with far greater difficulty. [Page 2]

The original texts of the Jewish Scriptures were written without vowel points, and each school had its own tradition as to which points should be used. Why, therefore, the pointing of one particular school, the Masoretic, should be insisted on to the exclusion of all others, passes the comprehension of any but the orthodox bibliolater.

From this point of view, then, the preliminary paper may not be without interest.

I

1. In the beginning was the Logos, and the Logos was πρὸς τὸν θεόν, and the Logos was θεὸς.

In the very first verse a grave difficulty presents itself; viz., the right interpretation of the curious complement πρὸς τὸν θεόν . In the Vulgate it is translated *apud Deum*, "with God" — not "together *with* God", which would be *cum Deo*, but in the sense of "at", "by". But does *apud* render the Greek πρὸς ? *Apud* is a preposition denoting rest; πρὸς, with the accusative, denotes fundamentally motion — *versus*, *adversus*, presenting in fact an idea of hostility, and metaphorically of comparison. To translate πρδς τον θεόν, therefore, by "*with God* " is decidedly unwarranted by the ordinary meaning of the word.

All that can be said, then, from the text, as it stands, is that something is predicated of the Logos [Page 3] with respect to God, and that this predication differs considerably from the following; viz., that "The Logos was God". It leaves us, therefore, free to assign a philosophical interpretation to the phrase. Notice that the article is used in one phrase with θεός and omitted in the other. The Logos was God or

Divinity; that is to say, that the First or Unmanif ested Logos is essentially the same as Parabrahman. But once the first potential Point appears, there is then this Point and the rest, *viz*.,ό λόγος and ό θεός — and their relation one to the other, stated in the sentence, " The Logos was πρὸς τὸν θεὸν".

The phrase occurs again in *Romans* (i, 5), "We have peace with God " (εὶρήνην πρὸς τὸν θεὸν).

2. The latter (the Logos) was, in the beginning, πρὸς τὸν θεὸν.

Why is this repeated ? Does it mean that at the first "flutter of manvantaric dawn" there was the Logos and Mûlaprakriti ?

But here a doubt arises: does άρΧñ mean " beginning"? We know that great controversy has arisen concerning the interpretation of the first verse of *Genesis*, and though the Orthodox translate by "in the beginning", the Targum of Jerusalem renders *beraschit* as " in wisdom ".

Now άρΧñ has been shown by Godfrey Higgins in his *Anacalypsis*, by Inman and a host of other writers of the same school, to be the same as *argha*, [Page 4] *ark*, *argo*, the ship of Jason in which he sailed to find the " golden fleece " (Apollonius Rhodius), and, therefore, is the same as the Jagadyoni, the "womb of the universe". or rather the material cause or kãrana thereof, according to the Paurãnik commentators, **[**Secret Doctrine,Volume 1, Page 46**]** but according to the Esoteric Philosophy the *ideal spirit of that cause*. It is the Svabhãvat of the Buddhists and the Mûlaprakriti of the Vedantin philosophers.

If this is so, we shall have to seek a new interpretation.

The First Logos was in Mûlaprakriti. The Point within the Circle of Space, "whose centre is everywhere and circumference nowhere".

So far, so good. But what is the distinction between θεὸς and ό θεὸς ? Which is the superior term; can either be said to be identical with Parabrahman ?

Does it mean that in Pralaya the Logos is concerned with or united with Parabrahman alone, in fact, is one with It ?

If so, verse 2 would mean that the Logos, when differentiation has not yet taken place, is pure spirit, and concerned only with the things of spirit.

If, however, this is the meaning, it is difficult to understand why the article is omitted before άρΧñ.

3. All things are wont to be (or exist) through it (*viz*., the Logos), and without it not one single [Page 5] thing which is (or is wont to come) comes into being.

πάντα , "all things", is to be distinguished from κόσμος (cosmos) in the 10th verse.

Now κόσμος is used by the philosophers to mean the organized universe in contradistinction to the *indigesta moles* or Chaos. It will be, moreover, clearly seen that verse 10 refers to a later stage of emanation or evolution than verse 3. Therefore, it does not seem too bold to translate πάντα as "all manifestation", that is to say, all universes and systems.

There is nothing to warrant the translation, "all things were made by him". The verb γίγνομαιι does not mean "to make" but "to become". It is rare to find διὰ — used in the sense of an agent or instrument — in the sense of "by". The fundamental idea is " through", whether of place or time. Metaphorically, it is used in a causal sense, and in late prose, of the material out of which a thing is made. So that, even if the creative idea were adopted, it would show that all things were made "through" or "out of" the Logos.

Comparing these first three verses with the first chapter of *Genesis*, we notice an entire omission of the Void or Chaos, this is an additional reason why the word ἀρχ'n should be carefully considered.

4. In it (the Logos) was Life, and the Life was the Light of men.

ξο'n (life) differs from πάντα (objective manifestation) in that it is in (or inherent in) the Logos, and is not emanated through it. It may, therefore, be taken as a power of the Logos. Now the Logos of the 3rd verse is not the same as the Logos of the 1st. Essentially or in eternity, of course, they are the same, but in time, in a different stage of emanation. In the *Secret Doctrine* this Logos is called the Second or Third Logos, the "luminous sons of manvantaric dawn", or the "builders" — a septenary hierarchy.

Is, then, this potency of the Third Logos Fohat ? And if so, is φῶς (Light) Buddhi or Manas ?

> That which I say to you in Darkness (ѐν τη σκοτία), speak in Light (ѐν τῶ φωτί), and what ye hear "mouth to ear", preach on the house tops.— Matth., x, 27.

> Wherefore, whatsoever ye said in Darkness (ѐν τῆ σκοτία) shall be heard in Light (ѐν τῶ φωτί), and that which ye have sounded into the ear in the crypts (closets, secret chambers) shall be preached on the house tops.— Luke, xii, 3.

In these passages σκοτία (darkness) is evidently used in a metaphorical sense, and indeed it is a rare and late word, and very seldom applied to physical darkness. σκοτία (darkness), therefore, refers to esoteric, and φῶς (light) to exoteric teaching: the relation between the two ideas is the same *by analogy* as between the *σκοτία* and *φῶς* in John. [Page 7]

ταμεῖον (closet), a strange word, used in *Pistis Sophia* for the different divisions of Kâma Loka, in the Great Serpent or Astral Light.

"That which ye have sounded (λαλεῖν) into the ear." Now λαλεῖν (to babble) does not mean to speak in the ordinary way, as translated in the orthodox version: λαλεῖν is always distinguished from λαλειν, and is very often used of music, and nature sounds, and singing. Those who have read about gnostic invocations and mystery names, mantrams, etc., will understand this meaning.

The word σκοτὸς (used in *Eph*., v, 8; *Luke*, xxii, 53; *Matth.*, xiii, 12; 2 *Pet*., ii, 17) in every case has a mystic meaning, the enquiry into which, though of great interest, would take us too far from the present subject. We should, however, be on our guard against seeking to support the meaning of any word in the *New Testament* by a citation of the same from other passages and books. The *New Testament* is not a unity: it is as useless to try to reconcile the meanings of particular words out of their contexts or stereotype a special meaning, as to take the word *buddhi* and claim for it the same meaning in the Esoteric, Sãnkhya, Yoga, Buddhist, or other schools of Hindu philosophy.

5. And the Light shineth in the Darkness, and the Darkness did not comprehend it.

[Page 8] In the Secret Doctrine this Darkness is taken as synonymous with pure spirit, and Light as typifying matter.

Darkness in its radical, metaphysical basis, is subjective and absolute Light: while the latter, in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya. **[**1, 70**]**

Are "Light" and "Darkness", in this verse, used in the same sense ? Or does it mean that this "Life" which is a potency of the Logos, is regarded by men as "Light", whereas that which is higher than the "Light", *viz*., the Logos (or to them "Darkness"), is the real "Light" ? " Darkness comprehended it not", then, means that absolute spirit did not comprehend or understand this illusive "Light".

6. There was a man sent divinely (παρὰ φεοû, no article) whose name was John.

7. He came for bearing witness in order that he might testify concerning the Light, in order that all might have confidence through it.

If this "Light" is to be taken as identical with the Christ-spirit, it will be Buddbi; but if φῶς is Manas, the difficulty may be avoided by taking φῶς to mean Buddhi-Manas.

8. He was not the Light, but was for a witness concerning the Light. [Page 9]

9. The Light was the true (real) Light which illuminates every man (human being) coming into the world.

II

1. In the beginning (Mûlaprakriti) was the Word (Third Logos), and the Word was with God (πρὸς τὸν φεὸν; Second Logos), and the Word was God (First Logos).

Yet all the three Logoi are one.

2. This Logos (the essence of the Logoi) was in the beginning (in Mûlaprakriti) identical with Parabrahman.

There is evidently a great difference between the phrase πρὸς τὸν φεὸν when predicated of the Logos as a unity and the same when predicated of its second aspect, as in verse 1.

3. The 3rd verse refers to the Third or Creative Logos.

All things came into existence through it, *viz*., the third aspect of the Logos, and the source of their existence, or the things themselves, was the two superior aspects of the Essence.

4. In it, the Logos as a unity, was Life, and the Life was the Light of "men" [*viz*., the initiates; for the profane are called "shades (chhayâs) and images"]. [Page 10]

This Light (φῶς) is Atma-Buddhi, of which Kundalini, or the sacred fire, is a Siddhi or power; it is the serpentine or spiral force, which if misused can kill.

5. And the Light or Life, as one Essence, shineth in Darkness and the Darkness comprehended it not.

Neither does this Essence of the Logos comprehend Parabrahman, nor does Parabrahman comprehend the Essence. They are not on the same plane, so to speak.

6. There was a man, an initiate, sent of the spirit, whose name was John.

John, Oannes, Dagon, Vishnu, the personified microcosm. The name may be taken in its mystic significance; that is to say, this man personifies the power of the mystery name, "Ioannes".

7. He came to bear witness concerning the Light that all might be strengthened through it.

In the same way Krishna the Avatâra of Vishnu in the *Bhagavad-Gitâ* says that he has come to be a witness.

8. He was not the Light, but came to bear witness concerning the Light.

9. This Light is the One Reality which illuminates every man that cometh into the world. [Page 11] That is to say, we all have a spark of the Divine Essence within us.

10. The next two verses represent the descent of Spirit into Matter, the 10th repeating the 3rd on a lower plane.

Moreover, the light directly it descends into the Cosmos, is anthropomorphized.

He (*viz*., the Light) was in the Cosmos, and the Cosmos came into being through him, and the Cosmos knew him not.

11. He came unto his own (that is to say, into the lower principles or lower man, or generally mankind — τὰ ἴδια, a neuter term) and his own (masculine) received him not.

The first part of the verse is from the abstract or impersonal standpoint, the latter from the personal standpoint. The principles and their powers become individualized.

12. But as many as received him (Âtma-Buddhi) to them he gave power to become Children of God (initiates), viz., to those who have confidence in his name.

This is the septenary name, or *sound*, the Oeaohoo of the *Secret Doctrine* and the αεηιονω of the *Pistis Sophia*. It is strange that the Latin words *nomen* (name) and *numen* (deity or divinity) so resemble one another. [Page 12]

13. "Who are born (iterative aorist) not from "bloods" nor of the will of the flesh nor from the will of the male, but of God.

The term "bloods", a strange use of the plural, is the same as "lives" in the *Secret Doctrine*; they are elemental centres of force, the micro-cosmic aspect of the macrocosmic Tattvas; the "Sweat-born" who were not " Will-born", but rather, born unconsciously.

Those "born of the will of the flesh" are the androgynous "Egg-born" of the *Secret Doctrine*, born

through Kriya-shakti, by "Will-power".

Those "born of the will of the male" — not man, are men born in the usual manner after the separation of the sexes.

Whereas the term "those who born of God", the Sons of God, refers to the "Second Birth".

14. So the Logos became flesh (was incarnated) and dwelt (lit., tabernacled itself) in us (that is to say was clothed in a body, or bodies). And we saw his appearance (not glory except in the sense of shekinah or veil), the appearance as of the only-begotten son of the Father full of grace and truth.

The word δόξα which is translated by glory, is nowhere found with this meaning in Greek.

Plato uses δόξα in the sense of opinion, as distinguished from επιστημη, knowledge, and Aeschylus (*Cho*. 1053) employs it to denote a vision. [Page 13]

The "Father" in this verse means the Svabhâvat, Father-Mother. The Svabhâvat of the Buddhists, the Father-Mother (a compound word) of the *Secret Doctrine*, and the Mûlaprakriti of the Vedântins. Mûlaprakriti is not Parabrahman, although, so to speak, contemporaneous with it. It may perhaps be defined as the cognizable aspect of it. **[***Cf*, *The Secret Doctrine*,Volume 1, 10, note. **]** This first-born is the Sanskrit *aja*, the Greek ἀγνος or lamb. Lambs, sheep and goats were sacrificed to Kâli, the lower aspect of Akâsha, or the Astral Light. The "only begotten Son" was sacrificed to the Father; that is to say, that the spiritual part of man is sacrificed to the astral.

Grace (χάρις) is a difficult word to translate. It corresponds to the higher aspect of Akâsha. The two aspects are as follows:

Spiritual Plane: Älaya (Soul of Universe): Akâsha.

Psychic Plane: Prakriti (Matter or Nature); Astral Light or Serpent.

15. John bears witness concerning him and cries saying: He it was of whom I spake: who coming after me was before me: for he was before me (πρῶτος, curious).

That is to say, that from the point of view of a disciple the divine principle Atma-Buddhi is later in respect of time, for union therewith is not attained till the end of the Path is reached. Yet [Page 14] this spark of the divine Fire was before the personality of the neophyte, for it is eternal and in all men, though not manifested.

We, therefore, have Oannes as the representative of Vishnu: the man who becomes an adept through his own exertions, a Jîvanmukta. This typical personage, an individual representing a class, speaks in space and time; whereas the One Wisdom is in Eternity and therefore "first".

16. And of the Fulness (πληρωμα) thereof we all received, and favour for favour. The πληρωμα (Plerôrna or Plenum) must be distinguished from Mûlaprakriti.

The Plerôma is infinite manifestation in manifestation, the Jagad Yoni or Golden Egg: Mûlaprakriti is an abstraction, the Root of the Jagad Yoni, the Womb of the Universe, or the Egg of Brahmâ.

The Plerôma is, therefore, Chaos. "Favour for favour" means that what we receive we give back, atom for atom, service for service.

17. The meaning of verse 16, depends on verse 17.

For the Law was given through Moses, but grace and truth was through Jesus Christ.

The external illusion or "Eye Doctrine" through Moses; the reality or "Heart Doctrine" through the divine Spirit Âtma-Buddhi. [Page 15]

18. No man has seen God (Parabrahman) at any time.

No, not even the First Logos who, as stated in the *Lectures* on the *Bhagavad-Glta*, by T. Subba Rao, can only behold its veil, Mûlaprakriti.

The only begotten Son, the Logos, who is in the bosom of the Father, in Parabrahm, he has declared him (shown him in manifestation, but not seen him).

III

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ?

This verse relates to the great dissension between the Innocents, the Kabbalists or Initiates of pre-Christian Judaea, and the Synagogue, and was a continuation of the struggle between the Prophets and Priests.

John in this context, therefore, signifies Joannes or Wisdom, the Secret Word or Voice, *Bath Kol*, which the Jews called the Voice of God or Daughter of God. It is in truth the Voice of Wisdom. In the present context, however, we have only an echo of the tradition.

20. And he confessed, and denied not; but confessed, I am not the Christ. [Page 16] That is to say, I am not the glorified Christos.

21. And they asked him, What then ? Art thou Elias ? And he saith, I am not. Art thou that prophet ? And he answered, No.

The root of the name Elias in Hebrew and Coptic has the meaning of Buddhi. It is a pun on Buddhi. The meaning conveyed is that of the principles Manas and Buddhi without Âtma. It is not the same as the Christos, the anointed by Âlaya.

"That prophet", or rather "the prophet" is the higher Manas.

John speaking as a man, the Lower Manas, did not speak as one of the three higher "principles", Âtma (the Absolute), Buddhi (the Spiritual), and the Higher Manas or Mind.

With regard to the idea that John was the reincarnation of Elias it is interesting to quote a remarkable passage from *Pistis-Sophia*. The "Living Jesus", the "First Mystery", or King Initiate, speaks as follows:

It came to pass, when I had come into the midst of the Rulers of the Aeons, having looked from above into the World of men, I found Elizabeth, mother of John the Baptist, before she had conceived him. I planted the Power in her, which I bad received from the Little laö, the Good, which is in the Midst, **[**This is to say, that the Power planted is the reflection of the Higher Ego, or the Lower Kâma-Manas**]** that he should preach before me, and prepare my way, and baptize with water the Remission of Sins. This Power then *is* **[**Notice the tense, the orthodox John being dead years before **]** [Page 17] in the body of John. Moreover, in the Region of the Soul of the Rulers, appointed to receive it, I found the Soul of the prophet Elias in the Aeons of the Sphere, and I took him, and receiving his Soul also, brought it to the Virgin of Light, and she gave it to her Receivers, who led it to the Sphere of the Rulers and carried it into the womb of Elizabeth. So the Power of the Little Iaö, the Good, which is in the Midst, and the Soul of the prophet Elias, are bound together in the body of John the Baptist.

For which cause, therefore, did ye doubt at that time, when I said unto you: John said, "I am the Christ"; and ye said unto me: "It is written in the Scriptures, if the Christ come, Elias comes before him, and will prepare his way". And I replied: "Elias, indeed, is come, and has prepared all things, according as it was written; and they have done unto him whatsoever they would".
And when I perceived that ye did not understand those things which I spake to you concerning the Soul of Elias, as bound in John the Baptist, I then answered openly and face to face: " If ye will receive it, John the Baptist is that Elias, who, I said, "was coming". **[**See Lucifer. Vol. VI, No. 32, page 113 **]**

Elizabeth, in the above, is the personified female Power, or Shakti.

22.

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

I am the Voice of Wisdom (cf. 19) crying in the wilderness of Matter: Purify the Antahkarana (" Internal Organ" or Astral Man), the Path that leads from the Lower to the Higher Man.

Antahkarana is the Lower Manas, the Path of Communication or communion between the Personality and the Higher Manas or Human Soul. At death it is [Page 18] destroyed as a Path or Medium of communication, and its remains survive in a form as the Kâma Rûpa — the "shell". **[** *Voice of the Silence*, page 88**]**

24.

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet ?

"*What* baptizest thou" rather than, "Why baptizest thou " ?

In the *Pistis-Sophia* many baptisms, seals and symbols, or passwords, are mentioned. They all typify grades of Initiation, but there are two main divisions — the Little and Great Mysteries.

(1) The Little Mysteries (e.g., the Eleusinian).

a) Those relating to the Jiva or Prâna, the Life-principle; teachings relating to the animal side of man, because Prâna is concerned with all the functions of nature.
(b) Those relating to the Astral.

(c) Those relating to the Kâma and Lower Manas.

(2) The Great Mysteries.

Relating to the Higher Manas, Buddhi and Âtma.

26. John answered them, saying, I baptize with water: but there standeth one among you, whom you know not;

The baptism with water typifies the Terrestrial Mary, or the Astral. [Page 19]

'*Whom ye know not" — because it is the inner and higher "principle", Christos.

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

A repetition of verse 15, referring to the mystery of the Higher and Lower Man, Âtma-Buddhi and the Lower Manas.

"Whose shoe's latchet, I am not worthy to unloose" — that is to say, even the lowest of the Great Mysteries, those of the Spiritual Man, I, John, the Lower Man, am not worthy to reveal; such is the penalty of the "fall into generation".

28. These things were done in Bethabara beyond Jordan, where John was baptizing.

Most probably a blind, unless we enquire into the mystic meaning of the words Bethabara and Jordan: to do this, it is necessary to have the original texts, for the change of even one letter is important.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

"Behold Jesus"; Jesus or Issi means Life, and therefore typifies a living man. The Lamb of God is the Aja, previously spoken of — the Logos.

"Which taketh away the sin of the world" — by the lower Initiation Prâna, or the Life-principle, is [Page 20] so purified that the Candidate becomes worthy of receiving the higher Initiation of the Lamb or Aja, which removes the sin of the Lower Man.

The name *Jes*-us is from the Hebrew word *Aish*, "man". *Jes* (in Greek *Ies*, *Jes*, the Hebrew ׳ש) means several things, such as *Fire*, the *Sun*, a *God* or Deity, and also *Man*. It is so in the writings of the pre- Masoretic schools, and the latter on coming into use corroborated the true original pronunciation. *Man* became written ש׳א, *Ish*, and *Jes*, whose feminine form was השא *is-a* or "woman", also the hermaphrodite Eve before the birth of Cain, as shown in the Chaldaean *Book of Numbers*, the Egyptian *Isis*, So poor was the Hebrew language, especially before the settled pronunciation of the words by the Masoretic vowels — that almost every word and name in the *Bible* is liable to be made into a *pun*. *Isi*, or *Issi*, is also *Jesse*, David's father, from whom the concoctors of the *New Testament* tried to make Jesus descend. Now the Gnostics had also a nickname for their *ideal* Jesus — or the man in the *Chrest*

condition, the Neophyte on trial, and this nickname was *Ichthus*, the "fish".

With this fish, with the waters in general, and, for the Christians, with the Jordan waters in particular, the whole programme of the ancient Mystery-Initiation is connected. The whole of the *New Testament* is an allegorical representation of the Cycle of Initiation, *i.e*., the natural birth of [Page 21] man in *sin* or flesh, and of his second or spiritual birth as an Initiate, followed by his resurrection after three days of trance — a mode of purification — during which time his human body or Astral was in Hades or Hell, which is the earth, and his divine Ego in Heaven or the realm of truth. The *New Testament* describes unselfish *white* or divine magic; the *Old Testament* gives the description of *black*, or selfish magic. The latter is psychism, the former all spirituality.

Now the name of Jordan, according to Hebrew scholars, is derived from the Hebrew *Jar-ed*, to flow down or descend; add to the word *Jarad* the letter *n* (in Hebrew *nun*) and you have fish-river. And Jar-Dan — *Jar*, "flowing river", and *Dan* the name of the tribe of Dan — means the " river of Dan", or judgment. Jesus, the man and the neophyte, is born of Mary, *Mar*, the waters, or the sea, as every other man is born; this is his first birth. At his second birth he enters and stands in the river Dan, or fish; and at the death of his body of flesh (the body of sin) he enters the river Styx, which river is in Hades, or Hell, the place of judgment, whither Jesus is said to have descended after death. For the zodiacal sign of the tribe of Dan was Scorpio, as all know; and Scorpio is the sign of the female procreative principle, the matrix, and even geographically the heirloom of the tribe of Dan was the place of Dan, which included that of the springs or sources [Page 22] of Jordan, whose waters flowed out of the bowels of the earth. As the Styx with the Greeks, which, during the mystery trial by *water*, played a like part in the crypts of the temples, so the whale or fish that swallowed Jonah in the *Old Testament*, and Jordan that immersed Jesus in the *New* — all of these great "deeps" and small "deeps", the interiors of fish, waters, etc., all typified the same thing. They signified entering into conditions of existence by *death*, which became a *new birth*. As Jonah, the Initiate of the *Old Testament*, enters the womb of the whale (Phallic Initiation), so Jesus, the *man*, entering the water (the type of the spiritual womb of his second birth) enters *Jar-Dan*, the river of Dan, the tribe which astronomically was in Scorpio (the "gates of woman", or the matrix). Emerging from it, he became Christos, the glorified Initiate, or the divine and sexless androgyne. So also Jonah upon emerging, became the "Lord", with the Jews *Jah-hovah*; thus preceding J*es*-us, the new life. The Jesus of the *New Testament* becomes the anointed by the Spirit, symbolized by the Dove. For John, Oannes, or Jonah, or the Whale-Fish, the emblem of the terrestrial world of the Old Dispensation, is transformed into the Dove, *over* the waters, the emblem of the Spiritual Womb of the World. As said by Nigidius:

> The Syrians and Phoenicians assert that a *dove* sat several days in *Euphrates* [one of the four rivers in Eden] on the *egg* of a *fish,* whence their Venus was born. **[**Volney's *Ruins*, page 168 **]**

Venus is but the female form of Lucifer, the planet; and the bright Morning Star is Christos, the Glorified Ego — Buddhi-Manas. As said in *Revelation*: " I, Jesus, am the bright morning star" — Phosphoros or Lucifer.

There is one thing worth remembering. If you read the *Bible* you will find all the names of the Patriarchs and Prophets and other prominent characters that begin with the letter J (or I), such as, Jubal Cain, Jared, Jacob, Joseph, Joshua, Jesse, Jonah, John, Jesus, all were meant to depict (a) a series of reincarnations on the terrestrial or physical plane, as their legends show in the biblical narratives; and (b) all typified the Mysteries of Initiation, its trials, triumphs, and birth to Light, first terrestrial, then psychic, and finally Spiritual Light, every particular being made to fit in with the various details of the ceremony

and its results.

30. Repetition of verses 15 and 27 (three times).

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

" I" as a personality; or those initiated into the lower Mysteries only.

"Israel" is a " blind", but here must be taken to mean those who wish to enter the Path. [Page 24]

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

The Dove in symbology has many meanings; it here typifies the Erõs (Love) or Charity.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I, the terrestrial man, knew him not, but my Buddhic principle, which sent me to initiate into the lower Mysteries, recognized the sign. I, the terrestrial man, knew not, but Elias and the Prophet and Christos knew.

This Dove descending and remaining upon man, that is to say, this Purified Love, Charity, or Compassion descending on the Initiate, helps him to unite himself with the Holy Ghost or Âtma.

On the terrestrial plane, it means, that by the "Dove", the Cloud or Aura, an Initiate is recognized by his fellows.

34-38. Narrative, and therefore a "blind".

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. [Page 25]

The two disciples symbolize two Neophytes near the end of their trials, and the abiding with the Master, or Higher Self, is being in the Christos-Spirit.

The tenth hour signifies the period before the last of the great trials. Compare the labours of Hercules.

40-41. Narrative.

42. Cf. *Isis Unveiled,* Volume 2, pages 29 and 91.

43-45. Narrative.

46. Out of Nazareth, i.e.. from the Sect of the Nazars.

47-50. Narrative.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Thou shalt see the Higher descend on the Lower, and gain illumination and know greater wonders than the simple power of clairvoyance.

IV

The first eleven verses in the second chapter contain the allegorical representation of the last and final Initiation; herein we find mention of all the divine and human "principles" veiled in allegorical language, and personified, and of the purification wrought in them by Initiation; the [Page 26] incident ends abruptly and mysteriously, so much so, that we have reason to suspect that more was originally added. A very superficial knowledge of the laws of esoteric allegory shows it to be so.

The main point of the allegory is the turning of "Water" (the Astral) into "Wine", or Matter into Spirit.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

In all the Mysteries, after the *four* days of trial or temptation, came the *three* days of descent into Hades, or the tomb, from which the Glorified Candidate, or Initiate, arose.

"On the third day", therefore, means that the time for the final Initiation had come, when Jesus, or the Neophyte, would become Christ, or the Initiate; that is, at one with Buddhi or the Christ-principle. **[** N.B.— In diagrams where the principles are symbolically represented by a triangle superimposed on a square, it should be remarked that after the "second birth" the "principles" have to be rearranged**]**

(With reference to the 4 days mentioned above, it is interesting to note that Jesus is said to have been tempted for 40 days. Here the nought is a "blind", for in mystery numbers cyphers can be disregarded and changed according to the rules of the method employed) [Page 27]

"There was a marriage in Cana" — that is to say, that the Disciple was joined to his Higher Self, the marriage of the Adept with Sophia, Divine Wisdom, or the Marriage of the Lamb, in Cana.

Now Cana or Khana is from a root which conveys the idea of a place consecrated or set apart for a certain purpose. Khanak is the "royal abode" or "the place of the ruler", with the Arabs. *Cf*. Devakhan, the place consecrated to the Devas, *i.e.*, a state of such bliss as Devas or Angels are supposed to enjoy.

"And the Mother of Jesus was there," this means that the Candidate was there in Body, or at least the lower "principles" were present; for from this aspect the "Mother of Jesus" is especially the Kama-rûpic "principle", that is to say, the vehicle of material human desires, the giver of life, etc.. This must not be confounded with the higher aspect, Buddhi the "Mother of Christ," the so-called Spiritual Soul. The distinction is the same as that between Sophia the Divine, and Sophia Achamoth, the Terrestro-Astral.

2. And both Jesus was called, and his disciples, to the marriage.

That is to say, the Higher Manas or Ego (not Self) which was now dominant in the Candidate and his disciples **[**The 12 "disciples" are the 3 aspects of the 4 lower principles, the Δ reflected in the □**]** or

lower principles were present [Page28] as necessary to the purification of the whole *Man*.

3. And when they wanted wine the mother of Jesus saith unto him, They have no wine.

The mother of Jesus here signifies his now purified desire aspiring upwards. The verse means that the human material passions of the lower self, the guests at the festival, must be made drunk or paralyzed, before the " bridegroom " can be married. It is the lower Manas (Sophia Achamoth), that says to Jesus, "They have no wine", that is to say, the lower "principles" are not yet spiritualized, and therefore not ready to participate in the feast.

4. Jesus saith unto her, Woman, what have I to do with thee ? mine hour is not yet come.

Woman (Matter or Water, the lower quaternary), what hath the Spirit Ego to do with thee at this hour ? There is no unity as yet between me and thee, my hour of Initiation is not yet come, I have not yet made myself one with Buddhi, my Supernal Mother, when I shall be able to associate with thee without any danger.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

The servants are the lower "principles", their thoughts, instincts and passions, the Lhamayin, or [Page 29] elementals and evil spirits, adverse to men and their enemies.**[** Cf. *Voice of the Silence*, page 58**]**

6. And there were set there *six* waterpots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece.

The six waterpots typify the six principles, the seven without Âtma the seventh or universal principle — six from the earthly standpoint including the body. These are the containing principles from Âkasha to the Astral; also the four lower principles (the others being latent) filled with Astral Water. The Lower Manas sports in the Astral waves.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

In the Lesser Mysteries all the powers of the four lower planes were brought to bear on the Candidate to test him.

The six waterpots were filled with Water — the symbol of Matter — that is to say, that during the Neophyte's trials and temptations before Initiation, his human passions being made full to the brim, he had to conquer them or fail. Jesus, the Higher Manas, in changing that Water into Wine, or Divine Spirit, conquers and is thus filled with the Wisdom of the Gods. (See ch. xv, " I am the [Page 30] vine," etc.). Lustral water was given to the Neophyte to drink and turned into Wine at the last moment; in India it was turned into the Soma juice, the Water of Life Eternal.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

The "governor of the feast" was the chief official who had the direction of the feast and servants and the duty of *tasting* the food and drink. Here it typifies the conclave of Initiates who do not know whether the Candidate will succeed or fail, and who have to test him. This explains the sentence in the next verse, " he knew not whence it came", that is, did not know until the Candidate had been fully tested.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom.

The servants, or lower "principles", and the lower powers that had been subjected to the purified will of the Christ-man, knew that the great change was accomplished and that the lower "principles" were purified and spiritualized.

The "bridegroom" is, of course, the Candidate, who is to be married to his Higher or Divine Self, and so become a Son of God. [Page 31]

It is curious and interesting to remark in the ancient cosmogonies, especially in the Egyptian and the Indian, how perplexing and intricate are the relationships of the Gods and Goddesses. The same Goddess is mother, sister, daughter and wife to a God. This most puzzling allegory is no freak of the imagination, but an effort to explain in allegorical language the relation of the "principles", or, rather, the various aspects of the one "principle". Thus we may say that Buddhi (the vehicle of Âtma) is its wife, and the mother, daughter, and sister of the Higher Manas, or rather Manas in its connection with Buddhi, which is for convenience called the Higher Manas. Without Buddhi Manas would be no better than animal instinct, therefore she is its mother; and she is its daughter, child or progeny, because without the conception which is only possible through Manas, Buddhi, the Spiritual Power, or Shakti, would be inconceivable and unknowable.

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

"At the beginning" means when the Mânasa-putra first incarnated.

Every candidate as he progresses needs less and less good Wine, or Spirit, for he becomes that Spirit himself as his powers and knowledge [Page 32] increase the new-won strength. At the entrance of the Path "good wine", or the spiritual impetus, is given, but as the disciple mounts the ladder such help is no longer needed, for he tends ever more and more to become All-Spirit.

11-13. Narrative.

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

This represents the attitude of the Initiate to exoteric religion and his work after he has attained the victory. The "temple" here signifies all externals, exoteric creeds, or bodies of flesh.

"Oxen" typify material things, the physical man. In all symbology, the bull has the significance of bodily strength and generative power. " Sheep" typify the passions and desires which are subdued and tamed, and "Doves" spiritual aspirations. The "money changers" are those who traffic in spiritual things, the money-seeking priesthood.

15. And when he had made a scourge of small cords [symbolizing that which binds the passions], he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

The "scourge", which appears so often on the Egyptian monuments and cartouches, signifies [Page 33] the means whereby the passions and lower nature are tamed. The noose of Shiva has the same

signification, symbolizing that whereby the passions, desires and fears are bound together, tamed and subdued.

16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandize.

Those "that sold doves" are the traffickers in spiritual knowledge. "My Father's house" is the human body which is the temple of God, that which should be naturally the temple of the Holy Ghost.

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. The domination of the lower man had devoured the higher.

18. Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things ?

By what authority do you endeavour to reform the popular religion, what right have you ?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. [Page 34]

That is to say, that he had passed through Initiation, and had died to his old life, and risen again from the "dead " in a "new birth".

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days ?

Wilt thou with the three Fires do more, then, than with the forty-six ? — there are in all forty-nine Fires, 7x7.

Adyar Pamphlets No. 49

“Spirits” of Various Kinds
by H.P. Blavatsky

Published in 1915
Theosophical Publishing House, Adyar, Chennai [Madras] India The Theosophist Office, Adyar, Madras. India

Years have been devoted by the writer to the study of those invisible beings – conscious, semi-conscious, and entirely senseless – called by a number of names in every country under the sun, and known under the generic name of “spirits”. The nomenclature applied to these denizens of spheres, good or bad, in the Roman Catholic Church alone, is endless. The Greek Kyriology of their symbolic names is a study. Open any account of creation in the first Purâna that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures — the product of two kinds of creation (Mahattattva and Bhūta - the primary and the secondary), all evolved from the body of Brahma. The Ūrdhvasrota alone, **[** Ūrdhvasrota, the Gods so called because the bare sight of aliment stands to them in place of eating, “for there is satisfaction from the mere beholding of ambrosia,” says a commentator on the Vishnu Purāna.**]** of the third creation, embrace a variety of beings with characteristics and idiosyncrasies sufficient for a life-study.

The same is true of the Egyptian, Chaldæan, Greek, Phœnician, or any other account. The hosts of these creatures are numberless. The old Pagans, however, and especially the Neo-Platonists of Alexandria, knew what they believed, and discriminated between the orders. None regarded them from such a sectarian standpoint as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater discrimination between the natures of these beings than did the Fathers of the Church, according to whose policy all the angels that were not recognized as the attendants upon the Jewish Jehovah were pronounced devils.

We find the effects of this belief, afterwards erected into a dogma, asserting themselves now in the Karma of the many millions of Spiritualists brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for many years from theological and clerical beliefs, though he be a liberal or an illiberal Christian, a deist or an atheist, having very wisely rejected belief in devils, and being too reasonable to regard his visitors as pure angels, he has taken up what he thinks a reasonable mean. He will acknowledge no other spirits than those of the dead.

This is his Karma, but it is also of the Churches collectively. In the latter such a stubborn fanaticism or *a parti pris* is only natural; it is their policy. In the free Spiritualist it is surely irrational. There cannot be two opinions upon this subject. It is not a question of either the belief in or the rejection of the existence of any “spirits”.

If a man is a sceptic, an unbeliever, we have nothing to say. But when once he believes in the “spirits of the dead,” the question changes. Where is that man or woman who, free from prejudice and preconceptions, can believe that in an infinite universe of life and being – let us say even in our solar system alone – in all this boundless space in which the Spiritualist locates his “Summer-Land,” there are only two orders of conscious beings: men and their spirits; embodied mortals and disembodied immortals?

The future has in store for humanity strange surprises, and Theosophy – or rather its adherents – will be vindicated fully in no very distant ages. It is no use to re-argue a question that has been so fully discussed in *Isis Unveiled*, and that has brought only opprobrium, enmity, and persecution on the writer.Therefore we will not go out of our way to say much more. The elementals and the elementaries of the Kabalists and Theosophists have been sufficiently ridiculed, but, sadly enough, far too insufficiently dreaded. Nevertheless, from Porphyry and Iamblichus down to demonologists of the past centuries fact after fact has been given and proofs heaped upon proofs, but with little effect, as might be expected from the fairy tales told to Mr. Huxley in his nursery.

A queer book, that of the old Comte de Gabalis, immortalized by the Abbé de Villars, has been translated and published. Those who are humorously inclined are advised to read it and ponder over it. This advice is offered with the object of drawing a parallel. The writer read it several years ago, and has now read it again with more attention than formerly. Her humble opinion as regards the work is that one may search for months and never find the kind of demarcation between "spirits" of the séance-room and the sylphs and undines of the French satire. There is a sinister ring in the merry quips and jests of this writer who, while pointing the finger of ridicule at that in which he believed, had probably a presentiment of his own speedy Karma in the shape of assassination. **[**The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc, his native country.**]** The way he introduces the Comte de Gabalis is worthy of imitation – by unbelievers: " I was astonished One Remarkable day when I saw a man come in of the most exalted mien: who, saluting me gravely, said to me in the French Tongue, but in accent of a Foreigner: 'Adore my Son; adore the most glorious and great God of the Sages; and let not thyself be puft up with Pride, that he sends to thee one of the Children of Wisdom, to constitute thee a Fellow of their Society and make thee a partaker of the wonders of his Omnipotency.' " **[***Sub-Mundanes, or the Elementaries of the Cabala*: "Being the history of spirits; reprinted from the text of the Abbé de Villars, Physio-Astro-Mystic, wherein it is asserted that there are in existence on earth rational creatures besides men" (Robert H. Fryar, Bath, 1886, p. 19**]**

There is only one answer to those who, taking advantage of such works, laugh at Occultism, "Servitissimo" gives it himself in his own chaffing way in his introductory "Letter to my Lord," in the above-named work.

"I would have persuaded him [the author] to have changed the whole frame of his work," he writes: "for this Drolling way of carrying it thus on does not to me seem proper to his Subject. These mysteries of the Cabal are serious Matters which many of my Friends do seriously study...the which are certainly most dangerous to jest with." (*Verbum satis est sapienti.*)

They are "dangerous," most undeniably. But since history began to record thoughts and facts, one-half of humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the sylphs, undines and gnomes, if there are any in Nature. For in league with salamanders the latter are more likely to destroy the unbelievers and damage insurance companies, notwithstanding that these believe still less in revengeful salamanders than in fires produced by accident and chance.

Theosophists believe in spirits no less than do Spiritualists, but to them they are as dissimilar in their variety as are the feathered tribes of the air. There are bloodthirsty hawks and vampire-bats among these, as there are doves and nightingales. They believe in angels, for many have seen them:

By the sick one's pillow,

Whose was the soft tone and the soundless tread?
Where smitten hearts were drooping like the willow,
They stood between the living and the dead.

But these were not the threefold materializations of the modern medium. And if our doctrines were all torn to pieces by the "drolleries: of a de Villars, that would not and could not interfere with the claim of the Occultists that their teachings are historical and scientific facts, whatever the garb in which they are presented to the profane. Since the first kings began reigning "by the grace of God," countless buffoons appointed to amuse majesties and highnesses have passed away; and most of these graceless individuals had more wisdom at the bottom of their humps and at their fingers' ends than all their royal masters put together had in their brainless pates. They alone had the inestimable privilege of speaking truths at the courts, and truths have always been laughed at.

This is a digression, but such works as that of the Comte de Gabalis have to be quietly explained and their true character shown, lest they should be made to serve as a sledge-hammer to pulverize those works which do not assume a humorous tone in speaking of mysterious, if not altogether sacred things, and which say what they have to say in direct language. And it is most positively maintained that there are more truths uttered in the witty railleries and gasconades of that satire — which is full of occult and actual facts — than most people, and Spiritualists specially, would care to learn. One single fact instanced and shown to exist now, at the present moment among the Spiritualists, will be sufficient to prove that we are right. It has often been said that white magic differs very little from the practices of sorcery except in its effects and results, good and bad motives being everything. The preliminary rules and conditions for entrance to Societies of Adepts are also identical in many points, both for those of the Right and the Left Path.

Thus Gabalis says to the author: "The Sages will never admit you into their Society if you do not renounce from this very present a Thing which cannot stand in competition with Wisdom. You must renounce all Carnal Commerce with women" (p. 27).

This is *sine qua non* with all would-be mystics – Rosicrucians or Yogis, Europeans or Asiatics; **[** We speak here of the well-known "ancient statutes" in the sorcery of the Asiatics and in the demonology of Europe. The witch had to renounce her husband; the wizard his marital rights over his legitimate human wife; as the Durga renounces to this day commerce with living women, as the New Orleans Voodoo does when employed in the "exercises of his powers." Every Kabalist knows this.**]** but it is also one with the Dugpas and Jadoos of Bhutan and India, as with the Voodoos and Nagals of New Orleans and Mexico – with an additional clause to it, however, in the statutes of the latter, and this is to have carnal commerce with male and female djiins, elementals or demons – call them by whatever names you please. **[**The Jewish Kabalist of Poland, when bent on revenge, calls a female spirit of Nergal to his help and to infuse into him power; the Musalman sorcerer calls a female djini; a Russian Kaldoon a deceased witch (vedyma); the Chinese malefactor has a female houen in his house at his command; the above intercourse is said to give magic powers and a supernal force.**]**

"I am making known nothing to you but the principles of the ancient Cabal," explains de Gabalis to his pupil. And he informs him that the elementals (whom he calls elementaries, the inhabitants of the four elements, namely, the sylphs, undines, salamanders and gnomes) live many ages, but that their souls are not immortal. (p. 29)

"In respect to Eternity ...they must finally resolve into nothing.... Our Fathers, the philosophers," goes on the *soi-disant* Rosicrucian, "speaking of God Face to Face, complained to him of the unhappiness of

these People (the Elementals), and God, whose mercy is without bounds revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them that by the same means as man, by the alliance which he contracted with God, has been made Partaker of the Divinity, the Sylphs, the Gnomes, the Nymphs, and the Salamanders, by the alliance which they might contract with man, might be made partakers of Immortality. So a she-nymph, or a sylphide, becomes Immortal and capable of the Blessing to which we aspire, when they shall be so happy as to be married to a Sage; a Gnome or a Sylph ceases to be mortal from the moment that he Espouses one of our Daughters." (p. 31-32).

Having explained that this intercourse had led to the error in former ages of attributing the fall of the angels to their love of the women on earth (the gandharvas of the Hindus, if you please), when in fact it was simply "the desire which all these Elementary Inhabitants have of Allying themselves to men, as the only means to attain to the Immortality which they have not," — the "Sage" closes as follows: "No, no! our Sages have never erred so as to attribute the fall of the first Angels to their Love of Women, no more than they have put men under the Power of the Devil.....There was nothing criminal in all that. They were Sylphs which endeavored to become Immortal. Their innocent pursuits, far enough from being able to scandalize the Philosophers, have appeared so just to us that we are all resolved by common consent utterly to Renounce Women and entirely to give ourselves to Immortalizing of the Nymphs and Sylphs" (p. 33).

So with certain mediums, especially those of America, who boast of spiritual husbands and wives. We know personally several Spiritualists, men and women (and it is not those of Holland who will deny the fact) who escaped lunacy and death only by becoming Theosophists, and, by following our advice, got finally rid of their spiritual consorts of both sexes. Shall we be told again that this is calumny and invention? Then let those outsiders who are inclined to see naught but a holy, or at any rate an innocent pastime in the nightly and daily intercourse with the so-called "spirits of the dead," watch some of the developments of Spiritualism in the United States. Let those laugh who ridicule the beliefs of both Spiritualists and Theosophists - laughing at the warnings and explanations of the latter – let them, we say, explain after analyzing the matter dispassionately, the mystery and the rationale of such facts as the existence in the minds of certain mediums and sensitives of the conviction of their actual marriage with male and female spirits. Explanations of lunacy and hallucination will never do when placed face to face with the undeniable facts of spirit-materializations. There are "spirits" capable to drinking tea and wine, of eating apples and cakes, of kissing and touching the visitors at séance-rooms - all of which facts have been proved, as well as the existence of these visitors themselves - why should not those same spirits perform matrimonial duties as well?

But who are these spirits, and what is their nature? Shall we be told that the spirits, of Mme. De Sévigné or of a Delphine, two celebrated French authoresses, one of whom we abstain from naming out of regard to her surviving relatives, were the actual "spirits" of those two deceased ladies? That the latter felt a "spiritual affinity" for an idiotic, old, and slovenly Canadian medium, and thus became "his happy wife," as he boasts publicly, the result of the union being a number of "spiritual" children? And who is the astral husband of a well-known lady medium whom the writer knows personally? Let the reader get every information he can about this last development of "spiritual" intercourse. **[**The answer given (p. 133) by an alleged devil to S. Anthony, respecting the corporeity of the incubi and succubæ would do as well now, perhaps: "The Blessed S. Anthony" having inquired who he was, the little dwarf of the woods answered: "I am a mortal and one of the inhabitants of the Wilderness whom the gentile world under varied delusions worships under the names of Fauns, Satyrs, and Incubi," or "spirits of the dead," might have added this elemental, the vehicle of some elementary. This is a narrative of S. Hieronymus, who fully believed in it; and so do we, with certain amendments.**]** Let him think seriously over this, and then read Comte de Gabalis' work, especially the Appendix to it; and then he perchance, will be better able to appreciate the

full gravity of the supposed chaff in the work in question, and to understand the value of the raillery in it. He will then see clearly the ghastly connection there is between fauns, satyrs, and incubi of S. Hieronymus, the sylphs and nymphs of the Comte de Gabalis, the “elementaries” of the Kabalists, and all these poetical spiritual “Lillies” of the “Harris Community,” the astral “Napoleons” and the other departed Don Juans from the “Summer-Land,” the “spiritual affinities from beyond the grave” of the modern world of mediums.

But all this still leaves open the question: Who are the spirits? For “where the doctors disagree” there must be room for doubt. And besides such ominous facts as that spirits are divided in their views upon reincarnation, just as Spiritualists and Spiritists are, “every man is not a proper champion for the truth not fit to take up the gauntlet in the cause of verity,” says Sir T. Browne. An eminent man of science, Mr. W. Crookes, gave once a very wise definition of Truth, by showing how necessary it is to draw a distinction between truth and accuracy.

A person may be very truthful, he observed - that is to say, may be filled with the desire both to receive truth and to teach it, but unless that person have great natural powers of observation or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate, and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm, he will be always apt to proceed to generalizations which may be both false and dangerous. In short, as another eminent man of science, Sir John Herschell puts it: “The grand - and indeed the only character - of truth is its capability of enduring the test of universal experience and coming unchanged out of every possible form of fair discussion.”

Now the question is not what either the Spiritualists or Theosophists think personally of the nature of spirits and their degree of truthfulness; but what the “universal experience,” demanded by Sir John Herschell says. Spiritualism is a philosophy (if it be one at all, which so far we deny) of but yesterday; Occultism and the philosophy of the East, whether absolutely or relatively, are teachings coming to us from an immense antiquity. And since both in the writings and traditions of the East, and in the numberless fragments and manuscripts left to us by the neo-Platonic Theosophists, as so on *ad infinitum*, we find the same identical testimony as to the extremely various and often dangerous nature of all these genii, demons, “gods,” lares and “elementaries,” now all confused into one heap under the name of “spirits,” we cannot fail to recognize herein something “enduring the test of universal experience” and “coming unchanged out of every possible form” of observation and discussion.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair-minded witness to the doings of the “spirits” in America, one that is neither a Theosophist nor a Spiritualist, be asked: “What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have delivered a young friend of his, whom the nightly succuba was slowly killing, and the spirit-wives and husbands of our own day? Surely none, would be the correct answer.
Those who do not shudder at this hideous revival of mediæval demonology and witchcraft may, at any rate, understand the reason why all of the numerous enemies of Theosophy none are so bitter and so implacable as some of the Spiritualists of the Protestant and of the Spiritists of Roman Catholic countries.

“*Monstrum horrendum informe cui lumen ademptum”* is the fittest epithet to be applied to most of the “Lillies” and “Joes” of the “Spirit-World.” But we do not mean at all - following in this the example of one-sided Spiritualists who are determined to believe in no other “spirits” than those of the “dear-departed” ones - to maintain that, save nature-spirits or elementals, shells and “gods” and genii, there are no spirits from the invisible realms, or no really holy and grand spirits, who communicate with mortals. For that is

not so. What the Occultists and Kabbalists have said all along, and what the Theosophists now repeat, is that holy Spirits will not visit promiscuous séance-rooms, nor will they intermarry with living men and women.

Belief in the existence of the invisible – but too often present – visitants from better and worse worlds than our own, is too deeply rooted in men's hearts to be torn out easily by the cold hand of either materialism or science. Charges of superstition, coupled with ridicule, have at best but served to breed additional hypocrisy and social cant among the better classes. For there are few men, if any, at the bottom of whose souls belief in superhuman and supersensuous creatures does not lie latent, to awaken into existence at the first opportunity.No need to repeat the long string of names of eminent and scientific converts to the phenomena of Spiritualism and to the creed itself, since for many years the catalogue has been published weekly by some spiritualistic papers. Many are the men of science who, having abandoned with their nursery-pinafores belief in kings of elves and fairy queens, and who would blush at being accused of believing in witchcraft, have fallen victims to the wiles of "Joes," "Daisies," and other spooks and "controls."

And once they have crossed the Rubicon they fear ridicule no longer. These scientists defend as desperately the reality of materialized and other spirits as if this were a mathematical law. Those soul aspirations that seem innate in human nature and that slumber only to awaken to intensified activity: those yearnings to cross the boundary of matter that make many a hardened sceptic turn into a rabid believer at the first appearance of that which to him is undeniable proof – all these complex psychological phenomena of human temperament – have our modern physiologists found the key to them?Will the verdict be ever *non compos mentis*, or "victim to fraud and psychology"? When we say with regard to unbelievers that they are "a handful," the statement is no under-valuation, for it is not those who shout the loudest against "degrading superstitions," - "the occult craze," and so on, who are the strongest in their scepticism. At the first opportunity they will be foremost among those who fall and surrender. And when one counts seriously the ever increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the "departure of the fairies." They are gone, says the poet:

> They are flown —
> Beautiful fictions of our fathers, woven
> In superstition's web when time was young;
> And fondly loved and cherished — they are flown Before the wand of Science!

We maintain that they have done nothing of the kind, and that on the contrary, it is these "fairies" — the beautiful far more than the hideous – who are seriously threatening under new masks and names to disarm science and break its "wand." Belief in "spirits" – legitimate because resting on the authority of experiment and observation – vindicates at the same time another belief, also regarded as a superstition, namely, polytheism. The latter is based upon a fact in Nature: spirits mistaken for Gods have been seen in every age by men: hence belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Whosoever saw God? – that God we mean, the Infinite and the Omnipotent, the one about whom monotheists talk so much? Polytheism – when once man claims the right of divine interference on his behalf – is logical and consistent with the philosophies of the East, all of which – whether pantheistic or deistic – proclaim the One to be an infinite Abstraction, an absolute Something, which utterly transcends the conception of the finite. Surely such a creed is more philosophical than the religion whose theology, proclaiming God in one place as a mysterious and an incomprehensible Being, shows him at the same time so human and so petty a god as to concern himself with the breeches of his

chosen people, [“And thou shalt make them linen breeches to cover their nakedness, from the loins even unto the thighs they shall reach.” – Exodus, xxviii, 42 – God a linen-draper and a tailor!] while neglecting to say anything definite about the immortality of their souls or their survival after death!

Thus belief in a host and hosts of spiritual Entities dwelling on various planes and higher spheres in the universe, in conscious intra-cosmic Beings, in fact, is logical and reasonable, while belief in an extra-cosmic God is an absurdity. And if Jehovah – who was so jealous about his Jews and commanded that they should have no other God save himself – was generous enough to bestow Moses upon Pharaoh as the Egyptian's monarch's deity, [“I have made thee a God to Pharaoh” Exodus, vii, 1]. why should not “Pagans” be allowed the choice of their own Gods? When once we believe in the existence and survival of our Egos, we may also believe in Dhyân Chohans. As Hare has it: “Man is a fixed being, made up of a spiritual and of a fleshly body; the Angels are pure spirits, herein nearer to God, only that they are created and finite in all respects, whereas God is infinite and uncreated.” And if God is the latter, then God is not a “Being,” but an incorporeal Principle not to be blasphemously anthropomorphized. The Angels, or the Dhyân Chohans, are the “Living Ones;” that Principle, the “Self-Existent,” the eternal, and all-pervading Cause of all causes, is only the abstract noumenon of the “River of Life,” whose ever-rolling waves create angels and men alike, the former being simply “men of a superior kind,” as Young thought.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them spirits, angels, and demons that Christians are less polytheistic than are their Pagan brethren. The twenty or thirty millions of the now-existing Spiritualists and Spiritists minister to their dead as jealously as the modern Chinaman and the Hindus minister to their Houen, [The Houen in China is “the second soul,” or human vitality, the principle which animates the ghost,” as explained by the missionaries from China – simply the astral. The Houen, however, is as distinct from the “Ancestors” as the Bhūts are from the Pitrs in India.] Bhûts and Pishâchas; the Pagans, however, only keep them quiet from post-mortem mischief. On the other hand, we have demonstrated fully in the Proem to the *Secret Doctrine* that the worship of angels and spirits by the Roman Catholics and the Christians of the Oriental Churches, representing several hundred millions of men, women and children, who worship armies of Saints besides – is idolatrous as any idol-worship in India and China. The only difference one can see is that the Pagans are sincere in calling their religion polytheism, whereas the Churches – in company with the Protestant Spiritualists, whether consciously or otherwise – put a mask on theirs by claiming for it the title of a monotheistic Church.

There is a philosophy in dealing with the question of spirits in Indian “idolatry” that is conspicuously absent from the western definitions of them. The Devas are, so to say, the embodied powers of states of matter, more refined than those with which we are familiar. [See *Secret Doctrine*, Appendix, II, book ii: “Gods, Monads and Atoms.”] In the Vedas the gods are mentioned as being eleven in number, where each one of the eleven stands as the representative of the class to which he belongs. Each of these classes again is subdivided into three, thus yielding the thirty-three classes of primary Gods, common alike to the Hindu and Buddhistic systems, [See Chinese, Burmese, and Siamese Mythologies.]as may be seen on reference to Beale's *Catena of Chinese Buddhism.* Each one of these thirty-three, subdivided again, admits further, division almost indefinitely like the substantial monads of Liebnitz; a fact which is expressed by the number of the Gods being given as thirty-three crores (33x10,000,000)

The key to the esoteric significance of these Gods would enable modern physical science, and chemistry especially, to achieve a progress that they may not otherwise reach in a thousand years to come, as every God has a direct connection with, and a representative in, its bodily fabric, so to say, in invisible atoms and visible molecules – physical and chemical particles. (See again “Gods, Monads, and Atoms.”)

Although these Gods are said to be "superior to men in some respects," it must not be concluded that the latent potencies of the human Spirit are at all inferior to those of the devas. Their faculties are more expanded than those of ordinary man, but the conclusion of their evolution prescribes a limit to their expansion to which the human Spirit is not subjected. This fact has been well symbolized in the *Mahâbhârata* by the single-handed victory of Arjuna, under the name of Nara (man) over the whole host of Devas and Devayonis (the lower elementals). And we find reference to the same power in man in the *Bible*, for St. Paul distinctly says to his audience" "Know ye not that we shall judge angels?" (1 Cor., v, 8), and speaks of the astral body of man (*the soma psychikon)* and the spiritual body *(soma pneumatikon*), which "hath not flesh and bones," but has still an ethereal form. An Adept, by putting himself under a special course of training and initiation may attain the status of a Deva but by such a course he is debarred from further progress along the true path (See "The Elixir of Life" in *Five Years of Theosophy*). The story of Nahusa gives a glimpse of the truth as known to the Initiates.

A description of the order of beings called Devas – whose variety is so great that it could not be attempted here – is given in some occult treatises. There are high Devas and lower ones, higher elementals and those far below man and even animals. But all these have been or will be men, the former will again be reborn on higher planets and in other Manvantaras. One thing may however be mentioned. The pitrs (or our "lunar ancestors"), and the communication of mortals with them, are several times mentioned by Spiritualists as an argument that Hindus do believe in, and even worship, "spirits." This is a great mistake. It is not the Pitrs individually that were ever consulted, but their stored wisdom collectively, that wisdom being shown mystically and allegorically on the bright side of the moon. A few words may perhaps serve as valuable hints to Occultists and students.

What the Brâhmanas invoke are not the "spirits" of the departed ancestors, the full significance of which name is shown in the *Secret Doctrine*, where the genesis of man is given.The most highly-developed human spirit will always declare, while leaving its tenement of clay: "*Nacha punarâvartate"* ("I am not coming back"), and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the "lunar ancestors," and their connection with the "moon" would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more can be given out beyond what is said here. One of the names of the moon is "Soma" in Samskrt, and this is also the name, as is well known, of the mystic drink of the Brâhmanas, showing the connection between the two. A "Soma-drinker" attains the power of placing himself in direct *rapport* with the bright side of the moon, and of thus deriving inspiration from the concentrated intellectual energy of the blessed ancestors. This concentration of energy – and the fact of the moon being a storehouse of that energy – is the secret, the meaning of which must not be revealed, beyond the mere fact that it is continuously pouring upon the earth from the bright side of the orb.

This pours out in one stream (for the ignorant), but it is really of a dual nature; one giving life and wisdom, the other being lethal. He who can separate the former from the latter –as Kalahamsa separated milk from the water which was mixed with it, and thus showed great wisdom – will have his reward. The word "Pitr" does mean, no doubt, the "ancestor," but that which is invoked is the "lunar wisdom," as Manu calls it, not the "lunar ancestor." It is this wisdom that is invoked by Qu-ta-my, the Chaldæan, in the *Nabathæan Agriculture*, he who wrote down "the revelation of the moon." But there is the other side to this. If most of the Brâhmanical religious ceremonies are connected with the full moon, the dark ceremonials of the sorcerers take place at the new moon and at its last quarter. For similarly, when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil inspiration comes down upon him as a dark incubus of iniquity from the "dark side of the moon" – which is a *terra incognita* to science, but is a well explored land to the Adept. The sorcerer, the Dugpa, who always

performs his hellish rites on the day of the new moon – when the benignant influence of the Pitrs is at its lowest ebb – crystallizes some of the satanic energy of his predecessors in evil, and turns it into his own vile uses; while the Brâhmana on the other hand, pursues a corresponding but benevolent course with the energy bequeathed to him by the Pitrs.

This is the true Spiritualism, of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes it will be seen that the so-called “superstitions” of Brahmanism, and of the ancient Pagans in general, were merely natural and physical sciences, veiled from the profane eyes of the ignorant multitudes, for fear of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to penetrate.

It follows from the foregoing that no Theosophist, whether Gentile or Christian, deist or pantheist, has ever believed in or helped to spread “degrading superstitions” any more than has any other philosophical or scientific society. If some Theosophists – most of them indeed – openly confess their belief in Dhyân Chohans (disembodied men from other preceding Manvantaras), in Pitrs (our real, genuine ancestors), and in the hosts of their spirits – mundane, sub-mundane, and supra-mundane– they do no worse than the whole Christian world did, does, and will do. In this they are far more honorable than those who hide that belief and keep it *sub rosa*. The only difference between spirits of other societies, sects and bodies, and ours lies in their names and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the “spirits of the dead,” and in whom the Roman Church sees the devils of the host of Satan, we see neither. We call them Dhyân Chohans, Devas, Pitrs, Elementals, high and low, and know them as the “Gods” of the Gentiles – imperfect at times, never wholly so. Each order has its name, its place, its functions assigned to it in Nature, and each host is the complement and crown of his own globes; hence all are a natural and logical necessity in Kosmos.

STUDIES IN OCCULTISM

by Elena Petrovna Blavatsky

A Collection of Articles from *Lucifer*, H.P.Blavatsky's magazine, published between 1887-1891.

NOTE: Online facsimile edition, 2021: THEOSOPHICAL UNIVERSITY PRESS, Pasadena (California) USA, version ISBN 1-55700-088.

Links

| Practical Occultism |
| Occultism Versus the Occult Arts |
| The Blessings of Publicity |
| Hypnotism |
| Black Magic in Science |
| The Signs of the Times |
| Psychic and Noetic Action |
| Kosmic Mind |
| The Dual Aspect of Wisdom |
| The Esoteric Character of the Gospels |
| Astral Bodies, or Doppelgangers |
| Costitution of the Inner Man |

Practical Occultism

Important to Students

As some of the letters in the CORRESPONDENCE of this month show, there are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all: --

(a) The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other, and: --

(b) The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer -- is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples -- those western Hierophants being often themselves ignorant of the danger they incur -- one and all of these "Teachers" are subject to the same inviolable law. From the moment they begin *really* to teach, from the instant they confer *any* power -- whether psychic, mental or physical -- on their pupils, they take upon themselves *all* the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly reverenced and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct in the Protestant Church. It dates from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.[1] These tacitly take upon themselves all the sins of the newly baptized child -- (anointed, as at the initiation, a mystery truly!) -- until the day when the child becomes a responsible unit, knowing good and evil. Thus it is clear why the "Teachers" are so reticent, and why "Chelas" are required to serve a seven years probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic -- *Sorcery*. For it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly

[1] So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the same child is regarded as the worst kind of incest, is considered illegal and is dissolved by law; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other.

pure in heart -- and this is DIVINE MAGIC.

What are then the conditions required to become a student of the "Divine Sapientia"? For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a *sine qua non*. No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two edged sword, must be a thorough master of the blunt weapon, if he would not injure himself -- or what is worse -- others, at the first attempt.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is without danger that Divine will give place to Black Magic, a page is given from the "private rules," with which every instructor in the East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

* * * * * * *

1. The place selected for receiving instruction must be a spot calculated not to distract the mind, and filled with "influence-evolving" (magnetic) objects. The five sacred colors gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

> [The place must be set apart, and used for no other purpose. The five "sacred colors" are the prismatic hues arranged in a certain way, as these colors are very magnetic. By "malignant influences" are meant any disturbances through strife, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, i.e., in the atmosphere of the place, and to hang "about in the air." This first condition seems easy enough to accomplish, yet -- on further consideration, it is one of the most difficult ones to obtain.]

2. Before the disciple shall be permitted to study "face to face," he has to acquire preliminary understanding in a select company of other *lay upasaka* (disciples), the number of whom must be odd.

> ["Face to face," means in this instance a study independent or apart from others, when the disciple gets his instruction *face to face* either with himself (his higher, Divine Self) or -- his guru. It is then only that each receives *his due* of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.]

3. Before thou (the teacher) shalt impart to thy *Lanoo* (disciple) the good (holy) words of LAMRIN, or shall permit him "to make ready" for *Dubjed*, thou shalt take care that his mind is thoroughly purified and at peace with all, especially *with his other Selves*. Other wise the words of Wisdom and of the good Law, shall scatter and be picked up by the winds.

> ["Lamrin" is a work of practical instructions, by Tson-kha-pa, in two portions, one for ecclesiastical and esoteric purposes, the other for esoteric use. "To make ready" for *Dubjed*, is to prepare the vessels used for seership, such as mirrors and crystals. The "other selves," refers to the fellow students. Unless the greatest harmony reigns among the learners, *no* success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.]

4. The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

[This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves *in tune* with their companions. For --]

5. The co-disciples must be tuned by the guru as the strings of a lute *(vina),* each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a key- board answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed forever on their hearts and the harmony of the law shall never be broken.

6. Those who desire to acquire the knowledge leading to the *Siddhis* (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the Siddhis).

7. None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc., -- and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8. A *Lanoo* (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason while at one with all, in his *inner nature*, he must take care to separate his outer (external) body from every foreign influence: none must drink out of, or eat in his cup but himself. He must avoid bodily contact (i.e., being touched or touch) with human, as with animal being.

[No pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes.]

9. The mind must remain blunt to all but the universal truths in nature, lest the "Doctrine of the Heart" should become only the "Doctrine of the Eye," (i.e., empty esoteric ritualism).

10. No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits, or opium should be used: for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding.

[Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.]

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.

* * * * * * *

These twelve extracts are taken from amongst some seventy-three rules, to enumerate which would be useless, as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be "Upasaka," who has been born and bred in Western lands.[2]

[2] Be it remembered that *all* "Chelas," even lay disciples, are called Upasaka until after their first initiation, when they

All Western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is miscalled "friendly rivalry" is assiduously cultivated, and the same spirit is fostered and strengthened in every detail of life.

With such ideas "educated into" him from his childhood, how can a Westerner bring himself to feel towards his co-students "as the fingers on one hand"? Those co-students, too, are not of his *own selection*, or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must *first* be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerners are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one's own development. Well, let those who think so defer, till another lifetime, the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered "external," though their importance is none the less great, how are students in the West to "attune themselves" to harmony as here required of them? So strong has personality grown in Europe and America, that there is no school of artists even whose members do not hate and are not jealous of each other. "Professional" hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of "non-separateness" is inculcated as steadily from childhood up, as in the West the spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one's lower to one's higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in the *Path* for last February: "The key in each degree is the *aspirant himself."* It is not "the fear of God" which is "the beginning of Wisdom," but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realize some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom -- words repeated and enforced again and again by the wise Socrates: -- MAN KNOW THYSELF. . . .

* * * * * * *

Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind*, rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in *Lucifer* for April last pertain properly to a later stage, that of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable*, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner man* who must be strengthened and freed

---

become lanoo-Upasaka. To that day, even those who belong to Lamaseries and are set *apart*, are considered as "laymen."

from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all- important; while outward observance of fixed rules of life is a matter of secondary moment. -- H. Blavatsky, *Lucifer* IV, 348n

Occultism versus the Occult Arts

I oft have heard, but ne'er believed till now, There are, who can by potent magic spells,
Bend to their crooked purpose Nature's laws. -- MILTON

In this month's "Correspondence" several letters testify to the strong impression produced on some minds by our last month's article "Practical Occultism." Such letters go far to prove and strengthen two logical conclusions.

(a) There are more well-educated and thoughtful men who believe in the existence of Occultism and Magic (the two differing vastly) than the modern materialist dreams of; and --

(b) That most of the believers (comprising many theosophists) have no definite idea of the nature of Occultism and confuse it with the Occult sciences in general, the "Black art" included.

Their representations of the powers it confers on upon man, and of the means to be used to acquire them are as varied as they are fanciful. Some imagine that a master in the art, to show the way, is all that is needed to become a Zanoni. Others, that one has but to cross the Canal of Suez and go to India to bloom forth as Roger Bacon or even a Count St. Germain. Many take for their ideal Margrave with his ever-renewing youth, and care little for the soul as the price paid for it. Not a few, mistaking "Witch-of-Endorism" pure and simple, for Occultism -- "through the yawning Earth from Stygian gloom, call up the meager ghost to walks of light," and want, on the strength of this feat, to be regarded as full-blown Adepts. "Ceremonial Magic" according to the rules mockingly laid down by Eliphas Levi, is another imagined *alter-ego* of the philosophy of the Arhats of old. In short, the prisms through which Occultism appears, to those innocent of the philosophy, are as multicolored and varied as human fancy can make them.

Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become *necessary* to disabuse most of them and before it is too late. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves "Occultists," who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man -- the reflection of the absolute, causeless and unknowable ALL -- differs from the mortal clay -- the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts -- as happened with every tongue -- the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded "superstition." Such words could answer only to ideas which a cultured man was scarcely supposed to harbor in his mind. "Magic," a synonym for jugglery, "Sorcery," an equivalent for crass ignorance, and "Occultism," the sorry relic of crack-brained, mediaeval Fire-philosophers, of the Jacob Boehmes and the St. Martins, are expressions believed more than amply sufficient to cover the whole field of "thimble- rigging." They are terms of contempt, and used generally only in reference to the dross and residues of the dark ages and the preceding aeons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages -- pre-eminently the Sanskrit. What do the words "miracle" and "enchantment" (words identical in meaning after all, as both express the idea of producing wonderful things by *breaking the laws of nature* [!!] as explained by the accepted authorities) convey to the minds of those who hear, or pronounce them? A Christian -- *breaking* "of the laws of nature," notwithstanding -- while believing firmly in the *miracles*, because said to have been produced by God through Moses, will either scout the enchantments performed by Pharaoh's

magicians, or attribute them to the devil. It is the latter whom our pious enemies connect with Occultism, while their impious foes, the infidels, laugh at Moses, Magicians and Occultists, and would blush to give one serious thought to such "superstitions." This, because there is no term in existence to show the difference; no words to express the lights and shadows and draw the line of demarcation between the sublime and the true, the absurd and the ridiculous. The latter are the theological interpretations which teach the "breaking of the laws of Nature" by man, God, or devil; the former -- the *scientific* "miracles" and enchantments of Moses and the Magicians *in accordance with natural laws*, both having been learned in all the Wisdom of the Sanctuaries, which were the "Royal Societies" of those days -- and in true OCCULTISM. This last word is certainly misleading, translated as it stands from the compound word *Gupta-Vidya*, "Secret Knowledge." But the knowledge of what? Some of the Sanskrit terms may help us.

There are four (out of the many others) names of the various kinds of Esoteric Knowledge or Sciences given, even in the exoteric Puranas. There is (1) *Yajna-Vidya*,[1] knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Mahavidya*, the "great knowledge," the magic of the Kabalists and the *Tantrika* worship, often Sorcery of the worst description. (3) *Guhya-Vidya*, knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rhythm and melody used; in other words, a magical performance based on Knowledge of the forces of Nature and their correlation; and (4) ATMA-VIDYA, a term which is translated simply "Knowledge of the Soul," *true Wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any theosophist who admires "Light on the Path," and who would be wise and unselfish, ought to strive after. All the rest is some branch of the "Occult Sciences,", *i.e.* arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature -- such as minerals, plants and animals -- hence of things pertaining to the realm of *material* nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature and the *exact* Sciences -- perhaps so called, because they are found in this age of paradoxical philosophies the reverse -- have already discovered not a few of the secrets of the above *arts*. But clairvoyance, symbolized in India as the "Eye of Siva," called in Japan, "Infinite Vision," is *not* Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such arts. All the others may be mastered and results obtained, whether good, bad, or indifferent; but *Atma-Vidya* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive. Let us explain: Any man or woman can set himself or herself to study one or all of the above specified "Occult Arts" without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic. But what can this matter? The *Voodoo*s and *Dugpas* eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists and the *diplomaed* "Hypnotizers" of the Faculties of Medicine; the only difference between the two classes being that the Voodoos and Dugpas are *conscious*, and the Charcott-Richet crew *unconscious,* Sorcerers. Thus, since both have to reap the fruits of their labors and achievements in the black art, the Western practitioners should not have the punishment and reputation without the profits and enjoyments they may get therefrom. For we say it again, *hypnotism* and *vivisection* as practised in such schools, are *Sorcery* pure and simple, *minus* a knowledge that the Voodoos and Dugpas enjoy, and which no Charcott-Richet can procure for himself in fifty years of hard study and experimental

[1] "The *Yajna*," say the Brahmans, "exists from eternity, for it proceeded forth from the Supreme One . . . in whom it lay dormant from 'no beginning.' It is the key to the TRAIVIDYA, the thrice sacred science contained in the Rig verses, which teaches the Yajus or sacrificial mysteries. 'The Yajna' exists as an invisible thing at all time; it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes." -- Martin Haug's *Aitareya Brahmana*.
"This *Yajna* is again one of the forms of the *Akasa*; and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL POWER." -- *Isis Unveiled*, Vol. I. Introduction. See *Aitareya Brahmana*, Haug.

observation. Let then those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Atma-Vidya or Occultism aside -- go without it. Let them become magicians by all means, even though they do become *Voodoos* and *Dugpas* for the next ten incarnations.

But the interest of our readers will probably center on those who are invincibly attracted towards the "Occult," yet who neither realize the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the world. He is driven out into the wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the Golden Gate; he cannot find rest or peace in ordinary life. Must he then inevitably fall into sorcery and black magic, and through many incarnations heap up for himself a terrible Karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a "Mahatma," a Buddha or a Great Saint, let him study the philosophy and the "Science of the Soul," and he can become one of the modest benefactors of humanity, without any "super-human" powers. *Siddhis* (or the Arhat powers) are only for those who are able to "lead the life," to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter.* Let them know at once and remember always, that true *Occultism or Theosophy* is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practices it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he "accepted" than his personality must disappear, and he has to become *a mere beneficent force in Nature*. There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and *no Devachanic break*, the golden ladder leading to Mahatmaship (the *Arhat* or *Bodhisattva* condition), or -- he will let himself slide down the ladder at the first false step, and roll down into *Dugpaship*. . . .

All this is either unknown or left out of sight altogether. Indeed, one who is able to follow the silent evolution of the preliminary aspirations of the candidates, often finds strange ideas quietly taking possession of their minds. There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expended, but turned toward higher and more holy purposes: namely, *until their collective and unexpended strength enables their possessor to enter the true Sanctuary of the Soul* and stand therein in the presence of the *Master* -- the HIGHER SELF! For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will, put down the fierce flames and keep them at bay within their natures, allowing the fire to smolder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries!

As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess. Why not imagine that a dozen of skunks imprisoned in the pure atmosphere of a *Dgon-pa* (a monastery) can issue out of it impregnated with all the perfumes of the incenses used?....Strange aberration of the human mind. Can it be so? Let us argue.

The "Master" in the Sanctuary of our souls is "the Higher Self" -- the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the Mind, which we have agreed to call the *Human Soul* (the "Spiritual Soul" being the vehicle of the Spirit). In its turn the former (the

personal or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love; and in its lower aspects, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these. It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the *inner animal*. The latter is the instinctual "animal Soul" and is the hotbed of those passions, which, as just shown, are lulled instead of being killed, and locked up in their breasts by some imprudent enthusiasts. Do they still hope to turn thereby the muddy stream of the animal sewer into the crystalline waters of life? And where, on what neutral ground can they be imprisoned so as not to affect man? The fierce passions of love and lust are still alive and they are allowed to still remain in the place of their birth -- *that same animal soul*; for both the higher and the lower portions of the "Human Soul" or Mind reject such inmates, though they cannot avoid being tainted with them as neighbors. The "Higher Self" or Spirit is as unable to assimilate such feelings as water to get mixed with oil or unclean liquid tallow. It is thus the mind alone, the sole link and medium between the man of earth and the Higher Self -- that is the only sufferer, and which is in the incessant danger of being dragged down by those passions that may be re-awakened at any moment, and perish in the abyss of matter. And how can it ever attune itself to the divine harmony of the highest Principle, when that harmony is destroyed by the mere presence, within the Sanctuary in preparation, of such animal passions? How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions and the terrestrial desires of the bodily senses, or even of the "Astral man"?

For this "Astral" -- the shadowy "double" (in the animal as in man) is not the companion of the *divine Ego* but of the *earthly body*. It is the link between the personal SELF, the lower consciousness of *Manas* and the Body, and is the vehicle of *transitory, not of immortal life*. Like the shadow projected by man, it follows the movements and impulses slavishly and mechanically, and leans therefore to matter without ever ascending to Spirit. It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the "astral" has been reduced in consequence to a cipher, that the Union with the "Higher Self" can take place. Then when the "Astral" reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Augoeides*, the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity -- the man of matter purified, and the ever pure Spiritual Soul -- and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT for ever.[2]

How then can it be thought possible for a man to enter the "straight gate" of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition and duties, which, however honorable, are still of the earth earthy? Even the love of wife and family -- the purest as the most unselfish of human affections -- is a barrier to *real* occultism. For whether we take as an example the holy love of a mother for her child, or that of a husband for his wife, even in these feelings, when analyzed to the very bottom, and thoroughly sifted, there is still *selfishness* in the first, and an *egoisme a deux* in the second instance. What mother would not sacrifice without a moment's hesitation hundreds and thousands of lives for that of the child of her heart? and what lover or true husband would not break the happiness of every other man and woman around him to satisfy the desire of one whim he loves? This is but natural, we shall be told. Quite so; in the light of the code of human affections; less so, in that of divine universal love. For, while the heart is full of thoughts for a little group of *selves*, near and dear to us, how shall the rest of mankind fare in our souls? What percentage of love and care will there remain to bestow on the "great orphan"? And how shall the "still small voice" make itself heard in a soul entirely occupied with its own privileged tenants? What room is there left for the seeds of Humanity *en bloc* to impress themselves upon, or even receive a speedy response? And yet, he who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status. It is *altruism*, not *ego-ism* even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs

[2] Those who would feel inclined to see three *Egos* in one man will show themselves unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul and Spirit; but *man* is nevertheless *one* and is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three "Egos" are MAN in his three aspects on the astral, intellectual or psychic, and Spiritual planes, or states.

and to this work that the true disciple of Occultism has to devote himself, if he would obtain *theo*-sophy, divine Wisdom and Knowledge.

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavor to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the "still small voice" and fail to hear the cries of his little ones, or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a maddening struggle for almost any married man, who would pursue *true* practical Occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, *whoever indulges after having pledged himself to* OCCULTISM *in the gratification of a terrestrial love or lust*, must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, even mental self- gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one's passions *or even that of a Dugpa*; the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on their lips, and to gall in the heart resulting in: --

Depth ever deepening, darkness darkening still;
Folly for wisdom, guilt for innocence;
Anguish for rapture, and for hope despair.

And once being mistaken and having acted on their mistakes, most men shrink from realizing their error, and thus descend deeper and deeper into the mire. And, although it is the intention that decides primarily whether *white* or *black* magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma. Enough has been said to show that *sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons to suffer, in consequence*. Karma is a heavy stone splashed in the quiet waters of Life; and it must produce ever widening circles of ripples, carried wider and wider, almost *ad infinitum*. Such causes produced have to call forth effects, and these are evidenced in the just laws of Retribution.

Much of this may be avoided if people will only abstain from rushing into practices neither the nature nor importance of which they understand. No one is expected to carry a burden beyond his strength and powers. There are "natural-born magicians"; Mystic and Occultists by birth, and by right of direct inheritance from a series of incarnations and aeons of suffering and failures. These are passion-proof, so to say. No fires of earthy origin can fan into a flame any of their senses; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of success. But they can be met only far and wide, and they pass through the narrow gates of Occultism because they carry no personal luggage of human transitory sentiments along with them. They have got rid of the feelings of the lower personality, paralyzed thereby the "astral" animal, and the golden, but narrow gate is thrown open before them. Not so with those who have to carry yet for several incarnations the burden of sins committed in previous lives, and even in their present existence. For such, unless they proceed with great caution, the golden gate of Wisdom may get transformed into the wide gate and the broad way "that leadeth unto destruction," and therefore "many be they that enter in thereby." This is the Gate of the Occult arts, practised for selfish motives and in the absence of the restraining and beneficent influence of ATMA-VIDYA. We are in the Kali Yuga and its fatal influence is a thousandfold more powerful in the West than it is in the East.; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now laboring. One of these is the relative facility with which men fancy they can get at the "Gate" and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for Power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as well said by one believed to have sacrificed himself for Humanity -- "narrow is the gate and straitened the way that leadeth unto life" eternal, and therefore "few be they that find it." So straight indeed, that at the bare mention of some of the preliminary difficulties the affrighted Western candidates turn back and retreat with a shudder. . . .

Let them stop here and attempt no more in their great weakness. For if, while turning their backs on the narrow gate, they are dragged by their desire for the Occult one step in the direction of the broad and more inviting Gates of that golden mystery which glitters in the light of illusion, woe to them! It can lead only to Dugpa-ship, and they will be sure to find themselves very soon landed on that *Via Fatale*, over whose portal Dante read the words: --

Per me si va nella citta dolente
Per me si va nell'eterno dolore
Per me si va tra la perduta gente. . .

The Blessings of Publicity

A well-known public lecturer, a distinguished Egyptologist, said, in one of his lectures against the teachings of Theosophy, a few suggestive words, which are now quoted and must be answered:

> "It is a delusion to suppose there is anything in the experience or wisdom of the past, the ascertained results of which can only be communicated from beneath the cloak and mask of mystery. . . . Explanation is the Soul of Science. They will tell you *we cannot have their knowledge without living their life*. . . . Public experimental research, the printing press, and a free-thought platform, have abolished the need of mystery. It is no longer necessary for science to take the veil, as she was forced to do for security in times past. . . .

This is a very mistaken view in one aspect. "Secrets of the purer and profounder life" not only *may* but *must* be made universally known. But *there are secrets that kill* in the arcana of Occultism, and unless a man *lives the life* he cannot be entrusted with them.

The late Professor Faraday had very serious doubts whether it was quite wise and reasonable to give out to the public at large certain discoveries of modern science. Chemistry had led to the invention of too terrible means of destruction in our century to allow it to fall into the hands of the profane. What man of sense -- in the face of such fiendish applications of dynamite and other explosive substances as are made by those incarnations of the Destroying Power, who glory in calling themselves Anarchists and Socialists -- would not agree with us in saying: -- Far better for mankind that it should never have blasted a rock by modern perfected means, than that it should have shattered the limbs of one per cent even of those who have been thus destroyed by the pitiless hand of Russian Nihilists, Irish Fenians and Anarchists. That such discoveries, and chiefly their murderous application, ought to have been withheld from public knowledge may be shown on the authority of statistics and commissions appointed to investigate and record the result of the evil done. The following information gathered from public papers will give an insight into what may be in store for wretched mankind.

England alone -- the center of civilization -- has 21,268 firms fabricating and selling explosive substances.[1] But the centers of the dynamite trade, of infernal machines, and other such results of modern civilization, are chiefly at Philadelphia and New York. It is in the former city of "Brotherly Love" that the now most famous manufacturer of explosives flourishes. It is one of the well-known respectable citizens -- the inventor and manufacturer of the most murderous "dynamite toys" -- who, called before the Senate of the United States anxious to adopt means for the repression of a *too free trade* in such implements, found an argument that ought to become immortalized for its cynical sophistry: "My machines," that expert is reported to have said -- "are quite *harmless to look at;* as they may be manufactured in the shape of oranges, hats, boats, and anything one likes. . . . Criminal is he who murders people by means of such machines, not he who manufactures them. The firm refuses to admit that were there no supply there would be no incentive for demand on the market; but insists that every demand should be satisfied by a supply ready at hand."

That "supply" is the fruit of civilization and of the publicity given to the discovery of every murderous property in matter. What is it? As found in the Report of the Commission appointed to investigate the variety and character of the so-called "infernal machines," so far the following implements of instantaneous human destruction are already on hand. The most fashionable of all among the many varieties fabricated by Mr. Holgate, are the "Ticker," the "Eight Day Machine," the "Little Exterminator," and the "Bottle Machine." The "Ticker" is in appearance like a piece of lead, a foot long and four inches thick. It contains an iron or steel tube, full of a kind of gunpowder invented by Holgate himself. That gunpowder, in appearance like any other common stuff of that name, has, however, an explosive power two hundred times stronger than common gunpowder; the "Ticker" containing thus a powder which equals in force two hundred pounds of the

[1] Nitro-glycerine has found its way even into medical compounds. Physicians and druggists are vying with the Anarchists in their endeavors to destroy the surplus of mankind. The famous chocolate tablets against dyspepsia are said to contain nitro- glycerine! They may save, but they can kill still more easily.

common gunpowder. At one end of the machine is fastened an invisible clock-work meant to regulate the time of the explosion, which time may be fixed from one minute to thirty-six hours. The spark is produced by means of a steel needle which gives a spark at the touch-hole, and communicates thereby the fire to the whole machine.

The "Eight Day Machine" is considered the most powerful, but at the same time the most complicated, of all those invented. One must be familiar with handling it before a full success can be secured. It is owing to this difficulty that the terrible fate intended for London Bridge and its neighborhood was turned aside by the instantaneous killing instead of the two Fenian criminals. The size and appearance of that machine changes, Proteus-like, according to the necessity of smuggling it in, in one or another way, unperceived by the victims. It may be concealed in bread, in a basket of oranges, in a liquid, and so on. The Commission of Experts is said to have declared that its explosive power is such as to reduce to atoms instantly the largest edifice in the world.

The "Little Exterminator" is an innocent-looking plain utensil having the shape of a modest jug. It contains neither dynamite nor powder, but secretes, nevertheless, a deadly gas, and has a hardly perceptible clock-work attached to its edge, the needle of which points to the time when that gas will effect its escape. In a shut-up room this new "vril" of lethal kind, will *smother to death, nearly instantaneously,* every living being within a distance of a hundred feet, the radius of the murderous jug. With these three "latest novelties" in the high season of Christian civilization, the catalogue of the dynamiters is closed; all the rest belongs to the old "fashion" of the past years. It consists of hats, *porte cigars,* bottles of ordinary kind, and even *ladies' smelling bottles,* filled with dynamite, nitro-glycerine, etc., etc. -- weapons, some of which, following unconsciously Karmic law, killed many of the dynamiters in the last Chicago *revolution.* Add to this the forthcoming long-promised Keely's vibratory force, capable of reducing in a few seconds a dead bullock to a heap of ashes, and then ask yourself if the *Inferno* of Dante as a locality can ever rival earth in the production of more hellish engines of destruction!

Thus, if purely material implements are capable of blowing up, from a few corners, the greatest cities of the globe, provided the murderous weapons are guided by expert hands -- what terrible dangers might not arise from magical *occult* secrets being revealed, and allowed to fall into the possession of ill-meaning persons! A thousand times more dangerous and lethal are these, because neither the criminal hand, nor the *immaterial,* invisible weapon used, can ever be detected.

The congenital *black* magicians -- those who, to an innate propensity towards evil, unite highly-developed mediumistic natures -- are but too numerous in our age. It is nigh time then that psychologists and believers, at least, should cease advocating the beauties of publicity and claiming knowledge of the secrets of nature for all. It is not in our age of "suggestion" and "explosives" that Occultism can open wide the doors of its laboratories except to those who *do* live the life.

Hypnotism

AND ITS RELATIONS TO OTHER MODES OF FASCINATION

We are asked by "H.C." and other Fellows, to answer the several queries hereafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such hypotheses of modern (another name for "materialistic") Science, as may clash with esoteric teachings.

Q. *What is Hypnotism: how does it differ from Animal Magnetism (or Mesmerism) ?*

ANS. Hypnotism is the new scientific name for the old ignorant "superstition" variously called "fascination" and "enchantment." It is an antiquated *lie* transformed into a modern *truth.* The fact is there, but the scientific explanation of it is still wanting. By some it is believed that *Hypnotism* is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain-substance, causing by exhaustion a condition which is but another mode of sleep *(hypnosis,* or *hupnos);* by others that it is simply a self- induced stupor, produced chiefly by imagination, etc., etc. It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, *i.e.,* the fixing of the eyes on some bright spot, a metal or a crystal. It becomes "animal magnetism" (or mesmerism), when it is achieved by "mesmeric" passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the *eye -- th*e most occult organ of all, on the superficies of our body -- which, by serving as a medium between that bit of metal or crystal and the brain, *attunes* the molecular vibrations of the nervous centers of the latter into *unison* (i.e., equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be "animal magnetism" or that so much derided term "mesmerism." For, in the hypnotization by preliminary passes, it is the human will -- whether conscious or otherwise -- of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations -- only *atomic,* not *molecular* -- produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state *(i.e.,* "suggestion," etc.) is induced. For those which we call "will-vibrations" and their aura, are absolutely distinct from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

Q. *In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the "something" transmitted in both cases?*

ANS. That which is transmitted has no name in European languages, and if we simply describe it as *will,* it loses all its meaning. The old and very much tabooed words, "enchantment," "fascination," "glamour," and "spell," and especially the verb "to bewitch," expressed far more suggestively the real action that took place during the process of such a *transmission,* than the modern and meaningless terms, "psychologize" and "biologize." Occultism calls the force transmitted, the "auric *fluid*," to distinguish it from the "auric *light";* the "fluid" being a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the "auric *light,"* or that which Reichenbach calls *Od,* a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular color and colors, the combinations and varieties of the latter, denoting the state of the *gunas,* or qualities and characteristics of each special object and subject -- the human being's aura being the strongest of all.

Q. *What is the rationale of "Vampirism"?*

ANS. If by this word is meant the involuntary transmission of a portion of one's vitality, or life- essence, by a kind of occult *osmosis* from one person to another -- the latter being endowed, or *afflicted* rather, with such *vampirizing*

faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial "auric fluid" spoken of just now. Like every other occult form [force?] in Nature, this *end*- and *exosmosic* process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of *endosmose* has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the *absorber,* or the vampirized party. It is conscious or unconscious *black* magic, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four- dimensional plane -- the realm of atoms.

Q. *Under what circumstances is hypnotism "black magic"?*

ANS. Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to Question 6, when showing that the vibratory experiment shatters a tumbler to pieces.]

Q. *Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?*

ANS. This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine cases out of ten, does not know how, and therefore *cannot* will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the *fourth,* and if he is anything of an occultist on the *fifth* plane.

Q. *Why should a bit of crystal or a bright button, throw one person into the hypnotic state and affect in no way another person? An answer to this would, we think, solve more than one perplexity.*

ANS. Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve in the vicious circle of materio-physical phenomena with their blind forces and mechanical theories. The "auric fluid" is *not* recognized by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallo-therapeuty,* the influence of these metals being due to the action of their electric *fluids* or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said metallo-therapeuty, whose characteristic peculiarity showed *(a)* that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and *(b)* that the patients affected by certain metals were few and exceptional. This showed that "electric fluids" operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then *all* metals would affect in a greater or lesser degree, *all* patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the *once* discredited discoverer of metallo-therapeuty, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favor of "molecular motion," which now reigns supreme in physiology -- *for the time being,* of course. But now arises a question: "Are the real nature, behavior and conditions of 'motion' known any better than the nature, behavior and conditions of the 'fluids'?" It is to be doubted. Anyhow

Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion,* now transformed *into atomic energy*,[1] to which every other phenomenon in nature is also due. Indeed, when the needle of a galvano- or electro-meter fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object, whether in hypnotism, electricity, metallo-therapeuty or "fascination," is the same in essence, varying only in degree, and modified according to the sub- plane of matter it is acting on; of which sub-planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

Q. *Is Science entirely wrong in its definition of the hypnotic phenomena?*

ANS. It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling metallo-therapeutic and other analogous phenomena, have, their great variety not withstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations -- on the sole condition, however, of being what is called, in *unison.* Now "unison" does not always imply the sameness of nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations -- especially in an organic animal cell or organ, changes in accordance with the state of health, and general condition. Hence the cerebral nervous centers of a hypnotic subject, while in perfect *unison*, in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at logger-heads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite; (*a*) as every organic or "inorganic" body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which *will* act in unison with one or another human nervous system; and (*b*) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, *i.e.,* when the number of their oscillations is made identical; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, *plus* his will, depends on the plane on which the same phenomenon is produced, still the "fascinating" or subduing agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics it is known as WILL -- the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way: *i.e.,* their rate is raised or lowered. And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye -- the chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant -- that, unconsciously to the patient or *subject,* attunes the oscillations of his cerebral nervous centers to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out

[1] In Occultism the word atom has a special significance, different from the one given to it by Science. See editorial, *Psychic and Noetic Action*, in the two last numbers.

of two objects attuned in unison -- as two chords, for instance -- one will always be weaker than the other, and thus have mastery over the other and even the potentiality of destroying its weaker "co-respondent." So true is this, that we can call upon physical Science to corroborate this fact. Take the "sensitive flame" as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flames will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame *may also be extinguished* if the sound is intensified (*vide Isis Unveiled,* Vol. II, 606 and 607). Another proof. Take a wine-glass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

Q. *What becomes of diseases cured by hypnotism; are they really cured or are they postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them?*

ANS. Hypnotic suggestion may cure for ever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. *If* Karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always "right" to try and alleviate suffering whenever we can, and to do our best for it. Because a man suffers justly imprisonment, and catches cold in his damp cell, is it a reason why the prison-doctor should not try to cure him of it?

Q. *Is it necessary that the hypnotic "suggestions" of the operator should be spoken? Is it not enough for him to think them, and may not even* HE *be ignorant or unconscious of the bent he is impressing on his subject?*

ANS. Certainly not, if the *rapport* between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the "suggestion" made is for the good only of the subject, and entirely free from any selfish motive, a suggestion *by thought* is an act of *black magic* still more pregnant with evil consequences than a *spoken* suggestion. It is always wrong and unlawful to deprive a man of his free-will, *unless for his own or Society's good;* and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.

Q. *Do the motive and character of the operator affect the result, immediate or remote?*

ANS. In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

Q. *Is it wise to hypnotize a patient not only out of disease, but out of a habit, such as drinking or lying?*

ANS. It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful "suggestion" prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressions.

Q. *What is it that a faith-healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma?*

ANS. Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: *"Faith* must confirm the imagination, for faith establishes the *will* . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly

imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se.* They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

Black Magic in Science

Commence research where modern conjecture closes its faithless wings -- *Bulwer's Zanoni.*

The flat denial of yesterday has become the scientific axiom of to-day -- *Common Sense Aphorisms.*

Thousands of years ago the Phrygian Dactyls, the initiated priests, spoken of as the "magicians and exorcists of sickness," healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybele, the many-breasted goddess, the daughter of Coelus and Terra. Indeed, her genealogy and the myths attached to it show Cybele as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very *fons vitae* of all that lives and breathes. The mountain air being placed nearer to that fount fortifies health and prolongs man's existence; hence, Cybele's life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that *Magna* and *Bona Dea,* the prolific *Mater,* became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.

Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in theurgic mysteries as also in the *Asclepieia* -- the healing temples of Aesculapius, where the patients once admitted were treated, during the process of "incubation," magnetically, during their sleep.

This creative and life-giving Force -- denied and laughed at when named theurgic magic, accused for the last century of being principally based on superstition and fraud, whenever referred to as mesmerism -- is now called Hypnotism, Charcotism, Suggestion, "psychology," and what not. But, whatever the expression chosen, it will ever be a loose one if used without a proper qualification. For when epitomized with all its collateral sciences -- which are all sciences within *the* science -- it will be found to contain possibilities the nature of which has never been even dreamt of by the oldest and most learned professors of the orthodox physical science. The latter, "authorities" so-called, are no better, indeed, than innocent bald infants, when brought face to face with the mysteries of antediluvian "mesmerism." As stated repeatedly before, the blossoms of magic, whether white or black, divine or infernal, spring all from one root. The "breath of Cybele" -- *Akasa tattwa,* in India -- is the one chief agent, and it underlay the so-called "miracles" and "supernatural" phenomena in all ages, as in every clime. As the parent-root or essence is universal, so are its effects innumerable. Even the greatest adepts can hardly say where its possibilities must stop.

The key to the very alphabet of these theurgic powers was lost after the last gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher *per ignem,* as they called themselves, rediscovered some of the lost secrets of the Phrygian priests and of the *Asclepieia.* It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus -- the "quack" and "drunken impostor" in the opinion of the said scientific "bald infants" of his day, and of their successors in ours -- inaugurated among other things in the seventeenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, armlets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do the electric belts of to-day. Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puysegur in the nineteenth century only followed in their footsteps.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants have all an affinity with and bear a close relation to, the human organism. Everything in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and

everything is destined to return thereinto. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer; and, whether through internal or external use, that particular agent imparting to the patient additional strength to fight disease -- (developed generally through the introduction of some foreign element into the constitution) -- and to expel it, will lead invariably to his cure. Many and marvelous were such cures effected by Anton Mesmer. Subjects with heart-disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially-prepared magnets.

In 1774 he too happened to come across the theurgic secret of direct vital transmission; and so highly interested was he, that he abandoned all his old methods to devote himself entirely to the new discovery. Henceforward he *mesmerized* by gaze and passes, the natural magnets being abandoned. The mysterious effects of such manipulations were called by him -- *animal* magnetism. This brought to Mesmer a mass of followers and disciples. The *new* force was experimented with in almost every city and town of Europe and found everywhere an actual fact.

About 1780, Mesmer settled in Paris, and soon the whole metropolis, from the Royal family down to the last hysterical *bourgeoise,* were at his feet. The clergy got frightened and cried -- "the Devil"! The licensed "leeches" felt an ever-growing deficit in their pockets; and the aristocracy and the Court found themselves on the verge of madness from mere excitement. No use repeating too well-known facts, but the memory of the reader may be refreshed with a few details he may have forgotten.

It so happened that just about that time the official Academical Science felt very proud. After centuries of mental stagnation in the realm of medicine and general ignorance, several determined steps in the direction of real knowledge had finally been made. Natural sciences had achieved a decided success, and chemistry and physics were on a fair way to progress. As the *Savants* of a century ago had not yet grown to that height of sublime modesty which characterizes so pre-eminently their modern successors -- they felt very much puffed up with their greatness. The moment for praiseworthy humility, followed by a confession of the relative insignificance of the knowledge of the period -- and even of modern knowledge for the matter of that -- compared to that which the ancients knew, had not yet arrived. Those were days of naive boasting of the peacocks of science displaying in a body their tails, and demanding universal recognition and admiration. The Sir Oracles were not as numerous as they are now, yet their number was considerable. And indeed, had not the Dulcamaras of public fairs been just visited with ostracism? Had not the *leeches* well nigh disappeared to make room for diplomaed physicians with royal licenses to kill and bury a *piacere ad libitum?* Hence, the nodding "Immortal" in his academical chair was regarded as the sole competent authority in the decision of questions he had never studied, and for rendering verdicts about that which he had never heard of. It was the REIGN OF REASON, and of Science -- in its teens; the beginning of the great deadly struggle between Theology and Facts, Spirituality and Materialism. In the educated classes of Society too much faith had been succeeded by no faith at all. The cycle of Science-worship had just set in, with its pilgrimages to the Academy, the Olympus where the "Forty Immortals" are enshrined, and its raids upon every one who refused to manifest a noisy admiration, a kind of juvenile calf's enthusiasm, at the door of the Fane of Science. When Mesmer arrived, Paris divided its allegiance between the Church which attributed all kinds of phenomena except its own *divine miracles* to the Devil, and the Academy, which believed in neither God nor Devil, but only in its own infallible wisdom.

But there were minds which would not be satisfied with either of these beliefs. Therefore, after Mesmer had forced all Paris to crowd to his halls, waiting hours to obtain a place in the chair round the miraculous *baquet,* some people thought that it was time real truth should be found out. They had laid their legitimate desires at the royal feet, and the King forthwith commanded his learned Academy to look into the matter. Then it was, that awakening from their chronic nap, the "Immortals" appointed a committee of investigation, among which was Benjamin Franklin, and chose some of the oldest, wisest and baldest among their "Infants" to watch over the Committee. This was in 1784. Every one knows what was the report of the latter and the final decision of the Academy. The whole transaction looks now like a general rehearsal of the play, one of the acts of which was performed by the "Dialectical Society" of London and some of England's greatest Scientists, some eighty years later.

Indeed, notwithstanding a counter report by Dr. Jussieu, an Academician of the highest rank, and the Court physician D'Eslon, who, as eye-witnesses to the most striking phenomena, demanded that a careful investigation should be made by the Medical Faculty of the therapeutic effects of the magnetic fluid -- their demand fell through. The Academy disbelieved her most eminent Scientists. Even Sir B. Franklin, so much at home with cosmic electricity, would not recognize its fountain head and primordial source, and along with Bailly, Lavoisier, Magendie, and others, proclaimed Mesmerism a delusion. Nor had the second investigation which followed the first -- namely in 1825 -- any better results. The report was once more squashed (*vide Isis Unveiled*, vol. I, pp. 171-176).

Even now when experiment has amply demonstrated that "Mesmerism" or animal magnetism, now known as hypnotism (a sorry effect, forsooth, of the "Breath of Cybele") is *a fact,* we yet get the majority of scientists denying its actual existence. Small fry as it is in the majestic array of experimental psycho-magnetic phenomena, even hypnotism seems too incredible, *too mysterious,* for our Darwinists and Haeckelians. One needs too much moral courage, you see, to face the suspicion of one's colleagues, the doubt of the public, and the giggling of fools. "Mystery and charlatanism go hand in hand," they say; and "self-respect and the dignity of the profession," as Magendie remarks in his *Physiologie Humaine,* "demand that the well informed physician should remember how readily mystery glides into charlatanism." Pity the "well informed physician" should fail to remember that physiology among the rest is full of mystery -- profound, inexplicable mystery from A to Z -- and ask whether, starting from the above "truism," he should not throw overboard Biology and Physiology as the greatest pieces of charlatanry in modern Science. Nevertheless, a few in the well-meaning minority of our physicians have taken up seriously the investigation of hypnotism. But even they, having been reluctantly compelled to confess the reality of its phenomena, still persist in seeing in such manifestations no higher a factor at work than the purely material and physical forces, and deny these their legitimate name of animal magnetism. But as the Rev. Mr. Haweis (of whom more presently) just said in the *Daily Graphic* . . . "The Charcot phenomena are, for all that, in many ways identical with the mesmeric phenomena, and hypnotism must properly be considered rather as a branch of mesmerism than as something distinct from it. Anyhow, Mesmer's facts, now generally accepted, were at first stoutly denied." And they are still so denied.

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognized dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism "there is an abyss." That one is beneficent, the other maleficent, as it evidently must be; since, according to both Occultism and modern Psychology, *hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves,* which being, so to say, the sentries that keep the doors of our senses opened, getting *anaesthetized* under hypnotic conditions, allow these to get closed. A. H. Simonin reveals many a wholesome truth in his excellent work, "*Solution du probleme de la suggestion hypnotique*."[1] Thus he shows that while "in Magnetism (mesmerism) there occurs in the *subject* a great development of moral faculties"; that his thoughts and feelings "become loftier, and the senses acquire an abnormal acuteness"; in hypnotism, on the contrary, "the subject becomes *a simple mirror*." It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, "seemingly marvelous actions are produced, these are due to the hypnotizer, not to the subject." Again . . . . "In hypnotism instinct, i.e*.,* the *animal,* reaches its greatest development; so much so, indeed, that the aphorism 'extremes meet' can never receive a better application than to magnetism and hypnotism." How true these words, also, as to the difference between the mesmerized and the hypnotized subjects. "In one, his ideal nature, his moral self -- the reflection of his divine nature -- are carried to their extreme limits, and the subject becomes almost a celestial being (*un ange*). In the other, it is his *instincts* which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism (Mesmerism) is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is -- most dangerous."

Thus the adverse Report drawn by Bailly at the end of last century has had dire effects in the present, but it had

[1] See the review of his work in the **Journal du Magnetisme**, Mai, Juin, 1890, founded in 1845 by Baron du Potet, and now edited by H. Durville, in Paris.

its *Karma* also. Intended to kill the "Mesmeric" *craze,* it reacted as a death- blow to the public confidence in scientific decrees. In our day the *Non-Possumus* of the Royal Colleges and Academies is quoted on the Stock Exchange of the world's opinion at a price almost as low as the *Non-Possumus* of the Vatican. The days of authority whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow -- the Tribunal of Fact and Truth.

Aye, to this tribunal without appeal even liberal clergymen and famous preachers make obeisance in our day. The parts have now changed hands, and in many instances it is the successors of those who fought tooth and nail for the reality of the Devil and his direct interference with psychic phenomena, for long centuries, who come out publicly to upbraid science. A remarkable instance of this is found in an excellent letter (just mentioned) by the Rev. Mr. Haweis to the *Graphic.* The learned preacher seems to share our indignation at the unfairness of the modern scientists, at their suppression of truth, and ingratitude to their ancient teachers. His letter is so interesting that its best points must be immortalized in our magazine. Here are some fragments of it. Thus he asks: --

> Why can't our scientific men say: "We have blundered about Mesmerism; it's practically true"? Not because they are men of science, but simply because they are human. No doubt it is humiliating when you have dogmatized in the name of science to say, "I was wrong." But is it not more humiliating to be found out; and is it not most humiliating, after shuffling and wriggling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a "suitable enclosure," in which forsooth, you don't mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot and the French hypnotists and their medical admirers in England are doing. Ever since Mesmer's death at the age of eighty, in 1815, the French and English "Faculty," with some honorable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree, while wiping out as best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under the name of "hypnotism," "suggestion," "Therapeutic Magnetism," "psychopathic Massage," and all the rest of it. Well, "What's in a name?"
>
> I care more for things than names, but I reverence the pioneers of thought who have been cast out, trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists can do for men like Mesmer, Du Potet, Puysegur, or Mayo and Elliotson, now they are gone, is to "build their sepulchers."

But Mr. Haweis might have added instead, the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman's intellect; they enslave and paralyze freewill in their "subjects," turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into "sorcerers," and are turning science into a vast field of black magic. The rev. writer, however, lets the culprits off easily; and, remarking that he accepts "the distinction" [between Mesmerism and Hypnotism] "without pledging himself to any theory," he adds: --

> I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the "faculty" still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth is we are just blundering back with toil to work over again the old disused mines of the ancients; the rediscovery of these occult sciences is exactly matched by the slow recovery of sculpture and painting in modern Europe. Here is the history of occult science in a nutshell. (1) Once known. (2) Lost. (3) Rediscovered. (4) Denied. (5) Reaffirmed, and by slow degrees, under new names, victorious. The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed clairvoyance induced for therapeutic purposes to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for these Hypnotic cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in "Plutus" describes in some detail a Mesmeric cure -- [*kai prota men de tes kephales ephepsato*], etc., "and first he began to handle the head." Caelius Aurelianus describes manipulations

(1569) for disease "conducting the hands from the superior to the inferior parts"; and there was an old Latin proverb -- *Ubi dolor ibi digitus,* "Where pain, there finger." But time would fail me to tell of Paracelsus (1462)[2] and his "deep secret of Magnetism"; of Van Helmont (1644)[3] and his "faith in the power of the hand in disease." Much in the writings of both these men was only made clear to the moderns by *the experiments of Mesmer,* and in view of modern Hypnotists it is clearly with him and his disciples that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid, which I believe the Hypnotists deny.

They do, they do. But so did the scientists with regard to more than one truth. To deny "an animal magnetic fluid" is surely no more absurd than to deny the circulation of the blood, as they have so energetically done.

A few additional details about Mesmerism given by Mr. Haweis may prove interesting. Thus he reminds us of the answer written by the much wronged Mesmer to the Academicians after their unfavorable Report, and refers to it as "prophetic words."

"You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy than ever, and its triumph will annihilate its miserable detractors." Mesmer left Paris in disgust, and retired to Switzerland to die; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer's system to Germany, while Puysegur and Deleuze spread it throughout provincial France, forming innumerable "harmonic societies" devoted to the study of therapeutic magnetism and its allied phenomena of thought-transference, hypnotism, and clairvoyance.

Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer, the aged Baron du Potet [4] Round this man's therapeutic and mesmeric exploits raged, between 1830 and 1846, a bitter controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Du Potet's clairvoyants. The *Juge de Paix* admitted thus much in open court. This was too much for even sceptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but, strange to say, this time they were converted. Itard, Fouquier, Guersent, Bourdois de la Motte, the cream of the French faculty, pronounced the phenomena of mesmerism to be genuine -- cures, trances, clairvoyance, thought- transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer, Du Potet, and Puysegur among the undoubted phenomena to be accepted, on whatever theory, by medical science. . . .

Then comes the turn of this foggy island and its befogged scientists.

"Meanwhile," [goes on the writer], England was more stubborn. In 1846 the celebrated Dr. Elliot son, a popular practitioner, with a vast *clientele,* pronounced the famous Harveian oration, in which he confessed his belief in Mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well-nigh ruined, if not heart-broken. The Mesmeric Hospital in Marylebone Road has been established by him. Operations were successfully performed under Mesmerism, and all the

[2] This date is an error. Paracelsus was born at Zurich in 1493.

[3] This is the date of Van Helmont's death; he was born in 1577.)

[4] Baron du Potet was for years Honorary member of the Theosophical Society. Autograph letters were received from him and preserved at Adyar, our Headquarters, in which he deplores the flippant unscientific way in which Mesmerism (then on the eve of becoming the "hypnotism" of science) was handled "*par les charlatans du jour*." Had he lived to see the secret science in its full travesty as hypnotism, his powerful voice might have stopped its terrible present abuses and degradation into a commercial Punch and Judy show. Luckily for him, and unluckily for truth, the greatest adept of Mesmerism in Europe of this century -- is dead.

phenomena which have lately occurred at Leeds and elsewhere to the satisfaction of the doctors were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same -- but the introduction of chloroform being more speedy and certain as an anaesthetic, killed for a time the mesmeric treatment. The public interest in Mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson, was at last closed. Lately we know what has been the fate of Mesmer and Mesmerism. Mesmer is spoken of in the same breath with Count Cagliostro, and Mesmerism itself is seldom mentioned at all; but, then, we hear plenty of electro-biology, therapeutic magnetism and hypnotism -- just so. Oh, shades of Mesmer, Puysegur, Du Potet, Elliotson -- *sic vos non vobis!* Still, I say *Palmam qui meruit ferat.* When I knew Baron du Potet he was on the brink of the grave, and nearly eighty years old. He was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic magnetism, and he was absolutely dogmatic on the point that a real magnetic aura passed from the Mesmerist to the patient. "I will show you this," he said one day, as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: "I will, at the distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact." He began at the shoulder, which soon set up a twitching. Quiet being restored, he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. "Are you quite satisfied?" I said, "Quite satisfied"; "and," continued he, "any patient that I have tested I will undertake to operate upon through a brick wall at a time and place where the patient shall be ignorant of my presence or my purpose. This," added Du Potet, "was one of the experiences which most puzzled the Academicians at Paris. I repeated the experiment again and again under every test and condition, with almost invariable success, until the most sceptical was forced to give in."

We have accused science of gliding full sail down to the Maelstrom of Black Magic, by practising that which ancient Psychology -- the most important branch of the Occult Sciences -- has always declared as Sorcery in its application to the *inner* man. We are prepared to maintain what we say. We mean to prove it one of these days, in some future articles, basing ourselves on facts published and the actions produced by the Hypnotism of Vivisectionists themselves. That they are unconscious sorcerers does not make away with the fact that they do practice the Black Art *bel et bien.* In short the situation is this. The minority of the learned physicians and other scientists experiment in "hypnotism" because they have come to see something in it; while the majority of the members of the R.C.P.'s still deny the actuality of animal magnetism in its mesmeric form, even under its modern mask -- hypnotism. The former -- entirely ignorant of the fundamental laws of animal magnetism -- experiment at hap-hazard, almost blindly. To remain consistent with their declarations (*a*) that hypnotism is *not* mesmerism, and (*b*) that a magnetic aura or fluid passing from the mesmerizer (or hypnotizer) is pure fallacy -- they have no right, of course, to apply the laws of the older to the younger science. Hence they interfere with, and awaken to action the most dangerous forces of nature, without being aware of it. Instead of healing diseases -- the only use to which animal magnetism under its new name can be *legitimately* applied -- they often inoculate the *subjects* with their own physical as well as mental ills and vices. For this, and the ignorance of their colleagues of the minority, the disbelieving majority of the Sadducees are greatly responsible. For, by opposing them, they impede free action, and take advantage of the Hypocratic oath, to make them powerless to admit and do much that the believers might and would otherwise do. But as Dr. A. Teste truly says in his work -- "*There are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly*." Thus the reason of hypnotism not being studied on its proper lines is self-evident.

Years ago it was remarked: "It is the duty of the Academy and medical authorities to study Mesmerism (i.e., the occult sciences in its spirit) and to subject it to trials; finally, *to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation."* He who uttered this great truth was "the voice speaking in the desert." But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body -- nay, on every government -- to put an end to public exhibitions of this sort. By trying the *magic* effect of the human will on weaker wills, by deriding the existence of *occult* forces in Nature -- forces whose name is legion -- and yet calling out these, under the pretext that they are *no* independent forces at all, not even psychic in their nature, but "connected with known *physical* laws" (Binet and

Fere), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma -- the terrible but just Retributive Law -- will visit all those who develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human -- or, rather, the animal -- passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realization. Crying children frightened into silence by the *suggestion* of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding-places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's lifetime, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or -- a terrible crime perpetrated, the reason for which remains for ever a mystery. . . .

Thus experiments in "suggestion" by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the *inner lower* "Ego," has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends.

Result on Karmic lines: every Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public "Hypnotic" experiments which thus lead to, and virtually are, BLACK MAGIC.

The Signs of the Times

It is intensely interesting to follow season after season the rapid evolution and change of public thought in the direction of the mystical. The educated mind is most undeniably attempting to free itself from the heavy fetters of materialism. The ugly caterpillar is writhing in the agonies of death, under the powerful efforts of the psychic butterfly to escape from its science-built prison, and every day brings some new glad tidings of one or more such mental births to light.

As the New York "Path" truly remarks in its September issue, when "Theosophical and kindred topics . . . are made the texts for novels," and, we may add, scientific essays and *brochures,* "the implication is that interest in them has become diffused through all social ranks." That kind of literature is "paradoxically proof that Occultism has passed beyond the region of careless amusement and entered that of serious enquiry." The reader has but to throw a retrospective glance at the publications of the last few years to find that such topics as Mysticism, Magic, Sorcery, Spiritualism, Theosophy, Mesmerism, or, as it is now called, Hypnotism, all the various branches in short of the *Occult* side of nature, are becoming predominant in every kind of literature. They visibly increase in proportion to the efforts made to discredit the movements in the cause of truth, and strangle enquiry -- whether on the field of theosophy or spiritualism -- by trying to besmear their most prominent heralds, pioneers and defenders, with tar and feathers.

The key-note for mystic and theosophic literature was Marion Crawford's *Mr. Isaacs.* It was followed by his *Zoroaster*. Then followed *The Romance of Two Worlds,* by Marie Corelli; R. Louis Stevenson's *Dr. Jekyll and Mr. Hyde*; *The Fallen Idol*, by Anstey; *King Solomon's Mines* and the thrice famous *She*, by Rider Haggard; *Affinities* and *The Brother of the Shadow,* by Mrs. Campbell Praed; Edmund Downey's *House of Tears*, and many others less noticeable. And now there comes a fresh outburst in Florence Marryat's *Daughter of the Tropics*, and F. C. Philips' *Strange Adventures of Lucy Smith*. It is unnecessary to mention in detail the literature produced by avowed theosophists and occultists, some of whose works are very remarkable, while others are positively scientific, such as S. L. Macgregor Mathers' *Kabbalah Unveiled*, and Dr. F. Hartmann's *Paracelsus*, *Magic, White and Black,* etc. We have also to note the fact that theosophy has now crossed the Channel, and is making its way into French literature. *La France* publishes a strange romance by Ch. Chincholle, pregnant with theosophy, occultism and mesmerism, and called *La Grande Pretresse,* while *La Revue politique et litteraire* (19 Feb. 1887, *et seq*.) contained over the signature of Th. Bentzon, a novel called *Emancipee,* wherein esoteric doctrines and adepts are mentioned in conjunction with the names of well known theosophists. A sign of the times!

Literature -- especially in countries free from government censorship -- is the public heart and pulse. Besides the glaring fact that were there no demand there would be no supply, current literature is produced only to please, and is therefore evidently the mirror which faithfully reflects the state of the public mind. True, Conservative editors, and their submissive correspondents and reporters, still go on slashing occasionally in print the fair faces of mystic spiritualism and theosophy, and some of them are still found, from time to time, indulging in a *brutal* personal attack. But they do no harm on the whole, except perhaps to their own editorial reputations, as such editors can never be suspected of an exuberance of culture and good taste after certain ungentlemanly personal attacks. They do good on the contrary. For, while the theosophists and spiritualists so attacked, may view the Billingsgate poured upon them in a true Socratean spirit, and console themselves with the knowledge that none of the epithets used can possibly apply to them, on the other hand, *too much* abuse and vilification generally ends by awakening the public sympathy for the victim, in the right-minded and the impartial, at any rate.

In England people seem to like fair play on the whole. It is not *bashi-boozook*-like actions, the doughty deeds of those who delight in mutilating the slain and the wounded, that can find sympathy for any great length of time with the public. If -- as maintained by our lay enemies and repeated by some *naïf* and too sanguine missionary organs -- Spiritualism and Theosophy are "dead as a doornail" (*sic! -- vide* American Christian periodicals), -- aye, "dead and buried," why, in such case, good Christian fathers, not leave the dead at rest till "Judgment Day"? And if they are not, then editors -- the profane as well as the clerical -- why should you still fear? Do not show yourselves such cowards if

you have the truth on your side. *Magna est veritas et prevalebit,* and "murder will out," as it always has, sooner or later. Open your columns to *free* and fearless discussion, and do as the theosophical periodicals have ever done, and as LUCIFER is now preparing to do. The "bright Son of the morning" fears no light. He courts it, and is prepared to publish any inimical contributions (couched, of course, in decent language), however much at variance with his theosophical views. He is determined to give a fair hearing in any and every case, to both contending parties and allow things and thoughts to be judged on their respective merits. For why, or what should one dread when fact and truth are one's only aim? *Du choc des opinions jaillit la verite* was said by a French philosopher. If Theosophy and Spiritualism are no better than "gigantic frauds and will-o'-the-wisps of the age" why such *expensive* crusades against both? And if they are not, why should Agnostics and searchers after truth in general, help bigoted and narrow-minded materialists, sectarians and dogmatists to hide our light under a bushel by mere brutal force and usurped authority? It is easy to surprise the good faith of the fair-minded. Still easier to discredit that, which by its intrinsic strangeness, is already unpopular and could hardly be credited in its palmiest days. "We welcome no supposition so eagerly as one which accords with and intensifies our own prejudices" says, in *Don Jesualdo,* a popular author. Therefore, *facts* become often cunningly concocted "frauds"; and self-evident, glaring lies are accepted as gospel truths at the first breeze of Don Basilio's *Calumnia,* by those to whose hard-crusted pre-conceptions such slander is like heavenly dew.

But, beloved enemies, "the light of Lucifer" may, after all, dispel some of the surrounding darkness. The mighty roaring voice of denunciation, so welcome to those whose little spites and hates and mental stagnation in the grasp of the social respectability it panders to, may yet be silenced by the voice of truth -- "the still small voice" -- whose destiny it ever was to first preach in the desert. That cold and artificial light which still seems to shine so dazzlingly over the alleged iniquities of professional mediums and the supposed sins of commission and omission of *non-professional* experimentalists, of free and independent theosophists, may yet be extinguished at the height of all its glory. For it is not quite the perpetual lamp of the alchemist philosopher. Still less is it that "light which never shone on sea or land," that ray of divine intuition, the spark which glimmers latent in the spiritual, never-erring perceptions of man and woman, and which is now awakening -- for its time is at hand. A few years more, and the Aladdin's lamp, which called forth the ministering genius thereof, who, making three salutes to the public, proceeded forthwith to devour mediums and theosophists, like a juggler who swallows swords at a village fair, will get out of order. Its light, over which the anti-theosophists are crowing victory to this day, shall get dim. And then, perhaps, it will be discovered that what was claimed as a direct ray from the source of eternal truth was no better than a penny rush-light, in whose deceitful smoke and soot people got hypnotized, and saw everything upside down. It will be found that the hideous monsters of fraud and imposture had no existence outside the murky and dizzied brains of the Aladdins on their journey of discovery. And that, finally, the good people who listened to them, had been all the time seeing sights and hearing things under unconscious and mutual *suggestion.*

This is a scientific explanation, and requires no black magicians or *dugpas* at work; for "suggestion" as now practised by the sorcerers of science is -- *dugpaship* itself, *pur sang.* No Eastern "adept of the *left* hand" can do more mischief by his infernal art than a grave hypnotizer of the Faculty of Medicine, a disciple of Charcot, or of any other scientific *light* of the first magnitude. In Paris, as in St. Petersburg, crimes have been committed under "suggestion." Divorces have occurred, and husbands have nearly killed their wives and their supposed correspondents, owing to tricks played on innocent and respectable women, who have thus had their fair name and all their future life blasted for ever. A son, under such influence, broke open the desk of an avaricious father, who caught him in the act, and nearly shot him in a fit of rage. One of the keys of Occultism is in the hands of science -- cold, heartless, materialistic, and crassly ignorant of the other truly psychic side of the phenomenon: hence, powerless to draw a line of demarcation between the physiological and the purely spiritual effects of the disease inoculated, and unable to prevent future results and consequences of which it has no knowledge, and over which it has, therefore, no control.

We find in the "Lotus" of September, 1887, the following:

A French paper, the *Paris,* for August 12th, contains a long and excellent article by G. Montorgueil, entitled, *The Accursed Sciences,* from which we extract the following passage, since we are, unfortunately, unable to quote the whole:

"Some months ago, already, in I forget what case, the question of 'suggestion' was raised and taken account of by the judges. We shall certainly see people in the dock accused of occult malpractices. But how will the prosecution go to work?
What arguments will it bring to bear? The crime by 'suggestion' is the ideal of a crime without proof. In such a case the gravest charges will never be more than presumptions, and fugitive presumptions. On what fragile scaffolding of suspicions will the charge rest? No examination, but a moral one, will be possible. We shall have to resign ourselves to hearing the Solicitor-general say to the accused: 'Accused, it appears from a perquisition made into your brain, etc.'

"Ah, the poor jurymen! it is they who are to be pitied. Taking their task to heart, they already have the greatest difficulty in separating the true from the false, even in rough and ready cases, the facts of which are obvious, all the details of which are tangible and the responsibilities clear. And we are going to ask them on their soul and conscience to decide questions of black magic! Verily their reason will not hold out through the fortnight; it will give way before that and sink into thaumaturgy.

"We move fast. The strange trials for sorcery will blossom anew; somnambules who were merely grotesque will appear in a tragic light; the coffee grounds, which so far only risked the police court, will hear their sentence at the assizes. The evil eye will figure among criminal offences. These last years of the XIXth century will have seen us step from progress to progress, till we reach at last this judicial enormity: a second Laubardemont prosecuting another Urbain Grandier."

Serious, scientific, and political papers are full of earnest discussions on the subject. A St. Petersburg "Daily" has a long *feuilleton* on the "Bearing of *Hypnotic Suggestions* upon Criminal Law." "Cases of Hypnotism with criminal motives have of late begun to increase in an ever progressing ratio," it tells its readers. And it is not the only newspaper, nor is Russia the only country where the same tale is told. Careful investigations and researches have been made by distinguished lawyers and medical authorities. Data have been assiduously collected and have revealed that the curious phenomenon -- which sceptics have hitherto derided, and young people have included among their evening *petits jeux innocents* -- is a new and terrible danger to state and society.

Two facts have now become patent to law and science:

(I) *That, in the perceptions of the hypnotized subject, the visionary representations called forth by "suggestion," become real existing actualities, the subject being, for the moment, the automatic executor of the will of the hypnotizer; and --*

(II) *That the great majority of persons experimented upon, is subject to hypnotic suggestion.*

Thus Liebeault found only *sixty* subjects intractable out of the *seven hundred* he experimented upon; and Bernheim, out of 1,014 subjects, failed with only *twenty-six.* The field for the natural- born *jadoo-wala* (sorcery-mongers), is vast indeed! Evil has acquired a play-ground on which it may now exercise its sway upon many a generation of unconscious victims. For crimes undreamt of in the waking state, and felonies of the blackest dye, are now invited and encouraged by the new "accursed science." The real perpetrators of these deeds of darkness may now remain for ever hidden from the vengeance of human justice. The hand which executes the criminal suggestion is only that of an irresponsible automaton, whose memory preserves no trace of it, and who, moreover, is a witness who can easily be disposed of by compulsory suicide -- again under "suggestion." What better means than these could be offered to the fiends of lust and revenge, to those dark Powers -- called human passions -- ever on the look out to break the universal commandment: "Thou shalt not steal, nor murder, nor lust after thy neighbor's wife?" Liebeault *suggested* to a young girl that she should poison herself with prussic acid, and she swallowed the supposed drug without one moment's hesitation; Dr. Liegois *suggested* to a young woman that she owed him 5,000 francs, and the subject forthwith signed a check for the amount. Bernheim *suggested* to another hysterical girl a long and complicated vision with regard to a criminal case. Two days after, although the hypnotizer had not exercised any new pressure upon her in the interim, she

repeated distinctly the whole suggested story to a lawyer sent to her for the purpose. Had her evidence been seriously accepted, it would have brought the accused to the guillotine.

These cases present two dark and terrible aspects. From the moral stand point, such processes and *suggestions* leave an indelible stain upon the purity of the subject's nature. Even the innocent mind of a ten year old child can thus be inoculated with vice, the poison-germ of which will develop in his subsequent life.

On the judicial aspect it is needless to enter in great detail. Suffice to say that it is this characteristic feature of the hypnotic state -- the absolute surrender of will and self- consciousness to the hypnotizer -- which possesses such importance, from its bearing upon crime, in the eyes of legal authorities. For if the hypnotizer has the subject entirely at his beck and call, so that he can cause him to commit any crime, acting, so to say, invisibly within him, then what are not the terrible "judicial mistakes" to be expected? What wonder then, that the jurisprudence of one country after the other has taken alarm, and is devising, one after the other, measures for repressing the exercise of hypnotism! In Denmark it has just been forbidden. Scientists have experimented upon sensitives with so much success that a hypnotized victim has been jeered and hooted through the streets on his way to commit a crime, which he would have completed unconsciously, had not the victim been warned beforehand by the hypnotizer.

In Brussels a recent and sad case is well-known to all. A young girl of good family was seduced while in a hypnotized state by a man who had first subjected her to his influence at a social gathering. She only realized her condition a few months later, when her relatives, who divined the criminal, forced her seducer to make the only possible reparation -- that of marrying his victim.

The French Academy has just been debating the question: how far a hypnotized subject, from a mere victim, can become a regular tool of crime. Of course, no jurist or legislator can remain indifferent to this question; and it was averred that the crimes committed under *suggestion* are so unprecedented that some of them can hardly be brought within the scope of the law. Hence the prudent legal prohibition, just adopted in France, which enacts that no person, save those legally qualified to exercise the medical profession, shall hypnotize any other person. Even the physician who enjoys such legal right is permitted to hypnotize a person only in the presence of another qualified medical man, and with the written permission of the subject. Public *séances* of hypnotism are forbidden, and they are strictly confined to medical *cliniques* and laboratories. Those who break this law are liable to a heavy fine and imprisonment.

But the keynote has been struck, and many are the ways in which this *black art* may be used -- laws notwithstanding. That it will be so used, the vile passions inherent in human nature are sufficient guarantee.

Many and strange will be the romances yet enacted; for truth is often stranger than fiction, and what is thought fiction is still more often truth.

No wonder then that occult literature is growing with every day. Occultism and sorcery are in the air, with no true philosophical knowledge to guide the experimenters and thus check evil results. "Works of *fiction*," the various novels and romances are called. "Fiction" in the arrangement of their characters and the adventures of their heroes and heroines -- admitted. Not so, as to the *facts* presented. These are *no fictions,* but true *presentiments* of what lies in the bosom of the future, and much of which is already born -- nay corroborated by *scientific* experiments. Sign of the times! Close of a psychic cycle! The time for phenomena with, or through mediums, whether professional or otherwise, is gone by. It was the early season of the blossoming, of the era mentioned even in the Bible [1]; the tree of Occultism is now preparing for "fruiting," and the Spirit of the Occult is awakening in the blood of the new generations. If the old men only "dream dreams," the young ones see already visions [2], and -- record them in novels and works of fiction.

[1] "It shall come to pass that I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams your young men shall see visions" (Joel ii. 28).

[2] It is curious to note that Mr. Louis Stevenson, one of the most powerful of our imaginative writers, stated recently to a reporter that he is in the habit of constructing the plots of his tales in dreams, and among others that of Dr. Jekyll. "I dreamed," he continued, "the story of *Olalla* . . . and I have at the present moment two unwritten stories which I have likewise dreamed. .

Woe to the ignorant and the unprepared, and those who listen to the sirens of materialistic science! For indeed, indeed, many will be the unconscious crimes committed, and many will be the victims who will innocently suffer death by hanging and decapitation at the hands of the righteous judges and the *too innocent* jurymen, both alike ignorant of the fiendish power of "SUGGESTION."

. . Even when fast asleep I know that it is I who am inventing." . . . But who knows whether the idea of "invention" is not also "a dream"!

Psychic and Noetic Action

. . . I made man just and right,
Sufficient to have stood, though free to fall,
Such I created all th' ethereal powers
And spirits, both them who stood and them who fail'd,
Truly, they stood who stood, and fell who fell . . . – *Milton*

. . . The assumption that the mind is a real being, which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience.
– George T. Ladd, in the *Elements of Physiological Psychology*

I

A new influence, a breath, a sound -- "as of a rushing mighty wind" -- has suddenly swept over a few Theosophical heads. An idea, vague at first, grew in time into a very definite form, and now seems to be working very busily in the minds of some of our members. It is this: if we would make converts the few ex-occult teachings, which are destined to see the light of publicity, should be made, henceforward, *more subservient to, if not entirely at one with modern science.* It is urged that the so-called *esoteric*[1] (or *late* esoteric) cosmogony, anthropology, ethnology, geology -- psychology and, foremost of all, metaphysics -- having been *adapted into* making obeisance to modern (hence *materialistic*) thought, should never henceforth be allowed to contradict (not *openly,* at all events) "scientific philosophy." The latter, we suppose, means the fundamental and accepted views of the great German schools, or of Mr. Herbert Spencer and some other English stars of lesser magnitude; and not only these, but also the deductions that may be drawn from them by their more or less instructed disciples.

A large undertaking this, truly; and one, moreover, in perfect conformity with the policy of the mediaeval Casuists, who distorted truth and even suppressed it, if it clashed with *divine Revelation.* Useless to say that we decline the compromise. It is quite possible -- nay, probable and almost unavoidable -- that "the mistakes made" in the rendering of such abstruse metaphysical tenets as those contained in Eastern Occultism, should be "frequent and often important." But then all such have to be traced back to the interpreters, not to the system itself. They have to be corrected on the authority of the same Doctrine, checked by the teachings grown on the rich and steady soil of *Gupta Vidya,* not by the speculations that blossom forth today, to die tomorrow -- on the shifting sands of modern scientific guesswork, especially in all that relates to psychology and mental phenomena. Holding to our motto, "There is no religion higher than truth," we refuse most decidedly to pander to *physical* science. Yet, we may say this: If the so-called *exact* sciences limited their activity only to the physical realm of nature: if they concerned themselves strictly with surgery, chemistry -- up to its legitimate boundaries, and with physiology -- so far as the latter relates to the structure of our corporeal frame, then the Occultists would be the first to seek help in modern sciences, however many their blunders and mistakes. But once that over-stepping material Nature the physiologists of "animalistic"[2] school pretend to meddle with, and deliver *ex cathedra dicta* on, the higher functions and phenomena of the mind, saying that a careful analysis brings them to a firm conviction that no more

---

[1] We say "so-called," because nothing of what has been given out publicly or in print can any longer be termed *esoteric*.

[2] Animalism" is quite an appropriate word to use (whoever invented it) as a contrast to Mr. Tylor's term "animism," which he applied to all the "*Lower* Races" of mankind who believe the soul a distinct entity. He finds that the words *psyche, pneuma, animus, spiritus*, etc., all belong to the same cycle of superstition in "the lower stages of culture," Professor A. Bain dubbing all these distinctions, moreover, as a "plurality of souls" and a "double materialism." This is the more curious as the learned author of *Mind and Body* speaks as disparagingly of Darwin's "materialism" in *Zoonomia*, wherein the founder of modern Evolution defines the word *idea* as "contracting a motion, or configuration of the fibers which constitute the immediate organ of Sense" (*Mind and Body*, p. 190, Note).

than the animal is man a *free-agent,* far less a responsible one -- then the Occultist has a far greater right than the average modern "Idealist" to protest. And the Occultist asserts that no materialist -- a prejudiced and one-sided witness at best -- can claim any authority in the question of mental physiology, or that which is now called by him the *physiology of the soul.* No such noun can be applied to the word "soul," unless, indeed, by soul only the lower, *psychic* mind is meant, or that which develops in man (proportionally with the perfection of his brain) into *intellect,* and in the animal into a *higher* instinct. But since the great Charles Darwin taught that "our *ideas* are animal motions of the organ of sense" everything becomes possible to the modern physiologist.

Thus, to the great distress of our scientifically inclined Fellows, it is once more *Lucifer's* duty to show how far we are at loggerheads with exact science, or shall we say, how far the conclusions of that science are drifting away from truth and fact. By "science" we mean, of course, the majority of the men of science; the best minority, we are happy to say, is on our side, at least as far as free will in man and the immateriality of the mind are concerned. The study of the "Physiology" of the Soul, of the Will in man and of his *higher Consciousness* from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulae; no more than the *psychology of material nature* can have its manifold mysteries solved by the mere analysis of its physical phenomena. *There is no special organ of will,* any more than there is a *physical basis* for the activities of self- consciousness.

> "If the question is pressed as to the *physical basis* for the activities of self- consciousness, no answer can be given or suggested. . . . From its very nature, that marvelous verifying *actus* of mind in which it recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying actus*;* it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power."[3]

Thus, the whole conclave of psycho-physiologists may be challenged to correctly define Consciousness, and they are sure to fail, because Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or *Kama- manas*)[4] is common to both the animal and the human being -- the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells -- no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noetic* (or the *manasic*),[5] or even to comprehend the intricacies of the former on the purely material plane -- unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the "personal" and the "impersonal" *Egos.* For, between the *psychic* and the *noetic,* between the *personality* and the *individuality,* there exists the same abyss as between a "Jack the Ripper," and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire. We intend to prove it.

As all know, the great majority of our learned "Didymi" reject the idea of free will. Now this question is a problem that has occupied the minds of thinkers for ages; every school of thought having taken it up in turn and left it as far from solution as ever. And yet, placed as it is in the foremost ranks of philosophical quandaries, the modern "psycho-physiologists" claim in the coolest and most bumptious way to have cut the Gordian knot for ever. For them the feeling of personal free agency is an error, an illusion, "the collective hallucination of mankind." This conviction starts from the principle that no mental activity is possible without a brain, and that there can be no brain without a body. As the latter is, moreover, subject to the general laws of a material world where all is based on necessity, and where there is no spontaneity, our modern psycho-physiologist has *nolens volens* to repudiate any

[3] *Physiological Psychology, etc.*, p. 545, by George T. Ladd, Professor of Philosophy in Yale University.

[4] Or what the Kabalists call *Nephesh*, the "breath of life."

[5] The Sanskrit word *Manas* (Mind) is used by us in preference to the Greek *Nous* (noetic) because the latter word having been so imperfectly understood in philosophy, suggests no definite meaning.

self-spontaneity in human action. Here we have, for instance, a Lausanne professor of physiology, A. A. Herzen, to whom the claim of free will in man appears as the most *unscientific* absurdity. Says this oracle: --

> "In the boundless physical and chemical laboratory that surrounds man, organic life represents quite an unimportant group of phenomena; and amongst the latter, the place occupied by life having reached to the stage of consciousness, is so minute that it is absurd to exclude man from the sphere of action of a general law, in order to allow in him the existence of a subjective spontaneity or a free will standing outside of that law" -- *Psychophysiologie Generale*

For the Occultist who knows the difference between the psychic and the noetic elements in man, this is pure trash, notwithstanding its sound scientific basis. For when the author puts the question -- if psychic phenomena do not represent the results of an action of a molecular character whither then does motion disappear after reaching the sensory centers? -- we answer that we never denied the fact. But what has this to do with a free will? That every phenomenon in the visible Universe has its genesis in motion, is an old axiom in Occultism; nor do we doubt that the psycho-physiologist would place himself at loggerheads with the whole conclave of exact scientists were he to allow the idea that at a given moment a whole series of physical phenomena may disappear in the vacuum. Therefore, when the author of the work cited maintains that the said force does not disappear upon reaching the highest nervous centers, but that it is forthwith transformed into another series, viz., that of psychic manifestations, into thought, feeling, and consciousness, just as this same psychic force when applied to produce some work of a physical (e.g., muscular) character gets transformed into the latter -- Occultism supports him, for it is the first to say that all psychic activity, from its lowest to its highest manifestations, is "nothing but -- motion."

Yes; it *is* MOTION; but not all "molecular" motion, as the writer means us to infer. Motion as the GREAT BREATH (*vide Secret Doctrine*, vol. I, *sub voce*) -- *ergo "sound" at the same time* -- is the substratum of Kosmic-Motion. It is beginningless and endless, the one *eternal life,* the basis and genesis of the subjective and the objective universe; for LIFE (or Be-ness) is the *fons et origo* of existence or being. But molecular motion is the lowest and most material of its finite manifestations. And if the general law of the conservation of energy leads modern science to the conclusion that psychic activity only represents a special form of motion, this same law, guiding the Occultists, leads them also to the same conviction -- and to something else besides, which psycho-physiology leaves entirely out of all consideration. If the latter has discovered only in this century that psychic (we say even spiritual) action is subject to the same general and immutable laws of motion as any other phenomenon manifested in the objective realm of Kosmos, and that in both the organic and the *inorganic* (?) worlds every manifestation, whether conscious or unconscious, represents but the result of a collectivity of causes, then in Occult philosophy this represents merely the A, B, C, of its science. "All the world is the *Svara; Svara* is the Spirit itself" -- the ONE LIFE or *motion,* say the old books of Hindu Occult philosophy. "The proper translation of the word *Svara* is the *current of the life wave,*" says the author of *Nature's Finer Forces*, [6] and he goes on to explain: --

> It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe. . . . From whence does this motion come? This motion is the spirit itself. The word *atma* (universal soul) used in the book (*vide infra*), itself carries the idea of eternal motion, coming as it does from the root, AT, or eternal motion; and it may be significantly remarked, that the root AT is connected with, is in fact simply another form of, the roots AH, breath, and AS, being. All these roots have for their origin the sound produced by the breath of animals (living beings). . . . The primeval current of the life-wave is then the same which assumes in man the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the

[6] *The Theosophist*, Feb. 1888, p. 275, by Rama Prasad, President of the *Meerut Theosophical Society*. As the Occult book cited by him says: "It is the Svara that has given form to the *first accumulations of the divisions* of the universe; the Svara causes evolution and involution; the *Svara* is God, or more properly the *Great Power* itself (*Mahesvara*). The *Svara* is the manifestation of the impression on matter of that power which in man is known to us as *the power which knows itself* [mental and psychic consciousness]. It is to be understood that the action of this power never ceases. . . . It is unchangeable existence" -- and this is the "Motion" of the Scientists and the universal *Breath of Life* of the Occultists.

universe. . . .

So much about *motion* and the "conservation of energy" from old *books on magic* written and taught ages before the birth of inductive and exact modern science. For what does the latter say more then these books in speaking, for instance, about animal *mechanism,* when it says: --

> From the visible atom to the celestial body lost in space, *everything* is subject to motion . . . kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the addition or the subtraction of a certain quantity of motion.[7]

But Occultism says more than this. While making of motion *on the material plane* and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law -- *Svara,* it denies point blank that these have anything to do with the *free will* of man which belongs to quite a different plane. The author of Psychophysiologie Generale, treating of his *discovery* that psychic action is but motion, and the result of a collectivity of causes -- remarks that as it is so, there cannot be any further discussion upon spontaneity -- in the sense of any native internal proneness created by the human organism; and adds that the above puts an end to all claim for *free will!* The Occultist denies the conclusion. The actual fact of man's psychic (we say *manasic* or noetic) *individuality* is a sufficient warrant against the assumption; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the *collective hallucination of the whole mankind throughout the ages,* there would be an end also to psychic individuality.

Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, i.e., their *psychic individuality.*

But if instead of "psychic" we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that will *has no special organ,* how will the materialists connect it with "molecular" motion at all? As Professor George T. Ladd says: --

> *"The phenomena of human consciousness must be regarded as activities of some other form of Real Beingthan the moving molecules of the brain.* They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibers of nerve-cells of the cerebral cortex. This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the Mind [*manas*]. To it the mental phenomena are to be attributed as showing what it *is* by what it *does.* The so-called mental 'faculties' are only the *modes of the behavior* in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes: therefore, we attribute to it certain faculties. . . . Mental faculties are not entities that have an existence of themselves. . . . They are the modes of the behavior in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that *a Real being called Mind exists,* and is to be distinguished from the real being known as the physical molecules of the brain's nervous mass." [8]

And having shown that we have to regard consciousness *as a unit* (another occult proposition) the author adds: --

---

[7] *Animal* Mechanism, a treatise on terrestrial and aerial locomotion. By E. J. Marvey, Professor at the College of France, and Member of the Academy of Medicine.

[8] "The higher *manas*" or "Ego" (*Kshetrajna*) is the "Silent Spectator," and the voluntary "sacrificial victim": the lower manas, its representative -- a tyrannical despot, truly.

> We conclude, then, from the previous considerations: *the subject of all the states of consciousness is a real unit-being, called Mind; which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain."* [9]

This "Mind" is *manas,* or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama,* becomes the guide of the highest mental faculties, and is the organ of the free will in physical man. Therefore, this assumption of the newest psycho-physiology is uncalled for, and the apparent impossibility of reconciling the existence of free will with the law of the conservation of energy is -- a pure fallacy. This was well shown in the "Scientific Letters" of "Elpay" in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate) as the Occult laws, but simply a little common sense. Let us analyze the question dispassionately.

It is postulated by one man, presumably a scientist, that because "psychic action is found subject to the general and immutable laws of motion, there is, therefore, *no free will in man*." The "analytical method of exact sciences" has demonstrated it, and materialistic scientists have decreed to "pass the resolution" that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For instance, Sir William Lawrence, the eminent surgeon, declared in his lectures [10] that:

> The philosophical doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labors of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room.

Now, let us examine on the testimony of the materialist how this universal solvent called the "analytical method" is applied in this special case. The author of the *Psychophysiologie* decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. "Are not the fallacy and error of such an unscientific proceeding self- evident?" asks his critic; and then argues very correctly that: --

> At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only 'the vibrations of molecules''? But does it necessarily follow that for all that, heat, light, electricity -- are but illusions instead of the actual manifestations of the peculiarities of our real world? Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics of water would maintain that such did not exist at all nor could they be found in water? What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of 'Psychophysiology' act just in this way when he denies the existence of free will or self-spontaneity in man, on the grounds that this distinctive faculty of

---

[9] *Elements of Physiological Psychology*. A treatise of the activities and nature of the mind, from the Physical and Experimental Point of View, pp. 606 and 613.

[10] W. Lawrence, *Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man*. 8vo. London, 1848, p.6.)

the highest psychic activity is absent from those compound elements which he has analyzed?

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building -- in the hands of the chemist, at any rate; though it would in those of a *psychometer,* a faculty by the bye, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as an the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter, And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their *combinations,* leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the *harmony produced by certain combinations of that motion* or the "harmony of vibrations"? Criticism, then, is right in accusing Materialistic psycho-physiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are overlooked, and the analytical method is applied in a most arbitrary and prejudiced way. What wonder, then, if, in carrying back psychic action to its basic elements of motion, the psycho-physiologist depriving it during the process of all its essential characteristics, should destroy it, and having destroyed it, it only stands to reason that he is unable to find that which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations *must* be related in their final analysis to the world of vibration (*"sound" being the substratum of universal Akasa*), yet, in their origin, they belong to *a different and a higher World* of HARMONY. Elpay has a few severe sentences against the assumptions of those he calls "physico-biologists" which are worthy of note.

> Unconscious of their error, the psycho-physiologists identify the compound elements of psychic activity with that activity itself: hence the conclusion from the standpoint of the analytical method, that the highest, distinctive speciality of the human soul -- free will, spontaneity -- is an illusion, and no psychic reality. But as we have just shown, such identification not only has nothing in common with exact science, but is simply impermissible, as it clashes with all the fundamental laws of logic, in consequence of which all these so-called physico- biological deductions emanating from the said identification vanish into thin air. Thus to trace psychic action primarily to motion, means in no way to prove the 'illusion of free will.' And, as in the case of water, whose specific qualities cannot be deprived of their reality although they are not to be found in its compound gases, so with regard to the specific property of psychic action: its spontaneity cannot be refused to psychic reality, though this property is not contained in those finite elements into which the psycho-physiologist dismembers the activity in question under his mental scalpel.

This method is "a distinctive feature of modern science in its endeavor to satisfy inquiry into the *nature* of the objects of its investigation by a detailed description of their *development*," says G. T. Ladd. And the author of *The Elements of Physiological Psychology* adds: --

> The universal process of 'Becoming' has been almost personified and deified so as to make it the true ground of all finite and concrete existence. . . . The attempt is made to refer all the so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical causes. This attempt, then, denies that any real unit-being called the Mind needs to be assumed as undergoing a process of development according to laws of its own. . . . On the other hand, all attempts to account for the orderly increase in complexity and comprehensiveness of the mental phenomena by tracing the physical evolution of the brain are wholly unsatisfactory to many minds. We have no hesitation in classing ourselves among this number. Those facts of experience which show a correspondence in the order of the development of the body and the mind, and even a certain necessary

dependence of the latter upon the former, are, of course, to be admitted; but they are equally compatible with another view of the mind's development. This other view has the additional advantage that it makes room for many other facts of experience which are very difficult of reconciliation with any materialistic theory. On the whole, *the history of each individual's experiences is such as requires the assumption that a real unit-being* (*a Mind*) *is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own* (p. 616).

How closely this last "assumption" of science approaches the teachings of the Occult philosophy will be shown in Part II of this article. Meanwhile, we may close with an answer to the latest materialistic fallacy, which may be summarized in a few words. As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements is only molecular motion, there is therefore no need to invent a special and psychic Force for the explanation of our brain work. *Free-Will would force* Science to postulate an invisible *Free-Willer,* a creator of that special Force.

We agree: "not the slightest need," of a creator of "that special" or any other Force. Nor has anyone ever claimed such an absurdity. But between *creating* and *guiding,* there is a difference and the latter implies in no way any creation of the energy of motion, or, indeed, of any special energy. *Psychic* mind (in contradistinction to manasic or noetic mind) only transforms this energy of the "unit-being" according to "a nature and laws of its own" -- to use Ladd's felicitous expression. The "unit-being" creates nothing but only causes a natural correlation in accordance with both the psychical laws and *laws of its own;* having to use the Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action. And, as its activity is *sui generis,* and independent, it carries this energy from this world of disharmony into its own sphere of harmony. Were it not *independent* it could not do so. As it is, the freedom of man's will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of *guidance.* Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

And, because we refuse to accept the fallacies of some psycho-physiologists as the *last* word of science, do we furnish thereby a new proof that free will is an *hallucination?* We deride the *animalistic* idea. How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the *Kathopanishad,* which, in a beautiful and descriptive metaphor, says that:

"The senses are the horses, body is the chariot, mind (*kama-manas*) is the reins, and intellect (or *free will*) the charioteer." Verily, there is more exact science in the less important of the *Upanishads,* composed thousands of years ago, than in all the materialistic ravings of modern "physico-biology" and "psychophysiology" put together!

II

The knowledge of the past, present, and future, is embodied in Kshetrajna (the "Self"). -- *Occult Axioms*

Having explained in what particulars, and why, as Occultists, we disagree with materialistic physiological psychology, we may now proceed to point out the difference between psychic and noetic mental functions, the noetic not being recognized by official science.

Moreover, we, Theosophists, understand the terms "psychic" and "psychism" somewhat differently from the average public, science, and even theology, the latter giving it a significance which both science and Theosophy reject, and the public in general remaining with a very hazy conception of what is really meant by the terms. For many, there is little, if any, difference between "psychic" and "psychological," both words relating in some way to the *human* soul. Some modern metaphysicians have wisely agreed to disconnect the word Mind (*pneuma*) from Soul (*psyche*), the one being the rational, spiritual part, the other -- *psyche* -- the living principle in man, the breath

that *animates* him (from *anima,* soul). Yet, if this is so, how in this case refuse a soul to *animals?* These are, no less than man, informed with the same principle of sentient life, the *nephesh* of the 2nd chapter of *Genesis.* The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a "soul-less" being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with God-Like intellect, with spiritual and rational faculties which can take their source but in a *supersensible* world -- is to throw for ever the veil of an impenetrable mystery over the subject. Yet in modern science, "psychology" and "psychism" relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher *noetic* character of the Mind-Principle is entirely ignored, and even rejected, as a "superstition" by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore, students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honored philosophies of the East. What it is, may be found further on.

To better understand the foregoing arguments and those which follow, the reader is asked to turn to the editorial in the September *Lucifer* ("The Dual Aspect of Wisdom," p. 3), and acquaint himself with the *double aspect* of that which is termed by St. James in his Third Epistle at once -- the *devilish, terrestrial* wisdom and the "wisdom from above." In another editorial, "Kosmic Mind" (April, 1890), it is also stated, that the ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work "*supersensible* beings." Occultism regards every atom[11] as an "independent entity" and every cell as a "conscious unit." It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free will to act within* the limits of law. Nor are we entirely deprived of scientific evidence for such statements as the two above named editorials well prove. More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body.

"No good ground exists for speaking of any special organ, or seat of memory," writes Professor T. Ladd. (12) "Every organ, indeed, every area, and every limit of the nervous system has its own memory" (*Elements of Physiological Psychology*, p. 553).

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the *Manasaputra*) which inform every rational mortal. As we write for Theosophists, first of all, we care little for the psychophobian prejudices of the Materialists who may read this and sniff contemptuously at the mention of "Universal Mind" and the Higher *noetic* souls of men. But, what *is* memory, -- we ask. "Both presentation of sense and image of memory, are transitory phases of consciousness," we are answered. But what is Consciousness itself? -- we ask again. *We cannot define Consciousness,* Professor Ladd tells us. (Ibid.) Thus, that which we are asked to do by physiological psychology is, to content ourselves with controverting the various states of Consciousness by other people's private and unverifiable hypotheses; and this, on "questions of cerebral physiology *where experts and novices are alike ignorant,"* to use the pointed remark of the said author. Hypothesis for hypothesis, then, we may as well hold to the teachings of our Seers, as to the conjectures of those who deny both such Seers and their wisdom. The more so, as we are told by the same honest man of science, that "if metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology . . . in turn this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts of Consciousness, by giving out its myths and fables in the garb of well ascertained history of the cerebral processes" (p.544).

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous,* whose pale and too often distorted reflection is that which we call "Mind" and intellect in men -- virtually an entity apart from the former during the period of incarnation -- we say that the two

[11] One of the names of Brahma is *anu* or "atom."

sources of "memory" are in these *two* "principles." These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas,* i.e., the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically -- verily the WORD made flesh! -- and which is always the same, while its reflected "Double," changing with every new incarnation and personality, is, therefore, conscious but for a life- period. The latter "principle" is the *Lower* Self, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum,* and thus falls into what Buddhist philosophy brands as the "heresy of separateness. "The former, we term INDIVIDUALITY, the latter *Personality.* From the first proceeds all the noetic element, from the second, the *psychic,* i.e., "terrestrial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.

The "Higher EGO" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the "lower" *Self* does: and its action and behavior *depend on its free will and choice* as to whether it will gravitate more towards its parent ("the Father in Heaven") or the "animal" which it informs, the man of flesh. The "Higher Ego," as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego* -- the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their function), thus making of man a *Seer,* a soothsayer, and a prophet; yet the memory of bygone events -- especially of the earth earthy -- has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature -- such as, e.g., eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbor, etc., etc., has aught to do with the "Higher" Mind or EGO. Nor has it any direct dealings on this physical plane with either our brain or our heart -- for these two are the organs of a power higher than the *Personality* -- but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our "sense-thought," which is entirely *distinct from the "supersensuous" thought.* It is only the higher forms of the latter, the *superconscious* mental experience, that can correlate with the cerebral and cardiac centers. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the "dynamical associations" of the elements of the nervous system in each particular organ.

Therefore, when Professor Ladd, after showing that every element of the nervous system has a memory of its own, adds: -- "This view belongs to the very essence of every theory which considers conscious mental reproduction as only one form or phase of the biological fact of organic memory" -- he must include among such theories the Occult teaching. For no Occultist could express such teaching more correctly than the Professor, who says, in winding up his argument: "We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centers' of reflex action belonging to the chords of the memory of the medulla oblongata, the cerebellum, etc." This is the essence of Occult teaching -- even in the Tantra works. Indeed, every organ in our body *has its own memory.* For if it is endowed with a consciousness "of its own kind," every cell must of necessity have also a memory of its own kind, as likewise its own *psychic* and *noetic* action. Responding to the touch of both a physical and a *metaphysical* Force,[12] the impulse given by the *psychic* (or psycho-molecular) Force will act from *without within*; while that of the noetic (shall we call it Spiritual-dynamical?) Force works from *within without.* For, as our body is the covering of the inner "principles," soul, mind, life, etc., so the molecule or the cell is the body in which dwell its "principles," the (to our sense and comprehension) immaterial atoms which compose that cell. The cell's activity and behavior are determined by its being propelled either inwardly or outwardly, by the noetic or the psychic Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the

[12] We fondly trust this very *unscientific* term will throw no "Animalist" into hysterics *beyond* recovery.

conservation and correlation of physical energy, the atoms -- being psycho-spiritual, *not physical units -- act under laws of their own,* just as Professor Ladd's "Unit-Being," which is our "Mind- Ego," does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; an the force of the touch of the artist at work, a "double-faced Unity," indeed. And it is the action of this or the other "Face" of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the "Wisdom above," the Force applied being noetic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic* as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Aeolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God -- but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in these cells, which interaction is alone capable of exciting the brain, *via the spinal "center" cord,* to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological processes, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts -- through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions in the brain -- the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct recipients and participators of the latter. In other words, if what is called "association of *ideas*" has much to do with the awakening of memory, the mutual interaction and consistent inter-relation between the personal "Mind-Entity" and the organ of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the *personal* mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one's daily life -- even to the minutest details -- the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called "states of consciousness" only for the want of a better expression -- as there are states of instinctual, mental, and purely abstract, or spiritual consciousness. If we trace all such "psychic" actions to brain-work, it is only because in that mansion called the human body the brain is the front-door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the "principle" they originate from, and the preponderance in the Lower *Manas* of the *noetic* or the *phrenic* ("Kamic," terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity -- the permanent and the immortal -- is of the divine homogeneous essence of "Alaya-Akasa,"[13] or Mahat -- its reflection, the Personal Mind, is, as a temporary "Principle," of the Substance of the Astral Light. As a pure ray of the "Son of the Universal Mind," it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body," or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

This leads us to see the difference between the pure noetic and the terrestrial psychic visions of seership and mediumship. The former can be obtained by one of two means: (*a*) on the condition of paralyzing at will the *memory* and the instinctual, independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal, lower Ego, is easy, but requires an adept; and (*b*) of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a *Yogi*-state of holiness and saintship. There is also a third possibility of reaching in mystic visions the plane of the higher Manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Boehme of our second category. In all other cases of abnormal seership, of so-called clairaudience, clairvoyance and trances, it is simply -- *mediumship*.

Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is either manifested or transmitted. Spiritualists believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit "messages" from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the "communion of spirits" as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind (*psyche*), the percentage of "astral" light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body -- the light waves on the lower planes, infernal; for they are but the black and disfigured reflections of the earth's memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane -- are unable to discern the true from the false. And thus, the pale soulless corpses moving in the trackless fields of "Kama loka," appear to him the living images of the "dear departed" ones; the broken echoes of once human voices, passing through his mind, suggest to him well coordinated phrases, which he repeats, in ignorance that their final form and polish were received in the innermost depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium's heart cold with horror, now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

We describe the broad main features and facts of mediumship, there being no room in such an article for exceptional cases. We maintain -- having unfortunately passed at one period of life *personally* through such experiences -- that on the whole, mediumship is most dangerous; and *psychic* experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim. Moreover, a too close association with the "Old Terrestrial Serpent" is infectious. The odic and magnetic currents

[13] Another name for the universal mind.

of the Astral Light often incite to murder, drunkenness, immorality, and, as Eliphas Levi expresses it, the not altogether pure natures "can be driven headlong by the blind forces set in motion in the *Light*" -- by the errors and sins imposed on its waves.

And this is how the great Mage of the XIXth century corroborates the foregoing when speaking of the Astral Light: --

> We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control.
>
> The sovereign will [of the adept] is represented in our symbols by the woman who crushes the serpent's head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the great magical agent, the dual current of light, the living and astral *fire* of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a ram, or a dog. It is the double serpent of the *caduceus*, it is the Old Serpent of *Genesis*, but it is also the *brazen serpent of Moses* entwined around the tau, that is to say, the generative *lingam*. It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the *Hyle* of the Gnostics; it is the double-tailed serpent which forms the legs of the solar cock of die Abraxas; finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls [i.e., the lower Manas or Nephesh] have to conquer to liberate themselves from the bonds of the earth; for if their will does not free 'them from this *fatal attraction*, they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire*.[14]

The "central and eternal fire" is that disintegrating Force, that gradually consumes and burns out the *Kama-rupa,* or "personality," in the Kama-loka, whither it goes after death. And verily, the Mediums are attracted by the astral light, it is the direct cause of their personal "souls" being absorbed "by the force which has produced" their terrestrial elements. And, therefore, as the same Occultist tells us:

> All the magical operations consist in *freeing* one's self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator's will. 'I will give unto thee,' says the Serpent, in the Gospel myth, 'all the kingdoms of the earth, if thou wilt fall down and worship me.' The initiated should reply to him, 'I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master*!'

And as such, the *Personal Ego, becoming* at one with its divine parent, shares in the immortality of the latter. Otherwise . . .

Enough, however. Blessed is he who has acquainted himself with the dual powers at work in the ASTRAL Light; thrice blessed he who has learned to discern the noetic from the *Psychic* action of the "Double-Faced" God in him, and who knows the potency of his own Spirit -- or "Soul Dynamics."

---

[14] *Dogme et Rituel de la Haute Magie*, quoted in *Isis Unveiled*, I, 138

Kosmic Mind

Whatsoever quits the *Laya* (homogeneous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION. -- *Esoteric Axioms.*

Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal.
-- CICERO

Edison's conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy the February *Review of Reviews* takes the inventor of the phonograph to task and critically remarks that "Edison is much given to dreaming," his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it "is the great spring of human activity, and the principal source of human improvement. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes." It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypotheses," the fruits of "scientific imagination" as Mr. Tyndall felicitously called it.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life,* is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity: otherwise it would be the first to see that *absolute life* cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is the *negation of common sense,* just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and therefore, as a Life Principle is, and must remain for the intellects of our civilized races for ever a mystery *on physical lines* -- they who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher: "mystery is the fatality of science." Official science is surrounded on every side and hedged in by unapproachable, for ever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel- like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Felix addressed fifty years ago to the French academicians have nearly become immortal as a truism. "Gentlemen," he said, "you throw into our teeth the reproach that we teach mysteries. But

imagine whatever science you will; follow the magnificent sweep of its deductions. . . . and when you arrive at its parent source you come face to face with the unknown!"

Now to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal -- thus justifying Edison's "dreams." But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. Pirogoff of St. Petersburg has done in his posthumous *Memoirs.* Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked: He, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who in the words of a contemporary: --

> was the very incarnation of exact science and methods of thought; who had dissected hundreds and thousands of human organs, making himself as acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets and who, above all men was one to whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut, -- that same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstration. . . . (*Novoye Vremya* of 1887)

-- of what? Why, of the existence in every organism *of a distinct* "VITAL FORCE" independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature -- a Life Principle -- that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific*, if we have to believe imperial and royal academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this: The great anatomist and surgeon, had the "hardihood" to declare in his *Memoirs,* that:

> We have no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them -- *the direct embodiment of the universal mind* -- a perfection inaccessible to our own (human) mind. . . . Because, we have no right to maintain that man is the last expression of the divine creative thought.

Such are the chief features of the heresy of one, who ranked high among the men of exact science of this age. His *Memoirs* show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic "Thought divine," and a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico- chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words: --

> Our reason must accept *in all necessity* an infinite and eternal Mind which rules and governs the ocean of life. . . . *Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush. . . .* Directing the forces and elements toward the formation of organisms, this *organizing life-principle* becomes *self-sentient, self-conscious, racial* or *individual.* Substance, ruled *and directed by the life-principle,* is organized *according to a general defined plan into* certain types. . . .

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he --

> acquire the conviction, that our brain could be the only organ of thought in the whole universe, that everything in this world, save *that* organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity.

And he adds a propos of Moleschott's materialism:

> Howsoever much fish and peas I may eat, never shall I consent to give away my *Ego* into durance vile of a product casually extracted by modern *alchemy* from the urine. If, in our conceptions of the Universe it be our fate to fall into illusions, then my "illusion" has, at least, the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my "I" is not the product of chemical and histological elements but *an embodiment of a common universal Mind.* The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality.
>
> For, as remarks elsewhere this great and philosophic man of Science:
>
> *The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself.* What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation!

The above selections translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the *Memoirs* of that man of scientific fame, we feel proud of finding him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American "Freethinkers," become almost a compliment. More than ever do they appear to us like the frightened discordant cry of the night-owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to, and connection with, the laws of physics and chemistry, hence, in their final form with mechanical laws -- we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists. While few of them would dare to return as openly as did Dr. Pirogoff to the "exploded superstition" of *vitalism* and the severely exiled life principle, the *principium vitae* of Paracelsus -- yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of "*principia non homines*," has not yet come. And yet there are exceptions to the general rule, and physiology -- whose destiny it is to become the hand-maiden of Occult truths -- has not let the latter remain without their witnesses. There are those who are already stoutly protesting against certain hitherto favorite propositions. For instance, some physiologists are already denying that it is the forces and substances of so-called "inanimate" nature, which are acting exclusively in living beings. For, as they well argue:

> The fact that we reject the interference of other forces in living things, *depends entirely on the limitations of our senses.* We use, indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibers of our optic nerves to the brain reach our perceptions through our consciousness as sensations of light and color; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motions.

Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, aeons and millenniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with

the Universal Deity, and calls this eternal ceaseless motion -- the "Great Breath."[1]

Nevertheless, however limited the conception of Modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present professor of physiology at the University of Basle,[2] who speaks like an Occultist.

> It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that something which we are unable to find in the inanimate.

And forthwith the lecturer adds that man being endowed "in addition to his physical senses with an *inner sense*," a perception which gives him the possibility of observing the states and phenomena of his own consciousness, "he has to use *that* in dealing with animate nature" -- a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and bases his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *effects*, tendencies, as all the interminable series of representations, have no extension in space but only in time.

Thus he asks: --

> Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our *inner* senses even that supposed foundation loses its force and there is no ground for admitting it.

The winding up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of Materialism --

> Thus, a deeper and more direct acquaintance with *our inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses,* and reveals the most heterogeneous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws.

Hitherto the opponents of vitalism and "life-principle," as well as the followers of the mechanical theory of life, based their views on the supposed fact, that, as physiology was progressing forward, its students succeeded more and more in connecting its functions with the laws of *blind matter.* All those manifestations that used to be attributed to a "mystical life-force," they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamoring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words:

> I maintain that the more our experiments and observations are exact and many- sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we

[1] Vide *Secret Doctrine*, Vol. I, pp. 2 and 3.

[2] From a paper read by him some time ago at a public lecture.

> acquire the conviction, that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, *are in reality unfathomable.* They are vastly more complicated, in fact; and as we stand at present, *they will not yield to any mechanical explanation.*

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas in the camp of the apostles of negation -- the "animalists"! But the Basle professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking; indeed some of them going so far as to almost accept *free-will* and *consciousness,* in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination -- one is almost inclined to say *thought* -- in the Amoebas. Now the *Amoebas* or animalculae are, as all know, microscopical protoplasms -- as the *Vampyrella Sirogyra* for instance, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. And yet it shows in its behavior something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualification, and coin a new term. For see what Cienkowsky[3] says of it. Speaking of this microscopical, bare, reddish cell he describes the way in which it hunts for and finds among a number of other aquatic plants one called *Spirogyra,* rejecting every other food. Examining its peregrinations under a powerful microscope, he found it when moved by hunger, first projecting its *pseudopodiae* (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a *Spirogyra,* after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue, sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another Amoeba -- the *Colpadella Pugnax* -- he says that he found it showing the same predilection for the *Chlamydomonas* on which it feeds exclusively; "having made a puncture in the body of the Chlamydomonas it sucks its chlorophyl and then goes away," he writes, adding these significant words: "The way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them *consciously acting beings!"*

Not less suggestive are the observations of Th. W. Engelman (*Beitraege zur Physiologie des Protoplasm*), on the *Arcella,* another unicellular organism only a trifle more complex than the *Vampyrella.* He shows them in a drop of water under a microscope on a piece of glass, lying so to speak, on their backs, i.e., on their convex side, so that the *pseudopodiae,* projected from the edge of the shell, find no hold in space and leave the Amoeba helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form, which, making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature into contact with the glass, thus furnishing its *pseudo* or false feet means to get hold of the surface and thereby turning over its body to raise itself on all its *pseudopodiae.* After this, the Amoeba proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the Amoeba will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Engelman: --

> If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch with the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the *Arcellae* begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to necessity and devising new means to reach their desired aim. Try as much as you will to place them in uncomfortable positions, and they find means to extricate themselves from them, each time, by one device

[3] L. Cienkowsky. See his work *Beitraege zur Kentniss der Monaden,* Archiv f. mikroskop, Anatomie.

> or the other; and no sooner have they succeeded than the gas-bubbles disappear! It is impossible not to admit that such facts as these *point to the presence of some* PSYCHIC *process in the protoplasm*.[4]

Among hundreds of accusations against Asiatic nations of degrading *superstitions,* based on "crass ignorance," there exists no more serious denunciation than that which accuses and convicts them of personifying and *even deifying* the chief organs *of*, and *in*, the human body. Indeed, do not we hear these "benighted fools" of Hindus speaking of the small-pox as a goddess -- thus personifying the microbes of the variolic virus? Do we not read about *Tantrikas,* a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebrae, fibers, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen, everything has its special deific name, is believed to *act consciously and* to act under the potent will of the Yogi, whose head and heart are the seats of Brahma and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed *ignorance.* Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognized as individual organisms and -- *quien sabe* -- will come perhaps to be recognized some day as *an independent race of thinkers* inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of absorbing, is not identical with the action of the non-living membrane in the dialyser. It is now well demonstrated that --

> this wall is covered with epithelium cells, each of which is an organism *per se,* a living being, and with very complex functions. We know further, that such a cell assimilates food -- by means of active contractions of its protoplasmic body -- in a manner as mysterious as that which we notice in the independent Amoeba and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots -- *pseudopodiae* -- out of their contractive, bare, protoplasmic bodies -- which *pseudopodiae,* or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct. . . . The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so, -- remained unexplained. But to-day we know, that this faculty of selecting their special food -- of assimilating the useful and rejecting the useless and the harmful -- is common to all the unicellular organisms.[5]

And the lecturer queries, why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic *drops* -- why it should not exist also in the epithelium cells of our intestinal canal. Indeed, if the *Vampyrella* recognizes its much beloved *Spirogyra,* among hundreds of other plants as shown above, why should not the epithelium cell, *sense, choose* and *select* its favorite drop of fat from a pigmental grain? But we will be told that "sensing, choosing, and selecting" pertain only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed; but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say, that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant, superstitious,* but rather poetical "twaddle" of the Hindu Yogis and Tantrikas.

---

[4] *Loc. Cit*, Pfluger's *Archiv.*, II. 387.

[5] From the paper read by the Professor of physiology at the University of Basle, previously quoted.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and *a mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood. Physiologists find great difficulty in explaining this process, and *regard it as an impossibility to bring it under the endosmosic laws.* In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.[6] Generally speaking, poor convenient endosmose is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelium cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into lymphatic and blood vessels -- such is the work of the cells. "*It is evident that in all this there is not the slightest hint at diffusion or endosmose*," says the Basle physiologist. "*It becomes entirely useless to try and explain these phenomena by chemical laws.*"

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes -- in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electro-biology on the lines of pure dynamic electricity has egregiously failed. Ignorant of "Fohat" no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita,* and all such phenomena have already found purely *physical* explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same laws of refraction as on the plate of a photographic machine, is *no vital phenomenon.* The same may be reproduced *on a dead eye.* The phenomenon of life consists *in the evolution and development of the eye itself.* How is this marvelous and complicated work produced? To this physiology replies, "We do not know"; for, toward the solution of this great problem --

> Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles -- our old insoluble riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws: but its relation to them remains utterly *passive.* As to the *active* functions of the heart and the muscles of its vessels, *no one, so far, has ever been able to explain them by physical laws.*

The underlined words in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the "Elementary Instructions" of the esoteric physiology of *practical* Occultism: --

The riddle of life is found in the active functions of a living organism[7]*, the real perception of which*

[6] *Untersuchungen uber Resorption u. Assimilation der Nahrstoffe* (Archiv. f. Experimentale Pathologie und Pharmakologie, Bd. XIX, 1885).

[7] *Life* and *activity* are but two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever. Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the

> *activity we can get only through self-observation, and not owing to our external senses;* by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that *esse* in a mere hypothetical way, and do so, in fact, when we speak of "active functions." Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a *psychological explanation* of all vital phenomena. . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain the phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For, after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, form less and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace "consciousness" -- the soul of the higher animals!

The problem -- for Materialism -- is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the "superstitious and ignorant" Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that --

> A large number of poisons are prevented by the epithelium *cells* from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the *lymphatic cells* take a most active part.

If the reader turns to Webster's *Dictionary* he will find therein a curious explanation at the words "lymphatic" and "Lymph." Etymologists think that the Latin word *lympha is* derived from the Greek *nymphe,* "a nymph or *inferior Goddess*," they say. "The Muses were sometimes called *nymphs* by the poets. Hence (according to Webster) all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs."

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph,* then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor "River God" is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms -- being Brahma, one of whose names is *Anu,* or atom -- no sooner is it emanated than it *becomes endowed with consciousness,* each of its kind, and free-will, acting within the limits of law. Now, he who knows that the *kosmic trimurti* (trinity) composed of Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer, is a most magnificent and scientific symbol of the *material* Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities[8], plus the doctrines of *Gupta Vidya,* or esoteric knowledge -- knows also how to correctly understand this "superstition." The five fundamental titles of Vishnu -- added to that of *Anu* (atom) common to all the trimurtic personages -- which are, *Bhutatman,* one with the created or emanated materials of the world; *Pradhanatman,* "one with the senses;" *Paramatman,* "Supreme Soul"; and *Atman,* Kosmic Soul, or the Universal Mind -- show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a

materialistic school have ever tripped.

[8] *Brahma* comes from the root brih, "to expand," to "scatter"; Vishnu from the root vis or *vish* (phonetically) "to enter into," "to pervade" the universe, of matter. As to Siva -- the patron of the Yogis, the etymology of his name would remain *incomprehensible* to the casual reader.

Goddess. Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of *Physiology and Natural History.*

The Dual Aspect of Wisdom

No doubt but ye are the people and wisdom shall die with you. -- *Job* xii, 2

But wisdom is justified of her children. -- *Matthew* xi, 19

It is the privilege -- as also occasionally the curse -- of editors to receive numerous letters of advice, and the conductors of *Lucifer* have not escaped the common lot. Reared in the aphorisms of the ages they are aware that "he who can take advice is superior to him who gives it," and are therefore ready to accept with gratitude any sound and practical suggestions offered by friends; but the last letter received does not fulfill the condition. It is not even his own wisdom, but that of the age we live in, which is asserted by our adviser, who thus seriously risks his reputation for keen observation by such acts of devotion on the altar of modern pretensions. It is in defense of the "wisdom" of our century that we are taken to task, and charged with "preferring barbarous antiquity to our modern civilization and its inestimable boons," with forgetting that "our own-day wisdom compared with the awakening instincts of the Past is in no way inferior in *philosophic wisdom* even to the age of Plato." We are lastly told that we, Theosophists, are "too fond of the dim yesterday, and as unjust to our glorious (?) present-day, the bright noon-hour of the highest civilization and culture"! !

Well, all this is a question of taste. Our correspondent is welcome to his own views, but so are we to ours. Let him imagine that the Eiffel Tower dwarfs the Pyramid of Ghizeh into a mole-hill, and the Crystal Palace grounds transform the hanging gardens of Semiramis into a kitchen- garden -- if he likes. But if we are seriously "challenged" by him to show "in what respect our age of hourly progress and gigantic thought" -- a progress a trifle marred, however, by our Huxleys being denounced by our Surgeons, and the University ladies, senior classics and wranglers, by the "hallelujah lasses" -- is inferior to the ages of, say, a hen-pecked "Socrates and a cross-legged Buddha," then we will answer him, giving him, of course, our own personal opinion.

Our age, we say, is inferior in Wisdom to any other, because it professes, more visibly every day, *contempt for truth and justice, without which there can be no Wisdom.* Because our civilization, built up of shams and appearances, is at best like a beautiful green morass, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter, while offering prizes and premiums for every "*best* thing" under the Sun, from the biggest baby and the largest orchid down to the strongest pugilist and the fattest pig, has no encouragement to offer to morality; no prize to give for any moral virtue. Because it has Societies for the prevention of physical cruelty to animals, and none with the object of preventing the moral cruelty practiced on human beings. Because it encourages, legally and tacitly, vice under every form, from the sale of whiskey down to forced prostitution and theft brought on by starvation wages, Shylock-like exaction, rents and other comforts of our cultured period. Because, finally, this is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and *men* has disappeared only to make room for slavery to *things* and *Self,* to one's own vices and idiotic social customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has doomed by contrast to only greater wretchedness the starving masses. Having leveled the two former it has made them the more to disregard the substance in favor of form and appearance, thus forcing modern man into duress vile, a slavish dependence on things inanimate, to use and to serve which is the first bounded duty of every *cultured* man.

Where then is the Wisdom of our modern age?

In truth, it requires but a very few lines to show why we bow before ancient Wisdom, while refusing absolutely to see any in our modern civilization. But to begin with, what does our critic mean by the word "wisdom"? Though we have never too unreasonably admired Lactantius, yet we must recognize that even that innocent Church Father, with all his cutting insults anent the heliocentric system, defined the term very correctly when saying that "the first point of Wisdom is to discern that which is false, and the second, to know that which is true." And if so what chance is there for our century of falsification, from the revised Bible texts down to natural butter, to put forth a claim to "Wisdom"? But

before we cross lances on this subject we may do well, perchance, to define the term ourselves.

Let us premise by saying that Wisdom is, at best, an elastic word -- at any rate as used in European tongues. That it yields no clear idea of its meaning, unless preceded or followed by some qualifying adjective. In the Bible, indeed, the Hebrew equivalent *Chockmah* (in Greek, *Sophia*) *is* applied to the most dissimilar things -- abstract and concrete. Thus we find "Wisdom" as the characteristic both of divine inspiration and also of terrestrial cunning and craft; as meaning the Secret Knowledge of the Esoteric Sciences, and also blind faith; the "fear of the Lord," and Pharaoh's magicians. The noun is indifferently applied to Christ and to sorcery, for the witch Sedecla is also referred to as the "*wise woman* of En-Dor." From the earliest Christian antiquity, beginning with St. James (iii, 13-17), down to the last Calvinist preacher, who sees in hell and eternal damnation a proof of "the Almighty's *wisdom*," the term has been used with the most varied meanings. But St. James teaches two kinds of wisdom; a teaching with which we fully concur. He draws a strong line of separation between the divine or *noetic* "Sophia" -- the Wisdom from above -- and the terrestrial, psychic, and devilish wisdom (iii, 15). For the true Theosophist there is no wisdom save the former. Would that such an one could declare with Paul, that he speaks that wisdom exclusively only among them "that are perfect," i.e., those initiated into its mysteries, or familiar, at least, with the A B C of the sacred sciences. But, however great was his mistake, however premature his attempt to sow the seeds of *the true and eternal gnosis* on unprepared soil, his motives were yet good and his intention unselfish, and *therefore* has he been stoned. For had he only attempted to preach some particular fiction of his own, or done it for gain, who would have ever singled him out or tried to crush him, amid the hundreds of other false sects, daily "collections" and crazy "societies"? But his case was different. However cautiously, still he spoke "not the wisdom of this world" but *truth* or the "hidden wisdom . . . which none of the Princes of this World know (I *Corinth*. ii.) least of all the *archons* of our modern science. With regard to "psychic" wisdom, however, which James defines as terrestrial and devilish, it has existed in all ages, from the days of Pythagoras and Plato, when for one *philosophus* there were nine *sophistae,* down to our modern era. To such wisdom our century is welcome, and indeed fully entitled, to lay a claim. Moreover, it is an attire easy to put on; there never was a period when crows refused to array themselves in peacock's feathers, if the opportunity was offered.

But now as then, we have a right to analyze the terms used and inquire in the words of the book of Job, that suggestive allegory of Karmic purification and initiation rites: "Where shall (true) wisdom be found? Where is the place of understanding?" and to answer again in his words: "With the ancient *is* wisdom and in the length of days understanding." (*Job* xxviii, 12 and xii, 12)

Here we have to qualify once more a dubious term, viz: the word "ancient," and to explain it. As interpreted by the orthodox churches, it has in the mouth of Job one meaning; but with the Kabalist, quite another; while in the Gnosis of the Occultist and Theosophist it has distinctly a third signification, the same which it had in the original *Book of Job,* a pre-Mosaic work and a recognized treatise on Initiation. Thus, the Kabalist applies the adjective "ancient" to the Manifested WORD or LOGOS (*Dabar*) of the forever concealed and uncognizable deity. Daniel, in one of his visions, also uses it when speaking of Jahve -- the androgynous Adam Kadmon. The Church man connects it with his anthropomorphic Jehovah, the "Lord God" of the *translated* Bible. But the Eastern Occultist employs the mystic term only when referring to the reincarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF being an integral part of it, the *atmic* light of the latter can be centered only in that which though eternal is still individualized -- i.e., the noetic Principle, the manifested God within each rational being, or our Higher *Manas* at one with *Buddhi.* It is this collective light which is the "Wisdom that is from above," and which whenever it descends on the personal Ego, is found "pure, peaceable, gentle." Hence, Job's assertion that "Wisdom is with the Ancient," or *Buddhi-Manas.* For the Divine Spiritual "I," is alone eternal, and the same throughout all births; whereas the "personalities" it informs in succession are evanescent, changing like the shadows of a kaleidoscopic series of forms in a magic lantern. It is the "Ancient," because, whether it be called Sophia, Krishna, Buddhi-Manas or Christos, it is ever the "first-born" of *Alaya-Mahat,* the Universal Soul and the Intelligence of the Universe. Esoterically then, Job's statement must read: "With the Ancient (man's Higher Ego) is Wisdom, and in the length of days (or number of its re-incarnations) is understanding." No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster -- KARMIC LIFE.

But the world -- the Western world, at any rate -- knows nothing of this, and refuses to learn anything. For it, any notion of the Divine Ego or the plurality of its births is "heathen foolishness." The Western world rejects these truths, and will recognize no *wise* men except those of its own making, created in its own image, born within its own Christian era and teachings. The only "wisdom" it understands and practices is the psychic, the "terrestrial and devilish" wisdom spoken of by James, thus making of the *real* Wisdom a misnomer and a degradation. Yet, without considering her multiplied varieties, there are two kinds of even "terrestrial" wisdom on our globe of mud -- the real and the apparent. Between the two, there is even for the superficial observer of this busy wicked world, a wide chasm, and yet how very few people will consent to see it! The reason for this is quite natural. So strong is human selfishness, that wherever there is the smallest personal interest at stake, there men become deaf and blind to the truth, as often consciously as not. Nor are many people capable of recognizing as speedily as is advisable the difference between men who are wise and those who only *seem* wise, the latter being chiefly regarded as such because they are very clever at blowing their own trumpet. So much for "wisdom" in the profane world.

As to the world of the students in mystic lore, it is almost worse. Things have strangely altered since the days of antiquity, when the truly wise made it their first duty to conceal their knowledge, deeming it too sacred to even mention before the *hoi polloi.* While the mediaeval *Rosecroix,* the true philosopher, keeping old Socrates in mind, repeated daily that all he knew was that he knew nothing, his modern self-styled successor announces in our day, through press and public, that those mysteries in Nature and her Occult laws of which he knows nothing, have never existed at all. There was a time when the acquirement of Divine Wisdom (*Sapientia*) required the sacrifice and devotion of a man's whole life. It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now, to receive a patent for wisdom and adept-ship requires only unblushing impudence. A certificate of divine wisdom is now decreed, and delivered to a self-styled "*Adeptus*" by a regular majority of votes of profane and easily caught gulls, while a host of magpies driven away from the roof of the Temple of Science will herald it to the world in every marketplace and fair. Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent co-worker with nature, may, by becoming an expert in her mysteries thereby become a "wise" man, in the terrestrial sense of the word, but that never will a *materialist* wrench from nature any secret on a higher plane -- and you will be laughed to scorn. Add, that no "wisdom from above" descends on any one save on the *sine qua non* condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit -- and you will be speedily declared by your audience a candidate for the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts *true wisdom* only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this *personal benefit* that nearly every candidate for adept-ship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect -- the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o'-the-wisp of even passing fame to the steady and ever-growing light of eternal, *divine* knowledge, if the latter has to remain, for all but oneself -- a light under the bushel?

The same is the case in the world of materialistic science, where we see a great paucity of really learned men and a host of skin-deep scientists, who yet demand each and all to be regarded as Archimedes and Newtons. As above so below. Scholars who pursue knowledge for the sake of truth and fact, and give these out, however unpalatable, and not for the dubious glory of enforcing on the world their respective personal hobbies -- may be counted on the fingers of one hand: while legion is the name of the pretenders. In our day, reputations for learning seem to be built by suggestion on the hypnotic principle, rather than by real merit. The masses cower before him who imposes himself upon them: hence such a galaxy of men regarded as eminent in science, arts and literature; and if they are so easily accepted, it is precisely because of the gigantic self-opinionated and self-assertion of, at any rate, the majority of them. Once thoroughly analyzed, however, how many of such would remain who truly deserve the appellation of "wise" even in terrestrial wisdom? How many, we ask, of the so-called "authorities" and "leaders of men" would prove much better than those of whom it was said -- by one "wise" indeed -- "they be blind leaders of the blind"? That the teachings of neither our modern teachers nor preachers are "wisdom from above" is fully demonstrated. It is proved not by any personal incorrectness in their statements or mistakes in life, for "to err is but human," but by incontrovertible facts.

Wisdom and *Truth* are synonymous terms, and that which is false or well-known representative of the Church of England, that the *Sermon of the Mount* would, in its practical application, mean utter ruin for his country less than three weeks; and if it is no less true, as asserted by a literary critic of science, that "the knell of Charles Darwinism is rung in Mr. A. R. Wallace's present book,"[1] an event already predicted by Quatrefages -- then we are left to choose between two courses. We have either to take both Theology and Science on blind faith and trust; or, to proclaim both untrue and untrustworthy. There is however, a third course open: *to pretend that we believe in both at the same time*, and say nothing, as many do; but this would be sinning against Theosophy and pandering to the prejudices of Society -- and that we refuse to do. More than this: we declare openly, *quand meme*, that not one of the two, neither Theologist nor Scientist, has the right in the face of this to claim, the one that he preaches that which is divine inspiration, and the other -- exact science; since the former enforces that, which is on his own recognition, pernicious to men and states -- i.e. the ethics of Christ; and the other (in the person of the eminent naturalist, Mr. A. R. Wallace, as shown by Mr. Samuel Butler) teaches Darwinian evolution, in which he believes no longer; a scheme, moreover, *which has never existed in nature*, if the opponents of Darwinism are correct.

Nevertheless, if anyone would presume to call "unwise" or "false" the world-chosen authorities, or declare their respective policies dishonest, he would find himself promptly reduced to silence. To doubt the exalted wisdom of the religion of the late Cardinal Newman, of the Church of England, or again of our great modern scientists, is to sin against the Holy Ghost and Culture. Woe unto him who refuses to recognize the World's "Elect." He has to bow before one or the other, though, if one *is* true, the other *must* be false; and if the "wisdom" of neither Bishop nor Scientist is "from above" -- which is pretty fairly demonstrated by this time -- then their "wisdom" is at best -- "terrestrial, psychic, devilish."

Now our readers have to bear in mind that naught of the above is meant as a sign of disrespect for the *true* teachings of Christ, or *true* science: nor do we judge personalities but only the systems of our civilized world. Valuing freedom of thought above all things as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamored, we recognize the right to the same freedom in our foes as in our friends. All we contend for is their claim to Wisdom -- as we understand this term. Nor do we blame, but rather pity, in our innermost heart, the "wise men" of our age for trying to carry out the only policy that will keep them on the pinnacle of their "authority"; as they could not, if even they would, act otherwise and preserve their *prestige* with the masses, or escape from being speedily outcast by their colleagues. The party spirit is so strong with regard to the old tracks and ruts, that to turn on a side path means deliberate treachery to it. Thus, to be regarded now-a-days as an authority in some particular subject, the scientist has to reject *nolens volens* the metaphysical, and the theologian to show contempt for the materialistic teachings. All this is worldly policy and practical common sense, but it is not the *Wisdom* of either Job or James.

Shall it be then regarded as too far fetched, if, basing our words on a life-long observation and experience, we venture to offer our ideas as to the quickest and most efficient means of obtaining our present World's universal respect and becoming an "authority"? Show the tender regard for the corns of every party's hobbies, and offer yourself as the chief executioner, the hangman, of the reputations of men and things regarded as unpopular. Learn, that the great secret of power consists in the art of pandering to popular prejudices, to the World's likes and dislikes. Once this principal condition complied with, he who practices it is certain of attracting to himself the educated and their satellites -- the less educated -- they whose rule it is to place themselves invariably on the safe side of public opinion. This will lead to a perfect harmony or simultaneous action. For, while the favorite attitude of the cultured is to hide behind the intellectual bulwarks of the favorite leaders of scientific thought, and *jurare in verba magistri,* that of the less cultured is to transform themselves into the faithful, mechanical telephones of their superiors, and to repeat like well-trained parrots the *dicta* of their immediate leaders. The now aphoristical precept of Mr. Artemus Ward, the showman of famous memory -- "Scratch my back, Mr. Editor, and I will scratch yours" -- proves immortally true. The "rising Star," whether he be a theologian, a politician, an author, a scientist, or a journalist -- has to begin scratching the back of public tastes and prejudices -- a hypnotic method as old as human vanity. Gradually the hypnotized masses begin to purr, they are ready for "suggestion." Suggest whatever you want them to believe, and forthwith they will begin to return your

[1] See "The Deadlock of Darwinism," by Samuel Butler, in the Universal Review for April, 1890.

caresses, and purr now to your hobbies, and pander in their turn to anything suggested by theologian, politician, author, scientist, or journalist. Such is the simple secret of blossoming into an "authority" or a "leader of men"; and such is the secret of our modern-day wisdom.

And this is also the "secret" and the true reason of the *unpopularity* of *Lucifer* and of the ostracism practiced by this same modern world on the Theosophical Society: for neither *Lucifer,* nor the Society it belongs to, has ever followed Mr. Artemus Ward's golden precept. No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared for ever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that in which he does not, nor can he believe, which is lying to his own soul. Therefore there, where others see "the beauty and graces of modern culture," the Theosophist sees only moral ugliness and the somersaults of the clowns of the so-called cultured centers. For him nothing applies better to modern fashionable society than Sydney Smith's description of Popish ritualism: "Posture and imposture, flections and genuflections, bowing to the right, curtsying to the left, and an immense amount of male (and especially female) millinery." There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world. These are so many, that it is not within the limits of this article to enumerate these offspring of culture and of the progress of physical science, whose latest achievements begin with vivisection and end in improved murder by electricity.

Our answer, we have no doubt, is not calculated to make us more friends than enemies, but this can be hardly helped. Our magazine may be looked upon as "pessimistic," but no one can charge it with publishing slanders or lies, or, in fact, anything but that which we honestly believe to be true. Be it as it may, however, we hope never to lack moral courage in the expression of our opinions or in defense of Theosophy and its Society. Let then nine-tenths of every population arise in arms against the Theosophical Society wherever it appears -- they will never be able to suppress the truths it utters. Let the masses of growing Materialism, the hosts of Spiritualism, all the Church-going congregations, bigots and iconoclasts, Grundy-worshippers, aping-followers and blind disciples, let them slander, abuse, lie, denounce, and publish every falsehood about us under the sun -- they will not uproot Theosophy, nor even upset her Society, if only its members hold together. Let even such friends and *advisers* as he who is now answered, turn away in disgust from those whom he addresses in vain -- it matters not, for our two paths in life run diametrically opposite. Let him keep to his "terrestrial" wisdom: we will keep to that pure ray "that comes from above," from the light of the "Ancient."

What indeed, has WISDOM, *Theosophia* -- the Wisdom "full of mercy and good fruits, without wrangling or partiality and without hypocrisy" (*James* iii, 17) -- to do with our cruel, selfish, crafty, and hypocritical world? What is there in common between divine Sophia and the improvements of modern civilization and science; between spirit and the letter that killeth? The more so as at this stage of evolution the wisest man on earth, according to the wise Carlyle, is but a clever infant spelling letters from a hieroglyphical, prophetic book, the lexicon of which lies in *eternity*."

The Esoteric Character of the Gospels

Part I

". . . . Tell us, when shall these things be? And what shall be the sign *of thy presence*, and *of the consummation of the age?*" [1] asked the Disciples of the MASTER, on the Mount of Olives.

The reply given by the "Man of Sorrow," the *Chrestos*, on his trial, but also on his way to triumph, as *Christos*, or Christ [2], is prophetic, and very suggestive. It is a warning indeed. The answer must be quoted in full. Jesus . . . . said unto them: --

> Take heed that *no man* lead you astray. For many shall come in my name saying, I am the Christ; and shall lead many astray. And ye shall hear of wars . . . . but the end is not yet. *For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.* But all these things are the beginning of travail. . . . Many false prophets shall arise, and shall lead many astray . . . . then shall the end come. . . . when ye see the abomination of desolation which was spoken through Daniel. . . . Then if any man shall say unto you, *Lo, here is the Christ*, or there; believe him not. . . . If they shall say unto you, Behold, he is in the wilderness, go not forth; behold, he is in the inner chambers, believe them not. For as the lightning cometh forth from the East, and is seen even in the West, so shall be the *presence* of the Son of Man, etc., etc.

Two things become evident *to all* in the above passages, now that their false rendering is corrected in the revision text: (*a*) "the coming of Christ," means *the presence of* CHRISTOS in a regenerated world, and not at all the actual coming in body of "Christ" Jesus; (*b*) this Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ -- the true esoteric SAVIOR -- is no man, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the "sepulcher" of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him*. [3] The "Son of Man" is no child of the bond-woman -- *flesh*, but verily of the free-woman -- *Spirit* [4], the child of man's own deeds, and the fruit of his own spiritual labor.

On the other hand, at no time since the Christian era, have the precursor signs described in *Matthew* applied so graphically and forcibly to any epoch as they do to our own times. When has nation arisen against nation more than at this time? When have "famines" -- another name for destitute pauperism, and the famished multitudes of the proletariat -- been more cruel, earthquakes more frequent, or covered such an area simultaneously, as for the last few years? Millenarians and Adventists of robust faith, may go on saying that "the coming of (the canalized) Christ" is near at hand, and prepare themselves for "the end of the world." Theosophists -- at any rate, some of them -- who understand the hidden meaning of the universally-expected Avatars, Messiahs, Sosioshes and Christs -- know that it is no "end of the

---

[1] *Matthew* xxiv, 3, et seq. The sentences italicized are those which stand corrected in the New Testament after the recent revision in 1881 of the version of 1611; which version is full of errors, voluntary and involuntary. The word "presence," for "coming," and "the consummation of the age," now standing for "the end of the world," have altered, of late, the whole meaning, even for the most sincere Christians, if we exempt the Adventists.

[2] He who will not ponder over and master the great difference between the meaning of the two Greek words -- [*chrestos*] and [*christos*] must remain blind for ever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead-letter of the texts, the very Dead Sea fruit of *lip*-Christianity.

[3] For ye are the temple ("sanctuary" in the *revised* N. T.) of the living God. (2 Cor. vi., 16.)

[4] Spirit, or the Holy Ghost, was feminine with the Jews, as with most ancient peoples, and it was so with the early Christians. *Sophia* of the Gnostics and the third Sephiroth *Binah* (the *female* Jehovah of the Kabalists), are feminine principles -- "Divine Spirit," or *Ruach. "Achath Ruach Elohim Chiim*." "One is *She*, the Spirit of the Elohim of Life," is said in Sepher *Yezirah*.

world," but "the consummation of the age," i.e., the close of a cycle, which is now fast approaching. [5] If our readers have forgotten the concluding passages of the article, "The Signs of the Times," [6] in LUCIFER for October last, let them read them over, and they will plainly see the meaning of this particular cycle.

Many and many a time the warning about the "false Christs" and prophets who shall lead people astray has been interpreted by charitable Christians, the worshippers of the dead-letter of their scripture, as applying to mystics generally, and Theosophists most especially. The recent work by Mr. Pember, *Earth's Earliest Ages*, is a proof of it. Nevertheless, it seems very evident that the words in Matthew's Gospel and others can hardly apply to Theosophists. For these were never found saying that Christ is "Here" or "There," in wilderness or city, and least of all in the "inner chamber" behind the altar of any modern church. Whether Heathen or Christian by birth, they refuse to materialize and thus degrade that which is the purest and grandest ideal -- the symbol of symbols -- namely, the immortal Divine Spirit in man, whether it be called Horus, Krishna, Buddha, or Christ. None of them has ever yet said: "I am the Christ"; for those born in the West feel themselves, so far, only *Chrestians* [7], however much they may strive to become *Christians* in Spirit. It is to those, who in their great conceit and pride refuse to win the right of such appellation by first leading the life of *Chrestos* [8]; to those who haughtily proclaim themselves *Christians* (the glorified, the anointed) by sole virtue of baptism when but a few days old -- that the above-quoted words of Jesus apply most forcibly. Can the prophetic insight of him who uttered this remarkable warning be doubted by any one who sees the numerous "false prophets" and pseudo-apostles (*of Christ*), now roaming over the world? These have split the one divine Truth into fragments, and broken, in the camp of the Protestants alone, the rock of the Eternal Verity into three hundred and fifty odd pieces, which now represent the bulk of their Dissenting sects. Accepting the number in round figures as 350, and admitting, for argument's sake, that, at least, one of these may have the approximate truth, still 349 *must be necessarily false*. [9] Each of these claims to have Christ exclusively in its "inner chamber," and denies him to all others, while, in truth, the great majority of their respective followers daily put Christ to death on the cruciform tree of matter -- the "tree of infamy" of the old Romans -- indeed!

The worship of the dead-letter in the Bible is but one more form of *idolatry*, nothing better. A fundamental dogma of faith cannot exist under a double-faced Janus form. "Justification" *by Christ* cannot be achieved at one's choice and fancy, *either* by "faith" or by "works" and James, therefore (ii., 25), contradicting Paul (*Heb*. xi., 31), and *vice versa* [10], one of them must be wrong. Hence, the Bible is *not* the "Word of God," but contains at best the words of fallible men and *imperfect* teachers. Yet read *esoterically*, it does contain, if not the *whole* truth, still, "*nothing but*

[5] There are several remarkable cycles that come to a close at the end of this century. First, the 5,000 years of the Kaliyug cycle; again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with *Pisces* (Ichthys or "Fish-man" *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*. When it enters, in a few years, the sign of *Aquarius*, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.

[6] See Volume II. p. 381.

[7] The earliest Christian author, Justin Martyr, calls, in his first *Apology*, his co-religionists *Chrestians*, [*Chrestianoi*] -- not Christians.

[8] "Clemens Alexandrinus, in the second century, founds a serious argument on this paranomasia (lib. iii., cap. xvii., 53 et circa), that all who believed in *Chrest* (i.e., "a good man") both are, and are called Chrestians, that is, good men," (*Strommata*, lib. ii. "Higgins' *Anacalypsis*"). And Lactantius (lib. iv., cap. vii.) says that it is only through *ignorance* that people call themselves Christians, instead of Chrestians: "*qui proper ignorantium errorem cum immutata litera Chrestum solent dicere*."

[9] In England alone, there are over 239 various sects. (See Whitaker's Almanac.) In 1883, there were 186 denominations only, and now they steadily increase with every year, an additional 53 sects having sprung up in only four years!

[10] It is but fair to St. Paul to remark that this contradiction is surely due to later tampering with his Epistles. Paul was a Gnostic himself, i.e., a "Son of Wisdom," and an Initiate into the true *mysteries of Christos*, though he may have thundered (or was made to appear to do so) against some Gnostic sects, of which, in his day, there were many. But his Christos was not Jesus of Nazareth, nor any living man, as shown so ably in Mr. Gerald Massey's lecture, "Paul, the Gnostic Opponent of Peter." He was an Initiate, a true "Master-Builder" or adept, as described in *Isis Unveiled*, Vol. II., pp. 90-91.

the truth," under whatever allegorical garb. Only: *Quot homines tot sententiae.*

The "Christ principle," the awakened and glorified Spirit of Truth, being universal and eternal, the true *Christos* cannot be monopolized by any one person, even though that person has chosen to arrogate to himself the title of the "Vicar of Christ," or of the "Head" of that or another State- religion. The spirits of "Chrest" and "Christ" cannot be confined to any creed or sect, only because that sect chooses to exalt itself above the heads of all other religions or sects. The name has been used in a manner so intolerant and dogmatic, especially in our day, that Christianity is now the religion of arrogance *par excellence*, a stepping-stone for ambition, a sinecure for wealth, sham and power; a convenient screen for hypocrisy. The noble epithet of old, the one that made Justin Martyr say that "*from the mere name*, which is imputed to us as a crime, *we are the most excellent*," [11] is now degraded. The missionary prides himself with the so-called *conversion* of a heathen, who makes of Christianity ever a *profession*, but rarely a religion, a source of income from the missionary fund, and a pretext, since the blood of Jesus has washed them all by anticipation, for every petty crime, from drunkenness and lying up to theft. That same missionary, however, would not hesitate to publicly condemn the greatest saint to eternal perdition and hell fires if that holy man has only neglected to pass through the fruitless and meaningless form of baptism by water with accompaniment of *lip* prayers and vain ritualism.

We say "lip prayer" and "vain ritualism" knowingly. Few Christians among the laymen are aware even of the true meaning of the word *Christ*; and those of the clergy who happen to know it (for they are brought up in the idea that to study such subjects is *sinful*) keep the information secret from their parishioners. They demand blind, implicit faith, and *forbid inquiry as the one unpardonable sin*, though nothing of that which leads to the knowledge of the truth can be aught else than holy. For what is "Divine Wisdom," or *Gnosis*, but the essential reality behind the evanescent appearances of objects in nature -- the very soul of the manifested LOGOS? Why should men who strive to accomplish union with the one eternal and absolute Deity shudder at the idea of prying into its mysteries -- however awful? Why, above all, should they use names and words the very meaning of which is a sealed mystery to them a mere sound? Is it because an unscrupulous, power-seeking Establishment called a Church has cried "wolf" at every such attempt, and, denouncing-it as "blasphemous," has ever tried to kill the spirit of inquiry? But Theosophy, the "divine Wisdom," has never heeded that cry, and has the courage of its opinions. The world of sceptics and fanatics may call it, one -- an empty "*ism*" -- the other "Satanism": they can never crush it. Theosophists have been called Atheists, haters of Christianity, the enemies of God and the gods. They are none of these. Therefore, they have agreed this day to publish a clear statement of their ideas, and a profession of their faith -- with regard to monotheism and Christianity, at any rate -- and to place it before the impartial reader to judge them and their detractors on the merits of their respective faiths. No truth-loving mind would object to such honest and sincere dealing, nor will it be dazzled by any amount of new light thrown upon the subject, howsoever much startled otherwise. On the contrary, such minds will thank LUCIFER, perhaps, while those of whom it was said "*qui vult decipi decipiatur*" -- let them be deceived by all means!

The editors of this magazine propose to give a series of essays upon the hidden meaning or esotericism of the "New Testament." No more than any other scripture of the great world- religions can the Bible be excluded from that class of allegorical and symbolical writings which have been, from the pre-historic ages, the receptacle of the secret teachings of the Mysteries of Initiation, under a more or less veiled form. The primitive writers of the *Logia* (now the Gospels) knew certainly *the* truth, and the *whole* truth; but their successors had, as certainly, only dogma and form, which lead to hierarchical power at heart, rather than the spirit of the so-called Christ's teachings. Hence the gradual perversion. As Higgins truly said, in the Christologia of St. Paul and Justin Martyr, we have the esoteric religion of the Vatican, a refined Gnosticism for the cardinals, a more gross one for the people. It is the latter, only still more materialized and disfigured, which has reached us in our age.

The idea of writing this series was suggested to us by a certain letter published in our October issue, under the heading of "Are the Teachings ascribed to Jesus contradictory?" Nevertheless, this is no attempt to contradict or weaken, in any one instance, that which is said by Mr. Gerald Massey in his criticism. The contradictions pointed out

[11] [*hoson te ek tou kategoreumenou hemon onomatos chrestotatoi huparchomen*] (First *Apology*).

by the learned lecturer and author are too patent to be explained by any "Preacher" or Bible champion; for what he has said -- only in more terse and vigorous language -- is what was said of the descendant of Joseph Pandira (or Panthera) in *Isis Unveiled* (vol. II., p. 201), from the Talmudic *Sepher Toldos Jeshu.* His belief with regard to the spurious character of the Bible and New Testament, *as now edited*, is therefore, also the belief of the present writer. In view of the recent revision of the Bible, and its many thousands of mistakes, mistranslations, and interpolations (some confessed to, and others withheld), it would ill become an opponent to take any one to task for refusing to believe in the authorized texts.

But the editors would object to one short sentence in the criticism under notice. Mr. Gerald Massey writes: --

"What is the use of taking your 'Bible oath' that the thing is true, if the book you are sworn upon is a magazine of falsehoods already exploded, or just going off?"

Surely it is not a symbologist of Mr. Massey's powers and learning who would call the *Book of the Dead*, or the Vedas, or any other ancient Scripture, "a magazine of falsehoods." [12] Why not regard in the same light as all the others, the Old, and, *in a still greater measure*, the *New* Testament?

All of these are "magazines of falsehoods," if accepted in the exoteric dead-letter interpretations of their ancient, and especially their modern, theological glossarists. Each of these records has served in its turn as a means for securing power and of supporting the ambitious policy of an unscrupulous priesthood. All have promoted superstition, all made of their gods bloodthirsty and ever-damning Molochs and fiends, as all have made nations to serve the latter more than the God of Truth. But while cunningly-devised dogmas and intentional misinterpretations by scholiasts are beyond any doubt, "falsehoods already exploded," the texts themselves are mines of universal truths. But for the world of the profane and sinners, at any rate -- they were and still are like the mysterious characters traced by "the fingers of a man's hand" on the wall of the Palace of Belshazzar: *they need a Daniel to read and understand them.*

Nevertheless, TRUTH has not allowed herself to remain without witnesses. There are, besides great Initiates into scriptural symbology, a number of quiet students of the mysteries or archaic esotericism, of scholars proficient in Hebrew and other dead tongues, who have devoted their lives to unriddle the speeches of the Sphinx of the world-religions. And these students, though none of them has yet mastered all the "seven keys" that open the great problem, have discovered enough to be able to say: There *was* a universal mystery-language, in which all the World Scriptures were written, from Vedas to *Revelation*, from the *Book of the Dead* to the *Acts.* One of the keys, at any rate -- the numerical and geometrical key [13] to the Mystery Speech is now rescued; an ancient language, truly, which up to this time remained hidden, but the evidences of which abundantly exist, as may be proven by undeniable mathematical demonstrations. If, indeed, the Bible is forced on the acceptance of the world in its dead-letter meaning, in the face of the modern discoveries by Orientalists and the efforts of independent students and kabalists, it is easy to prophesy that even the present new generations of Europe and America will repudiate it, as all the materialists and logicians have done. For, the more one studies ancient religious texts, the more one finds that the ground-work of the New Testament

[12] The extraordinary amount of information collated by that able Egyptologist shows that he has thoroughly mastered the secret of the production of the New Testament. Mr. Massey knows the difference between the spiritual, divine and purely metaphysical Christos, and the made-up "lay figure" of the canalized Jesus. He knows also that the Christian canon, especially the *Gospels*, *Acts* and *Epistles*, are made up of fragments of gnostic wisdom, the ground-work of which is *pre- Christian* and built on the MYSTERIES of Initiation. It is the mode of theological presentation and the interpolated passages -- such as in *Mark* xvi. from verse 9 to the end -- which make of the Gospels a "magazine of (*wicked*) falsehoods," and throw a slur on CHRISTOS. But the Occultist who discerns between the two currents (the true gnostic and the *pseudo* Christian) knows that the passages free from theological tampering belong to archaic wisdom, and so does Mr. Gerald Massey, though his views differ from ours

[13] "The key to the recovery of the language, so far as the writer's efforts have been concerned, was found in the use, strange to say, of the discovered integral ratio in numbers of diameter to circumference of a circle," by a geometrician. "This ratio is 6,561 for diameter and 20,612 for circumference." (Cabalistic MSS.) In one of the future numbers of "LUCIFER" more details will be given, with the permission of the discoverer. -- ED. (See *The Secret Doctrine*, I, 313 et seq.)

is the same as the ground- work of the Vedas, of the Egyptian theogony, and the Mazdean allegories. The atonements by blood -- blood-covenants and blood-transferences from gods to men, and by men, as sacrifices to the gods -- are the first keynote struck in every cosmogony and theogony; soul, life and blood were synonymous words in every language, pre-eminently with the Jews; and that blood-giving was life-giving. "Many a legend among (geographically) alien nations ascribes soul and consciousness in newly-created mankind to the blood of the god-creators." Berosus records a Chaldean legend ascribing the creation of a new race of mankind to the admixture of dust with the blood that flowed from the severed head of the god Belus. "On this account it is that men are rational and partake of divine knowledge," explains Berosus. [14] And Lenormant has shown (*Beginnings of History*, p. 52, note) that "the Orphics . . . . said that the *immaterial part of man*, *his soul* (his life) sprang from the blood of Dionysius Zagreus, whom . . . . Titans tore to pieces." Blood "revivifies the dead" -- i.e., interpreted metaphysically, it gives *conscious* life and a soul to the man of matter or clay -- such as the modern materialist is now. The mystic meaning of the injunction, "Verily I say unto you, except *ye eat the flesh* of the Son of man and *drink his blood*, ye have not life in yourselves," etc., can never be understood or appreciated at its true *occult* value, except by those who hold some of the *seven keys*, and yet care little for St. Peter. [15] These words, whether said by Jesus of Nazareth, or Jeshua Ben-Panthera, are the words of an INITIATE. They have to be interpreted with the help of *three* keys -- one opening the *psychic* door, the second that of physiology, and the third that which unlocks the mystery of terrestrial being, by unveiling the inseparable blending of theogony with anthropology. It is for revealing a few of these truths, with the *sole view of saving intellectual mankind from the insanities of materialism and pessimism*, that mystics have often been denounced as the servants of Antichrist, even by those Christians who are most worthy, sincerely pious and respectable men.

The first key that one has to use to unravel the dark secrets involved in the mystic name of Christ, is the key which unlocked the door to the ancient mysteries of the primitive Aryans, Sabeans and Egyptians. The Gnosis supplanted by the Christian scheme was universal. It was the echo of the primordial wisdom-religion which had once been the heirloom of the whole of mankind; and, therefore, one may truly say that, in its purely metaphysical aspect, the Spirit of Christ (the divine *logos*) was present in humanity from the beginning of it. The author of the *Clementine Homilies* is right; the mystery of Christos -- now supposed to have been taught by Jesus of Nazareth -- "was identical" with that which *from the first* had been communicated "*to those who were worthy*," as quoted in another lecture. [16] We may learn from the Gospel *according* to Luke, that the "worthy" were those who had been initiated into the mysteries of the Gnosis, and who were "accounted worthy" to attain that "resurrection from the dead" *in this life* . . . . "those who knew that they could die no more, being equal to the angels as sons of God and sons of the Resurrection." In other words, they were the great adepts *of whatever religion;* and the words apply to all those who, without being Initiates, strive and succeed, through personal efforts to *live the life* and to attain the naturally ensuing spiritual illumination in blending their personality -- (the "Son") with (the "Father,") their individual divine Spirit, *the God within* them. This "resurrection" can never be monopolized by the Christians, but is the spiritual birth-right of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a *Christ-man.* On the other hand, those who choose to ignore the Christ (principle) within themselves, must die *unregenerate heathens* -- baptism,

---

[14] Cory's *Anc. Frag.*, p. 59, f. So do Sanchoniaton and Hesiod, who both ascribe the *vivifying* of mankind to the spilt blood of the gods. But blood and soul are one (*nephesh*), and the blood of the gods means here the informing soul.

[15] The existence of these *seven* keys is virtually admitted, owing to deep research in the Egyptological lore, by Mr. G. Massey again. While opposing the teachings of "Esoteric Buddhism" -- unfortunately misunderstood by him in almost every respect -- in his Lecture on "The Seven Souls of Man," he writes (p. 21): --

> "This system of thought, this mode of representation, this septenary of powers, in various aspects, had been established in Egypt, at least, seven thousand years ago, as we learn from certain allusions to Atum (the god 'in whom the fatherhood was individualized as the *begetter of an eternal soul*,' the *seventh* principle of the Theosophists), found in the inscriptions lately discovered at Saqqarah. I say in various aspects, *because the gnosis of the Mysteries was, at least, sevenfold in its nature* -- it was Elemental, Biological, Elementary (human), Stellar, Lunar, Solar and Spiritual -- and *nothing short of a grasp of the whole system can possibly enable us to discriminate the various parts, distinguish one from the other, and determinate the which and the what, as we try to follow the symbolical Seven through their several phases of character*."

[16] "Gnostic and Historic Christianity."

sacraments, lip-prayers, and belief in dogmas notwithstanding.

In order to follow this explanation, the reader must bear in mind the real archaic meaning of the paronomasia involved in the two terms *Chrestos* and *Christos.* The former means certainly more than merely "a good," and "excellent man," while the latter was never applied to any one living man, but to every Initiate at the moment of *his second birth and resurrection*. [17] He who finds Christos within himself and recognizes the latter as his only "way," becomes a follower and an *Apostle of Christ*, though he may have never been baptized, nor even have met a "Christian," still less call himself one.

[17] "Verily, verily, I say unto thee, except a man *be born again* he cannot see the Kingdom of God." (*John* iii. 4.) Here the birth *from above*, the spiritual birth, is meant, achieved at the supreme and last initiation.

The Esoteric Character of the Gospels

Part II

The word Chrestos existed ages before Christianity was heard of. It is found used, from the fifth century B.C., by Herodotus, by Aeschylus and other classical Greek writers, the meaning of it being applied to both things and persons.

Thus in Aeschylus (*Cho*. 901) we read of pythochresta the "oracles delivered by a Pythian God" (*Greek-English Lexicon*) through a pythoness; and *Pythochrestos* is the nominative singular of an adjective derived from *chrao* (Eurip. *Ion*, 1218). The later meanings coined freely from this primitive application, are numerous and varied. Pagan classics expressed more than one idea by the verb [*chraomai*] "consulting an oracle"; for it also means "fated," *doomed* by an oracle, in the sense of a *sacrificial victim to its decree*, or -- "to the WORD"; as *chresterion* is not only "the seat of an oracle" but also "an offering to, or for, the oracle." [18] *Chrestes is one who expounds or explains oracles,* "a *prophet*, a *soothsayer*;" [19] and *chresterios* is one who belongs to, or is in the service of, an oracle, a god, or a "Master" [20]; this Canon Farrar's efforts notwithstanding. [21]

All this is evidence that the terms Christ and Christians, spelt originally *Chrest* and *Chrestians* [*chrestianoi*] [22] were directly borrowed from the Temple terminology of the Pagans, and meant the same thing. The God of the Jews was now substituted for the Oracle and the other gods; the generic designation "Chrestos" became a noun applied to one special personage; and new terms such as *Chrestianoi* and *Chrestodoulos* "a follower or servant of Chrestos" -- were coined out of the old material. This is shown by Philo Judaeus, a monotheist, assuredly, using already the same term for monotheistic purposes. For he speaks of *theochrestos* "God-declared," or one who is declared by god, and of *logia theochresta* "sayings delivered by God" -- which proves that he wrote at a time (between the first century B. C., and the first A. D.) when neither Christians nor Chrestians were yet known under these names, but still called themselves the Nazarenes. The notable difference between the two words [*chrao*] -- "consulting or obtaining response from a god or oracle" (*chreo* being the Ionic earlier form of it), and *chrio* "to rub, to anoint" (from which the name Christos), has not prevented the ecclesiastical adoption and coin age from Philo's expression [*Theochrestos*] of that

[18] The word [*chreon*] is explained by Herodotus (7,11,7,) as that which an oracle declares, and [to chreon] is given by Plutarch (*Nich*. 14.) as "fate," "necessity." *Vide* Herodotus, 7, 215; 5, 108; and Sophocles, *Phil.* 437.

[19] See Liddell and Scott's Greek-English Lexicon.

[20] Hence of a *Guru*, "a teacher," and *chela*, a "disciple," in their mutual relations.

[21] In his recent work -- *The Early Days of Christianity*, Canon Farrar remarks: -- "Some have supposed a pleasant play of words founded on it, as . . . . between *Chrestos* ('sweet' Ps. xxx., iv., 8) and Christos (Christ)," (I. p. 158, *footnote*). But there is nothing to suppose, since it began by a "play of words," indeed. The name *Christus* was *not* "distorted into Chrestus," as the learned author would make his readers believe (p. 19), but it was the adjective and noun *Chrestos* which became distorted into *Christus*, and applied to Jesus. In a footnote on the word "Chrestian," occurring in the *First Epistle* of Peter (chap. iv., 16), in which in the *revised* later MSS. the word was changed into *Christian*, Canon Farrar remarks again, "Perhaps we should read the ignorant heathen distortion, *Chrestian*." Most decidedly we should; for the eloquent writer should remember his Master's command to render unto Caesar that which is Caesar's. His dislike notwithstanding, Mr. Farrar is obliged to admit that the name *Christian* was first INVENTED, by the sneering, mocking Antiochians, as early as A.D. 44, but had not come into general use before the persecution by Nero. "Tacitus," he says, "uses the word Christians with something of apology. It is well known that in the N. T. it only occurs three times, and always involves a hostile sense (*Acts* xi. 26, xxvi. 28 as it does in iv. 16)." It was not Claudius alone who looked with alarm and suspicion on the Christians, so nicknamed in derision for their carnalizing a subjective principle or attribute, but all the pagan nations. For Tacitus, speaking of those whom the masses called "Christians," describes them as a set of men *detested for their enormities* and crimes. No wonder, for history repeats itself. There are, no doubt, thousands of noble, sincere, and virtuous *Christian-born* men and women now. But we have only to look at the viciousness of Christian "heathen" converts; at the *morality* of those proselytes in India, whom the missionaries themselves decline to take into their service, to draw a parallel between the converts of 1800 years ago, and the modern heathens "touched *by grace*."

[22] Justin Martyr, Tertullian, Lactantius, Clemens Alexandrinus, and others spelt it in this way.

other term [*Theochristos*] "anointed by God." Thus the quiet substitution of the letter, [*i*] for [*e*] for dogmatic purposes, was achieved in the easiest way, as we now see.

The secular meaning of *Chrestos* runs throughout the classical Greek literature *pari passu* with that given to it in the mysteries. Demosthenes' saying [*o Chreste*] (330, 27), means by it simply "you nice fellow"; Plato (in *Phaed*. 264 B) has [*chrestos ei hoti hegei*] -- "you are an excellent fellow to think . . ." But in the esoteric phraseology of the temples "chrestos," [23] a word which, like the participle *chrestheis*, is formed under the same rule, and conveys the same sense -- from the verb [*chraomai*] ("to consult a god") -- answers to what we would call an adept, also a high *chela*, a disciple. It is in this sense that it is used by Euripides (*Ion*. 1320) and by Aeschylus (l. c.). This qualification was applied to those whom the god, oracle, or any superior had proclaimed this, that, or anything else. An instance may be given in this case.

The words [*chresen oikistera*] used by Pindar (pp. 4-10) mean "the oracle *proclaimed* him the colonizer." In this case the genius of the Greek language permits that the man so proclaimed should be called *Chrestos*. Hence this term was applied to every Disciple recognized by a Master, as also to every good man. Now, the Greek language affords strange etymologies. Christian theology has chosen and decreed that the name Christos should be taken as derived from [*chrio, chriso*], "anointed with scented unguents or oil." But this word has several significances. It is used by Homer, certainly, as applied to the rubbing with oil of the body after bathing (*Il*. 23, 186; also in *Od.,* 4, 252) as other ancient writers do. Yet the word *Christes* means rather a *white-washer*, while the word Chrestes means priest and prophet, a term far more applicable to Jesus, than that of the "Anointed," since, as Nork shows on the authority of the Gospels, he never was anointed, either as king or priest. In short, there is a deep mystery underlying all this scheme, which, as I maintain, only a thorough knowledge of the *Pagan* mysteries is capable of unveiling. [24] It is not what the early Fathers, who had an object to achieve, may affirm or deny, that is the important point, but rather what is now the evidence for the real significance given to the two terms *Chrestos* and *Christos* by the ancients in the pre- Christian ages. For the latter had no object to achieve, therefore nothing to conceal or disfigure, and their evidence is naturally the more reliable of the two. This evidence can be obtained by first studying the meaning given to these words by the classics, and then their correct significance searched for in mystic symbology.

Now *Chrestos*, as already said, is a term applied in various senses. It qualifies both Deity and Man. It is used in the former sense in the Gospels, and in *Luke* (vi., 35), where it means "kind," and "merciful." [*chrestos estin epi tous*] . . .; in I *Peter* (ii., 3), where it is said, "Kind is the Lord," [*Chrestos o Kurios*]. On the other hand, it is explained by Clemens Alexandrinus as simply meaning a good man; i.e., "All who believe in *Chrest* (a good man) both *are*, and *are called Chrestians*, that is good men." (*Strom*. lib. ii.) The reticence of Clemens, whose Christianity, as King truly remarks in his *Gnostics*, was no more than a graft upon the congenial stock of his original Platonism, is quite natural. He was an Initiate, a new Platonist, before he became a Christian, which fact, however much he may have fallen off from his earlier views, could not exonerate him from his pledge of secrecy. And as a Theosophist and a *Gnostic*, one

---

[23] *Vide* Liddell and Scott's Greek and English Lexicon. *Chrestos* is really one who is continually warned, advised, guided, whether by oracle or prophet. Mr. G. Massey is not correct in saying that " . . . . The Gnostic form of the name Chrest, or Chrestos, denotes the *Good God*, not a human original," for it denoted the latter, i.e., a good, holy man; but he is quite right when he adds that *"Chrestianus* signifies . . . . 'Sweetness and Light'." 'The *Chrestoi*, as the *Good People*, were pre-extant. Numerous Greek inscriptions show that the departed, the hero, the saintly one -- that is, the 'Good' -- was styled *Chrestos*, or the Christ; and from this meaning of the 'Good' does Justin, the primal apologist, derive the Christian name. This identifies it with the Gnostic source, and with the 'Good God' who revealed himself according to Marcion -- that is, the Un-Nefer or Good-opener of the Egyptian theology." -- (*Agnostic Annual.*)

[24] Again I must bring forward what Mr. G. Massey says (whom I quote repeatedly because he has studied this subject so thoroughly and so conscientiously).

"My contention, or rather explanation," he says, "is that the author of the Christian name is the Mummy-Christ of Egypt, called the *Karest*, which was a type of the immortal spirit in man, the Christ within (as Paul has it), the divine offspring incarnated, the Logos, the Word of Truth, the *Makheru* of Egypt. It did not originate as a mere type! The preserved mummy was the *dead body of any one* that was *Karest*, or mummified, to be kept by the living; and, through constant repetition, this became a type of the resurrection from (not of!) the dead." See the explanation of this further on.

who *knew*, Clemens must have known that *Christos* was "the WAY," while *Chrestos* was the lonely traveler journeying on to reach the ultimate goal through that "Path," which goal was *Christos*, the glorified Spirit of "TRUTH," the reunion with which makes the soul (the Son) ONE with the (Father) Spirit. That Paul knew it, is certain, for his own expressions prove it. For what do the words [*palin odino, achris ou morphothei Christos*], or as given in the authorized translations, "I am again in travail until *Christ be formed in you*" mean, but what we give in its esoteric rendering, i.e., "until you find *the* Christos within yourselves as your only 'way'." (*Vide Galatians* iv., 19 and 20.)

Thus Jesus, whether of Nazareth or Lud [25], was a Chrestos, as undeniably as that he never was entitled to the appellation of *Christos*, during his life-time and before his last trial. It may have been as Higgins thinks, who surmises that the first name of Jesus was, perhaps, [*chreistos*], the second, [*chrestos*], and the third [*christos*]. "The word [*chreistos*] was in use before the H (cap. *eta*) was in the language." But Taylor (in his answer to Pye Smith, p. 113) is quoted saying "The complimentary epithet Chrest . . . . signified nothing more than a good man."

Here again a number of ancient writers may be brought for ward to testify that *Christos* (or *Chreistos*, rather) was, along with [*chrestos*] = Chrestos, an adjective applied to Gentiles before the Christian era. In *Philopatris* it is said [*ei tuchoi chrestos kai en ethnesin*], i.e., "if chrestos chance to be even among the Gentiles," etc.

Tertullian denounces in the 3rd chapter of his *Apologia* the word "*Christianus*" as derived by "crafty interpretation" [26] ; Dr. Jones, on the other hand, letting out the information, corroborated by good sources, that "*Chrestos* ([*chrestos*]) was the name given to Christ by the Gnostics, and even by unbelievers," assures us that the real name ought to be [*christos*] or Christos -- thus repeating and supporting the original "pious fraud" of the early Fathers, a fraud which led to the carnalizing of the whole Christian system. [27] But I propose to show as much of the real meaning of all these terms as lies within my humble powers and knowledge. Christos, or the "Christ condition," was ever the synonym of the "Mahatmic-condition," i.e., the union of the man with the divine principle in him. As Paul *says* (*Ephes.* iii. 17) "[*katoikesai ton Christon dia tes pisteos en tais kardiais humon*]." "That you may find Christos in your *inner* man through *knowledge*" not faith, as translated; for *Pistis* is "knowledge," as will be shown further on.

There is still another and far more weighty proof that the name *Christos* is pre-Christian. The evidence for it is found in the prophecy of the Erythrean Sybil. We read it in [*IESOUS CHREISTOS THEOU HUIOS SOTER STAUROS*]. Read esoterically, this string of meaningless detached nouns, which has no sense to the profane, contains a real prophecy -- only not referring to Jesus -- and a verse from the mystic catechism of the Initiate. The prophecy relates to the coming down upon the Earth of the Spirit of Truth (Christos), after which advent -- that has once more nought to do with Jesus -- will begin the Golden Age; the verse refers to the necessity before reaching that blessed condition of inner (or subjective) theophany and theopneusty, to pass through the crucifixion of flesh or matter. Read

---

[25] Or Lydda. Reference is made here to the Rabbinical tradition in the Babylonian Gemara, called *Sepher Toledoth Jeshu*, about Jesus being the son of one named Pandira, and having lived a century earlier than the era called Christian, namely, during the reign of the Jewish king Alexander Jannaeus and his wife Salome, who reigned from the year 106 to 79 B.C. Accused by the Jews of having learned the magic art in Egypt, and of having stolen from the Holy of Holies the Incommunicable Name, Jehoshua (Jesus) was put to death by the Sanhedrin at Lud. He was stoned and then crucified on a tree, on the eve of Passover. The narrative is ascribed to the Talmudistic authors of *Sota* and *Sanhedrin*, p. 19, Book of Zechiel. See *Isis Unveiled*, II. 201; Arnobius, *Adv. Gentes*, I, 43; Eliphas Levi's *Science des Esprits*, and "The Historical Jesus and Mythical Christ," a lecture by G. Massey.

[26] "Christianus quantum interpretatione de unctione deducitas. Sed ut cum preferam Chrestianus pronunciatus a vobis (nam nec nominis certa est notitia penes vos) de suavitate vel benignitate compositum est." Canon Farrar makes a great effort to show such *lapsus calami* by various Fathers as the results of disgust and fear. "There can be little doubt," he says (in *the Early Days of Christianity*) "that the . . . . name Christian . . . . was a nick-name due to the wit of the Antiochians . . . . It is clear that the sacred writers avoided the name (Christians) because it was employed by their enemies (Tac. *Ann.* xv. 44). It only became familiar when the virtues of Christians had shed luster upon it " This is a very lame excuse, and a poor explanation to give for so eminent a thinker as Canon Farrar. As to the "virtues of Christians" ever shedding *luster* upon the name, let us hope that the writer had in his mind's eye neither Bishop Cyril, of Alexandria, nor Eusebius, nor the Emperor Constantine, of murderous fame, nor yet the Popes Borgia and the Holy Inquisition.

[27] Quoted by G. Higgins. (See Vol. I., pp. 569-573.)

exoterically, the words "*Iesous Chreistos theou yios soter stauros*," meaning literally "Iesus, Christos, God, Son, Savior, Cross," are most excellent handles to hang a Christian prophecy on, but they are *pagan*, not Christian.

If called upon to explain the names IESOUS CHREISTOS, the answer is: study mythology, the so-called "fictions" of the ancients, and they will give you the key. Ponder over Apollo, the solar god, and the "Healer," and the allegory about his son Janus (or Ion), his priest at Delphos, through whom alone could prayers reach the immortal gods, and his other son Asclepios, called the *Soter*, or Savior. Here is a leaflet from esoteric history written in symbolical phraseology by the old Grecian poets.

The city of Chrisa [28] (now spelt Crisa), was built in memory of Kreusa (or Creusa), daughter of King Erechtheus and mother of Janus (or Ion) by Apollo, in memory of the danger which Janus escaped. [29] We learn that Janus, abandoned by his mother in a grotto "to hide the shame of the virgin who bore a son," was found by Hermes, who brought the infant to Delphi, nurtured him by his father's sanctuary and oracle, where, under the name of Chresis Janus became first a *Chrestis* (a priest, soothsayer, or Initiate), and then very nearly a *Chresterion*, "a sacrificial victim," [30] ready to be poisoned by his own mother who knew him not, and who, in her jealousy, mistook him, on the hazy intimation of the oracle, for a son of her husband. He pursued her to the very altar with the intention of killing her -- when she was saved through the pythoness, who divulged to both the secret of their relationship. In memory of this narrow escape, Creusa, the mother, built the city of Chrisa, or Krisa. Such is the allegory, and it symbolizes simply the trials of Initiation. [31]

Finding then that Janus, the solar God, and son of Apollo, the Sun, means the "Initiator" and the "Opener of the Gate of Light," or secret wisdom of the mysteries; that he is born from Krisa (esoterically *Chris*), and that he was a *Chrestos* through whom spoke the God; that he was finally Ion, the father of the Ionians, and, some say, an *aspect* of Asclepios, another son of Apollo, it is easy to get hold of the thread of Ariadne in this labyrinth of allegories. It is not the place here to prove side issues in mythology, however. It suffices to show the connection between the mythical characters of hoary antiquity and the later fables that marked the beginning of our era of civilization. Asclepios (Esculapius) was the divine physician, the "Healer," the "Savior," [*Soter*] as he was called, a title also given to Janus of

[28] In the days of Homer, we find this city, once celebrated for its mysteries, the chief seat of Initiation and the name of *Chrestos* used as a title during the mysteries. It is mentioned in the *Iliad.* ii., 520 as "Krisa." Dr. Clarke suspected its ruins under the present site of *Krestona*, a small 90 town, or village rather, in Phocis, near the Crissaean Bay. (See E. D. Clarke, 4th ed., Vol. viii, p. 239, "Delphi.")

[29] The root of *Chrestos* and *Chrestos* is one and the same; [*chrao*] which means "consulting the oracle," in one sense, but in another one "consecrated," *set apart*, belonging to some temple, or oracle, or devoted to oracular services. On the other hand, the word [*chre* (*chreo*)] means "obligation," a "bond, duty," or one who is under the obligation of pledges, or vows taken.

[30] The adjective [*chrestos*] was also used as an adjective before proper names as a compliment, as in Plat. Theaet, p. 166A, "[*Houtos ho Sokrates ho chrestos*]"; (*here* Socrates is the *Chrestos*), and also as a surname, as shown by Plutarch (V. Phocion), who wonders how such a rough and dull fellow as Phocion could be surnamed *Chrestos.*

[31] There are strange features, quite suggestive, for an Occultist, in the myth (if one) of Janus. Some make of him the personification of *Kosmos*, others, of *Coelus* (heaven), hence he is "two- faced" because of his two characters of spirit and matter; and he is not only "Janus *Bifrons*" (two- faced), but also *Quadrifrons* -- the perfect square, the emblem of the Kabbalistic Deity. His temples were built with *four* equal sides, with a door and *three* windows on each side. Mythologists explain it as an emblem of the *four* seasons of the year, and *three* months in each season, and in all of the twelve months of the year. During the mysteries of Initiation, however, he became the Day-Sun and the Night-Sun. Hence he is often represented with the number 300 in one hand, and in the other 65, or the number of days of the Solar year. Now *Chanoch* (Kanoch and *Enosh* in the Bible) is, as may be shown on Kabalistic authority, whether son of Cain, son of Seth, or the son of Methuselah, one and the same personage. As *Chanoch* (according to Fuerst), "he is the *Initiator*, *Instructor* -- of the astronomical circle and solar year," as son of Methuselah, who is said to have lived 365 years and been taken to heaven alive, as the representative of the Sun (or God). (See *Book of Enoch*.) This patriarch has many features in common with Janus, who, exoterically, is Ion but IAO kabalistically, or Jehovah, the "Lord God of Generations," the mysterious Yod, or ONE (a phallic number). For Janus or Ion is also *Consivius, a conserendo*, because he presided over generations. He is shown giving hospitality to Saturn (*Kronos* "time"), and is the *Initiator* of the year, or time divided into 365.

Delphi; and IASO, the daughter of Asclepios, was the goddess of healing, under whose patronage were all the candidates for initiation in her father's temple, the novices or *chrestoi*, called "the sons of Iaso." (*Vide* for name, *Plutus*, by Aristoph. 701).

Now, if we remember, firstly, that the names of IESUS in their different forms, such as Iasius, Iasion, Jason and Iasus, were very common in ancient Greece, especially among the descendants of Jasius (the Jasides), as also the number of the "sons of Iaso," the *Mystoi* and future Epoptai (Initiates), why should not the enigmatical words in the Sibylline Book be read in their legitimate light, one that had nought to do with a Christian prophecy? The secret doctrine teaches that the first two words [*IESOUS CHREISTOS*] mean simply "son of Iaso, a Chrestos," or servant of the oracular God. Indeed IASO *is in the Ionic dialect IESO* and the expression *Iesous* -- in its archaic form, [*IESOUS*] -- simply means "the son of Iaso or *Ieso*, the "healer," i.e., [*ho Iesous*] ([*uios*]). No objection, assuredly, can be taken to such rendering, or to the name being written *Ieso* instead of *Iaso*, since the first form is *attic*, therefore incorrect, for the name is Ionic. "Ieso" from which "Ho Iesous" (son of Ieso) -- i.e., a genitive, not a nominative -- *is Ionic and cannot* be anything else, if the age of the Sibylline book is taken into consideration. Nor could the Sibyl of Erythrea have spelt it originally otherwise, as Erythrea, her very residence, was a town in Ionia (from Ion or Janus) opposite Chios; and that the *Ionic* preceded the *attic* form.

Leaving aside in this case the mystical signification of the now famous Sibylline sentence, and giving its literal interpretation only, on the authority of all that has been said, the hitherto mysterious words would stand; "Son of IASO, CHRESTOS (the priest or servant) (of the) SON of (the) GOD (Apollo) the SAVIOR from the CROSS" -- (of flesh or matter). [32] Truly, Christianity can never hope to be understood until every trace of dogmatism is swept away from it, and the dead letter sacrificed to the eternal Spirit of Truth, which is Horus, which is Crishna, which is Buddha, as much as it is the Gnostic Christos and the true Christ of Paul.

In the *Travels* of Dr. Clarke, the author describes a heathen monument found by him.

> Within the sanctuary, behind the altar, we saw the fragments of a *marble cathedra*, upon the back of which we found the following inscription, exactly as it is here written, no part of it having been injured or obliterated, affording perhaps the only instance known of a sepulchral inscription upon a monument of this remarkable form.

The inscription ran thus: [*CHRESTOS PROTOS THESSALOS LARISSAIOS PELASGIOTES ETON IH*]; or, "Chrestos, the first, a Thessalonian from Larissa, Pelasgiot 18 years old Hero." Chrestos the *first* (*protos*), why? Read literally the inscription has little sense; interpreted esoterically, it is pregnant with meaning. As Dr. Clarke shows, the word Chrestos is found on the epitaphs of almost all the ancient Larissians; but it is preceded always by a proper name. Had the adjective Chrestos stood after a name, it would only mean "a good man," a posthumous compliment paid to the defunct, the same being often found on our modern tumular epitaphs. But the word Chrestos, standing alone and the other word, "protos," following it, gives it quite another meaning, especially when the deceased is specified as a "hero." To the mind of an Occultist, the defunct was a neophyte, who had died in his 18th year *of neophytism* [33], and stood in the first or highest class of discipleship, having passed his preliminary trials as a "hero"; but had died before the last mystery, which would have made of him a "Christos," an *anointed*, one with the spirit of Christos or Truth in him. He had not reached the end of the "Way," though he had heroically conquered the horrors of the preliminary theurgic trials.

---

[32] Stauros became the cross, the instrument of crucifixion, far later, when it began to be represented as a Christian symbol and with the Greek letter T, the Tau. (*Luc. Jud. Voc.*) Its primitive meaning was phallic, a symbol for the male and female elements; the great serpent of temptation, the body which had to be killed or subdued by the dragon of wisdom, the seven- voweled solar chnouphis or Spirit of Christos of the Gnostics, or, again, Apollo killing Python.

[33] Even to this day in India, the candidate loses his name and as also in Masonry, his age (monks and nuns also changing their Christian names at their taking the order or veil), and begins counting his years from the day he is accepted a chela and enters upon the cycle of initiations. Thus Saul was "a child of one year," when he began to reign, though a grown-up adult. See 1 Samuel ch. xiii. 1, and Hebrew scrolls, about his initiation by Samuel.

We are quite warranted in reading it in this manner, after learning the place where Dr. Clarke discovered the tablet, which was, as Godfrey Higgins remarks, there, where "I should expect to find it, at Delphi, in the temple of the God IE," who, with the Christians became Jah, or Jehovah, one with Christ Jesus. It was at the foot of Parnassus, in a gymnasium, "adjoining the Castalian fountain, which flowed by the ruins of Crisa, probably the town called Crestona," etc. And again: "In the first part of its course from the (Castalian) fountain, it (the river) separates the remains of the gymnasium . . . from the valley of Castro," as it probably did from the old city of Delphi -- the seat of the great oracle of Apollo, of the town of Krisa (or Kreusa) the great center of initiations and of the *Chrestoi* of the decrees of the oracles, where the candidates for the last *labor* were anointed with sacred oils [34] before being plunged into their last trance of forty-nine hours' duration (as to this day, in the East), from which they arose as glorified adepts or *Christoi.*"

> In the *Clementine Recognitions* it is announced that the father anointed his son with "oil that was taken from the wood of the Tree of Life, and from this anointing he is called the Christ": whence the Christian name. This again is Egyptian. Horus was the anointed son of the father. The mode of anointing him from the Tree of Life, portrayed on the monuments, is very primitive indeed; and the Horus of Egypt was continued in the Gnostic Christ, who is reproduced upon the Gnostic stones as the intermediate link betwixt the *Karest* and the Christ, also as the Horus of both sexes. ("The name and nature of the Christ." -- Gerald Massey)

Mr. G. Massey connects the Greek Christos or Christ with the Egyptian *Karest*, the "mummy type of immortality," and proves it very thoroughly. He begins by saying that in Egyptian the "Word of Truth" is *Ma-Kheru*, and that it is the title of Horus. Thus as he shows, Horus preceded Christ as the Messenger of the Word of Truth, the Logos or the manifestor of the divine nature in humanity. In the same paper he writes as follows:

> The Gnosis had three phases -- astronomical, spiritual, and doctrinal, and all three can be identified with the Christ of Egypt. In the astronomical phase the constellation Orion is called the *Sahu* or *mummy.* The soul of Horus was represented as rising from the dead and ascending to heaven in the stars of Orion. The mummy-image was the preserved one, the saved, therefore a portrait of the Savior, as a type of immortality. This was the figure of a dead man, which, as Plutarch and Herodotus tell us, was carried round at an Egyptian banquet, when the guests were invited to look on it and eat and drink and be happy, because, when they died, they would become what the image symbolized -- that is, they also would be immortal! This type of immortality was called the *Karest*, or *Karust*, and it *was* the Egyptian Christ. To *Kares* means to embalm, anoint, to make the Mummy as a type of the eternal; and, when made, it was called the *Karest*; so that this is not merely a matter of name for name, the *Karest* for the *Christ.*
>
> This image of the *Karest* was bound up in a woof without a seam, the proper vesture of the Christ! No matter what the length of the bandage might be, and some of the mummy-swathes have been unwound that were 1,000 yards in length, the woof was from beginning to end without a seam. . . . Now, this seamless robe of the Egyptian *Karest* is a very tell-tale type of the mystical Christ, who becomes historic in the Gospels as the wearer of a coat or chiton, made without a seam, which neither the Greek nor the Hebrew fully explains, but which is explained by the Egyptian *Ketu* for the woof, and by the seamless robe or swathing without seam that was made for eternal wear, and worn by the Mummy-Christ, the image of immortality in the tombs of Egypt.
>
> Further, Jesus is put to death in accordance with the instructions given for making the *Karest.* Not a bone must be broken. The true *Karest* must be perfect in every member. "This is he who comes out

[34] Demosthenes, *De Corona*, 313, declares that the candidates for initiation into the Greek mysteries were anointed with oil. So they are now in India, even in the initiation the *Yogi* mysteries --various ointments or unguents being used.

sound; whom men know not is his name."

In the Gospels Jesus rises again with every member sound, like the perfectly- preserved *Karest*, to demonstrate the physical resurrection of the mummy. But, in the Egyptian original, the mummy transforms. The deceased says: "I am spiritualized. I am become a soul. I rise as a God." This transformation into the spiritual image, the *Ka*, has been omitted in the Gospel.

This spelling of the name as Chrest or Chrest in Latin is supremely important, because it enables me to prove the identity with the Egyptian *Karest* or *Karust*, the name of the Christ as the embalmed mummy, which was the image of the resurrection in Egyptian tombs, the type of immortality, the likeness of the Horus, who rose again and made the pathway out of the sepulcher for those who were his disciples or followers. *Moreover, this type of the Karest or Mummy-Christ isreproduced in the Catacombs of Rome.* No representation of the supposed historic resurrection of Jesus has been found on any of the early Christian monuments. But, instead of the missing fact, we find the scene of Lazarus being raised from the dead. This is depicted over and over again as the typical resurrection where there is no real one! The scene is not exactly in accordance with the rising from the grave in the Gospel. It is purely Egyptian, and Lazarus is an Egyptian mummy! Thus Lazarus, in each representation, is the mummy-type of the resurrection; Lazarus *is* the Karest, who was the Egyptian Christ, and who is reproduced by Gnostic art in the Catacombs of Rome as a form of the Gnostic Christ, who *was not and could not become an historical character.*

Further, as the thing is Egyptian, it is probable that the name is derived from Egyptian. If so, Laz (equal to Ras) means to be raised up, while *aru is* the mummy by name. With the Greek terminal *s* this becomes Lazarus. In the course of humanizing the mythos the typical representation of the resurrection found in the tombs of Rome and Egypt would become the story of Lazarus being raised from the dead. This Karest type of the Christ in the Catacombs is not limited to Lazarus.

By means of the *Karest* type the Christ and the Christians can both be traced in the ancient tombs of Egypt. The mummy was made in this likeness of the Christ. It was the Christ by name, identical with the *Chrestoi* of the Greek Inscriptions. Thus the honored dead, who rose again as the followers of Horus-Makheru, the Word of Truth, are found to be the Christians, on the Egyptian monuments. *Ma- Kheru* is the term that is always applied to the faithful ones who win the crown of life and wear it at the festival which is designated 'Come thou to me' -- an invitation by Horus the Justifier to those who are the 'Blessed ones of his father, Osiris' -- they who, having made the Word of Truth the law of their lives, were the Justified -- [*hoi chrestoi*], the Christians, on earth.

In a fifth century representation of the Madonna and child from the cemetery of St. Valentinus, the new-born babe lying in a box or crib *is* also the *Karest*, or mummy-type, further identified as the divine babe of the solar mythos by the disk of the sun and the cross of the equinox at the back of the infant's head. Thus the child-Christ of the historic faith is born, and visibly begins in the *Karest* image of the dead Christ, which was the mummy-type of the resurrection in Egypt for thousands of years before the Christian era. This doubles the proof that the Christ of the Christian Catacombs was a survival of the *Karest* of Egypt.

Moreover, as Didron shows, there was a portrait of the Christ who had his body *painted red!* [35] It was a popular tradition that the Christ *was* of a red complexion. This, too, may be explained as a survival of the Mummy-Christ. It was an aboriginal mode of rendering things *tapu* by coloring them red. The dead corpse was coated with red ochre -- a very primitive mode of making the mummy, or the anointed one.

[35] *Because he is kabalistically the new Adam, the celestial man, and Adam was made of red earth.*

Thus the God Ptah tells Rameses II that he has "*re-fashioned his flesh in vermilion.*" This anointing with red ochre is called *Kura* by the Maori, who likewise made the Karest or Christ.

We see the mummy-image continued on another line of descent when we learn that among other pernicious heresies and deadly sins with which the Knights Templars were charged, was the impious custom of adoring a Mummy that had red eyes. Their Idol, called Baphomet, is also thought to have been a mummy. . . . The Mummy was the earliest human image of the Christ.

I do not doubt that the ancient Roman festivals called the *Charistia* were connected in their origin with the *Karest* and the *Eucharist* as a celebration in honor of the manes of their departed kith and kin, for whose sakes they became reconciled at the friendly gathering once a year. It is here, then, we have to seek the essential connection between the Egyptian Christ, the Christians, and the Roman Catacombs. These Christian Mysteries, ignorantly explained to be inexplicable, can be explained by Gnosticism and Mythology, but in no other way. It is not that they are insoluble by human reason, as their incompetent, howsoever highly paid, expounders now-a-days pretend. That is but the puerile apology of the unqualified for their own helpless ignorance -- they who have never been in possession of the gnosis or science of the Mysteries by which alone these things can be explained in accordance with their natural genesis. In Egypt only can we read the matter to the root, or identify the origin of the Christ by nature and by name, to find at last that the Christ was the Mummy-type, and that our Christology is mummified mythology." -- *Agnostic Annual*

The above is an explanation on purely scientific evidence, but, perhaps, a little too *materialistic*, just because of that science, notwithstanding that the author is a well-known Spiritualist.
Occultism pure and simple finds the same mystic elements in the Christian as in other faiths, though it rejects as emphatically its dogmatic and *historic* character. It is a fact that in the terms [*Iesous ho Christos*] (See *Acts* v. 42, ix. 34; I *Corinth*. iii. 11, etc.), the article [*ho*] designating "Christos," proves it simply a surname, like that of Phocion, who is referred to as [*Phokion ho chrestos*] (Plut. v.). Still, the personage (Jesus) so addressed -- whenever he lived -- was a great Initiate and a "Son of God."

For, we say it again, the surname Christos is based on, and the story of the Crucifixion derived from, events that preceded it. Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type; the voluntary sacrifice of the *logoi* -- the rays of the one LOGOS, the direct manifested emanation from the One ever-concealed Infinite and Unknown -- whose *rays* incarnated in mankind. They consented *to fall into matter*, and are, therefore, called the "Fallen Ones." This is one of those great mysteries which can hardly be touched upon in a magazine article, but shall be noticed in a separate work of mine, *The Secret Doctrine*, very fully.

Having said so much, a few more facts may be added to the etymology of the two terms. [*Christos*] being the verbal adjective in Greek of [*chrio*] "to be rubbed on," *as ointment* or salve, and the word being finally brought to mean "the Anointed One," in Christian theology; and *Kri*, in Sanskrit, the first syllable in the name of Krishna, meaning "to pour out, or rub over, to cover with," [36] among many other things, this may lead one as easily to make of Krishna, "the anointed one." Christian philologists try to limit the meaning of Krishna's name to its derivation from *Krish*, "black"; but if the analogy and comparison of the Sanskrit with the Greek roots contained in the names of Chrestos, Christos, and *Ch*rishna, are analyzed more carefully, it will be found that they are all of the same origin. [37] "In Bockh's *Christian*

[36] Hence the memorializing of the doctrine during the MYSTERIES. The pure monad, the "god" incarnating and becoming *Chrestos*, or man, on his trial of life, a series of those trials led him to the *crucifixion of flesh*, and finally into the Christos condition.

[37] On the best authority the derivation of the Greek *Christos* is shown from the Sanskrit root *ghrish* = "*rub*"; thus: *ghrish-a-mi-to*, "to rub," and *ghrish-ta-s* "flayed, sore." Moreover, Krish, which means in one sense to plough and make furrows, means also to cause pain, "to torture to torment," and ghrsh-ta-s "rubbing"-- all these terms relating to Chrestos and Christos conditions. One has *to die in Chrestos*, i.e., kill one's personality and its passions, to blot out every idea of separateness from one's "Father," the Divine Spirit in man; to become one with the eternal and absolute *Life* and *Light*

Inscriptions, numbering 1287, there is no single instance of an earlier date than the third century, wherein the name is not written *Chrest* or *Chreist."* "The Name and Nature of the Christ," by G. Massey, The *Agnostic Annual*.)

Yet none of these names can be unriddled, as some Orientalists imagine, merely with the help of astronomy and the knowledge of zodiacal signs in conjunction with phallic symbols. Because, while the sidereal symbols of the mystic characters or personifications in Puranas or Bible, fulfill astronomical functions, their spiritual anti-types rule invisibly, but very effectively, the world. They exist as abstractions on the higher plane, as manifested ideas on the astral, and become males, females and androgyne powers on this lower plane of ours. *Scorpio*, as *Chrestos-Meshiac*, and Leo, as *Christos-Messiah* antedated by far the Christian era in the trials and triumphs of Initiation during the Mysteries, Scorpio standing as symbol for the latter, Leo for the glorified triumph of the "sun" of truth. The mystic philosophy of the allegory is well understood by the author of the *Source of Measures*; who writes:

> One (Chrestos) causing himself to go down into the pit (of Scorpio, or incarnation in the womb) for the salvation of the world; this was the Sun, shorn of his *golden rays*, and *crowned with blackened* [38] *ones* (symbolizing this loss) as the thorns; *the other* was the triumphant *Messiah*, mounted up to the *summit of the arch of heaven*, personated as the *Lion of the tribe of Judah.* In both instances he had the Cross; once in humiliation (as the son of copulation), and once holding it in his control, as the law of creation, he being Jehovah --

in the scheme of the authors of dogmatic Christianity. For, as the same author shows further, John, Jesus and even Apollonius of Tyana were but epitomizers of the history of the Sun "under differences of aspect or condition." [39] The explanation, he says,

> is simple enough, when it is considered that the names *Jesus*, Hebrew [*JSH*] and Apollonius, or Apollo, are alike names of the *Sun in the heavens*, and, necessarily, the history of the one, as to his travels through *the signs*, with the personifications of his sufferings, triumphs and miracles, could be but the *history of the other*, where there was a wide-spread, common method of describing those travels by personification.

The fact that the Secular Church was founded by Constantine, and that it was a part of his decree "that the venerable day of the *Sun* should be the day set apart for the worship of Jesus Christ as *Sun*-day," shows that they knew well in that "Secular Church" "that the allegory rested upon an astronomical basis," as the author affirms. Yet, again, the circumstance that both Puranas and Bible are full of solar and astronomical allegories, does not militate against that other fact that all such scriptures in addition to these two are *closed* books to the scholars "having authority." (!) Nor

---

(SAT) before one can reach the glorious state of *Christos*, the regenerated man, the man in spiritual freedom.

[38] The Orientalists and Theologians are invited to read over and study the allegory of Visvakarman, the "Omnificent," the Vedic God, the architect of the world, who sacrificed himself *to himself* or the world, after having offered up all worlds, *which are himself*, in a "Sarva Madha" (general sacrifice) -- and ponder over it. In the Puranic allegory, his daughter *Yoga- siddha* "Spiritual consciousness," the wife of *Surya*, the Sun, complains to him of the too great effulgence of her husband; and Visvakarma, in his character of *Takshaka*, "wood cutter and carpenter," placing the Sun upon his lathe cuts away a part of his brightness. Surya looks, after this, crowned with dark thorns instead of rays, and becomes Vikarttana ("shorn of his rays"). All these names are terms which were used by the candidates when going through the trials of Initiation. The Hierophant-Initiator personated Visvakarman; the father, and the general *artificer* of the gods (the adepts on earth), and the candidate -- Surya, the Sun, who had to kill all his fiery passions and wear the crown of thorns *while crucifying his body* before he could rise and be re- born into a new life as the glorified "Light of the World"--Christos. No Orientalist seems to have ever perceived the suggestive analogy, let alone to apply it!

[39] The author of the Source of Measures thinks that this "serves to explain why it has been that the *Life of Apollonius of Tyana*, by Philostratus, has been so carefully kept back from translation and popular reading." Those who have studied it in the original have been forced to the comment that either the "*Life of Apollonius* has been taken from the New Testament, or that New Testament narratives have been taken from the *Life of Apollonius*, because of the manifest sameness of the *means of construction* of the narrative." (p. 260).

does it affect that other truth, that all those systems are *not the work of mortal man*, nor are they his invention in their origin and basis.

Thus "Christos," under whatever name, means more than *Karest*, a mummy, or even the "anointed" and the *elect* of theology. Both of the latter apply to *Chrestos*, the man of sorrow and tribulation, in his physical, mental, and psychic conditions, and both relate to the Hebrew *Mashiac* (from whence Messiah) condition, as the word is etymologized [40] by Fuerst, and the author of *The Source of Measures,* p. 255. Christos is the crown of glory of the suffering Chrestos of the mysteries, as of the candidate to the final UNION, of whatever race and creed. To the true follower of the SPIRIT OF TRUTH, it matters little, therefore, whether Jesus, as man and Chrestos, lived during the era called Christian, or before, or never lived at all. The Adepts, who lived and died for humanity, have existed in many and all the ages, and many were the good and holy men in antiquity who bore the surname or title of Chrestos before Jesus of Nazareth, otherwise Jesus (or Jehoshua) Ben Pandira was born. [41] Therefore, one may be permitted to conclude, with good reason, that Jesus, or Jehoshua, was like Socrates, like Phocian, like Theodorus, and so many others surnamed *Chrestos*, i.e., the "good, the excellent," the gentle, and the holy Initiate, who showed the "way" to the Christos condition, and thus became himself "the Way" in the hearts of his enthusiastic admirers. The Christians, as all the "Hero-worshippers" have tried to throw into the background all the other *Chrestoi*, who have appeared to them as rivals of *their* Man-God. But if the voice of the MYSTERIES has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Cresa have long ago been made the tombs of a Science once as colossal in the West as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity, and may even be the last of its name.

---

[40] "The word *shiach*, is in Hebrew the same word as a verbal, signifying *to go down into the pit.* As a noun, *place of thorns*, *pit.* The *hifil* participle of this word is Messiach, or the Greek *Messias*, *Christ*, and means "he who causes to go down into the pit" (or hell, in dogmatism). In esoteric philosophy, this going down *into the pit* has the most mysterious significance. The Spirit "Christos" or rather the "Logos" (read Logoi), is said to "go down into the pit," when it incarnates in flesh, *is born as a man*. After having robbed the *Elohim* (or gods) of their secret, the *pro-creating* "fire of life," the Angels of Light are shown cast down into the pit or abyss of matter, called *Hell*, or the bottomless pit, by the kind theologians. This, in Cosmogony and Anthropology. During the Mysteries, however, it is the *Chrestos*, *neophyte*, (as man), etc., who had to descend into the crypts of Initiation and trials; and finally, during the "Sleep of Siloam" or the final *trance* condition, during the hours of which the new Initiate has the last and final mysteries of being divulged to him. Hades, Scheol, or Patala, are all one. The same takes place in the East now, as took place 2,000 years ago in the West, during the MYSTERIES.

[41] Several classics bear testimony to this fact. Lucian, c. 16 says [*Phokion ho chrestos*], and [*Phokion ho epiklen*] ([*legomenos*], surnamed) [*chrestos*]. In Phaedr. p. 226 E; it is written, "you mean Theodorus the Chrestos." "[*Ton chreston legeis Theodoron*]." Plutarch shows the same; and [*Chrestos*] -- Chrestus, is the proper name (see the word in *Thesaur.* Steph.) of an orator and disciple of Herodes Atticus.

The Esoteric Character of the Gospels

Part III

No one can be regarded as a Christian unless he professes, or is supposed to profess, belief in Jesus, by baptism, and in salvation, "through the blood of Christ." To be considered a good Christian, one has, as a *conditio sine qua non*, to show faith in the dogmas expounded by the Church and to profess them; after which a man is at liberty to lead a private and public life on principles diametrically opposite to those expressed in the Sermon on the Mount. The chief point and that which is demanded of him is, that he should have -- or *pretend to have* -- a blind faith in, and veneration for, the ecclesiastical teachings of his special Church.

"Faith is the key of Christendom,"

saith Chaucer, and the penalty for lacking it is as clearly stated as words can make it, in St. Mark's Gospel, Chapter xvi., verse 16th:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

It troubles the Church very little that the most careful search for these words in the oldest texts during the last centuries remained fruitless; or, that the recent revision of the Bible led to a unanimous conviction in the truth-seeking and truth-loving scholars employed in that task, that no such *un-Christ*-like sentence was to be found, except in some of the latest, fraudulent texts. The good Christian people had assimilated the consoling words, and they had become the very pith and marrow of their charitable souls. To take away the hope of eternal damnation, for all others except themselves, from these chosen vessels of the God of Israel, was like taking their very life. The truth-loving and God-fearing revisers got scared; they left the forged passage (an interpolation of eleven verses, from the 9th to the 20th), and satisfied their consciences with a foot-note remark of a very equivocal character, one that would grace the work and do honor to the diplomatic faculties of the craftiest Jesuits. It tells the "believer" that: --

> The two oldest Greek MSS. and some other authorities OMIT from verse 9 to the end. Some authorities *have a different ending* to the Gospel, [42]

-- and explains no further.

But the two "oldest Greek MSS." *omit* the verses *nolens volens*, as these *have never existed.* And the learned and truth-loving revisers know this better than any of us do; yet the wicked falsehood is printed at the very seat of Protestant Divinity, and it is allowed to go on, glaring into the faces of coming generations of students of theology and, hence, into those of their future parishioners. Neither can be, nor are they deceived by it, yet both *pretend* belief in the authenticity of the cruel words worthy of a *theological Satan.* And this Satan-Moloch is their own *God of infinite mercy and justice* in Heaven, and the incarnate symbol of love and charity on Earth -- blended in one!

Truly mysterious are your paradoxical ways, Oh -- Churches of Christ!

I have no intention of repeating here stale arguments and logical *exposés* of the whole theological scheme; for all this has been done, over and over again, and in a most excellent way, by the ablest "Infidels" of England and America. But I may briefly repeat a prophecy which is a self-evident result of the present state of men's minds in Christendom.

---

[42] *Vide* "Gospel according to St. Mark," in the *revised* edition printed for the Universities of Oxford and Cambridge, 1881.

Belief in the Bible *literally*, and in a *canalized* Christ, will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all Christendom, and with it, belief even in a Christos, as pure Spirit. The very name has now become obnoxious, and theological Christianity must die out, *never to resurrect again* in its present form. This, in itself, would be the happiest solution of all, were there no danger from the natural reaction which is sure to follow: crass materialism will be the consequence and the result of centuries of blind faith, unless the loss of old ideals is replaced by other ideals, unassailable, because *universal*, and built on the rock of eternal truths, instead of the shifting sands of human fancy. Pure immateriality must replace, in the end, the terrible anthropomorphism of those ideals in the conceptions of our modern dogmatists. Otherwise, why should Christian dogmas -- the perfect counterpart of those belonging to other exoteric and pagan religions -- claim any superiority? The bodies of all these were built upon the same astronomical and physiological (or phallic) symbols. Astrologically, every religious dogma the world over, may be traced to, and located in, the Zodiacal signs and the Sun. And so long as the science of comparative symbology or any theology has only two keys to open the mysteries of religious dogmas -- and these two only very partially mastered, how can a line of demarcation be drawn, or any difference made between the religions of say, Chrishna and Christ, between salvation through the blood of the "first-born primeval male" of one faith, and that of the "only *begotten* Son" of the other, far younger, religion?

Study the Vedas; read even the superficial, often disfigured writings of our great Orientalists, and think over what you will have learnt. Behold Brahmans, Egyptian Hierophants, and Chaldean Magi, teaching several thousand years before our era that the gods themselves had been only mortals (in previous births) until they won their immortality by *offering their blood to their Supreme God* or chief. *The Book of the Dead*, teaches that mortal man "became one with the gods through an interflow of a common life in the common blood of the two." Mortals gave the blood of their first-born sons in sacrifice to the Gods. In his *Hinduism*, p. 35, Professor Monier Williams, translating from the *Taitiriya Brahmana*, writes: -- "By means of the sacrifice the gods obtained heaven." And in the *Tandya Brahmana:* -- "The lord of creatures offered himself a sacrifice for the gods." . . . And again in the *Satapatha Brahmana:* -- "He who, knowing this, sacrifices with the *Purusha-medha* or the sacrifice of the primeval male, becomes everything."

Whenever I hear the Vedic rites discussed and called "disgusting human sacrifices," and cannibalism (*sic.*), I feel always inclined to ask, where's the difference? Yet there is one, in fact; for while Christians are compelled to accept the allegorical (though, when understood, highly philosophical) drama of the New Testament Crucifixion, as that of Abraham and Isaac literally [43], Brahmanism -- its philosophical schools at any rate -- teaches its adherents, that this (*pagan*) sacrifice of the "primeval male" is a purely allegorical and philosophical symbol. Read in their dead-letter meaning, the four gospels are simply slightly altered versions of what the Church proclaims as Satanic plagiarisms (by anticipation) of Christian dogmas in Pagan religions. Materialism has a perfect right to find in all of them the same sensual worship and "solar" myths as anywhere else. Analyzed and criticized superficially and on its dead-letter face, Professor Joly ("Man before Metals," pp. 189-190) finding in the *Svastika*, the *crux ansata*, and the cross pure and simple, mere sexual symbols -- is justified in speaking as he does. Seeing that "the father of the sacred fire (in India) bore the name of *Twashtri*, that is the divine carpenter who made the *Swastika* and the *Pramantha*, whose friction produced the divine child *Agni*, in Latin *Ignis;* that his mother was named *Maya;* he himself, styled *Akta* (*anointed*, or *Christos*) after the priests had poured upon his head the spirituous *soma* and on his body butter purified by sacrifice"; seeing all this he has a full right to remark that:

> The close resemblance which exists between certain ceremonies of the worship of *Agni* and certain rites of the Catholic religion may be explained by their common origin. *Agni* in the condition of *Akta*, or anointed, is suggestive of Christ; *Maya*, Mary, his mother; *Twashtri*, St. Joseph, the carpenter of the Bible.

[43] *Vide* "The Soldier's Daughter," *Lucifer*, vol. I, No. 6, by the Rev. T. G. Headley, and notice the desperate protest of this *true* Christian, against the *literal* acceptance of the "blood sacrifices," "Atonement by blood," etc., in the Church of England. The reaction begins: another *sign of the times.*

Has the professor of the Science Faculty of Toulouse explained anything by drawing attention to that which anyone can see? Of course not. But if, in his ignorance of the esoteric meaning of the allegory he has added nothing to human knowledge, he has on the other hand destroyed faith in many of his pupils in both the "*divine* origin" or Christianity and its Church and helped to increase the number of Materialists. For surely, no man, once he devotes himself to such comparative studies, can regard the religion of the West in any light but that of a pale and enfeebled copy of older and nobler philosophies.

The origin of all religions -- Judaeo-Christianity included -- is to be found in a few primeval truths, not one of which can be explained apart from all the others, as each is a complement of the rest in some one detail. And they are all, more or less, broken rays of the same Sun of truth, and their beginnings have to be sought in the archaic records of the Wisdom-religion. Without the light of the latter, the greatest scholars can see but the skeletons thereof covered with masks of fancy, and based mostly on personified Zodiacal signs.

A thick film of allegory and *blinds*, the "dark sayings" of fiction and parable, thus covers the original esoteric texts from which the New Testament -- *as now known* -- was compiled. Whence, then, the Gospels, the life of Jesus of Nazareth? Has it not been repeatedly stated that no human, *mortal* brain could have invented the life of the Jewish Reformer, followed by the awful drama on Calvary? We say, on the authority of the esoteric Eastern School, that all this came from the Gnostics, as far as the name Christos and the astronomico-mystical allegories are concerned, and from the writings of the ancient *Tanaim* as regards the Kabalistic connection of Jesus or Joshua, with the Biblical personifications. One of these is the mystic esoteric name of Jehovah -- not the present fanciful God of the profane Jews ignorant of their own mysteries, the God accepted by the still more ignorant Christians -- but the compound Jehovah of the pagan Initiation. This is proven very plainly by the glyphs or mystic combinations of various signs which have survived to this day in the Roman Catholic hieroglyphics.

The Gnostic Records contained the epitome of the chief scenes enacted during the mysteries of initiation, since the memory of man; though even that was given out invariably under the garb of semi-allegory, whenever entrusted to parchment or paper. But the ancient Tanaim, the Initiates from whom the wisdom of the Kabala (*oral tradition*) was obtained by the later Talmudists, had in their possession the secrets of the mystery language, and it is *in this language that the Gospels* were written. [44] He alone who has mastered the esoteric cipher of antiquity -- the secret meaning of the numerals, a common property at one time of all nations -- has the full proof of the genius which was displayed in the blending of the purely Egypto-Jewish, Old Testament allegories and names, and those of the pagan-Greek Gnostics, the most refined of all the mystics of that day. Bishop Newton proves it himself quite innocently, by showing that "St. Barnabas, the companion of St. Paul, in his epistle (ch. ix.) discovers . . . the name of Jesus crucified in the number 318," namely, Barnabas finds it in the mystic Greek I H T -- the *tau* being the glyph of the cross. On this, a Kabalist, the author of an unpublished MS. on the Key of Formation of the Mystery Language, observes: --

> But this is but a play upon the Hebrew letters *Jodh*, *Cheth*, and *Shin*, from whence the I H S as the monogram of Christ coming down to our day, and this reads as [*J Ch Sh*] or 381, and sum of the letters being 318 or the number of Abraham and his Satan, and of Joshua and his Amalek . . . also the number of Jacob and his antagonist . . . (Godfrey Higgins gives the authority for the number 608) . . . It is the number of Melchizedek's name, for the value of the last is 304 and Melchizedek was the priest of the most high God, without beginning or ending of days.
>
> The solution and secret of Melchizedek are found in the fact that: --
>
> in the ancient Pantheons the two planets which had existed from eternity (*aeonic* eternity) and were

[44] Thus while the three Synoptics display a combination of the pagan Greek and Jewish symbologies the *Revelation* is written in the mystery language of the Tanaim -- the relic of Egyptian and Chaldean wisdom -- and St. John's Gospel is purely Gnostic.

> eternal, were the Sun and the Moon, or Osiris and Isis, hence the terms of *without beginning or ending of days.* 304 multiplied by two is 608. So also the numbers in the word Seth, who was a type of the year. There are a number of authorities for the number 888 as applying to the name of Jesus Christ, and as said this is in antagonism to the 666 of the Anti-Christ. . . . The staple value in the name of Joshua was the number 365, the indication of the Solar year, while Jehovah delighted in being the indication of the Lunar year -- and Jesus Christ was both Joshua and Jehovah in the Christian Pantheon.

This is but an illustration to our point to prove that the Christian application of the compound name Jesus-Christ is all based on Gnostic and Eastern mysticism. It was only right and natural that Chroniclers like the initiated Gnostics, pledged to secrecy, should veil or *cloak* the final meaning of their oldest and most sacred teachings. The right of the Church fathers to cover the whole with an epitheme of euhemerized fancy is rather more dubious. [45] The Gnostic Scribe and Chronicler deceived no one. Every Initiate into the Archaic gnosis -- whether of the pre- Christian or post-Christian period -- knew well the value of every word of the "mystery- language." For these Gnostics -- the inspirers of primitive Christianity -- were "the most cultured, the most learned and most wealthy of the Christian name," as Gibbon has it. Neither they, nor their humbler followers, were in danger of accepting the dead letter of their own texts. But it was different with the victims of the fabricators of what is now called *orthodox* and *historic* Christianity. Their successors have all been made to fall into the mistakes of the "foolish Galatians" reproved by Paul, who, as he tells them (*Galat*. iii. 1-5), having begun (by believing) in the Spirit (of Christos), "ended by believing in the *flesh,"* -- i.e., a *corporeal* Christ. For such is the true meaning of the Greek sentence [46], "[*enarzamenoi Pneumati, nun sarki epiteleisthe*.]" That Paul was a gnostic, a founder of a new sect of *gnosis* which recognized, as all other gnostic sects did, a "Christ-Spirit," though it went against its opponents, the rival sects, is sufficiently clear to all but dogmatists and theologians. Nor is it less clear that the primitive teachings of Jesus, whenever he may have lived, could be discovered only in Gnostic teachings; against which discovery, the falsifiers who dragged down Spirit into matter, thus degrading the noble philosophy of primeval Wisdom-Religion, have taken ample precautions from the first. The works of Basilides alone -- "The philosopher devoted to the contemplation of Divine things," as Clement describes him -- the 24 volumes of his *interpretations upon the Gospels* -- were all burned by order of the Church, Eusebius tells us (*Hist. Ecctes*., iv. 7).

As these *Interpretations* were written at a time when the Gospels we have now, were not yet in existence [47], here is a good proof that the Evangel, the doctrines of which were delivered to Basilides by the Apostle Matthew, and Glaucus, the disciple of Peter (Clemens Al. *Strom.* vii. 7, §106), must have differed widely from the present New Testament. Nor can these doctrines be judged by the distorted accounts of them left to posterity by Tertullian. Yet even the little this partisan fanatic gives, shows the chief gnostic doctrines to be identical, under their own peculiar terminology and personations, with those of the *Secret Doctrine* of the East. For, discussing Basilides, the "pious, god-like, theosophic philosopher," as Clement of Alexandria thought him, Tertullian exclaims:

> After this, Basilides, the *Heretic*, broke loose. [48] He asserted that there is a Supreme God, by name Abraxas, by whom Mind [*Mahat*] was created which the Greeks call *Nous.* From this emanated the Word; from the Word, Providence; from Providence, Virtue and Wisdom; from these two again,

---

[45] "The claim of Christianity to possess Divine authority rests on the ignorant belief that the mystical Christ could and did become a Person, whereas the gnosis proves the corporeal Christ to be only a counterfeit Presentment of the trans-corporeal man; consequently, historical portraiture is, and ever must be, a fatal mode of falsifying and discrediting the Spiritual Reality." (G. Massey, "Gnostic and Historic Christianity.")

[46] This sentence analyzed means "Shall you, who in the beginning looked to the *Christ-Spirit*, now *end* by believing in a Christ of flesh," or it means nothing. The verb [*epiteloumai*] has not the meaning of "becoming perfect," but of "ending by," becoming so. Paul's lifelong struggle with Peter and others, and what he himself tells of his vision of a Spiritual Christ and not of Jesus of Nazareth, as in the *Acts* -- are so many proofs of this.

[47] See *Supernatural Religion*, vol. ii., chap. "Basilides."

[48] It was asked in *Isis Unveiled*, were not the views of the Phrygian Bishop Montanus, also deemed a HERESY by the Church of Rome? It is quite extraordinary to see how easily that Church encourages the abuse of one *heretic*, Tertullian, against another *heretic*, Basilides, when the abuse happens to further her own object.

Virtues, *Principalities* [49], *and Powers* were made; thence infinite productions and emissions of angels. Among the lowest angels, indeed, and those that made this world, he sets *last of all* the god of the Jews, whom he denies to be God himself, affirming that he is but one of the angels. [50] (*Isis Unveiled,* II, 289)

Another proof of the claim that the Gospel of Matthew in the usual Greek texts is not the original gospel written in Hebrew, is given by no less an authority than St. Jerome (or Hieronymus). The suspicion of a conscious and gradual *euhemerization* of the Christ principle ever since the beginning, grows into a conviction, once that one becomes acquainted with a certain confession contained in book ii. of the *Comment. to Matthew* by Hieronymus. For we find in it the proofs of a deliberate substitution of the whole gospel, the one now in the Canon having been evidently rewritten by this too zealous Church Father. [51] He says that he was sent toward the close of the fourth century by "their Felicities," the Bishops Chromatius and Heliodorus to Caesarea, with the mission to compare the Greek text (the only one they ever had) with the Hebrew original version preserved by the Nazarenes in their library, and to translate it. He translated it, but under protest; for, as he says, the *Evangel* "exhibited matter *not for edification*, *but for destruction*." [52] The "destruction" of what? Of the dogma that Jesus of Nazareth and the *Christos* are one -- evidently; hence for the "destruction" of the newly planned religion. [53] In this same letter the Saint (who advised his converts to kill their fathers, trample on the bosom that fed them, by walking over the bodies of their mothers, if the parents stood as an obstacle between their sons and Christ) -- admits that Matthew did not wish his gospel to be *openly written*, hence that the MS. *was a secret* one. But while admitting also that this gospel "was written in Hebrew characters and *by the hand of himself*" (*Matthew*), yet in another place he contradicts himself and assures posterity that *as it was tampered with and re-written by a disciple of Manicheus*, *named Seleucus* . . . "the ears of the Church properly refused to listen to it." (Hieronymus, *Comment. to Matthew*, book ii. chapter xii., 13.)

No wonder that the very meaning of the terms *Chrestos* and *Christos*, and the bearing of both on "Jesus of Nazareth," a name coined out of Joshua the *Nazar*, has now become a dead letter for all with the exception of non-Christian Occultists. For even the Kabalists have no original data now to rely upon. The *Zohar* and the *Kabala* have been remodeled by Christian hands out of recognition; and were it not for a copy of the Chaldean *Book of Numbers* there would remain no better than garbled accounts. Let not our Brothers, the so-called Christian Kabalists of England and France, many of whom are Theosophists, protest too vehemently; for *this is history* (See Munk). It is as foolish to maintain, as some German Orientalists and modern critics still do, that the Kabala has never existed before the day of the Spanish Jew, Moses de Leon, accused of having forged this pseudograph in the 13th century, as to claim that any of the Kabalistical works now in our possession are as original as they were when Rabbi Simeon Ben Jochai delivered the "traditions to his sons and followers. Not a single of these books is immaculate, none has escaped mutilation by Christian hands. Munk, one of the most learned and able critics of his day on this subject, proves it, while protesting as we do, against the assumption that it is a post- Christian forgery, for he says:

---

[49] Does not Paul himself speak of "*Principalities* and *Powers* in heavenly places" (*Ephesians iii. 10; i. 21), and confesses that there be gods many and Lords many (Kurioi)? And angels, powers (Dunameis), and Principalities? (See I Corinthians viii. 5; and Epistle to Romans, viii. 38.)*

[50] Tertullian: *Praescript*. It is undeniably owing only to a remarkably casuistical, sleight-of- hand-like argument that Jehovah, who in the *Kabala* is simply a Sephiroth, the third, left-hand power among the Emanations (Binah), has been elevated to the dignity of the *One* absolute God. Even in the Bible he is but one of the *Elohim* (See *Genesis*, chapter iii. v. 22, "The Lord God" making no difference between himself and others.)

[51] This is *history.* How far that *re-writing* of, and tampering with, the primitive gnostic fragments which are now become the New Testament, went, may be inferred by reading "Supernatural Religion," which went through over twenty-three editions, if I mistake not. The host of authorities for it given by the author, is simply appalling. The list of the English and German Bible critics alone seems endless.

[52] The chief details are given in *Isis Unveiled*, Vol II, pp. 180-183, *et seq.* Truly faith in the infallibility of the Church must be *stone-blind* -- or it could not have failed being killed and -- dying.

[53] See Hieronymus: *De Viros, illust.* cap. 3; Olshausen: "Neuen Text.," p. 32. The Greek text of Matthew's Gospel is the only one used or ever possessed by the Church.

It appears evident to us that the author made use of ancient documents, and among these of certain *Midraschim* or collections of traditions and Biblical expositions, which we do not now possess.

After which, quoting from Tholuck (1. c. pp. 24 and 31), he adds:

"Haya Gaon, who died in 1038, is to our knowledge the first author who developed the theory of the Sephiroth and he gave to them the names which we find again to be among the Kabalists (Tellenik, Moses ben Schem Tob di Leon, p. 13, note 5); this doctor, *who had intimate intercourse with the Syrian and Chaldean Christian savans*, was enabled by these last to acquire a knowledge of some of the Gnostic writings."

Which "Gnostic writings" and esoteric tenets passed part and parcel into the Kabalistic works, with many more modern interpolations that we now find in the *Zohar*, as Munk well proves. The Kabala is Christian now, not Jewish.

Thus, what with several generations of most active Church Fathers ever working at the destruction of old documents and the preparation of new passages to be interpolated in those which happened to survive, there remains of the *Gnostics* -- the legitimate offspring of the Archaic Wisdom-religion -- but a few unrecognizable shreds. But a particle of genuine gold will glitter for ever; and, however garbled the accounts left by Tertullian and Epiphanius of the Doctrines of the "Heretics," an occultist can yet find even in them traces of those primeval truths which were once universally imparted during the mysteries of Initiation. Among other works with most suggestive allegories in them, we have still the so-called *Apocryphal Gospels*, and the last discovered as the most precious relic of Gnostic literature, a fragment called *Pistis-Sophia*, "Knowledge-Wisdom."

In my next article upon the Esoteric character of the Gospels, I hope to be able to demonstrate that those who translate *Pistis* by "Faith," are utterly wrong. The word "faith" as *grace* or something to be believed in through unreasoned or blind faith, is a word that dates only since Christianity. Nor has Paul ever used this term in this sense in his Epistles; and Paul was undeniably an INITIATE.

(*This series was never completed by H. P. B.*)

Astral Bodies, or Doppelgangers

M. C. Great confusion exists in the minds of people about the various kinds of apparitions, wraiths, ghosts, or spirits. Ought we not to explain once for all the meaning of these terms? You say there are various kinds of "doubles" what are they?

H. P. B. Our occult philosophy teaches us that there are three kinds of "doubles," to use the word in its widest sense. First, man has his "double" or *shadow,* properly so called, around which the physical body of the *fetus* -- the future man -- is built. The imagination of the mother, or an accident which affects the child, will affect also the astral body. The astral and the physical both exist before the mind is developed into action, and before the *Atma* awakes. This occurs when the child is seven years old, and with it comes the responsibility attaching to a conscious sentient being. This "double" is born with man, dies with him, and can never separate itself far from the body during life, and though surviving him, it disintegrates, *pari passu,* with the corpse. It is this which is sometimes seen over the graves like a luminous figure of the man that was, during certain atmospheric conditions. From its physical aspect it is, during life, *man's vital* double, and after death, only the gases given off from the decaying body. But, as regards its origin and essence, it is something more. This double is what we have agreed to call *Linga-sarira,* but which I would propose to call, for greater convenience, "Protean" or "Plastic Body."

M. C. Why Protean or Plastic?

H. P. B. Protean, because it can assume all forms; e.g., the "shepherd magicians" whom popular rumor accuses, perhaps not without some reason, of being "were-wolves," and "mediums in cabinets," whose own "Plastic Bodies" play the part of materialized grandmothers and "John Kings." Otherwise, why the invariable custom of the "dear departed angels" to come out but little further than arm's length from the medium, whether entranced or not? Mind, I do not at all deny foreign influences in this kind of phenomena. But I do affirm that foreign interference is rare, and that the materialized form is always that of the medium's *Astral,* or Protean body.

M. C. How is this astral body created?

H. P. B. It is not created; it grows, as I told you, with the man and exists in the rudimentary condition even before the child is born.

M. C. And what about the second?

H. P. B. The second is the "Thought" body, or Dream body, rather; known among Occultists as the *Mayavi-rupa,* or "Illusion-body." During life this image is the vehicle both of thought and of the animal passions and desires, drawing at one and the same time from the lowest terrestrial *manas* (mind) and *Kama,* the element of desire. It is *dual* in its potentiality, and after death forms what is called in the East *Bhut*, or *Kama-rupa,* but which is better known to Theosophists as the "Spook."

M. C. And the third?

H. P. B. The third is the true *Ego,* called in the East by a name meaning "causal-body," but which in the *trans*-Himalayan schools is always called the "Karmic body," which is the same.
For *Karma,* or action, is the cause which produces incessant rebirths or "reincarnations." It is *not* the *Monad*, nor is it *Manas* proper; but is, in a way, indissolubly connected with and a compound of the Monad and Manas in Devachan.

M. C. Then there are three doubles?

H. P. B. If you call the Christian and other Trinities "three Gods," then there are three doubles. But in truth there is only one under three aspects or phases: the most material portion disappearing with the body; the middle one surviving both as an independent but temporary entity in the land of shadows; the third, immortal throughout the Manvantara, unless Nirvana puts an end to it before.

M. C. But shall not we be asked what difference there is between the *Mayavi* and *Kama-rupa,* or as you propose to call them the "Dream body" and the "Spook"?

H. P. B. Most likely, and we shall answer, in addition to what has been said, that the "thought- power" or aspect of the *Mayavi* or "Illusion-body," merges after death entirely into the causal body or the conscious, *thinking* Ego. The animal elements, or power of desire of the "Dream body," absorbing after death that which it has collected (through its insatiable desire *to live*) during life; i.e., all the astral vitality as well as all the impressions of its *material* acts and thoughts while it lived in possession of the body, forms the "Spook" or *Kama-rupa.* Our Theosophists know well enough that after death the *higher* Manas unites with the *Monad* and passes into Devachan, while the dregs of the *lower* Manas or animal mind go to form this Spook. This has life in it, but hardly any consciousness, except, as it were, by proxy; when it is drawn into the current of a medium.

M. C. Is it all that can be said upon the subject?

H. P. B. For the present this is enough metaphysics, I guess. Let us hold to the "Double" in its earthly phase. What would you know?

M. C. Every country in the world believes more or less in the "double" or doppelganger. The simplest form of this is the appearance of a man's phantom the moment after his death, or at the instant of death, to his dearest friend. Is this appearance the *mayavi-rupa?*

H. P. B. It is; because produced by the thought of the dying man.

M. C. Is it unconscious?

H. P. B. It is unconscious to the extent that the dying man does not generally do it knowingly; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror: that which the man does, even in thought, that the double repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the *image* reproduces even the expression on the dying man's face. If the double of a man bathing were seen it would seem to be immersed in water; so when a man who has been drowned appears to his friend, the image will be seen to be dripping with water. The cause for the apparition may also be reversed; i.e., the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who is sensitive. Or perhaps his sympathy or his hatred for the individual whose wraith is thus evoked is very intense physically or psychically; and in this case the apparition is created by, and depends upon the intensity of the thought. What then happens is this. Let us call the dying man A, and him who sees the double B. The latter, owing to love, hate, or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the *inner man* in B becomes cognizant of the change in A, and forthwith apprizes the physical senses of the man by projecting before his eye the form of A as it is at the instant of the great change. The same when the dying man longs to see some one; *his* thought telegraphs to his friend, consciously or unconsciously along the wire of sympathy, and becomes objective. This is what the "Spookical" Research Society would pompously, but none the less muddily, call *telepathic impact*.

M. C. This applies to the simplest form of the appearance of the double. What about cases in which the double

does that which is contrary to the feeling and wish of the man?

H. P. B. This is impossible. The "Double" cannot act unless the key-note of this action was struck in the brain of the man to whom the "Double" belongs, be that man just dead, or alive, in good or in bad health. If he paused on the thought a second, long enough to give it form, before he passed on to other mental pictures, this one second is as sufficient for the *objectivization* of his personality on the astral waves, as for your face to impress itself on the sensitized plate of a photographic apparatus. Nothing prevents your form then being seized upon by the surrounding Forces -- as a dry leaf fallen from a tree is taken up and carried away by the wind -- being made to caricature or distort your thought.

M. C. Supposing the double expresses in actual words a thought uncongenial to the man, and expresses it -- let us say to a friend far away, perhaps on another continent? I have known instances of this occurring.

H. P. B. Because it then so happens that the created image is taken up and used by a "Shell." Just as in seance-rooms when "images" of the dead -- which may perhaps be lingering unconsciously in the memory or even the auras of those present -- are seized upon by the Elementals or Elementary Shadows and made objective to the audience, and even caused to act at the bidding of the strongest of the many different wills in the room. In your case, moreover, there must exist a connecting link -- a telegraph wire -- between the two persons, a point of psychic sympathy, and on this the thought travels instantly. Of course there must be, in every case, some strong reason why that particular thought takes that direction; it must be connected in some way with the other person. Otherwise such apparitions would be of common and daily occurrence.

M. C. This seems very simple; why then does it only occur with exceptional persons?

H. P. B. Because the plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their minds at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncrasy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist -- the metaphysical portion of whose brain is almost atrophied -- to raise himself, or for one who is naturally spiritually-minded to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a great measure.

M. C. But the habit of thinking in the higher mind can be developed -- else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

H. P. B. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres," and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

M. C. But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

H. P. B. Not necessarily that "person" alone, but all those who are generally sensitives. The person who is

endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us. I already told you; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sunrays have with regard to a lens. Every thought so evolved with energy from the brain, creates, *nolens volens* a shape.

M. C. Is that shape absolutely unconscious?

H. P. B. Perfectly unconscious unless it is the creation of an adept, who has a preconceived object in giving it consciousness, or rather in sending along with it enough of his will and intelligence to cause it to appear conscious. This ought to make us more cautious about our thoughts. But the wide distinction that obtains between the adept in this matter and the ordinary man must be borne in mind. The adept may at his will use his *Mayavi-rupa,* but the ordinary man does not, except in very rare cases. It is called *Mayavi-rupa* because it is a form of illusion created for use in the particular instance, and it has quite enough of the adept's mind in it to accomplish its purpose. The ordinary man merely creates a thought-image, whose properties and powers are at the time wholly unknown to him.

M. C. Then one may say that the form of an adept appearing at a distance from his body, as for instance Ram Lal in *Mr. Isaacs,* is simply an image?

H. P. B. Exactly. It is a walking thought.

M. C. In which case an adept can appear in several places almost simultaneously.

H. P. B. He can. Just as Apollonius of Tyana, who was seen in two places at once, while his body was at Rome. But it must be understood that not *all* of even the *astral* adept is present in each appearance.

M. C. Then it is very necessary for a person of any amount of imagination and psychic powers to attend to their thoughts?

H. P. B. Certainly, for each thought has a shape which borrows the appearance of the man engaged in the action of which he thought. Otherwise how can clairvoyants see in your *aura* your past and present? What they see is a passing panorama of yourself represented in successive actions by your thoughts. You asked me if we are punished for our thoughts. Not for all, for some are still-born; but for the others, those which we call "silent" but potential thoughts yes. Take an extreme case, such as that of a person who is so wicked as to wish the death of another. Unless the evil-wisher is a *Dugpa,* a high adept in black magic, in which case Karma is delayed, such a wish only comes back to roost.

M. C. But supposing the evil-wisher to have a very strong will, without being a *dugpa,* could the death of the other be accomplished?

H. P. B. Only if the malicious person has the evil eye, which simply means possessing enormous plastic power of imagination working involuntarily, and thus turned unconsciously to bad uses. For what is the power of the "evil eye"? Simply a great plastic power of thought, so great as to produce a current impregnated with the potentiality of every kind of misfortune and accident, which inoculates, or attaches itself to any person who comes within it. A *jettatore* (one with the evil eye) need not be even imaginative, or have evil intentions or wishes. He may be simply a person who is naturally fond of witnessing or reading about sensational scenes, such as murder, executions, accidents, etc., etc. He may be not even thinking of any of these at the moment his eye meets his future victim. But the currents have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil, like a seed fallen by the way and ready to sprout at the first opportunity.

M. C. But how about the thoughts you call "silent"? Do such wishes or thoughts come home to roost?

H. P. B. They do; just as a ball which fails to penetrate an object rebounds upon the thrower. This happens even to some *dugpas* or sorcerers who are not strong enough, or do not comply with the rules -- for even they have *rules* they have to abide by -- but not with those who are regular, fully developed "black magicians"; for such have the power to accomplish what they wish.

M. C. When you speak of rules it makes me want to wind up this talk by asking you what everybody wants to know who takes any interest in occultism. What is a principal or important suggestion for those who have these powers and wish to control them rightly -- in fact to enter occultism?

H. P. B. The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

M. C. Why is this so important?

H. P. B. Because otherwise you are creating things by which you may be making bad Karma. No one should go into occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the *practical* training. Otherwise, as sure as fate -- HE WILL FALL INTO BLACK MAGIC.

Constitution of the Inner Man

Of course it is most difficult, and, as you say, "puzzling" to understand correctly and distinguish between the various *aspects,* called by us the "principles" of the real EGO. It is the more so as there exists a notable difference in the numbering of those principles by various Eastern schools, though at the bottom there is the same identical substratum of teaching in all of them.

X. Are you thinking of the Vedantins? They divide our seven "principles" into five only, I believe?

M. They do; but though I would not presume to dispute the point with a learned Vedantin, I may yet state as my private opinion that they have an obvious reason for it. With them it is only that compound spiritual aggregate which consists of various mental aspects that is called *Man* at all, the physical body being in their view something beneath contempt, and merely an *illusion.* Nor is the Vedanta the only philosophy to reckon in this manner. Lao-Tze in his *Tao-te-King*, mentions only five principles, because he, like the Vedantins, omits to include two principles, namely, the spirit (Atma) and the physical body, the latter of which, moreover, he calls "the cadaver." Then there is the *Taraka Raja Yoga* School. Its teaching recognizes only three "principles" in fact; but then, in reality, their *Sthulopadhi,* or the physical body in its *jagrata* or waking conscious state, their *Sukshmopadki,* the same body in *svapna* or the dreaming state, and their *Karanopadhi* or "causal body," or that which passes from one incarnation to another, are all dual in their aspects, and thus make six. Add to this Atma, the impersonal divine principle or the immortal element in Man, undistinguished from the Universal Spirit, and you have the same seven, again, as in the esoteric division. [1]

X. Then it seems almost the same as the division made by mystic Christians: body, soul, and spirit?

M. Just the same. We could easily make of the body the vehicle of the "vital Double"; of the latter the vehicle of Life or *Prana;* of *Kama-rupa* or (animal) soul, the vehicle of the *higher* and the *lower* mind, and make of this six principles, crowning the whole with the one immortal spirit. In Occultism, every qualificative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting EGO, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.

X. It is just that which is so difficult to understand.

M. It seems to me very easy, on the contrary, once that you have seized the main idea, i.e., that man acts on this, or another plane of consciousness, in strict accordance with his mental and spiritual condition. But such is the materialism of the age that the more we explain, the less people seem capable of understanding what we say. Divide the terrestrial being called man into three chief aspects, if you like; but, unless you make of him a pure animal, you cannot do less. Take his objective *body;* the feeling principle in him -- which is only a little higher than the *instinctual* element in the animal -- or the vital elementary soul; and that which places him so immeasurably beyond and higher than the animal -- i.e., his *reasoning* soul or "spirit." Well, if we take these three groups or representative entities, and subdivide them, according to the occult teaching, what do we get?

First of all Spirit (in the sense of the Absolute, and therefore invisible ALL) or Atma. As this can neither be located nor conditioned in philosophy, being simply that which is, in Eternity, and as the ALL cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a "human" principle at all. Rather, and at best, it is that point in metaphysical Space which the human Monad and its vehicle man, occupy for the period of every life. Now that point is as imaginary as man himself, and in reality is an illusion, a *maya;* but then for ourselves as for other personal Egos, we are a reality during that fit of illusion

[1] See *The Secret Doctrine* for a clearer explanation.

called life, and we have to take ourselves into account -- in our own fancy at any rate, if no one else does. To make it more conceivable to the human intellect, when first attempting the study of Occultism, and to solve the A B C of the mystery of man, Occultism calls it the *seventh* principle, the synthesis of the six, and gives it for vehicle the *Spiritual* Soul, *Buddhi.* Now the latter conceals a mystery, which is never given to any one with the exception of irrevocably pledged *chelas,* those at any rate, who can be safely trusted. Of course there would be less confusion, could it only be told; but, as this is directly concerned with the power of projecting one's double consciously and at will, and as this gift like the "ring of Gyges" might prove very fatal to men at large and to the possessor of that faculty in particular, it is carefully guarded. Alone the adepts, who have been tried and can never be found wanting, have the key of the mystery fully divulged to them. . . . Let us avoid side issues, however, and hold to the "principles." This divine soul or Buddhi, then, is the Vehicle of the Spirit. In conjunction, these two are one, impersonal, and without any attributes (on this plane, of course), and make two spiritual "principles." If we pass on to the *Human* Soul *(manas,* the *mens)* every one will agree that the intelligence of man is *dual* to say the least: e.g., the high-minded man can hardly become low-minded; the very intellectual and spiritual-minded man is separated by an abyss from the obtuse, dull and material, if not animal-minded man. Why then should not these men be represented by two "principles" or two aspects rather? Every man has these two principles in him, one more active than the other, and in rare cases, one of these is entirely stunted in its growth: so to say paralyzed by the strength and predominance of the other *aspect,* during the life of man. These, then, are what we call the two principles or aspects of *Manas,* the higher and the lower; the former, the higher Manas, or the thinking, conscious EGO gravitating toward the Spiritual Soul (Buddhi); and the latter, or its instinctual principle attracted to *Kama,* the seat of animal desires and passions in man. Thus, we have *four* "principles" justified; the last three being (1) the "Double" which we have agreed to call Protean, or Plastic Soul; the vehicle of (2) the life *principle;* and (3) the physical body. Of course no Physiologist or Biologist will accept these principles, nor can he make head or tail of them. And this is why, perhaps, none of them understand to this day either the functions of the spleen, the physical vehicle of the Protean Double, or those of a certain organ on the right side of man, the seat of the above mentioned desires, nor yet does he know anything of the pineal gland, which he describes as a horny gland with a little sand in it, and which is the very key to the highest and divinest consciousness in man -- his omniscient, spiritual and all embracing mind. This seemingly useless appendage is the pendulum which, once the clock-work of the *inner* man is wound up, carries the spiritual vision of the EGO to the highest planes of perception, where the horizon open before it becomes almost infinite. . . .

X. But the scientific materialists assert that after the death of man nothing remains; that the human body simply disintegrates into its component elements, and that what we call soul is merely a temporary self-consciousness produced as a by-product of organic action, which will evaporate like steam. Is not theirs a strange state of mind?

M. Not strange at all, that I see. If they say that self-consciousness ceases with the body, then in *their* case they simply utter an unconscious prophecy. For once that they are firmly convinced of what they assert, no conscious afterlife is possible for them.

X. But if human self-consciousness survives death as a rule, why should there be exceptions?

M. In the fundamental laws of the spiritual world which are immutable, no exception is possible. But there are rules for those who see, and rules for those who prefer to remain blind.

X. Quite so, I understand. It is an aberration of a blind man, who denies the existence of the sun because he does not see it. But after death his spiritual eyes will certainly compel him to see.

M. They will not compel him, nor will he see anything. Having persistently denied an after-life during this life, he will be unable to sense it. His spiritual senses having been stunted, they cannot develop after death, and he will remain blind. By insisting that he *must* see it, you evidently mean one thing and I another. You speak of the spirit from the Spirit, or the flame from the Flame -- of Atma in short -- and you confuse it with the human soul -- Manas. . . . You do not understand me, let me try to make it clear. The whole gist of your question is to know whether, in the case of a downright materialist, the complete loss of self-consciousness and self-perception after death is possible?

Isn't it so? I say: It is possible. Because, believing firmly in our Esoteric Doctrine, which refers to the *post-mortem* period, or the interval between two lives or births as merely a transitory state, I say: -- Whether that interval between two acts of the illusionary drama of life lasts one year or a million, that *post-mortem* state may, without any breach of the fundamental law, prove to be just the same state as that of a man who is in a dead swoon.

X. But since you have just said that the fundamental laws of the after-death state admit of no exceptions, how can this be?

M. Nor do I say now that they admit of exceptions. But the spiritual law of continuity applies only to things which are truly real. To one who has read and understood *Mandukya Upanishad* and *Vedanta-Sara,* all this becomes very clear. I will say more: it is sufficient to understand what we mean by Buddhi and the duality of Manas to have a very clear perception why the materialist may not have a self-conscious survival after death: because Manas, in its lower aspect, is the seat of the terrestrial mind, and, therefore, can give only that perception of the Universe which is based on the evidence of that mind, and not on our spiritual vision. It is said in our Esoteric school that between Buddhi and Manas, or Isvara and Prajnsa [2], there is in reality no more difference than *between a forest and its trees, a lake and its waters,* just as *Mandukya* teaches. One or hundreds of trees dead from loss of vitality, or uprooted, are yet incapable of preventing the forest from being still a forest. The destruction or *post-mortem* death of one personality dropped out of the long series, will not cause the smallest change in the Spiritual *Ego*, and it will ever remain the same EGO. Only, instead of experiencing *Devachan* it will have to immediately reincarnate.

X. But as I understand it, Ego-Buddhi represents in this simile the forest and the personal minds the trees. And if Buddhi is immortal, how can that which is similar to it, i.e., Manas-taijasi [3], lose entirely its consciousness till the day of its new incarnation? I cannot understand it.

M. You cannot, because you will mix up an abstract representation of the whole with its casual changes of form; and because you confuse *Manas-taijasi,* the *Buddhi*-lit human soul, with the latter, animalized. Remember that if it can be said of Buddhi that it is unconditionally immortal, the same cannot be said of *Manas,* still less of *taijasi,* which is an attribute. No *post-mortem* consciousness or Manastaijasi, can exist apart from Buddhi, the divine soul, because the first *(Manas)* is, in its lower aspect, a qualificative attribute of the terrestrial personality, and the second *(taijasi)* is identical with the first, and that it is the same Manas only with the light of Buddhi reflected on it. In its turn, Buddhi would remain only an impersonal spirit without this element which it borrows from the human soul, which conditions and makes of it, in this illusive Universe, *as it were something separate* from the universal soul for the whole period of the cycle of incarnation. Say rather that *Buddhi-Manas* can neither die nor lose its compound self-consciousness in Eternity, nor the recollection of its previous incarnations in which the two -- i.e., the spiritual and the human soul, had been closely linked together. But it is not so in the case of a materialist, whose human soul not only receives nothing from the divine soul, but even refuses to recognize its existence. You can hardly apply this axiom to the attributes and qualifications of the human soul; for it would be like saying that because your divine soul is immortal, therefore the bloom on your cheek must also be immortal; whereas this bloom, like *taijasi,* or spiritual radiance, is simply a transitory phenomenon.

X. Do I understand you to say that we must not mix in our minds the noumenon with the phenomenon, the cause with its effect?

M. I do say so, and repeat that, limited to Manas or the human soul alone, the radiance of Taijasi itself becomes a mere question of time; because both immortality and consciousness after death become for the terrestrial

[2] Isvara is the collective consciousness of the manifested deity, Brahma, i.e., the collective consciousness of the Host of Dhyani Chohans; and Prajna is their individual wisdom.

[3] *Taijasi* means the radiant in consequence of the union with Buddhi of Manas, the human, illuminated by the radiance of the divine soul. Therefore Manas-taijasi may be described as radiant mind; the human reason lit by the light of the spirit; and Buddhi-Manas is the representation of the divine plus the human intellect and self-consciousness.

personality of man simply conditioned attributes, as they depend entirely on conditions and beliefs created by the human soul itself during the life of its body. Karma acts incessantly: we reap *in our after*-life only the fruit of that which we have ourselves sown, or rather created in our terrestrial existence.

X. But if my Ego can, after the destruction of my body, become plunged in a state of entire unconsciousness, then where can be the punishment for the sins of my past life?

M. Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings endured during its just past existence. [4] The whole punishment after death, even for the materialist, consists therefore in the absence of any reward and the utter loss of the consciousness of one's bliss and rest. Karma -- is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual "I"; but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal, which is not the fruit and consequence of some sin in this, or a preceding existence on the other hand, since he does not preserve the slightest recollection of it in his actual life and feels himself not deserving of such punishment, but believes sincerely he suffers for no guilt of his own, this alone is quite sufficient to entitle the human soul to the fullest consolation, rest and bliss in his *post-mortem* existence. Death comes to our spiritual selves ever as a deliverer and friend. For the materialist, who, notwithstanding his materialism, was not a bad man, the interval between the two lives will be like the unbroken and placid sleep of a child; either entirely dreamless, or with pictures of which he will have no definite perception. For the believer it will be a dream as vivid as life and full of realistic bliss and visions. As for the bad and cruel man, whether materialist or otherwise, he will be immediately reborn and suffer his hell on earth. To enter *Avichi* is an exceptional and rare occurrence.

X. As far as I remember, the periodical incarnations of Sutratma [5] are likened in some Upanishad to the life of a mortal which oscillates periodically between sleep and waking. This does not seem to me very clear, and I will tell you why. For the man who awakes, another day commences, but that man is the same in soul and body as he was the day before; whereas at every new incarnation a full change takes place not only in his external envelope, sex and personality, but even in his mental and psychic capacities. Thus the simile does not seem to me quite correct. The man who arises from sleep remembers quite clearly what he has done yesterday, the day before, and even months and years ago. But none of us has the slightest recollection of a preceding life or any fact or event concerning it. . . . I may forget in the morning what I have dreamed during the night, still I know that I have slept and have the certainty that I lived during sleep; but what recollection have I of my past incarnation? How do you reconcile this?

M. Yet some people do recollect their past incarnations. This is what the Arhats call Samma- Sambuddha -- or the knowledge of the whole series of one's past incarnations.

X. But we ordinary mortals who have not reached Samma-Sambuddha, how can we be expected to realize

---

[4] Some Theosophists have taken exception to this phrase, but the words are those of the Masters, and the meaning attached to the word "unmerited" is that given above. In the T. P. S. pamphlet No. 6 a phrase, criticized subsequently in *Lucifer*, was used, which was intended to convey the same idea. In form, however it was awkward and open to the criticism directed against it; but the essential idea was that men often suffer from the effects of the actions done by others, effects which thus do not strictly belong to their own Karma, but to that of other people -- and for these sufferings they of course deserve compensation. If it is true to say that nothing that happens to us can be anything else than Karma -- or the direct or indirect effect of a cause -- it would be a great error to think that every evil or good which befalls us is due *only* to our own personal Karma. (*Vide* further on.)

[5] Our immortal and reincarnating principle in conjunction with the Manasic recollections of the preceding lives is called Sutratma, which means literally the Thread-Soul; because like the pearls on a thread so is the long series of human lives strung together on that one thread. Manas must become *taijasi*, the radiant, before it can hang on the Sutratma as a pearl on its thread, and so have full and absolute perception of itself in the Eternity. As said before, too close association with the terrestrial mind of the human soul alone causes this radiance to be entirely lost.

this simile?

M. By studying it and trying to understand more correctly the characteristics of the three states of sleep. Sleep is a general and immutable law for man as for beast, but there are different kinds of sleep and still more different dreams and visions.

X. Just so. But this takes us from our subject. Let us return to the materialist, who, while not denying dreams, which he could hardly do, yet denies immortality in general and the survival of his own individuality especially.

M. And the materialist is right for once, at least; since for one who has no inner perception and faith, there is no immortality possible. In order to live in the world to come a conscious life, one has to believe first of all in that life during one's terrestrial existence. On these two aphorisms of the Secret Science all the philosophy about the *post-mortem* consciousness and the immortality of the soul is built. The Ego receives always according to its deserts. After the dissolution of the body, there commences for it either a period of full clear consciousness, a state of chaotic dreams, or an utterly dreamless sleep indistinguishable from annihilation; and these are the three states of consciousness. Our physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours; why cannot the same be admitted for the *post-mortem* dreams? I repeat it, *death is sleep.* After death begins, before the spiritual eyes of the soul, a performance according to a program learned and very often composed unconsciously by ourselves; the practical carrying out of *correct* beliefs or of illusions which have been created by ourselves. A Methodist will be a Methodist, a Mussulman a Mussulman of course, just for a time -- in a perfect fool's paradise of each man's creation and making. These are the *post-mortem* fruits of the tree of life. Naturally, our belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once that it exists; but the belief or unbelief in that immortality, as the continuation or annihilation of separate entities cannot fail to give color to that fact in its application to each of these entities. Now do you begin to understand it?

X. I think I do. The materialist, disbelieving in everything that cannot be proven to him by his five senses or by scientific reasoning, and rejecting every spiritual manifestation, accepts life as the only conscious existence. Therefore, according to their beliefs so will it be unto them. They will lose their personal Ego, and will plunge into a dreamless sleep until a new awakening. Is it so?

M. Almost so. Remember the universal esoteric teaching of the two kinds of conscious existence: the terrestrial and the spiritual. The latter must be considered real from the very fact that it is the region of the eternal, changeless, immortal cause of all; whereas the incarnating Ego dresses itself up in new garments entirely different from those of its previous incarnations, and in which all except its spiritual prototype is doomed to a change so radical as to leave no trace behind.

X. Stop! . . . Can the consciousness of my terrestrial *Egos* perish not only for a time, like the consciousness of the materialist, but in any case so entirely as to leave no trace behind?

M. According to the teaching, it must so perish and in its fulness, all except that principle which, having united itself with the Monad, has thereby become a purely spiritual and indestructible essence, one with it in the Eternity. But in the case of an out and out materialist, in whose personal "I" no Buddhi has ever reflected itself, how can the latter carry away into the infinitudes one particle of that terrestrial personality? Your spiritual "I" is immortal; but from your present Self it can carry away into after-life but that which has become worthy of immortality, namely, the aroma alone of the flower that has been mown by death.

X. Well, and the flower, the terrestrial "I"?

M. The flower, as all past and future flowers which blossomed and died, and will blossom again on the mother

bough, the *Sutratma,* all children of one root or Buddhi, will return to dust. Your present "I," as you yourself know, is not the body now sitting before me, nor yet is it what I would call Manas-Sutratma -- but Sutratma-Buddhi.

X. But this does not explain to me at all, why you call life after death immortal, infinite, and real, and the terrestrial life a simple phantom or illusion; since even that *post-mortem* life has limits, however much wider they may be than those of terrestrial life.

M. No doubt. The spiritual Ego of man moves in Eternity like a pendulum between the hours of life and death. But if these hours marking the periods of terrestrial and spiritual life are limited in their duration, and if the very number of such stages in Eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand the spiritual "Pilgrim" is eternal. Therefore are the hours of his *post-mortem* life -- when, disembodied he stands face to face with truth and not the mirages of his transitory earthly existences during the period of that pilgrimage which we call "the cycle of rebirths" -- the only reality in our conception. Such intervals, their limitation notwithstanding, do not prevent the Ego, while ever perfecting itself, to be following undeviatingly, though gradually and slowly, the path to its last transformation, when that Ego having reached its goal becomes the divine ALL. These intervals and stages help towards this final result instead of hindering it; and without such limited intervals the divine Ego could never reach its ultimate goal. This Ego is the actor and its numerous and various incarnations the parts it plays. Shall you call these parts with their costumes the individuality of the actor himself? Like that actor, the Ego is forced to play during the Cycle of Necessity up to the very threshold of *Para-nirvana* many parts such as may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it Sutratma or Ego. It collects from every terrestrial personality into which Karma forces it to incarnate, the nectar alone of the Spiritual qualities and self-consciousness, and uniting all these into one whole it emerges from its chrysalis as the glorified Dhyani Chohan. So much the worse for those terrestrial personalities from which it could collect nothing. Such personalities cannot assuredly outlive consciously their terrestrial existence.

X. Thus then it seems, that for the terrestrial personality, immortality is still conditional. Is then immortality itself not unconditional?

M. Not at all. But it cannot touch the *non-existent.* For all that which exists as SAT, ever aspiring SAT, immortality and Eternity are absolute. Matter is the opposite pole of spirit and yet the two are one. The essence of all this, i.e., Spirit, Force and Matter, or the three in one, is as endless as it is beginningless; but the form acquired by the triple unity during incarnations, the externality,
is certainly only the illusion of our personal conceptions. Therefore do we call the after-life alone a reality, while relegating the terrestrial life, its terrestrial personality included, to the phantom realm of illusion.

X. But why in such a case not call sleep the reality, and waking the illusion, instead of the reverse?

M. Because we use an expression made to facilitate the grasping of the subject, and from the standpoint of terrestrial conceptions, it is a very correct one.

X. Nevertheless, I cannot understand. If the life to come is based on justice and the merited retribution for all our terrestrial suffering, how, in the case of materialists many of whom are ideally honest and charitable men, should there remain of their personality nothing but the refuse of a faded flower!

M. No one ever said such a thing. No materialist, if a good man, however unbelieving, can die forever in the fulness of his spiritual individuality. What was said is, that the consciousness of one life can disappear either fully or partially; in the case of a thorough materialist, no vestige of that personality which disbelieved remains in the series of lives.

X. But is this not annihilation to the Ego?

M. Certainly not. One can sleep a dead sleep during a long railway journey, miss one or several stations without the slightest recollection or consciousness of it, awake at another station and continue the journey recollecting other halting places, till the end of that journey, when the goal is reached. Three kinds of sleep were mentioned to you: the dreamless, the chaotic, and the one so real, that to the sleeping man his dreams become full realities. If you believe in the latter why can't you believe in the former? According to what one has believed in and expected after death, such is the state one will have. He who expected no life to come will have an absolute blank amounting to annihilation in the interval between the two rebirths. This is just the carrying out of the program we spoke of, and which is created by the materialist himself. But there are various kinds of materialists, as you say. A selfish wicked Egoist, one who never shed a tear for anyone but himself, thus adding entire indifference to the whole world to his unbelief, must drop at the threshold of death his personality for ever. This personality having no tendrils of sympathy for the world around, and hence nothing to hook on to the string of the Sutratma, every connection between the two is broken with the last breath. There being no Devachan for such a materialist, the Sutratma will reincarnate almost immediately. But those materialists who erred in nothing but their disbelief, will oversleep but one station. Moreover, the time will come when the ex- materialist will perceive himself in the Eternity and perhaps repent that he lost even one day, or station, from the life eternal.

X. Still, would it not be more correct to say that death is birth into a new life, or a return once more to the threshold of eternity?

M. You may if you like. Only remember that births differ, and that there are births of "still-born" beings, which are *failures.* Moreover, with your fixed Western ideas about material life, the words "living" and "being" are quite inapplicable to the pure subjective state of *post-mortem* existence. It is just because of such ideas -- save in a few philosophers who are not read by the many and who themselves are too confused to present a distinct picture of it -- that all your conceptions of life and death have finally become so narrow. On the one hand, they have led to crass materialism, and on the other, to the still more material conception of the other life which the Spiritualists have formulated in their Summerland. There the souls of men eat, drink, and marry, and live in a Paradise quite as sensual as that of Mohammed, but even less philosophical. Nor are the average conceptions of the uneducated Christians any better, but are still more material, if possible. What between truncated Angels, brass trumpets, golden harps, streets in paradisaical cities paved with jewels, and hell-fires, it seems like a scene at a Christmas pantomime. It is because of these narrow conceptions that you find such difficulty in understanding. And, it is also just because the life of the disembodied soul, while possessing all the vividness of reality, as in certain dreams, is devoid of every grossly objective form of terrestrial life, that the Eastern philosophers have compared it with visions during sleep.